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THE MASTER'S BUSINESS.

BY HON. BENJ. R. LACY, TREASURER OF THE STATE OF NORTH CAROLINA

FIVE CENTS MAY LAY UP MORE TREASURE THAN $500,000 GIVEN OUT OF ABUNDANCE WITHOUT SELF-DENIAL.

As the year draws to a close business men cast up their accounts, balance their books to find out the condition of their business, and lay their plans for the coming year. To use a little slang, "that is business." That refers only to financial or material business, and is done by only what is termed "business men."

In this life there is another business that is really of vastly more importance than money-making, and every man and woman and even the children should take a look at the way they have conducted their business of character-building during the past year. They should cast up their accounts and balance their books and see how they stand in their spiritual life.

WE ALL MUST RENDER STRICT ACCOUNT.

We are all stewards and will have to give a strict account of our stewardship. This does not mean only the accounting for the words we speak, and the effect they have on those who hear them, the words that we should have spoken and failed to speak to cheer and encourage some suffering or desponding friend, but we will have to account for every cent that we spend foolishly that could have been used for God's glory by helping the poor and unfortunate. "He that giveth to the poor lendeth to the Lord." How is that for security? All over the country men are loking for safe investments even though the interest on the safest securities, such as government bonds, is only 2 or 3 per cent, and the interest is paid here, where it can be lost or stolen. While a loan to the Great Architect of the Universe not only lays up treasure where "rust doth not corrupt or thieves break through and steal," but also here upon earth, "for we know that all things work together for good to them that love God."

TO SIDES OF THE LEDGER.

Now, on casting up your accounts, ask yourself this question, honestly, "What has God done for me?" Then consider, first, that he has not let you be tempted beyond your strength and you have not fallen and become an outcast. Many convicts in the penare better than many outside, but, have had a weakness and had greater temptations than others; fell and their lives were wretched Think of the love and confidence of friends, of your social position, your health and many other privileges and blessings that you have enjoyed. Now look at the other side; how often have you denied yourself to help the needy? You may have healthy happy children; then think of the hundreds of orphans in the State that somebody has to take care of. Would it not be a proof of your gratitude for these children to begin the year by notifying one of these asylums to draw on you each month for five dollars for the support of one of these fatherless ones? Would it not be a good training to get your children interested in this great work?

WHAT DOES YOUR RELIGION AMOUNT TO?

Are you a Christian? Have you stood up publicly and confessed Christ before men? If you have has your religion consisted since then of doing almost exactly as you did before? Has your religion made the world better and brighter? Has it gone down to your pocket? Every man that gives for a good cause receives a reward: too often it is the plaudits of men. One of the most striking outlines of an interesting scene is where Christ spoke of the widow's mite How strange in this day and generation it would be for a rich man to go through the streets with a man blowing a trumpet to call attention to his generosity; how absurd it seems to us to day, yet the trumpet could be heard only a very short distance, and to-day when a gift is made it is to often trumpeted all over, not only the town, but the country by the press. But I did not write this to try and interest any rich person to give, it is the average person; in fact, dear reader, it is intended for you. If you can not give $5, then cut off some of your luxuries and pleasures for Christ's sake and send them $2.50 per month.

WHERE GIVING MUST BE GROUNDED.

Train your children to give, systematically, regularly, and give not because they can not refuse the importunities of a beggar, either in rags or silks (and the last is the most annoying and the hardest to refuse), but as a duty. The great trouble is we do not educate our children to give as an act of worship. We judge the gift too much from its purchasing power when we really should not care what people think of it. It is a blessed thought that in the eyes of God five cents may lay up more treasure in heaven than $500,000, given out of abundance without any self denial and from different motives.

Do not give simply because you don't want to offend when you know nothing of the case. Don't encourage beggars without finding out whether they are worthy or not. You can not preach, can't pray in public, can't sing, or if you can it gives you pleasure, and don't hurt like giving away your hard-earned cash; then when you go to church or Sunday School give, and "give as the Lord has prospered you."

The Mosaic law made the Israelites give one-tenth. Have you not as much religion as they had? They did not guess at it. They knew, had system; you may be able to tell what you pay for living expenses, if you are in debt, what interest, but you do not systematically lay aside a certain amount for good works. Why is it? Is it because you will find out that while the Jew gave a tenth you, a Christian, do not give a twentieth?

Raleigh, N. C.

Matthew xvi: 16—19 A Discussion of the Church of Christ.

BY REV. JOHN T. ALBRITTON.

I. DOGMAS BASED ON WRONG INTERPRETATIONS.

And Simon Peter answered and said: Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him: Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

For many centuries this passage, together with Matt. xviii. 18 and John xx. 21-23, has been much discussed, variously interpreted, and pressed into the service of many dogmas, some of which have been very absurd and hurtful to the cause of Christianity.

It is my purpose to speak, first, of some of the dogmas based upon the wrong interpretation of these Scriptures; and, then, of what I believe to be the true sense and application of the same. I am not so vain as to believe that all my views herein set forth will be in harmony with those of all my brethren. I have no quarrel with them on account of our differences, and I trust they will seek none with me. Let it be borne in mind that I have set out to express my thoughts, rather than theirs.

The first dogma I will mention as arising from the misinterpretation of this passage is

THE VISIBLE UNIVERSAL CHURCH.

The Romanists claim that their hierarchy is the visble, universal or Catholic church. Ecclesia means a local, called-out assembly. There is no record of any such assembly as a visible, universal church in all the history of the world. The nearest approach to such an assembly was the meeting of the mother church in Jerusalem before the organization of any other similar body. There has never been such a thing in the world as a visible universal church since the days of Christ and his apostles, nor will there ever be such a thing while time lasts.

It is true that our Saviour prayed for Christian unity—unity of mind, heart, and belief — spiritual, rather than organic, unity. For this spiritual unity it is the duty and privilege of God's people to pray, hope, and labor.

As the apostles went out to preach the gospel and establish churches of such as were baptized upon a profession of their faith in Christ, it never occurred to them that it was their mission to build up a great, visible organization, of which each local society was to be a component part. Each local assembly, as that at Jerusalem, at Antioch, at Corinth, at Rome, and at every other place, was independent of every other assembly and of all others combined, and free to attend to its own affairs without outside interference.

After the Apostolic age, the Gospel church at Rome became corrupt and ambitious for power and pre-eminence, and sought to establish a visible, universal church, with a visible head, whose seat was to be in papal Rome.

The New Testament knows and says nothing about the establishment of a visible, universal church this side of eternity. Nor do the churches of to-day, built in conformity to the model church at Jerusalem, know anything of a visible, universal church on the earth.

THE INVISIBLE, UNIVERSAL CHURCH.

This is another dogma, for the support of which Matt. xvi. 18 is often quoted. I don't believe such a church has ever existed, or ever will exist, either on earth or in heaven. The old Philadelphia Confession of Faith has been quoted as supporting the existence of such an assembly. That Confession, in Art. 26th, says of the universal church, that it "consists of the whole number of the elect, that have been, are, or shall be gathered into one under Christ." This universal body, "with respect to the internal work of the Spirit and truth of grace, may be called invisible." But this invisibility may as truly be affirmed of the visible, local assembly; for the internal work of the Spirit through the truth upon the human heart is hid from mortal view.

If by the universal church is meant the whole body of the redeemed on earth and in heaven, the assembling of this body has not yet taken place, and will not take place in time. Whenever God shall assemble this innumerable company, in the future world, surely it will be a visible body. Therefore, there never has been, and never will be a universal, invisible church either in time or eternity. The general assembly and church of the first-born, spoken of in Hebrews xii. 23, will be a visible gathering of all God's elect and redeemed ones.

In another article other dogmas supported by a mis-interpretation of Matt. xvi. 16-19 will be noticed.

Calypso, N. C.

The Position of the Baptists in Germany.

THE PERSECUTION OF OUR BRETHREN IN THE GREAT EMPIRE INTO WHICH FREEDOM HAS NOT YET COME.

BY RICHARD J. BIGGS, JR., NOW IN GERMANY.

That, in so enlightened a country as Germany, religious persecution is still practiced, can hardly be realized by most Americans. Such, however, is only too true. The Lutheran, Catholic, Reformed and Jewish faiths are alone recognized by the Government, other denominations being tolerated, though in some localities with certain restrictions. Thus, in Saxony, no dissenting church is allowed to receive into its membership a former Lutheran until he has obtained a written dismissal from the State Church. This is granted, moreover, to no one under twenty-one years of age. The infringement of this law is punishable by a fine of 150 marks ($37).

The writer lived for several months in the city of Brunswick, Germany, in the family of the pastor of the Baptist Church. This gentleman talked interestingly about his experiences as a minister of the Gospel in various parts of the country. On one occasion he was fined for singing and praying at a funeral; on another, for soliciting subscriptions for a religious periodical, without having previously obtained a license. In Saxony policemen frequently attended his services to see that nothing contrary to the law took place, and in Bavaria he was stoned out of a town for preaching there on Good Friday.

RESTRICTIONS UPON RELIGION

In 1864 the authorities of the Kingdom of Sagony gave the Baptists permission to hold services, with the following restrictions:

1. "The meetings must not take place at the same time as those in the Lutheran Church, not at unusual hours, and not at night.

2. "The meetings are subject to the supervision of the authorities, who are to be allowed entrance whenever the same is demanded.

3. "The Baptist preachers and teachers are not to be recognized as such, and in the meetings nobody is allowed to assume their functions."

Moreover, no singing, praying or reading aloud of the Bible was permitted. One easily sees that this authority to hold services was such in name only.

Since these early days the Baptists have obtained more liberties, but as late as 1892 the congregation in Dresden was not allowed to have a sign-board outside their place of meeting. In 1897 their pastor was fined 100 marks ($25) for inserting in the daily papers an announcement of his church services. As a matter of conscience he refused to pay the fine, whereupon the civil authorities, to collect the amount, seized in his house and sold at auction a sofa, a writing-desk an organ and a wardrobe.

BAPTISTS AS "BETTER-KNOWERS."

The following article, written by a pastor of the State Church, recently appeared in a religious newspaper circulating in the Duchy of Brunswick:

The Proper Christian Steadfastness. Gal. ii. 4, 5 And that because of false brethren unawares brought in, who came in privily to spy out our liberties which we have in Christ Jesus, that they might bring us into bondage:

To whom we gave place by subjection, no, not for an hour, that the truth of the Gospel might continue with you.

"One reads frequently in the newspapers the statement that this or that subject is 'no longer seasonable,' while others consider that the same is of vital interest. That the foregoing verses from Galatians are 'very seasonable' I wish to demonstrate, in the thought that we can be exhorted thereby not to weaken when false brethren intrude and seek to pervert our Christian freedom.

"In recent years the members of many of the churches of our Duchy have become acquainted with these false brethren, who endeavor to capture souls and lead them astray. They call themselves Baptists or Anabaptists, or by whatever other name they choose to adopt. With more propriety could they assume the title 'Better-knowers,' for they think they know everything better than has been taught us from our youth, and better even than what stands in the Holy Bible. Infant baptism, and many other things that we consider sacred, they disdain and show their utter contempt for such. They endeavor to convince us that a Christian has no liberty, and can not be saved unless he follows their ordinances, dogmas, and petty inventions. The worst is that they seek to ensnare especially those who are earnest Christians, for they well know that they thus secure a great advantage. Quite able are these false teachers, and it is not easy for a simple unlearned Christian to resist their statements and demonstrations. However, 'give not to them place by subjection.' Their way is not the true one, for it is not in accord with the teachings of the Bible.

"Should you ever meet with such false brethren, take as a model our Lord and Saviour. In Matthew iv. we read that, to every temptation He oppored the word: 'It is written,' etc. If we should be possessed with doubt or uncertainty we do not need the science of these people, for we have the truth nearer in asking ourselves what God's Word says about the matter in question. It is quite necessary that we know God's Word, and that thoroughly, otherwise might it happen to us as to many magistrates and aldermen, who are always wiser when they leave the council chamber than before and during the sitting—that is, it might only occur to us what we could have answered when we at home consult the Bible and the catechism. This is the point; we usually do not know ourselves what is written and therefore stand no show against these false brethren That they find so many followers is our fault. This applies even to those who have not incurred the danger, for in general we charge ourselves too little with seeing that the truth of the Gospel withstands all attacks. * * *"

The foregoing well illustrates some of the prejudices that Baptists have to overcome, and shows, moreover, that they are making themselves felt in the land as a power for good.

GROWING IN SPITE OF ALL.

There is a German Baptist Seminary at Hamburg, whose graduates are doing a noble work. In 1834 Johann Gerhardt Oncken was engaged by English Baptists as the first missionary of our faith in Germany. Notwithstanding repeated fines, banishments and imprisonments, he laid the foundation of the movement which results to-day in 88,000 Baptists in this country, besides those in Switzerland, Denmark, Russia and Sweden.

The German Baptists are nearly all poor in the goods of this world, but they seem to be wide-awake and active in the service of the Master. The preachers are supported in part by contributions from America. At best, however, they are quite poorly paid, and must lead a life of hardship and sacrifice. It is doubtful that the American Baptists could find a field for their money where the same is more needed or productive of more good.

Berlin, Germany.

Comments on a Recent Letter in the Recorder.

BY REV. C. L. GREAVES.

ANOTHER PHASE OF THE "FLOCKLESS SHEPHERDS AND SHEPHERDLESS FLOCKS" SITUATION.

Preachers are prepared for the Kingdom's sake; and they are not hired men.

A brother whose length of days and zeal in our Lord's kingdom entitle him to reverence and respect makes some statements in a recent issue of the Recorder which at least one reader can not let pass without an attempt at kindly criticism. The first statement is as follows:

"I think churches ought to be extremely careful about recommending a man to preach the Gospel, and I think, furthermore, when they are recommended, they should have no more advantages at college in the way of free tuition than any other student."

With the first part of the above statement this writer most heartily agrees, but from the second he most emphatically dissents, and will give his reason for doing so in as few words as possible.

Free tuition for ministers at our colleges is based on the fact so often exemplified in our Baptist history, that God is as likely to call a poor man to preach as he is to call the rich. In fact, there being so many more poor people than rich, God's very impartiality in His calls insures that a great majority of young preachers must always be the sons of poor parents. A short examination into the life history of preachers will soon reveal the fact that farm and forest and fishery have been God's great kindergarten for the training of embryo preachers. Now let us suppose that God has passed by a rich man's son and laid his hand on the orphan hired boy that drives his plow. The young man has seen in his soul a vision and dares not disobey it; God has spoken to him and he must respond. He must preach whether he becomes educated or not, he must preach even if his church refuses to license him. Nothing in this world can keep him from preaching if the Spirit says preach.

This young man, however, very sensibly decides that a call to preach carries with it a call to preparation, the very best preparation in his power. He sells what little he may possess that he can dispense with, he collects his plow-boy wages, kindly friends take up a collection among the neighbors; and with his slim little pocket-book and his hair-covered trunk he goes to Wake Forest, carrying a recommendation from his church folded in his breast pocket. Suppose now when he enters the bursar's office to register he is told, "You can not register here until you pay sixty dollars." Verily, the spirits of Waite and Wingate and Pritchard would protest against such a requirement, and the immortal founders, men and women who gave of their means with this one great object written large in their hearts, we must educate our ministers, would have their object thwarted.

Ministerial education is not for the man's sake, but for the Kingdom's sake. It is not charity, but an investment. So far as the man himself is concerned I had as soon assist a young doctor as a young preacher, but the coming of the Kingdom depends on the living ministry, not upon pills and capsules, so my contribution goes to the preacher instead of the doctor, though I may have more personal regard for the doctor than for the preacher.

We are in danger of degrading the ministry by thinking of it as we do of secular callings. It is important that we should have Christian lawyers, doctors, and even teachers, but a ministry we must have, or close our churches and hand the world over to the devil. An efficient ministry, an educated ministry, whether it be

[CONCLUDED ON PAGE SEVEN.]

A LETTER SETTING FORTH A PLAN FOR 1902

In regard to the Readings in the Life of Jesus, which begin in this issue, Mr. Charles B. Jordan of Salisbury, writes:

"I want to make an extra effort this year to develop the entire membership of our church in spiritual growth, etc., and I believe if I can succeed in getting a Biblical Recorder in every family, and get them to studying the Bible as suggested by your plan, that it will be a long stride in the direction I am aiming.

"How many of the Baptist churches here take the Recorder, and what would be the best arrangement that I could make as to time and price for one hundred or more copies all sent to each individual through the mail?"

That is just the idea: To develop an entire church by getting all the members to study the Bible and read the denominational paper. We hope a thousand men and women have been thinking just as Bro. Jordan has.

We have written to Mr. Jordan and offered very favorable terms. We print this letter to suggest to others that it will not be difficult to get up a Circle of Daily Bible Readers in any church and to have them meet once a week and review the week's readings under the direction of some enthusiastic leader. We will submit terms on request. On this plan the Bible Circles would get the benefit of the Daily Readings and a constant denominational outlook.

It will be best to organize these Circles immediately. Any time this month will do; but the sooner the better, of course.

THIS WEEK'S PAPER

On the first page we offer a variety of interesting articles. We could not wish to open the New Year more appropriately than with the article on "The Master's Business" by Hon. B. R. Lacy, of Raleigh. If it does not promote benevolence in every one that reads it, we shall be surprised Next week we shall have an article from him on "Training Children in the Worship of Giving." Mr. Lacy is a layman, and a public man; but he is minister to hundreds of men and women in Raleigh.——Rev. John T. Albritton begins an exhaustive treatment of a very interesting and important subject and text—"The Church Founded by Christ." We hope the reader will follow him week by week.——Professor Biggs writes entertainingly of the Position of the Baptists in the German Empire, an understanding of which should lead us over here in full liberty to be more worthy of our freedom.——Rev. Charles L. Greaves writes vigorously and with striking pointedness on the Pastorless Churches and Churchless Pastors Situation. We have another gun yet to be fired on this subject.——A Review of the Year, An interpretation of the Sunday School Lesson, some miscellaneous remarks and our first Readings in the Life of Christ occupy the available space on fourth and fifth pages. Without referring to the departments, we may call especial attention to the Letters from Virginia and Arkansas, in each of which there are lessons for North Carolina Baptists; and also to the plain statement from Secretary Johnson.

TIMELY KINDNESSES.

The Recorder returns hearty thanks to the following good friends who have recently sent in clubs of renewals or new subscribers. We believe that the New Year, so well begun, will bring us the coveted 10,000 subscribers and our readers a more worthy paper. Our list has been growing quite steadily of late. Rev. D P. Harris, of Elizabeth City, sent us twenty new annual subscribers at one time. An earnest effort like that by one hundred men would land us very near our goal. Let us undertake it. Her are the names that head our New Year list; we hope to add to it week by week:

Mrs. Cora Ingram, Polkton.
Rev. John R. Miller, Thomasville.
W. R. Cobb, Windsor.
Rev. L. M. Curtis, Ahoskie.
J. C. Price, Cassett, S. C.
Rev. T. J. Taylor, Warrenton.
Rev. T. C. King, Burnsville.
Rev. F. T. Wooten, Fair Bluff.
Rev. S. S. May, Algood.
Rev. Josiah Elliott, Hertford
Rev. H. A. Brown, Winston-Salem.
S. M. Carlton, Warsaw.
Rev. H. P. Davis, Snow Hill.
Rev. G. W. Coppedge, Wakefield.

"The man without a purpose is like a ship without a rudder; a waif, a nothing, a no man. Have a purpose in life, if it is only to row a boat well, to sweep a crossing well, but have a purpose and having it throw such strength of mind and muscle into your work as God has given you."—Carlyle.

News Notes.

---Rev. F. O. S. Curtis changes his address from Laurinburg to Lumberton.

---Rev. J. H. Rich will preach this year at LaGrange and other points in the Neuse.

---Once more we omit many news-notes to make room for official communications and a variety of letters.

---Rev. G. L. Finch, of New Brookland, S. C., has received and accepted a call to our church at Burlington.

---Olivet church, Charlotte, wants a second-hand church-bell. Correspond with Rev. W. H. Dodd, Charlotte, N. C.

---Dr. W. L. Pickard, of Cleveland, Ohio, has been called to the pastorate of the First Baptist church, Lynchburg, Va.

---The Recorder's readers will miss Rev. Hight C. Moore's Sunday School work. Next week we shall speak at more length of his services.

---In a few days we shall send a business statement to every subscriber whose subscription has expired. Please give it promptly your best attention.

---Anyone who desires a copy of President E. Y. Mullins' "Task of the Theologian To-day," may get it free by making request of him, at Louisville, Kentucky.

---Pastors desiring the services of Mr T. Neil Johnson, in B. Y. P. U. or Sunday School work, or getting up Bible classes will please notify him as soon as possible.

---In the Bible Readings this week one of the references is incorrect: In reading for fourth day, see Luke 1:14-17. In question three under first day's study, compare R. V.—that is, Revised Version.

---We regret that on account of a misunderstanding, for which no one is responsible—if the editor is not—the copy for the Woman's Department was received too late for publication in this issue.

---The Methodists of the world undertook to raise a Century Fund of $20.000 000 last year. They raised more than $15 000,000 and they intend to raise the balance this year. All goes for education.

---Rev. W N. Johnson, of Taylor's Bridge, Sampson County, is engaged in building a school near his childhood's home, and also in work of an evangelistic nature, and for the present is not available to pastoral calls.

---Our young people who are memorizing the North Carolina Poems have a long one this week, but a good one and worthy of the work of learning it by heart Of its kind Jos. Holden's Hatteras is the best produced by North Carolinians.

---Rev. J. M. Arnette receives his Recorder now at East Durham, where he has taken charge of the Edgemont work—a name that we hope will soon stand for fine Baptist work equally with the other points in Durham. He will undertake to take his degree at Wake Forest this spring.

---Dr. R. H. Marsh opens the new year by setting a good example, paying the $100 subscribed in his wife's name, for the University debt at the Convention. Possibly one or two of our very new subscribers do not know that Dr Marsh is President of our Convention, and has been more than ten years.

---A gentleman and his wife sent us a dollar each for the University debt before Christmas. We have lost their letter. We wish to acknowledge their names. Will they kindly inform us, and also state if money was in paper, money order or check? We know we will find it somewhere—either in our pocket or some one else's.

---Mr. J. C. Blasingame, of Raleigh, has been offered the management of the New York Life Insurance Company in Virginia. This comes of his successful work for the Mutual Life in North Carolina. He is a loyal Baptist, and some Richmond church will be the stronger for his removal from North Carolina. We take pleasure in Mr. Blasingame's success.

---Rev. Duncan McLeod, of Selma, has accepted work in Beaufor County, and will be on the field February 1. The Smithfield Herald says Bro. McLeod preached a sermon of great power at Shiloh recently. The note goes on—"We reluctantly part with him and congratulate any church in securing his services."

---We acknowledge the honor of an invitation to the marriage of Miss Rosa Holloway and Mr. C. R. Boone. December 18, 1901, at New Hope church, Wake County. The bride is a representative of a family whose devotion to church-work is well known in the Central Association. We congratulate the groom upon the happiness of winning such an excellent wife.

---Rev. O. J. Peterson, Principal of the Robeson Institute, took charge of the Robeson Baptist a few weeks ago, and has since purchased the Argus, of Lumberton, with the purpose of consolidating the two papers. He is a capable man, and we have no doubt that he will render good service in school-room and at the editor's desk. But how he can survive both we do not understand.

---We take pleasure in announcing the marriage of Miss Mattie, daughter of Mr. and Mrs Thomas Johns to Mr. William Elward Dodd, at Auburn, December 24, 1901. Miss Johns is an accomplished daughter of one of our best Wake County families. Mr. Dodd is Professor of History in Randolph Macon College, Va., and is well known in North Carolina. We wish them all happiness.

---President Mullins announces: "To Prospective Students of the Southern Baptist Theological Seminary: The second half session will begin Monday, February 3. Classes are so arranged that students can enter with advantage and profit at that time, and pursue their studies regularly with the classes and complete their courses without loss of time. All expecting to enter at the opening of the second half session should be present by February 1.

---The New York Evening Post recently printed a statement outrageously reflecting upon the spirit and method of our Louisville Seminary. The matter was made worse by the statement that the Post's information came from a trustee of the Seminary. But the Western Recorder has disproved this latter statement. The effort of our contemporary to carry the matter further and fasten it upon a locality or a class of men is to be deplored; it spoils the good work of clearing the trustees.

---Rev. T. J. Taylor has the advantage of the most of his friends in that he is gifted with the ability to put his Christmas wish into appropriate verse, and send it to the hearts of his friends. The rest of us manage to find a few poor tokens, and for the most of our friends may only say "Merry Christmas and Happy New Year." But if we mean it, it is as good as poetry at any rate—even if Christmas has gone. And so in behalf of the large circle of his friends we send him the greetings of the season—as heartily as if the work a-day life had not set in again.

---Rev. Frank M. Royall requests us to address his Recorder to Pizer, S. C., as "I have come back to the Baptists where I am going to stay. And I would like to warn all other persons to keep away from Mr. Dowie's church. I am a Baptist, and God brought me back home." We are glad for this brother's return. We hope his experience will make him more reluctant to follow up every impulse without regard to the sobering sense which God gives men to guide them; for sense—brains—is more surely a means of divine guidance than emotional impressions that come from heaven only knows what or where or whom

---There is general rejoicing that State Superintendent Toon is recovering from a severe attack of pneumonia, brought on by exposure when travelling for the free schools in Eastern Carolina. There were those who had their doubts when Bro. Toon was nominated, but his administration has been strong, progressive and resourceful; and even political opponents recognize the value of his work. We hope he will soon return to his office and lead the cause of the free schools to victory upon victory.

---Of course the announcements that the Baptist Church or the Baptist Convention will deal with a Baptist minister recently referred to in these columns as under serious charges, will not hold water. A Baptist church can call a council to try the matter; and some church that he is pastor of or the church that he is a member of ought to do this; and the council ought to be made up of well-known men. The Baptist Convention's Board can, and has, severed relations with this brother on account of the charges against him. This is not done in prejudice, but simply because the Board can not afford to make an appropriation to a missionary under any charge whatever.

---If what people here are saying is anything like true, the good folks of Newton who are in the habit of attending church revivals were served with some exceedingly warm stuff during the meeting which Rev. W. B. Holcomb, of Montreat, has been holding for some ten days. So unique did the evangelist's style appear to some of the pillars of the church in which he was holding forth, it is said, that they had to appoint a committee of one leading citizen to request the gentleman to use less vigorous language, and if what I hear is trustworthy, the proper term should have been "more refined and decent" expressions —Cor Charlotte Observer. If Montreat would be what it aims to be it ought to be careful of the men who come out into North Carolina bearing its name.

---In the Century Magazine—which stands at the head of all printed things on this side of the earth—in the January number will be found three Poems by John Charles McNeill The editor of the Century, Mr. Gilder, is himself a poet Recognition by him means a great deal. We would not conceal an unusual degree of pride in this first triumph for Mr. McNeill. He is a North Carolinian—of the glorious Scotch lines. He is a Wake Forest boy, one of Professor Sledd's men. His father is Superintendent of Spring Hill Sunday School, and somewhat of a poet himself, as some verses in our possession will prove. His son was marked by fellow-students as a poet—a natural born poet; and we sincerely believe that he is We have read no lines lately that surpass his "Sundown" and "If I could Glimpse Him," in the Century. We have written for permission to reprint "Sundown." There is already such promise in Mr McNeill that it will be a shame if he gives attention to anything but Poetry.

---The new Governor of Virginia, Mr. Montague, who came into office last week, is a Baptist. He devoted a good part of his inaugural message to education and free schools. It is no matter for pride that the Governors of Florida, Louisiana, North Carolina, Mississippi and Virginia are Baptists, while the Governor of Alabama was reared in a Baptist Sunday School, but it does indicate that the Baptist people have come out considerably since the time when they were looked down upon; it also indicates that they produce a good quality of manhood; and it suggests that men can rise to the very highest stations and still be good Baptists. There are people who think the Baptists are too narrow to occupy eminent positions. But here are these Governors, and the Presidents of Cornell and the University of California over against that notion. As the Governor of North Carolina remarked in his speech at the Convention, "the Baptists may be narrow, but they run mighty deep."

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Professor Drummond

From the Central Committee on Education.

The Central Committee have thought wise, after consulting with brethren in regard to the same as far as could be done, to ask that the subscriptions to the debt of the Baptist Female University made at the Convention in Winston be paid or arranged as far as possible, in the next sixty days—say during January and February. We believe that these subscriptions can be more easily secured or put in shape now than if the matter is delayed until later in the year, and it is very desirable that this be done if possible during the time mentioned in order that we may get out of the way of other work of the denomination, which will necessarily claim attention later. We therefore urge that where the subscriptions have been made by individuals they pay the same if they can now, or pay as much as possible and let the Committee know their intentions as to any balance remaining unpaid. Where churches and Associations have made pledges we ask that the pastors and Associational Committees take steps to have them paid or arranged during the time mentioned. We hope, however, that the pastors will not wait for committees, but will at once take the cause up with their churches. We also urge our brethren generally who read these lines to conter with their pastors and help them in this matter. We believe if we can get our people to take this matter up now and press it at the beginning of the year, we shall arrange this debt with less trouble than if there is delay. We therefore urge that this be done.

We know that in many sections of the State crops are short and affairs are not as propitious as might be desired, still we believe in these sections subscriptions can be better arranged now than at a later period. In the Raleigh Association where the crops are short as perhaps in any section of the State, some of the churches have already taken hold of the matter and raised their part of the Associational pledge, and even more. We think the same can be done in other sections where the crops are poor. Let the attempt be made prayerfully and faithfully and we believe it will be accomplished We ask that every church in the bounds of the Convention to take collection for this University debt worthy of its best efforts and the same be done in the time mentioned. Let us take hold of this debt at once and get it out of the way. We should do this not only because it will be easier to do now than at any other time, but because we shall save expense and interest on the debt, which is considerable.

The Committee have secured the services of Rev. A. D. Hunter, who has an aptitude for business details to aid Dr. Vann and Secretary Livingston Johnson in special work during the next two months, or until the subscriptions are arranged, but we hope no pastor or church will wait for an agent but will take the work up themselves and have it put in shape.

We desire to make a payment on our debt as soon as we can and as large as we can during this month, and those subscribers to the debt who made their subscriptions at the Convention, or any others not subscribers who can help on this payment are asked to send their money to the treasurer, Prof. L D. Watson Raleigh, N. C. Acknowledgments of amounts received will be made duly in the Recorder. Any one sending money not among the subscribers at the Convention can designate how their contributions shall be credited, whether in part payment to a subscription at the Convention or not.

W. N. JONES,
Chairman Central Committee.

A Correction

In a communication recently published by the writer the statement was made that the course of instruction at the Baptist Female University seemed to be from two to three years higher than that of any other college for women in the State. President Hobgood writes me that he thinks this statement does his school an injustice as he has recently abolished his B. L. degree and created a B. A. degree instead, requiring one more year of work. My statement was made on the ground that some Juniors coming to us from other colleges, including the Oxford Seminary, had told me they lacked one year of graduation in the schools from which they came, whereas, these students required three more years to take our B. A. degree and four more to take M. A. I had the impression also that Bro. Hobgood had heard me make the statement in public addresses and had seemed to acquiesce in it; but in this he thinks I am mistaken. I cheerfully make the correction desired, and am gratified that our schools for women are disposed to extend and otherwise improve their courses of instruction.

R. T. VANN.

Happy child the cradle is still to thee an infinite space: once grown into a man and the boundless world will be too small for thee.—Schiller.

The Great Triumph of Old Virginia.

HOW THE GLORIOUS WORK WAS DONE.

Virginia Baptists join hands with their brethren in North Carolina in the forward movement in Christian education. They present a new year's gift—of the value of $100,000—to their beloved Richmond College. It came about in this way: Some time ago Mr. Rockefeller offered the college $25,000, if its friends would raise in Virginia, by January 1, 1902, $75,000, the whole amount to be added to the endowment fund.

It seemed almost a hopeless task, and even as late as November 5 little headway had been made. At the General Association in Richmond a week later the movement gained sympathy, and the brethren went home filled with hope and enthusiasm for its success. Many said the time was too short to raise so large an amount, for over $50,000 remained yet to be secured. Others insisted it could be secured as easily in six weeks as in six months more time; and so it has proved. Last Friday night, when the returns were in, it was evident the full $75,000 had been secured to meet Mr. Rockefeller's proposition.

Too much praise can not be given to the Religious Herald for aid rendered in this effort. Gifted as he is at such work, Dr. Wm. E. Hatcher, who was engaged by the college last spring to push this collection, would have been powerless to reach the goal without the Herald's assistance. What a power for good is a vigorous denominational paper!

No unusual excitement at any point was indulged during the campaign for the fund—just a steady determination that success must come. Interest in the matter constantly spread, and the few larger gifts combined with the great number of smaller ones from every part of the State made up the $75 000. What strength lies in the union of the brotherhood!

One of the most inspiring gatherings of the whole canvass occurred at the college on Thursday, December 19. The students, already with "Christmas in their bones," met in the chapel at the request of Dr. Hatcher. He explained to them the conditions to be met to secure Mr. Rockefeller's offer, and in a few earnest words asked them to assist in meeting these conditions by efforts among their friends during the holidays. After a few remarks about the movement, President Boatwright inquired whether any student desired to say anything. One arose and asked why a subscription might not be taken among the students then and there, and headed the list with a $50 contribution. Dr. Hatcher said he guessed he could stand it. In about fifteen minutes nearly $1,100 was raised, and the "students' scholarship" is to be established with the money contributed by them.

The alumni have inaugurated a movement to endow the Chair of Greek in honor of Prof. Herbert H. Harris, for so long a time its distinguished occupant. It is most fitting that this gifted son, Prof. W. A. Harris, now holds this chair.

The conviction has become quite widespread that much may be gained by adopting some well-considered system for coordinating the schools owned by the denomination in the State A committee was appointed at the General Association to make report as to such a plan, and interest is now to be turned to their work. May they be divinely led.

The hearts of the exiles in the Old Dominion were made to rejoice when reports of the Winston Convention were received! What a privilege it must have been to be there! What a relief to the Board of Trustees of the Baptist Female University that wonderful collection was! As I read the list of contributors in your recent issue I instinctively called it the honor roll of the Convention. May their tribe never grow less, nor their purses thinner.

A happy New Year to you and the brethren. Fraternally,

J. RUFUS HUNTER.

Richmond College, Virginia, Jan. 2, 1902.

Biblical Studies New.

This is the title of a new periodical for those who desire thorough and comprehensive study of the Scriptures. The lessons are not the same as the International uniform series; they are entirely distinct and different from that series in plan and scope. The first course will consist of one hundred lessons. Thirty lessons are from the Old Testament, under the general heading of "Preparation for Christ"; forty lessons are from the Gospels, under the general heading of "Personal Presence of Christ"; thirty lessons are from the remainder of the New Testament, under the general heading of "Christ in His People." It will be issued in monthly parts, the initial number being ready early in December. Price, single copy, thirty cents a year. In clubs of five or more, seven cents each per quarter; twenty-five cents each per year.

Send for samples and order promptly to avoid delay. The demand is likely to be large. Published by the American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

An Important Communication About State Missions.

MOUNTAIN WORK; ASSOCIATIONAL MISSIONS; CASH CONTRIBUTIONS; PLANS FOR THE NEW YEAR.

There seems to be some confusion in the minds of some of the brethren as to the amount of actual cash raised for State Missions. The writer of the report which was submitted to the Convention sought to make that point clear, but it seems that he failed, and that some of the brethren failed to hear or to read the report. Beginning with the last line on page 10 of the report (middle of page 28 in the Minutes) these words will be seen: "Last year $5,000 was raised for Associational Missions, and $3,000 by Home Board, leaving actual cash sent by the churches $10,550.14. This year the actual cash sent up from the churches was $16,265.56. Now, while the amount raised for Associational Missions is actual cash contributed by the churches, and is just as much part of our State Mission work as if the money was sent direct to the Treasurer, the fact that the same amount was raised this year as last for Associational Missions shows that the increase was to State Missions at large, and not to Associational Missions. This being true, the rate of increase can be obtained by comparing this year with last as to actual cash received by the Treasurer. This comparison reveals the gratifying fact that there has been an increase of 60 per cent."

We thought that statement was so clear that any one reading it with any sort of care would see just how much cash was sent up by the churches.

There are three things of which I wish to speak:

First, as to the appropriations made to the mountain schools. Some object to using State Mission money for educational work, while others can't understand why the Board makes appropriations to schools in one section of the State alone. The fact is, our Board doesn't contribute one cent of the money sent by the churches to any schools. The Home Mission Board donates $3,000 a year to school work in the mountains of North Carolina. They give it through our Board asking us to appropriate it to the points in the West where, in our judgment, it will accomplish most. No one who heard or read Secretary Brown's thrilling report of the mountain schools can doubt the wisdom of this expenditure on the part of the Home Board.

Another thing of which I would speak is the Associational Mission work. In some Associations the money raised for State or Associational Missions is used in the bounds of the Association. The Executive Committees name the missionaries and they are endorsed by the State Board. They make reports of their work to the State Board just as the other missionaries do, and send receipts for money paid them by the Treasurer of their Association. In some sections this plan has worked well, while in others it has been abused. In some Associations where there is great destitution, they need more than they can raise in their own bounds. An appropriation from the Board, on condition that they raise a certain amount, acts as a stimulus and encourages them to raise more than they otherwise would. The Tar River is a notable example of this. They have been increasing their contributions year by year, and cutting down proportionately the amounts they ask from the Board. In a few years the old Tar River will be contributing to supply other destitute sections as she is now giving to the Orphanage, Education, etc.

There are other Associations, like the Pilot Mountain and Robeson, which, by the management, have about supplied all the destitution within their bounds, and will be able to turn their contributions into the treasury for general State Mission work. In these instances this system under consideration has worked well. There are other instances, however, where the plan has been abused. Some Associations have but little destitution, when compared with other sections, and yet they use all the money raised in their bounds. Such policy dwarfs the spirit of liberality in the churches, and is a great wrong to the really destitute sections that sadly need help. Associations which contribute only to the work in their own bounds do not catch the spirit of State Mission work in a broader sense. For this reason it is to be hoped that every Association in the State will, at least, let part of its funds go to the work in the State at large.

There is one Association in the State, covering a small county, with 34 churches, where there is practically no destitution, which uses nearly all the money it raises within its own bounds. There are two others, one with 49 churches and the other with 55 churches, which use practically nothing within their own bounds. One of these gives $881.29 and the other $735 to supply the destitution in other parts of the State. Several others do as well as these.

A third observation is in regard to the actual cash sent to the Treasurer. This is the real test of our advancement. Let us compare the figures for five years. We received for State Missions (including Associational Missions and donations from the Home Board) in 1897, $13,266.07; in 1898, $15,521.84; in 18.9, $20,074.03; in 1900, $18,530.14; in 1901, $26,006.42. In 1901 we received in actual cash from the churches (not including Associational Missions nor amount sent from Home Board of Atlanta), $16,265.56, which lacks $2,284.58 of being as much as was received from all sources the year before for State Missions only. But the work of the Board is not to be measured by the actual cash sent to the Treasurer. Some years ago many of our Associations were not identified with the regular work of our Convention. Through the earnest efforts of former secretaries all the Associations, with one or two exceptions, cooperate with the work of our Convention, so that we have now a well organized army instead of a large number of detached companies. Some of these Associations are already contributing to State Missions at large, and as their needs at home grow less, their contributions to the general work will increase.

Again, Associational Missions, if wisely managed (and in most cases it is wisely managed), is as truly State Mission work as any that we are doing. Nearly a third of our Associational Mission money is raised and expended within the bounds of the Tar River Association. This is the great mission field of the State, and every penny is wisely expended.

The general work has given an impetus to Associational Missions. The Corresponding Secretary visits the Associations that work on the Associational Mission plan just as he does the others, and pleads as earnestly for State Missions in these as in others. It will be the purpose of the Secretary to try to convince all to whom he speaks that State Missions is as wide as the State, and Foreign Missions as wide as the world.

Now as to the present year's work:

The Board, at its recent meeting, appropriated for the next year's work $25,000, as follows:

To schools in the West from the Home Board in Atlanta, $3,000.00

To missionaries whose salaries are raised in their Associations but paid through the Board, 5,000.00

Appropriated direct (including note in bank), 17,000.00

Total, $25,000.00

In the above the expenses are included; they are not to exceed $3,000. Our hope is that we can bring them something under that.

In the three thousand dollars for expenses, printing the Minutes, paying the Recording Secretaries, and some other items which can not be strictly called expenses of this office are included. The actual expenses of this office, for the departmnet of State Missions will not be more than $2,000, which is 8 per cent of $25,000. Home and Foreign Missions bear their proportionate part of the expense. That, however, does not change the expense account, as 8 per cent of the total contributions covers all the expense.

I have gone into these details in order that this matter might be made clear once and for all. I trust the brethren will keep this paper for future reference. If there is one thing that your Secretary has tried to do it is to deal frankly with the brethren and keep them informed as to the work. If he has failed in this it is because of his inability to state clearly what he wanted to. I trust that all can understand the foregoing.

LIVINGSTON JOHNSON,
Corresponding Secretary.

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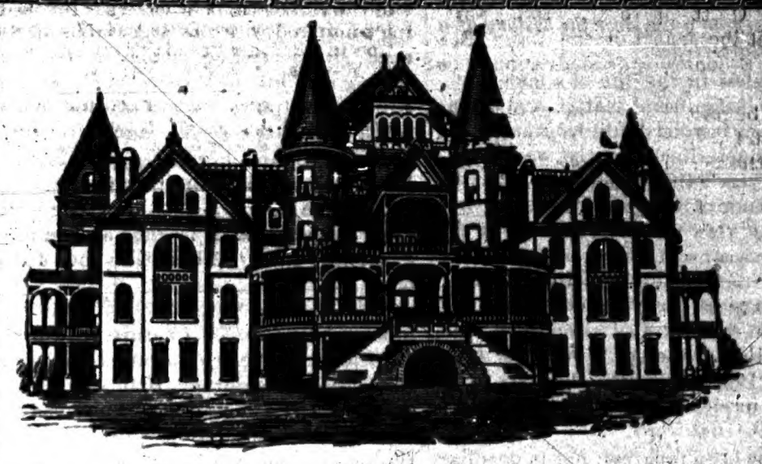

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THE TREND OF THE YEAR 1901.

*Do we know * * * that a century is but as a drop of rain that is caught in the whirl of the river, and that millenaries glide as swiftly over the life of universal matter as single years over the history of a people? Maeterlinck.*

Nevertheless in the life of a man a moment is no insignificant matter, and a year is a great one beyond doubt from any point of view. Maeterlinck rightly weighs the value of a year's time compared with the sweeping view of the countless ages; but even in that view we may yet strike at the import of a year and the ages, if we seek to discover its trend instead of its events.

In such a view the year 1901 could not be expected to mark any absolutely radical changes: it is enough, if we may write the word "Progress" across the book of its pages now as we come to close them. And we can write that word.

There has been progress; not in peculiar fields especially, but general progress.

The year opened with the foremost nations confronted with a most perplexing international situation at Pekin, China They might have chosen war and fought it out; they chose peace, and cooperation. This is the progress of good sense, if not of brotherly love. The Australian colonies have united into a federation. Great Britain and the United States have reached an agreement looking to the construction of an Isthmian Canal between North and South America. And toward the end of the year representatives of Capital and Labor in America met and took the first steps toward establishing a permanent tribunal of arbitration between them. Here are five large events that indicate that good sense, mutual consideration and the spirit of cooperation have made progress this year.

Again, larger portions of the population of the New World and the Old World have come into more intelligent understanding of one another, and therefore perhaps, of themselves. Trade and travel and the dissemination of newspapers and books are bringing forth a general cosmopolitanism. Toward this we have been coming all the years; in none that have passed has more progress been made in this respect than in 1901.

Take the world politic—the internal natures of several governments. No thrones have been overthrown—save Mr. Croker's; and no systems undone; nor have empires been erected as was predicted. But there are notes of progress. The Congregationalist recently inquired "whether the time has not come when because of general diffusion of intelligence and morality and increasing recognition of the futility of considering government as aught else than the wise administration of national business, the day of the doctrinaire, the rhetorician and the demogog has entered upon its twilight"; and it cited the success of the Waldeck Rousseau ministry in France, the waning party spirit in England and America, the rise of a business-like municipal spirit in many of our cities, as evidence. We may add to these the new American President's open disregard of machines and machine candidates and his choice of men for usefulness instead of reward, together with his insistence upon a clean personal record as of more worth than a merely consistent party record. Our country has stood in need of nothing so much as this spirit at the head of its affairs.

There are good signs of the times. But there is one sign that is so pronounced as to become almost a mark of the period—namely, the benevolent provision of means of culture for the rising and all future generations by immense gifts for educational endowment. The last year simply recorded an increase in the number and amount of these gifts. At the head of the list of these givers are three American names—Carnegie, Stanford and Rockfeller. Nor can it be doubted that there is a tide of sentiment for universal education, classical, commercial and industrial, that nothing can withstand.

Probably nothing will serve so much in giving the Year a place in history as the growth and expansion of the influence of the United States. Her industrial conquest is one of the most remarkable, if not the most remarkable, in history. In the last six years the balance of trade in her favor has aggregated more than two billion dollars; and every nation in Europe is reckoning with the American industrial invasion. The corollary of this is a year of unparalelled prosperity at home. To be sure there is alarm at the tremendous growth and centralization of our industrial enterprises; but the recent treatment of the matter by the President is calculated to restore confidence.

In Science and Invention—in which realm more progress has been made in the last half century than in any other by many degrees—the year has marked steady progress. Science has spread her domain until it affects the entire intellectual relation; while invention has long affected the entire practical relation. Probably 1901 records no remarkable achievements by them. The invention of a practical submarine boat and the sending of a message across the Atlantic without wires are nothing compared with the larger aims of Science. In correcting human methods, in setting men into new views, in developing educational processes and means, in conquest of nature's secrets, and in evoking thought, we find her larger purpose; and in this the trend of the year has been forward. The light of modern learning burns more steadily and is shed abroad more effectually than it did at the end of the century.

The Christian religion—what of it? Its domain is so broad, its nature so difficult to measure, that one's answer can not carry the sense of accuracy that definiteness gives. The hope is that the year has registered an advance in the spiritual life of thousands; but who can tell? Certain manifestations upon the death of the President encouraged the hope. It is another thing to know that the number of missionaries has increased, and that new mission stations have been occupied, and that converts have been won everywhere; or that Japanese students have given our Mr. Mott a marvellous reception, probably two thousand of them deciding for Christ in response to several addresses from him. The year has brought many rich contributions to the general knowledge of the Bible; and there has been an increase in the number of students of the Bible. The year has likewise emphasized the authority of Jesus as Teacher and Example, as well as Saviour. Very probably, the denominations understand one another somewhat better, though this is by no means so important a matter as these others.

We are well aware that one may take a pessimistic view. He may find many unhopeful indications. He may recount numberless evidences of a growth of immorality, for example. The honor of war still hovers over Transvaal, Philppines and lesser South American states. But we do not believe the trend of 1901 or of the ages can be downward; and, to be more positive, we are sure that all considered, the year 1901 was as full of hopeful signs as any of its predecessors; and on the other hand, that there were no unusually unfavorable signs

A SERIOUS QUESTION FOR SOUTHERN BAPTISTS

For many weeks now the Religious Herald has furnished a magnificent example of a Baptist paper "laying itself upon the altar" for a Baptist cause. Virginia Baptists were raising $75,000 for their college. $25,000 additional having been promised. The Herald has been giving page upon page and editorial upon editorial, to this task. Without the Herald it is difficult to see how headway could have been made. Of course this is but right. We merely refer to it in order to point out that one good Baptist paper and that loyally supported is about as valuable a denominational possession as one can think of. But the question seems now to be in the South, Shall we not have many little cheap papers instead of one good one? Cannot thoughtful brethren see what this will lead to? Will it not lead to a cheap and little denomination; will it not lead to a divided and incoherent denomination? Will it not make impossible such a work as the Herald has just done? These minor papers say they reach otherwise unreachable classes; but it is well known that they appeal for support to and get their support from men and women who already are subscribers of the larger paper, never failing to take their subscribers when they can. The problem is a far more serious one than the average brother thinks. We state it again, Shall there be a few really worthy denominational papers or many small and weak ones in the South?

CHRISTIAN DUTY AND SOCIAL EQUALITY.

Our symposium setting forth the attitude of Southern white Christians toward the colored people in view of Social Equality was very widely noticed.

The Literary Digest reprinted a large part of the symposium and thus brought it before a constituency representative of our entire country. We received also a number of letters from individuals, but room for printing them was not available.

We recall the subject now, however, to record the fact that by no one were these utterances so appreciated as by the intelligent leaders of the colored race right here in the South. In the Baptist Sentinel and in Christian Cooperation the letters were printed with expressions of approval. This indicates two gratifying things:

First, that the spirit of the white men in the South is appreciated by the colored men. These editors were quick to see that the friendship of the gentlemen who had written is sincere, and also to recognize that their utterances at this time were calculated to stimulate Christian interest in the colored people.

Second, that the colored men themselves understand perfectly that Christian Duty to the colored race can be best performed without Social Equality.

The comment of the Standard, the very able representative Baptist paper of Chicago and the West, will be regarded as indicative of the general Northern view. The Standard speaks sympathetically; but it expresses surprise that Southern men should think or argue that to receive a colored man at one's table is a step toward miscegenation. In the North, says the Standard, heads of households frequently dine with men whom they could not receive socially and whom they would not think of permitting to address their daughters. Perhaps we touch a point here that has led to no little of the present misunderstanding. For a gentleman from Great Britain said to us some months ago, "I have noticed that when Southern men speak of Social Equality they think of intermarriage; but when Northern men speak of it they think of nothing of the kind." What do the Northern men think of then?

In the South it is not the likelihood of miscegenation that is dreaded, but the possibility—the very idea is abhorrent to the Southern mind. It is no common prejudice, but a profound abhorrence. This accounts for many a lynching.

DAILY STUDY IN THE LIFE OF CHRIST.

As promised, we begin this week the Daily Studies in the Life of Christ. These Studies are meant for all our readers, young and old, learned and unlearned. In this respect they have the advantage of the Sunday School Lessons, as these have been used for the most part only in class-work.

These Daily Studies are meant first for individual use in the Home. It is hoped that our readers will set apart a few minutes at a fixed hour in each day for following these readings. It will require scarcely fifteen minutes.

But of course this work may be advantageously done in connection with a class or circle, either in church, Sunday School, or Young People' Meeting. All that is required is a leader and a regular place of meeting. The readings for a week would form the material for one lesson. We think that the material will prove to be just what is needed by advanced classes in Sunday School, Bible Circles and Young People's Meetings.

It will be noticed that our Readings for the present are in Luke and are concerned with the Private Life of Christ. It is intended to enter upon the study of the Public Life and Works of Christ according to Mark, early in February. Meanwhile we hope the pastors and leaders throughout our State will make plans for having these Readings regularly pursued.

If anyone in organizing a circle or a class or in starting a Young People's Meeting in these Readings, should desire copies of this week's instalment or any of the next several instalments, they will be sent free in any quantity needed, if request for them is made of Mr. T. Neil Johnson, Raleigh, N. C. This arrangement is made in order that those who do not have this week's Recorder may not miss any portion of the Studies. Of course the sooner they are taken up, the better. By the time we come to the Life and Works of Jesus according to Mark, we hope several thousand of our readers will have enlisted in the Study.

End the Old Year and begin the New Year right—by advancing the date of your Recorder label far in to 1902, and better still into 1903.

THE COMPLETION OF THE GREAT TRANSITION.

The Sunday School Lesson for January 12 is the first eleven verses of the Second Chapter of Acts. Teachers should read the first two chapters before beginning the study of these eleven verses. The Lesson last Sunday introduced the transition from sight to faith. The present lesson completes that transition.

God's will seems to be to execute His purposes through men. Jesus did not come to remain visibly present forever, and to reign upon a visible throne. He came—nevertheless to remain and to reign. He must, in one sense, however, go away. But when He went, He went promising another Comforter, the Holy Spirit, through whom men should receive power, and thus be able to witness unto Him everywhere and in all generations. This lesson describes the advent of that Comforter.

Observe the supernatural manifestations. A mighty sound, cloven tongues like as of fire, and the gift of speaking in many languages. For what purpose were these manifestations?

The coming of the Saviour was marked by a Star, and by the song of angels. For what purpose were these? Probably the mark of the divine nature of the event; certainly a sign to men. So the advent of the Holy Spirit is accompanied by manifestations commensurate with the character of the event and of such a nature as to remove all doubts of its divine character from men's minds.

These manifestations gave the disciples assurance. They were undoubtedly divine: and, consequently, the disciples' courage was immensely strenthened. The fact, too, that they were enabled to speak in many languages, being a miracle performed in them, had just the effect that a miracle performed in one of us would have: it would leave no doubt whatever in our minds. Besides it confirmed to them their Master's promise that their mission should be world-wide; and it also enabled them to bear witness to many nations at once. But there was something more significant still.

There was That in them that had not been. They were filled, and knew it. This is the greater miracle that was performed in them: The Spirit of God took possession of them; they knew it; they said so; they were profoundly assured that Joel's prophecy and Christ's promise had been fulfilled in them; and they went forth from that hour in full faith, witnessing fearlessly, and suffering without complaint. They spoke not from recollection, but from knowledge, from divine testimony in their hearts. They knew that God was with them; they knew that Christ was with them; they knew that all that they had believed and hoped was true; they missed the visible Christ no more, because they had the invisible Christ in them; now could they fear or falter.

The transition from the visible Presence to the Invisible Presence had been consummated; and thus the age of Faith, toward which all the ages look, was begun. Until this hour there had been angel visits, until but recently the Christ Himself had been visibly present; but now that men have reached the point of serving Him who is Invisible—the point of faith—the five mortal senses are no more to be appealed to. They live and work, and teach and preach and witness by faith henceforth; and henceforth men communicate with God, speak to Him and hear Him speak—no more by angels—but by faith.

Henceforth the Holy Spirit of God bears witness in the disciples unto Christ, and thus enables them to bear witness unto Him to their fellows. This is the Power that was promised—a Power within that keeps the flame of their faith burning; by which they feel God present in them and thus live in His presence; so living men take knowledge of them—they are witnesses. It is not the giving of testimony, not an intermittent work; but they are witnesses in their very lives. Some seek the Holy Spirit for power to preach or to lead or to teach. They need Him not for these offices primarily, but for living. Right living is the most powerful witnessing. If we have the Spirit bearing witness within, we can not live without bearing witness to the crucified and risen Christ. And our work will not be in speaking or writing, but in being witnesses in our lives.

When this lesson is taught, many will ask, "Why is not Pentecost repeated?" referring to the supernatural manifestations. Does the answer not occur to the reader? What did we say the supernatural manifestations that occurred at Pentecost were meant for? They were marks of a supreme event, and they were to make sure the transition from sight to faith. That transition successfully made, they are no longer necessary.

When the disciples had been made successful witnesses they began to bear authentic testimony to the Presence of Christ in themselves and therefore in the earth. We live now, therefore, not by signs and wonders, but by faith. Instead of signs we have the testimony of the Apostles. The signs that characterized the coming of Jesus and the miracles that He wrought marked His character as divine in the minds of men who would otherwise not have believed. They are not repeated; for we receive the testimony—the witness—of these men. The coming of the Spirit was for the purpose of bearing witness in the hearts of men to Jesus, for guiding and teaching and comforting them. That coming was marked by miraculous manifestations, for the purposes that we have indicated. These manifestations having proved sufficient, the disciples became witnesses, and henceforth their lives and their teachings, their records handed down from generation to generation, are sufficient.

The essential fact of Pentecost is repeated whenever one begins the Christian life; for then the Holy Spirit enters into that life to abide in fulness and power directly proportioned to the degree in which one surrenders his heart. That some bear but meagre witness indicates that opportunity is denied the witnessing of the Spirit within them. That others seek a greater power indicates a desire for larger service derived from larger witnessing of the Spirit within them. Some are able to give themselves more quickly; others have a long struggle.

Let us not confuse the Spirit with the special manifestations at Pentecost. The one is essential; the other performed their function and ceased to be.

Coming back to the historical sequence, we may note in conclusion that, the transition consummated, the preparation complete, the Lord's disciples are now to set forth on their world wide mission. In the lessons that shall follow we shall see how they acquit themselves.

Comments on a Recent Letter in the Recorder.

[CONTINUED FROM PAGE ONE.]

country or town. If we could call preachers ourselves we might secure men already educated or able to educate themselves; but since God does the calling and often calls poor men and ignorant men, it seems that we have His own answer as to our duty in educating them.

Young men preparing for other callings need have no jealousy toward ministerial students. In college they have a slight monetary advantage, but they are deterred from the world-scramble for wealth ever afterwards. Too many people are praying, "Lord, you keep our pastor humble and we'll keep him poor," for the ministry to ever become a monied class. Often the minister toiling in poverty and obscurity, sees a classmate of ability inferior to his, acquiring houses and lands and money. He does not generally complain. He has his compensations and is satisfied.

Now a few words in reference to one other paragraph in the letter to which I have referred:

"The pastor makes mistakes too often by leaving his church and going off to preach in other churches. * * * At some times it may be possible that the church hires the man with the privilege of going around, and when he goes whatever he makes on these expeditions goes to him; of course, then, that is the contract, and no one can blame him then. But it would be better if he was hired at a reasonable salary, enough to support him, and the money made on these expeditions placed in the church treasury."

No pastor is excusable for neglecting his flock, the one under his immediate care, for any other. This writer is in hearty agreement with the above paragraph so far as it would condemn such conduct. But the paragraph quoted implies two things: that the pastor is a hired man, and that the church is his master. If this were true the church might have the right to hire him out to hold meetings at so much per week. But he is not a hired man, though he may receive a support from the people to whom he ministers, because the church is certainly not his master. God is the preacher's master, and he has no other. His responsibility is to God not to the church. God may sometimes direct him to do things diametrically opposite to the wishes of his brethren, for his brethren may be wrong. God may direct him to go and preach on the sunny side of a pine thicket in August. He preaches, sings and exhorts four hours per day and rides three miles in a spring wagon over the hills each night to sleep. At the end of the meeting the poor people to whom he has been preaching, as an evidence of their love to him for leading their dear ones to Christ, bring him their offerings, dollars, dimes, the children's bright pennies, and pairs of socks from the old ladies. He goes home with twelve dollars and a quarter in his pocket and three pairs of socks in his grip. Must he turn money, socks and all over to the church treasurer? No, the church has no more right to appropriate this love-offering than it would to seize the bridal presents of his wife and sell them for money with which to pay his salary.

This letter is written by a good-natured man to show how things look on the opposite side of the fence from the Wilmington brother.

Reidsville, N. C.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

Suggestions for Home Study.

1. This outline is not primarily to convey information.
2. It is to direct thought and meditation.
3. Have a certain time for this study every day.
4. Give this study fifteen of your best minutes.
5. Study the verses for each day in that day.
6. Pray for the guidance of the Spirit of Truth.
7. Take up the references and questions step by step.
8. Finish them one by one.
9. Do not read them all over in advance.
10. Find your answers in the passage under consideration.
11. Use your imagination to see and hear what is recorded.
12. Record your answers in a note book.

The Thirty Years of Private Life.

FIRST WEEK: INTRODUCTORY ANNUNCIATIONS.

First Day: Luke 1:1-4. Luke's Preface.

Since there were already "many" narratives, why should Luke add another?

From what two sources (verse 2) does Luke gather information?

Why is Luke especially fitted to write? Verse 3. Compare.

To whom does Luke address his gospel?

What does Luke hope that his narrative may do for Theophilus?

May I not ask that its careful study may do the same for me?

* * *

FIRST WEEK: INTRODUCTORY ANNUNCIATIONS.

Second Day: Luke 1:5-7. Zacharias and Elizabeth.

What ancestor had they both in common? Compare 1 Chron. 24:1, 10.

How did God regard this priest and his wife? Verse 6.

How did they show their righteousness?

Were they altogether happy? Read verses 24, 25.

Do I remain true to God in my personal and family life though He withholds a blessing which I much desire?

* * *

FIRST WEEK: INTRODUCTORY ANNUNCIATIONS.

Third Day: Luke 1:8-13. John's Birth Promised.

There were twenty-four courses of priests, each leading the temple service a week in turn. 1 Chron. 24:1-19.

What number was the course of Abia?

"His lot." They cast lots to see who was to offer incense. No priest was allowed the privilege twice.

"Into the temple." The Holy Place lighted only by the golden candlestick.

What "prayer" is meant in (verse 13)?

Do my special religious tasks bring me very near to God?

* * *

FIRST WEEK: INTRODUCTORY ANNUNCIATIONS.

Fourth Day: Luke 1:8-13. John's Character and Mission Foretold.

In what would John's birth result?

From what was he to abstain?

How was he to be prepared for his great service? Verse 15.

Have I fully realized that one can be truly great who only prepares the way for another?

* * *

FIRST WEEK: INTRODUCTORY ANNUNCIATIONS.

Fifth Day: Luke 1:18-25. Zacharias' Doubt Rebuked.

What question did Zacharias ask the angel?

What objection did he interpose?

Why was Zacharias smitten with dumbness? Contrast with Abraham, Rom. 4:20.

V. 22 "could not speak" the priestly benediction.

Why does Elizabeth rejoice? Verse 25.

Do I not sometimes seek physical proof where I have God's promise?

* * *

FIRST WEEK: INTRODUCTORY ANNUNCIATIONS.

Sixth Day: Luke 1:26-38. Gabriel's Message to Mary.

Locate Nazareth.

Meaning of "espoused."

Meaning of "highly favoured." Verse 28, and "found favour," verse 30?

What indication of Mary's humility in verse 29?

Contrast the predicted greatness of Jesus with that of John.

What a testimony to a human life, "thou hast found favour with God."

* * *

FIRST WEEK: INTRODUCTORY ANNUNCIATIONS.

Seventh Day: Luke 1:34-38. Mary's Humble Submission.

Contrast the purpose of Mary's question with that of Zacharias'.

What was Mary's child to be called, v. 35, cf. v. 31.

Note the marks of time in this week's studies.

In what spirit did Mary utter the words of verse 38.

Am I willing to do the Lord's will, though in doing it others may misunderstand me?

Suggestions for Class Hour.

The leader should divide the class hour into three parts—

(1) Seek by questions prepared beforehand to bring out the main points in the seven studies of the past week and show their connection.

(2) Consider any difficulties met with in the daily study of the members, and by well directed questions lead the class to resolve them.

(3) Call up the thoughts which have proved most helpful to the different members in their daily study, and show their bearing upon personal life.

Insist upon daily study, and presuppose same in the conduct of the class hour.

Pray much that God may guide you into the truth; that He may give you wisdom for the organization and conduct of the class; and especially that He may conform your life to the ruth which He reveals.

FOR THIS WEEK.

In reviewing the first week's study of Introductory Annunciations, you will probably find it profitable to devote most time to the careful examination of Luke's Preface in the light of the Revised Version and marginal readings. This gives us the best Biblical statement of the way in which they came to form and preserve the records of Jesus' life.

Note the naturalness of the method and emphasize his care and thoroughness as shown in v. 3 (R. V.).

After you have thoroughly mastered Luke's record of the Annunciations, if there is time, you might read of them in any good Life of Christ. The best single work on this matter, as well as upon the entire life, is that by Edersheim, called the Life and Times of Jesus the Messiah.

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Marriages.

YANCEY-STOVALL—At Oxford, N. C., on December 22, 1901, by Rev. J. S. Hardaway, Mr. George W. Yancey, of Person County, and Miss Lizzie Stovall, of Granville.

MOIZE-WARD—At Worthville church, December 17, Mr. H. R. Moize, of Gibsonville, to Miss Callie Ward, of Worthville, John R. Miller officiating.

POPE-HUNT—At the residence of Emery T. Hedrick, in High Point, December 22, Mr. Sanford M. Pope, of Linwood, to Miss Mary Etta Hunt, of High Point, John R. Miller officiating.

HANDCOCK-GADLOCK—At Mr. J. E. Gadlock's home, in Bertie County, N. C., December 10, 1901, Mr. Walter M. Handcock and Miss Julia M. Gadlock were married, S. B. Barnes officiating.

MORRIS-BAKER—December 18, 1901, in the Baptist church in Colerain, N. C., Mr. Charles B. Morris and Miss Mattie E. Baker were united in marriage, S. B. Barnes officiating.

FALKNER-HICKS—Married in Vance County, N. C., December 23, 1901, by Rev. J. A. Stradley, Mr. Hamilton O. Falkner and Miss Eugenia A. Hicks.

A TEXAS WONDER.

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Message No. 1 on Printing and Binding.

Office of

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RALEIGH, N. C., Jan. 1, 1902.

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In these years we have gained wisdom in the business that enables us to do better and better for our customers, both in work and prices.

We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.

Very sincerely,

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SALE OF LAND.

By virtue of authority conferred in two certain instruments executed by W. R. Bennett and wife recorded in books Nos. 157 and 158 at pages 469 and 177 respectively in Register of Deed's office of Wake county, N. C., we will on Saturday, the 28th day of December, 1901 expose for sale and sell to the highest bidder, for cash, at the court house door in the city of Raleigh at 12 o'clock m. the following described tract of land lying and situate in Wake county, N. C., in Buck Horn township, near the village of New Hill, adjoining the lands of W. R. Barker, J. J. Welch, D. H. Gardner, James Moore and others. Bounded as follows: Beginning at an iron stake and two hickory pointers, J. J. Welch's corner, thence north 87½ degrees west 31 4 6 chains to a stake in said Welch's line in an old road, thence along the old road north 62 degrees, west 7.20 chains, thence north 87 degrees, west 7 chains to a stake on the south side of the S. A. L. Railroad, thence along the same 2 chains to a stake on the north bank of said railroad, thence north 41 degrees, west 10 34 chains, to a stake by a dead oak, James Moore's corner, thence north 52 degrees, east 9 83 chains to a stake in W. R. Barker's line, thence along said Barker's line south 87 degrees, east 4 chains to a stake said Barker's corner, thence north 52 degrees, east 14 47 chains to a stake in said Barker's line, D. H. Gardner's corner, thence south 87½ degrees, east 24 40 chains to a stake, thence south 1½ degrees, west 12 10 chains to a stake on south side of the S. A. L. railroad, thence along the same north 87 degrees, east 11.0 chains to a stake on south bank of railroad in the Robert Freeman line, thence along the same south 52 degrees, west 33.38 chains to the beginning, containing 151½ acres, more or less. For further description of said land see instruments above referred to.

J. T. PRUDEN,
Trustee.

J. J. REYNOLDS,
Mortgagee and Assignee.

PEELE & MAYNARD, Attorneys.
November 27, 1901.

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Ar Hamlet,	"	6 20 a m	10 2, p m
Ar Columbia,	"	8 3[illegible]	1 40 [illegible]
Lv Columbia,	"	8 40 a m	1 05 a m
Ar Savannah,	"	12 05 p m	5 40 a m
Ar Jacksonville,	"	8 5 p m	9 05 a m
Ar Tampa	"	5 00 a m	6 40 p m
		No. 31.	No. 41.
Lv Raleigh,	S. A. L.	2 50 a m	7 55 p m
Ar Hamlet,	"	5 55 a m	7 30 p m
Ar Wilmington	"	12 05 p m	[illegible]
Ar Charlotte,	"	9 23 a m	10 22 p m
Ar Atlanta,	"	3 55 p m	7 55 [illegible]
Ar Augusta, G. & W. C.		8 40 p m	[illegible]
Ar Macon, C. of Ga.		7 20 p m	11 20 [illegible]
Ar Montgomery, A. & W. P.		9 20 p m	6 30 p m
Ar Mobile, L. & N.		2 55 a m	[illegible]
Ar New Orleans, L. & N.		7 25 a m	[illegible]
Ar Nashville, N. C. & St. L.		8 10 a m	6 05 p m
Ar Memphis,	"	4 15	8 25 p m

NORTHWARD		Daily. No. 2	Daily No. 38
Lv Raleigh,	S. A. L.	2 05 p m	11 05 a m
Ar Norlina,	"	3 50 p m	1 05 p m
Ar Portsmouth,	"	7 15 p m	5 25 p m
Ar Washington, N. & W. S. B.		[illegible]	6 55 a m
Ar Baltimore, B. S. P. Co.		[illegible]	8 45 a m
Ar New York, O. D. S. S. Co.		[illegible]	1 30 p m
Ar Philadelphia, N. Y. P. & N.		5 46 p m	5 10 a m
Ar New York,		8 15 p m	8 00 a m
		No. 34	No. 66
Lv Raleigh,	S. A. L.	1 35 a m	10 10 p m
Ar Norlina,	"	3 30 a m	11 55 p m
Ar Richmond,	"	6 35 a m	3 05 a m
Ar Washington, P. B. R.		10 10 a m	6 35 p m
Ar Baltimore,	"	11 25 a m	11 25 p m
Ar Philadelphia,	"	1 26 p m	2 56 a m
Ar New York,	"	4 13 p m	6 30 a m

Note—a Daily except Sunday. b—Eastern Time.

Connections at Jacksonville and Tampa for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans, for all points in Texas, Mexico and California

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Nos 31-34-32-33—Florida and Metropolitan Limited. Drawing Room Sleeping and Through Day Coaches between New York and Jacksonville. Through Drawing Room Buffet Sleeping Cars and day coaches Between New York and Atlanta

Nos. 31-34-32-33 cary Cafe Cars between Hamlet and Athens Hamlet and Savannah.

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Atlantic Coast Line R. R. Co.

CONDENSED SCHEDULE.

Dated January 12, 1902.

No. 135.	No. 49.	STATIONS.	No. 48.	No. 136.
P. M.	A. M.		P. M.	A. M.
2 35	9 00	Lv Norfolk Ar	1 00	5 15
2 51	9 16	Pinners Point	1 16	5 31
3 09	9 34	Driver	1 34	5 49
3 17	9 42	Suffolk	1 42	5 57
3 45	10 09	Gates	2 09	6 24
4 08	10 30	Tunis	2 30	6 45
4 28	10 50	Ahoskey	2 50	7 05
4 48	11 11	Aulander	3 11	7 26
5 08	11 30	Hobgood	3 30	7 45
5 25	11 47	Ar Tarboro Lv	3 47	8 02
5 25	11 50	Ar. Lv.	3 50	8 05
P. M.	P. M.	Rocky Mount	P. M.	A. M.

*Daily. †Daily except Sunday.

Trains No. 49 and 48 solid trains between Pinners Point and Wilmington. Trains No. 49 connect at Rocky Mount with train 35 for all points West and No. 78 train for all points North.

E. M. BRINSON, Gen'l Pass. Agent.

J. R. KENLY, Gen'l Manager.
T. M. BRINSON, Traffic Manager.

ATLANTIC COAST LINE R. R. CO.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED December 23d, 1901.	No. 41 Daily	No. 37 Daily	No. 35 Daily	No. 31 Daily	No. 27 Daily
	A. M.	P. M.	P. M.	A. M.	P. M.
Leave Weldon	11.50	3 35			
Arrive Rocky Mount	1.03	10.14			
	P. M.				
Leave Tarboro	12.53		7.50		
Leave Rocky Mount	1.05	10.05	7.55	5.05	12.55
Leave Wilson	1.39	11.10	8.30	5.50	1.40
Leave Selma	2.05	11.36			
Leave Fayetteville	4.30	1.15			
Arrive Florence	7.05	3.45			
	P. M.	A. M.			
Arrive Goldsboro			8.50		
Leave Goldsboro				7.01	2.10
Leave Magnolia				7.30	2.40
Arrive Wilmington				9.10	4.15

TRAINS GOING NORTH.

	No. 40 Daily	No. 36 Daily	No. 32 Daily	No. 28 Daily
	A. M.		P. M.	A. M.
Leave Florence	10.05		5.05	
Leave Fayetteville	12.40		10.00	
Leave Selma	2.10		11.30	
Arrive Wilson	2.57		12.07	
		A. M.		P. M.
Leave Wilmington		10.00		7.00
Leave Magnolia		10.30		7.30
Leave Goldsboro		7.35		5.05
	P. M.		A. M.	P. M.
Leave Wilson	2.55	5.30	11.50	11.30
Arrive Rocky Mount	3.30	6.05	12.30	12.05
Arrive Tarboro		5.30		
Leave Tarboro	2.31		11.50	
Leave Rocky Mount	3.56		12.55	
Arrive Weldon	5.00		1.57	
	P. M.		A. M.	P. M.

Yadkin division Main Line—Train leaves Wilmington, 9:10 a. m., arrives Fayetteville 12:20 p. m., leaves Fayetteville 12:43 p. m., arrives Sanford 1:30 p. m. Returning leave Sanford 2:05 p. m., arrive Fayetteville 4:20 p. m., leave Fayetteville 4:40 p. m., arrives Wilmington 7:15 p. m.

Bennettsville branch—Train leaves Bennettsville 8:10 a. m., Maxton 9:05 a. m., Red Springs 9:35 a. m., Parkton 10:01 a. m., Hope Mills 10:55 a. m., arrive Fayetteville 11:10. Returning, leave Fayetteville 4:45 p. m., Hope Mills 5:00 p. m., Red Springs 5:25 p. m., Maxton 6:16 p. m., arrives Bennettsville 7:15 p. m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford with the Seaboard Air Line and Southern Railway, at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 3:15 p. m., Halifax 3:39 p. m., arrives Scotland Neck 4:10 p. m., Greenville 5:17 p. m., Kinston 6:05 p. m. Returning, leaves Kinston 7:00 a. m., Greenville 7:50 a. m., arriving Halifax at 11:00 a. m., Weldon 11:20 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8:00 a. m. and 2:45 p. m., arrive Parmele 10:15 a. m. and 4:10 p. m. Returning, leave Parmele 11:15 a. m. and 5:30 p. m., arrive Washington [illegible] 6:15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., daily (except Sunday) 4:35 p. m., arrives Plymouth 8:30 p. m. Returning leaves Plymouth daily except Sunday, 9:00 a. m. and Sundays 9:00 a. m., arrives Tarboro 11:00 a. m.

Train on Midland, N. C. Branch leaves Smithfield daily, except Sunday, 8:00 a. m., arrives Clayton 8:10 a. m. Returning, leaves Clayton 8:25 a. m., arrives at Goldsboro 9:25 a. m.

Trains on Nashville Branch leave Raleigh at 9:30 a. m., 4:00 p. m., arrive Hamlet 11:40 a. m., 6:30 p. m., Spring Hope 12:30 p. m., 7:30 p. m. Returning, leave Spring Hope 1:30 p. m., 8:30 p. m., arrive Raleigh 3:45 p. m., 10:40 p. m. Leave Raleigh 11:05 a. m., 6:40 p. m., arrive Spring Hope 1:30 p. m., 8:30 p. m. Leave Spring Hope 2:30 p. m., 9:30 p. m., arrive Hamlet 4:30 p. m., 10:30 p. m. Leave Hamlet 12:10 p. m., 7:30 p. m., arrive Raleigh 3:45 p. m., 10:40 p. m., daily except Sunday.

Train on Clinton branch leaves Warsaw 8:00 a. m., arrives Clinton 8:30 a. m. Returning, leaves Clinton at 8:45 a. m., arrives Warsaw 9:15 a. m.

Train No. 78 makes close connection at Rocky Mount for all points North daily, all rail.

J. R. KENLY, Gen'l Manager.
T. M. BRINSON, Traffic Manager.

News Summary.

State News.

—The friends of Elon College succeeded in raising $12,000 by January 1, and, therefore, the institution will receive $20,000 promised by Mr. Palmer. This is the institution's first good "lift."

—The State Penitentiary lost $30,000 by breaking of Roanoke dykes last spring, and Christmas week a break in the same dykes involved a loss of $15,000. Politicians can not keep fences up, not to mention dykes.

—In Durham hereafter the bar-rooms will not be allowed to have screens. In Charlotte the screens are forbidden and the saloons must close at 9 o'clock p. m. The man who goes in the "wrong door" of a saloon is never to be trusted.

—Efforts are being made to save J. A. Gorham, who attempted to bribe a juror last summer in the interest of the Southern Railway, from the sentence which the Judge so promptly imposed. He ought to be punished severely, because he deserves it, and as an example.

—Charlotte had the distinguished Economic writer, Dr. R. T. Ely, to lecture recently on the Twentieth Century City. His municipal ideas are twenty centuries ahead of party-ridden North Carolina. The idea of a professional mayor is inconceivable; but we are taken in by the professional politician every year.

—A few years ago the Superintendent of the Public Schools of Durham, Mr. Clinton Toms, resigned to take charge of the Duke Cigarette factory in Durham. Recently the Superintendent of the Greensboro schools, Mr. G. A. Grimsley, retired in order to accept the management of a life insurance company. When the commercial world won Mr. W. A. Blair from the school work, it took the foremost young educator in the State. Shall we give up our best teachers and preachers because they will not be poor?

—During the holidays the North Carolina Association of Academies met in Raleigh. This ought to be the strongest body of school men in North Carolina. But they will not meet. The Association was therefore ready to be merged into a joint meeting of academy and college men. There are some reasons why this is to be regretted. The Academy has a field all its own, and if it cares to, from its point of vantage it may dominate the whole educational situation. The election of officers resulted as follows: President, S. L. Sheep; Vice-President, John Graham; Secretary, R. L. Madison.

—The mystery of the disappearance, November 20, 1901, of a young woman of Elizabeth City, whose name—"Nell Cropsey"—has since been in all the papers, and whose fate has been the object of widespread curiosity of the morbid sort, and even of hysterical manifestations in Elizabeth City, was intensified rather than relieved by the discovery of her body 37 days later almost in front of her home, floating in the Pasquotank River. On evidence wholly circumstantial—and none too substantial—a young Mr. Wilcox is held in jail at the suggestion of the Coroner's Jury. We hope the Elizabeth City people will not only not do the young man any violence, but will see to it that he has a fair trial. These cases are not subjects for passion or hysteria, but for earnest desire that simple justice be done.

—The Corporation Commission last week completed the summary of returns from Registers of Deeds, showing increase of personal property for 1901 over 1900, save from Harnett County, which has utterly failed to make any return, while the increase is estimated from five counties, which have made partial returns. Here are the figures: Real estate, 1901, $173,738,984; 1900, $166,444,338; increase, $7,291,601. Personal property, 1901, $107,834,449; 1900, 93,506,612; increase, 14,327,837. Bank stock, 1901, $6,283,243; 1900, $5,249,092; increase, $1,034,151. Corporate excess, 1901, $5,867,000; 1900, ——; increase, $5,867,000. Railways, telegraphs etc., 1901, $45,148,786; 1900, $43,510,067; increase, $1,638,719. Building and loan associations, 1901, $604,181; 1900 $387,205; increase, $216,926. Total, 1901, $339,425,593; 1900, $330,097,359; increase, $30,823,234. This will give a considerable increase of income to the State. To this income there will be added insurance tax and income tax in each of which there is increase; and also all license taxes are to be added.

—Col. Olds sent out the following interesting information last week: "State Labor Commissioner Varner's annual report from the counties on farms and farming for last year was completed to-day. It shows an increase of 12 1-2 per cent in value of farm lands in 21 counties, 76 reporting no change. Eighty-two counties report the fertility of land maintained, 15 not maintained. Forty-seven report a tendency towards smaller farms. Ninety report the mode of living improved; 68 say the cost of living has increased. All save two report negro labor unreliable. One reports no negro labor. Forty-six report increase in wages. The highest wages for men is $15.62, lowest $9.65; highest wages for women $9.78, lowest $6.86; children's wages average $5.89; average increase of wages 20 per cent over previous year. The cost of production of cotton averaged $26.80 for a 500-pound bale, profit $3.20; wheat 64 cents per bushel, corn 48 cents, oats 31 cents, tobacco $4.96 per 100 pounds. Educational conditions are good in three counties, fair in 41, poor in 53. The financial condition is good in one county, fair in 48 and poor in 53. To the question 'Do you favor compulsory school law?' 86 per cent of replies say 'yes.'"

—Col. Wm. H. H. Cowles, prominent in the Civil War and in public life died at his home near Wilkesboro recently. The papers speak of him in terms of sincere regard. We take the following from the Charlotte Observer's sketch: "William H. H. Cowles was born at Hamptonville, April [illegible], 1838, therefore, in his 63d year. He spent part of his early youth on his father's farm and stayed in his store and attended the common schools of the county. In 1861 he volunteered as a private in a cavalry company being formed by T. N. Crumpler, and upon the organization of the company he was elected first lieutenant. During the war Colonel Cowles filled the grades of first lieutenant, major and colonel. So impressed were his superiors with his ability that as early as the first Maryland raid he was placed in command of the extreme advance guard of cavalry by Stewart. On the return he was placed in command of the extreme rear guard. At Auburn, where Colonel Ruffin fell, Colonel Cowles rallied the men and continued the charge. At Brandy Station it was he who led the charge that drove the Tenth New York Cavalry out of line and to the rear. Cowles followed them for some miles, capturing Major Forbes, Major Gregg's commissary and William Buckley, special correspondent of The New York Herald, and others, whom he successfully brought out, though at the terminus of the charge he was completely in the enemy's lines. Colonel Cowles was severely wounded at the battle of Mine Run. He returned to active service and was severely wounded at Petersburg, March 31. He was supposed by his men to be dead and fell into the hands of the enemy and was taken to the hospital, where he heard of Lee's surrender. After a perilous trip he finally managed to reach his home in Wilkesboro. Colonel Cowles secured license and began the practice of law in Wilkesboro. In 1884 he was elected to Congress in the Eighth District and severed four terms."

General News.

CONDITION OF THE TREASURY OF THE UNITED STATES.

"The Treasury is in a condition of unexampled strength," said Secretary Gage, December 31, when asked to briefly review the Treasury situation at the close of the year. "For the calendar year we show receipts in exces of the ordinary expenditures amounting roundly to $100,000,000. Such an excess might have resulted in serious embarrassment had not the Department been able, by means of this surplus to reduce the public debt in large amounts. Since April 1 last the Treasury has redeemed and cancelled United States bonds to the par value of $58,714,700, which have been applied to the sinking fund and the disbursement resulting therefrom was $72,226,845. The available cash on hand is, therefore, about $30,000,000 larger than the amount a year ago.

"Comparing the situation as it is to-day with April 1, 1897, the result is most gratifying. On the latter day the Treasury held money of all kinds to the amount of $250,873,000, including $100,000,000 as a gold reserve, leaving therefore $150,000,000 as a cash balance. To day in money of all kinds the Treasury holds $296,659,000, and if we deduct the $150,000,000 now held as a gold reserve the balance stands at $146,000,000 or $4,000,000 less than it was April 1, 1897. It will be seen, therefore, that substantial equilibrium has been maintained.

"There has been a very material increase in the money in circulation since March 1, 1897 as well as in the amount per capita. The volume of money on that date, outside the Treasury, was $1,675,694,953, and the amount per capita was $23.14. On the 1st of December last the amount of money outside the Treasury was $2,250,256,230, and the amount per capita was $28.73. The increase in amount, therefore, was $574,561,277, and the increase per capita was $5.59.

"The amount of gold coin and gold certificates in circulation increased from $553,860,515 on March 1, 1897, to $914,390,089 on December 1, 1901. Every other kind of money in circulation is greater in amount now than it was on March 1, 1897, with the single exception of the Treasury notes of the Act of July 14 1890. The amount of these in circulation December 1, 1901, was only $40,012,622 as against $85,516,621 on March 1, 1897. This reduction in volume grows out of the natural operation of the Act of July 14, 1890, and the Act of March 14 1900. The increase in the amount of national bank notes in circulation during the period in question was $132,132,731. This increase is mainly attributable to the Act of March 14 1900."

THE TERMS OF THE CANAL TREATY.

Since the Isthmian Canal Treaty has been more or less before the public of England and the United States for more than two years, and since the Canal will be the object of much interest for several years more, a clear statement of the terms of the new treaty of England and America is timely:

The Hay-Pauncefote canal treaty was sent to the Senate on December 4. It is comparatively short and simple. The preamble states that it is made to facilitate the construction of a canal between the Atlantic and Pacific Oceans, and designed to remove any difficulties growing out of the Clayton-Bulwer treaty, made in 1850. In Article I, it is agreed that the Clayton-Bulwer treaty shall be superseded by the present treaty. Article II provides that the United States may construct the canal, directly or indirectly. Article III adopts as a basis of the neutralization of the canal, the Convention of Constantinople of 1888, for the neutralization of the Suez Canal, and provides that the canal shall be open to vessels of commerce and war of all nations on equal terms. It follows with the usual provisions concerning belligerents in a neutral harbor. They must not take stores, must not embark or disembark troops or munitions of war, must pass through the canal with the least possible delay, must not commit any act of hostility. The same provision applies to the harbors, with the usual limit of a marine league within which no attack must be made by one belligerent on another. A belligerent shall not depart from the harbor within twenty-four hours of another belligerent. The United States is to police the canal with military force. Article IV provides that no change of territorial sovereignty shall affect these regulations.

THE PAN-AMERICAN CONGRESS.

It is now generally agreed that the Pan-American Congress in Mexico has been a failure; but it has accomplished all that we expected of it in the beginning. The failure is set down to the impossibility of what some people call "compulsory arbitration." There, of course, can be no such thing, since it is a contradiction of terms. But the South American States were unable to agree on any plan for arbitration, or for an international court which should have charge of international questions. Nevertheless much has been accomplished in getting the delegates together, and in a better understanding of the situation in South America. It is preposterous to expect the United States to enter into anything like an alliance with South American republics. We have little in common with them. But, we do sincerely desire that they keep the peace between themselves; and the Monroe doctrine involves a certain amount of protection against Europe. The trade of all South America does not equal that we have with Canada. —Journal and Messenger.

CAPITAL OF INDUSTRIAL COMBINATIONS.

According to the Census Report, which closed May 1, 1901, but has just been made public, there are 183 industrial combinations in this country, with capital amounting to $3,085,200,868. The following is a more detailed statement: Bonds, $270,127,250; preferred stock, $2,529,540,900; common stock, $2,077,871,050. The total value of products of these combinations is $1,661,295,361. For comparison it may be inserted here that the total product of the hand trades, or the mechanical and neighborhood industries, is valued at $1,216,165,160. The 183 combinations employ 399,192 wage earners, who receive $194,934,715, and 24,585 officials and clerks, who receive $32,653,688. The total cost of material used is $1,085,083,828. The 183 combinations controll 2,029 plants. The following is a division of these plants according to the nature and value of their products: Iron and steel and their products, $341,799,954 and $508,626,482; food and allied products $246,623,633 and $282,408,081; chemicals and allied products, $175,002,887 and $182,891,744; metals and metal products other than steel and iron, $118,519,401 and $180,154,703; liquors and beverages, $118,484,184 and $93,432,274; vehicles for land transportation, $85,965,683 and $85,985,533; tobacco, $16,191,818 and $74,063,029; textile, $92,468,606 and $71,888,202; leather and its finished products, $62,734,011 and $45,684,829; paper and printing, $59,271,691 and $44,418,417; clay, glass and stone products, $46,878,928 and $23,258,182; lumber and its re-manufactures $24,470,281 and $20,878,815; miscellaneous industries, $45,408,869 and $48,605,073.

MINOR MATTERS.

Admiral Sampson is very ill—with a malady of nervous character, and the report is that his case is hopeless.

The total amount of liquors, wines, beer, etc., purchased by the South Carolina Dispensaries last year was $1,617,973.47; and the sales amounted to $2,328,681.21. The net profit to State school fund $120,932.25; to counties and towns, $424,285.87 (divided equally between them). The pity is that the financial success of dispensaries so far from exciting shame, has become a favorite argument in their behalf.

Over $100,000,000 was given away in rather large sums, and nearly all for the promotion of culture, last year. Mr. Carnegie gave $40,000,000 (more than half in this country), Mrs. Stanford $30,000,000, all to one University Mr. Rockefeller $3,000,000 and Mr. J. P. Morgan $2,000,000; Mr. D. K. Pearsons gave probably $1,000,000. The Century Offerings in the various denominations will amount to about $75,000,000. There is nothing in history to compare with these benevolences.

Although last year was the most prosperous in our Nation's history there were more—not less—failures than formerly, as the following clipping shows; the amount of liabilities was less, however: "New York, Jan. 1.—Reports to R. G. Dun & Co. show that failures for the year 1901 were 11,002 in number and $113,092,376 in amount of liabilities, while of banking and other fiduciary institutions there were 74 insolvencies, involving $18,018,774, a total of 11,076 defaults and $131,111,150 liabilities. These figures compare very favorably with the 10,833 failures in 1900, with liabilities of $174,118,236, of which 59 were banks, for $35,617,563. Manufacturing disasters in 1901 numbered 2,441, with an indebtedness of $44,960,983, compared with 2,409 in the previous year, owing $51,702,142, while there were 7,965 suspensions of traders for $52,060,640 against 7,844 in 1900, with liabilities of $59,415,592. The defaulted liabilities were 96 cents to each $1,000 of bank exchanges. A ratio to the number of firms in business shows that the entire amount of defaulted indebtedness averaged $94.39 for each concern. This amount compares with $119.63 in 1900, while going back to 1893, the average was $290.65."

THE OPPORTUNITY OF A LIFE-TIME

May present itself, and every young man should be prepared to meet it. Secure a diploma from the Charlotte Commercial College and one of Telegraphy and half the battle is won. We place our students in paying positions. Address J. C. MINTZ, President, Charlotte, N. C.

DROPSY

10 DAYS' TREATMENT FREE.

Have made Dropsy and its complications a specialty for twenty years with the most wonderful success. Have cured many thousand cases.

DR. H. H. GREEN'S SONS, Box FF Atlanta, Ga.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

Not Recommended For Everything.

But if you Have Kidney, Liver or Bladder Trouble, You Will Find Swamp-Root Just The Remedy You Need

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Doctors Prescribe Swamp-Root.

"I have prescribed that wonderful remedy for kidney and bladder complaints, Dr. Kilmer's Swamp-Root, with most beneficial effect and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific wherever I find it, in an accepted school or out of it. For desperate cases of kidney or bladder complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties."

L. BARTOW IRISH, M. D.

Sept 24, 1901. 276 9 h St., Borough of Brooklyn, N. Y.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

(Swamp-Root is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

Sample Bottle of Swamp-Root Sent Free by Mail.

SPECIAL NOTE—If you have the slightest symptoms of kidney or bladder troubles or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Raleigh "Biblical Recorder."

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

NEW FEATURES, BUT SAME PRICES.

Beginning with issue of January, 1902, the Periodicals will have several new features.

1. ENLARGEMENT OF TEACHER—in size of page, making addition of an equivalent of about eleven pages.
2. BIBLE CLASS QUARTERLY—80 pp. same in size as new size of Teacher. New senior grade work, 4c. per quarter.
3. ADVANCED QUARTERLY—same high grade and same size as now, with some new features.
4. INTERMEDIATE AND PRIMARY QUARTERLIES—Enlargement in size of page with other desirable improvements.
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PEELE'S SESSION 1902, OPENS JAN. 2. PEELE'S
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Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee: Mrs. W. N. JONES, Raleigh, N. C.

The Relation of the Mother's and Woman's Missionary Societies to the Children's Sunbeam Societies.

It has wisely and truly been said that, "The hand that rocks the cradle rules the world." No less true is it that the Sunbeam Societies that are upheld and encouraged by the mothers of those children will in time become great powers for good.

Mothers, the success of these Bands really lies at your doors; and let me beg you to bestir yourselves and help the leaders in every way that you can.

Perhaps you may ask, "In what way can we lend a helping hand?" I feel that you should be present when the Society is organized, so that you may fully understand the object in view—what is required of the children, etc.

If they are requested to perform some duty at the meetings, help them to prepare for that duty, and encourage them to try to act their parts well.

As the collections form an important feature of the work, it is well to have the children earn their own missionary money by paying them for some service rendered, or by allowing them to own a missionary hen, a garden spot, or by selling milk, etc. We want to urge that the children always enjoy giving their own earnings more than that of others; and that is the only real giving after all. By encouraging them to make little sacrifices while their young hearts are tender and free from selfishness (which sometimes finds it way into older ones), they will find as the years go by much joy in giving to the Master's cause. None can teach this sweet lesson as a fond mother can. Try it, dear sisters.

Another special way of helping in this work is by visiting the mothers of the children who do not attend regularly, and by trying to arouse their interest in the Band work. If they are encumbered with home cares that they have failed thus far to become interested in their children's regular attendance, let you, who are aroused tell them of the vast deal of good which can be accomplished by their children's earnest efforts.

Few mothers there be who are too busy to hear you tell them that you are anxious to help them point their little ones to a better and nobler life, and to see them as happy workers in our Master's cause.

The Woman's Missionary Societies should feel that they are the real organizers of the Sunbeam Societies, and I believe the ladies would take more interets in the children's work if they had regular reports from the Band leaders at their monthly or quarterly meetings.

Again if different ladies would now and then attend the Band meetings the children would enjoy a talk from them, and the leader would not feel that she had the work wholly upon her own shoulders, if the other ladies showed their kindly interest. Thus knowing something of the work, if the President or leader should by sickness or some other cause be absent, some one else would be able to substitute for her.

Let me urge the ladies of Woman's Missionary Societies and all mothers to endeavor by all means to keep obstacles out of the way of the children in their work. Get them to talk to you about what they learned at the Band meetings.

Oh! let us fully realize our responsibilities to the dear children in this grand work, and He who said, "Suffer the children to come unto me and forbid them not" will abundantly bless their efforts in His name and for His sake.

Mrs. B. W. RAY,
Leaksville, N. C.

THE SOCIAL RANK OF CABINET OFFICERS.

The social rank of each Cabinet officer is reckoned according to his standing in the order of succession to the Presidency which is arranged according to the age of each executive department. The State Department having been the first executive branch of the government created, the Secretary of State is the official and social head of the Cabinet and the first of its members to succeed to the Presidency, in the event of the death of both President and Vice-President. If the President, Vice-President and Secretary of State were all to die before their successors had been appointed the Secretary of the Treasury would become President, because his is the second oldest of the executive departments. This right to succession extends in turn to the Secretary of War, Attorney-General, Postmaster-General, Secretary of the Navy, and lastly to the Secretary of the Interior. This gradation thus indicates the social rank of each Cabinet officer in his own circle.—The Ladies' Home Journal.

A child has a faculty of quickly accepting the conclusions of a sensation; the distant fading boundaries which simplify painful subjects escape him.—Victor Hugo.

Mrs. P. W. Johnson.

In the death of this beloved Christian woman, on December 9, 1901, Wake Forest was most sadly bereaved, for it was a commanding place she held in the esteem and affection of the entire community. Many in other places also will share our grief. Her good works have made her known and call forth praise from many a heart.

She was the elder of the two daughters of Rev. James S. Purefoy and inherited many of the strong traits of character that distinguished both of her parents. To these were added qualities and attainments that were peculiarly her own. She loved the beautiful wherever she perceived it, and her perceptions were keenly alive to its presence. She discerned it in nature, in art, and in character. With deftness of hand and delicacy of touch she could create it on the canvas and in sweet music.

Much of her earlier life was devoted to educational work, in association with her honored and beloved husband, Prof. P. W. Johnson, principally in Alabama, but also in Georgia. He found in her a most competent and indispensable ally. She was in fact co-principal with him of the seminaries of learning over which he presided, and no one more than he ever appreciated another's worth.

Her life at Wake Forest has been a quiet and unobtrusive one, but its influence in all good directions who can estimate? To the Sunday School, to the women's work, to all that had respect to the general weal, as long as she was able, she gave her personal service, and, to the end, the benefit of her wise counsel. Not to go into details, we need but recall her magic influence with the large infant class which was for so long a time under her efficient care.

Though she had lived out more than three-score years, age seemed reluctant to place its marks upon her, and she went from us bearing still much of the freshness and fragrance and beauty of youth in her person and presence.

Thy wearied heart has ceased its beating here; but, sweet spirit, thou hast come to know in full that flesh and heart may fail, but that God is the strength of thy heart and thy portion forever. Thou hast awaked in the likeness of thy Redeemer, and canst delight thyself now in the beautiful of which that was but a type and a prophecy which thou knewest here.

W. B. ROYALL.

Light on the Situation in Arkansas.

BY N. B. PITTMAN.

"In spite of rock and tempest's roar," the Arkansas Baptist Convention moves forward, nor fears to trust in to-morrow's God. "The slings and arrows" of misrepresentation have made painful the progressive pastor's habitat. The editor of the Biblical Recorder kindly admonished the editor of the Arkansas Baptist to repent. Prior to that exhortation the President of the Arkansas Convention besought the same editor to correct his misleading report of the Convention's vote for the present plan of doing State Mission work, but the editor would not publish President James C. Eagle's correction. The paper reported that the plan was adopted by a vote of 151 to 148, a majority of three. The vote for the plan was overwhelmingly in the affirmative. About twelve certainly not more than twenty votes, were cast in the negative. [More recently some sort of a correction has been made.—Editor Recorder.]

Last year some brethren thought that eight thousand dollars would assuredly be too much for the State Mission Board to vote for the work of State Missions. Notwithstanding the opposition of the Arkansas Baptist and the Flag to the work, the Board more than met its obligations. This year the State Board votes that the possibility is twelve thousand dollars for State Missions.

But we are to have a new paper, a paper in harmony with the work of the Convention. M. L. Thomas, of Little Rock, and N. B. Pittman, of Fort Smith, are to launch the paper early in January. Certainly the progressive Baptists in Arkansas are ready for the paper. Dr. Thomas has just resigned the Second church of Little Rock. It is a great church. Pastors within my knowledge have been A. B. Miller, T. S. Potts, J. S. Jordan, J. S. Kirtley, M. L. Thomas.

I have not resigned the pulpit of the First church of Fort Smith. Here we have a lovely sanctuary, equipped with modern improvements. But I may after awhile glide wholly into religious newspaper work. For eight years I was on the editorial staff of the Central Baptist of St. Louis, while was ten years pastor in St. Joseph, Mo. Fort Smith is geographically to Memphis as Kansas City and St Joseph are to St. Louis and Chicago.

Fort Smith is to be a great city. The Second church of Fort Smith has voted to go against the Arkansas Baptist Convention and to stand with the Arkansas Baptist. The First church has had such pastors as Dr. Kincaid, of Denison, Texas, Dr. W. P. Throgmorton, now editor of the Baptist News of Southern Illinois; Dr. O. L. Hailey, who is prospering in the pastorate of the First Baptist church of Texarkana. He preached this year before the Baptist General Convention of Texas.

A. J. Barton is Missionary Secretary of the State Mission Board of Arkansas. H. H. Street is State Secretary of the Sunday School Board of the Arkansas Convention. They are both strong and wise and courageous men.

Rev. W. H. Sledge, of Helena, Ark., is doing notably successful work. He has a large field. He is a Wake Forest boy.

Our schools are doing unusually fine work. President J. W. Conger, of Ouachita College, of Arkadelphia, is not only a man of unique executive sense, but he possesses the genius for work, good work, true work. Prof. Major, an alumnus of Wake Forest, is next to President Conger in solid worth. President W. W. Rivers, of Central College of Conway, is courageous and encouraged. Many schools have become affiliated under a Ouachita-Central scheme and these affiliated schools articulate with Ouachita and Central as do some high schools with State Universities.

N. B. PITTMAN.
Fort Smith, Ark., December 25, 1901.

POEMS BY NORTH CAROLINIANS.

"HATTERAS."

BY J. W. HOLDEN.

The Wind King from the North came down
Nor stopped by river, mount or town;
But, like a boisterous god at play,
Resistless, bounding on his way,
He shook the lake and tore the wood,
And flapped his wings in merry mood;
Nor furled them till he spied afar
The white caps flash on Hatteras Bar,
Where fierce Atlantic landward bowls,
O'er treacherous and hidden shoals.

He paused, then wreathed his horn of cloud,
And blew defiance long and loud:—
"Come up, come up, thou torrid god
That rulest the Southern Sea!
Ho! lightning-eyed and thunder-shod,
Come, wrestle here with me!
As tossest thou the tangled cane,
I'll hurl thee o'er the boiling main!"

The angry heavens hung dark and still
Like Arctic night on Hecla's hill;
The mermaids sporting on the waves,
Affrighted, fled to coral caves:
The billow checked its curling crest,
And trembling, sank to sudden rest,
All ocean stilled its heaving breast.

Reflected darkness wierd and dread,
An inky plain the waters spread—
So motionless, since life was fled.
Amid the elemental lull,
When nature died, and death lay dull—
As though itself was sleeping there—
Becalmed upon that dismal flood
Ten fated vessels idly stood,
And not a timber creaked!
Dim silence held each hollow hull,
Save when some sailor in the night,
Oppressed with darkness and despair,
Some seaman, groping for the light,
Rose up and shrieked!

They cried like children lost and lorn,
"O Lord, deliver while you may!
Sweet Jesus, drive the gloom away!
Forever fled, O lovely day!
I would that I were never born!"
For stoutest souls were terror-thrilled,
And warmest hearts with terror chilled.

"Come up, come up, thou torrid god,
Thou lightning-eyed and thunder-shod,
And wrestle here with me!"
'Twas heard and answered: "Lo! I come
from azure Caribee,
To drive thee cowering to thy home,
And melt its walls of frozen foam!"
From every isle and mountain dell,
From plains of pathless chapparel,
From tide-built bars, where sea birds dwell,
He drew his lurid legions forth,
And sprang to meet the white-plumed
North.

Can mortal tongue in song convey
The fury of that fatal fray?
How ships were splintered at a blow,
Sails shivered into shreds of snow,
And seamen hurled to death below!
Two gods commingling bolt and blast,
The huge waves at each other cast,
And bellowed o'er the raging waste;
Then sped like harmless steeds afar
That drag a shattered battle-car
Amid the midnight din of war!

False Hatteras when the cyclone came,
Thy waves leapt up with hoarse acclaim,
And ran and wrecked yon argosy!
Fore'er nine sank! That lone hull stands
Embedded in the yellow sands—
A hundred hearts in death there stilled,
And yet its ribs, with corpses filled,
Are now caressed by thee!
Smile on, smile on, thou watery hell,
And toss those shulls upon thy shore;
The sailor's widow know's thee well;
His children beg from door to door,
And shiver while they strive to tell
How thou hast robbed the wretched poor!

Yon lifeless skull shall speak for me:
"This is Golgotha of the sea,
And its keen hunger is the same
In winters frost or summer flame.
When life was young—adventure sweet—
I came with Walter Raleigh's fleet,
But here my scattered bones have lain
And bleached for ages by the main.
Though lonely once, strange folk have
come,
Filled peopled is my barren home."

"Enough are here. O heed the cry,
Ye whitewinged strangers sailing by!
The barks that lingers on this wave
Will find it smiling but a grave.
Then, tardy mariner, turn and flee;
A myriad wrecks are on thy lee!
With swelling sail and sloping mast,
Accept kind Heaven's propitious blast!
Oh, ship, sail on! Oh, ship, sail fast,
Until, Golgotha's quicksands passed,
Thou gainest the open sea at last!"

Acknowledgments.

CASH COLLECTIONS CENTURY ENDOWMENT FUND, FOR DECEMBER.

Mrs. Robt. Harris, $20.00; Little River Association, 8.33; Mount Zion Association, 1.00; Robedell ch., 22.05; Second Baptist ch., Durham, 16.00; W. T. Huskabee, 5.00; Columbia ch., 6.70; J. R. Hunter, 25.00; Mrs. E. R. Pace, 1.00; Mrs. J. S. Hardaway, 1.00; Wadesboro ch., 50.00; L. N. Chappell, 10.00; E. McK. Goodwin, 10.00; Miss L. L. Bennett, 5.00; J. S. Farmer, 25.00; Mrs. R. A. Shuping, 10.00; Mrs. S. D. Swain, 25.00; Cash, 10.00; Mrs. C. J. Austin, 25.00; H. Montague 25.00; Cash, 5.00; Edwina Lockett, 5.00; 5.00; Myers, 5.00; C. H. Gibson, 5.00; T. M. Honeycutt, 5.00; Dr. Jos Swann, 5.00; A. J. Green, 5.00; H. D. Mangum, 5.00; Mrs. M. E. Langenour, 50.00; Rev. B. W. Spilman, 25.00; Sunbeams, Tarboro, 5.00; F. M. Jordan, 5.00; A. I. Justice, 5.00; T. L. Vaughan, 10.00; C. L. Bagby, 5.00; E. L. Woodward, 10.00; Dr. W. I. Hill, 10.00; C. L. Greaves, 50.00; D. T. Johnson, 25.00; C. M. Bernard, 20.00; J. D. Boushall, 25.00; W. B. Douglass, 5.00; M. H. Justice, 15.00; Mrs. E. B. Higgs, 1.00; J. H. Alford, $22.50; Mrs. M. C. Horton, 1.00; J. M. Maynard, 1.00; Miss Pearl Bradley, 1.00; C. C. Poe, 1.00; Mrs. C. C. Poe, 1.00; G. C. Hayes, 50c.; Miss Cleo King, 1.00; Cash, 1.00; Mrs. C. A. Upchurch, 10c.; Miss Lula Stone, 10c.; Carl Reed, 25c.; Mrs. W. A. Avent, 10c.; Cash, 62c.; Maude Stone, 5.00; Nora Stone, 1.50; Mrs. W. O. Stone, 1.50; Jno. A. Oates, 5.00; Brassfield ch., 56.00; Creedmore ch., 5.00; H. T. Hicks, 25.00; J. C. Gore, 15.00; Maude Stone, 3.00; Miss E. C. Bailey, 25c.; Miss Sallie Green, 50c.; Mrs. J. C. Scoggins, 1.00; Carl Mangum, 1.00; Ed. Ward, 25c; J. T. Ellington, 25.00; Will H. McCutlers, 100.00; J. B. Carlyle, 25.00; Laurel Hill ch., 18.50; R. B. Whitley, 20.00; Wilson's Mill ch., 13.25; A Friend, 100.00; Ramoth Gilead ch., 13.50; High Shoal ch., 7.90; J. L. DeCormis, 25.00; Dr R. R. Overby, 10.00; C. M. Bell, 5.00; Friendship ch., 5.00; First ch., Raleigh, 25.00 Baptist ch., Monroe, 149.00; Rev. Livingston Johnson, 10.00; J. R. Rigsbee, 10.00; Rev. A. McMahan, 1.00; Carme Elam 25.00, S. W. Elam, 50c., T. Z. Carpenter, 1.00; Rev. J. V. Devenny, 5.00; Mrs. D. P. Bridgers, 1.00; W. M. Faulkner and Mrs. E. M. Moore, 55.00; H. D. Parker, 10.00; Miss Etta Staley, 1.00; T. J. Ramseur and wife, 25.00; Mrs. M. E. Warlick, 1.00; Mrs. J. T. McLeon, 1.00. Total, 1,446.90.

L. D. WATSON, JR., Treasurer.

January 8, 1902.

State Missions—Marshall $3.50; S. S., Whiteville, 1.94; Antioch, Flat River, 7.50; Bethel, Chowan, 17.23; Gatesville, Chowan, 9.56; Ballard's Bridge, Chowan, 27.50; Reynoldson, Chowan, 15.08; Chappell's Hill, Chowan, 20; Eureka, Chowan, 6.25; Sandy Cross, Chowan, 66c.; Sunbeams, Red Springs, Robeson, 1.25; W. M. S., Hickory, Tar River, 5; W. M. S., Henrietta, Sandy Run, 3.35; W. M. S. Seaboard, West Chowan, 7.75; Sunbeams, Elizabeth City, Chowan, 14.50; W. M. S., Pleasant Hill, .16; W. M. S., Waxhaw, Union, 80c.; "A Friend," 35; J. I. Demit, 1; J. L. Vipperman, 5; X Roads, 1; Cash collection, 26; Tryon St., Charlotte, 40; Southern Pines, 18.75; Jas. Lindsay, 5; S. Huffman, 10; T. J. Ramseur, 5; Henry Sheets, 5; W. C. Dowd, 5; C. E. Taylor, 5; Tarboro, 10; Mrs. R. H. Marsh, 5; J. Wm. Jones, 5; C. B. Justice, 10; R. D Carroll, 5; J. T. Pullen, 5; T. Neil Johnson, 5; C. J. Hunter, 5; T. M. Honeycutt, 1; Laurel Springs, 1; A. I. Justice, 5; C. A. Jenkins 5; Cleaveland, 5; Pittsboro, 5; C. W. Blanchard, 10; A. E. Brown, 5; Pleasant Hill, 10; Franklinton, 5; Kenansville, 2.50; Mooresville, 1; Moore's Chapel, 2.08; Ephesus, 55; Cedar Falls, 1.75; Trinity, 4.65; W. M. S., do., 1.68; Richmond, 2; Ramseur, 5; Mars Hill, 1.30; Eure's, 9.55 Do., S. S., 5; Huntsville, 1.25; Advance, 8; Cumberland Union, 2.19; Graham, 5; Henderson, Tar River, 16.13; Coleraine, West Chowan, 7; Dunn, 2.64; Baptist Centre, Raleigh, 54c.; Hepzibah, do., 1.38; Bethany, Sandy Creek, 1.16; Bertie Union Meeting, 12.50; Porterswamp, 1.05; Advance, So. Yadkin, 4.85; Rev. Z. D. Harrill, Sandy Run, 3; Mt. Vernon, Central, 50c.; Sandy Grove, Bladen, 1; White Marsh, Columbus, 72c.; Town Creek, Brunswick, 50c.; N. C. Man at Seminary, 5; W. A. Ayers, 4.17; Concord, 10; First ch., Raleigh, 11; W. M. S., Aulander, West Chowan, 5. Total this week, 592.72. Previously reported, 291.45. Total this year, 884.17.

Foreign Missions—S. S., Whiteville, $1.35; W. M. S., Henrietta, Sandy Run, 3.50; Y. L. S., Winston, Pilot Mt., 1.50; Sunbeams, Hickory, South Yadkin, 4.04; W. M. S., Aulander, West Chowan, Christmas offering, 1.35; W. M. S., Waxhaw, 85c.; Florence Ave (Virginia), Flat River, Christmas offering, 1.80; Enon, 25c.; Enon, Sunday School, 4.96; Mt. Gilead, 1.63; Sunbeams, Henderson, Tar River, native workers, 2; Bertie Union Meeting, 4.80; First ch., New Bern, 2.75; I. N. Carpening, 1; Mt. Zion, Flat River, 13.05; Rev. Z. D. Harrill, Sandy Run, 3; Marysville, 1; Sunbeams, Murfreesboro, West Chowan, Christmas offering, 5.80; Midway, Central, 1.03; Beth Eden, Mt. Zion, 2; First ch., Raleigh, 1; Sunbeams, Fort Barnwell, Neuse, 1. Total for the week, 58.96. Previously reported, 188.38. Total this year, 242.34.

Home Missions—S. S., Whiteville, $1.41; W. M. S., Henrietta, 9.50; W. M. S., Waxhaw, 1.35; Sunbeams, Meherrin, 4.70; Mt. Gilead, 1.63; First ch., New Bern, 1.75; Advance, South Yadkin, 1.28; Rev. Z. D. Harrill, Sandy Run, 1; Mt. Gilead Montgomery, 1.20; South Side, 3; Beth Eden, Mt. Zion, 2; First church, Raleigh 25c. Total this week, 27.96. Previously reported, 39.56. Total this year, 67.52.

Education—Kid's Chapel, $1.90; Bertie Union Meeting, 4.38; Mineral Springs, 1.95; First ch., Raleigh, 5. Total this week, 12.53. Previously reported, 81.18. Total this year, 93.71.

Sunday School and Colportage—Mt. Gilead, $1.53; First ch., Raleigh, 10.08. Total this week, 11.60. Previously reported, 6.23. Total this year, 17.83.

Ministerial Relief—Enon, $6.00; Kid's Chapel, 2; Aberdeen, 2; Abbott's Creek, Liberty, 2.50; Green Street, Piedmont, 2; Chowan, 3.50; Aulander, 5; Mt. Beulah, Pee Dee, 1.05; Wash. St., Greensboro, 20; Union Grove, Stanly, 1; Spring Garden, Neuse, 1.66; Dover, Neuse, 50c. Total this week, 68.51. Previously reported, 18.19. Total this year, 76.70.

Total reported for all objects this week, 767.38. Previously reported for all objects 614.99. Total reported for all objects this year, 1,382.37.

WALTERS DURHAM,
Treasurer Baptist State Convention.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists, 50c and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache and the grip.
For pains, palpitation and irregular action of the heart, take Lemon Elixir.
For Sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria and chills, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used
J. H. MENNICH, Attorney.
1225 F. Street, Washington, D. C.

President National Bank.

McMinnville, Tenn. writes: From experience in my family your Lemon Elixir has few if any equals and no superiors in medicine for the regulation of the liver, stomach and bowels. Your Lemon Hot Drops are superior to any remedies we have ever been able to get for throat and lung diseases W. H. MAGNESS.
To Dr. H. Mozley, Atlanta.

Seed Time and Harvest.

A good time to think most seriously of the harvest is seed time. The decision you make then will determine the value of your crops later. The growing competition in seed selling is an increasing temptation to unscrupulous dealers to make extravagant claims for their seeds, both in price and producing qualities. The wisest farmers are those who are influenced most by what experience has proven to be good and true. Thousands of seed sowers in all sections of the country sow Ferry's famous seeds year after year, and have the satisfaction of good harvests to justify their continued faith in the Ferry firm. They pay a few cents more at seed time, but realize many dollars in better crops at the harvest. The natural consequence of this confidence is an ever increasing business. D. M. Ferry & Co. sent out last year more seeds than any other seed house in the world. The 1902 catalogue of this house is now ready and will be found a useful guide in selecting the choicest seeds for the farmer, the truck gardener and the flower gardener. It is sent free on request. Address D. M. Ferry & Co., Detroit, Mich.

Don't hand out money for things that are not "the best." Many washing-powders that seem to work well are unfit to use. PEARLINE costs only a trifle more than the poor and dangerous. The absolute safety of PEARLINE has been thoroughly tested and proved. Make sure nothing is used to save work at expense of your clothes. 639

Pearline—Safe and Saving

WANTED—Name and address of a good boarding house in every town in North Carolina. Address TRAVELER, P. O. Box 833, Norfolk, Va.

Home Circle.

TRUST.

He holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrows cares were here
Without its rest?
I'd rather He unlocked the day,
And, as its hours swung open, say,
"My will is best."

I can not read His future plans,
But this I know,
I have the smiling of His face
And all the refuge of His grace
While here below.

Enough, this covers all my needs,
And so I rest,
For what I can not, He can see,
And in His love I e'er shall be
Forever blest.

—Maltbie D. Babcock.

AN ANCIENT LOVE STORY.

BY PROF. ADDISON HOGUE.

One of Xenophon's works tells about the exploits of Cyrus the Great, and the following love story is found in it:

Cyrus had captured an Armenian king who had been in revolt. Among the captives was the king's family, including his wife, son and son's wife. Cyrus had them all brought before him, and in reply to his questions the captive king admitted that by the fortune of war he and his family rightfully belonged to the conqueror, and bondage was what they had to expect.

"How much money would you give to get your wife back again?" Cyrus asked the king.

"All the money I could give," he replied.

Then, turning to the king's son, who was newly married and was passionately in love with his wife, Cyrus put the same question to him. "Tigranes, how much would you give to get your wife back again?"

The young prince said: "Cyrus, I would give my very life to save her from servitude."

It is pleasant to be able to record that the conqueror was magnanimous enough to release his captives without ransom, and to entertain them royally before they departed.

When they got back home they were loud in their praise of the generosity of Cyrus and of his noble and handsome person, and Tigranes asked his wife if she did not think Cyrus was handsome.

"I can't say," she replied, "for I was not looking at him."

"You were not!" exclaimed her husband, in great surprise. "Pray, then, whom were you looking at?"

Her answer must have thrilled him with joy as she replied, her eyes overflowing with love and perhaps with tears: "The only man I saw was the one who said he would give his life to save me from bondage."

There is a beautiful application that the Christian's heart can make of this—an application so plain that no words are needed to enforce it.—Christian Observer.

For a Nerve Tonic
Use Horsford's Acid Phosphate.

Dr. H. M. Harlow, Augusta, Me., says: One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

A WARNING TO PREACHERS

In the August number of Lippincott's the Rev. Cyrus Townsend Brady tells an amusing story, the moral of which seems to be that it is safer to let some sleepers in the sanctuary continue their slumbers, rather than awaken them by too vociferous oratory. "I thought," he writes reminiscently, "it would be easy enough to convert the lay people of the town, but realized, of course, that the ministers would be a harder task. I remember one of the first sermons I preached with that idea before me. It was a hot summer day and a gentleman very much under the influence of liquor slid into the rear part of the church and went to sleep. It was somewhat disquieting at first, but I soon warmed up to the subject and forgot him.

What happened has always been a warning to me against very loud preaching—I waked him up. My vehemence so disturbed him that he arose, walked unsteadily up the aisle and stopped in front of the pulpit. I was dreadfully embarrassed, I remember, but I retained sufficient presence of mind to take what I thought was an efficient and brilliant means of bridging over the gap, for, of course, I had stopped preaching when he stood still and looked at me. Leaning over the pulpit I remarked suavely:

"'I perceive that my good brother is ill. Will some—'

"Before any one could move, however, he lifted his head and, fixing his blinking eyes upon me, remarked in perfectly distinct tones heard throughout the church—

"'I'd think such preachin' 'ud make everybody ill!'"

Dr. Ball's Cough Syrup Will Positively cure croup. Many a home has been made desolate by the loss of a dear child which could have been saved by this great remedy.

"AND BE YE KIND."

The spirit of kindness is an essential characteristic of practical Christianity. Gentleness is one of the foremost manifestations of the grace of God. Cruelty in any form is a contradiction of the Christ spirit. One of the best and surest signs that salvation has come into a heart or life is gentleness and meekness of manner where pride, arrogance and cruelty have been greatly in evidence. The Christ spirit has a tender regard for the rights and feelings of others, without respect of persons. The law of kindness runs through the whole system of theoretical and practical Christianity. It is required that a Christian love his enemies, pray for them, and return good for evil.

In this respect there are many opportunities to witness for Christ and to prove the genuineness of our faith and reality of the religion we profess. The man who professes to follow Christ and yet is quarrelsome, revengeful, and cherishes hatred toward such as may have wronged him, is a very poor exponent of the grace he professes. If grace does not sweeten the temper, if a man in Christ is still under the dominion of evil passion, what profit is his religion to him or to others? The Christian must not be a brawler; he must not be ill-tempered; he must not be cruel-hearted nor indulge in bitterness toward others, under any circumstances.

Good behavior under great provocation is a beautiful exhibition of the spirit of a Christian gentleman. A fit of anger is a swift testimony of a deep-seated weakness of character that no Christian can afford to carry. One of the first things that the world expects of a convert is that he prove his conversion by a high order of self-control.

Nothing commends itself more readily to the respect and confidence of others than simple, unselfish, disinterested kindness. An act of kindness always carries with it a double blessing. It blesses him who receives and him who gives, and so enriches both.—Evangelical Messenger.

THE COMPANIONSHIPS OF CHRISTIANITY.

The young man who abandons the church voluntarily cuts himself off from the most exalted thoughts that can enter the human heart. He puts himself out of the company of Raphael, and Rubens, and Thorwaldsen when he might live in the atmosphere that made them great. If Michael Angelo, and Sir Christopher Wren, and Inigo Jones welcome him at the door, Mendelssohn and Beethoven, and Bach, greet him as he enters. The organ may be spavined and wind-galled. The choir may be an aggregation of tuneless tyros but if the young man has brought any worshipful music in his soul into the church the same uplifting sentiments that inspired the "Messiah" and "Elijah" will sweep the chords of his heart as the organist touches the keys, or as the choir clears its collective throat and sings "Old Hundred."—The Rev. Francis E. Clark, D.D., in the November Ladies' Home Journal.

LINCOLN'S PROMISE.

Once, when Abraham Lincoln was a member of Congress, according to a well-known story, a friend criticised him for his seeming rudeness in declining to test the rare wines provided by their host, urging, as a reason for the reproof, "There is certainly no danger of a man of your years and habits becoming addicted to its use."

"I mean no disrespect, John," answered Mr. Lincoln, "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding to-day as it was the day I gave it."

"There is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement," insisted the friend.

"But a promise is a promise forever, John, and when made to a mother it is doubly binding," replied Mr. Lincoln.—Christian's Friend.

How many women drink enough water? Very few indeed; and no wonder they have dried-up, wrinkled faces and figures! And yet every woman can have a water-cure at home. The first thing after rising in the morning the teeth should be brushed and one or two glassfuls of water drunk. If the liver needs stimulating, the water should be hot and a little salt added. Drink frequently between meals, but never while eating. Fully a pint of water should be taken before breakfast and on retiring. —Maude C. Murray-Miller, in Woman's Home Companion.

ALONE WITH CHRIST

Zinzendorf, when a boy, used to write little notes to the Saviour and throw them out of the window, hoping that He would find them. Later in life, so strong was his faith in the friendship of Christ, and in his own need of that friendship as a daily solace, that once, when traveling, he sent back his companion, that he might converse more freely with the Lord, with whom he spoke audibly.—Phelps.

CHRISTIAN COURAGE

Boys, put your heads close down to me. I wish to tell you what I saw at the Yale-Princeton football game.

For some time I had noticed an usher, whose business it was to get those unwieldy coaches into their slips. After they were placed, he devoted himself to leading much of the cheering. He interested me keenly; his vivid magnetism was most attractive. When the game had got well under way, some men near me began to swear. My wide awake, be-oranged usher heard it. He waited a while, but, as they did not stop, he stood up and spoke out clearly: "Fellows, we are going to wipe up the earth with these men, but don't swear about it." As he sat down there was a rattle of clapping, and I entirely agreed with the tall man who said: "I thank you very much for the speech." I watched my college hero, and wondered how, with his exceedingly light physique, he could endure all the cheering and singing. A man on a coach seemed struck with the same idea, because I heard him call out: "You fellow who are leading the cheers, take some of this whiskey." "No, thank you, I won't have any," was the prompt response. But the bottle had started on its way to him. I wondered whether he would be tempted when it really reached him. But he did not even touch the bottle, boys! After inquiring, I was not surprised to learn that Christian principle was aback of so much pluck.

To call religion a weak thing is one of Satan's most impudent lies. However strong you are, it will take all your manhood to fight the good fight against the evil within; it will take more—even the divine strength of the man Christ Jesus added to your own.—Patsey Preston in Forward.

Cold Comfort From Doctors.

Doctors say neuralgia is not dangerous. This is poor consolation to a sufferer who feels as if his face were pierced with hot needles and torn with a thousand pair of pincers. A word of advice to him: stay indoors and use Perry Davis' Painkiller. The blessed freedom from pain which follows this treatment can not be told. There is but one Painkiller, Perry Davis'.

HOME AND FARM.

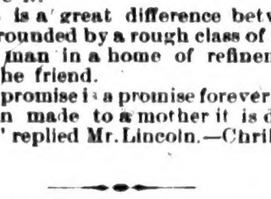
Such a simple matter as borrowing a lead pencil has been the means of disseminating disease to a whole family. "Swapping" pencils is a great thing among school children, and in this way many a child has been the innocent cause of transmitting sore throat, skin disease or diphtheria to his or her best friend. The lead in a pencil is rough and has cavities that are veritable cells for the germs of disease. When a person moistens the lead with his tongue, as most persons do, the germs are transferred from the lead to the mucous membranes through which disease enters the system. Parents can not caution their children too often against borrowing or "swapping" lead pencils.—From Journal and Messenger.

Currant Tart.—Mash one quart of currants in a pudding dish. Sprinkle over them one large cup of sugar and a very little mace. Sift one and one-half cups of flour into a bowl with a heaping teaspoonful of baking powder and a pinch of salt. Mix with them one-third of a cup of butter and gradually stir in one-third of a cup of cold water. Roll the paste out thin, making it a little larger than the top of the dish. Cut a gash in the center and lay the plate over the filled dish, turning in the edges and pressing them against the sides of the dish. Bake in a brisk oven one hour and then let it become cool before serving. This should be eaten with sweetened cream or a boiled custard. The paste is better if made before it is needed and put upon the ice.

Baked Tomatoes.—Wipe and remove a thin slice from the stem end of the tomatoes. Take from the center the seeds, not the pulp, season with salt and pepper and place in a well-buttered pan. Bake twenty minutes.

Pyny-Balsam Relieves Right Away
and makes a speedy end of coughs and colds.

Quick Waffles.—One pint sweet milk, one-half cupful of butter melted), sifted flour to make soft batter; add the well-beaten yolks of three eggs, then the beaten whites, and lastly two tablespoonfuls of baking-powder, baking very hard and fast for a few minutes.



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STORIES OF NORTH CAROLINA HISTORY.

BY A NORTH CAROLINA TEACHER.

THE FIRST DISCOVERY OF CAROLINA; THE FIRST COLONY, AND HOW CAROLINA GOT HER NAME.

When about four hundred years ago the European sailors began to leave the coast of their own country, and sail across the Atlantic Ocean, they had no idea of finding a new world on the other side of the ocean, but wanted to discover a short way to Asia.

Before the time of Columbus, people who wanted to trade with the rich lands of the East had been obliged to sail to the eastern end of the Mediteranean Sea to cross Palestine and Syria, at that time inhabited by very fierce and warlike people who did not like strangers in their country, to make a long and dangerous journey across the Arabian Deserts, and then to cross part of the Indian Ocean.

All this journey was not only very expensive, but dangerous, and took a long, long time. On the ocean were storms, and the ships used in those days were so small that they were often wrecked. Besides this, the ships were only moved by the wind blowing against the sails, so in calm weather they would have to stay quite still in one place, waiting for the wind to blow; and worst of all, they would sometimes be attacked by pirates; on land were robbers, and during the long, hard journey across the desert there was the danger of meeting a sand storm, when sometimes a whole caravan (as a company of travelers was called) would be covered with sand and perhaps smothered. The water might be used up, or dried away by the hot winds, and there were many dreadful diseases in those hot countries of Asia, which people in Europe did not know how to cure.

Now perhaps you would like to know why it was that anyone would ever set out on such a dangerous and difficult journey. In those days, more than four hundred years ago, the food that people ate was very coarse and plain; in winter they lived on salt meat; they had very few vegetables and many of our fruits were unknown. In Asia grew many kinds of spices with which food could be flavored, just as we do now; and I must tell you another very strange way of using spice and perfumes. The houses and streets were kept in such a dirty condition, that they often smelled very disagreeably: so it was customary for those who could afford it to burn fragrant weeds and spices in their rooms, and also to carry with them silver balls called "pomanders," which were pierced with holes, and filled with perfumes. So you see the rare spices and rich perfume of the hot countries were very valuable. Many other things could only be bought in Asia; silks and embroideries, beautiful carpets and rugs, hangings and curtains for walls, gold, pearls, and precious stones, the gum and fruit of many kinds of trees were found in no other country; so if a man once made a journey to Asia, and brought back a cargo of these costly things, he would have a fortune.

The Portuguese, in the southwestern part of Europe, had discovered that by sailing a long way, all around Africa, and crossing the Indian Ocean, they could reach the land of perfumes and jewels, but this journey took a long time.

Columbus had discovered what he thought was a much shorter way to India, and never knew that it was a new continent that he had found.

Other explorers had tried to cross North or South America, to find a way around to the north or south, or to cross by sailing up the large rivers which empty into the Atlantic. Magellan had sailed to the south, had rounded Cape Horn, the southern point of South America, and discovered the Philippines, which he named for his king, Phillip II of Spain.

The King of France, Francis I, thought that since all the kings of Europe were sending ships and sailors to discover new countries, or what they wanted much more, a short way to Asia, he would send too, and see what his men could discover. So he fitted out a ship, employed a very brave and skilful captain, a Venetian, named Verrazano, and sent him across the Atlantic.

Verrazano made two journeys to the New World; of the first almost nothing is known, since the papers about it have been lost, but of the second he has left an account. Sailing from Dieppe in January, 1524, in the ship "Danphine," Verrazano touched at the Madeira Islands, and then followed very much the same course that Columbus had followed, until he encountered a violent storm, which drove the ship far to the north. At last they sighted a low-lying wooded waste, and entered the mouth of a river, which we now know to be the Cape Fear. After landing and spending a few days exploring the new country, the crew of the Danphine embarked and sailed about fifty miles south. There were no harbors on this waste though, so Verrazana turned back to the North, and keeping far out at sea, to avoid the dangerous banks, and shallow water off Hatteras, he again landed somewhere on the shore of Albemarle Sound. After spending a few days at this second resting place, and taking possession of the country for the king his master, Verrazano returned to France, landing on the 10th of March, 1524.

For nearly forty years after this France was so distracted by quarrels between the two great religious sects, the Protestants and Roman Catholics, that no one had time to think of discoveries or explorations but in 1562 Admiral Coligny, the leader of the Protestants, or Huguenots, as they were called, wished to find some place for the people of his church to worship without being persecuted. Jean Ribaut, a French sailor, went from Florida to the Cape Fear and gave to the whole country the name of Carolina, in honor of Charles IX, the King of France. The French colonies failed, and for about twenty years the Indians were left unmolested, and no attempt was made to settle the new country of Carolina.

The Pace of Faith in Religion.

BY GEORGE MATHESON, D.D.

"They that know Thy name will put their trust in Thee, for Thou hast not forsaken them that seek Thee."—Psalm ix. 10.

And so faith is not the opposite of reason! I used to think it was. I used to think it was a blind impulse. The Psalmist says it is founded on experience. "They that know Thy name" means "They that know Thy fame"—Thy reputation for cures—the number Thou hast healed in the past. Faith is not credulity. It is built, says the Psalmist, on the law of averages—on a study of the census, "Thou hast not forsaken them that seek Thee." We shall never get a living faith until we get back that view. We rest our faith on the command of God; we should rest it on the name of God—on the fame of God. The hypnotist puts a man into a sleep, and says, "Believe whatever I tell you!" And the man does. But we all deem him weak, and few of us would like to be thought that man. Nor should I like to be thought that man, even though the hypnotist were God Almighty! I should be ashamed to be converted so unscientifically, and Christ would justify my shame. I have read of the men on Transfiguration Mount that "when they were awake they saw His glory." Ah! there it is—when they were awake. He often gives His beloved sleep—often gives them hypnotic sleep—rest by the mere act of gazing! But in no hypnotic sleep does He exact, would He accept, an act of faith. It is from my waking soul, from my reasoning soul, from my prudent and poising and pondering soul that He values the expression of my faith.

The Weakness of the Boss.

Mr. Jacob A. Riis, in relating his experience with politicians in New York City, says in a recent number of the Outlook: "The boss has the courage of the brute, or he would not be boss; but when it comes to a moral issue he is the biggest coward of the lot. The bigger the brute the more abject its terror at what it does not understand." In speaking of his long fight for better condition in New York, he also says of one who works for good government: "In the end you will come out ahead. The power of the biggest boss is like chaff in your hands. You can see his finish. And he knows it. Hence, even he will treat you with respect. However he may try to bluff you, he is the one who is afraid."

On Training Children to Give.

BY HON. B. R. LACY, TREASURER OF THE STATE OF NORTH CAROLINA

THE IMPORTANCE OF PARENTAL EXAMPLE.

Never in the history of North Carolina has there been such a revival for education. Governor Aycock in every speech in the last campaign pledged himself, if elected, to devote the four years of his term of office to the upbuilding of the common schools, and he is keeping his word. His influence, together with the passing of the Constitutional Amendment, which requires a voter after 1908 to be able to read and write, has brought this important subject so directly to the attention of the masses that school are now attended as never before. For example, Bessemer City, with a population of about 1,200, has heretofore had only 32 children in school; now they number 166. This means a great deal for this good old State, which has been the most illiterate State in the Union. But syntax and grammar, reading and spelling are not the "chief end of man."

EDUCATING THE MORAL NATURE.

Dr. Josiah Strong says, "If the child grows in body but not in mind he becomes an idiot. If he developes physically and mentally, but not morally, he becomes a criminal"; and again he says, "The order of development is the lower first. Times noblest offspring is the last." The apostle says, "First that which is natural, then that which is spiritual." "Childlife is, first, animal; later, intelligence dawns, and, last of all, the moral and spiritual life." Education means drawing out, and no State needs this drawing out on material lines more than North Carolina, but the training of our children not only to "know but to do" is not as important for their future welfare and for the best interests of the Commonwealth as the developing of their moral natures. There are a great many different lines upon which this should be done, but I am only going to speak of one, and that one which is not often spoken of as a moral training. That is "giving" as worship to God.

EXAMPLE.

The best plan to teach the child is by example. Give not because you have not the moral courage to refuse, not because you are afraid of making enemies, not to make friends, but give from higher and purer motives; because it is your duty to "give, as the Lord has prospered you." Now this does not mean to give to every beggar, whether they are in rags or silks (and the last are the most annoying), but to intelligently select that charity that you know to be the most needy and the most deserving, regardless of the importunities of others. Give regularly and systematically, not spasmodically, when the "spirit moves you," and your emotions and sympathies are aroused.

THE CHILD'S OWN MONEY.

Train the child not to confound supporting the church with "charity." Yet they should always remember that while it is God's house men have to support it. No person, however small but should carry some "thank offering" every time he or she goes to a place of worship. It costs money to light and heat the building, to pay the minister, and each child should save some of its spending money, and make some real self-denial for the worship of God. The child should early learn that beautiful story of the widow's mite, and be taught that the giving of its penny or nickle may give more pleasure to the God that has given it a loving mother and a happy home, although it may be an humble one, than the gift of a million dollars from the abundance, and without any self-denial, of a millionaire.

The child should not be forced to give its own little spending money. If this is not tactfully handled, he may learn to hate the church, but the parent should begin when the child first goes to Sunday School to teach the child to feel that part of the services is putting something in the collection; always have the money ready, so the habit will grow so fixed that the child will not feel that he has done his duty to either church or Sunday School unless he or she has given something.

As they grow older teach them that the purchasing power of the gift is not the important part, but that their own nickle, made by sweeping the yard or running errands, is more precious in the sight of God than $5 that you give them to put in.

THE CHILD LAYING UP TREASURE.

Teach the child to seek first-class, safe investments, to lay up something for the future. "For he that looketh not after his own, especially those of his own household, has denied the faith and is worse than an infidel." United States bonds are good investments, but it takes big money to get enough to do much good; they are good securities, but there are better and safer. "He that hath pity on the poor lendeth to the Lord," and it does not require thousands, but it does require self-denial, giving until it causes you inconvenience, giving until it requires cutting off some of your luxuries and pleasures, and giving with a desire to please and serve God.

Interest the child in the Orphan Asylums. God has promised special protection to the widow and fatherless. Teach the child that it is a blessed privilege to be allowed to be used as the means of an Almighty God in his care for the orphan.

FOR THOSE WHO CAN NOT AFFORD IT.

In conclusion, let me again say, if you desire to so train your child begin by setting him the example.

You say you can not afford it? "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The Israelite gave one-tenth. Do you give that much? If you do not, you are not as good as he was. We have eight orphan asylums in the State. Are you doing anything regularly and systematically for their support? If not, considering how little you have done for the Lord, and how much He has done for you, don't you think you had better notify the manager of one of these asylums to draw on you every month during 1902 for some given amount? It takes about $5 a month to take care of one orphan. Has not the Lord done that much for you? If that is too much try this year $2.50. Still too high? Well give something; tell them to draw on you the first month for $1. Don't determine to do it and not notify the asylum. If you do, regardless of how you feel now, you will hardly hold out. Don't take any chances of being a backslider.

And last, give your wife a good and happy new year, and don't forget her next Christmas as you did this Christmas. She has worked for you from sixteen to eight hours a day for only her "victuals and clothes"; she does not chew tobacco or spend your money on cigars; she works, works, works. Of course, gentle reader, this is not meant for you; it is intended for the other fellow; but I guess you will own you have been a little too cross at home. Give your wife and children love.

"We have careful thought for the stranger
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best."

Raleigh, N. C.

The Real Question Between Baptists and Others

The real question between the Pedobaptists and us is not, What is the New Testament practice?—we are agreed on that; as is shown above—but, Is that practice binding on us to-day? And this no more involves baptism than all the other matters on which we differ from them. Their position is that the type of church polity given in the New Testament is provisional and accommodating; ours is that it is permanent and inflexible. The Roman Catholic church originated these deviations long before any of the other Pedobaptist churches came out from her, and she plainly declares that she instituted these new practices, not according to New Testament example, but in the exercise of her divinely given authority to legislate for herself.—Religious Herald.

Patriotic Prayers

Christians who desire the welfare of their country would do well to add the four following petitions to their private, family and public prayers:

May thy kingdom come into the United States, and thy will be done by all our citizens! May thy people feel their responsibility to thee in all matters, and acknowledge the authority of Christ and the dominion of his word over them!—From the Christian Observer, Louisville, Ky.

To neglect the claims of religion is to cut off the source of the inspiration which alone can make production effective and joyous.

The Primacy of Peter

NO. II. THOUGHTS ON MATTHEW 16: 11—19.

BY JOHN T. ALBRITTON

Another false dogma, based upon a mis interpretation of the foregoing passage, is what is called the Primacy of Peter.

This doctrine is held and taught by the Romanists. Gibbons' Faith of our Fathers page 114, declares that Christ conferred on Peter "the first place of honor and jurisdiction in the government of his whole church. * * * Consequently to be true followers of Christ, all Christians, among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor." It is claimed that Christ, when He said "Upon this rock I will build my church," meant that He would build His church upon the Apostle Peter.

I undertake to show in this article that the Saviour did not intend to teach such an absurd doctrine in the passage quoted. Here are some of my reasons for so affirming:

1. The reader, if he will look at the original, will see that our Saviour used two different words when He said, "Thou art Peter" and "upon this rock." "Thou art Peter (petros), and upon this rock (petra) I will build my church." Matt. 16:18. We are told that petros, the masculine form of the noun, means a stone, or a piece of rock, while petra, the feminine form, means a mass of rock. If Christ had intended to convey the idea that He meant Peter when He said "upon this rock," would He not have used the same word, petros, in both places? Why did He use another word—petra?

2. If the first place of honor and jurisdiction was really bestowed upon Peter, that apostle and all the rest of them lived and died without having ever found it out. There is no record in the New Testament that such preeminence was ever accorded to him by the other apostles or any of the New Testament churches.

Indeed, in the meeting of the Jerusalem church, mentioned in 15th chapter of Acts, called together to advise the messengers of the Antioch church, James seems to have had the preeminence as the presiding officer, while Peter was only a counsellor or disputant in the case. Either the primacy of Peter is the wild dream of a disordered brain, and an unhallowed ambition, or James unlawfully assumed prerogatives in the Jerusalem meeting that belonged to Peter.

3. If Christ had intended to confer preeminence upon any one of His apostles to the exclusion of the others, it is passing strange that He should have passed by such men as John, James, and other apostles against whom were no charges of a grievous nature, and selected a man whom He designated as Satan (Matt. 16:23), and one whose name, at the time of his base denial of his Master, deserved to be coupled with that of Judas Iscariot. The one betrayed the Saviour with a kiss, and the other thrice denied Him with an oath.

4. There is no positive proof in the New Testament that Peter was ever Bishop of the church in Rome, or that he ever saw the imperial city. Paul, several years after the traditional removal of Peter from Antioch to Rome, wrote a letter to the Christians of Rome, in which he sent salutations to many brethren, twenty-five or more, of whom he called by name. Yet, no mention was made of Peter. If Peter was at the time in the papal chair as universal bishop, it is unaccountable that Paul should have incurred the risk of treating the ecclesiastical magnate with such indignity and silent contempt.

Furthermore, this same Paul lived two whole years in Rome, and wrote several letters from that city, mentioning therein several co-workers in the Lord's Kingdom; but he said not one word about his brother Peter, the occupant of the papal chair. Besides, James, Jude and John, like Paul, wrote letters to the brethren, and they all, like Paul, failed to write a single word in proof or recognition of Peter's exalted position as universal bishop. All these brethren were guilty of treating their brother Peter with silent contempt, to whom they owed allegiance as under servants, if indeed he was the presiding, universal bishop of the church of Christ, as papists claim and teach. It is wonderful that these offending brethren ever escaped the papal anathemas of Pope Peter the First!

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The Primacy of Peter.

3. Whatever was the power or authority conferred upon Peter, the same was conferred upon the other disciples. We have only to read the three following passages together to be convinced of the correctness of this position. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John 20:23. In the context of the first passage, Christ put the question—"Who say ye that I am?"—to all the disciples. Peter, spokesman for all, answered for all—"Thou art the Christ, the Son of the living God." In the second and third passages, the same power bestowed upon Peter was bestowed upon all the disciples. It was a declarative power, or power to proclaim the conditions of forgiveness, fellowship, and salvation, in obedience to the will and instructions of their Divine Master. In the exercise of this power of binding and loosing, of remitting and retaining, they were encouraged by the assurance that what they taught and did on earth, in obedience to the Master, would be approved or ratified in heaven.

These passages, fairly interpreted, fail to yield any support to the Romanists' dogma of Peter's Supremacy.

It is so apparent that the Romish doctrines of Priestly Absolution and Indulgences—dogmas for whose support the foregoing passages are much relied upon—are equally baseless and repugnant to the word of God, that it is needless for me to consume time or speech in combatting them. It is both ridiculous and blasphemous for any man to usurp God's prerogative of forgiving sins. "Who can forgive sins but God only?" Mar. 2:7.

Calypso, N. C.

IF THEY WILL ONLY PAY UP.

We are now sending out statements to subscribers whose subscriptions have expired. We hope each one will meet with a prompt response.

There are a few people who object to receiving statements. Our apology to them is the information that we have to collect and collect pomptly or lose money. It costs to make a paper and we must collect in order to pay debts. The one way to avoid statements is to keep your subscription paid up in advance.

We have come to a time when the low price of the Recorder absolutely demands that we conduct the paper on a business basis.

We hope, therefore, that every one of the statements will be promptly attended to. Do not put the matter off.

A LETTER SETTING FORTH A PLAN FOR 1902

In regard to the Readings in the Life of Jesus, which begin in this issue, Mr. Charles B. Jordan of Salisbury, writes:

"I want to make an extra effort this year to develop the entire membership of our church in spiritual growth, etc., and I believe if I can succeed in getting a Biblical Recorder in every family, and get them to studying the Bible as suggested by your plan, that it will be a long stride in the direction I am aiming.

"How many of the Baptist churches here take the Recorder, and what would be the best arrangement that I could make as to time and price for one hundred or more copies all sent to each individual through the mail?"

That is just the idea: To develop an entire church by getting all the members to study the Bible and read the denominational paper. We hope a thousand men and women have been thinking just as Bro. Jordan has.

We have written to Mr. Jordan and offered very favorable terms. We print this letter to suggest to others that it will not be difficult to get up a Circle of Daily Bible Readers in any church and to have them meet once a week and review the week's readings under the direction of some enthusiastic leader. We will submit terms on request. On this plan the Bible Circles would get the benefit of the Daily Readings and a constant denominational outlook.

It will be best to organize these Circles immediately. Any time this month will do, but the sooner the better, of course.

News Notes.

—We hear that Edenton has called Rev. C. C. Cox, formerly of Newport News.

—A number of friends are meeting with success in seeking new subscribers for the Recorder.

—It appears that the brethren are almost unanimously in favor of paying the debt on our University before spring. It would be a glorious achievement.

—Recorder readers who are interested in fine speeches on Education will do well to make request of President Dabney, University of Tennessee, Nashville, Tenn., for a copy of the Report of the last Conference on Education in the South. It is free.

—Rev. Alan Pressley Wilson has been called to our church at Mooresville, and will be on the field by February 1. "Thus we leave the ranks of Pastorless churches; and we hope for a substantial forward movement"—writes Brother R. H. Newton.

—The Reidsville brethren and sisters wound up a number of dinners and suppers to their new pastor, Rev. C. L. Greaves, and Mrs. Greaves, by giving them a handsome pounding at home New Year's night. We advise them to treat Bro. Greaves mighty well. He is a rising preacher.

—Rev. W. H Rich has decided to enter our Louisville Seminary and has therefore resigned the Lexington pastorate. He is an able and experienced pastor and preacher, though still young enough to profit by a Seminary course. We hope that he will be sure to return to North Carolina.

—Rev. J. A. McKaughan has entered upon his work as pastor of the Tabernacle, Newbern. We congratulate church and pastor; if we mistake not a working and faithful and zealous preacher has found a working and faithful and zealous church; and between them there is certainty of rapid progress.

—Rev. Charles A. G. Thomas will move from Thomasville to Sanford this month, and his field will consist of Sanford, Cartnage and Cameron. This means quite a loss for our Orphanage, but a great gain—a very gratifying gain—to the Sandy Creek Association. It is also pleasant to have Brother Thomas near Raleigh.

—Rev. Geo. E. Spruill, of Franklin County has accepted a call to Williamston, S. C. He is a promising young preacher, and we commend him heartily to the South Carolina brotherhood. Brother Spruill rendered our readers a lasting service by reporting for them very accurately the lectures to the Seminary students by Rev. F. B. Meyer. We predict that North Carolina will hear from him.

—Rev. F. H. Jones writes in a personal note—"Santa Claus while distributing Christmas presents to the children, approached Dr. Brown, of Winston Salem, and said, 'Well here's grandfather Brown'; and all laughed immoderately." We congratulate the gentle Winston Salem pastor and his wife upon their fresh honor; and the little granddaughter and her mother have our best wishes.

—Pastor Reaves, of Statesville, reports that the new (Western Avenue) church in Statesville is moving forward in response to the efforts of its pastor, Rev. R H. Gilbert. There is serious thought of building a parsonage. This is but one of many evidences of the progress at Statesville, in which Pastor Reaves, who is now beginning his third year there, has had an important part. Statesville was long a mission station. Now it is the foremost church in its Association in contributions.

—The Treasury Magazine recently presented a portrait of Rev John E White and a sketch of his life in its department of "Names of Note." It is just a year since Bro. White entered upon his work in Atlanta. His church has not only manifested every evidence of growing delight in his ministry, but the city itself has given repeated evidence of the high esteem in which all classes must hold him. There are thousands of our readers who will not be surprised to read this, but their pleasure will be none the less deep and warm.

—Rev. Sam J Porter, of Fayetteville, is one of the best pastors and preachers of the younger set that we have. That he has an eye to denominational progress is indicated by his recent summons of the pastors in reach of Fayetteville to form a Conference of Pastors. This meeting will have a far-reaching effect, and we hope that it will be steadily maintained. Bro. Porter has recently had printed a number of sermons, to which he has given the title "Yearning Upward." At the New Year's Meeting he gave a copy of it to each one that was present. We shall take pleasure in reading the sermons and speaking of them at more length later.

—Rev. A. E. Brown, Assistant Corresponding Secretary, has gone North with the purpose of presenting the cause of our system of schools in the West. We can say this to our Northern brethren: Bro. Brown is of the West; he was born, reared and educated in the mountains of Western North Carolina and East Tennessee, and he has given his life to teaching and building schools and churches in this great region. He has made sacrifices for his work. He but recently proved the singleness of his heart by declining a salary two and a half times as great as that which he now receives. He has endured hardships of all sorts. He has wrought success. In two years seven fine schools have opened their doors in response to his knocking, to fourteen hundred boys and girls. He has the confidence of the West; the people love him. He is their leader not because he cares for leadership; but because he cares for them and they care for him. He has sense. He is worth hearing. And his cause is needy and glorious. Never went a man Northward with a more meritorious mission than that which sends Bro. Brown. If he does not succeed, the rest need never hope.

—Rev. Thomas G Wood has moved from Winton to Aulander. He is an addition of great worth to any community.

—Rev. Jas. C. Gillespie has been called to Waco and has entered upon his work. "Our school," he writes, "is moving along nicely."

—We congratulate the Commissioners and the people of Harnett and particularly the Baptists and Rev. J. A. Campbell and all Buie's Creek and the homes represented there, upon the refusal of the Commissioners to grant license to sell whiskey in the county.

—In behalf of our mountain academies I wish to thank Prof. Hobgood for a scholarship in his Oxford Female Seminary for each of these schools. We are deeply grateful for the interest manifested in our work by our friends below the mountains. A. E. Brown.

—Rock Springs church recently called Rev. J. Clarence Davis to her pastorate, and the following presbytery examined and ordained him: Elders G J. Howell, Z. D. Harrill and M M. Landrum, the last named being Moderator. Rev. G. J. Dowell preached the sermon. We thank Bro. J. B. Flack, Secretary, for the information.

—Centre Baptist church was recently organized in Sampson County, Lisbon Township. The presbytery consisted of Rev. D. W. Herring, N. B. Cobb and W. A. Melvin. Brother Howard L. Herring, of Clear Run, was elected Clerk. The church is the offspring of a Sunday School organized ten years ago.

—Rev. A. Cree, of Embro, had a narrow escape in crossing the creek from his home at Embro to fulfil his appointment at Littleton last third Sunday. He was swept away by the current and sucked under a tree-bridge over which the water was lapping, and carried on some distance before he could make a landing. His horse was drowned. He was in the hands of a gracious Providence and mercifully preserved.

—Mr. and Mrs. Howard Taylor, of the China Inland Mission, which was founded by Mr. Howard Taylor's father, Rev. J. Hudson Taylor, have reached North Carolina in their tour of America in the interest of foreign missions. They spoke in Charlotte last week, and are in Raleigh this week. Mr. Taylor speaks to mixed audiences, Mrs. Taylor to women. We hope as many of our readers as possible will hear them.

—Rev. W. N. Flanders, of Charlotte, has resigned the pastorate of the Calvary Baptist church at Ruffin, N C. The church had a great revival and blessing last July, when Mr. Fred Day, of Winston, held a three weeks' meeting, and money was raised to pay off the church debt and to paint the church; and now all is in good shape. On account of poor health Mr. Flanders may spend the winter in Florida, returning to Charlotte in the spring.

—Rev. E. Y. Pool crosses the line and asks his friends to address him at Mapsville, Va., hereafter; and while we commend him to the Old Dominion, we shall continue to regard him as a North Carolinian. His churches are Bethel and Hallwood, in Accomac. They have a fine pastor in Bro. Pool. Bro. Pool's last meetings last year were at Red Mountain, Mountain Creek, Olive Branch. Of the others, at Sharon and Mount Harmony, we have made mention.

—Rev. M. E. Parrish, of Salisbury, will look after the Louisville Seminary pledges in North Carolina and otherwise attend to the field interests of our Seminary. The selection is an appropriate one. The Recorder will of course cooperate heartily with Bro. Parrish. His relation to the Seminary, we had better say, is about that of Vice-President Caddell to the Home Board or Vice-President Tyree to the Foreign Board. In nowise do these brethren relieve the rest of us of responsibility.

—Rev. J Alfred Garrett, pastor of Broad Street church Winston-Salem, writes: "We had a fine day on yesterday. We organized our Sunday School with our faithful and true Brother R. P. Dalton as Superintendent and good assistants, with a good corps of teachers. Our church services were fine. At the morning service seven were received into the church and there are many more to come. Our Young Ladies' Missionary Society has raised enough money to redeem their pledge to our Female University. We hope to organize in the near future a Young People's Union."

—Dr. Bassett, of the Chair of History in Trinity College, spoke recently before the young ladies of our Female University and their friends on the Reasons Why the Literature of the South is so Meagre. His frankness was refreshing. He spoke in the spirit of the institution that he represents in every way so worthily, and told the truth without apology or extenuation. Out of such sincerity a literature will yet come. We know that every one present enjoyed Dr. Bassett's lecture thoroughly, notwithstanding that he refused to make up for our lack of literature by glorifying our history or denouncing publishers.

—We believe the contents of this number of the Recorder are up to the standard of the last number, if not a little above it. Our Stories of North Carolina History begin. We hope that parents will call the attention of the children to the rewards we offer for earnest work in this connection particulars of which will be found on fourth page.—Hon B. R Lacy, our State Treasurer, who is engaged amongst other things in the interesting task of rearing a large family of children, writes a practical article on Training Children to Give. He has to bring home a pocketful of nickels every Saturday night. His neighbors recognize in him not only a successful workingman and public man and churchman, but also a successful home and neighbor man.—In the consideration of his important theme Rev. John T. Alderman reaches the false dogma of the Primacy of Peter, and shows its falsity in clear light. He never did better work.—Brother Bryan sent us the news of Deacon Woog's death, and a picture of him; and we present them both to our readers. Many a day's labor in the Master's cause did Brother Woog do for the readers of this paper.—We desire to know if there is another who can say with Rev. J. B. Solomon D.D. that he has read the Recorder from its beginning. We would like to make a roll of those who have.—The Recorder is not a children's paper; it is seeking to interest the children; but its chief desire in this respect is to interest parents in their children, and to enlighten that interest. Our Home Circle will be found to aim in this direction this week.—On second and third page will be found quite a good deal of denominational news and official announcements, while on the sixth we offer a careful summary of General and State news. The Woman's Department is devoted to a story which will prove well worth the reading.

Convention Pledges

Let me remind the brethren who made pledges for State Missions at the Convention that the thirty days, within which time the pledges were to be paid, are now past. I borrowed money, on the strength of these pledges, to pay the missionaries. Some of the brethren have paid their pledges, but others have overlooked the matter. I feel sure they only need to have their attention called to it. Please send it in at once, that I may pay back the money borrowed, as it is already past due.

LIVINGSTON JOHNSON.

SUGGESTIONS TO LEADERS OF CLASSES IN THE LIFE OF CHRIST.

There is every prospect now that from the first our daily Bible Readings will prove a great success. Numbers of classes have been formed, and several hundred members have been enrolled, while the number of inquiries and of assurances that classes will be formed are increasing.

Manifestly, although it is very desirable that classes or circles be formed, individuals may pursue these readings with great profit; and they should not be deterred from undertaking the readings daily. It will be easy to keep a note book and answer the questions in it. In this way one may be a member of the larger circle of Daily Bible Readers.

Mr. T. Neil Johnson has prepared suggestions for Home Study and also for the Class Hour. The Suggestions for Home Study will be found on fifth page. The Suggestions to Class Leaders we submit below:

"The leader should divide the class hour into three parts--

(1) Seek by questions prepared beforehand to bring out the main points in the seven studies of the past week and show their connection.

(2) Consider any difficulties met with in the daily study of the members, and by well directed questions lead the class to resolve them.

(3) Call up the thoughts which have proved most helpful to the different members in their daily study, and show their bearing upon personal life.

Insist upon daily study, and presuppose same in the conduct of the class hour.

Pray much that God may guide you into the truth; that He may give you wisdom for the organization and conduct of the class; and especially that He may conform your life to the Truth which He reveals."

We once more suggest that those who are getting up Classes or Circles act promptly.

Too late for our first form, Bro. Neil Johnson gave us the following interesting matter, which we print here in order that our readers may have it in connection with the Studies this week:

SIDE-LIGHTS AND SUGGESTIONS ON DAILY STUDIES.

For some days our attention has been directed to the character of Zacharias, Elizabeth, Joseph and Mary.

Van Dyke suggests that "For many years Hebrew motherhood had been ennobled and glorified by the great expectancy of the Messiah who should redeem His people." He asks, "Could the promise of the Divine birth at Bethlehem ever have been fulfilled unless there had been such a mother, so pure, so reverent, so consecrated to her mission, to carry the holy child beneath her heart and nurse Him in her arms?"

Edersheim suggests on our third day's study "No domestic solemnity so important or so joyous as that in which, by circumcision, the child had, as it were, laid upon it the yoke of the law, with all of duty and privilege implied." He calls our attention to the fact that the language of Zacharias' hymn was largely taken from the Jewish prayers repeated by priests and people at the hour of incense, and adds, "It almost seemed as if, during the long period of his enforced solitude, the aged Priest had meditated on, and learned to understand, what so often he had repeated."

In regard to the birth of Jesus he says, "Two impressions are left on the mind: That of utmost earthly humility in the surrounding circumstances and that of [illegible] ward fitness in the contrast suggested by them. Instinctively, reverently, we feel that it is well it should have been so. It best befits the birth of Christ—if He be what the New Testament declares Him."

Van Dyke suggests "Christmas is the festival of childhood; but it should also be the festival of motherhood, for the child even the holiest, is not divided from the mother. We may learn to think of [illegible] fancy as sacred in the light that flows from the manger—cradle of Jesus. Yet it seems to me we can not receive that truth perfectly unless we first learn to think of motherhood as holy in the memory of her whose virginal and stainless love found favour with God to receive and guard and cherish the Son of the Highest."

In the conduct of the class-hour I should try to have a picture before my mind. I should let Stalker suggest the background. "Such were the pitiable features of society—a nation enslaved; the upper classes devoting themselves to selfishness, courtiership and scepticism; the teachers and church professors of religion lost in mere shows of ceremonialism, and boasting themselves the favorites of God, while their souls were honey-combed with self-deception and vice; the body of the people misled by false ideals; and seething at the bottom of society, a neglected mass of unblushing and unrestrained sin." Against this dark background I should observe that there stands out in bold relief a group of devout persons who had not bowed the knee to Baal.

In the song of Mary and the hymn of Zacharias their earnest yearning for a better time finds expression. Note the spirit of hope and expectancy which filled the hymns. A new day is dawning; deliverance is at hand.

Perhaps it might be best to give most of the time of the class-hour to this new song. Perhaps its keynote is that the loving favour, the "heart of mercy of our God exalts, protects, hardens and provides salvation for those humble ones who put their trust in Him.

From Macon, Georgia

I have now been here two months, and the more I see of my church and people the better I like my field of work. There is plenty of work to do here, and we have many noble men and women who are willing to take hold and help do the work. A representative of the Index was with us a few Sundays ago and in his talk said: "I heard a brother who travels all over Georgia point to this church and say, 'That is the best church in the State.'" And the more I see of this church the more I am impressed with the truth of that brother's statement.

Rev. R. E. Neighbour, now of America, Ga., and Rev. M. A. Jenkins of Dublin, Ga. (Brother Jenkins is from North Carolina), were the last two pastors of this church, and I have heard only words of praise of them both. They both did a fine work and this people love them.

We had Dr. J. B. Taylor, of our Orphanage, with us a few Sundays ago, and his talk will bear good fruit for the Orphanage and for us. Dr. Taylor is a brother of C. E. Taylor, of Wake Forest. He is doing a fine work and is the right man in the right place. We were especially glad to have Dr. Taylor with us, as he is an old friend we learned to love when he was pastor at Salem, Va.

We recently made an offering for the Orphanage that amounted to about $25.

We are now preparing to make some additions to our Sunday School room, so we will have a room for each class.

We rejoiced as we read of the great Convention at Winston and the raising of the money to pay the debt of the Baptist Female University.

We look with interest for the Recorder each week to hear from the brethren in North Carolina.

We have received letters from some good brethren in Concord, and they are all well pleased with Bro. J. E. Smith.

B. LACY HOGE.

Macon, Ga.

Mr. Carnegie was so earnest in his desire to give $10,000,000 to our Government for the establishment of a University at Washington that he converted his bonds properly; and the gift will be accepted. The institution will be for the advancement of human knowledge—some what on the order of the German institutions; and not such an institution as Yale or Harvard.

One Minute Late.

It makes no difference whether you were one minute or one hour late, if you missed the train. Better get there on time. Colds lead to coughs, coughs to pneumonia and consumption; therefore, it is all important to check a cold before it reaches the lungs. Perry Davis' Painkiller will positively break a cold inside of twenty-four hours. There is but one Painkiller, Perry Davis'.

...pressions From the Brethren to the Central Committee on Education.

...HE EFFORT IS EVIDENTLY TAKING HOLD.

The Committee is glad to say that dur...g the past week a considerable number ...letters have been received commending ...e course of the Committee in trying to ...t the $50 000, which the Convention re...ved to raise for education during this ...ventional year, in shape during Janu...y and February. While some say they ...not pay or arrange their subscriptions ...early they promise to do what they can ...that direction. All commend the effort ...the Committee to put the matter in ...ape as soon as possible.

Dr. R. H. Marsh, President of the Con...ention, writing as to the work in his own ...sociation, says: "I think January or Feb...ary a good time." Dr. H. A. Brown, of ...inston, says: "You are right in desiring ...at the matter shall be arranged as early ...possible." Rev. D. P. Bridges, Lincoln...n: "I hope the collections will be pushed ...fast as possible until the debt is paid. ...e can not afford to fail now." Prof. W. ...Cullom, Wake Forest: "About $60 of the ...mount ($400) pledged by me at the Con...ention has been sent in already, and am ...oping to send in most of my pledge for ...urches during the first two months. Am ...orking on the plan you suggested and ...d it works well." Rev. A. H. Porter, ...rton: "Will arrange the $100 for Univer...ty early this year." Dr. W. R Gwaltney, ...ickory: "I think your Committee are ...ursuing the right course." Rev. J. V. ...everuny, Lawndale: "The Central Com...ittee are acting wisely in urging collec...on at once. Many matters will be claim...g attention of our people later."

The Committee ask where subscribers to ...he debt can send in but little on pledges ...ow, that they send the little and so con...nue. In this way a pledge will be more ...asily redeemed—besides the amounts re...eived coming from many sources, however ...mall, will be making aggregate amounts ...rge enough for respectable payments on ...he debt. If every one who intends to help ...n the payment of the debt will but follow ...his rule and send along as they can, des...gnating how they desire their contribu...ions credited, we shall be making constant ...rogress with the work we have in hand ...nd in an easier way than any other.

It is interesting to read some of the let...ers that come to the Committee. A dis...inguished Doctor of Divinity, residing at ...ne of our principal seats of learning, in ...edeeming a pledge made by him for his ...ife, says: "My wife directs me to use two ...arriage fees (which belong to her) with ...hich to meet this obligation, and I have ...reat pleasure in enclosing my check for ...ame." A brother residing at Mount Airy, ...ending check, says: "We have no girls, ...ut we have been blessed with three strong, ...obust boys, one at college, and my wife ...ays she wants to contribute to help edu...ate wives for them at the Baptist Female ...University."

The Committee is doing its part to get in ...ouch with the brethren over the State in ...egard to the work they have in hand. ...Whatever aid can be given the Committee ...n the manner of sugges ions from the field ...we should be glad to receive. Let us do ...our best. How inspiriting it would be to ...us as a people to add to the achievement of ...the Convention at Winston, the raising ...promptly the subscriptions made for the ...debt on that memorable occasion!

W. N. JONES,
Chairman Central Committee

Is It an Epidem'c

VITAL STATISTICS SHOW AN ALARMING IN...CREASE IN AN ALREADY PREVAILING DISEASE—ARE ANY EXEMPT.

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular mal...dy as in that of kidney and bladder trou...bles now preying upon the people of this ...country.

To day we see a relative, a friend or an ac...quaintance apparently well, and in a few ...days we may be grieved to learn of their ...serious illness or sudden death caused by ...that fatal type of kidney trouble—Bright's ...disease.

Kidney trouble often becomes advanced ...into acute stages before the afflicted is ...aware of its presence; that is why we read ...of so many sudden deaths of prominent ...business and professional men, physicians ...and others. They have neglected to stop ...the leak in time.

While scientists are puzzling their brains ...to find out the cause, each individual can, ...by a little precaution, avoid the chances of ...contracting dreaded and dangerous kidney ...trouble, or eradicate it completely from ...their system if already afflicted. Many ...precious lives might have been, and many ...more can yet be saved, by paying atten...tion to the kidneys.

It is the mission of this paper to ...benefit its readers at every opportunity ...and therefore we advise all who have any ...symptoms of kidney or bladder trouble to ...write to-day to Dr. Kilmer & Co., Bing...hampton, N. Y., for a free sample bottle of ...Swamp-Root the celebrated specific which ...is having such a great demand and re...markable success in the cure of the most ...distressing kidney and bladder troubles. ...With the sample bottle of Swamp-Root ...will also be sent free a pamphlet and trea...tise of valuable information.

Contributions for Foreign Missions.

This is the season of the year most favorable for our churches to press the claims of Foreign Missions. Other important objects claim our attention for some months preceding our State Convention, but at the beginning of the year the way is clear for us to do our best for this great cause. Our contributions for Foreign Missions last year were nearly $3,000 more than the year before, and probably more than we ever gave before. For some years our gifts to this object have been steadily but slowly increasing. But compared with our ability, the importance of the work, and our contributions to other causes, we have never given anything like what we might and ought to give to this. Somehow as it seems to me the cause of Foreign Mission has never been urged and emphasized among North Carol na Baptists as it deserves to be. I mean we have never made this object the chief and predominant feature of any one year's work in our State. This I doubt not has been because our Convention has had so many other great and important enterprises which imperatively claimed its support and monopolized its attention. But is not the way practically clear this year, and the conditions favorable for a great and general Foreign Mission campaign? I know we must raise the $50,000 for our schools, but this has already been subscribed, and while it will require strenuous efforts to collect these subscriptions, I do not think this need interfere at all with a general and enthusiastic movement in behalf of Foreign Missions.

Brethren, I believe the time has come in the history of our State work when such a movement is not only wise but really necessary. Circumstances have made it necessary to put greatest emphasis upon home work so long, that the religious life of our people is suffering from an abnormal and unhealthy contraction of sympathy for the world at large, which characterizes vigorous piety. The spiritual life and power of our people and their development in all Christian graces, make it necessary now that they be appealed to to give largely for the great work of saving a lost world. A work so unselfish and Christ-like as this will be the mightiest agency and influence for suppressing worldliness and increasing spirituality in our churches. If we continue to keep Foreign Missions in the background, and give most prominence to State and home work, I believe it will become harder and harder to get our people to do their duty to the work at home. When the extremities grow cold, the heart is growing feeble and death is approaching. If during this year we can have a general, united, earnest and prayerful effort to arouse all our churches to a truer conception of their obligations to this great work, and get them to enlarge their gifts, I believe we shall have as a result gracious revivals throughout the State and every other benevolent cause will be more liberally supported. I would be so glad if pastors and other brethren would pray and think seriously about the matter, and if they think as I do, would it not be well for them to express their convictions, as I have done, in our papers. May God's Spirit teach and lead us.

W. C. TYREE.

Acknowledgments

Cash Collections on Century Fund, Week Ending January 11

J. S. Hardaway, $15.00; A Student, $5.00; Mr. and Mrs. S. G. Boones, $3.00; Tar River Association, Laurinburg church—E. W. Timberlake, Jr. $10 00; Chowan Association, Sawyer Creek church, $7.75; Pilot Mountain Association—H. Montague, $15.00; Mrs. E. H. Wrenn, $25.00. S. J. Beeker, $25 00; Raleigh Association—Apex church, $112.50; Yadkin Association—Mrs. E. S. Reese, $10 00; Mount Zion Association—Ladies Aid, East Durham, $10.00; Mrs. S. M. McCallum, $5.00; Mrs. M. G. McCoy, $5 00; Kings Mountain Association, Bethel church—Miss Etta Curtis, $5.00; Frank Lattimore, $1.50; Carme Elam, $25.00; W. D. Bevins, $1.00; on pledge of Rev. A. L. Bettsfield, $21.45. Total, $370.20.

L. D. WATSON, JR., Treasurer.

January 15, 1902.

State Missions—Garland, Bladen Association, $6.18; Cedar Creek, Union, 2.48; Tryon Street, Charlotte, 5.57; Sunday School, New Hope, 3.77; Mocksville, South Yadkin, pledge, 5.00; Elkin Association, 1.27; East Durham, 2.57; South River Association, 1.46; Cool Spring, South Yadkin, 5 00; W. A. Ayers, 5 81. Total this week, 38.06. Previously reported, 884.17. Total this year, 922.23.

Foreign Missions—Mitchell, Piedmont, $4.25; Woman's Missionary Society, Weldon, 5 60; Sunbeams, Ephesus, Christmas offering, 1.00; Mrs Mollie Holloway, Christmas offering 1.00; East Durham, 2.57; Cool Spring, Chowan, 25 00. Total this week, 39.02. Previously reported, 342.24 Total this year, 381 26.

Home Missions—Powell's Point, Chowan, $3.35; East Durham, 3.70. Previously reported, 67.53. Total this year, 74.58.

Education—Elkin Association, 38 00; East Durham, 1.09; South River Association, 1.00. Previously reported, 56.71. Total this year, 97.80.

Ministers Relief Fund—Gatesville, Bladen Association, $2.00; Abbottsburg, Bladen, 87c.; Cedar Creek, Union, 1.72; Sunbeams, Cary, 2.50; Tyson's Creek, Sandy Creek, 50c.; Burke's Grove, Stanly, 1 00; Bethany, Sandy Creek, 1.10; Fall Creek, Sandy Creek, 1.86; Elkin Association, 12.72; Salem, Raleigh, 1 30; East Durham, 2.00; South River Association, 65c. Total this week, 27.71. Previously reported, 76.70. Total this year, 104.41.

Total reported this week for all objects, $116 89. Previously reported for all objects, 1,383.27. Total reported this year for all objects, 1,499.16.

WALTERS DURHAM,
Treasurer Baptist State Convention.

Please print in the Recorder the following acknowledgments for Belhaven church, and state that all other amounts should be sent to Asa Mann, Treasurer, Belhaven Baptist church, Belhaven, N. C.: Middle Swamp church, $3.00; C. J. Hunter, $5.60; Goldsboro, $6.70; Kinston, $6.75; Greenville, $19.25; Washington, $2.10 cash, two kegs of nails, $6.00 $8.10; Newbern churches for Aurora church, $20 25 and 17 pews; September 20, 1901, Cool Spring church, Chowan Association $3 00. August 16, 1901, Sandy Cross church, Chowan Association, $2.50; October 25, 1901, church in West Chowan, $2 51. In addition to the above several amounts were received at the Yeopim Union at Ballard's Bridge church on fifth Sabbath in September, 1901, the statements of which I have not in hand, as they are in the hands of the Treasurer of Belhaven Baptist church, Belhaven, N. C., to whom all other amounts for the church will please be sent.

Fraternally, J. H. RICH.
Belhaven, N. C., December 9, 1901.

The best lamp in the world is not best, without the chimney I make for it. MACBETH.

My name on every one,

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

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Sunday School Supplies, Maps, Charts, Lesson Helps, Mite Boxes? If so, send to

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DO YOU WANT ?

The best works on Sunday School methods, such as "Teachers and Teaching;" How to "Study the Bible;" "Lectures on Sunday Schools;" If so send to the Baptist Book Store.

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We have an up-to date stock of stand ard religious books, of which we make a specialty. But we will gladly order any book you may desire, and give you a low price on it. Don't hesitate to call on us.
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OF RALEIGH, N. C.
OVER $1,000,000.00 LOSSES PAID IN NORTH CAROLINA.

Insure your property against fire and lightning in this "old and reliable" company. It is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable and worthy of confidence; its investments are all in North Carolina securities and the money paid to it is kept in your State. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

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New Main Building—Three Club Buildings—All Modern Improvements—Perfect Sanitary Conditions—Hot and Cold Baths.

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R. T. VANN, President, Raleigh, N. C.

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The Biblical Recorder.

FOUNDED 1835 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Rev. J. W. COBB ..... TRAVELLING AGENT

Seeing that the heathen Chinese is made to pay for his Bible lessons and tracts in order that he may appreciate them, one would think a similar policy in our American Christian Sunday Schools might ensue in the preservation, if not in the study of Sunday School quarterlies. Is any literature in the world so wastefully treated as our Sunday School literature is?

A rather curious instance comes from Virginia, in the award by a jury of an indemnity of $2,000 to a young woman who sued a Baptist church for withdrawing fellowship from her, on very serious charges. We do not recall a parallel. It is hard enough now to get churches to turn out unfit members; what will become of us all, if the milk-and-water brethren shall hereafter plead in defence of their policy "we can not turn 'em out, for the Courts will get us." We question the right of any Court to interfere with a church in such a matter. Such a policy might lead to an absolute subjection of church polity to government inspection and control. We hope that the higher courts in Virginia will see their way clear to overrule the decision of the lower court. Persecution through a church is conceivable, but it is a very remote possibility in the present time.

RAISING THE CENTURY EDUCATIONAL FUND.

We have difficulty in designating the effort that will engage the energies of the Baptists of North Carolina this year. We have to raise $50,000; $42,000 to pay the debt on the Baptist Female University, $2,500 for debt, repairs and improvements on Chowan Baptist Female Institute; and not more than $4,000 to be devoted to academies, unfinished in debt, or recently completed. This takes the place of the Century Movement but the new Central Committee to raise this amount is called in the Minutes the Central Committee on the Century Movement.

If the brethren will allow it, we shall speak of the whole enterprise as the Century Educational Fund.

The names of the Central Committee are as follows: W. N. Jones, N. B. Broughton, C. J. Hunter, J. T. Pullen, R. N. Simms.

There is provided an advisory committee to this Central Committee The advisory committee will consist of "a representative of each educational institution owned and controlled by the denomination" in the State, these representatives to be appointed by the trustees of said institutions. For example, Mr. J. W. Bailey has been appointed to represent the Baptist Female University.

Now as to the work: Mr. W. N. Jones is Chairman of the Central Committee. He is a lawyer, and has strong executive qualities. Since his graduation from Wake Forest he has kept thoroughly in touch with denominational affairs, and his interest in the Baptist Female University has been proved by the utmost devotion to its welfare for more than ten years. He is now Chairman of the Board of Trustees of the University.

Mr. Jones will have active charge of the effort to raise the $50 000. All correspondence should be addressed to him, at Raleigh. Address, W. N Jones, Chairman, Raleigh N. C.

Mr. L. D. Watson, Raleigh, N. C., is treasurer of the Century Education Fund. All amounts collected should be sent to him.

Rev. S. T. Vann will be in the field, to canvass for the Fund and to collect. Much of the weight of the burden will rest upon him.

Rev. A. D. Hunter has been engaged to give his time to the work. He will be in the field to aid the brethren. He is an aggressive and earnest worker. He has never failed to bring things to pass in his churches. Last year each of his churches gave all that was asked of them for the Century Movement. While he has other qualities that commend him it is no secret that the Committee was led to him because of his success in his pastoral work. We believe he will prove of great usefulness wherever he shall go.

The Committee has other plans under consideration. But the sooner it is realized that the pastors and leaders must be depended upon the better.

The plan is to raise the whole amount before Spring say by March 10, 1902. We can do it by this time, if we have a mind to. Indeed we will not have quite as good an opportunity at any other period of the year. There is the further consideration that we will do well to finish this work early and get it out of the way of other objects. There is this other—that the debt is weighing heavily upon the Univerity, and the sooner we lift it the better.

Will the reader send this word all along the line?—let us raise the $50,000 in sixty days!

The campaign is on—every one to the work.

REV. HIGHT C MOORE'S WORK

We reached the conclusion to discontinue the treatment of the Sunday School Lessons, by Rev. Hight C. Moore, with reluctance. He did his work well; it had grown steadily in the general esteem; and his relations with us were most pleasant.

We were moved by two considerations, however, of great weight.

The first is that as a Biblical Recorder this paper ought to offer to its people regular, systematic, daily Bible Studies. The only best way to study the Bible is to study it daily. For all that Bro Moore did as good work as could be asked of him, we do not regard the International Lessons as best adapted for general Bible Study. They do not offer opportunity for daily study: they are not adapted to all classes.

Again while it is not difficult to obtain practically free quarterlies containing the very ablest treatments of the Sunday School lessons, it is not so easy to obtain Bible Study material such as we are now offering.

As heretofore announced the Recorder will continue to treat the Sunday School lessons; but we shall not deal with the details, the incidental matters or the simple facts of the lessons: our purpose shall be to present the truth of each lesson and to maintain the historical sequence of the lessons.

So, then for the present year the Biblical Recorder will be Biblical not only in the doctrine and polity and people it stands for, but in offering Bible Study in two forms.

Mr. T. Neil Johnson's work takes the place of Bro. Moore's. We are hoping that not only thousands of individuals but many organizations, Young People's Meetings and higher Sunday School classes or Bible Study Circles will take up these Studies And the time to begin is now. We shall take up the Life of Christ according to Mark in February. The present work in Luke is preliminary. Classes that begin with us in Mark will not be too late; but classes that begin now are not a day too soon. Begin now. Get up a Circle in your church.

REWARDS FOR GOOD WORK BY EARNEST YOUNG PEOPLE

We begin the publication this week of a series of ten papers on the History of North Carolina. These papers are presented expressly for our younger readers, but we have no doubt that they will be read eagerly by all others.

In order to stimulate the earnestness of the young people we have decided to offer two rewards for work done on the basis of these papers

I. A Reward of Ten Dollars is offered to the boy or girl, between the ages of nine and fourteen years who shall answer most satisfactorily twenty or more questions that we shall print when the last of the papers has been published.

We suggest that those who intend to enter the contest read each article as it is printed, and then cut it out or preserve the whole paper. For we intend that our questions shall be answered with the articles in the hands of the contestants.

II. A reward of Ten Dollars is offered to the boy or girl more than twelve years of age and less than seventeen who shall prepare the most satisfactory sketch of North Carolina's History, not exceeding 1,500 words in length; the sketch to be based upon the papers which we begin to print this week.

This work must be original. We must rely upon our young friends not to seek the help of others and of their parents and friends to encourage them to help themselves. Evidences of self-dependence in the work will go far toward winning the rewards.

N. B.—This new offer in no way conflicts with our offer to those who memorize the Poetry by North Carolinians that we are publishing. We shall print only a few more poems.

GOD'S WORK IN THE HANDS OF MEN.

Those who seeing in the Quarterlies the title, "The Early Church," shall look for a treatise on church polity in the Sunday School lesson for January 19, will be disappointed. The Lesson is Acts 2: 37-47.

The lesson is a rich one, so far as topics are concerned; but to find the dominant truth of it is not easy.

We have an example of apostolic preaching in the gift of the Holy Spirit; we have a statement of what sinners anxious to be saved must do to be saved—quite a fundamental statement; we have a striking connection (verses 38 and 39) of the gift of the Holy Spirit, not with Power especially but with what is more important and what is truly of Power—Salvation, which is the essential condition of and the highest fruit of Power with God; we have a palpable confirmation of the fundamental doctrine—all too lightly regarded and all to sadly discredited by many Christians—that salvation is of faith, and that baptism follows faith (verse 41).

And then the narrative gives us quite a portrayal of the hearts of the first Christians.

One may take any of these themes and dwell upon them profitably; or he may take a theme that includes them all and that may well be regarded as dominant—namely, the Progress of the Work of Christ in the hands of His Men Led by the Holy Spirit. It is worth noting that the disciples have stood the test: They have undergone the transition from sight to faith. Jesus is with them visibly no more; but He is with them in greater power than they could have dreamed of. Behold, here are more converts to Him in a day than He won in all His ministry; and won not by His miracles but won by the miracle of His Spirit dwelling in His simple followers. He might have won legions with a word; but He left this glory to His witnesses. The age of faith thus began with a mighty testimony. If upon the departure of Christ His disciples were disposed to lose confidence, they have now a new confidence, a new sense, a new faith, a new Presence within, a new Leader, a new Comforter which nothing can take away. The spiritual character of their mission has now dawned more fully upon them; they understand that henceforth their conquests are to be conquests of faith; probably they see now why it was well for their Master to go away. The compensation of His departure is the flowering of Faith—that is, His Presence. How they have grown these last fifty days since the crucifixion! What a distance between this hour of Pentecost and that in which they asked if the Master were about to restore the Kingdom of Israel—only a few days before.

With so much said, let us take up the last six verses of the lesson, in which the marks of the primitive Christian congregation are set forth.

Three thousand men and women were converted; and in the first flush of the new life they thought only of the unseen things which are eternal. The glorious ecstacy of the new birth was upon them. The splendid enthusiasm of newly-found faith abounded in them And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Read on * * * Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

This enthusiasm has been repeated in a majority of genuine conversions since. When one realizes even a tithe of the fulness of his escape from condemnation and the fulness of the love poured out for him, he is abnormal if his heart does not leap with joy and gratitude. It is a prime hour in human experience; in that hour very often converts reach a degree of usefulness that they never reach again. The pity is that enthusiasm dies. It should become more orderly, but it ought not be suffered to lose real strength. The supreme conditions that called it forth do not alter.

It is no wonder that the first converts had all things in common, so completely had they lost sight of all temporal considerations in the contemplation of eternal life. And while, for obvious reasons, this example will not apply generally, we every one will agree that one's religion ought to possess him so wholly that no earthly affairs whatever may concern him unduly. That is to say what we just now said, namely, that in the glorious realizations of the new life the affairs of the old life will pale into utter insignificance. An instructive and logical superiority to things temporal will possess the man who has obtained a hold upon things eternal. And so we do not think these early Christians present abnormal characteristics, although they were surrounded by extraordinary conditions that determined some of their actions. Wherever there are congregations of believers one should be sure to find the marks set forth in these six verses.—namely, steadfastness in doctrine, fellowship, the breaking of bread, prayer, fear of God, brotherhood, love of church-going, worship, successful witnessing; and whenever he does not find them, there the deep truths of Christianity are not realized.

Importance may be attached to the fact that the apostles wrought signs and wonders. We take it that this was given to them for a testimony in that period that tried their faith as men's faith has never since been tried. It is their final help from God in making their great transition. It is the final step in launching the religion of Faith. It is not needed now because it was successful then. To argue that it is needed now is to argue that it was not sufficient then: It helped them to be witnesses; and as witnesses they (and not miracles) are our testimony. For a miracle is proof of supernatural power; and faith is not of proof.

LESSONS IN NEWSPAPER CORRESPONDENCE

Spell Bible with a capital B; also Baptist: and do not write "The Baptist," but "The Baptists."

Do not abbreviate. Do not write "S. S." for Sunday School; "Asso." for Association, or "bro." for brother. The editor must write them out in full.

If you do not know how to spell your word, do not guess at it or attempt to conceal your fault by bad-writing. Get a dictionary It took just a few seconds to see that abbreviate is spelled with two "b's." A brother who has spent seven or eight years in College and Seminary, spells Israel, "Isreal:" and Canaan, "Cannan." We wonder if he ever reads the Bible.

It may interest the Charolotte Observer and the Monroe Journal—this evidence that "power" to spell is not given with a call to preach.

A reporter for a North Carolina daily paper makes the following statement by way of introduction to his report:

"A gentleman not knowing that I am a reporter told me that one of the doctors conducting the autopsy told him confidentially that the autopsy disclosed the following facts," which he goes on to print.

This is pitiful. It is not so bad that the reporter plays the spy and betrays a confidence as that he and his superiors on the staff are so lacking in moral sense that they do not recognize the baseness of his conduct. Indeed, he is evidently more proud of his conduct than ashamed. Of course a decent paper would not print news obtained in such dishonor, though probably the paper's moral sense is no more active than its reporter's. There is nothing in one's connection with a paper that necessitates the breaking of faith, nor is there anything that justifies a low regard for moral obligation.

Rev. C. C. Haymore on the Convention.

I was sorry that I had to leave the Convention. I was very sick, and came home on Saturday. I have felt for several months that my strength and nervous system were gradually giving away. This I can easily account for, having been engaged in one continuous work, and without rest or change of field, for about thirty years.

I got inspiration enough out of the Convention to last me through the coming year. One brother said to me, that he had never heard as much about money during his life, and never knew as many collections taken during the same length of time. I assured him that that was an index to the spirituality of the work, and that all the money gotten for the Lord's work was that much taken from the devil. That if the Lord did not get the money the devil would.

I hope at our next Convention we will not have to listen to so many complimentary speeches and sayings, telling of the goodness and usefulness of this brother and the other brother; let each brother blow his own horn, if it's got to be blown. I hope to be able to raise my part of the money pledged by the Association for the payment of the debt on the Female University. I think it would be wise that the pastors and churches see to it that the money is raised at once, before we get from under the inspiration of the Convention.

What we do must be done quickly.

Yours in Christ,

C. C. HAYMORE.

Mount Airy, N. C., December 14, 1901.

For Nervous Headache

Use Horsford's Acid Phosphate.

Dr. F. A. Roberts, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia.

Death of Pastor Wong

The opening of new work and the extra duties connected with it have kept me from fulfilling my promise to follow up my last letter with another. I intended to write you next time about Baptist affairs at our new place, but the death of our old Pastor Wong must cause me to write again from the Old North Gate.

DEACON WONG. THE PUPIL OF YATES WHO DIED THE PROPHET OF HOPE.

He was known for many years as Old Deacon Wong, by some as Rice Wong, because he was formerly a rice merchant. He has been a very remarkable man, noted for purity of character and blamelessness of life. He lived to a ripe old age, and dropped off as a ripe fruit would fall from the tree. We miss him more than words can tell. Dear old man. But I can not grieve for him, because he had served out his time and was entitled to his blessed reward. He ripened in the sunshine of God's love and in the showers of His Spirit, and the Master seeing that he was fully ripe plucked him for His own use.

His last days were crowned with the three graces—Faith, Hope and Love—especially Hope that was grounded in simple but strong faith. He became a prophet in his last days and often prophesied that in ten years more many Chinese would join the churches. I never heard him utter, in or out of the pulpit, one single discouraging word. I wish to change his name from Pastor Wong to The Prophet of Hope.

Many friends and loved ones followed him to the foreign cemetery, where we laid his body to rest. Pray that God may fill his place. We have called a new pastor, but have not heard from him.

Yours fraternally,

R. T. BRYAN.

Shanghai, China, November 1, 1901.

Sixty-Eight Years a Reader of the Recorder.

I write you a few lines, which I seldom do for publication. The Recorder is now in its sixty-eighth year, and I have been a reader of its columns from its origin. I was just ten years old when it was brought into being by its founder and first editor, long since departed, the great, the talented Rev. Thomas Meredith. He was a grand man and deserves to be honored by the Baptists of North Carolina by the erection of a monument to his memory, if it has not already been done. [This is just what his brethren—chiefly Dr. Skinner—did. The monument is in Raleigh.—Editor.]

It is true that the Recorder is a precious monument, but I apprehend that comparatively few of its present patrons have any knowledge of the man who founded it and was its able editor for a number of years. I was quite young when he went to his heavenly reward. But I knew him and his daughter.

A monthly periodical, The Baptist Interpreter, was published or a short time before Mr. Meredith issued the Recorder. I know not how long the Interpreter lived. My father was a subscriber for it, and I remember getting a few numbers out of the post-office and taking them home. [The Interpreter "lived" two years and became "The Recorder."—Editor.]

A number of brethren have been editors of the Recorder, with all of whom I have been personally and pleasantly acquainted. Through my father up to 1849 and myself since I have known and loved it. Is there any other brother or sister living who can say as much? If so, I would be glad to have his or her name. But I could not give the order of the editorial succession.

But the Biblical Recorder has ever been a great power for good. May it long live to serve faithfully the Master's cause as it has done in the past, is the prayer of an old reader. Fraternally,

J. B. SOLOMON.

Henderson, Ky.

Dr. Bull's Cough Syrup has been in use for half a century. Some families have used it for three generations, and it is today the standard cough remedy of this country.

Studies in the Life and Works of Jesus.

OUTLINED BY

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The Thirty Years of Private Life.

SECOND WEEK: BIRTH OF JOHN AND OF JESUS.

FIRST DAY. *Luke 1:39-45. Elizabeth's Greeting.*

Verse 39. "Hill country." Southeast of Jerusalem. Compare verse 5.

Trace Mary's course on a map.

Verse 40. How was Mary related to Elizabeth? See verse 36 (R. V.).

Verses 41-43. What kind of a woman was Elizabeth? Verse 43.

"Told her." Verse 45. By whom?

"She that believed." Verse 45.

How may I "find" favour with God?

SECOND WEEK: BIRTH OF JOHN AND OF JESUS.

SECOND DAY: *1:46-55. Mary's Response.*

Meaning here of "Magnify"?

Where does Mary's hymn pass from personal reference to general?

Compare Hannah's Song. 1 Saml. 2:1-10.

See the marginal references to the Old Testament.

What light does this throw on Mary's religious life?

Have God's words so become a part of my life that they spring unconsciously to my lips?

SECOND WEEK: BIRTH OF JOHN AND OF JESUS.

THIRD DAY: *Luke 1:56-66. John Born and Circumcised.*

Compare "rejoiced," verse 58, with verse 14.

Who were present at this scene?

How had Elizabeth been prepared to raise the objection of verse 60?

How long had Zacharias been using a "writing tablet?" Vs. 63 (R. V.)? Compare verses 20; 26; 39; 56.

With what does he break his silence?

Using map, turn verses 65-66 into a mental picture.

SECOND WEEK: BIRTH OF JOHN AND OF JESUS.

FOURTH DAY: *Luke 1:67-75. The Promised Deliverance.*

How was Zacharias fitted for prophesying?

Read verses 68-70. What does Zacharias have in mind? Compare verse 43

Read verses 71-74. Of what "enemies" is he thinking?

Does he think of salvation as personal or national?

Give briefly in your words what Zacharias longed for. Verses 71-74

Do I seek a salvation that enables me to serve God acceptably here in this life?

SECOND WEEK: BIRTH OF JOHN AND OF JESUS.

FIFTH DAY: *Luke 1:76-80. John's Mission and Preparation for it.*

What "child" is addressed in verse 76? Contrast with verse 32.

What feature of the salvation is added in verse 77?

Verse 78. "Tender mercy." Compare margin of Revised Version.

What is the picture of verses 78-79?

"Day spring." Who is meant? Compare verse 69.

Verse 80. Picture the thirty years wrapped up in this verse.

What does this study suggest to me?

SECOND WEEK: BIRTH OF JOHN AND OF JESUS.

SIXTH DAY: *Matt. 1:18-25. Joseph's Anxiety Relieved.*

Read verses 18-19. What had Joseph about decided to do?

"Public example." Note his delicate concern for Mary's reputation.

Picture the thought in first clause of verse 20.

Read verses 20-21. Meaning of name "Jesus"?

Do I think of Jesus as Emmanuel?

Joseph is called "a just man" in verse 19.

How did he show it? Verse 24.

SECOND WEEK: BIRTH OF JOHN AND OF JESUS.

SEVENTH DAY: *Luke 2:1-7. The Birth of Jesus.*

What right had Augustus Cæsar to say what "all the world" should do?

Verse 3 "All went." Picture the scene.

Verse 4 Trace their journey on a map.

"Lineage of David." See Luke 3 23-31, probably copied from the parchment in Bethlehem synagogue.

Verses 5-7. "No room" even at the inn. Picture the throng.

Is my heart ever so thronged that there is no room for Him?

Suggestions for Home Study.

1. This outline is not primarily to convey information.

2. It is to direct thought and meditation.

3. Have a certain time for this study every day.

4. Give this study fifteen of your best minutes.

5. Study the verses for each day in that day.

6. Pray for the guidance of the Spirit of truth.

7. Take up the references and questions step by step.

8. Finish them one by one.

9. Do not read them all over in advance.

10. Find your answers in the passage under consideration.

11. Use your imagination to see and hear what is recorded.

12. Record your answers in a note-book.

Cancer Increasing.

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every State in the Union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor catarrh, piles, fistula, and all skin and womb diseases. Write for Illustrated Book. Address Dr. W. O. Bye Drawer 1111 Kansas City, Mo.

Marriages.

CRAVER-MYERS—At the residence of the bride's father, J. N. Myers, of Reeds, N. C., December 26, Mr. Arthur R. Craver, of Washington, D C., to Miss Alda May Myers, John R. Miller officiating.

PEELE-McLEAN—Married at the residence of Miss Kate McLean, December 25, 1901, by Rev. F O. S Curtis, Mr. W m. F. Peele and Miss Bertie McLean, all of Scotland County, N. C.

MARTIN-FUTRELL—At the home of the bride's parents near Mapleton, N C., Mr. Norfleet Martin, of Franklin, Va., to Miss Mary Futrell, December 19, 1901, Rev. G. P. Harrill officiating.

CURRIN-HOYLE—Mr. William W. Currin and Miss Minnie L. Hoyle, both of Vance County, N. C., were married December 25, 1901, Rev. J. A. Stradley officiating.

RIGHTS-SPACK—Married at Mrs N. E. Turner's, Salem, N. C., by Rev. F. H. Jones, December 29, 1901, Mr. Samuel Rights and Miss Connie Spack.

JONES-POINDEXTER—Married December 1, 1901 in Boonville N.C., by Rev. F. H. Jones, Mr. Luther Jones and Miss Annie Poindexter.

WATKINS-JONES—Married November 27, 1901, in Boonville, N. C., by Rev. F. H. Jones, Mr. D. Watkins and Miss Lula Jones.

FARR-PATRICK—At Charlotte, N. C., December 11, 1901. Mr. William Farr, of Asheville, to Miss Eva Patrick, of Rockingham, Rev. C. L. Greaves officiating.

BURTON-SHREVE—At Reidsville, N. C., December 18, 1901, Mr. John H Burton to Miss Ella E. Shreve, Rev. C. L. Greaves officiating.

Obituaries

CRITCHER—On the last day of November, 1901, at 6.30 o'clock, the Death Angel came into our home and took to heaven our dear little brother, Webb. He was three years and eight months old—the pride and joy of our home on earth. It is sad to part with the little darling; but sweet to know he is a "little angel" in heaven.

His remains were tenderly put to rest by his papa's side, in the Pine View Cemetery, near Rocky Mount, N. C.

SISTER.

HALL—Died at the home of his mother, in Duplin County, December 8, 1901, Robert A. Hall, in the 33d year of his life. Afflicted from childhood by disease which brought on deformity, his mission on earth was to teach others patience, endurance and cheerful self denial. He was a member Beulah Baptist church. N. B. C.

PERRY—Bro. Joseph H. Perry departed this life October 31, 1901, about 2 o'clock a. m., aged 64 years 10 months. He was a faithful member of Bethany church. His funeral was preached by his pastor.

S. B. B.

How's This?

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BASS—Bro. A. Bass departed this life December 2, 1901, about 2 o'clock a. m. Bro. Bass was for a long time one of the main singers at Bethany church. He will be missed on account of his usefulness in the church of Christ. S. B. B.

HARRELL—Lonnie Harrell, the little son of Mr. and Mrs. John Harrell, died at his home in Rockyhock September 29, 1901, aged 2 years, 8 months and 10 days. Lonnie was a sweet and loving child. He was a pet to his parents and to all who knew him.

The Lord knoweth best. He knew it was the best to take him home to heaven, where there is no pain and no sorrow there. May God comfort and keep the bereaved friends and relatives. AUNT.

HARRELL—Elisha Harrell, at his home in Rockyhock, Chowan County, N. C. God sent His death angel and took from us our dear father. While walking in his yard on Sunday morning, about 10 o'clock, he fell dead. He was born June 1, 1839, and died November 10, 1901. He leaves a wife and seven children, five sons and two daughters, with many friends and relatives to mourn their loss. But our loss is his eternal gain. He made a profession of religion in early manhood and joined the Baptist church at Rockyhock and remained a consistent Christian until death. His body was taken to the old family grave-yard, there to await the coming of the Lord. The Lord giveth, and the Lord hath taken away; blessed be the name of the Lord.

DAUGHTER.

A TEXAS WONDER.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel cures diabetes, seminal emissions, weak and lame backs rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629 St Louis, Mo. Send for testimonials. Sold by all druggists.

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In these years we have gained wisdom in the business that enables us to do better and better for our customers both in work and prices.

We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.

Very sincerely,

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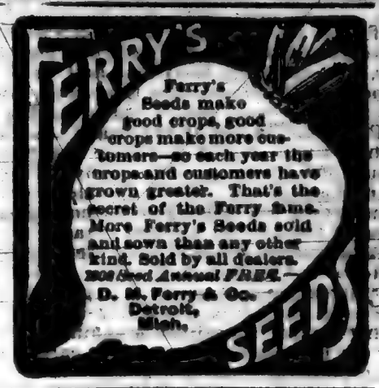

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Lv Columbia,	"	8 0 a m	1 05 a m
Ar Savannah,	"	12 0 p	4 40 a m
Ar Jacksonville,	"	3 5 p	9 0 a m
Ar Tampa	"	5 00 p m	5 00 p m
		No. 31.	No. 41.
Lv Raleigh,	S. A. L	2 50 a m	3 35 p m
Ar Hamlet,		6 55 a m	7 30 p m
Ar Wilmington,	"	12 0n p m	
Ar Charlotte,	"	9 21 a m	10 22 p m
Ar Atlanta,		3 40 p m	7 15 a m
Ar Augusta, C. & W. C.		5 41 p m	
Ar Macon, C. of Ga.		7 20 p m	8 30 a m
Ar Montgomery, A. & W. P		9 20 p m	6 30 p
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans, L. & N.		7 25 a m	
Ar Nashville, N. C. & St. L		3 0	6 55
Ar Memphis		15	2 25

NORTHWARD		No 32	No 38
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Ar Norlina,	"	5 50 a m	1 05 p m
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Ar Washington, N. & W. S. R			6 55 a m
Ar Baltimore, B. & P. Co.			8 45 a m
Ar New York, O. D. S. S. Co.			4 30 p m
Ar Philadelphia, N. Y. P. & N		5 46 p m	6 10 a m
Ar New York,		8 15 p m	9 00 a m
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Ar Norlina,	"	3 30 a m	11 55 a m
Ar Richmond,	"	6 25 a m	3 45 p m
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Ar Baltimore,	"	11 25 a m	7 55 p m
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Atlantic Coast Line R. R. Co.

CONDENSED SCHEDULE.

Dated January 13, 1901.

No. 135.	No. 41.	STATIONS.	No 43	
P. M.	A. M.		P. M.	A. M.
1 30	8 00	Lv Norfolk A	6 05	5 40
4 00	10 35	Pinners Point	3 35	3 10
5 00	11 35	Driver	2 35	2 10
5 17	11 52	Suffolk	2 18	1 53
5 35	12 10	Oates	2 00	1 35
5 45	12 20	Tunis	1 50	1 25
6 00	12 35	Ahoskey	1 35	1 10
6 15	12 50	Aulander	1 20	12 55
6 30	1 05	Bobgood	1 05	12 40
6 45	1 21	Ar Tarboro Lv	12 50	12 25
P. M.	P. M.	Ar Rocky Mount Lv	P. M.	P. M.

*Daily. †Daily except Sunday.

Trains No. 43 and 42 solid trains between Norfolk, Pinners Point and Wilmington. Train No. 43 connects at Rocky Mount with train 35 for all points South and No. 78 train for all points North.

E. M. EMERSON, Gen'l Pass. Agent.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

ATLANTIC COAST LINE R. R. CO.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED December 23d, 1901.	No. 78 Daily.	No. 36 Daily.	No. 40 Daily Except Sunday.	No. 42 Daily.	No. 44 Daily.
	A. M	P. M.	P. M.	A. M	P. M.
Leave Weldon	11.40	9 20			
Arrive Rocky Mount	1.05 P. M.	10.35			
Leave Tarboro	12.22	----	7.20	----	----
Leave Rocky Mount	1.04	10.42	7.46	3.45	12.10
Leave Wilson	1.50	11.10	8.13	4.20	2.40
Leave Selma	2.05	11.26			
Leave Fayetteville	4.27	1.13			
Arrive Florence	7.25 P. M.	3.15 A. M			
Arrive Goldsboro			8.20		
Leave Goldsboro				7.30	3.15
Leave Magnolia				8.57	4.33
Arrive Wilmington				10.40	6.00
			P. M.	A. M	P. M.

TRAINS GOING NORTH.

	No. 37 Daily.	No. 41 Daily Except Sunday.	No. 43 Daily.	No. 45 Daily.	No. 47 Daily.
	A. M		P. M.		
Leave Florence	10.05		8.05	----	----
Leave Fayetteville	12.40		10.08	----	----
Leave Selma	2.11		11.35	----	----
Arrive Wilson	3.07		12.07		
		A. M		P. M.	A. M
Leave Wilmington	----	----	----	7.00	6.30
Leave Magnolia	----	----	----	8.30	11.03
Leave Goldsboro	----	7.35	----	9.37	12.30
	P. M.		A. M	P. M.	P. M.
Leave Wilson	3.32	8.20	11.34	10.45	1.10
Arrive Rocky Mount	3.52	9.00	12.10	11.20	1.50
Arrive Tarboro	3.31	8.34			
Leave Rocky Mount	3.50	----	12.40		
Arrive Weldon	4.55 P. M.		1.57 A. M.	P. M.	

Yadkin div sion Mail Line—Train leaves Wilmington, 8:10 a. m., arrives Fayetteville 12:30 p. m., leaves Fayetteville 12:42 p. m., arrives Sanford 3:35 p. m. Returning leave Sanford 3:35 p. m., arrive Fayetteville 6:30 p. m., leave Fayetteville 6:30 p. m., arrives Wilmington 7:15 p. m.

Bennettsville Branch—Train leaves Bennettsville 8:10 a. m., Maxton 9:35 a. m., Red Springs 9:53 a. m., Parkton 10:41 a. m., Hope Mills 11:35 a. m., arrive Fayetteville 11:50. Returning, leave Fayetteville 4:45 p. m., Hope Mills 5:00 p. m., Red Springs 5:45 p. m., Maxton 6:16 p. m., arrive Bennettsville 7:15 p. m.

Connections at Fayetteville with train No. 78, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford with the Seaboard Air Line and Southern Railway, at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck Branch Road leaves Weldon 8:15 p. m., Halifax 8:20 p. m., arrives Scotland Neck 9:10 p. m., Greenville 9:17 p. m., Kinston 9:45 p. m. Returning, leave Kinston 7:20 a. m., Greenville 8:30 a. m., arriving Halifax at 11:05 a. m., Weldon 11:20 a. m. daily except Sunday.

Trains on Washington Branch leave Washington 8:00 a. m. and 2:45 p. m., arrive Parmele 9:55 a. m. and 4:10 p. m. Returning leave Parmele 11:10 a. m. and 5:30 p. m., arrive Washington 12:50 a. m. and 6:15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 4:35 p. m., arrives Plymouth 6:35 p. m. Returning, leaves Plymouth daily except Sunday, 7:30 a. m., and Sundays 9:40 a. m., arrives Tarboro 9:40 a. m., 11:20 a. m.

Train on Midland, N. C. Branch leaves Goldsboro daily, except Sunday, 5:30 a. m., arriving Smithfield 6:10 a. m. Returning, leaves Smithfield 6:30 a. m., arrives at Goldsboro 7:20 a. m.

Trains on Nashville Branch leave Rocky Mount at 9:20 a. m., 4:05 p. m., arrive Nashville 10:20 a. m., 4:50 p. m., Spring Hope 11:30 a. m., 6:05 p. m. Returning, leave Spring Hope 11:50 a. m., 6:25 p. m., arrives Nashville 12:45 p. m., 7:05 p. m., arrives Rocky Mount 12:20 p. m., 6:30 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, 11:45 a. m., arrive Clinton 12:45 p. m. Returning, leaves Clinton at 1:45 p. m. arrive Warsaw 2:45 p. m.

Train No. 78 makes close connection at Rocky Mount for all points North daily, all rail via Richmond.

E. M. EMERSON, Gen'l Passenger Agent.

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T. M. EMERSON, Traffic Manager.

News Summary.

State News.

—We regret to hear that one of the principal business blocks in Ahoskie was destroyed by fire January 8. The loss is estimated at $11,000.

—Three hundred and fifty-eight students have been enrolled this term at the North Carolina College of A. and M. Arts—as many as can well be provided for.

—Mr. P. P. Claxton, of the State Normal College, has been chosen Secretary of the Conference for Education in the South and will give his entire time to the purposes of that Conference.

—At Charlotte last week a first-class poultry show took place. Interest in poultry is growing steadily in North Carolina. As a source of income and sustenance chickens and turkeys are important factors in North Carolina. This week a similar fair will occur at High Point.

—The town of Wilson and other places in that section are aroused over the outbreak of a disease that closely resembles small-pox. Some physicians pronounce it small-pox "of the most virulent type." others say it is chicken-pox. And the discussion has got into the papers. When doctors disagree, runs the modern proverb, the sick get well.

—The following from the forthcoming report of the Commissioner of Labor will give one an idea of the small industries in North Carolina: "There are employed in miscellaneous manufactories in this State 11,700 persons, this not including those employed in cotton and woolen mills. Of the 11,700 only 422 are under 14 years. A day's work averages 10 1-2 hours. Fifty-six per cent of the manufactories pay weekly, 18 per cent, twice a month, 19 per cent monthly. No less than 49 per cent report an increase of wages; 43 per cent report the financial condition of employes as good, 29 per cent fair, 14 per cent poor, 4 per cent bad. Sixty-three per cent oppose employment of persons under 14. The highest average daily wages are $2.08 lowest 58 cents. Eighty-two per cent of the adult employes can read and write. Sixty-one per cent report improvement in education, 51 per cent improvement in morals, 80 per cent favor compulsory education."

—Statistics have been given out officially showing that the last General Assembly appropriated more money than will be really available by more than $200 000. It has been announced virtually by the Governor that all the State's obligations will be paid. Possibly it will not be forgotten that the extra, that is, the second hundred thousand dollars was appropriated to the free schools before any of the appropriations for higher education were made. This was made a special point in anticipation of the present condition of the Treasury. Every one knew that at the rate the last General Assembly was going there would not be near enough money in the Treasury to meet its appropriations. And the friends of the free schools got the free school appropriation first, and would not let the others pass until that had passed, in order that when the money should run low in the Treasury the free schools might not fail to get their sorely needed extra appropriation. We hope that the glory won by the last General Assembly in this matter will not be forfeited by unwise action now. Should it be, we should not be surprised to hear explanations demanded next fall from every "stump" in the State.

General News

PRESIDENT PALMA. The Cuban election for President was characteristic. The losing candidate gave up and cried fraud before the vote took place. This left the field to Palma, a general, a patriot of many years' service, and a friend of the United States. His election is a triumph for Cuba and her deliverer. His motto is "Fairness to all."

THE FINAL SCENE. The most notable event in the history of the present dynasty in China, save one, was the return of the reigning family to the sacred capital last week, after eighteen months of absence, which was inaugurated with the greatest of events, the flight of the family before the armies of the allies and the avenging hand of the God of Justice. The return was splendid. All signs of the foreign occupation were removed or hid from view. But in the foreign quarters there are cannon henceforth and plenty of soldiers. And for the first time unholy foreign eyes beheld the royal procession. It is said that the aged Empress Dowager seemed to realize her humiliation; but that is at least a question.

With this the curtain falls upon one of the great scenes of history.

POPULATION. The Census Bureau issued January 7th, a report announcing that the population of the entire United States, including all outlying possessions, was 84,238 069 in the census year 1900. This is itemized as follows: Continental United States or United States proper, 75,994,575 (heretofore announced); Philippines, 6,961,339, being the estimate of the statistician to the Philippine commission; Porto Rico, 953,243; Hawaii, 154,001; Alaska, 63,592; Guam, 9,000; American Samoa, 6,199; persons in the military and naval service of the United States outside of the territory of the United States proper, 91,118. The report announces that the Twelfth Census only extended to Alaska and Hawaii outside of "Continental United States," but that the figures for the rest of the United States domain are taken from the best available resources.

BOER AND BRITON. There are two reports as to the Boers. One is that two Boer agents have raised $50.000 in the United States for their cause and that another commission is coming for some more. The other is that the Boers are about to make another proposal of peace. This report comes from Boers who say that unconditional surrender must not be, one of the terms. Undoubtedly England is taking on the score of this war; and the Boers are not unusually bad off. Her poet, Kipling, recently stirred the sporting contingent of Britain by most severe references to them—"flannelled fools at the wicket"—for playing games and living easily while their Nation's prestige is being destroyed in South Africa. They may get angry and denounce him, but he has them at his mercy. They can not successfully defend themselves for not answering their country's call.

To add to England's troubles, the German Chancellor last week scored Secretary Chamberlain—who is father of the Boer war—because in defending the conduct of the British army he declared that the practices in South Africa are not to be compared with the practices in the Franco-Prussian war.

THE NATIONAL GOVERNMENT. Two new Senators were last week elected, Mr. Gorman from Maryland and ex Governor J. B. McCreary from Kentucky. Each is an elderly man each a party war horse.

President Roosevelt has heard Admiral Schley's appeal and will give the whole Court of Inquiry careful scrutiny. This is to be commended. If the President is convinced that the Admiral has been unjustly treated, he will not hesitate to say so.

A bill passed the House last week to provide for the maintenance of the legal tender silver dollar at parity with gold and to increase the subsidiary silver coinage. Whether this is for silver or against, which of our readers knows and who cares? So soon do paramount issues cease to shake the foundations of the Nation!

The reader is actually more interested to know that a bill in favor of the Nicaragua—not the Panama—canal passed the House all parties voting for it.

The Senate took up certain rather unimportant measures providing for the government of the Philippine Islands—not providing a new measure, however, but simply amending that already in force or in process—according as the natives like it or not.

DEMOCRATIC NOTES. Last week Jackson day was duly observed by "the faithful," the Andrew of that name being the man who gave back-bone to the theories of the doctrinaire Jefferson, and who also sowed the dragon's teeth of spoils which have yielded many a crop of giants to drive the children of their party out of office. Mr Cleveland sent a letter to a Philadelphia organization and called upon it to espouse "principles and practices of our old-time honest, consistent and aggressive Democratic faith." Mr Hill set forth the essence of a platform in a strict construction of the Constitution, opposition to monopolies, home rule and personal liberty. Mr. Bryan came East, was received with enthusiasm everywhere, and pleaded for principles too. He still clings to the Chicago platform. These three notes give forth the first strong impression from the defeated party since its banner went down.

In this connection we may note as a token that Tammany and the Boss are passing that Mr. Croker has retired. He was succeeded by a Mr Nixon. If he and all the other professionals had celebrated Jackson day by retiring new life would return to the ancient institution which they have so degraded, and the principle of having principles might have a chance.

DISASTERS. From the Pacific coast early in the week was sent the news of the loss of the "Walla Walla" steamship in a collision resulting in the loss of forty two lives.

From New York City came very shortly afterward the news of the loss of fifteen lives and the injury of thirty persons by one train running into the rear of another in a tunnel. The great city was shocked. It is said that the New York Central Railway will lose $1 000.000 in suits, and that public sentiment will compel the officials to substitute electricity for steam as power, as the collision was due to the obscuring the tunnel lights by engine smoke. The pity is that it has required this fearful loss to bring public sentiment to this simple point of guarding the public safety. And more's the pity that public sentiment is needed to compel one of the greatest railroad systems in the world to exercise ordinary usual sense.

FINANCIAL AND POLITICAL. Millions of dollars, at least one hundred millions, were paid out the first ten days in January as dividends by corporations. 1901 was a remarkably prosperous year. And 1902 has begun well by the advantage of these dividends. Trade, wholesale and retail, continues to be good, and stocks are high, notwithstanding a general crop failure. The cost of living is higher than it has been since Civil War times.

Doubtless the earnings of the United States Steel Corporation can not be regarded as an example from all points of view, but as an instance of the capacity for profits of one of the modern combinations it is quite instructive. In the last nine months that company's net earnings amounted to $84,779,298. And after dividends to the amount of $42 000 000, paying interest on bonds, to the amount of $31,000,000, providing for their ultimate redemption, and laying by $10,000,000 for wear and tear, etc., there is a surplus of $19,414,497. This company refused to accept a contract with the Government on the ground that the Government's prices were too low; and it finally dictated its own terms. The irony of this appears when we reflect that it was the Protective tariff of our Government that built this infant giant up and still "protects" (if that's the word) it.

If the people of this country will drop the Constitution, quit nagging at the President, let up on money, and make war on Protective tariff robbery and the most enormous Pension frauds in human history, they will either sweep the country or prove that the Republic is doomed by the greed of itself—its citizens feeding upon it. Are there more leeches than citizens?

MINOR MATTERS.

War rumors grew out of Germany's movement to collect $7,000 000 justly owed by Venezuela, but there seems to have been very slight grounds for them. There is more danger of anarchy in Venezuela. Chili and the Argentine Republic, however have for years been at odds about boundary lines, and last week a clash was narrowly escaped by referring the whole matter to King Edward VII. for arbitration.

The State of Minnesota has entered suit against the Northern Securities Company—the billion dollar railroad combine—to prevent the contemplated combination of the railroad lines.

The Department of Agriculture announces that experiments prove that all the wrapper tobacco necessary, of the very highest grade—can be produced in this country. We now import wrapper tobacco to the amount of $6,000,000 a year.

The Liberty Bell arrived at the Charleston Exposition last week. For some reason—probably because exhibits have not arrived—this exposition has not been received with much enthusiasm.

From Rev. T. Bright, In Regard to Charges Against Him.

I can not think your statements in the Biblical Recorder grew out of any personal feeling toward me. If we had not been on good and friendly terms in the past I am not aware of it. I believe that in giving the matter the attention you have, you have only had in view the good of the Baptist cause. However, your statements relative to the charges against me have worried my family and many of my friends more than all that has been said in the secular papers.

I want to say, so far as the Baptist Convention's Board severing its connection with me, on account of these charges, I do not consider that I had any connection with the Board after the 1-st of November, 1901. At that time my time expired, and no application, so far as I know was made for a reappointment. I know I did not ask the Board for any further appointment, and if such action has been taken by the Board I knew nothing of it until I saw it in this week's Recorder.

Mention has been made at different times in the Recorder relative to my church investigating the charges against me. I want to say that I am trying to be loyal to my God, my country and my church. I am not trying to dodge any charges against me. When the charges were hurled against me through the secular papers, at first opportunity I resigned as pastor and requested my church to investigate charges against me, at the proper time and in whatever way they thought best and most scriptural; which they will do. I have not preached since the first Sunday in December, and don't feel like I should until these matters are cleared up. My desire is to be loyal and submissive. I thank God for a clear conscience, and I am waiting patiently for the time to come for the public to know facts and not hearsays. I have no fear of being convicted of fraud by the Courts nor by my church. I have not only, though many hardships and privations, tried to preach the Gospel for thirty-three years, but endeavored to be an honest, law abiding citizen. And now I do not ask my brethren to defend me; all I ask is that they do not condemn me until I am proven guilty. I ask for the patience and prayers of my brethren throughout the State.

I beg permission to say these things through your columns, and yet I know that some one who knows nothing about facts is liable to jump upon me and abuse and contradict me, as has been done heretofore. If such shall be the case, I have no reply whatever to make; for it can only come from those who know not the facts and desire my destruction. With love to all and ill will to none,

I am what I am,

T. BRIGHT.

Cures old Sores, Aches and Pains

IMPURE BLOOD—TREATMENT FREE.

W. L. Pruiett Dudley, Mo., states: I suffered from blood poison, having aching bones and joints, eruptons, sore throat and gums, attended wth swollen glands; lost my appetite, was all run down. Patent medicines and doctors failed to arrest the disease, but Botanic Blood Balm changed the nature of my blood, and by degrees the sores, pimples and ulcers healed perfectly, the aches and pains vanished, and my blood circulated in the old vigorous manner again. I will recommend B B B to all sufferers from impure blood. Yours truly,

Wm L Pruiett

Is your Blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth healthy skin. B.B.B. cures when all else fails. Drug stores, $1. Trial treatment free by writing BLOOD BALM CO. 82 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given. Over 3 000 voluntary testimonials of cures by B B B.

Various and Sundry From Rev. J. M. White.

Christmas, with its pleasures, has come and gone with the old year; and the New Year is with us. The closing of the year is a fit time for reflections, meditations and renewed purposes of better living. 1901 will come no more. Its opportunities, improved or otherwise, have flitted by us. To most of us there are regrets that we have not made as much of the past as we ought to have done. God help us to make much of the future—to some of us a very brief future at most.

I want to congratulate the Recorder upon its brave stand for moral and social right, and its loyalty to Bible truth. I am sure its star is in the ascendant. Its mistakes are so few, that a small one becomes notable.

I have wanted to say for a long time something of Bro. H. C. Moore's Sunday School Lesson Comments. In no paper is the discussion of the lesson so clear and so practical. He is especially felicitous in his review lessons—gathering up the threads of the lesson stories into one that has the interest of a romance.

NEUSE ASSOCIATION MINUTES.

Recently I received a copy of these minutes. I was struck with the fulness, compactness, and clearness of data. I want to suggest that other Associations take these as a pattern. They show everything at a glance that the churches, Sunday Schools and missionary societies have done during the year. They give all except what each individual did—and I can almost see the individual in some cases. Bro. J. J. Rogers, the Clerk, or somebody, has made a vast improvement over the usual Association Minute.

I am very glad Bro. Blanchard is to continue in his present field at Kinston. His good work in that field is apparent to all your readers—to all who are interested in our progress in North Carolina.

It should be a cause for thankfulness that, though we have no formulated "Confession of Faith" and no "Book of Discipline" apart from the Bible, yet there is a remarkable unity of faith and harmony of action among us, and I feel that the Recorder has, for many years, been a potent factor in maintaining this happy state of things.

I am entering this new year full of hope, with face to the front, "ever looking to Jesus, the Author and Finisher of our faith."

J. M. WHITE.

Apex, N. C.

A Fine Meeting of the Piedmont Union

The Union Meeting of the Piedmont Association met with Proximity church, near Greensboro, Friday before the fifth Sunday in December. F. H. Jones was called to the Chair and presided over the deliberations of the meeting.

Bro. Greaves, who was appointed to preach the Introductory Sermon, being absent, the sermon was preached by Bro. Newton, of Greensboro. The text was, "Let not your heart be troubled." John xiv. 1. The sermon was clear, simple, concise, strong and an excellent exposition of the whole of the fourteenth chapter of John. The following points were discussed: Let not your heart be troubled—(1) In its faith; (2) In its hope; (3) In its love. The sermon was instructive, comforting and helpful, and can not fail to do good. If the pastor of Washington Street church preaches as well every Sunday as he did on this occasion the membership will surely "grow in grace and in the knowledge of the truth."

The needs of the Piedmont Association and how to supply them was discussed by Brethren Hilliard, Eller, Hackney, Newton, and the writer. It was suggested that the great destitution in the Piedmont Association might be supplied, in part, by the pastors preaching in communities contiguous to their churches Sunday afternoons and occasionally in the week, and by the lay members going out to mission points, from three to six miles from the churches, and conducting prayer-meetings and Sunday Schools at these destitute stations. In this way our members as in the days of the early disciples, would be "scattering abroad" and would be going "everywhere preaching the Word." In this way also our churches would be utilising the reproductive power of the Gospel without any cost to the State Board.

"The scriptural law of giving" was discussed by Brethren Eller, Hilliard, Hackney, Moore and others. The fact was brought out in the discussion that the tithing system was in force under the Mosaic dispensation, that when it was neglected or omitted by ancient Israel they were cursed with numerous calamities; but when they strictly observed this rule God was pleased and blessed His ancient people both in temporal and spiritual things, that it was therefore "more blessed to give than to receive." It was also stated that Love is the law of giving under the New Testament Dispensation, and has in it the following elements, namely: (1) A willing mind. (2) The gift must be in proportion to what one has and according to his prosperity. (3) It must be liberal and cheerful. (4) All must give. (5) It must be voluntary and must be given as unto the Lord. (6) It must spring from gratitude and love and from a sense of indebtedness to God and from a desire to do good.

The numerical, financial and working condition of the churches was discussed by Brethren Henly, Moore, Hilliard, Hackney, Eller and the writer. This discussion was spiritual and practical and will, I think, do good.

Considering the inclemency of the weather, the attendance was fairly good. Twelve of the churches of the Association were represented in this meeting. The Spirit of the meeting was good from beginning to close. Rev. J. M. Hilliard preached Saturday night, but the writer was summoned to Salem to marry a couple and, being absent from the meeting Saturday night and Sunday, he is unable to make further report of this meeting. Bro. Hackney, the pastor at Proximity, seems to be doing a good work on his field, and says he is asking the Lord to give him fifty new members at Proximity during the next year.

The next meeting goes to Mount Calvary a new church five miles west of Reidsville. Let all the brethren begin now to get ready to attend the next meeting.

Dear brethren of the Piedmont Association, with God's blessing we can, if we will make these Union Meetings a great help to us in doing the Lord's work. Will you not attend and lend a helping hand?

F. H. JONES.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons combined with other vegetable liver tonics and herbal aromatic stimulants and blood purifiers. Sold by druggists. 50c and $1 00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache and the grip.
For pains palpitation and irregular action of the heart, take Lemon Elixir.
For Sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria and chills, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of the above named diseases all of which arise from a torpid or diseased liver stomach or kidneys.

At the Capitol

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J H MENDENHALL, Attorney.
1225 F. Street Washington, D. C.

President National Bank,

McMinnville Tenn. writes: From experience in my family your Lemon Elixir has few if any equals and no superiors in medicine for the regulation of the liver, stomach and bowels. Your Lemon Hot Drops are superior to any remedies we have ever been able to get for throat and lung diseases. W H MAGNESS.

To Dr H. Mozley, Atlanta

We Cure
CANCERS, TUMORS AND ALL CHRONIC SORES
Without Use of a Knife
Kellam's Hospital
RICHMOND, VA.
ALL EXAMINATIONS FREE.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

Goldey College

If you read the Catalogue of GOLDEY COLLEGE, WILMINGTON, DELAWARE, (Incorporated by the Delaware State Legislature), you will see that it is decidedly to your advantage to attend this Famous Commercial and Shorthand College of National Reputation—452 Students the past year from Nine States. Write to the College for the (free) 62-page Catalogue—one of the most expensive published—and you will thank us for asking you to do so. Young men and women attend a Commercial College but once; therefore they should get their Diploma from that Institution which will do them the most good.

Woman's Work.

Edited by Miss FANNIE E. S HECK, President of Woman's State Central Committee of Missions, Raleigh, N C.

Corresponding Secretary of Central Committee, Mrs. W. N. Jones Raleigh, N. C.

LIFE SKETCHES FROM A HEATHEN LAND.

MISS LULA F. WHILDEN.

THE OLD BLIND WOMAN.

Only a knock at the school-room door and a blind beggar asking for alms. Only a hungry, feeble old woman seeking for food. That was all, or seemed to be all. But was it all? No. A pitying Father yearning over a Christless soul, and a hand reached down from heaven to guide it to the sinner's Saviour. Sin-blinded eyes to be opened at the Healer's touch, and a weary, lonely heart to find peace and rest in Jesus. He was bringing this blind one by a way that she knew not, and leading her in paths that she had not known.

Only a beggar? So it seemed as she stood there asking alms. Yet she was soon to become the child of the Great King and to prove her loyalty to Him by a willingness to become homeless for His sake.

It must have been a God-given impulse which prompted me that day to detain the old woman after she had obtained the charity asked, to lead her gently to a seat by my side, and (when there was a pause in the children's lessons) to talk to her of Jesus and of heaven.

She listened earnestly as she spoke. "He is good and kind," she said; "I shall pray to Him and trust in Him only. Then it will not matter whether I die soon or late."

When she was young she had heard of Jesus, but it was a far off memory of long ago; and now, only the name remained. Probably she thought of Him then only as the foreigner's God, who could never be anything to her. She never dreamed that His life was to touch her life, and that in her old age, bereft of all whom she loved, He was to draw nearer than any human friend, and to become dearer than all. But so it was. With a heart prepared, this heathen woman now listens to the Gospel story, feeling, for the first time, that this Jesus is the Friend, the Saviour whom she needs.

On the Sabbath, she was at our chapel. "When one can hear such good things of Jesus, who would not wish to come?" she asked, in surprise, as I requested her to return next Sabbath.

In answer to my inquiries, she told me that she had been praying every day since she first came to our school, and this was the prayer she offered up: "Jesus! Saviour! Above all things, I beseech Thee, save my soul. When I was young, I worshipped blocks of wood because I thought they were gods and did not know how to worship Thee. Forgive all these years of sin. Henceforth I will worship Thee only. Heal my blind eyes. Strengthen my weak body. Help me to find food."

Prayer seemed an easy and natural thing to her. She was accustomed to speak to those whom she could not see, and, with the simplicity of a child, she told every wish of her heart to this unseen, newly found Friend. We, who are accustomed, as we speak to look into the face of our loved ones, sometimes feel that half the joy would be taken away if we could not see them.

The love which beams from their eyes is often more to us than that which breathes through their lips. Hearing is not all; talking to them is not enough; it is seeing that we crave.

Something of this feeling comes to us at times in prayer—a yearning to see the face of Jesus as we speak to Him. What Christian has not been found saying (when faith is weak, temptation strong, or the burden of sorrow almost insupportable), "Oh, that I might see Him, just for a moment!" We imagine that prayer would seem more really to reach His ear; that it would seem more really like talking to Him, that it would help us to resist any temptation or bear any sorrow, if we could catch one glimpse of His loving, pitying face as it is bending over us.

But in this woman's daily experience, help was asked and received from those whom she could not see, and it was part of the training which made it easy and natural now, to tell all her wants to this Friend who was richer, more bountiful and more compassionate than any she had yet known.

Sabbath after Sabbath found her at the chapel, and week after week found her at my school, learning more and more of Jesus. She came on Thursday, that being the day on which I visited my school. I usually selected some pupil to read to her incidents in the life of our Lord, little realizing that thus the blind beggar was being trained for a city missionary—unpaid, except as the Lord rewards His faithful servants.

One day she said to me: "As I beg from house to house each day, after the people have given me a copper coin, I say to them that, if they have time to listen, I have something to tell them. So I sometimes tell them about Jesus raising to life the ruler's daughter; the five thousand fed, or the tempest stilled, and they say that it is good and they like to listen.

It is a rule in China that after beggars have received one copper coin from an individual or family, they have no right to ask for more. These coins (cash, we call them) are worth about a mill. To obtain enough money for her daily food, this woman would be obliged to beg at a number of houses or from a number of people. She might have reasoned thus: "They have given me a cash here and I can not expect another. I must not stop to tell them about Jesus until money enough has been secured to buy to-day's food. If there is time left after securing this, I can talk to the people." If she had, who would have blamed her? But love prompts to more sacrifice than does a mere sense of duty, and she wanted to tell of Him who had saved her, even if she might have to go hungry that day.

I had frequently been impressed by the fact that this woman, though begging, was gentle and lady-like in her demeanor, and was never obtrusive. Convinced that she had known better days, I asked her history, which, as nearly as I remember, she gave me in the following words:

"I have been begging only a year. Before that I had been living with my grand daughter, who was in comfortable circumstances. We lived in the western suburbs. On the 9th day of the third Chinese month, I went to the eastern suburbs to collect rent. While there the tornado occurred which swept over the western suburbs. I knew nothing of it at the time, but as I was returning, was told that the western part of the city was in ruins—men, women and children all crushed to death beneath the fallen buildings. I tried to hire a sedan chair and chair bearers to take me to that part of the city so that I might see whether anything could be done for my grand daughter's family, or whether they had indeed all perished. But they refused to undertake carrying me there, saying that the streets were impassible on account of the debris of fallen buildings. I tried to hire a boat, but they told me it was useless to attempt entering the canal, it was so blocked up with sunken boats.

"For three days and nights I wept constantly, tasting no food. Exhaustion and constant weeping brought on blindness. My husband was not where the tornado occurred, and so escaped death from the falling buildings; but on finding that his grandchild (his only dependence for a support) had been killed, he committed suicide by throwing himself into the river. I had a little money at first, but when that was spent, there was nothing for me to do but beg. So I wandered through the streets day after day, friendless and alone. I was very sad and lonely until the day that I came to your school-room door. When you took me so kindly by the hand and led me in, I knew I had found a friend in you. After you told me about Jesus, I knew I had found a better friend in Him. I had not hoped for so much in this life nor for a home in heaven in the life to come."

Dare we draw the line anywhere in our lives and say that this event is important and that is trivial? What, at the time, may seem to be only insignificant links in a chain of Providence, may, in the light of eternity be seen to be very important ones. Upon them may, somehow, hang the weal or woe of an immortal soul! It seemed a trivial occurrence that a blind beggar should come to my school room that day and only a little thing to lead the feeble old woman to a seat in that room. Yet these were links in the great chain which was to bind a human soul to God forever! Human sympathy was to pave the way for appreciation of the divine. The earthly friend, just found, was to be a guide to the heavenly; and this school-room was the place where the blind beggar was to hear the message of life and salvation.

A few months after our first meeting, she came before our church as an applicant for baptism. One of the members asked, "Do you hope, by uniting with the church, to obtain food, help, or support from the Christians?"

"No," she replied, "they have already told me I must not expect that. If they give any help, I shall be thankful for it; if not, I will ask the Heavenly Father."

One of the deacons, just then, unwisely asked her some difficult question. She stood for a moment perplexed then said, "I do not know: I am only an ignorant old woman."

"Do you love Jesus?" asked the pastor. Instantly the puzzled expression gave place to a look of certainty; a smile lit up the withered face, and laying her hand on her heart, she exclaimed, emphatically, "Without a doubt, I do!"

The deacon who had puzzled her by his question, on hearing this, said, "I move that she be received. Where God has put such love in a heart, it proves that one to be a child of His, even though she may not be able to answer clearly any difficult questions."

She was received and baptized. As she arose out of the baptismal waters, she exclaimed with a smile, "So many brethren and sisters!" It came to her just then, that she, the lonely woman who had walked the streets without a friend, had now more than a hundred brethren and sisters—all children of the same Father in heaven.—The Christian Index.

AN OHIOAN'S GOOD LUCK.

Invents a Device that Guarantees Perfect Health, Strength and Beauty to Every User and Cures Without Drugs the Most Obstinate Disease by Nature's Method of Steaming the Poison Out of the Blood

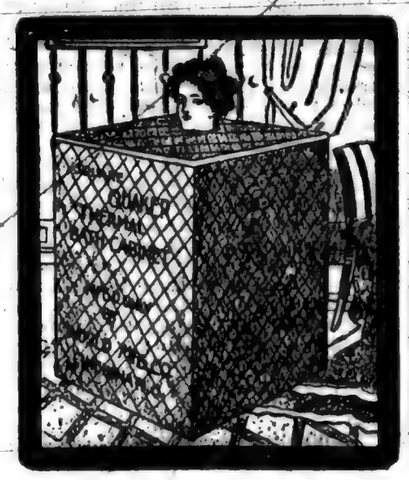
Enormous Sales of Vapor Bath Cabinets—Getting rich are hundreds of men and women selling them. A Special Money-Making Offer to Our Readers

It has remained for a prominent business man of Cincinnati to discover that in the application of Hot Air to the skin and its resultant perspiration lies the secret of good health, vigor, freedom from disease and beauty. He proved beyond the question of a doubt that the Romans and Greeks had

No Physicians for 500 Years

but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique strength and beauty to vaporized air of "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of these baths without expensive apparatus, bath rooms and at smallest expense.

The now famous Quaker Bath Cabinet was the result of his efforts.



An Enormous Business.

Invented and patented six years ago—the demand has been so great that over 300,000 cabinets were sold during the past year and hundreds of men and women are arriving rich selling them, as the makers offer splendid inducements to hustlers.

It is an air tight inclosed, rubber-walled room in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 2 cents each, all the marvelous, cleansing, curative and invigorating effects of the famous Turkish, Russian, Hot Air, Hot Vapor Baths, medicated or perfumed if desired, with no possibility of taking cold afterwards, or in any way weakening the system.

Clouds of Hot Air or Vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the blood and system all the impure acids, salts and effete matter which if retained, cause sickness, debility, and affliction.

Astonishing is the Immediate

improvement in your health, feelings and complexion. There is not a single person living who should not possess one of these Cabinets.

Famous Physicians Believe in It.

Hundreds of well-known physicians have given up their practice to sell these cabinets, and to-day over 27,000 physicians use and recommend them, and every well equipped hospital and sanitarium in the world use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some referring to

Rheumatism, La Grippe and Kidney Troubles

Will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than $50 worth of drugs. It cured my brother of sleepless-ness, of which he had long suffered, and his wife of la grippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks use cured me; have never had a twinge since." Rev. Geo. H. Gudson, of Mich., says: "I gave up my pastorate on account of nervousness, prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; I soon commenced growing better at once; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, O., says: "I am satisfied it has saved my life. Was taken down with a hard cold which developed into a dangerous case of pneumonia. The first bath relieved me, and I quickly recovered. It is far in advance of drugs for curing la grippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes: that the Cabinet did him more good than two years' doctoring, cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long suffered.

Hundreds of Ministers

write, praising this Cabinet. Rev. Baker Smith, D.D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pains, and as 'Cleanliness is next to Godliness' it merits high recommendation." Rev. J. C. Richardson, Roxbury, Mass., was greatly benefited by its use and recommends it highly as also does Hon. V. C. Hay who writes: "Physicians gave me up to die, was persuaded by friends to try this Cabinet, and it cured me. Cannot praise it enough." U. S. Senator, Hon. Chauncey M. Depew; Congressman John J. Lentz, John T. Brown, Editor "Christian Guide;" Rev. G. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

Physicians are unanimous in declaiming that colds, la grippe, fevers, kidney troubles, Bright's disease, cancer; in fact, such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

To Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc. by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist Nature to act, they would have pure blood and a skin as clear and smooth as the most fastidious could desire.

Another Important Feature

is the astonishing benefit in diseases of women and children. It removes the inflammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physicians, says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fevers, croup, congestions, etc.

With the Cabinet if desired, is a

Head and Complexion Steamer,

in which the face, head and neck are given the same vapor treatment as the body, producing a bright, pure, brilliant complexion, removing pimples, blackheads, skin eruptions; cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, Ohio, says: "since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has not returned. Worth $1,000 to me. Have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills and our children."

Whatever Will Hasten Profuse Perspiration

everyone knows is beneficial, but other methods of resorting to stimulants and poisonous drugs are dangerous to health. Nature's own method is provided by the convenient, safe and marvelous power of this Quaker Cabinet.

We find it to be a genuine Cabinet, with a real door opening wide. When closed it is air-tight; handsomely made of best durable goods, nickel trimmed. A heavy steel frame supports it, making it a strong and substantial bath room within itself. Has the latest improvements.

A splendid stove for heating is furnished with each Cabinet, also medicine and vaporizing pan, valuable recipes and formulas for medicated baths and ointments, plain directions and a 60 page "Guide Book to Health and Beauty." Cabinet folds flat in 4 in space when not in use. Easily carried. Weighs 15 lbs.

After investigation, we can say this Quaker Cabinet, made by the Cincinnati firm is the only practical article of its kind. Will last for years. Seems to satisfy and delight every user, and the

Makers Guarantee Results

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism—(they offer $5,000 reward for a case not relieved.) Cures the most prominent cause of women's ailments, la grippe, sleeplessness, neuralgia, malaria, headaches, grit, solatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity.

It Will Cure a Hard Cold

with one bath, and for breaking up symptoms of la grippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

Cleansing and Refreshing Bath Known

and even those enjoying the best of health should use it at least once or twice a week for its great value lies in its marvelous power to draw out of the system impurities that cause disease, and it is truly proving a God-send to humanity.

How to Get One

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 281 World Building, Cincinnati, Ohio and ask them to send you their valuable illustrated booklet, describing this invention and these remarkable baths. The price of these Cabinets have always been $5.00, but the makers offer to our readers for 60 days the Cabinet for $3.50 complete, or their $3.50 Nickel and best double walled Cabinet for $3.10. Face and Head Steaming Attachment, if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

Don't Fail to Write To-Day

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital $100,000.00.

The Cabinet is just as represented, and will be promptly shipped upon receipt of Money Order, Bank Draft, Certified Check or Registered Letter.

Don't fail to write at once for booklet, whether you in end to buy or not, for you will receive great benefit by doing so.

$150.00 A Month and Expenses.

This Cabinet is proving a wonderful seller. 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request and to our knowledge many are making from $100 to 150 per month and expenses. Don't fail to write them.

Raleigh Marble Works

COOPER BROS., Prop's,
RALEIGH, N. C.

Shipments made to any part of the State at same price as at shop

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TOURIST SEASON
AND THE PLACING
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POINTS IN THE
South, Southwest, West Indies, Mexico and California,
INCLUDING
St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Thomasville, Charleston, Aiken, Augusta, Pinehurst, Asheville, Atlanta, New Orleans, Memphis,
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S. H. HARDWICK, General Passenger Agent.
M. [illegible], Traffic Manager.
W. A. TURK, Asst. Pass. Traffic Mgr. Washington, D. C.

STATEMENT.

THE HOME FRIENDS,

OF WASHINGTON, D. C.

CONDITION JULY 1ST, 1901, AS SHOWN BY STATEMENT FILED.

Income—From Policy holders, 67 42/65 Total,		$7,420.65.
Disbursements—To Policy holders, $768.70 Miscellaneous, $1,790.00; Total,		2,548 70
Business in force—Number of Policies, 544 Amount,		656,500.00
Written during year—Number of Policies 6 2; Amount,		700,000.00
ASSETS.		
Cash in Home Office and deposited in Banks,		8,000.00
Total assets,		8,000 00
LIABILITIES.		
Losses in process of adjustment or reported		768.70
Total Liabilities as to Policy holders		768.70
Balance on hand to protect contract in addition to right of assessment, under following funds:		
Reserve,	$4 737 71	
Expense,	341 00	
		5 078 71

BUSINESS IN NORTH CAROLINA IN 1900.

None—just entering the State.

Supreme Commander, H. H. MORSE,
Recorder H. JAMESON,
Home Office, 331 T St. N. W. Washington, D. C.
General Agent for service, Insurance Commissioner, Raleigh, N. C.
Business Manager for North Carolina, managed from the Home Office.
L. R. WARREN, Richmond, Va.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, December 6, 1901.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of The Home Friends, a Fraternal Order of Washington, D. C., filed with this Department, showing condition of said Company on the 1st day of July, 1901.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

THE OPPORTUNITY OF A LIFE-TIME

May present itself, and every young man should be prepared to meet it. [illegible] from the Charlotte Commercial School of Telegraphy and Railroading. We place our graduates in positions. Address [illegible]

Home Circle.

RHYMED PREFACE TO A BIBLE

PRINTED IN 1594.

Here is a spring where waters flow,
To quench our heat of sin;
Here is the tree where truth doth grow
To lead our lives therein;
Here is the judge that stints the strife
When men's devices fail;
Here is the bread that feeds the life
Which death can not assail.
The tidings of salvation dear
Comes to our ears from hence;
The fortress of our faith is here;
The shield of our defence.
Then be not like the hog that hath
A pearl at his desire,
And takes more pleasure in the trough
And wallowing in the mire.
Read not this book in any case
But with a single eye;
Read not, but first desire God's grace,
To understand thereby.
Pray still in faith with this respect
To fructify therein;
That knowledge may bring this effect,
To mortify thy sin.
Then happy thou in all thy life,
Whatso to thee befalls;
Yea, doubly happy shalt thou be
When God by death thee calls.
—From Palgrave's "Treasury of Sacred Song."

POEMS BY NORTH CAROLINIANS.

FINIS.

BY MRS S. M. WHITAKER.

What, here so soon
Sunset and night?
Why, I have work to do that needs the noon,
And day's broad light!
See! On the palette, there, the colors are but set,
The canvas still unwet—
And it is night!

How shall it rise—
That heavenly strain—
On heavenly wings, to woo the listening skies
To earth again?
While lies the violin here, untouched, unstrung;
The song unsung.
And it is night!

How sweet 'twould be,
My work all done—
To sit at eve, my threshold on, and see
Stars, one by one
Flash into the dark heavens Oh happy rest—
My folded hands, how blest—
But—'tis already night.

ANTAGONISM BETWEEN MOTHERS AND DAUGHTERS.

All young people are revolutionary. They are born with the determination to turn over a new leaf in this old world. They reset all the type, capitalize new situations, discover the alien side of old problems make new creeds, and only quote the sages for the sake of argument. As it is with men, so runs the tale with women as well. Every mother faces a new kind of Eve in her daughter—a creature so foreign and illusive to the older woman, who has become somewhat involved in the circumstances of this world, that it is difficult to define her, beyond the fact that she cherishes new and strange ideas along with the vanities of her sex. Precisely where young girls get their wings (which appear to last only for a limited time like those of some insects), or for what purpose they are given, is one of the mysteries of Providence. But nothing short of inspiration is required to keep wing and wing with them during their maiden flight upward into the realm of dreams and fancies.

Few women are actually stupid; but many of them are mentally near-sighted. And it is in this matter of vision that the average mother so often falls short of her vocation. She can not see the distant skyline of the coming generation. Having folded her own wings with matronly dignity and become a "home body," she is inclined to go on "playing dolls," with her daughter to take the place of the little bisque image fondled in childhood.

Even when the mother is not frivolous she often goes to the other extreme, and becomes that most depressing of all companions, a woman who shows a dull insistence for the common prose of this earth and a creed made up of her own disillusions. If she is not exactly out of sympathy with creation's renewal of hope in the heart of her child, she is determined upon the most exasperating qualifications. She would cultivate her lily by burying the head of it in the dust of her own poor garden. But the lily has other plans and gardens predestined for her. And she recognizes the spring and summer of life in spite of all the winter counsels quoted to her by older people.

The unnatural burden of filial obligations and scruples imposed by some mothers is the prime factor of the secret antagonism existing between them. If the mother could be made to comprehend that the young woman intrusted by birth to her care is not created merely that she may become a daughter, or even a wife, but that through these successive phases of development she is made a being responsible primarily to God for her actions there would be fewer reproaches on the one side and less indifference on the other. Preying upon a young girl the oblivious "mothering" and revealing her [illegible] maternal knee is often a pious outrage which breaks in upon that fine reserve which nature makes the safeguard of women. As a matter of fact, there is less need of confidences between the two than is generally supposed,—and much more need of confidence. Whether young or old, it is against the nature of women to "confess." They all go down into their graves hiding secrets from the very angels of God. And the mother's calling does not consist so much in invading the sacred portals of her daughter's inner life as in guarding this shekinah of her soul from the invasion of those less worthy to enter there. For it is true that the young girl who is taught neither to give nor receive confidences is safer from the vandals of this world than one who confesses too readily to mother or friend.

With the sacred reserve of maidenhood made secure through the delicate courtesy and teaching of the mother, the daughter is safe to try her wings around the horizon of modern life. She carries within a charm against evil sorceries And her intellectual vagaries will be of small import, depending as they do upon her nerves and temperament, so long as she holds in reserve the beautiful formula of her own inner life.—The Independent.

Balsams from the Northern Woods are in Pyny-Balsam, the certain cure for coughs.

RESULTS OF A STUDY OF AMERICAN BOYS BY THE UNITED STATES GOVERNMENT.

The United States Bureau of Education has published the results of a study of more than one thousand American school children. We can do no more than give a brief epitome of some of the interesting results.

Boys are more unruly than girls. Almost 10 per cent of the dull boys are unruly. Boys of the non-laboring class are more unruly than are boys of the laboring class. Boys of American parentage are less unruly than those of foreign parentage. Boys of American parentage are 6 per cent brighter than boys of foreign parentage. Boys of the laboring classes show about 10 per cent less brightness than boys of non-laboring classes. The highest per cent. of laziness is shown by the dull boys. Boys of the non laboring class are heavier than boys of the laboring class. Mental ability increases, say the teachers, as the circumference of the head increases. Bright boys are in general taller and heavier than dull boys. Boys of American parentage, non-laboring class are equal to the boys of American parentage, laboring class, in five studies, superior in nine, and inferior in none. Boys of foreign and mixed nationalities are inferior in average ability in one study superior in eleven studies, and equal in two to boys of American parentage. The percentage of brightness decreases as age increases, in all studies except drawing, manual labor, and penmanship. The reverse is true of colored children. Boys with light hair and eyes are less sensitive to pain and less strong than boys of dark hair and eyes.

These are only a few of the facts brought out.—The American Boy.

WE EAT NEARLY SEVEN POUNDS DAILY

The average adult in exercise requires as a day's ration about six pounds and thirteen ounces. Of this amount about five pounds will be water found in the common foods and taken as beverage. Of the remaining part, one-fourth will be nitrogenous matter, three-fourths cabonaceous, with about two hundred grains mineral matter.—November Ladies' Home Journal.

BATTLES OF THE CIVIL WAR.

THEY WERE ON A SCALE OF SURPASSING MAGNITUDE—SOME IMPRESSIVE FIGURES.

The campaigns and battles of the Civil War were on a scale of surpassing magnitude. There were more than a score of single battles, sometimes extending over several days, in each of which the losses in killed and wounded on the Federal side were greater than the aggregate of all our our losses in all our other wars combined. How paltry seem the 5,000 killed and wounded in the war of 1812, or the war in Mexico, or the war with Spain, compared with the 14,000 at Shiloh, 15,000 at the Chickahominy, 13,000 at Antietam, the same at Fredericksburg, 16,000 at Chancellorsville, 28,000 at Gettsburg, 16,000 at Chickamauga, 37,000 in the Wilderness, and 26,000 at Spottsylvania. The grand aggregate of destruction fairly staggers the imagination, accustomed as we have been for more than a generation to the figures; 93,000 killed by bullets, 186,000 killed by disease, 25,000 dead from other causes—a grand total of 304,000, about one in nine of every man who wore the uniform.

In no other war in all time has such respect been paid to the dead. Immediately after its close the Secretary of War was directed by Congress "to secure suitable burial places, and to have these grounds enclosed, so that the resting-places of the honored dead may be kept sacred forever."

In seventy nine separate and distinct national cemeteries the bodies of nearly 300,000 soldiers who died during the Civil War are interred, and the decoration of their graves with flowers on a fixed day has become a national custom. Some of the cemeteries contain each a silent army of 10,000 soldiers, in serried ranks marked by the white headstones, on nearly half of which is inscribed "unknown." The world may be searched in vain for anything similar or kindred; there is no other such impressive sight.—Gen. F. V. Green, in Scribner's Magazine.

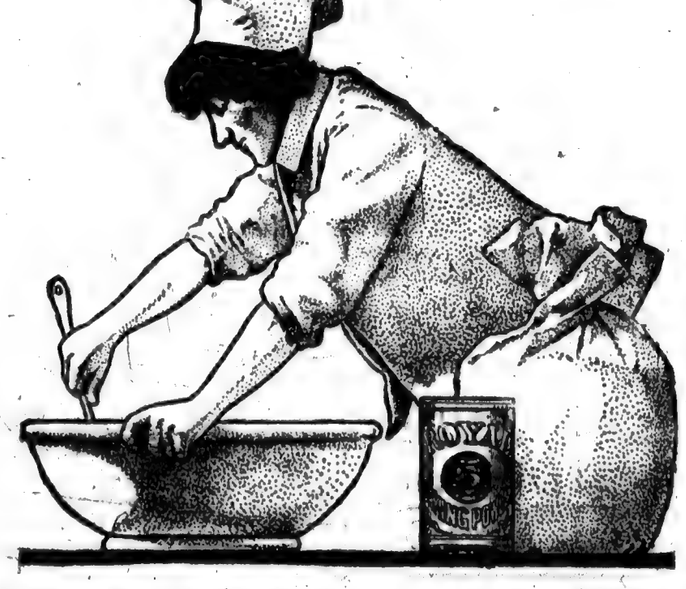
Liddell Company, Charlotte, N. C.

In addition to having the distinction of being the largest cotton press builders in the world, we make the simplest and best ginning outfit known to the art. Our system of cleaning is unsurpassed. Write for the testimonials of ginners and mechanics, and then write them yourselves. Complete outfits, including power. Engines, boilers, saw mills

TO SOLVE THE SERVANT PROBLEM

It has long been evident to the thoughtful housekeeper that the only way to supplant the unskilled, wasteful and high-priced servant of this generation is to establish manual training schools for domestic science, where young girls, after a thorough course in one or all branches of household work, shall receive diplomas entitling them to certain situations at a fixed scale of wages. Perhaps no class of women workers is so well paid as that of domestic servants, and certainly there is no other class about which we hear such constant complaint. Special preparation for special work is demanded in most trades and every profession, but the haphazard training of a domestic servant, or her lack of even that, does not debar her from a good home and money to spare. Not without much training of mistresses in the noble art of good housekeeping, and certainly not without the cooperation of housekeepers to keep up the standard and quantity of work demanded for a given wage in any community, can the training school fulfill its mission in hastening the millennium.—November Ladies' Home Journal.

ROYAL
Baking Powder



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The "Royal Baker any Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

Alum is used in some baking powders and in most of the so-called phosphate powders, because it is cheap, and makes a cheaper powder. But alum is a corrosive poison which, taken in food, acts injuriously upon the stomach, liver and kidneys.

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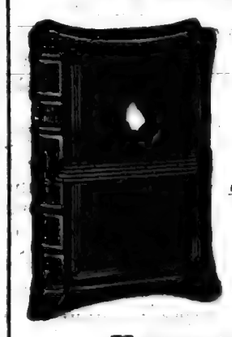

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ALWAYS NORTH CAROLINA'S LEADING BUSINESS SCHOOL

Please don't make the mistake of classing PEELE'S with the clap-trap school that sends out flaming advertising matter with false promises thereon. What we promise that one thing we do. We get positions without trying to deceive young men and women in order to accumulate gain. We've been running business colleges for years, and can't name a single full graduate that is out of position to-day. We seek only the intelligent class of young people.

PEELE'S is Progressive, Practical, Thorough, Honest.

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Volume 67. RALEIGH, N. C., WEDNESDAY, JANUARY 22, 1902 Number 29

THE SOUL'S VISION OF GOD.

BY REV. C. W. DUKE, PASTOR AT ELIZABETH CITY.

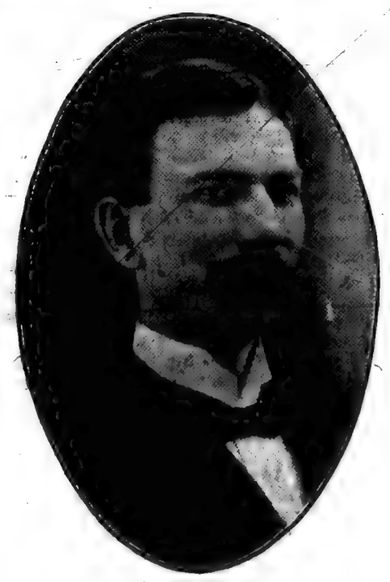
Blessed are the Pure in Heart, for They Shall See God.

I once had a schoolmate who had been blessed from birth. He seemed fond of coming to my room, at times when neither of us were very busy, for social conversation. Often, when he came in, he would say, "I thought I would come to see you a while if you are not too busy." One day I said to him, "Why do you say 'I have come to see you'; you say you were born blind, you have never seen anything; you can not see me." He replied, "Yes, I can see you; I can see you as well as anybody can." He was right. He did see me. Not with the natural eye, but with the eye of the soul. He exchanged ideas with me; he saw my heart; he discovered my character, my disposition, my sentiments. He really saw me better than some others who had two good eyes. They looked upon the physical part, while he saw the soul. Seeing is perceiving, and perception is an intellectual exercise. This is clearly what Jesus means when He says the pure in heart shall see God. God is spirit, He can not be seen except by the soul; the vision of Him is necessarily spiritual. Many who read this beatitude think at once of heaven, and of our seeing God when we arrive there, and they expect to see Him there much as we see one another here on earth when we merely see the human body. We shall see God in heaven, but just as we may see Him here, only more clearly. We shall see Him then as we may see Him now with the eye of the soul. It is possible for any Christian to see God at any time, even now. When Christ said, "The pure in heart shall see God," He did not mean they must die first (except die to sin); but He meant they could see Him while on earth and alive. We think and speak so much of dying and going to heaven. What is heaven? Is it not being with God? If so, we can have heaven on earth, for we may be with God and see Him in our present life. We would often do much better service for God if we thought and talked less of dying and going to heaven and more of living and enjoying heaven on earth.

From time immemorial almost men have been asking, "Is there a God? Who and where is He?" To prove satisfactorily the existence of God is one of the great problems of philosophy. One man says, "I have it. I prove it from design. This world reveals a plan in its construction. A plan presupposes a Planner, and that Planner is God." Another says, "I prove His existence by providence. 'There's a Divinity that shapes our ends, rough hew them how we will.'" Imagine Christ discussing the question of the existence of God. Can you? "Does my Father exist?" Christ ask such a question when He talked with His Father every day! You can not think of His discussing such a question. So the Christian, who sees God, never questions His existence. He has prayed to Him daily for years, has had a thousand direct answers from Him to prayers. Can he question God's existence? One might as well question the existence of sunshine. In this world, so full of sunshine, the man who shuts himself within his room, closes all doors and shutters, lights his lamp, and with pen and paper tries to reason out the existence of sunshine, would be counted as foolish, when he need only open the door and in the sunshine would pour, demonstrating its existence by its brilliant presence. So the Christian needs simply to open the window of his soul and, like sunshine, God will flood his heart with light and love.

If we could only believe this and act upon it, if we might understand that our visions of God in heaven will be in no sense essentially different from those that the soul may enjoy now, with how much more dignity would life be invested. And clearly this is what Jesus meant to teach in this beatitude—that me may see God i this life.

In the fourteenth chapter of John Jesus is telling His disciples that He is going to the Father, when one of the disciples begs him, "Show us the Father." Jesus seems surprised at the request and replies, "He that hath seen me hath seen the Father. I am in the Father and the Father in me." Notice, the tense is the past, "Hath seen the Father." All who had seen Christ had seen God, for He was God manifest in the flesh. But by no means did all who looked upon the "Man of Galilee" see God. They did not even see Christ. One looked at Him and, turning away, said, "He is a traitor"; another said, "He hath a devil"; another, "He is worthy of death." Even Judas did not see Him, or he would not have betrayed Him. These saw a man, but they did not see the Christ. Peter saw Him, John saw Him, the martyrs saw Him, and, seeing Him, they saw God. They saw His character, they saw His heart. Seeing, I repeat, is perceiving and "spiritual things are spiritually discerned."



REV. C. W. DUKE.

Let this congregation stand to morrow and gaze upon a landscape. You say, "We all see the same things." Not by any means. One sees in the massive hills that which speaks to him of God' greatness, another sees only granite quarries. One sees in the broad forests "God's first temple," another sees so many thousand feet of lumber. One sees the great, illimitable ocean as a picture of eternity, another thinks only of a surf bath. To each one this world is a mirror which reflects his own soul. It has its objective reality, but it answers to each soul only that which corresponds to the soul's content. So of God. He is the answer to each soul that that soul needs; but unless the soul has some affinity for Him that soul does not see Him.

How, then, can we see God—see Him now or see Him in heaven? Jesus here gives the answer. We must be pure in heart. Here is the one reason we have so much difficulty about seeing God. Our hearts are so impure. It is not believing, that is so hard, it is living. Most men believe. "Devil's believe and tremble." People are willing to belong to church if they may be allowed to do and think as they please. They are willing to give their money, if by so doing they can buy a place in heaven. They will pray long prayers, attend church on Sunday, accept a creed, do anything except be pure in heart. When they are told they must not speak evil of their neighbors; that they are to be civil to the poor and humble; that they are not to take the advantage of anyone in a trade, they say then religion is too narrow, and they want to climb up some other way. There is a broad way, but Christ says it leads to destruction. The religion of Christ is narrow, as some term narrowness. It requires a clean heart, and since "out of the heart are the issues of life," it requires a clean life. So the man with a clean life is the man who sees God.

When a good man seems to be conquered, the powers of evil have still to rue their short-lived triumph, and to say as Pyrrhus said when he defeated the Romans: "Three such victories would utterly ruin me."—Archdeacon Farrar.

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

Rain may, to us, seem lost when it falls on a desert, but it fulfills some purpose of God. So the Gospel Word falling on the hard heart; it sometimes works a change at last; and even if not so, it leaves men without excuse.—Fausset.

The First English Expedition to North Carolina and to the New World.*

BY A NORTH CAROLINA TEACHER.

SIR WALTER RALEIGH, AND BARLOWE'S EXPEDITION.

About three hundred years ago, in 1584, the most powerful king in the world was Philip II. of Spain, who ruled not only several countries of Europe but the richest parts of America, and received every year "the Plate Fleet," bringing cargoes of gold and silver, from the New World.

The English were afraid of this rich and powerful neighbor, jealous of his growing strength in America, and, above all, being Protestant, did not like the increasing wealth and importance of a Roman Catholic country.

The Queen of England, Elizabeth, a very wise and prudent woman, and one who disliked spending her own money, wishing to check the Spanish power in America without expense, gave to Sir Walter Raleigh, one of her favorites, a charter, permitting him and his heirs "to discover, search, find out, and view such remote heathen, and barbarous lands, not possessed by any Christian Prince, as shall seem good to them." All this was to be done at the expense of the explorers; that is, Raleigh and his descendants; but they were to own all lands discovered by them, on condition of molesting "the subjects of no Christian Prince."

As Sir Walter Raleigh is very closely connected with the early history of our, State it is important to know something of his life and adventures before going farther.

Born in Devonshire in 1553 and educated at the University of Oxford, Raleigh presented himself at Court, and, it is said, won the favor of the Queen, who was very fond of attention, by throwing his new scarlet cloak on the wet ground, for her Royal Highness to walk on.

Queen Elizabeth was very generous to Raleigh, appointed him to various posts and offices in her service, conferred on him estates in Ireland and in Dorsetshire, gave him the charter of 1584 granting him unclaimed lands, and even pardoned his marriage, though as a rule she considered it a heinous crime to admire anyone but herself.

Raleigh, who like most Englishmen of his time, was bitterly jealous of the Spanish, fought them on land and sea, sent five expeditions to Carolina to prevent their colonial growth, and was so notoriously their enemy that, after the death of Queen Elizabeth, he was imprisoned for twelve years, and at last beheaded on the charge of piracy, brought against him by Philip II.

Himself an author, Raleigh was the friend and patron of writers and learned men, a skilled mathematician and navigator, a farseeing statesman, and a student of natural science. He is said to have introduced both potatoes and tobacco into Europe, and while in prison he occupied himself by directing the education of the Prince of Wales and writing the history of the world. His death was universally mourned, and it was generally felt that he had been sacrificed to the ambition of rival statesmen, and to the King's cowardly fear of Spain. It was said of Raleigh by a writer of his time that, "having brought a new world to light, he had written a history of the old"; and an enemy, having visited him in prison, remarked to the King, "Before seeing this man I would have gone a hundred miles to compass his death; now I would gladly travel a thousand to gain his pardon."

After obtaining his charter, in 1584, Raleigh wisely determined to explore his new dominions before attempting to colonize, sent two experienced captains, Philip Amadas and Arthur Barlowe, with two well-manned and provisioned ships.

Setting sail from the west of England on the 27th of April 1584, and touching at one of the West India Islands for water, they ran into shoal water on the 30th of July and were delighted with the fragrance of flowers which pervaded the air, and proved them to be near land.

Barlowe has written an account of the journey, and says that they had much difficulty in passing the Banks; but after sailing 120 miles they found an opening (probably Hatteras or New Inlet), landed, and were well received and hospitably entertained by Granganimeo, the brother of the Indian chief Wingina, who was disabled by a wound. They traded axes, knives, nails and such things for furs and deer skins, but the English would not sell any swords or fire arms, nor could the natives be persuaded to part with their ornaments of copper, which the English mistook for gold. Granganimeo was particularly delighted with a large tin pan, which he hung around his neck, to serve as a shield in war, and as a splendid ornament in peace—in fact, so valuable were the possessions of the English in his eyes that he forbade any trading with his subjects, wishing to keep all the treasures for himself.

Barlowe was much impressed with the size and variety of the trees, discovering fourteen fragrant kinds, and mentioning pine, red cedar, sassafras, cypress, and one which he thought would yield cinnamon. He also describes the grape vines climbing to the tops of the tallest trees, and laden with fruit, the immense quantities of game, the flocks of birds, the shoals of fish, and the good food enjoyed by the Indians, who every day sent presents of fish, game, melons, cucumbers, walnuts, pease, potatoes, and "the country corn, which is very white fair and well tasted, and fruits three times each year."

He concludes by saying, "The soil is the most plentiful, sweet, fruitful and wholesome of all the world," and "the people gentle, loving and faithful void of all guile and treason, and such as live after the manner of the golden age."

While exploring the country a party of English visited the home of the chief, and much admired the kind, gentle ways of the people, their clean and comfortable homes, furnished with braided mats, wooden trays, and earthen bowls, and the abundance and variety of the food offered them—boiled and roasted meats, fish, hominy, fruit, and wine.

While dining in the chief's wigwam, some armed Indians entered the outer enclosure and began examining the firearms of the English; when the wife of the chief, perceiving her guests' uneasiness, ordered the intruders to be beaten, and had their bows and arrows broken.

Barlowe, though truthful, and without exaggeration, falls into some errors; the broad waters of Albemarle Sound, and the rivers emptying into it were, he imagined, arms of the sea and straits which led through a chain of islands into the Pacific Ocean offering a short and easy passage to the shores of India. He also mistook the copper head-dresses and shell-beads worn by the Indians for pearls and gold, and thought that in a land where treasures were so abundant fortunes could be picked up on the seashore, or gained at a trifling outlay by barter.

These mistakes caused, as we shall see, the failure of the colony sent out by his advice the following year.

*The first of this series of Stories of North Carolina History appeared in the Recorder of January 15, in which will be found the Rewards Offered, and the conditions of the contest, for work done by earnest young people on the basis of this material. If that number of the Recorder is not available, apply, with stamp, for necessary information to The Editor of the Biblical Recorder, Raleigh, N. C.

North Carolina' History Stories, by Professor Allen.

I am glad and proud of the fact that it is a Wake Forest Alumnus, Mr. W. C. Allen, who has, at last, put into simple language and popular form the traditions of early North Carolina History. If this had been done years ago, as it should have been, our people would have felt more State pride and would have paid more fully the honor due to heroic and self-sacrificing ancestors.

Mr. Allen has done his work well and has earned the gratitude of every loyal North Carolinian. Not one of the forty-five "Stories" is without intrinsic interest and some of them are related with real dramatic power. Though written primarily for children, they will grapple the attention of people of all ages. The book is destined to be a North Carolina classic. I predict for it a larger sale than any work by a North Carolina author has yet received.

We live in a great State; but it is still undeveloped. We have a glorious history, but it is largely unknown, because much of it is unrecorded. We are to have a future, in which our belated prosperity is to dawn and our past renown to be heralded. It is because we are beginning with the children that this is to come to pass. The people of our State, from Governor to day-laborer, are saying, "We must educate the children." No human power can stay this rising tide. And the day will come when the stories, charmingly told by Mr. Allen, will be household words in every Carolina home, because they will have been read and learned in a thousand school-houses and around ten thousand firesides.

CHAS. E. TAYLOR.

Wake Forest, N. C., December 28, 1901.

"On This Rock." What Did Jesus Mean?

BY REV. JOHN T. ALBRITTON.

THOUGHTS ON MATTHEW 16 : 16—19.

NO. III.

And Simon Peter answered and said: Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven.

In former articles, I endeavored to point out some of the gross perversions of this passage of Scripture.

In those that follow, my purpose is to point out some of the great, fundamental truths the passage more or less clearly teaches. The diligent student, as he seeks information from the Bible and its conflicting expositions, will be confronted by many questions, such as—what does "upon this rock" mean?—what does Peter's confession mean?—what does "my church" mean?—what does "the gates of hell shall not prevail against it" mean? On these questions many far abler writers than myself have freely expressed their opinions. I now proceed to give mine. In doing so, I would not appear dogmatic or infallible. Praying for Divine guidance in every word my pencil forms, I will take up the first of these questions—

WHAT DID CHRIST MEAN "BY UPON THIS ROCK."

To this question three answers have been given—1st, Peter; 2d, Christ; and 3d, Peter's confession of faith.

In my last, I endeavored to show that the first answer is incorrect. Upon the other two answers, the Christian world has been much divided, some contending that Christ meant Himself; and others, that He meant Peter's confession. There is no dispute about the unquestionable fact that Christ is the foundation, or chief cornerstone of His church. We all believe that fact. But, did He mean to declare Himself to be the foundation, when He said "Upon this rock I will build my church?" Or, did He mean to declare that Peter's confession is the foundation? If He really meant to point out Himself as the foundation, the world would have been spared much controversy, if He had plainly said, "Upon myself I will build my church," instead of saying "upon this rock."

Furthermore, it has been contended that Christ did not mean Himself, as there would be manifest incongruity in His language. No carpenter would think of saying "upon myself I will build my edifice," for the reason that he could not speak of himself in the same sentence as being both the foundation and the builder.

Through the centuries behind us, the discussion has gone on without having reached such certitude of conviction as to give promise of an early cessation to the controversy. God be thanked that we can be on either side of the controversy and at the same time be as orthodox as those on the other side.

It is interesting to read of the differing opinions that prevailed among the early Christians, many of whom were Catholics.

For instance, Jerome says of the church that it is "founded with a firm root upon the rock Christ."

Cyprian says, "Christ Himself is the rock."

Chrysostom says, "He did not say, upon Peter, * * * but upon faith—upon the confession contained in his words."

Cyril of Alexandria says, "When Christ said this, he called, I think, the immovable and firm faith of the disciple the rock upon which the church of Christ was founded."

Ambrose says, "Faith, therefore, is the foundation of the church."

Hilary says, "The building of the church, therefore, is upon the rock of His confession."

Augustine says, "The rock was Christ, whom Peter confessed."

An author of high repute says, "That the foundation of the church was Christ or Peter's confession, was maintained by no less than forty four fathers and doctors of the church; and the same interpretation

(CONTINUED ON SECOND PAGE.)

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"On This Rock" What Did Jesus Mean?

was sanctioned by fifteen popes, and by the general councils of Nice, Constantinople, Basil and the Lateron."

I believe, with Chrysostom and Hilary, that Christ meant, when He said "upon this rock," Peter's confession of faith—"Thou art the Christ, the Son of the living God." Throughout all the centuries from the beginning of the gospel dispensation, the great, fundamental truths contained in this confession of faith have been incorporated into the basic, organic principles of every gospel church that has ever had an existence. The absence of any of these essential principles invalidates the claim of any organization to be called a regular, gospel church.

I will endeavor, in a subsequent paper, to set forth some of the teachings of this wonderful confession. It means a vast deal more than many casual readers suppose it to mean.

Calypso, N. C.

TO PASTORS.

A number of pastors are commending our Daily Bible Readings in the Life of Christ to their people.

These readings will form the basis of systematic daily study; or a weekly Bible class; or a Young People's Christian culture course.

We suggest that our pastors urge that in one or all of the forms their people take up these readings. In many cases, in most cases it will be necessary to have weekly meetings and an enthusiastic leader. If the pastors will give attention to this, the work will be very much helped.

Those who desire the aid of Mr. T. Neil Johnson in organizing classes, either in church or Young People's Union, should advise him right away, as he wishes to make out his full list of appointments before leaving Raleigh. For example, in going from Raleigh to Charlotte, he can save considerable mileage by stopping at all the places along the line that want him.

TO TEACHERS AND PRINCIPALS OF SCHOOLS.

Our North Carolina History Stories, which when completed will make a first-rate Story of North Carolina History, may be used advantageously in arousing interest in our State's History. We suggest that teachers call the attention of their pupils to them and our prize offers.

To further this purpose we propose to offer four prizes, two first prizes and two second prizes, as follows:

I. For the best sketch of North Carolina History, based upon the Recorder series, a first prize of ten dollars; a second prize of Peele's "Lives of Distinguished North Carolinians."

Eligible to this contest are boys and girls more than twelve years of age and less than eighteen.

II. For the most satisfactory answers to a set of questions covering the Recorder series, a first prize of ten dollars; a second prize of Peele's Lives of Distinguished North Carolinians, or the Life of Z. B. Vance.

Eligible to this contest are boys and girls less than fifteen years of age.

The first installment of the History Stories appeared in Recorder of January 15, 1902.

MR AND MRS. J. HOWARD TAYLOR, MISSIONARIES TO CHINA, IN RALEIGH

Brief allusion was made last week to the addresses of Mr. and Mrs. Taylor in Charlotte and to the meetings to be held by them in Raleigh. They have been making a tour of this country—at least of a large section of it—in the interest of foreign missions, more particularly China missions, and still more particularly, the missions of the organization known as the China Inland Mission, of which Rev. J. Hudson Taylor, father of Dr. J. Howard Taylor, is founder and manager, and they themselves are members.

As in Charlotte, Mr. and Mrs. Taylor succeeded in making a profound impression upon the Christian people of Raleigh. Their addresses were the subject of many conversations, and the newspapers gave unusual space and prominence to them. Their congregations were gratifying, from any standpoint. The cause of foreign missions has profited by their coming.

The messages of these two missionaries are earnest, scriptural and inspiring. Whether describing conditions in China or expounding the language of Scripture, they did not fail to give that freshness to their words which comes of gifted and devoted personalities.

With this much said, we venture to strike a note not so harmonious—with all respect to Mr. and Mrs. Taylor, however, and with deep regard for the nature and the value of their work.

We could have wished that they had urged their congregations to support the missions of their respective regular organizations. To be sure, they did insist that they were not canvassing for money at all; but the effect of their pleas for China left but one course—and that to give to the Inland Mission. Its miraculous character, its vast proportions, its general excellence, its low expense, its romantic plan of operation were all emphasized, while not a word did we hear in behalf of any other mission.

And we regret that the Raleigh First Baptist pulpit was used by Mrs. Taylor before a general audience. The gifts and graces of the speaker may plead ever so strongly in defence of the action; but we think the well-established position of the old First church on a question fraught with so many difficulties might not have been compromised. We had announced that Mrs. Taylor would speak to the ladies, and Mr. Taylor to the general congregations. We wish it had been so in our church even as it was in the Presbyterian. We have no doubt that the Raleigh First church is as thoroughly opposed to the abrogation of Paul's inhibition as any of our churches; and, therefore, we venture to suggest that a public service may be rendered by a frank explanation. Indeed we think at least this is owed to her sister churches and to herself.

To the Baptists of the State.

The committee of five, appointed by the State Convention to look after the collection of educational funds, of which the Baptist Female University is to have the largest part, has asked me to take hold with them in this effort.

I recognize the great good that Brother Stringfield has done in this department of denominational life. I wish specially to ask our Baptist people to give me their prayerful sympathy and earnest cooperation. You want this big debt on our Baptsit Female University paid; so do it. But for the realization of the great importance of this work I would not and could not be away from my family and my churches even for this year. I want to do my duty. I want our brethren and sisters to do so. If we all do, this great work will be accomplished.

If you owe anything on notes or subscriptions, let us hear from you at an early date. Many must pay liberally to come up to December, 1902, without debt. Fifty thousand dollars is the amount set to raise. Now, brethren and sisters, it takes money to pay our obligations.

The schools to be helped are ours—so is this debt on the Female University ours. The institution is full now of girls anxious to develop their powers. We need another building at once, but can't build it nor start an endowment, so much needed, until this big debt is paid. Let us all pray much for this effort, and then work along the line of our praying. We must show our faith by our works. If my special services are wanted in Associations, etc., write to Brother W. N. Jones, in Raleigh, Chairman of our Executive Committee.

A. D. HUNTER,
Financial Secretary.

Rev. A D. Hunter, Financial Secretary.

From some cause or other there is no work connected with our denominational life that is as hard as gathering money to carry on the Lord's work. After trying it for about eight years I am willing to make this unqualified statement. Had it not been for the large number of faithful friends the Lord gave me, I could not have borne the hardships so long. I now write to ask the dear good people, who did what they could to make the work easy for me, to take my dear Brother Hunter on their hearts and make the work as easy as possible for him. You'll find him to be an enthusiastic worker in every department of the Master's work, and a genial soul in your homes.

The great work for the education of our young women was never so encouraging as it is at this time. From the first the Lord has been in it. Indeed, all of us have been engaged for many years in trying to execute the thought that was first put in the minds of Polk, Battle, Hume, Hufnam, Durham and others—the thought that we must make it possible for our young women to have as good advantages as was afforded our young men at Wake Forest.

The next Convention will be the greatest in our history, if we report that the glorious work begun at our last Convention has been completed. May the Lord grant us such a victory as this would be.

Cordially,

O. L. STRINGFIELD.

January 15, 1902.

—We thank the following brethren for clubs of subscribers recently sent in; we hope their example will prove inspiring to others: Rev. E. J. Edwards; Rev. B. K. Mason; Rev. H. A. Brown; Rev. Josiah Elliott; Rev. R. R. Overby D. M. Moore; Rev. W. F. Fry; Rev. S. J. Becker.

News Notes.

—Rev. G. W. May changes his address from Nashville to Red Oak, N. C.

—Sunday February 9th is the day set apart for special prayer in behalf of students.

—Send your orders for books and Sunday School Supplies to the Baptist Book Store, Raleigh, N. C.

—Our statement that our Edenton church had called a pastor is premature. We beg the pardon of the church.

—In the very first sentence in the sermon by Rev. C. W. Duke read "blind" for "blessed." The error was corrected when half of the edition had been printed.

—"For the devil and his people are of the faithful flock of Father Francis," says the Charlotte Observer. The reporter pretends to have reference to the Observer's devil.

—We are expecting to hear from many immediately to whom we have recently sent notices, but who have for some reason not given attention to the sending in of their renewals.

—The Presbyterian Orphanage at Barium Springs suffered the loss of its laundry and two changes of clothing for each of the 120 children December 23. Coming just in the midst of winter this loss is of a character to excite general sympathy.

—The acknowledgments of educational funds this week is gratifying. But we ought to run the rate up to $2,000 a week and hold it there. We are losing precious time if we let the present season go by without earnest efforts.

—Messrs. Ogden and J. D. Rockefeller, Jr., have given some money for the founding of a summer school for Southern teachers, in connection with the University of Tennessee. We hope that this one will not prove the farce that the rest of them in the South have proved to be.

—Rev. C. W. Blanchard read his resignation of the Kinston pastorate to the church last Sunday. We regret this very much. His departure will be a loss not only to our cause in Kinston, but to all that region. He is not only a worker, but a general who knows how to bring things to pass.

—Missouri Baptists also raised $75,000 and received $25,000 additional January 1. The Texas Baptists have raised about $300,000 recently; the Virginia Baptists $100,000; and the North Carolina Baptists have pledged themselves to raise $50,000 this year; all for education. Let us do it, and more!

—Here is a palpable hit by the Progressive Farmer: "Gen. Miles is now prepared to appreciate the force and wisdom of King Solomon's observation: "He that passeth by, and meddleth with strife not belonging to him, is like one that taketh a dog by the ears." But that is rather hard on the President.

—We acknowledge the honor of an invitation from Mrs Samuel Seymour Owens, of Rock Hill, S. C., to the marriage of her daughter, Sara Jumelle, to Rev. William Montague Jones, January 16, 1902. We congratulate our friend, the former pastor of Laurinburg and other churches, and wish him and his bride much happiness.

—Bro. M. F. Willard writes from Moffitt, Va., relative to the new Roxboro pastor: "Brother Watkins is a warm, spiritual preacher, and does not fail to reach his members. His churches all develop under his ministry. When he left Aaron's Creek it almost tore their heart-strings to give him up." We are very glad to have Brother Wadkins in North Carolina.

—The pastors of the Raleigh First church and the Tabernacle were sick Sunday. Rev. O. L. Stringfield supplied for Dr. Marshall, and Rev. J. W. Nobles for Brother Hubbard. Brother Nobles spent the week conducting protracted services at West Raleigh. Prof. Poteat delighted the young ladies of the Female University with his lecture on the Private Life of Jesus, Sunday night.

—Rev. R. H. Marsh will preach this year at Wakefield, Wake County, instead of State Line, Va. His field will be Hester's, Enon, Mount Zion and Wakefield. At three of these churches he has preached respectively thirty-three years, nineteen years and eight years. Who is the next pastor that has served any one church thirty-three years continuously in the State? We hope he will be President of the Convention as long.

—It will gratify our readers to read this from Dr. Geo. B. Eager, of our Louisville Seminary: "Let me congrtulate you upon that wonderful achievement of North Carolina Baptists, the subscribing of the debt on your school for young women. Beyond question, when the contrast in the constituency and conditions is taken into consideration, this surpasses the achievement of our Texas brethren. The Convention as a whole left a profoundly favorable impression upon my mind."

—Rev. Charles P. Maddrey has been called to the pastorate of Hillsboro, Berry's Grove and Mars Hill churches. Bro. J. F. MacDuffie writes of him: "He is one of my boys, that is, from one of my churches. He expected to graduate at the University next June, but was elected Superintendent of Public Instruction in Orange County and he has moved to Hillsboro, and is going to serve churches in connection with his work. He is a very worthy young brother." We welcome him into the work.

—"American church members," says Mrs. Howard Taylor," give $5,000,000 annually for foreign missions; $220,000,000 for chewing gum, $400,000,000 for jewelry, and $800,000,000 for tobacco." There is surely no hope for us. Fancy the early Christians proceeding in such a manner! We suggest this topic for Union Meetings: Should one who spends more for tobacco than he gives to foreign missions be turned out of church? Or should he simply be discouraged from aspiring to the ministry?

—Prof. S. F. Boyles, now in charge of the North Greenville, S. C., High School, has the following to say in taking charge of the official organ of that institution: "We enter upon this work with no arrogant hope of forcing men to bow to our opinion, but rather desiring to serve our fellow-men by studying conditions and pointing out the path of right." We congratulate Bro Boyles upon beginning with a sentiment that all editors who survive long enough surely come to.

—No man in North Carolina seems to have been struck by the very fine article in the January McClure's Magazine, in which a North Carolinian is upheld as beyond all question the hero of the Alamo, the spirit of which won the war with Mexico and gave Texas to the United States. In all the list of heroes there is not a nobler one than he. North Carolina should be proud of him; and the name of not one of her sons should be called more often or more proudly than his. And yet the reader does not know his name! William Barrett Travis was in command of the Alamo, Col. Bowie being ill; and he held the Alamo against the Mexicans until he fell in death, whereupon Davy Crockett took command, and he too fell. It is said of the Alamo that "Thermopylae had her messengers of defeat; the Alamo had none!" But North Carolina does not know that the glory of it is the glory of her son.

—We take the liberty to give our readers the following from a personal letter from Rev. C. J. F. Anderson, Missionary to Rome: "I am glad to report that our work is in good condition and that we are all enjoying excellent health. Dr. Taylor seems to have renewed his youth during his stay in the mountains. I had quite an attack of "Tiber fever" during the hot season, but am all right now. Mrs. Anderson enjoys the very best of health. She has not been sick even for a day during the entire hot season. Rome certainly agrees with her. Our Theological School opens to-morrow and Whittinghill is jubilant over the prospects. There are five students to start with, and one of them is an ex priest who recently abandoned the priesthood, and we have good reasons to believe in the sincerity of his profession. Sig. Galossi, our pastor at Florence, baptized him and says he is a most excellent man. In addition to my other duties I am now teaching four hours a week, at night a class of fifty-two (52). They are all Catholics."

—Bro. Johnson, of Charity and Children, is laboring under two misapprehensions, if we draw the right inferences from a recent note, the good intentions of which are not to be unappreciated: The first is that there has been unusual objection to some of the actions of the State Board in reducing or withdrawing appropriations. The "kicking" has not been unusually strong or extensive; and only one brother has been even loud—and it is so easy for a little fellow to yell. He is quiet now. Those men and churches that are strong, that can be relied on, have acted in a way that is altogether worthy of them. The other misapprehension is that the Board made mistakes. It is not infallible, of course. But this time it was deliberate; it took everything carefully into consideration, it discussed the matters involved until 2 o'clock in the morning, and went home weary and racked; and it did the very best that could be done. We have heard that angels could have done no more. When we recall that one brother made 27 speeches, surpassing the writer by only nine, we do not think any charge whatever should be lightly made against men of such angelic long-suffering. The men who are on the Board have been on it a long time. They know the whole situation, not one place or one section. But really there has been a minimum of criticism, and the biggest part of that has been absolutely without weight.

To North Carolina Baptists.

At my suggestion Dr. Malcolm McGregor is writing a number of pastors in North Carolina about meetings with them in their churches. Dr. McGregor is a member of the Second Baptist church, Atlanta, and is highly esteemed and much beloved. He preceded me in the pulpit of this church for nearly a year, and I can testify out of my own mouth and out of the mouths of others to his splendid helpfulness. By pastors here he is spoken of as an ideal evangelist, without any curious kinks, modest, orthodox and able.

JOHN E. WHITE.

Fifty-Three Years a Reader of the Record.

Enclosed please find check for two dollars, which settles my subscription for the dear old paper (Biblical Recorder) to the 14th of January, 1903, which makes fifty-three years I have been paying for the same. It is a better paper now than it has ever been, doing a broader and more effectual work for Christ through the Baptist denomination. On the 18th of January, 1902, I shall be 76 years old. All these years the Lord has been good to me. I can not serve and praise Him enough. Feeble health, cold and inclement weather are the principal reasons I have to assign for not sending up any new subscribers or renewals.

May our God bless you and your work, and may the new year be the beginning of better and more prosperous work for the King of Kings and Lord of Lords.

L. C. PERKINSON.

Oakville, N. C.

The Board of Education.

IMPORTANT ACTION OF THE CONVENTION.

There are three things that I should like to call attention to in connection with the work of the Board of Education:

1. The good work of the fall term. There were thirty-nine (39) men aided by the Board during the fall. Two of these went home sick before the time for examination in their several classes; one failed to stand his examination; and a fourth of the thirty-six who stood their examinations made an average of above 90. A few, of course, made a very low average, but the general average of all of them was just a little below 90. I seriously question whether thirty-six men could be picked out at random, at any time in the history of the college, who would make a better average grade than this.

2. The action of the Convention about taking notes. On page 69 of the Minutes of the last Baptist State Convention are the following resolutions:

(1) That the Board of Education be requested to open a separate account with each young minister to whom aid is extended.

(2) That, when a beneficiary leaves college a copy of this statement be furnished him.

(3) That no notes be required from beneficiaries of the Board, but they be requested to remit to the Treasurer of the Board, as soon as they can, the amounts expended in their behalf, and these remittances be credited to them on the books of the Board.

(4) That outstanding obligations of former beneficiaries be adjusted in accordance with the above resolutions.

On page 78 of the same minutes it will be seen that these resolutions were passed by the Convention. This action was taken up by the Board at its last meeting, and the recommendation was unanimously adopted. This, of course, puts the Board back on the same basis that it has been run on through most of its history.

The Secretary will communicate with former beneficiaries against whom the Board holds notes as soon as he can get the matter in proper shape.

3. The present needs of the Board. Fifty-one (51) men have been received for the spring term. The Board tries to furnish these men nine dollars ($9) each per month. This about covers board, room-rent and washing, where the men board in clubs, as most of these men do. By a little multiplication it will be seen that the expense of the Board for this spring will be a little over four hundred and fifty dollars ($450) a month. There is not enough money in the treasury to pay the bills of January. Our income from the Meike fund and from the Swepson bequest will probably be three or four hundred dollars some time during the next six months. It will be seen, therefore, that the Board is dependent on the churches to meet these necessities. The churches have been very kind in most cases in pledging to this work. Now will they not try during the next two months to send in good collections for the Board, and save us the embarrassment of debt and the expense of interest?

The Secretary will see as many people as possible, but with classes to meet through the week, and congregations to preach to on Saturdays and Sundays, it will be readily seen that he will have to depend on the pastors and churches to respond to such general appeals as this one.

Brethren, the work is God's, and so are we. Will you not take this as a personal appeal and help us as soon as possible?

W. R. CULLOM,
Cor. Sec Board of Education.

Our Friends, the Druggists

It is a pleasure to testify to the generally high character of druggists. But because of a few exceptions to the rule, it is necessary to caution the public to be on guard against imitations of Perry Davis' Painkiller. See that you get the right article, the soothing, helpful Painkiller that was used in your family before you were born. Don't be taken into buying a substitute. There is but one Painkiller, Perry Davis'.

A Safe and Strong Insurance Company.

The North Carolina Home Insurance Company is commended to our readers. It is safe, strong and reliable, as many years of business, in which more than $1,000,000 has been paid in losses, bear witness. The company now is stronger than ever; and is managed by able and clever gentlemen. Every man's home ought to be insured.

A Great Savings Bank.

The Raleigh Savings Bank, of which the well-known John Pullen is president, paid out last year over $13,000 in interest to depositors. We commend the policy of saving money to our readers, and we commend this bank as first-class in every respect. A few dollars saved now may save thousand some day.

Mr. Nicholas Murray Butler, easily one of the foremost educators, has been chosen President of Columbia University, succeeding Mayor Seth Low.

The Section of Greatest Destitution in North Carolina From a Baptist Point of View.

BY REV. C. W. BLANCHARD.

AN APPEAL FROM THE NEUSE AND ATLANTIC TO THE STRONGER ASSOCIATIONS, TO CEASE TO SPEND THEIR FUNDS ALL IN THEIR OWN BOUNDS, AND COME OVER AND HELP THEM.

It is dawning upon some of us that the great body of Baptists of this State do not understand and therefore can not as they ought sympathize with the work and workers in this section. Here is the real destitution of the State—if lack of Baptist preaching and churches and spirituality constitute destitution.

The Neuse Association alone covers six large, fertile, well-developed counties, thickly populated and abreast of any part in agricultural and commercial interests. In these six counties there are now twenty-four Baptist churches and some of them at present without preaching. Three churches only in all this territory can sustain their preaching services. All the others are dependent for help to pay a man to give them a limited number of services during the year. There is ony one church in all this large territory to a little less than one hundred square miles. There are some kinds of churches accessible to the people in nearly every community, but one could not tell it by the effect it has had upon the lives of the people. They are not built upon a basis of spirituality and do not and can not reform the people. In this territory legalism is the dominant doctrine. It is here in all its multifarious forms. "Hardshellism," as it is erroneously called, is often cited, to the shame of some of our brethren, as the one great foe to progress in evangelizing this destitution; but it is not so. It is a glorious doctrine by the side of legalism that subordinates God in salvation and exalts man, and has all the characteristics of the antinomian; at the same time doing nothing either for the glory of God or man. Here is destitution. Here is need of evangelization. It is missionary work of the finest type.

The Association furnishes nearly one-fifth of the State's entire destitution from the Baptist view. There are places where we need and must build churches. There are many open fields we have not entered. Some of our churches are suffering for want of pastoral care, and everywhere we need our strongest men to preach and plan and plant our cause. Our people are doing what they can, but oh, that our strong Associations in other parts of the State knew how much we needed their prayers, their money and their best men and women to come and help us.

The Atlantic Association covers three large counties, difficult in nature to work, and very destitute. It is much the same as the Neuse Association in all particulars. It helps to form the continuous battle ground of isms that is found in this territory of the Neuse with the same inward weakness to contend with it. In the two Associations is found one-fourth of our Convention's destitution. Here the strength of our people ought to be focussed till this country is redeemed to God and the Baptists.

Great stores of wealth in men and means will turn to us and the Kingdom of God when this people return from their wanderings. They were once Baptists or descendants of Baptists.

We need a thousand dollars to spend here now in this crisis of our work to every hundred the Board of Missions is able to give us. My brethren who love God and the souls of men, can't you help us? Can't you make the Board of Missions rich in its power to come and do this work? Do you need, actually need, the mission funds you are spending on your own fields? Of course you can find places to use it in developing weak churches, but suppose you had no churches and your people were sleepnig in delusions and sin? Can you not feel that your real condition compared with such an imaginary one, is wholesome? The awful condition is not imaginary with us. It is all too real. And we are helpless. We shall have to await our better condition till God shall put it into your hearts to come over and help us. It appears from the condition of the field that now is our day of grace in this section. The Lord is manifesting Himself with us, and were our missionaries not overworked and spread so far we could soon see the work in a high state of prosperity. Speak to the Board of Missions for us. Tell Brother Livingston Johnson to come down here and put men, real men, and a plenty of them, on the ground to do the work, and asure him that you will stand by him in his noble endeavors.

C. W. BLANCHARD

Kinston, N. C., January 6, 1902.

King Edward VII. opened the British Parliament last week. He and his wife sat upon their thrones, with his eldest son and his wife on either side.

Acknowledgments.

Cash Collections on Century Educational Fund for Week Ending January 18.

M. D. Stockton's Sunday School class, $5.00; West Chowan Association, Potecasi church: Rev. R. D. Bross, $2.50; E. B. Lassiter, $10.00; D. M. Beale, $10.00; Edward Johnson, $1.00; J. W. Baggett, $1.00; N. T. Smith, $1.00; W. Cook, $1.00; R. S. Powell, $1.00; J. J. Beale, $1.00; C. S. Futrell, $1.00; O. S. Cook, $1.00; B. C. Odom, 50c.; E. S. Jenkins, 25c.; F. W. Bridges, 50c.; J. B. Johnson, 25c. Stanley Association: Dr. W. L. Hill, $5.00. Central Association, First church, Raleigh: Mrs. W. H. Pace, $10.00; Carey J. Hunter, $200.00; W. N. Jones, $25.00; J. C. Marcom, $5.00; Walters Durham, $5.00. Wake Forest church: G. W. Paschal, $25.00; R. E. Royall, $50.00; J. L. Lake, $10.00; Chas. C. Brewer, $50; Mrs. S. B. Turner, $15.00; J. M. Brewer, $10.00. Pilot Mountain Association: Mrs. E. W. Cullen, $5.00. Liberty Association: C. A. G. Thomas, "six boys," $6.00; Young Men's Prayer meeting, Williamston, $5.00. Yadkin Association: Boonville church, $50.00. Sandy Run Association: Caroleen church: Cash, $1.11; J. B. Wall, $1.55; Dr. T. G. Hamrick, $1.80; J. R. Moore, $2.00; J. C. Bland, $1.00; W. W. Bland, $1.00; Sallie Bland, 25c; Cash, $1.50; Grace Fortune, 25c.; P. Miller, 50c.; W. A. Walden, 50c.; A. B. Webster, 25c.; A. C. Henson, 25c.; T. J. Digby, $1.00; T. W. Smith, $1.00; A. W. Lancaster, 50c.; M. A. Walden, 50c.; Eugene Walters, 50c.; J. M. Fortune, 25c; Mrs. J. M. Fortune, 25c; B. R. Hicks, 50c.; W. W. Hicks, $1.00; A. W. Lancaster, 50c.; J. O. Davis, 25c.; G. J. Dowell, 50c.; Rosina Dowell, 25c.; A. B. Holland, 25c; J. N. Knott, 50c.; Mrs. Junius Clark, 40c; D. A. Moss, 10c.; J. L. Hornwick, 10c.; R. F. Gardner, 10c.; Marvin Scruggs, 05c.; B. H. Jenkins, $1.00; H. H. Tucker, 50c; Zeno Wall, 25c. Pee Dee Association: Marshville church, $17.38. Raleigh Association: Selma church, $10.25. Broad Street church, Winston: Young Ladies' Missionary Society, $10.00; Mrs. Lucretia Black, $5.00; in memory of Mabel Green, $5.00; J. W. Jones, $10.00; cash, 60c. Total $592.92

L. D. WATSON, JR.,
Treasurer.

State Missions—Jefferson, $5.00; Hope, Eastern, 1.30; Gatesville, Chowan, 1.75; Ballard's Bridge, Chowan, 2.00; Reynoldson, Chowan, 1.50; Brantley's Grove, West Chowan, 10.10; Immanuel Sunday School, Sandy Run, 3.00; Scotland Neck, Sunbeams, Tar River, 4.00. Total this week, 28.65. Previously reported, 922.23. Total this year, 950.88.

Foreign Missions—W. M. S., Youngsville, Christmas offering, $2.50; W. M. S., Potecasi, Christmas offering, 3.66; W. M. S., Potecasi, 2.29; Y. L. M. S., Wake Forest, Christmas offering, 5.40; W. M. S., Wake Forest, Christmas offering, 20.80; Jackson, West Chowan, 3.50; W. M. S., First church, Newbern, Christmas offering, 8.50; W. M. S., Cedar Fork, Mount Zion, Christmas offering, 6.40; Holloway's, Liberty, 11.00; Clinton, Sunbeams, Eastern, Christmas offering, 75c.; Sunbeams, Four Oaks, 1.51; Mrs. L. D. Price, Christmas offering, 1.00; Mrs. B. A. Davis, Christmas offering, 1.00; Red Springs Sunbeams, Robeson, Christmas offering, 1.26; Scotland Neck, Sunbeams, Tar River, 5.00; Wake Forest, Sunbeams, Christmas offering, 1.59; M. S., Wake Forest, 5.66; W. M. S., Tabernacle, Newbern, Christmas offering, 8.00. Total this week, 89.82. Previously reported, 282.26. Total this year, 372.08.

Home Missions—W. M. S., Potecasi, $3.30; Midway, 51c.; Scotland Neck, Sunbeams, Tar River, 5.00; M. S., Wake Forest, 4.80. Total this week 13.61. Previously reported, 74.63. Total this year, 87.24.

Sunday School and Colportage—Sunday School, Ashpole, $5.00. Previously reported, 17.83. Total this year, 22.83.

Ministerial Relief—Hope, Eastern, 65c. Previously reported, 104.41. Total this year, 105.06.

Total reported for all objects this week, $186.78. Previously reported for all objects, 1,499.16. Total reported for all objects this year, 1,685.89.

WALTERS DURHAM,
Treasurer Baptist State Convention.

Cures Blood Poison, Cancer, Eating Sores, Ulcers, Etc.

Blood poison and deadly cancer are the worst and most deep-seated blood diseases on earth, yet the easiest to cure when B. B. B (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B. B. B.). It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained soup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Botanic Blood Balm (B. B. B.), which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B. B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co. 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

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For the purpose of introducing my Home Treatment in certain localities, I will for a short time, give to every sufferer wanting a Cure for Catarrh, Bronchitis, Consumption and Weak Lungs **medicines for 2 Months' Treatment FREE.** No C. O. D. imposition. Write at once. Dr. M. Beaty, 824 W. 9th St., Cincinnati, O

NOTE—Dr. M. Beaty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him.—[Christian Standard.]

Home Department of the Sunday School.

The Sunday School Board is going to emphasize especially this year the Home Department. If any Sunday School superintendent would like to know more about this work, a postal card addressed to the Board at Nashville, Tenn., will bring the one asking for it a leaflet telling all about it. It will help your school. Try it.

B. W. SPILMAN,
Field Secretary.

Nashville, Tenn.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR. H. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS:

Ripley, Tenn., June 1, 1901.—Dr. H. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BROWN, pastor Baptist Church, Ripley, Tenn.

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Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists. 50c and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache and the grip.
For pains palpitation and irregular action of the heart, take Lemon Elixir.
For Sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria and chills, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENSICH, Attorney.
1225 F. Street, Washington, D. C.

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McMinnville, Tenn. writes: From experience in my family your Lemon Elixir has few if any equals, and no superiors in medicine for the regulation of the liver, stomach and bowels. Your Lemon Hot Drops are superior to any remedies we have ever been able to get for throat and lung diseases.

W. H. MAGNESS.

To Dr. H. Mozley, Atlanta.

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Second Session; Enrollment, 253. Next Session Opens Sept. 4, 1901.

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R. T. VANN, President, Raleigh, N. C.

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FOUNDED 1833 BY THOMAS MERRITT.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY
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J. W. BAILEY ..... EDITOR
JOHN S. PEARSON ..... BUSINESS MANAGER
Rev. J. W. COBB ..... TRAVELLING AGENT

This is the year in which the Christian people of North Carolina will demand of all political organizations that they pledge themselves to establish a reformatory for youthful offenders against the law.

There are paragraphs that editors desire to print in big type and impress upon the minds of all their readers. Such a paragraph is the final one by President Taylor in his note in praise of Professor Allen's Stories of North Carolina. (Not the History Stories that we are printing, be it understood). If every home in the State will set this paragraph before the eyes of the children, the coming of the good day that it looks to will be hastened.

Rev. John T. Alvritton points gratefully to one theological controversy "in which we can be on either side of the controversy and at the same time be as orthodox as those on the other." It occurs to us that when orthodoxy shall come to mean rightness of heart instead of rightness of opinion, many of the dogmas that now divide God's Elect into warring camps will be found in just the position of this one. We wonder if it is in any one's creed that men must be saved by opinion of any sort—whether right or wrong.

PLAN OF BIBLE STUDY ORGANIZATION.

If our churches would be effective, they must foster Bible Study; they must insist upon study; and they must adapt the work to all classes in the church. The general failure of pupils to study is responsible for the weakness of the Sunday Schools to-day—and for the weakness of the churches. At the present rate in one more generation, in spite of all we say about it, the Bible will be lost to the people. For it is one thing to outlaw a man for saying that it is not inspired and quite another to study it and lead others to study it; and all the outlawing, all the high trials, all the big speeches, and all the threats of burning at the stake will not make up for your simple failure to study the Bible yourself and, if you are able, to lead others into the study of it.

It is little short of a shame to permit classes of pupils to come to Sunday School and to forestall all hope of real teaching by not being prepared. There is no way to teach young people save by asking questions; and no way to learn save by studying. If one-tenth of a class study the other nine-tenths should not be permitted to destroy the work of the one-tenth by indifference. Put the nine-tenths into a class to themselves.

Pastors have refused to institute strong systems because so many have indicated that they will not work under them. They are afraid the enrollment will run down. The schools have therefore gone to the other extreme—no system at all. And our modern standard is not thorough instruction, but great numbers of pupils. We have sacrificed the welfare of human souls and the eternal truths of God to big enrollments. We believe it was the Syrians who upon capturing the Temple at Jerusalem sacrificed a pig upon its sacred altars to Zeus. There is something in this offering of big enrollments upon the desecrated altar of Bible Study that reminds us of the Syrians, the pig and Zeus in the Holy of Holies.

We had better let numbers go, and set our hearts upon Truth. We do not know that Christ set much store by throngs; but He did insist upon the truth.

A North Carolinian now in another State writes us that the first Sunday in the New Year marked the beginning of a new order in our Home Bible School—note the expression. "We introduced five Departments of Study: (1) The Home Department for those unable to attend the School; (2) the Primary Department for children, ranging in age from five to eight; (3) the Department of Paragraph Bible Study, covering six years—this being the regular International Sunday School lessons as found in the Quarterlies; (4) the Department of Bible Study, of which there are two divisions, three years being devoted to Bible History, and two years to Bible Teaching; (5) And our highest course is called the College of the Bible, and covers four years. This last Department has for one of its purposes the preparation and equipment of teachers.

In my missionary societies, he continues, I have arranged courses of study that are thoroughly educational. * * * The time has come to organize our church work upon the lines of a University, in which each department will sustain rational and helpful relations to every other department. The minister of God has right to use the imperative when he says, "Ye shall know the Truth." But he is foolish if he thinks to make them know it by merely preaching once a month or twice a month or three times a week.

THE GIFT OF TONGUES; SPEAKING WITH A TONGUE

No doubt many Sunday School teachers have been perplexed, in their treatment of recent Sunday School lessons, by the subject of the gift of tongues. Fortunately it is one of those subjects of Scriptural study upon which opinion has not crystalized; it may therefore be the more freely viewed; and, although we can not remove the perplexity we may relieve it to a degree by quoting from an interesting discussion of the subject by Rev. Arthur Wright.

There are, he says "two rival interpretations, which I may call the ancient and the modern." And, he continues, Dr. Schaff, in his History of the Church, pronounces the ancient interpretation to be generally abandoned. This does not mean that the modern, as we shall state it, has been accepted.

The ancient view is represented by Dr. Wordsworth "In his Commentary on Acts ii, 4, he maintains that the apostles on the Day of Pentecost were gifted with the tongues of all nations, and retained this gift in full force throughout the rest of their ministry, because Christ sent them to preach to all nations; and they being unlettered men, not trained to public speaking (Acts iv. 13), could not have done their work without this supernatural aid. St. Peter himself, with his Galilean accent (Matt. xxvi. 73), could never have been an acceptable speaker even to an audience of Jews."

Taking up what he calls the modern view, Mr. Wright quotes the late Dean Stanley as holding that speaking with a tongue was a trance or ecstacy, which in moments of conversion, seized the early believers; and this fervor vented itself in expressions of thanksgiving, in fragments of psalmody, or hymnody, or prayer, which to the speaker himself conveyed an irresistible sense of communion with God and to the bystander an impression of some extraordinary manifestation of power; but not necessarily any instruction or teaching, and sometimes even having the appearance of wild excitement, like that of madness or intoxication."

The Dean of Canterbury, Dr. Farrar, is then quoted. He holds that "the speaking with a tongue is connected with 'prophesying,' that, is exalted preaching and magnifying God. The sole passage by which we can hope to understand it is the section of the first Epistle to the Corinthians (xii.-xiv. 33). It is impossible for any one to examine that section carefully without being forced to the conclusion that at Corinth, at any rate, the gift of tongues had not the least connection with foreign languages. They did not speak as men ordinarily speak. The voice they uttered was awful in its range, in its tone, in its modulations, in its startling, penetrating, almost appalling power."

But Mr. Wright says that he has done the impossible, according to Dr. Farrar, as he has read through the section in question and has been forced to the conclusion that, though some of Paul's illustrations undoubtedly favor the theory of incoherent noises, yet his application of them does not do so, and, on the whole, foreign languages are certainly implied.

Dean Alford is quoted as holding that "speaking with a tongue" was conditioned upon "a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own mind, but as mouthpieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them." "Change 'possibly' into 'certainly,'" says Mr. Wright, "and this view will meet the facts in the case."

If we are not mistaken, this is the view generally held by Baptists.

Every why hath a wherefore.—Shakespeare

MIRACLE AND TESTIMONY *

The events in the third and fourth chapters of the Acts are so closely connected, and as a whole lead to the beginning of an era so distinct, that the earnest student will not be content with reading merely the first sixteen verses of the third chapter.

We shall make the same mistake that the unbelievers in the Temple made that day if we attach more importance to the miracle of healing the lame man than we do to the message that it introduced, the message of a far greater miracle. Each belongs to the same category, that of Testimony to Jesus as the Christ; and the one is related to the other as introductory is related to message, the miracle making way for the more important witness bearing.

The words of Peter strike a note, half of warning, half of protest,—"Why marvel at this?"—why be struck with wonder at this miracle in the presence of the greater miracle, of which "we are witnesses," that has been enacted in the death and resurrection and present power of Jesus? In the light of the recent past, what is there in this simple event to astonish you? "Or why look ye on us so earnestly as though by our own power or holiness we had made this man to walk?"—when it is the Prince of Life whom ye have killed that has wrought this wonder.

And with this for an introductory Peter gives testimony in the porch of the Temple of the Jews to the Crucified and Risen Christ, which before was preached unto them, in no uncertain terms: He told the Jews in their own temple that they had delivered Jesus to Pilate, and had preferred the deliverance of a murderer to the deliverance of the Holy One of their hope; and that they had killed Him; and that their God had raised Him from the dead; whereof, he added, we are witnesses. 'And His name," the earnest preacher went on, "through faith in His name, hath wrought this miracle of healing that you are so astonished at. It is the Christ whom you killed that is the object of your admiration. Wherefore repent and be converted. This preaching was a greater thing than the healing of the lame man, and indeed made that healing amount to more than an individual's relief.

We have then simply one of those first sermons by which the apostles and evangelists endeavored to persuade their Hebrew brethren that the crucified Jesus is the expected Messiah. We have that sermon—or witness-bearing—introduced by a miracle; and so we have the two chief forms of appeal used by the first Christians: (1) The power of faith in Jesus' name. (2) Their own earnest belief and fearless devotion to their belief in Him.

Each of these forms of testimony came from one source: Christ in them in the presence of the Holy Spirit. Each had the same object, as we have indicated. That the power to heal and perform "signs and wonders" was given to the apostles especially, and that it was given for the special purpose of making possible their personal testimony, we can not doubt. Since their day the Gospel has been spread by witnesses, and not by wonder workers. Indeed the miracles without the testimony would have amounted to nothing; and since they served their purpose of making way for the testimony, in a time when it was necessary, we should be well content with the work of witness-bearing in a time when this is sufficient. The personal testimony to the truth that Jesus had come and is Messiah is the important matter—and not the merely introductory of the healing of a lame man. Is it not largely true that physical miracles were always meant for temporal eyes, and that no such appeal was usually made to the spiritually-minded? And is it not true to-day that it is the worldly-minded who would try our religion by miracles?

The poet Browning gives us this illustration: When the gardener plants his seeds he places stakes with labels that the place and name of the plant that is to be may be known. But when the plant comes up and flowers, stake and label are no longer needed. So miracles were needed in the planting of Christianity; but when once it had flowered, they were no more necessary.

It is worth noting, perhaps, that this beggar was healed, as it appears, by no faith in himself. There are instances of Christ giving such blessings without requiring faith; and there are other instances in which He seemed to demand faith. A miracle knows no law. The Christian Scientists who demand faith invariably can not rest their case upon Scripture.

Of peculiar interest is the fact that the disciples are still permitted the freedom of the Hebrew Temple—the centre of their past and the home of their hopes until now. But the sequel of this lesson is the beginning of their exile. And why not? Separation must come sooner or later. Are they not ready? Heretofore there has been but one Temple, and that at Jerusalem, and the hearts of all the devout have turned toward Mount Moriah. Heretofore there has been but one earthly abiding place of God, and that the Holy of Holies. But now they have learned of the new temple—of their bodies;—the new abiding place of the Spirit of the Most High—their hearts. Well may they accept the persecution and the exile that is to come; for now no distance can remove them from the Temple, and no condition can separate them from God. Once they had been homeless anywhere but in Jerusalem; once they had been sorrowful with yearnings for the courts of the Temple no matter how happy their lot elsewhere. But they know better now.

*Sunday School Lesson for January 26. Acts iii. 1-16

THREE INSTANCES OF CALLS TO LOWER SALARIES.

There have come to our attention recently three instances of men engaged in religious work declining positions, entirely compatible with their tastes and to a degree with their callings, which offered them very much larger salaries than they are receiving.

We can point to a preacher in North Carolina who receives $1,000 a year, who declined an educational position offering $2,500, of prominence, permanency, and comparative ease. But he works on at $1,000 a year, and says nothing, notwithstanding that he was offered also liberty to preach every Sunday.

We can point to a Principal of a Baptist School who receives less than $1,200, who declined to accept $1,800 in a school in another State.

We can name a pastor of three Baptist churches who maintains a large family on $700 a year, giving liberally to benevolence, and who declined to accept a ministerial office at $2,000 a year.

These are very recent instances. There have been many more, of course. We cite these simply because now and then we hear insinuations that such instances as these answer completely.

We believe in paying preachers and teachers and all good workmen well and liberally. But we know one section of the ministry too well to entertain for a moment the thought that, save only in rare exceptions, financial considerations have weight with its members.

A Correction Corrected.

"In a communication recently published by the writer the statement was made that the course of study at the Baptist Female University seemed to be from two to three years higher than that of any other college for women in the State. President Hobgood writes me that he thinks this statement does his school an injustice, as he has recently abolished his B.L. degree and created a B.A. degree instead, requiring one more year of work."—Dr. Vann in Biblical Recorder.

Dr. Vann's last error is worse than the first, and shows anew the danger of comparisons, especially when they are made with an imperfect knowledge of the facts. In my letter to him to which reference is made in the foregoing, to show him his error, I used the following language, according to my stenographer's notes: "The second reason is, that whatever may have been the requirements for graduation in 1898, the increased revenues of the Seminary, consequent upon a greatly enlarged patronage, have enabled us to abolish the shorter course leading to the degree of B.L., and furthermore, to add a full year's work to the course leading to the degree of B.A." Now it is evident that these words can not possibly bear the interpretation put on them by Dr. Vann. He says, "He has recently abolished his B.L. degree and *created* (italics mine) a B. A. degree instead, requiring one more year of work." Now I used the language "Added a full year's work to the course leading to the degree of B.A." which has been offered to students for the last nine years: for the year 1893 two courses of study were arranged and published in the catalog of that year and of every year since, one leading to the degree of B.A and the other leading to the degree of B.L., shorter by one year.

Dr. Vann's language makes it appear, furthermore, that this B.A. degree that, according to him, has quite recently been created, is one year longer than the old B.L. course, whereas I stated to him that our B.A. course itself has been increased by one year's work. So that this B.A. course as now arranged, is two years longer than was the B.L. course when the students referred to in his letter were here.

I have no means of comparing the course of study required for the B.A. degree here with that required for the same degree at the Female University. But having been a trustee of Wake Forest College for twenty-eight years and having sent three sons to that institution, one of whom is there now, I have had exceptionally fine advantages for acquainting myself with the courses of study in my Alma Mater, and I am prepared to say that the course leading to the degree of B.A. here is about one year shorter than the course leading to the degree of B.A. there.

I have no controversy with Dr. Vann; but the readers of the Recorder will, I am sure, justify me in trying to prevent the well-earned reputation of this school for thoroughness from being in any way injuriously affected. The reputation of a school is its life.

F. P. HOBGOOD.

Studies in the Life and Works of Jesus.

OUTLINED BY
T. NEIL JOHNSON.

THIRD WEEK: THE GROUP ABOUT THE INFANT.

FIRST DAY: *Luke 2:8-20. The Angels and the Shepherds.*

Verse 8. "Same country." Which?

"Their flock," probably used for temple sacrifices at Jerusalem.

Verses 9-12. For whom were these good tidings meant?

Read verses 13-16. What evidence that these shepherds were men of faith? Verse 15.

Verse 17. "Made known abroad" to whom?

Verses 18-20. What light here on Luke 1:2?

Am I doing all I can that these tidings may "be to all people?"

THIRD WEEK: THE GROUP ABOUT THE INFANT.

SECOND DAY: *Luke 2:21-24. Jesus Circumcised and Redeemed.*

Verse 21. Compare Luke 1:59.

Verses 22-38. "According to law of Moses." Read Lev. 12th chapter.

"Present him to the Lord." Ex. 13:1-8.

He was redeemed to the family by paying about $3.00 to support the Levites. Numb. 18:15, 16.

Verse 24. On what condition were they allowed to offer doves and pigeons? Lev. 12:6, 8.

Does wealth influence my thought of others?

THIRD WEEK: THE GROUP ABOUT THE INFANT.

THIRD DAY: *Luke 2:25-35. Simeon.*

Verse 25. Meaning of "consolation of Israel"?

Verse 26. Meaning of "Christ"; "The Lord's Christ"?

See the picture in verses 27-28.

Verses 29-32. Put Simeon's thought of "salvation" into your words.

Verses 34-35. What light does John 3:17-21 throw upon these prophetic sayings?

Are the thoughts of my heart revealed by the way I treat "the Lord's Christ"?

THIRD WEEK: THE GROUP ABOUT THE INFANT.

FOURTH DAY: *Luke 2:36-39. Anna.*

Read again Simeon's double blessing and clear up any difficulties.

Read verses 36 and 37. Meaning of "departed not"?

Wherein was her religion practical? Verse 38.

Verse 38. To whom did she speak "of him"? Compare verse 25.

With what others would you class Simeon and Anna? Note mention of Holy Ghost.

Am I sufficiently in line with God's unfolding purposes that His Spirit may lead me?

THIRD WEEK: THE GROUP ABOUT THE INFANT.

FIFTH DAY: *Matt. 2:1-8. Herod and the Wise Men.*

Read last clauses of Luke 2:39 and Matt. 2:23 and see that Luke omits what we have in Matt. Chapter 2.

Read verses 1-3. What in their question "troubled" Herod?

Why was "all Jerusalem" troubled?

Read verses 4-6. Contrast Herod's question with that of the Wise Men. Verses 2, 4.

Read verses 7-8. What spirit does Herod show in "privily," "diligently," and verse 8?

Am I entirely free from the Herod spirit?

THIRD WEEK: THE GROUP ABOUT THE INFANT.

SIXTH DAY: *Matt. 2:9-12. The Wise Men Visit Jesus.*

Verse 9. Confirmed by the investigation of Kepler the astronomer.

Verse 10. Contrast their "rejoicing" with Herod's "trouble" and compare Luke 2:34.

Verse 11. "Into the house." Contrast Luke 2-6. Suggests what?

Verse 11. How did the Wise Men treat the One whom they worshipped?

Verse 12. Note God's protection.

Can I count on God's guidance for a like reason?

THIRD WEEK: THE GROUP ABOUT THE INFANT.

SEVENTH DAY: *Matt. 2:13-18. Herod's Wrath.*

Verse 13. Why escape to "Egypt"?

Verse 14. Why "by night"?

Verse 15. To whom does this quotation refer in Hosea 11:1?

Verse 16. How could Herod learn "that he was mocked of the wise men"?

Read verses 16-18. About how old was Jesus at this time?

What does this study suggest to me?

Sidelights and Suggestions on This Week's Readings.

Edersheim suggests that "The ceremony of the redemption of the firstborn was, no doubt, more simple than that in present use. It consisted of the formal presentation of the child to the priest, accompanied by two short 'benedictions'—the one for the law of redemption, the other for the gift of the firstborn son, after which the redemption money was paid.

Most solemn, as in such a place, and remembering its symbolic significance as the expression of God's claim over each family in Israel, must this rite have been.

As to Herod the king, Seidel says, "By a series of magnificent public works he gave Palestine an Augustan age. He erected a theatre in Jerusalem, where hitherto only sacrifice and prayer had attracted men; and outside the city a Roman amphitheatre of enormous circumference. War games in honor of the emperor were introduced; Roman gladiators, charioteers, and players filled the city which had been consecrated to God: wild beasts were brought in to enhance the attraction of the festive combats." "His measureless ambition, which pressed on to the desired end, regardless of everything else; his tyranny towards all classes of people and his own family; his unbounded suspiciousness of all the world, high and low, and especially of his own blood relations; his unsparing rage and cruelty towards his opponents, and his lax views of religion, which were favorable to heathenism and far from being sincere religiousness—all marked him out as a king whose greatness was a terror to his people."

Fairweather says, "Herod reigned in all thirty-three years. The first twelve (B. C. 37-25) were spent in fighting his way to power; during the next twelve (25-13) he ruled in all his glory; the last nine (13-4) formed an ignoble period of family cruelties, a reign which for vengeful purpose, selfish cruelty, tyrannical despotism, and wanton bloodshed, has happily few parallels in history."

"The Jews had waited so long for the Messiah that many had ceased to cherish the hope of His coming. But all through these centuries of struggle and vicissitude there had also been shining the spiritual light of the truly pious who waited for the consolation of Israel. In the virgin mother, in the parents of the forerunner, in the group that gathered around the cradle of the infant whose advent brought the great Renaissance for which a still unconscious world was weary, there is disclosed to us the fairest type of pure religion. It had never been extinct. Over every mile of the devious road from the Exile to the Advent, holy hands had held the torch of piety."

Edersheim says, "Simeon combined the three characteristics of Old Testament piety: *justice*, as regarded his relation and bearing to God and man; *fear of God*, in opposition to the boastful self-righteousness of Pharisaism; and above all, *longing expectancy* of the near fulfilment of the great promises, and that in their *spiritual* import as 'the Consolation of Israel.'" "With this Infant in his arms, it was as if he stood on the mountain height of prophetic vision, and watched the golden beams of sunrise far away over the isles of the Gentiles, and then gathering their full glow over his own beloved land and people."

Of Anna he says, "To her widowed heart the great hope of Israel appeared not so much as to Simeon, in the light of 'consolation,' as rather in that of 'redemption.' The seemingly hopeless exile of her own tribe, the political state of Judea, the condition—social, moral and religious—of her own Jerusalem: all kindled in her, as in those who were like-minded, deep, earnest, longing for the time of promised 'redemption.'"

He also tells us that there are only two things recorded of the Visits of the Wise men to Bethlehem: "their humblest Eastern homage, and their offerings. Viewed in this sense, then, the Magi may truly be regarded as the representatives of the Gentile world their homage as the first and typical acknowledgment of Christ by those who hitherto had been 'far off'; and their offerings as symbolic of the world's tribute."

FOR THIS WEEK.

Use the class-hour mainly for a fuller study of the circle of the "righteous," which you began last week.

Learn all you can of "Herod the King" from the verses of Matthew studied, and have some member of the class look up "Herod" in a Bible dictionary.

Assign "Bethlehem" likewise to some one in the class.

For the best view of the actual state of the world at this time read if possible Seidel's "In the Time of Jesus."

The best brief Life of Christ, sketching the same rapidly and treating it in great periods, is that by Stalker, and upon this week's work it is especially suggestive.

In preparation for next week's study assign "The Feast of the Passover" and "Nazareth," to be looked up in the Bible and Bible dictionary, and by all means read, if possible, Edersheim's "Life and Times of Jesus the Messiah," at Volume 1, pages 146-148, about Nazareth, and pages 251-256 and 250-254, for a treatment of Christ's childhood, youth and early manhood.

Marriages.

WATKINS-WATKINS—In the Baptist church at Middleburg, the home of the bride's parents, Mr. and Mrs. Thomas M. Watkins, Miss Sallie Josephine Watkins and Mr. R. L. W Watkins were united in marriage January 15, 1902.

PETTY-SINCLAIR—At Cameron, N. C., the home of the bride's parents, Mr. and Mrs. Henry Thomas Petty, Miss Mamie Bertha Petty and Mr. Charles Thomas Sinclair, of Carthage, were united in marriage December 4, 1901.

SHEARIN-RIX—On December 31, 1901, in Franklin County, at the home of the bride, Mr. Wm. T. Shearin and Miss Mattie Rix were united in matrimony, Rev. G. W. May officiating.

WILSON-PRICE—At Blackwell's Chapel, near Wilmington, on December 25th, at 8 p. m., Rev. L. B Boney united in marriage Mr. Thomas Wilson, of Sampson, and Miss Alice Price, of New Hanover.

PRIVATT-HARRELL—On Christmas Day, 1901 at the residence of Mr. J. M. Harrell, his daughter, Mollie and Mr. C. D. Privatt, Rev. George W. White, of Rockyhock, N. C., officiating. The contracting parties were both residents of Chowan County, this State.

NYE-McCAULEY—Near Chapel Hill, Orange County, N. C., at the home of the bride's father, Mr M. A. McCauley, December 25, 1901, by Rev. Thos. W. Strowd, Prof. F. C. Nye and Miss Bessie Gray McCauley.

COLE-ANDERSON—On January 1st, 1902, at the home of the bride, in Durham County, by Rev. A. D Hunter, Mr John Cole of Durham County, and Miss Mary Anderson.

JOYNER-BRITTON—At the residence of the bride's father, Mr. N J. Britton, on December 26, 1901, Miss Ida Mae Britton, of Eagletown, N. C., to Mr. A. P. Joyner, of St. John's, N. C., Rev. Braxton Craig, of Rocky Mount, officiating.

TILLMAN-SEAWELL—Married at Parkewood, Moore County, N. C., January 1, 1902, by Rev O. T. Edwards, Mr. P. W. Tillman and Miss Inza Seawell.

MODLIN-EARLY—At Aulander, N. C., January 1, 1902, by Elder John Mitchell, Mr. Herman F. Modlin and Miss Susie A. Early.

SESSOMS-BYRD—In Bertie County, N C., January 2, 1902, by Elder John Mitchell, Mr. Joseph P. Sessoms and Miss Rosa C. Byrd.

Obituaries.

JONES—Mrs Mamie Jones, the beloved wife of Rev. N. S. Jones, pastor of the Baptist church at Montevallo, Ala., died on Monday night December 9, 1901, at 9 50 o'clock, aged 34 years.

After long months and years of suffering the tired body is at rest; the busy shuttles in life's web and woof are stilled, the warp is finished. Who shall say her life's work is not well done? For days past faithful watchers by her bedside have seen her slowly passing through the valley of the shadow.

She was one of the silent angels of life, with such a purity of soul and warmth of heart as made her esteemed and loved by all who knew her. Those who knew the beautiful character of Mrs Jones, the kindly heart that thought evil of no one, and the gentle tongue that framed no unkind or critical speech—knew her to be a womanly woman. She had the courage to forget herself and her physical suffering, while her wifely and motherly tenderness, and faith in her God gave her power to face unflinchingly the steady, slow advance of the conqueror of all mankind—death. Through her very gentleness she was an involuntary teacher.

To the devoted patient and thoughtful husband, and to the little daughter who is now passing through her first great sorrow, our heart goes out in all its fulness of sympathy, and although memory of the wife, the mother, who, has left them will never dim; yet how earnestly and hopefully we trust that time may, in a measure, soften their sorrow and ease the great throbs of these two aching hearts.

The remains were taken to Evergreen Tuesday for burial, the funeral taking place in that town on Wednesday. Capt. H. C. Reynolds accompanied the sorrowing husband on his sad journey, while all of Montevallo's people mourn with him.

RUSSELL—After a lingering illness of six months, Sister M. A. Russell, wife of Bro. Major Russell, of Swansboro Onslow County, departed this life on the morning of December 15, 1901. As the sun began to announce the approach of day on this beautiful Sabbath morning, her sainted spirit passed from earth's darkness and chill into the realms of never-ending light. Though somewhat expected, her death was a severe blow to her devoted husband and children. For twenty years she was an active member of Piney Grove Baptist church, and did what she could to advance her Master's kingdom. About five years ago she, with fourteen others, took letters from Piney Grove and organized themselves into Swansboro Baptist church. The rapid growth of this church, both in numbers and usefulness, is due in a great measure to her zeal as a Christian worker.

To the best of our recollection she was never absent from a single duty during her membership here, until the disease, which terminated in her death, laid his cruel hands upon her. Even during the six long months she was battling with disease, she was cheerful and bright, never wearying, never complaining; she was so resigned to the will of her Maker that she was anxious to go whenever He summoned her. We shall miss her from the church, from the Sunday School, from the Missionary Society, from the Aid Society—in fact, from every department of our work, since she was actively engaged in all.

Instead of fretting, as some are prone to do, when so many calls are made upon the church, she would always say that she thought we ought to be thankful that the Lord had given us so many opportunities for work, many times remarking that God's people never gave because they were able, but were alays able because they gave. Her father, being one of the leading men of the county, gave her exceptional advantages of early training, which, added to her ripe Christian experience, well qualified her for leadership in every department of our work. This she took in such a quiet, unassuming way as hardly to be noticed by anyone.

Truly a mother in Israel has fallen, but her works do follow her, and the influences set in motion during her sojourn here will go on blessing the world while time shall last.

No more on earth her pleasant smile to greet her bereaved husband—no more a mother's hand to soothe the aching brow of bereaved children; no more a sister's counsel to guide a care-worn brother—for her life is ended, her work on earth is done—she has gone to be at rest with Christ, her Saviour.

Sleep on, dear sister, and take thy well-merited rest. The snows of winter will weave above thy mouldering clay a mantle of spotless purity; the winds of summer will sing their mournful anthems around thy sleeping dust; time will mark his many changes upon all nature, but thy good deeds will last till time itself shall be lost in one never-ending eternity.

May God in His mercy comfort the hearts of the husband, brother and children.

OLIVE—On the fifth Sunday in December, 1901 (December 29), Sister Cynthia Olive, of Apex, N. C., departed this life. She was the widow of W. Brinkley Olive, who died nineteen years ago.

Sister Olive was one of our very best Christian women. In her death Apex Baptist church loses one of its best members—a pious, Godly woman has gone to rest. She was the mother of Brother S. C. Olive, the leading member and deacon of our church. Besides this pious brother she leaves other sons and daughters.

The last day of the old year her body was laid to rest by her many friends. Services were conducted by her pastor assisted by Rev. J. M. White. I conducted services for her a few weeks ago, at the close of which a song—"Sweet By and By"—was sung for her. At the close of this she said, "Won't that be nice!" She had no dread of death. She awaits the resurrection of the righteous.

A. D. HUNTER, Pastor.

TATUM—Joseph L. Tatum was born August 23, 1869; died December 23, 1901. In the sad death of Brother Tatum Farmington church of which he was an honored and faithful member, has lost a tried and loyal friend. Every trust committed to him was carried out with such faithfulness of purpose as to inspire zeal and hope in the entire church. We deeply feel that we can ill-afford to spare such men as Joe Tatum. Compelled by failure of health to leave Wake Forest College about three years ago, where he would have graduated at the close of the session, he came home and, by a rigid observance of medical advise, added several years of usefulness to his life. He made a profession of religion in early life, which was beautifully adorned by a pious walk and Godly conversation.

He was a brother of our missionary, E. F. Tatum, of China. Besides him he leaves an aged mother, one brother and one sister at home to mourn their loss. May our dear Lord comfort and sustain them in this sad bereavement. So far as I know this is the most benevolent family I have ever seen. For them I thank God.

S. D. SWAIM.

January 3, 1902.

RICE—In the 76th year of his age, on December 16, 1901, John Rice, of Aulander, Bertie County, N C., passed to his reward after a painful season of suffering, from dropsy, in the hope of a brighter world. Brother Rice was a good, true man in the fullest sense of the word—a patriotic citizen, a true friend and neighbor, a devoted husband and father, an humble Christian, and a faithful member of Aulander Baptist church from its foundation. He joined Conaritsa about 1843, and was baptized by Elder Jerry Bunch at the age of 17.

Brother Rice possessed many noble traits of character—he was guileless, cheerful, hopeful and industrious, having been a farmer all his life. He tried to be nothing else except that of a Christian. Though charitable to the full extent of his ability, he believed that if a man would not work neither should he eat. Brother Rice had many friends, and few enemies. His funeral was conducted by Elde E. J. Harrell, his pastor, and Dr. John Mitchell and L. M. Curtis, at his old homestead, in the presence of a large and sympathetic congregation. He leaves a sorrowing wife, a large family of children and grandchildren, and friends to mourn his death.

"Blessed are the dead who die in the Lord."

Childhood may do without a grand purpose, but manhood can not.—J. G. Holland.

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Ar Hamlet, "	3 30 a m	10 15 p m
Ar Columbia, "	5 5 a m	1 10 a m
Lv Columbia, "	5 10 a m	1 20 a m
Ar Savannah, "	10 10 a m	6 10 a m
Ar Jacksonville, "	1 5 p m	9 0 a m
Ar Tampa "	8 00 a m	5 30 p m
	No. 41.	No. 47.
Lv Raleigh, S. A. L.	1 25 a m	7 30 p m
Ar Hamlet, "	3 30 a m	10 15 p m
Ar Wilmington "	10 00 a m	4 30 a m
Ar Charlotte, "	6 35 a m	10 30 p m
Ar Atlanta, "	1 00 p m	7 45 a m
Ar Augusta, G. & W. C. "	1 40 p m	
Ar Macon, G. of Ga. "	7 30 p m	11 30 a m
Ar Montgomery, A. & W. P.	1 20 p m	6 30 p m
Ar Mobile, L. & N. "	8 50 p m	
Ar New Orleans, L. & N. "	7 35 a m	
Ar Nashville, N. C. & St. L.	6 0 a m	6 30 p m
Ar Memphis, "	6 15	6 30 p m

NORTHWARD.	Daily No. 38	Daily No. 42
Lv Raleigh, S. A. L.	8 05 a m	11 30 p m
Ar Norlina, "	9 50 a m	1 30 a m
Ar Portsmouth, "	7 15 a m	5 35 a m
Ar Washington, N. & W. S. S.		8 55 a m
Ar Baltimore, B. S. P. Co.		10 45 a m
Ar New York, O. D. S. S. Co.		4 30 p m
Ar Philadelphia, N. Y. P. & B.	1 00 p m	6 10 a m
Ar New York, "	3 15 p m	8 00 a m
	No. 34	No. 48
Lv Raleigh, S. A. L.	1 35 p m	10 30 a m
Ar Norlina, "	3 30 p m	11 30 a m
Ar Richmond, "	8 15 p m	3 35 p m
Ar Washington, P. R. R.	10 10 p m	6 35 p m
Ar Baltimore, "	11 22 p m	8 00 p m
Ar Philadelphia, "	1 26 a m	9 56 p m
Ar New York, "	4 18 a m	12 30 a m

Note—a Daily except Sunday. b—Eastern Time.

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News Summary.

State News.

—Prof. J. I. Foust succeeds Prof. Claxton in the Chair of Pedagogy in the State Normal College.

—The State Superintendent has decided that a term of the free schools must be continuous unless an epidemic causes it to suspend.

—The State, says Col. Olds, will in a short time send out the $100,000 for the specific purpose of bringing up the free school terms to four months. All the readers of this paper hope so.

—The N. C. Agricultural Society always has difficulty getting prominent men to take its honorary offices, for the reason that these offices are rather dishonorary. Mr. Banks Holt has declined the presidency. Mr. J. A. Long is now being pleaded with to lend his good name to the thing. Mr. Midway Pogue seems to be perfectly willing to continue to be Secretary, and that means plenty of gambling and indecency, no matter who is President, judging by past records.

—The Good Roads Congress will meet at Raleigh February 13-14. At that time the Southern Railway will build a road from the Capitol to Rex Hospital. It will be worth coming miles to see. Such work as this goes far to allay the suspicion and ill-feeling aroused by those who see in railroads only a blind desire to get all the money they can. Evidently they wish to do this, but they are not blind; they know that the way to do it best is to help the people all they can.

—The Trustees of the University of North Carolina have recently taken actions of a very important character. They have divided the English Department, making Dr. Hume the Head of the Department of English Literature, and calling Dr. H. L. Smith back from Louisiana to conduct the Department of English Language. They have established a Medical School at Raleigh, using freely a number of the physicians, surgeons and specialists of our city. It will please our readers especially to know that Dr. Hubert A. Royster, one of the youngest and one of the most brilliant physicians in our State, will be dean of the new school. In the faculty will be Drs. W. I. Royster, Dr. R. H. Lewis, Dr. A. W. Knox, Dr. K. P. Battle, Jr., and others. This school will be supplementary to that at the University so ably conducted by Dr. Whitehead. That the dean of the Raleigh school is a graduate of Wake Forest is from every point of view gratifying.

—The Grand Lodge of Masons met at Raleigh last week. There was a large representation of the brotherhood, and they had an enthusiastic meeting. There are 336 subordinate Lodges in the State, and the total membership is 12,000. The total revenue for the year from Lodges is $7,647. Grand Master Clark presided, and the following officials assisted him: Rev. A. A. Marshall, grand chaplain; B. W. Hatcher, grand lecturer; T. J. Reed, senior grand deacon; R. W. Hackett, junior grand deacon; E. F. Lamb, marshal; F. M. Winchester, sword-bearer; E. W. O'Hanlon, pursuivant; W. B. McKay and J. G. Snyder, standard bearers; R. H. Bradley, tiler. A committee was appointed to codify the rulings and decisions of the Order. We take the following information from the annual report to the Grand Lodge of the Oxford Orphan Asylum: Number of children, 221; within the year waterworks and a sash, door and blind factory have been put in; contributions of individuals decreased $229 as against last year; but gifts of lodges increased by $430, and those of churches, etc., by $189; total receipts, $33,406—$10,000 being from the State; disbursements, $28,313. Donations in kind, $1,519.44. The Singing Class cleared $2,300. It is proposed to increase the number of inmates to 250, the limit of the present capacity.

General News.

CONGRESS. It is said that the House of Representatives has become so rule-ridden that it is no longer a deliberative body, and that it simply rushes through bills for the Senate to amend and make fit; that it gives neither time nor thought to its work. It certainly appears that the Senate has gained in importance and the House lost for twenty years; and nowadays a Congressman is not at all envied. Nothing has contributed to this more than the centralization of all authority in the Speaker. It is true that only what he desires may come up for discussion. We have reached the point of danger when the authority of that body meant to make our Nation representative is absolutely centered in one man.

There is growing up the more rapidly on this account a sentiment favorable to the election of the United States Senators by popular vote.

Take the action of the House on the Nicaragua Canal bill, for example. With a few hours consideration this bill was rushed through upon a practically unanimous vote. It is alleged that the gentlemen who advocated the bill betrayed general ignorance of the issues involved. But the whole House, all parties, voted for the measure, knowing that the Senate would correct their blunders. And so the Senate is setting about to do this. Its committee has actually agreed to recommend the Panama route! This route is cheaper, the canal will be shorter, and the passage less difficult. It is not so near to the United States, however, as the Nicaragua. But what must the Congressmen think of the figure they cut—rushing legislation through and relying upon the Senate to revise it and make it decent?

Other matters that occupied the attention of Congress last week were, Pensions, the Philippine Tariff, the establishment of a Department of Commerce, thus providing another cabinet member, a favorable report on the Ship Subsidy, reciprocity with Cuba.

For the first time the amount asked for pensions shows a reduction; it drops from $145,000,000 to $139,000,000. There are 1,000,000 pensioners of the Civil War. This is the biggest piece of corruption, stealing on the largest scale, in the history of free peoples. A Mr. Elsey, of Virginia, showed how little he knows of his Southern constituents by asking that Confederate Veterans be received into Homes for Federal Veterans. There is nothing in the restoration of the Era of Good Feeling to so dilute the self respect of the Southern people. If Virginia can not care for her veterans, North Carolina can care for hers. Mr. Rixey owes the country an apology.

Cuba's plight appears in bold relief. She is in the condition of the South after the Civil War. She must have advantage in trade or suffer. And yet the sugar trust is fighting against reciprocity with her. We are for legislation favorable to the Cuban sugar growers, favorable to sugar consumers and against the Trust. And the case is so plain to us that we think the vote on it will be a good index of the Congressmen.

Senator Frye's Ship Subsidy bill is designed to build up American shipping, for two purposes,—one for its own sake that is business, the other for the Nation's sake, that in time of war we may have plenty of ships available for various uses. Every one who favors the Subsidy is not bought or sold, as some think. We are opposed to subsidies and bounties on principle, but there are as many and as strong arguments for the ship subsidy as there could well be for any subsidy.

There is also a contest over the Philippine Tariff. The Supreme Court decided that we could put a tariff on the Philippines even if they are territory of the United States. But the fact that we can does not argue that we should. And since we owe them help, and since free trade would help them, and since there is too much of this tariff business every way and any way, we think there ought to be free trade with our "new possessions."

GROWTH OF SOUTHERN MANUFACTURES. In the same week that the gratifying growth of population in the South was announced, the Manufacturers' Record gave out a statement of industrial progress in the South. The following is an epitome of that statement:

"The South has become a manufacturer on a billion dollar scale—indeed it were better to say on a billion and a-half dollar scale—for the value of the products of its factories in 1900 according to preliminary figures of the twelfth census, was $1,466,609,495 which was greater by nearly $450,000,000 than the value of the products of manufactures in the United States in 1850. The total for 1900 shows an increase of $519,449,468 over the total of 1890 in the value of products and of $494,874,237 in the amount of capital invested, which in 1900 amounted to $1,153,670,097, against $658,795,860 in 1890. The growth in the value of products in the ten years is shown in the following table:

States.	1890.	1900.
Alabama,	$51,226,605	$82,793,804
Arkansas,	22,659,179	44,883,783
Dis. Columbia.	38,971 419	47,667,622
Florida,	18,222,890	38,189,894
Georgia,	68,917,020	106,654,527
Kentucky,	126,719,857	154,500,069
Louisiana,	57 806,718	121,181 688
Maryland,	171,842,593	242,752,990
Mississippi.	18,705 834	40 431,386
N. Carolina,	40,375,450	94 919 663
S. Carolina,	31,926 681	58 748 781
Tennessee,	72,355,286	107,527,060
Texas,	70,493,551	119,414,982
Virginia,	88,363,824	132,785 620
W. Virginia.	38,702,125	74,177,681
Total,	917,229,027	1,466,669 495

The analysis shows that the average rate of increase of capital in the South during the ten years was 75.1 per cent, and that this rate was exceeded in eight States, with Louisiana leading with 225.3 per cent. Louisiana led also in the actual increase of capital, $78 330,173, though Maryland led in the amount of capital invested in 1900, $168,422 260. The average rate of increase in the value of products in the South was 59 9, which was exceeded by nine States, North Carolina leading with 135 per cent and Maryland leading in actual increase with $70,910,897."

THE GROWTH OF THE SOUTH. We make no apology for devoting considerable space to statistics showing that at last the South is growing in population and in production of manufactures faster than the Northern States, and making gains on the rapidly growing West.

The following official report was sent out last week by the Census Bureau:

"The Director of the Census announced January 17 the percentage of increase of population in different parts of the country, showing for the last decade a rapid decrease from the previous rate of growth of population in the West, a less marked, but decided, decrease in the North, and a slight increase in the South. For the first time in the history of this country the population of the South has increased somewhat more rapidly than that of the North. The East, geographically, is included in the term North. The rate of the growth in the North, West and South is far more nearly the same than it ever has been before. The official announcement divides the country as follows: West, from the Pacific to the eastern boundary of Montana, Wyoming, Colorado and New Mexico; North and South, the respective sides of a line formed by the Potomac and Ohio rivers and the southern boundary of Missouri and Kansas. The percentage of increase from 1860 to 1880 was 61.9 in the North, 48.4 in the South and 185.6 in the West, while in the last twenty years, 1880-1900, it was 48.7 in the North, 48.5 in the South and 131.5 in the West.

"Prior to the Civil War, the Northern States nearly doubled in population with each twenty years, while in the Southern States the increase of population was only two-thirds as many. During the last twenty years there has been no substantial difference in the rate of growth of the two sections. The percentage of increase of growth of these regions during each of the last two ten year periods follows: 1880-90, North, 24.8; South, 20.1; West 71.6. 1890-1900, North, 19; South 22; West, 31.9.

UNCLE TOM'S CABIN. A chapter of Daughters of the Confederacy in Kentucky last week requested an opera house manager not to engage the "Uncle Tom's Cabin" play again; and he gave them a curt answer, which a gentleman could not have done. Now the ladies are proposing to have the play made unlawful. We have never read "Uncle Tom's Cabin." We know a Baptist preacher who says that it is true to life, and that it shows how ill a slave fared when he fell into the hands of a New England master and how well he fared in the hands of a genuine Southerner. This preacher remarked that the people who are opposed the most bitterly to "Uncle Tom's Cabin" have probably never read it, or read it with some one else's spectacles. We do not know. But we do know that the Southern people will do well to cease to bother about these things. It would be childish to outlaw the play. No one need read the book or go to the theatre unless he cares to.

MINOR MATTERS.

Hon. Whitelaw Reid, once Ambassador to England, has been chosen to represent our country at the coronation of King Edward VII.

The papers report that both the plan of compulsory arbitration and The Hague agreement passed through the Pan American Congress in Mexico City January 17.

Admiral Schley has been travelling rather extensively about the land, and everywhere there are earnest manifestations of disapproval of the majority report of the Court of Inquiry.

Miss Helen Gould is inspecting the shops along the line of the Missouri Pacific—a road that made much for her father—with a view to establishing Y. M. C. A.'s wherever they are needed by the men.

One of the severest earthquakes of recent years occurred in Mexico last week. Quite a number of people lost their lives, and there was great destruction of property at Chilpancingo, where the capitol building, the church and many houses were destroyed.

The Porto Rican Legislature, which convened on January 2, is working harmoniously. Ten bills have already been introduced, one of which appropriates $10,000 for sending a Porto Rico exhibit to the St. Louis Exposition. The educational section of the budget is also up for approval. It provides for the expenditure of $10,000 more than was asked for educational purposes last year, when 200 additional schoolhouses and an appropriation of $400 000 were proposed. A bill has also been passed to cede to the United States such land as it may wish for the establishment of a naval station.—Journal and Messenger.

The Pope has appointed a commission to consider modern questions relating to the Bible, and to lay down rules—subject, of course, to the "infallible" judgment of His Holiness—as to what Roman Catholic exegetes may think with regard to these questions. Cardinal Parocchi, vice chancellor of the Church, is president, and Cardinal Segna, prefect of the Vatican archives, and Vives Tuto, are assessors of the commission, and among the eleven consultors appointed from different countries is Professor Garrigan, of the Catholic University at Washington. The commission, and especially the president, is said to represent "broad-minded," conservative tendencies. The conclusions reached will be awaited with curiosity, if not with awe.—Examiner.

Baptist News in Alabama

Alabama Baptists are rejoicing that they will not have two State papers, as was anticipated only a short while ago. Rev. F. W. Barnett, a native of Alabama, but recently pastor in Georgia, had decided to publish at Birmingham a The Southern Baptist, a sixteen-page illustrated paper, the first number of which was to make its appearance about the first of January. An effort was made by Brother Barnett to purchase from Major Harris The Alabama Baptist, which he has published for so long a time at Montgomery. This effort proved a failure at first, but later it was announced that satisfactory terms had been arranged and that the Alabama Baptist would pass into the hands of Brother Barnett. The old name, it is said, will be retained, and the paper will probably be printed at Birmingham, but will have an office also in Montgomery. Rev. S. M. Provence, D.D., and Rev. A. J. Dickinson, D.D., are expected to be on the editorial staff. The first number of the paper under the new management will be issued this week, and much improvement over the old paper is promised. Major Harris, who has been so long the proprietor and editor of the paper, has been a faithful servant of the denomination. The paper under his management has been in every sense the organ of all our denominational interests in the State, and he has the confidence and love of his brethren.

Several other things of interest are occurring among the Baptists of the State. Ground has only recently been broken for the new building at the Judson Institute. This school, which is one of the very best for young women, has had phenominal success under the efficient management of President R. G. Patrick, D.D. The new building is a necessity, as there is not sufficient room to accommodate the young ladies who have matriculated this session. Other buildings near by have been rented. When Dr. Patrick took charge of the school a few years ago it was burdened with a large debt and was otherwise crippled.

An effort is being made to put a man in the field in the interest of Howard College. The college has fine property at East Lake, near Birmingham, but is without any endowment. It is greatly in need of help from its friends. Steps are now being taken to raise the salary of some efficient man who will devote all his time to the work of securing an endowment and soliciting students. The committee appointed for this purpose is expected to meet at Birmingham next week, and it is probable that at that time a man will be selected for the place.

Selma has not yet secured a successor to Dr. A. J. Dickinson, who went to the First church of Birmingham. Dr. Stakely, who came to the First church of Montgomery from the First church of Washington, D. C., is doing a great work in that field. Brother W. B. Crumpton, our indefatigable State Secretary, has been granted a month's vacation by the State Board, and he will spend it in California. His health has not been good for some time. The writer closed his second year at the St. Francis Street church, Mobile, November 1st. During the year there were ninety five additions to the church and $7,221.77 contributed to all purposes.

W. J. E. COX.

Mobile, Ala., January 16, 1901.

Mortgage Sale

By virtue of authority conferred in a mortgage executed by A. V. Yates, and recorded in Book No. 155, at page 423, in Register of Deeds office of Wake County, N. C., I will, on Monday, the 24th day of February, 1902, at 12 o'clock m., expose for sale and sell to the highest bidder for cash, at the court-house door in the city of Raleigh, the following described real estate and personal property which is in Wake County, North Carolina, in Cary Township, near the village of Cary: "All of the undivided interest of the said A. V. Yates (being one eighth) in the 240-acre tract of land of his late father, deceased, Atlas B. Yates, which tract of 240 acres adjoins the lands of Alvis Maynard, W. G. Yates, Mrs. M. J. Tounoff and others, more particularly described in said mortgage. Also one large bay mare about eight years old, named "Daisy," acquired of J. M. Pace; and one small bay horse about twelve years old, named "Henry."

This January 12, 1902.

E. P. MAYNARD, Mortgagee.

When you buy Crackers Biscuit or Wafers ask for the kind that are always fresh in the In-er-seal Patent Package.

The following biscuit are now to be had in the In-er-seal Patent Package:—Soda, Milk, Graham, Oatmeal and Butter Thin Biscuit, Vanilla Wafers and Ginger Snaps. Look for the trade-mark, design on the end of each package.

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$25 to $75 per Month.

Energetic men and women wanted to represent us in their own locality. Steady employment. Wages from $25 to $75 per month, according to ability. Apply early to

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May present itself, and every young man should be prepared to meet it. Secure a diploma from the Charlotte Commercial College and School of Shorthand and half the battle is won. We place our graduates in paying positions.

Address J. C. MINTZ, President, Charlotte, N. C.

Message No. 1 on Printing and Binding.

Office of
EDWARDS & BROUGHTON.
RALEIGH, N. C., Jan. 1, 1902.

For more than 30 years we have engaged in the business of Printing and Binding. During that time we have added to our equipment and force until to-day we have the largest establishment and employ more people than any other house of the kind in the State. Indeed there are very few, if any, that surpass us in the South.

In these years we have gained wisdom in the business that enables us to do better and better for our customers, both in work and prices.

We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.

Very sincerely,
EDWARDS & BROUGHTON.

FREE
A NEW CURE FOR
Kidney And Bladder
Diseases, Rheumatism, etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava Kava Shrub, called by botanists, the piper methysticum, from the Ganges River, East India. It has the extraordinary record of 1 250 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Lithates, etc., which cause the disease.

Rev. John H. Watson, test fies in the New York World, that it has saved him from the edge of the grave when dying of Kidney disease and terrible suffering when passing water. Mr Calvin Bliss, North Brookfield, Mass., testifies to his cure of long standing Rheumatism. Mr Jos. Whitten of Wolfboro, N. H., at the age of eighty-five writes of his cure of Dropsy and swelling of the feet, Kidney disorder and Urinary difficulty. Many ladies, including Mrs C. C. Fowler, Locktown, N. J., and Mrs Sarah Tharp, Montclair Ind., also testify to its wonderful curative power in Kidney and allied disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, 401 Fourth Ave., New York.

Wood's Seeds
BEST FOR THE SOUTH.

Every Gardener, Farmer and Trucker should have Wood's 1902 Descriptive Catalogue. It not only gives reliable, practical, up-to-date information about all Seeds, but also the best crops to grow, most successful ways of growing different crops, and much other information of special interest to every one who plants seeds. It tells all about

Vegetable and Flower Seeds,
Grass and Clover Seeds,
Seed Potatoes, Seed Oats,
Tobacco, Seed Corn,
Cow Peas, Soja,
Velvet and Navy Beans,
Sorghums, Broom Corn,
Kaffir Corn, Peanuts,
Millet Seed, Rape, etc.

Catalogue mailed free on request.

T. W. Wood & Sons, Seedsmen,
RICHMOND, VIRGINIA.

We Cure
CANCERS, TUMORS AND ALL CHRONIC SORES
Without Use of a Knife
Kellam's Hospital
RICHMOND, VA.
ALL EXAMINATIONS FREE.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

SALESMEN AND AGENTS WANTED
BIG WAGES—Our Famous Puritan Water Still, a wonderful invention, meet a long felt want, one already sold, Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, cool, hard drinking water, pure, tasteless and safe. Only method Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Blood Troubles, Rheumatism, Fevers and whatever ails you. Write for Booklet. Puritan Water Still Co., Plano, Texas, also Fort Worth, Texas, Harrisburg, Pa., Chicago, Ill.

Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Report of the Womans' Central Committee of Missions, for the Quarter Ending Nov. 30, 1901.

Ashe and Alleghany—Beaver Creek, $1.08.

Atlantic—Tabernacle, New Bern, $11.00; First church, New Bern 58.15; First church, New Bern, Sunbeams, 2.02; Morehead City, 84.18; Tabernacle, New Bern, Sunbeams, 7.00; Swansboro, 19.80; Beaufort, 6.75; Tabernacle, New Bern, Y. L. S., 1.10. Total, 189.45.

Beulah—Trinity, $1.68; Lea Bethel, 6.00; Yanceyville, 4.80; Shiloh, 5.75. Total, 18.23.

Brunswick—Antioch, $2.59; Southport, 5.20; Bethel, 2.15. Total, 9.94.

Bladen—Galeed, $12.85; French's Creek, 2.70. Total, 15.55.

Buncombe—Asheville, First church, $257.18; Asheville, First church, Sunbeams, 8.98; Beaver Dam, 3.05; Cane Creek, 11.50; Garrison's School House, 4.00; Macedonia, 3.17; Berea, 1.50; Antioch, 5.00; Cane Creek, Sunbeams, 1.00. Total, 290.38.

Carolina—Riverside, $4.30; Pleasant Hill, 4.70; Ebernezer, 1.00; Mills' River, 4.75; Fruitland, 2.09. Total, 16.84.

Cape Fear and Columbus—Chadbourn, $2.70; Smyrna, Sunbeams, 1.63; Whiteville, 7.10. Total, 11.43.

Chowan—Elizabeth City, $18.65; Cool Springs, 4.90; Reynoldson, 12.45; Middle Swamp, 10.00. Total, 46.00.

Cedar Creek—Hope Mills, No. 2, $4.60; Rockfish, 34.60; Cape Fear, 2.00; Great Marsh, 2.00. Total, 42.20.

Central—First church, Raleigh, $279.16; First church, Raleigh, Sunbeams, 3.10; Wake Forest, 139.58; First church, Raleigh, Y. L. S., 29.49; Rolesville, Sunbeams, 7.00; Youngsville, 3.70; Oak Grove, Sunbeams, 1.00; Bethlehem, 2.72; Mount Vernon, 3.25. Total, 469.00.

Eastern—Clinton, $2.80; Warsaw, 12.75; Southside, Wilmington, 16.50; First church, Wilmington, 36.19; Corinth, 3.00; Southside, Wilmington, Sunbeams, 49.58; Kenansville, Sunbeams, 78c.; Clinton, Y. L. S., 3.60; Clinton, Sunbeams, 1.60; Mount Olive, 6.00; Johnston's, 1.00. Total, 138.80.

French Broad—Marshall, $3.00; Mars Hill, 5.00; Bull Creek, 80c. Total, 8.80.

Flat River—Mount Zion, $10.83; Mount Zion, Sunbeams, 1.00; Florence Avenue, 3.00; Oxford, 69.85; Maggie Nutt Society Oxford, 49.00; Oxford, Sunbeams, 11.00; Mill Creek, 4.00; Roxboro, 12.55. Total, 161.23.

Green River—Mount Vernon, $8.60; Mountain Creek, 8.10; Pleasant Hill, 1.95; Marion, 5.05; Chapel Hill, 2.00; Dysartsville, 5.24; Round Hill, 11.42; Rutherfordton, 41.72; Rutherfordton, Sunbeams, 2.35; Bethel, 9.90. Total, 96.83.

Haywood—Waynesville, $62.40; Pleasant Hill, 104.00. Total, 166.40.

Kings Mountain—Shelby, $8.40; Shelby, Sunbeams, 1.00; Shelby, Y. L. S., 10.00. Total, 19.40.

Liberty—Holloway's, $5.00; Lexington, 8.00. Total, 13.00.

Liberty and Ducktown—Pleasant Hill, $2.16.

Little River—New Hill, $6.20.

Mecklenburg and Cabarrus—Tryon Street, Charlotte $199.97; Pleasant Union, 24c.; Tryon Street, Charlotte, Y. L. S., 132.50; Friendship, 7.50. Total, 340.21.

Montgomery—Blackwood's Chapel, $4.15.

Mount Zion—Mount Gilead, $3.80; Williams' Chapel, 4.00; Lystra, 8.36; Lystra, Sunbeams, 1.30; Mebane, 2.00; Chapel Hill, Sunbeams, 2.75; Cedar Fork, 1.25; West Durham, 4.50; Durham, Second church, 77.63; Graham, 7.25; Graham, Sunbeams, 1.25; Durham, First church, 54.54; Mount Gilead, Sunbeams, 75c.; Chapel Hill, 5.00; Durham, First church, Sunbeams, 12.65. Total, 187.03.

Neuse—Kinston, $159.10; Goldsboro, Sunbeams, 17.65; Fort Barnwell, 3.00; Goldsboro, 66.80; Pollocksville, 3.00; Castoria, 2.45; Kinston, Y. L. S., 50c. Total, 252.50.

Pee Dee—Roberdel, $7.25; Wadesboro, 59.61; Pee Dee, 5.50; Spring Hill, 3.00; Spring Hill, Y. L. S., 6.40; Laurinburg, 3.00; Lee Holand Society, Spring Hill, 1.40; Ansonville, 8.00; Rockingham, Sunbeams, 22.80; Rockingham, 41.49. Total, 158.45.

Piedmont—Reidsville, $95.00; Greensboro, 83.35; Greensboro, Boy's Band, 4.50; Greensboro, Y. L. S., 51.56; Greensboro B B. Band, 6.00; Reidsville, Sunbeams, 95c.; Summerfield, 4.35; High Point, 46.10. Total, 291.81.

Pilot Mountain—Lewisville, $8.55; Salem Mission, Sunbeams, 3.25; Mount Airy, 11.60; Waughtown, 7.00; Waughtown, Y. L. S., 1.35; Leaksville, 40.00; Winston, Sunbeams, 18.40; Madison, 5.00; Mayodan, Sunbeams, 1.00; Winston, Y. L. S., 11.50; Mount Airy, Sunbeams, 1.35; Leaksville, Sunbeams, 3.80; Winston, First church, 75.63; Winston, Broad Street church, 20.00. Total, 202.23.

Raleigh—Holly Springs, $7.50; Garner, 1.50; Cary, 79.80; Clayton, 6.35; Fayetteville Street, Raleigh, Sunbeams, 3.00; Tabernacle, Raleigh, 150.00; Apex, 39.25; Selma, Sunbeams, 1.50; Mount Hermon, 5.00; Mount Hermon, Sunbeams, 1.19; Apex, Sunbeams, 1.34; Ephesus, Sunbeams, 1.65; Leesville, 2.80. Total, 300.38.

Robeson—Pleasant Hope, $1.40; Pleasant Hill, 1.00; Lumberton, 177.89; Ashpole, 8.50; Ashpole, Sunbeams, 4.32; Big Branch, 10.00; Antioch, 76c.; Raft Swamp, 11.38; Long Branch, 2.50; Lumberton, Sunbeams, 4.50; Raft Swamp, Sunbeams, 1.21; Saddle Tree, 1.70; Red Springs, Sunbeams, 1.25. Total, 225.91.

Sandy Creek—Siler City, $28.70; Reeve's Chapel, 2.23; Pittsboro, Sunbeams, 1.50; Bear Creek, 2.18; Jonesboro, 8.99; Bethlehem, 1.40; Pittsboro, 26.46; Siler City, Sunbeams, 1.50; Cameron, 10.35; Aberdeen, 18.00; Gum Springs, 3.80; Carthage, 13.50. Total, 113.11.

Sandy Run—Immanuel, $7.75.

South Fork—McAdensville, $7.46; Hickory, 15.24. Total, 22.70.

South River—Spring Branch, $9.75; Antioch, 5.00; Massey Hill 2.49; White Oak, 4.05; Fayetteville, 36.75; Autryville, 3.53. Total, 60.48.

South Yadkin—Jerusalem, $3.85; Cleveland, 50c.; Mocksville, 5.65; Statesville, Second church, 3.00; Statesville, Sunbeams, First church, 5.00; Statesville, First church, 19.20; Statesville, Second church, Sunbeams, 8.70. Total 45.90.

Stanly—Norwood, $14.75.

Tar River—Washington, $12.00; Wilson, 3.80; Scotland Neck, 145.00; Henderson, Sunbeams, 40.00; Hickory, 8.86; Scotland Neck, Sunbeams, 3.00; Mount Zion, 2.15; Poplar Springs, 10.75; Greenville, 13.60; Hobgood, 9.00; Louisburg, 97.06; Warren Plains, 6.40; Weldon, 68.00; Sandy Creek, 4.60; Henderson, 13.15; Rocky Mount, 10.00; Spring Hope, 8.50; Williamston, 15.00; Greenville, Sunbeams, 1.14; Manson, Sunbeams, 1.00; Cypress Chapel, 1.25; Battleboro, 4.55. Total, 472.81.

Union—Monroe, $64.00; Marshville, 5.00. Total, 69.00.

West Chowan—Cashie, $7.00; Kelford, 6.40; Capeheart's, 3.68; Jackson, 5.00; Jackson, Sunbeams, 80c.; Hebron, 5.81; Buckhorn, 4.85; Murfreesboro, Sunbeams, 3.41; Mount Carmel, 11.00; Mount Tabor, 9.48; Colerain, Sunbeams, 12.00; Ahoskie, 10.00; Rich Square, Sunbeams, 4.00; Lawrence X Roads, 2.00; Lewiston, 4.00; Holly Grove, 2.40; Cashie, Sunbeams, 1.00; Galatia, 11.00; Potecasi, 2.00; Roberts' Chapel, 5.11; Roanoke, Sunbeams, 11.82; Pine Forest, 3.00; Chowan, 30.00; Union, 4.71; Rich Square, 5.81; Aulander, 5.00; Pleasant Grove, 1.00; Seaboard, 7.75. Total, 179.53.

No Association given—Miss Price, Lodo, $1.00; Four Oaks, Sunbeams, 1.00; Churchill, 5.00; Ruffin, Sunbeams, 7.31; Wallburg, Sunbeams, 3.00; Bear Creek, 4.00. Total, 21.31.

Appropriated as follows:

To Foreign Missions,		$851.86
To Home Missions,	$230.89	
To Home Missions, boxes,	1,911.49	
Total for Home Missions,		2,142.38
To State Missions,	1,141.42	
To State Missions (Vol. Fund),	109.96	
Total for State Missions,		1,251.38
To Orphanage,		77.33
To Ministerial Education,		10.50
To Sunday Schools,		7.57
To Expense Fund,		.70
To Ministerial Relief Fund,		5.50
To Associational Schools,		295.23
Total,		4,642.45

Of the above amount the Sunbeams contributed as follows:

To Foreign Missions,		$137.40
To Home Missions,	$15.17	
To Home Mission, boxes,	43.27	
Total for Home Missions,		58.44
To State Missions,		72.17
To Orphanage,		46.08
To Sunday Schools,		1.00
Total,		315.09

New Societies, 14; letters written, 1,034; postals, 45; quarterly letters, 500; leaflets, envelopes, etc., 7,020. Total for year 1900-1901, $9,766.86.

REPORT OF VICE-PRESIDENTS.	Letters Written	Societies Visited.	Societies Organized.
Beulah—Mrs. L. N. Chappell, Graham	12	1	1
Brunswick—Mrs. David Ward, Suburb	5	1	—
Buncombe—Miss E. A. Draughan, Asheville	15	2	—
Central—Mrs. W. B. Royal, Wake Forest	—	1	—
Green River—Mrs. G. L. Grayson, Rutherfordton	9	—	—
Mt. Zion—Mrs. L. A. Battle, Durham	30	3	5
Neuse—Mrs. Hight C. Moore, New Bern	8	1	3
Piedmont Association—Mrs. J. C. Murchison, Greensboro	16	—	—
Pilot Mountain—Mrs. Harvey Crist, Salem	—	—	—
Sandy Creek—Mrs. T. H. Chapin, Pittsboro	20	3	2
Tar River—Mrs. W. B. Shaw, Henderson	25	3	1
West Chowan—Miss Blanche Vann, Union	39	—	—

FANNIE E. S. HECK,
President W. C. C.

Mrs. W. N. JONES,
Secretary W. C. C., Raleigh, N. C.

From our Travelling Correspondent.

Roanoke Rapids is only six years old. It is growing fast. There is a good Baptist church here. Brother G. T. Lumpkin is pastor, and the prospect for a self-sustaining work in the near future is first rate. The brethren have built a nice chapel at the silk mills near the depot, brother Lumpkin doing part of the work with his own hands. The outlook here is bright. We took a good number of subscribers for the Recorder.

WELDON.

Bro. Lumpkin is pastor here also. The work is in better condition than ever in the history of the church. We found only three families here without the Recorder, and reduced that number.

ELIZABETH CITY.

This is a great Baptist town. Brother C. W. Duke is pastor. In one year there have been two hundred members added. Brother D. P. Harris, J. B. Ferebee and P. S. C. Davis live here and serve country churches. They are doing a great work. We leave here with about one hundred subscribers, old and new, for the Recorder.

HERTFORD.

I was sorry to find the pastor, Brother W. A. Ayers, confined to his bed. Cold and exposure is the cause. One hundred have been added to his churches during the past year. This is the home of good Brother Elliott. Sorry we failed to see him. It is worth a trip to Hertford to see him, shake his hand and receive his blessing.

J. W. COBB.

The question in New York City is not one of selling liquor on Sunday or not, but of whether the city shall be self governing in that matter. It desires to decide the question of Sunday opening of saloons for itself in its own way, and not wait upon the General Assembly of New York. To be in favor of New York City governing itself instead of being governed by up-country politicians is not necessarily to be in favor of saloons being opened on Sunday.

Do You Get Up With A Lame Back?

Thousands of Women Have Kidney Trouble and Never Suspect it.

To prove what The Great Kidney Remedy, Swamp-Root, will do for YOU, every Reader of the Biblical Recorder may have a sample bottle sent Absolutely free by mail.

Women suffer untold misery because the nature of their disease is not always correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

Nervousness, headache, puffy or dark circles under the eyes, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

When the heart is acting badly, have you ever thought that it may be due to kidney trouble, as is often the case?

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in Swamp-Root the greatest and most successful remedy.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one dollar size bottles at the drug stores everywhere.

DOCTOR AFTER DOCTOR.

MRS. SCOTT.

"None of Them Suspected that the Cause of my Trouble was Kidney Disease."

VINTON, IOWA, JULY 15, 1901.

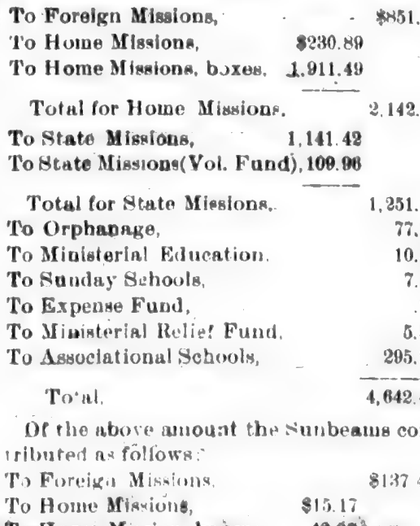
In the summer of 1898 I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable time to build me up again. I am now well, thanks to Swamp-Root, and weigh 168 pounds, and am keeping house for my husband and brother, on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

MRS. GERTRUDE WARNER SCOTT.

SPECIAL NOTICE.—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in the Biblical Recorder, when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

You're killing two birds with one stone when you use PEARLINE. "Work" and "Wear" are both avoided by washing without rubbing.—the PEARLINE way. More economy. You save health, strength, and money when you use PEARLINE. Facts never disproved. The common sense, up-to-date way of getting things clean is the

Pearline Method 660



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Its quality influences the selling price. Profitable fruit growing insured *only* when enough actual

Potash

is in the fertilizer.

Neither *quantity* nor *good quality* possible without Potash.

Write for our *free* books giving details.

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Established 1848.

H. Mahler' Sons

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Raleigh, N. C.

WATCHES.

In Gold, Gold filled and Silver Cases with Waltham, Elgin or our own special movement.

BROOCHES

Over two hundred styles of Brooches, with and without precious stones, from $3 to $500.

RINGS.

Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $2.50 to $400.

STERLING WARES.

Our stock is complete in every detail, from a 50c. Spoon to a $500 Tea set.

CUT-GLASS.

New designs, rich cuttings. Everything under the sun for the table, Buffet or Toilet.

Mail Orders Given Prompt Attention.

The Bible Class Quarterly

Our New Quarterly for Bible Classes and Senior Grades

4 Cents a Quarter. 48 Pages.

This Quarterly has met with success beyond our expectations. One Superintendent ordered 180 copies after receiving the sample we sent him. THE FLOR DA BAPTIST WITNESS says: "First of all comes the Bible Class Quarterly. This pamphlet of 40 pages filled from cover to cover with good things for grown people who attend Sunday School. Come out from your lazy Sunday morning hour, brother, sister—here is a new attraction for you, and is just the thing you have been looking for to send you on your way to Sunday School rejoicing."

Samples Sent on Application.

The Baptist Sunday School Board, . . . Nashville, Tennessee

20TH CENTURY BUSINESS GUIDE FILLS MANY MEN'S MONEY SACKS!

Here is a book that sells by thousands. Tells all about how to write contracts, mortgages, wills, liens, drafts etc. How to measure coal, wood, cisterns, tanks, lumber, height of trees, land, corn in crib or in pile.

Contains Cotton seller's and Cotton picker's table and lightning methods of calculation for the accountant. It is a Farmer's Ready Reckoner; 400 pages, 250 apt illustrations. The book sells at sight at $1.50 for beautiful half morocco. 300,000 copies sold in twelve months, demand daily increasing. Agents never made money half so fast. Terms very liberal. Send 25c for Agent's outfit; circulars and terms free.

J. A. Nichols & Co., Atlanta, Ga.

WHAT THE PEOPLE SAY.

The "Business Guide" contains all that is practical and useful in Gaskell's Compendium and other books of like character. It ought to be in the hands of every teacher and every young man of sufficient age to understand business transactions; every farmer should possess a copy. A. A. SMITH, President Northwestern College.

SANDERSVILLE, GA.—I have worked three months; have orders for over 1,500 Guides; all but 50 in best binding. I will clear $150.00 per month. W. H. CAMP.

WILMINGTON, N. C.—I have averaged over 25 orders for the Guide per day—all best binding; have 500 orders. S. P. GORE.

SHEFFIELD, ALA.—Ship me 100 half morocco Guides. I have sold over 1,000 copies. W. L. SHELTON.

Home Circle.

LITTLE THINGS.

The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly,
The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,
The hush that means, "I can not speak,
But I have heard!"
The note that only bears a verse
From God's own Word;
Such tiny things we hardly count
As ministry.
Such givers deeming they have shown
Scant sympathy;
But when the heart is overwrought,
Oh who can tell
The power of such tiny things
To make it well?

POEMS BY NORTH CAROLINIANS.

HEROES.

BY MISS S. O'H. DICKSON.*

There was a man the world adored,
Who won his glory with his sword;
Men counted him a hero true,
And gladly paid the honor due
To those who for their country yield
Their lives upon the battle field.

And there was one who risked his life
To quell the restlessness and strife
Of narrow lives; to ope the door
Of hope and comfort to the poor;
"Friend of the friendless" was the name
He won, along with love and fame.

And still another died to save
A stranger from a watery grave;
The medal that his courage won
Hangs with his picture, where his son
Has writ these words, "Gold can not buy
This proof how father dared to die."

And each was hero in his way,
And lives in memory to-day;
Each served his kind, nor would we scant
The praise they've earned, nor would we plant
The seed of doubt within one heart
That they have nobly played their part.

But still another man I knew,
Hero, the truest of the true!
He struggled hard with poverty,
Yet murmured not at God's decree,
But with a calm uplifted face
Ran always patiently his race.

God's hero this,—who found no time
To pity self,—nor cared to climb
Where riches, fame and honor dwell;
Content was he, instead to swell
The cheerful ranks to which belong
The men who suffer and are strong!

*From Poems by "O'H."

THE SOUTHERN GIRL OF YESTERDAY.

Of that Southern girl of long ago I write in reverence. Her beauty her virtue, her tenderness, her repose, her loyalty to her own, are heritages of every man who knew her in the flesh, or knows her by tradition. There was fine, strong stuff in her. She was nobly constant. I am not old, yet I remember "the fierce South cheering on her sons" and the women at home, bearing the most savage of the brunt, steady, industrious, uncomplaining, grieved for the bright blood that was spilt, yet locking their lips upon fear and longing, an I budding father, husband, son or lover to the fray. I remember coffee made from bits of sweet potato dried in the sun; sassafras root dug by negro boys as a substitute for tea: a hundred simple herbs which took the place of contraband medicines, and bread made from Indian corn, sometimes saltless, and many, many pitiful expedients to fill the mouths of hungry children. I remember these things, but I do not remember that any woman of them ever repined. Whatever may be said for or against the men of the South, the women did not falter. This woman, who picked lint to be sent to the front, "ran the plantation" while its owner was facing Grant, taught the little negroes their alphabet, and had prayers each evening in the big sitting-room, is the grandmother of the girl of to-day. I talked to one not long ago—white-haired, blue-eyed, serene, with the pre-ence of a dueness and the heart of a child, a widow since Chancellorsville. While we talked the laughing of grandchildren sounded from the "front yard," and "Aunt Prissy," black, bent, and as old as her mistress, brought in some yellow puff-balls of chickens in a basket and showed them with immense pride. I said, "You must have found it hard to take up the work at the close of the war, Mrs. Blank, and manage the place with almost every condition changed?"

The old lady said simply, "Why shouldn't I? I never put a skirt over my head with my own hands until 1864. But I did it."—H. S. Canfield in the October Woman's Home Companion.

AN IMPORTANT FACTOR IN THE HOME.

The lights in our homes are very important factors; they mean more than we dream of. Our health and happiness both are dependent upon them to a great extent. Did you ever feel the depression and low spirits that come from sitting in a room where a lamp sent out a weird, dim, flickering light, the oil smelling bad, affecting your head and eyes? I have, and many others have suffered from an ill-kept lamp. Oculists say that children have to wear glasses so young oftentimes because of their studying by a dim light; they had strained their eyes. A lamp well cared for is a treasure in a home. They are a necessity in most of country homes, and many families in the city who have electric and gas lights prefer them to read or study by.

Good lamps are cheap, and are more economical than poor ones. The most necessary thing in securing a good light is thorough cleanliness. It is strange, but some housekeepers will persist in thinking that a once-a-week cleaning will suffice for a lamp. No more than once a week washing of the face will suffice. The common kerosene lamp which is used in almost every household will give a good clear light, and be a source of comfort to the family, if properly cared for. The bowl of the lamp should be kept full of oil, and use the best of headlight oil, cheap oils are dangerous. The thing necessary for cleaning them is a little stiff brush, plenty of clean cloths, a bottle of alcohol, and dissolve a tablespoonful of Pearline into the hot suds you wash the founts and tubes and all parts of the lamp with. Remove only the charred portion of the wick. Tissue paper polishes the chimney beautifully after it is once clean. See that the flues fit closely. Fill your lamps always by daylight. Use none but the very best of burners. A well kept lamp gives no disagreeable odor.—Tennessee Farmer.

I Know One Sure Remedy
for an obstinate cold. Its name is Pyny-Balsam.

FOR PREACHERS, EDITORS AND OTHERS.

My life is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing temporary, waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what not to do. So I desire to be led, and not to lead; to follow Him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing His kingdom, than I would have done in any other way. I am sure of that.—Norman McLeod.

A Word to Cotton Ginners

If your business is not satisfactory, write us. Old methods must disappear before improvement in cleaning, ginning and bailing. Cotton must be taken from the wagon by mechanical means and it must be put in the best possible condition for the market. Complete outfits. Also engines, boilers and saw-mills.

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TRUE GENTLEMEN.

"I beg your pardon," and, with a smile and a touch of his hat, Harry Edmond handed to an old man against whom he had accidently stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you."

"Not a bit," said the old man, "Boys will be boys."

"I am glad to hear it," and lifting his hat again, Harry turned to join his playmates.

"What do you raise your hat to that old fellow for?" asked Charlie Gray. "He is old Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one: and no true gentleman will be less polite to a man because he wears a shabby coat or hawks vegetables through the streets."

If You Lack Energy
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EVERY-DAY LOVE.

A group of little girls were telling of the love each felt for her mother; and as the testimony went on the strength of the statements grew. Finally, one said positively, "I love my mother so much I would die for her." The impressiveness of this declaration subdued the circle. The climax had been reached. A wholesome turn was given the situation by the quiet observation of a lady sitting near. "It seems very strange to me that a little girl who loves her mother enough to die for her doesn't love her enough to wash the dishes for her." We who are older and know better require just such homely reminders to bring us back from our theories to our conditions. The love that is to "the level of every day's most common needs" is the only genuine kind.—Congregationalist.

As the mind must govern the hands so in every society the man of intelligence must direct the man of labor.—Johnson.

What Poultry Raising Means to the State.

FROM THE ADDRESS AT CHARLOTTE, BY COL. J. S. CARR.

As yet the returns of the census of 1900 are not available but as far back as 1890, the number in North Carolina of chickens was 7 507 500; turkeys, 197,400; geese 876,000; ducks, 169 4 0, and of dozens of eggs, 11 756,000 quoting in round numbers. The total exact number enumerated was 8 250,418. The value of the eggs was $1 175 500, and the total value $3,005 494. But it was well understood from comparison in other lines that dread of the tax collector, and the want of proper records of the eggs and fowls consumed, had induced an enumeration by the householder far below the reality. We shall see that this estimate is probably much less than half the present value of that interest in our State. Let us note the progress throughout the country.

In 1885 when about 20,000,000 dozen eggs were sent to New York, their value was about $9,000 000, or nearly so. According to the report of the produce exchange, about $16,000 000 was spent in New York, Philadelphia and Boston alone for eggs, and so much more for poultry, making some $33,000,000 for the three cities. In 1886, our exports were 252 000 dozen eggs, and imports 16 092,000 dozens. But in 1897 the receipts of eggs from the Union in New York had risen to 83,100,000 or more than three times the whole number of twelve years before, the imports had dropped to 500,000 dozen, or one thirty-second and the exports had risen to 1,800 000, or five times the former export. And this is going on at a rapid rate.

Not only has the number increased, but the commercial value has greatly advanced. The introduction of canning methods, but more especially the adoption of cold storage has steadied the market that destructive gluts in the center are no longer feared. Prices are steadily maintained, and constantly tending upward. Well established standards, better care in breeding and management, improved methods for preserving eggs, on the one hand, and the large increase of urban population, on the other, have quickened effort, and tended to better financial returns. Even in bleak Canada a fowl upon an average is expected to produce $2 a year net profit. Is that so bad, when at the present prices of cotton, our bureau of labor statistics declares that $3.20 profit is all that is made upon a bale of cotton in North Carolina, in the year 1902?

Taken as an aggregate it is instructive to compare the figures of the value of some great interests and expenditures in the United States, in the year 1896, as summed up by the State Board of Agriculture of Kansas. I omit all but round numbers:

Value of tobacco crop,	$35,574 000
Total interest of mortgages,	76,728,000
Value of potato crop,	78,984 000
Total pensions,	139,280,000
Value of oat crop,	163 655 000
Total school expenditures,	178 215 000
Value of swine,	186,529,000
Value of wheat crop,	237,938 000
Value of cotton crop,	259 164 000
Earnings of poultry,	290 000,000

Dr. Bull's Cough Syrup Is Unequaled for bronchitis, loss of voice, hoarseness, and other throat and lung affections. It cures more quickly than any other medicine.

A Story to the Point.

The Christian Index (Georgia) has a story which illustrates a marked distinction between Baptists and some pedobaptist sects. They are Baptists, because they interpret the Bible for themselves and not have learned men to tell them that the Bible does not mean what it says but some thing else. In a certain town in South Carolina where was a large cotton factory in which a goodly number of Baptists were employed; one morning, in a store located near the factory, a customer asked the merchant, who was not a Baptist, to explain why so many people in the community were Baptists. "Why," said he, "these people come from the mountains, and they read only the Bible. You must understand that in the inaccessible parts of these mountains they have no opportunities for reading the books and other literature of the great writers of the denominations, and, consequently, they must depend alone upon the Bible for information concerning religion. The results might be different, if the other denominations would send to these mountaineers suitable books and papers; but my observation has been that when once they get turned to the Baptist way of looking at these questions it is almost impossible to change them. But there is no doubt about the fact that they are honest people, and they make good workmen."—Journal and Messenger.

Cleanse the fountain if you would purify the streams.—A. Bronson Alcott.

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WHAT IS SACRED AND WHAT IS SECULAR?

OTHER CALLINGS ARE SACRED AS WELL AS THE MINISTRY.

BY PROFESSOR J. L. KESLER.

None Need say, "I Am Not Called of God!"

In a recent issue of the Recorder, Brother Greaves, of Reidsville, gives reasons for the free tuition of ministers rather than others in our colleges. Among other things he says, "Ministerial education is not for the man's sake, but for the Kingdom's sake. It is not a charity, but an investment." This is well said and well worth saying; but it suggests to my mind a question which it might be well for us to think about. Is this a quality peculiar to ministerial education? From the Christian standpoint and from the standpoint of Christian Education is not the education of all others also for the Kingdom's sake? That is to say, for the sake of having, first, better men for the Kingdom, and, second, better service for the Kingdom—that all men may be more capable of serving and that all men may profit through their service; in a word, that "light and the will of God may prevail." This, as I conceive it, is the meaning of the coming of the Kingdom of God; and this, as I conceive it, is the meaning of the present movement for the education of all the people, and, particularly, the movement to give young women the advantages of culture and power equal in every respect to those enjoyed by young men.

Other sentences that permitted inferences that, to my mind, seemed open to objection, are the following: "We are in danger of degrading the ministry by thinking of it as we do of secular callings." "Young men preparing for other callings need have no jealousy of ministerial students. In college they have a slight momentary advantage, but they are deterred from the world-scramble for wealth ever afterwards."

ARE NOT ALL CALLINGS SACRED TO THE CHRISTIAN?

It may not be appropriate for a layman, doctor, lawyer, farmer, teacher, to claim that his task is God-appointed; but it seems to be necessary to make such a claim, if God, in reality, has ordered the needs and therefore the tasks of civilization. So, with due modesty, divesting ourselves of our several crafts for the moment, we will permit again the interruption and impertinence of the questions that obtrude themselves upon us, and that will not be dispossessed of their claims for a hearing. They are such as these: Are not others deterred from the world-scramble for wealth also? Has anyone the right to get and hold for selfish purposes? Do we not, pulpit and pew, stand on the same level in moral responsibility for the use of the talent that is in us? Is there a different decalogue for preacher and layman? Must preacher be good and liberal and his congregation be granted peculiar license, not vouchsafed to him, because, forsooth, their callings are secular? To the Christian are not all callings for service? 'Tis true there are diversities of gifts, ministrations, workings, but the same spirit. Wisdom, knowledge, faith, gifts of healing, powers, prophecy, interpretation, but in all these does not the selfsame spirit work? Is not this the genius of Christianity, that it takes away from us only that which hurts us and gives us all else without respect of persons, as the Bible puts it, richly to enjoy? Is not the preacher, as Paul says, of like passions with the rest of us? He works in his place, we in ours—one Lord above us both, to whom we both give life whole or forfeit life's full measure. Not the calling, but the service is divine; not the position, but filling the position and crowning it with honor There is no menial, no higher service. Christ rubbed out the line between—washed feet, and made feet-washing holy.

Epaminondas swept the streets, and Epaminondas, the street-sweep, made street-sweeping the honorablest calling in Thebes, we are told. However it be, I can not help but feel that man and woman, preacher and layman stand on a common level for service in God's Kingdom, and none need to say, I am not called of God; for God calls everyone to serve Him by serving the fellowman closest to him in that service needed first to be done and for which he is best suited in the present moment to do—not waiting for high service nor low; for—

"All service ranks the same with God."

Duty follows the feet of need and capacity is her right arm. Every man has a divine right to serve where he can serve best a divine call to that, and my hope is that the world will finally accredit that, give it time. And my prayer is that we might all feel about and find that task and live up to it divinely.

WHOEVER HELPS HAS A PERMANENT INVESTMENT.

So, I feel that whoever helps any struggling upward has a permanent investment—no matter for the calling—if so be that the man, or it might be a woman and none the worse for that, looks upon his calling as a means of blessing to others and uses it so. And I have noticed that it does not say, inasmuch as ye have preached, but inasmuch as ye fed the hungry, gave the thirsty drink, took the stranger in, clothed the naked, visited the sick, and such secular service as this—the tasks of the common man, the neighbor, the farmer, the physician. Prophecy, or teaching, even, and wonder-working were not once mentioned except by those who had forgotten the common daily helpfulnesses. Christ emphasized, I reckon, that which is most needful and which we are most likely to forget, not being invested at that time, or any other, in the current religious notions with a due degree of sacredness.

THE GREAT PROBLEM OF TO-DAY.

The great problem of the church to-day, as of civilization, is a sociological problem; the problem of investments in institutions and in men; the problem in particular of the layman; the problem of the clear-headed business man; the problem of helping the poor, and yet so as not to perpetuate pauperism; the problem of helping the weak, and yet so as not to multiply the helpless; the problem of helping the struggling to rise higher, and yet so as not to diminish the vigor of the power to struggle up all alone on those serene heights on the frontiers where man never stood before. We need help, approval, recognition—these; we never get beyond these, these unofficial tasks; but how to help so as not to preclude self-help, self-reliance, and native ingenuity, this is no small question. The arch of our ignorance closes in so close that we must needs have microscope and telescope, and whatever other help we may buy or beg, to extend our vision, but not to the hurt of the natural happiness of the natural eyes in untasked seeing. We need to be told the way and to be lifted, it may be, sometimes over the brink of the cliff, but not so as to lose the virile stimulus of seeking and thinking and climbing and looking up.

This is not intended to be in anyway a reply to the article referred to. It has no relation to this except in so far as it was suggested by it. Nor is it intended in any way to degrade the ministry, but to emphasize for others a like high standard of efficiency and responsibility, to the end that what is usually called secular may become a sacred obligation and a sacred service, and that all men may profit by the gift that is in us, though we work on "the commons."

Glimpses of Heaven and Hell.

BY W. J. PEELE, ESQ

Our Saviour, while on the earth, once deigned to draw back the veil which hides heaven from the undiscerning eye and disclosed a poor man in a rich man's bosom: Heaven then, or a phase of it photographed for us by Christ Himself, is harmony—love—between the rich and the poor, the classes and the masses, labor and capital.

Once, also, He caused a rift in the murky mist which shuts out hell from mortal view and uncovered another rich man, who, himself, disclosed the justice of his condemnation: he thinking first and mainly of his own bodily comfort and personal advantage, a habit of mind which he doubtless carried with him from this world, and the outermost stretch of his sympathies reached no further than his five brothers Hell, then, or a phase of it exposed for our instruction, is a rich man mindful only of himself and family.

The man who in this world can keep the whiteness of his soul is not likely to lose it in any other.—Alexander Smith.

The Second Failure of the English to Plant a Colony in North Carolina

STORY OF NORTH CAROLINA HISTORY, NO. III.

BY A NORTH CAROLINA TEACHER.

CROATAN: THE LOST COLONY.

Queen Elizabeth was so well pleased with Barlow's account of the new country, that she named it "Virginia," for herself—the virgin Queen—not knowing that twenty years before the same coast had been explored by Ribaut and the French, and by them named Carolina, in honor of their king, Charles IX.

North America may be said from this time to have been divided into three parts: from the extreme north to what is now about the boundary of Massachusetts, was called Canada, and claimed by the French; southward to the Florida line was named Virginia, and held by England; and beyond this belonged to Spain. Each of these tracts extended to the Pacific, though no one knew how far that might be, and every explorer hoped to find the bays that break the American coast line, opening into the ocean on the west and offering the much desired waterway to India.

Sir Walter Raleigh determined to make a settlement at once, partly to trade with the Indians, exchanging trinkets, tools and iron ware, for furs, and for the pearls and gold which the Indians were supposed to possess in abundance, partly to develop the resources of the country, but, above all, in hopes of finding a route to India through the sounds and broad rivers represented in Barlow's chart.

The second English expedition to Carolina sailed from Plymouth on the 9th of April, 1585. This time there were seven ships; Sir Richard Grenville, a friend and cousin of Sir Walter, was a captain. Armidas and Ralph Lane were seconds in command, and Manteo and Wanechese, two natives who had accompanied Barlow to England, were among the passengers. Keeping far to the south, which was then considered the safer route, Grenville touched at several of the West India Islands, but, notwithstanding all precautions, the fleet was nearly wrecked off Cape Fear, and one ship, "the Tiger," sank on a sand-bar near Ocracoke; the rest landed on July 3, sending Wingina word of their arrival.

Grenville spent several weeks exploring the coast, and the 25th of August weighed anchor and set sail for England, leaving 107 men to found the colony, with Ralph Lane as governor. They had let the summer pass, without building a fort, planting crops, or providing any shelter from the weather.

Lane was however, very active in exploring; searching in all directions for a waterway across the continent. In one year he went southward 130 miles, 100 toward the north, and as far west, besides exploring the Roanoke 100 miles from its mouth; all this traveling was done in row boats or on foot, and not without much danger and many hardships. He also built some houses and "Fort Raleigh," the remains of which may still be seen; but he made little provision for the safety or comfort of his colony; in fact, being dissatisfied with the bad harbor at Roanoke Island, he intended to move as soon as a better situation could be found.

The Indians were growing tired of feeding so many idle men; kind old Granganimeo was dead, and Wingina and Wanchese, wishing to free themselves from the burden of their unwelcome guests, deceived them with stories of treasures farther inland.

The English were made to believe that gold was found abundantly to the west, and that a few days' journey inland lived a chief whose clothing, bed-coverings and curtains were embroidered with great pearls, while he and his wives wore ropes of the largest and whitest. The most alluring of these stories was that of the great river which rose under a rock so near the western ocean, that in storms the waves broke over into the river, causing its waters to become salt.

In search of these wonders Lane and some of his men followed the course of the Roanoke until, their provisions being exhausted, they were forced to eat two of their dogs, flavoring the unpalatable dish with sassafras leaves. Returning, Lane found that the Indians had grown very sullen, had spread a report that he and his party were lost, and had refused to supply any more food. It was only by keeping the chief's son as a hostage that any provisions could be obtained. The cunning Indians destroyed the weirs, or fish-traps of the English, and daily became more threatening and warlike. So the white men were in a deplorable condition, and looked eagerly for the supply ship which Grenville had promised to send at Easter. On the 8th of June a fleet of 120 sails was sighted, which proved, after ten days of anxiety and suspense, to be English ships, commanded by Sir Francis Drake, and returning from a voyage around the world, the first ever accomplished by Englishmen.

Sir Francis offered his countrymen provisions and ammunition, besides giving them a small ship; but a violent storm coming on, this was wrecked, and for three days the fleet was in much danger, owing to the lack of deep water and of shelter from the wind. This last misfortune so discouraged the colony that they determined to return to England, and accordingly left Carolina in June, reaching England after about a year's absence. The supply ship came soon after the colony had left, and finding no one, returned home, leaving sixteen men in possession of Fort Raleigh. Lane is said to have carried back with him the first tobacco and the first potatoes ever seen in Europe, both of which were introduced by Sir Walter Raleigh, who planted the potatoes on his Irish estates, where they flourished so well as to become the staple crop of that country.

The Carolina colony might now have been abandoned but for a description of the country written by one of Lane's company, name Hariot, which painted the new land in such glowing colors that Queen Elizabeth urged Raleigh to make another attempt at a settlement.

In 1587, one hundred and fifty men, with their families, were sent under command of John White and twelve assistants, who were directed to found a permanent colony, and provided with a charter giving them many rights and privileges. They landed in July and went at once to Fort Raleigh, hoping to find the men left in charge the year before but all was deserted, no trace of inhabitants, only the wild deer feeding on the melons which had overgrown the desolate and ruined houses.

Manteo, always devoted to the English, met them at once, and served them in every way possible, but the other Indians were unfriendly and hostile, killed any of the white men who left the clearing and made it impossible for them to hunt or fish in safety. The English were themselves to blame for this change on the part of the Indians, who had welcomed the first comers with such kindness and hospitality; not only had they taken the land without payment, and forced the Indians to feed them, while they spent their time in idleness, or in looking for gold and pearls; but they had been very harsh and cruel. Once, the friendly Croatans had been attacked by mistake, once a village had been burned, and the surrounding fields laid waste because a silver cup had been stolen, and there were other instances of injustice and cruelty.

As hunting and fishing were impossible on account of the hostility of the natives, and as it was too late in the season to make a harvest, it was necessary for some one to return home for supplies. So Governor White unwillingly consented to go, sailing in August, 1587, a few days after the birth of his granddaughter, Virginia Dare, the first child of English parents born in America. One of the events of the summer was the baptism of the faithful Manteo, who by order of Queen Elizabeth was rewarded for his services with the title of "Lord of Roanoke," this being the only title ever formally conferred by the English on an Indian.

The fate of the colony of 1587 will always remain a mystery. White was detained by the threatened Spanish invasion, which caused such a arm that all ships were forbidden to sail from English ports. At last, however, the great Armada was dispersed by storms, or defeated, and White was free to return to his colony. Before leaving Carolina he had directed that if the settlers could find a more convenient situation, they should move, leaving the name of the new home carved on a tree near Fort Raleigh, with a cross cut above it if they were in danger or distress. White lost much time trading in the West Indies, but arriving at Roanoke he was encouraged by seeing a great smoke above the site of the fort, but going nearer he could find no trace of the colony, except the letters "Cro" cut on a tree, and on another the word "Croatoan," with no cross above, which was a sign that they had not left in distress or danger. Croatoan, or Croatan, as it is now pronounced, was only a few miles distant, across the sound, but severe storms coming on, and the English being eager to pursue their profitable West Indian trade, White was so unfeeling as to desert his friends who had trusted him, his daughter and her child: leaving them to their fate in the wilderness he sailed without going to Croatan, where they were either killed by the Indians or forced to live like savages.

After this second failure, Sir Walter Raleigh abandoned all hope of making a settlement in Carolina, having sent five expeditions, and spent 40,000 pounds in the attempt.

Peter's Confession of Faith.

THE FOUNDATION OF THE CHURCH.

NO. IV. THOUGHTS ON MATTHEW 16:16-19.

BY REV. JOHN T. ALBRITTON.

"Thou art the Christ, the Son of the living God." This concise, and yet comprehensive, confession of faith contains the gist and marrow of the glorious Gospel of the blessed God. It was made by Peter of his own free will and accord, without restraint or constraint. The voluntary principle lies at the basis of all organization and growth in the church of the Redeemer, there being no other coercion or compulsion than the power and sweet compulsion of loving, earnest persuasion and entreaty.

THE DIVINE ILLUMINATION.

This confession is also the result of Divine illumination. Christ said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The darkness must be removed from the heart of the natural man by the Holy Spirit, before he can truthfully and intelligently make this confession of faith, or become wise unto salvation. Paul says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." 1 Cor. 2:14. The Saviour says, "Except a man be born again, he can not see (understand or enjoy) the kingdom of God." John 3:3.

By revelation of the Father through the Spirit, the apostle acknowledges the Son in his noble confession of faith. It, therefore, sets forth the doctrine of the Holy Trinity. The same doctrine is set forth in the baptism of the Redeemer,—the Father approving the act, the Son submitting to it, and the Spirit "descending like a dove and lighting upon Him."

THE DIVINE CHRIST.

This confession also contains an acknowledgment of the Divine nature of the Redeemer, calling Him "the Christ, the Son of the Living God." It is not surprising that John afterwards wrote of Him—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3. Indeed, it was His claim to Divinity that intensified Jewish hate and effort to compass His death. We are told, in John 5:18, that the Jews sought the more to kill Him, because he had said "that God was His Father, making himself equal with God." When He was on trial, the Jews secured His condemnation on the ground that he claimed to be Divine. Said they—"We have a law, and by our law He ought to die, because He made Himself the Son of God." John 19:7.

If Christ was only human, the Jews were right in their contention, and He should have died as a blasphemer; but, thanks be to God forever, the Saviour whom we love and trust is "the Christ, the Son of the living God"—Immanuel—both human and Divine.

"Thou art the Christ!" What unfathomable depths of meaning in these words! He is the anointed One—anointed not with oil, nor by man or angel—but anointed by God himself to the three-fold office of Prophet, Priest and King.

PROPHET, PRIEST AND KING.

He is the peerless Prophet, the incomparable, infallible Teacher, at whose feet His people sit to receive the safest, highest, clearest and best instruction concerning the life that now is and that which is to come.

He is the one only real Priest the world has ever known, the great High Priest of our profession, so made, "not after the law of a carnal commandment, but after the power of an endless life." As Priest, He made atonement for the sins of His people by the sacrifice of Himself and "ever liveth to make intercession for them." It will ever be their delight to sing—

'My hope is built on nothing less
Than Jesus' blood and righteousness'

And—

"Just as I am, without one plea,
But that thy blood was shed for me."

And—

"Thou art worthy, * * * for thou wast slain, and hast redeemed us to God.

[CONTINUED ON SECOND PAGE.]

Peter's Confession of Faith.

[CONTINUED FROM FIRST PAGE.]

by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.

THE CENTRAL DOCTRINE.

The central figure of the Gospel is Christ, our High Priest forever, and the central doctrine is salvation through the Blood of the Cross. Let others glory in a bloodless religion that neither has life in itself, nor can impart life to the unforgiven, uncleansed, and unsaved; but sin-burdened, guilty sinners, who have been cleansed in the blood of Christ, will evermore joyfully ascribe glory and dominion "unto Him that loved us, and hath washed us from our sins in His own blood." Rev. 1:5.

God says, "The blood is the life." Deut. 12:23. Let the atoning blood of the everlasting covenant be taken out of Christianity, and there will be left a lifeless corpse ready for the funeral obseqnies, with sin-cursed Earth and grief-stricken Heaven as principal mourners.

Christ was also anointed as King over His people. He is the head over all things to the church." Eph. 1:22. It is daring presumption in man, or even angel, to usurp the prerogatives of Christ's Kingly office. Away with priest, bishop, pope, or any other ecclesiastical officer, exercising lordship over God's heritage! The church of Christ is not even a legislative body, but an executive democracy appointed to carry out the expressed will of the King in Zion, and recognizing no Headship but that of Christ its Founder. It was a sad day for Christianity when the professed friends of Christ forgot this great, fundamental truth.

But I must stop here. Let it not be thought that I have given the full significance of this noble confession. It surely is not surprising that so many of the Lord's people have interpreted the words "upon this rock" as meaning Peter's confession of faith.

In my next, I want to say a few things about the church.

Calypso, N. C.

THIS WEEK'S PAPER

We are glad to present an unusual variety of articles this week, each of more than ordinary excellence. Either as literature or as a militant exposition of the glory of man's work, Professor Kesler's article will rank with the best that we have printed.——The third installment of the Story of North Carolina's History can not fail to interest and instruct old and young. Our readers have perceived that these installments are in immediate sequence, and therefore that they will make when complete a history of the State. We hope both parents and teachers will call the attention of the young people to the prizes that we offer in connection with this work.——Bro. Albritton's article is the best yet. It is strong from a doctrinal point of view, but it is also devotional. He is evidently doing one of the best pieces of work in all his career.

In addition to the editorials on fourth page, including a treatment of the Sunday School lesson for February 2, introducing an important period in Christian history, we have an informing review of Williams' History of North Carolina Baptists by Maj. W. A. Graham who is competent from every point of view.——The Bible Readings, we are glad to say, are finding very cordial acceptation. Let no one fail to read the Side-lights and Suggestions.——We suppose the article on "That Wonderful Year, 1000 A. D.," concludes the matter. Mr Douglass has certainly justified himself for his reference to it, while Dr. Dodd's citations of late historical opinion on the matter have been suggestive and interesting.——On the eighth page will be found a timely sketch of "Stonewall Jackson, the Soldier Saint," and other matter of interest.

On Second and Third, Sixth and Seventh pages will be found church news, President's Vann's Letter, Foreign Mission news from Secretary Willingham, general and State news, appropriate matter in the Woman's Missionary Column, and other matter of interest to our readers.

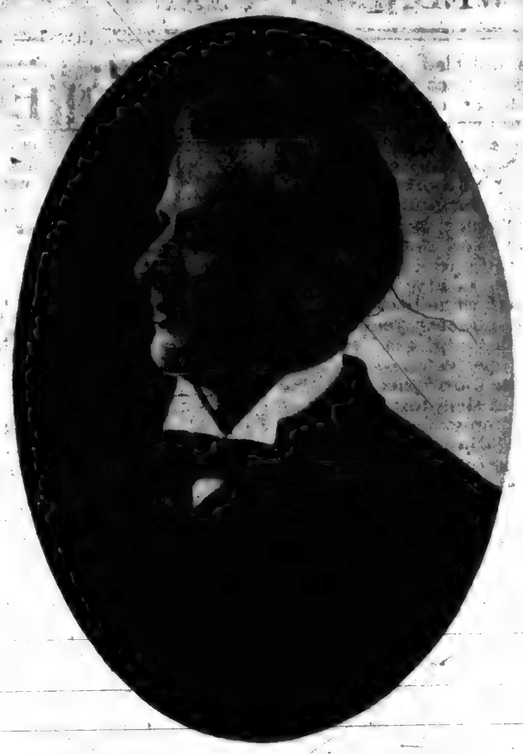
In this place we may say, following the example of other papers, that we are studying to improve the Recorder, and that we will gladly receive criticisms of it as it is and suggestions of new features. Of course the encouraging letters of our friends are always appreciated.

Recorder Stockholders Notice.

The Annual Meeting of the Stockholders of the Biblical Recorder Company will take place at Raleigh, in the office of the Company, the second Wednesday in February, 1902, that is the 12th, at 7.30 p. m. Annual report will be submitted, officers elected, and other business transacted.

CAREY J. HUNTER, President.
JOHN E. PEARSON, Secretary.
January 27, 1902.

——Rev. Calvin S. Blackwell, of Wilmington, was preacher to the State University for January.



REV. C. W. BLANCHARD, GENERAL MISSIONARY.

——Rev. C. W. Blanchard, who is just retiring from the care of the Kinston church, was last Tuesday night, January 21, in a convention of the representatives of the Neuse Association, chosen as General Missionary, with a view to the large destitution in that region. This election is to be approved by the State Board of Missions. It gives us pleasure to publish a photograph of this strong Baptist worker and a sketch of his career. He was born in Wake County about forty years ago. His parents were Dr. and Mrs. Andrew J. Blanchard, of Sippehaw, and his boyhood and youth were spent largely on his father's farm. He attended the public schools at Fuquay Springs, and later Oakwood Academy and Holly Springs Institute. At the age of thirteen he was converted and baptized into the fellowship of Pleasant Grove church, where he remained a faithful and zealous member until several years after he had served it as pastor. When but a youth he accepted a position as salesman and bookkeeper in a large grocery establishment in the city of Raleigh, and returned to the farm and married Virginia F. Johnson in December, 1881. He was called to the ministry in 1836, and at once began his further preparation for his life-work at Holly Springs Institute. With a wife and three children he entered Wake Forest College in fall of 1888, serving several country churches while pursuing his studies at college. He was Principal of Morrisville Institute '91-'92. Pastor East Durham, Cary and Green Level churches until December, 1894. Served as Financial Agent for Wake Forest College from December, 1894, to June, 1897. Entered pastorate of Kinston church June, 1897, and closed January, '92, to accept the work which he now enters upon. Brother Blanchard is a strong preacher, who knows how to bring out our distinctive doctrines. He is also able in conducting meetings, while his executive ability has always distinguished him. These three elements fit him admirably for the work of General Missionary. We predict that a few years will reveal that a new era was begun in that section of our State when Brother Blanchard took up this work of General Missionary.

News Notes

——Wakefield church has purchased a lot and is preparing to build.

——We hear that Rev. W. A. Smith, of West Durham, will accept the call to Lexington.

——We understand that Clayton and Dunn have called Dr. A. B. Dunaway, of Virginia. It is to be hoped that he will come.

——Let every one make at least a small payment on the debt of the University right away; the balance may be paid later. The sooner we reduce the debt the better.

——Rev. G. W White, of Rocky Hock, has accepted a call to Olivet, and will also preach at a mission point. This leaves open the first and third Sundays, which he should like to have opportunity to fill.

——Judge James R. Brown, says the Christian Index, has added $3,000 to his gift of $5,000 for the building of the Georgia Orphanage. We congratulate him, the Georgia Baptists and Brother Taylor.

——Rev. J. W. Watson accepts the call to Newton and perhaps one or two other churches in that vicinity. Brother Watson served a long time on the field that he gives up, and we wish him a great measure of success in his new work.

——It appears that Bro Diaz has been disturbing our work in Havana, and we hear that the Home Board has sent a committee to Cuba. It is not impossible that he may destroy most of his work and forfeit all the glory that was given him as the missionary hero of the Southern Baptists.

——Who appointed "A. F. Baker, Versailles, Kentucky," Inquisitor General? Did the Seminary or the Argus or Dr. Harvey? And to whom shall we pay penance? To Jack Sprat's wife or his brother-in-law? And when will the burning of the heretics begin? We should like to be on hand.

——We hail with delight a book on the Mormons that contains Brigham Young's instead of the author's picture. On that alone we venture our opinion that it is the best book out on the subject. It is by Rev. M. T. Lamb. Price 30 cents post-paid. American Baptist Publication Society, Philadelphia, Pa.

——We hope our subscribers will remember that we must insist upon payment of subscriptions promptly in advance. Whenever one takes the Recorder at the low rate of $1.50 he takes it on this condition. There are a thousand subscribers who ought to pay up this week. Do not neglect the matter longer.

——We regret to hear of the death of the beloved wife of Rev. O. T. Edwards, of Mount Vernon Springs, which occurred January 19. She was one of the best of women, and every one who knew her must feel the loss of her departure. We extend the sympathy of the brotherhood to her husband and family.

——Prof. R. P. Johnson writes from North Wilkesboro: "We are laboring hard here to build up a permanent, first-class Baptist school. The Baptists of this town are in earnest about this work. Our enrollment last year—the first year of the school—was 176; this year we will go over 200. Only Baptist teachers are employed."

——Nearly all the fall term students returned to Wake Forest for the present term, and thirty new ones came besides, so we hear from Professor Lanneau. The Female University has received many new students since the New Year, and is practically full, though room could be found for two or three more.

——Rev. W. E. Wilkins, of Clyde, preacher, teacher and editor, and Miss Sallie Bailey, daughter of Rev. T. M Bailey, of Greenville, S.C., will be united in marriage January 29. We extend to our friend hearty congratulations, and we welcome his wife gladly to North Carolina. She has been reared in a home that warrants her as a Baptist worker.

——We hear of a great manifestation of the Power of God at Winterville. Secretary Johnson preached, and a hundred pupils came forward for prayer. All next day he remained there talking to the pupils personally about Christ, and many were converted. This is an earnest of the success that shall crown our efforts in the Neuse Association.

——Pres. R. T. Vann returned from Greensboro very much encouraged. The West Washington Street Church was pledged for $500 in the great meeting at Winston. On Sunday $336 was paid in cash, and six hundred more was promised by individuals. This is glorious. No church in North Carolina surpasses this one for progressive work.

——Rev. Dr. John W. Stagg, of Charlotte, is now engaged in raising the $300,000 Century Fund of the N. C. Presbyterians. At Fayetteville $4,000 was subscribed. There are 88,000 Presbyterians in North Carolina. Suppose some one should go to any place in North Carolina, besides Raleigh (and he'd better be careful in Raleigh) and announce that he expected to raise right there $4,000! But we must come to this or surrender our mission

——One more effort is being made to pay the debt on the Southwest Virginia Institute, Bristol, Va.-Tenn, one of the finest pieces of school property in the South. The debt is only $33,000, of which about $10,000 is conditionally in sight. We should think the Virginia Baptists would lose no time in saving this property. And, we do not see why Tennesssee is not more interested. We need all the Baptist schools that we can get. We have no brick, land, mortar or money to throw away.

——The Western Recorder, it seems to us, transcends the bounds of simple morality in charging the Religious Herald and the Baptist Argus with being friendly to or endeavoring to shield the man who gave the New York Post the malicious report about our Seminary; and it deserves to be soundly rebuked. There is no room in the Christian realm for that sort of journalism. And we are surprised that Messrs Eaton and Harvey, who are astute when nothing else, should have let their tempers carry them so far.

——We have received a copy of the initial number of the new Alabama Baptist—now "The Alabama and Southern Baptist." Rev. Frank Willis Barnett is editor, and he presents us with his photograph and autograph on the first page. Each is tolerably promising. He expects to put money, enthusiasm and business sense into the paper—a very rare combination notwithstanding that every one thinks he has loads of it to spare in any ratio that will not call for too much cash down. We wish Bro. Barnett mighty well in his experiment. The new paper is published from Birmingham and Montgomery, Alabama.

——The Tabernacle Bible Conference, under direction of Rev. Len. G. Broughton, of Atlanta, Ga., will begin Friday before first Sunday in March and close the second Sunday in March. Among the speakers engaged are: Rev G. Campbell Morgan, Rev. A. C. Dixon, Rev. Geo. C. Needham, Miss Emma Tucker and others. Reduced rates on railroads. For information write to Rev. Julian S. Rodgers, Atlanta, Georgia.

——We print elsewhere a table of denominational statistics. It shows that membership in religious bodies has grown 2.67 per cent this last year, while the population has grown 2.18. That is very far from every one winning one It is less than three winning one each, and the balance of the hundred winning none. We may attach a new meaning to the "Ninety and Nine"; they unsafely lay in the fold doing nothing all day long! But of course some serve by giving; some shine effectively, though the effect is not made known. But the fact remains that many do nothing. If to be a Christian is to be a light, and if a church member gives no light, is he a Christian. Is one a Christian who says "I accept Christ." What signifies a name?

——Rev. B. L. Hoke, of the South Fork Association, did not attend the Convention, but he caught the spirit of it, as the following in "The Worker" indicates: "The news of that great collection for our Female University to wipe out that burden of a debt which is so oppressive thrilled our hearts and the hearts of all who heard it. Forty-three thousand dollars in one collection. But, brethren, the most of that is in pledges from Associations, churches and individuals to be paid during the year. What shall we do with the pledge our own representatives made for our Association?" And he goes on to arouse the churches to the undertaking. His example is a good one both for pastors who were or were not at the Convention. He is, by the way, a very promising young man. He must not miss another Convention. Such as he are needed.

——We were glad to receive the promised book of our Orphanage, by Rev. Charles A. G. Thomas, entitled Sunday Afternoons with a Congregation of Children. It consists of a valuable statement of the history of the institution by Rev. M. L. Kesler, a description of the Orphanage church, by the author, and a dozen or more "talks," sermons or lectures to the unique congregation that Brother Thomas has been serving A brother was in our office last week inquiring for this book. "Where did you first hear Brother Thomas?" we asked. I never heard him, never saw him. "Well, what is the particular ground of your interest?" I have read after him, I always look for what he writes, he suits me,—said the brother, "I should like much to hear him." Herein is one of the secrets of the success of Brother Thomas. He has individuality, and it is stamped upon all that he produces. This book is no exception. Its conception and its contents are characteristic of the energetic, big hearted, straight-forward and independent spirit of its author. It will help all who read it, and it will help the Orphanage—a purpose clear enough to those who know the author, and made clear to all others by the statement that half the profits of the book will go to that institution. The price, we think, is, paper 50 cents; cloth 75 cents. Write to Rev. Chas. A. G. Thomas, Sanford, N. C.

——We record with deep regret the death of one who was in our estimation an ideal Baptist, a pillar in his church, a loyal supporter of the general work, a thoughtful factor in the conduct of denominational policies and institutions, and withal a strong business man and devout Christian—R. W Brooks. And yet we have not described him; and we can not. He was what we have said and more. In his personal relations as father, husband and friend there was that in his attitude which impressed one of his clear strength—he was whole hearted in everything. Last year, after many years of service in the Greensboro church, he went to Florida. Just before the last State Convention he returned home again. How glad he was to stand on North Carolina soil and see North Carolina faces again. But in Florida he was at home as a Baptist, and a church there is stronger because he spent a few months in it. And now, in the prime of life he is taken, almost suddenly, from his work and from the home that he and his wife had made and in which they were rearing their children to serve the Lord. The ways of this life are often dark But we have assurance that God overrules all events, and forever works out the good for us and His Kingdom. May His Comfort and His Strength be felt in that home which is so sorely stricken.

——Two homes for Baptist preachers in this city are rapidly approaching completion. The first is that of Tryon Steet Baptist church, near Ninth street, for Rev. Dr A. C. Barron, which will be a very attractive home. It is hoped it will be finished early in March. The other is on Caldwell street, near Ninth, and is for Rev. L. R. Pruett, pastor of Twelfth Street Baptist church. Mr. Pruett's people were so pleased with his declination of an urgent call to High Point that they have determined to increase his salary. His church owns the lot on Caldwell and Ninth streets and hopes before long to erect there a handsome house of worship. It is whispered that another one of the Baptist pastors recently was asked to go to another inviting field of labor, but declined. "Charlotte is good enough for me," he said. Rev. W. H. Dodd has been asked to supply, once a month, Sunday afternoon, Independence Hill church, near Croft. Friendship church, near Juno, also desires his services for once a month preaching, Sunday afternoon. The Pritchard Memorial Baptist church, Dr. J. Q. Adams, pastor, organized about three months ago, with forty members, has now sixty members and is doing well otherwise. Plans have been drawn by Hook & Sawyer, and it is expected that building will begin in the early spring. The Sunday School room will first be erected.—Charlotte Observer.

President Vann on the Work Before Us.

Bro. Hobgood's statement about his letter was correct. The letter came and was laid aside for reference. After returning from an absence of some days the rush of mail was so heavy that I felt I had not time to look up and go over his letter again before writing. Still I felt so confident of having quoted him correctly that I couldn't believe otherwise till I got out the letter and re-read it. He was right and I was wrong, and I take this method of repairing the injury so far as I can. This statement does not excuse, but may serve to explain. I desire to repeat what I have said privately and publicly—that I believe Oxford Seminary is doing good work and that its patrons get their money's worth. Let me also repeat that I am for no one school, but for every school that seeks to propagate the faith of the Lord Jesus as held by Baptists.

THE WORK BEFORE US.

The spirit of the Winston Convention has fallen upon our people. The great work inaugurated there is on their hearts, and I believe they have made up their minds that with the blessing of God the $50,000 shall be raised this year. Not a single discordant note has been struck. "Forward" is the word all along the line. And now at the beginning of the work let us all bear in mind the following facts:

OLD NOTES AND PLEDGES COUNT.

Payment of old notes and pledges, whenso-ever made, will count in the fund to be raised this year. So far as we can, therefore, we intend to present these notes and pledges. Should yours fail to be presented, good friend, do pay it anyway; wholly if you can, and partly if that is your best. The cause and the occasion demand that all these pledges be met this year.

BUT ONE AGENT

Do not wait for the Chairman of our Central Committee to write you or the Financial agent to visit you. We have only one agent, and he can not possibly expect to visit anything like half of the 1,500 churches in one year. Our pastors and churches must make their own plans and organize the work in the way best suited to their circumstances. We can not afford to multiply paid agents, and so success will depend on the personal, active interest of our faithful pastors and brethren.

THE TIME IS NOW.

It is true that the Winston pledges were made to be paid during the Conventional year. It is also true that because of unprecedented disasters in many sections some churches and individuals can not do anything till next fall. Still, it must be evident to all that this work should be pushed from the start and that if possible obligations should be met early in the year. And for many reasons:

Pledges generally are more easily collected soon after the making; the various Boards will take the field later and claim our attention; but now the way is clear; large acknowledgments in the Recorder for the next few weeks would enlarge and inspire the movement; and finally, early payments would save nearly $3,000 in the way of interest. Let no one be surprised or offended, therefore, if he should be asked to pay up now. If he really can not, no harm is done in the asking.

PRAYER THE MOTIVE POWER.

Shall we not remember this great work and the work of our schools generally in our public and private devotions? Thus far have we come, in the life of the University, at least, by labor and sacrifice, to be sure, but also by much prayer. Known only to God are the petitions that have been made to Him in the building and management of this school. These gifts and struggles have been the outgrowth of prayer and have in turn sent God's people more frequently to their knees. For no one can toil or sacrifice in such a cause without much prayer, nor can any one pray much without feeling inspired to larger sacrifices.

NOW OR NEVER.

Some have said that if our debt is not paid this year it never will be. I can not feel so. I must believe that the God who has preserved us safely this far will keep us for the future. But if the movement fails this year I doubt whether most of us will live to see the debt cancelled. After such a noble beginning failure would mean disheartenment and long postponement. But by the grace of God we shall not fail. We must concentrate on the one movement for the year. Many churches have enterprises of their own and many are beginning others this year. These are important and valuable, but it seems to me that they should wait, as they generally can for one year. The time calls for real sacrifices. Some will have to draw on invested capital, but most of us with limited means will have to give till we feel the loss—and the far greater gain.

R. T. VANN.

A Bible School at Fair View Church in Cherokee.

After the manner of University Extension, Rev. W. H. Woodall of the Department of the Bible in Mars Hill College has been doing some fine work in extreme Western North Carolina.

The opportunity was offered him in the invitations of the Western North Carolina and the Liberty and Ducktown Associations to come and conduct a Bible School for the benefit of the pastors in that region in the month of January.

The School opened January 6 and closed January 17. Pastors from four Associations attended; the enrollment increased to seventy (not of pastors, of course; but of ministers, deacons, and Sunday School workers. And every one pronounced the meeting a great success. Indeed so well pleased were all that it was agreed to have another such school conducted next summer.

The foregoing information was gathered from letters from B. M. Ledford and C. F. Martin, the latter being Secretary of the meeting.

Bro. Martin says: "Bro. Woodall proved himself an efficient teacher beyond our expectations. We feel that his work has helped us greatly. The brethren will go back to their work having greater interest in the general work and better qualified to serve their people."

Bro. Ledford expresses himself thus freely: "Was it a mistake? No, No. It is not my style to 'blow' men or measures To us Bro. Woodall is great in heart, in mind, and in ability to teach God's Word. We love him. He has helped us, and we have invited him to teach another School for us next Summer."

Dr Bull's Cough Syrup is a true friend to all suffering with coughs or colds. This reliable remedy never disappoints. It will cure a cold in one day and costs but 25 cents.

The life of little children is the most blessed and the best of all, for they have no temporal cares * * * have only pure thoughts and joyful speculations.—Martin Luther.

Acknowledgments

Educational Fund for Week Ending January 25.

Chowan Association, Edenton church, $48.25. Montgomery Association. Mount Gilead church, $37. Tar River Association, Red Oak church: J. C. Beal, $10; Nashville church, 50c.; Philadelphia church, 25c; Fishing Creek church, 25c. Chowan Association, Hertford church, $50; Mount Zion church, $5. Central Association: Brassfield church, $17.50; E B Fowler, $15; Rev. W. C. Tyree, $10; Mrs. W. C. Tyree, $25; N. Rocky Mount church, $21; Cleveland church: Mrs. Hord, $5; R. S. Hord, 50c.; Daniel Hord, 20c.; Miss Annie Hord ,30c.; G W. May, $25; J. J. Thomas, $100; Mrs. S. F. Conrad, $5; Rev. J. T. Bevins, $4.80; W. C. Stone, $5. Total, $385 05.

L. D. WATSON, JR., Treasurer.

N. B.—Those who send in payments will please state on what church or associational or other pledge they are made.

January 29, 1902.

State Missions—Home Board, $500.00; New Hope, South Yadkin, pledge, 5.00; Sunbeams, Pittsboro, Sandy Creek, 1 20; Yeopim, Chowan, 12 91; Well's Chapel, 1.00; Colerain, West Chowan 8.00. Total this week, 528.11. Previously reported, 950 88. Total this year, 1,478.99.

Foreign Missions—W. M. S., Rich Square, Christmas, $3.05; W. M. S., Shelby, Kings Mountain, Christmas, 8 54; W. M. S. Shelby, Kings Mountain, 2.75; Holly Springs, Raleigh, Christmas, 2 00; Sunbeams, Holly Springs, Raleigh, Christmas, 3.85; W. M. S., New Hill, Little River, Christmas, 1.75; W. M. S., Fair Bluff, Robeson, Christmas, 7.15; Sanford, 3 90; Island Creek, Flat River, 10.51; Pittsboro, Sandy Creek, 2 04; Holly Springs Raleigh 2 00; Well's Chapel, 1.35; Margarettsville, West Chowan, 5.37; W. M. S., Mount Zion, Tar River, 1 50. Total this week, 54.29. Previously reported, 372.08. Total this year, 426.37.

Home Missions—Bogue Chapel, C. F. and Columbus, $1.60; Green Springs, Cedar Creek, 2.23; Southport, 2.00; Southport, Sunday School, 1.00; Pittsboro, Sandy Creek, 1.11; Forestville, Central, 2.14; W. M. S, Mount Zion, Tar River, 1.25; Berry's Grove, 2.00. Total this week, 13.73. Previously reported, 87.24. Total this year, 99.97.

Education—Dr. J. H. Gorrell, $3 00; T E. Holding, 2.50; Dr. G. W. Paschall, 2.00; E. W. Sikes, 3.00; Creedmore, Flat River, 2.25 Total this year, 14.75. Previously reported, 97.80. Total this year, 112.55.

Ministerial Relief Fund—New Hope, South Yadkin $1.50. Previously reported, 105.06. Total this year, 106 56.

Total reported for all objects this week, $611.38; previously reported for all objects, $1.635.89. Total reported for all objects this year, $2,247.27.

WALTERS DURHAM,
Treasurer Baptist State Convention.

For Impaired Vitality

Take Horsford's Acid Phosphate.

Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

Marriages.

HOLMES-BLAND—At the home of the bride's parents, Edenton, N. C., Mr. W. D. Holmes to Miss Georgie Bland, both of Edenton, January 14, 1902, W. A Ayers officiating.

WEBB-BASS—At the home of the bride's parents, near Edenton, N. C., Mr. J. B. Webb to Miss Lula Bass, January 15, 1902, W. A. Ayers officiating.

HINES-MILLER—JORDAN-MILLER—By the same ceremony. Rev. J. F. MacDuffie officiating, Mr. C. P. Hines and Miss Mary Miller, and Mr. James Jordan and Miss Annie Miller, respectively, were united in marriage at the residence of the father of the brides, Mr. Jesse Miller, in Orange County.

GRIFFIN-COPELAND—Married in Rich Square Baptist church, January 2, 1902, Mr. Albert P. Griffin and Miss Annie Copeland, Rev. E. J. Harrell officiating.

STELL-WILLIAMS—At Wake Cross Roads church, on December 29, 1901, by Rev. J. W. Atkinson, Mr. N. R. Stell and Miss Rutha Alta Williams.

UPCHURCH-HUTSPETH—On December 25, 1901, at the residence of the bride's father, Mr. Robert Hutspeth, Mr. Ivan Upchurch and Miss Hallie Hutspeth, Rev. J. W. Atkinson officiating.

CAUDLE-HOWELL—Married on the 24th of December, 1901, at Gladwyn, the home of the officiating minister, near Huntsville, N. C., by Rev. M. Baldwin, Mr. Calvin Caudle and Miss Anna Howell.

MARTIN-SHERMAR—Married on the 19th of January, 1902, at Gladwyn, the home of the officiating minister, near Huntsville, N. C., Rev. M. Baldwin, Mr. Walter Martin and Miss Bertha Shermar.

Obituaries.

SMITH—God's messenger, who calls His children home, entered our community September 9, 1901, and called Robt. Smith, who began this life on January 2, 1826. He had a family of twelve children, two of whom preceded him to eternity. He leaves behind five sons and five daughters and twenty-eight grandchildren and two great-grandchildren, with his aged widow, to mourn their loss.

Brother Smith professed faith in Christ and was baptized into the fellowship of White Lake Church by Rev. W. S. Melvin, and was a member of Thumb Swamp church at his death. Till death he lived an exemplary Christian life. The burial service was conducted by Rev. A. D. Carter in the presence of a host of friends, and we laid him to rest in the family cemetery to await the morn of the resurrection. Therefore be it

Resolved 1. That in the death of Brother Smith our church has lost a faithful and devoted member. His life of piety, his liberality, his beautiful modesty and his sincere interest in the Master's work will linger in our memories as a perpetual benediction.

Resolved 2. That while his wife and children have lost an affectionate husband and father who was gentle and faithful, his aged wife a strong helper and tender comforter in her declining years, his children the safe counsellor on whom they relied in anxiety and bereavement, who in more than one instance for long months with tender solicitude watched over the fatherless ones committed to his care; the church an efficient worker, who delighted in his service and was one of its most earnest and consecrated members; we bow in humble sumission to His will, who is the resurrection and the life, believing that death to him must surely be exceeding great gain.

Resolved 3. That we cherish his memory, emulate his virtues and strive to follow his Christian example.

Resolved 4. That a copy of this resolution be put on our church record, a copy sent the bereaved family, and a copy be sent the Biblical Recorder for publication.

Done by order of Thumb Swamp church, October 20, 1901.

A. D. CARTER,
W. J. SMITH,
HENRY MARITT,
Committee.

HAYWOOD—Death, the pale messenger that calls God's children home, entered the home of Mr. and Mrs. C. L. Haywood, of Durham, and claimed their precious little girls, Marguerite and Gladys; the one aged three years and eleven months, the other two years and two months.

We can not understand the ways of Providence. We only know that He gave these jewels to us, and after a while took them again unto Himself. We know that they are safe with Jesus in heaven.

But are hearts and homes are so sad and lonely, and we miss our darlings so much. Life can never be the same without them, always so bright and happy. They filled our lives with sunshine and pleasure; but like the springtime flowers, they have come and gone. They were devoted to each other in life, and in death they are not divided. Side by side their dear little forms are at rest to await the resurrection. May the fond parents look up with a steadfast hope and their wills be lost in their own Saviour's.

"I take these little lambs," said he,
"And lay them in my breast,
Protection they shall find—
In me be ever blessed."

ONE WHO LOVED THEM.

BUSH—On the first morning of the New Year there passed into the spirit land from Edenton a life that deserves more than a passing notice. The daughter of one of our pioneer Baptist ministers, Bettie Thompson, confessed faith in Christ in early childhood, was baptized by Dr. McDowell, and graduated at the C. B. F. Institute in 1868. From the time of her marriage to A. T. Bush, six years later, her life became identified with that of the church in Edenton. While her husband purchased to himself a good degree as deacon of his church; she, untitled and quietly, filled the office of deaconess no less worthily. Nothing that concerned the Kingdom of God ever failed to awaken her liveliest interest. The Sunday School work, the regular church services, the collection of the pastor's salary, the labors of the Woman's Society, looking out and ministering to the poor and suffering, in all were her labors more abundant and in none was her zeal ever abated. She had a hand for the helpless, a gift for the needy, a home for the stranger, a smile for the little child.

She had finished her 56th year early in December, and the last night of the year retired seemingly in perfect health. The next morning she was found sleeping, with her cheek on her hand; sleeping that peaceful slumber which only God's children may know: sleeping the sleep which is both peaceful and prophetic, waiting for the morning and the King; "for so He giveth His beloved sleep."

R. T. VANN.

COSTEN—Died at Mimian, Alabama, on the 5th day of November, 1901, Essie Hayes Costen, wife of Dr. I. W. Costen, in the 23d year of her age. The deceased spent the greater portion of her life, in the village of Gatesville, her home. Here her sweet influence was widely felt.

In the Baptist church, of which she had been a member for more than a decade, her efforts were untiring; always ready and willing to work in her Master's service. Less than one year ago she was happily wedded—left relatives and friends in North Carolina to make her home in Alabama among strangers. Her sweet, modest and gentle nature won many friends wherever she went.

But God in His all-wise Providence has pleased to call her, in the flower of her youth, from earth to heaven; there to join the angels in singing hallelujahs around the great white throne.

Her body was brought back to North Carolina for interment. No more will her sweet voice be heard singing God's praises; her spirit has taken its flight, has returned to the God who gave it. She leaves a husband, relatives, and many friends to mourn her loss.

Earth's pain, sorrow, and care for her are over; we rejoice in the belief that she is sweetly resting in the mansions above, prepared for those who love and trust in God.

DAISY CROSS.

January 12, 1902.

WILES—Robt. Wiles was born in Winston, N. C, June 21, 1881, and departed this life December 24, 1901, aged twenty years and three days. He had formed no bad habits, gathered about him no evil associates, and had developed no wrong traits of character. He was worthy to be held up as a model for other young men. He said just before the last, "No one ever loses anything by loving and trusting Jesus."

B.

CRUTCHFIELD—John Dowd Crutchfield died December 31, 1901; being in his 28th year, having been a consistent member of Mount Vernon Springs Baptist church for seven years. He was an exemplary young man, and died in the Christian faith.

O. T. EDWARDS.

LOVELACE—On the afternoon of the 22d of December, 1901, Brother E. J. Lovelace passed from earth to heaven. He is sadly missed in the church and home, but his works follow him, and the world is better because he lived. E. J. Lovelace was born February 12, 1825, and when about eighteen years of age united with the Sandy Run Baptist church. On February 1, 1849, he was married to Miss Priscilla Washburn, and very soon after that was elected a deacon by the Double Springs church. This office he faithfully filled for nearly fifty years. Brother Lovelace was a faithful church member, and his wise counsel was eagerly and often sought for by his brethren. While he was a deacon at Double Springs that church enjoyed unprecedented prosperity, and the success that has come to the cause there was largely due to his untiring efforts. We was a great admirer of the Biblical Recorder and was one of its oldest subscribers. For a number of years he was a deacon in the Shelby church, and was ever loyal to his church and pastor, and ready to cooperate in every good work. In his death the church has lost a valuable member, the deacons a wise counsellor, the pastor a true friend, the town an excellent citizen, and the home a loving father. He is survived by a daughter—Mrs. T. K. Barnett, and four grandchildren. His funeral was conducted December 23 by Rev. Thomas Dixon—his life long friend, assisted by the pastor of the Shelby church.

R. F. TREDWAY.

Shelby, N. C., January 2, 1902.

STALLINGS—Sister Sarah Stallings departed this life October 29, 1901, aged sixty-eight years.

She became a member of Sandy Cross church in early years and lived a humble Christian life. The members and neighbors who knew her loved her. As a neighbor and a mother, she will be missed. Years ago God removed her companion from earth, leaving her with the responsibility of raising a family of children. Having been a trusting Christian for more than forty years, in that dark hour she cast herself upon God, and did what she could for the children. God let her live to see them able to care for themselves, and to provide for and comfort her in old age. A good woman has fallen. All will miss that quiet life.

The home will not be the same to the children. The old chair she occupied is vacant. That voice which was sweet music to the ears of the children is hushed. She had the love of the people. This was seen on the day of the burial. The funeral service was conducted by Brother N. P. Stallinge and the writer at the home. The body was taken to the grave and deposited to await the resurrection morn. She leaves behind to mourn their loss one sister, eleven children, forty-two grandchildren. She is not dead, but sleepeth. God bless and save the children.

JOSIAH ELLIOTT.

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THE WORK FOR THE PERIOD.

We live in a great State; but it is still undeveloped. We have a glorious history, but it is largely unknown, because much of it is unrecorded. We are to have a future in which our belated prosperity is to dawn and our past renown to be heralded. It is because we are beginning with the children that this is to come to pass. The people of our State, from Governor to day-laborer, are saying, "We must educate the children." No human power can stay this rising tide.—President Taylor, Wake Forest College.

THE QUESTION OF AIDING MINISTERS IN HIGHER EDUCATION.

We thank Secretary Cullom for calling attention to the action of the Convention at Winston-Salem in regard to aiding ministers who are studying in Wake Forest College. The Convention has taken no more important action than this in recent years.

The policy of the Board of Education had been from its beginning to call upon the churches to aid young men who are studying for the ministry, and to give that aid outright as charity, not to the man, but to the cause of Christ, as mission money is given or as any benevolence. But in response to a rather persistent demand in some quarters the Board changed it policy a few years ago, and began taking the notes of the young men for aid given to them, with a view to collecting the notes after a few years, and thus accumulating a permanent fund.

Last spring the Chowan Association passed resolutions against this policy and in favor of returning to the former policy of giving outright the contributions of the churches to the young men, leaving it altogether with them whether they shall pay back the money.

And the Convention took just this position at Winston-Salem. Of course this immediately became the policy of the Board.

In any discussion of the matter the whole question of higher education is involved. For no man pays for higher education. The sixty dollars a year that one pays at Wake Forest is but a small part of the sum required for support of the institution, which is derived from the endowment given as charity or benevolence.

But let this be waived, that we may come to the particular question of the special advantages given to ministers and their sons. Ministers' sons receive tuition free; ministers receive tuition and board, or such help as is necessary to maintain them. Let us submit a brief statement of arguments that have been advanced, for and against:

There is, first, the point of view of the article by Professor Kesler, in this paper, namely, that all Christian education is equally for the sake of the cause of Christ, and, therefore, special advantages are not justifiable.

There is, again, the argument that too much aid makes the ministry too alluring, and that it also tends to make ministers too dependent.

There is over against this the argument that in many cases the minister must be educated free or he will not be educated at all. That is, that denominations must provide education freely in self-defence.

There is also frequently advanced the argument that the minister's career is consecrated to the Kingdom and that he pays all debts by giving himself. Of course, this means that his consecration is more complete than that of other men.

And there is more frequently and perhaps more effectively advanced in North Carolina the argument of specific examples of men who were aided by the denomination through the Board, and who lived to serve our cause gloriously.

Probably our present policy is as near right as we can make it, and the real question is not one of policy so much as one of administration. Is it not the fear that the policy will be abused that causes some to oppose it rather than objection to the policy itself? If these could make sure of a certain standard of action, as, for example, that suggested below, we do not think they would discuss the terms of the policy at all:

No more help should be given than is absolutely necessary. A certain amount of hardship is wholesome.

No one should be received unless there are the very best evidences of his consecration. It is a matter in which absolutely no risks can be afforded.

No one should be received unless there are sure indications of promise. Along with a call to preach there should be evidences of special ability.

No one should be kept on the Board who is not diligent and earnest and who does not give constant evidences of improvement, and whose example is not preaching all the time.

The hope of making preachers should not be entertained. If the preacher is not in the man to begin with, the money will be thrown away that is used to make a preacher of him.

It should be clear that the candidate understands what he says when he says he intends to be a minister.

We do not mean to intimate that this is not the standard of the excellent brethren that have this matter in hand. Indeed we think it is. But the people need direct and positive assurances that it is.

There are some who would add at least one more suggestion, and that is that young men aided by North Carolina churches should serve in North Carolina for a term of years, to the exclusion of all other fields except foreign missions.

BAPTIST FORMALISM.

An intelligent gentleman was being urged to join a class in the Life of Jesus.

"But," said he, "what's the use? Studying can't save any one. We are not saved by knowledge!" And he thought he had finished the matter.

And so he had, from the point of view of some.

For example, one says, "I believe on Jesus." Believes what about Him? Believes in Whom? It is no matter, he says, "I name the Name." And he doesn't care to think or know more.

That is formalism. Christ's name is no name to conjure with; it is no talisman When one ends his prayer saying, "In Jesus' name," the words do not guarantee a favorable answer. The favorableness of the answer depends upon the fact not the allegation. Is the thing asked for asked for in His name? It is one thing to repeat words, another to invest them with meaning, and so this intelligent gentleman thought to be saved merely by a phrase. The lowness of the conception is scarcely conceivable.

Jesus Christ is the revelation of the Father, and to know God as Father and Jesus Christ His Son is eternal life. And we do not know that anything else is eternal life. "But we are saved by faith, are we not?" Assuredly. And faith is not a word; it is the acceptance of Jesus as the Son of God and the Revelation of God as Father, to do which certainly requires knowledge; and one never gets too much knowledge of this sort, never gets so far advanced spiritually that he can afford not to study for more knowledge of Jesus Christ. The Revelation of God in Christ Jesus is a life-time study

It will be just as fatal to fall into the formalism of phrases as to fall into the formalism of forms. The letter killeth.

Those people who do not care to study the Bible because they are sure of going to heaven without it are not far from the state of mind of the young "convert" who said that he could curse as much as he pleased now, because he had been saved.

In his Charlotte speech Governor Aycock quoted from his predecessors to show that he is by no means the first Governor of North Carolina to declare himself in favor of universal education. But he is the first Governor whose administration is under extraordinary moral and political obligations to provide universal education; and he is the first to lay the emphasis of his administration upon universal education—universal, all classes, conditions and races. Judge Winston said not long ago that the free school cause needs a leader who would have an eye single to the interests of the free schools. That honor and opportunity—one of the greatest in North Carolina history—is the Governor's if he will take it. And if he will not, we do not know who can.

Having delivered the Philippines from Spain our Government has now to deliver them from Spain's overseer, the Church of Rome. The property holdings of the Friars in the Archipelago are so extensive, and the people resent the presence and the power of the Friars so heartily, that our Government is negotiating to buy them out. Rome, in truth, proved a worse enemy to Cuba and the Philippines than Spain. Indeed it is Rome that has made Spain what she is. We have a fine spectacle in the United States relieving the Philippines of Rome's dominion while Rome is all the while laying plans to get dominion over the United States.

THE WIDENING OF THE BREACH: INTOLERANCE AND TRUTH *

The book of Acts naturally falls into a number of concentric sections like the circles that mark the yearly growth of a tree. Each new one includes all that went before it. These sections mark the successive stages of development in the church from the beginning to the end. A careful tracing out of these is necessary to a proper understanding of the whole.—J. M. Stifler in his Introduction to the Acts of the Apostles.

This is true of any worthy narrative of history; it is invariably true of history itself. It is true of anyone's life.

The earnest student, therefore, of this history of the first Christians, this history of the greatest movement in human annals, will not be content with studying it in sections of twelve verses. He will study the twelve verses in the light of their immediate connection, at least. We advise the reader to read the third and fourth chapters of Acts before going into this study, and if he can not recall the first and second chapters let him glance over them.

For we come now to a distinct period in the history of Christianity. The breach between Judaism and Christianity opens; the antagonistic forces array themselves; the circle widens; that series of events begins which ensues in the building of a wall heaven, high between Judaism and Christianity, and in the breaking down of political, social, historical, and religious antipathies, even in the obliteration of age-long racial hatreds, the deepest in the world, in the meeting of Jew and Gentile in the Christian faith—meant from the first for every kindred and every tribe, even as that ultimate Kingdom to which it looks.

The chief event of the twelve verses set for our consideration is the arrest and imprisonment of Peter and John; the most important note upon that event is its immediate cause. The feature of the lesson is the message of Peter before the Sanhedrin and his spirit in proclaiming it. It is at once an index of his wonderful progress in acquiring the spirit of Christianity and likewise in acquiring the courage of profound faith; a splendid testimony to Christianity. It is also one of the very best examples of Apostolic preaching, and its several subjects should be carefully observed. Note well the preaching of the death and resurrection of Jesus, and especially his proclamation of Jesus as the only Saviour.

Of less value inherently, but not of less importance to the student of the history, and of very great value as a warning to people in all ages, is the exhibition of the fatal intolerance of the Hebrew leaders, the motif of the situation before us. The curse of religion is intolerance; was then, and is now. Mark well its workings here.

An appropriate title for the lesson is The Clash of Intolerance with Truth.

These Christians wrought a miracle. It was undeniable. They candidly declared that they had done so by the power of the crucified and risen Jesus. And they are forthwith put on trial. Intolerance is unreasoning. It has difficulty, therefore, in specifying a charge. What is the charge now? Is it the doing the good deed of healing a lame man? The Sanhedrim could not say yes with a straight face. Is it the preaching of the resurrection from the dead through Jesus? It is this and that "they taught the people," though the Sanhedrim will not say as much to Peter and John. Evidently it is unadulterated intolerance; they have no adequate reason for their opposition. They put their stupid heads together and agree that a miracle has been wrought, and also agree to forbid Peter and John to preach or teach (and, we infer, to work miracles) any more! It is done, not because they taught evil; nor is it because they recognize anything notably evil in the resurrection from the dead. But they are opposed to innovation, are set in their ways, and do not wish to be troubled even with miracles of mercy; they would rather the people should not be taught anything except such as the Sanhedrim might teach.

If they had opened their ears: if they had said, "Yes, these men have wrought a miracle, and we will hear them"; or if they had been in the least willing to think that the Sanhedrim could be wrong, and Jesus might be Messiah; if the Sadducees could have said, "Well, we do not believe in the resurrection, but we will investigate;" it is possible that we may learn something;—if the Hebrew leaders had not been steeped in blind intolerance, they might have been saved; and Christianity might have been saved to the chosen people. But they would not. No one suffered so much as they; and the fate of Judaism is a warning to Christianity.

So far as we know, the nature of intolerance has never been sounded to the bottom. What is it in men that makes them intolerant? It is all but universal; in Law, Literature, Medicine, Politics and Religion. What is it in Christianity that makes so many of its followers intolerant? They are intolerant of one another! There is nothing. Will men never learn the truth so well taught in the Acts—that Emperors and Sanhedrims may oppress and prisons may open and close, but nothing can withstand Truth? When they do they will try all things, and respect all earnest seekers, all sincere men, and hold fast to that only which is good. And they will oppress only the liar and the oppressor, and chide only him who wills not to learn.

In this day and time the scene of this lesson is reenacted far and wide. Religious leaders get together and refuse to hear or see or countenance efforts to find and speak forth the truth. The higher critics call the old timers ignoramouses; the old timers call the higher critics infidels; neither will learn of the other; neither will respect his brother. Pride of opinion and fear of a new thing—as if any one could fear anything but error and blindness—are responsible for much of this; and these two elements are just those that formed the Sanhedrim's motive.

It was this that caused the breach of old. It is this that has caused many a breach since. And mark the breach that it is not in the shield of Truth. In every case Truth has gone marching on while the intolerants perished. For nothing can live where Truth is unwelcome. We will not listen to it, they say, we know it is false; we can not listen to it, they say, the time is not ripe;—and straightway they endeavor to stamp it out, or at least ignore it; but in the morning it reaches forth in a wider circle in the extent of which the little coterie that endeavored to obliterate it is overwhelmed and is itself remembered at all only for its petty opposition.

*Sunday School Lesson for February 2: Acts iv, 1-12, "The First Persecution."

Somehow the invitation of the Chairman of the Committee to whom the Southern Baptist Convention referred "the matters on cooperation" —as the Elicit-Combine-and Direct-Fourth Board movement is spoken of in the Minutes—to discuss the subject freely, has not elicited any discussion whatever. We have on hand a letter objecting to another Board, but under the circumstances it seems scarcely worth while to print it. It is very likely that this fourth Board will not be seriously proposed again. But this is not saying that we Southern Baptists have not a world of work to do in developing, eliciting, combining and directing the forces in our denomination. A great deal more remains to be done in this respect than has been done in all the ages up to now.

History of the Baptists in North Carolina

MR WILLIAMS' RECENT WORK REVIEWED BY MAJOR WILLIAM A. GRAHAM.

At your request I give you some thoughts suggested by reading the book which has been lately published by Elder Charles B. Williams.

Its title should be changed to "Some Items on the History of the North Carolina Baptists." Three thousand pages condensed to utmost limit would not be sufficient to give an acceptable account under the various headings of the chapters of this book. It is valuable as a quasi encyclopedia from which may be drawn subjects with some outlines for essays or speeches or for hasty reference; but many most valuable items have escaped notice.

I have not the time to properly prepare a full review and will notice some of its prominent contents:

1. The origin or entrance of the Baptists into North Carolina. As an owner of land was expected to trace his title to the Crown, Lord Granville's agent, or the State; so formerly a Baptist church was expected to trace its descent from the Sandy Creek or the Kehukee Association; and when the chain broke it was "spliced" by inference. The book gives another "source," namely, the Strawberry Association of Virginia, whence came the Baptists of the Ashe, Alleghany, Watauga, etc., section, and the old Mountain and Yadkin Associations, the Baptists coming down the rivers from the Strawberry and not ascending from Sandy Creek.

The Charleston S. C., Association should be mentioned as another source. From it came, wholly or partially through the Broad River, the Catawba River Green River, Kings Mountain, South Fork, Sandy Run, French Broad and its descendants.

A "descent" from the Sandy Creek is sometimes inferred for the Broad River; but there is good evidence to the contrary.

2. Shubal Stearns. The book has the usual eulogy upon this brother as a patriot and leader of the people in the cause of liberty. That he was such a character seems to me to exist only in the imagination of some historians. In the N. C. Colonial Records we find him certifying to Gov. Tryon as to the loyalty of certain individuals, soon after the battle of Alamance. Is this not indisputable evidence that he was with the Governor and against the people in the contest. Purefoy, who was reared near the Sandy Creek church and spent his life as a minister within the bounds of the Sandy Creek Association, and was acquainted with the sons of the Regulators and perhaps even some of them, says the Baptists of Sandy Creek did not belong to the organization, although sympathized with them.

Captain Merrill is the Baptist hero of this epoch. He taught the doctrine of the Regulators and when the time for action came led his people to the field. Having aided in preventing Waddell from reinforcing Tryon, when Waddell retreats across the Yadkin, he goes on to Alamance, although the battle is over—is arrested and hanged—maintaining his principles to the last.

The churches of the Sandy Creek probably by contact with those of the Strawberry and Charleston Associations, "learned more perfectly" the Baptist doctrine of control of Associations by churches in contradistinction to the doctrine taught by Stearns.

3. The chapter, "Some Preachers of the Old Style," contains names of men who did valiant work in their day, but many worthy names are omitted, and to these could have been added those of some members.

The North Carolina Baptist State Convention, Biblical Recorder, Wake Forest College, Missions, Orphanage, etc., are important condensations of history.

In the list of educational institutions, the school for girls founded by Rev. Josiah J. Finch and wife at Raleigh in 1846 is omitted. After the death of Mr. Finch (1851), Dr. McDowell continued the school for several years. "Associations Organized" lacks value from failure to state from which Associations the new ones were formed—and also from wrong date of organization for names of the Associations.

I hope Mr. Williams may find sale for his book sufficient to reward his labors.

It will save those who buy it much time in procuring information on many heads of North Carolina Baptist history.

Machpelah, N. C.

Studies in the Life and Works of Jesus.

OUTLINED BY
T. NEIL JOHNSON.

FOURTH WEEK: CHILDHOOD YOUTH AND MANHOOD OF JESUS

FIRST DAY: *Matt. 2:19-23. Return from Egypt to Nazareth.*

Verses 19-20. "They" are dead. Who are meant? Compare verse 3.

Vs. 21. He obeyed promptly, though he did not know who was Herod's successor.

Verses 22-23 When "he was afraid" the Lord directed him what to do.

"Turned aside." Where had he meant to go?

Why was it better to withdraw to "Galilee?"

Do I acknowledge Him in all my ways that He may direct my paths? Prov. 3:6.

FOURTH WEEK: CHILDHOOD, YOUTH AND MANHOOD OF JESUS.

SECOND DAY: *Luke 2:40. Jesus' Childhood in Nazareth.*

Read again Matt. 2:23 and locate Nazareth on a map.

Read Luke 2:42. What years of childhood are covered by verse 40?

Verse 40, as Luke wrote it in Greek, would read, "And the child grew, and waxed strong, becoming filled with wisdom, and the grace of God was upon him." Compare R. V. and 1:80.

Meditate upon this verse until each clause means something definite and recognizable results.

Get an idea of what he had been taught during these years by reading Ex. 20:2; 13:8-9 and Deut. 4:9-10; 6:6, 7, 20; 11:19.

What feast may he already have shared at Jerusalem? Deut. 31:11-13.

While I think of Jesus as the *perfect* child do I forget that he was a perfect *child?*

FOURTH WEEK: CHILDHOOD, YOUTH AND MANHOOD OF JESUS.

THIRD DAY: *Luke 2:41-50. Visit to the Temple at Twelve.*

Verses 41-42. Read Lev. 23:4-8 and Deut. 16:16. What does Mary's going "every year" suggest?

Verse 43. "Fulfilled the days," probably the first two, during which all were expected to remain.

Verses 43-45. What evidence here that Mary and Joseph had confidence in Jesus?

Verses 46-47. At what were all astonished?

Wherein is the reply in verse 49 an answer to the mother's question in verse 48?

Verse 50. What was the little word in that reply which "they understood not?"

Is the business of *my* Father, my chief concern?

FOURTH WEEK: CHILDHOOD, YOUTH AND MANHOOD OF JESUS.

FOURTH DAY: *Luke 2:51-52. Eighteen Years at Nazareth.*

Is there a contradiction between the reply of verse 49 and the action in verse 51? Why not?

What characteristic of Mary does verse 51 reveal?

In view of verse 49 what does verse 51 show as to Jesus?

Verse 52. R. V. reads "advanced" instead of increased. Compare margin, "age" for stature, "grace" for favour.

Put into your words, the four lines of development which are named here?

How could Jesus advance in favour with men? How with God?

FOURTH WEEK: CHILDHOOD, YOUTH AND MANHOOD OF JESUS.

FIFTH DAY: *Mark 6:1-3. Eighteen Years at Nazareth* (continued.)

Verses 1-2. At what were his neighbors surprised?

Verse 3. Name the brothers of Jesus?

How many sisters had he? Note "all" in Matt. 13:55.

What evidence that his handiwork was well known at Nazareth?

What light does Mark 1:11, uttered at the close of these years, throw upon them?

Am I pleasing Him in my work and family relations?

FOURTH WEEK: CHILDHOOD, YOUTH AND MANHOOD OF JESUS.

SIXTH DAY: *Luke 1:1-4. Luke and His Purpose.*

Who was Luke? Col. 4.14; II Tim. 4:11; Philemon 24.

How did his knowledge of Jesus differ from that of the apostles? Acts 10:39-42; I John 1:1-3.

Read the apostles "teaching" (Acts 2:42 R. V.) as given in Acts 2:22-24, 32, 36; 10: 36-43.

Theophilus had been "instructed" (Luke 1:4), literally, by word of mouth.

Verse 3. R. V. reads, "It seemed good to me also, having *traced the course* of all things *accurately* from the *first*, to write unto thee *in order*, etc.

What need in the training of Theophilus did Luke hope to supply? Do I have that need?

FOURTH WEEK: CHILDHOOD, YOUTH AND MANHOOD OF JESUS.

SEVENTH DAY: *Luke 1:5-2:52. Review.*

Look through both chapters and note every reference where a Messiah is expected.

What verses seem to indicate that God's choice of Mary was not independent of her character?

From the contrast between 1:80 and 2:52; what differences would one expect in their ministry to men?

What is suggested to you by a comparison of 1:80 with 2:40 and, 2:52 with I Sam'l 2:26?

What extraordinary spirit does Jesus show in 2:49?

What helpful suggestion have I received from this week's study as a whole?

Suggestive Side-lights on this Week's Studies.

A more beautiful country—hill, dale, and lake—could scarcely be imagined than Galilee proper. Corn grew in abundance; the wine, though not so plentiful as the oil, was rich and generous. All fruit grew here in perfection. And then, what a teeming, busy population! Making every allowance for exaggeration, we can not wholly ignore the account of Josephus about the 240 towns and villages of Galilee each with not less than 15,000 inhabitants.—Edersheim's Life, etc.

On Luke 2:40 he observes, "This marks, so to speak, the lowest rung in the ladder. Having entered upon life as the Divine Infant, He began it as the Human Child, subject to all its conditions, yet perfect in them. * * * Education begins in the home, and there were no homes like those in Israel." * * From the first days of its existence, a religious atmosphere surrounded the child of Jewish parents. As soon as the child had any knowledge, the private and the united prayers of the family, and the domestic rites, whether of the weekly Sabbath or of festive seasons, would indelibly impress themselves upon his mind. It would be difficult to say which of those feasts would have most vivid effect upon a child's imagination. There was the feast of Dedication, with its illumination of each house, when (in most cases) the first evening one candle would be lit for each member of the household, the number increasing each night, till, on the eighth, it was eight times that of the first.

Then there was "Purim," the feast of Esther, with the good cheer and boisterous merriment which it brought: the feast of Tabernacles, when the very youngest of the house had to live out in the strange leafy booths; and, chiefest of feasts, the week of the Passover, when, all leaven being carefully purged out, every morsel of food, by its difference from that ordinarily used, would show the child that the season was a special one.—Edersheim.

There are few places better than such a village (as Nazareth) for the strong and true development of a life. * * * No rugged prophet was ever produced by city life. In the simple social life of a country town, with its sympathy, its purity, its kindliness, its blunt honesty, Jesus grew up, an integral part of the community life as no boy is in a city.

Joseph, His mother's husband, seems to have died before Jesus entered upon public life, and He may have been called even in His youth to share with His mother the cares of the home. John 2:12. Everything indicated that she was one of those rare women whose glory it is to prepare a noble life, losing themselves in it, and desiring to be glorified only in its usefulness. Hebrews 11:40.

He was probably sent to the village school after he had reached the age of six; but much of His training He must have received at home from his mother. Early in life He learned to read and write. He must have been an eager scholar, for besides Aramaic, which was the vernacular of the Jews, and Greek, which was widely used, especially in Galilee, and which He himself used in His teaching, He also mastered Hebrew—a dead language in His day, but the vestment of the Old Testament Scriptures, of which He was a close and earnest student. Up to His tenth year it was held that the Bible should be the exclusive text-book of a Jewish boy; from ten to fifteen the Mishnah (learned explanations of the Bible) should be the chief text-book; and after the age of fifteen the higher theological discussions were opened to him. Jesus' public life, when He had no opportunity whatever for study, showed a mastery of all branches of a Jewish boy's education, which was proof of careful training in His early days.—Rodt. E. Speer in "The Man Christ Jesus."

Only on the two first days of the Feast of Passover was personal attendance in the Temple necessary. With the third day commenced the so-called half-holydays, when it was lawful to return to one's home—a provision of which, no doubt, many availed themselves. Indeed, there was really nothing of special interest to detain the pilgrims. The members of the Temple-Sanhedrin, who on ordinary days sat as a Court of Appeals, from the close of the Morning—to the time of the Evening-Sacrifice, were wont on Sabbaths and *feast-days* to come out upon the 'Terrace' of the Temple, and there to teach. In such popular instruction the utmost latitude of questioning would be given. It is in this audience, which sat on the ground, surrounding and mingling with the Doctors—and hence *during*, not *after* the Feast—that we must seek the Child Jesus.

When they sought Him He was found in the midst of a group in the Temple, earnestly asking questions of the learned men, who at the Passover came out of the Sanhedrin and taught the people colloquially, and as earnestly explaining to them His own boyish opinions, to their amazement and delight; for there was about Him nothing forward or impertinent, but only the intense eagerness of a child to whom God had given serious vision, and from whom a wise mother had withheld folly.—Speer.

The reply of Jesus to the half-reproachful, half-relieved expostulation of them who had sought Him 'sorrowing' these three days, sets clearly these three things before us. He had been so entirely absorbed by the awaking thought of His Being and Mission, however kindled, as to be not only neglectful, but forgetful of all around. Nay, it seemed to Him impossible to understand how they could have sought Him, and not known where He had lingered. *Secondly*: We may venture to say, that He now realized that this was emphatically His Father's House. And, *thirdly*: So far as we can judge, it was then and there that, for the first time, He felt the strong and irresistible impulse—that Divine necessity of His Being—to be 'about His Father's business.' "It was the first manifestation of His passive and active obedience to the will of God. Even at this stage, it was the forth-bursting of the inmost meaning of His life: 'My meat is to do the will of Him that sent Me, and to finish His work" A further, though to us it seems a downward step, was His quiet, immediate, unquestioning return to Nazareth with His parents, and His willing submission to them while there. It was self-denial, self-sacrifice, self-consecration to His mission, with all that it implied. It was not self-exinanition (self-emptying), but self-submission, all the more glorious in proportion to the greatness of that *Self*. This constant contrast before her eyes only deepened in the heart of Mary the ever-present impression of 'all those matters,' of which she was the most cognizant. She was learning to spell out the word Messiah, as each of 'those matters' taught her one fresh letter in it, and she looked at them all in the light of the Nazareth-Sun.—Edersheim's Life, etc.

That Wonderful Year, 1000, A. D.

REV. JOHN J DOUGLASS PRODUCES GOOD AUTHORITY FOR HIS POSITION.

The rejoinder of Dr. Wm. E Dodd, of Randoph-Macon College, to my article of November 20 has been duly considered. And if any apology for my continuation of this controversy is required, it may be found in the fact that it is done solely in the interest of historical truth. But candor compells me to confess that he has failed to convince me of my error in asserting the superstitious fears peculiar to the year 1000, A. D.

Modern scholars, we are told, have called in question the statements of Guizot, Menzel and others. Perhaps so. But modern scholars have also doubted the inspiration of the Scriptures; and some of them have even questioned the existence of Shakespeare. Denial is not necessarily disproval.

And now to the facts in the case:

It will be recalled that Dr. Dodd said in his first article that the alleged occurrences of the Year 1000 A. D. were monkish myths. But he comes out in the Recorder of December 18th with the statement that a study and comparison of Monkish annals since 1870 had resulted in the rejection of these myths. There is evidently a slight discrepancy here. We have two different reports from the same source. The priesthood affirms in one instance what it denies in another. What must we believe?

Hallam, in his "History of the Middle Ages," makes this comment on the tenth century:

"In the tenth century an opinion prevailed everywhere that the end of the world was approaching. Many charters begin with these words: 'As the world is now drawing to its close.' An army marching under Emperor Otho the First was so terrified by an eclipse of the sun, which it conceived to announce this conception, as to dispense hostility on all sides. As this notion seems to have been founded on some confused theory of the Millenium, it naturally died away when the seasons proceeded, in the eleventh century with their usual regularity."

It may not be amiss to give in this connection a modern opinion of Hallam by Charles Dudley Warner and Hamilton W. Mabie, editors of "Library of World's Best Literature," 1899:

"* * * Casting aside legend, tradition, intrigue, disaster, and catching up only those greater facts and results, which he puts together dexterously and accurately—to form indeed the frame work of the long story of the middle ages."

W. E H. Lecky, preeminent for his scholarship in two continents, and whose historical accuracy can not be questioned, has this to say of early superstitions, in his "History of European Morals," written since 1870:

"The belief that the world was just about to end was, as is well known, very general among early Christians and greatly affected their lives."

I quote also from the Encyclopaedia Brittanica, Ninth Edition:

"The end of the tenth century, it was almost universally believed, would be the end of the world. The beginning of a new age relieved them of this mental incubus."

The Encyclopaedia Brittanica does not publish fairy tales for facts.

It does not seem plausible that Guizot, Menzel and others would state a popular superstition with the positiveness of an historical fact.

Other authorities might be cited, but these seem sufficient. A clear and candid review of their evidence does not warrant Dr. Dodd's conclusion that "those who favor the old view have no case whatever."

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News Summary

State News.

—The World Almanac says that there are nine men in North Carolina who own a million dollars or more.

—Thirty-nine cotton mills were constructed in the South last year, eleven of them in North Carolina—five more than in any other State.

—The receipts of our State for the year ending November 30, 1901, amounted to $1,744,50.640; the expenditures amounted to $1,690,872.78.

—Small-pox is giving unusual trouble in Eastern Carolina, near Clinton, and in Wilson. We advise every one, first to vaccinate, then to be careful.

—The political sky cleared off suddenly, after quite a stormy season, upon the announcement that Mr. Harry Skinner would succeed Mr. C. M. Bernard as District Attorney, and Mr. B. F. Keith would be made Collector at Wilmington.

—Daniel R. Goodloe, whose name is a familiar one to newspaper readers of the last fifty years in North Carolina died recently, aged 89 years. He was marshal of the district of North Carolina during Reconstruction. He was a frequent contributor to the press.

—It was recently ruled by the State Board that free school money may be used for building school houses. But in view of the great need of the present income to maintain the schools, we should think the people would ask that the Swamp-land funds be used for this purpose.

—The State Superintendent of Public Instruction is now sending out a circular to get special information with a view to the wise distribution of the $100,000 appropriated by the last General Assembly to bring the free school term up to four months, as required by the Constitution.

—The third volume of the history of the North Carolina regiments in the Civil War, by Judge Walter Clark, is out; it contains sketches of the regiments from the 43d to the 64th. The volumes are very valuable. The price is one dollar each plus mail or express. Apply to State Librarian, Raleigh, N. C.

—The machinists in the company of the Southern Railway at Spencer who went on a strike last year at the order of a leader in another State, recently met and asked to be allowed to stand an equal chance with other men in getting employment in the Southern shops. The request has been granted. These men were misguided by unintelligent leaders.

—The Graded School Superintendents met last week in Raleigh. Besides hearing some papers it appears that they were persuaded to commit themselves to the absurdity of petitioning the Trustees of the Peabody Fund to distribute that beneficent fund all at once, so far as possible. There was never a better example of the improvident greed of the age and the impractical character of schoolmen.

It is interesting to know that British financiers have selected a North Carolinian, President Duke, of the American Tobacco Company, to make an object lesson of to the American financiers. On the one hand Mr. Duke is planning to control the British tobacco trade; on the other British tobacco men propose to foil his plans. It will be American Trust against English Trust.

—Secretary of State Grimes says he greatly desires to see the State construct, by means of convict labor, a great public highway between the mountains and the coast, and declares that nothing would have so great a tendency to unite the two sections, particularly as regards the lower class of people. He says lateral branch roads could be built in all directions.—Col. Olds in Charlotte Observer. The idea is worthy of serious consideration. Such a road rightly constructed would be a great educator. But when did a State officer before recognize a division of our people into lower and upper classes?

—The proclamation below by the Governor should direct attention to the important Good Roads meeting at Raleigh in February. The railways will offer reduced rates—very low—and thousands should take advantage of them. Here is what the Governor says in his proclamation: "Whereas, the people of North Carolina have pledged their best endeavors to the cause of education, the up building of our State, the development and the utilization of her natural resources; and whereas, the farmers need better roads both for their children to travel over daily on the way to the school house, and for themselves and their families to use to reach their churches to worship Almighty God, as well as for the prompt and early delivery of their mail by carriers of the United States Government, and transportation of their products and purchases, and citizens living in towns and cities need good streets for the same purposes; and whereas, in those counties of our State where the greatest progress has been made in substantial good road-building there has been the greatest industrial advancement, as well as the largest increase in the value of farm lands, due to being thereby placed nearer to towns and cities; and whereas, the National Good Roads Association of America will during the week of February 10 to 15 in Raleigh give an exhibition of modern and approved road-building to which all citizens who are interested in that commendable work are invited to come: Now, therefore, I, Charles B. Aycock, Governor, do hereby issue my proclamation calling a good roads convention to be held in Raleigh, on Tuesday, February 12, and Thursday, February 13, to which are appointed delegates from the various sections of the State, requesting them and all other good citizens, whose convenience will permit, to attend said conventions."

General News.

ENGLAND'S WISE KINDNESS. It has frequently been intimated that England held the Powers at bay while the United States drove Spain from out the New World. Official confirmation of this impression was given last week by Lord Cranborne, under Secretary for Foreign Affairs of England.

The announcement was made in reply to a question by Henry Norman. The Secretary stated that before the war Great Britain was invited to join in the presentation of a joint note; but consented only to a note expressing the hope that negotiations might lead to a peaceful settlement, with guarantees acceptable to the United States for the preservation of good order in Cuba (which was all we were seeking). Great Britain refused to join, even in this note, until it was ascertained by correspondence that it would be acceptable to the President of the United States. After this, the Secretary said, the British government declined to join in subsequent proposals to bring pressure on the United States. He declined to present papers or name governments for State reason. Inquiry by the Associated Press showed that Great Britain was twice approached on this matter, but only once after the war actually began. Lord Salisbury said so frankly that Great Britain would not be a party hostile to the United States that no further efforts were made. Lord Cranborne said that it was believed that the power which made the proposition, was put forward as a buffer. France, Germany and Russia were prepared to join in the movement, if England's consent could be obtained. Mr. Henry Norman holds that the answer of Lord Cranborne shows a condition of things which was more serious for the United States than any one dreamed of. It is understood that the power which made the proposition was Austria, acting for the others.

THE PANAMA ROUTE. Popular opinion turned decidedly toward the Panama Route last week. It is less expensive, and less hazardous. The following data will aid one in considering the matter:

What the French company proposes to sell us:

1. Land—All it owns, about 30,000 acres, most of the canal bed.

2. Buildings—There are scheduled 2,481, used for offices, stores, shops, quarters, etc.

3. Plant—An immense amount of machinery, including dredges, tugs and floating plants.

4. All the work done—36,000,000 cubic yards of excavations, the changes in the bed of the rivers; railroad tracks, etc.

5. The Panama Railroad—The company owns 69,000 of the 70,000 shares of this road, and will transfer them to us. The road is valued at $7,000,000, and is on the line of the canal. With this goes the right-of-way, harbors, wharfs, etc., and a half interest in certain islands near the coast.

6. The plans, including all maps and drawings, said to our Commission to be admirable. The company has also made extensive borings to ascertain the character of the soil and rock all along the line at great cost, and transfers to us all its records.

On the other hand, we should have to begin with the beginning on the Nicaragua project. It has but one argument decidedly favorable, and that is that it is several hundred miles nearer the ports of the United States.

RELIGIOUS CENSUS. Mr. H. K. Carroll has issued his annual census of the religious bodies; it is the most authoritative that can be had. We print the table as we find it:

Religious Body.	Rank, 1901.	Communicants.	Rank, 1890	Communicants
Roman Catholic	1	6,231,417	1	6,259,153
Methodist Episcopal	2	2,340,554	2	1,856,556
Regular Baptist, South	3	1,860,000	3	1,562,000
Regular Bap'ist, Colored	4	1,518,000	4	1,200,000
Methodist Episcopal, South	5	1,200,978	5	1,042,778
Disciples of Christ	6	641,061	6	641,061
Regular Baptist, North	7	600,450	7	519,450
Presbyterian, North	8	786,221	8	745,084
Protestant Episcopal	9	673,084	9	532,174
African Methodist	10	454,725	11	452,725
Congregationalist	11	612,771	10	512,771
Lutheran Synodical Conference	12	852,118	13	852,118
African Methodist, Zion	13	548,787	12	548,787
Lutheran General Conference	14	824,847	14	824,847
Latter Day Saints	15	144,382	18	144,382
Reformed German	16	204,016	15	204,016
United Brethren	17	202,474	16	202,474
Presbyterian, South	18	179,724	17	179,724
Colored Methodist	19	178,384	21	178,384
Lutheran General Synod	20	187,482	17	187,482
Reformed Presbyterian	21	25,000	20	25,000
Seventh Day Adventist	22	30,789	22	30,789
Reformed Episcopal	23	5,000	23	5,000
Moravian	24	32,000	24	32,000
Primitive Methodist	25	5,000	25	5,000
Free Baptist	26	60,000	26	60,000
Old Catholic	27	50,000	27	50,000
Christian Connection	28	100,000	28	100,000
Evangelical Association	29	100,000	29	100,000
Seventh Day Baptist	30	8,000	30	8,000
Methodist Protestant	31	200,000	31	200,000
Dunkard, Conservative	32	5,000	32	5,000
Dunkard, Old Order	33	5,000	33	5,000
Dunkard, Progressive	34	5,000	34	5,000
Mennonite	35	5,000	35	5,000
Church of God	36	5,000	36	5,000
Church of God in Christ	37	5,000	37	5,000
Church of God in Christ, Mennonite	38	5,000	38	5,000
Church of God, Holiness	39	5,000	39	5,000
Church of God, Tunker	40	5,000	40	5,000
Church of God, Winebrennerian	41	5,000	41	5,000
Church of God, Adventist	42	5,000	42	5,000
Church of God, Universal	43	5,000	43	5,000
Church of God, Universalist	44	5,000	44	5,000
Church of God, Universalist, Winebrennerian	45	5,000	45	5,000
Church of God, Universalist, Adventist	46	5,000	46	5,000
Church of God, Universalist, Universal	47	5,000	47	5,000
Church of God, Universalist, Universalist	48	5,000	48	5,000
Church of God, Universalist, Universalist, Winebrennerian	49	5,000	49	5,000
Church of God, Universalist, Universalist, Adventist	50	5,000	50	5,000
Church of God, Universalist, Universalist, Universal	51	5,000	51	5,000
Church of God, Universalist, Universalist, Universalist	52	5,000	52	5,000
Church of God, Universalist, Universalist, Universalist, Winebrennerian	53	5,000	53	5,000
Church of God, Universalist, Universalist, Universalist, Adventist	54	5,000	54	5,000
Church of God, Universalist, Universalist, Universalist, Universal	55	5,000	55	5,000
Church of God, Universalist, Universalist, Universalist, Universalist	56	5,000	56	5,000

CHINA'S CHANGE OF ATTITUDE. The following dispatch gives impressive evidence of the change that is going on in Court circles in China:

The Ministers of the foreign powers at Pekin have attained the goal which has been their aim since intercourse between China and the Powers began. They have been received as representatives of sovereigns equal in rank to the Chinese Emperor. The audiences January 22 between the Emperor and the Ministers were held in the innermost large hall of the Forbidden City. The Emperor sat on a dais behind a table. There were four Princes at the back of his chair and a dozen officials at each side. The Dowager Empress was concealed by a screen, according to the stories of the attendants, and remained invisible. The Emperor was silent throughout the audiences and remained stolid and impassive.

Formerly the Emperor replied to the Ministers in Manchu, and this was interpreted. To-day he appeared as an automaton, and the Secretaries of the foreign Ministers who were present report that he looked weaker, less intellectual and more childish than prior to the seige of the legations. Sir Ernest Satow, the British representative, made a congratulatory address expressing general good will, a special concern for the integrity of China, and promising great prosperity to the Empire following the breaking down of international barriers.

AT WASHINGTON. The news centre for the time is Washington; and Congress, the President and the Departments are its sources.

As for Congress, the Canal question and the offer of the Panama Company, referred to elsewhere: the plea of Cuba for Reciprocity and the fight of Corporate greed against it; the bill providing for a military post at Manilla; a monetary bill of no slight significance; a resolution thanking Admiral Schley; the consideration of Chinese Exclusion legislation; and the failure of the Democratic census to fix a policy differing from that of the party platform, on the ground that it had no right;—have furnished abundant interest for the week.

The matter of Cuban Reciprocity is still in Committee. There appear to be three parties, the Sugar Trust, the Beet Sugar people, and the friends of Cuba and free sugar. Humanity and common sense seem to counsel that Cuba be allowed to export sugar, or its bases, to us free. It would mean cheaper sugar for Americans and prosperity for Cuba.

The Military Post at Manilla caused a strict party division, the Democrats voting against it. The matter is of no great importance. The bill passed.

The monetary bill making it possible to exchange silver dollars for gold and gold for silver, just as notes and bonds now are exchangeable for gold, is being opposed by the Democrats. A few years ago there was a cry to establish just this parity.

The Schley Resolution has been introduced; it has not come up for passage.

The Chinese Exclusion laws are about to expire by limitation. It is agreed by every one that the general exclusion must be maintained. But the point of debate is whether the higher classes of Chinese shall be excluded. California and the West is for universal exclusion. But New England is for the admission of merchants (to buy), travellers and scholars. China must regard us as somewhat of a "hermit nation."

As for the President, he is considering Admiral Schley's appeal for justice; making ready to receive the royal recognition of Germany in their presentation of the Emperor's brother; has appointed Captain Clark of the Oregon—the best man and the best ship in the recent war—to represent our Nation at the Coronation of Edward VII.; and is wrestling with party patronage.

In respect to matters of administration, we are pleased to announce that our Nation has expanded one more time, and there has been no spasm at all, neither in Boston, Nebraska, nor in North Carolina. The Danish West India Islands were purchased from Denmark last week by the United States for $5,000,000. The islands are little, and their location is such that in time of war they may be of especial value to the United States. The inhabitants are civilized.

There has gone out a report that "Reconcentrado methods" are being used by the United States in the Philippines, and there has been some remarkable political "harking back" to Weyler, of Cuba. To concentrate the people for their own protection, to feed them and help them, is quite a different thing from herding them to starve them. There is an infinite difference between General Chaffee and General Weyler, between the United States and Spain, between Hay and Sagasta, between Judge Taft and the Spanish Governors; though some hearts are too narrow to care to see it.

REFORM IN NEW YORK. The Low administration was elected by a combination of all parties with a view to overwhelming Tammany and instituting Municipal Reform. That administration had been in power eighteen days when Dr. Parkhurst, hothead, announced that it had failed and some of the papers have taken up the cry. If the abuses in New York were such as could be wiped out in eighteen days that city is better off than any in the world. Sober-minded people will give Mayor Low and the Reformers six months at least. Hercules had a river to aid him in cleaning the Agean stables, and did not have Dr. Parkhurst to get in his way. Mayor Low and Judge Jerome have only mortals ever weak and slow, and the pestiferous Doctor to contend with besides.

SENATOR HANNA. Senator M. A. Hanna is far more highly regarded in the North, the Middle States and the West, where he is known, than he is in the South, where he is heard of only through the mediums whose policy is to represent the worst side of him, because he is the representative of the party that they oppose. In Cleveland recently he was presented with a marble statue of "Peace," in recognition of his part in bringing about more fraternal relations between Capital and Labor. It is said that he has never had a strike on his hands. One can scarcely conceive that this is the same man that is daily denounced. His activity in behalf of a better understanding between Capital and Labor, and his success in getting on with his employees is worthy of recognition, without regard to his political affiliations.

ROME AND THE PHILIPPINES. The following paragraph from the Examiner will give one an idea of the plans of the Roman Catholic Church for the Philippines and also indicate one of the great difficulties that confront our Government:

Secretary Root was heard by the House Committee on Insular Affairs last Saturday on the question of the Friars' lands in the Philippines. These land holdings, he said, constitute one of the chief causes of discontent among the people. The Friars hold large tracts of the best land amounting to about 400,000 acres at the time of the American occupation, renting it to the people. The feeling of the tenants toward them was one of intense hatred, not equalled, Mr. Root said, by anything existing in Ireland. But the religious orders, he continued, so fully recognized the bad condition of affairs that they were disposed to sell out, and he urged that the Government should take advantage of the opportunity to remove this the chief cause of discontent in the Islands. A rough estimate of the value of the land, he said, was from $8,000,000 to $7,000,000. A despatch from Rome to the New York Tribune says that the entire attention of the Vatican is now centered on the Philippine Islands, and that Cardinal Rampolla, who has the matter in charge, declares that the supreme object of his work is to devise measures in perfect accord with the Washington Administration. But the despatch adds that secret instructions have been given to Monsignor Sibaretti to endeavor to satisfy both the religious orders and the Americans, and to do his best to retain as many of the Friars as possible, the remainder being gradually replaced by American monks, after undergoing training by Cardinal Ledochowski, Prefect of the Propaganda. The proper thing for our Government to do is to manage its own affairs and let the Pope manage his. The land question and the Friar question should be settled on American principles of religious freedom, without any meddling from Rome.

MINOR MATTERS.

Reports of fighting in and off the coast of Panama are especially interesting to the United States just now. But it is only one of the habitual Central American broils. The Washington Post speaks of the sea fight as an engagement of "coffee-boilers." It is timely notice, however, that guarding the Canal will be no small matter.

The Miss Stone case has been drawn out until its real nature has been forgotten in the popular derision and the impression of the ludicrousness of the situation. But it is a very serious matter. She does not seem to be in danger; but she must be. Just why the brigands can not be reached, and thus receive the ransom and deliver Miss Stone, no one seems quite to understand.

The German Emperor has given our President more recognition than any European sovereign hitherto has dared to give. By naming his private yacht for Miss Roosevelt, by selecting her to christen it, and by having a prince of the royal house, Prince Henry of Prussia, to represent him personally, he really does all that one sovereign can do for another in a friendly way. The Prince will be received by the President February 27, if not sooner. His visit will be one of the most notable of its kind. Evidently Emperor William does not intend that England shall have a monopoly of the friendship of the United States.

If you desire heaven you must win it; for heaven is a temper, not a place. * * You must win it by that obedience to God's laws which nothing but the grace of Christ can enable you to render.—Archdeacon Farrar.

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics cathartics aromatic stimulants and blood purifiers. Sold by druggists. 50c and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache and the grip.
For pains palpitation and irregular action of the heart, take Lemon Elixir.
For Sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria and chills, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

At the Capitol

I have just taken the last of two bottles of Dr Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENSICH, Attorney.
1225 F. Street, Washington, D. C.

President National Bank.

McMinnville, Tenn., writes: From experience in my family your Lemon Elixir has few if any equals, and no superiors in medicine for the regulation of the liver, stomach and bowels. Your Lemon Hot Drops are superior to any remedies we have ever been able to get for throat and lung diseases. W. H. MAGNESS.

To Dr. H. Mozley, Atlanta.

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Without Use of a Knife
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ALL EXAMINATIONS FREE.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

FREE
A NEW CURE FOR
Kidney And Bladder
Diseases, Rheumatism, etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava Kava Shrub, called by botanists, the piper methysticum, from the Ganges River, East India. It has the extraordinary record of 1 200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Lithates, etc., which cause the disease.

Rev. John H. Watson, test fies in the New York World, that it has saved him from the edge of the grave when dying of Kidney disease and terrible suffering when passing water. Mr. Calvin Bliss, North Brookfield, Mass., testifies to his cure of long standing Rheumatism. Mr Jas. Whitten of Wolfboro, N. H., at the age of eighty-five, writes of his cure of Dropsy and swelling of the feet. Kidney disorder and Urinary difficulty. Many ladies, including Mrs C. C. Fowler, Locktown, N. J., and Mrs. Sarah Tharp, Montclair Ind., also testify to its wonderful curative power in Kidney and allied disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, 401 Fourth Ave., New York.

Message No. 1 on Printing and Binding

Office of
EDWARDS & BROUGHTON,
RALEIGH, N. C., Jan. 1, 1902.

For more than 30 years we have engaged in the business of Printing and Binding. During that time we have added to our equipment and force until to-day we have the largest establishment and employ more people than any other house of the kind in the State. Indeed there are very few, if any, that surpass us in the South.

In these years we have gained wisdom in the business that enables us to do better and better for our customers, both in work and prices.

We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.

Very sincerely,
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In Gold, Gold filled and Silver Cases with Waltham, Elgin or our own special movement.

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Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $3.50 to $400

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Our stock is complete in every detail, from a 50c. Spoon to a $500 Tea set.

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New designs, rich cuttings. Everything under the sun for the table, Buffet or Toilet.

Mail Orders Given Prompt Attention.

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WINTER SHOES FOR MEN, MADE BY BOYDENS SHOE CO.

THE BEST MEN'S SHOES MANUFACTURED.

THE STOCK USED IN
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is superb—the kind that wears and keeps its good looks.

We show every style that particular men insist upon having. These shoes are made to fit the feet.

The general price for BOYDEN'S SHOES is $5.00 a pair. The Anti-We Box Calf Styles are $6.00 a pair.

WRITE US FOR FURTHER INFORMATION.

Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

CHANG WONG'S TEST OF FAITH.

BY ABBY Y. BAKER.

When the anti-foreign movement broke out in the north of China last summer the hatred of the Boxers—and those who instigated them—was so intense toward the foreigners, and the missionaries of all countries were in such great danger, that far more emphasis was laid on that fact and far more thought was given to it than to the peril in which the native Christians themselves stood. Nor is it scarcely yet realized the wholesale slaughter which took place amongst them in the inland provinces. Miss C. E. Righter, one of the missionaries of the Baptist denomination who has been at Kinwa Fu, in the central part of China, for the past twelve years and who had to leave her work on account of the troubles, is now in the United States and is speaking before the missionary societies of some of the eastern churches. She gives a graphic description of what the native Christians underwent at the hands of the Boxers and her startling figures and heart rending incidents show most vividly what they have been called upon to endure for Christ's sake.

Last year there were one hundred thousand Christians represented in all of the Protestant churches in China. This membership was largely made up from the poorer classes who are not usually accredited with much courage, either physical or moral, but Miss Righter says that in the whole history of the church there can not be found a more heroic record than that which tells of the manner in which these native Chinese Christians have lived and died for their faith. During those awful days last year in the Flowery Kingdom, in every village of the interior where these native Christians lived the angry mob of Boxers swept down upon them. They were hunted from village to village and not only were the Christians themselves slain, but in many cases those as well who would harbour or shield them. In each instance the Christian was given an opportunity to recant, to turn again to the religion of his fathers. A refusal meant death, usually preceded by horrible torture. Yet in spite of that do you know how many of those native Christians gave up their lives for Christ's sake? Fifty thousand of them! Think of it! Half of the native Christians in all of China met martyrs' deaths rather than deny their faith.

"Let me tell you how one of these Christians died," said Miss Righter, in speaking before the Woman's Missionary Association of the District of Columbia recently. "There was a bright young lad who had been in our mission schools for several years and who had entered upon his theological studies to prepare for the ministry. He was unusually gifted and was one of those boys who had the faculty of making friends with all who knew him. When the Boxer trouble broke out in our village some of these friends among the unbelievers took him to their home and tried to hide him from the mob. For several days they succeeded, but he had been too pronounced a Christian and it was too well known that he expected to become a teacher of the Jesus doctrine not to be missed, and a search was instituted for him. He was found and with his friends he was taken to a heathen temple where the latter began pleading with him.

"'There is no use for you to make a needless sacrifice of yourself' they said to him. 'You ought to save your life for the very reason that you expect to give it to preaching your new religion. This is a fanatical rio., it will blow over after a little and you can go back to your God then if you want to, but now, to save yourself bow down here in this temple and make an outward allegiance at least to the religion of your fathers and they will spare you.'

"'But I can not do it,' replied the young man. 'My religion teaches me that I must only bow my knee to the one true God of heaven, that I must worship Him alone. He is my God and I believe in none other.'

"'Oh, as far as that goes, we don't believe in these gods either. We know that there is nothing in them and we know that you do not believe in them, but your life is at stake now, and all that you need to do is to keep still about your new belief and to make a profession of having returned to the religion of your fathers until the trouble is over.'"

"'But I can not,' replied the youth who although born in China was made of martyr fibre, 'I can not. There is but one true God, in His sight my soul is of far more value than my life. He has bidden me confess Him, and I dare not deny Him,' and in burning words he began to tell the crowds around him about the true God and why he worshipped Him. This infuriated the mob leaders and rushing upon him they cried:

"'Recant, recant the false doctrines or we will cut off your hands.'

"'I can not, I can not,' cried the lad, and almost before the words were uttered his hands were chopped from the wrists.

"'Retract, do retract,' pleaded his friends, 'If you persist you will only lose your life, and your cause will lose a good advocate. Retract, retract, what difference can it make?'

"But holding his bleeding arms up before them he once more began telling them about his God. At this a burly Boxer seized hold of him and crying, 'If you will not give up the religion of the foreign devils you must suffer,' and suiting the words to the action he chopped off his feet.

"'Oh Chang Wong, Chang Wong,' cried his faithful friends kneeling beside him, 'They will kill you, they will torture you! Do renounce the Jesus faith and let us take you home again.'

"'I can not, I can not,' huskily replied the sufferer, "'what would it profit me if by denying my Saviour I gained the whole world but lost my own soul? Oh no,' he cried, raising himself up, so that his voice might be heard, 'there is but one God and I am not afraid to die confessing Him;" but as he uttered these words the agry mob closed around him and throwing armfuls of the burning incense over his mutilated body set his imprisoned spirit free through suffocation and fire.

"And it is thus," continued Miss Righter, "that the Christians in China die for their faith. Not only a few hundreds of them, no not that number, but fifty thousand of them. They have gone to join the great throng which no man could number of all nations and kindreds of those who have ever come by the blood of the Lamb, and the word of their testimony; who loved not their lives unto the death. They are of those which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

News of our Foreign Mission Work.

BY B. J. WILLINGHAM, CORRESPONDING SECRETARY.

We have cause for profound gratitude to God for His blessings on the work we are doing in foregin lands. Our missionaries are almost all at their posts and report good progress.

In China the cause is moving forward well. Baptisms are being reported in the Northern, Central and Southern Stations, and the brethren are begging for reinforcements. Earnest appeals come from Brazil for laborers to enter and reap the fields white unto the harvest. From Japan, Italy, Africa and Mexico come good tidings. But in the midst of all this, there is appeal after appeal for more preachers. Several of our most noble workers are about to break down. Who will go and take up their work? We should not simply look to our young men in college and seminary. These places at the front need men of experience. Will not some of our successful pastors lay themselves on the altar for this most important work?

One of our States has three preachers on the foreign field to sixty-four at home. Another has one on the foreign field to one thousand at home. One has none at the front and three hundred at home. Are we called on to give the Gospel to those in our own land, and neglect those who dwell in darkness and sin? A great change is needed in our denominational and Christian economy, if we ever take the world for Christ.

From this it will be seen that many States have improved on last year. Our total is larger. Yet the Board has obeyed the instructions of the brethren, given in the Convention, and we have enlarged the work at great expense, and now have a debt of over $20,000, which we are carrying. It will save interest for every church treasurer to send forward funds as rapidly as collected.

NEW MISSIONARIES.

Not only have the old missionaries returned to their posts, but the following new missionaries have gone out: Dr. P. S. Evans and wife and Miss Julia E. Trainham to China; Rev. L. M. Duval to Africa; Rev. A. L. Dunstan and wife to Brazil. Miss Carrie Bostick and Rev. J. R. Saunders and wife leave for China from San Francisco November 23d. Others will leave in December.

LARGER VIEWS AND STRONGER PUAPOSES.

Many of our churches are commencing to hear the call of God in Isaiah 60. Quite a number are looking out as never before over a lost world, and with enlarged hearts are reaching out in Christ's name. Oh that many might get a vision of Christ on Calvary and the lost world for which He died. One church in South Carolina with 230 members gave this year for all purposes $3,115. Of this $170 was for State Missions, $187 (and a box valued at $75) for Home Missions, and $1,073 for Foreign Missions. In the sight of Him who loved the world this, we believe, is more orthodox than the way many of our churches give—one-third sent, where millions know not of God! This is true Christianity. One sister in Georgia, whose heart the Lord opened, decided to give $500 a year, the salary of a missionary, and then went to work at her church, located in a small town, and now the church has decided to give $500 more. Thus $1,000 will be given by this town church. What we need is larger visions, more intense purposes. In one of our city churches a layman gives $600 a year, and tries to influence others to larger giving. It is hardly necessary to say his church gives large amounts for Foreign Missions. In another church a layman became deeply stirred, and has made it his business to work for Foreign Missions, trying to get one hundred members to give $1 each every month. His church has gone up to great and noble offerings. How can we get one or more laymen, with the pastor in each church, to plan great things for God's work in giving the Gospel to the world? That is the question before us. Let us give information, talk, write, pray, until our leaders and others shall be leaders indeed for God's great work in bringing in the Kingdom of the Lord. Where a church can not give thousands, she can give hundreds, or tens. I seriously doubt if there is one of the 10,690 churches in the Southern Baptist Convention which ought to give less than ten dollars a year to send the Gospel to dying men. Ten of our smallest, weakest churches could give together $100, and so support a native preacher in China for all his time. A thousand of our churches could give each a hundred doars, and a hundred could give each a thousand dollars. "Who shall order the battle?" "Thou." Dear reader, we need leaders at home; will you be one?—men and women with great visions, great hearts, great purposes in our home land can revolutionize the work abroad, as well as bring untold blessings to our churches at home. May God's Spirit awaken many.

President Boatwright on "What Baptist Principles Are Worth."

While reading some of the admirable essays in "Baptist Principles Reset," the thought has occurred to me that this book affords to pastors an excellent opportunity for the indoctrination of the churches they serve. Everybody seems to agree that the members of our churches are deficient in knowledge of the doctrines of the Bible, both those held by us in common with other evangelical denominations and those peculiar to Baptists. The average church member does not search the Scriptures as his father or grandfather did. He hears more preaching, but he studies the Bible less, and therefore knows less. Here now is a suitable aid to study of Bible doctrine, an admirable text-book. If a pastor could get a copy of "Baptist Principles Reset" into every household of his congregation, and then arrange a series of prayer-meeting topics parallel with some of the leading essays, he would find it less difficult to arouse interest in the study of Baptist doctrines. Pastor and members would read in advance certain chapters in the book, and at the same time would collate Scripture passages bearing on the chosen topic. The exercises of the mid-week meeting would then resemble those of an intelligent, well informed class, led by an enthusiastic teacher. Pious devotion and intellectual apprehensoin of divine truth would mingle in this worship.

No chapter in the book has greater interest for me than the one by Dr. A. E. Dickinson, on "What Baptist Principles Are Worth to the World." I was a student in the University of Halle when this paper was published in the Religious Herald, and I at once decided that its fearless and optimistic statement of Baptist doctrines would be gratefully received by our brethren in Germany. The reception accorded my translation exceeded expectation. The first edition was soon exhausted, and another of 10,000 copies was printed. When I was in Germany two years later, I heard that there was still steady demand for the tract among the Baptist churches of the empire.

It was no surprise to me to hear that one of our missionaries in Mexico had made a Spanish translation, and that this trenchant discussion of the Baptist position was proving its worth on mission fields. Read the essay again, and you will see how well suited it is to comfort and inspire the lonely Baptists who live under the shadow of a State church or in a pagan land. It tells of persecutions in America nobly endured and successfully overcome. It demolishes the very foundations of hierarchies that rest on infant regeneration. It proclaims the incalculable blessings of religious liberty. Above all, it overflows with sublime confidence in the truth of Baptist principles and of their complete and ultimate triumph. No wonder its aggregate sales in the United States and elsewhere have reached nearly a million copies. It deserves translation into every tongue in which our foreign missionaries preach, and I hope the distinguished author may live to see the day.

F. W. BOATWRIGHT.

Richmond College.

TO TEACHERS, PRINCIPALS OF SCHOOLS AND PARENTS.

Our North Carolina History Stories, which when completed will make a first-rate Story of North Carolina History, may be used advantageously in arousing interest in our State's History. We suggest that teachers call the attention of their pupils to them and our prize offers.

To further this purpose we propose to offer four prizes, two first prizes and two second prizes, as follows:

I. For the best sketch of North Carolina History, based upon the Recorder series, a first prize of ten dollars; a second prize of Peele's "Lives of Distinguished North Carolinians."

Eligible to this contest are boys and girls more than twelve years of age and less than eighteen.

II. For the most satisfactory answers to a set of questions covering the Recorder series, a first prize of ten dollars; a second prize of Peele's Lives of Distinguished North Carolinians, or the Life of Z. B. Vance.

Eligible to this contest are boys and girls less than fifteen years of age.

The first installment of the History Stories appeared in Recorder of January 15, 1902.

The Lengthening List.

Nothing could encourage us more than the lengthening of the list of those who are interested in the Recorder and who are succeeding in getting clubs of new subscribers and renewals. We are looking forward to an unparalleled campaign for new subscribers in February and March, and that so many are already at work encourages us very much. We heartily thank the following friends for clubs recently received:

Rev. S. W. Oldham.
Rev. C. M. Murchison.
Rev. James Bell.
Rev. S. S. May.
Rev. E. J. Edwards.
Rev. H. C. Moore.
Rev. J. H. Dobson.
Rev. F. T. Wooten.
Rev. Allen Pressley Wilson.
Rev. G. G. O'Neill.
Rev. T. J. Taylor.
G. W. Stanley.
J. M. Stoner.

May we not hope that there will be an awakening of effort in this matter all over the State?

Caldwell Notes.

Bro. G. H. Church is conducting a series of meetings in the Lenoir church. This is the second week and the interest is increasing. A number have made profession, some have united with the church and some have been baptized, and others are waiting baptism. The house fails to seat the people at night. Brother Church is doing all the preaching, but the pastors of the other churches are cooperating beautifully. Our congregations are growing so large that we will have to enlarge our house in the spring. Brother Church seems to be just the man we needed. He has bought him a nice home and the parsonage may be sold and part of the proceeds used to build an annex to the church house.

Rev. J. C. Crisp has had a good meeting at Blair's Fork church. Seven were baptized. Bro. Crisp is not well, I am sorry to say. He is a good man and useful minister and we are praying that he may be restored and spared to us.

The Lenoir High School is doing well this, the spring term, under the tutorship of Prof. W. R. Spainhour. Bro. J. G. Pulliam is off North again in the interest of the school and is very hopeful of success.

I am making some collections on Caldwell's pledge to Baptist Female University, and hope to have it all in by first of April. Our people are standing by me in the pledge splendidly. We are having a feast of good things in the Recorder these weeks. May they continue.

I. W. THOMAS.

Lenoir, N. C., January 21, 1902.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

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Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BROWN, pastor Baptist Church, Ripley, Tenn.

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"Everything for the Garden"

is the headline of an advertisement appearing in our columns of the old-establishment of seedsmen and florists, Peter Henderson & Co., 35 & 37 Cortlandt Street, New York.

Their advertisement offers their annual superb Catalogue entitled "Everything for the Garden," which is in reality a book of 190 pages, containing over seven hundred engravings and six superb colored plates. This Catalogue is sent to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the Catalogue, this firm, wishing to trace the result of their advertising in different papers, will send free, to all who order Catalogue, and state where they saw the advertisement a trial collection of six packets of choice vegetable and flower seeds, contained in a coupon envelope, which when empty and returned with an order from Catalogue will be accepted as twenty-five cents in part payment. We advise our readers to avail themselves of this unusually liberal offer.

Of all the paths that lead to a woman's love, pity is the straightest.—Beaumont.

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WRITE FOR CATALOGUE

START THE YEAR RIGHT WEAR RED SEAL SHOES

Mortgage Sale.

By virtue of authority conferred in a mortgage executed by A. V. Yates, and recorded in Book No. 155, at page 422, in Register of Deeds office of Wake County, N. C., I will, on Monday, the 24th day of February, 1902, at 12 o'clock m., expose for sale and sell to the highest bidder for cash, at the court-house door in the city of Raleigh, the following described real estate and personal property which is in Wake County, North Carolina, in Cary Township, near the village of Cary: "All of the undivided interest of the said A. V. Yates (being one-eighth) in the 240-acre tract of land of his late father, deceased, Silas B. Yates. Which tract of 240 acres adjoins the lands of Alvin Maynard, W. G. Yates, Mrs. M. J. Tomlinski and others, more particularly described in said mortgage. Also one large bay mare about eight years old, named "Daisy," acquired of J. M. Pace; and one small bay horse about twelve years old, named "Henry."

This January 25, 1902.

E. P. MAYNARD, Mortgagee.

Home Circle.

POEMS BY FATHER AND SON.

Some weeks ago we received from Captain Duncan McNeill, of Riverton, N. C., a copy of the poem printed below, entitled "The College Bell." It was written at Old Trinity, when he was there a student, and the particular inspiration was the success of his Fourth of July Oration as one of the chosen orators of the College. We commend the poem to the boys of the New and Greater Trinity, and to all other students.

Soon after "The College Bell" was received we found in the Century Magazine three poems by Mr. J. C. McNeill, who is the son of Captain McNeill. We print one of them, "Sundown," and our young readers who are memorizing the Poems by North Carolinians must count this one in the list that must be memorized in order to receive the reward shortly to be announced.

The College Bell.

BY DUNCAN MCNEILL.

Ring on, ring on, with merry chimes!
Still let the echoes swell!
Change not thy tune with changing times,
O cheerful college bell!
When those who oft have heard thy sound
Have bidden thee farewell,
Ring on—let not a falt'ring tone
Thy secret sorrow tell!

When golden sunbeams shine on thee
Of a new day to tell,
Pour forth thy gladsome melody
O'er every hill and dell!
When deepening shadows cluster round
To bid the day farewell,
Unto the evening zephyr's ear
Sing praises, college bell!

When those who now attend thy call
In lands remote may dwell,
Bring back the memories of all
In thy melodious swell.
Chime bravely out! be firm and bold!
Change not thy merry tone!
Let the same tales to us oft told
Be told when we are gone!

Lift up thy voice, ring loud and clear
On Carolina's clime!
To her great heart such notes are dear.
She loves so sweet a chime.
In every heart, through thy rich tone,
Let living anthems well!
With cheering echoes still ring on
Forever, college bell!

Sundown.

BY JAMES CHARLES MCNEILL.

Hills, wrapped in gray, standing along the west;
Clouds dimly lighted, gathering slowly;
The star of peace at watch above the crest,
Oh, holy, holy, holy!

We know, O Lord, so little what is best;
Wingless, we move so lowly;
But in thy calm all-knowledge let us rest—
Oh, holy, holy, holy!

Printed from the Century Magazine, January 1902, by courtesy of the Editor.

"STONEWALL" JACKSON THE SOLDIER AND SAINT.

Everywhere throughout this nation, and we might add throughout the world, the fame of this renowned soldier has been sounded abroad. This, however, was not his real name. That was Thomas Jonathan Jackson, who was born in Clarksburg, Va., January 31, 1824. He was only three years old when his father died and his mother was left a widow, with three helpless children, in a small room where she abode and taught a small school. Much of her time was spent with her father in Wood County, where her brother also accompanied her. In 1830 she was married to Captain Blake Woodson, a lawyer of good education, of social, popular manners, much her senior, and without fortune. When only six years of age Thomas left his mother's side to live with his uncle. The impression of her death upon his youthful mind was deep and lasting. After this he lived with various friends until he was admitted to West Point.

HIS SOLDIER CARERR.

This began at West Point, during the four years in which he enjoyed its instruction and its discipline. It was indeed a providential opening for him, and he entered it with energy and delight. So anxious, indeed, was he that, with his ordinary earnestness and vigor he mounted a horse at sundown and, accompanied by a servant who was to bring the horse home, hurried off to meet the stage-coach. Arrived there, he was too late; however, he galloped on, and overtook it at the next station. When he entered on his course of study he very soon discovered his deficiency of preparation, and he had a rough time so that he was obliged to study at night. But all lights were to be put out at "taps," and what was he to do? His own ingenuity availed him here. Just before the signal he would pile up his grate with anthracite coal and, lying prone before it on the floor, pursue his studies. This he did until his fellow-students, who had looked at him sideways when he entered, used to say afterward, "If we had had to stay there another year 'Old Jack' would have been at the head of the class."

At the close of this term of severe study he graduated, and entered the army in Mexico. In the battle of Churubusco Captain McGruger lost his first lieutenant, and as Jackson had to take his place, he was advanced next in command to the captain, and on account of his bravery and skill was made a captain. At the close of this war he remained in the City of Mexico for several months, where he and other officers had their quarters in the national palace. Then he came very near to the realization of the hope of lodging in the "halls of the Montezumas," which many had cherished.

Returning from Mexico, he spent two years in the service, and as then sent to Fort Meade, near Tampa Bay, in Florida, where he was stationed for about six months. In March, 1851, he was elected Professor of Natural and Experimental Philosophy and Artillery Tactics in the Virginia Military Institute, at Lexington.

HIS RELIGION, EDUCATION AND EXPERIENCE.

In this position and in this beautiful place his early religious experience is first known. His mother was a Methodist. While in Mexico he had learned much about the Roman Catholic Church and its worship. Subsequently he was an attendant on the Presbyterian church. This he finally decided to adopt as his own, and became connected with it in 1851. He evidently had some drawings toward the ministry, and said to his aunt, Mrs. Neale: "The subject of becoming a herald of the Cross has often seriously engaged my attention, and I regard it as the most noble of all professions. But my conviction is that I am doing good here, and that I am for the present where God would have me be. Within the last few days I felt an usual religious joy. I do rejoice to walk in the love of God."

It is said, by one who knew well, that after he had become a Christian he set his face against all worldly conformity, giving up dancing, theatre-going, and every amusement that had a tendency to lead his heart and thoughts away from holy things. When a question was asked as to the right or wrong of indulgences that many consider innocent, he would say pleasantly, "Well, I know it is wrong not to do it, so I am going to be on the safe side." He was very modest and diffident in offering prayer in public; but after an admonition from the pastor that all Christians should do so, he called on his pastor and wanted to know if he were among the number of those to whom he referred. He said he was not used to speaking in public; he was naturally diffident; "but if you say so, I shall make an effort to lead in prayer, however difficult it may be." His first effort was a serious failure, but he persevered until he became a mighty man in prayer.

He abstained from the use of all intoxicating drinks from principle. During the war he was asked by a brother officer to join him in a social glass. He replied: "No, I thank you, but I never use it. I am more afraid of it than of Federal bullets." As an instance of what he regarded as the will of God and obedience to it, he was asked: "Imagine that the providence of God seemed to direct you to drop every scheme of life and of personal advancement, and go on a mission to the heart of Africa for the rest of your days; would you go?" His eyes flashed as he instantly replied: "I would without my hat."

His views as to how constant prayer may be enjoyed are given thus to a friend: "I have so fixed the habit in my own mind that I never raise a cup of water to my lips without lifting up my heart to God in thanks and prayer for the water of life. Then when we take our meals there is the blessing on our food. Whenever I drop a letter in the post-office I send a petition along with it for God's blessing upon its mission and the person to whom it is sent. When I break the seal of a letter received I stop to ask to prepare me for its contents and make it a messenger of good. And when I go to my class room, and await the arrangement of the cadets in their places that is my time to intercede with God for them."

His friend asked him if he did not forget to do this. He answered: "I can hardly say that I do; the habit has become almost as fixed as to breathe." He was asked by one: 'Major, suppose you should lose your health and become suddenly blind, do you suppose that your serenity would be unclouded?" He paused a moment, as if to weigh fully every word he uttered, and then said: "I am sure of it; even such a misfortune could not make me doubt the love of God." He was further asked: "If in addition to blindness you had to receive grudging charity from those on whom you had no claim, what then?" There was a strange reverence in his uplifted eyes as he replied: "If it were God's will, I think I would lie there content for a hundred years."—Dr. Lewis R. Dunn, in New York Advocate.

"BECAUSE THAT'S ME."

In a discourse at Pittsburg, Mr. Moody related the following anecdote while urging Christians to sympathize with the poor and fallen, and to help them to rise. He said:

"I was talking with Mr. Spurgeon one day, and he said he was up at his orphan asylum, and a little boy was walking up and down in front, looking very wistfully at him. Mr. Spurgeon said: 'My boy, do you want to speak to me?' 'Yes, sir; I would like to speak to you if you will let me.' 'Oh, yes; come here and sit next to me, right close to me, and tell me what you want.' The little boy came up, and Mr. Spurgeon put his arms around him and he said: 'Mr. Spurgeon, suppose your father and mother were dead, and your grandfather, and you had no uncles and aunts and cousins—no relations at all; and you were in this institution, and the other boys had birthdays, and friends come in and bring them presents and Christmas presents, and the boys get Christmas boxes and letters and picture-cards and books, and you was me, and you didn't ever have anybody to write to you, nobody to come to see you, and nobody to speak to you—don't you think you'd feel bad, Mr. Spurgeon? Because that's me.'

"Mr. Spurgeon said there was a sore feeling about his heart at that time, and he took out all the money he had in his pockets and gave it to him. If you want to get into sympathy with the unconverted, you want to say, 'That's me.' You might be further down in the pit than some of the men you condemn, suppose you had had the same temptations, the same surroundings. I have made these remarks to show you that we Christians haven't done what we ought to do. When a brother is overtaken in a fault, we ought to help him to rise, instead of turning against him."

Pyny-Dalsam Stops the Tickling, and quickly stops inflammation in the throat.

COMPOSITION ON GIRLS.

It is always refreshing to hear a boy deliver himself in his own way upon any subject that specially interests him. Here is a genuine boy's composition, given in the Philadelphia Press:

Girls are stuck-up and dignified in their manner and behaveyour. They think more of dress than anything and like to play with dogs and rags. They cry if they see a cow in the far distance, and are afraid of guns. They stay at home all the time and go to church on Sundays. They are always sick. They are always funny and making fun of boys' hands, and they say, "How dirty!" They can't play marbles. I pity them poor things. They make fun of boys and then turn around and love them. I don't believe they ever kill a cat or anything. They look out at night and say oh ant the mon lovely. There is one thing I have not told and that is they always now their lessons bettern boys.

A CURE FOR NAUGHTINESS.

Conscientious parents realize it is necessary to encourage good impulses, and also to train the child's moral nature through the education of his faculties; but it is hard to convince them that in respect of those venial faults most children exhibit quite early neglect is better policy than discipline.

Many times a child who accidentally finds naughtiness an interesting experiment would quickly weary of it if it were not for the commotion it makes in the family. To become an offender is to become important and nothing is more agreeable to young or old than that. One is liable in times of tedium to attract attention in some way, even if it involves making one's self odious. The desire for notoriety is, in its incipient form, simply a determination to become the center of something, and children show it as often and even more frankly than their elders.

Is it not then desirable to make a child's small attempts at intractability dull affairs to him, so that he shall forget them? Every act that we remember well we incline to do again, and the best thing that can happen to children is to have all their good acts marked by red letters, while their minor offenses are dropped into the gulf of forgetfulness.—Florence Hull Winterburn in the August Woman's Home Companion.

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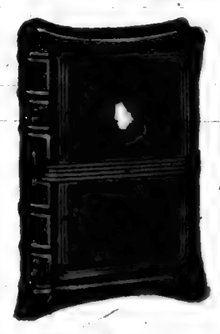

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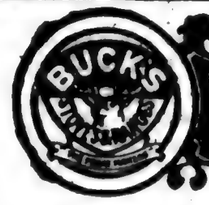

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Volume 67. RALEIGH, N. C., WEDNESDAY, FEBRUARY 5, 1902. Number 31

THE CHURCH OF CHRIST: WHAT IS IT?

BY REV. JOHN T. ALBRITTON.

No. V. THOUGHTS ON MATTHEW XVI. 16-19.

"On this rock I will build my church."

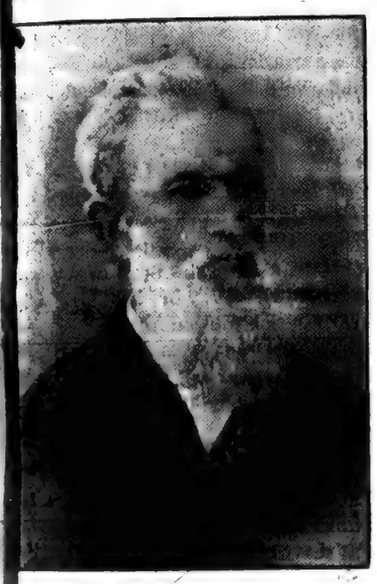
It is generally admitted that the word church has at least two meanings in the New Testament—

1. A local body, meeting or accustomed to meet, at one place, as the church at Jerusalem, Antioch, Corinth, etc.

2. The whole body of God's elect, embracing all the chosen ones on earth and in heaven, whose assembling will take place in the future world.

Which of these meanings belongs to the word church in the sentence—"Upon this rock I will build my church?"

Upon this question many brethren, equally pious, learned, and orthodox, differ in opinion.



REV. JOHN T. ALBRITTON.

I will preface this discussion with the statement that, if Christ used the word church, Matt. 16:18, in the larger sense of a general assembly, then he did not mean to affirm that he would build his church upon Peter's confession of faith, for the reason that thousands belong to the whole body of God's elect, as infants, for instance, dying in infancy, who can not make this confession, and thousands of other saved ones, who, although saved by faith in Christ, have never been led by their convictions to unite with a church built according to the New Testament model.

I, together with the great denomination to which I belong, firmly believe that whoever believes heartily in Christ as revealed in the Scriptures will be saved, beyond all peradventure, whatever may be his denominational affiliation. We repudiate both ecclesiastical and baptismal salvation with equal ardor.

But, my contention is, that Christ used the word church in the first sense, or that of a local assembly, and that He meant to declare that He would build this local assembly upon the profession of faith made by Peter.

That He meant the local assembly I will endeavor to prove by two arguments—the philological argument and the argument from New Testament usage.

I. THE PHILOLOGICAL ARGUMENT.

The word church is the rendering of the Greek word *ekklesia*. This is derived from the preposition *ek*, from, or out of, and *kaleo*, I call, and means a called assembly. Whether the word church is used in the limited or larger sense, wherever it is found in the New Testament as the rendering of *ekklesia*, it always means a body either assembled or capable of assembling in one place. Therefore, wherever the word is used in the New Testament to designate the body set up by Christ to execute His will in this world, it means the local assembly like that at Jerusalem, Ephesus, etc., for it is the local assembly only that ever has met or will meet in this world. The general assembly is to be gathered in the other world after the affairs of this world have been closed up. The church of Christ that is to exist and operate in this world from its beginning in Palestine to the end of time is the local assembling—nothing less and nothing more.

II. NEW TESTAMENT USAGE.

Upon this impregnable rock I confidently take my stand.

The word "church" first occurs in the New Testament in Matt. 16:18—"Upon this rock I will build my church." The Saviour used the word Himself. In Matt. 18:17, He uses the word twice more—"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." In these two places, the Saviour evidently means the local assembly, a body to which the personal grievance could be told, and by which it could be adjusted. If the Saviour meant that the personal difficulty was to be settled, not by the local assembly, which meets in this world, but by the general assembly which is to meet in the next world, then the case is somewhat like the motion for indefinite postponement, and the parties at variance can keep up their quarrel through all time to come.

If the Saviour used the word twice in the sense of a local assembly, it is reasonable to infer that He used it the third time in the same sense. What good reason can be given why He should have used the word the first time in the larger sense and the other two times in the limited sense of a local assembly? I confess I have never seen one.

So much for the Saviour's usage.

USAGE IN THE ACTS.

Now let us consider Luke's usage in the Acts of the Apostles, the best church history ever written. As to the ponderous tomes of so-called ecclesiastical history, the greater part of them are accounts of religious bodies that have sadly departed from the organic principles of a New Testament church.

The word *ekklesia* occurs in Acts twenty-two times. Let the reader turn to the following passages and read them for himself: Acts 2:47; 5:11; 7:38; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3, 4, 22, 41; 16:5; 18:22; 19:32, 39; 20:17. He will find that every one of these passages speaks of a local assembly. In 19:37—"robbers of churches"—the word *ekklesia* is not used, and the words should be robbers of temples. In Acts 7:38, the Israelitish assembly in the wilderness is spoken of. In Acts 19:32, the assembly called by Demetrius is spoken of, and the 39th verse speaks of a lawful assembly called by the city authorities of Ephesus. In all the other passages the church of Christ is meant, the word church being used in every instance to denote a local assembly.

This much for the usage in Acts.

In the New Testament, the word church occurs about one hundred and fifteen times. In a great majority of these places it means a local assembly. If this is the ordinary, general meaning of the word church why should not the Saviour have used it in this sense in Matt. 16:18—the first place in which the word is used in the New Testament? I repeat, Why?

It is a wise law of interpretation that words are to be taken in their ordinary sense unless necessity requires that they be taken otherwise. According to this law, when our Saviour said, "Upon this rock I will build my church," He meant that local institution that had its beginning in Palestine, and was known as the church of our Lord Jesus Christ.

I have somewhat more to say about the church in my next.

Calypso, N. C.

Readiness to Die.

To make sure of a true Pauline readiness to die, one needs something more than a mere profession of religion. Paul, in his dying moment, does not boast of being a mere believer. He does not lift up his voice and sing, "Jesus Paid It All." He does not cry, "Oh, to be nothing!" He glories not at all in the atonement directly, but in the fruit of the atonement, namely, that he is in moral oneness with God Almighty, his Father, the Ruler of the worlds; that he is on the verge of translation into a state of completed holiness and that he has, through grace, amounted to something by living. Very many professors of religion are communists in respect to the Christian life and its rewards, and it requires something more than preaching to reach and convert most of them. But death and the other world will convince them that the Kingdom of Heaven is not administered on communistic principles. It furnishes no "equal division of unequal earnings" no wages to idlers, no bread to drones! You must work if you would eat. —E. B. Andrews.

Under the Lords Proprietors: 1663-1729.

THE STORY OF NORTH CAROLINA, No. IV.

BY A NORTH CAROLINA TEACHER.

Early Settlements by Immigrants From Other Parts of America.

Many years passed after the failure of Sir Walter Raleigh's second colony before Carolina was again visited, but about 1654 a fur-trader, looking for a lost boat, stopped at Roanoke Island, where the Indians showed him the ruins of Fort Raleigh, which had been abandoned nearly seventy years before.

Several of these Indians were induced by the fur-trader to sign a treaty of peace with Virginia, and while visiting Governor Yeardley for this purpose one of the chiefs heard the governor's children reciting their lessons, and asked that his only son might be received in the family and taught "to speak out of a book, and make the writing." Yeardley built and furnished a house for this chief, and bought three river valleys from him; the Indians leaving the coast and giving a bit of turf with an arrow thrust through it as a sign that they relinquished all claim to the land. Safety from Indian warfare being insured by Yeardley's treaty, the mild climate and rich soil of Carolina began to attract immigrants; a few Virginians settled on the banks of the Chowan River; New England traders visited the coast, and, pleased with their account, a company from Massachusetts came to the Cape Fear expecting to make a home, but left after a short stay, reporting the soil to be poor and the harbors bad. Another reason has been given for the abrupt departure of these adventurers; they are accused of having attempted to trade in slaves, sending some Indian children to Boston under pretext of having them educated and selling them as slaves. When the Indians discovered this treachery, they drove the colony from the country. There is no positive proof of this charge, but it is well known that slave trading was profitably carried on in New England.

In 1663 Charles II. of England gave to eight of his friends a grant of the land between Virginia and the St. John's River, and extending from the Atlantic to the Pacific. This territory was to be called Carolina, going back to the original name given by the French. The father of King Charles had given the same land to Sir Robert Heath, but having failed to improve his grant, Heath's claims were set aside in favor of the eight Proprietors, the Earl of Clarendon, the Duke of Albemarle, Lord Craven, Lord Berkeley, Lord Ashley, Sir George Carteret, Sir John Colleton and William Berkeley.

The Proprietors offered every inducement to those wishing to settle. Colonists were to have some voice in electing their governor and his council, the right to fortify the coast, and to choose their own religion, a privilege not enjoyed by Englishmen at that time. Moreover, for five years each settler was to have a hundred acres of land, and each man servant fifty, at the low price of a half penny an acre.

The country now began to fill up; Sir John Yeamans brought a company from Barbadoes to the Cape Fear. Baron de Graffenried settled with some Swiss on the Neuse. There was a colony of French on the Trent, and one of Quakers in Albemarle, the two last coming on account of the religious freedom promised them. The difficulty of transportation caused the settlements to follow the course of the rivers; farm products and furs, the only exports, were shipped directly from each plantation. For this reason the growth of towns was slow, and it was forty-two years after the grant to the Lords Proprietors before there was an incorporated town in the colony. The Assembly or Legislature met about 1664, and, as there was no capitol, at the house of one of the members. Law courts were established. We read of a woman being tried for witchcraft, but not punished; of another sentenced to be hanged for stealing, but as she was a woman the Judge was merciful, and had her whipped and fined; a man was given thirty-nine lashes for slander, and others punished for burglary, stealing, and profanity. There was no printing press in Carolina; so for many years all legal papers had to be written.

Rewards were offered for the destruction of wild animals, and the building of mills, and a law was passed that no debt could be collected which a man owed before coming to Carolina. The productions of the country were corn, wheat, tallow, leather, butter, cheese, pork, beef, hemp, pitch, and turpentine; money being scarce these articles were given in exchange, and accounts were kept in tobacco.

Of the first Governor of Carolina, Drummond, little is known, except that he was "a man of prudence, ability and fidelity." The first Assembly met during his administration, and after his term of office was over he went to Virginia, took part in Bacon's Rebellion, and was hanged by Governor Berkeley.

An Ideal Ministry.

RECOGNITION OF THE LONG AND BEAUTIFUL PASTORATE OF REV. JOHN S. HARDAWAY AT OXFORD.

AS DESCRIBED BY PRESIDENT HOBGOOD.

Nineteen years ago the Oxford Baptist church called to its pastorate Rev. John S. Hardaway, then of Amelia County, Virginia. Since that time, without interruption, he has ministered to the church and

REV. JOHN S. HARDAWAY.

wrought in behalf of the cause of Christ in Oxford. On Monday evening, January 13, the ladies of the church tendered the pastor a reception, to which were invited all the members of the church, all Baptists, not members, resident in the town, and the husbands and wives, not Baptists themselves, of members of the Oxford church.

The evening was star-lit and brilliant, biting cold and typical of winter. A large party, in response to the invitation of the ladies, assembled at the church to greet and honor the pastor and his good wife and participate in the delightful program arranged for the evening. At the end of this article is given the address of Prof. Hobgood, in which is given in better form and with greater accuracy than are possible to the writer the history of the pastor's coming, his stay, his daily walk, and his mighty influence for good in church and community. It splendidly epitomizes the work of nineteen years which has made the Rev. John S. Hardaway the best beloved and most popular citizen of Granville County.

In addition to this address, a beautiful paper, written by Mrs. Powell, was read by Mrs. Royster and an appropriate and tender poem, from the pen of Miss Bettie Jordan, was read by Miss Nelle Currin. Short addresses were made by many of the male members of the church, and the various numbers were interspersed with music by the choir, the pastor's wife and others. All that was said breathed of love and devotion to him in whose honor the meeting was held, and many a fervent wish was given voice that the life and health of the pastor might be preserved and that many years hence, might see him still going in and out among his people, carrying sunshine into places made dark by grief and sorrow, adding to the pleasure of his friends and ministering to their moral and spiritual wants.

The sense of the meeting seemed to be that words of love and commendation, contrary to the usual custom, come with better grace before than after death, and so the brethren opened their lips and gave utterance to words which came from hearts full of devotion and admiration of the man who has won for himself the regard of every human being in the community in which his daily life has been a sermon and his every act an inspiration to higher and better things.

The evening was brought to a close after the serving of light refreshments. The work of the ladies in thus bringing together the church in social intercourse in celebration of the nineteenth anniversary of the pastor's stay seems almost an inspiration, and its results have been most pleasing.

The following is the excellent paper read by Prof. Hobgood:

PRESIDENT HOBGOOD'S ADDRESS.

I have the pleasant task of telling the pastor how much we love him—how much the entire community loves him. I appreciate the compliment of my selection for this part. I suppose that it has been presumed that out of a full heart I shall be able to speak for the church. Most of us, doubtless, have at times in our lives loved somebody so much that we desired to tell him or her, especially her, of our love; and there was a feeling of satisfaction after this was done, especially if the love was reciprocated. This pleasure I am to experience to night.

And I do not think it altogether unpleasant to be told of the love of somebody for you. And I do not think that our pastor is different from other people. I have always found him very much like other folks, though very much better than most of them. And it is far better to tell him now of our love and esteem than to wait until he goes to the better land and then pass complimentary resolutions. Let us give him our love now and let the stone be far in the future.

AS PREACHER.

Just nineteen years ago he preached his first sermon in the old church on a cold, snowy day. Only a few of our members had heard him preach, and so there was a great deal of curiosity to see and hear the man who was to be our pastor, who was to stand before us every Sunday and walk before us every day. A large congregation turned out in spite of the weather, and when we saw him in the pulpit we did not feel that we could boast about him in respect of his physical proportions (he has not grown any since), but we had known many great small men. The subject of his sermon was Enoch, and he brought forth things new and old—mostly very old. The sermon was well conceived and well expressed (I think it was one of his sugar sticks). But alas! it was read. We had not heard a written sermon for many days. And so his friends told him next day that he would have to go it off-hand before this congregation.

I shall not dwell on his first efforts without manuscript—only this, that he was a perceiving man, and his congregation a patient one. But let me say that we are entirely satisfied with this practice and this patience. He had to practice on some congregation. We made him what he is and we are proud of our work. Those who have in later years heard some of his masterly Sunday morning efforts find it hard to realize that this is the man who in those days used to find it difficult to get the right word and who sometimes got his dates and figures jumbled. For solid worth these sermons are the equal of any delivered in the pulpits of North Carolina. They are the sermons of a man who has felt in his own heart the force of what he preaches to others. They are living messages. He is often in the King's presence and his heart is aglow with what he hears and sees there. He has not the arts of the orator, and I am glad that he has not. I do not wish the man who is speaking to me of the infinitely important questions affecting my soul to be fastidious about his attitudes, gestures, tones of voice. Sincerity and seriousness of purpose are not thus expressed. My pastor is an earnest man; he is a sincere man; he is an unselfish man; and when he preaches to me, I listen to him. He is a stable man; he holds to the good old ways; his soul is anchored in the doctrine of salvation by grace. He stands foursquare to the winds and has the courage of his convictions. He does not hesitate to rebuke us for sin, for unchristian conduct, for disorderly walk; but while he rebukes sin, he loves the man who sins and strives to help him.

AS A MAN.

And he preaches not only on Sunday, but every day of his life. I am but expressing the feelings of this community when I say that his life before us is a beautiful sermon. In his own life he exemplifies the Christian religion. He has gone in and out before us for these many years, and no man in the community has heard aught said against him by saint or sinner. A fierce light beats upon preachers as well as upon thrones, but it has never revealed anything wrong, anything unlovely in our pastor. On all questions affecting the good of the community it has never been difficult to place Mr. Hardaway. You have only to find the right side to know where he stands.

AS A PASTOR.

His is a joyous, sympathetic nature. He is a welcome guest in our homes on festive occasions, and he adds to the joy of these. He has ready access to the hearts of the young, and has the confidence of all of them. For he is a man of varied gifts and accomplishments. He is a poet, but not of the first rank—as a punster, he is the equal of Horne Tooke—there is no better marble player, and if he brings down two birds with as many dozen shots, he is content. A picnic occasion without him is incomplete. Sometimes on these occasions practical jokes are played on him. I recall quite vividly the picnic held at Dabney many years ago. It was at an interesting period of our pastor's life. He was a lover and all the world, you know, is interested in a lover. He had made up his mind to take the advice of his old friend and philosopher, Dave Burwell. Dave had quite earnestly advised him to "civilize his mind down to one gal." He was a constant visitor, therefore, at the Seminary, one of whose

[CONTINUED ON SECOND PAGE.]

An Ideal Ministry.

[CONTINUED FROM FIRST PAGE.]

teachers possessed for him great attraction. This was the beginning of great good fortune to him. On this picnic occasion he and she, who for seventeen years has shared his joys and his sorrows and sympathized with his work and helped him in it, had withdrawn from the picnic party and were sitting on a rail-pile in the grove, deeply interested the one in the other—and they seem to be so yet. The present senior deacon, with a merry twinkle of the eye (bear in mind that the speaker is not the senior deacon) suggested to a group of boys that he saw a rabbit run into that rail pile. No sooner said than those boys rushed in the direction of that rail-pile to tear it down, and the couple sitting on it folded their tents like the Arabs, and as silently stole away!

But he is oftener a visitor in the homes of mourning. The sorrows of his people are his sorrows; their burdens are his burdens; their losses his losses. There is hardly a home in Oxford that has not felt during these nineteen years of his ministry the weight of a great sorrow. And there is not a home of such suffering to which he has not come with the comfort of his sympathy and of his Christian faith. During his life with us he, too, has had sorrows of his own, sore bereavements, and he has learned in the school of experience how to minister to stricken hearts. I suppose he has carried more sorrows and borne more burdens of other people than any other man in the community. Like his Divine Master, he is a man of sorrows and acquainted with grief.

And so I think that our pastor is the best-beloved man in the community. I am sure that a very large majority of the people of this community would agree with me in this opinion. For these many years he has been content to stay with us, and he is now in a pastorate the longest save one or two in the State. He has ministered spiritual food to us and to our children. He has watched over them, he has lovingly put his arm around them and drawn them into the paths of righteousness. He has stood up before them when they have appeared at the marriage altar. He has accompanied some of them to their final resting-places and has there pointed the mourners to the Heavenly Land and the blessed resurrection day. He has spoken comforting words to all and I have often felt that when my time of departure shall have come,

"When the dumb Hour clothed in black
Brings the dreams about my bed,"

I shall wish Mr. Hardaway to be with me.

THE LIST GROWS LONGER

We refer to both lists—the list of our helpful friends and our subscription list; and we feel that in the next few weeks there is going to be a general movement in behalf of extending the circle of regular Recorder readers. We have great pleasure in thanking the following brethren for sending in new subscribers or forwarding renewals last week:

P. H. Smith, Hillsboro.
Ruffin Woody, Bethel Hill.
Rev. Josiah Elliott, Hertford.
H. H. Marcom, Durham.
Rev. C. C. Haymore, Mount Airy.
J. W. Lane, Fort Barnwell.
Rev. R. Q. A. Teague, Farmington.
Dr. R. H. Marsh, Oxford.
Rev. Jas. Jordan, Franklinville.
Rev. J. L. White, Macon, Ga.
Noah Biggs, Scotland Neck
Rev. J. O. Alderman, Windsor.
Rev. D. P. Harris, Elizabeth City.
Rev. W. R. Cullom, Wake Forest.
Rev. G. P. Harrill, Murfreesboro.

KINDLY LET US KNOW.

If you do not get our paper regularly, kindly let us know. If it is not properly addressed; or if you have reason for any complaint, inform us promptly. Our desire is to give prompt service and to make it as faultless as possible. We are not only willing to hear complaints, but glad to get them, much as we may regret their cause.

TO TEACHERS, PRINCIPALS OF SCHOOLS AND PARENTS

Our North Carolina History Stories, which when completed will make a first-rate Story of North Carolina History, may be used advantageously in arousing interest in our State's History. We suggest that teachers call the attention of their pupils to them and our prize offers.

To further this purpose we propose to offer four prizes, two first prizes and two second prizes, as follows:

I. For the best sketch of North Carolina History, based upon the Recorder series, a first prize of ten dollars; a second prize of Peele's "Lives of Distinguished North Carolinians."

Eligible to this contest are boys and girls more than twelve years of age and less than eighteen.

II. For the most satisfactory answers to a set of questions covering the Recorder series, a first prize of ten dollars; a second prize of Peele's Lives of Distinguished North Carolinians or the Life of Z. B. Vance.

Eligible to this contest are boys and girls less than fifteen years of age.

The first installment of the History Stories appeared in Recorder of January 15, 1902.

News Notes

----Southern Baptist Convention at Asheville ninety days hence!

----Pastor Marshall being sick, Rev. Livingston Johnson occupied the Raleigh Baptist First Church pulpit Sunday.

----Rev. W. G. Hall changes his address from Plymouth to Smithfield, having taken charge of six churches near there.

----Observe Miss Heck's new plans for her column. We think it will richly repay each of our readers to follow them faithfully.

----The Fourth International Convention of the Student Volunteer Movement will take place at Toronto, Canada, February 26-March 2.

----Paul was not indulging in merely courteous speech; he meant what he said. —Christian Index. When did merely courteous speech become insincere?

----Rev. J. N. Tolar, of Beaufort, has accepted the call of Mount Olive church, Sampson County, and thus the Eastern Association gains another strong young man.

----Elziabeth City church sets the work for her sisters by advancing her annual contribution for Foreign Missions from $200 to $605. We congratulate Pastor Duke and his people.

----Of the 77,000,000 people in this country, 28,000,000 are ranked as members of Christian denominations. The army of the Lord is big enough, to be sure. But it does not understand its Captain's orders.

----Rev. N. S. Jones has resigned the pastoral care of the church at Montevallo, Alabama. He has served that State well. We should be glad to hear that some North Carolina church has won him back to us.

----Dr. J. William Jones delivered an address at Charlotte on Stonewall Jackson and Mr. J. H. Tucker ("Judge" Tucker as the Religious Herald calls him) spoke on Robt. E. Lee, recently. Each of the addresses were highly praised in the papers.

----Rev. J. W. Briggs, of Higdonville, one of our esteemed ministers in Western North Carolina, recently protracted a meeting in Sugar Fork church two weeks. There were twenty-three accessions to the church. "A large per cent of the converts," he says, "are our students."

----"Satan. Is he an Omnipresent and Omniscient Being!", is the title of an article in a Baptist paper not very far away; and we were tempted to add as we read the title, "by Rev. Rabbit Borris Mabb, A.M., who thinks he is both." But he thinks that Satan is not.

----We hope many of our readers will attend the Good Road Congress at Raleigh next week, February 12 and 13. No interest would be advantaged more than our denomination by good roads in North Carolina. Indeed our roads affect our civilization at every point.

----The Methodist Yearbook for 1902 reports the membership of the Methodist Episcopal Church in the United States at 2,948,137, an increase of 18,463 in the year 1901. The number of ministers has increased from 17,587 in 1900 to 17,879 in 1901, while the number of local preachers has decreased from 14,126 to 14,092.—Raleigh Advocate.

----If when a pastor is called, he will promptly inform us we shall be greatly obliged. And we shall appreciate it if the clerk of the church will inform us. Another matter: If you have something that you wish printed in several papers at once, please inform us, and also order each paper not to print until a certain week. Otherwise, you put the papers in an unpleasant position.

----This is doctrinal year with the Recorder. In addition to the articles by Rev. John T. Albritton and Rev. W. C. Tyree we have shortly to bring out articles on "Sovereign Purpose" by Rev. F. C. McConnell; "Holiness of God" by Rev. James Long; "Sovereignty of God" by Rev. J. S. Corpening; "Inspiration of the Scriptures" by Rev. A. M. Croxton, Th.D. It is also Bible Study Year. We hope to have ten thousand daily Bible readers in our churches, and every pastor systematically pursuing a course.

----Brother T. J. Watts, the stirring young pastor of Forsyth is certainly to be congratulated upon the condition of affairs in connection with his church work. His people seem to love him devotedly, and he says they stand always ready to aid him in every good word and work.—Christian Index. Born and raised in Raleigh, the son of one of our best of Baptist women, three of whose children are ornaments to her church, we Raleigh people take a special pride in the progress of this young preacher. The first Sunday in the New Year he filled the Raleigh First church pulpit admirably, and while he was here he made a number of addresses that opened the eyes of his old-time friends.

----Brother Hardaway deserves better of us than the cut—"cut" is the word this time—we present on first page. We owe him the best to be had, on many accounts, but especially for the sympathetic insight revealed by the following lines from his pen:

"Lo, the poor editor whose well-tutored mind
Is puzzled with problems before and behind!
Each man with a grievance his hobby will ride
To the editor's sanctum his woes to confide."

This is printed for several purposes, not the least of which is to prove to the prosaic editor of Charity and Children that the Promethean fire can burn in North Carolina without a bellows. If this does not reach that editor's inmost heart, we shall give him up as a "patron of the Muse," and let him go his way as an ordinary editor.

----Our Clayton church has bought a lot near the cotton factory there and will build a house of worship on it. They have had a prayer-meeting and Sunday School there for some time. This is some of the good work started by Bro. John Lewis, of Southern Pines.

----The handsome new parsonage at Hendersonville has been completed. It cost about $2,000, and will be furnished by the church for the pastor and his wife. One could ask no better testimony to a pastor than the readiness with which the Hendersonville people have proceeded to make a home, and make it beautiful, for Brother Love.

----Anniversary, the celebration of the Wake Forest Societies, and altogether the event of the college year at Wake Forest, will be celebrated Friday, February 14, in the regular manner—debate in the afternoon and orations at night. A glance at the invitation reveals the prospect of unusually fine speaking; and as a social occasion it is impossible for the Anniversary to fail. The question for debate is—"Resolved, that Labor Organizations in America and England have been more beneficial than injurious,"—a popular, timely and interesting question. The debaters are, Delos W. Sorrell and James Royall, for the affirmative, and Charles M. Beach and Oscar P. Dickinson for the negative. The orators are William Albion Dunn and Andrew Jackson Bethea. The marshalls are, chiefs, James C. Little and R. H. Burns; assistants, John C. Caddell, Benjamin Parham, William C. Bivens and William E. Middleton. We have no doubt that there will be a large attendance.

----It will be necessary for the Northern Baptists to raise between January 1 and April 1 the sum of $376,612 in order to close the financial year of the Missionary Union without debt. This is considerably more than was received during the corresponding quarter last year. There appears to have been no noticeable improvement in the matter of postponing missionary offerings until the last quarter. This keeps the responsible officers of our societies in suspense, produces a condition of strain among sympathetic supporters which is anything but favorable to normal beneficence, and necessitates large bills for interest.—Standard, Chicago. We are reminded that when Secretary Johnson explained to the youngest member (aged eleven) of the general institution called "Baptist headquarters in Raleigh" that he had to raise about $1 200 for State Missions in ten weeks or be lost, the young member opened his eyes and exclaimed, "Well, sir, I am sorry for you; for you are surely lost. Nobody ever did raise that much in less than a year. It is im-poss-i-ble!! Think of raising $376 612 in three months.

----In the second issue of his paper, the new member of the Southern Baptist Press, Mr. Frank Willis Barnett, qualifies his enthusiastic promises very decidedly. We quote the following, which appeared in "upper case"—that is big type:—"If Those who Owe will Pay Up, and Those who are Able will Take the Paper, we promise (lower case') to give you the best service of which we are capable." Evidently the young man's second thought was more sober. His proposition is perfectly safe. If he never levels himself out to do his best until the conditions he lays down are met, he will not die of apoplexy or heart failure or the strenuous life. But upon his third thought he will conclude that he must give his readers the best that he is capable of anyway—in spite of delinquents and regardless of the unreached and unfortunate thousands who are able but will not—just will not, for no reason whatever unless it be that they haven't enough religion to desire more. We shall watch for the manifestation of the "new member's" third thought.

----As some of our readers know we have refused to print quite a number of advertisements of stock in a Texas oil company, while most of the other Baptist papers have printed these advertisements. We print one this week. The reader may wish to know why. We have a good reason: Heretofore the company had not struck oil; those who invested invested in prospects and promises. Now the company has two wells. There are 150 other wells on the same small track of land. Each of them has about the same capacity. No one on earth knows how long the oil will last; and the number of wells to be sunk is not yet known. Anyone who buys stock in any company should investigate, should know what he is doing, and should take no one's advice but his own and invest no one's money but his own. The stock in the San Jacinto Company sold for awhile at five cents; then for ten; now for twenty. What it is worth depends altogether upon how much oil it can get, how much it can find demand for what price it will bring, how long the supply will last, and how the business is managed. The principles involved are just those that are involved in any other business.

----That old man, threescore and ten, should not have been forced to the necessity of attempting to kill himself on our streets last week, having nothing to do, no home whatever, and no one to care for him, is an indictment of our Christian people that makes one wince. Red tape kept him from the poor house. But what kept him out in the terrible weather, aged, helpless, friendless, until in despair he shot himself? Was there no heart in Raleigh? "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prion, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was a hungered and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye too me not in: naked, and ye clothed me not: sick, and in prison and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked or sick or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." That is to say that judgment day is every day, and that we are the judges. Every day one makes his choice of his eternal fate in his treatment of needy fellowmen.

How The Work Progresses.

BY CHAIRMAN JONES.

EARNEST ENCOURAGEMENTS FROM MANY BRETHREN.

Our people for the most part have very much on their hearts, the raising of the $50,000 for education which the Convention resolved to raise this year. Brother Vann and Brother Hunter say that at all the appointments where they have been able to fully present the work the Convention resolved to do, the churches have done more than was expected of them rather than less. In some instances they received more than double what was expected.

The letters received by the Central Committee from all sections of the State, in reply to those sent out, show great interest in the work. We give here extracts from some of the letters:

Rev. Rufus Ray, Mayodan: "I wish I could pay twice as much more."

Rev. W. H. Reddish, Morganton: "Count on me to do all I can."

A young lady at Reidsville, sending a contribution from her Sunday School class: "It gives me much pleasure to send it. I wish it were much more."

D. F. King, Leakesville: "Keep eternally after the brethren until the pledges are paid. We can not afford and we must not make pledges in our public gatherings and fail to meet them."

J. S. Dimmette, Dimmette: "I will put the matter before our people and raise all the funds I can, as I am much interested in our University."

A lady at Cleveland Mills, one of our noblest women: "I do hope all who pledged will pay up promptly."

Rev. D. P. Harris, Elizabeth City: "Am now undertaking to get the matter thoroughly before my people. I am sure delaying the matter will greatly increase the difficulty of raising the money."

Rev. C. M. Billings, Waynesville: "I hope this matter will be pushed to a glorious finish in a short time. It will give me great joy to serve you in any way I can."

Rev. M. E. Parrish, Salisbury: "Will cheerfully give you any assistance I can in the work."

Rev. W. R. Bradshaw, North Wilkesboro: "Am going to do all I can."

Prof. R. B. Horn, Boonville: "If I can be of any service to you, command me."

Rev. R. A. Hedgpeth, Autryville: "I shall urge all as far as I can in the South River Association to take up the University debt in February. The earlier we raise the debt the better, for every hour's delay means money."

Rev. John R. Miller, Thomasville: "I will do all I can in this matter in my churches and Association."

A great many pastors have agreed to bring the matter before their churches during February, and we hope the acknowledgments in the Recorder each week during this month will show a large increase. To raise the $50,000 during the year there must be received by the Treasurer, Brother L. D. Watson, an average of $1,000 a week until the Convention meets in December. We are having acknowledgments made weekly and all can see for themselves how the work is progressing.

It is to be hoped that what is done in February will encourage and stimulate all our people. We must get the work largely in shape at the beginning of the year. If we can do this it will be to the advantage of all departments of the Convention's work. If we do not the outlook will not be cheerful.

Let us do what we can, and do it now as far as possible.

W. N. JONES,
Chairman Central Committee.

Dr. Bull's Cough Syrup will cure croup and whooping-cough. No danger to the child when this wonderful medicine is used in time. Mothers, always keep a bottle on hand.

To Our Baptist Brethren Throughout The State

A Call to Prayer.

You know that we as a denomination are committed to the work of raising in cash by the first of December, $50,000, in order to pay off the debts on the Baptist Female University, the Chowan Baptist Female Institute, and our Baptist academies. But it is doubtful whether many of you realize the magnitude of the undertaking. Charged as we are with the duty of directing this movement, perhaps its difficulties are more apparent to us, and we feel profoundly that this year marks a crisis in the life of some of our Baptist schools. Many of the brethren are manifesting a degree of interest and concern that encourages us very much. But the task before us is so great that we must have the sympathy and the prayers and the active support of all our people. Let no one be misled by the noble achievement at Winston-Salem into fatal over-confidence. Let that occasion rather inspire us to larger faith and larger undertaking.

We know that some of our institutions must be freed from debt, or must soon close their doors. We know that success must depend on the measure of personal responsibility felt by the great body of our people, and the personal efforts put forth by them this year. Waiting for others to do the work means sure disaster. We know also that should this effort end in failure after such an inspiring beginning, not only should we feel the burning shame of having disregarded obligations assumed in a great and solemn hour, but the shock would paralyze all similar efforts for nobody knows how long.

Only the Spirit of God can arouse the people and breathe into them the spirit of sacrifice.

We therefore urge our pastors and churches throughout the State to set apart some time in February or March as a day of prayer for this movement. We ask that the day shall be made distinctively prayerful and devotional, and suggest that the discussions follow something like the following outline:

1. The value of Christian education to church and state.
2. The cultured Christian woman in our homes and churches.
3. Our duty to our schools in their present crisis.

The foregoing topics are intended merely as suggestions. They should be changed where it is deemed advisable and others substituted. We venture this suggestion also, that speeches should not be too long—not over ten or fifteen minutes each. Of course they should be subordinate to the main purpose, namely, earnest prayer for God's help.

Let the pastors select the day as early as possible during the months mentioned and assign the subjects to brethren either in or out of their churches, as they may deem best. A card to any of us will secure free of charge literature which will be helpful in the discussion of these topics. We trust that every pastor will lay this matter on the hearts of his people and observe the day of prayer. Where they will do so we ask that they drop a card to Brother W. N. Jones, Raleigh, notifying him of the fact and of the time of meeting.

W. N. JONES,
N. B. BROUGHTON,
C. J. HUNTER,
JOHN T. PULLEN,
R. N. SIMMS,
Central Committee on Education.

Bro Hunter in Granville.

At the late Winston Convention the South River delegates agreed to raise in the Association five hundred dollars for the liquidation of the debt on the Baptist Female University. Some of us were put to the blush by the naming of so small an amount in the midst of such unparalleled liberality on the part of others; but we meant that our works should go beyond our words. By invitation Rev. A. D. Hunter, the Financial Secretary, is now with us, helping us in our work. Last Saturday he was at Enon and on Sunday with Brother Fountaine at Grassy Creek. His address at Enon was a splendid effort—clear, dignified, earnest and eloquent. We were greatly pleased with the man and his mission. His manly presence, genial spirit and burning words were a benediction and power among us. He came with a great work fully in hand and heart, and his message was received in the spirit of liberality and with hearty good wishes. The amount we pledged will be raised in cash, with a good surplus to be forthcoming in November.

Brother Hunter, in his limited time, could be only with a few of the churches, but our pastors are ready to take up the work and do their part promptly and successfully. The month of February is agreed upon as the most suitable time for our churches, and it is urged and most confidently expected that an earnest and united effort will be made all along the line. A great work is to be done, a great responsibility is upon us; let no man or church fail in this crisis.

R. H. MARSH.

The Kinston Baptists.

Nearly five years ago I entered upon the pastorate of the Kinston church. These years have been so full of care that it is hard to realize that so many have come and gone. To the pastor they have been years of unremitting joy. No one could be pastor of such a flock and be otherwise than happy.

During this time we have built from start to finish a handsome brick church, at a cost of $15,000. About two hundred and twenty-five members have been added to the roll and every department of the church has grown in proportion. The work of development has not been as rapid as we desired; indeed we leave much undone that our heart was fixed upon when we came to the field, but withal we could not regret the Lord's placing us here for the time.

It is hard now to turn one's back upon so many friends both in and out of the church. The man whom the Lord will appoint to be the shepherd of this flock will find in its membership some of the noblest of God's children, worthy of the love and affection of the best pastor to be found. It is my great pleasure to commend them to the man who is so fortunate as to be my successor.

My memory will linger with them and my prayers will ever be for great blessings to attend them.

C. W. BLANCHARD.

Kinston, N. C., January 25, 1902.

One of the Old Guard

Dear Brethren of the Recorder: To answer Brother Solomon's request, I was ten years old when the Recorder started. Meredith editor. My father' was a subscriber. I could read then, and have been reading it ever since. I am now seventy-eight and a going. I love it now better than I ever did.

Yours with respect,

Mrs. E. M. KEITH.

Long Creek, N. C.

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

Acknowledgments.

Cash Collections on Educational Fund for Week Ending February 1 1902

Greensboro church: Mrs. E. J. Lynch, $10; Mrs. H. Vernon, 1; C. E Holton, 25; L. H. Battle, 25; J. B. Stroud, 50; M. C. Workman, 25; Mrs. H. A. Dunn, 10; J. F. Cobb, 10; O. W. Monroe, 5; Mrs. W. A. Albright, 1; Mrs Holton, 1; I. W. White, 1; H. W. Howard, 2; Mrs. J. T. Cruchfield, 1. Cash, 3 25; C. B. Wilson, 10; J. T. Battle, 25; Mrs. John Broadwax, 5; Colvin Murchison, 50c; Bryan Murchison, 50c.; M. W. Thompson, 25. First church, Raleigh: Baxter Durham, 5. Beulah Association, Kerr; Chapel: R. Sartin, 5; A. B. Walker, 2. Thomas Boswell, 1; Mrs. Elizabeth Richmond, 25c. West Chowan Association, Jackson church: P. J. Long and wife, 10; B. S. Gay, 10; Peter Erekson, 5; F. R. Harris, 5; J. T. Peebles, 5; Robert Fleetwood, 5; Willis Newsome, 2.50; Mrs. R. D Cross, 2.50; Lonnie Bradley, 2.50; Marvin Bradley, 2 50; Charles Newsome, 1.50; Miss Belle Gay, 1; Miss May Gay, 1; Miss Pattie Peele, 1; Mrs. Mary Hardee, 1; Mrs. Bettie Buxton, 1; Mrs. Sallie Calvert, 1. Mount Carmel: F. J. Stephenson and wife, 10; Rev. R. T. White, 5; Daniel Long, 1; Miss Rebecca Long, 1; Miss Sarah Long, 1; Miss Esther Long, 1; Miss Emma Long, 1; C. G. Hasty, 2.50; G. E. Hasty, 2; J. L. Pruden, 1; N. A. Parker, 50c.; L. W. Hasty, 50c.; J. L. Hasty, 50c.; R. E. Pruden, 2; Mrs. R. D. Cross, 2.50. Margarettsville church: I. P. Parker, 5; J. G. Stancell, 5; J. B. Goode and wife, 5; John Edwards and wife, 5; Miss Bessie Boone, 2.50; B. S. Stancell, 1; A. B. Spivey, 50c.; Mrs. A. B. Spivey, 25c.; Little Lizzie Atkins, 5c; D. E. Bridges, 1; Rev. R. D. Cross, 2.50. Flat River Association, Enon church. B. F. Hester, 50; Dixie Hester, 3; A. W. C. Cannady, 1; C. D. Cussin, 1; Grassy Creek church: W. P. Wilkeson, 5; J. H. Chandler, 1; J. R. Crowder, 50c.; J. E. Thomas, 1; W. E. Yancey, 1; John Weary, 10c.; R. A. Davis, 3; Chas. A. Yancey, 1; P. H. Fontain, 5. South Yadkin Association: Advance church, 25. Eastern Association: Colvins' Creek church, 2.50. Personal: J. R. Moore, 10; John A. Oakley, Jr., 5; C. M. Wall, 10; Mrs. D. P. Bridges, 5; Baptist Tabernacle church: R. H. Bradley, 20; Infant Class, Reidsville, 5; J. B. Cain, 5; Wm. Hensdale, 5; Rocky Mount church, 5 50; White Oak church 20c.; South River Association, 6 73; South Fork Association, 5; Pink Pope, 50c.; Mr. and Mrs E. J. Forney, 26 Total, 575.62

L. D. WATSON, JR., Treasurer.

Payments to Educational Union for B. F. U To Jan 30, 1902.

Mrs. R. T. Vann, $1; Mrs. W. H. Pace, 1; Mrs. James Egerton, 1; Mrs. D. A. Covington, 3; Miss Catherine Covington, 3; Mrs. John A Baker, 2; Mrs. W. J. Hollingsworth, 1; Mrs. W. B. Smith, 1; Miss Ida Dunn, 1; Mrs. W A. Woody, 1; Mrs. W. C. Petty, 2; Mrs. D. Rich, 2; Mrs. W. L. Poteat, 2; Mrs. A. V. Purefoy, 2; Mrs. W. B. Royall, 1; Mrs. V. L. Pendleton, 2; Mrs. A. F. Yates, 1; Mrs. C. M. Cooper, 2 Mrs. S. S. Parham, 1; Mrs. Brown Shepherd, 1; Miss Eleanor Vass, 1; Mrs. W. M. Dickson, 1; Henry D. Briggs, 1; Mrs. Chas. Brewer, 1; Mrs J. H. Lawrence, 1; Mrs. Lacey Hoge, 1; Mrs. James Bass, 1; Mrs. Maggie M. Phillips, 1; Mrs. W. H. Reinhart, 1; Mrs. E. E. Bernard, 1; Miss C. McClean, 1; Mrs. H. Burke, 1; Mrs. R. J. Taylor, 1; Miss F. Harrell 5; Mrs. M. C. Bonner, 1; Mrs. Foxwell, 1; Mrs. Currin, 1; Miss Mary Neil, 1; Mrs. Frost, Cana, 1; Miss Annie Shaw, 1; Mrs. A. F Cotten, 1; Mrs. N. R. Teague, 1; Mary Lynch Johnson, 1; Mrs. John K. Hawkins, 1; Mrs. S. W. Oldham, 1; Mrs S. Sprinkle, 1; Mrs. A. R. Foushee, 1; Mrs. R. D. Caldwell, 1; Mrs. R. S. Tyson, 1; Mrs. W. B. Shaw, 1; Mrs. C. B. Justice, 1; Miss Lila Justice, 1; Miss Lucy B. Eaton, 1; Mr. W. A. White, 1; Miss Sadie T. Perry, 4; Miss Florence Finch, 2; Mrs. A. M. Finch, 2; Mrs. W. H. Dodd 1; Mrs. Eliza Lynch, 1; Mrs. M. A. Paine, 1; Mrs. C. E Holton, 1; Mrs. J. C. Murchison, 1; Mrs. R. V. James, 1; Mrs. E. A. Draughan, 1; Miss Hattie James, 1; Miss Alma McDonald, 1. Total, $89.

L. D. WATSON, JR., Treasurer.

February 5, 1902.

State Missions—J. B. Carlyle, $10.00; Salem, Raleigh, 50c.; Mount Sinai, Chowan, 2.00; Great Hope, Chowan, 2.00; Rocky hock, Chowan, 10 00; Sandy Cross, Chowan, 6.00; Warwick, Chowan, 13 00; Woodville, Chowan, 1.00; Yeopim, Union Meeting, 1.58; J. S Hardaway, 11.50; Dover, 70c.; Cove, 1.00. Spring Garden, 1.05; Winton, 10.00; Oxford, pledge, 28.00; Clemmonsville, Pilot Mountain, pledge, 5.00; Rev. Forrest Smith, pledge, 10.00; Tryon Street, Charlotte, 75.00; C. M. Wall, 5.00; W. C. Tyree, 25.00; West Washington Street, Greensboro, 32.90; Massy Hill, South River, 1.70. Total this week, 247.98. Previously reported, 1 478.99. Total this year, 1 726 92.

Foreign Missions—Rock Spring, Flat River, $6.65; Bethany, Flat River, 3.55; Tally Ho Flat River, 5.65; Congo Chapel, Tar River, 6,15; Woodville, 3.00; Mount Sinai, Chowan, 1.00; Great Hope Chowan, 2.00; Bethel, Chowan, 2 80; Center Hill, Chowan, 10.00; Chappell's Hill, Chowan, 10 00; Gatesville, Chowan, 7.79; Ramseur, 1.81; Hickory, 1.17; Hickory Grove, Bladen, 1.05; Massey Hill, South River, 3 30; W. M. S., Laurinburg, Christmas offering, 15.60; W. M. S., Bear Creek, Mitchell County, Christmas offering, 3.00; W. M. S., Statesville, South Yadkin, Christmas offering, 20.66; W. M. S., Warsaw, Christmas offering, 3.80; W. M. S., Polkton, Pee Dee 1.10; W. M. S., First church, Monroe, Christmas offering, 25.00; W. M. S., High Point, Christmas offering, 5 00; C. T. Willson, Roxboro, 1.50; Sunbeams, Toisnot, Newbern, Christmas offering, 3.50 Total this week, 144.98. Previously reported, 426.37. Total this year, 571.35.

Home Missions—Mount Sinai, Chowan, $1.00; Great Hope, Chowan, 2.00; Bethel, Chowan, 10,00; Center Hill, Chowan, 2.00; Chappell's Hill, Chowan, 10.00; Eureka, Chowan, 4 00; Whiteville Grove, Chowan, 10 00; W. M. S., Warsaw, 1.50 Total this week, 40.50. Previously reported, 99.97. Total this year, 140 47.

Education—J. B Carlyle, $5.00; Woodville, Chowan, 2 36; Whiteville Grove, Chowan, 8,00; Oregon 1 10; Brassfield, Central, 8.25; Rev. J. E. Dowd (on note), 20 00. Total this week, 44 71. Previously reported, 112.55. Total this year, 157.26.

Ministerial Relief — Louisburg, $25.00; Whiteville Grove, Chowan, 3 00; Philadelphia, Stanley, 1.00. Total this week, 29 00. Previously reported, 106.56 Total this year, 135.56.

Total reported for all objects this week,	$507.13
Previously reported for all objects this week,	2,247.27
Total reported for all objects this year,	$2,754.39.

WALTERS DURHAM,
Treasurer Baptist State Convention.
February 5, 1902.

FREE

A WONEDERFUL SHRUB—CURES

Kidney and Bladder

Diseases, Rheumatism Etc.

Rev. A. C Darling, Minister of the Gospel, under date of May 30th, writes from his home at North Constantia, Oswego county, New York:

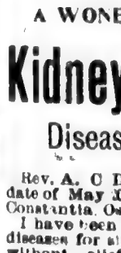
I have been troubled with Kidney and kindred diseases for sixteen years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack My confidence in man and medicine had gone. My hope had vanished, and all that was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenced taking it. At that time I was using the vessel as often as sixteen times in one night, with no sleep or rest. In a short time to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours

(Rev.) A. C DARLING.

The venerable Mr. Joseph W. Whitten, of Wolfboro, N H., at eighty five years of age also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony Many ladies also join in testifying to the wonderful curative powers of Alkavis to Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here.

That you may judge of the value of this Great Discovery for yourself we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific Cure and can not fail. Address, The Church Kidney Cure Company, No 401 Fourth Avenue New York City.

Raleigh Marble Works



COOPER BROS., Prop's.
RALEIGH, N. C.

Shipments made to any part of the State at same price as at shop.

WRITE FOR CATALOGUE.

Obituaries.

HARRELL.—It is with sadness we chronicle the very sudden and unexpected death of our beloved Brother Elisha Harrell, who at the time of his death had about reached the three score and ten milestone along life's pilgrim way. Brother Harrell made a profession of religion in early life and united with Rockyhock Baptist church and remained a consistent member of same till the Father said, "child, come up higher."

Brother Harrell was by no means an educated man. He knew very little about the arts and sciences of the present day but he knew in whom he had believed. He believed his Bible, every word of it. He was never heard to utter a profane word of any kind. Surely it can be said a good man has fallen. He loved his church devotedly.

He leaves a wife and seven children, with a host of other relatives and friends to mourn this their untimely loss. The large concourse of people that followed his remains to the grave testify to the esteem in which he was held by all who knew him.

"Life's race well run,
Life's crown well won,
Life's work well done,
Now comes rest."

G. W. WHITE.

Rockyhock, N. C.

EDWARDS—At her home, Mount Vernon Springs, Chatham County, N. C., after a lingering illness, Saturday, January 18, 1902, Mr. Kara C. Edwards, daughter of H. H. and Wincy Jordan, and wife of Rev. O. T. Edwards, aged 40 years 4 months. 18 days. She had been a member of the church about twenty-five years, and was baptized by Elder Daniel Mackney. He had been married nearly twenty years. She leaves her husband and twolittle boys, a mother, brothers and sisters, and a large circle of relatives and friends to mourn her departure. She was a good girl at home and in school, of a gentle, confiding, cheerful disposition, and in womanhood moved on in that ever retiring way; and when the hand of affliction was laid upon her, she was still supported and comforted by that religion which was such an anchor to her father in death, and is still sustaining her aged mother in life. She was indeed a helpmeet to her husband, who has been proclaiming the Gospel in all those years. She exemplified, very strikingly, the Christian's faith, the Christian's hope, the nature and power of her Christian religion in her last hours.

When her day of life was setting, she said that Jesus was with her, that dying grace was given her, and soon she would drink of the water of life and thirst no more. A word of hope and cheer and admonition for her husband, and all that stood weeping around her dying bedside.

When her breath was nearly gone, and her eyes turned upward in death, her husband put his mouth to her ear and whispered, "Is it dark?" She could not speak, but she nodded, "No."

Blessed thought! Thanks to Him who lights up the dark valley, takes away the sting of death, and giveth triumphant victory in the end. May we all meet up there.

A FRIEND.

AUSLEY—Miss Susan Ann Ausley died at her home near Lumber Bridge, Robeson County, N. C., December 24. She was sixty-two years old. She has been a member of Lumber Bridge Baptist church thirty five years. She leaves one sister, three brothers and many friends to mourn her loss. It can be truthfully said of Sister Ausley that she was true to her church, home and friends.

J. W. COBB

OATES—Died December 30, 1901, Mr. W. T. Oates, of Mount Olive, N. C., aged 66 years and 4 months. He had been confined to his bed over a year, suffering intensely. For years a professing Christian, he died a member of a Baptist church, with assurance of the heavenly life. He leaves a sorrowing, childless widow, who bears testimony to the nobility of his character and to his Christian fortitude and patience in all his sufferings. A sister in Missouri and other relatives in that State and in this mourn his death. Rev. J. T. Albritton conducted his funeral services.

J. N. S.

BALLARD—Mrs. Sarah Ballard departed this life December 1, 1901. She was 87 years, 1 month, 14 days old. She was brought up under Pedo-Baptist influence—her father a Presbyterian and mother a Methodist; but when converted at the age of thirteen, joined the Baptist church. Sister Ballard was converted under the ministry of Rev. John Culpepper, and was baptized by Rev. Noah Richardson. Seven children still survive her, one having died. Sister Ballard was a consistent member of Bethel Baptist church. Surely a mother in Israel is gone—faithful to her church, loving and kind to all around her. "Blessed are the dead, which die in the Lord."

E. LEE FOX.

DANIEL—Died January 7, 1902, Mrs. Sallie J Daniel, of Chestnut Hill, N. C., aged 44 years, 1 month and 8 days. Sister Daniel lived a consistent, faithful Christian life during twenty-six years. She was afflicted for years, her suffering during the last months of her life being intense. She was ever cheerful, patient and resigned, dying with assurance of faith and blissful hope. She was a devoted member of Chestnut Hill Baptist church. A sorrowing husband and seven children who survive her and the bereaved church mourn their great loss; yet "sorrowing not even as others which have no hope," assured that their loss is her infinite gain.

PASTOR.

PRICE—Sister Price, wife of Pleasant Price, near Dysartsville, on January 5. For many years she "walked with God" here. She is now gone to be "forever with the Lord."

A mother in Israel has gone. May the Lord tenderly fold to His bosom the aged husband and all of her living children.

PASTOR.

HAYWOOD. MARGUERITE AND GLADYS—Not often does a sadder bereavement, or more painful affliction, befall God's people than that which came to Brother Charlie L Haywood and his wife about two months ago. Their little daughter Marguerite, just four years old, was taken suddenly ill with scarlet fever and after suffering intensely for a few days Jesus took her to Himself on the 21st of November. While she was sick her little sister, Gladys, about three years old, became a victim of the same fearful disease and after suffering distressingly for several days, she also went away, November 28, to join Marguerite, from whom she had been separated for the first time, and just for one week. They were unusually bright, attractive and winsome children. So friendly and affectionate they were toward everybody, that they were known and loved by all the neighbors, who feel a personal loss and bereavement in their death. As we all pass the home now we sadly miss their bright, sweet faces, at the window in the winter time, and in the yard in the summer, where they greeted so affectionately all who came by. Surely God's ways are mysterious. We can not understand why He should have taken these bright little sunbeams out of the world and these precious little jewels away from their parents. We can only say it must be for some wise purpose, because the God of wisdom and love has done it. The whole community feels the deepest and tenderest sympathy for the bereaved parents, who in so short a time sustained such a loss. Their home was made so bright and happy by the presence of these sweet little sisters—their only children. In one week they are both taken away, leaving the home so desolate and making a change so inexpressibly sad. But in this dark hour, God's grace has sustained them and enabled them to bear their afflictions with beautiful submission and resignation. A Christian's faith enables them to feel that their precious little ones are now "safe in the arms of Jesus," and, as Marguerite used to sing so sweetly, "Walking in the light."

PASTOR.

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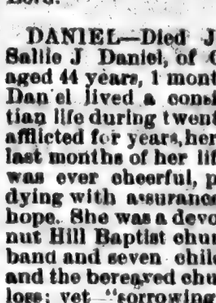
To Dr. H. Mozley, Atlanta.



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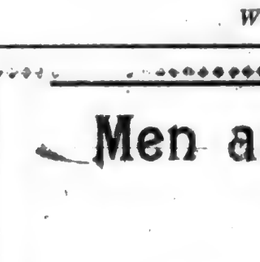

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A THOUGHT FOR THE WEEK.

It has been observed, that by the side of every humiliation connected with the Humanity of the Messiah, the glory of His Divinity was also made to shine forth. The coincidences are manifestly undesigned on the part of the Evangelistic writers, and hence all the more striking. Thus, if He was born of the humble Maiden of Nazareth, an Angel announced His birth; if the infant Saviour was cradled in a manger, the shining host of Heaven hymned His Advent. And so afterwards—if He hungered and was tempted in the Wilderness, angels ministered to Him, even as an angel strengthened Him in the agony of the garden. If He submitted to baptism, the voice and vision from Heaven attested His Sonship; if enemies threatened, He could miraculously pass through them; if the Jews assailed, there was the Voice of God to glorify Him; if He was nailed to the cross, the sun draped his brightness, and earth quaked; if He was laid in the tomb, angels kept its watches, and heralded His rising."—Edersheim.

We shall regard the tribute of the Oxford church to her pastor as one of the contributions to our recent discussion of the "churchless pastors and pastorless churches" situation. It began, we believe, with Rev. John E. White's article on "The Shepherd's Heart." In the story of Brother Hardaway's pastorate there is the best definition of that phrase and the best application of Brother White's article. We have not printed a better article for pastors or people than that, and because Brother Hardaway so deserves all that is said we have a double pleasure in printing it.

Assuming that the decline in the number of ministerial students in Christian colleges and seminaries generally had operated proportionately amongst Baptists, the Standard, the admirable and enterprising Baptist paper of Chicago, instituted an investigation. From the information that it presents, it appears that there has been a slight decrease, but by no means so considerable as had been suspected. We do not fear that the supply of ministers will soon fall short of the real demand. There will always be demand for more ministers of the right sort than there are in the world; and probably there will always be a surplus of the other sort. The thing for colleges and seminaries to do is not to increase the number of those of the wrong sort, but to reduce it. There is always plenty to do for the man who can and will do it.

It gives us pleasure to print a picture of Rev. John T. Albritton this week, in recognition not simply of the admirable series of articles that he is giving our readers, but also of his life-long services to our denomination.

Dr. Skinner is fond of telling a story in connection with the ordination of Bro. Albritton. It was at Goldsboro, and in the house of worship that Dr. Skinner had a good part in building. It fell to Dr. Skinner to preach the ordination sermon, and to old Bro. Bradford to deliver the charge to the candidate. While Dr. Skinner was preaching, Brother Bradford fell asleep. "Now I didn't preach so long: he was asleep, you see, and a man asleep has no idea of time. When I got through I called on Bro. Bradford, and finally got him awake. Whereupon, rising and rubbing his eyes, he began, 'Well, I would charge you, first, to be brief!' The audience broke out laughing.

"But I know Albritton," added Dr. Skinner. "He is a true man, a scholar, one of the best men we ever had."

THE ISSUE AS TO THE PHILIPPINES.

The question of the policy of the United States with regard to the Philippines is one of the most important in our National history. To suffer it to be treated indifferently, or to surrender it wholly to the purposes of political managers, were to forfeit all that makes American citizenship of account.

We do not purpose here to espouse a particular view; it is our purpose to state the issue that our readers may consider it more intelligently, and to point out a view that is morally wrong.

Let us state, first what is not involved.

For one thing, the right or wrong, wisdom or unwisdom of ratifying the treaty concluding the war with Spain, an article of which ceded for a consideration the Philippine Islands to the United States, is not involved in the present issue. The ratification of the treaty by the Senate was urged by all parties. The desire to reestablish peace was strong, and rather than have delay, all sides urged the ratification.

We may then regard the ownership of the Philippines by the United States as an unexpected, perhaps undesired, but almost unavoidable result of a war—the responsibility for which the American people as a whole and by parties were ready enough to assume.

For another thing, the question of liberty does not enter. All parties agree that there must be liberty, that is, self-government, in the Philippines. Only the superficial will argue that the purchase of the Islands without asking the permission of the inhabitants involves the question of liberty. And only the unreasonable will argue that the purpose of the United States is not to establish self-government because it will not strike its flag and retire at the bidding of either a minority or a majority of the population.

There are three questions raised by three different classes.

1st. Shall we immediately retire from the Philippines, thus giving them what is conceived to be liberty?

2nd. Shall we first establish order and make way for enlightened self-government—which is liberty—and then retire?

3rd. Shall we endeavor to establish order and self-government and also retain possession of the Islands?

The first of the questions is answered by the fact that, our Nation having received from Spain the responsibility for the Philippine Islands both to their inhabitants and the nations of the earth, can not abandon them until peace and order and a stable government have been firmly established. And the United States can establish but one sort of government—self government. The United States is morally bound to maintain a strong guardian hand upon the Philippines, therefore, until their inhabitants become unquestionably fit for self-government. Those who raise this question of immediately retiring do so knowing that it is not a question at all. It can not be entertained.

This leaves as the main question, Shall we proceed to establish order in the Philippines with the intention of maintaining possession or with the intention of retiring so soon as we may honorably do so? There is this subordinate question, Is it wise to make our ultimate intention of maintaining possession or retiring, known now?

If it is held that we should retire from the Philippines as soon as we have fitted them for self-government, the question will turn upon the fitness of the inhabitants. It is clear that they are, for the most part, altogether unfit now. When will they be?

It is held that we should, while maintaining permanent possession, grant local self-government as rapidly as possible, the question will turn on the qualification of each community for self government.

Thus a very thorough knowledge of the Philippines will be required. An answer to either question must be based upon knowledge of what is essential to self government and knowledge of the political elevation of the Philippinos.

We wonder if the reader knows what the policy of our Government in the Philippines now is. It is in brief, to maintain order by martial law wherever necessary and to establish self-government by ballot and charter wherever possible. It is to establish schools and encourage industry and foster commerce, all with a view to setting the people of the Philippines firmly in the ideals, the rights and the privileges of free peoples, or as the President said in his message to Congress "to make them fit for self-government after the fashion of the really free nations." As to ultimate disposition, whether the Philippines shall remain in possession of the United States or we shall surrender the Islands to their inhabitants and launch a Republic in the Orient as we have recently nearer home, no authoritative declaration has been made.

Who hath not known ill-fortune, never knew himself or his own virtue.—Mallet.

THE SACRED CHARACTER OF THE CHURCH: THE SIN OF HYPOCRISY*

Clearly the impressive events in this section were not designed or recorded to confirm God's ancient commandment against lying; nor are they set forth to single out lying as the chief of sins, as might be hastily inferred. The offense is lying to the Holy Spirit,—lying to the church,—hypocrisy. The occasion is that early day of the infancy of the church, when its character must be protected, even though a miracle is necessary.

Verses 11, 12, 13 and 14 in the Fifth Chapter may properly be regarded as holding the key to the lesson. They set forth the effect of the miraculous deaths of the hypocrites, and thus reveal the purpose of the miracles. Fear came upon those in the church and those in contact with it; and no man dared join himself to the church unless he was a Christian; "but the people magnified them." And believers were the more added to the Lord.

For the first time the group of believers is referred to as the church (v 11), the translation in Acts ii. 47 being presumed. It is homeless; it is unsettled; and its holy character must be kept inviolate. This is of more value than all else. The day of the seen things has been rapidly passing. Soon the Holy Temple and the Holy of Holies must be left for ever. These have served to teach the holiness of relations with God; but now no more. It is not too soon to impress upon all around that, veil or no veil, altar or no altar, incense or no incense, house or no house, there are invisible boundaries between the world and God which one can not lightly, surely can not deceitfully cross with impunity. Thus the deaths of these first liars, being a curse, sharp and dreadful, upon them for hypocritically pretending to be worthy members of the church gave a sign of the sacredness of the church, and set up a warning at that time most wholesome in keeping impostors out of the fold of believers, and therefore in keeping it pure and strong. This sign and this warning have not yet spent their force. Let it not be regarded simply as a warning against lying; it is a warning against all hypocrisy.

With this warning in the fame of it—for wherever the news of the works of the believers went the story of Ananias and Sapphira surely went—the Church of Christ was insured not only against impostors but against an unregenerate membership—the very curse that has so nearly wrecked it more than once since. Its members, pure in heart and sincere in faith and zeal, were powerful both as witnesses and workers; and every little while one reads of the increase of their number.

There is in this also a suggestion pertinent to the present time. The congestion of our churches with unregenerate members accounts in large measure for the difference between them and those of Apostolic days: and those who seek to find all the difference between them in mere degree of miraculous power make the mistake of confusing effect with cause. The power of the early church was not the cause of its purity; but its purity was the condition precedent to its power. That power, once received, was of course calculated not only to keep it pure but to elevate its purity as well as to increase its efficiency.

Much unnecessary and superficial discussion has centered about the fact that these early Christians had all things in common. This lesson is based upon that custom, and throws much light upon it. Peter's question to Ananias clearly implies that this community of possessions was absolutely voluntary (v. 4) It is voluntary yet. In schools, churches, orphanages, many share their possessions with fellow Christians and others in need; and, as of old, they share according to their own wills. The Christian churches stand both for fellowship in burden-bearing and the voluntary principle. The ideal of no Christian lacking is none to high for the present day, and it should to a certain extent measure the gifts of those who have possessions.

It is altogether likely that the custom of everyone selling all that he had and having all things absolutely in common obtained only at Jerusalem, and there not so long. See Gal. ii. 10; I Tim. vi. 8, 17-19; 1 Cor. xvi. 1, 2. But the principle involved will always obtain.

The greater idea, the principle involved, is that of stewardship and devotion. The early Christians were so filled with the joy of their religion and so earnest in its behalf that they maintained it in spite of all persecution, and devoted to it their lives and their possessions. Nothing that they had was held above the cause of their religion; nothing that they had was comparable in value to their faith; its cause was first, all else was subordinate. This is a worthy ideal for the present time. It does not require necessarily abandonment of property; but it requires an attitude—toward God of love, toward man of fellowship, and toward possessions, of stewardship, holding them subordinate to the higher ends of life,—that is very much needed now.

Above all, let this be understood, that one may keep his goods; but he can not impose upon the church or deceive God without the greatest consequences.

And so this is the section of the history of the early Christians that is marked by the tragic, but necessary, events that proclaimed in its early days, both to those within and without, the sacredness of the Church—the bride of Crist; and by means of which it was not only cleansed of two hypocrites but protected against thousands, who from within could have wrought its ruin as all the enemies without could not.

*Sunday School Lesson for February 9, Acts iv. 33-37; v. 1-11.

CONSTRUCTIVE STUDIES IN THE PRIESTLY ELEMENT IN THE OLD TESTAMENT.

Bible Study is the order of the day. It is the best sign of the times for the Christian cause. It is the sign of a more intelligent, a deeper, a truer and a more wholesome Christian life.

This book that bears the title above is a product of Bible Study of the highest order, and it is calculated to promote Bible Study in the very best sense. It is then an expression of the new revival and a means of its progress. It is by Dr. William R. Harper. President of the University of Chicago, who, after all that has been said about him, believes in the inspiration of the Scriptures (we have it in a tract by him) and in them as the standard of faith from which there is no appeal (as he indicated by his recent answer to Dr. T. T. Eaton's question).

This work includes a comprehensive study of everything pertaining to the work of the priest in Old Testament times as distinguished from that of the prophet and the sage. Special attention is given to the great institutions of Israel's religion, such as sacrifice, feasts and prayer.

The method is inductive and constructive; the facts and sources of information are placed before the student, and, by means of suggestive questions, helpful hints, and explanations of difficult passages, he is directed in the work of constructing for himself a history of priestly activities and institutions based directly upon the sources as they exist in the Old Testament.

The book will serve admirably for either individual or class work. We have found "The Constructive Studies in the Life of Christ," prepared upon a similar plan, remarkably helpful. Either book may be had of the University of Chicago Press, Chicago, Ill. The price of the Studies in the Life of Christ is $1.00; of the Studies in the Priestly Element, $1.50.

YOUNG MEN AND THE BIBLE.

It is a notorious fact that as a rule young men do not read the Bible. It is conventional to go to church, and they go. But they have no such reason for reading the Bible.

They say they are not interested. Why are they not? The fault can not be in the Bible itself. There is interest there for them, as we shall see.

They confess to themselves that they feel a little abashed if found reading the Bible. Why should they? There can be nothing unmanly about reading the Word of God.

One may be inclined to answer that young men are not interested in religion anyway, and thus dispose of the question. But young men—men—all men—are interested in religion. That is, they are interested in their relations to the supernatural, more definitely, in the link between them and Divinity. There may be a few young men of the lowest order who are not interested in anything beyond the sensual; but one particular mark of a man, young or old, is interest in religion. In some it is secret; in others it is manifest.

Since there is to be found in the Bible the revelation of God to man—and a great deal about man himself,—since it will enlighten a young man upon the very problems that give him pause; since it contains the noblest ethical and spiritual ideals that men have conceived; since it is the authority on those relations between himself and God which are called religion, we must argue that young men would be interested in the Bible, if they are not.

Is it not true that the average young man has never been enabled to approach the Bible intelligently? He has heard much about it; but what does he know about it? It is not usually in a form suitable to any one but an expert. Give one a whole library in one binding, and let him make the most of it; he will take some time learning where to start and finding what he is suited to, and very likely he will give it up. He needs instruction. Is not absolute ignorance of the nature and the contents of the Bible a great cause of the indifference of young men to it?

Is it not true that young men do not know what is in the Bible? To be sure they understand that it is to be held in reverence. They "know" that it is the "Word of God." But attitudes and phrases do not mean anything. Yes, and they have been exhorted to read their Bibles. But exhortations often carry no information whatever. Suppose you exhort one to go eastward ten miles. You know what he will find—a beautiful garden, all glorious. But you exhort him eastward and say nothing of the garden. He does not go. Now tell him of the garden. And you can not stay him.

If young men knew what was in the Bible and some one would guide them in finding it, they would read it. Alas, so many of their leaders are also blind!

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

FIFTH WEEK: OPENING EVENTS AND JUDEAN MINISTRY.

FIRST DAY: *Mark 1:1. Jesus Christ, the Son of God.*

Learn what you can of Mark from Acts 12:12, 25; 13:2-6; 15:36-40; 1 Peter 5:13; Col. 4:10; Philemon 24; 2 Tim. 4:11.

A disciple of John, named Papias, who died about 150 A. D., writes that Mark neither heard the Lord nor followed Him, but having become the interpreter of Peter, wrote accurately all that he remembered of the things that were either said or done by Christ.

What possible intention of Peter is expressed in 2 Peter 1:15?

Wherein is "the beginning" the same with Mark and Peter? Compare Mark 1:1-3 with Acts 10:37.

What is the outstanding characteristic of Jesus' earthly life as outlined by Peter in Acts 10:38?

Compare the "great confession" of Peter in Matt. 16:16 with this title verse of Mark.

How can one's life be a "gospel"?

FIFTH WEEK: OPENING EVENTS AND JUDEAN MINISTRY.

SECOND DAY: *Mark 1:2-8. John the Baptist.*

Verses 2-3. "Make his paths straight"—mend the highways as for a king.

Verse 4. What kind of a baptism did John preach? Its significance? See margin, "unto," or looking to.

Verse 5. On what condition would John baptize a person?

Verse 6. Of whom did John remind them? See 2 Kings 1:8 and compare Luke 1:17.

Verses 7-8. What led John to speak of his own unworthiness? Compare Luke 3:15-17. John 1:19-23; 3:30.

What am I doing to make ready the way of the Lord?

FIFTH WEEK: OPENING EVENTS AND JUDEAN MINISTRY.

THIRD DAY: *Mark 1:9-11. The Baptism of Jesus.*

Verse 9. How did Jesus' baptism differ from that of others in verse 5 and Matt. 3:6?

What evidence in Matt. 3:14 that John recognized this difference?

Read Matt. 3:15. What did Jesus' baptism mean to Him personally?

Verse 10. What did the descending Spirit signify to John? John 1:32, 33.

What significant circumstance is added in Luke 3:21?

Do John's preaching in Matt. 3:2, and the model request of Matt. 6:10 suggest that for which Jesus may have been praying?

Verse 11. Why was God "well pleased" with Jesus?

FIFTH WEEK: OPENING EVENTS AND JUDEAN MINISTRY.

FOURTH DAY: *Mark 1:12-13. The Temptation.*

Verse 12. "Driveth." Read Matt. 4:1. With what was Jesus' mind intensely occupied? Read the last clause of Matt. 3:17 with Mark 1:11.

Verse 13. Read Matt. 4:3, 4 and decide from Jesus' reply wherein He was tempted.

Matt. 4:5-7 and 8-11. In what did the second and third temptations respectively consist?

Note whence Jesus draws all His replies to Satan. Deut. 8:3; 6:16; 6:13. What does this suggest?

Read how Satan quotes Psalm 91:11-12, and note that Jesus triumphs over each temptation by trusting in a clause which Satan omits.

What lesson do I find here?

FIFTH WEEK: OPENING EVENTS AND JUDEAN MINISTRY.

FIFTH DAY: *John 2:13-22. Jesus Cleanses the Temple.*

The ministry in Judea is recorded only by John. For the sake of completeness glance hastily over John 1:19—2:12.

Verse 13. "Jews' passover." Meaning? Exodus 12:11-14.

Verse 14. "Sold oxen and sheep and doves" for sacrifice. "Tables," where ordinary money was exchanged for the half-shekel of the Temple.

Verses 16-17. What impression did the disciples get from Jesus' action and word. Compare Luke 2:49, R. V.

Verses 18-22. Carefully determine what led Jesus to speak here of the destruction of His body?

Does an echo of the market ever hinder my worship?

FIFTH WEEK: OPENING EVENTS AND JUDEAN MINISTRY.

SIXTH DAY: *John 3:1-21. Jesus Talks with Nicodemus.*

Verses 1-2. What "miracles"? Compare 2:23.

Verses 3-8. To what question in the mind of Nicodemus are the last clauses in verses 3 and 5 addressed?

Can the "born of ater" of verse 5 refer to the spiritual import of John's baptism in Mark 1:4? Compare John 1:24.

Verses 9-13. "Master" in verse 10 is "teacher" in Revised Version.

Verses 14-17. Martin Luther called verse 16 the Little Gospel. Memorize it.

Verses 18-21. How are men tested by Christ in this life?

How do I stand the test?

FIFTH WEEK: OPENING EVENTS AND JUDEAN MINISTRY.

SEVENTH DAY: *John 4:1-26. Through Samaria.*

Verses 22-23 of chapter 2 cover several months. Read them.

Verses 1-3. Why did Jesus leave Judea? Why the "must" of verse 4? Locate Sychar, verse 5.

Verses 6-26. Why the difference in the manner of the woman after verse 16? Compare verse 18.

From the last clause of verse 25 note the kind of Messiah the Samaritans expected.

Verse 6. Do I use passing opportunities as Jesus did?

SIDE-LIGHTS ON THE STUDIES.

John and Johns' Baptism.

A new Prophet had appeared, ancient in manners and spirit, modern in speech and purpose. No sleek scribe, or pompous priest, or courtier clad in soft raiment was he, but a son of the desert, clad in garments of coarse camel's hair, bound round him by a leathern girdle, seeking his food from the rock where the wild bee left its honey, and the locust came—a man full of the stern spirit of solitude and the thoughts God speaks to the soul that can dare to be alone.

The Baptist evoked from the Old Testament the spirit that inaugurated the New, and so became the meeting-point of both, a symbol of the dawn, which is at once the death of the night and the birth of the day. So the man and his mission must be studied if the Christ is to be understood.

John's spirit was essentially ethical, and his attitude one of essential antagonism to the unethical spirit of Judaism. The people, so far from realizing, had corrupted the theocratic ideal, and had, in depraving it, depraved themselves. Hence his preaching had in its earliest form a twofold character; he threatened with punishment, and exhorted to repentance.

But John was not satisfied with a work that was so largely negative in character; he determined to institute a society of the penitent and reformed. The baptized were not simply the penitent, but the expectant, men consecrated to a great hope.

John was but true to the best genius of his people when he made his baptism represent, not simply an individual change, but a social fact—entrance into a society prepared for the kingdom which was at hand. The 'baptism unto repentance' was also a baptism unto hope: as the first, it was the sign of a renounced past, as the second, it was the symbol of a new future.

The Great Prophet did not prophesy in vain. He moved Israel as Israel had not been moved for centuries. New hopes, new fears, awoke in Judea. The people became conscious of sin, conscious of their failure to be the people of God. The 'Voice' from the banks of the Jordan awed the heart of Jerusalem and stilled the convicts of priests and scribes For one splendid moment the nation awoke to the meaning of its singular and sublime faith, forgot its struggles against the eagles and images of Caesar, in its consciousness of the reign and righteousness of God. Crowds from the cities and villages, from Judea and Galilee, Perea and the land east of the Jordan, Pharisees and Sadducees, priests and Levites, scribes and elders of the people, publicans and proselytes, warriors from the Roman and Herodian armies, came to hear the Prophet, to confess their old sins, and be baptized into his new life.

RELATION OF JESUS TO JOHN'S BAPTISM.

And with a band from distant Nazareth came one who had hitherto been known as Jesus the carpenter, who was henceforth to be known as Jesus the Christ. He knew that his hour was come, and went forth, the son of Joseph, to return the Messiah of God. How He was touched by the multitude, by the preacher, by the sense of sin that had seized the people, by the hope that was expressed in the baptism, we do not know. We only know that here He becomes conscious that His hour has come, that His happy obscurity must end, His mission of sorrow and glory, death and life, begin.—Adapted from Fairbairn.

As applied to sinful men it was indeed *necessarily* a 'baptism of repentance'; but not as applied to the *sinless* Jesus. Had it primarily and always been a 'baptism of repentance,' He could not have submitted to it.

We must not seek for any ulterior motive in the coming of Jesus to this baptism. Jesus never played a part: it was an act of simple submissive obedience on the part of the Perfect One—and submissive obedience has no motive beyond itself. It asks no reasons; it cherishes no ulterior purpose. And it was in perfect harmony with all His previous life. He went voluntarily, because it was *of God*—and because 'it became Him' in so doing 'to fulfill all righteousness.' * * * The baptism of Christ was the last act of His private life; and, merging from its waters in prayer, He learned: *when* He was to commence "His Father's business," and *how* it would be done.

TEMTATION OF JESUS.

Jesus had deliberately, of His own accord and of set firm purpose, gone to be baptized. That one grand outstanding fact of His early life, that He must be about His Father's business, had found its explanation when He knew that the Baptist's cry, 'The Kingdom of Heaven is at hand,' was from God. His Father's business, then, was 'the Kingdom of Heaven,' and to it He consecrated Himself, so fulfilling all righteousness. The next step was not, like the first, voluntary, and of preconceived purpose. Jesus went to Jordan; He was driven of the Spirit into the wilderness. Not, indeed, in the sense of His being unwilling to go, or having had other purpose, such as that of immediate return into Galilee, but in that of not being willing, or having no will or purpose in the matter, but being 'led up,' unconscious of its purpose, with irresistible force, by the Spirit. In that wilderness He had to test what He had learned, and to learn what He had tested. During the whole forty days of Christ's stay in the wilderness His temptation continued, though it only attained its high point at the last, when, after the long fast, He felt the weariness and weakness of hunger. During the thirty-nine days preceding the last, the plan, or rather the future, of the work to which He had been consecrated, must have been always before Him. In this respect, then, He must have been tempted. It is wholly impossible that He hesitated for a moment as to the means by which He was to establish the Kingdom of God. He could not have felt tempted to adopt carnal means, opposed to the nature of that Kingdom, and to the will of God. But, on the other hand, the Tempter could not have failed to assault Him with considerations which He must have felt to be true. How could He hope, alone, and with such principles, to stand against Israel? He knew their views and feelings; and as, day by day, the sense of utter loneliness and forsakenness increasingly gathered around Him, in His increasing faintness and weakness, the seeming hopelessness of such a task as He had undertaken must have grown upon Him with almost overwhelming power. Alternately, the temptation to despair, presumption, or the cutting short of the contest in some decisive manner, must have presented itself to His mind or rather have been presented to it by the Tempter.

And this was, indeed, the essence of His last three great temptations; which, as the whole contest, resolved themselves into the one question of absolute submission to the will of God, which is the sum and substance of all obedience. If He submitted to it, it must be suffering and only suffering—helpless, hopeless suffering to the bitter end; to the extinction of life, in the agonies of the Cross, as a malefactor; denounced, betrayed, rejected by His people; alone, in very God-forsakenness.

He must, He will, absolutely submit to the will of God. But can *this* be the will of God? One word of power, and the stones would be changed into bread.

But the moral purpose—the grand moral purpose in all that was of God—was absolute submission to the will of God. His Spirit had driven Him into that wilderness. His circumstances were God-appointed; and where He so appoints them, He will support us in them, even as, in the failure of bread, He supported Israel by the manna.

Absolutely submitting to the will of God, He must, and He can, absolutely trust Him. But if so, then let Him really trust Himself upon God, and make experiment—nay more, public demonstration—of it. Jesus had overcome in the first temptation by simple, absolute trust. This was the time, and this the place to act upon this trust, even as the very Scriptures to which Jesus had appealed warranted. But so to have done would have been not trust—far less the heroism of faith—but *presumption*

Once more the scene changes. The world in all its glory, beauty, strength, majesty is unveiled. It all might be His for the purpose of the Kingdom if He would *only* acknowledge the force of evil in the world and accommodate Himself to it. This was the grossest of the three temptations, and Christ casts it from Him with "Thou shalt worship the Lord thy God, and Him only shalt thou serve."—Adapted from Edersheim's Life, etc., which see.

FOR THE CLASS-HOUR.

Plan carefully, as there is much to be done.

Give ten minutes to tracing the course of events in the Judean ministry, using map, and to sketching the matter studied in John to get a complete view.

Give ten minutes to a consideration of the spiritual import of John's baptism and its meaning for Jesus.

Give the remaining time to a very prayerful study of Matthew's record of the temptations, one by one. Get below the surface of the narrative. By spiritual sympathy feel the force of each temptation and see how Jesus conquered each time. Do no outside reading until you have done this.

Recorder Stockholders Notice.

The Annual Meeting of the Stockholders of the Biblical Recorder Company will take place at Raleigh, in the office of the Company, the second Wednesday in February, 1902, that is the 12th, at 7.30 p. m Annual report will be submitted, officers elected, and other business transacted.

CAREY J. HUNTER, President.
JOHN S. PEARSON, Secretary.
January 27, 1902.

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Light on New Year Sunday School Lessons

It is not often that the American Institute can offer any special help to those who are studying the International Sunday School lessons, since the subject matter of the Institute four years' course is fixed, and that of the Sunday School lessons under the International System frequently changes. Beginning with January 1, however, there is an opportunity to make a happy combination. The International lessons take up the book of Acts, at that time, and the Institute has well-planned work, covering the same period in courses varying in degree of difficulty from the simple outline courses for general adult classes to the most technical work in Greek.

More definitely the courses are—

1. An outline study course for Adult Classes or for teachers. This course is wholly biblical.

2. A reading course supplementary to the outline study course.

3. A reading course for ministers, teachers and others desiring more technical work than above. In all these courses special helps appropriate to the subject and to the grade of work are provided. The fee is small.

4. A correspondence course (in English), in which careful work under an instructor is expected, lessons passing back and forth every fortnight.

5. A correspondence course (Greek), in which exhaustive work in the original text may be done under competent direction.

For this course a reading knowledge of Greek is required, and for the last two courses a moderate tuition fee.

Here it will be observed is an opportunity from the point of view of the pastor: (1) to devote some time to scholarly work for himself, or (2) to read carefully chosen books and prepare perhaps to preach a series of sermons along the line of the Sunday School lesson, or (3) to conduct a successful teachers meeting, or (4) to do some systematic work with a class in the Sunday School, or (5) to organize from members of his church who do not attend Sunday School a class of systematic study, or (6) to urge upon the families of his church the use of the daily work in the outlines in connection with family devotions or individual study. We suggest that any one interested in Bible study for himself and others would do well to look into these schemes. The address of the Institute is Hyde Park, Chicago, Illinois. These courses are all under the direction of the Council of Seventy, of which President John Henry Barrows, of Oberlin, is President, and President William R. Harper, of Chicago, Principal.

January 22, 1902.

But Do They?

"While all other denominations have a specific method for the administration of Christian baptism, the Methodists leave that phase of the question where they understand the Bible to leave it—upon the conscience of the subject."—Central Methodist. But do they? Then why do they preach sermons and publish tracts against immersion? If they leave it "upon the conscience of the subject," why do they not simply leave it there, and let the subject work it out with the New Testament in his hand? Did anybody ever hear a Methodist preacher tell a candidate, who asked about the right "mode of baptism," to study the New Testament and reach his conclusions from that?—Western Recorder.

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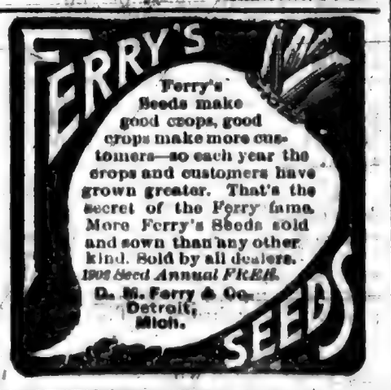

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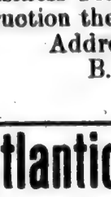

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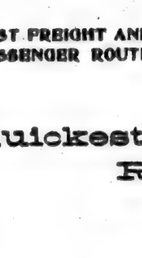

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Ar Wilmington,	"	12 05 p m	
Ar Charlotte,	"	9 25 a m	10 05 p m
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Ar New Orleans, L. & N.		7 25 a m	
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Ar Norlina,	"	5 50 a m	1 05 p m
Ar Portsmouth,	"	7 15 a m	2 35 p m
Ar Washington, N. & W. S. B.			6 35 p m
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Ar New York, O. D. S. S. Co.			1 30 p m
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Ar New York,	"	8 15 p m	6 00 p m
		No. 34	No. 66
Lv Raleigh,	S. A. L.	1 35 a m	10 10 a m
Ar Norlina,	"	3 30 a m	11 55 a m
Ar Richmond,	"	8 25 a m	3 35 p m
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News Summary.

State News.

—There are good Odd Fellows in North Carolina. The Order appears to be growing.

—Mr. J. B. Duke will erect an heroic bronze statue of the late President McKinley in Trinity Park, Durham, N. C.

—Senator McNeil, of Cumberland says the custom of magistrates letting offenders off upon the payment of costs (that is, the magistrate's part of the money) has grown into an outrage. He cites one magistrate as having collected in a few years $10,000 for himself and less than $50 as fines. An investigation would be wholesome.

—From statistics gathered by the North Carolina Baptist, we give the following condensed exhibit of the liquor business in North Carolina: There are forty-eight counties in which there is no saloon. New Hanover leads the list in the number of saloons, having 57; Wake comes next with 27. Pitt has 25, Wilson 24, Martin 23, Durham 21, all at Durham. The following have dispensaries and no saloons: Franklin, Haywood, Hertford, Macon, Rutherford, Union, Warren. The following have a dispensary with saloons: Edgecombe, Johnston, Northampton. It appears then that local option has helped the cause of prohibition considerably.

—We congratulate the editor and owners of the Charlotte Observer upon the tenth anniversary of their connection with the paper. The Observer has been brave enough to differ with the people and strong enough to hold them and win others in the midst of sharpest differences. Its editor can recall half a dozen instances of large import in ten short years, in which events have justified his cause against the popular tide. This is as much as any paper can ask for and more than any but the true ones get. The Observer is not only true, it is excellent in every respect. Every man that touches it is a newspaper man who loves his calling; and the paper is therefore strong with the people and still stronger with true newspaper men. Long life to the Observer and its people!

—There is considerable uneasiness in large section in Western North Carolina on account of the entering of large tracts of land by outside parties. The land is occupied, and in actual possession; but in many cases there has been no formal entry of it. We agree with the N. C. Christian Advocate in the following: "We believe we are discharging a religious duty in warning the readers of the Advocate, many of whom live on small estates, to go at once and enter their lands, if they can not find absolute evidence of the fact that it has been entered. We trust all good citizens will combine to thwart the purposes of these heartless speculators but it will do no good to make any plea in cases where titles have not been secured upon the basis of an original grant by the State."

—After letting her tobacco business die entirely out, Raleigh citizens have formed a company to revive it. Seeds are being distributed free to farmers, and some prizes have been offered for best crops. Tobacco is up this year, and cotton is down. But there is a tobacco trust, while there is no cotton trust. We infer from arguments insisted upon last year—namely, that the trust controls prices and is responsible for them—that the trust must have put the price of tobacco up! But who would believe this. Then again, from arguments made a few years ago, one must conclude that President Roosevelt and Wall Street have put tobacco up and cotton down? But this is absurd. Does it occur to the reader that neither of these arguments are being advanced this year? And why? Simply because there are no offices to get this time of the year. Wait until the campaign comes on, and though you will not believe it now, you will want to outlaw every one who refuses to believe then.

—The report of the State Labor Commissioner, in reference to the textile industry in North Carolina, shows that there are now 226 cotton, 11 woolen and 3 silk mills, and 1 carpet and 1 jute bagging mill in the State. The total number of spindles is 1,694,063, an increase of 212,000 over the previous year; looms 36,123, an increase of 3,000; knitting machines 3 814, an increase of 1,800. Gaston County is far in the lead, having 26 cotton mills, 202,776 spindles, and 4,642 looms; Mecklenburg second, with 17 cotton mills, one knitting mill, 125,242 spindles and 2,026 looms; Rockingham third, with 7 cotton and one woolen mill, 102,082 spindles and 2,135 looms; Rutherford fourth, with 4 cotton mills, 102,240 spindles and 2,476 looms; Alamance fifth, with 17 cotton one woolen and two knitting mills, 95,598 spindles and 4,811 looms; Cabarrus sixth, with 9 cotton mills, 93,588 spindles and 3,274 looms; Durham seventh, with 6 cotton and one woolen mill, 83,924 spindles and 2,258 looms. All other counties have under 75,000 spindles. The hours of labor in cotton mills are in no case less than 11, and in knitting mills 10 to 10 1-2 hours. The number of operatives is: Male 18,171, an increase of 21 per cent.; females 18,377, an increase of 15 per cent; children under 14 years 7,996, an increase of 5 per cent. Eighty two per cent of the adults read and write, which is the same as the previous year, while only 65 per cent of the children read and write, this being 3 per cent less than last year.—Col. Olds.

Cranberry Iron and Coal Company,
No. 240 South Third Street,
Philadelphia, February 1, 1902.

The Annual Meeting of the stockholders of the Cranberry Iron and Coal Company will be held at the office of the company, No. 240 South Third street, Philadelphia, Pa., on Tuesday, the 18th day of February, 1902, at 12 o'clock m. for the purpose of electing a Board of Directors to serve for the ensuing year; and for such other business as may be brought before the meeting.

JOHN S. WISE, Secretary.

Purpose is what gives life a meaning.—Charles H. Parkhurst.

General News.

THE SITUATION AS TO CUBA. The Cubans have done wisely in electing Mr. Estrada Palma as the first President of the new Republic. He is a conservative gentleman who has lived long in this country, and is in thorough sympathy with American institutions. Politically, therefore, Cuba libre begins her national career under favorable auspices. But the economic conditions are sorely in need of readjustment. We have practically debarred her from profitable trade with the rest of the world, and have not yet accorded her the privileges in our own markets which she must have in order to prosper. Through her representatives she has appealed to Congress to afford the needed relief, and in our view that relief ought to be promptly and liberally granted. But a powerful lobby, representing the tariff-pampered beet sugar interest, is at work in Washington to prevent, so far as possible, any concession that will affect that industry in the smallest degree. The latest scheme, says the Examiner, is to allow a drawback of fifty per cent on all Cuban molasses and sugar up to No. 16 Dutch standard imported into the United States in vessels belonging to citizens of the Union, and to return this drawback to the owners of the plantations in Cuba on which the sugar and molasses are grown. The object of this astute scheme is to prevent the consumer in this country from gaining any advantage through the importation of Cuban sugar at a lower rate than is now provided by law. It is an ingenious, but, it seems to us, not a feasible arrangement. It is extremely doubtful whether the Cuban planters would profit by it at all, and it is quite certain that the consumers of sugar in the United States would not. It has been announced that the President is in favor of the cause of Cuba in this matter, and Congress will take the hint.

NEW YORK TUNNEL DISASTER. A terrible explosion occurred at the mouth of a shaft of one of the rapid transit tunnels in New York City. An immense reserve supply of high explosives, which was stored in temporary buildings for the purpose, was discharged. The giant blast killed six persons and injured hundreds of others. Several buildings were wrecked and thousands of windows some of them seven blocks from the shaft fell into pieces from the vibration of the shock.

The estimated property loss is $1,000,000. It will require an official investigation to reveal the true cause of the accident. There is reason to believe that it was due to negligence on the part of the man in charge of the explosives. Three men are under arrest awaiting an investigation.

FIRE IN NORFOLK. The largest conflagration in the history of the city of Norfolk, Virginia, resulted in the destruction of about $800,000 worth of property last Friday morning. The origin of the fire has not been discovered. It was seen first on the ground floor of the Columbia Building, occupied by a whiskey saloon. From there the flames spread rapidly to the adjoining Atlantic Hotel and other nearby buildings, destroying in all about ten. The loss to the property owners is not very great, the same being nearly covered by insurance. No lives were lost. Three hundred guest sleeping in the Atlantic Hotel, by prompt work on the part of its manager, escaped unhurt, though many suffered personal loss in clothing and other articles.

THE WEATHER. The worst weather for many months was experienced in most of the States last week. Throughout the West the coldest weather of the season was felt, and much loss is reported surely to follow to the wheat crop and cattle interests. In Arkansas and Kentucky a terrible storm of sleet and cold rain prevailed for several days, doing much damage. At Little Rock, Ark., where it was heaviest, the estimated loss, including loss to business, was $400,000. Nearly all the telephone and telegraph wires were broken, making the city practically shut away from the world. In the South, where the higher and low tempertures met, the sleet was not so bad, but the rain and fogs made it very disagreeable in many sections.

MINOR MATTERS.

Chief Justice Burford has issued an order to the effect that if there be only one colored child of school age in a school district the authorities must provide a separate school house and teacher. This order includes the entire territory and will prove very expensive to the various counties.

It seems to be generally conceded that Mr. Marconi succeeded December 12 in getting a message across the Atlantic Ocean without cable connection, that is, by wireless telegraphy. It also appears that his invention is wholly practicable. If so, it will revolutionize the system of immediate communication.

Small crops, unsalable vegetables, result from want of

Potash.

Vegetables are especially fond of Potash. Write for our *free* pamphlets.

GERMAN KALI WORKS,
93 Nassau St., New York.

From Rev. F. M. Jordan.

I have been attending the meetings of the Convention for more than fifty years. It seems to me that the last session in Winston-Salem was the best of all. To my soul it was a feast of fat things. The spirit and harmony of the meetings were just simply transcendently glorious from the beginning to end. It was heaven on earth to meet up with so many good brethren and sisters from all parts of the State, and from other States. I met with a goodly number whom it had been my pleasure to marry and baptize in the years gone by. One day I dined with my dear Brother Moses Baldwin, who was my room-mate and classmate at Wake Forest College fifty years ago—a happy meeting. And then I dined Sunday with Sister Webster (nee Martin), whom I baptized years ago. She and her bright children seemed to love me as a father. And then I met my dear Brother J. H. Foote, whom I had not seen since the war. He and I were school-mates at Wake Forest. Thus there was one happy meeting after another all through the Convention.

"If such the sweetness of the stream, what must the fountain be."

Brother Blanchard's letter in the last Recorder on the destitution in Eastern North Carolina stirred my inmost soul. I feel just like I want to go down there and preach the glorious Gospel of the blessed God all over that country, build up the waste places, and establish truth and righteousness in the hearts of the people.

My health has been quite feeble for the last twelve months and I returned home from the Convention sick, bordering on pneumonia for two weeks; but am now better, and if the Lord spares my life till another crop is made, I think I shall go down into that destitute region and carry the glad tidings of life and salvation.

To the best of my recollection I have been a regular reader of the Recorder for at least sixty years, and a subscriber for fifty years; and the old Recorder grows better and better.

F. M. JORDAN.

Calvert, Transylvania County, N. C.

Cost is the father and compensation is the mother of progress.—J. G. Holland.

RHEUMATISM

A BLOOD DISEASE

How a Biblical Recorder Reader was Cured.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his knee-caps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

B. B. B. for sale by druggists everywhere at $1 per bottle. For trial treatment address Blood Balm Co., 82 Mitchell Street, Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble, and we will give free medical advice. Don't despair of a cure, as we have over 8,000 voluntary testimonials of cures by B. B. B.

O Lord, the Lord whose ways are right, keep us in Thy mercy from lip-service and empty forms, from having a name that we live, but being dead. Help us to worship Thee by righteous deeds and lives of holiness; that our prayers also may be set forth in Thy sight as the incense, and the lifting up of the hands be as an evening sacrifice. Amen.

TRAINED NURSE CURED BY SWAMP-ROOT.

USED BY HOSPITALS—PRESCRIBED BY DOCTORS.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of the "Biblical Recorder" May Have a Sample Bottle Sent Free by Mail.

Miss Alice Brown, the well known trained nurse, is in a position to speak with knowledge. She was formerly with the St. Louis Baptist Hospital and has had many trying experiences in her arduous vocation. She adds her valuable testimony to the thousands already received by Swamp-Root. She said in a signed interview with a reporter of the St. Louis Star:

MISS ALICE BROWN.

"Although a woman in my position can receive plenty of prescriptions from physicians without cost, it was upon the advice of a well known West End Doctor that I began to take Swamp-Root. No, I will not tell you his name, for he might not like it. But all the same, I took it when I was run down from night work in the sick room. I was thin and yellow and tired even when I rose from my sleep. Swamp-Root gave me a relish for my food and cleaned my blood from its stagnant impurities. Of course I do not praise Swamp-Root as a cure for all troubles, but it is splendid for the kidneys, stomach and bowels and relieves female disorders when all other remedies have failed to give relief. I know of many cases in the hospital cured by this wonderful remedy.

Alice Brown

1519 Semple Ave., St. Louis, Mo.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a relative, a friend, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the great kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy. A trial will convince anyone—and you may have a sample bottle free, by mail.

SPECIAL NOTE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Raleigh Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

The Bible Class Quarterly

Our New Quarterly for Bible Classes and Sen or Grades

4 Cents a Quarter. 40 Pages.

This Quarterly has met with success beyond our expectations. One Superintendent ordered 130 copies after receiving the sample we sent him. The Florida Baptist Witness says: 'First of all comes the Bible Class Quarterly. This pamphlet of 40 pages filled from cover to cover with good things for grown people who attend Sunday School. Come out from your lazy Sunday morning hour, brother, sister—here is a new attraction for you, and is just the thing you have been looking for to send you on your way to Sunday School rejoicing.'

Samples Sent on Application

The Baptist Sunday School Board, ... Nashville, Tennessee

Despatch is the soul of business.—Lord Chesterfield.

Do You Want ?

Sunday School Supplies Maps, Charts, Lesson Helps, Mite Boxes? If so, send to

BAPTIST BOOK STORE.

DO YOU WANT ?

The best works on Sunday School methods, such as "Teachers and Teaching;" How to "Study the Bible" "Lectures on Sunday Schools;" If so send to the Baptist Book Store.

DO YOU WANT ANY BOOK ?

We have an up to date stock of standard religious books, of which we make a specialty. But we will gladly order any book you may desire, and give you a low price on it. Don't hesitate to call on us.

All the best SONG BOOKS for church or Sunday Schools and a fine stock of BIBLES.

Baptist Book Store,
RALEIGH, N. C.

Profits go to mission work.

Message No. 1 on Printing and Binding

Office of
EDWARDS & BROUGHTON.
Raleigh, N. C., Jan. 1, 1902.

For more than 30 years we have engaged in the business of Printing and Binding. During that time we have added to our equipment and force until to-day we have the largest establishment and employ more people than any other house of the kind in the State. Indeed there are very few, if any, that surpass us in the South.

In these years we have gained wisdom in the business that enables us to do better and better for our customers, both in work and prices.

We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.

Very sincerely,
EDWARDS & BROUGHTON.

We Cure
CANCERS, TUMORS AND ALL CHRONIC SORES
Without Use of a Knife

Kellam's Hospital

RICHMOND, VA.

ALL EXAMINATIONS FREE.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

Woman's Work

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Prospectus.

Although it is a little late for a prospectus for the year 1902, the editor of the Woman's Missionary Column desires to place before the Woman's Missionary Societies, as well as all others interested in a larger knowledge of missions, an outline of the plan to be followed during the present year.

In the recommendations for the year 1902 prayer is given the first place—prayer continued, united, expectant. So it will be also in this column. At the head of the column each week will stand the names of seven missionaries or missionary objects. For these daily prayer, by name, is asked during that week. In this united prayer every reader of the Recorder is most earnestly asked to unite. If we believe in a prayer haring God we can not doubt the efficacy of these united petitions.

It has been the custom of the Woman's Missionary Union for some years past to publish a most helpful mission card, giving for each month a topic of study and prayer. The topics given, in rotation, are one of the Boards of the Convention or one of the Fields of Home or Foreign Mission work. These topics are familiar to all readers of this column, as they have regularly appeared in it month by month. They will continue to appear. Believing, however, that the time has come for a more thorough knowledge of our mission work than can be gained in giving only one meeting a year to any one country, we will with this month begin a series of studies on our mission fields.

These studies, which will appear the first week of each month, will be given in the form of a program for the monthly meeting, so arranged that any Society may carry it out, with few changes. It is hoped that each organization, however, will use this only as a starting point for personal study and thorough investigation. Three months will be given to each country studied, the subject being divided as follows:

First Study. The Country's Geography and History.

Second Study. Life and Religion.

Third Study. Missions.

China, the mission country to which the hearts of North Carolinians continually turn, will be the first country taken up.

The second week in each month will be given to Matters Personal: Plans, News Notes from Societies, Reports, etc., etc.

In the third week one of our best writers will be asked to give us an article on the same subject as the study given in the first week.

The fourth will be given to a general view of the mission fields, missionary stories and other matters of interest. To recapitulate:

First week of each month—Mission Program.

Second—Plans, Notes and Reports of the Work of the N. C. Missionary Societies.

Third—Article on Subject of Study.

Fourth—General Mission News.

The Children's Corner will be continued by Miss Briggs. While space will not permit a separate program for the children, it is hoped that their leaders will be able to rearrange for them those given for the Woman's Missionary Societies.

Thus we have planned for 1902, believing that in it God will give the women of our State the honor of doing larger things in His service than in any year of the past.

GENERAL TOPIC FOR FEBRUARY.

February: Colored People.—"Ethiopia shall soon stretch out her hand unto God."

Ten millions of Negroes in the South. Large majority of their church members, 1,600,000, are Baptsits. Their evangelization hs been sought by Baptists ever since their introduction into this country. Co-operation work is done by Home Board, S. B. C., Home Mission Society of New York, State Boards and Colored Baptist organizations.

SPECIAL OBJECT OF PRAYER FOR THE FIRST WEEK IN FEBRUARY

1. The Woman's Central Committee in North Carolina.
2. Dr. R. H. Graves, Canton, China.
3. Mrs. Graves, Canton, China.
4. Mr. George Green, Canton.
5. Mrs. George Green, Canton.
6. Miss Annie Green, Canton.
7. For Great Blessings on Our South China Mission—a field ready for the harvest.

PROGRAM FOR FEBRUARY.

(Acknowledgment is made for assistance received from mission studies published by W. Baptist F. M. Society, Boston).

1. Hymn—"Nearer My God to Thee."
2. Moments of Silent Prayer.
3. Scripture reading. Ps. 2.

Personal Questions—Do I believe the salvation of the world depends on asking? How does my asking compare with the need? In doubting the answer to prayer, whom do I doubt God or myself?

4. Prayer by leader.
5. Hymn—"Stand up for Jesus"—two verses.
6. Monthly Topic—(Leaflets on this subject obtained from Baptist Mission Rooms, Baltimore; price two cents each).
7. Study for February—The Geography and History of China.

THE LAND OF SINIM (CHINA) (Isa.-49. 12.)

Lo! the Land of Sinim waking,
Touched by rays of sacred light.
Glim'rings from the Orient breaking
O'er the darkness of her night.
On the terraced hillsides resting,
Coursing over stream and lawn,
Temple and pagoda cresting,
Speed the heralds of the dawn.

With ancestral worship blending
Round the tablet and the tomb,
Whispers of the day impending
Breathe their prophecy of doom
Over altars and oblations
And the gilded gods of wood,
O'er the incense and prostrations,
And the pagan rites of Boodh.

Lo! the faith which crossed the ocean
Westward with the Pilgrim Band,
Throbbing with unquenched devotion,
Westward crosses now the land.
Rocky ramparts swiftly scaling,
Westward o'er the world's highway,
Now, the other ocean hailing,
Fronts the gateway of Cathay.

8. The United States and China Compared. The resemblance of the geographical features of China as compared with those of the United States is certainly noteworthy. China extends from about twenty-five degrees north latitude to forty-five degrees north, and the United States lies very nearly between the same parallels. China is governed through a system of provinces, as the American Union is governed through a system of States. China owns several outlying dependencies, such as Thibet, Corea, etc., which correspond with Utah, Alaska, and other territories in their relation to the United States. China's eastern border looks out to the sea, so does that of the land in which we dwell. In China and in the United States alike a great river cuts the country in two, only the Yang-tse-Kiang divides China from west to east, while the Mississippi divides the United States from north to south. The area of China and the United States are nearly the same, both being about 3,500,000 square miles. The population of the two countries differs greatly, that of the United States being seventy-six millions and that of China four hundred millions. Some idea of that multitude may be gained by remembering that one man in every four on the entire globe is a Chinaman. Fifteen hundred of this race pass into Christless graves every hour.

9. The Cities of China.

While there are thousands of great walled cities in the interior of China, most of which have never been entered by a missionary, those best known to foreigners are Pekin, Canton, Soochow and Shanghai, near the Atlantic coast. Pekin, situated on a sandy plain in the northern part of China, has been the capital of the whole empire since 1264. It has about a million inhabitants. The name of this city is now painfully familiar to foreigners, for during the recent riots many were shut up and besieged there. The royal family who abandoned the city at this time have recently returned to the capital. Pekin contains numerous temples, one of the most remarkble being a large collection of halls, wherein all the tablets of former monarchs from remote ages are worshipped. "It is an impressive sight, these simple tablets of men who once ruled the middle kingdom, standing here side by side, worshiped by their successors, that their spirits may bless the state. This selection of the good sovereigns alone recalls to mind the custom in ancient Jerusalem of allowing wicked princes no place in the sepulchres of the kings. Dintinguished statesmen of all ages, called by the Chinese 'Pillars of State,' are associated with their masters in this temple as not unworthy to receive equal honors."

Canton is the most influential city in southern China, and its reputation for riches and luxury is established throughout the central and northern provinces, owing to its formerly engrossing the entire foreign trade up to 1843, for a period of about a hundred years. The Chinese regard Suchau (Soo-chow), the Venice of China, as one of their richest and most beautiful cities, and have a saying, "that to be happy on earth, one must be born in Suchau, live in Canton, and die in Liauchau; for in the first are the handsomest people; in the second, the most costly luxuries; and in the third, the best coffins."

'At Shanghai the merchant princes of England and America have called into existence a city of palaces, embellished with gardens, and provided with luxuries and comforts of which the natives never dreamed. The most conspicuous objects discernible as you approach the city from a distance are the spires of temples to the living God, the loftiest being that of the Chinese Baptist Church, and the next in height, that of the English Episcopal Church. Half a mile above the foreign city lies Shanghai, its low houses concealed by a forest of junk's masts, but far less imposing than the forty sail of square rigged vessels anchored off the foreign town. From this port steamers will cross the Pacific to San Francisco and to Japan, but a few days distant."

10. The Rulers of China. "The Great Yu founded the first Chinese dynasty 2205 B. C., and since then two hundred and thirty-seven monarchs have regined. Twenty-four dynasties have preceded the present one, but the method of government has been nearly the same. In 1644 A. D., the Tatars, for the second time, invaded China over its Great Wall. They established the 'Great Pure' dynasty, in which the present Emperor, Kuang Su, is the ninth sovereign. He was seventeen years old when, in February, 1888, he assumed the reins of government; the Dowager Empress and his mother, both wives of the last Emperor, having been the real rulers of China since he came to the throne at the age of three.

In 1898 the young Emperor begun the issue of a series of about forty reform edicts. The great aim of these edicts was to make China in line with the methods and civilization of Western powers. One edict instructed the officials to see that no Christian Chinaman suffered for his faith. Such reforms greatly displeased the Dowager Empress, who seized the young Emperor, imprisoned him and took the reins of government in her own hands. Then followed the Boxer uprisings and the massacre of many thousands of Chinese Christians and nearly four hundred missionaries and missionaries' children.

11. Current Events in Our Mission Fields—Paper (News Notes gathered from Foreign Mission Journal, Home Field, etc.)

12. Reports of Officers, Collection of Dues, Thank-offering, etc.

13. Questions for Home Study—Xavier's Work for China? Robert Morrison and his Bible? Into how many provinces is China divided? Which of these are occupied by Southern Baptist missionaries?

14. Hymn—"To the Work, to the Work."

15. Prayer.

16. Dismission.

As religion has deepened its hold and broadened its sway, every part of life quickened by its touch has become more real, more sacred, more joyful, more satisfying. Religion is not a department of human life. Religion is a spirit pervading all departments of human life.—Mary Emily Case.

Where Do You Live?

It makes no difference whether you live in the odorous atmosphere of a city, or on a dust covered plain; in the dry altitude of the mountains, or the moist air of the sea coast; in the frigid zone of the north, or the torrid heat of the tropics, you can get your biscuit, crackers and wafers perfectly fresh in the In-er-seal Patent Package. The only method known for preserving the flavor and crispness of delicate baking until it reaches the table.

When you order Soda, Milk, Graham Oatmeal and Butter Thin Biscuit, Vanilla Wafers and Ginger Snaps, don't forget to ask for the kind that come in the In-er-seal Patent Package. Look for the trade-mark design on the end of each package.

NATIONAL BISCUIT COMPANY

Wood's Seeds

BEST FOR THE SOUTH.

Every Gardener, Farmer and Trucker should have Wood's 1902 Descriptive Catalogue. It not only gives reliable, practical, up-to-date information about all Seeds, but also the best crops to grow, most successful ways of growing different crops, and much other information of special interest to every one who plants seeds. It tells all about

Vegetable and Flower Seeds,
Grass and Clover Seeds,
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Tobacco, Seed Corn,
Cow Peas, Soja,
Velvet and Navy Beans,
Sorghums, Broom Corn,
Kaffir Corn, Peanuts,
Millet Seed, Rape, etc.

Catalogue mailed free on request.

T. W. Wood & Sons, Seedsmen,
RICHMOND, - VIRGINIA.

Another Article About the Beaumont Oil Fields.

BY J. B. CRANFILL.

I am sure that your readers will be glad to learn of the substantial progress of the San Jacinto Oil Company of Beaumont, of which I am President. Our company is now actively engaged in marketing our oil. We have made contracts for the sale of more than 9,500,000 barrels of oil, the proceeds from which will more than equal the entire capital stock of the company, which is $350,000. These contracts include more than 100 plants, and we are adding contracts daily. We have practically closed a contract with one of the chief railway companies in the Southern and Western States, which does an immense business. Our contract with this company provides for the use of more than one million barrels of oil, and the company kindly agrees that at the expiration of the contract, all things being equal, they will renew with us.

We have wired our agent in the East to close a contract for a vessel to be used in transporting oil from Beaumont to the Atlantic seaboard. We have purchased our own cars, the first large shipment of which is to be delivered February 1st.

Your readers will probably be interested to know something of our great oil wells. The following letter was voluntary given me by Mr. George A. Hill, Government Inspector and Chairman of the Safety Committee in charge of Spindletop Oil Field:

Beaumont, Texas, Dec. 5, 1901.

Dr. J. B. Cranfill,
President San Jacinto Oil Co.,
Dallas, Texas.

Dear Sir: I take great pleasure in testifying in my official capacity as Chairman of the Safety Committee and Government Inspector in charge of Spindletop Oil Fields, that I am perfectly conversant with all of the wells on said field and have personally had official supervision in the bringing in of over two-thirds of them, and that your two wells are the equal of any in said oil field.

In addition to the above, I beg to say that your well (San Jacinto No. 1) which was drilled in by Mr. Halverton on the 3d and was spouted at an angle of forty-five degrees on the 4th and partially opened again in your presence to-day, is in my opinion the strongest well on the field and has a daily capacity exceeding one hundred thousand barrels.

I will further state for the information of yourself and associates that the said well was photographed on the 4th inst., and I feel certain that the picture then taken will readily verify this statement.

Yours truly,

GEORGE A. HILL.

This letter speaks for itself and I call the particular attention of your readers to it. Our two wells will easily produce more than 200,000 barrels of oil a day—barrels, not gallons.

Another point of interest is that the market for the oil is extending much more rapidly than the possibility of delivering oil to those who need it. This point we have covered by placing in charge of our shipping department Mr. W. V. Newlin, one of the most experienced traffic men in the Southwestern railway service. He looks after our shipments, keeps track of our cars, and keeps a general oversight over that part of our business. The outlook under our present auspices is limitless. There seems now to be no doubt of the permanancy of the oil supply. An oil gusher has been found at Columbia, some seventy-five miles from Beaumont and oil is being found in other sections of the southwestern portion of the State. Interest in the oil business constantly increases and oil properties of all kinds are constantly increasing in value. As an evidence of the confidence the officers of the San Jacinto Co. has in its stock, I recently bought more than 100,000 shares of the stock, Geo. W. Carroll, our treasurer, bought 20,000 shares, and J. W. Pinson, our secretary, bought 10,000 shares. Naturally, those in charge of the affairs of the company are in the best possible position to judge of the value of the company's holdings.

Referring to our land holdings, I list them as follows:

We have 3,335 acres in Nacogdoches County, which is believed to be oil land; we own one acre in the Bullock league, a few yards northeast of our No. 1; two acres in the C. Williams league, a little farther in the same direction; ten acres near Sour Lake where an oil gusher has recently been brought in; ten acres near Saratoga in Hardin County, at which point, as stated, a flowing well was finished a few days ago, and which produces a very superior grade of oil; ten acres in the H. Williams survey between Sour Lake and Beaumont; five acres two and one-half miles south of the gushers; two acres southeast of the gushers; ten acres three miles west of Sabine Pass, opposite the oil pool in the Gulf; seventy five acres just south of and adjacent to the known oil fields of Corsicana, and a lease on forty acres in Sabine County, upon which there are four natural gas wells.

We have yet a limited amount of this stock for sale at twenty cents a share in blocks of fifty shares and over. This stock will be sold at twenty cents a share until February 25, at which date it has been decided to advance the price to twenty-five cents a share. It is therefore to the interest of all those who desire to purchase this stock to order promptly. As to the standing of the officers of the company, I refer to Mr. A. V. Lane, cashier of the National Exchange Bank of Dallas; The Beaumont National Bank, Beaumont; Mr. G. W. Carroll, Beaumont, who is the treasurer of our company and on whose lands the original oil wells of Beaumont were discovered; Boston W. Smith, Minneapolis, Minn.; N. B. Rairden, Omaha, Neb.; Hon. Joshua Levering, Baltimore; Dr. Geo. L. Spining, South Orange, N. J.

Address all orders for stock to J. B. Cranfill, President, Dallas, Texas, and they will be promptly filled. Half tone engravings of our great wells will be sent free to all who buy our stock.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR. H. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS!

Ripley, Tenn., June 1, 1901.—Dr. H. W. Hall St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist Church, Ripley Tenn.

Established 1848.

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In Gold, Gold filled and Silver Cases with Waltham, Elgin or our own special movement.

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Over two hundred styles of Brooches, with and without precious stones, from $4 to $500.

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Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $3.50 to $400

STERLING WARES.

Our stock is complete in every detail, from a 50c. Spoon to a $500 Tea set.

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New designs, rich cuttings. Everything under the sun for the table, Buffet or Toilet.

Mail Orders Given Prompt Attention.

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RALEIGH N. NORTH CAROLINA

WINTER SHOES FOR MEN, MADE BY BOYDENS SHOE CO.

THE BEST MEN'S SHOES MANUFACTURED.

THE STOCK USED IN

BOYDEN'S SHOES

is superb—the kind that wears and keeps its good looks.

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Home Circle.

Poems by North Carolinians.

The Cricket.

BY HUNTER LEE HARRIS.

Far in the stubble field,
  Deep in the meadow,
Leaping in the sunshine,
  Hid in the shadow;
Under the dead leaves
  Caught in the thicket,
Hither now, whither now,
  Chirrups the cricket.

Corn-fields are ripening—
  Rustles the fodder;
Over the rank weed
  Clambers the dodder.
Sunflower sentinels,
  Hard by the wicket,
Nodding so softly:
  There chirps the cricket!

Drowsy the wood seems,
  Russet the clover,
Glossy the hazel-nut,
  Bright the skies over.
Down through the golden-rod
  Bending, I seek it—
O could I find you
  And sing with you, cricket!

What though the green fade—
  Soon it is golden;
Soon mid the rank leaves
  Fruits are beholden.
Life's dark or cherry
  Just as we take it.
O sing and be merry!
  Learn of the Cricket!

WOMAN AND HER INFLUENCES.

BY REV. J. J. HILL.

In Esther the heroine, we have an example of the power of woman. It does not consist in physical strength for the performance of Herculean tasks. Esther did not seek deliverance for her people by measuring her physical strength with that of her enemy. Physically woman is the weaker, the frailer sex, and seeks protection under the strong arm of man. Nor is her peculiar power in intellect. Esther did not undertake to out-wit Haman or thwart his plans by superior intellectual powers, though woman is man's equal intellectually. Man has been slow to acknowledge this, but Christain civilization has demonstrated the fact that under like conditions woman is the intellectual equal of man. In some lines of intellectual development she falls short, but her distinctive power is not in intellect.

Charles Wesley has quaintly said:

Not from his head was woman took
As made her husband to o'erlook.
Not from his feet, as one designed
The footstool of the stronger kind.
But fashioned for himself, a bride,
An equal taken from his side;
Her place intended to maintain,
The mate and glory of the man,
To rest as still beneath his arm,
Protected by her lord from harm.
And never from his heart removed,
As only less than God beloved.

Woman's power is of the heart, in the affections of the soul. In the realm of heart woman is queen and her power is all but irresistible. She reigns there and reigns supreme. Esther wisely chose to wield the sceptre over the domain of the heart.

Heart is a mightier moving power among men than force or intellect. Heart is the mainspring in the machinery of human action. God teaches this in the work of redemption. He does not re-create the physical strength and through force bring back the lost image. He does not re create the intellect and through its renewed faculties restore the soul. He re creates the heart, the fountain of life, and through its ever-flowing streams the entire soul is redeemed and the lost image is restored. God asks for the heart, knowing well that all intellectual and physical powers are under the heart's direction. Jesus was solicitous about the heart of His sinning disciple: "Simon, son of Jonas, lovest thou me?"

Hence it follows that woman wields the sceptre of mightiest human power over the world.

Woman, from a human standpoint, has in her keeping the happiness and welfare of the world.

Man is largely what woman makes him. Degrade woman and she will degrade man.

Elevate woman and she will exalt man.

Since woman's power is in the realm of heart, and religion has its seat in the heart, it follows as a corollary that woman's great power is in religion; and the religion of Christ being the true spiritual religion, woman wields her greatest power through Christianity. Esther, true to the principle of womanly power, seeks deliverance through religion. Her religious faith was her power.

Christianity has emancipated woman and placed her on an exalted throne of power.

Where the influence of Christianity is not felt, woman is a slave.

Should we wonder then that three-fifths of the Christian world are women? The power that has done so much for woman is reflected by her as a mighty power over the world, and a woman without religion is a whited sepulchre, an empty dream!

O, what is woman, what her smile,
  Her lip of love, her eye of light!
What is she if her lip revile
  The lowly Jesus! Love may write
His name upon her marble brow,
  Or linger in her curls of jet;
The bright spring flowers may scarcely bow
  Beneath the step and yet, and yet,
Without that meeker grace she'll be
  A lighter thing than vanity.

I wonder that anyone should reject the religion of Christ which offers peace and benediction in this world and life and immortal joys in the world to come; but the wonder of wonders is that woman should reject that which has emancipated her and gives her power to rule the world. Said Beecher: "I marvel how a woman, with her need of love, with her sensitive, yearning, clasping nature, can look into the face of the Lord Jesus, and not put her arms about His neck, and tell Him, with gushing love, that she commits herself, body and soul, into His sacred keeping."

Young women, you, in a large measure, fix the standard that governs the young men of this generation. As a rule, the young men will be what you demand.

If you have no better ambitions than to be a leader of the club that concerns itself only with the vanities and frivolities of this life, the young men over whom you have an influence will be led in the direction of a sporting life and a gambler's doom.

If you entertain the young men who visit you with wine and cards, your queenly power is yielded to Satan to drag those immortal souls down to a drunkard's hell.

If you tolerate intemperance and impurity on the part of young men, they will degrade you.

If you spurn intemperance, impurity and voluptuousness on their part, they will honor and exalt you.

If you honor your Lord and live your Christianity—let your light shine before men—the young men will be constrained to glorify your Father which is in heaven.
—Christian Observer.

Is Cancer Hereditary?

Dr. Bye, the Eminent Specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease. The Doctor has printed a valuable book, profusely illustrated, which is sent free. Parties afflicted or having friends afflicted should write him. Address Dr. W. O. Bye, Kansas City, Mo.

A BEAUTIFUL PRAYER.

One of the prettiest things I ever read or heard, says a correspondent of the Brooklyn Eagle, was a little poem written on the prayer, "Now I lay me down to sleep," by a mining prospector, apropos of the circumstances and place he found himself one night. This man was once in quite comfortable circumstances, but possessed of a strong desire to prospect for mines, started out, and becoming finally a tramp, financially, walked many miles east to Wichita, Kan., and stepping into the office of a newspaper, applied for work on the reportorial staff, saying that he had worked on newspapers from the bottom to the top as editor; but his appearance being against him for his long walk and impoverished condition, he received no notice, much less encouragement, and on retiring laid on the editor's desk the poem saying if it was any use to him he was welcome to it. At the editor's leisure he picked it up and read it, and at once sent out to find the tramp, but no trace of him could be found.

THE PRAYER.

Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take.

Now I lay me down to sleep,
Near the campfire's flickering light,
In my blanket bed I lie,
Gazing through the shades of night
At the twinkling stars on high.
O'er me spirits in the air
Silent vigils seem to keep,
As I breathe my childhood's prayer.

"Now I lay me down to sleep."
Sadly sings the whippoorwill,
In the boughs of yonder tree;
Laughingly the dancing rill
Swells the midnight melody;
Foeman may be lurking near,
In the canyon dark and deep;
Low I breathe in Jesus' ear,
"I pray thee, Lord, my soul to keep."

'Mid the stars one face I see,
One the Saviour called away:
Mother, who in infancy
Taught my baby lips to pray:
Her sweet spirit hovers near,
In the lonely mountain brake.
Take me to her, Saviour dear,
"If I should die before I wake."

Fainter grows the flickering light
As each ember slowly dies,
Plaintively the birds of night
Fill the air with saddening cries;
Over me they seem to cry,
"You may never more awake."
Low I lisp "If I should die
I pray thee, Lord, my soul to take."

The Way to Get on in The World.

Most of our successful men began life without a dollar. They have won success by hard work and strict honesty. You can do the same. Here are ten rules for getting on in the world:

1. Be honest. Dishonesty seldom makes one rich, and when it does, riches are a curse. There is no such thing as dishonest success.

2. Work. The world is not going to pay you for nothing. Ninety per cent of what men call "genius" is only talent for hard work.

3. Enter into the business or trade which you like best, and for which nature seems to have fitted you, provided it is honorable.

4. Be independent. Do not lean on others to do your thinking or to conquer difficulties.

5. Be conscientious in the discharge of every duty. Do your work thoroughly. No boy can rise who slights his work.

6. Don't try to begin at the top. Begin at the bottom, and you will have a chance to rise, and will be surer of reaching the top some time.

7. Trust to nothing but God and hard work. Inscribe on your banner: "Luck is a fool; pluck is a hero."

8. Be punctual. Keep your appointments. Be there a minute before time, if you have to lose your dinner to do it.

9. Be polite. Every smile, every gentle bow is money in your pocket.

10. Be generous. Meanness makes enemies and breeds distrust.—Selected.

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Study What You Most Affect.

Scientists now acknowledge that education has most effect upon mediocre minds. It can do a great deal with them, less for those that are defective and still less for those highly endowed; for talented persons, even though they may receive all the usual courses of intellectual training, usually educate themselves. They gain their most valuable education through the exercise of their strongest faculties. Work is their tutor and self-direction their college.

Parents and tutors need to have a care that their efforts to be helpful to children do not interfere with the natural development of their faculties. This is sometimes done through not recognizing their special abilities, quite frequently from a wish to fix their destinies in accordance with some conventional standard. We should study the individuality of our child from his birth, so that we may avoid a wasteful employment of his energies in pursuits that are alein to his disposition and foreign to his needs.—Florence Hull Winterburn in the Woman's Home Companion.

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There Must Be Roots.

Suppose I hire two men to set out trees, and after a day or two I go out to see how they are getting along. I find that one man has set out a hundred trees, and the other only ten. I say:

"Look here; what does this mean? That man has set out a hundred trees, and you have set out only ten. That does this mean?

"Yes, but he has cut off all the roots, and just stuck the tops into the ground."

I go to the other man, and say: "What does this mean? Why have you planted all of those trees without roots?" "I don't believe in roots; they are of no account. My trees look just as well as his."

But when the sun blazes upon the trees, they all wither and die.

There are a lot of people running around who haven't got any roots. A good many live on negations. They are always telling what they don't believe. I want a man to tell me what he does believe, not what he does not believe. And I like to meet a positive man. We just want to know what men do believe. We don't want trees that haven't any roots, for they will dry up when the sun blazes on them. There are a good many persons that are going on without any foundation: they have no faith.—D. L. Moody.

All that is human must retrograde if it do not advance.—Gibbon.

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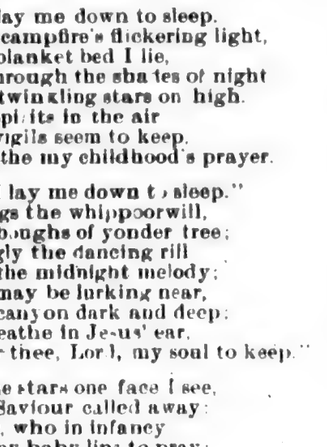

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Carolina Under the Lords Proprietors, 1663-1729.

THE STORY OF NORTH CAROLINA, No. V.

BY A NORTH CAROLINA TEACHER.

THE GRAND MODEL, AND THE TROUBLE IT MADE. THE SPIRIT OF THE FIRST CAROLINIANS. THE DAYS OF "BLACK BEARD."

Unfortunately for Carolina the Lords Proprietors becoming interested in their American lands, determined to send a Constitution; accordingly John Locke, a celebrated English author, was asked to write one. Locke composed a Constitution which he called the "Grand Model": By this the people of Carolina were deprived of their most cherished right, the election of representatives to the Legislature, and were reduced to the rank of serfs, while the rulers were graced with the fantastic titles of Palatine, Landgrave, and Cacique. As every one wanted to be Landgrave or Cacique, and no one was willing to be serf, the Grand Model failed, but not till it had caused much tumult and disturbance. The first governor under the new Constitution was Eastchurch, who, touching at the island of Nevis, fell in love, and waited there two years till he could persuade the lady to marry him, sending his Secretary, Miller, to govern for him. Miller was well received, but soon gave offense by trying to stop smuggling; the Legislature refused to obey him, and elected another man, Culpepper in his place. Eastchurch arriving with his bride was told that he was not wanted, and died of disappointment and mortification.

A long and stormy quarrel followed. Culpepper and Miller went to England to appeal to the Proprietors, but got little satisfaction. As a means of settling the dispute a new governor, Seth Sothel, was sent, but was captured by pirates and carried to Africa—and when he at last reached Carolina it was only to make a bad state of affairs worse. Sothel was accused of bribery, extortion, breach of trust, and disobedience. He stole openly, taking everything he could get, from "6 pewter dishes" to plantations and the cargoes of ships. When he imprisoned, without a trial, a Quaker, Durant, who had criticised the governor's lawless conduct, and Col. Pollock, one of the leading men of the colony, who was going to make complaint in England, the people would endure no more, but, asserting their rights, impeached Sothel, banishing him for a year, and forbidding him ever to hold office in Carolina. Though the Proprietors yielded and sent another governor, a new trouble arose when they tried to make every one belong to the Church of England, though religious liberty had been promised.

The Quakers, resenting this oppression, chose a governor for themselves, Cary, and rather than give up, asked the Indians to help them fight Glover, the governor sent by the Proprietors.

At this time, 1711, there were about 1,600 Indian warriors in Carolina; they had long been friendly and peaceable, but now planned a general massacre.

DeGraffenried, the Swiss governor on the Neuse, and Lawson, surveyor to the Proprietors, and author of the History of North Carolina, were traveling together and stopped at an Indian village, being quite ignorant of any bad feeling, but to their surprise were taken as prisoners.

At the end of five weeks DeGraffenried was set free, the Indians being afraid to kill one who was 'king of his people.' But Lawson was killed after cruel torture, being pierced with blazing lightwood splinters. While DeGraffenried was a prisoner the Indians attacked all the settlements at once, and without warning, one hundred were killed on the Roanoke, sixty on the Neuse, and numbers on the Chowan. The colony would have been destroyed but for their wise governor, Col. Pollock, who, with the help of the South Carolinians, defeated the Indians, signed a treaty of peace with their chief, Tom Blunt, issued paper money to pay the expenses of the war, and by October, 1712, wrote to the Proprietors that the colony was prosperous, only fifty Indians left with arms, and the refractory and rebellious Quaker entirely obedient to his orders.

The colony now became very prosperous, liberty of conscience was allowed, the towns of Bath and Edenton incorporated, tobacco exported in large quantities and cattle raising successfully carried on. The better class of people lived not only in comfort, but in elegance and luxury; an inventory of the furniture of a private house mentions linen, damask, silver, mirrors, books, dressing cases, and a carriage.

The shallow waters and winding inlets of the Carolina coast offered to pirates a secure retreat from the pursuit of larger vessels, and became a favorite haunt for sea robbers. Best known of these was Teach, or Black Beard, who having harried the ocean with seven ships under his command, obtained a pardon from Governor Eden, and spent much time in Carolina, where he is said to have married thirteen wives at different times. Eden finding that Teach had resumed his piracy, notified Captain Maynard, who commanded an English Man of War. Maynard followed Teach up the Pamlico River, and a battle took place, in which all the pirates were killed or captured, and Maynard returned in triumph with Teach's head nailed to the front of his ship.

This put an end to piracy in Carolina, and the trade of that colony having become valuable, the King of England bought the interests of the Lords Proprietors. So in 1729 Carolina became a royal colony, and after that time North and South Carolina were separate and distinct colonies.

The Membership of a Church.

No. VI. THOUGHTS ON MATTHEW XVI. 16-19.

BY REV. JOHN T. ALBRITTON.

It is my purpose to discuss in this article, the character of the membership of a Gospel church.

The churches planted by the apostles were composed of such persons as they deemed real believers. Paul addresses the church at Rome as the "beloved of God, called to be saints"; the Corinthian church as "sanctified in Christ Jesus, called to be saints"; the Ephesian church as "the faithful in Christ Jesus"; the Philippian church as "the saints in Christ Jesus"; the Colossian church as "faithful brethren in Christ"; and so on to the end of the epistles.

The apostles never contemplated any provision for the admission to church-membership of the unconverted and unbelieving. If any such got into the church, it was contrary to their purpose and in spite of their precaution. Nor did they contemplate the admission of any who, for want of age and intelligence, could not make a credible profession of faith in Christ. Therefore, the New Testament church knew nothing of infant membership.

CONDITIONS OF MEMBERSHIP.

Every candidate for membership made the same profession of faith substantially that Peter made in answer to the Saviour's question, "Who say ye that I am?" This profession of faith involved belief in the following:

1. A Converted Membership.
2. The Holy Trinity.
3. The Divinity of Christ.
4. His Threefold Office of Prophet, Priest and King.
5. His Vicarious Sufferings for His People.
6. His Headship over the Church.

These conditions of membership were in accordance with the Redeemer's last command to preach the Gospel—make disciples—baptize them upon a profession of faith and instruct them to observe whatever He had commanded.

In addition to their profession of faith with the mouth, candidates for church fellowship symbolically professed the same faith in the ordinance of baptism.

THE ACT OF BAPTISM.

As to the act of baptism, I have but little to say. Christ was baptized, and He thus set the example, as to the form, for His followers. They certainly should wish to be baptized as He was. Paul and his brethren at Rome were baptized as the Saviour was. For Paul says, in Rom. 6:4, to his Roman brethren, "Therefore we (that is, I, Paul, and you Romans), are buried with Him by baptism into death." Doubtless, uniformity of mode prevailed throughout all the apostolic churches.

How was Christ baptized? The New Testament gives, to my mind, no uncertain answer. He was immersed in the Jordan by John the Baptist. The significance of the word used to express the act, the circumstances attending Christ's baptism, the symbolic significance of the ordinance, setting forth His burial and resurrection, and the burial of the believer as being dead to sin, and his resurrection to newness of life—all these are accumulative evidence of the immersion of the Saviour.

John Wesley testifies to Christ's immersion. Says he, in his note on Col. 2:12, "The ancient manner of baptizing by immersion is as manifestly alluded to here," etc.

Adam Clarke testifies to Christ's immersion. In his comments on the eighth chapter of Proverbs, he says of Christ that He "was baptized in Jordan." In his comments on Rom. 6:4, he says, "It is probable that the apostle here alludes to the mode of administering baptism by immersion."

Similar testimony is given by Schaff, Olshausen, Knapp, Geikie, Meyers and many other distinguished Pedobaptist authorities.

A Gospel church, therefore, may be thus defined—a company of persons immersed upon a profession of faith in Christ, and voluntarily associated together under the law of Christ for mutual edification, for the execution of His will, and for the spread of the Gospel throughout the world.

On Professor Kesler's Inferences: A Disclaimer.

BY CHARLES L. GREAVES.

THE MINISTER'S CALLING IS NOT ORDINARY; HIS CREDENTIALS ARE FROM HEAVEN.

With a faculty for inferring which proves him, as we all know him to be, an excellent scientist, Professor Kesler quotes certain sentences from a recent article of mine which permit, as he expresses it, inferences which to his mind are open to objection. These inferences are three in number and are as follows: Education other than ministerial is not for the Kingdom's sake; all callings may not be rendered sacred by a Christian; men who are not ministers have a right to get and to hold for selfish purposes.

Anaxagoras, the philosopher, inferred that the sky was made out of stone because an aerolite fell near his home in Ionia. But who was author of the inference? the sky, the stone, or Anaxagoras? Professor Kesler's inferences are certainly not my opinions. Perhaps I might have written more plainly, but I was trying to be brief and to stick to the subject in hand, a popular trait in preachers when before either congregations or editors. However, the criticisms of my brother of the scalpel and microscope, both of which were used dexterously, and as I believe good-naturedly, on my article, makes a rejoinder necessary.

Disagreeing with him on some points, I will take up these three inferences in detail and we will disagree where we do disagree.

The first inference is that I would teach that education other than ministerial is not for the Kingdom's sake. I think I referred in my article to the importance of having Christian lawyers, doctors and teachers. These we ought to have, and they are useful members of the Kingdom. I will now say what I did not then think necessary to say, that money invested in the education of a talented and consecrated young Christian for any walk in life is money spent for the glory of God. But I do maintain that money invested in a young preacher of the right sort brings larger returns into the Kingdom of Heaven than money invested in any other educational object. My reason is a mathematical one, based on the axiom that a whole is greater than a part; a life spent entirely in soul-winning is worth more in downright results than the same life would be spent partially in soul-winning but mostly devoted to a busy profession, like medicine or law. I repeat my former statement, the world is not saved by pills and capsules, but by the Gospel of Jesus Christ preached to men in their sins. It does not detract from the dignity of the other professions to assert that the Gospel is the world's greatest need.

The second inference, that all work may not be made sacred by the Christian, is not indorsed by me. He does well who does his best with the endowments God has given him. But I certainly do believe that the call to preach is of more dignity and is different in kind from the calling or trade known as hod-carrying, for instance; else we should be directed to ordain hod-carriers to their exalted office as we do ministers, by prayer and the laying on of hands. The carpenter or brick-layer may be a hired man with all honor, may work where he gets the best wages, and no one but a fool despises him because he is a hired man; but the preacher is forbidden to be a hireling, he forfeits the blessings of God when he toils in the ministry for lucre. It would be absurd to hear a man say, "Woe is unto me if I do not saw wood"; but when we hear Paul say, "woe is unto me if I preach not the Gospel"—we perceive a strong spirit conscious that his credentials are from heaven.

Let it again be asserted that the ministry, not the minister, is degraded by ranking it with the ordinary callings. Let the word, degrade, be here used in its primary sense, which means to reduce from a higher to a lower rank. How do we know that there are no ranks with God? Are there not both angels and archangels in heaven? I agree with the Professor that God loves His children equally well in all probability, and that He reckons conduct according to faithfulness. Equality of reward and appreciation does not mean, however, that the calling of the archangel and the street sweeper are as the same. Neither does the humility enjoined upon ministers of the Gospel indicate that God holds their calling as ordinary. Jesus taught us that humility of conduct and dignity of position are entirely compatible. He was none the less the Son of God while washing His disciples' feet. High rank and humble service should ever go together.

True, as the Professor says, the reward is offered for the cup of water and the ministering to hunger and nakedness; but it is also said that they who turn many to righteousness shall shine as the stars forever and ever. The man who has been fed, clothed and visited will die and be lost after all if the Gospel is not preached to him.

Professor Kesler also seems to infer that my words can be construed to imply that men not ministers may get and hold for selfish purposes, this I suppose because of my expression—"world scramble for wealth." A scramble it is in the business and professional world sure enough, and all who scramble are not knaves. In that arena many a knight battles for golden treasures that he may pour them into the coffers of philanthropy. But he has to scramble for his share as surely as does the thug and pick-pocket. From this struggle for honest acquisition and honorable possession the minister is debarred by his commission. His Lord has promised him a support, nothing more in this world. If he has more it will be at best but a happy accident. Why grudge him the little help that comes to him in his poverty while preparing himself to preach the Gospel? And since he must lay aside his aspiration to earthly dignities, why deprive him of his heavenly?

I will say, lest someone feel called upon to inform me, that the dignity of the ministry can best be maintained by the faithful discharge of its duties rather than by contending for it, as I am now doing. Neither has the minister the right to claim any privileges or exemptions from his fellow man unless he can make them contribute to the spread of the Kingdom of God. As to the uniqueness of our call to His work, those of us who have heard God speak to us in the inner stillness of the soul know that our call is different from a call to the farm or fishery. Paul made tents in Macedonia, but was the call "Come over and help us," heard with such startling distinctness in his vision, a call to make tents or preach the Gospel? Paul often intimates that he had a right to forego the tent-making, but ever speaks of himself as God's prisoner in the bonds of the Gospel. "For though I preach the Gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel."

Reidsville, N. C.

R. W. Brooks, the Ideal Layman.

BY REV. LIVINGSTON JOHNSON.

Brother R. W. Brooks, senior deacon of the Washington Street church, Greensboro, died at his home in Greensboro January 24.

It was the privilege of the writer to be Brother Brook's pastor for nearly six years. I have never know a truer man. He was a very useful citizen. Broad minded and public spirited, he took a lively interest in everything that was for the upbuilding of his community. So highly was he regarded as a business man that his name was frequently sought to inspire confidence in some new enterprise.

He was a man of strong convictions, and had the courage to express them. When an important public question came up, R. W. Brooks always took a square stand on what he believed to be the right side. Sometimes he subjected himself to the criticism of his friends; at other times he suffered financial loss by his strong advocacy of what he believed to be right. He did the right as God gave him to see it, regardless of consequences.

He was true to his church. Unless providentially kept away he was always in his place at the preaching service, at Sunday School and prayer-meeting. He was willing to serve in any capacity. Without aspiring to leadership, he was yet an acknowledged leader. His deep piety and sound common sense made him a man on whom his pastor depended and to whom the church deferred. He always put the good of the cause above personal considerations. There was no member who loved the church more dearly than he, and yet a few days before his death he told me he had about decided to join a little mission church because he felt he was more needed there.

He was true to his denomination. He was a staunch Baptist and, like the martyrs of old, would have died for the principles of his denomination. When he lived in a little town in another part of the State a warm personal friend, of a different religious persuasion, was accustomed to address his letters to "Brooks the Baptist," and they were never returned for better direction. He served for years as trustee of the Orphanage and member of the Board of Missions, and while he rendered faithful service to both, his interest was confined to no special department of denominational work. He gave his time, influence and money to the general work of our denomination.

Above all, he was true to his God. Of him it could be truly said that he was "diligent in business, fervent in spirit, serving the Lord." He always made his business, his social pleasure and everything of a worldly nature, subservient to his religious duties.

Some of us who knew him intimately will always be grateful that we came in touch with one so true, so loyal, so good. How much the world is enriched by such lives we may never know this side the eternal world. "Blessed are the dead who die in the Lord. Yea, saith the Spirit, for they rest from their labors and their works do follow them."

Raleigh, N. C.

The Work for the Churches and the Ministry To-day.

THEY MUST LIVE THE HIGH LIFE OF THE SPIRIT.

BY REV. W. N. CLARKE, D. D., AUTHOR OF CLARK'S THEOLOGY.

We are weary and must have recreation; or more truly, we are excited and must have more excitement. The atmosphere is deadening to the voices of the Spirit, but transmits with marvelous facility the sounds of this present world. This is the character of our time. The effect of all this upon religion is obvious enough. The world of to-day is a world in which it is hard to feel one's self immortal, or to realize that spiritual gifts are of the first importance. It is hard in this whirling age to believe in a calm, unchangeable, holy, gracious God, before whom we stand. It is hard to feel a sense of sin and the need of saving help. The rush and fascination of other interests crowd these out. Hence the declarations and appeal of religion, however true they may be, come to seem unreal.

Is there fault in the churches and the ministry? Yes, though it is only the fault of the human. We have not been as resolute as we might have been to rise above the deadening influence and hold fast to the one thing needful. Being human, we have been swept along by the human movement of our time, and the voices of the spirit have become partly unreal to us also. Even in preaching they partly ring hollow. We show the effect of the deadening by the remedies that we propose. One thinks attractive services in the churches will do the work—as if the trouble were not too deep for aesthetics. Another wishes for better organization, more activity, more visible zeal, more social means, as if it were a case for mere quickening of the motions. One thinks we must revert to the old theology, and utter just what our fathers uttered in days of greater power. 'No,' says another, 'the old theology is precisely what has lost its force and value. Proclaim a new theology which meets men where they are and talks in their own dialect; then they will surely hear.' But though theology is important in the matter, it is not a question of theology.

The question is whether we ministers and other Christian leaders can rise above our time into a strong life of the spirit by faith in the living God. Can we live a life in which God is real to us, and sin, and salvation, and the motives that are learned from Christ? Can we become possessed by the simple and profound faith that discerns the invisible realities and lives in view of them? Can we get a simple message of eternal truth that will fill our souls and can we utter it without fear or turning aside, to people who want something not so high and spiritual? If we can do this we shall have power. With old theology or with new we shall have power, if once we have settled for ourselves the question of religion. And there is no other way.

The weakness of the church must be cured by the coming in of the strength of the church, which consists in power to live the high life of the Spirit in the midst of the unspiritual world of humanity.

One thing more. The church in general must give up its profound preference for the ruts. The assumption that ways suit new times, on which we have been too comfortably acting, must be abandoned. This demand is urgent. It is by no means certain that our generally-inherited methods of Christian work will ever be vitally powerful again.—In "To-day."

What is money? "Gold, silver, copper, nickel, paper," some wise child will say. But there is a Christian country, Abyssinia, where they have just begun to coin silver dollars and the ordinary money used is bars of salt and lengths of cotton. Imagine buying a Christmas present with so many bars of salt, or a horse with so many yards of calico. Where the salt comes from we do not know, but the calico is made in America—in Fall River or North Carolina. So the American farmers who raise cotton are making money in a sense they never think of.—Congregationalist.

AN UNPARALLELED PROPOSITION!

March 1, 1902, to January 1, 1903. Ten Months, One Dollar. Three Thousand New Subscribers in Thirty Days.

The Recorder must have ten thousand subscribers. And it must have them soon. Why not right away, say, in thirty days?

The demands upon our denomination make it necessary. Our enterprises call for larger support.

The opportunities before us demand it of us. We shall lose much unless we rise to them.

The necessity of making a paper worthy of so great a people demands it. A people is judged by the paper they read.

We have 7,000 subscribers—the imperial guard of the Baptist Faith in North Carolina.

There are at least 5,000—if not 20,000—other Baptist homes—that might reasonably be expected to take the Recorder. They are the silent forces of our denomination.

It will be an easy matter to get at least 3,000 of these in thirty days.

Three hundred friends getting ten each; or 1,000 friends getting three each; or 3,000 getting one each,—will achieve the task, great as it seems in the aggregate, almost without an effort.

How our denomination would go forward under the impetus of 3,000 recruits to its work!

Early in March we shall begin the publication of the Doctrinal Series by Rev. W. C. Tyree, D.D. He will undertake to set forth the foundation doctrines of the Christian Faith, in clearness, simplicity and strength.

Some of the subjects treated are here named:

(1) Faith.
(2) Inspiration of the Scriptures.
(3) Divinity of Jesus.
(4) The Atonement.
(5) Eternal Punishment.
(6) Sanctification.
(7) Revivals.

You will surely want all your brethren and sisters to read this great series.

We have also in progress now, in addition to the treatment of the Sunday School Lessons, a course of Daily Studies in the Life of Jesus, affording a rare opportunity for Bible Study and Christian Development.

There has also been instituted by Miss Heck in her Department a unique feature in Southern Baptist newspaper work—a Systematic Course of Study and Thought on the Subject of Missions, divided as follows:

(1) Missionary Lands, Geography and History.

(2) Missionary Peoples, Life and Religion.

(3) Missionary Teachings—The Word of God, the Spirit of Christ, the Work of the Churches.

(4) Definite Prayer for Missions.

After the Doctrinal Series has been completed, we shall print The Story of the Life and Work of the Great Apostle of Universal Education, Horace Mann, by Mr. C. F. Meserve,—of peculiar timeliness in North Carolina.

We have named only a few of the features of the Recorder. There will be much else, as our readers know.

Now for the unparalleled offer: WE WILL SEND THE Recorder from March 1st until January 1, 1903, for one dollar. TEN MONTHS, TEN CENTS a month. We make the offer now in order that new subscribers may begin promptly March 1st.

We must depend upon our readers to make this offer known; and we cordially invite each one of our readers to do this.

Hundreds of our pastors never fail to show their appreciation of the Recorder when an opportunity is offered. We know that they will make haste to grasp for their people and the cause at large the advantage of this offer.

At the rate of ten months for a dollar we believe we shall receive at least 3,000 new subscribers. Let every one have a part in this great forward movement.

THE SALOON MUST GO.

A number of citizens from several sections of the State and representative of four or more religious denominations, met in Raleigh last week and agreed to renew the war upon the saloon under a banner that, bearing the motto—"The Saloon Must Go"—is broad enough to draw to its support all who would exterminate this greatest of enemies of human righteousness and welfare, whether they support the expedient of the dispensary or stand outright for direct and utter extinction of the traffic.

This organization rises at an opportune moment. The breath of freedom in North Carolina is no longer to be tainted by the influence of the corrupt, time-serving political task-master. Christian citizens have endured much, suffered long, and striven earnestly for the coming of this time. Now that it is here, they arise to do battle once more with God's and man's boldest enemy, The Saloon.

The organization is non-political. It is omni-partisan. That is to say, one may maintain fealty to it and to his party, if he will sincerely do his best for the anti-saloon cause in his party. If he will only fight the saloon, his partisan attitude will be left wholly with his conscience and judgment. Let him only keep faith with his own heart—the most that the best can do.

This organization is permanent. It is in for a war, one year, five years, ten years or one hundred years—until triumph rests upon the banners of the God of Righteousness. It will not blindly endeavor to win the whole cause in a day. It will seek to prepare for that consummation by fitting public sentiment for it. Meanwhile it will seek immediate reforms, and definite advances of our cause, to be announced later.

The plan of work will be indicated by the following divisions: (1) Legislation (better anti-liquor laws); (2) Agitation (educational campaigns, speeches and literature, local organizations and meetings); (3) Law enforcement (the rigid maintenance of such laws as we have).

It is eleven years since the banner of Prohibition went down a sacrifice upon the altar of political expediency. No, it is lifted aloft once more. It shall not be struck for such a cause again. If there shall be any regard for expediency, let the party managers exercise it in recognizing the convictions of the Christian people and aiding them in saving our state from the blighting curse of the saloon.

The following citizens were chosen an Executive Committee: N. B Broughton, I. C. Blair, T. N. Ivey, A. J. McKelway, John A. Oates, J. O. Atkinson, W. G. Johnson, J. W. Bailey. They met in the Biblical Recorder office last Thursday night. Observe that five religious newspapers are represented by editors on this Committee. After much deliberation, Mr. Oates was requested to take the work of Corresponding Secretary. There will be no announcement as to Field Secretary, pending certain negotiations. But let it be known that this work is to be advanced vigorously, and that much money will be required. Two hundred dollars have been subscribed. We need at least $2,000 a year.

For indeed upon the support that it receives will depend the vigor with which this cause shall be put forward. We earnestly invite our readers to send in their names and, if they are so minded, a contribution of money, which we shall acknowledge and deposit with Mr. Blair, our Treasurer.

A Board of Directors covering the whole State will be appointed shortly; and the work of forming county and local organizations will be taken up as soon as there is real opportunity.

Let it be understood that the men behind this movement are determined. There is behind them the impetus of convictions and longings long pent up. We want only earnest members of this organization. We would rather have the 300 that won Gideon's battle than the thirty thousand that hampered their progress until they had been sifted out.

---The Governor was called upon to name "maids of honor," whose duty it will be to attend the Mardi Gras ball which is to be pulled off at the Charleston Exposition some time in the near future. He has done so. And now we hear his Excellency is at the Springs for recreation and rest.—Charity and Children. If the truth be told, the Governor was already at the Springs and there because he is doing more hard work as Governor than any one that has sat in his seat in time of peace (it is time of war with him, war upon ignorance, war for education), and in his absence the request came, and was attended to. So far from going off for rest on this account, when the Governor heard of it, his rest was very much disturbed—we have reason to fear.

News Notes

---Rev. O. L. Stringfield is conducting a revival in Louisville, Ky.

---Rev. C. B. Williams, of Texarkana, Tex., has accepted a call to Stephenville, Texas.

---We hear that Sanctificationists are giving trouble in Alamance and Henderson counties.

---Rev. W. A. Ayers, of Hertford, has been called to Lumber Bridge and another church in the Robeson.

---Rev. E. L. Weston changes his address from Haw River to Forestville, having entered Wake Forest College.

---Our church at Gaffney, N. C., Rev. A. C. Cree, pastor, recently celebrated the payment of a debt of $2,141 by a day of thanksgiving.

---Rev. J. L. White, of Macon, Ga.: I rejoice in the steady progress of Baptist affairs in the dear old State and in the increasing strength of the Biblical Recorder.

---We were glad to see Rev. D. D. Edwards in Raleigh last week. He has been doing some good work in the neighborhood of Sorrell's Grove, between Raleigh and Durham.

---Rev. H. T. Williams, of Chase City, Va., writes: "I rejoice greatly in the grand work the Baptist hosts of North Carolina are doing. Things are moving smoothly in old Virginia, too."

---Rev. A. E. Brown has encountered a blizzard or two in the North, but he goes bravely on. Such things can not daunt a son of Western Carolina. Many people are praying for his success.

---Mr. John Pullen delivered an address to the Richmond Baptist Social Union January 31. We acknowledge the honor of an invitation from Mr. B. F. Johnson, one of the leading spirits of the organization.

---We extend sympathy to Mr. C. B. Edwards in the death of his mother, Mrs. Nancy Edwards, in this city February 9. She lived to a great age, and bore the sufferings of life with true fortitude. She has entered into rest.

---Rev. S. B. Barnes, of Branning, writes: "My work is moving along fairly well. Some of my churches are trying to improve their houses of worship. Brantley's Grove has already completed hers, and will dedicate soon."

---The Old Establishment was of the Church; the new is of the School; and it remains to be seen whether the influences that ruined Religion will not wreck Education. It is just as easy to be bigoted in Education as in Religion.

---Rev. John T. Jenkins, of Marietta, Ga., writes: "My work is still moving along very well, and we are having many conversions. Am preaching Repentance and Faith and Work with unusual emphasis, and it has a marked effect.

---Pastor Hubbard's people are glad to see him in the Tabernacle pulpit again, having recovered from recent sickness. The Tabernacle seems to be in a flourishing condition, and the recent annual report showed that the new financial system had worked admirably.

---The Mississippi Baptist reports that "the prospect for statutory prohibition in that State is brightening, and it begins to look as though the bill will pass both houses." We will give a brief statement of the content of the bill later. North Carolina needs prohibition, statutory or better.

---Rev. J. F. MacDuffie writes from Rock Spring: "My work, so far as I know, is doing well. I have not been among my people very much, except at regular appointments, since last summer. We are expecting to remodel our house here, Cane Creek, also at Mount Moriah, and building a new house of worship at Berea. All during this year."

---We are glad to hear from Pastor Gwaltney of the progress in building the new house of worship at Hickory. "We may occupy it some time this year, I hope," he writes. Hickory church recently gave Mars Hill College fifty dollars. "Hope to do our part," says Brother Gwaltney, on the University also.

---Ephesus church, Beulah Association, Rev. W. C. Barrett, pastor, is surely the banner country church in our Convention. It gave to State Missions last fall $140. Last Sunday it raised over $200 for the University debt. Pastor Barrett says "I think that's splendid." We are rather proud that the first Association that we attended, save our own, was in the Ephesus church.

---Good Doctor Skinner looked up from the Recorder and asked, "Do you reckon our pastor at Oxford has grace to stand all that"—(and we of course thought he referred to the "cut") "that is said about him?" "The cut will keep him humble, won't it?" we answered. "I don't know; I think it is right much like him!" But it isn't, as we will prove, if he will allow us the opportunity.

---Rev. J. O. Alderman kindly sends us a club of subscribers, and adds the following interesting notes: "My church in Windsor compels our love. There flows into our home a constant stream of material tokens of regard and appreciation. This church is one of the best in this respect any I have ever served. Some two months ago, to my appreciative surprise, I found my salary quite materially increased."

---Pastor Marshall continues to be sick (though improving). Rev. A. A. Butler occupied the pulpit of the Raleigh First church Sunday and preached a strong sermon on Salvation by Grace. This young preacher continues to make substantial progress. At night the Methodist pastor, Rev. G. F. Smith, preached most acceptably for Dr. Marshall. Mr. John T. Pullen supplied in the morning for Brother Butler.

---We have a letter from Rev. G. M. Webb, now in Athens, Ga., full of longing for the sweet fellowship that he enjoyed with his North Carolina brethren. He baptized about fifteen hundred people in this State. He is now seventy years of age, and he says, "I hope to do lots more of missionary work. Am preaching as opportunity offers." He was for long one of the most faithful missionaries of our Convention.

---It is a coincidence not without significance that the Sherlock Holmes and William R. Harper Method of Detection and the Inquisitor General broke out in the South at the same time, and that they both were bred in old Kentucky, where, amongst other things, the Baptist troublemakers grow, and the "innocent bystander," whether political or religious, has a hard time of it. The pity is that Kentucky is not big enough for them!

---The brotherhood will extend deep sympathy to Rev. W. C. Tyree, of Durham, in the death of his mother, which occurred in Washington, D.C., February 8. Those who knew her will feel the loss of one who in kindliness of heart, in motherliness, and in the grand elements of the Christian life made the world richer and happier in her life and in death left it the heritage of a memory fragrant and beautiful. It is not difficult to think of her as in heaven.

---We received from London the other day a paper that the editor of Charity and Children would frame and put in the honorablest (new style) place in his sanctum, if we should let him lay hands upon it. It contains a manifesto with a list of 5,270 "signatories" (English, you know) calling upon the British Government to quit the war with South Africa and going for the Government's policy accordingly. There are 1,000 names of Baptist ministers on the list. It is indeed high time that Great Britain should sacrfice her pride in the interests of peace and humanity—if not of human rights.

---The papers announce that the President, at Senator Pritchard's request, has appointed Rev. J. J. Payseur, of Wilmington, Chaplain in the United States Army. Mr. Payseur is well fitted for this important post. He is young, energetic, and believes in saving men and helping them. We have an impression that he will not be content to live an easy life anywhere, but will work hard and earnestly. Of course we regret his departure from North Carolina. At Concord, at Matthews, at Wilmington, the three points where he has worked, he has accomplished progress for our cause. In his new work we shall follow him with constant interest.

---The progress of our work in West Durham has been remarkable. In November, 1895, Brother W. A. Smith began his work with twenty-three members in a little chapel. Soon afterward the chapel (which had been built in a few days) was wrecked by a storm. The church now has a membership of 175, a first-rate house of worship, and is one of the most successful churches in the State. Two hundred and fifty have been baptized during Brother Smith's pastorate. Brother Smith will take charge at Lexington the third Sunday in March. That church may congratulate itself.

---The Baptist Courier, S. C., reprints the following from the Williamston News: "Rev. Geo. E. Spruill, the new pastor of the Williamston Baptist church, delivered his initial sermon last Sunday morning before a large, appreciative congregation, choosing for his text John 14:16—'And I will pray the Father and he shall give you another comforter, that he may abide with you forever.' The divine truths as brought out by this young minister were very edifying to his hearers, and evinced the fact that he is an able Bible scholar. He is making scores of friends among all our denominations and we predict for him a bright future in his new field."

---Rev. J. R. Moore has decided to accept the call to Seneca, S. C., and will shortly enter upon his work. Brother Moore took hold of the cause in the old Beulah with fine zeal, and his work promised to give that Association new life. His departure is a genuine loss to our cause. We hope he will make a great success in South Carolina. The following paragraph from him should be printed: "It is with a feeling of deep regret that I leave this work, for I love the old Beulah Association and the 'Old North State.' But God knows no State lines and He calls me to South Carolina. With deep interest in this work, I trust it to God to send the man of His own choosing and believe it is well. I go with great hope to my new field at Seneca, praying God's blessings upon the dear people I leave. I shall watch the Recorder, with deep interest in North Carolina's every movement."

---Bro. N. S. Jones resigns at Montevallo. He has been called to his native State, and the presumption is that he will accept the call, though he has not yet fully decided the matter. Burlington, N. C., is the church that seeks his leadership. Our brother has done a great work at Montevallo, among other fruits of his labor being a pastor's home, nearly two thousand dollars spent in improvements on their house of worship and seventy-one additions to the membership of the church. Brother Jones feels the need of rest and a change from the associations which surround him at Montevallo, where he recently lost his wife. We should much regret his leaving the State and assure him of our sincere sympathy in his sore bereavement. We hope he may see his way clear to remain with us.—Alabama and Southern Baptist. His many friends will be delighted to welcome Brother Jones to North Carolina.

---From week to week since the new year opened we have been printing lists of the names of the forerunners of a State-wide movement to increase the number of intelligent and active denominational supporters, men and women who will take the broader view, help the pastor preach, contribute to our denominational enterprises and advocate the Baptist way. We have pleasure in adding to this list this week the following names, in acknowledgment of favors recently done:

Rev. A. B. Smith, Murphy.
Rev. A. D. Hunter, Apex.
Rev. S. D. Swaim, Mocksville.
Rev. J. R. Moore, Yanceyville.
A. W. Early, Aulander.
Rev. C. K. Hobbs, Poplar Branch.
Rev. J. D. Hackney, Franklinville.
Rev. J. D. Morris, Royal.

The movement is already State-wide. In the foregoing list, it reaches from Murphy to Poplar Branch or from the Tennessee line to tide water. Now let us make it State thorough and run the list up to 10,000!

---The proceedings of the Baptist Congress, held in New York in November last, have been printed in the usually neat form at the low price of thirty cents. The pamphlet contains an almost verbatim report of all that was said on the occasion, when many subjects of no little importance were considered by some of our most active-minded men. The subjects were: "The Consolidation of our National Societies"; "Modern Evangelism, or Proper Substitutes for the Old Fashioned Revival"; "The Function of Penalty in the Christian Religion"; "The Ethics of Gambling"; "Cosmopolitanism vs. Patriotism"; "The Keswick Movement."—Journal and Messenger.

---Seeing that there is such a lamentable ignorance among st editors of the common standards of courtesy, we wish some of our venerable members of the press would issue a set of guides for the younger members. There is really no need for a special set for newspaper men, though there seems to be an impression in some offices that the editorial *we* renders one superior to all courtesy. For example, the Recorder suggests the desirability of an explanation from a certain source. Another paper, a daily that really has nothing to do with the matter, goes to one of the persons concerned and asks him to reply in that paper! Of course he declines; and then that paper announces that the gentleman declares that he does not care to say anything!

---The Baptists of New York are considering a proposition to undertake the raising of a million of dollars for the liquidation of the debt on all the Baptist churches of Manhattan. They are also talking about a theological seminary to be located in that city, and to have the Mariners' Temple as a sort of hospital, where the fledgling minister may try his instruments and his skill in surgery, and his materia medica before proceeding to the country districts. At present the pastors of the metropolis were nearly all educated in the country, and most of them had their first pastoral experience in the country. As a matter of fact, the city churches seem to choose that sort of men.—Journal and Messenger.

---The Recorder finds that on account of the necessity of printing other matter, it must indefinitely postpone the publication of a number of resolutions of appreciation and gratitude, passed in view of the resignation of pastors, teachers and others. We must select between these and the matter now in the paper. We are governed simply by the belief that articles and studies are more helpful and news is more interesting and more helpful to the most. We do not fall back upon the "saw" on the subject of endorsements of retiring pastors—"If deserved, not needed; if needed not deserved." We think such resolutions ought to be passed. Kind words never die, nor do they kill any one. From a newspaper point of view other news is interesting to more people, other matter of more importance to the denomination and to the average reader, and therefore when such other news or matter as available, the resolutions must be omitted. We trust both those who have sent resolutions and those who are the subjects of them will appreciate our position.

Rev. Frank M. Royall—Official Notice.

The Rev. Frank M. Royall, who at one time was a missionary to China, came to Chicago some months ago united with the organization of John Alexander Dowie. At length he became heartily sick and tired of this institution and sought readmittance among the Baptists. After due examination and confession, he was received for membership by the LaSalle Avenue Baptist church of this city. Brother Royall has returned South and we commend him to your sympathy and Christian care.

Yours fraternally,
JOHN T. CHRISTIAN.
Chicago, Ill., 465 Dearborn Ave., January 16, 1902.

Cures Blood and Skin Troubles Bone Pains, Rheumatism, Etc.

Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors. I had eruptions on face and arms, aches and pains in bones and joints of rheumatism, and I was all run down. B.B.B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health, and all due to the use of Botanic Blood Balm. Yours truly,

Mrs D K Stauffer

B. B. B. (Botanic Blood Balm) heals all ulcers and festering, bleeding, eating sores, even Deadly Cancer, Scrofula, Eczema and Itching Skin Humors, Swelling, Risings and Bumps on the Skin, Blood Poison, Rheumatism, Catarrh and all Deep-Seated Blood or Skin Troubles, the kind that refuse to heal under doctors or patent medicine treatment. B. B. B. gives life and vigor to the blood, and B. B. B. is a food for the blood, bones, nerves and tired, worn out muscles. B. B. B. thoroughly tested for thirty years. B. B. B. improves the digestion. Give it a trial. Druggists, $1. Trial treatment free by writing Blood Balm Co., 33 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given.

Home and Foreign Missions

We still hear the echoes of the Winston Convention. State Missions and Education were the prominent features of that great meeting. Be it remembered, however, that the Convention committed itself to a forward movement for Home and Foreign Missions. From now till the Convention in May, these are the mission objects that demand, and must receive, special attention.

HOME MISSIONS.

The Home Mission Board never had such a wide open door as now, and the needs of the Board were never so great. The changed conditions in the South have thrust upon the Board new responsibility. In many States the local Boards are not able to meet the factory problem. Cotton mills are being built very rapidly, and around them towns are growing up. In the States where the manufacturing interests are greatest the State Boards can not supply all the needs of the cotton-mill district, and meet the other destitution; hence the necessity of calling on the Home Board for aid.

A tidal wave of educational interest is sweeping the mountain regions of the South. Other denominations are seeing and seizing the opportunity. They are establishing and maintaining schools in the mountains and especially the mountains of North Carolina. The Home Mission Board is wisely expending thousands of dollars in school work in the mountains. North Carolina is under peculiar obligation to the Home Board. Three thousand dollars is appropriated by the Home Board to eight schools in the Western part of the State. Without this timely aid, these schools would be sadly crippled. If we raise eight thousand this year for Home Missions, an extra thousand will be given us by the Home Board to aid in our general mission work.

The boxes sent the frontier misionaries are very valuable, but they do not take the place of cash contributions. When a church pounds a pastor, they do not deduct the value of the pounding from his salary. Send your boxes, but do not allow your cash contributions to fall off on that account. Not a cent less than eight thousand dollars in cash should go from North Carolina for Home Missions this year.

FORKIGN MISSIONS.

State and Home Missions are both very important, but the very essence of the missionary spirit is to be found in Foreign Missions.

When our own Geo. W. Green was on his way back to China in October he wrote a letter to a friend which contained this: "I have been wondering if the time has not come for Foreign Missions to take the lead among the churches of the good old State. The Orphanage did more to develop the benevolence of the churches than any other one thing ever did. If Foreign Missions could be laid upon the hearts and consciences of the people for a few years, their obligation to the heathen, nay, rather their obligation to the Master who sends us to the heathen, might we not hope to reach many of the brethren and sisters who have not yet been reached? Suppose it could have the attention given this year to the Educational Movement, what a mighty influence it would have in developing the benevolence of the churches all over the State!" Brother Tyree concluded his report to the Convention with the suggestion that we raise fifteen thousand dollars for Foreign Missions, and that report was adopted.

We are undertaking great things at home this year. We are in the midst of an effort to raise fifty thousand dollars for Education, and we must raise this year twenty five thousand for State Missions, but so far from hindering these, an advance in our contributions to Home and Foreign Missions would only help them.

I should like to visit as many of the churches as possible in the interest of Home and Foreign Missions between now and the Convention in May. Brethren who desire my services will please write so that I can arrange my appointments. Brethren Caddell and Tyree the Vice Presidents respectively of Home and Foreign Missions, will visit as many churches as possible, but they are both very busy men, and can't give much time to the work.

Brethren, let us make a mighty rally for Home and Foreign Missions. Eight thousand for Home, fifteen thousand for Foreign.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Over-Exertion of Brain or Body Takes Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

Quarrels would not last long if the fault was only on one side.—La Rochefoucauld.

Men must read for amusement as well as for knowledge.—Henry Ward Beecher.

Marriages.

HOYLE-MILNE—Married, at Cary Chapel Baptist church, in Vance County, N. C., by Rev. J. A. Stradley, January 30, 1902, Mr. Arthur H. Hoyle and Miss Nellie I. Milne.

HAWKINS-JAMES—At the residence of the bride's father, in Rutherford County, N. C., December 25, 1901, by Elder George J. Dowell, Mr. Walter L. Hawkins and Miss Vernicia James.

DOBBINS-TAYLOR—At the residence of the bride's father, in Caroleen, N. C., January 12, 1902, Mr. Cabert E. Dobbins and Miss Zona Taylor, Rev. George J. Dowell officiating.

PERRY-PERRY—January 15, 1902, at Branning, N.C., Mr. W. B. Perry and Miss Lottie Perry, Rev. S. B. Barnes officiating.

Obituaries.

ELLIOTT (nee BARTON)—Sister Elizabeth Elliott (nee Barton) died on January 27, 1902, at the home of her son, Brother W. A. Elliott, Murphy, in her seventy-second year. Sister Elliott was raised in Hall County, Georgia; joined the Baptist church in Georgia at sixteen, and just a few years ago she removed to Murphy, and at once united with our little church, under Brother Bright's pastorate. She was made glad in the Lord that each of her ten children, and husband, loved, trusted and followed her Saviour. Sister Elliott was a loyal Baptist, an humble, trustful Christian, a faithful member. She lived and died loving and serving Christ. She loved her Saviour, her church, her family, her pastor and his family.

The large congregation, filling our church at her funeral, attest our people's regard for her, and her four children who are our townsmen.

God answer her prayers and bless her influence in our community.

A. B. SMITH, Pastor.

DRAUGHAN—Death visited the home of Brother W. N. Draughan on the morning of the 24th of January, 1902, and bore away to her eternal reward Stella Draughan, in the nineteenth year of her age.

Stella joined the church last summer and was baptized by the writer. I never shall forget how bright and happy she looked on the day of her baptism. She was one of the brightest little Christians in Clinton Baptist church. Always at Sunday School and church and ready and willing for any service for her Master. Although young in years and the cause of Christ, she has written a beautiful little history and gone to join Jesus and all the saints in glory.

All of our hearts were made sad when it was known that Stella was dead. We don't understand why God should pluck a little flower so young and tender and hopeful; but sometime, somewhere, in Jesus we will understand.

May God bless the bereaved ones and help them to say, "Thy will be done."

J. D. LARKINS.

Clinton, N. C.

PENNINGTON—Mrs. Mattie Pennington, beloved wife of J. W. Pennington, died at Rex Hospital Friday morning, January 23, at 2 o'clock, with appendicitis. She was 28 years of age. She was a devoted wife, a loving child and an affectionate sister but God, in His infinite wisdom, has seen fit to take her from her friends and loved ones. We know that she had many friends who were sorely grieved to part with her; but as it is God's will to call her from this earthly home to her heavenly home above, we must consent to His will whatever it be. Yet it brings sorrow and grief to our hearts, but we must look to God for help and comfort, for He has said in His Word, "I will never leave thee nor forsake thee." May God bless and comfort the dear husband, mother, father, brother and sister.

Mrs. JULIA CARROLL.

GENTRY—On the morning of January 16, 1902, there passed away one whose life deserves more than a passing notice.

Miss Anna Woody, oldest daughter of Mr. W. T. Woody, confessed faith in Christ and was baptized into the church in early childhood. She was a consecrated Christian, zealous in service for her Master, yet gentle and unassuming in manner. She was loyal to her profession until death. When her form had become weak and wasted by disease, so that she could no longer attend her church services, she would send her contributions. Some years ago she was married to Mr. T. J. Gentry, who, with other relatives and friends, brightened her last years with much loving attention.

The funeral services were conducted by her pastor, Rev. P. H. Fontaine, and her former pastor, Rev. J. A. Beam. Her body was laid to rest in the church-yard, where she now sleeps the peaceful slumber which only God's children may know: "for so He giveth His beloved sleep."

LUCY WOODY.

Bethel Hill, N. C., January 18, 1902.

Acknowledgments

February 12, 1902.

State Missions—Pritchard Memorial, $1.52; Scotland Neck, 25; H. C. Bridges, 40; Broad Street, Winston, 15; Mars Hill, 2.50; Hanging Dog, 1.11; G. P. Rich, 1.89; W. M. S. First church, Asheville, 21.60; Betty's Creek, 42c.; First church, Asheville, pledge, 25; Cashie, 2.88; Rives' Chapel, Sandy Creek, 1.09; Fall Creek, Sandy Creek, 1.26; Tyson's Creek, Sandy Creek, 2; Big Spring, 2.80; Round Hill, Green River, 3.19; Pleasant Grove, Green River, 1; Bethlehem, Green River, 3.50; Mount Vernon, Green River, 4.88; W. M. S., Mountain Creek, Green River, 85c.; Rutherfordton, Green River, 6.78; Mount Pisgah, Cedar Creek, 1.25; Long Branch, South River, 78c.; Grassy Creek, Flat River, 10. Total this week, 176.10. Previously reported, 1,226.92. Total this year, 1,903.02.

Foreign Missions—Pritchard Memorial, $4.14; Forest City, Sandy River, 6.22; W. M. S., First church, Asheville, 32.57; Inanda, Sunday School, 4.02; Beaver Dam, Sunday School, 7.87; Oak Grove, 75c.; Fair View, Sunbeams, 1; Mrs. H. H. Muse, Christmas offering, 1; Mrs. Mary D. Clark, Christmas offering, 2; Mrs. W. S. Buckner, Christmas offering, 1; Smithfield, 7; Colerie's Creek, Eastern, 1.15; Cashie, 5c.; Mount Olivet, Raleigh, 1.21; Swift Creek, Raleigh, 2.65; Reed's Cross Roads, Liberty, 10.08; W. M. S., Aberdeen, Christmas offering, 5; East Durham, 6.72; W. M. S., B. F. U., Christmas offering, 4.05; W. M. S., Mount Creel, 65c. Total this week, 99.18. Previously reported, 571.35. Total this year, 670.48.

Home Missions—Pritchard Memorial, $3.18; Johnson's M. S., Warsaw, 3.34; W. M. S., First church, Asheville, 15; Oak Grove, 75c.; Beaver Dam, 5.40; Jackson, West Chowan, 2.50; W. M. S., Mount Creek, Green River, 65c. Total this week, 29.82. Previously reported, 140.47. Total this year, 170.29.

Education—J. E. Dowd, notes in full, $50.48; Poplar Creek, Flat River, 50c.; East Durham, 3.88. Total this week, 54.86. Previously reported, 157.26. Total this year 212.12.

Ministerial Relief Fund—Broad Street, Winston, $15. Previously reported, 135.56. Total this year, 150.56.

Total reported for all objects this week,	$374.91
Previously reported for all objects,	2,754.89
Total reported for all objects this year,	3,129.80

WALTERS DURHAM,
Treasurer Baptist State Convention.

Cash Collections for Century Educational Fund

Central Association, First church, Raleigh: Mrs. T. H. Briggs, $10; A friend, 2.50; Ruth and John Ray, 10; Durham Memorial, Dr. Vann, 10. Robeson Association, P. A. Fore, 50. Flat River Association, Roxboro church, J. D. Morris, 2.50; J. A. Long, 5; W. W. Kitchen, 5. Mill Creek, J. M. Younger, 5; J. R. Sims, 2. Ladies' Aid Society, Williamston, 10. W. M. S., Mocksville church, 5. Holly Springs church, J. D. Honeycutt, 1. South Yadkin Association, S. D. Swaim. Field: J. P. Greene, 5; G. W. Hendrix, 5; Mrs. C. C. McCulloh, 2; Mrs. C. C. Lander, 3; L. G. Horne, 2.50; T. M. Hendricks, 1; A. E. Tatum, 2; Mrs. J. T. Baity, 2.50; G. E. Horne, 1; W. F. Furches, 1; Miss Nettie Eaton, 2.50; Mrs. W. C. Martin, 2.50. Mount Zion Association, Lystra church, 10. Personal: J. J. Buch, 5; W. M. S., Madison church, 10; W. H. Wilson, 10; H. B. Parker, 10; Annie Farrior, 1; W. A. Denmark, 5; J. M. Parker, 5; G. A. Norwood, Jr., 25; J. M. Hollowell, 10; Annie Baker, 1; F. B. Edundson, 1; Emma Parker, 5; J. D. Darius, 1; Miss Jessie Jenkens, 1; Cash, 7.95; J. D. Thurston, 10; W. N. Jones, 25; G. W. Ward, 10. Total, 300.95.

L. D. WATSON.

Acknowledgments of money received for Belhaven Baptist church building, to-wit: First Baptist church, Elizabeth City, $20; Yeopim Union, 15; Gatesville church 3; Ballard's Bridge, 6; Reynoldson, 2; G. V. Ashley, Treasurer Rockyhock church, 5. Very truly,

ASA MANN, Church Treasurer.

FREE

A NEW CURE FOR

Kidney and Bladder

Diseases, Rheumatism, Etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, Difficult or Too Frequent Passing Water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the *piper methysticum*, from the Ganges River, East India. It has the great record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining from the Blood the poisonous Uric Acid, Lithates, etc., which cause disease.

Rev. W. B. Moore, of Washington, D. C. testifies in the *Christian Advocate* that it completely cured him of Rheumatism and Kidney and Bladder Disease of many years' standing. Hon. W. A. Spearman of Bartlett, Tenn., describes his terrible suffering from Uric Acid, Gravel and Urinary Difficulty being four months confined to his bed, and his complete cure by the Kava Kava Shrub. Many ladies, including Mrs. Sarah Castle, of Poosenkill, N. Y. and Mrs. L. D. Fegely, Lancaster Ills., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific Cure and can not fail. Address, The Church Kidney Cure Company, No. 401 Fourth Avenue, New York City.

What a Sample Bottle of Swamp-Root Did

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of the "Biblical Recorder" May Have a Sample Bottle Free by Mail.

W. F. Lohnes a prominent business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-Root, to the editor of the Springfield, Ohio, Republic:

Springfield, Ohio, Feb. 21st, 1901.

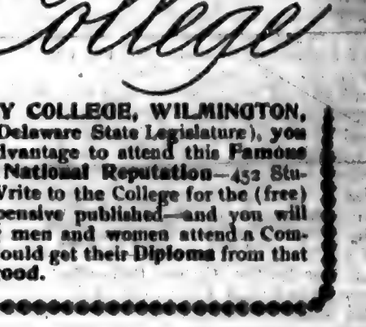
"Having heard that you could procure a sample bottle of Swamp-Root free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I went to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite, and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

43½ West High St. W. F. Lohnes.

The mild and extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.



W. F. LOHNES.

SPECIAL NOTE—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghampton, N. Y., be sure to say that you read this generous offer in the Raleigh "Biblical Recorder."

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make a mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

Goldey College

If you read the Catalogue of **GOLDEY COLLEGE, WILMINGTON, DELAWARE,** (Incorporated by the Delaware State Legislature), you will see that it is decidedly to your advantage to attend this **Famous Commercial and Shorthand College of National Reputation**—452 Students the past year from Nine States. Write to the College for the (free) 62-page Catalogue—one of the most expensive published—and you will thank us for asking you to do so. Young men and women attend a Commercial College but once; therefore they should get their **Diploma** from that Institution which will do them the **most good.**

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The Biblical Recorder.

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A THOUGHT FOR THE WEEK.

From the Student's Life of Jesus, by Gilbert.

The development of Jesus was influenced by the world around Him as well as by the record of God's revelation contained in the Old Testament. It is plain from the Gospels that Jesus was a close observer of nature, and had pondered much on the meaning of natural phenomena. This is shown by the aptness of His many illustrations drawn from nature, and also by the fact that a large number of His parables are based on natural phenomena. He saw an analogy between the visible world and the invisible, and taught truths of His Kingdom from what He observed in the field and by the wayside. To Him, nature was full of spiritual meaning. It spoke to Him of the goodness of God and the minuteness of His tender care. He admired the beauty of the lilies, but the thought that especially impressed Him was that God had clothed them, God had given them this raiment which surpassed in glory the raiment of Solomon. He watched the birds of the air, and thought how the Heavenly Father fed them, and how not one of the least of them could fall to the ground without His notice. When the sun arose and shined on the evil and the good, and when the rain came down upon the just and the unjust, it was to Him a parable of the divine love. The tares in the wheat were like the children of the evil one, and the birds catching away the seed before it sprouted were like Satan who takes away the good word from the heart. The book of nature had its mystery for Jesus, as it has for every thoughtful observer. He recognized that a man can not tell whence the wind comes and whither it goes; and can not tell how the seed germinates, and grows until the full corn appears in the ear.

The fact that Jesus, in His teaching, drew so constantly and widely from the treasury of nature, and always with wondrous propriety, shows that He had looked upon the earth and the heaven with an observant, sympathetic eye. His reading of nature, like His reading of the Old Testament, was altogether different from that of the scribes of His day. It was deeply spiritual, and full of hope because full of thought of the heavenly Father.

WE ALSO EXONERATE THE SEMINARY AND WIN GREAT APPLAUSE.

Evidently some one appointed "A. F. Baker, Versailles, Ky.," Inquisitor General. He is hunting heretics, and suspects two Baptist papers (woe betide them).

Following the new method of Sherlock Holmes Harvey and Foxy Quiller Eaton,—being a combination of the methods of Dr. Harper, in the matter of texts and of Sherlock Holmes and Mr. Quiller in the matter of facts—the combination which led to the prompt location of the source of the Evening Post libel near the pulpit of John Jasper's "Calvary" church, and saved all but seven of the Seminary Trustees and set Zion ringing with the praises of Messrs. Sherlock Holmes Harvey and Foxy Quiller Eaton,—following this method we have proved its stupendous value and won great glory (which we shall proceed to heap upon us in the Recorder in installments) by discovering who made "A. F. Baker, Versailles, Ky.," Inquisitor General.

Internal evidence of an obvious character (this by the Foxy Quiller method) confirmed the suspicion that the Inquisitor was appointed by the Seminary, the Argus, Jack Sprat's wife or his brother-in-law. N. B. "Internal" always refers to the detective.

The method of Sherlock Holmes, being in the form of private information, succeeded in eliminating the Argus and the Seminary. The letters will be produced only when a climax is reached. Whereupon they will be suddenly burned, to increase the sensation.

We have left the problem—Did Jack Sprat's wife do the deed or Jack's brother-in-law? Here is wherein the Harper method accomplishes wonders that Holmes and Quiller never attempted. By a process which we shall not divulge until the tide of praise runs a bit lower—lest the people break over all bounds—we have discovered that Jack Sprat's wife and his brother-in-law working in the relation of Editor and Redactor (see any work on Higher Criticism) conspired together and appointed the Inquisitor General.

This far surpasses the first achievement of the new method as it exonerates at one stroke one newspaper and all but one of the Seminary Trustees. For Jack's brother-in-law is a Trustee in addition to being a Redactor.

In the next several issues we shall produce the words of glorification sent to us by wireless telegraphy. Meanwhile new subscribers will be freely received.

THE PRESENCE AND THE SPECIAL PRESENCE.

One is taught that God is always and everywhere present. If one lives up to this, holds this thought in mind, he will live the high life with Christ in God. To do so should be the natural aim of every child of God.

But one is also taught that there is a special Presence of God? Do we not hear ministers praying that God's Spirit may be "with us" in this or that meeting? And it is in the Scripture that the Spirit of God descended upon Jesus. It is also recorded that after Pentecost the Holy Spirit came upon the disciples in a special way—in unusual manner and unusual power.

One may not understand this, but he should not become so engaged in the problem of the special Presence as to forget that in the truest sense God is always present everywhere; that every place is sacred; that every act is seen of God and should therefore contain the element of reverence toward Him; that the Holy of Holies is within the unrent veil of one's flesh, and therein dwelleth the Spirit of the Most High as in a Tabernacle. So he shall live the lofty life; so he shall become serene, strong, poised, superior to all temporal concerns in the constant engagement with the business of the Father. In our thought for the week the reader will see how Jesus saw God and thought of God on every hand.

So living one may solve the problem of the special Presence; and very surely he will not solve it by any other method. We must be made capable of some things before we can really want them.

SYSTEMATIC MISSIONARY STUDY.

The Recorder is delighted to offer in the Department of Woman's Work (for missions) a systematic and comprehensive course of study in missions conducted by the one person most fit for the undertaking. Our Baptist men should not for a moment regard these studies as not meant for them. They are meant for our women only because our women are more fit for them; but any one will find great help in them. We should think that our Young People's Unions would find in these Studies all that they desire either for weekly work or monthly missionary conquest. The features of this course will be—

(1) Specific Prayer Daily for Missionaries.

(2) Study of Missionary Lands, Geography and History.

(3) Missionary Peoples, Life and Religions.

(4) Missions, the Will of God, the Spirit of Christ, the Essence of Christianity, the Work of the Churches, the Need of the World.

We have now in the Recorder three courses of Systematic Study, one in the Acts, one in the Life of Jesus, the third in Missions.

—We quote the following from the Wachovia Moravian of Winston-Salem, knowing that it will have special interest for many who attended our last Convention;—it is a statement of the condition of the Southern Province of the Moravian Church: "Note worthy points are that the net communicant increase is 116, which is 26 more than in 1900. The gross increase, which does not appear upon the face of the table is 197 communicants. The diminution of 19 in the non-communicants points to the happy fact that this class is more and more being drawn into the church. Last year's slight Sunday School decrease is this year changed into an increase of nearly 150. As will be seen the total number of communicants is now 3,247, which is the more interesting since it appears that the total number of communicants in the British Province last year was 3,214, a difference of only 67. Thus it comes about that the two smallest provinces of the Moravian Church are now of almost identically the same size."

—The London "Times" of December 27, 1901, gives the following figures regarding Baptists in Great Britain and Ireland: "The official returns of the Baptist churches for Great Britain and Ireland show that there are now 4,012 Baptist places of worship in the United Kingdom, a gain of ninety-four; these afford accommodation for 1,388,417 persons—an increase of 15,161. About 300 churchs decline to furnish returns, but the membership of the reporting churches is said to be 372,998, a net gain for the year of 7,320. In Greater London the Baptist churches now provide accommodation for 171,773 persons, or one for every twenty-six of the inhabitants, as compared with one in twenty-seven ten years ago." According to the Baptist Year Book for 1901 the total membership for the United States is 4,238,226, the total number of baptisms for the year are 192,235, and the net gain was 51,540, or one and one-fifth per cent. If the total membership be multiplied by two and one-half to get the number of Baptist adherents, the total will be 10,588,065, or about one seventh of the entire population. The total number of Baptist churches for Northern Baptists in the United States is 9,784; for the whole country 43,427.

THE SANHEDRIM DEFIED AND UNDONE.

So orderly is the style of Luke that his reader gets slight idea of the passing of time. This is the seventh lesson, and we are reading the account of the second persecution of the early Christians. How long is it since Christ ascended? Has sufficient time elapsed to school His followers to their indescribably trying position? Have they acquired an 'experience of grace'—with all the wonders that God has wrought through them and in them—sufficient to withstand Sanhedrim and scoffer, persecution and disappointment, high need and low human spirit? Still must they have mighty manifestations, signs and wonders; but, remember, they were mightily beset. They had been more than mortal to have endured without special aid and encouragement.

Some say as many as three years have elapsed since the cloud received Jesus and He left His disciples gazing upward, for a moment at least, quite oblivious to the impulses to purity of life, loyalty to Himself, and to preach the good news of Him everywhere, that came rushing in upon them with irresistible force as the world of time and space and men came back into their minds. Some say two years; some say but one; it seems scarce a month. Very surely to them at their best He seems not to have departed at all.

They have gathered many followers. They are heard by crowds in the Temple. Their teaching and a deed of mercy that they did to a lame man attracted the notice of the great Sanhedrim which had had their Master slain (and thought to have an end of the matter), and they were called to account; whereupon they gave a very uncompromising but none the less confusing account, and as a consequence the Sanhedrim was moved to undertake to bulldoze them into silence (a poor estimate that upon the apostles, but quite a good mark of the Sanhedrim's appreciation of the Advent of the Spirit of Christ). And since then the Apostles have continued to preach and teach in Jerusalem, even in the Temple; and, not only crowds have gathered, but the throng of those of Jerusalem has been swelled by the multitude from cities round about, into which their fame has gone. And actually as the former Galilean fisherman goes about they bring afflicted loved ones within range of His shadow, having faith in its efficacy. Things have come to such a pass that the High Priest, the Sanhedrim and all the senate of Israel, the same high authorities that plotted and carried to successful conclusion, so far as they could see, the death of Jesus, the same which thought a little bulldozing would silence Peter and John and the rest, are indignant, are afraid of the people (think of it!) and realize that they must meet the new sect once more sharply and strongly. They take counsel to slay them.

Would that intolerance had not blinded them so utterly.

But there is no help for them. And the question, as they see it, is not, "Are these men right?" but "How shall we convict them of such wrongs that we may have them killed?" Fatal passion! Could they have known the power that was in the hearts of their victims, could they have risen above religious ruts and political schemes far enough to reckon for the moment with Truth—the early days of Christianity might have had a different though not more glorious history.

They have the apostles arrested. They will try them, and have an end of it. If death is necessary, very well. They move to the issue. The apostles are put in prison. In the morning the apostles are preaching in the Temple itself as freely as if prisons had no doors. And with that strange inability to face even a miracle with reasonable sense, the Sanhedrim sends for the apostles and bids them explain their disobedience. Verse 28. And as if to confess that they know they have no great cause against them in the matter of obedience, they tack on a childish charge which betrays their embarrassment and exasperation.

Now mark a majestic utterance that lifts the race of man as high above the level that has been as heaven is above earth; the utterance of that spirit which marks Christianity as the elevating religion—"We ought to obey God rather than men." There is the divine right of man, the original declaration of independence.

There is the issue. The Sanhedrim comes with a captain and with the threat of death; it demands obedience. It is answered without a tremor: Its authority is denied in the very presence of its power. It is very appropriately written that this answer cut the Sanhedrim to the heart. It was enough, this, and that final word.

On other grounds that is a sublime utterance of Peter's. His statement as to Christ, both in respect to the responsibility for His death and His mission—as well as His Resurrection—is uncompromising. The words must have been uttered in the very face of death. But sublimer still are the concluding words—

"And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

Observe, "we are witnesses" * * * "and so is the Holy Ghost." Therein is the revelation of the Power that sustained these men: The faith that God was present, a witness with them. And mark the exclusion of the Sanhedrim—"whom God hath given to them that obey Him." It was enough to speak of them merely as men; but it will always be a wonder that a man looked them in the eye and denied not only that they were God's very own, but even that they obeyed Him.

It is not too much to say that thus the apostles deny not only the authority of the Sanhedrim in spiritual matters, but that they take to themselves in the name of the Holy Spirit the assurance that they hold "all the words of this life," which by an angel of God they had been commissioned to speak. That is a marvellous transfer. Christianity can no more be regarded as a sect of Judaism; for thus it has denied and defied Judaism utterly.

One may fancy the situation. The Sanhedrim had come to try. It had been tried and found wanting. Its authority is denied. It is not recognized as being the agency of God's will. Far from that, it is directly implied that God has nothing to do with it. And somehow—perhaps by the wonderful boldness of the apostles or, more likely, by the impression of that latest miracle, whose import no one could misapprehend, and, likely, too, by fear of the mob (which seemed to be all one way), they accepted the moderate and hesitating cause of Gamaliel, and let the apostles go with only a beating. God saved them from severer measures, which they might not have endured; but He surrendered them to that for which they had been sufficiently strengthened.

If there were men of sense in the Sanhedrim—and there were—they knew in the moment that they accepted Gamabil's counsel that they had been defeated, their plans upset, and that so far from having put an end to the matter they had only made it worse. Forces had come into play as they set about the silencing of the apostles that they had not dreamed of and had no knowledge of, no fitness to apprehend.

As for the apostles, observe the note of triumph, "rejoicing that they were counted worthy to suffer shame for His name," and the quite ingenuous remark, "And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ." That they were permitted to do so is evidence that the Sanhedrim that came to silence them had gone away silenced!

A CORNER FOR INQUIRERS.

For Christians who have earnest questions at heart, who want light, or who want information, we shall have a corner here; but we shall not be led into any controversy that we have no business in. Any earnest inquiry will be welcomed.

A woman writes, "I am in trouble about not loving my enemies as I love my friends."

It is one thing to forgive one's enemies, and another to love them.

It is one thing to love your enemies and to love them as one loves a friend. It is impossible to do so.

If we understand Matthew v. 43-48, Christ calls upon His followers to strive to exhibit so far as they may His spirit (God's spirit, verse 45) toward enemies. We must love them—have sympathy for them and desire their salvation in spite of their wrongs—bless them, do good to them and pray for them. Deprive them of no good thing. But it is impossible that that delightful congeniality, that warmth of cordiality and fellowship should exist between a man and his enemy that exists between one and his friends. And it is not required. The relation of friendship is one of the highest.

Love may be one emotion, with many degrees, varying in volume, in intensity, in warmth. One has a different attitude to every person; but he loves all fellowmen, all animals, all nature. The attitude for one man can not be required for another. But that one can and should desire that his enemy may be saved, may be led to do right, may give honor to God and receive God's blessing, there can be no doubt; and that one whose life is modelled after Christ's should have sympathy with all who are afflicted, with error or evil or trouble of any sort and should desire their relief, is perfectly natural. And that, to use the Scriptural simile, one should wish the light of his Christian life to shine—to shine equally as the sun shines and as steadily (not clouding over when an enemy comes in sight) is only natural to the Christian spirit too.

Childhood is a state of spontaneity * * the heart answers truly to all impressions from without; as the Aeolian harp answers to every touch of the breeze.—Edmund H. Sears.

*Sunday School Lesson for February 16, Acts v., 25-42: "The Second Persecution."

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

The First Galilean Ministry.

SIXTH WEEK JESUS PREACHING HEALING AND PRAYING

FIRST DAY: *Mark 1:14-15. Jesus Preaching.*

Verse 14. Why "after" John's arrest? Compare John 4:1 with Matt. 4:12.
Locate His Galilean headquarters on a map. See Matt. 4:13.
Meaning of the word "gospel." Compare 9:23 and Acts 13:32.
Why was "the kingdom of God is at hand" a gospel?
Would it be good tidings to all?
On what conditions were the blessings of the kingdom available?

SIXTH WEEK: JESUS PREACHING, HEALING AND PRAYING.

SECOND DAY: *Mark 1:16-20. The Call of the Four.*

Verse 16. What other names had the Sea of Galilee? Luke 5:1 and John 21:1.
Verses 16-18. Where had they known Jesus before? John 1:35, 40-41; 2:11, 22; 3:22; 4:8, 27, 40, 43, 45, 46.
In what two ways had their confidence in Him been increased that day? Luke 5:1, 4, 9, 11.
Significance to them of "fishers of men"? Verse 10-20.
In what two ways were these four disciples related? Compare Luke 5:10.
Luke 5:10. "They forsook all and followed Him." What was that "all"?
Am I willing to do likewise if He bids me?

SIXTH WEEK: JESUS PREACHING, HEALING AND PRAYING.

THIRD DAY: *Mark 1:21-22. Teaching in the Synagogue at Capernaum.*

Verse 21. Why go to "Capernaum"? Compare Matt. 4:13.
Learn what you can about this synagogue from Luke 7:1-5; 8:41.
Wherein is Jesus' action here an example for us. Compare Luke 4:31.
Verse 22. For "doctrine" the Revised Version has "teaching." What about it astonished them? Compare Luke 4:32.
"Scribes," who in interpreting the Jewish Law cited the opinions of Rabbis of reputation in support of their dogmas.

SIXTH WEEK: JESUS PREACHING, HEALING AND PRAYING.

FOURTH DAY: *Mark 1:23-28. Jesus Cures a Man with an Unclean Spirit.*

Verses 23-24. What in his cries indicates disordered or confused consciousness?
Verse 25. Note Christ's command to cease his eulogy of Him.
Verse 26. "Had torn" is in the margin of Revised Version "convulsing" as of an epileptic.
Verse 27. What were their expressions of amazement?
Verse 28. "Fame" as what?
How will this affect his ministry of preaching?

SIXTH WEEK: JESUS PREACHING, HEALING AND PRAYING.

FIFTH DAY: *Mark 1:29-31. Jesus Heals Peter's Mother-in-law.*

Verse 29. Where did Simon and Andrew live?
Verse 30. What sickness was in their home? Compare Luke 4:38.
Why then did they take Jesus home with them from the synagogue?
Verse 31. Picture what is described here and in Luke 4:39.
Who sat at table as "she ministered unto them?"
Does my gratitude lead me to minister? Matt. 25:40, 44, 45.

SIXTH WEEK: JESUS PREACHING, HEALING AND PRAYING

SIXTH DAY. *Mark 1:32-34. Jesus Heals Multitudes.*

Verse 32. Why wait until "the sun did set"? What day was this verse 21? When did it end?
Verses 32-33. Picture the scene. What four classes are gathered about the door?
Verse 34. He healed "many." What is added as to its manner and extent in Matt. 8:16 and Luke 4:40?
Why were the devils not allowed to speak? Compare verse 35 and Luke 4:41-42.
Let the incidents of Mark 1:21-34 pass before you as a sample Sabbath from Jesus' life and record impressions.

SIXTH WEEK: JESUS PREACHING, HEALING AND PRAYING

SEVENTH DAY: *Mark 1:35-38. Jesus at Prayer.*

Recall His activities of the day and evening before.
Verse 35. In the fourth watch, between three and six o'clock "in the morning."
Verses 36-37. What is suggested by the fact that they knew where to follow and find Him at this quiet hour of the early morning?
For what were "all seeking Him?" Compare Luke 4:42.
For what may Jesus have been praying?
Consider His reply of verse 38, that I may "preach" * * * for "this" end.
Wherein is Jesus my example here?

Side-Lights on this Week's Studies.

The Call of the Four

The twelve arrived at their final intimate relation to Jesus only by degrees, three stages in the history of their fellowship with Him being distinguishable. In the first stage they were simply believers in Him as the Christ, and His occasional companions at convenient, particularly festive, seasons. Of this earliest stage in the intercourse of the disciples with their Master we have some memorials in the four first chapters of John's Gospel, which tell how some of them first became acquainted with Jesus, and represent them as accompanying Him at a marriage in Cana, at a passover in Jerusalem, on a visit to the scene of the Baptist's ministry, and on the return journey through Samaria from the south to Galilee.

In the second stage, fellowship with Christ assumed the form of an uninterrupted attendance on His person, involving entire, or at least habitual abandonment of secular occupations. The present narratives bring under our view certain of the disciples entering on this second stage of discipleship. Of the four persons here named, we recognize three, Peter, Andrew and John, as old acquaintances, who have already passed through the first stage of discipleship. One of them, James the brother of John, we meet with for the first time. * * * The two pairs of brothers received their call at the commencement of the first Galilean ministry, in which the first act was the selection of Capernaum by the seaside as the centre of operations and ordinary place of abode.

That these calls were given with conscious reference to an ulterior end, even the apostleship, appears from the remarkable terms in which the earliest of them was expressed. "Follow Me," said Jesus to the fishermen of Bethsaida, "and I will make you fishers of men." These words show that the great Founder of the faith desired not only to have disciples but to have about Him men whom He might train to make disciples of others; to cast the net of divine truth into the sea of the world, and to land on the shores of divine kingdom a great multitude of believing souls. Both from His words and from His actions we can see that He attached supreme importance to that part of His work which consisted in training the disciples in order that the Teacher's influence on the world should be permanent; that His kingdom should be founded on the rock of deep and indestructible convictions in the minds of the few, not on the shifting sands of superficial evanescent impressions on the minds of the many.

Those on whom so much depended, it plainly behooved to possess very extraordinary qualifications. The mirrors must be finely polished that are designed to reflect the image of Christ. The apostles of the Christian religion must be men of rare spiritual endowment. It is a *catholic* (world wide) religion, intended for all nations; therefore its apostles must be free from Jewish narrowness, and have sympathies wide as the world. It is a *spiritual* religion, destined ere long to antiquate Jewish ceremonialism; therefore its apostles must be emancipated in conscience from the yoke of ordinances. It is a religion, once more which is to proclaim the *Cross*, previously an instrument of cruelty and badge of infamy, as the hope of the world's redemption, and the symbol of all that is noble and heroic in conduct; therefore its heralds must be superior to all conventional notions of human and divine dignity, capable of glorying in the cross of Christ, and willing to bear a cross themselves. The apostolic character, in short, must combine freedom of conscience, enlargement of heart, enlightenment of mind, and all in the superlative degree.

The humble fishermen of Galilee had much to learn before they could satisfy these high requirements; so much, that the time of their apprenticeship for their apostolic work, even reckoning it from the very commencement of Christ's ministry, seems all too short. At the time of their call they were exceedingly ignorant, narrow-minded, superstitious, full of Jewish prejudices, misconceptions, and animosities. They had much to unlearn of what was bad, as well as much to learn of what was good, and they were slow both to learn and to unlearn. But everything may be hoped of men who could leave all for Christ's society. Where there is a noble soul, there is an indefinite capacity of growth.

And so, successively, Simon and Andrew, and John and James—those who had been the first to hear (John 1:35–42), were also the first to follow Jesus. And ever afterwards did they remain closest to Him, who had been the first fruits of His ministry.

Many are the truths which shine out from the symbolism of this scene by the lake, when the first disciples were first called. That call itself; the boat, the command of Christ, despite the night of vain toil; the unlikely success; the net and its cast at the bidding of Christ, with the absolute certitude of result, where He is and when He bids the miraculous direction to the spot; the multitude of fishes enclosed; the net about to break, yet not breaking; the surprise, as strange perhaps as the miracle itself; and then, last of all, the lesson of self-knowledge and humiliation: all these and much more has the Church most truly read in this history. And as we turn from it, this stands out to us as its final outcome and lesson: 'And when they had brought their ships to land, they forsook all and followed Him.'—Bruce.

THE SABBATH AT CAPERNAUM.

The greater detail with which St. Mark, who wrote under the influence of St. Peter, tells these events, shows the freshness and vividness of impression on the mind of Peter of those early days of his new life. As indicating that what is here recorded took place immediately after the return of Jesus from Jerusalem, we mark that as yet there were no watchful enemies in waiting to entrap Him in such breach of the law, as might furnish ground for judicial procedure. But, from their presence and activity so soon afterwards, we infer, that the authorities of Jerusalem had sent some of their familiars to track His steps in Galilee.

There was no appeal to human authority, other than that of the conscience; no subtile logical distinctions, legal niceties, nor clever sayings. Clear, limpid, and crystalline, flowed His words from out the spring of the Divine Life that was in Him.

HE CASTS OUT THE UNCLEAN SPIRIT.

He had come not only to destroy the works of the Devil. His Incarnation meant this—and more: to set the prisoners free. By a word of command He gagged the confessions of the demon, unwillingly made, and even so with hostile intent. It was not by such voices that He would have His Messiahship ever proclaimed. Such testimony was wholly unfitting and incongruous; it would have been a strange discord on the witness of the Baptist and the voice which had proclaimed Him from heaven. And, truly, had it been admitted, it would have strangely jarred in a life which needed not, and asked not even the witness of men, but how, had it been allowed, it would have given a true ground to what the Pharisees sought to assign as the interpretation of His Power, that by the Prince of Demons He cast out demons. * * * And what a Sabbath-meal it must have been, after that scene in the synagogue and after that healing in the house, when Jesus was the Guest, they who had witnessed it all sat at meat with Him, and she who had been healed was the hostess. Would that such were ever our Christian festive meals!

THE SUNSET SCENE.

* * * It was evening. The sun was setting, and the Sabbath past. All that day it had been told from home to home what had been done in the synagogue; it had been whispered what had taken place in the house of their neighbor, Simon. This one conviction had been borne upon them all, that 'with authority' He spake, with authority and power He commanded even the unclean spirits, and they obeyed. * * *. No scene more characteristic of the Christ than that on this autumn evening at Capernaum. One by one the stars had shone out over the tranquil lake and the festive city, lighting up earth's darkness with heaven's soft brilliancy, as if they stood there witnesses that God had fulfilled His good promise to Abraham. On that evening no one in Capernaum thought of business, pleasure or rest. There must have been many homes of sorrow, care and sickness there, and in the populous neighborhood around. To them, to all, had the door of hope now been opened. Truly, a new Sun had risen on them with healing in His wings. No disease too desperate, when even the demons owned the authority of His mere rebuke. From all parts they bring them: mothers, widows, wives, fathers, children, husbands—their loved ones, the treasures they had almost lost; and the whole city throngs—a hushed, solemnized, overawed multitude—expectant, waiting at the door of Simon's dwelling. There they laid them, along the street up to the market place, on their beds; or brought them, with beseeching look and word. What a symbol of this world's misery, need, and hope; what a symbol, also, of what the Christ really is as the Consoler in the world's manifold woe! Never, surely, was He more truly the Christ; nor is He in symbol more truly such to us and to all time, than when, in the stillness of that evening, under the starlit sky, He went through that suffering throng, laying His hands in the blessing of healing on every one of them, and casting out many devils. No picture of the Christ is more dear to us than this of the unlimited healing of whatever disease of body or soul.

* * *

THE STILL HOUR.

And so, thinking of the scene on the evening before, we can understand how, 'very early, while it was still very dark,' Jesus rose up and went into a solitary place to pray. The use of the same expression in Mark xiii. 35 enables us to fix the time as that of the fourth night-watch, or between three and six o'clock of the morning. It was not till some time afterwards that even those, who had so lately been called to His closest fellowship, arose, and, missing Him, followed. Jesus had prayed in that solitude, and consecrated it. And by this also would they learn, that He was not merely a worker of miracles, but that He, whose Word demons obeyed, lived a life, not of outward but of inward power, in fellowship with His Father, and baptized His work with prayer.

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A Doctor of Divinity Asks a Question.

May I ask a question?

Matt. 16:18, "Upon this rock I will build my church," etc. What did Jesus mean by "Upon this rock I will build my church"?

Does not the reply of Jesus to Peter in verse 17, taken with the general teachings of the Bible on the subject, point this, namely, the discernment, penetration and apprehension on the part of man of the great Truth—"Thou art the Christ, the Son of the living God"—as revealed unto man not by "flesh and blood," "but by my Father which is in heaven"?

How many in the world to-day confess Jesus to be the Christ, the Son of the living God, which Truth has been revealed to them only by "flesh and blood?" Will such a confession withstand the "gates of hell"?

J. B. R.

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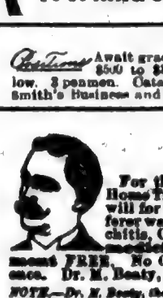

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Short line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the capitals of six States.

SOUTHWARD.		Daily. No. 31	Daily. No. 37
Lv Raleigh,	S. A. L.	1 35 a m	7 05 p m
Ar Hamlet,	"	4 05 a m	10 15 p m
Ar Columbia,	"	7 35 a m	1 55 a m
Lv Columbia,	"	7 40 a m	1 55 a m
Ar Savannah,	"	12 05 p m	6 05 a m
Ar Jacksonville,	"	5 07 p m	10 45 a m
Ar Tampa,	"	1 00 a m	1 40 p m
		No. 31.	No. 41.
Lv Raleigh,	S. A. L.	1 35 a m	7 05 p m
Ar Hamlet,	"	4 05 a m	10 15 p m
Ar Wilmington,	"	12 05 p m	5 00 p m
Ar Charlotte,	"	7 25 a m	10 30 p m
Ar Atlanta,	"	1 45 p m	7 55 a m
Ar Augusta, G. & W. C.		5 40 p m	
Ar Macon, G. of Ga.		7 20 p m	11 30 a m
Ar Montgomery, A. & W. P.		1 20 p m	6 30 p m
Ar Mobile, L. & N.		5 05 p m	
Ar New Orleans, L. & N.		7 25 a m	
Ar Nashville, N. C. & St. L.		8 10 a m	6 25 p m
Ar Memphis,	"	6 15 p m	4 25 a m

NORTHWARD.		Daily. No. 32	Daily. No. 38
Lv Raleigh,	S. A. L.	1 05 a m	11 05 p m
Ar Norlina,	"	3 00 a m	1 05 p m
Ar Portsmouth,	"	7 15 a m	5 25 p m
Ar Washington, N. & W. S. B.			8 55 p m
Ar Baltimore, B. S. P. Co.			10 45 p m
Ar New York, C. O. & S. B. Co.			1 00 a m
Ar Philadelphia, N. Y. P. & N.		1 00 p m	3 32 a m
Ar New York,	"	4 15 p m	6 30 a m
		No. 34	No. 40
Lv Raleigh,	S. A. L.	1 30 a m	10 20 a m
Ar Norlina,	"	3 30 a m	11 55 a m
Ar Richmond,	"	6 35 a m	3 05 p m
Ar Washington, P. R. R.		10 10 a m	6 35 p m
Ar Baltimore,	"	11 25 a m	11 25 p m
Ar Philadelphia,	"	1 30 p m	1 30 a m
Ar New York,	"	4 15 p m	4 30 a m

Note—a Daily except Sunday. b—Eastern Time.

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Nos 31-34-32-33—Florida and Metropolitan Limited. Drawing Room Sleeping, and Through Day Coaches between New York and Jacksonville. Through Drawing Room Buffet Sleeping Cars and day coaches Between New York and Atlanta.

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News Summary.

STATE NEWS.

—A $75,000 fire occurred at Washington, N. C., last week.

—There are 893 convicts in the State's Prison; only fifty-four are women; one hundred and ninety of the men are working on the Ohio River and Charleston Railroad in Western North Carolina.

—Gerald McCarthy, Botanist and Biologist to the State, Raleigh, N. C., is desirous to locate silk farms and a silk mill in North Carolina. Land suitable for raising the Chinese mulberry is desired. Owners are requested to correspond with him.

—The new Dormitory of the Soldier's Home at Raleigh was formally opened last week, General Carr and Governor Aycock making addresses. The Home appears to be in excellent condition; and Captain and Mrs. Brooks seem to have found their very life's work in the superintendency of the place and ministering to the Veterans.

—The Government's climate and crop bulletin for North Carolina for January says: "Reports on winter wheat and oats are very unfavorable. Drought and cold weather for the first twenty days of the month retarded growth and killed much grain; early sown wheat is just showing green but is very thin; much late sown was caught by the freezing weather just after sprouting and killed; fall oats are also badly winter killed; rye is retarded but not injured. The rains the last of the month have been beneficial."

—Mr. James W. Tufts, who died last week, deserves to be remembered as a benefactor of his fellows and a helper of North Carolina. He made millions in the manufacture of soda-water fountains; and in 1895, his attention being directed to the Southern Pines section of North Carolina, he purchased 6,000 acres of land, and founded the community of Pinehurst. This place was started as an infirmary for consumptives, but Mr. Tufts changed his mind and made it a winter resort, forbidding consumptives to be entertained in his hotels. The place is very beautiful. There are several expensive hotels. Perhaps $2,000,000 has been spent there for construction and improvement since 1895.

—The returns as to length of terms of the public schools in the various counties, as compiled by Clerk Duckett, of the office of the State Superintendent of Public Instruction, show that in 37 counties the terms of the white schools were four months or more last year and that in 30 counties the same condition existed with regard to negro schools. The average increase in the length of term of white schools was nearly a week and of negro schools a week and a half. It is the $100,000 direct appropriation, which has largely brought about this increase. Buncombe County heads the State in length of term, having 31 weeks.—Charlotte Observer.

—Diamond Shoals Lightship No. 71 left Baltimore recently for her station on Diamond Shoals, off the North Carolina coast, equipped with a new electric search-light that is to send a pillar of white light from the vessel's bow to the skies. A blinding beam of electric light thirteen inches wide will give warning to ships of the dangerous shoals off Cape Hatteras. The ship's regular beacon lights are visible eighteen miles at sea, but they look like tallow dips in comparison with the 3,000 candle-power search-light, which it is expected will be visible forty miles off shore. Demonstrations of success of the new system will probably result in its extension to Fire Island, Sandy Hook, Nantucket Shoals and other light stations equipped with electrical apparatus.—Raleigh Christian Advocate.

—It is stated that about twenty "leading educators" will meet at Raleigh this week to advice with the Governor about the free schools. Some of them have heretofore spent their time advising the Governor to get a subsidy for themselves and advising the free schools to call upon the people to raise funds by special tax. The $200,000 direct special appropriations were forced through the General Assembly over their heads and against their wills. We shall not be surprised if they "meet" in behalf of the free schools and "scheme" in behalf of themselves. One wants to succeed Dr. Curry, and can scarcely wait for that venerable gentleman to die; another wants to be Superintendent of Public Instruction; and the others want special increases of appropriations to their institutions. In the light of these facts we should like to write a new definition of the expressing "Leading Educator."

—The decisions in the Stanly and Wilkes County bond issue suits, as handed down by the United States Circuit Court of Appeals last week, are printed in full in to-day's paper. For the benefit of those who do not care to read the texts of the opinions, it may be well to state that the idea a layman gets from the Judges' opinions is that the contention that the act authorizing the bonds is void because the vote was not properly recorded in the journals of the Legislature and that it was not read on separate days in the General Assembly fails to invalidate the bonds for the reason that other State laws gave the authority for their issuance, and therefore they are good. It is also stated that only the taxable feature of the act is made void by reason of the irregularities in its passage by the Legislature. The Judges are also of the opinion that if the case of Belo vs. Commissioners had been called to the attention of the Supreme Court of North Carolina, when it had under consideration the case of Commissioners vs. Skuggs, the decision of that tribunal might have been different from the one which the Circuit Court of Appeals last week reversed. It appears to be a pretty complicated affair, and this deduction must be taken as other than the opinion of a lawyer—for it may be wide of the mark.—Charlotte Observer.

Men possessed with an idea can not be reasoned with.—Froude.

GENERAL NEWS.

AT WASHINGTON.—The week closed with the President making haste to Massachusetts, where his son and namesake is ill with pneumonia. This makes it necessary that the President postpone his trip to the Charleston Exposition.

Much absurd buncombe has been made of sending a representative of the United States to the coronation of King Edward VII. Ignorant people may take the action as fawning upon royalty, or recognizing kingly court customs, but intelligent men who are conducting newspapers know better. Our representative will merely represent in a special way the good will of the people of the United States. We are a nation, and must conventionally recognize other nations.

The story that the President's daughter is to "wear crimson, being recognized as royal," is also absurd. She will be present as any other American girl spectator may be.

The rest of the royal buncombe comes of the prospective visit of the brother of the German Emperor. Of course he will be received with becoming observance.

Those who seek to make political capital of such matters are hard up, and such capital as they succeed in making is made out of the ignorance of ignorant people. It is palpable demagoguery.

Of far more serious importance are the evidences that Congress has fallen into the hands of certain pampered industries, which under the tender protective policy have become great trusts. The beet-sugar people have not yet been defeated, thought Cuba's need is so dire that its call for favorable terms as to sugar can not well be resisted. (By the way, it is argued that by forbidding her exports and then slaughtering her trade, we may starve Cuba into asking us to annex her. This would be immoral.) But the worst of the evidences that Congress is afraid to deal with the powerful interests is the almost point-blank refusal to consider the matter of reducing the tariff that protects the steel trust—which is making $100,000,000 a year, and so far from needing protection is actually underbidding her Old World competitors in their home markets. No better is the action of the committee recommending that the war-tax on beer and tea, etc., be abolished, but letting other taxes remain.

THE PHILLIPINES.

So far as legislation is concerned, interest centered in the Phillippines, our policy toward them and their condition. Governor Taft, whose word and judgment are the best, has returned to the United States to give the Administration much needed information and advice. He says that civil government has spread over almost all "the whole of the civilized portion of the Islands. The trouble is mainly given by the wilder tribes in isolated sections, and it is very much like that given by the American Indians a few years ago. General pacification is approaching everywhere, save in the little island of Samar. The false hopes held out upon the last presidential campaign in the United States sustained the spirit of revolt, but since then progress toward order has been steady. Judge Taft thinks that the United States is proceeding upon the right lines.

Speaking of the war, Gov. Taft said, notwithstanding he is not in an attitude to favor military rule, it is his "deliberate judgment that never had a war been conducted in which more compassion, more restraint and more generosity had been exhibited than in the American war in the Phillippines.

In view of the discussion of tariff legislation with regard to the Phillippines, the following from Gov. Taft will prove interesting:

"Taking up the question of the tariff, Gov. Taft explained the present system of taxation in the Philippines, saying that under the decision of the Supreme Court, no duties are now being collected on articles going into the Islands from the United States. The plan of the Commission had been to have no internal system of taxation for the support of the general government of these Islands. Gov. Taft said there never had been a land tax in the Islands, and he attributed this to the friars, who had large holdings, and to the owners of large haciendas. The Commission had imposed a land tax. There had been opposition to the system, but this was disappearing. Taking up the subject of general taxation, he said the Commission is making an effort to make the customs tariff the only source of revenue, "and while," he said, "we should be glad to have free trade with the United States at once to insure the progress of agriculture, we can not but feel that if it is fair to collect a tariff on goods coming into the Phillippines from the United States, it is only fair to provide for a tariff on Phillippine artices coming into the United States. In our government the customs tax is absolutely necessary, as the government could not be supported by direct taxation."

"The report of the Philippine Commission shows that 150,000 Filipinos are now in the public schools, while 769 American teachers have already been engaged for service. Between 3,000 and 4,000 native teachers are also co-operating, and looking to the Americans for counsel in the pedagogical line. Of course the question will come regarding the use to which these Filipinos intend to put their newly acquired education, but in the absence of testimony to the contrary, we incline to be hopeful that they will not abuse it.

MISCELLANY.

The Sampson-Schley controversy came on the scene again last week, Mr. Sampson's attorneys protesting against Schley's claim that Schley was in command during the fight off Santiago. The controversy seems interminable. Meanwhile, Sampson is dying under pathetic circumstances, and Schley has just completed a triumphal tour—passing through North Carolina on his way to Washington, by Asheville and Greensboro.

The House has passed a bill establishing a permanent Census Bureau.

The Senate has passed a bill increasing the salaries of United States Judges 25 per cent.

The Crumpacker bill—to reduce Southern representation in proportion that negro vote is reduced by suffrage amendments is much talked of, but it will hardly pass.

The President shows that he is living up to his high political ideals by guarding the Civil Service, and by a recent announcement to the effect that office-holders must not seek to influence legislation to increase their own salaries. Associations of office-holders (like labor organizations) have been formed for the special purpose of getting more money out of the Treasury.

MINOR MATTERS.

A $4,000,000 fire occurred in Waterbury, Ct., last week. Many people are homeless in consequence. Incendiaries are suspected. The fire broke out in two or more places; and the people became panic-stricken.

The Dowager Empress of China has issued an order that the Chinese officials discourage the binding of the feet of Chinese female children. The Dowager, it may be remembered, is a Manchu, and Manchus do not bind feet.

Mr. Pierpont Morgan, who knows the condition of business if anyone knows, says that the present tide of great prosperity is likely to flow strongly in America for years to come. Only the inflation of wild speculation can stay it.

That type of Christian Science, known as Eddyism, has broken out in Germany; and the authorities propose to suppress it. There seems to be considerable interest in it, and the Holy Mother's costly books are selling at a great rate.

Ex-Gov. Shaw, of Ohio, has become Secretary of the Treasury; his predecessor, Mr. Gage, has been offered $100,000 to become president of a bank. It is understood, however, that he will accept a $50,000 position nearer home. High salaries pay in business.

The British announce that if the Boers want peace, they must negotiate for it on the field of battle in South Africa and not through other governments. The Boers seem to be less embarrassed of late than the British; neither side is fighting, and each is talking.

Both the United States and Great Britain have voluntarily remitted part of their indemnity claims against China; but Russia holds hers at $90,000,000—about nine times her actual loss. Russia has also gained practical control of Manchuria and Corea, a remarkable achievement and one of stupendous im port.

Considerable surprise was created by the announcement that Great Britain will abandon Wei-Hai-Wei—the point it took in China to off-set the takings of Germany and Russia. It is surmised that this is done in Germany's interest. By the way, the German Emperor will not only send his brother to America, but will himself visit Russia, just ahead of the President of France.

A dispatch from Washington says that the Presbyterian Committee on Creed Revision has decided upon a form of declaratory statement on the third chapter of the Confession of Faith, declaring that the doctrine of Predestination is held in harmony with God's love for all mankind, and that no man is condemned except on the ground of his sin. A declaratory statement with reference to "Elect Infants" was also adopted, asserting that the Presbyterian Church does not teach that those dying in infancy are lost, but that all dying in infancy are included in the election of grace.

A friend in Europe has received a letter from President Steyn, and has given it to the Berlin papers, though it was not intended for publication. President Steyn wrote that the situation was uncommonly favorable to the Boers, that the certainty reigns everywhere that the war can never end successfully for the British. Neither he nor other commanders think of giving up even an inch of territory, much less their full independence. He added he "is ready to fight to the end, but not, as was believed a year ago, to the bitter end, but to a happy one."—Western Recorder.

The Journal and Messenger shows how Russia has outdone her rivals, in the followig paragraph: "A brief history of the recent events in the far east may be summarized as follows: Germany unjustly seized the Chinese port of Kiao Chou, with control of a large part of the Shantung Peninsula. This gave rise to the Boxer movement, in which a large number of missionaries wer killed and thousands of natives put to death with cruel torture. The leading countries were compelled to send armies to rescue their legations, and compel China to respect them. Russia seized the opportunity to take Manchuria, and to make the final capture of Mongolia and Corea certain. She expects to get about one-third of the Chinese territory, and is the only nation which gains anything, except Germany, who holds her original seizure."

MOZLEY'S LEMON ELIXIR

A Pleasant Lemon Drink

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics cathartic aromatic stimulants and blood purifiers. Sold by druggist 50c and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache and the grip.
For pains palpitation and irregular action of the heart, take Lemon Elixir.
For Sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria and chills, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MEN ICH, Attorney.
1226 F. Street, Washington, D. C.

President National Bank.

McMinnville, Tenn., writes: From experience in my family your Lemon Elixir has few, if any equals, and no superiors in medicine for the regulation of the liver, stomach and bowels. Your Lemon Hot Drops are superior to any remedies we have ever been able to get for throat and lung diseases. W. H. MAGNESS.

To Dr. H. Mozley, Atlanta.

SOME BELATED REVIVAL NOTES.

For one cause or another there has accumulated on our desk quite a batch of reports of revivals. We desire to make apology to the brethren who sent them—a little after the season when such news had full right of way—and also for such scant mention of them now, by no means the measure of our appreciation, either of their kindness or the value of the news.

Revival at Bald Creek Church, as reported by Bro. S. T. Hensley, of Bee Log. Fifty-seven persons received into the church, forty by baptism, six restored, six by letter, and five from the Free Wills," one of the latter being a minister, Rev. Joseph Ramsey. The meeting lasted from December 17 to January 5—the only one that we have heard of that lasted through Christmas. The following brethren were active in the work: J. D. King pastor, T. A. Hensley, H. H. Howard, D. Johnson, Joseph Ramsey, M. W. Wilson, M. B. Harvey.

At Whiteville Grove, by pastor Elliott and Rev. W. A. Ayers. Six received and two restored. Reported by Miss Carry L. Perry, of Belvidere.

By Rev. C. E. Beaver, of New Stirling. At Beulah, six additions to the church; New Bethany, twenty-one additions. At each of these places, brethren J. J. Beach and Pardue aided. Providence, three additions; Salem, Brethren Griffin and Hoyle aiding, five baptized. Concord, Rev. Lee Davis aiding, twenty joined the church. Island Ford, fourteen added. Reepsville, Rev. J. L. Vipperman aiding, fifteen additions. Bro. Beaver preached to seven churches last year, and baptized eighty-three people.

Sugar Fork Church, Rev. J. W. Briggs pastor; meeting held in Ellijay High School. Twenty-five conversions. Aided by Rev. F. M. Morgan.

At Booneville, Pastor F. H. Jones, aided by Rev. H. A. Brown. The latter preached fourteen sermons, mainly to the church. Nine were baptized.

New Prospect. Rev. J. S. Gwaltney, of Corn, aiding Rev. J. P. Gwaltney; eleven conversions. At Zion Church, twelve conversions. At Mt. Vernon, Rev. J. S. Gwaltney aided Bro. Gwyn; there were twenty conversions. At Hunting Creek he aided Bro. Binkley; there were twenty conversions. At Taylor's Spring, aiding Bro. Current, there were eight conversions. "I thank God," he adds, "for the noble band of brethren in Iredell and Yadkin."

Bat Cave. Rev. W. H. Davis, aiding Bro. A. I. Justice. Probably twenty or more added to the church.

Morrisville, Rev. John T. Edmundson, aiding Pastor A. D. Hunter; at Apex, Rev. W. C. Newton aiding Pastor Hunter. The latter writes, "Both meetings did good; several were baptized at each place."

At Battleboro. Rev. C. C. Williams and Rev. J. S. Haywood. Eight conversions. At Red Bud, Bro. King, of Moore County, aiding Bro. Williams—"a glorious revival." At Hopkins' Chapel, Bro. Williams preaching, there were nine conversions. Bro. Williams resigned the pastoral care of Red Bud and Hopkins' Chapel.

Proximity, near Greensboro. The church completed, and a glorious revival. Nineteen were added. Rev. E. L. Wenton aided Pastor Hackney. The pastor pounded and presented with a nice purse of money. When Bro. Hackney first took this field, there were no Recorder readers there. Now there are thirteen subscribers. At Southside, Greensboro, brethren Hackney and Sumney conducting the meeting, there were fifteen or twenty professions of religion.

At Wooten's Bridge, Bladen County, Rev. L. B. Boney reports a good meeting, Rev. M. C. Walton preaching.

Granite Falls. Pastor W. R. Beach writes that the work is moving on well. Ten new members have recently been received, by letter and baptism, as a result of a meeting conducted by Rev. C. S. Cashwell. Bro. Beach has an appointment at the cotton mills near Granite Falls, and the people seem to appreciate his work for them. At Dudley Shoals he and his people are striving to build a house of worship. He is also serving Mt. Grove, where there are some true Baptists.

News of meetings is always welcome, but as there are so many meetings, the brethren will save us much time by making their reports of them brief.

Dr. Bull's Cough Syrup Should Be kept in every household. It is the best remedy for cough or cold, and is especially recommended for that grippe-cough. Price 25 cts.

SEED TIME AND HARVEST.

A good time to think most seriously of the harvest is seed time. The decision you make then will determine the value of your crops later. The growing competition in seed selling is an increasing temptation to unscrupulous dealers to make extravagant claims for their seeds, both in price and producing qualities. The wisest farmers are those who are influenced most by what experience has proven to be good and true. Thousands of seed sowers in all sections of the country sow Ferry's famous seeds every year and have the satisfaction of good harvests to justify their continued faith in the Ferry firm. They pay a few cents more at seed time, but realize many dollars in better crops at the harvest. The natural consequence of this confidence is an ever increasing business. D. M. Ferry & Co. sent out last year more seeds than any other seed house in the world. The 1902 catalogue of this house is now ready, and will be found a useful guide in selecting the choicest seeds for the farmer, the truck gardener and the flower gardener. It is sent free on request. Address D. M. Ferry & Co., Detroit, Mich.

Religion is using everything for God.—Henry Ward Beecher.

KILLS
BED BUGS, ROACHES, ANTS, SPIDERS, FLIES, VERMIN, AND ALL INSECT LIFE.
Harmless to People! Death to Insects!
10 and 25 Cents.

You can clear your house of all vermin by liberally using Death Dust.
You can keep your animals and fowls rid of insect pests by judiciously using . . . Death Dust.
You can enjoy your rest at night by killing mosquitoes burning small quantities of Death Dust.

The Best Insect Powder in the Trade is DEATH DUST.

AT ALL DEALERS.

☞ The 25 cent package (large tin cans) sent by mail on receipt of money to any address. The 10 cent size is unmailable.

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BALTIMORE MD U S A.

Established 1845.
H. Mahler' Sons
JEWELERS
Raleigh, N. C.

WATCHES.
In Gold, Gold filled and Silver Cases with Waltham, Elgin or our own special movement.

BROOCHES
Over two hundred styles of Brooches, with and without precious stones, from $2 to $500.

RINGS.
Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $3.50 to $400.

STERLING WARES.
Our stock is complete in every detail, from a 50c. Spoon to a $500 Tea set.

CUT-GLASS.
New designs, rich cuttings. Everything under the sun for the table, Buffet or Toilet.

Mail Orders Given Prompt Attention.

Wood's Seeds
BEST FOR THE SOUTH.

Every Gardener, Farmer and Trucker should have Wood's 1902 Descriptive Catalogue. It not only gives reliable, practical, up-to-date information about all Seeds, but also the best crops to grow, most successful ways of growing different crops, and much other information of special interest to every one who plants seeds. It tells all about
Vegetable and Flower Seeds,
Grass and Clover Seeds,
Seed Potatoes, Seed Oats,
Tobacco, Seed Corn,
Cow Peas, Soja,
Velvet and Navy Beans,
Sorghums, Broom Corn,
Kaffir Corn, Peanuts,
Millet Seed, Rape, etc.
Catalogue mailed free on request.

T. W. Wood & Sons, Seedsmen,
RICHMOND, - VIRGINIA.

Message No 1 on Printing and Binding

Office of
EDWARDS & BROUGHTON,
RALEIGH, N. C., Jan. 1, 1902.

For more than 30 years we have engaged in the business of Printing and Binding. During that time we have added to our equipment and force until to-day we have the largest establishment and employ more people than any other house of the kind in the State. Indeed there are very few, if any, that surpass us in the South.

In these years we have gained wisdom in the business that enables us to do better and better for our customers, both in work and prices.

We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.

Very sincerely,
EDWARDS & BROUGHTON

Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

General Topic for February.

February: Colored People.—"Ethiopia shall soon stretch out her hand unto God." Ten millions of Negroes in the South. Large majority of their church members, 1,600,000, are Baptists. Their evangelization has been sought by Baptists ever since their introduction into this country. Co operation work is done by Home Board, S. B. C., Home Mission Society of New York, State Boards and Colored Baptist organizations.

Study Topics.—The Introduction of Negroes into this country. Results of slavery to the race. Possible future as divinely appointed agents to Christianize Africa. Our debt to them; what has been done; what remains to be done?

SPECIAL OBJECT OF DAILY PRAYER FOR THE SECOND WEEK IN FEBRUARY.

First Day. That sixty Godly, God serving women may volunteer for work in 1902.

Second Day. Mr. T.C. Britton, Soochow, China.

Third Day. Mrs. F.C. Britton, Soochow, China.

Fourth Day. Miss Lottie Price.

Fifth Day. For enlargement of our own Woman's Missionary Society.

Sixth Day. For the spirit of believing prayer.

Seventh Day. "For Central China—our oldest mission field.

The Weekly Prayer Study. Matt. 6; 5-15.

THE CALL FOR VOLUNTEERS.

Twice has the call for volunteer teachers appeared in this column, and twice has it met a full response. Last year we called for fifty; this year for sixty. Last year the work was so greatly blessed that this year we look for still greater blessings.

What the Volunteer Teacher's work is has been so often stated in these columns that it need not be re-stated now. What its success and opportunity is has also been told. Suffice it for the first to say that the call is for qualified women over twenty who will give two full months, spring or summer, to teaching in localities in our own State, where their services are requested by the pastor of the church. Their work is to teach a day school, permeated with Bible instruction; to assist in the Sunday School and in any line of religious work open to them.

So much for the work—for the success and the opportunity To the former all who know what has been done loudly attest. As to the opportunity, it can most truly be said that any young woman ambitious to be used by God and in His service has here a field wide enough to meet her loftiest desires.

What we want is first, to repeat—

SIXTY VOLUNTEERS

Women over twenty.

Qualified to teach.

Promising to give two full months.

Receiving for their services nothing but their board and travelling expenses.

Among these sixty—

TEN WOMEN

over thirty-five years of age to do work in special fields.

TEN VOLUNTEERS.

Women of sufficient means who are not only willing to go but willing also to bear their own travelling expenses. Their board, like that of all the other teachers, will be given them by the people of the neighborhood in which thy teach.

TEN VOLUNTEERS.

Who will indicate their willingness to teach in Eastern and Central North Carolina during the months of April and May, or May and June. The months for Western North Carolina, to which hitherto all the volunteers have gone, are June and July.

TEN WOMEN

Who can not go but who will send substitutes by paying their travelling expenses. The average cost of the railroad tickets is between fifteen and sixteen dollars.

WANTED NOW.

The answer to all these large requests is wanted now. Much time is necessary to perfect all arrangements.

A WORD IN CLOSING.

As I look over these wants, I can but be impressed with wonder that I dare hope for such great things. But this is no new work. Those who have responded before under God's prompting will again hear the call. The hearts of his hand-maidens are in His hands. He has highly honored the North Carolina women in opening this way of high service. Who will except the offered honor? "Whatsoever he saith unto you, do it."

FANNIE E. S. HECK.

A man has no more religion than he acts out in his life.—Henry Ward Beecher.

Associational Vice-Presidents.

The Woman's Central Committee takes great pleasure in announcing that the following ladies have consented to act as Vice-Presidents of their respective Associations during the year 1902. All Societies are requested to write their own Associational Vice-President at least once a quarter and all pastors and others interested in organization will find quick and cheerful response from those ladies who have the woman's missionary interests of their respective sections so near their hearts.

However it may be with other organizations the Vice-Presidency of the Central Committee stands for work. Their duties, in a sentence, are to foster mission interests in all their branches and to organize, stimulate and direct interest in Woman's Missionary Societies. We thankfully acknowledge great help from them in the past and look for larger aid in the future. Beside resident Vice-President, several of the Central Committee, located in Raleigh, have consented to act as temporary Vice-President where we have as yet been unable to find anyone to take this office. As soon as officers can be found on the field they will be substituted for these Vice-Presidents pro tem. In the meanwhile we hope the Societies under their particular care will write them of their work.

For several Associations omitted from this we hope soon to have resident Vice-Presidents—notably, Mecklenburg and Cabarrus, Union, Liberty, Chowan, Pee Dee.

RESIDENT VICE PRESIDENTS.

Atlantic—Mrs. Hight C. Moore, Newbern.

Beulah—Miss Hattie James, Ridgeville.

Brunswick—Mrs. David Ward, Southport.

Central—Mrs. R. J. Conyers, Youngsville.

VICE PRESIDENTS PRO TEM.

Bladen—Mrs. T. H. Briggs, Raleigh.

Brushy Mountain—Mrs. A. A. Marshall, Raleigh.

Cedar Creek—Mrs. N. B. Broughton, Raleigh.

Montgomery—Mrs. A.A. Butler, Raleigh.

Sandy Run—Mrs. J.A. Briggs, Raleigh.

Buncombe—Miss E. A. Draughon, Asheville.

Eastern—Mrs. A. L. Betts, Warsaw.

Flat River—Mrs. A. B. Cannady, Oxford.

French Broad—Mrs. W. H. Woodall, Mars Hill.

Green River—Mrs. J. A. Grayson, Rutherfordton.

Haywood—Mrs. B. F. Hill, Clyde.

Kings Mountain—Mrs. T. J. Ramseur, Cleveland Mills.

Mitchell County—Mrs. Lucretia Blalock, Ledger.

Mount Zion—Mrs. L. A. Battle, Durham.

Neuse—Mrs. H. L. Grant, Goldsboro.

Piedmont—Mrs. J. C. Murchison, Greensboro.

Pilot Mountain—Mrs. Harvey Crist, Winston-Salem.

Raleigh—Mrs. T. B. Moseley, Raleigh.

Robeson—Mrs. H. B. Pope, Lumberton.

Sandy Creek—Mrs. T. H. Chapin, Pittsboro.

South Fork—Mrs. W. R. Gwaltney, Hickory.

South Yadkin—Mrs. D. Burke, Statesville.

Tar River—Mrs. W. B. Shaw, Henderson

West Chowan—Mrs. Blanche Yann, Union.

Society Notes.

Mrs. J. A. Grayson, of Rutherfordton, writes as follows of Mrs. D. J. Hunt, who has recently gone on before. This beautiful testimony to her Character should inspire others to follow her as she followed Christ:

"The Society at Round Hill, Green River Association, has just lost its loved President, Mrs. D. J. Hunt. She was the wife of the Principal of the Round Hill School, and was one of the most enthusiastic missionary workers I ever knew. When young ladies joined the church she never rested until they joined the Society also. You can judge of her work, if you will compare the contributions of the Society now and what they were two or three years ago.

"The Round Hill has been the most progressive Society in our Association. Rutherfordton gives more, but has not been able to enlist so many members, and does seem to be so much alive. We plod, they push. God help us both to be more faithful."

We greatly regret to drop from the list of Vice-Presidents the name of Mrs. Frank Bennett, Wadesboro, who for so long has faithfully filled this office. Mrs. Bennett loves the work no less, but family cares and her own health make her resignation unavoidable. Her faithful efforts will long bear fruit.

To all the Vice-Presidents who have felt the necessity of withdrawing from this office, we would extend our most earnest wishes for an ever enlarging usefulness and blessing in their home fields.

Charlotte has recently had a missionary revival, to judge from the new Societies reported. Two—a Girls' and a Sunbeam Band,—in Tryon Street church, and one in the new Pritchard Memorial church We especially commend the example of the latter in beginning its organization with a Missionary Society and that, too, when it has "its own house to build"—a never failing excuse for neglecting God's larger building.

Were not the Mite Envelopes a good thing? You tried them last year and gave this testimony. Then the Home Department Envelopes are almost the same, only better. Try them. Order at once. They are perfectly free to all who wish to lead those not now contributing to missions to do so.

The Work in Cuba

BY SECRETARY McCONNELL.

I wish I could write a personal letter to every Baptist within the limits of the Southern Baptist Convention, and stir their hearts with the thrilling possibilities that present themselves to me in Home Mission work. Knowing that it is impossible for me to write to each one, will you not allow me to say just a word in your good paper? I am just back from Cuba, and am filled with the hopeful outlook of our missions in that beautiful country.

While our work in Havana is of vast importance, and is much in the minds of our people now because of the resignation of Dr. Diaz and the visit of a Committee for the purpose of re-organizing the work somewhat, a full report of the visit will soon be made by Judge Hillyer, Chairman of the Committee. I am sure I may be pardoned if I anticipate the report a little and call attention to our other stations so hopefully progressive in several of the fine cities in other parts of the Island.

Rev. J. V. Cova at Matanzas, Rev. J. R. O'Halloran at Cienfuegos, Rev. A. U. Cabrera at Santa Clara, Rev. Dr. E. F. Rodriguez at Sagua le Grande, and Rev. G. Cardenas at Pinar del Rio, are all doing the foundation work of a glorious Baptist future. In every place there is a school and church, with other missionary work. They are all now in such rented stores, or other buildings as we have been able to procure. Every one of them needs a church building, and will become doubly prosperous when such a building is provided. O that some of God's children could send us thirty thousand dollars right now for this purpose! If some saint of God on leaving for a better world would make a will that would convey to us this money, I am sure no better disposition could be made of it. In deep anxiety, I am,

Affectionately,

F. C. McCONNELL,
Corresponding Secretary.

Atlanta, Ga.

KINDLY LET US KNOW.

If you do not get our paper regularly, kindly let us know. If it is not properly addressed; or if you have reason for any complaint, inform us promptly. Our desire is to give prompt service and to make it as faultless as possible. We are not only willing to hear complaints, but glad to get them, much as we may regret their cause.

All true religion must stand on true morality.—Henry Ward Beecher.

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Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children If not sold by your druggist, will be sent by mail on receipt of $1, One small bottle is two months' treatment, and will cure any case above mentioned. DR. E. W. HALL Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

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Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly W. H. SHELTON, pastor Baptist Church Ripley Tenn.

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Without Use of a Knife
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Home Circle.

Poems by North Carolinians.

My Most Knight.

BY MISS EVABELLE SIMMONS.

I know not if handsome
His features will be—
A beautiful spirit
Is fairer to me.

His eyes—well I care not
If black or if blue,
If only reflecting
A soul that is true.

A smile like the sunlight
I know he will wear
And all of life's burdens
Will tenderly share.

His lips will be guiltless
Of contact with wine,
Or else they need never
Seek union with mine.

As brave as the bravest
My hero, my knight,
Will ever be fearless
To champion the right.

Though gifted with genius
To rank in the van,
His highest ambition—
To serve God and man.

He's tender and loving,
Yes, gentle and good,
As pure as the heavens,
As true as God's Word.

A weak, loving woman
In him may confide,
And trustingly journey
Through life by his side.

Oh! we are weak creatures,
But loving as well;
Men make home a heaven,
Or make it a hell.

His thoughtful forbearance,
His patience and love,
Will make it an earnest
Of one that's above.

—From Select Poetry of North Carolina, collected by Hight C. Moore.

HOW TO BE THE WIFE OF A RICH MAN.

Marry him!

That is what I imagine I hear some young girl promptly say.

Oh, no, my dear, that isn't the surest or most available way. Make a rich man to order, but marry him first. That's the way.

How is it to be done? Well, that is a big secret to tell. "The greatest discovery of the age" was not made by a patent medicine man.

You may have noticed already that the husbands of several of your acquaintances have large incomes, yet small possessions. Many can get money fast who can not get wealth at all. A similar mystery lies in the easy circumstances of men who never earned large salaries. You know girls who can afford to dress well, and take all sorts of journeys, with long vacations, but yet whose fathers are not money-making men. Possibly, however, you have failed to notice that one does not necessarily grow rich faster in proportion to the increase of his income.

When the young man to whom Cousin Nellie is engaged earned fifteen dollars a week he always paid cash down. On twenty, he now pays his debts, but sometimes has one that runs three or six months before it is wholly paid.

I predict that, if he ever earns twenty-five dollars per week he will run badly into debt. He relaxes his hold upon money as he has more to handle, growing careless or presumptuous because the slight increase deceives him. His sister's husband has never yet had more than twelve, but whatever he earns, they will, sooner or later, own the house they live in. You see, I include his wife with him. It has been said that if a man would be rich he must "ask leave of his wife." You have heard another old saying that "a woman can throw out of the back door with a spoon faster than a man can throw into the front one with a shovel."

From the window of this room, I see, standing far up a lonely hillside, the home where an aged woman and her husband are passing the late years between eighty and ninety that few of us will ever see. Hard work and trouble, she says, have broken her mind until she knows "nothing." She can not even tell her age, but thinks it must lack little of a "hundred." In the valley far below, yet in full view, is a little school house, a trifle larger than a dry goods box, where, fourscore years ago, this man and woman went to school together. Then they climbed the high hill to the old house with its stony chimney and open fireplace, and here they reared their brood in this high nest. The cows fed their children while the stony field fed the cows in turn. There was no Fourteenth Street or Sixth Avenue for the girl to go shopping on. The boys went barefoot to school. Out of the old fireplace and brick oven, year after year, came the inexpensive meals.

The old man and his wife still live in the same old home with little change from the same old way. Little alteration is made for convenience and none for style, though they are reckoned among the "forehanded" families of their sparsely settled native town. You may dig long for the reason of their prosperity among the rocks and stones of the hillside farm. Perhaps you can find it sooner in the old fireplace or shut within the chimney oven.

"Young gentlemen," said the professor in a college class room, "do not do as I have done. I have always earned a good salary and spent it as I went along. Now, at my present age, I have nothing. Whatever your income may be, lay by some portion every year."

The same lesson is in a story I read many years ago, of a couple living, I suppose, somewhere in Great Britain, who, when they were married, made a stipulation by which the wife was allowed a pint of ale a day. After some years, an opportunity for investment or purchase offered itself to the husband, but he lacked the money to avail himself of it. He turned upon her almost with scorn when she suggested buying the property for him.

"Thee buy it? hast got a fortin' wench?"

"No, but I'se gotten the pint o' ale."

"The pint o' ale—what d'ye mean?"

She took the money from its hiding place and brought it to her astonished husband.

"Hasn't thee had thy part?" he exclaimed, "then I'll not touch another drop."

It was a thrifty wife who had accumulated the capital, but yet she had not earned it, nor invested it, nor handled it in any ordinary way.

What had she done with the money? Nothing. She had merely left it alone. What did the couple on the lonely hillside do with their money. They let it alone.

I have told you my secret; getting rich is letting money alone.

This ability to leave money untouched is the special talent of the wealthy. Those who naturally think of it as something to be kept and guarded, are as good as born rich. But those who never see in it anything but purchasing power, and naturally think of it only as something to be earned and spent, are continually poor.

Now, Mrs. Jones, if you will take a walk with me down one side of the street on which stands the new home in which you and John have just begun your first housekeeping, I will show you why some of the ladies who have been living here, are still, after years of married life, the wives of comparatively poor men.

There is Mrs. Daily, at No. 1, on the corner. Her husband earns a great deal more than John does, or will, even after the hoped-for promotion. Like you, she thinks her husband's present income only sufficient to supply the needs of his family day by day. Like you, she is counting on promotion, or additional income, that will enable them either to live better, as she phrases it, or, possibly, save a little for old age or a rainy day.

It is the old story. From the time they were married, as step by step he has advanced to his present position, she has always looked forward just as she does now.

But, whenever at the front door he has grasped a larger shovel, she at the back door has matched it with a new size of teaspoon.

At No. 3 is a younger man, who is still struggling and hoping. But his wife, like Mrs. Daily, wants what she wants in the line of dress, concert tickets, ice cream, and excursions, and she wants it to-day.

The result is that her husband begins every week exactly where he began before. He is on a tread mill, stepping constantly, yet going nowhere.

Mr. Clark, at No. 5, is a clerk in a store. By the time his week's wages are due, his wife has ordered enough from the grocery and market to make, with what she has bought at the shoe store and other places, an amount of indebtedness that absorbs his week's wages as a blotting pad absorbs ink.

He handles money enough for his employer ever day to make a large income, but at night, of course, not a cent of it is in his hands.

In much the same way he is also, virtually, clerk to the butcher, the baker, the candlestick maker, to whom he passes over all the money that comes as wages into his hands.

I pity the gray-haired man that lives at No. 7. The trouble with him is not that he has not earned enough to make a fortune; it is that he has spent a fortune. If his wife had known how to influence him to curb his own spendthrift disposition, she would have been happier now, when his failing health doubles the anxiety she feels on account of his advancing years. If he had now an investment equal to the amount that he has earned in excess of their real needs, its interest at 4 per cent would be larger than his annual income has ever been.

Mrs. Thrifty, who lives at No. 9, is her husband's cashier. He, being a poor financier, has barely one gleam of financial sense and sanity. That is, he knows enough to let her manage everything. Mr. Daily, at No. 1, knows enough not to let his wife do that, else I really dare not guess what they would come to. But No. 9 owes all its prosperity to this little woman. "Every wise woman buildeth her house, but the foolish plucketh it down with her hands."

They both live on your street, Mrs. Jones, but your nearer neighbor is the wiser one.

I have heard Mrs. Thrifty say that her husband's weekly wages consist of two parts, one to keep and one to spend. By virtue of the part they expend in keeping cozy little "No. 9" running, he is a householder. By virtue of the smaller portion which they keep, he is an accumulator of property. "And the beauty of it is," says Mrs. Thrifty, "that what you keep on interest never sees a sick day or gets out of a job, but keeps plodding on, earning its four dollars to the hundred, and keeping every cent it earns, till you are amazed to find what it comes to." And there is your own little cottage, whose door is, literally, the threshold of your wedded future and John's.

Blessings on you and John and on this little home. May it help to keep both your hearts fresh and free from over-anxiety for wealth. May he and you remember while you live together here, that there are things far dearer and better to the good wife of a good husband than to be the wife of a rich man.—Cottage and Hearth.

How Few Persons Escape

a Toothache; how many suffer unnecessarily. By the use of Perry Davis' Painkiller the pain is almost instantly stopped and a complete cure effected. For a swollen jaw or face due to ulcerated teeth, Painkiller acts like magic. Do not suffer a moment but get a bottle. Avoid substitutes, there is but one Painkiller, Perry Davis'. 25c. and 50c.

THE BOOK AND THE CENTURIES.

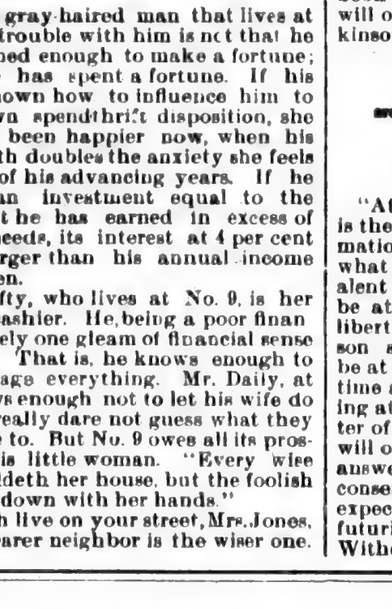
This old Book will survive the century. It has lighted men allround so far, and there is a world of light to shine out from it upon all sorts of positions and all sorts of problems.

I remember one morning going into that great cathedral at Cologne, and when I went in the early morning the eastern window was lighted up splendidly, but the other windows were obscure. When I went later on in the day the dark windows had been lighted up in the farther parts of the temple, and there the saints and prophets and angels blazed out in glory. When I went at night the setting sun had turned the great west window into a window that looked into heaven; all day long the sun had been going round the cathedral, and the windows that had once looked dark were kindled by and by, until, when the night came, every window had been transfigured, and there was not a pane of glass but had added something to the brightness and the splendor of the temple. I tell you, it is a good deal like that with this Bible. There are a great many dark lines in it now, dark pages, dark books, if you like; but as the time goes on, in the process of the suns, one truth will be brought out after another, one page will be lighted up after another, until, in the fullness of time, there shall not be a page of this book but has been a source of inspiration and instruction and blessing to mankind. Brethren, let us study the Bible, let us love it, let us obey it, and if we do we shall share in its immortality. "All flesh is grass, and all the glory of man is the flower of grass. The grass withereth and the flower falleth away, but the Word of the Lord endureth forever." Let us identify ourselves with that eternal righteousness of which this book is the oracle; and he that doeth the will of God abideth forever.—W. L. Watkinson, in Western Christian Advocate.

Balsams from the Northern Wood are in Pyny-Balsam, the certain cure for coughs.

When to Use "Shall" and "Will"

"At what time shall you be at liberty?" is the correct form when you "desire information, not consent or a promise." "At what time will you be at liberty?" is equivalent to "At what time are you willing to be at liberty?" It implies that being at liberty is dependent on the will of the person spoken to. "At what time shall you be at liberty?" is equivalent to "At what time are you going to be at liberty?"—being at liberty is regarded as simply a matter of the future, not dependent on the will of anybody. "Will you?" expects the answer "I will"; it denotes willingness, consent, or determination. "Shall you?" expects the answer "I shall"; it denotes futurity and nothing more.—Elizabeth A. Withey, in Ladies' Home Journal.



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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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From Royal Colony to Cradle of Independence.

STORY OF NORTH CAROLINA HISTORY NO. VI

BY A NORTH CAROLINA TEACHER.

THE HIGHLANDER SETTLEMENT. THE MORAVIANS. TRYON AND STAMP ACT. A GOVERNOR'S PALACE AND THE TROUBLE IT BRED. PRESAGE OF REVOLUTION THE RISE OF THE REGULATORS. INDEPENDENCE DECLARED.

When North Carolina passed under the control of the King of England, it contained 25,000 inhabitants and four towns; there was no capital, the Assembly and General Court usually meeting at Edenton. The first Royal Governor, Burrington, was unpopular and tyrannical; he resigned on being accused of stealing two horses from John Baptiste Ashe, and was replaced by Gabriel Johnston, one of the best Governors ever sent to the Province.

Johnston's term of nearly twenty years was a time of peace and prosperity; the population increased by the arrival of Scotch Highlanders, banished after the rebellion of 1745; among them came the famous Flora McDonald, who had risked her life to save Prince Charles Edward Stuart from the English. The Highlanders settled in the sandy pine forests, where deer were abundant, hoping to supply the London market with the fine, soft deer skins, then fashionable for gentlemen's clothes. The Moravians, a religious sect from Germany, founded the town of Salem, and fifty years later the Academy, which still flourishes there. The Moravians are said to have brought the first pipe organ to America.

In 1749 James Davie set up a printing press at Newbern; and three years later the revised code of laws was printed. From he color of its binding this volume was called the Yellow Jacket.

Distant from the French and Spanish settlements, and at peace with its Indian tribes, North Carolina escaped the danger of the Colonial wars. Supplies of men and money were voted, and troops sent to Virginia; but little interest was felt in the wars, and the people were unmolested. Except with the Cherokees near Old Fort there was no trouble in the Province.

The Royal Governors had fewer disputes with the Assembly than their predecessors. Dobbs was laughed at for bringing with him a few pieces of artillery, a thousand guns and a crowd of poor relations; but no serious complaint was made till the passage of the Stamp Act and the levying of higher taxes for Tryon's Palace.

Tryon was an able politician, and an ambitious and energetic man; he was fond of display, and overawed the Indians, who called him "the great wolf of the Cape Fear." With the help of his accomplished wife and her sister, Esther Wake (who gave Wake County its name), he maintained a brilliant and dignified court without aid from the Province, being afraid to call the Assembly on account of their violent opposition to the Stamp Act. As there could be no Assembly unless summoned by the Governor, private meetings were held in Albemarle, Newbern, and the Cape Fear settlements, resolutions of sympathy with the other colonies passed, and the determination to resist the sale of stamps declared. Accordingly, the stamp agent, Houston, was forced to resign, and the captains of the ships "Diligence" and "Viper" forbidden to send stamps on shore. Two merchant vessels were seized for want of stamps on their clearance papers, but Col. Waddell, with two hundred and eighty men under his command, compelled the authorities to release them.

Tryon next endeavored to please the people by giving a public banquet, but John Ashe induced the guests to pour the beer on the ground, and throw the roasted oxen into the Cape Fear. The struggle ended in the repeal of the Stamp Act, and Tryon now dared to call the Assembly, inducing them to vote $35,000 for his palace at Newbern, and when that was spent on the land and foundations, to give $50,000 more.

The North Carolinians had long suffered under heavy taxes and dishonest officials, and this last increase caused much discontent, particularly in the western counties, which were poor, and which derived no benefit from the building of a palace at Newbern. Sheriffs and tax collectors met armed resistance. A meeting was held at Sandy Creek in 1767, and the people announced that they "would regulate public grievances." The Regulators, as they were called, grew very bold, marched with arms to Hillsboro, attacked the house of the Register of Deeds, and assembled at Cross Creek with the intention of marching to Newbern and burning the palace. Col. Waddell was sent with the militia against the Regulators, but could do nothing, as his men were in sympathy with the enemy, and threatened to join them. Tryon showed great energy and decision, took command of the militia, met the Regulators at Great Alamance Creek, and defeated them after a half hour's fight, with the loss of only nine men. The insurgents, who were poorly armed and ill provided with ammunition, suffered severely, nearly two hundred were killed, and six of the leaders, being taken prisoners, were hanged.

Tryon was much praised for his prompt action, and was made Governor of New York; his departure ended the Regulators' wars, the new Governor being very humane and pardoning those whom he found in prison.

Martin had much trouble with the Assembly, and, fearing open rebellion, tried to rule as Tryon had done, without calling one; but the prominent men of the Province called a Convention, which, notwithstanding the Governor's efforts to prevent it, met at Newbern in 1774, and, while expressing loyalty to the King, demanded the rights of Englishmen, denounced the Tea Tax, and sent delegates to the Continental Congress. The ladies of Edenton also met, resolved to drink no tea, and to wear no imported materials; and cargoes of tea were thrown overboard.

The Government of a Church

THOUGHTS ON MATTHEW XVI. 16–19.

BY REV. JOHN T. ALBRITTON.

Christ's Churches are Spiritual Democracies.

Some think that this is left undetermined in the New Testament. I think, however, that investigation will show that a Gospel church is, under Christ its Head, an independent, executive democracy, determining all matters concerning its internal affairs by popular suffrage, and free from the control or interference of every other church and every combination of churches. In every instance of church action in the New Testament, there is not even the intimation of a session, presbytery, synod, association, convention, or any other earthly court of appeal. Each church regulates its own affairs, choses its own officers, exercises its own discipline, formative and corrective, admits to and expels from its own membership, and performs every other function belonging to a church, by popular suffrage. From its decisions there is no appeal this side of heaven.

Proof:—In the eighteenth chapter of Matthew, the personal grievance is ultimately to be told to the church, and if the offender refuses to hear the church, he is to become as a heathen man, and publican. The church is the tribunal of ultimate appeal. There is no higher court.

In Acts 1:15-26, we have an account of filling the vacancy caused by the death of Judas. The disciples, assembled together, settled upon Matthias as the successor of the dead apostle. We here read nothing of the apostolic power of appointment. Even the choice of an apostle was, under God, committed to the people.

In Acts 6:1–6, the important matter of electing deacons comes before the church. The fifth verse shows that they were chosen by the popular suffrage of the whole multitude of the disciples at Jerusalem.

In the fifteenth chapter of Acts, we have an account of the trouble in the Antioch church over circumcision. The church appoints messengers to go to Jerusalem for advice. The Jerusalem church, with the apostles and elders, met together, discussed the matter, and determined to send messengers and advice to the Antioch church. The messengers were appointed, and the advice was sent by the popular suffrage of the Jerusalem church. There are not even the germs of an association here. It is but the account of one church sending messengers to another church to obtain advice upon a question troubling the brethren. That is all. It was not a meeting together of messengers from two or more churches, like those attending an association.

In I Cor. 5:1–5, we have a case of corrective church discipline. Paul reproves the church sharply for retaining in her fellowship an incestuous member, and strongly advises expulsion. Even Paul does not interfere, by virtue of his apostolic authority, with the independence and rights of the local church; but he leaves the church to enforce its own discipline and carry out the act of expulsion. The offending brother afterwards repented, and Paul again advised the church concerning him, beseeching the brethren to reinstate him to membership. There is here no recognition of authority vested in Paul, as a minister of the Gospel or even as an apostle, either to receive to or expel from the fellowship of the church. Such assumption of clerical supremacy is the pestiferous growth of post-apostolic times. The Corinthian church both excluded and restored the offending brother by its own vote. "Sufficient to such a man is this punishment (exclusion), which was inflicted of many (the majority)." 2 Cor. 2:6.

I think I have brought forward a sufficient number of Scripture examples to show that the New Testament churches were, under Christ, independent, executive democracies—dependent upon Christ, their head, but independent of every other ecclesiastical body, great or small.

Let it not be inferred from the foregoing that I am opposed to any cooperative organization that is created by the churches for the promotion of a common cause, and that is not clearly anti-scriptural, so long as it scrupulously refrains from infringing upon the independence of the local church. It is well, however, for God's people to guard themselves against any tendency to centralization along all lines of Christian endeavor.

Calypso, N. C.

The Relation of the Bible to Culture; and the Best Method of Studying the Bible.

BY DR. THOMAS HUME.

Dr. Thomas Hume, Professor of English Literature in the University of North Carolina, delivered the address on "The Relation of the Bible to Culture and the Best Method of Studying the Bible," in the Conference at Winston-Salem. We give a mere summary of the elaborate address.

CO ORDINATION OF SPIRITUAL AND INTELECTUAL.

The Scriptural conception of man involves the co-ordination of the spiritual and the intellectual elements in his character. Sin has broken the unity of his nature. Divine grace re-establishes it. We must teach not only salvation from penalty, but reconstruction and restoration to the likeness of our Divine Original through the Saviour, Christ. The moral code of the Bible is based on the permanent and the universal in humanity, but the regenerating work of the Holy Spirit enabled Paul to reach that ethical ideal which Seneca and Cicero saw and taught, but vainly essayed to reach. The doctrines of the Bible are stated not in philosophic formulas, but appeal to feeling and imagination, to everything vital in us, as they are given in letters, lives, songs, rhapsody, indeed in every varying mode in which literature can present them to many men of many minds. No cut-and dried creeds here, but living truth flaming forth from the living God and concentrated upon the atoning work of Christ, our living head! The believing heart must warm and enlighten the seeing intellect, that the full-orbed truth may be manifested to our souls.

ADAPTATION.

See how this progressive revelation (in the Bible) is adapted to the enlarging experience of the individual and the race. God uses the average man's point of view of nature and life that he may win him. Think not then to try to adjust the Bible—which deals with essential, eternal, moral facts of our constitution—to the changeful statements of human science. There is a collision between the science of the earlier centuries and the later philosophy. The conflict is not between the Bible and Science, but between the Science of one age and that of another. The Bible simply uses the thought of each age in which its books are composed, that the wayfaring man may be addressed by the unchanging spiritual truth through the vehicle which is most familiar to him—else would that truth be obscured by the very attempt to adapt it to ever-varying philosophic formulas. If men did not set up their metaphysical moulds and run the free, vital stream of Scripture truth into such narrow forms, we should not have the lack of Christian unity and of spiritual growth so painfully evident to-day.

CHRISTO—CENTRIC.

One golden thread runs through the many parts of the one Book: One God one law, one Messianic hope, one view of the salvation of the race, one purpose which makes history the unfolding of Providence and gives it a beginning, a middle and an end. This Christo-centric conception of the history of the world is necessary to true culture and to the right understanding of the movement of human experience. This conception underlies all great poetry. Tennyson is the imaginative expounder of the divine order of that ideal to which the whole creation moved. Browning shows how aspiration, energy, development of every power of man may, through God in us and over us, work in harmony with law. The seeming contradiction between the two is settled in the regenerate believer's consciousness and experience. Do we not see how the intelligent study of the Bible sets us upon an individual relation to God and His truth and prepares man for that religious freedom which is the parent of civil and political liberty, and how all social reform springs from individual transformation? So the vision of the city of God, of the perfect commonwealth, in the unconscious prophecies of heathendom, in the Utopias and in all the dreams of the poets, is to be a realized fact in God's own time.

THE MANY-SIDED PRESENTATION.

Shall I describe further the contents of this wonderful Book that I may show how it must be rightly taught that we may gain the culture it will supply? One word upon the form in which it is delivered to us: rather upon the many-sided presentation of truth by which it seeks to win every side of man's mind and heart. Its very language shows that highest art that is in that art, and catches the child and the sage alike. It fulfills all the conditions of a classic. Shall it not be taught as literature, if Egyptian and Hindoo and Persian, as well as Greek and Roman lore are to have their students? Shall the rationalistic critic have his own way with it and shall we never learn from our supposed enemies to use all that is true and essential in their method? The foundations of our faith are not "out of course" merely because they are under inspection. Divine inspiration may or may not have used one or two authors to make up a book which has its perfect unity secured by this divine use of all human means for its own ends.

THE SOLVENT OF THE PROBLEMS.

But there must be both culture and religion in those who teach us this Book. Let us only keep our Christian experience of God's converting grace clear and warm and we shall have in us the solvent of many a "knotty" problem. Let us set the psalm by the side of the historical period in which it became the voice of God's suffering or triumphant flock. Let us study Ecclesiastes as a series of dramatic pictures of the worldly spirit seeking rest and finding none until it finds God. Let us give up selecting "specimen bricks" from this great architectural composition, God's Word, and preaching what the whole context and trend of the book would prove not to be the truth. Thus to combine the literary study of the Bible with the devout Spirit would make it live before us and work in us. It would no longer be a fetich to be handled with superstitious half-ignorance or relegated to a preacher-priest's dogmatic interpretation, but would be "the man of our counsel and the guide of our life," and Christian people would come into that vital oneness of conviction and belief and conduct which is worth more than mechanical, traditional uniformity, because it would grow out of personal access to God and His holy truth under the operation of that Spirit which employs diversities of influence in saving and informing this diversified, but after all one and the same human nature that is in us all. Here is the plea for better, more effective methods of teaching and studying the Bible, the plea for the higher Christian education for pastors and people.

A Test.

The papers are telling of a professor who on opening a bottle before a large audience said it contained a liquid which would give off a powerful, pungent odor, and he wished by experiment to test the rapidity of the spread of the odor. He asked those near who first detected it to raise their hands and so on to the back seats. When the stopper was removed hands began to go up at once from the front, and hand-lifting went from row to row toward the end, but the professor had to cut short his experiment because people began to suffer in front and to hurriedly leave the room. It was a successful experiment, but an experiment as to the power of the imagination. The bottle contained only distilled water.

The Value and Pleasure of Reading to Laboring Men.

BY REV. J. A. STRADLEY.

PAUL'S ADVICE TO TIMOTHY AS VIEWED BY ONE TEMPORARILY DEPRIVED OF THE PRIVILEGE OF READING.

"Give Attendance to Reading."—1st Tim. 4: 13.

Paul was one of the wisest men of the world. He gave a vast amount of valuable instruction. When he told Timothy to "Give attendance to reading," he uttered one of his wise sayings. Timothy was a bright young man, longing to fit himself for usefulness. Paul was anxious to help him, and so he told him to "Give attendance to reading."

The importance of reading can hardly be overestimated as a preparation for usefulness. To be useful one must have information. Reading is one of the best means to gain information. In good books and periodicals, we have condensed the best things said by the wisest men and women of the world.

We can sit quietly in our homes, and by reading the Bible, we can learn of God, of Jesus, of duty, of salvation, and of heaven. By reading good books, we can learn how God's people have sought, and found, and loved, and served Him; and how they have been happy and useful, in teaching others what they have learned of God and salvation.

Reading is one of the greatest blessings of life. To the rich who may not have to labor for their living, it is far better for them to spend their time in good reading than in idleness, worldly pleasure, or foolish talking. But to the laboring classes (and this takes in nearly all) what a blessed privilege it is to sit down for an hour, after the day's work is done, and commune with the best writers on the most important subjects! During the day their minds were necessarily engaged with their work; but now the day's work is over, and they can sit down and hold converse with the outside world, and learn what is being done, and what needs to be done for the good of others.

Reading is the laboring man's great source of information. I learned to read without going to school. I labored all day, and read at night.

But what about those who can not read? If they have eyesight, and common sense, they ought to learn to read. If they are fifty years old, they can, and ought to learn to read. I know a man who now reads the Bible and the Biblical Recorder well who learned to read after he was fifty years old. He would not take a thousand dollars for the pleasure and profit he gets from reading.

Some people can not read well enough to enjoy it. If they would read more, they would soon learn to read well, and would enjoy it and be benefited.

Everybody ought to learn to read, so they can read the Bible, God's Book to men, teaching them how to live, and work, and prepare for heaven. A portion of the Bible ought to be read and studied every day. We ought to read the lives of great and good men and women to stimulate us to better living and to nobler deeds. We need to read history, so as to learn the important lessons taught by the past. We ought to read, so as to learn what needs to be done in the present and the future, and what part we should take in the great work before us. Good periodicals are valuable in giving this information.

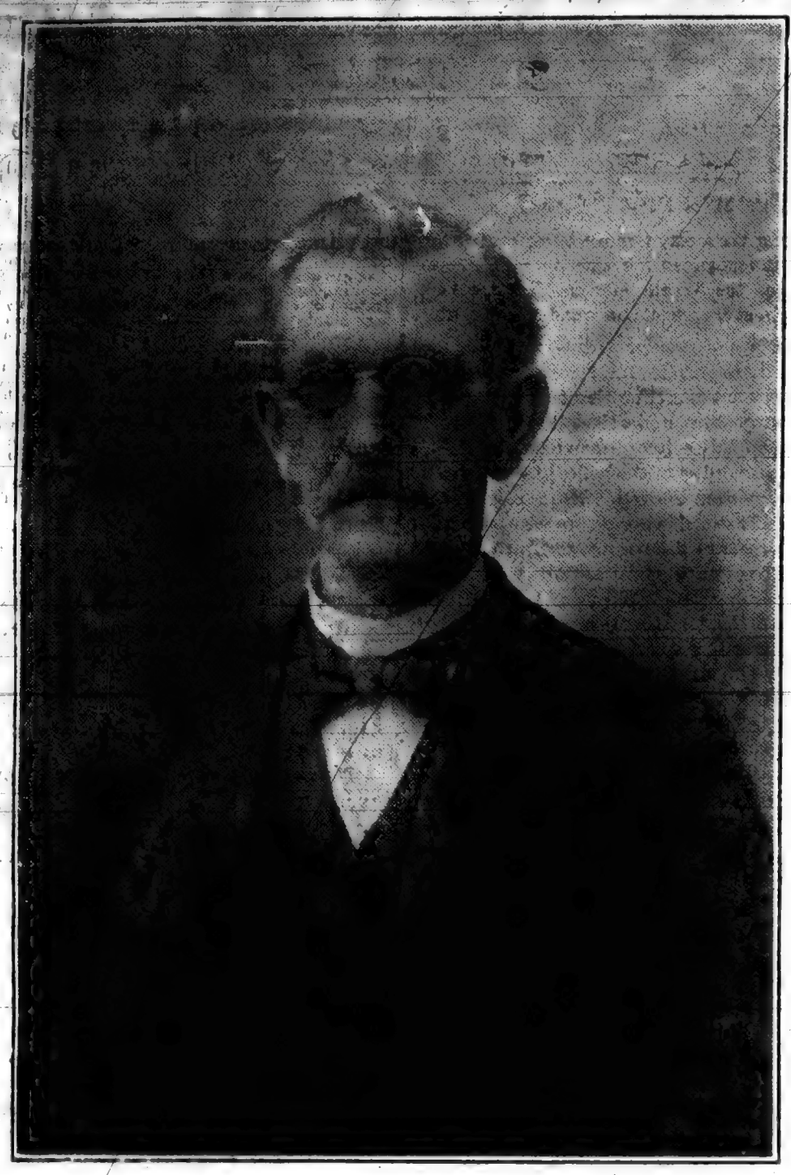
In my long experience as pastor, I have noticed that church members who read most are the most active and useful Christian workers. It is hard to get a person interested in a thing he knows nothing about.

There is too much reading of cheap, trashy literature. A man can get a trashy book or periodical for from ten to fifty cents. He says other reading costs too much, and so he feeds on trash, and is sickly.

One of the great needs of our times is to get all our people to read good books, and high-toned, moral and religious periodicals. They will never do their duty until they know what it is.

Oxford, N. C.

Every promise is built upon four pillars: God's justice and holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; His power, which makes Him able to accomplish.—H. G. Salter.



REV. C. B. JUSTICE

Rev. C. B. Justice, of Rutherfordton, is one of the most useful and beloved ministers in North Carolina. In the Green River country his beautiful life of consecration and his splendid ability as a leader have made him a power for good. He is a genuine Baptist leader—one who leads because his brethren regard him as their leader. In the denominational meetings at the Conventions, Mission Board, Trustees meetings, etc., his presence is regarded as a benediction, and his utterances have great weight. He has been one of the most ardent friends of the Baptist Female University; his sacrifices for it have been really sublime; in the hours of the institution's greatest need more than once his brethren have turned to him to lead them in prayer. For he is such a man that men know that he has faith in God.

"Brother Justice has been pastor at Rutherfordton many years. All classes in both the town and country regard him as their friend and come to him for comfort and advice.

The value of this noble man to our Cause is inestimable; and it is only right that his brethren should take the liberty to honor him while he is still amongst them. He is so modest and so worthy that every one who knows him will rejoice in any honor that he receives.

Rev C. B. Justice's Call to our Readers, In Behalf of the Baptist Female University

Will you please let me talk to your readers a moment? I ask this favor because of the profound interest I feel in the present and future of the Baptist Female University, the youngest of all the objects that are now appealing to the great Baptist brotherhood of North Carolina.

While listening to the discussion of the value, the needs and the dangers of the institution as they were being so forceably presented by the various speakers at Winston, all of whom spoke as if they had just come from the inner courts of the Lord, where they had received a special endowment of power from on high to fit them for this special work, I felt as if many of us could afford to do as the early Christians—sell our possessions and pay the debt, that the institution might be saved and rise to that higher plane of usefulness to which the Lord has called it, rather than to allow it to be crushed by debt.

Let me suggest some of the reasons that led me to this conclusion:

First. The failure to pay this debt would result in the loss of the entire property, with all its pleasant associations, and I would crush all the fond hopes and prospects that tend to lighten the burdens that would otherwise crush the fondest hopes of many of the fathers and mothers, as well as those of thousands of young women in North Carolina. How dark the future! How we shrink away from the thought! O Thou Infinite God save us from such a fearful realization!

Second. The rights and interests of the Baptist young women of the present and the future demand that the doors of this institution be kept open, that it shall grow, taking on greater strength, enlarging the fields of its usefulness, affording year by year still greater and broader opportunities and facilities, until every young woman, whether she be rich or poor, shall realize that a first-class education is within her reach; but these things can never be until the debt is paid and the University freed from its present embarrassment.

Third. The character and reputation of the denomination, as well as its efficiency, not only for the present, but for the future, very largely depends on what we do now. We must pay this debt, or otherwise prove ourselves to be the unworthy sons of the heroic ancestors who have gone before us, and who wrought nobly in spite of the greater difficulties and dangers that menaced them. If we should fail to pay this debt (but I am persuaded better things of the brethren though I thus speak), the denomination would not recover from the effects of it within the present century, if it ever did. We dare not tie the hands of our brethren for decades to come by not paying this debt. Having put our hands to the plow, let us not look back. Having begun to build, let us go forward to the finish, lest the world lose all respect for us as a denomination and say "This people began to build but failed at the crucial moment."

I am fully persuaded that every denominational interest in the State, including Wake Forest, the Chowan Baptist Female Institute, the Oxford Seminary, all of our Baptist academies, the Orphanage, the Recorder, State Missions and Sunday Schools would be seriously affected by a failure to pay this debt. Every consideration demands its immediate liquidation.

But to my mind the most imperative, as well as the most sacred call to this duty, is the fact that from the very incipiency of the movement till the present time the Lord has been leading His people and calling to them, "Follow thou me." His approving smiles and heavenly benedictions have thus far rested on every effort put forth for the establishment and growth of the institution. The present debt is largely the result of the unprecedented demand upon the part of the young women of the State for the advantages proposed by the University. At the opening of the first term the accommodations were found insufficient to meet the demands made on it. Therefore the Trustees bought the Adams' house, thereby enlarging the capacity. But as at the opening, at the beginning of the second year, it was found that again the number of applications were out of proportion to the rooms in the two buildings; and that one of two things would have to be done, either provide more room, or else tell a number of girls that they could not be received. The latter proposition could not be entertained, and so the Trustees, after mature deliberation and earnest prayer, decided to buy two other buildings. Even these are insufficient, as there are a number of young women now there who would be there now if there was room for them. Who can look at these evidences of wonderful growth, the development of this intense longing desire for a higher Christian education among the Baptist girls of North Carolina, and not be constrained to say, "Surely the Lord leadeth." To us it ought to be "The source of a going," the utterances of the still small voice—the command to "Go forward." This is the day of our opportunity, a day pregnant with the grandest possibilities, in which we may write in characters that will live forever truths that are worth more to the world than gold and silver.

THE FIRST RESPONSES.

We are very much gratified with the prompt response to the call for an effort in every church in North Carolina to increase the Recorder's subscription list to ten thousand regulars.

At the rate of one dollar for ten months, beginning March 1, we certainly put the price of the paper in the reach of all.

We have pleasure in thanking the following brethren for favors received last week:

A. C. Parham, Granville.
Rev. D. F. Putnam, Cherryville.
Rev. M. L. Kesler, Scotland Neck.
E. J. Funderburk, Matthews.
Rev. R. D. Carroll, Elm City.
Rev. J. D. Morris, Franklinton.
Fred. F. Newton, Kerr.
Noah Biggs, Scotland Neck
Rev. T. J. Taylor, Warrenton.

An effort in every church, a public announcement followed by a few earnest personal words addressed to those who are able but who do not take the Recorder, is all that we ask.

Missionary Enthusiasm in the East.

The Neuse Asscciation, in common with the other sections of the State, was not given the full amount they asked for. The missionaries said they could not live on the salaries they were to receive. A conference was called to meet in Kinston, January 21. Delegates were sent from the various churches. In none of the twenty five Associations attended by the writer last fall was there as much enthusiasm as was shown in the Kinston conference.

The brethren faced the situation bravely. There was no criticism of the Board's action, and yet they felt that unless they could keep the missionaries on the field the work would be crippled for years to come. After several earnest prayers it was suggested that the roll be called and the churches asked to increase their pledges fifty per cent. The first church called increased its pledge a hundred per cent. This set the pace, and in a few minutes the breach was filled in. When this was done a proposition was made to invite Brother Blanchard to become General Missionary of the Neuse Association. All agreed that this would be a very wise thing to do, if only the financial part of it could be arranged. Winterville church became responsible for half his salary, on condition that he would make Winterville headquarters. The Secretary, on behalf of the Board, said he believed the Board would be responsible for the balance of his salary, as he thought he could find individuals who, because of their interest in the work in the past, would contribute to the support of Brother Blanchard, over and above what they would give to State Missions. In this he was not disappointed. Before we left Kinston most of the salary was provided for.

The Executive Committee of the State Board instructed the Secretary to write the Executive Committees of the other Association in the eastern section, and suggest that they enter into this arrangement and secure the services of Brother Blanchard. Those heard from so far are willing to cooperate with the Neuse.

Surely the Lord led His servants in the meeting at Kinston. All agree that just the kind of work Brother Blanchard will do is very much needed, and that Brother Blanchard is just the man to do it. When we had gotten that far, we ran up against the financial difficulty, but the Lord opened the way so that this work can be done without costing the Board a cent. On the other hand, we believe it will bring money into our treasury, as Brother Blanchard is to take collections for State Missions wherever he goes.

LIVINGSTON JOHNSON.

FREE TO EVERYBODY.

Dr J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Panay Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

The tenure of a literary reputation is the most uncertain and fluctuating of all.—Charles Dudley Warner.

News Notes

----The gift of $25 000 to Trinity College for a new Dormitory is announced. It comes from Trinity's benevolent friend, Mr. B.N. Duke.

----A young friend wishes to know if one boy or girl may compete for each of our History Prizes. If eligible, one may enter each contest.

----Part of the expenses of the Woman's Central Committee reported in the Minutes of 1901 were for two years, not for one. This explains the unusual amount.

----This is a good time to remember the beautiful work of our Board of Ministerial Relief and take up a collection for those who must depend upon it against the weather.

----Monday's Charlotte Observer bears the news of the sudden death of Rev. Geo. C. Needham, near Philadelphia. He was sixty years of age. He and his brother Thomas are quite well known in North Carolina.

----At Davidson College February 13, the Shearer Biblical Hall was presented to the College. The building is quite an addition to the plant of the College. We find pleasure in the honor given Dr. Shearer in naming the building for him.

----The Anniversary Exercises at Wake Forest last Friday were in every respect worthy of the traditions of that occasion. The audience was larger than usual, and one saw more evening dress and roses than he saw a few years ago. The debate was quite interesting, and the orations creditable to the young men and their Societies.

----In addition to the gift announced elsewhere, the late Mr. Philip Johnson, of Wake Forest, left a lot, valued at $1,000, for our Orphanage. We do not know of any lives more worthy to be finished with such gifts than were those of Mr. and Mrs. Johnson. Their benevolent spirit was a part of the very atmosphere of Wake Forest College.

----Rev. S. J. Porter reports a pleasant and most successful meeting of the Pastor's Conference recently at Fayetteville. Eleven ministers were present. Brother Porter read a paper on Bible Study and Prayer, which we hope to print—not only because the Conference requested it (a favor that we appreciate), but because we agree with the Conference that our readers ought to have the benefit of it. Dr. Bomar spoke on Foreign Missions at Fayetteville recently. The church will probably double its contribution to Foreign Missions.

----A press dispatch from New York, February 11, states that Mrs. Emma B. Brick, who died February 3 left a great portion of her estate, which is said to be worth nearly $1,000,000, to charities, and it is added that "to the St. Joseph Brick Agricultural, Industral and Normal School, Halifax county, N. C., the bulk of her estate goes." The American Missionary Association is to take charge of this bequest. We suspect there is some error in the foregoing.

----Rev. Jas. C. Gillespie writes from Waco: "Our work here seems to be moving along fairly well. We have just closed a meeting of nearly a week of very good interest. The members who could attend seemed revived and others took an interest. I have just entered on my work at the other points of my field, and so can't tell very much yet how we shall get along, but I am encouraged from what I have seen to expect good things."

----The Recorder takes pride in the election of Mr. Toy D Savage to the position of editor-in-chief of the University of Virginia Magazine—the foremost student's place in the South. He is a son of Elder R. R. Savage, whose memory is widely honored in North Carolina. He graduated at Wake Forest a few years ago. We shall expect to see the hold of his magazine upon its high place very decidedly improved under his direction.

----The Presbyterians have raised quite a discussion of the woman-speaking question in the Presbyterian Standard, in view of Mrs. Taylor's work in Charlotte, and the whole question will be threshed over. Dr. Howerton, the pastor of the venerable First Presbyterian church, has "confessed his sin of having Mrs. Taylor to speak from his pulpit" and confessed further, that should the lady come again, he fears he would be as ready as ever to make way for her.

----Our thanks are due the News and Observer of Raleigh for a copy of the Complete Directory of North Carolina, being the N. C. Year Book for 1902. It is the most complete publication of its kind that has been issued in North Carolina, and will compare well with reference works of its class in any State. It will be of great value to business men and any others who have need to know the names and addresses of active workers in the State. Price one dollar.

----The paragraph by the editor in the items of State News last week in regard to the meeting of leading educators was misunderstood by some: and with reason, since what was meant to refer to one or two persons was by some regarded as applying to all the gentlemen who answered the call to the Conference. Truth demands that we say that the representation in the Conference was all that could be desired save that the men engaged in the free school work were not present in large numbers. But we are not inclined to blame any one for this. When we wrote we had reference to a newspaper announcement of the meeting, and had only general information, to which we added inferences based on personal opinion—a wrong thing to do under almost any circumstances.

----We have pleasure in printing the following letter from Rev. J. D. Morris, Franklinton, N. C.: "I send you two renewals and three subscribers, also check to pay for same, from Hickory church, Tar River Association. Our work here is hopeful. We are doing more for missions than we have ever done. Our members are at work, and you know that means that a great work will be done for the Lord. Indeed, they are some of the "Salt of the earth"; they give their pastor all he needs, and almost all he wants. There may be some better people in the world, but I have not seen them yet. You may expect twenty subscribers from us. On next Sunday I go to Pleasant Grove, same Association, and from which place we will try to send you ten or a dozen subscribers; for Baptists ought to take and read and study the Recorder. Indeed they will, if pastors will only do their whole duty. Our paper was never better, and it continues to be more useful, for there are thousands of Christians praying for it."

Dr. Bomar at Elizabeth City.

FORWARD MOVEMENT IN FOREIGN MISSIONS.

I do not often appear in print, but if you will pardon me for asking a little space in your next issue, I would like to say a few things about our church. First, I want to say that we have one of the best pastors in the State. He will not let us be idle, but keeps us doing something all the time. When he came to us a year ago, we owed a debt of about one thousand dollars on two chapels. This has all been paid and all obligations of the church for last year, except a few dollars. So we enter upon the new year practically out of debt. Our total collections last year for all objects were nearly five thousand dollars. Last Sunday we had Bro. E. E. Bomar, of Richmond, with us, and we took our collection for foreign missions. We had hoped to raise $500, but when the figures were added up the cash and pledges amounted to a little over $600. I do not wish to make the impression that this was not unusual, for we have never before given more than one-fourth of this amount; but our people seem to have just begun to realize their duty and strength. Of course Bro. Bomar's sermon may have had something to do with the liberal giving. He is a very earnest and able man and fills his position as few could do, but even the Sunday before the collection was taken we heard expressions that led us to believe we would get the amount asked for. But our only work does not consist in financial matters. We had 100 additions to the church last year. We also have the two chapels, referred to above, supplied with pastors and a flourishing Sunday School at each of them.

Yours fraternally,
J. R. PINNER,
Treasurer First Baptist Church.

More Than Sixty Years.

Please find enclosed $1 50, for which please extend my subscription one year. The Recorder has been taken in my father's family for more than sixty years. We have had the pleasure of reading it from our first recollection, and am glad to be able to truthfully say it seems to have improved with all the years since I have been able to read.

Very respectfully
Mrs. J. V. YOUNG.
Cleveland, N. C., January 28, 1902.

Another Long Pastorate.

I notice in the Biblical Recorder of January 22 that Rev. R. H. Marsh is cited as having served churches in North Carolina continuously, 1st 33 years, 2d 19 years, 3d 8 years. The question is asked, who is the next pastor who has served any one church thirty-three years? I am not quite as old a pastor as Brother Marsh; I was ordained in 1870—thirty one years ago last October; and have served one church 29 years, another 20 years, another 17 years another 9 years, and I am serving the above churches now, and I think, if I live, by the time I shall have been in the pastorate as long as Bro. Marsh, I may reach thirty-three, but will not overtake him if he lives and continues in his same field. I believe in long pastorates. My experience and observation teaches me that I can do much better work in these churches on account of my long stay and acquaintance with them. I would not change with any brother in the State. I have lived with them, they are kind to me and I expect to die among them.

J. M. HOLLEMAN.
Apex, N. C.

CURES OLD CHRONIC RHEUMATISM.

Impure Blood—Treatment Free.

William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B. (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumatism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B. B. B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out, Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all of these symptoms take B. B. B. It works like magic. B. B. B. cleans out the poisons and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B. B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD-BALM CO., 35 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

To Our Baptist People.

On entering my work as Financial Secretary of our educational effort this year, I was given a book containing a list of subscriptions and notes due the Baptist Female University. Should I write a dun to any having notes please say so on sending the amount, so that the cancelled note may be returned to the one who gave it. If I send notices to any who have paid notes, do not think hard, but reply saying so. As soon as Prof. L. D. Watson, our Treasurer, can do so, I'll have a corrected statement of amounts due. Brother Watson is one of the teachers in the school as well as Treasurer. So he is a busy man. I know many of our people are not flush with money, yet we are bound to press forward with this great work.

If all will do what we can we may hope to succeed. We must insist that those who have given notes and made subscriptions pay them as early as possible. If you can't pay by March 1, write and say so; and say when you will pay amount due. This is a great opportunity to do good. Let us look humbly to God and do our best.

Yours in the work.

A. D. HUNTER.

Marriages.

PEARCE-WOODLIEF.—February 2, 1902, at the residence of the bride's father, Mr. J. H. Woodlief, by Rev. R. P. Walker, Mr. W. P. Pearce and Miss Ollo Woodlief, both of Henderson, N. C.

BLACKSTONE-ASKEW—On Monday evening at about 10 o'clock, February 3, 1902, in the pastor's home in Windsor, N. C., Mr. W. R. Blackstone and Miss Eliza Askew, both of Bertie County, N. C., were united in marriage by Rev. J. O. Alderman in the presence of a few friends.

Obituaries.

GATLING—Sister Eliza Gatling, widow of Brother Miles Gatling, died of pneumonia at her home in Gatesville on the 25th of January, 1902, after a short illness. She had nearly completed her seventy-second year. Her health had been very poor for several years. She made a profession of religion when quite young and united with Gatesville Baptist church, of which, with the exception of a short interval, she remained a consistent member till her death. She loved her church and generally attended its meetings when her health and the weather permitted. It was her pastor's privilege to visit her quite a number of times, and rarely did he go without, at her request, reading and praying with her. Her Bible was much worn with constant use, showing that it was her daily companion. She used to say sometimes that she didn't know what the Lord was keeping her here for, yet she was willing to leave it all with him and patiently wait His pleasure. Her faith was strong her hope unclouded; and leaning upon the promises of God, she seemed to be only waiting for the summons bidding her to come up higher. When it came it found her ready to depart in peace. She leaves a son and daughter, several grandchildren and a number of relatives and friends to mourn her departure. May the Holy Spirit comfort their hearts.

W. B. WAFF.

February 6, 1902.

RICHARDS—On February 1 1902, the death angel visited the newly-made home of Mr. and Mrs. Joseph Richards, of Wake Forest, and claimed the young husband as its victim. They had been married only three days, when pneumonia claimed him as its own. After lingering nine days he gently passed away. May the Lord sustain the young widow by His grace.

R. P. WALKER.

ODUM—On Thursday, January 16 perhaps six hundred people gathered at the Odum graveyard to pay their last tribute of respect to Sister Margaret Odum, wife of Brother Jerry Odum.

Sister Odum was born August 29, 1828, and died January 14, 1902, in the seventy fourth year of her age. She was the mother of seven children, two of whom preceded her to the good world. She leaves five—two sons and three daughters, her husband and a host of friends, to mourn their loss, which is her eternal gain. She joined the Missionary Baptist church when a girl and has lived a consecrated life ever since. A true wife, a devoted mother, a faithful church member and a useful woman in the Raft Swamp neighborhood has gone from us. Her place can never be filled; but to the heart-broken husband and children I would say, "Sorrow not as those who have no hope—for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him," when He comes.

Then, again, it will not be long before we, too, shall cross death's narrow stream and be at rest.

"A few more storms shall beat,
On this wild rocky shore,
And we shall be where tempest's cease,
And surges swell no more.

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more."

J. H. HILDRETH.

Wilmington, N. C., January, 1902.

HIGHSMITH—Our Sister Helen Highsmith was the youngest daughter of a large family of children of the late George W. and Margaret Robinson, of Taylor's Bridge, Sampson County, and the wife of our countyman, George W. Highsmith, who has served his county several years as a member of the Board of County Commissioners.

Soon after her marriage, in early life, she made a public confession of faith in Christ. She, her husband, and a large number of young people were baptized by Elder J. L. Stewart, September, 1867, and joined with others in the organization of our Baptist church at Ebenezer, of which she remained an active, useful and highly esteemed member until her death. A constant attendant upon all the appointments of the church, when able, she was said to contribute more largely to the finances of the church than any other female member, though herself in moderate circumstances.

She was modest and unassuming in disposition, but true to her convictions, with no harsh comment upon others, and faithful in all the relations of life. She was indeed a kind and sympathetic neighbor, quietly, yet cheerfully administering to the needy and the sick. Her health began to fail several years ago, but she was confined to her room only a few weeks. She bore her afflictions with that calm resignation so characteristic of the natural Christian. There seemed never to pass over her mind the shadow of a doubt that all was well with her in the hereafter; her only regret at death being the vacancy it would bring to the home, and the sorrow to the loved ones behind. She died May 27, 1901, fifty-seven years and one month old, leaving to lament their loss a husband, five children, two brothers and five sisters.

Earth's pain, sorrow and care, for her, are over. We rejoice in the belief that she is resting, sweetly and happily in the mansions of glory, prepared for those who love and trust in God.

The church at Ebernezer, with a view to put upon record some memorial of our appreciation of the worth of our departed sister, has ordered the foregoing statement to be spread on our minutes, and a copy to be sent to the Biblical Recorder for publication, with a request that the Sampson Democrat and Clinton Caucasian also publish the same.

Miss MINNIE LAWHORN,
Mrs A. I. ALDERMAN,
Miss GENEVA HIGHSMITH,
Committee.

ROGERS—The sad parting of Dr. J. T. Rogers from his family and friends took place at his home in Lillington, N. C., on January 13, 1902, when death came into the home and took the husband from the wife and the father from the children.

The deceased was born in Chatham County, N. C., August 27, 1827, and died at the age of seventy four years, four months and sixteen days. While a young man he studied dentistry as a profession, and he practiced his profession until his health began to fail. He spent the latter part of his life at Lillington, Harnett County, N. C., where he and his wife kept the well-known Roger's Hotel in connection with his mercantile business on the same lot. He was strictly honest in his dealings with his fellowmen and thought everybody else ought to be so too. He leaves a wife, one son and two daughters. Sometime in early life he became a member of the Masonic Fraternity and was a devoted member to his death. About twenty years ago he joined the Baptist church at Lillington and was baptized by Elder W. A. Nelson. Soon afterwards he was ordained a deacon, in which capacity he served the church until his death. As he was the only deacon in his church the church is now without a deacon. He was also the strongest financial member and was always ready and willing to bear his part of the burden of the church. The church and pastor in his death sustains a great loss. For nine years I have been his pastor and ever found him a safe counsellor and true friend and supporter of every good cause in the church of God. When too weak to attend his church he would always inquire how we got along. He told me that he was not afraid to die, but would like to live to see the new steel bridge completed across the Cape Fear River and to see a railroad come to his town. But these things he was not permitted to see. Just before he died, when almost too weak to speak, he reached forth his hand and bade his wife and children good-bye, telling them, as best they could understand, to meet him in heaven. His funeral was conducted at the Baptist church by the pastor, assisted by Rev. J. A. Campbell, from some of his favorite scriptures, viz., Isaiah 53, John 3d, Rev. 22—concluded with some tender thoughts from Brother J. A. Campbell from John 16, about our prepared place in heaven: after which he was buried in the cemetery at Lillington with Masonic honors. A large crowd attended the funeral. May God's grace abide with the living.

J. M. HOLLEMAN, Pastor.

That Hacking Cough

is a source of annoyance to yourself and others, as well as of distress. By taking a teaspoonful of Painkiller in half a glass of warm water or milk every hour or two, you will be surprised to find how quickly the cough will disappear. Insist upon getting the genuine. Sold in two sizes. Price 25c. and 50c. Avoid substitutes, there is but one Pain-Killer, Perry Davis'.

Acknowledgments.

February 19, 1902.

State Missions—Troy, $1.65; Middleburg, 2.55; Mount Airy, 17.50; Ross', West Chowan, 10; Baptist Tabernacle, Raleigh, 20; Jerusalem, 17; First church, Winston, pledge, 21.29; Capehart's, 10.59; W. M. S., Capehart's, 1.88; Member of Ebenezer, 50; Covetuck Chapel, Wilmington, 5; Merry Oaks, 1.07. Total this week, 158.53. Previously reported, 1,903.02. Total this year, 2,061.55.

Foreign Missions—W. M. S., Mebane, Mount Zion, Christmas offering, $2 81; W. M. S., Washington Street, Greensboro, Christmas offering, 27; W. M. S., Kinston, Neuse, Christmas offering, 20; W. M. S., Kinston, Neuse, 10.80; Fair Bluff, Robeson, 4.01; Lennon's Cross Roads, C. F. and Col., 3.50; W. M. S., Mount Airy, Christmas offering, 7.75; Sunbeams, Mount Airy, 1.80; Cumberland Union, 5; W. M. S., Chowan, West Chowan, Christmas offering, 6 81; W. M. S., First church, Fayetteville, Christmas offering, 3.50; W. M. S., First church, Fayetteville, 12.78; A Sister, Christmas offering, 2.50; Friendship, Pilot Mountain, 10; W. M. S., Hobgood, Christmas offering, 5; W. M. S., Leaksville, Pilot Mountain, Christmas offering, 8.15; W. M. S., Poplar Spring, Tar River, 5; W. M. S., Tabernacle, New Bern, 8.69; W. M. S., Cary, Christmas offering, 11.75; W. M. S., Cary, 9.05; W. M. S., Rolesville, 1.70. Total this week, 167.03. Previously reported, 670.48. Total this year, 837.51.

Home Missions—Woodville, $1; New Hope, Kings Mountain, 5; Sanford, 3.56. Total this week, 9.56. Previously reported, 170.29. Total this year, 179.85.

Education—Gethsemane, Tar River, $1.15; Hobgood Tar River, 1; Dawson, Tar River, 1; Dr. John Mitchell, 5; Rev. B. L. Hoke, 5; Rev. W. H. Reddish, 2. Total this week, 15.15. Previously reported, 212.12. Total this year, 227.27.

Sunday School and Colportage—First church, Fayetteville, $5. Previously reported, 22.83. Total this year, 27.83.

Ministerial Relief—Johnson's, $7; Forestville, Central, 5. Previously reported, 150.56. Total this year, 162.56.

Total reported for all objects this week, $367.27
Previously reported for all objects, 3,129.30

Total reported for all objects this year, 3,496.57

WALTERS DURHAM,
Treasurer Baptist State Convention.

February 19, 1902.

Received from Educational Union from January 30-February 8, 1902:

Mrs. C. B. Williams, $1; Mrs. J. L. Kesler, 1; Mrs. J. Q. Adams, 1; Mrs. Emily R. Lane, 3; Mrs. John Starnes, 2; Mrs. Harvey Crist, 1; Mrs. Mary Hudgins, 1; Mrs. J. F. Caudle, 1; Mrs. J. B. Olen, 4; Mrs. T. W. Carr, 1; Mrs. E. A. Little, 1; Mrs. T. W. Brewer, 1; Mrs. J. A. Pridgen, 1; Mrs. S. E. Hardin, 1; Mrs. W. P. Lutton, 1; Mrs. J. F. Parrott, 1; Mrs. Henry Tull, 1; Mrs. A. D. Clark, 1; Mrs. J. R. McKaughn, 1; Mrs Julia P. Bell 1; Mrs. W. C. Jackson, 1; Mrs. Samuel A. Howard, 1; Mrs. R. W. Brooks, 1; Mrs. C. C. Corbit, 2; Mrs. E W. Timberlake, 2; Mrs. Geo. W. Yarborough, 1; Mrs. O. G. Lowden, 1; Mrs. G. N. Walters, 1; Mrs. J. E. White, 1; Miss Gladys White, 1; Mrs. J. M. Gudgen, 1; Mrs. E. K. Proctor, 1; Mrs. J. W. Etchison, 1; Miss Allie Clifford, 1; Mrs. Purefoy, 1; Miss Fannie L. Dockery, 4; Mrs. Jas. G. Blalock, 2; Miss Sallie McCracken, 1; Mrs. J. C. L. Harris, 1; Mrs. G. L. Murrell, 1; Mrs. W. C. Dowd, 1; Dr. Chas. M. Mosley, 1; Mrs. E. T. Whitehead, 1; Mrs. S. F. Conrad, 1; Mrs. G. E. Hunter, 2; Miss Lois Hunter, 2; Miss Elizabeth Hunter, 2; Miss Bell Forman, 2; Mrs. Geo. C. Missen, 1; Mrs. E. A. Covington, 1; Mrs. J. S. Johnson, 1; Mrs. C. T. Bailey, 3; Mrs. T. B. Reynolds, 1; Mrs. E. M. Uzzell, 1; Mrs. T. N. Ivey, 1; Miss Ida Poteat, 4; Mrs. J. D. Boushall, 1; Mrs. T. W. Merresett, 1; Mrs. W. C. Austin, 3; Mrs. J. A. Dodson, 1; Mrs. N. B. Broughton, 1; Mrs. W. H. Elliott, 1; Miss Jennie Elliott, 1; Miss Sallie Elliott, 1; Mrs. C. C. Nowell, 1; Mrs. A. E. Brown, 1; Miss Effie Cain, 1; Mrs. W. A. Gwaltney, 1. Total, $90.

L. D. WATSON,
Treasure.

Cash collections for Educational Fund for week ending February 15, 1902:

Tar River Association, Middleburg church: C. J. Burton, $10; T. F. Wiggins, 5; W. H. Kimball, 5; N. H. Hunt, 1; Wilmot Flemming, 1; Mrs. M. D. Flemming, 3. West Chowan Association, Mars Hill church, 5. Raleigh Association, Green Level church: A. S. Sears, 1; W. B. Upchurch, 1; W. M. Mills, 25c.; W. Scott, 25c; S. D. Baucom, 50c.; J. E. Yates 50c.; Mrs. Mary Hilliard, 25c.; Cecil Hilliard, 25c.; Evander Hilliard, 25c.; Conley Hilliard, 25c.; A. V. Council, 25c.; Eula Herndon, 25c.; Mrs. A. S. Sears, 1; Mrs. L. D. Baucom, 25c; Jodie Yates, 25c.; J. J. Yates, 25c.; Mrs. J. J. Yates, 2; Miss Maude Baucom, 10c. Personal: Dr. B. Banks, 5; W. M. S., Mars Hill, 3; Young Ladies' Mission, West Durham, 5 50; Mrs. J. B. Yarborough, 5. S. D. Swaim's Field: R. Q. A. Teague, 5; J. M. Hendricks, 2 50; Clifton Jones, 1; Mrs. J. W. Wiseman, 1; Mrs. Mary Tatum, 50c.; Miss Lucy Tatum, 1. Bethany church, 2 50; Raleigh Tabernacle church, 20; Beulah Association, Ephesus church, 17.25; Love's Creek church, R. T. Teague, 1 00; D. F. King, 1.00; P. J. Stainback, 10. Total, 324 10.

Corrections in report for week ending January 31:

(Left out): C. J. Bradley, $10; R. D. B. Maddrey, $10. T. J. should be F. J. Stephenson and John Edwards should be Jordan Edwards.

L. D. WATSON, JR., Treasurer.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics cathartics aromatic stimulants and blood purifiers. Sold by druggists. 50c and $1 00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
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For pains palpitation and irregular action of the heart, take Lemon Elixir.
For Sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria and chills, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used

J. H. MENNICH, Attorney,
1225 F. Street, Washington, D. C.

President National Bank.

McMinnville, Tenn, writes: From experience in my family your Lemon Elixir has few if any equals, and no superiors in medicine for the regulation of the liver, stomach and bowels. Your Lemon Hot Drops are superior to any remedies we have ever been able to get for throat and lung diseases. W. H. MAGNESS,
To Dr. H. Mozley, Atlanta.

Kidney Trouble, Lame Back and Rheumatism

CURED BY SWAMP-ROOT.

To Prove what the Great Kidney Remedy, Swamp-Root, will do for YOU. Every Reader of the "Biblical Recorder" May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root, investigated the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

T. F. McHUGH.

Tacoma, Wash., Nov. 20th, 1901.

DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—It gives me great pleasure to add my testimonial to that of hundreds of others regarding the wonderful curative properties of Swamp-Root. I had a lame back three years ago before leaving North Dakota for the coast. Soon after my arrival in the Puget Sound country it became very much worse. I felt certain that the coast climate had given me acute rheumatism and came to the conclusion that I could not live in this climate. Later I became convinced that what I really had was kidney trouble, and that the rheumatism was due to my kidney trouble. The lameness in my back increased rapidly and I had other symptoms which indicated that I would soon be prostrated unless I obtained relief quickly. Noticing your offer of a sample bottle of Swamp-Root, free, I had a friend write for one and began taking it immediately. Within three weeks the lameness in my back began to disappear. During that fall and winter, I took three one-dollar bottles of Swamp-Root with the result that I became completely cured. I no longer have pains in my back and can exercise violently without felling any bad effects. I have recommended Swamp-Root to several of my acquaintances who were similarly affected and without exception they have been greatly benefited by its use. Yours very truly,

T. F. McHugh

701 E. 31st, South

Lame back is only one symptom of kidney trouble—one of many and is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The great kidney remedy, Dr. Kilmer's Swamp Root, is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder trouble.

SPECIAL NOTE.—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the "Biblical Recorder" who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of Swamp Root. In writing, be sure to mention reading this generous offer in the "Biblical Recorder" when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

The Bible Class Quarterly

Our New Quarterly for Bib'e Classes and Senior Grades.

4 Cents a Quarter. 40 Pages.

This Quarterly has met with success beyond our expectations. One Superintendent ordered 180 copies after receiving the sample we sent him. THE FLORIDA BAPTIST WITNESS says: "First of all comes the Bible Class Quarterly. This pamphlet of 40 pages filled from cover to cover with good things for grown people who attend Sunday School. Come out from your lazy Sunday morning hour brother, sister—here is a new attraction for you, and is just the thing you have been looking for to send you on your way to Sunday School rejoicing."

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The Baptist Sunday School Board, Nashville, Tennessee.

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The Biblical Recorder.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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A THOUGHT FOR THE WEEK.

In His contact with men Jesus discovered good where others saw only evil, as in publicans, profligates, and the robber on the cross. Since it was true in His ministry, that He came close to the lowest and the worst, we may think that in His earlier life also He had felt a genuine sympathy with these classes and had seen that there was hope for them. He doubtless saw the wretchedness of their estate as no one else, but He did not despair. While His own inner purity made him uniquely appreciative of the sinfulness of men, His sense of the fatherliness of God and of God's power made Him uniquely hopeful. What He said on a certain occasion in defence of the Sabbath miracle, we may suppose that He had long seen and felt, namely that the Father is constantly at work among men in their behalf.

The Student's Life of Jesus, by Gilbert.

WHAT WE CAN DO.

The call has gone forth and we now await to see how many will stand out boldly and join battle with the forces of the saloon cause. There has been much talking in North Carolina in behalf of prohibition. Practical actions have been postponed on the ground of political expediency year after year. That ground is tenable no longer. Those who fail now must take sides with the saloon. Let no one comfort himself with the idea that the saloon is not making progress. We hear that nearly half the counties in North Carolina have gotten rid of them. But in our larger towns and in many small ones their hold has grown stronger. Let those who are inclined to treat the matter lightly look to New York City and behold our Christian Sunday surrendered to the saloons and the saloon vote. Unless we desire such a heritage for our children let us arise and strike now.

What can we do? Keeping ever in mind our ultimate goal, (1) we can preach the gospel of temperance. we can (2) demand local prohibition — around church and school-house, in township and town and in county; we can (3) demand certain modifications of the State law, if not absolute prohibition. (4) we can prepare to demand absolute and complete prohibition.

DEATH.

Death is sure. Whatever else one may know, he knows that death is sure.

Being sure, the fact that it is perhaps a few years in the future is of no great importance. The fact is present now; and only the superficial will endeavor not to reckon with it until the last. Not that it may come to-day or to-morrow; but that death surely comes is the present fact that we must candidly confront.

One should therefore live in full view of death, aware of the brevity of life and the vanity of merely temporal interests. It is not that he should be indifferent to these; but that he should see these in the light of their end, and therefore give them their proper relation to his life. He should also seek to lay hold upon some elements that will endure, that are of a character to survive the change that death brings about.

One should not only have a candid view of the certainty of his own death but of the death of his fellows; and should live with them accordingly.

Since death is sure, one should face it calmly, even cheerfully. He can not at the last if he has not taken a clear view of it earlier in life. One can not face so momentous a fact suddenly.

And above all, if one is a Christian, he should not fear the grave. This is not to say that he should welcome it. But it is confession of doubt of the crowning truth of Christianity to fear death. Of course it is one thing to fear it and another to regret it. One thing to have the nameless horror of it, another to grieve at the parting with friends and loved ones; one thing to love life and desire to live and another to shrink in sheer terror at the prospect of death. If the Christian's faith is firm he will face death with the light of triumph on his brow in spite of the natural human dread of the change reluctance to lay down life and to part with familiar scenes and loved ones. This triumph one should not hope to acquire at the last moment; but he should acquire it now as he reflects that death is surely the end of life. Infinitely superior to cowardly refusal to face the fact is this triumphant attitude.

AFTER THIRTY SEVEN YEARS.

It is nearly thirty-seven years since Lincoln died. The conditions that brought him forth have utterly passed, and with them the conditions that under his guiding hand were wrought. Their places know no more the men who wrought with him or against him. Only the last of his generation linger with us in a new Nation fairer and stronger than even that of their hopes which led them on in the trying struggle. Last week was the anniversary of Lincoln's birth and millions mentioned his name reverently, and many of them in the land of the Confederacy.

Mr. Lincoln precipitated the Civil War. Likely, as he said, it was inevitable. If so, he was the child and interpreter of Fate and served her well. Anyone who will read the history of those times—and the hour is come when every one must and may—will mark in Mr. Lincoln's speeches, that, though his was a spirit that would prefer to be regarded as desiring peace, it was not for peace. In his campaign for the Senate and for the Presidency he never failed to argue that slavery is spreading, that it is contrary to our Constitution that the Courts and Congress are paralyzed by it, and therefore—war. He does not say it, but he leaves no other course. It was not necessary to say it. If not inevitable, he made it inevitable.

When face to face with the actual state of war, he advocated peace—no doubt. But it was too late. The sobering effects of responsibility were never more strikingly exhibited than in Mr. Lincoln's rise to the Presidency. There is a wonderful difference between his "Lost Speech" and his first inaugural. There had been enough to sober him and the impassioned party that put him into office.

At length when the war was over, let us believe, five years of suffering had filled his heart with tenderness and that had he lived, the horrors of Reconstruction would not have been inflicted. He died; and we do not know. But it is not too much to give one who began his second term, the war practically over, with these words: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

But the fact remains that he precipitated the war, that he conducted the war, that he destroyed the property of the South, that he turned loose the untutored slaves upon the body politic and that justly in the eyes of men and women of the South he was the incarnate spirit of that conflict, the injustice of his side of which, in the South's view, hundreds of battlefields were drenched with blood to attest.

It is but thirty-seven years. The South hears Lincoln's name to-day without bitterness, without even sad memories. It is but thirty-seven years, and there are thousands of men whose hearts are burning with Southern blood and who fought for the Southern cause, who honor the name of Lincoln. Not all can say with Henry Grady that Lincoln stands "the first who comprehended within himself all the strength and gentleness, all the majesty and grace of this Republic"; but he is the exception who does not hold Lincoln in sincere and almost reverent admiration.

Probably Lincoln is overestimated. His career and the manner of his death were such as to appeal to the romantic sense; and, it appears, a stupendous idealization has taken place. The Lincoln that the American boy now hears of, from teachers and public speakers, is not by any means the Lincoln whom his father hated; not the Lincoln of '56, not the Lincoln of '63. This, we say, was only to be expected.

But the significant fact is that the South, to whom he was the embodiment of all that it held as inimical and wrong, has come, too, to honor him. It is of course a tribute to him. It is evidence that he possessed in rare degree the qualities of greatness, the qualities that with Time overcome all prejudice and error. But it is also a tribute to the South—an evidence of its power to discriminate, to appreciate, to revise its opinions, and to break away from misconceptions.

These evidences are good to dwell upon. That in this spirit the South shall rise to higher points of view, forget outworn issues, forsake ephemeral policies, and give attention yet again to the conduct of the Nation in this new time of world-wide influence and relations, and furnish to its forum giants like those in whose arms it was cradled, there are young men and old men in the South who fondly hope.

THE IRREPRESSIBLE CONFLICT.

The church is now on the verge of a crisis. The appointment of the seven men to distribute alms had an outcome surely not anticipated. It started the church on its mission to evangelize the world. Stifler.

These eight verses (7-15) studied apart from those which immediately precede and those which immediately follow, will not be fruitful. We could almost protest against detaching them and setting them off in the Quarterlies. Fortunate is he who can study them in the light of the eight lessons that have gone before, and more fortunate still he who can reckon back clearly to the life and death of Stephen's Master and forward to the ministry of that young man who had his part in Stephen's death.

This is the third lesson bringing up the conflict between Judaism and Christianity, or more accurately, between the representatives of Judaism and the representatives of Christianity. By now the followers of this column know somewhat of the nature of this conflict. The conflict is evidently irrepressible. Neither miracles on the one hand, nor persecution on the other, avail aught save to intensify the antagonism. Little do apostles or Sanhedrim dream to what this is leading. Little has the reader perceived. But Christianity was not meant either for Jews alone or to be pent up—as it has been these four or five years now—in Jerusalem. These persecutors shall scatter the seed, and amongst them is one who shall have a part in establishing the new teaching second to no man's. Surely Christianity would have spread at length of its own force; but the hastening of its spread by persecution is none the less significant.

And all centres about Stephen, one man the first figure of a movement of inconceivable proportions. He comes on the scene as a helper of the apostles. It appears that the church grew so rapidly that its organization was not sufficient. It did not work smoothly. In the distribution of relief, the Palestinian-Jewish widows fared better than the Greek-speaking Jewish widows, and a murmuring naturally arose against the Hebrews. (Evidently the first Christians were not all "saints." Whether this discrimination was deliberate or accidental is not stated: that the murmuring was an almost reasonable act of human nature is pretty clear.)

Now mark the remedy of the apostles. They do not look for precedents; they do not argue out rules; nor do they appeal to their miraculous power. They exercise their reasons—God given to them and all others, let us never forget. "It is not reason," say they. They appeal to common sense. That is good even for this "rationalistic" age. They assume no power. The church is told to select men, and are advised what sort to look for. Observe the qualifications. These are to look especially after this matter of the daily ministration. The church proceeds accordingly, and the apostles set apart appropriately these their special helpers, the first of whom is Stephen. They are called deacons now. In the words "deacon" and "minister" or "ministration" the significance is the same.

It is not to be doubted that Stephen did his part in the daily ministration; but had he done no more we should have heard no more of him than of the other six. As it is, he has a matchless place in Christian history. The marks of apostolic power are upon him, and his great success (verses 8, 9, 10) bring about the event which is the central fact of our lesson, his arrest.

We have, then, two marks of the growth of the church. It has become so large that its ministration must be especially looked after. There are two classes of Jews in it, and a great company of the priests have been won. It continues to grow so fast that a third violent effort to stay it is attempted. By way of these two troubles due to growth shall come a third, which shall be one of its greatest boons—the dispersion.

The church meets the necessities of growth admirably. It takes a logical step in organic development. The natural thing is done. The only wonder is that the selection of the assistants is left to the church, as no one at that time would have doubted the apostles' authority to appoint. It is good to think upon, that early spiritual democracy. As to how the church met the condition of dispersion, future lessons will reveal.

As for the trial of Stephen itself, it is but a repetition of two others that we have had. Impassioned and intolerant Conservatism seeking a cause against an inspired advocate of Truth; the power of numbers and human authority on one hand; the power of God in the heart of a man, on the other. The malice and the spite of desperate men in the faces there looking, the face of an angel that they look upon. As they were not able to withstand "the wisdom and the Spirit by which he spake,"—having no spiritual perception at all, no room for it, no fitness for it—they lied about him, and stirred up the people, harping on the old chord that this man speaks against our "holy things and the law," and pleading against change in the name of Moses. That spirit seems to be as persistent as life itself; for it is here yet. It does not ask, "Is the man sincere?" or "Is he right?" but it fails to understand, and asks—"How can we put him out of the way?" It is blind, impassioned, violent; and it carries in these qualities the poison that proves fatal only to its partisans. It can not only do Truth no harm; it can not even recognize Truth.

It is wonderful how the weakness of the church, due to its rapid growth, led to a murmuring of the Grecian Jews; which led to the calling of Stephen; which led to the enlarging of his ministry; which led to his arrest; which led to the spread of the church, the calling of Paul, and the universal sweep of Christianity, whose onward tide shall scarcely be stayed so long as the world shall last and peoples exist who know not Jesus the Christ, whom Stephen saw standing on the right hand of God. Of course this widening was intended from the first; it was inherent in Christianity—in Christ;—the wonder is by what a simple and unpromising chain of events so stupendous a movement was introduced.

Sunday School Lesson for February 23, Acts vi. 7-15. "The Arrest of Stephen."

THE CHRISTIAN MINISTER AND THE REVIVAL OF BIBLE STUDY.

There is a revival of Bible Study throughout the United States. The old century began with a revival of religion sweeping many converts into the churches and awakening much religious fervor. The new century finds the churches full of converts doing nothing and dying for something to do. This new revival comes to relieve this condition. It bears upon its bosom all the benefits of the evangelistic movement, and besides meets a special need of the time.

We want a better sort of Christians more than we want more Christians; for the better sort will bring the more.

Bible Study lies at the roots of Christian character, Christian growth, Spiritual power.

The pastor who is not studying is doing himself incalculable injury. And if he is not studying systematically, he is very likely not studying much. The pastor who is not awake to the present revival will find himself unhorsed by it.

The church that is not studying the Bible is not living up to its first obligation. It is out of relation to God. It may make spurts and jumps, but it can not be sure of that progress which is the vital proof of life. It, too, will find itself left behind.

The Christian who is not studying the Bible is a Christian who is indifferent to the most elemental obligation of a child of God. He is neglecting this duty in a time when the world is full of Bibles and every day brings fresh opportunities for study. He may regard himself as ever so good, but if he is not studying the Bible, he lacks the one thing that is necessary to substantial spiritual progress. He, too, will find the glow in his heart quite obscured by the light of the new day when churches are filled with Bible students.

In this connection we can do no better thing to confirm our words and add to them than to quote from an article by Dr. Geo. B. Eager, Professor in our Southern Baptist Theological Seminary, in the Christian Index:

First. The Christian minister, whoever he is and wherever he is, should recognize the fact of this revival of popular interest in Bible study and govern himself accordingly. He can not wisely or safely ignore it, or leave others to look after it. Here is a great popular movement, full of possibilities for good. Will he help to inform and direct it, or will he allow himself to miss the strategic opportunity?

Second. If he decide to seize the opportunity—to "take it at the flood" and use it for God and his fellowmen—let him not make the fatal mistake of dealing with it superficially and presumptuously. Let him prepare himself honestly and thoroughly to help others to study the Bible historically as well as devotionally. In order to do this, he will not need to be a specialist in historical criticism, but he will need to teach as one who knows about the Bible—about its composition, its history, its times. "Pious comments," "spiritualizing methods" may for a time interest and minister to pious people, but be sure that the real teaching of the Scriptures is not to be reached alone by homiletical ingenuity, pious zeal, or even "spiritual" insight. From this time on, you will find that the Bible will more and more interest and inspire people in proportion as it is studied and taught, not only sympathetically and prayerfully, but historically as well. First make out precisely what the inspired writers taught to the people of their own times, as seen in the light of their conditions and circumstances, and then you can see more clearly how to apply that teaching, stripped of all that is local and transient, to the people of your own time.

Alas! if we be blind leaders of the blind, we shall both fall into the ditch! May God give us eyes to discern the signs of the times, and wisdom and grace to do our work well—as He would have us to do it!

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

The First Galilean Ministry.

SEVENTH WEEK: TRAVELLING AND HEALING.

FIRST DAY: *Mark 1:39. First Preaching Tour in Galilee.*

What evidence that He had deliberately planned this tour? Verse 38.

Who went with Him on this trip? Verses 36-38.

Verse 38. "Next towns." Josephus tells us there were 204 in Galilee.

What was the *main* purpose of the tour? Verses 38-39.

Read a sample synagogue address in Luke 4:16-24, and note characteristics.

Am I open to "words of grace" when spoken by one who has grown up along with me?

SEVENTH WEEK: TRAVELLING AND HEALING.

SECOND DAY: *Mark 1:40-45. Jesus Cures a Leper.*

The possibility of curing leprosy by any human means never entered the Jewish mind.

With the help of Lev. 13:45-46, picture a leper's life.

Verse 40. Describe his approach and appeal to Jesus.

Verses 41-42. What in Jesus leads Him to help? Meaning?

Verses 43-44. Reflect upon the effect of the Capernaum healing as given in Luke 4:40-42, and account for this stern charge to keep silent.

Verse 44. "For a testimony" that he was healed and desired to be restored to his loved ones again.

Verse 45. What serious effect did his disobedience have upon Christ's work?

What lesson do I get from Christ's action (Luke 5:16), when His plans were frustrated?

SEVENTH WEEK: TRAVELLING AND HEALING.

THIRD DAY: *Mark 2:1-2. In Capernaum Again.*

Verse 1 may read, "And He entered again into Capernaum, and after many days the report went abroad: He is home."

Recall His hasty departure and reasons for it.

What evidence in verse 2 that "many" were gathered together?

Recall the former scene at this "door." Mark 1:33.

What visitors are here now? Luke 5:17.

Whence and why had they come? Verses 6 and 7.

What was Jesus doing to this throng? Verse 2.

SEVENTH WEEK: TRAVELLING AND HEALING.

FOURTH DAY: *Mark 2:3-15. The Paralytic Borne of Four.*

Verses 3-4. "Sick of the palsy" is literally a paralytic, and "the press" means as in R. V., "the crowd."

Account for the crowd from verse 2 and Luke 5:17.

"Uncovered the roof" probably of the gallery of the inner courtyard, from which Jesus taught them.

Verse 5. How had the five shown "their faith"?

For what had the paralytic been brought to Jesus?

Why then did Jesus answer as in verse 5?

Judging from the reply of Jesus as given in Matt. 9:2, over what was the paralytic despondent?

Do I have a faith which stops not at hindrances?

SEVENTH WEEK: TRAVELLING AND HEALING.

FIFTH DAY: *Mark 2:6-12. Jesus Cures the Paralytic.*

Verses 6-7. What is their thought of Jesus which, if true, would make this blasphemy?

Verses 8-9. How does he show that their thought of Him is wrong?

"Whether is easier," that is, which is easier for *Me*?

Verse 10. How did the cure of the paralytic prove that He was the Son of man?

Verses 11-12. With what sayings did the people express their amazement? Compare Luke 5:26.

To whom did they give the glory? Verse 12. Why? Matt. 9:8.

SEVENTH WEEK: TRAVELLING AND HEALING.

SIXTH DAY: *Mark 2:13-14. Jesus Calls Matthew to be a Disciple.*

Verse 13. "Went forth" from where? Compare 2:1; 1:21; Matt. 4:13; 9:1.

"Again" by the seaside. Recall former instance.

What action in former instance does He now repeat?

Verse 14. The son of Aphaeus was "named" Levi, but "called" Matthew. Compare Luke 5:27 with Matt. 9:9, R. V., and read John 1:42.

Sitting at receipt of "custom" or taxes, received for whom? Luke 2:1. Collectors called what? Luke 5:27.

Since the publicans were not welcome at the synagogues, when could Levi have heard and seen Jesus before this, that he obeyed His call so promptly? Luke 5:1; verse 13 "again"; Mark 1:38 and 2:1.

SEVENTH WEEK: TRAVELLING AND HEALING.

SEVENTH DAY: *Mark 2:15-17. Matthew's Feast.*

Read Mark 1:39 and the last paragraph in yesterday's study.

Read verse 15. He must have had in His

...find a deliberate intention to thus come into close fraternal contact with the "publicans and sinners," who were not welcome at the synagogues, "for there were many and they followed Him." Compare Luke 5:29

Verse 16. By and to whom is complaint made?

State their objection in your words.

How was the reply of Jesus an answer to that objection?

What did the scribes and Pharisees lack? Do I?

Side-Lights on this Week's Studies.

THE SYNAGOGUE MINISTRY.

The first thing to do is to get it fairly in mind that there was such a thing as a systematic synagogue ministry.

Mark 1:39 reads: "He preached in their synagogues throughout all Galilee, and cast out devils." Such summary notices, giving no details, make little impression on the mind. Even when we pause to reflect for a moment on what these general statements say, we are apt to think that they are not to be taken in earnest, as pointing to a deliberately planned, persistent, extensive effort to bring to the ears of the men of Galilee, through the convenient medium of the synagogue, the good news of the Kingdom of God.

The clearest evidence that this is a mistaken view is contained in Mark 1:38, where Jesus is represented as giving such a preconceived plan as His reason for leaving Capernaum. "Let us go into the next towns, that I may preach there also; for therefore came I forth." He has addressed Sabbath audience in one synagogue, and He desires to do the same elsewhere. The manner of His departure is hasty, because He feared the time of His Galilean ministry might be cut short, and His preaching mission interrupted by the enmity of the scribes. A synagogue ministry, as distinct from a street ministry, depended on the good-will of others, and Jesus understood that it must begin at once if it was to be at all. The departure was secret, before the dawn, while men slept, because He feared detention by a people valuing His presence for the healing power displayed on so splendid a scale on the previous evening. Evidently Jesus is very much in earnest about that preaching tour. It is not an afterthought, or a pretext, but a fixed purpose; one of the main lines along which He means to conduct His work as the Light of Galilee. The prayer with which He ushered in the day on the eventful morning of that flight from Capernaum shows the same thing. In the life of Jesus, protracted solitary prayer was ever the prelude of important undertakings.

The plan was a large one. "In their synagogues throughout all Galilee": that meant many sermons. Josephus says there were 240 towns, the smallest of them having 15,000 inhabitants. Even allowing for mistake or exaggeration, it must have been a thickly populated country.

What a time it would take to go over all these towns, even if advantage were taken of the week day meetings on Mondays and Fridays, as well as the more solemn assemblies for worship on the Sabbath!

THE SERMONS OF JESUS.

From the nature of the case, and from the omission by Mark of any separate mention of teaching, it is probable that *preaching* was the staple element in our Lord's synagogue discourses. Gracious thought concerning the loving kindness of God, sweetly and winsomely spoken, was everywhere the burden of Christ's synagogue sermons. The Gospel of Divine love runs like a sweet melody through the rich, varied, sublime harmony of His religious teaching. That God is good, that He is a Father, that He shows His good will to all in manifold ways in His ordinary providence; that He careth for the weak, the lowly, and even the low; that in Him is plenteous redemption even for those whom men despair of; such were the things He delighted to say, said to all He met, and wished to say once at least in the hearing of all to whom He could gain access.

And as disease is everywhere, and the desire for healing is not less universal, the story of Christ's visit to the synagogue at Capernaum may be taken as a sample of what occurred all over Galilee.

JESUS AND THE LEPER.

Mark brings in the cure of the leper immediately after his general statement concerning the preaching of Jesus in the synagogues of Galilee, and the inference is natural that it owes its place to its being regarded by him as an incident of that ministry.

Mark calls attention to Christ's compassion here. The pity of Jesus is a commonplace to us, but it was not such to the Galilean villagers. It takes men little accustomed to anything in the world but callous indifference to other people's woes, sometime to believe in exceptional unique, phenomenal love like that of Jesus. They can more easily believe in miraculous *power* than in miraculous *love*. They are able to say "Thou canst," before they are able to say "Thou wilt."

Christ's injunction "Go, show thyself to the priest," evinces a desire on Christ's part at once to make the benefit complete by adding to the physical cure social restoration, and to act in a respectful, conciliatory spirit towards existing institutions and established authority—a policy of conciliation adopted in the interest of the mission, on hope to make a favorable impression on synagogue magnets and retain their good will as long as possible.

Mark 2:1 may read, "And He entered again into Capernaum, and after some days the report went abroad: He is home." Yes, home and welcome to most, but not all. The situation is altered somewhat. The scribes are on the alert. So when the crowd gathers around the newly returned Master, some of them are present to watch what goes on.

JESUS AND THE PARALYTIC.

Although in no wise necessary to the understanding of the event, it is helpful to try and realize the scene. Jesus is speaking the Word, standing the covered gallery that ran round the court yard, of the house, and opened into the various apartments. Perhaps He was standing within the entrance of the guest-chamber, while the scribes were sitting in this apartment, or beside Him in the gallery. The Court before Him is thronged, out into the street. All are absorbedly listening to the Master, when of a sudden those appear who were bearing a paralytic on his pallet. Access to Jesus as simply impossible. And so their resolve was quickly taken. If they can not approach Jesus with their burden, they can let it down from above at His feet. Outside the house, as well as inside, a stair led up to the roof of the covered gallery under which we are supposing the Lord to have stood. * * * It was comparatively easy to 'unroof' the covering 'tiles,' and then, 'having dug out' an opening through the lighter framework which supported the tiles, to let down their burden 'into the midst before Jesus.' * * * This energy and determination of faith exceeded aught that had been witnessed before. Jesus saw it. But He, who perceived man's unspoken thoughts knew that there was not only faith, but also fear in the heart of that man. Hence the first words which the Saviour spoke to him were: 'Be of good cheer, child, thy sins have been forgiven.' We should almost say that the man needed to hear these words before being commanded to take up his bed and walk. Then there was another need. Let us recall that Jesus was in the presence of those in whom the scribes would gladly have wrought disbelief, not in His power to cure disease—which was patent to all—but in His Person and authority. In this forgiveness of sin He presented His Person and authority as Divine, and He proved it such by the miracle which immediately followed. Had the two been inverted, there would have been evidence indeed of His power, but not of His Divine Personality, nor of His having authority to forgive sin—the main object of His Teaching and Mission.

JESUS WITH PUBLICANS AND SINNERS.

We have seen how much in earnest Jesus was about a systematic synagogue ministry. But His earnestness was not one-sided. He desired to do His duty as the Herald of the Kingdom, impartially, to all classes of Jewish society. In this connection we may distinguish four classes: First, the religious leaders of Israel; secondly, the respectable synagogue-frequenting body of the people; thirdly, the hidden minority of devout men and women who had spiritual affinity for the New Teaching; lastly, the social outcasts. Now that Jesus performed the function called for in reference to the first three of these four classes is sufficiently evident from the Gospels. It might be supposed, moreover, that there was no need for a special mission to the publicans and sinners, that their interests should be sufficiently provided for by the synagogue ministry. But the fact was no so. The publicans were practically, if not formally, excommunicated. Such being the state of feeling, it is evident that few if any publicans would have an opportunity of hearing any of Christ's synagogue discourses. They would probably not have been admitted even if they had sought entrance, and this they were not likely to do when they were not welcome. There was just one chance for the publicans. They might join the crowds that gathered about Jesus wherever He went, and get the benefit of His open-air preaching. That they seemed to have done to some extent, for in His report of Levi's feast Mark states that they (the publicans) were many, and that they followed Jesus. That was so far well. It might content the publicans, but it would not content the sinner's Friend. He would desire closer contact an I more direct intercourse. In the interest they were showing by their presence in the crowd that followed Jesus along the lake-shore, He saw His opportunity, and Matthew's call and the feast following were the result. An evangelizing experiment among them was worth trying. So Matthew was called, and through him the gathering convened. * *

THE PHARISEES ANSWERED.

Matthew's feast was thus looked at from within, a very joyous, innocent, and even edifying one. But, alas! looked at from without, like stained windows, it wore a different aspect it was, indeed, nothing short of scandalous. Certain Pharisees, observing the company assemble or disperse, noted their character, and made, after their wont, sinister reflections. Opportunity offering itself, they asked the disciples of Jesus the at once complimentary and censorious question: "Why eateth your master with publicans and sinners?" He replies, in effect, "I frequent the haunts of sinners, because I am a physician and they are sick and need healing. Where should a physician be but among his patients? where otherest, but among those most grievously afflicted?" Of just such as these recovered from the error of their ways is the Kingdom of Heaven, whose best citizens are drawn not from those who pride themselves on their virtue, but from those who repent of their folly. A commonplace now, thanks to the teaching and example of Christ, but a startling doctrine in an age when it was thought that the one thing a man had to do was to be good himself without trying to make others good, and when it was taken for granted that a man with a mission, the founder of a new religion, the originator of a new society, would gather about him the best people he could find, and form them into a select, exclusive circle of superior persons. The world has cause to thank Jesus Christ that He came to attempt a more heroic task, to gather round Him the erring, the ignorant, the weak, that He might make them temperate, pure, thoughtful, strong. By undertaking this high mission He inaugurated a new era—the era of *grace*.

Our Lord's last words to the persons who called His conduct in question were not merely defensive, but judicial. "I came not," He said, to call the righteous, but sinners"; intimating a purpose to let the self-righteous alone and to call to repentance and to the joys of kingdom those who were not too self-satisfied to care for the benefits offered, and to whom the Gospel feast would be a real entertainment. The word, in truth, contained a significant hint of an approaching religious revolution in which the last should become first and the first last; Jewish outcasts, Gentile dogs, made partakers of the joys of the Kingdom and the "righteous" shut out. It was one of the pregnant sayings by which Jesus made known to those who could understand that His religion was an universal one, a religion for humanity, a Gospel for mankind, because a Gospel for sinners.—Adapted from Bruce and Edersheim.

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Ar Portsmouth,	"	7 15 a m	5 25 p m
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		No. 34	No. 36
Lv Raleigh,	S. A. L.	1 35 a m	10 20 a m
Ar Norlina,	"	3 30 a m	11 55 a m
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News Summary.

CONFERENCE ON THE FREE SCHOOLS; A PLATFORM.

In response to a call issued by President Charles D. McIver, of the State Normal College, and approved by the Governor and Superintendent of Public Instruction, a body of gentlemen representative to an unusual degree of the educational forces in North Carolina met in Raleigh last week to consider the condition of the public schools and to devise plans for improving it.

The Recorder is committed to the cause of the free schools unreservedly. It has plans and opinions, likes and dislikes, friends and enemies, but none of them have ever yet stood between it and this cause. Whatever may be said or thought, one must accept the platform and policy agreed upon last week, since it carries the approval of the Governor and the men who are foremost in our educational life.

We print below the platform. It suggests but one way out—local taxation. This is a sure way, but it is a long way, and a slow way, we fear. It is very probably the only way. We could wish that the free schools might reasonably expect more money from the State direct; but this body of educators (representing the denominational colleges as well as the State institutions) has given approval to a platform that looks the other way. They have good reasons, as follows:

(1) It is true that we are about to reach the longed for four months' term. (2) It is also true that the State has no prospect of having a sufficient income to permit of large direct appropriations in addition to those now provided for. It is clear, therefore, that local taxation is not only timely (the general tax having done its part), but also that it is the only and the logical recourse.

The following is the platform adopted by the Conference:

Profoundly convinced of the prophetic wisdom of the declaration of the Fathers, made at Halifax in 1776, that "Religion, morality and knowledge being necessary to good government, schools and the means of education shall forever be encouraged; and cognizant of the full meaning of that recent constitutional enactment which debars from the privilege of the suffrage, after 1908 all persons who can not read and write; and relying on the patriotism and foresight of North Carolinians to deal with a great question which vitally concerns the material and social welfare of themselves and their posterity, we, in an educational conference assembled in the city of Raleigh, this February 13, 1902, are moved to make the following declaration of educational facts and principles:

1. To day, more fully than at any other time in our past history, do North Carolinians recognize the overshadowing necessity of universal education in the solution of those problems which a free government must solve in perpetuating its existence.

2. No free government has ever found any adequate means of universal education, except free public schools, open to all, supported by the taxes of all its citizens, where every child, regardless of condition in life or circumstances of fortune, may receive that opportunity for training into social service which the constitutions of this and other great States and the age demands.

3. We realize that our State has reached the constitutional limit of taxation for the rural schools, that she has made extra appropriations to lengthen the term of these schools to eighty days in the year. We realize, too, that the four months' term now promised is inadequate, for the reason that more than 14,000,000 children of school age in the United States outside of North Carolina are now provided an averge of 145 days of school out of every 365; that the teachers of these children are paid an average salary of $48 per month, while the teachers of the children of North Carolina are paid hardly $25 per month, thus securing for all the children of our sister States more efficient training for the duties of life. And we further realize that, for every man, woman and child of its population, the country at large is spending $2.83 for the education of its children, while North Carolina is spending barely 67 cents; that the country at large is spending on an average of $20.29 for every pupil enrolled in its public schools, while North Carolina is spending only $3 or $4, the smallest amount expended by any State in the Union; that the average amount spent for the education of every child of school age in the United States is approximately $9.50, while North Carolina is spending $1.78.

These facts should arouse our pride and our patriotism, and lead us to inquire whether the future will hold this generation responsible for the perpetuation of conditions that have resulted in the multiplicity of small school districts, inferior school houses, poorly paid teachers, and necessarily poor teaching; that have resulted in twenty white illiterates out of every 100 white population over ten years of age, in generally poor and poorly paid supervision of the expenditure of our meagre school funds and of the teaching done in our schools; and, finally, in that educational indifference which is the chief cause of the small average daily attendance of 56.6 pupils out of every 100 enrolled in our present public schools.

We believe the future will hold us responsible for the perpetuation of these unfavorable conditions, and, therefore, we conceive it to be the patriotic, moral and religious duty of this generation of North Carolinians to set about in earnest to find the means by which all our children can receive that education which will give them equal opportunities with the children of other sections of our common country.

4. Viewing our educational problems and conditions in the light of educational history and experience, we declare it to be our firm conviction that the next step forward for North Carolina in education is to provide more money for her country public schools, making possible the consolidation of small school districts, the professional teacher, and skilled supervision of the expenditure of all school funds and of the teaching done in the schools.

The history of the adoption of the principle of local self-help by our thirty-five graded school towns and cities must surely be an inspiration and an example to every village and rural community in North Carolina. Those towns and cities have adopted the only means at hand for the adequate education of their children. In adopting this principle, local taxation, they secured, first, adequate school funds; second, competent supervision; third, skilled teachers. Lacking any one of this educational trinity no community has ever yet succeeded in establishing the means of complete education for its children.

These thirty-five towns and cities within our borders have followed the lead of other sections of the United States in adopting first the means of education, local taxation. The fact that 67 per cent of the total school fund of this Union is now raised by local taxes, while North Carolina raises only 14 per cent of her funds by that means, and lags behind all her sister States in every phase of public education has both its lesson and its warning.

5. Remembering that in the last year nearly thirty communities in North Carolina, some of them distinctly rural, have adopted the principle of local taxation for schools, we think this time most auspicious to urge a general movement of all our educational forces in that direction, and, therefore, we appeal to all patriotic North Carolinians, men and women, who love their State, and especially that part of their State which is worth more than all its timber, lands, mines, and manufacturing plants, to band themselves together under the leadership of our "Educational Governor" and the State Superintendent of Public Instruction, aided by the Southern Education Board, to carry forward the work of local taxation and better schools, to the end that every child within our borders may have the opportunity to fit himself for the duties of citizenship and social service.

And, finally, heartily believing in the Christlikeness of this work of bringing universal education to all the children of North Carolina, we confidently rely on the full cooperation of all the churches of the State, whose work is so near the hearts of all the people, and, therefore, appeal to the pulpit to inculcate the supreme duty of universal education.

Good Roads Congress.

The Congress of North Carolina citizens at Raleigh last week on the subject of Good Roads was from every point of view a success. Its object was to disseminate intelligence and arouse enthusiasm with a view to improving North Carolina's roads. A large number of delegates assembled, representing every section of the State, and two days were given to hearing practical addresses and to seeing the actual process of road building by the most approved methods. North Carolina is evidently waking up to the importance of good roads as well as good schools. We hope the enthusiasm will be imparted to thousands of citizens.

Quite a sentiment crystallized in behalf of using convict labor on the roads, and this will likely be the feature of a bill which a Committee of the Congress will present to the next General Assembly.

Much gratitude is due the Southern Railway for making it possible to have such a Congress in our State.

South Atlantic Monthly.

—A new publication was recently issued at Trinity College, Durham, N. C., under the title of South Atlantic Quarterly, that promises much for life and literature in North Carolina and the South. John Spencer Bassett is editor. Those who know him need not be informed that he could not issue a magazine of the trivial sort or undertake an enterprise without genuine and deliberate purpose; they also know that he and more than one or two of his colleagues in Trinity have ideas on the subject of Literature and on the subject of the condition of Literature and the hope for literature in the South, that have been reached by the deeper processes, and out of which the promised new day shall spring if it shall ever spring. The January number is a strong one. There are nine articles, and Book Reviews (that are reviews) and Literary Notes in addition. The table of contents will give one an idea of the variety and the excellence of the magazine, though one must know Dr. Bassett and his colleagues to grasp the hope that they entertain of producing a Magazine that shall breathe the breath of Southern Life in the noblest forms of Literature. The following is the list of contents: An Inquiry Regarding Lynching, John C. Kilgo; Genera, John M. Vincent; Lowell as a Citizen, Edwin Mims; Child Labor, Jerome Dowd; Alfred the Great in Relation to English Literature, William P. Few; King Alfred as a Statesman, William Kenneth Boyd; A New Equality, William I. Crawford; Character of the Early Virginia Trade, John Spencer Bassett. The price of the South Atlantic Quarterly is $2 per annum, or fifty cents a copy. Address as above, Durham, N. C. The Recorder hails the undertaking with delight and bespeaks for it the friendship of all our readers.

Cancer of the Breast

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Southard, of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. Bye, of Kansas City, Mo. Mrs. Nancy F. Billings, of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. Bye for 112 page illustrated book on the treatment of cancer in its various forms. Address Dr. W. O. Bye, Kansas City, Mo.

GENERAL NEWS.

THE PHILIPPINES. Congress has received quite a lengthy petition from the Federal party in the Philippines, adopted by a Convention in November. It says that the Philippines have resisted American control heretofore on account of a misunderstanding and not through hatred. It further states that of the sixty provinces war exists in only two—Batanzas and Samar. It asks that Congress expressly define the status of the Philippine Islands and replace the military regime by "a civil rule of a popular character in conformity with the words of the never-to-be-forgotten President McKinley."

The memorial then proceeds: "To make of the Philippines a colony of the United States or to grant independence to the Philippines would be to hand the Philippines over to disorder and anarchy, to destruction and to chaos. In effect the colonial system involves the principles of difference of citizenship, inequality of rights and other consequent abuses and injustices, of all of which we Filipinos were surfeited under the Spanish government. And for this reason we reject everything which tends toward a colony. Filippine independence, with or without a protectorate, means a holding of power by all the terrible elements of the sects which predominate, and would predominate still for some years, until the anger of Filipinos toward Filipinos shall have been completely calmed, education become general and the fanaticism we have inherited from Spain exiled. Federation or annexation would settle all these difficulties by concentrating the interest of the Filipino people upon education and labor."

THE REMARKABLE COMMERCIAL PROGRESS OF THE UNITED STATES.—While our sales to foreign countries have grown so prodigiously, the other side of our financial account during these last five or six years has shown no proportionate increase. We have bought from the foreigners an average of only $800,000,000 a year, and that total has shown little tendency to expand. It was this fact, this mighty development of our sales, while our purchases were, comparatively, on a declining scale, which piled up in half a dozen years a favorable trade balance so enormous as to startle the world. In the last six years we have sold in merchandise, produce and manufactures $2,000,000,000 more than we have bought; while in all our history, from the beginning of the government up to six years ago, the foreign trade balance in our favor had aggregated a net total of only $382,000,000. The significance of these surprising totals was recognized on both sides of the Atlantic. An analysis of them brought out features more prominent than the vastness of the aggregate. Heretofore our sales had been made up almost wholly of foodstuffs and raw materials. Europe was the workshop. But that was changed, and we find, year after year, an astonishing increase in our exports of manufactured articles, an increase that in the last two or three years reached totals which gave ample basis for the popular talk of our invasion of the European industrial fields. Our exports of manufactured articles in the decade prior to 1897 averaged $163,000,000 annually. In 1898 our sales of manufactured articles to foreign customers jumped to $200,000,000, the next year to $339,000,000, the next year to $434,000,000. These figures, showing a steady invasion by our manufacturers of foreign industrial fields, have a natural corrollary. As exports of manufactures increased, our imports of the handiwork of foreign shops showed an even more rapid decline. Our manufacturers were not only invading the foreigners' own markets, meeting him at his threshold with a new competition, but they were taking away from him his greatest market—the United States. We have in the last half dozen years been manufacturing for ourselves a vast amount of goods, such as we have been accustomed to buy abroad.—Frank A. Vanderlip, in the January Scribner's.

EUROPEAN OVERTURES. If ever there was need that our country guard herself against entangling alliances, it is now. Her tremendous commercial advancement and the access of prestige gained by the war with Spain and the diplomatic treatment of China, have apparently set all the Great Powers courting her favor. A few weeks ago England officially announced that her foreign office prevented European interference with us in Spain's behalf. Last week the German foreign office not only denied that Germany had been inclined to interfere, but declared that England had proposed interference, and that Germany had refused to sanction it. We can recall that the German press very bitterly denounced America; and also that even lately there have been rumors of German antipathy to the United States. But the Kaiser's eyes are open; and now he can not pay our country too much attention. His brother is the Nation's guest this week.

THE DUAL ALLIANCE. We have a most interesting sequel to the China affair—so recently closed—in the announcement last week of the formation of a Dual Alliance between Japan and England, with the purpose of maintaining the integrity of Korea and China. Of course the object is to balk Russia's plans, which are plainly to take Korea bodily and to "acquire" Manchuria, a large and rich province of China. Indeed Russia is regarded as even now having practical control of these territories. It is announced that the Dual Alliance will not undertake to upset the present status as to Manchuria, but we may expect it to endeavor to prevent the ultimate absorption of that Province by Russia. At this moment three things are clear: (1) The integrity of China and Korea will be maintained, even if it requires war; (2) this is along the line of the policy of the United States; (3) the Far-Eastern Question is simply the old and troublesome Eastern Question intensified and enlarged, and when it shall bring forth the war that it has long been suspected of carrying in its boom, it will be a war that will practically involve all the greater nations.

MINOR MATTERS.

The news in Congress last week was very slight. The debate on the Philippine tariff continues in the Senate. The House passed for the fourth time a bill in favor of electing Senators by the people. But the Senate would have well enough let alone. The House also passed the bill prescribing the method of marketing oleomargarine and other imitations of butter.

One of the greatest fires in the history of our country occurred February 10. It burned for thirty hours, and destroyed twenty five business blocks, involving a loss of $8,000,000. Sixty people were injured. One woman was killed by falling down stairs in her haste to see the fire.

The Ministerial Alliance of Salt Lake City has issued a statement that poligamy is still practiced by the Mormons, notwithstanding the laws of the United States and their promise to obey them. There seems to be no doubt of the truth of the charges.

Following the announcement from England that the offers of the Dutch throne to negotiate terms of peace between the British and the Boers, comes the news of the triumphant escape of DeWet and his men from the army of Kitchener.

Nine men were killed in a pitched battle between officers of the law and transgressors last week in a saloon near Middleboro, Ky. The trouble grew out of levying on a man's mule for a debt.

Principal Booker T. Washington has been chosen as orator of the University of Nebraska for next Commencement.

The son of President Roosevelt, who was ill with pneumonia, is now regarded out of danger.

—There are 3,651 miles of railroad in North Carolina. Last year four passengers were killed, thirty-five injured; 16 employees killed and 303 injured; fifty-nine trespassers (tramps) killed and sixty-three injured; six not trespassers killed and twenty one injured. From other causes than movement of trains two persons killed and 382 injured.

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Mailed to all Sufferers from Disorders of the Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back, Dropsy etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the back, Bladder Disorders, Difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava Kava Shrub, called by botanists, the *piper methysticum* from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease.

Professor Edward S. Fogg, the Evangelist, testifies in the *Christian Advocate* that the Kava-Kava Shrub cured him in one month of severe Kidney and Bladder disease of many years' standing. Hon. R. C. Wood of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease, after ten years Suffering. His Bladder trouble was so great he had to get up five to twelve times during the night. Rev. Thos. M. Owen, of West Pawlet, Vt., and others give similar testimony. Many ladies, including Mrs. Lydia Valentine East Worcester, N. Y.; Mrs. Maria Wall Ferry, Mich., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, No. 401 Fourth Avenue, New York City.

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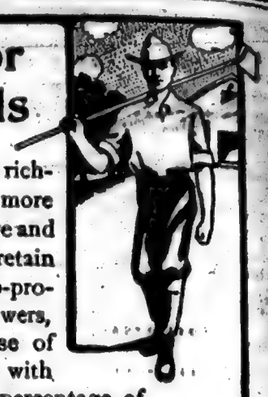

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Box 289 Atlanta, Ga.

Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Topics for Daily Prayer.

First Day—Our State Mission Board.
Second Day—Our State Missionaries.
Third Day—Mr. R. T. Bryan, Shanghai.
Fourth Day—Mrs. R. T. Bryan, now in America.
Fifth Day—Mr. E. F. Tatum, Shanghai.
Sixth Day—Mrs. E. F. Tatum, Shanghai.
Seventh Day—For the Missionary Home Department.
Prayer study for the week—Luke 11:1-13.

A Mistake.

By a regretted mistake last week there was a confusion in who were Vice Presidents pro tem. Only the names of the ladies resident in Raleigh, with the exception of Mrs. T. B. Mosely, who is permanent Vice President of the Raleigh Association, should have been placed under this heading.

Subject for the Week: Geography and History of China.

From Mr. Britton.

Miss Heck:—It is now late in the afternoon, and I am on a Chinese boat going home. I came out to a town twelve miles from Soochow this morning, and spent three hours there, preaching three times on shore and one time standing on my boat before starting back. A number seemed to listen attentively to the story of the prodigal son and concerning the Lord our Saviour. I have been to this town several times this fall; as the people have seemed, perhaps, more interested in the Gospel message there than at any of the other places where I have been working. When I am away, Mrs. Britton looks after the three chapel services per week conducted in the daytime by our native preacher. I hope to preach there to-night.

One of our members lives south of the city in a section where the people seem especially interested in hearing the Gospel. Our native preacher was out there not long ago, and in one village they proposed to him to rent a house themselves, if we would come and preach to them. The native preacher hopes to spend three or four days there this week. Do pray with us that we may enter the open door as we should and that the Word may have free course under God's blessings there.

To-morrow afternoon is our church prayer-meeting and weekly Bible class, and I stay at home in the morning to prepare for teaching the latter, the subject being the Transfiguration. One of the four young brethren who joined our church last summer is to conduct the prayer-meeting. At present we have to bemoan the fact that most of our native brethren seem to have grown exceedingly cold—some, we fear, have gone back irretrievably. Will you not offer one earnest prayer to God, our Saviour, that these backsliding members may be led to draw near to Him and be faithful to the end.

Our Sunday afternoon children's classes are still pretty well attended.

You have doubtless noticed that Dr. and Mrs. Evans have been added to our Central China Mission for Yangchow. We are glad for Brother and Sister Pierce and thank God for these reinforcements, and pray that it may not be much longer before our station may be reinforced too. We have not met these new comers yet, neither have we seen Brother Pierce and family or Miss Kelly since they returned. Hope, however, to see them all soon, as our Association and Mission Meeting are to be in February, next year.

Surely it is keen delight at night, after the day's work is done, to read the Life and Letters of Dr. John A. Broadus by our own Robertson, my last birthday present from Mrs. Britton. With our New Year greetings,

Your brother in Christ,
T. C. BRITTON.

Soochow, China, December 17, 1901.

China—Some Facts About her Geography and History.

GEOGRAPHY OF CHINA.

Open the map of Asia. Look at the Chinese Empire. A thoughtful examination of her position on the earth's surface, her boundaries, her mountains, rivers and plains, her soil and climate will go far in explaining why China is so great a country and has had such a wonderful history. How large an empire, one-third of Asia, one-tenth of the habitable surface of the globe, embracing an area of four and one half to five million square miles, it is next to the largest that ever existed, second only to that of Russia, which lies to the north. Her boundaries conspired to foster her spirit of isolation from all other peoples—on the east by the great Pacific Ocean, on the south and west by Annam, Siam, Burmah and India, and on the north by Siberia. Her boundaries on the landward side are an almost unbroken series of precipitous mountains, leading down into cold, dreary deserts. Few adventurers would brave the dangers and difficulties presented by these barriers. The Pacific Ocean was for centuries a safe barrier from distant peoples.

The Empire is divided into China proper, of eighteen provinces, and the mountainous wastes and desert lands of Manchuria, Mongolia, Thibet, Tli and Kokonor. The eighteen provinces are divided from these outlying territories by mountains and race differences. (See the map.) To the southeast lies warm, fertile China, teeming with a population at once homogeneous and tracing their pure blood back for centuries. This is the heart of China. The outlying territory supports a scant population compared with the provinces, and these are for the most part Manchus and other Mongolian races not very closely related to the Chinese. Notice again the mountains. They make a watershed or divide that turns all the rivers of China eastward and southward into the Pacific Ocean. These mountains are full of coal and all mineral wealth, locked up till the day of railroads.

The rivers are the life of China, building by deposit and overflow the most fertile lands, and are the high-roads of greatest importance for commerce. I mention the four largest—Yellow, Yangtze, Amur and Tarim.

A word about the Yellow and Yangtze rivers will be suggestive:

The Yellow River, so called because of the yellow silt which is borne down from the great loess formations, to be at once the blessing and curse of China. Its blessing is the rich soil it makes, with its yellow sediment. The provinces through which it flows are the great granary of China. Its curse comes with its blessing; for this silt which forms the fertile soils and builds high its bed so rapidly, makes it impossible to keep the waters within the dyke walls built by the people for the river, and great floods follow these recurring overflows, destroying crops and people over large territories. It is constantly changing its course, and it gives the color and name to the Yellow Sea into which it flows.

The Yangtze, meaning the Son of the Ocean, so named because of its large size, is the Mississippi of China. It traverses the width of the Empire and makes the second great granary, and is the most important highway of commerce. Its channel is deep and open to deep sea going vessels for hundreds of miles and to lighter draft vessels for hundreds of miles more.

The Grand Canal was made by the Chinese government to connect Peking and Canton and to furnish the great waterway north and south for commerce. It crosses the Yangtze River at Chinkiang.

Climate of China has done much towards making this great nation of people. There is the largest diversity of climate from Siberian and mountain cold, of the north and west, to the tropic heat of south and east. Every industry is made possible and remunerative by this unlimited range of climate. Modifying causes temper the heat of the tropics and the cold of many northern and mountainous regions, thus conspiring with the soil to give China the densest population of any country on the globe.

HISTORY OF CHINA.

The oldest history of any existing nation and the longest history ever recorded. Its mythology goes back to a period long before the flood, and its history has accounted credible dates to 2205 B. C. for the beginning of the present Chinese people as a distinct race, and 600 years more of doubtful prior history of the Aborigines, who were denominated the Black-haired Race 2852 B. C. This would be contemporaneous with Noah if Usher's chronology is considered correct and the history of China to two hundred years before the day of Abraham.

This makes Chinese history from the first ruler, Yao, 2205 B. C. to the present time to embrace 26 ynasties of about 250 rulers, and through a period of about 4,100 years. While much of this time is enveloped in doubt by untrustworthy history, there are evidences of true historic facts gleaming through the surface; and even their earliest mythology is far more plausible than that of Greece or Rome. And as far back as their earliest national history this wonderful people manifest a high degree of civilization.

Confucius was born 551 B. C., about the time Cyrus became King of Persia. Within fifteen or twenty years Ezra will be deputed to build the temple of Jerusalem. This is the golden age of Chinese history, the time of highest glory in literature and civilization.

During the reign of Ping-ti or the Emperor of Peace, our Saviour was born, a rather remarkable coincidence of names.

During the reign of Ming ti, A. D. 65, the sacred books of Buddha and Buddhist teachers were welcomed in China by the Emperor's authority. This marks the rise of Buddhism in China. It has become one of their national religions.

The Han dynasty is remarkable (202 B. C.-221 A. D.) This is about that period of Roman history when Hannibal the Carthaginian was troubling Rome. These Chinese emperors gave form to Chinese polity and institutions. The founder of the dynasty, Han, began the system of competitive examinations for political office or preferment, for which the Chinese government and system of public education has been remarkable.

The Jesuit missionaries from Portugal and Spain came into China at 1580 A. D. This was during the Ming dynasty and the last of the Chinese rulers—the present rulers are Manchus.

The Tsing dynasty (1644 A. D.) marks the period of Manchu conquest and supremcay, the subjugation of the Chinese being marked by shaving the front of the head and plaiting the hair in a que down the back, a compulsory custom to remind the captives that the Emperor's lash was ever on their backs.

Taw Kwang, ruler, had three sons destroyed by the use of opium. He tried to stop the traffic, and this effort brought on the war with Great Britain, 1837-1838, one of the sad blots on English history.

Hienfung, Emperor, saw the breaking out of the great Tai ping rebellion, about 1850 A. D.

Second war with Great Britain (1858-1860) completely broke down the boasted seclusion of China, and marked the beginning of a new era.

The study of Chinese history is attended with difficulties arising from various causes. The long, unbroken seclusion of China has kept her history from touching and mingling with the history of other nations. The subject has been unattractive to students of western countries until recent years. Besides much rubbish is yet to be cleared away before the historical material of Chinese annals will be entirely free for use.

The study of Chinese history is of the highest importance, not only for a better knowledge of the people, but for the light it will throw upon ancient universal history. Already it has been remarked that Chinese chronology puts upon evidence facts that point to an earlier chronology than that of Usher used in Biblical history, giving us 5111 years B. C. for creation, and 3155 B. C. for the flood. We know very little of this wonderful nation as yet; but the future study of her history will unveil many mines of intellectual and historical wealth.

SUNBEAM'S CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

In a recent letter from Mrs. G. W. Greene in Canton, China, she says:

"We are living now right out in the country, across a large river from Canton City. Every day we go for long walks right out across the fields, passing a house occasionally. The people seem very friendly, and not so curious about us as they are away from Canton.

"The children come out to see us and call us "Foreign Devils," but that is only because they know not what else to call us. Yesterday we passed through a field which the farmer was just beginning to prepare for a crop. What do you suppose his first preparations were? Offering sacrifices to the god of the field. There were two men burning candles and incense sticks before which they had placed oranges, cups of wine and a generous slice of fat pork. We stopped and talked with them and tried to tell them of the true God, who is able to bless; but as we went away we heard them muttering their prayers for a successful crop.

"We are having the most beautiful of all Chinese weather, Indian summer, just cool enough for a little fire night and morning. Everybody is busy making the most of it. Some in the country and the others at their different posts here in the city.

"We are expecting some reinforcements just before Christmas—Mr. and Miss Bostick, of South Carolina, also Mr. and Mrs. Sanders for the Ha Ka work. We are always glad to have workers join us, but just now they seem needed more than ever. We have only two young ladies here now, and one of those is just beginning the language. I am so far from the mission that I have not been able to take up the regular work, but I hope to be able to ere long.

"We reorganized our Sunbeam Society a few weeks ago with five members, our own family. We consider this a branch of the South Carolina work. While we are too far away to send in our money, we will try to use it wisely here, and report. The children are much interested in it."

Aren't we glad, Sunbeams, to hear of our little Sunbeam friends in China. If they were with us they could tell us many very interesting things and we hope sometime they will write some of them to us.

Dr Bull's Cough Syrup will rid you of a cold more quickly than any other known remedy. Don't let a cold go as it comes; for you may endanger your life. Price 25 cts.

Good Advice

A writer in the Chaperone Magazine on Flannels, Blankets and Laces insists on little wringing for woollens and no rubbing for laces. Every intelligent woman has a method of her own but all agree on those two points—hard points using ordinary bar soap—harder still with penny-cheap Washing powders.

Have used Pearline a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing. Mrs. Rev. C. T.

Am never without Pearline. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things. Mrs. Rev. G. E. L.

Avoid Substitutes. Pearline—Safest and Easiest for Coarsest and Finest Fabrics.

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Second Session; Enrollment, 253. Next Session Opens Sept. 4, 1901.
Board, Room, Tuition, and all fees, $167.50 per school year. For further information, address,
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Message No. 1 on Printing and Binding.
Office of
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For more than 30 years we have engaged in the business of Printing and Binding. During that time we have added to our equipment and force until to-day we have the largest establishment and employ more people than any other house of the kind in the State. Indeed there are very few, if any, that surpass us in the South.
In these years we have gained wisdom in the business that enables us to do better and better for our customers, both in work and prices.
We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.
Very sincerely,
EDWARDS & BROUGHTON.

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MEN AND WOMEN,
We will pay to good energetic persons a commission of $3 to $5 a day, to sell our books. Our publications are Historical and Religious, by DeWitt Talmage, and Bishop Vincent.
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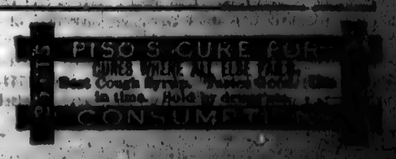

Home Circle.

THE CONSTANT FATHER.

Not thou from us, O Lord, but we
Withdraw ourselves from thee.

When we are dark and dead,
And thou art covered with a cloud
Hanging before thee, like a shroud,
So that our prayers can find no way.
O, teach us that we do not say,
"Where is thy brightness fled?"

But that we search and try
What in ourselves has wrought this blame
For thou remainest still the same:
But earth's own vapors earth may fill
With darkness and thick clouds, while still
The sun is in the sky.

—R. C. Trench.

POEMS BY NORTH CAROLINIANS.

The Chase.

BY J. H. GILLESPIE.

The East is red with coming morn,
And the loud peal of hunter's horn
Awakes each youthful mountaineer
The merry sylvan sport to share.
The valley echoes with the sound
Of trampling horse and baying hound
As down the narrow, rocky glade,
Swiftly rides the cavalcade
Toward the thick and tangled glen
Where lurks the wild fox in his den.

Each youth can of marauder tell
That, stealing on by fen and fell
All unobserved at high mid-day
Bore unsuspecting fowl away.
And so the tale goes swift around;
Each huntsman tells of fox or hound
That in the chase did far exceed
All others both in craft and speed.

Just at the mountain's base extends
A tangled waste of woods and fens,
Perplexed with brambles and with thorn;
Here, as they pause, the hunter's horn
Re-echoes o'er the landscape fair
And wakes the wild fox in his lair.
He hears afar the fearful sounds,
The hunters' shouts, the bay of hounds,
And filled with terror and surprise
He swiftly through the forest flies;
And well he may, for now the hounds
Free from restraint, with quickening bounds
Press on with merry cry amain
And soon the tangled woodland gain.

Sly Reynard, thou hadst ne'er such need
As now for all thy craft and speed,
Thy enemies are on thy trail
And speed alone will not avail.
On! on! by stream and dark morass
The dogs now like a whirlwind pass,
And madly on by brook and mere
The horses dash in wild career
Till they no longer may essay
To follow in such dangerous way!

Upon a brooklet's mossy brink,
The tired horses stop to drink
The laughing horsemen, too, dismount
And slake their thirst at sylvan fount;
Then urge along with lusty cheers
The train that swiftly disappears.
The cries grow faint and fainter still
Till all is silent save the rill,
And the low murmur of the breeze
Among the sombre forest trees.

Not long the huntsmen wait—the wail
Comes floating back upon the gale
Loud and more loud, till on the plain
Appears the yelping horde again.
Then trebly swells the mingled cry
As the impatient horsemen fly
O'er hill and plain, by stream and lake,
O'er rock and rift, through branch and brake.
Each eager that his favorite may
First seize the fox and win the day.
But though the noble horses strain
Behind the half-exhausted train,
We can not reach the narrow glade
Till Reynard on the ground is laid

And as we slowly homeward ride,
Each hunter still maintains with pride
That in wild chase through wood and dell
His hounds all others do excel.

SPEAK UP, BOYS.

Next to standing erect, and having a manly bearing, I like to have a boy speak up when he is spoken to. He can never make a good impression if he mumbles or "mouths" his words when he is talking to others. Clear and distinct enunciation is a valuable trait for a boy to possess. I was in the office of the president of a great corporation one day not long ago, when he rang his bell for his office boy. The boy came in a moment, and the gentleman said:

"Did you take that package over to Brown and Smith's for me?"

"Mum mum."

"Did Mr. Brown send any message to me?"

"Mum-mum-mum—"

"What did he say?"

"Mum-mum mum-mum—"

"Oh, speak up so that I can understand you!" said the gentleman, a little sharply. "I do not know what 'mum mum-mum' means" It sounded exactly as if the boy were saying "mum-mum-mum-mum" every time he opened his mouth. When he had finally held up his head, and spoken more intelligibly, and had then gone from the room, his employer said:

"I really think that I shall have to let that boy go. He mumbles everything he says so that I can hardly understand what he means. I do not like to send such a boy with messages to our customers. I like a boy who can speak up like a man. He can do that, and, at the same time, be a perfectly modest and respectful boy. Somehow, I feel rather suspicious of a boy who hangs his head and mumbles everything."

I think that a good many people have that feeling, although a boy may be excessively shy and mumble all that he says, and at the same time be a perfectly honest boy. But he makes a very poor impression, and will not advance so rapidly as the boy who looks one squarely in the face and speaks up like a man when he has anything to say.

The voice has much to do with a boy's success in life, and it should be well cultivated. There are boys who speak up so that they can be heard a long distance every time they open their mouths, who are even more objectionable than a boy who mumbles. An over loud, brassy voice, with a kind of defiant ring in it, is extremely unpleasant, and is sure to make a very bad impression. A voice with a whine in it is always irritating, and an insolent tone of voice has told against more than one boy when he has been in search of a position. The voice that is clear and distinct, and at the same time, deferential, is the voice that makes the best impression. Don't mumble, don't "meech," don't whine and don't use an insolent tone when you speak.

You may think that it is of no consequence how a boy speaks, if he does his work properly and faithfully, but I am sure that you are mistaken. There are other things to be taken into account besides doing one's work as it ought to be done, if a boy hopes to get on in the world. I know a young man nearly thirty years of age who is very thorough in his work, and would long ago have been advanced to the position of foreman of the establishment in which he works, out for the fact that he is boorish in his manners. The manner of one's speech, as well as one's general bearing, are all considered at certain times, apart from his work. So speak up, and acquit yourselves like men, boys!—Success.

A Strengthening Tonic
Horsford's Acid Phosphate

Especially recommended for the relief of nervousness and exhaustion so common with the grip patient Nourishes and strengthens the entire system by supplying the needed tonic and nerve food. Induces restful sleep.

DISAPPOINTMENT

"A weak nature is injured by prosperity, a finer by adversity, the finest by neither."

We all agree that a person who can not bear success does not deserve it. But do we ever, in the midst of our disappointments, stop to think that we can not bear with equanimity untoward circumstances, we do not deserve success?

What merit is there in being full of courage and good cheer when friends and fortune are both smiling? What does it show of our moral and spiritual caliber, our faith in God, our ability to do and dare? 'Tis easy, truly. "When destiny proves kind, with full spread wings to sail before the wind." But when lowering winds come on apace, when the darkness gathers and the waves dash tempestuously about, then it is that the opportunity is given to show what we are; to show what are our inherent qualities of mind and soul; to work out faithfully, come weal or woe, the life that God has intrusted to us.—Ex.

I Know One Sure Remedy
for an obstinate cold. Its name is Pyny-Balsam.

SUBDUING A WILD HORSE.

Hamlin Garland's Fine Discription of a Thrilling Incident of the Plain.

The main reason why Hamlin Garland's accounts of plain and prairie life, of men and things in the far West, are accepted as authentic is that he has been through it all. In The Eagle's Heart, which is now appearing in The Saturday Evening Post, he gives the following account of how a horse was subdued:

"Mose refused to allow his shining proud necked stallion to be roped and thrown, and asked the boys to help drive him into a strong corral together with five or six other horses. This was done, and stripping himself as for a race, Mose entered the corral and began walking rapidly round and round, following the excited animals. Hour after hour he kept this steady, circling walk, till the other horses were weary, till Kintuck ceased to snort, till the blaze of excitement passed out of his eyes, till he walked with a wondering backward glance as if to ask: 'Two legged creature, why do you so persistently follow me?'

"The cowboys jerred at first, but after a time they began to marvel at the dogged walk of the youth. They gathered about the walls of the corral and laid bets on the outcome. At the end of the third hour Kintuck walked with a mechanical air, all the fire and fury gone out of him. He began to allow his pursuer to approach him closely, almost near enough to be touched. At the end of the fourth hour he allowed Mose to lay his hand on his nose, and Mose petted him and went to dinner. Odds stood in Mose's favor as he returned to the corral. He was covered with dust. At last, when all the other horses had been turned loose, Kintuck, trembling and with a curious stare in his eyes, again allowed Mose to lay his hand on his nose. He shrank away, but did not wheel. It was sunset, and the horse was not merely bewildered; he was physically tired. The touch of his master's hand over his eyes seemed to subjugate him, to take away his will. When Mose turned to walk away the horse followed him as though drawn by some magnetic force, and the herders looked at each other in amazement. Thereafter he had but to be accustomed to the bridle and saddle. He had come to love his master."

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INTERRUPTING

"As I was about to remark, music is a greater power than art, because—"

"More people can appreciate mus—"

"Music is the expression of the soul—"

"Oh, no, music affects only the emotional side, while art—"

"Art is a sort of interpreter of nature to our—"

"But Chopin's music, for instance, is divine na—"

The preceding conversation—or rather, frantic attempt at such—was heard in a gathering which considered itself, and was considered, very well-bred. Yet, seemingly without compunction, they openly ignored one of the simplest rules of polite behavior. One would begin to say something, and before she was done, another would break in, only to be interrupted in her turn by somebody else, until the bewildered spectator began to wonder helplessly whether any one wanted to listen. Nor did the people seem to feel hurt at the scant courtesy which was being extended to them, but cheerfully took their revenge by talking on until they were fairly drowned down.

Neither are the only or worst offenders in this respect to be found among the sex commonly supposed to have a weakness in this direction. If you want to make observations at first hand, and from real life, just listen quietly—if you can—to the first party of men you notice discussing a topic of strong interest to them all. The delightfully frank rudeness with which they interrupt one another is truly something to be marveled at.

This most unpleasant habit is very common, so common, indeed, that, in most cases, we are prone to overlook it, but its commonness makes it none the less reprehensible. It is a habit that grows on one unconsciously and with amazing rapidity, if not checked. This is admittedly a fast age, but surely the time has not yet come when there is not time to listen to the completion of a sentence. For, to say nothing of the want of respect and courtesy shown to the individual speaker it makes really good conversation impossible. "There is a time to speak," certainly, but it is assuredly not when another member of the company is in the midst of a sentence.

The art of listening might be almost deemed worthy to rank as a fine art, so rare an accomplishment is it, and such a subtle, refined power does it possess.

"You impel me to talk. Your eyes keep saying, 'Go on,' until I forget everything but my subject" said a man one day, who was bowed under the weight of a heavy grief, but whose mind had been lifted from it for a little while, as he discoursed on a favorite topic to an eager listener. People are at their best in the presence of a responsive listener, and at such times both the giver and the recipient reap the benefit.—Christian Guardian.

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The Struggle for Independence.

STORY OF NORTH CAROLINA NO. VII.

BY A NORTH CAROLINA TEACHER.

THE MECKLENBURG DECLARATION. POLITICAL DIVISION. MOORE'S CREEK. RICHARD CASWELL. DANIEL BOONE. NATHANIEL MACON. ANDREW JACKSON. THE INVASION OF NORTH CAROLINA. KING'S MOUNTAIN. VICTORY.

In May, 1775, another Convention much bolder than that at Newbern met at Charlotte and declared North Carolina free and independent and renounced all allegiance to Great Britain. This Mecklenburg Declaration of May 20, 1775, being written more than a year before that of Philadelphia makes North Carolina the oldest State in the Union, the others being British colonies for thirteen months after she declared her independence.

Governor Martin, becoming alarmed at the state of public feeling, had fortified his palace, and when the cannon were taken by force, fled to Fort Johnston, and finally took refuge on the sloop "Cruiser."

For months the Province was in a most unsettled state, there was no acknowledged authority, the people were divided into two hostile parties, Whigs and Tories, the latter threatening to arm the negroes and to incite the Indians to war. Cornwallis was preparing to invade the southern counties, the Highlanders and Regulators were arming to fight for George III., and Governor Martin was daily expecting an English fleet in the Cape Fear. An army of about two thousand Tories, mostly Scotch, marched against Wilmington, but were met by a smaller force of Whigs under Caswell and Ashe at Moore's Creek Bridge, and totally defeated on the morning of February 27, 1776.

This was the first American victory of the Revolution; the Whigs took 800 prisoners, 13 wagons and teams, 1,800 stands of arms, 150 swords, 2 medicine chests, and $75,000 in gold.

During the first years of the Revolution there was so little fighting in North Carolina that the people were able to pass a second and more formal Declaration of Independence, to adopt a Constitution, to elect Richard Caswell Governor, and to carry on all State business, with regular sessions of the Legislature and sittings of Court. Six battalions of soldiers were sent to Washington's army, and showed great courage, winning special distinction at Princeton, Germantown, Brandywine and Stony Point. The State grew and prospered during the first years of the war; a land company bought a large part of Tennessee and Kentucky from the Cherokees; and provisions and money were sent to the Continental army.

Led by the famous Daniel Boone (who would never live where he could hear his neighbors' dogs bark), emigrants crossed the mountains, built forts, the remains of which may still be seen drove the Indians farther west, and settled this new territory, which was long a part of North Carolina.

The Tories were so discouraged by the defeat at Moore's Creek Bridge that Cornwallis gave up the idea of invading the State, and retreated to South Carolina, after burning a few private houses Governor Martin went to England, in despair of regaining his authority, and the more determined Tories found a camp of instruction at St. Augustine, Florida, going from there to attack Savannah, where they fought against the Whigs from their own State. North Carolina suffered much when Charleston was taken, many of her veterans and militia being captured; but she raised and equipped a new army, which helped to win the victories of Cowpens and Eutaw Springs; she also responded liberally to Washington's call for provisions.

Two North Carolinians, destined to become famous, appeared in public life during the Revolution. Nathaniel Macon after leaving college to enlist, and refusing offers of promotion, retired from the army to become a member of the Legislature. During the rest of his long life he served the State in high offices, and is one of the first American statesmen. Andrew Jackson when only thirteen, left his mother's cabin in the Waxhaw settlement to join the army, and fought with the courage of a man at the battle of Hanging Rock. He afterwards conquered Florida, won the battle of New Orleans, and became President of the United States.

After the battle of Camden, South Carolina, was for a time apparently conquered, Governor Rutledge took refuge in Hillsboro, Sumter at Charlotte, and Marion in the swamps of Bladen County. Cornwallis now invaded North Carolina again, accompanied by Martin, who had returned from England hoping to be reinstated in office; but the people of the "Hornet's Nest," as Southwestern North Carolina was called, from the fierce and untamable temper of its inhabitants, rose to a man, the hardy backwoodsmen, and old Indian fighters came from their mountain fastnesses, and attacked Ferguson at Kings Mountain. The British had felt secure on the crest of this detached mountain protected on the north by a precipice, and having the steep mountain slope in front; but the North Carolinians, experienced in mountain climbing, and unerring marksmen, surrounded and shot them down. Protected by rocks and trees only twenty-eight North Carolinians were killed when the British surrendered. Seven hundred and sixteen men laid down their arms, three hundred and eighty-nine having been killed. In the battle of Ramsour's Mills only North Carolinians were engaged. Having no uniforms, the Whigs were distinguished by sprigs of pine, the Tories by white cockades in their hats. Cornwallis marched as far as Hillsboro, where he went into winter quarters, employing his men in laying the pavement of that town.

In the spring he met and partially defeated General Greene, but suffered so severely himself that he was obliged to retreat to Wilmington, abandoning his wounded and saying that another such victory would ruin him. The State was exhausted by the supplies sent to the Continental army, and suffered much from the depredations of the Tories, who, commanded by the notorious Fanning, attacked farms and burned and pillaged in all parts of the State; they even took the Governor, Burke, prisoner in a raid on Hillsboro. The people were in a distressing state of poverty and depression, the paper money was worthless, many farms had been abandoned, the better part of the population was with the army, and disorderly bands of robbers, deserters and marauders, more dreaded than the regular soldiers, roved over the country, attacking both sides, so that neither life nor property was safe. Whigs and Tories attacked each other whenever they met, and prisoners were often hanged, without trial, by grape-vines at the roadside. At length, when the outlook was most desperate, the welcome news came of the surrender of Cornwallis at Yorktown on the 16th of October, 1781. After this law and order were gradually restored.

Laws for Teachers.

FROM THE STANDARD, CHICAGO.

Out of these facts there emerge some laws for the guidance of the teacher, obedience to which will give permanency to her teaching. Let the teacher carefully consider each one, associating it with those facts from which it is deduced.

1. Make the lessons of a given course a unit by establishing associations between them.

2. Closely relate the lessons to the lives of your pupils through their actual experiences.

3. Present the lesson clearly and graphically.

4. Awaken interest and secure attention.

5. Have weekly, quarterly and monthly reviews.

6. Make the pupils think!

7. Make the purpose of the Bible-school, and of each lesson, definite and tangible to your pupils.

8. Give proper emphasis in your teaching.

9. Impress the pupils with the lesson through as many sensible channels as possible.

The following quotations are given for the sake of added clearness and emphasis: "Unrelated facts can not be remembered; they would have little or no value if they could be recalled." * * * "A distinct and lasting impression requires attention, interest and purpose on the part of the learner." (Patrick). "If the original impression * * * is what it should be, 'accurate, comprehensive and independent, memory may be left very largely to take care of itself." (McLellan). "The more the relations that are established among the items of knowledge, the greater will be the association of ideas, and the more active and tenacious the memory." (Compayre). "Briefly, then, of two men with the same outward experiences, the one who thinks over his experiences most and weaves them into the most systematic relations with others, will be the one with the best memory." (James). "The teacher ought always to impress the pupil through as many sensible channels as he can. Talk and write and draw on the blackboard, permit the pupils to talk, and make them write and draw, exhibit pictures, plans, curves; have your diagrams colored differently in their different parts, etc. and out of the whole variety of impressions the child will find the most lasting ones for himself. * * * This principle of multiplying channels and varying associations and appeals is important, not only for teaching pupils to remember, but for teaching them to understand. It runs, in fact, through the whole teaching art." (James).

Why Baptists do not Speak of the Baptist Church of North Carolina.

THOUGHTS ON MATTHEW XVI. 16-19. NO. VII.

BY REV. JOHN T. ALBRITTON.

AN EXPOSURE OF THE MODERN MISAPPLICATION OF THE WORD "CHURCH."

In my discussion of the meaning of the word ekklesia, I had intended to speak of a modern usage that prevails among the greater part of the leading Christian denominations throughout the world. Having inadvertently omitted this phase of the church question, I ask a small space for its consideration in this paper.

It is common usage to speak of the aggregation of local congregations in a given territory or country, professing the same faith and form of government, as the M. E. Church, North, or the M. E. Church, South, or the Protestant Episcopal Church of the United States, or the Northern Presbyterian Church, or the Southern Presbyterian Church, etc. Among secular editors and correspondents, we sometimes see this usage applied to those people called Baptists, as the Baptist Church of North Carolina, the Southern Baptist Church, or the Baptist Church of America, although Baptists themselves are never guilty of using such objectionable phrases when speaking or writing about their own people.

The modern usage of applying the singular word church to a body embracing a plurality of local congregations has no support whatever in the New Testament. Instead of its being a mere question of language, as some are pleased to affirm, it is really a far greater question of Scriptural authority.

WHAT SCHOLARS SAY.

Buck, in his Theological Dictionary, quotes Campbell as saying concerning Jewish usage—"Ekklesia was also employed to denote a number of people, either actually assembled or wont to assemble in the same place. Thus all belonging to the same synagogue were called indifferently ekklesia, or sunagoge, as these words, in the Jewish use, were nearly synonymous. But never did they call the people belonging to several neighboring synagogues ekklesia or sunagoge, in the singular number, but ekklesiai and sunagogai, in the plural. Any other use, therefore, in the Apostles, must have been as unprecedented and unnatural as it would have been improper, and what could not fail to lead their hearers or readers into mistakes."

"The simplest conception of a church is that of a community of believers, dwelling in the same place, and associated for the promotion of Christ's Kingdom"—Schleiermacher.

"A church and a diocese seem to have been, for a considerable time, co extensive and identical. And each church or diocese, and consequently each superintendent (i. e., bishop or elder) though connected with the rest by the ties of faith and love and charity, seems to have been perfectly independent, as far as regards any power of control."—Archbishop Whately in Kingdom of Christ, page 136.

"In no approved writers, for the space of two hundred years after Christ, is there any mention made of any other organical, visibly professing church, but that only which is parochial or congregational."—J. Owen's Works, 20, page 132.

We read in the New Testament of many churches, between thirty and forty of which are designated by name, as the church at Antioch, at Rome, at Ephesus, at Corinth, at Jerusalem, etc.: some were in cities, some in villages, and some even in private dwellings; but we nowhere read of a church involving a plurality of local congregations.

"There is no trace of any other kind of church, presbyterian, diocesan or national."—R Hall's Works, 4, page 394.

That the term church is nowhere in the New Testament applied to plurality of Christian congregations in any given territory, any reader of our common version can soon satisfy himself by turning to the following passages:

WHAT THE SCRIPTURES SAY.

"As I have given orders to the churches of Galatia, even so do ye." 1 Cor. 16:1. Galatia was a province of Asia Minor. If the modern usage of the word church under criticism is correct and Scriptural, why did not Paul say "the Church of Galatia, instead of "the churches"?

"The churches of Asia salute you." 1 Cor. 16:19. Why didn't Paul say "the Church of Asia," or "the Asiatic Church?"

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia." 2 Cor. 8:1. Macedonia is a large country north of Greece. Why didn't Paul say the church instead of churches of Macedonia, or the Macedonian Church?

"And was unknown by face unto the churches of Judea which were in Christ." Gal. 1:22. Had the foregoing usage been current and apostolical in Paul's day, would he not have written "the Church of Judea," or "the Judean Church," writing Church with a large C?

I could quote more passages; but these are sufficient to prove that in Apostolic times the term church was generally applied to a local assembly, and never, in a single instance, applied to a body embracing a plurality of local assemblies.

If the Christian world could become divorced from their cherished anti-scriptural doctrines, forms and modes of government, and go back to the simplicity of apostolic times, it would be a long step towards that unity of God's people for which the Saviour prayed, and for which all His sincere followers devoutly wish.

One more article after this, and I shall lay down my pencil for a season.

Calypso, N. C.

Poise and Serenity; Repose and Harmony.

THE SECRET OF ONE OF THE WORLD'S FOREMOST WORKERS.

HAMILTON WRIGHT MABIE IN THE WORLD'S WORK.

Dr. Abbott's extraordinary working power is significant of a quality of his nature which impresses itself on all who come in contact with him, a singular poise and serenity of spirit. He saves force by avoidance of nervous and emotional waste and is liable to put his entire strength into his work. This salvage is effected not through coldness of temperament or lack of active sympathy, but through fundamental repose and harmony. A very sensitive man, of slight physique, with small muscular strength and intense mental activity, Dr. Abbott would perish by sheer exhaustion of vitality if he were not almost perfectly adjusted to his life and his task. Those who have seen a great experience strike him have realized how fragile his body would be without the support of his spirit. When such an experience comes he seems to withdraw into some secret place where there is abundance of strength.

A man bred in purely conventional ideas of religion once said of him, by way of dissent and criticism: "Why, Dr. Abbott believes that God is as much with him as He was with Abraham." This is precisely the faith in which Dr. Abbott lives from day to day; and this faith is the secret of his repose. It is both a refuge and an inspiration; the explanation of his serenity, and also of his courage, his ardor, his power of leadership.

The harmony which he has established between himself and his tools, his work and his world, he owes in part to his ancestry. He belongs to the class of men, who, like Emerson and Philips Brooks, build on ancestral moral foundations. For such men the questions of personal character seem to have been settled in advance, and they are left free to put their full force into work. Born with a harmonious moral nature, men of this supreme good fortune need waste no time on themselves.

Dr. Abbott works without the slightest friction: although one of the most vital and spontaneous men of his time his mind has the exactness and rapidity of an exquisitely adjusted machine. He fastens by instinct on the central and formative fact or facts in the most confused situation or question, puts all subordinate matters aside, reasons with singular directness, and states both the process and the results of his thought with lucidity and simplicity. So easily does he work that when he has thought out his problem or reached his conclusion he regards the matter as finished; the task of writing out what he has to say is to him only a detail involving time but no labor.

An Appeal From the New to the New.

PROFESSOR N. C. BRUCE, DEAN OF THE COLLEGE DEPARTMENT, SHAW UNIVERSITY, SPEAKS TO THE YOUNG WHITE MAN IN BEHALF OF THE YOUNG NEGRO.

You were kind enough some two years ago to publish the first appeal of the kind that this purposes to be and to strongly endorse it at the same time. But Methodists from Trinity College, Episcopalians and young people from other faiths have apparently responded quite as much as those who read the Recorder and to whom the appeal was especially made. It has rejoiced, encouraged and added new life to the endeavors of Durham colored people, for instance, to have been visited by bands of Trinity students and encouraged and afterwards to see in the Southern Workman, published by Hampton Institute, true and favorable reports of their home-life, the variety of advancements, differences and the like found among Durham Negroes and written by their own young white men, who had actually seen inside of hundreds of the homes of colored people of Durham.

Just here it gives joy for us to say that even within the past few weeks Shaw University students and Negro Baptist Sunday Schools and other meetings have been visited and spoken to not only by that truly great older men like Mr. J. T. Pullen, Dr. R. T. Vann, Mr. N. B. Broughton, Mr. J. E. Ray, Dr. Skinner, Dr. Marshall and other such deeply spiritual followers of the Christ, but a few younger men, like Rev. Mr. Hubbard, Rev. A. A. Butler, Mr. T. Neil Johnson, Lawyer R. N. Simms and Mrs. Weathers, have looked in upon our young people, have spoken to them and pointed out the more excellent way with power and kindly interest, charity and faith, which works by love. We do hope and pray that more of such help be speedily given.

WHAT THE NEW NEGRO NEEDS.

The Need, the time and those who can are here. Why not now, while so many of ours are at your doors, in your back yards, on the streets and in your towns so close by? And such needs! How ours are allowed to grope in the darkness, to be duped and be deceived and to be fed with that which chokes and maketh not alive! Negroes need alms least of any race; nor do they need pity and grace and mercy and money half so much as they need something else, which a combination of circumstances has in the past kept from them. We are told that before the Civil War our fathers' masters felt it a bounden duty to see to it that our fathers, their servants, have a faithful, true and correct foreman during the week and a true preacher on the Sabbath: that these masters, themselves, often read and preached the Bible to groups of slaves, so anxious were they that their Negroes should hear the pure truth and to have all help and receive protection both as to their person, their good name and their moral character. This is believed and gloried in. We have nothing to do with the view point of that day and of that system. The fact that help of a certain sort was needed by Negroes for those ante-bellum times and that help was not withheld by white Christians, young masters and their wives, is what God smiled upon and the world applauded. Help is needed now from the sons of those same masters to the sons and daughters of those same slaves.

Conditions have changed, to the great advantage certainly of the whites, if not of both and, before God, assistance ought not be withheld. Here are young Negroes by the thousands making early fires, attending the babies, cooking, driving, waiting, butlering, dairying, plowing, hoeing, reaping, digging, ditching, felling, making, quarrying, renting, eating, drinking, dying, mainly for the sake of ease, leisure and profit to the white owners, employers and rulers. Young Negroes, dodge impressible, full of laugh even in pains, hunger and cold, believers in white people. How easy it would be to see to these getting Christ's Truth and Justice preached to these and accorded these. The time, too, is now, while they are young and before when political and party passion has for a season spent its force and done its worst or best; when peace reigns and a revival in universal education and universal Christhood is preached. Never before was the time been more auspicious. Then, too, white people are so capable, so prepared by thousands of years of training and by the lavish outlay of money now on their higher and superior education, both by States and the Nation, and their schools

(CONTINUED ON SECOND PAGE.)

An Appeal From the New to the New.

[CONTINUED FROM FIRST PAGE.]

pulpits. Their extra preparation for doing missionary work among Negroes at their door lies in their opportunity for knowing Negroes if they don't know them already.

OBSTACLES MORE IMAGINARY THAN REAL.

Many, nearly all, heretofore like these people at the Bible wedding have pleaded apparently good excuses for not helping us more with the Gospel. Some have said, "Negroes are free now and so heady, self-opinioned and full of repulsive habits that we will wait till they get more meek and humble." Others say, "We shall be misunderstood both by our own and by the Negroes themselves, and more harm, therefore, than good will be done." While still others say, "Teaching Negroes salvation and right living is a waste of time and effort, certainly while so many of our own white race are in need." A few might be found who sincerely believe that it is casting pearls before swine. All of these hindrances do not nor need one of them really hinder the young of the white Christians from doing what they can easily do for young Negroes in the way of compelling them to better lives and to Christ. The New Testament is so full of directions and guidance for Christians who are enlightened that they need not make a mistake in leading the poor, weak and vile to Christ. It has not bred any social evils nor has it ever yet lowered a person in the social scale to save a sin-sick soul.

This help ought to come from young white men for the New Negro. He ought not be allowed to sicken, become steeped in crime and to die for the want of it. Neither ought Christians from far away North and West be burdened with the right teaching, leading and righteous living of Negroes. Our own opposition should not even drive these away from helping us, these who are young and right among us or we among them. It is incumbent upon all thoughtful, enlightened Negroes to pray and live so that our own young white Christians will come among us and work and see to it that they help us to help our own out of darkness, ignorance and grime into the very light of life. Will young white neighboring Christians come and help Negroes to Christ? Will they? Won't they?

A BAD SPELL OF WEATHER

The snow was one of the most beautiful that we have seen; and we suppose it was welcomed and enjoyed throughout our State.

But then came the thaw, the rain, the sleet and the mud, and things stopped, while men and women said "Ugh!"

And it came right upon our campaign for 3,000 new subscribers—to serve a good purpose of course. Mr. Micawber used to explain that his back-sets were only meant that he might take a longer leap forward—as you have seen the small boy take a jump by stooping low or making a running start by falling behind the line a few paces.

While our friends were weather-bound we hope they were making ready for a straight-out, strenuous effort to reach the unreached men and women in their congregations. And as soon as the weather shall open, we expect to hear from them. Thirty days, and trees will be budding and bees at work.

March 1 will soon be here. The first of the articles by Dr. Tyree will appear March 19. The Recorder will be sent from March 1, remember, until January 1, 1903, for one dollar. Those whose names are sent in before March 19 will get the series by Dr. Tyree complete. This gives our friends time to work.

Not often is such an offer made. We make it in the hope that full three thousand new names will be sent in. It represents a sacrifice that we hope will turn out to be an investment. For if we can hold the 3,000 new subscribers, the loss of the first year will be made up for in the growth of the paper.

From March 1, 1902, to January 1, 1903, one dollar.

Let every one lend a hand.

A FOOT-NOTE.

But even the weather could not stop some of our friends, as the following list of those from whom we received favors shows:

Rev. L. N. Chappell.
T. H. Street.
Rev. T. J. Taylor.
D. J. Corbett.
C. F. Elier.
Dr. J. Wm. Jones.
Rev. J. O. Alderman.

Three of these brethren are laymen, mark that. Let us read what one of them, T. H. Street, of Mill Creek, a man who finds full element of his Christian life in denominational activity, as we all should, has to say:

"I have been a reader of the Recorder from [illegible]. I really believe it is the true medium in connection with the Bible to uplift and purify the great Baptist host of North Carolina.

"As an illustration: The meaning and helpfulness of the piece by Rev. W. N. Clarke, on 'The Work for the Churches and the Ministry To-day' certainly sounds the keynote to spiritual success." * *

"It appears to me the Recorder from now until 1st January for $1 should place it in 8,000 more Baptist homes. I expect to try to place it in a few more. (He sends three new subscribers.)

"Place the Recorder in every Baptist home in North Carolina, and in less than three years our contributions would be doubled, and our conception of religion would be put upon a much higher plane."

This is one of many evidences that the hour has come for a great forward movement to inform, to educate and to unite our people by getting them and their children to read the paper that has been the organ of their denomination nearly three score and ten years.

The Recorder is in the throes of another "dunning spell"—since some of our readers will call our polite but necessarily urgent letters by the unhappy name of "duns." We have several classes of letters, according to the length of time that has elapsed since the subscription of the recipient has expired. Last week 300 letters, meant for delinquents of long standing, were sent to subscribers whose subscriptions recently expired. If you received two letters in one envelope, you will understand; and we hope that no one will lose patience, but that every one will renew promptly. We must send out notices or go out of business. We never send out notices to those whose subscriptions have not expired. Delinquents cost us $500 a year in postage and stationary, not to mention the loss we sustain in those who never pay. Will you not attend to your subscription promptly and save us both the loss and the unpleasantness.

We must ask that our friends be patient with us in regard to publishing their letters. We have put more reading in the Recorder each week for the last eight weeks than has ever been in it before. And yet it is impossible to print some articles and letters promptly. We have been cutting the News-Notes down to make way for the campaign for the Educational Funds, and other matter from representatives of the denomination.

The Philip and Emma Johnson Collection.

VALUABLE GIFTS TO OUR UNIVERSITY.

The Baptist Female University received last week a valuable bequest of books from the library of the late Philip Johnson, of Wake Forest. It contains about 200 books—among them Appleton's Encyclopaedia, Dickens in fifteen volumes, Scott in twelve volumes, most of the English poets, and many other good books. This collection will be kept to itself and be known as the "Philip and Emma Johnson Collection." Their friends have asked the privilege of adding to the collection either in books or money for the purchase of books.

Such gifts are not only appropriate but most valuable to the work of the institution. Our woman's college has no greater need to-day than that of good books. A beginning for a good library has been made and the books have been most admirably selected, but adequate library facilities, being so essential to the work of a college in forming intellectual habits and making teaching effectual, ought to inspire many other gifts from those who care for the efficiency and educational equipment of this school. We have no better friends and none deserve more lasting gratitude than those who provide the means of instruction in libraries and laboratories.

Other valuable gifts have been received this year. Among them "The Literature of all Nations" in ten volumes, a very valuable addition, from Mr. T. E. Cheek, of Durham, who had already proved himself a most excellent friend in the contribution of the American Statesmen Series in thirty-two volumes. Also Brother B. W. Spilman has recently given the Columbian Cyclopaedia. And a complete set of the Colonial Records of North Carolina has been received from Hon. W. P. Shaw.

Many other contributions have heretofore been received and gratefully remembered, among them the Eycyclopaedia Britanica from Rev. C. B. Justice, of Rutherfordton; but so far, Wake Forest has contributed more than any other town in the State. With such generous thoughtfulness of the friends of the institution, this supreme need of better library facilities will be met in the rapidly growing number of valuable books. And none may build more deeply into the institution's life and gratitude than those who put their gifts into the educational equipment of libraries and laboratories.

——We are glad to hear that Rev. N. S. Jones, of Montevallo, Alabama, will return to North Carolina, having accepted a call to Burlington. He is admirably fitted for that important field of labor.

News Notes.

——Dr. Marshall, pastor of Raleigh First Baptist church, is slowly recovering from his illness.

——Bro. W. D. Upshaw has accepted the position of financial agent for Monroe College, Ga.

——The Raleigh First Baptist congregation very much enjoyed a sermon by Pastor Hubbard of the Tabernacle Sunday morning.

——The State Sunday School Convention will meet at Fayetteville March 18-20. Mr. Marion Lawrence, the International Field Secretary, will be present.

——Bro. J. W. Fleetwood, of Severn, writes: "Our school is full and we enjoy the work." He also speaks highly of the articles by Professor Kesler and Brother Albritton.

——We regret to hear that two of our promising young ministers have been sick—Rev. A. L. Betts, of Warsaw, and Rev. R. H. Herring, of Albemarle. We hope they will be well soon.

——We are glad to know that Rev. J. L. Shinn is delighted with his new field, composed of Salem and Clement churches in Sampson County. He resides at Salemburg. We shall soon print a letter from him.

——Rev. Forrest Smith reports that Rev. Braxton Craige was aiding him admirably in a meeting at Louisburg when the bad weather came on. "We are hoping," he adds, to begin work next spring on our new house of worship and push it to completion during the year.

——The first week in March the Recorder will print Union Meeting programs. If you will send us a brief statement promptly, we will print it. But do not wait until the third week and send us a program which will never be followed!

——Bro. D. L. Webster, of Siler City, writes: "We are delighted with our pastor, Brother Haymore. He is a strong preacher and is doing a great work for our Master. The outlook for the Cause here is very promising. Six families have moved into Siler City in the last ninety days, and all are Baptists."

——Rev. Geo. W. Truett sends this inspiring message to his North Carolina brethren through the Recorder: "The account of your recent and very remarkable Convention gave me unspeakable joy. Surely, surely, God is doing wondrous things for our "Southern Baptists."

——Mrs. T. J. Ramseur, of Cleveland Mills, says: "I especially enjoy the Bible Studies in the Recorder and my boys are especially interested in the Story of North Carolina." Good. We hope fully a thousand of our readers are following the daily studies and that at least 500 boys and girls are in the history contest.

——There is a very efficient Anti-Saloon League in Wilkes County of which Brother H. W. Horton is Secretary. We quote the following from a recent circular letter sent out by him: "We are not going into this Carrie Nation fashion, but to educate and persuade the people into a different way of looking at this question." That is the Christian method.

——Fayetteville church proposes to open her Sunday School room and library one or two evenings every week. This is a step in the right direction, and is in advance of most of our churches. But is this sufficient to meet the demand of our religion that we win and hold the young men? Must not the church utterly revise and renovate its methods?

——Rev. G. G. O'Neill's Enfield people showed their appreciation of his work recently by protesting against the consideration of a call from another part of the State. He says the church is doing better than it has ever done. We are building a chapel four miles from here. Enfield church now has preaching two Sundays in the month.

——Dr. Carroll made the statement in the Introductory Lecture Opening the Course in the English Bible in Baylor University, that "no other school on earth, classical or theological, prescribes such a course in its scheme of study." Texas beats the world! Wake Forest has had a course in the Bible (mainly in English!) for several years, admirably conducted by Professor Cullom.

——Dr. W. E. Hatcher is lecturing this week, under the auspices of our Sunday School Board, to the students of our Seminary on the following topics: "The Pastor at the Door," "The Pastor on the Inside," "The Pastor on His Rounds," "The Pastor and His Sermon," "The Pastor and His Garner." On no subject in the world do pastors and people need instruction more than upon pastoral visiting.

——Rev. R. L. Patton has given up his school at Morganton, and his daughter has taken charge of it. He has been called to High Point. He is one of the ablest of teachers, and the school-room loses a strong man in his decision to take up the work of a pastor again. But he is just as strong, if not stronger, as a preacher; and we believe the ministry gains more than the school-room will lose.

——So far less than $5 000 has been paid on the pledges made at Winston-Salem for the University debt. Perhaps this is as much as might have been expected, since the year's work did not begin until January 10. But we wish to remind the churches and their pastors that within the next two months we must cut down the debt very considerably. If we would wipe it out in the summer and fall. We ought to raise fully $20,000 in the next two months. Let us aim at this mark. Let every one, every church and every individual, make a part payment on the pledge. Do not put every thing off until the end of the year. "Procrastination is the thief," etc.

——We are glad to know that Mr. W. A. Montgomery, son of Judge Walter A. Montgomery of Raleigh—a Christian gentleman in whose life the Baptist denomination is most admirably represented—has been called to a position in the University of the South, Sewanee, Tenn. Dr. Montgomery was prepared by Mrs. Pendleton at Warrenton; spent three years at Wake Forest; and received the Doctor's degree at Johns Hopkins. He is one of the most scholarly young men in the South, and would be an addition to any faculty.

——North Carolina comes to her own; or her own come to her. We wondered who the new pastor at Mooresville is and whence he came. We have learned that he is a grandson of the late Maj. J. J. Biggs formerly of Raleigh and the nephew of Mr. Francis S. Biggs, also once a citizen of Raleigh, now of Baltimore. Brother Wilson is a young man. He has been a student of Richmond College and our Seminary; and he has served as pastor at Bishopville, S. C. We are glad to have him in North Carolina and hope he will make a success of his work at Mooresville, and will find it easy to become a North Carolinian.

——The approaching Quadrennial Convention of the Student Volunteer Movement for Foreign Missions, which occurs in Toronto February 26 to March 2, 1902, is an event of such importance that the organization responsible for this gathering is naturally attracting much attention. If the enterprise of a few men, most of them of little culture, wrought such great results in the first Christian century, the movement which promises to bring together in a great missionary gathering in Toronto 2,500 students and professors from nearly 500 institutions of higher education in the United States and Canada and which is represented on the field by over 1,800 missionaries, is certainly worthy of consideration.—Watchman.

——We spoke two weeks ago of Rev. Thomas Joseph Watts. Last week we found the picture of Deacon Joseph Thomas Watts—his twin brother—in the Baptist Argus, with the following sketch: "Deacon Joseph Thomas Watts, Jr., the newly elected president of the Baptist Young People's Association of Louisville and Vicinity was born in Raleigh, N. C., March 19, 1874. He was reared in the Roman Catholic faith and at the age of 15, through the instrumentality of the Young Men's Christian Association, was led to accept the Lord Jesus Christ and united with the Baptists. Since that time he has been an active church worker. He came to Louisville in 1894 and identified himself with the Chestnut Street Baptist church, of which the venerable Dr. J. M. Weaver is pastor. He is president of the Young People's Society connected with that church." We take great pleasure in the religious progress of these young men.

——Mrs. E. P. Briggs, widow of the late Thomas H. Briggs, died in Raleigh Sunday, in the home of her son, Mr. James A. Briggs, at the age of eighty-three years. She and her husband were important factors in the life of the Raleigh First Baptist church for a long period, and in all respects they were worthy of their church and denomination. In their places now stand three sons and a daughter, Messrs. Thomas Henry, James A. and Fabius H. Briggs and Mrs. E. F. Aydlette. There never was a nobler, better woman. In all the relations of the life Christian virtues shone in her. To live so well, to make life so complete, to leave such a family of children, to live so long that the final transformation seems only natural—is surely all that anyone could ask. Nevertheless the very beauty of her life makes the grief of loved ones more intense; and to them we extend sincere sympathy.

——We are delighted to hear that Mrs. W. H. Williamson, of Raleigh, has undertaken to establish an institution here in which the children of wage-earning mothers may be cared for during working hours. It is a most practical enterprise, and is of the very essence of Christianity. Many mothers in our city have to work and their children not only suffer for food but for care. This institution will relieve the mothers, and help the children. Mrs. Williamson's initiative should meet with prompt and vigorous support at the hands of all the intelligent people of our city. It has been suggested that each child send in right away as many pennies as he or she is years old. This is an excellent idea, and we hope children who have mothers and fathers to care for them will take this means of expressing their sense of thankfulness to the God and Father of us all. We hope, too, that the men of Raleigh will not leave this most practical and humane undertaking wholly to mothers and children. A thousand dollars should be raised for it in a few days.

——There is a bill before the Committee of the National House of Representatives to appropriate a portion of the money received from the sale of public lands to the maintenance of schools of mining and kindred subjects in connection with the Agricultural and Mechanical Colleges throughout the country. But certain of the Southern State Universities desire to share these funds, and an amendment has been proposed providing that half of them shall be paid to the Universities in the several States and Territories. Representatives of the North Carolina A. and M. College and the University recently had quite a controversy before the Committee on this amendment. In the course of his remarks the redoubtable president of the A. and M. College exclaimed, "It is not a question of loot, but one of principle!" The wealthy State institutions in the Western States have been built up by Federal land funds, as have the free school systems in some of them. People who look down upon the South on account of the meagreness of her educational facilities forget that we have not only had Federal aid, but have had the effects of a Federal military invasion, a Federal blight of Reconstruction, and a Federal Pension System to withstand; and the negro to educate besides. It is a colossal wonder that we have done anything at all.

Great Revival at Spray.

I know that you will not mind having a word from our church just now, for we have something to tell. Leaksville and Spray are practically one town, they are so close together. We have only one church but two houses of worship. For some time the Spray part of our congregation has been getting ready for a great ingathering. I was watching the signs of the times.

The 'Jeweler Evangelist," Brother Fred. N. Day, Winston, N. C., came to our place to visit his sister and a take a little rest. I told him that my people were ready for a meeting; that I had been praying the Lord to send me the right man. Said he, "My wife positively forbids me holding a meeting while here." After consultation and much persuasion we came to a conclusion about 3 p. m. Wednesday the 15th. We went to the chapel, rang the bell; then from house to house announcing a genuine old fashioned revival to begin that night. We had fairly good crowds.

The crowds increased till Saturday night, when there was an overflow. Then Sunday three services, at all of which we were crowded to the utmost. The Spirit was doing His work, and rain and mud seemed only a means of telling our faith and confidence in God.

Notwithstanding the abounding hospitality of the people, we pledged ourselves to attend no more feasts and gave the next day to fasting and prayer, buttonholing men and women upon the subject of religion on the street and from house to house.

How many professions there were I have no idea. More than forty have united with the church. They came from almost every period in life, but mostly those in their teens.

The meeting continued till Sunday, 26th, when we again had three services. The Sunday School service at 3 p. m. was given an evangelistic turn, in which hour a great number gave their hearts to Jesus.

The night service was a great thanksgiving service. This was the Pentecostal hour. "Heaven came down our souls to greet and glory crowned the mercy seat." How many accepted Christ I can not tell. I was on the mountain top; my soul was full. We opened the doors of the church and thirty-nine came forward and joined. Then we asked all who had made professions during the meeting to come forward, and we had a regular old fashioned handshake and Christian welcome. There was such a great crush and everybody was so happy that it was impossible to make any count.

Brother Day spoke some very appropriate words of warning and admonition to the church and young converts, after which we sang "God be with you till we meet again." Brother Day, like John in his Apocalyptic Vision, could not close without one more invitation to "Come," which invitation several accepted.

We discontinued the service, but the revival continued at our Thursday evening prayer meeting. Those who braved the sleet and almost impassible mud had the pleasure of seeing another noble young man give his heart to Jesus.

Among the goodly number who took active part in the meeting I must tell you of Brother Jesse B. Taylor and his noble, Christian wife. Although there is a mile of railroad iron between their home and the chapel, they attended every service. They sung the Gospel to the glory of God and to the salvation of a number of their Sunday School classes.

Brother Blackburn, though busy with his arduous duties as supervisor of the county convicts on the road force, found time to attend and render valuable service.

To God be all the praise, for He has indeed greatly blessed us.

S. J. BEEKER.

The Work at Whiteville.

THE ZEAL OF GOOD WOMEN.

I feel that a word is due our excellent people of Whiteville in the noble struggle they have made in the erection of the splendid pastor's home into which we have recently moved.

The work was started by Sister Livy Johnson, who donated a beautiful lot fronting the Col. Memory home place. We thank God for this good sister, whose many sacrifices and quiet work have gladdened so many hearts. Most of the credit is due to the unflagging energy and many denials of our good women—of whom we have some of the best in the world—who upheld the pastor's hands, gave and solicited funds till we are now nearing completion.

We value the parsonage at $1,200 and find it a model of convenience. Best of all we have been paying as we go.

We had hardly gotten our hearings when the people marched upon us armed with bundles and baskets. We have been here long enough to know what this meant; resistance was useless; we could but throw up our hands and submit. When all were gone we ventured to look around and found the pantry packed with a month's supply.

The work on my field is encouraging. We had splendid meetings at Lennon's Cross Roads and Fair Bluff last year. I am now giving a night appointment to Boardman, a lumber town of over six hundred people. We have no organization there.

Brother Frank T. Wooten has just closed a good meeting at Chadbourne; some twenty additions. In March we hope to have Brother A. C. Cree with us in a meeting of days. We ask the prayers of God's people for a gracious blessing.

The Recorder gets better and better. This week's issue is a gem.

J. G. BLALOCK.

The Diaz Affair Amicably Adjusted.

The Special Committee of the Home Mission Board has returned from Cuba and made its report through Judge Hillyer, the Chairman of the Committee. The report is eminently satisfactory to the Board, and was unanimously adopted.

The Committee while in Cuba satisfied itself that the titles to the Jane Building, about which doubt of ownership has been circulated, are clear and indisputable; being duly executed and recorded in the Registrar's office in the city of Havana. In addition to this a quit-claim was prepared and duly signed by Dr. A. J. Diaz as pastor, and Pablo Valdes as Clerk, on behalf of the church, being unanimously directed to do so in open church conference.

The Committee informed the Board that they were in possession of a petition from the Gethsemane Baptist church, of which Dr. Diaz is now pastor, requesting aid of the Home Mission Board in the support of their pastor, and the use of the Jane Building as a place of worship. The Committee recommended in favor of granting the church the privilege of the use of the house for the present, under such arrangement as may be absolutely satisfactory to the Board, being unwilling, and thinking it unwise to peremptorily eject them; but declining to report in favor of aiding the church as requested, on the ground that they were unwilling at this time to re appoint Dr. Diaz as a missionary of the Board.

The Committee at the same time reminded the Board that Cuba has been in the throes of revolution, and entreat that patience shall be exercised towards Dr. Diaz, knowing the weakness of the flesh, and expressed a hope that Dr. Diaz would early convince the brethren of his sincerity in his purpose; who could then deny him the right of return, when he does indeed devoutly consecrate himself to the ministry of the Gospel.

The disinclination of the Committee to the re-appointment of Dr. Diaz arises out of dissatisfaction with his services that existed at the time of his resignation. Briefly stated they are these:

1. Dr. Diaz' management of our missions in the Island of Cuba, as Superintendent, were not satisfactory as respects the disposition of the Hospital Cemetery, etc.

2. As regards reports made to the Board of work accomplished.

3. Regarding the use of his own time while a missionary of the Board. He devoted his time to a political canvas, placing another man in his pulpit to preach who was not acceptable to the Board. Note especially that no objection was made to Dr. Diaz on account of his political opinions, but on account of the use of his time while a missionary of the Board for the purpose of partisan political canvassing.

The Committee stated to the Board that Dr. Diaz had expressed penitence for his course, and an earnest desire to return to the simple ministry of the Gospel, and the faithful performance of his duties as a missionary and pastor. But the Committee, ascertaining as they did, that Dr. Diaz's course had met with the disapproval of other devoted missionaries in the Island, felt constrained to see if there should be fruits meet for repentence before recommending him for re-appointment.

While no charge has been made against Dr. Diaz's character, and while there is no disposition to make such charge, either by the Committee or by other missionaries in the Island, it is deemed eminently desirable to know that Dr. Diaz's fixed purpose is to be an humble minister of the Gospel, before he is recommended for re-appointment. This will be ascertained by a careful observation of his life by those who are daily associated with him, and will be signified to the Board by a petition signed by all the other missionaries under the auspices of the Board.

A new church consisting of twenty members, mostly English speaking people, was constituted in the city of Havana during the visit of the Committee to the Island. Arrangement has been made by which this new church will worship and hold Sunday School and other religious meetings in the Jane Building, not in conflict with the hours of worship of the Gethsemane church Our American Missionary, Rev C. D. Daniel, will supply this church in connection with his duties as Superintendent of Missions in the Island.

All other mission churches and schools, together with their pastors and teachers, we found in a healthy, prosperous condition, comprising five churches and schools in five different large cities, together with contiguous mission stations.

The Board has instructed our Superintendent, Rev. C. D. Daniel, to open missions in at least three others of the larger cities in Cuba immediately. This will give us in all, missions in nine different cities of the Western Provinces, and in some of these cities several missions.

Now that everything is clear and settled that has ever been a matter of dispute in the Island of Cuba and Brother C. D. Daniel well in charge of all the interests of the Board in the Island, with a strong body of heartily cooperating missionaries of some of the very best men, our Cuban pastors, and some of the most accomplished women, our teachers, the denomination may be well assured of a steady and hopeful prosperity of the missions of the Island of Cuba.

The Committee expresses gratification and pleasure in commending to the Board's unqualified confidence Rev. C. D. Daniel, our Superintendent of Missions in the Island of Cuba, in the following language:

"We found him fully up with his work, and having the cordial support and co-operation of all the other missionaries and churches in the Island. He speaks the Spanish language fluently, and habitually preaches in it to a large and growing congregation. He is a man of sound common sense and good judgment; consecrated, devout and truthful. We commend him and his work to the confidence of the Board."

F. C. McCONNELL,
Corresponding Secretary.

Dr. Bull's Cough Syrup cures sore throat. Don't delay when you are bothered with a sore throat. It may lead to bronchitis. This remedy is a sure cure. Price only 25c.

Marriages.

MITCHELL-QUIDLEY—At New Bern, N. C., January 15, 1902, Mr. Fred G. Mitchell and Miss Ida L. Quidley, Rev. J. A. McKaughan officiating.

Obituaries.

Resolutions of Respect.

Whereas, It hath pleased Almighty God in His infinite wisdom to remove from us our sister, Mary Howard; therefore be it

Resolved 1. That we bow in humble submission to God's will, since He doeth all things well.

Resolved 2. That her sacrifice and faithfulness in helping to advance Christ's kingdom shall be an inspiration to us.

Resolved 3 That we extend our sympathy to her only son and commend him to the grace and comforts of God, whose ultimate purpose is the resurrection of the body and the reunion of broken ties.

Resolved 4 That a copy of these resolutions be sent to the Biblical Recorder for publication, and that a copy be spread upon our Minutes.

Done by order of Ladies' Aid Society of the Hertford Baptist church, February 6, 1902.

Mrs. I. N. WHITE,
Mrs. WILLIAM MARDRE,
Mrs. L. W. NORMAN,
Committee.

PULLIAM—Whereas, the Death Angel, on the 11th day of December, 1901, entered the home of our Brother B. F. Pulliam and struck down his beloved wife, Maggie, in the bloom of young womanhood, being about thirty one years of age:

Resolved 1. That we hereby extend to the bereaved husband and children our heartfelt sympathy.

2. That her death has taken from the children a loving mother; and

3. We leave them in the hands of an all-wise God praying that we may all meet our dear sister in a bright and better land. Our sister entered the church under Brother Lamberth's ministry and has been true to her profession.

Done by order of the church, January 11, 1902.

J. P. WOODY,
J. F. SWANN,
J. S. GARRETT,
W. C. PULLIAM.

COMBS—Died at her home, the wife of Lemuel B. Combs, Mrs. C. E. Combs, daughter of the Hon. Benjamin S. Basnight, on the night of the 30th January at 7 o'clock. The deceased was a Christian lady, a member of a Missionary Baptist church, and true to the cause from her early days to the last. She was a true and loving wife, a devoted mother and a kind, loving neighbor. She leaves a husband and eight children and many relatives and friends to grieve after her. She has been a great sufferer from consumption for many years. She was nearly 43 years of age.

AB. A. COMBS.

TATUM—Inasmuch as our all-wise Heavenly Father has seen fit to remove from our midst our friend and brother, Joe S. Tatum—

Resolved 1. The Sunday School of Farmington Baptist church has lost an earnest scholar and worker and an efficient teacher.

Resolved 2 The church has lost a member who has been loyal to its objects and to the Christ example of unselfishness, a wise counsellor and adviser.

Resolved 3. That we, as a Sunday School, extend to the bereaved home and absent brother our heartfelt sympathy and pray his example may fill us with a higher ideal of true piety.

Resolved 4. A copy of these resolutions be sent to the Biblical Recorder for publication, a copy spread on the Minutes of the Sunday School and copy be sent to the bereaved mother.

Miss JULIA HARDING,
OSCAR RICH.
B. C. TEAGUE,
Committee.

GRAVETT—Whereas, it has pleased God, our Heavenly Father, to remove from us our friend and sister, Nannie S. Gravett, who departed this life on the 16th October, 1901, in her 41st year. She made a profession of religion and united with Ephesus Baptist church, Person County, N. C., in the year 1880.

Resolved 1. That we bow in submission to the will of our Father, knowing that He doeth all things well.

2. That in the death of Sister Gravett the church has lost a good and quiet member.

3. That these resolutions be spread on the Minutes of the church, a copy be sent to the Biblical Recorder and to the brothers of our sister.

Done by order of the church, January 11, 1902.

J. P. WOODY,
W. C. PULLIAM,
Dr. J. F. SWANN,
Committee.

Acknowledgments.

Regular Objects.

February 26, 1902.

State Missions—Y. L. M. S., Tryon Street, Charlotte, $7.80; Kings Mountain, 5; Gibsonville, 1.10; Concord, Flat River, 4; B. B. B., Washington Street, Greensboro, 1.75; J. W. Powell (Fair Bluff), 5; Lawndale, 5.81; W. M. S., First church, Winston, 3.75. Total this week, 34.31. Previously reported, 2,061.55. Total this year, 2095.76.

Foreign Missions—Willing Workers, Seaside, Wilmington, Christmas offering, $5; Enon Chapel, 3; Y. L. M. S., Tryon Street, Charlotte, Christmas offering, 40.35; Sunbeams, First church, New Bern, 7.02; W. M. S., Carthage, Christmas offering, 4; W. M. S., Spring Hill, Pee Dee, Christmas offering, 4.90; W. M. S., Buckhorn, West Chowan, Christmas offering, 4; W. M. S., Buckhorn, West Chowan, Christmas offering, 7; B. B. B., Washington Street, Greensboro, Christmas offering, 1; J. W. Powell (Fair Bluff), 5; Baptist Chapel, South River, 3.53; Antioch, South River, 2.53; Lebanon, Cedar Creek, 69c.; W. M. S., Autryville, South River, 1; W. M. S., First church, Winston, Christmas offering, 12.50. Total this week, 101.52. Previously reported, 837.51. Total this year, 939 03.

Home Missions—W. M. S., First church, New Bern, $6.95; Concord, Flat River, 2.25; Western Prong, C. F. and Col., 95c. Total this week, 13.15. Previously reported, 179.85. Total this year, 193.

Education—J. E. Dowd, in full on notes, 50c.; Rev. W. G. Hall, $5; Arch C. Cree, 10; Mount Vernon, Central, 2.76, Lawndale, 2.80. Total this week, 21.06. Previously reported, 227.27. Total this year, 248.33.

Ministerial Relief—Gibsonville, 65c.; Ahoskie, West Chowan, $5; J. W. Powell, Fair Bluff, 5. Total this week, 10.65. Previously reported, 162.56. Total this year, 173.21

Total reported for all objects this week, - - - - $180.59
Previously reported for all objects, 3,496.57

Total reported for all objects this year, - - - - 3,677.16

WALTERS DURHAM,
Treasurer Baptist State Convention.

Educational Fund.

Cash collections on Educational Fund for week ending February 22, 1902.

Green River Association, Rutherfordton church: J. M. Smith, $5; J. P. Jones, 6; James Snider, 25c. Tar River Association, Mrs. C. M. Cook, 25 Chowan Association, Elizabeth City church, Dr. H. T. Aydlett, 10. Tar River Association, Middleburgh church, 3.50. Central Association, Brassfield church, Robert Whitfield, 50c. Mount Vernon church, Daniel Allen, 3. Raleigh Association, Mount Moriah church, 5 West Chowan Association, Windsor church Thomas Gillam, 15. Knatt's Grove church, Oxford, 4.25. Forest City church, 10.50; Mrs. D. H. Britt, 5; Antioch church, 5; J. C. Caddell, 25; Rock Spring church, 25; A McNeill, Jr., 10; H. Montague, 10; Rev. H. H. Brown, 10. Kenney's Creek church, 2.50. Total, 180.50.

Total amounts previously reported:

January 8 (for December, $156.08, of which was received before Convention on Old Movement),	-	$1,446.90
For week ending January 11,	-	370.20
For week ending January 18,	-	592.92
For week ending January 25,	-	385.05
For week ending February 1,		575 62
For week ending February 8,	-	800 95
For week ending February 15,	-	324.10
Amount left off report for week ending January 31,	-	20.00
Total amount received to date,		4,196.24

Corrections in last week's report: D. F. King, $1, should have been $150; Beulah Association, Ephesus church, $17.25, should have been $73.25.

L. D. WATSON, JR., Treasurer.

Have you Eaten too Much?
Take Horsford's Acid Phosphate
If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

Teacher, you may have a good deal of trouble getting your scholars to study their lessons, but you have no trouble getting them to study you.

Did not Know She Had Kidney Trouble.

Thousands have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

Women suffer untold misery because the nature of their disease is not correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free, by mail.

Among the many famous investigated cures of Swamp-Root the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Vinton, Iowa, July 15th, 1901

DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—In the summer of 1899 I was taken violently ill. My trouble began with pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. *None of them suspected that the cause of my trouble was kidney disease.* They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Swamp-Root, and weigh 165 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gertrude Warner Scott

MRS. SCOTT.

Sample Bottle of Swamp-Root Free by Mail.

SPECIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghampton, N. Y., who will gladly send by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Raleigh "Biblical Recorder."

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

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FOUNDED 1835 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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A MEDITATION.

John 16: 12. "I have yet many things to say unto you, but ye cannot bear them now.

It requires an education to understand Jesus Christ; not an education in science and the classics, or even in theology, but none the less an education. It requires the education, not of the schools, but of the spirit; not of individuals alone, but for the Christian people; not a flashing light, but an agelong training. Slowly it comes, but the living God loves to give it to the living soul. There is no understanding Jesus Christ well until the lesson of the spirituality of His work and meaning, which is the lesson of reality and simplicity, has been learned. No lesson requires more patience in the teacher than this, or more of the courage of faith in the learner.

William Newton Clarke, in Biblical World.

AS TO THE RECORDER'S POSITION WITH REGARD TO HIGHER EDUCATION AND OUR ATTITUDE TO THE STATE INSTITUTIONS.

Some mistakes, misrepresentations and misunderstandings demand that the Recorder state in some detail its position in regard to State-aid to Higher Education, and its attitude to the State's institutions. Wherein they do so will appear in the course of this statement.

The Voluntary Principle is, in our opinion, certainly more desirable than the Taxation Principle. It offers a larger and more adequate basis. It is more in accord with the spirit of Jesus. Christian Education under denominational auspices is certainly in accord with our view of the denomination's function. Education which is not Christian can not be desirable to anyone who believes in Christ as the Light of the world. And Christian education can be best offered upon the Voluntary basis under denominational supervision.

The Recorder believes these statements, and has sometimes had reason to fear that no one else believed them with quite the earnestness that we do.

So in absolute conviction there is no demand for restatement. But there are other things to be said.

First, as to method or policy. The Christian has but one way to advance his cause. He is as weaponless as Christ. He must not depend upon force—not upon the kingdoms of this world, not upon any temporary means or measure. He must follow Christ's plan of planting the good seed in the good soil and wait in patience for the processes of growth and maturity. If he faint not, he shall reap; and the harvest will be in season and worth reaping. We have not always thought so, but we have reached the conclusion that, while each Christian must exercise his civic rights in the light of Christian righteousness, the mass of Christians, whether of one denomination or all, should not undertake to force an issue. One Christian can not even prescribe the course of action for another. This is far from saying that Christianity should not be active in all affairs, or that there should not be concerted Christian action. It is indeed saying that it must be active and united in the right way, in the hearts of men. Christ would have us so to work as to bring forth fruit in its season. Both preach and practice your gospel and seek no superficial consummations, and at length the end desired will come as the fruit comes, and will find an environment as worthy. We must proceed upon the plan of enlightenment, not that of directly accomplishing ends. Our appeal must be to the consciences of citizens, not to Cæsar's power.

But how shall a Christian institution be protected? The answer is, By Christians. If it is discriminated against, they have the right of petition and the appeal to justice. If they are weak, Christians must make them strong. If they are not what they should be, Christians must make them so. If the State, having the power to levy taxes and to appropriate the funds, does so to the hurt of Christian institutions, it will suffice, we believe, if their Trustees will call attention to the fact.

There are extraordinary times, of course, when extraordinary efforts must be put forth. If the authorities are indifferent, they must be made to hear, even if a great agitation is necessary. Those who understand the conditions from 1890 to 1895 know that the agitation of those years was as necessary and defensible as the agitation of the fathers in behalf of separation of Church and State. By the agitation not only was attention aroused, but the Voluntary Principle was widely introduced and entrenched.

Again, denominational institutions must stand upon the merits of what they offer. Wake Forest, for example, is our denomination's contribution to the advancement of the race, and also a means provided for preparing men to help fulfill the Baptist mission. If it is worthy, we must patronize and maintain it; if it is not, we must make it worthy. If others are stronger, we must make it better. If a Baptist believes that his denomination offers an interpretation of Jesus Christ and a church life that will fulfill the highest human aspirations, he will not cease to be a Baptist, and he will support and patronize our system at every point. If any institution of ours fails to answer the aspirations of our people, it should be made to answer them. If, on the other hand, there are Baptists who feel that our denominational life is not so full as they desire, we should hear them and have them hear us. If they prefer another school, we may regret it; we may discuss the matter; but their loyalty should not be called into question. One man has no charge over another's man's loyalty or duty.

You will never get a college patronized or endowed by making a political issue of it. You will never make a Christian body strong by adding tests to the Christian faith. Temporary success might be won, but it would not be worth the trouble, and it might be very costly. Permanent success is the only sort the Christian life can contemplate. The Christian's methods must therefore be permanent.

Now as to attitude toward the State institutions. They are not Godless. It is a mistake to think so. They are expressions of our civilization, which is predominantly Christian; and, to say the least, they are Christian to the extent that our civilization is Christian. The denominational college should offer all that the Christian life requires in the preparation of a man; and in our opinion, the denominational college does offer this more definitely and more surely than the State institution. But it is not in altogether fair to argue that non-denominational or State colleges are non-Christian. State institutions differ from denominational institutions in that they are not directly, definitely and emphatically Christian. One may wish that the State institutions were more Christian. One way to bring that about is to make the body of people—which is the State—more Christian. The seed sown there will flower and fruit in institutions.

Again, it is not right to hold that higher education by the State is evil. It is not. The principle may be wrong and unwise and inexpedient. But the fact remains, and we all are aware of it, that education in a State institution is not even undesirable. Education supported upon the Voluntary Principle is more desirable; education under denominational auspices is more likely to be positively Christian. But most of the men sent forth from State institutions have been good men, many of them good Christian men, some of them active factors in church-life. Most of teachers in State schools are Christian gentlemen. This is no accident, but is due logically to our civilization.

Again, there are a hundred or more young men in the University of North Carolina who are Baptists. There are as many in the A. and M. College. There are many young women in the Normal College. Some of these young people may, as all of them ought to, become active forces not only in their home churches but in our denominational life. We may wish that they had attended their denominational institutions; we may believe that it would have been better for them; but no matter what our opinion, we should not pursue any policy that will create in their minds or anyone's that they are not altogether welcomed to enter into our denominational work at every point freely. They most surely will be welcomed.

There is another consideration. The State institutions have long been established. The State aid policy is as old as the Nation. It can not be dislodged in a day. It would be violent and dangerous to do so. It is unreasoning to hope for anything of the sort. We believe the Voluntary Principle is right. We hope and expect that at length that principle will prevail. But we would not have it absolutely enacted into law at once; and we would not lead our readers to desire or expect its immediate triumph. They may believe in it and urge it without losing regard and friendship for the institutions that are dependent upon a principle that in their opinion is less desirable. The true word, the right principle, and the nobler way can always abide its time.

But what of the free schools? Certainly the State must spare them every cent it can. On the other hand, denominational college men and State college men recently met at Raleigh and issued a platform that calls for local taxation. This means to say that in their opinion the free schools must look to this means henceforth. And while their claim upon the General Funds should not be abated, we must in frankness say that those who desire to live to see a six months term of the free schools throughout the State must advocate Local Taxation. It will also bring about more interest and higher efficiency.

Lest after so brief a treatment of matters so involved and so great the reader may be confused, let us here set forth categorically the Recorder's position:

(1) We shall advocate the Voluntary Principle as the better and the true basis of Higher Education.

(2) We shall defend the denominational and private institutions against discrimination, and endeavor to maintain equal opportunity for them—not failing to urge that their friends endow as well as patronize them.

(3) We shall advocate Christian Education under denominational auspices as most to be desired.

(4) We shall continue to create opinion in behalf of the free schools and endeavor to enlighten it.

(5) We shall do these things without contemplating political action; without creating distrust in or disrespect for State institutions, but shall cultivate respect for their work and endeavors; without leading our people to hope for an immediate revolution, but for a gradual readjustment that shall come not merely by political acts but by change in the views of men, without which political acts are of slight import.

BAPTISTS AND BAPTISM.

One can hardly believe that there are people who think that Missionary Baptists teach that immersion is essential to salvation. But we have reason to think that that is the general impression in many quarters and, strange to say, amongst people who are regarded as intelligent. Last week we answered an inquiry from the heart of the Chowan country—where Baptists are known as well as they are anywhere—which read, "Does the Missionary Baptist Church teach that immersion is essential to salvation? There seems to be a difference of opinion on this question among the laity of the church and I am anxious to have your opinion."

It is not a matter of opinion. It is a matter of fact. And the fact is, that Missionary Baptists not only do not teach that immersion is essential to salvation, but so far from it they regard the doctrine of salvation by any form as pernicious, and they regard the doctrine of salvation by baptism as one of the greatest hinderances to that spirituality which is the essence of Christianity. Baptist baptism is believer's baptism, that is, the baptism of the saved. Any church that holds otherwise is not a Missionary Baptist church.

Baptists regard immersion as the only method of baptism. The scholarship of the world—all denominations—supports their view. They regard baptism as the sign prescribed and ordained by Christ of the believer's choice of Him; it expresses forth His Life and its meaning at once as nothing else can; and they insist upon it because He insisted upon it. No other form can be conceived of that holds within itself the spirit of Christianity.

In our baptism we have shadowed forth the death and resurrection of the Saviour, the death of the sinner to sin's dominion and the awakening to newness of life, the pledge to take Christ's self-effacement, Christ's cross—upon us, and the promise of the Resurrection. To substitute any other form, specially one that signifies less, is to deprive the Sign of its Significance and thus make it empty. On the other hand, to impute to that Sign efficacy in salvation is likewise to destroy its meaning, to put the Sign above what it signifies and thus to destroy it.

As to our Inquirer's use of the word "Church," we refer him to Brother Albritton's very clear article touching that subject this week.

The shepherd whose ninety and nine sheep were safe did not wait for the one astray to return; he went forth and sought and found it, and when he did find it he did not maul or kick or pound it; he took it to his bosom and comforted and rescued and healed it.—Moody.

TWENTY YEARS OF PROGRESS.

In his great speech Henry Grady portrayed with unrivalled power the Southern soldier returning to his home, his cause lost, his property destroyed, his civic institutions overwhelmed. If we remember, Grady capped the climax of his picture with the words, "But that soldier who returned in April reaped a harvest in June!"

The story of the progress of the South since the Surrender of Lee is an Epic of Dauntless Endeavor and of Triumph. We find in the Manufacturer's Record—a weekly magazine that has led in the industrial development of the South—a most exhaustive exhibition of this progress. To submit only the statistics is by no means sufficient; we advise our readers to purchase the magazine. For those who do not, the following statistics will convey a general idea:

	1880.	1900.	Increase Per Cent.
Population	16,806,000	23,500,000	44
Value of manufactured products	$457,000,000	$1,466,000,000	220
Value of mineral products	17,000,000	115,000,000	576
Value of agricultural products	571,000,000	1,200,000,000	110
Total value of products	1,045,000,000	2,781,000,000	166
Wage-earners in manufactures	205,000	793,000	180
Total productivity per capita of population	64	118	84
Productivity in manufactures per capita of wage-earners	1,498	1,848	23

Observe the tremendous increases in value of mineral, manufactured and agricultural products, the not less gratifying increase of productivity per capita. In light of these facts, there is in this respect at least no reason to be ashamed of the new South.

It is not too much to say that the South has actually improved its industrial and commercial position since the war, has not only recovered what was lost but very much more. It will regain its political prestige in time, though this will come last, as the professional partisan must have his day, and passion and prejudice can not be eradicated until intelligence has deprived him of his calling. If at the same time the South shall preserve her old-time spirit of chivalry, we shall yet have the noblest land, indeed and in truth, upon the face of the earth.

DEATH OF COL. T. F. TOON, STATE SUPERINTENDENT OF PUBLIC INSTRUCTION.

Colonel Toon died suddenly on the morning that he had intended taking up his work again, after a long and exhausting illness of pneumonia contracted while in Eastern North Carolina speaking in behalf of the Free Schools, to the cause of which his State called him fourteen months ago.

His administration of his office was brief. But our readers know how well he has justified the confidence of those who urged his nomination. His work has been earnest, substantial, aggressive, intelligent and above criticism. He was sixty years of age and the veteran of many battles and of more than one wound; he had lived the trying life, too, of the men who have rebuilt the South in forty years; and there were some who at least wondered if he could stand the strain that his office demands of its occupant in this period when the attention of the whole people is centered upon its work. Superintendent Toon came fully up to those demands; and his death is not due to break-down, but to exposure in answering a call of duty. He was a soldier, and did not know how to make excuses or to shirk. He was impressed—we know—with the danger of his trip; he wished not to go; but he did not know how to refuse to do his duty.

He is dead, and the State mourns the loss of a loving and worthy son. She will not forget his name; and his example, in war, in peace, and in the public service will be cherished in the good day for whose coming he labored knowing full well that he should not see it.

Colonel Toon was a graduate of Wake Forest, a member and deacon of the Tabernacle at Raleigh; and in his denominational, as in his civic and professional relations, acquitted himself like a Christian gentleman.

THE SOWING OF THE SEED OF CHRISTIANITY.

Sunday School Lessen for March 2nd, Acts 7:54 to 8:2, "The Stoning of Stephen."

Unless one knows for what Stephen was arrested, and what he offered in defense before the Sanhedrim, he will not be prepared to take up the eight verses in which are set forth the culmination of his arrest and trial. Let the earnest student, therefore, recall last Sunday's lesson and read Stephen's speech, which comes between that lesson and this.

Stephen not only has a high place in Christian history; but his exalted manner in death and the argument that he made to the Sanhedrim mark him as probably as far advanced spiritually as any man, apostle or not, has been. He had studied the Old Testament to more purpose than his contemporaries; and in the gradual processes of God, in the spiritual character of religion, and in Israel's proneness to intolerance, he clearly perceives the relation of the Old Testament to the New Revelation in Jesus Christ, and explains the present conflict of which he is centre and victim.

Charged with speaking words against this holy place (the Temple) and the law, the charge being specified as "We heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us"—Stephen takes up the history of Israel and shows:

(1) That a "change of customs" is not necessarily wrong, since God's revelation is progressive. Abraham did not get into the promised land at once. Nor did he get the covenant of the circumcision until his old age. So with regard to the tabernacle and the Temple.

(2) That, in truth, the Temple is not the residence of God. "God appeared to Abraham even in a heathen land—in Mesopotamia." God was in Egypt. God met Moses. The Most High dwelleth not in houses made with hands.

(3) That Israel's real trouble is not her regard for Moses and the Temple, but the stiff-necked (disobedient and irreverent) and uncircumcised (unlawful) condition in her "heart and ears" (spirit and mind), on which account "ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not." The Spirit of God can not teach the intolerant man.

Had Stephen been content with defense of himself as to the Temple and Moses, he should have escaped. But he indicts the Sanhedrim, he states the issue of the hour—A Spiritual Religion against a Formal Religion,—and he charges the Sanhedrim not only with being formal but stiff-necked, and not only with that, but with betraying and murdering Jesus; and not content with this he shows that this has ever been the spirit of Israel, notwithstanding God's persistent goodness. He makes not only his defence but he gives his testimony to Jesus, and condemns the Sanhedrim for both murdering Him and not keeping the law.

Now we are prepared to read that they were cut to the heart and they gnashed on him with their teeth; and waxing more angry at the sight of his calm, uplifted face as he beheld the vision of heaven (picture the contrast) their passion breaks all bounds. the dignified Sanhedrim that would give its life for a jot of the law, breaks out into a mob of murderers. And while they show the world the fruit of intolerance, Stephen shows the world that a Christian can die like His Master, as forgiving of as he is superior to those who kill the body, and sublimely unwavering in faith.

There is a tender touch in this tragic narrative that ought not be overlooked; and there is another as from the pen of a literary master. The one is the simple words, "He fell asleep"; the other the pregnant sentence, "And Saul was consenting unto his death."

Historically the larger significance appears in verses 1 and 2 of the eighth chapter. Stephen's murder was the signal of a great persecution; and the church was scattered, and began laying the foundations of Christianity in more receptive regions, moving in the direction of less resistance, enlarging its circle, reaching out toward the great Gentile world, and ever improving the conception of itself in the minds of its adherents.

Slowly it dawned that it was not to centre at Jerusalem, but in the hearts of believers; that it was not to be propagated by the apostles, but by believers; that it was not for a race, but for mankind. The rising of these blessed truths was hastened by the persecution as nothing else human could have hastened it. A part of the preparation for Christ was Jerusalem's unpreparedness.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

EIGHTH WEEK: OPPOSITION AND POPULARITY.

FIRST DAY: *Mark 2:18-20. The Question About Fasting.*

Verse 18. What spirit, shown in the conduct of Jesus' disciples, was new to the religion of the Pharisees and the followers of the Baptist. Contrast last clause of Luke 5:33 with the question of Matt. 9:15.

Read verse 19. "Jesus and His disciples were a wedding party; He the bridegroom, they the sons of the bride-chamber, the bridegroom's friends who with Him conducted the bride to her new home, and htere spent a week in unrestrained festivity." (Compare John 3:29.)

To what does Jesus attribute this spirit of joy? Verse 20. Meditate upon verse 15.

Verses 21-22. What contrast is common to all three of these "germ-parables"?

What do they teach about the relation between the new religion Jesus brought and the old?

Do I, after trusting Christ's undeserved favor for salvation, ever try to patch it up with my good deeds?

EIGHTH WEEK: OPPOSITION AND POPULARITY.

SECOND DAY: *John Chapter 5. The Infirm Man at the Pool of Bethesda.*

For the sake of completeness rapidly read the verses cited.

Verse 1. When and where is this scene laid?

Verses 2-8. What cure is wrought by Jesus here?

Verses 9-18. What charges are brought against Jesus in consequence?

Verses 19-29. Where does Jesus claim to have received His authority?

Verses 30-47. To what witness does He here appeal?

Verses 41, 44. Whence do I seek honor?

EIGHTH WEEK: OPPOSITION AND POPULARITY.

THIRD DAY: *Mark 2:23-28. The Disciples Plucking Grain.*

Verse 23. They had no Indian corn; we should say "through the wheatfields."

What right had the disciples to do this? Matt. 12:1; Deut. 23:25.

Verse 24. On what ground did the Pharisees object? The action described in the last clause of Luke 6:1 was regarded by them as equivalent to "threshing."

Verses 25-26. Read 1 Sam'l 21:1-8. What feature of David's experience does Jesus emphasize in verse 25?

Verses 27-28. Under what conditions would the same principle apply to the disciples?

Do I recognize the Son of Man as Lord of my Sabbaths, "for Man"?

EIGHTH WEEK: OPPOSITION AND POPULARITY.

FOURTH DAY: *Mark 3:1-6. The Man with the Withered Hand.*

Verse 1. "Again." When, where, and for what purpose before? Mark 1:21. Compare for purpose Luke 6:6.

Verse 2. Who "watched" Him, and for what purpose? Luke 6:7. Compare Luke 5:21; Mark 2:16; 2:18, John 5:15; Mark 2:24.

Verses 3-4. With what question did He silence them? Note His illustration as preserved in Matt. 12:11-12.

Verse 5. Trace the process of the "hardening of their heart," and account for effect upon Jesus?

Verse 6. With whom and for what purpose did they take counsel together? Luke 6:11.

Is there any point at which I am becoming less sensitive to sin? Ephesians 4:30.

EIGHTH WEEK: OPPOSITION AND POPULARITY.

FIFTH DAY: *Mark 3:7-12. Great Popularity.*

Verses 7-8. What two multitudes are mentioned? Note places on a map.

How do you account for His special popularity in Galilee?

Verse 9. Name His disciples so far. Whose boat had He used as a pulpit before? Luke 5:3; Mark 2:13.

Verse 10. What reasons led Him to use the boat?

What had given them faith in the "touch" of Jesus? Luke 4:40; Mark 1:41.

Why did He forbid the unclean Spirits to address Him as the Son of God?

EIGHTH WEEK: OPPOSITION AND POPULARITY.

SIXTH DAY: *Review. Opening Events and Early Judean Ministry. Mark 1:1-13; John 2:13-4:26.*

What, in the main, was the work of John the Baptist?

How was Jesus tested as He began His public work?

Who relates His early ministry in Jerusalem and Judea?

How was that ministry received by the rulers?

Where does Christ first refer to His death?

Trace the order of Opening Events and Judean Ministry until He withdrew to Galilee.

What two reasons are given for Christ's withdrawal from Judea into Galilee?

With what part of the Life of Christ does Mark begin his Gospel?

EIGHTH WEEK: OPPOSITION AND POPULARITY.

SEVENTH DAY: *Review. The First Galilean Ministry. Mark 1:14-3:12.*

Of what change in the residence of Jesus do we learn at the beginning of His Galilean Ministry?

Whom did Jesus call to be the first four disciples?

Name the events of the next Sabbath at Capernaum and their result.

To what extended ministry did this result lead?

Who went with Jesus in the first Galilean tour, and what were its results as shown by His welcome at Capernaum?

What critics were awaiting His return, and what form does their criticism assume when He heals the palsied man?

What criticism was called forth by Matthew's Feast?

What led Jesus to utter the three "germ-parables"?

On what two occasions had the Pharisee rulers of Jerusalem shown a hostile attitude toward Jesus?

What form does this hostility take on His return to Galilee?

With what alliance and purpose does it culminate?

With what class of the people was He increasingly popular, and why?

Give in order the events of the First Galilean Ministry.

Side-Lights on this Week's Studies.

THE THREE GERM-PARABLES.

Once more Jesus is put on His defence with reference to his departure from the custom of the time by Himself and His disciples, and this time as usual His apology assumes a parabolic form.

The new interrogants do not seem to have been, as in the former case, captious, disaffected fault-finders, but rather men honestly perplexed by a surprising diversity in the religious habits of the disciples of Jesus as compared with those of the Pharisees, and of John's disciples.

Jesus was defending His disciples from divergence from the religious customs, not of the Pharisees only, but of the Baptist's followers. From this it follows that the religious movement inaugurated by Jesus was a new thing, new wine, a new garment, in reference even to the religion of the Baptist circle.

While the second and third parables simply illustrate the general principle that incongruous things ought not to be combined, that is, in the particular case in hand, that fasting should not be forced upon men whose mood it did not meet, the first parable tells us precisely what was the mood of the disciples of Jesus which made fasting an uncongenial practice, and reveals to us the latent spiritual characteristic of the Jesus-circle which accounted for this superficial divergence from religious custom. And what then was that mood and characteristic? It was JOY. Joy, mirth, rules the hour, and the appropriate behaviour is not fasting, but dancing and song.

But whence this joy, whence in other words the relations alleged to subsist between the Galilean Master and His companions? The question throws us back on the characteristics of the kingdom as preached by Jesus. There is joy in the Jesus circle because the kingdom is a kingdom of GRACE, a kingdom the announcement of whose advent is good news, the very gospel, and whose presence is the highest good, signifying God a Father and men His sons. The kingdom as preached by Jesus was *good* news. As preached by John it was *awful* news. In the mouth of one it meant God regarding men as a Father ready to bestow upon them His grace, yea, willing to receive graciously, as still His children, though erring, the most depraved of men returning to Him in penitence. In the mouth of John it meant God coming in the majesty of His justice, to execute judgment; Messiah coming with fan in hand to sift wheat from chaff, and with axe to hew down unfruitful trees.

No wonder that the followers of the two preachers differed widely in their way of life, the disciples of one resembling a wedding party making the welkin ring with laughter and song, the disciples of the other resembling a band of pilgrims trudging with rueful look and weary foot to the shrine of a saint to do penance for their sins.

No wonder that the disciples of Jesus were a puzzle and a scandal to the disciples of the Baptist; for it is not easy to understand or sympathize with conduct springing out of a radically different spirit to that which animates one's self. No wonder, finally, that Jesus Himself was a mystery to the Baptist as he lay brooding in melancholy fashion in the prison of Machaerus; for in His hand was no axe or fan, in His mouth no words of terror, in His heart no severity, but only gentleness and pity dictating deeds of kindness and messages of mercy.

ACCUSED OF SABBATH-BREAKING.

It was on the Sabbath Day that Christ and His disciples passed—probably by a field path—through wheatfields, when His disciples, being hungry, as they went, plucked heads of wheat and ate them, having rubbed off the husks in their hands. On any ordinary day this would have been lawful, but on the Sabbath it involved, according to the notions of the Rabbis, at least two sins: that of plucking the heads of wheat, ranged under the sin of reaping, and that of rubbing them, which might be ranged under sifting in a seive, threshing, sifting out fruit, grinding, or fanning.

Holding views like these, the Pharisees, who witnessed the conduct of the disciples, would naturally harshly condemn, what they must have regarded as gross desecration of the Sabbath. Yet it clearly not a breach of the Biblical, but of the Rabbinic Law. Not only to show them their error, but to lay down principles which would forever apply to this difficult question, was the object of Christ's reply. Unlike the others of the Ten Commandments, the Sabbath Law has in it two elements: the moral and the ceremonial; the eternal, and that which is subject to time and place; the inward and spiritual, and the outward (the one as the mode of realizing the other). In their distinction and separation lies the difficulty of the subject. In its spiritual and eternal element, the Sabbath Law embodied the two thoughts of rest for worship, and worship which pointed to rest. The keeping of the seventh day, and the Jewish mode of its observance, were the temporal and outward form in which these eternal principles were presented.

While going far beyond the times and notions of His questioners, the reasoning of Jesus must have been within their comprehension. David was allowed to eat of the shew-bread, not because there was danger to life from starvation, but because he pleaded that he was on the service of the Lord, and needed this provision. The disciples when following the Lord were similarly on the service of the Lord: therefore Christ and His Service were superior to the Sabbath Law. We are not free to do anything we please; but we are free to do anything needful or helpful, while we are doing any service for Christ. In their view only actual danger to life warranted a breach of the Sabbath Law.

THE PLOT TO KILL HIM.

We can now imagine the scene in that Synagogue. The place is crowded. Christ probably occupies a prominent position as leading the prayers or teaching; a position whence He can see and be seen by all. Here, eagerly bending forward, are the dark faces of the Pharisees, expressive of curiosity, malice, cunning. They are looking round at a man whose right hand is withered, perhaps putting him forward, drawing attention to him, loudly whispering, 'Is it lawful to heal on the Sabbath Day?' The Lord takes up the challenge. He bids the man stand forth—right in the midst of them, where they might all see and hear. By one of those telling appeals, which go straight to the conscience, He puts the analogous case of a poor man who was in danger of losing his only sheep on the Sabbath: would he not rescue it; and was not a man better than a sheep? Nay, did they not themselves enjoin a breach of the Sabbath Law to save human life? Then, must He not do so; might He not do good rather than evil?

They were speechless. But a strange mixture of feeling was in the Saviour's heart—strange to us, though it is but what Holy Scripture always tells us of the manner in which God views sin and the sinner, using terms, which, in their combination, seem grandly incompatible: 'And when He had looked round about on them with anger, being grieved at the hardening of their heart.' It was but for a moment, and then, with life-giving power, He bade the man stretch forth his hand. Withered it was no longer, when the Word had been spoken, and a new sap, a fresh life had streamed into it, as, following the Saviour's Eye and Word, he slowly stretched it forth. And as he stretched it forth, his hand was restored. The Saviour had broken their Sabbath Law, and yet He had not broken it, for neither by remedy, nor touch, nor outward application had He healed him. He had broken the Sabbath rest, as God breaks it, when He sends, or sustains, or restores life, or does good: all unseen and unheard, without touch or outward application, by the Word of His Power, by the Presence of His Life. As He did it, He had been filled with sadness; as they saw it, 'they were filled with madness.' So their hearts were hardened. They could not gainsay, but they went forth and took counsel with the Herodians against Him, how they might destroy Him.—Adapted from Bruce and Edersheim.

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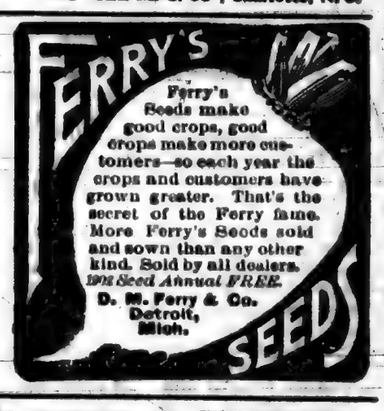

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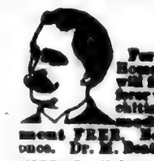

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News Summary.

STATE NEWS.

—The Presbyterian church at Raleigh has recently received a $3,000 pipe organ.

—It now appears that Raleigh is at last to have an auditorium. The present Academy of Music has been purchased for $15,000 and $12,000 will be expended in enlarging and improving it.

—There is now a movement amongst the Red Men to establish an Orphanage. In our opinion there are good reasons why this work should be left to the churches. A fraternal organization has inherent limitations.

—As we go to press the announcement is received that the Governor has appointed Prof. J. Y. Joyner, of the Chair of English at the Greensboro Normal and Industrial College, as Superintendent of Public Instruction to succeed the late Gen. Toon.

—The Charlotte authorities declined to greet the Cook County Democracy (travelling from Chicago) with unusual public demonstrations on a recent Sunday, in respect for the Day of Rest and Worship. They are very much to be praised.

—Mr. Jasper Fleming, aged 68 years, died recently in the A. and M. College. He was a student, taking a course in dairying. His determination to improve his ability even though near the end of life will become a part of the traditions of the college. It should inspire every one.

—The Daughters of the Confederacy are performing quite a service for the State in printing monthly a booklet of North Carolina history. Each number is devoted to the treatment of one subject. The subject of the February number is "Tales of the Cape Fear Blockade," by Mr. James Sprunt.

—Contracts were let last week to build two new buildings at the Raleigh A. and M. College, the Pullen Memorial Building and Watauga Hall—these to take the place of the building destroyed by fire. One will cost $16,000, the other $12,000. The building destroyed cost about $10,000. Of course the college will come before the next General Assembly with a big debt to pay.

—The Junior Order of United American Mechanics is an American organization. It stands for the flag; for the Bible in the free schools; and is opposed to Roman Catholicism. It is quite strong in this State. The annual council met in Wilmington last week. The following officers were elected: State Counsellor, C. E. Bennett, Salem; Vice Counsellor, George E. Hood, Goldsboro; Secretary, Sam F. Vance, Winston; Assistant Secretary, R. H. Fulgram, Wilson; Treasurer John T. Thacker, Greensboro; Council Warden, W. Yopp, Wilmington; Inside Sentinel, T. B. Edwards, Durham; Council Conductor, E. C. Featherstone, Asheville. The movement to establish an orphanage was defeated.

—Last week we announced that Mr. B. N. Duke had given Trinity College $25,000 with which to build a new dormitory. Within a few days it was announced that he had decided to add to his numerous benefactions the support of four more chairs in Trinity College—which amounts to a gift of $100,000. The Duke family has given the College $750,000. We congratulate the Methodist denomination, and more particularly Dr. Kilgo, whose work can not be regarded as unappreciated or unfruitful after all is said and done, his faculty and Mr Duke himself. The spirit of giving in him has withstood the highest test—far higher than the love of money—the test of—let us say it with the understanding that it does not apply wholly—the test of ungrateful criticism.

—Strawberry growers along the line of the Wilmington and Weldon Railroad are viewing the small-pox situation with considerable alarm. They say if the disease is not checked and stamped out entirely before the crop movement begins about April 10, the condition will result in much financial loss to them. Negro laborers in large numbers have to be imported to pick the berries and they will not go into the infected districts, or, if they do go, they are of such a migratory character that they would spread the disease far and wide. Prevalence of the disease would also check the small army of produce solicitors who come into the strawberry belt each year and destroy the lively competition which is the life of high prices. The hotel men, on the latter account, are taking a very gloomy view of the situation.—Charlotte Observer.

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The plea of ignorance will never take away our responsibilities.—Ruskin.

GENERAL NEWS.

DISGRACEFUL FIGHT IN THE UNITED STATES SENATE. But for the knowledge that Mr. Tillman, who has published the inherent brutality of his character far and wide, is a member of the United States Senate, one could hardly believe his eyes as he reads the report of a fight in that dignified body. Mr. McLaurin, of South Carolina, was the other person involved. There is no question of the origin of the fight. In Mr. McLaurin's absence Senator Tillman accused him of selling his vote in the ratification of the Treaty with Spain, for Federal Patronage. Mr. Tillman offered no support for his statement. It was clearly the product of his gross character. Before being informed of Tillman's charge, Mr. McLaurin characterized it in words of great plainness. This he had to do or endure the stigma of coward or scoundrel. When he charged Tillman with lying, Tillman leaped upon him; and a short but violent fight ensued. Mr. Tillman came out with a bloody nose, Mr. McLaurin unhurt. The Senate was in great confusion. When order was restored the two Senators were adjudged in contempt of the Senate, and the matter referred to a Committee. The Senators were allowed to apologize, but the matter has not been finally disposed of.

This most unseemly fight is the culmination of the habit Mr. Tillman and his ilk have developed of attacking the characters of their superiors. We hope his humiliation will have a general wholesome effect. If the Senate should expel him summarily, it would be a relief to the country.

THE PRESIDENT ON THE SCHLEY-SAMPSON AFFAIR. President Roosevelt has announced his conclusions in the Sampson-Schley affair. He does not go into all the phases considered by the Court of Inquiry, though he takes occasion to express his approval of the decision of that Court. The main matter referred to him was the question of who was in command, and to whom therefore the credit of the victory is most due. He very sensibly declares that the several Captains were in command; that it was a "Captains' Battle" as Mr. Sampson was not in the fight, and Mr. Schley gave no new orders that the Captains noticed. The following are the President's words:

"In short, the question as to which of the two men, Admiral Sampson or Admiral Schley, was at the time in command, is of merely nominal character. Technically Sampson commanded the fleet, and Schley, as usual, the western division. The actual fact, the important fact, is that after the battle was joined not a helm was shifted, not a gun was fired, not a pound of steam was put on in the engine room aboard any ship actively engaged, in obedience to the order of either Sampson or Schley, save on their own two vessels. It was a captain's fight.

"Therefore the credit to which each of the two is entitled rests on matters apart from the claim of nominal command over the squadron; for so far as the actual fight was concerned neither one nor the other in fact exercised any command. Sampson was hardly more than technically in the fight. His real claim for credit rests upon his work as commander in chief; upon the excellence of the blockade; upon the preparedness of the squadron; upon the arrangements of the ships head-on in a semicircle around the harbor; and the standing orders in accordance with which they instantly moved to the attack of the Spaniards when the latter appeared. For all these things the credit is his." It is sincerely to be hoped that this disagreeable matter will now be allowed to rest.

CONGRESS. The most notable event in Congress the first half of the week was the passage of the bill removing some of the war taxes, the total amount of reduction in the annual revenue being $77,000,000. One of the largest items repealed is the tax on beer. The consideration of this bill was made especially interesting by the efforts of gentlemen to have taxes on certain Trust products reduced—especially Steel products. It was made clear that the majority in the House is afraid to take up this matter and equally clear that it feels that it must take it up or face the country with explanations that will not explain.

The Senate ratified quickly the purchase of the Danish West Indies at $5,000,000. These islands have strategic relation to Porto Rico and the American Isthmus—discussion, by the way, of a canal through which has been suspended for a time.

The matter that is most prominently before Congress and the Nation is the Philppine Question. This question embraces not simply the tariff bill to be voted on this week, but every possible question that can be brought up—of final disposition, or conduct of soldiers, or relations with the Sultan of Sulu, or taxation, or standing army, or present administration. Of course the party out is in the critical attitude and the party in is on the defensive. But the party out will make a mistake if it makes an issue where there is no real ground for one: there are plenty of issues without inventing any.

Governor Taft, of the Philippines, has been giving Congress the benefit of his study of Philippine conditions. He advocates gradually putting the Philippinos on a basis of self government, that is, neither abandonment nor colonial government but protecting and educative guardianship.

The debate on the Philippines has been a vigorous one. The subject is worthy of the interest of the entire Nation.

The Republican caucus appointed a committee to investigate disfranchisement in the South. It is understood that Congress will be very slow to cut down representation.

PROFESSOR PEARSON LEAVES THE METHODISTS. Professor Pearson, Head of the Department of English Literature in the Northwestern University, Illinois, Methodist, recently gave utterance to certain opinions upon religious subjects that have caused him to retire from the Methodist Church. The Professor has peculiar and rather extreme views on Inspiration, Miracles, etc. He has written a letter in which he sums up the changes he would have the Methodist denomination to undergo, which does not touch these subjects, however. We quote:

"To sum up: Our present opposition to science and to progressive Biblical scholarship alienates the educated and thoughtful; our present apathy in regard to social questions keeps away the wage-earning classes and the poor; our present attitude towards amusements repels all healthy and cultured people, and especially the young and joyous, to whose best development innocent amusements are as necessary as instruction and work. When we reverse this mistaken policy, when we are, in the good sense in which Paul used the phrase, 'all things to all men'; when, above all, we do the 'greater works' that Jesus declared that His followers should do, then we shall no longer mourn a decline, but rejoice because God again blesses and prospers us."

INTERNATIONAL. The following press dispatches are not very explicit, but they appear to be authentic; and they bear upon a most important matter

"Washington, Feb. 21.—The United States Government is now perfectly satisfied as to the correctness of Russia's intentions respecting Manchuria. The pledges heretofore obtained from Russia have been renewed and reinforced so strongly that they must be accepted as satisfactory, unless our government is prepared to deliberately question Russia's integrity, which it has not the least disposition to do.

"Berlin, Feb. 21.—The note of the United States to Russia and China on the subject of commercial repersentatives in Manchuria has been communicated to Germany, but no answer has been made. Germany maintains the attitude she has previously announced, that Manchuria is outside the sphere of German interests and she sees no reason to change it."

If Russia is sincere in her disclaimer of purpose to control Manchuria, she has been very much misunderstood.

TROUBLES IN SPAIN. Industrial conditions have brought on a crisis in Spain and Premier Sagasta was reported to be preparing a decree declaring martial law throughout Spain. But this extreme measure seems to have been avoided. Anarchists are thought to be at bottom of the situation. In the Barcelona riots a baker who raised the price of bread was killed, and three workmen who wished to resume work, contrary to the plans of the strikers, were also killed. Barcelona appears to be the centre of the disturbance, but no concealment is made of the fact that these perturbations are only manifestations of a deep condition of inequality and oppression, and that revolution is not impossible. In the strikes and riots so far forty persons have been killed and 200 wounded.

MINOR MATTERS.

Miss Stone, the kidnapped missionary, has been released. Mme. Tsilka and her baby were released at the same time. The brigands did not want the money for themselves, but for the Macedonian cause. The amount demanded was $100,000. Miss Stone is in good health.

The snow in North Carolina last week was the edge of a blizzard that absolutely stopped things in New York—something that only the severest blizzards can do. Forty thousand men were required to clear the streets. Telegraph wires in many parts of the country were broken by ice.

Mr. Schwab, the president of the Steel Trust, and one of the most striking figures in modern industrial development, has returned from a trip through Europe. Mr. Schwab was a day-laborer a few years ago. In his European tour the most eminent men were glad to see him.

The Woman Suffragists recently met and reelected Mrs. Carrie Chapman Catt (yes Catt) president of their Association. For the thirty-fifth time the ladies made an appeal to Congress to allow women to vote.

In the death of Professor J. B. Thayer, the Christian world loses one of its grandest and most useful men. His Lexicon of New Testament Greek is monumental. So long as the Gospels are studied men will be his debtors.

At his own request Hobson, "the hero of Santiago," has been retired from the Navy on account of the condition of his eyes. He receives pay. His eyes were injured in the service of the Nation.

The sanitarium of the Seventh Day Adventists at Battle Creek, Mich., valued at $300,000, was destroyed by fire February 18.

The President's son and namesake is nearly well again; he is now in the White House.

Prince Henry of Germany reached New York on Sunday and was received with extraordinary consideration.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists. 50c and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headache and the grip.
For pains palpitation and irregular action of the heart, take Lemon Elixir.
For Sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria and chills, take Lemon Elixir
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used

J. H. MENNICH, Attorney.
1225 F. Street, Washington, D. C.

President National Bank.

McMinnville, Tenn., writes: From experience in my family your Lemon Elixir has few if any equals, and no superiors in medicine for the regulation of the liver, stomach and bowels. Your Lemon Hot Drops are superior to any remedies we have ever been able to get for throat and lung diseases. W. H. MAGNESS.

To Dr. H. Mozley, Atlanta.

Interesting Letter From Dr. J. William Jones.

We have recently had the privilege of a visit from Dr. C. S. Blackwell, of Wilmington, who was "University Preacher" for January.

In the morning he had a packed house—a large number of students—at our church, and gave us an admirable sermon, which was greatly enjoyed, from the text; "If any man hath not the Spirit of Christ he, is none of His."

At night the large auditorium of the University Chapel was filled with a deeply attentive congregation, who seemed to enjoy, and I hope were greatly benefitted by his clear exposition of the salient points in the "Sermon on the Mount," and his eloquent and strong appeal to the young men to build not on the shifting sand, but on the eternal rock.

[redacted] AT CHARLOTTE.

I had the privilege recently of spending a Sabbath in Charlotte, and of preaching in the morning for my old friend and successor in the pastorate at Lexington, Va.—Dr. A. C. Barron—at the Tryon Street church. I saw the beautiful new parsonage which the church has nearly completed for their honored and beloved pastor, and heard (from others, not from Brother Barron) of the great work he has done and is doing in Charlotte. I caught just a glimpse and a few words with my old friend, Brother J. Q. Adams, but heard that he is taking hold of his new work with firm grip, and that his church promises to soon grow into a strong self-sustaining interest. And I heard such reports of our other work as made me rejoice in the progress our people are making in that enterprising and rapidly growing city.

As some of the papers have published that I "lectured Sunday night on Stonewall Jackson," and it may have been inferred by some who do not know me that I discussed the campaigns and battles of this great soldier; please let me say that I did not lecture, but preached as earnest a gospel sermon as I am capable of preaching on the "Christian character" of this soldier of the cross. At proper times and places I am in the habit of discussing the military career of this wonderful genius, and I make no apology to mortal man for doing so; but in the pulpit, and on Sunday, I never speak on such themes.

My sermon in Charlotte was, by special invitation, before the Confederate Veterans and Daughters of the Confederacy—large numbers of whom occupied reserved seats—in the First Presbyterian church, which was courteously tendered for the purpose by the pastor, Dr. Howerton. The spacious auditorium (probably the largest in the State) was packed to its utmost capacity, and I closed my sermon with an earnest appeal to my old comrades to follow their great Leader even as he followed Christ.

Chapel Hill, N. C.

One word—

MACBETH—stands

for everything good

in lamp chimneys.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

God does not show us the whole plan of our life at a burst, but unfolds it to us bit by bit. Each day He gives us the opportunity of weaving a curtain, carving a peg, fashioning the metal. We know not what we do. But at the end of our life the disjointed pieces will suddenly come together, and we shall see the symmetry and beauty of the divine thought.—Rev. F. B. Meyer.

Inducements to Churches to buy Bells

The C. S. Bell Company, of Hillsboro, Ohio, are offering special inducements to churches and schools to buy bells. They are offering to churches large donations on all orders received and furnish free blanks for taking up subscriptions. A large increase in business has naturally been the result.

The C.S. Bell Company is one of the largest bell founding concerns in the United States. They cast all kinds of bells—church, school, alarm, farm and factory, and from 50 to 3,000 pounds in weight. Their great reputation has been built up by their casting formula—a mixture of pure steel with the well known Crystal Metal mixture. All their bells are fully warranted and a thirty days' trial allowed. The company will send, postpaid, their large illustrated catalogue to anyone intending to purchase a bell.

Riches are not an end of life but an instrument of life.—Henry Ward Beecher.

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profitably. Be sure your fertilizer contains at least 10 per cent.

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AN UNRIVALLED ASSEMBLY OF THE CHOICEST FABRICS TO BE USED THIS SPRING.

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Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $2.50 to $400

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Our stock is complete in every detail, from a 50c. Spoon to a $500 Tea set.

CUT-GLASS.

New designs, rich cuttings. Everything under the sun for the table, Buffet or Toilet.

Mail Orders Given Prompt Attention.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by John A. Jones and recorded in Book No. 186, at page 422, in Register of Deed's office of Wake County, N. C., we will, on Friday the 28th day of March, 1902, expose for sale and sell to the highest bidder for cash at the court-house door in the city of Raleigh, at 12 m., that lot or parcel of land lying and situate in or near the village of Oberlin, about two miles northwest of Raleigh, in Raleigh Township, and joining the lands of Sylvia Pope, Nancy Durham, J. S. Allen and others, containing four and three-fourth acres, more or less. For better description of said land, see mortgage above referred to. This February 24, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee.

Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Objects for Daily Prayer.

First Day—Our Foreign Mission Board.
Second Day—Missions in Africa.
Third Day—Mr. W. T. Lumbley, Africa.
Fourth Day—Mrs. W. T. Lumbley, Africa.
Fifth Day—M. L. Stone, Africa.
Sixth Day—For the native Christians in Africa.
Seventh Day—For strong, courageous men to offer themselves as missionaries for Africa.
Prayer Study for the week.—Luke 18, 1-18.

The First Quarterly Report.

We learn by experience. Last year we fell behind in the first quarter's report, and we never caught up. Some Societies said it did not make much difference; they would report next time. But it did make a large difference in the end. Let us begin right this year by every Society, little or big, reporting to Mrs. W. N. Jones, Raleigh, by March 1, sharp.

Society Notes.

Please add to the list of Vice Presidents recently published in this column the name of Mrs. Samuel A. Howard, of Salemburg, the Vice President of the South River Association, who is one of the most faithful officers of the Central Committee.

Rev. L. N. Chappell was so very modest that he omitted his name from the delightful article on Chinese history printed in our column last week. The editor did not note the omission until too late. All the facts and figures given will gain new significance when it is known that they were given by one who has been a resident of China.

Almost as quickly as the mail could bring them back after the appeal for Volunteers appeared in this column, came four offering themselves. Others come almost daily. We do not doubt that the whole sixty will be found.

Have you really thought what the Missionary Home Department would do for your church? Its reasonable aim is to make every woman of the church a student and contributor to Missions. If two women in any church really and truly wish this done, it may be, if not wholly, very nearly accomplished. If you do not understand what the plan is, write and ask.

Self Denial Week for Home Missions.

MRS. CHARLES A. STAKELY.

In considering this subject and in looking forward to March 16-23, three primary reasons suggest themselves as to why Southern Baptist women should give their cooperation for the success of this effort. They are as follows:

1. For the glory of God, this being the true foundation for all missionary work which will be honored of Him.

2. In obedience to Scripture teaching, for this duty is inculcated all through the Bible and especially in the New Testament. The Master lay down the law of self-denial in His talk with the young ruler, but there was no disposition on his part to sacrifice. Things temporal were preferred to things eternal. Not only to the early church, but to us Christ is saying, "Deny thyself, take up thy cross and follow me."

3. In recognition of God's giving and of Christ's self-denial. Self-sacrifice was the key note of redemption. From the highest arches to the deepest depths reached by redeeming love, sounds the thrilling notes of Heaven's ascrifice—"God so loved * * that He gave." He gave, not simply pardon, hope, Heaven, sweet as they are, He gave His only begotten Son. Christ sharing the spirit of great sacrifice "gave Himself for us that He might redeem us from all iniquity." To the thoughtful, the question presents itself: Should God lay His hand upon Heaven's joy and consent to redemption for us at such a cost and we give what we can spare, or what we happen to have by us and let that represent our offering for the divine work in which we have been called to be co-laborers? Shall our Saviour give His precious life, and we after gratifying our own wants, as far as possible, give a portion of the surplus, if there be any, towards hastening the coming of His kingdom?

As secondary reasons for observing a special time of self-denial for Home Missions, we recall that the Home Mission Board—the appointed agency of Southern Baptists for promoting their mission work in the home land and Cuba—in its Recommendations to Woman's Missionary Union for the present year, with appreciation of what has been accomplished in the past, has asked that Self-denial week for Home Missions "be made a more marked feature of the work in years to come."

Nor can we overlook the unusual circumstances in which the Home Mission Board has been placed this Conventional year. Owing to the death of Dr. Kerfoot, it was without a Secretary for five months, and later, because of pressing necessities, it was constrained in faith to enlarge its work, making increased appropriations of not less than fifteen thousand dollars.

Spiritual destitution on the frontier; obligations for reaching the mill population; needs of the mountain people, of foreigners, of all classes in rapidly growing cities and towns; the growth of Mormonism, tendency to Sabbath desecration and other evils; open doors of opportunity among the colored people; appeals for help from Cuba;—all, in turn stand as secondary reasons for self-denying giving. We may also remember that giving is a method of grace just as is the most spiritual truth of the Bible. God could do without our money, but money is a vital thing in human character and destiny, and we can not afford to do without the blessing that giving confers. But, in planning for the Week of Self-Denial, surely we must not overlook another and most important offering that is asked, that of Prayer.

In its begninings, prayer is so simple that the feeblest child can share in it, but it is, at the same time, the highest and holiest work to which those of mature years can rise. It is the very essence of true devotion, the channel of all blessings, the secret of power and life. On prayer promises wait for their fulfillment, the kingdom for its coming, the glory of God for its full revelation.

As Southern Baptist women, appreciating the reasons for self-denial and prayer, shall we not with one accord unite in the observance of a Week of Self-Denial for Home Missions? Let not that Old Testament saint who would not offer to God that which "cost him nothing," put us to shame who are living in this enlightened period. Recognizing that every good thing we enjoy we owe to the Gospel and the influence of Christ upon our lives, let us from day to day put aside a gift consecrated by prayer and faith. What and how much it shall be, each must decide for herself, after taking counsel of her own heart, her conscience and her God.

N. B.—Societies are urged to hold daily meetings for prayer during the Week of Self Denial. Helpful programs and other interesting literature, including collection envelopes, may be obtained from Miss Fannie E. S. Heck, Raleigh, N. C.

An Open Letter to the Leaders of Young Peoples Missionary Bands.

The faithful and consecrated President of your State Central Committee of Missions has asked me to write an article "along the line of children's work" I felt a reluctance in acceding to her request, as so many Societies and Bands throughout North Carolina are thoroughly organized and are accomplishing efficient work. It is well, however, to compare methods of interesting the young people; therefore I shall suggest a few from my own experience, which I hope may be helpful.

The question is sometimes asked, "At what age should children begin to work in missionary bands?" In heathen lands mothers realize the importance of teaching their children, when very young, to worship the gods in whom they trust. In enlightened Christian America shall we be less vigilant in training the little ones to give the best of their opening intellects to the cause of the God of nations? The period of happy childhood is so short, and Satan so vigilant in inculcating poison into their susceptible hearts and minds, that it seems we can not commence too soon to train them for God and His service.

My youngest band (Wee Wee Workers) in Baltimore, was organized with four members, and gradually increased until it numbered nearly one hundred. I transfer the members at ten years of age to my intermediate band, and at sixteen to the senior one, in which a number have continued their work until after marriage, and in some cases they have brought their little ones to the baby band. In this graded work I have realized the delights of beginning at the lowest rung of the ladder in training the wee ones who have begun with tottering steps to walk in missionary paths, until they attain to the firm tread of young womanhood in Christ Jesus.

A few illustrations will prove how the youngest can understand what work for Jesus means. A beautiful boy was enrolled at the age of eighteen months. At the end of the year he returned his missionary box containing over five dollars. His sister, who was a member of my senior band, testified that he had earned it all by little acts of service at home. Of course older and wiser heads than his baby one had to direct the simple errands for such tiny hands to perform, but it was not long before he comprehended the meaning of his work, and became an active, intelligent member.

Another boy a little older exclaimed to his mother upon returning from the meeting one afternoon, "Now I am a worker for Jesus."

One little girl of three years expressed a thought it might be well for us older ones to ponder, when she said: God gives us every thing and we give Him the pennies."

I have heard very often that the children repeat at home what has been told them in the band. A demure little maiden adopted an original plan of imparting knowledge, when she arrayed her dolls in front of her and held an echo meeting to her silent audience.

Some of the children, when not well or when the weather has been inclement, have cried to come to their "Wee-Wee's meeting." A boy of seven wrote me a note from his sick bed explaining his absence, but added that he was drawing pictures, which he hoped to sell so as to "increase his missionary bank stock."

A little girl of two years seemed deeply impressed by the motto of the band, and before reciting the lines allotted to her, always prefixed "All for Jesus." If nothing else is impressed upon their hearts save the importance of being workers for Jesus, and doing all for Him, these are sweet, precious lessons to be weaved in the book of memory.

An hour is passed very pleasantly with these little people once a month. The program opens with a child's hymn of praise, followed by the explanation of one verse of Scripture, emphasized with a story. During the short prayer the children kneel and are always perfectly silent. Next a talk upon the heathen and their religions, customs, etc. with pictures of them, and their idols, to impress the facts. The children then repeat in concert Scriptural verses bearing upon idols and idol worship as the leader moves the hands of a pasteboard clock from one to twelve, a verse for each hour. Some of the little ones recite short pieces, but so faint are their lispings we only suppose them to be correct from their assured tone and manner. Special recitations are prepared for ingathering of birthday offerings once a year. The girls drop their pennies in the reticule of a doll—our missionary Madam—the boys put theirs in a little barrel.

In each of the older bands papers are prepared and read upon the country which is being studied; these are copied in a scrap-book for future reference and instruction. A chairman of the "Literary Committee," appointed for each meeting, arranges a missionary concerted piece dialogue, or reading. The "Question Box" contain Scriptural queries bearing upon such themes as Consecration, Faith, Love, etc., or such questions as "How have I been benefitted by becoming a member of a missionary band?" "What is the difference in the position of Chinese women as compared with the Japanese?" etc.

The "Hunt up Committee" is composed of two members, who report the presence or cause of absence of the members. Recently published letters or those received directly from the missionaries are read at each meeting.

In closing this little sketch, I would say "go forward with a deeper love for and reliance upon the great Author of missions, rejoicing that through faithful service you may see verified the beautiful words of Holy Writ: "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

Mrs. WILLIAM MARRIOTT.
Chapel Hill, N. C.

A Worker at Rest.

Mrs. J. A. Randall departed this life December 13, 1901.

She had been Secretary of the Aberdeen Woman's Missionary Society for several years and performed her duties most faithfully. She moved to Bisco for a short while, and while there she never forgot her duties here. She was still our Corresponding Secretary. In her death our Society loses one of its most faithful members. Although much we regret to lose our dear sister, and much we will miss her presence, we feel that our loss is her eternal gain.

A Word to Cotton Ginners;

If your business is not satisfactory, write us. Old methods must disappear before improvements in cleaning, ginning and bailing. Cotton must be taken from the wagon by mechanical means, and it must be put in the best possible condition for the market. Complete outfits. Also engines, boilers and saw-mills.

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Memorize some of the Scripture promises and recall them when the temptation to worry returns.

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A NEW CURE FOR
Kidney And Bladder
Diseases, Rheumatism, etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava Kava Shrub, called by botanists, the piper methysticum, from the Ganges River, East India. It has the extraordinary record of 1 200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Lithates, etc., which cause the disease.

Rev. John H. Watson, testifies in the New York World, that it has saved him from the edge of the grave when dying of Kidney disease and terrible suffering when passing water. Mr. Calvin Bliss, North Brookfield, Mass., testifies to his cure of long standing Rheumatism. Mr. Jos. Whitten, of Wolfboro, N. H., at the age of eighty-five, writes of his cure of Dropsy and swelling of the feet, Kidney disorder and Urinary difficulty. Many ladies, including Mrs C. O. Fowler, Locktown, N. J., and Mrs. Sarah Tharp, Montclair Ind., also testify to its wonderful curative power in Kidney and allied disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, 401 Fourth Ave., New York.

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Why are You Not a User of Xanthine?

THERE IS AN ARMY OF THEM.

And They are all Charmed with It.

Its delightful effect in keeping the head and hair in perfect condition, preventing dandruff, causing growth, and—though not a dye—restoring natural color, if gray or faded, cannot be equalled.

It Never Fails to Make a Friend of a User.

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, Charges Prepaid.

Highest testimonials. Write for circulars.

XANTHINE CO., Richmond, Va.

Message No. 1 on Printing and Binding.

Office of
EDWARDS & BROUGHTON,
RALEIGH, N. C., Jan. 1, 1902.

For more than 30 years we have engaged in the business of Printing and Binding. During that time we have added to our equipment and force until to-day we have the largest establishment and employ more people than any other house of the kind in the State. Indeed there are very few, if any, that surpass us in the South.

In these years we have gained wisdom in the business that enables us to do better and better for our customers, both in work and prices.

We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.

Very sincerely,
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POEMS BY NORTH CAROLINIANS.

BY EDWIN W. FULLER.

The Last Look

TO MARY.

Do not fasten the lid of the coffin down yet;
Let me have a long look at the face of my pet.
Please all quit the chamber and pull to the door,
And leave me alone with my darling once more.

Is this little Ethel, so cold, and so still!
Beat, beat, breaking heart, 'gainst God's mystic will,
Remember, O Christ, thou didst dread thine own cup,
And while I drink mine, let thine arm bear me up.

But the moments are fleeting: I must stamp on my brain,
Each dear little feature, for never again
Can I touch her; and only God measures how much
Affection a mother conveys by her touch.

Oh! dear little head, oh! dear little hair,
So silken, so golden, so soft, and so fair,
Will I never more smooth it? Oh! help me, my God,
To bear this worst stroke of the chastening rod.

Those bright little eyes that used to feign sleep,
Or sparkle so merrily, playing at peep,
Closed forever! And yet they seemed closed with a sigh,
As if for our sake she regretted to die.

And that dear little mouth, once so warm and so soft,
Always willing to kiss you, no matter how oft,
Cold and rigid, without the least tremor of breath,
How could you claim Ethel, O pitiless death!

Her hands! No, 'twill kill me to think how they wove
Through my daily existence a tissue of love.
Each finger's a print upon memory's page,
That will brighten, thank God! and not dim with my age.

Sick or well, they were ready at every request
To amuse us: sweet hands! they deserve a sweet rest.
Their last little trick was to wipe "Bo-peep's" eye,
Their last little gesture, to waive us good-bye.

Little feet! little feet, how dark the heart's gloom,
Where your patter is hushed in that desolate room!
For oh! 'twas a sight sweet beyond all compare,
To see little "Frisky" rock back in her chair.

* * * * * * *

O Father! have mercy, and grant me thy grace
To see, through this frown, the smile on thy face;
To feel that this sorrow is sent for the best,
And to learn from my darling a lesson of rest.

February 16, 1875.

WORDS OF WISDOM.

Here are some words from John D. Rockefeller, spoken in his speech before the great University of Chicago, to which he has given over $9,000,000. They deserve to be printed in every paper in the land. He said to the young men: "Some of the foes which threaten your success may not be apparent to you until it is too late. If you are to succeed in life it will be because you master yourselves, and if you are to continue masters and not slaves, you do not need that I should say to you here to-day that you must jealously guard the approach of any foe to your well-being. How many a young man whom I knew in my school days went down because of his fondness for intoxicating drinks! No man has ever had occasion to regret that he was not addicted to the use of liquor. No woman has ever had occasion to regret that she was not instrumental in influencing young men to use intoxicants. The chances for success are better to-day than ever before. Success is attained by industry, perseverance and pluck, coupled with any amount of hard work, and you need not expect to achieve it in any other way." This is the estimate of drinking habits formed by a man who has probably had opportunity to know and see as many young men succeed or fail as any other man in the land. It is fast becoming true that drinking habits and success in life will not go together.

WHY WOMEN ARE BLUE.

"Why do so many women have melancholia?" repeated the doctor, who has a large practice among the "depressed" and "nervous" feminine population. "Because they don't care to avoid it. Because they absolutely disregard the rules of mental and physical well-being. Because they would rather eat what they like and suffer indigestion and blues afterwards than to eat what is good for them, but doesn't tickle their palates. Because they'd rather sit about on soft cushions than take a tramp six miles through the open air. Because they haven't enough to occupy their minds and their hands."

Then the doctor paused to take breath, and again somewhat less aggressively:

"It is never the women who have a cause to feel blue," he said, "who indulge in blues. The women who have shiftless husbands, hard-hearted landlords, sick babies and all the usual accompaniments of poverty never grow so depressed that they have to be treated for it. They are too busy. It's the woman with an adoring family, social position and a comfortable income who doesn't find life worth living. It isn't the servant girl who gets up at 6 to kindle the fire and who slaves all day who indulges in melancholia, but the daughter of the family, who arises at 8, dawdles over her breakfast, reads a little, practices a little, shops a little, craves excitement with all her heart, and is melancholic because she doesn't have it.

"There is no habit which grows upon one so rapidly," went on the doctor. "It becomes a disease in a very short time. My own plan, whenever I feel an attack coming on, is to put on my walking boots and tramp vigorously as far as I can. It is simply impossible to exercise and feel blue at the same time. Of course, a general care of the health is necessary, and work is the chief factor in effecting a cure. Every woman who has a tendency to melancholia should have an occupation which, if it doesn't entirely absorb her, will at least keep her busy. And she should give her mind up to practical rather than theoretical affairs. She should study how to put an extra shelf in a cupboard, or how to stop the squeaking door, or how to make an overshoe that won't come off at the heel, rather than the teachings of the theosophical school or the philosophy of Herbert Spencer. Ordinarily good health, plenty of exercise, plenty of work and an interest in the affairs of this world are the great preventatives and cures of melancholia."—London Doctor.

There are some Simple Remedies

indispensable in any family. Among these, the experience of years assures us, should be recorded Painkiller. For both internal and external applications we have found it of great value; especially can we recommend it for colds, rheumatism, or fresh wounds and bruises.—Christian Era. Avoid substitutes, there is but one Pain killer, Perry Davis'. Price 25c. and 50c.

CHILDREN'S MANNERS.

In many American homes lack of manners is fast becoming something akin to lack of morals. The grandmother and guest are frequently forced into a secondary position in conversation, the tea-table talk being monopolized by children's chatter and clamor. Deference to age is conspicuous by its absence. The child is encouraged to think of himself first and others last, for fear that his "spontaneity" be checked. Among well bred Europeans the American child is usually considered a nuisance, to be held up as a warning. Mrs. Alice Freeman Palmer tells a good story of her experience in a German railway train, when a tiny Karl, who had committed some little rudeness, was reproved in a shocked tone by his mother. "My son," said she, "what shall I do with you? You behave just like an American child." Evidently nothing more crushing could have been said. The traveler who has once lived with foreign children and observed their sweet courtesies and absence of pertness, and has seen how happy children are in considering others, may well desire that our active, vigorous American children may add a new grace to the other charms which make them in the light and joy of our homes.—Mrs. Lucia Mead in The Congregationalist.

Pyny-Balsam Stops the Tickling, and quickly allays inflammation in the throat.

"THAT DOESN'T TROUBLE ME."

"That doesn't trouble me!" said a fireman in the employ of the Boston and Maine Railroad several years ago. A Canadian express train had just rolled into the station at Boston, and the engineer was remarking that a "hot box" had developed since leaving the last station.

No; the fact that there was a "hot box" did not trouble the fireman; the engineer was held accountable for every accident that occurred to the engine. It was for this reason, in part, that he received twice the pay of the fireman. But somehow the remark grated on the engineer's ears. He thought that the fireman ought to be troubled when anything occurred to the engine that he fired, and his respect for the man received a severe check.

It was not long after this incident that the engineer was called into the superintendent's office one morning. "Mr. Stevens," said the superintendent, "what sort of a man is your fireman?"

Instantly the words of the fireman passed before the engineer's mind. "That doesn't trouble me!" seemed written in letters of fire.

"Dan's a good fireman," he replied. "He and I get along all right, sir."

"There's something a trifle 'out' about him!" queried the superintendent, looking keenly at the engineer. "Wouldn't just do for an engineer?"

The engineer would have liked nothing better than to see the ambition of the fireman a reality, but he was convinced that in speaking a good word for him he would be endangering the public. "I think his place is on the fireman's box," he said. "He's a good man there—doesn't drink, and does all that the road demands."

"What's the matter with him?" persisted the superintendent.

The engineer hesitated a moment, for he disliked to prevent the promotion of the man who had fired for him for years. Finally he related the incident that troubled him.

"That settles it," replied the superintendent. "I wanted an engineer for a new local. You know the requirements of the road. He will never do."—The Classmate.

A WILD DUCK'S BATTLE WITH A HAWK

SHE BRAVELY DEFENDED HER NEWLY-HATCHED BROOD AND THEN SAVED HERSELF BY DIVING.

A green-winged teal is the heroine of Ernest Seton-Thompson's recent story in The Ladies' Home Journal. After her brood was hatched she started to take them across a pond. "This was a mistake," Mr. Seton-Thompson writes. "For it exposed them to enemies. A great marsh hawk saw them, and he came swooping along sure of getting one in each claw. 'Run for the rushes!' called out the Mother Greenwing, and run they all did, pattering over the surface as fast as their tired little legs could go. 'Run! run!' cried the mother, but the hawk was close at hand now. In spite of all their running he would be on to them in another second. They were too young to dive: there seemed no escape when just as he pounced the bright little mother gave a great splash with all her strength, and, using both feet and wings, dashed the water all over the hawk. He was astonished. He sprang back into the air to shake himself dry. The mother urged the little ones to 'Keep on!' and keep on they did. But down came the hawk again; again to be repelled with a shower of spray. Three times did he pounce, and three times did she drench him. Now all the downlings were safe in the friendly rushes, the angry hawk made a lunge at the mother, but she could dive, and, giving a good-by splash, she easily disappeared."

SEEING OUR FAULTS IN OTHERS.

How little we know ourselves. How prone we are to feel that at least we are free from that weakness, or that fault, or that folly, that is so prominent and so inexcusable in some friend or neighbor whom we know well! And this while those who know us best know that we are peculiarly inclined to the very thing that we thus ridicule or condemn. Wise Sir Thomas Browne says: "The vices we scoff at in others laugh at us within ourselves." Or, as a more modern writer has expressed it: "Do you wish to find out a person's weak points? Note the failings he has the quickest eye for in others. They may not be the very failings he is himself conscious of, but they will be their next-door neighbors. No man keeps such a jealous lookout as a rival." A calm passing, in a judicial spirit, on the propriety or impropriety of certain acts or a course of conduct gives, it is true, no indication of one's personal weakness or follies, but censure in a bitter or sneering spirit almost always marks the spirit of a rival, inwardly inclined in the direction condemned. If we believed this truth we should be more careful in censuring others with a sneer for a spirit or conduct that we should particularly regret to be suspected of ourselves.—Sunday School Times.

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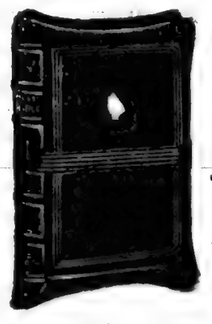

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Eighty Years of Peace and Prosperity.

STORY OF NORTH CAROLINA No. VIII.

BY A NORTH CAROLINA TEACHER.

DISBANDING THE DEVOTED ARMY. POVERTY AND EXHAUSTION. TORY TROUBLES, THE ATROCIOUS FANNING. HOW NORTH CAROLINA LOST TENNESSEE. SEVIER AND THE STATE OF FRANKLIN. FEDERAL RELATIONS.

The two years which elapsed between he surrender of Cornwallis at Yorktown n 1781 and the signing of the Treaty of Paris, which established the independence f the thirteen colonies, were a time of rouble and hardship in North Carolina. lthough exhausted by seven years of war uring which she had furnished regular oldiers and militia to the number of 22,-00, fear of British invasion made it neces-ry to keep an army in the field till peace as formally declared. Notwithstanding ll the efforts of the impoverished State, it as impossible to feed, clothe and equip ese men properly, and their sufferings nd privations were severe; nevertheless ey remained in camp till, at the welcome ews of peace, General Greene disbanded e army, and the soldiers were free to re-rn home; even then they were unpaid, nd it speaks well for their patriotism that ey dispersed quietly and went to their omes in small parties without disturb-nce or demanding the pay due them.

During the Revolutionary War $76,375,-00 in paper money had been issued by orth Carolina, and as $800 of this paper oney would buy only one silver dollar, it as practically worthless. The continen-l paper money was of so little value that overnor Nash's salary for a year was just ough to buy one dress for his wife, and order to relieve the people a law had to e passed that half the taxes might be aid in farm produce.

For months after the British army had ft the State, the Tories remained in arms, eeping up a partisan warfare, and were so old, lawless and fierce that they were far ore dreaded than a hostile army. Gov-rnor Burke, captured in a raid on Hills-oro, was kept a prisoner in defiance of ilitary law, all offers of exchange or ran-m being refused; the Tories, wishing to old a Whig Governor hostage, in case eir own leader, the notorious Fanning, ould be taken prisoner. No bolder ma-nder than Fanning ever kept a country a state of terror. He murdered, burned nd robbed at will; and when seven of his en were captured and hanged at Hills-oro, he declared he would never lay down ms till he had avenged them. He reaked his vengeance on the helpless and fenceless till, tired of atrocities and law-ssness, he left the State and lived many ars in New Brunswick, Canada, unmo-sted by his former enemies.

Congress, being in great need of money, lled on the States to pay their war debts, nd North Carolina offered to do so by ving her newly settled territory, which is w the State of Tennessee. Congress re-sed the offer, being unable to accept it en; but the frontiersmen became very dignant at being given away without eir consent, and, led by Sevier, and Rob rtson of Wake County, formed an inde-endent government under the name of e State of Franklin electing Sevier Gov-rnor. The Green Mountain men had re-ntly followed the same course in Ver-ont, defying the States of New York and assachusetts; but North Carolina would rmit no such insult to her State sover-gnty. She at once asserted her rights. overnor Caswell one of the ablest merican statesmen, issued a proclama-on denouncing the treasonable and re-llious course of Sevier and Robertson, nd, on their refusing to yield, indicted vier for high treason. Tennessee, resign-g her pretensions to independence and turning to her allegiance, Sevier was ardoned and in consideration of his for-er services allowed to represent his dis ict in the Legislature.

Until 1786 there was no attempt made to rm a general government in the United ates such as we have now, and the thir-en States were quite independent of each her, with the right to raise armies, levy xes, coin money, and make treaties with reign countries.

Virginia began the movement toward a oser union by calling a convention for e purpose of framing a Constitution by hich the different States might be more osely united.

North Carolina responded at once by nding five delegates to Philadelphia.

The great difficulty in uniting was the question of representation; the large States thinking it right that they should have more Senators than the small ones. It seemed as if this difficulty would prevent the adoption of a Constitution, till James Davie, of North Carolina, gave the casting vote, that all States should send two Senators, thus settling the question in favor of the small States, and probably preventing the adjournment of the Convention with nothing accomplished.

The next events of importance were the legal separation of Tennessee with the full consent of the Mother-State, the ratification of the Constitution of the United States by which, voluntarily, and of her own accord, North Carolina went into the Union.

Missionary Day at our Seminary.

JOHNSON MYERS TELLS SEMINARY STUDENTS HOW TO WIN THE UNSAVED.

BY W. H. RICH.

It is the habit of the Seminary students and the professors to meet on the first of every month in a Missionary Mass meeting. To-day is "Missionary Day" as you hear it on every hand. Many of the students look forward to it with zest. It is a meeting of great profit and helpfulness.

To-day is one of the best. Dr. E. Y. Mullins, the President of the Seminary, is by vote of the meeting the presiding officer. He reads the fourth Chapter of Matthew and makes some telling and searching applications. Now follows a report of the mission work done in the city by the students.

They compass the city and reach out far into the adjacent country, seeking those who sit in the region and shadow of death. They tell the love of God to all in all places where they go. Their voices are heard in the alleys, in the dark and secluded streets, in the hospitals, in the home of the aged and infirm, in orphanages, in prisons, in every place where a lost soul may be found. They are, indeed, messengers of glad tidings of great joy.

Rev. C. J. Thompson, an ex Tar Heel, who is now Corresponding Secretary of Missions in the good Old Dominion, is with us and makes a very stimulating and helpful address, emphasizing the importance of the study of missions and urging upon us the great truth that we should be missionary pastors.

The climax of the meeting is reached when Brother Johnson Myers, of Chicago, speaks upon "The Personal Element." Our hearts burn within us when he tells us about how his great church in Chicago goes out after the unsaved. The life is important in winning men and women to Jesus Chirst. The great subject of soul winning is the burden of his message. Why we should do it and how. He tells us what we know already, that in order to win the unsaved we must have—

1. Courage. It is hard to speak personally to the unsaved about their souls. But it must be done. We are constantly with those who would enjoy and apreciate our talking with them about Jesus and His demands upon them. Let us do it.

2. He mentions piety as another essential in successful soul winning. Bad men can and do preach the Gospel, but the truly pious live it. They preach it in their words and deeds. The unsaved take knowledge of them that they have been with Jesus and have His spirit. They see Him in their lives. He shines through them. The greatest and loudest preaching is done through living. Let us live for Jesus and those who need His grace and salvation.

3. He emphasizes that tact is a great essential in leading the lost into the right way. Know whom to approach, when and how to approach them. Study human nature. Joseph Parker, the great London preacher, was asked about his library. He replied that his could be found in the stores, shops, offices, streets, homes and palaces. Human nature is the great library to which he referred. Be wise as serpents and harmless as doves. Learn how to grasp men with hooks of steel. Study handshaking. Be friendly and courteous to all. Interest yourself in men. Pray with them and talk tenderly about Jesus. "He that winneth souls is wise."

4. In order to be a successful soul winner the preacher or worker must be full of the Spirit. The Spirit draws men to Christ Jesus. He makes the Word effective. He gives power. Walk in the Spirit; be endued with the Spirit, be filled with the Spirit. Tarry for the enduement of power.

The rewards of soul winning will be great. "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." Glorious reward!

Dr. Myers is effective in plain, homely English. He has only held two pastorates, but in each he has been wonderfully blessed. He tells the story of redeeming love tenderly, plainly, earnestly and lovingly. The lost world is looking for such a man. Are you, dear reader, such an one?

Thus closed a good day.

My heart turns back to my native State with longings too deep for expression. I love the pastorate and am only here from a sense of duty to equip myself better for the great work. North Carolina is well represented. Others ought to make their arrangements to come next October.

The paper gets better and better. God bless the editor and all who work upon it. All the brethren here send love and greetings.

That New York Post Article.

Breezy Comments.

BY DR. J. WILLIAM JONES.

I wish to thank the Recorder for its several admirable comments on the discussion growing out of the slanderous article on Southern Baptists, and on one of the professors of our Seminary—presumably the lamented Dr. Kerfoot. Please allow me to add just one or two things about it:

1. I presume that there can be among us no two opinions as to the article itself, and its author. It was malicious, slanderous, and false, and it is a wonder that any respectable paper should have been willing to publish it even for the sake of the sensation it hoped to produce, and has produced by the active aid of the Western Recorder.

That the author should conceal his name is not surprising, but that a respectable editor should shield himself by saying, first, that the facts were furnished by a Trustee of the Seminary, then that they were furnished by a man who "said he got them from a Trustee," and finally that the name of neither the informant nor that of the man who was alleged to have furnished "the facts"(?) is on the published list of the Trustees of the Seminary, goes beyond the realm of decent journalism. A grave slander of a whole people is published by Mr. Brown, who says that Mr. Smith told him that he got it from Mr. Jones.

2. But if the Western Recorder had thought proper to treat the Post's article as most of the Southern Baptist papers have done, with the silent contempt which it deserves, there are probably not fifteen Baptists in the South who would ever have heard of it, and the article and its author would have sunk into merited oblivion.

But the enterprising Sherlock Holmes of the Western Recorder began on the appearance of the article in the Post last September a system of detective work, which has not up to this time discovered the culprit, but which has "vindicated the Trustees" [of course those high-toned Christian gentlemen are profoundly grateful to the Recorder for "vindicating" them], but which has served to cast suspicion upon certain beloved brethren, or a certain beloved brother, and to stir up the bitterest indignation of their friends.

3. But I do not care to discuss the matter further than to say that I fully sympathize with "the seven silent Trustees" who did not think it proper to answer the question of the Detective who inquired of each Trustee if he was the guilty man.

If the New York Post, through some anonymous scribbler, should charge that a member of the Mission Board of the Baptist Convention of North Carolina had been guilty of embezzling funds raised for the Board, and some one should in endeavoring to "vindicate the Board," write to know if I was the man, I should either treat his communication with silence or resent it as a gross insult.

I do not, then, censure the "seven silent Trustees," but am surprised that all of the Trustees did not act in the same way.

Chapel Hill, N. C.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Ralph Waldo Emerson.

The Perpetuity of the Church.

THOUGHTS ON MATTHEW 16: 16-19, No. VIII.

BY REV. JOHN T. ALBRITTON.

The Gates of Hell Shall not Prevail Against It.

It is amazing that the passage under consideration should have ever been brought forward in support of the dogma of apostolic succession. The only apostolic succession mentioned in the New Testament is the church's appointment of Matthias to fill the vacancy made by the death of Judas Iscariot. That was the end of apostolic succession. It is surprising that such an absurd dogma was ever palmed off upon the credulity of mankind. No man could be in the apostolic succession except one who had been with the disciples all the time that Christ went in and out among them, in order that He might be a witness with them of His resurrection. (See Acts 1:21, 22.) If there is anywhere on the earth to-day a real successor to the apostle s or any one of them, he is now nearly 1900 years old! The vanity of the claim to uninterrupted, apostolical succession has long since been proved by Archbishop Whately, who said "there is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree."

But, I do thoroughly and joyfully believe that our Saviour most emphatically affirmed the perpetuity of His church, when He declared that "the gates of hell shall not prevail against it." Matt. 16:18. Of course, I use the word church in the ordinary sense of a local assembly, or a company of baptized believers banded together to do Christ's will.

Some have maintained that by "the gates of hell" our Saviour meant the portals of the spirit-world, through which the generations of men pass away from mortal view.

Others maintain that by "the gates of hell" He meant the powers of evil.

If He meant the former, then His declaration was equivalent to this: While time lasts, out of every generation of men that comes into the world and passes out through the portals of Hades, I will call some to be my disciples and replenish my church.

If, on the other hand, by "the gates of hell" He meant the powers of evil, then His declaration was equivalent to this: While time lasts, the forces of evil, however powerful, malignant or persistent, shall never prevail against, or utterly destroy, my church.

According to either interpretation, the perpetuity of the church of Christ is assured. My belief in this blessed truth will never suffer any abatement under any circumstances of misfortune, disaster, revolution or prevailing iniquity or infidelity, until my faith shall have first been shaken in the authenticity of the Saviour's language or in the omnipotence and faithfulness of the Saviour Himself.

The perpetuity of the church is further assured by Christ's appending to His last command to His disciples to go into all the world and preach His gospel to every creature, the solemn declaration, "Lo, I am with you alway, even unto the end of the world. Amen." The gospel ministry, charged with the work of preaching the gospel to the end of time, will endure no longer than the church that raises up and sends forth the ministry endures. Therefore, the church will endure to the end of time, and Christ its head, will be with it.

It is true that there are some men who bring to bear against this doctrine of the church's perpetuity, and all attempts to corroborate it by historical testimony, all the force there is in sneer and ridicule—the best arguments they have to offer; but, whether the church can be historically traced back to the apostolic age or not, we have ground in the promise of its Founder for the belief that the church has an unbroken line of existence reaching back to the mother church in Jerusalem, whether that line be traceable or untraceable by any living man.

Is there a church of Christ on earth to-day? I believe there are thousands of them. How shall we know them? Compare the terms of membership, the doctrines, the ordinances, and the form of government that characterize the religious organizations of to day with the terms of membership, the doctrines, the ordinances, and the form of government that characterized the churches of the Apostolic age. Doing this, the honest inquirer may find many gospel churches in this twentieth century.

If gospel churches were in existence in the first century of the Christian era, and gospel churches like the apostolic ones are in existence in the twentieth century, where is the historian so wise and ubiquitous as to affirm with unerring certainty that in any given, intervening century, or in any given year of that century, there did not exist a single gospel church anywhere on the face of the earth?

If I find shad in Neuse River at Smithfield and then find shad in the same river at Newbern, must I or some one else drag the net all the way from Newbern up to Smithfield in quest of shad, before I can reasonably believe that shad can be found at intervening places between Smithfield and Newbern? Must a man likewise refuse to believe in the perpetuity of the church of Christ until some investigator shall have gone up the stream of time to the days of the apostles, and shall have located a gospel church for every year, and day, and hour, and minute, and second, of all the intervening centuries? And a man must refuse to believe, even though the voice of Christ is sounding into his ears—"The gates of hell shall not prevail against it!" I beg to be excused from any such incredulity.

But, do not gospel churches die out? Yes, indeed; thousands of them have become extinct and are forgotten. Thousands of families have died out, too, from the beginning up to the present; but the family, as an institution of God, still abides, and will abide, on the earth to the winding up of its affairs. So, thousands of churches have died out; and yet the church, as an institution of Christ, still abides, and will abide on the earth till the clock of time shall have struck its last hour.

I have now finished my self-appointed task. Well or ill done, I have done my best to impart in plain language what I believe to be important truth to the reader who has been so kind as to read carefully what I have written. If I have been helpful to any honest inquirer, seeking to find among the many widely differing religious organizations of to-day the true church of Christ, the knowledge of such helpfulness would fill me with profound gratitude.

Farewell!

Calypso, N. C.

The Quakers and the Indians; A Dissent.

I have been pleased with the Recorder's enterprise in publishing the Story of North Carolina, but I beg to enter dissent from the statement, "The Quakers * * * asked the Indians to help them fight Glover, the Governor sent by the Proprietors."

The Tory high-church politicians of the Proprietory period, who thought of atheists, Anabaptists, infidels, Quakers and rogues as much of a sort and an altogether bad lot, failed to see in the early contest for civil and religious anything but the outcroppings of a spirit of lawlessness capable of any wickedness and wrongdoing. This or a more deliberately corrupt motive furnished occasion for the slanderous accusation that the Quakers and patriots of that early day incited the Indian rising and massacre of 1711. I believe no eminent historical student of the last twenty-five years gives credit to this accusation—I mean such men as Hon. Geo. Davis, Col. W. L. Saunders, Dr. Kemp P. Battle, Dr. J. D. Hufham, Capt. S. A. Ashe and Dr. Stephen B. Weeks. The younger men, like Dr. Bassett and Dr. Sikes, who are making such splendid reputations, will likely place themselves by the side of the older ones I have named. One accustomed to test questions by the rules of evidence will not credit this charge, so much at variance with the uniformly peaceable character of the Quaker and so out of harmony with the lofty purposes of those early patriots who were not Quakers.

THOMAS M. PITTMAN.

Henderson, February 15, 1902.

[The author of our Story of North Carolina has followed the standard authorities and in the matter of the Quakers and the Indians is supported by Pollock's Letter Book, Governor Spotswood's Letters, Hawk's History of North Carolina and Moore's History of North Carolina. Mr. Pittman's dissent is cheerfully printed. We hope that it will be proved that these authorities have done the Quakers injustice. As Mr. Pittman suggests, their fame has improved much of late. But in writing a Story of North Carolina for Young People it would be presumptuous to run counter to the standard histories and the original documents. It is to be observed that the statement as to the Quakers is not necessarily to be connected with "those early patriots who were not Quakers."—Editor.]

A TIDAL WAVE.

There are evidences that a tide wave of enthusiasm is rolling across our State; our contributions to every object have doubled in five years; we pledged ourselves at Winston-Salem to the biggest undertaking in our history; and in churches and Associations, in Orphanage work, in Education and in Missions, there is the movement of mighty impulses.

We believe that this tidal wave will bring many advances, and not the least of them will be a denomination enlightened, active, united and aggressive, rallying around its old banner, as it approaches the seventieth year of its service. We have faith both in the wisdom and the zeal and the ability of the brotherhood—that they know we must circulate the Recorder more thoroughly, and that they have zeal and ability to circulate it. Besides we have evidences, as the following responses to our effort to gain 3,000 new subscribers will indicate.:

Says Rev. C.K. Hobbs, of Poplar Branch: "I am glad to send the names of these good brethren for the Recorder. * * * I wish all the people that I preach to were reading it. The Baptist who fails to take his denominational paper can not be an informed Baptist."

Rev. E. Lee Fox, of Star: "I expect to continue to take the Recorder and to work for it."

Rev. J. O. Alderman, Windsor: "Together we have gotten fourteen new subscribers. I shall cheerfully do my best to get others."

J. W. Fleetwood, Severn: "I am willing to do anything that I can to extend the Recorder's circulation."

Rev. M. M. Landrum, Forest City: "I will take great pleasure in doing all I can possibly for the Recorder at all times."

Rev. J. N. Stallings, Salisbury: "I think that most of my members that can read are now subscribers. I can only recommend the paper and urge all to take it—which I do with the greatest pleasure."

Rev. C. A. G. Thomas Sanford: "I spoke for the new offer at Cameron. I will bring the matter before each of my churches. You ought to get your 3,000 on this offer."

Rev. S. K. Mason, Williamston: "It gives me pleasure to put the Recorder into the homes of my people. I will do my best to get all the new subscribers I can."

We call attention also to the letter from Rev. J. A. Campbell; and we also most heartily thank the following brethren for clubs of new subscribers and other favors:

Rev. C. J. D. Parker, Durham.
Dr. W. C. Tyree Durham.
Rev. R. H. Gilbert, Statesville.
Rev. C. C. Haymore, Mount Airy.
Rev. A. Freeman, Bladenboro.
John Pernell, Edonia.
J. T. Moore, Battleboro.
Lambeth & Bro., Lockville.
Rev. R. D. Cross, Jackson.
Rev. M. E. Green, Ahoskie.
Rev. R. D. Carroll, Elm City.
Rev. J. N. Arnold, Nonah.
Rev. J. Alfred Garrett, Winston-Salem.
Rev. J. A. Campbell, Buie's Creek.
Rev. G. W. May, Nashville.
Rev. G. L. Merrell, Hobgood.

Remember that the offer of the Recorder for the balance of the year holds good throughout this month. The articles by Dr. Tyree will not begin until all have had a fair chance to put this offer before their people.

We are very much gratified by the enthusiasm with which our offer has been received, and we have better reason than ever to expect to run our list up 10,000 subscribers.

----Our North Carolina Poetry Series will close next week with a Poem by Mr. Leonard Charles Van Noppen, whose achievements in literature have won for him more recognition than any other North Carolinian has received in this field. His translation of Vondel's Lucifer rendered the whole English speaking world in lasting debt to him. We offer no North Carolina poem this week. Our young friends may take this week for a holiday, and look over the poems they have learned with a view to making up their minds as to which of them they like best. Next week we will print the last poem to be memorized and a list of prizes to select from.

----The Musical Faculty of the Baptist Female University gave a delightful concert on the evening of February 25. There are five members of this faculty, and each of them is an honor to the institution. It is no exaggeration to say that we have one of the best Musical Departments in the

News Notes.

----A B. Y. P. U. will be organized at Siler City, Brother Webster hopes.

----We are glad to hear that the excellent work on our Orphanage by Rev. C. A. G. Thomas, is selling well.

----It is time to begin the final preparations for collections for Home and Foreign Missions in the churches.

----Rev. Dr. D.W. Key has undertaken, says the Baptist Courier, to arrange for a Summer School of the Bible at Tigerville, the first week in August.

----Members of Leesville Society, in Wake County says Professor Dowd, will debate the merits of Dispensary System Friday evening before Easter.

----Many of our readers will be glad to hear that Rev. J. A. Stradley has had an operation for cataract successfully performed, and that his eye-sight will probably be restored.

----Dr. T. W. O'Kelley, of Atlanta, Ga., has accepted a call to Hot Springs, Arkansas. He will arrive in that State at a time when he can do much to hold the denomination together.

----West Durham church has called Rev. W. C. Barrett. He is doing fine work at Buie's Creek, Ephesus in Person, and elsewhere; and he is the sort of man that will do well anywhere.

----Waco, Tex., will also ask for the Southern Baptist Convention in 1903. We had preferred Nashville, but in view of the fact that we all will be left in the lurch if we do not learn the Texas way of counting, we are for Waco.

----Many a former student of Wake Forest College will think tenderly of Professor L. R. Mills and his children when they read the notice of the death of his beloved wife. With them we join in sincere sympathy with him and his family.

----It is announced that Rev. Robert S. MacArther, D D., of Calvary church, New York, has positively declined to consider a call to the pastorate of Tremont Temple, Boston.—Examiner. Dr. MacArthur really had an opportunity to decline.

----Large congregations enjoyed hearing Rev. Forrest Smith, of Louisburg, preach in the Raleigh First church Sunday morning and night. The unusually large audience at night bore unmistakable evidence of the appreciation of his sermon in the morning. Louisburg is certainly fortunate in having such a fine man for her pastor.

----The "February weather" prevented Brother Hunter from meeting some of his engagements in the interest of the Education Fund. Very probably it interfered with the plans of many pastors. We hope the endeavor will be to make up for lost time in March. We ought to raise $10,000 at least this month. This would be a great relief and most timely.

----It gives us pleasure to print a picture of the new Pritchard Memorial church of Charlotte, and also a picture of Rev. J Q Adams, the pastor. We are indebted to the Charlotte News for the description of the house of worship. Our Charlotte interests continue to advance. This new church will mark an era in Baptist history in the Queen City.

----Baptists were in evidence upon North Carolina platforms last week. Dr. Thomas Hume gave two charming lectures in Raleigh—one at St. Mary's, the other in the Female University. Dr. J. William Jones, of Chapel Hill, lectured in the auditorium of Elizabeth College, Charlotte, on Stonewall Jackson. Professor Carlyle, of Wake Forest, lectured in the Female University. Our denomination has reason to congratulate itself upon having such men to represent it.

----Speaking of our recent Convention, Rev. A. C. Cree the genial Gaffney pastor ("Lower" Carolina) says: It seemed, as I read the Recorder's report that I was there and that my heart was thrilling with the same electric wave of consecration that must have thrilled the hearts of those who so nobly came to the help of Brother Vann and our beloved institution. May the rich promises of that hour be realized. It is within the grasp of North Carolina Baptists to lead the State to such heights of educational advancement as many have not yet dreamed of." Brother Cree is finding the Palmetto State a good place to live in, and has many reasons to be happy. We have a note or two more from him for use later.

----The Executive Committee of the Anti-Saloon League met in the Recorder office last Thursday night. The sum of the work of the session was to put upon Brother John A. Oates the task of working up a Convention, the date of which will be set later. It is intended that all the elements opposed to the Saloons will assemble in this Convention, and will formulate a policy. The main idea is first to get the army together. The Board of Directors of one hundred was also selected. When they shall have accepted, the list will be printed. We shall ask Brother Oates in every way possible and we bespeak for him the aid of all who are opposed to the Saloon.

----We see that that libel on North Carolina, that "the Negro girls in our State have better opportunities for higher education than their white sisters," has gotten into the editorial columns of the Standard. It is all wrong. If we are not mistaken it was made up by a North Carolinian and told in the North to get dollars; but the fact is that North Carolina ranks fifth among her sister States in number of students in colleges, and a large proportion of them are white. We are sure that our contemporary will make the correction. It may say to its readers that it is altogether probable that higher education under really advantageous conditions is offered in North Carolina to young women at as low a price as any where in the world.

----The commencement exercises of the Leonard Schools of Medicine and Pharmacy and the Department of Law of Shaw University will begin Sunday, March 9, at 4 p. m. The baccalaureate sermon will be delivered at that hour by Rev. Charles E. Taylor, D.D., President of Wake Forest College, Wake Forest, N. C., and the commencement exercises proper will occur at 10 a. m., Thursday, March 13. The annual address will be given by Rev. John C. Kilgo, D.D., President of Trinity College, Durham, N. C., and the diplomas will be presented to the graduates by his Excellency, Governor Charles B. Aycock. These exercises will all take place at the University and the public will be welcome to the extent of the seating capacity of the chapel. The procession will form promptly at 9.45 a. m.

----In the following paragraph from the Christian Index appear the names of two brethren whom North Carolina has reason to remember: "Dr. A. M. Simms, of Hawkinsville, has these kind words to say of Dr. J. L. White, of the First church, Macon, in the Baptist Standard: 'I have recently enjoyed the help of Rev. J. L. White, of Macon, who was with me ten days. We had a good meeting. The church was revived and the town helped by the work. Some fourteen persons have been received and I am to have baptism next Sunday. White is a delightful brother to have in your home and in your pulpit. He preaches the Gospel with much earnestness and clearness. He has a strong hold on his people in Macon, where he has been for some years—in fact, he is a factor of no mean importance in our denominational work throughout the State.'"

----We are glad to have the following from one who thinks so highly of North Carolina as Brother Caleb A. Ridley does. It is from Monticello, Ga.: "I think the paper grows better as the days go by, and then it gives me the news from many men I know, and from many places with which I am acquainted. Occasionally I see a letter from some one with whom I was acquainted when in college. Then 'North Carolina' sounds louder to me than the name of any other State in the Union. My work here is in fine shape. Have been here two and a half years. Have completed a $1 200 church house out five miles in the country, and will soon have a $5,000 house finished up here in town. I go to Atlanta, Central Baptist church, for a meeting next week. Had a remarkable meeting there last year this time. Jenkins is doing well at Dublin."

----Rev. John E White writes of his church as follows in the Baptist Argus: "There are people who have heard of our church debt. The public generally is acquainted with the grand edifice in which we worship. I was last Sunday authorized to report to the brotherhood that the Second church is no longer embarrassed on its account. The entire floating debt has been paid off and the remainder is considered so easy of management without struggle that the matter is laid aside from our consideration. The past year, as were other years, has been full of good things in this church. Not including money for this church debt we reported $13 000 total contribution to the Association. Additions, one hundred and thirty-nine, of which seventy were by baptism. The Women Societies raised $2,700. At the next Association, when the sinking fund for church debt will be reported as closed, our report of total contributions will surpass $23,000. God be praised for a great and good church that honors Christ is loyal to the truth and loves the brethren."

A Glimpse Within a Busy Life.

Shows What a Man can Do

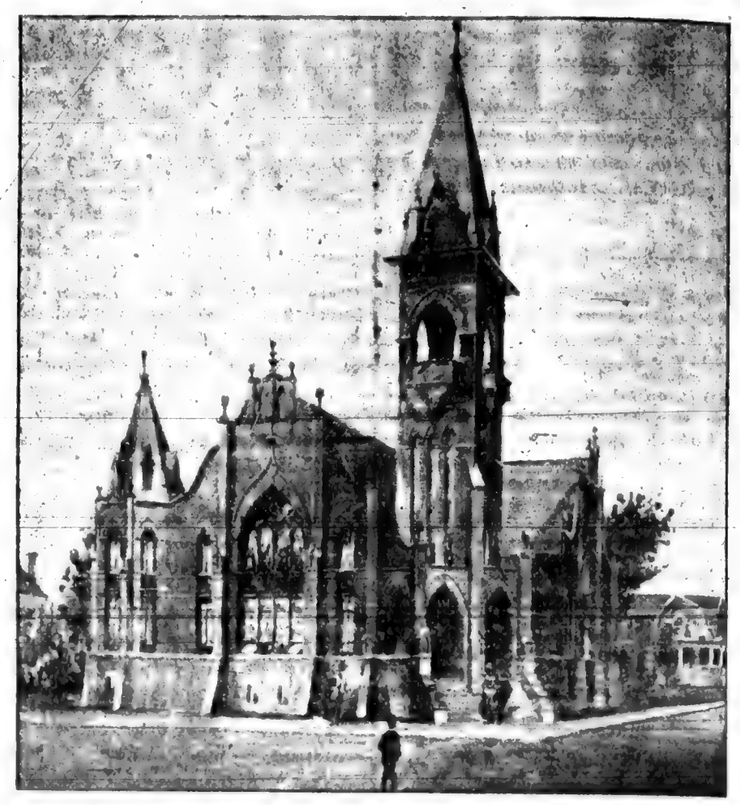
Your letter asking me, if possible, to secure ten subscribers on your three-thousand proposition is received. I am glad to say that I have secured thirteen under your proposition. I enclose list. I thank you for making this proposition and for every special opportunity you give me to put the Recorder into my churches. We now get about thirty copies of the Recorder at Buie's Creek. There are others I hope to reach at my other churches, as well as here. Last Saturday we received twelve new members by letter at Buie's Creek. Sunday morning 168 in Sunday School present. Collection for orphans, $5. The Sunday School has undertaken to send each month $5, the amount necessary to support an orphan. We are hoping to begin work on the new building the first of April. Professor Barrett has taken in hand the matter of organizing a stock company to put up a dormitory and club-house for the girls. The way to put up our school building does not yet appear, but our faith has not given way. Last Sunday at our church services here the house would not hold the people. About twenty requested prayers. We have about twenty students who are expecting to preach the Gospel. Our work was never so hopeful in every respect, and yet this work can not grow, indeed it can not continue unless in some way arrangements can be made for better equipping the school and make room for the large number who desire to obtain instruction here. Pray for us, that we may use this great opportunity in saving souls and building up our Master's kingdom. Our enrollment for this year is 380. We have all that we can accommodate. I hope you will permit this excellent offer of the Recorder ten months for $1 to be continued. I am anxious to place it in the hands of as many of my church members as possible. I pray that our people may help you in securing the desired three thousand new subscribers.

Thanking you for kindnesses to me and mine, I am,

Yours cordially and fraternally,

J. A. CAMPBELL.

Buie's Creek, Harnett County, N. C., February 26, 1902.



Pritchard Memorial Baptist Church.

The Recorder presents to its readers in to-day's issue a picture of the new Pritchard Memorial Baptist church that is to be erected on the corner of Templeton Avenue and the Boulevard in Dilworth, Charlotte.

The above cut is made from a photograph taken from the drawing of Messrs. Hook & Sawyer, the architects for the new structure.

The main auditorium which is to be in the rear, and entered through a cloister on either side, is forty-five feet. The rostrum with baptistry, organ recess and choir loft forms the background, all conveniently arranged and in perfect proportion.

Directly to the front of the main auditorium is the Sunday School rooms, which are perfection in their arrangement and scheme. The main room is thirty by forty feet, and around it are located the infant class room, library, and four class rooms of smaller size on the first floor. A stairway leads to a balcony that has entrances into seven more class rooms, making a total of twelve rooms. The main Sunday School room with its class rooms and balcony can be thrown open into the main auditorium, so that every one can see and hear the speaker; this point was one that the committee were very cautious to get perfect, as in many buildings where the two are thrown together, only about one-half of the audience in the Sunday School room can see the speaker.

A ladies' parlor and pastor's study are also provided both convenient and commodious.

The windows are so arranged as to set close to the floor and open by sliding instead of pivoting a small section; this will make the room a delightful one in summer.

The auditorium has a bowl-shaped floor, with side and intermediate aisles. The exterior of the building will be of brick trimmed in granite, with slate roof, handsome leaded glass windows, and inviting approaches.

The style of structure is of that beautiful Gothic type, so characteristic of a place of worship.

The building bears the name of one of Charlotte's most beloved pastors, a man well known throughout the greater part of the South, and one who was admired by all, the late Rev. Dr. Pritchard, former pastor of the Tryon Street Baptist church.

REV. J. Q. ADAMS, D.D., PASTOR PRITCHARD MEMORIAL CHURCH.

The building committee is composed of Messrs. W. F. Dowd, J. J. Ezell, Elsworth Tessler, Z. V. Kendrick, V. O. Willis, Rev. T. A. Austin, and C. W. Jones. The pastor of the church is Rev. J. Q. Adams, who was recently called, and is now permanently located here.

The present place of worship is in Long Hall in Dilworth, being the same building in which the Westminster Presbyterian church worshipped before their church building was completed.

The building of the Pritchard Memorial church will give Charlotte another handsome edifice, and as it is at the entrance of Dilworth, it will make what every beautiful suburb should have, an impressive approach or "gateway."

Work on the building will begin within the next thirty days, and it is hoped by the committee to have the building ready for occupancy within four months after ground is broken.

Mebane Church.

I was sent to Mebane as missionary the first of last year to begin the work here where Baptist preaching had long been desired; but we had never before been able to give it.

To my delight I found that there were about twenty Baptists eager for preaching, and ready to organize a church. On the fifth Sunday of June last a church of nineteen members was constituted. The church paid $50 towards pastor's support first year. This year they are trying to build a church. They are all poor, and are doing their utmost. They desire to begin the work as soon as the spring opens. We are asking help of both churches and individuals. Some have responded with kind gifts, and others purpose doing so. Reader of this, brother or sister, will you open your heart to this appeal? Will you confer with pastor and church about giving us a collection? Will you make a generous gift to this object of the Lord's work? Will you send what you can raise for this object to me, by check, registered letter or Post-office Money Order? Remember, without the help of our brethren, the work can not be done; that help from many small contributions will not tax any brother or church even this year, when we are doing or best for the Centennial Education Fund; and remember a fact we have not stated, that we were turned out of the public school-house last year by the enforcement of a recent act of our Legislature which makes it illegal, I am told, for any public school-house to be used for any other purpose than for teaching the public school; and that we are now the guests of the Presbyterian church of Mebane, who kindly tendered us the use of their nice church building. That we do not desire to tax their hospitality longer than absolute necessity shall require, and hence are anxious to begin building soon and finish this year. So that the old adage is now true, "Bis dat cito dat—He gives twice who gives quickly.

The following gifts to this cause have been received: Shiloh church Beulah Association, $6 50; Beulah church Beulah Association, $5; Lea Bethel church, Beulah Association, $2 50; Clement church, Beulah Association $5; Ballard's Bridge church, Chowan Association $3 05; Gatesville church, Chowan Association, $3.85; Moyock church, Chowan Association, $4; Reynoldson church, Chowan Association, $3; Cool Springs church, Mount Zion Association, $5 26; Merry Oaks church, Mount Zion Association, $1; Ebenezer church, Mount Zion Association, $5.10; Rev. C. J. D. Pakrer, $1; Rev. W. C. Tyree, $1.50; Donor, $1 05.

Other amounts received to be reported.

L. N. CHAPPELL.

Graham, N. C., February 17, 1902.

Cancer Microbe Said to Have Been Discovered.

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the Eminent Cancer Specialist, of Kansas City, Mo. is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula and all skin and womb diseases. Address Dr. W. O Bye, Cor. 9th & Broadway, Kansas City, Mo.

----Prof. S. A. Underwood writes from Mount Vernon Springs: "The Sandy Creek Associational School is doing well. Enrollment over one hundred. Interest in the school continues, and with the cooperation of the Baptists of this pioneer Association we do believe there could be built up here at this restful resort a school whose influence would span the State, and of which the Baptists would be proud."

Marriages.

KING-TAYLOR—At the residence of the bride's mother, in Wilmington, N. C., February 19, 1902, Mr. N. P. King to Miss Katie Taylor, Rev. L. B. Boney officiating.

Obituaries.

For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. —*First Corinthians, xiii, 12.*

MRS. LOUISA VANN.

In her 76th year Mrs. Louisa Vann, relict of Kedor Vann, passed gently into eternal rest, at the home of her daughter, Mrs. L. M. Curtis, in Ahoskie, Hertford County, N. C., February 8, where she had gone to spend the winter. Mrs. Vann died as she had lived, in loving harmony with God and man. She was buried at the old home in Sampson County, beside her husband, on the 11th.

L. M. CURTIS.

Ahoskie, N. C.

PHILIP W. JOHNSON.

Only a few weeks ago a notice appeared in the Recorder of the death of Mrs. P. W. Johnson, of Wake Forest. Though the devoted husband was at that time critically ill, his friends were not without hope of his final recovery. After a brave and patient struggle, however, with disease, this good servant of Jesus Christ was, on January 28, 1902, in the seventy-second year of his age, called from the conflict to the crown.

Brother Philip W. Johnson was a native of Surry County, N. C. He entered Wake Forest College in 1853 and graduated in 1855. For one year after his graduation he served as tutor in the college. From 1856 to 1877 he taught in Alabama, and, as principal for institutions for the education of girls and young women, achieved a high measure of success. The years from 1877 to 1882 were spent in school work in Georgia, after which he retired from the schoolroom and, removing to Wake Forest, passed the remainder of his life principally in farming, but for a short time also in merchandising. While exceptionally adapted to the work to which he gave the most vigorous years of his life, he also loved mother earth, had studied her nature, and learned her ways. The springing blade, the opening flower, the ripening fruit, each told to him its story and bore its message. And so the years devoted to the farm were not with him years of drudgery and uncongenial toil.

Amiable by nature and generously endowed, Brother Johnson was above all a man who feared and honored God and loved mercy. He was interested in all departments of the Master's cause, and was a useful member and faithful deacon of the Wake Forest church.

It would be impossible to estimate the indebtedness of Brother Johnson to the noble woman who through so many years was his faithful companion and loving and beloved helpmate. Inseparable in life it was graciously ordained that they should not in death be long divided.

W. B. ROYALL.

CURES OLD SORES, ACHES AND PAINS.

Impure Blood—Treatment Free.

W. L. Pruiett, Dudley, Mo., states: I suffered from blood poison, having aching bones and joints, eruptions, sore throat and gums, attended with swollen glands; lost my appetite, was all run down. Patent medicines and doctors failed to arrest the disease, but Botanic Blood Balm changed the nature of my blood, and by degrees the sores, pimples and ulcers healed perfectly, the aches and pains vanished, and my blood circulated in the old vigorous manner again. I will recommend B. B. B. to all suffers from impure blood.

Yours truly,

Wm. L. Pruiett

Is your Blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so, purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Drug stores, $1. Trial treatment free by writing BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given. Over 3 000 voluntary testimonials of cures by B. B. B.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by John A. Jones and recorded in Book No. 136, at page 422, in Register of Deed's office of Wake County, N. C., we will, on Friday the 28th day of March, 1902, expose for sale and sell to the highest bidder for cash at the courthouse door in the city of Raleigh, at 12 m., that lot or parcel of land lying and situate in or near the village of Oberlin, about two miles northwest of Raleigh, in Raleigh Township, and joining the lands of Sylvia Pope, Nancy Durham, J. S. Allen and others, containing four and three fourth acres, more or less. For better description of said land, see mortgage above referred to. This February 24, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee.

DO YOU WANT A POSITION?

If so prepare yourself now. Write for particulars to

The Draughon Business College
Macon, Ga.

Acknowledgments.

Collections for Woman's Educational Union, February 18–February 28, 1902:

Mrs. A. D. Markham, $1; Mrs. Lou Phipps, 1; Miss Amanda Cheek, 1; Miss Mary Geer, 1; Mrs. John R. Miller, 1; Mrs. D. W. Raper, 2; Miss Eliza Wooten, 2; Mrs. J. G. Williams, 1; Mrs. Holloman, 1; Miss Kate Elmore, 1; Mrs. O. P. Shell, 1; Mrs. L. H. Butt, 1; Mrs. J. W. Collins, 1; Mrs. A. J. Freeman, 1; Mrs. G. C. Gaylard, 1; Mrs. F. E. Owen, 1; Mrs. T. H. Jenkins, 1; Mrs. M. J. Huggins, 1; Mrs. A. M. Baldwin, 1; Mrs. W. P. Oldham, 1; Miss Hester Steathers 1; Miss Alice Alderman, 50c.; Mrs. B. A. Larkins, 50c.; Mrs. Josiah Crudup, 2; Mrs. J. A. Brayson 1; Mrs. J. T. Larmer, 4; Mrs. B. D. Gray, 1; Mrs. V. T. Harrison, 1; Mrs. D. F. King, 2; Mrs. Clem Carter, 1; Mrs. R. M. Jones, 2; Mrs. A. B. Spree, 2; Mrs. Wallace Riddick, 2; Mrs. C. M. Carlton, 1; Mrs. T. J. Hamrick, 2; Mrs. W. T. Terrell, 1; Mrs. M. A. Gilmore, 1; Mrs. J. A. Alford, 1; Mrs. A. L. Edmundson, 1; Miss Annie Baker, 1; Mrs. H. L. Grant, 2; Mrs. L. D. Petteway, 1; Mrs. Carey J. Hunter, 1; Mrs. J. C. Weathers, 1; Mrs. J. L. Moore, 1; Miss Mollie Harp, 1; Miss Susan Clark, 1; Mrs. J. B. Pearce, 1; Mrs. Klupelburg, 1; Mrs. Juliet C. Duffey, 4; Mrs. J. M. Tolar, 1; Mrs. M. C. Jones 5; Mrs. J. M. Barbee, 1; Mrs. W. O. Allen, 4; Mrs. C. J. Lawyer, 1; Mrs. W. L. Holloman, 2; Mrs. J. T. Alderman, 5; Miss Virginia Alderman 5; Mrs. J. M. Coleman, 1; Mrs. T. W. Marshall, 1; Mrs. Hattie C. Taylor, 1; Mrs. A. A. Johnson, 1; Mrs. H. B. Howard, 2; Mrs. W. L. Ray, 1; Mrs. W. J. Battle, 1; Mrs. Chas. A. Johnson, 1; Mrs. L. N. Chappell, 1; Mrs. J. W. Bivens, 2; Miss Mary Neal, 1. Total, 101.

L. D. WATSON, JR., Treasurer.

Cash collections on Educational Fund for week ending March 1, 1902:

Sandy Run Association, Hamilton church R. A. Branson, 5c.; A Friend, 10c.; Lawson McKinney, 5c; E. H. Turner, 10c; Mrs. J. A. Bell, 5.00; W. F. McFall, 25c.; Gray Freeman, 50c.; J. S. Bridges, 25c.; Robert Simmons, 50c.; W. F. Staney, 25c.; B. D. Hicks, 25c.; J. N. Miller, 50c.; J. F. Price, 10c; W. L. Hawkins, 25c; Eva Waters, 25c.; C. R. Waters, 10c; Rev. Geo. J. Dovell, $1.50. Flat River Association, Enon church, 2. Kenansville, Mrs. Kate Bryan, 5; Fayetteville, John A. Oates, Jr., 5; Rutherfordton, Miss Annie Justice, 25; Mrs. C. B. Justice, 25; W. M. S., First church, Durham, 25. Durham, Memorial, R. P. Thomas, 10.

Chapel Hill Church, Mt. Zion Association: R. A. Eubanks, $5.00; W. J. Castleberry, 2.05; Z. V. Judd, .50; H. H. Patterson, 25.00; Mrs. J. W. Gore, 75.00; Cash, 7.34; D. McAuley, 50.00.

Total,	271.89
Total amounts previously received,	4,196.24
Total receipts,	4,468.13

Corrections: West Raleigh church, $5 (left out previous report).

L. D. WATSON, JR., Treasurer.

March 5, 1902.

State Missions—W. M. S., Southport, $2.45; W. M. S., First church, Wilmington, 3.76. W. M. S., Lawndale, Kings Mountain, expenses), 30c.; Amis Chapel, 10; W. M. S., Second church, Durham, 2.10; N. L. Gaskin's field, 5; W. M. S., Fort Barnwell, 1; M. S., Cashie, 8.58; W. M. S., Yanceyville, 40c.; W. M. S., Bear Creek, Ashe, 25c. Total this week, 33.84. Previously reported, 2,095.76. Total this year, 2,129.60.

Foreign Missions—W. M. S., Southport, $1; Cedar Creek, Cedar Creek, 5.56; Earnest Workers, First church Durham, 3.68; Maggie Nutt Missionary Society Oxford Seminary, Flat River, Christmas offering, 2.50; Sunbeams, Chapel Hill, Mount Zion, Christmas offering, 46c.; Sunbeams, Chapel Hill, Mount Zion, 2.54; W. M. S., Lea Bethel, Beulah, Christmas offering, 2.25; W. M. S., Lea Bethel, Beulah, 1.50; W. M. S., Lexington, Liberty, 4; Hester's Creek, Little River, 55c.; W. M. S., First church, Wilmington, Christmas offering, 8.15; W. M. S., First church, Wilmington, 7.50; W. M. S., Rockfish, Cedar Creek, Christmas offering, 8.05; W. M. S., Weldon, Tar River, Christmas offering, 3.35; W. M. S., Antioch, South River, Christmas offering, 2.30; W. M. S., Antioch, South River, 3.20; W. M. S., Salem, South River, Christmas offering 8.55; W. M. S., Salem, South River, 83c.; W. M. S., Pee Dee, Pee Dee, Christmas offering, 2.15; W. M. S., Pee Dee, Pee Dee, 1.55; W. M. S., Jonesboro, Sandy Creek, Christmas offering, 8.75; W. M. S., Second church, Durham, Christmas offering, 8; W. M. S., Second church, Durham, 2.50; Oxford, February 5 (credited to State Missions), 23; W. M. S., First church, Washington, 5.45; Boys M. S., Wash. street, Greensboro, Christmas offering, 1.80; Boys M. S., Wash. street, Greensboro, 1.70; W. M. S., Fort Barnwell, 1; M. S., Cashie, 8.58; W. M. S., First church, Goldsboro, Neuse, Christmas offering, 8; W. M. S., First church, Goldsboro, Neuse, 10.80; Rich Fork, Liberty, 7.25; W. M. S., Reidsville, Piedmont, 11.05; W. M. S., Clayton, Raleigh, Christmas offering, 5; W. M. S., Clayton, Raleigh, 3; Y. L. M. S., Greensboro, Christmas offering, 13.50; W. M. S., First church, Durham, Christmas offering, 11.52; W. M. S., First church, Durham, Christmas offering, 15.30; W. M. S., Roberdell, Pee Dee, 1.45; Roberdell, Pee Dee, 3.20; Sandy Grove, Bladen County, 3.05; W. M. S., Henderson, Christmas offering, 6.50; W. M. S., Henderson, 21; W. M. S., Waynesville, Christmas offering, 7.65; W. M. S., Yanceyville, Christmas offering, 1.15; W. M. S., Yanceyville, 40c.; Mount Carmel, West Chowan, 5; W. M. S., Morehead City, 2.75; Junior Union, Clayton, Christmas offering, 1.87; Junior Union, Clayton, 1.46; W. M. S., Beaver Creek, Ashe, 40c.; Sunbeams, Durham, 7; W. M. S., Leaksville, Pilot Mountain, 2.45. Total this week, 275.70. Previously reported, 939.03. Total this year, 1,214.73.

Home Missions—W. M. S., Southport, $1; W. M. S., Lexington, Liberty, 4; W. M. S., First church, Wilmington, 3.75; W. M. S., Rockfish, 8; W. M. S., Salem, 83c.; W. M. S., Holly Springs, Raleigh, 3; Newton, 5; W. M. S., Second church, Durham, 2.50; Cove, Neuse, 50c.; Dover, Neuse, 50c.; Spring Garden, Neuse, 50c.; W. M. S., Fort Barnwell, Neuse, 1; Rich Fork, Liberty, 2.75; W. M. S., Reidsville, Piedmont, 5.40; Y. L. M. S., Wash. street, Greensboro, 7.50; W. M. S., Warsaw, 2; W. M. S., Roberdell, Pee Dee, 1.40; W. M. S., Yanceyville, 40c.; W. M. S., Rich Square, West Chowan, 1.56; Sunbeams, Rich Square, West Chowan, 90c; W. M. S., Youngsville, 2.70; Sunbeams, Youngsville, 1; Mount Carmel, West Chowan, 5.70; W. M. S., Beaver Creek, Ashe, 85c.; W. M. S., Carthage, 4. Total this week, 66.24. Previously reported, 193. Total this year, 259.24.

Education—Piney, Liberty, $4.80; T. S. Crutchfield, 5. Previously reported, 248.33. Total this year, 257.63.

Sunday School and Colportage—J. S. Hardaway, $2. Previously reported, 27.83. Total this year, 29.83.

Ministerial Relief—Cedar Creek, Cedar Creek, $1.75; Granite Falls, 2.75; Dudley Shoals, 1.50; Piney, Liberty, 2. Total this week, 8. Previously reported, 173.21. Total this year, 181.21.

Total reported for all objects this week,	$395.08
Previously reported for all objects,	3,677.16
Total reported for all objects this year,	4,072.24

WALTERS DURHAM,
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March 5, 1902.

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GENTLEMEN:—In justice to you, I feel it is my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Had our best physicians prescribe for me. They would relieve me for the time being, but the complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles, bought at my drug store, and I consider myself perfectly cured. It seemed as though my back would break in two after stooping. I do not have the smarting and irritation, nor do I have to get up during the night to urinate as I formerly did, three and four times a night; but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter), as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root.

We remain, yours very truly,
JAMES COOK,
HUGH E. BOYLE,
JOHN J. BODKIN,
Officers of the 58th Police Precinct, Greater New York.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

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If you are already convinced that Swamp Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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SUBJECT FOR A MEDITATION.

Consider the lilies of the field how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.—Jesus, of Nazareth.

THE TEMPEST IN A TEA-POT.

It is an evidence of the decadence of our denomination that its newspapers can raise the biggest sort of a tempest on a moment's notice about matters of utter worthlessness and that the rank and file of our people have not a jot of interest in. For example, take the "New York Post Scandal," which has been the subject of numerous editorials, hundreds of letters and endless talk these six weeks. But Brother Brown, of Middleton, who is a good Baptist, supports the denomination and reads a paper or two can not for his life tell what it is all about; and when he has been told, he wonders how in the name of common sense that thing ever came to be the chief topic in Zion, which is supposed to regard itself at least as having been commissioned even from Heaven to bear the world witness of its Lord and Saviour. In his perspective the affairs of Christ have yet the larger place.

It is such as this that has paralyzed the churches and made them objects of indifference and even of contempt amongst some intelligent people who would be Christians if the modern ecclesiastical leaders did not make Christianity so utterly unattractive to them, even almost contemptible.

But the reader must know what "The New York Post Article" contained. We had hoped to avoid it. But the point has been reached where intelligent understanding of our denomination demands a statement of the matter.

The New York Post, a reputable daily paper, printed an article, in which it assumed to set forth the backwardness of the South and cited an alleged instance of instruction in the Southern Baptist Theological Seminary. It told the story of one of the professors, that upon finding himself confronted with a difference of opinion in his class as to the meaning of the word "innate"—he holding that it means 'not born in a man' and a student being inclined to think that it means 'born in a man'—called upon his class to decide, and accepted its decision!

As to where the Post got its information, see Dr. Jones' article in this paper. As for the rest, nearly the whole Board of Trustees of the Seminary and many other prominent Baptists have been writing emphatic opinions on the subject (while Heaven looked on) and our denominational organs have joined manfully in the furor. The seven trustees who refused to join in are "under suspicion."

The story is very probably one that was made up. It might have been treated as either the product of inconsiderate humor or mere ignorance; very likely it gathered moss as it travelled.

To create an upheaval in Zion on its account is not only ridiculous, but, as we said, a commentary upon the degeneracy of our denomination. The fuss that has been made is a better evidence of backwardness than the story itself.

The story was told months before the Post printed it and told in Louisville. The Western Recorder is accused of having set some "arrow-heads" (duly poisoned) pointing at Richmond as the home of the informant of the Post. Can the Western Recorder be unaware that the story was told months ago under the shadow of its office?

Of course it was not regarded as more than a jest then and should not be now. It is rather preposterous on its face. To treat it seriously is to make one's self ridiculous. And how shall we characterize the spirit that would make of it the occasion of reviving the late Historical Controversy, the dragging of a lamented brother from his grave, the exposure of unseemly dehominational antipathies in the daily papers, and of general war in a denomination that is called to bear witness of Jesus the Christ; and whose hope lies wholly in forgetting itself as a denomination in its zeal to win the world to Him.

Well may the world say to modern Christian bodies, "Physician, heal thyself."

WASHINGTON: HIS FAREWELL ADDRESS.

His monument lifts its head above all others in his land, as his name towers so high that none dare aspire to share its glory. His statue and his picture are as familiar as his name. But name and fame are all that is left of Washington after one hundred years. The work he began has so far out grown its beginning that a new generation is prone to forget his connection with it.

The legend of the apple-tree, a story or two of his gallantry, two or three heroic incidents of his military campaigns, the phrases—"Father of His Country" and "First in War, First in Peace, and First in the hearts of his countrymen,"—and a single passage from his Farewell Address, are about all that a superficial, industrial age knows of him by whose hand our Nation was brought forth, and whose words and example are more worthy of admiration and emulation than those of any other citizen of the new world.

Recently we "observed" his birthday. We closed the banks and some of the schools; but beyond that, what? Nothing whatever, unless it be words, words, words, of which the generation has long been surfeited.

This will never do. Our new industrial life, our splendid increase in business, our luxuries, our daily and weekly papers and multitudinous books, will betray us cruelly if they get us into the habit of being content with superficial knowledge and that for mere conversational uses.

Who was Washington?

A Virginia gentleman, the son of a widow of estate who had a mind to manage it; a soldier; a statesman, a man.

A gentleman. He was not content—as some now profess to be—to be a man. He was a gentleman. Courtesy, gallantly, manliness, self-reverence, kindliness, gentleness and ability to attend only to his own business were resident in him.

A soldier. Not only could he make war, but he could make it wisely, and earnestly. He commanded men; commanded their respect, for he was honorable; commanded their confidence, for he was not only true but wise; commanded their love, for he was loving; commanded their loyalty, for he had a mission, one thing to do, and was loyal to it.

A statesman. No office-seeker; he retired whenever he could. He had a conscience for patriotism—a monitor within that kept him true to the cause of the United States, that pointed every act of his toward his country's hope instead of his personal desires, which as a matter of course became effaced in the larger purpose. He was endowed with wisdom beyond that of any statesman that his country has yet brought forth. Read his Farewell Address, the sum of his thinking. It was conceived in an affluence of wisdom. There is scarcely a line in it that has not been worth reading every day since it was written. Its advice is a thousand times more timely to-day, a hundred years and more since it was written, than it was when he issued it. Think of that! Who is there now that is speaking to the Twenty-first Century and the Twentieth? It is more than modern politicians can do to find out what the fall of 1902 wishes to hear them say.

This address is wonderful. And your son has not read it. But he knows all about the latest lynching, poor fellow. This address discovers Washington to us as none of the biographies can.

Washington had served two terms as President. The spirit of retirement is upon him. He has never served except when needed. The office has not only sought him but needed him, so far is he out of tune with modern perpetual candidates. When he had finished a war earlier in life, he did not seek for office, but married and retired until twenty years later they called for him. Now he has finished another and brought a Nation through the birth-throes, and he would retire forever; for his work is done, his mission finished, his conscience satisfied. And in simple words he gives directions for the care and keeping of the Nation that shall know him for all time as its father, directions as wisely conceived for the buffetted infant as for the flattered Western World Power.

As we pass before his statue or read his name he does not appear to us as gentleman or general or statesman or president particularly, nor as all of them in one. We say Washington, and leave himself to describe him. It is wonderful how his genius has escaped those who would reveal it all; how his personality has ever required more to be said; and, notwithstanding, how familiar his name. There is nothing to do but to study his times, read his biography, explore his utterances, and think on the results of his life. There is no other way to become so real an American; for he is the real American, and the ideal.

And, as we were saying, this Farewell Address is the sum of his thinking on the one subject that he lived for—his country. The burden of it is Unity—from one who had wrought out Liberty; and the one other larger object is Peace. Nothing could be no more timely reading than the whole of it. What more appropriate than his warning against alliances in a day when all the Powers are courting the United States? Or what more wholesome than this plea for citizenship and independence when the Nation is torn by demagogs who in their hunger for office persistently inflame the body politic and divide it into bitter-hearted warring camps:

"There is an opinion that parties in free countries are useful checks upon the administration of the government, and serve to keep alive the spirit of liberty. This within limits is probably true; and in governments of a monarchical cast, patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of a popular character, in governments purely elective, it is a spirit not to be encouraged. From their natural tendency, it is certain that there will always be enough of that spirit for every salutary purpose; and there being constant danger of excess, the effort ought to be, by force of public opinion, to investigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame; lest instead of warning, it should consume."

Lincoln is the Patron Saint of one Party; Jefferson of another. But Washington is Father of his country. Would that a new generation might rise to the level of his patriotism, and we should not have 'partisans but citizens.

THE NEW SUPERINTENDENT OF PUBLIC INSTRUCTION.

The Governor has appointed Mr. J. Y. Joyner to succeed Col. T. F. Toon as Superintendent of Public Instruction.

Mr. Joyner is in the prime of life. His career has been strictly that of an educator, having been Superintendent of Schools in Goldsboro and teacher in the State Normal College at Greensboro. He is a pleasing speaker, and his instinct for scholarship is supplemented with fine common sense.

He will bring to his office a rich experience, a genuine zeal for the cause of the free schools, and ability not only to aid the Governor in leading the people from the platform but to renovate and reconstruct the system from within.

He will bring to public life in North Carolina the fragrance of a pure and lofty spirit, a character of singular whiteness and a mind and heart of the noblest kind. He is a member of our Baptist church at Greensboro, and in all his relations he has worthily borne the name of Christian.

GOOD BAR-KEEPERS

The president of the Liquor Dealers' Association in North Carolina is reported as saying that the saloon cause suffers on account of men of the baser sort keeping bars; and he suggests that the war against the saloon would not go so sharply, if the saloons were all in the hands of the better sort of bartenders.

Of course there is a disposition to say that good saloon men are more rare than good Indians. But we shall waive that point. There are men who keep bars who are better than others. There are many who do not drink. There are many who are kindly, and who give generously, who, apart from their business, seem kind-hearted and even benevolent, and, of course, law abiding. We know more than one against whom the only charge you can bring is this, that "he keeps a bar."

But let us waive that point. There are others.

Suppose your bartender is a good one, that is, keeps the law, will not sell to minors, will not sell to drunkards, and discourages loafers. He is better than one who does not do these things, and his course does tend to diminish the evil of the saloon.

But he is in a business that degrades him. His associations tend downward. He is looked upon as in a bad business. He is connected with an institution that is regarded as inimical to the State and Society. He is outlawed by churches and several secret fraternities.

He will have a hard time remaining a good liquor dealer. His business leads him downward even in his own regard.

In spite of his efforts to be a good liquor dealer, there is something that tells him he is in a bad business. He knows it. It troubles him. He can not face the fact and die in peace. Even the good saloon-keeper condemns himself.

Again, he is helpless. Let him make a rule. His rival will be more "liberal," let down the bars, and get the trade of minors and drunkards. He can not help it. He must also let down or make people mad. If he should not, his rival will, in addition to bringing the general business into disrepute, weaken his patronage.

We do not know many saloon men. Of the few whom we do know we think with sympathy. They can not elevate their calling. It is inherently degrading. They know that and feel it. They know the way of the drunkard and the wreck of his home as few others do. They feel responsible for it, too. And no doubt the saloon man longs to break away, but is deterred by the prospect of setting forth into the world without support.

But we should think he would prefer hunger to the burning of conscience, and poverty to standing up in the community as a liquor dealer, and the direst suffering to bringing his children up as heirs of his career as a liquor dealer. What has become of his courage that he betrays himself, his fellows and his children for fear of poverty?

THE NEW ERA IN CHRISTIANITY.

SUNDAY SCHOOL LESSON FOR MARCH 9.
READ ACTS 8:-25.

This is the tenth lesson in Acts. The seven chapters that we have traversed cover the history of several years—at least three. We have seen the little company of disciples gathered at the ascension; we have seen them waiting at Jerusalem; we have seen them giving praise as the Spirit of God comes upon them in extraordinary degree. We have seen the circle enlarge from a few to three thousand, and from three to ten thousand. We have seen the Sanhedrim first interested, then concerned, then undone, then furious; first forbidding then beating, then imprisoning, then murdering the evangels of the new message. We have seen the fame of the words and works of the first Christians spread throughout the country round about—no doubt awakening hope in the heart of many a one in Judea, Perea and Gallilee who had seen and believed on Jesus. We have seen the apostles preaching almost exclusively in the Temple, yet in the vain hope of renovating Judaism, to which they were yet attached, with the revelation of Christ. We have seen not only a great number of the plain people won, but also a great number of the priests. And more lately we have learned that large numbers of the Jews of the Greek dispersion—the broader minded, cosmopolitan Hebrews—had accepted the Gospel, to such an extent that it was necessary to further develop the organization of the community by appointing seven ministers; we have observed one of these as he manifests his broader outlook in preaching in the synagogues of the Grecian Jews instead of the Temple, and immediately thereafter manifesting an equally nobler conception of the mission of Christ and the nature of Christianity as he stands before the Sanhedrim and declares the spiritual character of true religion, whether in the days of Moses, the Law giver, or Jesus, the Fulfillment of the Law.

It is appropriate that the hour of Stephen's death, Saul of Tarsus looking on, should mark the opening of the new era for Christ; the era in which the division between Judaism and Christianity is recognized, and the mission of Christ ceases to appear a mere supplement to the Judaistic dogmas and begins to appear as the universal religion. Jerusalem is left behind, the Temple is dispensed with, and men stand forth worshipping God in spirit and in truth; the era is begun in which by that orderly progress, from Jew to Grecian Jew, from Grecian Jew to Samaritan half-Gentile Jew, and at length unto all the world the good tidings of Jesus are carried.

The Apostles remain in Jerusalem, and are in danger—since the Sanhedrim may well feel emboldened by the popular and the official complaisance in Stephen's death;—and to a degree they are suppressed. The plain men and women, scattered abroad by the ruthless hand of Saul who shall himself be scattered, are preaching as he shall preach—everywhere. Not formal preaching; but inevitably preaching. The very fact that they were scattered made them preach. Fancy some one asking one of them, "What is the matter?" "How came you here?" The answer would be preaching. And to live would be to bear witness. Those were great days when the entire church was driven forth on a missionary tour—universal.

How far they went, how thorough was their work, no man knows. But this we know, that very soon there was readiness not only in Judea and Gallilee, but in Rome and Greece for the missionaries of the new faith. It is not too much to say that this scattering of the men and women is one of the biggest events in the history of Christianity. It not only spread the faith; it broadened and ennobled it; and it strengthened its subjects. How Saul did make way for Paul, God ruling!

At this point, Acts 8:5, Luke selects from many events the work of Philip—one of those appointed along with Stephen as a special helper—preaching in Samaria, and, strange to say, makes the encounter with Simon, the Sorcerer, very prominent. It is very interesting and quite instructive, to be sure. But of more importance here is the opening of the new era.

It was in a city of Samaria, where Jesus had revealed himself as Messiah as He sat by Jacob's well and talked to a woman—where, rejected at Jerusalem and returning home He found Himself readily accepted—that the new era opened. A noble place this land holds, despised though it was by Jews, that it stands in the New Testament as ready for Christ. "There was great joy in the city"; "and the people with one accord." Contrast these statements with the murders at Jerusalem, the holy and the high.

And wonderful, this mere helper, Philip works the greatest miracles. He has every evidence of apostolic power. He wins the people; overcomes unclean spirits, cures the sick and restores the lame. Only this—and this is a mystery to us—his converts were genuine, they rejoiced, his work was of the highest magnitude, save that the Holy Spirit "was fallen upon none of them." Verse 16. And Peter and John were sent to them; and they prayed for them and laid their hands upon them, whereupon they did receive the Holy Spirit. Making the distinction between the Presence and the Special Presence—i. e., the indwelling and the Pentecostal manifestations—let the reader consider the following from Stifler for light on this matter:

"If the Samaritans can believe and rejoice in that belief for some time without the gift of the Holy Spirit in His outward manifestations (verses 16, 17), and if He can not be so given except by the imposition of an apostle's hands, is it not plain that the time has begun when He will no longer be present in His extraordinary displays? The Twelve could not go the world over to lay hands on millions. There is no hint that the Romans had this particular gift. The same is true of other churches. The gift, as this Samaritan account shows, was not intended to be universal, nor permanent. Men could accept and serve Christ without it. It was a sign only when signs were needed. I Cor. xiv. 22)"

As one reads he wonders whether the immediate narrative has the behaviour of Simon for its subject or the progress of Christianity and the work of Philip and Peter and John. Of the value of the story of Simon, there can be no doubt, either from a literary or historical point of view, although the progress of the narrative is somewhat unbalanced by it. We have first Saul and the Scattering; second Philip's Success in Samaria; third, the Spurious Conversion of Simon; fourth, the Coming of the Apostles, the Gift of the Holy Spirit and Simon's Betrayal of Himself in seeking to purchase that Gift. They are all related, the last two are but incidents of the first two, and, again, Simon's behaviour is but an incident of the visit of the apostles. From the general view the dominant fact is the Spread and brodening of Christianity; and these other subjects are related to it in varying degree, and thus to each other.

The encounter with Simon serves to reveal the condition of the times, and it happens to have brought out the more important matter of the relation of the apostles to the Gift of the Holy Spirit. The people were looking for wonder workers and were ready to be deceived. They demanded signs in proof of divine power—i. e., they were essentially superstitious, superficial and rationalistic without being reasonable or intelligent. And one of the chief wonder workers, for Simon was a man of note, had such low conceptions of religion that he covets the gifts of the Holy Ghost for his own fame and progress, and he regards the apostles so lowly that he offers them money for the gift of God. Nevertheless "they all gave heed" to him, and were converted from him to Philip and thus to Christ. Their conceptions must have been very low indeed, that they should have believed in one whose conceptions were patently low. Their one honor is that they preferred Philip and his word and work to Simon and his, and thus offered homeless Christianity an asylum, as they had welcomed Christ years before in the hour when he had come to His own and His own had received Him not.

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Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

The Second Galilean Ministry.

NINTH WEEK: CHOOSING AND TRAINING HIS HELPERS.

FIRST DAY: *Mark 3:13-19. Choosing the Twelve.*

Recall the opposition and popularity with which the First Galilean Ministry ended. Mark 3:6-12.

Verse 13. Why did He go up "into a mountain"? Read Luke 6:12 and compare Mark 1:45 with Luke 5:16.

How did He divide His disciples the next morning?

Luke 6:13. Significance?

Verses 14-15. With what triple purpose did Jesus appoint twelve of them?

Verses 16-19. Divide the twelve into four groups of three each and note the new names.

Verse 14. Why do I need "to be with Him" before going forth for Him?

NINTH WEEK: CHOOSING AND TRAINING HIS HELPERS.

SECOND DAY: *Matt. Chaps. 5, 6, 7. The Sermon on the Mount.*

Read very rapidly the verses cited, and if time permits, read the entire sermon at a sitting.

Verses 1-12. Note rapidly the marks of a member of the new kingdom, and his privileges.

Verse 17. How does Jesus "fulfil" the old teaching on anger and adultery? 5:21; 27-28.

What contrast is shown in 6:2-4; 5-13; 16-17, between the religion of Jesus and that of His time?

With what exhortation does Jesus close His sermon? 7:13.

To what does He compare those who heed His call? 7:24-27.

NINTH WEEK: CHOOSING AND TRAINING HIS HELPERS.

THIRD DAY: *Luke 7:1-10. A Centurion's Servant Healed.*

Verse 1. What "sayings" have we just studied?

Verse 2. "Centurion," a Roman soldier in charge of one hundred men.

Verse 3. "Heard of Jesus." What similar case had been healed in that city? Matt. 8:6; Mark 2:1-4.

Verses 4- What was the plea of the Jewish elders in behalf of this Gentile?

Verses 6-8. Give two reasons why the centurion did not visit Jesus and invite Him to his house to heal his servant?

Verses 9-10. What did Jesus say to the multitude? Meaning of the last clause?

NINTH WEEK: CHOOSING AND TRAINING HIS HELPERS.

FOURTH DAY: *Luke 7:11-17. Raising the Widow's Son at Nain.*

Locate Nain on the map.

Verses 11-12. Picture the two processions as they meet near the gate of the city.

Verses 13-15. What in Jesus led Him to restore this "only son" to the widowed mother?

Verse 16. What was the effect upon the people?

With what expressions do they glorify God?

Verse 17. With map trace the spread of "this rumor of Him."

NINTH WEEK: CHOOSING AND TRAINING OF HIS HELPERS.

FIFTH DAY: *Luke 7:18-35. John the Baptist's Last Message.*

Verse 18. John was imprisoned at Machærus, southeast of the Dead Sea. Mark 6:17-18. Meaning of "all these things"?

Verses 19-20. About what was John in doubt?

Verses 21-23. State in your words the Message of Jesus to John?

Verses 24-28. Wherein did John's greatness consist? Note verses 26-27.

Verses 29-30. Carefully note how these four classes had treated Johns' "baptism of repentance."

Verses 31-35. Trace this likeness in your words.

Verse 28, last clause. Do I realize the greatness of my privileges in the kingdom?

NINTH WEEK: CHOOSING AND TRAINING HIS HELPERS.

SIXTH DAY: *Luke 7:36-50. Jesus Annointed at the Pharisee's House.*

Verses 36-38. Picture the scene.

Verse 39. Simon was no prophet. Whence his knowledge? State Simon's objection in your words.

Verses 40-43. What law of affection is referred to here?

Verses 44-48. What difference in their character do they show by their treatment of Jesus?

Verses 49-50. Why was the woman forgiven?

How may I have a deeper love for Jesus?

NINTH WEEK: CHOOSING AND TRAINING HIS DISCIPLES.

SEVENTH DAY: *Luke 8:1-3. The Second Preaching Tour.*

For what did Jesus visit their cities and villages?

How did this tour differ from the first, Mark 1:39.

What three classes accompanied Him?

Why did He take the Twelve with Him?

"Chuza, Herod's steward." possibly the nobleman, literally "Kings-officer" of John 4:46.

How am I using my "substance"?

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Side-Lights on this Week's Studies.

Twelve Helpers Chosen.

Jesus had labored heretofore single-handed.

In the plot of the Pharisees and the Herodians, He recognized that His personal ministry would soon be cut short. On the other hand, the multitudes thronged and pressed upon Him. He must multiply His ability to minister to them. So He chose twelve, as Mark puts it, "that they might be with Him," and that He might send them forth to preach and heal. Meanwhile they were to be students of His doctrine, and occasional fellow-laborers in the work of the Kingdom, and eventually Christ's chosen agents to carry on His work after He is gone."

It has been asked why Jesus limited His choice to the number of twelve and there is a possible reference to His purpose in Matt. 19:28. His Kingdom was the fulfillment of that prefigured in the reign of David over the twelve tribes of Israel.

As we study Mark's list of the apostles, and agree with some that Bartholomew is the same as Nathaniel, we find that we have already met with the first seven.

The gospel records tell us nothing of James and Taddæus. Of the character of Thomas we shall learn more. Judas was apparently surnamed for his native town of Kerioth, which we learn from Josh. 15:24 was on the southern border of the tribe of Judah. All were Galileans then except Judas.

It appears from the parallel account in Luke 6:5 1 that Simon's designation was not geographical but political, and that he belonged to the party of Zealots which arose and rebelled against paying taxes to Rome some twenty years before (Acts 5:37).

"How singular a phenomenon is this ex-Zealot among the disciples of Jesus!

No two men could differ more widely in their spirit, ends and means than his leader, Judas of Galilee and Jesus of Nazareth.

The one was a political malcontent; the other would have the conquered bow to the yoke, and give to Cæsar Cæsar's due. The former aimed at restoring the kingdom to Israel, adopting for his watchword, "We have no Lord or Master but God"; the latter aimed at founding a kingdom not national but universal, not "of this world," but purely spiritual. The means employed by the two actors was as diverse as their ends. One had recourse to the carnal weapons of war, the sword and the dagger; the other relied solely on the gentle but omnipotent force of truth." As Jesus had disregarded prudential reasons in choosing Matthew the publican to be an apostle to the Jew, so He selects Simon the Zealot, though it might subject Him and His company to political suspicion.

"It gives one a pleasant surprise to think of Simon the Zealot and Matthew the publican, men coming from so opposite quarters, meeting together in close fellowship in the little band of twelve.

In the persons of these two disciples extremes meet—the tax-gatherer and the tax-hater; the unpatriotic Jew, who degraded himself by becoming a servant of the alien ruler; and the Jewish patriot, who chafed under the foreign yoke, and sighed for emancipation.

This union of opposites was not accidental, but was designed by Jesus as a prophecy of the future. He wished the twelve to be the church in miniature or germ; and therefore He chose them so as to intimate that, as among them distinctions of publican and Zealot were unknown, so in the church of the future there should be neither Greek nor Jew, circumcision nor uncircumcision, bond nor free, but only Christ—all to each, and in each of the all.

THE CENTURION.

The centurion was captain of a troop quartered in Capernaum, and in the service of Herod Antipas in the place where the son of his fellow-official at the court of Herod had been healed by the word of Jesus, spoken at a distance. In Capernaum, which was the home of Jesus and the scene of so many miracles, it was only what we might expect, that in such a case he should turn to Jesus and ask His help. * * * In his self acknowledged 'unfitness' lay the real 'fitness' of this good soldier for membership with the true Israel; and in his deep felt 'unworthiness' lay the real 'worthiness' for the kingdom and its blessing. It was this utter disclaimer of all claims, outward or inward, which prompted that absoluteness of trust which deemed all things possible with Jesus, and marked the real faith of the true Israel. Here was one, who was in the state described in the first clauses of the Beatitudes, and to whom came the promise of the second clauses; because Christ is the connecting link between the two, and because He consciously was such to the centurian, and, indeed, the only possible connecting link between them.

THE WIDOW'S SON

Let us try to form some conception of what had taken place at Nain. The watchful anxiety; the vain use of such means as were known or are within the reach of the widow; the deepening care the passionate longing of the mother to retain her one treasure, her sole earthly hope and stay; then the gradual fading out of the light, the farewell, the terrible burst of sorrow: all these would be but common features in any such picture. Pious friends would render neighborly offices or busy themselves about the near funeral. The body would be laid with its face turned up, and its hands folded on its breast. The bier was a kind of willow basket and no doubt that its ends or handles were borne by friends and neighbors, different parties of bearers, all of them unshod, at frequent intervals relieving each other, so that as many as possible might share in the good work. During these pauses there were loud lamentations. Behind the bier walked the relatives, friends and then the sympathizing 'multitude,' for it was deemed like mocking one's Creator not to follow the dead to its last resting place. Up from the city close by came this great 'multitude' that followed the dead, with lamentations, wild chants of mourning women, accompanied by flutes and the melancholy tinkle of cymbals, perhaps by trumpets, amidst expressions of general sympathy. Along the road from Endor streamed the great multitude which followed the 'Prince of Life.' Here they met: Life and Death. The connecting link between them was the deepe sorrow of the widowed mother. He recognized her as she went before the bier, leading him to the grave whom she had brought into life. He recognized her, but she recognized him not, had not even seen him. She was still weeping; even after he had hastened a step or two in advance of His followers, quite close to her, she didn't heed Him, and was still weeping. But, 'beholding her,' the Lord 'had compassion on her.' 'Be not weeping.' He said. And what He said, that He wrought. He touched the bier—perhaps the very wicker basket in which the dead youth lay. And as He touched the bier, they who bore it stood still. They could not have anticipated what would follow. But the awe of the coming wonder—as it were, the shadow of the opening gates of life—had fallen on them. One word of sovereign command, 'and he that was dead sat up, and began to speak.' And so in the truest sense He gave him to his mother. If there was no moral motive for this miracle, outside of Christ's sympathy with intense suffering and the bereavement of death, was there no moral result as the outcome of it? If mother and son had not called upon Him before the miracle, would they not henceforth and forever call upon Him?

FOR THE CLASS-HOUR.

Hastily trace the growth of opposition and popularity which led Jesus to choose helpers.

Review the incidents of this study as realizing Christ's purpose in choosing the Twelve "that they might be with Him."

Emphasize all evidence of historical sequence to be found in the narratives.

Note the glimpse into the prayer-life of Jesus.

In the Sermon on the Mount note how Jesus emphasizes the *spiritual* in religion as contrasted with the external religion of His time.

Consider the story of the Centurion as illustrating the blessedness of "the poor in spirit."

Treat the healing of the widow's son as revealing the wonderful compassion of Jesus.

Consider John's doubt as arising in part because of his imprisonment, in part because his conception of the Kingdom differed so widely from that of Jesus, as suggested in the Side-lights of last week.

Treat Luke 8:1-3 as a summary, of which the preceding incidents are details.

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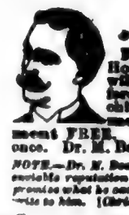

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		No. 34	No. 48
Lv Raleigh,	S. A. L.	1 35 a m	10 20 a m
Ar Norlina,	"	3 30 a m	11 55 a m
Ar Richmond,	"	8 05 a m	3 05 p m
Ar Washington, P. B. R.		10 10 a m	6 35 p m
Ar Baltimore,	"	11 25 a m	11 25 p m
Ar Philadelphia,	"	1 58 p m	1 58 a m
Ar New York,	"	4 13 p m	4 30 a m

Note—a Daily except Sunday. b—Eastern Time.

Connections at Jacksonville and Tampa, for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans, for all points in Texas, Mexico and California

SLEEPING CAR SERVICE.

Nos 31-34-37-38—Florida and Metropolitan Limited. Drawing Room Sleeping, and Through Day Coaches between New York and Jacksonville. Through Drawing Room Buffet Sleeping Cars and day coaches Between New York and Atlanta.

Nos. 31-34-37-38, cary Cafe Cars between Hamlet and Athens, Hamlet and Savannah.

Nos. 27 and 28—Florida and Atlanta Fast Mail. Through Drawing Room Buffet Sleeping Cars between New York and Jacksonville, connecting at Hamlet with Sleeping Car to and from Atlanta.

Tickets on sale to all points. Pullman Berths Reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotel and residences without extra charge at

Up-town Ticket-Office,
Yarboro House Building.

C. H. GATTIS, C. T. and P. A.,
RALEIGH, N. C.
Bell, Raleigh and Interstate Phones 117.

H. S. LEARD, T. P. A., Raleigh, N. C.
R. E. L. BUNCH, G. P. A., Portsmouth, Va.
JAS. M. BARR, First Vice-President and General Manager, Portsmouth, Va.

News Summary.

STATE NEWS.

—President Meserve announces a gift of $15,000 to Shaw University.

—The Whitney Company is spending $5,000,000 developing the power in the narrows of the Yadkin River.

—A negro woman, who had been living in apparent poverty, committed suicide in Salisbury last week; $750 in cash was found hid about her person and a credit of $320 in a bank besides.

—Cumberland County is preparing to have a good roads convention looking to issuing $100 000 in bonds for road improvement. We should think more of the movement if the Senator from Cumberland were not so prominent in it.

—Frank Johnson, white, and Ben Foster, colored, were hanged for burglary at Asheville last week. They each protested against capital punishment as the penalty for burglary. But that was only to be expected. Each of them was baptized a few days before the hanging.

—Miss Helen Gould visited the State Normal College last week, and was received very cordially. She declined to make a speech. She gives more money away each year than any other woman. The Practice School of the Normal College was dedicated recently. It was named for Dr. Curry.

—The Department of Agriculture and the Experiment Station have purchased in Missouri a car-load of 39 head of thoroughbred and high grade beef cattle of the Aberdeen-Angus breed, for use in their experimental work on the test farm of the Department, in Edgecombe County, and on the Experiment Station farm near Raleigh.—Charlotte Observer.

—Thomasville, N. C., suffered severely from fires last week. The first destroyed an entire business block. The others were of less importance. They are supposed to have been the work of incendiaries. But the Thomasville reporter to the Charlotte Observer should not have libelled his people by saying that they were ready to lynch the incendiary.

—All the counties save eight have sent in their reports as to their needs of funds to keep their public schools open four months. The calls by the 89 counties aggregate about $73,000 of the $100,000 appropriated. At one time the officials thought the whole amount called for would be for over $100,000, and then they had an idea that in response to the second request for information only about $60,000 would be required. They now think the total will approximate $75,000 to $80,000.

—The House Committee on Rivers and Harbors has completed its report. Many appropriations asked for by North Carolina are not granted. Those allowed are for improvements on Pamlico and Tar rivers, $35,000; Neuse and Trent, $20,000; inland waterway between Beaufort and New River, $9,500; Black and Northeast rivers and Cape Fear River, above Wilmington, $10,000; Cape Fear at and below Wilmington, $150,000. Small appropriations are also allowed for Edenton and Beaufort harbors.

—Postmaster Mullen, of Charlotte, has received a severe lesson from the President. He went to Washington to secure reappointment, and upon being assured that he would be reappointed, proceeded to "celebrate" in rather unbecoming style. This was brought to the President's ears, and Mr. Mullen will not be reappointed. One factor in his defeat was a letter from Editor McKelway to the President, protesting against reappointing him. The lesson was well deserved, and the President is to be praised for administering it.

—We have a not altogether pathetic commentary upon Northern ignorance of the South in the performances of two Northern youths in Raleigh recently. They came of good Massachusetts families. Arriving in Raleigh they engaged two horses from a livery stable and plunged into "the wilderness" with them having no idea that railroads, telegraphs, telephones, detectives and civilization were on every hand. They were overtaken at Fayetteville, and were brought back to Raleigh. They have since returned to their homes.—we hope wiser young men.

—A charter was to-day granted to a corporation with a capital of $3,000,000; the Penncarden Lumber and Manufacturing Company, of Lenoir, Caldwell County. The incorporators are John H. Danehower and William J. Merritt, of Pennsylvania, and Walter W. Noble, of Lenoir. The charter confers extensive privileges—including the manufacture of lumber, wood pulp, wood alcohol, etc., the construction and operation of factories, the development and sale of electric power, etc. The State's fee for the charter is $600.—Colonel Olds.

—The call upon Judge Shepherd to run for the Democratic nomination for Chief Justice has been so persistent, in spite of his recent announcement that he is not a candidate, that he has been compelled to again announce that he is not a candidate. He is a wise and learned lawyer, commands the respect and confidence of all classes, and is no politician. He served most acceptably as Chief Justice. He is an ideal man for the place. Thousands will be slow to allow him to refuse the nomination. He is rather to be praised, however, for preferring to remain in private life rather than enter an unseemly scramble for the one office for which no man should dare be a candidate save at the call of the people.

When Your Joints are Stiff

and your muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. Avoid substitutes, there is but one Painkiller, Perry Davis'. Price 25c. and 50c.

GENERAL NEWS.

TEMPEST AND FLOOD. Last week was more notable for the floods that visited our whole land than for anything else. As far west as Colorado disasters were reported, the chief being that of a landslide in the Telluride Mine in that State, which caused the deaths of twenty-five men. Probably Asheville, Marshall and Hot Springs, N. C., suffered more than any other places beside this one, though reports from Western Pennsylvania and Western Virginia are about as distressing. The French Broad flood swept lower Asheville, washing away railroad tracks, and actually flooded the towns of Marshall and Hot Springs, undermining and moving houses. The damage along this stream is variously estimated from $100,000 upward. The immediate cause of the flood was a remarkably heavy rain; but this was supplemented by the melting snows. The river at Marshall rose 22 feet in a few hours.

SOUTH CAROLINA'S SHAME. As if South Carolina had not been sufficiently humiliated by the Tillman who has bulldozed his way to the mastery of that once proud State, his nephew, who is Lieutenant Governor of the State, succeeded in heaping up more shame upon her. It came about in this way. President Roosevelt had invited Senator Tillman to dine with other Senators as guests of himself at the dinner to Prince Henry of Germany. The Senator having brought himself into contempt of the Senate, the President recalled his invitation. Whereupon the nephew of Senator Tillman withdrew an invitation that he had extended to the President to present a sword to Lieutenant Jenkins upon the occasion of the President's visit to the Charleston Exposition.

It has since been persistently reported that the President will not visit the Exposition, though it will be more like him to ignore the Tillmans and their crowd.

The United States Senate gave much of its time last week to consideration of the offenses of Messrs. Tillman and McLaurin. The rules of the Senate have naturally not contemplated savagery of the sort that Mr. Tillman brought into it, and the Senate has been at sea as to what to do. It has ended by doing nothing more than to publicly censure the Senators. We fear that this is by no means enough. It will neither vindicate the character of the Senate nor cure Mr. Tillman of his ruffian spirit; nor will it have quite as wholesome effect upon the country and the world as more severe measures would.

MISS STONE RELEASED. Miss Stone's abduction became a subject of much thoughtless jesting; but it was ever a serious matter. Many prayers of thanksgiving have been offered for her release. The bandits received over $60 000 ransom, and one of her brothers sacrificed his entire estate to save her. It is said that she will write a book in hopes of restoring his fortunes. The following letter from her to her brother will be read with interest:

"Ristovatz, February 25.

"Chas. A. Stone, Chelsea, Mass.: Freed, thank God, and well after our captivity of nearly six months. Yesterday, Sabbath morning, Mrs. Tsilka and her daughter, Eleana, and I found ourselves left by our abductors near a village an hour distant from Strumitza. For three hours we waited for dawn, then secured horses and came to this city. Kind hearted Bulgarian friends rushed from their houses as soon as they caught a glimpse of the strange appearing travellers, took us in their arms from our horses, with tears and smiles and words of welcome led us in their house. Word was quickly sent to the friends engaged in their morning service at church and they came, old and young, to greet us. What thanksgiving to God for this proof of His faithfulness to answer their prayers for all; even the little children had never had ceased to pray for their lost friends. The Turkish government did not fail to question us as to our experiences. The governor of the city with his suite called this morning and again this afternoon after the arrival of Dr. House and his son from Salonica, accompanied by M Garguilothe, first dragoman of the American embassy at Constantinople. The last three have come to accompany us to Salonica to-morrow, where Mr. Tsilka awaits his long lost wife and their baby. They have brought me a bundle of letters from mother and my brothers and friends. Thus with unspeakable gratitude to God and to all friends who by prayers and gifts have helped to free us, we begin our life of freedom.

"Your sister,

"ELLEN M. STONE."

A BRITISH VICTORY. On the anniversary of Lord Robert's announcement of the surrender of Cronje, Lord Kitchener executed a movement against the Boers, which resulted in the Boer loss of 600 men, killed, wounded and captured, and 2 000 horses and 28,000 head of cattle fell into British hands. Among the prisoners is General DeWet's son, and commandants Meyer and Truther. This is the first considerable British success in many months; but the British public has not been very much cheered by it.

INTERNAL TROUBLES IN CHINA. The following dispatches bear out the impression that no amount of treaties at Peking can avail to effect a real peace in China; her troubles are internal:

"Peking, March 1.—The Chinese Foreign Office now admits that the rebellion in the vicinity of Nan Ning, province of Quang See, seventy miles north of the Gulf of Tonquin, is very grave, though this was denied yesterday. Over one thousand former soldiers are engaged in pillaging. An edict has been issued commanding the Chinese authorities to afford protection to the missionaries. Mr. Conger, the United States Ambassador, has notified Prince Ching, head of the Foreign Office, that he expects China will speedily suppress the rebellion and protect the foreigners in that part of the country.

"Washington, March 1.—The State Department to-day made public the following telegram from Canton, dated February 27, reporting the outbreak of a rebellion at Nan Ning:

"'I learned almost at midnight that a rebellion had broken out at Nan Ning, in the province of Kwang Si. At the request of the Governor of Kwang, the missionaries were ordered by me to leave immediately under a pledged escort to be taken to Wu Chow. Details later.'"

THE PRINCE. Above all else in popular interest, even eclipsing the Sohley agitation and superseding the Tillman-McLaurin fight, is the Prince, Henry of Prussia, brother to William II., Emperor of Germany—a monarch of no mean ability. The Prince came in his brother's stead. He came expressly to receive a yacht, "The Meteor," built in our country for the Emperor, and by the Emperor's request named by the President's daughter, Miss Alice. Thus Germany pays us a considerable compliment. There is recognition of American ship-builders, special recognition of our President's daughter, and a very profound recognition of our country. The Prince has been entertaind far and wide, and very lavishly. At Washington, at New York, at Nashville, Tenn., and wherever he stopped on his route he was given that attention which only the true sons of freedom and opponents of kings and princes can give. On the other hand, he has comported himself with fine dignity, and has lost no opportunity to speak kindly of the United States. Altogether the visit is quite a notable one.

WILLIAM McKINLEY. Last week the heads of affairs in our National Government assembled in the House of Representatives at Washington to pay a last tribute to the life of the late President. The task of preparing a worthy comment upon his career was given to the Secretary of State, Mr. Hay. That gentleman produced an oration of memorable excellence. It will pass into history as worthy to rank with the noblest utterances of this sort.

MINOR MATTERS.

Lucban, the notorious leader of the Samar rebels, has been captured. This is the most important capture since Aguinaldo was taken.

Governor Taft testifies to Congress that it would not do to send negro labor to the Philippines, as it would "subordinate the Philippino to the negro, whereas the Philippino considers himself superior to the negro."

Again the President has disappointed his critics. The Supreme Court decided that it had no jurisdiction in the Minnesota Railway merger cases (the great Northern Securities combine). The President immediately made a national matter of it and threw it properly into the Federal Courts. Thus he manifests a perfect readiness to withstand the most powerful organization of capital in the world.

If You are Tired

Use Horsford's Acid Phosphate

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

An Earnest Appeal from Rev C. W Blanchard, General Missionary.

I believe it my privilege to address the entire brotherhood of Baptists in this State in the full assurance of their common interest in the great work they have laid upon me as General Missionary of this destitute part of our territory. If I shall be sustained by your prayers and cooperation in the endeavors before me, I shall hope, in view of the open and white fields, to do something to help the cause. My appeal is not only to the Baptists of the East, but to our brethren and sisters of the better favored sections of the State. Will you not help to furnish the means with which to carry on this work speedily to a point of self support and vigorous cooperation with us in redeeming this world to God? The few Baptists we have here are ready as never before to use their strength in this work. When this is done they are not sufficient for the task. Encouragement from you now will count as it never can to wait a few years later. We must have houses of worship at many points where we are now at work and have the ears of the people but have no home of our own.

IMMEDIATE CALL.

Three years ago, when Rev. M. P. Davis became the missionary of the Board in Greene County, we had about thirty Baptists scattered over its territory. There were two little organizations in the county one of them having been effected the year before. Now there are between seventy and one hundred Baptists in the county. The nuclei of several churches have been formed and our cause brought into stronger position. We want your help at once to erect a church near Bullhead P. O. A church will be formed there within a few weeks with twelve members now in sight. The community is enthusiastic in its help to build the house. Lumber is now being placed on the grounds and hammers will ring in its construction by the time you read this appeal. One hundred and fifty dollars will supplement the effort of the community in completing this work, and the denomination will have a piece of church property worth at least $500. The church is admirably located in a good community where a strong membership will soon be gathered. It is eight miles from Snow Hill, seven miles from Eureka, fourteen miles from Goldsboro and fifteen miles from LaGrange, the nearest places where we have churches, and will be the third Baptist church in a rich county of 12,000 people. Send one dollar or five dollars at once, when you read this, to Rev. M. P. Davis, of Snow Hill, N. C., or to me at Kinston, and credit will be given for same through the Biblical Recorder and the Atlantic Messenger.

Don't be afraid of overstocking me with help, as there are at least five more buildings that we must put up during this year.

My brother, my sister, you can help me at once to bring something worthy and permanent to pass. You will also encourage the heart of Brother Davis, one of the Board's most worthy and faithful workers.

Yours for the work,

C. W. BLANCHARD.

Kinston, N. C., February 10, 1902.

Change in S. A. L. Ry. Schedule.

Taking effect at 12.01 p. m. Sunday, March 2, the Seaboard Air Line Railway will change the schedule of their passenger trains, as follows: No. 66, the 'Seaboard Fast Mail" (northbound), which now leaves Union Depot, Raleigh, for points north and east at 10.20 a. m. will leave at 11 35 a. m., and No. 27, the "Seaboard Fast Mail" (southbound), which leaves at 7.35 p. m., will in future leave at 7.27 p. m.

C. H. GATTIS,

City Passenger and Ticket Agent, Raleigh, N. C.

The Christian steward realizes that he is in partnership with the Father and with His Son, Jesus Christ, and his business is carried on in relation to that partnership. He feels free to ask God's guidance and blessing upon his business transactions, and rejoices in the consciousness of his Heavenly Father's presence in everything he does, or that takes place in connection with his business.—Rev. C A. Cook.

FREE

A Wonderful Shrub—Cures

Kidney AND Bladder

Diseases, Rheumatism, etc.

Rev. A. C Darling, Minister of the Gospel under date of May 20th, writes from his home at North Constantia Oswego county, New York:

I have been troubled with Kidney and kindred diseases for sixteen years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenced taking it. At that time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours

(Rev.) A. C DARLING.

The venerable Mr. Joseph W. Whitten of Wolfboro, N H., at eighty five years of age also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkavis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here.

KILLS

BED BUGS, ROACHES, ANTS, SPIDERS, FLIES, VERMIN, AND ALL INSECT LIFE.

Harmless to People! Death to Insects!

10 and 25 Cents.

You can clear your house of all vermin by liberally using **Death Dust.**

You can keep your animals and fowls rid of insect pests by judiciously using **Death Dust.**

You can enjoy your rest at night by killing mosquitoes, burning small quantities of **Death Dust.**

The Best Insect Powder in the Trade is DEATH DUST.

AT ALL DEALERS.

☞ The 25 cent package (large tin cans) sent by mail on receipt of money to any address. The 10 cent size is unmailable.

The Carrollton Chemical Co.

BALTIMORE MD U S A.

MOZLEY'S LEMON ELIXIR,

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50c. and $1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,

Door keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS S. A. GRESHAM,

Salem, N. C.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant. Reliable.

25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Await graduates. Thousands earning from $50 to $3,000 yearly. Time short. Rates low. Specimen Catalogue free. Sullivan, Crichton & Smith's Business and Shorthand Colleges, Atlanta, Ga.

Message No. 1 on Printing and Binding.

Office of

EDWARDS & BROUGHTON,

RALEIGH, N. C., Jan. 1, 1902.

For more than 30 years we have engaged in the business of Printing and Binding. During that time we have added to our equipment and force until to-day we have the largest establishment and employ more people than any other house of the kind in the State. Indeed there are very few, if any, that surpass us in the South.

In these years we have gained wisdom in the business that enables us to do better and better for our customers, both in work and prices.

We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.

Very sincerely,

EDWARDS & BROUGHTON.

XANTHINE!

PROF HERTZ' GREAT GERMAN HAIR RESTORATIVE

Why are You Not a User of Xanthine?

THERE IS AN ARMY OF THEM.

And They are all Charmed with It.

Its delightful effect in keeping the head and hair in perfect condition, preventing dandruff, causing growth, and—though not a dye—restoring natural color, if gray or faded, cannot be equalled.

It Never Fails to Make a Friend of a User.

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, *Charges Prepaid.*

Highest testimonials. Write for circulars.

XANTHINE CO., Richmond, Va.

DROPSY

10 DAYS' TREATMENT FREE.

Have made Dropsy and its complications a specialty for twenty years with the most wonderful success. Have cured many thousand cases.

DR. H. H. GREEN'S SONS,
Box PP Atlanta, Ga.

The Bible Class Quarterly

Our New Quarterly for Bible Classes and Senior Grades.

4 Cents a Quarter. 40 Pages.

"This Quarterly has met with success beyond our expectations. One Superintendent ordered 180 copies after receiving the sample we sent him. THE FLORIDA BAPTIST WITNESS says: "First of all comes the Bible Class Quarterly. This pamphlet of 40 pages is filled from cover to cover with good things for grown people who attend Sunday School. Come out from your lazy Sunday morning hour brother, sister—here is a new attraction for you, and is just the thing you have been looking for to send you on your way to Sunday School rejoicing."

SAMPLES SENT ON APPLICATION.

The Baptist Sunday School Board, Nashville, Tennessee.

Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

General Topic for March.

March: Italy.—"The Gospel to you in Rome also * * * the power of God unto salvation." Missionaries, 4; native assistants, 26; churches, 24; out-stations, 21; baptisms, 104; membership, 613; Sunday School scholars, 141; contributions from native churches, $900.

Study Topics.—Romanism. Surrender of mind and conscience. Spiritual and intellectual condition of Italian people. What Baptists have done in Italy. What Baptist doctrines may yet do.

Special Objects of Prayer for the first Week in March.

First Day—Our Italian Mission.
Second Day—Dr. George B. Taylor, Italy.
Third Day—Mr. C. J. F. Anderson, Italy.
Fourth Day—Mrs. C. J. F. Anderson, Italy.
Fifth Day—Mr. D. G. Whittinghill, Italy.
Sixth Day—Our Thirteen Italian Evangelists.
Seventh Day—Our Theological School in Rome.

Weekly Prayer Study, Matt. 7:7-12.

Program For March.

1. Hymn—Jesus Thy Dying Love.
2. Three short prayers.
3. Scripture reading. Ps. 115.
4. Heart Questions—Am I grateful for the blessings God bestows on both small and great? How have I showed my gratitude? Have I ever, as a token of gratitude, given God anything that really cost me a sacrifice?
4. Hymn—My Prayer.
5. Monthly Topic—(Leaflets on this subject may be obtained from Baptist Mission Rooms, 223 N. Howard street, Baltimore. Price, two cents each.

6. STUDY FOR MARCH—THE PEOPLE AND RELIGIONS OF CHINA.

THE WOMAN'S MOAN.

(Chinese women are taught that they have no souls.)

"Hark! o'er the waters a mournful refrain,
Is borne on the breezes again and again.
List! hear ye not, like a dirge as it tolls,
'We have no souls, no souls!'

"We have hearts that ache and hunger and sigh
As the weary years go creeping by;
But when the earth shall over us fall,
Then that is all, is all.

"The story you tell is wondrous sweet,
Of one who would woo sinning men to His feet;
But we are nothing but brutes they say,
Nothing but clay—just clay.

"Oh maidens beloved! on whose earthly way
Sweet home-light and love-light is resting alway,
Tell to these the sweet story that ever is new,
Here are souls to be won by you."

7. The Homes of the People. While the wealthy Chinese live in large houses, comfortable according to their idea of comfort—an idea very different from the American understanding of the word,—the vast majority of the homes have floors of cement or earth, and the windows of lattice work, upon which is pasted white paper which needs often to be renewed. There are no stoves or fire places even in the north of China, where the winters are quite cold. They have brass and earthen foot-stoves, and a nice little hand-stove, which they often carry in their sleeves. In some houses they have a raised platform built of brick or stone, under which they kindle a fire, a chimney carrying off the smoke, and upon this the family huddle by day and sleep at night.

"The houses of the poor are dark, dirty, low and narrow tenements, where the floor is of earth, covered with mats or tiled and the doorway the only opening. The whole family often sleep, eat, and live in a single room. Pigs, dogs and hens dispute the space with children and furniture, if a table and a few trestles and stools, pots and plates deserve that name. On the outskirts of the town a still poorer class take up with huts made of mats and thatch upon the ground, through which the rain and wind find free course. It is surprising that people can live and enjoy health, and even be cheerful, as the Chines are, in such circumstances. Between these hovels and the abodes of the rich is a class of middle houses, consisting of three or four small rooms surrounding a court, each one lodging a family, which uses its portion of the quadrangle."

Their wants are few and simple, but the question of supplying them is often a most anxious one. The wages of a working man vary from three to six dollars a month. His necessary food costs him about one dollar and a half, and, as nearly all families have relatives dependent on them, the struggle to make both ends meet and find enough for all involves the strictest frugality in living. Rice is the chief article of diet. Sweet potatoes are poor man's food, and a man is considered far down in the scale of poverty who can afford nothing better than sweet potatoes.

8. Children—Boys. The best treasures of Chinese parents are their sons who will continue the family ancestral worship.

When a child is a year old there is a feast. Again, at the tenth year, and so on, every ten years being counted a big birthday. The clothing of a child is full of significance. A baby's clothing is almost invariably made after the pattern of priest's garments. In some way this seems to insure the protection of the gods.

The looking for a child's soul is a common occurrence. A child falls ill, and it is decided that for some reason or other it has lost or dropped one of its souls, of which it is supposed to have three. Some one, usually the mother (for they say "a mother's voice reaches thousand and thousands of *li*") takes a lantern in one hand and a garment of the child's, or some favorite dainty in the other and goes out to the place where the child may have dropped his soul to look for it.

She moves the lantern all round, and up and down, at the same time calling the child. Often I have heard one woman calling, "Come, come home," and another answering, "I'm coming." Finally the soul is supposed to follow them home.

When the child falls ill it is laid at the door to die, with the door shut and the family lamenting inside. This because they believe that in falling ill and dying the child they loved has proved to be but a hateful demon. It only came to torment the mother. So she must put it away and learn to hate what she has cherished, and she must take precautions or it may come again to torment her. For fear it may be reborn of her, she sometimes blacks the face of the dying, or just dead child, that it may not be able to find its way back again. Or a hand is cut off, or a finger, in the seeming belief that should it succeed in being reborn, it would be recognized. Do you wonder that they mourn without hope?

9. Girls. Girls are not desired, first, because a boy always belongs to the family. A girl marries, leaves, and afterwards has no part in her parents' lives, not even wearing mourning for them.

The girls do not burn incense for their own family after marriage, and so have no part in the worship for the dead. This leads to the practice of child murder, 200,000 baby girls being said to be murdered in China every year. The body is thrown outside the city walls to be devoured by dogs or placed in "baby towers," built to receive them. One of Mrs. Yates Bible-women confessed that before she became a Christian she had killed seven baby daughters.

The practice of foot-binding, so horrible to us, is the badge of respectability, all but the very lowest and poorest binding the feet of their daughters. The desired length for a woman's foot is three inches. The rich bind the feet of their daughters at six or eight, the poor at thirteen or fourteen. Once a month, or oftener, the feet, with long strips of cloth bound around them, drawing the toes in flat against the sole of the foot are put into a bucket of hot water and soaked. Then the bandages are removed, the dead skin rubbed off, the foot kneaded more fully into the desired shape, new and tigher bandages applied. It not infrequently happens that the flesh becomes putrescent; sometimes a toe or more drops off. For two years the suffering is intense; after that it lessens, but the foot is often a festering sore for life. The woman is a life cripple, unable to totter more than a few steps without support.

10. Religions of China. China has three great religions—Confucianism, Taoism and Buddhism.

The first named was founded by Confucius, who lived 500 years before Christ. It is an atheistic mixture of politics and moralism, beginning and ending with self-development.*

"Taoism is a compound of superstition and alchemy,—a looking for the elixir of life, and driving off evil spirits and spiritual influences. The life of the Chinese is passed in fear of spiritual enemies and aerial, noxious influences."†

Buddhism is a dreamy, speculative religion, imported into China from India about A. D. 60. Leaving to Taoism the domain of superstition, in great part, and man's belief in the marvellous, Buddhism undertook to cultivate his religious nature, and supply the cravings of the immortal soul, by asceticism, meditation, worship of gods many and lords many, such as the three pure ones, the goddess of mercy, etc.

"At one time these three beliefs held a fierce struggle with each other. But now all antagonism has ceased. Indeed, it is not now unusual for all three faiths to be professed by the same person. When two really polite persons meet, the question is asked, 'To what sublime religion do you belong?' If it be found that they hold different beliefs, each proceeds to pronounce a eulogy, not on his own religion, but on the religion of the other, and at last they part, saying, 'Religions are many, reason is one, we are all brothers.'" Religion, as to profession, is confined principally to the educated classes, somewhat like science in other countries. The mass of the people make no distinction, but worship in any temple, caring little for any form of worship except that of their ancestors.

11. Ancestral Worship. Ancestral Worship is the real religion of China. On this all are agreed. "In every household a shrine, a tablet, an oratory, or a domestic temple, according to the position of the family, contains the simple legend of the two ancestral names written on a slip of paper, or carved on a board. Insense is burned before it daily, or on the new and full moons; and in April the people everywhere gather at the family graves to sweep them, and worship the departed around a festive sacrifice. To the children it has all the pleasant associations of our Christmas or Thanksgiving; and all the elder members of the family who can do so come together around the tomb, or in the ancestral hall at the annual rite. Parents and children meet and bow before the tablet, and in their simple cheer contract no associations with temples or idols, monasteries or priests, processions, or flags and music. It is the family, and a stranger intermeddleth not with it. He has his own tablet to look to, and can get no good by worshipping before that bearing the names of another family. As the children grow up the worship of the ancestors whom they never saw is exchanged for that of nearer ones who bore and nurtured, clothed, taught, and cheered them in helpless childhood and hopeful youth, and the whole is thus rendered more personal, vivid, and endearing. It is filial piety changed to idolatry.

12. Current Missionary Events. (Notes gathered from Foreign Mission Journal, Home Field, Recorder, etc.)

13 Discussion of Question—How can we best observe the Week of Self-denial for Home Missions? Distribution of Envelopes for Self-denial Week. (If not already obtained send for them to Miss F. E. S. Heck, Raleigh. They are free.)

14. Topics for Home Study. The Life of Confucius. The life and teaching of Buddah.

15. Hymn. Where are the Reapers.

16. Prayer.

17. Dismission.

*Gospel in All Lands, February, 1886.
†Gospel in All Lands, July, 1887.

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Dr J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

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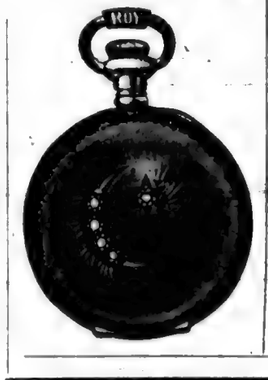

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Insure your property against fire and lightning in this "old and reliable" company. It is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable and worthy of confidence; its investments are in North Carolina securities and the money paid to it is kept in your State. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

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VIRTUE.

Sweet Day, so cool, so calm, so bright,
The bridal of the earth and sky,
The dews shall weep thy fall to-night;
For thou must die.

Sweet Rose whose hue, angry and brave,
Bids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.

Sweet Spring, full of sweet days and roses,
A box where sweets compacted lie,
My music shows ye have your closes,
And all must die.

Only a sweet and virtuous soul,
Like seasoned timber, never gives:
But though the whole world turn to coal,
Then chiefly lives.

—George Herbert (1593-1633).

THE SUFFERER'S SONG.

On the way to the Lakes of Killarney, a party of tourists heard a sound of singing in a little farm-house by the roadside. It was a man's voice, in a tenor so marvelously sweet that the stranger halted some time to listen.

"Oh, if I could hope ever to sing like that!" said one of the company, a young student of music.

A girl came out of the cottage with a basket on her arm, and she passed the wagon with a courtesy.

"Will you kindly tell us who it is that sings so beautifully?" asked the student.

"Yes, sir; it's my Uncle Tom," said the girl. "He's after havin' a bad turn with his leg, and so he's just singin' away the pain the while."

For a moment the astonished tourists did now know what to say. Then one asked, tenderly, "Is he young? Will he get over the trouble?"

"No; he's gettin' a bit old now, and the doctors say he'll never be the better in this world; but," she added softly, "he's that heavenly good it would near make yon cry to see him, with the tears rollin' down his cheeks with the pain, and then it is that he sings the loudest!"

Somehow the listeners thought of the eternal city, and they drove on slowly, as if their wheels were passing its streets.

"God shall wipe away all tears from their eyes," quoted one of the ladies, "and there shall be no more pain."

Heavenly hope does not depend upon circumstances, but sorrow and privation seem to foster its growth. It is darkness that brings out the nightingales. And how much wiser it is to sing than to fret. —Young People's Paper.

Pyxy-Balsam Relieves Right Away and makes a speedy end of coughs and colds.

GOOD CARE OF HOGS PAYS.

Too many are afraid of a little work and trouble. I clean the pens twice a week. Hogs are supplied with plenty of water and charcoal to prevent disease. Air-slacked lime is used for a disenfectant. With proper care there is very little danger of disease. There are preventives, but no cure, for cholera when it gets a start. I always plant a patch of potatoes for feeding hogs in the fall to get them to market quickly. I started a bunch of hogs on potatoes, fed them sixty days with chopped and cooked potatoes, with a little whole grain, and the hogs made a gain of two and a half pounds a day, or 150 pounds a hog. Care should be taken in starting hogs on potatoes. They should be fed sparingly at first, increasing a little every time they are fed, not feeding more than they will clean up. The best market for hogs is at 200 to 250 pounds weight.—Farm and Home.

A RIDE ON A COWCATCHER

"I had a more exciting experience than that," said another official—he was in the freight-handling department. "It was a long time ago—yes, back in '63. I remember getting out at a station near Cincinnati to look at some soldiers, and before I knew it the train started. I was up by the engine, and as the drivers began to turn I jumped on the cow-catcher. You see, I had often ridden there, being a railroad man, and the engineer knew me.

"Everything went well for a few miles, and I was on the bumper enjoying the rush of air, for it was a hot summer's day; but presently, as we swung around a curve, the engine gave a fearful shriek, and just ahead I saw a farmer's wagon crossing the track. There were two old men on the seat and an old white horse in the shafts. The men were so busy talking they never heard the whistle, or perhaps they were deaf. Anyhow, we were right on them before they looked up and then they were too dazed to do anything. One of them made a grab for the reins, but I saw it was too late, and I drew my legs up off the bumper and leaned back against the end of the boiler (I must have made a picture as I crouched there); and the next second —— Well—I guess you wouldn't care to hear how things looked the next second. We struck the white horse just back of the forelegs, and I had him on my lap for a hundred yards or so. No, it didn't hurt me, but it wasn't pleasant. The two old men? I don't think they felt anything, it was so sudden; they just—passed out."

HOME TRAINING.

So there exists two governing forces—affection and law—the one to be employed in all matters falling under the head of parental and filial relations, the other to be used in matters that touch upon the relations between the child and humanity. It would simplify a mother's responsibilities if she would endeavor to keep this distinction before her. Conscientious mothers often err in applying moral rules to trifling details. When we allow ourselves to see too many things that call for reproof we fall into a habit of captious severity.

Some truly virtuous people are cruelly unjust, because they are incapable of seeing the difference between faults and follies. This blindness is a fatal blemish in a mother's character, for she, above all others, must strive to keep the balance even between her function of authority over her child and her privilege of affection. Only the most thoughtful, self-controlled parent will be able to make home government a happy medium between severity and foolish indulgence, and rear a child so judiciously that as its character develops its faults will drop off, like the calyx from a flower. Such a home training is the ideal that we should endeavor to realize.—Woman's Home Companion.

A WOMAN'S SOUL.

No one ever understood a woman's soul better than Shakespeare. His typical women have all the inconsequence, the power of ignoring conclusions of logic, and of misleading men as to their regards, that are so characteristic of the feminine attitude, but these are the superficialities of their nature, and Shakespeare's representative women are characterized by accuracy of insight, fidelity in affection, and capacity for self-sacrifice. He saw that men fail to understand women, because they are so apt to imagine that their superficial qualities are indicative of their real natures. Men think them frivolous and uncertain of their own minds. They habitually measure them by false standards. They are completely astonished when this light hearted and fascinating creature becomes on an instant self-reliant and sagacious. Only those who see that the superficial qualities of a woman's nature which appear so characteristic are really superficial, learn the first lesson in understanding a woman. And the successive disclosures of her nature will be apt to convince a man that she is so baffling because there are depths and heights in her nature which he did not imagine could exist.—Watchman, Boston.

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HE WOULDN'T LEAVE HIS DOG.

A poverty stricken family, consisting of a man, his wife, and three children, applied at the office of Mayor Moore for passage to Jackson County, Indiana. They had tramped from North Carolina, and all were in tatters from head to foot. The clerk began to fill up railway passes.

"Thank you," said the man; "but how about the dog?"

"Oh! have you got a dog in the party?"

And the clerk explained that it would be impossible to grant a pass to the dog, and advised that he should be left behind. The stranger called up from the midst of the waiting family a gant, sore-footed hound. He hesitated a while, and then went over and held a consultation with his wife. Presently he came back to the counter and remarked, "I guess I'll walk."—From the Watchman, Boston.

IMPROVEMENT BEGINS WITH US.

Mr. Moody was once asked: "How can we make our prayer-meetings more interesting?" His answer was: "Well, be more interesting yourself; that is one way." There was good sense in that answer. Let the brother who has a dull mid-week service try it. A baptism of the Holy Spirit will be a good beginning.

Let thy discontents be thy secrets.—Benjamin Franklin.

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Remarkable Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, all Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System

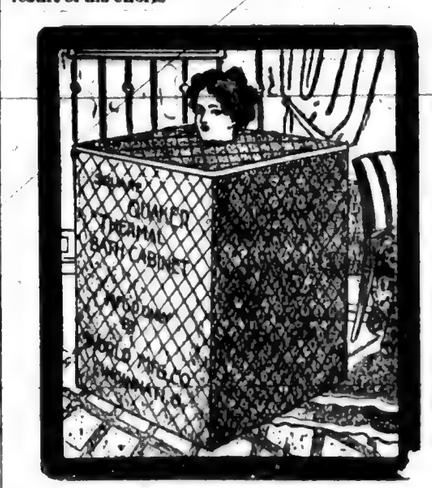
Men and Women Are Getting Rich Selling Them. Read Special Offer Below. Write at Once

It has remained for a prominent business man of Cincinnati to discover that in the application of Hot Air to the skin and its resultant perspiration lies the secret of good health, vigor, freedom from disease and beauty. He proved beyond the question of a doubt that the Romans and Greeks had

No Physicians for 500 Years

but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique strength and beauty to vaporized air or "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of these baths without expensive apparatus, bath rooms and at smallest expense.

The now famous Quaker Bath Cabinet was the result of his efforts



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It is an air tight incidesure, a rubber-walled room in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous, cleansing, curative and invigorating effects of the famous Turkish, Russian, Hot Air, Hot Vapor Baths, medicated or perfumed if desired, with no possibility of taking cold afterwards, or in any way weakening the system.

Clouds of Hot Air or Vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the blood and system all the impure acids, salts and effete matter which, if retained, cause sickness, debility, and affliction.

Astonishing is the Immediate

improvement in your health, feelings and complexion. There is not a single person living who should not possess one of these Cabinets.

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Hundreds of well-known physicians have given up their practice to sell these Cabinets, and to-day over 27 000 physicians use and recommend them, and every well equipped hospital and sanitarium in the world use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some refering to

Rheumatism, La Grippe and Kidney Troubles

Will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than $50 worth of drugs. It cured my brother of sleeplessness, of which he had long suffered, and his wife of la grippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks use cured me; have never had a twinge since." Rev. Geo. H. Hudson, of Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; I commenced growing better at once; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, O., says: "I am satisfied it has saved my life. Was taken down with a hard cold which developed into a dangerous case of pneumonia. The first bath relieved me, and I quickly recovered. It is far superior to drugs for curing la grippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes: that the Cabinet did him more good than two years' doctoring, cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long suffered.

Hundreds of Ministers

write, praising this Cabinet. Rev. Baker Smith, D.D.; Fairmount, N. J., says: "Your Cabinet rids the body of aches and pains, and as 'Cleanliness is next to Godliness' it merits high recommendation.' Rev. J. C. Richardson, Roxbury, Mass., was greatly benefited by its use and recommends it highly as also does Hon. V. C. Hay, who writes: "Physicians gave me up to die, was persuaded by friends to try this Cabinet, and it cured me. Cannot praise it enough." U. S. Senator, Hon. Chauncey M. Depew, Congressman John J. Lentz, John T. Brown, Editor "Christian Guide;" Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

Physicians are unanimous in claiming that colds, la grippe, fevers, kidney troubles, Bright's disease, cancer; in fact, such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

To Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist Nature to act, they would have pure blood and a skin as clear and smooth as the most fastidious could desire.

Another Important Feature

is the astonishing benefit in diseases of women and children. It removes the inflammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physicians, says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fevers, croup, congestions, etc.

With the Cabinet if desired, is a

Head and Complexion Steamer,

in which the face, head and neck are given the same vapor treatment as the body, producing a bright, pure, brilliant complexion, removing pimples, blackheads, skin eruptions; cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, Ohio, says: "Since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has not returned. Worth $1,000 to me. Have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills and our children."

Whatever Will Hasten Profuse Perspiration

everyone knows is beneficial, but other methods of resorting to stimulants and poisonous drugs are dangerous to health. Nature's own method is provided by the convenient, safe and marvelous power of this Quaker Cabinet.

We find it to be a genuine Cabinet, with a real door, opening wide. When closed it is air-tight; handsomely made of best durable goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bath room within itself. Has the latest improvements.

A splendid stove for heating is furnished with each Cabinet, also medicine and vaporizing pan, valuable recipes and formulas for medicated baths and ailments, plain directions and a 100 page "Guide Book to Health and Beauty." Cabinet folds flat in 1 in. space when not in use. Easily carried. Weighs 10 lbs.

After investigation, we can say this Quaker Cabinet, made by the Cincinnati firm, is the only practical article of its kind. Will last for years. Seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism—(they offer $50.00 reward for a case not relieved.) Cures the most obstinate cases of women's ailments, la grippe, sleeplessness, neuralgia, malaria, headaches, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity.

It Will Cure a Hard Cold

with one bath, and for breaking up symptoms of la grippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

Cleaning and Refreshing Bath Known

and even those enjoying the best of health should use it at least once or twice a week, for its great value lies in its marvelous power to draw out of the system impurities that cause disease, and it is truly proving a God-send to humanity.

How to Get One.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 470 World Building, Cincinnati, Ohio, and ask them to send you their valuable illustrated booklet, describing this invention and these remarkable baths. The price of these Cabinets have always been $5.00, but the makers offer to our readers for 60 days this Cabinet for $3.50 complete, or their $10.00 finest and best double walled Cabinet for $6.10. Face and Head Steaming Attch. if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

Don't Fail to Write To-Day

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital $100,000.00.

The Cabinet is just as represented, and will be promptly shipped upon receipt of Money Order, Bank Draft, Certified Check or Registered Letter.

Don't fail to write at once for booklet, whether you intend to buy or not, for you will receive great benefit by doing so.

$150.00 A Month and Expenses.

This Cabinet is proving a wonderful seller. Over 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request and to our knowledge many are making from $100 to $150 per month and expenses.

Don't fail to write them.

Established 1848.

H. Mahler's Sons

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In Gold, Gold filled and Silver Cases with Waltham, Elgin or our own special movement.

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Over two hundred styles of Brooches, with and without precious stones, from $2 to $500.

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Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $2.50 to $400

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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67. RALEIGH, N. C., WEDNESDAY, MARCH 12, 1902. Number 36

A Question for You.

Hast thou not known? hast thou not heard? the Everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding. He giveth power to the faint; and to him that hath no might He increaseth strength.—Isaiah, the Prophet of God.

The First Mild Day of March.

WORDSWORTH TO HIS SISTER.

It is the first mild day of March: each minute sweeter than before,
The redbreast sings from the tall larch that stands beside our door.
There is a blessing in the air, which seems a sense of joy to yield
To the bare trees and mountains bare, and grass in the green field * * *
Love, now a universal birth, from heart to heart is stealing,
From earth to man, from man to earth; it is the hour of feeling.
One moment now may give us fifty years of reason:
Our minds shall drink at every pore the spirit of the season.
Some silent law our hearts will make, which they shall long obey:
We for the year to come may take our temper from to-day.
And from the blessed power that rolls about below, above,
We'll frame the measure of our souls: they shall be tuned to love.
Then come, my sister! come, I pray, with speed put on your woodland dress;
And bring no book: for this one day we'll give to idleness.

A Prayer on Resuming Labor.

O Thou who givest Thy children all things to enjoy, we praise Thee for the restfulness of winter days, the healing touch of Thy fair world upon our fevered lives, for happy companionship with men and quiet communion with Thee. Enable us to garner up the rich fruits of this experience of recreation, and with fresh courage to dedicate ourselves anew to our daily tasks. Suffer us not to despise the trivial and commonplace duties of our daily routine. Redeem our lives from discontent and littleness. While our hands are busy with material things and our minds engrossed with that which is seen and temporal, may our hearts be lifted to eternal realities and our lives be tranquil and beautiful because we walk in fellowship with Thee. Bless all who do the hard work of the world. Protect those who toil in cheerless and perilous places. Bring peace out of strife and love out of enmity, and may Thy children everywhere labor, while the day lasts, in the spirit of Thy Son, our Saviour Jesus Christ. Amen.—From the Congregationalist.

Faith and Sight.

"I hear men everywhere praying for more faith," says Phillips Brooks, "but when I listen to them carefully and get the real heart of their prayers, very often it is not more faith at all they are wanting, but a change from faith to sight.

"'What shall I do with sorrow that God has sent me?'

"'Take it up and bear it, and get strength and blessing out of it.'

"'Ah, if I only knew what blessing there is in it; if I only saw how it would help me, then I could bear it. What shall I do with this hard, hateful duty which Christ has laid right in my way?'

"'Do it, and grow by it.'

"'Ah, yes, if I could only see that it would make me grow.'

"In both of these cases you do not see that what you are begging for is not more faith, although you think it is, but sight.

"You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

"Faith says not, 'I see that it is good for me, and so God must have sent it,' but 'God sent it, and so it must be good for me.'

"Faith, walking in the dark with God, only prays Him to clasp its hand more closely; does not even ask Him for the lighting of the darkness, so that the man may find the way himself."—Religious Telescope.

Dr. Harnack on Christ's Death.

AS AN EXPIATORY SACRIFICE—EXTRACTS FROM "THE ESSENCE OF CHRISTIANITY."

BY REV. W. R. CULLOM, CHAIR OF THE BIBLE, WAKE FOREST COLLEGE.

THE EMINENT GERMAN CRITIC DECLARES THAT THE DEATH OF JESUS WAS AN EXPIATORY AND COMPLETE VICARIOUS SACRIFICE.

Dr. Adolph Harnack is possibly the foremost living church historian. He is rector of the University of Berlin and Professor of Church History in that institution. He gave a course of sixteen lectures last year before the students and faculties of the University on the "Essence of Christianity." English readers who are interested in religious subjects are greatly indebted to Mr. T. Baily Saunders for his excellent translation of this timely volume.

The following words from the translator's preface will be sufficeint to show how the lectures came to take book form: "The following lectures were delivered extempore to a class of some six hundred students drawn from all the faculties in the University of Berlin. An enthusiastic listener took them down in short-hand, and at the close surprised Professor Harnack with a complete report of what he had said. A few alterations sufficed to transform the lectures into a book."

Some of the utterances and especially some of the omissions of this distinguished scholar and historian are disappointing to one whose mind has never been troubled with speculative questions. But when we consider that these utterances come from Germany—the home of destructive criticism for the past half century—may we not take them as an indication that the pendulum is now swinging back toward the old truths substantially as our fathers held them?

THE PLACE OF THE DEATH OF CHRIST IN THE CHRISTIAN SYSTEM.

The place of the death of Christ in our Christian system has long been held to constitute one of the most vital truths in our religion. A few statements from Dr. Harnack on this point were profoundly interesting to me and I give some of them here in the hope of interesting and helping others:

EXPIATORY: BLOOD-OFFERINGS ABOLISHED.

1. "Jesus death on the cross was one of expiation. Now, if we were to consider the conception attaching to the words "expiatory death" in the alien realm of formal speculation, we should, it is true, soon find ourselves in a blind alley, and every chance of our understanding the idea would vanish. We should be absolutely at the end of our tether if we were to indulge in speculations as to the necessity which can have compelled God to require such a sacrificial death. Let us, in the first place, bear in mind a fact in the history of religion which is quite universal. Those who looked upon this death as a sacrifice soon ceased to offer God any blood sacrifice at all. * * * Further, wherever the Christian message subsequently penetrated, the sacrificial altars were deserted and dealers in sacrificial beasts found no more purchasers. If there is one thing that is certain in the history of religion, it is that the death of Christ put an end to all blood-sacrifices. But that they are based on a deep religious idea is proved by the extent to which they existed among so many nations, and they are not to be judged from the point of view of cold and blind rationalism, but from that of vivid emotion. If it is obvious that, they respond to a religious need; if, further, it is certain that the instinct which led to them found its satisfaction and therefore its goal in Christ's death; if, lastly, there was the express declaration, as we read in the epistle to the Hebrews, that "by one offering He hath perfected forever them that are sanctified," we can no longer feel this idea of Christ's sacrifice to be so very strange; for history has decided in its favor, and we are beginning to get in touch with it. His death had the value of an expiatory sacrifice, for otherwise it would not have had strength to penetrate into that inner world in which the blood-sacrifices originated; but it was not a sacrifice in the same sense as the others, or else it could not have put an end to them; it suppressed them by settling accounts with them. Nay, we may go further; the validity of all material sacrifices was destroyed by Christ's death. Wherever individual Christians or whole churches have returned to them, it has been a relapse; the earliest Christians knew that the whole sacrificial system was thenceforth abolished, and if they asked for a reason, they pointed to Christ's death.

VICARIOUS SUFFERING.

2. Any one who will look into history will find that the sufferings of the pure and just are its saving element; that is to say, that it is not words, but deeds, and not deeds only but self-sacrificing deeds, and not only self-sacrificing deeds, but the surrender of life itself, that forms the turning point in every great advance in history. In this sense I believe that, however far we may stand from any theories about vicarious sacrifice, there are few of us after all who will mistake the truth and inner justice of such a description as we read in Isaiah 53: "Surely he hath borne our griefs and carried our sorrows." "Greater love hath no man than this, that a man lay down his life for his friends"—it is in this light that Jesus' death was regarded from the beginning. Wherever any great deed has been accomplished in history, the finer a man's moral feelings are, the more sensible will he be of vicarious suffering; the more he will bring that suffering into relation to himself. * * * It was by the cross of Jesus Christ that mankind gained such an experience of the power of purity and love true to death that they can never forget it, and that it signifies a new epoch in their history.

ATONEMENT.

3. No reflection of the "reason," no deliberation of the "intelligence" will ever be able to expunge from the moral ideas of mankind the conviction that injustice and sin deserve to be punished, and that everywhere that the just man suffers, an atonement is made which puts us to shame and purifies us. It is a conviction which is impenetrable, for it comes out of those depths in which we feel ourselves to be a unity, and out of the world which lies behind the world of phenomena.

Mocked and denied as though it had long perished, this truth is indestructibly preserved in the moral experience of mankind. The great minds which from the beginning onwards have been roused by Christ's death, and have, as it were, played around it. Other ideas have been disengaged—ideas of less importance but, nevertheless, very efficacious at times—but these are the most powerful, they have taken shape in the firm conviction that by His death, in suffering He did a definitive work; that He did it "for us." Were we to attempt to measure and register what He did, as was soon attempted, we should fall into dreadful paradoxes; but we can in our turn feel it for ourselves with the same freedom with which it was originally felt. We must also consider that Jesus himself described His death as a service which He was rendering to many, and that by a solemn act He instituted a lasting remembrance of it. I see no reason to doubt the fact. We can understand how this death and the shame of the cross were bound to take the central place."

Wake Forest College.

A Meditation for Discouraged Ministers.

Matthew 11: 21-24

Truly a sad account of a people with such a spiritual history behind it. How distressing to think that One anointed by the Spirit of the Father for an evangelistic mission should have no better report to give at the close! Alas! it is more or less the report and the burden of all high ministries in this world! Yet it is best not to say too much about it, or to brood over it, or to allow ourselves to be driven into pessimism by it. Keep cheerful and hopeful always, and preach a real, acceptable gospel, telling men not merely that iniquities prevail against them, but that as for their transgressions God can and will purge them away. There is quite enough pessimism in the world without bringing it into the pulpit. Surely it is out of place there! And what good can it do? Men are saved by hope, not by despair; and if the preacher would make others hope, he must be hopeful himself. In spite of all disappointment, go on speaking sweetly and reasonably, now and then embodying truth in a parable, and leave the word to work like a charm. If that way fails, nothing else will succeed. So Jesus continued to do His work, while occasionally making His complaint. He was no pessimist. He was simply, as has been remarked, the one great religious Optimist who can not be accused of shallowness, or of shutting His eyes to the evil that is in the world.

—*A. B. Bruce.*

Building up the Commonwealth.

STORY OF NORTH CAROLINA No. IX.

BY A NORTH CAROLINA TEACHER.

LOCATING THE CAPITAL—ESTABLISHING THE UNIVERSITY, WAKE FOREST COLLEGE AND THE FREE SCHOOL SYSTEM—DEPARTURE OF THE TUSCARORAS—WAR OF 1812—FIRST RAILROADS—REVISION OF THE CONSTITUTION.

The Legislature had never had a settled place to meet, owing to the rivalry of the Cape Fear and Albemarle sections and the West; but in 1791 Col. Joel Lane and Mr. Hunter, who both owned land in Wake County, offered great inducements and brought much influence to bear that the Capital might be near their plantations; it is said that Colonel Lane finally gained his point by giving a great dinner to the committee appointed to select a site. At any rate, Wake Court House was chosen, and bought from Mr. Hunter and Colonel Lane, the latter giving Nash and Moore Squares, the lot on which the Governor's Mansion stands and another square since then built up.

Before the end of the Eighteenth Century the University of North Carolina was established, opening at Chapel Hill in 1795 with one student and two professors. Before this there had been only three advanced schools in the State, and so few libraries and book-stores that Archibald Murphey, the friend of public schools, says that for two years after leaving school he could find nothing to read but some old books on theology, two novels and a history.

About a hundred years ago the Tuscarora Indians left their old home on the Roanoke, joining their kindred tribes in the North, and leaving in our State only the Cherokees, who still live on their reservation in the mountains, and the Croatans of Robeson County, among whom are supposed to be the descendants of the Lost Colony.

Defended by their dangerous coast, and little interested in commerce, the North Carolinians were not directly affected by the War of 1812; however they took their part. One thousand men went to help Jackson, who was fighting the Creek Indians in Alabama, and an expedition was sent to defend the coast, and the towns of Newbern and Beaufort, threatened with invasion by Admiral Cockburn.

The "Wasp," a famous man-of-war, which foundered at sea, going down with all on board, after sinking many British ships and gaining a number of victories, was commanded by Blakeley of Wilmington, and Burns, of Beaufort, was captain of the "Snap dragon," another well known warship.

In the early part of the last century gold had been discovered in Mecklenburg County; the metal was found in such hard quartz that it is not profitably mined in large quantities, but the farmers of the southwestern counties, after the crop was laid by, would break the gold bearing rocks with hammers, and washing out the ore, take it to town in quills. On account of the difficulty of fixing the value of the gold, the United States permitted a jeweler of Rutherfordton, named Beckler, to coin money. Beckler's mint was in successful operation for years, and his coins, the only ones ever struck in America except by government, are still sold as curiosities.

The burning of the capitol, and particularly of Canova's beautiful statue of Washington, was a misfortune. The statue, one of the finest works of art in America, was an irreparable loss, but a new and much handsomer capitol was built at once. The granite for the new building was taken from the quarry east of Raleigh, and to lighten the labor of bringing it to town a railway was built, one of the first in America. After the capitol was completed, the railroad was taken up, the iron sold, and a large dividend paid to the stockholders. The plan of building the railway is said to have originated with a lady, Mrs. Polk, of Raleigh. A few years later the Raleigh and Gaston Road was built and the Dismal Swamp Canal opened.

A convention to amend the Constitution of the State decided among other changes that the governor should be elected by the people and not by the Legislature. Nathaniel Macon, who had long been in the Senate, was president of this convention.

In 1835 Wake Forest College was established; in 1480 free schools were opened, being supported by the sale of public lands, and about the same time an asylum for the Deaf, Dumb and Blind was built at Raleigh.

Manhood Suffrage a Failure.

A VINDICATION OF THE SOUTH AFTER THIRTY-FIVE YEARS.

BY THE EDITOR OF THE CONGREGATIONALIST AND CHRISTIAN WORLD, BOSTON, MASS.

Thirty-five years ago the citizens of our Northern States undertook to confer the full rights of citizenship on a vast mass of negroes whom Mr. James Bryce correctly describes in his American Commonwealth as "absolutely destitute, not only of political experience, but even of the most rudimentary political ideas." The verdict of the majority of those still living who favored this policy would now be, beyond question, that it has proved a disastrous failure. It has injured the negroes as a whole, has retarded the progress of the Southern States, has promoted lawlessness and race conflicts, and has finally failed in its immediate object of making the negroes voters. We are learning that there are certain prerequisites to making voters which can not be conveyed to masses of men by gift.

Mr. Bryce refers to this experiment in democracy as "one not likely ever to recur, either in the United States or elsewhere." It certainly ought not to be expected that the same people would repeat it, almost within the same generation. But in its essential features it is being repeated in the first opportunity which has come to us to administer the affairs of annexed territory. Two years ago Congress gave manhood suffrage to the Hawaiian Islands, and the first results are appearing in an incompetent legislature chosen by incompetent voters and led by crafty and selfish politicians.

Rev. Dr. A. S. Twombly, who recently spent several months on the islands, has described picturesquely the first popular election of November, 1900, in a paper read at the last Mohonk Conference. The scenes were grotesque and pitiful. They show, he says, that "the extension of the suffrage, instead of helping the native, leaves him helpless in the hands of demagogues and politicians and elevates designing adventurers to places of power." Recent news from the islands indicates that the attempt of Congress to legislate for them, under the influence of sentiment and with little knowledge of conditions, is bringing forth the fruits which might have been expected, and which even a thoughtful consideration of the history of the last thirty years of the Southern States might have saved us from. The stories of the prospective removal of Governor Dole by President Roosevelt, and of the appointment as his successor of the last premier of the Hawaiian queen, appear to be circulated by those who are working to bring this result about. We are assured by residents of the islands in whom we have confidence that Mr. Dole has not in any way discredited his previous history of honorable and self-sacrificing service of the people. But he has had placed on him an impossible task. In attempting to confer self-government, Congress has imposed on the people impracticable laws, which those of them who knew anything about government would never have adopted for themselves.

It will be difficult to retrace steps taken hastily and without adequate knowledge, and such steps will not be retraced at all by our Government without much suffering and disaster in the Hawaiian Islands, which might have been avoided. At least the lessons so dearly learned ought not to be forgotten in the administration of other territory for which action with respect to the suffrage is not yet taken. The Danish West Indies, which are about to become territory of the United States, are to a large extent populated by Negroes or persons of mixed blood. The question who should have suffrage in these islands is one that shoul not be settled by demagogues or sentimentalists, but upon testimony given by a competent commission after it has investigated their history and conditions.

Creeds and doctrines are the attempts to explain existing facts. Creeds do not produce the life. The creeds and opinions may change but the realities remain and are unchangeable. They are the phenomena to be explained. The creeds and doctrines are the varying explanations. The events and active forces are the evidences of the life force. It is an intelligent personal agency. He lives. He is the life in His cause. By Him any man may come into a new life. Through Him millions have brought their lives "into tune with the universe." If we are wise we shall have more regard to it, to His teaching, His work, and His personal influence.—Wheaton.

STILL THE TIDE ROLLS IN

By every evidence the time has come for a forward movement in behalf of the Recorder's circulation. The lists we have printed from week to week, followed by the large list below, is evidence sufficient to convince any one that the brotherhood realizes that our denomination's progress depends much upon the increase of the circulation of our denomination's organ.

We have just two things to say this week:

(1) To thank these brethren with all our heart for their zeal in this cause. They have reponded nobly to our call in behalf of the Recorder and the work that it would do.

(2) To suggest that the campaign be pressed right on up to and through the Union Meetings. At every meeting let us have a short talk or two on the value of religious literature, and let some one see that a canvas is made.

The offer of the Recorder for the balance of the year at one dollar will be financially attractive for several weeks yet.

Pastors who wish to see all their churches and prefer not to wait until they have seen them all, may report new subscribers to us by postal card; we will begin sending the Recorder immediately. They may send the money after the Fifth Sunday—or any time before April 15.

Here is the goodly list of those from whom we received the encouragement and help of timely and substantial responses last week; if others will do like them, we shall soon have ten thousand subscribers, and the North Carolina Baptists will have an enlarged and improved paper:

Mrs. Etta Davis, New Providence, Iowa.
Rev. J. H. Dobson, Atkinson, N. C.
Dr. R. R. Overby, Belcross.
Rev. James Bell, Fort Adams, Miss.
C. C. Yates, Union, S. C.
Rev. A. D. Hunter, Cary, N. C.
Rev. S. B. Barnes, Branning.
Rev. A. H. Porter, Orton.
O. L. Stoner, Fairmont.
Rev. D. Cale, Potecasi.
Mrs. R. J. Conyers, Youngsville.
Rev. M. R. Pernell, Franklinton.
Rev. T. S. Crutchfield, Tarboro.
Rev. N. P. Stallings, Winfall.
Rev. M. M. Landrum, Forest City.
Rev. W. H. H. Lawhon, Lawhon.
W. A. Foushee, Hackney.
Rev. J. A. Campbell, Buie's Creek.
Rev. W. R. Cullam, Wake Forest.
Rev. P. S. C. Davis, Elizabeth City.
Spurgeon McLean, Purvis.
Dr. R. H. Marsh, Oxford.
James G. Gregory, Elizabeth City.
Rev. M. P. Davis, Snow Hill.
Rev. S. H. Witherspoon, Charlotte.
Rev. J. R. Taylor, Bayboro.
Rev. R. D. Cross, Jackson.
Rev. G. W. May, Red Oak.
John W. Groves, Lowell.
Rev. J. D. Hackney, Franklinville.
Rev. Henry Sheets, Lexington.
Rev. Josiah Elliott, Hertford.
Rev. C. L. Greaves, Reidsville.
Rev. N. H. Gibbs, Benson.
S. Huffman, Morganton.
Rev. W. C. Barrett, Buie's Creek.

Cutting Down the University Debt.

FROM THE CENTRAL COMMITTEE.

The receipts for the Education Fund during February were not as large as we had hoped and expected. We had hoped that the receipts during this month would reduce the debt on the University from $42,000 (the amount reported at the Winston Convention) to $35 000 at least; but we find we can only reduce the debt to $38,500. This has been done. While this shows substantial progress, the Committee expected from letters received, it would have been larger; and no doubt it would have been but for the extremely bad weather. We shall hope for an improvement during the month of March. The quarterly interest, amounting to between $500 and $600, must be paid during this month, but notwithstanding this let us do our best and we shall make a further reduction of the debt at the end of this month. Debts with institutions as well as individuals, are hard to overcome.

This debt on the University is not going to be an exception to the rule in spite of the enthusiasm at the Convention and the eminent success of the University. Let us not forget that. Let us go at our task with faith, prayer and hard work, and we shall remove this debt; but it will not be an easy matter. It will try our Zion sharply.

Each week the receipts of the Fund will be published in the Recorder. From this can be seen the progress we are making. We again urge all who can to aid in the work in the beginning of the year. Forward to Brother L. D. Watson, Jr., the Treasurer, at Raleigh, what you can. Much depends upon what we do now.

We desire to ask those who send contributions to designate how they are to be applied—whether on pledges made at the Convention or upon old subscriptions, or generally upon the Education Movement. By so doing the Treasurer of the Fund will be saved considerable perplexity.

W. N. JONES,
Chairman Central Committee.

News Notes

----Rev J. N. Tolar has begun his work as pastor at Beaufort.

----South Carolinians are mourning the death of a useful layman, Mr. W. L. Durst, of Greenwood.

----Secretary Livingston Johnson leaves this week for the Piedmont section of the State—to hold institutes.

----We hear that Rev. W. A. Ayers will not accept the call to Lumber Bridge and another church in that section.

----Rev. R. L. Patton preached his first sermon as pastor of High Point March 2, and Mr. Arch. Johnson says "he swept the deck." There is no better preacher in the State.

----Did you reply to that letter from the Recorder in regard to your subscription? If not, why? We can not afford to extend credit. Please, therefore, do not put the matter off longer.

----Rev. A. E. Brown of Asheville, recently had the honor to address the Baptist Social Union of Boston in behalf of our Mountain Schools. He will remain in the North until May.

----Rev. A. D. Hunter was encouraged by his trip to Antioch, Bethel Hill, Mill Creek and other churches in the Flat River. Notwithstanding bad roads the attendance was good. He thinks $400 is in sight in these churches.

----Brother T. Neil Johnson has many calls for the early installments of his Outlines in the Life and Works of Jesus. If any pastor has some on hand which have not been used, he will be much obliged to him if he will return them.

----We regret that there were two errors in the note of the death of Mrs. E. T. Briggs. We had the second initial wrong. And by an accident we failed to mention her son, Mr. John Briggs, in the list of her children. We beg his pardon.

----Ninety-seven thousand five hundred dollars is the amount of the ransom paid for the release of Miss Stone, the missionary. The money will be used by Macedonians to buy arms for war against Turkey. That is not so bad as it might be.

----The editor of the Texas Baptist Standard, writing of the tenth anniversary of his connection with that paper, says, "Ten years is a long time. In some respects this has been the longest ten years that Texas Baptists ever knew."

----Bro. F. S. Averitt, of Abbottsburg, writes: "The next Central Union, Bladen Association, will meet with the Sandy Grove church, March 29, 1902. Rev. I. P. Hedgepeth to preach the introductory sermon; Rev. W. M. Brisson, alternate."

----In the Charlotte Observer for Friday one big head-line reads "The Prince a Doctor of Laws," and the next reads "Natives Killed by Degrees"! Come to think of it, this is not a new use of Degrees, though we are not quite ready to class them with deadly weapons.

----It is stated in Northern papers that the leaders in the Conference for Education in the South have organized an association and that more than $1,000 000 has been placed in their hands to promote Southern Education. It seems that even the free schools must thus look to the Voluntary Principle!

----Pastor Porter, of Fayetteville, writes enthusiastically of the Pastors' Conference recently organized for that section. We shall print a letter from him shortly. It strikes us that he has hit upon the right idea: the gathering of the pastors in a given county or association every two weeks or once a month at a central point. We hope others will take it up.

----Rev G. Campbell Morgan delivered a series of lectures in Park Avenue Baptist church Rev. J. J. Hall, pastor, last week. Rev. A. C. Dixon will speak in the Raleigh Baptist Tabernacle Thursday night of this week. These distinguished gentlemen are in this section on account of Rev. L. G. Broughton's Bible Conference in Atlanta.

----One day last week Mr. John Pullen handed to us a poem, which, he said, is the best piece of poetry that he has read. We will print it next week. It occurs to us that it may suggest itself to many of our readers to send us their favorite poems. We may not print every one of them, but no doubt many will be found quite acceptable.

----J. T. Ragan, of Rolesville, reports that Bethany church has built its house of worship and furnished it and is practically out of debt. Brother Haymore, of Wake Forest, is pastor. The membership of the church has grown from twenty-five to eighty. It is a very fine church. We would be glad to be with them at the dedication coming Fifth Sunday.

----At a called meeting of the Orphanage church last Sunday, Rev J. B. Richardson, of High Point was unanimously called to supply the pulpit for to Sundays each month until a pastor can be located here. We are glad to hear that Dr. Richardson has also been called to the church in Thomasville, and it is earnestly hoped he will accept these calls.—Charity and Children.

----Rev. D. W. Herring, of Sampson County, lately returned from the mission fields in China, preached at Southside Baptist church at the usual hours to-day. At night the pulpit committee of the congregation made a report to the church conference, recommending that a call be extended to Rev. C. B. Paul, of Onslow County, to succeed Rev. R. H. Herring, who recently resigned to take charge at Albemarle. The pulpit of Brooklyn Baptist church was also occupied by a visiting minister to-day, Rev. E. J. Edwards, of Southport.—Wilmington Correspondent of Charlotte Observer.

----Rev. B. W. Spilman passed through Raleigh last week on his way to Kinston. He has had quite a triumphant five weeks' tour of Texas, during which he delivered seventy-six addresses. "The word comes," says Rev. Geo. W. Truett, "from every quarter that he is the livest Sunday-School man who has been in these parts." He learned it all in North Carolina.

----Over half our contributions for Foreign Missions have yet to be raised. See Dr. Willingham's statement. We are at about the same point in Home Missions. We have less than a month and a half between now and the close of the year—only seven Sundays. Surely it is time we were all up and doing. We should report this year easily $13,000 for Foreign Missions and $6,500 for Home Missions. Do not put collections off until the last Sunday.

----We have received official notice of the meeting of the Southern Baptist Convention. The B. Y. P. U. will meet May 8, at 10 a. m.; the Woman's Missionary Union will meet May 9 in the First Baptist church; the American Baptist Education Society will meet May 8; the 47th Convention will meet Frriday, May 9, at 10 a. m., in the Auditorium at Asheville. A rate of one fare for the round trip has been ordered.

----In connection with the Query on fourth page we commend this passage of Scripture for consideration: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath the Father and the Son. If anyone cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil works." II John, verses 9 to 12.

----Notwithstanding our efforts to get all the Union Meeting programs in hand in time to print them on the Supplement, five were received after the work on that sheet was done. It will be our plan hereafter to print an extra sheet the first week in each month that the Union Meetings occur. We hope our friends will send the programs in time hereafter. The coming meetings should be largely attended; they are practically the opening meetings of the year, since they are the first general meetings since December.

----A card from Dr. C. G. Jones from Leaksville, N. C., informs us of the death of his venerable mother. Mrs. Eliza Ann Jones, at that place on the 27th ult. Her husband, C. G. Jones, Sr., died on February 15, 1901, and now the old home is broken up. They were a noble pair, and, after a brief separation, they are reunited, to be separated no more forever. We tender our condolence to the bereaved.—Western Recorder. We regret very much to record the death of this noble woman, and we join in the general sympathy with her loved ones.

----We received two more Union Meeting programs on Monday the 10th—too late for publication. It is week the Montgomery which will meet with Mount Gilead church, and the Liberty which will meet with Gravel Hill. We hope every Union will instruct its program committee in three things, namely: (1) To get up a good program, and get out of the old round of aimless discussion for discussion's sake (2) to get that program up two months before Fifth Sunday; (3) to send that program to the Recorder six weeks before Fifth Sunday, and to spend the remaining six weeks in working up the meetings—persuading the speakers to prepare, and calling upon the churches to attend. In this way only can we revive our Union Meetings which have yet many good purposes to serve.

----The Recorder has not sympathized with all of the damage suits brought in North Carolina. We have good reason to think that clients lawyers and juries.—not to say more—have taken advantage of a certain prejudice against more or less wealthy corporations. But we make haste to commend the verdict in the Guilford Court that a corporation is liable to the charge of negligence if it employs a child of tender years. In the case in point the child was nine and a half years old, and by his own carelessness got himself hurt in the machinery of the corporation that employed him. The jury held the corporation responsible; and its action meets with a hearty response in us. But God will also hold parents responsible; and that civilization which permitted them to expose the child can not be very proud of itself.

----We regret that the Durham correspondents of three of the daily morning papers have sent out statements that there is "war" in the Second Baptist church of Durham, and that two of these papers took up the word and put it in their black head lines. We happen to know more or less about the Durham Second church. For one thing, the great body of the members are enthusiastically devoted to their pastor, Rev. C. J. D. Parker, whose loving ministry to the church deserves just such love. Divisions of opinion are always likely to occur in free churches, and sometimes men are found in them who will try to injure the pastor in this way; but newspaper reporters ought not make capital of such matters and the editors ought to protect themselves against partisan reporters. It damages both church and pastor. Brother Parker and his church have worked together too long and are too well suited to one another for any difference to last long.

Favorite Recipes Desired.

Will our good women readers kindly do us the favor to send us household recipes—cooking, cleaning, remedies, etc.—that they have tried and found especially desirable. Of course we do not seek simply well known recipes or entirely original ones; but recipes that have been tried and found to have peculiar virtues.

Address, Editor Home Circle,
Biblical Recorder, Raleigh, N. C.

FIFTH SUNDAY MEETINGS.

Sandy Creek S. S. Association.

Meets with May's Chapel church Friday, March 28, 1902.

Introductory Sermon, by O. T. Edwards, Friday 11 o'clock a. m.

1.30 p. m. Organization.

What are the Best Means of Securing a Good Attendance at the Sunday School? W. H. H. Lawhon, J. T. Paschal and A. K. Scotten.

Saturday, 9.30 a. m. Devotional exercises.

10 o'clock a. m. The Sunday School as an Evangelizing Agency. C. A. G. Thomas, D. L. Webster and L. Moon.

The Sunday School as a Means of Indoctrinating Our People. O. T. Edwards, K. C. Horner and R. B. Lineberry.

1.30 p. m. Indebtedness of Our Baptist Female University and How to Raise Our Part of it. C. A. G. Thomas, W. H. H. Lawhon, K. C. Horner and O. T. Edwards.

L. R. DIXON.

Robeson Union.

Robeson Union will meet with Big Branch church, March 28, 29 and 30.

Friday, 11 a. m. Sermon. Rev. O. P. Meeks.

1 p. m. Difficulties Hindering the Work of our Churches and How to Remove Them. E. K. Proctor, Jr.

2 p. m. A New Testament Church: (1) Its Government. Rev. A. H. Porter. (2) Its Officers. Rev. I. P. Hedgpeth.

3 p. m. Who Should Give to the Support of the Gospel and How? Rev. F. O. S. Curtis.

Saturday, 29th, 11 a. m. Sermon. Rev. C. H. Durham.

1 p. m. Education: (1) The Responsibility of Parents to Educate their Children. Stephen McIntyre. (2) Our Duty to Our Educational Institutions. Prof. M. Shephard.

2 p. m. Our Sunday School Work: (1) Should Every Member of the Church be Interested in it? W. P. Barker. (2) Is a School Stimulated and Benefited by Contributing Monthly to Our Orphanage? E. J. Britt.

3 p. m. The Relation of the Woman's Missionary Society and the Regular Work of the Churches. Rev. T. J. Baker.

Sunday 30th, 11 a. m. Sermon. Rev. O. J. Peterson.

Camden and Currituck.

Camden and Currituck Union to be held with Ebenezer church, Camden County, March 28-30.

Friday, 11 a. m. Sermon. D. P. Harris.

2 p. m. Organization.

2.30 p. m. Are Churches that Give Nothing to Missions Dead Churches? W. J. Crowson, E. I. Sawyer.

Saturday, 10 a. m. Should Churches Call Pastors Annually or Indefinitely? C. W. Duke, J. E. J. Warren.

11 a. m. The Advantages and Disadvantages of Making Pledges for Missions at Associations. W. N. Gregory, T. B. Boushall.

2 p. m. What Has the Pew a Right to Expect from the Pastor? Simeon Pritchard, J. E. J. Warren, Robert Godfrey.

3 p. m. What has the Pastor a Right to Expect from the Pew? Ferebee, Hobbs, Davis Harris.

Sunday, 10 a. m. Sunday School Mass-meeting.

11 a. m. Sermon. C. K. Hobbs.

J. B. FEREBEE,
D. P. HARRIS,
Committee.

A Tempest in a Teapot.

APPROVAL FROM REV. JOHN E. WHITE.

I want to express my entire sympathy with the point of view expressed in your editorial of last week on "The Tempest in a Tea pot" viz the great ado made over the New York Evening Post article.

Now, someone who has followed the boiling of the tempest from the "cave of the winds" doubtless seeing the above statement wonders why I should have been one of those who wrote denouncing the aforesaid article ("while Heaven looked on"), as you say.

I'll tell you.

I was written to, as Dr. Kerfoot's pastor at the time of his death, and was asked for an expression on the article, a proof copy of which was enclosed.

I at once wrote back strongly urging that it would injure the cause and wound the feelings of Dr. Kerfoot's family far more for one of our Southern papers to scatter that article than could possibly be if the matter were left to die of its own rottenness in the columns of the Evening Post—a paper that was unknown among the Baptists of the South. I received a reply to the letter, saying that I was mistaken as to the feelings of Dr. Kerfoot's family was concerned, and that the whole thing was already in the columns of the paper, and that the purpose was to make the Post article so odious that such a thing would never be repeated.

I then wrote expressing my contempt for the spirit of the Post writer and his article, a contempt I felt then and still feel. But I know now that I was right at first and that the "Tempest" has done a hundred times more harm than the Post article could possibly have done. It was a mean article. It was born in a mean spirit. But alas, in propagating it a brood of mean spirits have been broadcasted. When I used to work on the farm wire grass was the farmer's enemy. We fought it and and despised it. It was a mean and despicable enemy to contend with. But I learned that the way to kill it was to pile it all together and let it die for lack of soil. What a horrible mistake it was to dash upon it and pitchfork it abroad in angry energy. The Evening Post article was mean wire grass.

JOHN E. WHITE.

March for Home Missions.

Most of the churches of our State give the month of March to Home Missions. Half of the month has already gone and we are behind what we were this time last year. It will never do for us to go to Asheville without making a good showing on Home Missions. The Convention meets in our own State and North Carolina may show appreciation of having it meet with us by raising the full amount expected for Home and Foreign Missions.

The Home Mission Board has been very kind to North Carolina. They are making a liberal appropriation this year for education in the West and propose to give us an extra thousand dollars if we send them $6,000 in cash. We ought to send at least this much anyhow, but the extra thousand is an inducement, as we will need it badly toward the close of our year in the State Mission work. Brother Caddell has been confined to his bed for some weeks and will likely not be out in time to write or speak for Home Missions.

Let the pastors take this matter in hand and see that the churches give liberally on this object that should lie so near to our hearts. Great things can be done in three Sundays if we put our hearts into the work. April will be given by most of our churches to Foreign Missions, so let us use the remainder of March in pressing our collections for Home Missions.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Benefactors' Day of Baptist Female University.

The Baptist Female University has set apart Wednesday, April 9, 1902, as Benefactors' Day. The program will give an idea of its nature and purpose.

Beginning at 11 o'clock a. m., there will be addresses as follows:

The Gifts of the Many—Rev. O. L. Stringfield.

Our Larger Benefactors—W. N. Jones.

Giving to Christian Education as an Investment in the Kingdom of God—Rev. Charles E. Taylor, D.D.

In Memoriam:

Hon. W. T. Faircloth, by Rev. C. A. Jenkens.

Mrs. V. B. Swepson. Rev. T. E. Skinner, D.D.

There will be music, etc.

All the friends of the institution are invited.

Delay in the Treatment

of bronchitis, which generally begins with a chill, hot feverish attacks and a feeling of exhaustion, develops into very serious complications. Painkiller taken in hot water, as well as rubbing the chest with it clear, will speedily cure. Avoid substitutes, there is but one Painkiller, Perry Davis'. Price 25c. and 50c.

Foreign Missions.

RECEIPTS FROM MAY 1ST, 1901, TO MARCH 1ST 1902: ALSO AMOUNTS ASKED FOR THIS CONVENTION YEAR.

	Contributed.	Asked.
Kentucky,	$14 657 62	$20 000
Virginia,	13 049 76	30 000
Georgia,	12,464 54	25 000
South Carolina,	7,859 05	13 000
Alabama,	6,525 21	13 000
Missouri,	5 844.65	11 000
Texas,	5 555 95	25 000
North Carolina,	5,431 38	13 000
Tennessee,	4 213.81	13 000
Mississippi,	3 643 74	11 000
Maryland,	2 943 80	8 000
Louisiana,	1,948 29	4 000
Arkansas,	868.90	5 000
District of Columbia,	476.70	1,500
Florida,	394 38	2 000
Indian Territory,	161 61	500
Oklahoma	35 38	500
Sundry,	60 75	4 500
Total,	86 185.52	200,000

R. J. WILLINGHAM.
Corresponding Secretary.

Cures Blood Poison, Cancer, Eating Sores, Ulcers Etc

Blood poison and deadly cancer are the worst and most deep seated blood diseases on earth, yet the easiest to cure when B. B. B (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales or deadly cancer, eating bleeding festering sores, swellings, lumps persistent wart or sore, take Botanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained soup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Botanic Blood Balm (B. B. B.), which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B. B. B. thoroughly tested for 30 years. Druggists, $1; trial treatment sent free by writing Blood Balm Co., 89 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poison or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

Obituaries.

For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. —*First Corinthians, xiii, 12.*

Ah, well! for us all some sweet hope lies
Deeply buried from human eyes;
And in the hereafter angels may
Roll the stone from its grave away!
—*Whittier.*

MRS. SUSAN BARKSDALE TYREE.

On Saturday, February 8, 1902, at 8 o'clock in the afternoon, there passed away in the city of Washington, D. C., Mrs. Susan Barksdale Tyree, widow of the late Rev. Wm. A. Tyree, of Amherst County, Virginia.

At the time of her death, Mrs. Tyree was spending the winter with her daughter, Mrs. R. L. Moler. Her health had not been strong for several years past. On Tuesday night, February 4, she was stricken with paralysis, and gradually declined until she gently and painlessly breathed her last on the Saturday following.

Mrs. Tyree was born in Halifax County, Virginia, on March 3, 1830. Her parents were William and Elizabeth A. Penick. Her only sister, the wife of Capt. J. T. Averett, died in Danville, Va., some years ago. Of her four brothers, only one survives her, the Rev. Wm. S. Penick, D D., of Shreveport, La. Prof. N. Penick, a prominent educator, died in 1897 in Burkeville, Va. Her other brothers died in early life.

Mrs. Tyree was married to Rev. Wm. A. Tyree on March 3, 1854. At that time Mr. Tyree was pastor in Farmville, Va. Subsequently he served as pastor in Halifax County, and as President of the Roanoke Female College in Danville. This school having suspended at the beginning of the Civil War, he moved to Halifax, and there served as pastor again until he moved to Amherst, his native county, in 1874. Here he spent the remainder of his ministry building the Amherst church, and dying here in December 1884. In all these years of his ministry Mrs. Tyree was a sympathetic and efficient helper to her consecrated husband, laboring patiently and faithfully with him. Especially active was she in the building of the church in Amherst.

After the death of her husband, Mrs. Tyree made her home with her son, Rev. Dr W. C. Tyree, now pastor of the First Baptist church of Durham, N. C. In his pastorates in Amherst, Fincastle and Harrisonburg, Va., and in Durham, N. C., she rendered valuable assistance to her son until her health became too feeble for her to engage in active work.

Mrs. Tyree had four children that lived to be grown. Rev. W. C. Tyree D.D., and Mr. Bernard Tyree, both of Durham, N. C.; Mrs. R. L. Moler, of Washington, D. C., and Mrs. A. J. Armstrong, who died in Culpepper in 1886.

Mrs. Tyree was a woman of fine intelligence, and of beautiful Christian character. When she was but a girl she was converted and joined the church, and became an active church worker and a useful Christian. She was a woman of faith and of devoted piety; a believer in sound evangelical truth, and in old fashioned godliness. Yet there was nothing morose or sombre about her Christian life, for she was of an unusually cheerful and hopeful disposition. All who knew her loved her; and young and old were instinctively drawn to her.

What a motherly, kindly heart she had! How bright and optimistic was her spirit! How warm and cordial her nature! How large and all embracing her charity! Rich in experience, strong in faith, and sanctified through the Spirit—she was indeed "A mother in Israel!"

On Sunday, February 9, her body was brought to Amherst for burial. It reposed in the Amherst Baptist church till the next morning, when she was laid to rest beside her beloved husband and daughter in the cemetery at Amherst, in full view of the beautiful and peaceful Blue Ridge Mountains. It was fitting that she should have rested that night in the Amherst church—a church builded by her husband, in which he was aided by her labors and sacrifices.

So hath passed away one of earth's noblest and saintliest women to the land of light, leaving behind her a memory fragrant with the perfume of good deeds and of unfaltering faith.

JOHN S. HARDAWAY.

MRS. L. R. MILLS.

Many who read the Recorder will be pained to learn of the death, on February 25, of Mrs. Anna Lewis Mills, the wife of Prof. L R. Mills of Wake Forest College.

Mrs. Mills passed her girlhood and the early years of her young womanhood at Chapel Hill. Here, in the faculty of the University, her distinguished uncle, Judge Wm. H. Battle, was Professor of Law, and her uncle in-law, Dr. Charles Phillips, was the able and popular Professor of Mathematics. Her widowed mother had made her home here that she might educate her sons. She, the only daughter and youngest child received her education at the historic Salem Academy and College.

Soon after the close of the Civil War she and her mother came to Wake Forest to reside with her brother, Gen. W. G. Lewis, who was at that time Superintendent of the Raleigh and Gaston Railroad. Her friendly nature, her sunny disposition, her easy adaptation of herself to her new environment, her readiness to give pleasure to others in the exercise of her popular musical gifts, all tended to secure for her a speedy welcome to the home and hearts of the people with whom she had come to dwell. They soon discovered, too, that to an exterior overflowing with life there belonged a deep underflow of fine principle, the resultant of personal and inherited virtues and of the life begotten by the Spirit of God.

In 1869 she became the wife of Prof. Mills, from which time her life has been thoroughly identified with that of Wake Forest.

While health permitted she was a most regular attendant upon the prayer meeting and all the services of the Lord's house. For some years, in consequence of failing health, she has had largely to deny herself the privilege of meeting for worship with the people of God. The best testimonials to the influence of her life meanwhile are to be found in the unbroken reign of love within her home and in the type of character developed in the children of that home, over whom she exercised a sway, gentle and yet potent.

May God comfort His servant, deprived of a wife so loyal and so beloved, and the children, bereaved of the dearest and fondest of mothers.

W. B. ROYALL.

Wake Forest, February 28, 1902.

FREEMAN BAKER.

On January 28, 1902, Brother Freeman Baker passed to his reward. He had reached the advanced age of 79, and died in the fellowship of Sandy Run Baptist church, Bertie County. He died before the present pastor of the church reached the field, and yet his death is esteemed a sad loss. Blessed are the dead that die in the Lord.

PASTOR.

Acknowledgments

March 12, 1902.

State Missions—W. M. S., First church, Raleigh, $7.39; W. M. S., Mount Zion, Flat River, 1; W. M. S., Jacksonville Wilmington, 1; W. M. S, West Durham, Mount Zion, 4.50; W. M. S., White Oak, South River, 50c; W. M. S., Charlotte, 7.50; Sunday School, Enon, Flat River, 1.48; Sunbeams, Cashie, 5; W. M. S., Rutherfordton, Green River, 2.08; Sunbeams, Rutherfordton, Green River, 52c.; Bethany, West Chowan, 7.50; W. M. S, Cashie, 4.55; South River, 5. Total this week, 47.82. Previously reported, 2,129.60. Total this year, 2,177.42.

Foreign Missions—W. M. S. First church, Raleigh, $12.76; W. M. S., First church, Raleigh, Christmas offering, 23.57; Yates, Mrs. B., First church, Raleigh, Christmas offering, 4.31; Sanford, 6; Enfield, Tar River 6.18; W. M. S., Oxford, Flat River, 30.40; W. M. S., Bear Creek, Mitchell County, 3; Sunbeams, Scotland Neck, Tar River, 3; W. M. S., Whiteville, C. F. and Col., 5; W. M. S., Whiteville, C. F. and Col., Christmas offering, 2.50; W. M. S., Marion, Green River, 2.45; Sunbeams, Lumberton, Robeson 3.75; W. M. S., Mount Zion, Flat River, 1.07; W. M. S., Mount Zion, Flat River, Christmas offering, .95; Sunbeams, Mount Zion Flat River, Christmas offering, 2.50; W. M. S., Lewisville, Pilot Mountain, 1.20; W. M. S, Salemburg, South River, Christmas offering 25c.; Sunbeams, Salemburg, South River, 1.25; W. M. S., Waughtown, Pilot Mountain, Christmas offering, 3.40; W. M S, Shiloh, Beulah, 3; W. M. S., Jacksonville, Wilmington, 6; W. M. S., Jacksonville, Wilmington Christmas offering, 2.05; W. M. S., Immanuel, Sandy River, 3.10; W. M. S., Ashepole, Robeson, 2.70; W. M. S., Ashepole, Robeson, Christmas offering, 3.15; Sunbeams, Ashepole, Robeson, Christmas offering, 1.82; Sunbeams, Ashepole, Robeson, 1.64; W. M. S., Sandy Creek, Siler City, 1.40; W. M. S., Bethel, Brunswick, 2.25; W. M. S., White Oak, South River, 50c.; W. M. S., White Oak South River, Christmas offering, 2.50; W. M. S., Reynoldson, Chowan, 4.10; W. M S., Charlotte, 7.60; W. M. S., Charlotte, Christmas offering, 21; W. M. S. Pittsboro, Sandy Creek, Christmas offering, 11.35; Sunbeams, Pittsboro, Sandy Creek, 1.32; Sunbeams, Pittsboro, Sandy Creek, Christmas offering, 1.18; W. M. S., Ansonville, Christmas offering, 1.10; A Friend, Christmas offering, 75c.; Sunday School, Enon, Flat River, 1.48; Sunbeams, Cashie, 15.00; W. M. S., Lumberton, Christmas offering, 8.50; Marion Green River, 6.10; Big Level, Green River, 2.02; Rutherfordton, Green River, 5.75; W. M. S., Rutherfordton, Green River, 2.09; W. M. S., Rutherfordton, Green River, Christmas offering, 5.50; Sunbeams, Rutherfordton, Green River, 52c.; W. M. S., Bear Swamp, Robeson, 4.50; W. M. S, Mount Tabor, West Chowan, 1.05; W. M. S., Pollocksville, Christmas offering, 5; Holloway's, 45c.; Bethany, West Chowan, 10.00; Sunbeams, Waynesville, Christmas offering, 5; Greenville, Memorial, 9.01; W. M. S., Antioch, Brunswick, 2; W. M. S., Antioch Brunswick, Christmas offering, 1; Lee Holmes, Sunbeams, Spring Hill, Pee Dee, 6. Total this week, 283.11. Previously reported, 1,214.78. Total this year, 1,497.84.

Home Missions—W. M. S., First church, Raleigh, $6.39; W. M. S., Mount Zion, Flat River, 1; Sunbeams, Salemburg, South River, 1.25; W. M. S. Waughtown, Pilot Mountain, 3.40; W. M. S., Jacksonville, Wilmington, 1.45; W. M. S., Aberdeen, Sandy Creek, 4.80; W. M. S., White Oak, South River, 40c.; W. M. S., Charlotte, 10; W. M. S., Pittsboro, Sandy Creek, 1; Sunday School, Enon, Flat River, 1.47; Sunbeams, Cashie, 2.67; W. M. S., Rutherfordton, Green River, 2.08; Sunbeams, Rutherfordton, Green River, 52c.; W. M. S., Mount Tabor, West Chowan, 4.40; Pleasant Plain, C. F. and Col., 1; Cape Fear, Cedar Creek, 4; Bethany, West Chowan, 5; Pine Grove, Liberty, 10.46; W. M. S., Washington Street, Greensboro, 15; Jackson, West Chowan, 4.75. Total this week, 81.04. Previously reported, 259.24. Total this year, 340.28

Education—Prof. J. L. Lake, $2.50; J. G. Benfield, in full on account, 18; Prof J. F. Lanneau, 1; O. K. Holding, 1; M. A. Adams, 2; John Mitchell, 5; J. R. Moore, 10; W. A. Ayers, 5; C. E. Taylor, 10; W. H. Hagwood, 1; W. M. Dickson, 1.50; C. E. Brewer, 5; Z. V. Peed, 1; Holloways, 1.96; Bethany, West Chowan, 2; Sunday School, Smithfield, 4; R. E. Royall, 10; Frank Shields, 5; Noah Biggs, Treas., 30.90; N. L. Gaskins, 5. Total this week, 121.86. Previously reported, 257.63. Total this year, 379.49.

Ministerial Relief—Holloway's, $4.36; Bethany, West Chowan, 2. Previously reported, 181.21. Total this year, 187.57.

Total reported for all objects this week,	$540.19
Total previously reported for all objects,	4,072.24
Total reported for all objects this year,	4,612.43

WALTERS DURHAM,
Treasurer Baptist State Convention.

Cash collections on Educational Fund for week ending March 8, 1902:

Flat River Association: Antioch church, C. H. Tapp, $5; J. W. Ashley, 50c.; W. B. Brooks, 1; Mrs. Jennie Tapp and son, 50c.; W. A. Boston, Jr., 1; Mill Creek church, R. H. Bailey, 10; J. W. Clayton, 1; S. C. Clayton, 1; B. F. Gents, 1; Mrs. S. C. Clayton, 50c.; Mrs. Sallie Link, 50c.; Miss Rosa Clayton, 25c.; Edna Brooks, 1c.; H. F. Link, 50c.; John Walker, 25c.; J. S. Wrenn, 25c; Miss Minnie Wrenn, 25c.; H L. Bumpus, 1; Bethel Hill church, Ruffin Woody, 5; Rev. P. H. Fontaine, 5; Addie Jones, 5c.; W. J. Jones, 50c.; James A. Woody, 1; W. P. Howard, 1.10; Jessie E. Howard, 15c.; George E. Pulley, 50c.; A. R Fonshee, 50; Rev. S. D. Swaim's Field: R. N. Fleming, 2.50; T. M. Hendricks, 50c.; P. P. Green, 2; Jesse Green, 1; Mrs. Jessie Green, 50c.; R. L. Bone, 1; B. W. Brunt, 1. Mount Zion Association: Chapel Hill, R. H. Sykes, 5; East Durham church, Lula Stone, 5; Lonnie Stone, 1; Charlie Stone, 1. Raleigh Association: Green Level church, J. J. Yates, 50c.; Eula Herndon, 25c Tar River Association: Sharon church, 1.40. D. P. Harris' Field: Ramoth Gilead church, 32; Berea church, 19. Durham Memorial, Rev. J. A. Beam, 10. Personal: Rev. J. S. Hardaway, 10, Rev. J. A. McKaughan, 10; Miss Victoria Pickler, 5.

Greensboro church, Piedmont Association—Mrs. N. W. Allen, $5; Frank A. Brown, 10; J. Y. Joyner, 25; Mrs. M. A. Payne, 10; Miss Rachel Simms, 5; Miss N. Weaver, 5; Miss Alma McDonald, 5; Mrs. Lynch, 5; Mrs. A. T. Vernon, 5; C. W. Jennicks, 5. Statesville church, South Yadkin, W. G. Lewis, $10; Cash, 4.65. Total 94.65.

Total,	$282.11
Total amounts previously received,	4,468.13
Total receipts,	4,750.24

L. D. WATSON, JR., Treasurer.

Change in S. A. L. Ry. Schedule.

Taking effect at 12.01 p. m. Sunday, March 2 the Seaboard Air Line Railway will change the schedule of their passenger trains, as follows: No. 66, the "Seaboard Fast Mail" (northbound), which now leaves Union Depot, Raleigh, for points north and east at 10.20 a. m. will leave at 11.35 a. m., and No. 27, the "Seaboard Fast Mail" (southbound), which leaves at 7.35 p. m., will in future leave at 7.27 p. m.

C. H. GATTIS,
City Passenger and Ticket Agent, Raleigh, N. C.

Great Liberality of a Young Layman.

There has just come to my knowledge a case of liberality toward the cause of missions which deserves to be mentioned in your extensively read paper. A young man, a member of Ebenezer Baptist church in Camden County, N C., Rev. J. B. Ferebee, pastor, who works daily with his hands for his living, has given this year in cash one hundred dollars for Foreign Missions and fifty dollars for State Missions; besides this he gives liberally to the pastor's support and to numerous other objects. This man has no property possessions, and all he gives is "sweat money." He reasons thus: "My work compels me to labor on Sunday. I do not wish to do this, but if I refuse I lose my position. Sunday is the Lord's day, and the money I make on that day I give to the Lord." This one hundred and fifty dollars is one-seventh of his year's wages. What he gives besides, which is no mean gift, comes out of the money he makes during the other six days of the week. Is the brother doing the right thing, or should he give up his job and seek employment where he would not be required to work on Sunday?

C. W. DUKE.

STRONGLY ENDORSED BY BUSINESS MEN

The most practical, thorough up-to-date and flourishing institutions of the kind in the country, and ones that are strongly endorsed by business men from Maine to California, are Draughon's Practical Business Colleges. J. F. Draughon, who is author of four text books on Bookkeeping has eight Colleges, located as follows: Nashville, St. Louis, Atlanta, Galveston, Little Rock, Shreveport, Montgomery and Fort Worth.

It is generally conceded by practical bookkeepers and business men who are in a position to know of the merits of the course of Bookkeeping given at the different Colleges, that three months' course of Bookkeeping at one of Prof. Draughon's Colleges is equal to about six months elsewhere. About three thousand students have patronized his Colleges for personal instructions during the past year, representing almost every State in the Union and several foreign countries. Several hundred students who reside in all parts of this and foreign countries are taking lessons by correspondence in addition to those taking personal instructions. His Colleges employ the highest salaried teachers, which usually means the most successful teachers.

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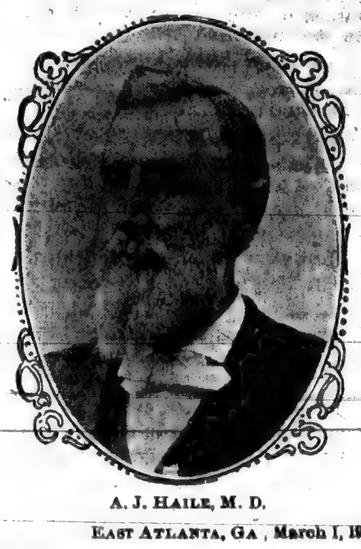

A. J. HAILE, M. D.

EAST ATLANTA, GA., March 1, 1901.

DR. KILMER & CO., Binghampton, N. Y.

GENTLEMEN:—While it has never been my habit or inclination to recommend remedies the ingredients of which are not known to me, it seems as if I should make an exception in the case of Dr. Kilmer's Swamp Root. My experience, so far as I have tested it in my practice, forces me to the conclusion that it is a remedy of the greatest value in all kidney, liver, bladder and other inflammatory conditions of the genito-urinary tract. I now take pleasure in prescribing Swamp Root in all such cases with a feeling of assurance that my patients will derive great benefit from its use. I shall continue to prescribe it in other cases in my practice with the expectation of good results.

Very truly yours,

A. J. Haile M.D.

GENTLEMEN:—I have prescribed that wonderful remedy for kidney complaint, Dr. Kilmer's Swamp Root, with most beneficial effect, and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp Root effected a cure. I am a liberal man and accept a specific wherever I find it, in an accepted school or out of it. For desperate cases of kidney complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp Root with most flattering results. I shall continue to prescribe it, and from personal observation state that Swamp Root has great curative properties. Truly yours,

L. Benton Smith M.D.

276 9th St., Borough of Brooklyn, N. Y.

The mild and extraordinary effect of the world-famous kidney, liver and bladder remedy, Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal trouble—Bright's Disease.

SPECIAL NOTE—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

You may have a sample bottle of this wonderful remedy, Swamp Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co. Binghamton, N. Y., be sure to say you read this generous offer in the BIBLICAL RECORDER.

If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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JOHN T. PULLEN, President. J. O. LITCHFORD, Cashier.

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F. D. JOHNSON JEWELRY COMPANY,

No. 1 Maiden Lane, New York.

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Write for Illustrated Catalogue and state where you saw this advertisement, and ask for any information you desire. Watches and Jewelry carefully repaired and warranted. Diamond Mounting, Rings, Medals and Badges made to order. Prices reasonable and every article exactly as represented.

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The North Carolina Home Insurance Company

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Insure your property against fire and lightning in this "old and reliable" company—it is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable and worthy of confidence; its investments are all in North Carolina securities and the money paid to it is kept in your State. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MERREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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JOHN S. PEARSON.....BUSINESS MANAGER
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THE PROGRESS IN PUBLIC EDUCATION—A NEW PHASE, LOCAL TAXATION.

The question of educating the children of North Carolina now enters a new phase, and one that, presenting many difficulties, calls for most earnest consideration.

The appeal until now has been to the General Assembly. Henceforth it will be to the people, by townships, by communities and individually. Hitherto the campaign has been at large; now it must be local.

This change is not arbitrary; it is the logical and legitimate culmination of the last several years' agitation in behalf of better schools and longer terms, as the following paragraph will show.

The Constitution demanded four months school terms. The people had cause to appeal to the General Assembly so long as the term was not four months in length. But now that length of term is in sight, and that without requiring all of the $100,000 especially set apart to bring the term up to four months. The extension of the term to five or six months by direct appropriation from the General Treasury is out of the question, and there is room to doubt whether it would be desirable, if it were not out of the question. But it is out of the question. The general funds may continue to be called upon to improve and equip the schools and the system, to train the teachers, etc.; we hope both the hundred thousands extra will be continued; but intelligent citizens recognize the supreme necessity of using all other available funds for a cause more pressing than extension of school terms, namely, enlarging our charitable institutions, especially our asylums, at whose doors hundreds now appeal in vain—be it said with shame.

So then this must be accepted: If the school term shall be extended considerably beyond four months, it must be done by special tax, voted by the town or township. The appeal must be to the people.

This is a new phase. It is not connected with the Constitutional Amendment. It is not called out by the demand to prepare boys against disfranchisement; for it presupposes that provision for that has been made—although every one knows that nothing short of compulsory measures will answer to this, and Governor Aycock has pronounced himself against such measures. It is simply the beginning of a new era in popular education in North Carolina—of more thorough education, of more capable teachers, of more effective methods—along the line that has brought these results wherever it has been pursued.

But there are many difficulties. One who enters into this new struggle must enter with a cool head and a patient heart, full of sympathy with his fellow citizens.

(1) He has the property-holder who is opposed to taxes to oppose him. He has the man who is too poor to pay taxes to oppose him. In a word, he has the profound aversion to taxation to meet.

(2) He has the politician who is opposed to doing any good thing while his party is out to oppose him. Six years ago we did not know this! But it is no inconsiderable obstacle—the back-biting partisan.

(3) He has to meet the stubborn opinion in many minds that four months is enough; that too much schooling is vanity and vexation of spirit; that the children ought to work.

(4) He has to reckon with the friction with the private schools—and there are many of these, not only of the higher grade, but of the lower.

(5) And last but not least, he has the case question to answer; once and again it must stand before us, that perplexing question that pursues our Southern country for some good end, never fear—only meet it in good heart to God and man.

Nevertheless we are for Local Taxation, longer terms, better schools, more schooling. Thanking God for four months schools, we press on.

But it is clear that the progress must be made gradually, as it has been made until now in this matter. Slowly one town after another has come to adopt the principle of Local Taxation. Slowly shall we see one township in a county follow another in adopting this principle. Slowly at first, but ever gaining time. The State wide campaign for Local Taxation in 1897 was too much for mortal men. What a dream that was! But we do not regret that we were not wise enough to see it. If a word so personal may be permitted, we will say that we never think of that colossal undertaking, the hard summer's work by a few, the punishment of opposition, the chilling indifference in high places and low, and the overwhelming and crushing defeat, without wholesome emotions. Young Crisp whose heart was in it, who got up a great meeting in Caldwell County, hired a band and sent for speakers, only to find his cause defeated, is dead now, died a mere boy, but his dauntless spirit marches on in many another young Carolinian's heart. John Spilman, who took the cause up alone and unaided down by the Atlantic Ocean and carried one of the nine townships, lives and is superintendent of the Graded School at Lexington. He was always a man, but we shall always think that this campaign revealed him to himself and set him forth on his career.

But enough for the present. In course of time we shall undertake to treat the matter of Local Taxation thoroughly, giving attention both to its advantages and its difficulties.

THE SOUTH VINDICATED.

The Congregationalist and Christian World is one of the most enlightened and thoughtful papers; and it is of the very mind of New England. The editorial quoted from it this week, entitled "Manhood Suffrage a Failure," is therefore most significant. It is a candid endorsement from the heart of New England of the position of the Southern people with regard to the negro as a citizen. Well may we exclaim "At last!"

The pity is that thirty-five years have been required, and much bitterness, to make it known in New England that men are not endowed with ability to govern without regard to intelligence.

But the first paragraph of the editorial is connected with three others. We submit them to the reader with one remark, to wit, that we of the South who have suffered and still suffer so sorely by reason of the sudden enfranchisement of an inferior and unprepared race, we who know, should not for any cause, should not deceive ourselves in Liberty's name (as did the men of New England) and thrust upon other lands this same curse. We can conceive of no evil greater than the responsibilities of liberty thrust upon a race unprepared for it. Could anything be more strange than Southern men using New England's arguments for negro enfranchisement in behalf of alien and unfit races, while New England repudiates her arguments, confesses that the South was right, repents herself of her self deception and sets about to make reparation for her blundering, ignorance and sentimental prejudice?

NORTH CAROLINA REGIMENTS IN THE CIVIL WAR.

North Carolina has nothing to give her shame in the annals of the Civil War, but everything to stir her pride.

Very few times in history has a State sent more men to the front than she had of voting age; very few times have one-third of the soldiers of a State lost their lives in a four years' service. No State, North or South, can compare with North Carolina's record: Voting white population 112,000; sent to the front 127,000 soldiers; lost in the four years conflict 40,000 men.

Of no other can this be said:

"FIRST AT BETHEL;
FARTHEST TO THE FRONT AT GETTYSBURG AND CHICKAMAUGA;
LAST AT APPOMATTOX."

And now that that generation whose glory this record is, is passing away, it is well to hand the record down to inspire children and children's children.

For years our people have been rather indifferent to records in their efforts to rebuild the Commonwealth. But now a great tide of feeling for History is rising amongst us.

It is fortunate that we may offer the records of North Carolina's sons in the Civil War among the first fruits of this spirit, as written in the histories of the "North Carolina Regiments 1861-'65," in five large volumes, the first three of which are now before us.

The work is the best kind of history—records in considerable detail. Others might not care to have the story of each of the regiments. North Carolinians could not be content with less. Others might not care for the personal references, but we could not be content without them.

The work is published by the State in response to a request from the State Confederate Veterans' Association. Its plan is simple: The story of each regiment is told by one of its men—an eye-witness and participant. And many pictures of officers and privates embellish the pages. The whole is edited by Judge Walter Clark as a labor of love, but undeniably most arduous labor nevertheless and therefore deserving sincere gratitude. His work is most admirable.

We should think that no citizen of the State would rest content until he had these volumes in his hands. If not for his own pride and pleasure, surely he desires them to inspire his sons and daughters.

The price is one dollar per volume, bound handsomely in cloth. Three volumes. Postage on each extra thirty-four cents. Total for three volumes $4.02. Send orders to M. O. Sherrill, State Librarian, Raleigh, N. C. These three volumes cover the history of the first sixty nine regiments. Volumes IV. and V., soon to be issued, will complete the set.

CLOSE OF OUR NORTH CAROLINA POETRY SERIES.

In this series we have printed the following poems by the authors named, which we offer to our readers as a representative selection of verse by North Carolinians:

(1) We Walked Among the Whispering Pines—John Henry Boner.

(2) Knee Deep; Knee Deep—Henry Jerome Stockard.

(3) Shakespeare—Henry Jerome Stockard.

(4) To Otter Pass—Benjamin F. Sledd.

(5) The Children—Benjamin F. Sledd.

(6) The Star Above the Manger—Theo. H. Hill.

(7) Hatteras—Joseph W. Holden.

(8) Finis—Miss S. M. Whitaker.

(9) Heroes—Miss S. O'H. Dickson.

(10) Sundown—James Charles McNeill.

(11) The Cricket—Hunter Lee Harris.

(12) My Ideal Knight—Miss Evabelle Simmons.

(13) The Chase—J. H. Gillespie.

(14) The Last Look—Edwin H. Fuller.

(15) Translation of Vondel's "Lucifer". L. C. VanNoppen.*

The young people, boys or girls, more than eleven years of age and less than eighteen, who will send us a statement from mother or father or teacher that he or she has memorized and recited these poems, may select any one of the following books, and call upon us for it:

1. Autocrat of the Breakfast Table.
2. John Halifax, Gentlemen.
3. Alice in Wonderland.
4. The Princess.
5. Idyls of the King.
6. Any One of Andrew Lang's Fairy Books.
7. Cricket on the Hearth.
8. Greatest Things in the World.
9. In Memoriam.
10. Prue and I.
11. Romeo and Juliet.
12. Mornings in Florence.
13. Select Poems from Whittier.
14. Select Poems from Longfellow.
15. Hawthorne's House of Seven Gables.
16. Selections from Browning.

If our young friends will also tell us which of the Poems by North Carolinians was liked best, we shall be obliged. And if any one of them knows of a poem which should have had a place in the list, we shall be glad to be informed of it.

And, finally, if any of our young friends has an original poem we should be glad to read it and perhaps to print it.

* Vondel's "Lucifer" is of course excepted. We shall be certain to offer a poem by Mr. VanNoppen later, and will not require that it be memorized.

A CORNER FOR INQUIRERS.

Will you please answer the following through your columns?

A is a Baptist and has land to sell. Ought he to sell a lot to a Roman Catholic priest on which to build a church in a Protestant community?

B is also a Baptist and has lumber to sell. Ought he to sell to the same priest for the purpose of building the church?

C is a carpenter and is a Baptist. Ought he to work on the church?

It would outpope the Popes to utter an ought or ought not in this matter. It should be left strictly to each man; and it should not be made an ecclesiastical or a church question.

Religion is no more possible without prayer than poetry without language, or music without atmosphere. In the dumb heart it invariably dies, and wherever it lives it is in the habitual faith that, as we "give good gifts unto our children, much more will the Heavenly Father give His Holy Spirit to them that ask Him."—John Hamilton Thom.

No man is such a conqueror as the man who has defeated himself.—Henry Ward Beecher.

THE WIDER WITNESSING.

SUNDAY SCHOOL LESSON FOR MARCH 16.
ACTS 8: 26-40.

One verse intervenes between the last lesson and this one, and that verse is important. It conveys the information that the Apostles Peter and John preached the Gospel in many villages of the Samaritans. When the persecution first became violent they remained—perhaps quietly—at Jerusalem, while the fleeing church went everywhere preaching the Gospel. Philip having gone to the city of Samaria and having won many disciples, Peter and John were sent for. Now having performed the tasks for which they were called, they "returned to Jerusalem, and preached the Gospel in many villages of the Samaritans."

Thrust out from the Temple, suppressed in the Holy City, the Apostles follow their converts in finding the true mountain of worship wherever the human heart beats, even in the despised and Judaistically-unclean villages of Samaria. The current Judaism is rapidly dying to them.

But the historian of the apostles turns aside from Peter and John and the other apostles, puts off his account of the persecution and what it led to, and from a thousand events selects one of striking picturesqueness and novelty—the personal work of Philip, the one-time minister of alms in Jerusalem along with Stephen, in winning an Ethiopian eunuch of the royal service and high station in his country to Christ.

One step more is thus taken toward opening Christianity to all the world, one blow more is delivered against the narrowing bonds of Judaistic self-esteem. The Spirit of the Lord directs Philip; and this Ethiopian is thus no accident but a Providence of God to open wide the hearts to broaden the vision of those to whom the universal religion has been committed. It is first Grecian-Jew, then Samaritan, now Ethiopian. There shall yet be other developments in the same direction, and finally the vision of Peter and the call of Paul. The launching of Christianity was a gradual process because human minds could not receive it at once. This revelation of its universality was slow dawning in the minds of the first Christians; but it was one of the first revelations. Since then many another revelation has required ages for its reception; and many another age will yet be required before the race shall "comprehend what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." See Ephesians 3:17-21.

Whether plain heathen or expatriated Hebrew (as his interest in Jerusalem and in the Scriptures may indicate) or proselyte, we know not; it is known only that this man travelling in royal style, and representing a queen's court in far Africa, here reading Isaiah's perfect prophecy of the Saviour as he returns from Jerusalem—and reading in darkness of mind—was an Ethiopian whose mind and heart were ready for the good news of Jesus, although his intellectual preparation was so meagre that he understood Isaiah not at all. But he is ready; and that is sufficient. There is no question of race or condition; the only question is of readiness. And how ready he was!

We have spoken of the effect of the incident in broadening the conception of Christianity in the minds of the first Christians. Of the effect of the Ethiopian's conversion in his own land there can be no doubt. That country was already considerably affected by Hebrew merchants and permanent Hebrew residents. There was looking for Messiah in that land. There is no reason to suppose that the Ethiopian alone was ready. But the natural inference is that he carried the good news with him and became an evangel in his own country. This is but an instance that shows how the Gospel went everywhere in so short a time. There was that in it which human hearts would cling to wherever they went and for which human hearts would yearn for wherever made known.

We are tempted to leave the perfect picture with the reader's imagination, and the prophecy of Isaiah is too familiar to analyse. It is all so natural: The simple confusion; the ingenuous desire for help; the readiness to learn and the readiness to teach—all stand out before us as we behold the Eunuch and his new friend along the quiet road. Never did a preacher find a better opportunity than Philip found that day; and never was opportunity more advantageously used. How easy to tell the story of Christ to one reading that prophecy and desirous to know to whom it referred!

And immediately we have another scene, the baptism;—and it is the first time in this book, and the second time in the New Testament that the ordinance is described.

The stoutest advocate of Believer's Baptism could not possibly devise a more compelling support of his position than verse 37; and if he should fail to find that verse in the revised version, he yet has ample support for his position in the natural inference of the narrative. And as for the method of the ordinance itself, the stoutest Baptist would add nothing to this description. If the rest of the world will not add a word of "explanation," Baptists will be content.

Now all this was directed by the Spirit of God, the Scripture expressly states, and the unusual character of the whole incident is further indicated by the statement that immediately after the baptism the Spirit of the Lord "caught away Philip." He was seen no more, and the new convert went his way rejoicing.

Is it too much to draw the conclusion that the evangelist had done his part—the full human part in pointing out the truth to the seeker after truth and in baptizing him? This is not to say that there is not need of instruction, of preaching and of more or less direction in worship; but to say that, after all, the preacher's chief work is conversion, and that it reaches a certain end in baptism. Is it not true that once the revelation of Jesus has been made to the soul, one must depend mostly upon his own self to build larger the Temple within and to exalt his life accordingly—that the true preacher is in one's heart?

But how persistent is this evangelizing, and this broadening. In the next verse (40) Philip is found at Azotus, in Southern Judea and on the Mediterranean, not far from the Jerusalem-Gaza road, along which he taught the Ethiopian; and in the next line he is preaching in all the cities till he came to Cæsarea, one of the most foreign of all the Judean cities. In the list of witnesses to Jesus, Philip has as high a place as any; think of his activity in this hour of persecution, terror and flight.

The way to get out of self-love is to love God.—Phillips Brooks.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

TENTH WEEK: JESUS TEACHING BY PARABLES.

FIRST DAY: *Mark 3: 20-21. Misunderstood by His Friends.*

Between the first and last clauses of verse 19, we should possibly place the Second Preaching Tour in Galilee, which we studied last week from Luke, who alone records it.

Recall its incidents and note the marginal reading of last clause of verse 19, and they went "home." Where?

Verse 20. The multitude came together "again." Recall His reception on return from First Preaching Tour as studied in Mark 2:1, 2 and 6.

Is the class named in 2:6 present also on this second return?

Verse 21. Note the marginal reading of friends is "kinsmen," and see from John 7:5 what His brothers thought of His work.

Who or what may have led these friends to this explanation of Jesus' conduct?

Do my friends ever so misunderstand me?

TENTH WEEK: JESUS TEACHING BY PARABLES.

SECOND DAY: *Mark 3: 22-30. The Pharisees Blaspheme.*

Verses 22-23. When have we met these Jerusalem scribes before?

In the light of Jesus' reply, verse 23, state in your words what charge they brought against Jesus in verse 22.

How does Jesus show, in verses 24-26, this charge to be unreasonable?

What was the *moral* quality of Jesus' action, since He cast out *devils*?

To say that this *good* work was done by the prince of *evil*, was to commit what sin? Verses 28-30.

What are the natural consequences of such utter moral perversion? Verse 29.

Is there anything in which I have consciously said 'Evil be thou my Good'?

TENTH WEEK: JESUS TEACHING BY PARABLES.

THIRD DAY: *Mark 3: 31-35. Christ's True Kindred.*

From the first clauses of Matt. 12-46 and Mark 3:32 picture the scene.

Verse 31. "Standing without." Why did they not go in? Luke 8:19.

With what intent had His kinsmen last sought Him? Compare margin of verse 21.

Verses 33-34. To whom did Jesus point as His mother and His brethren? Matt. 12:49.

Verse 35. How were they to know what was the will of God? See suggestion in Luke 8:21.

By what means may I strengthen the tie between myself and Christ?

TENTH WEEK: JESUS TEACHING BY PARABLES.

FOURTH DAY: *Mark 4: 1-12. Parable of the Sower.*

Recall the circumstances attending previous visits to this seaside that you may know what Mark has in mind when he says "again."

Verses 1-2. Note how Mark paints the picture, every clause being an added stroke of his brush.

Verse 3-9. Into what four places did the seed fall?

Name that in each place which hindered or favored growth.

Verses 10-12. With what mystery are these parables concerned?

To whom would their meaning be plain, to whom concealed? Compare Matt. 13:10-11. Why? Matt. 13:14-15.

Biblical Recorder Fifth Sunday Supplement.

RALEIGH, N. C., MARCH 12, 1902.

FIFTH SUNDAY MEETINGS.

Programs of the Unions to be held March 28, 29 and 30.

Let Every One Attend.

Piedmont.

The Piedmont Union will meet with Mount Calvary Church, near Reidsville. Program will appear in High Point, Greensboro and Reidsville papers. C. L. GREAVES.

Reidsville, N. C., March 4, 1902.

Bertie.

The next session of the Bertie Union Meeting meets with the church at Robert's Chapel, March 28-30, 1902.

To preach introductory sermon, S. B. Barnes; alternate, G. P. Harrill.

To preach missionary sermon, T. G. Wood; alternate, D. Cale.

Practical subjects:

1. The financial report; "The need of systematic benevolence, and the best method of reaching all the members of our churches." T. G. Wood and W. P. Jordan.

2. "Are Saturday meetings of the churches helpful or hurtful to their progress and right development?" T. G. Wood and N. W. Britton.

3. "The greatest need of our cause in the State, especially in our own bounds, and the essentials to supply this need." D. Cale and J. W. Fleetwood.

4. "State Missions in Eastern North Carolina." (a) In the Chowan, S. F. Bristoe and W. B. Felton; (b) In the Tar River, C. W. Scarborough and T. Gillam.

J. C. TYNES, Mod.
W. R. COBB, Clerk.

Central.

Place—Bethany Church, ten miles east of Wake Forest.

Time—Fifth Sunday, and Saturday before, in March.

Program:

Saturday Morning.—10-10:30—Devotional Exercise.

10:30-11—The Church; Its Constituency.

11-12:30—The Church; Its Officers and Their Respective Duties.

11:30-12—The Church; Its Mission.

Saturday Afternoon.—1:30-2—Prayer and praise service.

2-2:30—The Baptists and the Bible.

2:30-3—The Baptists; Their Relations to Other Christians.

3-3:15—Business meeting.

Sunday Morning.—10-10:30—Consecration service.

10:30-11—The Baptists and North Carolina Evangelization.

11-11:30—The Baptists and World Evangelization.

11:30-12—The Baptists and Education.

Sunday Afternoon.—To be arranged.

Catawba River.

Will convene with Enon Baptist Church, March 28-30.

Friday Morning.—11—Sermon. Julius Pruett.

1 p. m.—The Pulpit and its Functions. E. A. Poe, P. J. Shell.

Saturday Morning.—10—Devotional exercises. Mark Clark.

10:30—The Bible on Missions. J. A. Rector, E. McK. Goodwin.

1 p. m.—Christian Education. W. H. Reddick, J. F. Spainhour.

2 p. m.—Orphanage. J. S. Gwaltney, J. H. Hoffman.

Sunday Morning.—9:30—Song service.

10—The Sunday School Teacher and His Duties. W. F. Hull, W. P. Patton.

10:30—The Sunday School as a Soul-Saving Agency. C. M. Murchison, P. W. Patton.

11—Sermon.

BY COMMITTEE.

Yeopim.

This body will hold its next meeting with the church at Sandy Cross, March the 28th-30th, 1902.

To preach introductory sermon, N. P. Stallings; alternate, Josiah Elliott.

To preach missionary sermon, T. T. Speight, W. P. Jordan, alternate.

Queries:

1. How can we best interest our young people in church work? Josiah Elliott, W. A. Ayers.

2. What are the duties of the pastors to the churches? W. D. Welch, P. S. C. Davis.

3. What are the duties of the churches to the pastors? Lycurgus Hofler and W. P. Jordan.

N. B.—We hope the brethren will see that this programe is read in each church in this Union Meeting. R. S. H. NIXON, Clerk.

February 19, 1902.

Pilot Mountain.

The 33d session of the Union Meeting of the Pilot Mountain Association will meet with Stoneville Baptist Church on Friday before the fifth Sunday in March, 1902.

To preach the introductory sermon, J. M. Hamrick; alternate, R. W. Crews.

1. The Mission work of the Pilot Mountain Association; reports of the Missionaries, etc.

2. Topic: The Scriptural authority for Missions. S. J. Becker, J. Alfred Garrett, J. B. Johnson, and a general discussion.

3. Topic: Pastoral support—the authority for, the need of and the best means to secure. H. A. Brown, W. H. Wilson, D. F. King, and general discussion.

4. How to develop a weak Mission Station. C. C. Haymore, T. M. Baker and J. B. Taylor.

5. Topic: Our educational institutions; their need and how to provide for them. Prof. Ray, of Mayodan; S. W. Hall, R. D. Haymore and S. J. Becker. A general discussion.

6. Sunday School mass meeting, Sunday morning.

7. Missionary sermon at 11 o'clock a. m. Sunday, by J. Alfred Garrett.

H. A. BROWN,
F. N. DAY,
T. S. SPRINKLE,
Committee.

By T. M. BAKER, Clerk.

February 19, 1902.

The Macon.

Will meet with the Cartoogachaye Church, March 28, 29 and 30.

Introductory sermon at 11 o'clock a. m. Friday, by Rev. Z. Caswell.

1. What is taught in John 3:5?

2. Is Baptist doctrine emphasized sufficiently in our county?

3. To what extent does the conversion of the people of the county involve the Union?

4. Resolved, That the time has come that we should have a county Association.

5. Are we encouraging the educational enterprises in the county as we should?

6. Is temperance on the increase? If not, why not?

7. Question Box.

REV. JACOB YONCE, Moderator.
J. L. FONTS, Secretary.

Neuse.

Convenes with New Hope Church, near Kinston, Friday, Saturday and Sunday, March 28-30, 1902.

Friday.—7:30 p. m.—Introductory sermon by J. B. Newton.

Saturday.—10 a. m.—Reports from pastors and missionaries.

11 a. m.—Our duty to evangelize, and how to do it, by J. B. Carroll, J. B. Jackson.

10:30 a. m.—Colportage work in our Association, by J. J. Rogers.

12 m.—The hindrances to spirituality in our churches, and how to overcome them, by Dr. R. H. Lewis, M. P. Davis.

2 p. m.—Our children, what shall we do for them? by H. B. Parker, J. E. Debnam and S. E. Garner.

3 p. m.—Temperance, by C. A. Jenkens, W. L. Billbro.

7:30 p. m.—Mass meeting on education and our schools, led by G. E. Lineberry, C. W. Blanchard.

Sunday.—10 a. m.—Sunday School mass meeting, directed by H. B. Parker.

11 a. m.—Sermon by C. A. Jenkens.

2 p. m.—Evangelistic service, conducted by M. P. Davis.

7:30 p. m.—Evangelistic service, conducted by C. W. Blanchard.

Those coming by railroad will be met at Kinston with conveyances, provided, they notify Jesse Jackson, Kinston, N. C.

Enthusiasm in the work of our Unions is our hope of developing the destitution of our Association.

We earnestly plead for a large attendance of pastors and delegates to remain to the close of the session.

G. E. LINEBERRY,
J. B. JACKSON,
Committee.

The Mecklenburg and Cabarrus.

At Wilson's Grove Baptist Church, 10 miles east of Charlotte, March 28, 29 and 30.

Friday.—11 a. m.—Introductory sermon. Rev. Jos. E. Smith.

2 p. m.—What constitutes a working church. Rev. J. F. Davis, W. T. Bowden.

Saturday.—10 a. m.—Associational Missions. Rev. J. Q. Adams, A. B. Justice.

Saturday.—11 a. m.—What have Baptist principles done for the world? Dr. A. C. Barron, F. M. Hinson.

2 p. m.—What is the relation of pastor to the church. Walter H. Dodd, Jos. E. Smith, Rev. W. T. Talbert.

Sunday.—10 a. m.—What has the Sunday School done for our church? A. B. Justice, F. M. Hinson.

11 a. m.—Some aspects of our Mission work. Rev. L. R. Pruett.

2 p. m.—Our educational movement. J. Q. Adams.

South Yadkin.

The churches composing the South Yadkin Association will meet in their regular fifth Sunday Union Meeting with Society Church, Iredell County, N. C., on Friday before the fifth Sunday in March, 1902.

We hope the delegates appointed by their churches will feel it their duty to attend, and not leave it to their pastor to represent them in this meeting.

A full attendance of both pastors and delegates is greatly desired and will receive a hearty welcome.

Program:

Friday.—11 a. m.—Introductory sermon, by Rev. E. S. Reaves, of Statesville.

2 p. m.—The state of the churches, discussed by the Executive Board and others.

Saturday.—10 a. m.—What is a successful church, and what makes it such? Speakers, Rev. S. D. Swaim and E. Frost.

2 p. m.—How may we create a greater interest in our Union Meetings? Speakers, Rev. E. S. Reaves and Rev. J. H. Gilbert, of Statesville.

W. F. REECE, Secretary.

February 17, 1902.

Sandy Run S. S. Convention.

High Shoals, March 29 and 30.

Saturday.—Introductory sermon, by Rev. H. D. Harrill.

First Query.—Would it not be better to classify the children in our Sunday Schools? by J. R. Jolly, B. W. Tony and J. W. Smith.

Second Query.—Would it not be best for all Sunday Schools to use the same song books? by John Michaels, Sidney Wall and W. B. Blanton.

First Scripture.—Deut. 11:18 and 19 verses, by J. M. Goode, G. B. Pruett and T. J. Moss.

Second Scripture.—Matt. 16:19 verse, by H. D. Harrill, Z. D. Harrill and T. C. Harris.

Sunday.—Sermon by Rev. A. P. Hollifield.

Talk to children by J. W. Smith.

A. P. HOLLIFIELD,
B. P. GREEN,
Committee.

Raleigh S. S. Convention.

Will meet with Mt. Moriah Church, near Auburn, Friday, Saturday and Sunday, March 28, 29 and 30, 1902.

Program:

First Day, Friday.—10:30 a. m.—Praise and prayer service, conducted by Rev. W. G. Hall.

11 a. m.—Organization.

11:30 a. m.—Address: The Sunday School as a power in the world. R. N. Simms.

Recess.

1 p. m.—Meeting of Executive Committee of the Association.

2 p. m.—Conference on how to prepare the lessons, led by Prof. J. R. Sams.

3 p. m.—An illustrated blackboard lesson. W. A. Cooper.

At Night.—Sermon on the power of individual effort. Rev. J. W. Suttle.

Second Day, Saturday.—10 a. m.—Praise and prayer service, conducted by Rev. C. V. Brooks.

10:30 a. m.—Address: The Sunday School the Church's opportunity. T. Neil Johnson.

11 a. m.—Address: The class spirit. N. B. Broughton.

Recess.

2 p. m.—Conference on grading, home department and house-to-house visitation, led by J. H. Smith.

3 p. m.—Mission work of the Sunday School; address, by Jno. T. Pullen.

3:30 p. m.—Six five-minute talks on "What we need in the schools of the Raleigh Association to increase their membership and efficiency." J. M. Beaty, R. H. Gower, J. T. Holt, J. J. Bagwell and E. W. Green.

Third Day, Sunday.—9:30 a. m.—Praise and prayer, conducted by Mt. Moriah Sunday School.

10 a. m.—Address, by T. Neil Johnson.

11 a. m.—Sermon, by Rev. W. D. Hubbard.

1 p. m.—Children's meeting. Blackboard lesson by Jos. H. Weathers.

MINISTERIAL RELIEF.

Brethren, Don't Forget.

We are, or ought to be, at least, very grateful to God for His goodness and mercy to us. He giveth us many blessings which we are unmindful of very often. One of these is our religious liberty, brought to us by the sacrifice made by the old preacher of by-gone days. Many of them are quietly sleeping the sleep of death; some of them waiting for the summons to call them home.

Brethren, don't forget them. This severe winter is very trying on them. Many of them are suffering for the necessaries of life. They say but little, because there are so many other things of seemingly greater importance, that they have no place to come in. The importance of supporting these objects have been brought to bear upon our hearts and minds by these dear old brethren. Should we not then see to it that they do not suffer for the necessities of life?

Brethren, don't forget they are very grateful for the amounts we send them, and, no doubt, would be much more so if we could send them more. Our apportionments to them are not so much as has been, because we have more of them to help. It will be still less unless we increase our contributions. Brother Pastor, let your congregations know of their needs, and I will vouch for the contribution. "Giving does not impoverish God," nor His people either, when they give it in His name. He "loveth a cheerful giver," and when we give in this way, and for His purposes and glory, His promise to us is, "good measure, pressed down, shaken together." Will He give to us? Do we believe it?

Brethren, don't forget that the good cheer we bring to the hearts and homes of these old brethren and their families will depend upon your collections and contributions. May the Lord direct.

Yours for the Lord's needy,
J. F. MACDUFFIE,
Corresponding Secretary.

Rock Springs, N. C.

STATE SUNDAY SCHOOL ASSOCIATION.

Fayetteville, March 18, 19, 20, 1902.
Presbyterian Church.

Opening Session—Tuesday Evening:

7:30.—Devotional service (Heb. i:1-8; ii:5, 10, 11; I Peter i:16-21), "The Sacred Canon," by Rev. Dr. C. S. Blackwell, of Wilmington.

Song service, led by Rev. Eli Reece, of New York, assisted by Miss Bessie Gaston.

8—Address of welcome. John A. Oates. Response. Dr. W. G. Bradshaw, High Point.

9—Address, "The Demands of the New Century upon the Sunday School." Marion Lawrence, of Toledo, Ohio, International Secretary.

9:30—Announcement of Committees on Business.

Adjournment.

Second Session—Wednesday Morning:

9:15—Devotional service (Matt. xiii:3, 9, 18, 23), "The Field is the World," by Rev. Egbert W. Smith, Greensboro.

Song service, led by Rev. Eli Reece, assisted by Miss Gaston.

10—Reports of officers of Association.

President—Geo. H. Crowell, of High Point.

General Secretary—S. M. Smith, Elon College.

Statistical Secretary—H. N. Snow, Durham.

Treasurer—J. H. Weathers, Raleigh.

Chairman Executive Committee—N. B. Broughton, Raleigh.

11—Round table, "Sunday School Management," conducted by Hon. B. R. Lacy, Raleigh.

12—Chalk talk. Rev. C. A. G. Thomas, Sanford.

Dinner.

Third Session—Wednesday Afternoon:

3—"Organized Sunday School work—State, county and township; how it can be done." Marion Lawrance.

4—Chalk talk for children. J. H. Weathers, Raleigh.

Reports of Committees and Business.

Adjournment.

Fourth Session—Wednesday Evening:

7:30—Song service, led by Rev. Eli Reece, assisted by Miss Gaston.

8—Address, "The benefaction in the State Sunday School Work," by President G. H. Crowell, High Point.

9—"The Sunday School as a business investment," by Marion Lawrence.

Announcements.

Adjournment.

Fifth Session—Thursday Morning:

9:15—Devotional service (Acts viii:26-39), "The consecrated teacher," led by Rev. B. R. Hall, Fayetteville.

Praise service, led by Rev. Eli Reece.

9:45—Election of officers, and business.

10:30—Round table, "Home Department," conducted by S. M. Smith, Elon College.

11:30—Address, "House-to-house visitation." Charles Ross, Ashboro.

12—Address, "Soul-winning and spiritual culture." Prof. J. O. Atkinson, Elon College.

Dinner.

Sixth Session—Thursday Afternoon:

3—Song service, led by Eli Reece, assisted by Miss Gaston.

3:45—Address, "The big-boy problem." Marion Lawrence.

4:15—Address, "How to interest individual schools in county and township work." W. C. Whitaker, of Enfield, and H. B. Parker, Jr., of Goldsboro.

4:45—"The class spirit," by N. B. Broughton, of Raleigh.

Adjournment.

Seventh Session—Thursday Evening:

8—Song service, led by Rev. Eli Reece.

8:15—Sermon, by Rev. Dr. Wells, of Wilmington.

8:30—Parting words.

The Jones County Field.

The Rounds of a Missionary

I am serving four churches: Pollocksville, Trenton, Piney Grove, Maysville, and two mission points.

On every first Sunday I preach at Trenton. We have no church building here. We worship in what seems to have been once a Masonic Lodge, which, owing to its antique structure, is very open and uncomfortable in cold weather. There are probabilities, however, of our having a new church before the approach of another winter.

The second Sunday finds me at Piney Grove. This is one of my strongest churches, and the congregations are usually large. Here we have some zealous workers, who are pressing forward in the Master's cause. It is a treat to meet with these good people.

The third Sunday I am at Maysville. This church is taking on new life, and I trust ere long it will be in good working condition. I hope to be able to protract a meeting here in the near future.

The fourth Sunday is my appointment at Pollocksville. The Pollocksville church has some of our staunchest members. They are loyal to their pastor and are always wide awake to his needs.

Last Friday night a large number of the brethren and sisters of the town visited the parsonage and pounded us so severely that its effects will be felt for weeks to come, great blows being aimed at the pastor with sacks of flour, cans of fruit, pickles, rice, butter, jelly, preserves, eggs and hams. They love the Lord and His cause and we hope to see great things here in the future.

S. E. GARNER.

Pollocksville, N. C.

THE PROPOSED APPALACHIAN FOREST RESERVE.

An Authentic Statement on this Important Subject.

(By Dr. J. A. Holmes, of the State Geological Survey.)

1. The primary purpose of the proposed Southern Appalachian Forest Reserve is the perpetuation of the forests on the mountain slopes of this region. I think that all parties will agree that the accomplishment of this result will be a matter of great importance, not only to the mountain region itself, in the way of perpetuating its scenic attractions and by preventing the washing away of the mountain slopes and mountain valleys by floods; but also in the way of protection of the agricultural lands bordering these streams as they cross the adjacent States; in the perpetuation of water-powers, both within the mountain region and for 200 miles along the courses of these streams; in the protection against still greater and more frequent flood damages along these streams; and even in the perpetuation of navigation facilities in these streams along their lower portions. The establishment of the forest reserve and the construction of good roads will, I believe, increase the tourist travel in this region so that in a few years time it will bring a revenue to Western North Carolina from this source alone of from $5,000,000 to $10,000,000 a year.

2. Judging by the experience of the past few years, I think we will all agree further that the surest way of accomplishing this result is by arranging for the purchase by the government of a larger portion of these steep lands, which are not suited for agricultural purposes, and their incorporation in such a national forest reserve (or reserves) as that now proposed. Just as in the case of the Western forest reserves, it was believed that the surest, and indeed the only, way to perpetuate the forests there was to have the government retain possession of the forest-covered lands. This conclusion is also borne out by experience in other countries, where, as in France, the government has expended millions of dollars in trying to restore forests on mountain slopes where the original owners of the land destroyed them. Recently our own government expended $1,500,000 in the purchase of forest lands in Montana and added them to an existing forest reserve.

3. If, however, all private owners of these lands could be counted upon to perpetuate the forests on these mountain slopes, then there would be no need of asking the government to co-operate with this end in view, in the manner indicated. And where such private parties in the Southern Appalachian region have purchased and occupied forest lands with a view of preserving them in forests, I have never heard the slightest intimation from any government official, under whose control the proposed forest reserve would pass, that any other policy was contemplated than that which would permit such private owners continuing to hold and manage his forest lands. It would be reasonably expected in such cases, however, (1) that these forests be culled and not destroyed; and (2) that they be so managed as not to be a starting place for fires that would damage or destroy neighboring forests.

4. In its past experiences in connection with the establishment of forest reserves, the government has purchased some lands; and it has made some exchanges of lands, making grants of land in other regions to persons living within the area of a forest reserve in exchange for the land in the forest reserve voluntarily surrendered, and in no such cases have condemnation proceedings ever been resorted to by the government. There is no mention of such proceedings in either of the bills now before Congress providing for the purchase of lands for the proposed Appalachian Forest Reserve. The government officials under whose management these bills would place the proposed forest reserve, have expressed themselves as being opposed to the adoption of such proceedings in the cases mentioned below.

5. The right to condemn land for the purpose of its incorporation in a proposed forest reserve has been conferred upon the general government by the Legislatures of the several States interested, and this was done for the reason that it was anticipated that in certain cases speculators whose interest in their own personal gain being greater than their interest in the general welfare of their State, might come into the region and purchase these forest-covered mountain slopes, of their present owners, at a small price, and then raise the price of this land to an exorbitant figure, with a view of themselves receiving the benefits of this increase in "value." This policy might make the forest reserve an impossibility; and in such cases I think the government would be amply justified either in resorting to condemnation proceedings in order to secure such lands, or in abandoning its efforts to incorporate such lands in the reserve. Should it become necessary to adopt condemnation proceedings, the State law applicable in such case would be followed. But let us hope that no such occasion will arise.

6. As to the location of the exact boundaries of the proposed forest reserve or park, it is a matter concerning which no one can as yet speak authoritatively, for the reason that this is a matter which has not as yet been definitely considered by the Secretary of Agriculture, under whose auspices the purchase of these lands will be made. If the bill providing for the establishment of such a forest reserve passes Congress, the Secretary will then cause a specific detailed examination to be made of the entire Southern Appalachian region. After a full consideration of the whole region (extending through portions of six different States), and the difficulties that may arise in connection with making the land purchases in each part of this region, he will reach his decision.

The purchases of land for this purpose will not be confined to any State or any special part of this region. The Secretary may decide to locate the large part of the reserve in Georgia, or North Carolina, or West Virginia, or Tennessee, or Virginia, wherever the conditions for securing the land are most favorable, and he will probably have ten years within which to make these purchases; so that the people of any county or neighborhood or any State will have ample time within which to see and understand whether or not they may be willing to encourage the establishment of the reserve; or will prefer to keep it out of their region.

I feel perfectly safe in assuming that the government will not force this forest reserve into any particular county, or any special region of any State, in opposition to the wishes of the people of that particular region. Both the wishes and the rights of the people will be respected. The whole purpose of the measure is to benefit and not to injure either the people or the region. I believe this result can be accomplished without friction, and will be satisfactory to all parties, as soon as the people realize fully the benefit, purposes and fair and equitable methods to be followed in its accomplishment.

I have tramped through quite a number of the Western forest reserves, and have talked with a number of people whose lands were entirely surrounded by the forest reserve lands belonging to the government. I have never found a single case in which these people were dissatisfied with this arrangement. Their privileges in the way of hunting and fishing were fully as great in such cases as they had been in the surrounding lands owned by private parties, and there was always the greater security of protection against forest fires.

Those parties who lived within the forest reserve and yet owned no timber lands, have always found that they could secure timber from the government lands cheaper than they could from private owners, and they also found that the terms on which they could arrange for the grazing of their cattle were more reasonable under government ownership than under private ownership. In the management of the forest-covered and farming lands which they themselves own, they continue to exercise every right and privilege which they would have exercised if the forest reserve around them did not exist.

The establishment of the forest reserve will not affect the development of the mineral deposits. Men can reserve their mineral rights from the government, and carry on their mining operations, or any person can purchase mineral rights on government lands and carry on mining work. Mining is going on to-day in many of the Western forest reserves, just as it did before they were established.

This proposed forest reserve, if established, will benefit the people of this country as a whole; it will be of still greater benefit to the people of the States through which flow the rivers that rise among these mountains; but it will benefit first, last and most the people who live in the Southern Appalachian Mountain region. And in my judgment it will come nearer helping every person living in this region, without injuring anyone, than anything else that could be done for the region by the State or the general government.

FROM REV. J. L. SHINN.

Here I am, with a bundle of news. May I give it to your readers? I knew you would say yes; so here goes:

On the 15th of January, 1902, I left Mooresville, with my family, for my new work at Salemburg. I had been at Mooresville four years. I left a lot of friends behind to carry on the work, led by their new pastor. The church is not strong financially, nor numerically, but she is willing to do all she can for the cause. A better people can not be found. May heaven's richest blessings rest upon them. I preached at Huntersville and Shady Grove Churches, and Simpson's, Mt. Ulla, Oak Ridge and Davidson Missions, in connection with Mooresville. I hope the work will continue at these points. Good people at each place.

Well, I am at Salemburg, in Sampson County. Am pastor of two churches—Salem and Clement. I am getting into the harness and hope to be pulling satisfactorily in a short while. My people at Salem know how to do everything right. They are erecting a nice church house. Will soon have it completed. It will be the best house in the Association, except Fayetteville. On last Monday night they came to my home and took full possession. After spending an hour pleasantly, they left for their homes, but left behind an old-time pounding. You know that our hearts were filled with thanksgivings for such a people. The Clement people are just as good and loyal as the Salem saints. I am glad the Holy Spirit has placed me with such dear people. We have a fine school here—the "Salem High School." It is well manned, with able teachers. New students are entering every week. A better school can not be found, of its grade. This is too long, but I must say that the Recorder grows better as "the years go by."

Fraternally,
J. L. SHINN.

Salemburg, February 17, 1902.

The Philosophy of Fishing.

The philosophy of fishing, as expounded by Cousin Jo Cabanis in Harrison Robertson's novel, "Th Inlander," may well commend itself to philosophers generally as well as to philosophical anglers.

"The fun of fishin'," explained Cousin Jo, on a day that he and Paul left the river without having had even a nibble, "ain't always in what you ketch; it's a good deal in what you're expectin' to ketch. You'd soon get tired of it if you pulled out fish as fast as you could throw your line in the water. The good of it is that you never know what's goin' to happen, and when its goin' to happen, or if it ain't goin' to happen at all. Even after you've hooked your fish you don't know for certain whether you're goin' to land him, or just how big he is, or frequently what he is. If you could see everything that was taking place under the water, fishin' wouldn't be half the sport it is. All you ought to see is a flash of your trout now and then as he flirts up out of the water."

AN UNPARALLELED PROPOSITION!

March 1, 1902, to January 1, 1903. Ten Months, One Dollar. Three Thousand New Subscribers in Thirty Days.

The Recorder must have ten thousand subscribers. And it must have them soon. Why not right away, say, in thirty days?

The demands upon our denomination make it necessary. Our enterprises call for larger support.

The opportunities before us demand it of us. We shall lose much unless we rise to them.

The necessity of making a paper worthy of so great a people demands it. A people is judged by the paper they read.

We have 7,000 subscribers—the imperial guard of the Baptist Faith in North Carolina.

There are at least 5,000—if not 20,000—other Baptist homes—that might reasonably be expected to take the Recorder. They are the silent forces of our denomination.

It will be an easy matter to get at least 3,000 of these in thirty days.

Three hundred friends getting ten each, or 1,000 friends getting three each; or 3,000 getting one each,—will achieve the task, great as it seems in the aggregate, almost without an effort.

How our denomination would go forward under the impetus of 3,000 recruits to its work!

Early in March we shall begin the publication of the Doctrinal Series by Rev. W. C. Tyree, D.D. He will undertake to set forth the foundation doctrines of the Christian Faith, in clearness, simplicity and strength.

Some of the subjects treated are here named:

(1) Faith.
(2) Inspiration of the Scriptures.
(3) Divinity of Jesus.
(4) The Atonement.
(5) Eternal Punishment.
(6) Sanctification.
(7) Revivals.

You will surely want all your brethren and sisters to read this great series.

We have also in progress now, in addition to the treatment of the Sunday School Lessons, a course of Daily Studies in the Life of Jesus, affording a rare opportunity for Bible Study and Christian Development.

There has also been instituted by Miss Heck in her Department a unique feature in Southern Baptist newspaper work—a Systematic Course of Study and Thought on the Subject of Missions, divided as follows:

(1) Missionary Lands, Geography and History.

(2) Missionary Peoples, Life and Religion.

(3) Missionary Teachings—The Word of God, the Spirit of Christ, the Work of the Churches.

(4) Definite Prayer for Missions.

After the Doctrinal Series has been completed, we shall print The Story of the Life and Work of the Great Apostle of Universal Education, Horace Mann, by Mr. C. F. Meserve,—of peculiar timeliness in North Carolina.

We have named only a few of the features of the Recorder. There will be much else, as our readers know.

Now for the unparalleled offer: WE WILL SEND THE Recorder from March 1st until January 1, 1903, for one dollar. TEN MONTHS, TEN CENTS a month. We make the offer now in order that new subscribers may begin promptly March 1st.

We must depend upon our readers to make this offer known; and we cordially invite each one of our readers to do this.

Hundreds of our pastors never fail to show their appreciation of the Recorder when an opportunity is offered. We know that they will make haste to grasp for their people and the cause at large the advantage of this offer.

At the rate of ten months for a dollar we believe we shall receive at least 3,000 new subscribers. Let every one have a part in this great forward movement.

A GLORIOUS SEASON.

I will give you a bird's eye view of my experience in the work this winter:

Wilson's Creek.—On the third Sunday in November, 1901, Bro. R. S. Hayes and myself went with the pastor, Rev. T. M. Reid, to run a meeting of days. It continued sixteen days, with very good results. Three added to the church. Wilson's Creek is a strong church, in Caldwell County.

New Hopewell.—On the second Sunday in December, 1901, I started a meeting at this point (it being my first pastorate), with Bro. R. S. Hayes to assist me. The meeting lasted for eight days. There were four addjtions to the church. T. M. Reid came to us on Thursday and stayed till the meeting broke. There are some good people here as are anywhere. They being mountaineers, are, for the most, very poor. I have been striving to develop the church. Pray for us.

Maple Grove School-House.—On the fourth Sunday in December, 1901, I met Bro. John P. Hagaman, of Boone, N. C., at this point, and ran a meeting for ten days, resulting in six additions to Wilson's Creek Church, four by baptism, two by letter. This is a mission point that Brother Hagaman and myself opened up last winter by a meeting of eleven days, resulting in twenty-one additions to Wilson's Creek Church. It being adjacent to Wilson's Creek Church, is supported by it.

Mount Pleasant.—The pastor, Rev. T. M. Reid, with Bro. John P. Hagaman, the writer and others to assist, commenced a meeting at this church on the 2d day of January, 1902, which ran on until February 2, 1902. The results of this meeting will not be known in time. The church was in a state of lukewarmness at the beginning, but that soon disappeared; the church rose up to the measure of her strength, put on her beautiful garments and went to work. There were sixty-eight added to the church—40 for baptism, 29 have been baptized, 11 yet to be baptized, 11 by restoration, 10 by letter, others to follow, 7 by application. Bro. J. P. Hagaman is a noble man, a consecrated Christian, a wonderful preacher of the Gospel. Any church wanting good honest work would do well to get him. Write him at Boone, N. C. On Sunday, the last day of the meeting, February 2, 1902, the church called a presbytery to ordain Elder T. C. Laughran (an ex-Freewill) to the ministry. The presbytery: T. M. Reid, Moderator; J. B. Reid, Secretary; E. Isaacs, W. Aldredge, Deacon. The writer preached the sermon from Matt. 16:18, after having read the 4th chapter of I Tim. T. C. Laughran led in prayer; T. M. Reid conducted the examination; J. B. Reid led the ordaining prayer; E. Isaacs gave the charge; T. M. Reid delivered the Bible.

J. B. REID.

Hughes, N. C., February 4, 1902.

AN EXILE IN SOUTH CAROLINA.

Our thoughts often linger amid the familiar scenes of the dear old State, and, while we are laboring for the Master in this, our hearts rejoice when your hearts are made glad, because of the progress of the work amid the scenes of our childhood.

It would be well nigh impossible to enumerate the host of North Carolinians whom we have had the pleasure of meeting since coming into this State. Many preachers from that State are within talking distance of us. The last to come is Bro. J. R. Moore, of Seneca.

The people here have been exceedingly kind. Surely none better can be found in all the world. Scarcely had I arrived, when they took charge of the parsonage one afternoon, and left many things expressive of their desire to aid, and love for their pastor, in the work for the glory of the Saviour.

You would not have expected less than magnanimous deeds of people who have been under the tuition of the greatest preachers of our time, and, certainly, you would not be disappointed if you but knew what it has been my pleasure to witness since coming into their midst.

The church here was organized by Dr. Royall—from the best information that I have been able to procure, I am sure he is the one of blessed memory to all the Baptists of North Carolina. It has been served by a long line of noble saints, such as: Dr. Jno. A. Broadus, Dr. W. M. Williams, Dr. G. W. Gardner, Dr. J. C. Furman, Dr. H. F. Sproles, Dr. T. B. Bell, and last, by one of the noblest of North Carolina's preachers, Rev. W. T. Tate. These have left a lasting impression upon the hearts of the people that only eternity can reveal.

If North Carolina but knew of the excellent record which brother Tate has made, and of the fact that he is "not a whit" behind the very chiefest preachers of to-day, the Belton saints would fear and tremble lest they should lose him, and well they might.

It is always a pleasure to read the Recorder and see what our people are doing at home. You surely would not censure us for that, even if we do for a moment forget the present and dwell in the blessed memories of days past and gone.

It is not to be thought at all wonderful that South Carolina holds her own preachers so well, and also attracts those from other States, when you know in what esteem they are held over here. This may be the secret of her success in building up the Kingdom of the Master.

Wishing the Recorder much success and wider usefulness for the Saviour's cause,

Yours in Christ,
GEO. R. SPRUILL.

Williamston, S. C., Feb. 21, 1902.

TH WEEK: JESUS TEACHING
Y PARABLES.

TH DAY: *Mark 4: 13-25. Parable of Sower Explained and Applied.*

ses 3, 13-14. Note how Christ selects central feature of the story, explains and groups the other features about explanation.

ses 4-15. "These are they," *i. e.* this is ass represented by they, etc. Wherein an's work like that of the birds?

ses 5-6, 16-17. "Not much earth" on f the underlying ledge of stone. Why ose who give such promise wither so quickly under persecution?

ses 7, 18-19. This soil is neither hard hallow, but very rich. Why does it me "untruitful," or as Luke says, ng no fruit to perfection"? Name the s.

ses 8-20. In what does the "goodness" e soil consist? Compare verses 18 and

ses 21-25. How may we hear the word t to lose our responsiveness to it; but ve more and more a light to others?

TH WEEK: JESUS TEACHING
Y PARABLES.

TH DAY: *Mark 4: 26-29. The Blade, ar, and the Full Corn.*

ses 26-27. How does the sower show lt to be free from anxious care? on what is his confidence based, ac g to the first clause of verse 28?

ses 28-29. Why does he patiently wait "the harvest is come" before renew- is activity?

ses 26-28. "So is the Kingdom of * * * "first the blade, then the hen the full corn in the ear."

at lesson does this parable furnish who are laboring to extend the King- over the hearts of others?

ve I given time for the "fruit of the " to ripen, before passing judgment myself or others?

TH WEEK: JESUS TEACHING
ARABLES.

ENTH DAY: *Mark 4: 30-34. The Para- of the Mustard Seed.*

h what is the Kingdom of God com- ?

se 31. What feature of the mustard s here emphasized?

h what stage in the seed's develop- is comparison repeatedly made?

se 32. What feature of the mustard emphasized in this verse?

fowls seeking lodgment are under- to symbolize converts to the king-

es 33-34. How did He make sure that arables were understood?

e-Lights on this Week's Studies.

MISUNDERSTOOD BY FRIENDS.

place this visit of the 'mother and ethren' of Jesus immediately after turn to Capernaum, and we attribute Pharisaic opposition, which either those relatives of Jesus with fear for fety, or made them sincerely con- about His proceedings.

if it meant some kind of interfer- ith His Mission, whether prompted r or affection, would Jesus have dis- their relationship. Had He not d into earthly kinship solely for the f the higher spiritual relationship He was about to found; and was it hen, in the most literal sense, that ose in the earest earthly relation- but they who sat 'about Him, nay, er shall do the will of God,' were in closest kinship with Him?

SIN AGAINST HOLY SPIRIT.

s associated with publicans and sin- nd the Pharisees called Him a drunk- glutton, and a philo-publican. He d on the Sabbath day, and they called Sabbath-breaker. He cheered the of the palsied man by proclaiming rgiveness of sins, and they called blasphemer. He allowed a sinful n to touch His person, and it was in- that if He were a good man He at nts could not be a prophet. He the poor demoniacs and restored to health and sanity, and they said s in league with Beelzebub."

ugh He might have been misunder- when He broke over the social and ional customs of the Jews, in this stance the accusation was evidently a nant one. The demoniacs were re- d much as we regard the insane, were not under a ban as were the and the publicans with whom He ssociated. They regarded them as s of pity, therefore to heal them have been considered by all a good

This *good* work they attributed to nce of Evil. This explanation was ted with a purpose. The inventors o faith in it themselves; they simply ht it would throw dust into the eyes admiring populace. They were op- to Him and they had already entered plot with the Herodians to kill Him. feared to do so because He was so r with the people. Since they feared troy Him, they would destroy His in- e. And in this latter opposition they confused the sources of good and nd showed a moral sense so utterly ted that Jesus Himself warned them atural consequence in eternal ruin.

THE SOWER.

parable of the sower is in reality a review of Christ's past Galilean ry. His estimate of that ministry is pressing. In effect it amounts to uch seed sown, little fruit. The f the kingdom, that is to say, had cattered with a free hand in the gues of Galilee, and, for one reason her, in most instances no crop was after sufficient time had elapsed to e movement by the results. The hints at some of the reasons for this fulness, in its description of the va- rts of ground on which the seed to fall.

are four classes of hearers pointed his parable: the spiritually stupid, thought or feeling in relation to gdom, in whom the seed of truth does not even germinate; the inconsiderately impulsive, whose feelings are easily moved, in whom the truth germinates and springs up, but quickly withers away; those who receive the truth into both mind and heart, but not as the one supremely important thing to which everything else must be subordinated, in whom the seed germinates, springs up, and continues to grow even to the green ear, but never ripens; and lastly, those who receive the doctrine of the kingdom with their whole heart, soul and mind, in whom the truth takes root, grows, and in due season produces an abundant harvest of ripe fruit.

WHY JESUS USED PARABLES.

There were men in Galilee answering to all these types. They had seen His miracles, and had been led by them to form false conceptions of His mission; they had heard His teaching on the mount and elsewhere, and had formed erroneous ideas of His kingdom; and therefore now He wraps His thoughts in forms by which those who do see, shall be enable to see more clearly, and to him who hath light shall come a still higher measure of illumination, and those, on the other hand, who see not shall be made still more blind, simply mystified and perplexed as to what the strange Speaker might mean. Thus we regard Mark 4:25 not in the way of expressing direct aim or deliberate intention, but in irony, and in the bitterness of frustrated, despairing love. Baffled love in bitter irony announces as its aim the very opposite of what it works for, and it does so in the hope of provoking its infatuated objects to jealousy, and so defeating its own prophesy.

BLADE, EAR, AND FULL CORN.

If we are right in interpreting the parable of the sower as reflecting the outcome of Christ's preaching tours in Galilee, we may readily see how the disciples may have been greatly depressed by the prospects of new kingdom. Possibly it was to displace this depressed spirit by one of patience that our Lord spoke the parable of the Blade, the Ear, the Full Corn. Christ would have His disciples understand that they must study to resemble the farmer, and that they will have need and opportunity to do so in connection with the progress of the kingdom in themselves and in the world; need and opportunity for passivity, patience and faith. While the kingdom progresses they will find it takes its own time, and proceeds according to its own laws; and finding this, it will be their wisdom, instead of fretting or trying to force on growth, to have an easy mind, and, like the husbandman, sleep and rise night and day, in the consciousness that the growth of the seed is not under their control. Growth in the spiritual world as in the natural is spontaneous, in the sense that it is subject to definite laws of the spirit over which man's will has small control.

Moreover, growth in the spiritual world, as in the natural, is a process which demands time and gives ample occasion for the exercise of patience.

Once more, growth in the spiritual world, as in the natural, is graduated: in that region as in this there is a blade, a green ear, and a ripe ear. That is what the Lord would teach us here with reference to the spread of the kingdom in general, and especially with reference to the sanctification of the individual. The thoughts of many in regard to this subject are like those of children who can not grasp the idea of growth subject to law, and see no reason why out of an acorn should not at once, as if by magic, become a full-sized oak. They have yet to learn that sanctification is a work carried on after the analogy of the works of nature, in which the law of insensible growth and development universally obtains.

THE MUSTARD SEED.

Jesus could not more frankly have admitted the utter insignificance of the Divine kingdom in its initial state, as it appeared to Himself or to His disciples, than by comparing it to a seed which was proverbially the smallest of all. To the eye of sense, judging by present appearances, it seemed impossible that the movement to which Christ gave the name of the Kingdom of God could ever become a considerable phenomenon in the history of the world. On the other hand, Jesus indicates that it will not always be so insignificant, that it will one day be an institution which the world could no longer treat with disdain, but that it will grow till it be not only as a very large herb, but even not unworthy to be classified as a tree. He thus showed his wisdom by presenting to view a kingdom large enough to satisfy the hope of devout souls, but not so large as to awaken ambitious desires and worldly expectations, and so attract unclean ravenous birds to take up their abode among the branches of the tree of life.—Adapted from Bruce and Edersheim.

Suggestions for Class Hour.

Review the incidents studied last week as occurring on the Third Preaching Tour, and note the reception given Him on His return by the people, by the Pharisees and by His kinsmen.

Observe how the Pharisees attempt to cripple His influence by attributing His power to Satan, and by subtly arousing His kinsmen to anxious hindrance.

Glance at the Parable of the Sower as revealing the experience of Jesus on the preaching tours just completed, and consider how the truth involved must have depressed His earnest disciples.

Hastily note how the two parables which follow would have encouraged patience and inspired hope in His disciples.

There is one thought running like a hidden stream through the entire study for this week. It is the different attitude which men take toward the truth that God sends them. Can you trace this stream through the incidents? It comes to the surface in the Parable of the Sower, where possibly most time should be spent. Linger here until every one sees clearly to which class of hearers he belongs.

Pray that the Spirit may apply this searching truth.

MRS LUCY BALDWIN POWELL.

Early Sunday morning January, 26, 1902, God called to his reward our aged sister, Lucy Baldwin Powell, in her 82d year. She was the widow of the late Calvin Powell, of Columbus County. To them were born nine children, six of whom survive her: Alex. F., Robt. H. James, David and Preston, of Whiteville, and Mrs. Lucy Anderson, of New Orleans. In early womanhood she gave her heart to the Lord, and for over sixty years has been a consistent member of a Baptist church.

It was the pastor's privilege to know her only in the evening of life. Not able to attend church, she ever appreciated a call from her pastor and delighted to talk about her Saviour. In her long affliction she was patient and resigned to God's will. To the last her mind was remarkably clear and often would she quote favorite hymns and precious promises. Her implicit faith in God and His sustaining grace in sickness and death strengthened our faith and gave us a near glimpse of heaven.

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms."

J. G. BLALOCK.

A TEXAS WONDER.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS:

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BROWN, pastor Baptist Church, Ripley, Tenn.

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There is scarcely any condition of ill health that is not benefited by the occasional use of a R-I-P-A-N-S Tabule. For sale by druggists. The Five Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by John A. Jones and recorded in Book No. 136, at page 422, in Register of Deed's office of Wake County, N. C., we will, on Friday the 28th day of March, 1902, expose for sale and sell to the highest bidder for cash at the courthouse door in the city of Raleigh, at 12 m., that lot or parcel of land lying and situate in or near the village of Oberlin, about two miles northwest of Raleigh, in Raleigh Township, and joining the lands of Sylvia Pope, Nancy Durham, J. S. Allen and others, containing four and three-fourth acres, more or less. For better description of said land, see mortgage above referred to. This February 24, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee.

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Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by W. Ruffin Eatman and wife, and duly recorded in Book No. 113, at page 664, in Register of Deed's office of Wake County, N. C., we will, on Monday the 7th of April, 1902, at 12 o'clock m., at the court-house door in the city of Raleigh, expose for sale and sell for cash the following-described tract of land, lying and situate in Cary Township, about five miles northwest of Raleigh, adjoining the lands of Mrs. Annie M. Parker, R. H. Battle, and formerly Wyatt J. Holleman, now Mrs. P. A. Cotten: Beginning at a stake or stone, formerly Bunch and Longie line, southwest corner; thence along their line north 1 degree east 96 poles to a small hickory tree in the old line; thence west with the same line 112 3-5 poles to a hickory tree on the upper prong of Richland Creek; thence up said creek south 51 poles to the north of a drain; thence south 56 degrees east 80 poles to a spanish-oak, near the ridge path; thence east 44 3-5 poles to the beginning, containing 58 acres, more or less. For further description of said land, see the mortgage above referred to.

This March 8, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee and Assignee.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

[Seal.] C. W. GLEASON, *Notary Public.*

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News Summary.

STATE NEWS.

—The county of Orange is to vote on issuing $100,000 in bonds for road-improvement. So the good work goes on.

—Governor Aycock and his staff—and perhaps a regiment of the State Guard—will go to the Charleston Exposition April 7. That will be a good time for North Carolinians to attend.

—Senator Pritchard makes the following official announcement: "The Crumpacker measure is the only one of its kind now before Congress, and I am opposed to that. I shall be able to deal with other measures as they arise. You may say to all that I am unalterably opposed to a force bill or anything akin to it. I think we are capable of working out our own destiny if let alone."

—The State Y. M. C. A. met last Saturday in Charlotte. There were 140 delegates. We could not learn from the report how many regular local associations there are in the State; but there are nineteen student associations. In Charlotte and Asheville there are flourishing local associations; and there ought to be similar organizations in our other large towns. The following officers were elected: President, W. H. Morton, Asheville; First Vice-President, J. A. Durham, Charlotte; Second Vice-President, H. T. Smith, Elizabeth City; Third Vice-President, D. S. George, Elon College; Secretary, A. Rudolph Eley, Elon College; Press Secretaries, H. P. Lane, Oak Ridge Institute, and Z. V. Judd, of the State University.

—We print in our advertising columns a column or more of reading that will appeal to the intelligent reader as somewhat more than an advertisement. We refer to the statement of Secretary and Treasurer A. W. McAlister in regard to insurance. As simple news, the fact that this company will resist a large increase in certain rates is interesting. But viewed in the larger light that this is a North Carolina company, a Southern institution, standing out courageously for its business opinions, and offering to save money for the people, this statement will then appear as one of several indications that the South has at last regained its strength, and will yet dictate business policies in America. We hardly need to say in North Carolina that this company is not of the "wild cat" sort. The gentlemen behind it are conservative business men. In this instance they have seen a great opportunity and seized it. Their efforts should be recorded throughout North Carolina.

—The following from the Examiner, the Baptist paper of New York city, indicates how the Conference for Education in the South is regarded in the North: "A great educational project is reported to be under way in this city, as the result, in part, of investigations made by the Southern Educational Conference. For several years there have been conferences by men of large means over plans for improving educational facilities in the South, and these are now bearing fruit in a movement which contemplates the expenditure of millions of dollars and the organization of the work on a substantial self-perpetuating basis. Pledges have already been made by a dozen or more men of great wealth among them Mr. John D. Rockefeller and his son, which insures the success of the movement, so far as the financial side is concerned, and the aim will be to secure men of the highest ability in educational and practical affairs to organize and carry on the work. For a time, it is stated, the efforts of the organization will be devoted to educational work in the South, but later on when Southern educational systems and facilities have been brought to a high state of efficiency, attention may be directed to the educational needs of the Northern and Western States also."

—The new United States Census brings out the following interesting statement of manufactures in North Carolina: "The reports show a capital of $76,503,894 invested in manufactures and mechanical industries in the 7,226 establishments reporting for the State of North Carolina. This sum represents the value of land, buildings, machinery, tools and implements, and the live capital utilized, but does not include the capital stock of any of the manufacturing corporations of the State. The value of the products is returned at $94,919,663, to produce which involved an outlay of $3,434 621 for salaries of officials, clerks, etc.; $13,868,430 for wages; $9,118,637 for miscellaneous expenses, including rent, taxes, etc.; and $53,072,388 for materials used, mill supplies, freight and fuel. It is not to be assumed, however, that the difference between the aggregate of these sums and the value of the products is, in any sense, indicative of the profits in the manufacture of the products during the census year. The census schedule takes no cognizance of the cost of selling manufactured articles, or of interest on capital invested, or of the mercantile losses incurred in the business or of depreciation in plant. The value of the product given is the value as obtained or fixed at the shop or factory. This statement is necessary in order to avoid erroneous conclusions from the figures presented." It is also to be borne in mind that $94,919,663 is the gross value of products. The net value is $74 575,155.

Charles Broadway Rouss, the Confederate soldier who made millions in New York—running the Racket Store business—died last week. He was one of the most generous friends of the Confederate veteran and he gave largely to Confederate memorials, cemeteries, etc. He was not a Christian.

Dr. Payson was asked, when enduring great bodily affliction, if he could see any particular reason for the dispensation. "No," he replied, "but I am as well satisfied as if I could see ten thousand: God's will is the very perfecting of all reason."—Selected.

GENERAL NEWS.

A GREAT MISSIONARY CONVENTION. The most significant missionary development in modern times is that which is known as the Student Volunteers. It is an organization, interdenominational, of college students, young men and young women, in behalf of the evangelization of the world in this generation—if possible. It has members in nearly every college in the country. They are formed into circles of prayer and study. Their purpose is to implant the missionary impulse, to the end that Christianity shall have more missionaries and more supporters of missions.

Week before last the annual Convention of the Student Volunteers took place at Toronto, Canada. Two thousand five hundred delegates were present.

The leading man in this great work is Mr. John R. Mott; but he has to aid him the strongest men in the world.

That such a meeting of students can be gathered is a fact that will increase the hope of every friend of the cause of missions. It is a reflex of the condition of our educational institutions; it is assurance that many young people are interested in the institutional expressions of Christianity. It is token of the coming conquest of the world by missionaries of the Cross.

In connection with this meeting the Foreign Mission Secretaries of the several Protestant denominations had their annual meeting.

THE ADMINISTRATION'S POLICY IN THE PHILIPPINES. In the following brief paragraph our readers may obtain a very definite idea of the policy and point of view of the present regime in the Philippine Islands:

Governor Taft's plan for the government of the Philippines, as outlined before the Senate Committee, on Monday, is to give the people a qualified suffrage, with gradual growth in popular government. He says the natives have no idea of government, or of the difference between independence as relates to another nation and dependence. If the government were now turned over to the people, he says it would be nothing less than an absolute oligarchy. The leaders have been fighting the United States for power to rule and oppress, not for the good of the people. Governor Taft is a gentleman whose character and ability are such that his fellow citizens can safely trust his opinions and policies. Most clearly this Philippine problem ought to be kept out of partisan politics. Our country must bring to it undivided effort.

A KING REBUKED. Dr. Joseph Parker, of London, is no mere sensationalist. The following dispatch from London may therefore be regarded as containing the words of a brave man:

There was a striking scene in the City Temple yesterday, March 6, when, during the course of his sermon, the Rev. Jos. Parker, D.D., the minister, administered a pointed rebuke to King Edward, which was loudly applauded by the congregation. Having alluded to public-houses as "trapdoors of hell," Dr. Parker referred to the King's recent brewing of beer while visiting Lord Burton.

"Pray for me," said the divine, "that I may speak delicately, loyally. If the King brews beer, what can be wrong in the subjects drinking it? What the King does is likely to be imitated by others. His Majesty is more than a man and must regard all questions from a kingly viewpoint. If the King goes to a Sunday concert, as he did recently, he deals a deadly blow to the Englishman's Sunday. The King can not attend a non-Conformist place of worship, but he can go to a Sunday concert."

This remark called forth cries of "Shame!" and Dr. Parker continued:

"If the King, who is the head of the Church and defender of the faith, can violate the English Sunday, what can the people do but follow in his steps? I would rather give a great sum in gold than appear to be disloyal, but I can not be disloyal to Christ, and it is better that these things should be said."

A STRIKE AND A MOB IN NORFOLK. The street car system was stopped and the whole city of Norfolk upset by a strike last week of unusual energy and proportions. It would be hazardous to state the causes of the strike. We have simply on the face of it the old story of organized labor (The Central Labor Union) on one side and a (Corporation) on the other, the Norfolk Railway and Light Company. The Union has its grievances, of course, and for aught we know they are just. On the other hand, the events of the week have been such as to destroy all sympathy for the strikers. They have attacked men, destroyed property, and terrorized the city. When the president of the Street Railway Company offered to take back all strikers who would agree to work with non-union men, the strikers refused. Under date of March the 8th, subsequent to this offer, we have the following telegram:

"After perhaps the most violent demonstration of the strike sympathizers since the strike began, lasting for three hours at the corner of Main and Church streets, in which a mob of 1,000 or 2 000 men bombarded cars, beat non-union employes, and in a hundred other ways showed their feeling against the Norfolk Railway and Light Company, the committee of the Norfolk Chamber of Commerce, having in charge the arbitration of the strike, made their report shortly after midnight to-night, having been in session for 56 hours. Their report stipulates that the employes shall be bonded as prescribed, that is, that conductors and motor-men shall give bond for care and keep of the property in their hands;—that 85 per cent of the old employes shall be taken back to work and that 24 of the non union workmen shall be retained, whether they become members of the union or not." It remains to be seen if this basis of settlement will be accepted. We should recommend that all employers make an iron-clad rule of not employing men who resort to mob-law, and that the manifestation of violence be regarded as the signal for an absolute end of negotiations.

WASHINGTON NOTES. The notable event in the Senate last week was an able speech in behalf of the Ship Subsidy by Senator Hanna, whose ability is testified to by the fact that he is one of the few Senators who commands the attention of the Senate. A vote will be taken on this bill next Monday.

In the House the interest centered in Rural Delivery. There is considerable opposition to its extension, on account of its probable cost.

Rather interesting but not significant was the call of Boer envoys upon the Secretary of State. They were received as citizens, not as officials. They wished to induce the United States "to do something to terminate the present bloody struggle in South Africa." They also protested against the shipment of horses and mules from the United States to South Africa for British use. A special point was also made of the British "reconcentrado camps," in which the death rate, they aver, runs as high as fifty per cent. Secretary Hay pointed out courteously the neutral position of our country.

There is a report that, unless Congress makes more rapid progress toward granting reciprocity with Cuba, the President will send in a special message urging it.

The Commission, to which the matter was referred, has handed down a decision against the claimants against Spain for death and injuries received by officers and seamen in the wreck of the "Maine" in Havana harbor. The claimants are advised to look to the United States for redress.

A BOER VICTORY. Lord Kitchener cabled to England March 8 that Boers had attacked the escort of a convoy of empty wagons at Vandonop, and that the British loss was in killed, wounded and captured, 632. On the day before the head of the war department for England had introduced a bill calling for the appropriation of $350 000 000 for the army. The British have 300,000 men in South Africa and 43,000 horses.

MINOR MATTERS.

Marconi, the inventor of wireless telegraphy, received a message last week in mid-ocean. He announces that in three months he will be ready to transmit commercial messages without wires as a regular business. He is only twenty seven years of age.

The President announces that he will attend the Charleston Exposition.

B D HEATH President.

The Southern Sock-Mutual Insurance Co.

—AND—

The Underwriters of Greensboro,

J. VAN LINDLEY, President.

R. P. WHARTON, Vice-Pres.

A. W. McALISTER, Sec.-Treas

The managers of the Greensboro Fire Insurance Companies have authorized the following statement in reference to the recent 25 per cent advance in rates:

When the recent 25 per cent advance in rates was ordered by the South Eastern Tariff Association we thought there would be nothing for us to do but fall in line and exact the advanced rates, but after very careful consideration we have concluded to adopt a different course.

It will be remembered that the present very efficient insurance law in North Carolina was enacted in 1899, and that during that year, in anticipation of the benefits which the insurance companies expected to derive from the investigation of incendiary fires by the Insurance Commissioner, as provided for by law, a reduction in rates on preferred risks was made in North Carolina of about 25 per cent.

During the years 1899, 1900 and 1901 the fire record in North Carolina has been exceptional, and the insurance business in North Carolina has been unusually profitable to the insurance companies. During the two years prior to the enactment of our present insurance laws the companies received in premiums from North Carolina $1,846,189, and paid out in losses $1,108,419, making an average loss ratio for the two years of over 60 per cent. For the two years following the establishment of the office of Insurance Commissioner the companies received in premiums $2,500,934, and paid out in losses $1,071,814, making a loss ratio for the two years of less than 43 per cent, or to be more exact the loss ratio for 1899 was 42 1-2 per cent, and for 1900 was 43 per cent. The figures for the year 1901 have not been published as yet, but all underwriters will concede that, while some companies suffered more than others, the fire record, as a whole, for last year was, perhaps, the most favorable in the history of the business in North Carolina, and will probably bring the ratio for the three years down to less than 40 per cent. Placing the average expense ratio at 35 per cent, the usual allowance, the official records of North Carolina show that the aggregate underwriting profit to the insurance companies from this State, during the last three years was 75 per cent, or 25 per cent per annum. We think we are safe in saying that no section of the entire country has shown a better fire record than North Carolina for these last three years under the new insurance law, and that not even the Pacific Coast, which has been exempt from the advance in rates on account of its low loss ratio, will show so good a record. What we propose to do for North Carolina is precisely what the insurance managers have done for the Pacific Coast, and for precisely the same reason.

The Insurance Commissioner of North Carolina has been laboring patiently to secure better underwriting conditions, and is continually extending the usefulness of his department. A few days ago one of our local agents in one of the smaller out of the way towns advised us that one of the town officers had recently made a house to house inspection, examining particularly into the construction of flues, arrangement of stove pipes, etc., and this was done in repsonse to a notice sent out by the Insurance Department.

Such being the present status of the insurance business in North Carolina it seems to us the height of folly to disturb it. If the State of North Carolina was entitled to a 25 per cent reduction in rates for having enacted a wholesome insurance law, she is entitled by every consideration of right and fairness to be exempt from a 25 per cent increase in rates after the great value of such legislation to the insurance companies has been demonstrated in the fullest manner; if generous legislation warranted the South Eastern Tariff Association three years ago in reducing rates, then the splendid record of those three years warrant us ten fold more in refusing to charge the 25 per cent advance.

A few days ago we outlined a plan for bringing these facts to the attention of the South Eastern Tariff Association, in the hope of securing a reconsideration of the order advancing rates in North Carolina, but we were advised by the manager of another North Carolina Company, who had already applied to the Association to exempt North Carolina from the increase, that the Tariff Association had answered that they were powerless to take any action in the matter, and finding such to be the situation, after weighing the facts and the consequences, and after consultation with our directors, we have concluded to exercise the right of protest in the only way that is left open to us, against an iniquity, by refusing to be made a party to it.

We are reluctant to adopt a policy at variance with the consensus of underwriters, and one inviting conflict, but our deliberate conviction is that this advance in rates in North Carolina is unwarranted, unwise, and unnecessary, and we hereby authorize them to disregard the Association's order of 25 per cent advance, and so long as this 25 per cent advance in rates stands to send their daily reports direct to us instead of to any stamping office, after giving such notice as may be incumbent on them.

They are enjoined to maintain with the utmost care the full tariff rates as they stood before the 25 per cent advance was ordered.

We began seven years ago to build up a fire insurance business in North Carolina, and during that period our average annual loss ratio has never exceeded 35 per cent, and for the seven years the average ratio was only 24 1-2 per cent, and less than 50 per cent of our business is preferred business. We, therefore, have no need of an advance in rates and can not admit any obligation on our part to exact it merely because other companies are doing it. If we could stand a 25 per cent reduction on preferred risks the Association ought to be able to get along without a 25 per cent advance on non-preferred risks.

In conclusion we desire to pay our respects to the wisdom, the sagacity, and foresight of those who are responsible for this most untimely disturbance of most wholesome conditions in North Carolina. Just north of us and just south of us the insurance companies in their organized capacity have been driven out. The hand of the people and of the lawmakers has been raised against them, hated, suspected and outlawed. But they have fared well at the hands of the people of North Carolina. The Legislature of 1899 enacted one of the fairest, most liberal and most progressive insurance laws that can be found on the statute books of the country. The last Legislature endeavored to still further perfect what its predecessor had done by extending the duties and powers of the Insurance Commissioner and other officials, looking to the prevention of accidental fires, and to the punishment of those that are fraudulent, and repealed the Craig law, largely because it had been found to work a hardship upon foreign insurance companies. And more than this, if these same beneficiaries of our present State laws maintain a degree of sanity in their dealings with the people of the State, it is a most reasonable presumption that the Legislature will still further improve its system of fire prevention which the Insurance Commissioner is patiently and surely evolving, a system that means more to the permanent betterment of underwriting in North Carolina than all the advances that can be piled on. But if this advance in rates stands, all that has been accomplished for the general good of the business in the last three years, and much that the future promises, has been swept away; for it is without excuse, it is unrighteous, it is a flagarent folly, and, being these things, invites retaliation from the people that is as sure to come as the Judgment.

The step we are taking is perhaps a grave one, but we believe that the future of the insurance business of North Carolina is at stake; we believe that what we need in North Carolina for the permanent good of the business is, not high rates, imposed without consideration and breeding irritation and retaliation, but the thing we need, above all things, is to still further reduce the loss by fire by fostering the protection we already have under the law, and by winning from the people through fair dealing and appreciative reciprocity even far better things, and we have a faith that there is no informed, unbiased underwriter who will not endorse this position.

No man is more cheated than the selfish man.—Henry Ward Beecher.

If my name isn't on your lamp chimneys you have trouble with them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney disease, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50c. and $1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS S. A. GRESHAM.
Salem, N. C.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

25c. at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Established 1848.

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JEWELERS

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WATCHES.

In Gold, Gold filled and Silver Cases with Waltham, Elgin or our own special movement.

BROOCHES

Over two hundred styles of Brooches, with and without precious stones, from $2 to $500.

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Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $2.50 to $400

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Our stock is complete in every detail, from a 50c. Spoon to a $500 Tea set.

CUT-GLASS.

New design, rich cuttings. Everything under the sun for the table, Buffet or Toilet.

Mail Orders Given Prompt Attention.

We Cure

CANCERS, TUMORS AND ALL CHRONIC SORES

Without Use of a Knife

Kellam's Hospital

RICHMOND, VA.

ALL EXAMINATIONS FREE.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

DOBBIN & FERRALL

AT TUCKER'S STORE

RALEIGH NORTH CAROLINA

Novelties and Fashions

FOR THE

Coming Season

LYONS AND PARIS HIGH-CLASS NOVELTY SILKS—LINEN SILKS AND CHINESE PONGEES. DRESS GOODS AND BLACK GOODS. HIGH-GRADE COTTON FABRICS AND LINENS, EMBROIDERIES, NEW LACES AND RIBBONS, DRESS TRIMMINGS AND PERSIAN CROSS STITCH.

Darn Work and Jewelled Effects

Samples will be Forwarded by Mail.

Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Topic for March.

Italy.—"The Gospel to you in Rome also * * * the power of God unto salvation." Missionaries, 4; native assistants, 26; churches, 24; out stations, 21; baptisms, 104; membership, 613; Sunday School scholars, 141; contributions from native churches, $900.

Study Topics.—Romanism. Surrender of mind and conscience. Spiritual and intellectual condition of Italian people. What Baptists have done in Italy. What Baptist doctrines may yet do.

Special Objects of Prayer for the Week.

First Day—Mission Work in Florence, Italy, and our Evangelist, Signor Galassi.

Second Day—Mission Work in Milan and Our Evangelist, Nicholas Pagengouth.

Third Day—Genoa, Signor Colombo.

Fourth Day—Venice, Signor Bellandi.

Fifth Day—Cannes, Signor Ferraris.

Sixth Day—Capri, Signor Stanganini.

Seventh Day—For a Great Revival of Pure Religion in Italy.

Special prayer study—Matt. 14:23; Mark 1:46; Luke 6:12; 9:28.

New Societies.

1. Gastonia, South Fork Association. President, Mrs. W. F. Marshall; Corresponding Secretary, Mrs. F. P. Culp, Gastonia. Members, 15.

2. W. M. S., Parkton, Robeson Association. President, Miss Telia Lancaster; Corresponding Secretary, Miss Cornelia Jones, Parkton. Members, 18.

3. Woodville, Atlantic Association. Treasurer, Miss Nannie B. Gillikin, Beaufort, N. C.

4. Earnest Workers (Young Ladies) Society, First church, Durham. President, Mrs. W. C. Tyree; Secretary, Miss Lelia B. Markham, Durham. Members, 58.

5. W. M. S., Hamilton, Tar River. President, Miss Sallie Salsbury, Hamilton, N. C.; Secretary, Mrs. L. B. Walker, Hamilton. Members, 15.

6. Jacksonville, Wilmington Association. President, Mrs. R. P. Hinton; Vice-President, Mrs. Tom Henderson; Secretary and Treasurer, Mrs. I. E. Ketchum, Jacksonville. Members, 9.

7. W. M. S., Sylva. Miss Fannie E. Moore, Sylva.

8. South Side church, Winston, Pilot Mountain. President, Mrs. Robert Griffin; Secretary, Miss Florence Thornton, Winston-Salem. Members, 11.

9. Snow Hill, Neuse Association. President, Mrs. Mary McKeil; Secretary, Mrs. M. P. Davis, Snow Hill. Members, 13.

10. Mount Pleasant, West Chowan. Secretary, Miss Jessie N. Litchfield, Cresswell, N. C.

11. Rowland, Robeson Association. President, Mrs. O. P. Meeks; Secretary, Miss Ophelia Lytch, Rowland. Members, 6.

12. Reorganized. Rennert, Robeson. President, Mrs. B. A. Tolar; Secretary, Miss Flora McNair, Rennert.

13. Mount Gilead, Montgomery Association. President, Miss C. C. Lilly; Secretary, Mrs. T. S. Williams, Mount Gilead. Members, 10.

14. Salisbury, South Yadkin. President, Mrs. Parrish; Secretary, Miss Bettie Stallings, Salisbury. Members, 27.

15. Kerr's Chapell, Beulah Assocait on President, Mrs. M. R. Sartin; Secretary, Miss Esther Allred, Stony Creek. Members, 11.

16. Girls' Society, Tryon Street, Charlotte. President, Miss Addie Bell Barron, Charlotte.

17. Lawndale, Kings Mountain. President, Mrs. Lee Packard; Secretary, Mrs. J. H. Foyles, Lawndale. Members, 6.

18. Reorganized. Green Springs. Secretary, Mrs. Bettie L. Braxton, Cotton, N. C. Members, 31.

19. Cypress Chapel, Tar River. Address Miss Floy Moore, Spring Hope, N. C.

20. Young Ladies, Maiden, South Fork. President, Mrs. J. C. Whiteside, Maiden. Members, 14.

21. Clement, Beulah Association. President, Mrs. R. L. Wilburn; Secretary, Mrs. D. D. Henry, Brushy Fork. Members, 10.

22. Antioch, Neuse. President, Mrs. J. B. Carroll; Secretary, Miss Dora Cox, Winterville. Members, 8.

SUNBEAMS.

Sylva, Tuckaseigee. Leader, Miss Fannie E Moore, Sylva.

2. First church, New Bern. Reorganized. President, Mrs. Carrie Cole; Secretary, Mrs. W. J. Lucas, New Bern. Members, 84.

3. Williams Chapel, Mount Zion. President, Mrs. Wilson Marriott; Secretary, Miss Eloide Sparrow, Chapel Hill.

4. Sunbeams, Second church, Durham, Mount Zion. President, Miss Annie B. Durham; Secretary, Mrs. Cornie Shipp, Durham. Members, 86.

5. Reorganized. Sunbeams, Tryon Street, Charlotte, Mecklenburg and Cabarrus. President, Mrs. A. C. Barron.

6. Sunbeams, Antioch, Neuse. Leader, Miss Lena Spain, Winterville.

Report of the Women's Central Committee of Missions for the Quarter Ending Feb. 28, 1902.

Ashe Association—Beaver Creek, $1.

Atlantic—First church, New Bern, $15.45; Morehead City, 2.75; Tabernacle, New Bern, 16.62; Tabernacle, New Bern, Sunbeams, 8.50; First church, New Bern, Sunbeams, 7.02. Total, 45.34.

Beulah—Yanceyville, $10.49; Lea Bethel, 3.75; Shiloh, 3; Kerr's Chapel, 3.29. Total, 20.53.

Brunswick—Bethel, $2.25; Antioch, 3; Southport, 4.45. Total, 9.70.

Buncombe—Cane Creek, 3.65; Cane Creek, Sunbeams, 25c.; First church, Asheville, 102.30; Beaver Dam, 5.86; Beaver Dam, Sunbeams, 3.53. Total, 115.58.

Cape Fear and Columbus—Whiteville, $7.50.

Chowan—Reynoldson, $4.10; Elizabeth City, Sunbeams, 14.50; Elizabeth City, 60. Total, 78.60.

Cedar Creek—Hope Mills No. 1, $16.05.

Central—Youngsville, $5.20; Youngsville, Sunbeams, 1; Wake Forest, 33.85; Perry's Chapel, 1; Raleigh, First church, 49.11; Raleigh, First church, Sunbeams, 12.31; Wake Forest, Y. L. S., 21.03; Wake Forest, Sunbeams, 5.49; B. F. University, 11.10; Rolesville, 1.70; Central Association, box, 40. Total, 181.79.

Eastern—Warsaw, $7.30; Mount Olive, 4.40; Johnston's, 3.34; Clinton, Sunbeams, 75c. Total, 15.79.

French Broad—Mars Hill, $14.75.

Flat River—Oxford, $53.40; Maggie Nutt Society, 2.50; Mount Zion, 3.95. Mount Zion, Sunbeams, 2.57; Florence Avenue, 4.30. Total, 66.72.

Green River—Rutherfordton, $11.75; Rutherfordton, Sunbeams, 1.56; Mount Vernon, 1.50; Marion, 2.45; Dysartsville, 1.50; Mountain Creek, 1.95; Chapel Hill, 2. Total, 22.71.

Haywood—Waynesville, $7.65; Waynesville, Sunbeams, 5; Clyde, 10.50. Total, 23.15.

Kings Mountain—Shelby, $11.29; Lawndale, 65c. Total, 11.94.

Liberty—Lexington, $8.

Little River—New Hill, $1.75.

Mecklenburg and Cabarrus—Mrs. L. D. Price, $1; Tryon Street, Charlotte, 46.10; Tryon Street, Charlotte, Y. L. S., 48.15; Twelfth Street, Charlotte, Sunbeams, 7. Total, 102.25.

Mitchell County—Bear Creek, $6.

Montgomery—Blackwood's Chapel $1.37.

Mount Zion—West Durham, $4.60; Durham, First church, 104.82; Durham, First church, Sunbeams, 7; Durham, First church, Earnest Workers, 3.75; Chapel Hill, Sunbeams, 3; Chapel Hill, 7.10; Williams Chapel, 3; Lystra, 2.60; Mebane, 2.81; Cedar Fork, 6.40; Durham, Second church, 15.10. Total, 160.08.

Neuse Association—Goldsboro, $18.30; Pollocksville, 5; Kinston, 30.89; Fort Barnwell, 3; Fort Barnwell, Sunbeams, 1. Total, 58.10.

Pee Dee—Laurinburg, Sunbeams, $3.12; Wadesboro, 31.25; Laurinburg, 52.90; Roberdel, 2.85; Pee Dee 3.70; Maxton, 6; Spring Hill, 22.90; Polkton, 1.10. Total, 123.82.

Piedmont—West Washington Street, Greensboro, $27; West Washington Street, Greensboro, Boys' Band, 3.50; West Washington Street, Greensboro, Busy Bee Band, 2.75; West Washington Street, Greensboro, Y. L. S., 21; Reidsville, 16.45; High Point, 5. Total, 75.70.

Pilot Mountain—Waughtown, $6.80; First church, Winston, 16.25; Lewisville, 1.20; Mount Airy, 7.84; Leaksville, Sunbeams, 1; Mount Airy, Sunbeams, 1.30; Leaksville, 10.60. Total, 44.99.

Raleigh—Clayton, $8; Four Oaks, Sunbeams, 2.48; Holly Springs, 5; Clayton, Sunbeams, 3.32; Holly Springs, Sunbeams, 3.35; Garner, 5; Leesville, 2.15; Ephesus, Sunbeams, 1; Mrs. Holloway, 1; Tabernacle, Raleigh, 9.03; Cary, 20.80. Total, 61.13.

Robeson—Red Springs, Sunbeams, $1.26; Ashpole, 5.85; Ashpole, Sunbeams, 3.46; Fair Bluff, 7.15; Antioch, 40c; Lumberton, Sunbeams, 3.75; Bear Swamp, 4.50; Pleasant Hill, 13.76, Saddle Tree, 3.31. Total, 43.44.

Sandy Creek—Carthage, $8; Pittsboro, 12.35; Pittsboro, Sunbeams, 2.50; Aberdeen, 9.80; Siler City, 1.40; Jonesboro, 3.75. Total, 37.80.

Sandy Run—Immanuel, $3.10; Henrietta, 10.25. Total, 13.35.

South Fork—Hickory, $6.08.

South River—White Oak, $3.90; Salem, Sunbeams, 2.50; Salem, 13.86; Autryville, 1; Antioch, 5.50; Fayetteville, 16.28, Spring Branch, 30c. Total, 43.84.

South Yadkin—Statesville, $20.66.

Tar River—Scotland Neck, Sunbeams, $17; Hickory, 1.60; Rocky Mount, 8.90; Henderson, 27.50; Mount Zion, 2.75; Weldon, 9.35; Washington, First church, 9.80; Poplar Spring, 5; Henderson, Sunbeams, 2; Enfield, 6.18; Wilson, Sunbeams, 55; Wilson, 2; Greenville, Memorial, 9.10; Hobgood, 5; Cedar Rock 24.53. Total, 185.71.

Union Association—Monroe, $25; Waxhaw, 3. Total, 28.

Wilmington—Wilmington, $23.16; Jacksonville, 10.50; Willing Workers, Southside, Wilmington, 5. Total, 38.66.

West Chowan—Chowan, $6.81; Mount Tabor, 4.40; Rich Square, 3.61; Meherrin, Sunbeams, 4.70; Buckhorn, 108; Capehearts, 1.86; Cashie, Sunbeams, 22.67; Holly Grove, 27.80; Cashie, 4.35; Robert's Chapel, 48c.; Aulander, 5; Murfreesboro, Sunbeams, 5.80; Hebron, 25; Potecasi, 8.25; Rich Square, Sunbeams, 90c.; Seaboard, 3. Total, 232.63.

No Association given—A Friend, $35; Mrs. L. Johnson, 50c.; Mrs. H. H. Muse, 1; Mrs. M. D. Clark, 1; Mrs. W. S. Buckner, 1; A Sister, 2.50; Mrs. B. A. Davis, 1. Total, 42.

Appropriated as follows:

To Foreign Missions,	$436.41	
To Christmas Offering,	693.98	
Total for Foreign Missions,		$1,130.39
To Home Missions,	168.96	
To Home Missions, boxes,	470.28	
Total for Home Missions,		639.24
To State Missions,		180.43
To Orphanage,	3.50	
To Orphanage, boxes,	11.50	
Total for Orphanage,		15.00
To Expense Fund,		.95
Total,		1,966.01

Of this amount the Sunbeams contributed—

To Foreign Missions,	$81.69	
To Christmas Offering,	33.05	
Total for Foreign Missions,		$114.94
To Home Missions,	22.29	
To Home Missions, boxes,	55.00	
Total for Home Missions,		77.29
To State Missions,		14.52
To Orphanage,	2.00	
To Orphanage, boxes,	8.00	
Total for Orphanage,		10.00
Total,		216.75

New Societies, 28. Letters written, 797. Quarterly letters, 525. Christmas Offering Programs, 900.

Christmas envelopes, 3,500. Week of prayer program, 500. Same department, envelopes, 3,000. Visitors' books, 175. Same department, baskets, 500. Various leaflets, 1,500. Minutes tenth annual meeting, 800.

REPORT OF VICE-PRESIDENTS.	Societies Visited.	Letters Written.	Societies Organized.
Atlantic—Mrs. Hight C. Moore, Newbern			
Beulah—Miss Hattie James, Ridgeville			
Brunswick—Mrs. David Ward, Suburb	2	7	
Buncombe—Miss E. A. Draughan, Asheville	1	23	
Central—Mrs. J. R. Conyers, Youngsville			
Eastern—Mrs. A. I. Bell, Warsaw	1	10	
Flat River—Mrs. A. B. Cannady, Oxford			
French Broad—Mrs. W. H. Woodall, Mars Hill			
Green River—Mrs. J. A. Grayson, Rutherfordton		15	
Haywood—Mrs. B. F. Hill, Clyde	1	8	
Kings Mountain—Mrs. T. J. Ramseur, Cleveland Mills	1	10	1
Mitchell—Mrs. Lucretia Blalock, Ledger			
Mt. Zion—Mrs. L. A. Battle, Durham	1	15	1
Neuse—Mrs. H. L. Grant, Goldsboro			
Piedmont Association—Mrs. J. C. Murchison, Greensboro		6	
Pilot Mountain—Mrs. Harvey Crist, Winston-Salem	1	4	1
Raleigh—Mrs. T. B. Moseley, Raleigh			
Robeson—Mrs. H. B. Pope, Lumberton			
Sandy Creek—Mrs. T. H. Chapin, Pittsboro			
South Fork—Mrs. W. A. Gwaltney, Hickory			
South Yadkin—Mrs. D. Burke, Statesville			
South River—Mrs. S. A. Howard, Salem burg	1	12	
Tar River—Mrs. W. B. Shaw, Henderson			
West Chowan—Miss Blanche Vann, Union		3	

SUNBEAM'S CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

SUGGESTED PROGRAMME FOR INGATHERING OF SELF-DENIAL OFFERINGS.

Hymn.

Responsive Reading (standing).

Leader—Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance.

Children—O give thanks unto the Lord; for He is good, for His mercy endureth forever.

Leader—"O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth."

Children—(Use same response as above throughout.)

Leader—Enter into His gates with thanksgiving and into His courts with praise.

Children—

Leader—I will give Thee thanks in the great congregation; I will praise Thee among much people.

Children—

Leader—Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering unto the Lord.

Children—

All:

Father, we thank Thee!
Father in heaven, we thank Thee!
For our comrades and our plays,
And our happy holidays,
For the joyful work and true
That a little child may do,
For our lives but just begun,
For the great gift of Thy Son,
Father, we thank Thee!
Father in Heaven, we thank Thee!

Prayer by Leader, ending with the Lord's Prayer by all.

Hymn.

Selected reading by one of the members.

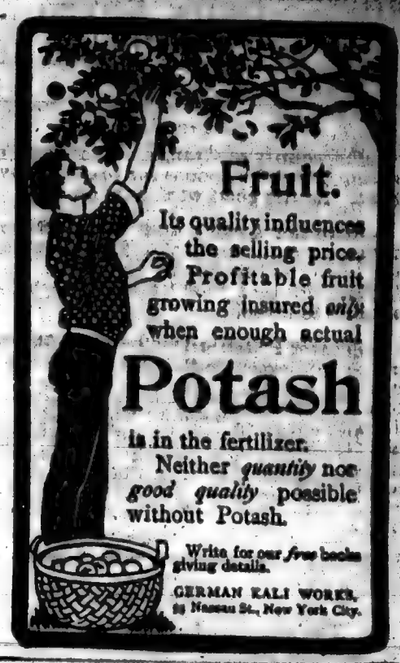
Reading—

OLD MR. GRUMPY.

"Praise God! Praise God!" the clover said,
"for sunshine and the sky."
And "Praise the Lord!" the brooklet sang,
"the rain is drawing nigh."
"Thank God for frost," the squirrel chirped,
"so kind to nuts and me."
"For frost that covers me with gold,"
chimed in the maple tree.
And "Praise the Lord for ripened seeds!"
the chattering sparrows cried.
"And for the wind," the seeds declared,
"that bears us far and wide."
"Yes, praise the Lord! O, praise the Lord!"
though skies were blue or gray,
The hymn of earth and heaven rang
throughout the happy day.
Now none of this old Grumpy heard; he's
deaf as deaf can be.
"This weather's vilest of the vile! a beastly
day!" said he. Amos R. Wells.

Take offering and sing another hymn.

—Adapted from "Children's Missionary Friend."



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Rev. W. B. Moore, of Washington, D. C. testifies in the *Christian Advocate* that it completely cured him of Rheumatism and Kidney and Bladder Disease of many years' standing. Hon. W. A. Spearman of Bartlett, Tenn., describes his terrible suffering from Uric Acid, Gravel and Urinary Difficulty being four months confined to his bed, and his complete cure by the Kava-Kava Shrub. Many ladies, including Mrs. Sarah Castle, of Peekskill, N. Y. and Mrs. L. D. Fegely, Lancaster, Ills., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific Cure and can not fail. Address, The Church Kidney Cure Company, No. 401 Fourth Avenue, New York City.

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Home Circle.

"MY FATHER'S HOUSE"

The Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair,
But he keeps house, and makes it home
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love are glad
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late
Push back the curtain of thy doubt,
And enter—none will cast thee out!
—Marianne Farningham.

THE TRAINING OF PARENTS.

LOWE R. CASE.

The caption of this article will doubtless come as a shock to many who have never given the subject any serious thought. At least once in the life of every newspaper there appears a contribution in its columns on the training of children, and the last word has yet to be spoken on the subject. For as long as we have children entrusted to our care, just so long must we continue to need instruction in the molding and shaping of these lives.

If parents are not trained how can their children grow up aright? Sensible people do not expect to gather good cherries from a wild-cherry tree, but, year after year, nourish and cultivate the tree, pruning here and encouraging there until it rewards their labors with perfect fruit

All life tends to reproduce itself, but if untrained the progeny tends to degenerate. Everything can be bred up, but only by the most careful attention. Stock raisers select the very best animals and breed from them, culling out the "seconds." Seedsmen throw out the seeds produced by imperfect plants, using only those of the healthiest. By this process the strain is kept pure and continually grows better.

Parents should be trained while yet children. Young people of to day are fairly well equipped in many paths of learning—their parents see to it that thy are trained to meet the demands of the business world—but enlightenment toward assuming the responsibility of married life is denied them. The result is that they are soon confronted with difficulties, for the overcoming of which their training offers no aid. Can we expect our children to be better than we are? If we in our youth were not trained and cultivated, and in assuming the sacred responsibilities of matrimony have not made an effort to inform ourselves on matters that are vital, we may expect that our children will grow up without as much culture as we have.

One reason for this is that marriage is often contracted within the degree of consanguinity or affinity forbidden by God and nature. The offspring of such unions are almost without exception afflicted in one way or another. Idiots, mutes and freaks of every description follow in the wake of such marriages. Notwithstanding all that has been written on the subject, every now and then some one rises up with such questions as, "Is it wrong for first cousins to marry?" Many old and wealthy families arrange such marriages to keep money and property in the family. They succeed in their plans, but are responsible for untold misery which can not be avoided By intermarriage the royal families of Europe are tainted with diseases resulting therefrom and new blood is eagerly sought after.

Parents owe it to their children to give them the best training possible, and this is not accomplished unless they are taught that which will help them to rear families of their own. Girls, as well as boys should be taught—at least by the time they reach the critical period of life—the mystery of life and how it is reproduced. "But it is a delicate matter," you say, "and I shrink from the task." Yes, but how much better to do it than to be mortified by the effects of abuses due to igorance on account of your neglect of your duty.

"Train up a child in the way he should go," said Solomon, and if you want him to go the way of matrimony (and the majority of them travel that road) his education is not complete without a knowledge such as will fit him to assume the obligations of a family. The children we train to day are to be the parents of to-morrow. What kind of a parent will my child be?

LESSON FOR BOYS.

I had overheard a conversation between Karl and his mother. She had work for him to do, which interfered with some of his plans for enjoyment, and, though Karl obeyed her, it was not without a good deal of grumbling He had much to say about never being allowed to do as he pleased; that it would be time enough for him to settle down to work when he was older. While the sense of injury was strong upon him, I came out on the piazza, and said: "Karl, why do you try to break that colt of yours?"

The boy looked up in surprise. "Why I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

By this time Karl was staring at me in perplexity "I'd like to know the good of a horse that always has his own way!" he said, as if rather indignant at my lack of common sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse."

"Why, don't you see if he doesn't learn when he's a colt," Karl began. When he stopped, blushed, and looked at me rather appealingly. I heard no more complaints from him that day.—Church Record.

Cultivate a spirit of gratitude for daily mercies.

DEPLETING THE FORESTS.

No Wonder They Give Out Under This Sort of Thing.

"I saw an interesting set of figures the other day on the amount of timber consumed every year in the United States for various purposes," said James Oswell, of Madison, Wis. "Over 4,000,000,000 feet of pine lumber is used annually for matches, the equivalent of the product of 400 acres of virgin forest. On American railroads, about 620,000,000 cross-ties are laid and 90,000 000 new ties for renewals are required annually. The amount of timber used every year for ties is equal to 3,000,000,000 feet of lumber. In this country there are now standing nearly 7,500,000 telegraph poles. The average life of a pole is ten years, so that about 750,000 are required every year for renewals. These figures do not include telephone poles or railway telegraph poles. The amount of timber consumed annually for poles and ties is equivalent to the timber grown on 100,000 acres of virgin forest.

"For making shoe pegs every year, the amount of timber used is equal to the second growth on 3,500 acres of hardwood land. Lasts and boot trees require about 500,000 cords of wood. Although the making of paper from wood pulp is a comparatively new process, the annual consumption of wood for this purpose is equal to over 800,000,000 board feet of timber, for which it would be necessary, were the trees all growing together, to cut about 80,000 acres of forests. We are now using in America for the lumber and paper trade about 40,000,000,000 feet of lumber a year, which is equivalent to about 4,000,000 acres of virgin forest—an area equal to Rhode Island and Connecticut. These figures do not include the wood used for fuel, which is four and one-half times as much."—Washington Post.

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FAMILY RELIGION THE FACTOR OF POWER.

Some one tells of the habit of an eminent president of one of the great Scotch universities, to have an earnest personal interview on the subject of personal religion, with every graduate leaving the institution. In two such conversations, recently had, the meaning of home influence was mightily illustrated and enforced. To one young man the president said: "You have made a good record. I trust as you go out into life your allegiance will be given to Christ." To this the young man replied, with a half concealed sneer, "No, I have decided to ignore religious matters." Greatly grieved at this, the president asked what had led him to such a decision, and the sad reply came, "Religion in my home has been a farce. Father, mother, brothers and sisters profess to be Christians, but it is scant, hypocrisy, worldliness rules, and I have decided to have none of it. The same exhortation was given by the president to the other young man, and with deep emotion he replied, "Oh, yes, Doctor, I hope to consecrate my life and strength to the preaching of his glorious gospel." When asked for the cause that led to this great decision, the young man replied: "Religion in my home has always been a reality. I could not forsake the God my parents have served in life and word." Do you note the different atmosphere in the two houses?—Selected.

Balsams from the Northern Wood are in Pyny-Balsam, the certain cure for coughs.

HAND-TO-HAND COMBAT.

On a cold winter evening, said Dr. T. L. Cuyler, recently, I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said: "What an awful night for the poor!"

He went back and, bringing to me a roll of bank bills, said:

"Please hand these for me to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man so kind to his fellow creatures has always been so unkind to his Saviour as to refuse Him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man that the pulpit effort of a lifetime.

Young pastors, don't neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls. Watch your opportunities.

A Wholesome Tonic

Horsford's Acid Phosphate

Dr. L. S. Williams, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a fever tonic I think it the best I have ever used."

EDITORIAL ADVICE.

The following is one of Ballington Booth's anecdotes: "I have heard a Boston editor who was taxed with two questions which he received from two gentlemen. One was the happy possessor of two bouncing twins, who wrote to know the best thing to administer to help them during teething, and the other was from a gentleman who was bothered with grasshoppers. The editor in his hurry placed the answers in the wrong envelopes, and to the one who was possessed with the plague of grasshoppers he sent the following: 'Administer a little castor oil and gently rub their gums with a bone ring,' while the gentleman who was the possesor of the bouncing twins received an answer as follows: 'Cover them over with plenty of straw, pour plenty of kerosene over them and then set fire and soon they will begin to squirm and wriggle, and you will quickly be rid of the little pests.'"

The electrician can not charge your body with electricity while a single thread connects you with the ground and breaks the completeness of your insulation. The Lord Jesus can not fully save you while there is one point of controversy between you and Him. Let Him have that one last thing, the last barrier and film to a life of blessedness, and glory will come, filling your soul. —Rev. F. B. Meyer.

CAN ANY WOMAN MEASURE UP TO THIS?

Women who are correctly proportioned, and neither too fat nor too lean, are few in number. It may not be amiss to give some idea of the correct proportion of the features and the body. The head should be one-seventh of the body. The nose, forehead and chin of equal length. The distance between the eyes the length of the eye. The distance from the inner angle of the eye to the dividing line of the lips should measure from two and one-quarter to two and one half inches.

A woman of 5 feet should weigh 110 pounds. A woman of 5 feet 1 inch should weigh 115 pounds. A woman of 5 feet 2 inches should weigh 120 pounds. A woman of 5 feet 3 inches should weigh 127 pounds. A woman of 5 feet 4 inches should weigh 134 pounds. A woman of 5 feet 5 inches should weigh 142 pounds. A woman of 5 feet 6 inches should weigh 146 pounds. A woman of 5 feet 7 inches should weigh 152 pounds. A woman of 5 feet 8 inches should weigh 160 pounds.—Boston Transcript.

The man who in this world can keep the whiteness of his soul is not likely to lose it in any other.—Alexander Smith.

Dr. Bull's Cough Syrup stops that tickling in the throat. This reliable remedy allays at once irritations of the throat, sore throat, hoarseness and other bronchial affections.

RIDDLES IN RHYME

In this corner we shall print each week for some time a riddle in rhyme, composed by the great writer, Schiller, and translated by Bulwer Lytton. We should like for our young friends, boys or girls under fourteen to guess these riddles and let us hear from them on a postal card or by letter. Of course those who get help from their elders should not write. There will be perhaps nine riddles, and we wish to see who will guess each of them:

FIRST RIDDLE.

A bridge from pearls its fabric weaves,
A gray sea arching proudly over;
A moment's toil the work achieves,
And on the hight behold it hover!
Beneath that arch securely go
The tallest barks that ride the seas,
That bridge may ne'er a burden know,
And ever as thou near'st it—flees!
First with the floods it comes, to fade
As streams again subside away;
Where is that arch of pearl surveyed?
And who the artist? can'st thou say?

Message No. 1 on Printing and Binding.

Office of

EDWARDS & BROUGHTON,

RALEIGH, N. C., Jan. 1, 1902.

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We greatly appreciate the large trade we have enjoyed during the past year and hope for a continuance during 1902.

Very sincerely,

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BIBLICAL RECORDER

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67. RALEIGH, N. C., WEDNESDAY, MARCH 19, 1902. Number 37

SPRING.

"And Spring shall blow her clarion o'er the dreaming earth."

For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree ripeneth her green figs
And the vines are in blossom,
They give forth their fragrance.
Solomon; in the Song of Songs.

Sing on, sweet thrush, upon the leafless bough,
Sing on, sweet bird I listen to thy strain;
See aged Winter, 'mid his surly reign,
At thy blithe carol clears his furrowed brow.
Robert Burns.

The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in his heaven—
All's well with the world!
Robert Browning.

Hark! hark! the lark at Heaven's gate sings,
And Phoebus 'gins arise,
His steeds to water at those springs
On chaliced flowers that lies;
And winking Mary buds begin
To ope their golden eyes;
With everything that pretty bin,
My lady sweet, arise!
Arise! Arise!
William Shakespeare, "Cymbeline."

SPRING IN THE INDIAN JUNGLE.

There is one day when all things are tired, and the very smells, as they drift on the heavy air, are old and used. One can not explain this, but it feels so. Then there is another day—to the eye nothing whatever has changed—when all the smells are new and delightful, and the whiskers of the Jungle People quiver to their roots, and the winter hair comes away from their sides in long, draggled locks. Then, perhaps, a little rain falls and, all the trees and the bushes and the bamboos and the mosses and the juicy-leaved plants wake with a noise of growing that you can almost hear, and under this noise of the spring—a vibrating boom which is neither bees, nor falling water nor the wind in the tree tops, but the purring of the warm, happy world.

* * * * * * *

A light spring rain—elephant-rain they call it—drove across the Jungle in a belt half a mile wide, left the new leaves wet and nodding behind, and died out in a double rainbow and a light roll of thunder. The spring hum broke out for a minute, and was silent, but all the Jungle Folk seemed to be giving tongue at once.
Rudgard Kipling, "The Spring Running."

SPIRITUAL SPRING-TIME IN THE TRUE LIFE.

The Bible draws no line between the natural and the supernatural. The common thought of the Bible is that God is continually present with us and the rational man will know His presence and act upon it, not going on in wilful blindness to God all his days, till at last he is brought up with a sudden turn to see God standing there in judgment. Rather should he recognize God's presence at the beginning, and continue to recognize it all the way; and every act of his life should be done with distinct thought of the God who maintains life and strength in a course of natural growth, which yet is vitalized with supernatural influences, and is continually putting forth new forms of growth, which like the flowers always look upward. This true life, even if chilled by wintry trials, yet continues, like deep-rooted trees, an unseen growth, strengthening its hold upon deeper and more stable sources of strength and joy, and is getting ready, as the spiritual springtime comes, to burst up in a revival that survives all death, and glows with the beauty of the risen Lord, and shows His own triumph over death and sin. He is, indeed the firstfruits, but we ourselves later fruits wakening to new and strong appreciation of the divine season, blossoming out toward the love of God, and warmed by it from flower to fruit, and we really begin to show some result of the mighty waking of the sun of the spiritual solar system, and are actually waving ready for the gathering as our harvest summer deepens toward autumn, and we realize that God's great seasons move onward from growth to growth and from harvest to harvest.—From the Treasury of Religious Thought for March.

Peace and Prosperity.

STORY OF NORTH CAROLINA No. X.

BY A NORTH CAROLINA TEACHER.

THE MEXICAN WAR—THE COTTON GIN—POLITICAL CONDITIONS—THE EVE OF THE CIVIL WAR.

The annexation of Texas had been a popular measure in North Carolina, as in the other Southern States; but the Mexican War, resulting from the coming in of the State of Texas, the unsettled claims of some of its citizens against Mexico, and the question of its boundary line, was opposed by the Whig party, at that time largely in the majority in North Carolina. Regiments were sent to Mexico, and several officers from our State distinguished themselves; but the war excited little enthusiasm, being a Democratic party measure, and consequently opposed by the Whigs. The most important result of the Mexican War was the discovery of gold in the newly acquired territory of California in 1848, and the consequent rush of emigration to the West, causing a loss of population in the Eastern States.

North Carolina and the South generally were at this time on the topmost wave of prosperity. In 1792 Eli Whitney had invented the cotton gin, thus decreasing the price of cotton goods and giving an immense impetus to all the industries connected in any way with cotton. Before the invention of the gin it had been necessary to pick out the seed by hand, a slow and tedious process, even with unpaid labor.

On the large plantations it was customary to give each hand a shoeful of cotton every night, and from this the seeds were separated between dark and bedtime. The greater part of the crop was usually spun and woven on the different plantations, and there made into clothes for the servants, comparatively little of it being sent to market.

Whitney's gin, enabling the seed to be quickly and easily picked out with little injury to the fibre in which they are wrapped, cloth could be woven at much less expense. Cotton materials became cheap and were universally worn, factories were established in England and at the North, and immense quantities of cotton were shipped from the Southern ports. The principal crops at the South had been indigo, sugar, rice, corn, tobacco, tar, pitch and turpentine; many other things were cultivated, but, like cotton, mostly for home consumption. After the gin was invented cotton, to a certain extent, superseded the other less profitable crops, the rich river valleys and the sea islands were devoted to its cultivation, more land was cleared and planted each year, and a tide of wealth and prosperity flowed through the whole Southern country. While the South was growing rich by her crops, the North was increasing faster in population; factories and commerce, by bringing people to the cities, added to the number of representatives in Congress, and the Northern vote began to outnumber the Southern.

For this reason and other causes political feeling grew very intense; a new party arose, called the Abolitionist, with the avowed intention of doing away with or abolishing slavery. Beginning in Boston with only twelve members, this Abolition party grew and spread so rapidly as to be an important factor in the Presidential election of 1860.

At this time the old Whig party was almost extinct, the Democrats had divided into the Northern and Southern branches of the party, and the Republicans carried the election, making Abraham Lincoln, of Illinois, President. Lincoln had made many speeches for the Abolitionists, declaring that the Union could not exist partly slave and partly free; he was also in favor of a high tariff, which was utterly ruinous to the South, as Southerners believed.

Secrecy is the element of all goodness; even virtue even beauty is mysterious.—Carlyle.

It is better to be beaten out of five dollars than to beat the other fellow out of one.

Help and comfort your neighbor.

The Public School System of Indiana.

BY REV. JOSEPH EDWIN SMITH.

GOOD ROADS AND FREE TRANSPORTATION; LONG TERMS; BRICK HOUSES; GOOD SALARIES; COMPULSORY LAWS AND TRUANT OFFICERS.

I take great pleasure in giving some information about the public schools of Indiana, since, if I mistake not, the Indiana schools are equal to those of any State in the Union. The people take great pride in them, and support them liberally.

The report of the Superintendent of Public Instruction for 1900 shows that there are enrolled in the schools 564,807, with a daily attendance of 429,566; that is, 75 per cent of the children enrolled are in school.

REV. J. E. SMITH.

These are gathered into 10,088 school houses, only four of which are log buildings, and 4,810 are brick. This number of buildings may be smaller than in some States, with a much smaller population, but this result is brought about by abandoning the small schools and consolidating the schools of the township into one or two schools located as conveniently as possible.

Where transportation is desired or is necessary, it is supplied. It is much cheaper to provide transportation two or three miles than to keep up a school at a cost of from $25 to $50 per pupil; besides the pupils are in better school-houses, have better teachers, the attendance is from 50 to 150 per cent greater, and the schools have longer terms. There are some objections to this arrangement. Bad roads in many districts seem to be the worst, but the splendid pike roads, which are being built very fast, together with the Inter-Urban Electric Roads, are making possible and popular the consolidating of many rural schools.

THE TEACHERS

These children are under the instruction of 15,617 teachers, 7,308 of whom are men. The average salary is two dollars and five cents per day. These teachers are elected to their position by the Trustees of each township. These Trustees being elected by popular vote may, and often do, use their power to strengthen their party, appointing the children or relatives of their constituents. But this evil is checked and in many cases averted by the County Superintendent, who may be, and often is, of a different political party; and he will see to it that every teacher who passes his examination is able to do so. Better than all, the people are jealous for their children and will soon work the ruin of a man who uses his office for political purposes. Besides, a splendid knowledge of the regular common school branches, each teacher must have special knowledge of pedagogy, psychology and philosophy. To increase their knowledge, they have a regular course of reading, upon which they are examined by the County Superintendent. At least one Saturday in the month during which the school runs is set apart to "County Institute Work." Here one of the teachers, appointed by the Trustees, presides at every meeting and carries out a regular outline of study. This consists of prepared papers on the subject of the day, followed by general discussion. For this work each teacher receives the same per day as for teaching. This Institute work alone cost the State $208,707.88, or a little more than 3 per cent of the whole amount expended, which was for 1899, $6,584,298.74. I must not neglect to say that this attendance to "Institute" is obligatory upon trustee and teachers. Every summer the teachers are almost compelled to attend a six weeks' session at the State University or Normal, where they must learn all of the new theories and facts of popular teachers.

We have no rich teachers here either, but I believe that we have a high grade of teachers and our school system is rapidly raising the standard.

THE TRUANT OFFICER AND COMPULSORY EDUCATION.

During the last three years they have had compulsory education for those between the ages of six and fourteen years. Those who have completed the first eight years' work, and have certificates of graduation, are not compelled to attend further. This law, of course, is not popular where the children make the living for the family, and would work serious hardship and send many to the poor-house if the State did not assist where it is positively necessary, in order to get the child into school.

When clothing and books are necessary the State supplies them, but the law is being enforced against parents who can and will not send to school. This is no doubt a good law, and I should like to see it enforced wherever children are forced to toil in factories with no shadow of a chance for even the rudiments.

Now to enforce this law it takes more than moral suasion; in many instances it requires vigorous measures. This is left to the Truant Officer, whose business it is to see that all the children are in school and look after especially those who "snap."

For the confirmed truant there is a special school prepared in Indianapolis and other large cities, where these toughs are taken and put under more severe discipline. I think that I have known some parents who could cure the worst case in a day.

EXPENSES AND REVENUE.

No expense is spared in most instances to give the best school houses and the best teachers.

The average school session is 7 3-5 months, and free education almost "as free as water," is offered through the common, high schools, industrial schools and universities. The revenues of the State for school purposes are enormous, supplied largely by contributions from the United States made in the early history of the State, and also by direct and special taxation.

No child there need be ignorant long and none is allowed to be. They must attend school regularly, pass successively each grade, for all the schools are graded schools up to the twelfth grade.

The High Schools in the towns and cities are generally very efficient, but the attendance is small. The majority of the people seem to be satisfied when their children complete the work of the eighth year. Very few young men and women, comparatively, seek a college education, and but a small per cent of these attend the denominational schools.

The great State institutions, with free tuition, make it difficult for a Christian college to survive. As I see it, every State should provide for the children instruction through the eighth grade. The High School work is an expensive luxury, and no State can afford luxuries. It relieves the people of all responsibility and encourages paternalism, which is self-destructive. Possibly the State should provide in some degree for Universities, and yet it is an open question whether these should not depend upon endowments from the friends of the institution. With great pride and thanksgiving to God I think of the many High Schools and colleges in North Carolina which are under the direction of Christian men and filled with young men and women who, though under the necessity of making a great struggle and sacrifice, will come out more than conquerors in due time.

I long to see the day when our State shall offer to its people as long sessions and as efficient service through the common school work as Indiana does. This may not be brought about in a day, but it is coming. The recent larger appropriations by the State are signs of it.

Concord, N. C.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

In religion, as in friendship, they who profess most are the least sincere.—Sheridan.

Men are respectable only as they respect.—Emerson.

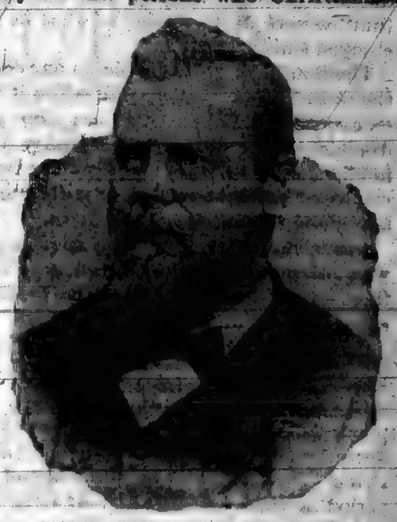
The Religious Condition of Negroes Before the War.

BY MAJOR WILLIAM A. GRAHAM.

THE RAPID PROGRESS OF CHRISTIANITY AMONGST THE SLAVES. METHOD OF TEACHING THEM. CHURCH CUSTOMS WITH REGARD TO THEM.

When emancipation came it found, I suppose, a million Christians among the slaves of the South. How did they "hear?"

The white men and women who owned slaves have mostly passed away. With most of them no thoughts of abuse or neglect of religious training of their negroes disturbed their dying hours; but when they shall present their sheaves at the "harvest" many will be of their people. They are the persons who Christianized



MAJOR WILLIAM A. GRAHAM.

the negro—and without whose training the corruption to which they were subjected at emancipation would have rendered it necessary to exterminate or export them.

My earliest recollection of Sunday afternoon is of mother on the back porch, Bible in hand, with negroes on the steps, reading and explaining the Word, and having them to sing simple hymns. I do not recollect the tune. I did not know the hymn

Where, oh where, is the faithful Abram?
Away over in the Promised Land.

His Lord called him and he went to meet him—

Away over in the Promised Land.

3. The Hebrew Children.
4. Good old Daniel, etc., etc.

I learned this as they sang it. I have always started my children before they could talk plainly on these good old hymns. They teach faith, truth, obedience, and in religion are far superior to, "I want to be an angel," "Little drops of water," "Happy Day," etc.

This was the negro at home. How was it at church?

At Mars Hill there was no gallery for the negroes, as there generally was in larger churches. But about one-fourth of the house was railed off for the negroes. In protracted meetings the invitation was to those interested to come to the front of their portion. They were instructed and prayed with.

On communion occasions the negroes came into the whites' part of the church and sat in rear of the whites. The negroes joined the same church as the whites and made his own choice as to denomination—many of them belonging to a church different from that to which their owner belonged.

On the plantations were held prayer-meetings and preaching by a minister among the negroes on the place or some one who had obtained permission to come for the purpose.

The negro was received into the church, dismissed, disciplined or restored just as the white was.

While there were among the negro preachers, as there is today, bad men, there were many whose Christian character were recognized, and they held in high esteem by the whites. There was among our negroes Alfred Bright, who was of this class, both as a slave and after emancipation. On Sherman's approach many articles of value were committed to him to conceal. He faithfully accounted for all, when he could have gone and taken enough to have given himself a start in life.

There were some very ignorant negroes who were preachers. Alfred told me of one who in a meeting in which he was present, in presenting the blessings of heaven, said, "When we get to heaven we'll all have three drams a day"; a brother in the amen corner replied, "Bless you,

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mouth, say dat agin.'" This was more than fifty years ago. When recently in this section, during a considerable fuss in a meeting, two women walked the narrow backs of the seats, and the preacher ascribed it to the power of the Holy Spirit, and challenged sinners to try it, I thought, Were there preachers fifty years apart in knowledge of the Scriptures?

The owners of slaves, by the misrepresentations of speakers of another section of our country, aided chiefly by "Uncle Tom's Cabin," which was translated and published in most of the languages of Europe, have been misrepresented and maligned to such a degree that correction will hardly be made in this world. But when it is remembered that the negro was brought from Africa in a state of intelligence not much above the horse, and that in the third and fourth generations of these people there were about the same proportion of them Christians as there was among the whites, it is evidence of the Christian work of their owners.

The instruction the slave received was from the highest type of the white men, whether as lay member or minister. Nearly every minister had monthly preaching in his church for the negroes, and his opportunities were thus superior to what he has enjoyed since "freedom."

The Southern white people do not desire the restoration of slavery, but when it was "a condition" they met the occasion and discharged the duties (as they have done in all other cases) in a manner that is not surpassed in the history of anything similar among the nations of the earth.

A large majority of the Christian slaves were Baptists, for the reason, as one of them gave, "they did not have learning enough to 'splain away de Scriptures."

A Most Gratifying Response.

In view of the conditions, the response to our call in behalf of the extension of the Recorder's circulation is proving most gratifying. We are now in the midst of the period in which our offer is most attractive and the opportunities to reach the people most plentiful. In twenty days more our spring harvest will be nearly over. Let us, therefore, while thanking these brethren most warmly for their kindnesses, urge all to take the matter up with their people as soon as possible. In the opening spring weather many a new worker may be thus won for our denomination.

Here is the list of friends who helped us last week:

Rev. W. S. Olive, Apex, N. C.
Rev. C. L. Greaves, Reidsville.
F. F. Wooten, Statesville.
Rev. J. W. H. Brown, Artonish, Miss.
Rev. D. F. Putnam, Cherryville, N. C.
Rev. J. A. Campbell, Buie's Creek.
Rev. W. F. Fry Durham.
Rev. J. H. Dobson, Atkinson.
Dr. H. A. Brown, Winston.
Rev. M. E. Parrish, Salisbury.
Rev. F. H. Jones, Reidsville.
Rev. J. F. Lancaster, Kernersville.
Dr. R. H. Marsh, Oxford.
Rev. W. B. Gilmore, Siler City.
D. L. Webster, Siler City.
Rev. N. H. Gibbs, Benson.
Rev. R. H. Hewlett, Wilmington.
C. W. Carter, Clayton.
Rev. W. L. Bilbro, Ayden.
Rev. J. L. Stewart, Clinton.
B. S. Peterson, Clinton.
D. J. Corbett, Sr., Natmore.
Spurgeon McLean, Purvis.
Geo. L. Parker, Rocky Mount.
Rev. J. D. Morris, Franklinton.
J. A. Maddrey, Hendersonville.
Rev. K. Thompson, Ladonia.
Rev. C. S. Cashwell, Marion.
Rev. J. Tyuch, Clum.
Rev. G. W. May, Red Oak.
H. A. Litchfield, Creswell
N. W. Britton, Woodland.
Rev. D. Cale, Potecasi.
Rev. W. B. Waff, Reynoldson.
Rev. J. N. Booth Greenville.
E. C. Allen, Creeksville.

----We return thanks to Mr. Felix Bailey Greene, of Canton, China, for a copy of the Annual Report of the American Southern Baptist Mission, for the year 1901; arranged by E. Z. Simmons, and printed by the China Baptist Publication Society. Five chapels wrecked by mobs last year have been rebuilt. The people about them are friendly and cordial. The political condition of China is becoming more settled; but many things indicate that we are on the eve of great changes, and the opportunities for Christian mission work will be greater than they have ever been. There are reports from each missionary. We gather the following facts from the statistical tables: School statistics—girl pupils 59, baptized 7; women pupils 18, baptized 4. These in the boarding school. In the day schools, of which there are nine, there were enrolled 367, and eleven were baptized. In the the boys' schools, there being three, fifty-one were enrolled. Church statistics. Number of churches 11, baptisms this year 419, excluded 17; present membership 3,154; contributions, $808.42. There are thirty preaching stations besides. Remember, this is the report of only one mission, that of Canton. Evidently, the cause is flourishing in China. So far from being overwhelmed by the uprising, our missionaries have baptized in one mission more than 400 converts!

News Notes.

----Rev. G. W. White has accepted the call to Roanoke Island Baptist church.

----The Mississippi Statutory Prohibition bill was defeated by a narrow majority.

----We shall begin Dr. Tyree's series next week with his introductory on "Faith and Doubt."

----The Virginia Educational Commission will undertake to raise $10,000 for Southwest Virginia Institute.

----Rev. E. B. Pollard, some time supply of First Baptist church, Washington, has been called to Georgetown, Ky.

----Rev. John Lewis, of Southern Pines, will serve also as pastor of Aberdeen. He has a fine opportunity at each place.

----Dr. D. M. Ramsay, of the Citadel Square church, Charleston, S. C., has been called to the First Baptist church of Washington, D. C.

----Bro. D. A. Kearns writes in high appreciation of the work of Pastor Herring, of Albemarle. We already, he says, love him and his wife.

----Pastors who desire the help of an experienced pastor and revival preacher in their meetings will do well to call upon Rev. R. D. Haymore, of Mount Airy.

----We were glad to see Rev. J. A. Campbell, of Buie's Creek, in Raleigh Saturday. In the double capacity of minister and teacher he is serving our people as few men have.

----The papers announce the death of a young man whose career would have been of peculiar interest to Southern Baptists, Boyce Broadus, son of the late Dr. John A. Broadus.

----Of course we meant to say that Rev. J. N. Tolar had begun his work as pastor at Mount Olive—having resigned his Beaufort work. We shall have a letter from him soon.

----Rev. A. D. Hunter's present plan is to attend the West Chowan Union Meeting at Robert's Chapel. He hopes to meet the pastors and brethren there and help plan the educational work in that section.

----Rev. B. L. Hoke, pastor at McAdensville, and Miss Mamie Morehead, of South Carolina, were united in marriage March 6. We extend congratulations and good wishes to our excellent young friend and his wife.

----Four thousand seven hundred and ninety-seven students were enrolled last year in classes for the study of missions, one-half of them pledged to missionary service. This gives one an idea of the significance of modern missions.

----Rev. John T. Edmundson held a meeting recently at Oak Level in the Tar River, beginning in the unfavorable February weather and lasting two weeks. There were eighteen professions of religion, so we learn from Bro. T. A. Bone.

----The Mount Holly people have formed a Society for the express purpose of ridding their community of "Vampires";—not Kipling's kind, however, but real vampires, men who put children in factories and then loaf and live off the wages of the children. All society in civilized lands should exclude such beings.

----After a chorus of negroes had sung for Prince Henry at Nashville, Tenn., yesterday, he asked the purport of the songs. Being told that they were revival hymns, he wanted to know what revival hymns are.—Daily Paper. He will never understand. He is attached to a form of religion that knows no revivals.

----Rev. A. W. Setzer, our excellent pastor at Morehead City, writes: "My work is moving along very nicely. Atlantic Institute has met the fullest expectations of its promoters. The first session will close May 7, 8, 9. Brother Jenkens, of Goldsboro, will preach the sermon and Professor Carlyle, of Wake Forest, will deliver the address."

----Our Brooklyn Church, Wilmington, has paid the last dollar on the new building and the building committee has been discharged. "The church is in fine shape—for a new pastor," writes Brother Payseur. As he retires he is made glad by the present happy conditions and by recalling that from the beginning there has not been 'a jar' in the church.

----The North Carolina Christian Advocate has found a new use for the old-time newspaper black-lines—rules turned for mourning. It brings them out as a signal that several hundred subscribers are soon to be cut off—not precisely from life, but, we infer in the Advocate's opinion from the higher blessing of a place on its list. We shall not even do our delinquents the honor of mourning.

----The members of the Durham Second church whose actions were made the basis of unwarranted newspaper reports, were last week given letters of dismission; and, all is now quiet and promising. We do not exaggerate at all when we say that few pastor are so beloved as Pastor Parker is, and one evidence is in the splendid way his church has stood by him recently—not to mention its remarkable growth under his ministry.

----We acknowledge the honor of an invitation from Mr. and Mrs. James L. Moore to the marriage of their daughter, Lillie Olivia, to Rev. George Edward Spruill, March 26, at Greenville, S. C. Bro. Spruill is from a good Franklin County family, and has recently taken the pastorate at Williamston, S. C., under most favorable circumstances. We wish him and his bride much happiness.

----The American Baptist Education Society has made a grant of $10,000 to Hiawatha Academy, at Hiawatha, Kansas, on condition that $15,000 be secured for endowment purposes. The institution will come under Baptist auspices and be affiliated with Ottowa University. It has also made a grant of $25,000 to William Jewell College, Mo., on condition that $75,000 be secured for endowment purposes. This will put the college in a commanding position in Missouri.

----Secretary Willingham says of Miss Heck's Systematic Missionary Studies in the Recorder: "I am very much pleased with this plan of study, and I hope that you will accomplish much good by using it. Miss Heck has a gift for preparing literature to put Foreign Missions before our people." In a few days we shall reveal a plan to put these Studies within reach of every member of a Woman's Society who wishes to follow them.

----The Biblical Recorder pronounces the statement that has been published at the North to the effect that the "Negro girls of the State have better opportunities for higher education than their white sisters," a libel on the State. It was made by some money seeker and swallowed whole by some of our gullible friends at the North.—Christian Index. If the Index had known the man, it could not have made a more pointed statement.

----Rev. Allie Upchurch, of Wake County, writes: "You know that all boys dream. Well, for over three years I've dreamed about such a movement, but felt too weak and insignificant to raise my voice on such a question. Now that older and stronger men have set the wheels a-rolling I come to you in the very dawning of the new day which this movement will bring and say that if you can use me to push or pull, here's my heart and hand." This referring to the Anti-Saloon movement.

----"Rev. K. H. Basmajian, of Constantinople," is in the South again. He is the most remarkable combination of a Home and Foreign Missionary in the world. His home is Constantinople, but his field is America. He is missionary to Armenia: but he works exclusively in America. He and the foreign brother who makes our Louisville Seminary headquarters ought to be exported. They have not only learned about all that can be learned over here, but they have gotten all the money that they are likely to get.

----If our friends will call attention of their blind acquaintances to the following information, they may render a valuable service: "The Society for Providing Evangelical Religious Literature for the Blind is doing an important work for those who lack the sense of sight. Its interests are represented in New York by Rev. H. B. Garner, of Philadelphia, as field secretary. The Society publishes and distributes gratuitously its literature to the institutions for the blind and free libraries throughout the country, and gives it to the blind personally."

The interest of ninety-nine in a hundred of our readers in the Free Schools never fails. We give them this week a most instructive article. When the present pastor at Concord was pastor in Indiana he told us of the Indiana schools. We were so interested that we asked him to prepare a sketch of the system for our readers. Every improvement that Indiana has we can have. Mark the brick school houses, the transportation of distant pupils, the graded schools, the free books for the poor, the truant laws, the strong supervision, etc., etc. We shall go right along that path in North Carolina. The greatest task before North Carolinians is the building up of her free school system.

----Rev. W. P. Hines, of Portsmouth, Va., committed a valise containing 202 manuscript sermons to the care of the Norfolk and Western Railway. The valise and sermons were lost. Pastor Hines made a demand on the company for $1,060 damages. The company, feeling that the preacher had put too high a money value on his sermons, suggested that the matter be arbitrated by a board of preachers. This was agreed upon and the matter was turned over to three preachers, two Baptists and one Methodist. After nine hours of discussion pastor Hines was awarded $250 damages. This was a money value of just $1.24 a sermon. This is more than many churches pay.

----At the opening of the session of the Georgia Baptist Convention at Rome, and also of the Southern Baptist Convention, at Asheville, Bro. W. J. Northen will retire from the presidency of each of these bodies. He thinks it proper that this statement should be made in advance of the sessions. Brother Northern has served his brethren well in both these positions and many will regret to see him leave them—we among the number.—Christian Index. If the Convention would have a pastor of country churches who is a "natural born" master of assemblies, who, in ten years of experience as President of the North Carolina Convention has never made a blunder, but has, on the other hand, brought the body safely through many a tangle—if you want a man who can keep up with Brother Eaton's points of order and Dr. Hawthorne's questions—we nominate Rev. R. H. Marsh, Oxford N. C.

----The Commencement of the Professional Schools of Shaw University occurred last week. The occasion was marked by a departure from custom, in having Southern men to make the addresses instead of Northern men. The men so honored are Dr. Charles E. Taylor, President of Wake Forest College, and Dr. John C Kilgo, President of Trinity—in introducing whom President Meserve said that he had been chosen because Shaw University delighted to honor a true man who feared not speak his mind and was incapable of low impulses of any sort. On the platform were several distinguished gentlemen, among them General Morgan, of the American Baptist Education Society; Dr. Morehouse, of the American Baptist Education Society; Mr. Silver, of New York, President of the Shaw Trustees, and Governor Aycock. Each of these gentlemen made congratulatory remarks. Twenty-one diplomas in medicine were awarded, three in pharmacy, and two in law. The entire occasion reflected much credit upon the institution and upon its worthy head, President Meserve.

----The March number of the Home Mission Monthly is given up to a history and a description of Shaw University, one of our fine schools for negroes. It is a pleasure to see how admirably the various needs of the negro—physical, manual, mental, spiritual—are met in this school. There is industrial training for those that need it, home-making training for the young women, professional training in theology, law, medicine, for those who show promise of becoming effective leaders in these departments. The organization of the school is a good answer to the shallow criticism sometimes made by those who suppose our home mission schools are doing nothing but training preachers.—Standard, Chicago. There is no better all round institution for the colored race than Shaw University. Its work commands the esteem of Raleigh people of every class.

----Saturday and Sunday last were "feast days" with our Raleigh churches—especially the Sunday-school workers. The distinguished general secretary, Mr. Marion Lawrence, was here, on his way to attend the State Sunday-school Convention at Fayetteville this week, and gave two addresses, one at the First church, the other at the Tabernacle. They were indeed stimulating. "Dr." Spilman (the "Dr." fresh from Texas, where it is used to attract attention to a worker) was also here. He now ranks with the foremost Sunday-scoool specialists. Dr. Bomar, of the Foreign Mission Work, was also here, and preached two effective missionary sermons, one in the First church and the other in the Fayetteville Street church, besides lecturing to the University students. And besides the Tabernacle had A. C. Dixon Thursday night! If Raleigh Baptists do not improve they will be classed with the people in Matthew 11:21-24.

Promising Activity at Fayetteville.

EXTRACT FROM A LETTER FROM PASTOR PORTER.

We had a fine meeting of Pastors' Conference last Tuesday and Wednesday. Our program was to have an Anti-Saloon Mass-meeting on Tuesday night. I invited the Methodist and Presbyterian pastors and their congregations and the general public. There were at least five hundred people present, and we had an enthusiastic meeting, presided over by Rev. J. G. Fisher, Chairman of our Conference. An Anti-Saloon League was organized, and we are getting in shape to fight the liquor business to a finish. You see our Conference is getting hold of the people as well as the preachers.

We have just received nine new members into our church, and are looking for others to join soon. We have paid up all the old debts, that have, for several years, been in the way of aggressive work, and are now ready for a forward movement.

I believe the week-day opening of our church and Sunday School rooms is going to result in good. We are going to provide new books for our library, and take the denominational and Sunday School papers, and about a dozen of the best magazines and other current literature. We are going to have pretty picture books and story books and other things to entertain and instruct the children. I purpose to spend two afternoons and evenings each week in the church, ready to talk with all who come, and instruct them in spiritual things as occasion may offer, as well as be helpful in every other possible way. We are going to make a special effort to interest and help the young men.

I am profoundly convinced that our churches must make a more aggressive effort, and "launch out into the deep" of human affairs and needs, and "let down the net." I realize more and more the obligation on us to reach the people, and give them the Gospel. They need Christ in their daily lives—not the theoretical Christ, standing high on a pedestal of theology and ecclesiasticism; but the Christ who went into the corn fields, and through the streets and into the homes of the people, and talked with them in their own vernacular, and led them by paths already familiar into a higher life and closer communion with God. The Gospel is for the people—for the people with their working clothes on. I am afraid we have had the notion that people must be dressed up in their Sunday School clothes before they can be very religious. A few nights ago a working man was in one of our meetings and felt moved to go forward for prayer, but failed to do so because he had on his working clothes. Of course that was no excuse, but it illustrates just what I am writing about.

Dead y Cancer Cur d with Oils

This terrible disease has at last yielded to a mild treatment. Dr. Bye, the able specialist of Kansas City, Mo., states that this terrible disease can be cured. The Doctor has accomplished some wonderful cures recently in what seemed incurable cases cured in from two to ten weeks treatment with a combination of Medicated Oils. A handsome illustrated book is sent free showing the disease in its various forms. The Oil cures cancer, tumor, catarrh, piles, fistula and all skin and womb diseases. Call or address Dr. W. O. Bye, 9th and Broadway, Kansas City, Mo.

Points for Foreign Mission Workers.

By R. J. WILLINGHAM, Cor. Secretary.

Thousands of our people are praying and giving and talking for the great work of world-wide evangelization. During March and April we expect large contributions. In obedience to the instructions of the brethren, we have sent out a number of new mission workers. Others will leave in a few weeks. The Annual Reports, which are being received from the missionaries, will cheer the hearts of the brotherhood when we meet in Asheville. It is important that our churches shall meet all obligations before we go up to that meeting. As this subject will be before us Sabbath after Sabbath for several weeks to come, we earnestly urge upon all of God's people to pray that the pastors and other leaders shall be given wisdom to present the work to the people. We think it would be well every Sabbath morning to have a special prayer for God's Spirit to descend upon our churches during these weeks, for not one Sabbath will pass without hundreds of churches taking their Foreign Mission collection. Let us look to the Lord of Hosts to open the hearts of our people to do liberal things, and God will hear and answer us if we in faith look to Him.

PLANNING.

In any secular work the man is wise who lays his plans in undertaking an enterprise. Why should not God's people act with equal wisdom? A brother recently wrote and inquired what was the best way to take a Foreign Mission collection. This, of course, varies according to churches and their regularly adopted plans, but we think almost any plan can be helped by this suggestion. Let the pastor on a certain day, after earnest prayer, present Foreign Missions to the people, and then, after the sermon, let slips of paper be passed with pencils, and each one asked to subscribe what he or she will contribute. This amount can be paid monthly, quarterly, or at such time as is designated. It is not best to take a lump collection for four or five objects at once. People do not give as liberally in that way. State definitely the object for which the collection is taken, and let them give as unto the Lord. It is not wise to take up a hat collection without first preparing the minds and hearts of the people, and even after these are prepared, most persons have not enough ready cash with them to give without notice. Let them subscribe, and then after the subscription have a committee in the church, composed of those who love God and His work, go and see every member who has not subscribed, and try to get a contribution. It is well in taking the collection for the pastor to name the amount which it is thought best to raise. Large-hearted people would rather give freely to raise a large amount than to throw in a pittance to raise a small amount. Many churches which have given $20 or $30 would rejoice in giving two or three hundred, if the work is presented properly to them. We know of some which have gladly gone up to $500, thus paying the salary of one missionary.

OUR ASHEVILLE CONVENTION.

We look for a large delegation to be at Asheville, May 9th. We hope to meet many of our laymen as well as the preachers. A wonderful impetus can be given to our work if every pastor, were it is possible, will try to bring a few members from his church to catch the inspiration of the great meeting.

FREE TO EVERYBODY.

Dr J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

Special Low Rates to Charleston by S. A. L. Railway.

Account of the North Carolina Week, April 7-13, at Charleston Exposition, the Seaboard Air Line Railway will sell tickets at special low rates, as follows:

From Raleigh via Cheraw, - - $5.10
From Raleigh via Columbia, - - $6.80

Tickets to be sold April 6, 7 and 8, with final return limit ten days from date of sale.

The $5.10 will also apply for any person who desires to go on the Special Train which will be run for the accommodation of the Governor and Staff Officers and any one in North Carolina who wishes to spend the week at Charleston. This train will be composed of Pullman Palace Drawing Room Sleeping Cars and first class day coaches; same will leave Raleigh about 2 a. m. Tuesday morning, April 8th, arriving at Charleston about 4 p. m. Train will probably return the following Saturday, but as tickets are good for ten days those that desire can remain longer.

For further particulars in regard to rates and Pullman accommodations, address

C. H. GATTIS, G. P. & T. A., Raleigh, N. C.
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UNION MEETINGS.

MONTGOMERY.

Will convene with the Mount Gilead Baptist church Friday before the fifth Sunday in March, 1902, and continue Saturday and Sunday.

Friday, 11 o'clock. Introductory Sermon, by Rev. W. M. Bostick.

1. Who Should be Eligible to Membership in a Baptist Church? T. F. Haywood.
2. What Should be a Sufficient Cause to Exclude a Member from a Baptist Church? W. M. Bostick.
3. Our Duty to Missions. W. B. Owen, G. W. Henderson.
4. Our Duty to the Orphanage at Thomasville. N. H. Shepherd, H. M. Ingram.
5. Temperance. W. B. Owen.
6. Christian Education. E. Lee Fox.
7. Sunday, 11 o'clock. Sermon.

E. LEE FOX, Clerk.

SCUPPERNONG.

The next session of the Scuppernong Union Meeting will meet with the Baptist church at Roper City, Saturday before the fifth Sunday in March.

Queries to be discussed—

(1) How Does the Baptist Church Materially Differ from Other Christian Societies or Churches. By Rev. J. A. Shaw.

(2) Temperance. By Dr. C. P. Bogart.

(3) The Best Method of Conducting a Prayer Service. By Dr. J. L. Spruill.

(4) What is meant by the expression, "David, the son of Jesse, was a man after God's own heart."

W. E. BATEMAN, Clerk.

Gudger, N. C.

LIBERTY.

The next session will be held with Gravel Hill church, March 28-30.

Introductory Sermon. C. A. G. Thomas; Alternate, Jeff. Lanning.

1. Is There Danger of Incurring God's Displeasure by an Individual Christian, or Church, Fighting the Lord's Work? Speakers, Jeff. Lanning, C. L. Bailey.
2. What Tends to make a Church Strong Before the World? Speakers, John R. Miller, C. M. Wall.
3. What is a Scriptural Church? Speakers, John A. Summey, R. S. Green, Jr.
4. Should Baptists Recognize Alien Immersions? Speakers, Henry Sheets, T. B. Woodhouse.

JOHN R. MILLER, Secretary.

----We enjoyed a pleasant call from Dr. John William Jones last Wednesday. He was returning from a visit to Piedmont and Pelzer, where he lectured the evenings before. Dr. Jones is enjoying fine health and is happy in his pastorate at Chapel Hill, N. C. There are few men in all our Southern Zion more widely known or generally loved than Dr. Jones. He has been a busy man during all his years and has exerted a wide and blessed influence.—Baptist Courier. North Carolina has renewed Dr. Jones' youth. He seems to be equal to any amount of activity.

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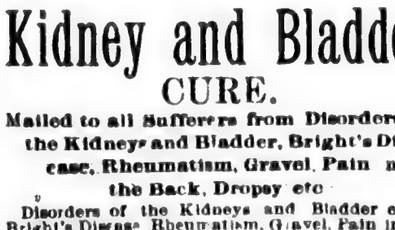
Mailed to all Sufferers from Disorders of the Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back, Dropsy etc

Disorders of the Kidneys and Bladder cause Bright's Disease Rheumatism, Gravel, Pain in the back, Bladder Disorders, Difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava Kava Shrub, called by botanists, the *piper methysticum* from the Ganges River East India It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Urates, Lithates, etc. which cause the disease.

Professor Edwards Fogg, the Evangelist, testifies in the *Christian Advocate* that the Kava-Kava Shrub cured him in one month of severe Kidney and Bladder disease of many years' standing Hon. R. C. Wood of Lowell, Ind. writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease, after ten years Suffering. His Bladder trouble was so great he had to get up five to twelve times during the night. Rev Thos. M Owen of Wes Pawlet, Vt, and others give similar testimony. Many ladies, including Mrs. Lycia Valentine East Worcester, N. Y; Mrs. Maria Wall Ferry, Mich, also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address, The Church Kidney Cure Company, No 401 Fourth Avenue, New York City.



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☞ The 25 cent package (large tin cans) sent by mail on receipt of money to any address. The 10 cent size is unmailable.

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Acknowledgments.

March 19, 1902.

State Missions—Kinney's Creek, Raleigh, 53c.; W. M. S., Centreville, Robeson, $1.19; Tabernacle, Raleigh (for minutes), 65c.; Sunbeams, Selma, 2; W. M. S., Laurinburg, $7.20; Griffin's Cross Roads, 87c.; Mill Creek, Flat River, 5; W. M. S., First church, Durham, Mount Zion, 10; Brantley's Grove, West Chowan, 2.40; Pilot, 74c.; Jonesboro, Sandy Creek, 80c. Total this week, 31.38. Previously reported, 2,177.42. Total this year, 2,208.80.

Foreign Missions—Kinney's Creek, Raleigh, 78c.; New Hill, Little River, $1; W. M. S., Mocksville, South Yadkin, Christmas offering, 3.60; W. M. S., New Hill, Little River, 1; W. M. S. Louisburg, Tar River, Christmas offering, 5.75; W. M. S., Tar River, 8.20; Sunbeams, Louisburg, Tar River, Christmas offering, 1.26; Sunbeams, Louisburg, Tar River, 5; W. M. S., Lawndale, 35c.; W. M. S., Lystra, Mount Zion, 2.60; Mrs. L. Johnson, 50c.; A Friend, Christmas offering, 10; W. S. Chapel Hill, Green River, 2; W. M. S. Rocky Mount, Tar River, 4.40; Sunbeams, Four Oaks, Raleigh, 97c.; W. M. S., Florence Avenue, Flat River, 1.25; W. M. S., Seaboard, West Chowan, 3; Mount Zion, Tar River, 1.25; H. P. Dunlap, Sunbeams, Laurinburg, 3.12; New Bethel, Kings Mountain, 31; Rive's Chapel, Sandy Creek, 1.55; Mill Creek, Flat River, 20; Roper, 4; Newton, 5; Brown Creek, Pee Dee, 3.18; Sunbeams, Williams Chapel, Christmas offering, 1.80; Sunbeams, Williams Chapel, 1.20; Shiloh, 10; First church Durham, 278.48; Concord, Flat River, 4.80; Mount Zion, Flat River 17.50; Brantley's Grove West Chowan, 3.97; Mars Hill, Mount Zion, 75c.; W. M. S., Holly Grove School House, 4.60; Cameron, 5; W. M. S, Cameron, 4; Olive's Chapel, Mount Zion, 55; Sunday School, Olive's Chapel, Mount Zion, 3; W. M. S., Long Branch, Robeson, 1.40; Philadelphia, Tar River, 2.35; Jonesboro, Sandy Creek, 94c. Total this week, 515.55. Previously reported, 1,497.84. Total this year, 2,013.39.

Home Missions—Holly Springs, Raleigh, $2.41; W. M. S., Lenoir, Caldwell, 3; W. M. S., Chowan, West Chowan, 5; W. M. S, New Hill, Little River 70c.; W. M. S., Hickory, Tar River, 1.60; W. M. S., Garner, Raleigh, 1.25; W. M. S., Florence Avenue, Flat River, 1.25; Rives' Chapel, Sandy Creek, 70c.; Troy, 2; Murray Hill, W. M. S., South River, 2.15; Matthews, 6.05; Hamilton, 2.50; Jerusalem, South Yadkin, 7; W. M. S., Mars Hill, 1; Pilot, 47c.; Roanoke Rapids, Tar River, 6.75; Jonesboro, Sandy Creek, 3.46. Total this week, 47.29. Previously reported, 340.28. Total this year, 387.57.

Education—Griffins' Cross Roads, 90c.; Shiloh, $5; Murfreesboro, West Chowan, 7.50. Total this week, 13.40. Previously reported, 379.49. Total this year, 392.89.

Ministerial Relief—Griffin's Cross Roads, 48c.; Hamilton, $2. Previously reported, 187.57. Total this year, 190.05.

Total reported for all objects this week, - - $610.10
Previously reported for all objects, 4,612.43

Total reported for all objects this year, - - 5,222.53.

WALTERS DURHAM,
Treasurer Baptist State Convention.

Cash collections on Educational Fund for week ending March 15, 1902:

Central Association: Mrs. E. R. Pace, $1. Beulah Association: Ephesus church, 10.35. Raleigh Association: Pilot church, 1; Bethlehem church, 5. Robeson Association: Rowland church, 9.40; Mount Zion church, 2.51. Chowan Association. Providence: J. B. Grandy, 10; G. W. Williams, 10; Jep McHorney, 3. South Yadkin Association: W. A. Thomas, $50. Flat River Association: Olive Branch church, 2.40; do., Hester's church: James B. Pruett, 5; S. R. Pucket, 5; R. W. Hobgood, 1; R. H. Frazier, 50c.; E. W. Adcock, 25c.; Roy Badgett, 50c.; Olive Badgett, 50c.; J. W. Cole, 50c.; E. L. Frazier, 25c.; Mrs. Mary Cussin, $1; L. C. Wilkerson, 25c. Cash, 25c.; S. R. Howard, 1; Mrs. O. J. Bennett, 1; Miss Lillie Pucket, 50c.; N. J. Pucket, 2; L. M. Knott, 1; Mrs. D. F. Hopgood, 50c.; E. G. Hopgood, 50c.; I. H. Massis, 1; do., Concord church: Mrs. Emma Lyon, 1; Miss Mollie Lyon, 50c. Tar River Association, Cary Chapel: Lawson Knott, 10; Mrs. Lawson Knott, 3. Personal: Rev. Livingston Johnson, 10; Rev. R. L. Patton, 50. Woman's M. East Durham, 3.67; W. B. Bagwell, 5; Y. L. M. So., Clinton, 3.50; A. C. Parham, 3.10. Rev. S. D. Swaim's Field: J. Lindsey, 5; M. J. Hendricks, 2.50; Miss Susie Jones, 1; First church, Raleigh, Miss M. E. Brown, 10.

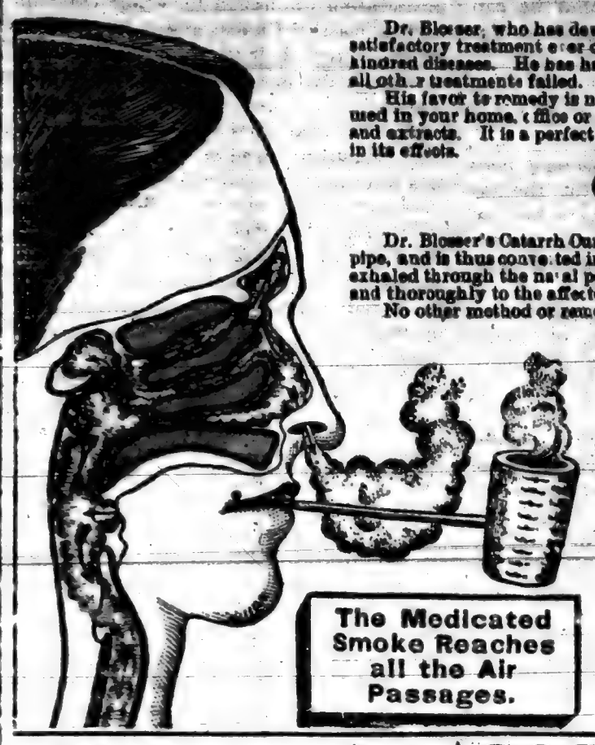
Total, - - - $235.43
Total amounts previously received, 4,750.04

Total receipts, - - 4,985.47

Corrections: Cash, Statesville church, $4.65 should have read $1.45, making total receipts $4,750.04 instead of $4,750.24.

L. D. WATSON, JR., Treasurer.

Catarrh Cured at Home



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Dr. Blosser, who has devoted twenty eight years to the treatment of catarrhal diseases, has perfected the only satisfactory treatment ever discovered for the absolute cure of catarrh, catarrhal deafness, bronchitis, asthma and kindred diseases. He has had unparalleled success, having cured cases of 15, 20 and 25 years' standing, in which all other treatments failed.

His favor ite remedy is now prepared for self-treatment, and is sent by mail direct to the patient. It can be used in your home, office or about your daily work. It consists of a combination of medical herbs, flowers, seeds and extracts. It is a perfect antidote for the catarrhal poison or germ, and and is perfectly harmless and pleasant in its effects.

Contains No Tobacco.

Dr. Blosser's Catarrh Cure contains no opium cocaine, tobacco, or any injurious drug. It is smoked in a pipe, and is thus converted into a dense medicated smoke which is inhaled into the mouth, throat and lungs and exhaled through the nasal passages. The potent and penetrating extract of the remedy is thus applied directly and thoroughly to the affected parts in every cavity, cell and air passage in the nose, head, throat and lungs.

No other method or remedy can reach and cure catarrh in all parts of the air passages.

Samples Mailed Free.

Send us your address and we will send you by mail, absolutely free, a trial package of Dr. Blosser's Catarrh Cure and a neat little pipe in which to smoke the remedy.

Give our free sample a trial. It will cost you nothing, and we will be pleased to have the opportunity to demonstrate to you the effectiveness of our remedy. You will find it just as we represent it. Those who try the sample generally give us an order.

We have received thousands of unsolicited testimonials. It cures 98 out of every 100 cases. Write us for a consultation blank. We make no charge for advice.

Not for Sale by Druggists.

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in advance. Write us a postal saying you wish to sell seeds for us and we will mail you 60 packets of Flower or Vegetable Seeds (any varieties you wish of either) and also Prize tickets for your customers, premium list and full particulars. We help sell seeds by offering prizes to those who buy from our agents.

WE SEND YOUR PREMIUM
Before We Get the Money
and thus no one can doubt our offers. Agent has choice of 20 elegant premiums for selling only 60 packets seed at 5c each (or we allow cash commission) and extra prizes are given those who are prompt.
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When desired, first-class references will be given in North Carolina and other Southern States.

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SOUTHERN BAPTIST CONVENTION AT ASHEVILLE.

Not often does the Convention meet in reach of so many of our readers as it will a few weeks hence. Nor is it often that it meets in a city so beautiful, so well worth going to. And it never has met in the great mountain country.

We write so early for two reasons:

(1) To urge all our people who can to go to this Convention. Let North Carolina Baptists get themselves vitally in touch with Southern Baptist work, men and policies.

It is not too early to be planning the trip. Would that pastors might get up parties from their churches.

(2) To suggest that one step further in giving, definiteness to our Home Mission work should be taken at Asheville. It is high time that we Southern Baptists were forming a policy of winning the South and saving it to Christ, and of supporting our mission work upon a scale commensurate with such a purpose. We are merely playing now. There should be more definite relation of State Missions and Home Missions, and the Home Mission Board should begin to offer Southern Baptists a definite policy, a fixed end in view. Its meagre appropriations are now scattered upon half a dozen varieties of fields. A constructive statesman might find one line of work along which a general concentration of effort will bring developments that would affect for good all the others.

What better place than Asheville, the heart of the mountain region, for consideration of these matters?

POPULARITY OR REVERENCE.

Popularity is not precisely opposed to reverence; but we seldom speak of a man as being both popular and revered. The ideas are diverse. When one is revered, we do not care to have him popular. Reverence is so much higher, so much the more desirable. It embraces all that is worthy in popularity and more.

One would rather have his Sunday School Superintendent be popular, his pastor revered. Not that either should not be affable or genial or sympathetic, but that the office of the Superintendent is that of a tactful manager, of the other the office is that of man of God.

But in the present day, churches are demanding that their pastors be popular. And some have a most peculiar standard. No sooner may one have delivered his heart's high message than he must race around to the front door and bow and scrape and smile and chatter and make a pump-handle of his forearm. For this, you know, is to be popular. Popular manners. A man of the people, in Heaven's name!

Or he must march all over the town and coddle this one and that one. He must visit and visit and visit and visit. For this is also to be popular. No matter if his visits are professional, only if he visits! And visits each one the same number of times, and stays at one place no longer than at another.

Will you contemplate for a moment your pastor presenting to the world a high uplifted brow, a heart calm and serene, a quiet cloister light in his eye, and men and women beholding him in pulpit or on the street or in the house and revering him, saying "This man hath been with Jesus"? Will you take this man and race him around to the front door of the church and make a professional coddler of him, and hope that men will see God in him and feel God in His words? Or send him forth to visit whether his heart is in it or not?

You must choose between having a popular pastor—according to modern standards—and a revered pastor. And it has almost come to this, that a pastor must choose between being a smiling pump-handle and an evangel of the Lord.

Not that a man may not be kindly, sympathetic, and even genial and natural, and still command reverence; but that he can not do this and make of himself at the same time a fawning coddler.

DIAZ.

Diaz was for a time the missionary hero of the Southern Baptists; but like the rest of heroes in this prosaic age, he is hero no more and we all are looking for a new one. His fault or ours? Hobson's fault or ours? Dewey's fault or ours?

No one should be amazed at this. It is an old story. While we wonder at the fall of Diaz, he wonders at the fall of our eyes. There is little change.

Nor is it so strange that Diaz failed to maintain his attitude at a vital point—honor. Just exactly what he did we do not know. That he assumed control of our mission property and thus committed a moral breach is generally known. That he also desired to use his pulpit in our church in Havana to muster the anti-Americans to-day as he used it to muster the anti-Spaniards yesterday—while we applauded!—is also well known. And Diaz wonders why he should not. And he resisted a little those who would forbid him, but yielded at length.

Of course Diaz has religion. Read the story of his conversion. But he is a Latin—a Cuban, more or less Spanish—and his ways are not our ways. We should allow for that.

Besides he lives in a strange time. Any we Southern Baptists told him once or twice that he was freeing Cuba and that one day he should be President of Cuba; and Cubans should lionize him even as we. Thus we turned his head and put an idea in it. What wonder that he can preach of little else than Cuba, Free and Independent—and Diaz President one day!

And when he was in America, did not the American preachers preach against Spain and Croker, etc.? Why then should not he preach against America and for Diaz?

Poor fellow! Who can describe his amazement as he looks about him now. Things have so changed. Now some are saying, "We never did like him; we told you so." Shame.

Diaz did a fine work. His enthusiasm, his bouyant power to endure, his ardor, reminded us all of Paul five years ago and we called him Apostle. Things are different now. Relations are severed. We discuss Diaz; Diaz ruminates about us.

But he will recover. Whether he shall sweep his land like an evangel no one knows—save God. Whether he shall lead a party, is even more a question. But one can not believe that he will lose his ardent faith in Christ or his love for the Cuban people or his fondness for public speaking. And perhaps he will not lose all regard for the American Baptists. And his work—all that was good in it—the inspiration to Home Missions, the love of Christ in Cuban hearts, the exposure of Rome—all that was worth having will abide.

God is the Great Conservator, and it matters not what men do.

IS THE NEGRO RACE DEGENERATING?

"It matters not how insignificant this people may be, when measured by economic standards, or how humble they may be socially, nor how impotent, politically; so long as they constitute forty per cent of the population, they are a factor which must be taken into serious account whenever we think of the South and its future. If this forty per cent, the negro race, improve, the South to that extent will improve; if it goes backward, it will carry the South with it, or failing in this, it will demand as the price of progress an expenditure of energy on the part of the whites which no people can endure."—Dr. Paul Barringer, of the University of Virginia.

These considerations are sufficient apology for the profound interest of Southern people in the race question—more particularly, in the colored race.

To believe in God is to believe in progress; and we are accordingly optimistic. But God may achieve progress by the degeneration and extinction of a race, as history shows and the Bible suggests.

We have just read an editorial in "The Charlotte Medical Journal" on "The Negro and Medicine," in which the gloomiest view is taken. The editorial is significant not only as the expression of an editor's views—and he a gentleman of considerable scholarship, experience and breadth of view—but also for the support for his view that he finds in the utterances of more or less eminent men, such as Dr. Barringer, Dr. English and Dr. Harris. Dr. Barringer, for example, says:

"I may state that as a Southerner and a physician, I am acquainted with the physicians of the South, and it is the almost universal opinion of men who should and do know more of the negro than all other classes combined, that the negro as a race, is steadily degenerating both morally and physically." In conclusion, he says: "All things point to the fact that the negro as a race is reverting to barbarism with the inordinate criminality and degradation of that state."

Dr. English declares that, in view of the unfitness of the negro for the profession of medicine—a profession for which only the highest class of Caucasians is fit—"teachers who direct their negro pupils into the medical path are guilty of a many-sided wrong."

The editorial goes on to argue that the negro stands in need of nothing so much as a knowledge of and regard for sanitary laws and the prevention of disease; and it concludes—"Let everything be done for the negro which is proper that he may become a strong physical, moral and industrious individual. But as for entering the profession of medicine there is neither room nor need for him."

It strikes us that while it may be admitted that comparatively the negro is not fit for the study of Medicine, and that as a rule he will make an inferior physician, he will serve his race perhaps quite efficiently in two respects: (1) He will spread just that sanitary sense the lack of which in the negroes the Medical Journal deplores. He will do this far more efficiently than a white physician, because he can give more attention to it and because he will not be regarded as simply offering "white folks'" ideals. (2) He will relieve more of his own race, seventy-five per cent of whom now die without the care of a physician. The negro race can only be reached by negro physicians. A negro physician is inferior to a white physician, of course, but he is superior to "cunger doctors"—negro quacks.

And so we may dismiss the question of negro physicians and take up the more important question of the degeneracy of the race.

Are Dr. Barringer's observations correct? Is the negro race degenerating morally and physically? Is the race reverting to barbarism. Is this the testimony of the physicians of the South?

We are not so well prepared to express an opinion here as many of our readers. They knew the negro at his highest in slavery; they have been by his side these forty years since. Let them make a comparison.

There are evidently more negroes who are well-informed, who are skilled workmen, who can make speeches and teach school and read the Bible and preach. There are more well dressed negroes—and clothes, to a degree, are evidence of progress. There are evidently more who have homes. If you will look on this picture you will be astonished by instances of marvellous progress.

But on the other hand, were there ever so many negro criminals; were there ever so many negro loafers; were there ever so many negro beggars; were there ever so many helpless negroes, diseased or broken down? Did the native sullen, stubbornness of the negro ever manifest itself so generally? Has there been progress in a moral sense? Is the marriage tie more sacred than in slavery? Is the regard for chastity more sure? Even in the better classes are there more "reliable"—trustworthy—men and women? There are more churches; but is religion more efficient? They have more intelligence, but is honor more common?

We incline to the optimistic view. There are better types of negroes now than there were a generation ago. But even they have much to achieve. It would be stupid to expect them to measure up to the standards of Anglo Saxon civilization at its best. There is another type not so promising, but its unpromising features are due to transition—the very evidences of progress. They have not found themselves, have not adjusted themselves; and they need strong guiding and restraining hands. Amongst these may be found the foolish imitators of the fads of the white people. There is another class—alarmingly large—inferior in every way to the old time darkey. These are the degenerates—vicious, idle, malcontent, worthless. But the other types should not be condemned with these. They will give trouble many years, but they should not discourage earnest souls who hold with Dr. Barringer that if the colored race is suffered to go backward, it will carry the South with it. The incentives to Southern Christians to patiently strive to save the negroes—morally, religiously, industriously and mentally—are only too many and only too involved in our own welfare. To give up would be to yield the larger hope for the South. As Dr. Barringer suggests, the price of progress now is less than it will be if once we abandon the task of saving this great body of people so attached to the South.

It is not to be forgotten that the honor of our denomination is at stake in the pledges made in the Convention at Winston-Salem to the payment of the debt on our University. The glorious news of what was done there was heralded abroad. If we should fail to do all that we promised there, we would disappoint the brotherhood everywhere, we would expose ourselves to the contempt of other Christian bodies, and we would destroy our own self-respect. God forbid that we shall fail to raise the full amount pledged.

SOME SUGGESTIONS ON CONDUCT TO THE CHRISTIANS OF EPHESUS.

Sunday School Lesson for March 23. Ephesians 5th chapter, with special reference to verses 11-21. "Temperance Lesson."

Each of the several religions is more or less ethical. But Christianity is the religion that plants that in one which makes him moral and more—righteous; which sets forth principles not rules, and gives birth to impulses rather than precepts. There is more compulsion in other religions but none of that divine and irresistible impulsion, which is the character mark of Christianity.

It is rather contrary, therefore, to the spirit of Christianity to make rules or to endeavor to build character by rules. Christianity teaches by a method more glorious; and its process is at once more rational and more divine. It teaches by a Life—though "teaches" but poorly expresses its influence. It leads, inspires, educates, calls forth in the Christian his better self much as the rose is called from out the bush.

Nevertheless in all ages the rule, the precept and the exhortation have had their uses even in Christianity; in them it has been attempted to express forth the ethical flowering of the spiritual condition of the inner man. Thus they become standards of action. But we must be ever on guard lest the expression be suffered to take the place of the sense within, or the standard be put above the man himself. See Mark v, 27.

And so we find Paul exhorting and advising his Gentile converts at Ephesus to live right. He instructs them not only in doctrine; he is not content with conversion: but he must tell them how to live, must give direction for their demeanor, and he exhorts them accordingly. Philip is "caught away" from the Ethiopian when the latter is baptized; but Paul gives directions to his converts.

It will be better for the earnest student to read his entire letter. We shall shortly enter upon a study of Paul's career, and this reading will not be lost to us. At any rate read the entire fifth chapter.

Observe the style, for one thing the method of contrast: Do this good thing; do not this evil. Be not partakers with them (low-down people), but walk in the light—"for the fruit of the light" (Christ the Light of the world) is in all goodness, righteousness and truth." The proper attitude toward the unfruitful works of darkness is clearly stated—no fellowship but reproof. What these works are—that is, in general,—will easily be gathered in reading the ten verses preceding.

We come to a difficulty in verse 13 in the use of the word "light"—the last word in the verse. It has just been used in a figurative sense, referring to Christ and His religion. Use it in this instance in the general sense, and read—"for every thing that is made manifest" (by the reproving Light of true Christianity) "is light"—is known. And the apostle immediately falls again into the figure of Christ shining, and in perfect sequence, pictures Him shining upon the repentant (reproved and convicted) man

But not only as having the light of Christ are they exhorted, but as having wisdom in a time of evil when only the wise can make good use of the hours, the day, and the period. "Be not foolish, but understand what the will of the Lord is"—which is to say that they are foolish who do not understand, and this with especial application to Christians. Christianity is wisdom.

And now comes what is to be regarded as the heart of the lesson. It is another contrast—"And be not drunken with wine, but be filled with the Spirit." It is here that the temperance lesson—in the modern view—comes in. It seems absurd—the very idea of a Sunday School teacher exhorting a class of children to be not drunken with wine. The lesson is more worthily one of general Christian conduct than one of exhortation to prospective topers.

At the very point of application it does not apply. Why try to make it apply, if it does not? How dare to? The order of the day—and it is founded in Christian impulses and principles—is not temperance, is not of refusing to get drunk, but of abstinence, of refusing to drink even wine because of what it may lead to.

We have been impressed lately with the frequent mention of drunkenness in contrast with the Holy Spirit. Recall the prophecy as to John the Baptist; Luke i. 15; Acts ii. 15, 17; and other passages. It suggests the extraordinary conception of that day of the actions and manner of those especially filled with the Spirit of God.

To go on with the lesson—how should a Christian live?—"speaking one to another in psalms and hymns, and spiritual songs, singing and making melody with your heart to the Lord"—quite a happy way, and in the heart, remember—"giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father"—a completely inclusive statement—"subjecting yourselves one to another in the fear of Christ."

A hard saying that last. Subjecting, etc., calls for humility, unselfishness, sympathy, consideration of one's fellows; and in the fear of Christ—as in the sight of one pure and holy who died for you and who loves you, and in the Light of whose Love and Teaching you shall be judged. There is room enough for fear in that. Of all the suggestions this last one is most needed in the modern church—"subjecting yourselves one to another in the fear of Christ."

Exposure to Wet,

dampness and cold, invariably results in a sudden chill, which if not attended to immediately will cause a cold. By mixing a teaspoonful of Perry Davis' Painkiller in half a glass of warm water or milk, the whole system will be heated and the danger of cold avoided. Avoid substitutes, there is but one Painkiller, Perry Davis'. Price 25c. and 50c.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

ELEVENTH WEEK: DAY OF MIRACLES AND THIRD PREACHING TOUR.

FIRST DAY: *Mark 4:35-41. Stilling the Tempest.*

Verses 35-36. "The same day." Beginning with 3:20, trace its misunderstandings, its contradictions, its teachings, its explanations, and account for His suggestion to retire "when even was come."

Verses 37-38. Why asleep in such a great storm? What light here upon "even as He was" of verse 36?

Verses 37-39. See the dashing waves, hear the frightened appeal, see Jesus arise in His majesty, hear His word of command and see that calm.

Verse 40. Why did their fear show a lack of faith which deserved rebuke? How came they here? Verse 35.

Verse 41. Wherein was this glimpse into the character of Jesus a new one?

Am I ever frightened by difficulties, as I do His bidding?

ELEVENTH WEEK: DAY OF MIRACLES AND THIRD PREACHING TOUR.

SECOND DAY: *Mark 5: 1-20; Jesus Cures the Gadarene Demoniac.*

Verse 1. Note this trip on a map.

Verses 2-5. Make a note of the main points in this description.

Verses 6-10. How does the language of the demoniac show that his mind is diseased?

Verses 11-13. On what principle was Jesus justified in allowing this destruction of swine?

Verses 14-17. With what contrary estimate did they urge Jesus to leave their country?

Verses 18-20. Why did Jesus not grant the request of the healed demoniac?

Is my changed life a testimony to those in my home and to my former friends?

ELEVENTH WEEK: DAY OF MIRACLES AND THIRD PREACHING TOUR.

THIRD DAY: *Mark 5: 21-24; 35-43. The Daughter of Jairus Raised.*

Verse 21. Meaning of the last clause? Compare "spake" and "arose" of Matthew 9:18-19.

Verses 22-24. How was His teaching interrupted?

Glance hastily through verses 24-34, and see whom Jesus healed while on the way to the home of Jairus.

Verses 35-36. Write the report which reached them on the way, and Jesus' words of assurance.

Verses 37-40. Name the persons who witnessed this miracle.

Verses 41-43. Why did Jesus insist on silence here in Galilee, while encouraging testimony among the Greeks on the other side of the Lake?

ELEVENTH WEEK: DAY OF MIRACLES AND THIRD PREACHING TOUR.

FOURTH DAY: *Mark 5: 25-34. The Suffering Woman Healed.*

Read verses 25-26 as the story of twelve weary years of suffering.

Verses 27-29. What led her to come to Jesus; what to touch His garment?

Verses 30-31. Why was the explanation of the disciples insufficient?

Verses 32-33. The touch of one having her trouble was regarded as defiling. Lev. 15:25.

Verse 34. The only person whom Jesus is reported to have addressed as "daughter."

How does she show a daughter's faith?

ELEVENTH WEEK: DAY OF MIRACLES AND THIRD PREACHING TOUR.

FIFTH DAY: *Mark 6:1-6. Rejected at Nazareth.*

Verse 1. Out from what place? Trace His journeys on a map.

Verse 2. What wisdom and mighty works do they refer to?

Tradition says that Jesus had seven sisters named Anna, Assia, Esther, Lydia, Mary, Salome and Thamar. Name His brothers as given by Mark.

Verses 3-4. At what were His townsmen "offended," or literally "cause to stumble"?

Verses 5-6. How did the people limit Jesus in His work of helpfulness?

How do I?

ELEVENTH WEEK: DAY OF MIRACLES AND THIRD PREACHING TOUR.

SIXTH DAY: *Mark 6:7-13. The Mission of the Twelve.*

Read the last clause of verse 6, and note that in verse 7 Jesus carries out an additional step in His purpose of Mark 3:14.

Review the record of what they had witnessed since they had been called to "be with Him."

Wherein may this experience have better fitted them to be sent forth two by two?

What in the instructions of verses 8-10 indicate a hasty and preliminary mission?

Verse 12. What was their message to the people? Compare Luke 9:2 and Mark 1:14-15.

Why was repentance necessary?

ELEVENTH WEEK: DAY OF MIRACLES AND THIRD PREACHING TOUR.

SEVENTH DAY: *Mark 6:14-29. The Death of John the Baptist.*

To whose ears did the reports of the Mission with the Twelve come?

Verses 14-16. Why did Herod conclude that it must be John the Baptist risen and working miracles?

Verses 17-18. Why had Herod imprisoned John the Baptist?

Verses 19-20. Why did Herodias not have John slain at first?

Verses 21-23. What led Herod to make this rash vow?

Verses 24-26. Why did he hold fast to a vow made under such circumstances?

Verses 27-29. In what places have me met these disciples before?

What does this study teach me?

Side-Lights and Suggestions on this Week's Study.

STILLING THE TEMPEST.

Jesus had spent most of the day in speaking parables to ears that heard, but in their grossness understood not. Now even was come. Why need He remain longer with them?

At His word they took Him weary with the day's labor, "even as He was" without refreshment of food or further preparation.

In the stern of the ship, on the low bench where the steersman sometimes takes rest, was pillowed the head of Jesus.

The heavens darken, the wild wind sweeps down those mountain gorges, howling with rage over the trembling sea; the waves rise and toss, and lash and break over the ship and beat into it, and the white foam washes at His feet. His Humanity appears as true as when He lay cradled in the manger; His Divinity, as when the Sages from the East laid their treasures at His feet. But the danger is increasing 'so that the ship was now filling.' They who watched it might be tempted to regard the peaceful rest of Jesus, not as indicative of Divine Majesty—as it were, sublime consciousness of absolute safety—because they did not fully realize Who He was. In that case it would, therefore, rather men absolute weakness in not being able, even at such a time, to overcome the demands of our lower nature; real indifference, also, to their fate—not from want of sympathy, but of power. In short, it might lead up to the inference that the Christ was no Christ and that the kingdom of which He had spoken in parables, not His, in the sense of being identified with His person.

It is certainly not easy to understand just what the disciples expected when they awoke Jesus to their aid. Probably they had a vague, undefined belief in the unlimited possiblity of everything connected with the Christ. * * *

When He spake the wind was bound, the panting waves throbbed into stillness, and a great calm of rest fell upon the Lake. No longer, as at His first wonder-working in Capernaum, was it: '*What* is this?' (Mark 1:27), but '*Who*, then, is this?'

THE GADARENE DEMONIAC.

The demonized were incapable of separating their own consciousness and ideas from the influence of the demon, their own identity being merged and to that extent lost, in that of their tormentors. * * *

He that had once been in the possession of foul and evil spirits—a very legion of them—and deprived of his human individuality, is now 'sitting at the feet of Jesus,' learning of Him, 'clothed and in his right mind.' He had been brought to God, restored to self, to reason, and to human society—and all this by Jesus, at whose feet he is gratefully, humbly sitting, a disciple. * * * But now from town and country have they come, who had been startled by the tidings which those who fed the swine had brought. It is not necessary to suppose that their request that Jesus would depart out of their coasts was prompted only by the loss of the herd of swine. Their request is the natural expression of a superstitious mind conscious of sin when brought into contact with the Divine, whose supreme and absolute Power is realized as hostile.

In such place and circumstances Jesus could not have continued. And, as He entered the ship, the healed demoniac humbly, earnestly entreated that he might go with His Saviour. But He who appoints alike our discipline and our work, directed him to go back to his own, and to publish there—throughout the large district of ten confederate cities, the Decapolis—how great things Jesus had done for him.

JAIRUS' DAUGHTER RAISED.

On the shore of Capernaum many were gathered on the morning after the storm and quickly, as He again stepped on the well-known shore, He was welcomed, surrounded, soon 'thronged,' inconveniently pressed upon, by the crowd, eager, curious, expectant. It seemed as if they had been 'waiting for Him,' and He had been away all too long for their impatience. The tidings rapidly spread, and reached two homes where His help was needed; where, indeed, it alone could now be of possible avail.

When we remember how often Jesus must, with consent and by invitation of Jairus, have spoken in this synagogue of which he was ruler, and what irresistable impression His words had made; and what knowledge Jairus had of the 'mighty deeds' commonly reported of Jesus, unless his daughter's sickness had been sudden and exceedingly rapid, it is difficult to understand why her father had not applied to Jesus on the previous day. But if, as the whole tenor of the history shows, his faith had been only general and scarcely formed, we can account the more easily for his delay. Only in the hour of supreme need, when his only child lay dying, did he resort to Jesus. There was need to perfect such faith into the perseverance of assurance and on the other hand into the energy of trustfulness. The first was accomplished through the delay, in healing the suffering woman, the second, by the intervention of his daughter's death during that delay.

THE SUFFERING WOMAN

We can picture her to our mind as mingling with those who thronged and pressed upon the Lord, she put forth her hand, and 'touched the border of His garment.' We can understand how, with a disease which not only rendered her Levitically defiling, but where womanly shamefacedness would make public speech difficult, she thinking of Him whose Word spoken at a distance, had brought healing, might thus seek to have her heart's desire. What strong faith to expect help where all human help so long and earnestly sought had so signally failed! And what strong faith to expect, that even contact with If'm, the bare touch of His garment, would carry such Divine Power as to make her 'whole.' Yet in this very strength lay also its weakness. But He who turns not from our weakness in the manifestation of our faith, turned not from hers who touched His garment for healing. He wished, through self-confession, to bring her to a clearness in the exercise of her faith and thus its two-fold error was also corrected. She learned that it was not from the garment, but from the Saviour, that the Power proceeded; she learned also, that it was not the touch of it, but faith in Him, that made whole—and such faith must ever be of personal dealing with Him.

AGAIN REJECTED AT NAZARETH.

It would have been impossible to have finally given up His own town of Nazareth without one further appeal and one further opportunity of repentance. As He had begun, so He closed this part of His Galilean ministry, by preaching in His own synagogue of Nazareth. * * * He had now come back to them, after nine or ten months, in totally different circumstances. No one could any longer question His claims. As on the Sabbath He stood up once more in that Synagogue to teach, they were astonished. The rumour must have spread that, notwithstanding all, His own kin—probably His sisters, whom He might have been supposed by many to have come to visit—did not own and honor Him as a Prophet. But the astonishment with which they heard Him on that Sabbath was that of unbelief. They could not account for Him on their principles. They knew His supposed parentage and his brothers; His sisters were still with them; and for these many years had they known Him as the carpenter, the son of the carpenter. * * * Save in the case of a few who were receptive, on whom He laid His hands for healing, His visit passed away without such 'mighty works' as the Nazarenes had heard of.

He will not return again to Nazareth. Henceforth He will commence sending forth His disciples, partly to disarm prejudices of a personal character, partly to spread the Gospel-tidings farther and wider than He alone could have carried them. For His heart was moved by compassion at the many who were distressed and scattered as sheep having no shepherd.

SUGGESTIONS FOR CLASS HOUR.

Hastily review the incidents of last week as a sample day in Jesus' life.

Take up the incidents of this week's Study in their order, trace their connection and follow the movements of Jesus on a map.

Note the meagerness of Mark's record of the Third Preaching Tour and Mission of the Twelve. How much of the life of the Master is unrecorded! The Rejection at Nazareth is the only detailed incident on this Tour.

The most prominent thought in the study of the week is that of Faith.

Give most of the class hour to studying its different aspects, as presented by the Disciples, by Jairus, and by the Suffering Woman.

Contrast with the unbelief of the privileged Nazarenes.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS:

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BROWN, pastor Baptist Church, Ripley, Tenn.

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Sweet Reasonableness and Infant Baptism.

Among our book notices is one of a book on infant baptism, under the title of "Infant Salvation," in which the effort of the author is not regarded by his Baptist reviewer as a great success. But The Interior (Presbyterian, Chicago), has seen another book on the same subject which leads it to say some things which quite surprise us, as coming from such a source. The Interior says of the book: "Notwithstanding its microscopic examination of words and phrases it fails to convince the reviewer that the practice of infant baptism rests, or can rest, or need rest, on proof texts or covenants. Mr. Patten's chapters devoted to the peculiar duties, responsibilities and privileges of parents are far more satisfactory than those he devotes to the support of his proposition that 'the Abrahamic and Christian are one and the same church,' or his painfully elaborate argument that 'Baptism is another form of circumcision.'" But what does all this mean? Is it true that some Presbyterians are coming to see the fallacy of the long-time arguments, and are ready to admit that they have been demolished a thousand times? According to The Interior, the only thing infant baptism has to stand upon is its "sweet reasonableness." Looked at from a Presbyterian, pedobaptist point of view, it is reasonable—sweetly reasonable—that infant baptism is a good thing. It tends to keep the child in the Presbyterian fold. For this reason it is permitted to dishonor the Lord Jesus and put in the place of the ordinance which He enjoined something not contemplated by him nor taught in the New Testament. "Sweet reasonableness" is an argument for Roman Catholics, but we were not expecting to hear it from Presbyterians.—Journal and Messenger.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

[Seal.] C. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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There is scarcely any condition of ill health that is not benefited by the occasional use of a RIPANS Tabule. For sale by druggists. The five Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by John A. Jones and recorded in Book No. 136, at page 422, in Register of Deed's office of Wake County, N. C., we will, on Friday the 28th day of March, 1902, expose for sale and sell to the highest bidder for cash at the court-house door in the city of Raleigh, at 12 m., that lot or parcel of land lying and situate in or near the village of Oberlin, about two miles northwest of Raleigh, in Raleigh Township, and joining the lands of Sylvia Pope, Nancy Durham, J. S. Allen and others, containing four and three-fourth acres, more or less. For better description of said land, see mortgage above referred to. This February 24, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by W. Ruffin Eatman and wife, and duly recorded in Book No. 113, at page 664, in Register of Deed's office of Wake County, N. C., we will, on Monday the 7th of April, 1902, at 12 o'clock m., at the court-house door in the city of Raleigh, expose for sale and sell for cash the following-described tract of land, lying and situate in Cary Township, about five miles northwest of Raleigh, adjoining the lands of Mrs. Annie M. Parker, R. H. Battle, and formerly Wyatt J. Holleman, now Mrs. P. A. Cotten: Beginning at a stake or stone, formerly Bunch and Lougie line, southwest corner; thence along their line north 1 degree east 96 poles to a small hickory tree in the old line; thence west with the same line 112 3-5 poles to a hickory tree on the upper prong of Richland Creek; thence up said creek south 51 poles to the north of a drain; thence south 56 degrees east 80 poles to a spanish-oak, near the ridge path; thence east 44 3-5 poles to the beginning, containing 58 acres, more or less. For further description of said land, see the mortgage above referred to.

This March 3, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee and Assignee.

JUST ONE WORD that word is **Tutt's,**

It refers to Dr. Tutt's Liver Pills and

MEANS HEALTH.

Are you constipated?
Troubled with indigestion?
Sick headache?
Vertigo?
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Insomnia?

ANY of these symptoms and many others indicate inaction of the LIVER.

You Need

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Cole's Combination Planter is positively and absolutely without an equal as a money and labor saver. Plants cotton, corn, peas, peanuts, soja beans, etc., as well, and even better, than any separate special machine ever built. We prove it in your own field at our expense.
Write at once for full particulars to
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Lv Columbia,	"	7 40 a m	1 05 a m
Ar Savannah,	"	12 05 p m	4 00 a m
Ar Jacksonville,	"	3 51 p m	6 05 a m
Ar Tampa	"	5 00 p m	5 00 p m
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Lv Raleigh,	S. A. L.	2 35 p m	8 15 p m
Ar Hamlet,	"	5 55 p m	1 00 p m
Ar Wilmington,	"	12 05 p m	.....
Ar Charlotte,	"	9 35 p m	12 30 p m
Ar Atlanta,	"	8 35 p m	7 30 a m
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		No. 14	No. 66
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Ar Norlina,	"	3 30 a m	11 35 a m
Ar Richmond,	"	8 35 a m	3 05 p m
Ar Washington, P. R. R.		10 10 a m	6 35 p m
Ar Baltimore,	"	11 25 a m	11 35 p m
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Tickets on sale to all points. Pullman Berths Reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotel and residences without extra charge at

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Current Events.

STATE NEWS.

—The United States Government will appropriate $4 000 for survey of soils in North Carolina.

—The Ministerial Association of Lexington, N. C., is preparing to take a religious census of that town.

—It now appears that Raleigh is likely to be connected with the seaport of Charleston, S. C., by the Cape Fear and Northern Railway.

—Representatives of the University of North Carolina defeated the representatives of Johns Hopkins University recently in a debate.

—An Audubon Society—for the study of birds, and for their protection—was formed at the State Normal College last week. Mr. J. Y. Joyner is President.

—The North Carolina Presbyterian Synod will have raised $80,000 of its $300,000 Century Educational Fund by May 1, and the Committee in charge is confident of raising even more than $300,000 within the year.

—The trial of young Wilcox for the alleged murder of Miss Cropsey is proceeding at Elizabeth City. No direct evidence against him was produced last week, though testimony was given by physicians that she probably was murdered.

—The Governor has so commuted the sentence of law-agent Gorham that he will not be sent to jail. The Governor is a brave and just man, and whereas ordinarily the partizan press would take this for an opportunity to denounce him as a "tool of the railroads," they are silent.

—At the request of President Winston, of the Agricultural and Mechanical College, the State Superintendent of Public Instruction has compiled some figures which show that last year 7,829 public schools were open, an increase of 428 over 1900. Of these 5,411 were white, increase 364; and 2,418 colored, increase 47. Only 72 white districts and 141 colored districts were without schools. In the previous year 379 white and 144 colored districts had no schools. We need less schools, not more.

—There appears to be some opportunity for silk raising and manufacture in North Carolina. The Board of Agriculture has sent abroad for eggs of the silk worm. Those who desire to experiment with the eggs may enclose 30 cents to Gerald McCarthy, Department of Agriculture, Raleigh, N. C., with request for one-tenth of an ounce of the eggs (sufficient to produce 4,000 worms) and also inquire for direction as to mulberry trees, culture, manufacture, etc. This is not an advertisement, being under the auspices of the State: and the charges simply cover the expense. We advise our enterprising readers to go into the matter.

GENERAL NEWS.

WASHINGTON NOTES. The fight against reciprocity with Cuba—a fight between Trusts—goes on. The President is for reciprocity, and he is right, and we hope his cause will win.

A note has been sent to the Porte (Turkey) in regard to the capture of Miss Stone. These are the first formal steps toward fixing the responsibility for her capture. If this can be done, the guilty parties may be punished.

The Boer delegates, Wolmarans and Wessels, had a talk with the President and announced that they are not seeking intervention, but only civilized methods of warfare. There are good reasons to believe that the English methods are more civilized than the Boer methods.

The Ship Subsidy bill is being debated in the Senate.

The Canal Committee has decided to report in favor of the Nicaraguan route. The matter will come up within a few weeks.

The Post-office bill was passed, carrying a handsome subsidy for Southern Fast Mail via Southern Railway. But in the matter of rural delivery routes it was shown by Mr. Kitchin that the South had been discriminated against.

THE BOERS CAPTURE A GENERAL. One of the most disastrous defeats that the British have met with in South Africa occurred March 9, and the announcement of it struck England with consternation. 1,300 men were routed and their general captured. A year ago it was announced that the war was over; but now the Boer have actually captured a British General—Methuen. It is true that this victory is not highly significant, and that Methuen has already been released; but it shows how far the English are from having everything their own way in South Africa. The King is reported to be sending Lord Wolseley to South Africa to investigate the situation for him. He desires to have an end of the war before his coronation.

STRIKES. The Norfolk street car strikers consented to submit the merits of their cause to an Arbitration Committee, duly agreed upon. But when that Committee recommended that a certain number of non-union men be employed with the union men, the strikers went back on their agreement and threw the whole thing overboard. In consequence the railway owners have announced that this ends negotiations so far as they are concerned. The cars are running, but irregularly. The strikers cut the wires, grease the track, and even fire upon the cars. The line is guarded by the militia. Summary measures are demanded now by the very institutions of free government. Later reports are that the situation is gradually improving.

In Boston there was another strike of serious proportions. It began in the refusal of members of the Allied Transportation Council to work for the Brine Transportation Company. It spread rapidly, but the matter was submitted to arbitration and adjusted. To Governor Crane this speedy settlement is due.

At Fall River there is a difference between the manufacturers and the workers on the question of wages, and it threatens to brew serious trouble. On Saturday, however, the manufacturers agreed to increase wages 10 per cent.

IMPROVING WAR. The Senate of the United States last week approved the Convention growing out of the Hague Peace Conference relative to the conduct of war on sea and land. The countries party to the treaty are Germany, Austria, Belgium, Denmark, Spain, the United States, Mexico, France, Great Britain, Greece, Italy, Japan, Luxemburg, Montenegro, Netherlands, Persia, Portugal, Roumania, Russia, Servia, Sweden and Norway, Turkey and Bulgaria. The provisions are binding only on the contracting powers in case of war between two or more of them, and cease to be binding when a non-contracting power joins either of the belligerents. The most important feature of the treaty, the contents of which have been generally known, is that prohibiting the use of "dumdum" bullets. Another pertains to spies, and the secret service.

THE AMERICAN SABBATH. The religious press is righteously indignant that the entertainment of Prince Henry of Prussia was arranged without any regard to the American Sabbath. Secretaries Hay and Hill are held responsible. The latter had especial charge. We are surprised especially in view of the fact that he was one time president of a Baptist institution—Colgate University. The two Sundays that the Prince passed in America were given over to feasting and celebration and all manner of worldliness. The Prince may have an idea that he knows America, but, if the truth were known, he has not had the least opportunity.

THE POPE'S JUBILEE. Pope Leo XIII was born March 2, 1810. He is therefore ninety two years old. He ascended his throne in 1878. He has just begun the twenty fifth year of his papal supremacy, and they are celebrating the occasion at Rome and over the world as his silver jubilee. Pope Leo is, we are invited to believe, the successor of St. Peter, the first Pope, and he indicates the fact and quality of his succession by living and acting and talking like St. Peter. If you want to understand St. Peter's manner of life and preaching you must study these things as they are now exhibited before the world by Pope Leo. At Rome the other day, March 3, thirty cardinals, numerous archbishops and bishops, the members of the pontifical court, the special foreign embassies sent by most countries, the members of the diplomatic corps, and the Roman nobility, all in magnificent vestments or uniforms, participated in the ceremony and formed a striking spectacle. The Pontifical Guards wore their gala uniforms. The Pope was carried in his chair of state to his throne, amidst the acclamations of the vast assemblage. When we read of these functions we are always struck by their faithful likeness to the accession, enthronization, and behavior generally of the Apostle Peter, as recorded in the Gospels and the Book of Acts. Anybody who can not see the resemblance is afflicted with mental strabismus, and does not deserve the papal benediction.—Examiner.

SLAVERY IN THE PHILIPPINES. As intelligence is absolutely essential to forming an opinion as to the Philippines, we print the following summary of evidence given recently by Governor Taft:

The extent of slavery in the Philippines was discussed by Governor Taft before the House Insular Committee March 4. In response to questions by members, he said slavery is confined to the southern Moro Islands. According to the statements made by the datos, the slaves may buy their liberty, but until this is done the condition runs from generation to generation. The slaves are members of the family and the relation is comparatively mild, if it be possible to consider any form of slavery by degree. Governor Taft said Dato Mandi had already abolished slavery by decree. How effective this is can not be stated. "It indicates," said Governor Taft, "how willing they are to consider our desires and the possibilities of eradicating the system."

The civil authorities have not recognized slavery in any way, he said, but the military have always had slaves. The slaves do not understand the advantage of liberty and Governor Taft said that if we attempted to unslave by force, we would probably find the slaves turning the guns against us. The influence of the United States is, however, growing stronger and stronger for the eradication of slavery. Although our wishes have been made known, yet neither the civil nor military authorities have said that slavery must cease, or war would be made.

Representative Patterson, of Tennessee, asked the number of slaves. Governor Taft replied that he and his associates had sought to learn the number with the idea that we might buy them and avert an exercise of force. But when the natives learned this, they all represented themselves as slaves. The governor estimated about one fourth of the southern population, from 200,000 or 300 000 in a population of 1,000 000 to 1,500,000. When asked how many sultans there were, Governor Taft answered that sultans and datos are as numerous a barons in Germany or justices of the peace in the United States.

In reply to a question by Mr Patterson, Governor Taft stated that the slaves are punished by their masters and whipping is not unknown to them although there is little severity. The slaves are subject to sale, but he does not know of any separation of mothers from their children.

Representative Sibley, of Pennsylvania, asked what annual charge on the United States would be made for the maintenance of the Philippines.

Governor Taft answered that there was no reason why the United States should be called upon to pay anything toward the expenses of the insular government, except for military operations. There is now $5,000,000 in gold on hand and only $2,000,000 debt in sight.

Dr Bull's Cough Syrup cures a cough or cold in short order. One bottle of this wonderful remedy will effect a cure. It is absolutely the best cough syrup made. Price 25c.

MINOR MATTERS.

General Long has resigned as Secretary of the Navy, carrying out a plan he has had in mind for more than a year. He desired to retire before the death of President McKinley, and has remained to the present time from loyalty to Mr. Roosevelt. In accepting his resignation the President pays him the highest compliments, and refers to the satisfaction he had in serving under Mr. Long in the Navy Department during the McKinley administration. Mr. Long has been one of the best Secretaries in the history of the government. He has had a larger navy to deal with than any of his predecessors, and managed affairs with remarkable ability through a successful war. With his intimate relations with the President, his actual resignation was delayed until his successor could be determined upon; and he will be succeeded by William H. Moody, a member of Congress from Massachusetts, who is said to be eminently fitted for the position.

Mr. Kensit, in protesting against the "enthronement" of Canon Gore has succeeded in opening the eyes of England in a way he did not anticipate. The decision that his protest, on doctrinal grounds, has no standing in court, serves notice that the Church has nothing to do but confirm any nomination made by the King. The King is thus the "Head of the Church" is a very practical sense, since he appoints the Bishops. And King Edward did not use to be a model as the future Head of the Church.—Presbyterian Standard.

Following the lead of the Methodists with their $2,000,000 fund, and Episcopalians with their $1,000,000 fund, the Baptists have decided to raise $1,000,000 for the purpose of pushing church activities. The Boston Transcript, which is an authority on such matters, reviews the religious field in this country, and pronounces the prospects of all the church denominations as highly encouraging.—Raleigh Christian Advocate.

More or less informed officials have recently brought charges against two foreign representatives to this country—Minister Wu, of China, and Ambassador von Holleben, of Germany. The former is accused of stealing $80,000. The latter is charged with having instituted a system of spying upon the armaments of our nation. It is understood that our Government will take no notice of these affairs.

The President will not permit his daughter, Miss Alice Roosevelt, to attend the coronation of King Edward VII. It appears that the Europeans were planning to treat her as a royal person. Besides the American public has anglophobia already.

RHEUMATISM

A BLOOD DISEASE

How a Biblical Recorder Reader was cured

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B.B.B.) should be used. It neutralizes the specific poison that causes Rheumatism expels it from the system, and permanently cures after every thing else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his knee caps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

B. B. B. for sale by druggists everywhere at $1 per bottle. For trial treatment, address Blood Balm Co., 83 Mitchell Street, Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble, and we will give free medical advice. Don't despair of a cure, as we have over 3,000 voluntary testimonials of cures by B. B. B.

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Rev. A. W. Crabtree Restored.

At the February Conference of Arlington Baptist church (Rev.) A. W. Crabtree was restored to full fellowship in the church and also to the full work of a Gospel minister. It will be remembered that Brother Crabtree was charged with practicing certain things derogatory to the character of a minister of the Gospel. He has given up these things. He was also charged with not paying his honest debts. This came about, it seems, from a misunderstanding of the facts in regard to certain business matters which were afterwards adjusted. I sincerely hope and believe that Brother Crabtree will be accorded a welcome to the love and fellowship of the churches and brethren. The master said, "As ye would that men should do to you do ye even so to them; for this is the law and the prophets."

J. F. DAVIS,
Pastor Arlington Baptist Church.
Albemarle, N. C., March 13, 1902.

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J. M. FROST, Corresponding Sec'y

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MOZLEY'S LEMON ELIXIR.

A PLEASANT LEMON TONIC.

For biliousness, constipation and apendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

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LEMON ELIXIR.

I fully endorse it for nervous prostration; headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

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Let us mail you samples

Change in S. A. L. Ry. Schedule.

Taking effect at 12.01 p. m. Sunday, March 2, the Seaboard Air Line Railway will change the schedule of their passenger trains, as follows: No. 66, the "Seaboard Fast Mail" (northbound), which now leaves Union Depot, Raleigh, for points north and east at 10.20 a. m. will leave at 11.35 a. m., and No. 27, the "Seaboard Fast Mail" (southbound), which leaves at 7.05 p. m., will in future leave at 7.27 p. m.

C. H. GATTIS
City Passenger and Ticket Agent, Raleigh, N. C.

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Why are You Not a User of Xanthine?

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And They are all Charmed with It.

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Without Use of a Knife

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ALL EXAMINATIONS FREE.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Subjects for Prayer for the Week.

This week will be observed by many as a week of prayer and self-denial for Home Missions; therefore we, if possible, with added earnestness invite all to join in prayer during this week for the objects named below.

First day—The Home Mission Board.

Second day—Missions in Our Cities.

Third day—Missions in Indian Territory and Oklahoma.

Fourth day—Missions in Texas and other States.

Fifth day—Our Schools in Western North Carolina.

Sixth day—Our Missions to Foreigners in Our Midst.

Seventh day—Our Work in Cuba.

Special Prayer Study. John 14:10-14.

The Religions of China.

F. E. S. H.

While the thousand presses of England and America are turning out their books by the ten thousand, the book, which has in the last ten years exerted the greatest influence in the destinies of the world was written and published in China. Its author was Chang Chik Tung, the greatest Viceroy of the empire. On its title page it bore not only the indorsement of the young Emperor, Kwang Su, but his imperial command that it should be read and pondered by the officers of his kingdom Thus indorsed and urged upon the four hundred million of people by their master, it is said to have reached the astonishing sale of a million copies. Then came the deluge, the imprisoning of the Emperor, the fall of hundreds of official heads, and finally the Boxer massacres, all in no small measure brought about by this book. One may well ask what it contained.

Chang Chik Tung is a Chinese patriot of the highest type. Seeing that his people were behind the world in mechanics, contrivances of war and many more material things, he urged those who, as he claimed and with his whole soul believed, were the only true philosophers, to learn these lesser things from the Westerners who, he said were not so bad as his fellow countrymen believed.

But, he boldly said that religious reform within the land must be effected. The people must go back to the sublime and unmixed teachings of their mighty sage, Confucius and purge themselves from the unworthy teachings of the Buddhists. Growing very bold, he urged that these temples be taken and turned into public schools! Little wonder that these bold proposals, so indorsed, aroused the Dowager, who hated reform.

But the point in this intensely interesting book, which all may read who will, to which attention is especially called, is the portrayal of the attitude of the Chinese scholar to Buddhism. He is a Confucianist. Buddhism is for the poor, the ignorant, the superstitious; to be tolerated, if at all, only as a concession to the meanness of their intellect. Nor is this position without reason Confusianism gives a code of abstract moral laws; Buddhism teaches of death, hell, reward and punishment in very definite if mistaken terms. One appeals to the head the other to the emotions. Both, as taught in China to-day, are far removed from the teachings of their great founders; for that they were great none can deny. Let us look for a few moments at the lives of greatest Chinese—Confucuis and the great East Indian, Buddha. For the religion bearing the name of the former is the home religion, the latter the foreign.

CONFUCIUS.

In the first place his name was not Confucius, but Kung, the name by which he is known to all the western world being a Latinized form of Kung fu-tse, which means Reverend Master Kung.

When Daniel was standing in the court of Nebuchadnezzar, Kung was a child of three, learning at the knee of his widowed mother. To her he seems to have owed his strong sense of morality and doubtless his love of her strengthened his teachings of filial piety which in exaggerated form has become the real religion of China. In his own life this was markedly exhibited when at twenty-four he quitted the public service which he had entered at seventeen to spend three years in retirement, mourning his mother's death. During this period he gave himself to a careful study of the ancient writings, whose moral precepts so impressed him that he determined to give his life to teaching and restoring the doctrines of the sages of old. How much he was influenced by the Lao-tse, the founder of Taoism, who was fifty-four year his senior, being born 604 B. C., it would be difficult to say. Lao-tse recommended retirement and contemplation—an almost hermit-like life—as the best means of purifying the soul for the religion whose name, Tao, means Supreme Reason.

Unlike Confucius, Tao-tse, or at least his followers, who still divide with Confucianism the upper classes of society, believed in the existence of a spiritual world, spiritual manifestations and the migration of souls.

Beyond the confines of this life Confucius did not go. We are here, he taught, ask not why. We go hence, ask not where. But man will ask, and in this question, was as, we will see, the opportunity of Buddhism, the false answer, as is that of Christianity, the true.

Within the span of life, however, his teachings were clear, minute and in many respects wise. Many of his precepts of morality reach a high standard, especially that which so closely resembles the Golden Rule. Being asked whether any one sentence would express the conduct most fitting for one's whole life, he is said to have replied, "Do not do unto others what you would not have them do to you."

His life, unlike that of most reformers, was apparently a happy one, there being only one short period of retirement, brought about by a powerful political enemy, when he, for a time, had left his office of teacher and become prime minister. For the rest he travelled from country to country teaching his doctrines until, at the age of seventy-two, he died adored, almost worshipped, by an immense following.

Nor did his name die with him. Some two hundred years ago eleven thousand men, most of them descendants in the seventy-fourth generation, bore his name and formed, as they still form to-day, a distinct and most honored class in Chinese society. The city of Kiofoohein, which contains his tomb (an immense mound overgrown with trees and shrubs), is almost entirely composed of those who bear his name. Here, too, is to be seen the most magnificent temple in China, built on the site of his home. But magnificent as this monument is, it is as nothing to that in the educational system of the land. The hundreds of thousands of students who yearly attend the government examinations—to pass which is the necessary requisite to official life, have for hundreds of years been compelled to memorize large portions of his writing, which with numerous commentaries, form the bulk of the Chinese classics.

That Confucius, who claimed no knowledge of a future world, should be held responsible for ancestor worship, is to our western minds strange; but given the basis of love and reverence for parents, which he made the supreme virtue, the heart has done the rest and made this the supreme idolatry of China. It is this that causes tears at the birth of a daughter. Only sons can worship before the ancestral tablet. Of it Dr. Graves says: "Ancestral worship to-day becomes an actual seeking of blessings from the spirits of the departed. It peoples the air with spirits, ascending and descending, who have power to confer blessings or inflict punishment on their descendants." The shrine of this religion is in every home; its penetralia the simple tablet that bears the names of the departed.

BUDDHA.

While eastern writers differ some two thousand years as to the date of Buddha's life, it is probable that he was very nearly contemporary with Confucius (543 B. C.). Brahmanism had become intolerable and Buddha arose as its reformer. Myths have gathered thick and impenetrable about his life, but this much seems certain: His teachings were benevolent and humane. It called all without distinction of sect or caste—the curse of India for ages—to give themselves to lives of virtue and deeds of charity. "There is one law for all: severe punishment for crime and great reward for virtue;" "Heaven affords room for men and women, for boys and girls, for rich and poor," are sayings attributed to him But he, who declared himself a beggar and without pride, was after his death speedily elevated, in the very name of the religion he had founded into a god whose images are to be found in every country of Asia, from the gigantic form of stone that towers a hundred feet to the tiny charm covered with a precious coating of pearl. Of the introduction of Buddhism into China this interesting story is told: In the days of the apostles, when James was still pastor at Jerusalem, the reigning Emperor dreamed of wonderful religious teachers in the west. Waking he told his dream to his counsellors, who advised him to send a company of his most learned men to hear these teachers, and if wise to invite them to their land. They went, following the great road which leads into Western Asia. All went well until they reached the point where the great highway divided—one road lead to Jerusalem, the other to India. After much deliberation they chose the latter, and in time returned with Buddhist priests—not Apostles. Be this as it may, it was about the beginning of the Christian era that Buddhism, already corrupted, entered China. It is this that has filled the country with gods innumerable and superstitions that fetter every phase of life; that teaches of demons and terrifies and extorts by hideous visions of future torture to be lessened by gifts to a debased priesthood; it is this that loads the people with costly religious observances and endless vain superstitions. Its power is immense. Of it Dr. Morrison said: "It is decried by the learned, laughed at by the profligate, yet followed by all." And here the distinctions between the religions of China fail; for the fear of the Buddhists' hell draws all into a common effort to avoid its terrors.

SUNBEAM'S CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

The Old Man's Three Treasures.

A noble Christian man, who loved the Lord and who was poor, with little ability for giving, had three things that he valued above all other earthly possessions: a cane, a table, and a clock. All these had belonged to his father, and before that to his grandfather. The cane had a solid-gold head; the table was mahogany, antique and valuable; while the clock had already attracted the eye of a dealer in curios, who had offered a good price for it.

But the old man held on to his treasures. They were dear to him, inestimably dear, because of their associations. Besides, each was of daily use, and there was no other article of its kind to take its place.

The old man went to church one day and heard a powerful sermon on missions and the crying need of the heathen world.

"Betsy," he said, on coming home, "that gold-headed cane the two old sires leaned on, dear as it is to me, must go! The heathen need it. There are so many in the world; more than I knew. Yes, the cane must go, Betsy. I can cut another from the forest. It will be rough, but it will serve my purpose."

And the cane went.

Again he was at church and heard a powerful plea for missions.

"Betsy," he said, with tears flowing, "I must give up the table. Why, there are even more heathen in the world than I thought! Betsy, the table must go! I can put my things on the shelf, and when I write, I can write on my knee."

So the table went.

Still again there came the stirring call for means to send out missionaries. The old man looked at his clock, his last remaining treasure, and his eyes glistened. Then the tears began to swell forth one by one, and to drop upon his cheeks. Could he make this sacrifice? Could he sell this old clock? O, how that ticking went to his heart, to remind him of those unsaved souls—heathen souls—going out into darkness and despair with every tick of the clock.

"O Betsy," he cried excitedly, "the world is full of heathen—nay, running over with them—more than you and I together could count in thirty years! Take the old clock down, Betsy, and shut it up, and send for Furgerson to come and get it. We can have the old silver watch patched up, and that will do to keep time for you and me, Betsy. Take it down, right now, and send for Furgerson. I can't bear to hear another tick."

And thus the clock went too.

Did that old man go beyond his capacity to give? Nay! But he went somewhere else besides. Where was that? Into the realm of self-sacrifice, into that realm where we must all go if we would crown our gifts with the sweetness of completeness.—Selected.

WEAK KIDNEYS AND BLADDER TROUBLE.

Had to Pass Water Very Often Day and Night.

Cured by the Great Kidney Remedy, Swamp-Root.

Among the many famous investigated cures of Swamp Root the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

A. H. NOONEY.

DR. KILMER & CO., Binghamton, N. Y.

About two years ago I had a very severe case of kidney and bladder trouble. The pain in the small of my back was so severe that I could not stand it to stay in one position more than a moment or two, and was obliged to pass water very often day and night. I tried medicines and doctors without getting relief. Noticing an advertisement in the Topeka State Journal of Swamp-Root, I determined to give it a trial and bought a bottle. By the time I had finished the first bottle the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, using about six bottles in all. That was over a year ago and I have had no return of the trouble since.

A. H. Nooney.

Chief Engineer, State Capitol Building.
Jan. 2nd, 1902. Topeka, Kan.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a relative, a friend or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle set free by mail.

Sample Bottle of Swamp-Root Free by Mail.

SPECIAL NOTE.—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the Biblical Recorder who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the Biblical Recorder when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

DO YOU NEED

ANYTHING FOR THE FARM, HOUSE OR SHOP?

The Cash Buyers Supply Company, Raleigh, N. C

Can furnish you anything wanted direct from MANUFACTURERS AND WHOLESALE DEALERS from whom we purchase for cash. WE KEEP NO STORE, NO GOODS, NO COLLECTORS, therefore can and will save you money. Two Horse Wagons, $38, One Horse Wagons, $29, Dump Carts, $18, Drop Head Sewing Machines, $15, Disc Harrows, $19, Organs $30, Pianos, $140.

All above splendid goods and WARRANTED.—DELIVERED (freight paid) AT YOUR DEPOT ON CASH ORDERS only. Write for prices on anything wanted.

Address, W. S. BARNES, MANAGER.

RALEIGH SAVINGS BANK.

JOHN T. PULLEN, President — J. O. LITCHFORD, Cashier

Capital and Surplus $30,000. — Deposits Over $400,000.

Four Per Cent Interest Paid on Deposits.

Write For Further Information.

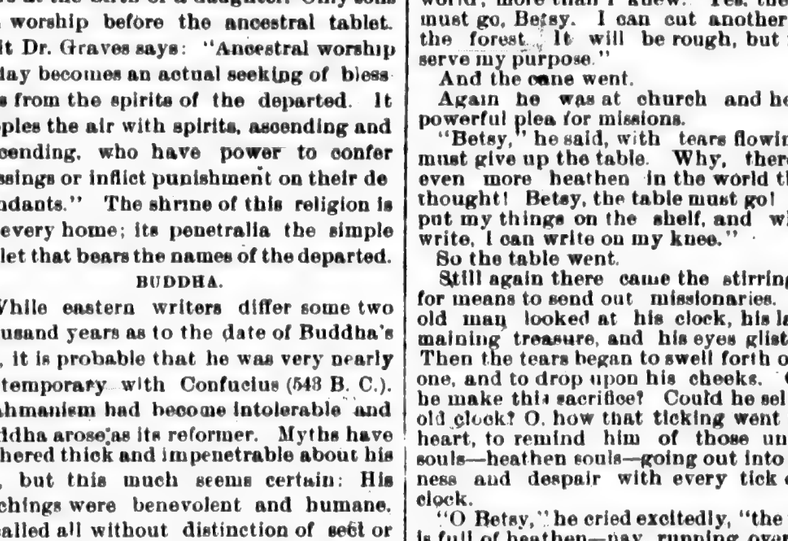
Established 1868.

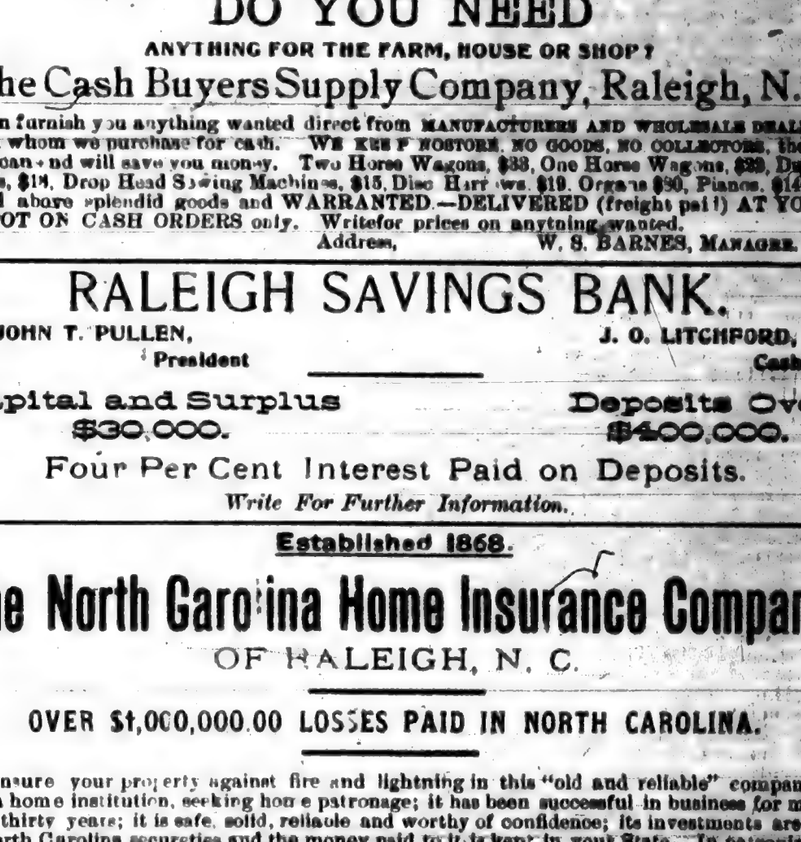
The North Carolina Home Insurance Company

OF RALEIGH, N. C.

OVER $1,000,000.00 LOSSES PAID IN NORTH CAROLINA.

Insure your property against fire and lightning in this "old and reliable" company—it is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable and worthy of confidence; its investments are all in North Carolina securities and the money paid to it is kept in your State. In patronising it you help to build up North Carolina. Agents wanted in unoccupied territory.





Home Circle.

POETS BY NORTH CAROLINIANS.

SONG:—THE SOUTH.

O! noble South, whose every son
Glows with the spirit of the free,
From thy dear soil sprang Washington
And our beloved Lee,
And o'er thy mountains shines the sun
Of endless liberty.

Within the bosoms of thy sons
Burns yet the ancient Spartan flame,
While to the marrow in their bones
Romans they are in frame:
Thou hast ten thousand Washingtons,
Heroes unknown to fame.

'Twas on thy plains the blood was shed
That first was poured for liberty,
And with her pen dipped in that red
Fame wrote thy history—
And they still live, thy glorious dead,
Deathless in memory.

'Twas at thy shrine the nations bowed,
When o'er thy hills blazed Freedom's star;
While on their thrones shook tyrants cowed,
And shuddered tho afar:
Lest Virtue in their craven blood
Should sheathe her scimitar.

Thy daughters, peerless in their grace,
And first in Beauty's golden story,
Thy sons—where breathes a manlier race?
Thy fields both green and gory,
From Honor's scroll naught can efface:
Theirs is undying glory.

O! Freedom, guard our fair Southland;
Build here thy altars and thy fanes:
And when God's all consuming brand
The earth to fire ordains,
Then be it from our own dear land
Thy spirit His Throne regains.

—Leonard Charles Van Noppen.

OUR NEW ISLANDS.

"The Danish West Indies" is the title of a monograph by the Treasury Bureau of Statistics which will appear as a part of the forthcoming issue of the Monthly Summary of Commerce and Finance. It describes the islands included in the recently ratified treaty of the United States and Denmark, by which the islands of St. Thomas, St. John, and St. Croix are to be transferred to the United States. Those islands, as our readers know, lie off the eastern coast of Porto Rico, and are in fact a mere extension of the marine elevation of which Cuba, Jamaica, Haiti and Porto Rico are the principal representatives; while they also form a connecting link between the Greater and the Lesser Antilles St. Thomas, the best known of the group, lies thirty eight miles due east of the northeastern extremity of Porto Rico; St. John lies twelve miles east of St. Thomas; while St. Croix lies about fifty miles south of St. John and St. Thomas, and sixty miles southeast of the southeastern point of Porto Rico. Two small islands already belonging to the United States, Vieques and Culebra, which were obtained through the cession of Porto Rico, lie directly between Porto Rico and this newly added group.

The islands are small, with a comparatively small producing capacity, their chief importance consisting in their harbors and their value as a strategic as well as general commercial point. St. Croix, the largest of them, is about twenty miles long, and from one to five miles wide, with an area of about eighty square miles and a population of about 20 000. It is also the most productive of the islands, a considerable area being devoted to the production of sugar cane and tropical fruits, and agriculture being the occupation of a large proportion of the population. There are two towns on the island, Fredriksted, with a population of 3,700, and Christiansted, with a population of 5,500. The latter is located upon the chief harbor of the island, which, however, is choked with mud, and of much less importance than the harbors of either of the other islands. St. John, the smallest of the islands, has an area of but about twenty one square miles, and a population of only about 1,000, and a comparatively small cultivable area; its chief value being in its possibilities for harbor purposes, the natural harbor of Coral Bay being described as one of the best protected natural harbors in the West Indies, but at present little used. St. Thomas, which lies nearest to Porto Rico, is by far the most important in its present availability for harbor purposes, the harbor of Charlotte Amalia having been for more than a century recognized as one of the best, if not the best natural harbor in the entire West Indian group, and having been during all that time a central point as a harbor of refuge and point of exchange for merchandise, and as a coaling station.

The population is chiefly colored, descendants of former slaves who were liberated in 1848, English being the chief language spoken, especially in the island of St. Thomas, which has been for many years a resort for vessels from English-speaking countries.

A ROYAL DOLL STORY.

An amusing story is told of Queen Wilhelmina when she was quite a little child.

Her Majesty was not allowed to share dinner with the elder members of the royal household, but was permitted to make her appearance at desert, and place herself beside some particular favorite.

One day she sat by a courtly old general, and after eating some fruit, the little girl turned and gazed up at him. Presently she exclaimed, "I wonder you're not afraid to sit next to me."

Everybody in the room turned at the sound of her childish treble.

"On the contrary, I am but too pleased and honored to sit next to my future queen," replied the general. "But why should I be afraid?"

With a woe-begone expression, the [illegible] replied, "Because all my dolls [illegible] they're all of them down

BE OBSERVANT.

A child may know more than a philosopher about some things. A little girl entered the study of Meseral, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was the reply.

And then, very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt, the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movements of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I notice they fly away in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden" replied the naturalist. "The one you thought a 'do nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

You see, one boy observed a little, and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys, be observant. Cultivate the faculty. Hear sharply. Look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it.

Liddell Company; Charlotte, N. C.

In addition to having the distinction of being the largest cotton press builders in the world, we make the simplest and best ginning outfit known to the art. Our system of cleaning is unsurpassed. Write for the testimonials of ginners and mechanics, and then write them yourselves. Complete outfits, including power. Engines, boilers, saw-mills.

HOW A WOMAN SUCCEEDED WITH GERANIUMS.

I have better success with geraniums than with any other flower. In July or August I plant cuttings for winter blooming, using four or six-inch pots, tin cans or anything filled with a mixture of well-rotted stable manure, leaf mold and garden soil. I put one cutting in the pot in which it is to stay and do not transplant. When five or six inches high, I pinch out the top and pinch the ends again later on, until I have a bushy plant. Keep all buds pinched off until November, then the plants will be full of luxuriant blooms all winter. I have no pit or greenhouse, but keep my plants in the south and west windows all over the house. In very cold weather I pin a newspaper around each plant, and have never had any frozen, even in our coldest winters. In the spring I put these geraniums in beds in the yard or in larger pots on the porches, where they grow very large and bloom profusely, but they are not good for house plants the following winter. I rarely ever keep a geranium more than two years.—Mrs. LeRoy R. Whitener, North Carolina, in Home and Flowers

Riddles in Rhyme

FROM THE GERMAN OF SCHILLER.

NO. II.

League after league it hurrieth thee,
Yet never quits its place;
It hath no wings wherewith to flee,
Yet wafts thee o'er space!
It is the fleetest boat that e'er
The wildest wanderer bore:
As swift as thought itself to bear
From shore to farthest shore;
'Tis here and there, and everywhere
Ere yet a moment's o'er!

Will our young friends send in their answers to No. I?

Help to Patience.

A woman, whose life has been long checkered with many reverses, said, lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child by my old father. He was a village doctor. I came into his office, where he was compounding medicine, one day, looking cross and ready to cry.

"'What is the matter, Mary?'

"'I'm tired! I've been making beds and washing dishes all day and every day, and what good does it do? To-morrow the beds will be to make and the dishes to wash over again.'

"'Look, my child,' he said, 'do you see these empty vials? They are all insignificant, cheap things of no value in themselves; but in one I put a deadly poison, in another a sweet perfume in a third a healing medicine.

"'Nobody cares for the vials; it is that which they carry which kills or cures. Your daily work, the dishes washed or unwashed or the floors swept are homely things and count for nothing in themselves; but it is the anger or the sweet patience or zeal or high thoughts that you put into them that shall last. These make your life.'"

No strain is harder upon the young than to be forced to do work which they feel is beneath their ability, yet no discipline is more helpful. "The wise builder" says Bolton "watches not the bricks which his journeyman lays but the manner in which he lays them."

If you Feel Irritable
Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

WANTED,

In one hundred thousand households in America, a willing, sunshiny daughter, who will not fret when asked to wash the dishes, nor sigh when requested to take care of the baby; a daughter whose chief delight is to smooth her mother's wrinkles, and who is quite as willing to lighten her father's care as his pocket; a girl who thinks her own brother quite as fine a fellow as some other girl's brother. Constant love, high esteem, and a more honorable place in the home guaranteed. Employment assured to all qualified applicants. Address, Mother, at home.—Baptist Courier.

I Know One Sure Remedy
for an obstinate cold. Its name is Pyny-Balsam.

Improving the Sample of Cotton

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As you see, I write badly, am nervous and weak from recent sickness! I hope soon to be better. I hope to send other names soon, with more money. Oh how I do wish every Baptist family in the State had the Recorder to read. It would be so helpful to them, the church and pastor.

We hope to have Brother Stringfield with us in a meeting in the near spring. Pray that the good Spirit may direct.

Yours in Christ,
M. M. LANDRUM.

Forest City, N. C., March 4, 1902.

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The Baptist Sunday School Board, Nashville, Tennessee.

BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67. RALEIGH, N. C., WEDNESDAY, MARCH 26, 1902. Number 38

FAITH AND DOUBT.

Unbelief in the Churches is the Malady of the Times, and Faith is the only Remedy.

BY W. C. TYREE.

THE FUNCTION OF FAITH.

The personal basis of practical Christianity is faith—positive belief in the existence of immaterial and invisible things. If there are no such unseen realities, which Christians believe in; if there is no spirit world, with reference to which they are living, then Christianity is a mere delusion and superstition. But if the immaterial soul is as real as the mortal body, and the eternal spirit world and our relations to it are just as real and more important than this temporal world, then Christianity demands and deserves our chief consideration; because it teaches and helps us to live wisely with reference to soul and body, and to the material world and the spirit world.

We have five senses, through which we get the knowledge of material things, which our minds make use of. Faith is the one sense by which we get the information about persons and things in the spirit world, which our minds act upon. Faith is to the soul what sight, touch, smell, taste and hearing are to the body. Without the five senses we would know nothing of our own bodies, and the material world to which they are related. We could not act with reference to material things, for to these we would be practically dead. Without faith we know nothing about our own souls and the spirit world to which they are related. We can not act with reference to spiritual things, for, to these we are practically dead. "Without faith it is impossible to please God."

WHAT IS IT TO HAVE FAITH?

We see then why faith is the all important thing in Christianity, and we can understand why the Bible, which is a revelation of spiritual realities, so magnifies faith. The Bible to a man without faith is what a painting is to a man who can not see, and a song to a man who can not hear. If beauty is to affect blind men sight must be restored; if melody is to influence deaf men, hearing must be brought back; and if the Bible is to exert power over unbelieving men, faith must take the place of unbelief. And just this has happened with Christians, for they have received faith which makes spiritual things real, and they live with proper reference to their souls and God and the spirit world. A Christian believes in Christ, and through Him he believes in the Father who sent Him and in Heaven, from which He came. Christ said, "I came forth and am come from God." "Ye are from beneath; I am from above: ye are of this world; I am not of this world." "Christ is the brightness of God's glory and the very image of His substance." Says Jesus, "No man cometh unto the Father but by me." "Neither knoweth any man the Father, save the Son and He to whomsoever the Son will reveal Him." "He that hath seen me hath seen the Father." When Jesus, God's Son, came from the Father and the spirit-world, a rent was made in the curtain which divides the material from the spiritual, through which the eye of faith can look upon unseen realities. He was a stranger on earth, a celestial visitor to our world, and when by faith we credit His credentials, accept His statements, recognize His glory, and appreciate His mission, we then believe in spiritual beings and the spirit world, from which He came as a representative and messenger, and to which He returned when He ascended.

Only in Christ have we sufficient evidence and information about the immortality of the soul, the personal God and the spirit-world to cause positive belief in their reality. The incarnation of Christ is the one only window through which the glorious light of Heaven and immortality shines into earth's midnight darkness. "He brought life and immortality to light through the Gospel." We are reconciled to God, we receive salvation and lay hold on eternal life, when by faith we see that Christ is God's Son, and that He died for us as our substitute. By faith we then see Jesus at God's right hand in glory, watching us as we live, and our hearts are purified by gratitude and love for Him.

By faith we walk in the light, as we journey toward Heaven, following in His footsteps, "looking unto Him who is the Author and Finisher of our faith."

Piety is eccentric. Christians are a peculiar people, for by faith in Christ they have discovered God, immortality and the spirit-world. It is the influence of these great, unseen realities upon Christians, and their manner of life, which makes them differ from what they were before, and makes them differ from others, who because of unbelief, are ignorant of such realities, and live only with reference to the things that are seen. Others walk by sight, but Christians walk by faith.

THE ONLY FOE TO CHRISTIANITY.

Unbelief is and always has been the only foe to Christianity, just as darkness is the only foe to light, and ignorance is the only foe to knowledge. In every age and with every individual, Christianity has had to encounter this obstacle, for by nature men are all deaf and blind to spiritual realities, and therefore dead to God. So far as the outside world is concerned this unbelief may, at different times, assume different phases and assert itself in different ways: but as it is always the same in its nature, it does not matter so much what form it may take. It really makes but little difference whether men are infidels, rationalists, agnostics or merely indifferent to revelation. Some men born blind may have one wrong idea about light, some may have another wrong idea, and some say there is no such thing as light; but it just means they are all blind alike. I seriously doubt the propriety and wisdom of making a distinction between unbelief and doubt. Such discrimination is calculated to flatter the doubter and encourage his intellectual vanity and pride, which is probably the greatest obstacle in his way to Christ. "He that believeth not is condemned already." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," are the words of Jesus, which apply alike to all unbelievers.

Bible Study and Prayer.

BY SAM. J. PORTER.

THE BIBLE IS ADDRESSED TO THE HEART AND TO THE MIND.

The Word of God is addressed not only to the minds but to the hearts of men. The secret of the Lord may not infrequently be felt by the heart, when it is not fully comprehended intellectually. Reason, with Peter and John, may run fast to the Saviour's tomb, and, entering in, observe the linen clothes lying, and the napkin wrapped together in a place by itself; still, like those two worthy apostles, it may go away again, "not knowing the scripture," while love, like Mary Magdalene, stands without, weeping, stooping, lingering, and is the first to hear the risen Lord's voice and behold His lovely form, and receives the resurrection message to be delivered to the apostles. It is ever thus that love is God's truest messenger to reason. The Bible is first a book of love addressed to the heart, and secondly a book of facts addressed to the intellect. Who has not love knows not God; for God is Love.

Pascal said, "A being purely intellectual will be incurably skeptical." It is with the heart that man believes unto righteousness. Here is Neander's motto: Pectus est quod theologum facit—"The heart is what makes the theologian." The true theologian loves as well as knows, and love is of the heart. To quote Pascal again: "We know truth, not only by the reason, but by the heart. Human things need only to be known in order to be loved, but divine things must first be loved before they can be known." Like a mass of iron the heart draws the intellectual needle away from its pole of truth, unless the heart itself is first attracted to the truth. Men do not, as a rule, will and act according to their reason, but reason according to their will. These observations emphasize the necessity of enlisting the heart as well as the mind in the study of the Bible, and suggest the danger in regarding the Bible as a book to be studied only intellectually. Dr. Kane, in the Arctic regions, could kindle a fire with a lens of ice. But the Bible student or teacher can not focalize the rays of divine truth through his intellectual ice-lens and bring them to the burning point into the heart of his hearer. The truth must first shine through his own heart before he can bring it to a focus in the heart of another.

Now nothing so kindles the heart into a glow of love, and quickens the spiritual perception, like prayer, because in prayer the soul is brought into communion with the God of love, whose love begets love in those who patiently wait in His presence. How important then that we approach the Bible in a spirit of prayer. The Holy Spirit, the Author of the Bible, is promised to those who ask for Him: and His pleasure is to interpret the word, of which He is the Author, to the humble, prayerful soul willing to accept His tuition. "If any of you lack wisdom, let him ask of God, and it shall be given him." is the promise made to the Bible student. Bene orasse est bene studuisse—"To have prayed well is to have studied well," is an aphorism of Martin Luther's, and expresses a basic principal relative to the study of God's Word.

Fayetteville, N. C.

The Formation of the Confederacy.

STORY OF NORTH CAROLINA NO. XI.

BY A NORTH CAROLINA TEACHER.

THE GROUND OF SECESSION. NORTH CAROLINA'S ATTITUDE.

You must remember that when our government was formed slavery existed in each of the thirteen States, as well as in many other parts of the world, and also that the slave trade had been begun by the Dutch and carried on by the New England States. The first slaver in America, "The Desire," was owned in Salem, Massachusetts, and made her trips from that port. The New England slave traders would exchange their cargoes of negroes for the sugar and molasses of the hot countries which, being made into rum, would be sold in the West Indies on the return trip to Africa. Many Abolitionists had inherited fortunes made in the slave trade, but they not only declared the institution of slavery wicked, but made every effort to induce slaves to run away from their masters, and raised riots and mobs when, in obedience to the law of the United States, officers tried to take the fugitives back to their owners.

During the closing years of the eighteenth century the various States had at different times, and of their own free will voted to adopt the Constitution, and to come into the Union. No provision had been made for the withdrawing of any State which desired to do so, but having joined voluntarily it was thought by many wise statesmen that any State could secede if she saw fit. In Jefferson's administration an "Embargo Act," forbidding American ships to leave port, had been passed. New England, fearing the destruction of her commerce, had threatened to secede, and the obnoxious act had been repealed. During the same administration the West and Northwest territories (that is the land between the Alleghany Mountains and the Mississippi River, formerly belonging to North Carolina and Virginia) had declared that unless a right-of-way down the Mississippi to the Gulf of Mexico was secured to them, they would transfer their allegiance from the United States to Spain. This reasonable demand had been satisfied by the purchase of Louisiana in opposition to the President's wishes.

Again, when the war with Great Britain, in 1812, was threatening the ruin of American commerce, the New England States had called a convention at Hartford, Connecticut, for the purpose of making a separate peace with Great Britain, defying the authority of their own government.

In Jackson's administration South Carolina had, with the sanction and by the advice of her great leader, John C. Calhoun, nullified the tariff laws, and Andrew Jackson, though one of the most determined and dictatorial men who ever occupied the White House, had, after declaring that he would appeal to arms rather than give up, seen the justice of South Carolina's claims, and yielded to her demand, authorizing Henry Clay's sliding scale, by which the tariff was lowered. An informal meeting of Southern Governors had been held in Raleigh during the State Fair to discuss the expediency of seceding on account of the high tariff, and other laws injurious to the South. No decision being reached the matter was left an open question.

A prominent Abolitionist, John Brown, undertook in 1859 to organize an insurrection of the negroes in Virginia. Brown began by robbing the United States arsenal at Harper's Ferry of the arms and ammunition stored there, and then tried to induce the negroes to join him in killing the white people. Only eighteen did so, and the government sent soldiers under General Lee, who was stationed at Washington at the time, to put down the insurrection.

Brown, with a few followers, barricaded himself in the fire engine house, but was very soon taken prisoner; only one person, a negro, was killed during the raid.

The United States government gave Brown up to Virginia, and he was hanged by that State; a just punishment for his crimes of treason, anarchy, rebellion and murder.

So bitter were the Abolitionists against the slave owners that they bewailed Brown's execution as undeserved and cruel, lauding him as a martyr to the cause of freedom.

Lincoln's election in 1860 meant an attack on the institution of slavery, the adoption of a high tariff, and other measures regarded as ruinous to the South. Therefore the seven cotton States (South Carolina, Georgia, Florida Alabama, Mississippi, Louisiana and Texas) seceded, electing Jefferson Davis President, taking the name of "The Confederate States of America" and selecting Montgomery, Alabama, for their capital. Meanwhile, the President of the United States, Buchanan, knowing that he had no right to coerce sovereign and independent States, called a Peace Convention to discuss the situation; in it was agreed that all forts, arsenals and other government property in the seceding States should be left unmolested in the meantime by both North and South.

North Carolina sent delegates to each Convention, being like many other States, undecided what course to pursue.

In February, 1861, an election was held to settle the question of our State's seceding, and she declared against secession thus showing the wish of the people to remain in the Union. We shall see how the unconstitutional conduct of President Lincoln forced North Carolina, Virginia Arkansas and Tennessee to secede.

The Convention of Student Volunteers.

BY MISS SOPHIE S. LANNEAU.

A GRAPHIC PORTRAYAL OF ONE OF THE GREATEST MISSIONARY MEETINGS.

The city of Toronto, Canada, is noted for its Christian activity and for its generous hospitality. Never was entertained there a more representative body than that which met on the 26th of last month. The occasion was the Fourth International Convention of the Student Volunteer Movement for Foreign Missions. Twice a day, for five days, Massey Music Hall, the largest auditorium in the city, was filled with nearly three thousand delegates, representing twenty-two countries. More than two-thirds of these were students, by actual count 2,296 from 465 institutions in the United States and Canada. Their numbers were not more remarkable than their personality. They were alert, intelligent young people, not unnaturally serious, but full of college spirit, and better still, of deep earnestness and vital interest in the subject before them.

Besides the students, there were 212 professors from all over the continent, and 107 missionaries from all parts of the world. There were in attendance, also, many representatives of the religious press, and of the several missionary societies and boards of America and other countries. Among all these strangers it was pleasant to note the faces of our own Dr. Willingham, of Richmond, Dr. Carver, of the Seminary at Louisville, and Mr. Junius W. Millard, of the Eutaw Place Baptist church, Baltimore, not many years since a student at Wake Forest College.

IMPRESSIVE FEATURES.

To the oft-repeated question, "What impressed you most about the Convention?" it is hard to frame an answer. There was nothing insignificant about it. The first thing one remarked was its personnel, already mentioned. In contrast with the Ecumenical Conference, which was mainly of an historical nature, this gathering was prophetic, full of the vigor and hopefulness of youth. It was presided over by Mr. John R. Mott, the Chairman of the Executive Committee, himself a young man in sympathetic touch with student life. Let no one think, however, that the Convention lacked the counsel of wise heads. Men grown gray in studying mission problems, members of mission boards, and veterans of the foreign fields, were there to give practical advice and sympathetic encouragement.

The opening meeting Wednesday afternoon was wholly devotional. It was led by Mr. Robert E. Speer, Secretary of the Foreign Mission Board of the Presbyterian Church. The love of Jesus Christ is the all impressive element of his personality. To his vast audience he addressed the most earnest and searching of personal questions: "Has Jesus Christ His proper place in your thoughts? Were you thinking of Him as you journeyed to this place? Are you thinking of Him now, as He sits beside you in this hall? Has Jesus His proper place in your affections? Do you love Him more than father and mother, home and friends, more than self and all self-interests? Has He His proper place in your life-plan? Is it your highest ambition and definite life-purpose to serve Him with your best?

The mingled tenderness and power of this appeal can not be conveyed in writing. With contrition of heart for our short comings, and a new realization of Christ's love, the audience listened next to Mrs. Howard Taylor. One single thought of her earnest talk supplemented Mr. Speer's with the final test question, "Have you anything too precious to give to Jesus?"

In that solemn hour many a student's view of life was altered forever. Ease, distinction, human love, all sank in the scale of values, and the true worth of life stood revealed. That service was the keynote of the Convention; its central figure Jesus Christ.

THE YEAR'S WORK.

Thursday morning Mr. Mott presented the report of the Executive Committee. The Volunteer Movement was organized in 1886 "primarily to raise up among the students of North America capable missionary candidates to meet the needs of the various missionary societies and boards." It aims to help these candidates or student volunteers in preparing for their life-work. It also aims to develop among Christian students who remain at home a sense of their responsibility to the mission cause. Towards this end, travelling secretaries are sent to visit the schools, arouse interest and establish classes in voluntary mission study. Nearly five thousand students are now enrolled in such classes. The fact that over half of these are not volunteers means much for the future leadership of the church at home.

Before this movement began, missionary candidates came from comparatively few institutions. Now volunteers are being raised up in hundreds of colleges and universities where formerly missions were a thing unthought of.

Up to this year nearly two thousand volunteers have sailed. They have gone to all parts of the world, under about fifty boards of the different denominations.

The movement has exerted a great influence upon the religious life of the colleges, young people's societies and churches at home. Since its beginning in North America, student movements have arisen in Great Britain, Germany, France, Scandinavia, South Africa, India, China and Japan, and last of all, in Holland. Many of these sent greetings to the Convention by cablegram, all full of encouragement and exhortation. From Shanghai came the significant words—"One million students, leaders of four hundred millions, suddenly awakened. Pray."

That last word was repeated again and again by the many speakers who addressed the Convention. When the financial aspect of missions was considered, and the great need of more money presented, the remedy most emphasized was prayer. As one speaker said, "God's command touching this need is, 'Pray ye therefore.'"

GLOWING REPORTS FROM MANY LANDS.

No one who sat in Massey Hall Thursday evening can doubt that the harvest truly is white now in the wide fields of the world. Mr. Janvier spoke from fifteen years' experience in India. He called it a land of paradoxes degradation indescribable among the lower castes, yet intelligence and even now a great mental awakening among the higher castes. The English government has a superb system of schools, but is bound by its compact not to teach Christianity. The natural result of such education upon heathen scholars is agnosticism and infidelity. Now is the opportunity of the Christian church. Somewhat similar conditions prevail in Japan. She will soon become self-sufficient, and will refuse Western assistance. If we send not the Gospel now, it will be too late.

Dr. Ament told of the faithfulness of Chinese Christians during the Boxer troubles. The day of martyrs is not yet past. Mr. Horace Pitkin, one of the volunteers present at the last Convention in Cleveland with other zealous missionaries, has since

—[CONTINUED ON FOURTH PAGE.]

The Tide Mounts Higher.

We are glad to be able to add this week such a goodly list to those that have been printed recently. It gives us great encouragement—this evidence of love for and appreciation of the Recorder. We hope that in the Union Meetings this week there will be a rally all along the line. As the year opens let us inaugurate a forward movement. The brethren named below have our hearty thanks for their work in obtaining new subscribers:

A. Lassiter, Conway, N. C.
Rev. T. S. Crutchfield, Tarboro.
Rev. R. R. Overby, Beleros.
Rev. W. A. Ayers, Hertford.
Rev. G. L. Merrell, Hobgood.
Rev. P. S. C. Davis, Elizabeth City.
T. C. Joyner, Franklinton.
Rev. J. H. Gordon, Averett, Va.
Rev. J. D. Larkins, Clinton, N. C.
S. Huffman, Morganton.
Rev. W. F. Fry, East Durham.
Rev. J. M. Arnett, East Durham.
Rev. G. M. Duke, Dukes.
Rev. R. S. Stephenson, Raleigh.
Dr. T. T. Speight, Lewiston.
J. R. Broughton, Rolesville.
Rev. J. B. Newton, Fort Barnwell.
Rev. Josiah Elliott, Hertford.
B. F. Hester, Oxford.
J. R. Pace, Oxford.
Rev. K. C. Horner, Harper's Cross Roads.
Rev. A. D. Hunter, Cary.
John W. Groves, Lowell.
Rev. S. J. Becker, Leaksville.
Chas. C Jones, Cameron.
Rev. J. B. Jackson, Goldsboro.
Rev. Jas. H. Dobson, Atkinson.
J. E. Highsmith, Maitland.
C. A. Washburn, Depew.
Rev. C. C. Haymore, Mount Airy.
Rev. Geo. J. Dowell, Caroleen.
W. J. Wyatt, Troutman.
J. F. Fletcher, Jefferson.
Rev. J. O. Alderman, Windsor.

Union Meetings

The Union Meetings in March last year were of unusual interest. The outlook was very gloomy so far as our work was concerned. The new Secretary was greatly burdened. The brethren were asked to consider our denominational work at the Union Meetings. This they very heartily did. They discussed the work, urged the churches to adopt some system in taking their collections, and, most important of all, they prayed the Lord to bless and guide us. The influence of the March Union Meetings was felt all over the State. In answer to the earnest prayers offered at these Union Meetings, a deep interest was awakened in the hearts of God's people, which continued and increased until it reached the grand climax in our great Convention at Wilson. We felt the need of divine assistance last year, we shall need it more this year. We must raise as much for State Missions, more for Home and Foreign Missions, and in addition to this regular work we have to raise fifty thousand dollars for education. Let us make the Unions in March this year just such meetings as they were last. Our success last year came from God in answer to prayer. We will make a fatal mistake if we fail to recognize our entire dependence on God for His blessings on the work this year. Let some one at every Union Meeting call the attention of the brethren to the importance of praying for the work.

LIVINGSTON JOHNSON.

----There is a pastor who has many talents for doing good, for ministering to his churches, for encouraging the Recorder, for making sunshine at associations, but he has no talent at all for writing notes for the Recorder. We guess there are several. Of course if all were like them, we would have no paper—and what could we do? The brother we speak of is Rev. G. P. Harrill, the pastor at Murfreesboro, and we make this note in recognition of his gifts for doing all other good things but this one of newspaper correspondence. But he writes such a pretty letter, sending in subscriptions and kind words, that we feel sure that he has this one talent, but for some reason doesn't know it.

----Rev. Len. G. Broughton writes: "Please let me say amen to your suggestion concerning Dr. Marsh. As soon as I learned that Governor Northern intended resigning I thought of Dr Marsh. I know of no man better qualified I know of no man who would carry more religion into the office. Every one observing his administration as President of the North Carolina Convention is bound to say amen. Let Southern Baptists elect this quiet, modest, country pastor who will so ably represent Baptists. It will be a fit tribute to the rank and file of our denomination. Here is my vote for Rev. R. H. Marsh, of North Carolina." North Carolina men in other States may render the Convention a service by making it known that Dr. Marsh is the most accomplished presiding officer available. We hope the Convention will seek for a President who can preside—not for honor sake to "honor."

News Notes.

----We were glad to see on the first page of the Christian Index the picture of Rev. R. Van Deventer.

----Rev. Judson L. Vipperman preached to the congregation of the Brooklyn church, Wilmington, on Sunday.

----Secretary Livingston Johnson and Mr. T. Neil Johnon are holding Institutes in the Piedmont region.

----Rev. Clarence L. Dowell preached recently at Laurinburg. We should be glad to hear that he is coming back to North Carolina.

----The Recorder will print full information relative to the meeting of the Southern Baptist Convention in ample time for those who may attend that meeting.

----We were glad to see Brethren C. W. Blanchard, L. R. Pruett and W. B. Morton—three worthy representatives of the Baptist ministry—in Raleigh last week.

----The admirable article on Bible Study and Prayer was read by its author to the Ministers' Conference at Fayetteville, and it is printed by request of that Conference.

----Rev. C. A. Jenkens, of Goldsboro, gave our Raleigh First church two excellent sermons on last Sunday. Pastor Marshall is better. He leaves this week for his beloved "hills of Georgia."

----Our venerable friend, Rev. K. Thompson, sends us a club of ten new subscribers. He adds: "I heartily endorse the Anti-Saloon movement." Every good cause has a friend in him.

----We sympathize with Rev. J. N. Tolar, of Mount Olive, in the death of his father, Mr. T. J. Tolar, a leading Baptist of the Robeson country. He was father of our church at Rennert and was devoted to his denomination.

----Bro. Geo. E. Spruill, of South Carolina, passed through Raleigh this week on his way to Greenville, N. C., where he will be united in marriage to Miss Olivia Moore. Brother Spruill is well pleased with his South Carolina field centering about Williamston.

----It is a short line, but it expresses much—this from Pastor James Long, of Bruington, Va.: "All moves on delightfully here." It is an ideal country church, and one of these days her pastor is going to describe it for our readers.

----The Trustees of the Baptist Female University will meet in Raleigh April 8. On the next day the First Benefactors' Day exercises will take place. This would be a good day—in the heart of spring—for tree-planting by the Senior Class.

----Rev. D. C. Britt writes from Rockingham: "There is a bright future before our church here. We are in touch with three factories and the fourth one is to be built soon New members are received frequently." Mark that young man.

----Let no one get the impression that North Carolina can depend upon others than themselves for help, whether in public or denominational education. Outside help and sympathy are needed and appreciated; but States and men must most help themselves.

----Bro. N. B. Broughton has our cordial thanks for his excellent report of the State Sunday-school Convention. We hope he will go to work now and get up a Summer School of Methods—covering two weeks—for Sunday-school workers, under the auspices of the Convention.

----We hope to print next week the list of young people who memorized the Poems by North Carolinians, and also to send their books. We have waited until now in order that some who were behind might catch up. We hope to hear from the last one by the end of this week.

----Rev. George W. Gardner, D D., has sold his interest in the South Carolina Baptist to Rev. A. McA. Pittman—whose activity in the field won the way for the paper—and will devote himself to the Greenwood Journal, a non-denominational weekly, and to the 'pastoring' of churches.

----Rolesville church, Wake County, has called Rev. J. A. Stradley, of Oxford, so Bro J. R Broughton informs us. We are glad to have him enlisted in the Central Association. With President Marsh preaching at Wakefield, it seems that the "star of empire" is moving from Granville to Wake.

----It is important that in sending amounts for the Educational Fund the names of the Association be given, and that it be stated if the sum is for payment on a note or pledge or is simply a cash contribution. Please be careful to do this and save much trouble to the Committee in charge.

----Those who expect to attend the Southern Baptist Convention and would not mind being delegates should send their names in to Secretary Livingston Johnson right away. When the Board shall meet—about the middle of March, the delegates will be selected from the list that he shall present.

----It is urgently desired that every one shall make a part payment at least on his pledge to the University debt this spring. If we can cut the gross sum down by $10,000 or $15,000 this spring, we can surely meet the balance in the rest of the year. Let every one make an earnest effort to this end now.

----Rev. J. Alfred Garrett, pastor of Broad Street church, Winston Salem, sends a club of four subscribers and says: "I am glad to report that now all of my deacons and Sunday-school superintendents will read the Recorder." That is very clever—his pleasure in the progress of the Recorder amongst the leaders of his church. We hope always to deserve all the efforts that the pastors put forth for the extension of the Recorder's circulation.

----We regard the report of the Convention of Student Volunteers in this number as the very best report of a meeting that the Recorder has printed in ten years. The reader may not observe all the fine points, but one can not read it without receiving the impression of the meeting—which is the essential object in a report. Try it.

----Only half of the amount expected of our Convention for Foreign Missions has been raised to date. There is no cry of debt, but nothing is more sure than that there will be a debt unless the churches and their individual members increase their gifts to this cause. For the number of missionaries has been largely increased.

----Always at this season of the year we have so many obituaries that we can not hope to print one within from two to six weeks of its receipt. The Recorder delights to do such honor as it may to the memory of the saints gone on before, and also to render any possible consolation to those who mourn for lost loved ones. We make this note for an apology to our friends for our delay.

----His hundreds of friends, his thousands indeed in the Recorder household, will regret to know that Mr. John C. Caddell, for ten years the Recorder's right-hand man and a great helper in our denominational work, has been suffering great pain with rheumatism, and that although he is now recovering, his progress is necessarily slow and to one so used to activity very trying. We reckon that nothing would brighten the hours more for him now than letters from his friends.

----We received the Wake Forest Student for February last week. It is a very good number. There are two poems in negro dialect, one by Professor Poteat and the other by Mr. William H. Pace—a familiar and honored name amongst North Carolina Baptists,—and a story also by Mr. Pace. Mr. Bethea's anniversary oration also appears in this number. Every former student ought to take this magazine and thus keep in touch with the student-life of the beloved College.

----Rev. W. H. Rich sends this timely note from our Seminary: "Several of our North Carolina men will leave the Seminary in June for fields. Why not some of the vacant churches at home call at once and give the men a chance to come back? These men love the State and could be brought back. Brethren, instead of waiting and writing, suppose you have a prayer-meeting and call the preacher to whom the Spirit directs? Cowan, Rickard, Snyder and Marshburn will graduate in June."

----The Little River Record enters upon its Fourth volume this month. It is one of the best associational papers. We wonder how Bro J. A Campbell does so much work and does it all so well. His paper shows that he has real gifts for newspaper work. We hope the Little River people will learn that their best friend is Bro. J. A. Campbell, and that they will stand by him enthusiastically as editor, teacher and preacher. He is working harder for very little money than some men work for $10,000 a year, and, what is more, he is accomplishing more.

----Rev. R. D. Haymore, of Mount Airy, will be available to pastors desiring help in meetings a part of each month Brother Haymore has had great success both as pastor and as evangelist. Rev. H. A. Brown, whom he has helped twice, speaks of him in the highest terms. And so does Rev. S. F. Conrad, Pres. J. T. Henderson of Carson and Newman College, Rev. T. P. Bell of the Christian Index, and others. Brother Haymore has spent much of his time as pastor in Virginia and Tennessee, but in the prime of his life he is home again in North Carolina.

----The information that a preacher is circulating in Western North Carolina, that the Appalachian Park is a move for the Roman Catholics is clearly beyond the mark. There is no foundation for it. Indeed it is to intelligent people preposterous. The first object of the Park is to protect the forests for their own sake, and secondly, by this means to save the lowlands from destruction—the extent of which the floods last spring and this are but faint foreshadowings. We hope no one is so far gone as to believe that our Government has become a mere agent of the Roman Catholic hierarchy.

----Bro. W. H. Kimball writes of a forward movement in Vance. For one thing he has been doing his part by extending the circulation of the Recorder and Charity and Children and otherwise devoting himself to the Baptist cause. For another Pastor Cullom is leading the Middleburg church to raise the $100 that he pledged in its name for the University debt, and Bro. Kimball is sure he will succeed. And for another, Mr. J. C. Kittrell, County Superintendent of Education, recently held an Institute at Middleburg, in which much enthusiasm was aroused and $10 was raised for a rural library. This is the way to carry a county forward.

----We are glad to hear from Bro. E. S. Reaves, of Statesville, that Rev. R H. Gilbert has made a fine impression not only upon his own people but upon Statesville as a whole. We are also glad to hear that his wife bids fair to entirely recover her health. Brother Reaves writes in regard to the University debt: "I was glad to have Dr. Vann with us Sunday before last, and while we did not give as much as some of the larger churches, I believe what was given represents as much sacrifice and loyalty as any gift yet made. Our church is small, its members are for the most part poor, and, besides this, we have a home obligation in the nature of a debt on our parsonage, which is pressing us just now."

As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian faith, free from stain, ever give forth the fragrance of the love of God. —Beecher.

The light from heaven can never lead astray.—Maclaren.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

Second Galilean Ministry.

TWELFTH WEEK: THE CRISIS AT CAPERNAUM.

FIRST DAY: *Mark 6:30-34. Missionaries Return and Seek Rest.*

Verse 30. Upon what trial trip had they recently been separated?
Upon what two kinds of service do they report to Jesus?
Verse 31. What did Jesus feel they needed? Why?
Verse 32. We are told in Luke 9:10 that the "desert place" was near Bethsaida on the northeastern side of the lake.
Verse 33. "Ran afoot" around the northern end of the lake.
Verse 34. How did Jesus treat their interruption of the rest He sought?
Do I show this spirit?

TWELFTH WEEK: THE CRISIS AT CAPERNAUM.

SECOND DAY: *Mark 6:35-46. Feeding the Five Thousand.*

Verses 35-36. How had Jesus spent the day, and why did the disciples now advise that the multitude be sent away?
Verses 37-40. What slight indication here of the financial condition of the apostles?
Verses 41-44. Significance of "looked up to heaven"?
How do you account for so great a multitude? Read John 6:4 and remember this was near the roadway to Jerusalem.
Verse 45. Why did Jesus "constrain" the disciples to leave for the other side, and send the multitude away? John 6:14-15.
Verse 46. After the spirit and purpose of Jesus was so grossly misunderstood, for what do you suppose He prayed that night?

TWELFTH WEEK: THE CRISIS AT CAPERNAUM.

THIRD DAY: *Mark 6:47-56. Jesus Walks Upon the Water.*

Verses 47-48. Note all contrasts in these verses. The "fourth watch" was between three and six o'clock.
How had Jesus spent that night? How the disciples?
Verses 49-50. With what words did Jesus allay the fear of the disciples?
Verse 51. Why were they sore amazed?
Verse 52. What "concerning the loaves," did they not understand? Why?
Verses 53-54. Gennesaret was another name for Galilee. Near what city did they land? John 6:17.
Verses 55-56. To what length did their faith in the healing power of Jesus go? Compare cure of The Suffering Woman.

TWELFTH WEEK: THE CRISIS AT CAPERNAUM.

FOURTH DAY: *John 6:22-59. Discourse on the Bread of Life.*

Recalling where Jesus left the multitude which tried to force Him to be king, read carefully their movements "on the morrow" in verses 22-25.
Verses 25-36. What does Jesus here call Himself?
Verses 35-40. How may we benefit by this Bread of Life?
Verses 41-51. Jesus tells us, in verse 51, that He is now the "living" bread. To what may He refer when He adds "I *will* give my flesh for the life of the world."?
Verses 52-59. What further hint did He give them by adding a reference to His blood?

TWELFTH WEEK: THE CRISIS AT CAPERNAUM.

FIFTH DAY: *John 6:60-71. True and False Disciples Separated.*

Verses 60-62. If they could not understand how Jesus could give His life for others, at what were they likely to stumble?
Verses 63-65. Why had they misunderstood Jesus?
Verse 66. What effect did this saying have upon "many disciples"?
Verse 67. What question did Jesus put to the Twelve?
Verses 68-71. How did they come to "know" that Jesus was the Holy One of God?
Verses 70-71. Do I "believe" that I may know?

TWELFTH WEEK: THE CRISIS AT CAPERNAUM.

SIXTH DAY: *Mark 7:1-23. Clean and Unclean.*

Verses 1-5. What had these Jerusalem Pharisees and scribes seen which led them to find fault with Jesus' disciples?
Verses 6-8. Of what was this a violation?
Verses 9-13. How did the Pharisees lead the people to reject the commandment of God, "Honor thy father and thy mother"?
Verses 14-16. What Parable of Purity did Jesus give the multitude?
Verses 17-19. Where and to whom did Jesus explain the meaning of this parable?
Verses 20-23. Name the things which Jesus says proceed from within out of the heart of men.
What is the sixth "Blessed"? Matt. 5:8.

TWELFTH WEEK: THE CRISIS AT CAPERNAUM.

SEVENTH DAY: *Review. Second Galilean Ministry.*

What led Jesus to select twelve Helpers?
What great discourse followed their selection?
Name in order the incidents of the second Preaching Tour recorded by Luke.
Name the incidents introducing the Parable teaching by the Sea of Galilee.
Name the parables in the order we studied them.
Whose did Jesus go "when even was come"?
Recall from memory the incidents of the Day of Miracles and third Preaching Tour.
What miracle led the people to desire to make Christ King?
With what discourse did He sift the false disciples from the true ones?
How many of the disciples decide to stand by Jesus in this crisis?
Now name in order the titles of the daily studies in the Second Galilean Ministry.

Some North Carolina Preachers in Georgia.

Attending the Bible Conference at the Tabernacle Baptist church in Atlanta last week brought to my notice the number of North Carolina preachers in Georgia. They seem to thrive here. One of the aged pastors remarked, "they are about to take things."

Dr. Len. G. Broughton is a whole team within himself. You can't describe, transcribe, nor circumscribe him.

This the Fourth Annual Bible Conference was well up to the high standard. The singing was inspiring, being conducted by Dr. Townes, of Chicago, and Professor Davis, of the Tabernacle. Having from three to five services a day, with a daily average attendance of from seven to ten thousand people upon all services, with such speakers as A. C. Dixon, G. Campbell Morgan, Erdman, Varley and others, and scores of preachers and hundreds of Christian workers together for ten days, almost untold good was accomplished.

On the last day of the Conference an annex to the Tabernacle was dedicated. Here will be conducted the classes in the English Bible, which meets all the year round. Brother N. B. Broughton, of Raleigh, spoke at the dedication.

Dr. John E. White, of the Second church, is doing a fine work. Has had a large increase in membership during his pastorate, has raised a large portion of the heavy debt on the new church building and reported to the Association, besides expenses, $13,000.

Dr. J. L. White, of Macon, is more than holding his own with one of the largest, best and wealthiest churches in our South.

Dr. E. B. Carroll is now at the First church, of Carrollton doing well in a fine and promising field. His fine personality, good preaching and big Irish heart make friends for him everywhere.

Bro. C. A. Redley, of Monticello, is completing a nice house of worship. He and his people are mutual admirers. He will visit our town soon and lecture on "The Longest Pole Knocks the Persimmon."

Brother Pressley, of Jonesboro, was attending the Conference. A great smile was on his face, inspired by the arrival of a dear little daughter in his home a few weeks ago. He is happy in his work.

I had the pleasure of meeting Brother Hoge, of East Macon, recently from North Carolina, although a Virginian by birth. His people are enthusiastic over their pastor and his friends expect great things of him.

Rev. Milliard A. Jenkins, of Dublin, was happy and smiling as usual. He has a great, growing and important charge. Brother Jenkins' labors have been greatly blessed since being in Georgia.

Rev. J. T. Jenkins, of Marietta, has more all the year round revival than most any pastor I ever knew. He is evangelistic in his methods and reaches the folks. Besides his church work he uses a tent to great advantage, reaching scores of people who could not be touched in the churches.

As to the writer's field we are just beginning the second year under auspicious circumstances. Have had about ninety additions to my two churches. The architect is at work on plans for our new church, which will cost about ten thousand dollars when complete. Our Sunday-schools and Young People's Societies and mission organizations are the pride of the church.

Rev. A. C. Cree, another Tar-heel, of Gaffney, S. C., was in attendance upon the Tabernacle Conference and was accompanied by his accomplished wife.

Watch the Tar-heels. There is good timber in them and they stick. Although away from our beloved native State, we hail with peculiar delight any forward movement along denominational lines. We have especially been gratified at the wonderful progress along educational lines. Long live the Recorder and its editor, and the dear good home people, who make the paper what it is.

While you are giving remember that you are receiving. Some of your Raleigh and other pastors are from our adopted State.

One man I failed to mention is dear Dr. VanDeventer, of Savannah, who is just the best B. Y. P. U. worker in the land. He is doing a good work.

Yours in the Master's service,
JOHN E. BRIGGS.
Greensboro, Ga., March 13, 1902.

Special Low Rates to Charleston by S A L Railway.

Account of the North Carolina Week, April 7-13, at Charleston Exposition, the Seaboard Air Line Railway will sell tickets at special low rates, as follows:

From Raleigh via Cheraw, - - - $5.10
From Raleigh via Columbia, - - - $6.30

Tickets to be sold April 6, 7 and 8, with final return limit ten days from date of sale.

The $5.10 will also apply for any person who desires to go on the Special Train which will be run for the accommodation of the Governor and Staff Officers and any one in North Carolina who wishes to spend the week at Charleston. This train will be composed of Pullman Palace Drawing Room Sleeping Cars and first class day coaches; same will leave Raleigh about 7 a. m. Tuesday morning, April 8th, arriving at Charleston about 4 p. m. Train will probably return the following Saturday, but as tickets are good for ten days those that desire can remain longer.

For further particulars in regard to rates and Pullman accommodations, address

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Raleigh, N. C.

Marriages.

BARNES-PITTMAN—Married at the residence of the bride's father, on Wednesday, February 26, 1902, by Rev. F. O. S. Curtis, Mr. Luther B. Barnes and Miss Lillie Pittman; all of Roberson County, N. C.

SAUNDERS-WINSTON—Married at the residence of the bride's father, in Halifax County, N. C., on the 12th of March, Mr. J. R. Saunders and Miss Levenia A. Winston, Rev. G. W. May officiating.

COLLINS-PRIGDEN—At the home of Mr. J. W. Collins, Columbus County, N. C., March 19, 1902, Mr. C. E. Collins, of Wilmington, N. C., to Mrs. Lara Prigden, of Bladen County, N. C., Rev. L. B. Boney officiating.

CULLIPER-BURKET—United in marriage at the Baptist church in Kelford, November 27, 1901, James Culliper and Manner Burket, T. T. Speight officiating.

HOGGARD-HUGHES—At the residence of the bride's father, W. T. Hoggard and Lula Hughes, December 11, 1901 T. T. Speight officiating.

COOK-WARD—At the bride's father's home, John R. Cook and Lulie Ward, December 25, 1901, T. T. Speight officiating.

CHERRY-BRIDGES—United in marriage at the home of T. T. Speight, James H. Cherry and Daisy Bridges, December 25, 1901, T. T. Speight officiating.

GREEN-HALL—At the bride's father's home, G. D. Green and Helen A. Hall, January 8, 1902, T. T. Speight officiating.

HECKSTALL-PRITCHARD—At the home of the bride's uncle, W. T. Heckstall and Nellie Pritchard, January 8, 1902, T. T. Speight officiating.

JERNIGAN-JOYNER—At the home of David Casper, Herbert Jernigan and Altie Joyner, January 19, 1902, T. T. Speight officiating.

LEGGETT-PRITCHARD—At the home of Mr. Wood Harrell, J. B. Leggett and Lovie Pritchard, January 29, 1902, T. T. Speight officiating.

PRITCHARD-JENKINS—At the home of the bride, J. T. Pritchard and Fannie A. Jenkins, January 2, 1902, T. T. Speight officiating.

WALL-OWENS—At the residence of the bride's father, in Caroleen, N. C., February 23, 1902, by Elder Geo. J. Dowell, Mr. Velbren H. Wall and Miss Louisa Owens.

HOLLAND-PHILLIPS—At the residence of the bride's father, in Caroleen, N. C., March 2, 1902, by Elder Geo. J. Dowell, Mr. Frank Holland and Miss Mary Phillips.

NEAL-WILSON—At the residence of the bride's mother, in Henrietta, N. C., by Elder Geo. J. Dowell, Mr. J. H. Neal, Jr., and Miss Abi Wilson, at 7.30 p. m., March 9, 1902.

SORRELL-RAGSDALE—At the residence of the bride's father, at Fuquay Springs, on Thursday afternoon, March 6, 1902, Dr. L. P. Sorrell and Miss Mary E. Ragsdale, Rev. J. W. Atkinson officiating.

ELLISON-KIDD—At Oxford, N. C., March 2, 1902, by Rev. J. S. Hardaway, Cornelius Ellison, of Granville County, and Nellie May Kidd, of Person, N. C.

In the Palmetto State.

The Palmetto State is a good place to live and her people are good people to work with if the saints of Gaffney are a fair sample. When I came here eleven months ago they owed nearly a $6,000 debt; to-day, counting what has been paid and all in sight, they owe less than one thousand dollars. They have also more than doubled their contributions to the Orphanage, Aged Ministers' Fund, etc., and they are now engaged in an effort for Home and Foreign Missions by which they hope to eclipse the record of all former years. We expect Dr. R. J. Willingham with us next month. Besides the increase in members has been steady—over sixty having been added to our roll. The B. Y. P. U. is doing splendid work, although we have limited our work to the C. C. C. The junior class numbers over forty and the senior class is the joy of the pastor's heart, being in many respects the most profitable service I hold. Truly my lines have fallen in pleasant places; not that the field is easy, but that the harvest repays so well the labor done.

There has been quite an exodus of Tarheels in the past few years and many of them have found their way thither. Bro. W. M. Jones at Williston; Brethren V. I'Anson and Finch at Columbia; R. G. Kendrick at Piedmont; Bro. "Dan" Moore at Barnwell; Bro. J. O. Gough at Manning, and others I fail to recall; and among the more recent Bro. Geo. Spruill, who from all reports has made a fine impression on his church and community; and Bro. John R. Moore, who has recently taken charge at Seneca. The thought of these brethren being near makes me feel very much less an exile. There are other people and things I would write you of, but I must stop lest I forget there is a limit to the patience of even an editor.

Cordially yours,

ARCH. C. CREE.

Gaffney, S. C.

To be happy in the world, one must learn to let go; to be happy in God, one must learn to hold on.—Ivan Panin.

Acknowledgments.

Convention Objects.

March 26, 1902.

State Missions—Chowan, $7.76; Brassfield, 2; Union, West Chowan, 4; Mount Tabor, 8.16; Goldsboro, Sunday school, 2; Polkton, Pee Dee, 2.50. Total this week, 26.42. Previously reported, 2,208.80. Total this year, 2,235.23.

Foreign Missions—Wakefield, Sunday-school, $6.06; Wakefield, 2.41; Brassfield, 4; Lawrence's Cross Roads, West Chowan, 2; W. M. S., Hebron, 3.13; Carthage, 4.15; Bethlehem West Chowan, 5; Pine Forest, West Chowan 2.85; W. M. S., Pine Forest, West Chowan, 2.15; Ingame's Cross Roads, South Yadkin, 1.05; Swift Creek, Union, 4.25; Poplar Grove, Stanly, 1; Mount Zion, King's Mountain, 1.50; Lystra, 3; Green's Cross Roads 13; Sunbeams, Statesville (missionary), 6 45; Polkton, Pee Dee, 1; Shelby, Kings Mountain, 60.11; W. M. S., Scotland Neck, Tar River, Christmas offering, 27.66; Eagles, 7.80; North Rocky Mount, 16.25; B. Y. P. U., Hendersonville, 10; Class No. 7, Lumberton Sunday school, 6; Ephesus, .85. Total this week, 190.67. Previously reported, 2,013.39. Total this year, 2,204.06.

Home Missions—Chowan, $2.61; Lawrence Cross Roads, West Chowan, $4; W. M. S., Hebron, 3 13; Ramseur, 2.36; Union, West Chowan, 4; Bethlehem, West Chowan, 3.50; Poplin's Grove, Stanly, 1; W. M. S., Beaufort, 2.35; Polkton, Pee Dee, 1.50; W. M. S., Scotland Neck, Tar River, 40c.; W. M. S., Pleasant Hope, Robeson, 1; Kelford, 10; B. Y. P. U., Hendersonville, 10; Sunbeams, Ephesus, 52c. Total this week, 46 87. Previously reported, 387.57. Total this year, 433.94.

Education—Chowan, $4.63; Bethlehem, West Chowan, 3. Previously reported, 392.89. Total this year, 400.52.

Sunday school and Colportage—Wakefield, Sunday-school, 80c. Previously reported, 29.83. Total reported this year, 30.63.

Total reported for all objects this week,	$271.89
Previously reported,	5,223.53
Total reported for all objects this year,	5,494.42

WALTERS DURHAM,
Treasurer Baptist State Convention.

EDUCATIONAL FUND.

Cash collections on Educational Fund for week ending March 22, 1902:

Flat River Association Mountain Creek church: J. A. Watkins, $5; J. S. Eakes, 1; A J. Kittrell, 50c.; J. R. Hart, 5; Miss Norma Chandler, 1; H. A. Hart, 2; Ballard Norwood, 1.50; R. T. Blackwell, 1; W. T. Eakes, 1; Silas Frazier, 1; Robert Adcock, 1; Reuben Hart, 1; J. W. Wright, 1; do. Stovall church: L. D. Veazey, 1; Robert Butler, 50c.; Miss Helen Johnson, 50c. Tar River Association: Roanoke Rapids church, 8.89; do, Gethsemane church, Mrs. Annie Armstrong, 1; S. D. Bradley, 25c.; R. J. Shields, 1; Mrs. Susan Draper, 50c.; Miss Alma Murchison, 1; J. C. Weeks, 50c.; G. L. Merrell, 1; Mrs. R. J. Shields, 1; W. P. White, 1; Mrs. G. L. Merrell, 1; O. I. Pitman, 5; do, Reedy Creek church, 5. South Yadkin Association: J. B. Holman, Cool Spring, 100. Sandy Creek Association: Rives' Chapel 7.90; Sandy Creek Association, 5. Raleigh Association: Swift Creek church, 5; Pleasant Grove church, 10; Miss Mollie Holloway, Ephesus church, 1. Mount Zion Association, Burlington church: J. W. Cates, 25; J. C. Staley, 10; Mrs. T. L. Sellars, 1; Miss Ollie Copeland, 1; W. L. Boone, 1; George Smith, 1; Cash, 9.40. Cape Fear and Columbus Association: Griffin's Cross Roads church, 1.02. Personal: Mrs. Johnnie Mitchell, 1; W. W. Orrender, Winston, 5. W. R Culloms's Field: Brassfield church, 6.50. W. P. Redfern, 2.50; W. N. Jones, 25; J. W. Bailey, 25.

Total,	$294.46
Total amounts previously received,	4,985.47
Total receipts,	5,279.93

Corrections: Mrs. O. J. Bennett should have read Mrs. O. J. Pruett; J. H. Massis should have read J. H. Morris; Mrs Mary Cussin should have read Mrs. Mary Currin. Left out: M. J. C. Johnson, Bethel Hill, 50c.

L. D WATSON, JR., Treasurer

Cures Blood and Skin Troubles, Bone Pains, Rheumatism, Etc.

Mrs D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health and all due to the use of Botanic Blood Balm.

Yours truly,

Mrs D K Stauffer

B. B. B. (Botanic Blood Balm) heals all ulcers and festering, bleeding, eating sores, even Deadly Cancer, Scrofula, Eczema and Itching Skin Humors, Swellings, Risings and Bumps on the Skin, Blood Poison, Rheumatism, Catarrh and all Deep-Seated Blood or Skin Troubles, the kind that refuse to heal under doctors or patent medicine treatment. B. B. B. gives life and vigor to the blood, and B. B. B. is a food for the blood bones, nerves and tired, worn-out muscles. B. B. B thoroughly tested for thirty years. B. B. B. improves the digestion. Give it a trial. Druggists, $1. Trial treatment free by writing Blood Balm Co., 89 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given.

Since I could not alter what was without me, I resolved to try to alter what was within me.—Fichte.

Valuable Books Free

A series of valuable books, edited and published by J. Newton Hathaway, M. D., the acknowledged authority on Chronic Diseases, has just been issued. Dr. Hathaway has devoted twenty years to the study and treatment of these diseases, and has acquired a perfect knowledge of their every phase and detail. He is conceded to be the most expert and skillful specialist in the United States, and each of these books contains invaluable information which every one should know. He will take pleasure in sending either of these books to any address in plain sealed envelope. Simply designate by number the one desired, and it will be forwarded promptly.

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A Baptist minister who has found the times or himself out of joint—and feels very much persecuted—sends us a long letter with the statement that it is divinely inspired, and requests us to make such comments upon it as we may be divinely inspired to write! Fancy this brother's idea of inspiration! Of course he thinks our denominational system is wrong. Everything is wrong that does not recognize that he is inspired and therefore is right.

In one of his addresses at Raleigh Mr. Marion Lawrance said that the foremost Sunday-school in the world had attained its high efficiency by appropriating a certain sum each year to send a portion of its workers to general meetings, giving each teacher and officer a chance in turn; and not stopping with this,—if a teacher or officer declined to go, he is released from service.

This plan is profoundly wise. Intercourse is the best means of education. The sooner all our churches and Sunday Schools take up the plan of seeing to it that their pastors and workers attend institutes, union meetings, associations and conventions, the sooner our denomination shall arrive at a high state of efficiency. Try it in your church!

One trouble with our Sunday school meetings is that the workers will not attend. And the big trouble with many a Sunday school is that its workers never go anywhere, and learn only by inspiration at rare intervals.

THE BAPTIST BOOK STORE.

This is an enterprise of our State Convention. It is conducted by three gentlemen who receive no pay for their work. Its purpose is to supply our Sunday Schools with literature, lesson helps and other equipment; its other purpose is to supply our denomination with books—both individuals and organizations. Its plan is to sell at as low a price as the market will afford and give the profits to the work of our Convention.

For years it has aided State Missions and has been of great service to our Woman's Central Committee.

At present there is the hope of increasing the business so that the stock may be increased, of collecting all possible accounts and thus increasing the working capital with a view to projecting a considerable Colportage and Sunday School work. These departments have now no adequate means of support, and their main prospect is in this Store.

If a good number of the brethren had not become remarkably easy in their minds with regard to their indebtedness to the Store, it could now be conducting a Colportage system. Thus their delinquency stands in the way of the Convention's work.

The debtors are of two classes:

(1) Sunday Schools. They purchase literature for which the Store pays cash. Then they change Secretaries. The bill goes from Secretary to Sunday School, and back again. The profit on these supplies is very scant. All orders ought to be accompanied with cash. Certainly every bill ought to be promptly paid.

(2) Individuals. Some of them seem to feel free to order ad libitum, and to wait years to pay. The Store has to pay promptly; and a brother ought not unduly trade on the Store's credit. We Baptists will fail in the very beginning if we do not prove ourselves a debt-paying people.

Another word. The Store is the Convention's. We should think that all churches and Sunday Schools interested in the Convention would give it a fair chance at their [illegible] with individuals. More [illegible] buy books. We do not think anyone is called upon to pay more at the Convention's Store, but every one might give the Store a fair chance to sell. A postal card is all that is necessary.

THE ANCIENT BAPTIST SIMPLICITY.

Baptists, in whatever relation, will find that their strength lies in simplicity—in plainness of manners and unpretentiousness of position. We say "in whatever relation," that is, whether as individuals or as a church or as a convention. There is a refinement of splendor, and a refinement of simplicity. Baptists are called to the latter; and it is the better. This is not to say that they may be rude or uncouth, but that they may be elegant—which is quite the opposite.

Baptists were for ages weak in numbers and in wealth. The ruling forces of their times were against them. But it is different now in the United States. Here is a free land and people to whom equality, liberty and fraternity as held by Baptists are dear. And the Baptist churches are numerous and comparatively strong. It is not an inappropriate thing to warn them now not to forget the day of small things.

It is rather timely. Had you attended the Southern Baptist Convention at New Orleans, you would have seen the Baptists parade four Governors, two of whom had no especial knowledge of the Convention and less contact with its work. Evidently a departure from that sound simplicity which makes no more of one man than another, and especailly disregards political titles. And had you attended the Convention at Norfolk you would have seen a gentleman elected to the vice-presidency who in calling for the report on Foreign Missions called for "the report of the foreign department,"—a good man, we grant, who has made a fortune in cattle and has given several large sums to Baptist works. But the point is that we Baptists take no note of wealth, and we measure gifts not by size but by sacrifice; and on any other grounds the man was unfit for the vice presidency.

Now the reader will be simple sure enough if he jumps to the conclusion that the Convention is going wrong. It has only given these manifestations of a tendency away from the ancient Baptist simplicity, and betrayed a commensurate loss of spiritual sense. It is impossible to conceive, however, of more than a temporary variation of this sort, for we know too well that in many respects the emphasis upon simplicity is only too severe—as, for example, in our architecture. But even here the plain meeting-house is to be preferred to the formless and gaudy structures that one sometimes sees.

HOW TO ATTRACT AND HOLD AN AUDIENCE.

A book bearing this attractive title has been sent to us for review. To say that it fulfills the promise of its title would be to speak hope to thousands of preachers, politicians and lecturers, how falsely only they could say. And to say that it does not would be to assume more than is right.

There are thousands who will never by any art or power either attract or hold an audience. But there are many who might do so who now find it difficult. And there are others who so attract and hold audiences who will be improved by a thoughtful consideration of the elements of public speaking.

Nowhere on earth does the human voice, the dear mother tongue, and the truth suffer more by the manner of utterance than in the Southern States of the United States. There seems to be an impression that we are all born orators or that we owe it to the latitude and climate to attempt to be: and in the effort to orate the power of truth clothed in simple words and uttered in honest unaffected speech is forfeited for ranting gesticulation and strident exclamation—on the stump, in the courthouse, in the pulpit (even in prayer) and as well upon commencement occasions.

A minister was once "on trial" here in Raleigh. He did his best. But a good woman did "not like his sounding," as she expressed it, and he sought other pastures. If the truth be told, the audiences are none too scarce that attach more importance to the sounding of a preacher or other public speaker—and his wild manners—than to a the ideas that are set forth.

This book counsels careful and thorough preparation of the subject of a discourse and pleads for hard work in preparation of the voice. It deals with the discourse more than with its delivery—and herein lies its claim to excellence—though it attaches quite a degree of importance to the expression. It is a refreshing relief from the "elocutionary" books and the "ornate" and superficial ideals of a few years ago.

And so we commend it to those of our readers who do not look for short cuts to excellence and who would by much labor acquire the eloquence of fresh thought well spoken rather than that of ornate language and unnatural manner. But it must be remembered that books and men can not help one all; we each must most depend upon himself. In most cases a book may only improve one's ideas, not create new ideas.

Price $1. Hines & Noble, Publishers, New York City.

THE FORGIVING OF SINS

The ruling religionists of Christ's time had their particular notion of how and on what terms sin should be forgiven, and when Jesus stood in their presence and pronounced a man's sins forgiven, they charged the Son of God with blasphemy and sought to destroy Him. We may well beware how we form our notions upon such a matter and even more how we demand that every one come up to our particular notion. We can not institute mechanical processes or arbitrary opinions in such matters.

When the woman who was a sinner came and poured out her love for Jesus in tears at His feet, it appears that He was quick to tell her that her sins were forgiven. And it seems that He based this statement not upon her theological conceptions (for it is doubtful if she had any); but upon her love for Him and her contrite spirit. And is it not true that He is still the loving Master as in that day, and that when you and I fall truly at His feet in love that is repentance and far more, He says "Thy sins are forgiven: go in peace?"

Could these "good tidings of Christ" reach many a Christian whose heart is sorrowful, could he but know that the sorrow in his heart is the sure appeal to Jesus, how gladly would he go in peace to-day? And many a sinner, many a poor mortal who has a distorted idea of Christ, who misreads Christians, and who therefore goes on in horror and in the chains of sin,—could he but know that it is only necessary that he shall bring his sorrow for his sins to Jesus and lay hold of Him in order to have them forgiven, how gladly would he go into peace and into that newness of life that comes of the love that only they know to whom "most is forgiven!"

FROM JESUS TO PAUL.

SUNDAY-SCHOOL LESSON FOR MARCH 30: REVIEW; ACTS: CHAPTERS I TO VIII.

It must be kept in mind that the record of the Acts of the Apostles was written many years after they took place, and that in chapters which require but a minute to read events are recorded that may mark the passage of a year or more. In eleven lessons covering eight chapters we have traversed a period that is variously estimated to have occupied from two to ten years. We begin with the passing of Jesus from the sight of His apostles; we end with the conversion of Saul of Tarsus, an event that ranks second only to Pentecost in the history of Christianity after Jesus.

In this review we must seek to catch the larger meaning presupposing a knowledge of the details. If we can behold that group of men as they gaze upward into the heavens, into whose infinite expanse their Master had disappeared, and if we can apprehend even feebly what thoughts must then have been with them,—if, for example, we can think of their mingled emotions of wonder, of inspiration, of love, of fear, of despair and of glory,—we shall be the more ready to go with them through the tremendous experiences that are to follow. But the purpose of these remarks is not to recount those experiences in detail; it is rather to point out the larger historical movements of and in that community in which Christianity was cradled for the ages that have followed.

There is, (1) The Influence of Judaism, first in the early Christians themselves, second in its persecution of the early Christians; there is (2) The Investment of the apostles and some of their helpers with divine power, the transition from a Visible Leader to an Invisible but manifestly present Guide and Comforter; there is (3) The Increase of the Number of Believers and the development of the organic character of the early community; there is as the effect of all (4) The Widening of the Influence of Christianity, its Development from a National to a Universal Religion, not only in the varied nationality of its converts, but in the very conception of Christianity by the apostles themselves.

The apostles were Hebrews, and reared in the Hebrew religion, in its ritual and in the ideals as corrupted by the age in which they lived. Even if they had grasped fully the fact that their Master had founded a new religion, one could scarcely expect them to have freed themselves absolutely from the old. They cling to the Temple and the Synagogue; and, not less noteworthy, Temple and Synagogue receive them. They also cleave unto Jerusalem and the Jew. But the inevitable conflict which reached a climax in their Master's crucifixion breaks out afresh and is violent just to the measure of their effectiveness as Christians. It is their mighty works that lay them liable. A miracle brings on arrest; other miracles bring on a trial; others bring on a violent manifestation of the mob-spirit, and Stephen falls a victim of his faith. Then emboldened and rash, the flames of persecution break forth, only to send the church numbering thousands everywhere preaching the Gospel.

But this does not occur until Stephen has proclaimed the spirituality and the universality of Christianity, thus the internal conception being made ready for the external necessity.

We may well connect this scattering of the early Christians with that wonderful day years before when the Spirit of God fell upon the Galilean apostles and enabled them to speak in a universal language. From the first clearly it was meant that Jesus should be a light to the Gentiles and that in Him all peoples should rejoice. And while the revelation of the universal character of Christ's mission grew within them, the circumstances accumulated without that made the realization of that revelation inevitable.

And, so, our studies began with the apostles speaking to Parthians and Medes and Elamites and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians; and though they were concerned for a time with the progress of their message in the nation of which it was born, we find at the end of a few years, Philip and Peter and John in Samaria, and their influence extending into Ethiopia, and one coming on the scene fresh from his persecutions who shall carry it, so far as he can, to the ends of the earth—Paul, the bondsman of Jesus Christ.

Of that widening we here are heirs; and in turn we owe the nations in darkness this heritage, not for their sakes only but by the very constitution of our faith. To deny it is to belie the faith. The thought of Jesus is never complete until one has made it not simply personal not simply universal; but universal and personal. Then the Lord of Life and the Son of God appears in His true glory, and the heirs of His love are lifted to that Godlikeness, our right to which He came to reveal.

Asheville's Invitation.

Within less than two months the Southern Baptist Convention will meet in Asheville. Never has a city been more keenly interested in the meeting of the Convention in its annual session. A magnificent auditorium, costing $35,000, with all modern conveniences and seating 3,000 people, has been built for their accommodation. Battery Park Hotel has been selected as headquarters. The Woman's Missionary Union will meet in the First Baptist church, three and one half squares from the auditorium.

The railroads have granted a one fare rate from all points, with privilege of extension of time to June 2.

Hotels and boarding houses have given very low rates and a list will be mailed to your paper for publication. The boarding houses in Asheville are quite as comfortable as hotels, indeed are hotels except in name. Asheville is prepared to take care of all who come, but we advise that all who send in their names early to the committee, J. P. Howatt, Chairman, will get the best homes, and they will get a card with rates, street and number so they will know where to go upon arrival.

There are more Baptists within a radius of one hundred miles of Asheville than in any other spot on the face of the earth. They are glad the Convention will meet with our "Mountain Baptists."

The Convention has never before met in a place possessing so many natural attractions as Asheville. Our brethren who have never seen the mountains should come and see the mountain tops kissing the clouds—come to the Land of the Sky, where God crowned Nature with unsurpassed beauty and loveliness. Come and see the great Vanderbilt mansion and estate that cost $10,000,000, with its great herds of swine and cattle, its forestry, its seventy miles of macadamized roads—the grandest estate in America!

Asheville is now ready for the Convention with one exception—she has not yet put on her spring attire; when that is done, she will say "Come, for all things are now ready."

Fraternally,

J. H. TUCKER.

Asheville, N. C., March 10, 1902.

No one ever wanders where a promise does not follow him. An atmosphere of promise surrounds believers as the air surrounds the globe.—Spurgeon.

"A Poem in Leather."

The Spring Catalog of the J. K. Orr Shoe Co., of Atlanta, is truly a work of Art. It gives life-like illustrations of the latest styles in footwear, and what is more important, their lowest Spot Cash prices. You can get one for a postal request,—giving the name of your nearest Cash buying merchant, and mentioning this paper.

The Convention of Student Volunteers.

[CONTINUED FROM FIRST PAGE.]

laid down his life in China, as truly a martyr as was Stephen of old. After this address Mr. Mott, with his quick sense of the fitness of things, suggested that in memory of these the Convention should sing the beautiful hymn beginning, "For all thy saints who from their labors rest."

The great encouragements for work in Korea were presented by Dr. Underwood, who went to that country twenty years ago when it was a hermit nation. Native Christians there are now supporting their own churches and schools and calling for more missionaries.

The most stirring account of a missionary's life was that of Mr. Willis R. Hotchkiss, who told of his four years' experience in Africa. When he first went to his station, it took him a month to go a distance equal to a day's journey now. Four times he had been attacked by lions; he had suffered thirty times from fever; had lived fourteen months without seeing a piece of bread, and for two months had eaten nothing but beans and sour milk. "In fact," he said, "I have eaten everything from ants to rhinoceri, but I would willingly go through it all again." The students could not restrain the impulse to applaud this noble utterance, but they sat in solemn thought as the speaker continued: "Africa is in the shape of a continental question mark, turned toward the west. It is in the shape of a great ear, longing to hear a message from the Christians of America."

THE THREE THINGS WANTED.

These extracts faintly suggest the powerful presentation of the need of the heathen world. Other meetings considered the responsibility of the Christain church in view of this need. All speakers agreed that the three things wanted are money, men and prayer, and that only through prayer can the money and the men be obtained.

ECHOES OF GREAT ADDRESSES.

Mr. Speer's address, on the abounding resources of the church, was one of power. His passionate love for Christ and for the souls of men transformed even statistics into spiritual weapons, smiting the hearts and consciences of his hearers. He proved conclusively that the Student Volunteer Watchword, "The Evangelization of the World in this Generation," is no impossibility. The wealth of the church is abundant for the sending of enough men to proclaim the good news to all the heathen world. Yet the Christian at home gives but the paltry sum of forty cents a year for the cause which brought the Lord Jesus down from heaven. The reading of the poem, "Forty Cents a Year," made a positive shudder pass over the audience. The necessity of utter surrender of self and all one has to Christ was emphasized again. "Unless He is Lord of all, He is not Lord at all." His command is "Go ye." Nothing can set that command aside but a definite divine call to labor at home.

Lack of space forbids telling of the emphasis laid upon the physical, mental and spiritual qualifications of a Volunteer. The words of wisdom and fatherly advice uttered by the aged Prebendary, H. E. Fox, of St. Paul's, London, and the striking sayings of that lovable old man, Bishop Thoburn, can never be forgotten by that audience. The temptation to quote one pungent morsel is irresistible, perhaps because it was so neatly applicable to a certain case. In one of his several addresses Bishop Thoburn remarked, with a twinkle in his eye, "You know my friends, we are none of us infallible, not even the young."

VOLUNTEERS FOR THE CRUSADE.

With characteristic prudence, Mr. Mott made no appeals to the students to make hasty decisions in so important a matter, but Volunteer declaration cards were distributed for prayerful consideration. At the farewell service Sunday night the Volunteers who expect to sail during the next twelve months sat in a body. At the close of the meeting they were requested to rise and briefly name their destination, and the reason of their decision. It gave one a thrill to see those hundred and thirty young men and young women standing with faces and voices full of a great life-purpose. A young man from Andover kept repeating, afterward, "It appeals to the heroic in one, doesn't it?" A lovely girl, not a declared Volunteer, in speaking of that scene, said—"Pity them? Such a thought never entered my mind. Why I looked at them with actual envy." Another girl, from an Iowa college, a girl still young in her Christian experience, but a Volunteer for the last six months, remarked, "It would be ever so much harder to stay at home than to go." The happiness of her purpose shone in her eager face, and confirmed her enthusiastic words.

If anyone went back to college or university unhappy after that Convention, it was because he could not or would not yield his life to the divine command.

Seven of the Southern delegation who travelled together numbered two Volun-

teers in the party on the way up, but there were four when they returned. May that be but a small part in the beginning of a great increase. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into His harvest."

B. F. University.

Obituaries.

For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. —*First Corinthians, xiii, 12.*

Ah, well! for us all some sweet hope lies
Deeply buried from human eyes;
And in the hereafter angels may
Roll the stone from its grave away!
—*Whittier.*

MRS. M. T. WILCOX

Mrs. M. T. Wilcox died at the residence of her son, Rev. A. G. Wilcox, of Brinkleyville, N. C., on the 22d day of December, 1901, in the ninety-third year of her age. It is not given to many to live so many years.

Sister Wilcox had been in feeble health for several years, but her mind remained unimpaired to the last; and with unabated interest she devoted herself to her loved ones, planning and working for their comfort and happiness. Her efforts in their behalf ended only with her life.

Sister Wilcox was born at Gretna Green, Halifax County, N. C., on the 26th day of September, 1809. She was the daughter of James Alston, Esq., and was, therefore, a member of the large and influential Alston family, many of whom have occupied positions of honor and trust in this and other States.

In her seventeenth year she was united in marriage to a Mr. Shell, of Virginia. This happy union lasted but a short time; for the beloved husband, in the bloom of his young manhood, was attacked with yellow fever, and died in New Orleans, whither he had gone on business. The fruit of this union was one son, Oliver P. Shell, of Warrenton, who for many years has been an important factor in the business life of the community. His habits of industry, careful business methods, genial disposition, devotion to friends, purity of life, and integrity of character, indicate, in no uncertain way, the character of that mother with whose wise training he was blessed.

After nine years of widowhood Mrs. Shell was united in marriage to Rev. Thomas Wilcox, of Brinkleyville, and entered upon a life for which she by nature and training was peculiarly fitted. Mr. Wilcox was an untiring and successful worker as a minister of Jesus Christ, and no doubt the wise cooperation and helpful sympathy of his devoted wife contributed in no small degree to his labors and success. She brought into his home that refinement of character, influence of culture and knowledge of affairs essential in the wife of a minister of the Gospel. She presided with genial dignity in her elegant home, dispensing a liberal hospitality, and making sunshine for all who came under her personal influence. It is safe to say that the needy were never turned empty from her door, and the stranger was always welcomed to the hospitality of that home. Her friends and neighbors, especially the young, delighted to visit her, where under the influence of her interesting conversation, poetic imagination, music and art, they were not only made happier, but went away with higher and more beautiful ideals of life.

Two children, a son and a daughter, were the fruit of this second marriage; Rev. A. G. Wilcox, of Brinkleyville, and Mrs. J. J. Allen, of Louisburg. Perhaps there were others, I do not know. After the death of her second husband she continued to preside over her home as in former years. The ordination of her son to the ministry brought peculiar joy into her life, for, although not a member of the church, she had been a professor of religion for many years, and had only deferred her baptism because of the distressing doubts that would arise concerning her conversion. She now decided to follow Christ, and was one of the first baptized by her consecrated son.

The marraige of her gifted daughter to Mr. J. J. Allen, and that of her noble son to Miss Mason, brought changes into her home that required new adjustments. These she unhesitatingly made, and went forward in her life-work with the zeal and energy of former years. Her devotion to her children, to those whom they married, and to her grandchildren was strong and tender; and to the very last day of her life she actively devoted herself to their welfare. She had the soul of a poet, the eye of an artist, and lived the life of a saint. It is sad to know that we shall meet her no more on earth, but—

Yet again we hope to meet her,
When this spark of life is fled;
Safe in heaven we'll gladly greet her,
Where no farewell tear is shed.

REV. T. J. TAYLOR.

MRS. P. W. JOHNSON.

It has pleased our heavenly Father to remove from our midst our friend and sister, Mrs. Philip Johnson, a gentle and lovely Christian woman, whose home was a centre from which a refining and beneficent influence radiated upon the community. The loss of an only daughter, just blooming into womanhood, far from dwarfing, or embittering her nature, made her love all young people more. With them she shared her books, her flowers, and her pictures, and they were cordially welcomed to her beautiful home. For many years she gathered the little children of Wake Forest about her, in the Infant Class, and from babyhood they learned to love their gentle teacher. Her place in the sanctuary was never vacant until her health failed. She loved to minister to the poor and needy.

Of the Woman's Missionary Society she was a faithful member, giving her prayers and sympathy to the work when she was no longer able to attend the meetings. She served as Secretary, as Treasurer and as President, and contributed liberally to missions and to all other benevolent objects. And now her place is vacant, and with sad hearts we realize that she will no more go in and out among us; therefore,

Resolved, That while we bow in submission to our heavenly Father's will, we thank Him for the beautiful life our sister lived among us. May her example stimulate us to more faithful service.

Resolved, That we tender to her sorrowing husband and family our heartfelt sympathy, with the assurance that in their bereavement we too are bereaved.

Resolved, That a copy of these resolutions be sent to the family and spread on the Minutes.

Mrs. CHAS. E. TAYLOR,
Mrs. W. CAREY BREWER,
Committee.

By order of Wake Forest W. M. S.

That Hacking Cough

is a source of annoyance to yourself and others, as well as of distress. By taking a teaspoonful of Painkiller in half a glass of warm water or milk every hour or two, you will be surprised to find how quickly the cough will disappear. Insist upon getting the genuine. Sold in two sizes. Price 25c. and 50c. Avoid substitutes, there is but one Pain-Killer, Perry Davis'.

Eastern Notes.

Things are moving smoothly in the Eastern Association—too smoothly. The people are discouraged with the bad crops. Yet they seem to be more grateful to the Lord than usually, at least they talk more about their dependence upon Him.

One hopeful sign with us is the springing up of schools among us. Well's Chapel is excelling her sisters in this work. Dell School is coming forward to take its place among the schools of the East. It is so organized that the death or contrariness of any one man can not destroy it. The Academy is now nearly complete. The ceiling and floor is not put in yet, nor the windows; but all the material is on the ground. The Trustees are putting the lumber on the ground for a dining house and a small dormitory. Both the Principal and the Business Manager will be elated on April 4. Applications are already coming in.

Brother A. L. Betts has been sick; and it goes without saying, his churches miss such a pastor. No State missionary is doing more faithful work than N. A. Shelley. Brother J. M. Alderman is standing to his post at Spring Vale, New Hope, Siloam and Mount Gilead. Good reports continually go out from Brother J. D. Larkins and his work at Clinton.

Dell is not complaining that so many good schools are springing up in the mountains; but she is satisfied that we have just as good people down on the plain as there are anywhere, and some of them just as ignorant, and she is determined to see that there is one more good chance for boys and girls in the East. Our folks have never shown so much sacrifice for any cause as they are showing in getting ready to open Dell School.

The day is brightening for the religious condition of Onslow and the destitute part of Duplin. Christ will yet reign in the East.

Dr. N. B. Cobb, "the young man living in the old house," is doing asearnest, enthusiastic work as a young man in a new house could do, though the small-pox scare has somewhat hampered all our pastors.

W. N. J.

Taylor's Bridge, N. C., March 5, 1902.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS:

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BEUTON, pastor Baptist Church, Ripley, Tenn.

RIPANS

There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N·S Tabule. For sale by druggists. The Five Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Improving the Sample of Cotton.

After all, the ginning machinery which produces the best sample is bound to get the business. We clean it before it's ginned. Nothing equals the Murray Cleaning Feeder; 1,500 sold last year. We make complete gin outfits, and engines, boilers and sawmills.

LIDDELL COMPANY,
Charlotte, N. C.

The Curse of Cheap Printing and Free Speech

Rev. R. D. Davis, colored, of Pineville, has published a series of sermons entitled "Public Big Roads of God." In writing the introductory biographical sketch of the reverend, Viola Theresa Bonner Davis says:

"This book is composed of precious jewels from the unfathomable ocean of the deep and mysterious Scriptures, gathered through the instrumentality of the Sunday-school, day school, institutions, theological school, school of experience, and, last, but not least, the school of divine grace. Over five hundred copies of the first edition have been purchased and read. Numbers who read it claimed that it terrified them like a fire bell in the night."

Here's a sample of poetry in the book:

"In the road of God no panthers prowl
Fearlessly climb the hill vernal
No wolves to ever growl
Or disturb God's road eternal."

This is an exact reproduction of a passage in the initial sermon: "Where the speed of mind, light and electricity impede the infinite susceptibility of angels, supported by a God-given and pulsated immortality in angelic function, act prudently under God-given order, leap across burning worlds in the winking of an eye, and upon golden pinions of immortal imagination dash remotely down the big road of God, find no end and must soon veil their eyes at the untold and unmeasured diameter of God's road.

"'Or, as Longfellow says:

"'Life is real, life is earnest,
Life is but an empty dream.'"

—Charlotte Observer.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

[Seal.] C. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.

Mortgage Sale.

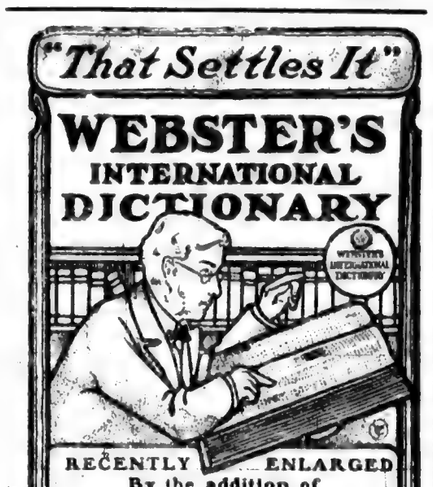
By virtue of authority conferred in a certain mortgage executed by John A. Jones and recorded in Book No. 136, at page 422, in Register of Deed's office of Wake County, N. C., we will, on Friday the 28th day of March, 1902, expose for sale and sell to the highest bidder for cash at the court-house door in the city of Raleigh, at 12 m., that lot or parcel of land lying and situate in or near the village of Oberlin, about two miles northwest of Raleigh, in Raleigh Township, and joining the lands of Sylvia Pope, Nancy Durham, J. S. Allen and others, containing four and three fourth acres, more or less. For better description of said land, see mortgage above referred to.

This February 24, 1902

PEELE & MAYNARD,
Attorneys for Mortgagee.

"That Settles It"

WEBSTER'S INTERNATIONAL DICTIONARY



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our Chart of English Sounds for home study with the children, also "A Test in Pronunciation" which affords a pleasant and instructive evening's entertainment.
Illustrated pamphlet also free.
G. & C. MERRIAM CO., Publishers,
Main St., Springfield, Mass.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by W. Ruffin Eatman and wife, and duly recorded in Book No. 113, at page 664, in Register of Deed's office of Wake County, N. C., we will, on Monday the 7th of April, 1902, at 12 o'clock m., at the court-house door in the city of Raleigh, expose for sale and sell for cash the following-described tract of land, lying and situate in Cary Township, about five miles northwest of Raleigh, adjoining the lands of Mrs. Annie M. Parker R. H. Battle, and formerly Wyatt J. Holleman, now Mrs. P. A. Cotten: Beginning at stake or stone, formerly Bunch and Lougie line, southwest corner; thence along their line north 1 degree east 96 poles to a small hickory tree in the old line; thence west with the same line 113 3-5 poles to a hickory tree on the upper prong of Richland Creek; thence up said creek south 51 poles to the north of a drain; thence south 56 degrees east 80 poles to spanish-oak, near the ridge path; thence east 44 3-5 poles to the beginning, containing 58 acres, more or less. For further description of said land, see the mortgage above referred to.

This March 3, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee and Assignee.

Tutt's Pills

stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequaled as an

ANTI-BILIOUS MEDICINE,

In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated.

Take No Substitute.

MADE $105 THE FIRST MONTH

Write FRED. BLODGETT, of R. L. J. L. HARRIS, of La., writes: [illegible] M. ANDERSON, of Iowa, writes: [illegible] daily. Write for terms and full particulars. Write other firms. Write us. Write quick. You can do as well. Send for FREE.

G. GRAY & CO., Fishing Works, A Model Ship, Gloucester, Mass.

COTTON. COLE'S COTTON PLANTER WILL SAVE YOU $1.00 ON EVERY ACRE YOU PLANT.

Cole's Combination Planter is positively and absolutely without an equal as a money and labor saver. Plants cotton, corn, peas, peanuts, soja beans, etc., as well, and even better, than any separate special machine ever built. We prove it is your own field at our expense. Write at once for full particulars to THE COLE MFG. CO., Charlotte, N. C.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS Pure Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH BELLS, PEALS AND CHIMES OF LAKE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY. BUCKEYE BELL FOUNDRY THE E. W. VANDUZEN CO., Cincinnati, O.

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Correspondence is invited with competent Baptist teachers not located for the next year. The demand in certain departments is in excess of supply. Full particulars free. This is our tenth year. To those desiring teachers, we offer our best services without charge. We can probably give you information about some that would suit. You will be under no obligation to any we may nominate.

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TO ALL PROMINENT POINTS IN THE

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Ar Hamlet,	"	2 20 p m	10 05 p m
Ar Columbia,	"	3 55 p m	11 50 p m
Lv Columbia,	"	4 00 p m	12 05 a m
Ar Savannah,	"	10 00 p m	6 00 a m
Ar Jacksonville,	"	1 50 a m	9 30 a m
Ar Tampa	"	8 00 a m	5 30 p m
		No. 41.	No. 37.
Lv Raleigh,	S. A. L.	2 30 p m	7 30 p m
Ar Hamlet,	"	5 25 p m	10 05 p m
Ar Wilmington,	"	10 05 p m	2 30 a m
Ar Charlotte,	"	9 25 p m	10 05 p m
Ar Atlanta,	"	7 35 a m	7 00 a m
Ar Augusta, G. & W. C.		5 40 p m	
Ar Macon, C. of Ga.		7 30 p m	11 30 a m
Ar Montgomery, A. & W. P.		9 20 p m	6 30 p m
Ar Mobile, L. & N.		3 55 a m	
Ar New Orleans, L. & N.		7 35 a m	
Ar Nashville, N. C. & St. L.		6 10 a m	6 15 p m
Ar Memphis,	"	6 15 p m	6 15 p m

NORTHWARD.		Daily No. 38	Daily No. 42
Lv Raleigh,	S. A. L.	3 05 p m	11 05 a m
Ar Norlina,	"	3 55 p m	1 05 p m
Ar Portsmouth,	"	7 15 p m	6 25 p m
Ar Washington, N. & W. S. B.			6 55 p m
Ar Baltimore, B. S. P. Co.			8 45 p m
Ar New York, O. D. S. S. Co.			4 30 p m
Ar Philadelphia, N. Y. P. & B.		8 40 p m	8 10 p m
Ar New York,	"	8 15 p m	8 30 a m
		No. 34	No. 66
Lv Raleigh,	S. A. L.	1 25 a m	11 05 a m
Ar Norlina,	"	3 20 a m	11 55 a m
Ar Richmond,	"	6 35 a m	3 05 p m
Ar Washington,	P. B. R.	10 10 a m	6 55 p m
Ar Baltimore,	"	11 25 a m	11 25 p m
Ar Philadelphia,	"	1 38 p m	3 20 a m
Ar New York,	"	4 13 p m	6 30 a m

Note—a Daily except Sunday. b—Eastern Time.

Connections at Jacksonville and Tampa, for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans, for all points in Texas, Mexico and California.

SLEEPING CAR SERVICE.

Nos. 31-34-37-38—Florida and Metropolitan Limited. Drawing Room Sleeping, and Through Day Coaches between New York and Jacksonville. Through Drawing Room Buffet Sleeping Cars and day coaches Between New York and Atlanta.

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Nos. 27 and 66—Florida and Atlanta Fast Mail. Through Drawing Room Buffet Sleeping Cars between New York and Jacksonville, connecting at Hamlet with Sleeping Car to and from Atlanta.

Tickets on sale to all points. Pullman Berths Reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotel and residence without extra charge at

Up-town Ticket Office

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Rail, Raleigh and Interstate Phones 35.

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RALEIGH, N. C.

JAS. M. BARR, Pres. and Gen'l Manager, Portsmouth, Va.

Current Events.

STATE NEWS.

—The cold wave did not greatly damage the fruit trees and vines, so the authorities think.

—There are 56 Rural Delivery routes in North Carolina. There will be 150 by June.

—A series of Educational Rallies are to be held throughout the State, the first of them at Greensboro early in April.

—We are requested to notify parents that old books now in use in the public schools will not be received in exchange for new books after July 1 next.

—The State Normal College at Greensboro announces an institute for women teachers to begin April 29 and close May 24. The fee will be $5, and board $3 per week. Lectures, laboratory, books, contact with teachers are thus offered. If interested write to President McIver, Greensboro, N. C.

—Quite a mark of the progress of North Carolina is the organization at Raleigh last week of the N.C. Academy of Science. As one reads the list of charter members he is astonished at the increase in the number of men worthy of the high callings of Science that are engaged in educational work in our State.

—Small-pox exists in twenty or more counties in the State. Thorough vaccination only can stop it and compulsory measures ought to be resorted to. In the presence of a large negro population in which we are all in constant contact makes it necessary that nothing short of compulsory measures be exercised.

—"The Cow Pea" is the title of the latest publication issued by the Experiment Farm of the North Carolina State Horticultural Society at Southern Pines, N. C. This book neatly bound and illustrated in plain and concise manner discusses the value and uses of this important crop, the Cow Pea. Every reader can get a copy free by writing to the Superintendent of Experiment Farm, Southern Pines, N. C.

—Every one who knows him will regret that Col. A. B. Andrews, whose career as a railroad man is so honorable to our State, is suffering at his home in Raleigh from the effects of overwork. Since boyhood he has labored incessantly and upon a large scale, — in the interval of the Civil War giving all but his life for the Confederacy, and since then working night and day with intense interest. He has made a great contribution to the upbuilding of our Commonwealth. We hope he will take a well-earned rest, and that he will find himself soon restored to robust health.

—The trial of James Wilcox for the murder of Miss Nellie Cropsey—whose body was found in the Pasquotank River—occurred last week. The jury rendered a verdict of guilty of murder in the first degree. It is much to be regretted that a hundred or more people made a demonstration in the court-house—by significantly leaving at the moment when the final appeal was to be made for the prisoner's life—calculated to suggest to the jury the state of their minds. This is unworthy of the twentieth century. The most indignant should desire for the lowest culprit an absolutely fair trial. The evidence against the prisoner was altogether of a circumstantial character, and the jury was evidently reluctant to render its verdict. But the impression in Elizabeth City is almost unanimous that the young man is guilty, and the verdict is therefore approved there. An appeal has been taken.

—George K. Pritchard has returned from Bakersville, where he went for a few days' stay after serving as witness in the Breese trial at Asheville. Mr. Pritchard says the condition of the people of Mitchell County is now, or soon will be, a little short of deplorable; that the recent heavy rains have done vastly more damage than the destructive floods of last May, about which the whole country read with sympathetic interest. It is the people in the rural districts on whom the affliction has this time fallen so heavily. The price of corn in that section has been very high and consequently the farmers had plowed much of their land preparatory to planting a good crop of that valuable staple. No sooner had this been done than the floods came and washed the loose soil from the hillsides into the swollen streams below. Thomas Lee, of Waynesville, who is here on his way to New York to purchase goods, was present when Mr. Pritchard gave his opinion of the relative damages done by the May and recent floods. He, too, thought the rains of a few weeks ago had been more general in their destructiveness.—Charlotte Observer.

—The Charlotte Observer recently contained this remarkable paragraph: "A Charlotte man who returned from a trip to Lenoir yesterday says that the people along the Catawba were considerably excited over the finding at Cliffs of a box containing a baby about twenty-four hours old. The infant came down with the Catawba flood. It had been placed in a box that was water tight, and was still alive when found. Where it came from is a matter of speculation. The watchman at the Rhodhiss Mill says that on the day preceding the discovery at Cliffs, he saw an object go over the dam which he thought was a bee gum, and he so reported to the superintendent of the mill. Later developments lead to the belief that his supposed bee gum was the box that contained the child. The Observer's informant says that the discovery of the floating box and its occupant has naturally created a great deal of interest among the people living on the river and that they are making an effort to clear up the mystery." [illegible] manifestation on the one hand of depravity, and on the other of tender care. Think of the mercy of the flood!—[illegible] another that was found in the Nile.

GENERAL NEWS.

IMPORTANT WEEK IN CONGRESS. The Ship Subsidy bill was passed by the Senate last week. This bill provides for the payment of a bounty—practically speaking—to ships that are American built and that are managed by citizens of the United States. The reasons given for this, speaking generally, are two: (1) To build up an American Merchant Marine. Most of the ships that carry the enormous American commerce are European. (2) To increase the available vessels for our Navy. In time of war ordinary ships can be converted into transports, cruisers and scout-ships. There being so few American ships now, our Nation is at a decided disadvantage. But subsidies are contrary to the American spirit. The people can not see why not more than $8,000,000 annually should be paid by our Nation to ship-owners, even if it does encourage them to build up a big Merchant Marine, increases the number of vessels available to our Navy, helps on our commercial conquest, and adds to our foreign postal facilities.

The tide has turned again to the Nicaragua Canal, the Panama company's title having proved imperfect. The vote will not come up very soon, however.

Of considerable interest is the antipathy between General Miles and the President. The General has passed the age for retirement, but he holds on because he can and is in good health. His views are different from the President's. He was so free with his opinions that the President regarded it necessary to the order of the army to severely reprimand him. Last week the General spoke out again. This time it was about a bill intended to remodel the sytem of the army. General Miles thinks that he sees in this bill a blow at him, as it provides for "the senior general officer to be assigned to command such a portion of the army as the President may direct or detailed to duty in the general staff corps. The duties prescribed for the commanding general to be performed by the chief general staff or other general officer designated by the Secretary of War." General Miles severely denounced this bill and declared that he would resign if it should pass. It is said that the President wishes him to retire. There is nothing particular to be said in behalf of General Miles, unless it be that years ago he proved a good fighter of Indians. His chief fame in the Civil War was in his brutal treatment of Jefferson Davis.

It is reported that the majority in the House is becoming more and more reluctant to enact a law enquiring into Southern election laws with a view to reducing the Southern representation at Washington. The Southern States can not afford to fear any investigation. On the other hand a partisan investigation from Washington may well be welcomed by the professional politicians. It will revive the decaying partisan spirit in the South.

The bill providing for the Protection of the lives of our Presidents was passed in the Senate. It merely provides that any one who shall murder a President or any sovereign of a foreign country shall suffer death; that anyone who shall aid in such a crime shall be imprisoned ten years; that anyone who shall threaten to commit such a crime shall be imprisoned ten years; that a guard from the regular army shall be detailed to protect the President.

The River and Harbor bill was passed by the House carrying $60,688,267 in appropriations.

PHILIPPINE TARIFF. The Philippine tariff bill became a law March 8. The chief provisions of the law adopt the schedule of the Taft Commission for duties on goods imported into the Philippines. The same duties are levied on goods from the United States as from other countries. On goods imported into the United States from the Philippines, however, there is levied only 75 per cent of the duties charged from foreign countries, thus giving the islands an advantage of 25 per cent in our market. The duties collected here are to be used for the maintenance of the government in the Philippines, so that the islands gain all the advantage of the tariff. The commerce passing between the United States and the Philippines is exempted from the navigation laws, until July, 1904. The law maintains the principle of our right to levy duties on territory belonging to the United States; gives the islands an advantage in our market; but not so great an advantage as to make it profitable to ship any goods from other countries to the Philippines for the purpose of securing a reduction in the United States.

ROMAN CATHOLIC MISSIONARIES. No greater mistake can be made than to suppose that Roman Catholics have given up the struggle for the mastery of the world again. It is true that Spain is degenerate, that France is stagnant, that Italy is in partial revolt against the Pope, and so with Austria, and that Romanism in Mexico and South America is greatly shaken. But all this is made up by the efforts of Catholicism to gain in Protestant countries. "The Independent" gives some suggestive figures. The Catholics have some 18,000 missionaries and spend $2,000,000 on mission work. They have a million adherents in China, and two million in India. In the United States they claim ten million, two million in Canada, two million in England and Scotland, a million and a half in Holland, and eighteen million in Germany. They have over a third of Germany and one-seventh of this country. The Catholics wish to recoup themselves in Protestant countries. Of course, in the United States their strength comes largely from immigration from Ireland and Germany. But Protestantism has not yet driven Romanism from the field after four hundred years of struggle. Protestantism is dominant, but not securely so.

ENGLAND'S WAY. Mr. John Dillon, member of Parliament, was summarily suspended by the House of Commons last week. He used extremely unparliamentary language, calling a member a liar. Whereupon the Speaker gave him opportunity to withdraw his language. Refusing, he was suspended. This is a good example to the American Congress.

THE GREATEST MISSIONARY CHURCH. The greatest missionary church in the world is not in the United States, nor yet in Europe, but in a mission land. We mean by that the church that gives most to missions. It is in Honolulu Hawaii. It has in its membership some descendants of the old missionaries who evangelized the islands years ago, and who still inspire enthusiasm for foreign missions. They not only contribute to the parent board, the American Board of Boston, but have a mission of their own in the Gilpbert Islands. As soon as the Hawaiians were converted, they began to send missionaries to other Pacific islands. Last year they gave $14,000 in their mission work, and this year have sent already $1000 to the board in Boston. Soon they are to send a second $1,000, and a third a little later. This does not include private gifts of many individuals. On one Sunday they took a cash collection of $14,000, and on another by special appeal, raised $34,000. Dr. Wm Ashmore well said of it, "Such giving is enough to take the breath of the Baptists of a whole State."—Robert N. Barrett.

METHODISTS, NORTH AND SOUTH. A joint Commission, representing the Northern and Southern branches of the Methodist Episcopal Church, met last week in private session in Baltimore. The following matters were to come before the Commission:

Unification of mission work in all foreign fields; strengthening the various posts of the two Churches by thorough organization and equipment; the establishment of a joint theological seminary in the foreign field; the establishment of a joint female seminary in the foreign field; a proposition to establish a joint book concern and publishing house in China. The establishment of secular and religious papers in the foreign fields.

A large number of other important questions will be discussed at the sessions of the committee, some of which refer to the work in the home field. Judge Walter Clark, of Raleigh, is a member of the Commission.

MINOR MATTERS.

The following dispatch is a pathetic commentary upon the recent strike in Norfolk:

"Norfolk, March 17.—Because he threw a large plank directly across the track in front of a car during the first days of the strike of the street car men, J. W. Jenkins, a young man well known here, was to-day tried in the Corporation Court and sentenced to serve two years at hard labor in the State Prison."

Contrary to the Southern conception, Senator Hanna is so trusted by laboring men that he is frequently called upon to arbitrate for them—being selected to represent their side of a controversy. Local machinists at Knoxville were last week informed that the Senator will represent them in arbitration with the Southern Railway. The machinists hope to be allowed to return to work.

The Churchman figures out that the average communicant in the Episcopal Church pays annually in one form or another, for church purposes, $19.73. Of this he spends $19.12 for parochial support, and on his individual missionary interests; 60 cents he gives to the church for her general work. Of this 60 cents 32 cents is for domestic missions and 28 cents for the foreign work.

In the effort to create a trade for itself and a market, therefore, for American tobacco in England, the representatives of the American Tobacco Company have announced that it will give the entire net profit of its English branch, estimated at $1,000,000 annually, for four years back to its customers as bonuses.

The reform administration in New York declares that Sunday selling of liquor in New York City is beyond the power of law or officers to prevent. What an appeal to Christ! What a warning to Christians! What a lesson to those whose hopes are in political measures!

King Edward of England has given $150,000 for the entertainment of the very poor, to the number of 500,000, at a dinner in celebration of his coronation.

A Free Sample

Dr. Blosser's Catarrh Cure Surely Has Merit, or This Liberal Offer Could Not Be Made.

Dr. Blosser, the great Catarrh Specialist and discoverer of the method of curing Catarrh by medicated smoke inhalation, has such confidence in the virtues of his remedy that he offers to send a three days' trial treatment absolutely free by mail, to any person suffering from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, or any other catarrhal affection of the respiratory tract.

This remedy is sold upon its merits, and the proprietors will deal honestly and liberally with you. Write to them at once, giving a brief statement of your case, and receive by return mail a free sample and all needed advice. Address, Dr. J. W. Blosser & Son, 90 Walton St., Atlanta, Ga.

Sale of Land.

By virtue of a decree of the Superior Court of Wake County, made in the Special Proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee et al., I will, on Saturday, May 3d, 1902, at 3 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, T. J. Wiggins and others, known as the R. P. Chamblee Place, containing 102 acres.

This March 19, 1902.

S. V. T. CHAMBLEE, Commissioner.
T. T. THORNE, Attorney.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
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Woman's Work

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Objects for Daily Prayer.

First Day—Signor Velpi, Earl, Italy.

Second Day—Signor Fasule, Naples, Italy.

Third Day—Signor Piceini, Migliolo, Italy.

Fourth Day—Signor Arbanasica, Isle of Sardinia.

Fifth Day—Signor Cossu, Cuglieri.

Sixth Day—Signor Tortonese, Island of Sardinia.

Seventh Day—For great revival in the ancient city of Rome.

Prayer Study. John 15:1-7.

Foot-Binding in China

BY DR. GIFFORD KILBORN.

So much has already been said in Shanghai in regard to foot-binding that I am afraid very much of what I shall have to say will be a repetition, but it is a subject on which too much can not be said.

The definite origin of foot-binding is unknown. One tradition says that a concubine of Chen Ho-ju, of the T'ang dynasty, bound her feet for amusement and showed them to the Emperor, who admired them very much. From that time she continued to bind her feet, and the other ladies of the Court followed her example, and soon the fashion spread throughout the empire. Another tradition says this concubine had deformed feet and bound them to hide the deformity. Another story is that a certain Emperor commanded the women to bind their feet to keep them from gadding around, but my teacher declares there is no truth in this, that it has been fabricated for amusement. He laughed incredulously at the story.

In regard to the manner of binding I think you are all familiar with it. I presume it is about the same in all parts of the empire. In Chen-tu they begin to bind the feet at from five to eight years of age, which may mean from three and a half to six and a half by our way of counting years. The feet are bound by the mother or grandmother, and if a little girl's mother dies, the neighbors pity her because she has no one to bind her feet. The suffering is slight at first, but as the child grows the bandages are slowly tightened until the suffering becomes very intense. The health of the child is affected; she objects to walking, her sleep is disturbed and appetite impaired. She is often beaten, pinched, and sometimes has needles and pins thrust into her to make her walk. She sleeps with her feet hanging over the edge of the bed, and is frequently unable to get even a little sleep.

The bandages are removed and the feet washed in from ten to thirty days, often only once a month. Sometimes face powder is put on the feet, and, as most of their face powders contain lead, it has a deleterious effect on the health, and the child objects to the unbinding and washing because of the intens pain of binding again, and after the feet have been crushed she suffers intensely. Sometimes a child tries to loosen the bandages, but the mother or grandmother finds it out, and she is punished and the bandages tightened. The deformity is not complete until twelve or thirteen years of age. The results are, as I have already said, the health is impaired, growth is retarded, and by the constant abuse the moral nature of the child is very much dwarfed and perverted. Then many medical and surgical cases—diseases of the foot—are the result of this cruel practice. It causes ulcers of the heels, toes, and legs. Sometimes the toes become gangrenous and drop off.

Very frequently the feet drop off as the result of tight bandages. What do they apply when left to themselves? Face powder, chiefly lead, and perhaps they lose the feet as the result. I wish you could see some of the little feet in our hospital in West China.

After marriage a wife may loosen her feet if her husband is willing. She may either loosen or tighten them as she wishes, or as her husband desires. In some cases the husband will make her take off the bandages, so that she may work. Especially is this the case in the country. It is not so convenient to work with small feet as it is with large ones. In some cases the husband has the wife's feet bound tighter, so as to have smaller feet than her neighbors.

A few words on the classes of women who bind their daughters' feet. While we may find among the rich the smallest feet, my experience has been that among the middle and the poorer classes they adhere to the custom with a more slavish obedience. Why? Because they hope their daughters may rise to a higher position because of their small feet. They must bind the daughter's feet or they can not get her married, and thus are slaves to fashion. With the rich it does not make so much difference if the daughter does not marry till a later age.

Slaves in the West, as a rule, have large feet. There is no rule about it, but left to themselves they have to work, and so loosen their bandages, if their feet have been bound. I have seen only one slave with bound feet.

The reasons, then, for binding are—

1. To secure husbands for the girls.
2. It is the fashion.

I have heard it stated by a Chinese that any girl who can read, write, and reckon, be her feet large or small, has no difficulty in making a good marriage. This is a good argument to use when endeavoring to persuade them to attend school and unbind.

In Chen tu we had an anti foot-binding society with quite a large membership. I believe there are societies in almost all the cities where there are missionaries. A strong feeling is growing up against it among people of the official class. I have met several who are not binding their daughters' feet.

We think that in West China the prospects for emancipation are good. The anti-foot-binding society has a large membership in Chen tu, and the feeling against binding is growing year by year. We are doing all we can towards it in our boarding-schools. We will not take in any who will not unbind their feet. We have as many meetings as can be conducted.

I hope in the new China that is to be, something may be done to forbid the cruel practice of foot-binding, for so long as the women of China are physically dwarfed, just so long will they be mentally and spiritually dwarfed.

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Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

Dr. Charles Arthur Hayes.

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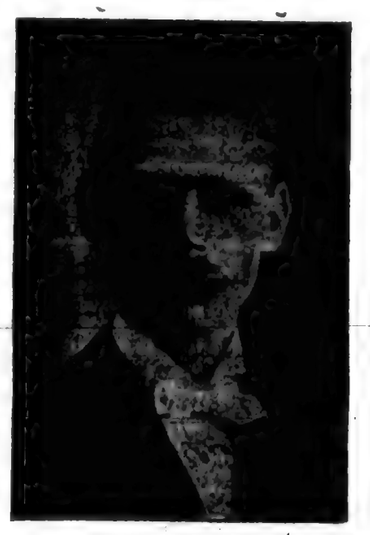

DR. CHARLES A. HAYES.

Here is a new face and a new friend for the North Carolina Sunbeams. We have been wanting, you know, for more than a year, a missionary of our very own, and now we have one in Dr. Charles A. Hayes, of Wu Chow, China.

Of course every Sunbeam wishes to hear all about Dr. Hayes. He was born in Illinois July 15, 1872, but has lived most of his life in California. He was converted and gave his heart to Christ when he was fourteen years old, and from that time felt that he must do some special work for God.

He studied in the Academy of the University of Southern California and at the same time took a course in voice culture at the College of Music. He did much Christian work among the students at the University in connection with the Young Men's Christian Association. He gave his Sundays to church and missionary work, and was especially interested in the Chinese.

In August, 1897, Dr. Hayes felt that God wanted him for a foreign missionary. He was ready to answer the call, but believed he could do more good as a medical missionary. He therefore took up the study of medicine in the College of Medicine, University of Southern California. He was graduated June 14, 1900, and while waiting to be sent out as a missionary was engaged in private practice.

Up to the time that he began the study of medicine, Dr. Hayes was a member of the Presbyterian Church. During the years of his medical studies, he was tenor singer in the First Baptist Church of Los Angeles. From hearing a Baptist minister Sunday after Sunday, from seeing many people buried with Christ in baptism, and from studying his Bible, he himself became a Baptist, and joined the First Baptist Church of Los Angeles, March 20, 1898.

Dr. Hayes is now living in Wu Chow, Southern China, where he is working as a medical missionary.

Now, Sunbeams, let us all remember that Dr. Hayes is our missionary, and that when he tenderly cares for the little sick children of China, he is doing our work, and that when he tells them of the loving Jesus, we are speaknig through him.

The Interdenominational Sunday-School Convention.

The Sunday School Convention, held in Fayetteville last week under the State Sunday-school Association, was one of the most delightful and profitable meetings I have attended in a long time.

There were about one hundred and fifty delegates besides a goodly number of visitors, representing Methodists, Baptists, Presbyterians, Christians, Lutherans, Friends, and possibly Episcopalians.

Fayetteville, so well known for its beautiful and hospitable homes, and for its cultured people, entered most heartily, not only in the entertainment, but the work of the Convention; and this gave us splendid audiences for every session.

The meeting opened on Tuesday night. Mr. John A. Oates, of The Baptist, made the address of welcome, and in doing so took occasion to refer to some of the many fascinating things with which the old town is so famous, and to prophesy a very great future for its business. The address was greatly enjoyed. Dr. Bradshaw, of High Point, made the reply and did it well.

The Convention was presided over by Prof. Geo. H. Crowell, who is the Superintendent of the Public Schools of High Point and one of the finest men we have known, a member of the Methodist Church. The Secretary is Prof. S. M. Smith, of Elon College, a favorite with everybody that knows him, and a leading spirit in the Christian denomination.

Dr. C. S. Blackwell, of Wilmington, closed the meeting Tuesday night with an address of much ability on the Authenticity and History of the Scriptures.

Mr. Marion Lawrence, Field Secretary of the International Sunday-school Convention, was present and added very greatly to the interest of the meeting. He is a man of very pleasing address and manners and a most fascinating speaker. Add to these a rich fund of knowledge along all the lines of Sunday-school work, and you can imagine how helpful he was to the sessions of the Convention.

Among other speakers who instructed and entertained us were Messrs. H. B. Parker, Jr., of Goldsboro; Isaac T. Avery Morganton; Rev. J. O. Atkinson, Elon College; Prof. G. H. Crowell, Chas. Ross, Ashboro.

Rev. C. A. G. Thomas, of Sanford, and Jo. H. Weathers did the blackboard work, and gave striking lessons from same.

Brother Porter, pastor of the Baptist church; Rev. H. T. Graham, of the Presbyterian church; Rev. T. A. Smoot, of the Methodist, and Rev. B. R. Hall, Presiding Elder of the Methodist, all took part in the exercises of the Convention and were specially attentive to the comfort of its members.

Mr. R. A. Southerland, of the Coast Line Railroad, was Chairman of the Entertainment Committee, and left nothing undone for the success of the meeting.

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DR. KILMER & CO., Binghamton, N. Y.:

GENTLEMEN:—In justice to you, I feel it is my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, you so kindly sent me. I had been out of health for the past five years, with kidney and bladder trouble. Had our best physicians prescribe for me. They would relieve me for the time being, but the complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles, bought at my drug store, and I consider myself perfectly cured. It seemed as though my back would break in two after stooping. I do not have the smarting and irritation, nor do I have to get up during the night to urinate as I formerly did, three and four times a night; but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all who are suffering from kidney and bladder disease.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root.

We remain, yours very truly,

JAMES COOK,
HUGH E. BOYLE,
JOHN J. BODKIN,
Officers of the 58th Police Precinct, Greater New York.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion; stomach and liver trouble; you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTICE.—Swamp Root, the great Kidney, Liver and Bladder Remedy, is so remarkably successful that a special arrangement has been make by which all our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles, and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing be sure and mention reading this generous offer in Raleigh "Biblical Recorder," when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

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The Toys*

BY COVENTRY PATMORE.

My little son, who look'd from thoughtful eyes,
And moy'd and spoke in quiet grown-up wise,
Having my law the seventh time disobey'd,
I struck him, and dismiss'd
With hard words and unkiss'd,—
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darken'd eyelids, and their lashes yet
From his late sobbing wet,
And I, with moan,
He had put, within his reach,
A box of counters and a red-vein'd stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So, when that night I pray'd
To God, I wept and said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou remember'st of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou has moulded from the clay,
Thou'lt leave Thy wrath, and say,
"I will be sorry for their childishness."

*A favorite poem with Mr. John Pullen.

My Prayer.

J. Y. JOYNER IN STATE NORMAL MAGAZINE.

To seek for knowledge wherever found,
To sow its seeds in fallow ground,
To follow truth where'er it lead,
To keep my soul from hate and greed,
To see my duty with clearest sight,
To do it bravely from morn to night,
To bear my burden without a cry,
To share my brother's without a sigh,
To live as in my Master's eye,
To walk by faith, in peace to die.

DEAL JUSTLY WITH THE CHILDREN.

There is oftentimes a great difference between the children in one family. One is quite plain while the others are fine looking, or one is dull, while the others are bright. It is so easy to put the pretty child and the bright child in the foreground, and keep the plain child and the dull child back. Parents have shown such partiality in this respect, oftentimes, that the lives of the neglected ones have been made most miserable. "For some reason or other she has never seemed to be any favorite with her father," said a friend, in speaking of a child not long since; "he makes so much more of his other children than he does of her."

Children are quick to see partiality shown by parents, and when the recipients of it are particularly bright or pretty, the child who has not received those gifts thinks them the all important ones, and grows to be morbid and curious. The pretty child is not always noted for sweet traits of character, by any means. Because she is made so much of, she becomes conceited and selfish.

There is a pathetic poem which speaks of a father calling his "pet." The footfalls that fell on his ear were from the child not in such great favor, and as he called, the little one responded in a sad tone of voice, "It isn't 'pet,' papa. It's only me."

Some mothers get in a way, perhaps unconsciously, of allowing the sweet tempered child to give up his or her rights because the brother or sister is imperious and exacting, and if denied what is wished for will make so much trouble. We heard a mother say, "Let sister have it, dear. You know what a time I shall have with her if you don't, and you are always so unselfish that you won't mind."

We were once in a family where there were two sisters. One was noted for her beauty and her talents and the other for her plainness and sweet spirit. We noticed that the first choice of anything was always offered to the pretty one. The other sister always wished to have it so, although she was the elder. She was perfectly unselfish and almost adored (if that word can be used in this connection) her younger sister. The whole household revolved around her, and she grew to think that she was entitled to the precedence and preference, and accepted it as her due. We often wondered what the outcome would be in the years to come. We heard nothing for ten years from that family, as our lives were widely separated. Then we were told that the pretty sister was married, had three little children and a good husband, but somehow family cares were not to her taste and wearied her. The elder sister had not married and was devoting her life to her younger sister and her family, lifting the cares from her selfish pretty sister's shoulders. But she loved those children as if they were her own, and her influence over them, no doubt, was much better than their mother's, who preferred social pleasures to home duties. No thought of appreciation of her sister's sacrifices ever seemed to come to her mind.

Parents should be on the alert to quell the tendency that one child in the family has to demand more of the others than is just and right. The child who has not the gifts of beauty and mental attainments which the others have, should be particularly noticed in love's sweet ways in consequence. Never should one child be allowed to domineer over another. Mothers will find the highest work of life, and that which will pay best in the end, right in their own homes.

To teach children to cultivate the spirit [illegible] will be a power for [illegible] they shall bless [illegible] those associated with them in later years. The fruits of the spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith and meekness."

It is in vain for parents to point out the way to live in sweet accord to their children, unless they walk in that way themselves. Deal justly with the little ones. Teach them that a sweet, unselfish, loving spirit is far more to be desired than a pretty face or brilliant intellectual attainments without it.—Christian Work.

Piso's Cure stops the Cough, and quickly allays inflammation in the throat.

THE COST OF A BOY

I read the other day that it costs nearly a thousand pounds to bring up a London boy and educate and dress him well. I said to myself: "That is because everything in the city has to be bought, and living is high." But I began to study the thing, and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the school books he must have, and the doctors' bills that have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least one hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots, and so on, he costs more than that. So when I am twenty-one and old enough to do for myself, I shall have cost my father more than $2,000.

Mother cooked my food, made my clothes, and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead and father had to pay for all that it would cost him another $100 a year more, and that $2,000 worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that?

These are hard times. When parents put $4,000 into a boy, what have they a right to expect from him? Is it fair for him to play ball, go swimming, or hang around town all the time, when, maybe, his father's potatoes are not dug nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair for him to forget his parents when he has left home, and neglect even to write them letters?

I remember a bright young man saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whiskey decanters of ourselves, they will be poor, indeed; but if we make good citizens and substantial men and women, they will feel as if they had good pay for bringing us up."

Boys, what are you worth to your parents?—Children's Friend.

Use Dr Bull's Cough Syrup for your cough, or cold on chest or lungs. It is truly a wonderful medicine. No other remedy has made so many remarkable cures Price 25c.

THE IDEAL YOUNG MAN.

Shun that kind of atheism that allows you to worship God in your home and church but deny him in your business and in the voting booth. If you are a lawyer, then plead as if He were present. If a physician, then remember that He is the great physician. Your profession is quite largely incidental. Your virtue, your integrity, your character are everything. Any reputation you may make will turn to ashes unless He is under it. Acting on right principles, any legitimate profession may become sacred. Unless you do so act I know of no profaner book than the Bible nor a more profane profession than the ministry. Thought is no less holy than is prayer. Thoughts thus become best invocations and your office becomes a temple when your life is Christo-central. New thoughts are given us not for mere admiration or selfish boasting, but for use in the same general way as Christ used the cross—to save men. Remember, too, that before you can give yourself to others you must own yourself in self-mastery. Self-possession is one of the first laws of giving. "Keep thyself pure" is a divine injunction. Easy faiths and easy men; weak faiths and weak men go together. A strenuous life demands a strenuous faith. He who charges his failure to bad environment is not worthy of success.—Dr. M. F. Harlan.

There is nothing in Scripture that warrants our finding heaven on the other side of the grave unless we get at the secret of heaven on this side. Heaven is not a place until after it is a temper. The ground for any expectation that we may have of entering into heaven is the present sense of heaven entering into us—which lends large meaning to the words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."—Parkhurst.

THE UP-TO-DATE BABY.

It isn't correct any more to have things daintily pretty for the new-born baby just in order to have them daintily pretty. It is no longer the proper thing to swathe the little body in yards and yards of muslin and lace and put him to bed in billows of down and silk perfumed with rose or violet. Up-to-date mothers no longer vie with each other on the point of delicate elaboration. They do not vie at all any more. Their one object is to make everything as sanitary and comfortable as possible for the new comer. Sometimes they give a sigh for the pretty bow or frill of lace, but after all, everything in the new fashion looks so clean and sensible and wholesome they come to see the other was only a perverted taste, and take no pleasure in it. Things have advanced in the last few years. The nursery is one of them. —Martha Houk in the February Woman's Home Companion.

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Riddle in Rhyme No 3.

BY SCHILLER.

O'er a mighty pasture go.
Sheep in thousands, silver white,
As to-day we see them, so
In the oldest grandsire's sight.
They drink (never waxing old)
Life from an unfailing brook;
There's a shepherd to their fold,
With a Silver horned crook.

From a gate of gold let out,
Night by night he counts them over;
Wide the field they rove about,
Never hath he lost a rover!
True the DOG, that helps to lead them,
One gay RAM in front we see;
What the Flock, and who doth heed them,
Sheep and Shepherd—Tell to me!

Jewell Thompson, Lilesville, N. C., and Miss Mary Moore, of Carolean, N. C., correctly guess the answer to the first riddle is "Rainbow." We hope many of our young people—under seventeen—will send us answers to Nos. 2 and 3 and the others that we shall print.

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BIBLICAL RECORDER

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67. RALEIGH, N. C., WEDNESDAY, APRIL 2, 1902. Number 39

Faith: The One Remedy for the Times.

A Believing Church Need Never Fear or Despair of an Unbelieving World.

BY W. C. TYREE.

THINGS THAT DESTROY FAITH.

But in our time doubt or unbelief is a serious and threatening thing because it has, to a great extent, made its way into the churches. Many things, perhaps, have conspired to produce doubt and weaken the faith of Christians in our time. There is now so much to occupy and absorb the mind in our busy day that there is little time or opportunity for prayer, scripture-reading and meditation, and faith is nourished and sustained by such communion of the soul with the spirit-world. Sensuous pleasures, comforts and luxuries have so multiplied that the minds and hearts of God's people have been weaned from spiritual things. The wonderful progress made in the last few years in scientific investigation and discoveries has tended to undermine faith in unseen things. So much has been found out about the universality and invariableness of Nature's laws that the world has come to believe that everything is governed by fixed and invariable law, and that there is nothing real outside of the realm of nature. Modern philosophy has so exalted human reason that the world now questions the existence and reality of everything which reason can not discover and demonstrate. So faith in the supernatural and spiritual has declined. Materialism and rationalism dominate the thought of the world to-day, and churches have been seriously affected by it. Christianity does not exert the power it ought to exert, and the kingdom of God is sadly hindered, because of the prevailing unbelief of professing Christians.

THE ONE REMEDY FOR THE TIMES.

So often Jesus rebuked the unbelief of the disciples and ascribed their faults and failures to this cause. So now church members are not spiritually minded, do not live holy lives, do not give liberally to God's cause, and do not pray effectual prayers, because of unbelief. The lack of energy, zeal, piety and power in the churches is, I believe, attributable to the fact that the eye of faith among God's people is growing dim. Eye salve for the eye of faith is the one great and essential remedy for all the varied maladies of the churches at this present time. Increasing worldliness among Christians is noted and lamented everywhere, and what is worldliness but subjection to material things, the dominion of things seen over things unseen—living with reference to this temporal world, regardless of the spiritual world? Lack of faith which only makes real the existence and importance of spiritual things is plainly the cause of this condition. The barrenness, deadness, corruption and irreverence in our churches is the result of a feeble grasp upon the unseen realities of the Gospel. If men do not realize, by a real faith, that there is a God to love and serve, and a heaven to live for, they must and will continue to love and serve self and live for the world. Religious paralysis, spiritual stupor and sensuality, gross or refined, simply shows that men are serving the god of this world instead of the God of Heaven and are living for the body instead of the soul, and for time instead of eternity.

THE SUPREME NEED OF THE CHURCHES

The supreme need of our churches is a deeper sense of the unseen realities which faith alone can make real. "This is the victory that overcometh the world even our faith." Self and the world lose power over us just as God and Heaven gain power over us. The riches, pleasures and honors of earth shrink and fade in our esteem, when faith reveals the love of Christ, the glory of God, and the rewards of Heaven; just as the stars grow dim in the light of the sun. A stronger faith will purify our churches, drive out worldliness, increase liberality, put God's people to praying for souls and lead them to live for Heaven. Surely then the task before this generation of Christians, beginning a new century, is to neutralize the causes of unbelief and acquire a stronger grasp on the unseen realities of the Gospel, by obtaining an all-conquering faith.

THE WAY OF THE FATHERS.

God tells us plainly that unbelief is the root of all sin, and the cause of all weakness and failure, and faith is the parent of all virtues and the source of all power and success. Our fathers thought and preached much about faith and unbelief, as Christ and the apostles did. Then the Gospel had wonderful power in convicting, converting and transforming men, piety was of a genuine, vigorous and robust type, and there were spiritual giants in the churches. But in our time there is much talk about philosophy, reason, science, the anointing and filling of the Holy Ghost, the second blessing, etc., and there is little convicting, converting and transforming power displayed, the type of piety is puny, sickly, superficial and sentimental and much self-righteousness and worldliness prevails.

Surely then this is the key to our situation, unbelief in our churches is our malady and faith is our only remedy. By all the means and helps God gives us, let us seek to acquire, cultivate and nourish our faith, especially by the persistent, humble, reverent and prayerful study of God's Word. Let us pray with the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law"; and with the apostles, "Lord, increase our faith." A believing church need never fear or despair of an unbelieving world, whatever form its unbelief may assume. In the eleventh chapter of Hebrews we have the inspired record of many marvelous achievements by men in different ages of the world—results which no human power could have accomplished. We are told that the secret of these mighty deeds was faith. It was this that enabled these great heroes to overcome all obstacles, conquer all enemies and prevail against all opposition. "All things are possible to him that believeth."

Beginning the War Between the States.

STORY OF NORTH CAROLINA, No. XII

BY A NORTH CAROLINA TEACHER.

THE GUNS OF SUMTER. OPPONENTS OF SECESSION IN NORTH CAROLINA. THE ANSWER TO LINCOLN'S CALL. FIRST ACTS OF WARFARE.

When South Carolina seceded on the 20th of December, 1860, it was agreed that neither North nor South should in any way interfere with the forts and arsenals in her borders; but later in the same month Maj. Robert Anderson, then stationed in Charleston harbor, violated this agreement by moving from Fort Moultrie to a stronger position at Fort Sumter. In January a ship, "The Star of the West," was sent to Charleston with reinforcements for Anderson, but was fired upon and turned back.

General Beauregard, who was in command at Charleston, forbade communication between the forts and the city, but at last it was decided to force Anderson and his men to evacuate the forts; therefore Beauregard gave warning that he intended to bombard; and on the 12th of April, 1861, at daybreak, the first gun was fired.

Major Anderson, fearing lest his magazines explode, threw his gun-powder into the sea, and, after thirty-six hours, surrendered, being short of provisions; he and his men were allowed to leave the fort with all the honors of war, and no one was killed on either side.

The first gun had been fired, war was an actual fact, and it was now too late to hope to effect a compromise.

Many of the leading statesmen and wisest men of North Carolina were opposed to secession. Mr. Badger, Mr. Moore, Gov. Graham, Gov. Bragg and others thought that the South was fighting against heavy odds with small hope of success, and that the injustice and grievances under which she suffered might be adjusted by a compromise. In his inaugural address, Lincoln had been very conciliatory, saying that he had no purpose, directly or indirectly, to interfere with slavery, having neither power nor inclination to do so; he also announced his intention to maintain the fugitive slave law, so unpopular at the North; but, on the other hand, he said that no State had the right to leave the Union, and if necessary might be coerced into returning; the other difficulty, the tariff, was not alluded to. The speech had no effect at the South, as it was felt that little reliance could be placed upon the President's word.

The President of the United States has no right to call out troops or to declare war, these being the prerogatives of Congress; but Lincoln, disregarding the Constitution, issued a call for 75 000 troops. One thousand five hundred were to be furnished by North Carolina.

Governor Ellis answered that the State would never give aid against the South, at once summoned an extra session of the Legislature and issued a call for 30,000 volunteers

The Legislature called a convention, which met in the capital at Raleigh, and, on the anniversary of the Mecklenburg Declaration, May 20, 1861, passed the Ordinance of Secession. The President's unauthorized action in calling for troops made war inevitable; Virginia, Tennessee, and Arkansas seceded under the pressure; Maryland wished to do so, but United States troops prevented the passage of the bill in the Legislature; Kentucky remained neutral, and internal strife and division prevented secession in Missouri, though many of her people were in sympathy with the South.

North Carolina had been quietly preparing for war, and two military schools, one at Hillsboro and another at Charlotte, had been established and were very flourishing.

Maj. D. H. Hill, a graduate of West Point, who had distinguished himself in the Mexican War, was in charge of the Academy at Charlotte, and was appointed to drill the camp of instruction at Raleigh. Major Hill brought with him his three professors, all of whom were promoted during the war, and also most of his cadets; though mere boys these cadets served as drill masters for the 10,000 men assembled at the camp of instruction near Raleigh.

After serving a short time, and doing good work at the camp of instruction, Major Hill was selected to form a regiment of twelve picked companies, and was ordered to Yorktown, on the coast of Virginia.

Another camp of instruction was formed at Garysburg, under General Pender, who, having resigned from the United States army, had returned to his native State and had been active in drilling the First Regiment at Raleigh.

A battery of light artillery and 37,000 muskets were seized at the arsenal in Fayetteville, the soldiers stationed there sent to the North, and the officers allowed to enlist in the Confederate army. Fort Caswell and Fort Fisher, at the mouth of the Cape Fear, and Fort Macon, near Beaufort, were taken, and fortified by volunteers.

How the Circumcision Argument in Infant Baptism Defeats Itself.

BY I. J. VAN NESS, D. D.

Our lessons (International Sunday school) in April bring to our attention the beginnings of one of the earliest controversies among Christian people. It was natural and inevitable that the Jews who accepted Jesus as their Messiah and Saviour should wonder as to the relation the Gentiles were to have to Him. Their Jewish training would not fit them for dealing broadly and generously with the question, but rather tended the other way. At first probably all of them expected that the Gentiles would become Jews in so far as submitting to certian rites was concerned—that is, if they thought much about the matter. As a matter of fact, God had to force the Gentiles on their attention. To the credit of the early believers, it must be said that most of them cordially accepted God's leadings and generously accepted the Gentiles without any other conditions than those God imposed. But a small party stood out persistently for requiring all Gentiles to submit to circumcision in order to become Christians. Paul fought these men bitterly, and the church at Jerusalem decided against them. We have called attention to this in order to point out its bearing upon a modern dispute. The contention of many who practice infant baptism has been that baptism took the place of circumcision, and so the conditions of circumcision became the conditions for baptism. Now, those who hold to this doctrine have never explained how it is that a party could contend—and, indeed, all believers hold for a time—that Gentiles must both be circumcised to become Jews and baptized to be admitted to Christian fellowship, if baptism superseded circumcision. Paul could have settled the question with his enemies in a sentence if the pedo-baptist contention has any force in it, but it never occurred to him to do it, for it is not a true contention. Let us bear in mind as we study these lessons, involving the reception of the Gentiles, that the whole controversy is a denial of the only argument for infant baptism that has ever had even plausibility in its favor.—Convention Teacher.

The eternal stars shine out as soon as it is dark enough.—Carlyle.

Free School Committeemen

THEIR RELATION TO THE IMPROVEMENT OF THE PUBLIC SCHOOLS.

BY E. C. BEDDINGFIELD.

THEY TOUCH THE SCHOOLS AT ALL VITAL POINTS.

One of the most important factors in making an efficient school, in the country at least, is the school committee. It is often very difficult to get men who are fitted for the place. In some districts there are no residents who are suitable and you can not import settlers for this purpose. In others there are good men, but it is difficult to get them to serve. The County Superintendent is obliged to use such as he can get. It is a thankless position to hold. It takes no small part of a man's time, he serves without pay and has difficulty in pleasing the patrons of the school.

A good committeeman ought to be a friend to education and an active, energetic man, educated himself, and of broad and liberal views. He must not be a leader of a faction or one who will be guilty of nepotism. Better have a man who can not write his name than one of these. Indeed, the writer has known instances where illiterate men have made good committeemen because of the great interest they took in their schools. The average committeeman takes the census—for which he receives two cents per name—employs a teacher, signs the vouchers brought to him and keeps the school-house key during vacation—and that is about all.

Because of the difficulty of getting the work properly performed in many districts, the Legislative Committee of 1901 put all the work and responsibility possible upon the Board of Education instead of the local committeemen, but it is impossible to get all the necessary work done in this way. If the school is to be made thoroughly efficient there is much for the committee to do. Their duties (not their powers) should be enlarged. The School Law makes it the duty of the teacher to report each month to the committee. (See sec. 24.) With the information thus furnished them, the comittee should be required at the beginning of the school month to visit each family that has failed to send during the previous month and ascertain the cause and, if possible, induce them to send. If the three committeemen will divide the territory of the district and each take a portion, this work can be accomplished in less than a day, and if the visit be made in a spirit of friendship and the delinquents impressed with the fact that the sole object is to benefit them, great good will be done.

They should also attend any institute held by the County Superintendent, or other qualified person, in their township, and should also be required occasionally to visit the school while in session. A visit of this kind does both pupils and teacher good. If he is doing his duty he will be glad to receive such a visit, and if he is neglecting his work or is incompetent, there is the greater necessity for it.

If it is hard to get men to serve even with their present duteis, how can we get so much more performed? There is but one way. These men must be paid for their services. The County Board of Education ought to be permitted to pay them a reasonable compensation for a limited number of days. It will cost some money, but it is the only way to insure the proper performance of the work, and it is just.

The committeemen in many cases have not taken the interest they should, but as a class they deserve the gratitude of the people. They have rendered more service without pay than anyone else, and the work which has been accomplished by the country free schools would have been impossible without their aid. Moreover, if we are to supplement our funds by local taxation or voluntary contribution—and we must if we properly educate the children—it will be in no small degree through the personal efforts and influence of the local school committeemen. They are in touch with every interest of the schools and with every class of the people for whom the schools exist. They are logically the leaders for education in their districts.

Altogether, it strikes me that in our forward movement for the free schools, which is henceforth to be intensive, and constructive, as well as extensive, we must depend upon the local committeemen. Improvements must be made largely in them and through them. They touch the situation at all vital points, with respect to improving the work of the schools, to improving the patronage of the schools, and to improving the income of the schools;—and these, I take it, are the three lines along which the advocates of improvement must work.

Raleigh, N. C. R. F. D., No. 1.

The Resurrection a Prophecy.

FROM "JESUS, THE WORLD'S SAVIOUR."

The resurrection of Jesus is a prophecy, and an interpretation of prophecy. It foreshadows our own deliverance from the grave. As He rose, so shall we. True, our mortal part shall see corruption, and shall blend with the dust, or mingle with the waters of the great sea; but He who hath "all power in heaven and on earth," shall clothe "this mortal with immortality." As the Master rose to fuller and grander life, so shall we; for "as in the heavenly, such are they also that are heavenly." As He rose suddenly, heralded by angels and by trembling natgre, so shall we, "in a moment, in the twinkling of an eye, at the last trump." And as He led "captivity captive," so shall we at last triumphantly exclaim, "O Death, where is thy sting? O Grave, where is thy victory?" But this glorious consummation is reserved to the time of His second advent, "for the Lord Himself shall descend from heaven with a shout, with the voice of an archangel, with the trump of God, and the dead in Christ shall rise first." Do you ask, What is meant by this second coming? Let the Lord's resurrection answer. If He rose actually, literally, bodily, in that sense He went into heaven, and only in that sense can He return. "This same Jesus, which is taken from you into heaven, shall so come, in like manner, as ye have seen Him go into heaven." This is the testimony of inspiration; this is the logic of Christ's resurrection. As by faith I behold Him departing to His glorious home, so by faith I behold Him, visibly returning to His earthly kingdom, and my prayer ascends, "Come, Lord Jesus, come quickly."

"And when a shadow falls across the window
Of my room,
When I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the angel answered sweetly
In my home:
'Only a few more shadows
And He will come.'"

Brethren, it may be given to some of us to witness this great sight. But whether we shall be of them "who shall not all sleep," or of those "who sleep in the dust of the earth," we may confidently believe, in the light of His resurrection, that by His Spirit "He will come again and receive us unto Himself; that where He is, there we may be also." Therefore, whether we sleep or wake, whether He comes to us and for us personally or spiritually, we may rest assured that He will hear us when we pray,

"Interpose
No death angel 'twixt my face and thine;
But stoop thyself to gather my life's rose,
And smile away my mortal to Divine."

A Prayer.

THANKSGIVING FOR THE SEASON.

Our God and Father, we thank Thee for the awakened earth; for the sweet incense of renewing Nature; for the fair light of the sun and the genial breezes; for the brightening vistas before our eyes and the increasing hopes within us; for singing birds and humming bees and budding plants and crooning insects. Lord, these are Thine. From Thy hand they have come, even as we ourselves. Grant that we may find joy in them and may serve Thee in that joy. Arouse in us the spirit of the time, that we may be quickened to grow and to give Thee praise in joyful development, and to give our fellowman and every creature cheer and brightness. Lord, on Thee do we depend, for life, for growth, for hope, for joy. Grant that we shall receive these in such measure as we need, and let us not forget from Whom they are received and to Whom they must be returned.

These, and all the good gifts that a Father kind beyond our comprehension would give, we ask of Thee, in the name of Jesus, our Saviour and King. Amen.

It is very easy to cherish the [illegible] duty, but very difficult [illegible] them into practice.

GRATEFUL ACKNOWLEDGMENT.

The brethren named below have hearty thanks for their kindness in sending the Recorder new subscribers. Through their labors and the labors of the others we have been very much encouraged in the opening of the year, and we shall endeavor to answer their endeavors in the denomination's behalf with earnest efforts to make the Recorder serve them and the cause they represent more effectively than ever:

Rev. John R. Miller, Thomasville.
Rev. C. M. Murchison, Penelope.
Rev. L. R. Dixon, Goldston.
C. W. Carter, Clayton.
Rev. S. B. Barnes, Branning.
Rev. A. H. Sims, Kings Mountain.
Rev. F. T. Wooten, Fair Bluff.
Rev. E. Lee Fox, Star.
Rev. W. H. H. Lawhon, Lawhon.
Rev. N. B. Cobb, Clear Run.
Rev. L. M. Curtis, Ahoskie.
Rev. A. D. Hunter, Cary.
Rev. A. G. Wilcox, Brinkleyville.
Rev. R. D. Cross, Jackson.
Rev. G. W. May, Red Oak.
Rev. W. C. Morgan, Robbinsville.
D. J. Keeter, Grover.
Dr. W. B. Royall, Wake Forest.
Rev. M. M. Landrum, Forest City.
Rev. J. A. Campbell, Buie's Creek.

Thirty Days.

On the 30th of April the books of the Treasurers of the Home and Foreign Mission Boards will close. What will the record from North Carolina be? We have only thirty days in which to answer that important question. A glance at the acknowledgments in the Recorder will show that the receipts for the past several weeks have been distressingly small. For instance, last week the receipts for Home Missions were $46.37, and for Foreign Missions $190.67. For the corresponding date last year the receipts were $85.80 and $236.71 for Home and Foreign Missions, respectively. From this date to the Convention last year we raised $2,453.15 for Home and $3,234.24 for Foreign Missions. We should not be satisfied with less than $8,000 for Home and $13,000 for Foreign Missions. To reach these figures we must forward before the 30th of April $3,719 96 for Home and $4,580.65 for Foreign Missions. This statement deals largely in figures, but they are figures that should stir our hearts and we should face them in the fear of God.

North Carolina has done her part nobly along several lines of our work. There has been a gratifying advance in contributions to the Orphanage, to Education and to State Missions, but the figures for Home and Foreign Missions have not been materially changed. The Convention at Winston felt that we should enlarge our gifts to Home and Foreign Missions and so expressed itself. The writer of this article, when Vice-President of the Foreign Mission Board, maintained that an enlargement of our contributions to Foreign Missions would give an impetus to all our work. He believed it then and believes it now. Brethren of the State, remember that in thirty days we must do what is to be done this year for these two important objects. Let every church do its duty and the report will be gratifying.

LIVINGSTON JOHNSON,
Corresponding Secretary.

—Our readers will be interested in the announcement by the comittee in charge, Rev. E. E. Gillespie, Synod's Secretary, Chairman, Greensboro, of a Presbyterian Evangelistic and Biblical Institute, to take place this summer at Davidson College. The following paragraph explains the aims of the Institute: "Broadly speaking, the object of the institute is the mutual and spiritual benefit of all who may attend; the study of the Bible as relating to and exemplifying the principles underlying missionary expansion; the obtaining of information and inspiration from the results of the common experience of evangelists, pastors and laymen; the deepening of our sense of personal responsibility to God for the work to us entrusted, and the promotion in the Church at large of a higher and increased appreciation of the value and importance of the evangelistic and mission branch of the Church. The conference is to be distinctively spiritual and Scriptural. Prayer and other devotional services occupy a prominent place on the program. Special emphasis is put upon the inspiration of God's Word and its supreme authority in the individual life and work of the Church. Themes of vital interest to pastors, evangelists, elders, deacons, Sunday-school superintendents, and all Christian workers, will be discussed by able and efficient ministers and laymen from this and other States. No pains nor expense have been spared to make the institute a success, and it now promises to be the most interesting, instructive and beneficial conference of the kind ever held in the South. The personnel of the institute is broadly representative. All of the pastors, evangelists, mission teachers and at least one [illegible] representative from each church throughout the Synod are expected. Every [illegible] organization should appoint [illegible] provide for the attendance of an official [illegible]. In addition to the synodical [illegible], there will be present from [illegible] many able and distinguished [illegible] such as Dr. Henry Alexander [illegible], Dr. J. Wilbur Chapman, Dr. R. [illegible], Dr. C. E. Strickler, Dr. A. L. [illegible], Robert E. Speer and others."

News Notes.

—Savannah, Ga., Nashville, Tenn., and Waco, Tex., are inviting the Southern Baptist Convention for 1903.

—Rev. A. T. Howell changes his address from West Point, Va, to Floyd, Va., where he began his work April 1.

—Rev. D. F. Lawrence, of Alabama, preached most acceptably to the congregations of the Raleigh Baptist Tabernacle Sunday.

—Spurgeon Memorial church, Rev. J. T. Riddick pastor, Norfolk, Va., was dedicated last Sunday, Rev. J. J. Taylor, D.D., preaching the sermon.

—Time to be closing in collections for Home and Foreign Missions. Only one month remains. Let every contribution be reported before April 30th.

—If any of our readers wants a list of hotels in Asheville and other interesting information, let request be made of Mr. J. P. Howatt, Secretary, Asheville, N. C.

—Rev. C. L. Greaves lacked one of doubling the number of Recorder subscribers in Reidsville. Secretary Johnson says he is doing as well in all the lines of his work.

—Rev. C. R. Hairfield, formerly of North Carolina and connected with Bethel Hill Institute and an institution in Virginia, is now President of Simmons College, Abeline Tex.

—We regret to hear that Rev. E. Allison, of Brevard, and his wife, have been sick the past winter. He hopes to resume his ministerial labors in April, and to attend the Convention in May.

—We regret to record the death of Bro. W. S. Barnett, of Chase City, Va. He was a charter member of our church at that place, and was greatly beloved. He was a son of Granville County, N. C.

—Pastor Marshall, having been given a vacation on account of his health, Rev. W. B. Morton, of Roxboro, has been requested to supply the pulpit of the Raleigh First church. He preached for the church Sunday.

—We thank Rev. and Mrs. John J. Douglass, of Wilson, for an invitation to the celebration of their "Wooden Wedding," March 28, 1902. We wish them many joyful anniversaries of the day and much happiness in the intervals.

—We were glad to see Rev. J. B. Harrell, of Franklinton, and Bro. Perry, the Methodist minister at that place, in Raleigh last week. Brother Harrell has resigned the Franklinton field. He is cordially commended to the brotherhood.

—We beg Bro. T. J. Taylor's pardon. By some means his name was signed to the sketch of the late Mrs. Wilcox as "Rev." Of course Brother Taylor did not attach the title. We often feel inclined to drop the "Rev." entirely from the Recorder.

—Rev. L. C. Hinton, of Lewis, S. C., who knew the Recorder under Meredith, sends "love to my bretnren and friends in my native State, especially the Broughtons, Ray, Dr. Banks, Dr Skinner, Dr. Taylor and any others who have not forgotten me."

—Five hundred North Carolina Baptists east of the Ridge should attend the Convention, five hundred from beyond, and five hundred from other States. Let's have a great "get together" meeting of North Carolinians. Never was a better time or place.

—Rev. R. D. Haymore, of Mount Airy, writes: "We have just closed a great meeting at Germanton, Rev. F. P. Robertson, of Rocky Mount, Va., aided me. He is a fine preacher. The people were delighted, and edified with his sermons. Our cause at this place is in good condition."

—We were glad to see Brother Noell, of Roxboro, one of the most successful newspaper men in the State, in Raleigh last week. He spoke in the very highest terms of the work of Rev. W. B. Morton which closed at Roxboro, and added that Brother Watkins is building worthily upon the achievements of the past.

—President Vann says: "Several students from the Baptist Female University will be open for employment as teachers next session, and I should be glad to correspond with anybody desiring work in their line."

—We thank Rev. E. J. Edwards, of Southport, for the following note: "Brother Cobb was here yesterday, and we made a thorough canvas of our people in the interest of the Recorder. We obtained thirteen new subscribers. We are holding our own. The work is running smoothly. The health of our people good. Hope you may speedily reach the 10,000 mark."

—The Recorder is decidedly opposed to anything like a campaign for the Presidency of the Southern Baptist Convention. It would be ruinous, absolutely ruinous. Having mentioned Dr. Marsh as a man of unquestionable fitness and worth, we shall be content to leave his name with the brotherhood. And we earnestly hope anything like a campaign from other directions will receive the rebuke that the dignity of the Convention demands.

—President Vann announces: "Commencement Program of the Baptist Female University Sunday, May 18, 11 a.m., Baccalaureate Sermon in First Baptist church by President Vann; 8 p. m., Sermon before the students' Missionary Society, by Rev. W. C. Tyree. Tuesday, 20th, 11 a. m., Annual Address, by Dr. W. E. Hatcher; 8 p. m., Recital by the class in Elocution. Wednesday, 21st, 11 a. m., Graduating Exercises; 8 p. m., Musical Concert."

—In a recent News and Observer Dr. Hufham had an article in which Paul Palmer's relation to the development of the Baptist cause and the upbuilding of the Commonwealth was for the first time set in true perspective. For obvious reasons men of his stamp were discounted in those days, and all these years have hardly served to reveal their true work and worth. Dr. Hufham's eye for Baptist history is undimmed and the glory of his style abides.

—We gladly print the following note from Rev. D. W Herring, missionary: "To counteract a false report that is being circulated, please be so kind as to say for me that I have never made any attempt to get back under the Foreign Mission Board, neither when I met Brother Willingham at Rocky Mount nor at any other time. Post-office, Daughton, Pender County, N. C."

—Rev. J. W. F. Rogers, a veteran in the Gospel, died last week at his home in Apex. He had not been able to lead an active life for some years, and was therefore not so well known to the younger men as he was to the others; but in the fields of his activity he will be remembered many years and his work will last unto the end. He was a Baptist preacher of the old school—strong, bold and simple. We extend sincere sympathy to his family.

—The press dispatches bring the news of the death of Rev. Henry A. Tupper, D.D., at Richmond, Va., in the seventy-fourth year of his life. No man's career is more closely identified with the work and progress of Southern Baptists than his is. For twenty-five years he was Corresponding Secretary of our Foreign Mission Board, and until ten years ago his face was a familiar one at Baptist Conventions. Since his retirement from this work he has been Professor of Biblical Theology in Richmond College. His life was a glorious contribution to the cause of Christ.

—We were glad to see Rev. D. F. Lawrence, formerly of this county, now of Alabama, in Raleigh last week. He had been visiting his father and the scenes of his early life. Since Brother Lawrence was at Wake Forest College ten years ago he has risen steadily in the ministry, both in that inner progress which is most to be desired, and in that outer, which is not to be despised. His work in New Orleans was highly successful, and led to the larger and better work that he is now engaged in in Geneva and Andalusia, Alabama, one of the best pastorates in that State. North Carolina may well be proud of such sons abroad, but she would be wiser to keep them at home.

—Rev. W. H. Rich writes from the Southern Baptist Theological Seminary: "The whole spring term has been a feast of fat things to me. In addition to the able and consecrated men who teach in the Seminary, Dr. W. E. Hatcher, of Richmond, Va., delivered the Sunday-school lectures. These made a profound impression. Dr. Hatcher is a wise and powerful man. Those who know him say he was at his best. Reader, you can get these lectures by writing Dr. J. M. Frost, Nashville, Tenn., and paying for them. They are great. Well, we are in the presence of another of the best and saintliest of men this week—Dr. Henry McDonald is lecturing to the class in Pastoral Duties. His advice to the students will be helpful."

—Rev. E. V. Baldy, pastor, writes: "The Bainbridge Street Baptist church, of Manchester, Va., has just passed through a series of meetings of great interest and power. God has been very gracious to his people here. We had with us brother W. M. Vines, of the First Baptist church of Asheville. His magnetic personality and his soul-stirring sermons captivated our people from the very beginning, and the meetings increased in interest to the close of the last service. The unconverted who attended the meeting were moved to conviction and conversion in many instances; and the church has received a great spiritual uplift, which we believe will be permanent in its effects. Brother Vines has made hundreds of grateful friends in Manchester."

—The editor of the Recorder had the privilege of attending the Union Meeting of the South Fork Association at Kid's Chapel, near the home of Major W. A. Graham, in Lincoln County. This Association is making as rapid progress as any in our State. It is equipped with able preachers and active laymen. In evidence of progress we may report that it was agreed in the Union Meeting to locate the new Associational High School at Maiden, and that one of the most interesting discussions on the timely and practical theme of getting churches in a given region to unite in calling a pastor and in locating him at a point accessible to all. We enjoyed the meeting. It was a particular pleasure to be a guest in the lovely home of Major Graham, a household in which religion pure and undefiled is dominant.

—Rev. Joel S. Snider gives us this interesting paragraph from Louisville: We earnestly hope each of the young men will be warmly invited to North Carolina: "Now a word about the North Carolina men at the Seminary: D. F. Helms of Charlotte, W. H. Rich of Lexington, and E. S. Pierce have entered the Seminary since the intermediate examination. D. B. Rickard assisted in a meeting at Hope, Indiana, the last two weeks in February; Cowan supplied at Seymour, Indiana; Ross Havnaer and Downey are preaching for churches in Kentucky; Powers has been supplying in Indiana in addition to his regular work at Herrod's Creek; Bro. Rich has been supplying at Fisherville Ky. The other brethren do missionary work in the city and supply work when an opportunity offers itself. The men from North Carolina looking toward graduation are G. N. Cowan, D. B. Rickard, H. H. Mashburn and J. S. Snider."

—Rev. J. A. Beam sends these notes from Bethel Hill Institute: "Bro. B. W. Hatcher, of Liberty, N. C., State Lecturer of the Masonic Lodge, gave us a fine lecture on Masonry last Wednesday afternoon. It was indeed a fine effort, explaining the work of the Masons. He is a fine Baptist brother, and while only claiming to be a lay member, does some as fine preaching as I ever heard. The Kastalian Literary Society, composed of young ladies, gave its annual entertainment last night and we can truthfully say they entertained us with music, song and story. The solos, duets and trios were gems of music, while the drill, pantomimes and play charmed the eye, delighted the ear and at the same time provoked our risibles. Prof. C. S. Conway, teacher of Oratory and Elocution, will arrive next week and take charge of these two classes. Commencement will occur May 14 and 15."

—Rather a striking instance of the power of the Gospel is to be found in the letter of Rev. W. R. Wetmore, of Lincolnton, the advisor of the man Jackson, who was long under sentence of death but whose sentence was recently commuted by the Governor to life imprisonment, there being doubt in the Governor's mind of his guilt. Of course we do not know as to this, but assuming that he is not guilty, as Mr. Wetmore does, the story of the condemn's experience is as we said a striking instance of the Gospel's power. At first he would assert his innocence and declare that he would never forgive those who had brought him to death. He expected to make a talk on the scaffold and quote Scripture justifying him for not forgiving those who had so wronged him. This was in his mind up to the very day when he was to be executed. But a reprieve came, and as the days passed he gradually attained to the forgiving of every one, and prayed the Lord's Prayer in spirit and in truth. He read forgiveness all through the Gospel where only a little while before he justified his unforgiving spirit.

—Rev. R. J. Bateman writes from Milton: "The Beulah is again in need. Bro. J. R. Moore's leaving us touched our hearts, and left a good field vacant. Brother Moore did a great work in this Association. As pastor, I am told, he ranked next to Bro. F. H Jones (the model). His work was done in a lasting way. His churches are in good condition. He felt that God had called him away—so, after long and reluctant consideration, he accepted the work in Seneca, S. C. They gain as much as we lose. Moore will do fine work wherever he goes. He has religion of heart, strength of mind and great energy; these make him powerful. The work in the Beulah is now needing some good brother to take it up. I have been praying God to send us a strong man, for such a man is much needed. The work at large is improving. We expect to make better reports at our Association in August than we have made in some time. We have the people and they need developing into power. Our people in Milton expect Bro. R. D. Garland, of Keysville, Va., to be with us for a meeting in May. Let us pray for a great meeting."

From One of Our Missionaries in Mexico.

My last letter from the States brought news of frozen grounds, ice, snow and March winds that penetrate to the innermost recesses. One living in the tropics can scarcely realize such a state of the weather. While I write, I find myself frequently glancing across the street where lies an old and tangled garden—the favorite resort of hundreds of birds, whose morning service of song arouses us from our slumbers. There all the year around violets bloom and great rose bushes climb to the tops of tall trees and nestle there their heavy, fragrant heads. Near by are orange trees, laden at the same time with a wealth of flowers and fruit in all stages of progress, from pin-head balls to full-sized, golden globes. The oleander and lilac, crepe-myrtle and heliotrope, and scores of tropical bright-hued and beautiful plants and trees fill the air with a delightful fragrance. Geraniums of different colors are used to form hedges, and grow to incredible heights. Strawberries are sold daily in the streets and the market is piled with watermelons, muskmelons, and vegetables of almost every description, in season and out of season. The fact is, the weather here is so uniform that we almost lose track of the seasons. Only twice during the winter have we needed a fire, and then only for an hour or so in the early morning, when a light frost surprised us.

But, on the other hand, mosquitoes and fleas, and much more objectionable insects, molest throughout the year, and an earthquake not infrequently shakes us up with more or less violence. To-night there is to be in the city a charity fair held by Mexicans, French, Germans and Americans for the benefit of the earthquake sufferers in the city of Guerrero. I do not know when fairs may be held in other cities for the benefit of the earthquake sufferers or volcano victims of Guadalajara. For near us, too, is a volcano that has often spoken in ages past, and may speak again. On his last trip out of the city, my husband reports having seen from the crater at the top of a near-by mountain, clouds of smoke arising which assumed different heights and shades of color from almost pearly white to rose-color and flame color, and changing, from time to time, to thick, black columns of smoke. The city of Guadalajara is built upon volcanic soil, where ages ago no doubt floods of lava poured down from craters of now extinct volcanoes. The earth sends forth a hollow, uncertain sound when struck, and for several feet of depth may be found in some places volcanic material, thrown out from the bowels of the earth. This volcanic soil is said to be composed of elements especially adapted for growing fruits and vegetables. The lava is intensely fertile, and the Indians make use of the various porous stones—the result of volcanic action—for the manufacture of mills for grinding corn (such I suppose, as were used in the time of Samson), filtrating water and wine, and for kitchen utensils of many kinds.

Among the people the few are rich, educated and indifferent to all religions, the many are very poor, ignorant, superstitious, and fanatical Catholics. There is scarcely a block that does not contain a Catholic church—you can not escape the sight of one—and there are fine Government buildings in the form of Industrial, Law and Art Schools. The laborer is but poorly paid, and, as a rule, does as little work as possible, one workman or woman at home accomplishing about what three or four would here, the heat, altitude, poor pay and scarcity of food all combining to make him less energetic.

Our work prospers, though it is hampered for lack of helpers, and for the lack of a comfortable house of worship. We have to secure not such "property as we desire and as would be suitable to the purpose, but such as we can get, since comparatively few landlords are willing to rent at any price where preaching services are to be held. The little rented chapel where we now meet will not comfortably accommodate those who now attend, and is badly lighted and ventilated. Oh for a mission chapel belonging to our Board with missionary's house near by. Our Sunday-school has reached the high water mark of eighty-eight, and still they come, and we are hoping soon to have a hundred. The preaching services are well attended, the house generally being full and often crowded. The baptismal waters are often disturbed, and our older boy and girl have recently put on Christ in baptism. Three fine young men from among our members are studying for the ministry in the Congregational day-school. If we just had the money, we would gladly send them to our own Theological Institute in Torreon, where they could study uninterruptedly; but here they have to work after school and on Saturdays to help pay their way, and move along but slowly. Fifty dollars per year would pay their expenses to and from school and provide them with clothing, books, and other incidentals, and in a few years we should have three young men fully equipped to preach the Gospel to their own people. This is one of the desires of my heart. Who will help us? What a grand opportunity for some college or for a club of young men belonging to some church!

The Woman's Class for Bible study is increasing in numbers and the women seem interested in the work. I know of no place that presents a more attractive and promising field of labor for a single lady missionary than Guadalajara. She could give all of her time profitably to house-to-house work among the women and children, and teaching in the Sunday-school, even if a day-school (for which the members are longing) should not be organized. A good part of the members of our Sunday-school go to the Congregational day-school, and some of them have their board given in both the boys' and girls' school. It is very generous of the Congregationalists, but I wish we had schools of our own so as to be independent. Mr. Chastain is often absent, making long trips over the surrounding country, preaching and teaching and organizing churches in destitute regions, and I am left for weeks and months with only the native assistant to carry on the work in Guadalajara. The Board is willing to send us a lady assistant. Who will come? Send us another Mrs. Duggan, please. I think we have in Mexico no worker from North Carolina among our Southern Baptist Convention missionaries. Ought this so to be? Some of the grandest missionaries in China are from the Old North State, the mother of missionaries. Help us, too. Poor health, the result of many years' residence in the high altitude of Mexico, makes it advisable for me to seek the sea level for a year of change and rest, and I am making my plans to be in Franklin, Va., next September for several months. As it is so near the North Carolina border, I hope to see many friends from there. Our oldest girl will enter regularly the Franklin Female Seminary, and after some years there with our dear friends Mr. and Mrs. Brewer, we expect her to go to the University of North Carolina in Raleigh, also under the direction of dear friends. During my vacation I hope to visit also Chowan Baptist Female Institute, where I spent five happy, and I believe useful, years before coming to Mexico, nearly fourteen years ago, and I hope to meet many of the girls (now women) who were then my pupils. I am very grateful for the continuous weekly visits of the dear old Recorder, that grows better with age. But please direct the paper now to Box 88, Guadalajara, State of Jalisco, Mexico, instead of to Morelia, our field two years ago, and receive my heartfelt thanks for its continuance.

Sincerely and gratefully,
LILLIAN WRIGHT CHASTAIN.
March 8, 1902.

Holly Springs, New Hill and Collins' Grove.

The good people of Holly Springs called me, about two and a half years ago, to be their pastor. A part of the time has been spent in the school-room, so that my pastoral work has not been satisfactory to myself. I have given up the school work and am now giving two Sundays in each month to our church here. Our membership has increased somewhat; but in the deaths of Sisters Lucinthia Beckwith, Hepsie Honeycutt and Hattie Brown our cause lost valuable Christian workers.

The Woman's Missionary Society is doing good work. The prayer-meetings are usually well atended. We are hopeful and our faces are to the front. I am also serving Collin's Grove and New Hill churches. At both these places we have some faithful ones among the older members and some promising ones among the younger. Indeed I think there is some of the material out of which the Lord may be pleased to make some pillars in the church.

Owing to the extreme shortness of crops our contributions must be small, but we expect to take collections monthly. I believe that it is best to make contributions at all regular services.

The people have continually shown their appreciation of us, for which we are profoundly grateful. We have some good yoke-fellows and have no desire to sever our connection with them. This "we" you will understand, for there are really two of us.

In the work,
S. W. OLDHAM.

Awful Disease, Cancer of the Lip

The most frequent location of terrible disease in the male caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye, the Specialist on the Treatment of Cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become envoved under the chin. Mr. N. H. Henderson, of Wilsey, Kansas, was recently cured of a very bad cancer of the lip by the Combiation Oils. Persons afflicted with this disease should write the Doctor for an Illustrated Book on the treatment of Cancer and Malignant Diseases. Address Dr. W. O. Bye, 9th & Broadway, Kansas City, Mo.

Busy Mission Field.

Organizing Churches, Building Houses and Enlarging Schools is the Nouse.

Rev. W. L. Bilbro will be pastor of Ayden, New Hope, Union and Seven Springs churches. These churches will pay sixty dollars more on pastor's salary than a year ago. This, in connection with an increased pledge for State Missions of nearly 50 per cent, is marked progress in liberality. Brother Bilbro will also preach at Sandy Bottom Mission, in Lenoir County. We consider this field now in good shape and will look for a large ingathering of members during the year.

Snow Hill is one of the oldest preaching points of the Baptists in this part of the State. Many of our noted pastors and preachers have served this church in the past. Pastor Davis is firing away in this field, and if he can be held at his post there will some day be a good church at Snow Hill; the mother, who held her little family together s long, is beginning to settle them off n w in sundry parts of the rich county of Greene. Castoria was formed three or four years ago, with thirteen of Snow Hill's membership. Now letters are granted to nearly a dozen more to help constitute a church at Bullhead, about eight miles away. It is a little heart-rending to the little family to see their already few in numbers scatter away from them, but there can be no doubt that the colonization spirit is the spirit of hope and progress. We must have churches in the country and Baptist preaching, if we shall ever control the cities and towns. Snow Hill will sooner be a strong church by putting much energy out in the field. This is unalterably true in every city or town.

Castoria, about three years old, is a healthy child. Its membership has increased threefold. Among it are some of the salt of the earth. It contributes already nearly twice as much as the mother did before the division. They have a cosy little house of worship, finished, furnished, and paid for. It is uplifting to have the privilege of worshipping with these saints. In the midst of a very populous and prosperous community, it bids fair to be a strong church.

At Bullhead a new church will be organized first Sunday in May. The new building will be completed by that time, and it is expected to dedicate the church on the same day. There are thirteen members now in readiness to constitute this church, and it is expected that others may be ready to enter by the time the church is organized.

Rev. M. P. Davis is a prince of missionaries. He will almost break the record in church building. In six weeks' time, from the start he expects to finish the church and furnish it and preach in it. He needs money brethren to do this work, and we are much in our light not to furnish such men with working material. The church at this place has not been named, but is very certain it will not be a Bullheaded church. It is well located, in a rich farming section, not crowded with churches, and where we begin with sympathy to assure success.

In three weeks' time the Baptists of Winterville have built from start to finish a Sunday-school annex to their church for primary and infant classes, together with a neat and well-arranged pool for baptizing. This is to be initiated to its service on fourth Sunday in March.

The Winterville High School continues to add to its roll of pupils. The enrollment has gone considerably over two hundred. A new dormitory and other class rooms will be built by opening of the Fall Term. There is much to encourage us in this part of the State. It has much improved since I first knew it, five years ago. We need much attention now from the pastors and churches of the better developed section of the State.

C. W. BLANCHARD,
General Missionary.

Kinston, N. C., March 14, 1902.

Beginning in the Eastern.

We are pleasantly located here now and have been warmly received by the people. The church gave us a very substantial welcome Thursday afternoon.

For some reasons we regretted leaving Beaufort. There is so much need of work there. Nothing but the firm conviction that another man could do more there than I and that I could be of more service elsewhere, caused me to leave. For well into three years I worked at Beaufort. What the work will amount to I can not tell. That is in God's hands. Some good was done, I trust, but a great work is ready for the man who follows me. The little church is in the shadows of two strong opposing organizations, and many who ought to be her loyal supporters have been rendered indifferent and, in some cases, unfriendly because of this opposition. The spirit that sent our fathers of that region to the stocks years ago is not dead yet. There is that spirit which would persecute had it the power; and then, on the other hand, there is that glorious spirit which would go even to-day to the stocks rather than compromise right. It is this spirit that makes God's messenger feel that he is not alone. Beaufort has both these spirits.

We have not been at Mount Olive long enough to write intelligently, but we are very hopeful. There is much to be done. In addition to the church here I have accepted the work at Island Creek. This is a strong church numerically, having about two hundred members. Development is the question before them now.

I will write you about "Strawberry Time." That is a great season here, and with reason, too.

Sincerely, J. N. TOLAR.

Mount Olive, N. C., March 19, 1902.

The State Board of Missions and Sunday-schools is called to meet Wednesday afternoon, 4 o'clock, April 9, to appoint delegates to Southern Baptist Convention. Let those who desire to be appointed send in their names this week, if possible.

Marriages.

STELL-MIDGETT.—At the Baptist church in Plymouth, March 19, 1902, Mr. Harry Stell and Miss Jimmie Midgett were united in marriage, Rev. W. G. Hall officiating.

COBB-CURRIE.—Married at the residence of the bride's mother, on Thursday, March 27, 1902, by Rev. F. O. S. Curtis, Archy A. Cobb and Miss Flora G. Currie, all of Robeson County, N. C.

Pyny-Balsam Relieves Right Away and makes a speedy end of coughs and colds.

Acknowledgments.

Cash collections on Educational Fund for week ending March 29, 1902:

Flat River Association, Creedmore church: I. W. Bullock, $1; Miss Vida Peed, 1; Cash, 1.95; do, Fellowship church, T. H. Perry, 1; do, Flat River Union: F. J. Veazey, 1; A. W. Woods, 50c.; E. J. Nance, 35c.; Luther A. Roycroft, 1; Vacoer Critcher, 50c.; Frank Kelley, 50c.; E. H. Veazy, 1; do., Enon church: T. K. Daniel, 2.50; Mrs. Mollie Currin, 1; Miss Jeannette Hester, 5, Raleigh Association, Inwood church, 20; do, Cannon Grove church, 70c. West Chowan Association, Mount Carmel church A. L. Cleaton, 1; G. T. Clark, 1; J. T. Lony, 1; Mrs. G. E. Hasty, 50c.; W. R. Edwards, 2.50; Chas. Pruden, 1; Miss Mollie Taylor, 50c.; S. F. Hasty, 50c; Cash, 50c.; do, Margarettsville church: D. H. Lenier, $1; Charlie Erkson, 1; Miss Annie Erkson, 1; Miss Bessie Boone, 2.50. Tar River Association: Jas. H. Lassiter, Henderson, 258.75. Personal: Mrs. J. M. Martin, 5; W. A. Sullivan, 10; in memory of Mrs. A. L. Betts' niece, 5; $22 sent by J. D. Wells.

Total,	$348.65
Total amounts previously received,	5,279.93
Total receipts,	5,628.58

Will Brother Wells kindly inform me from what church his subscription was sent? He gave no post-office or church address in his letter.

L. D. WATSON, JR., Treasurer.

April 2, 1902.

State Missions—Capehart's, West Chowan, $6.53; Island Creek, Flat River, 5.80; Eaton's (on debt), 3 08; W. M. S., Weldon, 3 83; Fort Barnwell, 7.50. Total this week, 26.74. Previously reported, 2,235.22. Total this year, 2,261.96.

Foreign Missions—Pleasant Grove, Kings Mountain, $5.95; Woodville, 6; Christian Harbor, Chowan, 4; Salem, Raleigh, 50c.; Canton, Stanley, 1 21; W. M. S., Warsaw, 1.10; Johnson, Eastern, 2 18; Bogue Chapel, C. F. and Col., 95c.; King, Pilot Mountain, 2.50; Marion, Green River, 15.70; W. M. S., Mount Vernon, Green River, 1 50; Rutherfordton, 10.25. Total this week, 51.90. Previously reported, 2,204.06. Total this year, 2,255 96.

Home Missions—Shelby, Kings Mountain, pledge, $42.39; Shelby, Kings Mountain, self-denial, 14.90; Potecasi, West Chowan, 15; Middleburg, 5; Woodville, 5; Margarettsville, West Chowan, 3.34; Rolesville, Sunbeams, Central, 2.79; Roberdel, Pee Dee, 2.60; W. M. S., Warsaw, 4; Cameron, Sandy Creek, 5; Bogue Chapel, C. F. and Col., 95c.; Advance, South Yadkin, 11.29; W. M. S., Antioch, Buncombe County, 1.40. Total this week, 113.59. Previously reported, 433 94. Total this year 547.53.

Education—Woodville, 36; Rev. E. J. Harrell, 10; Swepson bequest, 66.08; Dr. W. B. Royall, 5. Total this week, 87.06. Previously reported, 400.52. Total this year, 487.60.

Ministerial Relief—Poplar Springs, Tar River, $2.60; Hickory Mountain, Sandy Creek, 1; Emmans, Sandy Creek, 86c.; Mount Olive, Sandy Creek, 74c, Total this week, 5.20. Previously reported, 190.05. Total this year, 195 25.

Total reported for all objects this week,	$284.51
Previously reported for all objects,	5,494.42
Total reported for all objects this year,	5,778.93

WALTERS DURHAM,
Treasurer Baptsit State Convention.

A CURE FOR

RHEUMATISM

OF WHICH EVERY SUFFERING READER CAN HAVE

A TRIAL BOX FREE.

Rheumatism has yielded to a new and simple remedy of which a trial box is offered free to all who suffer. Scarcely a grown person has escaped its twinges and thousands have been so deformed and misshapen that they hardly look like their former selves. If you are such a sufferer, send your name and address to John A. Smith Milwaukee, Wis. and by return mail you will receive a trial box of Gloria Tonic free. This is the most wonderful remedy ever discovered and has enabled many a person to abandon crutch and cane.

Rev C. Sund, of Harrisville, Wis., testifies that Gloria Tonic cured two members of his congregation, one who had suffered 18 the other 25 years. Rev. W. Hartman, of Farmersville, Ills., writes: "Five boxes of Gloria Tonic cured Mr. A. Kulow, a member of my congregation who had suffered day and night." Mr. E. S. Kendrick, P. O. Box 18, North Chatham, Mass., after using liniments for 18 years, writes: "I am convinced that it will cure any case." Mr S. H. Marshall, Plain City, Ohio, writes: "I am 76 years old and had it not been for Gloria Tonic I would be no more among the living." Mrs. Mary E Thomas of No. 9 School Street, Nantucket, Mass., writes: "From my childhood on I have suffered from rheumatism have been cured through Gloria Tonic at the age of 83 years." Mr. N. J. McMaster, Box 18, Plain City, Ohio, writes: "Gloria Tonic cured me after prominent physicians of Columbus, Ohio, called me incurable

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THE CHURCH AND THE WORKING-MAN.

We believe the Church can find its greatest work by aiding in solving the labor problem. The church should stand for everything organized labor is to-day battling for.—The Harbinger, Labor Organ, Raleigh, N. C.

Such is the conception of the calling of the church: its greatest work is to aid in solving the labor problem. Such is the conception of the policy for the church: it must become the organ of organized labor. Much has been said lately about the failure of the churches to win the laboring men. The "Harbinger's" sentence manifests a misconception that we think will go to explain the matter.

We agree that the Church will include in its work the solving of the labor problem;—its greatest work is to make men sons of God and brothers to each other. This will surely solve the labor problem—whether that problem is regarded as merely one of equitable wages or cooperative relations. We not only agree, but we are quite sure that nothing less than the life and teaching of Jesus will suffice to solve the labor problem or any other real problem.

And in so far as Labor—individual, organized or unorganized—battles for brotherhood, the Church should stand with it. In so far as it does not, the Church must stand against it.

Should the Church encourage boycotts; should the Church stand for that policy which tells a man he must join a union or be branded as a "scab!" Shall the Church countenance violence? Certainly not. But rather let the Labor Union learn of the Church and stand with it here!

The mistake lies in the labor unions' assuming not only to tell the Church what it must do but how it must do it. The Church was here first, and its mission is from on High. It can not change Christ's methods.

The Church must offer the laboring man worship, light, hope, rest, inspiration, sympathy, brotherhood; it must be his friend. But he must really desire and be ready for these. It must be friend enough to stand against him sometimes. It must be friend enough to tell him that he must be brotherly to all men. It can not promise to accept his platform, or to adopt his method. It offers him a platform and a method that can not fail—brotherhood. It can not recognize classes and divisions. It must stand for only what is good for all men. It is not the agent of any particular class. It is here to save men from division into classes. It is here to make men brothers—to tell the laborer that he ought to be brother to the capitalist; to tell the capitalist that he ought to be brother to the laborer; to tell them both that their essential interests are mutual, that we all are one body. It can not speak to laborers as a class or to capitalists as a class: It speaks to the heart of the man, no matter what his relation or condition.

Nearly all men in the South are laboring men. Nearly all men everywhere are laboring men. Only a few are in unions. They have no monopoly of wisdom; nor are they the whole problem. There are millions of farmers where there are hundreds of thousands of artisans or mechanics. The capitalist is very rare. At most he is simply a laborer grown wealthy and still working. To divide these and say that the Church must stand for only what any one of them stands for would be fanatical. Fancy a church adopting the Farmers' Platform from Ossia! Or the Bankers' Platform from Atlanta! Or the Labor Union's Platform from Raleigh! Rather let them all go to Church next Sunday and leave their distinctive callings and platforms at home. The church must lead all men, must foster principles that will bless all, must send [illegible] that will bless all. It finds these in the Person of Jesus, and in His Ideals. These it must be content to offer, no matter what is demanded.

So far are we from the 'Harbinger's" conception that we hold that the duty of the Church, i. e., Christian society, is to teach all men that they ought to be brothers; and, we are of opinion that the man with the hoe can not say to the man with a fortune, "You need this doctrine more than I," or the man with the fortune say the same to the man with the hammer. They each must come to the teaching of the Church, not the Church to the platform of any one of them. Let each be brotherly and attend first to the mote in his own eye. That will bring the solution of the problem and the supremacy of The Kingdom.

When your laboring man comes to church let him forget that he is a laboring man and expect no one to remind him of his craft. And so the capitalist and farmer. In God's eye each at best and worst is a man whom He loves. What matters the rest? Your capitalist was once a mere boy as you were. Very probably he was a laboring man as you are. At heart he is not different from you—he works and worries and fears and hopes and longs for things. The outward circumstance is nothing. You do not regard the possession of wealth as a crime or as undesirable. All will sleep together at last; all stand to-day before the same Just Judge, and shall stand to-morrow.

There is too much talk of the Church's duty to this class or that, or its failure to win this class or that. The Church can not cut its garments for one class or another. It must offer Christ to men; and that done faithfully, whether they hate it as they hated Him or cling to it as some clung to Him, it is not for the Church to falter or change. If capitalist or farmer or laboring man come not, it will matter little so far as the Church is concerned; but it will matter much with them. What if they destroy the Church? They will have lives to live and souls to save—and this is the important matter. It is no matter to Jesus that He was not received by the rich young man; but it is a matter with him. It is no matter with Jesus that He was not received by the men of Nazareth; but it is a matter with them. It is no matter with Jesus that He was not received by the men of His time. That is, beyond His grief and pity for them it is no matter. He survives and reigns. But it is a matter with them.

Neither Christ nor His Bride are here to be patronized or to patronize. They are here to save men now and even more by the Truth. They grieve if they fail; but in their failure the heavier loss is borne by those who are the victims of their failure.

Laboring men and all others ought to cast out a religion—a preacher or a church or a leader—that would coddle, or flatter or compromise with, or pander to them. Of such stuff religion worth having is not made.

A PLATFORM FOR DISCUSSION.

The editor of the Recorder is impressed with the thoughtfulness of the Temperance Platform submitted below which we copy from the Congregationalist.

In view of the fact that Christian people recognize their obligation to do something to abate the drink curse, in view of the fact that the dispensary question has complicated the general problem, and in view of the fact that Christian people ought to unite, we submit this platform to our readers for discussion:

1. Local option legislation furnishing opportunity for communities and parts of communities to determine for themselves that the saloon shall be banished.

2. Strict enforcement of prohibition where a community votes for it.

3. The creation and maintenance in communities with or without saloons of social centers for men where the social instinct can be satisfied without the accompaniment of intoxicants.

4. Control of saloons, in towns which as yet will not vote for or can not enforce prohibition, by those who will not maintain them to make money, or debauch local politics or seduce minors.

5. Affirmation by pulpit, press, school and individuals that temperance is both sane and righteous.

6. Proclamation by employers of labor that the intemperate are shut out from employment.

We shall set apart a limited space in the Recorder as the Open Court, and we invite our readers to take up first the discussion of this platform.

Pardon us for one or two more or less unnecessary hints: (1) Make your discussions brief; (2) Ponder well your opinions; (3) If you endorse the platform, so express yourself. What we want is not criticisms nor approvals, but either provided they are candid expressions of opinion.

You can not dream yourself into a character; you must hammer and forge yourself one.—Thoreau.

BAPTISTS AND EASTER.

Easter is the highest day in the Calendar of the Roman Catholic and Protestant Episcopal bodies. It is to them the day of the celebration of the Resurrection of Jesus.

But Baptists do not keep this day. Probably some young Baptists would like to know why. In view of the joy of the day and of the supreme significance of the Resurrection of our Lord they may be puzzled.

Baptists do not keep days or feasts. They are not opposed to celebrating Jesus' Resurrection, no more than they are opposed to celebrating His Birth. They value the Resurrection fully as highly as any one. In the Risen Jesus they find their Loving and Triumphant Lord even as the disciples of old; and in His Victory over the Grave centre their hopes of life beyond death. In His Presence is the Power of their spiritual lives.

But they do not keep days. They remember how forms and formalities overgrew the Hebrew religion and lead to the crucifixion of Jesus. They find that He took occasion to point out that forms are nothing and fasts are nothing and feasts and days are nothing, unless there is that within the heart which can glorify a form but which in the very act of doing so makes the form unnecessary. As Jesus insisted upon genuine, spiritual giving, genuine spiritual worship, genuine spiritual service, genuine spiritual life—and not upon things seen;—so Baptists avoid all observances of an outward character save those which He expressly enjoined.

Baptists have reason to be suspicious of forms. They hold that the essential fact is the matter of importance, that the spiritual reality is the thing essential; and all the pages of history teach them that human nature is prone to be so content with the sign or symbol that men neglect the spiritual reality. Thus men grow up with the notion that baptism can save them, or that church membership can save them, or that giving (sacrifices) can save them. Rather than have a form that will so destroy spiritual life, they would have none at all.

In the particular matter of the Resurrection Baptists hold also that every day should be a celebration of it—that the mindfulness of it is one of the chief benedictions of the Christian life. They hold more especially that each Sunday is a memorial of the Resurrection, since the early Christians seem so to have regarded it.

But if we do not live up to our conception, we are more unfortunate than those who do celebrate the Resurrection once a year. If we do not celebrate it all the time, but instead forget all about it, the entire glory is forfeited by us. We Baptists have not merely a doctrine to assert in this matter, but the very fundamental of our general position to prove:—To prove not by logic, but by life.

We have this to prove in ourselves—That one can and should hold to the joy of the Resurrection every day; that whenever Christians assemble they can and should joy in the presence of the Risen Saviour; that this manner of memorial will contribute more to the spiritual life than the manner of keeping days and having great celebrations.

The question for you is—Is your life an indictment of this position or is it a glorious illustration of it? You have no warfare with others, but an obligation to yourself and your Lord to remember His Resurrection and His Presence all the days.

A SUNDAY-SCHOOL FORWARD MOVEMENT.

The one thing most needed in our churches is Bible Study. The one thing that the Sunday-school exists for is Bible Study. It carries social, spiritual and other blessings; but the Study of the Bible is the object of the Sunday-school.

Remarkable advances have been made in respect to Bible Study, and the Sunday school has had a great part in these advances. But after all is counted, we still must recognize some unpleasant facts, as follows:

(1) Many Sunday-school teachers are not Bible students.

(2) Many Sunday-school teachers have wrong ideas of the Bible.

(3) Many Sunday-school teachers do not know how to teach.

(4) Many Sunday-school teachers are not earnest in their work.

(5) Many Sunday-school pupils never see the lesson until they get to Sunday-school.

(6) Many church-members do not come to Sunday-school.

(7) The Sunday-school is unattractive to many because it is not properly represented to them.

Now, nevertheless the Sunday-school is doing a great work. It is the hope of our church work to-day. It is the heart of the hope of Bible Study in the churches. There are many diligent, faithful, studious and competent teachers. There are many studious and growing classes.

The problem is to improve our Sunday-schools. The solution is to have the Sunday school workers meet together. But how shall it be done?

Our object here is to call upon the Sunday-school leaders in North Carolina to arrange for a meeting of this kind this summer—a Sunday-school Teachers' Summer School of Methods.

You may call it Chautauqua or Convention or Conference or School of Methods or anything; only if you make it practical—omit the "stump-speeches" and have downright teaching and work.

Such a meeting may well be interdenominational. It is not to teach the Bible, but to teach methods. Besides contact with representatives of other denominations will be more helpful than otherwise.

There might be four meetings—one general, and one each for Eastern, Central and Western sections of the State. It may be wiser to have only one meeting this summer. All such details may well be left with the Executive Committee of the State Sunday-school Convention. We are content to emphasize this one fact—which we regard as of the very first importance to the interests of religion in North Carolina—that the Sunday-school workers of North Carolina ought to meet every year with a view to improvement in their great work.

And, if we may say one more word, Sunday-schools ought to be willing to pay the expenses of from one to six teachers in each of these meetings.

Shall we have such a forward movement? What say the Sunday-school men and women?

THE REVELATION OF JESUS TO PAUL AND THE CONSEQUENT REVELATION OF CHRIST IN HIM.

SUNDAY-SCHOOL LESSON FOR APRIL 6; ACTS 9:1-20; CONVERSION OF SAUL.

There are three accounts of the conversion of Saul. The earnest student should by all means read Acts 22:1-30 and Acts 26:10-20 in connection with the Scripture assigned for the Lesson. Paul's own account will not be ignored by a real student.

Paul occupies the foremost place in the history of Christianity. He is second only to Him in Whom it was founded; for in Paul it was greatly made manifest, that is revealed. He makes three contributions of the first importance, first in interpretation, second in spreading the faith, third in personal exemplification of it. In the Sacred Record there is more of his life and more of his writing than of any of the other apostles. He interpreted Christ; others merely proclaimed Him. He gave Christianity its universal outlook where others would have made it a revision of Judaism; he preached Jesus the Christ the Son of God where others would have proclaimed Him merely the Messiah of the Hebrews. And in fidelity, in all the gamut of Christian experience, in a life that is worthy to be compared with his Master's, he showed the world how a Christian can live. In him Christianity begins a new and incomparably larger epoch than its earlier disciples had conceived for it.

And so the young Pharisee persecutor became one of the greatest of men and exerted an influence that can not be measured. This fact of itself is sufficient to arouse the deepest interest in his former life and the manner of its transformation, but this must be here for the most part neglected in order to deal with his relation to Christianity and to the features of his conversion.

Indeed one is at a loss to treat such a lesson. Here, for example, is the reappearance of the Risen and Ascended Lord. Shall we neglect that? Here, again, is the one instance in Scripture of the Holy Spirit's being conferred by other than an Apostle? Shall we neglect that? Here is a description of a matchless conversion, and a transformation worthy of Epic treatment. Here is the not unnatural attitude of the apostles at Jerusalem. Here is the very important historical fact that "the church throughout all Judea and Galilee and Samaria had peace," etc. But the student can be trusted not to lose these subjects in thinking of the larger one of the Conversion of Saul.

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The first verse of the eighth chapter of Acts presents Saul standing by as Stephen, the first martyr, dies, and consenting unto his death. Then Luke makes somewhat of a detour, telling of the experiences of Philip, in Samaria, and with the Ethiopian and giving one an impression of the broadening of the conception of Christianity in the hearts of its adherents and of the extension of its influence at large. Now he comes back and takes up Saul as he, leading the van of the persecutors of the Christians, sets forth for Damascus on a mission of slaughter.

Let us first take the young man as we find him here. He is a man of parts. He is a leader in the persecution, though probably too young and too immature for leadership in the high council, to which he would surely have come had he not become a Christian. In view of 9, 31 he is the very spirit of the Persecution. A Hebrew, son of a Roman citizen, of a city of wealth and culture; well-born, well-reared, well-educated, a man of splendid conviction and will, of that moral type which enforces its ethical ideals without stint both upon himself and upon all others—a man of strenuous moral spirit.—and true, therefore, to his religion; and, moreover, original of mind and capable of receiving and understanding profound experiences. He is a true Hebrew. He is as true a Hebrew as he stands here as he ever shall be as a Christian called far hence to the Gentiles. And had he remained a Hebrew, he would have been a great one; nor would the church have had peace in his day.

Here is a magnificent man for anything that can find him and call him. Jesus finds him; and once seeing the Truth, man that he is there is no question that he will serve Him the balance of His days. In such a man true religion finds its best expression.

In Saul Christianity had a man to begin with; and his brains, his spirit, his energy once consecrated to it were worth worlds of weaker men and women so far as progress was concerned. Through Him was revealed just those interpretations of Christ which Christianity and the race needed.

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One can not question the absolutely extraordinary character of the conversion of Saul. He saw Christ and heard Him. And he saw in Christ the Son of God—not merely the Messiah for whom he and all devout Jews were looking. Jesus appears; not the Spirit of God, but Jesus and in visible form. And Paul is born a full-grown Christian. He knows of Christianity only what he has seen and heard from those whom he would have destroyed; but he has seen Jesus and He has evoked the riches of religion in him. Of course the years added greatly to his development. In the personal return of Jesus at this hour His care of His people and His anxiety for His Truth appear in unmistakable prominence. Once again His Visible Presence was needed; ever more is His Real Presence essential.

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Nor can one question the precise object of the reappearance—to win Paul and send him far hence to the Gentiles; and thus to reveal Himself to mankind. One can not overestimate the importance of this movement in Christianity. It thus becomes universal in fact as it has in truth been from the beginning. The event is worthy of the reappearance of the Founder.

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There is a detail in the lesson—each detail of which as a matter of course should be borne in proper sequence in each student's mind—that besides appealing to the Christian suggests a dominant characteristic of Paul's faith. It is this answer by Jesus: "I am Jesus whom thou persecutest"—the indentification of Jesus with His disciples. Other Christians of Paul's time may have more or less dimly appreciated this truth, but what a debt the race owes him for endowing the vocabulary of the saved with such expressions as—"When it pleased God to reveal His Son in me"; "I have been crucified with Christ; yet I live; and yet no longer I but Christ liveth in me"; "Christ in you the hope of glory." See Gal. 1:16; Gal. 2:20; Gal. 4:6; Rom. 8:10, etc. etc. Thus Paul founded his redemption from the corruption of the flesh in being born of the Spirit into Christ; founded immortality in Him; he had died to the world and risen to Christ. Such was his conception of what occurred in his conversion.

This is only one instance of Paul's interpretation and revelation of Christianity, in perfect accord with the teachings of Jesus, out of his own heart's experiences. Perhaps this and his conception of the world-wide mission of Jesus are the two ideas that were most characteristic of his life.

Negroes Raising Cotton in Africa.

The following dispatch is of especial interest in the South:

"Berlin, March 18.—The negroes of the Tuskeegee Industrial Institute, who were engaged the latter part of 1900 by the German Government to teach the natives of Togoland, German West Africa, how to grow cotton, have, according to the report of the colonial committee, succeeded in producing cotton which is graded on the Bremen Exchange above American middling.

The Tuskeegee negroes have demonstrated that the land in Togoland is favorable for cotton, of which there is great abundance. The only obstacle to the commercial utilization of this product is transportation and especially getting the bales to the coast. The colonial committee has sent an expedition of engineers to survey for a railroad from the coast town of Lome to Palime, in the interior."

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Verse 24. Trace this journey on a map.
Why did Jesus leave the country of the Jews?
Verses 25-26. Who came to Jesus? What for?
Verse 27. She had appealed to Jesus as the wonder-working "Son of David." (Matt. 15:22); she shared the Jews' hope Jesus would lead her to Israel's faith.
Verses 28-29. What spirit does she manifest in "this saying"?
Note what Jesus says of her faith in Matt. 15:28.
Am I willing to take even a child's crumb?

THIRTEENTH WEEK: NORTHWARD JOURNEYS FOR RETIREMENT.

SECOND DAY: *Mark 7:31-37. The Deaf-Mute Cured.*

Verse 1. Trace the journey to the West and South through Decapolis.
Whom had Jesus healed and left in this region to testify for Him? Mark 5:20.
Verses 32-33. Why did Jesus take him aside from the multitude?
Verse 34. Why did Jesus "look up to heaven" and "sigh" in the presence of a deaf man?
Verses 35-36. Why did Jesus charge silence? Contrast with the Gadarene Demoniac.
Verse 37. To what people would such a cure be "beyond measure" astonishing?
"He hath done all things well." Is this my estimate?

THIRTEENTH WEEK: NORTHWARD JOURNEYS FOR RETIREMENT.

THIRD DAY: *Mark 8:1-9. The Feeding of the Four Thousand.*

Verses 1-2. Contrast the length of their stay with that of the five thousand.
Verses 3-4. What indication that they were farther from a village?
Verses 5-7. How did the supply in hand compare with that at the former miracle?
Verse 8. How did the amounts left over compare?
Verse 9. Why were the five thousand dismissed? Same reason here?
What in Jesus led Him to perform this miracle? Verse 2.

THIRTEENTH WEEK: NORTHWARD JOURNEY FOR RETIREMENT.

FOURTH DAY: *Mark 8:10-21: Jesus Shuns the Pharisees.*

Verse 10. Compare Mark 7:21 and note that Dalmanutha is on the western shore of the lake, south of Capernaum.
Verse 11. Who met Jesus there, and how did they tempt Him?
Verse 12. What effect did this have upon Him?
Verse 13. Trace the steps Jesus again took to avoid those seeking signs.
Verses 15-16. What saying of Jesus did the disciples think referred to their negligence?
Verses 17-21. How did Jesus rebuke them and why? Compare Matt. 16:12.

THIRTEENTH WEEK: NORTHWARD JOURNEYS FOR RETIREMENT.

FIFTH DAY: *Mark 8:22-26. The Blind Man near Bethsaida.*

Verse 22. How had Jesus spent the day near this place once before? Luke 9:10.
Verse 23. Why did Jesus lead him "outside" the town?
Verses 23-24. Write out the question of Jesus and the blind man's reply.
Verse 25. What actions are here repeated and with what result?
Verse 26. Why did not Jesus allow him to enter the town?

THIRTEENTH WEEK: NORTHWARD JOURNEYS FOR RETIREMENT.

SIXTH DAY: *Mark 8:27-33. Peter's Confession.*

"Went out" from Bethsaida (verse 22) to Cæsarea Phillippi. Trace course on map.
For what did He turn aside along the way? Luke 9:18.
Verses 27-28. What was the popular thought about Jesus?
Verse 29. What was Peter's confession?
"Christ" means Annointed. Luke 9:20 would then mean the one chosen and annointed of God to deliver God's people, viz, the Messiah. Compare Matt. 16:16.
Note the caution of verse 30.

THIRTEENTH WEEK: NORTHWARD JOURNEYS FOR RETIREMENT.

SEVENTH DAY: *Mark 8:27-38. Jesus Foretells His Death.*

Verse 31. What new lesson did Jesus give those who now confessed Him to be God's Son?
Verses 32-33. What in the remonstrance of Peter had more flavor of the thoughts of worldly men and of Satan, than those of God? Compare Matt. 16:22.
Verse 34. To what in their previous conversation does Jesus refer when He speaks of self-denial and cross-bearing?
Verse 35. How had Peter advised Jesus to "save His life?"
How was Jesus going to "lose" His life?
Verses 36-38. What does one forfeit if he adopts as his principle "Far be this from thee"? and compare Luke 9:25.
Am I forfeiting my highest possibilities in shrinking from self-sacrifice?

He is richest who is content with the least; for content is the wealth of nature. —Socrates.

Suggestions for Class Hour.

Note that the Second Galilean Ministry opened with the Choosing of the Twelve and closed as they return from their trial mission.

His fame had reached Herod's ears, and His popularity with the multitude had reached its climax in their attempt to make Him King.

The false disciples were then sifted from the true ones, and we find Jesus, in this Third Galilean Ministry, withdrawing from the multitude to teach the Twelve. Note that the great faith of a Gentile breaks through all plans for a restricted personal ministry, but that Jesus devotes Himself mainly to perfecting the faith of the Twelve.

Spend some time in thinking of what it meant for the disciples to have reached the conclusion that one, whom they had first known as their neighbor, was none other than God's Son.

Devote most of the time of the class hour to a consideration of Jesus' teaching that for Him, as for all Christians, the way of self-realization is through self-sacrifice.

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Obituaries.

BRIDGES—Died at his home in Sanford, N. C., Thursday morning, January 24, 1902, of pneumonia, John P. Bridges, in his 48th year.

He had been a consistent member of the Baptist church for upwards of twenty years. He leaves a devoted wife and nine children, with a host of relatives and friends to mourn his loss. But our loss is his gain.

ELSIE BROWN.

SOUTHERLAND—A mother in Israel has fallen in our midst. Saturday night, January 4, 1902, death visited the home of Sister Barbara Southerland and claimed the sainted mother, in the 78th year of her age. Sister Southerland united with the Kenansville Baptist church at the early age of 23, and remained a consistent member of that church till the day of her death. Through her influence, her children are all pious and devout members of their mother's church. She leaves three sons, four daughters, and a host of friends to mourn her loss. Her husband went on before two years ago. She was devoted to her family, her church and her Saviour. Looking well to the ways of her household, she "ate not the bread of idleness." "Her children rise up and call her blessed." For her to live was Christ; to die was gain.

BERTHA J. BEASLEY.

BROWN—Silvester Brown aged 19 years, son of J. H. Brown and Mollie, his wife, departed this life after a short but severe attack of pneumonia. He died professing faith in Christ. He was loved by all who knew him and was a devoted child to his parents. He leaves a father and mother, two brothers and one sister and a host of friends to mourn their loss. We tender our sympathy to the bereaved family.

J. W. GREENE.

MOORE—On December 27, 1901, Sister Martha Moore, wife of Deacon J. R. Moore, of Castoria Baptist church, Greene County, N. C., passed away suddenly of heart failure. She had gone to visit her father and mother and retired as well as usual, but God came during the night and took her. She was in her 53d year.

When young she united with the Union Baptists at Pleasant Grove church. On September 29, 1901, she united with Castoria Baptist church.

For many years she was a great sufferer; but now she has gone from this world of suffering unto the One who suffered for her. May her husband, sons and five daughters be comforted in the thought that they can go to her and all be united around the throne of God.

HER PASTOR.

BALLARD—Mrs. Sarah G. Ballard, of Mount Gilead, passed away December 1, 1901, at the age of 87 years, 1 month, 17 days.

She was converted at the age of thirteen under the preaching of Rev. John Culpepper, and was Baptized by Rev. Noah Richardson. Her mother was a Methodist. Her father a Presbyterian. But she read the New Testament and joined the Baptist church. Truly a noble mother of Israel is gone. Her children arise up and call her blessed. She was a bright and shining light in the church and community in which she lived. A few days before she died a minister asked her about her hope. She answered that was all attended to long ago. We greatly miss the dear mother.

BY A SON.

EMMA AND MARY SLEDGE—On the third Sunday in November, 1900 death entered the home of Rev. J. W. Sledge and claimed as its victim, Emma, who had been married only a few years to Mr. W. H. Smith.

Again the Pale Messenger came on January 30, 1902, and called away from earth Mary, who had been married a little over three years to Mr. J. J. Lancaster.

Both of these died in the bloom of life: the one leaving two children, the other one. Both were members of Cedar Rock Baptist church, and died trusting in Jesus.

It is hard to understand the providence of God. We only know that He who gave these bright jewels has taken them back to Himself.

Like the flowers of spring, they came and brightened our lives for awhile, but now they are gone. We bow in humble submission to the Master's will, and trust that these dear sisters are "safe in the arms of Jesus."

BROTHER.

FARROW—Mrs. Nannie Farrow, departed this life on the 24th of November, 1901. She had been a member of Ephesus Baptist church, Person County, N. C., for more than forty years.

Resolved 1. That we would not mourn over the death of our sister, knowing that God is both just and wise and doeth what is best.

Resolved 2. That in the death of Sister Farrow the church has lost one of her old members and the community a good neighbor.

Resolved 3. That these resolutions be spread on the records of the church and sent to the Recorder.

Done by order of the church, January 11, 1902.

J. P. WOODY,
W. C. PULLIAM,
Dr. J. F. SWANN,
J. S. GRAVETT,
Committee.

Dr. Bull's Cough Syrup is a very efficient remedy. For coughs and colds it has no equal. It is good for adults and children. For croup and whooping cough it is invaluable.

What Bro. Jones Thinks.

"Has the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

"Remember the Sabbath day to keep it holy." Ex. 20:8.

Now, if the command read this way: "Remember the Sabbath day to keep it holy, unless by so doing you lose your position out of which you are making money. In that event you may hold on to your position, provided you give to the Lord's cause all you make on the Sabbath," then the magnificent liberality of the brother referred to by Brother C. W. Duke might justify him in working on the Sabbath rather than lose his position; but as the command does not read that way, and as "obedience is better than sacrifice, and to hearken than the fat of rams," I hardly think the brother's gifts will take the place of obedience.

That brother certainly seems to have more religion than most church members who will work on the Sabbath rather than give up their jobs. The voice of his conscience is not yet silenced by worldly considerations.

J. R. JONES.

Royal, N. C., March 17, 1902.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Ar Tampa	8 00 p m	1 40 a m
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	No. 14	No. 66
Lv Raleigh, S. A. L.	1 35 a m	11 35 a m
Ar Norlina, "	3 30 a m	11 35 a m
Ar Richmond, "	6 35 a m	3 05 p m
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Current Events

STATE NEWS.

—A railroad will soon be built from Wilson to Stantonsburg, a distance of ten miles.

—The Seaboard Air Line Railroad, it is said, is preparing to run its line from Rutherfordton into Asheville.

—The Supreme Court has handed down a decision declaring that a Mrs. Scott owns the town of Star, in Montgomery County.

—The United States Senate has passed a bill appropriating $5,000 to enclose and beautify the monument on the Moore's Creek battle-field.

—The political leaders are pointing out the fact that citizens who have not paid their poll tax by May 1st will not be allowed to vote in the fall elections.

—We make note of the lynching of a negro at Washington, N. C., mainly for the purpose of commending the honorable protest of Editor Arthur of that town against the lawlessness.

—There are 313 recorded species of birds in North Carolina, and only eight of them are under protection of law. All but the English sparrow should be protected from the ruthless ravages of the varmint called man.

—State Chemist Kilgore has issued a circular giving free of charge "Lipps' Patent Process of Manufacturing Compost Fertilizers," and instead of buying it our readers are advised to send to him (Raleigh, N. C.) for it. He says it is a poor combination badly put together.

—The Executive Committee of the Democratic Party met in Raleigh last week. They decided that the next State Convention should meet in Greensboro, July 16. The interest this year will center in the Senatorial and Judicial offices, especially in the former. The Democrats are thinking rather favorably of having another Senatorial primary.

—The papers state that the Messrs. Duke of North Carolina will build one of the largest cotton mills in the world in Chester County, S. C., and that the Messrs. Cone of Tennessee (now of Yew York) will probably erect the largest denim mill in the world at Roanoke Rapids, N. C. The cotton mill in the cotton patch is come to be sure.

—North Carolinians have reason to take pride in the display of the ability of one of her sons in New York City, as indicated by the conviction of one Patrick of the murder of millionaire W. M. Rice. The murderer had every advantage that could be asked and a verdict of acquittal was probable, but Assistant District Attorney Osborne's masterful management of the case persuaded the jury of Patrick's guilt.

—In a speech at Cary, Capt. John Ducket, chief clerk in the department of Public Instruction, struck a keynote. He declared that the system of public education must be taken to the schools instead of taking the schools to the children. Consolidate the schools, improve the teaching force, make the buildings larger, better, more attractive. The school house should be the feature of the township, the rallying place.

—Mr. F. C. Abbott, of Charlotte, has issued a tract on the Free Schools. He points out that the central need of the schools is better houses—which is true. He calls for $100,000 in voluntary offerings to build school houses. But we think it more practical to use the Swamp Land Funds—now amounting to more than $175,000—for this purpose. Heretofore these funds have been simply distributed to the schools. If used for permanent purposes, their benefit will be permanent.

—It now appears that Mr. Mullen, of Charlotte, will be reappointed Postmaster. He was reappointed, it will be remembered, and in celebration of his success became intoxicated. The President held up his appointment. Then it was announced that Mr. D. K. Pope would succeed him. But Mr. Pope got himself into trouble by taking up a collection for the Republican party out of the postmaster at Madison. The postmaster agreed to pay, but on second thought it occurred to him that Mr. Pope was a fraud, and he had him overtaken by telegraph and arrested. The way of the politician is hard.

GENERAL NEWS.

A METHODIST HERETIC. Rev Granville Louther, D. D., was tried by the Methodist Episcopal Conference of Arkansas and found guilty of heresy. The following was charged against him:

Mr. Louther is charged with making and teaching the following doctrines, which are set down as in violation of the Confession of Faith and the Catechism: "That the serpent who talked to Eve was a man, one of the race to which she and Adam belonged; that he had not come into a consciousness of God, therefore, was classed with the beasts and that there were other inhabitants or members of the race; if not, how did Cain and his wife get in the land of Nod, where none of Adam's children, except Cain, had gone? If not, whence came the 'daughters of men' whom the 'sons of God' took for their wives? The reasonable interpretation is that the descendants of Adam were called 'Sons of God,' because, having entered into a conscious knowledge of God, they would claim Him as their Creator and worship Him. The others, not knowing God, were called sons and daughters of men.

"That Adam and Eve, as first created, had no perception of their obligations of obedience; that in eating of the fruit of the tree of the good and evil, they had done nothing, except what others about them were doing, and what they themselves had formerly done; that is, live like beasts; but they had a higher vision of spiritual things than formerly, and consequently they felt

"That Christ died for men to show how to die for man; that this willingness to die for man should be multiplied by exactly the number of disciples of Christ and that the statement can never be completed until this idea prevails."

CECIL RHODES. In the death of Cecil Rhodes last week the human race suffered the loss of one of those colossal figures that seem at a distance to be more than mere men. Perhaps Rhodes' name is more familiar to the reader as a very rich man. But to him his wealth was nothing, and in comparison with his other achievements the accumulation of millions of dollars was the least of his works. Beginning as a pump hand in a mine in South Africa he came to control the gold and diamond mines of the country; and, being an Englishman, he had a desire to win South Africa for his native land. He was the master white man with the natives, the master white man with all Englishmen, especially in Cape Colony, and Paul Kruger alone disputed his absolute sway in all lower Africa. He projected great railroads, organized colonies, formed governments, stretched the telegraph from Cairo in Egypt to the Cape of Good Hope, and he gained for England a larger control in the Dark Continent than she could have hoped to have without him, and likewise he brought more light into that land than any other man. He died disappointed. He was crushed in spirit by the delay in winning the Boer war. He had lived for the supremacy of England in Africa, he had freely spent money and life to this end, and the long war broke him down. His last days were spent in restlessness of spirit and unhappiness, and he died muttering—"So much to do, so little done." It is said that Mr. Rhodes was an agnostic—a quiet one. In modern history and in history that shall in Africa be made his giant figure will be long dominant. It is stated that he left most of his wealth for British Education.

GENERAL MILES AND THE PRESIDENT. After persistent efforts General Miles has succeeded in having officially published the correspondence between himself and the War Department relative to the conduct of military affairs in the Philippines. Some time ago, we gather from the official letters, General Miles requested to be sent to the Philippines to take charge of military operations. In this letter he spoke of the ill success of present efforts and suggested that he could effect peace by personal conferences with native chiefs, etc., and also by bringing some of the prominent Philippinos to our country. In another letter he had advised that our army in the Philpipines be reduced by 10,000, and that this number be sent to China. He also desired to be sent to China and to be made Commander-in-Chief of the Allied Armies of the Powers. All these requests have been denied, mainly on the ground that they are unwise. In the letters of Secretary Root General Miles is told that quite satisfactory progress has been made toward pacification of Philippinos, and that his reflections upon the conduct of the army there are altogether unworthy and undeserved. The President approves the Secretary's position. From a reading of the correspondence, together with consideration of other recent episodes in which General Miles has figured, we gather that in his old age the besetting weakness of his life—vanity—has gotten the better of him. He should have retired when he reached the age of retirement.

METHODISTS NORTH AND SOUTH: FEDERATION. The following is the newspaper statement of the results of the conference of representatives of the Northern and Southern Methodist Conferences:

"As a result of the meeting between the joint committee of the Methodist Episcopal Church, South, the Conference of the Church will be urged to adopt at its next meeting a plan for federation in several branches of work. The adoption of this plan will result in a consolidation of mission work at the publishing houses at Shanghai, China, the publication of a union paper in Mexico, the preparation of a union hymn book, common Catechism and common order of public worship. The commissioners acknowledge that their Church made a mistake in beginning the work of a revision of the hymn book without first inviting an equal committee from the Southern Church. It has been decided, therefore, that the work of revision must begin over again. The plan of federation already has been adopted by the General Conference."

SENSATION IN CONGRESS. Leader Richardson, of the Democratic side in Congress, created a stir last week by announcing that he had evidences sufficient to call for an investigation of the means by which the purchase of the Danish West Indies was brought about. The Department of State, several Congressmen and other prominent men were involved. An investigation was immediately ordered, and it will begin this week. Since Mr. Richardson made known his information, it has been explained that the basis of it is a statement made by one Christmas to the Danish Government. Christmas put in a claim against the Danish Government for services in making the sale. He asked for $500,000 for his work. He explained that so large an amount was necessary because he had to bribe Congressmen, press associations and others. It is now declared that Christmas really is a fraud; that he had no part in the transaction of Denmark and the United States and that our State Department did not recognize him in the matter at all; it is even reported that he admits that he has been misrepresenting matters throughout. However, we may await the evidence submitted in the investigation which will be public.

PIERPONT MORGAN, WITNESS. The lawyers for the prosecution in the Northern Securities Company case thought they had made a stroke when they succeeded in having a summons served upon Pierpont Morgan. But Mr. Morgan came into Court, answered all questions with readiness and displayed a genuine desire not to conceal anything. He showed why he and Mr. Hill had bought the Northern Pacific; he declared that it was in as strong competition with the Great Northern as ever, and explained that they purchased the Burlington because they wanted it, and because they could not buy the St. Paul. He was on the stand two hours, and answered all legitimate questions with fine frankness. It would have been better for the prosecution had they refused to call him as a witness.

MINOR MATTERS.

Inquiries of the United States relative to Germany's attitude to the "Open Door" policy (that is, the policy of equal trade opportunities) in China result in the statement that while Germany is for the open door she will not oppose Russia's special plans—evidently indicative of an "understanding" with Russia.

Floods of unusual volume did great damage in the Lower Mississippi country last week—from Tennessee to the Gulf. Vicksburg, Mobile, Meridian suffered most. New high water marks were established. There was little, if any, loss of life, however.

Last week news came that the Boers had sent representatives under a flag of truce to negotiate peace. But nothing more has been heard save that 1,500 Boers hard pressed by Kitchener finally escaped through gaps in the British lines.

It is a disgrace to South Carolina and the South that the Charleston Exposition people must send for Jeffries and Fitzsimmons to give a prize-fight and thus attract a crowd to the Exposition. Shame upon Charleston!

The President has recommended to Congress that on May 20 Cuba be given full independence of the United States.

A $400,000,000 flour combine was formed at Chicago recently under the name of National Millers' Federation.

The wages of 40,000 cotton mill operatives in southern New England will be increased April 1.

The Norfolk Street Car Strike ended in 100 of the strikers resuming work last week.

A Prominent Minister.

How He Was Rescued Twenty Years Ago from the Horrors of Catarrh.

Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows:—"I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eye sight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that can not be excelled."

Samples Mailed Free

If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 90 Walton street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid.

South Carolina Inter-State and West Indian Exposition

CHARLESTON, S C

December 1st, 1901, to June 1st, 1902.

Atlantic Coast Line

Offers

Cheap Excursion Rates and Excellent Service.

Shortest and Quickest Route.

Pullman Buffet Sleeping Cars to Charleston on all Through Trains.

Call on or address any agent, Atlantic Coast Line, for rates, schedules, sleeping car accommodations, etc., or the undersigned.

T. M. EMERSON, Traffic Manager, WILMINGTON, N. C.
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We Cure

CANCERS, TUMORS AND ALL CHRONIC SORES

Without Use of a Knife

Kellam's Hospital

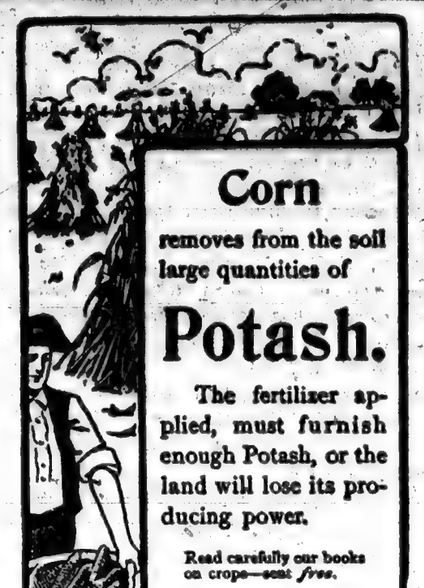
RICHMOND, VA.

ALL EXAMINATIONS FREE.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

Teachers

Who desire good positions and Schools that desire good teachers should write at once to the INTER STATE TEACHERS AGENCY, Asheville, N. C. Conducted by experienced teachers. Operates in all sections.



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removes from the soil large quantities of

Potash.

The fertilizer applied, must furnish enough Potash, or the land will lose its producing power.

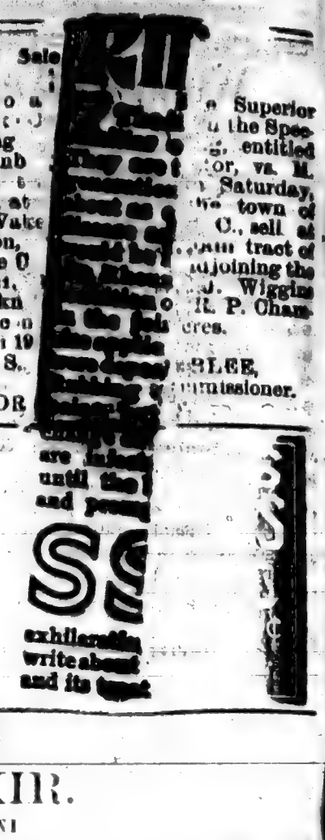
Read carefully our books on crops—sent *free*.

GERMAN KALI WORKS, 93 Nassau St., New York.

Sale

By virtue of a Court of Wake Superior Court, in the Special Proceedings entitled S. V. T. Chamblee et al. vs. M. C. Chamblee et al., the undersigned will, on Saturday, May 31, 1902, at the town of Wakefield, Wake C., sell at public auction, that certain tract of land in Wake County adjoining the lands of W. H. Wiggins, and others, known as R. P. Chamblee Place," on the waters This March 19, 1902.

T. T. THORPE, Commissioner.



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A PLEASANT LEMON TONIC

For biliousness, constipation and apendicitis. For ... sick and nervous headache. For sleeplessness, nervousness and heart ... For fever, chills, debility and kidney diseases, take ...

Dr. Mozley's Lemon Elixir is prepared from the fresh ... combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and $1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

LEMON ELIXIR

I fully endorse it for nervous prostration; headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

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West End, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung disease. Elegant and reliable.

25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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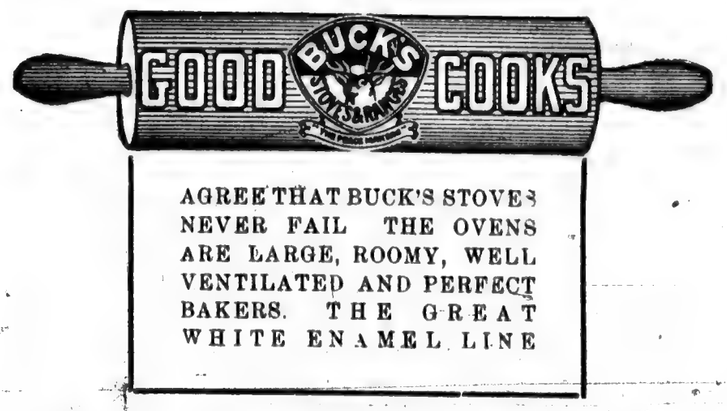

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RALEIGH, NORTH CAROLINA

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The North Carolina Home Insurance Company

OF RALEIGH, N. C.

OVER $1,000,000.00 LOSSES PAID IN NORTH CAROLINA.

Insure your property against fire and lightning in this "old and reliable" company. It is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable and worthy of confidence; its investments are all in North Carolina securities and the money paid to it is kept in your State. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

Woman's Work

Edited by Mrs. [illegible], President of Woman's Missionary Union, Committee of Missions, Raleigh, N. C.

Corresponding Secretary Central Committee, Mrs. W. N. Jones, [illegible], N. C.

Missions in the Southern States.—"Lift up thine eyes [illegible] and all the land which thou seest, to thee will I give it and to thy seed after thee." Ours is the first country where Baptists have enjoyed equal political and religious rights. Three fifths of the Baptists in the world are in the Southern States. There are 20,000 white churches; 3,250,000 members (white and colored).

Study Topics.—Our past history as indicating future divine purposes. Responsibility of the churches to evangelize our country. Necessity to carry the pure Gospel with our commerce to the ends of the earth.

SPECIAL OBJECTS OF PRAYER.

First day—State Mission Boards of the Southern States.

Second day—Our own State Mission Board.

Third day—Our State Missionaries in Eastern North Carolina.

Fourth day—Our State Missionaries in Central North Carolina.

Fifth day—In Western North Carolina.

Sixth day—The Corresponding Secretary of Our State Mission Board.

Seventh day—For the Spiritual Upbuilding of All Churches Aided by Our State Board.

Prayer Study (John 15:8-16.

MONTHLY PROGRAM—MISSIONS IN CHINA.

1. Hymn.
2. Scripture. Romans 10: 6-15.
3. Three short prayers: Thanksgiving for what has been already accomplished in China; prayer for missionaries now on the field; prayer that others may be raised up.
4. Hymn.
5. Monthly Topic—Missions in Southern States; Ten Minutes' (paper or talk). (Leaflets on this topic can be obtained from Baptist Mission Rooms, 228 North Howard street, Baltimore, for two cents each.)
6. Monthly Program.

MISSIONS IN CHINA.

THE VOICE OF THY BROTHER'S BLOOD.

Over the deep blue sea, over the trackless flood,
The little band are gone in the service of their God.
The lonely waste of waters they traverse to proclaim,
In the distant land of Sinim, Immanuel's saving name!
They have heard from the far-off East
The voice of the heathen's blood,—
"A million a month in China
Are dying without God."

And now o'er the mighty deep the heralds of mercy speed;
Can you wonder that they weep as they bear the precious seed?
But no labor in the Lord shall ever be in vain;
And laden with sheaves of precious souls they shall doubtless come again.
They must weep, for they hear the cry,—
The voice of their brother's blood,—
"A million a month in China
Are dying without God."

Oh! speak good words for the noble few who the Gospel sickle wield,
And reap some sheaves with weary hands on the edge of the harvest field:
But, beyond their utmost efforts, four hundred millions lie,
And a thousand preachers were all too few to reach them ere they die.
But hear, oh! hear ye for yourselves
The voice of your brother's blood,—
"A million a month in China
Are dying without God."

And you who can not go, oh! help with the wondrous weapon, prayer;
While ye uplift your hands at home, the Cross shall triumph there.
And give ye freely from your store to the warriors in the field;
The more you give, to you the more barrel and cruse shall yield.
So only can you cleanse your hands
From the guiltiness of blood:
For a million a month in China
Are dying without God.

7. Missionary Beginnings.

Among Protestants the Baptists were apparently the first to think of evangelizing the "Middle Kingdom." As early as 1805, William Carey proposed to send his son Felix Carey and Mr. Mardon to the interior of China by way of Siam, but was advised to give up the dangerous undertaking. In 1806, Dr. Marshman at Serampore began to translate the Bible into the Chinese language, completing it in 1822. In 1807, Robert Morrison was sent by the London Missionary Society (Church of England) to Canton, but he soon removed to Macao, on an island near by, and in 1813 he was joined by Mr. Milne, and in 1816 they published a translation of the whole Bible in Chinese. They also prepared a dictionary of the language, a grammar, a hymn-book, and numerous tracts. In 1814 the first Chinese convert was baptized. American missions commenced in 1829, when the American Seamen's Friend Society sent out two missionaries, one of whom, in 1830, transferred his services to the American Board (Congregational), which from that time has had a mission at Canton. In 1843 the American Baptists sent William Dean to the Chinese in Bangkok, Siam, as a stepping-stone to missions in China itself. In 1846, however, and after more than thirty years of labor, there were only six Protestant converts in China. Truly the prospect was dark, but faith and labor failed not.

8. Southern Baptists in China.

When, in 1845, the Southern Baptists separated from the old Triennial Convention, into which the Baptists of the United States had united to support Judson in India and to open missions in other lands, Rev. J. L. Shuck and his wife, of Alexandria, D. C., who had gone out to China in 1836, became their first missionaries. China was then a sealed kingdom. Not until 1842 was Mr. Shuck allowed to even land in Hongkong. From that time he remained actively in the service either in Canton, China, or among the Chinese on our own Pacific coast for twenty-eight years, until his death in 1868. Very soon after Mr. Shuck went to China, Rev. I. J. Roberts went from the South, and was connected with the Convention about seventeen years. He felt it his duty to especially preach to lepers, and in quite advanced age he died in this country of leprosy.

9. The First Lady Missionary.

The first American lady who went with her husband on a mission to China was the young and lovely Henrietta Shuck, who, at the age of seventeen years consecrated herself to this noble service. They left this country September 22, 1835, and the next February, "having sailed about seventeen thousand eight hundred miles," they anchored at a small village near Calcutta, and she "was truly pleased to be again on land." In a few days they went on to Singapore, and finally reached Macao in September, 1836. Here Mrs. Shuck soon gathered a home school of fifteen children; and, in addition to her family cares, and with the frailest health, she found time to visit in the homes of the people. In 1842 they removed to Hongkong. Two years later Mrs. Shuck died. On her tomb these words are inscribed: "In the prime of life, in the midst of her labors and in the meridian of her usefulness, suddenly, but peacefully, she died at Hongkong, November 27, 1844, aged twenty-seven years. Hallowed and blessed is the memory of the good."

10. Dr. and Mrs. Yates.

Dr. Yates says of his going out: "For several years I had been impressed that by the last command of Christ it was my duty to preach the Gospel to the heathen. Finally, in December, 1849, Mrs. Yates and I left our home in Wake County, N. C., for a country we knew not, and, as we then travelled, fifteen thousand miles away. After sailing the ocean one hundred and twenty-four days our good ship arrived, on the 12th of September, 1847, at the city of Shanghai, China, near the mouth of the Yangtsze River. This was to be our field of labor for life." Here he toiled for forty-five years, dying March 17, 1888, beloved and honored by all who knew him. Of him one of his fellow workers wrote: "The church at Shanghai has lost a father in the Gospel." Many, seeing their tears, have said, "How they loved him." Few men have more nearly completed their life work. To complete the translation of the New Testament was his ardent desire. The first thousand copies were delivered at the chapel as his body was borne to its last resting-place.

11. Our Missions To-day.

Our missions in China are now divided into three principal divisions—Southern, Central and Northern. They are divided by hundreds, even thousands of miles or about as far as Tallahassee, Florida, Washington, D. C., and Bangor, Maine. Canton is the center of the Southern China Mission, Shanghai of the Central and Tungchow of the Northern.

Of the South China Mission Dr. Graves, who has been a missionary for forty-seven years, is the senior member. In addition to other ceaseless labors Dr. Graves has left an undying memorial of his work in the careful Bible training given many native ministers. Young men trained in Canton are pastors in Chinese churches in British Guiana, in Oregon, and have also labored among the Chinese in California. In 1900 our South China Mission alone reported over five hundred baptisms. Dr. Hayes, the North Carolina Sunbeam missionary, is connected with this mission. The Central China Mission, although it has its headquarters in Shanghai, reaches far inland. North Carolina has in this mission Mr. and Mrs. Bryan, Mr. and Mrs. Tatum, Mr. Britton (the first Yates Memorial Missionary), Mrs. Britton and Miss Lottie Price (the second Yates Memorial missionary).

In North China Mission, Dr. Hartwell is the senior missionary. Although opened last this is a most promising field and one where our work goes on with great encouragement.

12. Missionary Persecutions.

In the Boxer uprisings in 1900 it is variously estimated that from ten to thirty thousand native Christians were massacred, while between two and three hundred missionaries and their children lost their lives. During this dreadful time a number of our chapels in South and North China were burned or looted, several of our native Christians lost their lives and almost all the missionaries were obliged to leave their posts for a time. But under all these trials the Christians stood firm, hardly a score proving false to the faith for which their lives were in daily peril. These troubles, however, checked additions to the churches so that only 200 baptisms were reported in 1901 against about three times that number in 1900. This year (1902) the people have been eager to hear the Gospel and many have been baptized.

13. Wonderful Growth.

Fourteen years ago, when Dr. Yates died (1888), there were but 30,000 Protestant Christians in all China. To-day (1902) there are 100,000. In our own mission the growth in ten years (1891-1901) has been truly marvellous. Then we had 37 missionaries, now 49; then 29 native helpers, now 62; then 782 members, now 2,440. As a whole, the number of Protestant church members has been doubling in China every seven years for the last forty years. Should this increase continue, as we believe it will, the glad story of Jesus' grace will soon have been heard in every corner of China's vast country.

14. Hymn. "The morning light is breaking."

15. Report of Home Department.

16. General Business—Report of Secretary, etc., etc.

17. Collection.

18. Closing prayer. Doxology.

Cures Old Chronic Rheumatism

Impure Blood—Treatment Free.

William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B. (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumatism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B. B. B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out. Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all of these symptoms take B. B. B. It works like magic. B. B. B. cleans out the poison and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B. B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

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We want men with energy and grit. Will give them a situation in which they can make money rapidly—the labor being light and employment the year around. It requires no capital or great education. Some of our best salesmen are country boys. Young men or old, will do. Remuneration quick and sure. Write at once for particulars. HUDGINS PUBLISHING CO., Atlanta, Ga.

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BED BUGS, ROACHES, ANTS, SPIDERS, FLIES, VERMIN, AND ALL INSECT LIFE.

Harmless to People! Death to Insects!

10 and 25 Cents.

You can clear your house of all vermin by liberally using **Death Dust.**

You can keep your animals and fowls rid of insect pests by judiciously using . . . **Death Dust.**

You can enjoy your rest at night by killing mosquitoes, burning small quantities of **Death Dust.**

The Best Insect Powder in the Trade is DEATH DUST.

AT ALL DEALERS.

The 25 cent package (large tin cans) sent by mail on receipt of money to any address. The 10 cent size is unmailable.

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BALTIMORE, MD. U. S. A.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

TRAINED NURSE CURED BY SWAMP-ROOT.

USED BY HOSPITALS—PRESCRIBED BY DOCTORS.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of the "Biblical Recorder" May Have a Sample Bottle Sent Free by Mail.

[Miss Alice Brown, the well known trained nurse, is in a position to speak with knowledge. She was formerly with the St. Louis Baptist Hospital and has had many trying experiences in her arduous vocation. She adds her valuable testimony to the thousands already received by Swamp-Root. She said in a signed interview with a reporter of the St. Louis Star:

MISS ALICE BROWN.

"Although a woman in my position can receive plenty of prescriptions from physicians without cost, it was upon the advice of a well known West End Doctor that I began to take Swamp-Root. No, I will not tell you its name, for he might not like it. But all the same, I took it when I was run down from night work in the sick room. I was thin and yellow and tired even when I rose from my sleep. Swamp-Root gave me a relish for my food and cleared my blood from its stagnant impurities. Of course I do not praise Swamp-Root as a cure for all troubles, but it is splendid for the kidneys, stomach and bowels and relieves female disorders when all other remedies have failed to give relief. I know of many cases in the hospital cured by this wonderful remedy.

Alice Brown

1519 Semple Ave., St. Louis, Mo.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a relative, a friend, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the great kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy. A trial will convince anyone—and you may have a sample bottle free, by mail.

SPECIAL NOTE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Raleigh BIBLICAL RECORDER.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SUNDAY SCHOOL BOARD
SOUTHERN BAPTIST CONVENTION.
J. M. FROST, Corresponding Sec'y.

NEW FEATURES, BUT SAME PRICES.

Beginning with issue of January, 1902, the Periodicals will have several new features.

1. **Enlargement of Teacher**—In size of page, making addition of an equivalent of about eleven pages.
2. **Bible Class Quarterly**—40 pages, same in size as new size of Teacher. For senior grade work. 4c. per quarter.
3. **Advanced Quarterly**—Same high-grade and same size as now, with new features.
4. **Intermediate and Primary Quarterlies**—Enlargement in size of page, with other decided improvements.
5. **Kind Words Weekly**—Enlarged to eight pages, and very superior in every way. The very best paper for our young people and popular with those who are older.
6. **Missionary Course**—Prepared with care and ability, and running through the entire series of Periodicals.

SAMPLES FREE.

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

THE TEACHER (enlarged)	20
BIBLE CLASS QUARTERLY	4
ADVANCED QUARTERLY	3
INTERMEDIATE QUARTERLY	2
PRIMARY QUARTERLY	1
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THE PRIMARY LEAF	1
WEEKLY KIND WORDS (enlarged to 8 pps)	13
KIND WORDS (semi-monthly)	6½
KIND WORDS (monthly)	3
CHILD'S GEM	1
BIBLE LESSON PICTURE	75
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Per quarter, 15c. single copy; ten or more to same address, 6c. each.

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CREPE de PARIS has both dash and dignity, Silk and Wool, 45 inches wide, at $1.00 a yard. Black and newest shades.

ECOLIENNES are also tremendous favorites and make up exquisitely. 45 inches wide at $1.50 a yard.

LONDON TWINES, MISTRALS and CANVASS are also very desirable.

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THE ARGYLE,

CHARLESTON, S. C.

A New, Hotel, Splendidly Appointed and Strictly Modern.

Home Circle.

POETS BY NORTH CAROLINIANS.

BLIND ALLEN DUNN.

BY PROFESSOR W. L. POTEAT.

The verses below are a reproduction of the conversation of a blind negro with Professor Poteat, of Wake Forest College. The poor fellow was sawing wood for the college in the bitter weather, when the supply was running out. The professor found him at his task, and learned that he was working both night and day to keep up the supply of wood. Being blind the absence of light made no difference. And he did not have enough to eat to stop for meals any length of time: while, as the poem indicates, he kept his right hand and foot warm by his work. Such an example of devotion to duty is worthy of the notice which the Professor's lines will bring to it.

Yas, sir, thank you! fur dese ole clo'es
Ain' keepin' out de win' jes' right.
De arctics he'ps, but my lef' foot toes
Is hurtin' putty bad to-night.

You see, to make time, I mos'ly saws
Wid my right han'—de lef', 's no good;
So workin' dat side de right foot thaws,
But de lef' 's as cole as de wood.

When I gwine home? Not twell day, I 'spose;
I want to keep ahead of de fires.
De 'fessors an' boys shan' freeze, de Lord knows,
Ef de win' do blow an' my ole arm tires.

De sun may set an' de sun may rise,
My saw don' trouble 'bout de sun;
It cuts all day widout no eyes,
An' de night an' de day's all one.

Supper? Al'ays I eats at home.
I can' lay down a snack up here,
Fur somethin' 's got it before I come,
An' it's little fur a snack I keer.

Thank you kindly! I'm thawed out good—
Dat lazy foot, 'studin' de knes;
Ha' to pull on my arctics and git to my wood,—
Don't you hear de win' whistlin' fur me?

THE FIRST BABY.

The first time a woman is given charge of a baby which is "all her own," she is apt to be a great trouble and worry to it. Of course it is the most wonderful little piece of humanity that ever existed—that goes without saying, at the outset; and, of course, she, its own only mother, must take care of it every minute, or it will die.

So it follows that ten babies perish of too much care to one that dies for lack of it. So it happens that the air is shut away from the poor little skin-pores which need and crave it so much, and two or three times as many clothes as are necessary are put upon it—"so that it won't take cold." So it eventuates that every little moan is hushed by rockings and trottings and joltings and paregories. So it often turns out that Nature, dear old dame who is anxious to take a hand in the baby's development, is ruthlessly pushed back, and Art, in all kinds of queer guises, put in her place.

It is natural that the mother should wish to ornament her baby with every available kind of fancy needle-work; but she should be careful not to tattoo the words, "Ill health and future imbecility," upon it at the same time.

Mothers naturally look forward to great things for their infants, and hope for them the highest and best in the world. How fortunate that they can not foresee the future, for if it were a grand one, there would be no living with her and her wonderful child; and if it were ignoble, she would be tempted to put it and herself out of the way.

But in doing all she can to further these hopes, a mother should still be careful not to interfere too much with this same dear old Mother Nature.

Remember that its little body is a plant as well as a machine, and must grow as well as act; do not get in the way of its growing.

It is natural to use "baby" terms in talking to babies; and who can blame the mother for talking occasionally to this little waif without a language in words which only they two can understand? "Baby talk" is not to be entirely tabbooed, if we wish to preserve the motherly tenderness of which every soul ought to have some recollection. But as the child grows older, it should be addressed in such language as it is expected henceforth to use in address ing others.—Everywhere.

There are some Simple Remedies

indispensable in any family. Among these, the experience of years assures us, should be recorded Painkiller. For both internal and external applications we have found it of great value; especially can we recommend it for colds, rheumatism, or fresh wounds and bruises.—Christain Era. Avoid substitutes, there is but one Painkiller, Perry Davis'. Price 25c. and 50c.

THE BEGGAR BOY.

"Go away from there, you beggar. You have no right to be looking at our flowers," shouted a little fellow from the garden.

A boy, who was pale, dirty and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from the arbor near, and looking at both, said to her brother: "How could you speak so, Herbert? I'm sure his looking at the flowers doesn't hurt us." And then, to soothe the wounded feelings of the stranger, she added: "Little boy, I'll give you some flowers if you'll wait a moment," and she gathered a bouquet and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden when she observed a young man in workman's dress leaning over the fence, and looking attentively at her and the flowers. Turning to her husband she said: "It does me good to see [illegible] admiring the garden. I'll give that young man some of the flowers." And approaching him, she said: "Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked a moment into her face, and then said, in a voice tremulous with feeling: "Twelve years ago I stood here a ragged little beggar boy, and you showed me the same kindness. The bright flowers, and your pleasant words made a new boy of me—aye, and they made a man of me, too. Your face, madam, has been a light to me in my dark hours of life; and now, thank God, though that boy is still a humble, hard-working man, he is an honest and grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said: "God put it into my young heart to do that little act of kindness, and see how great a reward it has brought!"—Free Church of Scotland Monthly.

THE COMING OF SPRING

In an article on "The Coming of Spring," in the March Woman's Home Companion, Ernest Harold Bayes gives the following description of the year's new birth:

As the last snow melts away into the singing soil the gentle voice of spring is heard calling softly to the sleeping flowers. Well they know that voice, and well they trust it, for presently they push their way upward through the loose, warm earth and assemble in the valleys, on sunny, sheltered slopes and in the lee of battered gray stone walls. The hardy May-flower pushes its way under the pine needles; the frail hepaticas peep with their blue eyes from beneath the withered leaves, and soon the woods, so lately white with snow, are flecked by countless thousands of anemones. Later in the year there will be more flowers, larger flowers and brighter, and we may love them all, but none can thrill us like these first-born children of spring. Other and grander ones will follow, but they will lack an indescribable something which neither color, fragrance nor beauty of form can make up for. If we wish to enjoy this "coming of spring" we must choose a morning when the air is balmy and when the bluebirds are singing and walk well out into the country. As we pass through a little town perhaps we shall see lawns sprinkled with crocuses—white, purple and cloth of gold—and dark borders will be lighted by lines of nodding daffodils. Here and there a magnolia displays its wealth of bloom or stands half despoiled in a fairy ring of petals. In one garden a snowy spiræa shrub is blooming, and in another the wind is scattering the golden blossoms of forsythia. The hedges of Japanese quince are just beginning to show color, and in the orchards cherry, peach and pear trees are in bloom.

DON'T WEAR MOURNING.

To all of womankind white is almost universally becoming. Children should never wear mourning, and girls and young women if they wear it should do so for only a short time. I do not approve of the conventional mourning dress for any one. If one must wear it, however, I beg the discarding of the hideous crape veil. It is heathenish. The world is a sad enough place without women walking around in crape veils.—March Woman's Home Companion.

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HOTEL FRENCH

He pulled himself up at the hotel table, tucked his napkin under his chin, picked up the bill of fare, and began to study it intently. Everything was in restaurant French, and he didn't like it.

"Here, waiter," he said, sternly, "there's nothing on this I want."

"Ain't there nothin' you would like for dinner, sir?" inquired the waiter, politely.

"Have you got any sine qua non?"

The waiter gasped.

"No, sir," he replied.

"Got any bona-fide?"

"N no, sir."

"Got any semper idem?"

"No, sir; we haven't."

"Got any jeu d'esprits?"

"No, sir; not one."

"Got any tempus fugit?"

"I reckon not, sir."

"Got any soires dansants?"

"No, sir."

The waiter was edging off.

"Got any sine die?"

"We ain't, sir."

"Got any e pluribus unum?"

The waiter's face showed some signs of intelligence.

"Seems to me I heerd of that, sir," and he rushed out into the kitchen, only to return empty-handed.

"Maybe you've got some beef and cabbage and a gooseberry tart?"

"Sure we have, sir," exclaimed the waiter in a tone of the utmost relief; and he fairly flew out to the kitchen.—Columbia Herald.

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A TINY MAPLE TREE'S NARROW ESCAPE.

"The maple had one or two exciting adventures and narrow escapes during its babyhood," writes William Davenport Hulbert in "The Story of the Maple Tree," in The Ladies' Home Journal for July. "Close beside it stood a tiny beech tree. One afternoon a deer came by, lifting his feet and putting them down again as lightly as if he were afraid of stepping on eggs. There were no eggs there to be stepped on, but there were other things that were just as fragile and helpless. The two baby trees stood right in his path, and now his left forefoot came straight down toward them. One, at least, must surely perish. Which would it be? Or would it be both? They stood so close together that even that dainty little hoof could easily have covered both of them at once. In another second the deer had passed on, and the beech lay in the pointed hoof-print, its stem broken and its life crushed out, while less than half an inch away the baby maple stood unharmed."

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Yet each how brief a guest!
The craft by which that mansion rose,
No thought can picture to the soul;
'Tis lighted by a Lamp which throws
Its stately shimmer through the whole.
As crystal clear, it rears aloft
The single gem which forms its roof
And never hath the eye surveyed
The Master who that Mansion made.

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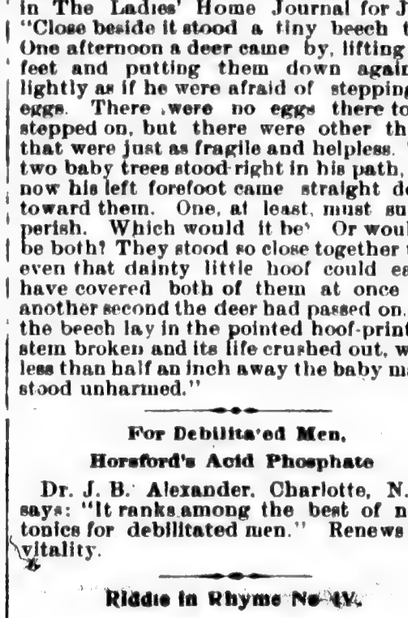

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Volume 67. RALEIGH, N. C., WEDNESDAY, APRIL 9, 1902. Number 40

INSPIRATION OF THE BIBLE.

BY W. C. TYREE.

PART I.

Where Did the Bible Come from, and How Did We Get It?

What sort of a book is the Bible? What shall we think of it and how shall we regard it? What does it contain, where did it come from and how did we get it? These surely are momentous questions to every individual, to every nation, to every age and to the whole world, if indeed the Bible is what some think it is. An attempt to answer these questions, plainly and frankly, is the purpose of this article. Of course in so short a space the answer must be brief and condensed. Many books have been written on this subject and many more could be written, still leaving it unexhausted.

ARGUMENT FROM THE CHARACTER OF GOD.

The Bible contains a revelation from God. The almighty, all-wise, holy, personal, and only true God, maker and preserver of all things, upon whom all men are absolutely dependent, and unto whom all men are solemnly responsible and accountable, has made known to us in the Bible, facts, truths, laws, doctrines, and information, which men did not know, could not invent, and would never have discovered in any other way. Other books originate in human minds, are composed by human wisdom, and contain what men have thought out or found out; but the author of the Bible is God. This distinguishes the Bible from all other books, makes it surpassingly important, gives it supreme authority and makes it the Book, as Sir Walter Scott called it, and as the name itself, the Bible, means.

But, why do we believe this about the Bible? Such a claim for the book certainly requires very strong reasons to sustain it, and if it is true, we ought to be thoroughly convinced by sufficient proof, so that we may recognize and admit our obligations to it, and make a proper use of it. In the first place, if there is such a God as we believe there is, and we sustain to Him the relations we think we do, then we ought to expect that He would give us such a revelation. Without it, we could not even know that there is a personal God, we would not know that He is a wise, holy and loving being, we would not know what He wants us to be and do. Without such a revelation we could not know, or trust, or love, or please, or do the will of God; because the information necessary for us to do this could not be obtained from any other source.

ARGUMENT FROM THE NATURE OF THE BIBLE.

Besides, this strong presumption in favor of revelation, there are many actual proofs that the Bible is from God and not a creation of men. The Bible itself claims this for itself by using such expressions as "Holy men of God spake as they were moved by the Holy Ghost"; "All Scripture is given by inspiration of God"; "the Scriptures"; "the prophets," "the word of prophecy," "the word of God," "the oracles of God," in referring to its own contents. Such an explanation of its own origin should have great weight, because the contents of the book, as we shall see, do not contradict but are in every respect consistent with it. It contains many things which, because of their nature and man's limitations, could not have come from a human source; such as the nature and attributes of God, the doctrine of the Trinity, the origin and nature of sin, the incarnation, life, character and mission of Christ, the work of the Holy Ghost, etc. We know that these things must be realities because they have produced in human experience, character and history the effects which only truth could produce, and yet we know that man could never have guessed or even conceived of them. How utterly impossible for men to have conceived of such a character as Christ and especially ignorant, narrow, and superstitious men like the writers of the four gospels. These four men, born and reared among the Jews, living in a comparatively ignorant, immoral and superstitious age, have given the world four independent biographies of a life and character absolutely consistent with each other, and utterly different from any being that ever lived, free from every fault and imperfection, and perfectly consistent with itself. Could such a thing have been done unless God had done it? Surely "it would take a Jesus to forge a Jesus," as Theo. Parker says.

UNITY OF THE BIBLE.

The marvellous unity of the Bible is consistent with the claim that it is a revelation from God. It consists of 66 books written by 40 writers of all ranks and vocations composing for a period of 17 centuries, and yet there are no contradictions or inconsistences in its statements, requirements, conceptions or ideals. Such unity proves it must have come from one mind to which "one day is as a thousand years and a thousand years as one day." Bible writers asserted for themselves and for each other that they were God's messengers to the world, and when they do not assert, they plainly imply and assume it God gave them power to work miracles and predict future events, to convince men that their messages were from Him. Miracles are certainly possible, if there is a personal God. When a miracle is wrought, God is doing in the world, which He fills and governs, just what a man does when he, by his will, moves a member of his own body. When I raise my arm there is no suspension or violation of a law of nature, but a result is produced which no law of nature could cause, and just so when God, through Moses and others, did wonders that natural laws could not account for. We know that Bible writers did work miracles, for the proof of it rests on the same kind and degree of evidence which convinces us of other historical events. Besides this, to deny that they worked miracles as they professed to do, would convict them of falsehood and deception, which is absolutely incompatible with the holy lives they lived, the sacrifices and suffering they endured, and the lofty precepts and ideals they have given to the world.

THE MIRACULOUS ELEMENT.

If Christ was raised from the dead, if this great miracle was a fact, then surely other miracles were possible and probable. Would the apostles and other disciples have suffered for a falsehood that they did, because they taught the resurrection of Christ? Would they go about propagating a lie and at the same time teach the pure and holy precepts of the gospel? Would they have suffered persecution and death for teaching a falsehood? We know that Bible writers did predict future events, because many of the prophecies included in their writings have certainly been fulfilled, such as the prediction that Cyrus, called by name one hundred and fifty years before his birth, would send the Jews back to Jerusalem; and all the implied prophecies in the types, sacrifices, rites and ceremonies, in the Old Testament and other definite predictions about Christ, which have been accurately and minutely fulfilled according to the New Testament.

If Bible writers did work miracles and did predict future events and were holy men, then certainly they were God's messengers. God would certainly not have given supernatural power and wisdom to men who asserted divine authorship for their own human productions. Miracles and prophecy are the divine credentials of the Scriptures. As evidence that this is their chief purpose, miraculous power and prophetic power occur in those epochs, when God was giving new truth to the world, through human teachers, as in the time of Moses, in the time of prophets, and at the coming of Christ, and in the days of the apostles.

UNIVERSALITY OF THE BIBLE.

The universality of the Bible proves it to be a revelation from God. Human nature everywhere and in all ages corresponds to its descriptions and responds to its appeals. Human experience always accords with its teaching. The human heart has always been comforted by its promises and satisfied with its hopes. The principles, precepts and laws of the Bible are always applicable and practicable, and when obeyed and practiced, they always produce the same good results. The world never has and never can outgrow this book. A heathen once said to a missionary, after reading the Bible, "whoever wrote this book knows my heart." Another heathen declared that the first chapter of Romans was forged by the missionary after he had come among his people.

EFFECTS OF THE BIBLE.

The transformation of individuals and nations produced by the Bible and its effects upon the civilization, customs and morality of the people wherever it is read and taught, proves that it is not a human, but a divine book. Since the piety and self-sacrifice of Christians, the morality, the philanthropy and all the human features of Christian civilization are due to the influence of the Bible, it must be from God as it claims, for if not, then God has made a fraud the greatest blessing to the race. The teaching of their philosophers produced the moral features of the civilization of Rome and Greece. The writings of Confucius and Buddha produced the moral features of the civilization of China and India. The Koran produced the moral features of the civilization of the Turks. The Bible has produced the moral features of Christian civilization. So vast is the difference in the effect, that there can be but one explanation, these others are human books, but the Bible is God's book.

THE RISE AND PROGRESS OF THE BIBLE.

The rapid progress of its doctrines after the Bible was completed, proves that it is not a human book. By 260 A. D. one-half of the population of Rome were Christians. Three hundred years after the death of Christ, Constantine, the Emperor, was converted, and Christianity became the acknowledged religion of the Roman empire, the largest and greatest kingdom on earth. When we consider the small beginning, the ignorance and poverty of its first advocates, the fiery persecutions they encountered, the stubborn opposition of the lower, the haughty contempt of the upper classes, the antagonism of the Bible to the natural taste and inclination of the human heart—when we consider all the circumstances—this marvellous growth of Christianity is absolutely inexplicable unless the Bible was God's Book, wielded as a weapon of omnipotence.

MEN COULD NOT HAVE MADE IT.

Finally, how could men in the remote ages of the world have written what the accumulated wisdom and learning of subsequent ages would not surpass and render useless? How could men in the days of ignorance, superstition and low standards of morality, so rise above their times as to give to all ages a book, so wise, so free from superstition, and so faultless in its moral precepts? If the Bible had been composed by men surely long before this the world would have exhausted its meaning; but instead of this the depths of its wisdom and philosophy have not yet been fathomed. New truth is constantly shining from it. It is just as fresh as ever. It is more popular and more generally read and studied by all classes, the ignorant, the wise, and the good, than ever before. Never before has it attracted so much attention, and never before were there so many copies of it printed and distributed. If men had given us the Bible surely the searching investigation to which it has been subjected for centuries would have discovered many errors in its facts, doctrines and ideals; but, on the contrary, it has never yet been proven that one thing, which the Bible plainly asserts is false. There are a few supposed errors of minor importance, but many such things have already been explained by developments and discoveries, and doubtless if we knew enough, all the remaining ones could be. Even if these few supposed minor mistakes about chronology, science and history were real, it would require divine authorship for the book, to explain why there are so few. But this would be a contradictory conclusion, because if God is its author, there can be no mistakes. If men had made the Bible they would not have put so much in it that condemns their selfishness, humbles their pride, restrains their appetites, antagonizes their inclinations, and convicts them of guilt. If men had written this book it would contain many things that are left out and omit much that it contains. It certainly would not be so widely and strangely different from any and every other book that man has ever written.

The Christian Rich Woman.

In Professor Peabody's suggestive book on Jesus Christ and the Social Question he gives this beautiful definition of the Christian rich woman: "It is she who finds it not impossible to be rich in purse and poor in spirit. She accepts her opportunity watchfully. She knows herself a servant of whom much is required. In the midst of a world of foolishness and vanity she maintains simplicity and good sense. She is equally at home among the rich and the poor. No severer test of the Christian life than this can be proposed for any woman, and no fairer type of character is to be met than that which issues from such a test, having passed through the needle's eye."

The First Blood of the Great War.

STORY OF NORTH CAROLINA, No. XIII.

BY A NORTH CAROLINA TEACHER.

THE ENTHUSIASM FOR THE CONFEDERACY IN NORTH CAROLINA. VANCE, WYATT, MANASSAS. NORTH CAROLINA'S LEADERS. RUNNING THE BLOCKADE. THE BACKBONE AND THE SINEWS OF WAR.

The whole State was ablaze with patriotism and enthusiasm. Every one, old and young, was eager to serve the Confederacy. Boys ran away from school to enlist; men past the age for active service joined the army. Ladies formed societies to make clothing and tents, even children worked for the cause. Arms and ammunition were far more needed than men, and there was much interest excited by the disposition of the only battery owned by the State, two companies of artillery applying for it at the same time. After some hesitation the battery was given to "The Ellis Artillery," which was largely composed of young men from Raleigh, and was commanded by General Ramseur, a West Point graduate.

General Pettigrew, who had studied military tactics in Europe, commanded a rifle regiment in Charleston, and enlisted as a private in order to see active service, was now recalled to his native State, being elected Colonel of the Twelfth Regiment.

Delegates were sent to the Confederate Congress, and on the death of Governor Ellis, in July, 1861, Colonel Clark, of Edgecombe, Speaker of the Senate, succeeded him for the remainder of the term, till Vance was called from his place of Colonel of the Twenty-sixth North Carolina Regiment to serve his State as her great War Governor.

It was in June, 1861, that the first battle of the war between the States was fought. On the 9th of the month General Butler sent troops from Fortress Monroe against the Confederates stationed near Yorktown. Butler's men marched at night, in three columns, in the dark. Two of these columns fired upon each other, each one thinking the other Confederates. Upon hearing the firing in front the third column beat a rapid retreat. The next day, however, the whole force marched on, meeting D. H. Hill with his North Carolina regiment and four companies of Virginians at Little Bethel. After skirmishing and fighting for about five hours, the Federalists retreated, leaving about fifty dead on the field, and strewing the road, as they fled, with knapsacks and guns; they did not stop until, crossing a bridge, which they burnt behind them, they were safe from the pursuit of the North Carolinians.

In this skirmish there were 3,500 Federalists engaged and about 2,000 in reserve; the Confederate army was composed of 400 Virginians and 800 North Carolinians, most of whom had never been in battle. The first Southerner killed in the war fell at Bethel, Henry L. Wyatt, of Edgecombe County. He lost his life attacking a barn in which Federal sharpshooters were stationed.

The Confederate victory of Manassas increased, if possible, the war-spirit and enthusiasm of the South; men hastened to enlist, and North Carolina was like one great camp, full of soldiers eager to be sent to the front, and fearing nothing but that the war would be over before they had an opportunity to join in the fighting and share the glory. General Martin was Adjutant-General; General L. O'B. Branch, Brigadier-General; Major Devereaux, Quartermaster; Dr. Charles E. Johnson, Surgeon-General: while the 2d, 17th, 3d, 4th, 5th, 1st, 12th, 13th and 14th Regiments, and the 1st and 2d Cavalry were in camp, some nearly ready for service. The First Regiment had already gained the first battle of the war at Bethel. Though 40,000 men from North Carolina enlisted during the first year of the war, most of them were serving in Virginia, and, the coast, being left almost unprotected, Fort Macon, Hatteras, Roanoke Island and all the coast towns except Wilmington, fell into the hands of the enemy. The Government had relied too much on the dangerous nature of our coast, with its shoals and bars, its shifting sands and shallow waters; at Hatteras the so called fort was only a curved mound of sand, with a few guns, and the defense at New Bern and other places was wholly inadequate.

The most serious injury to the South was the blockade or closing the seaports. She won victories with five, and even seven men to one, but even Southern soldiers could not fight without arms, food, ammunition, shoes or clothing, and these the South was unable to supply.

Millions of dollars worth of cotton was piled on the wharves of the seaports, or stored on the plantations, waiting for a market, while in England factories were shut down and operatives starving without work for the need of this cotton. The United States Navy tried to blockade 3,000 miles of coast, and to prevent anything from being sent out or brought in. North Carolina was the first State to run the blockade or break through the cordon of ships which cruised up and down the coast, watching day and night for any ship which might be trying to get into a Southern port. Governor Vance bought from England a small, swift ship, "The Advance," which ran regularly from Wilmington to the West Indies, taking out cotton and bringing in supplies of all kinds; other States followed the example set by North Carolina, and England also fitted out blockade runners; and though she had only one open port, Wilmington, North Carolina continued to lead in the blockade running. Not only were the North Carolina troops the best fed and clothed, but North Carolina supplied the wants of soldiers from other States; at Appomattox half the guns surrendered were from North Carolina, and it was said that without her aid in men and supplies the war could not have lasted a year.

"Is Preaching a Business?"

BY REV. CHAS. A. S. THOMAS.

A CRITICISM OF MODERN PREACHING.

"I do not speak because it is my business to preach. It is not my business to preach. I do not preach because it is my business. I should preach, salary or no salary, big congregation or little congregation. I preach as birds sing, because I love to; because it is in me to do it. I do not come to you with professional airs, and false sanctities and conventional methods. I come to you as a man to a man; as a brother to a brother. I come to you to speak God's truth, and to speak it to your consciences." These words were uttered by H. W. Beecher in his orthodox days, over thirty years ago. They are worth the consideration of every preacher. Too many men preach because they feel it is their business to do it. They do it with a conventionism and perfunctoriness which is nauseating sometimes. There is nothing spontaneous about such preaching, but it is so dry that you can hear the twigs cracking as the preacher tramps through the forests of ideas; there does not seem to be any outburst of love, only flights of words which wait for the applause to follow. To-day we have so little talking as man to man and brother to brother from the pulpit. The whole sermon and service in many places seems to be to tickle the ears and please the fancy, rather than touch the conscience and move the heart. We should preach God's truth as it is, in all its severity and in all its love, and not soften or prune to opinions of the people.

The preacher should preach as man to man, as brother to brother, and not to the galleries. A few days ago one of the best Christians in the land told me he heard two sermons on Sunday from preachers of different denominations and during the performance he had the shivers, and neuralgia, and rheumatism, and everything else that was mean. This man rarely criticises a sermon, he loves the preachers too much, yet he fears our young men are losing much in professionalism. The world is seeking for the heart to heart talks, but the appeals from silvery lips and golden tongues to itching ears are falling still born at the doors of our churches.

A young pastor in an educational centre was embarrassed by the thought of the siftings his cultured congregation would give him Sunday after Sunday, and sought counsel from an old pastor. He was told—"Do not be discouraged. Preach the simple Gospel." This is the wisest thing in the world to do. Nothing so touches men as this. Many of our churches are growing lean, starving to death, on the dry bones which are thrown from the pulpits once or twice every week. Our pulpits lose power, and our preachers grip on the hearts of men as they neglect heart to heart talks saturated with the Gospel.

Sanford, N. C.

You may assuredly find perfect peace if you are resolved to do that which the Lord has plainly required, to love mercy, to do justice, to love mercy, and to walk humbly with Him.—John Ruskin.

DIAZ AND THE HOME BOARD.

There are three statements in circulation with regard to the condition of our Home Mission work in Havana, Cuba. Two of them had not been read when we wrote a recent editorial.

The first is from our Home Board. It frankly states that there has been and is trouble with Diaz. The trouble is with his disposition of Baptist property and his use of his office as missionary. Relations with him have been severed, and the Board thinks affairs are in process of readjustment. The Gethsemane church property will be saved, but the cemetery property—we infer—may be lost. This statement we had printed and read.

The second is from Rev. R. H. Pitt, D. D., editor of the Religious Herald. He is a careful and conservative man and is not given to impulsive expressions. He recently visited Havana. He says that our church there is scattered, disaffected; weak; that our property is in jeopardy; that Diaz has taken by underhand, immoral means absolute possession of the cemetery property, and the ownership of the Gethsemane house of worship is yet to be "determined" (so far as the church can determine it) by a vote of the church—the flock of Diaz. Dr. Pitt makes the remarkable statement that there is reason to suspect that Diaz has been encouraged in his behaviour "by certain brethren who have been visiting Havana, and who are apparently not unwilling to see the Home Board's embarrassments multiplied."

The third statement is from Diaz. It is a letter from him to Dr. I. T. Tichenor, long time Secretary of the Home Board, now Secretary Emeritus. This letter we found in the Arkansas Baptist. Diaz says he is a much abused man. His heart is bowed down. The letter is all tears and protest and piety. He does not say much about the cemetery property, however; and one gathers from his passionate appeals that all he desires is that the flock of Baptists who have followed him shall continue to hold possession of the Gethsemane house of worship—which, he repeatedly declares, was given to them.

So we have a most painful situation. There is evidently necessary a considerable readjustment. And so soon as possible our Home Board must prepare itself to make an authentic and specific statement. A special Commission from the Convention may be necessary. We have absolute confidence in the Board, and so have all our intelligent readers. Not only so, but we all feel that its distress is ours.

If the property—both the cemetery and the church—can be saved, very good. If not this, let all that can be saved be saved to our work.

And, let all true Baptists in Havana be assured by all means that the American Baptists are their helpful, sympathetic friends, and thus save them to the cause of Christ.

A clear and straightforward investigation of Diaz and his work, and a clear, straightforward line of action with regard to him and the Havana work, will do much to clear the air; and a clear, straightforward announcement from the Home Board with regard to these points will win the sympathy of all the people.

What the Figures Say

Up to this date (April 9) we have received for Foreign Missions $8,760.47 and for Home Missions $3,855.97. From this date last year until the 1st of May we raised $3,094.41 for Foreign Missions and $2,346.56 for Home Missions. To reach the same amount we did last year, it will be necessary for us to raise between now and the 1st of May $2 878.95 for Foreign and $2,157.49 for Home Missions. But we must not be satisfied to stop where we did last year. We decided at the Convention by a unanimous vote that we must go forward. Fourteen hundred more for Foreign Missions and a thousand more for Home was the task we set before us. Only three more Sundays remain in which to do our part for these objects. Not a moment is to be lost. Has every pastor taken a collection for Home and Foreign Missions? If not, brethren, see to it that you do take a collection before the 1st of May. The receipts for several weeks past have not been as large as for the corresponding weeks last year. Only three more weeks remain in which to "redeem the time."

LIVINGSTON JOHNSON,
Corresponding Secretary.

Chowan Association.

Dear Brethren: I have this day mailed the Associational letter and delegate blanks to each church clerk in this Association, as shown by the Minutes of 1901. If these blanks are not received in due time, please let me know and others will be sent without delay.

Let each church be quite sure that these blanks are properly filled out and forwarded in due time, as requested.

Yours fraternally,
I. BURGUS HOFLER,
Clerk Chowan Association.
N. C., April 8, 1902.

News Notes.

---We were glad to see Rev. J. M. White, of Apex, in Raleigh Monday looking well and hearty.

---If your subscription has expired, pay it before the dull summer months come on. Your paper will read better.

---The date of this paper is April 9th, not April 7th as appears on first page. Anything may happen about April 1st.

---Rev. S. Y. Jameson retires from the Georgia Corresponding Secretaryship to accept the pastorate at Griffin, Ga.

---Rev. H. C. Buckholtz, of Chester, S. C., has accepted the call to Fulton Street Baptist church, Baltimore.

---"O, the Recorders Let me see one!" We will give a pretty book to any reader who will tell us what famous character uttered this line. It will be found in a popular English classic.

---We thank the American Baptist Publication Society for a copy of that useful publication, the American Baptist Year Book for 1902. Next week we will print a summary of its statistical tables.

---The Georgia Baptist Convention met week before last in Rome, Georgia. The feature of the meeting was the subscribing $16,000 for the Baptist Orphanage. Rev. J. L. White made the speech looking to the collection.

---Rev. J. J. Beech changes his address from Moravian Falls to East Bend, N. C. He will have work in Yadkin County. He is a strong young man of fine experience He should arouse the Yadkin country to her strength.

---We are glad to say that Rev. J. A. Stradley is recovering from the operation recently performed for the benefit of his eyesight. We have a beautiful article from him on "How Comfort Came," which we shall soon give to our readers.

---Rev. W. C. Barrett has accepted the call to West Durham church. He will retire from Buie's Creek Academy in May. Our denomination has no more substantial young minister than he, and our cause at West Durham is perfectly safe in his hands.

---Letters from Pastor Marshall to Raleigh friends indicate that "the red hills and sighing pines" of old Georgia are bringing him rapidly to good health. On Sunday Rev. W. B. Morton preached very acceptably to the congregation of the Raleigh First church.

---We read in the Presbyterian Standard that in a meeting at Marlin, Texas $2,200 was raised, $1,800 going to Mr. Fife—W. P. Fife;—and about half that much was raised at Gonzales. Evidently the fields are white in Texas, and Mr. Fife is a good reaper.

---Rev. C. M. Billings resigned the pastoral care of our church at Waynesville Sunday after a short and successful ministry. Under his work quite a number have been added to the church, and the Sunday-school has grown considerably. We hope he will remain in our State.

---Pastor S. J. Beeker writes from Leaksville: "The Pilot Mountain Union was very good. The rain kept many away, still there was much interest in the work. Some steps were taken to raise our pledges to the University. Our hearts beat loyally to this great work as for every other."

---Rev. A. B. Thomas, our earnest representative beyond the Blue Ridge, writes: "Rev. T. M. Honeycutt has returned from Florida much improved, but far from well. I hope that the Master may in His wisdom and goodness restore this true and faithful minister of God to his wonted health."

---It is reported from London that the English Parliament adjourned last week, after a ten weeks' session, without having enacted a single measure into law. What an excellent example to other legislative bodies!—Examiner. We commend the example of the Parliament to the American legislative bodies.

---In the celebration of the Lord's Supper in the Raleigh Baptist Tabernacle Sunday the individual communion cups were introduced. Brethren Broughton and Forrest told us Monday that the ordinance was never more worthily observed in the Tabernacle than on last Sunday. If we are not mistaken, this is one of the first Baptist churches in the South to use the individual cup.

---Our denomination loses two worthy representatives by the deaths of Mr. W. P. Turner, of Statesville, and Mr. T. J. Wiggs, of Hickory. Each was of that type of well-to-do business men who are diligent in business serving the Lord. They loved their churches; they lived the Christian life in denominational activity. They were right-hand men to their pastors. Of such men is the Kingdom of God on earth.

---The Executive Committee of the Mecklenburg and Cabarrus Associations has elected Bro. W. M. Liles, the Associational member of the State Board of Missions, to take the place of Bro. R. H. Jordan, who has gone to New York. Brother Jordan's departure is a great loss to Charlotte and the State. We hope he will return. Brother Liles is a most active and useful layman and entirely worthy of this position.

---Does it not grate a little upon your nerves to read in the Recorder that a pastor is winning great success in his church and will soon lecture on "The Longest Pole Knocks the Persimmon"? It seems to us that one and the same man could not be the Undershepherd of the sheep of Christ's fold and also a mere lecturer. The ministry has forfeited its distinctiveness by just such combinations as these.

---We print this note to get before our readers some idea of the great problem of our Northern brethren—the task of uniting or coordinating the several Societies through which their work is done. They have no common Convention as we have: "In the Examiner of last week 'Layman' suggests a 'Hypothetical Consolidation' of the missionary and publication interests of our anniversaries. The suggestion is to combine the Home Mission Society, the Education Society with all Baptist Home Mission Women's Societies into one body, and, the Missionary Union with all the Women's Foreign Mission Societies in another body."

---The Mount Pleasant Baptist church, having called for the ordination of Rev. M. D. Preslar, Revs. T. P. Little, D. A. Snider and A. Marsh met for that purpose in the Mount Pleasant Baptist church, in Union County, March 30, 1902, at 11 o'clock a. m. Rev. D. A. Snider preached the ordination sermon from Timothy 2 6, 7, 8, after which the Presbytery was organized by electing Rev. D. A. Snider Moderator, Rev. W. A Edwards Clerk. Rev. T. P. Little to conduct the examination and Rev. A. Marsh to offer the ordination prayer, deliver the charge and present the Bible. After a satisfactory examination at the hands of the Presbytery, Rev. M. D. Preslar was, by prayer and the laying on of hands set apart to the full ministry of the Gospel of Jesus Christ. The Presbytery then ordained three deacons—Bros. P A. Anderson and C. C. Parker, of Mount Pleasant church, and Bro. Samuel Collins, of Mountain Springs church. The Presbytery then adjourned in order. Rev. D. A. Snider, Moderator; Rev. W. A. Edwards, Clerk.

---The Recorder takes occasion in thanking the brethren named below to reiterate its expression of appreciation to all the brethren who have responded to our call—both those who succeeded and those who did not. It was a splendid rally. It has helped us, made our tasks pleasanter, and encouraged us. The Recorder can not forget such kindnesses. The following list is not so long as some, but our gratitude is as profound: Rev. L. H. Green, from Bakersville—the storm stricken; Rev. W. H. H. Lawhon from the old Sandy Creek—the second or third report;—Rev. C. C. Williams from Franklin, in the Tar River; Miss C. C. Tilly, of Mount Gilead—a friend to all good causes, whose timely word of warning to the Recorder years ago has not been forgotten; Rev. J. B. Ferebee, from the royal old Chowan; T. R. Ward, a worthy member of the House from that same good land; and T. H. Street, the diligent and loyal hearted layman of Person in old Ephesus;—why there never were better men and women than these. The Recorder is proud of its friends.

North and South Carolina.

It was the privilege of the writer, a short while ago, to visit the flourishing young city of Florence, S. C., and help Rev. Will B. Oliver in a meeting at the Baptist church. Brother Oliver is well known and dearly loved in our State, having done excellent work in Durham, Fayetteville and Wilmington. He is greatly loved in Florence by all the people, and has the largest congregation in the place. The meetings were good from the very start, and resulted in many conversions and the revival of Christians generally. The Methodists and Presbyterians, with their pastors, all took active part in the services, and of course reaped many of the benefits. I found Florence a lovely place, and the Baptists are well in the lead of all denominations; but that is not to be wondered at, seeing they have such a charming pastor and so many excellent supporters. By the way, quite a number are transplanted "Tarheels."

On my return I spent several hours in Wadesboro, where I had the pleasure of seeing Pastor J. F. Love and his lovely wife, whom I have known so long. They are pushing the work of the Lord and very happy in seeing how God blesses their labors. Brother Love was holding meetings every night in a chapel out at the cotton mill, and there were signs of a going in the tops of the mulberry trees. Prof. Ferrell and his co-laborers are doing finely at Pee Dee Institute.

Returning home I found the cause in Charlotte moving on nicely. Rev. J. L. Adams and Pritchard Memorial seem well matched. They are hauling brick and hope soon to begin work on the Sunday-school room of this house of worship. When the whole plan is completed they will have a handsome house. Bro. Walter H. Dodd has made some changes in the baptistry and dressing rooms of Olivet, which promise to make baptism more of a joy to candidates and beholders. He is now serving in the afternoon several country churches, and so is a busy man.

Tryon Street has nearly completed their handsome pastor's home, and will begin at once to enlarge the Sunday-school room. This is demanded by the growth of the school and gives not only class rooms, but ladies' parlor, kitchen and many other needed improvements. Thus you see we believe in keeping our people constantly at work.

Twelfth Street, under Rev. L. R. Pruett, is steadily growing They have nearly paid for their new lot, on corner of Ninth and Caldwell streets, and are seeking plans for a handsome new house of worship. In this new location they will doubtless grow much more rapidly. Brother Pruett's new home is nearly ready. By the way Dr. Adams has bought ground at Dilworth and hopes to build in the near future. When he does, all the Baptist pastors—except Brother Dodd, who is not yet doubled and does not need a home—will be elegantly housed, ready to entertain visiting brethren. "The caravan" will please note this and come.

Louise church has her pastor at the Seminary, but Bother Helms will return about first of June and take up his work. Give us ten years more and we will have a strong force of baptists here in Charlotte, but this progress will cause hard work and heavy gifts.

A. C. BARRON.
Charlotte, N. C.

I could not live in peace if I put the shadow of a willful sin between myself and God.—George Eliot.

Just a Word to the Sunday-School Brotherhood.

North Carolina now holds the first place in the Southern Baptist Convention in Sunday-school work in more ways than one. I send this note throughout the State to the Sunday-school folks to sound a note of warning. I want you to stand by Bro. T. Nell Johnson and not only hold the first place, but as the baseball folks would say, "get a longer lead" on the other States. But to do this you must quicken the pace of the past five or six years. Then North Carolina had it practically all her own way. Not so now. The Sunday-school Board has a field man in Texas, Deacon Dock Pegues, of Dallas, and he is a live man and moves in true Texas fashion. The State Board of Texas has placed a Sunday school Field Secretary in the field, Rev. G. W. Baines, Waco. He is far above the average as a Sunday-school man and is pushing his work with vigor. And Texas is looking to the day when there will be four men in the field instead of two. And day light is dawning about Waco in another respect. The trustees are seriously contemplating putting in a Chair of Sunday schools in Baylor University. I had hoped that Wake Forest and the Baptist Female University would lead the way in this matter.

Arkansas has come to the front and put a man in the field too, Rev. H. H. Street, with headquarters at Little Rock. Our Sunday school Board is cooperating with them in this matter and helping to put the work on its feet.

Kentucky has fallen into line and already has its Sunday-school man in the field, Rev. R. L. Baker. He is a young man just out of the Seminary at Louisville and has taken hold of the work with vigor, and you may listen for something to take place in Kentucky.

Georgia has heard the sound of the going in the mulberry trees and is casting about for a man

There will be organized at Asheville in May a Baptist Sunday school Field Worker's Conference.

Hence this little note of warning to the Sunday-school brotherhood of North Carolina. Let no man take thy crown.

B. W. SPILMAN.

Nashville, Tenn

Popularity or Reverence.

I saw in the Recorder of March 19, 1902, the heding like this, that struck me very much I rember in your valuble Paper some time ago as it spoke of the best material for Preachers coming from the country to the Towns, & of one unpopular contry Preacher riding so far to preach at a mishon point once a month where a Church was organized as the frouit of his labor

I thought of som unpopular Preachers in Willkes & Irdell & Elexander countys that was having such sucksess in their labor. I could menchin ther nams but I only menchen the cointys I no this Bothern to walk between the ploy hanels till time to get to ther apointments on Saturday and preach to a fue then on Sundy to a large asembly then back home or part the way Sundy evining

This was the way once a month all the yare & is yet till protracted meetings com on then preach about a weak then back home with very litle pay except from 10 to 35 converts

When I red your writing I thought of many things, pleas let me ask you a queston, Why didnt the lord send a man that was popular in speach to deliver the Childern of isire Why dident Samul anoint one of the popular sons of Jesse for king Why wasent one of Davids popular sons to bild the temple Why wasent a popular man chosen as gardeen of our Saviour Why wasent a popular man chosen to prepair the day of the lord

Why wasent popular men chosen as apostels

Why did Christ say not many mity not many noble are cald Why was it that those that were popular Christ cald blind & leeders of the blind I have many things to write Lest I wory you I close

UNEDUCATED PREACHER
Winston-Salem

Work of Bro Flanders at Ruffin.

Rev. W. N. Flanders, having offered his resignation as pastor of Calvary Baptist church, Ruffin, N. C., on motion, it was accepted and the following preamble and resolution was unanimously adopted:

Whereas, under his pastorate, the long-standing debt on church building was paid, the debt to former pastor cancelled, the building freshly repainted, with other repairs and improvements made, the membership increased and divisions healed; therefore,

Resolved, That the members make grateful acknowledgment of their appreciation of his labors and sacrifices in behalf of the cause of Christ in our midst, and commend his zeal and lovely spirit, and pray the Lord to give him health and make him abundantly successful in winning souls to Christ.

J. N. ROBERTS,
F. P. TUCKER,
Committee.

Why Baptists Do Not Leave Their Churches.

A few weeks ago one of the leading Methodist preachers in North Carolina was making an appeal to his people to take their paper, and he said, "You never hear of Baptists leaving their church and joining other churches, and I will tell you the reason. They take their paper and read it." That brother takes the Recorder and he knew whereof he spoke. They don't have any reason to change.

He might have added that those Baptists who take the Recorder are loyal to their church and their pastor. I don't think there has ever been a regular reader of the Recorder turned out of one of my churches.

I have never known a time when the people needed the paper more than now. I have never known the paper when it was as good and as helpful a it is now.

W. C. BARRETT.
Buie's Creek, N. C.

A Travellers's Notes.

A word about Wilkesboro. There are two towns, Wilkesboro and North Wilkesboro, one on either side of the Yadkin River. Wilkesboro is the county seat of Wilkes County. It is twelve or fifteen miles from the Blue Ridge. Rev. W. R. Bradshaw is pastor of the churches in Wilkesboro and North Wilkesboro. Brick are being placed on the ground for a new house of worship at Wilkesboro.

The Brushy Mountain Association will meet here in August, and they expect to hold the meeting in the new building. It will cost about $3,000.

North Wilkesboro is the terminus of the railroad that runs from Greensboro via Winston and Elkin. Here you find quite a number of large brick stores that would be a credit to any city, and they are full of goods. This is a distributing point for this section. Large quantities of goods are hauled over the mountains on wagons. The largest tannery in the State is located here. Hundreds of tons of oak bark are being used in tanning leather. A $25,000 furniture factory is being built. Altogether this is a live town. In the near future the brethren expect to build a handsome brick church here also.

Here you find one of the best schools in this part of the State. Prof. R. P. Johnson is principal. The enrollment has reached about 150 this term.

There is not a liquor saloon in the county. There are eighty-two Baptist churches and forty preachers in the county. Limber twig apples are plentiful, and the Wilkes County hams are fine. We are under lasting obligations to Brother Bradshaw and wife, Bro. A. M. Church and Dr. W. P. Morton for special favors. Through them we doubled our list of subscribers.

We do thank the brethren all over the State for their kindness in helping us to add so many new subscribers to our list. It is not at Wilkesboro alone, but everywhere we go. We appreciate it very much.

We spent Sunday at Elkin. Brother Utley, the pastor, was away at the Union Meeting. We preached for them at night and added a number of new subscribers. Our work here is in good condition. The brethren have bought a lot in the center of the town and will build a handsome brick church this summer. Our home was with Brother Bowles, who, with his wife, knows how to make it pleasant for a weary traveller.

J. W. COBB.

April 2, 1902.

This Will Interest Many.

To quickly introduce B. B. B. (Botanic Blood Balm), the famous Southern blood cure, into new homes, we will send, absolutely free, 10,000 trial treatments. Botanic Blood Balm (B. B. B.) quickly cures old ulcers, scrofula, eczema, itching skin and blood humors, cancer, eating, festering sores, boils, carbuncles, pimples or offensive eruptions, pains in bones or joints, rheumatism, catarrh, or any blood or skin trouble. Botanic Blood Balm (B. B. B.) heals every sore or pimple, makes the blood pure and rich and stops all aches and pains. Botanic Blood Balm (B. B. B.) thoroughly tested for thirty years in hospital and private practice, and has cured thousands of cases given up as hopeless. Sold at drug stores, $1 per large bottle. For free treatment write to Blood Balm Company, 82 Mitchell St., Atlanta, Ga. Medicine sent free at once, prepaid. Describe trouble and free medical advice given. Botanic Blood Balm (B. B. B.) gives life, vigor and strength to the blood. The finest Blood Purifier made. Botanic Blood Balm (B. B. B. gives a healthy Blood supply to the skin and entire system.

A Forward Movement for Sunday-School Work.

I have read with much pleasure your editorial this week on "A Forward Movement for Sunday schools." It is as well known to the most ardent Sunday-school workers as to others that the teaching work in our Sunday-schools is far below what it ought to be. No doubt the very best teachers feel this most keenly. But I believe, for the most part, they all want to do better work. It is certain that no other class of unpaid workers give so much time to preparation for their work. Our teachers want to do better work, they know the cause is worthy of it. They are willing to learn. All they need is the opportunity.

You have struck the right key—a school or schools of methods. This is our need. Not conventions, with speech-making. We do not want that. We want the real thing in institute work, where we can learn how to teach the Bible, how to bring in interest and hold the children, young people and parents in our Sunday schools.

I thank you for the splendid proposition you have made, which I trust will result in more than one real school of methods in North Carolina this summer. If they are interdenominational, so much the better. We want to give and receive the very best for the glory of our God through the great Sunday-school work.

J. M. BROUGHTON.

A Great Remedy.

Dr. Blosser's Catarrh Cure Has Cured More Cases of Catarrh Than Any Other Remedy—Samples Mailed Free.

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Acknowledgments.

Cash collections for Educational Fund for week ending April 5, 1902:

Flat River Association, Concord church, Mrs. S. H. Rogers, $1. Kings Mountain Association: Rev. T. Dixon, 25; Dr. B. F. Falls, 25; J. Z. Falls, 1; W. F. McCall, 1; Mr. J. D. S. Carpenter, 50c.; Miss Fannie Ramseur, 50c.; Miss Dora Falls, 50c. Central Association, Mount Vernon church, 8.50. Beulah Association, R. J. Bateman, 26.75. Tar River Association, Warrenton church: J. M. Gardener, 50; F. P. Gardener 2; Mrs. F. P. Gardener, 1; do., Roanoke Union, 4.00; do., Middleburg church, 10. West Chowan Association, Severn church: Mrs. J. B. Stephenson 1; M. M. Long, 5; G. F. Fleetwood, 5; W. H. Prüden, 1; C. T. Woodward, 5; R. M. Edwards, 5; J. W. Fleetwood, 5; L. V. Maddrey, 1; Cash, 1.75; J. J. White, 5; J. W. Hoggard, 5; W. H. Howell, 5. Durham Memorial, T. J. Taylor, 10. Reidsville church: J. P. Tipkin, 10; Z. H. Neal, 5; Miss Mary Neal, 5. Personal: Dr. Chas. E. Taylor, 40; W. N. Jones, 25; S. J. Parker, Virginia, 1.

Total, ... 292,53
Total amounts previously received, 5,628.58

Total receipts, . . 5,921.11

L. D. WATSON, JR., Treasurer.

April 9, 1902.

State Missions—W. M. S., Swansboro, $7; Bertie, Union Meeting, 5 50; Wallburg, 3; Jersey, 2.45; Stoner's Grove, 93c.; Arlington, 5; Holloway's, 63c.; Three Forks Association, 1.06; Institute, High School, Sandy Run Association, 6 25; Enon, Flat River, 1.70; W. M. S., Kerr's Chapel, Beulah, 1.65; Liberty, Liberty, 4; Spring Branch, 2.48; G. P. Rice, 2.25; W. M. S., First church, Asheville, 18. Total this week, 59.90. Previously reported, 2,261 96 Total this year, 2,321.86.

Foreign Missions—W. M. S., Swansboro, $2; Bertie Union Meeting, 8.64; Forestville, 9.40; East Durham, 7.16; J. R. Jones, 50c.; W. M S, Morrisville, Christmas offering, 1.50; W. M. S., New Bethel, Kings Mountain, 95c; Arlington, 5; Three Forks Association, 2.15; W. M. S., Lumberton, 125.07; Spring Garden, 1; Cove, 50c.; Dover, 70c.; Deep Creek, 3; Forest City, Sandy Run, 9.80; Enon, Flat River, 19 75; W. M. S., Mount Olive, Eastern, 3.75; Falls, Central, 1; B. A. Harris (Phoenix, N. C.), 1; Murfreesboro, West Chowan, 11.86; W. M. S., Kerr's Chapel, Beulah, 1.64; Columbus Union, 3.03; W. M. S., First church, Asheville, 41 31; Biltmore, 4.18; M. S., Beaver Dam, Christmas offering, 4.76; M. S., Beaver Dam, 4 62; Harmony, 2.55; Cane Creek, 1.79; Macedonia, 1 50; W. M. S., Cane Creek, Christmas offering, 2 51; W. M. S., Cane Creek, 1.15; Flat Creek, 1.10; W. M. S., Fair View, 1.15; Sunbeams, Fair View, 25c; Coneta, 1.50; Mrs. H. H. Muse, self denial, 55c.; Beaver Dam, 7.90. Total this week, 295.22. Previously reported, 2,255.96. Total this year, 2,551.18.

Home Missions—W. M. S., Swansboro, $5.25; Bertie Union Meeting, 3 14; East Durham, 14.71; J. R. Jones, 50c.; W. M. S., New Bethel, Kings Mountain, 95c.; Arlington, 3 65; Three Forks Association, 3.09; W. M. S., Fort Barnwell, self denial, 5; Deep Creek, 3; W. M. S., Mount Olive, Eastern, 1 90; Tyson's Creek, Sandy Creek, 1.25; Middleburg, 2; W. M. S., Holly Grove, 2; Weldon, Tar River, 28.10; Spring Branch, 60c; W. M. S., First church, Asheville, 10; Unaka, 2; Mrs. M. S. Buckhorn, self denial, 50c.; Mrs. F. P. Sluder, 50c. Total this week, 88.14. Previously reported, 547.53. Total this year, 635 67.

Education—W. M. S., Swansboro, $1; J. M. Brewer, 1; Warrenton, 9.25; Bertie Union, 5.53; W M. Long 50c.; C. W. Scarborough, 5; Rockfish, Hope Mills No 1, 4.05; Hector's Creek, Little River, 1.56; Melke Fund, 200; Spring Branch, 35c.; Loan from Citizens National Bank, 250. Total this week, 478 24. Previously reported, 487.60. Total this year, 965.84.

Sunday-school and Colportage—Weldon, Tar River, $9.10. Previously reported, 30.63. Total this year, 39.73.

Ministerial Relief—W. M. S., Swansboro, $8; Three Forks Association, 2 70; Spring Branch, 1. Total this week, 6.70. Previously reported, 195.25. Total this year, 201.95.

Total reported for all objects this week, . . . $937.30
Previously reported for all objects, 5,778.93

Total reported for all objects this year, ... 6 716.23

WALTERS DURHAM,
Treasurer Baptist State Convention.

Presbyterian Frills Would be a Beautiful Sight Any Day

To the Editor of the Charlotte Observer:

In Tuesday's issue your Gastonia correspondent says: "At the Presbyterian church Rev. Mr. Shields preached special Easter sermons to large congregations both morning and evening." I wish to say that I am in thorough accord with our General Assembly in its deliverance advising against the religious observance of Easter or of any other day whose religious observance is not commanded in the Scriptures. The sermons at the Presbyterian church here were simple Gospel sermons without any frills, such as may be heard on any Sabbath day.

M. McG SHIELDS.

Gastonia, N. C., April 2, 1902.

The Thrust of a Lance

is scarcely more agonizing than the recurrent pains in the abdomen which follow the eating of improper food or too free indulgence in ice water. The immediate cause of cramps and colic is often the distention of the bowels by gas. Quick relief follows the use of Perry Davis' Painkiller. Careful housekeepers give it the place of honor in the family medicine chest.

Marriages.

JACKSON-RASBERRY—On April 2, 1902, in Goldsboro, N. C, Rev J. B. Jackson and Miss Addie Rasberry, all of Goldsboro, Rev. C. A. Jenkens officiating.

Obituaries.

RAMSEUR—On the 28th of January, 1902, Mrs. Harriet Cathrene Ramseur, of Blacksburg, S. C. The deceased was born July 19, 1822. She had been a devoted member of the Baptist Church at Buffaloe, S. C., more than sixty years—a daughter-in-law of Rev. Philip Ramseur, one of the pioneer Baptist preachers of the Piedmont section. G.

GREEN—On February 12, 1902, Pattie Lou Green, of Wakefield, N. C., passed from this to the better existence, where there is no more pain and sorrow. Christ said in John 14th chapter, "I go to prepare a place for you." It is sweet to think this dear young sister was ready for the heavenly home. She was the daughter of Brother and Sister S. P. Green. She lacked ten days of being seventeen years old when she died. Pattie Lou gave her young life to Christ when twelve years old. Bro. W. K. Gwaltney helped me in the meeting in which she confessed Christ. Being pastor of Wakefield Baptist church at that time, it was my pleasure to baptize her. She suffered a great deal with rheumatism for some weeks, being confined to her bed for more than six weeks She bore her suffering with patience. She loved her church and Sunday school. Last year she won the prize in her Sunday-school class, and received it the last Sunday she was able to be out. We greatly sympathize with her father and mother and brother in their sad loss. As David said of his child, she can not come to them, but they can go to her in the bright home of the soul. Having been her pastor for six years, and being so fond of her family, I feel it a real loss to me. Yet it is so cheering to remember that our loss is her gain Separated now for a time, but not forever.

Her friend and former pastor,
A. D. HUNTER.

JONES—Earth became poorer and heaven richer when we lost Sister Eliza Ann Jones. "Never a better woman died" was the general expression. In early womanhood she gave her heart to the Lord and has lived a consistent Christian life.

It was the pastor's privilege to know her only in the evening of life. Not able to attend church, she ever appreciated a call from her pastor and delighted to talk about her Saviour. Her implicit faith in God and His sustaining grace in sickness and death strengthened our faith and gave us a near glimpse of heaven.

She was born June 29 1830. Was married to Calvin G. Jones, Sr., April 18, 1850; celebrated their golden wedding in 1900, passed to heaven February 27, 1902. She leaves quite a large family and relation ship. Rev. C. G. Jones, pastor First Baptist church, Covington, Ky., is a son of this noble woman. We commend the loved ones to Christ.

S. J. BEEKER.

LAWRENCE—Edward Bullock Lawrence was born in Granville County on October 12, 1856 and died at his home near Brassfield's church on January 24, 1902.

Brother Lawrence had been a member of Brassfield's for nine years, and it is with sincere pleasure that his pastor can record the fact that e never saw a more punctual nor a more faithful man in the performance of his duties as a Christian. He leaves a wife and one child, both of whom are consecrated servants of God and members of the church in which he lived and died. Their loss is shared by all who knew their loved one, and they have the hearty sympathy of a large host of friends. But our sorrow is mingled with hope that brings solid comfort, and even unspeakable joy

W. R. C.

DAIL—Wednesday morning, February 5, 1902, Cynthia E Dail, the little seven year-old daughter of Peter B. and Alonza M. Dail of Ballard's Bridge church, was standing before the fire combing her hair, getting ready to go to school, when her dress took fire. She ran to her mother, who was lying on the bed sick. She sprang up and tried to extinguish the flames, burning her own hands badly in the effort. The fire was not put out, however, until help came, and the dear little one burned so badly that she died the next day. Cynthia was a bright child, with a sweet disposition and winning ways, and was much loved by those who knew her best. She was very fond of singing and could carry a tune well when only four years of age. Doubtless she is now in paradise hymning the praises of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." There she is forever safe from the world's corroding cares and sin's defiling touch. There to await the coming of the dear ones left behind. May the Holy Spirit comfort their hearts and sanctify the sore bereavement to their eternal good. W. B. WAFF.

ROGERS—At her home in Apex, N. C., on February 7, in her 78th year, Sister Maulsey A. Rogers.

She had grown old beautifully and the vigor of life ebbed out slowly—naturally. She had realized for some years that the "time of her departure" was not, could not, be far away. She wished to live, for she enjoyed life; yet she contemplated the end with quiet hope and resignation.

Two nights before her death she went to sleep, and could not be aroused afterwards. She simply slept the last two days. Then, without a struggle, "passed over the river."

From early life she had been a member of a Baptist church—first of Holly Springs, then of Apex. With more than usual discrimination she read and enjoyed the Scriptures. Her only child, a son, died in the Confederate army, and her husband, John W. Rogers, followed the son soon afterwards. She was buried from the Apex Baptist church on the 8th of February, the writer conducting the funeral services.

She is not dead—only gone before.

J. M. WHITE.

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CATARRH

The treatment of Catarrh with antiseptic and astringent washes, lotions, salves, medicated tobacco and cigarettes or any external or local application, is just as senseless as would be kindling a fire on top of the pot to make it boil. True, these give temporary relief, but the cavities and passages of the head and the bronchial tubes soon fill up again with mucus.

Taking cold is the first step towards Catarrh, for it checks perspiration, and the poisonous acids and vapors which should pass off through the skin, are thrown back upon the mucous membrane or inner skin, producing inflammation and excessive flow of mucus, much of which is absorbed into the blood, and through the circulation reaches every part of the system, involving the Stomach, Kidneys and other parts of the body. When the disease assumes the dry form, the breath becomes exceedingly foul, blinding headaches are frequent, the eyes red, hearing affected and a constant ringing in the ears. No remedy that does not reach the polluted blood can cure Catarrh. S. S. S. expels from the circulation all offensive matter, and when rich, pure blood is again coursing through the body the mucous membranes become healthy and the skin active, all the disagreeable, painful symptoms disappear, and a permanent, thorough cure is effected. S. S. S. being a strictly vegetable blood purifier does not derange the Stomach and digestion, but the appetite and general health rapidly improve under its tonic effects. Write us about your case and get the best medical advice free. Book on blood and skin diseases sent on application

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THE DEGENERATE SOUTH.

A gentleman from Danville, Va., told me that the management of the Riverside Cotton Mills, employing 2,500 operatives, is displacing the men weavers with women. A large number of the looms are now operated by women, who are said to be giving entire satisfaction. This change was inaugurated after the big strike last year, in which the mills came out victorious. The management is of the opinion that women laborers are more tractable than men and not so liable to be led astray by the low-bred and evil-minded labor agitators who move from place to place seeking to stir up strife between employer and employee.—Cor. Charlotte Observer.

No paper is more appreciative of the advantages of the new industrial development of the South than this one would be. But now and then a paragraph like the above falls across our vision of new life and power and happiness like the shadow of despair. The factory is not so much to be blamed—and yet not blameless—as the husbands, fathers and brothers of these women.

But none are blameless. The fact is an indictment of our civilization. It impeaches not only our chivalry but our sense. It calls in question our civilization itself. Are we civilized—and the mothers of men grinding out their lives in factories? Is this the chivalrous South—and childrens' lives being destroyed year by year in factories?

There is room for a more optimistic view than this, all in all; but one can not avoid the conclusion from facts of this kind that the spirit of chivalry has not that sway in the South that Southerners would claim; and that in this important respect the New South has paid quite a dear price for her hope of wealth.

THE APPALACHIAN FOREST RESERVE.

There has been more opposition to the effort to have the United States Government take charge of a large area in Western North Carolina than has so far been recognized. The fact that our Representatives and Senators, regardless of political affiliations, are enthusiastic in their efforts for the Reserve, together with the fact that it has appeared from the first that the chief obstacle will be the reluctance of the United States Government to buy instead of reluctance of North Carolina to sell, has sufficed to direct attention from the North Carolina opposition.

The opposition in North Carolina comes from three sources, as follows.

(1) Landowners who fear that their rights will be put in jeopardy by the change.

(2) Citizens who hold that to sell so much territory to the Government is to lose so much to the State—as it passes out of the State's ownership.

(3) Timber men, landowners and agents of timber men who are opposed to the restrictions upon the destruction of our forests which the Government would institute. They want the trees, all of them, and they do not care if every mountain is disrobed and every valley is washed out by floods, as a result.

It is this last class that is fighting so hard—that from Philadelphia as a basis of operations is offering financial considerations to Congressmen for their influence while they endeavor to frighten the less intelligent North Carolinians with the cry of "Roman Catholic!"

This class can not be reckoned with here. We can only warn the reader against them and their agents.

But the other two classes command respect. We think they labor under misapprehension, however.

For example, the first impression is that the Government will purchase all the lands. This is not necessary to the purpose of the Reserve. That purpose is to preserve the forests. One who wished to remain on his land and continue to hold and manage it will by no means be prevented, provided he will take due care of the forests. The purpose of the Reserve is not concerned with farming lands: it is concerned with preserving the forests, which for the most part are on the mountain slopes. Nor would one be prevented from selling timber from his forests, provided that the trees be selected instead of laying waste an entire grove or forest.

The Government would not condemn (that is take by eminent right) lands and pay its price for them except in cases of speculation. If speculators should now buy up the lands with a view to making the Government pay a high price, the Government would be justified in resorting to the right of condemnation.

Again, the matter is of such a character that it will be left with the people. There is no danger of force. The Government—if the bill shall pass—will not force an entrance into any county or any State against the wishes of the people. Ten years will be given for selecting the Reserve—for it is to be a Forest Reserve instead of a Pleasure Park; and the land may be selected in any of four States. The question is not necessarily—will North Carolina permit the Reserve to be established, but will the Government choose to establish it in North Carolina?

So, then, the land will not really pass out of the hands of the people or the State—only the forests will pass under the protection and care of the United States. Agriculture, mining and hunting will not be interfered with. That is, the State and her citizens will lose nothing and gain much.

Among the benefits of the Reserve may be mentioned the Preservation of the Trees, and all that this means.

It means better climate; it means better land; it means less dangerous floods; it means more attractive mountains; it means permanent wealth in the standing forests.

The Reserve would be likely to bring better roads, by the Government's appropriations.

It would undoubtedly increase the value of land. It would likewise increase the fame of our mountain country and draw more people and more money to it.

It would benefit the entire State wherever her rivers run.

There is excellent prospect that the bill providing for the Reserve will pass, carrying an appropriation of $5,000,000 or more. The question then will be, Shall these benefits be reaped in North Carolina or elsewhere? And the answer will depend upon the atttiude of the North Carolinians in our mountains. Let them be sure that they fully understand the proposition before they reject it

THE OUTLOOK ANSWERS TWO QUESTIONS TOUCHING CLOSE COMMUNION

Nine-tenths of our readers could have answered them just as well, but the fact that the Outlook, an independent journal whose extensive information commands confidence in its statements of fact, no matter what one thinks of its theology, answers them as Baptists answer them, is gratifying.

We submit the questions and the answers as we find them in the Outlook of March 29:

"1. Do all Christian sects—Protestant and Catholic—make baptism a prerequisite to the sacrament of the Lord's Supper? What if any, are the exceptions? 2. Is this practice a matter of obedience to the clearly indicated will of Christ, or a custom, indicative only of a consensus of opinion that it is suitable and desirable as a matter of ecclesiastical order?

J. H. S.

"1. In general, yes. The exceptions are to be found in Unitarian and Universalist churches, and in a number of others in which the form of invitation given "to all who truly love the Lord Jesus Christ" warrants those who feel that this includes them to partake though unbaptized. 2. There is no precept on this point in the New Testament. The rule seems to have grown from the immemorial custom that only baptized persons were admitted to the Lord's table."

Once grant that only baptized persons from time immemorial have been admitted to the Lord's Table, and support this position by the practice of all the Christian bodies save the Universalist and Unitarian, and Baptist Close Communion—so-called—is justified beyond question. For Baptists hold that sprinkling is not baptism, and the scholarship of the world supports them in this position so far as New Testament authority is concerned.

On the same page of the Outlook there is an allusion to the overemphasis that Baptists put upon baptism. Very probably Baptists have appeared to put the emphasis on this ordinance, but it is rather the point of the appearance of emphasis upon the teaching of Christ and the practice and teaching of the first Christians as an unchangeable standard for all time; for it is this, and not simply baptism, that Baptists insist upon. They are careful to proclaim zealously that baptism has no saving efficacy; and, in truth, their close communion is based in a measure upon the fear that to invite members of other bodies to the Lord's Supper is but to make way for receiving thousands who depend upon baptism in their infancy for salvation instead of depending upon faith in Jesus the Christ, and who may not be Christians. Of course they recognize that there are Christians in other bodies, and they have fellowship with them; but they also recognize that these bodies maintain a practice which encourages the error of salvation by form, that is, by infant baptism. To open wide the doors to members of such bodies would be to surrender the citadel of Christianity, namely, that it is a spiritual religion received by man through faith in God. So that while Baptists have fellowship with all Christians, they can not recognize Christian bodies that maintain a practice liable to corrupt the fountain of Christianity—salvation by faith.

THE PRESENT CHRIST.

SUNDAY-SCHOOL LESSON FOR APRIL 13: ACTS 9:32-43: "PETER, ÆNEAS, AND DORCAS."

For the first time it is recorded that the Church of Christ had peace—and not only at Jerusalem, but throughout all Judea and Galilee and Samaria. How came this peace? One of the leaders in the persecution has been won to Christ, but so far from putting an immediate end to the persecution his former allies at Jerusalem compel him to flee for his life. No doubt, however, Paul was a vital loss to the persecution. This is one consideration. There are others.

Have you not noticed that the attention of the writer of the Acts has now for quite a period been directed away from Jerusalem? There was activity, but it seems to have been abroad—at large—since Stephen's death. Very probably as Christianity fled and spread it lost significance at Jerusalem. The conflict with Judaism became less intense. As it took on a broader mission probably Judaism lost interest in it. And it is worthy to be remembered that about this time the Jews had quite a considerable trouble of their own in the determination of the governor of Syria to put a statue of the Roman emperor Caligula in the Temple at Jerusalem. No wonder they forgot the fleeing sect which had never attracted great attention save by certain miraculous manifestations.

And so we have a charming picture of the condition of Christianity a few years after its founder had risen from the dead. Its disciples are everywhere—away in Ethiopia, in Damascus to the East and in Lydda to the West, and in the country districts heaven only knows how extensively. Paul, one of the chief persecutors, has been overtaken by Jesus Himself, and is now preparing for his stupendous mission to the Gentile world. And peace falls upon the buffeted disciples; being edified, and waking in the fear of the Lord and in the comfort of the Holy Spirit, their number continues to be multiplied. Whatever else may be said, this peace does not come of religious paralysis. God's people were never more active than now. The inference is rather that their peace comes of their activity in spreading abroad the good news that Jesus is the Christ, and that the period was one in which progress was made intensively as well as extensively.

In direct connection come two incidents of this activity. The church has been dispersed; it consists of communities in many spots. Jerusalem is still regarded as the central point. Peter goes through all quarters, visiting the Christians, preaching the Gospel and ministering even as his Master. So the church, though scattered, is united. He finds a man named Aeneas at Lydda, eight years a bedridden paralytic: and he heals him. Nay, not Peter; "Aeneas, Jesus Christ healeth thee!"

Sweet faith is that and high reach of the heart that is so sure of Christ's presence and power! It was this that saved the early Church—the Risen Lord, the Present Lord, Jesus in them surely. So they endured; so they overcame. This is faith; less than this is not real Christianity. It is this that Christians are perishing for to-day.

A good woman dies not far away and the disciples send for Peter, having heard of his presence at Lydda by reason of the cure of the paralytic. He comes, speaks to the dead; and she lives. In him Jesus walks the earth and ministers as if the cross and its agony and the grave and its darkness had never been. And it is such a matter of course that the historian records it with no extraordinary comment whatever.

This is the conception that the lesson brings—of Christ present,—so unquestionably present in His first disciples that His ministry extends even to that high degree in which the dead are raised.

The detail about the death of Dorcas, her works, the love in which she was held, the group about her bier, add wonderfully to the general picture of the life of the early Christian community. There can be no difficulty in reading these verses. One of those women who excel in good deeds, she ministered with her hands in the making of clothes for the poor and was so full of good works that the entire group of Christians mourn her death. Peter is entreated to come and to delay not. Evidently they dare to hope that he can raise the dead. They feel sore need of him at any rate. He comes, beholds the evidences of her ministering; and without hesitation—mark the sublime faith not only on his part but on the part of the others—sets about by prayer to call back life to her. The Present Lord fails not, and as of old the dead arises.

Even so would Jesus now be present in those who love Him, and only awaits a heart ready to receive Him

UNIFORMITY IN SONG BOOKS.

We submit below a letter from a member of a Baptist church in North Carolina, which strikes us as making a good point:

"There is more lack of uniformity in the use of song books in church and Sunday-school, and consequently more demoralization on that line amongst Southern Baptists than in any other denomination. If you have any doubts, I wish you would institute an inquiry among representative town and country pastors. In my humble judgment, we need a church Hymnal and a Sunday school song book printed in both notations—round and shaped—authorzed and endorsed by our Convention."

The musical considerations are left to our musical readers. We must be content with the remark that the Sunday-school music has been completely demoralized by the introduction of songs that are of a very low order and of music that is not much better. If we are not mistaken one finds in Sunday school books frequently the choruses from popular comic operas, with pious phrases set to them—a most incongruous combination. The enterprising publishers come forth with a new and worse book every year. Really a halt must be called or the sacredness of music will be lost to our Sunday-schools.

There is also the economic consideration that the purchase of new books every year involves.

Might not the Southern Baptist Convention appoint a Committee on Hymn and Song-books, to cooperate with the Sunday-school Board particularly in the publication of a book of appropriate songs for Sunday schools?

Rev A. E. Brown in New England.

Brother Brown has been in Boston and suburbs for several weeks, interesting many in the mountain people of North Carolina. This part of his work has been wonderfully successful. He came among us an absolute stranger; but he knows how to introduce himself. When known he was welcomed everywhere, except in a few places where local conditions made it inexpedient to entertain propositions at the present time. No doubt Brother Brown discovered almost a new world in Massachusetts, but the change in latitude did not occasion any change in Brown himself. However, it was interesting to observe how wisely our brother did adapt himself to his new surroundings. He spoke at the Highland Baptist church, Springfield, Mass., Sunday, March 23. He spent the day with us; in the morning he was a helpful listener; in the evening he was a genuinely eloquent speaker before a large and deeply interested congregation. He has come to be known among us as the "Eloquent Mountaineer of North Carolina," and the title is no misnomer.

In considering the success of his sojourn in the North, seeking help for his educational work among the mountain people of North Carolina, certain local conditions must not be forgotten. First, he came to a people who are under an almost constant fire of appeal for help—beginning at Jerusalem and reaching unto the uttermost part of the earth; therefore, every new cause naturally meets with a somewhat conservative reception; for it is necessary under such local conditions to be discriminating. Secondly, Brother Brown's cause, to the vast majority of our people, was new. It takes time to introduce a new cause anywhere. Hence his trip should be considered by his brethren at home as a sort of introduction of his work to the New England Baptists. After our brother was heard, his hearers were friendly to his cause; we believe that he is a prophet raised up from among his own people, who under God is destnied to lead them out. We believe in his people, and feel that his wise and sanctified plan, to establish Christian education among them, is worthy of the necessary liberality, in order that it may be carried out.

There were three things that especially interested our people in this work: (1) The man who represented it; the personal equation was a large factor. They saw and heard Brown; and we felt that he left more than he took. (2) The imperative worthiness of the cause itself—Christian Education for the mountain people of North Carolina. (3) The almost unparalleled liberality of the people for whom help is asked. I fully believe that the only thing necessary, in order to obtain the necessary help, is for our Brother Brown to keep his cause and its history before the people

GEO. W. QUICK.

Springfield, Mass.

Studies in the Life and Works of Jesus.

OUTLINED BY
T. NEIL JOHNSON.

FOURTEENTH WEEK: TRANSFIGURATION AND TEACHING.

FIRST DAY: *Mark 9:2-8. The Transfiguration.*

Verse 2. Keep in mind the conversation from which this incident is dated.

On what previous occasion did these three disciples enjoy a special privilege? Mark 5:37. Why?

Verse 2. While these three were apart with Jesus "in a high mountain by themselves," how was Jesus engaged? Luke 9:29.

Verse 3. What changes took place in the appearance of Jesus? Note the addition in Matt. 17:12.

Verse 4. Who talked with Jesus? About what? Luke 9:31.

Verses 5-8. When Peter wished to stay and enjoy, what was Heaven's message to him?

Concerning what principle of the spiritual life had Peter been reluctant to "hear" Jesus? Verse 32.

FOURTEENTH WEEK: TRANSFIGURATION AND TEACHING.

SECOND DAY: *Mark 9:9-13. Descending the Mount of Transfiguration.*

Verse 9. Until what time were they to keep secret what they had witnessed?

Verse 10. Why may they not have been impressed by this saying before? Compare Mark 8:31.

Verse 11. The scribes so explained Malachi 4:5.

Of whom does Jesus speak as Elijah in verse 12? Luke 1:17.

How did these leaders treat this Elijah? Luke 7:30.

There is a tradition that John fell into the hands of Herod through the intrigue of the Pharisees.

To what did Jesus appeal to show that He should suffer and be maltreated? Isaiah 53.

FOURTEENTH WEEK: TRANSFIGURATION AND TEACHING.

THIRD DAY: *Mark 9:14-29. The Demonied Boy.*

Verse 14. Think of how Jesus and the three must have felt as they left behind the vision on the Mount for one where nine fellow-disciples stood confronted by failure, surrounded by taunting scribes and the fickle multitude.

Verses 15-16. In what spirit did Jesus ask the quetsion of verse 16?

Verses 17-19. What part of the father's reply is an answer to Jesus' question, and how does Jesus account for what He sees?

Verses 20-23. What appeal does he make to Jesus?

Verse 23. R. V reads, "If thou canst! All things are possible to him that believeth."

Verse 24. He says "I believe," but as he thinks of how much depends upon his faith, it seems to him little more than unbelief, and he cries out "help thou mine unbelief."

Verses 25-29. To what is much of my failure due?

FOURTEENTH WEEK: TRANSFIGURATION AND TEACHING.

FOURTH DAY: *Mark 9:30-32. Christ Again Foretells His Death and Resurrection.*

"Went forth" from what place?

"Passed through" what cities in Galilee to get to His headquarters?

What was Jesus engaged in doing that He desired to be unobserved?

With what impressive exhortation did He introduce this teaching? Luke 9:44.

What new feature about the way He would be treated does He add in first part of verse 31?

Why were "they" afraid to ask Him concerning *that* saying?

FOURTEENTH WEEK: TRANSFIGURATION AND TEACHING.

FIFTH DAY: *Matt. 17:24-27. The Shekel in the Fish's Mouth.*

Verse 24. The half shekel to maintain the temple service. Ex. 30:13ff.

Read verse 25, thinking of God as a King, for whose temple this tax was asked.

Verse 26. Since Jesus was the King's son, he is by right free from such a claim.

Verse 27. Why did not Jesus assert His right of exemption?

Note how royally He acts in the last part of verse 27.

Revised Version reads: "lest we cause them to stumble" What rights do I forego on this principle?

FOURTEENTH WEEK: TRANSFIGURATION AND TEACHING.

SIXTH DAY: *Mark 9:33-37. A Child in the Midst.*

Verse 33. "Came to Capernaum" from where? Mark 8:28; 9:2, 9, 14, 30.

Verse 34. What had Jesus been doing on the return trip? Mark 9:30-31. What the disciples? Matt. 18:1.

How is one to gain entrance into the Kingdom of Heaven? Matt. 18:2, 3.

Verses 35-36. How is one to be "first" or "greatest" there? Matt. 18:4.

Verse 37. If the child stands for the weak, the insignificant, the helpless; for Christians humble in station, influence and in-

portance, how are we to treat one of "such"? Why?

Wherein have I failed to receive Him?

FOURTEENTH WEEK: TRANSFIGURATION AND TEACHING.

SEVENTH DAY: *Mark 9:38-50. Teaching on Tolerance and Offences.*

Verses 39-40. Why did Jesus think John's action wrong?

Verse 41. Give in your own language the teaching of this verse.

Verse 42. What is meant by "causing one of these little ones to stumble"?

Verses 43-48. Name the ways in which we may block our entrance to the Kingdom of God?

Verse 49. Does He mean that we are all subject to the fiery test of the things which cause stumbling, in order that we may be purified by the struggle?

Verse 50. Have I so withstood temptation that I exert a saving influence over others? Have I salt in myself?

Side-Lights and Suggestions.

MEANING OF THE TRANSFIGURATION.

The transfiguration, to be understood, must be viewed in connection with the announcement made by Jesus shortly before it happened, concerning His death. All the Gospel writers date the transfiguration from this announcement. This relative date, in fact, is a finger-post pointing back to the conversation on the passion, and saying: "If you desire to understand what follows, remember what went before." Moreover, this is made more evident from the fact that Luke tells us that His approaching death was the subject of conversation between the heavenly visitants and Jesus.

FOR JESUS.

The transfiguration was an aid to faith and patience, specially vouchsafed to the meek and lowly Son of man, in answer to His prayers, to cheer Him on His sorrowful path towards Jerusalem and Calvary. Three distinct aids to His faith were supplied in the experience of that wondrous night: (1) Thus Jesus was granted a foretaste of the glory with which He should be rewarded after His passion, for His voluntary humiliation and obedience unto death For the moment He was, as it were, rapt up into heaven, where He had been before He came into the world; for His face shone like the sun and His raiment was white as the pure untrodden snow on the high Alpine summits of Hermon. (2) Jesus was assured that the mystery of the cross was understood and appreciated by saints in heaven, if not by the sin darkened minds of men below. Only a few days ago He had ascertained by painful experience the utter incapacity of the twelve, even of the most quick witted and warm-hearted among them, to comprehend the mystery of His passion or even to believe in it as a certain fact. Verily the Son of man was most lonely as He passed through the dark valley! The very presence of stupid, unsympathetic companions serving only to enhance the sense of solitariness. The talk of the great law-giver and the great prophet of Israel on the subject of His death was doubtless a real comfort to Jesus. (3) Lastly, the chief solace to the heart of Jesus was the approving voice of His Heavenly Father: "This is my beloved Son, in whom I am well pleased." That voice uttered then, meant: "Go on Thy present way, self devoted to death, and shrinking not from the cross. I am well pleased that Thou dost show it to be Thy fixed purpose to save others, and not to save Thyself."

FOR THE DISCIPLES.

The main lesson which the transfiguration brought to the disciples is in the injunction of the heavenly voice: "Hear Him." This command refers specially to the doctrine of the cross preached by Jesus to the twelve, and so ill received by them. It was meant to be a solemn, deliberate indorsement of all that He had told them concerning His own sufferings, and concerning the obligation to bear their cross, lying on all His followers Accepting the current notion that Elijah was to introduce the new Kingdom, the three were disappointed that their visit was so fleeting—they would have detained them. In truth, while their Master was preaching the cross they were dreaming of the crown.

FOR ALL CHRISTIANS.

The voice from heaven comes to every Christian and says: "Hear Jesus, and strive to understand Him while He speaks of the mystery of His sufferings and the glory that should follow—those themes which even angels desire to look into. Hear Him when He proclaims cross-bearing as a duty incumbent on all disciples, and listen not to self indulgent suggestions of flesh and blood, or the temptations of Satan counselling thee to make self-interest or self-preservation thy chief end. Hear Him, yet again, and weary not of the world, nor seek to lay down thy burden before the time. Dream not of tabernacles where thou mayest dwell secure, like a hermit in the wild, having no share in all that is done beneath the circuit of the sun. Do thy part manfully, and in due season thou shalt have, not a tent, but a temple to dwell in: an house not made with hands, eternal in the heavens."

AMBITION VS. HUMILITY.

On thier homeward journey the Master and the disciples were of very different moods of mind. He sadly mused on His cross, they vainly dreamed of distinctions in the approaching Kingdom. The diversity of spirit revealed itself in a corresponding diversity of conduct. Jesus for the second time began to speak of His coming sufferings, telling His followers how He should be *betrayed* into the hands of men, and how they should kill Him, and how the third day He should be raised again. The twelve forget the cross, after a momentary fit of sorrow when their Lord referred to it, and betake themselves to dreaming of the crown; as a child forgets the death of a parent, and returns to its play. "How great," thought they, shall we all be when the Kingdom comes!" Then by an easy transition they passed from the idle dreams of the *common* glory to idle disputes as to who should have the largest share therein: for vanity and jealousy lie very near each other. Peter James and John had been selected to witness the transfiguration. Did this imply they would be greater in the Kingdom? The three disciples hoped it did; the other disciples hoped not, and so the dispute began. It was nothing that they should all be great together: the question of questions was who should be the greatest—a question hard to settle when vanity and presumption rested non one side, and jealousy and envy on the other.

Sitting in the midst of the ambitious disciples with a little child in His arms for a text, He who is the greatest in the Kingdom proceeded to show them that entrance into the Kingdom at all, is dependent upon being as *unpretentious* as a little child, which knows nothing of distinctions of rank, which are the offspring of human pride, and the prizes coveted by human ambition.

The difference between the divine Kingdom and all others lies in the principle upon which promotion proceeds. Here the proud and ambitious gain the posts of honor; there honors are conferred on the humble and self-forgetful.

The transition from *being* like a child to receiving all that of which childhood is the emblem is perfectly natural; for there is a close connection between the selfish struggle to be great and an offensive mode of acting toward the little. Harshness and contemptuousness are vices inseparable from an ambitious spirit. The mill stone is no idle figure of speech, but an appropriate emblem of the ultimate doom of the proud. * * *

Such being the awful doom of selfish ambition, it were wise in the high-minded to fear and to anticipate God's judgment by judging themselves. The relevancy here of these instructions appears when we consider that all offenses against our brother are offenses against ourselves. "Rather than harm one of these," says the great Teacher, in effect, "by hand, foot, eye or tongue, have recourse to self mutilation; for he that sinneth against even the least in the Kingdom, sinneth against his own soul."—Adapted from Bruce.

SUGGESTIONS FOR CLASS HOUR,

Review the incidents of last week, noting how the culmination in Peter's Confession, and the "First Lesson of the Cross."

Recall how the disciples opposed that lesson. Spend most of the Class Hour on the Transfiguration: (1) As Heaven's message to Jesus as He, with no earthly friend to understand Him, contemplated His death; and (2) as Heaven's Message that the disciples "hear Him" on this unwelcome theme and its application.

Bring out the strong contrasts between Jesus as He talks of the Cross and the disciples as the dispute over the Crown.

Treat the Half-shekel incident as an acted parable of Jesus' voluntary self-humiliation, and group the other teaching about the central thought of Humility vs. Ambition in the Kingdom.

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A Question for Bertie.

The report of the Superintendent of Schools in Bertie County shows that forty per cent of the white children in that county are attending no school. That is, 3,202 white children are out of school. This report is no exception. Bertie is not the most illiterate county, and the statement is enough to arouse every patriotic person in the State to put forth his best efforts to aiding the public schools.—Raleigh Times.

Did it ever occur to you that children who work from ten to fifteen hours per day would not have much time to attend school?—Harbinger, Raleigh, N. C.

No child in that happy land works from ten to fifteen hours per day. To one who knows the county the idea is absurd.

But where are those 3,202 white children?

Patience and resignation are the pillars of human peace on earth.—Edward Young.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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A Timely Question for You.

There are many persons who conscientiously think they do not have half an hour a day to spend in Bible study. Let us suggest two ways of meeting this hindrance. There is time to do the will of God. Is it the will of God that I grow spiritually? Yes; for He does not wish me to become unspiritual or to stand still. Has a man ever grown spiritually apart from devotional Bible study? We have not found that man. Have you? Therefore, there is time to study the Bible daily for our own spiritual growth. This, you say, is logical but theoretical. Well, then, will you for one month try the plan of spending the first half hour of the day in Bible study, and at the end of the time let us know whether it has interfered with your regular work or standing or efficiency? Hundreds of persons in different parts of the world have accepted this challenge. Thus far not one has reported that his work or standing has suffered in the least. On the other hand, many of them report that such study has enabled them to do more and better work. Is it fair, therefore, for any of us, without trying it, to say that this can not be done?—John R. Mott.

The promise is: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Now, as long as our minds are stayed on our dear selves, we shall never have peace.—Dwight L. Moody.

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Ar Richmond, "	6 05 a m	3 00 p m
Ar Washington, P. R. R.	10 30 a m	6 35 p m
Ar Baltimore, "	11 30 a m	8 00 p m
Ar Philadelphia, "	1 20 p m	9 55 p m
Ar New York, "	4 10 p m	12 30 a m

Note—a Daily except Sunday. b—Eastern Time.
Connections at Jacksonville and Tampa, for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans, for all points in Texas, Mexico and California
SLEEPING CAR SERVICE.
Nos. 31-34-39-38—Florida and Metropolitan Limited. Drawing Room Sleeping, and Through Day Coaches between New York and Jacksonville. Through Drawing Room Buffet Sleeping Cars and day coaches between New York and Atlanta.
Nos. 11-34-33-12, carry Cafe Cars and Pullman Dining Cars between Hamlet and Athens, Hamlet and Savannah.
Nos. 37 and 40—Florida and Atlanta Fast Mail. Through Drawing Room Buffet Sleeping Cars between New York and Jacksonville, connecting at Hamlet with Sleeping Car to and from Atlanta.
Tickets on sale to all points. Pullman Berths Reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotel and residences without extra charge at
Up-town Ticket Office,
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C. H. GATTIS, C. T. and P. A.,
RALEIGH, N. C.
Rail, Raleigh and Gaston Pass. Dep.
H. S. LEARD, G. P. A.,
Raleigh, N. C.
E. H. L. BUSCH, G. F. A.,
Portsmouth, Va.
JAS. M. BARR, First Vice-President and General Manager, Portsmouth, Va.

Current Events.

STATE NEWS.

—Candidly, the North Carolina newspapers will do themselves honor not to make so much of Mr. Pembroke Jones' purchases and Mrs. P. J.'s parties.

—The Mooresville Enterprise says that 98 per cent of the citizens of Mooresville are church-going people, and 96 per cent of her business men discount their bills.

—Mr. George W. Pack has given to Asheville a beautiful spot on the French Broad for a Park. Honor to this adopted son of North Carolina, and one of her best citizens.

—The retirement of Dr. Dred Peacock from the Presidency of Greensboro Female College is a loss to Education in North Carolina. He had proved all the qualities of a successful schoolman. He enters the Life Insurance business. Mrs. Robertson succeeds him as President of the College, though he will have a hand in the business management.

—Mr. George Kennan, one of the most eminent travellers and newspaper correspondents, compliments the North Carolina exhibit at Charleston in the very highest terms. It is easily the best there, except that of South Carolina. This speaks well for our State, for the Department of Agriculture, and particularly for Mr. T. K Bruner.

—Senator Simmons is openly opposing the ratification of the appointment of Mr. Mullens as Postmaster at Charlotte. The man deserves to loss his office, perhaps, but it is a shame that his offense has become a matter of so much publicity He has certainly been overpunished in this respect. Senator Simmons goes on record as opposing men whose conduct is not exemplary. Let him stick to that.

—Certain negroes last week issued a characteristic appeal to their race to meet at Raleigh April 15th and take measures in view of the Amendment, "to adjust ourselves in such a way that we can the more easily stem the tide and show ourselves to be in nowise political nonentities". Right there is where the colored brother shows that he is and must be a political nonentity—such leadership as this marks the race as hopeless for at least a generation so far as politics is concerned.

—A special report for 1901 as to public school houses was prepared by the State Superintendent to be laid before the educational conference. Of white school houses there are frame 4,268, log 597 and brick 34 total 4,899. Of colored school houses there are frame 1,830, log 353: total 2,188. The number of school houses built during the past year was white 63, colored 45. The value of school houses is, white $869,640, colored $266,018, total $1,135,658. The number of school districts is, white 5,484, number of white districts that have no houses is 554 The number of houses for negroes is 2,188, number of districts that have no houses 376; total number of districts for both races, without houses, 960. Average value of houses for whites is $177, and for colored $121.

—Ex Senator Ransom spent his life in high office, but when he was retired (then about seventy years old) he gave himself to agriculture with his boys. He seemed to be a poor man when Senator, as his enemies were always whispering about his unpaid debts. We hear no more of that now. But, on the other hand, there is much talk of his wealth, and all the people honor him. He sold his last year's cotton crop recently for $50,000. He seems to have made a wise exchange when he gave up politics for the farm. He has peace now, honor, wealth and satisfaction; it is doubtful if he had anything—could dare to call his soul his own—when Senator and leader of his party, strong though he is and was in all that makes a public servant. And yet many a farmer would abandon all for the office of sheriff.

—Out of the East—that section in which civilization is oldest and best in North Carolina, called fondly by the Recorder "the Chowan country"—comes another sensation. A negro attempted the nameless crime, was overtaken, brought to Edenton, tried in seven minutes (the Court being in session and his guilt confessed) and he was sentenced to the full of the law for attempted rape. But many people were infuriated. They would be satisfied with nothing less than the man's life. Before the trial an attempt was made upon the jail. The militia was called out—an always unpleasant commentary on a community. But Sheriff Norman and the cooler heads managed to prevent a lynching. The negro was started towards Norfolk on the way to Raleigh The train had scarcely left town when an enraged man in the car drew a pistol and shot three times at the negro, one shot taking effect in his neck, but not seriously injuring him. The negro does deserve death; and the enragement of the people is not so much to be wondered at; but restraint would much better become that section which in all that has made North Carolina glorious has been second to no other. Only a few weeks ago there were plans to lynch Wilcox; then the negro was lynched near Washington; now at Edenton—the old seat of government—a military company must be called out to keep the peace. Let the people beware how they permit their passions to be inflamed and how they give way to them. Of such is not that Kingdom of Peace, nor is free government founded in such.

—We shall never be at peace with ourselves until we yield with glad supremacy to our higher faculties —Joseph Cook.

For Loss of Appetite
Take Horsford's Acid Phosphate.

Dr. W. H. Holcombe, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite." Supplies the needed nerve food and strengthening tonic.

GENERAL NEWS.

CONGRESS. There have been three important bills in Congress in the last few days: (1) The Cuban Reciprocity bill, (2) the Oleomargarine bill and (3) the Chinese Exclusion bill. There is one other matter of importance—the investigation of the charges of corruption in regard to the purchase of the Danish West Indies. There are three matters of importance now in abeyance, (1) the canal bill, (2) the Crumpacker bill looking to the reduction of Southern representation. There is one other matter at Washington of special interest, the clash between the President and General Miles

Last week the first four matters mentioned had the ear of the Congress.

The Cuban reciprocity bill will pass. The Republican caucus has agreed to it. By it Cuba will be allowed a reduction of 20 per cent on the American tariff for a year and a half. This will affect the beet-sugar growers of the Northwest. It is nothing more than right however. And yet it puts the party in power in the attitude of reducing the tariff on an agricultural product and of refusing to reduce it on a "trust" products. And this will make good campaign material. The truth is, however, that the cane sugar people—the real trust—wanted the reduction, while the beet sugar people were opposed to it. It was trust against trust, not trust against farmer.

The Oleomargarine bill is another bill that concerns the farmer, especially the dairyman. Oleomargarine is butter made of fats and oils. There is nothing bad about it except that those who sell it are frequently disposed to represent it as genuine dairy butter. A bill was introduced increasing the tax on oleomargarine—colored like butter—from two cents to ten cents a pound. It is easy to see that unless oleomargarine is very inexpensive this high tax will make it more costly than butter, thus driving it out of the market. And yet every one must feel that counterfeit butter ought to be prohibited, and oleomargarine be made to stand upon its merits. The bill passed the Senate. It is a concession to the farmers to make up for the cut in beet-sugar and a blow to the manufacturers. It will interest North Carolinians to know that Senator Simmons made his maiden speech on this bill, speaking against it

The Chinese exclusion bill is mainly a renewal of the law that is now in force forbidding the Chinese laborers and merchants to come into our country. It is interesting mainly because of the fresh importance of our commerce in China; but it would be almost suicidal to open the gates of our land to the Chinese.

As for the Danish West Indies scandal, it is about to prove a farce of the purest ray. The man who claimed to have spent so much money corrupting newspapers and Congressmen is proving a very bad character, and it really seems that he was making up a claim against his country out of the whole cloth. He is repudiated not only by our State Department, but by the Danish.

The other matters will come up later.

POLITICS. Last week there met in Louisville, Ky., a few men representive of the groups that once commanded great attention as the People's Party, to form a new party. They are of that type called extremists. Refusing to give up in the presence of utter defeat, they now undertake to combine all elements in a new party called the Allied People's Party. It is opposed to Democratic and Republican policies and advocates those reforms, government ownership, for example, which seem desirable but are at present impractical. It appears that there will be no considerable third party in the South so long as the Democrats are out nationally, as that party will concentrate all opposition. As for the West, that is quite another matter, and quite a different matter as the politicians of the South are now learning.

Mr Jones, long the manager of the Democratic national campaigns, was defeated for United States Senator from Arkansas last week in a primary. He has received only ridicule and abuse for his efforts to manage for his party, and now he loses his seat. Very probably no one could manage more successfully than he has; but this is unknown; and on the other hand, it is known that no manager could have been more badly beaten. Very likely the Democracy will come forth with a fresh candidate, fresh issues and a fresh manager next election, and the South have a hand in them.

Even here at hand is the news that in the Congressional campaign this fall, Mr. Griggs, a Representative from Georgia, will have charge This is a deserved recognition of that section of the country which has saved the Democracy from annihilation in the last two campaigns. It begins to appear that the Democracy's hope is in the South and the South's hope of return to National leadership is in the Democracy. But it must be a more enlightened and liberal Democracy that shall return to the South her ancient prestige than that which, finding its policy in the immature, unthinking and ridiculous West has bowed these eight years to so many false idols in hope of favor only to be cast down and out by the overwhelming majorities of 1900 and 1896.

A GREAT MAN'S LEGACY TO THREE CONTINENTS. In the paragraph on the death of Cecil Rhodes we mentioned the report that his large estate would be devoted to benevolence. Last week the terms of the will were made known. The estate is worth $25,000,000. He leaves his landed property in Africa "to be cultivated for the instruction of the people." His palace he gives to his country. The significant bequest is that of two scholarships in English Universities to each of the States of the United States and five similar scholarships to Germany. He declares that he provides these scholarships "to encourage and foster an appreciation of the advantages which I implicitly believe will result from a union of English-speaking people throughout the world, and to encourage in the students from the United States, who will benefit by these scholarships, an attachment to the country from which they have sprung, but without, I hope, withdrawing them or their sympathies from the land of their adoption or birth." This is worthy of the Empire-builder, worthy of his spirit, his foresight and his love of England. His gift will make possible to many Americans the rich advantages of the Oxford Universities, and it will also tend to cement the bonds that bind the Anglo-Saxon race in our invisible empire of aggressive Christian civilization. Such an ending of his life and the manifestations of grief in South Africa and in England mark him for a far better man than those who knew him at a distance regarded him.

INTERNATIONAL. Let those who are interested in that most interesting of all modern affairs, the play of the Powers for dominion in the Orient, bear in mind that England and Japan have formed an alliance on the one hand and Russia and France on the other; while Germany and the United States are content to divide the balance of power; and the minor kingdoms follow immediate self interest or ancient antipathies.

An international event of the first importance took place last week in the completion of the treaty as to Manchuria. It is a triumph for England, Japan, China and America. This large section of China fell first under Russia's influence, then under Russian control, that country finally investing Manchuria with an army. Now Russia is evacuating, as she ought to do. The plan is to restore to China Tien Tsin, Niw Chwang and the Niw Chwang-Shan-Hai-Kwan railroad. This will give the Chinese practically all the territory that was occupied during the Boxer Rebellion. The talkedof partition of China is thus indefinitely postponed.

The other international matter of importance is the Boer War. There are rumors of peace negotiations; there is news of a defeat of the Boers at Hart's River, heavy loss on both sides; there is the newspaper statement that President Steyn of the obliterated Orange Free State, declares the Boers not only do not care to negotiate for peace, but that they are willing and prepared to fight indefinitely. There is besides the growing impatience in England. And in America there are persistent efforts to put an end to the shipment of mules to the Transvaal for British use.

BUSINESS. The remarkable high commercial tide continues. Stocks and bonds and prices continue to hold their high figures and to rise, if anything. There is but one unpromising feature, and that is the strike fever, so characteristic of the approach of May 1st—"May day." Note the strikes in Boston, in Norfolk, in Altoona, Pa., and in Augusta, Ga. We hope the situation may hang together until the Southern farmers can market one big crop in a time of high prices. Such a thing would give the entire South, in all departments—industrial, commercial, educational and religious—a tremendous impetus. It is just this that it waits for.

TRUSTS LAWS. The Court of Civil Appeals has followed the Supreme Court of the United States in regard to the Illinois law, in holding the Texas law to be unconstitutional. The Illinois law was held unconstitutional in that it discriminated in favor of the farmer, excepting him from some of its stringent restrictions. The Texas law had this defect and also that of a clause seeking to recover penalties—which is unconstitutional.

Southern Baptist Convention

The Forty Seventh Session, fifty-seventh year, of the Southern Baptist Convention will be held in the Auditorium, Asheville, N. C., beginning Friday, May 9, 1902, at 10 a. m.

The Annual Sermon will be preached by Rev. F. C. McConnell, D.D., of Georgia, or his alternate, Rev. Curtis Lee Laws, D.D. of Maryland.

The office of the Secretaries will be in the Auditorium. Delegates, Associational representatives and visitors are earnestly requested to register there, as soon as possible after arrival in Asheville Do not wait for the opening of the Convention; come on Thursday, or between 9 and 9.45 a. m. Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.
W. J. NORTHERN, President.

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.

The annual meeting of this Society will be held in the meeting house of the First Baptist church, Asheville, N. C., beginning Friday, May 9, at 10 a. m.

ANNIE W. ARMSTRONG, Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION, AUXILIARY TO S. B. C.

The Annual Convention will be held in the Auditorium, Asheville, N. C., beginning Thursday, May 8, at 10 a. m.

Each local Young People's Union or Society is entitled to one delegate for every twenty five members or major fraction thereof, and churches having no such Young People's organization are entitled to one delegate for every fifty members or major fraction thereof

L. O. DAWSON, President.
W. W. GAINES, Secretary.

THE AMERICAN BAPTIST EDUCATION SOCIETY.

The Annual Meeting will be held in the Auditorium, Asheville, N. C, beginning Thursday afternoon, May 8.

H. L. MOREHOUSE, Cor. Sec.

RAILROAD RATES.

For all of the above-mentioned occasions the following arrangements are announced:

The Southeastern Passenger Association, including all of the lines south of the Ohio and Potomac rivers and east of the Mississippi River; The Associated Railways of Virginia and the Carolinas, and the Seaboard Air Line announced:

"A rate of one fare for the round trip to Asheville, N. C., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction, to be sold May 6 to 10, inclusive, with final limit May 21, 1902, except that

By depositing tickets with Joint Agent at Asheville on or before May 15, 1902, and payment of fee of fifty cents, an extension of the final limit will be permitted not later than June 2, 1902, inclusive."

The Trunk Line Association grants same rates, dates and terms from points in Maryland and District of Columbia.

Other announcements will be published as received.

Any further information regarding rail road matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,
414 N. Broadway, Baltimore, Md.,
Secretary in Charge of Transportation.

Nobody else but me puts his name on lamp chimneys — there's mighty good reason for that. MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.
MACBETH, Pittsburgh.

Going to Charleston North Carolina Week.

The Southern Railway offers the best route via Selma and Atlantic Coast Line. Reduced-rate tickets on sale April 6, 7 and 8 with final limit 10 days from date of sale. Rate from Raleigh only $5.15. Schedule as follows:

Going—leave Raleigh 10 30 a.m.; arrive Charleston 11.15 p. m.

Returning—leave Charleston 7 a. m.; arrive Raleigh 3.50 p. m.

From the above it will be seen the Southern offers a quick and comfortable trip in each direction. The return journey should be considered as well as the going. For further particulars write or call on

T. C. STURGIS, C. T. A.,
Raleigh, N. C.

Sale of Land.

By virtue of a decree of the Superior Court of Wake County, made in the Special Proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee et al., I will on Saturday May 3, 1902, at 3 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, T. J. Wiggins and others, known as the "R. P. Chamblee Place," containing 102 acres.

This March 19, 1902.

S. V. T. CHAMBLEE,
Commissioner.
T. T. THORNE, Attorney.

THE ARGYLE,
CHARLESTON, S. C.
A New Hotel, Splendidly Appointed and Strictly Modern.

Teachers Who desire good positions and Schools that desire good teachers should write at once to the INTER STATE TEACHERS AGENCY, Asheville, S. C. Conducted by experienced teachers Operates in all sections.

NEW CENTURY BELL
ANY ONE INTERESTED IN GETTING A BELL FOR ANY PURPOSE WRITE US FOR CATALOGUE AND PRICES
CHURCH
THE OHIO BELL FOUNDRY
309 to 317 LUDLOW ST CINCINNATI, O.

MOZLEY'S LEMON ELIXIR.

A PLEASANT LEMON TONIC.

For biliousness, constipation and apendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and $1 00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

LEMON ELIXIR.

I fully endorse it for nervous prostration; headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO.
West End, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable.

25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

XANTHINE!
PROF. HERTZ GREAT GERMAN
HAIR RESTORATIVE

Why are You Not a User of Xanthine?

THERE IS AN ARMY OF THEM,

And They are all Charmed with It.

Its delightful effect in keeping the head and hair in perfect condition, preventing dandruff, causing growth, and—though not a dye—restoring natural color, if gray or faded, cannot be equalled.

It Never Fails to Make a Friend of a User.

At druggists. Price $1. Insist on getting it. If your druggist has not got it, send us $1, and we will send you a bottle, *Charges Prepaid.*

Highest testimonials. Write for circulars.

XANTHINE CO., Richmond, Va.

Babbin & Ferrall
AT TUCKER'S STORE
RALEIGH, NORTH CAROLINA

Dress Goods

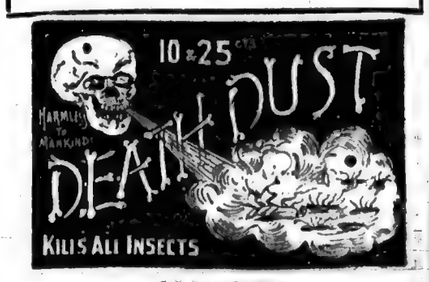
FEW DRESS MATERIALS have attained greater vogue than VOILES. These fabrics are indescribably pretty, and we are showing them in Blacks and all the newest shades, 45 inches wide, at $1 00 a yard.

CREPE de PARIS has both dash and dignity, Silk and Wool, 45 inches wide, at $1.00 a yard Black and newest shades.

ECOSSIENNES are also tremendous favorites and make up exquisitely. 45 inches wide at $1 50 a yard.

LONDON TWINES, MISTRALS and CANVASS are also very desirable.

Let Us Mail You Samples



KILLS
BED BUGS, ROACHES, ANTS, SPIDERS, FLIES, VERMIN, AND ALL INSECT LIFE.
Harmless to People! Death to Insects!
10 and 25 Cents.

You can clear your house of all vermin by liberally using Death Dust.

You can keep your animals and fowls rid of insect pests by judiciously using Death Dust.

You can enjoy your rest at night by killing mosquitoes, burning small quantities of Death Dust.

The Best Insect Powder in the Trade is DEATH DUST.

AT ALL DEALERS.

☞ The 25 cent package (large tin cans) sent by mail on receipt of money to any address. The 10 cent size is unmailable.

The Carrollton Chemical Co.
BALTIMORE, MD U. S. A.

Woman's Work

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

MISSIONARY TOPIC.

April: Missions in the Southern States.—"Lift up thine eyes * * * and all the land which thou seest, to thee will I give it and to thy seed after thee." Ours is the first country where Baptists have enjoyed equal political and religious rights. Three-fifths of the Baptists in the world are in the Southern States. There are 20,000 white churches; 3,250,000 members (white and colored).

Study Topics.—Our past history as indicating future divine purposes. Responsibility of the churches to evangelize our country. Necessity to carry the pure Gospel with our commerce to the ends of the earth.

SPECIAL OBJECTS OF PRAYER.

First day—That God will give us sixty volunteer teachers.

Second day—That those arranging schools for them may choose the places wisely and well.

Third day—That the hearts of the people may be prepared for their coming.

Fourth day—For openings for the new work of pastors' assistants to aid in town work.

Fifth day—For special guidance in choosing places and teachers for new fields in Eastern North Carolina.

Sixth day—Thanksgiving for work already accomplished through the volunteers.

Seventh day—Earnest prayer for still greater things in 1902.

Prayer Study—John 17:1-18.

VERY IMPORTANT.

In January sixty volunteer teachers were called for. Many inquiries as to the nature of the work were at once received. Up to date, however, only thirty have definitely signified their willingness to enter this work for the summer of 1902. Probably this is as many as had fully decided this matter at this time last year. But the work was then hindered and some confusion arose from the tardy decisions. I find it therefore imperative that all applications for the position of volunteer teacher shall reach me by the 12th of this month. If any of those who are thinking of this work are like one, who says she can fill the requirements "except in one particular," let them write me, nevertheless. There may be work for them also.

Places desiring the services of teachers should also write me by that date.

FANNIE E S. HECK,
Raleigh, N. C.

CAUSE FOR ENCOURAGEMENT.

The contrast between the reports for the first quarter for three years is cause for encouragement. The larger amount reported for boxes in 1900 brings that total up beyond the other two. But in the last two years the larger part of the boxes have been reported in the fourth quarter instead of the first. Note that in every other item for missions you will find increase:

	1900.	1901.	1902.
Foreign Missions	$472.48	$367.76	$436.41
Christmas Offering	611.00	667.70	693.98
Home Missions	144.21	153.61	168.96
Boxes	652.90	248.30	470.28
State Missions	179.60	138.31	180.43
Orphanage	77.08	23.25	15.00
Sunday Schools	34.30		
Relief Fund	6.81		
Education	4.00	2.76	
Expense Fund	1.78	1.06	.95
Grand total	2,184.16	1,602.54	1,966.01

A WELCOME TO THE IMMIGRANT.

MARIE BUHLMAIER.

Your request to give you some incidents from the Landing was not forgotten, and while there is an abundance of material to do so, there is not an abundance of time.

I have just received news of a family which it was my privilege to assist upon their arrival here, and believing it will be interesting to you, will try to tell their story. Last summer I met a company of Germans from Russia en route to Michigan. They were poor, not even having sufficient to live upon while travelling thither. We provided them with necessaries, and helped them to the train, etc. Before parting, it was learned that they had found the Lord, which caused us to rejoice. We were in communication ever since, and thus learned of the sad fact that one of the men, father of three little ones, died, and left his wife here as a stranger to provide a living for her little ones.

About a month ago she wrote to tell me that her sister, with her six children, would shortly arrive in Baltimore, asking that I would look after them and do for them as I had done for them. (The husband and father of this large family was one of the party mentioned above, who had arrived last summer.)

The steamer was out longer than was expected, and so it happened that a meeting in which I was to take part came on the same day as the arrival of the steamer. I had to attend that meeting, and could not be at the pier just as the steamer came, but hurried to get there as soon as possible. The first thing after reaching the pier was to look after this particular family. I found them locked up in the "detention room," because they had no money for their journey. After application to the Commissioner, we soon had them released and ready to proceed on their way. A telegram was also sent to notify the relatives of their arrival. But now listen to a few lines which I will put in English from the letter just received.

"Oh, how we wished that you were present to witness the great joy upon the arrival of our people. The joy experienced can not be expressed. The pastor came early in the morning with the telegram announcing their arrival, and we all proceeded to the railroad station and waited for the train. Such shouting and rejoicing when we saw each other as the train pulled in! The children do not get tired speaking of the good lady that helped them. 'O, pap, just think, we would not have seen you, if it had not been for that good, good lady. They held us up when we came to Baltimore, but when we heard some one asking for Mrs. H., we already felt happy, for we thought, now some one has come to take us to our papa; but oh, we had to ride, and ride, and ride. Oh papa, you were so far away from us. But now we have you back again, and it is all because of that lady.'"

Since the arrival of these people last month, it was my privilege to help another in just the same way, which is not a little thing in their mind, as you have seen from above.

A few days ago I visited the out-going steamer.

It was a bitter cold day and there were not many passengers. Among the men was a German, with whom I tried to begin a conversation, in the course of which I learned that he was once a member of a Baptist church in C____, but had taken offence and does not attend anywhere now. He will visit his mother in Germany, and then return to this country again. I felt the man had grown very indifferent, and with much persuasion I urged him to think of the time past, when Jesus sought and found him, of the peace that then filled his heart, of resolutions and promises made, and how this same Jesus loved him still. Then I begged him to speak of Jesus to his loved ones in the Fatherland, as he would be held accountable for them. I do not know what effect it will have upon him. He looked thoughtful and seemed to think it strange that a Baptist should be the last one to talk with him before leaving. I said I would ask Jesus to keep and guide him, which seemed to please him. Will you, you, remember this man at the throne of grace.

I now turned to find the only woman passenger on board. Oh, it was so sad to listen to her story. A maiden lady in her seventy-first year and partially paralyzed, she came to this country twelve years ago, to make her home with a married sister, who lived in W____. All went well until the sister died and the widower married the second time. The new wife did not care to be burdened with the old Auntie, and so they decided to engage passage and send her back from where she came. It seemed so hard, almost cruel. Of course we must not judge, but certain it is her lot is not an easy or pleasant one. Her faith in God seemed very faint and dim, which only adds to her misery. How glad I was that I could bring her a message of good news of One who never fails and never forsakes, but who always loves and upholds. The poor old soul nestled to my bosom and wept bitterly, while she exclaimed: "Is it possible to find such kindness in a stranger." Kindness, sympathy—what a long way they can travel! Wonderful!

Now just one more experience. Not very long ago we were busy with the distribution of the literature, surrounded by a great crowd, all eager to receive a share. Among the many was also a woman who managed to push her way close up to me, when she said, "Please lady, have you any more whole Testaments? I am real pleased with this Gospel, but would so much love to have the whole Testament." Something in the woman made me tell her to wait and follow me on my return upstairs, when I would grant her desire. I also asked her to hold my basket, so as to be better able to deal out to the waiting crowd. When the supply exhausted, we returned upstairs. A short time before this I had not only received copies of the New Testament, but some Bibles as well. Of course these are held and distributed very cautiously. I reached for a Bible now, and holding it out to the woman, said: "You have asked me for a Testament, but I am willing to give you this entire Bible, as I judge you love God's Word, and rejoice to do His will. Will you accept it, and promise to let it be your guide henceforth?" With beaming eyes, she reached out both hands for the Book, and pressing it to her bosom, she said, "Oh, how very rich and happy you have made me. It has been my one desire to be able to call such a book my own. I did not expect that my hope would be realized here, right here, the first day in America. Now it is mine, my very own! Oh thank you, thank you; a thousand times, thank you." I said: "How is it, if you were so anxious for a copy of the Bible that you never came in possession of one—they are not so very expensive? "Then she told me that in all her town and those around, you could not, even if you had ever so much money, buy a single Bible, they are simply not to be had. When the time comes when the children receive special religious instructions, and are obliged to learn various passages of Scripture, the only way is for them to try and borrow a Bible, and the only person able to loan one is usually the pastor. After this explanation, I could understand what the possession of a Bible would mean to such a person. This woman came from Galicia, in Hungary.

The thought arose: "Do all we who have had the Bible from childhood appreciate the privilege and trust? Do we thank God for the Bible as we should?

Time is rapidly going and I must stop. Rejoicing in the privilege to work for our dear Master, and desiring to be found faithful, I trust these lines will prove a blessing also.

SUNBEAM'S CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

For Lady Managers—Gathered Suggestions.

Do you look carefully after absent members of your Society? Do you inquire as to the cause of their absence? Do not leave all this to the Lookout Committee.

Have you a prayer-meeting connected with your society? Do you meet once a month to pray with these young workers, and to talk with them so as to get their hearts more earnestly interested? If not, why not?

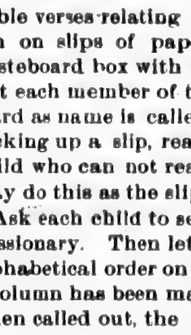
Don't have a single dull meeting. Throw sparkle as well as earnestness into the exercises. Use the organ. Use it freely. Children like to sing to its accompaniment. If you have one or more good voices, encourage solo singing. Use blackboards, maps, charts, diagrams, scrap-books, flags of the countries, and other devices. Charm the ear and eye as well as win the heart.

Choose a certain subject. Then have the Bible verses relating to that subject written on slips of paper and enclosed in a pasteboard box with convenient opening. Let each member of the Society come forward as name is called from the roll, and, picking up a slip, read it. In case of a child who can not read, the Lady Manager may do this as the slip is held up.

Ask each child to select the name of one missionary. Then let them be printed in alphabetical order on the blackboard, after a column has been made of the names and when called out, the children suggesting the order in which they are to come. Then give the mission station where each of these missionaries is at work, arranging these also in alphabetical order.

Here is a suggestion from the "Junior Golden Rule," which our workers will no doubt find interesting and helpful: "Draw a diagram a foot and a half wide and twenty-one inches long, and by cross lines an inch apart divide it into little squares. Each square represents 740 heathen, and a dot in the center one missionary to more than 200,000 souls."

Have you tried Helping Corps, say of five members each? Appoint one Corps each meeting to devise something bright and original for the next meeting, an addition to the program of not more than ten or fifteen minutes in length. Another Helping Corps can bring in new ideas and plans for work. They may be called, respectively: "Helping Corps No. 1," and "Helping Corps No. 2."



See to It

that you *get* PEARLINE, when you buy it. Grocers have poorer washing-powders—that pay more profit. Sometimes these are sent "by mistake," or because "out of Pearline." You'll be told, probably, "just as good—just the same thing." This is not so. Prove it for yourself. PEARLINE the best washing-powder, the **Most Economical** 663

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

What a Sample Bottle of Swamp-Root Did

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of the "Biblical Recorder" May Have a Sample Bottle Free by Mail.

W. F. Lohnes, a prominent business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-Root, to the editor of the Springfield, Ohio, Republic:

Springfield, Ohio, Feb. 21st, 1901.

"Having heard that you could procure a sample bottle of Swamp-Root free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite, and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

43½ West High St. W. F. Lohnes.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

W. F. LOHNES

SPECIAL NOTE—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

You may have a sample bottle of this wonderful remedy, Swamp Root, sent absolutely free by mail, also a book telling all about Swamp Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Raleigh "Biblical Recorder."

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make a mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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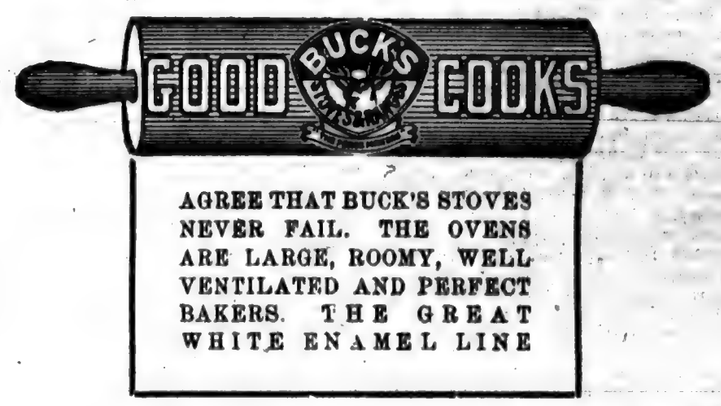

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When desired, first-class references will be given in North Carolina and other Southern States.

Home Circle.

The Toys.

BY CONVENTRY PATMORE.

My little son, who look'd from thoughtful eyes,
And mov'd and spoke in quiet grown-up wise,
Having my law the seventh time disobey'd,
I struck him and dismiss'd
With hard words, and unkiss'd,—
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkend' eyelids, and their lashes yet
From his late sobbing wet,
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-vein'd stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with blue bells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So, when that night I prayed
To God, I wept and said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou remember'st of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom thou has moulded from the clay,
Thou'lt leave Thy wrath and say,
"I will be sorry for their childishness."

Winners in the North Carolina Poems Series.

It will give the Recorder much pleasure this week to send a book, as promised, to each of the boys and girls named below, in recognition of their diligence in committing to memory our Poems by North Carolinians. We venture that they have more faithful powers of memory now than they had, and a better taste for poetry.

Lilian Draughon, Mingo.
Alex. Draughon, Mingo.
Katie Cochrane, Catawba.
Belle Cochane, Catawba.
Annie May Wilder, Franklinton, N. C.
Nellie Cade Wilder, of Franklinton.
Grover Lawhon, Cameron N. C.
Lizzie Powell, Rosemead.
Maude V. Cobb, Union.
Sudie Lipscombe, R. F. D. No. 2, Durham.
Jessie R. Holloway, R. F. D. No. 5, Raleigh.
Etta May Currin, Berea.
Delia V. Moore—Care Rev. R. A. Moore, Red Springs.
Temple V. Clifton, Youngsville.
Nannie Hawley, Jonesboro.
Mary Murvin, Seven Springs.
Zoar Green Mooresboro.
Mamie Coleman Shearin, Churchill.
Lottie Ballard, Briggsville.
Delene Price, Dallas Box, Berry, N. C.
Lizzie Sickinger, Glenville, Ga.—Mr. Bainard Sickinger, Glenville, Ga.
Flora B. Traynham, Abbott's Creek.
Janie Parker, Wadeville.

Only four of the prize-winners are boys. Wonder what can be the matter with the boys? It won't do to pretend that they are too busy. Girl's have as much to do, if not more than boys; and besides everybody knows that the Winter put in quite an effective blockade against the usual businesses of boys. It must be that the girls are better anyway.

Next week we shall publish the vote of the contestants, telling which of the poems were liked best.

If any boy or girl has memorized the Poems and shall not have received the promised reward by the last of this week, let the Recorder be notified at once. Some of the books were sent out last week. Others had to be ordered and will be sent out this week.

And by the way, do you notice the Riddles on this page?

CUBA'S FIRST PRESIDENT

Tomas Estrada Palma is sixty-six years of age, says an article in the Review of Reviews. His father was a wealthy planter in the easternmost part of Cuba, and the son was well educated in Cuba and in Spain, and became a lawyer, with a view not so much to the practice of his profession as to the better management of the affairs of a large estate. His patriotic sympathies led him to active service in the ten years' struggle for independence which began in 1868 and ended in 1878 and early in that period he became a general in the insurgent army. Toward the end of the war he became the president of the provisional government, a position which at least indicated the confidence in which he was held by the Cuban people. He was made a prisoner, taken to Spain, at the risk of his life refused to swear allegiance, witnessed, in consequence, the confiscation of his estates, and some time after the final termination of the struggle regained his personal liberty, at the loss, however, of his Cuban property and home. When he goes to Cuba to assume the duties and high honors of the president, it will be after an absence of twenty-four years.

After his release, at the end of the ten years' war, Palma traveled in Spanish-America countries, and settled in Honduras, where he married the daughter of the president of that republic and became post master-general. Subsequently he came with his wife and one little child to New York, and saw an opportunity to establish a school for young people from the Spanish-American countries. His institute was located in the little town of Central Valley, in Orange County, N. Y., some forty miles from the metropolis. He has now lived in Central Valley for eighteen years, and his six children, five of whom were born there, have known no other home.

Kind words are more valuable to me than my best friends.—Martin Luther.

THE UNIVERSAL HOMESICKNESS.

Can any of us hear at any time the haunting refrain of that human song, "I'm a pilgrim and I'm a stranger," without a curious response in the soul? Does not this essentially express the underlying consciousness of us all, even in our sunniest and most prosperous hours? * * *

Our religious speech is not homely enough. Let us not talk of palaces and thrones and dominions. What the spirit of man wants is home. The highways and the high seas are well enough in their place; but what is their place? They are there to lead us home.

For myself, I want—and here I am not singular, but know well that I express the universal heart—not fame, or power, or wealth, but that spirit, on the large and permanent scale, in eternity, in the universe, which I remember when I was a little child, and the fire glowed on wintry evenings, and the tea urn sang on the table, and my mother's voice was crooning some sweet hymn: when the world of care was shut out—as if it were not—and the world of love was shut in.

Poor forlorn and homeless creatures, we want but one thing in this lonely universe—alas! it is not to be found in this world but for a season in early youth—we want the atmosphere of a comprehending sympathy, the tone of welcome.

The Christian Gospel has done three things for us, the magnitude and value of which few of us can at present realize. 1. It has defined the homeland. 2. It has lit up the long seas with shimmering paths of light which mark the way home. 3. It has brought into our hearts the experience and foretaste of our home; and has thus made even the land of our exile rich in visions, and the house of our pilgrimage jubilant with songs.

Mind you, it has emphasized the fact that life is an exile. It has written over the door of our dining chamber this reminder. Each meal is taken in remembrance. "Till He come." We sit down girt, holding the pilgrim staff. For the haste of the journey does not allow us to settle down or to rest. But who minds the exile, if the homeland and the way home are defined?—Robert F. Horton.

THE BOYS WANTED.

"I want a young man to go into my office," said a busy man of affairs to the head of a business high school not long ago, "and my requirements are very simple. I want an earnest, industrious boy, who can spell well, write a good hand, possesses at least a fair knowledge, and who can carry out intelligently the directions that are given to him.

"Your requirements are hard to meet," replied the teacher. "Plenty of boys are looking for positions, but few of them like the conditions you impose. They do not think it worth while to learn to spell; we do everything in this school to persuade them of the importance of the accomplishment; but the boys hear of great and successful men who can not spell, and many of them are led to think that they may get along in the world without that accomplishment. Others do not relish the persistent work of acquiring a good handwriting, or of learning to run the typewriter skillfully, which is now so necessary in many lines of work. They want easier roads to success."

It is to be hoped that this teacher takes an unnecessarily gloomy view of the boys of the present generation. He doubtless does. It is the testimony, however, of all employers that only a small part of the young men seeking positions comprehend the real seriousness of life's competition, and the necessity of preparation in these seeming trifles which count toward perfection.—Montreal Witness.

Dr Bull's Cough Syrup has superior merit. Try it for a cough or cold and be convinced. There are many cough remedies on the market, but Dr. Bull's is the best.

THE WALLS RAN DOWN.

The Irishman who went up in the hotel elevator without knowing what it was did not recover easily from the surprise, says "The Irish Independent." He relates it this way:

"I wint to the hotel, and says I, 'Is Misther Smith in?'

"'Yes,' says the man with the sojer cap. 'Will yez step in?'

"So I steps into the closet and all of a suddint he pulls the rope, and—it's the truth I'se telling yez—the walls of the building begun running down to the cellar.

"'Och, murther!' says I, 'what'll become of Bridget and the children which was left below there?'

"Says the sojer cap man, 'Be aisy, sorr; they'll be all right when yez come down.'

"'Come down, is it,'" says I. 'And it is no closet at all, but a haythenish ballon that ye got me in.'

"And wid that the walls stood stock still and he opened the door, and there I was wid the roof just over my head! And that's what saved me from goin' up to the hevins intirely!"

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No Experience Required

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WRITE US FOR OUR PROPOSITION, ANYWAY.

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Why Slave Longer for Some One Else to make a profit out of you? Remember your employer will only pay you a salary as long as he makes a profit out of your labor.

Why not go in business for yourself, reap all the profits and get a standing in your community?

In this era every bright man and woman is looking to own a business, to employ help and to make money. It is just as easy to make money for yourself as it is to coin money for some grasping employer who pays you a small salary.

If you are making less than $35 00 weekly it will pay you to read this announcement, for it will not appear again in this paper.

If honest and industrious WE WILL START YOU in this profitable business. We will teach you ABSOLUTELY FREE how to conduct it.

$20 00 to $35.00 AND EXPENSES WEEKLY can be made at home or travelling doing plating and selling PROF. GRAY'S new line guaranteed plating outfits for DOING THE FINEST OF PLATING ON WATCHES, JEWELRY, TABLEWARE, KNIVES, FORKS, SPOONS, CASTORS BICYCLES SEWING MACHINES SWORDS REVOLVERS; in fact, ALL KINDS of METAL GOODS. Heavy Plate warranted. No experience necessary.

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YOU CAN DO PLATING SO CHEAP that every person wants their goods plated. You won't need to canvass. Secure your outfit and appointment. Put out your sign, do a little plating for your friends, and quickly you will be favored with all the goods you can plate. If desired you can hire boys for $3.00 or $4 00 per week to do plating the same as we do and solicitors to gather up goods to be plated for a small share of the profits.

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Above firm is thoroughly reliable and will do just as they agree. The outfits are just as represented and do fine plating and after investigation we consider this one of the best paying businesses we have yet heard of.—Editor of the Educational Independent.

HELPS FOR THE DEFECTIVE CHILD.

The saddest of all defects in children are those which indicate trouble with the brain. But it has been found that many of these children mentally defective can be taught to control their muscular movements, and after a time they can be taught to talk, to think and to reason after a fashion. Parents who have the affliction of a physically or mentally imperfect child have a great responsibility placed upon them and one from which they should not shrink. A sympathetic and instructive article on this subject appears in the April Delineator, wherein are discussed the causes and remedies of various physical and mental imperfections.

Let not thy peace depend on the tongues of men; for whether they judge well of thee or ill, thou art not on that account other than thyself. Where are true peace and true glory? Are they not in God?—Edward Garrett.

Balsams from the Northern Wood are in Pyny-Balsam, the certain cure for coughs.

Riddle in Rhyme No V.

Canst thou that picture name to me
Which gives itself the light and glow,
And ever changing momently,
As one clear perfect whole we know?
It lies within the smallest space,
The smallest framework forms its girth,
And yet that picture can embrace
The mightiest objects known on Earth:
Canst thou to me that crystal name
(No gem can with its worth compare)
Which gives all light, and knows no flame;
Absorbed is all creation there?—
That ring can in itself inclose
The loveliest hues that light the Heaven,
Yet from it light more lovely goes
Than all which to it can be given!
—Schiller.

Baptist Female University

RALEIGH, N. C.

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Second Session; Enrollment, 253. Next Session Opens Sept. 4, 1901.

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R. T. VANN, President, Raleigh, N. C.

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On receipt of your name we will send you by mail, post-paid, eleven (11) boxes of our Blood Tonic and Liver Regulator Tablets, which sell for 25c a box. When sold, send us our money, and we will at once forward to your address one of these beautiful Princess Parasols. State your choice of color, either RED, BLUE, WHITE, PLAIN or STRIPED. They are absolutely free.

THIS FREE OFFER and handsome gift is open to all ladies who feel inclined to do a few hours work introducing and selling only eleven (11) boxes of our *Blood Tonic and Liver Regulator Tablets*. You are put to no expense whatever, and risk absolutely nothing, besides, you are doing your friends a good turn by bringing to their notice the best Blood Medicine in the world. Send us your name today, we trust you.

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BIBLICAL RECORDER

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67. RALEIGH, N. C., WEDNESDAY, APRIL 16, 1902. Number 44

The Plenary Inspiration of the Scriptures.

BY W. C. TYREE.

HOW GOD GAVE THE BIBLE TO US.

ORIGINAL MANUSCRIPTS.

As the Bible so clearly contains a revelation from God, the next thing to be considered is how did we get it, or how was this revelation made. The question refers, of course, to the first or original copies of the books of the Bible. From these original manuscripts many successive copies were made by uninspired men, for several centuries, until printing began. The original manuscripts of the Old and New Testaments have never been discovered by modern scholars, and doubtless they were destroyed long ago. God probably saw it was best that they should be, because men might have worshipped them and reverenced the manuscript instead of its contents. But from the oldest copies that have been found wise and pious, though uninspired men, have translated our present Bible from the language in which the Scriptures were originally written—the old Testament from the Hebrew and the New Testament from the Greek. Though the copying of the Scriptures in ancient times and the translation in modern times, was done by uninspired men, it is plain that God, in His providence, has so ordered it that only small and immaterial errors have been made and very few at that. The life-long labors of great scholars who have devoted their time and talent to the investigation and comparison of ancient manuscripts and former versions of the Scriptures, assure us, that while there are many small and unimportant variations, there are in the whole Bible only about a dozen important passages that need to be changed in our present version, and not one of these variations, or all of them together, really affect any important doctrine of God's Word. We know, therefore, that our present Bible is to all practical purposes identically the same book that God first gave to the world.

HOW WAS THE BIBLE FIRST WRITTEN.

But how was this first and original copy of the Bible written? Very much depends upon this question. We all know that there is a communication from God to men, in nature, in history, in providence, and in conscience, but is the revelation in the Scriptures anything more than this and radically different? Is it more direct, definite and distinct?

DIVERSE OPINIONS.

Among those who believe that God has made a revelation to men in the Bible there is great diversity of opinion as to how it was done, and, therefore, how it is to be regarded and treated. Our explanation of this determines how far the Bible is infallible and seriously affects its claims upon us and its authority over us. In our times the greatest evil is to be feared from those who do not repudiate the teachings of the Bible, or deny that it contains a communication from God; but hold erroneous and fatal opinions as to how this communication was made. Some teach that Bible writers were guided by their own natural insight into truth, which is possessed by all men to some extent, but in them developed more than in others. Such a view puts the Bible in the same list with other books, while admitting that it is equal to the best and probably superior to all. It robs the book of all its authority and leaves men without any infallible guide while they live and any solid comfort when they die. It leaves the very existence of a personal God uncertain and reduces all that the Bible says about the immortality of the soul, the spirit-world and man's future state to a mere human supposition. This theory denies that there is anything supernatural in the production of the Bible and unbelief in everything supernatural is at the bottom of this explanation of inspiration. As we have already seen, the unaided wisdom of man, however great, could not have composed this book, which differs so widely from any

BY MAN AND GOD.

and every other book that man has written, and contains so much that man could not have invented or discovered.

Another theory is that the minds of Bible writers were illumined and their religious perceptions were intensified in a greater degree, but in the same way that the Holy Spirit illumines and quickens the perceptions of other believers. We all realize that the Holy Spirit does thus operate on the minds of God's people, but this ordinary influence of the Spirit only enables them to comprehend what has already been revealed, though never to acquire new truth, that has not been revealed. The Holy Spirit's operation on the minds of Bible writers differed from this, not only in degree but in kind, because it imparted to them new truth. A man's insight into moral and religious truth, however much he is illumined by the Spirit, must be seriously affected by his unholy nature, so that the truth we discover will necessarily be mixed with error unless it is supernaturally revealed to him. This explanation of inspiration therefore would not give us an infallible Bible, but a combination of truth and error, and unless the reader is himself inspired, he could not distinguish one from the other and would not know what to believe and obey. According to this, the Bible is put in the same catalogue with other religious books, and has only the same claim on our reverence and obedience that they have. Indeed this theory takes away all the authority that other religious teachers and books now have, because we acknowledge their authority only so far as they accord with the Bible, a final and perfect standard.

BY GOD THROUGH MEN.

Another theory is that Bible writers were passive instruments and wrote mechanically as the Holy Spirit directed—that they simply held the pen, so to speak, while the Holy Spirit moved the hand. This is contradicted by the many personal traits and peculiar characteristics in the method and style and literary attainments of the different writers, which would not appear in their writings if they were only passive instruments of the Holy Spirit. We will see when we consider the next, and as we believe the true theory of inspiration, that this is not necessary in order that the sacred writings might be correct and infallible. The theory generally held by orthodox Christians, and which we believe is correct, is this: The Bible contains some things already known to the inspired writers, some things they found out from records and traditions, and some things supernaturally imparted to them. The Holy Spirit revealed to these Bible writers just what to write, and so guided them in writing that no mistakes were made and consequently there is infallible truth and divine authority in every part of the Scriptures. This is known as the doctrine of Plenary Inspiration or Full Inspiration.

THE PLENARY IDEA EXPLAINED

According to this theory everything that is in the Bible is there by God's direction and is true, either in fact or according to the purpose for which it is recorded. The sayings of the devil, the declarations of wicked men and the statements and speeches of uninspired men are not to be believed because they are in the Bible, for God did not have them recorded that we might believe them. We are only to believe that they were spoken at the time and by the persons, as is stated by the writers, for this is all that the Holy Spirit vouches for. The actions and conduct of men and women are not always to be admired and imitated because they are spoken of in the Bible. We are only to believe that the record of such actions and conduct is true and that they are good only when they are directly or indirectly commended or when they accord with the precepts of the Book. It is not taught or claimed that the Bible writers were perfect men or that they had perfect knowledge of everything or of anything but simply that they wrote just what God instructed them to write (nothing more and nothing less), and that they expressed it correctly.

This theory claims that there is a supernatural element in the inspiration of the Scriptures and can only be held by those who admit and believe in the reality of the supernatural. If we believe that anything has ever been done by supernatural agency, then there is no serious difficulty in believing this theory of inspiration. If there is no such supernatural factor in the inspiration of the Bible, then it is not proper to use the word inspiration in this connection, because whatever truth it contains was discovered and not revealed.

UNION OF DIVINE AND HUMAN.

According to this theory there is a union of the human and divine element in the composition of the Bible. The inspired writers wrote freely, according to their own methods style and literary attainments, and chose their own words; but the Holy Spirit suggested to them what to write, and so superintended their writing that no mistakes were made; just as the pupil repeats in his own words a story which the teacher has related, and is corrected only when the slightest deviation is made; and just as the writing master presses the hand of the pupil, which he holds, only when it is about to go wrong. So the inspiration of the Scriptures "is verbal as to its result, but not verbal as to its method." Such a union of the divine and human elements is mysterious, but it is similar to the union of these elements in the person of Christ and in the work of regeneration. This theory of inspiration is consistent with the fact that the Bible contains a revelation from God. It accords with the plain assumptions all through the Scriptures, and with the many clear and direct statements of the inspired writers, such as, "All Scripture is given by inspiration of God," etc.: "Holy men of God spake as they were moved by the Holy Ghost" (either according to the Revised or common version the inference is clear).

Our Old Testament is identically the same as the Jewish Scriptures, so that when the inspired writers assert that the Scriptures were written by inspired men, they include all the books of our Old Testament. All but six of the books of the Old Testament are quoted or alluded to by New Testament writers as inspired writings. This theory also accords with the reverence which Christ manifested for the Old Testament, which He so often quoted as coming from God and which He called "the word of God" which "can not be broken," and it is consistent with his promise to the New Testament writers to send the Holy Spirit to inspire them, saying, "He will teach you all things and bring to your remembrance whatsoever I have said unto you," and "He will guide you into all truth." The divinity of Christ can not be successfully maintained unless the Scriptures are supernaturally inspired.

In The Midst of War.

STORY OF NORTH CAROLINA, No. XIV

BY A NORTH CAROLINA TEACHER.

CLOTHING AND FEEDING THE SOLDIERS. HIGH PRICES AND HARD TIMES. EXTREMITIES OF DEVOTION. THE FREEING OF THE SLAVES. WONDERFUL FIDELITY OF THE NEGROES.

From its first settlement the South had been a purely agricultural country, with few factories or railroads; all luxuries and many necessities had been imported and paid for by the sale of cotton. For this reason the tariff had always been violently opposed by the South, and from the same cause it was the blockade which caused her defeat in 1865.

Not even the energy and activity of the people of North Carolina could begin to supply the necessities of the soldiers; the men fought in rags and with bare feet, slept on the ground without tents, were ill supplied with horses and weapons, and were sometimes in need of ammunition.

At the suggestion of the Quartermaster, "The Advance," on her first trip brought in, besides the supplies for the army, a number of the cotton cards used in preparing cotton to be spun; these were distributed throughout the State. The women carded the cotton at home, and it was then spun and woven at Rockfish and other mills, or on the plantations. In this way the North Carolina soldiers were the best clothed of all who served the Confederacy.

Not only the soldiers, but every one else suffered many hardships and privations. The paper money issued by the Confederacy was almost worthless, and this, added to the scarcity of all articles, raised prices enormously. Everything was expensive, and hard to get at any price. All luxuries were given up, and people went without many things which they had always considered necessities. Dresses were made of homespun, shoes of unblacked leather with wooden soles, hats of wheat or oat straw plaited at home, discarded garments were brought out and remodeled, old window curtains were made into dresses and every imaginable expedient was resorted to. So great was the need of gunpowder that the earth under old smoke-houses was taken up for the saltpetre contained in it. Tea, coffee and sugar were delicacies reserved for the sick; rye, raspberry leaves, sorghum, and other substitutes being used on most tables; but everything, even life itself, was willingly and gladly given to the cause.

The basement of the First Baptist church at Raleigh was used for the meetings of a sewing society. Peace Institute, then unfinished, and Christ's church were given for hospitals. St. Mary's School was filled with refugees, and many private houses with sick and wounded who could not be accommodated in the hospitals. The ladies of Raleigh and other towns nursed the sick, and as far as possible fed them and the regiments of soldiers who were continually hurrying to the front. All the South was equally generous and unselfish, but the country was becoming exhausted, and the time came when devotion and patriotism could do no more.

Sheridan had laid waste and devastated the Valley of Virginia, boasting that a crow would have to carry rations in the rear of his army. Sherman, in his march through Georgia to the sea, and from Savannah to Columbia, had left a desert behind him, burning and destroying what could not be carried away.

Only women and children were left in most homes, and these, helpless and defenseless, suffered much, more than any others; those who were in the track of Sherman's army, deprived of everything, they were in some instances reduced for food to the corn left by the horses; when this was the state of things at home of course nothing could be sent to the army, and the soldiers' rations became daily more insufficient.

It will be remembered that Lincoln in his inaugural address said that he had neither wish nor right to interfere with slavery; if, as is sometimes said, the war had been caused by the slavery question this declaration would have put a stop to secession at once, but other and more important issues were at stake.

In 1862 the South won many battles, the Blockade was ineffectual, it being impossible to close entirely 3,000 miles of coast, so, as a means of still further crippling the South, Lincoln, in January, 1863, issued his emancipation proclamation, giving freedom to the slaves.

It was probably expected that the freed negroes would not only leave their homes, but would aid the Federal cause.

If this had happened nothing would have kept the soldiers in the army. They would have gone home to defend their families, and Richmond, the Mississippi River, and other important points could have been easily taken by the Federal army. He never nothing of the kind happened: the negroes took little notice of their emancipation, and never in a single instance tried to harm their owners. Those who were in the lines followed the Northern army. A few others ran away, but the mass of the negro population remained quietly at work, not only on the plantations making crops which were to feed and clothe the Confederate army, but raising fortifications to keep out the army which they had been told was fighting to free them.

No stronger proof can be given of the kind treatment received by the negroes, and their friendly relations with their masters, than their good behavior at this time, and this is the only answer needed to such books as "Uncle Tom's Cabin."

Is This True?

Dr. A. E. Dunning, writing on the Sunday school lesson for April 13, which records the healing of Æneas and the resurrection of Dorcas, submits the following explanation of the Master's promised "greater works"; the question is, does it explain?

"The power of the church now is what it was then, with the added record of its work through the centuries since. Can it point to-day to miracles like those of Æneas and Dorcas? I visited not long ago in Joppa the home of a Christian Syrian physician. He had been trained for his work in a college planted in Syria by the Christian Church. More than two score persons daily were visiting him at his hospital, coming from towns in the plain of Sharon and from greater distances. Many a sick Æneas is made well by his ministry, and, if Dorcas is not raised from the dead, many good women are kept from dying, and many are guided to minister, as Dorcas did, to the needs of the sick and poor. These are the 'greater works' that Jesus promises."

The Condition and Needs of the Country Free Schools.

BY E. C. BRIDGERS.

THE SCHOOL-HOUSE.

Not many years ago some real friends to education were violently opposed to Public Schools. It was even regarded by some as not very reputable to send to them or have anything to do with them. This grew out of a feeling that they would cripple academies and private schools and incidentally the higher institutions, and the fact that the Constitutions of the State and United States compelled provision for educating the negro equally with the white and largely at the white man's expense. Another trouble was that sometimes the teaching of the school was looked upon as a bit of patronage belonging of right to some local politician and too often given to some member of his family, thus sooner or later causing the community to be split into factions—and factions are not conducive to the success of any enterprise, as many a community in this State can testify.

In spite of these things, the cause of Public Education has slowly but steadily gained ground, and it is now demonstrated that the way to fill up the private schools and academies, as well as the higher institutions, is to have the education of the youth begun in the public school. The child who never goes to school may be content to live a narrow life, without knowledge save that which he may get by contact; but when he once gets a taste of knowledge, even though it be in a free school, his appetite becomes sharpened and new hopes and ambitions spring up to spur him on to greater improvement.

The justice or injustice of being compelled to provide for the education of the negro is not one that we can afford to discuss. The Constitution in both State and Nation fixes it, and we may as well understand there is no relief for the taxpayer in that direction. The situation must be faced and the great majority of the people of this slow and conservative State have made up their minds that the children shall be given a fair chance to fit themselves for the work of life.

The schools in the towns and in thickly-settled communities have passed the point where there is any question as to their efficiency, and may safely be said to be a success. The problem that taxes the thought of every one interested in the public school question is how to make the schools in the rural districts more efficient.

SCHOOL HOUSES.

The first thing required, in order to have a successful school, is a house. Do not say the house you have is good enough, unless you have tried to teach thirty or forty scholars, ranging from six to twenty-one years in age, and from the alphabet to algebra in scholarship, in a room 18 by 20 feet and low enough pitched to stand on the floor and reach the ceiling with your hand—a house poorly lighted and not ventilated at all, except maybe by cracks in the floor or a broken light in a neglected window. By the time you reach the noon hour, if you are alive, the atmosphere in that room is something you could handle with a pitchfork, and quiet, steady work under such conditions is an impossibility. This picture is not overdrawn. There are many such school houses in the State and a number in this (Wake) County now in use.

The writer well remembers the first free school he ever taught. It was in Wake County, in a prosperous community. The house was built of logs. It was lighted by a hole cut with an axe in the east side about three feet from the floor, which, by the way, was made of unplaned plank ten inches wide, not tongue-and-grooved. There was no glass in this window, nor even a shutter to it. On the west side there was one door. On the south side, the chinks and dirt had fallen out of the cracks between the logs and a house-cat could easily have crawled through them. There was no loft overhead—the room being open from the floor to the shingles overhead, and many of these were split or decayed and leaked badly. The north side was [illegible] the most part chimney and half a fireplace that could take into its maw half a load of wood and a four-foot stick needed, no [illegible]. We inhabited the fireplace.

We had no sand-frons, no tongs, no [illegible]. Water would freeze in the pail [illegible] room. A double desk, some twelve or fourteen feet long, sloping both ways, [illegible] one side next the hole we called a [illegible]

[CONTINUED ON SECOND PAGE]

The Condition and Needs of the Country Free Schools

[CONTINUED FROM FIRST PAGE.]

which was as long as the desk. We never knew whether the desk was made to fit the window or the window to fit the desk. The benches were all the same height and had no backs.

The teacher received thirty dollars per month for teaching that school and earned his money.

You need not suppose this happened in antediluvian times. It was in December, January, February and March of '79-'80. None of us got sick; nor did we suffer more than some Arctic explorers have suffered since.

The writer thinks all the pupils who attended that session are still living, most of them useful men and women and none the worse, he is proud to think, for that winter's work. He was in that neighborhood last summer and saw many of them, and only those who have taught will understand how hearty were the greetings and how warm the welcome he received.

It is a pleasure to state that the progressive Board of Education of this county, and the able County Superintendent, are each year building as many new school houses as the funds in hand will permit, but there are a hundred and fifty schools in the country and it will take time to get them all in good shape.

The houses they are building in the country are as follows: 26 by 30 feet, 12 foot pitch between sleepers and joists; sleepers not jogged; ceiled all round and overhead. Window lights 10 by 16 inches, twelve lights to the window—three windows on one side, two in each end; two doors and one window in the other side. A porch six feet wide, reaching across both doors, and two transoms over doors for ventilation and light. This makes a well lighted and ventilated room, quite as good for its purposes as any of the town schools, although not so handsome. The cost will be from $350 to $400 at present prices for material and building. If a saw mill is convenient and patrons can haul material, the cost will be very much less.

NOW EVERY ONE TO HIS WORK.

Is Zion listless? Is the spell of Winter still upon the churches?

The Convention is at hand—and the tribes should be stirring with the movement "On to Asheville." Two thousand North Carolinians should rush to welcome the great Convention as it comes into their State. It is no common event, no every day opportunity. Only once in a generation may one stand upon the mountain tops in spirit and in truth, the heights of the Land of the Sky, the top of Mount Zion. Let us all go.

And going, let us prepare worthily. Corresponding Secretary Johnson knits his brow as he reads the Treasurer's reports each week. "They are not coming up," he says. "What is the matter?"

There is nothing the matter. The long winter has chilled the churches more or less; but as the leaves grow full by May 10, so our churches that are in earnest will always do their level best by April 30—long winter or short. And their best this year is even better than their best last year.

Let us wake up then. We have ordered a forward movement to the conquest of the world—at home and abroad—for Christ. We must make that order reasonable by moving forward ourselves.

Let the pastors blow the trumpets and call the people of God to their work of saving the world!

And may old North Carolina go up to Asheville in large numbers and with better reports and in better condition than ever before.

The Convention.

Asheville is preparing to give the Convention a royal welcome, railroad and hotel rates are being published, and delegates have been appointed. But what are we doing towards getting our reports on Home and Foreign Missions ready? When our Convention met at Winston we were about seven hundred dollars ahead on Foreign Missions and nearly a thousand ahead on Home Missions. Had the contributions since the Winston Convention been as good as they were between the State and Southern Baptist Conventions last year, we would be comfortably ahead on both these objects; but so far from that, the contributions have so materially fallen off this spring as compared with last, that we have lost all we had gained at the Winston Convention, and are just about where we were this time last year. Two Sundays only remain. Two more weeks will tell the story. Brethren of North Carolina, let us see the situation as it is, and make the best possible use of the few days that remain.

Fraternally yours,

LIVINGSTON JOHNSON,
Corresponding Secretary.

News Notes.

___The Christian Church is looking for a location for an orphanage which it will open this year.

___Rev. C. J. D. Parker, of Durham, spent last week aiding Rev. J. W. Rose in a meeting at Bethel.

___Prof. W. L. Poteat, of Wake Forest College, was recently chosen President of the North Carolina Academy of Science.

___Secretary Johnson was with Bro. W. C. Barrett at Ephesus last Sunday and raised $120 for Home and Foreign Missions.

___Dr. Paschal, of Wake Forest, will conduct some of the Greek courses of the Summer quarter in the University of Chicago.

___We congratulate Pastor J. B. Jackson, of the Goldsboro Second church upon his marriage April 3. Much happiness to him and his wife.

___The names of Miss Veronica Millsaps, of Biscoe, and Miss Alma Yates should be added to the list of those who memorized the North Carolina poems.

___The Christian Index prints a picture of Rev. John E. Briggs, pastor of Greensboro and Siloam churches in Georgia. He is another Georgia Carolinian.

___Rev. J. E. Dowd, of the School at Leesville, came to see us last week. He has engaged Mr. R. N. Simms, of Raleigh, to lecture to the School on April 18th.

___Friends of Rev. J. M. Frost, Corresponding Secretary of our Sunday-school Board, will be glad to learn that he is rapidly recovering from recent sickness.

___The Governor of South Carolina announces that he will not permit the pugilists to fight in that State. Besides the pugilists have failed to agree to fight anywhere.

___Mr. J. R. Moore, of Caroleen, answers correctly that the line—"O, the Recorders! Let me see one"—appears in Hamlet. And so he will receive a book when the editor returns from his absence this week.

___Rev. A. D. Hunter, Financial Agent, writes from Severn: "I was in the Bertie Union. It was a great meeting. Was at Severn last night for the work. I am now engaged for work in West Chowan through April."

___Rev. Clarence L. Dowell, of Society Hill, S. C., was in Raleigh last week, on the pleasant mission of performing the marriage ceremony of Miss Katie Conn of this city and Mr. Julius Walter Covington April 9th.

___We have received not one comment on the Prohibition program recently submitted. Shall we infer that all endorse it or none were interested? Or, heaven forbid! that no one read it? Really the matter is worthy of serious attention.

___Rev. A. W. Setzer writes from Morehead: "All is going as usual here. We have just closed a good meeting, Brother Hines, of Portsmouth, aiding me. We are still at work on our associational school. We are expecting Brother Blanchard to take the field for it in a few days."

___Few doctrinal books have met with greater success lately than Why I am a Baptist, by Rev. C. A. Jenkens of Goldsboro. More than a hundred were sold in this office. One North Carolina pastor, W. A. Ayers, of Hertford, sold 130. It is a good book for pastors to sell.

___It is altogether desirable that those subscribers who have not renewed for this year do so very soon now. It is nearly four months since the year began, and we have far more 1901 labels on our list than we can afford to carry into the summer. Will the reader take a look at his label?

___Pastor R. G. Kendrick, of Piedmont, is leading his church into large liberality and higher spiritual life. He has large congregations and on the fourth Sunday in March the church raised fifty dollars for Foreign Missions, which will be increased to seventy-five by May 1.—Baptist Courier.

___Many North Carolinians will take interest in the announcement of the marriage of Rev. Jesse Daniel Moore to Miss Merrie, daughter of Col. and Mrs. J. J. Brown, of Barnwell, S. C. Brother Moore has many friends among our readers who will join us in wishing him and his bride much happiness.

___Dr. and Mrs. R. J. Willingham give their son to the Foreign Mission cause. He is an accomplished young minister, and has decided to spend his life on the foreign mission field. Can anyone wonder? Could Secretary Willingham seek a better evidence of his own effectiveness as a friend of Foreign Missions?

___William Muchfuse is the name of a New Jersey lunatic who has given his friends a deal of trouble. What is in a name?—Western Recorder. There was something in this one that found its way to the heart of the Western Recorder; and there is no guessing the reason why outside of the Western Recorder office.

___Dr. Oscar H. Cooper has resigned the presidency of Baylor University. He and the Trustees differed in regard to the conduct of the institution. But he will hardly go so far as to come out and say that there should be no trustees, that the trustee system should be abolished—would he, Brother South Carolina Baptist?

___Rev. C. W. Blanchard was in Raleigh last week. He is full of his work. He reports meetings of great power at Winterville and the Newbern Tabernacle. He goes to Dover this week. All this region would be greatly helped by Volunteer meetings conducted by pastors from all parts of the State. Brother Blanchard is looking for help of this kind.

___If you are looking for a complete article on missions in China look in our Woman's Department. The editor of the Recorder candidly believes that the best things in the paper this year have been in the Woman's department and in Mr. Johnson's Sidelights on the Studies in the Life of Jesus. The light on the Transfiguration, for example, in last issue was most excellent reading. Do not omit reading because it is in a department.

___Rev. T. J. Watts is serving his second year as pastor of the Baptist church at Forsyth, Ga. During the past year he had a revival running all through the year, and there were over eighty accessions to his church. His congregation is now enlarging and remodeling the church building at a cost of $3,000. Work is being pushed rapidly along, and the Baptists will soon have a very handsome church.—Christian Index. He is one of the Carolinian Georgians.

___The Southern Presbyterian Church closes the year without debt in its foreign mission work and with an increase of $1,800 over last year in spite of the poor crops in a part of the country and the special interests in the million dollar fund. The Foreign Mission Board of the Northern Church is fifty thousand dollars in debt, but then that church can afford to contract a bigger debt than we can.—Presbyterian Standard.

___The many friends of Dr. and Mrs. C. G. Jones, of Covington, will join us in expressing our profoundest sympathy with them in the loss of their bright and beautiful little daughter, Edith, who died on Thursday of last week at noon. Little hands take strong hold of our hearts, and when those hands are folded in their final slumber, our hearts are left bleeding. But there is comfort and hope.—Western Recorder. We send to these beloved parents the sympathy of their North Carolina friends.

___Rev. W. N. Flanders arrived home and returned to his camp yesterday from a 1,300 mile drive through Georgia and Florida. Mr. Flanders has been giving out tracts and preaching as his health would permit, and he has visited Chester, Columbia, Augusta, Savannah, Brunswick, Jacksonville, Gainesville, Palatka, St. Augustine, Titusville, West Point, Palm Beach, Waycross, Valdosta, Tifton, Macon, Athens, Atlanta, Rome, Greenville and Spartanburg. It has taken three months to make the trip.—Charlotte Observer.

___Rev. G. W. White writes from Rockyhock: "We are moving along fairly well in every department of our church work here (at Rockyhock) at present. Some time ago Dr. Speight, our pastor, announced from the stand that his connection as pastor with our church would cease at the end of this year, which cast a gloom over us all. Dr. Speight has done a great work among us and we are loth to give him up, because we love him so. We hope he will change his mind and stay next year."

___Dr. J. L. White and his noble church, Macon First, aspire to be the leaders of the State in gifts to Foreign Missions and it seems that they have distanced all competitors. A few years ago this church gave about $400 a year to this cause, but for several years it has been steadily increasing in gifts, first to $1,000, then $1 600, then to $2,000, and this year to about $2,500, and this increase is not at the expense of other causes either, for the church gives liberally to every denominational enterprise. Pastor and people have "a mind to work" and to give.—Christian Index. Another Georgia Carolinian.

___Dr. B. R. Martin writes from Mayodan under date of April 7: "We are in the midst of a glorious revival. Church members have been revived, backsliders reclaimed and sinners are coming home to God. At last night's services thirty-five persons professed faith in Christ. Bro. J. Alfred Garrett, of Broad Street church, Winston, is with us. He is an earnest, eloquent Gospel preacher, a man filled with the Holy Ghost who believes in hewing to the Gospel line, regardless of cost or class of people. May the Lord abundantly bless his labors elsewhere as He is doing here." Rev. R. R. Ray is pastor here.

___It will give great satisfaction to the brethren all over the State to know that the Griffin church has freely and graciously released Dr. S. Y. Jameson from the obligation he was under to become its pastor, and has set him free to continue in his present work as Corresponding Secretary of the State Board. The church refused to take such action until Dr. Jameson went before them and told them very frankly how he had been made to feel that duty demanded his remaining in the secretaryship.—Christian Index. But we hope he will not make his speeches on his great sacrifice and on how he longs to get out. He is not that sort of man.

___Georgia Baptists have planned their work upon the following liberal basis for 1902: Foreign Missions, $25,000; Home Missions, $20,000; State Missions, $18,000; Orphans' Home (support), $10,000; Ministerial Relief, $3,000; Ministerial Education (Mercer and the Seminary), $2,500; a total of $78,500. In addition to these amounts, the Orphans' Home is to try to secure $30,000 to complete and equip the central buildings and Monroe College $40,000 to cancel all outstanding obligations for buildings already erected, and to erect another dormitory, which the growing attendance on the institution makes necessary. In all, $138,000 is asked within twelve months. The time of meeting was changed from March to November.

___A gentleman at Thomasville sends this note about our friend, Dr. Sikes: "Dr. Walter Sikes, of Wake Forest, lectured before the graded school and citizens of Thomasville on the evening of March 28. His subject—Modern Education—was well handled. As a speaker the Doctor has few superiors. His lecture was forceful and convincing, his argument conclusive, his style elegant, his voice clear and pleasant. Notwithstanding the inclemency of the weather, he had a fair audience. Many were kept away on account of rain. He carried his audience with him. Every one enjoyed it—all regretted that he stopped. Every one who heard him must be a warmer friend to education, or prove false to their convictions."

___Arkansas is suffering now from too many Baptist Governors, as the following telegram explains: "Little Rock, Ark., April 7.—Former Governor James P. Eagle to-night formally declined to tender his resignation as a member of the State capitol commission, on request of Governor Davis. I am not willing to step out on the demand of the Governor against whom I have committed no offense to justify such demand," said ex-Governor Eagle. Governor Davis to day tendered his resignation as Vice President of the Baptist State Association, a communication to that effect being sent to ex-Governor Eagle as President. Both these incidents are said to have had their origin in the recent heated State campaign."

___We are glad to have the following news notes from Rev. Charles A. G. Thomas of Sanford: "My work on my field moves along nicely. Sunday I preached my second anniversary here and asked for a free will offering to free the church from debt. The brethren and sisters responded nobly and we paid off the note on church and are free of debt. Bro. Charlie Brooks gave up Cool Springs church last month, so they have called me for rest of the year to preach to them one Saturday and Sunday afternoon a month, which I will try to do when I am in Sanford on every first Sunday. The Sanford church has adopted the envelope system, which we hope will help us. You did a wise thing when you got Brother Tyree to write those articles for you. They will do good."

___It is rather significant that the Committee of the Southern Baptist Convention on Cooperation (to Elicit, Combine and Direct) met recently for the second time this year without attracting any general attention. We suppose the matter has about fallen through. Only three members were present. At the same time the State Secretaries met. They had a program that reminded one of a backwoods union meeting. And the Orphanage Managers met also. But no considerable action is reported. Indeed the paper before us does not say where or when the meeting occurred. We think the meetings took place about three weeks ago at Nashville, Tenn., or maybe Memphis. Isn't it wonderful that we Baptists can have such meetings and have so little interest in them?

___Since the announcement that Governor Northen would not consent to re-election as President of the Southern Baptist Convention, several brethren have been mentioned as suitable persons for the place, among them President Marsh of the North Carolina Convention, President Stevens, of the Missouri Convention, President Eagle of the Arkansas Convention, and others. There is no doubt that any of the States could furnish a man who would fill the office with credit, and it appears to us to be a matter of small concern upon whom the honor is bestowed. One thing, however, ought to be avoided, namely an unseemly scramble, or even active contest, in behalf of any available and suitable man. The brethren who urge with too much zeal the claims of their favorite may do his cause more harm than good. It is a honor to be desired, but not sought after.—Baptist Courier. Exactly;—not to be sought after. And the man who makes of himself a candidate should be rebuked from the floor with an overwhelming adverse vote.

___The following newspaper dispatch is very interesting: "Charleston, S. C., April 8.—The cruiser Hornet with 15 naval reserves from Wilmington, Kinston, Elizabeth City and Newbern, N.C., commanded by Capt. W. T. Old, Commander Thomas Daniels and Commander T. M. Moss, navigator, arrived here this afternoon many hours late. The Hornet, which is a converted yacht, left Wilmington at 9 a. m. Monday and had a fine trip until she approached Charleston Harbor, when owing to ignorance of the buoys, she put out to sea and drifted aimlessly. A brisk gale sprung up, the siphons and feed pumps broke, the vessel began to fill and all hands had to help with the buckets. Many of the reserves were landlubbers and there was consternation which it took cooler heads much trouble to allay. The Hornet came to anchor at last at 9 o'clock this morning, sixty miles from Charleston, and at that hour the Rev. T. J. Skinner, former State Senator and chaplain with rank of major, had all hands assemble, read from the Bible the story of St. Paul's shipwreck and one of Dr. Talmage's sermons and recited the creed. By 6 o'clock this afternoon they were safe in port, very much fatigued but no one injured."

To Be Kept in Mind.

I hope the brethren will keep their eyes upon the acknowledgments in the Recorder for the Educational Fund as they appear from week to week. From this may be seen the progress we are making towards raising the $50,000 for our schools during this conventional year, which we resolved to raise. They can also see the part their churches and associations are taking in the work as the year proceeds. Let us as far as possible avoid putting off too much to be done upon the last few months of the year. This will be the wisest and most prudent course in raising the pledges made at the Winston Convention.

I trust no church or individual that made a pledge at Winston will fail to redeem the same by the time the year is out. When the roll is called at the Convention in Durham I hope to see that every subscription has been met. Of course it is going to take hard work to do this, but as a denomination we can not afford to fail in this matter—we must not do so.

While one-third of our educational year is already passed and our receipts are less than $7,000, I feel encouraged to believe that the money we set out to raise will be obtained. Here and there over the State churches and associations are laying their plans to meet their pledges and to do their part, and as I see it, this educational movement is a live question with our people.

Yes, I believe we shall raise this money, but it is going to take unremitting toil and the Committee desires to ask the aid of all our people. I trust no man, church, society or association will fail to do his or its part in this great undertaking.

W. N. JONES,
Chairman Central Committee.

Convention Delegates.

At a meeting of the Board last Wednesday, delegates were appointed to the Southern Baptist Convention. We are entitled to seventy-one delegates on the money basis. We still lack quite a number of having our quota. The Board instructed the Executive Committee to appoint brethren whose names may be sent later in the order sent, until we shall have reached the seventy-one—the number to which we are entitled.

Below is published a list of the delegates appointed by the Board. Of course the Associational delegates are not appointed by our Board. Please read this list, and if any brother sent his name and it does not appear in the list, let me know at once. I have been out of the office for a good deal of the time lately, and it may be possible that there are some omissions. If so, we will be very glad to remedy it if our attention is called to it:

W. R. Gwaltney, J. W. Jones, A. H. Sims, T. J. Taylor, M. A. Stephens, Henry Sheets, E. S. Reaves, J. B. Harrill, D. P. Bridgers, C. B. Justice, C. M. Billings, John R. Miller, Josiah Elliott, W. A. Ayers, Dr. Whiteside, E. Lee Fox, J. F. Love, G. T. Watkins, W. P. Jordan, Braxton Craig, S. J. Beeker, J. M. White, R. H. Herring, R. D. Cross, E. Frost, W. L. Poteat, R. H. Marsh, J. S. Hardaway, T. Nell Johnson, J. W. Bailey, Livingston Johnson, R. T. Vann, N. B. Broughton, C. J. Hunter, J. D. Boushall, W. D. Hubbard, Thomas E. Skinner, J. B. Boone, Archibald Johnson, A. E. Brown, J. N. Tolar, F. P. Hobgood, W. H. Kimball.

LIVINGSTON JOHNSON.

When You go into a Drug Store

to get a bottle of Painkiller, examine it carefully to see if it is made by Perry Davis, and don't be persuaded to take something "just as good" because it is a few cents cheaper. There is only one Painkiller, "Perry Davis'." Large bottles 25 and 50c.

An Important and Solemn Question.

An important and solemn question now confronts every Baptist church in North Carolina. It is this, Have we done our duty this year to Foreign Missions? There remain only twenty days before the books will close and another year's record will be ended. The work of every church is varied, and there are many demands upon its energies and resources, but surely there is no more serious question about the record that a church makes during any year than this, what has it done to give the blessed Gospel of Christ to a perishing generation of the world. God expects a church and every member of it to do other important work and each year ought to show a faithful performance of these other sacred duties; but certainly there can be no more serious and fatal omission in a year's record than the failure to do what can be done to carry out this great commission of Christ. What other work, what other results can a year's record of a church show that will atone for such neglect? Is not this the supreme purpose for which the church was instituted and for which every church exists? Is not this the final purpose in which all other subordinate purposes converge? Brethren and especially brother pastors, if we are to expect God to smile on our churches and give us spiritual health and growth and fruitfulness, let us see that this conventional year shall not close until every church has made a good record in regard to Foreign Missions. Dr. Willingham writes that God has wonderfully blessed the work of our missionaries during the year. Thirteen new missionaries have been sent out since the last Convention. Several others are about to go or by this time have already gone, and the Board has approved of some others and will send them if the receipts for the year are sufficient. The Convention meets this time in our own State. Let us put forth every effort and do far more than we have ever done. All money should be sent before April 30.

W. C. TYREE.

Durham, N. C., April 10, 1902.

Complete Modern Ginneries.

Pneumatic system of elevating perfected. The only Cleaning Feeder that's any good. Every part of the system furnished by us. We are known throughout the South as the largest Cotton Press builders in the world. Largest engine builders in North Carolina.

LIDDELL COMPANY,
Charlotte, N. C.

An Important Week in Baptist History.

Heretofore the annual meeting of the Trustees of our University has stood alone. This year it fell in a week set apart for two other events that quite overshadowed it—Class Day and Benefactors' Day. It is our purpose to write a paragraph or two on each of these three events; for the last two at any rate had unusual significance.

The Trustees meeting was gratifying. Each year that body has become more familiar with its great task and its task has each year become less overpowering. The University is launched at last. Its place in the hearts of our people seems secure. They are paying its debt; and they recognize its need of endowment. They have confidence in its work, and hope for its future. In every respect the experimental stage is passed. We know now, for example, that a numerous and capable faculty can be maintained. And in many other respects we are no more under necessity of venturing.

The attendance in the institution has increased every year. This year it is nearly, if not quite, 300, more than 200 boarders. Think of that. Its like was never known in Raleigh. And the institution only three years old! Pay the debt, make room, and we shall have 1,000.

Beyond the election of Mr. Wade H. Brown as Director of Music we do not recall any action of the Trustees of especial public interest. Mr. Brown is a notable musical Director, standing in the very forefront. Fortunate heretofore, the Musical Department has now a faculty of most unusual excellence.

If the truth be told the big event of the week was the Class Day. The University never had a Senior Class before. Now there are nine or ten seniors, who will graduate in May. They are the pride of the institution, these first daughters. They wished to have a class-day, and they had one—the most interesting occasion of its kind that some of us have known. We can not go into the details. We shall not name the Seniors yet—wait until they get those diplomas. But, room or no room, we must tell of one thing—their Tree-mark, the capital "T." It is no ordinary tree.

They said they would have a tree-planting; and when class-day exercises were over they had the audience to follow them out of doors to that part of the program. Lo and behold, they each planted a gift of money for endowment of the institution—the first endowment. Could anything be more beautiful! Such daughters vindicate all the work for the institution.

But they had a tree next day, given to them and planted for them by the Trustees, in recognition of their beautiful deed. That will be a memorable tree in the University's life.

Then there was Benefactors' Day, a great day, the best day, according to Dr. Hufham, for education, that he has seen in Raleigh; and he has been seeing things in Raleigh this half-century.

It is not enough to once celebrate the benevolence of the Founders of the University. We must have a day like this every spring. To recall the givers, the thousands who have given to this glorious enterprise is good spiritual exercise. It puts new glasses on one's eyes. Things look better. And it must have meant much to those students—the beneficiaries.

Dr. Hufham spoke on the Gifts of the Many. He surprised those who expected merely an eloquent tribute to the rank and file such as only Dr. Hufham can make, by beginning about a hundred years ago and showing in the clearest way that there were men long dead, that there had been one man at least for every ten years since 1830 who had labored for just what we have in this institution—Meredith, McDaniel, Mills, McDowell, Royall, Heck, Pace, Polk, Hobgood, Skinner, and many another. He called their spirits back. Then he spoke of the masses who entered into these men's labors and wrought out this great institution. That was well done. It enlarges one's conception of the institution.

Mr. W. N. Jones, Chairman of the Board, spoke on the Larger Benefactions, appropriately introducing his remarks with a tribute to those who have given small gifts out of scant means. The institution has been built by the rank and file, he said. Of the $80,000 contributed to it, three-fourths has been given in small sums that properly considered, are large gifts. Then he named some of the friends of the institution. One thing surprised him, that we Baptists should have quietly yielded an honor that we would prefer to the Governor's office, namely that of having given most to the University, to a Methodist. Mr. B. N. Duke has given $2,000. Larger sums have been left in wills. But this is the largest available sum. And I reckon, he said, that of all the money Mr. Duke has given none was ever more timely, none was ever so needed as this second $1,000 he gave when we wanted to open the institution and lacked money to furnish it. Honor to Mr. Duke. And the audience applauded.

Dr. Taylor, of Wake Forest, delivered an admirable address on Giving to Christian Education as Investment in the Kingdom of God. We shall hope to print this address. At an appropriate point, we may say now, the speaker stopped and uttered a word that struck every heart—"Stringfield"; and added a sentence that all approved, "This institution would not be here but for Stringfield."

Rev. C. A. Jenkens, of Goldsboro, and Rev. Dr. Thomas E. Skinner paid worthy tributes to the lives of two great friends of the University—Judge William T. Faircloth and Mrs. Virginia B. Swepson.

So, you see, there was right much on hand last week in and about the University. Why we have not told half. We have scarcely spoken of Class Day exercises; and if we should do the commonest justice to a debate by the Trustees it would fill a book. They are wonderful debaters.

Enough to know, is it not, that the institution is flourishing, that heaven's favor is upon it, that its work is good, and that on every hand there are encouraging conditions.

Let us pay the debt and give it freedom!

Our Special Work.

For April at least I am in West Chowan Association. It may not be best in many instances to do all I do at one time. I may in some cases work for a while and then go back to other churches later. I want to do what is best. This plan has been suggested. When this is done I will have to come back from associations not too far away, on account of cost of travel. We must press forward all along the line, and many who are able to do so must give liberally. Not to raise the $50,000 this year and thus relieve our educational institutions would be nothing short of a calamity. Our mountain schools to be aided need the help. Chowan Baptist Female Institute needs all she is to receive. It is a necessity for this school. It is a fine piece of property, but must be kept in good repair and abreast of the times. Institutions need constantly to be improving. Then when we think of the debt of the Baptist Female University we can see at once it must be paid. This school can not go on and do its work hampered by debt. So we see that our work at every point is urgent. Let us all press forward. We need earnest prayer and to press forward with this great work of the Master.

A. D. HUNTER,
Financial Secretary Educational Work.

Acknowledgments

April 16, 1902.

State Missions—First church, Goldsboro, $40; Baskerville, 1; Gibsonville, 90c; Cedar Creek Union, 3.05; Mars Hill, Mount Zion, 3.05; Southport, 1; Southport, Sunday-school 1. Total this week, 50. Previously reported, 2,321.86. Total this year, 2,371.86.

Foreign Missions—Coweta, 62c; Marion, Green River, $3 17; Sunday school, Rutherfordton, Green River, 2 25; Dysartsville, Green River, 3.15; W. M. S., Dysartsville, Green River, 90c.; W. M. S., Montford's Cove, Green River, 5; Macedonia, 1.55; St. John's, West Chowan, 10; Taylorsville, Alexander, 5; Baskerville 3.45; Mooresville, 6; M. B., Salem Mission, 1.50; Cedar Creek Union, 10; Hickory, South Fork, 6 08; West Raleigh, 10.20; Oxford, 62.05; East Fork, 2 60; Mars Hill, 80c; Star, 4.43; Ballard's Bridge, Chowan, 32.82; Reynoldson, Chowan, 2; Riddick's Grove, 2; Pleasant Plain, C. F. and Col., 1.90; Southport, 2; Southport, Sunday-school, 1. Total this week, 179.47. Previously reported, $2,551.18. Total this year, 2,730.65.

Home Missions—Lennon's Cross Roads, $3.81; W. M. S., Pritchard Memorial, Charlotte, self-denial, 9 30; W. M. S., Clinton, self-denial 2.50; Sunbeams Clinton, self-denial, 1.05; Y. L. M. S., Clinton, self denial, 1.45; St. John's, West Chowan, 5; W. M. S., Oxford, self-denial, 22.10; W. M. S., Lumberton, self denial, 22; M. B., Salem Mission, 1; Smithfield, 6.76; Moyock, Chowan, 3; Gibsonville, 75c.; Cedar Creek Union, 3.10; Hickory, South Fork, 4.82; W. M. S., First church, Newbern, self-denial, 5.85; Reed's Cross Roads, Liberty, 4.71; Southport, 2. Total this week, 97.70. Previously reported, 685.67. Total this year, 783.37.

Education—Gibsonville, 85c.; Ballard's Bridge, Chowan, $6; Reynoldson, Chowan, 10; Mars Hill, West Chowan, 5. Total this week, 21.85. Previously reported, 965.84. Total this year, 987.69.

Ministerial Relief—A friend of the needy, $5; Moyock, Chowan, 5.50; Gibsonville, 30c.; Hickory, South Fork, 10.08; Ballard's Bridge, Chowan, 4; Reynoldson, Chowan, 2 45; Reed's Cross Roads, Liberty, 2.18. Total this week, 29.46 Previously reported, 201.95. Total this year, 231 41.

Total reported for all objects this week,	$378.48
Total Previously reported for all objects,	6,716 23
Total reported for all objects this year,	7,094.71

WALTERS DURHAM,
Treasurer Baptist State Convention.

Cash collections on Educational Fund for week ending April 12, 1902:

Mecklenburg and Cabarrus Association, Charlotte church: I. J. Ezzell, $5 Pilot Mountain Association, Winston church: Miss Carrie Jones, 1; J. J. Roddick, 5; Lewis Jones, 50c; W. J. Lilpfert, 1; J. H. Scott, 2; C. R. Faw, 25c.; W. T. Eaton, 5; Mrs. W. T. Eaton, 5; Fred Lawrence, 1; Mrs. S. E. Phillips, 1; W. A. Hayworth, 1; W. T. Barnes and wife, 2.50; Mrs. Hawkins, 50c.; Rev. H. A. Brown, 50; Dr. Conrad Watkins, 25; Cash, 4; R. J. Reynolds 100; do, Lewisville church, Mrs. Springs Conrad, 2; do. Winston church, E. D. Rich, 75; M. Y. Brunt, 1; W. L. Harger, 1; A. B. Poe, 1; A friend, 2.50; A friend, 90c.; Mrs. L Ryerson, 1.50; Wood Richmond, 1; Sandy Run Association, Bethel church, 2.50. Stanly Association, Norwood church, 3 60. West Chowan Association: Rev. C. W. Scarborough's Field, 6; Meherrin church, 6; Mount Tabor church, 34.50. Brushy Mountain Association: North Wilkesboro church, 50.80; Wilkesboro church, 20.25. Personal: H. Montague, 10; Wake Forest church: C. T. Ball, 2.50; Lewis Hester, 25c.; T. E. Holding, 10; Greensboro church: J. C. Murchison, 25.

Total,	$467.80
Total amounts previously received,	5,921.11
Total receipts,	6,388.41

L. D. WATSON, JR., Treasurer.

Cash collections for Woman's Educational Union from March to April, 1903:

Mrs. B. F. Keith, $1; Mrs. D. T. Johnson, 2; Mrs. G. C. Heck, 1; Mrs. J. C. Whitley, 1; Mrs. M. P. Shields, 3; Mrs. J. O. Bell, 3; Mrs. L. W. Battle, 1; Miss Bessie Battle, 1; Mrs. L. T. Howard, 1; Mrs. W. W. Parker, 1; Mrs. Walter Covington, 1; Mrs. T. M Watson, 1; Mrs. J. R. Moore 1; Mrs. R. H. Bradley, 1; Mrs. J. F. Lanneau 3; Mrs. J. A. Simpson, 2; Miss Evelyn Simpson, 2; Mrs. J. A. Briggs, 3; Miss Lula Briggs, 3; Mrs. P. E. Dancey, 2; Mrs. J. N. Booth, 2; Mrs. T. H. Briggs, 2; Miss Sallie Towls, 1; Mrs. J. M Forehand, 3; Miss Sadie Perry, 4; Miss Susie Heck, 1; Mrs. W. H. Howard, 2; Laura Hocutt, 1; Mrs. W. A. Woody, 3; Mrs. Geo. E. Woodward, 1; Miss Mary McNeil, 1; Mrs. J. B. Neathery, 1. Total, $55.

L. D. WATSON, JR., Treasurer.

For church building at Bullhead, Greene County, N. C: A. G. Cox, $10; Noah Biggs, $5; Miss Annie Ferebee, $1; Mrs. J. F. Parrott, $5; Mrs. S. D Henry, $1; Henry T. Hicks, $1; Jas. A. McDaniel, $5; W. N. Jones, $1. Total, $29.

C. W. BLANCHARD,
General Missionary.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS:

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BROWN pastor Baptist Church, Ripley Tenn.

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At home or traveling. Let us start you. Our Puritan Water Still—a wonderful invention. Great seller—big money maker. Enormous demand. Over 80,000 already sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Furnishes absolutely pure, aerated, delicious drinking water. Beats Filters. Saves lives—prevents fevers, sickness, doctor bills—cures disease. Write for NEW PLAN AND OFFER.
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JERUSALEM FOR 10 CENTS.
Calvary, Lead Kindly Light, Rock of Ages, Palms, La Paloma, Cavalliria Rusticana (Intermesso), and 1,000 other vocal and instrumental music, regular 50c. at 10 cts. a copy. Send 10 cts. for sample copy and catalog. All above for 60 cts.
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Valuable Books Free

A series of valuable books, edited and published by J. Newton Hathaway, M. D., the acknowledged authority on Chronic Diseases, has just been issued. Dr. Hathaway has devoted twenty years to the study and treatment of these diseases, and has acquired a perfect knowledge of their every phase and detail. He is conceded to be the most expert and skillful specialist in the United States, and each of these books contains invaluable information which every one should know. He will take pleasure in sending either of these books to any address in plain sealed envelope. Simply designate by number the one desired, and it will be forwarded promptly.

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BAXTER DURHAM, Manager.

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BAPTIST BOOK STORE, Raleigh, N. C.

Bible Day in the Sunday Schools

The second Sunday in June is the time for the collection in the Sunday Schools for the Bible work of the Southern Baptist Convention. Programs, with mite boxes and other literature, can be secured free. Samples free.

The Baptist Sunday School Board
NASHVILLE, TENN.

J. M. Frost, Cor. Sec'y.

Established 1868.

The North Carolina Home Insurance Company
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STACKS MADE TO ORDER.

Anything sold by us has to be as represented. Write or call on us when you need machinery or hardware, or have anything to sell, and we will make you money.

Going to Charleston North Carolina Week

The Southern Railway offers the best route via Selma and Atlantic Coast Line. Reduced-rate tickets on sale April 6, 7 and 8, with final limit 10 days from date of sale. Rate from Raleigh only $5.15. Schedule as follows:

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T. C. STURGIS, C. T. A.,
Raleigh, N. C.

Sale of Land.

By virtue of a decree of the Superior Court of Wake County, made in the Special Proceeding therein pending, entitled S. V. T. Chambles, Administrator, vs. M. G. Chambles et al., I will on Saturday, May 3, 1902, at 3 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chambles, T. J. Wynne and others, known as the "R. P. Chambles Place," containing 103 acres.

This March 19, 1902.

S. V. T. CHAMBLES,
Commissioner.

T. T. THORNE, Attorney.

The Biblical Recorder.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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A THOUGHT FOR THE WEEK.

A Writer's Request of His Master.

Lord, let me never tag a moral to a story, nor tell a story without a meaning. Make me respect my material so much that I dare not slight my work. Help me to deal very honestly with words and with people because they are both alive. Show me that as in a river, so in a writing, clearness is the best quality, and a little that is pure is worth more than much that is mixed. Teach me to steer the local color without being blind to the inner light. Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for life. Steady me to do my full stint of work as well as I can; and when that is done, stop me; pay me what wages Thou wilt, and help me to say, from a quiet heart, a grateful Amen.—Henry Van Dyke.

A REQUEST TO READERS.

An editor's first problem is to interest his readers. He wonders half the time whether he is succeeding or not. The success of his paper is one index; but a more specific sign is desirable. Therefore we come to make this request.

Will the reader in renewing his subscription kindly comment on the Recorder?

Do you read it? Does the family read it?

Which feature is most esteemed? Do you read the articles on first page? Is the treatment of the Sunday-school lesson helpful? Do you follow the Studies in the Life of Christ? Do you read the Side-lights? Would you prefer that we print other matter in their place?

Do you enjoy the letters from the churches and the brethren? Would you have us print more or less of them?

What about the Home Circle? Do you enjoy it? And the Woman's Department?

Is the record of Current Events worth notice?

Would you have more or less of News-Notes?

Would you like a short story in the Recorder occasionally?

Have you a suggestion?

Now we do not seek for encouragement. There are good men and women who will not let the Recorder want for that. Their kindness is much valued. But we want frank expressions of opinion, candid advice, and we will value it highly and use it to the best of our ability.

In renewing your subscription—or if your subscription is paid up—take time to write us touching these matters.

THE CHURCH-I. E CHRISTIAN SOCIETY—AND THE WORKINGMAN.

The considerate treatment accorded by the Harbinger to our editorial on this subject is gratifying. The spirit of the Harbinger speaks well for its earnestness in seeking a mission for the church in the life of the workingman and a place for the workingman in the life of the church.

In this discussion we are dealing not only with the man who works, but especially with that class of workingmen who are wage-earners, and who are organized according to their crafts. The Harbinger represents this class. It agrees that the Gospel of brotherhood will solve all problems; it seeks, however, not only ultimate solution but also immediate betterment of the workingman's condition; and, pending the coming of the Kingdom of Brotherhood—of the immediate advent of which our contemporary is not hopeful—it insists that the church has a part to play in this betterment; and that the workingman has somewhat to expect of it here.

It is easy enough to dispose of the matter by commending the Kingdom of God to workingmen as the complete and only solution. But the workingman has an immediate desire in his heart—not for the millenium, but for better wages, better hours, larger recognition of himself. By the eternal forces in him he strives upward. And he appeals to that brotherhood, of which he would be a member, in the name of its Founder, who ministered unto all men to the full of their need and power. If he will not give up the ministry of Christ to himself for these external and inferior consummations, he will do well to consider how he may obtain them and what the Church owes in the matter.

It is agreed that the church must offer men worship, instruction, and fellowship; it is agreed that it must offer them the teachings and the life of Jesus Christ as the ideal for their relations, to themselves, to God, and to their fellows. What more? Is not this sufficient? Can the Church be consistent with its mission and offer more? Shall the Church not adopt a more definite and practical program looking to immediate amelioration? For example, shall it offer no word on the subject of hours or wages? Shall it have no part in improving relations between proprietor and worker? Shall it be content to preach a Gospel of brotherhood and tolerate the practice of oppression or extortion? Shall it be content to preach the Gospel of mutual dependence and suffer the Gospel of cooperative relationship of worker and owner to be denied? Shall it be silent while mothers slave and little children's lives are blighted?

The Church—i. e. not local churches, but their product, Christian Society—must be careful here; it can not retreat; it has its work here. But it must do it intelligently, patiently, justly and effectually. Above all it must not fear and it must not be rash.

***

Our contemporary brings out a remarkable fact. In the official Labor Union records all but five per cent of the religious papers are reported "unfair"—unfavorable to organized labor. This is deplorable. One can not question the force of the necessity that compels labor to organize, nor can he doubt that, despite some bad leaders and immature plans, the labor unions have a great social and industrial mission. Only by organization can "the numberless hosts of labor be raised, the only way in which they can raise themselves, the only way in which education can bring itself properly to bear upon labor, is by the organization of labor." If this is true, and we so regard it, the religious press can not afford to stand where it now stands. It may blame the workingman for not coming to church or it may blame the preacher, or it may pitch into its Sunday morning contemporary, or it may offer the workingman the Millenium a thousand years hence or even resignation to his troubles immediately; but whatever it does, it will be held in part answerable for the workingman's indifference so long as it opposes the organization of labor and is rated in the labor head quarters as unfair—worse than unsympathetic!

***

The quotation in the paragraph above is not from a labor platform, but from the Rev. Professor Caspar Rene Gregory, Dr. th., D.D., LL.D., Dr. ph.—and we found it in an address by him before the University of Chicago on Education and Labor. The address concludes with a word especially to the university man. We submit it here not only for him, but for the Christian man:

"And the workingmen must come to see in the men of the university their best hold, their surest backing, their safest refuge. The workingman must say (must have reason to say): 'The half-educated, our employers sometimes, our neighbors sometimes, the general public sometimes, may misunderstand us, may fail us, may attack us—but the university men always understand us. They do not always approve of what we think or what we do; we do not always fully approve of ourselves; but they understand us, they appreciate us, they take us at our just worth. They see how we come to think as we think and how we come to do as we do. They feel for us and with us. And they are always ready to talk things over with us and to give us their best thoughts and their maturest counsel.'"

This is a good word for all—as between one politician and another, one churchman and another, rich man and poor man, good man and bad. Broad sympathy—seeing the other man's side—is possible not only to university men but to all Christians.

Dr. Van Dyke, minister, teacher and author, strikes a true blow against one of the commonest of errors in "A Writer's Request of His Master," printed in this paper. It is a writer's prayer that he makes but it will become the lips of Sunday-school teachers and preachers almost as well. The tagging of morals to Sunday-school lessons and texts of Scriptures is doing much to destroy the Bible and to make way for the rationalist. Don't moralize; get people to learn what the Bible actually says, and leave them to moralize when they are ready to moralize. Think of a Hebrew mother teaching the story of Joseph in five sections and tagging a moral to every sentence! But the Hebrew boy learned the story as he grew, and its great lessons grew in him.

BAPTIST YEAR BOOK STATISTICS.

The American Baptist Year-Book, just printed, reports the following statistics of Baptists in North Carolina:

White: Churches 1,713, ministers 926, increase by baptisms 8,379; total membership 171,037. Sunday-schools 1,277, officers and teachers 8,667, pupils 91,570. Number of houses of worship 1,118; value of church property $1,415,379. Church expenses $220,455; Sunday-school expenses $9,473. Total contributions $310,000.

Colored: Number of churches 1,287, ministers 887, baptisms 6,849; total membership 139,109. Sunday-schools 909, officers and teachers 4,489. Church houses 1,044, value of church houses $534,464. Church expenses $81,965; Sunday school expenses $12,822; total contributions $105,239.61.

The following are statistics for the United States: Associations 1,691; churches 44,453; ministers 30,561; baptisms 207,515, received by experience and restoration 50,397. Total membership 4,269,063. Sunday-schools 27,211; officers and teachers 201,102, pupils 1,843,469; meeting-houses 26,407; parsonages 1,642; value of church-property $89,389,992; church expenses $10,958,871. Sunday-school expenses 548,007. Total contributions $141,138,195.

Baptist Educational Institutions: Theological Seminaries 9; students 1,018. Endowment $2,759,976; property $1,186,538.

Universities and colleges 103. Students, men 14,632, women 13,818. Students for ministry 1,534. Teachers 1,920. Property $17,984,749. Endowment $18,289,749 Income from endowment $604,980. Total expenses $2,531,495.

Academies, Seminaries and Institutes 91; students, boys 5,700, girls 6,980. Students for the ministry 333. Value of property $4,023,022; endowment $1,301,115.

There are six hundred and seventy missionaries representing the American Baptists in foreign lands.

The one thing that will arouse our churches and make the Baptist people the force they ought to be is the enlistment of our people in the conquest of the world for Christ.

Mr. E. C. Beddingfield, who is writing several articles on the free schools for our readers, is in many respects the most competent man in the Commonwealth to write on this subject. He grew up in a free school, began his life's work as teacher in a free school, and is now teaching in a free school in the country. He is better known to our readers and throughout North Carolina as Railroad Commissioner—an office which he was called to some years ago and which his party reelected him to only to learn that there was really no vacancy. We heard that Mr. Beddingfield had found time, notwithstanding his farming and other interests, to conduct the free school in his district, and we asked him to write a series of practical articles on the schools. His articles are not only practical, but they come from a man whose knowledge of North Carolina people is second to no one's, and from one, too, who has genuine regard for the free-schools' welfare.

Ministerial Yellowness

Norfok switches in on the yellow line with a minister that takes the whole bakery so far as is concerned his methods of getting a big congregation to attend his sermons: Rev. Mr. Boyles is stirring Norfolk up with a "glorious revival," and the following advertisement shows to what extent the Rev. Mr. Boyles goes:

FIRE! FIRE! FIRE!
HELL! HELL! HELL!
"The Gates of Hell, the Gates of Heaven,
Norfolk Saloon, Gambling,
Parlor Wine,
Parties, Bawdy Houses,
SASSIETY."
These and other subjects are discussed nightly by
REV. MR. BOYLES,
In the revival at
GRACE BAPTIST CHURCH,
Church street and Princess Ann Avenue.
A GLORIOUS REVIVAL.

Advertising in the newspapers can not be beaten taken anywhere, and there is no doubt that such an ad. as the Rev. Mr. Boyles exposed to public view is bound to result in returns.

Monstrosities are never failing as a drawing card, and, be they religious or otherwise, are bound to attract the morbidly curious. With such an advertisement as that hailing his preaching, it were hard to imagine the dime museum that could draw a crowd that would be a marker to the attendances attracted by Brother Boyles.

But, when viewed in the light of Christianity, Brother Boyles' effort seems to be a travesty upon The Word. In this connection the Washington Post says:

"If it were possible to disgrace the Christian religion, that kind of advertising and preaching would do the work. But there is no occasion for anxiety on that score. Christianity will go triumphantly forward, and one of the happy results of its progress will be such enlightenment of the masses that mountebanks like Boyles will be unable to get a hearing."

The foregoing was given to the Recorder on Monday. We think it is from the Charlotte News. We know Mr. Boyles well. He is a North Carolinian, a Wake Forest man, now associate editor of that worthy paper, the Religious Herald. He is our friend. [There may be another of his name, and we would readily believe it; but lacking any information to the contary we take it that this is Rev. I. S. Boyles.]

If we are not mistaken, Dr. A. E. Owen is pastor of Grace church. He, too, is our friend.

We agree with the Washington Post that if it were possible to disgrace the Christian religion—if it could be destroyed—such advertising, such sentiments, would do the work.

And knowing Mr. Boyles, we raise the question, Did he get out this sensational advertisement that displays such grossness of feeling and such a low idea of the meaning of the Gospel of Him whose name should not be mentioned in speaking of such a production?

Did he?

LORD OF ALL.

SUNDAY-SCHOOL LESSON FOR APRIL 20; ACTS 10:34-48. PETER AND CORNELIUS.

Peter and Cornelius are the chief human characters in this section of Scripture; but they are not subjects of it, as the titles in the quarterlies imply. The subject of it is the Heavenly Revelation to Peter of the World-wide Work of Jesus, or God's Answer to a Gentile's Prayer.

How clearly it appears in the light of this lesson that Peter and the rest of the apostles had but dimly grasped the meaning of Jesus. In the blindness of Jesus' disciples what a vindication we have of the utter stupidity of the rest of Israel. How clear that even those who knew Him best regarded Him as a Hebrew Messiah, merely a national figure. How clear that they thought Judaism was only to be renovated by Jesus and not overthrown. How clear, therefore, the conclusion that Jesus dawns upon the souls of men as the sun dawns upon their faces, gradually; and that Jesus rises in their souls to fullness even as the sun fills the eye with light, by degrees. Peter began as a follower of Jesus. But it is not enough merely to follow Jesus. One must know Him: one must apprehend His mission. It is not a name, but a Person; not merely a Person, but an Embodiment of Principles and Ideals,—that one must follow.

And so an angel is sent from heaven to broaden Peter's conception of Jesus and His mission. Peter knew of the prophets; he knew of the words of Simeon referring to Christ's mission to the Gentiles: he knew of Christ's broad line of action from the day of His revelation to the woman of Samaria until His death; Peter had heard Christ say "Come unto me all"; "I will draw all men unto me"; "Go ye into all the world"; "God so loved the world," etc., etc. He had had the broadening experience of life with Jesus in person. But he confesses in this Scripture that so fixed in his mind was the fact that Jesus was to be Messiah for his race, that only the process of years, the severe persecution, and the revelation of an angel can convince him that God is no respecter of persons, that Jesus is in truth Lord of all; that the Christian religion is a universal, world-wide religion. The full meaning of the revelation has by no means broken upon Peter. He is still under the Law. But the dynamic idea has been received.

How much greater is Jesus now in His eyes; how much nobler his faith in Jesus: how much broader his life, as he perceives the universal character of his Messiah and his own broader mission? His God is new to him and his Saviour new, and each is greater. Of course he himself is greater.

This is a tremendous event in Peter's life and not less in the history of Christianity. This is the first open step by which it shall ultimately become an independent religion, and what Judaism could never have become—a universal religion. It fulfills at last the law and the prophets of the Hebrew in the larger revelation of God to the human race.

See with what detail Luke tells the story of the revelation. See how these ten chapters have been looking toward this event; how we have approached it step by step. See, now that we have reached the climax, the whole story is told minutely. Evidently he knows its importance.

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We have another excellent example of the preaching of Peter, verses 34 to 44 and this is the subject matter of the lesson proper: Jesus of Nazareth, anointed of God, has come as foretold by the prophets, has performed His ministry; was slain, and rose again from the dead; and every one that believeth on Him shall receive remission of sins. We have no better example of the meaning of Jesus to the Twelve, to whose training He so devoted Himself, nor have we a better light upon their conception of their function: They regarded themselves as witnesses to His life and its wonders of mercy; to His death; and to His resurrection. And they were to proclaim, as they were convinced, that He was and is Messiah of the Prophets. Until to day Peter has thought that the Messiah of the Prophets is a Messiah for Israel; but now he sees that the Messiah of the Prophets is Messiah for every nation that feareth God and worketh righteousness, and that Israel itself was only God's chosen agent for the whole race.

***

It is not to be overlooked that we have here another Pentecost. There is every mark (practically) of the first advent of the Holy Spirit. But the circumstances are different. These are Gentiles. They have not waited ten days. And they are baptized with water after they have been baptized with the Spirit and with Power.

***

Let it be also noted that the Spirit seems not to have fallen in response to Peter's bidding as He did probably in Samaria (Acts 8:16, 17), but to have chosen the occasion of his speaking to fall upon them.

It is expressly stated (verse 31) that Peter was sent to Joppa and to Cornelius and thus to the Gentiles in answer to the prayer and the alms of Cornelius. It is God's answer to a heart praying for light. It is God's opportunity to break down the false idea in Peter's heart. It is the strategic hour in which to destroy the distinction of common and uncommon, of revealing Himself as Lord of all. The prayer is not from one of the Chosen, not even from one of Christ's followers; it is from a despised heathen. But on it human and divine history turn. Apostolic Christianity gains in this as much as it gives; and the human race and the Kingdom of Heaven gain immeasurably.

Studies in the Life and Works of Jesus.

OUTLINED BY
T. NEIL JOHNSON.

FIFTEENTH WEEK: AT THE FEAST OF TABERNACLES.

FIRST DAY: *John 7:1-24. Christ at the Feast of Tabernacles.*

Verses 1-5. On what principle did the brothers of Jesus advise Him to attend this feast?

Verses 6-10. What was His reason for remaining behind in Galilee and going up secretly?

Verses 11-13. Why did the people fear to speak of Jesus openly before the Jewish leaders? Verse 1.

Verses 14-18. What reason does Jesus give why these Jews do not recognize His teaching as of God?

Verses 19-23. For what good deed does at Jerusalem on the Sabbath, were they seeking to kill Him? John 5:9, 18.

Verse 24. What was wrong with their judgment?

Do It?

FIFTEENTH WEEK: AT THE FEAST OF TABERNACLES.

SECOND DAY: *John 7:25-53. Jesus Teaches at the Feast.*

Verses 25-26. What did some of those of Jerusalem think of their rulers? Of Jesus?

Verses 27-30. Why did they seek to take Jesus? Why desist?

Verses 31-32. When the multitude approved of Jesus, what did the Pharisees do?

Verses 33-36. Why could they not follow where Jesus was going? Compare last clause of verse 28.

Verses 37-44. To what three different opinions did the words of Jesus lead? Why? Compare verse 17.

What is the real attitude of the Pharisees toward the Scriptures as shown by verses 28; 41-43; 49; 50-52?

Wherein is my religious judgment largely due to what persons of influence do or think?

FIFTEENTH WEEK: AT THE FEAST OF TABERNACLES.

THIRD DAY: *John 8:1-11. The Woman Taken in Adultery.*

See the marginal note to the Revised Version. Papias, who lived in the second century, is said to have preserved this tradition as an illustration of verse 15. This may account for its being inserted here.

Verses 1-2. What was Jesus doing when approached by these Scribes and Pharisees?

Verses 3-6. What was their purpose in asking Jesus this question?

If He said "stone her" they would accuse Him to the Roman authorities, who reserved the right to execute capital punishment. John 18:31.

If He said "Do not stone her," they would accuse Him to the Jews.

Verses 7-10. Why did they go out one by one?

Does Jesus here chiefly forgive or warn?

FIFTEENTH WEEK: AT THE FEAST OF TABERNACLES.

FOURTH DAY: *John 8:12-30. Dialogue in the Temple Treasury.*

Verses 12-13. What did the Pharisees lack because they did not follow Jesus?

Verses 14-18. Why were the statements of Jesus worthy of their belief even according to their own law?

Verses 19-20. Why did they not know Jesus and recognize His claim? Compare John 7:17.

Verses 21-25. Exactly why would they die in their sins?

Verses 26-28. By what means would men come to recognize His claims?

Verses 29-30. Why had the Father never left Jesus alone?

FIFTEENTH WEEK: AT THE FEAST OF TABERNACLES.

FIFTH DAY: *John 8:31-59. Discourse on Spiritual Freedom.*

Verses 31-33. What is the test and result of true discipleship?

Verses 33-34. Of what kind of freedom is Jesus here speaking?

Verses 35-37. State in your words why they sought to kill Jesus?

Verses 38-47. How had they shown themselves children of Satan? Compare 7:17 and 8:44.

Verses 48-59. Note all the moral contrasts between Jesus and the Pharisees in these verses.

Do I know the truth? Verse 32.

FIFTEENTH WEEK: AT THE FEAST OF TABERNACLES.

SIXTH DAY: *Review of Third Galilean Ministry.*

This part of Christ's life has been called the "Period of Withdrawal." Justify this title.

Name the opening and closing incidents of the first withdrawal to the north

Trace the successive incidents in the second trip to the north.

How did Jesus use this season of quiet?

What great test question did He put to His disciples and with what result?

What new lesson immediately followed Peter's Confession?

FIFTEENTH WEEK: AT THE FEAST OF TABERNACLES.

SEVENTH DAY: *Review of Third Galilean Ministry.*—(Continued).

How did the disciples receive the "Lesson of the Cross"?

How did the Transfiguration enforce that lesson?

What did the Transfiguration mean to Jesus?

What did Jesus teach them as they returned from this trip? Why? How?

Where and with what discourses does this Third Galilean Ministry end?

Name in order the events of this period and contrast with main features of the First and Second periods.

What is the greatest lesson I have learned from the review of these studies?

SUGGESTIONS FOR CLASS HOUR.

Since we made the studies of this week in John's Gospel for the sake of completeness, it may be well to give only a part of the Class Hour to a review of them.

Taking John 18:12 for a central theme, trace how Jesus in these discourses showed Himself to be the Light of the World, and note how the Pharisees in their opposition, again and again turned their willful steps to walk in darkness.

Reserve most of the time for a pictorial review of this Third and final Period of the Galilean Ministry.

There are two high mountain peaks which stand out in the review.

The first is that on which Peter confessed that his neighbor was his Lord.

From that peak we quickly descend into the Valley of the Cross, to rise again above the clouds until we see the heavenly vision and hear the heavenly Voice, then we descend again into the midst of wrangling Pharisees, ambitious disciples, unbelieving brothers, and the settled hate of the Jewish leaders.

Let us linger in the shadow of the cross which He is already bearing for us, until it leaves its imprint upon our lives.

Obituaries.

MIZELL—Little Isabella Mizell, the bright baby of Brother and Sister J. T. Mizell, of Windsor, N. C., was suddenly called to a larger and better world on the 4th of March, 1902, at the age of nine months. Home has lost a dear child, but heaven has one more treasure awaiting the stricken parents. The remains were buried in the Baptist cemetery in Windsor, with a burial service by the pastor, Rev. J. O. Alderman.

HARRISON—Died suddenly near Gastonia, N. C., March 3, Bro. R. B. Harrison. He was in the 64th year of his age. He was a consistent member of the First Baptist church of Winston, N. C. He had a high regard for all that is pure and good. He loved God, his church, his brethren and his family. He came to his end like a ripened shock of wheat. "To depart and be with Christ is far better."

PASTOR.

BRYANT—Died February 21, 1902, in the 61st year of her age, Martha Jane, wife of Harrison Bryant, Roxobel, N. C. Sister Bryant was a member of the Sandy Run Baptist church; a true and constant wife and mother, a good neighbor, whose heart and hands went forth to minister to the suffering. She is sorely missed by her family and friends.

G. H. B.

COVINGTON—Died on March 6 1902, Sister John B. Covington. She lived to the ripe age of 78 years and 9 months. She had been a true and devout Christian woman for more than sixty years, having made a profession of faith in Christ at sixteen years of age, and was baptized near Rockingham by Rev. Patrick Dowd. She was the oldest and one of the best members of Rockingham Baptist church. While she lived it was a blessing and a joy to be in her company. We all shall miss her, but none feel the loss like her devoted husband, daughter and children, whom she leaves behind. May God's blessings abide with them in these days of sorrow.

D. C. BRITT.

LEWELLYN—Died of heart disease in Madison, N. C., on March 2, 1902, Mrs. R. J. Lewellyn, mother of Mrs. W. H. Wilson. Her age was 54 years. In early life she became an earnest, consecrated Christian. There was something strikingly beautiful about her life and work. Only kind words and kind deeds characterized her intercourse with those about her. Those who had known her longest and best testified with tearful emotion concerning her helpful ministry in days of sorrow and need. She possessed great patience and large charity. She had the mind of Christ. In lowliness of service to others she continually reflected the image of Him who washed the disciples' feet.

"Sister thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

B.

BLANTON—Death has invaded our ranks at Forest City church and plucked one of our fairest flowers. On the morning of the 18th of February Miss Alder Blanton, the youngest daughter of Deacon John B. Blanton, breathed out her life. She gave herself to Christ at the age of 16 years, a bright profession. She was organist of the church for many years, prompt in her duties, so long as able. She loved music, and was a sweet singer. Now at times we can almost hear her sweet voice chiming out on the air, even in her last illness she sang the songs of Zion while asleep or unconscious. She had, too, great integrity of character.

She died on the morning of the 18th, 1902, and was buried from the home on the 15th after services by the writer and others who had known her all her life, as to her Christain character, after which she was laid to rest in Forest City Cemetery.

We would say to the stricken parents, brothers, sisters, as this is the first death in the family and may be dark to them, that God's ways are frequently dark; but they lead to glory. He permits what to us is awful; but He makes it harmonize with His plans. Therefore dismiss all doubts, do not resist His will, do not murmur; for the Father guides you and the Son loves you still. The Christain's death—what art thou but the gate of life, the portals of heaven, the threshold of eternity.

"Is that a death bed where the Christain dies?
Yes, but not his, 'tis death that dies."

Sorrowing parents, brothers, sisters and friends, we know Alder will not come to us, but in the final judgment may we all meet her and all together shout the praises of our dear Saviour forever in the bright realms of Glory. May God comfort the stricken hearts of all the family.

M. M. LANDRUM.

February 17, 1902.

MORGAN—On February 19, 1902, the death angel visited the home of Mr. A. S. Morgan, McCullers, N. C., and bore away from this earthly abode the aged mother, Mrs. Lydia Morgan, nee Mathews, to her eternal resting place—aged 77 years, 3 months and 15 days. The deceased was a native of Harnett County, N. C.; was married in 1841 to Reuben Morgan, who preceded her to the grave several years. Ten children were the result of this union, nine of whom survive her. At the age of eighteen she joined the Baptist church and remained a consistent member till her death. Nothing gave her more pleasure than to go to the house of God and worship with His people.

Although the death chamber always has a tinge of sadness, several times during her illness of about two weeks, it was a scene of happiness, as she awoke from a doze of sleep and told those around her ready to minister to her wants of the scenes viewed in that home above which she would soon enter, counselling them to be ready when their summons should come. Thus passes away a life which we believe was a fitting prelude to that one beyond.

A chair is made vacant in the family circle: a tender tie has been severed and the hearts of friends and devoted loved ones are saddened by this separation But blessed assurance that bye and bye there will be a happy reunion, when across eternity's shore we shall meet her in the Celestial City. There no more parting, no more griefs and sorrows, but around the Saviour's great white throne we'll join her in the innumerable throng in singing praises to Him whose majestic rule we can not now understand.

O, what sweet and sacred memories linger round and about the immortal mother? Though she sleep the slumber that knows no awakening till the perfect day, her loving words of counsel, both by example and precept, shall solace us in hours of gloom and sorrow and help to pilot us over the stormy voyage of life. May we so live that we can emulate her example: for well may the tribute be paid her—"she wrapped the drapery of her couch about her and lay down to pleasant sleep."

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

A FRIEND.

Tribute to the Memory of Mrs. Susan Barksdale Tyree.

Our sister was stricken with paralysis in Washington, D. C., at the home of her daughter, Mrs. R. L. Moler, with whom she was spending the winter, Tuesday night, and passed peacefully away Saturday afternoon, February 8, 1902. She had been in feeble health for some time, but none knew the Death Angel was so near. She was borne to Amherst, Va. We have been told how faithfully and patiently she worked by the side of her husband to build the Baptist church at Amherst. It stands to-day a monument—the last work of their united lives.

The trains being late, the shadows began to fall and deepen ere the funeral services were concluded. It was so suggestive, so touching for her body to rest in this church this last night, tenderly watched over by those who loved her. Beautiful were the floral offerings—sent from Durham, Washington and elsewhere.

The voice is stilled—the body laid to rest by the side of her husband, under the shadow of the great Blue Ridge.

She was the daughter of William and Elizabeth Penick, born in Halifax County, Va., March 3, 1830. She had four brothers, all of whom are dead except Dr. W. S. Penick, of Shreveport, La. Her husband, Rev. W. A. Tyree, held pastorates at Farmville, Va., Amherst and other places, and at one time he was President of Roanoke Female College, Danville, Va. She was a strong link in the Baptist ministry—the wife and mother of a minister, the sister of two ministers. After the death of her husband, she made her home with her son, Dr. W. C. Tyree, and came with him to Durham June 1, 1892, when he became pastor of the First church. No pastor's wife has ever done more efficient work. She was universally loved and honored not only by the Baptists but by those of all denominations. She professed religion when a girl, and was an active church worker during her whole life.

She has passed through the valley dim. We know that we shall miss her 'round her fireside and ours, in the church, the societies, and every way we turn. She was Vice-President of the Aid Society, and a zealous worker for missions, always thinking of how she could do something. Her life was full of fragrance and beauty—she was so sympathetic and helpful to others. Her sweet Christian spirit was the same every day, and everywhere, the same to everybody.

She leaves two sons, Dr. W. C. Tyree and B. L. Tyree, of Durham; one daughter, Mrs. R. L. Moler, of Washington City, and many relatives and friends to mourn her loss.

The Missionary and Aid Societies feel the very deepest love and sympathy for the family and offer this as only a poor tribute to one so noble, true and good.

Mrs. J. R. DAY,
Mrs. E. E. BERNARD,
Mrs. S. E. WATTS,
Mrs. C. T. FOUSHEE,
Committee.

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

Tutt's Pills

They control and regulate the LIVER. They bring hope and bouyancy to the mind. They bring health and elasticity to the body.

HAVE NO SUBSTITUTE.

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Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $3.50 to $400.

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Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Tobacco
profitably. Be sure your fertilizer contains at least 10 per cent.
Actual Potash
from Sulphate.
We send free, on request, our book "Tobacco Culture."
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Baltimore, Md.

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Wilmington, N. C.

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December 1st, 1901, to June 1st, 1902.

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CANCERS, TUMORS AND ALL CHRONIC SORES
Without Use of a Knife
Kellam's Hospital
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ALL EXAMINATIONS FREE.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

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ANNOUNCES THE OPENING OF THE WINTER
TOURIST SEASON
AND THE PLACING ON SALE OF
EXCURSION TICKETS
TO ALL PROMINENT POINTS IN THE
South, Southwest, West Indies, Mexico and California,
INCLUDING
St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Thomasville, Charleston, Aiken, Augusta, Pinehurst, Asheville, Atlanta, New Orleans, Memphis, and
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PERFECT DINING AND SLEEPING-CAR SERVICE ON ALL TRAINS.
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Short line to principal cities of the South and Southwest. Florida, Cuba, Texas, California and Mexico, reaching the capitals of six States.

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Ar Hamlet, "	2 30 p m	10 50 p m
Ar Columbia, "	5 40 p m	2 10 a m
Lv Columbia, "	5 50 p m	2 20 a m
Ar Savannah, "	11 05 p m	8 00 a m
Ar Jacksonville, "	3 40 a m	12 40 p m
Ar Tampa, "	8 05 a m	5 10 p m
	No. 31.	No. 41.
Lv Raleigh, S. A. L.	3 30 p m	11 15 p m
Ar Hamlet, "	6 35 p m	2 30 a m
Ar Wilmington, "	10 05 p m	5 40 a m
Ar Charlotte, "	8 30 p m	11 35 p m
Ar Atlanta, "	3 30 a m	7 00 a m
Ar Augusta, C. & W. C.	5 40 a m	
Ar Macon, C. of Ga.	7 20 a m	11 30 a m
Ar Montgomery, A. & W. P.	8 55 a m	6 00 p m
Ar Mobile, L. & N.	3 05 p m	
Ar New Orleans, L. & N.	7 35 p m	
Ar Nashville, N. C. & St. L.	3 30 a m	6 15 p m
Ar Memphis, "	4 15 p m	6 55 p m

NORTHWARD.	Daily No. 40	Daily No. 38
Lv Raleigh, S. A. L.	3 05 p m	11 05 p m
Ar Norlina, "	4 30 p m	1 05 a m
Ar Portsmouth, "	7 15 p m	4 00 a m
Ar Washington, N. & W. S.		6 55 a m
Ar Baltimore, B. & P. Co.		8 40 a m
Ar New York, O. D. & S. Co.		1 00 p m
Ar Philadelphia, N. Y. P. & B.	1 05 p m	4 00 p m
Ar New York, "	4 35 p m	7 00 p m
	No. 32.	No. 42.
Lv Raleigh, S. A. L.	1 55 a m	11 55 a m
Ar Norlina, "	3 30 a m	1 30 p m
Ar Richmond, "	8 05 a m	5 40 p m
Ar Washington, P. R. R.	11 25 a m	8 00 p m
Ar Baltimore, "	12 55 p m	9 35 p m
Ar Philadelphia, "	3 20 p m	12 05 a m
Ar New York, "	5 05 p m	2 00 a m

Note—a Daily except Sunday. b—Eastern Time.
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SLEEPING CAR SERVICE.
Nos. 31-34-35-38—Florida and Metropolitan Limited. Drawing Room Sleeping, and Through Day Coaches between New York and Jacksonville. Through Drawing Room Buffet Sleeping Cars and day coaches between New York and Atlanta.
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Current Events.

STATE NEWS.

—A Young Women's Christian Association was established at Charlotte April 1.

—The Republican State Convention will also meet in Greensboro August 21—late in the season.

—There are now 7,781 Odd Fellows in North Carolina—945 gained last year; $15,146 was last year paid out for the relief of members.

—The United States Government gives permission for the erection of the monument to William R. Shipp on the United States property in Charlotte.

—The Appalachian Forest Reserve bill has been favorably reported. It carries an appropriation of $10 000,000, of which $2,000,000 will be immediately available.

—The politicians on either side assert that people who do not pay their poll tax by May 1 will not be allowed to vote in next election. Let them stick to it even-handedly.

—Rev. Robert P. Pell, president of the Presbyterian College for Women at Columbia, S. C., has been chosen president of Converse College. He is a North Carolinian.

—We have one statement that the Atlantic Coast Line has purchased the Plant System of railways—one of the greatest in the South; and a rumor quickly following that the Pennsylvania System has purchased the Coast Line. This would give North Carolina and the South strong relations with a great transportation system.

—The free school problem in North Carolina is a problem of administration as well as of money. Perhaps it needs strengthening here before it may wisely be strengthened with local taxation or good houses. More than half the schools have less than 65 pupils, the legal number. Evidently there are two many districts, and somebody has been almost criminally squandering money.

—A significant meeting in behalf of the free schools was held at Greensboro last week, the first of a series of conferences on the subject under the auspices of the Southern Education Board. A number of prominent gentlemen were present, notably business men as well as educators. After considerable stimulating discussion, it was announced that the Northern gentlemen behind the Board would give to the amount of $4,000, dollar for every dollar raised in the Conference. $4 000 was immediately raised, two men giving $1,000 each. The money will be applied to improving schools and school houses in Guilford County. This is remarkable. It is a most gratifying index of the feeling for universal education in North Carolina. It is likewise a manifestation of what the Voluntary Principle would do if it had an open chance. We hope the other conferences in the State and other States will be as successful. But the way, to get the free schools of North Carolina on their feet is (1) to reduce the number of districts, concentrating the school forces; (2) use the Swamp land fund for helping build better and larger school houses; (3) inaugurate mild but effective compulsory measures; (4) have institutes in every county; (5) increase the pay of teachers; (6) establish local taxation.

GENERAL NEWS.

THE PRESIDENT IN THE SOUTH. Quite the feature of the week and one of the features of the year was the visit of President Roosevelt to the Charleston Exposition last week. His presence is significant of growing interest in and regard for the South. But his conduct and utterances marked a degree of fresh sympathy that surprised and gratifies every one. Even the most critical have found themselves disarmed and there is on their lips only praise for the President. It appears that the President was more than pleased with his reception: he was delighted; and he has made every effort to express the unusual degree of his appreciation. Upon reaching Washington he said, "I am a better American for my trip South."

It is not beyond the mark to quote at length from his Charleston speeches. In the formal address he said

"With delicate and thoughtful courtesy you originally asked me to come to this Exposition on the birthday of Abraham Lincoln. The invitation not only showed a fine generosity and manliness in you, my hosts, but it also emphasized as hardly any thing else could have emphasized how completely we are now a united people. The wounds left by the great civil war, incomparably the greatest war of modern times, have healed; and its memories are now priceless heritages of honor alike to the North and to the South. The devotion, the self-sacrifice, the steadfast resolution and lofty daring, the high devotion to the right as each man saw it, whether Northerner or Southerner—all these qualities of the men and women of the early sixties now shine luminous and brilliant before our eyes, while the mists of anger and hatred that once dimmed them have passed away forever.

"All of us, North and South, can glory alike in the valor of the men who wore the blue and of the men who wore the gray. Those were iron times, and only iron men could fight to its terrible finish the giant struggle between the hosts of Grant and Lee. To us of the present day, and to our children and children's children, the valiant deeds, the high endeavor, and abnegation of self shown in that struggle by those who took part therein will remain for evermore to mark the level to which we in our turn must rise whenever the hour of the nation's need may come.

"When four years ago this nation was compelled to face a foreign foe, the completeness of the reunion became instantly and strikingly evident. The war was not one which called for the exercise of more than an insignificant fraction of our strength, and the strain put upon us was slight indeed compared with the results. Then it was a satisfactory thing to see the sons of soldiers of the Union and the soldier of the Confederacy leaped eagerly forward, emulous to show in brotherly rivalry the qualities which had won renown for their fathers, the men of the great war. It was my good fortune to serve under an ex-Confederate general, gallant old Joe Wheeler, who commanded the cavalry at Santiago."

Referring to Trusts he struck this clear note:

"This is an era of great combinations, both of labor and capital. In many ways these combinations have worked for good; but they must work under the law, and the laws concerning them must be just and wise, or they would inevitably do evil; and this applies as much to the richest corporation as to the most powerful labor union. Our laws must be wise, sane, healthy, conceived in the spirit of those who scorn the mere agitator, the mere inciter of class or sectional hatred; who wish justice for all men; who recognize the need of adhering so far as possible to the old American doctrine of giving the widest possible scope for the free exercise of individual initiative, and yet who recognize also that after combinations have reached a certain stage it is indispensable to the general welfare that the nation should exercise over them cautiously and with self restraint, but firmly, the power of supervision and regulation.

"Above all, the administration of the government, the enforcement of the laws, must be fair and honest. The laws not to be administered either in the interest of the poor man or the interest of the rich man. They are simply to be administered justly; in the interest of justice to each man, be he rich or poor—giving immunity to no violator, whatever form the violation may assume. Such is the obligation which every public servant takes, and to it he must be true under penalty of forfeiting the respect both of himself and of his fellows."

He also spoke this good word for Cuba:

"We have rightfully insisted upon Cuba adopting toward us an attitude differing politically from that she adopts toward any other power; and in return, as a matter of right, we must give Cuba a different—that is a better—position economically in her relations with us than we give to other powers. This is the course dictated by sound policy, by a wise and far-sighted view of our own interest, and by the position we have taken during the past four years. We are a wealthy and powerful country, dealing with a much weaker one; and the contrast in wealth and strength makes it all the more our duty to deal with Cuba as we have already dealt with her, in a spirit of larger generosity."

At Charlotte, N. C., the President's train stopped and the President embraced the doctrine of the Mecklenburg Declaration amid the glad acclaims of the "sons of the signers." He also paid an earnest tribute to North Carolina

CHINA MOVES. The State Department has made public copies of two Chinese edicts which were sent by United States Minister Conger, at Peking, under date of February 6 These edicts, says Mr. Conger, indicate the loosening of the bonds of old custom and the present trend toward a new order of things. The first edict removes the prohibition of intermarriage between Manchus and Chinese, and is of political significance, says Mr. Conger, as indicating a desire to emphasize less strongly the distinction between rulers and ruled. It also bids Chinese officials and gentry to persuade Chinese women to do away with the old custom of foot binding, and let their extremities grow as nature intended. The practice, says the edict, is "an injury to the good order of creation." The other edict is in line with the policy declared in a number of recent edicts, and contemplates the sending abroad of competent Chinamen to study Western methods in order to extend the international relations of the empire.—Journal and Messenger.

MINOR MATTERS.

Rev. T. DeWitt Talmage died April 12. He had great fame as a preacher, but he stood all alone. By no means such a man as Spurgeon or Beecher or Moody his sermons have had almost as wide circulation as the sermons of any of them, and his fame has been scarcely less extensive. And yet his ministry lacked the elements of power that gave these other preachers places incomparably above that which he occupied.

In the death of Wade Hampton, April 11, another of the little group of chieftains of the Confederacy passes away. He was South Carolina's most honored citizen, and it is a pity that political upheaval drove him from office in his old age. As a general he was not of the first rank: but as a citizen he had no superior.

The rumor of peace negotiations between England and the Transvaal developed into a fact. But the terms of peace have not been agreed upon. This is not the first time that negotiations have been begun.

Nothing of importance occurred in Congress last week. The Chinese Exclusion bill was the chief topic of discussion.

A Preacher's Discovery

A Prominent Minister of Atlanta, Ga., Has Discovered a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh. Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medical herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice he makes no extra charge. This remedy has met with wonderful success, curing cases of 15, 20 and 25 years standing. If you wish a box containing a month's treatment, send $1.00 and it will be forwarded, postage paid. Address Dr. J. W. Blosser & Son, 90 Walton St., Atlanta, Ga.

Southern Baptist Convention.

The Forty-Seventh Session, fifty-seventh year, of the Southern Baptist Convention will be held in the Auditorium, Asheville, N. C., beginning Friday, May 9, 1902, at 10 a. m.

The Annual Sermon will be preached by Rev. F. C. McConnell, D.D., of Georgia, or his alternate, Rev. Curtis Lee Laws, D.D., of Maryland.

The office of the Secretaries will be in the Auditorium. Delegates, Associational representatives and visitors are earnestly requested to register there, as soon as possible after arrival in Asheville. Do not wait for the opening of the Convention; come on Thursday, or between 9 and 9.45 a. m. Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.
W. J. NORTHERN, President.

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.

The annual meeting of this Society will be held in the meeting house of the First Baptist church, Asheville, N. C., beginning Friday, May 9, at 10 a. m.

ANNIE W. ARMSTRONG, Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION, AUXILIARY TO S. B. C.

The Annual Convention will be held in the Auditorium, Asheville, N. C., beginning Thursday, May 8, at 10 a. m.

Each local Young People's Union or Society is entitled to one delegate for every twenty five members or major fraction thereof, and churches having no such Young People's organization are entitled to one delegate for every fifty members or major fraction thereof.

L. O. DAWSON, President.
W. W. GAINES, Secretary.

THE AMERICAN BAPTIST EDUCATION SOCIETY.

The Annual Meeting will be held in the Auditorium, Asheville, N. C., beginning Thursday afternoon, May 8.

H. L. MOREHOUSE, Cor Sec.

RAILROAD RATES.

For all of the above-mentioned occasions the following arrangements are announced:

The Southeastern Passenger Association, including all of the lines south of the Ohio and Potomac rivers and east of the Mississippi River; The Associated Railways of Virginia and the Carolinas, and the Seaboard Air Line announced:

"A rate of one fare for the round trip to Asheville, N. C., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction, to be sold May 6 to 10, inclusive, with final limit May 21, 1902, except that

By depositing tickets with Joint Agent at Asheville on or before May 15, 1902, and payment of fee of fifty cents, an extension of the final limit will be permitted not later than June 2, 1902, inclusive."

The Trunk Line Association grants same rates, dates and terms from points in Maryland and District of Columbia.

Other announcements will be published as received.

Any further information regarding rail road matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,
414 N. Broadway, Baltimore, Md.,
Secretary in Charge of Transportation.

Cures Rheumatism

Bone Pains, Swollen Joints, Aching Back. Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful agonies of rheumatism or neuralgia, thus making a permanent cure. If you have aching bones, swollen joints and muscles, pains in the back and shoulder blades, difficulty in moving the fingers, toes or arms and legs, or if the pains and aches are shifting from one part of the body to any other part of the body, then Botanic Blood Balm will make a perfect, permanent cure by changing the nature of the blood, making it pure and rich, thus giving a healthy blood supply to the affected parts. Relief is felt after the first few doses. Hundreds of cases of 40 to 50 years standing cured by Blood Balm. Most of these cured cases has taken Blood Balm as a last resort, after doctors, patent medicines and mineral waters had failed, but Blood Balm cured them and it is especially recommended for old, obstinate, deep-seated cases. Botanic Blood Balm is the very remedy for rheumatism, the result of mercury and contagious blood poison. Druggists, $1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Co., 83 Mitchell St., Atlanta, Ga. Special free medical advice also given.

Summer School for Teachers,

University of North Carolina.
Ninth Session June 16–July 5. 20 Instructors.
3,500 Teachers have attended in the past.
Expenses low. Address
F. P. VENABLE, President,
Chapel Hill, N. C.

UNIVERSITY
LAW SCHOOL.

The Summer Term begins June 9, to continue three months. Thorough instruction in courses admitting to the bar. Special lectures by eminent lawyers For Catalogue address

James C. MacRae, Dean,
Chapel Hill, N. C.

MOZLEY'S LEMON ELIXIR.

A PLEASANT LEMON TONIC.

For biliousness, constipation and apendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and $1 00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO.
West End, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable.

25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

$20.00 TO $50 00 PER WEEK.

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$1.00 and $1 75.

FOULARD SILKS
at 59 cents a yard.

NEW STYLISH SILKS
in every way the greatest values you have ever had offered.

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WOUNDS, BURNS, BRUISES
SCALDS, COLIC, CRAMPS
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Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JOHNS, Raleigh, N. C.

SPECIAL OBJECTS OF PRAYER.

First day—Our North China Mission.
Second day—Dr. J. B. Hartwell, Our North China Veteran.
Third day—Mrs. J. B. Hartwell.
Fourth day—Miss Annie Hartwell.
Fifth day—Miss Lottie Price.
Sixth day—Mr. J. C. Owen.
Seventh day—Mrs. J. C. Owen.
Special Prayer Study—Acts 1:1-14; Acts 2:1-21.

MISSIONS IN CHINA.

There is no more thrilling chapter in the history of Christian missions than that which recites the story of evangelism in China, the greatest mission field of the world. Without going into detail, we may sketch the story in barest outline.

I. CHINA STRATEGIC.

From a missionary standpoint China is of the utmost strategic importance. Five elements of greatness may be mentioned:

1. A Great Past. Of about seventy nations mentioned in the Bible only the Jews and Chinese have preserved their identity. Verified Chinese astronomy and memorials of great engineering works antedate Abraham by more than two centuries. Its literature is older than our Bible; its code of laws twenty centuries earlier than our Constitution; a present standard lexicon of the language is 1,700 years old; a hundred years before David, Emperor Wung Wang wrote classics which are memorized to-day. No other nation can look back through a hundred generations of ancestors upon four thousand years of history.

2. A Great Country. It is as large as the United States and Mexico, occupies one-third of Asia, includes one-tenth of the habitable globe. It has 3,000 miles of coast-line, many great navigable rivers, lofty mountains, and extensive plains. Its climate is varied, it is rich in minerals and coal, its silks are proverbial, and its fertile soil has been producing nearly all the tea in the world.

3. A Great People. Their numbers are almost inconceivable: more than in all Europe together, more than in the Western Hemisphere and Africa combined. Here is huddled one-fourth of the human race. It is said that 33,000 die every day—enough to depopulate America in five years. But they are great also in achievement. They anticipated Western inventors in the making of paper, gunpowder, fire-arms, etc., etc., while they practiced the art of printing five hundred years before Caxton was born. They had dug the Grand Canal, 1,200 miles long, before America was discovered. And more than two centuries before Christ they had erected the Great Wall, 1,500 miles long, putting enough material into it to build, it is said, a wall five feet high around the world.

4. A Great Influence. The Chinese are declared to be the greatest colonizers of the Orient; they are found in great numbers from Japan to the shores of Africa, and only prohibitive legislation keeps them from flooding America and Australasia. Napoleon declared: "When China is moved, it will change the face of the globe."

5. A Great Possibility. Of the Chinaman in a general way Dr. William Ashmore, the veteran missionary, says: "Asia needs his caution, his deliberation, his conservatism, and his common sense in her future thinking." In 1850 the celebrated historian Neander, eight days before his death, wrote: "It is a great step toward the Christianization of our planet, if Christianity gain entrance into China." Evangelize China, and China will bring the Orient to the feet of Christ.

II MISSIONS IN THE PAST.

The spirit of evangelism in any age could not leave China out of consideration. There have been five attempts in this direction during the Christian era.

According to tradition, the Apostle Thomas preached in China in 56 A. D. It was at that time a nation of eighty million people.

The Nestorians labored there from the sixth to the eighth centuries, and traces of their work remain.

The Roman Catholics entered China about the close of the thirteenth century. In this first movement, John Corwin was a leader; he baptized 6,000 converts, bought 150 boys and taught them Latin and Greek. For various reasons, the missions declined before the days of the Reformation in Europe.

The second period of Roman Catholic missions in China dates in the seventeenth and eighteenth centuries. The famous Francis Xavier belonged to this period. The Romanists were received and honored by Emperors and people, and had the opportunity to make China a Catholic country. But they dabbled in politics, aroused opposition, and finally suffered exile in 1724.

The period of modern missions, both Protestant and Catholic, extends from the beginning of the nineteenth century to the present time.

III. THE MODERN MOVEMENT.

The story of our non-Catholic missions in China falls, according to Dr. Ashmore, into three great periods:

1. The Reconnoitring Period: 1807-1842, thirty-five years. The pioneer was Robert Morrison, who was sent out by the London Missionary Society in 1807. He baptized his first convert in 1814, spent twelve years translating the Bible, and died in 1834. A year later there were but three Christians to be found in Canton. The earliest American missionaries (Bridgman and Abeel) came with a printing-press in 1829. Few of the forty-six missionaries during this period could get into China at all. The chief results were a survey of the field and the arousing of interest at home.

2. The Period of Access: 1842-1860, eighteen years. The so-called "Opium War" was followed by the opening in 1842 of five treaty ports: Canton, Amoy, Fuchan, Ningpo and Shanghai. In these great cities the missionaries were now permitted to labor, and during this period they gathered about 1,500 converts. The time was occupied also in studying the problems and possibilities of missions in China.

3. The Period of Expansion: 1860-1902, forty-two years. The Anglo-French war terminated with the treaty of Tientsin in 1860. The twenty-ninth article of the treaty with the United States provides that both the missionaries and their native converts "shall not be harassed or persecuted on account of their faith." Missionary enlargement instantly began, and though hard struggling has been required, yet there have been many and signal successes.

IV. LIONS IN THE WAY.

While special difficulties in other fields may exceed what is to be found in the Walled Kingdom, yet, as strikingly urged by Mr. John R. Mott, China presents the greatest combination of difficulties of any mission on earth.

The destructive forces at work among the Chinese themselves are enumerated by Dr. R. H. Graves as follows: Opium, gambling, cruelty, untruthfulness, injustice, polygamy, and the dangerous classes.

The same author names among missionary hindrances, for which foreigners are responsible the opium and coolie traffics, overbearing manners, assumption of superiority and authority, and freedom of intercourse between the sexes.

In the development of the native church there must be reckoning with the mercantile character of the Chinese, with their lack of real religious convictions since they are accustomed to three faiths by turns or at the same time, and with the mandarins who in general are bitterly opposed to foreign ideas and customs.

V. THE PRESENT STATUS.

The results of missionary effort are not to be measured by the number of baptisms alone, as Dr. Graves intimates, any more than the amount of electricity is to be measured by the number of trees or houses struck by lightning.

The great bulk of the Chinese embrace one or all the three religions: Confucianism, Buddhism, and Taoism. The Roman Catholics number one million and the Mohammedans thirty million.

According to the Report of the New York Ecumenical Conference there are fifty-three Christian societies at work in China. The workers number about 2,800. There are 335 preaching centers and about 2,000 out-stations around them; these are ranged in two long lines across the empire, one running north and south along the coast line, the other extending from east to west and penetrating the interior. And the native Christian forces have now reached about 100,000.

This is a fine showing and we may well say that great progress has been made. Yet, according to the estimate of Mrs. E. F. Tatum, North Carolina proportionately would have but four ordained ministers and 250 Christians in its entire population of sixteen hundred thousand!

VI. THE BAPTISTS IN CHINA.

It was a young Virginian who wrote "myself" on a slip of paper and cast it into a missionary collection. His name was J. Lewis Shuck and he became the first missionary of American Baptists in China. He went out in 1835, labored at Macao, Canton and Shanghai, organizing the first Baptist church of Canton.

When the Southern Baptist Convention was organized in 1845, China was accepted as its first mission field and Mr. Shuck, located at Canton in South China, was the first missionary. The mission at Shanghai in Central China was opened in 1847 and here the immortal Yates labored for two-score years. In 1860 the North China Mission was opened at Tungchow and vicinity. The statistics of these three missions in May, 190 , showed, 24 churches, 36 out-stations, 49 missionaries, 62 native helpers, 26 day schools, 31 houses of worship, and 2,440 members.

The Northern Baptists have about seventy missionaries in China, while the Baptists of Sweden and Great Britain are also represented. There are perhaps two hundred Baptist missionaries now at work in China.

VII. THE MISSIONARY OUTLOOK.

It is, as Judson said of the prospects in Burmah, "just as bright as the promises of God." The work that has been done augurs well. The native churches are developing in character and reaching out in work. The average Chinese Christian contributes one dollar a year, which is much more proportionately than the $150,000,000 spent annually by the nation in its idolatrous worship. The martyr spirit has also been manifest from the days of Chea, who was drowned by his neighbors because he would not recant, on up to the present time.

The Christian forces from without were never more active than now in securing the redemption of China. The work of preaching stands supreme, but about it is centered the publication of Gospel literature, the establishment of Christian schools, and the fostering of medical missions. The force of missionaries is being strongly aided by the influence of Protestant Christendom, of Western civilization, and of recent Chinese reforms.

In the future, according to Dr. Ashmore's prediction, China will continue to be a homogeneous, self-governed nation; it will ally itself with the most truly representative governments of the West; and it will be a mighty factor in the world's religious future.

Then let us trust an overruling Providence in the outworking of China's international complexities; let us pray for the missionaries in their loneliness, the native churches in their weakness, and the heathen in their darkness; and let us send forth more laborers into this great field already white unto harvest.

HIGHT C. MOORE.

New Bern, N. C.

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To Prove what the Great Kidney Remedy, Swamp-Root, will do for YOU, Every Reader of the "Biblical Recorder" May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root investigated, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

T. F. McHUGH.

Tacoma, Wash., Nov. 29th, 1901.

DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—It gives me great pleasure to add my testimonial to that of hundreds of others regarding the wonderful curative properties of Swamp-Root. I had a lame back three years ago before leaving North Dakota for the coast. Soon after my arrival in the Puget Sound country it became very much worse. I felt certain that the coast climate had given me acute rheumatism and came to the conclusion that I could not live in this climate. Later I became convinced that what I really had was kidney trouble, and that the rheumatism was due to my kidney trouble. The lameness in my back increased rapidly and I had other symptoms which indicated that I would soon be prostrated unless I obtained relief quickly. Noticing your offer of a sample bottle of Swamp-Root, free, I had a friend write for one and began taking it immediately. Within three weeks the lameness in my back began to disappear. During that fall and winter, I took three one-dollar bottles of Swamp-Root with the result that I became completely cured. I no longer have pains in my back and can exercise violently without felling any bad effects. I have recommended Swamp-Root to several of my acquaintances who were similarly affected and without exception they have been greatly benefited by its use. Yours very truly.

J. F. McHugh

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Lame back is only one symptom of kidney trouble—one of many and is Natures timely warning to show you that the track of health is not clear.

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The great kidney remedy, Dr. Kilmer's Swamp Root, is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder trouble.

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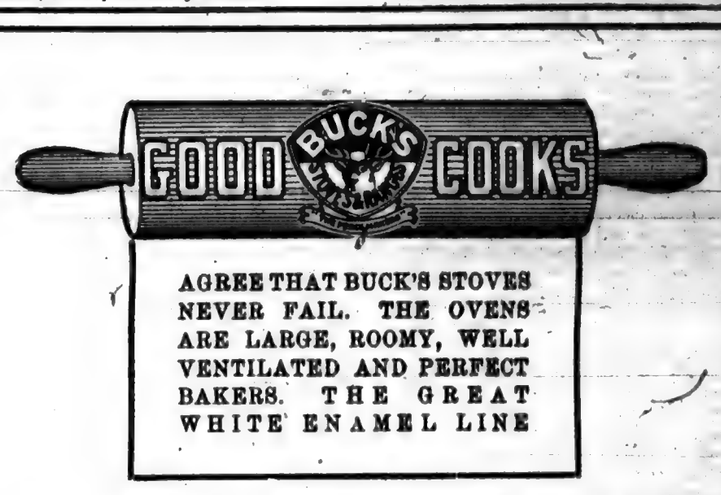
If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



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If you read the Catalogue of GOLDEY COLLEGE, WILMINGTON, DELAWARE, (Incorporated by the Delaware State Legislature), you will see that it is decidedly to your advantage to attend this Famous Commercial and Shorthand College of National Reputation—452 Students the past year from Nine States. Write to the College for the (free) 62-page Catalogue—one of the most expensive published—and you will thank us for asking you to do so. Young men and women attend a Commercial College but once; therefore they should get their Diploma from that Institution which will do them the most good.

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HICK'S CAPUDINE
Headache Cure
It Cures La Grippe, Sick Headache, Colds, Nervous Headache, etc. 10, 25 and 50 cents Bottle at Druggists.

Home Circle.

IF LOVE BE ONE.

The skies are black, the winds are bold,
The road is rough and long,
But what are clouds and stoney ways
When hearts are full of song?
And two there be who walk life's path
Unheeding wind or weather,
And minding but your merry sprite
Who binds their hearts together.
All ways are smooth, all days are bright,
With him for guide and sun,
And three are always company,
If love be one!

The road is smooth, the wind is soft,
The sky is clear o'erhead,
But what are pleasant ways and days
To those whose hearts are dead;
And what is song that fills the ears,
But can no farther go;
And what is light that eyes can see,
But souls can never know?
Ah, two there be that walk life's path
As though they walked alone,
For two are never company,
If Love be gone!

—D. McIntyre Henderson, in Harper's Magazine.

MOTHER NATURE'S CARPETS

BY MARGARET P. BOYLE.

Mother Nature heaved a sigh and thought, yes, she certainly must have a new carpet. This one had been down since November. And she and all her family were very tired of it. To be sure, it was good for one reason. It was brown, and did not show the dirt plainly. But she wanted a change; so she decided that her new carpet should be white. She knew where she could get a beautiful one, very soft and thick.

Mother Nature loves to surprise people. So one cold night, when every one was sleeping, she called on some little fairies of hers to ask their help. She wanted a thick, white carpet spread before morning. The snow flakes were glad to do it, and worked quickly and quietly. They filled up every crack and corner, so that next morning when people looked out, everything was snow white. And when the sun lighted it up, Mother Nature's new carpet did look beautiful. Of course, it is hard to please such a very large family, and so some people scolded now, and wished they had the hard brown carpet back again. But little boys and girls were glad, and almost jumped for joy.

Mother Nature has one very mischievous child, named Wind. And the soft new carpet had not been down long before it entered his naughty head to try and get it up. So he worked away and with much puffing and blowing rolled it into great ridges and wrinkles. But this did not satisfy him; he even carried dirt and dust and sprinkled over the beautiful white floor. Then the Sun, who had been looking on, thought he would make some holes in it. And between them, Mother Nature's snow-white carpet was nothing but patches of dirty white. No wonder that, when she saw it, she cried so hard that she washed it all away.

Of course they had to have the old brown one again for a little while until Mother Nature could try a new plan. White soiled so quickly she would get green. She had been told that was much used in spring.

So she called on some other fairies of hers for help. They worked more slowly than the snowflakes, but just as surely. And when they heard Mother Nature's voice, they began pushing up their tiny heads. So that before many weeks there was a fresh green carpet in place of the worn brown one.

It was so lovely that not one of all the large family found any fault with it. And, though Wind and Sun tried their tricks again, they were useless. The sun only made the green brighter, and as for the wind, it rushed right over it without getting so much as a corner loose. So he gave up his puffing and roaring, and really grew soft and gentle. Even when Mother Nature was sad and cried steadily for a whole day, her tears seemed but to make the carpet prettier.

She was so pleased with it that she thought to make it still lovelier, and gave orders that beautiful flowers should be dropped all around. So violets, daisies, buttercups, clover, asters and many other blossoms, came one after the other, in the soft green. And all the while there was some sweet odor that perfumed the air.

It was so delightful to walk about over this lovely great rug, or even to sit or lie on it while reading some interesting book, that it was always in use. So before many months the flowers faded and the green grew dusty and worn looking.

Instead of sending the carpet away to be cleaned, as the housekeepers we know would have done, Mother Nature just made up her mind to have another. Still, like the most of her family, she was sorry to part with the green one. And I am told that she cried for two whole days before she set about getting the next. This time she called her naughty child Wind, and told him that, since he liked to tear up her carpets, he should help to spread the new one. He agreed if he might have another mischief loving child, Jack Frost, to help too.

And such a change as they made! It was very gay. In some places there were bits of golden yellow. Near that would be gorgeous reds and yellows mixed. When some of Mother Nature's large family saw it, they said: "This is the prettiest one we have had yet."

But I think most of her children will agree with me that, not the gay, dying leaves of autumn, nor the bare brown earth, not even the snow of winter is half so lovely as the carpet of green grass which Mother Nature spreads for us in the spring time.—New York Observer.

We love peace as we abhor pusillanimity; but not peace at any price.—Douglas Jerrold.

"IT'S VERY HARD."

"It's very hard to have nothing to eat but porridge when others have every sort of dainty," muttered Dick, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these bitter cold mornings and work all day, when others can enjoy themselves without an hour of work. It's very hard to have to trudge along through the snow while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting, "to have food when so many are hungry; it's a great blessing to have a roof over one's head when so many are homeless; it's a great blessing to have sight and hearing and strength for daily labor when so many are blind, deaf or suffering!"

"Why grandmother, you seem to think that nothing is hard" said the boy, still in a grumbling tone.

"No, Dick, there is one thing that I do think very hard."

"What is that?" cried Dick, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings."—Phrenological Journal.

For Impaired Vitality
Take Horsford's Acid Phosphate.

Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

THE CARE OF THE HAIR.

At night before retiring brush the hair carefully and braid it loosely in a number of strands. Avoid wetting the hair too often to make it glossy, as the wetting has a tendency to make the hair coarse. Avoid putting the hair up in kids at night to wave it. They are more harmful than even the much abused curling iron, as the hair is twisted about the kid so tightly that it actually wears it out, and a bald spot is apt to be the result.

There is a new sort of shampoo just now much in favor with women of fashion. It is known as the perfume shampoo. It consists of sprinkling the hair with orris-powder, leaving the fragrant powder on long enough to collect the dust and oil, and then giving the hair a vigorous brushing. The orris shampoo when thus taken is quite harmless and leaves the hair with just a subtle perfume about it.—April Woman's Home Companion.

Dr Bull's Cough Syrup cures all throat troubles. Why injure your throat by incessant coughing, when this reliable remedy can be bought for only 25 cents a bottle?

THE WAY OF HAPPINESS.

I have no money to speak of—never had—I have had to work hard, and yet have had a very happy life; and I will venture to say that I now get more pleasure out of the little wages which my readers of The Interior pay me for writing for them, than any rich man in the city gets out of his tens of thousands or millions. It is not in the way of sociability, though. There is none of the genine article there—no time for it. I would as soon sit down on a pile of skulls and have a sociable time with the osseous remains of the dead, as to expect it in Chicago. A happy life is to be had by making rational enjoyment one of the objects of life. And that is not in money getting. It is not in fashion or display. It is in trying to make one's self and others happy.

I go fishing and camping and strolling, and do not care a continental either for wealth, or for wealthy people because they are wealthy. I wear loose and comfortable clothes, take plenty of exercise, refuse to let my mind dwell on unpleasant things, never worry about lost opportunities or money losses, keep out of the way of cranks and quarrelsome people, and try to see the bright or the humorous side of things, cultivate love for my kindred, and crack my little chestnut of a joke. I never read any of the crimes or scandal columns of the dailies, choose cheerful books, and get out of the way of whiners and growlers and scandal mongers. One can have a happy life, happy as the day is long by making happiness one of the main purposes of living. The foundation of this is good health, and everybody can have good health by starting out in time for it. It is to be had by the moderate eating of simple and wholesome food, which soon becomes a luxury to the palate; a clean skin, out door exercise every day without regard to the weather, except in the way of warm and dry clothing; keeping the mind cheerful; keeping the heart kindly; avoiding anxiety and longing about business affairs; contentment with one's lot.—William C. Gray, in "Musings by Campfire and Wayside."

A Prayer for Guidance.

Dearest Jesus, suffer no unclean spirit or unholy thought to come near thy dwelling, lest it defile the ground where thy holy feet have trod. Oh teach me to so walk that I may never disrepute the honor of my religion, or stain the holy robe which thou hast now put upon my soul, nor break my holy vows which I have made and thou hast sealed, nor lose my right of inheritance, my privilege of being co-heir with Jesus, into the hope of which I have now further entered. But be thou pleased to love me with the love of a father and a brother and a husband and a lord, and make me to serve thee in the communion of saints, in receiving the sacrament, in the practice of all holy virtues, in the imitation of thy life and conformity to thy sufferings, that I, having now put on the Lord Jesus, may marry his loves and his enmities, may desire his glory, and may obey his laws, and be united to his spirit, and in the day of the Lord I may be found having on the wedding garment, and bearing in my body and soul the marks of the Lord Jesus, that I may enter into the joy of the Lord and partake of his glories forever and ever. Amen.—Jeremy Taylor.

BEWARE OF "SMART" SAYINGS.

A curious fact of human nature is that people will often smile at the smartness of a smart saying, and as they smile they submit to be led, when had they not been captivated by the smartness they could not have been convinced by the assertion or argument which it purported to offer. This tempts lawyers, politicians and often preachers, to seek smartness rather than substance. But sooner or later such lose their power. Solidity and smartness may unite, but as a rule, when they do, common sense and moral courage holds the rudder.—Christian Advocate.

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Low Rates to Asheville, N C Account Southern Bap ist Convention May 8-15th, 1902.

On account above occasion the Southern Railway will sell round trip tickets to Asheville, N.C., at the very low rate of one fare for the round trip. Tickets on sale May 6 to 10, inclusive; final limit May 21, except by depositing ticket with Joint Agent at Asheville on or before May 15, and on payment of a fee of fifty cents an extension of limit may be obtained to and including June 2, 1902.

For the accommodation of delegates and friends of this Convention a special train will be operated from Salisbury to Asheville, leaving Salisbury 7.15 a. m., May 8, and arriving Asheville 11.15 a. m., same day.

Double daily and excellent service is afforded in each direction in addition to this special service.

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Yarborough House Building,
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Riddle in Rhyme No. VI.

Six sisters, from a wondrous pair,
We take our common birth;
Our solemn Mother—dark as Care,
Our Father bright as Mirth,
Its several virtue each bequeaths:
The soften'd shade—the merry glance;
In endless youth, around thee wreathes
Our undulating dance!
We shun the darksome hollow cave,
And bask where daylight glows;
Our magic life to Nature gave
The soul her beauty knows.
Blithe messengers of Spring, we lead
Her jocund train—we flee
The dreary chambers of the Dead—
Where life is—there are we!
To happiness essential things,
Where Man enjoys we live—
Whate'er the pomp that blazons kings,
'Tis ours the pomp to give!

—Schiller.

Next week we shall publish the names of those who have answered the first four riddles. If you have an answer, send it in quick.

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Are in many respects like other ulcers or sores, and this resemblance often proves fatal. Valuable time is lost in fruitless efforts to heal the sore with washes and salves, because the germs of Cancer that are multiplying in the blood and the new Cancer cells which are constantly developing keep up the irritation and discharge, and at last sharp shooting pains announce the approach of the eating and aloughing stage, and a hideous, sickening cancerous sore begins its destructive work.

No ulcer or sore can exist without some predisposing internal cause that has poisoned the blood, and the open discharging ulcer, or the festering sore on the lip, cheek or other part of the body will continue to spread and eat deeper into the flesh unless the blood is purified and the Cancer germs or morbid matter eliminated from the circulation.

In February, 1899, I noticed a small lump on my lower lip. The doctor cauterised it but another came and broke out into an open sore. I began to take S. S. S. and after I had taken seven bottles the place healed entirely and no signs of the disease have been seen since. W. P. Brown, Hollands, S. C.

S. S. S. cleanses the blood of all decaying effete matter. It has great antidotal and purifying properties that soon destroy the germs and poisons and restore the blood to its natural condition. And when pure blood is carried to the ulcer or sore the healing process begins, the discharge ceases and the place heals over and new skin forms. S. S. S. is a strictly vegetable blood purifier containing no mercury or minerals of any description.

SSS

If you have an ulcer or chronic sore of any kind, write us about it, medical advice will cost you nothing. Books on Cancer and other diseases of the blood will be sent free. THE SWIFT SPECIFIC CO., Atlanta, Ga.

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BIBLICAL RECORDER

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67. RALEIGH, N. C., WEDNESDAY, APRIL 23, 1902. Number 49

IF THE BIBLE IS INSPIRED, WHAT?

BY W. C. TYREE.

If the Bible contains a revelation and its writers were inspired by the Holy Ghost to write just what they did write, then we are justified in drawing the following important conclusions:

1. We should profoundly reverence and devoutly study the Bible. It is a message from God who made us, to whom we belong, upon whom we are dependent, unto whom we are accountable, and by whom we shall be judged; and it tells us about our relations and duties to Him and to our fellowmen. It is the only safe and sure guide book for immortal men and women, while living this short and strange life, upon which eternal issues depend. It not only contains God's word, but it is God's word. Every statement it makes is true, every commandment it utters is binding, every promise it offers will be fulfilled and every penalty it threatens will be inflicted. It speaks with supreme authority. It is an infallible rule for faith and practice, and a final test of all truth. He who presumes to add to it or take from it assumes a fearful responsibility.

2. The contents of the Bible are not to be tested by human reason. As we have sufficient evidence to convince us that the Bible is a revelation from God, and not a composition of men, then its contents must be true, whether they accord with our reason or not. We have not reached the conclusion that the Bible is an inspired book, because its contents appeared to us to be true, but from the many clear and unmistakable evidences that there is a supernatural and divine element in its composition. In other cases we decide first about the contents and then about the book, but in this case we decide first about the book and then about its contents. We conclude that other books must be true, because we have been convinced that their contents are true, but in this case we conclude that its contents must be true, because we have been convinced that the Bible is true. If the Bible is a supernatural revelation from God, it contains much that human reason did not and could not originate, and therefore can not interpret or explain. Why should men question or reject those things in the Bible which their reason can not explain or demonstrate and which appear contrary to their experience and inconsistent with their logic? If God is the author of the book, this is just what we might expect. "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." When human reason examines and judges the contents of the Bible, admitting only what accords with finite experience, consciousness and logic, and rejecting all that does not, the result is a book which has man for its author, instead of God. When human reason so presumes and undertakes to interpret and judge the inspired Scriptures, the supernatural element in their composition is ignored and of course the conclusions must be false, just as would be the case if a sleeping body were examined, without taking into account that there is present an immaterial principle of life. When the Bible is thus interpreted and tested by human reason and experience, as so many are now doing, it ceases to speak with authority, it is no longer a definite and reliable guide, it loses its power to convict and reform and save and comfort men, and it becomes an unstable and changeable book; for the critics, who are thus dealing with God's word, do not agree among themselves, and all of them are constantly changing their opinions and gradually making their Bible smaller and smaller.

This modern method of criticism and interpretation is the devil's scheme to steal away the Bible, which he has tried so long to destroy, without success.

3. Christian theology is not a progressive science. The material out of which other sciences are constructed consists of the knowledge which men have found out by study and investigation. The material out of which theology is constructed consists of the inspired teachings of the Bible. Other sciences are progressive because they deal with discovered truth which is constantly increasing. Theology is not progressive, because it deals with revealed truth, which can not be increased. Theology has been, will be, and should be modified, in proportion as men acquire a clearer and deeper knowledge of the Scriptures and their applications to life and its experience. But theology can never be reconstructed. Pious and learned men of no subsequent age can construe the plain Scriptures so differently from the pious and learned men of former ages, as to make necessary a reconstruction of the great fundamental doctrines of theology. The same Holy Spirit is the guide and teacher of the pious and learned men of all ages, who formulate Christian theology. If any radical reconstruction of theology should ever become necessary, this would imply that the doctrines formerly held about God, the Trinity, the divinity of Christ, the vicarious atonement, future punishment, etc., were wrong; but how could we then account for the good done by such doctrines. Correct views about these great doctrines affect the salvation of souls, and if in the future it should be discovered that up to then there had been false teaching about these great truths, how could we hope that men had really been saved who died in former ages, believing them and trusting in them? No, Christian theology will never be reconstructed. As unchangeable human nature, in every age, needs the same truth, which God has plainly revealed in His Word, when the Bible was completed, the Holy Spirit enabled devout men to formulate the great fundamental doctrines of revelation, which will and must remain forever practically the same, because they are eternally true and adapted to human nature's need in all generations.

MAN'S DUTY TO GOD'S WORD.

Grace.

BY J. J. TAYLOR D. D.

WHAT IT SIGNIFIES AS USED IN THE BIBLE.

In the legends of ancient Greece the Graces, as goddesses of beauty and cheerfulness both in nature and in moral action, were represented in the form of young women richly endowed with the charms of youthful vivacity and physical perfection. Originally the name was applied to the tinted clouds which appear with the break of day, and in lively fancy seem to scurry hither and thither as if to herald the approaching dawn. It is associated with whatever is sublime in sentiment or pleasing in appearance, and is applicable to whatever awakens love, cements friendship and evokes gratitude and thanks.

In the New Testament the word is chosen to set forth that outflowing of divine character, which expresses the divine unselfishness, and bears boundless blessing to the needy world as freely as the beauty of the morning is displayed for every creature. Divine grace gives rain from heaven and fruitful seasons, providing food and filling hearts with gladness. Its operations are manifest in all the equal agencies of the material world, as seed time and harvest, summer and winter, follow each other in ceaseless succession. It is disclosed especially in the spiritual realm. Prophets of the Old Testament, witnessing the failure of the law through the weakness of the flesh, prophesied of the grace that should afterwards be revealed, and diligently enquired concerning the time and the manner of its manifestation and the glory that should follow. The opening records of the Gospel distinguish between the law which came by Moses and the grace which comes through Jesus Christ. Later writings refer to that grace as the source of all spiritual good, and emphasize its importance by such phrases as "abundant grace," "exceeding grace," "manifold grace," "multiplied grace," "riches of grace," "grace that bringeth salvation," "grace wherein Jehovah hath abounded in all wisdom and prudence." Through this grace sinners receive pardon for past sins, protection against reprobacy and ruin, and assurance of eternal life; and they receive these gifts without merit, without money, and without price. "By grace are ye saved."

Paul regarded his ministry as a simple fulfillment of a commission to testify the Gospel of the grace of God. As he advanced in years, and ripened in experience, he came into broader conceptions of grace. In his view it was not grace for the Jew only but grace for the Gentile also; not grace for specific tribes or nations, but grace for the world; not grace doled out in miserly fashion, but grace abounding, and all the more where sin abounded. For his brethren in the flesh he could wish no richer boon than the abiding grace of his Lord and Saviour.

The idea which underlies the general use of the term is that of glad giving for love's sake. God is love, but He does not make Himself known in words only. His love finds expression in gifts. He loved, and gave. The grace of the Lord Jesus appears in this: "Though he was rich, for our sakes he became poor, that we through his poverty might be rich." Divine grace is the element of gratuity in the divine character. It gives. Every good and perfect gift which descends from the Father of light is a token of His grace.

By a slight change in the use of the term, the gift itself is called a grace. Faith, hope, love, temperance, patience, brotherly kindness, prophecy, power to heal, discerning of spirits and other spiritual gifts are Christian graces, because they originated in the grace of God. As men are born into the likeness of God through the Spirit, they are inclined to act as God acts. They are imbued with the spirit of unselfishness, and are impelled to live, not unto themselves, but unto Christ and unto others for Christ's sake. To the hungry they give food. To the thirsty they give drink. To the homeless they give shelter. To the naked they give raiment. To the sick they give care. To the imprisoned they give succor. The grace which gives to them repeats itself in them, and manifests itself through them. Having freely received, they freely give.

Norfolk, Va.

North Carolina's Part in the Civil War.

STORY OF NORTH CAROLINA. No. XV.

BY A NORTH CAROLINA TEACHER.

FIRST AT BETHEL, FARTHEST TO THE FRONT AT GETTYSBURG, LAST AT APPOMATTOX.

The whole story of the war between the States would be too long to tell here, but every North Carolinian ought to know something of the part taken by our State, and to feel proud of her unequaled war record.

Not only did North Carolina furnish one-fifth of the Confederate army; sending more than her voting population, but her loss was thirty-five per cent, more than one-third of her soldiers. Including both armies the two regiments which suffered most in any one battle during the whole war were the Twenty-sixth North Carolina at Gettysburg and the Fourth North Carolina at Fair Oaks. At Gettysburg the Twenty-sixth Regiment, under General Pettigrew and Colonel Burgwyn, went farthest in the charge, and lost 86 per cent of the men; fifteen color-bearers were shot, the last one being the colonel of the regiment, H. R Burgwyn; in one company of eighty-four men every man and officer was wounded. Notwithstanding its overwhelming losses during the battle, the Twenty-sixth Regiment formed the rear guard of the Confederate army on its retreat; during the retreat at Falling Water General Pettigrew was killed.

At Seven Pines the Fourth North Carolina Regiment, commanded by Lieutenant-Colonel (afterwards General) Grimes, had twenty-four officers and sixty-eight men killed or wounded. Colonel Grimes, his horse having been shot under him, led the charge on foot, carrying the flag himself, the entire color-guard having been killed or wounded.

In an attack on the Confederate rear at Williamsburg Manly's battery was ordered to occupy a fortification. Colonel Manly, seeing that a Federal battery was nearer the earthwork, and would reach it before he could, stopped the charge, unlimbered, disabled the enemy's battery with one shot, limbered up, and gained the earthwork.

Twenty-six battles were fought in the borders of North Carolina, notable among them being the exploits of the Albemarle, the defense of Fort Fisher, the recapture of Plymouth, and the battle of Bentonville, the last of the war.

Though provided with very weak engines, and covered with old iron collected from all quarters, the Albemarle did great damage to the United States navy, sinking or disabling a number of Northern ships, till she was herself sunk in a night attack.

Fort Fisher on the Cape Fear was of the utmost importance to the Confederacy, as it protected Wilmington, the last open port left to the South. Many expedients were tried, but the Northerners had great difficulty in taking it. Once General Butler filled an old ship with explosives, disguised it as a blockade runner, and let it drift toward the Fort, hoping to throw down the sea wall by the force of the explosion. The disguised ship exploded, but without effect, the fort being entirely uninjured. At last, however, being attacked simultaneously by land and sea, Colonel Lamb was forced to surrender. After the walls and outer works of the fort were in the hands of the enemy the men defended themselves for several hours in the bomb-proofs.

While caring for the soldiers, Governor Vance never forgot those who were left unprotected at home. When the enlistment of men and taking horses for the use of the Confederacy became too severe in the Piedmont counties, he remonstrated warmly with the Government at Richmond; and this complaint being disregarded, declared that if the excessive conscription were not stopped the North Carolina soldiers would be withdrawn from the army to protect their own people. Toward the end of the war a printing office in Raleigh was attacked by the soldiers on account of the disloyal nature of the paper published there. Though entirely out of sympathy with the editor, Governor Vance protected him, and put down the riot.

On the 9th of April, 1865, Lee's army surrendered at Appomattox, the last charge being made by North Carolinians. A few days later Sherman marched toward Raleigh, and that city being entirely unprotected, it was necessary to surrender. Governors Swain and Graham, Major Devereaux and Dr. Warren were sent by Governor Vance under a flag of truce to make terms of surrender for the protection of Raleigh. These gentlemen, although under a flag of truce, were fired upon and detained several hours before the surrender was accepted by General Sherman.

The Federal army entered Raleigh on the 13th of April, 1865, and a few days later General Johnston surrendered near Durham, thus putting an end to the war between the States.

In the years that followed North Carolina reached the depths of distress and humiliation; she had lost nearly one third of her male population; she was reduced to the utmost poverty by her efforts to care for her own soldiers, and still more by the

[CONTINUED ON SECOND PAGE.]

How Comfort Came.

BY REV. J. A. STRADLEY.

Weary and worn and sad, by long continued bodily suffering, the future, so far as earthly things are concerned, looked dark and unpromising. In this gloomy state of mind, I wended my way to the house of God, breathing this prayer: "O God, send some sweet promise from Thy blessed Book, or some message by Thy servant, the minister, that will give me comfort." In this frame of mind, I took my seat with the gathering worshippers. Soon the minister arose and said, "Let us sing the grand old hymn—

'O God, our help in ages past,
Our hope for years to come.'"

I said in my heart, Thank God for that old hymn, the two first lines bring just the comfort I need. God has been my "help" through all the past. He has never left me without needed help. He has brought me through many trials, sorrows and dark places. We have heard our parents, our grandparents and God's hoary-headed saints tell how He has helped them. This retrospective view cheered me. Then I took up the prospective view of the second line, "Our hope for years to come." And I said, Yes, the God of the past is the God of the present, and the God of the future. He is a God of love, He changes not. We can hope in Him, and not be disappointed. He has said, "I will never leave thee, nor forsake thee. Fear not, I am with thee." And then the sentiment of that other grand old hymn came with comfort to me—

"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

And thus sweet comfort came to my troubled heart.

This old hymn also gave me comfort by bringing before me visions of my childhood days, and of the face and form of my sainted mother, before whom I stood and recited from memory this hymn. She required each of her children, when growing up, to commit to memory a portion of Scripture, and a good hymn each Sabbath, and recite them to her. It was a blessed work. Let me repeat this old hymn from memory, as I learned it in childhood. It has done me much good; it will do you good:

1. O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

2. Beneath the shadow of thy throne,
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure.

3. Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

4. O God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.

To know this old hymn is to get a grand conception of God's power, of His kind providence over His people, and to supply ourselves with a sweet and constant source of comfort.

I have told how comfort came to me, hoping it may point out a source of comfort to thousands of God's sorrowing ones.

Oxford, N. C.

The City Negro.

Professor Kelly Miller, of Howard University, contributes to the April Southern Workman the first of a series of studies on "The City Negro." In it he refers to the preponderance of the female element as perhaps the most striking phenomenon presented by the urban Negro population. "There is a female excess," he says, "in all the large cities except Chicago. Washington and Baltimore head the list with 120 females to 100 males, having an aggregate female surplus of 18,000. In the Western cities the excess is not so glaring. In Atlanta we have the startling result of 140 females to 100 males. It is suggestive to note that in such long-settled cities as New Orleans, Richmond, Charleston and Savannah, the proportion is about five to four. No such disproportion prevails among the whites. Such preponderance can forbode no good to society. The evil is the same, whether the one sex or the other preponderate. The scale is being upset where nature intended a balance. The scriptural prophesy that seven women shall take hold of one man describes a period of general moral and social decay. It is indeed easier to account for this unfortunate condition than to suggest a remedy. The colored woman can not compete with the man on the farm. There is in cities, on the other hand, an unlimited demand for colored female service in the domestic and household industries. It is but natural that they should flock into the cities, specially from near-by vicinage. But whatever may be the remedy, the fact now presses sorely upon us. No comprehensive plan for the betterment of the status of the city Negro can be formulated in ignorance of this factor.

Something Greater.

There comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another. Make it a time in which you shall realize your faith and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

The Life We Want to Live.

We have seen in Jesus, and in some Christians whom we know, the life we want to live. And yet we do not want to—we are hypocrites. O Spirit of Jesus, of power, of cleanliness, Thou madest fickle Peter a steadfast martyr! Thou canst do as much for us. Give us power to lay aside convenience for loving service—power to keep on with work however monotonous. May the reserves of our unsurrendered lives be given up! Let us go into the next life having learned how to be faithful.—Dr. Babcock.

Many a backslider never slid back all at once.—Moody.

Everything in the world but the heart obeys God.—Moody.

North Carolina's Part in the Civil War.

[CONTINUED FROM FIRST PAGE.]

depredations of hostile armies. Fences, barns and dwellings were burned, horses and cattle stolen, and the confiscation of the slaves made it almost impossible to bring the abandoned plantations back into cultivation.

Worse than all, the newly-freed slaves, ignorant, degraded and brutal, demoralized by freedom and incapable of self-government, were given the right to vote and allowed to rule their former masters. The lowest class of Northern adventurers hurried South to profit by the desolation of the disorganized and down-trodden country. These unscrupulous men gained control of the negro vote and for years the corruption and dishonesty that prevailed are indescribable.

No such indignities have ever been put upon a conquered people as those to which the Southerners had to submit as a punishment for defending their rights. The first help came from a fearless and patriotic band of men, who organized a secret society under the name of the "Ku Klux Klan," intimidated the negroes and checked the worst atrocities of the "Carpet-bag rule." Never during her history have the people of North Carolina been so tried as in those dark days of humiliation and distress; but the energy, courage and patriotism shown then have been rewarded; the white people regained control of the government, the country has been developed and a new era of prosperity may be beginning for North Carolina.

During the four years of the war, North Carolina furnished at the lowest estimate 127,000 men, she issued 51,000 stand of arms, and more than once sent clothing and supplies to the Confederate States.

Several cavalry regiments and light batteries were equipped with horses, saddles, sabres and all necessary supplies.

Before the close of the war the North Carolina Comissary Department was feeding half of Lee's army.

A Last Word.

When this issue of the Recorder reaches its readers, only one Sunday will remain in which to finish up our work for Home and Foreign Missions. This, therefore, is the last appeal that can be made. I want to give the brethren the facts as they are up to date, let them see what remains to be done, and then leave the responsibility with them.

Including the acknowledgments in last week's Recorder we had raised for Home Missions $3,953.67 and for Foreign Missions $3,939.94. From the 17th of April last to the 30th of April we received for Home Missions $1,953.77 and for Foreign Missions $2,595.75. If we raise that much between now and the Convention, it will bring us just about up to what we did last year for Foreign Missions, but will be something like $600 less than we did for Home Missions. If you deduct the amounts acknowledged from Home and Foreign Missions in this week's Recorder from the above figures, you will see how much still remains to be raised if we do as well as we did last year. Surely we can not afford to fall behind when the Convention comes to North Carolina. Let every church in which services are held take a collection either for Home or Foreign Missions, or both, and send them to the Treasurer at once. Remember that if you have money on hand for these objects and fail to forward them before the 30th of April, they will reach our Treasurer too late to be reported in this year's work. Let church treasurers having money in hand bear this in mind and forward it, so that it will reach this office before the 30th of April. Brethren you have the facts. Now, what are you going to do about it?

LIVINGSTON JOHNSON,
Corresponding Secretary.

The Editor Caught Sound Asleep.

You say in this week's Recorder, "The Tabernacle introduced individual communion cups last Sunday and this is the first instance in the South according to your information," etc., etc. Am sorry you do not keep up with Western North Carolina. The First church here has been using same for several months past, and this fact was noted by many of the State papers, and among them, I think, were your Raleigh dailies. "Homer nods."

Any church that tries the individual cup will hardly return to the old way. It is a great deal more impressive and has cleanliness in addition. Our people are greatly pleased with the change. By the way, I just now remember that Brother Stringfield was with us the first Sunday in March and assisted the pastor, and he can tell you how it impressed him.

Yours, etc.,
J. H. TUCKER.

April 16, 1902.

---The marriage of Rev. W. M. Vines, of Asheville, and Miss Ivy Damaris Henderson, daughter of Mr. and Mrs. C. K. Henderson, of Alleghany, N. C., is announced for April 24. We congratulate our friend, the Asheville pastor.

News Notes.

---Send in all funds for Home and Foreign Missions promptly. Books close April 30.

---Let next Sunday be a great day in North Carolina, for Home and Foreign Missions.

---The Recorder has a call for a good Baptist physician from a locality that is quite desirable. We will forward letters.

---The International Sunday-school Convention, with two thousand delegates, will hold its meetings in Denver, June 26-30.

---Two pastors have sent in gratifying responses to the editorial Request to our Readers. We thank them. Let us hear from hundreds of our readers.

---Rev C. A. Barbour, D.D., has been called to the First Baptist church, Washington City. This implies that Rev. D. M. Ramsay, of Charleston, S. C., declined the call.

---Bro. T. Neil Johnson returned Monday from a trip in Polk and Rutherford counties, during which he conducted denominational institutes at four churches. He was well pleased with the prospects of the cause.

---President Vann spoke in behalf of the Educational Fund to the Raleigh First Baptist church Sunday. One man offered to make the church's contribution $4,000, if the church would raise $3,500. She ought to do it.

---It is clear that North Carolina will be well represented at Asheville. We do hope that fully five hundred people from this side the Ridge will go up to Asheville. It is a great opportunity. Let no one who can go miss it.

---We are glad to have this cheerful note from Rev. Duncan McLeod, of Belhaven: "My work is progressing very well. I have two church buildings in course of construction, and one other to commence in the near future."

---Rev. E. J. Forrester, of Greenwood, S. C., has been called to the pastorate of the Baptist church of Washington, Georgia. This is one of our best churches, and it is hoped that Brother Forrester will accept.—Christian Index.

---We take pleasure in welcoming Rev. N. S. Jones to North Carolina this week after several years' absence. He will enter upon the pastorate at Burlington May 1st. All who know him will join us in welcoming him home again.

---The closing exercises of Mars Hill College occur April 27-30. Rev. J. D. Richardson, D.D., preaches the annual sermon, and President J. T. Henderson, of Carson and Newman College of Tennessee delivers the annual address.

---Rev. J. T. Betts writes to the Baptist Argus: "Change my address to Tallahassee, Fla. After holding a meeting here at First church, in which there were sixty professions and ninety additions, I have been called to and accepted the church's pastorate."

---We have a notable mark of North Carolina in the fact that while Virginia and Pennsylvania are criticising South Carolina for not paying more attention to their Governors in Charleston, our State maintains a dignified and becoming silence under similar circumstances.

---We have received from Dr. Hufham a paper reviewing Mr. Williams' History of the North Carolina Baptists and Major Graham's History of the South Fork Association. Dr. Hufham is writing as well and as abundantly as at any time in his career of forty-seven years in the ministry.

---Rev. A. E. Brown stopped in Raleigh a few hours on his return from an extended trip in New England in the interest of our mountain schools. We said when he left that if he should not succeed, no one could. He succeeded in the face of most adverse circumstances; and he is the only man we know who could have succeeded.

---Rev. Thomas Dixon's book, "The Leopard's Spots," has won its way, and is in the front rank of current historical works. Some of the reviews in the Northern papers are surprisingly appreciative. It now appears that one or two hundred thousand copies will be sold quickly. The book demands attention. We hope to review it in an early number of the Recorder.

---The Missionary Union, the Northern Baptist Foreign Missionary Society, reports in Samar a modern Pentecost. Thousands there are turning to Christ. The Union's work is growing in the Philippines, Burmah and Siam, in no one of which has our Richmond Board any mission. The Union has added $50 000 to its usual expenditures which generally amounts to about $600,000.—Baptist Argus.

---W. A. Therrell has accepted the pastorate of the French Broad Avenue church of Asheville. The church is greatly reduced in membership, and Brother Therrell likens the field to a "plantation with fences all burnt, ditches filled up and the fields overgrown with briers, thorns and thistles"; but, he says, "it is the Lord's work and I must demonstrate what is possible."—Baptist Courier.

---The name of Rev. R. H. Marsh, D.D., President of the North Carolina Baptist State Convention, is mentioned as a suitable person for President of the Southern Baptist Convention, and a fine and worthy President he would make. We could serve very happily under his administration.—Religious Herald. He is easily the best presiding officer in the Convention and he has all the other qualifications.

---Rev. Rufus Ray, whose acquaintance we were glad to make at the Winston-Salem Convention, reports a glorious meeting at Mayodan. He has recently accepted calls to Madison and Walnut Cove in the Pilot Mountain Association. He has been a North Carolina exile since he left the Seminary in 1899. He is glad to be in the old State again. "A number from this section are going to Asheville," he says.

---The Religious Herald speaks in high terms of Bro. N. B. Broughton's recent visit to Richmond. He made three addresses. It was a great [illegible] says the Herald.

---Rev. A. A. Butler has resigned the pastoral care of the Raleigh Fayetteville Street church. He has done good and strong work here, in pulpit and in the homes of the people. We understand that he is going to Beaufort. He will brace up the cause there. Amongst the younger men in the ministry Brother Butler has won a place in the front by faithful and loyal service.

---At the conclusion of the lesson in the Raleigh Baptist Tabernacle last Sunday morning five professions of religion occurred. It was a striking confirmation of the Gospel as preached by Peter and taught by the Tabernacle teachers. Brother Broughton informs us that in the teachers' meeting it had been suggested that this lesson be prepared with a view to bringing the pupils to a decision. Is it not just as it ought to be, that conversions take place right where the Word of God is given?

---We announce with sorrow the death of Mrs. Thomas Dixon, Sr., the wife of Rev. Thomas Dixon, Sr., the valiant Baptist preacher of the Kings Mountain country. It is not long since the fiftieth anniversary of the wedding of Brother and Sister Dixon was celebrated. The sincere sympathy of all our readers will go out to the aged husband and his sons and daughters. We hope some one worthy of the undertaking will write for the Recorder a sketch of this woman's life. The life of the mother of such a family must be both interesting and instructive.

---The following action was taken by the Bertie Union, West Chowan Association: "Resolved 1. That we heartily cooperate in the Century Educational Movement, and begin at once the campaign to to raise $2,500, the sum asked of this Association. 2. That all funds be sent to Prof. L. D. Watson, Raleigh, N. C., the Treasurer of the Central Committee; but in view of the sorely pressing needs of our school, the Chowan Baptist Female Institute, we insist that our pro rata share of the fund be sent us for every $1,000 received by the Committee."

---The Dublin Baptist church contributed on Sunday, April 6, $400 for Monroe College's new dormitory. This is $700 to our colleges, Mercer and Monroe, from this church this year. This church is alive on missions. Last month some $200 were contributed. Home and Foreign Missions are receiving special attention this month. Besides, the church is extending an arm to the Dublin Cotton Mills, and will at once erect a suitable house of worship. Pastor M. A. Jenkins and his people are doing good work.—Christian Index.

---Dr. E. B. Pollard, whose call to the church at Georgetown, Ky., was recently noticed in these columns has decided to accept the invitation. He has been a valuable member of the faculty of Columbian University, and, since Dr. Stakely's resignation, has done most acceptable work as permanent supply at the First Baptist church of Washington. Besides being one of the most promising of all our younger ministers, he has peculiar fitness for the pastorate at Georgetown, and we congratulate the brethren there, and particularly our good friend, Dr. Gray, who will find him a true yoke fellow.—Religious Herald.

---A note from President Nathan E. Wood, of the Newton Theological Institution conveys the gratifying intelligence that the necessary amount has been raised to secure Mr. John D. Rockefeller's conditional gift to the Seminary. This adds $800,000 more to Newton's endowment. "It has been," Dr. Wood writes, "a great struggle, and it is a great victory for Newton. The last $34 000 was raised in nine hours on Monday afternoon and evening, our last day of grace. Some of the experiences were thrilling. The completion of this amount has 'opened a great and effectual door' to Newton. To God be all the praise."—Examiner.

---This refreshing note is from the South Carolina Baptist, now in full charge of a North Carolinian, Rev. A. McA. Pittman: "The time draws near for the selection and election of a man to preside over the Southern Baptist Convention. The former efficient President, W. J. Northen, has unconditionally declined to serve in that capacity. We humbly hope the suggestion of the Biblical Recorder may meet with the hearty approval of all the brethren. The Recorder says: 'Having mentioned Dr. Marsh as a man of unquestionable fitness and worth, we shall be content to leave his name with the brotherhood.' Dr. R. H. Marsh has been President of the Baptist State Convention of North Carolina for a number of years. He makes a model presiding officer. The honor would be worthily bestowed. His election would bring us back to the old time, simple Baptist ways, and into showers of blessings. It might break "a slate" or two, but that would be advantageous in the way of getting the Convention out of a regular routine."

---Less than two months ago Rev. Dr. Madison C. Peters went from Brooklyn, N. Y., to become pastor of the Immanuel Baptist church of Baltimore, Md., and now we are told that a debt of $4,000, which has been resting upon the chapel since its erection has been provided for; the congregations overflow the audience-room at both Sabbath services; nearly fifty have been added to the membership, and the income for current expenses has been doubled; and besides, moreover, in addition, still further—we are told—"the church has begun the publication of a monthly magazine, called The Baptist Outlook."—Journal and Messenger.

---On our news page we present a careful statement of the purpose of the revision of the Westminster Confession, now in progress. This Confession is one of the great historic standards of the orthodox faith. The revision of it by the Presbyterians is accordingly of great importance. To Dr. Johnson's statement we would add that it is proposed to make a more emphatic and definite statement with regard to Foreign Missions, as when the Confession was formed the importance of missions had not dawned upon the Protestant world. This is, by the way, a good illustration of the necessity of revising creeds, and likewise a testimony to the Baptist idea of simply regarding the New Testament as the standard and allowing for broad differences of opinion and also for progressive apprehension of God's Word.

---Rev. J. M. Frost, Secretary, sends the following: "I am happy to announce that the Sunday-school Board is in receipt of another Book Endowment. It is a gift of five hundred dollars from President P. D. Pollock, of Mercer University. It is to be used for the publication of books, and is to be known as the Constance Pollock Publishing Fund. We prize this gift not only for its money value, but because it is the indorsement of one of the foremost educators among us to the whole work of the Board, and especially to the Book Endowment feature. The Pollock Fund will be used first to publish as Books Nos. 1 and 2, respectively, the Sunday-school Board—Seminary lectures by Dr. W. E. Hatcher and a series of lectures delivered by Dr. Henry McDonald at Colgate University and Mercer University. These will be two very valuable books and we are sure they will exert a great educational power at the most helpful points in our denominational life. In the course of the years I am sure other endowments will follow, until we have here an element of power of almost incalculable greatness. This word is sent out from a bed of sickness, which has held me for six weeks; but with gratitude and good cheer to the Baptist brotherhood, whose love and confidence is dearer to me than life."

---Rev. J. A. Campbell, of Buie's Creek writes: "I have been so busy I have not had the time to tell you about our glorious meeting in which Brother Stringfield did the preaching. The meeting continued eleven days, with services at 8 in the morning and at night. Brother Stringfield did some of the best work of his life while here. About twenty are to be baptized at our next meeting, most of them students. Among them are some bright and promising ones. Stringfield is happy in his work and makes people love his Saviour wherever he goes. He was a great success as an agent for the Female University, but as an evangelist he just fitted our people and left the church wonderfully revived. Our Sunday-school is in a most flourishing condition. On the last fourth Sunday we had 217 present, with $5 27 contributed for the Orphanage. After school closes in the evening the young men are digging out the foundations for the new building. We begin work next Monday. Dr. E. W. Sykes, of Wake Forest speaks for us April 25. Other speakers will be with us before the close of the term. For commencement we have Rev. C. W. Byrd, D.D., Atlanta, Ga., for the sermon; Hon. J. Y. Joyner, State Superintendent, for literary address, and Hon. E. E. Hilliard for address to old students."

---Dr. T. P. Crawford is dead. A note from Mrs. Crawford, to Dr. S. Y. Jameson, announces his death, which occurred at Dawson, Georgia, on the 7th instant, of heart failure, after an illness of only a half hour. Dr. Crawford was a Tennessean by birth, and a graduate of Union University, in that State. In 1851 he went to China as a missionary, being in Central China until 1868, when he went to the North, into the Shantung Province, where he wrought for many years. For a long season he and his wife, with Miss Lottie Moon, were the only laborers our Board had in that field. Some years ago he withdrew from connection with the Board and headed the movement known as the Gospel Mission, a movement which has caused much harm at home and abroad, as we see it. What effect his death will have on this movement remains to be seen. Dr. Crawford was a man of strong mind, well stored, and withal, of marked peculiarities. But of one thing no one can doubt—he was devoted to his work. The sympathies of many friends will go out to his aged widow, who bears with her the esteem and affection of many, even of those who could not agree with her in the positions she held on mission work in its relation to the work of our Board. May great grace be with her from the God she has so long and so faithfully served.—Christian Index.

---We are glad to have the following interesting notes from Rev. J. Alfred Garrett, of Broad Street, Winston-Salem: "We have repaired our church very much. The ceiling has been painted and the old paper removed from the walls, and they have been painted and colored lights have been put in the windows. So now the church looks very nice and pretty on the inside. Since you last heard from us we have taken up our offering for 'Home and Foreign Missions' and we received $51.50, which I think was very good. We have baptized two splendid young men recently, and the work in general is very encouraging. I helped Brother Wilson in a fine meeting at Mayodan. A large number professed conversion and joined the church. Brother Wilson is an ideal pastor and man and it is a joy to work with him. I have already helped him in two meetings, and he says that I shall be with him in the third. My church wants Brother Wilson to aid us in our next meeting here at Broad Street, and I shall look forward to that meeting with joy and pleasure, for I know Wilson to be a safe, good preacher. Dr. Brown is rejoicing over the good offering that his church made to the University, and the prospects for a good revival meeting, which begins on Sunday. R. D. Garland, a travelling evangelist of Keysville, Va., is to be here and assist Brother Brown. We are expecting to have a good time in Zion. I rejoice over the success that you have had in securing so many new subscribers to the Recorder. Every Baptist should read it and I shall not be satisfied until it goes into each home represented in my church."

---General Malvar, Philippine, has surrendered to United States officers, with the entire Philippine forces in Laguna and Batangas.

From West Durham to Lexington.

A Happy Pastor in the Right Place.

I am now pleasantly settled on my new field at Lexington. It was with much hesitancy that I left the church at West Durham. I do verily love that church and those good people. They were a loyal and faithful people to me and to the work. My every thought of them causes me to breathe a prayer for God's richest blessings upon them. But I am now at Lexington. I believe it is God's will for me to be here. The Lexington people evidently know how to receive a pastor and make him feel welcome and happy. Our household goods reached here before we did, and upon our arrival we found them unloaded and already in place. Of course this was a glad surprise. But this was not the only surprise since we came.

On last Friday night, the 4th inst., about 8 o'clock, the door bell was seized with a violent "jerking spell" and I hurried to its relief. Well, I never saw so much happy company at one man's house at one time before. There they were by the dozen—old and young, fat and lean, big and little—in they came pell mell, without ceremony, every one bearing his own precious burden. There I stood—whether in Lexington or in a trance I hardly knew—but when I came to my senses at the breakfast table next morning, I was certainly glad it all happened and that it was no trance. The pantry actually wouldn't hold it all. Some of it is nicely packed up in the pantry room. There is much in a cordial reception to encourage a new pastor.

Brother Rich left the work here in splendid condition. The church is well united and hopeful. He did a great work here and the church will ever remember him and love him kindly.

Lexington is a beautiful town and is gradually growing. It stands a good chance to be numbered with the large towns of the State in the not distant future. It is our purpose that the Baptist cause shall keep apace in the forward movement.

The leaders in the Liberty Association seem to be determined that she shall make good her pledge toward the $50,000 for education before the next State Convention. The Denominational Institutes, held in this Association by Brother Livingston Johnson and Brother T. Neil Johnson, in March, were very helpful indeed, though the bad weather caused the attendance to be comparatively small. We hope they will come this way again and bring the editor of the Recorder with them.

Yours in the work,
Lexington, N. C. W. A. SMITH.

Educational Situation in the South.

FACTS FOR STATESMEN, TEACHERS, PREACHERS, AND OTHERS.

In 1899-1900, the last year for which statistics are available in condensed form, the number of children of school age in the United States south of the Potomac and the Ohio and east of the Mississippi, including Louisiana, was 5 645,164; the total population 16,662 257. The total amount expended for public schools on these States was $14,201; the total value of public school property, $22,097,216.

The average amount expended for each child of school age in these ten States was $2 73. The average value of school property for each child, including house grounds and equipments, was $3.93, varying from $1.66 in North Carolina to $7 in Kentucky. This is an accumulation of school property equal only to 57 cents per capita of the entire population of North Carolina, and $2 86 in Kentucky. The average value of school property per capita for the ten States was $1.33. The total per capita expenditure for schools varies from 50 cents in Alabama to $1 45 in Florida, the average for the ten States being 86 cents. The average length of school term varies from 71 days in North Carolina to 120 days in Louisiana—about 100 days for the ten States. The number of days of school actually given each child of school age varied from 33 in North Carolina to 53 in Kentucky. The average for the ten States was 43 days only three days more than four months of 20 days each. The average annual salary paid to teachers in these States varied from $86 for males and $78 for females in North Carolina to $255 for males and $213 for females in Kentucky, the average for the ten States being about $174 for males and $150 for females. These figures include both city and county schools.

At this rate, how long will it take to educate the masses of the people of these States?

It Cures Catarrh.

Any Sufferer from Catarrh, Deafness, Bronchitis or Asthma, Can Test a Reliable Cure Without Cost.

But one remedy has ever been found for catarrh that is a true specific for that disease and that is capable of being applied so as to reach every part of the various cavities, passages, ducts and tubes that are affected; and, of course, unless a remedy reaches all the parts that are diseased it can not cure. The remedy referred to is Dr. Blosser's Catarrh Cure—is a vegetable substance which is placed in an ordinary pipe and smoked, the fumes being inhaled into the mouth, nasal passages and bronchial tubes, and thus the medicine is carried to every affected spot. Being a thorough antiseptic, it destroys the germs of the disease, cleanses and heals the mucous membrane, restores the natural, healthy secretions in place of the disagreeable catarrhal discharge. It is a pleasant, safe, reliable, inexpensive remedy for catarrh, asthma, chronic bronchitis, sore throat, catarrhal headache, catarrhal deafness, etc. It will cure when everything else has failed.

Samples Mailed Free

Send us your address and you will receive by mail absolutely free, a trial package sufficient for three or four days' treatment. Should you not wish to use the remedy further, you will have been at no expense. If you wish to give the remedy a more thorough trial at once the regular sample will afford, send us $1.00, for which we will send you one month's treatment, postage paid. Address Dr. J. W. Blosser & Son, 90 Walton St., Atlanta, Ga.

A Day at a Quaker College.

The Quakers came early to North Carolina and were among the first denominations to take an active interest in education. In 1832 the Yearly Meeting took the subject of education under consideration and out of this discussion grew the New Gorden Boarding School in 1837, which was converted into Guilford College in 1888. The Quakers had the same difficulty that Baptists had in obtaining a charter, though for different reason. The Quaker view of slavery was so unpopular that they feared that the Legislature would not grant them a charter. The committee to secure the charter left out the name of the school and supplied it after the granting of the charter.

A large farm of 300 acres was purchased, lying about six miles northwest of Greensboro. This farm is still owned by the College and supplies the institution with an abundance of milk and butter. It was never a manual labor school. Here is the home of co-education. On the opening day in 1837 twenty-five girls and twenty-five boys applied for admission. The friends of the institution express themselves as highly gratified with the results.

To visit this place was the fulfillment of a long-cherished desire. Wm. Penn had ever been a favorite. Approaching the college, visions of broad brimmed hats and "thees" and "thous" were expected to greet me, but such was not the case. The boys were playing a game and the coaching was done in the most approved style. The girls were watching them and entering heartily into the cheering. Verily the Quaker of earlier days with gentle simplicity is passing away.

The College is beautifully located among the great oaks of Guilford County. Five commodious buildings are on the campus, with numerous other buildings near by—church, graded school, club houses and barnes. King, of Baltimore, and the Dukes, of Durham, have been liberal friends to the institution. The name most honored and cherished is that of Nereus Menden hall, one of the State's profoundest scholars. Here in New Gorden Braxton Craven laid the foundation for that great life that did so much for Methodism. There is a quiet dignity and peacefulness in the atmosphere of the place that is charming. The faculty is composed of men of strong character and marked individuality. President Hobbs has spent his life near and in the institution. He has watched its growth and feels a rightful pride in its prosperity. Professors White, Wilson, and Benford are men whom to meet creates the desire to know.

Guilford College is doing a fine work for the people of North Carolina; in the educational world its influence is progressive and distinctively Christian.

WALTER SIKES.

Wake Forest College, April 11, 1902

They are Coming From Far and Near.

A GREAT CONVENTION IN SIGHT.

Only a short time remains before the Convention. Our committee has reasons to believe that this will be the most largely attended Convention recorded in its history. Letters are pouring in from every State, announcing large delegations expecting to come. This suits Asheville, as she has made great preparations. The handsome auditorium is entirely completed, and will be the most convenient place yet furnished the Convention for its meeting. We hope that the young people will come in great numbers and with their enthusiasm give the Convention a fine start. We are sure the Woman's Missionary Union will have a great meeting. Everything points to this. They will have a most excellent meeting place in the First Baptist church. Our sisters expect to make them feel at home. With McConnell to preach the introductory sermon we know the Convention will start well. Letters from the extreme limits of the Convention territory indicate that more people will come from distant sections than ever before. The railroads have made very cheap rates, and the hotels and boarding houses here have done the same. So that to any person wishing to visit Asheville (and all persons ought to) this will be an opportunity rarely given. The railroad has promised to give short excursion trips through the mountains, in order that the delegates and visitors may see the most important scenery that nature has furnished. We trust and recommend a morning and evening session, giving the afternoon to recreation and pleasure. We have made arrangements for visits to the Vanderbilt estate, Overlook Park, and other excursions that will be pleasant to our visitors. We wish to make all people who attend so delighted as to wish to come again soon. This is the kind of welcome we shall extend to the Convention. We hope that every pastor in the South will come. It would be a nice thing if the churches would send their pastors. Surely no church can afford to let their pastors miss the peculiar opportunity afforded at this time, of fellowship with the brethren upon these mountain tops, and lose the inspiration derived from such enthusiasm as marks the Southern Baptist Convention. Come on brethren, all of you!

Fraternally yours, J. H. TUCKER.

Asheville, N. C., April 9, 1902.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS!

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist Church, Ripley Tenn.

Entered Into Rest.

Dr. W. C. Lankford died at his home in Wake Forest, N. C., on April 5, 1902. He was born in Franklin County, and lived to be sixty-eight years of age. The foundation of his medical education was laid at the University of Virginia. His diploma he received from the University Medical College of New York. At the beginning of the Civil War he was engaged in the practice of his profession in his native county. Soon, however, he felt it to be his duty to take an active part in the struggle for Southern independence, and accordingly, as captain of a company of his fellow countrymen, he joined the Forty-seventh North Carolina Regiment, whose fortunes he shared until the conflict was over. Twice he was promoted—in March, 1864, to Major, and in August of the same year to Lieutenant-Colonel.

In 1865 he married Miss Ella Brenan, of Suffolk, Va. They resided in Franklin County until 1880, when, with their three daughters, they moved to Wake Forest.

While a soldier of the Confederacy he became a soldier of the Cross, and, amid the scenes of war, was baptized by that faithful man of God and stalwart patriot, Dr. J. Wm. Jones. Dr. Lankford must have had a genuine personal experience of divine grace, for the tender spot in his heart seemed to be touched whenever he heard the love of God in Christ portrayed.

That was a beautiful tribute to the benevolence of the man, unconsciously paid him when there came after his death, making request that they might look upon his face, one and another of those to whom while living he had given the helping hand. A similar mark of grateful remembrance was the presence, in the throng attending his burial, of a goodly company of those who were there just because he had been their kind physician.

As husband, father, brother, kinsman, friend, he will be sadly missed, for in each of these relations he was tenderly beloved. May the God of all grace comfort the bereaved in their deep sorrow.

A FRIEND.

Rev. J. W. F. Rogers.

On Friday, March 28, 1902, about 8 o'clock in the evening, death claimed the body of our beloved brother, Rev. J. W. F. Rogers, of Apex. His health had been on the decline for several years.

Brother Rogers was born in Wake County, North Carolina, on November 7, 1827. At the age of seventeen he was converted at Salem church, near his home, and was baptized by Rev. Jesse Howell.

In 1856 he was married to Miss Mary A. Dennis, of noble ancestry. To them were born eight children, five of whom are living—Wm. J. Rogers, an extensive lumber dealer of Sparks, Ga.; Dr. Jas. R. Rogers, of Raleigh, N. C.; Mrs. George Swann, Danville, Va.; Mrs. J. G. Blalock, Whiteville, N. C.; and Dr. Carey P. Rogers, now a student of Johns Hopkins Medical College. These sons and daughters came to honor and revere the pride of his life.

For near half a century the Recorder was a welcome visitor to his home. In 1865 he was ordained to the ministry by recommendation of Holly Springs church, and was pastor of Bell's and Mount Moriah churches. Owing to physical disability in the nature of a bronchial or a lung cell trouble, he found it necessary to give up regular pastoral work. When health permitted and opportunity presented itself, he was zealous in proclaiming the Word of truth. When a young man he devoted much of his life to the art of teaching in Wake and Duplin counties. In 1880 he became a trustee of Wake Forest College, in which capacity he served his denomination for twenty-one years. All his sons were educated there and others were encouraged and aided by his loyalty to the college and his interest in Christian education.

At the ripe old age of seventy-four, he left the responsibilities of life upon the wife of his youth, who is well provided for in this world's goods and is rich in the grace and love of the Lord Jesus Christ.

On Sunday, March 30, his body was laid to rest in the cemetery of Apex Baptist church, the services being conducted by the pastor, assisted by Revs. J. M. White and W. D. Hubbard. In that large congregation were many moist eyes, which told the story of tender words and loving deeds, for which he will be rewared in the great springtime of eternity.

May sympathy divine heal the wounded hearts of his loyal and beloved wife and affectionate and dutiful children.

C. V. BROOKS.

Apex, N. C., April 2, 1902.

Acknowledgments.

April 23, 1902.

State Missions—Moyock, $2; Pleasant Grove, 2; Sawyer's Creek, 6; Ramoth Gilead, 20; Providence, 6; Corinth, 5; Ebenezer, 2; Tabernacle, Raleigh, 105; Forestville, 6.38; Mill Creek, Flat River, 20; Summerfield, 9.44; Newton, 5; Friendship, Mecklenburg and Cabarrus, 2.50; Immanual, 3.45; Lea Bethel, Beulah, 50c.; W. M. S., Polkton, Pee Dee, 1.94; W. M. S., Fair Bluff, Robeson, 2.30; Volunteer Fund, 5; New Hope, 1.25; Centre Road, Bladen, 1; Centre Hill, Chowan, 2; Hertford, Chowan, 5; Middle Swamp, Chowan, 5.77; Sandy Cross, Chowan, 3.02; M. S., Sandy Cross, Chowan, 5.25; Whiteville Grove, Chowan, 4. Total this week, 231.80. Previously reported, 2,371.86. Total this year, 2,603.66.

Foreign Missions—Mount Vernon, Green River, $5; Pleasant Hill, Green River, 1.50; Tryon, Green River, 3; Mill Spring, Green River, 4.35; Clear Creek, Green River, 7.40; W. M. S., Graham, Mount Zion, Christmas offering, 5.45; Graham, Mount Zion, 7.71; Poplar Springs, Tar River, 10; Tyson's Creek, Sandy Creek, 1.25; Moore's Chapel, Sandy Creek, 2; Severn, West Chowan, 10.40; Chapel Hill, 15; Jerusalem, South Yadkin, 20; Kenansville, Pilot Mountain, 2.10; Scotland Neck, 50; Norwood, 5; Tabernacle, Raleigh, 140; Mount Hermon, Raleigh, 9.75; W. M. S., Potecasi, 8.09; Montgomery Union, 2.04; Mount Zion, C. F. and Col., 1.48; South Side, Wilmington, 10.20; Ayden, Neuse, 4; Enfield, 5.05; Elam, West Chowan, 4.85; W. M. S., Elam, West Chowan, 3.15; Rich Square, 12.50; Cool Spring, Mount Zion, 3; Stowall, 7; Myrtle Branch, Brunswick, 50c.; Matthews, 4; Holloway's, Liberty, 50c.; North Catawba, Catawba River, 5; Hope Mills No. 2, Cedar Creek, 6.15; W. M. S., Chadbourn, C. F. and Col., 1.10; W. M. S., Galeed, Bladen, Christmas offering, 3; W. M. S., Galeed, Bladen, 6.70; W. M. S., Fair Bluff, Robeson, 4; W. M. S., Bella, Mount Zion, 1.15; Sunbeams, Lumber Bridge, Robeson, 4; Sunbeams, Perry's Chapel, Central, 1.45; Fayetteville Street, Raleigh, 15; Ephesus, Beulah, 55; New Hope, 1.20; White Oak, Bladen, 7.50; Galeed, Bladen, 16.20; Zion Hill, Bladen, 74c.; Hickory Grove, Bladen, 1.96; Abbottsburg, Bladen, 1.78; Central Union, Bladen, 1.55; Bethel, Green River, 13.12; Center Hill, Chowan, 7; Hertford, Chowan, 20; Whiteville Grove, Chowan, 8; Warwick, Chowan, 15; Taylor's Grove, West Chowan, 1.10; Galatia, 3.60; W. M. S., Galatia, West Chowan, 7.40; Conetuck, Wilmington, 15. Total this week, 576.60. Previously reported, 2,730.65. Total this year, 3,307.25.

Home Missions—Clear Creek, Green River, $3; W. M. S., Graham, Mount Zion, self-denial, 3.40; W. M. S., Mount Zion, 5; W. M. S., Kinston, Neuse, 18.60; Y. L. M. S., Kinston, Neuse, 1.75; Moore's Chapel, Sandy Creek, 1.50; Chapel Hill, 15; Kernersville, Pilot Mountain, 1.25; Scotland Neck, 50c.; Brown Creek, Pee Dee, 2.25; Capehart's, West Chowan, 5; Tabernacle, Raleigh, 20; Mount Zion, C. F. and Col., 1.47; W. M. S., Southside Wilmington, 5; W. M. S., Parkton, 3.20; Tally Ho., Flat River, 3.70; Bethany, Flat River, 2.57; Ayden, Neuse, 2; Middle Swamp, Chowan, 10; W. M. S., Washington, self denial, 6.42; Rich Square, 10; Gatesville, Chowan Association, 9; W. M. S., Henderson, self denial, 20.33; Henderson, 12; Cool Springs, Mount Zion, 1.50; Sandy Grove, Bladen County, 50c.; Myrtle Branch, Brunswick, 82c.; Holloway's, Liberty, 5.96; Lea Bethel, Beulah, 8; Ariel, 4; Hope Mills No. 2, Cedar Creek, 5.40; W. M. S., Bear Creek, Mitchell County, 1.50; W. M. S., Chadbourn, C. F. and Col., self denial, 3.35; W. M. S., Galeed, Bladen, self denial, 5.45; W. M. S., Fair Bluff, Robeson, 2; W. M. S., Siler City, Sandy Creek, self-denial, 7.65; Mount Zion, Flat River, 6.83; Ephesus, Beulah, 44.73; W. M. S., Washington Street, Greensboro, self denial, 38; New Hope, 3.10; White Oak, Bladen, 5; Galeed, Bladen, 14.40; Zion Hill, Bladen, 74c.; Hickory Grove, Bladen, 1.80; Abbottsburg, Bladen, 64c; Central Union, Bladen, 60c.; Sandy Grove, Bladen, 70c.; Shady Grove, Bladen, 1.20; W. M. S., Leaksville, Pilot Mountain, self-denial, 7.56; W. M. S., Pittsboro, self-denial, 11.01; Center Hill, Chowan, 2; Hertford, Chowan, 12; Whiteville Grove, Chowan, 2; Warwick, Chowan, 15; Yeopim Union, Chowan, 10.36; Cool Spring, Chowan, 9; Eureka, Chowan, 4; Taylor's Grove, 1.10. Total this week, 449.06. Previously reported, 783.37. Total this year, 1,182.43.

Education—Rives' Chapel, Sandy Creek, $1.19; Friendship, Mecklenburg and Cabarrus, 1; Gileed, Bladen, 18.95; Zion Hill, Bladen, 74c.; Center Hill, Chowan, 2; Hertford, Chowan, 12; Eureka, Chowan, 4. Total this year, 34.88. Previously reported, 987.69. Total this year, 1,022.57.

Ministerial Relief—Tabernacle, Raleigh, $10; Friendship, Mecklenburg and Cabarrus, 1; New Hope, 1.10; Zion Hill, Bladen, 50c.; Center Hill, Chowan, 4; Hertford, Chowan, 10; Eureka, Chowan, 3; Ebenezer, 17. Total this week, 46.60. Previously reported, 231.41. Total this year, 278.01.

Total reported for all objects this week,	1 338.94
Previously reported for all objects this year	7,094.71
Total reported for all objects this year,	8,433 65

WALTERS DURHAM,
Treasurer Baptist State Convention.

Cash collections on Educational Fund for week ending April 19, 1902:

Beulah Association, Ephesus church, $8.25. West Chowan Association, Buck horn church, 180.26; do, Seaboard church, 17.25; Galatia church, 12.75; Creekville church, 3.25; do, Potecasi church; C. R. Harroll, 10; Abner Lasseter, 10; M. W. Britton 1; L. R. Baugban, 1; Miss Grace Cooke, 1; F. N. Parker, 5; H. T. Vann, 1; Geo. N. Harroll, 1; Mrs. C. R. Harroll, 1; Mrs. S. N. Parker, 50c. Mount Zion Association, Burlington church: Mrs. Luther Perry, 3.50; Miss Etta Staley, 3. Flat River Association, Rock Springs church, 3.40. Greene River Association, Rutherforaton church: Frank Justice, 1; Baylus Justice, 25c.; Mal Joner, 1; J. D Washburn, 25c. Personal: Rev. R L Patton, 10; West Raleigh church, 5.

Total,	$227.66
Total amounts previously received,	6,388.41
Total receipts,	6,616.07

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INDUSTRIAL EDUCATION.

Do we believe in Industrial Education? As profoundly as we believe that men must work, so profoundly do we believe that they should prepare to work intelligently.

The word "Education"—has never meant to the people what it really means, and the function of the School has never been what it is commonly regarded to be. Education is really the making of the man, and the School is the institution that takes the child and properly directs and equips him toward this consummation. The School's part is neither beginning nor ending. The child begins at home; he ends in himself and abroad in the world. The work of God is over all. God is the great Teacher. Education starts when the child starts; and it ends with the ending of life. The school comes into play at a certain period; it is soon left behind; it develops powers, adapts the pupil to his aptitudes; enlightens and enlarges his mind, and appeals to the nobler capabilities of the soul. To divide Education into industrial education, literary education, religious education, theological education, commercial education, etc., etc., is to miss the mark utterly. And when an institution essays to give education in such fragments it betrays its fellowship in the common misunderstanding of the word Education and the real purpose of the school.

A human being wants a whole development—education of himself. In school he hopes to gain the essential basis for and an impetus toward this whole development. But he also wants a particular development. One may prefer to teach or preach or sing or practice law or practice medicine or keep books or be a mechanic or conduct a factory. And he expects various schools to prepare him accordingly.

Now this specialization is very well. But one must not neglect the general development for the special development. If he mistakes the development of his talents for the practice of medicine for education, he will lack just that of becoming the man he might become. If he fancies that special preparation for the ministry will stand him instead of general preparation to live his life to the fullest, he will fail of his life and of his calling. In a word, there is no price so dear as that which one pays when he sacrifices education for mere training—the man for the talent.

This is equally true of those activities that industrial education looks to. The better word is industrial training.

One can not avoid the conclusion that more of our young men ought to prepare for industrial and commercial careers. Only a few can be professional men. Many must be manufacturers, buyers and sellers and workers. Let them be intelligent, trained, educated. One can not forget the young men who have been lost to life by aiming vaguely at some calling regarded as higher when success awaited them in an industrial career. Many a boy has received a higher education that prepared him for life in general, and holding himself above the shop and the market and low wages, has found at length his only hope of a living in teaching school with not a spark of the teaching sense in his heart. Many a father has given a son a higher education only to find him aimless in a busy world at the end of four years.

But let it not be forgotten that these young men did not suffer because of their higher education, but rather because they were not also particularly prepared. The fault lies not in the one, but in lack of the other. The one thing to do is to properly combine the general education with the special training.

It is evident that the South will offer great opportunities for half a century or more to come to young men who are trained for practical employments. Every day now glaring opportunities are offered to young men who were trained in offices or workers while their fellows were at college. Whether in manufacture, farming or commerce, the young man who brings himself intelligently and earnestly to his tasks will reap richer harvests than have yet been reaped in the South. Many a boy not meant to be preacher or teacher or lawyer should prepare none the less earnestly to be manufacturer, builder or railroad man with full confidence of serving his day effectually and receiving a worthy reward.

But in his preparation, whether in school or office or shop, he should not forget the man in him. He should not sacrifice the man in him upon the altar of the mechanic. Let him neither sacrifice the mechanic. The true man will save them both in himself.

Of course parents and young men are impatient of the Schools, and of God's tedious ways! They can not spend the time necessary to acquiring both a general and a special preparation. The boy must be making money. Made in the image of God as he is! To be sure the argument is a compelling one with some, and we recognize its absolute force. And yet it is a pity to put a handicap upon one's whole life forever merely for lack of time early in life. Granted that the boy ought to prepare for an industrial career—and we not only grant but urge it,—the truth remains nevertheless that he deserves more than to be trained to work and make money. There are the incomparably larger concerns of his mind, tastes, spirit and relations as citizen, neighbor and father, never to be forgotten.

And so while we would encourage industrial education—as it is called; we would also abate not one jot of the old-time emphasis upon general culture.

We can not think of a more favorable opportunity than that offered in the meeting of the Southern Baptist Convention at Asheville. If one wishes to come in touch with the great body and its work, there will never be a better opportunity for a North Carolinian. If one wishes also to see the glorious mountain country at the same time, it is all the better. We suggest to our readers that if they are ever going to attend the Southern Baptist Convention, now is the time. If 1,000 of our people from this side the Ridge could once get in direct contact with the Convention, Baptist work would bound forward with magnificent impetus.

THE GUIDANCE AND THE WORK OF THE SPIRIT.

SUNDAY-SCHOOL LESSON FOR APRIL 27; ACTS 11:1-18. "THE GENTILES RECEIVED INTO THE CHURCH."

In this lesson we have that section of Scripture in which Peter recounts to the Apostles and the brethren of Judea the circumstances and considerations that moved him to preach to and associate with Gentiles. If the reader followed us in the last lesson, he knows these circumstances, for Luke tells them with great detail in chapter 10:1-4. These circumstances led up to his sermon in Cesarea, which was the subject matter proper of our last lesson. It is just as well, however, that we study the causes that led Peter to Cesarea—especially the one cause—after we have studied the message that he had to utter there to those Gentiles.

Keep that message well in mind: It is this, that Jesus Christ is He of whom all the prophets have witness—the anointed of God, the Judge of quick and dead.

Keep also in mind the larger purpose—to reveal to Peter and to the praying Cornelius that God is no respecter of persons, that Jesus is Lord of all, that men in every nation may be acceptable to Him, that the Judaistic law of clean and unclean has been superseded.

Now having performed his mission in Cesarea, and in turn having received the revelation in his own soul of the universal character of Christ's work and word, Peter returns to Jerusalem.

But the Apostles and brethren have not received the revelation that he has received. They contend with him. He is charged with doing a Judaistically unlawful thing. Now Peter must plead guilty, and to save himself from conviction he must convince these brethren that he is right and they wrong.

It required an angel and a vision and the testimony of the Spirit of God to shake Peter from just the opinion that his critics are now in. But Peter must convince them himself. Heaven may work a miracle to win a strong man; but that done, his strength relieves it of further necessity. It wins the others through him.

So Peter tells them what happened to him. First of his vision. But this is not enough. Then of the Spirit. "The Spirit bade me go with them, making no distinction." And stronger still, as I preached to the common men and women, the Spirit of God fell upon them. If God could deal so with them, surely must not I?

And thus Peter carried the day. It it doubtful if the full significance had yet dawned upon him. Certainly it had not dawned upon the others. But it is clear from the modern standpoint that this straightforward course of Peter was the wedge that divided Christianity from Judaism, and made it possible for Christianity to rapidly become what it was meant by Christ to be—an independent and universal religion.

The Point of the lesson is Peter's obedience to the Spirit, and Peter's reasoning from the action of the Spirit. The early disciples felt that Jesus was present in them in the Spirit, to guide and comfort. This was their strength. This is still the mark of Christianity—God appropriated, God present, God working with one; everywhere a temple, and every hour God's. This is the lesson for to-day and for all periods and eras.

The prompting of the Spirit was sufficient to send him on his mission. And when his preaching to Gentiles was marked by the same manifestations that his preaching to the Jews had been marked by, he reached the inevitable conclusion that he had been working to for some time, That the Gentiles must also be received into the fold of Christ.

The vision has its part—the part of suggestion, but the Spirit's order and the Spirit's work are the chief considerations in Peter's mind.

It is wonderful how the critics came over. It speaks volumes for their piety. Instead of complaining they glorified God. And whether they realized the ultimate significance or not they did grasp the essential point, namely, "Then to the Gentiles also hath God granted repentance unto life." Like the breaking up of a murky cloud is the breaking up of the Judaistic conceptions before the light of the Spirit of God. No miracle in all the catalog surpasses that of the revolution in the hearts of Apostles and brethren in Judea. It is almost a second conversion (so to speak) so elevated is the new revelation.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

The Perean Ministry.

SIXTEENTH WEEK: JOURNEY TO THE FEAST OF DEDICATION.

FIRST DAY: *Mark 10:1; Luke 9:51-62. Final Departure From Galilee.*

The last place mentioned by Mark was in 9:33

What country lay on "the farther side of the Jordan" and bordered Judea on the east? See map.

Luke and John record much of the Perean Ministry, so we shall study them for a few weeks.

Luke 9:51. With what steadfast purpose did Jesus turn his steps southward from Capernaum?

Verses 52-53. What discourtesy did the Samaritans show Him? Why? Compare John 4:9.

Verses 54-56. What proposal did the indignation of James and John lead them to make? Note the reply of Jesus.

Verses 57-63. Name the thing which each would-be disciple considered as "first."

Is my life in complete accord with Matt. 6:33?

SIXTEENTH WEEK: JOURNEY TO THE FEAST OF DEDICATION.

SECOND DAY: *Luke 10:1-24. The Mission of the Seventy.*

Verse 1. How and where were they sent?

Verses 2-8. What instructions in verses 4 and 7 indicate that this was a hasty mission?

Verses 9-12. What was their work; what their message?

Verses 13-16. Note these cities on a map. Why need the people of Chorazin, Bethsaida and Capernaum dread the judgment more than those of the other three cities?

Verses 17-20. What did the prophetic eye of Jesus see in the triumphant return of His disciples?

Verses 21-24. How were these disciples blessed above "many prophets and kings"?

What am I doing to make this vision of my Lord a reality?

SIXTEENTH WEEK: JOURNEY TO THE FEAST OF DEDICATION.

THIRD DAY: *Luke 10:25-37. The Good Samaritan.*

Verse 25. With what question did the lawyer tempt Jesus?

Verses 26 27. What did the lawyer understand that the Jewish law required?

Verses 28-29. When Jesus tells him to act up to his knowledge and live, how did he try to evade the application?

Verses 30-33. Of the three who passed near, which should we have expected to help this maltreated Jew?

Verses 34-37. How had the Samaritan "proved neighbor to him that fell among the robbers"?

"And who is my neighbor?"

SIXTEENTH WEEK: JOURNEY TO THE FEAST OF DEDICATION.

FOURTH DAY: *Luke 10:38-42. Jesus Visits Martha and Mary.*

Verses 38-39. Where is this village of Mary and Martha? Read John 11:1 and compare map.

Verses 39-40. What was Mary doing? How was Martha engaged?

Verse 40. Write out what Martha said to Jesus.

To what does Jesus refer in verse 41?

What was "that good part" which Mary had chosen?

Do I allow my social duties to consume time which I might give to His word?

SIXTEENTH WEEK: JOURNEY TO THE FEAST OF DEDICATION.

FIFTH DAY: *John Chap. 9. The Man Born Blind.*

Hastily read verses 1-12. Under what circumstances was the blind man healed?

Verses 13-16. How were the Pharisees divided in opinion about Jesus?

Verse 17. What was the conclusion of the man who had been healed?

Verses 18-24. Why did his parents evade the question of these Jewish leaders?

Verses 25-34. Is his conclusion a fair one? If so, why did they cast him out of the synagogue?

Verses 35-41. Judging from this record, what is the basis of the judgment passed upon men? Compare John 3 19.

SIXTEENTH WEEK: JOURNEY TO THE FEAST OF DEDICATION.

SIXTH DAY: *John 10:1-21. The Good Shepherd.*

Verses 1-4. What does Jesus tell the Pharisees are the marks of a shepherd?

Verses 5-9. In verse 7 Jesus changes the figure and speaks of Himself as the door by which men go in and out and find pasture.

Verse 10. What contrast does He draw between His purpose and that of the thieves and robbers?

Verses 11-15. What proof does Jesus offer that He is the Good Shepherd?

Verses 16 18. How would this please the Father and increase the size of His flock?

Verses 19-21. To what difference of opinion concerning Him did this parable lead?

SIXTEENTH WEEK: JOURNEY TO THE FEAST OF DEDICATION.

SEVENTH DAY: *John 10:22-42. Christ at the Feast of Dedication.*

Verses 22-23. Observe the notes of time and place for these discourses in John's Gospel.

Verses 24-27. How did Jesus explain their not receiving the evidence that He was the Messiah?

Verses 28-33. Why did they again take up stones against Jesus?

Verses 34-36. His words were not inconsistent with the usage in Ps. 82:6.

Verses 37-38. What was there about the works He wrought which ought to have reminded them of the Father?

To what place did Jesus now repair to abide?

Verses 39 42. Wherein was the ministry of John different from Jesus; wherein successful?

SUGGESTIONS FOR CLASS HOUR

Trace this Journey on map in such a way as to fix the incidents in mind. Recall the occasion of James and John desiring fire from heaven, and the approach of the Three Would-be disciples.

Compare the Mission of the Seventy with that of the Twelve already studied, and note that Jesus pronounces the woes upon the Galilean cities only as He takes final leave of them.

Group the remaining incidents of the study about His visit to the Feast of Dedication.

Note the deepening hostility of the Jewish leaders and account for their moral blindness.

Relate the parable of the Good Shepherd to this manifestation of inability to lead, and hostility toward the poor man who did see the truth.

Probably the most of the class-hour should be spent upon the Three Would-be Disciples; The Lord's Triumphant Vision and the character of those who may share in its realization; and Mary's choice of "that good part."

Making the Vision central, show what the Three Would-be Disciples lacked, and what the Seventy Disciples and Mary possessed, that would lead to its realization.

Side-Lights and Suggestions.

THREE WOULD BE DISCIPLES.

The first was a scribe who in his enthusiasm had not counted the cost.

The simple words of Christ to the second teaches us this very solemn and searching lesson, that there are higher duties than those even of natural reverence, and a higher call than that of man. No doubt Christ had here in view the near call to the Seventy—of whom this disciple was to be one—to 'go and preach the Kingdom of God.' Duties can never be in conflict—and this duty about the living and life must take precedence of that about death and the dead. The reply of the third shows that to follow Christ was regarded as a *duty*, and to leave those in the earthly home as a *trial;* and it betokens, not merely a divided heart, but one not fit for the Kingdom of God. For, how can he draw a straight furrow in which to cast the seed, who, as he puts his hand to the plough, looks around or behind him?

SEVENTY SENT FORTH.

It was on His progress southwards at this time that Jesus 'designated' those 'seventy' 'others,' who were to herald His arrival in every town and village. No power or authority was formally conferred on the Seventy, their mission being only temporary, and, indeed, for one definite purpose; its primary object was to prepare for the coming of the Master in the places to which they were sent; and their selection was from the wider circle of disciples, the number being now Seventy instead of Twelve. The direction to 'salute no man by the way' was suitable to a temporary and rapid mission, which might have been sadly interrupted by making or renewing acquaintances.

The address to the Seventy is followed by a denunciation of Chorazin and Bethsaida. The Ministry of Christ in Galilee had been completed and finally rejected. The 'woe' pronounced on those cities, in which 'most of His mighty works were done,' is in proportion to the greatness of their privileges.

THE FALL OF SATAN.

So to speak, the fall of Satan to the bottomless pit is ever going on to the final triumph of Christ. As the Lord beholds him, he is fallen from heaven—from the seat of power and of worship: for, his mastery is broken by the Stronger than he. And he is fallen like lightning, in its rapidity, dazzling splendour, and destructiveness. Yet as we perceive it, it is only demons cast out in His Name. For still is this fight and sight continued, and to all ages of the present dispensation. Each time the faith of His disciples casts out demons—whether in the lighter combat about possession of the body, or in the sorer fight about possession of the soul—as Christ beholds it, it is ever Satan fallen!

MARY CHOSE THAT GOOD PART.

The home of Martha and Mary, to which we are introduced, was in Bethany, close to Jerusalem, almost one of its suburbs. We infer that Christ had dismissed His disciples to go into the neighboring City for the Feast, while He Himself tarried in Bethany. It was the beginning of the Feast of Tabernacles, and the scene recorded by Luke would take place in the open leafy booth which stood probably in the open courtyard and served as the sitting apartment during the festive week. Indeed, those autumn days were just the season when it would be joy to sit in these delightful, cool retreats—the memorials of Israel's pilgrim days!

It could not have been long after His arrival—it must have been almost immediately, that the sisters felt they had received more than an Angel unawares. How best to do Him honor, was equally the thought of both. To Martha it seemed as if she could not do enough in showing Him all hospitality. And, indeed, this festive season was a busy time for the mistress of a wealthy household, especially in the near neighborhood of Jerusalem, whence her brother might, after the first two festive days of the Feast, bring with him, any time that week, honored guests from the City. To these cares was now added that of doing sufficient honor to such a Guest—for she, also, deeply felt His greatness. And so she hurried to and fro through the courtyard, literally 'distracted about much serving.'

Her younger sister, also, would do Him all highest honor; but not as Martha. Her homage consisted in forgetting all else but Him, Who spake as none had ever done. As truest courtesy or affection consists, not in its demonstrations, but in being so absorbed in the object of it as to forget its demonstration, so with Mary in the Presence of Christ.

JESUS AND THE MAN BORN BLIND.

Jesus here transferred the question about the origin of his blindness from the intellectual ground, to that of the moral purpose which suffering might serve. * * * His use of clay was partly for the sake of the blind man who was ignorant of the character of his Healer, and needed the use of some means to make him so to speak, receptive. * * * Presently they bring him to the Parisees, not to take notice of his healing, but to found on it a charge against Christ. The healing involved a manifold breach of the Sabbath law. The first of these was that He had made clay. Next, it was a question whether any remedy might be applied on the holy day. Rabbinism was on its great trial. The wondrous miracle could neither be denied nor explained, the only ground for resisting the legitimate inference as to the character of Him who had done it was its inconsistence with their traditional law. The alternative was: Whether their traditional law of Sabbath-observance, or else He who had done such miracles, was Divine. Of the two alternatives they had chosen that of the absolute rightness of their own Sabbath traditions, as against the evidence of His miracles. * * * The unlettered man had now the full advantage in the controversy. The Pharisees had nothing to answer, and, as not infrequently in analogous cases, could only, in their fury, cast him out of the Synagogue with bitter reproaches.

Tenderly did Jesus seek him out, and, as He found him, this one question did he ask, whether the conviction of his experience was not growing into the higher faith of the yet unseen: 'Dost thou believe on the Son of God?' It seems as if the question of Jesus had kindled in him the conviction of what was the right answer. * * * What contrast between this faith and worship of the poor, unlettered man, once blind, now in every sense seeing, and the blindness of judgment which had fallen on those who were the leaders of Israel! The cause alike of the one and the other was the Person of Christ. The Pharisees had misunderstood Him by leaving out the *moral* element, thus showing themselves blind indeed.

CHRIST THE GOOD SHEPHERD.

If the scenes of the last few days had made anything plain, it was the utter unfitness of the teachers of Israel for their professed work of feeding the flock of God. They were, surely, not shepherds, who had cast out the healed blind man, or who so judged of the Christ, and would cast out all His disciples. They had entered into God's Sheep fold, but not by the door by which the owner, God, had brought His flock into the fold.

The two leading ideas on this discourse are (1) *entrance* by the *door*, and (2) the characteristics of the Good Shepherd. Here Jesus contrasts Himself with the Pharisees whose object had been self and which object had been pursued even at the cost to the sheep of their life and safety. The Good Shpherd, on the contrary, layeth down His life for His sheep, and through Him they are all brought together in one flock.

The mother of a little three-year old had been away from home over night and, on her return, asked:

"And how did my little boy get to sleep last night without mamma?"

"Oh," he replied, "papa twied to sing to me like 'ou does, an' I des went to sleep weal twick, so I touldn't hearh him."

A Good Union Meeting and What Made It Good.

Some Union Meetings are worth while, and others are not. Some are encouraging, enthusiastic, and exceedingly helpful; others struggling with death are about to slip over the brink. I trust there are not many in the condition last mentioned. It has been my fortune and misfortune to attend both kinds.

In some sections the benefit of these meetings has been questioned, and the advisability of discontinuing them seriously considered, because of the lack of interest and cooperation on the part of the pastors and churches.

This state of affairs does not exist in the Roanoke, however, I am glad to say. Our Unions are of considerable importance, eagerly sought by the different churches, most enjoyable and very helpful. The pastors are all interested, so also are the churches. The interest in our fifth Sunday meetings is due in a large measure to the faithfulness of Bro. N. Biggs, big-hearted and jovial, who always goes, and stirs up the preachers, if they are not on hand.

Some of the brethren think the discussions in our meetings measure up to those in Associations and the State Convention, except when Dr. F. O. McConnell and a few others have the floor.

Our meeting with the church at Hamilton last Friday, Saturday and Sunday was one of the best. Carroll, of Elm City, Craig and Farmer of Rocky Mount, Merrell of Hobgood, O'Neil of Enfield, Kesler of Scotland Neck, Crutchfield of Tarboro, Rose of Bethel, Crisp of Mildred, Crudup of Washington, Booth of Greenville, were all there, and the writer, who, to make up for his many deficiences, took along his wife and both of the babies. There were also a good many other representatives of our churches present.

The Roanoke Union embraces the destitution of the Tar River Association. There are a very few self-supporting churches in the bounds of this Union. We have plenty of room. The more we do, the more we see to be done. Ours is still largely foundation work. We are blazing out the way under God for generations to come. At this meeting we took up the matter of building two churches—one at the prosperous village of Robersonville and the other at Pleasant Hill, near Jamesville, and both of Martin County. For this object a collection in cash and pledges was taken amounting to $239. A good deal more is needed, but I am sure it will be secured.

It would take too much time and space to report the speeches and all that was accomplished, and I shall briefly mention the program just to show the lines along which we are thinking, working and praying.

Bro. Josiah Crudup preached the introductory sermon Friday night and did it well. After the sermon Bro. Carey J. Hunter, in a strong speech, told us of the prosperity and burden of the Baptist Female University. Our people are interested in this matter and may be depended upon to help remove this great hindrance to the progress and usefulness of this Institution.

Reports from various fields Saturday morning were encouraging, and showed progress and hope. "Our Mission Points and Their Needs" was discussed by Brethren Craig, Merrell, N. Biggs and Kesler. The work within the bounds of our Union is sufficient to demand all our attention, but we have realized that those who can see the needs furthest away will do most at home. And after noon we took up Home and Foreign Missions. Brother Carroll and the writer spoke of the Home Mission Work and Foreign Missions were discussed by Brethren O'Neil and Booth.

Saturday night was the time set apart for the Orphanage. Speeches were made by Crutchfield, Crudup, Craig and Mason, and a collection of $17.50 taken. We had a very interesting Sunday-school Mass-meeting Sunday morning and a fine sermon by J. N. Booth. The meeting closed Sunday night with an educational rally, Craig and Kesler doing the speaking. Hamilton entertained us handsomely. And we went back to our posts of duty with deeper interest and stronger determination to press with all our power the battle.

B. K. MASON.

Williamston, N. C., April 5, 1902.

Alone With Jesus

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusation of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of Infinite love, tenderness, and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on every brow that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much "alone with Jesus." Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—F. Whitfield.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Obituaries.

PURYEAR—Saturday morning, March 1, 1902, George W. Puryear, aged 20, passed out of this world peacefully to join the happy angels around God's throne. May the Lord be very near to the aged parents in their grief.

HENRIETTA BROOKS.

LASSITER—Fell asleep in Jesus on the morning of February 14, 1902, in Denver, Col., Mrs. Sue Fort Lassiter.

Sue was born in Raleigh, N. C. In early childhood she confessed in Christ and was baptized into Mount Vernon church, near Neuse, N. C. Some years ago she was married to Jerry B. Lassiter, moved to Texas, and lived there until the death of her husband. After his death she went to live with her only brother, Z. J. Fort, in Denver.

Sue made many friends in her Western home, among them a goodly number from her native State. Three years ago she visited relatives here; soon after her return was taken sick and lingered more than a year. A devoted brother and loving daughter, with other relatives and friends, brightened her last days with much loving attention. In all changes and trials of life her faith in a living Saviour never failed her. Sue leaves a daughter, a brother, a sister and many near relatives and friends to grieve that she has been taken in the prime of life.

AUNTIE VANN.

BUSH—Whereas, God, in the display of His wisdom, has seen fit to take from our number Sister A. T. Bush, our beloved President, we, as members of the Dime Society of Edenton Baptist church, being sensible of our loss and sorrowing over our bereavement, are moved to

Resolved 1. That we bow with submission to this stroke of divine Providence, feeling that we sorrow not as those who have no hope.

2. That in the death of Sister Bush this Society has lost one of its most zealous, active and efficient members, whose good judgment and kind words we shall greatly miss.

3. That we tender to the family of our departed sister our sympathy and condolence.

4. That these resolutions be spread upon the minutes of our Society and a copy be sent to the family of the deceased and to the Biblical Recorder for publication.

February 10, 1902.

Mrs. F. A. WHITE,
Mrs. T. D. BYRUN,
Mrs. M. E. WHITE,
Committee.

GREEN—We extend our heartfelt sympathy to Mr. and Mrs. S. P. Green, of Wakefield, N. C., in the death of their beloved and only daughter, Pattie Lou. She was a bright, sweet girl, sixteen years of age, the fond hope of her parents, their pride and joy. After a prolonged illness, our Father, who doeth all things well, on February 13 sent death as a relief to her sufferings. Her pure, sweet life will live in the memory of her many friends and loved ones, and inspire them to higher, nobler living. To the heart-broken parents, fond brother and loved ones we would ever point to that Home on High, where their darling is "asleep in Jesus."

LESSIE GREEN.

EDMUNDSON—Resolutions of Woman's Aid and Missionary Societies of Wilson Baptist church on the death of our sister, Mrs. Fannie Edmundson:

Whereas our Heavenly Father has summoned the spirit of Mrs. Fannie Edmundson, our well-beloved sister and co-worker, to the realms of eternal peace; therefore be it

Resolved 1. That while we bow in silent submission to the will of God, we deeply mourn her loss and miss her inspiring presence in our meetings.

2. That the beautiful Christian character so full of good works, has been an incentive to action and faith—a reflection of the "Light of the World."

3. That we extend to her sorrowing relatives our sincere sympathies and commend them to the comfort of Almighty God.

Mrs. R. E. HAGAN,
Mrs. L. R. JORDAN,
Mrs. S. A. HARRISON,
Committee.

PARKER—Whereas, it has pleased our Heavenly Father to take from among us our sister in Christ Mrs. Josephine Parker, and within a week's time her two children, Henry and Laura; and

Whereas, we can not now understand why it has so pleased Him to afflict the family of the deceased so heavily, yet we believe He doeth all things well; and

Whereas, we, as church of Christ, believe in expressions of sympathy for our brethren; therefore we

Resolve 1. That we, the members of Roanoke Rapids Baptist church, extend our bereaved brethren and sisters our heartfelt sympathy for them in this dark hour and pray that their faith in our Heavenly father may increase and that their affliction may work out for them a far more exceeding and eternal weight of glory; and while three links in the chain that bind them to earth has been broken, we feel that it will only serve to keep them in the way that leads to their heavenly home above.

Resolved 2. That a copy of these resolutions be sent to the Biblical Recorder for publication and one to the bereaved family.

J. K. DICKENS,
N. A. GREGG,
B. A. BOWERS.

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Sale of Land.

By virtue of a decree of the Superior Court of Wake County, made in the Special Proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee et al., I will on Saturday, May 3, 1902, at 3 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, T. J. Wiggins and others, known as the "R. P. Chamblee Place," containing 102 acres.

This March 19, 1902.

S. V. T. CHAMBLEE,
Commissioner.

T. T. THORNE, Attorney.

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For the accommodation of delegates and friends of this Convention a special train will be operated from Salisbury to Asheville, leaving Salisbury 7.15 a. m., May 8, and arriving Asheville 11.15 a. m., same day.

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		No. 36	No. 42
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Ar Norlina, "		3 35 a m	1 55 p m
Ar Richmond, "		8 05 a m	6 30 p m
Ar Washington, P. R. R.		10 35 a m	9 00 p m
Ar Baltimore, "		11 25 a m	11 30 p m
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Current Events.

STATE NEWS.

—The corner-stone of a Roman Catholic Orphanage was laid at Raleigh last week. There are about forty children in the keeping of the Orphanage.

—The Imperial Tobacco Company of England, a powerful rival of the American Tobacco Company, has opened an office in Raleigh. While the Recorder makes an invariable policy of not advising as to planting or selling crops, we take it that our readers will not be slow to infer that competition between two great companies is not unlikely to create demand for tobacco. It is also true that a great crop will not bring as high prices as a small crop.

—The Burlington, Graham and River Falls Street Railway Company has been incorporated with an authorized capital of $100,000, with J. W. Menefee, J. C. Simmons and J. A. Long as incorporators. The object of the company is to build an electric line from the western limits of Burlington to River Falls, some eighteen miles southeast of here. The proposed route will run by way of Graham, Swepsonville and Saxapahaw. The River Falls property is one of the finest water power sites in the State, and 2,500 horsepower can be easily developed. This will be utilized to furnish power for the electric line, for lighting purposes and for motive power for manufacturing plants. It is to be hoped that the line will be pushed to early completion, as it will be a great convenience to the people living along the proposed route.—Charlotte Observer.

—The following condensed statement from the Report of the Corporation Commission will prove interesting: "The annual report of the Corporation Commission, just issued, states that the past year was a fairly prosperous one for the corporations, that the railroad mileage in North Carolina now is 3,651 miles, of which 2,780 are operated by the three great systems—Southern (1,227), Atlantic Coast Line (949) and Seaboard (614)—the miscellaneous roads operating 863 miles; wages of engineers are given at from $5.59 to $3.45 per day, conductors from $3 to $2.75; total number of railroad employes in North Carolina, 11,026. Much other valuable facts and data covering railroads are given. There are ten telegraph companies doing business in this Sate, operating 16,610 miles of wire, over 14,000 of which is controlled by the Western Union Company. There are 70 incorporated telephone companies, with 11,000 phones and 8,196 miles of wire in operation, with a total capital stock of $1,584 912, and an assessed valuation of $355,357. The five street car companies of Raleigh, Charlotte, Wilmington Asheville and Winston-Salem (there will soon be two more, at Greensboro and Durham) have a total capital stock of $1,492,000, a funded debt of $1,059,000, and last year hauled 4,636,185 passengers. Sixteen electric light companies reported are assessed at $387,195. Eleven waterworks companies own plants assessed at $447,875. The number of State banks is given at 81, private banks, 17, savings banks, 14."

GENERAL NEWS.

THE NEW CREED. The Committee to revise the Westminster Confession for the Presbyterian Church has completed its work and is ready to report. The following statement of the nature and extent of the revision is authentic (but not official), coming from an eminent Presbyterian minister, the Rev. Herrick Johnson, and having been printed in the Standard, Chicago:

"The history of this revision movement need not now be recited. Suffice it to say, the last General Assembly, in session at Philadelphia, in May, 1901, appointed a committee on the subject, instructing them to prepare, and to submit to the next Assembly, "a brief statement of the Reformed faith." Also to prepare amendments to certain sections of the Confession, "either by modification of the text or by declaratory statement."

This Committee has just held its third meeting at Philadelphia. The exact text of their report will probably not be published until presented to the Assembly that is to meet in New York in May next. But the general conclusions so far reached, the Secretary of the Committee has been authorized to furnish to the press.

There had been a quite generally expressed desire for a fuller statement of the doctrine of the Holy Spirit and of the love of God for all men. The Committee was instructed to prepare additional statements on these two subjects, and the Committee has already agreed upon two new chapters to be added to the Confession covering these topics.

It was also felt by many that some existing chapters in the Confession needed modification, or explanatory statement, for the fullest and clearest expression of the belief of the church. And the Committee has agreed to recommend the textual revision of chapters 16, 22 and 25. The first is concerning "good works done by unregenerate men"; the second is concerning "lawful oaths," and the third concerning "the Pope of Rome." The revision of chapter 16 will simply make more clear the distinction between the works of unregenerate men and the works of Christians. The revision of chapter 22 simply eliminates the statement that "it is a sin to refuse an oath touching anything that is good and just being imposed by lawful authority." And the revision of chapter 25 simply strikes out the clause that makes what most of us regard as an unwarranted application of Scripture to the Pope of Rome.

But chapters 3 and 10 have been the occasion of the widest misapprehension. [illegible] on the eternal decrees and on effectual calling. The first has seemed to [illegible] to carry implications approximating [illegible] exactness and bordering [illegible] while from the language of [illegible] effectual calling it has been [illegible] that Presbyterians believed [illegible] damnation of infants. The Presbyterian Church repudiates both the implications and the inference. Her belief is as far removed from fatalism as from infant damnation, and to neither has she ever had the slightest leaning. She exalts the sovereignty of God, but makes that very sovereignty a basis of security for man's liberty. And she emphasizes effectual calling or election, but holds that all dying in infancy are included in the election of grace, and so are saved by Christ through the Spirit, who works when and where and how he pleases.

The Committee on Revision has agreed that a declaratory statement is the preferable way of correcting the misapprehensions occasioned by these two chapters of the Confession, and they have adopted a statement so plain that a wayfaring man, though a fool, need not err therein.

Beyond all this, the Committee was instructed to prepare and submit to the next Assembly "a brief statement of the Reformed faith, expressed as far as possible in untechnical terms" in order to give a better understanding of our doctrinal beliefs: not as a substitute for, or an alterative to our Confession of Faith, but as interpretive of the same for the ordinary mind and for common use.

It was upon this last portion of their work that the members of the Committee were engaged, when they adjourned to meet at Washington, where they hope to finish their task.

This brief statement of the Reformed faith will be a kind of summary of the doctrines most surely believed among Presbyterians, and will aim briefly but clearly to represent that doctrinal system which has been the glory and the joy of the Presbyterian Church through the centuries.

It will be seen that there is no hint or suggestion of anything revolutionary in this whole process. It is simply a change of perspective and proportion and emphasis occasioned by a change of times and of point of view.

THE DANGER POINT. We recently remarked in this column that the House of Representatives in Congress had lost its power. Its work counts for little. All is left to the Senate. We have another evidence of the decadence of the House and therefore of danger to our Government at a vital point in the facts revealed in the following paragraph made by Representative Cushman, of Washington, on the floor of the House last week:

"I make no onslaught on the individual. I have a high regard for the Speaker of this House, personally and politically, but the fact is that we have adopted a set of rules in this body that are an absolute disgrace to the legislative body of any republic (applause on Democratic side). They are un Republican, they are un-Democratic. We need the patriotic duty in this body to-day of rising up and formulating a new Declaration of Independence. We need to restore this House to the great patriotic plane on which the fathers of the republic placed it, where every individual member on this floor stands on an equal and exact plane with every other. (Applause.) We operate here under a set of rules confessedly designed to belittle the hopes and dwarf the ambitions of the individual members of this body, and at the same time to vest more power in the hands of one or two men than was ever enjoyed by Oriental despot, or a ten-button manarin. I say to you my friends, that the system is rotten at both ends. It is rotten at one end because it robs the individual members in this House of the power that the Constitution of the United States and his credentials as a member on this floor entitle him to; it is rotten at the other end because it vests power in men that have no right to it, and ofttimes places on them duties that they have no capacity to fulfill."

IN CONGRESS. The important actions in Congress last week related to the Chinese Exclusion bill and Reciprocity with Cuba, the one in the Senate, the other in the House. In each case wisdom prevailed. The drastic exclusion measure proposed by the House was defeated in the Senate and the present anti-Chinese legislation was extended and made to apply to our new possessions. The Republican party program in regard to Cuban reciprocity was defeated—the first time in years that such a thing has happened. The program was merely to reduce the tariff on sugar from Cuba 20 per cent. But an amendment was introduced not only doing this but also suspending the differential on refined sugar. This makes for prosperity in Cuba and cheaper sugar in the United States. Of course it is unfavorable to sugar-growers and the trusts.

MILITARY CRUELTY. Even those most reluctant to believe ill reports of our country are beginning to bow their heads in shame as they read the testimony of soldier witnesses before the Senate Committee. Testimony is not of itself conclusive, and the final decision is yet to be reached; but little ground was left by the witnesses last week for doubting that there are recent instances of the torture of Philippinos by American soldiers that remind one of the dark ages. President Roosevelt has said that these reports must be thoroughly investigated. He will receive the approval of all right-minded people if he will leave nothing undone that will vindicate the character of our country.

MINOR MATTERS.

Queen Wilhelmina of Holland, is ill of typhoid fever.

Cotton yarn mill men meet at Charlotte this week to form a combine.

Great Britain and the Boers are negotiating terms of peace. The Boers have asked for three weeks in which to consider and consult. It is understood that they demand at least a representative government. The war has cost England so far nearly $1,000,000,000—one billion dollars.

The following statistics relating to cotton will interest many of our readers: The total movement since September 1, 1901, is 9,490,569 bales, against 8,179 249 last year, 8 478,716 year before last. Foreign exports for the week have been 79 011, against 129 363 last year, making the total thus far for the season 5 769,378 bales, against 5,330,673 last year. The total takings of American mills, North and South, and Canada thus far for the season, have been 3,130,488, against 2,773,181 last year. Stocks at the seaboard and the 39 leading Southern interior centres have decreased during the week 326,048 bales, against a decrease during the corresponding period last season of 73,000. Including stocks left over at ports and interior towns from the last crop and the number of bales brought into sight thus far for the new crop, the supply to date is 9,850,000 bales, against 9,300,776 for the same period last year.

Southern Baptist Convention.

The Forty-Seventh Session, fifty-seventh year, of the Southern Baptist Convention will be held in the Auditorium, Asheville, N. C., beginning Friday, May 9, 1902, at 10 a. m.

The Annual Sermon will be preached by Rev. F. C. McConnell, D.D., of Georgia, or his alternate, Rev. Curtis Lee Laws, D.D., of Maryland.

The office of the Secretaries will be in the Auditorium. Delegates, Associational representatives and visitors are earnestly requested to register there, as soon as possible after arrival in Asheville. Do not wait for the opening of the Convention; come on Thursday, or between 9 and 9.45 a. m. Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.
W. J. NORTHERN, President.

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.

The annual meeting of this Society will be held in the meeting house of the First Baptist church, Asheville, N. C., beginning Friday, May 9, at 10 a. m.

ANNIE W. ARMSTRONG, Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION, AUXILIARY TO S. B. C.

The Annual Convention will be held in the Auditorium, Asheville, N. C., beginning Thursday, May 8, at 10 a. m.

Each local Young People's Union or Society is entitled to one delegate for every twenty five members or major fraction thereof, and churches having no such Young People's organization are entitled to one delegate for every fifty members or major fraction thereof.

L. O. DAWSON, President.
W. W. GAINES, Secretary.

THE AMERICAN BAPTIST EDUCATION SOCIETY.

The Annual Meeting will be held in the Auditorium, Asheville, N. C., beginning Thursday afternoon, May 8.

H. L. MOREHOUSE, Cor Sec.

RAILROAD RATES.

For all of the above-mentioned occasions the following arrangements are announced:

The Southeastern Passenger Association, including all of the lines south of the Ohio and Potomac rivers and east of the Mississippi River; The Associated Railways of Virginia and the Carolinas, and the Seaboard Air Line announced:

"A rate of one fare for the round trip to Asheville, N. C., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction, to be sold May 6 to 10, inclusive, with final limit May 21, 1902, except that

By depositing tickets with Joint Agent at Asheville on or before May 15, 1902, and payment of fee of fifty cents, an extension of the final limit will be permitted not later than June 2, 1902, inclusive."

The Trunk Line Association grants same rates, dates and terms from points in Maryland and District of Columbia.

Other announcements will be published as received.

Any further information regarding rail road matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,
414 N. Broadway, Baltimore, Md.,
Secretary in Charge of Transportation.

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Wm. L. Pruitt

Is your Blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Drug stores, $1. Trial treatment free by writing BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given. Over 3,000 voluntary testimonials of cures by B. B. B.

In this week's issue of the Recorder will be found an advertisement of an Insurance Association which proposes to insure growing crops against loss or damage by hail storms. Any farmer who desires to take advantage of such protection can get particulars by addressing the general agent, Raleigh, N. C. They also desire a number of good local solicitors.

MOZLEY'S
LEMON ELIXIR.
A PLEASANT LEMON TONIC.

For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure.

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It Never Fails to Make a Friend of a User.

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Only authorized Life of Dr. Talmage, and only edition endorsed by his family. Public interest is intense. Beware of misleading advertisements. Don't waste time with "fake" books. Large volume, finely illustrated. Retail price $2.00. Special confidential terms to agents. May work full or part time. Agent's beautiful outfit Free for 15c. postage. Rare opportunity. Act quickly. Address authorized publishers—INTERNATIONAL PUBLISHING CO., Dept. B. 44 N. Fourth St., Philadelphia, Pa.

Wanted. North Carolina Baptist Historical Papers, Vol 1. No. 3, bearing date January 1897. Correspondents state price or forward to
Baptist Book Store,
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There is carcely a ny condition of ill health that is no benefited by the occasional use of a RIPANS Tabule. For sale by druggists. The Five Cent packet is enough for an ordinary occasion. The family bottle, 60 cents contains a supply for a year.

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FOR
WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.
Sherbrooke Med. Co., New Orleans, La.

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At home or traveling. Let us start you. Our Parlor Wonder [illegible] wonderful invention; a great seller; big money making. Enormous demand. Over 20,000 already sold. Everybody buys. It [illegible] the dullest water in 60 [illegible] minutes; removes every impurity [illegible] and [illegible] leaves [illegible] Brass Filters, Brass Bird Cages, Brass Bedsteads, Fenders, Andirons, Gasoliers, Globe Lamps, Stoves, Ranges, Coffee Mills, Sewing Machines, Bicycles, Guns, Revolvers, Watches, Clocks, Jewelry, Silverware, Albums, Games, Organs, Pianos

Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. R. JOYNER, Raleigh, N. C.

SPECIAL OBJECTS OF PRAYER.

First day—For the Christian Women of China.

Second day—Mrs. C. W. Pruitt, Hwang-Hein, China.

Third day—Mrs. C. W. Pruitt, Hwang-Hein, China.

Fourth day—Miss Mattie Dutton, Tung Chow, China.

Fifth day—Mr. Peyton Stephens, Hwang-Hein.

Sixth day—Mrs. Peyton Stephens, Hwang-Hein.

Seventh day—For a Great Outpouring of the Spirit on our Missionaries in China.

Prayer Study—Acts 13:24, 25; Acts 18:1-14; Acts 14:21-28.

VOLUNTEERS.

At the present writing forty-three teachers have offered themselves as Volunteers for the summer of 1902.

A DIFFERENCE IN TIME.

I.

A cry, the baby is born. A gasp, the mother is dead. Moan on, little baby, and cry now. What matters your cry? You are a baby-girl in China. Perhaps, if your mother had lived, she might, a girl herself, when no one was about, have taken you, a baby-girl, a moment and held you, till you had felt her throbbing, aching heart, and had known she loved you. Who knows, she might have whispered sweetly, "My flower," she might have told you a message of love. Then, baby-girl of China, you would not need to moan, you would have been loved! But now, O baby girl of China, weep; no one will care; wail, no one will hush you in pity.

A moment, and in awe, the attendants were held back by the mystery of Life, as great in China as in America, and then the questioning is changed to disgust as women themselves they say, "A girl," and leave thee.

But in his apartments Prince Tuan waits impatiently for news of his son, for whom he had long sacrificed to the gods, and less impatiently for news of his girl-wife of sixteen, whom he loved a little secretly, and now, when she had borne him a son he might love a little openly.

Who will tell fiery Prince Tuan the news? "Of the death of his wife?" Oh, no! that were no cause of mourning, but that the Expected One was a girl. No one dared try of the younger servants. The least to be expected was a curse and a blow.

Prince Tuan showed no irritation on his bland countenance. He had been well bred in all Chinese etiquette. At last a messenger came. "O incomparable Prince Tuan, this humble dog would speak with you." Speak on, O aged mistress." Raising her hands in a gesture of sorrow, she said: "A girl." The Prince turned. Could it be possible? Why, he had prayed to the gods, and paid the priest a sum, of which even a Prince might be proud, and he had been promised that this should be an heir to his title.

II.

A cry, the child is born. A gasp, the mother is dead. "It is all over." Softly, the mother's mother stooped and closed the eyelids tenderly. Tenderly she lifted the baby-girl. They did all that could be done then—physician, and nurse, and mother. Weep, baby girl of America, thy mother is dead, but wail not, thy mother's mother will tend thee in the garments thy mother made, thy mother's sister will dress thee. Moan not, baby girl of America, for many will love thee.

They told the baby-girl's father. He tenderly lifted the tiny baby-girl. "I pray God she may be like her mother," he said. She had talked of the probability of this before. He could hardly bear it then. He was very glad of it now. "I have given my first child to God, boy or girl," she said. "I long that this child shall be a missionary to China, in my place. If I had been strong, you know I tell you this, because—" He had stooped and kissed her then.

III.

The old Chinese nurse called the child Little Flower.

Girls in China have no right to have a temper. And they had best not think of things much. Little Flower had a temper and thought before she was out of her baby days, which meant hard times ahead for her. She loved no one but the old nurse, and her she loved between her passions against her.

She walked around and around the court one day, when not more than four years old, according to our reckoning, and suddenly stopped before her nurse. "This is me," pointing to herself. "You are not me, nor all this," pointing around her. "What is it?" The old nurse only shook her head. For a long time the child stood still, then with a scream threw herself in a rage on the ground, because no answer had been given to her question. So great was her temper that she was quite renowned in her small world for having a devil, and before she stood three feet, no servant save the old nurse would go near her, "when the devil was in." Children in China are never taught to control their tempers. Yet there was that in the child that was constantly trying to gain control over self, and which never succeeded. She heard much of devils. She asked once if there was anything greater, and the old nurse told her, "No." The temper gained greater and greater control, and a spasm would sometimes leave her too weak to walk.

Prince Tuan was married a short time after the death of Little Flower's mother, and had two fine sons. He never came to see the girl. He ordered her feet to be bound at four, betrothed her at five. At fifteen he would marry her. Surely he had done his duty.

Her feet were never bound. Three times the foot-binder came. The first time she left, bloody, but victorious. The second time to rebind the feet, that Young Devil (that was what they called her now) had unbound, again departing victorious. The third time she left in deep defeat, and in danger of losing one eye from Young Devil's fist. No servant could have been hired to hold the child, and no foot binder could after that be hired to come. The old nurse hoped to die before Young Devil's wedding day, then the father would see the child. But it was not so to happen. Great was Prince Tuan's rage when he heard of the great defeat, and saw the unbound feet of a princess! But when he upbraided the old nurse, Young Devil, seeing the only being who meant anything at all to her in distress, turned towards the Prince, raised her hand and—struck him! Surely so great a crime could not go unpunished. He put them both outside the gate and left them.

They wandered around a few days. Then the old nurse died, and the girl was found one day by the Old Hag and taken to her wicked home. Wickedness reigned supreme, and the girl spent her time in crime, and remorse without hope of turning.

IV.

The baby had her mother's name, Katherine. They never told her of her mother's wish. "I want her to go, if she does," said her father, "because of her own will, uninfluenced." It was her birthday evening. She was twenty when she came to him and told him about it, and he was not surprised. She never seemed half so dear as on that evening, nor so like her mother. But she was taller, broader and stronger than her mother had ever been. She told him her desire. "It is not a fancy, father; it is my very life. I never remember the time when I had any other life wish. It seems as if it were born with me, born in me. Yet, father, I leave it with you. I know I am your only one."

He told her then of the other Katherine and her wish.

Then came two busy years, the busiest years of her life. At last she was ready to go. "Katherine Arnold," the name was brought before the Board, "desires appointment to China." They told of her youth, her strength, her ability, her twice-consecrated life, her preparation for the work in hand. She was appointed to go.

Katherine was longing to go, for the very day of departure to come. Two months from the morrow she expected to sail. The next day came the notice of the cancelled appointment. The Secretary wrote a letter besides the official notice. She had met Katherine. "We can not send another missionary, as we hoped, to Swatow. We must even cut off some of the expenses of those there. We have sent appeal after appeal to the women, but it does no good. The Baptist women of America are either heartless or asleep." Katherine prayed that she might not be bitter, and call them heartlessly asleep.

V.

She was dying. The women knew it, as they bent over her body. With all the strength in her power she insisted on the attendance of no priests. She was twenty-five in years, young to die; she was seventy-five in willingness to die. Death meant utter hopelessness, it is true, but did life mean any more?

But she was weak as after a spasm, and moaned the same.

"Is there no one, no one? Our God is dead. Is there no one?"

"Such a death it was," the Old Hag said. "To watch it made me shiver, and much have I seen to shiver at. She moaned and screamed and shrieked. She tore her body with her nails. I feared it might be said the place was haunted if it were known, so I gave her opium. She was weak as a new-born one, or she would not have taken it. She was dead soon enough then, and we threw her out."

VI.

Just two years after Katherine Arnold arrived in China she spoke in Swatow, for the first time. "It is just as we planned it for you, when we needed you five years ago, and every journey has been the same save that it was five years later," said Mr. Arnold.

Just five years ago that day Young Devil was on the grounds where Katherine now spoke, for the last time.

Katherine's message was of a God who could save from sin and self, to the uttermost.

But young Devil had been dead just five years that day.—Selected.

Mars Hill Notes.

Some report of the meeting in our church during March should have been sent you earlier. Brother Stringfield surprised and delighted our people with his simple, earnest Gospel sermons. Many were led to accept Christ, and many others pledged a more faithful adherence to God's Word. All around it was one of the most satisfactory revival meetings we have had. Nineteen were received for baptism, most of them being students of the school. There was no morbid sentimentality. There was feeling enough but not of the kind that evaporates so easily that the dryness following is fearful. God's Word was preached, heard, and believed. The results will last.

The faithful ones at Marshall are rejoicing over the prospects before their little church under the leadership of their new pastor, Rev. M. A. Wood. The largest field for work in this section is in and around Marshall. It is fortunate that Brother Wood's labors will be confined to this field. The work will not be done in a day, but it is coming, and Marshall will one of these days be a self-supporting church, if the present efforts are continued.

The present session closes April 27-30. Rev. J. B. Richardson, of Thomasville, will preach the annual sermon, and President J. T. Henderson, Jefferson City, Tenn., will deliver the address. This has been our best school year. The enrollment reached 295, and this does not include a large number who attended a free school taught in our buildings. One hundred and seventy-five boarding pupils, many of them self-boarding, came from thirty counties in three States. A better grade of work has been done than in former years.

Rev. Charles Brown, Del Rio, Tenn., has been called to the care of the church at Hot Springs, and has accepted. They have asked for no help this year, and it is hoped that the new arrangement will be for the best. Brother Brown is a Godly man of good parts.

Rev. T. M. Honeycutt and family are again at Mars Hill. His name will ever be linked with the work of the school at this place. The best years of his life were spent here. The people welcome him back, counting it a pleasure to minister to him. His improved condition strengthens the hope for the complete return of his health.

R. L. MOORE.

April 11, 1902.

About half the lamp chimneys in use have my name on them.

All the trouble comes of the other half. MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

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50 inch Wash Chiffons 25, 35, 40, 50, 60 and 75 cts a yard.

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Did Not Know She Had Kidney Trouble.

Thousands Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

Women suffer untold misery because the nature of their disease is not correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

The mild and extraordinary effect of the remedy, Dr Kilmer's Swamp Root, is soon realized. It stands the highest for wonderful cures of the most distressing cases. A trial will convince any one—and you may have a sample bottle sent free, by mail.

Among the many famous cures of Swamp Root investigated, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

VINTON, IOWA, July 15th, 1901.

DR. KILMER & CO., Binghamton, N. Y.

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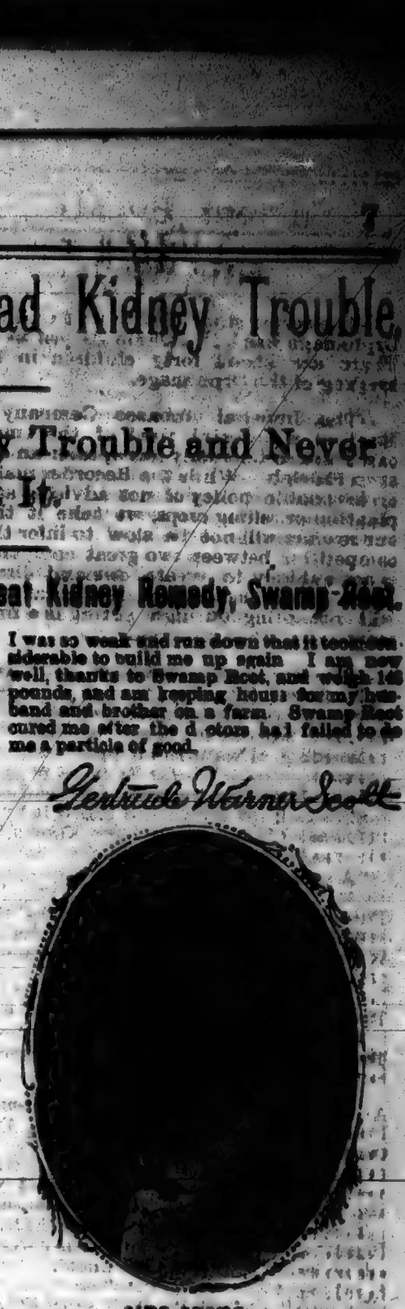

MRS. SCOTT.

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SPECIAL NOTE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr Kilmer & Co., Binghamton N. Y., who will gladly send you by mail immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root and containing many of the thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the BIBLICAL RECORDER.

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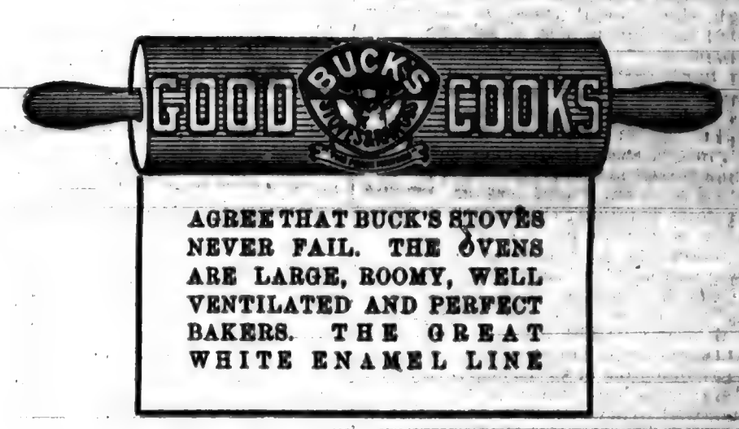

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Home Circle.

CORONATION.

At the King's gate the subtle noon
  Wove filmy yellow nets of sun;
Into the drowsy snare too soon
  The guards fell, one by one.

Through the King's gate, unquestioned then,
  A beggar went and laughed, "This brings
Me chance, at last, to see if men
  Fare better, being Kings."

The King sat bowed beneath his crown,
  Propping his face with listless hand;
Watching the hour glass sifting down
  Too slow its shining sand.

"Poor man, what wouldst thou have of me?"
  The beggar turned and, pitying,
Replied, like one in dream, "Of thee,
  Nothing. I want the King."

Up rose the King, and from his head
  Shook off the crown and threw it by.
"Oh, man, thou must have known," he said,
  "A greater King than I."

Through all the gates, unquestioned then,
  Went King and beggar, hand in hand.
Whispered the King: "Shall I know when
  Before his throne I stand?"

The beggar laughed. Free winds in waste
  Were wiping from the King's hot brow
The crimson lines the crown had traced,
  "This is his presence now."

At the King's gate the crafty noon
  Unwove the yellow nets of sun;
Out of their sleep in terror soon
  The guards waked, one by one.

Ho, there! Ho, there! Has no man seen
  The King?" The cry ran to and fro.
Beggar and King, they laughed, I ween,
  The laugh that free men know.

On the King's gate the moss grew gray;
  The King came not. They called him dead;
And made the eldest son one day
  Slave in his father's stead.

—Helen Hunt.

A MESSAGE FROM THE MINT.

The lack of money preacher sermons to most of us; yet a visit to the Government institution where money is made and where it abounds in bewildering quantties, is a still better revealer of spiritual truths. Everything in the mint is a figure. So real are the deeper meanings of the processes through which metal goes in becoming currency that one almost overlooks their first purposes.

The most distinct general impression which one bears away from the mint is that of testing by fire The experience is a lesson in the philosophy of the furnace. Every grain of metal that comes out of the mint has passed through the fire.

First of all, is the fire of testing. In the small retorts adjoining the assayer's office the metal is tried in little clay crucibles. There its quality is determined. As you look you can see the vapors curling upward from the crucible; these you are told are the impurities. The gold and silver of the mint are proved by fire.

Next, there is the fire of refining and for mixing. The gold or silver must be freed from impurities, and then it must be amalgamated with other metals to make it good currency. It gets the right proportions in the fire. The crucibles of gold boil and bubble away at a furious rate, like a kettle of clothes on wash day. What fearful heat! Yet it is the salvation of the gold; thus it becomes coin to provide food for the hungry and clothes for the naked. If the seething mass could speak, it might rebel; but, after it has received the government's stamp it blesses the hot experience that gave it power to become the servant of man.

Not only does the fire test and refine and purify and fuse together the necessary constituents of a good coin, but it also anneals. After the coin has been melted and rolled and cut into strips, it is placed in annealing furnaces to temper and toughen and harden it. Thus it is fitted to stand the wear and tear of currency.

Is it because the gold is not considered precious that it goes into the furnace so often? Ah, it is subject to fire because it is precious. In the fierce heat of the furnace it loses nothing but impurity, and its own value is increased. Because God puts us into fiery furnaces, are we no longer dear to Him? It is because we are dear to Him that He gives us this experience. Thus He rids us of our impurities and imperfections. Thus He tests our souls. Thus He gives us characters of purity and durability. In the furnace He fits us for service. He can not use us—we can not be ready to receive His stamp—until His furnace has first done its work with us.

God is a refiner; for this we love Him, because we are His treasure and He wants us to be pure and serviceable.—Forward.

BABY'S FIRST CLOTHES.

In providing the tiny garments for a baby's first wardrobe only the softest and daintiest of materials should be used. The clothes may be as exquisite as one pleases, but elaboration should be considered the least important point, and hand sewing should be employed wherever possible. The April Delineator has an article upon the preparation of an infant's first outfit that will be of distinct value to those to whom the subject is one that demands consideration. The various garments are described and illustrated in detail and the materials and decoration fully discussed.

Education is not learning. It is the exercise and development of the powers of the mind. There are two great methods by which this end may be accomplished. It may be in the hall of learning or in the school of life.—Princeton Review.

"This is the Bible that says: 'Do' [illegible] do."—Moody.

HOW CLARA BARTON KEEPS YOUNG.

She is one of the most interesting women in the world. Over sixty-five years old, slight in build, sensitive, and nervous—and though she has seen more suffering than falls to the lot of most women, she is still young.

Her prescription for youthfulness is interesting and well worth trying.

"How do I stand all this wear and tear? Economy. That's it, economy. I save my strength. When I'm not working at the business which is my very life, I either rest or play. I don't putter. That's what ages women—puttering. When I see a teacher breaking down, or a trained nurse giving up with nervous prostration, I wonder when women will learn to stop puttering.

"I wouldn't sew a button on to one of my shoes for all the kingdoms of the earth. I can't afford such luxuries.

A woman can't be a fine teacher, an excellent dressmaker, an expert cook, a shoe cleaner, a glove mender, a nurse and a domestic economizer all at once.

The minute she tries to do it, she breaks down, and then some one writes a brilliant article on 'Why American Women Break Down.'

"Sleep is a great thing for women. Half the women I know don't sleep enough. I've cultivated the accomplishment of naping. I shut my eyes and go to sleep whenever there is a lull in my work.

"It isn't work that wears women out; it's fretting and puttering. The way to keep young? Stop worrying, and go to work. Throw yourself heart and soul, brain and nerve, into some one thing; make a fetish of it, throw every bit of energy you've got into it—housekeeping, taking care of children, teaching, writing, nursing, it doesn't make any difference what you do; it's the way you do it that counts. Copy the first young looking man you see; do the way he does; work when you are working, but when you are not working cultivate the art of being amused."

Dr. Bull's Cough Syrup cures croup. It has saved the life of many a child. Mothers keep this medicine always on hand; it will save you many restless moments. Price 25c.

RULES OF DIET.

1. Plenty of water, but not too much at any one time, especially not with meals. 2. Plenty of fruit. 3. No drugs except small quantities of tea, coffee and chocolate, and spices for flavor, not for physiologic effect. 4. No putrefied meat, very little meat prepared by frying or double-cooking, small quantities at not more than two meals daily. 5. Thorough mastication, leisurely habits at the table. 6 No eating between meals. Liquids that require digestion, like milk, ice-cream (which melts during the process of swallowing), etc., come under this head. 7. No alteration of abstinence and excess. Use candy, fruits, desserts, etc., in moderation, at the end of meals. 8. No overloading of the stomach at any time. 9 No etiquette which forces one to eat improper foods. If pie is served leave the bottom crust without apology. Treat similar foods likewise. 10. Arrange your meals so that you can enjoy them. Don't try to eat a hearty breakfast so early that your stomach is not awake. Have your heartiest meal at noon or in the evening. Don't imagine that you can grow strong on foods that you dislike. Better fried ham and chocolate cake with a good appetite than a health cereal with milk and disgust.—A. L. Benedict, M. D., in the April Woman's Home Companion.

Every Healthy Boy

likes to get himself into places of danger. Hence bruises, strains and sprains. Mother scolds and brings out the bottle of Perry Davis' Painkiller and rubs it on the injured spots with an energy and frequency depending on the seriousness of the case. There is nothing like Painkiller to take out the soreness. There is but one Painkiller, Perry Davis'. Price 25c and 50c.

The Religious Herald quotes from Dr. Williams: "Baptist polity is the weakest thing in the world if religion does not inform and control it, and it is the strongest and most effective thing in the world when religion does inform and control it."

A man can do more business if his head is cleared by prayer every morning.—Moody.

JOSEF HOFMANN TO PIANO PLAYERS.

THE FAMOUS PIANIST'S ADVICE TO THOSE WHO ARE STUDYING MUSIC.

"Do not practice longer than two hours in succession: altogether not more than six hours daily." writes Josef Hofmann in The Ladies' Home Journal for October in telling about "Playing the Piano Correctly." "Beware of overstudying your pieces, and stop when you have been fairly successful a few times with the passages which you have been studying. It is advisable to keep the ears open, rather than the eyes, and always to use the best possible instrument for practicing, so that you may know whether it is the fault of the instrument or that of the fingers if you miss a tone. In this way the ear will be accustomed to euphony, and the sense for beauty of sound will be cultivated. Quick passages should repeatedly be played at a slower tempo, slow ones at a quicker tempo—the latter because a tendency to dragging is created by the constant slow playing of a passage. Do not waste too much time on finger exercises. In the long run they will impair the musical nature of the student. You can employ your time much better by selecting technically difficult passages from good compositions and practicing them like etudes. I would also advise the student to attend orchestral concerts as frequently as possible, for these are of greater benefit than anything else. Follow no system in practicing. Do not play from nine o'clock sharp until twelve every forenoon, and so on through several years, but play different pieces at different hours and on different days. Never practice until fatigued."

For General Debility
Take Horsford's Acid Phosphate.

Dr. W. L. Severance, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia with the happiest results."

Riddle in Rhyme No VII.

In a dwelling of stone I conceal
  My existence obscure and asleep;
But forth at the clash of the steel,
  From my slumber exulting I leap!
At first, all too feeble for strife,
  Thou hast but to breathe and I die;
A drop could extinguish my life—
  But my wings soon expand to the sky!
Let the might of my Sister afford
  Its aid to those wings when unfurl'd,
And I grow to a terrible Lord,
  Whose anger can ravage the world.

We have received quite a number of answers to the riddles in rhyme. The following are the correct answers: No. 1, The Rainbow; No. 2, The Light or Sight; No. 3, The Moon and the Stars.

Correct answers to number one from Jewell Thompson, Lilesville, and Mary Moore, Caroleen, Lillie B. Holloman, Powellsville, Armathier Tew, Red Springs.

Correct answer to number two from Mary Moore, Caroleen. John Ledbetter and Rosobel Ledbetter of Ayr, and Mary Straughan of Silk Hope, guess "Lightning"—a very meritorious answer, and we shall count it correct. Jewell Thompson answers "Time," which will also be counted correct.

Correct answers to number three from Mary Moore of Caroleen and Oviedo Keeter, Grover.

Very interesting are some incorrect answers. They are so original and show such genuine thought that we shall print them later. For the present we submit the suggestive fact that several children guessed that the answer to No. 3 is "The Lord and His People." That is good—as good as the answer given by the man who made the riddle. The following little friends sent in this answer: Armathier Tew, Red Springs, aged nine years; Mary W. Turner, Nicanor; Mary Straughan, Silk Hope; Jewell Thompson, John C. Ledbetter, Ayr. We shall count this answer correct—for it is.

Others are invited wherever the Recorder goes to join this company of little friends in answering our riddles.

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Belong to that class of inflammatory and disfiguring skin eruptions that cause more genuine bodily discomfort and worry than all other known diseases. The impurities or sediments which collect in the system because of poor digestion, inactive Kidneys and other organs of elimination are taken up by the blood, saturating the system with acid poisons and fluids that ooze out through the glands and pores of the skin, producing an indescribable itching and burning, and the yellow, watery discharge forms into crusts and sores or little brown and white scabs that drop off, leaving the skin tender and raw. The effect of the poison may cause the skin to crack and bleed, or give it a scaly, fishy appearance; again the eruptions may consist of innumerable blackheads and pimples or hard, red bumps upon the face. Purification of the blood is the only remedy for these vicious skin diseases. Washes and powders can only hide for a time the glaring blemishes. S. S. S. eradicates all poisonous accumulations, antidotes the Uric and other acids, and restores the blood to its wonted purity, and stimulates and revitalizes the sluggish organs, and the impurities pass off through the natural channels and relieve the skin. S. S. S. is the only guaranteed purely vegetable blood purifier. It contains no Arsenic, Potash or other harmful mineral.

"I can cheerfully endorse your S. S. S. as a cure for Eczema. I was troubled with it for 25 years and tried many remedies with no good effects, but after using a few bottles of S. S. S. was entirely relieved. Wm. Campbell, 313 W. Central St., Wichita, Kan.

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Jesus the Christ, the Son of God.

BY W. C. TYREE.

EVIDENCES AND PROOFS OF THE DIVINITY OF JESUS.

WHAT IT IS TO BELIEVE ON CHRIST?

Jesus Christ is a very familiar name. It is more widely known and thought of, more frequently spoken and written than any other name on earth. Who is this Christ, what shall we think of Him, how shall we feel towards Him, and how shall we treat him? To all men this is a question of supreme importance. The Bible tells us that our rescue from the power of sin and our redemption from an eternal hell depends upon the answer we decide on. "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." We are saved by believing in Christ, and that means by believing the right thing about Him, as to who and what He is. To believe what is not true of Him, in regard to this, is just as fatal as not to believe in Him at all, so far as salvation is concerned. Nicodemus believed that He was "a teacher sent from God," but such insufficient faith did not secure his salvation. Peter believed that He was "the Christ, the Son of the living God," and this proper faith did secure his salvation. Probably all men who have heard about Jesus believe that such a person really lived. This is not faith in Christ, but faith in history. Many, who thus believe that there once lived such a being, do not believe that He was who and what He really is. Some believe that He was only a wise and good man, with a message from God, like other prophets. Some believe that He was more than man, that He was the first and highest of created beings; but that He was not really God. Some believe that He was both human and divine, but either His human or His divine nature was incomplete, or if both natures were complete He was two persons in one.

THE ORTHODOX BELIEF.

The orthodox belief is that He was a God-man, that in Him there is the real and complete nature of a man, including a human body, mind and soul; and also the real and complete nature of God, with all its attributes and prerogatives; and that these two distinct and complete natures are united in one person, with a single consciousness and will. Such a union of God and man, in one person, is a profound mystery, which we can not explain, but we must and can believe it, for there is nothing contradictory in it.

This conception of Christ differs from other beliefs in these three respects—(1) there are two natures in Christ, the human and divine; (2) both of these natures are complete; (3) and they are so united that there is but one person. This union of two natures in one person gave to Christ the attributes, experiences and powers, both of man and of God. Man is never perfectly holy, all-wise and all-mighty, but Christ was, because in Him man's nature was united with God's nature. God can not experience weakness, hunger, temptation, suffering and death, but Christ did, because in Him God's nature was united with man's nature. According to this doctrine, Christ is not only the wisest and best of men, but He is also the eternal God and in no real sense inferior or subordinate to God the Father.

PROOFS OF THE REAL DIVINITY OF JESUS.

If this is true of Christ, it is important that we be thoroughly convinced of it, or if convinced already, it is important that we know the ground of such belief. The real and complete humanity of Christ is now universally admitted, and no one at present denies or doubts that He was one person; but that He was really God as well as man has always been disputed and doubted, and is questioned by many in our day, when men are disposed to deny everything that is supernatural.

One object of this article is to state briefly some of the proofs of the real divinity of Christ. Unless He is a divine as well as a human being He could not be a real mediator between God and man, and His death on the cross would not be a sufficient atonement for the sin of the world. This twofold nature is necessary to give Him dignity equal with God and so make His suffering and death infinite in value; and also to give him perfect sympathy with man and God and fellowship with both, and so fit Him for the work of mediation and reconciliation between them. The worship of any other being than God, however good, is idolatry. If Christ is not God then to worship Him is idolatry. But idolatry is always degrading, it never satisfies the human heart or elevates the character; and experience and history proves that the worship of Christ does satisfy and purify.

THE TESTIMONY OF THE SCRIPTURES.

The Scriptures plainly teach that Christ is God, and as we have already seen the Bible is an inspired book, its teachings must be true. Christ is expressly called God. "The Word was God." "Christ * * who is over all God blessed forever." "The glorious appearing of the great God and our Saviour Jesus Christ." The attributes of God are ascribed to Christ, viz., life, "I am the life"; immutability, "Jesus Christ the same yesterday and to-day and forever"; holiness, "who is holy, harmless, undefiled and separate from sinners"; eternity, "in the beginning was the Word," "He is before all things"; omnipresence, "I am with you always"; omniscience, "knowest all things"; omnipotence, "all power is given unto me in heaven and in earth." The works of God are attributed to Christ, such as creating the world, upholding all things, the final raising of the dead, and judging the world. The name of Christ is associated with God without implying any inequality, as in the passages where spiritual gifts are ascribed to Christ and God, and in the apostolic benedictions such as "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all."

THE CLAIM OF JESUS.

Christ Himself claims to be God. He often speaks of Himself as the "Son of man," and such an expression means that He was more than man. He also speaks of Himself as the "Son of God." At His trial He declared, on solemn oath that He was Christ, the Son of God, when He knew that death would be the consequence. For such a claim, the Jews said He ought to be put to death, because it made Him guilty of blasphemy; and it would have been blasphemy if it had not been true. Christ frequently asserted, and in a practical way demonstrated His authority and power to forgive sin, which only belongs to God. In the baptismal formula He puts Himself on equality with God, the Father, and God the Spirit, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He says, "I and the Father are one." "He that hath seen me hath seen the Father." "All men should honor the Son even as they honor the Father." Before Abraham was I am." He prays, "O Father, glorify thou me, with thine own self, with the glory which I had with thee, before the world was." He hears the confession of Peter, "Thou art the Christ, the Son of the living God," and declares it to be a revelation from God the Father. He receives the worship of Thomas without correction or rebuke, when he said, "My Lord and my God." As Christ so clearly and emphatically asserts His divinity, we must conclude that He was God.

DEITY A MYSTERY, BUT NOT A CONTRADICTION.

For if He was not, His pretension would be absurd, and He would be a wicked blasphemer and deceitful impostor. It is certainly more rational to believe in His divinity than to believe that such blasphemy and deception is possible in one who taught and lived as He did. Deity in Christ is a mystery, but not a contradiction; while blasphemy and deception in such a being would be a violation of the very laws of nature. According to the Scriptures Christ rose from the dead. While living He had predicted His resurrection and said that this stupendous miracle would be a convincing proof of His divine claims. If Christ did rise from the dead, it was certainly God's power that wrought the miracle, as the apostles declare. But God would surely not have raised a wicked impostor, who had predicted His resurrection, as a proof of His blasphemous claims to divinity.

Christ while living worked many miracles without expressing any dependence on God, as other miracle workers always did, and so proved Himself superior to men. But His resurrection is the one great miracle, which the inspired writers speak of as the surest evidence that Christ is God. Paul says, "declared to be the Son of God with power * * * by the resurrection from the dead." They considered it their chief mission to witness for His resurrection and to preach it, and they rest all that they taught and claimed about Christ upon the single fact that He rose from the dead. The Bible is clearly committed to the fact that Christ rose from the dead. If He did not then the Bible plainly records and emphatically teaches a falsehood, and therefore can not be an inspired book. But proof of the resurrection does not rest alone on the inspiration of the Scriptures.

HIS RESURRECTION.

By the providence of God, the evidence of this miracle is just as clear and convincing as the proof of any other historical event. The number of the witnesses is large and their testimony is trustworthy. In the very nature of the case, it was a thing that could very easily be disproved had it not been true. The disciples could not have been prompted by any selfish motive in asserting the resurrection, but on the contrary they were cast out, and suffered cruel persecution, and even death, because they persisted in teaching it. The change of the Sabbath from Saturday to Sunday could never have been made if the grave of Christ had not been found vacant on the first day of the week. It is impossible to explain the conversion of Saul of Tarsus, the marvelous change in his life, and his wonderful history, if Christ did not actually rise from the dead.

The account of the birth and death of Christ, with the attending circumstances as given in the Bible, accords and is perfectly consistent with its many plain and implied assertions of His divinity. Inspired writers directly and indirectly teach us to worship Christ as God and speak commendingly of those who did so worship Him.

THE WITNESS OF HIS CAREER.

Finally, the life, teachings and person of Christ as described in the Bible are not only consistent with His divinity, but really of itself a clear demonstration of it. If such a being, as is described in the four gospels, actually lived and taught, He must have been God, and could not have been a mere man. Such a being must have lived because men could never have invented or even conceived of such a character, such a life and such a teacher, if He had not actually lived and taught among them. Certainly four humble and comparatively ignorant men could not have created such a literary wonder as the four clear, simple and consistent biographies given in the Gospels. In so short a space it is impossible to set forth the many superhuman distinctions in the works and character and teachings of Jesus. In his great book, "Nature and the Supernatural," Dr. Horace Bushnell sums them up in these beautiful words, "We have seen Him unfolding as a flower from the germ of a perfect youth; growing up to enter into great scenes and have his part in great trials, harmonious in all with Himself and truth, a miracle of celestial beauty. He is a lamb in innocence, a God in dignity; revealing an impenitent, but faultless piety, such as no mortal ever attempted, such as to the highest of mortals is inherently impossible. He advances the most extravagant pretensions, without any show of conceit, or even seeming fault of modesty. He suffers without affectation of composure and without restraint of pride, suffers as no mortal sensibility can, and when, to mortal view there was no reason for pain at all; giving us not only an example of gentleness and patience in all small trials of life, but revealing the depths even of the passive virtues of God, in His agony and the patience of His suffering love. He also undertakes a plan universal in extent, perpetual in time, viz., to unite all nations in a kingdom of righteousness under God; laying His foundations in the hearts of the poor as no great teacher had ever done before, and yet without creating even a faction, or stirring one partisan feeling in His followers. In His teaching He is perfectly original, distinct from His age and from all ages; never warped by the expectations of his friends, always in a balance of truth, swayed by no excesses, running to no oppositions or extremes; clear of all superstition and equally clear of all liberalism; presenting the highest doctrines in the lowest and simplest forms; establishing a pure, universal morality never before established and with all His intense devotion to the truth, never anxious, perceptibly, for the success of His doctrine. Finally, to sum up all in one, He grows more great, and wise, and sacred, the more He is known—needs, in fact, to be known, to have His perfection seen. And this, we say, is Jesus, the Christ; manifestly not human, not of our world—some being who has burst into it, and is not of it." So, then, our Christ is God. Immanuel (God with us) is His name; as the prophet said, for when Jesus was born God assumed a human form and dwelt among us. At the birth of Christ, it was God that came into this world and that explains the mighty wonders which Christ and His Gospel have accomplished, and will accomplish, according to prophecy, in the world, which can never be the same after the coming of such a being. At the ascension of Jesus, resurrected and glorified human nature went into heaven. The human Christ, the God-man, took His seat on His mediatorial throne to govern His spiritual kingdom, which He established while on earth, and there He intercedes for His people, "touched now with a feeling of their infirmities," and receives them one by one, when their earthly pilgrimage is ended, and when they have fought their battles, won their victories, and are ready for their crowns.

The Leopard's Spots, By Thomas Dixon, Jr.

REVIEWED BY R. T. VANN, D.D.

No novel that has appeared within the last half century has produced more sensation than the Leopard's Spots is likely to produce. Had it appeared thirty years ago when the scenes with which it opens were still enacting, it would have kindled dangerous fires in the North and in the South. And it may be questioned whether either section is yet quite prepared for its advent. To the North it will bring a shocking revelation, and in the South it will raise the ghost of half forgotten horrors.

The critic will find some slips in grammar and style, minor blemishes, which will doubtless occur to the author on a careful re reading. One also feels that Charlie Gaston, however precocious, is quite too young for the achievements attributed to him in the early chapters. And from an artistic standpoint, most people will doubtless feel that a different fate should have been assigned to honest old Tom Camp.

In the first of the book one seems to find a sort of crudeness, which he naturally attributes to the author's inexperience in story writing; and the reader who is familiar with Tom Dixon's platform performances will miss in the outset the witchery of his personality. But this feeling soon vanishes and minor defects are all forgotten. For the stream, never for a moment sluggish, keeps swelling till at the flood one sees and feels the presence of the author at the height of his power before the foot-lights.

The book is tragic because it deals with intensely tragic times. The reader will naturally compare it with Red Rock and Uncle Tom's Cabin. While exhibiting perhaps less artistic skill in its structure, it certainly surpasses the former in power, and many will believe that it surpasses the latter also. The writer is one of those Southerners who has always maintained that Mrs. Stowe's book did not slander the South. Her object was to show the possibilities of slavery, and she did. The trouble came from the fact that the North took Simon Legree for a typical Southern master and drew a general inference from one particular case. Mrs. Stowe's personal knowledge of slavery came from a brief residence in one section of the South, and was naturally very defective. While the scenes she described were no doubt historical, they were exceptional and rare. But Tom Dixon grew up amid the scenes and events of his story, and actually lived through them all. And whatever else may be said of his book, it literally and boldly reproduces the actual history of those horrible years. As a matter of fact, one prime element of the novel's power lies in its exact description of real persons and events. For Truth and Nature are not only stranger than fiction: they are also stronger. But our Northern friends have never had the faintest dream of those dreadful days in the South, and there is danger that they will credit the whole story to a fancy inflamed by sectional partisanship. I hope, therefore, the author will consider the expediency of prefacing his next edition, after the manner of Sir Walter Scott, with a brief historical statement of the basis of his story.

A purpose in the head and not in the heart does not last long.—Moody.

The Ideal American Citizen.

JUDGE ROBERT GRANT, IN SCRIBNER'S MAGAZINE.

The American citizen of the finest type is essentially a man or woman of simple character, and the effect of our institutions and mode of thought, when rightly appreciated, is to produce simplicity. The American is free from the glamour or prejudice which results from the conscious or unconscious influence of the lay figures of the old political, social, or religious worlds; from the glamour of royalty and vested caste, of an established or dominant church, of aristocratic, monkish, or military privilege. He is neither impelled nor allured to subject the liberty of conscience or opinion to the conventions appurtenant to these former forces of society. For him the law of the State, in the making of which he has a voice, and the authority of his own judgment are the only arbiters of his conduct. He accords neither to fineness of race nor force of intellect the right of aristocratic exclusiveness which they have too often hitherto claimed. To the cloistered nun he devotes no special reverence; he sees in the haughty and condescending fine gentleman an object for the exercise of his humor, not of servility; he is indifferent to the claim of all who by reason of self-congratulation or ancient custom arrogate to themselves special privileges on earth, or special privileges in heaven. This temper of mind, when unalloyed by shallow conceit, begets a quiet self-respect and simple honesty of judgment, eminently serviceable in the struggle to live wisely.

To the best citizens of every nation the most interesting and vital of all questions is what we are here for, what men and women are seeking to accomplish, what is to be the future of human development. For Americans of the best type, those who have learned to be reverent without losing their independence and without sacrifice of originality, the problem of living is simplified through the elimination of the influence of these symbols and conventions. Their outlook is not confused or deluded by the specious dogmas of caste. They perceive that the attainment of the welfare and happiness of the inhabitants of earth is the purpose of human struggle, and that the free choice and will of the majority as to what is best for humanity as a whole is to be the determining force of the future.

Baptism, a Pledge of Faith.

From this point of view we look at baptism in the light of the New Testament teaching. It is the divinely ordained mode of confessing Christ. In the early church it took the place of modern supra-Scriptural modes of confession. The late Dr. A. J. Gordon once said to the present writer that he believed that we were in danger of making "rising for prayers" or "speaking in meeting" infringe upon the place that the New Testament reserved for baptism. It is the divinely ordained method for expressing before men and God our faith in Jesus Christ. Nothing else can take the place of it. Christ has ordained that His followers shall pledge Him their faith not by the use of words, but in the universal language of a formal act—the baptism of their bodies in water.

If baptism is a declaration of belief, it is evident at once that infant baptism is a violent perversion of the intent of the act. No one can believe in Christ for another. Belief and love are intensely personal. They are exercises of the personal soul which can not be performed by proxy. It is easy enough to see how the doctrine of baptismal regeneration gave rise to the practice of infant baptism. But there are few perversions of New Testament teaching that have done more to obscure the conditions of salvation and to make religion formal instead of vital than the misconceptions and false doctrines that have grown up about theories of proxy religion. —Watchman, Boston.

[This sets forth more effectively than any brief statement that we have seen the importance of Baptism as practiced and regarded by Baptists.—Editor.]

A wise man has well reminded us that in any controversy, the instant we feel anger, we have already ceased striving for truth and have begun striving for ourselves.—Thomas Carlyle.

In ordering goods, or making inquiries concerning anything advertised in this paper, you will oblige us and the advertiser by stating that you saw it in the Biblical Recorder.

Commencements Coming.

The Recorder acknowledges invitations to the following commencements:

Oak Ridge, Fiftieth Anniversary. May 21, 22. Sermon by Rev. J. Ernest Thacker May 21, Address by Governor Aycock.

Mount Moriah Academy. May 13, 14, 15. Address by the Principal, "On Academies and their Needs." Sermon on 15th by Rev. W. R. Cullom. Address same day by Governor Aycock.

Carey High School. May 14-16. Annual sermon, Rev. G. T. Adams; Annual Address, R. N. Sims, Esq.

Piedmont High School. May 12, 13. Sermon by Dr. W. R. Gwaltney; Address by Governor Aycock.

Matthews High School. May 8-9. Address by Dr. E. W. Sikes.

Dobnam-Kinsey School, LaGrange. May 28-29. Sermon by Rev. J. H. Rich; address by Dr. B. F. Dixon May 29.

Winterville High School. May 15-16. Annual Sermon, Livingston Johnson, May 15. Literary Address by Dr. E. W. Sikes May 16.

Rowan Normal-Industrial Institute, Charlotte. Annual Address by D. A. Tedder.

Completed List of Delegates.

A little mistake was made in the number of delegates to which we are entitled. It is sixty five instead of seventy-one.

At its meeting, April 9, the Board appointed all whose names had been sent—forty-two in number. The Executive Committee were instructed to add other names in the order sent. Below is given the list in full. Some of those who were appointed at the first meeting have decided not to go, and others have been appointed to take their places. A number of names have come in since the Executive Committee completed the list. If any brother whose name appears in the list below has decided, or may decide between now and May 5 that he can not go to the Convention, he will confer a great favor by advising me, so that his place may be given to another.

LIVINGSTON JOHNSON,
Corresponding Secretary.

W. R. Gwaltney, J. M. White, J. W. Jones, R. H. Herring, A. H. Sims, R. D. Cross, T. J. Taylor, E. Frost, M. A. Stevens, W. L. Poteat, Henry Sheets, R. H. Marsh, E. S. Reaves, J. S. Hardaway, J. B. Harrill, T. Neil Johnson, D. P. Bridges, J. W. Bailey, C. B. Justice, Livingston Johnson, C. M. Billings, R. S. Vann, John R. Miller, N. B. Broughton, Josiah Elliott, C. J. Hunter, W. A. Ayers, J. D. Boushall, Dr. Whiteside, W. D. Hubbard, E. Lee Fox, Thomas E. Skinner, J. F. Love, J. B. Boone, G. T. Watkins, Archibald Johnson, W. P. Jordan, A. E. Brown, Braxton Craig, J. N. Tolar, S. J. Beeker, F. C. Hobgood, W. H. Kimball, Dr. W. P. Whittington, A. J. Martin, W. T. Bradley, W. A. Thomas, Rev. Mr. Sherrell, F. H. Jones, J. W. Denmark, R. F. Tredway, Thos. Hume, M. M. Landrum, W. C. Newton, A. S. Speer, W. M. Vines, J. H. Tucker, W. H. Woodall, J. A. Oates, J. B. Richardson, W. J. Sloyden, J. M. Stoner, J. R. Patterson, J. R. Rich, W. C. Stradley, Dr. L. B. McBrayer, Rev. W. F. Staley, H. B. Stephens, W. E. Logan, W. C. McConnell, J. M. Gudger, Jr.

Concord

A Growing Church in a Growing Town.

I have recently spent two days among our Baptist people at the growing and prosperous town of Concord. I was agreeably surprised to find our church there in such a prosperous condition. The church building and parsonage are commodious, well arranged and admirably located. The church is a frame building and is the best of its class I have ever seen. The new pastor, Rev. J. E. Smith, has the work well in hand and the members are coming to the support of his plans of aggressive work with zeal and unanimity that is beautiful and which must soon produce good results.

Concord church has been from the beginning partly supported by the State Mission Board. I believe the present condition of our Baptist cause there proves the investment to have been a good one. If I am not mistaken in the signs of progress they will be fully self sustaining after this year. The church numbers about two hundred and fifty, most people of small means, but in my judgment they are an earnest, consecrated body. Under the leadership of their zealous and able young pastor they are preparing for enlarged work in all respects. Already they have two mission stations, at which there is a Sunday-school and other services. At one of these points they have an excellent house of worship nearly completed but on which there is unfortunately a debt. A protracted meeting was recently held in this house, in which there were more than twenty converts. This mission is well located and could easily be made self-supporting in a year or two if a proper man were placed in charge. The church has recently adopted a new and wise financial plan. Each member is requested to pledge a certain amount each month to the support of the work of the Lord. The members, young and old, who are wage-earners are asked to consecrate at least one day of their labor each month as a thank-offering of that day to God. The plan is new and is proving to be a popular and successful one, the church collections are now more than double what they have heretofore been.

Concord is an important town, the population has doubled in six years, and there are now in and about the town something like eight thousand people. A gentleman who is well informed from constant travel over this and other States recently said to me, "Keep your eye on Concord, it is the best town in the State." I wish the State Mission Board was able to place another man in Concord at once to give his whole time to the missions already established and others where they are needed. I am confident, if the investment could be made, it would bring back in a few years large returns in glorious results for the Master. The occasion of my visit to Concord was a reunion service of the church on Saturday night, April 5. It was a most successful and delightful occasion. The Recorder has many staunch friends in Concord, some of whom it was my pleasure to meet.

J. M. BROUGHTON.

News Notes.

----Come, let's everybody go to the Convention.

----The true Christian farmer will sow his seed in God's name.

----Indications are that North Carolina will have a large representation at Asheville.

----Let us not let up at all in the campaign for the Educational Fund. Let us raise $10,000 by June 1st sure.

----Rev. P. S. C. Davis, having resigned to go to Norfolk, the Salem Baptist church has adopted most cordial resolutions of appreciation.

----Rev. W. H. Rich, of our Louisville Seminary has received a call to the church at Leitchfield, Kentucky, a leading church in the Goshen Association.

----Rev. C. V. Brooks is now preaching at Apex, Brother Hunter having leave of absence. He was pleased to receive a number of members by letter recently.

----Rev. Z. J. Edge, formerly in Western Carolina, recently left the Louisville Seminary for Alva Oklahoma, a frontier town of 3,500, in which the Baptists are very strong.

----Our Louisburg church is building a house of worship but that did not prevent her from raising $200 for Foreign Missions recently. We congratulate Pastor Smith.

----Attention is called to the letter from Rev. M E Parrish this week. Our churches should attend to this matter immediately, as the end of the school year is close at hand.

----Bro. G. L. Finch has entered hopefully upon the pastorate of the Baptist church at Walterboro. That church has in it much of the salt that saves.—S. C. Baptist.

----We notice with pleasure that Mr. Toy Savage, son of the late R. R Savage, was one of the representatives of the University of Virginia in the debate with Columbian University.

----A new Convention has been organized in Arkansas, composed of eighty eight churches. This is the outcome of the opposition to the policy of the State Mission Board.—Baptist and Reflector.

----We are glad to hear that Mr. J. C Howard has become Superintendent of Schools in Granville, Prof. L. J. Buchanan having resigned. Brother Howard is a promising young educational leader.

----Rev. I. S. Boyles, who has been on the staff of the Religious Herald since July 1, 1901, has accepted the pastorate of Randolph Street church, in Richmond, and will enter upon his work May 1st.—Religious Herald.

----On April 23 Miss Rosa Ferrell, of the Baptist Book Store, and Mr. F. E Mitchell were united in marriage. Mr. Mitchell has the congratulations of all the people in our Baptist headquarters upon winning so excellent a wife.

----We are glad to hear that Rev. R. G. Kendrick, of Piedmont, S. C., has accepted calls to Red Springs and Lumber Bridge churches in the Robeson. He did admirable work at Weldon, and he will prove quite an acquisition to the Robeson work.

----After a good year's work the annual exercises of the Haywood High School at Sylva will take place May 4-7. Rev. T L. Brown will preach the annual sermon May 4; Rev. Charles E. Taylor will deliver the annual address May 7. Prof. V. O. Parker is Principal.

----The Story of North Carolina has reached its end. The young people may look out for some of the questions next week. Those who intend to write the sketch of the State's History can begin work right away. We shall expect to receive the sketches by May 20.

----One would hardly think that the colored Baptists of North Carolina have established and are supporting twenty-one secondary schools scattered throughout the State.—Baptist Sentinel That is indeed remarkable. The colored Baptists should be proud of their record in this respect.

----We have good authority for saying that Rev. I. S. Boyles recognizes that he blundered in publishing the circular recently referred to in the Recorder and that he regrets it very much. As one could read between our lines, we have from the first held him to be a far superior spirit to that in which the circular was conceived.

----The Methodist preacher who "sweeps out" the Recorder office, upon being advised to take a rest from his ministerial and other duties for his health, laid down the law that whenever a negro stops working you may look out for him to begin stealing. "And he'll land in the guard-house, shore," Tom added.

----Mr. R. L. Davis, of Butte, Montana, who came to know the Recorder years ago by reading it to his blind uncle, I. T. Davis, of Robbinsville, N. C., writes that two Wake Forest men and North Carolinians, Rev. M. L. Rickman, of Bozeman, and Rev. N. R. Rickman, of Hamilton, are doing excellent work in Montana.

----We take pleasure in adding the following names to the list of young people who committed to memory the Poems by North Carolinians: Phoebe Eaton, Farmington; Sue Miller and Grady Miller, Laurel Springs. If proper acknowledgment of any one else has not been made, or if reward has not been received, please inform us.

----Rev. W. B Morton has been called to the pastorate of our church in the thriving town of Dunn. Such a man as he is needed in that section, and we hope he will accept. Brother Morton has supplied the pulpit of our Raleigh First church four Sundays in Dr. Marshall's absence. Dr. Marshall is expected to return early in May.

----For thirty days afternoon after afternoon from 150 to 250 of the most intelligent women in Raleigh, representing all Protestant churches, have met to study the Bible under the direction of Miss Blodgett of Chicago. The increasing interest was ample testimony to her gifts as a teacher. Probably a better series of meetings has not taken place in Raleigh. No one can say that interest in the Bible is waning in Raleigh

----Mr. J. H. Tucker, Chairman in charge, writes: "Sure enough we will have a great Convention. Indications multiply that it will be the greatest Convention ever held in the South. The best places are being rapidly filled and requests are pouring in to the Battery Park. We are going to show Asheville people what Baptists can do. We are going to fill Asheville and Asheville expects to entertain them if every private house in the city shall have to open."

----Charlotte Baptists are active. Work is progressing rapidly on the new Dilworth church, and the Observer says Dr. Adams is proving a splendid leader. Tryon Street is building a new Sunday-school room; and some one got a characteristically earnest note from one of Pastor Barron's sermons in the Monday paper. Pruett has been holding a meeting in Piedmont, S. C., and now Jenkins of Georgia (M. A.) is aiding him. Dodd is doing well at Olivet. Rev. J. K. Faulkner is visiting in Charlotte.

----We thank Rev Charles A. G. Thomas, editor of Our Field for putting the following note in his paper: "The first thing for every Baptist to do after joining the church nearest him is to take the Biblical Recorder, the organ of the Convention. I am sure that no one can become informed as to the work of our Convention without doing this. If you are not now a subscriber to the Recorder, hand your subscription to your pastor or send it to Raleigh to Brother J. W. Bailey. Let's try to get the Recorder in every home to stay. Your children need it. It will be helpful to them in every way."

----Miss Hammond, our vocalist returned from Charleston to night, where she had a special invitation to sing at the Exposition. —Raleigh Correspondent Lumberton Argus. We heard the songs, and they swept the audience into raptures. She was encored again and again, and the people were mightily moved by her wonderful power. —Charity and Children. And be it remembered that while speaking for Raleigh the Argus' correspondent does well to say "our," Miss Hammond is our Baptist Female University's vocalist. There never was a better in the State.

----We have received the annual catalogue of the S. B. Theological Seminary for the years 1901 and 1902. There was a total attendance of 242 during the session. Kentucky, of course, sent the largest number, 34. Tennessee came second with 21. Other States had representatives as follows: N. C., 20; Va., 19; Ga., 18; Ala., 17; Mo., 15; S. C., 13; Ohio, 10; Texas, 10; Ark., 7; Ill., 7; Ind., 7; Miss., 7; La., 5; Mich., 4; Kan., 3; Minn., 2; N. Y., 2; Wash. 2; W. Va., 2; Wis., 2; Col., Fla., I. T., Iowa, Md., Mass., Neb., N. J., Ore., Pa., British Honduras China, Japan, one each; Syria, 2. If you wish a copy of the catalog, write to Dr. E. Y. Mullins, Louisville, Ky.

----Rev. D. P. Harris of Elizabeth City, pastor of Ramoth Gilead, writes to all who would attend Chowan Association: "All delegates and others attending the Chowan Association can secure passage from Elizabeth City to church and return for $1.50. It is sixteen miles from Elizabeth City, but Bro. W. N. Gregory agrees to put all who come via Elizabeth City to the church and return for 75 cents each way. This is one-half usual fare. The canal Boat comes from Norfolk on Tuesdays, Thursdays and Saturdays, reaching South Mills (four miles from the church) at 4 p. m. of these days. But the best way is to Elizabeth City, thence to church. The Chowan Association meets with Ramoth Gilead church on Tuesday after the third Sunday in May, 1902."

----The press dispatches brought news two weeks ago of a political feud between Governor Jefferson Davis of Arkansas and ex Governor Eagle. The latter supported James K. Jones for the Senate; the other supported Clark, the man who won. Being thus at odds Davis called upon Eagle to resign his position on one of the State Boards. Eagle declined. The next thing we know is the announcement that the Second Baptist church in Little Rock, Arkansas, has called for the discipline of Governor Davis, charging him specifically with drunkenness gambling and profanity. From this distance it looks mightily like a political war fighting itself out in church. Baptist Governors are too rich for our blood. One at a time may do, but see what comes of having two in a State!

----A brother who was there says that the statement in our North Carolina History series that Major Manly saw that the enemy would reach the works ahead and therefore he stopped and fired on them and drove them off, is incorrect. "The fact is, Manly reached Fort Magruder with the first and third sections and one piece of the second, and had two guns in position facing the enemy. When he came into view and commenced to fire on us they shot wild. Manly's men returned the fire and their second shot struck the enemy square in the face dismounted one gun, and killed the horses of another. They hastily retreated, leaving one gun. A detachment of the Richmond Howitzers unhooked their horses and brought this uninjured gun into our lines, and it was presented to Manly's battery and was used on the enemy in several future engagements."

----Early this morning Turner Evans, colored, who keeps a boarding-house near the rear of the Union Passenger Station, notified the police that A. M. Sorrell was dead in his shoe-shop, which is in the basement of his boarding-house. Sorrell is a white man, who the police say, was "a sort of a preacher," and who occasionally got on sprees, and whose home was near Cary, this county. While in Raleigh it was his custom to stop at Evans' place. Last night he said he was sick. Evans thought he smelt whiskey. Sorrell asked for some milk. It was given him. When found this morning his body was becoming black very rapidly and this change continued. His age was about 65. The police captain on duty gave these facts.—Raleigh Cor. Charlotte Observer. If we are not mistaken in the man, he was a Baptist preacher, and once had a church in the Raleigh Association. We have never heard anything against him before; and we doubt now that he drank.

----Rev. J. M. Arnett writes from Edgemont (in Durham): "The Lord in wonderfully blessing the work here. I serve four country churches and I preach at Edgemont only at night. Much interest has been manifested on the part of the unsaved at all our recent services. On second Sunday night, after an earnest sermon by Dr. Edwards, two professed faith in Christ and fifteen or more asked for special prayer. At our service last night, after the pastor had tried to preach from the text, "Behold the Lamb of God," nine professed faith in Christ and many asked for prayer. An invitation was given to those who were "following a'ar off" and many came forward expressing a desire to get nearer God. We have not yet organized at Edgemont, but we have found enough who are willing to come in with us to form a nucleus for an organization and we expect to organize soon. We have a neat little house of worship. I hope to have time right soon to write something about my country churches, which are Bethesda, Morrisville, Red Mountain and Lystra."

----A large and interesting congregation at the First Presbyterian church last night heard an address by Rev. E. Mac Davis, who has spent several year in the synodical home mission work of the Southern Presbyterian Church in the mountains of North Carolina. Mr. Davis declared that the greatest need of the mountain people was education and that the worst enemies to the progress of religion and education in some of the counties were the preachers and school teachers. This was a startling statement, but the speaker substantiated it by citing facts. For instance, he said he knew two native preachers who had two wives each. Most of the mountain people, Mr. Davis said, believe in the Bible, but they lack the intelligence to properly apply the teachings of the Good Book. They are not anxious for sermons on right living, etc., but want the preachers to tell about baptism, election, predestination and other doctrinal points. —Charlotte Observer. Many of the preachers and teachers in the West are ignorant, and a few of them are bad; but Mr. Davis should not leave the impression that many are not strong and worthy ministers. It is no sin to be glad to hear about baptism, election, predestination and the atonement. Really there is none.

Interesting Letter From Dr Taylor.

General Culture and Technical Training. An Innovation in the Leopard's Spots

I like the editorial in the last Recorder in which is set forth the relative worth of general culture and technical training. You are certainly right in saying that the latter can never take the place of the former in rounding out a man in symmetrical development. And it is also true that the man who will achieve most in any special calling is the man who has secured a general education before beginning special preparation for that calling. The function of an academy and college is to teach, so far as possible, something about everything. The function of a true university is to teach everything about something. One who goes to a university should, if possible, have first completed a college course. And as many as possible of those who have completed college courses should attend some real university to build special training upon foundations laid at college.

I saw your editorial in Brother Willingham's office in Richmond last Wednesday. A few minutes after reading it, while waiting for my lunch in a restaurant, a gentleman came up and accosted me cordially. I recognized him as an old college friend whom I had not met for a number of years. He was a good student and he completed a pretty full course in literature and science. Then he went into a great machine shop and spent two years in learning all details in iron work. I was not surprised to learn from him that for twenty years he had held a position of great responsibility and large emolument in one of the greatest railroad systems of the country. An older brother of his, who pursued the same course, has for twenty five years been one of the foremost civil engineers on the Pacific coast. One of my college mates was Mr. Samuel Spencer, now President of the Southern Railroad. He, too, laid broad foundations in a general college course. Then he studied civil engineering. Next he began his active career carrying a surveyor's chain—the lowest place—on the Baltimore and Ohio Railroad. He has been climbing up ever since and is now about at the top.

If either half—the general or the technical education—of these men had been omitted, they might still have done well, but, surely, not half so well as they have done, having omitted neither.

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Not to mention other reasons, I like Mr. Dixon's Leopard's Spots because one prominent character in the story is a Baptist preacher who is so presented as to command respect. So far as I am aware, this feature of the book is unique. Preachers are favorite characters with novel writers, but they are, practically, always "rectors," —Episcopal preachers. If there is ever a reference to a Methodist or Baptist minister, the reference is usually a slur. That this should be the case with novels written in England, where The Church is established by law and thus made a great social (as well as religious) organization, is not strange. But fiction which professes to present the manifold phases of American life goes sadly away when it portrays as respectable ministers only priests and rectors. Rectors are nice people. I am saying nothing against them. But there are others. I am weary of the inevitable rector in fiction. Mr. Dixon has made an innovation. I thank him.

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In your editorial to which I have referred, it is intimated that there are likely to be too many professional men in proportion to artizans. That is true, speaking of society generally, but it is not likely to be true as to Southern Baptists for some time to come. In proportion to their numbers, Baptists have not their share of men in any of the professions. (Preaching is not a "profession"; it is a "calling.") Some others have had and have more than their share, perhaps. We may have to call a halt some day upon our Baptist young men who desire to become lawyers, physicians, engineers, etc., but that time is, in my opinion, not yet in sight. We have room for many more of these in our churches and associations. And, if they are the right sort and have secured both general and technical training, they can make a living. And when there are more of these, perhaps in our cities and towns a tone may be given to "society" which will not require knowledge of round-dancing and card playing as the price of admission. Yes, I like that editorial, though just at one point I have ventured to limit its application.

CHAS. E. TAYLOR.
Wake Forest College, April 27, 1902.

Cures Blood Poison, Cancer, Eating Sores, Ulcers, Etc

Blood poison and deadly cancer are the worst and most deep-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B.B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained soup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Botanic Blood Balm (B. B. B.), which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B. B.B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

Students' Fund, Louisville.

I wish to call the attention of the churches and brethren, who made pledges to the Students' Fund at Winston, to the needs of our Seminary along this line just at this time. The session is drawing to a close and the bills for the board of our young men are unpaid, as the following facts will show. We have thirteen men from North Carolina at the Seminary this year, who are being aided by the Students' Fund. Six hundred dollars will be necessary to cover the amount. The Students' Fund will expend on these thirteen young men from our State. Pledges for $502 were made to this fund at Winston last December, but as yet only $68 of the pledges have been paid.

Last year the Students' Fund paid out $156 more for North Carolina men than was received from our State.

These facts prove that other States are supporting our students at the Seminary. We do not intend this, I am sure. It is due to the fact that our obligations to the Seminary are lost sight of in the pressure of other work. I hope the statement of these facts will not allow this to occur again, and that those who are delinquent to the Students' Fund will relieve its present need by making an early remittance to Bro. B Pressley Smith, New York Hall, Louisville, Ky.

M. E. PARRISH.
Salisbury, N. C.

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LIDDELL COMPANY,
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Acknowledgments.

Cash collections for Educational Fund for week ending April 26, 1902.

South Yadkin Association, Statesville church, Mrs. J. H. Owen, $1. Robeson Association, Rennert church, 4.50. Sandy Run Association, Immanuel church, Geo. J. Dowell, 3; do, Henrietta church, J. L. Hamrick, 1. Tar River Association, Warrenton church: Dr. H. N. Walters, 10; Miss Edna E. Allen, 5. West Chowan Association: Holly Grove church, 42.75; J. M. Goad, 5; Hebron church, 36.63; Pleasant Grove church, H. W. Britton, 1; St. John's church, 2; Rich Square church, 38 60; Kelford church, 12.50. Personal: H. K. Grant, 100; R. A. Spainhour & Co., 25; First church, Raleigh, W. R. Crawford, Jr., 10; Greensboro church, Judson Peele, 5.

Total,	$302.98
Total amounts previously received,	6,616.07
Total receipts,	6,919 05

Corrections: C. T. Ball, $2.50 and Louise Hester, 35c. credited under Wake Forest church in week ending April 12 should have been Poplar Creek church, Flat River Association. The individuals contributing the $130.26 under Buckhorn church in last week's report are: S. P. Winburn, $15; J. G. Majette, 25; T. E. Vann, 25; W. T. Johnson, 5; Miss Lizzie Savage, 3; Mrs. R. M. Savage, 5; John Reams, 5; J. A. Biddle 5; R. J. Taylor, 5; J. B. Whitley, 2.50; G. P. Brett, 1; P. D. Camp, 5. (Personal), J. L. Camp, $25; cash, 3.76, $130.26.

L. D. WATSON, JR., Treasurer.

April 30, 1902.

State Missions—Corinth, Stanley Association, $5; Holly Grove, West Chowan, 4; Hickory, 5 25; Sunday-school, Washington Street, Greensboro, 2 59; Beulah, Chowan, 5; Creedmore, Flat River, 90c.; Lawrence Cross Roads West Chowan, 2.53; Pritchard Memorial, 6.40; Jersey, Liberty, 2.65; Lisbon, 1.69; Mocksville, 13.05. Total this week, 51.06. Previously reported, 2,603.66. Total this year, 2,654.72.

Foreign Missions—Mrs. A. McLeod, 50c.; Mrs. Martha McLeod, 50c.; W. M. S., Mount Tabor, $4.17; Mrs. Pennie Perry, 5.30; W. M. S., Mount Tabor, 6.10; Roberts' Chapel West Chowan, 50; W. M. S., Roberts' Chapel, West Chowan, 3; Hallsville, Eastern, 1.67; Mebane 2.50; Warrenton, Tar River, 35; Holly Grove, West Chowan, 10; Mountain Creek, Flat River, 8 05; Clinton, 5.45; Big Spring, 3.50; Kings Mountain, 40; Sharon, Pilot Mountain, 10; Hickory, 16.41; W. M. S., do, 4.10; Little Helpers, do, (Miss.), 1.56; Western Prong, C. F. and Col., 3; Brassfield, Central, 8.50; Saron, Pee Dee, 1.10; Bethlehem, Sandy Creek, 2; Washington Street Sunday school, Greensboro, 2.50 Beulah, Chowan, 5; Flat River Union, 3; Harris' Chapel, 2 24; W. M. S., Cape Fear, 2; Creedmore, Flat River, 2 43; Charlotte, 5.14; Pritchard Memorial, 5.12; Morganton, 124 79; Green Level, Raleigh, 12; Selma, do, 15.30; EastBend, Yadkin, 2.50; Cross Roads, do, 3.20; Mount Calvary, Piedmont, 3; Berry's Grove, Mount Zion, 3 85; Jersey, Liberty, 12; Grover, Kings Mountain, 5; Holly Springs, Raleigh, 3; Collin's Grove, do, 1.25; Grapevine, French Broad, 2.14; Centre Grove, West Chowan, 20; Tabernacle, Newbern, 25; Roberdell, Pe Dee, 1.55; Shady Grove, Kings Mountain, 1; Union Meeting, Kings Mountain, 3.25; Cove Creek, Mount Zion, 4.16; Leakesville, 73.10; Spring Hope, 20 08; Harris' Chapel, Tar River, 3.60; Williamston, 30.50; Lisbon, 1.47; Boyue Chapel, C. F. and Col., 50c.; Rocky River, Sandy Creek, 1.87; Mount Zion, Eastern, 57c.; Brantley's Grove, West Chowan, 2.60; Wadesboro, 175; Olive Branch, Flat River, 2 86; Knott's Grove, do 3 15; Berea, Chowan, 10; Y. L. M. S., Washington Street, Greensboro, 2.45; Enon, 1.10; W. M. S., Pekin, 2 22; Lincolnton, 3.35; Quankie, Tar River, 2; Trading Ford, 3; Waynesville, 9; W. M. S., Spring Hill, Pee Dee (self denial), 3.15; Hobgood, Tar River, 77c.; Gethsemane, do, 4; Rocky Mount, 38.17; Ashpole, Robeson, 4; Antioch, do, 2 45; Bloomingdale, do, 10.02; Black Swamp, do, 10.64; do Sunbeams, do, 71c.; Hog Swamp, 1.34; Long Branch, 11.34; Mount Elim, 4.32; Pleasant Hope, 67c.; Pleasant Hill, 2.48; Parkton, 4.44; Raft Swamp, W. M. S., 2 88; Singletarry's Cross Roads, 1.23; Saddle Tree, 15.22; do, W. M. S., 3 31; Union Meeting, Robeson Association, 22 35; do, W. M. S., do, 4 30 Total this week, 999.54. Previously reported, 3,307.25. Total this year, 4,300.79.

Home Missions—W. M. S., Mount Tabor, self denial, $3 87; Roberts' Chapel, West Chowan, 25.; Mebane, 2.50; Anderson's Grove, 2; Warrenton, Tar River, 21.75; Sharon, Pilot Mountain, 3; Mayodan, do, 4; Hickory, 2.25; W. M. S., do, self denial, 6.45; Sunday school, Washington street, Greensboro, 2.54; Beulah, Chowan, 5; Eagles, 5; N. Rocky Mount, 16; W. M. S., Lea Bethel, Beulah, self denial, 2; W. M. S., Lea Bethel, do, 2.05; W. M. S., Cary, Central, self-denial, 6.11; W. M. S., Cary, do, 4 55; Pritchard Memorial, 3.06; Morganton, 12 75; Elkin, 5; Green Level, Raleigh, 6; East Bend, Yadkin, 2.50; Cross Roads, do, 3.55; Mount Calvary, Piedmont, 1; Mooresville, 6; Jersey, Liberty, 6; Grover, Kings Mountain, 5; Holly Springs, Raleigh, 2.67; Collins' Grove, do, 1; New Hill, Little River, 1.31; W. M. S. New Hill, do, 3.25; Carthage, Sandy Creek, 6.63; Central Grove, West Chowan, 15; Philadelphia, Tar River, 1.38; Shady Grove, Kings Mountain, 56c.; Union Meeting, Kings Mountain, 3.25; Cane Creek, Mount Zion, 4.21; J. E. Hocuttsfield, 4 51; Green Spring, Cedar Creek, 3 65; Autryville, So. River, 1; Harris' Chapel, Tar River, 2; Lisbon, 2.03; W. M. S., Whiteville, C. F. and Col., self-denial, 5; W. M. S., Whiteville, do, 49c.; Sunbeams, Whiteville, do, self-denial, 51c.; Bogue Chapel, 50c.; Sandy Creek, Sandy Creek, 1.14; Mount Zion, Eastern, 55c; W. M. S., Clayton, Raleigh, self-denial, 16.05; Wadesboro, 50; W. M. S., Weldon, Tar River, 4; Mocksville, 5.50; W. M. S., First church, Durham, 6.50; W. M. S., First church, do, self denial, 12 35; Berea, Chowan, 5; Y. L. M. S., Washington Street, Greensboro, self denial, 21; Pekin, 66c.; W. M. S., First church, Monroe, self-denial, 40; Quankie, Tar River, 1.34; Waynesville, 4.66; W. M. S., Spring Hill, Pee Dee, self-denial, 6; Hobgood, Tar River, 1.35; Gethsemane, do, 1.95; Concho, do, 50c.; W. M. S., Hobgood, do, self-denial, 6.90; Tabernacle, Newbern, 17.50; Rocky Mount, 5; Antioch, Robeson, 3.38; Black Swamp, do, 5.08; Long Branch, do, 20; Mt. Elim, do, 1.45; Pleasant Hill, do, 3.48; Pleasant Grove, do, 2 02; W. M. S., Raft Swamp, do, 2.65; Spring Hill, do, 4; Singletary's Cross Roads, do, 50c.; Saddle Tree, do, 3.60; Ten Mile, do, 3.05; Union Meeting, Robeson, 4.75. Total this week, 485.24. Previously reported, 1,183.43. Total this year, 1,667.67.

Education—Tillery $5.54; Hickory, 1.25; Johnson's Eastern, 6.20; D. G. Washburn, 18; C. J. Thompson, 5; Tabernacle, Raleigh, 10; Tarboro, Tar River, 4; Yanceyville, 3.25; Chappell's Hill, 7; W. O. Rosser, 30; Berea, 10. Total this week, 90.24. Previously reported, 1,023.57. Total this year, 1,113.81.

Ministerial Relief—Hallsville, 75c.; Warrenton, Tar River, 7.20; Hickory, 1; Jersey, Liberty, 2.20 Cane Creek, Mount Zion, 2.30; Williamston, 5; Chappell's Hill, 3; Concho, Tar River, 1.07; Dawson, do, 1.09; Ashpole, Robeson, 4.45; Antioch, do, 1.06; Black Swamp, do, 3.10; Centreville, do, 93c.; Long Branch, do, 2.52; Red Springs, do, 2.55; W. M. S., Raft Swamp, do, 1.24; Saddle Tree, do, 2.22; Union Meeting, do, 1. Total this week, 42.68. Previously reported, 278.01. Total this year, 320.69.

Total reported for all objects this week,	1,662.76
Previously reported for all objects,	8,433.65
Total reported for all objects this year,	10,096 41

WALTERS DURHAM,
Treasurer Baptist State Convention.

Marriages.

HUMPHRIES-RHEW—Married in Person County, N. C., Sabbath morning, April 13, 1902 Mr. John T. Humphries and Miss Mollie Rhew, Rev. J. A. Stradley officiating.

ROBINSON-JENKENS—On April 15, 1902, Mr. J. J. Robinson and Miss Stella E. Jenkens (all of Goldsboro), Rev. C. A. Jenkens officiating.

Obituaries

SHELL—April 2, Mrs. Azor Shell, a member of the Washington Street Baptist church, and the wife of Deacon Shell, entered into rest after two years of painful illness.

She was the most remarkable invalid I have known. Although I visited her regularly for a year during the severest period of her illness, only once did she mention an ache or pain All of her pains seemed to be soothed by her abiding peace. She seldom spoke of herself at all, not even her religious experience, but she talked much of the Saviour and never failed to inquire about the church.

She was an old-fashioned mother, who felt deeply her obligation to maintain religion in the family. At the close of my first visit, when preparing to lead in prayer she said to her daughter, "Miriam, call the boys, and bring the Bible." She felt that family worship could not be rightly conducted unless all the family were present.

On the evening before she died she said to her husband, "I want to go home." That was her idea of heaven. It was her Father's home. A few hours before she stopped breathing, as we spoke together and had the farewell prayer with the family, heaven was almost at hand. It did seem that we stood upon the very porch of the Father's house, she having knocked, only waiting for His coming to take her to her "dwelling place."

W. CAREY NEWTON.

Greensboro, April 15, 1902.

JONATHAN MERRELL—The deceased was born in Davie County April 2, 1818. At the age of eleven he joined the Baptist church and had been up to his death one of its most faithful and consecrated members. On reaching manhood he married Mary Wiseman, of his own county, and in company with some of his neighbors moved westward across the Blue Ridge into Madison County. Here he lived up to 1880, when he moved to Buncombe County.

His life was not spent in storing up this world's goods, but in striving to uplift humanity. The little church of Emma Grove, of which he was a deacon, was the idol of his heart. It was largely through his untiring efforts that the church was constituted.

On March 29, after an illness of two weeks, he sank peacefully to rest, being conscious to the end. He was in his eighty-fifth year. Of nine children four are left to mourn his loss—two sons and two daughters.

The funeral service was conducted by his pastor in the presence of a large concourse of friends, and his remains were placed, by his request, as near the church as possible.

JAMES W. JUSTICE.

Asheville, N. C., March 31, 1902.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

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Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist Church, Ripley Tenn.

RESOLUTIONS.

At a meeting of the Ladies' Aid Society, Monday, April 7, the following resolutions were adopted:

Whereas, our Heavenly Father, in His inscrutable wisdom has seen fit to remove our sister and co-worker, Mrs. A. M. Burton, from our midst; be it

Resolved 1. That in the death of our departed friend we have the blessed assurance from her exemplary life that she has entered into that rest prepared for the people of God.

2. That though we miss her sadly and deplore her death, we bow in submission to God's will.

3. We extend to the bereaved family our heartfelt sympathy, and point them to the Saviour she served so faithfully, as their only source of comfort in this sad hour.

4. That a copy of these resolutions be sent to town papers for publication; also copy to Biblical Recorder and family of the deceased.

Mrs. J. E. HEINZERLING,
Mrs. ALICE G. TUCKER,
Miss MARY E. NEAL,
Committee.

Reidsville, N. C.

A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—Henry Ward Beecher.

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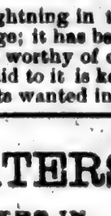

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Rev. J. W. COBB ..... TRAVELLING AGENT

THOMAS CARLYLE ON PREACHERS.

There is not a hamlet where poor peasants congregate, but by one means and another, a Church-Apparatus has been gotten together,—roofed edifice, with revenues and belfries: pulpit, reading desk, with books and methods: possibility in short, and strict prescription, That a man stand there and speak of spiritual things to men. It is beautiful;—even in its great obscuration and decadence, it is among the beautifulest, most touching objects one sees on the earth. This Speaking man has indeed in these times, wandered terribly from the point; has, alas, as it were, totally lost sight of the point: yet, at bottom, whom have we to compare with him? Of all public functionaries boarded and lodged on the Industry of modern Europe, is there one worthier of the board he has? A man even professing, and never so languidly making still some endeavor, to save the souls of men: contrast him with a man professing to do little but shoot the partridges of men! I wish he could find the point again, this Speaking One; and stick to it with tenacity, with deadly energy; for there is need of him yet. The Speaking Function, this of Truth coming to us with a living voice, nay in a living shape, and as a concrete practical exemplar: this, with all our Writing and Printing Functions, has a perennial place. Could he but find the point again,—take the old spectacles off his nose, and looking up discover, almost in contact with him, what the real Satanas and soul-devouring, world-devouring Devil, now is! Original Sin and such like are bad enough, I doubt not: but distilled Gin, dark Ignorance, Stupidity, dark Corn Law, Bastile & Company, what are they! Will he discover our new real Satan whom he has to fight, or go on droning through his old nose-spectacles about old extinct Satans; and never see the real one, till he feel him at his own throat and ours? That is a question for the world!" From "Past and Present."

A BAD BLUNDER.

We are glad to print a review of "The Leopard's Spots" by President Vann. He bears testimony that Mr. Dixon's portrait of Reconstruction is true to life. Later on, when we shall have thoroughly read the book, we shall endeavor to review it at length. For the present we wish to express regret that the author saw fit to set forth one of the politicians as scheming to get "the Baptist vote" in North Carolina. That is quite beyond the mark. It is not history, and it is not romantic. It is weak and false. It is very clear that the reference is to a gentleman now dead, who was once president of the Baptist State Convention, whose voice called forth the Baptist Female University and who was in his day as powerful a popular leader as the State had—Col. L. L. Polk. But he never planned to get "the Baptist vote." He would scorn to think that there is a political mass in North Carolina that could be designated as the Baptist vote. There is none. No one misses the mark so far as he who dreams that there is.

The very genius of their faith makes Baptists independent. The very heart of their religion is separation of church and State. No man could make a worse mistake than to cater to the Baptists. They would overwhelm him with scorn.

We take pride in the fact that no people in North Carolina are more independent in faith, more united in work, or more divided in politics than the Baptists in North Carolina. In the West are many Republicans and Democrats; in the Center many Democrats; in the East many of the strongest Democrats in the world and in [illegible] of the Populist party and of Fusion [illegible] of the strongest Populists and [illegible] and there are Prohibitionists in every section. Heaven grant that they shall never let their politics divide them save as voters, and on the other hand, Heaven forbid that they shall ever resolve themselves into a political religious mass.

Of all the people out of politics, the Baptists are farthest out. Mr. Dixon blundered. Nothing would give this paper more pleasure than to turn the light on any man who dared to dream of working up a "Baptist vote" in North Carolina.

A BREATHING SPELL WANTED.

Mr. J. H. Tucker suggests that the Southern Baptist Convention have no afternoon sessions, and the Christian Index endorses the suggestion. There is more than one purpose to be served in this. Brother Tucker urges that we should take time to see Asheville, and we do not wonder at his pride. Brother Bell suggests that as it now is—meeting morning, afternoon and night—there is no time for Committee work. The Committee men must rush their work or miss the Convention, neither of which they can afford to do. There is this other consideration: The Conventions invariably break down all who go through them. Many have come long journeys; while the meeting is going on they must sit in a great crowd and hear all sorts of speeches; hurry through meals, retire late, rise early; and land at home ready to die.

Let us have the afternoons then—at least Saturday afternoon—for Committee work, for rest in preparation for Sunday, and for recreation.

THE OPPORTUNITY OF A LIFETIME.

This paper is dated April 30—the date of the ending of the year with Southern Baptists. It now remains for the tribes to go up, review the work, seek fresh inspiration, and plan a larger and stronger year's work. The fact that the Convention meets in North Carolina this year, and that, too, at Asheville, in the heart of our lovely mountain country, should prove a benediction to our churches throughout the State. So far as we can see there is no likelihood that the Convention will meet in North Carolina again within the decade; and not until it shall meet at Asheville again will it meet at a point at once so accessible to the entire Convention and to North Carolina. We may expect to meet at Asheville an unusually thorough representation of the Southern Baptists.

Shall we not meet the brotherhood at large with an unusually thorough representation of the North Carolina brotherhood?

It is not enough that ministers and delegates go. Let us have an old-time uprising of the churches, and everybody go. It is really the chance of a life-time.

We happen to know that Wake Forest will greet her exiled sons during the Convention with a banquet. Alumni from all parts of the land will be there. Surely we here in North Carolina will not fail to be present with them.

The mountain churches will be well represented, as a matter of course. It remains only for the people of the East and Center to perceive what a glorious opportunity is now presented to them.

Above all, the Convention needs the presence of the rank and file. One may not think his presence will count, but it will.

You will find that Judge Grant's Ideal of an American citizen as expressed elsewhere in this paper, accords perfectly with the Baptist ideal. The fact is that America is the land of the free and independent men, and Christianity, as interpreted by Baptists, is the religion of free and independent men.

In 1845 there were only three institutions of higher education for women in this country. Now there are two hundred, and the foremost universities in the world are open to women. This is the index of a tremendous change of mind, and it must have a tremendous effect. We are now only in the beginning.

Here are some interesting statistics: Of negroes born in the North and educated in the North, fifty-one per cent came to the South to live. Of negroes born in the South and educated in the North 85 per cent returned to the South. Evidently there is something in the North that is unfavorable or unattractive to the educated colored brother!

As you grow ready for it, somewhere or other you will find what is needed for you, in a book, or a friend, or, best of all, in your own thoughts—the eternal thought speaking in your thought.—George MacDonald.

You can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure; and throw no stones into it if you would have it quiet.—John Ruskin.

Please mention this paper when writing to advertisers.

A NEW ERA FOR CHRIST.

SUNDAY-SCHOOL LESSON FOR MAY 4; ACTS 11:19-30. "THE CHURCH AT ANTIOCH IN SYRIA."

It is a most remarkable commentary on human nature and divine processes that a vision and a miracle from Heaven were necessary to teach the Apostle Peter what less apt and less noted Christians learned not from Heaven but from dwelling in lands of heathen dominion,—namely that no man is common or unclean and that the revelation of God in Christ is for all, regardless of race.

Luke, the writer of the Acts, has been giving quite unusual attention to the progress of the revelation of this truth. He began with the trouble about Stephen. That was several lessons ago. Since then he has been relating incidents in the progress of this revelation, not implying that they occurred one after another but rather implying that they were practically contemporaneous. Philip goes to Samaria, the Ethiopian to Africa, Peter in all parts of Judea and finally to Cæsarea. "They, therefore," continues Luke, "that were scattered abroad upon the tribulation that arose about Stephen, travelled as far as Phœnicia and Cyprus and Antioch." And now he comes to tell how it came about in Antioch that it was established that "to the Gentiles also hath God granted repentance unto life"; and, moreover, how in Antioch those Gentiles who found this repentance unto life were formed into an absolutely free and independent community.

The founding of the community at Antioch was not projected from Jerusalem. Jerusalem knew nothing of it until it was founded. Nor did it come from Judean believers. Luke takes pains to say that not Apostles, not evangelists, not the elect, but men of Cyprus (an island in the Mediterranean) and Cyrene (far away on the African coast of the same sea) spoke also unto the Greeks in Antioch, preaching the Lord Jesus. No permission is asked of any one. Jerusalem is not consulted. These men of Cyprus and Cyrene are more cosmopolitan Jews, and their outlook is broader. Christianity often improves by the vessel that carries it. It was the Roman Empire in these men's brains that delivered them from the narrow Rabbinical conception of Jerusalem and thus delivered the revelation of God and the human race. They took for granted what Peter would believe only from the lips of angels.

But Jerusalem does hear. And she sends Barnabas to see about the matter. It is not said that he had any particular authority or that he was received with unusual ceremony. There was room for natural interest. He came, and seeing the work of God going on, gave his hand to it, Jew or no Jew.

Clearly our religion was carried on in the most informal way in those early days. The founders of the new church were merely believers and unnamed. The test of religion was merely evidence of the grace of God; not forms, not rituals, not creeds, not dogmas, but life. This far away church is getting on so well that even Barnabas has no amendment to offer. He has only to fall in with the work.

But he does a wonderful thing: He sends for Paul, who has dropped out of sight since soon after his tremendous experience in conversion. Not back to Jerusalem for Peter or John, but to Tarsus for Paul. That is brave and wise and generous. It marks the new era. He does not even consult Peter and Jerusalem on this subject. He sees a place for Paul. He remembers Paul's story of the voice calling him far hence to the Gentiles. He recognizes the opportunity and he sends for the man. From the first he has treated Paul with most consideration.

There is nothing said of when or how they organized the church at Antioch. Luke simply comes to a time when he speaks of the community as "the church at Antioch." He does not regard explanations as necessary. A church is not such an elaborate thing. He is simply telling how Barnabas and Paul worked there, how their cause flourished. When he says "church" he thinks of the company of believers. And almost ingenuously he adds, after a year of teaching and growing, "the disciples were first called Christians at Antioch."

This marks the new era, however. The Judaistic influence has begun to die. The Gentile at Antioch is not only not unclean, but his equality is unquestioned. The Law is fulfilled. The religion of Jesus receives a new (and its real) character—not Judaism done over, but Judaism fulfilled and superseded. It receives new leaders, a new center of activity as well as new character and a new name. We shall do well to remember Antioch as marking a New Era in Christian History, a new and immensely broader life having dawned upon it: therefore

The final paragraph brings out the beautiful relation of the new church to the old and fittingly illustrates the bond between all Christians. Jerusalem needed help. Antioch sent it, every one giving according to his ability. Behold the relation of mutual interest, of sympathy and equality. What better report of the nature of the faith at Antioch could Barnabas have brought than this relief?

Two Recent Works on North Carolina Baptist History.

REVIEWED BY J. D. HUFHAM, D.D.

For more than a hundred years the Baptists have been talking about a history of the denomination in the State, but until last year nothing was done to secure the preparation or publication of such a book. At last the work has been done. It is by Rev. Charles B. Williams, a native of Camden County and a graduate of Wake Forest College. The title is, "A History of the Baptists in North Carolina." It is neatly printed by Edwards & Broughton; and so is a North Carolina book throughout. It is easily read, as there are only 214 pages in all. The object of this paper is to commend the work to those persons who desire to know something of the origin and progress of the Baptists in North Carolina from the beginning to the present time. This book can not be called a history; it is rather a hand-book or book of reference. Of course the history of a great denomination can not be compressed into a space of 200 pages, but the outline is there; such as a man wants for reference; such as the Sunday-school teacher will want in speaking to his class on the history of the North Carolina Baptists; such as every head of a family who wishes his children to be informed concerning the denomination to which they belong, will desire to have on his table.

Mr. Williams has not attempted to do original work, but he has gone over the documents which have been printed and made public, arranging and condensing them so as to make an interesting and instructive volume. Nothing seems to have escaped him and his work has been done with remarkable skill relying only upon documents which have already appeared. The work is not free from mistakes, but on the whole it is correct, and few persons will read it without a feeling of thankfulness that God raised up the Baptists at a time when there was no one else in North Carolina to supply the lack of preaching and religious teaching. I should be very glad to know that a copy of this book has been placed in very many of the Baptist families of the State. I think it is in the hands of Edwards & Broughton. I do not know the price, but the publishers will answer all inquiries on the subject. I have seen nothing better in the way of book making in North Carolina, whether one considers the author's part of it or that of the publisher.

Permit me to call attention to another valuable work on the history of North Carolina Baptists. It is Major William A. Graham's work on the South Fork Association. This body lies along the Catawba River and was early occupied by the Baptists. A gentleman from New York wrote me some years ago that the ancestors of Stonewall Jackon were Baptists who lived in that part of North Carolina. They emigrated, he said, to Kentucky and thence to Ohio and West Virginia. Mr. Woodmason, a missionary of the Church of England, stated in 1769 that the Baptists had established a line of churches west of the Presbyterian settlements in Mecklenburg and along the Yadkin River. The Baptists of that region have become a great body, but they have reached their prosperity only through much tribulation. It is by arduous labor and heavy sacrifices that the Baptists have occupied the country in so large a measure. But with the exception of John R. Logan's history of the King's Mountain Association, no one has attempted to tell the thrilling story until Major Graham took the work in hand. He is well qualified for it, being a graduate of our State University in its palmiest days; being also a man of literary tastes and turn of mind, with considerable talents for historical investigation. He is also familiar with the ground of which he speaks. His ancestors marched or fought over most of it during the Revolution, and he himself now owns the plantation on which his grandfather, the old Revolutionary hero, closed his earthly career. The preparation of this book has been a labor of love with Major Graham, and he has done his work well. Few Baptists can read it without having their pulses quickened and their faith and courage strengthened.

On one point I beg leave to differ with Major Graham. He thinks the first Baptist settlers in that region came from Charleston, though he admits that there is no evidence to that effect. The Baptists of Charleston were never a missionary body. They were profoundly interested in education and after the Particulars had triumphed over the Generals in the lawsuit about church property, they were also very earnest in their efforts to have the Philadelphia Association send a missionary or missionaries into North Carolina to convert the General Baptists, who were already on the ground, from the error of their ways. These General Baptists were at Jersey on the Yadkin as early as 1758 or possibly earlier, and it was to this body that John Gano and Vanhorn and Miller first came when they were sent out by the Philadelphia Association. The settlements of the West, like those of the East, were first occupied by the General Baptists. Whence they came can not now be definitely known. Some of them came from Pennsylvania, Virginia and Maryland; others coming from the East ascending the Roanoke, the Tar River, the Neuse and the Cape Fear to their head waters and then settled near or moved farther westwards towards the mountains. It is certain that in what was afterwards the Sandy Creek Association, these General Baptists were already settled before the coming of Stearns and Marshall. Ledbetter, a brother-in-law of Marshall, had been in that region and passed on to Lynch's Creek in South Carolina, about twenty miles from Monroe. He afterwards returned to join Stearns and Marshall, and spent the remainder of his life in North Carolina. So far as the evidence goes, South Carolina contributed few, if any, Baptist settlers in the region of which Major Graham's book treats. I beg heartily to commend his work. It is a most interesting and instructive volume, and I should rejoice to hear that it has reached a large circulation.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

The Perean Ministry.

SEVENTEENTH WEEK: HEALING AND TEACHING IN PEREA.

FIRST DAY: *Luke 11:1-13. Discourse on Prayer.*

Verse 1. What led the disciples to make this request? Compare John 10:40.
Verses 2-4. On what condition may we ask God to forgive us?
Verses 5-8. What did he add to friendship that made his appeal irresistible?
Verses 9-12. Of what does Jesus then assure us? On what grounds?
Verse 13. For what identical reason will God "give the Holy Spirit to them that ask Him"?
Have I been as persistent as this man in need?

SEVENTEENTH WEEK: HEALING AND TEACHING IN PEREA.

SECOND DAY: *Luke 12:13-21. The Rich Fool.*

Verses 13-14. What request was made of Jesus?
Verse 15. To what warning did it lead?
Verses 16-19. In view of this warning, what mistake did this rich man make?
Verse 20. Why does God call him "foolish."
Verse 21. What was there wrong in this man's laying up of treasure?
How may I be rich towards God?

SEVENTEENTH WEEK: HEALING AND TEACHING IN PEREA.

THIRD DAY: *Luke 15:1-10. The Lost Sheep and Lost Coin.*

Verses 1-2. Note very carefully what led Jesus to speak these parables?
Verses 3-7. Why is the Shepherd's action an answer to their murmuring?
Verse 8. What part of the woman's wealth was lost?
Verses 8-9. What in the woman's conduct is like that of our Saviour?
Verse 10. What is indicated when religious leaders "murmur" at heavens 'chiefest "joy"? Compare verses 2, 7.
How may I have this joy?

SEVENTEENTH WEEK: HEALING AND TEACHING IN PEREA.

FOURTH DAY: *Luke 15:11-24. The Younger Son.*

Recalling how Jesus was led to utter these three parables, note any advance in verses, 4, 8 and 11.
Verses 12-13. What was the outcome of the younger son's desire to separate his interests from those of his father? Verses 14-16.
To what extreme need was this Jewish lad reduced?
Verses 17-20. What led him to make this resolve?
Verses 21-24 Note the steps in his welcome home.
Verse 17. "He came to himself."

SEVENTEENTH WEEK: HEALING AND TEACHING IN PEREA.

FIFTH DAY: *Luke 15:25-32. The Elder Son.*

Verses 25 27. What explanation of the music and dancing was given to the elder son?
Verse 28. How did he receive this good news?
Verses 26-29. In what spirit does he respond to his father's entreaty?
Verses 30-31. What spirit does he show as he speaks of his younger brother?
Verse 33. In what way is this an answer ot the murmuring Pharisees and Scribes? Compare verses 1-2.
Am I free from the spirit of the Elder Brother?

SEVENTEENTH WEEK: HEALING AND TEACHING IN PEREA.

SIXTH DAY: *John 11:1-54. Jesus Raises Lazarus and Withdraws.*

Hastily read verses 1-17, determining where Jesus was, and why He did not go sooner.
Verses 18-27. What evidences here of Martha's faith?
Verses 28-37. How do these verses show the statement of verse 5 to be true?
Read verses 38-44 hastily, noting espe-

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Verses 45-53. What effect did this miracle have upon the Jewish rulers?

Verse 54. What did this plot of the Jewish rulers against Jesus lead Him to do?

SEVENTEENTH WEEK: HEALING AND TEACHING IN PEREA.

SEVENTH DAY: *Luke 17:11-19. The Ten Lepers.*

Verse 11. On what journey did this incident occur?

Verses 12-18. Who approached Jesus and what did they say?

Verse 14. What did Jesus advise and with what result?

Verses 15-17. What difference was there between the Samaritan and the other lepers?

Verses 18-19. What was His desire that all whom He healed should do?

Am I with the nine or with the Samaritan?

SUGGESTIONS FOR CLASS HOUR.

Note the infrequency of indications of time and place in the Perean Ministry.

Review the movements of Jesus in last week's study, and compare with the visit to Bethany and withdrawal to Ephraim, studied this week.

If time permits, read the chapters in Luke from which the studies of this week are taken.

Fix in mind the facts of the last two days' study, but give most of the class-hour to a study of these Perean Parables.

Bear in mind that a parable can be best understood in the light of the circumstances which called it forth.

Perhaps the best devotional thought will be fostered by a consideration of Importunate Prayer; the Elder Brother's ill temper, and the Leper's ingratitude.

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Side-Lights and Suggestions.

IMPORTUNATE PRAYER.

The main circumstances are: Sudden, unthought-of sense of imperative need, obliging to make what seem an unseasonable and unreasonable request, which, on the face of it, offers difficulties and has no claim upon compliance. It is, therefore, not ordinary but, so to speak, extraordinary prayer, which is here alluded to.

The difficulty is not as to the giving, but as to the giving *then*—'rising up,' and this is overcome by perseverance, so that if he will not rise up because he is his friend, yet, at least he will rise because of his importunity, and not only give him 'three' loaves, but, in general, 'as many as he needeth.'

Nay, more than this, God will not deceive by the appearance of what is not reality. He will even give the greatest gift.

We are taught that prayer which gains its end, is prayer which knocks till the door is opened, regardless of so called decencies and proprieties, which seeks till it obtains, at the risk of being reckoned impudent, which simply can not understand and will not take a refusal, and asks till it receives.

The man in bed must get up and serve his neighbor. But the second statement to the effect that those who pray to God shall likewise be heard, rests absolutely on Christ's authority. It is not given as a fact which is self-evident, but as a fact which He, the Speaker, knows to be true. Therefore in this case, He says, "And I say to you, Ask, and ye shall receive." God is not the selfish, indifferent, heartless One He seems, but what Jesus called Him in the end of this lesson on prayer—a heavenly Father.

Throughout this lesson on prayer Jesus supposes the Holy Spirit, or personal advancement in spiritual life, to be the chief object of desire. Hence it follows that even the best gift is not given forthwith, though certain to be given eventually. It will be found, in experience, that God, the Father in heaven, seems for a time unwilling to grant to those who seek first the kingdom even the very thing they above all things desire, viz., righteousness.—Bruce and Edersheim.

THE LOST SHEEP, LOST COIN, LOST SON.

We regard the first parable as the standard one, as it is most akin to Christ's professed character as a Shepherd who was in quest of the lost sheep of the house of Israel; and the second as a supplement to the first, rendered necessary by the contemptuous feelings of the Pharisees towards the publicans and sinners, and meant to teach that joy over things lost obtains in reference even to things of little value; and the third as meant to exemplify the action of the same law in the human sphere and to suggest the great truth, that even the meanest of mankind is, at the worst, only a degraded son of God, whose repentance ought therefore to be an occasion of joy to all who love God. * * *

In all three parables there is apparent not merely a defensive, but an offensive attitude. Christ not only apologizes for His misunderstood love, but rebukes the Pharisees for their want of sympathy with such love as inspired His conduct, and the inhumanity therein revealed. The Shepherd not only rejoices over his lost sheep, but he calls on his friends and neighbors to sympathize with his joy, and it is taken for granted that they do so. The same holds true of the woman who lost and found the piece of money. These two parables show the Pharisees how they ought to have acted toward Jesus as the friend of publicans and sinners. The third parable assails them in another way, not by showing them how they ought to have acted, but by showing them how they did act. The elder brother in the parable is the Pharisee's picture, and the elaboration of this part of the story shows how distinctly the purpose to attack and rebuke was present to Christ's mind.

Jesus had no wish to exasperate His critics; His heart was too sad to indulge in bitterness. Throughout, He aims, on the one hand, so to depict the publicans and sinners as to awaken pity, *and on the other*, so to speak of the Pharisees as, while pointing out clearly to them their characteristic vice, if possible to win them to a better mind.—Bruce.

THE ELDER BROTHER.

The prodigal is the instance in the New Testament of sins of passion; the elder brother, of sins of temper.

"Brother indeed," he mutters: "the scapegrace! Killed the fatted calf, have they? More than they ever did for me. I can teach them what *I* think of their merry making. And talk of the reward of virtue! Here have I been all these years unhonored and ignored, and this young *rous* from the swine troughs assembles the whole country-side to do him homage." "And he was angry, and would not go in."

"Only temper," they call it: a little hotheadedness, a momentary ruffling of the surface, a mere passing cloud. But the passing cloud is composed of drops, and the drops here betoken an ocean foul and rancorous, seething somewhere within the life—an ocean made up of jealousy, anger, pride, uncharity, cruelty, self-righteousness, sulkiness, touchiness, doggedness, lashed into a raging storm.

This is why temper is significant. It is not in what it is that its significance lies, but in what it reveal. But for this it were not worth notice. It is the intermittent fever which tells of unintermittent disease; the occasional bubble escaping to the surface, betraying the rottenness underneath; a hastily prepared specimen of the hidden products of the soul, dropped involuntarily when you are off your guard. In one word, it is the lightning-form of a dozen hideous and unchristian sins.—Drummond.

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There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.
Sherrouse Med. Co., New Orleans, La.

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There is scarcely any condition of ill health that is not benefited by the occasional use of a R-I-P-A-N-S Tabule. For sale by druggists. The Five-Cent package is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

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Is one where health abounds.
With impure blood there cannot be good health.
With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood.
Pure blood means health.
Health means happiness.

Take no Substitute. All Druggists.

Sale of Land.

By virtue of a decree of the Superior Court of Wake County, made in the Special Proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee et al., I will on Saturday, May 3, 1902, at 3 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, T. J. Wiggins and others, known as the "K. P. Chamblee Place," containing 103 acres.

This March 19, 1902.

S. V. T. CHAMBLEE,
Commissioner.

T. T. THORNE, Attorney.

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Our stock is complete in every detail, from a 50c. Spoon to a $500 Tea set.

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New designs, rich cuttings. Everything under the sun for the table, Buffet or Toilet.

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Low Rates to Asheville, N C Account Southern Bap'ist Convention May 8-15th, 1902.

On account above occasion the Southern Railway will sell round-trip tickets to Asheville, N.C., at the very low rate of one fare for the round trip. Tickets on sale May 6 to 10, inclusive; final limit May 21, except by depositing ticket with Joint Agent at Asheville on or before May 15, and on payment of a fee of fifty cents an extension of limit may be obtained to and including June 2, 1902.

For the accommodation of delegates and friends of this Convention a special train will be operated from Salisbury to Asheville, leaving Salisbury 7.15 a. m., May 8, and arriving Asheville 11.15 a. m., same day.

Double daily and excellent service is afforded in each direction in addition to this special service.

These rates apply from all stations on the Southern Railway (except St. Louis Division).

Ask your agent for rates from your station. From Raleigh $8.80.

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10 DAY TREATMENT FREE.
Have made Dropsy and its complications a specialty for twenty years with the most wonderful success. Have cured many thousand cases.
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CANCERS, TUMORS AND ALL CHRONIC SORES
Without Use of a Knife
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ALL EXAMINATIONS FREE.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

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South Carolina Inter-State and West Indian Exposition
CHARLESTON, S. C.
December 1st, 1901, to June 1st, 1902.

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Cheap Excursion Rates and Excellent Service.
Shortest and Quickest Route.
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TO ALL PROMINENT POINTS IN THE

South, Southwest, West Indies, Mexico and California,

INCLUDING

St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Thomasville, Charleston, Aiken, Augusta, Pinehurst, Asheville, Atlanta, New Orleans, Memphis,

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DOUBLE DAILY SERVICE
"CAPITAL CITY ROUTE"

Short line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the capitals of six States.

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Lv Raleigh, S. A. L.	10 15 a m	7 27 p m
Ar Hamlet, "	1 20 p m	10 30 p m
Ar Columbia, "	3 20 p m	12 30 a m
Lv Columbia, "	3 40 p m	1 00 a m
Ar Savannah, "	11 05 p m	8 40 a m
Ar Jacksonville, "	3 15 a m	1 00 p m
Ar Tampa "	8 00 a m	6 00 p m
	No. 35.	No. 37.
Lv Raleigh, S. A. L.	3 30 p m	7 27 p m
Ar Hamlet, "	6 55 p m	10 30 p m
Ar Wilmington, "	10 30 p m	2 30 a m
Ar Charlotte, "	9 25 p m	5 30 a m
Ar Atlanta, "	7 40 p m	7 30 a m
Ar Augusta, G. & W. C.	1 40 p m	
Ar Macon, G. of Ga.	7 20 p m	11 30 p m
Ar Montgomery, A. & W. P.	9 30 p m	6 00 p m
Ar Mobile, L. & N.	3 35 a m	
Ar New Orleans, L. & N.	7 55 a m	
Ar Nashville, N. C. & St. L.	4 30 p m	6 25 p m
Ar Memphis, "	6 15 p m	8 25 p m

NORTHWARD.	Daily No. 42	Daily No. 38
Lv Raleigh, S. A. L.	3 05 p m	11 05 p m
Ar Norlina, "	4 30 p m	1 05 a m
Ar Portsmouth, "	7 35 p m	4 30 a m
Ar Washington, S. A. & A. B.		
Ar Baltimore, B. & P. R. R.		
Ar New York, N. Y. P. & N.		
Ar Philadelphia, "	1 02 p m	7 30 a m
Ar New York, "	3 15 p m	9 30 a m
	No. 36.	No. 40.
Lv Raleigh, S. A. L.	1 35 p m	11 05 p m
Ar Norlina, "	3 00 p m	1 05 a m
Ar Richmond, "	6 35 p m	4 30 a m
Ar Washington, P. R. R.	10 00 p m	7 30 a m
Ar Baltimore, "	11 25 p m	9 00 a m
Ar Philadelphia, "	1 20 a m	11 30 a m
Ar New York, "	4 10 a m	1 30 p m

Note—a Daily except Sunday. b—Eastern Time.

Connections at Jacksonville and Tampa, for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans, for all points in Texas, Mexico and California.

SLEEPING CAR SERVICE.

Nos. 31-34-39-40—Florida and Metropolitan Limited. Drawing Room Sleeping, and Through Day Coaches between New York and Jacksonville. Through Drawing Room Buffet Sleeping Cars and day coaches Between New York and Atlanta.

Nos. 31-34-39-40, carry Cafe Cars and Pullman Dining Cars between Hamlet and Atlanta, Hamlet and Savannah.

Nos. 37 and 38—Florida and Atlanta Fast Mail. Through Drawing Room Buffet Sleeping Cars between New York and Jacksonville, connecting at Hamlet with Sleeping Car to and from Atlanta.

Tickets on sale to all points. Pullman Berths Reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotel and residence without extra charge at

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C. H. GATTIS, C. T. and P. A.,
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R. R. L. BUNCH, G. P. A.,
Portsmouth, Va.
JAS. M. BARR, First Vice-President and General Manager, Portsmouth, Va.

Current Events

STATE NEWS.

—We are glad to hear that Judge W. A. Hoke has announced his candidacy for the United States Senate. There is a piece of Senatorial timber!

—The monument to William E. Shipp will be unveiled in Charlotte May 20, and the full patriotism of a worthy hero's life will receive an enduring mark.

—North Carolina has more than doubled its appropriation for ex-Confederate veterans in the past ten years. In 1892 its appropriation for Confederate pensioners was $92,280. For 1902 it is $200,000.

—Evidences are all but conclusive that some one is endeavoring to destroy the town of Thomasville by fire. Nearly twenty houses have been fired in three months, and the entire population is alarmed. A negro barber is under arrest. The State Insurance Department is investigating.

—It seems that many people, white and colored, will allow themselves to be disqualified for voting in the next election by failing to pay poll tax. There is an estimate that 1,000 voters will by this means be disqualified in Rutherford. It is right. No representation without taxation; no taxation without representation.

—There is nothing more base than the betrayal of confidence, and while certain forms of deceit are condoned in war, even then their demoralizing influence is recognized and deplored by right-thinking men. To countenance such a thing in peace and between man and man is to woo disgrace and degradation.

—Observe that the three Vice Presidents, the Secretary, one of the Directors and two of the Executive Committee of the Conference for Education in the South are North Carolinians. They are respectively Messrs. J. Y. Joyner, Walter Page, E. C. Branson, A. B. Hunter, C. D. McIver, J. Y. Joyner and W. A. Blair. This speaks sufficiently for the commanding activity of North Carolina in universal education.

—The latest proposed trust is to be composed of all the cotton yarn mills of the South. The capitalization is to be $60,000,000. The promoter's offer is to take in all the mills, paying for them in stock of the new trust at a price "which shall not be in excess of 220 per cent of the real cash cost of replacing the property." This, with the promoter's fees, which are also to be in stock, will make the capital of the proposed concern about two-thirds water. At least a promoter and many Southern mill owners met at Charlotte last week with a view to consolidation on this basis. Such watering of stock is immoral and shouldbe made criminal. It is unjust to buyers of products and to employees in the mills.

—There was another collision on the Seaboard Air Line Railroad last week near Raleigh. No one was killed. We understand that the Corporation Commission will investigate this wreck. It strikes us—and we have been so impressed for some time—that the Corporation Commission ought to investigate the management and condition of the Seaboard Road. There have been a great many wrecks—an unparalleled number—in the last ten months. We have been told that there have been thirty two "accidents" since January 1. No amount of sympathy for the Road can serve to prevent one from thinking that something is fundamentally wrong; and interest in the Road demands an investigation.

GENERAL NEWS.

PRAYER FOR ISRAEL. Several well-known religious leaders sign a "call to prayer for Israel," suggesting that the first ten days of May be given to united prayer among the Christians of America for the conversion of the Jews. To our mind it matters little whether that particular period be given to this object or not; but it matters a great deal whether we are going on from decade to decade thinking and praying less and less for the great Jewish race. The usual answer to such appeals is that missions to the Jews have been uniformly failures, and that few of the workers engaged in them have won general confidence. It does not appear to us that the answer is a valid one. We are taking nearly the same attitude toward Jewish missions as all English Christians took in the days before Carey, when they argued that if the Lord intended to convert the heathen He would do it without help, and in His own time. There are three great mission fields that remain almost untouched after a century of missionary triumphs: The Mohammedans, the Roman Catholics, the Jews. It is commonly believed that mission work among these three classes is less productive than in any pagan land; but the truth is that in proportion to the effort expended the returns have been in many cases equally encouraging. It is stated in the circular referred to that 72,000 Jews were converted to Christianity in the nineteenth century, or one convert to every 156 of the present Jewish population of the world; while the proportion of converts among heathen nations during the same period was but one in 525. We hope the time will come very soon when American Baptists will enter upon this great work in our own cities and in foreign lands with the energy and permanence which its importance demands. Doubts and sneers among Christian men on such a subject are insults to the Lord Jesus Christ. We may be uncertain about the way Christ would act about many things if He were on earth to-day, but it is impossible to conceive him indifferent to missions to the Jews.—Standard, Chicago.

GOVERNMENTAL. Attorney-General Knox of the United States has obtained an injunction against the Beef Trust, and it will be seen if our Government can not put an end to its oppressive prices. It is understood that the President heartily is supporting the Attorney-General.

Senator Foraker made a speech in which he referred disrespectfully to Senator Hoar, and the Department of War promptly rebuked him. All lovers of order will approve the efforts to prevent the army and navy leaders from becoming partisans and political critics.

It is announced that the President has not found sufficient evidence to justify him in interfering with the shipping of horses from Louisiana to South Africa.

One of the United States Senators (Money of Mississippi) got into a fight last week with a street-car motorman about a five-cent fare. He disgraced himself.

It is now stated that the Crumpacker resolution to cut down representation of the South is dead.

The United States Senate is now discussing the Philippine Government bill, and last week Senator Carmack of the minority took occasion to sharply criticise the administration and the army. The Nation has been shocked by the reports of cruelty in the Philippines.

The battle for Reciprocity with Cuba still goes on. It is assured that special favors will be granted Cuba in regard to sugar, but there is sharp opposition.

A committee from our Government will interview the Vatican with a view to the purchase of the lands of the Friars in the Philippines. The announced policy of our Government is absolute separation of Church and State.

THE CONFERENCE FOR EDUCATION IN THE SOUTH. This body now commands national attention. Its object is to encourage and aid universal education in the South. The idea of Northern condescension is utterly overcome by the real spirit of the meetings, which is that of Northern and Southern cooperation. It is a Conference of Northern and Southern gentlemen. Mr. Rockefeller has given $1,000,000 to aid the work of the Conference. The annual meeting for the current year occurred last week at Athens, Ga. It was a most enthusiastic meeting; and, North Carolina will be glad to know, Governor Aycock was the centre and source of much of the enthusiasm. North Carolina seems to be leading her sisters of the South in this splendid awakening to the obligation to educate. The following statement of the President, Mr. Ogden, represents the spirit and the meaning of the Conference:

"This Conference exists for a holy cause—holy in the highest sense. Its creed reflects the divine love, broad and beneficent as the universal sunshine and expressed in the single, simple dogma that every child in this broad land possesses the natural right to a good English education. The personnel is cosmopolitan in a marked degree. Here are Governors of States, officers of great corporations, educators of every degree, clergymen of many communions, editors, authors, bankers, merchants, lawyers, who, for the time being, have set aside their several cares for the larger interests of our common country. And the crowning grace, influence and power of this assembly appears in the presence of so many good women. In moral and national things the new century is an advent to the world at large. There is a sudden manifestation of stimulated power. This material life is national.

"Simultaneously with this realization of things an intellectual awakening appears. Generous facilities for research are placed at the command of science. The increase of endowment to great institutions of learning is the recognition of the debt that wealth owes to scholarship."

The President then outlined the organization and worth of the Southern Education Board and Board of General Education Fund formed since the last Conference. As to the problem of education in the South, he said in concluding: "Out of the case comes the silent appeal of millions of children of school age. With this appeal comes the cry of our country with a stern demand that from this child material, good citizens for the future shall be furnished. It is our duty to so echo and re-echo these appeals that the ignorant shall rise up and by the mere force of human right demand adequate education that the people should tax themselves for education, that school authorities should promote the best ideas of education and that philanthropy should supply the lacking margin beyond the capacity of the public purse and private local liberality. Let no doubtful expression or uncertain sound go forth. Education for all the people, good, well equipped school houses, with competent teachers and an eight months' term in every school district. Let this and nothing less be the aim of this Conference."

THE CONFEDERATE VETERANS. Nothing stirs the true Southern heart quite like the annual encampment of the veteran survivors of the Confederate Army. Although it is forty years since the war, last week there were more than 100,000 visitors and veterans in Dallas, Tex., last week attending the Reunion. General John B. Gordon is the leader in command, but the invisible leaders Lee and Jackson, still are the master Generals. These meetings are largely of a patriotic and sentimental character—none the worse for that—but there are some matters of practical importance. The report of the Davis Monument Committee showed slow progress. Thirty-five thousand dollars is on hand and $40,000 more is needed. Of the $200,000 needed for the Battle Abbey $176,000 is on hand. Eighteen thousand veterans were fed free in the camp near Dallas each day. The next Reunion will occur in New Orleans.

MINOR MATTERS.

Norfolk accepts a gift of $50,000 from Andrew Carnegie for a library.

The late Rev. T. DeWitt Talmage left an estate valued at $300,000 to his heirs. No bequest to charity is reported.

Fifty or more people lost their lives in the burning of the Mississippi steamer, "City of Pittsburg," near Cairo, Ill., last week.

A syndicate, headed by J. P. Morgan & Co., has effected a combination of six transatlantic lines of steamship. The company will probably be managed like the United States Steel corporation. Each company will continue its independent existence, under its own officer, but a controlling interest in the stock of each will be held by the new company, which will thus be able to direct the management of all, sending business from one to another in order to keep the ships of all employed to the best advantage, and maintaining uniform rates. It is possible that there will be a daily line of steamers from New York. All the companies consolidated will be controlled by Americans. The company will have a capital of $17,000,000.

Southern Baptist Convention.

The Forty-Seventh Session, fifty-seventh year, of the Southern Baptist Convention will be held in the Auditorium, Asheville, N. C., beginning Friday, May 9, 1902, at 10 a. m.

The Annual Sermon will be preached by Rev. F. C. McConnell, D.D., of Georgia, or his alternate, Rev. Curtis Lee Laws, D.D., of Maryland.

The office of the Secretaries will be in the Auditorium. Delegates, Associational representatives and visitors are earnestly requested to register there, as soon as possible after arrival in Asheville. Do not wait for the opening of the Convention; come on Thursday, or between 9 and 9.45 a. m. Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.
W. J. NORTHERN, President.

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.

The annual meeting of this Society will be held in the meeting house of the First Baptist church, Asheville, N. C., beginning Friday, May 9, at 10 a. m.

ANNIE W. ARMSTRONG, Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION, AUXILIARY TO S. B. C.

The Annual Convention will be held in the Auditorium, Asheville, N. C., beginning Thursday, May 8, at 10 a. m.

Each local Young People's Union or Society is entitled to one delegate for every twenty five members or major fraction thereof, and churches having no such Young People's organization are entitled to one delegate for every fifty members or major fraction thereof.

L. O. DAWSON, President.
W. W. GAINES, Secretary.

THE AMERICAN BAPTIST EDUCATION SOCIETY.

The Annual Meeting will be held in the Auditorium, Asheville, N. C., beginning Thursday afternoon, May 8.

H. L. MOREHOUSE, Cor Sec.

RAILROAD RATES.

For all of the above-mentioned occasions the following arrangements are announced:

The Southeastern Passenger Association, including all of the lines south of the Ohio and Potomac rivers and east of the Mississippi River; The Associated Railways of Virginia and the Carolinas, and the Seaboard Air Line announced:

"A rate of one fare for the round trip to Asheville, N. C., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction, to be sold May 6 to 10, inclusive, with final limit May 21, 1902, except that

By depositing tickets with Joint Agent at Asheville on or before May 15, 1902, and payment of fee of fifty cents, an extension of the final limit will be permitted not later than June 2, 1902, inclusive."

The Trunk Line Association grants same rates, dates and terms from points in Maryland and District of Columbia.

Other announcements will be published as received.

Any further information regarding rail road matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,
414 N. Broadway, Baltimore, Md.,
Secretary in Charge of Transportation.

God is ever drawing like toward like, and making them acquainted.—Lyrics from Homer.

Catarrh Cured at Home.

A Practical Common-Sense Treatment Has Been Discovered That Can Be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold or cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases. The cost is only $1.00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

Samples Mailed Free

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self examination consultation blank, and if you wish special advice, there will be no extra charge. Address Dr. J. W. Blosser & Son, 90 Walton St., Atlanta, Ga.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

MOZLEY'S LEMON ELIXIR.

A PLEASANT LEMON TONIC.

For biliousness, constipation and apendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and $1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO.
West End, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable.

25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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BEST ON EARTH

DO YOU NEED

ANYTHING FOR THE FARM, HOUSE OR SHOP?

The Cash Buyers Supply Company, Raleigh, N. C.

Can furnish you anything wanted direct from MANUFACTURERS AND WHOLESALE DEALERS from whom we purchase for cash. WE KEEP NO STORE, NO GOODS, NO COLLECTORS, therefore can send and will save you money. Two Horse Wagons, $33, One Horse Wagons, $22, Dump Carts, $18, Drop Head Sewing Machines, $15, Disc Harrows, $19, Organs $30, Pianos, $140. All above splendid goods and WARRANTED.—DELIVERED (freight paid) AT YOUR DEPOT ON CASH ORDERS only. Write for prices on anything wanted.

Address, W. S. BARNES, MANAGER.

Bible Day in the Sunday Schools

The second Sunday in June is the time for the collection in the Sunday Schools for the Bible work of the SOUTHERN BAPTIST CONVENTION. Programs, with mite boxes and other literature, can be secured free. Samples free.

The Baptist Sunday School Board
NASHVILLE, TENN.

J. M. Frost, Cor. Sec'y.

Summer School for Teachers,

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Ninth Session June 16–July 5. 20 Instructors.
3,500 Teachers have attended in the past.
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Calvary, Lead Kindly Light, Rock of Ages, Palms, La Paloma, Cavalliria Rusticana (Intermezzo), and 1,000 other vocal and instrumental music, regular 50c. at 10 cts. a copy. Send 10 cts. for sample copy and catalog. All above for 60 cts.

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ARE YOU INTERESTED IN GETTING A BELL FOR YOUR CHURCH
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50 inch Wash Chiffons 25, 35, 40, 50, 60 and 75 cts a yard.

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Estimates Furnished For Supplying the Entire Class.

Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

MONTHLY TOPIC.

May: Mexico and Brazil.—"A man is not justified by the works of the Law, but by faith of Jesus Christ."

Mexico.—Missionaries, 15; native assistants, 31; churches, 36; out-stations, 30; membership, 1,341; baptisms, 208.

Brazil.—Missionaries, 17; native assistants, 28; churches, 35; out-stations, 64; membership, 1,932; baptisms, 449.

Study Topics.—Vast extent of territory in Mexico and Brazil. Enslaving and degrading power of Romanism in both countries. Need of a pure Gospel. Extent of work in Brazil; in Mexico. The Brazilian Baptist Publication Society. Wonderful growth of the work in Brazil.

SPECIAL OBJECTS FOR UNITED PRAYER.

First day—Thanksgiving for Work in Mexico and Brazil.

Second day—Work in three Northern States of Mexico.

Third day—Work in Southern Mexico.

Fourth day—Newly Opened Fields in Brazil.

Fifth day—For Native Christians in Mexico and Brazil.

Sixth day—For the Work in Rio de Janeiro.

Seventh day—For the Native Assistants in both these Countries.

Special Prayer Study—Paul's requests for prayer. 1 Thes. 5:25; Eph. 6:18,16; Col. 4:2–4; 2 Thes. 3:1-2.

MONTHLY PROGRAM—AFRICA. No. I.

GEOGRAPHY AND HISTORY.

1. Hymn, "Come ye that love the Lord."
2. Prayer.
3. Scripture Reading—Egypt and Ethiopia in Prophecy. Ps. 87:4-6; Ps. 68:31; Isaiah 43:3-7; Isa. 45:14; Isa. 19:18–22; Dan. 11:42–43.
4. General topic for the month.

(Leaflets to be obtained from Baptist Mission Rooms, 223 N. Howard St., Baltimore, Md., for two cents each

5. Hymn, "Rescue the Perishing."
6. The Dark Continent.

All thy realms in midnight shrouded,
Crushed beneath oppression's weight,
Of thy sons by spoilers rifled,
Victim of a bitter fate.
Land of sorrow!
Drear thou wert, and desolate.

But the curtain now is lifting
From thy mountains and thy lakes;
O'er thy peopled valleys gleaming,
Now for thee the day beam wakes.
Land of darkness!
O'er thy hills the morning breaks.

Soon thy hands, outstretched in worship,
Shall to God their offering bring;
Set in Jesus' crown, thy topaz
Shall abroad its radiance fling.
Land of bondage!
Thy deliverer is thy King.

Hail, O Africa, thy ransom!
Raise to heaven thy grateful song!
Last in rank among the nations,
Thou shalt join the choral throng.
Land of promise!
Thy Redeemer's praise prolong.

7. The Geography of Africa.

Africa has been artificially made into an island by the Suez Canal, which is one hundred miles long and wide enough to afford passage for large steamships, thus avoiding the long voyage around the Cape of Good Hope. The coast of Africa is peculiar, having no bays or inlets of any size.

Africa is ninety times the size of Great Britain, over fifty times that of France or Germany, over five and one half times that of the United States (exclusive of Alaska), and nearly three times as large as all Europe, and a population of 200,000,000. The description of the country falls naturally into five parts, Northern, Eastern, Southern, Western and Central Africa. The people in these sections vary greatly in language, custom, civilization and appearance. In Egypt, in northern Africa, we find the land covered with remains of the ancient civilization; in Central Africa only lowest barbarianism and cannibalism; in Egypt straight, clear-cut features, dark olive-complexion and straight hair; in lower Africa the negro with dark-brown complexion and wooly hair, and everywhere, wandering back and forth, the Arab, the trader, Mohammedan, missionary, merciless slave driver and looter.

8. Northern Africa.

Egypt must ever be of the deepest interest to Christians. Here were the scenes of Joseph's statesmanship; here yet stand remains of buildings his eyes may have looked upon, or his wise forethought called into existence. From its royal palace Moses stepped down to become the leader of an enslaved race—choosing affliction with the children of God rather than the pleasures of sin for a season. To this refuge Joseph brought the infant Saviour, and to this land the Ethiopian treasurer came rejoicing after his baptism at the hands of Philip. The Christian church took early and strong hold in Northern Africa.

On the day of Pentecost, there were in the throng of those who heard in their own tongue "the wonderful works of God," dwellers "in Egypt and in the parts of Libya about Cyrene." They would return to their homes and repeat the wonderful story, and we are told that churches were planted along the coast of the Mediterranean Sea, and in Egypt and Abyssinia. Bishop Wilberforce says: "There was a time when the whole of that northern belt of Africa was bright with Christian light. There was a time when Cyprian and Augustine knelt and prayed, and wept and suffered, and ruled in the great churches of Northern Africa."

The Egyptians are the earliest people known to us as a nation. While Abraham and his countrymen were moving about in tents and wagons, the Egyptians were living in cities, they had cultivated agriculture, they had invented hieroglyphics, and written their kings' names and actions on the massive temples they raised, while the records upon their monuments imply great antiquity. The earliest date assigned for the founding of that Egyptian monarchy, which in the time of Abraham was evidently already well established, is B. C. 5000; the lowest date is B. C. 2691, probably the true one. The popular religion of ancient Egypt was idolatrous to a degrading extent; animals, birds, and even such reptiles as the crocodile, being regarded as representing the deities and worshipped as divine. What has been learned of late years of "the wisdom of the Egyptians" in the time of Moses fully justifies all that the Bible says upon that subject.

9. East Africa.

It is said that the Queen of Sheba was a South Arab potentate and sovereign of Abyssinia and ruler of the coast of Eastern Africa lying southward. The Ophir of the Bible is to be sought for on the eastern coast of Africa.

"Abyssinia has been rightly called the African Switzerland; and its fine mountain scenery, its clear and rapid streams bordered with flowers, may well refresh and rejoice the heart of the weary pilgrim who has toiled through the Nubian desert, and drunk the brown and nauseous waters of the plain. It is indeed difficult adequately to describe the delight, after a laborious journey in oppressive heat, of finding one's self in a comparatively temperate climate where the mountain breezes blow around, and once more seeing trees, shrubs, and flowers that remind of one's own loved country. * * * The Abyssinians live in miserable round straw huts, in which they also keep their cattle, horses, mules, goats, sheep, and poultry; and all these together constitute anything but a happy family. * * * If it be asked why they should herd in such wretched huts as these, the answer is afforded by their inveterate idleness, which keeps them destitute in a land that industry would turn into a paradise of plenty."

Among this people is still found a debased form of the Christian religion, known as the Abyssinian church, a living testimony to the far-reaching conquests of the church in the first two centuries after Christ. It is supposed that the Ethiopian eunuch, who was baptized by Philip, founded the church, which has stood age after age, against the incursion of Mohammedanism. It has equally resisted the Catholics, though it has incorporated some Romanist ideas with itself, and is now a singular mixture of truth and error, Judaism and Christianity. In a general way, the Abyssinians are acquainted with the chief truths of the Bible, but they believe in many saints, and some maintain that the Virgin Mary died for the sins of the world and saved one hundred and forty-four thousand souls. No people upon earth are so rigid in their fasting; they practice circumcision. "Prayer carries the believer half-way to heaven; fasting brings him to the door; alms-giving procures him full admission." The Abyssinian religion, corrupt as it is, has raised the character of the people to a height far beyond that of any African race.

10. South Africa.

The original inhabitants of South Africa, to which the eyes of the world are turned on account of the English and Boer war, are the Hottentots or Koi-koin, and the Bushmen. Their traditions, language, utensils, and occupations point to Egypt as their primeval home. The hottentots are small, with delicate feet and hands; their weapons are the shield, spear, bow, and poisoned arrow; their food chiefly fruits and roots. Children are treated with great indulgence, and the aged with entire neglect. The Bushmen are a still inferior race—the pygmies of South Africa. Their average stature is four feet and a half, that of the women four feet. They are children of desolation and isolation—the gypsies of the South—having no fixed abode. Only where the Hottentot, the Kaffir, and the European can not subsist, are they allowed to maintain a dreary abode. One Boer boasted that in six years he had caught and killed three thousand and two hundred of them, although they are perfectly harmless people. They and the Hottentots appear to represent the only remnants of the earliest inhabitants of Africa, which have been pushed forward, reduced, and nearly crushed by the Bantu family.

The climate is delightful and healthy; its atmosphere, very dry, clear and brilliant, is favorable to those having pulmonary weakness, and this is one of the few inhabited portions of our world which have never known the scourge of cholera or yellow fever. It has great mineral wealth; valuable gold mines have been found in the Transvaal, while West Griqua-land contains the finest diamond mines in the world. Between fifty and a hundred millions' worth of jewels have been found, and among them one, the "Star of South Africa," valued, even before its cutting, at $56,000.

11. Central Africa.

Until very recently this was the darkest portion of the Dark Continent. Its surface is always compared to an inverted saucer, and its rivers rising on the elevated plateau, fall over such precipices in their path to the ocean that navigation is impossible, this being the chief reason why the interior of Africa has remained unexplored during the centuries. Central Africa is said to contain ninety millions of people. They are divided into numerous tribes, each governed by its own chief, who is independent, except as the weaker tribes are overcome by the stronger, as they are constantly at war with each other. The people of Soudan are a superior race, and are great traders. Thy have intermingled with the Arabs, and large cities, as Kano, Timbuctoo, have been built. The Congo valley is also inhabited by very intelligent people (see Lesson xix), while powerful tribes are found near the great lakes Albert, Victoria and Tanganyika.

Stanley in his search for Livingstone opened this country to the world. Missionaries entered, and here have been achieved some of the most wonderful triumphs of modern missions.

12. Western Africa.

The west coast of Africa has for ages been known to Europeans and practically all of it, as indeed very nearly all of this continent is claimed by some European power. The state best known is the Congo Free State, really owned by Belgium. It was organized through the efforts of Stanley and promised good government and protection to the allied tribes. This promise has been only partially fulfilled. Protection, however, has been granted to the missionaries, and here the Northern Baptists have a strong mission. Several young men from the Congo have been sent by the missionaries to be educated at Shaw University (colored) at Raleigh, N. C.

Southern Presbyterians have also a strong mission in the Congo, in which are several missionaries from our own State. The Southern Baptist mission in Africa is located on the western coast, in the Yomba country, but of this we will study more fully later.

13 An African Custom.

The cementing of friendship in Africa is known as Blood Brotherhood. Stanley thus describes making blood-brotherhood with an African chief: "A forked palm branch was brought. Kokoro, the heir, came forward, seized it, and kneeled before me, as drawing out his short falchion, he cried, 'Hold the other branch, Bula Matari!' (Stanley's Congo name, signifying breaker of rocks, given him by the nations while he was making roads.) I obeyed him; and lifting his hand, he cleaved the branch in two. 'Thus,' he said, 'I declare my wish to be your brother.' Then a fetishman came forward with his lancets, long pod, pinch of salt, and fresh green banana leaf. He held the staff of Kokoro's sword-bladed spear while one of my rifles was brought from the steamer. The shaft of the spear and the stock of the rifle were then scraped on the leaf, a pinch of salt was dropped on the wood, and finally a little dust from the long pod was scraped on the curious mixture. Then our arms were crossed—the white arm over the brown arm—and an incision as made in each; and over the blood was dropped a few grains of the dusty compound, and the white arm was rubbed over the brown arm. Thus lasting friendship was made.

15. Hymn—all standing.

16. Business—Reports, etc., etc.

17. Report of Home Department.

18. Appointment of Committee to Arrange for State Mission Day the second week in June. (Especial program arranged by Central Committee.)

19. Prayer. Dismission.

He that is afraid of solemn things has probably solemn reason to be afraid of them.—Spurgeon.

SUNBEAM'S CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

WONDERFUL.

The singular knowledge of the Scriptures shown by the Christians of Uganda in Central Africa, is a surprise to all who know about them. A missionary in Uganda writes that he is often puzzled by having some one in his walks come suddenly upon him and ask the meaning of a particular passage. For instance, a man will come upon him and ask: "What is the meaning of Matthew xxi. 33?" or, "What do you understand by John x. 10?" How many Christians are there in the United States who could answer these questions without reference to their Bibles? And yet these people of Uganda have only had the New Testament in their language since 1893.—Selected.

PREPARING THE WAY.

A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for two hundred and fifty miles to Hankow, and nearly all were cured. One, who could not be cured, received, while in the hospital, the better gift of spiritual healing.—Selected.

GOING TO JUGGERNAUT.

Rev. Mr. Sutton once saw a Hindoo measuring his way to Juggernaut by his own body. He never rose upon his feet. When on his knees he reached his hands forward to the ground and thus drew his body onward, beating his forehead against the ground three times, looking toward the temple, which was now in sight. "I succeeded," says Mr. Sutton, "in stopping him. I inquired how far he had come in that manner. 'Seven hundred and fifty miles.' 'How long have you been on the way?' 'About eight months.' 'What do you expect from this visit to Juggernaut?' Almost everything; particularly 'that I shall get rid of my sins.'"—Ex.

In these great heathen lands, India, China, Mexico, Brazil, and others, there are thousands of poor creatures who, like this man, know of no other way to get rid of sin than this. What are you doing, my reader, that they may learn of the only true way, through the cleansing blood of the Saviour, who died for them?—Selected.

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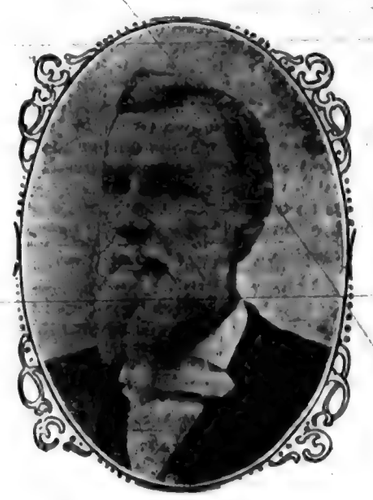

A. J. HAILE, M. D.
EAST ATLANTA, GA., March 1, 1901.

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GENTLEMEN:—While it has never been my habit or inclination to recommend remedies the ingredients of which are not known to me, it seems as if I should make an exception in the case of Dr. Kilmer's Swamp Root. My experience, so far as I have tested it in my practice, forces me to the conclusion that it is a remedy of the greatest value in all kidney, liver, bladder and other inflammatory conditions of the genito-urinary tract. I now take pleasure in prescribing Swamp-Root in all such cases with a feeling of assurance that my patients will derive great benefit from its use. I shall continue to prescribe it in other cases in my practice with the expectation of good results.

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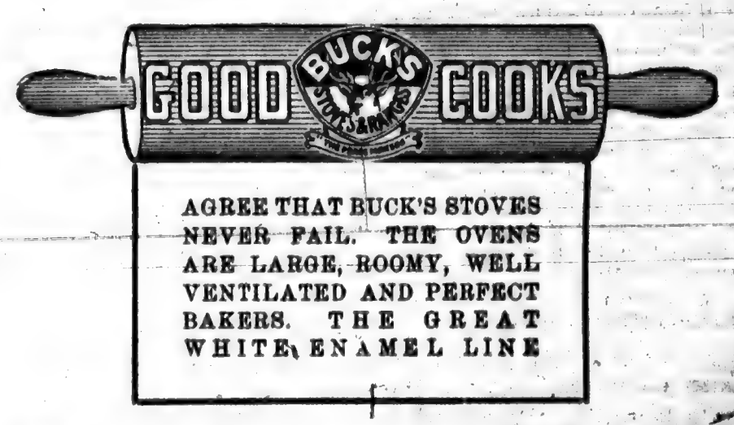
Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal trouble—Bright's Disease.

SPECIAL NOTE.—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swomp Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

You may have a sample bottle of this wonderful remedy, Swamp Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co. Binghamton, N. Y., be sure to say you read this generous offer in the BIBLICAL RECORDER.

If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



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Home Circle.

MAY MORNING.

Now the bright morning star, day's harbinger,
Comes dancing from the east, and leads with her
The flowery May, who from her green lap throws
The yellow cowslip and the pale primrose.
Hail, bounteous May! that doth inspire
Mirth and youth and warm desire;
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing.
Thus we salute thee with our early song,
And welcome thee, and wish thee long.
—Milton.

THE PRESENT HEAVEN.

Father! Thy wonders do not singly stand,
Not far removed where feet have seldom strayed;
Around us ever lies the enchanted land,
In marvels rich to Thine own sons displayed.

In finding Thee are all things round us found:
In losing Thee are all things beside:
Ears have we, but in vain sweet voices sound,
And to our eyes the vision is denied.

Open our eyes, that we that world may see!
Open our ears that we Thy voice may hear,
And in the spirit-land may ever be,
And feel Thy presence with us, always near.

—Jones Very (1813-1880).

Favorite Poems by North Carolinians

Our readers will be interested to know which of the poems by North Carolinians were most pleasing to the young people who memorized them. A youth's taste may not be according to books, but it is genuine and therefore significant.

"The Last Look," by Edwin Fuller, received the most votes. "Hatteras," by Joseph Holden, and "The Star above the Manger," by Theo. Hill, received next most. "My Ideal Knight" by Miss Simmons, "Heroes" by Miss Dickson, "The Chase" by Gillespie, "Cricket" by Harris, "Knee Deep" by Stockard, "College Bell" by McNeill (the elder), "Sundown" by McNeill (the younger), "Finis" by Miss Whitaker, each received one or more votes.

THE HOME WHICH MAKES THE RIGHT KIND OF A BOY.

BY PROF. FRANCIS G. PEABODY.

A good boy is the natural product of a good home, and all the efforts of philanthropy to make boys better are consciously imperfect substitutes for the natural influences of a healthy-minded home. The great and overshadowing peril of a boy's life is not, as many suppose, his bad companions, or his bad books, or his bad habits; it is the peril of homelessness. I do not mean merely houselessness—having no bed or room which can be called one's own—but that homelessness which may exist even in luxurious houses—the isolation of the boy's soul, the lack of any one to listen to him, the loss of roots to hold him to his place and make him grow. This is what drives the boy into the arms of evil and makes the streets his home and the gang his family, or else drives him in upon himself, into uncommunicated imaginings and feverish desires. It is the modern story of the man whose house was empty and precisely because it was empty there entered seven devils to keep him company. If there is one thing that a boy can not bear it is himself. He is by nature a gregarious animal, and if the group which nature gives him is denied, then he gives himself to any group which may solicit him. A boy, like all things in nature, abhors a vacuum, and if his home is a vacuum of lovelessness and homelessness, then he abhors his home.

Evidently, therefore, when one speaks of the peril of homelessness, he is not thinking of poor boys alone. Of course there is a poverty which involves homelessness, the wandering life of the street Arab or the young tramp. In a vast majority, however, even of very humble homes, one of the most conspicuous and beautiful traits is the instinct of family affection, enduring every kind of strain—the woman clinging to the drunken husband, the parents bearing with the wayward son—and, on the other hand, an increasing danger of the prosperous is the tendency to homelessness; the peril of the nomadic life, as though a home were a tent which one might at any time fold, like the Arabs, and as silently steal away; the slackening of responsibility through the movement of social habit to the hotel or boarding house as ways of escape from the burdens of the home.—Congregationalist.

FOR TIRED, NERVOUS WOMEN.

LEARN TO DO NOTHING AND PRACTICE TAKING COMPLETE REST.

Learn how to do nothing. Practice cultivating complete rest. Any woman can do it. Begin by completely relaxing every nerve and muscle for five minutes a day.

If you are a home woman, go to your own room and give orders that in no event are you to be disturbed. Draw the curtains and close the door; lie if possible.

Say to yourself: "I have left care and worry and anxiety outside my door. I will rest my soul and body absolutely for these few precious moments."

Wide-awake repose, if complete will prove inestimably restful. A few minutes of absolute relaxation, literally thinking of nothing, will greatly revitalize the nervous woman.

With regard to the amount of sleep required for women an author of repute says [illegible] aspect of this subject is frequently overlooked. Extremely energetic women are prone to take a virtuous pride in [illegible] to fear of "nine hours' [illegible] and considering it more a disgraceful evidence of laziness and a reprehensible waste of time.

Now, viewed simply from a purely material and hygienic point, this is an error.

It is quite possible to accustom yourself to so little sleep as to be greatly the loser thereby. It may not show immediately, but it will in the end.

From seven to eight hours' sleep is needed by all people leading active lives, and brain workers can least afford to cut down their allowance. If for any reason it is occasionally necessary, it should be made up by extra sleep as soon as possible. Any other course undermines the strength insidiously and the penalty is invariably a break down of some sort. The severer the tasks imposed upon the brain, the more sleep it should be allowed.

The woman who can not sleep is always a nervous subject. She should religiously take enough physical exercise each day to induce healthful fatigue. She should eat simple, easily digested food, avoiding tea and coffee later than her breakfast hour. Many women declare that tea and coffee have no effect upon their nerves. I know they are mistaken. Coffee and tea are excellent excitants and enemies of sleep.

The insomnia victim may be lured to rest by a gentle massage—the hypnotic stroke will often act as a magical sleep inducer. Sometimes a rub with hair friction gloves will induce sleep. A tepid bath taken just before retiring has a sedative effect. But a hot bath is stimulating, and should not be taken at night by nervous subjects.—Chicago Record Herald.

Why take any Chances.

with some new and untried medicine for such serious troubles as diarrhœa, cramps, dysentery, when you should know that for over half a century Painkiller has cured millions of cases? Look out for imitations, there is only one genuine, "Perry Davis".

FEW FRIENDS

"I don't make many friends," said a young girl. She was talking to a companion, and she made her statement with quite a superior air, as if the possession of but few friends were a mark of distinction. "If people like me, that is all right, but I never run after any one."

A few days later we were not surprised to hear a schoolmate say of her: "Maisie is not a favorite with the girls. She isn't—well, spontaneous enough, if that's the proper word for it. She never goes heartily into anything, as the rest of us do; she is always sitting back in some corner waiting to be coaxed and invited with a great deal of urgency before she will take any part. She seems to have a fear that she will be cheapening herself if she should be genuinely obliging."

Not to minister, but to be ministered unto, is the theory with which she has set out in life; not to give but to get, and that ends always in soul poverty and loneliness. Show yourself friendly and you will have no lack of friends.

A STOOL.

Mother, your daughter is soon to be married. You are a little anxious, for she is not strong, and is to be her own housekeeper in the new home. Allow a suggestion.

See that among her furnishings is included a light, high stool; one easily handed from place to place, and high enough to be used conveniently at table, sink, or stove. Then impress it upon her mind that it is far more genteel to sit than to stand as she washes her dishes, cleans vegetables, cuts cookies, and does various duties of that kind. And by and by she will be telling some one that of all her wedding gifts she prizes none other as her "light high stool."

It might be in place to suggest to the daughter that a like gift would be equally appropriate for mother, who is beginning to feel the weight of added years, and will sorely miss the assistance of her faithful girl when she is gone.—J. P.

PRAYER IN OLD AGE.

Almighty God, whose years have no end, through Thy favor I have received length of days and the mercies of past years are from Thee. In sickness Thou hast been with me and hast raised me up. In sorrow, Thou hast comforted me and I have not been overwhelmed. In temptation Thou hast kept; and in wandering Thou hast sought and found me. In Thee, my Father, is still my trust. As my strength grows small may I not lose hold of Thee. As my eyes grow dim, let me not lose vision of thy goodness. When sounds of earth become faint, speak Thou to my soul in words of peace and hope. Forgive the sins of ended years and grant me patience and strength for this day's need. Bless home and household and the children who once gathered here and now are scattered far, and let them be Thy true children. Bless Thy work in the world, for which I can not work. And as the years that fly so swiftly bring nearer the day when I shall see Thee, let me live while I remain in happiness, and rest at last with Thee. Through Jesus Christ, my Saviour and my Lord. Amen.—From the Congregationalist.

WHO WAS RICH?

"If I were only as rich as he is!" muttered a boy that had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" sighed the boy on the bicycle, as another boy rolled past in a pony cart.

"If I were only as rich as he is!" grumbled the boy in the pony cart, as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky fellow wished, as his father's yacht cruised in foreign waters, and he spied one day a young prince, attended by a revenue of liveried servants.

"If I were as free as that boy is!" impatiently growled the young prince, thinking of the boy in the yacht.

"If I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread."

Which one was rich?—Christian Endeavor World.

Dr Bull's Cough Syrup cures coughs and colds. Don't go to church or public meeting and disturb the audience by incessant coughing, but use this wonderful remedy at once.

CHILDREN AND SERVANTS.

Perhaps there is no greater source of friction in a household with servants than the habit of allowing the children of the family to be impertinent and tyrannical. This should never be permitted. Nothing is more ill-bred and more disastrous to both. Servants must do a great deal of extra work where there are children in the house. It is impossible to arrange matters so that this will not be true and the least that can be done is to have the children courteous in manner and speech. If children see their parents polite it will be second nature for them to be polite also, and their rare lapses will be forgiven quickly. Every one agrees that servants should not be permitted to punish children or be unkind to them; but children should not be permitted to torment a servant, and parents who excuse it are responsible for their own discomfort. Neither should children be allowed to bring disorder into a kitchen or to dirty it wilfully.—Agnes Bailey Ormsbee in the April Woman's Home Companion.

YOUR GARMENTS MUST CLING.

Whatever you have or whatever you don't have for your spring and summer outfit there are certain things of line that must be remembered and carried out. With these you can wear what you please and look well. Without them you will be hopelessly out of style, and no amount of money or richness of material will redeem you. First, your garments must cling to the figure. No pads on the hips and no bustles are permissible. You must look as slim as possible about the hips and as far down as the knees, where your skirt may begin to flare. Skirts must lay on the ground one inch in front, three on the sides and six in the back. The only exceptions to this rule are the business and outing skirts, which must be short all around, and the elaborate frock, which may be much longer in the back. Shoulders must be broad and drooping. The shoulder-seams are cut long, and collarettes and other bodice garniture droop far over the sleeves.—April Woman's Home Companion.

Remember to add, "I saw it in the Biblical Recorder," when you write to advertisers.

Riddle in Rhyme No VIII.

Revolving round a Disk I go,
One restless journey o'er and over;
The smallest field my wanderings know,
Thy hands the space could cover:
Yet many a thousand miles are past,
In circling round that field so narrow;
My speed outstrips the swiftest blast—
The strongest bowman's arrow!

—Schiller.

We have one more riddle to print. Then we shall wait ten days and print a list of answers to the entire series.

Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings
Flaky Crusts

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I bequeath to my children Scrofula with all its attendant horrors, humiliation and suffering. This is a strange legacy to leave to posterity; a heavy burden to place upon the shoulders of the young.

This treacherous disease dwarfs the body and hinders the growth and development of the faculties, and the child born of blood poison, or scrofula-tainted parentage, is poorly equipped for life's duties.

Scrofula is a disease with numerous and varied symptoms; enlarged glands or tumors about the neck and armpits, catarrh of the head, weak eyes and dreadful skin eruptions upon different parts of the body show the presence of tubercular or scrofulous matter in the blood. This dangerous and stealthy disease entrenches itself securely in the system and attacks the bones and tissues, destroys the red corpuscles of the blood, resulting in white swelling, a pallid, waxy appearance of the skin, loss of strength and a gradual wasting away of the body.

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BIBLICAL RECORDER

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67. RALEIGH, N. C., WEDNESDAY, MAY 7, 1902. Number 44

Jesus Christ, the Sinless Substitute for Sinful Men.

BY W. C. TYREE.

THE ATONEMENT, No. I.

TESTIMONY OF OLD AND NEW TESTAMENTS.

DEFINITION.

The word atonement (at one ment) means reconciliation, after enmity or controversy, and it also includes in its meaning the expiation, the satisfaction, or the reparation, necessary to produce this reconciliation. When applied to Christianity it refers to the reconciliation which Christ accomplishes between God and man.

THE KEY-STONE OF CHRISTIANITY.

No other fact or truth of Christianity and no other doctrine of the Bible is so important as the atonement of Christ. It is more necessary to know and believe what God's Word teaches about this great subject than anything else. Everything in the Bible centres in or radiates from the fact that Christ came to reconcile men to God. The moral conduct, the experience, the character, and the eternal destiny of all men—of the whole world, is involved in it.

Error about the atonement of Christ is more serious and fatal than any other error. Francis Turretin, the greatest of Calvinistic theologians, writing about the satisfaction offered by Christ for the sins of men, speaks of the atonement as "the chief part of our salvation, the anchor of Faith, the refuge of Hope, the rule of charity, the true foundation of the Christian religion, and the richest treasure of the Christian church." "So long," says he, "as this doctrine is maintained in its integrity, Christianity itself and the peace and blessedness of all who believe in Christ are beyond the reach of danger; but if it is rejected or in any way impaired, the whole structure of the Christian faith must sink into decay and ruin." The atonement of Christ is so extensive and comprehensive, it is impossible for the human mind to fully understand it in all its bearings. The mysterious relation of Christ to the Trinity and to the human race is involved in it. It relates to God as well as man, to eternity as well as time, so of course it includes some things that are mysterious and beyond our capacity to explain.

Fortunately, however, it is not necessary for us to fully comprehend or explain its mysteries. Our part is simply to find out what God's Word declares about the Atonement and believe it, whether it is plain or mysterious. As we have already seen, the Bible is an inspired Book and one part is just as true and infallible as another. The Old Testament is as trustworthy as the New, and the teachings of the Apostles are just as reliable as the teachings of Christ. Let us therefore reverently and prayerfully try to find out what the Bible says about this supremely important subject.

WHAT THE SCRIPTURES SAY.

We have already shown that according to its teachings Christ is a divine as well as human being, the Son of God, the Son of man, the God-man, and God manifest in the flesh. We are told that he came into the world to save sinners from the power and consequences of sin and reconcile them to God. "Thou shalt call his name Jesus, for he shall save his people from their sins." The Son of man is come to seek and to save that which was lost." "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." "God was in Christ reconciling the world unto himself." The universal and supreme need of such a Saviour is seen from the plain teaching of the Bible that all men are sinful and have sinned, that sin provokes the wrath of God and will be justly punished with eternal death, and that no man can save himself. "The soul that sinneth it shall die." "All have sinned and come short of the glory of God." "By one man sin entered into the world and death by sin and so death passed upon all men, for that all have sinned." "He that believeth not is condemned already." "He that believeth not the Son shall not see life; but the wrath of God abideth on him." "The carnal mind is enmity against God, not subject to the law of God neither indeed can be." "They that are in the flesh can not please God." Therefore by the deeds of the law shall no flesh be justified in his sight."

CHRIST IN THE FLESH

Such, according to the Bible, is the state and condition of all men, and Christ came to save them. In order to accomplish this redemption He became man and took upon Himself our nature. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." "When the fullness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham * * * to make reconciliation for the sins of the people."

THE GREAT QUESTION OF THE ATONEMENT

Now while He was in the flesh what did He do to save sinners, how did He reconcile men to God? This is the great question of the atonement. Even a casual reading of the Bible convinces the candid mind that it was chiefly by his death that Christ accomplished human redemption. The prophets speak most about His death. The Gospel writers describe fully and minutely all the circumstances connected with His death, while they write very briefly about His life and teaching. Christ frequently referred to His death as necessary for the fulfillment of His mission, and He declared that it would be by His death that men would be saved. "He said unto them, thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name." "Even so must the Son of man be lifted up that whosoever believeth on him should not perish but have eternal life." The Epistles speak much more about His death than about His life, and in a multitude of passages ascribe His redemption to His death. Christ crucified was the burden of Paul's preaching to the Gentiles, and it is His death that is symbolized in the only two perpetual Christian ordinances.

HOW DOES THE DEATH OF CHRIST REDEEM MEN?

But why and how does the death of Christ redeem men? The answer to this vital question must certainly come from the Bible. From no other source can we afford to seek or accept an answer, and its explanation we must receive whether it accords with our philosophy and satisfies our reason or not. The inspired writers certainly recognize the Old Testament sacrifices, such as sin offering, burnt offering, the passover lamb etc, as types of Christ and His work of redemption. Paul says, "Christ our passover was sacrificed for us." John the Baptist exclaimed, "Behold the lamb of God which taketh away the sin of the world." By this he refers to the sin offering; the word translated, take away, means to take away by bearing it. Christ understood this reference and did not rebuke or correct John.

SUBSTITUTION.

Now it is plain that the meaning of these bloody sacrifices of the Old Testament was satisfaction for sin by substitution. Of course, however for this purpose they were not efficacious in themselves, but only as symbols or types. But this was their symbolical significance, and they owed their origin to the instructions given by God to Moses. The Bible clearly teaches that Christ is the great antitype of these sacrifices. They are but shadows and Christ is the substance. His death accomplished in reality what they accomplished symbolically. As an evidence of this, they were discontinued after Christ died. "For it is impossible," says the writer to the Hebrews, "that the blood of bulls and of goats should take away sins." "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God * * * for by one offering he hath purified forever them that are sanctified." So the Old Testament sacrifices teach us that the atonement of Christ consists in the satisfaction He rendered for sin, by His death, as a substitute. The prophets teach us the same thing about Christ and the redemption which He accomplished. Isaiah says, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

THE NEW TESTAMENT ON ATONEMENT.

Let us now see what the New Testament teaches about the atonement. His death is a revelation of God's love for sinners. "God commendeth his love toward us in that while we were yet sinners Christ died for us." "Herein is love, not that we loved God, but that he loved us and sent his Son to be a propiation for our sins." His death is an example for faithfulness and unselfishness. "Christ also suffered for you, leaving you an example," etc. Christ paid a ransom for sinners. "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." "Who gave himself a ransom for all." This Greek preposition, for, always means 'instead of' and never simply 'for the benefit of.'

SATISFIED THE LAW.

The death of Christ satisfied the law. "Christ is the end of the law for righteousness." "Christ hath redeemed us from the curse of the law, being made a curse for us." By dying Christ bore our penalty. "Christ died for our sins." "He was delivered for our offenses." "Christ was once offered to bear the sins of many." His death was an exhibition of God's righteousness in forgiving sin. "Whom God set forth to be a propiation, through faith, in his blood, to declare his righteousness for the remission of sins that are past * * * that he might be just and the justifier of him that believeth in Jesus." Christ is a propitiation for sin. "He is the propitiation for our sins: and not for ours only, but for the sins of the whole world." Christ is a substitute. "Christ also suffered for our sins once, the just for the unjust." "He hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him." "If one died for all then all died." We are redeemed by the blood of Christ. "Ye were not redeemed with corruptible things as silver and gold * * * but with the precious blood of Christ as of a lamb without blemish and without spot." "In whom we have redemption through his blood." "Ye are bought with a price." "Thou wast slain and hast redeemed us to God by thy blood." Christ is an offering or sacrifice for sin. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," "hath given himself for us an offering and a sacrifice to God," "the Lamb slain from the foundation of the world."

THE SINLESS SUBSTITUTE.

Christ's death is the ground of our forgiveness and justification. "Being now justified by his blood we shall be saved from wrath through him" "unto Him that loved us and washed us from our sins in his own blood." "The blood of Jesus Christ his Son cleanseth us from all sin." "This is my blood of the New Testament which is shed for many for the remission of sin."

Many other passages just as clear have been quoted under each of these heads. We see, therefore, from the sayings of Christ and the New Testament writers, if we take the language literally, that while there are other phases in the nature and effect of the atonement, the most prominent and essential feature is satisfaction for sin by the substitution of Christ.

LITERAL OR FIGURATIVE?

So both the Old and the New Testament represents Christ as redeeming men by suffering and dying as their sinless substitute. They certainly describe His atonement as meeting a requirement and removing an obstacle to man's salvation, outside of himself, while it exerts a powerful and necessary influence upon his own heart.

Some say that all such representations are figurative, and others say they are literal. So we have two and only two doctrines of the atonement. As we shall see, there are many theories of the atonement, but there are only two doctrines. A theory is a speculation or opinion, a doctrine is made up of facts. We have different theories of the incarnation to explain how God became man, for this is not revealed in the Bible. But the divinity of Christ is a doctrine and not a theory, because the Bible asserts it as a fact. So we make theories to explain the possibility and philosophy of the atonement, because all this is not set forth in the Scriptures. But the doctrine of the atonement is based upon the facts and truths that are revealed in the Bible, according to our interpretation. Those who think that the descriptions of Christ's atonement, as they are given in the Bible, are literal, believe that He reconciles men to God by serving as their substitute, because this is just what the Bible says. Those who think that these descriptions of Christ's atonement are figurative, believe that He was not in any real sense our substitute, and that this was not necessary: but that we are reconciled to God by the influence that is exerted on us by Christ Himself and by God through Christ. We may, if we wish, reject all theories which attempt to explain the possibility and philosophy of the atonement, but we must believe either in the doctrine of substitution or in the doctrine of moral or vital influence. Unless we do believe in one or the other of these doctrines, we will not believe in an atonement at all. For if we believe in an atonement revealed by the Bible we must believe that what the Bible says about it is literal or figurative, and our belief about this is a belief in one or the other of these two doctrines.

THE MODERN CONFLICT.

Theological thought is to-day and to some extent always has been divided into two divisions by this question, Is Bible teaching about the atonement of Christ true and liberal or is it only figurative? All who hold to a literal interpretation believe in an atonement by substitution and the necessity for it, though they may differ in their explanations or theories of it. All who hold to a figurative interpretation deny the substitution of Christ and the necessity for it, and believe in an atonement by moral, or moral and vital influence, though they also may differ in their explanations or theories of it. These two doctrines differ essentially, radically, and widely. They really have but little that is common between them. They lead to totally different conclusions about the nature of God, the nature of sin, about repentance, regeneration, justification, eternal punishment, and nearly every important doctrine of the Bible. We shall discuss these two doctrines of the atonement separately in the next two articles.

THE RELATIONS OF OUR WORK TO THE NEW CONDITIONS IN THE CHINESE EMPIRE.

BY REV. E. F. TATUM SHANGHAI, CHINA.

I. A STATEMENT OF THE CONDITIONS OF THE EMPIRE.

For fifty years and more, since China has had treaties with foreign nations, an increasing number of those who come in contact with foreigners have adopted their ideas habits, institutions, religions, etc., etc.

All this time there has been the bulk of the officials and people of the Empire, who were separated from these influences by distance, prejudice, self-interest, and some good reason, to a degree to put them in a position to watch, criticise and hinder these reforms. Thus there have arisen these two parties, the reformers and the conservatives. The opposition of these two parties might be designated as that of natives against foreigners, as the East against the West, as the old against the new, or the false against the true.

In 1897, with alarm at the tendency of the Emperor and the Kingdom, the Empress Dowager threw herself in the current with a determination to save the Kingdom with its old ways, to the present Manchu Dynasty. Her success was not satisfactory, and so in 1900 she called to her aid the "Boxers," in an attempt to rid the Kingdom of every foreigner and his hated ways. The lives of many missionaries and native Christians were sacrificed, but to her surprise she soon found herself and followers fleeing for life, and where she had had tens of civilian foreigners to deal with, she found herself obliged to leave everything to thousands of soldiers. Now that the smoke of war has cleared away, and their Majesties have tremblingly returned to the throne, after many unfilled promises to do so with the close of the old year, we were asked to believe that Li Hung Chang lived long enough to give away Manchuria, Mongolia and Tibet, after the promise from Russia, in turn, that she would guarantee a protectorate from Western powers over the original eighteen provinces. It is suggested that this transaction is two years old. So, while the Powers have been magnanimous in preserving the integrity of China, as they thought, Russia has been procuring what she wanted in particular and preparing to appropriate the whole, if desirable and possible, in the future.

A Russian advocate was quoted in a late Shanghai paper as speaking quietly of the rights and interests of Russia in Manchuria and Mongolia, and promising that, if Great Britain would recognize them, she would respect—not the rights, but the great commercial interests of Great Britain—especially in the Yangtze Valley. In other words, accepting his version, Russia had rights in the north and interests in the Empire, while Great Britain is allowed interests simply in the Yangtze Valley.

Can Great Britain and those of allied interests bear this, or will self interests, on the excuse of the magnanimous "open door" get the ascendency and force us of Central China, and those of the South, to witness the convulsions of the North?

The conditions of the Empire, who can know them—save him who knew the end from the beginning? The condition is one of suspense, one which the witness of an earthquake might appreciate: One hungry, devouring shock has passed. Is it the first and last, or will there be another—adding the characteristics of the belching volcano and the overwhelming tidal wave? We wait to see. The late agreement between Great Britain and Japan is hopeful, if it does not encourage Japan to attack her enemy, Russia.

II. RESPECTS IN WHICH THESE CONDITIONS ARE FAVORABLE TO OUR WORK.

The quiet of the present favors us. Whatever may be pending in the near or distant future, we reckon that for the present we have peace. The storm drives the root of the oak deeper in the ground, but the bright, quiet season is more conducive to fruit bearing. The church of The Acts underwent persecution, but afterwards the churches had rest and grew and multiplied. Just now we are safe and welcome in mingling with the people, and they with us. They are ready to hear our preaching and willing to buy our literature. Now is our time to work.

2. The Chinese are losing faith in their old institutions.

The Chinese have witnessed the weak and weakening conditions of the Empire and its institutions. Buddhism and Taoism count for little outside the superstitions of the people; but what is more, Confucianism with its official support, has been weighed in the balances and found wanting. They perceive that there is something wrong, and that there ought to be a change for the better, that worse decay may not ensue. The conservatives see that they must change, or have changes thrust upon them. Some think that they need to adopt Western methods, and these may have their use in their place, but our religion, which they need worst of all, is not adopted, they must be born into it. Some who have been born into the Kingdom which cometh without observation, know that this nation must turn from its idolatry before it can take on real strength. They are watching and praying, waiting to see what changes the living God will bring about. So in this time, when things are in a transient, broken up condition, when the Chinese are losing faith in their old, false ways, we have an exceptionally good opportunity to offer them something tried and true.

3. China's need of sincere friends.

The Chinese have the negative "Golden Rule," but they need sincere friends to act towards them according to the Golden Rule of the New Testament. Christian people are the only people under the sun who can be expected to do this. Other things being equal, a Christian from America is received with less suspicion. America does not threaten to take their territory, and returned superabundant indemnity. Now is our time to show ourselves sincere friends to the Chinese.

III. OUR DUTIES AND PROSPECTS UNDER THE PRESENT CONDITIONS.

Let our duties be summed up in this thought: We are to be examples. We are to be living epistles, known and read of one another, and the Chinese, both Christian and heathen. We must be examples to the Christians, and the heathen are looking to our conduct to know whether Christianity is good or bad.

I was impressed lately with a Scripture lesson to missionaries on the subject of fruit bearing: "Adding on your part all diligence, in your faith, supply virtue; in your virtue, supply knowledge; in your knowledge, self-control; in your self control, patience; in your patience, godliness; in your godliness, brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle and unfruitful unto the knowledge of our Lord Jesus Christ." If, in our lives, we can bear these fruits in this heathen land, God will be known and glorified and His Kingdom will come, and we shall be happy.

The Prospects: Our prospects are good, because the attention of God's people has been centered upon us. Their doubt concerning the task of evangelizing this Empire has been changed into the conviction that once saved by the grace of God, the Chinese are worth as much as other saved sinners. This condition brightens the prospect.

We have another good prospect in the fact that the Lord's people are praying for us and the Chinese. With their prayers will be mingled alms, they will give their means and themselves that the work may be carried on. In this we have an encouraging prospect.

And last and best, the promise of the Lord to be with us has been tried and found true. In the assurance that He will be with us is our best prospect.

March 15, 1902.

The practice of passing [illegible] business and recreation to [illegible] presence is one of the rudiments [illegible] in the Primer of Religion, which [illegible] us to walk by faith and not [illegible] Edward M. Gouldburn.

News Notes.

____To the Southern Baptist Hosts—Welcome to North Carolina!

____Rev. John Lewis, of Southern Pines, has been called to Clarksville, Va.

____The next General Assembly should establish a reformatory and set apart $100,000 for it.

____North Carolina registers an advance of 33 1-3 per cent in contributions to Foreign Missions.

____We regret to hear that Rev. R. G. Kendrick declined the call to Red Springs and Lumber Bridge.

____It is really funny to see an editor or any one else dividing men into unsound men and sound men.

____We regret to hear that Rev. J. L. Shinn, of Salemburg, Sampson County, is ill. May he be speedily restored.

____Rev. B. Lacy Hoge writes that Rev. Dr. J. L. White, of Macon, Ga., is sick, and his people are anxious about him.

____Pastor Love recently received twelve members at Wadesboro. Our church there is flourishing under his ministry.

____Rev. J. E. Yates, formerly of Wake County, now of Olathe, Kansas, has become Chaplain in the United States army.

____The pastors whose churches sent them to the Convention are invited to inform us. The good work deserves encouragement.

____We were glad to see Mr. W. O. Allen, of Palmyra, in Raleigh last week. We found him as ever bright and hopeful in every way.

____What has become of the Inquisition and A. F. Baker of Versailles, Kentucky? Probably he will divulge his list of heretics at Asheville.

____We regret to hear that Rev. O. T. Edwards, of Mount Vernon Springs, has been sick, and will not be able to attend the Convention.

____Rev. Walter M. Gilmore, of Brunswick, Ga., is with his sick mother at Pocket, N. C. We offer him the sympathy of the brotherhood.

____Prof. S. P. Brooks succeeds Dr. O. H. Cooper as President of Baylor University in Texas. It was thought that Dr. Carroll would take this position.

____Pastor W. S. Penick and the First church of Shreveport, La., are entitled to congratulation. They recently gave one thousand dollars to missions.—Ex.

____Rev. G. N. Cowan will become pastor at Kinston June 1. He is one of the ablest young ministers in our Convention. Kinston and all that section is fortunate.

____The Raleigh Tabernacle has voted Pastor Hubbard a three months' leave of absence and expenses largely paid. Brother Hubbard baptized four converts Sunday.

____Foreign Mission Board reports no debt. That is, Southern Baptists increase their Foreign Mission force 25 per cent without a strain. To God be the glory.

____A telegram from Secretary McConnell informs us that there is no debt on the Home Board. Total receipts $98 950. North Carolina sent $5,306 in cash—a little less than last year.

____The people who can not attend the Convention can pray for its work and its workers. Nothing would be more beautifully becoming than Zion praying daily for the meeting at Asheville.

____One thing the Southern Baptist Convention desires—a return to brief and few addresses of welcome. Will Asheville—with all her glories to reveal—grant this consummation? It will crown even her hills.

____The young people will find the first installment of the questions in North Carolina History in this number of the Recorder. It may interest fathers and mothers to see if they can answer these questions.

____Dr. T. T. Eaton should be given a vote of thanks for relieving Dr. Willingham of the "obligation" to call on him to speak at Asheville on Foreign Missions. He should also be given the prize for unblessed assurance.

____In the latest Texas Standard Editor Cranfill gushes forth three columns (from one well) on the death of B. H. Carroll—who, gentle reader—is still alive. Dr. Cranfill merely dreamed that he was dead. Some one ought to get out an injunction?

____But where is the Recorder's special edition? For one thing they are vanity and vexation of spirit. For another, wait until we get the plant in that will turn out a sixteen page paper with a cover, and that will print a handsome picture of the Oxford pastor besides!

____Rev. Judson L. Vipperman has accepted the call of Brooklyn church in Wilmington, succeeding Rev. J. J. Payseur, and will soon take up his work there. He is quite an active and promising young minister and will find a field at Wilmington for which he is well adapted.

____One of the dailies prints a head line saying that Dr. Marsh will be "engaged as President." He may be elected, and he might be engaged if elected. In either case he would prove the most accomplished and worthy President a Convention ever had. A country pastor in the chair—who can resist the temptation?

____Rev. C. M. Billings, of Waynesville, N. C., preached at the Walterboro Baptist church Sunday morning and evening. The congregation has extended a call to him [illegible] hoped that he will accept.—Cor. [illegible] last week it was announced [illegible] columns that Bro. G. L. Finch had [illegible] upon this charge. We shall have [illegible] that Baptist, to [illegible] daily to keep up [illegible] Brethren.—South Carolina Baptist.

[illegible] was pleasant to see Rev. J. D. [illegible] Mecklenburg County, in Raleigh last week. Brother Bowen is pastor of several churches, among them one in the suburbs of Charlotte. He is a zealous and conscientious young minister. His purpose is to enter the foreign field (China) as a Gospel missionary.

____This brief message from Pastor Patton, of High Point, speaks volumes for his success there and the secret of it: "Our pledge to Foreign Missions was $30. We have now $131. Cash collection yesterday was $108. Preached three sermons on Mark 16:15."

____North Carolina contributed last year $9,461.26 to Foreign Missions; she contributes this year $12,693.77 an advance of $3,232.41. In each instance the figures are from Dr. Willingham's books. In each instance the contributions are normal. There is no extra bequest or gift or payment. This advance is most gratifying.

____We were glad to see Rev. C. J. Woodson, of Cleveland County, in Raleigh last week. We notice that he has announced himself for the General Assembly in a characteristic, plain and straight-forward letter. He says the improvement of the free schools is the paramount issue in North Carolina, and he pledges himself unreservedly to their cause.

____Wake Forest Commencement will begin this year on Sunday, the Baccalaureate sermon being preached on that day (May 25). The Trustees will meet Monday 10 a. m., May 26. Monday Address to Law Class. Tuesday morning Literary Address: Wednesday night Alumni Meeting. Wednesday at 11 a. m., Graduating Exercises. Trustees especially will note this change.

____Rev. W. C. Barrett writes: "We raised over four hundred dollars in cash and subscription at Hope Mills last Sunday to build a new church at that place. Hope Mills has been regarded a mission station, but it is developing into a strong church. We are trying to raise $1,000 to build. I have one more appointment. These people deserve a good pastor."

____According to the new Year Book, the Northern Baptists, numbering 1,050,733, gained last year 3,766, or one-third of one per cent.; Southern (white) Baptists, numbering 1,628,710, increased 21,329 or a little over one and one-third per cent. Thus Southern white Baptists gained during the year four times as much in proportion as did Northern Baptists. Why is this?—Western Recorder. But a more serious question is, Why is the increase in the South so small?

____We congratulate Professor Vernon Howell, head of the Department of Pharmacy in the University of North Carolina, upon the success of his students and of his department. In the recent examination of the State Board ten—a majority of those who passed—of the applicants were from his Department. All of them passed, and six of them led with the highest general averages. Mr. Howell is the son of Rev. J. K. Howell, and was educated at Wake Forest College and Johns Hopkins University.

____The Recorder laments the death of Rev. S. Gilmore, of Goldston. Just before he died we received some kind words about him, but not in time for him to see them. He was one of the pillars of the old Sandy Creek, a good man, a faithful preacher, and one who understood our denomination and its work. He had great influence with the people, and his advice was generally taken in the Association. The Recorder never had a better friend or one of whom it thought more. It will always be a pleasure to go to the Sandy Creek, but it will be sad to miss the face of Brother Gilmore. Our sympathy goes out to his family. We hope some one will send the Recorder a sketch of Brother Gilmore's life and work.

____E. S. Alderman, the brilliant young President of Bethel College has been unanimously called to Warburton Avenue church, Yonkers, N. Y., one of the largest and wealthiest of Baptist churches. The parsonage is said to have cost $30 000 and the church building is handsome in proportion. The salary is very liberal and moving expenses have been voted. President Alderman was in New York City seeing the Education Society about his college endowment interests and was asked to supply a Sunday for this church. It seems that he captured the people completely. We were not surprised at that.—Baptist Argus, Kentucky.

____The Commencement exercises of Shaw University will occur this week. Following is the program: "The Commencement Exercises of the Literary and Industrial Departments will occupy the larger part of a week, commencing at 4 o'clock in the afternoon on Sunday, May 4 with the Baccalaureate Sermon by Rev. W. M. Moss, of Norfolk, Va. On Monday evening, May 5, the address before the Literary Societies will be given by Hon. James E. Shepherd, of Raleigh, N. C. Tuesday night at 8 o'clock will occur the Commencement of the Missionary Training School, with address by Rev. C. M. Emery, of Southern Pines. On Wednesday afternoon Class Day will be observed. The annual meeting of the Alumni Association will be held on Wednesday evening, May 7. On Thursday, May 8, at 11 a. m., the Graduating Exercises of the Literary Department will be held. The address to the Graduating Class will be given by President J. H. Johnston, Virginia Normal and Collegiate Institute, Petersburg, Va."

____Dr. Thomas retires from his partnership with N. R. Pittman in the Baptist Advance of Arkansas, and in taking full charge of the paper Brother Pittman says: "In my heart is no malice toward a soul on earth. I desire to do good unto all men and especially to them who are of the household of faith. Through about seven years I was on the editorial staff of the Central Baptist of St. Louis. In my youth I learned to make a newspaper from the manuscript to the finished product. With calm and mature deliberation I have come into this editorial chair in the fame of the Lord." That sounds as if he meant to stay. His brother is now editing the South Carolina Baptist. If they could only combine and one take the tripod and the other the field, Baptist Journalism might see wonders. When did an editor state his qualifications for his work better than Brother Pittman (N. R.) does above; and when did a man go out into the field and work a paper in spite of everything as Brother Pittman (A. McA.) of South Carolina.

____Rev. A. B. Thomas, our Western representative, sends us quite an interesting report of the Commencement exercises of Fruitland Institute. We regret that the Recorder can not afford the space necessary to report the Commencements at all of our schools; but it is clearly impossible. The sermon by Rev. A. R. Love, the performances of the pupils of the Institute and the address by Rev. S. H. Hillyard evidently impressed Bro. Thomas most favorably. The institution is doing a good work.

____The Journal and Messenger objects to the "history" written by Dr. J. Wm. Jones, but does not say wherein that history is wrong; though it replies to a series of articles in the Biblical Recorder written by a North Carolina teacher, whose name is not given. We think Dr. Thomas Hume is, perhaps, the best Baptist historian who is a teacher in North Carolina. We wonder if he can be the author of those articles to which our esteemed contemporary objects.—Western Recorder. He might have done the work; but the honor belongs to a woman.

____The American Baptist Home Mission Society (Northern Baptists), which administers $450,000 a year, closes with a debt of $13,000. Expansion work in Cuba and Porto Rico, in the former of which it has ten missions and in the latter twelve, has taken $30 000, and mission work in Oklahoma and New Mexico has greatly advanced. In educational work the largest enrollment ever known was the record of the year, the number of students reaching 6,000. There was $100,000 put into new buildings, and plans are now in hand to put in $50,000 more. The new church at Ponce cost $12,000, and the new one in Santiago $15,000. The latter supports six missions without help from the parent society. Plans are now under consideration for the unification and possible consolidation of the Woman's Baptist Home Mission Society of Chicago and the Woman's American Baptist Home Mission Society of Boston with the American Baptist Home Mission Society, which latter has for seventy-five years been recognized as the benevolent agency of the Baptist Churches of the North. There are now 23,000 German Baptists in America, and 55,000 foreign speaking Baptists. The women's societies named raise and disburse about $100,000 a year.

Chowan Association.

The ninety-seventh Session of the Chowan Baptist Association will be held with the church at Ramoth Gilead, in Pasquotank County beginning May 20, 1902, at 11 a. m.

The Introductory Sermon will be preached by W. A. Ayers or his alternate, G. N. Cowan.

Refer to the Minutes of 1901, page 12, for the Standing Committees that are to report at the next session. Chairmen: Duke, Harris, Waff, Ayers, Elliott, Bristow, Stallings, Speight, Jordan and Ferebee.

The Norfolk and Southern Railroad Company will probably give reduced rates on return trip to those who present a certificate from the Clerk of the Association.

LYCURGUS HOFLER,
Clerk Chowan Association.

Gatesville, N. C., May 2, 1902.

Comfort for a Weary Pilgrim.

I greatly enjoy reading the dear old Recorder away up here in these mountains. I think the letters of brethren Albritton and Tyree amount to almost inspiration. And then the history of North Carolina, by a "North Carolina teacher," has been full of interest. But, "How Comfort Came," in the last number of the Recorder, by Rev. J. A. Stradley, of Oxford, thrilled my very soul. My heart was full of comfort, and my eyes full of tears. Brother Stradley knows something about the old time religion. God bless him. So many good things in the Recorder.

F. M. JORDAN.

Calvert, Transylvania County, N. C.

Cancer, Tumor, Piles, Catarrh, Ulcer and Skin Diseases

Successfully cured by a combination of Medicated Oils. Thousands of persons come or send to Dr. Bye of Kansas City, Mo., for this wonderful Oil. Many cases are treated at home without the aid of a physician. Persons afflicted should write for illustrated book showing the various diseases before and after treatment. Physicians endorse this mild method of treatment. Call or address Dr. W. O. Bye, Cor. Ninth and Broadway, Kansas City, Mo.

Messrs. Richard J. Biggs & Co., Commission Merchants of Baltimore, whose card appears in this issue of the Recorder, are active, energetic business men of high character and credit.

The senior of the firm is well known through this State.

Remember to add, "I saw it in the Biblical Recorder," when you write to advertisers.

Splendid Business Opportunity.

A physician, who enjoys a large practice in a village and the surrounding country, in an exceptionally good territory in Central North Carolina, would sell his practice and property, consisting of residence and small farm. Located in fine tobacco section, good schools and churches, moral and thrifty people, income in the neighborhood of $3,000. Reasons for selling given upon application. For full particulars, address DOCTOR, care Biblical Recorder, Raleigh, N. C.

Have you a want? Keep it not: carry it to Him, it shall lie on the mercy-seat to be considered. In due time shall be written on it: "To be provided for."—Lady Powerscourt.

Wake Forest Notes.

THREE WEEKS MORE. ASHEVILLE BANQUET.

Three weeks more. Then commencement will commence and the session will end. The graduating class is large and averages well in quality. Many visitors will be present. The occasion promises to be of unusual interest. The programme for the week is attractive. Here it is:

Sunday, May 25, Baccalaureate Sermon by Elder J. W. Lynch, of Roanoke, Va.

Monday, May 26. The Trustees meet at 10 a. m. and at night the School of Law will be addressed by Mr. Clarence Ashby, Dean of Law School of the University of New York. I have read his addresses before the American Bar Association at its meeting in Denver, last year, and before the Social Science Association of America and can well believe that a treat awaits us for that evening.

Tuesday, May 27. Morning. The Address before the Literary Societies by Dr. Shaller Matthews, of University of Chicago. Evening. Alumni Address by Mr J. T. Alderman, of Henderson, N. C.

Wednesday, May 28. Eight young gentlemen will deliver orations and, with more than thirty other members of the class of 1902, will receive their degrees. That is, we hope so. Several hurdles have yet to be jumped before the winning goal is reached.

This figure of speech reminds me that last Tuesday was the annual College Field Day. In spite of threatened showers, a large crowd gathered around the Athletic Park to witness the trials of agility and strength. On the whole, I think that, while some of the records made have been surpassed here, it was the most successful Field Day we have ever had. Prof. Crittenden is to be congratulated upon the work he has done and the enthusiasm he has created.

Ho for Asheville! Thither go the Baptist hosts of the South this week. With pleasure I look forward to meeting many of our former students who have made their careers in other States and whom their North Carolina friends have infrequent opportunities of seeing. Arrangements are now being completed for a Wake Forest Alumni Banquet at Battery Park Hotel during the meeting of the Convention. About a hundred "plates" have already been engaged. Responses to Toasts, etc., will be given by Alumni from nine different States. Of course some changes may have to be made in the programme after it is printed. But backsights are better than foresights and perhaps Editor Bailey will tell us next week about the Banquet, not as it is expected to be, but as it was. And I hope he'll publish the programme, the good taste and sparkle of which, by the way, is to be credited to my colleague, Prof. Poteat, Chairman of the Committee of Arrangements.

And do not forget to come to Commencement!

CHAS. E. TAYLOR.

Wake Forest College, May 5, 1902.

Commencements.

Marshville Academy. May 3, 4, 5 and 6. Debate May 3. Sermon May 4 by Rev. E. K. McLarty. Literary Address May 6, Governor Aycock.

* * *

Wakefield Classical and Mathematical School. May 15 and 16. Sermon on 15th by Rev. Forrest Smith; Address on 16th by Prof. J. B. Carlyle.

* * *

Oxford Seminary: President Hobgood, writes:

"Our program for Commencement has been completed. We are to have three representative men to speak for us on this occasion—one editor, one pastor, one teacher. The editor of the Biblical Recorder is to address the Maggie Nutt Missionary Society on Tuesday evening, May 20. Wednesday evening, Dr. Barron, of Charlotte, is to preach the Baccalaureate Sermon. On Thursday evening, President Taylor, of Wake Forest, is to deliver the address before the Calliopean Society. The Class Day exercises will take place on Wednesday morning at 11 o'clock. The annual concert will be given on Thursday afternoon, and the art reception will take place the same afternoon. So you see there is a feast of fat things provided. Railroads will give usual reduced rates."

* * *

Chowan Baptist Female Institute. Fifty-fourth Annual Commencement, May 11-14. Baccalaureate Sermon Sunday, May 11, by Rev. W. D. Hubbard; Concert May 13 at 8 o'clock; Commencement Day May 14. Address by Hon. J. Y. Joyner. Class Roll: Mary Theresa Cooke, Annie Wyatt Pritchard, Lettie May Rice, Mary Thomas, Sallie E. Wiggins.

* * *

Davis Creek Academy, May 15. Principal B. G. Early. Sermon by Rev. W. S. Ballard. Address by Rev. W. N. Johnson.

* * *

Leasville High School, May 27. Flint, N. C. Literary Address by Rev. W. D. Hubbard.

* * *

Bethel Hill Institute, May 14. Sermon by Rev. P. H. Fontaine; May 15th, Address by Dr. E. W. Sikes.

When answering advertisements, please mention the Biblical Recorder.

Spencer Terminal.

Eleven months ago to day we paid in full the bill for the seating in the Baptist church. That still left us with a church debt of six hundred and twenty-five dollars. By the first Sunday in February of the present year this had been much reduced. And that day! Its holy memories will forever thrill all of our hearts. I rallied the church to pledge the balance due. They pledged, and then pledged again, until we climbed to the summit of the hills of glorious success.

There is no recent event among us with which to compare that day, save the educational rally at Winston. That, indeed, was magnificent. In proportion to numbers, our victory was even more splendid, particularly in this fact: Every dollar pledged was paid into the treasury before the set of the next day's sun. Last week I drew off my accounts to be audited by the Building Committee and turned back into the treasury a cash balance of eighteen dollars and fifty-five cents, every cent of indebtedness having been paid.

During a pastorate of a little more than three years the list of members has lengthened out from about fifteen to ninety-four; our assets have grown from sixty-five dollars to a property that may fairly be estimated at five thousand dollars, as values are rated here. I feel that the men and women who have so faithfully stood by me in the work are worthy to be counted among the heroes of faith. Better pluck was never gotten together in a Baptist church.

C. G. WELLS.

April 30, 1902.

Two Servants of God.

It was my privilege to visit, recently, the homes of two of our Baptist preachers about whom the brethren know too little.

One of them is Rev. Stephen Gilmore, of Goldston, Chatham County. I found him upon a bed of affliction. His race is nearly run. [Brother Gilmore died soon after this letter came.—Editor.] His is a meek and gentle spirit, and the disposition to be entirely submissive is plainly manifest in him. It was worth a trip across one of the roughest sections of Chatahem County just to see his face and hear the few words of encouragement which he was able to speak—few because of bodily weakness, yet coming from a heart throbbing with love for God and man.

Living on a farm adjoining that of Brother Gilmore is Rev. L. R. Dixon. This brother is worthy of a more lengthly notice than can be given here. Brother Dixon seems to be just in his prime. He is a Gospel preacher of no little power. We often see in the papers of how nobly some city pastor has led his people on in the erection of a house of worship. This brother serves four country churches. Three of these churches built last year new houses of worship. What pastor and people have done better? Brother Dixon lives on a farm, has a large family (his eldest daughter is a student at the Baptist Female University at Raleigh), and receives a salary of less than three hundred dollars per annum.

These brethren are men of worth in the Lord's vineyard, although their names are not familiar to all of your readers. They are men of honest toil and noble sacrifice.

Very truly,

S. W. OLDHAM.

Holly Springs, N. C., April 24, 1902.

City Mission Work in Raleigh.

REPORT FOR FIRST QUARTER, 1902.

Allow me as your City Missionary, to give a short statement of my work for the past quarter. I would state that I feel that under the direction of the Holy Spirit that it has been a successful quarter. I would state, first, that during the spell of bad weather that the good people of Raleigh responded to the call of the Citizens' Relief Committee, and through your missionary there was distributed to those in need $264.25. Allow me right here to thank the Citizens' Relief Committee and the good brethren for their help in this work.

I have preached 40 times; there have been 26 professions, 18 of these have already given their names to join Baptist churches. I have made 72 visits, held 3 funerals, given out 25 Testaments, and am glad to inform you that the President of the City Mission Committee has made arrangements to get more Testaments and Bibles for the Missionary.

That there is a good meeting in progress at Clayton, under the Gospel Tent, and I would ask the prayers of the dear brethren in my work.

Your City Missionary is working regularly at West Raleigh Tabernacle Mission Station, Samaria church and wherever the Lord opens the door. As the spring opens we hope to do a good work under the Gospel Tent in the different parts of the city, and to this end your Missionary would ask your prayers and hearty support and co-operation.

Respectfully,

R. S. STEPHENSON,
City Missionary.

Raleigh, N. C., April 1, 1902.

A Perfect Bale of Cotton.

There isn't such a thing, because the Cleaning System isn't perfect. But great strides have been made in late years. Our complete gin outfits are the latest. Why stick to the old systems which haven't been improved in ten years. We make engines, boilers, saw-mills. Write,

LIDDELL COMPANY,
Charlotte, N. C.

—The Salem Female Academy is a familiar name in the South, where its Alumnæ are numbered by the hundreds, and hence around many Southern firesides is being discussed with pleasurable anticipation the celebration of the Centennial of this venerable institution, which will occur at Winston-Salem, N. C., May 28-29, of this year.

Acknowledgments.

May 7.

State Missions.—W. M. S., Mount Airy, $5; Cove Creek, 2.52; Harmony, Sunday-school, 35c.; W. M. S., First church, Asheville, 10; Sandy Run, 11.67; W. M. S., Cedar Creek, Expense Fund, 78c.; Ahoskie, West Chowan, 15; Rutherfordton, Green River, 2.43; Dysartsville, Green River, 2.57; Mount Tabor, 9.35; Sunday school, Orphanage, 2.13; Pollocksville, 2.40; Piney Grove, 9.35; Trenton, 61c.; Maysville, 2; Poplar Creek, Flat River, 50c.; Hillsboro, Mount Zion, 4.05; Mars Hill, Mount Zion, 90c.; Mount Adair, Mount Zion, 50c.; Washington Street, Greensboro, 3.75; Salem, South River, 4.40; Cumberland, 2.32; Miss Mary Cox, 1; Mrs. Hattie Cox Gaylor, 1. Total this week, 94.38. Previously reported, 2,654.72. Total this year, 2,749.10.

Foreign Missions.—Cedar Fork, $16 Middleburg, 7; W. M. S., Mount Airy, self denial, 6.55; Sunbeams, Mount Airy, 3.75; W. M. S., First church, Asheville, 10; Flat Creek, 2.54; Macedonia, 67c.; Pleasant Hill, 3; Berea, 2; W. M. S., Salemburg, 1.79; Ephesus, Beulah, 8; Concord, South River, 1.33; Lumberton, 211.60; W. M. S., Ansonville, Pee Dee, 1.10; New Bethel, Kings Mountain, 2.25; Everetts, Tar River, 1; Milgred, Tar River, 2.47; W. M. S., Hamilton, Tar River, 1; Fort Barnwell, 5; Mount Zion Association, 50.50; Sandy Run, 4.68; Ebenezer Eastern, 1; Wake Forest, 26.11; M. S., Wake Forest, 5.46; W. M. S., Mount Vernon, 2.50; Mount Vernon, 27.70; W. M. S., Clement, Beulah, 2; W. M. S., Mount Zion, Tar River, 1.62; W. M. S., New Hill, Little River, 1.05; W. M. S., Spring Branch, Little River, 1.66; J. T. Burgess, 1; Y. L. M. S., First church, Winston, 1.90; Y. L. M. S., First church, Winston, Christmas offering, 1.50; Winston church and Society, 110; Ahoskie, West Chowan, 13.50; W. M. S., First church, Gastonia, 2.30; Rutherfordton, Green River, 2; Pleasant Grove, Green River, 1.30; W. M. S., Mount Vernon, Green River, 3; First church, Monroe, 20.37; Meadow Branch, 13.17; Mount Pleasant, 1.95; Oak Grove, 2; Hopewell, 3; Macedonia, 1.50; Bethel, 2.50; Greenville, Memorial, 20; Moore's Chapel, Piedmont, 1.35; Aulander, 30; Warren Plains, Tar River, 1.16; First church, Durham, Mount Zion, 47.16; High Point, 105; W. M. S., High Point, 20; Broad Street, Winston, 31.30; Mount Hermon, Mount Zion, 3.80; Berea, Mount Zion, 1.26; Antioch, Tar River, 1; Turkey Branch, Tar River, 50c.; Margarettsville, West Chowan, 3.25; Seaboard, Chowan, 6; Jackson, West Chowan, 3.42; M. S., Jackson, West Chowan, 7.23; Sunbeams, Jackson, West Chowan, 34c.; Sunbeams, Jackson, West Chowan, Christmas offering, 1.01; Sharon, Flat River, 1.45; Orphanage, 20.80; Orphanage, Sunday school, 4.07; Denton, 4; Piney, 6; Red Oak, 3; Pollocksville, 81c; Chestnut Hill, South Yadkin, 2; Church Grove, South Yadkin, 1; Poplar Creek, Flat River, 11; Tryon Street, Charlotte, 100; Jonesboro, Sandy Creek, 2.46; Providence, Pilot Mountain, 1; Mount Tabor, Pilot Mountain, 1.02; Ayersville, Pilot Mountain, 1.04; Antioch, Mount Zion, 3.32; Bethel, Mount Zion, 2.48; W. M. S., Apex, 2.71; Apex, 1.48; Bear Creek, 3.50; Lenoir, Caldwell County, 12.60; New Friendship, Liberty, 10; Southside, 8.75; East Durham, 12.45; Bethlehem, 10; Lexington, 86; Western Avenue, 4.53; Hillsboro, Mount Zion, 1.35; Mars Hill, Mount Zion, 91c.; Mount Adair, Mount Zion, 50c.; Ephesus, Beulah, 3.27; Washington Street, Greensboro, 52.37; Bethel, 1; Mount Gilead, Montgomery, 10; W. M. S., Mount Gilead, Montgomery, 2; Gold Hill, Stanly, 60c.; Kendrel's, Stanly, 3; Prospect, Stanly, 2; Ebenezer, Stanly, 3; Palmersville, Stanly, 5; Albemarle, Stanly, 23; Clear Creek, Mecklenburg and Cabarrus, 1.90; Startown, 2.27; Cleveland, 2; Eaton's, South Yadkin, 18; Mocksville, South Yadkin, 4.60; Abbott's Creek, Liberty, 8; Green St., High Point, Piedmont, 7.50; Pine Grove, Liberty, 13.14; South River, South Yadkin, 2.50; Society, South Yadkin, 11.88; Bethel, South Yadkin, 3; Old Fort, Green River, 5; Fruitland, Carolina, 5; W. M. S., Carolina, 69c.; Mount Gilead, Carolina, 2.92; Ebenezer, Carolina, 1.50; B. B. B., Greensboro, 75c.; Clemmonsville, Pilot Mountain, 14; Ronda, Elkin, 2.50; Ramoth Gilead, Chowan, 15; Macedonia, Chowan, 10; Mount Carmel, West Chowan, 6.14; W. M. S., Mount Carmel, West Chowan, 2.66; Reidsville, 50; Farmington, South Yadkin, 15.40; Sunday-school, Farmington, South Yadkin, 1; Advance, South Yadkin, 12; W. M. S., Jonesboro, Sandy Creek, 3.63; Marshville, 7.40; Conoconary, 4.10; Mount Olive, 6.10; First church, Wilmington, 37.50; Whiteville, C. F. and Col., 17.35; Cross Roads, C. F. and Col., 5; Bradman Mission, C. F. and Col., 1.30; Mount Gilead, Mount Zion, 83c.; W. M. S., Mount Gilead, Mount Zion, 2.90; Spring Hill, Pee Dee, 12.95; Y. L. M. S., Spring Hill, Pee Dee, 95c.; Rolesville, Central, 10; Cove, 60c.; W. M. S., Fort Barnwell, 1; Sunbeams, Fort Barnwell, 50c.; Kinston, 38; Antioch, 5; Fayetteville, 69; Judson, 2.02; Long Branch, 2.53; W. M. S., Warsaw, 1.75; Falls, 3.50. Total this week, 1,703.83. Previously reported, 4,300.79. Total this year, 6,004.62.

Home Missions.—W. M. S., Carthage, self, denial, $2.25; Cedar Fork, 6; W. M. S., Mount Airy, 5; Sunbeams, Mount Airy, missionary, 5.50; W. M. S., First church, Asheville, 6; Sylva, 2; Beaver Dam, 8.25; W. M. S., Beaver Dam, self-denial, 3.50; Trading Ford, 4; W. M. S., Salemburg, self denial, 5.16; Ephesus, Beulah, 7; W. M. S., Ansonville, Pee Dee, 2; New Bethel, Kings Mountain, 29.10; Bethel, Tar River, 2; Everett's, Tar River, 1; Y. L. M. S., Winston, 6.90; Mount Zion Association, 25; Yates, 9; Sandy Run, 2.85; Ebenezer, Eastern, 50c.; Wake Forest, 14.03; Y. L. M. S., Wake Forest, self-denial, 5.75; Y. L. M. S., Wake Forest, 6.75; Sunbeams, Wake Forest, self-denial, 1.75; Sunbeams, Wake Forest, 3.67; W. M. S., Wake Forest, self-denial, 14.83; W. M. S., Wake Forest, 13.05; W. M. S., Mount Vernon, 2.50; Mount Vernon, 27.70; W. M. S., Holly Springs, Raleigh, self-denial, 3.75; W. M. S., Holly Springs, Raleigh, 41; Sunbeams, Holly Springs, Raleigh, self-denial, 1; W. M. S., Spring Hope, Tar River, self-denial, 1.60; W. M. S., Florence Arnell, Flat River, self-denial, 5; Colerain, West Chowan, 12; J. T. Burgess, 1; Y. L. M. S., First church, Winston, self-denial, 2.70; Winston church and Society, 53.20; W. M. S., First church, Gastonia, 6.05; Big Level, Green River, 1.75; Olive Chapel, Mount Zion, 23; Meadow Branch, 6.66; Mount Pleasant, 1.11; Macedonia, 1.50; Bethel, 2.31; Olive Branch, 2.05; Deep Springs, 1.05; Moore's Chapel, Piedmont, 1.30; Murfreesboro, West Chowan, 7.31; Aulander, 20; Warren Plains, Tar River, 1.77; Canetuck Chapel, Wilmington, 3; Broad Street, Winston, 20; Pilot Mountain, 4; Sunday-school, Murfreesboro, West Chowan, 2.37; Mount Hermon, Mount Zion, 2; Antioch, Tar River, 1; Turkey Branch, Tar River, 50c.; Margarettsville, West Chowan, self denial, 2.75; Jackson, West Chowan, 11; Enon, Flat River, 12.93; Orphanage, 13.37; Sunday-school, Orphanage, 4.28; Red Oak, 3; Chestnut Hill, South Yadkin, 2; China Grove, South Yadkin, 1; Enon, South Yadkin, 1; Poplar Creek, South Yadkin, 10; Tryon Street, Charlotte, 50; Bethel, Mount Zion, 1.19; W. M. S., Apex, 4.75; Apex, 1.06; Bow Creek, 3.50; Lenoir, Caldwell County, 7.84; New Friendship, 6; Southside, 9.15; East Durham, 1.53; King, Pilot Mountain, 2; Friendship, Pilot Mountain, 7; Rich Fork, Liberty, 2.70; Lexington, 16.25, Western Avenue, South Yadkin, 3; Cary Chapel, Tar River, 5.76; Ephesus, Beulah, 2; Washington Street, Greensboro, 26.37; Bethel, 95c.; Mount Gilead, 6.75; Ebenezer, Stanley, 2; Albemarle, Stanley, 7; Clear Creek, Mecklenburg and Cabarrus, 2; Catawba, 1.36; Cleveland, 2; Eaton's, South Yadkin, 4.69; Abbott's Creek, Liberty, 3; Green Street, High Point, Piedmont, 3; Pine Grove, Liberty, 9.81; W. M. S., Second church, Durham, self-denial, 4; South River, South Yadkin, 1.50; Society, South Yadkin, 8.81; Bethel, South Yadkin, 5.60; Old Fort, Green River, 3; Marion, Green River, 13; W. M. S., Fruitland, Carolina, 50c.; Ebenezer, Carolina, 1.50; B. Y. P. U., Fruitland, Carolina, 3.08; W. M. S., Gilead, Carolina, 1.60; Mill's River, Carolina, 57c.; B. B. B., Greensboro, Piedmont, self-denial, 1.75; Clemmonsville, Pilot Mountain, 6.20; Ramoth Gilead, Chowan, 20; Macedonia, Chowan 6; Providence, Currituck County, 13.50; Pleasant Grove, West Chowan, 13.35; W. M. S., Pleasant Grove, West Chowan, 1.65; Mount Carmel, West Chowan, 1.86; W. M. S., Mount Carmel, West Chowan, 2.66; Reidsville, 38.20; Farrington South Yadkin, 8.60; W. M. S., Jonesboro, Sandy Creek, self denial, 3.62; Canton, Stanley, 1; Marshville, 5; Conoconary, 2.10; Mount Olive, 3.45; Teachey's, 2.40; First church, Wilmington, 5; Forest City, 4.26; Hickory Grove, Bladen, 97c.; Rolesville, 10; Cove, 50c.; W. M. S., Fort Barnwell, 1; Sunbeams, Fort Barnwell, 50c.; W. M. S., Greenville Memorial, self denial, 18.32; W. M. S., Greenville Memorial, 3; Kinston, 30.85; Antioch, 5; Antioch, South River, 1.25; Ballard's Bridge, Chowan, 30; Reynoldson, Chowan, 10.22; W. M. S., Reynoldson, Chowan, 2.43; Sunday school, Reynoldson, Chowan, 2; Falls, 2.50. Total this week, 974.21. Previously reported, 1,667.67. Total this year, 2,641.88.

Education.—Hickory, $1.25; Pollocksville, 1.68; Piney Grove, 76c.; Trenton, 1.03; Poplar Grove, Flat River, 1.40; East Durham, 4.72; Washington Street, Greensboro, 19.40; Cleveland, 2; Macedonia, Chowan, 3; Spring Garden, 1.10, Dover, 1.10. Total this week, 37.44. Previously reported, 1,112.81. Total this year, 1,150.25.

Sunday-school and Colportage.—Orphanage, Sunday school, $1.93. Previously reported, 39.73. Total this year, 41.66.

Ministerial Relief.—Orphanage, $6.16; Washington Street Greensboro, 75c.; Advance, South Yadkin, 1. Total this week, 7.91. Previously reported, 320.69. Total this year, 328.60.

Total reported for all objects this week, $2,819.70
Previously reported for all objects, 10,096.41

Total reported for all objects this year, 12,916.11

WALTERS DURHAM,
Treasurer Baptist State Convention.

Cash collections for Educational Fund for week ending May 3, 1902.

Stanley Association, Palmerville church: Mrs. M. J. Coggins, $5; Miss Sallie Villes, 25c.; Mrs. M. C. Kirk, 25c.; Mrs. J. A. Bunch, 50c.; Miss Cora Eddins, 25c.; Mr. Jim Kirk, 1; Miss Varina Kirk, 25c.; Mrs. M. A. Thyer, 25c.; Miss Vann Eddins, 25c.; Mrs. Fannie Kirk, 25c; Mrs. Jennie Eddins, 1; D. J. Massey, 50c.; Miss Nora Eddins, 25. West Chowan Association, Jackson church: E. C. Spencer, 5; Greene Gay, 1; Cashie church, 1.50; Ross' church, 15; Center Grove church, 2.75; Mars Hill church, 60; Potecasi church, Mrs. Eliza Garrett, 1. Liberty Association, James Smith, 5. South Fork Association, Hickory church, Little Helpers, 5; Eastern Association, Hallsville church 1.50. Mount Zion Association, Chapel Hill church, J. W. Gore, 25. Personal: C. B. Jordan, 65; Rev. A. L. Betts' Field: Warsaw church, 14.80; Bowden's church, 2.36; First church, Raleigh, W. J. Peele, 5

Total, $219.91
Total amounts previously received, 6,919.05

Total receipts, 7,138.96

L. D. WATSON, JR., Treasurer.

Collections for Woman's Union:
Miss Blanch Vann, $4; Mrs. W. B. Waff, 3.
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In ordering goods, or making inquiry concerning anything advertised in this paper, you will oblige us and the advertiser by stating that you saw it in the Biblical Recorder.

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Questions in North Carolina History.

I. How did the first Discovery of North Carolina come about, and why did it come to nothing?

II. Who was Sir Walter Raleigh? What did he have to do with Carolina?

III. What was the early attitude of the Indians? Why did it change?

IV. What religious antagonism animated the English explorers?

V. How did Carolina get her name? What changes did the name undergo?

VI. Describe the early failures to colonize.

VII. Tell the story of "Croatan" in 100 words or less.

VIII. How did Carolina at length become settled? Who conducted negotiations with the Indians?

IX. What was the form of early government (under the Proprietors)?

X. Name and locate some of the first settlements.

XI. Why did Locke's Constitution fail?

XII. What was the General Condition of the Colony in 1700–1720?

XIII. Relate the events indicative of and leading up to the Revolution. Give your own idea of the causes of the Revolution.

***

The second lot of questions will be submitted later.

Write independently, that is, do not try to follow the language of the articles in the Recorder, but use your own language, and do not fear to record your own impressions.

Be careful not to make answers too long or too brief. Say well just what you have to say, no more, no less.

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The chief mark of Christianity is that the poor have the Gospel—the good news of Jesus' salvation—preached unto them.

Is this mark in you? Is it direct or by proxy? Is it big or little?

Dr. Tyree now enters upon a discussion of the Doctrine of the Atonement. We do not think his article on the Divinity of Jesus in last week's paper can be excelled by him. But we have reason to believe that he has put all his strength into this discussion of the Atonement. As he says in his opening article, this doctrine is the very heart of the modern conflict. For this reason, if for no other, wherever this paper goes, this article and those that shall follow ought to be earnestly pondered.

Two Baptists, a preacher and a layman, both of whom were informed upon our denominational affairs ten and fifteen years ago, have written and said that Mr. Dixon is right in his novel with reference to an effort to use our denomination for political ends. Having no knowledge of affairs at that time, being a school boy, we could not believe that Mr. DIXON'S statement is historical. It is unbelievable in light of the present temper of the denomination. We are glad that the North Carolina Baptists have improved so much. We pledge to all the world that the day will never come when our Convention can be so used.

If about eight of our esteemed brethren will forgive us, we will yield to the temptation to print the following from the Wake Forest Student:

"The students of Wake Forest were most enthusiastic in advocating the erection of a sister institution. Shall we not say sister institution? If this can not be said by W. F. of the B. F. U. it would be hard to find that relation existing between two colleges. For are not both colleges supported and patronized by the same people? Are not the friends of one institution the friends of both? If so, what should be the relation of the students of the two? We think that there should be a perfect understanding between them and that if ever an opportunity offers itself to either college to prove that it is loyal and true to the other, to take advantage of it. We are justly proud of our sister institution, and hope that her daughters realize that in us they have true friends and brothers. And, in a brotherly spirit, we would suggest that they change the name of their school to something a little more appropriate than The Baptist Female University."

That advice to change her name is so brotherlike!

Sir Robert Hart is the great man of China. He knows China better than any European and better than any Chinaman, we dare say. He organized and manages her imperial maritime customs and has managed them forty-two years. He said shortly after the Boxer uprising: "We can avoid a repetition within ten years of the Boxer troubles only in two ways—First by the partition of China; second, by the spread of Christianity."

In view of the definite policy looking to the integrity of China, we are left to rely upon the rapid spread of Christianity to prevent future uprisings. It will be interesting to mark Sir Robert's prediction. It is interesting to consider it in light of the clear article on the relations of our work in China to the new conditions, printed this week. There are 2,500 missionaries in China and 100,000 Chinese converts in Protestant churches. Greater things than the conquest of the Chinese Empire by this army are recorded in the history of Christianity. If only we who are of Christ's army were burning with zeal to win the world to Him in our generation, there is no room to doubt that He would give us the victory. The army of God is impotent because soldiers are not soldiers. That

THE PRACTICAL QUESTION AS TO THE FREE SCHOOLS.

The Free School question is now no longer a question of agitation. Upon all classes the need of betters chools and longer terms has been and is being impressed. The question now is, How shall the agitation be given a practical expression?

In a free country a Governor's power ends with his power to persuade, and a Conference is sufficient only to the extent that it commands regard for its wisdom. The question now comes back to the people.

Analysed, the question presents several openings for practical work, as follows:

(1) Better school houses. To be obtained by local gifts and taxes met half-way by funds derived from the Swamp-lands. That is, let the people ask the Board of Education to propose to appropriate half the cost of a school-house to any district that will raise the other half. And let the State Board select a model school house.

(2) Elimination of weak districts. The school system of North Carolina is paralyzed and has been for years not more by poverty than by foolish and wanton creation of districts that serve only to sap the system's life-blood. Heroic measures will now be required to cut off these districts. But they must be cut off. Some teacher will lose, but the cause of education will gain. Some pupils will have to walk farther; but the large majority will go farther into the process that makes for education.

(3) The system must be "brought together." It is now incoherent. Control is not definite. Authority seems to be lacking. The State Superintendent should have more power. If he should be given such power as would enable him to see to it that the schools are well conducted at every point, we should not object. He is in the relation of active head and director of a great institution or enterprise.

(4) Local Taxation should be voted wherever possible. Leading men in every township should take a hand in this good work right now.

(5) Finally, and not least important, active measures should be devised to educate every boy and girl in the State. 1908 is coming. Never were a people more solemnly pledged to see to it that no white boy shall rise to manhood illiterate after that year. This pledge went beyond neglect of fathers or indifference of mothers. It was solemnly taken in full view of all conditions. It must be fulfilled to the letter. If fathers are neglectful or mothers indifferent, the men who made this pledge can not be either neglectful or indifferent. One illiterate white citizen coming of age after 1908 will be an indictment of those who made this pledge beyond defending.

The keeping of this pledge points irretrievably to compulsory education. Not to adopt this plan is to announce that the pledge will not be kept.

A THOUGHT FOR COMMENCEMENT TIMES.

Not long ago a student of the University of North Carolina made a speech there on "The University Student's Duty to the State." He chose his subject wisely and treated it well, as the following paragraph will show:

"Notwithstanding the educational condition of some of our people, year by year they throw in their portion to maintain this seat of learning. Many who can not read their tax receipts, and who have children coming up in the same condition, meet the tax-gatherer's demand, and do not question why. What moral obligation does this throw upon the shoulders of the University student?"

If every student would regard himself in this light, the objections to the State's policy in higher education would not be half so pointed. There is no beneficiary like the student in the University of North Carolina; he is the object of help from a million people largely poor. There is no debt like that which he owes. Debtor to all men not only because of his strength, but because that strength was received from all.

And this is true of students in other institutions. If the young men will carry themselves not as lords of creation, but as debtors and servants of all, education will receive new meaning and new support throughout North Carolina.

We have read enough of Helen Keller's life story in the Ladies' Home Journal to say that every man, woman and child in the world ought to read it. The first two installments appeared in the April and May numbers, price each ten cents. By the year the magazine is one dollar. Helen Keller is the girl who in early life became dumb, deaf and blind, but who now is second to no woman her age in mental and spiritual development. Her story is not merely interesting; it is a beautiful and compelling lesson in life's blessings, and quite a commentary on teaching children.

"Policy" was not in the dictionary that Daniel studied.—Moody.

A RECORD OF PROGRESS.

That North Carolina Baptists have registered a considerable advance in contributions to Foreign Missions almost without effort, is the most gratifying news that we have had to print in years. We can not give the exact figures, but we understand that the advance upon last year is about two thousand dollars—about twenty per cent. If you remember that there has been no special effort, no distressing pleas, no cry of debt, this news will be all the more pleasing. It is a permanent step forward, the fruit of permanent growth in Christian life. The news grows more wonderful when we think of the hard campaign for State Missions last fall and the steady call for educational funds this spring. It means that Foreign Missions have taken root and are growing and that they will grow as against any crowding of appeals. This also is a testimony to progress in Christian spirit and life.

Home Missions shows no special advance, but that we are keeping up to the mark set by the extraordinary effort last spring is a good sign.

As the brethren go up to Asheville this week they can feel that their churches have done a good year's work and in the matter of improvement have no reason to fear comparison with any.

To Sunday-school teachers: Do not moralize: Teach the Lesson. Do you suppose that Samuel's mother drew a moral every few words as she told him the story of Joseph, or that she divided the story of Jacob into four lessons and eighteen precepts!

To preachers: Do not spiritualize. Let the Truth have its way unhampered.

To editors: Do not advise. Every man must take his own advice and the consequences thereof. Speak the truth, and let all men learn for themselves.

STANDETH GOD WITHIN THE SHADOW.

SUNDAY-SCHOOL LESSON FOR MAY 11; ACTS 12:1-19. "PETER DELIVERED FROM PRISON."

It is now fourteen years since the ascension of Jesus. Those who have followed these comments have an idea how the number of believers has increased; how the persecution has served only to strengthen their hearts; and how the revelation of the wider work of Christ has come upon them. Their troubles are by no means at an end. A powerful hand now comes upon the scene—a political hand. And a more Powerful is seen.

Herod stretched forth his hands. Politics have not figured actively until now. The little body of believers was not significant enough to call for the intervention of the State. Even now Herod's interest is not direct. He is pleasing the Jews. He wants their support.

One line suffices to tell us of the first martyrdom of an Apostle. The greater attention given to the death of Stephen must indicate that Stephen's part was a more important part than that of James, and the murder of Stephen of greater moment than the murder of James. Probably Luke's mind is so engrossed with the miraculous deliverance of Peter that he gives little note to the failure to deliver James.

The believers must have been sadly depressed by this event, however. It was in the time of the famine. The church never felt her weakness more sharply; never needed her Lord more sorely. But her faith fails not, neither doth her Lord. And this is the lesson for us, that God will not fail His own in the time of real need.

Seeing that he thus gains favor, Herod seizes Peter, and as it is unlawful to execute in the days of the Passover, puts him in prison to await trial. Not forgetting a former escape, he sets four quarternions of soldiers to guard him. This is a testimony also to his estimate of Peter's importance.

But prayer was made without ceasing of the church unto God for him. It will not be difficult to understand the significance of these words. This is a most critical hour. Famine on one hand; the strong hand of the State on the other combined with the relentless Sanhedrim; the memory of Stephen still fresh, and only a little while since God suffered James to be slain;—if ever people had reason to pray, if ever the church was about to be destroyed, if ever men could pray, now is the time. We who would learn to pray may study this earnestness of need.

One fact remains to be recorded and that is this: God answered that prayer. The four quartunions of soldiers, the prison walls, the power of Herod avail naught. God may permit Stephen to be put to death and overrule the enemy; He stands silent while James is slain and may even seem to some to have forsaken His own; but God stands behind the shadow, and man's extremity proves once and ever again God's opportunity. But mind you, it is man's extremity. So many of us expect God to do our little tasks for us!

We have an admirable lesson in prayer here. If we assume that the church did not pray for James, we may conclude that for this reason God suffered him to be slain. But we believe that the church prayed for him, too. What must we then infer? This, that God is the judge of the wisdom of calls upon Him, and that those who pray must pray with obedience to that wisdom. God chose to save Peter. He received James into Himself. The fact standing out is that by His Power His church survived.

It is refreshing to read on and discover that Peter with all his lessons in faith was not prepared for this perfect answer to prayer. That marks him as a poor mortal. Nor could the people believe their eyes. It was not their faith in their prayers, then, that saved Peter and the church. It was their earnest dependence upon God. This is pigher faith.

Many a one of us who depends helplessly upon God will have a better hearing with Him than some who assume such confidence in their prayers that one of ordinary mortal doubts and fears feels rebuked in their presence.

The description of the performances at Greensboro in the name of the Christian religion is not printed because of their sensational character; nor do we print them as a commentary on our civilization. We print them for two other purposes, first as a matter of religious news, a record of interpretation in this period; and second, in order to point out that performances of this sort are legitimate and logical fruits of a religious attitude that is often assumed and insisted upon by a class of somewhat more restrained Christians who pride themselves on their orthodoxy and holiness. The reader will observe that the one thing sought for by the Greensboro fanatics is the special miraculous works of the early days of Christianity. They would cast out devils, exercise almighty power and speak as the oracles of God. That they make such a pitiful failure, and failing, pretend to deceive even themselves, is only pathetic. There are others who merely succeed in not falling so low, making still these claims. They have no more authority than the Rev. Mr. Hodgin.

At the Dawn of the Twentieth Century.

DEGRADATION OF GOD AND MAN AS RELIGION.

Special to The Charlotte Observer.

Greensboro, April 29.—The fire-baptized holiness people continue to excite a good deal of interest and curiosity here. Large crowds attend the continuous performances at the tent on South Elm street, and, with the exception of those who are attracted by curiosity, the hearers do not hesitate to give full vent to their feelings. There is no restraint. Everything is free and easy, and every member of the sanctified band is expected to give proof of his baptism by fire. Throughout the day and the greater part of the night the sound of preaching, praying, singing and shouting may be heard in the vicinity of the tent. Were it not for the pity of the thing, the performance would be as amusing as a circus or a minstrel. The preachers make all kinds of strange and ridiculous statements and the deluded followers do all kinds of strange things. When a call is made for those who wish to receive the baptism of fire, there is a grand rush for the "mourners' bench," and, after a goodly crowd has been corraled, the preachers set themselves to the task of "bringing the mourners through." Grabbing a mourning woman by the hands, one of the leaders will command her to look up and see the "light." If she is a little slow in catching a glimpse of glory, she is told to look higher and shout aloud. When she has been induced to make a few ejaculations, she may be embraced by the preacher and led across the rostrum in a kind of negro cakewalk, to the accompaniment of loud and gleeful shouts on the part of the congregation. The excitement reached the climax last night, when Rev. Thomas C. Hodgin cast a devil out of a seeker for light. While the poor seeker lay on the ground, writhing and moaning like one possessed, the preacher, with shouts akin to those indulged in by a crowd of boys on a rabbit hunt, chased the devil across the fellow's anatomy until it was finally located in his head. With a glad cry of conquest, the Rev. Mr. Hodgin announced that he had the devil. For a brief moment he held the terrible monster above his head for the gaze of the awe-stricken congregation, after which he gleefully threw it upon the platform. It struck the loose boards with the dull thud of an ordinary stone, but, to the bewildered holiness people, it was a real, live devil.

The holiness people are not all ignorant and superstitious people, though a large majority of them probably belong to that class. Among the most earnest and excited seekers after the baptism of fire a few nights ago was a Methodist minister, a member of the Western North Carolina Conference and pastor of a charge in Stokes County. I do not know that his spirit received a touch of the divine fire, but it is said that no one cried louder than he for the light. Another one of the seekers is a young preacher from the eastern part of the State, a member of one of the best families in Sampson County.

This morning Edward Haynes, a young man from Reedy Fork, Davidson County, who came here to attend the holiness meeting, was placed in jail on account of violent insanity. He was accompanied by his mother and his brother-in-law, Walter Perryman. It seems that young Haynes has been subject to epileptic fits for some time. His brother-in-law stated that the members of the family believed he could be healed by Rev. Seth C. Rees and the other holiness preachers, and it was for this reason that he was brought here. When young Haynes alighted from the train he was violent, and when his brother-in-law and two policemen took charge of him he fought like a demon. It was necessary to handcuff him and bind his arms and legs with ropes in order to get him to jail. Mrs. Haynes pleaded with the officers to take her son to the holiness tent that he might be annointed and healed. One of the preachers came to the jail and said the young man could be healed if removed to the tent, but he would not attempt to effect a cure in the jail. When asked the meaning of his action, young Haynes said: "The blessed holy Jesus told me to do all I did."

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

The Perean Ministry.

EIGHTEENTH WEEK: THE FINAL JOURNEY TO JERUSALEM.

FIRST DAY: *Mark 10:2-12. His Teaching Concerning Divorce.*

Verse 2. With what question did the Pharisees tempt Jesus?

What fate had befallen another, near this place, who had ventured to speak plainly on this matter? Mark 6:16-18.

Verses 3-5. Why was this permission granted them through Moses?

Verses 6-9. What is the basis of the marriage tie?

Verses 10-12. Compare Matt. 19:9 and define adultery?

Why is marriage sacred?

EIGHTEENTH WEEK: THE FINAL JOURNEY TO JERUSALEM.

SECOND DAY: *Mark 10:13-16. Christ Blessing Little Children.*

Verse 13. For what purpose were these children brought to Jesus? Compare Matt. 19:13.

Verse 14. What effect did the objection on the part of His disciples have upon Jesus?

Why did Jesus like to have little children come to Him?

Verse 15. Wherein may we all learn of little children?

Verse 14. What did Jesus do to these children?

Do I receive the Kingdom of God as a little child?

EIGHTEENTH WEEK: THE FINAL JOURNEY TO JERUSALEM.

THIRD DAY: *Mark 10:17-31. The Rich Young Ruler.*

Verse 17. What was his question as he knelt at Jesus' feet?

Verses 18-20. How had he lived heretofore?

The word "love" in verse 21 means "a thoughtful and reverential affection, based on an intelligent estimate of character, and accompanied by a deliberate and well considered choice."

Carefully read verses 21-22 and name the one thing he lacked?

Verses 23-27. Concerning what difficulty did Jesus then address the disciples?

Verses 28-31. What twofold promise does Jesus give to those who had forsaken much for Him?

Wherein had I tested this promise?

EIGHTEENTH WEEK: THE FINAL JOURNEY TO JERUSALEM.

FOURTH DAY: *Mark 10:32-34. Christ Again Foretells His Crucifixion.*

Verse 32. On what Journey did this event occur?

"He pressed on in advance with high resolve toward the final scene of the great struggle."

What caused this "fear" and "amazement"?

For what did Jesus take the Twelve aside? Compare Matt. 20:17-19.

Verses 33-34. What details concerning His death did He now add for the first time? Compare 8:31 and 9:31.

How did the Twelve receive this confidence? Luke 18:34.

EIGHTEENTH WEEK: THE FINAL JOURNEY TO JERUSALEM.

FIFTH DAY: *Mark 10:35-45. The Ambitious Request of James and John.*

Verse 35. How did James and John desire Jesus to commit Himself to them?

Verses 36-37. For what request had they come to Jesus?

Verses 38-39. What tests did Jesus propose, and with what result?

Verse 40. Why did Jesus not grant their request?

Verse 41. Why were the ten indignant?

Verses 42-44. How are Christians to be distinguished?

Verse 45. Why?

EIGHTEENTH WEEK: THE FINAL JOURNEY TO JERUSALEM.

SIXTH DAY: *Mark 10:46-52. The Blind Man Near Jericho.*

Verse 46. Locate Jericho on the map.

Verses 47-48. With what cry did the beggar greet the passing multitude?

Verse 49. What effect had his appeal upon the multitude; upon Jesus?

Verse 50. "Casting away his" outer "garment" or tunic.

Verse 51. Write the question of Jesus and the reply of Bartimæus.

Verse 52. What evidences of faith had he shown?

Jesus still says: "What wilt *thou* that I should do unto *thee*".

HTEENTH WEEK: THE FINAL OURNEY TO JERUSALEM.

EVENTH DAY: *Review of the Perean istry.*

ow did Jesus prepare the people for hasty trip through Perea?
n what two occasions did Jesus visit usalem during this period?
ow had the religious leaders shown wn their opposition to Jesus?
ote any clearer teaching concerning self during this period.
hat is the thought uppermost in Jesus' d now; what in mind of the Twelve?
me, in the order studied, the events of Perean ministry.

SUGGESTION FOR CLASS HOUR.

refully review the Perean Ministry, ciating the different events with the e visits of Christ to Jerusalem.
refully note every reference to Jesus' ements.
refully consider the opposition to s on the part of the Jewish leaders its influence on the Perean Parables.
ote all references Jesus makes to His h and determine His attitude toward

ke 19:11 throws a flood of light upon words and actions of the Twelve during his period.
ppose you take Supreme Devotion to Kingdom as a central thought for this 's studies, with Jesus as its example. likeness a qualification, eternal life eward; its lack on part of the young r, and in case of James and John; and consequences of that lack in both cases.

Obituaries.

e, Peace!
not dead.
oth not sleep;—
ath awakened from the dream of life.

OSS—Mrs. Eliza Moss died at her home aco, April 19, after an illness of three hs with breast dropsy. She had been sistent member of the Baptist church fty-two years and died trusting the our. Her funeral services were con- ed by her pastor on the 20th in the Baptist church, after which her body tenderly laid to rest in old Capernaum tery. May her Saviour comfort the ved family. PASTOR.
aco, N. C., April 21, 1902.

NES—The community around Wake t and the entire student body were ly shocked when they heard of the h of Mr. P. H. Jones, of Gates County. Jones was taken with a chill early last ay morning (April 13), which after s developed into pneumonia. He died e seventh day following.
had matriculated for a four years' e at Wake Forest, preparing himself e ministry. He was popular with the nts and commanded the respect of all. as a leading member of the Young terial Class, and he was never absent any meeting that it was possible to d. He was a hard student and was oping well the talents God had given We have no doubt but that he could when he met his blessed Saviour. d, thou gavest unto me five talents: be- d have gained five talents more." And ear the blessed Lord say: "Well done good and faithful servant: enter into oys of thy Lord."
ing part of the sickness of Mr. Jones f his brothers attended his bedside enderly cared for him. The heartfelt athies of the entire student body and unity go out to the bereaved wife and many friends of this beloved er. May the good Lord help us to hat we may meet him in that upper brighter kingdom, where, in the dying s of John Bunyan, "we shall ere long to sing the new song and remain ever- gly happy, world without end."
ED. F. SMITH.
ke Forest, N. C.

LL—Died on December 29, 1901, Mrs. Hill (nee Bostic), wife of the late Mr. Hill, both members of Mount Pleas- hurch, Sandy Run Association.
m has it been my lot to meet one eemed to suffer so much yet so un- plainingly. For nine years she was a rin," suffering as none knew but her- She was the mother of five children: f whom and her husband preceded o the grave. Two sons and one de- daughter Mrs. Delia Rollins at whose she died, survive to mourn her de- re.
il we meet again, led by the hand of God,
hat sweet clime, where chastened spirits dwell,
friend and neighbor take our last farewell,
t us not in heaven, as thou art not forgot."
il 21, 1902. N. E. WELLS.

NT—Mrs. Julia Livingston Hunt was in Tenessee February 22, 1869; made fession of religion and joined the st church in her fourteenth year; was ted at Massy Creek College; married e Rev. D. J. Hunt June 30, 1886; came rth Carolina June 29, 1899, and with usband took charge of the Round Hill st Academy, and finally, on the 27th f January, 1902, in obedience to her enly Father's call, left the church ant and went home to join the gen assembly of the saints and church tri- ant—leaving the tenement of clay ent to occupy a building of God, an not made with hands, eternal in the ns.
was truly "a helpmeet" to her hus- encouraging him in his ministry, aid- m in teaching, sympathizing with n his sorrows, making his home t and cheerful by her love and the ine of her presence. As a mother she l that the most delicate and sensitive could need. As a professing Chris- he bore the image and likeness of her Saviour, proving her faith by her works, "visiting the fatherless and the widows in their affliction and keeping herself unspotted from the world."
As a church member, a teacher in the Primary school, in the Sunday School, leader of the woman's prayer-meeting, and President of the Woman's Missionary Society, she developed a versatility of gifts and graces and a strength of character unsurpassed by any woman I have ever known. She was a woman of deep piety, fervent zeal, ready for every good work. In sympathy with the poor and afflicted, profoundly interested in the salvation of the lost, her influence for good was felt wherever she went. She lived a life of godliness and died the death of the righteous and her last end was like theirs, a life of peace, of joy and assurance. The Father of the Lord Jesus Christ has taken her unto Himself, but being dead she yet speaketh. She rests from her labors and her works follow her.
May the blessing of God rest on her little daughter, the bereaved husband, the afflicted father and loving sister, strengthening them that they may be able to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."
C. B. JUSTICE.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased Almighty God, in His infinite wisdom, to remove from our midst our sister and friend, Mrs. Fannie Weatherspoon; therefore be it
Resolved 1. That the church and Aid Society have lost a faithful and devoted member.
2. That her sacrifice and faithfulness in helping advance in Christ's Kingdom shall be an inspiration to us.
3. That we sincerely, deeply and most affectionately sympathize with her family in their bereavement and commend them to the grace and comfort of God, whose ultimate purpose is the resurrection of the body and the re-union of broken ties.
4. That a copy of these resolutions be sent to the Biblical Recorder and Sanford Express for publication and a copy be spread on our minutes. Done by order of the Ladies' Aid Society of Sanford Baptist church, March 1, 1902.
Mrs. T. L. CHISHOLM,
Mrs. C. H. SMITH,
Mrs. T. J. MURCHISON,
Committee.

Resolutions of Respect.

Whereas, It has pleased our Heavenly Father to remove to His heavenly courts our yoke fellow in the work, Bro. R. W. Brooks; therefore be it
Resolved 1. That we, the Washington Street Baptist church, while we feel keenly the loss of our brother, do bow in humble submission to the will of Him who doeth all things well. Realizing our brother's readiness to enter upon the life eternal, how can we sorrow when we know that he has entered into so much joy?
Resolved 2. That we do hereby extend to his stricken family our heartfelt sympathy, knowing the irreparable loss they have sustained in the death of a most devoted husband and father. Commending them to Him who gave to them the dear one, and whose right it is to take unto Himself His very own; urging them to "Look unto the hills whence cometh our help," as our brother so often prayed.
Resolved 3. That a copy of these resolutions be sent to the bereaved family, the Biblical Recorder, Charity and Children, and the city papers.
Done by order and in behalf of West Washington Street Baptist church, February 2, 1902.
W. W. ROWE,
HOWARD GARDNER,
AZOR SHELL,
Committee.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

DR. TICHENOR'S ANTISEPTIC
FOR
WOUNDS BURNS BRUISES SCALDS COLIC CRAMPS HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.
Tichenor Med. Co., New Orleans, La.

Resolutions of Respect

Whereas, God has seen fit in His all-wise ruling to take from our midst and from his dear wife and little ones our Brother John P. Bridges, departing this life January 24, 1902, aged 47 years, 11 months and 15 days:
Resolved 1. That we extend to his loved ones, in this their sad bereavement our love, care and sympathy, and pray God that He may verify His promise unto them, inasmuch as He has promised to be "a husband to the widow and a Father to the fatherless."
Resolved 2. That Sanford Baptist church and Sunday school have lost one of their number whose life was a high standard of Christian living, and we bow in humble submission to His will, believing we shall see Brother Bridges again where there is no death.
Resolved 3. That a copy of these resolutions be sent to the bereaved family, a copy to the Biblical Recorder for publication, and a copy spread on our church record.
Done by order of the church in conference.
E. D. NALL,
C. H. SMITH,
Committee.

Tutt's Pills
will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent
SICK HEADACHE,
cause the food to assimilate and nourish the body, give keen appetite,
DEVELOP FLESH
and solid muscle. Elegantly sugar coated.
Take No Substitute.

YOU GET $5,000
Deposit back of our Guaranty of Positions.
OPEN ALL THE YEAR.
Endorsed by Bankers, Officials, Business Men. R. R. Fare paid. Board at cost. Write Quick to GA.-ALA. BUS. COLLEGE, Macon, Ga.

COMMENCEMENT PROGRAMS AND SCHOOL CATALOGUES
WE ARE PREPARED TO GIVE SPECIAL ATTENTION TO THIS CLASS OF WORK.
"PERFECTLY BEAUTIFUL" SAMPLES OF COMMENCEMENT PROGRAMS WITH PRICES FURNISHED ON APPLICATION.
ESTIMATE FOR CATALOGUES ON SHORT NOTICE.
Edwards & Broughton,
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RALEIGH, N. C.

Established 1848.
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JEWELERS
Raleigh, N. C.
WATCHES.
In Gold, Gold filled and Silver Cases with Waltham, Elgin or our own special movement.
BROOCHES
Over two hundred styles of Brooches, with and without precious stones, from $2 to $500.
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Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $2.50 to $400
STERLING WARES.
Our stock is complete in every detail, from a 50c. Spoon to a $500 Tea set.
CUT-GLASS.
New designs, rich cuttings. Everything under the sun for the table, Buffet or Toilet.
Mail Orders Given Prompt Attention.

Sale of Land.

By virtue of a decree of the Superior Court of Wake County, made in the Special Proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee et al., I will on Saturday, May 3, 1902, at 3 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, T. J. Wiggins and others, known as the "R. P. Chamblee Place," containing 102 acres.
This March 19, 1902.
S. V. T. CHAMBLEE,
Commissioner.
T. T. THORNE, Attorney.

Corn
removes from the soil large quantities of
Potash.
The fertilizer applied, must furnish enough Potash, or the land will lose its producing power.
Read carefully our books on crops—sent free.
GERMAN KALI WORKS,
93 Nassau St., New York.

FLORIDA WEST INDIA SHORT LINE
VESTIBULED LIMITED TRAINS
DOUBLE DAILY SERVICE
Between New York, Tampa, Atlanta, New Orleans and Points South and West.

IN EFFE T APRIL 13 h 1902

SOUTHWARD.		Daily. No. 31.	Daily. No. 37.
Lv. New York, P. R. R.		2 55 p m	12 10 a m
Lv. Philadelphia, P. R. R.		5 20 p m	7 20 a m
Lv. Baltimore, P. R. R.		6 45 p m	9 24 a m
Lv. Washington, W. S Ry		7 00 p m	10 41 a m
Lv. Richmond, S. A. L. Ry		10 37 p m	2 15 p m
Lv. Petersburg,	"	11 20 p m	2 56 p m
Lv. Norlina,	"	1 55 a m	5 20 p m
Lv. Henderson	"	2 28 a m	5 54 p m
Lv. Raleigh,	"	4 12 a m	7 27 p m
Lv. Southern Pines,	"	6 05 a m	9 27 p m
Lv. Hamlet,	"	7 20 a m	10 35 p m
Lv. Columbia,	"	9 40 a m	1 05 a m
Ar Savannah	"	2 10 p m	4 55 a m
Ar. Jacksonville,	"	7 00 p m	9 15 a m
Ar. St. Augustine,	"		10 00 a m
Ar. Tampa	"	6 45 a m	5 45 p m
		No. 33.	No. 41.
Lv. New York, N. Y. P. & N.		17 55 a m	8 55 p m
Lv. Philadelphia,	"	10 18 a m	11 28 p m
Lv. New York, O. D. S. S. Co		15 00 p m	
Lv. Baltimore, B. S. P. Co.			10 30 p m
Lv. Washington, N. & W. S. B.			6 30 p m
Lv. Portsmouth, S. A. L. Ry		9 05 p m	9 25 a m
Lv. Weldon,	"	11 45 p m	11 25 a m
Lv. Norlina,	"	1 55 a m	1 40 p m
Lv. Henderson,	"	2 28 a m	2 10 p m
Lv. Raleigh,	"	4 12 a m	3 55 p m
Lv. Southern Pines,	"	6 05 a m	6 18 p m
Lv. Hamlet,	"	7 25 a m	10 35 p m
Lv. Wilmington,	"		3 05 p m
Ar. Charlotte,	"	10 05 a m	10 22 p m
Lv. Chester,	"	10 22 a m	1 35 a m
Lv. Greenwood,	"	12 35 p m	3 48 a m
Lv Athens,	"	2 50 p m	6 12a m
Ar Atlanta, ‡	"	3 55 p m	7 50 a m
Ar. Augusta, C. & W. C.		5 40 p m	
Ar. Macon, C. of Ga		7 20 p m	11 35 a m
Ar. Montgomery, A. & W. P.		9 20 p m	6 25 p m
Ar. Mobile, L. & N.		2 55 a m	
Ar. New Orleans, L. & N.		7 25 a m	
Ar. Nashville, N. C. & St. L.		4 00 a m	6 55 p m
Ar Memphis		4 15 p m	8 25 a m
NORTHWARD.		Daily. No. 32.	Daily. No. 38.
Lv Memphis, N. C. & St. L.		12 45 noon	8 40 p m
Lv. Nashville		9 30 p m	9 30 a m
Lv. New Orleans, L. & N.		8 00 p m	
Lv. Mobile	"	12 20 a m	
Lv. Montgomery A. & W. P.		6 20 a m	1 20 p m
Lv. Macon, C. of Ga.		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		10 05 a m	
Lv. Atlanta, ‡ S. A. L. Ry		12 00 noon	8 00 p m
Ar Athens,	"	2 57 p m	11 23 p m
Ar. Greenwood,	"	5 14 p m	1 58 a m
Ar. Chester,	"	7 17 p m	4 08 a m
Lv. Charlotte,	"	7 27 p m	4 50 a m
Lv. Wilmington,	"	3 05 p m	
Lv. Hamlet,	"	10 40 p m	7 40 a m
Lv. Southern Pines,	"	11 38 p m	8 34 a m
Lv Raleigh,	"	1 35 a m	11 05 a m
Lv. Henderson,	"	3 05 a m	12 42 p m
Lv. Norlina,	"	3 50 a m	1 45 p m
Lv. Weldon,	"	5 00 a m	3 00 p m
Ar Portsmouth,	"	7 15 a m	5 35 p m
Ar. Washington, N. & W. S. R.			6 55 a m
Ar. Baltimore, B. S. P. Co.			10 45 a m
Ar. New York, O. D. S. S. Co.			15 00 p m
Ar. Philadelphia, N. Y. P. & N.		18 46 p m	5 10 a m
Ar. New York,	"	8 15 p m	8 00 a m
		No. 34.	No. 40.
Lv. Tampa, S. A. L Ry		9 10 p m	8 00 a m
Lv. St. Augustine, S. A. L. Ry.		7 45 a m	5 55 p m
Lv. Jacksonville,	"	9 45 a m	8 00 p m
Lv. Savannah,	"	1 55 p m	11 55 p m
Lv. Columbia, ‡	"	7 05 p m	5 00 a m
Lv. Hamlet,	"	10 40 p m	8 25 a m
Lv. Southern Pines,	"	11 33 p m	9 22 a m
Lv. Raleigh,	"	1 35 a m	11 35 a m
Lv Henderson,	"	3 05 a m	12 58 p m
Lv. Norlina,	"	3 45 a m	1 45 p m
Lv. Petersburg,	"	5 58 a m	4 07 p m
Ar. Richmond,	"	6 35 a m	4 55 p m
Ar. Washington, W. S. Ry.		10 10 a m	8 38 p m
Ar Baltimore, P. R. R.		11 25 a m	11 25 p m
Ar. Philadelphia,	"	1 36 p m	2 56 a m
Ar. New York,	"	4 18 p m	6 30 a m

NOTE.—† Daily except Sunday. ‡ Central Time. § Eastern Time.

Connections at Jacksonville and Tampa for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans, for all points in Texas, Mexico and California.

SLEEPING CAR SERVICE.

Nos 31-34-32-33—Florida and Metropolitan Limited. Drawing Room Sleeping and Through Day Coaches between New York and Jacksonville. Through Drawing Room Buffet Sleeping Cars and day coaches between New York and Atlanta.
Nos. 31-34-32-33 carry Cafe Cars and Pullman Dining Cars between Hamlet and Athens, Hamlet and Savannah.
Nos. 37 and 38—Florida and Atlanta Fast Mail, Through Drawing Room Buffet Sleeping Cars between New York and Jacksonville, connecting at Hamlet with Sleeping Car to and from Atlanta.
Tickets on sale to all points. Pullman Berths Reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotel and residence without extra charge at
Up-town Ticket Office,
Yarboro House Building,
C. H. GATTIS, C. T. and P. A.,
RALEIGH, N. C.
Bell, Raleigh and Interstate Phones 117.
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Raleigh, N. C.
R. E. L. BUNCH, G. P. A.,
Portsmouth, Va.
JAS. M. BARR, First Vice-President and General Manager, Portsmouth, Va.

The person in the pulpit
Expounding of his views,
Hears never any creaking soles
Since folks wear Red Seal Shoes.

We Cure
CANCERS, TUMORS AND ALL CHRONIC SORES
Without Use of a Knife
Kellam's Hospital
RICHMOND, VA.
ALL EXAMINATIONS FREE.
Come and see what we have done and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

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Southern Railway
ANNOUNCES THE OPENING OF THE WINTER
TOURIST SEASON
AND THE PLACING ON SALE OF
EXCURSION TICKETS
TO ALL PROMINENT POINTS IN THE
South, Southwest, West Indies, Mexico and California,
INCLUDING
St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Thomasville, Charleston, Aiken, Augusta, Pinehurst, Asheville, Atlanta, New Orleans, Memphis,
....and....
THE LAND OF THE SKY.
PERFECT DINING AND SLEEPING-CAR SERVICE ON ALL TRAINS.
SEE THAT YOUR TICKET READS
VIA SOUTHERN RAILWAY.
Ask any Ticket Agent for full information, or address
R. L. VERNON, Traveling Pass. Agt., Charlotte, N. C.
C. W. WESTBURY, District Pass. Agt., Richmond, Va.
S. H. HARDWICK, General Passenger Agent.
J. M. CULP, Traffic Manager.
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"CAPITAL CITY ROUTE."
Short line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the capitals of six States.

SOUTHWARD.		Daily. No. 11	Daily. No. 12
Lv Raleigh,	S. A. L.	7 15 a m	7 15 p m
Ar Hamlet,	"	9 20 a m	9 15 p m
Ar Columbia,	"	2 25 p m	1 00 a m
Lv Columbia,	"	2 40 p m	1 10 a m
Ar Savannah,	"	7 05 p m	4 00 a m
Ar Jacksonville,	"	3 50 p m	1 05 a m
Ar Tampa	"	8 00 a m	4 00 p m
		No. 31.	No. 4.
Lv Raleigh,	S. A. L.	2 35 p m	7 15 p m
Ar Hamlet,	"	5 55 p m	7 20 p m
Ar Wilmington,	"	10 05 p m	
Ar Charlotte,	"	9 25 p m	10 25 p m
Ar Atlanta,	"	5 45 p m	7 50 a m
Ar Augusta, C. & W. C.		5 40 p m	
Ar Macon, C. of Ga.		7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.		9 20 p m	6 25 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans, L. & N.		7 25 a m	
Ar Nashville, N. C. & St. L.		4 00 a m	6 55 p m
Ar Memphis,	"	4 15 p m	8 25 a m

NORTHWARD.		Daily. No. 12	Daily. No. 32
Lv Raleigh,	S. A. L.	3 05 p m	11 05 a m
Ar Norlina,	"	5 00 p m	1 05 p m
Ar Portsmouth,	"	7 15 p m	3 25 p m
Ar Washington, N. & W. S. R.			5 05 p m
Ar Baltimore, B. S. P. Co.			6 45 p m
Ar New York, O. D. S. S. Co.			1 00 p m
Ar Philadelphia, N. Y. P. & N.		5 05 p m	3 10 a m
Ar New York,	"	8 15 p m	6 30 a m
		No. 35.	No. 45.
Lv Raleigh,	S. A. L.	3 05 p m	11 05 a m
Ar Norlina,	"	5 00 p m	1 05 p m
Ar Richmond,	"	6 35 p m	4 55 p m
Ar Washington, P. R. R.		10 10 p m	8 38 p m
Ar Baltimore,	"	11 25 p m	11 25 p m
Ar Philadelphia,	"	1 36 a m	2 56 a m
Ar New York,	"	4 18 a m	6 30 a m

Note—a Daily except Sunday. b—Eastern Time.

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FAST FREIGHT AND PASSENGER ROUTE
BETWEEN NORTH AND SOUTH.....
Quickest Route To Florida
FOR RATES, SCHEDULES, PULLMAN ACCOMODATIONS AND FURTHER INFORMATION WRITE
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E. M. EMERSON, Gen'l Passenger Agt.
Wilmington, N. C.

Current Events

STATE NEWS.

—Hickory merchants are calling for an educational conference. Good.

—The Imperial Tobacco Company will build two factories in North Carolina, one at Greenville, and the other at Kinston. This makes the rivalry with the American Tobacco Company more certain.

—Street cars will soon be running in Greensboro; and there is some prospect of connecting Winston-Salem, Greensboro and High Point by street car lines. It will only require 38 miles of track; and it would greatly develop the property that it passed through.

—The shipment of truck and strawberries along the Atlantic Coast Line from points in North Carolina is now at its height; 3,000 crates of strawberries were sent in one day last week. The berries are selling for fifty cents a quart, though the producers do not get this amount by any means.

—Mr. W. D. Adams publishes in the Charlotte Observer an earnest letter calling upon the Mecklenburg Teachers to organize. That is one way to improve educational conditions, and we are glad Mr. Adams—a strong young man—is taking interest in this work. Let some one like him take up the matter in every county.

—A petition is being circulated in District No. 3, Britt's Township, Robeson County, asking the Board of Education to recommend that the Board of Commissioners call an election to be held in that district to determine whether or not additional taxes shall be levied for school purposes. This is the first effort of the kind which has been made in the county, and other sections should follow this example. —Charlotte Observer. Good for old Robeson. Now let her carry the election and begin in truth to save the State.

—The Educational Conference at Charlotte was a great success. The offer of $6,000 to the Education Board (the fund of the Conference for Education in the South) was covered by private subscriptions. One-third of the amount will be used in Henderson County, the balance in Mecklenburg. This fund will be given for schoolhouses in districts that vote local taxation. Messrs. Walter Page, Charles W. Dabney, P. P. Venable, J. B. Carlyle, J. Y. Joyner, C. D. Melver, Governor Aycock and others made addresses. Similar conferences will be held at other points in North Carolina.

—Interest in North Carolina last week centered in the payment of Poll tax. The new amendment to the Constitution requires that no one shall vote in the fall elections whose poll tax was not paid by May 1, preceding. It is estimated that between 10,000 and 20,000 white citizens permitted themselves to be disqualified. They do not deserve to be allowed to vote. We hope no fraud will be tolerated to let them vote. Men who won't pay or can't pay poll-tax should not vote. Citizenship means something; and it will mean more and more.

—The fourth volume of the Regimental Histories is now on our table. The other three were as good as one could desire, but this one is regarded as the best of them all; though Judge Walter Clark, the editor of the series, promises that the fifth and last volume will be still better. The price of these volumes is one dollar each. Every home in North Carolina ought to have the set. Once again we thank Judge Clark for his work. He has done the work—and it is no small task—freely; but he has evidently put the best of himself into it. Seldom has a greater public service or a more enduring been rendered our Commonwealth.

—The University Summer School for Teachers begins at Chapel Hill on June 16th and continues three weeks. The faculty consists of twenty instructors representing the University of North Carolina, the State Normal and Industrial College, Teachers' College Columbia University, Bloomsburg, Pa., Normal School, Beaufort Kindergarten Training School, the Annapolis, Md., High School and the graded schools of Wilmington, Raleigh, Charlotte, Asheville, Fayetteville and Henderson. The courses of instruction cover every grade of work offered in the best public and private schools, high schools and academies. A catalog giving full information as to the unsurpassed advantages offered at this most excellent school of methods may be had upon application to President Venable, Chapel Hill, N. C.

GENERAL NEWS.

ATROCITIES IN THE PHILIPPINES. It has been publicly charged that American soldiers, acting under orders have repeatedly resorted to the atrocity of forcing water into Philippinos' mouths until they suffered horribly, to compel them to reveal information. It is also charged that orders were given to kill every male in the island of Samar more than ten years of age. These charges will be thoroughly investigated. If found true our Nation will be disgraced in her own eyes. The severest punishment should be measured to the guilty men.

CONGRESS. North Carolina figured prominently in Congress last week. Of late Messrs. Kitchin (William), Pou, Kluts, Small and Moody have been quite active in the House, while Messrs. Pritchard and Simmons have each taken quite a part in the Senate. Last week Messrs. Pritchard and Simmons got into a debate about election methods in North Carolina. Mr. Pritchard had spoken disparagingly of the work of the Red Shirts. Mr. Simmons took the matter up; but when he declared that the Red Shirts had exerted no undue influence but were only an innocent organization to more effectually organize their party he got himself heartily laughed at. Senate should not fear or be ashamed to confess that intimidation has been necessary to preserve Anglo-Saxon government and civilization. It should neither boast of, defend nor apologize for past offenses of this sort; but should manfully set about to prevent their repetition.

The Philippine bill and the Cuban Reciprocity bill were discussed last week, but no important conclusion was reached.

THE METHODIST CENTURY FUND. Those timid New York City Baptists who are inclined to grow pale and shrinking in face of the stupendous project to raise $1,000,000 for a Forward Movement, can learn a good many lessons, and perhaps, get a little wholesome courage, by contemplating the work doing by the Methodists. Some two years ago this vigorous and aggressive denomination started out to raise a Twentieth Century Thank Offering of $20,000,000, with which to pay church debts, endow educational institutions, and promote the general missionary work of the Church. This astounding project has met with so splendid a response from the churches that its completion is no longer a matter of doubt. Thus far more than $16,000,000 have been subscribed, and many churches have already been freed from the burdensome load of debt. In New York City especially the movement has been gratifyingly successful, and here in the great metropolis, as the "Christian Advocate" says, "Triumph hath been added to triumph throughout the years until New York Methodists can only say with thankfulness, 'It is the Lord's doing, and it is marvelous in our eyes.'" The latest success was on Easter Sunday, when the Union church, on West Forty-eighth street, was "resurrected from mortgageism," as a member expressed it. The Bishop, the presiding elder and the pastor were all there to aid in the work. The giving on the part of the people was superb, and nearly every member of the church had some share in it and gave with gladness. When the day was done fifty-two thousand, one hundred and sixty dollars had been pledged, covering the entire amount of the indebtedness. "There were shouts of rejoicing," says the "Advocate," "as the people realized that their beloved church had been delivered from its harassing burden, and that by the blessing of the Lord and their generosity the future of the church was assured". This is only one illustration of what the Methodists have done in this city. It serves, however, to show that great things are possible to the denomination that has the willingness and disposition to do.—Examiner, New York.

THE PROGRESS OF PROHIBITION UNDER LOCAL OPTION. Harper's Weekly finds that under a regime of local option applied to towns or counties much more has been accomplished in the way of prohibition legislation than most people are aware of. The whole of Georgia is under State prohibition or local-option laws, with the exception of four cities; South Dakota, with the exception of a few cities and towns; South Carolina, with the exception of ten cities; and Iowa, with the exception of twenty-five cities. In Montana only a few counties have adopted local option or prohibition in any form; but in most of the other States there is a goodly array of towns, counties and cities which have decided to reform themselves concerning strong drink. In New York State there are 700 cities and towns that have thus drawn the strict line of abolishing the sale of spirituous drink, and in Massachusetts, out of 353 towns and cities, 263 have fallen in line. Illinois has to her credit 650 cities and towns enjoying local-option laws; Ohio, 500; Michigan, 400; Wisconsin, 300; Nebraska, 250; Minnesota, 400; New Jersey, 200; California, 175.

In some other States the voting unit is the county instead of the township, and where this obtains the results are equally satisfactory. In Alabama 50 out of 65 counties are reported to be under prohibition laws; in Arkansas, 50 out of 75 counties; in Florida, 30 out of 45 counties; in Kentucky, 90 out of 119; in Louisiana, 20 out of 59 counties; in Maryland, 15 out of 24 counties; in Mississippi, 71 out of 75 counties; in Missouri, 84 out of 115 counties; in North Carolina 60 out of 96 counties; in Pennsylvania 60 cities and towns and 20 counties; in Tennessee, 70 out of 96 counties; in Texas, 120 out of 246 counties; in Virginia, 55 out of 100 counties, in West Virginia, 40 out of 54 counties; and in Washington 50 cities and towns. Little Delaware has half the State under prohibition, and little Rhode Island 20 of its cities and towns. In these numerous cities, towns and counties it is estimated that there is a total population of about 30,000,000 people.

A LETTER TO OUR READERS.

New Haven, Addison Co., Vt.
Dr. Kilmer & Co., Binghampton, N. Y.

Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I run down in weight from one hundred and ninety five to a hundred and forty-five pounds. I tried different kinds of medicines but received little or no help. I saw Dr. Kilmer's Swamp Root highly recommended for kidney trouble, but I never had any idea that my kidneys were effected. I thought I would try a fifty-cent bottle of Swamp Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight, one hundred and ninety five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp Root. Very Truly,
Wm. M. PARTCH.

February 17, 1902.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp Root. If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

MINOR MATTERS.

The friends of China ought to feel encouraged by the fact that the cause of education is making headway. A system of graded schools, culminating in a provincial university, has been ordered to be established in each province of the empire. Students are to be sent abroad in large numbers, and especially are the sons of princes and nobles required to spend some years in foreign countries before entering on the discharge of official duty at home.—Ex.

The United States Government has concluded some successful experiments in wireless telegraphy between Roanoke Island and a point on the mainland opposite Cape Hatteras. The wireless method promises to be a complete success.

In the death of Hon. J. Sterling Morton, April 27, the country loses a useful citizen and public servant. He was Commissioner of Agriculture under President Cleveland.

Mr. R. E. L. Bunch has resigned as General Passenger Agent of the Seaboard Air Line, and will take a position on another road.

There was less news last week than in any week in many months. In the modern conception surely no news is good news.

Educating Young Ministers.

1. In accordance with the instructions from our last Baptist State Convention, all notes taken from beneficiaries of the Board have been returned, with some four or five exceptions. These are held because I have not been able to get the addresses of the men who gave them. If any one has given his note to the Board and has not received it back, he will greatly oblige me by writing me at once. The replies that have come to the Secretary, in acknowledging the receipt of these notes, breathe a spirit of love and loyalty to the college and to the great work for which the college stands that is very helpful and encouraging to those who are trying to make the college what our fathers planned and prayed that it might be.

I venture one or two quotations from these highly appreciated letters. One of our noble exiles encloses a nice contribution with these words: "Your communication in behalf of the Board of Education reached me some time ago, and awakened many pleasant memories of the years I spent at the dear old college. Happy years! Sacred spot! How my heart hungers to see it again! How can I repay the debt I owe my Alma Mater! How can I show my heartfelt gratitude to the Godly men who fed my mind and soul! As a man moving out into the plain gets a better view of the mountains, so do I, looking back over nearly four years, hold my Alma Mater and her faithful faculty in higher esteem and more thorough appreciation. At present I am denied the privilege of living in the dear Old North State, but some day I hope to return, and then one of my highest ambitions shall be to labor actively for my Alma Mater within her immediate sphere."

Another writes: "I send you twenty dollars by to-day's mail, and wish I could make it more. I intend to pay every cent the college paid out for me. I am glad to hear such good news about the old college and pray that her powers for doing good may be increased from year to year. It is always a pleasure for me to speak a word in her behalf. She has done so much for me."

Besides these letters a goodly number of pastors have written encouragingly in response to an appeal sent out to them a few weeks ago. Many of them have promised to take collections for the Board as soon as they get through with their work for Home and Foreign Missions. The Home and Foreign Mission accounts for the present year close on April 30. Will not the brethren turn their attention to our work now and help us to come to the end of the session without debt? The encouraging words and generous contributions from our people have enabled the Board to aid more men during the present session than at any time for a number of years past. But the Secretary was compelled to borrow most of the money with which to meet the accounts of March, and in less than a week the accounts for April will be due; and then the closing month of the session is on. May we not have during the months of May and June good collections all over the State for the Board of Education, and so make it possible for us to meet the notes in bank without paying interest further than their present maturity?

W. R. CULLOM,
Cor. Secretary Board Education.

A brittle thing is our earthly happiness—brittle as some thin vase of Venetian glass; and yet neither anxiety, nor sorrow, nor the dart of death, which is mightier than the oak cleaving thunder bolt, can shelter a thing even so brittle as the earthly happiness of our poor little homes, if we place that happiness under the care of God. But though neither anguish nor death can break it with all their violence, sin can break it at a touch, and selfishness can shatter it, just as there are acids which will shiver the Venetian glass. Sin and selfishness—God's balm does not heal in this world the ravages which they cause! —Canon Farrar.

Can't Help hearing about Pearline. Pearline alone has reformed—made easy—the whole business of washing. Millions of thrifty women are using it in place of soap. Find out, in your own way, whether Pearline is the best and most economical washing medium. Ask about it. Test it. 668

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MOZLEY'S
LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulations, take Lemon Elixir. 50 cents and $1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.

DR. H. MOZLEY.—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES,
Parkersburg, West Virginia.

Richard J. Biggs & Company,
Lumber and Cotton Factors, BALTIMORE, MD.
GRAIN AND HAY SHIPPED ON ORDERS.

The Fatal "Faith Cure" Fad.

DEATH AT FLORENCE OF THE REV. ROBERT W. GREGG, AN EVANGELIST.

Florence, S. C., Dispatch, 21st, to Charleston News and Courier.

The Rev. Robert W. Gregg, an evangelist and a firm believer in the "faith cure," after an illness of several days at the home of his brother in law, Mr. William B. Rowell, of this city, died Friday night.

Mr. Gregg came to Florence about three weeks ago and put up his Gospel tent on a vacant lot, where he conducted a revival meeting for several days. During this meeting he had an attack of grip, which finally turned into typhoid pneumonia. Such a firm believer in the faith cure was Mr. Gregg that he positively refused to allow a physician to see him every time the proffer was made by his relatives. Finally Dr. William Ilderton called to see him at the request of the family, but without the consent of Mr. Gregg. Dr. Ilderton warned him of his fate and urged upon Mr. Gregg to allow him to prescribe for him. Mr. Gregg positively refused and would never allow a drop of medicine to pass his lips.

Mr Gregg was born at Claussen, this county, about fifty years ago and followed farming up to the time he declared himself called to preach the Gospel. Last summer he had a severe spell of typhoid fever and managed with his "faith cure" to pull through, although he had a close call. He leaves a wife and one son and a large family connection.

Let us Return to the Ancient Baptist Simplicity.

The honoring of men because of their political prominence is sadly out of harmony with the record of the Baptist denomination in all the past. The parade of "Baptist Governors" in the Convention is nauseating in the extreme. A "Baptist Governor," as a rule, knows a good deal more about the methods of politicians than he does about the usages of the denomination of which he is a nominal member. But if he be ever so well informed and capable a member of the Convention, he is entitled to no special consideration whatever because he happens to be the Governor of a State. If we had any influence in shaping the policy of the Convention (and we have none) we would use it all in preventing the nomination of any Governor to any position in the organization of the body. The complete separation of the Church from the State is one of our cardinal principles, as everybody knows. When a man enters a religious assembly he should leave behind him the insignia of his rank. He becomes "one of the brethren" simply, no more and no less. He occupies a higher place than any within the gift of the State. A political office can not shed lustre upon a Christian: it is exactly the other way. In every body as large as the Southern Convention there is an element untrustworthy and erratic, but the Convention as a whole is endowed with a great deal of common sense and it is to be hoped the "smart Alecs" will be suppressed. Mistakes will be avoided and the influence of the Convention greatly strengthened if the wise men will assert themselves in the beginning and keep the cranks in their places. The prospect is bright for a very large attendance, as there is hardly a meeting place in the South so popular as Asheville. Nothing is likely to arise to disturb the harmony of the meeting, and we hope it will be greatly helpful, especially to the western section surrounding the mountain metropolis.—Charity and Children, Thomasville, N. C.

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A NEW SANITORIUM

FOR THE CURE OF NERVOUS AND CHRONIC DISEASES, OPIUM, MORPHINE AND WHISKY HABITS.

Dr. B. M. Woolley, of Atlanta Ga., in addition to his home treatment some months ago opened an up to date first class sanitorium for curing this class of afflicted and his success has been simply marvelous. Patients have come from all parts of the country, North, South, East and West, who have been cured and returned to their families and friends free and happy. The sanitorium is now full and others waiting to go in and be treated.

The work is a great and good one and does cure these diseases. It affords us great pleasure to recommend such an institution to the public when there are so many frauds perpetrated on suffering humanity. Write to Dr. Woolley and he will give you full particulars, and you will no doubt be more than pleased with his treatment.

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ARE YOU INTERESTED IN GETTING A BELL FOR YOUR CHURCH
THE OHIO BELL FOUNDRY
CINCINNATI, O.

Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

GENERAL TOPIC.

May: Mexico and Brazil.—"A man is not justified by the works of the Law, but by the faith of Jesus Christ."

Mexico.—Missionaries, 15; native assistants, 31; churches, 36; out-stations, 80; membership, 1,341; baptisms, 206.

Brazil.—Missionaries, 17; native assistants, 23; churches, 35; out-stations, 64; membership, 1,982; baptisms, 449.

Study Topics.—Vast extent of territory in Mexico and Brazil. Enslaving and degrading power of Romanism in both countries. Need of a pure Gospel. Extent of work in Brazil; in Mexico. The Brazilian Baptist Publication Society. Wonderful growth of the work in Brazil.

SPECIAL OBJECTS FOR PRAYER.

First day—Mr. J. S. Cheavens, Saltillo, Mexico.

Second day—Mrs. J. S. Cheavens, Saltillo, Mexico.

Third day—Miss Addie Barton, Saltillo, Mexico.

Fourth day—T. Dominguez, Saltillo, Mexico.

Fifth day—Mr. A. C. Watkins, Torrean, Mexico.

Sixth day—Mrs. A. C. Watkins, Torrean, Mexico.

Seventh day—For special blessings on our Southern Baptist Convention, May 9-12.

Special Prayer Study. Ps. 2.

AN ERROR.

In the recent quarterly letter it was stated that the Societies gave, as a result of State Mission Day for volunteer work last year, $174 00. It should have been $277.83.

A LETTER FROM MISS PRICE.

Shanghai, China, March 15, 1902.

My Dear Miss Heck:—The loving greetings that come to us year by year from the sisters at the Southern Baptist Convention are always appreciated. I always intend to answer mine, but am often a long time in getting it done. There is sure to be some helpful message in it, but the one who wrote last year seems to have gotten into very close touch with the special needs and trials of the missionary. She said, "We sympathize with you in your disappointments and heartaches over the oft-rejected story of Jesus' love." Our Board and workers at home expect us to give them encouraging accounts of the results of our work, and they have a right to expect it; but they often lose sight of the fact that the larger share of sympathy is needed by those who have the least visible results and are denied the stimulus of success.

Anyone who has ever been instrumental in leading a soul to Jesus knows what energy for service it inspires; but to keep right on telling the "oft-rejected story, standing on the bare rock of faith, refusing to be daunted, requires a courage and self-surrender that few appreciate; but that must be very pleasing to our Lord.

The truth our sister touched upon is a very important one, and if kept in mind will help us all to be more careful in our judgment, and to give more prayer and sympathy to those who are in what seem to be unfruitful fields.

I want to thank the sisters, too, for their earnest prayers in our behalf and for the high ideal they set before us. I am sure it is our desire that in each one of us it may be fully realized.

I want also to acknowledge the receipt of your letter to the native Woman's Missionary Society of Shanghai. They were pleased with it, and I feel sure this touch with the home work has done them good. They are pleased to have Mrs. Yates lovingly remembered. It was indeed a surprise to me when I heard that the sisters had chosen me to represent Mrs. Yates in China. My first thought was, why should such an honor be done to me? and I found the answer to it, not in myself at all, but in the boundless grace of the Master, sent through the channel of human thought and love.

You know, of course, that my special work is in the Eliza Yates Memorial School, and that a number of the girls are daughters of pupils Mrs. Yates had many years ago.

I know you will all rejoice with me when I tell you that five of our dear girls are to be baptized to-morrow. The Lord is so good to give me this joy just before leaving for the home-land.

I expect to be in Asheville early in the summer and hope to have the pleasure of meeting all the dear friends who have been working and praying for us here.

I haven't written to you for some time, but have for the past year written regularly to the sisters through Miss Draughan, of Asheville. May the God of peace be with you every one.

Yours in His name,

LOTTIE W. PRICE.

A WORD FOR THE CHINESE MOTHER-IN-LAW

The fault often lies with the "go-between"—the Chinese professional match-maker. Those who make their living thus are notoriously untrustworthy, and for sufficient recompense will palm off any kind of girl or boy on unsuspecting parties who have no way of finding out definitely, until the wedding takes place, what kind of a bargain they have made. Then the use of money is such a temptation to those who are unscrupulous. So far as I have been able to observe among the country people (the well-to-do farming class, where my work has been for several years past) I should say that the mothers-in-law have a great risk to run in providing a wife for their sons, and often suffer a great deal at the hands of these young women who are looked forward to as such a comfort in the place of their own daughters, whom they are forced to give up early in life to go into other homes.

One case was that of a daughter-in-law recently brought in the "flowery chair" with all the accompaniments of a country wedding, which means three days' feasting and the expenditure of a lot of money. As soon as things had settled down a little, the new daughter-in-law began to carry on in a most unbecoming manner. She refused to perform any of the duties expected of her, or recognize her husband's relations. When force was used, she resisted, even to clawing the mother-in-law until the blood came, and even using a knife on her husband. When I saw her, she looked like a little demon, and it is needless to say that I was utterly powerless to help. They said that she was put up to all this by her own family, who wished her to behave so badly that they would send her back to her home, and they could sell her to some one else.

Christian love is the great thing wanted in all these homes, and only that will make bearable a family life which contains so many elements of discord. When we can once introduce this love as the first thing in the formation of the marriage relation, and then in the hearts of both the elder and younger members, we shall see a great diminution of the evils of which we now complain.

A Great Opportunity.

The Tenth Triennial International Sunday School Convention meets in Denver, Colorado, June 26 to 30. It will be the largest gathering of leading Sunday-school workers, I suppose, that has ever assembled. North Carolina is entitled to forty-four delegates, all of whom will be entertained free of charge during the Convention. At the recent session of the State Association, held at Fayetteville as Chairman of the Executive Committee, I was authorized to appoint the full quota of delegates for our State. "First comes, first served." The trip is the opportunity of a life to see the great West and at same time be in the greatest of all meetings for a Sunday-school worker.

I don't think the railroad fare, including Pullman service, will be over fifty dollars from points in North Carolina, and the tickets will be good till last of August. For an addition of $5 one can go to Pike's Peak, in the Rocky Mountains. Side trips, or to Salt Lake City Yellowstone Park, San Francisco, etc., will be arranged for if desired after Convention in Denver closes.

It would be the proper thing for the Sunday-school to send its superintendent, or if he can't go, some wide awake teacher.

I hope a number of our brethren and sisters will take advantage of this great trip. And I will be glad to give any further information that may be desired.

N. B. BROUGHTON.

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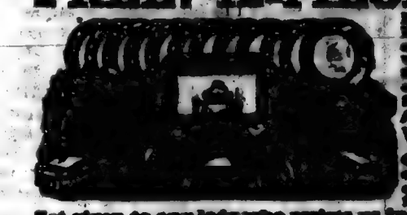

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Spiritual Awakening in the East.

WINTERVILLE, TABERNACLE, NEW BERN AND DOVER.

For five years I have been praying to see a great spiritual awakening among the people of Eastern North Carolina. Had I left this section when my pastorate closed I should probably have felt that the Lord was tarrying long in His set time to come. Since I have been in the field as General Missionary I have been greatly encouraged by the signs of God's presence. On fourth Sunday in March the Lord opened the windows of heaven and poured out His blessings upon us at Winterville. Just before then Secretary Johnson passed by and preached a few sermons to great effect. The whole school and town was moved and many believed the message he brought them. When I went, they were ready to hear the Gospel of Christ. In the few days we were there many professed faith in Christ. Fourteen joined the church and many others will doubtless enter on our return fourth Sunday in April.

At the fifth Sunday meeting at New Hope much interest was manifested in the general work, and Sunday was spent in evangelistic services. I expect to see the good influence of this meeting in all the churches that were represented there. On Monday, I joined Brother McKaughan, of the New Bern Tabernacle in a series of meetings which lasted ten days. The church was revived and many sinners confessed faith in Christ. As many as twenty gave me their names as converts and most of them will unite with the Tabernacle church. Pastor McKaughan is a noble pastor and is to be congratulated on serving one of the most consecrated little bands of Christians to be found anywhere. His church is the little grain of mustard seed that will ere long spring forth in great glory and power. I should like to mention some of New Bern's faithful saints in particular, but it might embarrass them. God will never forget nor forsake them.

I am just beginning a meeting at Dover with Pastor Newton. I have hardly a forecast of the work at present. Large crowds greet us and many have asked for prayers. The Baptists at this place will be hindered in their progress till a meeting-house can be provided. A lot has been purchased and steps will soon be taken to erect a building, but the means will have to be provided by our friends in other parts of the State.

I am experiencing the strain of "The Strenuous Life." Pray for this needy field and send us money to build churches.

C. W. BLANCHARD.

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One fare plus $2.00 membership fee, round trip tickets to Wilmington, N. C., and return, account North Carolina Teachers' Assembly. Tickets on sale June 7th to 14th, inclusive, final limit 30 days from date of sale.

Stop over privileges will be allowed at University Station, Raleigh and Greensboro, to accommodate parties desiring to attend Summer Schools.

ASHEVILLE, N. C.

One fare for the round trip, account Southern Student Conference of Y. M. C. A. and Annual Conference of Y. M. C. A. Rate Raleigh to Asheville and return, $6.80. Tickets on sale June 13 and 14, with final limit June 25, 1902.

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CONSUMPTION

Low Rates to Asheville, N. C. Account Southern Baptist Convention May 8-15th, 1902.

On account above occasion the Southern Railway will sell round-trip tickets to Asheville, N.C., at the very low rate of one fare for the round trip. Tickets on sale May 6 to 10, inclusive; final limit May 21, except by depositing ticket with Joint Agent at Asheville on or before May 15, and on payment of a fee of fifty cents an extension of limit may be obtained to and including June 2, 1902.

For the accommodation of delegates and friends of this Convention a special train will be operated from Salisbury to Asheville, leaving Salisbury 7.15 a. m., May 9, and arriving Asheville 11.15 a. m., same day.

Double daily and excellent service is afforded in each direction in addition to this special service.

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Home Circle.

THE SIGN POST.

"If you sit down at set of sun,
And count the acts that you have done;
And counting find
One self-denying act, one word
That eased the heart of him who hears;
One glance most kind,
That fell like sunshine where it wept,
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost."

LIVE BY THE SIDE OF THE ROAD

There are hermit souls that live withdrawn
In the place of their self content.
There are souls like stars that dwell apart
In a fellowless firmament.
There are pioneer souls that blaze their
way where highways never ran;
But let me live by the side of the road and
be a friend of man.

I watch from my house by the side of the
road, by the side of the highway of life,
The men who press on with the ardor of
hope and those who fall faint with the
strife;
But I turn not aside for their smiles or their
tears—both parts of an infinite plan—
Just let me live by the side of the road and
be a friend of man.

Just let me live by the side of the road
where the race of men go by;
They are good, they are bad, they are weak,
they are strong, wise, foolish, and so
am I.
Then why should I sit in the scorner's seat
or hurl the cynic's ban;
Just let me live by the side of the road and
be a friend of man.

—Ex.

THE MODERN CIRCUS.

IT IS THE PERFECTION OF SYSTEM AND A LESSON TO SOLDIERS.

If during the war with Spain the men in charge of transportation and the commissariat had been not gorgeous army officers, but first-class circusmen, the soldiers would not have gone hungry as they did, and would not have sickened and died of their own poisoning as they did. The Rough Riders would have had their horses in Cuba, and the regulars would have had more than one ambulance to carry the wounded to Siboney. There's something interesting in that.

The Emperor of Germany was very much interested to see how the American circusmen got their wagons on and off the flat-cars; not over the side with a lot of trouble and yehoing, but with one pair of horses and from the end of the train of flats. There are channel-irons that act as tracks for the wagons from car to car the whole length of the train, and channel irons leading to the ground. These irons can be unhooked, and the whole thing is as simple as A B C when you know how. Consider how long it takes you to get things straightened around when you remove from one house to another, and remember that circus people have to take their houses apart every day and set them up again, not just higgledy-piggledy and any way will do, but carefully, because men's lives depend upon stanchness. Consider that everything that is to be used in the daily existence of hundreds of men has to be put into exactly its own place, and no other, so that it may be instantly found when wanted, and I think you will see that something much more wonderful than romance has taken its place, and that is, system.—May Woman's Home Companion.

BEAUTY AND BREATHING.

Correct breathing is the first art to cultivate in the pursuit of beauty, just as it is the first step toward improvement in health. As a woman breathes, so she is; for the poise of the chest is the keynote to the whole figure. When the chest is in proper position, the fine points of artistic wearing apparel and all the little frills of fashion are seen to best advantage. Even humble materials assume a certain elegance hitherto unknown. But if it is carried badly, the figure drops and falls into ugly angles. Nothing sets well; no garment seems right. It is always wrong to make the bone structure do most of the work in keeping the body upright. The muscles should hold it in position, otherwise grace is out of the question, and good health difficult. To breathe correctly, keep the chest up, out, forward, as if pulled up by a button. Keep the chin, the lips, the chest, on a line. Hold the shoulders on a line with the hips. The observance of these directions will insure to golf skirts and rainy-day costumes a real dignity and picturesque effect. Breathe upward and outward, as if about to fly, drawing in the air with slow, deep breaths, and letting it out gently. This conscious deep breathing repeated ten or twenty times at intervals during the day tends to expand the chest permanently, to give it classic poise and style. Repeated forty times, it is said to be a cure for worry.—Harper's Bazar.

WORTH TRYING.

A good way of removing grease spots from silks is by an application of French chalk or corn-starch in this way: Powder the chalk fine and fill two little cheese-cloth bags loosely with it. Lay one bag upon the board, stretch the grease spot, right side down, over it, and cover the spot with the second bag, patting it out flat. The chalk should not be more than a quarter of an inch thick. Place a heavy, hot iron on top of the upper bag and let it remain for a few minutes, being careful not to scorch the rest of the silk meanwhile. If the spot does not disappear after the first application, repeat the process until the last vestige of grease has disappeared.

MAKE THE CHILDREN HAPPY.

If, instead of saying: "You may not do that now; wait until you are a man," we would say: "You may do something else now, while you are young; later, you can not do it," we would give children a certain valued sense of prerogative and take away much of the envy which they feel towards adults. It is surprising how many occasions a mother finds daily for saying: "Wait until you are larger," or, "When you are older you will understand."

In looking back upon childhood, many fail to see it as the happiest time of life, for, standing distinct forever are thoughtless words which stabbed far deeper than they could to day, and times of disgrace which seemed more than we could bear; also the feeling that we were really of little importance until we had full growth was not encouraging. We were always stuffing ourselves with oatmeal, because we were told it would make us grow, and submitting to twilight bedtime for the same reason.

Realizing all this it is surely worth the effort to impress upon our children the beauty and the privileges of their golden days, that, whatever later life may hold for them they can say: "Never mind; I have had a beautiful childhood with its happiness pressed down and running over." The early life of the child will then have received its proper value and the whole character will be enriched in consequence. Besides, we know well that some little lives are only with us through the golden days. —Good Housekeeping.

For Nervous Women
Horsford's Acid Phosphate

Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

A LITERARY NIGHTMARE.

When does Mary Mapes Dodge? When Thomas W. Knox.
What did Charles Reade? Whatever he saw Mabel Osgood Wright.
When is it that John Burroughs? When he hears Edward Everett Hale.
Why did they Hall Caine? To make Frances Hodgson Burnett.
Who gave Thomas Paine? Hamilton Wright, Mabie.
What made Winston Church-ill? Eating what he saw John Esten Cooke.
What will make Walter A. Wyc koff? I. Zang-will.
Why did Charles Dar-win? Because he never turned his back to De-foe.
Where did Captain Frederick Marry-at? At the Ellen Olney Kirk.
What made Col. Richard H. Savage? Hearing Charles Carlton Coffin.
Why was Wagner Haydn away Bach? Because De Koven had him on his little Liszt.
What kept Charlotte M. Yonge? Helping Elizabeth Phipps Train.
Why do we not laugh at R. D. Blackmore? Because we find John Greenleaf W(h)ittier.
Whence came Samuel Smiles? Because he saw a Hen-ry Ward Beecher.
Why did Miss Mu-loch up the silver? Because she saw Flora Annie Steele.—Epworth Herald.

AN EVENING VISION.

The evening camp fire burns low: one by one the brands have dissolved into coals, and one by one the little circle has retired into the cabins and gone to sleep. I take from a pile of the skeleton of a dead pine one of its huge resinous bones and cast it on the coals. The surrounding trees have all retired into the silent darkness to repose from the toils of the stormy day—now with its wrestling winds also gone into the darkness of the past. Immediately the yellow flames shoot up high, and the trees step out of the darkness on silent feet, with a surprised expression as if to say, as they look down upon me, "Why, we did not expect you to call for us again." And there they stand waiting, with the stars glittering in their tangled hair.—Dr. W. C. Gray.

A YOUNG WIFE'S EXPERIENCE.

She learned what love may be—not the insane fury to have and hold but perpetual self effacement.—Margaret Warrener.

Keeping the Teeth in Good Condition.

Use a brush with bristles which are neither too stiff nor too soft, and brush the teeth on all sides.

The teeth should be examined at least twice a year by a competent dentist. They should be washed with lukewarm water before breakfast, after each meal, and before retiring.

An extremely important item in the care of the teeth is the use of dental floss always after eating. This, together with a soft organge wood toothpick, will remove every particle of food from the teeth.

There are so many excellent dentifrices that it is hard to decide which one is best. Precipitated chalk is always good, and may be rubbed about the gums after eating anything acid and also before retiring.

Avoid exposing the teeth to extremes of temperature. Very hot and very cold substances have a tendency to crack the enamel. Never use a metal instrument of any kind in the mouth, and neither bite thread nor crack nuts with them.—February Ladies' Home Journal.

Hidden Beauties.

Perhaps in earth's humblest inhabitant there are beauties of character and possibilities of being that are hidden because no favoring circumstances have ever evoked them. But they will all be developed somewhere in eternity. History proves that the results of character are often suddenly and surprisingly developed by circumstances. The British nation knew nothing of General Havelock until the Indian Sepoy mutiny. Nor the American nation of General Taylor until the Mexican war. Nor of Lincoln, or Grant, or Lee, or Jackson, until the great war. Yet each of these men had formed the character and possessed the traits which under the pressure of exigency and upon the occurrence of opportunity burst forth late in life into acts which astonished the world. But for the special occasions which forced them to the surface of affairs, they might and probably would have continued unknown.

Like Daisies Before the Scythe.

Baby lives are destroyed in summer by cholera infantum. The attack of the disease is sudden, its progress is sometimes terribly rapid. Mothers who have given their children Perry Davis' Painkiller in water with a few drops of brandy added can tell how this treatment has checked the diarrhoea and vomiting, and put the little patient out of danger. 25 and 50 cts.

MR MOODY AND THE QUESTIONABLE BOOK.

Some one asked the late Dwight L. Moody if he had read a certain book. He replied, "No, I believe there is poison in it; at least I have heard so on good authority." The friend said, "But wouldn't it be well for you to read it for yourself?" "No," said Mr. Moody; "if I take poison in my stomach the doctor has to come with a stomach-pump to take it out. Why should I take poison in my mind? I might never be able to get it out."—Margaret Bottome, in the February Ladies' Home Journal.

Riddle in Rhyme No IX.

It is a Bird—whose swiftness flees
Fast as an Eagle through the Air;
It is a Fish—and cleaves the seas,
Which ne'er a mightier monster bear:
It is an Elephant, whose form
A tower's embattled pomp receives;
And now, all like the spider-worm,
It moves amid the webs it weaves!
It hath an iron fang: and where
That fang is grappled hold doth gain,
It roots its rock-like footing there,
And braves the baffled hurricane.
—Schiller.

This is the last of this series of riddles. Send in your answers promptly. In the Recorder after next the correct answers will appear.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—Milton.

MALARIA An Invisible Enemy to Health

Means bad air, and whether it comes from the low lands and marshes of the country, or the filthy sewers and drain pipes of the cities and towns, its effect upon the human system is the same.

These atmospheric poisons are breathed into the lungs and taken up by the blood, and the foundation of some long, debilitating illness is laid. Chills and fever, chronic dyspepsia, torpid and enlarged liver, kidney troubles, jaundice and biliousness are frequently due to that invisible foe, Malaria. Noxious gases and unhealthy matter collect in the system because the liver and kidneys fail to act, and are poured into the blood current until it becomes so polluted and sluggish that the poisons literally break through the skin, and carbuncles, boils, abscesses, ulcers and various eruptions of an indolent character appear, depleting the system, and threatening life itself.

The germs and poisons that so oppress and weaken the body and destroy the life-giving properties of the blood, rendering it thin and watery, must be overcome and carried out of the system before the patient can hope to get rid of Malaria and its effects.

SSS S. S. S. does this and quickly produces an entire change in the blood, reaching every organ and stimulating them to vigorous, healthy action. S. S. S. possesses not only purifying but tonic properties, and the general health improves, and the appetite increases almost from the first dose. There is no Mercury, Potash, Arsenic or other mineral in S. S. S. It is strictly and entirely a vegetable remedy.

Write us about your case, and our physicians will gladly help you by their advice to regain your health. Book on blood and skin diseases sent free.

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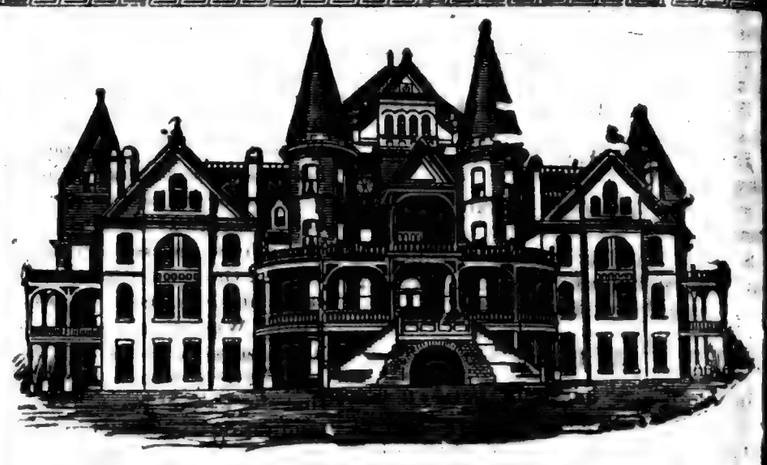

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BIBLICAL RECORDER

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67. RALEIGH, N. C., WEDNESDAY, MAY 14, 1902. Number 45

A Statement of the Orthodox View of the Atonement.

BY W. C. TYREE.

CHRIST DIED AS A SINLESS SUBSTITUTE FOR SINNERS.

THE DEMAND OF THE HUMAN CONSCIENCE.

A vicarious atonement, or an atonement by the actual substitution of Christ, and a real necessity for such substitution is—and, I might say, always has been—the orthodox doctrine. It is consistent with the universal conviction of the race. In all religions and among all people sacrifices are offered to propitiate the wrath of their gods. Universal belief in some kind of god, we regard as a strong proof that there is a God. The idea of vicarious sacrifice is just as universal as the belief in God. So this likewise is proof that man is to be reconciled to God by a vicarious sacrifice.

TAUGHT BY JESUS AND THE APOSTLES.

This doctrine of the actual and necessary substitution of Christ certainly accords with the literal teaching of the Bible, and this is a very strong presumption in its favor. Surely nothing but a very clear and convincing reason is sufficient to necessitate or justify the rejection of the literal interpretation of God's Word about a doctrine so vital and important as this. The fact that the doctrine of Christ's substitution involves mystery, seems inconsistent with some of our conceptions of God, and that it is irreconcilable with human logic is certainly not a justifiable reason.

This doctrine is not only plainly asserted by Christ and the apostles, as we have seen, but it is so generally implied all through the New Testament, that many allusions, descriptions and statements can only be explained by its recognition. Necessary inferences from many circumstances prove conclusively that the teaching about the atonement was construed literally and the inspired writers so intended. In a council held to decide what should be done with Jesus who was convincing many by his miracles, Caiaphas uttered these words: "It is expedient for us that one man should die for the people and that the whole nation perish not." The Apostle John makes this comment: "Now this he said not of himself but being high priest that year he prophesied that Jesus should die for the nation." This certainly shows that John believed in and taught an atonement by the substitution of Christ. Paul, the Apostle to the Gentiles, makes Christ crucified and the cross the burden of his ministry. He often uses such expressions as these: "God made him to be sin for us who knew no sin," etc. "In whom we have redemption through his blood the forgiveness of sins, according to the riches of His grace." The heathen were accustomed to rely on sacrifices to propitiate the wrath of their gods. Surely Paul would not have used figurative language which they would so certainly misconstrue as literal. If he didnot teach and mean to teach that we are saved by the substitution of Christ, why did he think it necessary to ask and answer the question: "Shall we continue in sin that grace may abound?"

GOOD WORKS.

If salvation by the substitution of Christ had not been taught by all the apostles, why did James undertake in his Epistle to argue the necessity of good works? If the people had been taught that we are saved by moral influence, by the effect that the love of God has on us as revealed in Christ, there would have been no occasion for such a question or such an argument. If we are saved because Divine love in Christ makes us good, then no one could suppose that we may remain bad and still be saved. Why was the preaching of the cross foolishness to those who were perishing, but the power of God unto those who were being saved and the preaching of Christ crucified a stumbling block unto the Jews, who required a sign, and foolishness unto the Greeks, who sought after wisdom; unless salvation by the substitution of Christ was involved in such preaching?

IRENAEUS' STATEMENT

These are a few of the many indirect but conclusive evidences that the inspired writers intended to teach and did teach an atonement by substitution.

This doctrine in some form has been held from the beginning. For two centuries after Christ there was, it is true, no formulated theory of the atonement, but many expressions in the writings of the Apostolic Fathers clearly show that they believed that the fact of substitution was its predominant feature. About the beginning of the third century Irenaeus and Origen constructed the theory, absurd indeed to us, that Christ paid a ransom for the sinner to the devil. This strange and coarse theory was generally held and advocated for a thousand years. Doubtless its long existence was due to the fact that it embraced the period known as "the dark ages of the world," when ignorance and superstition universally prevailed.

ANSELM'S STATEMENT.

About the end of the eleventh century Anselm constructed the following theory, which soon supplanted this. "Sin is a violation of the honor and majesty of God. It is committed against an infinite Being and deserves an infinite punishment. The majesty of God requires Him to execute punishment, while His love pleads for mercy. This conflict of divine attributes is eternally reconciled by the voluntary sacrifice of the God-man. His suffering presents to divine majesty an exact equivalent for the deserved punishment of the elect and secures their pardon and regeneration."

GROTIUS' STATEMENT.

At the beginning of the seventeenth century, Hugo Grotius, a Dutch Jurist and theologian, constructed this theory, which became popular and is now characteristic of New England Theology: "The atonement of Christ is necessary to uphold God's moral government of the world, but it is not necessary or designed to meet any requirement of God's holiness. The divine law could not maintain its authority if God pardoned sinners without some exhibition of His displeasure at the violation of His law and the great guilt of sin. Christ did not endure the full penalty of the law, but God graciously accepts His suffering and death as a substitute for the penalty that sin deserved. The effect of this substitution of the suffering and death of Christ on the heart and conscience is so great that God can pardon sinners when they repent without detriment to His government."

There is wide and important difference in these three theories, and each contains serious error; but they all grow out of a literal interpretation of what the Bible says about the atonement. So they all teach the common doctrine of redemption by the substitution of Christ.

THE ORTHODOX STATEMENT.

The theory generally held by the orthodox Christians is this: "Sin deserves to be and must be punished, if justice is done, just as truly as virtue deserves to be and must be rewarded. God's justice, which is one of His essential attributes, makes it necessary for Him to punish sin just as His love compels Him to be benevolent. Christ died as a sinless substitute for sinners and by doing so He endured a penalty for them equivalent to but not identical with the punishment they deserve, and thus made satisfaction to divine justice for their sins. Therefore God can and does pardon and justify and is fully reconciled to all who believe in Christ and accept what He has done in their behalf."

According to this theory the atonement has both an objective and subjective effect; it affects God and it affects man. It makes it possible for the holy God to forgive sin because it satisfies divine justice. It exerts a powerful influence on the hearts of men because it reveals God's wonderful love for sinners. It violates neither of the essential attributes of God, His holiness or His love, and it upholds His moral government of the universe. So it contains the important and valuable elements of all other theories and gives these elements a more reasonable and satisfactory basis, while it avoids the incompleteness and inconsistencies of other theories. It accords with the literal interpretation of what the Scriptures say about human redemption, it does not require any metaphorical construction of plain and emphatic assertions, and it corresponds to all the terms that are used when the sufferings and death of Christ are referred to, such as ransom, propitiation, redemption, purchase, Lamb of God, etc. It does not ignore but explains and gives profoundest meaning to those passages which speak of Christ as our example, as the revelation of God's nature and love for men, and as the only source of truth and spiritual life. It shows how Christ is the antitype of Old Testament Scriptures and accounts for their institution and their discontinuance. It explains why the Bible gives so much prominence to Christ's death and why He and the inspired writers make His death and not His life and teaching the central feature of His redeeming work. This theory thoroughly satisfies the human conscience, for it shows just how we obtain forgiveness for sin which conscience tells us deserves to be and must be punished, if God, against whom it is always committed, is a just and holy being.

Room for One Thousand Preachers.

BY REV. W. E. CROCKER.

THE HARVEST IS READY; WHERE ARE THE LABORERS?

There was a reference in one of the recent Recorder's to the need of preachers for Foreign Mission work. Will you let me say that one thousand preachers of the Gospel could find all their time occupied within a radius of fifty miles of Chinking, here in Central China. I do not advocate the need of preachers in the interest of any peculiar method of work, or to cast doubt on the usefulness of those who do not preach, but who do great good for the Master in their special lines. What I contend for is that there is a wide open door for preachers here in China. Now, an audience can be secured almost any time, and almost anywhere, and the man who can tell in a face to face talk to these audiences the plan of salvation so that it can be understood has unlimited opportunities. In this way more people can be reached than in any other way. In the school room the whole influence of the teacher is confined to a limited number of students, and those who may be reached indirectly by these. But the preacher reaches thousands. Last fall we calculated that in the two months of our special meetings here about two thousand different persons heard something of the Gospel, and some of them to the saving of their souls. Several said, when asked what they believed, "We believe what you preach."

By preaching the common people come in personal contact with a living man, who impresses them by his manner and voice as being sincere and truly in earnest. They are able to ask questions, and feel the force of a personal presence. The preacher scatters a general knowledge of the main facts of the Gospel more effectively and more widely than by any other possible method now used in China. Books are scattered, but very few people can read, and there are no newspapers, practically speaking. The preacher may incidentally scatter books, and use other plans of making known the Gospel, but, "as it always has been, is now, and ever will be," the public speaker, the preacher, holds the key to the hearts of the multitude. Would it not be possible to get some men to come here who have special gifts for making things plain? A man who can "take Butler's Anology and preach it to the uneducated negroes," as Dr. Broadus used to tell us, would find the finest possible field for his talents here. One of my good deacons in Kentucky said to me, when I was leaving for China, "It's a pity for you to go out there; you will lose your preaching ability." It's a very praiseworthy thing for a deacon to believe his pastor has preaching ability, but he was entirely mistaken in his idea that coming to China would destroy that faculty. The preaching one has to do here may take away some of those feathery nothings which serve only to cloud clear thinking, while entertaining those who don't care to think. True eloquence is the ability to make your hearer grasp clearly your meaning, feel its force, and be moved to action by it. Above all things we need just that here. There is room for one thousand preachers in one section of our Central China field. The door is wide open now. The people are ready and willing to hear all who will preach to them. Our appeal at this time is for God-called, consecrated preachers—a Paul, a Peter, an Apollos. The harvest is ready; where are the laborers?

Chinkiang, China.

A Night Under the Sky

No one knows who has not passed a whole night out of doors what takes place in the heavens in that length of time, and how it deepens and broadens the experience to behold the great genius of God thus displayed and flowing forth; how compassed by a new sense of greatness and majesty one is, and how near all men and worlds seem, with a greater intimacy between you and them.—From Happy Day, by Emma E Bailey.

Is a Soul Worth More Than a Nickel?

A MORE PERTINENT QUESTION THAN THE READER THINKS.

This would appear a foolish question to some. They would at once direct you to what Christ says (Matt. 16:26). "What shall it profit a man if he gain the whole world, and lose his own soul?" Or "what shall a man give in exchange for his soul?" Here Christ teaches that one soul is worth more than the whole world, and that there is nothing of sufficient value to be given in exchange for one soul.

Christian friend, your soul, saved by the blood of Christ, is valued at this immense price. Jesus fixed the valuation on it. He knows what it is worth. And yet the soul of every neighbor you have, and the soul of every heathen man and woman, is worth just as much as yours. Has your soul been saved? Have you a good hope through grace? Do you believe heaven will be your home? If so, how did you obtain this most precious of all blessings? Did not Jesus sacrifice, suffer, bleed and die to save you? Did not Christian men and women pray, and toil, and give of their money to send the Gospel to you? Did they not build houses of worship, pay preachers to preach, and hold regular and special meetings to bring you to Christ? The Gospel that saved you cost others a great price.

Tell me, dear brother, sister, how is it that you, claiming to be saved, feel so little interest in the salvation of the millions in reach of you, who are perishing in their sins? What are you doing to help save others? Do you pray daily for the unsaved, and try to lead them to Christ? Do you give regularly and liberally to help send the Gospel to the heathen? Christ commands you to do this; Mark 16:15, "Go ye into all the world and preach the gospel to every creature."

The interest a man feels in any enterprise is measured by the amount of time, labor and money he is willing to bestow on that enterprise. Judged by this standard, what interest do you feel in the salvation of the unsaved? How much time, labor, money do you put into soul saving, which is the Christian's greatest work? When did you spend half an hour in your closet, praying for sinners to be saved? When did you give one hour to going out after the lost, to bring them to Christ? When did you give one dollar, five dollars, or ten dollars, to send the Gospel to the destitutest Many a faithful pastor, after he has urged his people to give to send the Gospel to the perishing, is made sad when he sends out for contributions, by seeing some professed Christians shake their heads and refuse to give anything. Others will look through their purse, and pick out one cent, and give it. Others are well satisfied to give one nickel. They seem to think, that a soul is worth so little, that they will only give a nickel, the price of a cigar, to help save it. Thousands of professed Christians, who ought to give dimes, quarters, half and whole dollars, either give nothing or give coppers or nickels. So, then, to these, this is a pertinent question, Is a soul worth more than a nickel?

J. A. STRADLEY.

Thief Among the Angels.

One day the Mayor of Cambridge, who had tried to curb Mr. Spurgeon's tendencies to sensationalism, says the Homiletic Review, inquired of him if he had really told his congregation that, if a thief got into heaven, he would begin picking the angels' pockets. "Yes, sir," the young preacher replied. "I told them that, if it were possible for an ungodly man to go to heaven without his nature changed, he would be none the better for being there; and then, by way of illustration, I said that, were a thief to get in among the glorified, he would remain a thief still, and he would go around the place picking the angels' pockets!"

"But, my dear young friend," asked the mayor, seriously, "don't you know that the angels haven't any pockets?"

"No, sir," replied young Spurgeon with equal gravity; "I did not know that; but I am glad to be assured of the fact from a gentleman who does know. I will take care to put it all right the first opportunity I get."

The next Monday morning Spurgeon walked into the mayor's place of business and said to him cheerfully: "I set that matter right yesterday, sir."

"What matter?" he inquired. "Why, about the angels' pockets!" "What did you say?"

"Oh, sir; I just told the people I was sorry to say that I had made a mistake the last time I preached to them; but that I had met a gentleman—the Mayor of Cambridge—who had assured me that the angels had no pockets, so I must correct what I had said, as I did not want anybody to go away with a false notion about heaven. I would, therefore, say that, if a thief got in among the angels, without having his nature changed, he would try to steal the feathers out of their wings!"

Neighbor's Thistles.

A person was once walking with a farmer through a beautiful field, when he happened to see a tall thistle on the other side of the fence. In a second, over the fence he jumped, and cut it off close to the ground.

"Is that your field?" asked his companion. "Oh, no!" said the farmer; "bad weeds do not care much for fences; and if I should leave that thistle to blossom in my neighbor's field, I should soon have a plenty of my own."

Evil weeds in your neighbor's field will scatter seeds of evil in your own; therefore every weed pulled up in your neighbor's field is a dangerous enemy driven off from your own. No one liveth or dieth to himself. All are linked together. But "First cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone, that no man could do ill and his fellows not suffer. They illustrated it thus: "A vessel sailing from Joppa carried a passenger who, beneath his berth, cut a hole through the ship's side. When the men of the watch expostulated with him, 'What dost thou, O miserable man!' the offender calmly replied, 'What matters it to you? The hole I have made lies under my own berth.'"

This ancient parable is worthy of the utmost consideration. No man perishes alone in his iniquity; no man may say, "It is nobody's business what I do so long as I am willing to stand the consequences," for no man can guess the full consequences of his transgression.—The Parish Visitor.

It Depends Upon Me.

The time of the singing of the birds draws near. Winter lingers "in the lap of spring," but we can not long withstand the warm sun. Like love, it will bring out the best that is in the earth. But the enjoyment of these things—? How shall we get out of them the enjoyment they are intended to bring to us—the singing birds, the green grass, the leafing trees? How shall we see their beauty and hear their music?

It is not what things are—but what you bring to them, that makes them beautiful and helpful. There were savages living on this continent for hundreds of years. Nothing on the earth can equal the magnificence or grandeur of the North American continent; but neither field nor forest, lake nor sea, shrub nor flower, made the savages other than they were; they brought nothing to them; no ears for music, no eyes for beauty, no hearts for love, and the voices of nature had no messages for the wild people of America. Circumstances may minister to appreciation, but not often. It is what you bring to the birds that will make the bird-song music; it is what your heart brings to nature that will make nature speak to you.

I wonder whether this is not true, also: that the heart we bring to those about us will reveal the heart that is in them; that love will reveal love. Will heaven be in what we carry with us, or in what we shall find on our arrival there? I am inclined to think—we carry heaven with us!—Baptist Union.

Diversity of Gifts.

He who taught the lark to trill, taught the eagle to scream; He who moulded the dewdrop and caused it to hang in silence on the fringe of the flower, poured out a boundless sea and caused it to roar night and day as if uttering the prayer of all earthly trouble. O that we might learn that God has bestowed little gifts as well as great ones, and that whatever he bestowed, we are responsible to Him for the use of our talents.

It is given to some to preach the Gospel in heathen lands, to others to proclaim the truth of Christ at home, and to still others simply by prayer and following, to support both of these within possible.

"SUNDAY MORNING THOUGHTS" AT ASHEVILLE

These may differ from the famous Texas productions of this sort in that they are written on Sunday and are intended to be thoughts, and also, perhaps, in that they neither gush nor smell of oil or mud. In all other respects let the sequel reveal the verisimilitude.

***

Everybody is gone out of the hotel to preaching, except a few who remain in the Battery Park Sun-parlor that looks out upon one of the most beautiful panoramas in the world; and these listen to the voice of the Rev. Dr. T. T. Eaton. Every Methodist, Presbyterian and Baptist church in town is thronged.

There is nothing so likely to restore the soul of a religious pessimist as the glorious—yes, that's just the word—host of people attending the Convention. One glimpse is antidote for a world of discouragement and healing for all doubts.

One perceives that the instinct for religion is as strong as in the days of the Great Feast at Jerusalem, whither the tribes went up of old. And in the next breath he knows that with all the thinking and talking and fearing, God and man change little. This here to-day is a Feast of Tabernacles, if not a Pentecost. God is in the world to-day as of old, and His holy of holies, still shut away from mere human sight, is in the presence nevertheless of the congregations of them that fear His name; and God and man may find each other.

They did not say so of old; self-consciousness had not yet bred sociology. But then as now, religion was couched in social life; and now as then men find God as they mingle together, and sit under the influences of a vast assembly. One might think that religion would rise to a higher point out yonder in a lovely mountain; and so was the experience of Moses and Elijah and Jesus. But, if one finds God alone, he loves Him and follows Him and learns of Him and works with Him in the great throng.

There is something indescribable in looking upon an audience of 4,000 people. The soul leaps. Last night as George Truett, tall and towering every way, spoke out his heart to the audience in the auditorium, every eye was focussed upon him; every mind thought with his mind; every heart beat with his heart; and Jesus stood once before His disciples and said with that unique authority, Go ye into all the world. And though He departed again, the impulse—God grant—will survive in some.

Ten minutes like this is equal to an age of dreaming or doubting. Movements like this make the Convention glorious. The mere routine is nothing. Many speeches make one weary. The reports are necessary. But only when four thousand hearts beat to the measure of the Lord's world is the meaning of the Convention to be apprehended. Then the army of the Lord is seen, and its banners appear.

***

There is just another unreportable feature of the Convention. Men meet new men. New ideas are born, old ones are revised; friendships bud and blossom. And a new sweet hope rises in the heart. This is another phase of the social side of the Convention.

Not men only, but a glorious number of women. There are more lovely girls at Battery Park this week on account of the Convention than were here last year at the top of the season. If this is not significant, what is? The problem of denominations is to make their general gathering interesting and attractive to young men and women. Somehow our Convention seems to be solving this problem. Would that every father would bring son or daughter along and get them in touch with the life of their denomination. It is a phase of education that can not be neglected. It is the very secret of strong religious and social life.

***

But we wander. We are writing these observations to make up for our failure to write extensively of the dry routine of the meeting. We could not. It is not worth while to write and print the simple story that this brother read a report and that brother spoke, and yonder brother moved. Rather let us strive to catch the spirit of the throng.

See the greetings, the cordial hand shaking, the genial laughter, the fond reminiscence or the new light of a friend found. Watch the throngs moving into the house. Hear the deep silence of that throng as some one prays. Rise with that throng as some grand old hymn rises to the very walls of heaven. Hear the thrilling notes of some speaker whose lips are touched with the fire of God's love. Look up to the galleries crowded, out into the main floor, [illegible] upon the rostrum. Every man [illegible]; every heart beating weak or [illegible] God. It is enough for tears [illegible] is the expression we read on every [illegible]. That is it. Every one is glad. It is not that the Convention has had a fine year's work; not that all the Boards have been prospered; not that peace reigns. It is that these men and women know the joy of contact with brothers and sisters in the fellowship of One Lord and One Salvation.

It is this that blesses the Convention and makes it worth while.

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Let us close with a more practical remark or two.

The Seminary Trustee meeting has fallen into old-time insignificance. The nose for news points no more that way. The whisper is silent, and the warrior's sword rusts in its sheath. Only more matters of common import have engaged the Board. The institution is prosperous. But trouble—not prosperity—is the subject of news. Rare is that newspaper nose that scents happiness before trouble!

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And the Woman's Meeting—the word is prosperous, too. They are having pleasant sessions. They have had a good year's work. There are many North Carolina women here. Indeed the old State is beautifully represented in sons and daughters and exiles.

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And this reminds us to say that Asheville proves to be the best place in the world for the Convention. Never were there larger crowds. Never was the crowd so well handled. And, it need not be added, never was there so much to relieve one of the weariness of the throng. One look toward Pisgah will make one whole.

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God is with His people. They are improving; they are enlarging their efforts for Him. They are far from what they might be; but they are far from what they have been, and farther still from what they might have been. As one stands amid a concourse like this he must be an optimist.

J. W. B.

The Meeting in Asheville

Friday night, ten hours after the 47th session of the Southern Baptist Convention was opened, Dr McConnell is preaching the Introductory Sermon in the capacious Asheville Auditorium: and although that building has room for 4,000 people, a great throng has been turned from its doors, and Rev. Len. G. Broughton is preaching in the house of the First church to the "overflow."

So, early in the session does it appear that in point of attendance this Convention will equal, if not surpass, all records. There are nearly 1,000 delegates present and voting; and no one ventures to say how many visitors. We North Carolinians have reason to be gratified that Asheville can play host to such a throng so handsomely. And all Baptists may have a worthy pride that their Convention is of interest to such a body of men and women.

The Convention began this (Friday) morning; and at this writing the organization has been effected (and it is quite an achievement to organize a Convention of 1,000 delegates), the annual reports of the three executive institutions of the Convention have been submitted by the Secretaries, respectively Drs. Willingham, Frost and McConnell; and when Brother McConnell shall have concluded his sermon, the formalities of welcome will take place.

To the experienced delegate this will indicate that the Convention has just gotten ready for work. But there is more than one day behind us. All Thursday was occupied in meetings. For there are grouped about the Convention several bodies, namely the Young People's Auxiliary, the Trustees of the Southern Baptist Theological Seminary the Woman's missionary Union, and in alternate years the American Baptist Education Society. On Thursday the Young People's Auxiliary, the Education Society and the Seminary Trustees met. It will be appropriate, therefore, to write a paragraph or more about each of these meetings before we proceed with the report of the Convention; and later on, if space and time permit, we shall say a little about the Woman's Meeting.

First, however, let us speak of the

YOUNG PEOPLE'S UNION.

As men see, it was a failure. The Southern Auxiliary has always lacked that quality or sum of qualities called effectiveness. The annual meetings have at no time amounted to more than mass-meetings. In recent years we have had no field officer; and there are no reports on the work. One really does not know whether the Young People's work (so much heralded) is amounting to anything or not. There are enthusiastic State organizations in Georgia and Kentucky and a more or less successful organization in South Carolina.

A delayed train, president and speakers failing to appear, put the opening session under the necessity of improvisation. A number of gentleman were called upon for speeches, and they responded right earnestly. The presence and the remarks of President Chapman of the International B. Y. P. U. A. was notable. The afternoon was given to the American Baptist Education Society: at night the Y. P. Auxiliary concluded its annual session with addresses by Rev. Madison Peters of Maryland on Distinctive Baptist Doctrines, and Rev. J. P. Greene, D.D., of Missouri, on the Inspiration in the Great Commission. These addresses were quite stimulating. The election of officers resulted as follows: President, Rev. L. O. Dawson, Alabama: Vice-Presidents, E. S. Candler of Georgia, H. E. Tralle, Kentucky: Recording Secretary, W. W. Gaines of Georgia: Board of Managers: Chairman L. O. Dawson; Secretary, W. W. Gaines; Local Managers (headquarters at Birmingham): J. M. Shelburne, W. M. Blackwelder, E. P. Hogan, J. W. Hargrove, A. C. Davidson, W. R Phillips, J. V. Dickinson, L. P. Fleming, P. C. Ratcliff, P. H. Mell. State Managers: T. M. Callaway, Ala.; C. C. Odeman, D. C.; R Van Deventer, Ga.. C. V. Edwards, La.; Arthur Flake, Miss.; T. Neil Johnson, N. C.; J. O. Rust. Tenn.; George W. Truett, Tex.; J. W. O'Kelley, Ark.; Carter Helm Jones, Ky.; Curtis Lee Laws, Md.; A. W. Payne, Mo.; J. D Chapman, S. C.; J. C. Moss, Va. Executive Committee: J. M Shelburne, E. P. Hogan, W. M. Blackwelder, A.C Davidson, L. O. Dawson, W. R. Phillips, W. W. Gaines.

THE AMERICAN BAPTIST EDUCATION SOCIETY.

This is the one Baptist institution that does not recognize the geographical division of our forces. It is composed of Northern and Southern Baptists; and its funds are appropriated to educational institutions without regard to sections. Through it Mr. Rockefeller has dispensed quite a considerable sum; and more than once North Carolina Baptists have raised sums of money on condition that this Society supplement them. In this way the Society has succeeded in magnificently stimulating educational work under Baptist auspices.

During the last year, the report shows, $127,000 has been raised for our Baptist schools by means of the Society.

The speakers of the afternoon were President J P. Greene of William Jewell College, Missouri, and Rev. E. M. Poteat, D. D., of Philadelphia; President Boatwright of Richmond College presiding. Dr. H. L. Morehouse is the able Corresponding Secretary of the organization. He is conceded to be the best informed Baptist in our country and a master leader. Dr. Greene spoke on "the Bearing of the Modern Educational Revival on Denominational Colleges."

We regret that we can not give summaries of these excellent addresses. On every hand we heard the comment that Dr. Poteat's address was one of the ablest and most helpful that had been heard. He emphasized the distinctively spiritual character of the minister's calling and the bearing of Education upon this fact.

THE CONVENTION.

The Convention opened with the reading of Isaiah 62d chapter by the Venerable Dr. T. S. Dunaway of Virginia, prayer and singing.

The work of enrolling the delegates having been completed, President Northern announced that he would not stand for election. This was the signal for three nominations—Mr. Joshua Levering of Baltimore, Rev. J. P. Eagle, formerly Governor of Arkansas, and Rev. R. H. Marsh. Ex Governor Eagle was elected on the first ballot, receiving more than 500 votes.

While the ballots were being counted, mention was made of a number of brethren who were either ill or in declining health, and earnest prayers were offered in their behalf. Those mentioned were Dr. B. M. Palmer, the eminent Presbyterian leader who welcomed the Convention so royally to New Orleans last year, Dr. I. T. Tichenor, the aged leader, Rev. A. J. S. Thomas, Rev. C. G. Jones, Rev. J. L. White, each of whom is seriously sick.

The following vice-presidents were elected: C. C. Meadow, J. P. Stevens, R. H. Marsh, Joshua Levering. Messrs. Burrows and Gregory, the veteran secretaries, were reelected.

In the afternoon the reports were reached. It will suffice to submit here a little information of the most general character from each.

FOREIGN MISSIONS

A most successful year, at home and abroad; 419 baptisms in South China, total membership of our churches 2,154: Central China, additions 35, total membership 182; Northern China, increase 431, total membership 503. Africa, increase 100, total membership 452. Italy, increase 71, total membership 633. Mexico, increase, 130; total membership 1 200. Brazil, increase 616, membership 2,542. Japan, increase 30, membership 114. Aggregate, increase 1,550; total membership 7,621. Total contributions on mission fields $13,345.69. Contributions $173,648.

HOME MISSIONS.

Missionaries, 674, including State missionaries in cooperating States named below. Weeks of labor 20,450, churches and stations 1,757, sermons and addresses 75,041, prayer meetings 15,100, religious visits 163,005, baptisms 8,150, received by letter 9,051, total additions 17,201, churches constituted 231, houses of worship built and improved 396, Sunday-schools organized 674, Bibles and Testaments distributed 27,499, tracts distributed (pages) 2,084,855.

The State Boards of Alabama, Arkansas, Florida, Georgia, Indian Territory, Kentucky, Louisiana, Maryland, Missouri, Mississippi, North Carolina, Oklahoma Territory, Tennessee, Texas and Virginia are in cooperation with us in part or the whole of their work.

Total receipts $100,939.

THE DIAZ AFFAIR

This matter is of sufficient interest to require publication of the statement of the Board, as follows:

The Committee on Cuba beg leave to report: That in the report made on February 11, 1902, by Messrs. Landrum, McConnell and Hillyer, the Special Commission which visited the Island early in the year, the action of Gethsemane church in disclaiming any title or claim of any kind whatever to the Jane Church property (with the details and particulars of said action by the said Gethsemane church) were duly sent out and explained. With that report was presented an application by Gethsemane church of Havana, Cuba, for permission to worship in the building, and also to aid them in payment of their pastor's salary, Dr. A. J. Diaz, who had voluntarily resigned his connection with our Board. The Board granted permission for the church to worship in the building for a period of time to be agreed to by the Board; but declined for the present to again employ Dr. Diaz.

The ground stated for declining to employ Dr. Diaz at that time, was that he was out of harmony with our other missionaries and churches in Cuba, and that there were other reasons: the latter allusion being in part to the relation reported to said Commission as existing between Gethsemane church and the cemetery and Dr. Diaz. The facts as to this matter of the cemetery were not stated in any detail at that time, but the expectation to recur to the subject at a later date was expressed.

It will be remembered that under action taken by the Home Mission Board in the early part of the year 1899 the management and income of the Baptist cemetery at Havana was for a fixed term, subject to renewal, turned over to Gethsemane church, the income to be used in payment of church expenses and the over-plus, if any, to be applied to extinguishment of the mortgage on the Jane Building then existing; and which Dr. Diaz had, witnout knowledge of the Board, under power of attorney held by him, placed upon this property. This mortgage has since been paid off out of general funds of the Board, and gotten rid of, without any help from the cemetery property, or from Dr. Diaz, or from Gethsemane church.

The Commission, whilst in Havana, were informed that the Board, having turned over the use of the cemetery to Gethsemane church, that church had, at the instance of Dr. Diaz, adopted a resolution acknowledging a debt to Dr. Diaz personally, based on a claim for arrears of salary alleged to be due him at the rate of $1,200 per year, dated back to and covering the period from the time when the cemetery was inaugurated, and such debt amounting to $12,000 or $14,000.

During the time, a long series of years, when Dr. Diaz was superintendent, or administrator of the cemetery, he made reports to the Board professing to cover its annual income and expenses year by year and made yearly statements to our treasurer; and neither that Commission or the Committee on Cuba could see any basis for such a claim: and it was with surprise that your committee learned that Dr. Diaz should have made or Gethsemane church allowed such a claim. Your committee, hoping that he would renounce the claim, and set Gethsemane church free from the intolerable burden of so heavy a debt, considered that if he promptly did so, this additional obstacle to his re-employment would be removed; and the way opened for his possible restoration to confidence.

We are credibly informed that Dr. Diaz has, since the date of our former report, written one or more letters to the press in the bounds of the Southern Baptist Convention, animadverting on the policy of the Board, and so far as we know, has taken no step to cancel his claim of debt against Gethsemane church and the cemetery.

We are also informed that Gethsemane church has lately been in some way misled into passing a resolution, attempting to rescind action that the church had whilst the Commission were in Havana in January last, in which action that church recited and admitted the facts and renounced any claim of title to the Jane Church property; and in the letter or letters written by Dr. Diaz, above mentioned, he claims that he was carried before a Catholic Notary and a Catholic lawyer to make acknowledgment of the Board's title.

There was no compulsion whatever in the matter, but directly the contrary, as the action of Gethsemane church and of Dr. Diaz was absolutely voluntary and was taken under every appearance of good feeling at the time Gethsemane church at this conference in January last (1902) first adopted the elaborate and detailed recital of facts contained in report and resolutions of their own committee, of which Dr. Diaz was chairman, showing the clear title of the Home Mission Board, and of the Southern Baptist Convention, in the Jane Church property; and distinctly admitting that in truth and in fact Gethsemane church had no title to that property. And after these resolutions had been adopted, a special resolution was introduced and adopted as follows, to-wit:

"Resolved, That the report just adopted by this Gethsemane Baptist church, with preamble and resolution as presented by Brother Diaz and other members of the committee, on title and ownership of the Home Mission Board of the Southern Baptist Convention in and to the Jane property be acknowledged by Dr. A. J. Diaz the pastor, and by Brother Valdez, the church clerk, as the act and deed of Gethsemane Baptist church, and that the same be noted and recorded according to the Cuban laws, to-wit, before a notary public."

It was under this resolution and in obedience to this action of their church, that Messrs. Diaz and Valdez appeared before a notary and signed and acknowledged the document, as the church had ordered, in proper legal form; and there was no compulsion whatever about it.

It is to be regretted that Dr. Diaz has pursued such a course. The inevitable effect is that he has thus removed himself further from our Board and its work than ever before, and it now appears that any prospect of his coming into harmony with us, or being re-employed by us is more remote than ever.

Our other stations on the Island of Cuba are in a prosperous and hopeful condition; and those in charge of them are diligent and faithful in their work, thoroughly and cordially in harmony with our Board, and worthy of all confidence and support.

SUNDAY SCHOOL BOARD.

Results for the year: The receipts have exceeded those of last year by $10,964.71, giving the handsome total $89,345.71. This total contains nothing out of the usual except the Pollock gift of $500; and while the Bible Fund was increased the Missionary Day collections fell off, so that the increase in the year's total is a healthy growth and chiefly an advance in the regular business of the Board. The Reserve Fund has been increased by $6,000 and now stands at the even sum of $50,000, invested in safe, interest-bearing securities. In addition $12,000 have been set aside to start a building fund—this does not include the house and lot in which the Board conducts its business at present and which in the table of assets is placed at something over ten thousand dollars.

FRIDAY NIGHT.

The exercises preliminary to the Introductory Sermon were led by Rev. Dr. J. William Jones and Rev. Dr. Curtis Lee Laws. Dr. McConnell found his text in Acts 13:47, and preached on the doctrine of missions.

After the sermon Messrs. J. H. Tucker and W. M. Vines delivered cordial addresses of welcome, which were appropriately responded to by Dr. H. R. Montague of South Carolina.

This session closed with the appointment of committees, out of whose hands the themes for the Convention's consideration will come.

SATURDAY.

Rev. J. B. Cranfill conducted devotional exercises.

The subject of our Seminary came up. The institution is in excellent condition, growing in usefulness and strength. President Mullins made an able address.

Home Missions was the special object of consideration for the latter half of the morning session. There were submitted seven reports, respectively, on the several phases of the Board's activity.

Rev. A. E. Brown spoke on the Schools in the North Carolina mountains. He spoke with magnificent earnestness and captivated the great audience. No man in the South has done more telling work these last four years than A. E. Brown and no one has grown more. His impression for the mountain work upon the Convention was all that could be desired.

The other speakers were C. D. Daniel and J. V. Cora, missionaries in Cuba; Dr. Pitt and McConnell. (Our readers may refer to the extracts from the Diaz affair. It is clear and straight forward.) They succeeded in achieving quite a thorough presentation of the important work of the Home Board, though it must be said that very few even of the most intelligent Bap-

tists appreciate the demands upon the Home Board.

An interesting feature of the session was the introduction of two aged brethren, the revered Dr. George Dana Boardman of Philadelphia and Mr. J. A. Hickman of Augusta, Ga., the latter being the only man who attended the first Southern Baptist Convention in 1845, and is present at this session.

The Committee on Place reported in favor of Savannah, Ga., as the place, and Dr. B. H. Carroll as the preacher of the Introductory Sermon, Rev. W. M. Vines of North Carolina being named as alternate.

SATURDAY AFTERNOON.

A matter of interest in the afternoon was the arrival of Diaz. A motion was made that he be allowed to speak. This motion was referred to a committee.

The entire afternoon was devoted to further consideration of the work of the Home Board, the negroes, the German population and the work in cities being discussed by a number of brethren.

The feature of the session and indeed the most interesting hour of the Convention was that in which Dr. Pitt made the report on the Home Board's work with the Foreign Populations. This includes Cuba. Dr. Pitt has recently been to Cuba and has made a thorough investigation. He explained the conditions with considerable detail and set forth the Diaz affair. He was asked many questions, and some of them were of the sort classified as lively. Dr. Pitt handled his report well, and his remarks served to decidedly clear up matters. The report thoroughly approved the policy of the Board. That policy may be found in our extracts from the Board's report.

At night Foreign Missions was the theme. There were three addresses, each brief and spirited, by Dr. Roper of South Carolina, Manly J. Breaker of Missouri and Dr. Geo. W. Truett of Georgia. These addresses were of an inspirational character, and therefore defy reporting The brethren who heard them can not but be more devoted to the cause of missions.

The Convention adjourned late Saturday night. To-morrow is preaching day. Much work—mainly of minor importance—remains for Monday. So far there has not been a jar. The immense throngs have served only to inspire and make for joy. Never was the spirit more peaceful and earnest, never was the Convention's work in better condition.

MONDAY.

(The following telegrams received just before going to press state briefly the work of the closing sessions of the Convention):

"Monday morning was spent in discussion of Sunday-school Board, Foreign Missions and the report of Committee on Cooperation. The latter recommended that a statistical secretary be engaged by the three Boards jointly on a moderate salary. Consideration postponed until this afternoon. Diaz not allowed to speak.

"Convention adopted report of Committee on Cooperation, and closed to-night with general discussion of correlating Baptist schools."

Wake Forest Banquet.

There never was a more successful banquet, from every point of view, than that given by the Wake Forest Alumni in the Battery Park Hotel Saturday evening.

There were one hundred and fifty covers, not all sons of the college, but nine tenths of them sons or sweet hearts or wives (pardon the apparent distinction!) of sons.

To Professor Poteat the success of this occasion is due first of all. No man we know does everything that he does quite so well. Let the program speak for itself.

Omitting the Menu—not a thing to be ashamed of by any means—the following was the program:

To the College—

I am sure my love's
More richer than any tongue.
I can not heave
My heart into my mouth.—King Lear.

Response, President C. E. Taylor.

Voices—

I hear a sound of voices.—Prometheus Unbound.

First Voice (From the East)—E. M. Poteat, Pennsylvania.

Second Voice (From the West)—N. R. Pittman, Arkansas.

Third Voice (From the North)—H. L. Jones, New York.

Fourth Voice (From the South)—W. S. Splawn, Texas.

Fifth Voice (From the Waters Under the Earth)—D. W. Herring, China.

Professions—

And your large speeches may your deeds approve,
That good effects may spring from words of love.—King Lear.

1. Law—

A lawyer is a man whom you hire to protect you from another lawyer.—The Philistine.

Response, E. J. Justice, North Carolina.

2. Pulpit—

Lawyers, preachers and tomtit eggs,—
there are more of them hatched than come to perfection.—Poor Richard's Almanack.

Response, Lansing Burrows, Tennessee.

3. Medicine—

Doctor once dubbed—what ignorance shall balk
Thy march triumphant? Diagnose the gout
As colic, and prescribe it cheese for chalk,
No matter! All's one: cure shall come about
And win thee wealth.—R. Browning.

Response, G. W. Puerfoy, North Carolina.

4. School—

For in my mind is fixed, and touches now
My heart, the dear and good paternal image
Of you, when in the world from hour to hour
You taught me how a man becomes eternal.—Dante, Inferno.

Response, E. S. Alderman, Kentucky.

5. Letters—

I half resolve to tell thee, yet I blush,
What set me off a writing first of all;
An itch I had, a sting to write, a tang.
—R. Browning.

Response, Thomas Dixon, Virginia.

The speeches were uniformly clever, and the work of the master of ceremonies was that of a master indeed. This occasion must be numbered with those of that high type which pen and ink can not portray. Enough to say that one felt more pride in the old college and more ambitious to be worthy of her as he heard and saw the testimony of her sons from far and near.

Acknowledgments.

Cash collections for Educational Fund for week ending May 10, 1902:

Caldwell Association: Lower Creek, $6.25; Yadkin, 1.80; Blair's Fork, 1.10; Fleming's Chapel, 1.05; Union, 1.10; Wilson's Creek, 2; King's Creek, 5.60; Granite Falls, 3.75; Cash, 10c. Cape Fear and Columbus, Whiteville church, 2.50. West Chowan Association, Harrellsville church: J. T. Williams, 50; B. F. Williams, 25; J. C. Williams, 25; C. H. Smith, 10; Raymond Modlin, 2; Lock Vallentine, 1; Mrs. Lizzie Vallentine, 1; W. E. Miller, 1; D. Taylor, 1; J. H. Daughtry, 50c. J. R. Wilder, 50c. J. D. Law, 1; W. A. Holloman, 5; J. A. Vallentine, 1; W. R. Copeland, 1; N. C. Powell, 1; Cash, 1.25; do, Bethany church: H. H. Fairless, 2; Miss E. C. Pearce, 50c.; Cash, 2; T. A. Perry, 1; C. P. Hughes, 1; do, Colerain church Dr. W. B. Watford, 10; W. B. Felton, 1; A. C. Dickerson, 5. Personal: Chas. C. Jones, 5; W. F. Daughton, 5.

Total,	$185.00
Total amounts previously received,	7,188.96
Total receipts,	7,328.96

The $60 acknowledged from Mars Hill church last week was contributed as follows: D. W. Britton, $25; A. Nowell, 25; J. J. Alston, 10.

L. D. WATSON, JR., Treasurer.

May 14, 1902.

State Missions—Liberty, $1.40; W. D. Spruill, 1; Pilot, 75c; Ivanhoe, 1.90; Mooresville, 10 72; Summerfield, 2, Tarboro, 10.50; Mt. Pleasant, 3; M. S., B. F. U., 4.67; Connatzes, 4; Haw Bluff, 1; Home Board Schools, 1.550. Total this week, 1,540 94. Previously reported, 2,749 10. Total this year, 4,290 04.

Foreign Missions—Hebron, West Chowan, $15; Morehead City, 25; Mt. Zion Association, 15 46; Liberty, 80c.; Bethlehem, West Chowan, 2.25; Cameron, Sandy Creek, 10; Piney Forest, 2; Mission Home, 65c.; McAdensville, 7; W. D. Spruill, 1; Tabernacle, Sunbeams, Newbern, 11.25; W. M. S., Antioch, South River, 1; W. M. S., Shelby, Kings Mountain, 4; W. M. S., Hope Mills No. 1, 15; New Bethel, Tar River, 67.50; Pilot, 58c.; W. M. S., Green Springs, 2; Red Springs, Robeson, 5; Mount Nelson, Neuse, 44c.; Ivanhoe, 3.19; Buie's Creek, Little River, 12; Friendship, Little River, 5.50; Montford's Cove, 3.90; Warsaw, Sunbeams, 1.67; Bethel, Three Forks, 10; W. M. S., Tryon St., Charlotte, 34 50; Second church, Durham, 13.10; Fayetteville, 7; Hillside, 1.19; Smyrna, 75c.; Smyrna, Sunbeams, 1.35; Rockfish, Hope Mills No. 1, 5.50; Boone, Three Forks, 1.72; Sandy Branch, Sandy Creek, 2.79; W. M. S., Fayetteville, self-denial, 4.66 W. M. S., Fayetteville, 1.75; Tryon St., Charlotte, 5.49; Cary, 9.25; Cooper's Gap, Green River, 1.52; Round Hill, Green River, 3.05; W. M. S., Round Hill, Green River, 4; Mt. Pisgah, Mount Zion, 35; M. S., B. F. U., 9.33; Rockingham, 16 80; Ebenezer, Mt. Zion, 1.05; Dunn, 3.44; Great Hope, Chowan, 2; Grassy Creek, 18; Beulah, 2 50; Big Lick, 2; Mt. Pleasant, Sandy Creek, 51c; Kerr's Chapel, Beulah, 6.75; White Lake, Bladen, 1 30; Lisbon, 2; Pee Dee Association, 5 76; New Hope South Yadkin, 4.25; Mt. Pisgah, Brunswick, 6.10; Lebanon, Brunswick, 3; Antioch, Brunswick, 1 25; West Durham, 8; Haw Bluff, 2. Total this week, 450.85. Previously reported, 6,004.62. Total this year, 6,455.47.

Home Missions—Hebron, West Chowan, $15; W. M. S., Pine Forest, West Chowan, 3.64; W. M. S., Morehead City, self-denial, 5 51; W. M. S., Morehead City, 9 49; Mt. Zion Association 3 65; Liberty, 5; W. M. S., Pollocksville, 2 50; Bethlehem, West Chowan, 2.36; Spring Branch, C. F. and Col., 2 29; Piney Forest, 2; Star, 4.54; McAdensville, 6.26; New Hope, South Yadkin, 5; W. M. S., Antioch, South River, 5.10; W. M. S., Chowan, West Chowan, self-denial, 4; W. M. S., Statesville, South Yadkin, 2.60; Sunday-school, Mars Hill, 3.75; W. M. S., Mars Hill, 3 90; W. M. S., Green Springs, 1.64; Red Spring, Robeson, 4 65; Mount Nelson, Neuse, 61c.; Ivanhoe, 1.40; Mars Hill, West Chowan, 17.44; Buie's Creek, Little River, 6; Friendship, Little River, 3; W. M. S., Long Branch, Robeson, 1.80; W. M. S., Tryon Street, Charlotte, self-denial, 14; W. M. S., Tryon Street, Charlotte, 3.75; Second church, Durham, 17.10; Mt. Gilead, Cedar Creek, 1.68; Hillside, 2.15; Smyrna, 1.43; Sandy Branch, Sandy Creek, 2.78; W. M. S., Fayetteville, 6.35; Cool Spring, Chowan, 4; Cary, 3.35; W. M. S., Round Hill, Green River, self-denial, 5.57; Mt. Pisgah, Mount Zion, 12.75; Rockingham, 5.30; Great Hope, Chowan, 2; Beulah, 2.50; Sugar Fork, Tuckaseegee, 2.15; Mt. Pleasant, Sandy Creek, 50c.; Brier Branch, 35c.; Kerr's Chapel, 5.80; White Lake, Bladen, 1; Pee Dee Association, 5.36; Antioch, Flat River, 5.35; Mt. Pisgah, Brunswick, 6.15; Lebanon, Brunswick, 2.50; Antioch, Brunswick, 1.25; West Durham, 20; Haw Bluff, 1. Total this week, 265.15. Previously reported, 2,641.83. Total this year, 2,907.08.

Education—Otho Holding, $1; Loan from Bank, 200; Ivanhoe, 1.10; Warsaw, 5.52; Cool Spring, Chowan, 2; Jackson, West Chowan, 5. Total this week, 214.62. Previously reported, 1,150.25. Total this year, 1,364.87.

Ministerial Relief—W. D. Spruill, $1; Mt. Nelson, Neuse, 1.15; Warsaw, 6.70; Rennert, 1.50; Second church, Durham, 16.90; Bethel, Flat River, 4.27; Pee Dee Association, 1.26. Total this week, 32.78. Previously reported, 328.60. Total this year, 361.38.

Total reported for all objects this week,	$3,504.84
Previously reported for all objects,	12,916.11
Total reported for all objects this year,	15,420.45

WALTERS DURHAM,
Treasurer Baptist State Convention.

GREAT OPPORTUNITY.

One who will bring good references may take our Combined Course and pay 40 per cent of the tuition after accepting a position, payable $5 each month. No security will be required. We will secure the position or refund cash payment. Write for catalogue and full particulars of this special offer. Address (at either place) Draughon's Practical Business College, Nashville, Atlanta, St. Louis, Montgomery, Little Rock, Shreveport, Galveston or Fort Worth.

Solicitors Wanted.

Mr. H. C. Martin, Agency Manager of the South Atlantic Insurance Company, Raleigh, N. C., will be glad to correspond with you about agency work. The Park Region Hail Insurance Association (advertisement in this paper) also wants agents.

If you are just out of school and want summer employment it might be worth your while to write them. Don't forget to mention the Recorder.

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The second Sunday in June is the [illegible] for the collection in the Sunday Schools for the Bible work of the Southern Baptist Convention. Programs, with mite boxes and other literature, can be secured free. Samples free.

The Baptist Sunday School Board
NASHVILLE, TENN.

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FORMAL BEGINING OF THE CHRISTIAN PROPAGANDA.

SUNDAY-SCHOOL LESSON FOR MAY 18; ACTS 13:1-12.

We have seen confirmed in fact at Antioch what Christ said, what Pentecost suggested, what Stephen hinted at, and what Peter and Cornelius perceived—namely, that Christianity is the religion for men regardless of race. The adaptation of Christianity to Gentiles at Antioch, the reception of Christianity by those Gentiles, and the operation of Christianity under their auspices are as significant signals of the character of Christ's mission as the call of Saul or the vision of Peter.

The Holy Spirit, God present, Jesus guiding and comforting His people, was found in this church in measure not less than at Jerusalem. There were prophets and teachers who spoke by His Guidance. And as they waited upon Him, He gives a command—"Separate me Barnabus and Saul," etc.

One can not dwell too long upon the fact that the guiding force, the authority, the leadership of the early believers was a Person called the Holy Spirit—not a person in human form, but a Person recognized as one with God and Christ, present beyond peradventure though unseen. It was not the church that gave this command, but this Person. And it was obeyed as if the very voice of God had been heard.

Nor should we overlook the fact that though they received this command from the Holy Spirit they did not execute it until they had fasted and prayed and laid their hands on Barnabus and Saul. Regard for their mission and desire to know surely the mind of God must have been the motives for this delay.

For no doubt these believers realized that they were making a great departure, setting out upon a tremendous undertaking. Of their own hearts they would never have dared it. And having dared it at the call of their Invisible Guide, they still fasted and prayed; and now ready to send the missionaries forth to preach Christ to all classes and to establish Christianity in the world at large, they lay hands on them in prayer, in devotion, in love. It is a solemn moment for all concerned.

The next verses indicate the travels of these two. They are wonderfully meagre considering the importance of the undertaking. And it is stated that John is also with them.

The rest of the lesson is taken up with a description of a conflict with an Impostor—a possible enemy from within. The enemies of Christianity in those days were in two classes: (1) Sincere opponents; (2) Insincere impostors. Most was feared from the former; most was to be feared from the latter. God often left the believers to fight it out with the Sanhedrim; He usually struck down or otherwise uncovered the Ananiases and Sophiras, the Simon Maguses and the Elymases. In latter days the enemies from within are by far too many, and by far the most dangerous.

If there is one thing else to be especially noticed it is that Saul changes to Paul; and that he comes into leadership. Not Barnabas or John, but Paul deals with this sorcerer and wins the proconsul. It is Paul, and he is filled with the Holy Spirit, and his curse is authenticated by immediate fulfillment.

Until now Christianity has been unconsciously missionary. Now it begins deliberately and in order to preach the Gospel everywhere. It has moved out of Jerusalem; out of Judea; out of Palestine; and from a church that is more or less cosmopolitan it proceeds upon its mission of peace and light and love.

Grace is of a growing nature. In the way to Zion they go from strength to strength.—Thomas Boston.

News Notes.

---Rev. J. C. Mizell changes his address from Merry Hill to Evansville.

---Now let us every one go heart and hand into the Educational Movement and raise the full $50,000.

---Rev. E. J. Forrester, of Greenwood, S. C., has declined the call to Washington, Ga.

---We put the news notes on this page this week in order to give room for the report of the Convention on second page.

---North Wilkesboro and all that region has reason to rejoice that Prof. R. B. Horn is coming there. He is a born school maker, and one of our most useful men, therefore.

---Louisiana Baptists are planning in good earnestness to build a Baptist Orphanage. The Lord bless and prosper them in this enterprise.—Baptist Standard.

---We thank the faculty of Whitsett Institute for an invitation to the Commencement exercises of the 38th term, May 18-21. Gen. Julian S. Carr will deliver the address.

---We were glad to see Rev. S. W. Oldham and Rev. Almon Upchurch in Raleigh last week. They are two of the most useful ministers in Wake County, and each is a young man of fine promise.

---We are very glad to know that Mr. W. D. Adams last week brought to a close a most successful session of the Matthews High School. He is a son of Rev. J. Q. Adams, D.D., of Charlotte.

---We acknowledge receipt of an invitation to the Fifty fifth Annual Commencement of Greensboro Female College May 19, 20 and 21. The new President, Mrs. Lucy H. Robertson, will be installed May 21.

---We are very glad to know that Mr. and Mrs. R. H. Jordan will return to Charlotte. The Queen City has not been the same place since they left. We know Dr. Barron and the Tryon Street church are rejoicing.

---Rev. W. S. Olive gave the Raleigh First church recently two characteristically original and straight-forward sermons. The attention was unusual, and in the morning sermon he succeeded in impressing many young men.

---May a minister not always succeed in preventing the announcement of his call to a church before he decides upon it? May a minister not prevent a church from calling him unless he will accept? These questions involve an important matter.

---Bro. W. B. Hood and Dr. D. I. Watson each send us good news of progress at Southport. The house of worship will be improved, and a revival is now going on. Southport is an important point. Pastor Edwards deserves the loyal support that he is receiving.

---Many friends of the Baptist Female University were delighted with the Art Exhibition last week. It is clear that a number of the young ladies are quite gifted and that their teacher is succeeding admirably with them. Miss Poteat does not suffer in the least by comparison with her cultured and able brothers.

---We live in strange, wonderful times. One can hardly believe his eyes as he reads a practical affirmation of the Southern view of Reconstruction in the foremost New England magazine and endorsed by a leading Western paper. But this is just what the reader will find in the paragraph headed, "Undoing Reconstruction."

---Mrs. J. A. Beam, of Bethel Hill, writes of Mr. P. H. Jones, the young ministerial student who died at Wake Forest: "He was a ministerial student and one of the most choice spirits it has ever been my pleasure to know. He spent two and one-half years at Bethel Hill Institute, and we loved him as if he were our own son."

---We thank Principal Campbell for an invitation to the Commencement at Buie's Creek, May 18, 21 and 22. On May 18 Rev. C. W. Byrd, of Atlanta, will preach the sermon; on May 22 Hon. J. Y. Joyner will deliver the address; that night Hon. E. E. Hilliard will address the alumni. And, as usual, the students will give an exhibition of their progress.

---Here are the latest appointments. On March 24, Rev. Frank Rawlinson and wife, of Maryland; Rev. W. H. Cannada, of South Carolina, and Miss Bessie B. Hardy, of Virginia. On March 29, Miss Alice M. Spragg, of St. Johns, New Brunswick, and on April 15, Rev. J. W. Newbrough and wife. These last were appointed to go to Mexico, Miss Spragg to Africa, and the others to China.

---With Governor Aycock and Superintendent Joyner leading the cause for the Free Schools, the Baptists have nothing more to desire in this respect. It is clear to intelligent men that Baptists hold the key to popular education in this State and it is fortunate that Baptists have been put in the lead. Wake Forest does well to back up the present activity by organizing the students for free school work.

---Principal Charles T. Ball, of Carolina Normal School, Dabney, N. C., writes: "At the Commencement of the Carolina Normal Institute, which took place May 2, President R. T. Vann, of the Baptist Female University, made the Literary Address. Dr. Vann spoke in behalf of the common schools. His address was very fine and I am sure it did much good. Three or four young ladies will probably go to the University from this community this fall."

---We find this pleasant paragraph in the Religious Herald concerning a Georgia "boy," Dr. H. W. Battle, of Petersburg, Va.: "Brother Battle has been pastor of the First church ten years this month. They have been years of toil, but of a sort that does not weary a man. There has been marked progress in all lines of work. Three hundred members have been received and more than $53,000 have been contributed during the present pastorate. The pastor and church face the future with renewed faith."—Christian Index.

---Russell H. Conwell is not widely known as a preacher, but he has a church of 3,000 members, the Philadelphia Temple, and it has brought a net increase of 4,800 souls into Baptist churches. When the third Talmage Tabernacle burned down, less than fifty out of 2,500 members met together, and they resolved to disband to avoid pecuniary obligation. The beauty about the work that Dr. Conwell is doing is that it would keep right on even if he should die or the Temple be burned.—Presbyterian Standard.

---The magnificently cordial reception given to President Roosevelt in South Carolina is a gladness to the heart, not only because it is new testimony to the solidity of the Union, but also because it demonstrates that the real South was not heard in all that noisy hubbub over Booker Washington's dinner at the White House.—The Interior. Bless your life, those South Carolinians were so desirous of sitting at the table with the President (as Washington did) that they could spare the Governor of North Carolina and his party but one seat! But there are people who were really serious in their objection to the President's dining the colored leader.

---Speaking of the work that may be done by the School Committeemen, Mr. E. C. Beddingfield says: "The State officials are doing a valuable work, but they can see and speak to only a limited number of the people. The newspapers are arousing public sentiment, but there are many hundred families who read no paper. If the Committeemen can be thoroughly aroused and interested, they can reach all. With this cooperation it will be possible to have an educational rally at every school-house in the State before the year is out, and the sentiment for schools made so strong that our people will not hesitate to tax themselves for the benefit of their own and neighbors' children." We think Mr Beddingfield is just right. The School Committeemen offer the point of vital contact.

---Bro. W. C. Pulley, of Eagle Rock, writes that Bethany Baptist church was dedicated during the recent Fifth Sunday meeting of the Central Association. He adds: "It is well to note the growth of Bethany Baptist church. About four years ago Rev. M. R. Pernell organized the church in a public school house with 18 members. It now numbers 70 members. Under the present pastor's care (J. M. Haymore), of Wake Forest, the house has been completed and a nice organ purchased. The church is free from debt and has collected its pledges for the coming year. We are glad to say the Union Meeting was quite a success. The churches were well represented. We feel that the people around Bethany have been benefitted by the meeting."

---The following is a clear statement of the important matter to come before the Northern Baptists this month: "In our humble judgment by far the most urgent matter for consideration at the anniversaries this year is the question whether our three principal societies are or are not as wisely organized and conducted as they might be. This question has been agitating the minds and hearts of many esteemed brethren for a long time, but especially during the year just closing. Rightly or wrongly, the impression has gained wide currency that a reorganization of some sort is desirable. Nor has this impression, so far as we have been able to discover, been weakened by the desultory discussions, pro and con, in the denominational press during the last few months. We are credibly informed that private correspondence and conversation, even more than any public utterances, reveal a widespread conviction that something ought to be done, and that speedily, to remove dissatisfaction and awaken renewed and larger interest in our missionary enterprises. We are unable to acquiesce in some, at least, of the views advanced by the advocates of reorganization, especially in those that contemplate what seem to us radical and unscriptural changes in denominational as well as missionary polity; yet we are convinced that it is not desirable to prolong the uncertainty that now exists an hour longer than is absolutely necessary to reach wise conclusions."

---The following is clipped from the Charlotte Observer: "Hildebrand, April 15.—Hildebrand may be reckoned as among the new North Carolina towns. Some half-dozen years ago Elder D. T. Shireman, of the Seventh Day Adventist Church, pitched his tent under the pines, a few of which are standing in front of the cottage in which I sit while writing these notes. He held meetings; a church was formed; cottages were built under the trees; clearings were made, and crops put in where forest trees grew; a school-house built, which has been recently enlarged and is hereafter to be known as Piedmont Valley Academy; lumber mills erected, which are now doing a thriving business; two stores put up, which are well patronized; a flour mill put in operation, which proves of great convenience to the people of this neighborhood; and a foundry and machine-shop started, which is turning out good work. Hildebrand is a quiet, restful town, here one can find recreation and repose from the turmoil of city life, the inspiring view of the distant mountains and the clear air of the nearer hills lending a peculiar charm to the place." We are prepared to believe all but that Hildebrand is quiet and restful. There is no doubt about the absence of the turmoil of city life; but whoever knew a quiet and restful Adventist?

Complete Modern Ginneries.

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Additional Baptist Statistics.

In addition to the statistics gathered by us from the American Baptist Year Book, we copy the following which were gathered by the Western Recorder:

Georgia leads both in number of Baptists—406,551—and in the number of baptisms, 23,167. Virginia comes next in members, 359,897, while Texas ranks second in baptisms, 18,647. Texas is third in numbers, 333,331, while Alabama is third in baptisms. Alabama is fourth in numbers, 320,723, and Virginia is fourth in baptisms, 15,520. North Carolina is fifth in numbers, 310,146, and fifth in baptisms, 15,228. Mississippi is sixth in numbers, 306,155, while South Carolina is sixth in baptisms, 12,601. Kentucky is seventh in numbers, 261,804, and Mississippi is seventh in baptisms, 11,657. South Carolina is eighth in numbers, 238,722, and Kentucky is eighth in baptisms, 11,381.

Tennessee has 182,716 members, and last year had 10,340 baptisms; Missouri, 175,433 members and 9,886 baptisms; Arkansas, 136,708 members and 7,860 baptisms; Louisiana, 110,425 members and 5,718 baptisms.

The above figures include the colored people. Leaving them out, and counting only white Baptists, the figures are as follows for the Southern States:

State.	Numbers.	Bap.
Georgia,	191,980	9,899
Texas,	191,686	12,382
Kentucky,	187,093	8,755
North Carolina,	171,037	8,379
Missouri,	146,364	8,690
Alabama,	137,504	7,393
Tennessee,	128,529	7,170
Virginia,	123,806	5,158
South Carolina,	98,134	4,454
Arkansas,	73,304	4,963
West Virginia,	43,865	1,860
Louisiana,	36,071	2,283
Florida,	24,555	1,212
Maryland,	9,328	499
Delaware,	2,622	109

Georgia, Texas and Kentucky stand almost together in number of white Baptists, though Texas goes considerably ahead in the number of baptisms. The church contributions of the white Baptists of the South are given as follows:

Texas,	$524,686.56
Virginia,	490,614.64
Missouri,	478,714.14
Kentucky,	412,436 86
Georgia,	338,808 85
North Carolina,	297,175.57
Alabama,	254,939.38
South Carolina,	239,268.83
Mississippi,	225,670.06
Tennessee,	189,611.09
Maryland,	118,388.23
Arkansas,	108,010.38
West Virginia,	93,629.99
Florida,	52,720.40
Delaware,	21,220.27
Total,	3,845,695.20

Maryland leads in contributions per capita.

In the North, New York leads in numbers, 152,470 (with 4,172 baptisms), and in contributions, $1,740,787.57. Illinois has 118,876 members (5 844 baptisms) and $758,054.33 contributed. Massachusetts reports 70,593 members, 2 207 baptisms and $1,019,111.06 contributed. Pennsylvania has 113,362 members, 4,704 baptisms and $1,162,868.03. The figures for Ohio are, members 72,425, baptisms 3,027, and contributions $569,416.06. Those for Indiana are, members 65,256, baptisms 2,299, and $249,785.72 contributed.

Questions in North Carolina History.

No. II.

I. Describe North Carolina's Part in the War for Independence.

II. How did the State of Tennessee come into existence?

III. What was the main problem in forming the States into a Union, and what was North Carolina's attitude?

IV. When was the Capital of the State finally located?

V. What change did the Constitutional Convention of 1835 bring about?

VI. Describe your idea of the Period of our State's History from 1820 to 1850.

VII. What were the causes leading up to the Civil War?

VIII. What Part did North Carolina have in the Civil War?

IX. What was North Carolina's General Attitude to Secession?

***

This completes the Questions. In order that young people who have examinations to stand at this season may not be put at a disadvantage, we have decided to postpone the final date for handing in the answers until June 20. We will also wait until June 20 for the sketches of North Carolina History.

We hope to announce the prize winners early in July.

Let us give this hint to the contestants: We shall look for in these answers the faithful expression of each contestant's impressions. Great importance will attach to evidences of clear apprehension of the points of history touched upon.

Effect of a Prayer.

Henry Drummond, speaking of the value of a little time spent alone with God, said: "Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for anyone's sake."

Will the reader not try this plan, beginning to-morrow morning?

Studies in the Life and Works of Jesus.

OUTLINED BY
T. NEIL JOHNSON.

The Passion Week.

NINETEENTH WEEK: THE BEGINNING OF THE END.

FIRST DAY: *Mark 11:1-11. The Triumphal Entry.*

Verses 1-2. On what errand did Jesus send two disciples?

Verses 3-6. What reason did they give for taking this colt?

Verse 7. How did the disciples further prepare the colt for Jesus to ride?

Verse 8. What did the multitude do and say to welcome Jesus? John 12:12, 13, 17. Why? Luke 19:37.

What did some Pharisees say to one another; what to Jesus? John 12:18 and Luke 19:39-40.

What question and reply rang through the city? Matt. 21:10 11.

Read Verse 11.

NINETEENTH WEEK: THE BEGINNING OF THE END.

SECOND DAY: *Mark 11:12-14. The Cursing of the Fig Tree.*

Verse 12. "The morrow" was Monday. How had Jesus spent the afternoon of the day before? Verse 11.

Edersheim suggests that His hunger was due to the exhaustion of a night spent in prayer.

Verse 13. Though it was not yet the season for figs, the abundant foliage which in Palestine always *follows* the fruit, gave full promise of figs.

Verse 14. "He answered" the pretentious promise suggested by the abundant foliage.

Glance through the parable of the Barren Fig Tree in Luke 13:6-9.

Think of this incident as an acted parable with the fig tree representing the Jewish nation, and suggest what Jesus meant the disciples to learn from it.

NINETEENTH WEEK: THE BEGINNING OF THE END.

THIRD DAY: *Mark 11:15-19. The Second Cleansing of the Temple.*

Verse 16. Contrast with the first cleansing recorded in John 2:13-22.

Verse 17. What did Jesus teach them as to the meaning of Isa. 56:7?

Verse 18. What two things led the leaders to plan to destroy Jesus? Compare Matt. 21:14-16.

Verse 18. Why did they not destroy Him?

Compare Luke 19:47-48.

Verse 19. How did Jesus spend these days and nights of Passion Week? Compare Luke 21:37-38.

NINETEENTH WEEK: THE BEGINNING OF THE END.

FOURTH DAY: *Mark 11:20-26. The Fig Tree Withered Away.*

Verses 20-21. What struck Peter's attention as they entered Jerusalem from Bethany the next morning? Compare Matt. 21:20.

Verse 22. What lesson did Jesus teach His disciples from the withered tree?

Verse 23. As His disciples, when would they need to have faith in God?

Verse 24. In what way would their faith naturally express itself when confronted by mountains of difficulty?

Verses 25-26. What is a prerequisite to prevailing prayer, if we have aught against one?

What, if one has aught against us? Matt. 5:23 24.

NINETEENTH WEEK: THE BEGINNING OF THE END.

FIFTH DAY: *Mark 11:27-33. Christ's Authority Challenged.*

Verses 27-28. With what double question did the rulers greet Jesus as He entered the temple next day?

Verses 29-30. On what condition did Jesus agree to make known His authority?

Verses 31-32. Give two reasons why they would not comply with that condition.

With what serious purpose does Jesus ask them of John's Baptism? Matt. 21:25.

Verse 33. Consider their reply, and show why the refusal of Jesus was perfectly fair!

Do I argue to carry my point, or to get at the truth?

NINETEENTH WEEK: THE BEGINNING OF THE END.

SIXTH DAY: *Mark 12:1-12. Parable of the Wicked Husbandmen.*

Verse 1. State briefly what the owner of the vineyard did.

Verse 2. For what did he send at the proper season?

Verses 3-5. In what two ways were his messengers mistreated by his tenants?

Verses 6-8. How did they treat his son? Why?

Verses 9-11. In what did Jesus say this course would result?

Verse 12. How would this parable apply to the religious leaders? Matt. 21:45.

NINETEENTH WEEK: THE BEGINNING OF THE END.

SEVENTH DAY: *Matt. 22:1-14. Parable of the Marriage Feast and Wedding Robe.*

Verses 1-3. For whom did the King prepare this marriage feast?

Verses 3-4. How were they urged to come to it?

Verses 5-6. How did they treat the invitations; how the King's messengers?

Verses 7-8. In what two ways did the King show his indignation?

Verses 9-10. Whom did he then summons as guests?

Verses 11-14. Why was this guest excluded?

SUGGESTIONS FOR CLASS HOUR.

In taking up this last great division of

Christ's life, it will be well to hastily review the titles to the preceding periods and name the chief characteristics of each.

Call attention to large part of each Gospel given to the events of the final week as marking the comparative significance of this period.

The material studied this week may be grouped about John 1:11 as a central theme.

The predicted Messiah again presents Himself at the Nation's Capitol, stops the abuses of His Father's house, and when His authority is questioned, He acts and speaks Parables of Judgment upon those who reject Him.

Is It?

Mr. John Pullen sends us the following and adds, "I hope this church is not in North Carolina":

FAITHFUL UNTO THE END.

Matt. 10:22 and 28:19; Luke 6:46; Rev. 2:10.

There is a church which sends in its annual statistical statement, year after year, as follows:

Number of members added by baptism,	0
Number of members added by letter,	0
Number of members dismissed by letter,	5
Number of members who have died,	3
Amount raised for home missions,	0
Amount raised for foreign missions,	0

Pray for us, brethren, that we continue faithful unto the end.

Where They Ought to Go.

Printers should go to Agate, Col., lawyers to Fee, Pa., cranks to Peculiar, Mo., old maids to Antiquity, O., entomologists to Bug Hill, N. C.

Everyone who wants good, strong lamp-chimneys should go to Macbeth, Pittsburgh, Pa., for his little book, "How to Manage Lamps," which tells what size chimney will fit every lamp.

If you can't go, write a postal for it to Macbeth, Pittsburgh—that will do just as well. Macbeth's "pearl top" and "pearl glass" don't last f' ever, but they will last until you drop th.m or hit them on the table.

Macbeth's chimneys will not break with heat.

What about those other kinds?

A Prayer.

We have trusted in Thee, O Lord, and Thou hast been ever with us, our Deliverer, our Helper and our Friend. Thou hast called us out of the depths of sin and set our feet upon the heights of hope. In all our life's experience we would never turn away from Thee, or miss the joy and strength of Thy presence. What are we, that Thou art mindful of us! Yet Thou hast condescended to those who are of low estate, and brought us into life and joy, and made us sons of God. Blessed be Thou forevermore, O Joy and Glory of our life; who hast redeemed and art transforming us into Thy likeness! Choose Thou our way, our gifts and trials our work and joy. And open to our hearts still more of Thy great love that we may ever live to Thee. Amen. —From the Congregationalist.

Marriages.

PERRY-HOLLINGSWORTH—At Magnolia, in the Baptist church, April 30, at 7.30 p. m., Mr. W. M. Edgar Perry, of Kinston, N. C., to Miss Lula Clyde Hollingsworth, of Magnolia, N. C., Rev. L. B. Boney, the pastor, officiating.

Obituaries.

BECKWITH — Sister Lucintha Beckwith, grandmother of the loved and lamented Prof. E. G. Beckwith, of Wake Forest, died in her 96th year. For some time the natural sight had failed, but she could ever behold by faith the Light that is always shining. She was a constant benediction to those about her. "Sister Beckwith's chair" will be kept in her accustomed place in the church. S. W. O.

CARVER—Mrs. Nettie Humphries Carver was born January 25, 1873; joined Bethel Baptist church August 1, 1887; married August 10, 1893; died April 9, 1902.

She was an affectionate daughter, a loving wife, a devoted mother, and a faithful member of the church. She lived a Christian here and died rejoicing.

"Blessed are the dead which die in the Lord."

WARD—A. Ward died January 5, 1902, aged 73 years. This aged father lived near Sandy Cross. He was one of the oldest citizens of the county. A quiet, unassuming man—a man full of energy. Even in old age he left home to attend to business; and on his way back a change came over him and he could not find the way home. After that time the mental powers seemed to weaken. His health became poor and at times he suffered severely. His dear wife, who was ever near him, could hear his whispers in prayer and see the moving of his lips as he was reaching the end of life. Some years ago he gave up his church relations, but last summer he decided that he would return to the object of his first love, Jesus, and become a member and a laborer with the church at Sandy Cross, where he had been a member for years. He so stated this to his family, and Bro. Joe Riddick and others. But afflictions came before the opportunity. He was loved and respected highly by his neighbors. This was seen on the day of his burial. He will be missed; but no one can feel the loss of this aged father like the aged and kind wife and mother, who with the children are filled with the deepest gloom. The vacant chair, his absence from the table, all but remind them that death will come to the home again. "Be ye also ready." A kind husband and faithful father has fallen. A wife, five children, two brothers, with friends, linger a while to mourn their loss. God bless the faithful wife, and may she realize her sweet anticipation of reunion in heaven.

JOSIAH ELLIOTT.

PERRY—Died November 30, 1901. After seventy years of active energy Mrs. Susan Penelope Perry ceased her labors in "the vineyard" to go and receive her reward from the Master, having lived in this world eighty-two years.

She was born on September 29, 1819; married fifteen years later, and in forty or forty-one of the last century gave herself to God and joined Bethlehem church, of which she remained an honored member through her long life. Though her form lost its erectness, her eye its brightness, and her head took on its white "crown of glory"—her soul never lost its zealous fervor for the Lord, nor her heart its love for humanity and "God's dumb creatures," as she called the cows, pigs and chickens she liked to feed.

She was a charter member of the Mount Tabor Missionary Society, and through all its changes and discouragements remained its most uniformly active and earnest member—never allowing any change of home or circumstances to interfere with her contributions.

She had lived out two or three small fortunes, and left only five dollars in money for her dear Missionary Society. Her sisters in the church and society, not willing that he gift should go alone, desire to supplement it by a voluntary contribution.

M. E. D.,
For Woman's Missionary Society
of Mount Tabor Church.

YARBROUGH — Sister Pheraba Yarbrough (nee Thaxton) was born February 4, 1853, died March 28, 1902. She was converted and joined the Methodist church at Concord, Person County, at the age of twelve. For five years she was teacher at Greensboro Female College. She taught one year in the Methodist College in Danville, Va. She also taught at the Oxford Orphanage. In all these places she proved to be a woman of extraordinary ability.

She leaves a kind and affectionate husband, seven step-children, a father, one sister and two brothers, with a host of friends, to mourn her departure. She and her devoted husband were perfectly joined in heart and walked side by side.

We had the pleasure of spending some time in their home, and it was a benediction to be there. We thank God for the gift of a character like hers.

Death comes when we least expect it, and dissolves us of our fondest hopes, our dearest treasures, leaving us so empty, so helpless! But God knows best. We are glad she lived—glad of her life of devotion, patience and faith—glad of the influence she left. She goes to join her loved ones gone before.

May God comfort the broken hearts of her husband and children; may they feel nearer heaven because she is there. These have our sympathy and prayers.

J. H. McCRACKEN.

Resolutions of Respect.

Whereas, God in His all-wise providence has removed from the toils and trials of this life to her eternal home beyond our dear sister, Mrs. Elizabeth Prevatt, relict of P. P. Prevatt. Sister Prevatt was born July 6, 1840; died March 26, 1902, being 61 years, 8 months and 20 days.

Whereas, we have lost one of our most faithful members therefore be it

Resolved 1. That in her death the Woman's Missionary Society of Back Swamp Baptist church has lost one of its most honored members, and that we advise our Society to imitate the example of our dear sister, in that while she was deprived often of being present with us in person, yet she was ever present in spirit and contributions.

2. That while we deeply mourn the loss of our dear sister we bow in humble submission to Him "who doeth all things well," and hope that one day we shall meet her in that realm of bliss where there will be no more sad partings.

3 That we deeply mourn with the grief-stricken family, and tender them our most sincere sympathy in this dark hour of gloom.

4. That one page in our minute book be dedicated to her memory.

5. That a copy of these resolutions be sent to the Biblical Recorder, also to the Robesonian for publication.

Mrs. BETTIE THOMPSON,
Miss LULA SINGLETARY,
Miss ORA PITTMAN,
Committee.

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Sale of Land,

By virtue of a decree of the Superior Court of Wake County, made in the Special Proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee et al., I will on Saturday, May 3, 1902, at 3 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, T. J. Wiggins and others, known as the "R. P. Chamblee Place," containing 102 acres.

This March 19, 1902.

S. V. T. CHAMBLEE,
Commissioner.

T. T. THORNE, Attorney.

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COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.
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IN EFFECT APRIL 13th, 1902.

SOUTHWARD.		Daily. No. 31.	Daily. No. 37.
Lv. New York, P. R. R.		12 55 p m	12 10 a m
Lv. Philadelphia, P. R. R.		3 20 p m	7 20 a m
Lv. Baltimore, P. R. R.		5 45 p m	9 34 a m
Lv. Washington, W. S Ry		7 00 p m	10 41 a m
Lv. Richmond, S. A. L. Ry		10 37 p m	2 15 p m
Lv. Petersburg,		11 20 p m	2 56 p m
Lv. Norlina,	"	1 55 a m	5 30 p m
Lv. Henderson	"	2 28 a m	5 54 a m
Lv. Raleigh,	"	4 12 a m	7 37 p m
Lv. Southern Pines,	"	6 05 a m	9 27 p m
Lv. Hamlet,	"	7 20 a m	10 35 p m
Lv. Columbia, ‡	"	9 40 a m	1 05 a m
Ar. Savannah,	"	2 10 p m	4 55 a m
Ar. Jacksonville,	"	7 00 p m	9 15 a m
Ar. St. Augustine,	"		10 50 a m
Ar. Tampa,	"	6 45 a m	5 45 p m
		No. 33.	No. 41.
Lv. New York, N. Y. P. & N.		†7 55 a m	6 55 p m
Lv. Philadelphia,	"	10 16 a m	11 26 p m
Lv. New York, O. D. S. S. Co		13 00 p m	
Lv. Baltimore, B. S. P. Co.			†6 30 p m
Lv. Washington, N. & W. S. B.			6 30 p m
Lv. Portsmouth, S. A. L. Ry.		9 05 p m	9 25 a m
Lv. Weldon,	"	11 45 p m	11 25 a m
Lv. Norlina,	"	1 55 a m	1 40 p m
Lv. Henderson,	"	2 28 a m	2 10 p m
Lv. Raleigh,	"	4 12 a m	3 55 p m
Lv. Southern Pines,	"	6 05 a m	6 18 p m
Lv. Hamlet,	"	7 25 a m	10 35 p m
Lv. Wilmington,	"		3 05 p m
Ar. Charlotte,	"	10 08 a m	10 32 p m
Lv. Chester,	"	10 22 a m	1 45 a m
Lv. Greenwood,	"	12 35 p m	3 43 a m
Lv. Athens,	"	2 50 p m	6 13a m
Ar Atlanta, ‡	"	3 55 p m	7 50 a m
Ar. Augusta, C. & W. C.		5 40 p m	
Ar. Macon, C. of Ga		7 20 p m	11 35 a m
Ar. Montgomery, A. & W. P.		9 30 p m	4 25 p m
Ar. Mobile, L. & N.		2 55 a m	
Ar. New Orleans, L. & N.		7 25 a m	
Ar. Nashville, N. C. & St. L.		4 00 a m	6 55 p m
Ar. Memphis		4 15 p m	8 25 a m
NORTHWARD.		Daily. No. 32.	Daily. No. 38.
Lv Memphis, N. C. & St. L.		12 45 noon	8 40 p m
Lv. Nashville		9 30 p m	9 30 a m
Lv. New Orleans, L. & N.		8 00 p m	
Lv. Mobile	"	12 30 a m	
Lv. Montgomery, A. & W. P.		6 20 a m	1 30 p m
Lv. Macon, C. of Ga		8 00 a m	4 20 p m
Lv. Augusta, C. & W. C.		10 05 a m	
Lv. Atlanta, ‡ S. A. L. Ry		12 00 noon	8 00 p m
Ar Athens,	"	2 57 p m	11 23 p m
Ar. Greenwood,	"	5 14 p m	1 56 a m
Ar. Chester,	"	7 17 p m	4 06 a m
Lv. Charlotte,	"	7 27 p m	4 50 a m
Lv. Wilmington,	"	3 05 p m	
Lv. Hamlet,	"	10 40 p m	7 40 a m
Lv. Southern Pines,	"	11 33 p m	8 34 a m
Lv Raleigh,	"	1 35 a m	11 05 a m
Lv. Henderson,	"	3 05 a m	12 42 p m
Lv. Norlina,	"	3 50 a m	1 45 p m
Lv. Weldon,	"	5 00 a m	3 00 p m
Ar Portsmouth,	"	7 15 a m	5 35 p m
Ar. Washington, N & W S B			6 55 a m
Ar. Baltimore, B S P Co			†6 45 a m
Ar. New York, O D S S Co.			†6 00 p m
Ar. Philadelphia, N Y P & N		†6 46 p m	5 10 a m
Ar. New York,	"	8 15 p m	8 00 a m
		No. 34.	No. 36.
Lv. Tampa, S. A. L Ry		9 00 p m	8 00 a m
Lv. St. Augustine, S. A. L. Ry		7 45 a m	5 50 p m
Lv. Jacksonville,	"	9 45 a m	8 00 p m
Lv. Savannah,	"	1 55 p m	11 55 p m
Lv. Columbia, ‡	"	7 05 p m	5 00 a m
Lv. Hamlet,	"	10 40 p m	8 25 a m
Lv. Southern Pines,	"	11 33 p m	9 22 a m
Lv. Raleigh,	"	1 35 a m	11 35 a m
Lv. Henderson,	"	3 05 a m	12 58 p m
Lv. Norlina,	"	3 45 a m	1 45 p m
Lv. Petersburg,	"	5 55 a m	4 07 p m
Ar. Richmond,	"	6 35 a m	4 55 p m
Ar. Washington, W. S. Ry		10 10 a m	8 36 p m
Ar Baltimore, P. R. R.		11 25 a m	11 25 p m
Ar. Philadelphia,	"	1 36 p m	2 56 a m
Ar. New York,	"	4 18 p m	6 30 a m

NOTE.—† Daily except Sunday. ‡ Central Time. § Eastern Time.

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Ar Hamlet,	"	6 20 p m	10 35 p m
Ar Columbia,	"	9 35 p m	1 05 a m
Lv Columbia,	"	9 40 a m	1 05 a m
Ar Savannah,	"	12 05 p m	4 55 a m
Ar Jacksonville,	"	8 50 p m	9 15 a m
Ar Tampa	"	5 00 p m	5 45 p m
		No. 31.	No. 41.
Lv Raleigh,	S. A. L.	3 35 p m	6 55 p m
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Ar Wilmington,	"	12 05 p m	
Ar Charlotte,	"	9 23 p m	10 32 p m
Ar Atlanta,	"	8 35 p m	7 50 a m
Ar Augusta, C. & W. C.		5 40 p m	
Ar Macon, C. of Ga.		7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.		9 30 p m	4 25 p m
Ar Mobile, L. & N.		2 55 a m	
Ar New Orleans, L. & N.		7 25 a m	
Ar Nashville, N. C. & St. L.		4 10 a m	6 55 p m
Ar Memphis,	"	4 15 p m	8 25 a m
NORTHWARD.		Daily. No. 32	Daily. No. 38
Lv Raleigh,	S. A. L.	3 05 a m	11 05 a m
Ar Norlina,	"	8 30 a m	1 05 p m
Ar Portsmouth,	"	7 15 a m	5 35 p m
Ar Washington,	N. & W. S. B.		6 55 a m
Ar Baltimore,	B. S. P. Co		6 45 a m
Ar New York,	O. D. S. S. Co.		1 00 p m
Ar Philadelphia,	N. Y. P. & N.	5 46 p m	1 10 a m
Ar New York,	"	8 15 p m	4 00 a m
		No. 34	No. 36
Lv Raleigh,	S. A. L.	1 25 a m	11 25 a m
Ar Norlina,	"	8 30 a m	11 25 a m
Ar Richmond,	"	6 35 a m	3 05 p m
Ar Washington,	P. R. R.	10 10 a m	6 25 p m
Ar Baltimore,	"	11 25 a m	11 25 p m
Ar Philadelphia,	"	1 36 p m	2 56 a m
Ar New York,	"	4 18 p m	6 30 a m

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Information on Interesting Topics.

The American Baptist Publication Society

The American Baptist Publication Society has had a very successful and satisfactory year, closing April 1, 1902. The sales of merchandise and periodicals amount to $694,795 18, an increase over the previous year of $28,822.91. The total number of copies of books and periodicals published amount to 46,455,007. Of these there were 44,891,989 periodicals, an increase over the previous year of about 500,000 copies. Twenty-seven new publications were issued with editions of nearly a million copies. In the Missionary Department the receipts from churches, individuals, income from invested funds, etc., were $114 610.23, an increase over last year of $5,627 99. The deficit in the Missionary Department for the year is $6 433.54. This deficit is due to an increase in expenditures for missionary work and grants amounting to over $12,000. The total amount received from all sources during the year was nearly $940,000.

The Anniversary of the Society will be held in St. Paul, Minn., beginning Thursday evening, May 22. Any church contributing to the Society can send one delegate, with an additional delegate for every $100 contributed. Delegates should bring with them the certificate of the clerk of the church sending them. It is hoped that the number of such delegates may be very large.

Philadelphia, April 24, 1902.

Undoing Reconstruction

EDITORIAL IN THE STANDARD (BAPTIST), CHICAGO.

The Atlantic Monthly has rendered an important service to the nation by the publication during the past year of a series of contributed articles on the history and politics of the reconstruction period in the Southern States. The writers have been in part Southern men who participated in the affairs of that period, in part Southern men of the younger generation who represent the new South and its attitude toward slavery and the Negro franchise, and in part impartial historians like Prof. Woodrow Wilson and Willim A. Dunning. Most of them have shown ample disposition to appreciate the difficulties which confronted the best men both in the North and in the South at the close of the war, and to seek the causes of the grave mistakes that were made rather than to indulge in condemnation. It has been agreed that had Abraham Lincoln's wise and broad spirited plans been carried out much of the deplorable strife would have been avoided. The giving of the franchise to the freedmen, all unprepared as they were, is almost universally believed to have been a mistake. The Republican governments maintained by the support of the Federal authorities in Southern States after their readmission into the Union have never been so unsparingly revealed in all their corruption and reckless extravagance by impartial historians. Criticisms of the work of the Freedmen's Bureau from the Southern point of view have shown that the high purposes which actuated the leaders in that work did not protect them from the mischief wrought by incompetent and unprincipled subordinates. The closing article of the series, in the October issue, shows the successive steps by which the Negroes have been disfranchised in Southern States — by intimidation, by fraud, by a general tacit agreement which could hardly be called either intimidation or fraud, and finally in several States by constitutional amendments ostensibly restricting the franchise by educational or other tests, but really designed to exclude all Negroes and no whites. Prof. Dunning calls this process "the undoing of reconstruction," and such it certainly was in so far as the reconstruction of the Southern State governments depended upon the old Republican doctrine of the manhood franchise and fidelity to the Fifteenth Amendment. The editor points out that the Republican party no longer stands for that principle, and that "our present national insistence upon our right to administer the affairs of other races, in our newly acquired territory, makes it extremely embarrassing for either party to urge a literal obedience to the Fifteenth Amendment in the South. If the stronger and cleverer race is free to impose its will upon 'new-caught, sullen peoples' on the other side of the globe, why not in South Carolina and Missis-ippi?" And it is but natural that the protests now heard in the North against the open process of defying the Fifteenth Amendment in the South are faint and hollow, carrying with them no reasonable expectation of Federal intervention by the lessening of congressional representation. Northern sentiments and the political utterances of the dominant party have swiftly and radically changed, due in part to the cause advanced by the Atlantic's editor, and in part to a better understanding of the race problem as it exists to day in the South.

The Stanly and Wilkes Bonds.

An esteemed correspondent sends The Observer the following communication:

"Please publish in condensed form a history of the Wilkes and Stanly County bonds:

"When and how were they issued?

"For what purpose or purposes were they issued?

"What were the amounts issued?

"Of what denominations were bonds and when due?

"Why and how did they get into the courts?

"What is the final decision of the courts?

"By complying you will oblige.

"SUBSCRIBER."

We will take the Stanly bonds first, because suit on these was instituted first.

(1) They were issued in 1899 by the County Commissioners, after a vote of the people authorizing them, this election having been held under an act of the Legisla-

[illegible] were issued for the purpose of aiding in the construction of the Yadkin Railroad, from Salisbury to Norwood, running thirty miles in the county of Stanly.

(3) In amount the bonds are $100,000.

(4) They are of the denominations of $1,000 and $500, run thirty years from date of issue, and bear 6 per cent interest.

(5) Our recollection is that they got into the courts through an injunction sued out against the county treasurer to restrain him from paying the interest, and the ground of the suit was that the act of the Legislature under which the bonds were voted was not passed in the manner required by the Constitution—that is to say that the bill was not read on three different days in each house and the ayes and noes recorded. The above applies also to the Wilkes bonds except that they were issued under a charter granted by the State Convention of 1868, and that they are of the denominations of $1.000, $500 and $100. Among other contentions in this case is that the railroad was not built to Wilkesboro, as stipulated, but only to a point—now North Wilkesboro—on the northern side of the Yadkin River, opposite the county seat and a mile distant from it.

(6) The cases have been decdied in favor of the validity of the bonds by the United States Circuit Court of Appeals at Richmond Counsel for the counties have filed a writ of certiorari with the Supreme Court of the United States, petitioning it to direct the Court of Appeals to re-open the cases for another hearing. Action has not yet been taken by the Supreme Court upon this writ.—Charlotte Observer.

Brought in the Lodge Goat

IT WAS A BUCKING BILLY AND WAS PRODUCED IN COURT ON A SUIT.

Columbia, S. C., Dispatch, 23d.

The trial of the suit of Samuel W. Mitchell against Sovereign Camp, Woodmen of the World, for $25,000 for injuries received while "riding the goat" at his initiation, was begun to-day. Mitchell told of the injuries received. This occurred in March of last year.

The production in Court of the offending "Billy" was the sign for merriment that had to be checked by the door-keepers. The goat was mounted on wheels with a powerful spring mechanism operated by a handle in the rear of the seat on which the man to be initiated sat. The counsel for Mitchell tried to operate it, but could not. Then the defendants volunteered their services, and one occupied the goat. The goat "bucked" and judge, lawyers and spectators laughed heartily.

The Rev. J. L. Oates testified for the defense and said he had helped initiate Mitchell and had walked by his side when the goat pitched him over his head. Attendants had caught Mitchell and he landed on his feet. Mitchell said he was hurt, got angry and wanted to fight.

Just before being thrown Mitchell was laughing and told the goat to "get up," and it did so. Mr. Oates said he had ridden the goat and others testified to taking the same exercise.

Mitchell used strong language toward Dr. Ward, who testified that he had been injured by an attack of fever. The Judge admonished him. There was then a good deal of medical testimony introduced relative to the condition of Mitchell and the effects the goat ride had upon him.

A Haphazard Education.

In 1875 the country schools in the South were of value only as a beginning Since then a considerable advance nas been made, but it is not at all sufficient, says the Memphis Commercial-Appeal. In some respects we have actually retrograded. During that quarter of a century the population has increased about 70 per cent; the number of teachers has been doubled, the value of school property has been quadrupled, but the average number of days of attendance has increased only from 93 to 110, and the average annual pay of the teachers has actually decreased from $165 in 1875 to $158 75 in 1800 The amount of money expended per capita has increased from 81 cents to $1 34. Nothing could be more humiliating to us than these figures. Of course we can plead the desolation of war and the blight of reconstruction. After the war the South was an impoverished section. But this excuse can not be pleaded much longer, and it is our duty to face the acts and attempt a remedy. The South is largely an agricultural section, and it is desirable that the farmer should be an intelligent and well educated man. The school term in the country should be extended. The haphazard way of conducting them should be abandoned. The teachers should be better paid and thus a better class of teachers secured. Not only that, but the standard of education should be raised.

The Tombs Angel

After the great fire in the Park Ave. Hotel, New York, as the men were searching the halls of the building for the bodies of guests murdered by the criminal carelessness of the hotel proprietor they came upon a poor heap of ashes that had once been a woman Nothing about her could be recognized for hours, until at last one came who looked at the wedding ring still upon the charred hand and found there the inscription "1855—To My Darling."

Then the living woman knew that it was her mother who lay there, and within an hour the news spread all through the great city that the "Tombs Angel" had perished. It was the tragic end of Mrs. John A. Foster, who for fifteen years had given her time and her money and all the strength she had to helping the women prisoners confined in the Tombs Prison. Her history is one of those records of Christian self-sacrifice that keep up the hopes of Christian people for the final rescue of the cities. This lady was the widow of an army officer, and possessed considerable wealth when she began her career of ministry. Scarcely a day had passed during fifteen years that she had not visited the Tombs making the acquaintance of new prisoners learning their history, promising her assistance if she thought them innocent, or seeking to bring them to repentance and amendment of life if she found them to be guilty. She would go into court with them and protect them against insult and injustice. So great was the confidence of magistrates in her judgment that they would almost invariably discharge a prisoner if Mrs. Foster requested it. Her assistance did not cease when a prisoner passed out to get a new start in the world. Nobody will ever know how many poor women she has helped to get employment and to withstand the temptations of poverty and misfortune. It is said by the charity workers that Mrs. Foster's busiest days were the days when the weather was most inclement—the days of storms and blizzards and of great heat—because she knew that there would be fewer to do the work. The title of "The Tombs Angel" was given to her by prisoners and court officers. She protested vainly against it, and used to say that there was many an angel in a cell, if people only had the eyes to see. The last act of Mrs. Foster's life was to visit in prison a poor ruined girl under arrest for murder, who in all the great city could have found scarcely another friend.—Standard, Chicago.

We Will Never Let Up

I send you herewith money order for one dollar and fifty cents, for which please set the date of expiration of my subscription to Recorder forward. You will not have done, when the time comes to go home for your reward, any greater work than extending and improving the benefits of the free schools to the children; so I, for one of your readers who likes the way you think and say, will offer as my suggestion that you continue the Recorder's champion ship of the free, common schools and the "voluntary principle" of higher schools.

Yours fraternally,

JOHN T. PARIS.

Nashville, Tenn., April 26, 1902.

RHEUMATISM

A BLOOD DISEASE.

How a Biblical Recorder Reader was cured

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his knee-caps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

B. B. B. for sale by druggists everywhere at $1 per bottle. For trial treatment, address Blood Balm Co., 82 Mitchell Street, Atlanta, Ga., and medicine sent all charges prepaid. Describe your trouble, and we will give free medical advice. Don't despair of a cure, as we have over 3,000 voluntary testimonials of cures by B. B. B.

Clerk and Carrier Examination.

The United States Civil Service Commission announces that on May 31, 1902, an examination will be held in this city for the positions of clerk and carrier in the Post Office Service.

This examination offers an excellent opportunity for entering the Federal service to bright, energetic young persons who are not afraid of hard work, and the Commission hopes that a large number of intelligent, active persons will present themselves for this examination. It may be stated that there is a wider field for advancement upon merit in the Federal service than in many private employments.

The nature of the examination is a test of practical general intelligence, and of adaptability in post-office work. The age limitations for this examination are as follows:

All positions, 18 to 45 years.

All persons who have been examined for the position of clerk or carrier within the past year and failed to pass may be reexamined upon filing new applications in due time.

All applicants, male and female, must have the medical certificate in Form 101 executed. Male applicants must be at least 5 ft. 4 in. in height and weigh not less than 125 pounds.

The names of all male eligibles will be entered on both the clerk and the carrier registers, and appointments from either register will remove the eligible's name from both registers.

This examination is held to secure eligibles for appointment either to existing vacancies in the present force, or for an increase of force which it is expected will be made after July 1 next.

This examination is open to all citizens of the United States who comply with the requirements. Competitors will be rated without regard to any consideration other than the qualifications shown in their examination papers, and eligibles will be certified strictly in accordance with the civil service law and rules.

For application blank (Form 101), full instructions specimen examination questions, and information relative to the duties and salaries of the different positions, application should be made to the undersigned.

Applications may be filed with the Secretary of the local board as late as 9 a. m. on May 31, 1902.

E. R. ELLIS,
Secretary Postal Board.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulations, take Lemon Elixir. 50 cents and $1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.

DR. H. MOZLEY —Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES,
Parkersburg, West Virginia.

For Sale AT A BARGAIN.

Upright Knabe Piano in first class condition. Entirely new Action and Hammers—tone excellent. Must be sold by June 1st. Address Miss M. A. HIGGS, 417 N. Blount Street, Raleigh, N. C.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Double Strength Pills, Cotton-root, Tansy and Pennyroyal combined; $2 00 per package. Sealed by mail with directions. Dr. White Medicine Co., Box 6, Houston, Texas.

WHISKEY Opium or Morphine habits cured at home without pain. 30 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials Free. Dr. WOOLLEY, 104 N. Pryor St., Atlanta, Ga.

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Calvary. Lead Kindly Light, Rock of Ages, Palms, La Paloma, Cavalliria Rusticana (Intermezzo), and 1 000 other vocal and instrumental music, regular 50c. at 10 cts. a copy. Send 10 cts. for sample copy and catalog. All above for 60 cts.

PIEDMONT MUSIC CO.,
444 Liberty Street, Winston, N. C

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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(ESTABLISHED 1891 BY PRESENT MANAGER).
Invites correspondence with employers of teachers of every grade. (No charge and no obligation to teachers recommended). Also with teachers of capacity preparation, energy and character. Full particulars free. Headquarters for school furniture and supplies.

Teachers Who desire good positions and Schools that desire good teachers should write at once to the INTER STATE TEACHERS AGENCY, Abbeville, S. C Conducted by experienced teachers. Operates in all sections.

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There is scarcely any condition of ill health that is not benefited by the occasional use of a R I P A N S Tabule For sale by druggists The Five Cent packet is enough for an ordinary occasion The family bottle, 60 cents, contains a supply for a year.

MONEY MADE EASILY AND RAPIDLY.
We want men with energy and grit. Will give them a situation in which they can make money rapidly—the labor being light and employment the year around. It requires no capital or great education. Some of our best salesmen are country boys. Young men or old will do. Remuneration quick and sure. Write at once for particulars.
HUDGENS PUBLISHING CO, Atlanta, Ga.

Summer School for Teachers,
University of North Carolina.
Ninth Session June 16–July 5. 20 Instructors. 3,500 Teachers have attended in the past. Expenses low. Address
F. P. VENABLE, President,
Chapel Hill, N. C.

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LAW SCHOOL.
The Summer Term begins June 9, to continue three months. Thorough instruction in courses admitting to the bar. Special lectures by eminent lawyers. For Catalogue address,
James C. MacRae, Dean,
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HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
LIBERTY MILLS, Nashville, Tenn.

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WASH FABRICS,
Beautiful Color Combinations
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NOVEL DESIGNS.
Every new and desirable pattern, style and color in Foreign and American Fabrics, in catchy diversity—printed in new and exquisite designs on sheer cloths.
IMPORTED SWISSES,
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LET US MAIL YOU SAMPLES.
DOBBIN & FERRALL.

XANTHINE
PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE
The Stamp of Decline. Gray Hair.
The effect of the Xanthine is delightful. Not a dye, but Re-Vivifies the hair. Brings back its youthful, natural color and gloss.
Prevents Dandruff.
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Easily the Best.
Highest testimonials.
Let us send you circulars.
Write us your troubles.
We will gladly answer.
Price $1. At druggists If your druggist has not got it, send us $1 and we will send you a bottle, CHARGES PREPAID Insist on getting it.
XANTHINE CO., Richmond, Va.

Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

SPECIAL OBJECTS FOR PRAYER.

First day--Native Workers in Northern Mexico.

Second day—Reinaldo Martinez, Durango.

Third day—Roman Ortiz, Colotlan.

Fourth day—Eliseo Recio, Zacatecas.

Fifth day—Santiago Valero, Galvana.

Sixth day—A. D. Rodriguez, Monclova.

Seventh day—Porfiro Rodriguez, Morelos.

Prayer Study—2 Cor. 6:1-10.

FROM MRS. BRITTON.

Soochow, China, April 2, 1902.

My Dear Miss Heck:—The efforts to reach the children by holding special meetings on Sunday afternoons are, we trust, proving successful. We have an average attendance of twenty girls and eighteen boys. There have been no conversions among these children, but we have gained their confidence and respect, and several are learning the truths which can give life to the believer. Eight of the girls are trying to learn to read their own language, beginning in an easily written Christian book. Our elder son is helping me teach the reading class, a work he enjoys.

Our supply of picture cards is getting low, and we hope the children of North Carolina will send us some more very soon. The bright colored, unbroken advertisement cards are best appreciated by the Chinese children. The cards sent to Mr. Britton by the children when we were in the States have greatly aided in bringing the children into our Sunday-school. Cards sent in small parcels through the mail with sufficient postage will reach us safely.

Soochow is passing through trials and afflictions this spring. The winter has been a most remarkably dry one, and of course the sewers and canals are unusually loaded with filth. Scarlet fever and diphtheria are doing fatal work in many homes. We praise our Father with grateful hearts that the missionary families are still preserved from the dreaded disease.

Another cause of distress is the great advance in the price of rice, the mainstay of the Soochow man. Pale, haggard faces of men, women and children, seen in the homes and on the streets and in the chapels, show how poorly the masses are nourished.

We have been rejoicing since hearing that Mr. and Mrs. McDaniel are to join us in Soochow in May.

With greetings to all from us.

Your sister,

NANNIE S. BRITTON.

NEW SOCIETIES.

1. Rowland, Mrs. O. P. Meeks, President.
2. Reorganized Elkin, Miss Etta Bray, Elkin, President.
3. W. N. C. Association, Hendersonville, Mrs. Albert Tenney, Hendersonville, President; Mrs. Helen Brooks, Hendersonville, Secretary.
4. Castoria, Miss Mattie Belle Brooks, Castoria, President; Miss Dora Carr, Castoria, Secretary.
5. Cleveland Mills Sunbeams, Miss Gazzie Osborne, Cleveland Mills, President; Miss Ola Hawkins, Cleveland Mills, Secretary.
6. Lillie Branch, Miss Sallie Buchanan, Wing N. C., President; Miss Ester Murdock, Wing, Secretary.
7. Eastern Association (Johnson's Church Willing Workers), Miss Emma Powell, Warsaw, President; Mr. Willard Middleton, Kenansville, Secretary.
8. Cedar Creek, Mrs. Mary Downing, Cedar Creek, President; Miss Janie Jessup, Starsburg, Secretary.
9. Reorganized. Apex W. M. S., Miss Annie D. White, President Miss Burlena Harvard, Secretary.
10. Pleasant Grove, Mrs. G. F. Baines, Oakland, President.
11. Mecklenburg and Cabarrus, Pritchard Memorial church, Mrs. G. C. Carpenter, Charlotte, President; Mrs. Frank D. Lethco, Charlotte, Secretary.
12. Green River Association, Marion Sunbeams, Miss Maggie Morris, Marion, President; Miss Fay Morgan, Marion, Secretary.
13. Salem Baptist church, Sunbeams (Reorganized), Paul Hendren, Salemburg, President; Roy Shinn, Vice President; Lula Howard, Secretary; Annie K. White, Secretary.
14. Hurdle Mills, Mrs. R. L. Wilburn, Hurdle Mills, President; Mrs. Susan Henry, Secretary.
15. Beaufort, Mrs. Sudie Willis, President; Mrs. Julia A. Salter, Vice-President; Miss Janie Arthur, Secretary.
16. Caldwell Association, Lenoir Academy, Y. M. S., Mrs. J. G. Pulliam, Lenoir, President; Miss Clendie Hefner, Lenoir, Secretary.
17. Neuse Association, Winterville, Mrs. Mary J. Carroll, President; Miss Dora Cox, Secretary and Treasurer. New Hope, Y. L. S., Miss Nona Batton, President; Miss Alice Jackson, Secretary.
18. Bethany, Central Association; President, Miss Annie Pulley, Eagle Rock; Secretary, Miss Lola Robertson, Eagle Rock. Members, 17.
19. Spring Garden, Neuse; Mrs. Ann E. Wetherbee, Newbern, N. C.
20. Piney Grove, Eastern; Secretary, Miss Ida Boyette, Clinton; members, 9.
21. Hopkins' Chapel; President, Mrs. Helen Stallings; Secretary, Miss Beatrice Phillips, Privett.
22. Cedar Rock, Franklin County, Miss Mary L. Lacy, Stallings.

SUNBEAM'S CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band8 Superintendent, Raleigh, N. C.

DOING PENANCE IN MEXICO.

Mexico, as you know, is a Roman Catholic country. Instead of worshipping God direct, they worship images and pictures of the Virgin Mary and of the saints. Even Jesus, our Saviour, is generally represented only as a baby in his other's lap. To reach God these poor people are taught to pray through the Virgin. Jesus is not spoken of by them as "our Saviour," but as the "Son of Mary."

In order to get forgiveness for sin, the people are taught to do all kinds of penances. This means that they cause the body to endure pain, and subject it to hardships.

Sometimes people put on crowns of thorns and crawl for long distances over the stones on their knees. Of course this bruises and cuts the knees and makes them bleed and hurt very much. But this is not all; they must make an offering of money also perhaps the very last copper the person has.

They are taught that penance without the gift of money is of no avail. In this way the priests get a large sum for their own use and for that of the Church.

Let us hasten to send the light of the one, true God, and of Jesus, His Son, to those poor people who yet sit within the shadow of a great darkness.—Selected.

THE CATHOLIC CHURCH IN MEXICO.

The churches are all beautiful outside, but inside they make one shudder. The tawdry decorations of paper flowers and bright-colored images of the saints are bad enough, but the figures of Christ are too horrible to describe. One does not wonder in the least at the increasing number of infidels among the educated people. That any one can believe in such a Christ as is shown to them is a wonder.

It may be interesting to know that in the Roman Catholic catechism the Ten Commandments are given with the second omitted altogether, the fourth changed to "Thou shalt sanctify the feasts," and the tenth split in two to make up the ten.

In Mexico City, as one goes about in the evening, one sees little red lights hung outside the houses. They have been blessed by the bishop, and are supposed to keep away sickness. Holy water, they say, removes sins and drives away devils, and so one is bound to use it with great faith and devotion.—Selected.

In ordering goods, or making inquiry concerning anything advertised in this paper, you will oblige us and the advertiser by stating that you saw it in the Biblical Recorder.

Activity of Baptists in Johnston County.

My work seems to be in good condition. The mission work, which is Princeton, Pine Level and Sardis, is looking up, and I have great hopes of strengthening the Baptist cause at these points. While it is true we have many difficulties to overcome, yet we know that God will help us to come out victorious when we give our energies to His cause.

I am preaching once each month at the factory here, and I find that we are badly in need of a church to give our factory people a home where they can feel at ease to worship as God directs. It is our purpose now to try to build this fall, but we do not see our way yet.

Nearly all the factory people here are Baptists, and they will do all they can to help build the church; still they can not do it all; therefore we must look to the brethren to aid us in this field of need.

It will not be many years befor Johnston County will be a Baptist county, if we will take hold now while the harvest is white and utilize the opportunity that is now open to our hands.

The Baptists in Smithfield are wide-awake. Why? Because they are at work on their new church, which will be an honor to the county and to the ones who have so long stood for truth, where once it was not loved, as we hold it.

Yours truly,

W. G. HALL.

Smithfield, N. C., April 28, 1902.

Two Meetings.

I have just closed two protracted meetings. One here with Bethel church. Rev. C. J. D. Parker, of the Second Baptist church, Durham, did the preaching. Brother Parker is a consecrated, earnest, sound Gospel preacher. Our people were highly pleased with him. The other meeting was with Hamilton church. Rev. C. A. Jenkens, of the First Baptist church, Goldsboro, was with us. It was indeed a benediction to sit under the preaching of this great and good man. No man can be with him long without loving him devotedly. We had four accessions at Hamilton. These brethren came as volunteer missionaries under the solicitation of our good brother, Noah Biggs. Their services were highly appreciated by the people, and I believe their labors will bear much fruit yet.

I have accepted a call to the Plymouth Baptist church for one half of my time. I have resigned Bethel and Mildred churches to enter upon my new work at Plymouth the first Sunday in this month (May). I will keep Hamilton and Everett churches. I will also continue to preach at Robersonville, where we are planning to organize and build a Baptist church this year. My home will be at Plymouth. With best wishes to you and the Recorder, I am,

Sincerely yours,

JAS. W. ROSE.

Chowan Association

The ninety-seventh Session of the Chowan Baptist Association will be held with the church at Ramoth Gilead, in Pasquotank County, beginning May 20, 1902, at 11 a. m.

The Introductory Sermon will be preached by W. A. Ayers or his alternate, G. N Cowan.

Refer to the Minutes of 1901, page 12, for the Standing Committees that are to report at the next session. Chairmen: Duke, Harris, Waff, Ayers, Elliott, Bristow, Stallings, Speight, Jordan and Ferebee.

The Norfolk and Southern Railroad Company will probably give reduced rates on return trip to those who present a certificate from the Clerk of the Association.

LYCURGUS HOFLER,
Clerk Chowan Association.

Gatesville, N. C., May 3, 1902.

Special Rates Announced Via Southern Railway.

WILMINGTON, N. C.

From Raleigh to Wilmington, N. C., and return $6.55 on account Meeting Medical Society, State of North Carolina and State Board of Medical Examiners. Tickets on sale June 4, 5, 9 and 10, with final limit June 15.

WRIGHTSVILLE, N. C.

One fare plus $2.00 membership fee, round trip tickets to Wilmington, N. C., and return, account North Carolina Teachers' Assembly. Tickets on sale June 7th to 14th, inclusive, final limit 30 days from date of sale.

Stop over privileges will be allowed at University Station, Raleigh and Greensboro, to accommodate parties desiring to attend Summer Schools.

ASHEVILLE, N. C.

One fare for the round trip, account Southern Student Conference of Y. M. C. A. and Annual Conference of Y. M. C. A. Rate Raleigh to Asheville and return, $6.80. Tickets on sale June 13 and 14, with final limit June 25, 1902.

Trans-Continental Map, With Statistical Analysis.

We have received from Messrs. Spencer, Trask & Co., Bankers, New York City, copy of map just published by them, showing the relative positions of the various trans-continental systems west of Chicago, and important connections, together with Statistical Analysis, based upon earnings per mile of road. The character of the work bespeaks the great care exercised in its compilation, and should be of exceptional value to railroad officials, institutions and all classes of investors. The map gives almost at a glance a comprehensive idea of the intricate railroad systems of the West and Southwest, and nothing has been spared to make the work genuinely artistic in its presentation.

Copies will be distributed gratuitously to institutions, trustees, executors and investors, and revised editions published annually hereafter.

"Charity should begin at home, but it should not stay there." "Life is service. Service is a part of life; it is the only real human life, and from Christ's own existence we see the great example of it."—Phillips Brooks.

A Great Remedy.

Dr. Blosser's Catarrh Cure Has Cured More Cases of Catarrh Than Any Other Remedy.

Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows:—"I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eye-sight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty one years in which I have not had a return of the disease, nor have I felt the effects of it.

I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that can not be excelled."

Samples Mailed Free

If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 99 Walton Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid.

What a Sample Bottle of Swamp-Root Did

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of the "Biblical Recorder" May Have a Sample Bottle Free by Mail.

W. F. Lohnes, a prominent business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-Root, to the editor of the Springfield, Ohio, Republic:

Springfield, Ohio, Feb. 21st, 1901.

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite, and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

43½ West High St. W. F. Lohnes.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

W. F. LOHNES

SPECIAL NOTE—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

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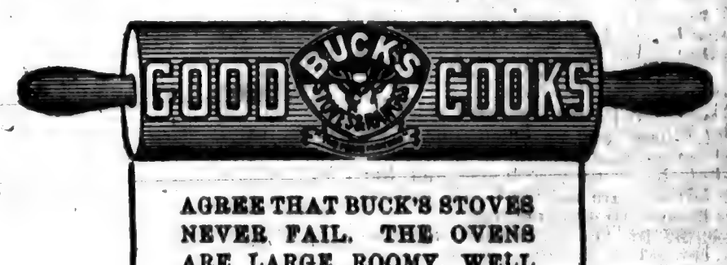

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WHEN THE GREEN GITS BACK IN THE TREES.

In the spring when the green gits back in the trees
And the sun comes out and stays,
And your boots pull on with a good tight squeeze,
And you think of your barefoot days
When you ort to work and you want to not
And you and your wife agrees
It's time to spade up the garden lot—
When the green gits back in the trees—
Well, work is the least of my idees—
When the green, you know, gits back in the trees.

When the green gits back in the trees and bees
Is a-buzzin' round agin
In that kind of a "lazy go-as you-please"
Old gait they hum round in;
When the ground's all bald where the hickory stood
And the crick's riz, and the breeze
Coaxes the bloom in the old dogwood,
And the green gits back in the trees—
I like to stay, in such scenes as these
The times when green gits back in the trees.

—James Whitcomb Riley.

THE CHILD'S PRAYER.

Father, hear me from above;
Guard me with Thine arms of love;
Keep me safe from every sin,
Pure without and pure within;
Let, oh, let no evil word
From my lips be ever heard!
Let, oh, let my heart be fraught
With no vain or idle thought!
Keep my soul from folly free;
Let me fully trust in Thee.

Help me to be kind and true,
Gentle, pure, and faithful, too:
Guard me from the tempter's power;
Save me in each dangerous hour;
Keep me in the path of truth;
Let me serve Thee well in youth;
And when life's short dream is o'er,
Lead me to the heavenly shore
Where all hearts from sin are free,
Happy through eternity.

THE STORY OF A BEAUTIFUL WEDDING

"It's just a year ago to-day," said she who told the story. "We had been schoolmates, and she asked me to come on an early train and help her and her mother through the day. It was 9 in the morning when I stepped under the thick woodbine that grew about the door of that angular little house on the edge of a New England village She had a broad hat on, and she said, 'Come.'

"We went out into the pasture land beyond the village, and we filled our arms with goldenrod and cardinal flowers. Then we walked back—to the house, and her mother fetched jars and big bowls, and we put our flowers about the rooms.

"He came by the noon train, and she went to the gate in her print dress and her broad hat to meet him. We had a little dinner together, her mother, he, she, and I.

"Then she went to dress, and came down stairs again in half an hour in a simple little white gown. It was 2 o'clock when the neighbors began to arrive. She went to the door to meet them herself, and she took the minister's hat and showed the minister's wife where to put her things.

"Then by and by the minister said, 'Are you ready?' And she said, 'Yes.' And then the two stood before the minister, and she put one hand behind her and into the hand of her mother, who sat on the sofa. And when the minister began, 'Will you——' she said, 'I will!' before he got half through. Then they were married.

"After that she put on a white apron and saw that we all had cake and ice cream. Then when it was time for her to go away she changed her dress again, and we all walked to the railway station to see her started. When the train came up she turned to me: 'Stay with mother till to-morrow. I'll get a letter to her by that time. She'll be lonely this evening.' "—Ex.

ORIGIN OF THE WEDDING-RING

THE ANCIENTS BELIEVED A SPECIAL NERVE RAN FROM THE RING FINGER TO THE HEART.

The wedding ring is the subject of quaint historical facts and endless superstitions. It was probably chosen as the symbol of marriage more for convenience than anything else. It is supposed to be a symbol of unbroken love and of power, and to carry special curative virtues with it. The old good-luck saying about it is, "As your wedding ring wears, your cares will wear away." The ancients, Pliny among the rest, believed that a delicate nerve ran directly from the "ring finger" to the heart, and that the ring placed on that finger was very closely connected with the heart. In early Christian marriages the bridegroom put the ring first on the bride's thumb, then on the first finger, then on the second, and, last of all, on the third, saying as he did: "In the name of the Father, and of the Son, and of the Holy Ghost." The thumb and first two fingers represented the Trinity, the next finger was the one the ring was left on, to show that, next to God, a woman's duty was to her husband.—May Ladies' Home Journal.

PARENTAL WILFULNESS.

If one would only confess it, in nine cases out of ten the command to a child to obey is not based upon that which is reasonable, but comes from some whim or caprice of the parent. A child should always be impressed with the reasonableness and appropriateness of the request for obedience before he is thrown into a state of rebellion and resistance, as the weaker party, is forced to surrender. The article by Dr. [illegible] in the June Delineator upon the Backward Child, will open a new line of thought to perplexed fathers and mothers. They may be inclined to believe that the trouble lies with the children.

SOME FASHION POINTS FOR SUMMER.

The bolero has lost none of its popularity.

Cloth skirts are made up unlined, even in the medium and light-weight goods.

Filet lace in appliques and all-overs claim chief attention, for use on dainty gowns of satin foulard, India silk, pongee, etc.

The collarless fancy bodice will be much seen this summer.

The new box-plaited Eton is especially becoming to slight figures.

"Gibson" effects have extended to bathing costumes, of which an attractive example consists of blouse, knickerbockers and a two piece skirt.

The newest lace applique designs are composed of medallions to be applied singly or otherwise in connection with insertion and faggoting stitch.

White will be seen more than colors this season.

Smart gowns for summer evening wear are made from Brussels net, black or white, with a foundation of silk and a slip of chiffon to be worn between the net and silk.

Moire has the post of honor for light coats, especially for children.

Mercerized goods will enjoy a great vogue for mid-summer outing suits.

The lavish use of lace is the most striking feature of warm weather toilettes.

The little protection collars of lace, batiste and even linen have now cuffs to match; they are usually adorned with embroidery.

Chrysanthemum straw is the favorite for summer hats, the majority of which are flat and low.—From the June Delineator.

If You Feel 'All Played Out'
Take Horsford's Acid Phosphate

It repairs broken nerve force, clears the brain and strengthens the stomach.

IN A CHILL.

When any one takes a chill work as fast as you would if the house was on fire. Put him not in a cold bed, covering heavily with cotton sheets and comforters; heat a woolen blanket, and lay under him, covering quickly with heated blankets; get hot flat irons, bricks, bottles, cans or jugs of hot water are all right, if you are sure they will not drip. Put many around the patient. Do not wait for bricks to heat through, heat on one side, apply five or six while you heat as many more through and through. An onset of violent symptoms, pointing to peritonitis or pneumonia, has been promptly checked by this means.

In a chill, or at the beginning of a cold, if you notice, you will be startled by the extreme coldness of the entire surface, especially of the extremities; the blood has receded from the outside, producing more or less severe temporary congestion of the internal organs The very hot applications bring it promptly back to the surface and prevent the congestion from being permanent and fatal.

The very best things to apply to chilled feet or any coldness of the person are fire bricks, ordinary bricks crumble so soon. Wrap thickly in newspapers; an ordinary sixteen sheets daily is none too much. It requires a little practice to get them just right. They should be very hot, then cooled a little on the surface. Apply cold water when in great haste, but that soon crumbles even fire brick. A supply of these should be in every house. Many women suffer from cold feet, especially when sitting at the sowing machine or standing at the pastry or dish table. Keep a hot brick wrapped in thick paper, and keeping the feet on it some of the time will save many pains and colds.

TO WHIP CREAM SUCCESSFULLY.

The cream must be sufficiently thick to hold the air, and must be very cold, and kept cold during the whipping. A small churn made from tin will whip one quart of cream in two minutes. Without a regular whip put the cream into a bowl and with an egg beater or "syllabub" churn beat for a few moments, then skim off the whipped portion from the surface and drain in a colander and so continue until all the cream has been whipped.—May Ladies' Home Journal

LIFE'S LITTLE DAY.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life, as a whole, running on for us. We can not carry this load until we are three score and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours until it becomes to day, and we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done and to day's life well lived.

It is a blessed secret, this living day by day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever means to us—just one little day. "Do to-day's duty; fight to day's temptations, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them." God gives us night to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—British Weekly.

BEAUTIFUL WINDOW-GARDENS.

Most persons who attempt window-gardens in boxes fail with them, therefore the impression prevails that it is not an easy phase of gardening. But the reason of failure, nine times out of ten, is that not enough water is given to supply the needs of the plants. A little is applied in the morning and more later in the day, and because the surface of the soil looks moist, the owner takes it for granted that it must be damp all through. An examination would convince her that a few inches below the surface the soil is almost, if not quite, dust dry. The fact is, evaporation takes place so rapidly from a box exposed to the action of air and wind and sunshine as most window-boxes are, that small amounts of water do but little towards supplying the plants with the moisture needed at their roots. To keep it in proper condition at least a pailful of water should be applied every day, and in very hot weather even that may not be enough. Make it a rule to use so much water that some will run away through the cracks and crevices of the box. When this takes place you may be quite sure that all the soil in the box is saturated with it. And if you keep it saturated throughout the season you can grow good plants in any window-box This is the secret of success, provided, of course, you have chosen plants adapted to window box culture. Do not make use of delicate varieties, but use geraniums, both flowering and fragrant leaved sorts, coleus, heliotrope, fuchsia, lantanas, petunias, phlox, nasturtiums, mignonette, sweet alyssum, and such vines as moneywort, tradescantia, vinca, othonna, lobelia, and saxofraga. Plant these at the sides of the box, to droop over and hide it.

A morning-glory at each end can be trained up and over the window, and will provide you with a floral awning if you give it something to clamber over in the shape of a framework projecting from the top of the window.—From the March "Lippincott."

TO REMOVE SCORCHED SPOTS FROM LINEN.

Housekeepers are very much annoyed by scorched spots on the table-linen or articles of clothing sometimes. A paste can be made which will remove them entirely. To make this paste, use half an ounce of white Castile soap, finely shaved, two ounces of earth, secured at the druggists; the juice of two peeled onions, and one cupful of vinegar; stir well and let it boil thoroughly. Cool before spreading over the scorched spot and let it remain until dry; then wash out, and the places will have disappeared.

He is a wise man that can avoid evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.—Quarles.

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OLD PEOPLE

Do not always receive the sympathy and attention which they deserve. Their ailments are regarded as purely imaginary, or natural and unavoidable at their time of life. Disease and infirmity should not always be associated with old age. The eye of the gray haired grandsire may be as bright and the complexion as fair as any of his younger and more vigorous companions.

Good Blood is the secret of healthy old age, for it regulates and controls every part of the body, strengthens the nerves, makes the muscles elastic and supple, the bones strong and the flesh firm; but when this life fluid is polluted or poisoned and loses its nutritive, health sustaining elements, then there is a rapid decline of the vital powers, resulting in premature old age and disease. Any derangement of the blood quickly shows itself in an ulcer, sore, wart, tumor or some other troublesome growth upon the body, and rheumatic and neuralgic pains become almost constant, accompanied with poor digestion and cold extremities.

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Objections to the Doctrine of Atonement by Substitution.

BY W. C. TYREE.

A FRANK CONSIDERATION OF THE POINTS IN OPPOSITION.

Let us now consider some of the objections to this doctrine of atonement by the substitution of Christ and this theory or explanation of it.

GOD IS LOVE.

(1) "If God is love He will forgive the penitent sinner without demanding any satisfaction." But the Bible and conscience tell us sin deserves to be punished, and that means it must be punished or justice will be violated. As justice is one of God's essential attributes, He not only may, but must punish sin. In fact God may punish sin only because, in the very nature of the case, He must punish it. If it were not necessary for God to punish sin, it would not be right for Him to do so. An officer of the law, who represents justice, may execute the guilty criminal only because he must do so. The kindness of a good and faithful Governor will cause him to pardon the condemned man if justice will permit, but the kinder and nobler he is, the less liable he will be to pardon at the sacrifice of justice. The love of God is not displayed by violating eternal justice, His essential attitude, but in giving His Son to bear the penalty, which His justice must inflict. Surely God manifests more love by providing such a substitute to save us than by forgiving us without requiring any substitute. "Herein is love ,not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." "God so loved the world that He gave (not sent) His only begotten Son," etc.

(2) If God can not forgive the violation of His law without inflicting the penalty, then God is bound by the law which He Himself has made." It is not simply an arbitrary law of God that demands the punishment of sin, but eternal holiness, an essential part of God's being, of which His law is but the formal expression.

GOD'S ATTITUDE AND MAN'S.

(3) "Men can, do, and ought to forgive each other without demanding satisfaction, and why not God." Men are all guilty beings and as such they are commanded and ought to forgive each other. One man has no right to take vengeance or punish a fellowman for any insult or injury, for it is written, "avenge not yourselves * * * vengeance is mine; I will repay saith the Lord." Really a man never sins against a fellowman. Sin is always against God. One man can commit a crime against another, but does not sin against him. The sin of such a crime is against God, David says, "Against thee, thee only, have I sinned," etc. So man does not and can not forgive sin. "Who can forgive sins but God only."

DIVINE JUSTICE.

(4) "It is not just for the innocent Christ to suffer for the guilty sinner."

We know of many cases, because of God's laws and under His providence, in which the innocent do suffer for the guilty, and God distinctly says He "visits the iniquity of the fathers upon the children unto the third and fourth generation." So it can't be essentially unjust in every case for the innocent to be punished for the guilty, because the just and holy God sometimes does it. But in the case of Christ the objection is fully answered by the fact that Christ was not forced to suffer for us, but did it voluntarily. "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself."

(5) "Guilt and righteousness are things that can not be transferred, because they are personal. If a member of a firm steals money his innocent partner may pay the amount, but can not communicate his innocence to the guilty man or take away his guilt. The rogue is no more honest, but just as dishonest as before. The Governor may pardon a convict, but he remains guilty." This is really an objection against the doctrine of justification, but it has also an important bearing on the atonement. It touches the most difficult and mysterious point involved in the redemption of Christ. But mysterious as it appears to us, the fact is clearly stated and generally implied in the Scriptures, that God not only pardons, but justifies believers, regards them as innocent, because Christ bore their guilt and suffered their penalty. "Without shedding of blood is no remission." "The blood of Jesus Christ, His Son cleanseth us from all sin." "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died."

TRANSFERRING GUILT AND RIGHTEOUSNESS.

If we believe the Bible is an inspired book we must believe what it so plainly teaches about this vital matter, even though we can not understand or explain it. If we do not believe that Christ can and does bear our guilt so that we become innocent in God's sight by faith in him, then the sinner's case is utterly hopeless, because his conscience tells him his sin deserves to be and will be punished, reason says if God is a holy Being He must punish sin, and the Bible declares "without holiness no man shall see God." While no explanation can fully explain this mysterious feature of the atonement, there are several things that suggest a probable solution if we were wise enough to fully understand them.

He by whom all things were made and for whom all things were made and in whom all things consist, became a man and took upon him our nature in order to redeem us. The Creator, having assumed the nature of the creature Himself suffers, instead of inflicting the penalty which the creature had incurred by sin. By the incarnation, Christ who made us shared in our human nature, and so it seems it became possible for God to regard him as guilty. By faith we who were made by Christ, share in His divine nature, and so, it seems, it becomes possible for God to regard us as innocent. We are pardoned because we are in Christ and we are justified because Christ is in us. Who is wise enough to say such substitution is impossible and such imputation is fictitious? The believer is actually punished in Christ, for he realizes Christ loved him and he loves Christ, and we really suffer when a loved one suffers for our sins. Much light, doubtless, would be thrown on this question if we could understand the full significance of genuine repentance and regeneration as God understands it. When a man believes in Christ and is pardoned and justified, he is born again and becomes a new creature, old things pass away and all things become new. In this may be a reason why God does not then regard him guilty for the sins committed before his regeneration.

The old man, the old self, that sinned is dead and there is now a new man, a new self, united by faith with Christ. "He that hath died is freed from sin." Since God knows the heart every act of genuine repentance (real change of mind) may cause such a chasm between the former and present self of a believer in Christ as to make a true and real basis for justification.

A believer is not now perfect, but God may regard him as perfect because he is united by faith with Christ, as a bruised branch to a healthy vine, and will eventually become perfect. God may justify him now because the future and the present are the same with Him, while we have to think and do think in time relations past, present and future. These are but some suggestions as to how the problem may be solved about transferring the guilt of the sinner to Christ and the righteousness of Christ to the sinner. Mystery, however, still remains and we ought to expect it about such a subject. "If there were no mystery here we might suspect that there was no divine reality. It would be an objection to the atonement if there were no objection to it." But there is no more mystery here than in the doctrine of the Trinity and the Divinity of Christ, and we believe these doctrines.

OF DEBT, NOT GRACE.

(6) "If the atonement of Christ is effected by satisfaction, then salvation is not of grace but of debt. If Christ endured the penalty for His sin, the sinner may demand forgiveness from God as his right." But salvation is of grace, because the Divine Christ, our Judge, against whom we have sinned, Himself suffers instead of inflicting our penalty. This satisfaction is not like the payment of a pecuniary obligation, because it involves guilt as well as debt. Christ, our Judge, suffers to make our forgiveness even possible, but not necessary. After making it possible by enduring our penalty, He offers salvation to those who will comply with certain conditions, righteous in themselves, and necessary for the sinner's good. God "is faithful and just to forgive our sins," which means He is faithful to His promise to forgive on certain conditions, and just in doing so. If justice here means obligation rather than possibility, it is obligation to Christ but not to us.

AN INSUFFICIENT SACRIFICE.

(7) "The suffering and temporal death of Christ was not sufficient to ransom the guilty sinner." Of course it is not claimed that the penalty which Christ endured was identical with the punishment the sinner deserved, for this is not necessary, but it was equivalent. As Christ was God there was infinite dignity and merit in His suffering and death. The suffering of the Creator is surely equivalent to the suffering of all His creatures. The suffering of an infinite Being for a moment is surely equal to the suffering of finite beings through eternity. By his resurrection God declares his satisfaction with the ransom Christ had paid, "he was raised for our justification," and if it satisfies God it ought to satisfy us.

ATONEMENT AND IMMORALITY.

(8) "An atonement by the substitution of Christ encourages immorality."

This very objection was made in Paul's time, showing that he taught this doctrine. The Apostle answers by saying, "How can they who are dead to sin live any longer therein?" Christ never becomes one's substitute until He repents, believes, and is regenerated, and when a man truly repents of sin, believes in Christ as his substitute, and is born again of the Spirit, he will not want to sin. He will then be restrained from sin by love, which is a much stronger restraint than law and fear. Paul says, "Sin shall not have dominion overy you, for ye are not under the law but under grace." Instead of making men immoral, this great doctrine is the only real power to make men moral. History clearly teaches that the preaching of this doctrine of the atonement has reformed and transformed men and communities as no other doctrine ever has.

Memory.

Some of you who have read Mr. Ralph Connor's "Black Rock", will remember that wonderful scene in the lumberman's camp, when on a Christmas Eve the rough men are gathered in the shack for an evening's pleasure. In all attitudes suggestive of comfort the men had disposed themselves in a wide circle about the fire, which roared and crackled up the great wooden chimney hanging from the roof. And then Lachlan Campbell, the Scotch Highlander, took his violin and began to send forth soft and thrilling notes, until every man began to think his tenderest and saddest thoughts. First he played "The Flowers of the Forest," then "Auld Robin Grey," and "Land o' the Leal," and then wandered into that saddest of all Scotch melodies, "Lochaber no More." And as the plaintive tones floated out into the hut, the rude rafters and the crackling fire faded, and the Scotchmen began to see visions of the hills and lochs and glens of their far-away native land, and all the men to see strange things out of the past. And then came that simple and beautiful camp-meeting hymn, "The Sweet By and By." And as the Spirit of God stole into the hearts of the men through the gates of the music, their better past came to them, and then and there more than one man made a solemn vow with his God that from that time he would be more of a man than he had been in the days gone by. And this is what memory, touched and used by God's Spirit, can do for all of us. It can make us see that, though we have gone out from the Father's house, the gates still stand open, and that the Father Himself stands there, saying: "Whosoever will may come."—Preachers' Magazine.

One Type of Minister.

"You see the balance o' the ministers 't I've took notice of has gut kinder tamed down—religion, ye know, an' afflictions an' alwers wearin' a long-tailed coat—an the's more milk than meat about 'em anyway. I don't mean to say't they ain't real nice folks, but there, my cat's a nice cat, only he's gut so domestercated 't he ruther set behind the stove than go out seekin' adventures."—From 'Lias's Wife, by Martha Baker Dunn.

State Colleges and the Ministry.

SIGNIFICANT FACTS.

"What has Christianity, especially what has the ministry of the Gospel, to hope for from non-denominational and State colleges? As things are to-day, very little. The State schools are furnishing very few men who finish their course in a theological seminary. President Holden, of Wooster University, has taken pains to examine the catalogs of all the theological seminaries of the country, and he finds that while there are in those schools 1,915 college graduates, 1,805 of them come from distinctively Christian institutions and only 110 from the others. Of 54,000 students in college classes, about 29,000 are in Christian and 25,000 in non Christian. Thus it appears that there is one college graduate in a theological seminary for every sixteen in the Christian colleges, and only one for every 230 in the non-Christian colleges. It is found also that while some young men contemplating the ministry go to the State University, and are reported as intending to enter the ministry, the outcome is much smaller than the report. The atmosphere of the State institution is such that many who begin there with the idea of the ministry never reach the theological school, and do not enter the ministry. They become chilled and alienated, and backslide into secular pursuits. So that had we only State colleges or universities, we should have hardly more than two hundred and fifty students in the seminaries who had come from the non-Christian schools. These are facts which should weigh on the minds of Christians, and parents who contemplate sending their sons to college should beware of the lack of religious life in all of them. If it is said that in most or all of them there is a Young Men's Christian Association, and a community of Christians, it has to be said that these are there in spite of the State, in spite of the secular influence pervading the school, and are tolerated rather than fostered. The hope for the religious life of the young man or young woman is in a school where the Bible and the things of God receive attention not by compulsion but by reason of the foundation principles in the establishment of the school."—Journal and Messenger.

From the Northern Point of View.

"A North Carolina Teacher" is giving, in the Biblical Recorder, a series of articles on the history of that State, and has got as far as "The Formation of the Confederacy," which he, or she, is trying to justify, throwing the blame for it all on "the North." The secession of the States is justified by the fact that at one time "the New England States" were slave traders, and found the business profitable, and yet refused to surrender slaves who had run away from the South. During Jefferson's administration and the embargo act some New England people advocated a withdrawal from the Union, and about the same time others proposed a withdrawal of the Northwest Territory and its union with Spain, demanding that a right of way down the Mississippi be insured to them, which "reasonable demand" was satisfied by "the purchase of Louisiana in opposition to the President's wishes." Again some New England people threatened to make peace with England without the cooperation of the general government during the war of 1812 Again South Carolina nullified the tariff laws during Jackson's administration, and compelled the consent of the government. Again John Brown se, upa rebellion, and was caught and hanged: while some abolitionists sympathized with him and called him a martyr. Lincoln's election meant an attack on slavery, and Buchanan, knowing that "he had no right to coerce sovereign and independent States," had called a Peace Convention; consequently, in February, 1861, North Carolina seceded. Well, that's "history," but the interpretation of the facts is its great defect. The author ought to remember that all these propositions to divide, secede or nullify, not only came to nothing, but were positively put down by the government and by the people. Any faction of a people may propose and threaten, but it is quite a different thing to organize and insist upon a great rebellion. It's easy to rebel, but quite another thing to justify the rebellion; and it is still a greater thing to carry it to a successful issue. A defeated rebellion is not a thing to glory in. It seems to us that it is a mistake for our friends in the South to be teaching their children such theories and such interpretations of facts as are to be found in the "history" written by our good brother, J. William Jones, D.D., and by this writer in the Biblical Recorder.—Journal and Messenger.

The Work of Co-operation in North Carolina.

It has been quite a while since we have said anything in your columns about the work of cooperation which has been carried on for nearly seven years by the white Baptists North, South, and the colored Baptists of the State.

The work still lives, and its usefulness is manifest more and more with each successive year of its existence.

Although the winter has been severe, and but little could be expected, some of the most successful and profitable meetings have been held especially in the Western District.

By many it was said that the meeting held in Greensboro, April 15-18, was the best in the history of the work in the State. The program was excellent. Rev. W. C. Newton, pastor of the white Baptist church, rendered excellent service, both in speech-making and in money. His address on Missions will have a lasting impression on those who heard him. One hundred and twelve dollars cash and seventy dollars in pledges were realized in this meeting for the different objects of our Convention.

The program in the meeting of the First Baptist church, Charlotte, was excellent and the meeting just as good. Rev. Mr. Pruett is always with us in our meetings in Charlotte, and our people love to hear him.

Splendid meetings have been held with the churches at Concord, Lexington, Wadesboro and Shelby. In all these meetings the white pastors have gladly assisted us.

The meetings in the Central District have been fewer, but interesting and profitable. We could not be present at the meetings at Brown's Summit and Antioch, but the report was quite satisfactory.

For the real good accomplished no meeting can surpass the one held at Louisburg, April 10-12. As few places in North Carolina, Louisburg was ripe for such a meeting, being the second of its kind ever held there. The first was held in the court house. We were assured a church would be there the next time a meeting of its kind was held, and so it was. The Institute was held in the Main Street Baptist church, located in a growing section of the town. The house was crowded at the evening sessions, and the manifestations of interest reminded us of the first meetings held in the State seven years ago. Louisburg is in line as never before.

The Institute held in West Raleigh was said to be a great meeting.

Unfortunately the Eastern District has been without a missionary for several months, and for which reason that section has been somewhat neglected. Rev. D. J. Avera, of Lumberton, N. C., has been appointed for that district, and we hope for good results through his work.

The white pastors everywhere join with us, and we have sometimes felt for actual good their instructive and inspiring addresses are almost as helpful as the money so kindly given by the Conventions for the support of the work.

The plan so largely dependent upon the generosity of our white brethren has not only been to us a great blessing in the instruction it has afforded, but bringing so many of our people to see the kindly interest of their white brethren in their behalf, has done much to awaken and sustain a much needed confidence so necessary to the well-being of both races.

God bless the brethren whose instruction, money and prayers have done so much for the uplift and development of the colored people of North Carolina.

Very respectfully,

J. A. WHITTED.

Presbyterian Minister Excommunicated for Opposing Prohibition

The Rev. Louis Richter was yesterday excommunicated from the Presbyterian Church after a very interesting and somewhat sensational trial by the Minneapolis Presbytery. The case is said to be without precedent in the history of the Presbyterian Church in the United States.

Mr. Richter occupied nearly the entire hour and a quarter allowed him. He said: "I challenge you to point out a single sentence in my writings that will bring disgrace on the Church. I claim that the prohibition propaganda has brought disgrace on the Church, and has fostered the contempt which men who think on this subject have conceived for the Church, and because I love the Church, therefore I fight this error."

A verdict of excommunication was unanimously rendered. Mr. Richter will appeal to the Synod, which meets in October.

At our worst we are weaker than we think. At our best we are stronger than we think. We have help in both directions. Let us, therefore, be humble and watchful on the one hand, and hopeful and joyful on the other.—Bishop O. P. Fitzgerald.

Some nameless influence goes out from your least conscious hours that alters and shapes in its little measure every man, woman or child that you ever knew.—Bishop Huntingdon

He who has a good conscience need never be disturbed by the things which he has not; he has that which is greater than them all.

Many people seek an experience instead of Christ.—Moody.

News Notes.

....Chowan Association will meet this week with Ramoth Gilead church.

....Rev. M. Shepherd is preparing to build a large school-house at Orrum.

....Rev. W. M. Gilmore has returned to Brunswick, Ga., his mother's condition having improved.

....The Trustees of Wake Forest College will meet Monday, May 26, at noon—instead of 10 a. m., of that day as announced.

....The Associated Railways of Virginia and North Carolina authorize round-trip reduced rate tickets on sale for Wake Forest, May 22-27.

....We are at the foot of the June hill, and the ascent looks worse than ever. Will delinquent friends take the hint and give us some music on the road.

....It was necessary to omit the comments on the Sunday-school lesson this week on account of the unusual amount of work incident to the Southern Baptist Convention.

....Cuba becomes a free and independent nation this week. If the good people will be patient and await an opportune time they may see the United States launch a free and independent nation in the Orient.

....Prof. R. P. Johnson changes his address from North Wilkesboro to Mt. Vernon Springs, where he will take charge of the Associational High School. He will add force to the Old Sandy Creek.

....In Dr. Tyree's article week before last in the last line of the second column read "Old Testament Sacrifices"—instead of "Old Testament Scriptures." Many are preserving these articles, and this correction should be made.

....Dr. A. A. Marshall has returned to his church, and is able to be up, although he has not recovered his strength sufficiently to preach. His people were glad to see him Sunday and to hear his voice again.

....We acknowledge the courtesy of an invitation to the marriage of Miss Margaret, daughter of Mrs. H. M. Borum of Ruffin, N. C., to Rev. James Alfred Garrett of Winston-Salem, June 4. We extend to these young people our best wishes.

....Rev. E. S. Pierce, formerly of Capehearts but more recently of the Louisville Seminary, has gone to Accomac County, Va., to take charge of the church at Mappsville. The Virginia brethren will find him earnest, diligent and consecrated to his work.

....Rev. John Lewis of Southern Pines has accepted the call of the church at Clarksville, Va. He is an able and efficient pastor and preacher and will give strength to his Virginia work. It is not amiss to say besides that he has a wife who invariably proves of great value to his ministry.

....Rev. R. T. Vann preached the Baccalaureate Sermon to the Graduating Class of the Baptist Female University Sunday morning and Rev. W. C. Tyree preached the Missionary Sermon at night. Seldom have two abler sermons been heard in the old First church in one day, and never was there a more impressive sight than the student body of the University on this occasion.

....In the suburb of Pittsburg, Atlanta, Ga., four white men (officers of the law) and three negroes were killed in a fight last week. The officers were attempting to arrest five negroes, who were suspected of having beaten a former policeman. The negroes resisted, and the battle ensued. A great crowd gathered, the block in which the negroes were hiding was burned, and there was great excitement.

....The Methodists in their great Conference at New Orleans have attracted the attention of the public by the dispute as to whether they shall receive the famous (or infamous) Publishing House war claim. It is certain that this money, probably justly deserved, was obtained by questionable methods; and it is just as certain that the Methodists have injured themselves and the Christian cause most seriously by even hesitating to repudiate the entire transaction. To give the money to the poor will be unblushing mockery; to hold it will be shameless. There is but one thing to do and that is to give it back to Congress.

....The annual statistics of the American Baptist Missionary Union always give an inspiring exhibit. Those for the year ending December 31, 1901, which will appear in the report to be presented at the annual meeting, show 16,283 persons baptized in the missions, 228,749 members of the 2,312 churches, 2,486 preachers, and 127,896 Sunday-school scholars. These baptisms exceed the total Baptist church membership in several of the States in this country.—Watchman. There you get an idea of Baptist growth in heathen lands. Twice as many converts baptized in heathendom last year as were baptized in North Carolina, and yet we hear that missions are a failure!

....Dr. Hufham recently passed the forty-seventh anniversary of his entrance into the Baptist ministry. He was in Raleigh last week and was as cheerful and bright as ever and apparently as strong. We reckon that if all who have seen or heard him could get at once in his presence they would say in one voice, "God bless you, old soldier!"

....Ecclesiastical circles lost a distinguished figure recently in the death of Archbishop Carrigan (Catholic of New York); and Letters have lost in quick succession Frank R. Stockton, Bret Harte and Paul Leicester Ford. The latter's tragical death at his brother's hand was most touching. The author of Peter Stirling and Janice Meredith, modern American Literature had no more promising representative than he.

....Somewhat pathetic was the coronation of the youthful Alphonso XIII, King of Gibraltar, the East and West Indies and of the Continent of Oceania. Poor fellow, he is King of none of these, but of Spain, the dying nation—the empire whose blood the vampire of Rome has been sucking these hundreds of years. But he is young, only sixteen, and for his youth's sake who would not wish him well? Since his father's death (before his birth) his mother has reigned for his sake and in hope of his manhood. She has done well.

....With important reports of the Southern Baptist Convention to handle, the epoch-marking Declaration and Brief Statement of the Presbyterians (North), the Presbyterians of the South in Assembly at Jackson, Miss., and the Methodists wrestling with their Publishing House War Claim scandal—for it is a scandal—and the Baptists Anniversaries; —with all these on hand and the St. Pierre to report besides, for the first time we recognize the usefulness of the terrible New York forty-page papers. However, all that we shall not succeed in giving to our readers this week will be given later, even if the Commencements do threaten to engulf us!

....When on May 20 the formal inauguration of the new Cuban government occurs, a brilliant chapter in American history will be closed. For nearly four years our military government has administered the affairs of the island with conspicuous integrity, versatility and thoroughness. The Cubans are now to be left wholly to their own management, save in so far as their policy may be restricted by political and commercial dependence on the United States. They are to set up, in fulfilment of the dream of generations, a true republic. Their first president, Palma, is a man who is generally believed in this country to possess many of the qualities of a successful leader in this supreme crisis of his people. Were he twenty years younger he might easily become in this exigency one of the great men of the century.—Standard.

....Dr. T. B. Kingsbury retires from the editor's chair of the Wilmington Messenger after a long period of service. It is generally understood that he retires because he thinks one way about the wisdom of nominating Hon. Walter Clark for Chief Justice and the Proprietors think another. It were better for an editor to starve than to stifle his spirit in such a matter. We do not know Dr. Kingsbury; but we understand that he is quite advanced in years. The work of editing a daily paper must have been a tremendous tax upon him, and very probably it has prevented him from doing more serious and lasting work. We hope therefore, that he will not lay down his pen, but will undertake to produce a work or a series of papers based upon his unique knowledge of North Carolina men, women and life. The Literary and Historical awakening in North Carolina might find in him a rich opportunity.

....Never was the entertainment of a Baptist Convention praised more than Asheville's. Not only by the people when present; but the papers since have been unrestrained in their compliments. We are reluctant to single out any one for this praise, for there must be many worthy of it. But justice demands that Messrs. Tucker, Howatt, Vines and McKissick be publicly commended for the comfort and pleasure of the great throng. We can name more than one delegate who found Battery Park so attractive that he could not stay away long enough to get into the Convention's routine. It is worthy of mention, by the way—since none of the delegates found it out!—that in recognition of the Convention's presence the saloon in that famous hotel was closed until after the delegates had left. It was a very appropriate deference to the Baptist people.

....Rev. D. F. Helms writes from Charlotte, where he is pastor of Louise Baptist church: I have just returned from the Seminary, and find my work in good shape. I have had large congregations each Sunday since I came home. We are hoping to build a house of worship soon in order to be able to accommodate the people. There seems to be a harvest ripening for the Baptist of Charlotte. I believe that one of the brightest day's that the Baptists of Charlote have ever seen is just beginning to dawn, and I trust that they will seize the opportunity and make the most of it.

....On Saturday morning after the adjournment of the Convention we find the Minutes of the meeting on our desk. It is almost incredible. The work is even better than usual. There are some interesting pictures, one of Dr. Kerfoot, another of Dr. Cocke, and several of scenes around Asheville. There is a table of statistics compiled by Rev. Lansing Burrows, one of the Secretaries. He and his colleague, Dr. Gregory—who looks after transportation especially—have the Convention under great debt to them. There is not a superior pair of Secretaries in all the land. Promptness, efficiency, and accuracy characterize their work. The following summary of the statistics may prove interesting: There are in sixteen Southern States 3,241,209 Baptists of whom 1,683,039 are white, and he "guesses" there are 1,558,170 Negroes. There are 19,653 churches and 10,404 Sunday Sunday-schools. Last year there were 95,610 baptisms, which number, although 15,000 more than the previous year, shows a net increase of only about 25,000. Church property is valued at $20,637,619. These Minutes will fill a useful place in any intelligent Baptist's home. Send five cents for postage to Secretary Johnson, Raleigh, N. C.

Commencements.

University of North Carolina, June 1, 2, 3, 4. Baccalaureate sermon June, Rev. O. E. Brown of Vanderbilt University. Class Day Exercises June 3. Alumni address June 3, by Hon. Edward W. Pou. Address June 4 by Hon. Hilary A. Herbert. Governor Aycock will confer the degrees.

A. and M. College, Greensboro, N. C., May 25-29. Annual sermon May 25 by Rev. A. G. Davis of Lumberton. Address to Y. M. C. A. May 26 by Rev. W. H. Smith. Address to Literary Societies May 27 by Prof. A. J. Griffin, High Point. Wednesday, May 28, "The Evolution of the Negro"—Drama—by Mrs. James B. Dudley. May 29, address to Graduating Class by Rev. G. S. Dickerman.

A. and M. College, Raleigh, N. C., May 25-28. Baccalaureate Sermon May 25, by Rev. R. H. McKim. Washington, D. C. Alumni address, C. B. Williams, Raleigh, N. C. Commencement Oration by Truman J. Backus, LL.D., of New York. May 28 graduating orations.

Debnam-Kinsey School, LaGrange, May 25-28. Sermon by Rev. J. H. Rich, May 25. Literary address May 29, by B. F. Dixon, A. M., D. D.

Louisburg College, May 25-28. Literary address by Dr. G. H. Detwiler, May 28 at 11 o'clock. Concert Wednesday night. Annual sermon May 25, by Rev. A. P. Tyer. Alumnae address by Dr. Charles G. Hill, May 27. Children's entertainment May 27 at 8.30 p. m.

Sanford Graded School, May 18-21. Sermon May 18, by Rev. M. D. McNeill. Literary address by President G. T. Winston, May 21 at 8 p. m.

Franklin Female Seminary, May 25-27. Graduating exercises May 27, 10:30 a. m. Address by Rev. C. S. Gardner, D. D., at noon. Annual Concert May 27, 8.30 p. m.

Shorter College, Rome, Ga., May 25-27. Sermon by Rev. Sparks Melton, May 25. Grand Concert 8 p. m., May 26. Baccalaureate address 8 p. m., May 27.

Baptist University, Raleigh, N. C. Baccalaureate sermon, Sunday, 11 a. m. R. T. Vann, D. D., Raleigh, N. C. Missionary sermon, Sunday, 8 p. m., W. C. Tyree, D. D., Durham, N. C. Elocution recital, Monday, 8:30 p. m. Address before the Literary Societies, Tuesday, 11 a. m., W. E. Hatcher, D. D., Richmond, Va. Art reception, Tuesday, 4-6 p. m. Annual Concert, Tuesday, 8:30 p. m. Graduating exercises, Wednesday, 11 a. m.

Oak Ridge Institute. Fiftieth Anniversary. Sermon, J. Ernest Thacker. Alumni address, H. I. Spence. Literary address, Charles L. Raper. Delivery of Diplomas, Governor Aycock. May 21-22.

Why Not Academy and Business Institute. May 29, 10 o'clock Literary address by T. C. Amick. G. F. Gamer, Principal.

Bethel Hill Institute, May 14, 15. Program has been printed.

Oxford Seminary, May 20, 21, 22. Program has been printed.

Wake Forest College, Sixty-eighth Commencement. May 25, 26, 27, and 28. Baccalaureate Sermon May 25, 8:30 p. m., by Rev. J. W. Lynch. Address before Law Department, Monday, 8:30 p. m., by Clarence E. Ashley, LL.D., of New York. Address before Literary Societies, Tuesday, 11 a. m., Shailer Mathews, University of Chicago. Tuesday 8:30 p. m., Alumni address by J. T. Alderman. Wednesday, Commencement Exercises as usual. Reception at night.

Improving the Sample of Cotton.

After all, the ginning machinery which produces the best sample is bound to get the business. We clean it before it's ginned. Nothing equals the Murray Cleaning Feeder. One thousand five hundred sold last year. We make complete gin outfits, and engines, boilers and saw mills. LIDDELL COMPANY, Charlotte, N. C.

In ordering goods, or making inquiry concerning anything advertised in this paper, you will oblige us and the advertiser by stating that you saw it in the Biblical Recorder.

Report of Convention's Committee on Foreign Populations and Cuba.

The work of the Board among foreign populations in great southern cities is progressing, but needs greatly to be enlarged.

Besides the great cities in which foreign-born populations teem, especial mention ought to be made of those portions of Tampa, Florida, known as Ybor City and West Tampa. In these are not less than 10,000 Cubans, and not a Baptist church or missionary among them. At Key West, too, are about 10,000 Cubans without a Baptist church or preacher. The fact that hundreds of these Cubans are passing weekly to and fro to their native island makes these points of strategic value.

Your Committee would earnestly direct the attention of the Convention to the fact that the Cuban field is of more importance than ever before, and that outside of Havana our work is in most satisfactory and promising condition. All the social and political changes which have taken place so swiftly in the island will turn out to the furtherance of evangelical Christianity if we are wise to discern our opportunity and faithful to use it. True men and women are at work in Matanzas, Cienfuegos, Sagua la Grande, Santa Clara, Pinar del Rio, Ranchuelo, Colon, and Guanabacoa. It is, we learn, the purpose of the Board to strengthen these stations and establish others as rapidly as practicable.

In Havana our energetic and devoted Brother Daniel and his wife, and Misses Taylor and Branham, are toiling in the midst of serious discouragements and complications, but not without tokens of divine favor.

It is a matter of serious regret to our Committee that the situation in Havana renders it necessary for them to enter upon the discussion of matters of a painfully personal nature. The Board has accepted, as the report states, the resignation of Rev. A. J. Diaz, M.D., for so many years leading in the Cuban Mission work and prominent in this Convention. The course of the Board in accepting this resignation commends itself to the Committee as eminently wise and sound, and if in the light of subsequent events there has been any error on the part of the Board, it lies in the almost unexampled patience which the Board has shown in the midst of sore and repeated provocation. It would, viewed in the light of what has followed, have been better for all our interests if the Board had acted more promptly, but who can blame them for exhausting every possibility of saving to the work the man who had been for years the very impersonation of Cuban missions?

The cause which led up to this resignation and its acceptance are many, various, and cumulative. It is not possible for this Committee to give these causes in detail in this report. If an accurate, minute, and comprehensive history of the affair is to be written, it must be after careful examination of all the correspondence and other papers in possession of the Board, and after full conference with the officers of the Board. This can not be done at this session. Enough is known, and enough is made known in what follows to justify fully the Board in its action.

In 1894, Rev. A. J. Diaz, who held a power-of-attorney for the Board, which was rendered necessary as we learn to the perfection of our title under the Cuban law put a mortgage on the Jani theater building for $12,000. With a part of this money he bought what is known as the Buenos Aires property in Havana, and with another portion he bought another small property in the province of Havana. The remainder of this money, about $2,000, has never, so far as we can learn, been accounted for in detail. It is also learned that the titles to this property were in the name of A. J. Diaz. It is further a matter of fact that these transactions, occurring in 1894, came first to the knowledge of the Board in 1896, and then through a letter from Dr. Belot.

To the minds of your Committee this transaction was of so grave a nature that the Board erred in not making it the occasion for an immediate and unconditional severance of the relations between Diaz and the Board. The Board, however, was very anxious to save him to the work, and in 1898 sent a committee, of which Hon. Porter King was chairman, to Cuba to look into all these questions. That committee decided to re-employ him as missionary, but not to entrust him with the management of the property in Havana. To this arrangement he acceded, but the committee had hardly reached this country before he was busy endeavoring to create dissatisfaction with the Board by letters to individuals and denominational bodies in the Southern Baptist Convention.

The following facts are gleaned from the letter of Dr. Tichenor to the Home Board, April 25, 1902.

In the interview which the Committee had with Mr. Diaz, in 1898, a plea was made for the transference of the cemetery to the Gethsemane Church, for purposes of interment. The Committee recommended to the Board that this request should be granted, and it was accordingly so done.

Then followed the action of the church fully recited in the report of the B... for this year (see Report), by whi... was sought to encumber the cem... property by naming Diaz as agent, ... voting him a salary from the time of ... purchase of the cemetery, a salary ... ning through a period during whi... was receiving a stipulated salary ... the Board, and which amounts in the ... gregate to $12,000 at least.

In 1902 the Gethsemane Church, Diaz joining, adopted resolutions ... knowledging the clear title of the H... Board to the Jani Theater property, ... distinctly admitting that they had ... tle to that property. Since that ... the church under his leadership ... sought to undo this, and to set up ... sort of preposterous claim to this ... erty. Because of these and other ... ters on which the Commitee does ... think it necessary to enter, Dr. Diaz ... not enjoy the confidence of a majorit... his fellow missionaries in Cuba.

There are many other incidents w... re-enforce and deepen the impres... made by these deplorable transact... that the usefulness of Dr. Diaz as a ... sionary of the Board is ended, and ... sorrowfully, but none the less clearly, ... prove the action of the Board in acc... ing his resignation.

R. H. PITT.
N. W. P. BACON.
J. T. B. ANDERSO...
A. B. INGRAM.

Report of Committee on Co-operati...

We will not recount the facts ... emphasize the importance of more ... eral and vigorous co-operation a... Southern Baptists. Your Commi... have sought during the year to tur... tention to this great question and to ... it discussion. We believe this has ... good. But naturally there are many ... variant opinions among us. We are ... vinced that no very radical steps sh... be taken at this time, since unity i... sential to the success of any plan. ... feel that we may safely advance a ... or two now, and trust to the future ... ght to advance still further. We re... mend:

1. That the associational messeng... this Convention be regarded the ... sengers of this Convention to their ... ciations, and that they be request... represent the work of this Conventi... the meetings of their respective b...

2. That in case the present Stati... Secretary does not act, one be electe... the nomination of the three secre... and approved by the three Boards; ... he furnish the secretaries of the Bo... of this Convention, and the State Bo... such statistical information as they ... need to guide them in their work; ... he be allowed such clerical help a... may need; that he be reasonably pai... his services; that his compensation ... all necessary expenses be determined ... paid in equal parts by the three Bo... of this Convention.

3. That the secretaries of the Bo... of this Convention, and of the S... Boards, be appointed a committee on ... operation for the present year; that ... be requested to confer, devise met... for their common work, and make ... suggestions as they deem wise for ... more thorough co-operation of our ... ple in the great work of preaching ... gospel throughout the whole w... Where there are two or more secreta... in any State, the Boards of that S... shall designate the person to act on ... committee.

Your Committee believe these sug... tions lead in the right direction. ... further believe that no plan suited to ... present conditions of the field can ... much into details. The General and ... State secretaries are the men more ... any others who must make effective ... purposes of this Convention. Their ... ciency depends largely on their co-o... tion. We deem it wise to leave all ... ters of detail with them to act as an ... visory committee, to promote har... and co-operation, it being under... that the committee shall have no p... to limit the action of any Board.

J. B. GAMBRELL.
T. T. EATON.
W. E. HATCHER.

A TEXAS WONDER

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great ... covery cures all kidney and bladder t... bles, removes gravel, cures diabetes, ... inal emissions, weak and lame ... rheumatism and all irregularities of ... kidneys and bladder in both men and ... men, regulates bladder troubles in ... dren. If not sold by your druggist ... be sent by mail on receipt of $1. ... small bottle is two months treatment ... will cure any case above mentioned. ... E. W. HALL, Sole Manufacturer, P... Box 629, St. Louis, Mo. Send for ... monials. Sold by all druggists.

READ THIS.

Martin, Tenn., June 3, 1...

This is to certify that I have ... Hall's Texas Wonder for kidney t... and have never found anything its ... Its merits are wonderful. Try it, ... did, and be convinced.

REV. R. C. WHITNE...

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N. W. P. BACON.
J. T. B. ANDERSON
A. B. INGRAM.

Committee on Co-operation.

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J. B. GAMBRELL.
T. T. EATON.
W. E. HATCHER.

EXAS WONDER

'S GREAT DISCOVERY.

all bottle of Hall's Great
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be convinced.
REV. R. C. WHITNE

C. G. Jones.

Your readers have already heard of the death of Rev. C. G. Jones, pastor of First Baptist church, Covington, Ky. I have no words, that adequately express my surprise and deep sorrow, at this sad, and sudden news. I have known him from his boyhood, and as a boy, as a young man, as a preacher and as a companion he was lovable, as few have the power, or disposition, to be. The writer worked side by side with him for several years, in Chattanooga—his home was my home, and my home was his home, and what one knew the other knew, one's sorrows were the other's sorrows, and one's joys, the other's joys. I can never love any man more devotedly. The death of no person outside of my immediate family would be felt more keenly than his. Brother Jones was indeed a companionable man, and all who came in contact with him, felt and enjoyed his magnetic touch.

I wish for the present to lay this personal tribute upon his dust, and express to his bereaved wife and children my heartfelt sympathy. In the future when I get data, if others, whose pens are readier than mine, do not, I will give a short sketch of his life and labours.

R. D. HAYMORE.

Rate War Threatened on the Greensboro Fire Insurance Companies.

When the arbitrary increase in rates was promulgated, the Southern Stock Mutual and Underwriters of Greensboro owned by North Carolina business men. stated that they would not follow the increase, being contented with the very comfortable profit which the North Carolina business is yielding. If reports are true, the Southern Tariff Association virtually threatens the Southern Stock Mutual with a sweeping reduction of the rate on preferred business (residences, schools and churches), unless it follows the other companies in demanding the extortionate rates they have put in force on the non-preferred risks (merchandise, &c.) The demand is that this distinctly North Carolina company increase its rate on North Carolina business men and manufacturers because they wish to make North Carolina pay in part the losses they have sustained in New Jersey and other States. And there seems to be a purpose to enforce this demand by such reduction on the preferred business will injure the home company. There recently appeared in the New York Journal of Commerce this statement:

"A new schedule for dwellings, churches, schools and public buildings is likely to be soon promulgated in North Carolina. A proposition to reduce rates on these classes was considered by the South-Eastern Tariff Association and action deferred. Meantime it is understood that the revised schedules will be prepared.

About one week later identically the same statement appeared as a news item, in the Insurance Field of Louisville, Ky. without any reference to the Journal of Commerce. It would seem clear that the information was furnished the two papers by the same party or parties. A careful examination of the wording of this statement would indicate that it contains a covert threat. It is in keeping with the strong pressure that has been brought to bear on the Southern Stock Mutual to recede from the position it has taken with reference to the 5 per cent advance in rates. That company is not doing business for fun. It is conducted on business principles, and it would readily agree to increase the rate if the North Carolina business did not pay good profits at the old rate. Its position is that it is unwilling to increase the rate on North Carolina people because companies doing an insurance business in New Jersey as well as in North Carolina wish to assess North Carolina people to pay New Jersey losses. We are greatly surprised in the temper of the people of North Carolina if they do not stand by the North Carolina companies in this sensible position.

There are a few facts that ought to be understood with reference to the contemplated fight on the Southern Stock Mutual:

First: That the rates on preferred business in North Carolina are now thirty per cent lower than in any other Southern State; that the Southern Stock Mutual was instrumental in bringing about this reduction, and that any further reduction on these classes of business would necessarily be a retaliatory measure, and would be recognized as a hostile movement, directed at the Southern Stock Mutual on account of their refusal to charge the twenty-five per cent advance on non-preferred business.

Second: That their refusal to exact the twenty-five per cent advance in North Carolina has been in recognition of North Carolina's magnificent fire record for the last three years. No section of the entire country, and no State in the entire Union, has yielded such satisfactory underwriting results as North Carolina during the last three years. The loss ratio to the companies having dropped during that period from about sixty per cent to about forty per cent; that the Southern Stock Mutual does not want the increase and does not need it, and that they can not be forced to charge it merely to enable foreign companies to recoup from North Carolina the losses they have sustained in other States.

Third: That the rates on preferred business in North Carolina are now thirty per cent lower than any other Southern State, and that if North Carolina is exempted by the South-Eastern Tariff Association from the twenty-five per cent increase, as it is entitled to be, the rates on merchandise and special hazards would then be tweny-five per cent lower in North Carolina than in any other Southern State, and that under such conditions foreign insurance companies might expect, and would get, at the hands of the North Carolina public and legislature the same liberal treatment which has characterized our insurance legislation for years, but that if they step without the bounds of legitimate competition, and inaugurate a policy of oppression to our own people, and persist in a course manifestly inconsistent and unwarranted and unjust, the public judgment will be as sure as the assembling of the next Legislature of North Carolina.

The people of North Carolina will uphold the Southern Stock Mutual ,and the Underwriters of Greensboro, both North Carolina companies, in refusing to allow themselves to be driven from the righteous position they have taken in refusing to exact the twenty-five per cent increase in rates.—News and Observer.

Northern Baptists.

Our brethren across the line are fortunate in having a question that will bring out all there is in them. The nature of this question our readers should know, since we have printed three statements of it. The Examiner and the Standard have been taking post office votes on several of the questions involved. We print here the Examiner's ballot:

We have received replies from twelve states thus far to our five inquiries. They come from pastors, laymen and women. More than one-half of them reply with a simple, though sometimes significantly underscored "yes" or "no." Others add brief comments which we give below. The absolute vote was as follows:

1. Do you favor continuing the organization of our three great missionary societies—the Missionary Union, the Home Mission Society, and the Publication Society's missionary department—without change?

Yes—43. No—59.

2. If not, do you favor a consolidation of the three societies and their auxiliaries into one organization?

Yes—41. No.—51.

3. Are you in favor of abolishing life memberships, and substituting therefor annual delegates appointed by churches or associations?

Yes—60. No—33.

4. Are you in favor of having but one set of District Secretaries to represent the three societies?

Yes—53. No.—43

5. Do you favor but one collection for missions ,to be divided between the home and foreign mission work of the denomination?

Yes—32. No—80.

These are the returns for three days only, up to the hour of going to press. Any others received will be given next week.

Acknowledgments.

May 21, 1902.

State Missions—W. M. S. Rich Square, $2.75; Sunbeams, Fair Bluff, 1.50; W. M. S., Tabernacle, New Bern (volunteer work), 15.00; Troy, 4.00; Roquest, W. Chowan, 1.90; Ephesus, Tar River, 1.00; Union, 1.33; Mrs. S. C. Parrott, 25.00; Tabernacle, 32.00; Dover, 15.00; W. M. S., First Goldsboro, 7.35. Total this week, $106.83. Previously reported, $4,290.04. Total this year, $4,396.87.

Foreign Missions.—Sunbeams, First church, New Bern, $8.00; W. M. S., Poplar Springs, Tar River, 4.25; Sunbeams, Fair Bluff, 1.50; Clement, Bulah, 8.00; Red Bank, 2.35; Ruffin, 4.00; W. M. S., First, New Bern, 7.50; W. M. S., Tabernacle, New Bern, 10.56; W. M. S., Bear Swamp, Robeson, 3.55; Hamilton, 2.00; Jefferson, Ashe, 3.70; Castoria, Neuse, 1.38; Chadbourne, 1.00; Washington, 15.53; W. M. S., Washington, 4.35; W. M. S. Hendersonville, (Xmas offering), 1.00; W. M. S., Hendersonville, 5.40. Total this week, $84.07. Previously reported, $6,455.47. Total this year, $6,539.54.

Home Missions.—W. M. S., Rich Square (self denial), $2.21; W. M. S., Rolesville, 2.10; Enfield, 2.11; Ruffin, 4.00; W. M. S., Southport, (self denial), .95; Roquest, W. Chowan, 6.00; Creeksville, 1.00; Castoria, Neuse, 1.15; Macedonia, 1.14; Washington, 15.53; L. M. S., Hendersonville (self denial), 7.30; W. M. S., First church, Goldsboro (self denial), 8.00. Total this week, $51.49. Previously reported, $2,907.03. Total this year, $2,958.52.

Education.—Clement, Beulah, $8.00; Sanford, 5.00; Chadbourne, 5.00; Loan, 300.00; Swepson bequest, 15.05; J. D. Howell, 5.00; T. L. Vernon, 1.00; J. L. Kirk, .75; W. L. Kyle, .75; Moon's Chapell, Sandy Creek, 2.30; S. B., Wilson, 40.00; Gardner's, Tar River, 3.00. Total this week, $386.45. Previously reported, $1,364.87. Total this year, $1,751.32.

Ministerial Relief.—Clement, Beulah, $2.50; Castoria, Neuse, 1.00; previously reported, 361.38. Total this year, $364.88.

Total reported for all objects this week, $632.34. Previously reported for all objects, $15,420.45. Total reported for all objects this year, $16,052.79.

WALTERS DURHAM,
Treasurer.

CASH COLLECTIONS FOR EDUCATIONAL FUND FOR WEEK ENDING MAY 17, 1902.

Chowan Association, Providence Church.—Mrs. Matt. Cowell, $5; T. J. Etheridge, $3.00. Stanley Association, Albemarle.—T. S. Parker, $5.00. Raleigh Association, Morrisville Church.—$27.00. Liberty Association, Rich Fork Church.—$15.00. Tar River Association, Middleburgh Church.—Miss Sue Fleming, $1.00. Mt. Zion Association, Yates Church.—$13.00. Personal.—First church, Raleigh, Miss Fannie Heck, $25.00, J. M. Stoner, $60.00; Rev. A. L. Betts (field), $5.25; W. E. Dewer, $5.00; J. M. Hilliard, $10. Total, $174.25. Total amounts previously received, $7,823.98. Total receipts, $7,498.23.

Cash collections on Woman's Fund.—Mrs. J. N. Holding, $2.00; Mrs. C. B. Jordan, $5.00; Miss Julia Jones, $1.00; Mrs. W. A. Woody, $3.00; Mrs. Geo. E. Woodward, $1.00; Miss May McNeill, $1.00; Mrs. R. H. Marsh, $1.00. Total, $14.00.

L. D. WATSON, JR.,
Treasurer.

There are two sorts of lamp chimneys: mine and the rest of them.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

GREAT OPPORTUNITY.

One who will bring good references may take our Combined Course and pay 40 per cent of the tuition after accepting a position, payable $5 each month. No security will be required. We will secure the position or refund cash payment. Write for catalogue and full particulars of this special offer. Address (at either place) Draughon's Practical Business College, Nashville, Atlanta, St. Louis, Montgomery, Little Rock, Shreveport, Galveston or Fort Worth.

Remember to add, "I saw it in the Biblical Recorder," when you write to advertisers.

Splendid Business Opportunity.

A physician, who enjoys a large practice in a village and the surrounding country, in an exceptionally good territory in Central North Carolina, would sell his practice and property, consisting of residence and small farm. Located in fine tobacco section, good schools and churches, moral and thrifty people, income in the neighborhood of $3,500. Reasons for selling given upon application. For full particulars address DOCTOR, care Biblical Recorder, Raleigh, N. C.

COMMENCEMENT EXERCISES A. and M. COLLEGE,
Raleigh, N. C., May 25-28, 1902.

Account of the above occasion the S. A. L. Railway will sell round-trip tickets to Raleigh from ALL POINTS at rates based on tariff 1, Circular A—3106; tickets to be sold May 24, 25, 26 and 27; final limit May 29.

AGENTS WANTED.

SOUTH ATLANTIC LIFE INSURANCE CO.,

RICHMOND, VA.

An Old Line—Legal Reserve—Southern Company.

Want good, live, energetic Agents. Liberal contract with renewal interest.

Address, H. C. MARTIN,
AGENCY MANAGER, RALEIGH, N. C.

What dust dat critter raisin',
He stubborn ez you choose,
Dat mule do kick amazin';
Must have on Red Seal Shoes!

Valuable Books Free

A series of valuable books, edited and published by J. Newton Hathaway, M. D., the acknowledged authority on Chronic Diseases, has just been issued. Dr. Hathaway has devoted twenty years to the study and treatment of these diseases, and has acquired a perfect knowledge of their every phase and detail. He is conceded to be the most expert and skillful specialist in the United States, and each of these books contains invaluable information which every one should know. He will take pleasure in sending either of these books to any address in plain sealed envelope. Simply designate by number the one desired, and it will be forwarded promptly.

No. 1.—Nervous Debility. (Sexual Weakness).
No. 2.—Varicocele.
No. 3.—Stricture.
No. 4.—Kidney and Bladder Complaints.
No. 5.—Diseases Peculiar to Women.
No. 6.—The Poison King (Blood Poison).
No. 7.—Latest Information About Catarrh.

Write for one of these books to-day.

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J. Newton Hathaway,
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CLEARANCE SALE
OF
Good Second-Hand Pianos and Organs

In order to make room for new stock we are compelled to sell, or rent more room for second-hand stock. We much prefer selling, and have marked the price

VERY LOW ON THESE GOODS IN ORDER TO MOVE THEM QUICKLY.

This stock is composed of some fine old makes in UPRIGHT and SQUARE PIANOS. These pianos have been repaired by a man of thirty years factory experience, and are in fine condition. Prices range from $60 up to $200. Good second-hand Organs from $15 up to $50. Now is your time to get a genuine bargain. Call on or write DARNELL & THOMAS.

ORGANIZED 1894

The Park Region Mutual Hail Insurance Association

OF GLENWOOD, MINNESOTA.

Branch: Raleigh, N. C. Office-Room 2, Ground Floor Pullen Building.

The Association Insures your growing crops against loss or damage from the destructive hail storms.

Insures tobacco for $100 per acre. Insures cotton for $15.00 per acre. All losses adjusted promptly and paid in full. Local agents wanted. Address

E. M. PACE, Gen. Agt.
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BAXTER DURHAM, Manager.

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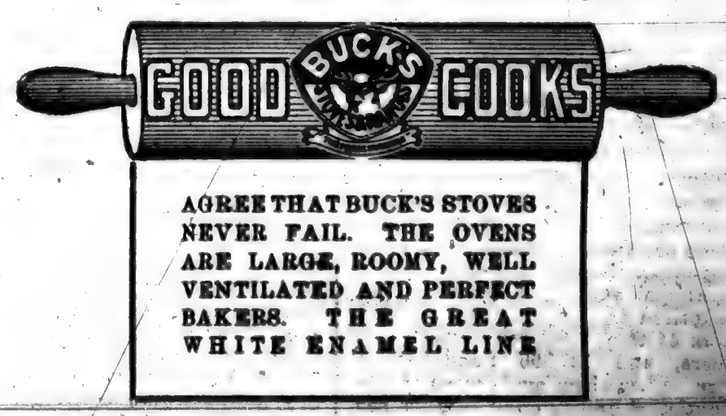

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RALEIGH, NORTH CAROLINA

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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REPORT OF COMMITTEE ON CO-OPERATION.

The principal mark of recent Southern Baptist Conventions is the consciousness of power unrealized. The giant is waking up; but is eyes are heavy yet.

We have had the proposition to elicit, combine and direct the unenlisted hundred thousands of Missionary Baptists in the South. So great did the task seem when first beheld that a Board was proposed for this purpose. But that proposal failed, and a "Committee on Cooperation" was appointed with instructions to report to the Convention at Asheville. Very briefly the contents of that report were indicated in the Recorder last week. We must not be content with that, however. It is therefore printed in full in another column.

As will be seen the report suggests that those who attended the Convention have their part—that of bearing its message to the stay-at-homes. This may seem trite, but there is no more effective way of reaching the people. Indeed it is the only way. Let no delegate in North Carolina fail to do his part.

The organic development proposed by the Committeeand approved by the Convention is the election of a Statistical Secretary. He will be selected by the Secretaries of the three Boards; and he will serve each Board. His task will be to collect statistics—the data by which we shall find out where we are, what is our condition and what we need to do. It is entirely in order that we should inform ourselves before taking another step. Work in statistics, the gathering of data, the policy of intelligence is in accord with common sense.

The report of the Committee also suggests that the Secretaries of the General Boards and the State Secretaries be regarded as an Advisory Committee on the work of reaching the unreached Baptists.

This may give the chronic critics a beautiful opportunity. But men of sense will recognize that it is the task peculiarly of each Secretary to enlist the entire brotherhood in the general work. And, this being true, it is only reasonable that all the Secretaries should work together and advise together to this end. No binding action can be taken by this Advisory Committee, and it is distinctly not a permanent committee.

This step is the one significant step taken at the recent Convention. It is the deliberate result of three years' consideration of the obligation to enlist all the churches in our general work. It is cautious; it is orderly; it will commend itself to common sense; and it will find thorough support.

A NEGLECTED TEACHER.

On being asked how He came to know letters Jesus took occasion to say that His learning (not particularly of letters) was of God; and He offered the same opportunity that He enjoyed to any man.

We can not doubt Him. To doubt Him is to lose Him—to destroy Him. No more can we neglect this learning or teaching. To do so is to destroy Him. Then what of the Opportunity that He offers?

How few of us seek this Teacher—God; this teaching that is wisdom, not letters? In the modern passion for education how many thousand gain letters and lose the life that is of God? Even in our studies of the Bible, how many make the letter teach or the Book teach or themselves teach and lose—aye neglect—the Teacher—God!

Where is the man who will put all aside and open his heart and wait for the teaching of God Himself. For such a man God is ever waiting.

Who but He can teach men of Himself, of Love, of Hope, of Faith, of Duty, of Righteousness, of Immortality, of Mankind, of the great Eternities? Not all the schools and teachers can take His place. And no one is more unfortunate than he who substitutes the books and the schools and the teachers for God. He may know "letters," but what if he know not the teaching of God? He may know the Bible every line; but what if God have not revealed Himself to him?

Is not God, the Teacher, neglected more than all else? How often do you wait upon Him in prayer? How long since you were at Bethel?

Second-hand revelations, second-hand experiences will not carry. Not upon preachers, nor upon churches, nor upon schools, but upon God must men depend for the true teaching; and this they must receive by prayer and on the condition of seeking to do His will. See John, seventh chapter.

Those Scribes and Pharisees, had not they knowledge of letters, even of the Old Testament, not inferior to Christ's? And yet they would kill Him of whom Moses and the Prophets spoke. There is a vast difference between knowledge and truth, between letters and wisdom, between God and the scholars. And be knowledge and letters and scholars ever so good they can not be taken in God's stead.

AVERSION TO WAR.

Such is human nature that every generation must in one way or another be made to appreciate the awfulness of war. It is fortunate that the lesson of the present generation in the United States is taught from a distance, although none the less regrettable that it must be taught.

The story of Weyler's work in Cuba compares not badly with the fresher stories from Boer field and Philippine Island. War does not improve, we fear, with being waged by Anglo-Saxon; nor is it gentler by reason of the superior intelligence of the latter days.

War changes not. There are greater guns, more powerful vessels, and stronger defenses; but soldiers, and generals, the man athirst for his brother's blood, register slight advance. Satan still conducts all battles.

But war is necessary, men say. It is not. The same men say that it is glorious. It is no more necessary than glorious. The best that can be said for war is that it is in the blood of man. He will fight. And he holds it not only necessary to fight, but he pronounces it dishonorable not to fight under certain circumstances.

So far is man from Jesus, who would not fight, who died rather than resist. He could afford not to fight. And His glory and honor is that He would not fight.

The hope is that the citizens of the United States whose blood boiled to the fighting point at the sight of Spain fighting in Cuba will perceive that there is little or no difference between Spain in Cuba and the United States in Samar. For when did Weyler order the slaughter of every Cuban man more than ten years of age? That Briton will learn that son of old England in South Africa is not better much than Boxer Chinee at Pekin. And that, therefore, war is unworthy of the nobler man and the nobler age; and that American citizen and English citizen will be taught so to hate war that they will demand of their statesmen to find another way of getting things done; and will repudiate "necessary" and "glorious" in one breath some good day.

Smith issuing that his order of universal slaughter in Samar, Kitchener corralling Boers and destroying their homes in South Africa, Weyler starving Cuban widows and children, join Sherman and all the warriors of the ages in teaching the human race that war is of the devil. It is a severe lesson; but how else shall the race of man learn?

C. G. JONES.

"It hardly seems right that he is dead," said Dr. Hufham as we told him the news. Spoken in no light or irreverent voice, this seemed to be the sentiment of those who knew him, as it was told that C. G. Jones had died.

His father and mother died at Spray, N. C., a few months ago. His death occurred at Covington, Ohio, where he was pastor. A North Carolinian, educated at Wake Forest, he developed rapidly in the Seminary, and had won quite a place for himself in the ranks of the brotherhood. It is no shame to say that he was pointed out as an example of how a man can grow. That he has been taken on the threshold of life, ere the coming of the larger day that awaited him—it is this that strikes one as untimely and mysterious.

But he has done well. His life was good. We may lament the loss, but his departure was in no sense untimely save in the respect of age; for the Christian life had flowered in him.

Good fellowship, comradeship, the genial circle and the ranks of optimism lose a chosen spirit; earth will lack a clear note of honest religion; friends will miss him, and the Christian cause will know that he is gone. But it is good to think that he is in Heaven and happy to his heart's fill.

THE BETRAYAL OF CONFIDENCE.

Though in no position to give special advice to any political party, it is not foreign to the Recorder's function as a religious journal to condemn to the utmost the recent exposure of personal and confidential letters in North Carolina. There are no words too strong for the branding of this variety of treachery. That it proceeds from one who has been Governor of our State is the more lamentable, and, for the honor and the weal of the Commonwealth the more cause for unreserved condemnation.

Time will come when men will not stoop to touch such letters, when newspapers will not dare to insult their readers with such dishonor, when no amount of special pleading will suffice to condone such an abuse of that relation between man and and man without which the race would quickly return to barbarism.

Even now he who has done this thing has won for himself disgrace that will distinguish his name far longer than the title that his high office would have. He will be remembered not as the Governor whose ungovernable temper ruined his administration, but as the man who played the traitor with a conscienceless not surpassed by Benedict Arnold or Judas Iscariot. Their opportunities were larger, it is true; and they were probably men of larger mold.

He who destroys faith in mankind serves Satan more directly and more richly than all his minions. Over against all that this man has done or may do will stand the fact that personal honor has been given a blow, the shock of which will injuriously affect public life in our State for years.

ST. PIERRE.

In the annals of Horror a new word takes a high place, while all Christendom stands aghast—St. Pierre. The dispatches bearing the news that a volcano had literally erased from the map the city of St. Pierre, on the island of Martinique, in the West Indies, killing 40,000 people, came last week.

The news could not be believed. Subsequent dispatches have served to confirm the awful report, however, and even to make it worse. From every quarter prompt and substantial expressions of sympathy have come, our Congress upon recommendation of the President, sending $250,000 for relief of survivors—not of St. Pierre, for few escaped from that doomed city—but of those in the island who survived.

Pompeii had become merely a name in romance. Ages can scarcely serve to diminish the sense of horror that St. Pierre will stand for. For the number of lives lost there is eight times as many as perished in Pompeii.

In view of such an event it is idle to speculate; and words are all inadequate. It is one of those manifestations of nature that teach man his dependence, speaking awe to his spirit, and that touch his heart with sympathy—which is better. That it is permitted by a merciful God is a mystery into which one can not look if he would. It is unspeakable. But that His mercy endureth forever and that His way with His creatures is good, we can not doubt.

We have no doubt that the Southern Education Board, Nashville, Tenn., will be glad to put on their mailing list the names of such of our readers as will manifest sufficient interest in education in the South to make request for its publications. This Board is the executive body of the much-talked-of Conference for Education in the South. Its publications are important and valuable. We wish that every citizen in the State were receiving them; and we hope the readers of the Recorder, all of whom are enthusiasts for the public schools, will send for this literature and read it.

BOOK NOTICE.

What a Woman of 45 Ought to Know.

The publication of the above book completes the best and most exceptional series ever published on avoided subjects. The eminent commendations and universal approval of reviewers in the religious, educational, medical and secular papers have awarded this series a place which has given it a circulation around the globe. The only regret expressed in the appearance of this series is that these books should not have been written and published generations ago. To take a subject which has been abandoned to quacks and imposters for ages, and so to lift it into the realm of pure and sacred thinking, that pastors can and do commend the series from their pulpits, that missionaries translate the books for use in their work, that parents can give them to their sons and daughters, is an achievement which will commend this series to every intelligent and thoughtful person.

In this latest and concluding book of the series, Mrs. Drake has equalled in style and interest the character of her previous book, entitled, "What a Young Wife Ought to Know," for which she received a prize of one thousand dollars. It is written in that wholesome, sympathetic manner characteristic of all the purity books in this series.

It should be read by every woman nearing and passing through middle life. It will do much to reassure nervous ones needlessly alarmed by patent medicine advertising and opinions of ill-advised friends, and will dispel apprehensions aroused by groundless forebodings.

This book is for single women as well as the married, and its pure yet stimulating teaching is calculated to give confidence to the most timid. Besides telling of the heralds of the change and the various symptoms disturbing the mental and nervous equilibriums of women at this trying period of their lives, it gives many valuable suggestions for the improvement of the health and the care of the body. A careful following of the hygienic advice given in this book ought to lengthen the lives of our women and make their closing years the happiest and most useful of all.—By Mrs. Emma F. A. Drake, M.D., Cloth, 211 pp., Vir Publishing Co., 113 Real Estate Trust Building, Philadelphia. Price, $1.00, net.

Sketch of Life and Work of Rev. S. Gilmore.

Rev. Stephen Gilmore was born in Chatham County, N. C., July 9, 1828, and died April 29, 1902, aged 73 years, 9 months and 20 days.

He was married four times. He first married a Miss Baker, of Moore County, who died and left one daughter, who now lives in Durham County. Mrs. Graham Harward, his second wife, was a Miss Oldham, who died and left no children. His third wife was a Miss Temple, of Moore County, who died and left two children, one son and one daughter. And his last wife was a Miss Dowd, daughter of the late Col. W. D. Dowd, of Moore County. She has one son, who is a grown young man.

He professed religion in 1841, when about thirteen years old and joined May's Chapel church in 1842, and was baptized by Elder P. W. Dowd. Some years after he began to exercise in public and attended Wake Forest College three sessions. He was licensed to preach by May's Chapel church in December, 1853. At the request of May's Chapel church he was ordained in November, 1857, by Elders Geo. W. Purefoy, Thos. S. Yarboro and J. C. Wilson, and was called to the pastoral care of the following churches for the year 1858: May's Chapel, Cane Creek (in Orange County), Cool Spring and Crane's Creek (in Moore County). He served May's Chapel for six consecutive years, and Cool Spring for fourteen.

In aftertime he was pastor of Juniper Spring, Carthage, Bethlehem, Friendship, Mount Zion, Bear Creek, Emmaus, Mount Olive, Love's Creek, Gum Spring, Moore's Chapel, Rocky River, Brush Creek, Mineral Spring, Hickory Mount, Rives' Chapel, Sandy Branch, Tyson's Creek, and possibly some other churches.

A large number of people were converted under his ministry and baptized by him.

He was an orthodox preacher and loyal to the institutions of our denomination. He died as he had lived, in full triumph of the Gospel faith. He had been sick ever since Christmas, though he suffered no severe pain. He bore his afflictions very patiently, sustained by that grace of which he had spoken to others so often.

Several weeks before he died he told the writer he was ready to go when the Lord's time came, and that he was not afraid to die.

He as an ordained minister nearly forty-five years, and eternity alone can reveal the good he did, under God, during these years. Truly a good man is gone!

The writer preached his funeral from 2 Tim. 47:8. Rev. W. H. H. Lawhon was present and participated in the services. We laid his body in Cool Spring Cemetery to await the resurrection.

May the Lord bless the bereaved family.

L. R. DIXON.

Forward Movement at Weldon.

On last Thursday evening, April 24, we concluded a very gracious and helpful series of revival services in our church here. Rev. F. B. Beale, of Indian Neck, Va., did the preaching. His sermons were strong and convincing, his style was earnest and eloquent. No man has been with us for a long while that so powerfully impressed our people. He filled the house and held his audience spell-bound with his fervent and telling magnetism.

Our church and the Christian people of all other denominations were completely won by his lovely, genial, affable manners and his marked spirituality. And we were greatly refreshed revived and strengthened spiritually by his strong, convincing sermons. I commend Brother Beale to my brethren for rich, telling Gospel sermons and deep abiding impressions for good. Ten persons made profession of their faith in Christ.

On Friday evening Dr. E. E. Bomar, Assistant Secretary of the Foreign Mission Board, addressed our people on Foreign Missions. As he always does, Dr. Bomar made a strong and telling speech about the work and its needs. As a result our church decided to undertake the support of a native missionary in China; one hundred dollars are required for his support; and on Sunday morning, in response to the pastor's summon to the work, $81 of this amount was raised and pledged by less than one-half of the members. We are now certain that the amount will be raised, and we are greatly encouraged.

It may not be uninteresting to the brethren to know that this little church, of less than one hundred members, all poor, gave in November over fifty dollars for State Missions; gave in December about fifty dollars for the Orphanage, besides the support of one orphan by the Sunday School; has given about eighty dollars for Home Missions this year, and thus far eighty-one dollars for Foreign Missions.

This is an evidence of what God's people can do when they carry their work on their hearts.

G. T. LUMPKIN.

Weldon, N. C., April 28, 1902.

Chan Kwong Wet Po.

NOW IS THE TIME TO SUBSCRIBE!

The above is the name of a Baptist monthly which has just been started by the China Baptist Publication Society. The translation of the title is "The True Light Monthly." It will circulate throughout China and will begin the work for the Chinese Baptists, which is now done so well for American Baptists by the various states papers. Though there are many dialects, not to say spoken languages, in China, and many people of even the same province can not converse together, yet the book language, the printed character, is the same throughout China. Hence a religious newspaper published in Canton can be read by natives of all the provinces.

This communication is sent to all the Baptist papers in the United States (with the hope that the editors will either publish it or write a notice themselves). The special object is to secure subscriptions for the paper in the United States. There are thousands of Chinese scattered throughout the country, and much valuable missionary work is being done among them. Some of our best workers were either converted in the United States or received valuable training there, and we have a number of stations that are supported by Christian Chinese who are in America.

Those who are working among the Chinese will, we feel sure, find the "Chan Kwong Wet Po" a valuable ally in their work. And those who do not feel fitted for personal work among the Chinese can certainly use this paper. Let those who live in cities or towns where there are Chinese send to the undersigned for some copies, and give them to their scholars or to the Chinese in their laundries or other places of business.

A paper published in Canton is especially suitable for circulation among the Chinese in the United States, as nearly all of them are natives of this province. During my recent visit to America I did not meet one who was not a Cantonese, and I travelled from Massachusetts to Texas, and from Virginia to Vancouver. Each issue of the paper will contain some news notes, both religious and secular, of matters in this section. The general contents will be similar to that of any ordinary religious newspaper. It will be in small pamphlet form, printed and bound in Chinese style. For one copy, the price for one year, including postage, is 25 cents, United States currency. For ten copies sent to one address, 20 cents each per year. A lower rate will be given for larger quantities.

The undersigned will also be glad to furnish Chinese books and tracts in Chinese, suitable for both Christians and non-Christians. Many Chinese are providentially in America. Has not God thus put upon the Christians of America the responsibility for their enlightenment? Their conversion may mean the conversion of many here. Will not each reader of this communication help to reach and save the Chinese at their doors?

Address, R. E. CHAMBERS,
Canton, China.

(Written by Geung Kwo Kwao.)

CURES BLOOD AND SKIN TROUBLES BONE PAINS, RHEUMATISM, ECT.

Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples or sores of any kind and I am in robust health and all due to the use of Botanic Blood Balm. Yours truly,

Mrs D K Stauffer

B. B. B. (Botanic Blood Balm) heals all ulcers and festering, bleeding, eating sores, even Deadly Cancer, Scrofula, Eczema and Itching Skin Humors, Swellings, Risings and Bumps on the Skin, Blood Poison, Rheumatism, Catarrh and all Deep-Seated Blood or Skin Troubles, the kind that refuse to heal under doctors or patent medicine treatment. B. B. B. gives life and vigor to the blood, and B. B. B. is a food for the blood, bones, nerves and tired, worn-out muscles. B. B. B. thoroughly tested for thirty years. B. B. B. improves the digestion. Give it a trial. Druggists, $1. Trial treatment free by writing Blood Balm Co., 32 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given.

—Rev. Charles H. Eaton, a prominent minister of the Congregational denomination, died at Tryon, N. C., last week, of angina pectoris.

The only way to speak the truth is to speak lovingly.—Henry D. Thoreau.

Please mention this paper when writing to advertisers.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

Passion Week.

TWENTIETH WEEK.: LAST TEACHINGS IN THE TEMPLE.

FIRST DAY: *Mark 12:13-17. Tribute to Caesar.*

Read 11:27 and 12:1, 12, 13 for the connection, and note what old alliance against Jesus is here renewed. Mark 3:9.

Verse 14. What was their purpose in asking Jesus this particular question? Compare Luke 20:20.

Verse 15. Why did their flattery of Jesus in verse 14 fail to accomplish its purpose? Compare John 2:24-25.

Verse 16. State the question of Jesus and their reply.

Verse 17. Wherein was this response of Jesus more than an answer to their question?

How am I treating my obligation to God?

TWENTIETH WEEK: LAST TEACHINGS IN THE TEMPLE.

SECOND DAY: *Mark 12:18-27. Whose Wife is She?*

Verse 18. Name a characteristic belief of this class.

Verses 19-23. Were they sincere in asking this question? Compare verse 18.

Verse 24. To what were their misconceptions due?

Verse 25. What does Jesus here teach as to human ties in the future life?

Verse 26. Jesus had answered their question. What further help does He seek to render them? How?

Verse 27. Since the claim to be the God of those who no longer existed was unworthy of Him, they must still live.

TWENTIETH WEEK: LAST TEACHINGS IN THE TEMPLE.

THIRD DAY: *Mark 12:28-37. The Greatest Commandment.*

Verse 28. What led this lawyer or scribe to ask a question? Compare Matt. 22:34-35.

Verses 29-30. With what are we to love God?

Verse 31. What is the second great commandment?

Verses 32-34. What did this scribe lack? Matt. 23:3.

Verses 35-37. What had the Lord said unto one whom David called his son?

Why did David's language present a difficulty to these scribes?

TWENTIETH WEEK: LAST TEACHINGS IN THE TEMPLE.

FOURTH DAY: *Mark 12:38-40. Warnings and Woes.*

Verse 38. In what were the disciples to follow the scribes and Pharisees; in what shun them? Compare Matt. 23:1-3.

What did they love to be called when met in the streets? Matt. 23:7-8.

Verses 39-40. To what does Jesus compare them in Matt. 23:27-28?

Glance hastily through Matt. 23:13-36 and note the woes that should overtake the scribes and Pharisees.

From Matt. 23:37-39 determine the spirit in which Christ uttered these woes.

In what spirit do I denounce wrongdoers?

TWENTIETH WEEK: LAST TEACHINGS IN THE TEMPLE.

FIFTH DAY: *Mark 12:41-44. The Generous Widow.*

Verse 41. Where had Jesus been teaching all that day? Compare 11:27.

How was Jesus engaged as He sat in the temple treasury?

Verse 42. Look up the value in our money of this widow's gift.

Verse 43. How did her gift compare with those presented by the rich?

Verse 44. "All her living" for that day.

Do I give the Lord of my superfluity or of my want?

TWENTIETH WEEK: LAST TEACHINGS IN THE TEMPLE.

SIXTH DAY: *John 12:30-36, The Greeks seek Jesus.*

Verses 20-23. What ultimate triumph of His cause did Jesus foresee in the coming of these Gentiles?

Verses 24-25. At what cost was such widespread influence to be obtained?

Verses 26-30. For what cause had Jesus come to this hour?

Verses 31-33. How will Jesus ultimately overthrow the prince of this world?

Verses 34-36. What does Jesus mean by "the light" in these verses?

What is the mark and reward of being His servant? Verses 25-26.

TWENTIETH WEEK: LAST TEACHINGS IN THE TEMPLE.

SEVENTH DAY: *John 12:37-50. The Jews' Rejection of Christ.*

Verse 37. What evidence of the Christ did the Jews reject?

Verses 38-40. What had been the effect upon them of shutting their eyes to the light?

Verses 41-43 What kept the believing rulers from confessing Christ?

Verses 44-46. To what does Jesus here compare Himself?

Verses 47-48. By what are we to be judged in the last day?

Verses 49-50. Why?

SUGGESTIONS FOR CLASS HOUR.

Review the Study of last week for evidence of renewed opposition to Christ and note how that opposition, in this week's Study, unites all classes of Jewish leaders to entrap Him.

Note that Jesus did not stop at silencing His opponents, but attempted in each case to meet their deeper, unexpressed need.

Note that Jesus uttered woes against the scribes and Pharisees at the close of His ministry only when they had rejected the light He brought, and be sure the class apprehends the spirit in which they were uttered.

Consider how the Widow's Devotion must have refreshed His tired spirit after a day spent as this had been.

Perhaps most of the class hour should be given to a sympathetic and prayerful contemplation of the Son of Man as He shrinks from the chilling shadow of the Cross, only to surrender to it anew as the way to glory the Father.

May this voice from heaven pronounce a judgment of condemnation upon all our lower ideals, leading us cast from our lives the Spirit of this age, and place in his stead the One who by that Cross proved Himself worthy of our fullest allegiance

"If any man serve me, let him follow me."

A WORD OF THANKS.

My father desires to express to the people of Shelby and Cleveland County his heartfelt appreciation of their sympathy and kindness in this time of his greatest sorrow. And all the children join most heartily in it. Mother was to him and us more than the world ever knew. He was many years her senior and she ministered to him in health and sickness like an angel of love. For the last few years he was so dependent upon her that her going away leaves him in a truly desolate condition. And yet it is beautiful to see how the promises he has preached to others now comfort and sustain him. He keeps reminding us that the bright part of the future is that it will not be long before he will see her again in glory.

Each one of us children has invited him to come and make his home with us, but he shrinks from going to live among strangers and feels that he must content himself with visiting us occasionally, while he spends the remainder of his days among his life-long friends. We are willing that it shall be so, because we believe that he will be happier to continue his work of the ministry among those he knows, so long as strength shall last and we are certain that the good people who have known and honored and loved him for so many years will be glad to do all they can by their kindly attentions to cheer him on the way.

As I sit here in the village of my birth and childhood and think of the past, I thank God for such a father and mother. I have long been convinced that in vigor of native intellect, in wisdom, in moral courage, persistent energy, in self-denial for the good of those he loved, in natural eloquence and in mastery of men, father is superior to any of his children. His unswerving integrity has been our inspiration to righteous living. He has desired less for himself and more for his children than any other man I have ever known. The dominating thought of his life has been to see us, first of all, Christians, then educated, and finally to rejoice with us in all our successes. And the one who shared with a full heart and ready hand all these desires and ambitions, while she cheered us with many a world of love and encouragement, is now gone. She shrank from no toil or hardship that would help her husband or her children. Her vigorous intellect led her to read every book within reach. In her religious life she was rather retiring, but she believed with all her heart the great verities her husband preached and helped in every way she could to promote the enterprises he undertook. Among the last things she said was a word of encouragement concerning the building of a new church in a needy mission field. When I saw her last, she was jubilant over the fact that "P" was undertaking to build at least one more new church before his work should close.

Life has endeared Cleveland County to us and now death has sanctified the endearments of life. Wherever we may go in the world our hearts will turn to the little hill at New Prospect church as the holiest of places and we need not commend to the sympathy of loving friends him whose heart lies buried there. We know that they will keep him sympathetic company along the lonely way that remains.

Cordially yours,

A. C. DIXON.

Marriages.

LIVERMAN-SHIELDS—May 7, 1902 in the Scotland Neck Baptist church, Dr A. C. Liverman and Miss Bessie Shields were united in marriage by M. L. Kesler.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

Triennial Convention International Sunday-School Convention June 26th. to July 2nd.

For the above occasion the Missouri Pacific Railway has authorized a rate of one fare, plus $2, for the round-trip; tickets will be sold from all points in the southeast on June 21, 22 and 23; final limit of tickets July 31. Special arrangements have been made for extension to August 31. Write the undersigned for particulars.

I. E. REHLANDER, T. P. A.,
Mo. Pac. Ry., Chattanooga, Tenn.

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CUTICURA RESOLVENT PILLS (Chocolate Coated, 60 doses, 25c.), are a new, tasteless, odourless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. Each pill is equivalent to one teaspoonful of liquid RESOLVENT. Put up in screw-cap pocket vials, containing 60 doses, price, 25c. CUTICURA RESOLVENT PILLS are alterative, antiseptic, tonic, and digestive, and beyond question the purest, sweetest, most successful and economical blood and skin purifiers, humour cures, and tonic-digestives yet compounded.

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Complete external and internal treatment for every humour, consisting of CUTICURA SOAP, 25c., to cleanse the skin of crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT, 50c., to instantly allay itching, inflammation, and irritation, and soothe and heal; and CUTICURA RESOLVENT PILLS, 25c., to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly skin, scalp, and blood humours, eczemas, rashes, and irritations, with loss of hair, from infancy to age, when all else fails.

CUTICURA REMEDIES are sold throughout the world. British Depot: 27-28, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

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There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.
Sherrouse Med. Co., New Orleans, La.

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COMMENCEMENT EXERCISES GUILFORD COLLEGE,

Guilford College, N. C., May 27-29, 1902.

Account of above occasion the S. A. L. Railway will sell round-trip tickets to Guilford College, N. C. at rates based on tariff 1, Circular No. A—3106. Tickets to be sold May 24, 26, 27 and 28; final return limit May 31.

COMMENCEMENT EXERCISES LOUISBURG FEMALE COLLEGE,

Louisburg, N. C., May 25-28, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Louisburg, N. C., at rates based on tariff 1, No. Circular A—3106; tickets to be sold May 23 to 27, inclusive; final return limit May 30.

COMMENCEMENT STATE NORMAL AND INDUSTRIAL COLLEGE,

Greensboro, N. C., May 25-30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Greensboro at rates based on tariff 1, Circular A—3106, tickets to be sold May 23 to 26, inclusive; final return limit May 31.

ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION,

Chattanooga, Tenn., July 1-4, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Chattanooga, Tenn., for one first-class fare for the round trip, plus $2 for Membership Fee; rate from Raleigh $17.50. Tickets to be sold June 27 to July 1, inclusive, with final limit July 6, however, final limit can be extended until September 10 by depositing ticket with Joint Agent and payment of 50 cents.

COMMENCEMENT PEACE INSTITUTE,

Raleigh, N. C., May 18-21, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Raleigh at rates based on tariff 1, Circular No. A—3106. Tickets to be sold May 16, 17, 18, 19; final limit May 23.

ANNUAL CONVENTION KNIGHTS OF PYTHIAS,

Asheville, N. C., June 10, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Asheville at rates based on tariff 2, Circular No. A—3106; rate from Raleigh $11; tickets to be sold June 8 to 10, inclusive; final limit June 14.

MEETING MEDICAL SOCIETY STATE OF NORTH CAROLINA AND STATE BOARD OF MEDICAL EXAMINERS,

Wilmington, N. C., June 5-10, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Wilmington at rates based on tariff 2, Circular No. A—3106; tickets to be sold June 3, 4, 9 and 10; final limit June 16. Rate from Raleigh $6.55.

SOUTHERN STUDENT CONFERENCE OF Y. M. C. A. June 14-23, 1902.

ANNUAL CONFERENCE OF Y. M. C. A., June 13-23, 1902,

Asheville, N. C.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Asheville at one first-class fare for the round trip; rate from Raleigh $8.90; tickets to be sold June 13 and 14; final limit June 25.

SUMMER SCHOOL,

Knoxville, Tenn., June 19 to July 30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets from ALL POINTS to Knoxville, Tenn., at rate of one first-class fare for the round-trip; rate from Raleigh $12.65; tickets to be sold June 16, 17, 18, 28, 29 and 30, July 11, 12 and 13; final limit August 15.

JEWISH NATIONAL CONFERENCE OF CHARITIES, May 26-28, 1902.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS, May 28-June 8,

Detroit, Michigan.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Detroit at one first class fare for the round trip from ALL POINTS; rate from Raleigh $18.80, via Richmond and Cincinnati, and $20.60 via Washington; tickets to be sold May 23 to 26; final limit June 6.

IMPERIAL COUNCIL, NOBLES OF MYSTIC SHRINE, San Francisco, Cal., June 10-14, 1902.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco, Cal., August 11-12.

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

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Current Events.

GENERAL NEWS.

THE HOLOCAUST IN THE WEST INDIES.

There is but one subject of news for this week and that the destruction, by volcanic eruption, of the city of St. Pierre and neighboring towns in the island of Martinique, one of the West Indies, involving the loss of between 30,000 and 40,000 lives. Volcanoes on the islands of St. Lucia and St. Vincent, in the same group, did much damage also, and they are still threatening. Nearly 2,000 people have perished on St. Vincent.

The terror of the people is indescribable. Hundreds of thousands are out of work on the three islands and the civilized nations are sending relief as rapidly as possible.

Before quoting the descriptive press dispatches let us say that unlike many of the very greatest horrors this one is nearer to the United States than to any other country, the islands being in the same group with Cuba, Haiti, Porto Rico and the recently purchased Danish West Indies.

It should also be said that the volcanic disturbance seems to have been general. The only live volcano in America was smoking to an unusual degree week before last, and there were ominous volcanic manifestations in Mexico at the same time.

To return to the fearful destruction on Martinique, we clip the following from Associated Press dispatches:

THE BEGINNING.

Pointe-a-Pitre, May 10.—The morning of May 5, Guadaloupe learned that the Monte Pelee volcano in Martinique, had been in a state of eruption since Saturday, May 3, throwing out ashes. Tuesday a very storm occurred and loud detonations were heard. At noon came a rumor that lava was flowing from Monte Pelee and that three lives had been lost at St. Pierre. All that day were heard loud noises, like discharge of heavy artillery far off. It is now known that these noises were from the Martinique volcano. In the afternoon the cable connections with Martinique all disappeared. A very heavy thunderstorm then broke over Guadaloupe and lasted for some time, and rumors were current that La Souffriere volcano, in Guadaloupe, was more active. The earth was trembling at Basseterre and volcanic rumblings were heard. News of the disaster in Martinique reached here by the French war vessel Suchet Friday morning. Nearly every one here has relatives in Martinique and intense sorrow prevails. All the stores here are closed and the flags are flying at half-mast. The mountains of Guadaloupe are shrouded in thick clouds and frequent heavy storms occurred. The people are on edge with anxiety, fearing that La Souffriere may become active. A light earthquake shock, or a slight increase in the smoking will create a panic. It is believed, however, that there is no immediate danger.

Mont Pelee, a volcanic mountain some ten miles north of St. Pierre, the commercial capital of Martinique, is the mountain which made a faint show of eruption 50 years ago. On May 3, last, it began to blow out dense clouds of smoke. At midnight, the same day, accompanied with rumbling noises, causing widespread terror. May 4, hot ashes covered the whole city quarter at St. Pierre an inch thick and made Mont Pelee invisible. At noon, May 5, a stream of burning lava rushed 4,400 feet down the mountain side, following the dry bed of a torrent and reaching the sea, five miles from the mountain in three minutes. In its rush the fiery flood swept in its path, plantations, buildings, factories, cattle and human beings over the breadth of about half a mile. At the rear of the mouth of the Riviere, stood the large Guerrin Sugar Factory, one of the finest in the island. It is now completely entombed in lava. The tall chimney alone is visible. One hundred and fifty persons are estimated to have perished there, including the owner's son.

As the lava rushed into the sea, the latter receded 300 feet all along the west coast. Returning with greater strength, a big wave covered the whole sea from St. Pierre, but doing little damage ashore or afloat.

Terrible detonations heard hundreds of miles northward followed at short intervals and continued at night. In the intense darkness the electric lights failed, but the town was lit up by lurid flashes of flames from the mountain. The terror-stricken inhabitants rushed for the hills in their night clothes, screaming, shouting and wailing—mad with terror. The Plissono family escaped to St. Lucia in a small steamer. Thirty-five persons mostly women and children, arrived here in the forenoon of the 6th and furnished the above details. The men remained at Martinique.

THE BURSTING OF THE STORM—AN EYE-WITNESS.

During the afternoon of the 8th, the steamer Roddam, which had left [illegible] at midnight, on the 7th, for [illegible] crawled slowly into the Cas[illegible] unrecognizable, gray with ashes, her rigging dismantled and sails and awnings hanging about, torn and charred.

Captain Whatter reported that having just cast anchor off St. Pierre at 8 a. m., in fine weather, succeeding an awful thunderstorm during the night, he was talking to the ship's agent, Joseph Plissono, who was in a boat alongside, when there was a tremendous cloud of smoke and glowing cinders rushing with terrific rapidity over the town and port, completely, in an instant, enveloping the former in a sheet of flame and raining fire on board. The agent said he had just time to get ashore when his boat disappeared. By superhuman efforts, having steam up, the cable was slipped and the steamer backed away from the shore, and nine hours later managed to reach Castries. Ten of the Roddam's men were lying dead, contorted and burned out of human semblance, among the black sinders which covered the ship's deck to a depth of six inches.

THE DREADFUL SIGHT IN THE HARBOR.

"The Associated Press steamer chartered in Guadeloupe, neared Martinique at 6.30 Sunday morning. The island with its lofty hills was hidden behind a huge veil of violet, or leaden-colored, haze. Enormous quantities of the wreckage of large and small ships and houses strewed the surface of the sea. Huge trees, and too often bodies, with flocks of seagulls hovering above and hideous sharks fighting about them, were floating here and there. From behind the volcanic veil came blasts of hot wind, mingled with others ice cold. At Le Prescheur, five miles north of St. Pierre canoes with men and women frantic to get away, begged for a passage on the steamer. The whole north end of the island was covered with a silver gray coating of ashes resembling dirty snow. Furious blasts of fire, ashes and mud swept over the steamer, but finally St. Pierre was reached.

NOT ONE HOUSE LEFT INTACT.

"The city of St. Pierre stretched nearly two miles along the water front and half a mile back to a cliff at the base of the volcano. The houses of the richer French families were built of stone. The still smoking volcano towered above the ash-covered hills. The ruins were burning in many places and frightful odors of burned flesh filled the air. With great difficulty a landing was effected. Not one house was left intact. Viscid heaps of mud, of brighter ashes, or piles of volcanic stones were seen on every side. The streets could hardly be traced. Here and there amid the ruins were heaps of corpses. Almost all the faces were downward.

DEAD BODIES IN PILES.

"In one corner 22 bodies of men, women and children were mingled in one awful mass, arms and legs protruding as the hapless beings fell in the last struggles of death's agony. Through the middle of the old Place Bertin ran a tiny stream, the remains of the river Gayave. Great trees with roots upward and scorched by fire, were strewn in every direction. Huge blocks of still hot stones were scattered about. From under one large stone the arm of a white woman protruded. Most notable was the utter silence and the awful overpowering stench from the thousands of dead. Careful inspection showed that the fiery storm which so completely destroyed St. Pierre must have been composed of poisonous gases, which instantly suffocated every one who inhaled them, and of other gases burning furiously, for nearly all the victims had their hands covering their mouths, or were in some other attitude, showing that they had sought relief from suffocation. All the bodies were carbonized or roasted.

Three hours exploration of the ruins of St. Pierre resulted in the finding of no trace of the American consulate. Consul Thomas T. Prentis, his wife and two daughters are undoubtedly dead. That quarter of the city is still a vast mass of blazing ruins. Nor has any trace been found of James Japp, the British consul. Mr. Japp had a large family at St. Pierre. Last Saturday, after ten hours' work, a captain and a detail of soldiers found two and a half million francs in the Bank of Martinique. The English bank at St. Pierre was found to be intact and the vaults not opened. The coast villages near St. Pierre were destroyed simultaneously with the town. The entire island up to within a few miles of Fort-de-France, is covered with mud and ashes. The cattle of the island are either all dead or dying. The streams have dried up or are polluted. Thousands of persons are flocking to Fort-de-France. Unless relief is promptly sent, famine is imminent, and there is urgent need for the services of the Red Cross Society.

THE TOWN DESTROYED IN TEN MINUTES.

Briefly put, last Thursday morning the city of St. Pierre disapeared within ten minutes in a whirling fire vomited from Mont Pelee; 30,000 persons were instantly and horribly killed and the volcano whose ancient crater for more than 50 years had been surrounded by a lake, suddenly, discharged a torrent of fiery mud, which rolled towards the sea, engulfing everything before it. Then the last of cable communication was broken and the doomed city was isolated from the world.

Martinique has an area of 381 square miles and a population of about 190,000, of which number about 5,000 are laborers brought from India and over 5,000 laborers from Africa; also about 500 Chinese immigrants. The remainder of the population is largely native negroes, the white population numbering in all about 10,000. A large share of the interior of the island has never been brought under cultivation, although it has been occupied by the French almost constantly since 1636, a period of 267 years, the only interruption in French control being the period from 1794 to 1802, when the island was held by the British. Slavery existed until 1843, when it was abolished in this as well as other French colonies. Notwithstanding the fact that a large part of its interior has never been brought under cultivation, the island is described by Reclus as "one of the most densely populated spots on the globe; on the arable lands people are packed as closely as in such industrial centers as Lancashire, Flanders, or Saxony.

Mr Dennis Simmons

Mr. Dennis Simmons, one of the most useful Baptist laymen, and one of the most unassuming men in the State, died last week in Norfolk, whither he had gone for treatment from his home at Williamston.

Mr. Simmons came of that section of the State in which Primitive Baptist influences are so strong and where until lately Missionary Baptists have been misunderstood and their teachings therefore disliked. His name had not been prominent in our general work a great while. It required a peculiar institution to call him and the institution is our Orphanage, the institution which more than any other has been the bond between the State Convention and the Tar River Association.

But this institution did call him forth, and it was characteristic of him that he came freely and enthusiastically. Not only the nursery that bears his name, but the entire institution that he gave so much thought to and loved so well, will stand as a monument to him.

Later on he took an interest in our Baptist Female University and gave liberally to it. And, it must be added, that although these two institutions appealed more to him, he was an all around Baptist and took hearty interest in all the Convention's objects and affairs.

We have heard Dr. Skinner tell how when advanced in life Mr. Simmons told him of their first meeting. Dr. Skinner was a young man, leaving home probably for school. Mr. Simmons was one of those who loaded and unloaded the boats on the Chowan. He was a self-made man in the best sense, and in that difficult industry, saw-milling, accumulated a large fortune. That his devotion to work did not absorb his mind and spirit is indicated by his delightful interest in our Orphanage, his loyal devotion to his home church and his knowledge of the affairs of the Baptist State Convention.

A single-hearted, unassuming straightforward man, we think of him as a fine type of Baptist—his simplicity and plainness standing out in bold relief.

Mr. Simmons died at an advanced age. For months his health had not been good; and he was prepared in every way for the end. The death of the aged brings perhaps a deeper sense of loss, but there is on the other hand the comforting sense that his career was complete and that he had lived worthily, and that he was ready to depart and be with Him from Whom he came and Whom he served.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

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have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

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WRIGHTSVILLE, N. C.

One fare plus $2.00 membership fee round trip tickets to Wilmington, N. C., and return, account North Carolina Teachers' Assembly. Tickets on sale June 7th to 14th, inclusive, final limit 30 days from date of sale.

Stop over privileges will be allowed at University Station, Raleigh and Greensboro, to accommodate parties desiring to attend Summer Schools.

ASHEVILLE, N. C.

One fare for the round trip, account Southern Student Conference of Y. M. C. A. and Annual Conference of Y. M. C. A. Rate Raleigh to Asheville and return, $6.80. Tickets on sale June 13 and 14, with final limit June 25, 1902.

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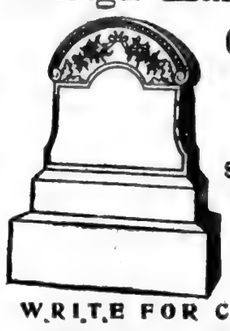

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Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Miss W. N. JONES, Raleigh, N. C.

Special Object for Prayer.

First Day—Mr. Frank Marrs, Durango, Mexico.

Second Day—Mrs. Frank Marrs, Durango, Mexico.

Third Day—For great spiritual and physical strength for all our missionaries in Mexico.

Fourth Day—Jerge A. Berumen, Torreon, Mexico.

Fifth Day—Mr. J. G. Chastain, Guadalajara, Mexico.

Sixth Day—Mrs. J. G. Chastain, Guadalajara, Mexico.

Seventh Day—Thanksgiving for work of Foreign Missionaries as reported at the Southern Baptist Convention.

Special prayer study—2 Cor. 5, 9-21.

The Gifts of Our Women to Foreign Missions.

Alabama	$2,632.35
Arkansas	457.00
District of Columbia	140.17
Florida	598.08
Georgia	4,242.43
Indian Territory	29.85
Kentucky	3,572.46
Louisiana	1,344.23
Maryland	1,273.34
Mississippi	1,279.47
Missouri	2,728.81
North Carolina	3,220.39
Oklahoma	1.40
South Carolina	3,761.45
Tennessee	1,743.71
Texas	1,237.27
Virginia	6,524.66
Total	$34,787.17

In addition to the foregoing the societies contributed $478.67 to our Sunday School Board.

The expense of maintaining the Woman's Missionary Union was $3,014.85.

The Gifts of Our Women to Home Missions in the Year 1901-'02.

Alabama	$3,097.69
Arkansas	313.13
District of Columbia	21.25
Florida	914.04
Georgia	1,725.86
Indian Territory	11.35
Kentucky	1,155.93
Louisiana	627.34
Maryland	1,139.13
Mississippi	541.52
Missouri	1,696.79
North Carolina	1,696.79
Oklahoma	13.50
South Carolina	1,357.26
Tennessee	1,090.02
Texas	837.32
Virginia	3,315.92
Total	$19,510.48

This is in addition to the boxes sent, the aggregate value of which was $24,459.47. Of this North Carolina sent $2,596.56.

THE WORK OF SOUTHERN BAPTIST WOMEN.

Report of Committee of Southern Baptist Convention on the Work of Woman's Missionary Societies.

"The organized work of women and children is one of the greatest chapters in the New Acts of the Apostles," is the uttered conviction of a modern missionary enthusiast. No part of our work has had more serious difficulties to overcome or disastrous dangers to avoid, than our woman's work. In none has the guiding and overruling wisdom of the Master been more apparent. Fourteen years of patient self-sacrificing toil have now put it where it deserves our hearty thanks and hearty commendation. More and more does it deserve to be remembered that the basis of the the work, viz., carrying into effect the recommendations of the three Boards, has been rigidly adhered to, and every wish of these or the convention has been their immediate pleasure. No change has been made in their methods. Their Christmas offering for Foreign Missions, the week of prayer and self-denial for Home Missions, children's day for the Bible fund of the Sunday School Board have met with larger responses in the churches and Sunday Schools. Their Home Department for the reaching of those who do not or can not attend missionary meetings, or have no meetings to attend, is increasing its influence and gives bright prospects of broader usefulness. Their relations with the organized work of colored women, now two years old, have been made more cordial and helpful. Thus our sisters are looking forward and striving toward the day when all the women and children of our Convention shall be a part of the agency toward the fulfillment of the great commission.

The cash receipts for the year toward the work in home and foreign lands have been $54,776.23, an increase of $1,803.25 over last year, divided as follows: To the Foreign Board, $34,787.17; to the Home Board, $19,510.48; to the Sunday School Board, $487.87; to the Church Building Loan Fund, $1,000. In addition 495 boxes, valued at $33,250, have been sent to such missionaries of the Home Board and colporteurs as have been suggested to them by the State Secretaries. All this work has been done at the small cost of $3,014, furnished proportionately by the three Boards. In their ardent desire to hasten the day when our Lord shall see of the travail of his soul and be satisfied, we offer to them hearty sympathy and bid for them a generous consideration.

Officers of the Woman's Missionary Union

In Saturday's session of the Woman's Missionary Union the following officers were elected for the ensuing year: President, Mrs. C. A. Stakely; vice-presidents, Mrs. D. M. Malone, of Alabama; Mrs. James P. Eagle, of Arkansas; Miss E. M. Dickinson, of District of Columbia; Mrs. W. D. Chipley, of Flordia; Miss Wright, of Georgia; Miss E. S. Broadus, of Louisiana; Mrs. J. H. Eager, of Maryland; Mrs. J. C. Hackett, of Mississippi; Mrs. J. L. Burnham, of Missouri; Miss F. E. S. Heck, of North Carolina; Miss M. L. Coker, of South Carolina; Mrs. A. J. Wheeler, of Tennessee; Mrs. O. C. Slaughter, of Texas; Mrs. A. M. Gwathmey, of Virginia; Mrs. Choate, of Indian Territory; and Mrs. W. H. Kuykendall, of Oklahoma; corresponding secretary, Miss Annie Armstrong; recording secretaries, Miss Nellie Martin and Miss M. E. Wright; treasurer, Mrs. W. M. C. Lowndes; executive committee, Mrs. O. F. Gregory, Miss Alice Armstrong, Mrs. W. Nimmo, Mrs. J. W. Marriott, Mrs. T. Holloway, Mrs. W. Graves, Mrs. J. M. Willard and Mrs. F. Bigga.

The New Brief Statement of the Presbyterian Standards.

First the battle for and since then the work of revising the historic standards of the Presbyterian faith as expressed in the Westminster Confession—a document that stands apart in Christian history—have been the most significant features of modern religious history. Last week the amendments to the Confession itself and the new brief statement of the faith were made public. We print below about half of the matter involved. Next week we shall print the rest of it:

The report of the Presbyterian General Assembly's special Committee on Revision of the confession of faith covers two divisions, the work assigned to the Committee having been so outlined by the Assembly. In the first place, the Committee says it was to prepare "a brief statement of the reformed faith" to be submitted to this Assembly "for such disposition as may be judged to be wise." The other part of the work was the preparation and submission to this Assembly of certain revisions of the confession of faith, in certain specified parts of it, and concerning certain specified subjects, by the method of textual modification or by declaratory statement, or of additional statements, undoubtedly with the view to their subsequent adoption by the Presbyteries and by the General Assembly.

Additional statements are recommended concerning the love of God for all men, missions and Holy Spirit, in the form of new chapters to be added to the confession. Also certain textual modifications. The Committee proposes the following:

Overture No. 3.—Shall the following declaratory statement be adopted as to Chapter X, Section 3, of the Confession of Faith?

Second.—With reference to Chapter X, Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.

The Committee says concerning the brief statement of the Reformed Faith that it was to be prepared "with the view to its being employed to give information and a better understanding of our doctrinal beliefs, and not with a view to its becoming a substitute for, or an alternative of our Confession of Faith." The Committee then presents "for such disposition as may be judged wise," the following as a brief statement of the Reformed Faith:

Article I.—Of God.

We believe in the ever-living God, who is a Spirit, and the Father of our spirits; infinite, eternal and unchangeable in His being and perfections; the Lord Almighty, most just in all His ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship Him, Father, Son, and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory.

Article II.—Of Revelation.

We believe that God is revealed in nature, in history, and in the hearts of men; that He has made gracious and clearer revelations of Himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ the Word made flesh, is the brightness of the Father's glory and the express image of His person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.

Article III.—Of the Eternal Purpose.

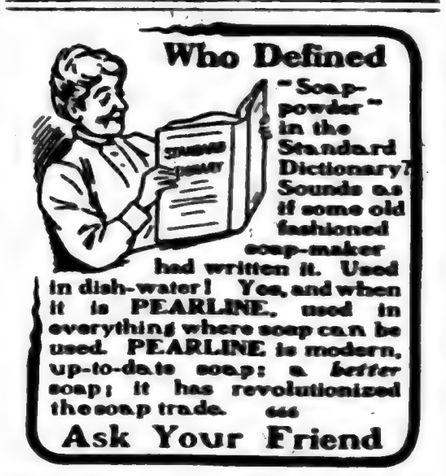
We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in His providence He makes all things work together in the fulfillment of His sovereign design and the manifestation of His glory; wherefore, humbly acknowledging the mystery of this truth, we trust in His protecting care and set our hearts to do His will.

Article IV.—Of the Creation.

We believe that God is the creator, upholder, and governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with him, free and able to choose between good and evil, and forever responsible to his Maker and Lord.

Dr. Hufham at the Grave of McDaniel.

Rev. Sam. J. Porter has this fine paragraph in the North Carolina Baptist: "Dr. J. D. Hufham, the eloquent and the beloved-by-all, preached, on Sunday night, for our people, a sermon of wonderful power and tenderness. His noble life has been given up entirely to the gospel of salvation, and his writings and sermons and prayers and pleadings have been woven through and through the hearts and homes and lives of the people of North Carolina. What a blessed thing to hear him preach; what a benediction to have him in one's home. I have never witnessed a more impressive scene than when I saw Dr. Hufham stand by the grave of Dr. James McDaniel. Do you get the picture, Hufham standing by the grave of McDaniel? The noble living paid loving tribute to the noble dead. For the moment it seemed to me that earth and heaven touched each other, the past and the present seemed to embrace, and the redeemed in glory and the tired worker of earth appeared to clasp hands. The Savior seemed so near. When I call to mind that I stand in the pulpit where the sainted McDaniel stood for thirty-three years, and that J. D. Hufham takes me by the hand and calls me his brother, I fall on my knees and hide my face and pray, 'Oh God, make me a man, help me to preach Thy gospel!'"



HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghampton, N. Y. When writing mention that you read this generous offer in the Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghampton, N. Y., on every bottle.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Goldey College

IF you read the Catalogue of GOLDEY COLLEGE, WILMINGTON, DELAWARE, (Incorporated by the Delaware State Legislature), you will see that it is decidedly to your advantage to attend this Famous Commercial and Shorthand College of National Reputation. 452 Students the past year from Nine States. Write to the College for the (free) 62-page Catalogue—one of the most expensive published—and you will thank us for asking you to do so. Young men and women attend a Commercial College but once; therefore they should get their Diploma from that Institution which will do them the most good.

Dobbin & Ferrall,

At Tucker's Store,

RALEIGH, N. C.

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Ready-Made Man-Tailored

Suits for Ladies!

Made up in the very latest styles out of Cheviots, Mistrals, Hop-Sackings and Etamines, at one-third former prices. Just in time for the travelling public.

We will send these Suits on approval. Write our Mail Order Department.

YOU GET $5,000

Deposit bank of one Quarter of Penn... OPEN ALL THE YEAR.

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There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N·S Tabule. For sale by druggists. The Five Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

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WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials Free. Dr. WOOLLEY, 104 N. Pryor St., Atlanta, Ga.

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BELLS Steel Alloy Church and School Bells. Catalogue. The C. S. BELL CO., Hillsboro, O.

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STATEMENT

Commercial Assurance Company,

OF GREAT BRITAIN,

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital stock authorized, not given.		
Income—From policy-holders, $2,818,240.75; miscellaneous, $135,298.33; total		$2,953,539.08
Disbursements—To policy-holders, $1,854,790.75; miscellaneous, $1,198,294.13; total		3,043,084.88
Fire Risks—Written or renewed during year, $353,263,746.00; in force		408,197,928.00
Marine and Inland Risks—Written or renewed during year, $30,598,175.00; in force		1,616,291.00
ASSETS.		
Value of real estate (less amount of encumbrances		$888,148.60
Value of stocks and bonds (United States, State, etc., owned),		1,842,885.00
Loans on real estate (first lien on fee-simple),		282,500.00
Interest and rents due and accrued,		19,928.55
Cash in Home Office and and deposited in banks,		385,057.64
Premiums unpaid		495,571.91
All other assets, detailed in statement		5,681.90
Total		$3,862,273.69
Less assets, not admitted		1,208.47
Total admitted assets		$3,861,065.22
LIABILITIES.		
Losses unpaid		$401,615.00
Ledger liabilities		19,618.35
Unearned premiums		3,179,192.10
All other liabilities as detailed in statement		112,347.01
Total liabilities as to policy-holders		2,712,772.46
Surplus beyond all liabilities		1,148,292.76
Total liabilities		3,861,065.22

BUSINESS IN NORTH CAROLINA IN 1901.

Fire risks written, $3,151,480.00; premiums received, $24,763.54.

Losses incurred—Fire, $14,992.70; paid $20,102.70.

Manager, A. H. Wray.

Home Office, Corner Pine and William Streets, New York City.

General Agent for service, W. W. Smith, Raleigh, N. C.

Business Manager for North Carolina, managed from New York Office.

State of North Carolina,
Insurance Department,
Raleigh, April 11, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Commercial Union Assurance Company, of London, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, this day and date above written.

(Seal) JAMES R. YOUNG,
Insurance Commissioner.

Home Circle.

A SOLITARY WAY.

There is a mystery in human hearts.
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And can not realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel";
Such is the cry of each of us in turn,
We wander in a "solitary way."
No matter what or where our lot may be;
Each heart mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness it is
The voice of Jesus saying, "Come to Me";
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have a "solitary way."

And when beneath some heavy cross you faint,
And say, "I can not bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him again
The Man of Sorrows understands it well,
In all points tempted He can feel with you.
You can not come too often, or too near,
The Son of God is infinite in grace.
His presence satisfied the longing soul,
And those who walk with Him from day to day
Can never have a "solitary way."

"DEM SUPPOSES."

Those who are so anxious about the future as to be unhappy in the present may learn a lesson from a poor colored woman. Her name was Nancy, and she earned a moderate living by washing. She was, however, always happy. One day one of those anxious Christians, who are constantly "taking thought" about the morrow, said to her:

"Ah, Nancy, it is well enough to be happy now, but I should think your thoughts of your future would sober you. Suppose, for instance, that you should be sick and unable to work, or suppose that your present employers should move away, and no one else give you anything to do; or suppose"—

"Stop!" cried Nancy. "I never supposes. De Lord is my Shepherd, and I knows I shall not want. And, honey," she added to her gloomy friend, "it's all dem suppooses as is makin' you so miserable. You'd orter give dem all up and jes' trus' in de Lord."—Canadian Epworth Era.

A WONDER OF SCIENCE.

Marconi, the wireless wizzard, is not only a Christian, but a Protestant of the straightest sort. He is a member of Waldensian church at Leghorn, Italy. It is remembered that that church was hunted down by the Romish persecutors, leaving their bare bones bleaching in the icy Alps, so powerfully pictured by Milton.

Marconi recently made test of his wireless telephone to catch sound across the Atlantic. He went to the lost land that juts into the sea nearest England two thousand miles away. On a bleak hill, amid snow, he sent up a kit with an instrument on it, and with a wire descending to an old tower. Marconi sat with the "receiver" at his ear. Presently there was a click in the device suggesting something was coming; then three dots, the sign for "S" of the Morse code, were caught. The greatest event in the transmission of sound had occurred. It had been agreed that the dots for S should be made in England at a certain time. And they came through the air. Mr. Kemp, his assistant, also heard the dots. The problem was solved—the greatest wonder of science. Marconi has gone to Europe. He says that a stronger instrument will send messages clear and quick.—Richmond Christian Advocate.

LOST HIS TEMPER

An English sparrow went upon a search for a new home yesterday.

It so happened that he lighted, in the course of his travels, on the statute of Benjamin Franklin, which graces the big triangle at Park Row's junction with Nassau street.

The metal Franklin, as everybody knows, sports a tie wig, which swells out over the ears after the manner of the truly swagger girl's back hair, and in the consequent crevice the homeless sparrow fancied he had discovered an ideal place for a nest.

He proceeded to experiment. Darting down to the street he captured a tiny bit of rag and shoved it into the opening between Mr. Franklin's wig and left ear.

The rag failed to catch on the smooth metal and slipped out. It was seized by the little homebuilder and shoved back again. Several other English sparrows gathered around the statue's shoulders and began to guy the first.

He paid no attention to them and by actual count dragged the obstinate rag back into the crevice fifteen times.

The second that it left its beak it slid out again. Suddenly the temper of the much-suffering sparrow exploded. He sailed into his tormentors with the energy of a cyclone, and in three minutes the entire crew were whipped most beautifully.

Then, smoothing his ruffled feathers, the victor seated himself upon Mr. Franklin's head and calmly surveyed the scene.—Commercial Advertiser.

CHINESE MOTHER GOOSE

There are probably more nursery rhymes in China than in Europe and America together. Prof. Isaac T. Headland of Pekin University has gathered six hundred in two out of China's eighteen provinces. Many of these he reproduces in a "Chinese Mother Goose."

Mother Goose, he says, is an omni-present old lady. She is an Asiatic as well as a European or American. I have rhymes from her in India. I have rhymes from her in Japan. She is in China. Chinese nursery rhymes have never been printed in the Chinese language, but they are carried in the minds and hearts of the children. Could any version of "Ladybug" be more delicious than this from the Chinese?—

Ladybug, Ladybug,
  Fly away, do:
Fly to the mountain,
  And feed upon dew;
Feed upon dew,
  And sleep on a rug;
And then run away
  Like a good little bug.

"There is no language in the world," says Prof. Headland, "which contains children's songs expressive of more keen and tender affection than the Chinese nursery rhymes. They present a new phase of Chinese home life, which will lead the children of the West to have some measure of understanding of and sympathy with the children of the East."

As examples, take these rhymes—

SWEETER THAN SUGAR.

My little baby, little boy blue,
Is as sweet as sugar and cinnamon, too.
Isn't this precious darling of ours
  Sweeter than dates and cinnamon flowers?

GRANDPA FEEDS THE BABY.

Grandpa holds the baby,
  He's sitting on his knee,
Eating mutton dumplings,
  With vinegar and tea.
Then grandpa says to baby,
  "When you've had enough,
You'll be a saucy baby,
  And treat your grandpa rough!"
—Christian Register.

WILD ANIMALS STILL PLENTIFUL

THOMPSON SETON SAYS THAT EVEN THE EASTERN STATES ARE NOT RID OF THEM.

Most boys have the idea that wild animals are very rare now, or that you must go into the far West to find them. While this is true of some of the large kinds, it is yet safe to say that any one in the Eastern States can, within five miles, and usually much less, get into a region where he may discover some wild creatures. He may walk through a place again and again without seeing anything alive except a few birds, but he may be sure there were many bright eyes and keen ears and noses that were observing him and fully taking in the fact that their deadly enemy was passing near. Especially at night or late in the evening is this the case, for the wild Four-foots have learned to come out only at night when men can not see them.—Ernest Thompson Seton, in the May Ladies' Home Journal.

If your Brain is Tired.

Use Horsford's Acid Phosphate.

Dr. T. D. Crothers, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force." Invigorates the entire system.

TAKING CHILDREN HAPPY.

Our quiet hours with our children should first of all be cheerful hours. Sydney Smith has said: "If you make children happy now, you make them happy twenty years hence by the memory of it." I believe this to be quite true. We should make the hours with our children full of joy, then twenty years from now we, too, can recall how happy they were, how we heard their merry voices and watched them play, and we can look with pride on our children whom we loved and who went to "Grown up land." Then, too, the quiet hours with our children should be loving hours. How much the small touches of a mother's love mean to the child! Even if it is only a whisper to your son as he starts to school, "Remember, mother is thinking about you all day and expecting you to be a good boy," how much better the effect of such a farewell than to hurry him away with some sharp and nervous rebuke.

GIRLS AWAY FROM HOME

Write your home letters regularly, and keep in touch with your parents and old friends by weekly correspondence. Never let a Sunday afternoon drift out without your hour spent in an intimate and loving letter to dear mother. This is a good occupation for Sunday, and I can hardly tell you how minute and confidential and affectionate this writing should be. But there is no need. You know what you like to hear from home, and what mother and father most long for when your letters come. I follow those letters. Mother is in the kitchen washing the dishes. She wipes her hands and sits down in the low rocking chair by the window where the lilac is beginning to bud. Father stands between the table and the door waiting to hear what you have said and aware that he must wait until mother has satisfied her heart with the first reading. Then it will be his turn. To them both you are, and you will always be just their own little girl, and you can never send them a line which they will not scan with eagerness. So never put off your family at home with a scrappy, hurried scrawl; take time and tell them everything.—Ladies Home Journal.

"SAYING" AND "PRAYING."

Mr. Moody once related this pretty incident concerning his own little son: "My wife came down one evening and said she had had some trouble with one of the children. He was not willing to obey and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said: 'Did you pray to night?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?'

"The little fellow was struck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it.

"'Well, now,' said I, 'are you going to go off to sleep without praying?' After a struggle he said: 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had 'said his prayers,' but now he wanted to 'pray.' Lots of people say their prayers just as a salve to their conscience and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."—United Presbyterian.

A QUICK CURE FOR BEE-STINGS.

First pull the sting from the flesh, then bruise the fresh leaves of the common weed known as vervain and rub the wound well with them, after which bind to it a plaster of the crushed leaves well moistened. This will prevent swelling and ease the pain. Vervain may be used in its dried state by steeping the leaves in hot water. It is gathered in September by negro nurses in the South and hung up to dry for winter use.—May Ladies' Home Journal.

Dr. Talmage's Farewell to a Christian Singer

Some time during Philip Phillips' last illness and when it was clear that the Singing Pilgrim was going home very soon, Rev. Dr. Talmage sent him from the West this characteristic and cheering note of greeting and farewell:

"Lincoln, Neb., June 25, 1895.

"My friend of many years, Philip Phillips: I hear you are going home. I congratulate you. When you get home kiss for me the sacred hand of Him who was slain to redeem us. When you meet any of my kindred tell them that I expect to join them through grace that saves the chief of sinners. Cheer up! Cheer up! It will not be a half second between your weary pillow and the City of Rapture. As you go in among the ransomed to resume your work of Christian song, reserve for me a seat back by the door. Multitudes who were blessed by your singing all around the world will be at the shining gate to welcome you. Good by! Good by! Good by!

"T. DeWITT TALMAGE."

From the forthcoming Authorized Life of T. DeWitt Talmage with introduction by his son, Rev. Frank De Witt Talmage, D.D. Containing over 500 pages, with exclusive illustrations. Published by The John C. Winston Co., Philadelphia, Pa.

Satan gets people into the cradle of an excuse and rocks them to sleep.—Moody.

Leading Chefs & Pastry Cooks use Royal Baking Powder

Absolutely Pure

Makes the finest flavored, most delicious food

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Rheumatism

The liniment bottle and flannel strip are familiar objects in nearly every household. They are the weapons that have been used for generations to fight old Rheumatism, and are about as effective in the battle with this giant disease as the blunderbuss of our forefathers would be in modern warfare.

Rheumatism is caused by an acid, sour condition of the blood. It is filled with acrid, irritating matter that settles in the joints, muscles and nerves, and liniments and oils nor nothing else applied externally can dislodge these gritty, corroding particles. They were deposited there by the blood and can be reached only through the blood. Rubbing with liniments sometimes relieve temporarily the aches and pains, but these are only symptoms which are liable to return with every change of the weather; the real disease lies deeper, the blood and system are infected. Rheumatism cannot be radically and permanently cured until the blood has been purified, and no remedy does this so thoroughly and promptly as S. S. S. It neutralizes the acids and sends a stream of rich, strong blood to the affected parts, which dissolves and washes out all foreign materials, and the sufferer obtains happy relief from the torturing pains.

SSS

S. S. S. contains no potash or other mineral, but is a perfect vegetable blood purifier and most exhilarating tonic. Our physicians will advise, without charge, all who write about their case, and we will send free our special book on Rheumatism and its treatment. THE SWIFT SPECIFIC CO., Atlanta, Ga.

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—AND—
Men's Furnishings.

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Master's Call, (Shape or Round Notes) $3.00 or $3.60 postpaid.

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Second Session; Enrollment, 253. Next Session Opens Sept. 4, 1901.

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THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67. RALEIGH, N. C., WEDNESDAY, MAY 28, 1902. Number 47

The Doctrine of Atonement by Moral Influence.

INCONSISTENT WITH GOD'S WORD AND CONTRADICTORY TO IT.

BY W. C. TYREE.

IN TWO PARTS—PART I.

The second doctrine of the atonement is this: Christ is in no real sense a substitute for sinners and there is no need for such substitution. There is with God no obstacle to prevent Him from forgiving sin, provided the sinner repents, seeks forgiveness, acknowledges and discharges his obligations to God. Christ exerts the influence on the sinner necessary to make him do this. So the effect of his atonement is altogether on the sinner, and not at all on God. This doctrine results from the rejection of the literal and the adoption of a figurative interpretation of what the Bible says about the atonement. Such a mode of construing the Scriptures is pursued for these two general reasons: a literal construction, resulting in the doctrine of the substitution of Christ, involves serious difficulties, which cannot be fully explained, and it also seems inconsistent with the nature of God, if, as it is claimed, His determining attribute is love.

A NEW DOCTRINE.

This doctrine of an atonement by the moral influence of Christ, as it is now generally held, is a new doctrine. Like the doctrine of substitution it has called forth several theories, or explanations, of it.

In the sixteenth century Socinius and his nephew denied the divinity of Christ and constructed the following theory which is now advocated by the Unitarians: "Man's sinfulness is the only barrier between him and God. The only way to effect reconciliation between them is to make man moral. This can be done by man's own will through repentance and reformation. The death of Christ is but the death of a noble martyr. He redeems us only as His human example of faithfulness to truth and duty has a powerful influence upon our moral improvement. The Apostles consciously or unconsciously clothe this fact in the language of Greek and Jewish sacrifice. In recent years a theory has been devised by those who acknowledge the divinity of Christ something like this: "As the Socinians claim, there is no principle of God's nature that requires satisfaction for sin by the suffering and death of Christ, but in him God gives to men a revelation of himself and His love for sinners. Christ's death was the natural and inevitable consequence of taking upon Himself human nature, but not a penalty that he suffered in man's stead. So the atonement is not a satisfaction of divine justice, but a proof of divine love, intended to soften human hearts, lead men to repentance and win them to God. It was not therefore to remove an obstacle in God's mind to the pardon of sin, but rather to convince men that there is no such obstacle."

As another phase of this same theory some hold that "the work of Christ is direct and vital. Direct because it was not a transaction to form the basis of reconciliation, but as a mediator or mutual friend he brings men and God together. Vital because of his vital unity with God and with men, He effects true union between God and man. His divine and human personality is the meeting point for the great reconciliation."

There are still other theories or phases of this theory of the doctrine of an atonement by the moral influence of Christ, but it is not necessary to mention them.

A FATAL MISTAKE.

We will now consider the doctrine itself, referring to the different theories as it incidentally. It is a fact and a very important fact that the atonement of Christ is intended to have and does have a necessary and powerful effect on the minds and hearts of men, when the Holy Spirit enables them to realize God's love in the giving of His Son to die for them. "We love Him because He first loved us." This fact is clearly recognized and its importance fully appreciated in the doctrine of substitution; but the serious and fatal mistake in the moral influence doctrine is that it asserts that this is all, while according to the substitution doctrine of the atonement we claim that besides this influence on the sinner, the suffering and death of Christ made satisfaction to divine justice and so removed an obstacle which would have made it impossible for God to forgive, had it not been thus removed. The following are some of the strong and unanswerable objections to the moral influence doctrine of the atonement.

(1) It does not accord with the universal religious convictions of the human race. If it be a fact that the only thing that is necessary to obtain God's forgiveness is for men to seek it, then why is it, that every system of religion, in every age and among every people, provides for appeasing the wrath of God or gods by some substitutionary offering and generally some blood offering? How can this strangely universal custom be explained unless by the fact that some offering must be made to satisfy eternal justice, which is an attribute of the only true God, and of which the human conscience is a reflection, before God can and will be reconciled to sinful men.

NO SCRIPTURAL FOUNDATION.

(2) This doctrine has no scriptural foundation. It requires a metaphorical interpretation of every passage that refers directly to what Christ did to redeem us, because every such passage speaks of it as something done by his substitution. It is not claimed that any passage directly asserts that there was no obstacle on God's part to prevent Him from forgiving sin without satisfaction which is necessarily implied in such passages. Nor is it claimed that any passage asserts that the suffering and death of Christ was intended only or even chiefly to have an effect on the sinner.

The doctrine is only an inference which reason draws from some general statements and some parables contained in the Bible. It is claimed that a literal construction of the many passages which explain what Christ did to redeem us and the doctrine of substitution which this leads to, involves such difficulties and seems so inconsistent with the love of God that this metaphorical construction and the doctrine of moral influence, is justifiable and necessary. In the first place we have no right to reject the literal interpretation of many plain passages of the Bible, whose every statement is inspired, because it involves some things we cannot explain, for we ought to expect mystery in a revelation on such a subject. And in the second place those who deny the literal meaning of such passages cannot be sure that they have discovered the true meaning because others, with equal authority, might put a different construction on them and deduce a different doctrine. So we repeat, this moral influence doctrine however plausible and satisfactory it may appear, cannot claim a scriptural foundation and surely a doctrine so vital and important ought to have this.

CHRIST ONLY A MARTYR.

It not only rejects the literal meaning of many plain terms and statements, but it is inconsistent with and contradictory to many others. The Bible often declares and implies that Christ died for our sins. If His death was only the necessary result of His living a holy life in the world for our moral benefit, He certainly did not die for our sins, but on the contrary He died for our righteousness. According to this doctrine Christ died for us only as a martyr, but the accounts of His death will not allow us to regard Him simply as a martyr. If He died simply as martyr to truth and duty, He surely would have been the bravest, noblest and happiest of all martyrs, but many men with human weaknesses have died as martyrs with fewer expressions of dread and agony than He did, and even men who have died for truth and duty have died joyously and exultingly. If Christ was simply a martyr, it is impossible to explain His Gethsemane experience and the mysterious and awful desertion by the Father while He was on the cross, because as a martyr the Father would have given to His Son glorious and precious and comforting realization of His presence and approval. According to this doctrine of the atonement by the moral influence of Christ there is no provision for the salvation of those who died before He lived, and yet the Bible plainly teaches that the Jews who lived in Old Testament times were saved by His atonement. Old Testament sacrifices were instituted in order that they might be so saved. These typified the satisfaction which the "Lamb of God" would render to God's justice for the sins of men. By their faith in the type, men were saved through the efficiency of the antitype. But according to the moral influence doctrine there is no way to explain why God instituted these Old Testament sacrifice, or to interpret their significance and relation to salvation. If Christ was not their antitype and explanation and fulfillment, would He not have corrected John the Baptist, when he exclaimed "Behold the Lamb of God which taketh away the sin of the world"?

CHRIST OUR SACRIFICE.

This doctrine asserts that the atonement has no effect on God and removed no obstacle in the way of His forgiving sin, but that it only affects the sinner. But Paul distinctly says that Christ is set forth by God "to be a propitiation, through faith, in His blood * * *' to declare His righteousness, that He might be just and the justifier of him that believeth in Jesus." And he also says Christ "gave Himself for us an offering and sacrifice unto God"—not an offering unto man but unto God. In Hebrews it is said Christ "offered Himself without spot to God." This doctrine denies that Christ was in any real sense our substitute, but Christ Himself says he came "to give His life a ransom for many." The word used here for ransom necessarily involves His substitution, but to make it still more emphatic Jesus uses a preposition which always means "instead of" and never "for the benefit of." Surely then the moral influence doctrine is not only without scriptural foundation, but it is really and essentially contrary to the scriptures. It is difficult to see how it can be held by those who believe in the full inspiration of the Bible, and it is plain that it cannot be held by those who reverently, faithfully, and safely interpret it.

CHRIST AND THE TRUTH.

But, say the advocates of this doctrine, "Jesus said, 'To this end have I been born, and to this end am I come into the world that I should bear witness to the truth' and 'Ye shall know the truth and the truth shall make you free.' This explains how He saves men, and no mention is made of substitution." But we answer, that many plain statements and many indirect, but conclusive evidences in the Bible show that His substitution and the necessity for it, was a part of the truth to which He bore witness and by which men are to be saved. Again they say, "Paul declares, 'God was in Christ reconciling the world unto Himself, not imparting their trespasses unto them,' etc., and this implies that Christ did not reconcile God to men but men to God." The answer, the latter part of the sentence, "not imputing their trespasses unto them," is a clear reference to the fact, which Paul so plainly and so frequently asserts elsewhere, that the death of Christ satisfied the claims of divine holiness and made it possible for God to be reconciled to guilty sinners. In other passages similar to this, satisfaction may not be spoken of or alluded to, but it is in no sense inconsistent with the idea expressed in these passages.

THE SILENCE OF CHRIST.

Again they say, "Christ Himself no where asserts that any satisfaction had to be rendered in order to make it possible for God to forgive sin, and He Himself forgave sinners while on earth, because of their simple trust and love for Him, saying nothing about satisfaction." We answer, there was much about the atonement which Christ could not explain and did not attempt to explain before He died, because the people could not then understand, but they would have certainly misunderstood the true explanation had He given it. Doubtless those whom He forgave, familiar as they were with Jewish sacrifices, did understand after His death, that He died for them and made propitiation for their sins.

THE PRODIGAL SON.

Still again the advocates of the moral influence doctrine say, "The parable of the prodigal son is introduced to explain how God is reconciled to sinners, and this teaches that God is anxious and ready to receive and forgive the persistent sinner without demanding any satisfaction." But we answer, it is a gratuitous assumption to say that this parable is intended by God to explain the atonement, for there is nothing stated in the parable or in the context to justify such a supposition. The circumstances under which it was spoken clearly teach us, it was intended to rebuke a self-righteous and uncharitable spirit, and to show that God will receive immoral as well as moral people, if they repent. It does not state how or on what grounds either class are received. In order to express His willingness to receive the wicked when penitent, God is compared to a human father, who ought to and does forgive and receive without reparation, his prodigal son, who repents. But while the parable expresses the simple and precious assurance that God is willing and glad to receive the penitent though very wicked, one little feature is introduced, which, it seems is intended to teach us that the father's conduct does not fully represent God. Christ makes the prodigal say, "Father I have sinned against Heaven and in thy sight." The human father could and did forgive the offence against himself, but could not and did not forgive the sin against Heaven. The father represents God in His willingness to forgive his boy and in his joy in receiving him back, but not in the fact that he forgives sin without any satisfaction. Sin is against God and He only can forgive it. His willingness to forgive we see in this parable, but His terms of forgiveness we must seek elsewhere. These are the strongest claims of the moral influence doctrine to scriptural warrant and authority. As we have seen, it requires a metaphorical construction of many plain and emphatic passages of God's Word and is inconsistent with and contradictory to much of its teaching.

THE CONVENTION OF 1856 AND THE CONVENTION OF 1901 COMPARED.

By JAMES H. FOOTE, An Eye-Witness.

THE GREATEST HOUR IN NORTH CAROLINA BAPTIST HISTORY.

Away back yonder in the 30's the Baptist State Convention was held at a place called Powell's Cross Roads—four miles north of Mocksville, Davie County, N. C. Why this spot was selected for the Convention I can't imagine. There was no church, or house of any kind near, except a small dwelling. I was a mere boy then, but our family all went, and I remember the scene well. There was a stand built in the woods, and slabs for seats.

There was an immense crowd from all sections and long distances; on horseback and in wagons they came. Dr. Wait was there in his two wheeled gig, with his wife—having come all the way from Wake Forest. John Kerr, the famous pulpit orator Culpepper, of South Carolina, McDaniel, then a young man, and many other preachers.

And such a meeting! It was in the fall of the year and beautiful weather. No shelter except a brush arbor over the stand. The woods were white with cloth tents—like an old fashioned Methodist camp meeting. The time was spent mostly in preaching and singing. At night tallow candles lighted up the stand, and posts with flat rocks on top were planted outside the congregation and pine knots on top of the posts afforded light for the vast crowd. How well I remember the scene, the singing, weeping and shouting, while the voice of the preacher was heard above the din and noise of the happy people.

The business sessions, if they had any, must have been held somewhere in the grove.

The next session I attended was in 1848. I think in the old village of Rockford, on the hills overlooking the beautiful Yadkin river, and formerly the county seat of Surry County. There was no church there, and like the one above described, was held in the grove. Some of the faculty of Wake Forest College were there. I remember Professor Brooks and Dr. Wait, and the Purefoys. It was here I was induced to enter the college which I did in company with Samuel P. Tatum and soon after followed by Tom Pritchard. We had all been together in the Academy at Mocksville, under that great old teacher, Dr. Baxter Clegg. Hillory Hudson, the author of the "Methodist Armor," was also with us there, and many others who afterwards became prominent in North Carolina.

While a student at college, I attended another Convention, held in the town of Oxford. But I especially wish to mention the one held in Raleigh in 1856. I regard this, in some respects, the greatest ever held since its organization. It was convened in the House of Commons in the State Capitol. Thomas Bragg was then the distinguished Governor, and opened the doors of the Capitol to the Convention. It was the impending crisis in the history of the College, which was on the eve of being sold for debt, and thus wipe it out of existence. It was the first denominational college planted in the State. Two young men came down from the North, both highly educated, seeing the deplorable condition of the Baptists in North Carolina, one of them (Samuel Wait) concluded to take the school, and the other, (Thomas Meredith), the press, and see what could be done. So Wake Forest College and the Biblical Recorder had their origin. And now, in 1856, Meredith was dead, but the Recorder was established, and the College was about to be sold.

The present Dr. Thos. E. Skinner was a young man then, and pastor of the Baptist church in Raleigh. His father, Charles W. Skinner, an old farmer, living in the eastern part of the State, was present, also Richard Felton, his neighbor. During the day the excitement ran high to redeem the College, and before the session closed that day over forty thousand dollars were raised and the college debt wiped out.

I remember the faces of those two old farmers—Charles W. Skinner and Richard Felton who subscribed ten thousand dollars, five thousand each; young Skinner, the pastor, gave three thousand. It was a touching scene when Dr. McDaniel, the president, announced the result.

The same night the young pastor went to work to raise means to build a new house for his church, and succeeded in raising over eighteen thousand dollars that night, making over sixty thousand dollars donated for these two objects. The present handsome First church stands as a monument of the work of the Convention of 1856; and greater still, the College relieved of debt and now handsomely endowed, its ground dotted with beautiful buildings—its 300 students, is a most splendid memorial.

And now in conclusion, although much has been said and published about the great body of Baptists in Convention at Winston in 1901—nearly one-half a century since the one just described in 1856. It certainly was a grand body of Christians and did a great work. But all things considered, it did not compare with the one in 1856, when the Baptists were few, poor and ignorant. There was scarcely a town in the State that had a Baptist church, no schools, an uneducated ministry, and poorly organized in the Associations.

The Convention at Winston was represented from the seaboard to mountain top by well organized Associations, educated men, bankers; and we now have high schools and rich churches—hardly a town now in the State that has not one or more Baptist churches, some of the finest buildings in the towns.

I sat near the Governor on the platform Friday night and listened to his eloquent appeals to the great Congregation in behalf of educating the masses and in his thrilling climax declared that the debt on the Female University should be wiped out. And it was done. It took over forty thousand dollars to do it. Looking over that vast throng of people, assembled in that magnificent church building at night, with the electric lights flashing from dome and galleries, I saw Dr. Skinner taking part, erect and well preserved, with the same enthusiasm and interest in benevolent objects with which he has so long been characterized. The donations made in 1856 were made all or quite, by individuals. Charles W. Skinner gave seven thousand and Felton seven, and Dr. Skinner himself three thousand, making seventeen thousand alone by these three men. While at Winston the Convention, backed by so many able bodies of Baptist people and rich influential members, could as easily have raised one-half million as they did sixty-four thousand in 1856.

While it was an inspiration to be in the Convention at Winston I felt sad to meet so few of the long ago. I reckon Dr. Skinner was the only one present who took part in the Convention of 1856, and it was mainly by his efforts that it culminated in the result herein mentioned.

It is a consolation to have been in my early life associated with good old Dr. Wait, the purest and best man I ever knew, and to have heard Dr. Meredith, a prince in his day and generation, preach just before he died. I remember his two beautiful and accomplished daughters, Misses Claude and Bettie, who were the belles at our commencements at the College while I was a student there. I was glad to meet once more, in Winston, Dr. Hufham, the peripatetic philosopher and historian; also brother F. M. Jordan, my old school mate, whom I had not met since the great civil war. But Dr. John Mitchell was not there, my dear old classmate, the only one except myself I believe living of the graduating class of 1852. Simmons and Tatum, Biddle and Gerard Hinton, Bedford Brown and Ben Lee, Chief Justice of Tennessee; James Bond, the College wit, and Joe Freeman, have all passed over the river. But we shall meet again to part no more.

Roaring River, N. C.

I have long ceased to pray, "Lord Jesus have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion."—A. J. Gordon.

News Notes.

....The North Rocky Mount pastor sets a first-rate model of a letter this week: It is hopeful, it contains news, and it is not long.

....Rev. J. F. Love of Wadesboro, very acceptably filled the pulpit of the Raleigh First church last Sunday. Pastor Marshall has gone North to consult a specialist.

Editor Arch. Johnson's worst fears are realized, and our Orphanage has received a splendid legacy. Now he will see that North Carolina Baptists will love and support the institution all the more earnestly.

....Rev. K. C. Horner, having been called to the field at Troy has resigned his work in the Sandy Creek. He will add much strength to the Montgomery Association, being a faithful and successful preacher and pastor.

....Rev. P. H. Pernell, having resigned his pastorate of Arlington church, Va., has come to his old home, Franklin County, for a vacation. We should be glad if some church would make his return to North Carolina permanent.

....Gov. Eagle is now the recognized head of the Baptist church in the South.—Lonoke Democrat. The ignorance of this editor marks him as a separate star. The idea of paper and ink and people being common enough to afford this man a place on a paper!

....Dr. C. S. Blackwell will deliver the baccalaureate sermon, at Elon College, June 3, and make the literary address at Vine Hill Academy, Scotland Neck, June 5, and deliver the commencement sermon at Winthrop College, Rock Hill, S. C., June 15th.

....We return thanks for an invitation to the Commencement of Pee Dee Institute, May 21, 22, 23. Recitations by young ladies and debate by young men on 21st. Entertainment by the school May 22. May 23 at 10:30, address by Rev. Dr. Henry W. Battle; concert in the evening.

....Two fathers looked proudly on—and with good right—while their daughters received the first stamp of our University's approval last week. Messrs. R. M. Johnson of Scotland Neck, and C. S. Wooten of LaGrange. We congratulate them and the fathers and mothers of the other ten graduates.

....It will be observed that North Carolina is in fifth place with her sister South Carolina, in the calculation of our Foreign Mission Board for the present year. Let us resolve to pass Alabama and take fourth place. We can and ought to be ahead of Virginia, and would be, we reckon, if Richmond and the Herald were in our State!

....Rev. A. B. Thomas sends this shocking news: On the 17th inst., a 17-year-old boy shot and almost instantly killed Rev. A. B. Henson, a Baptist minister of Alice, Jackson County, N. C. He claimed it was accidental. Brother Henson leaves a wife and a number of children, several of whom are small. He seemingly died with his work unfinished as a minister. May God comfort their lonely hearts.

....For a long time a need has been felt for a course of Bible study that would be more advanced than any now supplied by the International Lessons. This need has at last been met. "Biblical Studies," published by the American Baptist Publication Society, has during the six months of its existence met with very hearty approval from mature Bible students. It is a course of one hundred lessons covering the entire Bible. These lessons are entirely distinct and separate from the International series in plan and scope, and are designed as supplementary work for mature students. The price is 30 cents per year single copies.

....We are delighted to know that Mr. W. Harry Heck—of the family well known to our readers—has been appointed a Trustee of the Rockefeller Fund for Education in the South. This will bring him into vital touch with the new movement for universal education. He is of the South and has a heart that has from boyhood been warm for popular education. Trained at Wake Forest and Columbia University, and devoting himself especially to the subject of Education. Thus he brings to his apportunity eminent qualifications. The cause of Education as well as Mr. Heck is to be congratulated.

....Rev. H. A. Brown writes from Winston-Salem: Rev. R. V. Garland who has been so wonderfully blessed in special meetings in Virginia and elsewhere, was with us several days. His preaching was in the power and demonstration of the Spirit. The attendance was very large throughout the entire series of meetings. The church members were edified and stimulated to larger hope and better service. Quite a number made profession of faith in Christ and many backsliders indicated their intention to devote themselves afresh to the work of the church. Brother Garland is a most lovable man, [illegible] in doctrine, untiring in effort and [illegible] his methods. Our people were delighted with his visit and will be glad to [illegible] him again.

....We thank the Faculty and students of the Siler City Institute for an invitation to the Fourth Annual Commencement, May 25, 26, and 27. Dr. B. F. Dixon delivered the address.

....The following from Rev. B. W. Spilman will interest many: Beginning on Monday, July 21, and continuing through Sunday, July 27, there will be held in Fountain City, Tennessee, a Summer School for Sunday School workers. The program is being prepared and will be announced in a short time. A cheap rate will be secured on the railroads and rates for board will be from fifty cents to one dollar per day. Fountain City is five miles from Knoxville and is reached by a dummy line with trains every hour. If you contemplate going write to Prof. W. S. Bryan, president of the Tennessee Normal College at Fountain City who will be glad to tell you of the arrangements for board.

....Rev. R. M. Loftis writes from Pinnacle: Bro. Fred. N. Day of Winston-Salem, joined us in a meeting at Stoneville, Rockingham County, on the 5th Sunday in March. It continued eleven days. More than thirty professed conversion. I baptized ten on the 1st Sunday in this month, and we expect others to follow. Several have joined other churches. Some live in other communities and will doubtless join other Baptist churches. Brother Day does not profess to be a preacher, but his Bible talks reach the people. He depends on the Word and the Spirit. His earnestness and zeal coupled with his strong faith in God give him power with God and man. Three other denominations had established themselves in Stoneville when we began there. We organized a church there two years ago with twenty members, we now have 34. We have been struggling to build a house of worship, and we now have it so we can worship in it. We are so anxious to finish it before winter. I baptized three at Pilot Mountain the 4th Sunday in April. Am serving as pastor of that church the second time, having served seven years. I was away one year. Accepted a call and began the work again last January.' The work there is encouraging just now. Stoneville, Pilot Mountain, Mt. Olive and old Red Bank constitute my field, and it is indeed a pleasant field. We are trying to do better along every line this year than last.

Large Gifts to Baptist Institutions.

It is reported on apparently good authority that the late Mr. Dennis Simmons provided in his will gifts to our Thomasville Orphanage and to our Female University—to the Orphanage $60,000, to the University $15,000.

These amounts are, however, mere estimates. According to the News and Observer the provision runs that after all other bequests have been executed, the Orphanage shall receive four-fifths of the remainder and the University one-fifth; and it is estimated that the total estate is worth $175,000, and that the remainder above mentioned will be about $75,000.

Thus a good man crowns a life of hard work and generous deeds very beautifully. Immortal in the beyond, he shall be immortal here. His work goes on.

The very large gift to our Orphanage will open the way for many little children. It will not relieve any one from the duty to give to this institution. Instead it will enlarge the usefulness and the needs of it. One building there now bears his name. We should not think it inappropriate to attach his name to the entire institution.

The gift to the University will be added to the endowment. It is timely; it will be most helpful. Only by such gifts can the denomination's hopes in this institution be realized. That a man of Mr. Simmons's common sense has set this example will doubtless stimulate others to do likewise.

As the news of these gracious gifts goes forth in North Carolina a new name will take its place in the State—Dennis Simmons, the friend of little children and of the education of our women.

A Correction.

Those who wrote about the Cheviots, Mistrals, Hop-Sackings, etc., advertised by Messrs. Dobbin & Ferrall in last week's paper at one-third former prices have learned that it should have read one-third from former prices. Those who may write will please note the change.

5,000 Cotton Presses.

We have made since 1880 more Cotton Presses than any factory in the world. If they hadn't been the best, they wouldn't have sold. Our complete gin outfits with our wonderful cleaning feeders are absolutely the most perfect in each and every detail from the wagon to the bale. Write

LIDDELL COMPANY,
Charlotte, N. C.

Commencement Exercises of Baptist Female University.

The first four days of last week are memorable forever in the history of our Baptist University. For the first time she has known the happiness that a mother feels, a happiness tinged with sorrow that her children must so early leave her loving protection. Her mingled feelings were shared by the warm friends who came from east and west, to join with her in thanksgiving and supplication in behalf of her eldest daughters.

The morning of Sunday, May 18, was typical of the life of this young mother. The clouds hung low and threatening, reminding her of past troubles, and filling her heart with misgivings for the future, but as she led her children to the house of the Lord, His sunshine scattered the clouds and shone forth as a token of bright days to come.

As the long line of white-robed girls, headed by the members of the First Senior Class, filed down the central aisle of the First Baptist church, the congregation rose in greeting. Waving palms and blooming roses fitingly adorned the pulpit where stood the messengers of peace, while from the choir above floated down the strains of beautiful music.

BACCALAUREATE SERMON.

After the service had been opened by Drs. Marshall and Skinner, the beloved president of the University rose to deliver his first Baccalaureate sermon. His text may be found in Galatians 2:30. "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.' A fine contrast was drawn between the two natures of man implied in the text, the former wordly, intellectual, self-cultured, the latter, unselfish, spiritual, centered in Christ. Only by the subjection of the lower nature can the higher life of man attain its proper development, just as the life of the wheat grain can spring into beauty only by the death of the seed-covering. Yet who can fail to realize how vastly better is the new life of fruition than the old one of self-satisfied fruitlessness!

The life of toil and self-forgetfulness may seem a hard thing to uphold before those full of youth's happy hopes, but it is the only life that can satisfy the demands of our higher natures. The sweetest, most serene life was that of Jesus of Nazareth, and the human life most perfectly approaching that model was that of Paul, who was happy because he was willing to spend and be spent in the service of others.

MISSIONARY SERMON.

The missionary sermon by Dr. Tyree, on Sunday evening, was a forceful exposition of the words "Thy Kingdom come." The kingdom of God is composed of those who recognize His authority and power. As men individually are brought to this recognition communities are transformed into His subjects, and from communities His kingdom extends over whole nations. It is for this extension of His supremacy from individual hearts to the rulership of the world that Christ teaches us to pray. He put this petition before that which asks for daily bread, thus indicating its importance. It is of supreme interest to God in Heaven, it is the purpose for which this world was created. The great nations of history were born and died for the furtherance of His kingdom. Rome, that the valleys might be exalted and the hills made low before the messengers of the gospel, Greece, that the noblest language of man's conceiving might set forth the highest thought of God's infinite mind.

Since the evangelization of the world is God's purpose, it is the only one for approval. Even more, it is the only one that can stand the scrutiny of reason. Pleasure, wealth, ambition, can not be called purposes of living, for these are but transient.

There are various ways by which we may each and all consecrate ourselves to the one great purpose of extending the kingdom of God. We may give of our means, of our time, of our influence, or we may go in person to give our lives as teachers or preachers. That no one, however humble and weak, may feel unable to help in this great work, Christ teaches us to pray, "Thy kingdom come." Every one can do this much, and the history of missions shows that no other agency has been so effective as the one agency of prayer. It is no wonder that mighty results are thus accomplished, for in this we are co-workers with God, in harmony with the design of the universe.

ELOCUTION RECITAL.

On Monday evening the University chapel was filled to overflowing with the crowds who came to hear the elocution recital. To one accustomed to the ample hospitality offered by the Memorial Hall at Wake Forest, the contrast at the University is painful. It is to be hoped that our daughters may soon have better opportunity to exercise their charms as hostesses. Those who did get seats on this occasion listened to a most enjoyable program. The readings were of a high order, showing earnestness without affectation. The eye was pleased no less than the ear, for the platform was banked with roses and made a beautiful background for the graceful girls who took part in the recitations, music and pantomimes.

ANNUAL ADDRESS.

On Tuesday morning Dr. W. E. Hatcher, of Richmond, delivered the annual address before the Philaretian and Astrotecton Societies. While his theme, "The World's Contributors," did not relate directly to any phase of literary work, the noble sentiments which he uttered were such as to inspire the members of each society to still more earnest effort in this important part of her college life. The speaker divided the people of the world into three classes, the pensioners, who live on the bounty of others, the self-supporters, and those who have a surplus to contribute to the help of others. The disgrace of remaining longer than necessary in either of the first two classes was compared with the honor of belonging to the highest class.

When the word contribution is used, one generally thinks of money, but that is merely one among many gifts for the betterment of the world. Today even money, in small donations, is regarded with some contempt, owing to the enormous liberality of men like Rockefeller and Carnegie. It takes more than such sums, however, to make a real college, and there is still a need of the small givers, whose contributions are given with prayer and sympathy. The world owes as much or more to the gifts of genius as to those of wealth. Its Carnegies are for their own eras, its Shakespeare, its Raphael, its Wagner, for all time.

Addressing the young ladies before him, Dr. Hatcher said that he knew not what gifts of wealth or of genius they might bestow upon the world in the future, to the glory of their alma mater, but one gift possible for each to make was the gift of herself. Only, before offering themselves, let them see that they put into their lives something worthy to bless the world.

ART EXHIBITION.

On Tuesday afternoon many friends attended the art exhibition, and were most favorably impressed by the amount and character of the work done. A catalogue of the exhibit with the work of each pupil arranged under her name, was given to each visitor. The pictures were not only beautiful and suggestive in themselves, but were especially creditable in that so many were done from nature.

PUPIL'S CONCERT.

On Tuesday evening again the chapel was crowded for the annual pupils' concert. The piano solos and quartettes showed the best of preparation, in which brilliancy of execution was joined with delicacy of feeling and interpretation. The violin numbers were heartily applauded, and the vocal selections were all exquisitely rendered. The closing chorus was a feature of the evening, as picturesque as melodious.

GRADUATION.

On Wednesday morning occurred the event which will be notable in the history of our denomination, the graduation of the first class from the Baptist Female University. Dr. Skinner in his prayer offered the praise and thanksgiving of our whole people for this, the first fruits of our cherished institution. In his fatherly way, he prayed Heaven's blessing on the "Immortal Ten," that they might add the glory of true Christian lives to the honors of intellectual attainments.

Two of the senior theses were read, "The Jew—A Literary Study," by Miss Eliza Wooten, and "Two Exponents of the Saxon and Teutonic Races," by Miss Margaret W. Shields, both admirably composed and delivered. The diversified talent of this first class is shown by the range of the ten theses, their subjects being furnished by the schools of English, Greek, Political Economy, Science and Mathematics.

It is fitting that our people should know the names of these first graduates from the institution of their prayer. They are as follows:

Margery Kesler, M. A., summa cum laude.
Mary Estelle Johnson, B. A.
Elizabeth Parker, B. A.
Rosa Catherine Paschal, B. A., cum laude.
Mary Perry, B. A.
Margaret W. Shields, B. A., cum laude.
Minnie Wilma Sutton, B. A.
Elizabeth Gladys Tull, B. A.
Eliza Rebecca Wooten, B. A.
Sophie S. Lanneau, B. A., summa cum laude.

After the reading of the theses certificates were awarded to several students in the business department, one in music to Miss Jessie Brewer, and two in art, to Misses Minnie Daniel and Nell Ezzell. Diplomas in art, signifying that half of the work required for a B. A. degree had been done in addition to the art course, were awarded to Misses Beulah Bowden and Lizzie Parker. A diploma in music, with the same requirement of literary work, was conferred on Miss Virginia Grayson. The graduating recitals of Misses Grayson and Brewer, on May 10th and 17th, were brilliant overtures to the exercises of commencement week.

Lastly the M. A. and B. A. degrees were conferred upon the class of ten, who rose to receive the Baccalaureate address of their revered President. It is worthy to be inserted here in full, but only a few of its inspiring words can be recorded. After greeting the first graduates of the University in the name of the faculty, the students, the trustees and the Baptist host of the State, Dr. Vann continued: "You have been forecasting the future, and possibly with some anxiety have asked, 'What shall I make of myself?' I beg to suggest an answer. Seek first of all to reproduce in your own true selves God's last and noblest gift to the world.—A woman. But how to accomplish this supreme task, how to build this incomparable structure. I charge you to begin at once the making of a purpose. Resolve strongly and highly. No great life was ever a purposeless life. I charge you also to set before yourselves a noble plan. Seek nothing less than the loftiest models, for none rise above their ideals, and most of us fall far below. Your building will rise slowly, with many disheartening handicaps, and with some seeming disasters. Be not impatient, all large growth is slow. A pauper's cot is reared in a day, but forty and six years was this temple in building.

You will see many, many things differently—oh, so differently—in the light of the years. And one thing which faithful Time will teach is that, after all a life which sets truth above rubies, which answers the world's bitter cries with sympathetic devotion, that such a life is the highest triumph ever given to the sons and daughters of men. When time shall bring this lesson, if you have ears to hear and hearts to understand, you will in that moment learn the secret of victory. And so shall you prove yourselves worthy to head the long line of alumnae who shall follow you in the coming years. Thus also shall you fulfill the cherished hopes of your alma mater. She will follow your career with maternal solicitude. Take with you now her parting blessing and set your faces towards the future. Lift up your eyes to the hills and stay not till you stand on the heights, "the coming world's toil-consecrated queens."

ALUMNAE ASSOCIATION.

In the afternoon the class met and organized the alumnae association. The officers were elected by ballot, Miss Sophie Lanneau, of Wake Forest, President; Miss Shields, of Scotland Neck, Vice President; Miss Paschal, of Goldsboro, Secretary, and Miss Kesler, of Scotland Neck, Treasurer. The graduates holding diplomas in music and art were admitted as associate members.

RECEPTION.

At nine o'clock Wednesday evening, the chapel, transformed into a spacious reception room, was the scene of a brilliant gathering. The faculty and trustees with their wives, mingled in happy conversation with the students and alumnae. At nine thirty the company, led by Dr. and Mrs. Vann, repaired to the dining-room where the first banquet in honor of the alumnae was served. The tables were arranged in Roman style, and beautifully decorated with flowers, while green garlands were looped from pillar to pillar. After twenty charming little Hebes had removed the last course, a number of toasts were wittily responded to.

With his usual happy thought, Dr. Vann suggested that before separating they should sing the old song "Blest be the tie that binds." Many felt indeed "When we asunder part, it gives us inward pain," but tears were checked by the happy consolation that "we shall still be joined in heart and hope to meet again."

S.

Work Done at A. & M. College—Ready for 500 Students Next September.

The growth of the Agricultural and Mechanical College at Raleigh during the past year has been remarkable; 369 students have been enrolled, representing States and 82 counties. The oldest was 69 years of age, the youngest 15, average twenty.

Nearly $4,000 was earned by students during the year; the largest amount was $161.95, smallest 15c, average $16.9[illegible]. Work done was on farms, dairy, dining room, green-houses, dormitories, and lawn. Many students sell shoes, station[illegible]ery, and clothing; some mend shoes, some are barbers. Work is the rule of the college. Every student must learn to work, must spend at least two hours a day in the carpenter shop, blacksmith shop, lathe shop, machine shop, drawing room, dairy, green house, electric laboratory, or textile building. Nobody is paid for regular work, the pay is for work done outside of study hours.

Besides book studies and practical work in shops, laboratories, etc., the students have many useful societies and clubs which meet about once a week. Some are the Y. M. C. A. with 50 members, Rural Science Club with 40, Electrical Society with 25, Dramatic Club with 14, and the Leazar and Pullen Litterary Societies with 250.

The college is now erecting two large new buildings, and by next September will be ready to accommodate 500 students.

....We regret that from lack of space we are compelled to omit part of the Woman's Department from this week's issue and an interesting account of the commencement at Oxford Female Seminary.

Marriages.

UPCHURCH-YATES—On May 7, 1902, at Cary, N. C., by Rev. W. S. Olive, Mr. W. B. Upchurch and Miss Narcissa Yates.

YATES-BAGWELL—On April 16, 1902, at the home of the bride, in Wake County, by Rev. W. S. Olive, Mr. Andrew Yates and Miss Bessie Bagwell.

Obituaries.

MILLS—Died of pneumonia in Hope Mills, N. C., April 19, 1902, Walter Mills, aged 18 years. The funeral service was conducted by Rev. R. W. Horrell. At the early age of eleven Walter professed faith in Christ and remained a devoted and consistent member till he was called to his reward. He loved and revered the church and Sunday-school, and was ever loyal to the Master's work. To him life was a reality; he always seemed to remember that "Life is real, life is earnest." His solemn and sedate manner often evoked ridicule; but this only strengthened his character and caused him to exemplify more forcibly and beautifully that admirable characteristic of the Christian—faithfulness to duty—which adorned his life and tranquilized his last months. In the death of Walter Mills home sustains the irreparable loss of a noble and dutiful son and an affectionate, loving brother; the church and Sunday-school an earnest, zealous worker; the town an upright citizen. May the bereaved look to God who alone can comfort and sustain them in this dispensation of His providence.

Done by order of Conference, Rockfish Baptist church.

JESSE NEWTON,
JOHN M. MORGAN,
JOHN H. ROGERS,
Committee.

State Mission Day.

Miss Heck has asked the Missionary Societies to observe some day during the second week in June as "State Mission Day." A programme has been sent out for the use of the societies which may desire to have special exercises. One thing on the programme is a collection. Whether or not you carry out the whole programme, do not neglect this part of it. This is a special collection to defray the expenses of the volunteer teachers. These teachers will go to their work the first of June. In order to get reduced rates, return tickets must be purchased. This means that I must go to the bank the first of June and borrow the whole amount necessary for the expenses of the teachers. I expect to borrow it for sixty days, with the Baptist women of the State as my security. I have great faith in the Woman's Missionary Societies. Will not every missionary society in the State take a special collection the second week in June, and send it in at once, that I may redeem the note when it becomes due? I am confidently relying on the societies to enable me to meet this obligation.

LIVINGSTON JOHNSON,
Corresponding Secretary.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

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Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

SALE OF LAND.

By virtue of a decree of the Superior Court, made in the special proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee, et al., I will, on Tuesday, June 24, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres. This May 24, 1902.

S. V. T. CHAMBLEE,
Commissioner.

T. T. THORNE, Attorney.

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Acknowledgments.

May 28.

State Missions.—W. M. S., Lewiston, W. Chowan, $1.30; W. M. S., Pine Forest, W. Chowan, 2.85; Rose Hill, Eastern (voluntary teachers), .90; W. M. S., Buckhorn, W. Chowan, 3.25; Chowan, W. Chowan, 9.50; W. M. S., Second Durham, 3.00, Zion, Kings Mt., 3.55; Double Shoals, 3.00; W. M. S. First Raleigh, 11.79; Chowan Association 55.34. Total this week, $94.48. Previously reported, $4,396.87. Total this year, $4,491.35.

Foreign Missions.—W. M. S., Lewiston, W. Chowan, $2.00; W. M. S., Waughtown, Pilot Mountain, 2.25; W. M. S., Pleasant Hill, Robeson, .75; Sunbeams, Sylva, Haywood, 1.00; W. M. S., Pine Forest, W. Chowan, 2.00; W. M. S., Pleasant Hill, Green River, 2.35; Haw River, 7.00; Magnolia, 1.25; Mayock, Chowan, 10.00; Cold Springs, 1.36; Mrs. J. Williams, 1.00; Mrs. A. Taylor, 1.00; Fayetteville Street church, 1.00; W. M. S., Second Durham, 3.00; Sawyer's Creek, Chowan, 10.00; W. M. S., Clayton, Raleigh, 3.80; W. M. S., First Raleigh, 23.56; Maggie Nutt, M. S., Oxford Sun., 6.50; Chowan Association, 110.25. Total this week, $190.07. Previously reported, $6,539.54. Total this year, $6,729.61.

Home Missions.—Tillery, $2.36; W. M. S., Lewiston, W. Chowan, 2.00; W. M. S., Waughton, Pilot Mt., 2.25; W. M. S. Pine Waughtown, Pilot Mt., 2.25; W. M. S., Pine Forest, W. Chowan, 2.00; W. M. S., Elizabeth City, Chowan, 6.50; Haw River, 4.00; Red Bank, 1.00; W. M. S. Buckhorn, W. Chowan, (self-denial), 6.00; W. M. S., Buckhorn, W. Chowan, 4.00; W. M. S., Galatia, W. Chowan, 4.00; Galatia, W. Chowan, 2.00; Mt. Olive, Pilot Mt., 5.25; W. M. S., Second Durham, 3.00; W. M. S., Ross', 8.85; Youngsville, .64; Sawyer's Creek, Chowan, 5.00; Zoar, Kings Mt., 2.00; Waco, Kings Mt., 1.00; Double Shoals, 2.00; W. M. S., First church, Raleigh, (self-denial) 41.65; W. M. S., First church, Raleigh, 11.79; Yates, M. Band, Raleigh, First, (self-denial), 7.10; Chowan Association 82.00; W. M. S. Cary, 2.10. Total this week, $208.49. Previously reported, $2,958.52. Total this year, $3,167.01.

Education.—Fort Barnwell, $2.00; Lennon's X Roads, C. F. and Col., 3.55; Rose Hill, Eastern, 1.83; Margarettsville, W. Chowan, 3.00; Centre Grove, W. Chowan, 7,00; Sawyer's Creek, Chowan, 15.00; Fall Creek, Sandy Creek, 1.15; Chowan Association, 25.79; Romath Gilead, per D. J. Harris, 20.00. Total this week, $79.32. Previously reported, $1,751.32. Total this year, $1,830.64.

Ministerial Relief.—Rive's Chapel, Sandy Creek, $.30; Rose Hill, Eastern, 1.65; Chowan, W. Chowan, 1.50; Zoar, Kings Mountain, 1.00; Chowan Association 24.65. Total this week, $29.10. Previously reported, $364.88. Total this year, $393.98.

Students Aid Fund.—Middleburg, $4.05.

Total reported for all objects this week, $605.51. Previously reported for all objects, $16,052.79. Total reported for all objects this year, $16,658.30.

WALTERS DURHAM,
Treas. Baptist State Con.

Correction.—Six dollars reported in Recorder of May 7th, from Seaboard church, Chowan Association, for Foreign Missions, should have been West Chowan.

CASH COLLECTIONS FOR EDUCATIONAL FUNDS FOR WEEK ENDING MAY 24, 1902.

West Chowan Association, Conaritas church, $11.50; Aulander church, M. E. Rice, $4.00; John Hoggard, $1.00; E. L. Rice, $1.00; W. D. Hoggard, $5.00; C. W. Mitchell, $100.00; Mrs. C. W. Mitchell, $25.00. Flat River Association, Enon church, Mrs. Rebecca Hoggard, $5.00. Personal: Rev. A. L. Betts' Field, Rose Hill church, $2.31; Warsaw church, Q. P. Middleton, $2.00; H. W. Horton, North Wilkesboro, $10.00; "Corner Class," First Baptist church, Raleigh, $5.00. Total, $171.81. Total amounts previously received, $7,498.23. Total receipts, $7,670.04.

L. D. WATSON, JR.,
Treasurer.

For Sale AT A BARGAIN. Upright Knabe Piano in first class condition. Entirely new Action and Hammers—tone excellent. Must be sold by June 1st. Address M. A. HIGGS, 417 N. Blount St eet, Raleigh, N. C.

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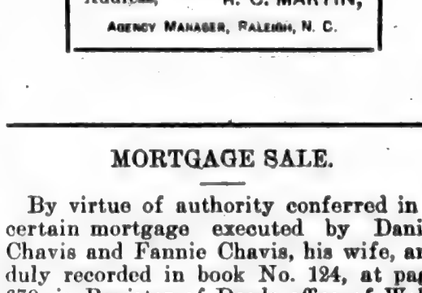
MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Daniel Chavis and Fannie Chavis, his wife, and duly recorded in book No. 124, at page 670, in Register of Deeds office of Wake County, N. C., we will, on Monday, the 30th day of June, 1902, at 12 o'clock m., at the Court House door, in the city of Raleigh, N. C., offer for sale and sell to the highest bidder, for cash, that lot of land and buildings thereon lying and situate in the Southeastern portion of the city of Raleigh, on the south side of Cabarrus street, being part of lot No. 729 according to the plan of said city as shown on Shaffer's map, and bounded on the north by Cabarrus street, on the east by the land of Jackson Alston, on the south by the lands of Robert Parham, and on the west by the lands of Britton Pearce, formerly Dr. L. A. Scruggs, fronting about 44 feet on said Cabarrus street and running back south about 206 feet in depth. For further description of said lot see mortgage above referred to. This May 26, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee.



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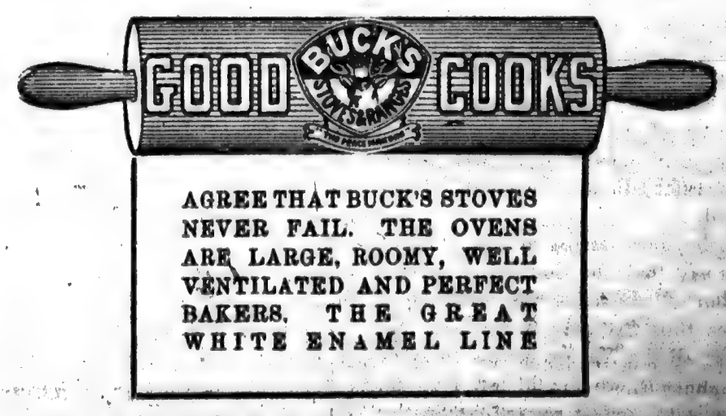

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RALEIGH, NORTH CAROLINA

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JOHN S. PEARSON ..... BUSINESS MANAGER
REV. J. W. COBB ..... TRAVELLING AGENT

THE ISSUE DRAWN.

The most significant public event of the last few weeks is the announcement of General W. P. Roberts for Congress in the First North Carolina District. (We are aware, gentle reader, that this is highly political; and we shall be duly careful—to tell the truth and to speak from a well considered standpoint. The matter is not without significance to Christians!)

Just what makes this announcement of General Roberts significant is his candid declaration against universal education—for which there has been running of late under Governor Aycock's direction such a tide. And what makes it more significant is his frank questioning of the wisdom and right of educating the negroes and his declaration that the negroes have been disfranchised by reason of their illiteracy and that it is but to undo the amendment to teach them.

General Roberts is one of the State's most respected men. He is neither a blind partisan nor an unreasonable enemy of the colored race. And no one can call him a demagog. Undoubtedly he believes that whether the negro learns to read and write or not, he will not soon be fitted for citizenship. We believe this too, and so does Governor Aycock. Undoubtedly General Roberts believes that the white race has as much as it can do to educate the white children. And, in view of the thousands who are not receiving education, we must believe this too; and unquestionably Governor Aycock will agree.

So then, we have one side opposing universal education, the other favoring it, while both accept the same general premises.

What is the difference?

We hold that under the Constitution you cannot educate the children of one race without educating the children of the other. It is too late to change now. The white children must be taught to read and write by 1908. Our hand is to the plow.

We hold again, that while the value of educating the negroes may be conceded to be an open question, North Carolina is committed to the experiment. These thirty years we have gone on with it. To turn back now were to forfeit all that we have invested. At least two generations more will be required.

There is also, in this connection, the general proposition that education has invariably proved helpful to every race. God seems to demand it for all human beings. The negro should be given the benefit of this presumption. If education will help him, the South will be that much better off.

It may be also mentioned that if the South does not educate the negro, others surely will.

As to the question of ability, we are proud to say that the South has carried her burden of educating the children of her slaves thus far very nobly. In this hour when all the Nation begins to glory in her demeanor, we should not give up. To do so is to forfeit regard, sympathy and recently proffered help.

And as for the question of citizenship, it is not altogether certain that Hawaii and the Philippines will not have hammered it into the minds of New England and Northern and Western people that the fifteenth Amendment to the Federal Constitution must be repealed ere the present efforts for universal education shall largely have relieved the negroes of the disqualification of illiteracy.

* * *

We have expected this issue to be drawn. We are glad it is within a Party rather than between Parties. It is within a Party no faction of which can be charged with undue regard for the colored race. On the side of universal education will stand the man who led the Commonwealth to disfranchise the colored race; on the other one who helped him ardently. Thus the discussion will very likely be candid and considerate.

We regret that there is such an issue; but since there is, we are glad that it is fairly and squarely drawn. We hope our readers will take pains to make up their minds upon it slowly and with as little prejudice as possible.

THE SOURCE OF THE CHRISTIAN LIFE.

The Christian life is not a self-development, as some think; nor is it a product of schools or churches. The Christian life has its source elsewhere. Not a self-development, but a development in one's self.

The source of the life that the members of the early church lived was Jesus. So far from being a development of himself, Paul could say, No longer I live but Christ lives in me—lives in my stead. Self-effacement rather than self-development.

It is not an imitation of Jesus, not emulation of Jesus, but the appropriation of Jesus. This is the distinctive feature of Christianity. That it is realized by thousands is sufficient proof of the divinity of Himself and of His religion. It is also the depair of those who would square Christianity with human reason. For reason cannot grasp this fact, real as it is, that Christ lives and is ready to live in any heart that will make ready for Him.

This is the source of the Christian's life, and this alone. Not attachment to church or denomination, not adherence and creed or book as such, not comprehension of stupendous dogmas, but attachment, personal attachment to Jesus.

This fronts the Christian whose life is not what he would have it with no baffling problem, no despairing difficulty. One has but to associate himself with Jesus, but to pray and meditate with Him, but to seek and find Him—and if he seek, he shall find,—and the Son of God will take His place in his heart and lift him up into purity and strength.

It is not knowledge that we lack, it is not passion for humanity that we lack, it is not denominational loyalty that we lack; obtain passion for Christ, enthusiasm for Him, and all these shall come in the measure that Jesus needs them.

Indeed and in truth, the cry must be, Back to Christ.

The source of missionary zeal is not enthusiasm for Humanity but enthusiasm for Christ. He will supply the enthusiam for Humanity.

Here is a strenuous definition of the strenuous life by a strenuous brother, the delightful editor of Charity and Children: "The strenuous man is so sure he is right that he goes it blind. To put the matter in a nutshell, the strenuous life is a good deal like the higher life of the Holiness people,—it is above the law and perfectly free from the errors common to those who live in the low grounds of sin and sorrow."

Demagogs do not flourish upon the immorality of the body politic but upon the incapacity of citizens to think. Not only the bad man but the good one who cannot think is the dangerous citizen. How few deliberately make up their minds. How many jump to conclusions. How many are governed by reason; how many by prejudices. How many act for themselves. How many follow, confessedly or unawares, this one or that one. One of the problems of free government is to get its citizens able to think and in the habit of thinking. Then your boss will move out.

Come unto me all ye that labor and are heavy laden, and I will give you rest.

THE POOR—HAVE THEY THE GOSPEL PREACHED UNTO THEM?

There is in the Charlotte Observer for May 18 a sketch by Mr. H. E. C. Bryant, one of the best newspaper men that we know of, in which is portrayed the condition of an aged man and wife, dependent and without means. Let him tell the story:

I could not turn from the woman when once I realized that I was not looking at a scare-crow. She was ragged, dirty and wrinkled. Her clothes were in tatters; her back bent, and her face drawn. The peculiar fuss that had attracted my attention as she came up was made by her shoes, which were not mates, and were without strings. They slipped up and down on naked heels and made the "slick-slack! slick-slack!" sound so familiar to the country boy who has plowed in his father's cast-off shoes, several numbers too large for his feet. She was pitiful to look upon. Her down-cast face was partially hid from view by a dilapidated, withered split-bonnet. Every garment she wore was a misfit, and threadbare.

In order that I might find out something of this old (she appeared to be at least 60) woman I engaged her in conversation by asking:

"Are you going fishing?"

"No," she said, "I came down to see if I could see my old man. He is fishing."

"Do you live here?"

"Yes, we have lived here these 30 years; me and my old man."

"What does he do for a living?"

"Well, he fishes, now. He is getting so old and feeble that he can't do anything else. When he was young and strong he worked on a freight boat on the river, but his health failed about ten years ago and we have had a mighty hard time since then. I have actually seed the time that we did not have enough to eat. He is a proud man and will not beg. He fishes while I tries to make a little money sewing and washing, but he won't let me work much."

"Have you any children?"

"No, sir, mister, God never gave us any, and I expect it is best. They would have had a hard time, we are so poor. Me and him are all that there is. He is the only person that I have in the world. He is good to me. He does his best."

"Do you own a home?"

"No, sir; we have nothin' but a little bit of furniture. We live in a rented house and the man who owns it could put us out today but he is a Christian man and wouldn't do it. We havn't paid no rent in six years. We just can't; that's the only reason. But it won't be long now, for my old man is getting weak. He can't live much longer, and I hope we'll go together. We have been together nearly forty years. God has been good to us. We get comfort from the Bible. We don't see anybody these days. We don't ever go anywhere and nobody comes to see us. The friends we had in our better days have left us. There is nothin' to be friendly to us for. The people seem to be 'fraid that we will beg. But never, while my old man lives, mister; he is too proud for that. He would starve first. I live in dread that he may get so sick that he can't go and we'll have nothin'. He often says that he hopes he will die some night after fishing all day. If he does I want to go too."

"Do you ever go to church, you and your husband?"

"Mister, we haven't been in goin' on ten years. We have not had any fit clothes. The churches look too fine inside for my old rags; but we read the Bible every Sunday. We can't read much now our eyes are so bad, but we get comfort out of the good Book. The church folks don't ever come to see us. They don't need us. We ain't got no money. I guess when we die some good preacher will say a prayer over our graves; but I don't know."

Do you ever see a person in abject poverty or distress of affliction and consider how many there are in the same condition? Half the human race, one almost believes, are dying for help. This poor old woman is not the only one. And did you ever think of Christians, including yourself, going complacently on? And in that moment did you think of Jesus—how He gladly sent word to John that the afflicted were helped and the poor had the good news?

We are grieved to announce that Rev. Forrest Smith has resigned the pastorate of our church at Louisburg and will go to Sherman, Texas. He came to North Carolina a stranger, but he has won a place in the brotherhood as a strong and true young man, and a place in the denomination as a promising young leader for all good causes. His life would have meant much to our work in this State, as it will mean to the work in Texas. We part with him and his wife with genuine regret; and we commend them unreservedly to the Texas brotherhood. Too much in their favor cannot be said.

PREACHING TO THE HEATHEN.

Sunday-school Lesson for June 1st.—Acts 14: 8, 22.

Let us first get the connection.

Paul and Barnabas called forth by the Holy Spirit and set apart and sent by the church at Antioch, went through Cyprus, in the Mediterranean, and there preached the Gospel in the synagogues of the Jews, stepping aside, however, to save a Roman proconsul from a Jew impostor; thence they proceeded to Perga, to the North, in Pamphylia on the Asiatic mainland. There they went into the synagogue and Paul addressed the Jews, remember, giving a message distinctively meant for them. It is a first rate example of Paul's preaching to Israel, and will repay diligent study.

A great sensation was made, but the Jews seeing that they were not to be singled out exclusively for this message, grew jealous, and forced the evangels of God to boldly declare that salvation was for Gentiles too. Thereupon persecution ensued and Paul and Barnabas were thrust forth from the place. It becomes clearer in Paul's mind that he must preach, as he was called forth from the beginning, to the Gentiles.

Thus driven by the inveterate race antipathy of the Jews, they proceed to Iconium, in Galatia, still further from the Hebrew centre, but there they find a synagogue once fore to learn that the conflict is inevitable. Long time they tarried there, but neither preaching nor witness from heaven availed; and, strange to say, both Jews and Gentiles agreed to attack them, though some of either race believed.

Let the reader contemplate the blind bitterness of the Jews, the stupidity of the Gentiles, the sufferings of Paul and Barnabas, and work out for himself the secret of their heroic carriage. Great must have been the conviction that withstood so much, but greater the love for Christ that inspired them still to preach whithersoever they fled—whether in Lycaonia, Lystra or Derbe. Considering that neither of these men were of the original number of Apostles their enthusiasm for Christ and their faith in His Presence is the more remarkable.

At Lystra a most unusual incident occurred, and with this (verse 8) the lesson proper begins.

* * *

Let us now get the facts.

A life-long cripple found faith in himself as he heard Paul speak. And Paul, perceiving his faith, commanded him to stand up. And he leaped and walked. It is not said that they were in a synagogue this time. They were amongst worshippers of the gods of the Greeks and the Romans. And seeing the miracle they actually mistook Barnabas and Paul for their gods,—Jupiter, the chief god, and Mercury, the messenger god. (This does credit to the body of Barnabas and the tongue of Paul.) And out come the priests to offer them proper sacrifices. Was there ever such a spectacle?

But Barnabas and Paul are distressed, and they protest. Paul immediately finds his tongue and speaks his message. This forms the real subject matter of the lesson. But one fact remains to be recorded, however: Once more the relentless Jews came on the scene, and once more they persecute, nearly killing Paul. How sublime is that closing comment: "But as the disciples"—there were some, you see—"stood round about him" as he lay there, "he rose up and entered into the city," and going on with his preaching in another city, he soon returns to Lystra—wonderful courage and devotion to Christ—"confirming the souls of the disciples," etc.

* * *

Now for the more important truths.

For the first time practically the missionaries have the task of making Christianity understood to heathen. They were forced to this most difficult task. Have you ever considered how you would make Christ known to one who not only had never heard of Him but who knew nothing of the true God?

Study Paul's method. I bring good tidings. Turn from vain sacrifices unto the living God, Who made the earth and all beside; Who has given you witness in merciful rains and fruitful seasons. Thus he began with the God as seen in nature. From this no doubt he proceeded to tell of the Christ.

Another fact of more importance then than appears now was the healing of the cripple. It was not only a wonder to the heathen, but a testimony to Paul's call to the Gentiles, a confirmation of his efforts. (Verse 3.)

Then is above all, Paul's devotion to Christ. We cannot think that sympathy with the heathen carried him far. We cannot attribute his zeal to enthusiasm for humanity. He was moved by enthusiasm for Christ—the inspiration of the Christian life and all its manifestations.

There is incidentally a suggestive light upon the religious conceptions of these people of Lystra. The idea of God (their gods) manifest in the form of man, seems to have been more acceptable to them than to the Hebrews.

And it is very well worth observing that despite all, Paul and Barnabas not only received internally and externally the witness of God to their endeavors, but invariably were rewarded with the fruits of belief in their message—converts to Christ.

The New Brief Statement of the Faith for Presbyterians (North.)

(Continued from last week.)

Article V.—Of the Sin of Man.

We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by His grace.

Article VI.—Of the Grace of God.

We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners and in the Gospel freely offers His all-sufficient salvation to all men. And we praise Him for the unspeakable grace full purpose of, and endeavor after, a new obedience to God.

Article VII.—Of Election.

We believe that God, from the beginning, in His own great, good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance; and we believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.

Article VIII.—Of Our Lord Jesus Christ.

We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us He has revealed the Father, by His Word and Spirit making known the perfect will of God; for us He fulfilled all righteousness and satisfied eternal justice, offering Himself a perfect sacrifice upon the cross to take away the sin of the world; for us He rose from the dead and ascended into Heaven where He ever intercedes for us; in our hearts, joined to Him by faith, He abides forever as the indwelling Christ; over us, and over all for us, He rules, wherefore, unto Him we render love, obedience, and adoration as our Prophet, Priest and King forever.

Article IX.—Of Faith and Repentance.

We believe that God pardons our sins and accepts us as righteous, solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins.

Article X.—Of the Holy Spirit.

We believe in the Holy Spirit, the Lord and giver of life, who moves everywhere upon the hearts of men to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our exalted Saviour He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that He abides with the church, dwelling in every believer as the spirit of truth of holiness and of comfort.

Article XI.—Of the New Birth and New Life.

We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life, wherein He is given unto us as the seal of sonship in Christ and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults, and ever continues His transforming work in us until we are perfected in the likeness of Christ in the glory of the life to come.

Article XII.—Of the Resurrection and the Life to Come.

We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion with God and the vision of His glory; and we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever.

Article XIII.—Of the Law of God.

We believe that the law of God revealed in the ten commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through his harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

Article XIV.—Of the Church and the Sacraments.

We believe in the Holy Catholic Church, of which Christ is the only head. We believe that the Church Invisible consists of all the redeemed, and that the Church Visible embraces all who profess the true religion, together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold

fellowship with all believers in Him.

We receive the sacraments of baptism and the Lord's Supper, alone divinely established and committed to the church together with the word, as means of grace, made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God.

Article XV.—Of the Last Judgment.

We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal reward of their sins, and the Lord will manifest the glory of His mercy in the salvation of His people and their entrance upon the full enjoyment of eternal life.

Article XVI.—Of Christian Service and the Final Triumph.

We believe that it is our duty as servants and friends of Christ to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity, and charity, that our lives shall testify of Christ. We joyfully receive the Word of Christ, bidding His people go into all the world and make disciples of all nations and declare unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by His power and grace, all His enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of His Christ. In this faith we abide, in this service we labor, and in this hope we pray, even so come, Lord Jesus.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

Passion Week.

TWENTY-FIRST WEEK: UNDER THE SHADOW OF THE CROSS.

First Day.—Mark 13:1-13, Destruction and Persecution Foretold.

Verses 1-2. As they left the temple, what prediction did Jesus utter?

Verses 3-4. What two questions concerning it did the disciples ask Jesus?

Verses 5-7. Against what were they to be on their guard?

Verses 8, 10. What did Jesus say should first come to pass?

Verses 9, 11. What would the disciples have to bear for Christ's sake?

Verses 12-13. What private persecution awaited them?

TWENTY-FIRST WEEK: UNDER THE SHADOW OF THE CROSS.

Second Day—Mark 13:14-37: Signs of the Destruction of Jerusalem.

Verses 14-17. "The abomination of desolation" probably refers to the order of Caligula, the Roman Emperor, that his statue be erected in the temple and divine honors paid to it.

Verses 18-20. How severe did Jesus say the trial should be?

Verses 21-23. Against what are the disciples again warned?

Verses 24-27. How does Jesus here speak of the destruction of Jerusalem? V. 26.

Verses 28-33. What does Jesus say about knowing the exact time?

Verses 34-37. What duty arises out of this ignorance?

TWENTY-FIRST WEEK: UNDER THE SHADOW OF THE CROSS.

Third Day—Mark 14:1-11. Mary's Love and Judas' Treachery.

Verses 1-2. What form does the plot against Jesus now take, and why?

Verse 3. What loving service was rendered Jesus while a guest of Simon the Leper?

Verses 4-5. What objection was raised to this service and why? John 12: 4-6.

Verses 6-7. Why did Jesus allow this costly service to be rendered Him at this time? Matt. 26:12.

Verse 9. What is Mary's memorial as given in first clause of verse 8?

Verses 10-11. What lasting title did Judas Iscariot then secure for himself? Mark 3:19; Luke 6:16.

TWENTY-FIRST WEEK: UNDER THE SHADOW OF THE CROSS.

Fourth Day—Mark 14:12-21. The Passover Meal.

Verse 12. What question did the disciples ask Jesus?

Verses 13-16. What was their message to the one whom they met?

Verses 17-18. What announcement did Jesus make as they reclined at table?

Verse 19. What effect did this announcement have upon each disciple?

Verse 20. How did Jesus indicate which one should betray Him?

Verse 21. Why does woe await one who leads the Son of Man to fulfil what is written of Him?

TWENTY-FIRST WEEK: UNDER THE SHADOW OF THE CROSS.

Fifth Day—Mark 14:22-25. The Lord's Supper.

Verse 22. "As they were eating" what meal?

About what were they thinking as Jesus broke the bread? Verse 21; Luke 22:19.

Verse 23. What did the cup bring to their minds? Luke 22:20.

Verse 24. Why do Christians observe this supper today? Luke 22:19; I Cor. 11:26, and Acts 2:42, 20:7.

Verse 25. A figurative expression probably akin in meaning to that in Luke 22:29-30.

In what spirit should this supper be observed?

TWENTY-FIRST WEEK: UNDER THE SHADOW OF THE CROSS.

Sixth Day—Mark 14:26-31. Jesus Warns Against Offences.

Verse 26. The farewell discourses, preserved in John chaps. 14-17, were probably uttered before they "went out."

Verse 27. "Be offended" is literally "be caused to stumble." Compare Zech. 13:7.

Verse 28. Though they should be scattered, where and when should they meet again?

Verse 29. What was Peter's boast?

Verse 30. Of what did Jesus warn Peter?

Verse 31. How far did the disciples say they would follow Jesus?

TWENTY-FIRST WEEK: UNDER THE SHADOW OF THE CROSS.

Seventh Day—Mark 14:32-42. The Agony in Gethsemane.

Verses 32-34. What did Jesus say to the group of disciples; what to Peter, James and John?

Verses 35-36. For what, and in what spirit did Jesus pray?

Verses 37-38. For what reasons did Jesus urge the three to watch?

Verses 39-40. What progress in apprehending the Father's will is shown in the second prayer as given in Matt. 26:42?

Verses 41-42. In what spirit does Jesus come forth from the third season of prayer?

What lesson does this study teach me?

FOR THE CLASS HOUR.

Review the Last Teachings in the Temple.

Treat the Discourse on the Destruction of Jerusalem as uttered by the rejected Messiah while He halted with His disciples on the side of Mt. Olivet and glanced back over the city and its Temple buildings all aglow with the light of the setting sun.

We judge from John 12:1 that the anointing at Bethany occurred six days before the Passover, but Mark placed it here to contrast it with the Treachery of Judas. Let us emphasize this contrast.

Give most of the Class Hour to the spiritual Import of the Lord's Supper and to a sympathetic study of Christ's Struggle and Victory in Gethsemane.

For Nervous Headache

Use Horsford's Acid Phosphate.

Dr. F. A. Roberts, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

Sunny-Hearted Girls.

The best thing about a girl is cheerfulness. We don't care how ruddy her cheek may be or how graceful and up-to-date she is in all respects, if she wears a scowl she cannot be admired.

A sunny little body who is frail in health and has had sorrow that would make many another blue and pessimistic, is the soul of good nature, and extends her cheerfulness to each member of the family by her sunshiny ways and exciting in all a feeling of admiration and love. Perhaps it is her natural disposition, but it is surely a quality that can be cultivated.—The Boy's Lantern.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Hall's Family Pills are the best.

Triennial Convention International Sunday-School Convention June 26th. to July 2nd.

For the above occasion the Missouri Pacific Railway has authorized a rate of one fare, plus $2, for the round-trip; tickets will be sold from all points in the southeast on June 21, 22 and 23; final limit of tickets July 31. Special arrangements have been made for extension to August 31. Write the undersigned for particulars.

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COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.

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COMMENCEMENT STATE NORMAL AND INDUSTRIAL COLLEGE,

Greensboro, N. C., May 25-30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Greensboro at rates based on tariff 1, Circular A—3106, tickets to be sold May 23 to 26, inclusive; final return limit May 31.

ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION,

Chattanooga, Tenn., July 1-4, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Chattanooga, Tenn., for one first-class fare for the round trip, plus $3 for Membership Fee; rate from Raleigh $17.50. Tickets to be sold June 27 to July 1, inclusive, with final limit July 6, however, final limit can be extended until September 10 by depositing ticket with Joint Agent and payment of 50 cents.

ANNUAL CONVENTION KNIGHTS OF PYTHIAS,

Asheville, N. C., June 10, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Asheville at rates based on tariff 2, Circular No. A—3106; rate from Raleigh $11; tickets to be sold June 8 to 10, inclusive; final limit June 14.

MEETING MEDICAL SOCIETY STATE OF NORTH CAROLINA AND STATE BOARD OF MEDICAL EXAMINERS,

Wilmington, N. C., June 5-10, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Wilmington at rates based on tariff 2, Circular No. A—3106; tickets to be sold June 3, 4, 9 and 10; final limit June 16. Rate from Raleigh $6.55.

SOUTHERN STUDENT CONFERENCE OF Y. M. C. A., June 14-23, 1902.

ANNUAL CONFERENCE OF Y. M. C. A., June 13-23, 1902,

Asheville, N. C.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Asheville at one first-class fare for the round trip; rate from Raleigh $8.90; tickets to be sold June 13 and 14; final limit June 25.

SUMMER SCHOOL,

Knoxville, Tenn., June 19 to July 30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets from ALL POINTS to Knoxville, Tenn., at rate of one first-class fare for the round-trip; rate from Raleigh $12.65; tickets to be sold June 16, 17, 18, 28, 29 and 30, July 11, 12 and 13; final limit August 15.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS, May 28-June 3,

Detroit, Michigan.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Detroit at one first class fare for the round trip from ALL POINTS; rate from Raleigh $18.80, via Richmond and Cincinnati, and $20.60 via Washington; tickets to be sold May 23 to 26; final limit June 6.

IMPERIAL COUNCIL, NOBLES OF MYSTIC SHRINE, San Francisco, Cal., June 10-14, 1902.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco, Cal., August 11-12.

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

For further information regarding rates and schedules, address or call on the undersigned,

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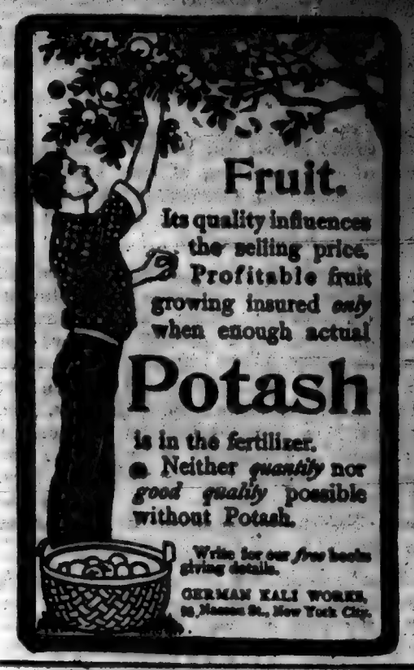

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Current Events

STATE NEWS.

A great crowd did honor to the occasion of the unveiling of the statue to Lieut. Shipp in Charlotte. Col. J. P. Thomas made an address worthy of the subject and the occasion.

At the meeting of the North Carolina Daughters of the American Revolution in Charlotte last week the following named officers were elected to serve for the ensuing year: Miss Mary Love Stringfield, of Waynesville, State regent; Mrs. Edwin Overman, of Salisbury, vice regent; Mrs. Charles L. Van Noppen, of Greensboro, historian; Miss Julia Alexander, of Charlotte, secretary, and Mrs. W. O. Shannon, of Henderson, as treasurer. Salisbury was selected as the next meeting place of the conference.

The Agricultural Department last week issued its first crop report for the year. It is the May report. It says that, compared with an average, the general condition and progress of farm work is 98 per cent. The cotton acreage as compared with last year is 89 per cent; that of tobacco 107 per cent. But as to the latter figure it is thought to be somewhat too low. Not a few well-informed persons think the figures ought to be 112 to 115 per cent. The sales of fertilizers for tobacco have been heavy, while those for coton fell off. The report says the acreage in corn as compared with last year is 106 per cent; that of oats 90 per cent. The condition of oats is 80; that of wheat only 68. These are the only poor crops. The condition of the trucking interests as compared with last year is 95 per cent. In reference to live stock the report says the number of mules as compared with last year is 98 per cent; of horses 97 per cent.; of cattle 89 per cent., and of hogs 84 per cent. The large falling off in hogs was perhaps expected, owing to the short crop of corn last year.

The State Federation of Labor met in Charlotte last week. It recommended the adoption of the Initiative and Referendum. This right in Charlotte must have filled the Observer's cup.

Other reports adopted were the following: (1) That all State printing should be done by State printing houses, using the union label; (2) that the State Legislature adopt suitable laws making national labor day a legal holiday in North Carolina; (3) that we condemn all such acts as the indiscriminate use of injunctions on the part of the judiciary and that we pledge ourselves to use our influence to settle all strikes, lockouts, etc., by arbitration; (4) that we favor the House bill No. 20, before the present Congress known as the Lovering amendment, declaring in favor of a uniform work day throughout the country in manufactories of all kinds throughout the United States; (5) that we believe the general welfare of our country will be bettered by municipal and governmental ownership of all public utilities, such as railroads, telegraph, street cars, electric light, water, etc.; (6) that we are opposed to the use of convict labor in such a manner as to throw it in competition with honest price labor, as it has a tendency to produce poverty and criminality among that class."

The election of officers resulted as follows: President, S. J. Triplett, of Charlotte; first vice president, H. M. Turner, of Salisbury; second vice president, J. T. Gribble, of Charlotte; third vice president, G. C. Lumley, of Asheville; fourth vice president, Ellis Godwin, of Concord. The following named were elected to compose the executive board: W. T. Stover, William Lunker, W. M. Tye, and H. M. Turner.

GENERAL NEWS.

CUBA LIBRE.—May 20th the United States, having driven the Spaniards from Cuba and having set the Cuban people in the ways of liberty, retired from the island. The country is now free and independent. But it is free to fail as well as to succeed. Whether it shall succeed or not, is a very serious question.

COAL CREEK HORROR.—One of the greatest mine disasters in our country's history occurred last week in the Fraterville mine, Coal Creek, Tenn. There was an explosion of gas and over 200 men were entombed and killed. Some of them died slow and terrible deaths. The people of the State have been called upon for assistance.

COAL STRIKE.—The coal strike of some months ago was settled only temporarily, it may be remembered. With recent weeks it has broken out again. This time it is entered upon by the workers against the advice of their head officials. This strike is quite an extensive one, covering the anthracite region. Already prices have gone up. But so far no very critical stage has been reached.

ALPHONSO XIII.—While the United States was retiring from Cuba, Spain was proclaiming her new King, the boy born a King now come of age. And high up amongst the representatives present was Dr. J. L. M. Curry, representing the United States—the man who represented our country at this boy King's birth. The occasion of the King's ascendency was a notable one for splendor and display.

RESTLESS MOUNT PELEE.—Last week the volcano that destroyed Martinique continued its violent manifestations; but fully warned, no victims were caught. The erup-eruption last week is said to have been fully as violent as that of three weeks ago. The people of St. Vincent and all that region are greatly alarmed and there is much distress. But there is no lack of succor. So far as money can serve there is no need.

THE SOUTHERN METHODISTS.—The Methodist Conference at New Orleans will finish its work this week. The more significant actions are these: The acceptance of the Publishing House money, about which there has been so much talk; second, the election of Dr. A. Coke Smith and Dr. E. E. Hoss to the bishopric; and third, the creation of the order of deaconesses. The world will never understand the reasoning of the Conference in refusing to re-elect the Publishing House Agent who permitted the deception to be practised upon Congress and in accepting the money that was received by means of that deception. As for the deaconesses, this step has been expected of the Methodists in the South for some time. The duty of a deaconess, we may add, is to wear a peculiar garb—as nuns do—and "to render any service, from scrubbing a door-step to supplying a pulpit."

SOUTHERN PRESBYTERIANS.—The Assembly of the Southern Presbyterian church has been in session at Jackson, Miss. Much business has been transacted. The matter of particular public interest is the attitude of the Assembly to the question of revising or amending the Creed. The Northern Presbyterians voted both to amend and revise. But the Southern Presbyterians have voted not to do so—not even to relieve themselves of the apparent embarrassment of the "elect infants clause." The Assembly has, however, adopted a statement declaring that the Bible teaches that all infants dying in infancy are saved. The action of the Northern Presbyterians in revising and amending the Confession and of the Southern Presbyterians in refusing to do so, not only marks the division in that Church as fundamental, but illustrates the difference between Northern and Southern people in general. The fact that the vote on the question was 91 to 82 also indicates the proportion of Southern men who are disposed to regard such matters much as the men in the North do.

CONDITION OF COMMERCE.—In Southern territory the cotton receipts in sight to the first day of May were 9,624,352 bales, of which 2,892,342 bales, or 30 per cent. of the total receipts, were derived from what is known as Texas territory; 3,096,270 bales, or 32 per cent., from the other Gulf States, and 3,635,740 bales, or 37 per cent., from the Atlantic States. At New Orleans the grain shipments for 10 months of the current fiscal year were 19,276,659 bushels, against 34,121,381 bushels for the corresponding period of last year. At Galveston the amounts were 9,451,113 bushels and 12,050,434 bushels, respectively.

The iron trade for the first four months of this year furnished a tonnage of 657,670 tons, in contrast with 529,181 tons for the corresponding period of 1901. The home demand for pig iron from this quarter has almost extinguished exports. Out of a total shipment of 145,261 tons of pig iron in April, only 149 tons were credited to export from Southern iron territory.

On the Pacific coast lumber shipments from the red wood regiots of Upper California were in round numbers 11 millions of feet ahead of those of 1900, and three million feet greater than 1901. Everett, Washington, shipped 18,500,000 feet of lumber in April alone. At the port of Tacoma the outward freight tonnage for the first four months of 1902 was 345,599 tons, and the inward tonnage 42,488 tons. Of the 1,283,554 barrels of flour for the Orient, Portland contributed 517,476 barrels, Tacoma 450,520 barrels, and Seattle 315,553 barrels.

The coal trade since January 1 has generally exceeded that of the corresponding period of last year. Cincinnati gained 42.5 per cent. St. Louis shows an increase of 13 per cent. The Chesapeake and Ohio coal tonnage for nine months ending with March was 4,299,000 tons, compared with 3,918,172 tons last year. The coal and coke tonnage over the Pennsylvania lines east of Pittsburg and Erie reached a total of 11,837,998 tons to April 26 of this year, compared with 10,930,812 tons last year. Connellsville coke shipments this year averaged 10,747 cars per week, compared with 10,549 cars per week last year. Coal shipments to domestic ports on the Lakes, mainly from lower Lake ports, were 930,096 tons this April, compared with 55,653 tons last April, while coastwise and foreign shipments for the first four months of the year amounted to 2,527,673 tons, of which 693,921 tons were hard coal, and 1,833,752 tons soft coal. The iron ore shipments of 1,774,652 tons bring the tonnage of these two chief articles in Lake trade to a total of 4,302,325 tons for the first third of the year. Coal receipts at Boston were 1,762,766 tons, compared with 1,559,313 tons last year. Coal and coke traffic over the Norfolk and Western Railway to the end of March increased 18 per cent. over last year, and the Baltimore and Ohio's traffic for April increased 26.8 per cent. above April, 1901.

Coals of Fire.

Dear Sir:—I am sending you herewith $1.50, in return for which you will kindly extend my subscription one year.

I am very much obliged to you for calling my attention to the fact that I am delinquent. I ought to have read my label more carefully. I sometimes think that no other men on earth are treated so ill, from a financial standpoint, as physicians and newspaper editors. The "reminder" that you sent is courteous and temperate, and your generous offer to indulge me still further (if necessary) certainly heaps coals of fire on my head.

Very truly yours,

J. H. S.

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The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways

TAKE

Tutt's Pills

And save your health.

STATEMENT

Commercial Assurance Company,

OF GREAT BRITAIN.

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital stock authorized, not given.		
Income—From policy-holders, $2,818,240.75; miscellaneous, $135,298.28; total		$2,953,539.03
Disbursements—To policy-holders, $1,854,790.73: miscellaneous, $1,193,294.13; total		3,048,084.86
Fire Risks—Written or renewed during year, $353,263,746.00: in force		409,197,928.00
Marine and Inland Risks—Written or renewed during year, $30,598,175-00; in force		1,616,291.00
ASSETS.		
Value of real estate (less amount of encumbrances		$888,148.69
Value of stocks and bonds (United States, State, etc., owned),		1,842,385.00
Loans on real estate (first lien on fee-simple),		232,500.00
Interest and rents due and accrued,		12,928.55
Cash in Home Office and and deposited in banks		385,057.64
Premiums unpaid		495,571.91
All other assets, detailed in statement		5,681.90
Total		$3,862,273.69
Less assets, not admitted		1,208.47
Total admitted assets		$3,861,065.22
LIABILITIES.		
Losses unpaid		$401,615.00
Ledger liabilities		19,618.35
Unearned premiums		2,179,192.10
All other liabilities as detailed in statement		112,347.01
Total liabilities as to policy-holders		2,712,772.46
Surplus beyond all liabilities		1,148,292.76
Total liabilities		3,861,065.22

BUSINESS IN NORTH CAROLINA IN 1901.

Fire risks written, $3,151,480.00; premiums received, $24,763.54.

Losses incurred—Fire, $14,992.70; paid $20,102.70.

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Business Manager for North Carolina, managed from New York Office.

State of North Carolina,
Insurance Department,
Raleigh, April 11, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Commercial Union Assurance Company, of London, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

(Seal) JAMES R. YOUNG,
Insurance Commissioner.

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Regulates the Liver, Stomach, Bowels and Kidneys.

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For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulations, take Lemon Elixir. 50 cents and $1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

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DR. H. MOZLEY—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES.
Parkersburg, West Virginia.

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Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

Special Topic, Cuba.—"A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time." Cuban missionaries, 27; churches and stations, 31; churches constituted, 6; baptisms, 157; Sunday-schools, 8. Mission work in the Provinces of Havana, Matanzas, Santa Clara and Pinar del Rio.

Study Topics.—Needs of work: More preachers of the gospel; high schools for instruction of the young men and women; houses of worship. What will be the effect of the evangelization of Cuba on all of Spanish America.

Spicial Objects of Prayer.

First Day.—Mission work in Havana.
Second Day.—In Matanzas.
Third Day.—In Santa Clara.
Fourth Day.—In Pinar del Rio.
Fifth Day.—For all Cuban Christians.
Sixth Day.—For special wisdom for our Missionaries in Cuba.
Seventh Day.—For the spiritual and physical prosperity of the entire country. Mission study, the giving grace, 2 Cor. 1-15.

Monthly Program—Africa No. II.

LIFE AND RELIGION.

1. Hymn.—The Light of the World. (First line: The whole world was lost, etc.)
2. Five Special petitions—based on five special wishes for missions expressed by members of the society.
3. Scripture.—Isa. 52.
4. Monthly topics.

(New Leaflets to be obtained from Baptist Mission Rooms, 223 N. Howard St., Baltimore, for 2 cents each.)

The Old Chowan.

The first of the Associations to meet is the Old Chowan. May may seem, to the people of the central and western parts of the State, a strange time of year to hold an Association. In this section, however, this is a very convenient season. The people engage largely in fishing and trucking, and this is the end of the season so far as these two industries go. There is, perhaps, not a more prosperous portion of the State than this—Chowan County. The soil is fertile, and intelligent people till it. There are indications of thrift on every side. Elizabeth City Edenton and Hertford are the principal towns, but there are many country churches as wide-awake and aggressive as any of our town churches. If there can be found a Baptist in the State who has any question as to the wisdom of building and maintaining schools for the education of Baptist girls, a visit to the Chowan will dispel his doubts. The influence of the Chowan Female Institute is plainly seen in all this Chowan country. President Scarborough brought a very encouraging report. The year just closing has been the most prosperous of the present administration.

The territory covered by the Chowan and West Chowan Associations, has been called "the Baptist Eden of North Carolina." They have the missionary spirit in a marked degree. The discussions of State, Home and Foreign Missions are listened to with unusual attention, and their contributions show that they are "not hearers only, but doers of the Word."

If the Chowan did as many of our Associations do, they would use all the money raised for State Missions within their own bounds. Indeed they might do this with a good deal more show of reason than many Associations which pursue that method. Within the bounds of the Chowan is the rich county of Hyde, with its two little Baptist churches and not one Baptist preacher. An appropriation was made to the Hyde field this year, but a preacher could not be secured. The Chowan looks beyond its own bounds, and gives most of its money to supply the more destitute portions of the State.

Another thing very noteworthy about the Chowan is its denominational spirit. They are in hearty sympathy with all our work, and give a most cordial support to all our denominational enterprises. The "kicker" has a hard time in the old Chowan. He finds it as uncongenial as a snake does the soil of Ireland.

It is no disparagement to the other good brethren then to say that Dr. Overby is more responsible for the state of affairs in the Chowan than any other man. For forty years he has been a leader in the true sense of the word. Though in his seventy-fifth year, he has a young heart and is cheerful, aggressive and optimistic. Like the aged apostle John, he speaks words of cheer and encouragement to the younger men, and it is beautiful to see the high esteem in which he is held by the younger brethren.

The present session (the 97th, according to the minutes) was held with Ramoth Gilead church, seventeen miles from Elizabeth City. The writer reached the grounds in time to hear the latter part of the introductory sermon which was preached by Brother Cullom. What we heard was excellent and the brethren who heard it all, said that it was a sermon of rare power.

The Association was organized by the election of J. E. J. Warren Moderator, Lycurgus Hofler, Clerk, James G. Gregory, Reading Clerk, and J. M. Forehand, Treasurer. A better team than this would be hard to find. Much time was saved by not reading the church letters. This, by the way, is a custom which all Associations would do well to abolish, the editor of the Recorder "to the contrary notwithstanding." Ministerial education was ably discussed by Brother Cullom.

Several of the brethren spoke on Ministerial relief.

State missions was made the special order for eleven o'clock Wednesday. Brother C. W. Duke read an excellent report in which was recommended an increase in contributions to State Missions. Brother Duke followed up his report with a short but telling speech. Just one year ago the new Corresponding Secretary came before this, his first Association, with fear and trembling. He was then "a stranger in a strange land." This time he felt that he was in the house of his friends. Brother Rose of the Tar River presented the claims of Robersonville church and Brother McLeod pleaded for Belhaven. These brethren were kindly received and the interest of the Association in the objects they represented, was shown in a very substantial way. When the pledges made to State Missions were footed up the figures showed an advance of eighty per cent. over last year. Let the fifty-six other Associations yet to meet catch the keynote sounded by the old Chowan!

A report on Foreign Missions, which was a report indeed, was presented by Brother Duke, and discussed by Brethren Duke, Scarborough, E. K. Hobbs and the writer. After hearing Brother Duke's speech, it was easy to understand the large increase his great church made to Foreign Missions last year.

Brethren J. C. Scarborough and A. D. Hunter discussed general education. We have heard Brother Scarborough many times, but never when he spoke with more power than on this occasion.

This was Brother Hunter's first Association, and he completely captured the brethren. If Hunter could only reach all our people with the speech he made at the Chowan, the amount we pledged to the educational fund would be easily raised. At the conclusion of this discussion a committee was appointed to apportion among the churches the three thousand dollars pledged by the Association. The report of the committee seemed satisfactory to all, for it was unanimously adopted, which means that the Chowan will raise its three thousand.

A very informing report on Home Missions was read by Brother D. J. Harris. Brother Harris's speech which followed this report was an admirable one, and showed most painstaking preparation.

The report on Periodicals was discussed by Brethren Cobb and Overby. When we left, the editor of Charity and Children had the floor, pouring into willing ears the story of our children.

L. J.

Foreign Mission Facts for Workers.

(Taken from Report (1902) of the Foreign Mission Board, S. B. C.)

There were 1,439 baptisms on the foreign fields last year; by far the largest number we have ever had in one year.

The collections for the year were $173,439.49. The largest amount ever received before, was, for the previous year, $156,083.33.

Twenty new missionaries were sent out during the year. We now have 115 missionaries and 171 native assistants; an entire force of 286 workers.

We have seven Theological Training Schools in foreign lands—one in Canton, China, one in Shanghai, China, one in Ogbomoshaw, Africa, one in Torreon, Mexico, one in Rome, Italy, one in Sao Paulo, Brazil, and one in Pernambuco, Brazil. Fifty or more native preachers are being trained in these schools.

The Foreign Mission Journal has a large circulation (over 22,000 monthly) and pays all its expenses. It is earnestly desired to put the Journal in 40,000 homes.

During the year 750,000 mission tracts were distributed. These are furnished free to any individual or church that will apply for them.

The Woman's Missionary Union gave for foreign missions $34,787.17 during the year. The sisters are helping much.

Several legacies were received during the year which added much to the income of the Board.

EXPENSES.

By reference to the Treasurer's account any one can see just what they are. A simple calculation will show that it takes less than eight cents on the dollar for all expenses of the Board in Richmond, including interest on borrowed money, expenses of Missionary Day, and Woman's Missionary Union. Besides this, the State expenses for collecting averaged less than five cents on the dollar, making in all about twelve and a half cents on the dollar used for expenses in the home land, and over eighty-seven cents sent to the missionaries.

INFORMATION.

Anyone wishing information as to our foreign mission work, a report of the Board, sample Journals or mission tracts, is requested to write to R. J. Willingham, Corresponding Secretary, Richmond, Va.

NOTE.

We ought to make a decided advance this year. For this we need men and money. At the Convention in Asheville the brethren from four States agreed to raise $100,000. We name the amounts below which are asked from each State that we may go forward:

Alabama	$16,500
Arkansas	4,000
Indian Territory	750
Oklahoma	250
District of Columbia	2,000
Florida	2,500
Georgia	25,000
Kentucky	25,000
Louisiana	4,500
Maryland	8,000
Mississippi	13,000
Missouri	13,000
North Carolina	15,000
South Carolina	15,000
Tennessee	13,000
Texas	25,000
Virginia	30,000
Other sources	4,500
Total	217,000

As we give of our means, let us pray to God to bless us with more than 2,000 converts on the foreign fields this year.

University of North Carolina.

The Catalogue of the University of North Carolina, just recived, by its size and subject matter, indicates the growth of that institution. The list of the Faculty includes 59 names and of this total 30 are of professional rank. The enrollment of students has reached the large total of 563, exclusive of the Summer School which numbered 92. Of this number, 415 are enrolled in the College, 61 in the Law School, 62 in the Medical School and 29 in the School of Pharmacy.

The Catalogue shows satisfactory progress in all phases of University work. Three new departments have been created, in Economics, Romance Languages and Botany. A Professor of the English Language has also been added to the instructing force. The Medical course has been extended to the full four years required for the completion of study for a degree. At the same time the Medical Faculty has been increased to 23 Professors, Instructors and Assistants.

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F. THOMAS
427 Best St., Buffalo, N. Y.
Oct. 1901.

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Home Circle.

Renunciation.

The lips we love and may not kiss,
The self we love and cast aside,
The flowery ways we choose to miss
For paths where rue and thorns abide;

The wistful eyes that see the shore,
They may not seek beyond the seas—
Ah! Life to Come, hast thou in store
A fit exchange for gifts like these?

—Margaret Ridgely Schott, in the March Scribner's.

Contentment.

Oft have I read of valiant deeds;
Of daring men who gyved a race
To vault into some kingly place
Above the prod of laws or creeds,
Only to find the longed for goal
A poisoned spear point in the soul.

What though we win the fairest lure,
Or scale the topmost mountain height,
Or gain, in some far nation's blight,
Imperial investiture;
If that ere yet the day be spent
We perish in our discontent?

To find joy lurking in the day,
And in the shadowed haunts of night;
To grace life with our heart's delight,
And seek for virtues hid away
Is to emparadise our earth—
To give and find its utmost worth.

—Felix N. Gerson, in Jewish Exponent.

Ella Wheeler Wilcox Talks to Mothers.

A mother must realize that child-training is a work quite as important as any profession, and one which requires an equal outlay of patience and persistence. Women with but small talent will devote years of time, and expend money and enthusiasm upon the study of music or the drama in order to enter on these careers. They will relinquish social life, and give up all pleasure and amusement not connected with their chosen professions. It is only when mothers are ready to show a like interest in the profession of child-training that they can hope for success. The constant care of a talkative child is very taxing. I do not believe a mother should be constantly with her child; but when the child is in her company she should devote herself to making every moment valuable, mentally and morally. She should plan and arrange the amusements of her child when it is in the care of others, and should see that the right people are employed to carry out her designs, just as she would take pains to employ the right coachers and teachers for herself were she preparing for the stage. —Ella Wheeler Wilcox in the October Woman's Home Companion.

The Rabbit Woman.

One of the most picturesque figures in New York is the Rabbit Woman, who stands on Broadway near Twentieth street. She is at her post rainy days and fair ones, in snow or in sunshine, always smiling and contented. Her broad German face beams with good nature when one stops to speak with her, and she gladly shows her wares whether you mean to buy or not. At her side is a large covered basket, hiding away a number of tiny, warm, white rabbits who sleep contentedly all snuggled down together. When the Rabbit Woman is not busy with a customer she is whispering to these pets, or smoothing their fur or feeding them bits of carrot with as tender a care as any maternal rabbit could show.

As a passer-by stops to admire the little creatures, she beams with the delicious complacency of a mother showing her first baby. One sometimes wonders how she keeps up this interest in her small charges year after year, but her affection never grows tired. She has stood in her sheltered corner for ten years now, the familiar friend of the children of New York, and today she thinks her rabbits as charming and novel as she thought them a decade ago. She willingly hands out one to be hugged by the child who stops to admire and then passes on, just as a mother stops wheeling her baby carriage to let a chance admirer see her darling's face.

When she parts with one of her babies she wraps it up carefully and tucks it in a little box, all warmly lined and perfectly ventilated, and charges its purchaser to be very careful of it and very kind to it. Often when some one stops to tell her of some rabbit which is well and happy in its new home she will inquire particularly of its growth and intelligence and comment on its remembered beauty and grace. Her child has been adopted, but it is her child still.

Down in the basket beside the rabbits there sometimes snuggle tiny Maltese kittens, and such beautiful kittens! Each is blue gray, with bright, kitten-blue eyes, and each wears with distinct pride a little pink neck-ribbon. When it is awakened from its nap to promenade on the [illegible] before the eyes of some possible [illegible] it holds its tail erect, like a banner, [illegible] rabbit put down beside it crouches [illegible] its pretty pink eyes in helpless [illegible], but not so the kitten; that marches about with an air of unmistakable conceit. The contrast at one of these exhibitions is one of the delicious bits of the performance.

The owner of these pets lives on a small farm on Long Island, and comes into town every day. She raises both rabbits and kittens herself, and says she sells every one of them. She is always spotlessly dressed in a quaint, foreign fashion, and one of her most atractive garments is her apron of blue and white checked gingham, embroidered with a pattern of kittens or rabbits in cross-stitch. This apron she is often urged to take off and sell, and she complies with blushes and shamefaced smiles, only to appear on the morrow with another, even more elaborate. Fascinating as are her little pets, she is more fascinating herself, with her lovely, old-world quiet and content, and her love for her litle charges and the children who love them too.—By Caroline Benedict Burrell.

The Roosevelt Boys.

Being a president's son must be something of a task, although the Roosevelt boys are perhaps hardly conscious of the difficulties of the position. It is a great thing to escape from living in high places without a trace of snobbery; but the following story of young Archie Roosevelt shows that his father is not going to have his son spoiled if he can help it.

Archie happened to be at the house of one of his schoolmates one afternoon when a certain fine lady of Washington was calling there. On being told that the lad was the son of the president and that he attended a public school, the visitor began putting questions to him about his studies. Archie stood this well enough and answered straightforwardly. But presently the lady ventured upon less safe ground.

"Do you like a public school?" said she. "Don't you find that many of the boys there are rough and common?"

Then Archie showed bis training and unconsciously administered to the aristocrat something of a rebuke. "My papa says," he remarked, emphatically, "that there are tall boys and short boys and good boys and bad boys and those are the only kinds of boys there are."—Woman's Home Companion.

An old darky who lives in the thickets across the river came to Memphis one day to get his pension check cashed. After receiving his money, which amounted to $11, the old ex-slave sauntered down Front street to a produce house and bought three crates of cabbages. When they were delivered at the wharf late that afternoon the old man was there and received them with a mouth watering in anticipation of the good time ahead.

"Whut yer gwine ter do wid dem cabbages?" inquired the negro drayman who delivered them.

"Eat 'em," was the quick response. "I'ze been free forty years, and dis is de fust time I'ze had de money to buy 'nuff cabbage. I'ze gwine ter eat cabbage till I furgit de way ter my mouf."

Prayer.

Great and glorious God, who alone art worthy of our love and service, cure me of, and preserve me from, the sin and vanity of admiring this world. Give me grace to renounce all covetous desires, all love of riches and pleasures; to desire only what is necessary, and to be content with what Thou, O Lord, thinkest so; not to be troubled at the loss or want of anything besides Thy favor; that no business, no pleasures may divert me from the thoughts of the world to come; that I may cheerfully part with all these things when Thou requirest it of me.

Some Hints as to Summer Styles.

Many plaited skirts are worn in a large diversity of materials ranging from mull to broadcloth.

Two lovely old-style fashions happily revived, and reminders of the Louis periods of dress, are the fichu and the sash.

The bishop-shaped sleeve still holds its own but is much increased in size, to follow the present requirements of fashion.

The preference for one-tone color is increasing, and the combination of several different colors on one costume is not often seen.

The old fashion of piping and cording edges of ruffles, flounces and other trimmings has been revived, and most successfully.

One really new note in the summer gowns is the return to favor again of the full-gathered ruffle put on with a small heading for a skirt garniture.

Taffeta still seems to hold first place, and nothing can quite fill its many uses, not only as a dress material but also as a trimming for many other materials.—Mrs. Ralston, in the May Ladies' Home Journal.

The Physical Aspects of Good Cheer.

Much is said about the importance of being good natured if the members of a family would maintain a happy household life. But the point is often overlooked that good nature is not to be achieved wholly by an effort of the will. If one wishes to cultivate it he must do the things that promote it. For example, it is useless to tell a worn and tired woman that she should be bright and cheerful. She cannot gain that mood simply by willing. What she needs is rest, and a quiet afternoon nap supplemented by the requisite volition will produce the desired result. In other words, if we think that certain moods are desirable we must take the requisite steps to generate them. There is no use of preaching good nature and cheerfulness to ourselves unless we are willing to adjust the means to the end. The trouble with many an irritable, cross-grained and sour member of the family is that he or she does not take sufficient relaxation. The nerves get on edge, and no amount of resolution will impart cheerfulness. If you want to be good-natured and companionable and charming you must pay some attention to your digestion and nerves, and your requirement for sleep.

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CANCEROUS
ULCERS

Are in many respects like other ulcers or sores, and this resemblance often proves fatal. Valuable time is lost in fruitless efforts to heal the sore with washes and salves, because the germs of Cancer that are multiplying in the blood and the new Cancer cells which are constantly developing keep up the irritation and discharge, and at last sharp shooting pains announce the approach of the eating and sloughing stage, and a hideous, sickening cancerous sore begins its destructive work.

In February, 1900, I noticed a small lump on my lower lip. The doctor cauterized it but another came and broke out into an open sore. I began to take S. S. S. and after I had taken seven bottles the place healed entirely and no signs of the disease have been seen since. W. P. Brown, Hollands, S. C.

No ulcer or sore can exist without some predisposing internal cause that has poisoned the blood, and the open discharging ulcer, or the festering sore on the lip, cheek or other part of the body will continue to spread and eat deeper into the flesh unless the blood is purified and the Cancer germs or morbid matter eliminated from the circulation.

S. S. S. cleanses the blood of all decaying effete matter. It has great antidotal and purifying properties that soon destroy the germs and poisons and restore the blood to its natural condition. And when pure blood is carried to the ulcer or sore the healing process begins, the discharge ceases and the place heals over and new skin forms. S. S. S. is a strictly vegetable blood purifier containing no mercury or minerals of any description.

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Volume 67. RALEIGH, N. C., WEDNESDAY, JUNE 4, 1902. Number 48

Objections to the Modern Moral Influence Theory of the Atonement.

NUMBER II

BY W. C. TYREE.

(3) This doctrine of the atonement magnifies the love of God at the cost of His holiness.

LOVE VS HOLINESS

If there is really no obstacle to prevent God from forgiving sin without satisfaction, and if He only waits for repentance, then holiness and justice are unimportant and subordinate features of His character. But conscience and the Scriptures teach us that holiness is the essential and determining attribute of God; and His love never violates but always acts consistently with His holiness. If holiness is just as essential an attribute of God as love, then God is as necessarily compelled to punish sin as He is to be good and merciful. The doctrine of substitution does not teach that Christ suffered in order to make God willing to forgive the sinner, but to make it possible, that is, consistent with His holiness, to do so. The love of God makes Him willing and anxious to forgive the guilty, but His holiness or justice makes this impossible without satisfaction. Our own conscience and a true idea of justice are responses to the holiness of God. Both involve the idea that sin deserves to be punished and must be punished or justice will be violated. Not simply to reform the sinner or to warn others, as the moral influence doctrine implies, for these are incidental and secondary considerations; but back of this and apart from this, eternal justice demands and requires that sin, for its own sake, must be punished, and eternal justice is just as much a part of God's being as love. Both of these attributes of God are real and essential. They never violate each other, but in the perfect being of God they are always consistent. If His justice could make Him do what is cruel, it would be unjust, and if His love could make Him do an unjust thing it would not be love. If, as the moral influence doctrine teaches, God punishes sin only to reform the sinner or to warn others, then, indeed, when the sinner reforms and ceases to sin, there would be no necessity to compel God to punish the sins already committed. But this is not the only reason or chief reason why God punishes sin. It is because sin deserves to be punished, and the justice of God compels Him to do it. To make God a being of love and benevolence simply and reduce His holiness and justice to incidental and subordinate features of His character, is contrary to conscience and Scriptures.

SALVATION BY WORKS

(4) The doctrine of an atonement by the moral influence of Christ virtually teaches that we are saved by works. If I am saved because the love that God reveals in His Son for sinners permeates and helps me to be good,then my goodness is the ground on which I am saved. Christ only helps me to comply with the necessary condition. But this is plainly not the Scriptural basis of salvation. The Bible teaches that we are good because we are saved, but not saved because we are good. The Scriptures distinctly ascribe our sanctification to the Spirit, but our justification to the death or blood of Christ.

DESTROYS GREAT DOCTRINES

(5) This doctrine of the atonement is irreconcilable with and destructive to nearly all of the vital and fundamental doctrines of Christianity. We have seen how inconsistent, if not contradictory, it is to the doctrine of the full inspiration of the Scriptures, and how it ignores the essential attribute of God's holiness. Besides this, it virtually denies the doctrine of original sin and the guilt of a sinful nation. It claims that God forgives our positive sins, when by the influence of Christ, we repent; but His influence does not affect the guilt of our sinful nature, so this is denied. If the guilt of a sinful nature were admitted, this doctrine could not provide for the salvation of infants, who have never felt the influence of Christ. It practically does away with regeneration, for its significance is reduced to mere reformation. It recognizes neither justification nor adoption, and sanctification is explained in an unscriptural way and ascribed to an unscriptural cause. These are some of the fundamental doctrines which this new doctrine of the atonement abandons, doctrines which the Bible plainly teaches, and which have so long been tested, and the preaching of which has been so long honored of God by rich and permanent results. Strange indeed, it seems that men, in these last days, are willing to sacrifice so much for a new and untried doctrine, against which there is so much evidence and for which there is no real authority in God's Word. Surely, they assume a fearful responsibility, who by their teaching are trying to remove a doctrine, about such a vital matter, which has so long been tested and proved by its power to save and comfort; and are substituting a doctrine which, when actually tested in this sinful and suffering world, may prove so insufficient, so unfruitful and so disastrous. It claims to give more recognition and emphasis to God's love than the doctrine of substitution, but this is not true, because God's love is more surely and powerfully expressed by giving His own Son to suffer the just penalty which the sinner deserves,thereby forgiving the sinner at the sacrifice of justice. It does put a dangerously slight emphasis upon the holiness of God and the true nature and guilt of sin, and who can tell what fatal effect this would have if the doctrine should be generally accepted?

DOES NOT SATISFY THE CONSCIENCE

(6) This doctrine of the atonement does not satisfy a guilty conscience. Moral and self-righteous men, who have no deep conviction of guilt and no true sense of sin may be satisfied with it. To refined and conscientious Christians, who have been redeemed by the blood of Christ, it may sometimes seem plausible and agreeable, because it so emphasizes the precious influence of the personal Christ. But when sinners are really convicted by the Holy Spirit, when He gives to men a true Bible conception of their guilt as it appears to the holy eye of God, when dormant conscience is thoroughly aroused, then nothing will satisfy and pacify, but the assurance that Christ, by his death rendered full satisfaction to God's holiness for us and made it possible, by enduring our penalty, for God to forgive us and still be just. Whenever the Holy Spirit gives a man a true and adequate conception of his sin, his conscience will not be propitiated until Divine Justice has been propitiated, because conscience is a reflection of God's justice.

HUMAN REASON AGAINST DIVINE REVELATION.

(7) Finally we object to this doctrine because it is a creation of our times and makes many of the concessions which the rationalistic spirit of the present day is so persistently demanding. Human reason is a much more prominent and dominant element in it than Divine revelation. It takes away the offense of the cross which in Paul's day was obnoxious to the prevailing ceremonial spirit, but in our times to the prevailing scientific spirit. In every age man felt the need of some kind of god and some kind of religion. But fallen human nature desires a god and a religion which pleases it. Hence the perpetual tendency to idolatry, which God foresaw and against which He so solemnly warns in the Decalogue. Among the ignorant and barbarous this inherent tendency leads men to worship a material God and to adopt a spurious religion. Among the enlightened and refined, it leads men to worship an intellectual God and to adopt a scientfic religion. But in every age and among all people the natural mind and heart is dissatisfied with and unwilling to receive the God and the religion given to us by supernatural revelation. So Christianity directly, inevitably and uncompromisingly antagonizes this tendency of fallen nature, whether it expresses itself among the ignorant and barbarous or among the enlightened and refined. I solemnly believe that just this issue is involved in the effort to substitute the new doctrine of an atonement by influence for an atonement by substitution. As we have seen it is not a question of theories, for they are merely speculations or opinions, but it a question of doctrine or fact. This new doctrine of atonement by influence is not a late development of an old theory which has been gradually changing and becoming more true to Bible teaching and nearer perfect, as men have become wiser and better able to underatand this just subject. This is what its advocates claim and under this impression some are accepting it. Such is the case with the doctrine of an atonement by substitution, for the present theory of it is certainly more consistent with Bible teaching than the first crude theory that Christ paid a ransom for sinners to the devil. But the doctrine of an atonement by influence is radically different from the doctrine of an atonement by substitution, for it involves radically different conceptions and leads to radically different results. The choice between them is a choice between a plan of salvation which God has supernaturally revealed and a plan which human reason has constructed by making a convenient use of Christ and some general statements of the Bible. The present form of the doctrine of an atonement by influence has enough of the Divine Christ in it to save it from Deism and infidelity; but the ultimate result of the tendency, which has caused it already to sacrifice so much that is vital, and will continue to demand the sacrifice of more, is certain and inevitable. "Hath not God made foolish the wisdom of this world" by saving them that belive through the foolishness of preaching the cross and Christ crucified after the world had tried to save itself by its own wisdom or reason and utterly failed? And shall we now abandon God's plan and try the wisdom of the world again?

The World's Seven Bibles.

The seven "Bibles" of the world are, the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitaka of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta, and the Scriptures of the Christians.

The Koran is the most recent of the seven Bibles and not older than the seventh centry of our era. It is a compound of quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Tripitaka of the Buddhist contain sublime moral and pure aspirations, but their author lived and died in the sixth century before Christ. There is nothing of excellence in these sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth, or the warp which keeps the threads in their places. They contain the best sayings of the best sages on the ethico political duties of life. These sayings cannot be traced to a period higher than the eleventh century B. C. The three Vedas are the most ancient books of the Hindus, and it is the opinion of Max Mueller, Wilson Johnson and Whitney that they are not older than eleven centuries B. C. The Zendavesta of the Persians is the grandest of all the sacred books next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., and therefore, has a clear margin of 300 years older than the most ancient of the other sacred writings.—Selected.

Wendell Phillips's Consecration.

There are great moments in the lives of individuals not less than nations—moments when destiny seems to hinge on a single resolve, and when glory or shame, success or failure, victory or defeat, awaits the issue. In the life of Wendell Phillips we have more than one moment when temptation struggled with the divinity within, only to be vanquished by the assertion of his nobler self. One of these supreme moments was reached on the afternoon when he beheld William Lloyd Garrison dragged through the streets of Boston by a mob in broadcloth. But long before that memorable afternoon he had faced a crucial moment in his life, the outcome of which served to light up all future days with glory, because it marked a decisive moral victory. The story is as follows:

One day after hearing Dr. Lyman Beecher preach he repaired to his room, threw himself on the floor, and cried, "O God, I belong to Thee. Take what is Thine own, I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it." "And," observed Mr. Phillips, in later years in life, "I have never found anything that impressed me as being wrong exerting any temptation over me; nor has it required any courage on my part to do whatever I believed to be right." In other words, in that crucial moment, his moral nature conquered and subjugated his lower self. For him thenceforth there was no compromise with animalism, with selfishness, cupidity, or, in a word, with any debasing influence which assails the life of man.—The Coming Age.

Who could live surrounded by calamities did not smiling hope cheer him with expectation of deliverance.—J. Hamilton.

INFLUENCE OF CHARLESTON ASSOCIATION IN NORTH CAROLINA.

Early History of Broad River, Sandy Creek, and Kings Mountain Baptists.

BY MAJ. W. A. GRAHAM.

Some reader may ask, what interest have North Carolina Baptists in this question? It is a well established historical fact that this Association introduced and propagated Baptist principles in the State in all the territory west of the Catawba River. I have not found a single church formed since the organization of this Association in 1800 that did not arise from this source. There are only a few east of the Catawba that were organized by its missionaries or preachers.

The Catawba seems to have been the dividing line between the work of the Baptists of the two Carolinas. Ministers passing the river made no attempt to connect their work with the North Carolina Associations but immediately united with the Broad River, e. g., Hosea Holcombe, Perminter Morgan, Humphrey Posey and others.

In 1806 French Broad, Caney River, Caney Creek and perhaps other churches were dismissed to unite with churches from the Holstein Association in constituting the French Broad Association. This brought its territory to the east of the Blue Ridge. In 1827 nine churches in Rutherford, Lincoln and Burke counties united with churches from the Yadkin and perhaps Mountain Association in constituting the Catawba River Association. In 1841 five churches in Rutherford were dismissed to aid in forming the Green River Association. This reduced the North Carolina territory to Cleveland and a portion of Rutherford; the churches in this bound, were dismissed in 1851 to form the King's Mountain Association and the Broad River's bounds were confined to South Carolina with exception of one or two churches. After fifty years labor our South Carolina brethren ceased to work in this State.

The Broad River Association was organized in 1800 by fourteen churches dismissed from the Bethel Association and two new churches. Nine of these churches were in North Carolina, viz. Sandy Run, Green's Creek, Green River, Mountain Creek and Bills Creek in Rutherford, Long Creek in Lincoln, Silver Creek in Burke, and French Broad and Caney River in Buncombe County.

THE BETHEL ASSOCIATION

This Association was organized in 1789 by churches that had been members of the Congaree Association which was organized in 1771 and churches that had been formed since its dissolution.

THE CONGAREE ASSOCIATION

In 1770 the Sandy Creek Association after a session of three days in which time they failed to elect a Moderator as it required an unanimous vote to elect, on the fourth day decided to divide. The North Carolina churches retained the name Sandy Creek. The Virginia churches adopted Rapid-Ann (afterwards General Association of Virginia). The South Carolina churches became Congaree Association. There appear but seven churches in South Carolina upon the rolls of the Sandy Creek Association, viz. Congaree, Fair Forest, Stephens Creek, Bush River, Mine Creek, and two Little River. There was in existence at this time in this section the following churches: Friendship—Goucher's Creek, Boiling Spring, Mountain Creek—formed prior to 1771. In 1772 Long Creek, Sandy Run and Buffalo were formed—(the minutes of the Broad River Association in 1812 state this as date).

All these churches were members of the Bethel Association and of the Congaree, according to Barnett and Logan, historians of the Broad River Association, who state that it was nearly the same churches in the two bodies.

CHURCHES SUPERIOR TO ASSOCIATIONS.

The Sandy Creek churches brought with them the doctrine that the Association was more powerful than the church—and the endeavor to enforce this caused the dissolution of the Association. The anti Sandy Creek churches (or as I believe the Charleston churches) refused to recognize this doctrine and were the cause of the dissolution. It is well known that the Charleston held the true Baptist view of the independent churches. We do not find the Sandy Creek Association on the roll of the Bethel at its organization. In 1789 the Bethel Association sends minutes and messengers to the Charleston. The Charleston sent a committee to the Bethel asking it to unite with that Association. One of the committee was Rev. James Fowler, who was the messenger from the Bethel and would thus appear to have been also a delegate to the Charleston from some of its churches.

The Charleston would not have invited churches holding the Sandy Creek doctrine to unite with it. Whence came these churches holding the Charleston or true Baptist doctrine? Certainly not from Sandy Creek teaching. Has there ever been found in this section any other Baptist forces except Charleston and Sandy Creek?

The Charleston was an aggressive body and increased from nine churches in 1775 to thirty in 1800, extending up the country to Cheraw Hill, the two forks of Lynch's Creek and Rocky River in Anson County, N. C. Lynch's Creek was a member of the Charleston prior to 1775.

From Enhaw one of the constituent churches of the Charleston came John Vannoy who preached at New Hope (!) where Rev. Hugh McAden found Miller and his church; afterwards Vannoy moved to Wilkes County and was present at the organization of New Hope church in that section, but the latter was not named for the former. This I learn from Brother W. H. Eller, of Greensboro, who is descended from Elder Vannoy. Elder M. C. Barnett, born 1818, died 1872, and John R. Logan, 1811-1884, historians of the Broad River Association, who spent their lives in its bounds, name the Charleston as the first Association of this section—and the others as descendants.

The tradition of the country so holds. Elder C. B. Justice told me recently that a brother of his grandfather was a minister in the Charleston Association, and that he thinks Mountain Creek church was a member of it, and he has always heard that the Charleston did the original Baptist work of this region. Until evidence can be produced that there were other forces besides the Charleston Association holding the doctrine of the independent church at work in this section, it must be conceded that it did the work.

About 1800 the Sandy Creek churches seem to have "learned the way of the Lord more perfectly" and in 1803 we find Congaree a member of the Charleston and most of the others of the Bethel. Fair Forest although in the midst of the territory of the Broad River Association does not unite with it until 1844.

The Methodists came into this section of North Carolina by the Charleston route—the churches remained in the South Carolina Conference until about 1870. Ministers from Charleston attended the Conference at Rock Spring Camp Ground, Lincoln County, as late as 1868.

Charleston was the "sea port town" for all this region.

Machpelah, N. C., May 16, 1902.

John Newton

Two or three years before the death of this eminent servant of Christ, when his sight was become so dim that he was no longer able to read, an aged friend and brother in the ministry called on him to breakfast. Family prayer succeeding, the portion of Scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury: "By the grace of God I am what I am." It was the pious man's custom, on these occasions, to make a short familiar exposition of the passage read. After the reading of his text he paused for some moments, and then uttered the following affecting soliloquy:

"I am not what I ought to be! Ah, how imperfect and deficient! I am not what I wish to be! I abhor what is evil, and I would cleave to what is good. I am not what I hope to be! Soon, soon I shall put off mortality; and with mortality, all sin and imperfection. Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say I am not what I once was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, By the grace of God I am what I am! Let us pray!"

Saying and Doing.

In the Cathedral of Lubeck, in Germany, there is an old alab with the following inscription:

Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not.

—Selected.

"Christ's command is for us to go, all the world and we need an excuse to stay at home and not to go."

News Notes.

....Remember, young people, to send in your N. C. History work by June 20.

....City Missionary Stevenson has started up his Tent meetings for the summer in Raleigh.

....Dunn and Red Springs are the fortunate churches that will have Rev. W. B. Morton as pastor.

....Rev. Judson L. Vipperman has entered upon his work as pastor of Brooklyn church, Wilmington.

....Rev. R. D. Haymore has been aiding in a meeting at Elkin. The meeting is steadily growing in interest.

....Rev. Alan Pressly Wilson has resigned the pastorate of our church at Mooresville, to take place August 1.

....Rev. Thomas Needham, the evangelist, was last week engaged in a meeting in Olivet church, Charlotte, of which Rev. W. E. Dodd is pastor.

....Rev. J. B. Harrell has become pastor of the Baptist church at New Brooklyn, S. C. We commend him heartily to the South Carolina brotherhod.

....The Tennessee Baptist Orphanage volunteered to receive all the children made orphans by the great disaster in the mine explosion at Coal Creek, Tenn.

....We regret to announce the death of Bro. W. M. Brooks, of Jonesboro, father of Rev. C. V. Brooks. Our sincere sympathy is extended to the family.

....There is an error in the Outline Studies in the Life and Works of Jesus for this week. The title for the Third Day should read Jesus Before Caiaphas.

....We regret to record the death of Rev. R. B. Collier of Virginia. He was once pastor in North Carolina. An appropriate sketch of his life will be printed soon.

....The Commencement Exercises of the Normal and Collegiate Institute of Asheville, Dr. Lawrence, President, will occur June 8-10. There are twenty-one graduates.

....The Fifth Annual Commencement of the Kenly Academy took place June 3 and 4. Prof. C. G. Vardell delivered the Literary address; Elder P. D. Gold preached the sermon.

....Secretary Johnson was called to Scotland County Monday by a telegram informing him of the illness of his mother. The heart of the brotherhood is with him and his brothers and sisters.

....Who can look upon the young people coming forth from our schools and be pessimistic? We see the future fair and glorious in them. They are the Twentieth Century in our hands!

....We heard this not long ago—"I am not a Baptist minister; I am a minister in Christ's name; and men call me a Baptist because they choose to, and I suffer them because there is no reproach to Christ in it."

....Rev. O. L. Stringfield came in Monday and advised us to announce that his address after Wednesday will be Barnardsville, N. C. He is going to do some educational work, but will continue to preach as usual.

....We were glad to see Bro. Peterson of Sampson County, who as representative of the N. C. Baptist, made many friends several years ago and won for himself an abiding place in the hearts of the other perinatetics.

....We were glad to see Major W. A. Graham, of Machpelah, in Raleigh last week. He is one of the State's most valuable citizens and one of the most worthy Baptists. A good Baptist ought to be, as Major Graham is, a fine citizen.

....We aknowledge the honor of an invitation to the marriage of Annie Locke, daughter of Mr. and Mrs. Jacob Crawford Clapp, to Mr. William David Burns, June 11th, Newton, N. C. We offer them hearty good wishes.

....We thank Mr. John Graham, Principal, for an invitation to the Warrenton High School Commencement Exercises, May 29 and 30. Rev. W. C. Tyree, D. D., preached the sermon and Prof. Edwin Mims delivered the Literary address.

....Is it not rather vulgar to speak of our Southern Baptist Theological Seminery as "The World's Greatest Theological School"? Even if it were, it would be becoming not to say so. We Baptists have too many "biggest" things anyway.

....In our note in regard to the trouble in the Baptist church at Arkansas with Governor Jeff. Davis, we left room for an inference that Ex-Governor Eagle had a hand in the matter. We may state, on positive assurances, that he did not.

Major W. A. Graham requests us to insert the following correction of his History of the South Fork Association: On page 5, line 1, Mountain Creek should be French Broad. Persons who have bought will please correct. I will correctly stamp all unsold copies.

It gives us pleasure to acknowledge [illegible] from Mr. and Mrs. Walter [illegible] to the marriage of their [illegible]. They [illegible] Rev. William Francis [illegible] June 12, at Raleigh. Mr. Fry is [illegible] of our church at East Durham. [illegible] wishes to him and his bride.

....We regret to record the death of two valuable laymen and strong supporters of the Baptist cause—John A. Vann, of the West Chowan; and J. L. Boykin, of the Eastern. Appropriate sketches of their lives will be printed.

....Richmond College will celebrate her Seventieth Anniversary June 8-12. P. S. Henson, W. C. Bitting, Governor Montague, Wallace Butterick, Carter Helm Jones, F. P. Brent, Geo. J. Ramsay and A. E. Dickinson, will speak. What a galaxy of stars.

....The Methodist Conference at New Orleans adopted a plan to raise a fund of $5,000,000 for superannuated preachers, to be used as an investment fund for their benefit. On Saturday the subscription was started in the Conference and $10,500 was raised.

....Now good friends just think of the June Hill and take a look at your label, and help a fellow along! By the way, have you noticed our new face—of type—how clear and readable? The old Recorder is actually running through a Mergenthaler these days.

....The Religious Herald says: "At last, after decades of delay, Richmond College gets the $25,000 due by the general Governoment for occupation of the property by Federal troops. The bill has passed both Houses, and will doubtless be approved by the President."

....Mr. E. L. Middleton will return to the Cary High School and with Mr. Sams will devote himself to making a secondary school at that place second to none in the South. Already the school is a very strong one. Two abler young school men are not often gotten together.

....Rev. W. C. Barrett, pastor of West Durham and Ephesus, has closed his work at Hope Mills near Fayetteville. During his ministry there there have been about 100 professions of conversion and about fifty accessions to the church. Five hundred dollars has been subscribed for a new house of worship.

....We have received an invitation to the marriage of Nettie Ware, daughter of Mr. and Mrs. Rufus Preston McGoodwin, to Mr. William Hickman Carter, June 10, Danville, Ky. Mr. Carter is the youngest son of the late Rev. Jos. E. Carter. In behalf of many North Carolina friends we extend best wishes.

....In the article by J. M. Broughton in a recent Recorder he should have said that Rev. W. T. Talbert preaches at our mission church at Gibson Mill twice a month. He works under direction and support of our church. We hope to organize a church there soon. This from Rev. J. E. Smith, the able Concord pastor.

....Dr. B. M. Palmer, the first Presbyterian in the South and one of the world's foremost Christians, died last week. His address of welcome to the Southern Baptist Convention will never be forgotten. It introduced in a few minutes his splendid Christian personality to two thousand Baptists who have been better man and women ever since.

....Bro. J. C. Caddell's friends were glad to see him up and about and manifesting his interest in Baptist affairs as of old, at Wake Forest last week. He has had a most severe and painful sickness, but he is going to get well and, as he hints now and then, is going to be all the better every way for it. Few men have surpassed him in service to our denomination.

....Pastor Greaves has recently held a most successful meeting at Reidsville, doing all the preaching himself. So far, the accessions by baptism have been thirteen. Others will probably follow soon. The converts are mostly young men. The Reidsville people are laying plans to repair and remodel their house of worship. They recently paid their pastor's expenses to the Convention.

....There is very frequent comment upon the hospitality of this and that place in which a Baptist meeting occurs. This is worthy and well. But there is one place where hospitality is both beautiful and abounding—Wake Forest—and little has been said of it. No small part of the Commencement joy is derived from the open hearts and abundant goodness of the people of the Hill.

....Medals have become rather plentiful at Wake Forest. We hesitate to publish a list of the winners, lest we omit one or more of them. We rely upon the Wake Forest correspondent of the Charlotte Observer for this list: The two medals from the Euzelian Society were awarded to Messrs. W. A. Dunn, of Halifax County, and T. M. Alexander, of Mecklenburg—the first gentleman winning the senior orator's medal, the second the freshman's improvement medal. They were presented by Prof. W. J. Ferrell, of Wadesboro. The medals from the Philomathean Society were presented by Dr. J. M. Parrott, of Kinston, and were awarded as follows: W. E. Woodruffe, of Surry County, senior orator's medal; H. F. Page, of Cumberland County, junior medal for oratory; George E. Kornegay, Jr., of Lenoir County, sophomore medal for oratory and debate; Thomas Seawell, of Moore County, freshman's improvement medal. Mr. Weaver, of Greensboro, brother of Rev. R. W. Weaver, won the medal for the best story in the Wake Forest Student.

Wake Forest 1902—1903.

Everybody says that it was a good Commencement, and I am not contradicting them. The weather was deliciously cool; the attendance of alumni and others was unusually large; all the speeches (except one) were well prepared and well delivered; the behavior and attention were, on the whole, excellent.

It is always a strain to have to say "good bye" to the young men who will not return. Of course we are glad to have them go out to join with the world's active workers, but at first we feel homesick without them. And it was pleasant yesterday, as one after another came to my office or home for the final parting, to hear them say that they were going to be homesick for Wake Forest after they left us. God bless them, every one.

The afternoon of Commencement Day I came to my office and wrote 1902-1903 on the new page of our matriculation book. That's what Commencement really means,—the beginning of the next session. We have already begun to plan and work, hoping to make the Sixty-ninth session, if possible, more successful than any of the sixty-eight others have been. We cannot do this by ourselves. We need co-operation and help. It is not our College any more than it is the College of thousands of other people. The future of State Missions, Foreign Missions, the Orphanage, our other colleges and our academies—all the interests of the Convention, are to some extent involved in the future of Wake Forest.

I feel, therefore, that, as one of the servants of the Convention, I have the right to sound the call and summon to our help all our brethren and sisters.

It cannot be too often repeated that Wake Forest is not an end, it itself. It is only a means to many worthy ends. One may know little about the College and therefore love it little for its own sake. But, if he is a true Baptist, he is bound to help it in its work because of the ends to which it is an indispensable means. Let us all labor together, therefore, in every way possible to make 1902-3 our crowning year.

CHAS. E. TAYLOR.

May 31, 1902.

Commencement Exercises of the Oxford Seminary.

BY REV. JOHN S. HARDAWAY.

These exercises began on Tuesday night with the address before the "Maggie Nutt Missionary Society" by J. W. Bailey, editor of the Biblical Recorder.

Mr. Bailey spoke of the foundation principles of missions as seen in the lives of the Apostles. He showed clearly that they were a profound personal attachment for Jesus their Lord, and faith in the resurrected and risen Christ. He carried us back to these first principles, emphasizing and enforcing them.

Wednesday at 11 o'clock in the morning the "Class Day" exercises were held.

Four young ladies graduated: Misses Norfleet Hunter, Sue Kelly, Alice Hilliard, and Bessie Dorsey.

Miss Norfleet Hunter read an essay entitled, "Characteristics of Tennyson's Heroes."

Miss Sue Kelly's essay was on the "Causes of the Crusades."

Miss Alice Hilliard wrote on "Some Peculiarities of Plant Life Around Oxford;" and Miss Bessie Dorsey read an essay on "Three American Poets of Nature."

These essays were thoroughly prepared, and beautifully read, reflecting honor upon the class, and were studies, two in Literature, one in History, and one in Science.

President Hobgood reported eighty-eight boarding pupils enrolled; a most prosperous session of the school—and the health so uniformly good that there was not a single case of serious sickness during the year.

Rev. A. McCullen presented the diplomas in a humorous and pleasing speech.

SERMON BEFORE THE GRADUATING CLASS

This was preached by Dr. Barron, of Charlotte, from Eccles. 12:1, "Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say I have no pleasure in them." It was an earnest, impressive, powerful gospel sermon, urging to the immediate acceptance of salvation. It was a model sermon to a graduating class.

ART EXHIBIT

The Art Exhibit, embracing the work of the past few months, was very good. Miss Sue Hall, the teacher of this department, is a gifted artist, and highly cultivated in her special line of work, having spent nine years in New York city under the best masters and having taught in the Seminary for a dozen or more years.

There were beautiful pictures in crayon, pastel, and oil. A unique feature of the exhibit was the free-hand drawing. Two life size oil portraits, one of Dr. Hufham for Wingate Memorial Hall, the other of President Hobgood for the Hall of the Philomathesian Society of Wake Forest, were greatly admired. These were made by Miss Hall, the Art teacher.

The Annual Concert came off on Thursday evening. This was a fine musical treat. Every one did well, and the whole was a fine testimony to the Musical Faculty. Col. F. P. Hobgood, whose voice has been trained by Miss Taurman, sang a fine solo, and Misses Edna Hudson and Carrie Hobgood, two of the music teachers, played the duo Euryanthe exquisitely. This concert showed in every way the most thorough training after the most approved method. The music department is very large, requiring the services of three teachers.

The address before the Calliopean Society was delivered at night in the Baptist church, by Dr. Chas. E. Taylor, of Wake Forest College.

His subject was "A Queen in Dixie." In his address he delineated the character of a noble Southern woman he had known, and held her up as an example worthy of being a model to be copied by young women. His address made a profound impression. It was just the thing for the occasion, and was heartily enjoyed, and approved by those who heard it.

President Hobgood is to be congratulated on the closing of this successful year's work.

Not a case of serious sickness during the year; a faculty of noble Southern women who have all now been with the school for many years with no change for several years, women qualified not only by culture, but by high moral character and deep spiritual life, for the training of the young womanhood of our land; a large and enlarging patronage, all these things may well gratify the heart of the President of this school in his important work.

From a long and close observation, I can say that if parents wish a school where substantial culture is given; where a lovely gentle home influence prevails; where not only all the surroundings are promotive of health, but every attention is given to preserve health, and to care for the sick the school at Oxford, North Carolina, is just the school they are looking for. Make a note of this and if you have children to send to school this fall, write early to Prof. Hobgood about the matter.

Oxford, N. C.

CAROLEEN AND HENRIETTA.

Active Work and Growing Churches—Impressions of the Convention—Impolite Ministers of Christ.

We closed the meeting at this place and at the night service on May 4th we extended the right hand of fellowship to 31 young converts who had been buried with Christ by the writer the same evening. "Pattie Simmons," my little eleven-year-old daughter, was among the number. Brother Wade Bostic of Henrietta, rendered valuable assistance during the greater part of the meeting, and his sermons were much enjoyed by our people. We think our churches are in fair condition at this place and at Henrietta. Our Sabbath-school one week ago, numbered 262 at Henrietta, and 354 at this place. Mrs. Dowell's class numbered that day present even 100.

The trip to the Convention was very pleasant except from Marion to Ashville. Lack of cars caused the passengers to be too much crowded. Several of the good ladies were made sick because they had to stand up all that distance. There was a lack of politeness among the sterner sex who kept their seats while the weaker vessels had to stand and endure the severe shaking incident to the rough road of that mountain country. The respect for women among our Southern people in this fast age of hurry and hustle is fast passing away. I could but feel that there was too little politeness on that train for members of a great religious body.

But we arrived there after all, and found Asheville a charming place, and the Convention a most excellent and charming one. The inspiring speeches of truly great and good men, the spirituality that permeated the atmosphere, the sermons of Dr. McConnell, and Geo. W. Truett, of Texas, the speeches of Dr. Willingham and so many others thrilled my very soul and made the mission spirit prominent.

Many of the speeches were par excellence.

I enjoyed the eulogies of Drs. McDonald and Hawthorne upon the lives of Dr. F. H. Kerfoot and Dr. H. W. Tupper.

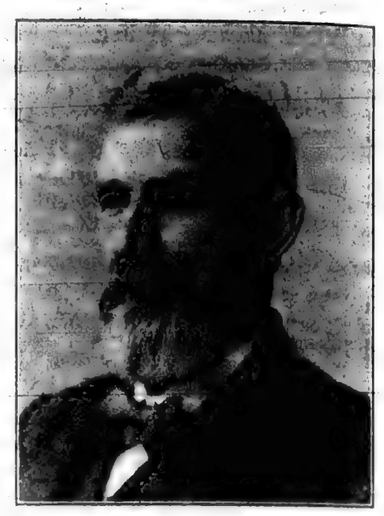
The Diaz matter ended satisfactorily.

I think brethren Tucker and Vines gave a most hearty and joyous welcome. They handled the crowd well, and everybody was made to feel at home. I doubt whether the Convention has ever been handled more easily, or better entertained.

We attended a decoration service at Oak Grove Friday. The people had gone there and cleaned off the graves and had hauled white sand and draped them so they looked like they had almost been starched and ironed. About 11:30 a. m., they met bringing loads of beautiful flowers which were placed by loving hands upon the graves. Then repairing to the church, a bounteous spread was made upon white cloths upon the green grass and the inner man was made glad and also strengthened. Then entering the house several speeches were made by different brethren concerning the dead, the resurrection, heaven, etc. This is a custom with all the churches and it keeps the people in sympathy with each other and all take special pride in draping the graveyards and keeping them clean and neat.

GEO. J. DOWELL.

Caroleen, N. C. May 20, 1902.



THE LATE MR DENNIS SIMMONS,

who gave in his will about $70,000 to our Orphanage at Thomasville, about $19,000 to the endowment of our Baptist Female University, and $1,000 to the Baptist church at Williamston, N. C.

The Gifts to the University—They Should Encourage Us to Give.

The Baptist Female University has been fortunate in the last year and a half in being handsomely remembered in the wills of Judge Faircloth, Mrs. Swepson and brother Dennis Simmons. Never were benefactions more judicially or worthily bestowed. But lest some one should suppose that these gifts will lessen the necessity for paying the debt upon the University which the Convention at Winston resolved to do, we make the statement that such is not the case. None of the gifts can be used to remove this debt. They were not made for that purpose.

The gift of Judge Faircloth consisting of real estate, estimated to be worth between $15,000 and $20,000, is subject to the life interest of Mrs. Faircloth in the property given. The will of Mrs. Swepson provides that her gift, estimated to be worth between $25,000 and $30,000, shall be invested by her executor and trustee and the income from the same paid to the University to be used for its support and maintenance. The will of brother Simmons provides that his gift estimated to be worth between $15,000 and $18,000, shall be invested by the trustees of the University to the very best advantage, and as much of the interest as may be required used to keep up the Martha Simmons Hall, and the balance, if any, to go to the general fund of the University for its support.

It will thus be seen that this debt upon the University must be paid from other sources than these gifts. It is well that this is so. With the rising tide in behalf of education now seen in the State, it will help our people to have laid upon their hearts the claims of the University and our other schools. We believe our churches will be broadened and helped by it as well as the schools themselves.

It is to be hoped, now that the collections for Home and Foreign Missions have been taken in the churches that the Educational Movement may be taken up and pressed. This should be done now where it is possible. In some places it is probably not practicable to take the matter up until later in the year, but there are other places where it can be done, and where this is possible it should be brought before the people so as to get it out of the way of other work of the denomination which will of necessity, come on later in the year.

We hope the brethren in all the Associations have arranged, or are arranging some plan or schedule to have the Educational Movement presented to the churches during the year. It is necessary to reach our people generally if we are to succeed. All should help, not only the Associations and churches which made subscriptions at Winston, but others as well—all should lend their aid. If this is done we shall succeed, and that too without strain or high pressure.

This matter of arranging plans for the work can be very generally attended to at the next fifth Sunday meeting in June. The brethren in the various Associations should charge their minds with it and attend to it when the time comes. Let this be done and the Central Committee informed of the fact. We shall be glad to co-operate at this end of the line, and we invite suggestions from the brethren as to the manner in which the work should be done in the various Associations.

W. N. JONES,
Chairman Central Committee.

....Rev. W. M. Johnson, a Baptist minister of worth, died suddenly at Matthews, N. C., May 30.

Marriages.

JONES-DUPREE—At the home of the bride in Morrisville, Wake County, N. C., on April 29, 1902, by Rev. W. G. Clements, Miss Ella Dupree to Rev. Sidney W. Jones, a minister of the Missionary Baptist church.

WILKINS-GRANT—On May 15, 1902, in Goldsboro, N. C., Mr. C. E. Wilkins, of Manning, S. C., to Miss Minnie E. Grant, daughter of Major H. L. and Lizzie Grant, of Goldsboro, N. C. Rev. C. A. Jenkens officiating.

Obituaries.

"There is no death! The stars go down
To rise upon some other shore,
And bright in heaven's jeweled crown
They shine for evermore.

"There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

"There is no death! The leaves may fall,
The flowers may fade and pass away;
They only wait, through wintry hours,
The coming of the May.

"There is no death; an angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them dead.

BARNETT—The angel of death came into the home of brother and sister W. T. Barnett on March 22d, 1902, and took little Exie to the better home above. Her stay on earth was short, she being only sixteen months old, but she fulfilled her mission. Brother and sister Barnett have two buds transplanted in the home above. Thank God for their hope of meeting them. Done by order of Ephesus Baptist church.

MRS. L. P. DUNCAN,
MISS PATTIE BASS,
MISS MOLLIE GREENE,
Committee.

MELVIN—Ex-Sheriff R. P. Melvin, Bladen County, N. C., was born 1830, September 29th; died 1901, October 16. Age 71 years, 17 days. Member of White Lake Baptist church. Had long taken interest in the politics and business of his county. Last illness was very protracted. Knew that death was at the door. Reviewed his long life very solemnly before the Lord. Said he believed all things were adjusted between himself and his Savior: He leaves sorrowing a widow, three daughters, one son, and an immense number of relatives and friends. Buried near beautiful White Lake. Funeral services by Rev. Wm. Brunt. Text I Jno. 3:1-9. Day pretty. Ateention of audience intense.

WM. BRUNT.

HUNTER.—Died on Monday, May 19th, 1902, Miss Gertie, daughter of Mr. and Mrs. H. R. Hunter, of Hertford, N. C. She had gone down to her aunt's to attend the Chowan Association. As she was getting out of the buggy the horse kicked and killed her. I turned back from the Association to break the sad news to the family. I did it the best I could, but it came then like a thunder stroke. She had left the evening before in high spirits because of her anticipations of a good time at the Association. She was the oldest daughter of brother and sister Hunter, the favorite of their home and the admiration of her friends; only fourteen years of age, but in mental development far above the average. Faithful to her Sunday-school, and a faithful reader of the Recorder. Last fall she gave her young heart to the Lord, but did not unite with the church. May the blessed Lord sustain the family in this sad bereavement

W. A. AYERS.

PURYEAR—On Saturday, March 1, 1902, at 9:15 o'clock in the morning, at Bethel Hill Institute, the spirit of George Washington Puryear passed into the better land. Pure in heart and consecrated to the Master's service, young and vigorous, it seemed to his friends and loved ones that a long and useful life opened before him. At the time of his death he was carrying some studies, and also had charge of the Commercial Department and Penmanship in Bethel Hill Institute, where, two years ago, he finished this course. For some time he was far from being well, but kept his bed only from February 17, until the time of his death.

We did not see (for our eyes were holden), the bright angel coming from heaven for his pure spirit as a rich jewel for the crown of Jesus.

To us short-sighted mortals it must seem sad and strange that just at the threshold of early manhood his earthly career should have been closed. But God's ways are not our ways—His thoughts are not our thoughts. We sorrow because he has left us, yet we are comforted by the assurance that he was taken by One too wise to err and too good to be unkind.

Whereas, in his death, our Sunday-school has lost one of its most devoted members and teachers, and we desire to give expression to our sorrow and to our sympathy for his family; therefore,

Resolved 1st. That we bow in humble submission to the will of Him who doeth all things well.

2d. That we endeavor to emulate his noble aim and pray that God may raise up many other such laborers among us.

3d. That we tender to his aged parents and to his brothers, our heartfelt sympathy, and commend them to our Father's love and care.

4th. That a copy of these resolutions be sent to his family, a copy to the Biblical Recorder for publication and a third be inscribed upon the Sunday-school Record of Bethel church.

Respectfully submitted,
MISS MARY MONTAGUE,
MRS. W. A. WOODY,
MRS. J. A. BEAM.

Acknowledgments.

June 4, 1902.

State Missions.—Rockford, $2.70; W. M. S., White Oak, So. River, 1.30; W. M. S. Waxhaw, Union, .60; W. M. S. Mt. Zion, Flat River, (volunteer teachers), 1.78; W. M. S., Mt. Zion, Flat River, 1.00; W. M. S., Bethlehem, Central, 2.27; Sunbeams, Salem, South River, .31; W. M. S., Aberdeen, Sandy Creek, 4.40; W. M. S., Swansboro, Atlantic, 1.00; New Bethel, Raleigh, .50; W. M. S. Morehead City, 2.00; W. M. S., Washington St., Greensboro, 3.50; Bethlehem, Sandy Creek, 1.00; W. M. S. Bethlehem, Sandy Creek, .63; W. M. S. Yanceyville, Beulah, .45; Sunbeams, Graham, Mt. Zion, 1.46; W. M. S., Aberdeen, Sandy Creek, 4.00; W. M. S., Roberdel, Pee Dee, 1.70; Southport, Brunswick, 1.55; W. M. S., Lumber Bridge, Robeson, 1.40; Dover(.34; W. M. S., Ft. Barnwell, 1.00; Road St. Chapel, E. City, W. M. S., (expense) .50; Rolesville, Central, 6.03; W. M. S., Graham, Mt. Zion, 5.19. Total this week $40.61. Previously reported, $4,491.35. Total this year, $4,537.96.

Foreign Missions.—W. M. S., Lexington, Liberty, $4.00; W. M. S. Carthage, 10.00; Sunbeams, 3.00; Holly Grove School House, 3.58; Sunbeams, Rich Square, 2.00; Rehobeth, Chowan, 8.00; Powell's Pt., Chowan, 9.42; Poplar Branch, 8.00; W. M. S., Kerr's Chapel, 1.30; W. M. S. Battleboro, (Xmas off.) 1.70; Boys M. S. Wash. St., Greensboro, 1.00; W. M. S., White Oak, So. River, 1.30; W. M. S., Shiloh, Beulah, 1.65; W. M. S., Waxhaw, Union, .75; W. M. S., Oxford, Flat River, 3.00; W. M. S., Mt. Zion, Flat River, 1.65; Sunbeams, Mt. Zion, Flat River, (Xmas off.), .37; W. M. S., Bethany, Central, 1.22; Sunbeams, Salem, So. River, .30; W. M. S., Swansboro, Atlantic, 1.00; W. W., Chapel Hill, (Missionary), 3.70; Sunbeams, Williams Chapel, (Missionary), 1.30; W. M. S., Bethlehem, Sandy Creek, (Xmas off.), .57; Pilot Mt., Pilot Mt., 2.36; W. M. S., Lea Bethel, Beulah, 1.00; W. M. S., Rowland, .75; W. M. S., Cedar Rock, 1.00; W. M. S., Yanceyville, Beulah, .45; Sunbeams, Graham, Mt. Zion, 1.00; W. M. S., Roberdel, Pee Dee, 1.00; Southport, Brunswick, .75; W. M. S., Lumber Bridge, Robeson, 1.40; Sunbeams, Meadow Branch, 1.15; Sunbeams, Murfreesboro, 6.64; Ramseur, 3.19; W. M. S., Antioch, 2.10; Truitt, Atlantic, .76. Total this week, $92.36. Previously reported, $6,729.61. Total this year, $6,821.97.

Home Missions.—W. M. S., Lexington, Liberty, $4.00; Leaksville, 33.15; Rehobeth, Chowan, 5.00; Powell's Point, Chowan, 1.00; Sunbeams, Clinton, Eastern, (Missionary), 1.50; Boys M. S., Wash. St. Greensboro, (self denial), 2.50; W. M. S., White Oak, So. River, (self-denial), 2.10; W. M. S., White Oak, So. River, 1.30; W. M. S., Waxhaw, Union, .65; W. M. S., Marion, 4.00; W. M. S., Oxford, Flat River, 5.80; W. M. S., Scotland Neck, Tar River, 10.50; W. M. S., Mt. Zion, Flat River, 1.00; Sunbeams, Mt. Zion, Flat River, (self-denial), 1.24; W. M. S., Centreville, Robeson, .40; W. M. S., Swansboro, Atlantic, 1.00; W. M. S., Pleasant Hill, 1.65; W. M. S., Rowland, .75; W. M. S., Antioch, Brunswick, (self-denial), .85; W. M. S., Antioch, Brunswick, 1.45; W. M. S., Yanceyville, Beulah, .45; W. M. S., Roberdel, Pee Dee, 1.00; Southport, Brunswick, 1.25; W. M. S., Lumber Bridge, Robeson, 2.00; New Hope, Eastern, 1.52; Ramseur, 2.00; Truitt, Atlantic, .36. Total this week, $88.42. Previously reported, $3,167.01. Total this year, $3,255.43.

Education.—Morganton, $8.00; Rehobeth, Chowan, .68; J. V. Devany, 2.00; Pine Forest, W. Chowan, 4.19; W. M. S., Pine Forest, W. Chowan, .99; Salem, Raleigh, .55; Mt. Vernon, Central, 2.65; W. R. Rickman, 5.00; C. H. Fry, 5.00; Spring Garden, .92; Cove, .25; Eatons, 3.00; New Hope, Eastern, 1.62; Carthage, Sandy Creek, 5.10. Total this week, $39.86. Previously reported, $1,830.64. Total this year, $1,870.50.

Ministerial Relief.—Antioch, $5.00; Rehoboth, Chowan, 1.00; Powell's Point, Chowan, 2.00; Lea Bethel, Beulah, 1.76; Bethany, Flat River, 1.60; Tally Ho, Flat River, 1.50. Total this week, $12.86. Previously reported, $393.98. Total this year, $406.84.

Total reported for all objects this week, $280.11. Previously reported for all objects, $16,658.30. Total reported for all objects this year, $16,938.41.

WALTERS DURHAM,
Treasurer Baptist State Convention.

CASH COLLECTIONS ON EDUCATIONAL FUND FOR WEEK ENDING MAY 31, 1902.

Chowan Association, $44.75; Berea church, 10.00. West Chowan Association—Sandy Run church $5.00; Republican church, $16.56; Lewiston church, $7.25. South Fork Association—Newton church, $7.00. Cape Fear and Columbus Associations—Mt. Zion church, $5.00; Yanceyville church, $3.25. Robeson Association—Ashepole church, $5.53; Pembroke church, $1.00; Robeson Union, $4.66. Flat River Association—Eoye Street, $5.00. Personal—Mrs. T. J. Ramseur, $500.00; First church, Raleigh, J. H. Alford, $2.50; H. Montague, $10.00; W. M. S., Mill Creek, $5.00. Total, $632.50. Total amounts previous received $7,670.04. Total receipts, $8,302.54.

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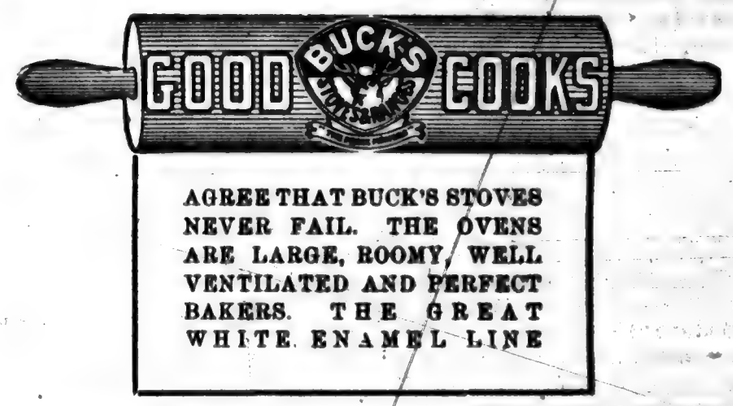

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COMMENCEMENT AT WAKE FOREST COLLEGE: SIXTY-SEVENTH YEAR.

TO STAND WHERE MOSES STOOD

The best spot from which to view the rise and progress and present works and future achievements of the Baptist people in North Carolina is this Hill here topped by buildings that speak of the longings and the sacrifices of the fathers, alive with men and women in whose hands the work of the present finds ready support, and peopled by nearly three hundred boys who are training to fulfill the calling of Baptist men and carry on the work in a little while of which now they are the high particular beneficiaries.

This story of Commencement is to occupy the editorial page, and there is, therefore, nothing amiss in infusing the editorial ego into the reporter's non-ego. We shall tell the story lamely to be sure; but who can tell a Commencement story worthily? For who hath caught its spirit, or having caught it may express it forth!

The citizen who is merely a dweller in a State, a tax payer, a voter and an honest man, does not live up to his duty to himself. He forfeits the glory of his citizenhood. There is a sense in which he may say—"I am the State"; and he should get himself into that sense. In the stately march of the Law, or in the vast system of educating 600,000 children, or in ministry to the afflicted, one recognizes institutions of the State, representing and expressing forth his very heart, and his heart thrills with this greater ministry.

Still more truly may we say that the North Carolina Baptist who has never contemplated the vast enterprises in which he is engaged as a North Carolina Baptist, in Colleges and schools, in Orphanage and other charitable institutions, in newspapers, in missionary operations—he who has not learned to look upon these and say "These are of me and by me; I am in them and they are in me; by them I serve the whole world and speak the cheering word to all the ages of light to come and glory"—that Baptist who has not done this, be his immediate church relations ever so proper, has not been dutiful to himself, has not given his mind and heart the glorious and impelling vision that they deserve.

THE HEROES AND THEIR ATTENDANTS

Here have been four sweet May days. Spring lingers in the lap of summer. There is "pathos in the air." Tender blue skies, gentle breezes, restful greenness everywhere, and roses and lillies and innumerable other flowers. These are Commencement days. Is their like to be found anywhere but here? This tenderness and pathos and deeper joy and all the dear beautifulness about us have immediate meaning.

Here are girls to match the flowers—lovely, lively, and wonderful even to college boys, and of course passing everybody else's knowledge. They have a meaning, too, and possibly a mission—yea even a possibly tragical meaning, since some of them must supplement the chastening of the minds of these boys here with quite agonizing chastening of their hearts. Ah wonderful! that chastening cometh some to [illegible] Fair face [illegible] will deny those bright eyes [illegible] and the flimsy, nameless things and all the mystery there wrapped up their mission! And who would warn the unsuspecting youth away!

And here are mighty men, to make addresses, two calling the college "Mother," the other two come from New York and Chicago. These are voices giving honor and meaning to the hour.

From out yonder under the oaks float across the campus, filling all the air and even the very soul of things, strains of music, sentimental, martial, devotional, light and airy, ever and again speaking the College boy's heart better than he can, telling his restless yearning to the stars or crying high the glory of his present triumph. Never mind that he catches not the minor strain of loss! This will come another day.

Around and about are groups of grave, fatherly men, who are very serious until they get into a room all to themselves. These are the Trustees. O pity them! They spend much time debating things and taking care of the faculty and the endowment. Some of them look after Theology—heavy and lamentable their burden!—and others attend to the business; and others mainly work out their destiny by moving to amend the amendment or to substitute amendments for the amendment to the amendment, and, by this sign their secondary calling is that of making the presiding officer suffer—as Dr. Skinner told us. But they, too, have their hearts set toward a certain hour no less than the lovely girls. Hence that fatherly mien and kindly eye.

There is also the faculty—the blessed faculty, said a sophomore who will yet learn that they are ministers of light and life despite the gloom and darkness that ever lingers in the sophomore's vision of his taskmaster. The light in these men's eyes speaks not of relief but of joy. The work of their hands is about to go forth to prove itself. There is light because they know to bide their time and trust the long process of the patient years. The good teacher is a great and mighty man, and full of faith.

And who are they, these few particular spirits that stand a little straighter than the others in the throng? Their ways are a bit tenderer. The pride-light in their eyes a shade stronger, sunrise in their faces even though one clearly knows by signs unfailing that the shadows of coming sunset are falling within. These, man, are mothers and fathers, who have labored and loved in faithful expectation of this day. Their hearts are full. Immortality begins to seem real.

By all the signs it is Commencement. Even now the music is calling, the audience and the flowers await, and the procession of Trustees, Faculty, and Graduates—the latter in cap and gown and quite impressive—file down the main aisle of Memorial Hall, to sit beneath the likenesses of Martin Ross and Wingate and McDaniel and Mills and in the presence of their spirits and of the spirits of many others who rest from their labors.

To this hour sixty-seven yea a hundred, yea even ten thousand years have looked. These graduates, it is to them: it is their day. For them the fathers labored. They are the palpable substance of the dreams of Ross and Meredith and Wait. These are the returns of ancient sacrifices and the answers to immemorial prayers; the products of our denomination's struggles and the far off interest of tears.

What wonder then that sky and land and flower and music and girl and teacher and trustee and mother and father are here, and though cheers and prayers and counsels are mingled even then there remains somewhat to be spoken! What wonder that mortal man never yet has made captive the spirit of commencement.

It is right then that we should name first the names of these young men, and the signs that the College has given of her approval. Here they are:

Masters of Arts—C. M. Beach, J. P. McSwain.

Bachelors of Arts.—P. R. Alderman, J. M. Arnette, F. G. Barbee, C. M. Beach, A. J. Bethea, T. E. Browne, B. H. Browning, J. T. Buff, W. A. Dunn, Jr., A. P. Garrett, F. G. Hamrick, E. R. Harris, J. K. Henderson, A. W. Honeycutt, W. Keener, C. E. McBrayer, J. A. McMillan, J. P. McSwain, O. M. Mull, H. H. Powell, L. T. Royall, M. R. Sawyer, H. V. Scarborough, J. C. Sykes, Jr., D. W. Sorrell, B. F. Stafford, G. T. Stephenson, W. H. Tyler, L. T. Vaughan, W. L. Vaughan, R. P. Walker, W. E. Woodruff.

Bachelors of Law.—E. J. Britt, O. P. Dickinson, F. D. Hamrick, F. E. Thomas.

From these were chosen eight young men to address the audience Wednesday morning. We have heard the orations of eleven Commencement occasions at Wake Forest. Our opinion is that the young men reached and maintained a higher point last week than on any of the other occasions. The speeches were well delivered, and most of them were marked by evidences of more than usual originality. It is becoming to name these representatives and the subjects that they spoke on, but not to enter into particulars of praise or criticism. Here they are:

The Renaissance in the Orient.—W. A. Dunn, Halifax County, N. C.

North Carolina's Call for Men in the Twentieth Century.—R. P. Walker, Orange County, N. C.

Cecil Rhodes, Empire Builder.—John C. Sykes, Jr., Union County, N. C.

The Dynamics of Truth.—W. E. Woodruff, Surry County, N. C.

The Justifiable Trust.—G. T. Stephenson, Northampton County, N. C.

Wade Hampton.—A. J. Bethea, Marion County, S. C.

The Onword March of Freedom.—D. W. Sorrell, Durham County, N. C.

The Educated Farmer.—H. V. Scarborough, Hertford County, N. C.

President Taylor delivers the diplomas, making a feeling address—for one thing pleading with the young men to maintain the College's record of standing for the education of all the people—and closes with an earnest benediction. Chairman Skinner, the grand old man, representing the Trustees, extends congratulations upon the condition of the College, and introduces two men out of the hoary past, "Father" Brewer and H. M. Ingram—the latter being the thirty-fifth man to enter the College. "We were all here together," said Dr. Skinner as he locked arms with them. It was a goodly sight.

Well, what now, has this story no end? Not yet. There is news to tell and addresses unreported.

THE ADDRESSES

There was the Baccalaureate sermon, preached by Rev. J. W. Lynch of Roanoke, Va., whom the College loves dearly and it was a great sermon, as our readers will find out when they read it in this paper not far in the future.

There was the Alumni address by Prof. J. T. Alderman of Henderson, very interesting and impressively brief. The subject was "Ancient Mysteries and Modern Fraternities."

There was the address to the Literary Societies by Dr. Shailer Matthews of the University of Chicago, on "The Scholar in a Commercial Age;" and it was informing, eloquent with interest and with the power of fitly spoken words, and, after a thorough consideration of the dangers to scholarship in a commercial age and corresponding compensations, entirely optimistic. We may give the speaker's outline some time, but we cannot now. Let it suffice to say that he maintained the best traditions of this central hour of Commencement and gave besides the new touch of a delightful personality.

There was the address to the Law Class by Dean Ashley of the Law Department of the University of New York—on the Citizen and Legal Education; appropriately read and duly weighty.

And as for news, it is only a question of with what to begin.

THE NEWS

The Trustees never fail to be productive in this respect. This year they called forth three Doctors of Divinity after a long period of painful silence. The new men will wear their honors worthily. Rev. George W. Greene of China, may not find use for his doctorate until he shall come home again. Rev. Doctor James W. Lynch will now feel more at home in Virginia—the land of Doctors; and the Rev. John Ellington White, D. D., will no longer have to explain to the Atlanta papers that he is neither M. D. nor D. D. The Doctorate of Laws was conferred upon Mr. Stephen B. Weeks of Washington, D. C., whose researches into North Carolina History mark him as worthy of the distinction as they have brought the whole State into his debt.

Good Dr. Skinner wished to retire from the chairmanship of the Trustees, but they would have none of it. President Hobgood was chosen vice-chairman, and Dr. Skinner made him do the work. He succeeded in keeping the brethren in order as well as any man could.

Rev. W. C. Tyree and Mr. L. L. Jenkins were chosen Trustees—a strong preacher and a strong man of affairs.

A committee was appointed and instructed to so increase the Faculty as to make it possible to offer two year's instruction in medicine.

And some other things were done that will be heard of later.

The alumni re-elected Mr. E. E. Hilliard President of their Association, and J. W. Bailey orator, and G. W. Ward alternate.

They agreed to have a banquet or a supper next year.

And, hear you wandering sons, they also agreed to build a building for the College, to be called an Alumni Building, as a mark of their love to Alma Mater. Be ready for the Committee's letter.

PRESENTATION OF PORTRAITS

A fine feature of the occasion was the presentation of portraits to the College. Dr. Hufham in his own matchless way presented the portraits of W. D. Moseley, Martin Ross, and George W. Thompson. Dr. Skinner presented a very admirable portrait of himself, as did also Rev. Dr. R. H. Marsh. Portraits of President Hobgood and the late Gladys Flournoy were presented to the Philomathesian Society.

Of Ross, Dr. Hufham said that he first conceived the organization of the North Carolina Baptists and also that he founded the first foreign missionary society in America. Of Mosely, that his vote as President of the Senate of North Carolina won the fight for the charter of Wake Forest College. Of Thompson, that he was the early and life-long friend of the College.

And when Dr. Hufham's own portrait was presented, though no one said it, all could have said that his picture is worthy to be with that of Ross because he has carried on his work for fifty years as faithfully and as well as Ross might have; and that it is worthy to be with Thompson's and Mosely's because in friendship and service to the College he is second neither to them nor to others. This was his forty-ninth Commencement.

Every ending is a Commencement, said President Taylor. So here we would end, and in order to do so by the President's rule we will commence to tell the long story of the Commencement made Wednesday night. There was music in Memorial Hall—by the band; there was music in the Phi Hall—by a band; there was music in the Eu Hall, by another band;—and, probably, music in the dormitory!

Music every where! And it is well.

But this poor pen could never tell it out; and here is silenced for a time. As the years shall come, no task will be more welcome than that of recording the stories of these young men as they fulfill the hopes of this hour.

We cannot understand how the best of teachers could teach the Sunday-school lessons in the Acts to boys and girls under sixteen, or even under twenty, without doing violence to the Scriptures. We are convinced that nothing is needed more than a system of Bible Study adapted in subject as well as in treatment to the ages of Sunday-school pupils.

High Education—Its Value

If, as it is claimed, any one man out of 1,000 who do not go to college becomes prominent because of his greater success in some useful occupation, while one out of forty college-bred men becomes prominent for a like reason, how much can a State afford to invest in the higher education of the youth? Who can calculate the value to a State of an additional 249 men out of every 1,000 of its population? This is a part of the problem confronting the representatives of the people in every modern State.—Educational Journal.

Let us leave anxieties to God. Why need we bargain that our life should be a success, still less that it should not be a success purchased by sacrifices and sufferings.—James Hinton.

It takes only one volcano anywhere in the earth to show that the heart of the earth is fire, and that some day it may burst through the thickest crust.—Phillips Brooks.

THE ADVOCATES OF CIRCUMCISION DEFEATED

Sunday-school Lesson for June 8: Acts 15; 22, 33. "The Council at Jerusalem." Read Acts 15.

First, the Connection.

It is the year of our Lord 50; that is, it is about twenty years since His departure. The believers have not only survived many vicissitudes; they have not only endured many severe trials; they have also grown stronger in the faith, larger in their views, and far more numerous.

Now the difficulty that from the first has beset them reaches a stage for decisive action. The relation of Christianity to Judaism must be determined. Mark the proportions of this difficulty. Judaism was the preparation for, the mother of and the cradle of Christianity. And yet Christianity must break away not only from corrupt Judaism but from pure Judaism. The new must be properly related to the old; it must be granted that Christianity has sprung of the Jews and their religion and yet it must be realized that it contains that religion and so much more that it supersedes it. Christianity's task was to be radical and gradual; new and old; absolute and relative. A proper recognition of this will explain many of the problems and the delays and much of the opposition encountered in those early days.

From the beginning there has been conflict between Judaism and Christianity; but it has been from without. Even until now, however, the absolute difference between the two has not been so established but that Paul finds the synagogues open to him.

But now comes the question from Antioch—where the broader view has obtained. It is a church of Gentiles and Jews. Lately some Jews from Judea have been declaring in Antioch that one cannot be saved unless he has been circumcised and thus has come under the Law. (Vs. 1.) The church sends Paul and Barnabas to Jerusalem for advice. As they went, Luke takes pains to say, they went preaching the conversion of the Gentiles. (There is, therefore, no doubt how they stood.)

Arriving at Jerusalem and stating the question, Peter and James express their opinions. It will repay one to observe the contrast between Peter's positive and absolute position and James' compromise for the sake of expediency. (Vs. 21.) Peter has been out into the Gentile world, and has seen the freedom of salvation. James is in charge of the church at Jerusalem. But they agree thoroughly that circumcision is not essential to salvation. They each perceive the spirituality of Christ's religion.

* * *

Now for the elementary facts.

After these speeches the church acts. With this the lesson begins. But no man can teach the lesson without reviewing the first twenty-two verses.

The facts are simple: The Apostles and elders "with the whole church" write a letter to the Gentile brethren in the church at Antioch. And in the letter they declare that "it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things; that first ye abstain from things sacrificed to idols; second, and from blood, third, and from things strangled, and fourth, from fornication." This is a tremendous modification of the law, amounting to abrogation of ceremonialism.

This message is carried to the church and it gives much joy and peace.

* * *

Now let us consider some of the more significant truths involved.

I. This action rises at Antioch. It is not Jerusalem dictating; but Antioch seeking advice. There is no reason to infer that Jerusalem was head over the other churches. By location, age, and membership it was the source of advice.

2. This advice is not compulsory. True its terms are spoken of as "necessary" (vs. 28); but the letter concludes, "from which if ye keep yourselves, it shall be well"—evidenty reflecting an advisory attitude. As to the ground of the necessity see paragraph 4, below.

3. The church is depending more than usual upon itself. There is little of the supernatural involved. Beyond the statement that it seemed good to the Holy Spirit, there is scant allusion to divine interference. One may infer that matters that His churches can settle God is willing to leave with them.

4. The Law is largely abandoned. Circumcision, the root of the Law is done away. These four necessary things of the Law are likely regarded as necessary on the ground, first that James gave, namely adaptation to the Jewish customs (vs. 21); secondly, on the ground of purity or morality.

5. The great dominant truth is that the Spirituality and therefore the Universality of Christ's Salvation is understood. Peter's miraculous vision and Peter's personal experience and Paul's work in heathen lands all bear witness that salvation is by faith and not by form or ceremonial; and that Jesus came to save men not races—neither Jews nor Gentiles, but men.

Considering that Jesus had been circumcised and that He distinctly respected the Law, and that all His Apostles had

done likewise, this action of the church at Jerusalem does credit to the depth of its insight and the clearness of its understanding of the teachings and life of Jesus. The Risen Lord could have desired nothing more than that His children should so soon have come into a true apprehension of Him.

Contemplate, if you can, what a misunderstanding at this point would have involved; and at the same moment reflect that in an hour so important the church was left to reason and find its way to the true course without extraordinary direction from on High.

Studies in the Life and Works of Jesus.

OUTLINED BY

T. NEIL JOHNSON.

PASSION WEEK.

TWENTY-SECOND WEEK: JESUS ARRESTED AND TRIED BY THE JEWS.

First Day.—Mark 14:43-52. Jesus Betrayed and Deserted.

Verse 43. What persons entered Gethsemane while Jesus yet spoke to the three?

Verses 44-45. By what sign had Judas agreed to make known Jesus to them?

Verses 46-47. What attempt was made to defend Jesus and with what result? Compare John 18:10, Luke 22:51.

Verses 48-49. To what in their treatment of Him did Jesus object? Why?

Verses 50-52. What effect did the arrest of Jesus have upon the disciples?

Many scholars think Mark in these verses refers indirectly to himself.

TWENTY-SECOND WEEK: JESUS ARRESTED AND TRIED BY THE JEWS.

Second Day.—John 18:12-24. Jesus Examined by Annas.

Verses 12-14. Annas was not high priest but had been and was very influential as the father-in-law of the one who now held that office.

Verses 15-16. How did Peter obtain admission to the court of this official?

Verses 17-18. Where did Peter halt on entering the court?

Verses 19-21. To whom did Jesus refer the high priest to find out what He had taught?

Verses 22-23. In what spirit did Jesus receive this indignity?

Verse 24. How did Annas then dispose of the case?

TWENTY-SECOND WEEK: JESUS ARRESTED AND TRIED BY THE JEWS.

Third Day.—Mark 14:53-65. Jesus Before Pilate.

Verses 53-54. Before what assembly was Jesus now brought?

Verses 55-59. What purpose did this assembly try to carry out and with what result?

Verse 60. What appeal did the high priest then make to Jesus?

Verses 61-62. To what relationship did Jesus lay claim when further questioned?

Verses 63-64. What new charge was now introduced against Jesus and with what result?

Verse 65. How and by whom was Jesus then maltreated? Compare Luke 22:63-65.

TWENTY-SECOND WEEK: JESUS ARRESTED AND TRIED BY THE JEWS.

Fourth Day.—Mark 14:66-72. Peter Denies his Lord.

Verses 66-67. What did the maid say to Peter?

Verse 68. How did Peter try to evade the matter?

Verse 69. What reply did Peter make to the maid in the porch? Compare Matt. 26:71-72.

Verse 70. Who now accused Peter of being one of the disciples? Compare John 18:26.

Verse 71. How did Peter now disown Christ?

Verse 72. Note the steps in Peter's repentance. Compare Luke 22:61-62.

TWENTY-SECOND WEEK: JESUS ARRESTED AND TRIED BY THE JEWS.

Fifth Day.—Luke 22:66-71. Jesus Before the Sanhedrim.

Verse 66. Why did they assemble again when it was day? Mark 14:64.

Verse 67. How did they now try to get testimony to convict Jesus?

Verse 68. Why did Jesus not reply?

Verse 69. What place was their prisoner soon to occupy?

Verse 70. What question did they ask Jesus and what was his reply?

Verse 71. What decision did they then come to? Compare Luke 23:1.

TWENTY-SECOND WEEK: JESUS ARRESTED AND TRIED BY THE JEWS.

Sixth Day.—Matt. 27:3-10. The Remorse of Judas.

Verse 3. By what action did Judas show that he "repented himself"?

Verse 4. What were his words of confession?

With what words did the Jewish authorities respond?

Verse 5. How did Judas show his despair?

Verse 6. What religious scruples did they then manifest?

Verses 8-9. How did they ease their consciences?

TWENTY-SECOND WEEK: JESUS ARRESTED AND TRIED BY THE JEWS.

Seventh Day.—Review.

Name in order the incidents of Passion Week we have already studied.

What light does John 18:5 throw on John's social standing?

About whose welfare was Jesus most concerned when He was arrested? John 18:8.

Contrast Matt. 26:39 with John 18:11, and account for the difference in attitude.

What kind of a trial would you expect from the statement of Mark 14:55?

What lesson does the narrative of Judas teach me?

SUGGESTIONS FOR CLASS HOUR.

Review the incidents of Passion Week so far studied.

The Triumphal Entry was on Sunday. The Fig Tree was cursed and the Temple cleansed on Monday. The succeeding incidents until Mark 14:12 are to be assigned to Tuesday. There is no record of any activity on Wednesday or on Thursday until "it was evening" 14:17. Think of the Farewell Discourse of John 13-17 as spoken after the Lord's Supper and toward midnight of Thursday. The Agony in Gethsemane and all the incidents studied this week are to be placed between midnight and daybreak of Friday morning.

Consider the appearance before Annas as an informal preliminary examination.

Distinguish two trials before Caiphas and the Jewish sanhedrim, the first before day and consequently unlawful, the other a hasty gathering to give appearance of legality to what had been determined upon.

Note the steps in Peter's Denial, beginning with an evasion which committed him to a position which led him into great temptations until his course ended in denial by cursing and swearing.

Perhaps a helpful thought of the study may be the True Attitude toward sin already committed as illustrated in the repentance of Peter.

Contrast with the Remorse of Judas.

No man is fit for God's service who is not willing to do little things. The people who are always awaiting for an opportunity to do some great thing never accomplish anything.—Moody.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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SALE OF LAND.

By virtue of a decree of the Superior Court, made in the special proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee, et al., I will, on Tuesday, June 24, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres. This May 24, 1902.

S. V. T. CHAMBLEE,
Commissioner.
T. T. THORNE, Attorney.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Daniel Chavis and Fannie Chavis, his wife, and duly recorded in book No. 124, at page 670, in Register of Deeds office of Wake County, N. C., we will, on Monday, the 30th day of June, 1902, at 12 o'clock m., at the Court House door, in the city of Raleigh, N. C., offer for sale and sell to the highest bidder, for cash, that lot of land and buildings thereon lying and situate in the Southeastern portion of the city of Raleigh, on the south side of Cabarrus street, being part of lot No. 729 according to the plan of said city as shown on Shaffer's map, and bounded on the north by Cabarrus street, on the east by the land of Jackson Alston, on the south by the lands of Robert Parham, and on the west by the lands of Britton Pearce, formerly Dr. L. A. Scruggs, fronting about 44 feet on said Cabarrus street and running back south about 206 feet in depth. For further description of said lot see mortgage above referred to. This May 26, 1902.

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Attorneys for Mortgagee.

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ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION,

Chattanooga, Tenn., July 1-4, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Chattanooga, Tenn., for one first-class fare for the round trip, plus $2 for Membership Fee; rate from Raleigh $17.50. Tickets to be sold June 27 to July 1, inclusive, with final limit July 6, however, final limit can be extended until September 10 by depositing ticket with Joint Agent and payment of 50 cents.

ANNUAL CONVENTION KNIGHTS OF PYTHIAS,

Asheville, N. C., June 10, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Asheville at rates based on tariff 2, Circular No. A—3106; rate from Raleigh $11; tickets to be sold June 8 to 10, inclusive; final limit June 14

MEETING MEDICAL SOCIETY STATE OF NORTH CAROLINA AND STATE BOARD OF MEDICAL EXAMINERS,

Wilmington, N. C., June 5-10, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Wilmington at rates based on tariff 2, Circular No. A—3106; tickets to be sold June 3, 4, 9 and 10; final limit June 16. Rate from Raleigh $6.55.

SOUTHERN STUDENT CONFERENCE OF Y. M. C. A. June 14-23, 1902.

ANNUAL CONFERENCE OF Y. M. C. A., June 18-23, 1902,

Asheville, N. C.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Asheville at one first-class fare for the round trip; rate from Raleigh $8.90; tickets to be sold June 13 and 14; final limit June 25.

SUMMER SCHOOL,

Knoxville, Tenn., June 19 to July 30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets from ALL POINTS to Knoxville, Tenn., at rate of one first-class fare for the round-trip; rate from Raleigh $12 65; tickets to be sold June 16, 17, 18, 28, 29 and 30, July 11, 12 and 13; final limit August 15.

IMPERIAL COUNCIL, NOBLES OF MYSTIC SHRINE, San Francisco, Cal., June 10-14, 1902.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco, Cal., August 11-12.

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

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WILMINGTON, N. C.

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WRIGHTSVILLE, N. C.

One fare plus $2.00 membership fee, round trip tickets to Wilmington, N. C., and return, account North Carolina Teachers' Assembly. Tickets on sale June 7th to 14th, inclusive, final limit 30 days from date of sale.

Stop over privileges will be allowed at University Station, Raleigh and Greensboro, to accommodate parties desiring to attend Summer Schools.

ASHEVILLE, N. C.

One fare for the round trip, account Southern Student Conference of Y. M. C. A. and Annual Conference of Y. M. C. A. Rate Raleigh to Asheville and return, $6.80. Tickets on sale June 13 and 14, with final limit June 25, 1902.

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Current Events.

GENERAL NEWS.

SURRENDER OF THE BOERS.—The Charlotte Observer of Monday prints a dispatch from London under date of June 1, announcing the final surrender of the Boers. The news is authentic, coming from Lord Kitchener of South Africa. London is wild with delight. The terms of surrender will be printed later.

THE PRESIDENT'S SPEECH—May 30 is National Decoration Day. On that day President Roosevelt made a speech at Arlington Cemetery, near Washington. In the course of his eulogy of the Federal soldier in the Great War he turned aside to make more or less of a defense of the conduct of the Army in the Philippines. We print extracts touching this matter because the President's declarations are significant, and his plea for considerate regard for the Army in spite of the foul work of a few is worthy to be heard:

"Just at this moment the army of the United States, led by men who served among you in the great war, is carrying to completion a small but peculiarly trying and difficult war in which is involved not only the honor of the flag but the triumph of civilization over forces which stand for the black chaos of savagery and barbarism. The task has not been as difficult or as important as yours, but, oh, my comrades, the men in the uniform of the United States, who have for the last three years patiently and uncomplainingly championed the American cause in the Philippine Islands, are your younger brothers, your sons. They have shown themselves not unworthy of you, and they are entitled to the support of all men who are proud of what you did.

These younger comrades of yours have fought under terrible difficulties and have received terrible provocation from a very cruel and treacherous enemy. Under the strain of these provocations I deeply deplore to say that some among them have so far forgotten themselves as to counsel and commit, in retaliation, acts of cruelty. The fact that for every guilty act committed by one of our troops a hundred acts of far greater atrocity have been committed by the hostile natives upon our troops, or upon the peaceable and law-abiding natives who are friendly to us, can not be held to excuse any wrong-doer on our side. Determined and unswerving effort must be made, and is being made, to find out every instance of barbarity on the part of our troops, to punish those guilty of it, and to take, if possible, even stronger measures than have already been taken to minimize or prevent the occurrence of all such instances in the future.

"From time to time there occur in our country, to the deep and lasting shame of our people, lynchings carried on under circumstances of inhuman cruelty and barbarity—a cruelty infinitely worse than any that has ever been committed by our troops in the Philippines; worse to the victims, and far more brutalizing to those guilty of it. The men who fail to condemn these lynchings, and yet clamor about what has been done in the Philippines, are indeed guilty of neglecting the beam in their own eye while taunting their brother about the mote in his. Understand me. These lynchings afford us no excuse for failure to stop cruelty in the Philippines. Every effort is being made, and will be made, to minimize the chances of cruelty occurring.

But keep in mind that these cruelties in the Philippines have been wholly exceptional and have been shamelessly exaggerated. We deeply and bitterly regret that any such cruelties should have been committed, no matter how rarely, no matter under what provocation, by American troops. But they afford far less justification for a general condemnation of our army than these lynchings afford for the condemnation of the communities in which they have taken place. In each case it is well to condemn the deed, and it is well also to refrain from including both guilty and innocent in the same sweeping condemnation.

In every community there are people who commit acts of well-nigh inconceivable horror and baseness. If we fix our eyes only upon these individuals and upon their acts, and if we forget the far more numerous citizens of upright and honest life and blind ourselves to their countless deeds of wisdom and justice and philanthropy, it is easy enough to condemn the community. There is not a city in this land which we could not thus condemn if we fixed our eyes purely upon its police record and refused to look at what it had accomplished for decency and justice and charity. Yet this is exactly the attitude which has been taken by too many men with reference to our army in the Philippines; and it is an attitude both absurd and cruelly unjust.

The rules of warfare which have been promulgated by the War Department and accepted as the basis of conduct by our troops in the field are the rules laid down by Abraham Lincoln when you, my hearers, were fighting for the Union. These rules provide, of course, for the just severity necessary in war. The most determined use of all forms of cruelty would show weakness where sternness is demanded by true need. But all cruelty is forbidden, and all harshness beyond what is called for by need. Our enemies in the Philippines have not merely violated every rule of war, but have made of these violations their only method of carrying on the war. We would have been justified by Abraham Lincoln's rules of war in infinitely greater severity than has been shown. The fact really is that our warfare in the Philippines has been carried on with singular humanity. For every act of cruelty by our men there have been innumerable acts of forbearance, magnanimity, and generous kindness. These are the qualities which have characterized the war as a whole. The cruelties have been wholly exceptional, on our part.

The guilty are to be punished; but in punishing them, let those who sit at ease at home, who talk delicately and live in the soft places of the earth, remember also to do them common justice. Let not the effortless and the untempted rail overmuch at strong men who with blood and sweat face years of toil and days and nights of agony, and at need lay down their lives in remote tropic jungles to bring the light of civilization into the world's dark places. The warfare that has extended the boundaries of civilization at the expense of barbarism and savagery has been for centuries one of the most potent factors in the progress of humanity. Yet from its every nature it has always and everywhere been liable to dark abuses."

This Will Interest Many.

To quickly introduce B. B. B. (Botanic Blood Balm), the famous Southern blood cure, into new homes, we will send, absolutely free, 10,000 trial treatments. Botanic Blood Balm (B. B. B.) quickly cures old ulcers, scrofula, eczema, itching skin and blood humors, cancer, eating, festering sores, boils, carbuncles, pimples or offensive eruptions, pains in bones or joints, rheumatism, catarrh, or any blood or skin trouble. Botanic Blood Balm (B. B. B.) heals every sore or pimple, makes the blood pure and rich and stops all aches and pains. Botanic Blood Balm (B. B. B.) thoroughly tested for thirty years in hospital and private practice, and has cured thousands of cases given up as hopeless. Sold at drug stores. $1 per large bottle. For free treatment write to Blood Balm Company, 82 Mitchell St., Atlanta, Ga. Medicine sent at once, prepaid. Describe trouble and free medical advice given. Botanic Blood Balm (B. B. B.) gives life, vigor and strength to the blood. The finest Blood Purifier made. Botanic Blood Balm (B. B. B.) gives a healthy Blood supply to the skin and entire system.

A Flourishing Work in North Rocky Mount

When I came here, November 1, 1901, I found that brother Crutchfield had worked faithfully, and that the work was in good condition. We have had only to go forward.

The first thing we did was to get Bro. B. Craige, Chairman of our Educational Committee in the old Tar River, to come down and speak on the "Education of North Carolina Women." Bro. Craige made a calculation, and we raised our proportionate part of the University debt.

Our Sunday-school was too large for our church; so we went to work and built two large Sunday-school rooms to our church, and painted rooms and church. We have not finished paying for this work, but will, we hope, this year.

We went forward one hundred per cent on Home Missions, and more than one hundred on Foreign Missions.

In our meeting, held the latter part of April, Bro Craige aided, and there were forty professions of conversion. I baptized thirty-three on the first Sunday in May. We have had in all, since November 1, 1901, fifty-one additions. There will be others soon. Our people are praying, and we expect many more conversions.

My people sent me to the Convention. Considering all things, I have never seen a more responsive people. We make our contribution to the Orphanage every first Sunday, and have been giving about $2.25 per month; but last first Sunday we gave a thank offering of $12.00. There are some noble people here—Ferguson, Moore, Edwards, Wallace, and many others, men and women who are willing to live for God; and may He ever bless the efforts of His people here and elsewhere.

Truly yours,

J. S. FARMER.

Rocky Mount, N. C., May 16, 1902.

A Perfect Bale of Cotton.

There isn't such a thing, because the Cleaning System isn't perfect. But great strides have been made in late years. Our complete gin outfits are the latest. Why stick to the old systems which haven't been improved in ten years. We make engines, boilers, saw mills. Write

LIDDELL COMPANY,
Charlotte, N. C.

Remember to add, "I saw it in the Biblical Recorder," when you write to advertisers.

Old and Glorious Salem.

Salem Female Academy is rich in history, but few suspected she was so rich in historical reminiscences as has been developed by the celebration of her Centennial. Founded in 1802, she has just rounded a full century of uninterrupted success. Winston-Salem has been in holiday attire for the past week celebrating this great event of such importance to the community and the State. A large number of programmes were rendered out in the open air under the welcome shade of the beautiful trees in the Salem Square, as there was no hall large enough to accommodate the multitudes of people who assembled at the various times. The programme proper may be divided into history, Centennial praise service, music, Alumnae meetings and the Commencement proper.

Interesting essays were read bringing out many hitherto unknown facts in regard to the early settlement of Wachovia, and the lives of the early settlers. The historical tableau showing scenes in the life of Queen Elizabeth, Governor Tryon's and General Washington's visits to Salem, were beautiful indeed, as also were those of the early life in Salem, the founding of the Academy and others.

Many distinguished speakers were present and contributed to the success of the Centennial celebration. Senator Matt Ransom, Dr. Kemp P. Battle, Superintendent J. Y. Joyner and many others were present. Governor Chas. B. Aycock delivered a speech which was the feature of Commencement Day. Many social functions were held during the week, a luncheon to the Governor and his staff, a reception to the Governor, a reception given by Mr. and Mrs. Nelson H. Henry, of New York city, all of which were brilliant indeed, and attended by large numbers of distinguished visitors from a distance as well as those prominent in social and educational life in this city.

The music by the Salem Orchestra which is as proficient as any that comes to our State, rendered many classical and patriotic selections during the progress of Commencement. The Centennial Chorus, organized especially for this celebration did most admirable work. Miss Van Vleck, the music teacher of Salem, composed a Centennial march for this occasion, while Prof. Kilton composed the music of a Centennial Hymn, the words of which were written by Miss Adelaide Fries. Another unique feature was the reading of a paper by Mrs. Ann Sturdivant, of Charlotte, a lady who graduated at this institution 66 years ago. It was a rich blending of humor and pathos, and added much to the interest of the large number of Alumnae who were present to do honor to their Alma Mater.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Dobbin & Ferrall,

At Tucker's Store,

RALEIGH, N. C.

Costume Department.

Ready - Made
Man-Tailored

Suits for Ladies!

Made up in the very latest styles out of Cheviots, Mistrals, Hop-Sackings and Etamines, at one-third reduction from former prices. Just in time for the travelling public.

We will send these Suits on approval. Write our Mail Order Department.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulations, take Lemon Elixir. 50 cents and $1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.

DR. H. MOZLEY—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES.
Parkersburg, West Virginia.

Keep Your Head Clear with

HICKS' CAPUDINE

Headache Cure

It Cures La Grippe, Sick Headache, Colds, Nervous Headache, etc. 15, 25 and 50 Cents a Bottle at Druggists.

STATEMENT.

BRITISH AMERICAN INSURANCE CO.

OF NEW YORK.

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital stock authorized, $200,000; subscribed, $200,000; paid in cash, $200,000.	
Income—From policy-holders, $181,491.97; miscellaneous, $7,881.64; total	$189,373.61
Disbursements—To policy-holders, $83,918.63; miscellaneous, $62,070.69; total	145,989.32
Risks written or renewed during year, $21,384,282.00; in force	17,187,909.00
ASSETS.	
Value of stocks and bonds (United States, State, etc., owned)	$271,825.00
Interest and rents due and accrued	1,950.00
Cash in Home Office and deposited in banks	18,255.09
All other assets, detailed in statement	34,529.27
Total	326,559.36
LIABILITIES.	
Losses unpaid	$15,452.51
Unearned premiums	88,995.71
Total liabilities as to policy-holders	104,448.22
Capital paid up	200,000.00
Surplus beyond all liabilities	22,111.14
Total liabilities	326,559.36

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $21,600.00; premiums received, $355.71.
Losses incurred, none; paid, none.
President, E. J. Knowles.
Secretary, Jos. M. Biggert.
Home Office, 45-49 Cedar Street, New York City.
General Agent for service, W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina, W. W. Smith, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, April 9, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the British American Insurance Company, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

(Seal) JAMES R. YOUNG,
Insurance Commissioner.

STATEMENT

GEORGIA HOME INSURANCE CO.,

OF GEORGIA.

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital stock authorized, $300,000; subscribed, $300,000; paid in cash, $300,000.	
Income—From policy-holders, $244,016.17; miscellaneous, $36,299.84; total	$280,316.01
Disbursements—To policy-holders, $148,312.63; miscellaneous, $230,553.69; total	378,866.32
Risks written or renewed during year, $20,843,309.00; in force	22,387,264.00
ASSETS.	
Value of real estate (less amount of encumbrances)	193,575.00
Value of stocks and bonds (United States, State, etc., owned)	473,110.50
Loans on real estate (first lien on fee-simple)	102,733.33
Loans on stocks, bonds and other securities	47,153.81
Cash in Home Office and deposited in banks	49,359.46
Premiums unpaid	50,389.17
All other assets, detailed in statement	5,754.83
Total	922,076.62
Less assets, not admitted	21,637.62
Total admitted assets	900,444.00
LIABILITIES.	
Losses unpaid	$33,816.37
Ledger liabilities	5,838.53
Unearned premiums	208,178.81
All other liabilities as detailed in statement	287.00
Total liabilities as to policy-holders	248,120.71
Capital paid up	300,000.00
Surplus beyond all liabilities	352,324.29
Total liabilities	900,444.00

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $1,261,175.00; premiums received, $14,736.00.
Losses incurred, $11,249.00; paid, $8,652.00.
President, Rhodes Brown.
Secretary, Wm. C. Coart.
Home Office, 1046 Broad Street, Columbus, Ga.
General Agent for service, W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina, James M. Young, Richmond, Va.

State of North Carolina,
Insurance Department,
Raleigh, April 9, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Georgia Home Insurance Company, of Georgia, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

(Seal) JAMES R. YOUNG,
Insurance Commissioner.

XANTHINE!

PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE

The Stamp of Decline. Gray Hair.

The effect of the Xanthine is delightful. Not a dye, but Re-Vivifies the hair. Brings back its youthful, natural color and gloss.

Prevents Dandruff.

Promotes Growth

Easily the Best.

Highest testimonials.
Let us send you circulars.
Write us your troubles
We will gladly answer.

Price $1. At druggists. If your druggist has not got it, send us $1, and we will send you a bottle, CHARGES PREPAID. Insist on getting it.

XANTHINE CO., Richmond, Va.

R·I·P·A·N·S

There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N·S Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Liberty Mills.

OUR BRANDS.
LEONTE,
DE SOTO,
MAJESTIC.

HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
LIBERTY MILLS, Nashville, Tenn.

Woman's Work.

Edited by MISS FANNIE R. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer

First Day.—Thanksgiving for the growth of W. M. work in North Carolina.

Second Day.—Thanksgiving for State Mission work.

Third Day.—For the Volunteer Teachers now beginning work.

Fourth Day.—For special blessings on State Mission Day the second week in June.

Fifth Day.—For all children gathered into volunteer schools.

Sixth Day.—For especial spiritual and physical strength for each volunteer.

Seventh Day.—That each Society may fully come up to its responsibility in this great work.

Mission Study.—Giving versus Receiving.—2 Cor. 9, 1-15.

The White Man's Burden.

Take up the White Man's burden—
Send forth the best ye breed—
Go, send your sons to exile
To serve your captives' need;
To wait, in heavy harness,
Our fluttered flock and wild—
Your new-caught sullen peoples,
Half devil and half child.

Take up the White Man's burden—
In patience to abide,
To veil the thread of terror
And check the show of pride;
By open speech and simple,
An hundred times made plain,
To seek another's profit
And work another's gain.

Take up the White Man's burden—
Ye dare not stoop to less—
Nor call too loud on freedom
To cloke your weariness,
By all ye will or whisper,
By all ye leave or do,
The silent sullen peoples
Shall weigh your God and you.

Take up the White Man's burden!
Have done with childish days—
The lightly proffered laurel,
The easy ungrudged praise;
Comes now to search your manhood
Through all the thankless years
Gold edged with dear-bought wisdom.
The judgment of your peers.

—Rudyard Kipling.

African Pride, Indolence and Lying.

6. African Indolence and Pride and Lying.

The most striking characteristic of the native are his pride and indolence.

The African, as a rule, may be said to be vain and conceited in proportion to the density of his ignorance. If we take the Matabele as a sample, we can hardly find his equal for overweening pride and self-importance. The result has been manifest in thirty years of stagnation even under the influence of faithful missionary effort. The pitiable condition of the proud savages of the earth is owing in some measure to their intense satisfaction with their own fancied superiority, and is a telling lesson of the social perils of pride.

Idleness results not alone from indolence, but it is the fruit of pride. Labor is a disgrace in the estimation of millions of lusty barbarians, whose ideal of dignity is luxurious laziness. The heavier as well as the lighter toils of life are left for the women to assume, who are in most African communities doomed to drudgery and severe servitude. The result is an undisciplined, flabby, and shiftless character, living in such careless, happy go-lucky ways that the native African as a rule is socially a worthless drone, except when it suits his barbarous fancy to play the equally objectionable role of a professional warrior and plunderer. The Mashonas are said to be "born tired," so incorrigible is their aversion to work. On the West Coast labor is regarded with both contempt and dread.

Poor Africa may also be said to be a continent of lies and a paradise of thievery. The native savage is trained in the arts of plunder, and lives by crafty wiles. Here, above all places on the face of the earth, a lie seems to be loved for its own sake, and a man must be taken for a thief and a rogue until he is proved to be the contrary.

7. Witchcraft.

The religion of the barberous tribes of Africa, if it may be called so, may be summed up in the one word witchcraft Dr. James T. Dennis from whom many facts of this study are gathered, says of it: "Throughout Africa the belief in the influence of evil spirits is all powerful. They are thought to people the very atmosphere and to dwell in a thousand otherwise innocent things which are common place features of every-day environments being forever busy in inflicting trouble and suffering upon humanity. Some are good, but the great majority are evil and bent upon doing harm There are, therefore, two classes of individuals in African communities whose supposed power is either dreaded or eagerly sought—the witches who bring the evil and the witch doctors who counteract it." In "Notes on Witchcraft," the author says:

"To begin with," he remarks, "there are two classes of spiritual practitioners, which we are constantly meeting in African books of travel as the 'witches' and the 'witch-doctors.' The witches, or wachani, are the people (men and women) who know how to make and to use medicines and charms (uchani). If any one wishes to make use of uchani he will first go to a wachani and persuade him by gift to let him have the uchani which he requires. No one, at least here, wishes to use uchani except for the purpose of harming another. If any one is more prosperous than his neighbors, or if he is merely conceited then let him look out, as he is sure to be bewitched. Uchani is generally practiced at night; then the wachani go about, when every one is in bed. They call to one another, but no one except the specially gifted can hear them. Perhaps they will go in a body to the house of the person to be bewitched. They go naked, and no one can see them. Before they enter the house they wrest open the door and throw some powdered stuff on the fire, which ensures the man's sleeping; then they enter. If the man has been cautious he will have provided himself with a charm to hold in his hand while he sleeps, and then when the wachani come he will awake. As the wachani see him wake they will beseech him not to tell any one of their coming and will offer him large presents to be silent. It is believed that either if he accepts their presents or if he tells the chief the wachani will kill him, but if he refuses the presents and keeps silence he is safe."

"Now comes the remedy for witchcraft, which brings in the witch-doctor. But the witch-doctor is called in for everything—not only when a person is bewitched, but when any accident occurs, or if crops fail, or if war is imminent, in fact, in all emergencies. The stock in trade of a witch-doctor is a set of gourds, or horns, or in these days bottles with different medicines in them, which are not 'taken,' but only consulted, and a skin of some small animal, often a squirrel, which is stuffed with uchani. In the eyeholes are sewn two beads. This stuffed skin is generally held by the tail, and is supposed to answer questions put to it by standing up, nodding, etc.

The especial horrors of witchcraft and the diabolical influence of the witch-doctor is seen more fully in times of general calamity of any kind, as war, sickness, famine or pestilence.

They attribute it to the power of an evil spirit, but also believe that some person among themselves has induced or caused the evil spirit to send it. Having fixed on some person or persons by the help of a wizard or witch-doctor, the accused have to establish their innocence by drinking poison. If they vomit the poison they are no worse, as they have stood the ordeal and are considered innocent. If the poison kills them, they are considered guilty and deserving of death."

An instance which illustrates the unbounded influence of the witch-doctors occurred in 1857. Through them the Kaffirs of South Africa were that year induced to destroy their cattle as an expedient for defeating the British. The result was the death from starvation of seventy thousand natives.

(To be continued.)

SUNBEAM'S CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

Children in Mexico

Children of seven or eight have to take care of their younger brothers and sisters. Even those not more than five or six will be seen carrying babies so heavy that they can barely stagger along under the burden.

The girls in the home have to grind the corn for tortillas (corn cakes), carry water, and help in other ways. The boys also have their tasks which, however, they shirk as often as possible, and waste their time in gambling, which they seem to like better than anything else.

In many parts of the country there are no schools, and the children grow up without learning how to read and write; but they soon learn how to lie and steal, and consider it far more honorable to beg than to work, to be lazy and dirty, and to drink pulque, which makes them drunk and stupid. As a rule, they are not very obedient to their parents—or to any one else, for that matter. They often quarrel among themselves, and seem to be always trying to do all the harm or mischief they can to others. But there are some among these children of the poor who are kind, patient, loving little "helpers," just such as we find in other lands.

What do they play? Boys have marbles and tops, and the "cup and ball" similar to that played by the little Eskimos, only the Mexican way seems simpler. The ball is attached by a string, and the boys try to throw it so as to catch it on either the point or cup end of the stick. Mimic bull-fighting is a great amusement. One boy acts as "bull," the others wave red handkerchiefs or blankets before the "bull," to anger him, then he darts one way or another to catch his tormentors. On the ranches lassoing is a great sport. Little boys of four begin by catching the cat or dog with a rope that has a long, open slipknot. Tabby starts to run, but the boy throws the rope, and pussy is fast by the leg or neck. Chickens, goats, calves, and colts afford the boys plenty of opportunities for practise, so that it is no wonder the Mexicans become so skilful with the lariat. The girls play house and doll as do little girls the world over.—Our Boys and Girls.

Commencement of the Pee Dee Institute.

The Pee Dee Institute, Prof. W. J. Ferrell, principal, has closed its fourth year. The session has been a successful one, and a gratification to the Baptists of this part of the State. The school is fulfilling the purposes for which it was established and promises more for the development of our churches than any other common interest we have. The closing exercises were highly creditable to the principal, his associates, and the pupils. There is not the slightest exaggeration in the statement that the exercises were the best we have ever witnessed in a school of like grade. This is true both of the exercises under the skillful direction of Mrs. Ferrell and the debate by the larger boys. The exercises tested the training given in the school and were unusually entertaining. The debate was a surprise to all because of the intelligence with which it was conducted and even more because of its exalted moral tone, the subject being designed to put the boys on record concerning great moral evils. Dr. Henry W. Battle's address was par excellence. The faces of old friends stirred his emotions, and the bright boys and girls inspired him. The result was a speech remarkable for its blended pathos, eloquence, philosophy, lofty ideal, and directness. The school has more enthusiastic friends than ever.

J. F. LOVE.

The Trustees of the N. C. College of A. and M. arts determined last week to greatly emphasize the Department of Agricultural instruction. This year that Department has become much more popular. Next year there will be more attractive features. In a few years we expect to see a general movement of young men of education toward agricultural life.

Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a

Torpid Liver and Bad Digestion

The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.

Take No Substitute.

Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. In air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake.

Sold everywhere. Made by STANDARD OIL CO.

Sofa Cushions

Size.	Down	Silk Floss
16inch	$ .65	$ .60
18inch	.75	.70
20inch	1.00	.85
22inch	1.25	1.00
24inch	1.50	1.25

Post Paid.

Parham Mattress Company, Chattanooga, Tennessee

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Oh, my honey,
No time for lobe,
Save ye' money
Fer de Red Seal Shoes.

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Who cheered me with a cordial look;
And I found a sweet half-hour to spend
With a child, and a rare good book.

What more could I ask than this, I say?—
A book—a child—a friend.
And my honest work! 'Twas a perfect day.
From dawn till the starlight end.
—Grand Rapids Press.

Success

A man lived fifty years—joy dashed with tears:
Loved, toiled; had wife and child, and lost them; died,
And left of all his long life's work one little song,
That lasted—naught beside.

Like the monk Felix's bird, that song was heard;
Doubt prayed, Faith soared, Death smiled itself to sleep;
That song saved souls. You say, The man paid stiffly? Nay,
God paid—and thought it cheap.
—William Canton.

Silent Thought.

Take five minutes before you sleep, that you may shut out everything save the great fact that you stand alone with your God. Some are terribly afraid to spend as much time as that even with their own thoughts. But get alone, if you will, if you dare, and say, as you stand in the light of that first commandment, "What is my God? To what is my life devoted?" If your answer indicates anything that puts God in the background, then in the name of heaven and your own safety, "break down every idol, cast out every foe," and let the God who will be, who is, who was, be your God.—Rev. G. C. Morgan.

Some Thinking.

Near the end of the season our boy announced the height of our maple tree to be thirty three feet.

"Why, how do you know?" was the general question.

"Measured it."

"How?"

"Foot rule and yard stick."

"You didn't climb that tall tree?" asked mother anxiously.

"No'm; I just found the length of the shadow and measured that."

"But the length of the shadow changes."

"Yes'm; but twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a stick into the ground and when its shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree and that's thirty-three feet."—Selected.

The Care of Roses.

Happy the rose grower who gathers roses unmarred by worm and blight, with foliage perfect in form and color; but with the June roses this is almost an impossibility: Rose bugs, slugs, and caterpillar; rose thrips, blight, and mildew conspire to make the life of the rose grower one of ceaseless activity and constant vigilance.

The simplest all around preventive measure lies in freely pruning and thinning the branches of the plants, that the air and sunshine may have free access to every part of the bush, and the application of water from hose and syringe, with sufficient force to dislodge any insects that may infest the plant, care being taken to reach every part of the plant, especially the under side of the leaves.

The small green worms which draw the leaves together with a slight net cannot be removed in this way, the most effectual method of destroying them being to go over the bushes, pinching the leaves between the thumb and finger, or more agreeably, with a spring clothespin. The spiraes, too, will need this attention. In some varieties, as the billardi, the leaves on the lips of the branches will be found drawn together over the blossom buds, and the buds completely destroyed. In varieties giving but a single crop of flowers during the summer this is quite a serious matter and should have prompt attention.

For the destruction of rose bugs, showering the plants with the paris green solution is the most effectual remedy, using one teaspoonful to four gallons of water. It must be used promptly as these are of all rose pests the most unsightly and destructive, eating the full-blown roses and quickly destroying the blossoms of an entire bed.—Ida D. Bennett in The Pilgrim for June.

Is Your Brain Tired?

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Dr. Y. S. Trover, Memphis, Tenn., says: "It recuperates the brain and enables it to think and act." Makes exer-

Way to Success

The men whom I have seen succeed best in life have always been cheerful and hopeful men who went about their business with a smile on their faces, and took the changes and chances of their mortal life like men facing rough and smooth alike as it came, and so found the truth of the old proverbs, that "good times and bad times and all times pass over."—Charles Kingsley.

Why Abolish Them?

A writer in the New York Tribune Farmer gives the following cogent reasons why that useless appendage of the equine headstall, the blinders, should be abolished:

First—They doubtless originated in an attempt to conceal an ocular defect, prompted by vanity and not by utility or a spirit of beneficence.

Second—Unnecessary and superfluous.

Third—Productive of highway accidents in giving the animal only an imperfect and distorted view of ordinary objects.

Fourth—By enforcing the use of his ears instead of his eyes in guarding the rearward space, it is a violent reversal of the two important senses, rendering Pegasus at once mole-eyed and mule-eared, a degenerating process.

Fifth—They are a ictive in limiting the victim in his natural allowance of light, making their use, thus, a palpable form of cruelty.

Sixth—Blinders, to be held in position, require a heavy and cumbrous headstall, making a load on the horse's head as well as a hideous deformity. Can a mechanic improve the Creator's handiwork in the elegance and beauty of the horse's head?

Seventh—The blinders, and perhaps the check, are the only parts of the harness not essential to the proper attachment of the animal to the vehicle, and therefore the only parts for which no one has yet been able to furnish a plausible excuse.

A Dull Girl.

"Would you rather be good or clever or happy?"

There had been a hot discussion over the old question at Maggie Barton's luncheon. Each fate had had its champions, and nobody had come to saying that the terms were not "mutually exclusive," and that it would be hard to choose one of them which should not carry at least one other in its train.

On one conclusion the bevy of girls had been agreed—that to be a dull girl was a severe trial in this modern world. Edith Colman was the only one who did not say a word on the subject. Yet she knew more about it than all the other chattering, vivacious young creatures; for she was the very type under discussion—a dull girl.

She went home that afternoon with a fathomless depression in her heart. Life did not seem worth living, since she was to have none of its fairest prizes—praise, admiration, social success.

Not only was her spirit heavy, but her feet seemed weighted with lead, and when she tried to talk a little at the dinner-table, her words came more thickly and slowly than usual. She believed her dulness was increasing. The next morning found her too feverish to think even of her stupidity. By noon she was shut up with a trained nurse and an attack of pneumonia.

Then a strange thing happened in her family. They found that the only dull child among the six boys and girls was desperately missed. She was not alarmingly ill, so that the family was not warped by anxiety.

One simple fact was that nothing seemed to go well without her. The flowers on the breakfast table were faded; there was nobody watching at the window to let Mrs. Colman in from a hard morning of shopping; Bridget was crying with toothache, and there was nobody to console or advise her; Bob couldn't get his arithmetic lesson, not because Edith wasn't there to help him, for she, poor girl, knew less about the problems than he did, but because nobody thought to send him off to the dining room, where he could work in solitude; Helen hadn't the audience which she liked for her practicing; even Mr. Colman was irritably saying that half the house was gone, and he recalled remorsefully that he had been wishing not long ago that "Edith had something to say for herself."

The Colman family discovered suddenly what the world needs to learn, that a so-called "dull" girl who has enough sense to discover her own limitations can be an invaluable element in the happiness of her friends.

When Edith got well—for she did not get well with promptness—she found that she was not to lose all the prizes for which she longed at Maggie Barton's luncheon.

The outside world never viewed her in a different light. To them she was always "the dull one of the Colman girls." But in the little circle for whose praise alone she really cared, she was destined to have that best tribute in the world—not the sense of being thought clever or wise or witty or beautiful or accomplished, but of being indispensable.—Youth's Companion.

Hitch Your Wagon to a Star.

No other discipline is so good for any mind as the constant measuring of one's self against a high standard. The mother's part is to place before her child's eyes beautiful ideals; then leave him to nature. If she has succeeded in teaching him to admire truly worthy things she has educated him as well as she can. "Tell me whom you admire," said Sainte-Beuve, "and I will tell you what you are, at least as regards your talents, tastes and character."—Florence Hull Winterburn in the July Woman's Home Companion.

Which Is the Best?

People waked up, by and by, to rub their eyes and find that the Humane Society, which they had called "nothing but children's nonsense," was really a power in the town. It happened on this wise: It was one of the early June days, and summer had surprised the rest of the world and Eastford, by coming upon them with one bound. The mercury stood at ninety-five in the shade. High noon, and every man greeting every other man with interjections on the heat, when a noisy pair appeared driving into Eastford on the X—— road, racing up Long Hill with a horse just ready to drop down in the thills. "I say, Harriman," cried Cad Rogan to the driver, "you've been driving that horse pretty hard, haven't you?"

School was just dismissed. The sidewalk was covered with boys and girls. The affair happened in front of Judge Otis' house.

"Nothin' but a pack of school boys!" said the fellow, with an oath. But he looked about. There were a round dozen of them, and Harriman saw that in their faces which frightened him.

In the searching, blasting heat of this June day, Harriman had driven this jaded beast ten miles—up hill miles—from X—— into Eastford, without stop or stay, and here they were. The horse stood drenched with sweat, legs shaking, eyes bloodshot, nostrils red, and breathing like a creature in death agonies. There was Judge Otis coming briskly down the walk from his house.

"Here they are, sir, man and beast," cried Ned.

"Which is the beast?" asked Judge Otis, and his kind old face took on a look of wrath which no boy there had seen it take before. Ten minutes more and the road was cleared. Harriman and his drowsy comrade were marched off to the lock-up, to await trial before a justice. They were fined fifty dollars apiece, and went to jail for lack of the wherewithal to pay. Cad Rogan and Ned Canning, with the doctor's man, were in the stable working away for dear life over a half-dead horse. You may wish to know as most people did what became of the animal; and I think you will be glad to hear that the rubbing, brushing and blanketing saved his life, and that he went home to his master, next day a sadder and wiser beast. So much for the Humane Society for one day.

"I tell you," said Miss Hepsy, with great earnestness, "I tell you I'm thankful't the Lord has let me see this 'fore I die. I've lived here in this town of East-f'rd ever since I was born; 'n' I've seen more sufferin' among dumb creeters than I could tell ye. I tell you it's time them things was looked into. I'm glad we've got a teacher 'mongst us here that's got the heart to do it. I say now what I've al'ays said, that no blessin' would be sent down on this Zion till folks stopped abusin' dumb creeters."—Julia A. Eastman.

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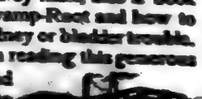

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Volume 67. RALEIGH, N. C., WEDNESDAY, JUNE 11, 1902. Number 49

The Goals of Christian Manhood.

EPHESIANS 4: 13

HARMONY; KNOWLEDGE; GOODNESS

SERMON TO THE GRADUATING CLASS OF WAKE FOREST COLLEGE, 1902

BY REV JAMES W. LYNCH D D

THE HIGHEST WISH OF MAN

Christianity is now two thousand years old. It has progressed in time, in territorial conquest, in social influence and in character-building sufficiently far for us to determine with some degree of accuracy, if not its ultimate goals, at least the direction of its course and the promise of its end.

Its energies have cut deep and well defined channels in the world's social strata, through the world's heart and brain, and the currents of its life all flow in one direction—namely, the future. Christianity is a religion of hope. Almost every page of its inspired records is a signboard that points the weary feet and aching heart of the earth-stained traveler to the brighter day and better world. From the time God said "the seed of the woman shall bruise the serpent's head," until John wrote in Revelation "there shall be no more night, nor sin, nor death, nor crying," God's people, like the children of the far frozen north, have watched and waited for the coming Day.

Jesus was the world's great optimist. He believed in God, in man and in the future. His optimism He bequeathed and imparted to His followers. "Be of good cheer," He said to His disciples, "I have overcome the world." Again, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This legacy His disciples received, and they went everywhere joyfully proclaiming to men the gladtidings of hope. Their Lord and our's is "the Light of the world," and they who follow Him walk in the light that grows brighter and brighter unto the perfect day.

When Paul wrote this noble passage the sun was in His face. Brighter than the light that fell out of the Syrian sky on the Damascus road was His vision of the things to be. In the distant future and standing at the end He saw three shining goals—saw the world's discord tuned into heavenly harmony, "the unity of the faith;" saw the world's darkness scattered by the heavenly light, "the knowledge of the Son of God;" saw the world's deformity and weakness developed into heavenly beauty, "unto a perfect man, the measure of the stature of the fulness of Christ."

These are things Paul saw, and these I conceive to be the ultimate goals in Christian manhood, harmony, knowledge, goodness. All the promises of God point to these; all the ways of God ultimately lead to these; all the energies of God are drawing to these; and all the works of God will be consummated and crowned in these.

If you will think deeply and seriously and ask yourself the questions, What do I want God to do for me? and what is God trying to do for me? the answer to your thought and feeling will be found in the text. Every earnest soul wants God to do three things: to unify and harmonize his life, to educate and develop his powers, to redeem and beautify his soul. This covers the highest wish of man, this contains the entire purpose of God in man, and to accomplish this are employed the combined energies of God and man, to bring men into perfect harmony, into perfect knowledge and into perfect goodness.

AN INTERPRETATION OF FAITH

I. The first goal is harmony. "Till we are come into the unity of the faith." I interpret this faith to be Jesus Christ. His person, His words, His work, His spirit. Nothing else has stood the test of time. Nothing else will draw men to a common centre or bind and hold all men together. The life and words of Jesus are universally loved. It is only in the things said about Him since the days of the Apostles that thinking religious men differ. I interpret "the unity of the faith" to mean that bond of affinity that exists between all things that are alike. Similar things attract and hold together, while dissimilar things repel and fall asunder. Men will be brought into harmony one with another when they believe and love the same things, for things equal to the same thing are equal to each other. Men will be brought into harmony with themselves when all the members of their life, physical organs, mental faculties and spiritual powers, stand before the same ideal and obey the same authority. Men will be brought into harmony with God when in Christ Jesus they shall be made like God, seeing with His eyes, thinking with His mind and feeling with His soul.

THE HARMONY OF CHRIST

1. With this definition of faith and its unity, I believe, on authority of the text, it to be the ultimate purpose of God to bring men into harmony one with another. This unity of men is prophesied, promised and pledged in the utterances of our Lord Himself, (1) in the prophecy of His death, "I, if I be lifted up, will draw all men unto Me;" (2) in the prayer for His disciples, "I pray that they may all be one;" and (3) in the final charge to His disciples, "Go into all the world and preach the gospel to every creature, baptizing them into the name of the Father and of the Son and of the Holy Ghost"—i. e., into the fatherhood of God, the brotherhood of God, and the fellowship of God.

For the perfecting of this union God employs many and varied agencies. The Apostle mentions five, prophets, apostles, evangelists, pastors and teachers. He is not trying to exhaust the list. They are named simply to show that God's agencies are many and varied, for He has as many workers as He has people and as many agencies as He has forces.

If Paul were writing in our day, he would hardly fail to take into account some modern influences that God is using to bring the world together around His Son. The more potent and prominent are the following:

MODERN AGENCIES OF UNION

(1) The extension of commerce. Trade is a great agency for bringing the world together. Like water it keeps in motion and ever seeks the lowest level. No one can think of the gigantic railway combinations, the great steamship lines, the mighty cables built and projected, the overland wires and ocean cables without seeming to hear repeated in the tick of telegraph instrument, the throb of engine and the grind of wheel the prophetic words of old: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Nor would the man from the University of Tarsus and the feet of Gamaliel omit to make mention of the spread of knowledge as one of God's unifying influences in the modern world. Ignorance separates and alienates men but knowledge unites and harmonizes them. Intellectual affinities are universal. The men who do the world's thinking wear no uniform and work under no flag. They rise above the distinctions of class, color and creed. They strike hands with kindred spirits across all barriers, physical, political and social in the universal brotherhood of mind. Men will never cease speaking patronizingly, this nation to that, this class to that, or one sect to another, saying, "Know ye the Lord?" until knowledge covers the earth as the waters cover the sea.

The last unifying influence in the modern world that I shall mention is the spirit of altruism. We may call it by whatever name, altruism, or humanity, or philanthropy, or sympathy, or missions—it is all one, having the same source and proceeding to the same end. It is the overflowing of the Christ-heart, the refraction of His love, broken up into its earthly colors. As the many beams make the one bow linking cloud and sky, so these many streams make up the one love, binding men to men and men to God. He and none else has taught us that there are no walls between nations, that all unfortunate men are our neighbors and all Good Samaritans His brothers. Not only prophets, apostles, evangelists, pastors and teachers, but millions of men and thousands of forces are at work, breaking down barriers and overcoming obstacles that the nations may get sight of Him who said, "And I, if I be lifted up from the earth, will drawn all men unto me."

HARMONY WITH ONE'S SELF

2. Again, on the authority of the text, I declare it to be the ultimate purpose of God to bring men into harmony with themselves. The unity promised to the whole is also pledged to each part. The universal church can never be made a symphony until each individual member becomes a harmony.

We may think as we will about the past of man. We may speak theologically and call it The Fall, or scientifically and declare it An Evolution—the end is the same. Whichever road we take leads to the one discovery, namely: there is discord in man's life, a lost harmony in man's world—an unceasing quarrel between man and himself, his conscience, his record, and his own conceptions of God. We may think as we will about the story of Eden and call it myth, fable, allegory or history; still this is true: Every one has been deceived by the Tempter; every one has eaten not once but often of forbidden fruit; every one is naked and ashamed in the light of his own conscience and reason, not to mention the fiercer light of revelation; every one trembles and shudders at the sound of God's footsteps walking in His garden; every one has tried to cover his shame with artificial patch-work of his own making; in short, every one has lost an Eden of purity and peace out of his life. Now the question is, Who is going to find and restore this lost harmony? What person or power is going to disarm the Cherubim that keep the gates and lead us back into the Paradise Lost? What person or power is going to quiet the conscience, blot out the past and change our fear and dread of God to love and trust? What person or power is going to save Paul from his body of death and wash Lady Macbeth's red right hand? You know Shakespeare makes her regret the crime. She had killed Duncan or at least connived at the murder. Now remorse consumes her heart until reason is dethroned. The poet makes her rise in the night and wash her hands. She is attended by the gentle physician accompanied by the maid, and the latter says to the former, "Look how she rubs her hands!" And Lady Macbeth walking to and fro in restless, sleepless agony, put there by Providence in the forefront of literature to illustrate a great religious truth, exclaims "Out accursed spot! All the perfumes of Arabia would not sweeten this little hand!" Her husband exclaims in similar circumstance, "This red right hand the multitudinous seas it would incarnidine, making the green one red." There is no denying the fact that Lady Macbeth's hand is red; no denying that she knows it is red; no denying that she wants to wash it; and no denying that she can't. Who can? What person or power can wash Lady Macbeth's red right hand? Not Socrates, or Plato, or Ingersol, or philosophy, or science, or education. Only Jesus Christ can wash Lady Macbeth's red right hand, and restore harmony to her poor broken and discordant life. "Come unto Me all ye that weary and are heavy laden, and I will give you rest." Nestle into the bosom of Christ and He will give His own harmony and peace. The flesh will not chafe against the spirit and the spirit will not chafe against the flesh; the intellect will not believe what the heart cannot love and the heart will not love what the intellect cannot believe; faith will not lead where reason cannot follow and reason will not wander where faith cannot go. The peace of God that passeth all understanding shall keep our hearts and minds through Jesus Christ, the Lord.

KNOWLEDGE

II. The second goal in Christian manhood is knowledge. "Till we all come into the unity of the faith and of the knowledge of the Son of God." Observe the organic relation. God wants no faith that is not linked with knowledge. "Add to your faith knowledge." The church is still adding. We do not know all about Jesus yet. Paul did not. With all his wealth of inspiration, learning and consecration the great Apostle died with the prayer on his lips, "that I might know Christ." Twenty centuries have come and gone since Jesus walked in human flesh and we do not know the Son of God yet. Millions have tried to show us the Christ; some to paint Him on canvas, some to carve Him in stone, some to picture Him in song, some to proclaim Him in sermon, some to imitate, copy and reproduce Him in life; but we do not know all about our Saviour yet. The phrase "knowledge of the Son of God," is deeper than we can comprehend. It signifies not only knowing Jesus, His person, His words, His work and His spirit, but also knowing with His knowledge, seeing with His eyes, hearing with His ears, understanding with His mind, loving with His heart and feeling with His soul.

To know Jesus is to know God; to know God is to know all; and to know all is to know as we are known.

THE GREATEST QUESTION

How, then, may we learn Christ? This is the greatest question in the world, the most practical question in life, the most momentous question in time and eternity.

Truly and manifestly, we shall never know Jesus through the intellect alone. He did not come to reveal the Father simply to men of profound intellect and broad culture. "Father, I thank Thee that Thou hast hid these things from the wise and prudent and hast revealed them unto babes." Infinite Love stoops to the level of the young, the simple and the erring. Over the door of every institution of learning as well as upon the marble facades of Grecian temples and academies inspiration hath written the words, "The world by wisdom knew not God."

It is equally true and evident that we shall never know Jesus through the evidences of the senses. Never again in this world shall eye see his face, or ear hear His voice, or hand feel His touch, or imagination conceive His form; for, "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things that God hath prepared for them that love Him,"—the invisible, spiritual and eternal,—"but God hath revealed them unto us by His spirit." Spiritual things can only be spiritually discerned.

The one school, then, in which we may learn Christ is the school of experience and it has for its motto the words: "O taste and see that the Lord is good."

THE CONDITION FOR KNOWING CHRIST.

There is one way to get into this school and one way out. Over the door of entrance are written the words, "If a man love me, I will love him, and will manifest myself to him." Love, then, is the condition of learning Christ. Over the door of exit are written the words, "If any man will do His will he shall know of the doctrine." Obedience to God is the organ of spiritual knowledge. We learn Christ as we learn anything, by obeying the law. There is a law for learning all things, whether mathematics, or music, or chemistry or Christ. It is this: There must be the truth to be received and an organ capable of receiving it. The blind cannot learn optics and color because they are blind; the deaf cannot learn acoustics and music because they are deaf. Similarly and for the same reason "the carnal man receiveth not the things of God." "The secret of the Lord is with them that fear Him." "The meek will He guide in His judgments and the meek will He teach in His way." "The high and lofty One that inhabieth eternity dwells also with him who is of a contrite and humble spirit." "Blessed are the pure in heart, for they shall see God."

More and more the creeds of Christendom are changing to conform to the simple formula: Love and serve Jesus Christ and thou shalt be saved. He who loves Christ loves what is loved in heaven; he who serves Christ does what is done in heaven; and he who by loving and serving is learning Jesus Christ, is learning what is known and taught in heaven.

GOODNESS

III. The third goal in Christian manhood is goodness. "Till we all come into the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

Again we find the organic relation. God wants no faith that is not linked with knowledge, and no knowledge that is not linked with goodness.

Observe the quality of this goodness, it is positive and not negative. Not the goodness of suppression, but the goodness of completion. Christ did not come to destroy but to fulfill. He did not come to cut off the right hand and pluck out the right eye but to develop the hand and educate the eye. He is trying to save the whole of man and bring all the members of our being up to the measure of the stature of the fulness of His.

To attain this ideal two things are necessary: (1) A perfect model, and (2) a vitalizing and transforming power. We have both in Christ, He is our patern and He is the power.

First, Jesus Christ is the ideal man, the heavenly patern, the universal type. In Him all fulness dwells.

THE FULNESS OF CHRIST

He belongs to all nations. There was nothing local, provincial, national or racial in Jesus. You cannot think of Him as a Jew. He is the only great character in history whose life is not colored by his race and time. Call the roll of the world's great men and they all answer in a language and tone peculiar to their duty and nation. Abraham, a Jew; Plato, a Greek; Caesar, a Roman; Napoleon, a Frenchman; Bismark, a German; Lincoln, an American; Jesus Christ, a citizen of the world.

As Jesus belongs to all nations, so He had all the temperaments of all the races, lymphatic and phlegmatic, nervous and agreeable, sanguine and calm.

He was made like unto His brethren. Every man can say of Him, "He is a citizen of my country, a member of my family, bone of my flesh and ideal of my soul."

There was in Him all fulness of wisdom and teaching. Jesus spoke for the world and the ages. The world is fast growing away from its old teachers. The men who taught in Egypt and Greece and Rome could not teach now without reviewing their subject matter and recasting their method. Not so Jesus Christ. Not a work of His has become obsolete, not a precept has been laid aside, and every sentence from His lips is enshrined in the universal memory.

There was in Him all fulness of grace and truth, all masculine virtues, all feminine graces, all the spirit and disposition of a little child. In short, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise"—all and more than all meet and blend and harmonize in the person and character of Jesus Christ. He was the all-sided, the all-minded, the all-hearted, the all-comprehending type of humanity, the antitype of all that is beautiful and good in the past history and character of man, and the prototype of all that man is capable of becoming, all that a pure heart can wish or an holy imagination conceive in the future of the race.

We have lost some things out of our religion. We have lost some of our traditions, some of our interpretations of the Bible, and it may be some of our hopes, but we have not lost Christ. He is the same, yesterday, today and forever. The Temple of religion has been assailed again and again. Its foundations have been undermined, its lights broken, its beauty marred; but when the critics and iconoclasts come into the presence of the Picture on the wall, they stand with bowed heads and bated breath. As long as we have Christ there will be religion, and men will try to bring their poor broken and imperfect lives up to the measure of the stature of the fulness of His.

THE POWER OF JESUS

Again, to attain the complete manhood it is necessary to have not only a perfect model but also a vitalizing and transforming power. The world has always had its models, its Josephs, its Daniels, its Xenophons, its Platos, its Marcus Aureliuses; but as between the stars of heaven there are immense voids of space, cold, lifeless and silent, so between these isolated moral giants there are uncounted millions who have lived in their sins and died without God and without hope. Living these model men have not been able to multiply and transmit their virtues to their fellow men, and dying they have carried their excellencies with them as Beatrice took her beauty and the nightengale takes her song.

Not so Jesus Christ. In all the years He has had the power to reproduce, multiply and perpetuate His virtues in the lives of His followers. He is with them all the days: ay more, He is in them—in them as the salt is in the sea, the oxygen in the air and the sap is in the vine. He is more than our patern, He is power; more than our specimen, He is source; more than our example, He is redeemer; more than picture without, He is presence and power within. All that I have said and all that can be said on the subject is summed up in the beautiful words of the Great Apostle,—"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." We must all be changed. We must be born again or we cannot see the kingdom of God. We must have the new heart and the blood of Jesus Christ must cleanse from all sin. We must have the gift of the Holy Ghost and His indwelling and sanctifying presence. Then shall we become the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is.

Gentlemen of the graduating class, in response to the invitation of your faculty, I have come to greet you on the proud heights to which your intellectual industry and patience have brought you. Standing here memories speak from out the past and radiant hopes call us on. Rising above these and greater than all earthly visions, I wanted you to see the three shining goals of Christian manhood, Harmony, Knowledge, Goodness. Bring your lives into the harmony of His peace, your minds into the light of His knowledge, your characters to the measure of His goodness, and you shall stand one day on prouder heights and in the midst of greater throngs, even in the number of all those who have "come unto the unity of the faith and of the knowledge of the Son of God unto a perfect man, the measure of the stature of the fulness of Christ."

Poverty is the sixth sense.—Greek Proverb.

News Notes.

....Rev. E. Lee Fox orders his Recorder sent to Siler City instead of Star.

....Rev. Geo. W. White, of Rocky Hock, has been called to Yanceyville church.

....Pastor Crudup reports a good meeting at Washington. Seven converts were baptized.

....We are glad to say that Rev. J. L. Shinn, of Salemburg, is up again and at work after eight weeks of sickness.

....Rev. C. M. Billings, recently of Waynesville, is now at Walterboro, S. C., where he has taken charge of the Baptist church.

....Rev. W. M. Whiteside changes his address from Wake Forest to Bethel Hill—where he will do some supply work this summer.

....Their many friends will sympathize with Rev. B. W. Spilman and Mrs. Spilman in the death of their lovely little child.

....The word for Baptists is not More, but Better. As a matter of course the better the more; but not so surely the more the better.

....As usual parents will find in the Recorder this summer the announcements of the leading colleges and high schools in the State.

....The church that wants a great revival in July or August will begin praying for it now. This is more important than getting a big preacher.

....It is now no longer a question of colleges for our young men and women; but the question is to get them to the college that they ought to enter.

....To be sure it is hot, but that is no reason why you should not renew your subscription. Indeed that is one way to reduce the pressure in this office.

....Rev. G. P. Hamrick changes his address from Earl to Converse, S. C. He is working in lower Carolina but would keep in touch with the North Carolina brotherhood.

....We recently heard of two preachers who could tell the salary that any town church in North Carolina pays. One of them left the State; the other is teaching for a living!

....Rev. A. I. Justice writes from Fruitland that Rev. W. F. Powell has decided to attend the Seminary, and will therefore be lost to Fruitland Institute next year.

....Mrs. Mary S. Geiger has given her son, Mr. Horace Geiger, the singer, and Rev. H. M. Wharton, the evangelist, a Pullman car to live in. Mr. Wharton is a great traveller.

....Rev. W. N. Johnson continues to live at the same place, and to work in behalf of Dell School—as well as to preach the Gospel;—his post office changes from Taylor's Bridge to Delway, however.

....Rev. J. C. Havnaer, formerly of the South Fork Association, more recently of our Louisville Seminary, has accepted a call to Petersburg, Indiana. He regretted to leave North Carolina. We wish him great success in his new work.

....Rev. H. H. Mashburn requests us to change his address from Louisville to Owensboro, Ky. We hope this does not mean that his most capable young minister will begin work in Kentucky. By all means (as we see it) he should live and work in North Carolina.

....We thank Rev. Charles A. G. Thomas for the use of the electrotype of the photograph of the late Mr. Dennis Simmons. The picture appeared first in Bro. Thomas' book "Sunday Afternoons with a Congregation of Children"—the same children who won the heart of Bro. Simmons.

....Rev. John T. Edmundson has been carrying on a fine meeting in Rockingham. He has a few weeks not engaged for revival work. Pastors desiring his help may address him at Littleton. Bro. Edmundson's work as an evangelist has stood the test of time. Each year he is in more demand.

....We see in the Charlotte Observer that Mr. J. D. Boone, long time editor of the Waynesville Courier, and once owner of the Western North Carolina Baptist, has announced his conviction of duty to preach the Gospel; and has sold the Courier. Bro. Boone has always manifested a warm interest in our denomination's work.

....Admiral Dewey has replied to a Sunday School teacher who asked him if it were true that grog was served to our seamen during the battle of Manila: "Dear Madam:—I am very glad to have an opportunity of correcting the impression which you say prevails among your Sunday-school scholars that the men on my fleet were given liquor every twenty minutes during the battle of Manila bay. As a matter of fact, every participant, from myself down, fought the battle of Manila bay on coffee alone. The United States laws forbid the taking of liquor aboard ship except for medicinal uses, and we had no liquor that we could have given a man even had it been desired.—Boston Watchman.

....It is time for the Associations to get their minds upon raising the balance of that $50,000 for education—$40,000 of which is to pay our University's debt.

....Wanted—An Education Simmons to organize the enthusiasm for free school supremacy recently called forth by Mr. Aycock. Why not send for the Senator himself?

....Dr. Frank De Witt Talmage, of Chicago, preached his father's funeral from the text, "Let me kiss my father." As Uncle Remus puts it, "Chip don' fly fur from stump."—Presbyterian Standard.

....June is tax-listing month—a trying time, a sifting time, for the churches. The goats swear falsely; the sheep swear truly to their hurt if need be. Be honest with God and yourself and your fellowmen—the State.

....Once more office-seekers will seek to make North Carolinians hate each other. Let Christians frown them down. There is a better platform to get in on than hatred and passion—it is love for North Carolina and North Carolinians.

....With the third article on the atonement we have suspended the series by Dr. Tyree for a time. Later on he will write on the subjects promised. We may say now that no series of articles printed by the Recorder has been so generally praised.

....Next week we shall print two pages extra, containing the Union meeting programs and much other reading. These programs should have appeared earlier, but we have had to wait on the slower brethren. Many good brethren who look for their valued letters in this week's paper will find them in the next. Commencements have right of way.

....We have a letter signed by "A Babtist" (consistent man; he spells as he pronounces) saying that "we wis to ask you to notify all ministers and Decons of our Babtist churches asking them to take up a collection one day in this month for the relife of ——— ———" etc., etc. We have heard of many special days and months; but this carries it too far! We are glad the thing has been overdone at last.

....Those who watch the acknowledgements in the Recorder—and every reader should—noticed last week that Mrs. T. J. Ramseur gave $500. In addition to this she paid New Bethel's subscription of $100. In all the Baptist ranks there is not a more consecrated woman than Mrs. Ramseur. Such blessings as the Father has given her she freely gives to His work. She is one of the firmest believers in our Female University.

....It is more considerate to send your communications to only one paper; that is, if you wish to write to two, write different letters. But it is altogether inconsiderate to send a paper a communication a copy of which you have sent to another paper, without informing the editor of this fact. Once in a while the Recorder's editor finds an esteemed letter that he is holding for a good place, printed in other papers. It does not offend; but he thinks he might be informed.

....The Baptist Argus prints a picture of another North Carolinian—this time the Rev. John Ellington White, D. D., "born in Baltimore, August 5, 1848; licensed January 1, 1870; ordained March 17, 1877." The face is the face of Jonathan, and the D. D. will stand; but the dates and the places belong to some other brother. John White—as he will always be called in North Carolina—was born in Wake County, N. C., not earlier than the date the Argus has him licensed to preach.

....We have received from the Wake Forest Students' Association for Betterment of Rural Public Schools a list of about 150 names of young men who pledge themselves first to secure and distribute information in regard to public education; second to foster sentiment in favor of better school houses and the consolidation of weak districts; third, and to promote earnest and unceasing agitation for local taxation. If those young men fulfill these pledges they will render our State service second to none that has been rendered. They will have opportunities that others may covet in vain, and trials that will test their metal to the heart. We earnestly urge each one of them to stand to the three guns set in position above.

....The Christian Index took Rev. Len. G. Broughton somewhat to task because his church committed herself to alien immersion. Bro. Broughton prints a courteous letter in reply, from which we quote the following: "Now, brother editor, this is the only time I shall ask for space on this subject. We have carefully and heartily settled this question for ourselves, and we do not propose to bother with the views of others at all. I have felt that I ought to say this in advance of what promises to be a discussion. We are not to be expected under any circumstances to discuss. It did occur to me, however, that it was due the subject that it should not be prejudiced by the idea that the Tabernacle was the first in this matter." That is, the Tabernacle declares herself independent on this matter.

....Rev. W. R. Cullom, of Wake Forest delighted the Tabernacle congregation with a sermon Sunday. Pastor Hubbard preached once in his own pulpit and again in the afternoon, the latter being for the Odd Fellows. Rev. Sylvester Betts, of New Jersey, occupied the pulpit of the Fayetteville Street church in the morning and the First church at night. Pastor Marshall has returned from Philadelphia. He is reported to be improving.

....The key word of the program of the Convention of the B. Y. P. U. A. which is to be held in Providence, July 10-13, is "Conquest." Some of the strongest men from all parts of the country will speak, and in addition many younger men, not so widely known, but whose work in their own fields has been proving their power. Already many State delegations have made application for headquarters. The Trunk Line Passenger Association has granted a rate of one fare plus one dollar for the round trip. There will be some interesting side trips to Plymouth, Boston, with opportunity to visit Bunker Hill, Concord, Lexington, Cambridge and Harvard, to Newport, Block Island, Narragansett Pier and many other resorts on Narragansett Bay. It is desirable that all expecting to attend should send for Registration Cards to Mr. J. W. Baker, Pawtucket, R. I.

....In the rush just after the Convention the following note from Rev. M. L. Kesler, of Scotland Neck, was misplaced. We beg his pardon. The news is good yet: "I missed the Convention again. We began a meeting about ten days before and it ran up to last Sunday night. Bro. J. E. Hutson was with us. This makes the seventh time he has been with the Scotland Neck church. I don't know when I have heard more helpful preaching. He is almost quaint sometimes in the direct way he has of putting things. He does not tear a passion to tatters, but appeals from a plain truth of God's Word to the common sense and conscience of his hearers. Sixteen have joined the church. Others have made professions. Of course we expect to receive some of them. Last night one young man made a profession in the young men's prayer meeting. The specially hopeful feature of the meeting is the interest awakened among the young men."

....Mr. W. H. Weaver, who has been a student in the Institution at Raleigh for the Blind, requests us to announce that as a child of God and a citizen of the State he feels it to be his duty to arouse the people on the subject of the Liquor Question. He adds: "I leave the responsibility with you and your God. The secret of hard times is the door I am trying to open. Jehovah lays His hand upon the heart of every Christian and urges you to perform your part, and if you against His eternal law rebel, guilty will you stand before the Judgement bar of God and hear that awful death sentence from the Immortal Father: 'Depart from me ye cursed into that fire that was prepared for the devil and his angels from the foundation of the world, for I never knew you.' Address Rev. W. H. Weaver, Kittrell, Vance Co., N. C." Young Mr. Marshall who graduated from the Institution last week says that it is the desire of his heart to preach the Gospel.

....Our earnest and faithful pastor of Weldon and Roanoke Rapids, Brother Lumpkin, sends the following letter and we rejoice with him in the good news: "We have just closed the greatest revival ever held at the Rapids. Brother Craig did the preaching most of the time and the pastor continued the work until Tuesday, June 3rd. I have already baptized 40 candidates, 24 more are awaiting baptism, 8 were restored and 9 received by letter. Several went to the Methodist church and perhaps 12 or 15 are yet undecided as to what church they will join. There were about 100 conversions. The larger part of them being grown persons. We have had very near one hundred additions since January 1st. Our hearts are filled with joy, and to God we give the praise. On next Sunday night (June 8), we organize a Baptist church in South Roanoke Rapids. We begin the work there with 35 members, and with a new house, about completed, and virtually paid for. This work has been built up to this point of success within one year. After October 1st, these two churches will call a pastor for all his time, and will thus place a pastor in Roanoke Rapids. We are praising God and pressing on, in the name of His Son!"

To the B. F. U. Students of Last Session.

From the large number who expressed the purpose of returning next session and the number of new students who expect to come in, the indications point to an overflow of students for next session. It is more than likely that many who wish to enter cannot find accomodations with us. It is important, therefore, that you who wish to retain your old rooms write and engage them at the earliest moment. Please remember that after July 1st all rooms are open alike and students are placed in the order of their applications.

June, Sunday-school Month.

June is the Sunday-school month. Perhaps you think every month should be, but there are a great many Sunday-schools in our State which are open only for the warm months of summer. They hardly get well started upon the course of lessons before they stop. The good seed which their teachers sow hardly begins to grow before Satan comes in to sow evil seed for the rest of the year.

While we sleep, the enemy sows the tares.

These teachers need to be waked up. They need to be encouraged to sow whether it rains or shines.

They need some one to show them how to sow the good seed that Satan may no longer get the greater harvest.

This is what Bro. T. Neil Johnson is doing.

He goes to these weak Sunday-schools and urges them to keep going every month in the year.

He goes to the tired, discouraged teachers, cheers them up and shows them how to make the Sunday-school hour the brightest and best hour in all the week.

Does not your school want to share in the expense of doing this? If so read this letter to them and set apart the third or fourth Sunday in June and make an offering to this work, mark it for Sunday Schools, and send it to Walters Durham, Treasurer Baptist State Convention, at Raleigh, N. C.

Commencement at the University of North Carolina.

You have not space, and I have not time, for a full report of the exercises, which closed on yesterday, but there are several things worth mentioning.

1. The baccalaureate sermon, preached in Gerrard Hall Sunday morning by Rev. Dr. Brown, of Vanderbilt University, was attended by the whole graduating class, about fifty (dressed in the regulation cap and gown), and the body of the faculty and students, and was a clear, able and effective gospel sermon on the power of Jesus in the life of young men.

2. On "class day" the graduates at 9.30 a. m. marched in a body to the chapel where the chaplain of their choice, Rev. Dr. Hume, led in a very tender prayer, and consecration service—giving them as a motto text "This is the victory that overcometh the world, our faith." It is gratifying to know that of the 53 graduates this year 90 per cent of them are church members.

It is understood that only the class are invited to this consecration meeting, but I slipped in and very greatly enjoyed it.

3. The speaking at this commencement was of a very high order. Several of the speeches of the young men would have done credit to much older men and to any occasion. The speech of Hon. E. W. Pou, Representative in Congress of the Raleigh District, was clear, able, and eloquent, and on a very high plane of ethics. It was really refreshing to hear an active politician denounce the use of money or other tricks and dishonest methods in elections.

Col. Hilary A. Herbert, the gallant private soldier in the Confederate army who rose to be Secretary of the Navy under President Cleveland, made an admirable speech, albeit it contained several things which I could not endorse.

Governor Aycock was, as usual, graceful and eloquent, though we were disappointed that he spoke so briefly in delivering the diplomas.

4. One unique feature in the commencement here is that, along with his diploma, each graduate is presented by the University with a Bible in which the name of the recipient is written, and the presentation made in the autograph of the President. 5. The good order observed during all of these exercises, and throughout the week was well nigh perfect. There was no wine served at the Alumni luncheon, the President's reception, or at other functions, no liquor is allowed to be sold within five miles of Chapel Hill, and the express is not allowed to bring it, and as a result I have seen among all of the large crowd gathered here not a single case of intoxication. Indeed, during the two years I have lived in Chapel Hill I not only have not seen a student under the influence of liquor but have not smelt it on the breath of a single one of them. I wish that I could say the same concerning all others.

J. WM. JONES.

Chapel Hill, N. C., June 4, 1902.

....President Vann requests us to say: "The list of names for catalogues given Bro. A. D. Hunter has been misplaced by some means. I hope, therefore, that those who made their requests for catalogues through him will send me a postal card with their address."

In the blackest soil grow the fairest flowers, and the loftiest and strongest trees spring heavenward among the rocks.—J. G. Holland.

Commencement at Our Seminary.

BY REV. W. H. RICH

On every hand are evidences that the session of 1901 and 1902 has closed. The rattle of trunks, the happy laughter, the warm handshake, the many "God-bless-yous," all tell that the work here is over for this session.

This has been a most successful year. More than two hundred and forty men were matriculated. Many of these remained through to the end and took the examinations. But a few slighted the examinations and left before the time. This is a mistake, inexecusable except for sickness.

The commencement began with a missionary mass meeting at which Dr. E. Y. Mullins presided with grace and dignity. In a few well chosen and chaste sentences he introduced Dr. Charles A. Stokely, pastor First Baptist church of Montgomery, Ala., as the speaker of the morning. Dr. Stokely is an orator. He delivered a short pointed, masterly address on the subject, "The Philosophy of Missions." His address was stirring, many a man in the secret chambers of his own soul promised the Master to be more faithful in bearing the good news of salvation to every land.

At eight o'clock p. m., the Alumni address was delivered by Dr. Junius W. Millard, a Tar Heel boy, now pastor of the leading Baptist church in Baltimore, Md. His subject was, "Christ's Second Campaign." This was a great address—brimful of facts, delivered in Millard's happy style. The Tar Heels rejoiced to hear so many compliments heaped upon one of their fellows.

Tuesday dawned bright and beautiful, with a crisp, cool breeze blowing from the north. The speaker was Dr. J. H. Farmer, head professor of New Testament Interpretation in McMaster University, Canada. His subject was, "The Quest of Truth." The whole audience was held in almost breathless silence as he spoke. It sent a thrill of joy through all hearts to hear him. He believes in the Bible and has a glorious experience of the personal Saviour. It is noteworthy that when he was chosen to the professorship in McMaster University that the trustees gave him leave of absence for two years to better equip himself. He looked around over the whole world to find the best school. He came to our beloved Seminary and spent two years sitting at the feet of (to use his own words) "Dr. John A. Broadus, the prince of men and the greatest teacher of the nineteenth century." It was easy to see that he had imbibed the spirit of our Seminary. He carried away with him our love and appreciation. He left behind him a blessing for each one.

Tuesday evening the graduating exercises proper took place. Several very able and helpful addresses were delivered by members of the graduating class. Rev. H. H. Mashburn, of North Carolina, was among the best. He spoke on the subject, "The Peril of the American Sunday." Mashburn is a fine speaker, thoughtful, logical and eloquent at times. He thrills you and makes you feel like doing something to keep sacred the Sabbath day.

The exercises closed with an admirable address by President Mullins on "The Preacher's Imperative." An audience wake up when Dr. Mullins begins to speak. He does not make much noise, but his words are full of thought. He always makes you feel like being a better man. How blessed it is to come under the influence of such men as compose the faculty of our Seminary! Two of our professors have been away studying in the East. But those who have remained here have kept the work up to its high standard although all of them have done double work. Would you like to see their names and know them? Then come to the Seminary!

Those who graduated from North Carolina were G. N. Cowan, Th. M.; H. H. Mashburn, Th. M.; D. B. Rickard, Th. M.; J. S. Snyder, Th. M., and E. F. Reid, Th. D. As far as I know but one of these men are to return to the home State—Cowan goes to Kinston. Why not call these well prepared men back to their native land. I am sure they would love to live and toil for the Saviour's cause in the old State. But they are in demand in other States. North Carolina men do well any where.

Pardon me for this long letter; but my heart is full, and I wanted to write. I send love to all, and ask that every reader send a contribution to the Student's Fund. Bro. B. Pressly Smith will receipt you for it.

....Rev. Charles A. G. Thomas writes: "Sanford church made a forward step last night. Unanimously decided to go to two Sundays a month after July. I hail this advance with great delight. The work moves along nicely in all my churches. Have baptized nine at Cameron in last two months, and have two awaiting baptism here."

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Marriages.

PURCELL-LANE.—At the residence of the bride's parents in Caroleen, N. C., May 14, 1902, by Rev. Geo. J. Dowell, Mr. Laurence Purcell and Miss Leony Lane.

TROUTMAN-FORTUNE.—At the residence of the bride's parents in Henrietta, N. C., May 7, 1902, by Rev. Geo. J. Dowell, Mr. A. P. Troutman and Miss Grace Fortune.

SMITH-TURNER.—Moncure, Chatham County, N. C., May 18, 1902, Mr. P. W. Smith, Latta, S. C., and Miss Louise A. Turner, Portland, Me., Rev. O. T. Edwards officiating.

Acknowledgments.

June 11, 1902.

State Missions.—Brassfield, $6.50; M. S. Cashie, 8.93; Bethlehem, W. Chowan, 3.88; Dunn, 2.27; Matthews, 3.77; W. M. S., Youngsville, 3.75; Sunbeams, Youngsville, 1.00; W. M. S., Chowan, W. Chowan, 5.00; W. M. S., Lawrence X Roads, W. Chowan 2.00; Earnest Workers, First Durham, 8.00; W. M. S., Cashie, W. Chowan, 2.50; Sunbeams, Cashie, W. Chowan, 2.00; Advance, So. Yadkin, 2.28; Rocky River, Pee Dee, 3.68; Calvin's Creek, Eastern, 1.00; Tryon St., Charlotte, 5.12; Zion, Kings Mt., 12.00; Wake Union, 5.00; Midway, Central, 1.00; J. T. Etheridge, 5.00. Total this week, $84.68. Previously reported, $4,537.96. Total this year, $4,622.64.

Foreign Missions.—W. M. S. Mt. Olive, Eastern, $3.83; Bethlehem, W. Chowan, 4.00; Saluda, Green River, 3.25; W. M. S., Rutherfordton, Green River, (self-denial) 1.85; W. M. S., Rutherfordton, Green River, 1.69; Sunbeams, Rutherfordton, Green River .51; New Hope, Central, 1.37; W. M. S., Lumberton, 11.25; Miss Ethel Curtis, 5.00; W. M. S., Burlington, 1.50; W. M. S., Bear Creek, Sandy Creek, 2.00; Sunbeams, Marion, Green River, 1.90; W. M. S., Siler City, Sandy Creek, 1.00; W. M. S., Cheerful Hope, C. F. and Col., .75; W. M. S., First Durham, 10.00; Antioch, Flat River, 11.00; Sunbeams, First Durham, 5.87; Calvin's Creek, Eastern, .89; W. M. S., East Durham, 2.67; Poplar Springs, Kings Mt., 1.50; Sanford, 4.36; Zion Hill, Green River, 1.00; Ballards Bridge, Chowan, 10.18; Midway, Central, .55; J. T. Etheridge, 5.00. Total this week, $92.92. Previously reported, $6,821.97. Total this year, $6,914.89.

Home Missions.—W. M. S., Mt. Olive, Eastern, $1.92; Mt. Zion, Flat River, .50; Bethlehem, 2.00; W. M. S., Dysortsville, Green River, 1.35; W. M. S., Rutherfordton, Green River, 1.68; Sunbeams, Rutherfordton, Green River, .52; New Hope, Central, 2.24; Forestville, Central, 7.55; W. M. S. Burlington, 1.50; W. M. S., Ashpole, Robeson, 5.00; Sunbeams, Ashpole, Robeson, 2.25; W. M. S., Bear Creek, Sandy Creek, 2.00; Sunbeams, Bethel, (self-denial), 1.24; Sunbeams, Bethel, 1.76; W. M. S., Cheerful Hope, C. F. and Col., .75; Earnest Workers, First Durham, (self-denial), 1.25; Dawson, Tar River, 1.42; Poplar Springs, Kings Mt., 1.50. Total this week, $36.43. Previously reported, $3,255.43. Total this year, $3,291.86.

Education.—Lebanon, Brunswick, $3.00; Antioch, Brunswick, 1.50; Silent Grove, C. F. and Col., 1.50; B. G. Early (on acct.) 5.00; Bethlehem, W. Chowan, 3.54; Mt. Carmel, W. Chowan, 3.40; Mill Creek, Flat River, 10.00; Hobgood, Tar River, 2.98; Gethsemane, .96; Advance, S. Yadkin, 4.00; Piney Grove, Liberty, 5.67; Pleasant Plains, C. F. and Col., 1.20; Reidsville, 10.00; Berea, Chowan, 2.40; Oak Grove, Transylvania, Co., 1.00; First church, Elizabeth City, 30.00; Ballard's Bridge, Chowan, 6.47. Total this week, $92.62. Previously reported, $1,870.50. Total this year, $1,963.12.

Ministerial Relief.—Rennert, $1.90; Mt. Zion, Flat River, 2.98; Bethlehem, W. Chowan, .25; Matthews, 5.00; Piney Grove, Liberty, 4.50; Glassy Creek, Flat River, 2.88; Moravion Falls, Brushy Mt., 4.75; Ronda, Elkin, 1.80; Edgwood, Brushy Mt., 2.40. Total this week, $26.26. Previously reported, $406.84. Total this year, $433.10.

Total reported for all objects this week, $332.01. Previously reported for all objects, $16,938.41. Total reported for all objects this year, $17,271.32.

WALTERS DURHAM,
Treasurer Baptist State Con.

Cash collections on Educational Fund for week ending May 7, 1902:

Tar River Association.—Rocky Mount church, Rev. J. K. Howell, $10. Eastern Association.—Jackson's church, $11; Magnolia church, $14. Neuse Association.—Second church, Goldsboro, $1. Pilot Mountain Association.—Louisville church, Mrs. Springs Conrad, $3. Green River Association.—Rutherfordton Ch., Mat McBrayer, $18.75; B. A. Justice, $18.75; Rev. C. B. Justice, $12.50. Personal:—W. A. Thomas, Statesville, $50; W. B. Waff, Reynoldson church, W. B. Waff, $10; G. R. Eure, $5; E. F. Freeman, $1.50; T. T. Pittman, .25c; I. A. Hines, $1; E. L. Smith, $2; J. W. Parker, $1; B. F. Fanny, 25c.; W. B. Parker, 25c.; R. B. Evans, 25c.; R. P. Storey, $1; T. E. Parker, $5; C. C. Parker, 50c.; J. T. Holland, $2; J. W. Russell, 25c.; Hilary Eure, 25c.; Alice Ferrell, $2; W. N. Matthews, $5; Roland Hines, 25c.; Willie Eure, 25c.; J. T. Williams, $1; J. H. Long, 25c.; J. L. Williams, 25c.; C. M. Waff, 30c.; J. B. Holland, $3; E. S. A. Ellenor, 25c.; T. R. Parker, 25c.; R. E. Lawrence, 5c.; Clyde Landing, 5c.; J. E. Hines, 5c.; J. H. Parker, 25c.; Dillard Williams, 10c.; B. A. Fanny, $1; Claude Eure, 5c.; B. A. Collins, 10c.; O. W. Collins, 5c.; Solomon Breen 10c.; J. R. Howell, 10c.; R. B. March, 10c.; First church, Raleigh, Miss Susie Heck, $5; North Winston Chapel, $10; Winston church: J. M. Fowler, 75c.; Mrs. R. B. Harrison, $1; C. N. Malone, $1; Miss Elizabeth March, $5; J. B. Pitts, $1; Mrs. Virginia Westmoreland, $5; F. N. Day, $5; W. M. S., Shiloh church, $5; Mrs. T. J. Ramsaur, New Bethel church, $100. Total, $322.05. Total amounts previously received, $8,302.54. Total receipts, $8,624.59.

Collections on Woman's Fund.—Mrs. R. M. Johnson, $3; Mrs. J. A. Durham, $4; Mrs. A. C. Barron, $1.

L. D. WATSON, JR.,
Treasurer.

Northern Baptist Anniversaries

The Annual Gathering of the Northern Baptists took place in St. Paul, Minn., May 19-27.

We copy from the Standard, Chicago, the following information given in the reports of the several Societies:

WOMEN'S BAPTIST HOME MISSION SOCIETY

The receipts for the year, $88,560.93, are twenty-two times as much as those of the first year, they are $14,693 in excess of those of any previous year. The total of receipts for the quarter century of the Society's history is $1,150,000. The deficit of last year of nearly $5,000 has been paid, and the year closes with $3,977.41 in the treasury.

AMERICAN BAPTIST MISSIONARY UNION

The financial receipts for the year from all sources have amounted to $680,518.79. From donations alone the union received $385,295.17, and the woman's societies have added $115,861.05 more, making a total of $501,156.22, the largest income from these sources we have ever received except during the centennial year, and the year when the joint debts of the Missionary Union and the Home Mission Society were paid. These receipts have been sufficient to meet the appropriations for the year's work and to afford a surplus of $2,840.08 to be applied on the remaining deficit of $38,297.20 brought over from two years ago. It is pleasing to recall that last year also our receipts covered the expenditure of the year and brought us sufficient besides to reduce the debt of 1899-1900 from $111,041.24 to $38,297.20. It is this remaining deficit of two years ago now reduced to $35,437.12 which remained as a liability against our treasury April 1, 1902.

AMERICAN BAPTIST HOME MISSION SOCIETY

The annual report of the financial departments shows that while the year has been one of exceptional prosperity there is a nominal debt of $13,629.69. The receipts from legacies have been $78,348.62, there have been added to the permanent fund $8,149.81 and $40,553.75 to the conditional fund, while $67,775.90 have been put into enlarged facilities in the schools. The expenses have been greater by reason of enlargement of both missionary and educational work. Contributions have come from forty-six States and territories, from Alaska, Canada, China, Cuba and Mexico. The total amount of receipts has been $614,223.63. Of this amount $4,212.02 has come from Sunday-schools and $2, 262.58 from young people's societies. In the disbursements it is found that $207,964.82 has gone for missions and $110,229.43 for education. The expense of general superintendents has been $9,642.13; of district secretaries, $24,599.95; of the home office, $17,207.29; miscellaneous expense, $9,437.85, and on publication account, $4,587.27.

An epitome of the Report of the American Baptist Publication Society was recently printed in these columns.

COORDINATION.

The question of coordinating more intimately the three great Societies of the Northern Baptists was disposed of for the time by a resolution to have each society select five committeemen, who shall constitute a Committee of Fifteen; its duty will be to thoroughly investigate conditions and to report data and recommendations looking toward coordination, at the next annual meeting.

We gather that the St. Paul meeting as a whole was unusually interesting and profitable.

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Sorrows may take from life its delights, but, thank God! they can never take its duties. At the lowest ebb of dejection we still have much to do.—F. D. Maurice.

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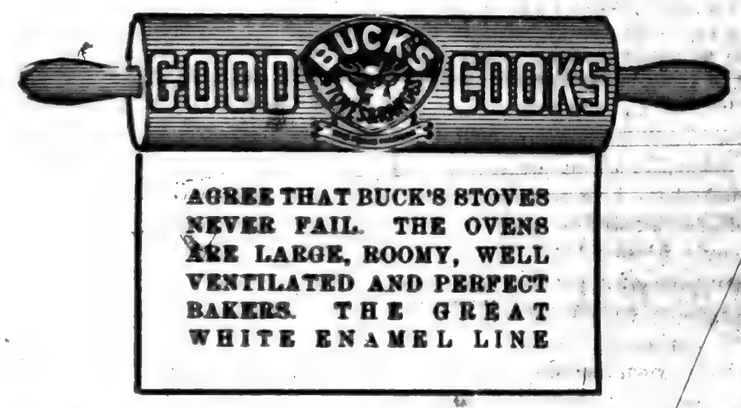

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WHY EDUCATED NEGROES RETURN TO THE SOUTH.

The Biblical Recorder, North Carolina, says: "Here are some interesting statistics: Of negroes born in the North and educated in the North, fifty-one per cent. come to the South to live. Of negroes born in the South and educated in the North eighty-five per cent. returned to the South. Evidently there is something in the North that is unfavorable or unattractive to the educated colored brother?"

The Biblical Recorder ought to understand that, first of all, an educated colored man desires the society of his own people in the largest possible measure. Second, the thoughts and sympathies of educated colored men generally go out to their own people. Many who come North for education do so with the purpose of returning to help lift up their own. Those born and educated in the North think of themselves as owing something to their people in the South. They can find but little to do among the colored people of the North, because they are not gathered into communities sufficiently large to make it feasible to devote all the time to them. Does any intelligent Southern man suppose that the time is at hand when the negroes in the South will be relatively less numerous than now? Does any living man expect to see such a condition in his day? And if the negro is going to stay in the South, what is the best course to pursue with respect to him? Let a sane man answer.—Journal and Messenger.

Of course our contemporary will immediately disqualify us on the ground of insanity; but that is no serious matter. We are going to answer his question just as if we could presume that there is a sane man outside of the Journal and Messenger's office, and even on this side of the Ohio.

First, whatever course the Southern people shall pursue with respect to the negro, we submit to our sane friend that they are not likely to run for advice to a Baptist paper that announces a policy of intimating that whomsoever it does not agree with is insane, even if they do grant the Journal and Messenger's major premise that wisdom shall die with Dr. Lasher. They may be insane, but the malady is not of this type at any rate.

And really we think Sir Oracle is mistaken this time. We venture to intimate as much. Of course no more need be said. To think that the negroes return South on account of other than philanthropic motives: this race that leads the world in altruism, this race famed for loving hardship and seeking self-sacrifice—of course we are insane. But we dare to say that not even the white race, not even the Journal and Messenger, is governed by such a motive. Men live and work where it is best for them: and the negro is no exception.

Nor are we ready to believe that the negroes return South in quest of "cultured society." We know that many of them go North for white society. If they return South for the reason alleged, we must conclude that their quest across the Ohio has proved in vain or that the white society that awaited them was not up to expectations.

Candidly and seriously, we believe that the negroes return South because they get better pay, have a better time and enjoy life more in the South; and that they leave the North because it is inhospitable to all classes of negroes except [illegible], who by the nature of their [illegible] must live in the South part of the time.

But to answer the Journal and Messenger's question, sanely or insanely: The South is going to make a man of the negro as soon as his daft "friends" in the North will let it. It is going to do so by the old-time methods of restraint, proper association, hard work and sound education. If this is insanity, the Journal and Messenger will have to make the most of it.

ANNUAL ORATORICAL FEAST

One wonders at the patience, indeed, the long suffering, of Southern Baptists. There were few short addresses, but many long ones. Not an evening session adjourned before half past ten, and on one evening the speaking did not stop until about eleven. The addresses appeared to play upon the emotions more than those to which we are accustomed in our Northern denominational gatherings. These are the kind, too, which are regarded as the most satisfactory to the majority of auditors. There were comparatively few addresses which could be called philosophical or even characterized by thoughtful analysis. There are among the younger men those who are capable of making such addresses effectively, but they are not heard often enough at this annual oratorical feast. Indeed, it would be regarded as rather out of place in such a democratic forum to use methods for influencing denominational opinion which are more appropriate in the classroom or in some club. So evident is the popularity of the traditional sort of public speaking that the Convention most emphatically voted to return hereafter to sermons on Sunday, instead of the set addresses arranged for by a previously appointed committee.—J. S. Dickerson, Editor of Chicago Standard.

This paragraph from Mr. Dickerson's report ought to be printed in every one of the Southern Baptist papers. For, while no one can object to a certain amount of appeal to the emotions, the time is come when Southern Baptists must make room for more intellectual productions at the sessions of the Southern Baptist Convention.

This writer has attended ten sessions of the Convention. With great respect to the "giants" who annually entertain the crowds with profound words and rolling sentences or with sparkling humor or with reckless flights into uncharted realms of piety (this covers the three classes of giants!)—with great respect to these we may venture to intimate that after ten years one gets used—hardened—to this sort of thing, and really does not care to walk down the hill to hear them.

Now we do not hanker for written dissertations especially; but we do think it is high time that the oratorical feast were set off with just a few really thoughtful addresses by men who would not "orate" if they could.

LEARNED IT TWENTY YEARS AGO

When our brother, J. W. Bailey, of the Biblical Recorder, is 20 years older he will not go out of his way, as he recently did, to unnecessarily and gratuitously reflect upon his brother editor. Perhaps if the writer of these words had not been the editor in question, he would not have so keenly observed Bro. Bailey's unwonted criticism. It will be left him yet to learn that it is easier to make wounds than it is to heal them, and that it is harder to make friends than it is to lose them.—Texas Baptist Standard.

Dear Brother Cranfill: Our little notes were penned in playful spirit. We thought one who had so long carried his heart upon his sleeve could bear with grace just a little "fanning." We religious newspaper fellows are all too serious any way—too quick to get hurt, too slow to take things good-naturedly. Why be always in a fuss? Let us oil up our sense of humor and be happy in spite of ourselves, Brother Cranfill. It is this or nervous prostration for us fellows who have no glorious gushers to divert us and relieve the solemn round of reading religious papers and making them. Give a fellow room to play a bit. All piety and no play (or pictures of gushers) would make even the Standard a dull sheet.

P. S.—This also is playful in spots.

J. W. B.

Don't think, young men, that you can understand Christ's dying love with your intellects alone; don't attempt to put the atonement into algebraic terms. Let it master your heart. Let the cross move your soul. Strive to save some sinner yourself, then, and not till then, you'll learn the meaning of Calvary.—W. N. Clarke.

A BOOK FOR SOUTHERN BAPTISTS

Surely others besides editors have long felt the want of a good survey of the history and present state of the missionary work of Southern Baptists. We should think that every minister and every active factor in our denominational work would have frequent need for such a work.

The Missionary Work of the Southern Baptist Convention by Miss Mary E. Wright, of Augusta, Ga., fills just this place, and it fills it perfectly, leaving nothing to be desired.

This makes the book valuable. But its true value will not be appreciated until we consider its worth as a book for the Baptist home. Beginning with a brief history of the founding of the Convention it takes up the missionary operations and institutions and gives a description and a history of each with much invaluable data. The story of each field is told with fine insight and sympathy; and the chapters on the woman's work and the Bible work, rightfully included in this history, make the whole complete. As one reads the separate stories his heart glows with gratitude and pride, and he closes the book with his cup running over with praise that our work has been so blessed.

The author is one of the most useful of Southern Baptist women. She is President of the Woman's Missionary Union in Georgia; and has held a foremost place for several years in the Union for the whole Convention. She is to be congratulated upon finding just the work that Southern Baptists have needed and upon having done it so well.

The book contains 400 pages; bound in cloth. Price $1.25 net, by mail $1.40. Published by The American Baptist Publication Society.

NORTHERN VIEWS OF MINISTERS.

Do you notice that gentlemen from the North have developed a habit of turning the weapons of their contempt upon the ministers, the preachers? Here is Mr. Walter Page, North Carolina born, but now of the North, speaking out unspeakable contempt for the preachers; here is Mr. Julian Ralph but recently charging the preachers with neglecting the cause of popular education. And here is Mr. Elbert Hubbard fairly frensied with scorn for the preachers who (as he imagines) are silent while the cotton mills grind out the lives of little children.

In each of these cases the man is a strong and famous man. In each he is a dweller in the North. In each he betrays unlimited antipathy to preachers. In each the object of attack is preachers in North and South Carolina.

Now we would like to know just what the preachers in their part of the country have done to so stir their hearts against preachers. Their antipathy must be general, since, sensible men that they are, they know that they know nothing of the preachers in North Carolina.

This writer is no preacher. He could wish that he were. He has lived with preachers in the South all his life. He knows the ministry in North Carolina as a whole. He certainly knows the Baptist ministry. They are free men; they are earnest men; they are honest men; and they are doing their level best to save the world. Altogether they are doing more than any other class of men, and they mean more to our civilization than any other class.

No one rises up from the South and goes North with scorn and curses on his lips for preachers. How is it that these three men from the North have come South in such an attitude?

Along with these paragraphs let us print a note from Governor C. B. Aycock to Mr. N. H. D. Wilson (a preacher of the Methodist way) and printed first in the New York Mail and Express:

State of North Carolina,
Executive Department,
Raleigh, May 16, 1902.

My Dear Sir:—I am in receipt of yours of May 14. You may publish your letter to The Mail and Express with my entire approval. The preachers of North Carolina without regard to church and in whatever locality are the strongest friends of public, universal education who can be found in the State. Mr. Julian Ralph is certainly mistaken as to the "humbler clergy" of North Carolina. To a man I found them the firm friends of education. There is not a single exception, and I regret extremely that Mr. Ralph should have been misinformed in this respect. The preachers of North Carolina are doing more for the cause of education than any other class of our people, and they are entitled to whatever credit comes from this work. I am glad that you have replied to Mr. Ralph's statement. You may use this letter as you see fit. Very truly yours,

CHARLES B. AYCOCK,
Governor.

To Rev. N. H. D. Wilson, Maxton, North Carolina.

A NEW SCENE AND A NEW HERO ON AN OLD ARENA.

Sunday-school lesson for June 15. Acts 16:6-15. Paul crosses the Aegean.

Few passages in Scripture furnish the orator with better material than this passage that sets forth Paul in the vision that calls him and his message of salvation for all nations across the Aegean into Europe—the land that was to spread that message throughout the world, and furnish Christianity with a base of operations for nineteen centuries of stupendous activity.

We are too fond of a passage in one of Dr. William R. Williams' lectures not to give it here, even if we must abridge it:

"Paul had laid him down to rest on the shores of Asia, upon the edge of the Aegean Sea, and confronting the coasts of Europe. It is in Troas. All around float memories of Homer, and of the war that, along those beaches and waters, the hosts of Greece had waged against Asiatic Troy. Between the two coasts, European and Asiatic, lies the island of Samothrace, with its towering mountain, about five thousand feet in height, looking down upon these fields where now Paul slumbered, and where once Achilles fought and Hector fell. But classic bards and legencies have lost their interest for the man whom, smitten down on his way to Damascus, the Christ had transmuted from a persecutor to an apostle." * * *

Then he takes up the cry for help. It is a cry of need from a son of Japheth to this consecrated son of Shem. A cry from a proud soldier nation, "Europe's stoutest soldiers," to an apostle of the Prince of Peace. And again. It is a cry of deepest need:

"If arts could save, Greece had a right to expect salvation. If arms could save, the Macedonian, above all other Greeks, might well arrogate a clear hope of salvation. But neither arts nor arms; neither Athenian philosophies nor Achaean traditions; neither monuments nor libraries,—could bring peace for the burdened conscience, or light for the soul that craves and yearns to know God. It was a voice out of the thick darkness hurling itself toward the morning light. It was the hoarse shouting of ignorance and guilt and hopeless sorrow—a need that demands help, large, prompt, and effectual—a peril that, on the edge of the reef and under the white breakers, called, trumpet-loud, for the life-boat to be manned and launched. It is Europe demanding that Christian Asia should send its missionary activities thitherward."

What a lofty passage!

Now Asia calls upon Christian Europe and her daughter America to come and help her!

So much, however, for the historical setting. Let us get the immediate connection.

Paul and Barnabas having given to Antioch the good news from Jerusalem that circumcision was not regarded as essential to Christianity, they set out to revisit the cities that they have preached in, and to tell them the same news and also encourage the churches. But they fall out about taking Mark with them; and they part, Paul and Silas going one way, Barnabas and Mark another. The former go through Syria and Cilicia, where churches have sprung up; they come to Derbe and to Lystra—where Paul has quite a different experience from that of a former visit. Everywhere conditions seem to be good.

There is significant mention of certain decrees which had been ordained of the apostles and elders. For the nature of those decrees, see chapter 15, verses 22-29 and chapter 17, verse 7.

It is also recorded that Paul, who knew very well that it was not essential, circumcised a half-Jew disciple. Would that his liberal example might hold today!

Now we come to the lesson proper. Let us get the facts.

Although all goes well, Paul and Silas are forbidden, not by men or adverse conditions but by the Holy Ghost, to preach more in Asia for the present. They cross Asia from South-east to North-west without being allowed by the Spirit of God to preach. At Troas, therefore, with Jerusalem and Asia behind them, with nothing to do save to look toward Europe, Paul sees a vision of a man calling him thither. In the quotation above from Dr. Williams there is danger that the impression will be made that Europe was conscious of her need and that Macedonia really called. This was a vision, a vision in Paul. There was need. Paul was conscious of it, not Europe. There was a call, not from Macedonian lips but in Paul's heart. Paul saw the vision, Paul saw the need, Paul heard the call—not Europe.

Paul goes immediately, "assuredly gathering that the Lord had called," etc. And in Philippi he finds a woman whose heart the Lord opened. The first European convert, the first really foreign convert is thus a woman—the forerunner of ages of followers of Jesus.

Observe the use of the first person. It is generally inferred that Luke met with Paul at Troas, and first appears here in that Christian history of which he has left such a noble account.

Now for the more important truths.

In verses six and seven the Holy Spirit is spoken of as positively forbidding Paul and Silas to preach in Asia for the time. In verse ten Paul is represented as "assuredly gathering"—that is reaching the conclusion in his mind—that the Lord had called, etc. Why this difference? Is it a mere difference of language or a great difference of fact? Was Paul directly guided by God in the one case and left to draw his own conclusion in the other; and was he safer in the one than in the other? It is not too much to say that the entire subject of the special interposition of the Person of God was involved in mystery in the apostolic times just as it is to this day. There is room enough in this case, however, to gather as Paul did, that he must go to Europe. The conclusion was unavoidable.

Reaching Philippi, the chief city, Paul selects the Sabbath day and a place of religious worship to begin his mission. He was ever wise, and for all his faith found good use for his mind. Very probably he made his way to Philippi because of its significance.

It is worthy to be remarked that Barnabas passes now finally from the scene. He has fulfilled a great mission as sponsor for and friend of Paul. God has accomplished His purpose in him, however, so far as history records. For all we know he spends his life preaching in Cyprus. Silas and Timothy and Luke come on and make the group about the Great Apostle; but none of them fill the place of Barnabas. God has a plan for every man.

Above all, observe the march of Jesus Christ. He has stepped across the sea and entered upon a new continent. There are persecutors back at Jerusalem, and persecutors ahead at Rome; but already His Gospel has started upon its all-embracing and irresistible mission. And wonderful, it is carried by men who could fall out about their companion, but not about their duty to Him.

A Thought for Commencement Days.

When you shall have finished your course here, remember that your education is just commencing: I mean that education which is to fit you for acting a distinguished part upon the theatre of your country. The pursuits and honors of literature lie in the same road with those of ambition; and he who aspires to fame or distinction must rest his hopes upon the improvement of his intellect. Julius Caesar was one of the most accomplished scholars of Rome, and Napoleon Bonaparte of France. In our own country we lately have seen one of our most eminent scholars raised to the chief magistracy of the Nation, and the greatest orator of the age made his prime minister. I speak not here of politics: Literature has no factions; good taste no parties. Remember, my young friends, that most of the men who thus far have shed lustre upon our country had not one-half the opportunities of education that you have enjoyed. They had to rely upon their genius and industry. Genius delights to toil with difficulties; they discipline its powers and animate its courage; it contemns the honors which can be obtained without labor, and prizes only those which are purchased by noble exertion. Wish not, therefore, for a life of ease; but go forth with stout hearts, and determined resolution. As yet you little know what labor and perseverance can effect, nor the exalted pleasures which honorable exertion gives to an ingenious mind.

May God take charge of you; lead you in the ways of uprightness and honor; make you all useful men, and ornaments to your country.—Archibald D. Murphey to the Literary Societies of the University of North Carolina in 1827.

Methods of Dealing With the Liquor Question.

The different methods of dealing with the saloon have been illustrated thus:

First—Twenty-five rattlesnakes running through town; Free whiskey.

Second—Put the rattlesnakes in a box with twenty-five holes in it: Low license.

Third—Stop up fifteen of the holes, the snakes all get out through the other ten: High license.

Fourth—Drive all the snakes over into the next town: Local option.

Fifth—Kill all the snakes: Prohibition.

How do you prefer your snakes?—Herald and Presbyter.

Suppose one answers, The Dispensary Method?

There are numbers of men that are not willing to do anything for Christ because they can't do some great thing. Now you will find that the men that have accomplished a great work in this world have always begun by doing some little things; they have been willing to bring forth some little fruit.—D. L. Moody.

STUDIES IN THE LIFE AND WORKS OF JESUS.

Outlined by T. Neil Johnson.

PASSION WEEK.

TWENTY-THIRD WEEK: TRIAL BEFORE ROMAN AUTHORITIES.

First Day.—John 18:28-32. Accused Before Pilate.

Verse 28. Who declined to enter the hall where Pilate judged, and why? Compare Mark 15:1.

Verse 29. For what purpose had they come?

Verse 30. How did they answer Pilate's direct question?

Verse 31. Why did Pilate advise that they first try Jesus according to their law?

Why had Jews brought Jesus to a Roman official?

Verse 32. What does this bring back to the mind of John? Compare Mark 10:32-34.

TWENTY-THIRD WEEK: TRIAL BEFORE ROMAN AUTHORITIES.

Second Day.—John 18:33-38. Examined by Pilate.

Verse 33. What question did Pilate ask Jesus?

Verse 34. On what condition would Jesus tell him?

Verse 35. In what spirit does Pilate reply to the intimation that he may be personally interested?

Verse 36. What suggestion as to the nature of His kingdom does Jesus now make to Pilate? Why?

Verse 37. In what way does Jesus purpose to gain sway over men's hearts?

Verse 38. What verdict does Pilate then render to the accusers of Jesus?

TWENTY-THIRD WEEK: TRIAL BEFORE ROMAN AUTHORITIES.

Third Day.—Luke 23:5-12. Jesus Sent to Herod.

Verse 5. What new charge did the Jews bring against Jesus when Pilate rendered the decision of verse 4?

Verses 6-7. What in this charge especially arrested the attention of Pilate? Why?

Verses 8-9. What in the attitude of Herod led Jesus to answer him nothing?

Verse 10. Who had followed Jesus to Herod? Why?

Verse 11. What right had Herod to mistreat Him so?

Verse 12. What kind of official rivalry might be healed by this deference to Herod's jurisdiction?

TWENTY-THIRD WEEK: TRIAL BEFORE ROMAN AUTHORITIES.

Fourth Day.—Luke 23:13-16. Pilate Proposes to Release Jesus.

Verse 13. Whom did Pilate now summon?

Verse 14. What charge had they brought against Jesus?

What did Pilate now announce as the result of his examination?

Verse 15. What was the outcome of Herod's examination?

Verse 16. Since Pilate found no fault in Jesus, why did he scourge Him?

Am I free from the weakness shown here?

TWENTY-THIRD WEEK: TRIAL BEFORE ROMAN AUTHORITIES.

Fifth Day.—Mark 15:6-15. Jesus or Barabbas?

Verse 6. How was Pilate accustomed to please the Jews at the Passover season? Compare Matt. 27:15.

Verse 7. For what crimes had Barabbas been imprisoned? Compare John 18:40; Luke 23:19.

Verses 8-10. With what purpose did the multitude make the request of verse 8?

Verse 11. How did the priests and elders influence that purpose? Compare Matt. 27:20.

Verses 12-15. What spirit does the multitude show here? Compare Matt. 27:24-26.

What spirit does Pilate show?

TWENTY-THIRD WEEK: TRIAL BEFORE ROMAN AUTHORITIES.

Sixth Day.—Mark 15:16-19. Maltreated by Roman Soldiers.

Verse 16. To what group did Pilate now deliver Jesus?

What did Pilate first do, as recorded in John 19:1? Compare Mark 15:15.

Verse 17. What was their purpose in choosing the purple, the crown and the reed? Compare Matt. 27:29.

Verse 18. Contrast this salutation of the Romans with the challenge of the Jews in Mark 14:65.

Verse 19. What further indignities did they heap upon Jesus?

In what spirit were they received? Why? Compare Matt. 26:52-54 and John 18:11.

TWENTY-THIRD WEEK: TRIAL BEFORE ROMAN AUTHORITIES.

Seventh Day.—John 19:4-16. Sentenced to Death.

Verses 4-5. With what purpose did Pilate now present the bleeding Christ to the Jews? Compare Matt. 27:19 and Luke 23:20.

Verse 6. Why did he fail in that purpose? Matt. 27:24-25.

Verses 7-9. What was the effect upon Pilate of this new charge brought by the Jews against Jesus?

Verses 10-11. In what spirit does Jesus respond to Pilate's attempt to intimidate Him?

Verses 12-16. What was there in "that saying" to lead Pilate to condemn One whom he had declared innocent?

How may one today show the spirit of Pilate; how that of these Jews?

SUGGESTIONS FOR CLASS HOUR.

Make clear the necessity for an appeal to the Roman authorities.

Get clearly in mind the successive scenes and the actors in each.

Take as a subject for the series some such theme as Jesus in the Hands of His Enemies and study the part each played.

Penetrate beneath the words of His enemies to their spirit and show how men have the same attitude toward Jesus today.

Study the spirit manifested by Jesus in the light of the 53d chapter of Isaiah.

North Carolina Regimental Histories.

This work, which is a complete history of the North Carolina Troops in the great war of 1861-'65, is now ready in five large octavo volumes of over 800 pages each, a total of 4,100 pages.

The histories were written and the work edited entirely by participants in the war, without charge for their services; and the engravings were furnished by friends. The State furnished paper, printing and binding and owns the work, which it is selling at cost. For the above reasons the book is being sold at the marvelously low figure of $1 per volume.

There are over 1,000 fine engravings of officers and private soldiers, including all of the 35 Generals from North Carolina. Also 13 full-page engravings of battles and 32 maps. The indexes are complete and embrace over 17,000 names. It is a magnificent work, telling the story of the finest soldiery the world has seen.

The edition is limited. Now sold at $5 for the set or $1 per volume. When the edition is exhausted the set will doubtless sell readily at a very high price. Persons purchasing the books must pay express or postage. Express within the State on single volume, 25 cents; postage on each volume anywhere in United States, 34 cents.

Also, Colonial and State Records at $3 per volume.

Send order and money to M. O. Sherrill, State Librarian, Raleigh, N. C.

Judge Faircloth's Monument.

Mr. E. B. Borden, executor, has placed an order for a handsome granite monument to the memory of the late Judge Faircloth with Messrs. Cooper Brothers, of this place. The monument is to be of Barre (Vt.), granite and is to be erected in the family plot in LaGrange, N. C. Cooper Brothers also closed a contract with Mr. John F. Bruton, administrator for a large monument to the late Miss Adams, of Wilson, N. C., costing one thousand dollars.—News and Observer.

All who know the Cooper Bros. will be glad to know that important work of this kind has been put in their hands. They are worthy of it.

Often the most useful Christians are those who serve their Master in little things. He never dispises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—Theodore L. Cuyler.

How's This?

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all druggists. Testimonials free.

Hall's family Pills are the best.

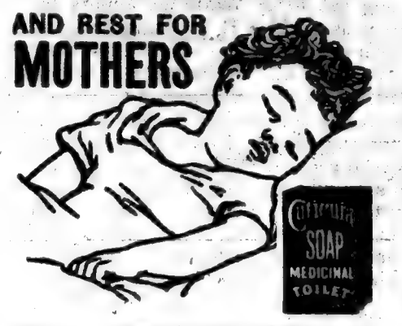
SALE OF LAND.

By virtue of a decree of the Superior Court, made in the special proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee, et al., I will, on Tuesday, June 24, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres. This May 24, 1902.

S. V. T. CHAMBLEE, Commissioner.

T. T. THORNE, Attorney.

SLEEP FOR BABY AND REST FOR MOTHERS



Sleep for Skin Tortured Babies and Rest for Tired Mothers, in Warm Baths with

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And gentle applications of Cuticura Ointment, purest of emollients and greatest of skin cures, to be followed in severe cases by mild doses of Cuticura Resolvent Pills. This is the most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin and scalp humours, with loss of hair, of infants and children, ever compounded.

MILLIONS OF PEOPLE USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for beautifying the skin, for cleansing the scalp, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, and for all the purposes of the toilet, bath, and nursery. Millions of women use CUTICURA SOAP in baths for annoying irritations, inflammations, and chafings, too free or offensive perspiration, in washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves.

Sold throughout the world. SOAP, 25c. OINTMENT, 50c. PILLS, 25c. British Depot: 27-28, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

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There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.

I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.

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ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION.

Chattanooga, Tenn., July 1-4, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Chattanooga, Tenn., for one first-class fare for the round trip, plus $2 for Membership Fee; rate from Raleigh $17.50. Tickets to be sold June 27 to July 1, inclusive, with final limit July 6 however, final limit can be extended until September 10 by depositing ticket with Joint Agent and payment of 50 cents.

SOUTHERN STUDENT CONFERENCE OF Y. M. C. A. June 14-23, 1902.

ANNUAL CONFERENCE OF Y. M. C. A., June 18-23, 1902,

Asheville, N. C.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Asheville at one first-class fare for the round trip; rate from Raleigh $8.00; tickets to be sold June 13 and 14; final limit June 25.

SUMMER SCHOOL,

Knoxville, Tenn., June 19 to July 30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets from ALL POINTS to Knoxville, Tenn., at rate of one first-class fare for the round-trip; rate from Raleigh $12.65; tickets to be sold June 16, 17, 18, 28, 29 and 30, July 11, 12 and 13; final limit August 15.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco, Cal., August 11-12

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

For further information regarding rates and schedules, address or call on the undersigned,

C. H. GATTIS,
Pass. and Ticket Agent, Raleigh, N. C.
H. S. LEARD,
Trav. Pass. Agent, Raleigh, N. C.

Special Rates Announced Via Southern Railway.

WRIGHTSVILLE, N. C.

One fare plus $2.00 membership fee, round trip tickets to Wilmington, N. C., and return, account North Carolina Teachers' Assembly. Tickets on sale June 7th to 14th, inclusive, final limit 30 days from date of sale.

Stop over privileges will be allowed at University Station, Raleigh and Greensboro, to accommodate parties desiring to attend Summer Schools.

ASHEVILLE, N. C.

One fare for the round trip, account Southern Student Conference of Y. M. C. A. and Annual Conference of Y. M. C. A. Rate Raleigh to Asheville and return, $6.80. Tickets on sale June 13 and 14, with final limit June 25, 1902.

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Without Use of a Knife
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RICHMOND, VA.
ALL EXAMINATIONS FREE.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials Free. Dr. WOOLLEY, 104 N. Pryor St., Atlanta, Ga.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Daniel Chavis and Fannie Chavis, his wife, and duly recorded in book No. 124, at page 670, in Register of Deeds office of Wake County, N. C., we will, on Monday, the 30th day of June, 1902, at 12 o'clock m., at the Court House door, in the city of Raleigh, N. C., offer for sale and sell to the highest bidder, for cash, that lot of land and buildings thereon lying and situate in the Southeastern portion of the city of Raleigh, on the south side of Cabarrus street, being part of lot No. 729 according to the plan of said city as shown on Shaffer's map, and bounded on the north by Cabarrus street, on the east by the land of Jackson Alston, on the south by the lands of Robert Parham, and on the west by the lands of Britton Pearce, formerly Dr. L. A. Scruggs, fronting about 44 feet on said Cabarrus street and running back south about 206 feet in depth. For further description of said lot see mortgage above referred to. This May 26, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee.

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Wilmington, N. C.

Current Events.

STATE NEWS.

At Davidson College's Commencement the Trustees ordered a new Dormitory building.

Mr. H. G. Springs, an old bachelor of Charlotte, died recently leaving an estate of over $700,000.

The State Normal College's Commencement was signalised by the laying of the corner-stone of the new Students' Building.

Mecklenburg Democrats who object to the oath in the Primary are getting ready for an Insurgent mass meeting. The penalty of political success is division; and division is the conservator of progress and right.

Colonel F. W. Kerchner, of Wilmington, offers that city $30,000 for a monopoly of its liquor business. Fifty men now do the work and divide the spoils. Wilmington's question is, which is better fifty saloon-keepers or one?

There have been meetings at Greensboro and Charlotte looking to the combination of yarn-spinning mills in North and South Carolina. A. M. Underwood, of New York, is promoting one plan, and the Messrs. Fries, of North Carolina, are promoting another.

Sam Jones, who is going out of style in the more intelligent communities, succeeded in drawing a big crowd at Wilkesboro, N. C., last week. He seems to have had with him an unusual amount of low and vulgar talk. After reading the report of one of his "sermons" we are ready to say that worse than any thing else that has been lodged against the people of Wilkes is the fact that they stood still and let this man defame them and their fathers. This craven lack of self-respect is worse than making whiskey. Think of a man allowing another man, in pulpit or out, to talk to him in the following manner as Jones is reported in the Charlotte Observer to have talked to the Wilkes people: "He said that the worst enemy to the people of Wilkes is themselves. 'You are just like your daddies. Your daddies were old whiskey-soaks and distillers and their kids are the same things. You needn't talk to me about your daddy. I care nothing about him, because I've seen his kid; and the more I see of the kids the less I think of your daddies. Why, bless you, your old daddy is in hell a frying and unless you quit this whiskey business you'll go there, too.' He paid his respects to the preachers of the county and said that they were nothing but little jackasses running about over these hills. He said that there were many people who would get mad at what he said. 'But,' said he, 'I don't care. I'm going to shoot into the hole you're in, and you'll come out a-humpin' and swearing you weren't in there.' The 'hardshells' received a punch. He said that 'you hardshells will get mad; why, bless you, you are so narrow between the eyes that I could jab both your eyes out with one finger.'"

GENERAL NEWS.

MODERN ELIJAH'S SORE TRIAL: Many of our readers have heard of Dowie, the Chicago man who claims to be Elijah come again, and who has a great following. They will read this paragraph from the Journal and Messenger with interest:

"No one is glad that George Alexander Dowie, the alleged mountebank, is suffering from a great affliction. All who hear of it deeply sympathize with him in the death by burning of a beloved daughter. But a great shock must be given to his followers, as well as to his own assurance, by the fact that, though he spent a day and a night in prayer for her recovery, no answer came. The girl of 21 was heating curling irons, to curl her hair, over an alcohol lamp, when it exploded and set her clothing on fire, burning her fatally. She lingered for about twenty hours. No physician was summoned until it was altogether too late, and she died in great agony while her father was praying for her recovery. We do not gibe nor jeer at him. His sincerity was put to a severe test, and he withstood it well. But everything was at stake. Had he called a physician at the outset all his pretense would have been exposed and he would have been ruined in a day. There was only one thing to do, and he was equal to that. He must stand firm as a savage is firm under torture. Only just before death came the doctor was sent for. No doubt Dowie will have an "explanation," and those who have attached themselves to him will still continue to defend him. But this last illustration of the falsity of his theory will keep many from going to him who otherwise might have risked money and life to benefit by his method of healing."

THE BOERS SURRENDER.—For six weeks there had been definite prospect of the Boers surrendering. Last week the news came; and all England rejoiced—a few finding pleasure in a hollow and cruelly bloody and costly victory, others in the mere fact of peace, others in the end of a war that they regarded as [illegible], and others in prospective relief [illegible] war taxes.

The Boers have fought as nobly and as ably as men have been known to fight. Neither ancient Spartan nor modern Confederate surpassed them. With less than 60,000 fighting men they have withstood 300,000 sent from England and her colonies, at an expense of a billion dollars, and their resistance has staggered humanity even as Oom Paul predicted. England lost 20,000 men in battle; and in wounded and sick 75,000 more. No one knows how many the Boers lost. The people of the South who lived in 1860-1865 know well what the Boers have suffered and suffer now—country gone, land devasted, sons and fathers missing, a people as nearly heart broken as a brave people may be. But they are not without consolation.

The terms of surrender are the most favorable that a conquered people have received. Leaving out one of the articles of agreement, the Boers may justly be said to have named the terms of peace. The following outline will indicate our meaning definitely:—

1. Compensation for farm destruction and monetary aid for restocking. The Boers pay England no indemnity.
2. Date to be fixed for commencement of representative government. The Boers recognise the King of course.
3. Personal arms to be retained.
4. Amnesty for the Cape rebels.
5. Pardon for those leaders banished under proclamation.
6. The recognition of Dutch as well as English as an official language.

The war thus closed lasted over two years. Half a million British troops were engaged in it, of whom 22,206 were killed and 73,981 wounded or sent home sick. The Boer loss can not be told, except that 40,000 of them are prisoners. The war cost Great Britain $1,250,000,000.

The Boers, Great Britain and the whole world are to be congratulated upon the ending of this most terrible war.

Now let some sort of representative government be offered the Philippines, and let us have peace throughout the earth.

MINOR MATTERS.

In ten years 2,656 lynchings have occurred in the United States, some of them not in the South—and yet we boast of Law and Order.

That is a novel method of Governor Davis of Arkansas in dealing with Massachusetts Negro philists. He pardoned a Negro convicted of crime in Arkansas "on condition that he become, within thirty days, a citizen of Massachusetts." What would be the effect of the general adoption of such a policy? Suppose the governor of Massachusetts should pardon a white criminal on condition that he become within thirty days a citizen of Arkansas? There are two sides to the question.—Western Recorder.

The Cuban Congress has assembled and listened to the first President's first message. The message expresses gratitude for the help of the United States, and says a reduction of the American tariff would prevent a crisis. It recommends the reorganization of the Rural Guard; that the office of Judge should be permanent; that sanitation be kept up, more schools established and encouragement to railroad enterprises. President Palma says he does not know yet how the ordinary expenses of his administration are to be met. "It is very satisfactory to us," says the President, "that the Republic of Cuba has been officially recognized by the United States, Great Britain, France, Mexico, Guatemala, Nicaragua, Santo Domingo, Ecuador and Paraguay. We must also take especial care that the relations between Cuba and the United States be most friendly."—Journal and Messenger.

THE FIGHT IS ON.

The Southeastern Tariff Association Trying to Drive Greensboro Fire Insurance Companies.

There has been much speculation as to what the South Eastern Tariff Association would do at its annual meeting just held at Old Point in reference to North Carolina. The relations between the South Eastern Tariff Association and the Greensboro fire insurance companies have been somewhat strained ever since the 25 per cent advance in rates was ordered about ninety days ago, the former contending that the advance should apply to North Carolina on account of the heavy losses throughout the country, while the latter have strenuously insisted that rates were high enough in North Carolina and that the fire record in North Carolina having been better for the last three years than in any other section of the entire country, and the business in this State having been very profitable to the insurance companies, it is good policy and good business to let well enough alone and to recognize and to encourage the wholesome conditions prevailing in this State, by discriminating in its favor. The Greensboro Companies have refused to recede from their position, and the Association at Old Point adopted a plan to compel the agents of the Greensboro Companies to charge the 25 per cent advance.

It so happens that the agents of the Greensboro Companies generally represent also Association Companies, and the Association has ordered that these agents charge the 25 per cent advance for the Greensboro Companies and has announced that rates will be thrown open wherever they refuse to do this. The Insurance Field, a leading insurance journal, in connection with its report of the Association's annual meeting states that, "Lively times are expected up in North Carolina unless the Greensboro Companies collect the 25 per cent advance." The Greensboro Companies have refused most positively to do this, and it depends upon the local insurance agents in each town as to how it is going to work out. If an agent refuses to advance the rates, the Association Companies will either withdraw from his agency or throw open the rates at that place, either of which penalties would make it very uncomfortable for the local agent. It remains to be seen whether the insurance agents will in this way be forced to charge the 25 per cent advance for the Greensboro Companies, or will devise some plan by which the situation can be met and this necessity avoided. The result hinges largely upon public sentiment and the support the public will give the local agents in their efforts to resist this last plan of the Association to compel them to charge the 25 per cent advance. The fight is going to be a sharp one and will be watched with much interest.—Greensboro Evening Telegram.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

STATEMENT.

BRITISH AMERICAN INSURANCE CO.

OF NEW YORK.

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital stock authorized, $200,000; subscribed, $200,000; paid in cash, $200,000.

Income—From policy-holders, $181,491.97; miscellaneous, $7,881.64; total	$189,373.61
Disbursements—To policy-holders, $83,918.63; miscellaneous, $62,070.69; total	145,989.32
Risks written or renewed during year, $21,384,282.00; in force	17,187,909.00

ASSETS.

Value of stocks and bonds (United States, State, etc., owned)	$271,825.00
Interest and rents due and accrued	1,950.00
Cash in Home Office and deposited in banks	18,255.09
All other assets, detailed in statement	34,529.27
Total	326,559.36

LIABILITIES.

Losses unpaid	$15,452.51
Unearned premiums	88,995.71
Total liabilities as to policy-holders	104,448.22
Capital paid up	200,000.00
Surplus beyond all liabilities	22,111.14
Total liabilities	326,559.36

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $21,600.00; premiums received, $355.71.

Losses incurred, none; paid, none.

President, E. J. Knowles.

Secretary, Jos. M. Biggert.

Home Office, 45-49 Cedar Street, New York City.

General Agent for service, W. W. Smith, Raleigh, N. C.

Business Manager for North Carolina, W. W. Smith, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, April 9, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the British American Insurance Company, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

(Seal) JAMES R. YOUNG,
Insurance Commissioner.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulations, take Lemon Elixir. 50 cents and $1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

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DR. H. MOZLEY.—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES.
Parkersburg, West Virginia.

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The North Carolina Home Insurance Company

OF RALEIGH, N. C.

OVER $1,000,000.00 LOSSES PAID IN NORTH CAROLINA.

Insure your property against fire and lightning in this "old and reliable" company—it is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable and worthy of confidence; its investments are all in North Carolina securities and the money paid to it is kept in your State. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

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DOBBIN & FERRALL, Raleigh, N. C.

We have started an immense clearance sale. Many thousands of dollars of surprising special values in all sorts of seasonable merchandise. Every department has offers of vivid interest. Right at the time when these goods will be most useful to you. It will fully repay any one to make a trip to our store—there is such a remarkable sacrifice in prices—and the goods the best.

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The Stamp of Decline. **Gray Hair.**

The effect of the Xanthine is delightful. Not a dye, but Re-Vivifies the hair. Brings back its youthful, natural color and gloss.

Prevents Dandruff.
Promotes Growth.
Easily the Best.

Highest testimonials.
Let us send you circulars.
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We will gladly answer.

Price $1. At druggists. If your druggist has not got it, send us $1 and we will send you a bottle, CHARGES PREPAID. Insist on getting it.

XANTHINE CO., Richmond, Va.

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Upright Knabe Piano in first class condition. Entirely new Action and Hammers—tone excellent. Must be sold by June 1st. Address Miss M. A. HIGGS, 417 N. Blount Street, Raleigh, N. C.

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LEONTE,
DE SOTO,
MAJESTIC.
HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
LIBERTY MILLS, Nashville, Tenn.

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Cooper Brothers, PROPRIETORS, RALEIGH, N. C.

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WRITE FOR CATALOGUE.

DROPSY Cured in 30 to 60 days. 10 days' treatment free. O. H. COLLUM DROPSY MEDICINE CO., 312 Lowndes Building, Atlanta, Ga.

Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Report of the Woman's Central Committee of Missions for the Quarter Ending May 31, 1902.

Atlantic Association.—Tabernacle, New Bern, (Sunbeams), $11.25; Tabernacle, New Bern, 25.56; First Church, New Bern, (Sunbeams), 8.00; Morehead City, 17.00; First Church, New Bern, 12.90; Swansboro, 19.25; Beaufort, 2.35. Total, $96.31.

Beulah.—Clement, $2.00; Shiloh, 1.65; Lea Bethel, 5.05; Yanceyville, 1.35; Kerr's Chapel, 1.30. Total, $11.35.

Bunswick.—Antioch, $2.30; Southport, 3.55; Bethel (Sunbeams), 3.00. Total, $8.85.

Bladen.—Galeed, $15.35.

Buncombe.—Beaver Dam, $6.60; Mrs. Clark, 1.00; Antioch, 7.40; Cane Creek, 6.80; Cane Creek, (Sunbeams), 2.62; First Church, Asheville, 94.31; Mrs. H. H. Muse, .55; Mrs. M. S. Buckner, .50; Mrs. F. P. Sluder, .50. Total, $120.28.

Carolina—Hendersonville, $28.70; Fruit land, 1.19; Mt. Gilead, 1.60. Total, $31.49.

Caldwell.—Lenoir, $3.00

Cape Fear and Columbus.—Chadbourn, $4.45; Smyrna (Sunbeams), 1.35; Whiteville, 5.49; Whiteville (Sunbeams), .51; Cheerful Hope, 1.50. Total, $13.30.

Chowan.—Elizabeth City, $56.50; Sandy Cross, 5.25; Reynoldson, 2.43. Total, $64.18.

Cedar Creek.—Hope Mills No. 1 (Rockfish), $15.00; Cedar Creek, .78; Cape Fear, 2.00; Hope Mills, 6.00; Green Springs, 3.64. Total, $27.42.

Central.—Flat Rock, $4.00; Perry's Chapel (Sunbeams), 1.55; First Church, Raleigh, 88.79; First Church, Raleigh, (Sunbeams), 7.10; Wake Forest, 29.52; Bethany, 1.22; Bethlehem, 2.27; Rolesville (Sunbeams), 2.79; Mt. Vernon, 5.00; Wake Forest (Y. L. S.), 12.50; Wake Forest (Sunbeams), 5.42; B. F. University, 14.00; Rolesville, 2.10; Youngsville, 3.75; Youngsville, (Sunbeams), 1.00. Total, $181.01.

Eastern.—Mt. Olive, $5.65; Clinton, 9.55; Clinton (Sunbeams), 2.55; Clinton (Y. L. S.), 1.40; Warsaw, 6.85; Warsaw, (Sunbeams), 1.67. Total, $27.67.

French Broad.—Mars Hill, $2.90.

Flat River.—Oxford (Sunbeams), $7.00; Florence Arnett, 5.00; Mt. Zion, 2.65; Mt. Zion (Sunbeams), 4.39; Oxford, 31.00; Maggie Nutt Society, 6.50. Total, $56.54.

Green River.—Mt. Vernon, $3.00; Pleasant Hill, 2.35; Dysartsville, 2.25; Marion, 4.00; Round Hill, 9.57; Montford's Cove, 5.00; Marion (Sunbeams), 1.90; Rutherfordton (Sunbeams), 1.55; Rutherfordton, 6.90. Total, $36.52.

Haywood.—Pleasant Hill, $3.75; Waynesville (Sunbeams), 4.00. Total, $7.75.

King's Mountain.—Shelby, $18.90; New Bethel, 1.90; Gastonia, 8.35. Total, $29.15.

Little River.—New Hill, $6.00.

Mecklenburg and Cabarrus.—Tryon Street, Charlotte, $24.50; Pritchard Memorial, 9.30. Total, $33.80.

Mitchell County.—Bear Creek, $8.00.

Montgomery.—Mt. Gilead, $2.00.

Mt. Zion.—Bells, $1.15; Graham, 24.04; Second church, (Durham), 13.60; Chapel Hill, 60.86; Chapel Hill (Sunbeams), 3.70; Williams Chapel (Sunbeams), 1.30; Burlington, 3.00; Graham (Sunbeams), 2.46; Mt. Gilead, 2.90; First Church, Durham, (Sunbeams), 9.25; First Church, Durham, 38.85; Cedar Fork, 10.40. Total, $171.51.

Neuse.—Ft. Barnwell, $7.00; Goldsboro, 15.35; Antioch, 2.10; Kinston, 18.60; Kinston (Y. L. S.), 1.75; Ft. Barnwell (Sunbeams), 1.00; Pollocksville, 2.50. Total, $48.30.

Pee Dee.—Spring Hill, $8.25; Roberdel, 3.70; Ansonville, 4.20; Spring Hill (Lee Holland Society), 6.00; Polkton, 1.94; Spring Hill (Y. L. S.), .95; Rockingham, 8.30. Total, $33.34.

Piedmont.—High Point, $20.00; Greensboro (Busy Bee Band), 2.50; Greensboro (Y. L. S.), 23.45; Greensboro (Boys Band), 3.50; Greensboro, 56.50; Reidsville, 15.90. Total, $121.85.

Pilot Mountain.—Waughtown, $4.50; First Church, Winston, 50.10; First Church Winston, (Y. L. S.), 16.10; Salem Mission (Sunbeams), 2.50; Mt. Airy, 16.55; Leaksville, 7.56; Mt. Airy (Sunbeams), 9.25; Lewisville, 2.45. Total, $109.01.

Raleigh.—Morrisville, $1.50; Tabernacle, Raleigh, 120.00; Apex, 7.46; Holly Springs, 7.75; Holly Springs (Sunbeams), 1.00; Cary (Sunbeams), 5.50; Clayton, 19.85; Cary, 12.76; Selma (Sunbeams), 2.00; Ephesus (Sunbeams), .52. Total, $178.34.

Robeson Association.—Back Swamp, $12.45; Bear Swamp, 3.55; Parkton, 3.20; Raft Swamp, 7.35; Pleasant Hill, 1.50; Long Branch, 3.20; Fair Bluff, 8.30; Centerville, 1.59; Pleasant Hope, 1.00; Lumber Bridge, 4.80; Antioch, 2.11; Fair Bluff (Sunbeams), 3.00; Rowland, 1.50; Saddle Tree, 3.65; Lumber Bridge (Sunbeams), 4.00; Lumberton, 50.45; Back Swamp (Sunbeams), .71; Union Meeting, 4.30; Ashpole, 5.00; Ashpole (Sunbeams), 2.25. Total, $123.91.

Sandy Creek.—Siler City, $8.65; Bethlehem, 1.20; Aberdeen, 8.40; Cameron, 4.00; Pittsboro, 11.01; Jonesboro, 7.25; Carthage, 12.25; Carthage (Sunbeams), 3.00; Bear Creek, 4.00. Total, $59.76.

South Fork.—Hickory, $13.66; Hickory (Sunbeams), 1.56. Total, $15.22.

South River.—Massey Hill, $2.15; Antioch, 6.10; Spring Branch, 1.66; White Oak, 6.00; Salem (Sunbeams), .61; Salem, 6.95; Fayetteville, 12.76. Total, $36.23.

South Yadkin.—Mocksville, $8.80; Statesville, 2.60; Statesville (Sunbeams), 6.45. Total, $17.85.

Tuckaseegee.—Sylva (Sunbeams), $1.

Tar River.—Spring Hope, $1.60; Mt. Zion, 1.62; Rocky Mount, 5.00; Cedar Rock, 6.00; Greenville Memorial, 21.32; Scotland Neck, 38.56; Poplar Spring, 14.25; Louisburg (Sunbeams), [illegible] Louisburg, 13.95; Wilson, 25.00; Henderson, 30.33; Warren Plains, 3.00; Weldon, 7.83; Washington, 10.77; Hobgood, 6.90; Hamilton, 1.00. Total, $193.39.

Union.—Monroe, $40.00; Waxhaw, 2.00. Total, $42.00.

West Chowan.—Chowan, $14.00; Hebron, 6.26; Mt. Tabor, 49.44; Lewiston, 5.30; Pine Forest, 12.64; Rich Square, 4.96; Lawrence X Roads, 2.50; Jackson (Sunbeams), 1.35; Capehearts, 1.68; Murfreesboro (Sunbeams), 6.64; Cashie, 2.50; Cashie (Sunbeams), 2.00; Roanoke, 1.20; Holly Grove School House, 4.60; Holly Grove, 2.00; Potecasi, 3.09; Elam, 3.15; Galatia, 11.40; Roberts Chapel, 3.00; Jackson, 7.23; Mt. Carmel, 5.32; Margarettesville, 2.75; Pleasant Grove, 1.65; Buckhorn, 13.25; Seaboard, 2.00. Total, $169.91.

Wilmington.—South Side, Wilmington, $5.00.

No Association given.—Volunteer Fund $5.00; A Friend, .75; Pleasant Hill, 1.65; Pekin, 2.22; Ross' 8.85. Total, $18.47.

Appropriated as follows:

To Foreign Missions, $787.69; to Christmas Offering, 58.93. Total for Foreign Missions, $846.62.

To Home Missions, $354.64; to Home Mission Boxes, 119.86; to Home Missions self-denial offerings, 585.35. Total for Home Missions, $1,059.85.

To State Missions, $182.42; to State Missions Volunteer Fund, 21.78. Total for State Missions, $204.21.

To Orphanage, $12.50; to Ministerial Relief Fund, 3.00; to Ministerial education, 1.00; to Expense Fund, .78. Total, $2,127.96.

Of this amount the Sunbeams contributed:

To Foreign Missions, $92.35; to Christmas Offering, 2.64; to Home Missions, 13.51; to Home Mission Self Denial Fund, 19.39; to State Missions, 19.57; to Orphanage, 8.50. Total, $155.96.

New Societies, 24; letters written 800; postals, 23; quarterly letters, 550.

Home Department envelopes, 500; Home Department visitor's books, 150; Home Department bound leaflets, 150; letters written for State Mission Day, 550; programs State Mission Day, 1,500; envelopes State Mission Day, 3,000; Bible reading State Mission Day, 3,000; other leaflets, 2,200.

VICE-PRESIDENTS' REPORTS.

	Societies Visited.	Letters Written.	Societies Organized.
Atlantic—Mrs. H. C. Moore, New Bern	—	—	—
Beulah—Miss Hattie James, Ridgeville	—	10	—
Brunswick—Mrs. David Ward, Lubarb	2	4	—
Buncombe—Miss E. A. Draughan, Asheville	—	18	—
Central—Mrs. J. L. Conyers, Yonaguville	—	—	—
Eastern—Mrs. A. L. Betts, Warsaw	—	—	—
Flat River—Mrs. A. B. Kennady, Oxford	—	—	—
French Broad—Mrs. W. H. Woodall, Mars Hill	—	—	—
Green River—Mrs. J. A. Grayson, Rutherfordton	—	2	—
Haywood—Mrs. B. F. Hill, Clyde	—	—	—
Kings Mountain—Mrs. T. J. Ramseur, Cleveland Mills	—	—	—
Mitchell—Mrs. Lucretia Blalock, Ledger	—	—	—
Mt. Zion—Mrs. L. A. Battle, Durham	—	—	—
Neuse—Mrs. H. L. Grant, Goldsboro	—	—	—
Piedmont—Mrs. J. C. Murchison, Greensboro	—	7	—
Pilot Mountain—Mrs. Harvey Crist, Winston Salem	—	—	—
Raleigh—Mrs. T. B. Mosely, Raleigh	—	22	—
Robeson—Mrs. H. B. Pope, Lumberton	—	—	—
Sandy Creek—Mrs. T. H. Chapin, Pittsboro	—	—	—
South Fork—Mrs. W. R. Gwaltney, Hickory	—	—	—
South River—Mrs. T. A. Howard, Salemburg	—	—	—
South Yadkin—Mrs. D. Burke, Statesville	—	—	—
Tar River—Mrs. W. B Shaw, Henderson	—	—	—
West Chowan—Miss Blanche Vann, Union	—	21	—

Respectfully submitted,
MISS FANNIE E. S. HECK,
President.
MRS. W. N. JONES, Secretary.

SUNBEAMS.

Report for Second Quarter, 1902:
Letters written, 133; new Societies, 6.
ELIZABETH N. BRIGGS,
Band Superintendent.

Administrator's Notice.

Having this day qualified as administratrix upon the estate of Atlas O. Harrison, late of Wake County, this is to notify all persons having claims against said estate to present their claims to me in the city of Raleigh, N. C., on or before the 11th day of June, 1903, or this notice will be plead in bar of their recovery.

This 9th day of June, 1902.

LULU P. WARD,
Administratrix.
HINSDALE & LAWRENCE,
Attorneys.

Complete Modern Cleaning.

Pneumatic system of elevating perfected. The only Cleaning Feeder that's any good. Every part of the system furnished by us. We are known throughout the South as the largest Cotton Press builders in the world. Largest engine builders in North Carolina.

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Charlotte, N. C.

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STATEMENT

GEORGIA HOME INSURANCE CO.,

OF GEORGIA.

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital stock authorized, $300,000; subscribed, $300,000; paid in cash, $300,000.

Income—From policy-holders, $244,016.17; miscellaneous, $36,299.84; total	$280,316.01
Disbursements—To policy-holders, $148,312.63; miscellaneous, $230,553.69; total	378,866.32
Risks written or renewed during year, $20,843,309.00; in force	22,387,264.00

ASSETS.

Value of real estate (less amount of encumbrances)	193,575.00
Value of stocks and bonds (United States, State, etc., owned)	473,110.50
Loans on real estate (first lien on fee-simple)	102,783.83
Loans on stocks, bonds and other securities	47,153.81
Cash in Home Office and deposited in banks	49,359.46
Premiums unpaid	50,389.17
All other assets, detailed in statement	5,754.85
Total	922,076.62
Less assets, not admitted	21,637.63
Total admitted assets	900,444.99

LIABILITIES.

Losses unpaid	$33,816.37
Ledger liabilities	5,838.53
Unearned premiums	208,178.81
All other liabilities as detailed in statement	287.00
Total liabilities as to policy-holders	248,120.71
Capital paid up	300,000.00
Surplus beyond all liabilities	352,324.28
Total liabilities	900,444.99

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $1,261,175.00; premiums received, $14,736.00.

Losses incurred, $11,249.00; paid, $8,652.00.

President, Rhodes Brown.

Secretary, Wm. C. Coart.

Home Office, 1046 Broad Street, Columbus, Ga.

General Agent for service, W. W. Smith, Raleigh, N. C.

Business Manager for North Carolina, James M. Young, Richmond, Va.

State of North Carolina,
Insurance Department,
Raleigh, April 9, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Georgia Home Insurance Company, of Georgia, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

(Seal) JAMES R. YOUNG,
Insurance Commissioner.

BLYMYER CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

WORLD'S GREATEST BELL FOUNDRY. CHURCH, PEAL AND CHIME BELLS. E. W. VANDUZEN CO.

CHURCH BELLS Chimes and Peals, McSHANE BELL FOUNDRY, Baltimore, Md.

BELLS Made of Best Copper and Tin for CHURCHES, CHAPELS, SCHOOLS, &c. Catalogue sent free. THE OHIO BELL FOUNDRY, Cincinnati, O.

Business Colleges Award graduates. Thorough telegraphing from $10 to $25, per month. Time short. Rates low. Positions guaranteed. Catalogue free. Baltimore, Cincinnati & Smith's [illegible] Atlanta, Ga.

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Carolina Cassimere	$2.65 per pair
Blue Flannel Jeans	2.00 " "
Barry Cassimere	1.75 " "
Blue Ridge Jeans	1.45 " "

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Are Bright! Inspiring! Far-Reaching!

Beginning July 1st, there will be an ENLARGEMENT and REDUCTION IN PRICE of Illustrated Papers

	Former Price			Reduced Price		
Boys and Girls	8 cts.	per quar.,	30 cts. per year.	6¼ cts.	per quar.,	25 cts. per year.
Our Little Ones	6¼ "	"	25 " "	5 "	"	20 " "
Young Reaper (monthly)	2 "	"	8 " "	2 "	"	7 " "
Young Reaper (semi-monthly)	4 "	"	16 " "	3½ "	"	14 " "

HOME DEPARTMENT QUARTERLIES will also be REDUCED

	Former Price	Reduced Price
Senior Home Department Quarterly	5 cents per quarter.	4 cents per quarter.
Advanced Home Department Quarterly	3 " "	2 " "

THESE PRICES WILL STAND COMPARISON WITH ANY:—

YOUNG PEOPLE (weekly)	Price, per quarter	per year
	13 cts.	50 cts.

Biblical Studies, for older scholars, New, monthly. 7 cents each per quarter, 25 cents each per year.

QUARTERLIES	Price per copy	per quarter
Senior	4 cents	
Advanced	2 "	
Intermediate	2 "	
Primary	2 "	

MONTHLIES	Price per copy	per quarter
Baptist Superintendent	7 cents	
Baptist Teacher	10 "	

LESSON LEAFLETS	per copy	per quarter
Bible, Intermediate, Primary	1 cent each	
Bible Lesson Pictures		75 cents
Picture Lessons per set		2½ cents

(The above prices are all for clubs of five or more.)

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Filled with soul-stirring, spiritual songs. One of the finest collections of Sunday School and revival Music ever issued from the press. Orchestra, Sunday Service, and Evangelistic, who desire a good book will find this just what they need. Round and Character Notes. Contains 128 pages. Price 35 cents per copy. $3.00 per dozen, postpaid. With rudiments, 25 cents per copy; $2.60 per dozen, postpaid.

Address THE RUEBUSH-KIEFER CO., Dayton, Va.

Home Circle.

The Hour of June.

When the clover is deep in the orchard,
And the grass waves fresh and free;
When the strawberry sweet, in sunny retreat,
Waits for the robin or me;
When the bobolink down in the meadow
Is singing his rollicking song;
When skies are blue and clouds are few,
And the days are happy and long;
When the butterfly woos the white rose,
And everything seems in tune,
Oh, then you may hear the clock of the year
Striking the hour of June.

June.

"What is so rare as a day in June?
Then, if ever come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays.
Whether we look or whether we listen
We hear life murmur or see it glisten;
Every clod feels a stir of might,
An instinct within that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers.
The flesh of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in his chalice,
And there's never a leaf nor a blade too mean
To be some happy creature's palace.
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'er run
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings:
He sings to the wide world, and she to her nest—
In the nice ear of Nature which song is the best?
* * * * * * * * * *
Now the heart is so full that a drop overfills it,
We are happy now because God wills it"
—From "The Vision of Sir Launfal," by James Russell Lowell.

The Bursting of a Log Jam.

"Down the bed of the stream from the upper bend rushed a solid wall of water several feet high. It flung itself forward with the headlong impetus of a cascade. Even in the short interval between the timber's exclamation and Carpenter's rapid gesture, it had loomed into sight, twisted a dozen trees from the river bank, and foamed into the entrance of the gorge. An instant later it collided with the tail of the jam.

"Even in the railroad rush of those few moments several things happened. Thorpe leaped for a rope. The crew working on top of the jam ducked instinctively to right and left and began to scramble towards safety. The men below, at first bewildered, and not comprehending, finally understood, and ran towards the face of the jam with the intention of clambering up it. There would be no escape in the narrow canon below, the walls of which rose sheer.

"Then the flood hit square. It was the impact of irresistible power. A great sheet of water rose like surf from the tail of the jam; a mighty cataract poured down over its surface, lifting the free logs; from either wing timbers crunched, split, rose suddenly into wrecked prominence, twisted beyond the semblance of themselves. Here and there single logs were even projected bodily upwards, as an apple seed is shot from between the thumb and forefinger. Then the jam moved.

"Scotty Parsons, Jack Hyland, Red Jacket, and the forty or fifty top men had reached the shore. By the wriggling activity which is a riverman's alone, they succeeded in pulling themselves beyond the snap of death's jaws. It was a narrow thing for most of them, and a miracle for some.

"Jimmy Powers, Archie Harris, Long Pine Jim, Big Nolan, and Mike Maloney, the butcher of Bryan, were in worse case. They were, as has been said, engaged in 'finishing' part of the jam about eight or ten rods below the face of it. When they finally understood that the affair was one of escape, they ran towards the jam, hoping to climb out. Then the crash came. They heard the roar of the waters, the wrecking of the timbers, they saw the logs bulge outwards in anticipation of the break. Immediately they turned and fled, they knew not where.

"All but Jimmy Powers. He stopped short in his tracks, and threw his battered old felt hat defiantly full into the face of the destruction hanging over him. Then, his bright hair blowing in the wind of death, he turned to the spectators standing helpless and paralyzed, forty feet above him.

"It was an instant's impression—the recorded motion seen in a flash of lightning—and yet to the onlookers it had swallowed the pulse of time. For perception's duration it seemed to them they saw at that contrast between the raging waters and the yet peaceable river bank. They were destined to remember that picture the rest of their natural lives, in such detail that each one of them could almost have reproduced it photographically by simply closing his eyes. Yet afterwards, when they attempted to recall definitely the impression, they knew it could have lasted but a fraction of a second, for the reason that clear and distinct in each man's mind, the images of the fleeing men retained definite attitudes. It was the instantaneous photography of events.

"'So long, boys,' they heard Jimmy Powers' voice. Then the rope Thorpe had thrown fell across a caldron of tortured waters and of tossings logs."—From "The Blazed Trail," by Stewart Edward White, (McClure, Phillips & Co.)

Answers to the Riddles in Rhyme.

The editor apologises to the young people for so long delaying the printing of their answers to the Riddles in Rhyme. He has been absent much of late.

The following are correct answers: No. I., The Rainbow; No. II., The Light or Sight; No. III., The Moon and Stars; No. IV., The Heavens; No. V., The Eye; No. VI., The Six Colors; No. VII., Fire; No. VIII., The Shadow on a Dial; No. IX., A Ship.

Mary Moore, of Caroleen, correctly guessed the first three, as we announced April 23. Since then she has sent in the following answers: No. IV., Life; No. V., Water; No. VI., The Sun, Earth, Light, Heat, Aphrodite (symbol of beauty), Aglaia (brilliant), Euphrosne (cheerfulness), Thalia (bloom of life); No. VII., Fire.

It may be said that these answers are incorrect, but for ingenuity and originality we are inclined to think they are more creditable than if they were correct. It will interest older people to read the riddles and note the aptness of her thinking.

Mary Steele, who sent in no answers to the first two, answers No. III., "The Shepherd is God and the Sheep are the Stars; No. IV., The World (which is correct); No. V., The Eye; No. VII., Fire; No. VIII., The Hands of a Clock (correct); No. IX., A Ship. She is in her eleventh year. This is very good work.

Jewell Thompson, of Lilesville, answers the first four correctly. To the Sixth, Seventh and Ninth she answers respectively, The Days of the Week, The Spark (very good), Electricity (good); No. VIII., she thinks is "A Mill Stone"—which does her credit.

Mary or Mattie Straughan, of Silk Hope, answers Nos. 2, 3, 4, and No. 7 correctly, while her answers to Nos. 5 and 6 are original and praiseworthy. They are respectively as follows: The Sun and The Days of the Week.

John Ledbetter, of Ayr, correctly guesses Nos. 2, 3, 4.

Lizzie Powell, of Powellsville, sends the original and clever answers: No. 1, Rainbow; No. 2, Wind; No. 3, Sheep bell; No. 4, The Earth; No. 5, Church Aisle; No. 6, A Witch.

Lillie Holloman, of Powellsville, is quite as clever and original, as the following will prove: No. 1, Rainbow; No. 2, The Wind; No. 3, The Bell; No. 4, The Earth; No. 5, The Eye; No. 6, The O'possum.

Maggie Duncan, of Woodlawn, finds in No. 2 the wave of the ocean, in No. 3, the wind driving the clouds; No. 4, Heaven; No. 5, the Sun. Very good.

The following answered correctly one or more: S. G. Phifer, Peachland, No. 7; Willie and Nina York, Mt. Airy, Nos. 2, 3, 4 and 5; Lettie Green, of Jimes, Nos. 4 and 7; Minnie Bowers, of Jimes, Nos 4 and 7; Nora Holder, of Windsor, Nos. 5 and 7; Otho Ray Frazier, of Virgilina, No. 7; Oviedo Keeter, of Grover, No. 3; Leroy Jolley, of Henrietta, Nos. 1, 2, 3, 4, 5, 7, 8 and 9.

Mrs. B. D. Howard, of Oxford, joined the circle of our young people by answering Nos. 1, 2, 3, 4, 5, 6, 7, and 9, with cleverness.

Leroy Jolley having answered all but one (and having answered that one creditably) deserves first rank.

Mrs. Rorer's Twentieth Century Bread.

Put one pint of milk to heat into a double boiler. When hot remove from the fire, and when lukewarm, 98 degrees Fahrenheit, add a pint of water. Add half a teaspoonful of salt, a small compressed yeast cake dissolved in a quarter of a cupful of cold water. Stir in sufficient whole wheat flour to make a batter that will drop from a spoon. Beat continuously for five minutes. Cover and stand in a warm place, 75 degrees Fahrenheit, for two hours and a half. Then add slowly sufficient flour to make a dough. Take this out on a board and knead continuously for ten minutes. Add a little flour from time to time to prevent the sticking. When the dough is sufficiently elastic, springs back upon pressure, make it into four loaves. Put each loaf into a small square pan. Cover and stand in a warm place for three-quarters of an hour, or until the dough has doubled its bulk and is light. Brush the top with water: this softens the crust, allowing the gases and moisture to escape. Bake ten minutes at a temperature of 360 degrees Fahrenheit, then lower the temperature to 300 degrees, and bake thirty minutes.—February Ladies' Home Journal.

A Prayer.

Mighty Jehovah, merciful and gracious, long-suffering and abundant in goodness and truth, we humble ourselves before Thy holy majesty, acknowledging the manifold transgressions of our lives and the evil of our hearts in departing from Thee; and, we beseech Thee, visit us not with Thy just indignation, but in Thy fatherly compassion work in us deep repentance. And grant that we who now might be justly afflicted, and are bowed down before Thee, confessing our sins, may be refreshed with Thy forgiveness and lifted up in the joy of Thy strong salvation; through Jesus Christ, the Lamb of God, the Sacrifice of all men, who is enthroned in power and glory with Thee, O Father and the Holy Spirit—one everliving God. Amen.—From the Congregationalist.

A Virginia Woman's Wisdom.

"For twelve years I have had the following rules in my family of five children: no child under eight years of age is allowed to enter a schoolroom; from eight to twelve years, three hours' work daily; from twelve to fifteen years, four hours' daily. No lessons are prepared at home; no school-book is allowed to be brought home under any circumstances. All lessons that cannot be learned and recited properly in from three to four hours remain unlearned. To demonstrate that four hours' time in school, properly applied, is sufficient, I give an outline of the work actually accomplished last session by my little daughter of thirteen years:

Hours: Daily, from 10 a. m. to 2 p. m.

Daily: Geography and Spelling.

Alternate days: Arithmetic, Writing, Latin, French, Grammar, History.

In addition, there is a music lesson of half an hour twice each week, and one hour's practice daily. When this is over she goes outdoors and plays in any manner suitable for a girl of her age.

Results: Good reports; pleasure in attending school; steady advancement; the highest commendation from teachers; mutual satisfaction—and no doctor's bills!"—A. R. F., Virginia, from "Mothers' Meetings," in the February Ladies' Home Journal.

Have You Such an Excuse?

It was at a certain church meeting, and the good bishop was calling for reports. He had a rather stern, sharp manner which sometimes jarred a little on the nerves of the more timid. By and by he came to Brother B., a lay delegate.

"Brother B., what is the spiritual condition of your church?" demanded the bishop, briskly.

"I consider it good," said the brother.

"What makes you think it good?" went on the bishop.

"Well, the people are religious—that's what makes me think so."

"What do you call religious? Do they have family prayer?"

"Some of them do, and some do not."

"Do you mean to say that a man may be a Christian and not hold family prayer?"

"Yes, sir; I think so."

"Do you hold family prayer?"

"Yes, sir," returned the brother, quietly.

"And yet you think a man may be a Christian and not hold family prayer!"

"I have a brother who is a better man than I am who does not hold family prayer."

"What makes you think he is a better man than you are?"

"Everybody says so, and I know he is."

"Why does not you brother, if he is such a good man, hold family prayer?" thundered the bishop.

"He has no family," meekly answered the brother.—Harper's Magazine.

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go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

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SCROFULA

I bequeath to my children Scrofula with all its attendant horrors, humiliation and suffering. This is a strange legacy to leave to posterity; a heavy burden to place upon the shoulders of the young.

This treacherous disease dwarfs the body and hinders the growth and development of the faculties, and the child born of blood poison, or scrofula-tainted parentage, is poorly equipped for life's duties.

Scrofula is a disease with numerous and varied symptoms; enlarged glands or tumors about the neck and armpits, catarrh of the head, weak eyes and dreadful skin eruptions upon different parts of the body show the presence of tubercular or scrofulous matter in the blood. This dangerous and stealthy disease entrenches itself securely in the system and attacks the bones and tissues, destroys the red corpuscles of the blood, resulting in white swelling, a pallid, waxy appearance of the skin, loss of strength and a gradual wasting away of the body.

S. S. S. combines both purifying and tonic properties, and is guaranteed entirely vegetable, making it the ideal remedy in all scrofulous affections. It purifies the deteriorated blood, makes it rich and strong and a complete and permanent cure is soon effected. S. S. S. improves the digestion and assimilation of food, restores the lost properties to the blood and quickens the circulation, bringing a healthy color to the skin and vigor to the weak and emaciated body.

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Men's Furnishings.

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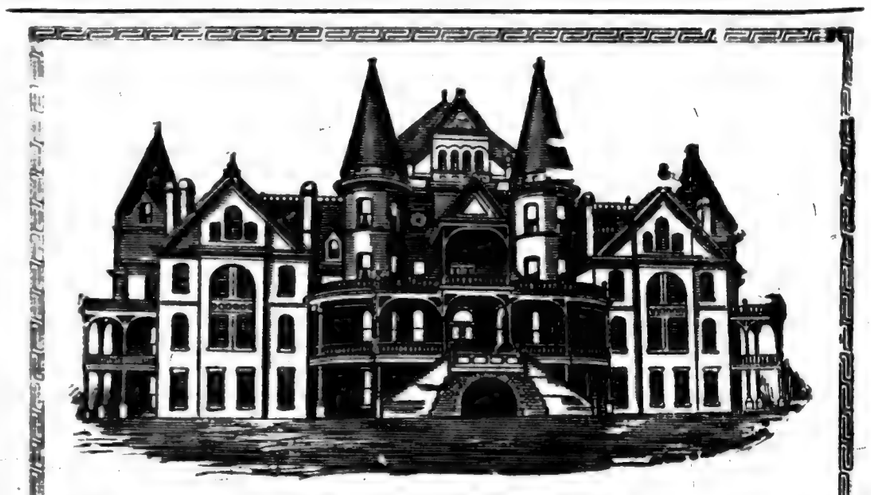

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Second Session; Enrollment, 253. Next Session Opens Sept. 4, 1901.

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R. T. VANN, President, Raleigh, N. C.

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Volume 67. RALEIGH, N. C., WEDNESDAY. JUNE 18, 1902. Number 50

A Study of the Minutes—North Carolina in Fourth Place.

BY LIVINGSTON JOHNSON

NUMBER I.

The minutes of the various Associations are printed and circulated among the churches in order to impart information. The information contained in these minutes is invaluable, because from this source we are to get our denominational history. The letters from the various churches contain facts and figures which are compiled into statistical tables and printed in the Associational minutes. These figures are not absolutely accurate for the reason that in making out the church letter the amounts contributed to the various objects are not always at hand, and the clerk approximates the amount. This approximation is usually in the neighborhood of accuracy, but is not absolutely accurate. In other instances the clerk reports no contributions at all. Thus many of our churches are put down as doing nothing simply because what they have done has not been reported.

In the matter of membership we have the same trouble. Churches frequently carry on their rolls names of members who have not been heard of for years. But on the other hand, members of our churches fail to send letters to the Associations, and their members, of course, are not counted in our general statistics. A little more care on the part of those who fill out the church letters would make our figures more nearly correct. But after all, our most accurate statistics are to be gathered, not from census reports, but from our Associational minutes.

We have in this office the minutes of all the Associations in the State save three. These I have not been able to get, though dozens of letters have been written in regard to them. As this is the only file of the minutes in the State, and as important information is contained in them, I have thought that perhaps a study of them might be interesting and profitable. I desire to devote the space in this article to the examination of some figures in the minutes of the recent Southern Baptist Convention.

Those who attended the Convention remember that Dr. Willingham had suspended above the President's chair a chart showing the amounts contributed by the various States to Foreign Missions. The States were put down in the order of their gifts, Virginia heading the list. Then followed Kentucky, Georgia, Texas, Alabama, South Carolina, North Carolina. Although we did more than ever before for Foreign Missions, North Carolina stood seventh in the list. As these were the only figures displayed publically, many went away believing that "seventh" was North Carolina's proper place among her sister States. But if we add the contributions of these seven States, to Foreign, Home and State Missions, and take the totals instead of Foreign Missions as a basis, the roll will be changed so as to read: Texas, Virginia, Georgia, North Carolina. It will be seen by this that North Carolina comes from seventh up to fourth. In this calculation the three thousand dollars given by the Home Board to the schools in Western North Carolina, has not been taken into the account.

Of the three States that stand above North Carolina, two of them, Texas and Georgia, have more members than North Carolina. Texas having 198,377, Georgia 194,385, and North Carolina 163,000. Virginia's membership is 122,817, but it must be remembered that many of her churches are town and city churches. It is a well known fact that the town and city churches in any State are, as a rule, stronger than the country churches. So while the Baptists of North Carolina are stronger numerically than those of Virginia, the Virginia churches have much more financial strength than ours.

We have not reached the point at all where we can be "at ease in Zion," as some further facts will show, but these figures are given in simple justice to a State whose modesty is proverbial.

In the next Study I shall give some information gathered from our associational minutes.

An Ancient Prayer for Modern Men

O Lord, who hast mercy upon all, take away from me my sins, and mercifully kindle in me the fire of Thy Holy Spirit. Take away from me the heart of stone, and give me a heart of flesh, a heart to love and adore Thee, a heart to delight in Thee, to follow and to enjoy Thee, for Christ's sake—Amen.

—St. Ambrose (340-397.)

Technical Schools vs College.

BY EDWIN M POTEAT.

At the recent Commencement at Wake Forest the Board of Trustees authorized the introduction of a course in Medicine. I have no intention to canvass the wisdom of the honored brethren of the Board, or of this action in particular. But I venture to cite a few facts and to point out the lesson they seem to me to suggest.

Oxford University is a congeries of colleges; there are twenty-one in all, perhaps twenty-two at the present time: All Souls, Baliol, Keble, Magdalen, Trinity, etc., etc.

Berlin University is a congeries of Technical Faculties, housed in great buildings, and scattered about the city of Berlin—as e. g. the Philosophical Faculty, the Theological, the Zoological, etc., etc.

Harvard University is a College, about which in recent years there have grown up a number of Technical Schools—as e. g. in Theology, Law, Medicine, etc.—together with post-graduate courses in several of the departments of the college proper.

There are two possible ideals for Wake Forest. One is to become a congeries of technical schools. The other is to be content with being a college.

And I venture to think that these two ideals are mutually exclusive. Wake Forest may in the course of generations become a University; it may through generations remain a college; but it cannot be both a college and a university; and it ought not to try.

Do the Baptists of North Carolina need at Wake Forest a school of theology, a school of law, a school of medicine, a school of engineering, a school of art, a school of pharmacy, a school of philosophy, a school of agriculture, a school veterinary surgery, a school of dentistry, etc., etc.?

If we do not want these, let us ask ourselves why do we not want them. They are good; they are for some purposes necessary.

We do not want them; and for various reasons, but chiefly for this—they would swamp the college. The University of Pennsylvania is an example of this—a noble collection of technical schools, with thousands of students, and a college almost hidden in the impressive mass with only a few hundred students.

This is how it works. A student finishes his preparatory work in High School or Academy. He comes up to the University, and sees before him a college course of four years, and a technical course of three years. The temptation is too strong for him. He wants to get out into life; he skips the broad general culture offered him in the college, takes the technical course and goes half-baked to his work in the world.

An editorial writer in The Electrical Review said recently that a technical course in electricity was not all a student needs: he needs also a training in ability to give reasons, in rhetoric and logic, etc. A young man employed by a railroad sent in a report of a wreck to his superior. The latter found it necessary to criticize the report for its incoherency and diffuseness. Some days after he received from the young man the report of another derailing of a train which read as follows: "Off again; on again; gone again. Flanigan." The young man was evidently teachable; but he would have been a better section boss on the railroad, if he had had a college education.

This general education it is the function of the college to furnish. And I have no higher ambition for Wake Forest than that it shall be true to this noble service and calling. The technical education will come later, may be left to take care of itself, should be sought elsewhere.

The college will find ample field for expansion in the diversification of its courses, leading to its several degrees. Especially let it beware of depreciating its own peculiar work by developing technical schools which shall tempt students from its "classic shades" into the hurry and stress of a superficial preparation for the tasks and duties of life.

I thank God for that word "whosoever." If God had said there was mercy for Richard Baxter, I am so vile a sinner that I would have thought he meant some other Richard Baxter; but when He says whosoever. I know that includes me, the worst of all Richard Baxters.—Baxter.

Love imputes to all things its own righteousness. When I am refreshed by the sense that a loved presence is near, the world is refreshed along with me. Nature and I sing together.—Rev. Geo. Matheson, D. D.

GOOD NEWS FROM CHINA.

Fruits of Tears in Boxer Persecution—Teaching Bible Class—A Large Sunday-school—Hungering for the Bread of Life.

BY REV. J. C. OWEN, MISSIONARY.

I know you will be glad to know of the great blessings of the Lord upon our work here at this time. For the last two weeks we have been constantly in a revival. We have not had a protracted meeting as we have at home, but the spirit of the Lord is with us and we are gathering in such as are being saved. A week ago I baptized six people and yesterday, four. On both of these days we might have baptized many more, but we thought better to have them wait awhile. Yesterday when I gave the three men an opportunity to come forward for examination, there were some ten or twelve that were kept back by the brethren—one coming even to the front seat.

The examination of these three strong young men was most interesting. Each one of them dated his definite decision to be a Christian back to the time of the Boxer uprising. One said, "I have heard the doctrine from my father and mother ever since I was a little child, but I gave very little attention to it. But when the people—some of them not Christians—began to be killed all around me, I began to be uneasy. The thing that stirred me most was the thought that if I should be killed, I would go down to hell. So I began to pray to God. It was not long till my heart began to feel warm toward God and I began to say in my heart that if they should kill me, I would soon see God and be happy with Him. And so I am determined now to live for Him."

When we had just finished with these three men and received them heartily, you may imagine my delight when my own personal teacher, a fine, manly literary young man rose from the back of the chapel and said with deep emotion that he had determined to serve God the remainder of his life. He had told me before that he meant to be a Christian after his father's elder brother, the head of the family to which he belonged, should die. As he stood there before a large congregation and told us of the deep joys of his heart as he trusted in Jesus, I felt that it is worth coming to China to lead this man only to Jesus. Although he must now endure very severe persecution at the hands of his old uncle, he will, I am sure, be only the purer and better Christian for it. Pray for him that he may be that tower of strength in the church, which he is capable under God, of being.

In all we were in the church yesterday for about seven hours. The church was practically filled at each service and the attention was as good as I have ever seen in the home land. Miss Moon, who has been in China for nearly thirty years, said that yesterday was the best day she had spent in China. The Lord is certainly in our midst.

In my regular Bible class this evening, when we had finished the study of the twentieth chapter of John, I asked if there were those who would then and there dedicate their lives to the service of God. Five men responded. For four nights each week I have classes for Bible study. These classes are fairly well attended and nearly every one who attends, decides to serve Jesus. We have already received into the church this year eighteen people by baptism and there are about that number of others who have definitely asked for church membership. We plan to begin preaching each night in the chapel as soon as Dr. Hartwell returns from Hwanghien, and then we hope that the revival may be greatly extended in its influence and power. Please pray for us.

Our Sunday-school now numbers about two hundred. We were giving each little boy and girl who came, a little picture card such as the children at home use but as the school has so greatly increased in numbers, we have had to cease giving to a large proportion of them. Our supply of cards is not sufficient. If any of your readers wish to assist us in this work, let them send us picture cards. And, let me add, please be sure that the cards are clean, and that the figures of people are well clothed—not with low necked and short sleeved gowns or in gauzy robes. Such pictures would not only not do good but, on the contrary, harm. We have a choice passage of Scripture written on each of the cards, and in this way we get the Gospel into many homes where a Bible or a missionary would not be allowed to enter.

As these people crowd around us, hungering for the Bread of Life, we put all the strength God gives us into our efforts to feed them, that they may live forever. But when we have led four services in one day, as I did yesterday, and then after the last one the people are still crowding into our houses for further instruction, we call out from the depths of our hearts "How long, O Lord must Thy harvest wait and waste, till Thou wilt send forth laborers into Thy harvest?" As you read these lines dear friend, will you ask your own conscience how long you are going to keep back any part of that which God calls on you to give for this work?

With love to all the dear friends at home, I am your brother in Christ Jesus.

Teng Chowfu.

Some Day.

Some day the watchers will move silently about your home. The shadows will lengthen in the twilight of your departing day. Your arms will reach up to encircle some neck in a last, clinging embrace. Your eyes will look up to catch the last tender message—unspoken, because the heart is breaking. The heart that has served you so well will send out its life currents with a feeble flutter. Lips, always rich with words of love, will stiffen into silence beneath the parting kiss! And then!—Arms will be folded over the quiet heart! Loving fingers, in their last tender ministry, will press lids over the sightless eyes! The one that loves you best will press a last kiss upon the pallid lips and then seal them for the burial! What then? "The spirit will return to God who gave it." What then? Brother, sister, how will you meet your God?—Interior.

Full Hands.

We often speak commiseratingly of ourselves or of others because the "hands are so full," the duties so many. We fail to recognize the blessedness of busy lives and the sweet healthfulness of work filled days. "I would rather leave my work than have my work leave me," said a thoughtful, useful woman. "If I could have my choice in leaving the world I would rather go suddenly and while my hands are full."

There is, indeed, a sadness of which we seldom think in the slowly emptying hands; the hands into which nobody eagerly presses tasks any more, from which old-time duties are dropping one by one, and from which other hands have loosened their clasp and slipped away, needing them no longer. Let us not be impatient of self-pitying, but glad and thankful for all the varying interests that crowd heart and hands so full, for the calls that come to us, and our ability to answer. Let us be tenderly thoughtful, too, of those who can only watch from quiet corners, and be careful not to shut them out from that which they still can give—counsel and sympathy.

The Tuning of the Bell.

There was on exhibition at the World's Fair in Chicago a pretty and suggestive picture called "The Tuning of the Bell." It represents a scene in the olden time when men put soul into work and wrought for the love of it rather than the pecuniary reward of it. The old bell-maker stands over his bell with hammer in hand. His face is turned and his ear is listening. Near by stands a musician with harp in hand. His gaze is fixed upon the heavens and he seems to be listening to an angel chorus. Then he touches the cords of his instrument and the old bell-maker strikes the bell, and the harp plays and the hammer falls until touch of string and tone of bell become one, and the music of the ideal is transferred to the metal of the bell through the look, the listening and the lick.

In the picture is mirrored a parable and it is this: We are all bell-makers and our characters are the bells. Some are of poor material, some have been cast in unfortunate moulds, and some alas, are discordant and broken. But no one need despair. Jesus, our Heavenly Orpheus, has come to play on the Harp of Life and teach us how to tone our bells. If we will look into His face, listen to His voice, and strike while He plays, the music of heaven will be transferred to our lives, and it will come through the Look, the Listening and the Lick.

Ex-Governor St. John, of Kansas, recently made a statement which carries a significant lesson. Said he, "I made a speech not long since to an audience of one thousand people composed of 991 men and nine women. Next week I attended a meeting where there were five men and fifty-five women. The former was mad in a penitentiary, the latter was a prayer-meeting."

From a Chinaman's Point of View—Difference Between Americans and Chinese.

During the course of his speech at Milledgeville, Ga., Minister Wu Tingfang said that all efforts made by Americans and other foreigners to guess the cause of the absolute loyalty and devotion of the Chinese subjects in time of trouble had been futile. He explained that it was due to college training, and was one of the five relations inbred in Chinese children, viz.: To honor father and mother in life and after death; to preserve under all conditions, devotion to the sovereign power; to respect age; to hallow the relation between husband and wife and also that between friend and friend. He said no Chinese merchant had ever defrauded a man out of a penny in business transactions, and no parents' will had ever been attacked in China. He says China does not have to be governed by the sword, because the principles of loyalty and devotion are too thoroughly instilled in the youth of the land, and that this is due to college training as well as to other causes.

He said the chief difference between college education in America and China is that here primary importance is given to the mental training, and in China moral improvement is made of first importance.

Two Great Truths

In the parable of the virgins, two truths are prominent.

The first is that the test of acceptance will be not whether one entered on the Christian course, but whether he continued. The beginning of the Christian life is determined by our coming to Christ; the end is decided by our continuing in Christ. It is the truth told at the initial revelation of the kingdom in the parable of the sower; the husbandman's success is not the promise of a fair beginning, but the final harvest. It is the constant warning of Christ, "He that endures to the end shall be saved." It is the truth of nature; if the plant does not grow, no matter what the promise of its first appearance, the gardener pulls it up and throws it away. In every walk of life the same test is applied. It is not enough that we can refer to the lighting of our lamps; if the oil and light be wanting when Christ comes, there is no admittance to the heavenly banquet.

The second truth is that at that day borrowed religion will not suffice. Our associates and companions do us much good, but they cannot supply us with grace. Connection with the holiest and most useful of men will not insure acceptance at the last day; there must be the same personal relation to Christ at the close as at the beginning. So Paul writes, "Let every man prove his own work, and then shall he have the confidence in himself alone and not in another."—Henry G. Weston.

Martin Luther on Baptism.

It is well known that when Martin Luther "baptized" an infant (or adult—a very unusual thing—) he used the word taufen, which means "to dip," saying, "Ich taufe dich," etc., and then sprinkled the water upon the upturned face. But one who has been reading some of Luther's sermons tells us that he has lighted upon this passage (vol. ix., pp. 143, of Luther's Works): "'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?' By these words the Apostle Paul reminds us, and will present before our eyes, what Christ has done for us and given us: Weigh well what makes you Christians, and that you are baptized into Christ. Do you know now why and for what you were baptized, and what it signifies that you are plunged under the water so that it came together again over you? And this not only that you are washed and purified in your soul by the forgiveness of your sins, but also that your flesh and blood are condemned to death, and turned over to be drowned, so that your life on earth be henceforth a constant dying to sin. 'For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.'"

That in baptism we are put under the water indicates that we die in Christ; that we come out again signifies and indicates that we live again in him, as he did not remain in death, but is raised again."—Journal and Messenger.

God's promises are ever on the ascending scale. One leads up to another [illegible] and more blessed than itself.—M[illegible]

FOR THIRTY DAYS ONLY.

In order to induce our subscribers to renew now, we have decided to offer our Holman's Self-Pronouncing Bible with renewal for the Recorder one year at $2.50.

This gives you the Bible at cost to us in lots of 500.

This offer will close in thirty days, or sooner if our stock of Bibles gives out. Send in your orders this week. Offer will close August 1.

NEWS-NOTES.

....Rev. G. G. O'Neill, of Enfield, has been called to Mooresville.

....Mr. Laurie L. Pritchard, son of the late beloved Thomas H. Pritchard, died suddenly last week in Wilmington.

....John F. Brantley, for 35 years professor of languages in Mercer University, died last week. He was a son of William T. Brantley.

....Their friends will be delighted to know that the aged mother of Messrs. Livy, Arch, William and N. D. Johnson, is recovering from her recent illness.

....The fifth Baptist church in Durham (including East and West) was organized recently at Edgemont. Rev. J. M. Arnett is pastor. We shall print a letter from him soon.

....Rev. W. F. Fry of East Durham, will give part of his time after July 1st to working in the Mount Zion Association and contiguous territory in behalf of the Educational Fund.

....Rev. John C. Hocutt of Chapel Hill, writes: The Union Meeting of the Mt. Zion Association will convene with the church at Bethel, six miles west of Chapel Hill. A full delegation is desired.

....Rev. E. Lee Fox, who has done good work in McAdensville and Star, has been called to the head of Sylva Collegiate Institute. He will add efficiency to the cause of education in Western North Carolina.

....Rev. B. W. N. Simms of Texas, has been called to our Waynesville church. He is a brother of Dr. A. M. Simms. We welcome him to North Carolina. He comes to the West at a good time to do a great work.

....There are a great many subscribers who are not able to renew in the summer months. We cheerfully bear with these. But those who can renew now will render us and those who cannot a timely favor.

Wake Forest College church has called Rev. J. W. Lynch, D. D., the pastor at Roanoke, Va. We join the good people of the Hill in urgently insisting that he return to this pastorate for which he is so admirably equipped.

....Mr. Burns, the Business Manager, informs us that the June number of the Wake Forest Student will be an extra large one and illustrated. Friends and sons of the College should order copies for themselves and for distribution.

....Governor Jeff. Davis of Arkansas, who was turned out of the church at Little Rock for drinking, cursing and no end of other sins, has been received with open arms by the Baptist church at Russellville, his old home. The Governor claims a vindication. Bah!

....By mistake in the printing of the original announcement Mr. W. B. Renfrow's name was omitted from the list of Wake Forest graduates; and following that list the Recorder fell into the same blunder. Mr. Renfrow worked for, won and received the A. B. degree.

....There will be an Educational Rally in the Eastern Association at Delway, Sampson County, on July 4, 1902. Hon. G. E. Butler, Prof. J. B. Carlyle, and others are expected to speak. It will be a great day for education in the East, it is hoped. All within reach are invited.

....On June 3rd Rev. David Franklin Lawrence and Miss Gay Jacobs Dillon, of Shreveport, La., were united in marriage. Mr. Lawrence is pastor at Geneva, Alabama, and his North Carolina friends are delighted at the evidences of his success. We congratulate him upon his marriage.

....Raleigh Baptists, prompted by Mr. Vic Moore, have purchased a horse and buggy for their city missionary's use. This will be of considerable help to Mr. Stevenson. By the way Mr. Stevenson reports that eighty persons asked for prayer in the tent meeting on Blount street Friday night.

....It gives us much pleasure to know that Rev. J. L. White, D. D., is recovering from his recent illness. He sends the following note: "Allow me through your paper to thank my friends in the Old North State for their prayers and sympathy for me during my recent illness. I shall never cease to love the people of my native State. I am glad to say that I am improving daily and pronounced to be out of danger. Thanks to all my friends."

....We are informed by Mrs. Ramseur of Cleveland Mills, that she merely advanced $100 for Bethel church on account of the Educational Fund (University debt). She does not wish to leave the impression that she is paying New Bethel's pledges.

....Mr. W. Garland Upchurch of Raleigh, and Miss Pearl Hankins of Lexington, were married last week, the ceremony being performed by Rev. J. R. Hankins, brother to the bride, and Rev. W. A. Smith, her pastor. Mr. Upchurch is the youngest son of the late Mr. W. G. Upchurch. We extend to him and his bride our best wishes.

....Dr. J. William Jones, the genial pastor at Chapel Hill, filled the pulpit of the Raleigh First church most acceptably. We often think with pleasure of the ease and grace with which Dr. Jones won for himself a place in North Carolina not unlike that which he holds in the affections and esteem of all good Virginians. He is a grand old man.

....We print elsewhere a note of thanks from Rev. F. O. S. Curtis to his churches for sending him to the Convention. That note is worthy to express the appreciation of other brethren for similar evidences of affection and esteem. Rev. H. A. Brown, D. D., Rev. J. M. Arnette, of Durham, (Edgemont), Rev. S. D. Swaim, Rev. F. T. Wooten of Fair Bluff, have informed us that their churches sent them. We ought to have a custom in North Carolina of sending our pastors to Conventions and our Sunday-school workers to Sunday-school meetings.

....Mr. J. M. Beaty of Smithfield, made our office a pleasant visit last week. He is one of the most energetic young men in the State, and we doubt if there is any one who gives a larger portion of his energy and his capacity to bring things to pass, to religious endeavor than he. He is invaluable to the Raleigh Association. Just at present he is wrapped up in building the new house of worship in Smithfield. Bro. Beaty requested us to announce that the next session of the Eastern Union of the Raleigh Association will be held with Smithfield Baptist church Saturday and Sunday, June 28th and 29th.

....From 6 to 10 o'clock last evening, at the new parsonage of Tryon Street Baptist church, Rev. Dr. A. C. Barron, the beloved pastor, and his charming wife, received a host of friends who represented all denominations in the city and who found pleasure at a cordial and joyous house warming. A new home usually entails the formality of introductions. This was lacking last evening. Dr. Barron and his family have become a valued part of the life of the community, and their reception was as the entertainment of old and steadfast friends. The new parsonage is a handsome, eight-room dwelling, tasteful and complete in furnishings and appointments.—Charlotte Observer, June 14.

....The Recorder owes a number of its friends a profound apology. We have been forced by the necessity of reporting the Commencements to put off printing their letters and to condense some of the letters that we have printed. Now come the Union meetings. But we take a long stride this week toward catching up. Next week we shall hope to have printed all the letters that we now have on hand. We desire those who have written and those who wish to write to feel assured that we value their letters and that we could never understand it if one should not send us all the good Baptist news that he knows. We may have to enlarge the paper to print it, but what of that?

....Professor J. L. Kesler has been elected to the Chair of Biology in Georgetown College, Kentucky; and having accepted, our University in Raleigh loses the valuable services of himself and his wife, and our city and State lose two most excellent citizens. Their contribution to the life of our University is incalculable. It is good to think that with the loss of their presence this will not be lost. We commend them both most heartily to Georgetown and to Kentucky. In the Chair of Biology the Georgetown Trustees will find that Mr. Kesler is not only an accomplished scholar but a man of power as a teacher and a worker of such industry that all who know him predict for him an impressive career. Georgetown is very fortunate indeed.

....Upon the request of the Baptist church of Maxton for the ordination of Bro. J. W. Cobb, the Forestville Baptist church called a presbytery, consisting of the following brethren: Dr. Chas. E. Taylor, Dr. W. B. Royall, Rev. W. R. Cullom, W. M. Whiteside, E. R. Harris, J. M. Haymore, S. W. Bennett, D. P. Robbins, and W. E. Woodruff. After a careful examination of Bro. Cobb by the presbytery it was decided that he should be ordained. Accordingly on the second Sunday in May he was set apart to the work of the Gospel ministry at the Forestville Baptist church. Rev. W. R. Cullom preached the sermon; prayer by W. E. Woodruff; the charge by Dr. W. B. Royall. Bro. Cobb pronounced the benediction. Rev. W. R. Cullom, chairman; W. E. Woodruff, clerk.

....We acknowledge the honor of an invitation to the marriage of Miss Irene, daughter of Dr. and Mrs. S. J. Montague of Winston-Salem, and Dr. Joseph Conrad Watkins, June 24, 1902. We extend congratulations and best wishes to these young people in whose union two honorable Baptist names are joined.

....Arachel, the good friend of all good papers, sends the following from Kinston: "The new pastor of the Baptist church, Rev. G. N. Cowan, began his work with us on Sunday, June 8th, precisely five years from the day that Bro. C. W. Blanchard took charge. He preached a most appropriate and impressive sermon, in the morning, on "The Pastor and His People." In the afternoon, the installation services, of a very interesting character, were held. The pastors of the Presbyterian, Methodist and Christian churches assisted with words of welcome to the city ministry. After prayer by Bro. E. F. Cox ex-Pastor Blanchard was the first to commend Bro. Cowan to his new flock; and ex-Pastor J. Paul Spence, closed the services with the benediction. Between these came addresses of welcome, as above stated, with words of similar import from brethren McDaniel, Rogers and Varser, representing the Deacons and the membership, the Sunday-school and the B. Y. P. U. Bro. Cowan in a modest but earnest short speech replied. Bro. Cowan's sermon at night was of earnestness and power, with the text, "So great salvation." He has already made a strong impression upon his people, and we are rejoicing over our great good fortune in securing for our spiritual guide and leader one who gives early evidence of his ability to open the Scriptures to us, to feed us with strong spiritual good, to stimulate us to greater and more persistent efforts in carrying out the words of our Saviour when He gave the last and great commission to His disciples.

The Rev. Sam Jones in Wilkes.

Our note last week has called forth the following courteous letters, which we have pleasure in printing:

Editor Biblical Recorder, Raleigh, N. C.

Dear Brother:—I was surprised, as well as pained, to notice your attack on Mr. Sam Jones in the last copy of the Recorder.

I can but believe you have been imposed upon, or that you do not know Mr. Jones as we who have been with him in a meeting know him.

I would have denounced him if I had listened to others (good people, too) but I waited and saw him through, and formed my conclusions, which are that Sam Jones is doing a good work, and a work that no one else is endowed with power to do among a certain class of people, and we happen to have a lot of that "certain class" in this county. You do not understand the situation or I can but believe you would think differently. Three thousand people (and many of them the ones he had made to see themselves as they really are) stood on their feet and wept for joy on the Monday morning the meeting closed, and something like five hundred went forward and gave their hands saying they were henceforth going to live right. There has never been anything like it in all this country. Old distillers and whiskey sellers who have been giving us no end of trouble professed religion and have closed up their business. It is a death blow to the whiskey in this county, although it will be a long time before we can fully realize it. This is the beginning of the end is the idea I mean to convey. There has never been anything voted so unanimous as was the vote to crush out the whiskey traffic in the county on Sunday afternoon after a sermon by George Stewart. Twenty-five hundred people waved the white banner of temperance at a given signal, and there was not more than a dozen that refused to wave, and most of them turned over and, before the immense crowd on Monday morning, said they were done with it. Everything I heard Sam Jones say while here was the truth, and that is what has hurt so, and then, after he had convicted them in his own way, he preached a few sermons that were the finest, most logical and high-toned, that was ever heard here, and that is the way the most cultured people talked, too, and we have some cultured people here notwithstanding our reputation may be to the contrary abroad.

I am saying this because I was on the ground, first; and second because I am a Baptist and the organ of my denomination has said things that I think unjust, and, third, because I want the beneficent wave which has been sent out sweeping over Wilkes County to have nothing to mar its good effect.

Yours very truly,
H. W. HORTON.
North Wilkesboro, N. C., June 11.

Editor Biblical Recorder.

Dear Brother: When today's Recorder came almost the first thing I saw was something that surprised me very much and hurt too. I was sorry indeed to see the attack upon Sam P. Jones who has been holding a meeting at this place. There has never in the history of Wilkes County been such a demonstration for good as during the past week and it is mainly due to the effective preaching of Sam Jones and his co-worker George Stuart.

While of course some of Sam Jones' sermons had their rough remarks characteristic of him, still throughout the entire meeting he spoke nothing but the truth as every one in the county will testify. There were many here against Sam Jones before he came but now there is not one of any denomination who will not say that he has done great good in this section.

This county's greatest curse has always been the liquor traffic and before this meeting closed last Monday some of the largest distillers and whiskey dealers of the county closed up and declare they will never have anything further to do with it.

More than three thousand people listened to every sermon of Messrs. Jones and Stuart and these large congregations were made up of the most intelligent people of all denominations. (I am glad we have some intelligent folks even in Wilkes.)

We are sincerely sorry this cut was made at Sam Jones by the paper which is the organ of my denomination, and we feel sure that if the editor had been here and could realize as the people who live here do what a vast amount of good this meeting has done for the county this would not have appeared in the Recorder.

With best wishes, I am,
Very truly yours,
R. L. CARLTON.
North Wilkesboro, N. C., June 11.

These brethren evidently do not differ with us.

They say that the meeting conducted by Messrs. Jones and Stewart has put a new front on Wilkes County, having wellnigh annihilated the liquor business.

We have neither denied nor affirmed this. Time will reveal the quality of the results of this meeting.

Each of the letters seems to be based upon the impression that we attacked the Reverend Samuel Jones.

The gravamen of the attack upon him, all will admit, so far as there was attack at all, lies in the Rev. Mr. Jones' own words as reported and allowed to stand in the Charlotte Observer. If as he said the Wilkes people are their own worst enemies, in this instance he is the chief witness against himself.

In those words Mr. Jones attacked dead men in the presence of their living sons. And their sons held their peace.

We said that the silence of those sons is the worse thing that we have known of them. We stand by that.

Mr. Jones in those words also called the preachers of Wilkes little jackasses. Neither people nor preachers protested.

When men lose reverence for their fathers' memories and respect for themselves and their preachers, revivals of religion and reformations may come, for they are needed; but if the price of honor, self-respect and reverence must be paid, we question seriously if the transactions will prove worth while.

Whenever men attack dead and defenceless men, and ministers, whether they do so in the name of religion or not, the Recorder will be heard in protest. We do not believe that that is the way to preach the Gospel or to do any other good thing.

Union Meeting Central Association.

The next session of this body will be held with New Bethel church, twelve miles west of Wake Forest. The following is the programme:

SATURDAY, JUNE 28.

1. Prayer and praise service.
2. How I draw attention to missions—ten minute talks by several pastors.
3. The superiority of Christianity over other religions.
4. How funds for church expenses are secured in my church. Five minute talks by several laymen.
5. North Carolina Baptists and education.

SUNDAY, JUNE 29.

1. Prayer and praise service.
2. The church—its duty to its officers.
3. The church—its officers and their respective duties.
4. Ordination of deacons in New Bethel church.

CHAS. E. BREWER,
For Committee.
Wake Forest, June 13, 1902.

A Swedish boy fell out of a window and was badly hurt, but with clenched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

To Our Baptist Pastors and Laymen.

Our great educational movement is progressing steadily in many parts of the State, and where it has been organized and worked properly has progressed finely. The fact that $8,600 has been already raised in cash shows that the people are ready and responsive. In our country churches, where the members are supposed not to be so well informed about the work, responses have been surprisingly liberal, few churches having fallen below $100.

RESULTS SO FAR THE OUTCOME OF LABOR.

But this has happened only when the pastor or some one else has properly presented the case before the people, and it will not happen otherwise. Our brethren will give, and ought to give, only when the facts are set clearly before them, and when the needs of the Master's cause are thus laid upon their consciences.

OUR MAIN DEPENDENCE ON THE PASTORS.

Now, how can we reach the great masses of our members. Clearly, one agent visiting two churches a week or three at the outside can scarcely touch even the borders of our vast territory. Using every Sunday in the year, one could not hope to reach more than one church in fourteen.

Nor can we multiply agents greatly, for the cost of such a course would necessarily be excessive and burdensome. But were we ever so well able to employ these agents we could not find the men for the work. Brethren with that kind of talent are extremely scarce, and when you find one who has such a talent he is in such demand on his own field that we can rarely move him. We hope to secure two or three at least to aid Bro. Hunter; but so far, we have sought for the most part in vain. My brother pastors, if you do not rally your people to this work without waiting for an agent, the indications are that we shall suffer the mortification and the unspeakable disaster of failure.

A SUGGESTION OR TWO

Let us utilize the approaching Unions for promoting this work. See to it, brethren, that some good time is set apart in each Union in the State for a full and free discussion of the work. Have the pastors and the prominent laymen come together for a conference if necessary half an hour or so after dinner and before the general meeting convenes, and fall upon some plan among themselves. Each section is apt to fall upon the plan best suited to its own people. Write Bro. W. N. Jones, Raleigh, N. C., whenever you want a speaker and write long enough before-hand to give time for arranging for the best man to come. Inform yourselves thoroughly about the task upon us; about the great meeting at Winston and the high resolution there adopted; about our schools and how much they have meant for Baptist growth in the State and for the kingdom of God in the world; give one sermon soon, the best you can make, to this subject. Put your hearts into it, and you will be surprised to find how your own zeal is increased and how general the interest will be among your own people.

R. T. VANN.

Improving the Sample of Cotton.

After all, the ginning machinery which produces the best sample is bound to get the business. We clean it before it's ginned. Nothing equals the Murray Cleaning Feeder. 1,500 sold last year. We make complete gin outfits, and engines, boilers and saw mills.

LIDDELL COMPANY,
Charlotte, N. C.

Reversing the Divine Order.

There can be no doubt that, in the divine view of things presented in the Bible, the chief work of a Christian people lies, not in the furnishing of means for self-indulgence, but in advancing the higher interests of humanity, and especially of the kingdom of God. That this order was reversed in the United States last year appears from an estimate of the money raised and spent for various objects, as shown by this significant table:

Foreign missions	$5,000,000
Home church work	100,000,000
Public schools	195,000,000
Amusements	400,000,000
Bread	600,000,000
Tobacco	800,000,000
Intoxicating liquors	1,250,000,000

Almost three times as much thrown away as was spent for all the worthy objects, including bread for the whole nation!

Johnny goes to the ..... school. One day his teacher asked for a sentence illustrating the paradox. After much mental and physical wriggling he handed in the following: "Billy, the foxy lookin' kid, came out of his mother's pantry lookin' sheepish."—Louisville Courier-Journal.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists
CONSUMPTION

Marriages.

WARD-LESTER.—On June 9th at the residence of the bride's parents, on Roanoke Island, by Pastor Geo. W. White, Mr. Otho Ward and Miss Lovie Lester, both of Dare County, N. C.

GARRETT-BROWN.—Rev. J. Alfred Garrett, pastor of the Broad Street church, Winston, was married on the 4th of June to Miss Margaret May Brown of Ruffin, N. C., Rev. H. A. Brown officiating.

Obituaries.

SHOEMAKER.—Mrs. Jno. Shoemaker was about 65 years old. Fifty of those years she was a follower of Jesus. At the time of her death she was a member of Corinth Baptist church, Rowan County. On April 23, 1902, her spirit quietly took its leave of husband, children, grand children and many friends, whose lives she had made happier.

"Blessed are the dead who die in the Lord." A. T. HORD.

BALLARD.—On May 15, 1902, the death angel came into the home of Mr. and Mrs. W. W. Ballard and took their beautiful little daughter May. Willie May was a bright little girl. She was the oldest and the pride of her parents. Her life was very short in this world. She was born September 5, 1896. Why she was taken from her parents we know not, but the Lord doeth all things well. May the Lord comfort the bereaved home. L. B.

CAIN.—Annie Jane Cain was born 1841, November 5th; died very suddenly, heart disease, perhaps, 1902, April 25th. Age 60 years, 5 months, 20 days. Baptized in 1857, by Rev. Wm. Bullard, into the membership of Shiloh Baptist church; married to I. J. Cain, 1858, November 20th; then moved her membership to White Oak Baptist church, of which she died a member, of as pure unsullied Christian character as mortal can attain. Every one accounts her happy. Children thirteen, eleven of whom together with her husband now survive her. Funeral service by Rev. Wm. Brunt. Text Mark 14:8-9. The beloved counsellor of a great host, all say, "She hath done what she could." WM. BRUNT.

LANSDELL.—On Wednesday, May 21, sister Nancy Elizabeth Lansdell fell asleep in Jesus at the home of her son-in-law, Bro. T. J. Rigsbee, in Durham. She was born in 1822 and in 1846 she became the wife of Rev. J. J. Lansdell. Her husband and six children, Mrs. R. T. Howerton, Mrs. T. J. Rigsbee, Mrs. J. R. Reade, Mrs. C. A. Jordan, Miss Ida and Messrs. G. T. and J. B. Lansdell and many grand children and great-grand children are left to mourn her departure. Early in life our sister became a Christian and during her long pilgrimage was a faithful, consistent and useful servant of God, and at the time of her death was an honored member of the First Baptist church of Durham. By nature she was intelligent and energetic, and possessed many excellencies of character. In her long Christian experience the grace of God improved these natural traits and added others. In all the relations of life she displayed the graces and virtues of vital godliness. She was a faithful mother to her children and a sympathetic helper to her husband in the work of the ministry. She had a keen relish for spiritual things and always enjoyed the public worships of God until physical infirmities prevented her from attending church. For more than nine months she was confined to her bed and easy chair. But she bore her sickness and suffering with remarkable patience and beautiful submission and remained cheerful and hopeful until the end came. Frequently she spoke of death calmly and peacefully, showing that for her its sting had been taken away. It was beautiful to see how God sustained and comforted his aged servant who for so many years had been gradually becoming mete for the inheritance of the saints in light. To all her loved ones and friends she has left a fragrant memory to cherish and the precious hope of meeting her again in glory. T.

Draughon's Business College.

Elsewhere in this issue will be found an advertisement of Draughon's Practical Business Colleges. Prof. Draughon is proprietor of eight Business Colleges, located at Nashville, St. Louis, Atlanta, Montgomery, Shreveport, Ft. Worth, Galveston and Little Rock. These colleges give a superior course of instruction, and have special facilities for securing positions. They are now offering special summer rates to all who enter soon. For catalogue, address, Draughon's College, either place.

Acknowledgments.

June 18, 1902.

State Missions.—W. M. S., Waynesville, (volunteer fund), $7.10; Sunbeams, Waynesville, (volunteer fund), .55; Potecasi, 17.80; Norwood, 3.80; Murfreesboro, W. Chowan, 5.40; Troy, Montgomery, 3.53; New Bethel, Kings Mt., (volunteer fund), 9.06; West Raleigh, 14.42; Mrs. J. T. Fletcher, 1.00; Jersey, Liberty, 2.00; W. M. S., Cedar Creek, 1.30. Total this week, $65.96. Previously reported, $4,622.64. Total this year, $4,688.60.

Foreign Missions.—Halifax, $1.20; Sunbeams, Waynesville, .50; Mt. Moriah, Raleigh, 2.96; Island Creek, Flat River, 3.78; Sunbeams, Cleveland Mills, (Missionary) .30; Jonesboro, Sandy Creek, .50; W. M. S. Cameron, 4.25; Sunbeams, Cameron, 2.10; Murfreesboro, $5.00. Total this week, $20.59. Previously reported, $6,914.89. Total this year, $6,935.48.

Home Missions.—Franklin, Tuckaseegee, $1.83; Williamson's X Roads, 2.40; Social Plains, Tar River, .87; Norwood, 5.00; W. M. S., Polkton, Pee Dee, 1.00; Murfreesboro, 5.40; Sunday-school, Goldsboro, 4.74. Total this week, $21.24. Previously reported, $3,291.86. Total this year, $3,313.10.

Education.—N. L. Gaskins, $10.00; Ramoth Gilead, W. Chowan, 5.35; Bethany, Flat River, 1.05; Jonesboro, Sandy Creek, 2.22; Cameron, 2.15; Williamston, 2.89; Star, 1.23. Total this week, $24.79. Previously reported $1,963.12. Total this year, $1,987.91.

POSITIONS. May deposit money in bank till position is secured, or pay out of salary after graduating. Enter any time.

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STATEMENT

SKANDIA INSURANCE COMPANY

OF THE KINGDOM OF SWEDEN.

Condition December 31, 1901, as shown by statement filed:

Capital deposit, $200,000.		
Income—From policy-holders, $859,984.36; miscellaneous, $217,968.70; total		$1,077,953.06
Disbursements—To policy-holders, $394,508.29; miscellaneous, $355,415.18; total		749,923.47
Risks written or renewed during year, $124,476,738.38; in force		92,799,632.00
ASSETS.		
Value of stocks and bonds (United States, State, etc., owned)	$479,962.50	
Interest and rents due and accrued	2,516.67	
Cash in home office and deposited in banks	423,211.39	
Premiums unpaid	5,052.03	
Total assets		910,742.59
LIABILITIES.		
Losses unpaid	$118,663.21	
Unearned premiums	429,510.26	
Total liabilities as to policy-holders	548,173.47	
Surplus beyond all liabilities	362,569.12	
Total liabilities		910,742.59

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $176,528.00; premiums received, $2,649.00.

Losses incurred, $472.00; paid, $472.00.

U. S. Manager, C. F. Shallcross.

Head Office, No. 50 Wall street, New York City.

General Agent for service, Frank K. Elllington, Raleigh, N. C.

Business Manager for North Carolina, Managed from New York Office.

State of North Carolina,
Insurance Department,
Raleigh, February 17, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Skandia Insurance Company, of Sweden, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

(Seal.) JAMES R. YOUNG,
Insurance Commissioner.

Ministerial Relief.—New Hope, Eastern, $1.30. Previously reported $433.10. Total this year, $434.40.

Students Aid Fund.—Poplar Creek, Flat River, $2.53. Previously reported, $4.05. Total this year $6.58.

Total reported for all objects this week, $136.41. Previously reported for all objects, $17,271.32. Total reported for all objects this year, $17,407.73.

WALTERS DURHAM,
Treasurer Bap. State Con.

Cash collections on Educational Fund for week ending May 14, 1902: Tar River Association—Stony Creek church, G. W. Coley, $10; M. F. Ellen, $5; J. H. Griffin, $10; S. J. Ellen, $5; cash, $1.62; Rocky Mount church, Rev. J. K. Howell, $10; Eastern Association—New Hope church $1.30; Mt. Olive church, $30.25. Personal—W. M. S., East Durham, $1.33; J. T. Etheridge, $15; Rev. A. L. Betts' Field, Warsaw church, $1.50; R. M. Davis, $2; John A. Oates, Jr., $15. Total $108. Total amounts previously received, $8,624.59. Total receipts, $8,732.59.

L. D. WATSON, JR.
Treasurer.

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Theological Seminary
LOUISVILLE, KY.

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E. Y MULLINS, President.

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AGENCY MANAGER, RALEIGH, N. C.

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Fall term begins September 8, 1902. Address,

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Chapel Hill, N. C.

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MATTY L. COCKE, President, Hollins, Va.

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STATE NORMAL AND INDUSTRIAL COLLEGE.

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For catalogue and other information address

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GREENSBORO, N. C.

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ASHEVILLE, N. C.
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Pastors and Laymen,

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The Biblical Recorder.

Published weekly by Thomas Meredith.

Organ of the Baptist State Convention of North Carolina.

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(Incorporated 1901.)

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THE CONFERENCE FOR EDUCATION IN THE SOUTH, AND SOUTHERN PRIDE.

Genuine self-respect is always admirable. Self-reliance is always to be fostered. We have, therefore, taken seriously the several rather deprecatory utterances touching the activity of the Conference for Education in the South, these utterances being founded in a sense of protest against a propaganda of education from the North.

Southern men resent being looked down upon, patronized or pitied. They cannot bear having the South regarded as "missionary ground," and paraded as a benighted section. And some cannot reach the point of gracefully receiving aid from any where.

All men will appreciate these instincts and will respect and foster them.

But there is room for a very important discrimination. We are sure that neither men of the North nor men of the South will desire the abatement of one jot of genuine pride, self-respect and self-reliance in order to accomplish the grand aims of the Conference for Education in the South. An understanding of the Conference and its work here in the beginning will save no little on this score.

We may remark in passing that many of the Southern institutions of higher education have sent North for help, and when it has been given they have rejoiced with unalloyed gratitude. It will appear to one who looks into the matter that considerations of pride etc., cannot have half the weight against the work of the Conference for Education in the South in behalf of lower or elementary education that one who wishes to may lodge against these gifts to higher education.

In the first place the Conference for Education is not a Northern body. It has from the first been made up of Northern and Southern men. One of its cherished ideals is reunion.

The original conferences flowered at length in a General Board of Education, composed of Northern and Southern men, whose outlook is upon the entire country, and in a Southern Board whose special work is the promotion of self-help—self-help, self-reliance, mind you—in education in the South. One is located in New York, the other in Knoxville, Tenn.

So far the funds for the work have been supplied largely by one man—Mr. Rockefeller, whose aid has been given—we may say by the way—to Baptist institutions throughout the land, including the South and Wake Forest College. But other men have made gifts not so large.

The Conference is then as much Southern in its make-up as it is of any other section. And, besides, its aim is not to pauperize or patronize, but to encourage self-help.

Now the South needs this. Her free school system is weak and undeveloped. The proportion of illiterate citizens is greater than in any other section. She has struggled nobly; but after all is said there remain hundred thousands of illiterates that bear witness to the inefficiency of her schools, and a million children who now have not half a chance.

Civic pride will prompt one to seize any honest plan for relieving us of this condition. And surely there could not be devised one that accords more with true instincts.

The South is not going to be helped in doing anything that she can do. Rather her strength is going to be strained to the highest pitch. The horses that pull the wagon of her progress will be called upon to level themselves out for their best.

We should all, therefore, give ourselves heartily to this cause, rejoicing that to Southern zeal and pride is joined the wealth of gentlemen of Northern States who understand our burdens. It is the greatest opportunity that has confronted a generation in the South.

For those who would thoroughly understand the spirit of the movement we could not ask for a better statement than that issued by the Southern Board recently:

"This Board enters upon its work with a faith, a purpose and a method. Its faith is in the moral earnestness of the South, based upon the splendid record of what Southern people have accomplished, unaided and alone, since 1865, when with everything swept away they undertook to build anew their civilization. Its purpose is to reach the public mind, to quicken the public conscience, and to stimulate to self-activity. Its method is to go before the people with publications and by the means of attractive public speakers, drawn entirely from the South, to tell the truth in kindly, just fashion, and to plead for better things in the schools. The education of all the people is the only security for the future. It will come when our brave people see its necessity. The following principles have been held clearly in mind in organizing this movement:

1. The results accomplished by Southern people since the war are recognized as worthy of all praise. Such a movement as this might well apply to all parts of America. It is needed in the South only because the South had its all swept away in the war between the States, is largely rural in character, and has two races to develop. It is because the white man in the South has the negro to educate and care for that he deserves both sympathy and assistance. This Board asks to be allowed the privilege of helping a little to do what is really the duty of the whole American people.

2. The white men in the South must be trusted to do all justice to all classes of citizens and to act wisely in the educational uplifting of all the people. Of twelve members of the Board, seven are either natives or life-long residents of the Southern States. The active work of the Board is left entirely in the hands of Southern men. Dr. Curry, for twenty-five years the Southern leader in education, is the supervising director and chairman of the campaign committee which controls all the work.

3. If the negro problem is to be settled aright, it must be settled by educated, intelligent white men and not by ignorant ones. This being the case, the highest welfare of the negro lies in the better education of the whites. The solution of this problem is to be found in teaching the negro to work, and so to be a self-respecting citizen."

TAXES.

Yes they are high, but anarchy would be higher.

They are hard, too; but every man for himself and the devil take the hindmost, would be harder.

So list your taxes gladly, and list them honestly.

A man should always tell the truth. But if any thing can make honor and truth more sacred it is an oath or an affirmation in the fear of God.

Let every man as he lists his property be honest with himself and satisfy his mind with no subterfuge.

All reverence—the lack of which is sure token of dissolution—seems to have departed when daily papers can report base-ball games in the language of Jesus Christ on the cross. We refer to this in the News and Observer of June 10:

"New Bern, N. C., June 9.—'May the Lord save King Kelly from playing first bag and forgive Umpire Stevens, for they know not what they do.' The Truckers lost the game in the third inning by Foster not fielding his position."

That people will tolerate for a moment such sacrilege is enough to impress all thoughtful men with the callous indifference of the men and women who make our civilization.

America's chief fault and greatest danger is lack of reverence.

The cross is to be met with in little things as well as great. It is not merely in stupendous conflicts with the powers of evil within us that we are to discover its presence, but in the little details of daily life.—W. H. Hay Aitkin.

The following letter explains itself and some other things:

"Dear Brother:—Enclosed find post office order for sixty-two cents for Foreign Missions from ——— Baptist church. It is a small sum, but it is the best the church would do. The pastor did not try to do much. Why he did not, I can not say. Yours truly."

We have received from the Baptist Book Concern a tract by Rev. A. S. Pettie, of Tennessee, entitled "Shall We Call Them Campbellites?" It begins—"In this tract the terms 'Campbellism,' 'Campbellite' and 'Campbellite Church' frequently occur. The author is not ignorant of the fact that the use of these terms is very offensive to those to whom they are applied."

The author thus convicts himself of the grossest indifference to the spirit of Christianity and to ordinary human courtesy. It may be necessary sometimes to offend for the truth's sake; but never in this world are mere epithets justifiable. If men wish to be called "disciples," and to have the word spelled with a small letter, their wish will be respected by all real disciples; their errors can be revealed to them not by contumelious treatment but by courteous Christian living. To know that a name offends one who sincerely strives to follow Christ is sufficient to give pause to every one who has followed Christ about in Judea and Galilee.

SUNDAY-SCHOOL LESSON.

Temperance Lesson. Romans 13:8-14.

We regard it as unfortunate that our Sunday-schools must turn aside from their studies in the early history of the churches for a Temperance Lesson, and what is worse, for a lesson that is not a Temperance Lesson.

We are not opposed to "teaching temperance in the Sunday-school"; but we are in favor of giving that instruction in the right way. There is a right way. Exhortation is not that way, however.

We are fortunate in having in this lesson at once an example of the weakness of this plan of dragging in a temperance lesson and also a passage of Scripture which rightly interpreted clearly teaches that this method of dragging in moral lessons is unnecessary and really out of accord with the spirit of Christianity.

Let us take up the passage.

The subject of the Lesson is Love Fulfilling the Law. Verses 8, 9, 10, declare that Love fulfills the Law and show how it does so.

This being so, our salvation being nearer than we believed, let us get into the life of Love—into the armour of light, into Jesus Christ, and out of darkness, out of immorality, out of the mere sensual and temporal life, says Paul. To one who has felt the love of Christ this is the logical and natural thing to do.

The lesson is simple: Love fulfills the Law. It does not enable us to do evil with impunity; but it impels us not to do evil. If we love our neighbor we will of course not break the Law with regard to him.

In the list of the evils which are left behind for the glorious life of God's Love in Christ, are included drunkenness and rioting. And we suppose this explains why the Committee selected this as a Temperance Lesson.

But the true teacher will teach his pupils that the way to be temperate is not to merely avoid drunkenness and rioting, etc., but to receive in the heart the revelation of Jesus and His Love. The way to keep the Law is not to simply observe it. This the Pharisees did and over did. Human nature needs a stronger power: The Knowledge and the Love of Christ in the heart. Love in the heart will fulfill all the requirements of the Law and give one life besides. It goes far beyond the requirements of the Law.

So the lesson is not simply to stock your mind with moral precepts—as the Chinese do—but to charge your heart with the Love of Christ. Nor is it simply a lesson against drunkenness; but a lesson of pure and true spiritual life.

Those of us, therefore, who have sober classes of gentlemen and ladies and children to teach will not use this lesson for a platform from which to fulminate against the saloon or to exhort against drunkenness and rioting; but we will use it as an opportunity to tell them how to acquire power to resist sin and do good—how that love fulfills the Law and uplifts the whole life.

One who realizes the fact of Jesus Christ, will put Him on (will live in Him) and so will fulfill the Law in all its demands and besides live a life higher than the Law.

The true way to teach morals is to reveal Jesus Christ to men. The true way to make men keep the moral Law is not to lecture them on the Law but to reveal Jesus to them. He will teach them, and lead them and empower them.

ITEMS HERE AND THERE.

Mrs. C. P. Huntington recently gave $100,000 to the General Memorial Hospital, New York, to aid specialists in their efforts to discover a cure for cancer.

* * *

The National House of Representatives recently passed an act prohibiting the sale of liquor at emigrant stations, and also prohibiting the sale of liquor in the Capitol Building of the United States. But what will the Senate do?

* * *

Mrs. F. M. Smith, of Oakland, Cal., wife of the "borax king," is going to adopt 100 girls and rear them as her own children. Mrs. Smith's 100 daughters will live in 10 houses, 10 girls to each house, on a 35-acre tract of land near Arbor Villa, Mrs. Smith's home in Oakland. The first of the 10 houses is already being built, and work on the others will begin at once.—Ex.

* * *

The United States Treasury and Subtreasuries now hold the largest amount of gross gold in the history of the Nation. It is $550,000,000. Of this $344,000,000 is held against gold certificates. This should be especially gratifying to all those who were poverty-stricken by the simple announcement in 1893 that the Reserve was below $100,000,000. We should think they would feel rich now. But they are still croaking!

* * *

Former President H. K. McHarge of the Atlanta, Knoxville and Northern R. R., gave recently one month's salary to each of the employes of that road. The entire amount given employes was $68,000, and gifts to officials bring the total up to $95,000. Mr. McHarge shortly after the stock of the Atlanta, Knoxville and Northern had been transferred to the Louisvile and Nashville people, announced his intention of remembering all his employes.

* * *

The census report on agriculture in North Carolina shows that on June 1, 1900, the State had 224,637 farms, valued at $194,655,920. Of the valuation 27 per cent was in buildings and the remainder in land and other improvements than buildings. The farm implements and machinery was $9,072,600 and live stock $39,106,173, making the total value of farm property $233,834,693. The total value of farm products for 1899 was $89,399,638, of which 23 per cent was in animal products and the remainder in crops, including forest products, the products for 1899 exceeded those of 1889 by 78 per cent. The gross income upon investment was 34 per cent.

* * *

The death of Dr. B. M. Palmer, of New Orleans, removes the last of his class. He was a man of great power and influence. He was a pulpit orator of the first rank and belonged to a class of which he was the last. Dr. Robinson, Dr. Hoge, Dr. Dabney, Dr. Girardeau, Dr. Thornwell and the rest are gone. The Methodists have lost their Doggett, Pierce, Marvin, Munsey and the rest; the Baptists have lost their Fuller, Tucker, Boyce, Broadus, Manly, Jeter, Graves and others; but the Presbyterians still had their Hoge and Palmer; but now these two have gone. Dr. Palmer was a great man, and he was greatly admired and loved by men of all faiths and by men of no faith.—Western Recorder. We print this paragraph to give our readers a list of distinguished preachers "of the old school" and to note the suggestive fact that it really seems as if their like had disappeared from the earth. Is this really true?

* * *

This from the Baptist and Reflector throws light upon the subject of Deaconnesses: "The recent General Conference of the M. E. Church, South, decided to establish the order of deaconnesses. The following are the qualifications laid down for the deaconness: 'She must be twenty-three years old; must be a member of the M. E. Church, South; must have a good English education and good health; must show some fitness for the work by general religious activity; must be endorsed by the quarterly conference and the preacher in charge; must pass a proper examination before the Woman's Board of Home Missions; must give two years of probationary service, and study the course prescribed by the Board, after which she must have the recommendation of the superintendent of the school. Her duties are to minister to the poor; care for the sick; provide for the orphan; comfort the sorrowing; seek the wandering; and do any other religious work that she may be assigned at home or abroad. She may retire from the work at any time by giving three months' previous notice.' She is not required to take any vows, or dress in a costume or live in a convent. But these things are likely to follow, if our Methodist brethren are not very careful. It was about this same way that Catholic nuns started." We notice that the Arkansas Baptist is rather inclined to think that Baptists ought to give more attention to the work of Deaconnesses. That paper's policy of late seems to be against anything that is and for any thing that is not—and always for itself and its editor.

An anecdote is narrated of a Negro evangelist minister who held night services in a chapel formerly used by the Anglican church. In a hymnal which had been left he found an old familiar hymn suitable for his sermon, but the Roman number rxix somewhat confused him, and he was embarrassed as to how to announce the hymn. As was the custom, says the Philadelphia Times, he read the staza through seeming still confused. He then reread the first stanza, which did not seem to aid him in helping the congregation, now very much bewildered. Proving redoubtable, he straightened himself up and seemed to grasp the situation at a glance and in a stentorian voice exclaimed: "Brethren, let us sing the Skeesix hymn."

* * *

The Publishing House matter had deeply and dangerously affected the church. Feeling in the Conference ran very high and but corresponded to that animating the whole church. Those who for several years had pooh-pooed the matter as unworthy of serious consideration very quickly changed their minds after they reached Dallas. As we stated in the Advocate two weeks ago, there were two extreme views held. We prophesied that the final disposition of the matter would represent the ground lying between these extremes. Our readers already know what was done. Let us hope that the final resolutions will work to the satisfaction of all and the good of Methodism. God can work out the whole matter to the glory of His name. We trust that no one may be disposed to keep up the agitation over this unfortunate matter.—Raleigh Christian Advocate. We seriously doubt that God can work out the whole matter to the glory of His name without reversing the work of the Conference.

* * *

Two Raleigh ladies, Miss Martha H. Haywood and Mrs. Hubert Haywood, have rendered our State an invaluable service by publishing monthly a "North Carolina Booklet." Each number treats of some subject of North Carolina History. Thus the materials of history are published in a form at once interesting and permanent. The twelve numbers for last year were so popular that many of the editions have been exhausted. We have looked over the Prospectus for the coming year, and we are sure the numbers will be quite as interesting and as important. We therefore advise every one that is interested—and who is not!—to subscribe for the Booklet in advance. Parties desiring to subscribe will please send at once, their address with the subscription price $1 for the year, to "The N. C. Booklet Co., P. O. Box 125, Raleigh, N. C." If for any reason the Booklet should not be issued, each subscriber's money will be returned. Arrangements have been made to have this volume of the Booklet bound in library style for 50c. Those living at a distance will please add 5 cents in stamps to cover cost of mailing. State in ordering whether black or red leather is preferred.

* * *

The following paragraph in the Charlotte Observer's report of the commencement of the Colored A. & M. College at Greensboro, is too significant and too interesting to escape our readers: "There was a splendid realistic drama given at the closing of the colored A. & M. College here last night. It was written by the wife of the President of the College, James B. Dudley, who is a talented woman. The play was well given by the students and the house was packed as it has never been before by white and colored to witness the climax of the commencement exercises. The scenes were all realistic, and the lines well adapted to the exigencies of the occasion. The negro was portrayed in his native jungles in Africa, then in the cotton fields and cane brakes as a slave in America and step by step his evolution was shown in the higher walks of industrial, moral and social life until he reached an enviable stage of civilization and refinement. The play was entitled, "The Evolution of the Negro,' and was as meritorious as it was unique. The authorities should in some stage of the evolution have had an excursion scene, with a train of cars flying across and tooting on the stage, with every window filled with happy negro faces, the platforms and aisles crowded and there would have been realism to kill, and encores to burn." Who would deny the negroes this hope of progress, and since they themselves have caught the vision who would deny that aspiration and struggle will fulfill their dreams?

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Professor Drummond.

Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it.—J. G. Holland.

The eagle that soars in the upper air does not worry itself as to how it is to cross rivers.—Selected.

BIBLICAL RECORDER.

UNION MEETING SUPPLEMENT. JUNE 18, 1902

YEOPIM UNION.

The next session of this body will meet with the church at Macedonia, Chowan County, N. C., June 27-29, 1902.

To preach the Introductory Sermon, P. S. C. Davis; alternate, J. E. Copeland.

Missionary Sermon, W. A. Ayers, alternate; W. B. Waff.

Queries: 1. What is Bible discipline in a Baptist church? J. H. Parker, W. A. Ayers.

2. Our Home Mission Board and our duty to it. W. P. Jordan, N. P. Stallings.

3. Our Foreign Mission Board and our duty to it. W. B. Waff, Josiah Elliott.

R. S. H. NIXON, Clerk.

Hobbsville, N. C., June 9, 1902.

SOUTH YADKIN.

The Union meeting of the South Yadkin Association convenes with Fork church, Davie County, on Friday before the fifth Sunday in June.

Introductory sermon by A. P. Wilson.

Queries: 1. Is our church music satisfactory? If not, how may we improve it? Speakers Revs. R. H. Gilbert, V. M. Swaim.

2. What shall we read? Speakers, Dr. J. N. Stallings, Rev. C. G. Wells.

3. "And ye shall be witnesses unto me"—Acts 1:8. Who, How, When, Where? Speakers, Revs. M. E. Parish, E. S. Reaves.

S. D. SWAIM.
For Committee.

LIBERTY.

The next session of Liberty Union will be held with the church at Stoner's Grove, June 27-29, 1902.

Introductory Sermon, W. A. Smith.

1. What have our Baptist schools accomplished for the denomination? J. B. Richards, W. A. Smith.

2. Can any one be on Scriptural ground who is opposed to missions? C. M. Wall, Jeff Lanning.

3. Is the principle of Sunday-school work authorized by the Word of God? John R. Miller, C. W. Davis.

4. What has the Thomasville Orphanage done for the Baptists of the State? A. Johnson, John A. Summey.

JOHN R. MILLER, Sec.

SANDY RUN S. S. CONVENTION.

The next session of the Sunday-school Convention of the Sandy Run Association will meet with the Mount Pleasant church, Cleveland County, on Saturday before the fifth Sunday in June.

Introductory sermon by Rev. Z. D. Harrill, Rev. T. C. Harris alternate. Missionary sermon on Sunday by Rev. W. D. Bostic, J. C. Gillespie, alternate.

First Query: How can we best interest our young people in church work?

Speakers: G. B. Pruette and Rev. T. J. Moss.

Second Query: The Sunday-school as a soul-saving agency.

Speakers: Revs. T. C. Harris and B. P. Green.

First Scripture: Exegesis and discussion of 2 Cor. 6:14-18. Speakers: Revs. A. P. Hollifield and J. M. Goode.

Second Scripture: Exegesis and discussion of 1 Cor. 9:14. Speakers: J. R. Jolly, and Revs. G. J. Dowell and Z. D. Harrill.

G. B. Pruett will address the children.

REV. H. D. HARRILL, Mod.

J. C. GILLESPIE, Sec. Pro. Tem.

NEUSE.

With the Second church, Goldsboro, Friday, Saturday and Sunday, June 27-29, 1902.

Friday, 8 p. m.—Introductory Sermon, by S. E. Garner.

Saturday, 9.30 a. m.—Organization. Devotional exercises, by L. R. Varser.

10 a. m.—Should our churches co-operate in organizing fields for pastors? by C. A. Jenkens, M. P. Davis and J. E. Peterson.

10.30 a. m.—What should be sufficient cause to exclude a member from a Baptist church? by Dr. R. H. Lewis, J. B. Newton and J. H. Rich.

11 a. m.—A deacon's duty, and what part should he perform in enforcing church discipline? by C. W. Blanchard, W. L. Bilbro and E. F. Cox.

11.30 a. m.—The sin of omission. How does it compare with other sins? by A. G. Cox, E. L. Edmundson and J. B. Jackson.

3 p. m.—The hinderances of spirituality in our churches, and how to overcome them; by M. P. Davis, J. B. Newton and J. B. Carroll.

3.30 p. m.—Temperance; by C. A. Jenkens, W. L. Bilbro and G. N. Cowan.

8 p. m.—Education in our Association; by C. W. Blanchard, J. E. Debnam and J. L. Jackson.

Sunday, 9.30 a. m.—Sunday-school mass meeting, directed by H. B. Parker.

11 a. m.—Sermon, by G. N. Cowan.

8 p. m.—Sermon, by M. P. Davis.

We earnestly plead for a large attendance of delegates and pastors, to be present during the entire session.

If any one on the program knows that he will not be able to attend please notify J. B. Jackson, pastor of Second church, Goldsboro, at once.

All delegates will please notify J. B. Jackson, Goldsboro, of their intention to attend the Union.

J. B. JACKSON,
L. R. VARSER,
Committee.

JACKSON COUNTY.

Time, Friday before fifth Sunday in June.

Place, Webster.

Introductory Sermon, Elder J. T. Carson; Elder A. C. Queen, alternate.

First Topic: Do Baptist ministers indoctrinate the churches as they should? Opened by Rev. W. L. Hooper.

Second Topic: What should be done with delinquent church members who do not attend their church meetings, and do not help to support their pastor? Opened by Rev. Floyd Cook.

Third Topic: What is the sin against the Holy Ghost? Opened by Rev. J. L. Owen.

Fourth Topic, Sunday at 11 a. m.: Are the Baptists in Jackson County doing their duty in the missionary work? By Rev. A. B. Thomas.

J. P. CALHOUN,
T. F. ARRINGTON,
Committee.

Every body come. Bring the Lord with you.

SWIFT CREEK.

The Swift Creek Union will meet with the Baptist church of Spring Hope, N. C., June 27, 28 and 29, 1902.

Friday night at 8 o'clock, Introductory Sermon, by Rev. G. W. Coppedge.

Union will convene Saturday at 9 o'clock in devotional exercises, conducted by Bro. John Odom.

9.30.—Organization.

10 a. m.—First Question: Does the Bible require church members to attend their regular meetings, and to help to support the church? by J. D. Morris.

10.30.—Second Question: What are the best plans for the country people to devise to educate their children? Maj. L. M. Congers.

11 a. m.—Third Question: How shall we develop the churches in this Union to be more liberal to the call of missions and education? G. W. May.

2 p. m.—Fourth Question: Is it possible according to the Scriptures for people of heathen or other unchristian nations to be saved without the pure Gospel? W. C. Nowell.

10 a. m., Sunday.—Sunday-school mass meeting, conducted by J. T. Fulford and Prof. S. E. Eure.

11 a. m.—Preaching by Rev. W. C. Nowell.

J. E. HOCUTT.

BERTIE.

The next session of the Bertie Union meeting meets with the church at Sandy Run, June 27-29, 1902.

To preach introductory sermon, C. W. Scarborough; alternate, E. J. Harrell.

To preach missionary sermon, T. G. Wood; alternate, G. P. Harrill.

Practical subjects:

1st. "State Missions in Eastern North Carolina."

(a) In the Chowan—W. B. Felton and S. F. Bristowe.

(b) In the Tar River—T. Gillam and C. W. Scarborough.

2nd. "Do we hear enough preaching about the horrors of hell?"—R. P. Thomas and J. O. Alderman.

3rd. "Is it necessary, and is there New Testament sanction for every Sunday preaching service for each church; if so, how shall we best accomplish this demand?"—C. W. Mitchell and L. M. Curtis.

4th. "The duty of our people to education."

(a) Public and private schools.—J. F. Cale and E. J. Harrell.

(b) C. B. F. Institute.—W. H. Cale and G. P. Harrill.

(c) Our other denominational colleges.—J. C. Scarborough.

J. C. TYNES, Mod.

W. R. COBB, Clerk.

STANLY.

The Stanly Union will be held with Cottonville Baptist church, June 27, 28, 29, 1902.

Friday, 11 a. m.—Introductory Sermon, by J. E. M. Davenport.

1.30.—Organization.

2.00.—Do we need closer union among our churches? To be discussed by R. H. Herring, D. S. Morton and J. W. Smith.

2.30 p. m.—What is a Christian's financial obligation? To be discussed by L. G. Hartsell, G. L. Eudy and E. F. Eddins.

7.30 p. m.—Pastors' conference.

Saturday, 9.30 a. m.—Prayer service conducted by E. M. Brooks.

10 a. m.—Our destitutions, and are we going to do any thing with them? To be discussed by J. E. M. Davenport, J. C. Ingram and J. F. Davis.

11 a. m.—Do we need more educational work? Speakers, Ernest Harris, E. M. Brooks and E. F. Eddins.

1.30 p. m.—The Anti-Saloon League. Are we going to assist? R. H. Herring, C. J. Black.

7.30 p. m.—Pastors' conference.

Sunday, 10 a. m.—Sunday-school mass meeting.

11 a. m.—Missionary sermon, by R. H. Herring.

C. J. BLACK,
W. A. CAGLE,
P. G. HARTSELL,
Committee.

TAR RIVER.

Union meeting of all the Unions of the Tar River Association at Roanoke Rapids, N. C., June 26-29, 1902.

Thursday, 8 p. m.—Introductory Sermon, Josiah Crudup.

Friday 3.30 p. m.—Organization, addresses of welcome, reports from churches.

4.30 p. m.—Home Missions. Rev. Braxton Craig, Rev. J. W. Sledge, Rev. A. Cree.

8.00 p. m.—Foreign Missions. Dr. E. E. Bomar, Rev. T. J. Taylor, Rev. J. T. Edmundson.

Saturday, 10.00 a. m.—Devotional exercises. Rev. J. S. Farmer.

10.30 a. m.—State Missions. Rev. Forrest Smith, Dr. J. D. Hufham.

11.30 a. m.—Associational Missions—its work. Rev. G. M. Duke. Its present needs: Rev. B. K. Mason.

4.00 p. m.—Education, Baptist Relation to Higher Education. Rev. T. J. Taylor.

4.00 p. m.—Our Obligation to our Colleges. Rev. M. L. Kesler.

5.00 p. m.—Ministerial Education. Rev. W. R. Cullom, Rev. T. S. Crutchfield.

8.00 p. m.—Orphanage. Rev. J. B. Boone, Mr. W. A. Dunn.

Sunday 9.30 a. m.—Sunday-school mass meeting.

11.00 a. m.—Dedication First Baptist church. Sermon—Dr. J. D. Hufham. History of Church: Rev. A. G. Wilcox.

3.30 p. m.—Sunday-school Institute: Rev. T. Neil Johnson. How to Secure Efficient Workers: Z. T. Broughton. Church Members Relation to Sunday-school: T. M. Pittman.

8.00 p. m.—Dedication Second Baptist Church. Sermon: Rev. M. L. Kesler.

EASTERN.

Will meet with Kenansville Baptist church Friday, June 27, 11 a. m. Let every church be represented and be there Friday morning.

Friday, 11 a. m.—Sermon. N. A. Shelly.

1.30 p. m.—Union organized.

1.45 p. m.—In what sense is the church the body of Christ? J. D. Larkins, D. W. Burton.

2.45 p. m.—What are the duties of a deacon to his church and pastor? C. E. Daniel, J. A. Powell and L. M. Hobbs.

3.45 p. m.—What are the duties of a church member to his church and pastor? J. M. Alderman, W. H. Middleton and J. A. Sikes.

8.15 p. m.—Devotional exercises. J. H. Hildreth.

8.30 p. m.—What are the duties of a pastor to his church? W. N. Johnson, O. P. Middleton.

9.30 p. m.—How may the world know that I am a Christian? N. B. Cobb, H. G. Owen, C. F. Hopper.

Saturday, 9.15 a. m.—Devotional exercises. L. B. Boney.

9.30 a. m.—Why ought a Christian to be a missionary, and how can we best develop the missionary spirit in our churches? J. N. Tolar, L. Bryant, R. C. Sandlin.

10.30 a. m.—Is a member of a Baptist church in good standing and in full fellowship who does not attend his church or contribute to the support of his church, missions, etc.? D. S. Kennedy and others.

11.30 a. m.—Do we not need more system in our church finances, missions, etc.? If so, what system would you suggest? W. L. Bilbro, J. L. Stuart, C. T. Tew.

1.30 p. m.—What shall we do with the Eastern Association school property at Warsaw? And how shall we increase the educational interest in our Association? W. N. Johnson, J. M. Alderman, C. E. Daniel.

2.30 p. m.—Should a Baptist church have a Declaration of Faith, Covenant, and Rules? If so, should not every member have a copy of same? J. D. Larkins, L. R. Carroll and others.

3.30 p. m.—What are the prerequisites to church membership? J. T. Albritton, J. H. Hildreth, L. B. Boney.

8.15 p. m.—Devotional exercise. C. T. Tew.

8.30 p. m.—The mission territory of Eastern Association and its needs. N. A. Shelly and N. B. Cobb.

9.30 p. m.—Ought all Baptist churches to have a Sunday-school? If so, who should attend? L. Middleton, L. R. Highsmith.

Sunday Morning.—Sunday-school mass meeting.

9.15 a. m.—Devotional exercise. D. S. Kennedy.

9.30 a. m.—Qualifications and duties of Sunday-school superintendent. B. Peterson, W. B. Hawes.

10 a. m.—Qualifications and duties of a teacher. W. N. Johnson, D. L. Carlton.

10.30 a. m.—Parents duty to Sunday-school. W. J. Fryar, S. M. Carlton.

11 a. m.—Sermon. J. N. Tolar.

A. L. BETTS,
For Committee.

PILOT MT. S. S. UNION.

The next Sunday-school Association will meet with the Deep Springs Baptist church, Douglas, N. C., on Friday, June 27, 1902.

Friday, 8.00 p. m.—Sermon. G. P. Hamrick, H. A. Brown, alternate.

9.00 p. m.—Organization.

Saturday, 9.30 a. m.—Devotional service.

10.00 a. m.—Business meeting.

10.15 a. m.—General Topic: Sunday-school work in the Pilot Mountain Association.

10.15 a. m.—In the Past. C. C. Haymore.

10.30 a. m.—How to Improve the Present. D. F. King, S. W. Hall, J. W. Redman.

10.45 a. m.—What of the Future. J. Alfred Garrett, J. B. Johnson.

Song.

11.00 a. m.—The Church's Need of a Sunday-school. H. A. Brown, T. B. Lindsay.

11.15 a. m.—Relation of Sunday-school to Church. G. P. Hamrick, J. M. Haymore.

11.30 a. m.—An Ideal Sunday-school. Rev. S. J. Beeker.

11.45 a. m.—My First Sunday-school and Its Effects on Me. General Discussion.

12.00 a. m.—Refreshments on the grounds.

1.45 p. m.—Devotional meeting.

2.00 p. m.—How to Interest Old People. T. M. Baker.

2.15 p. m.—How to Keep Young Men in Sunday-school. T. S. Sprinkle, Prof. Ray.

2.30 p. m.—What to do With the Children. W. H. Wilson, F. N. Day, A. I. Shouse.

3.15 p. m.—Some Methods for Building up a Sunday-school. Wm. Cummings, D. W. Busic, R. M. Loftis.

8.00 p. m.—Sermon. J. L. Lane, alternate C. W. Glidewell.

Sunday Morning, 9.30 a. m.—Devotion Song Service.

10.00 a. m.—The Pastor as Leader of His People in the Study of the Bible. By the pastors present.

10.30 a. m.—How to Improve the Singing.

11.00 a. m.—Sermon. S. J. Beeker, F. H. Jones, alternate.

Let every Sunday-school send delegates if possible. Be sure to send a letter stating the condition of your school, the number in attendance, the needs of your school and the prospects for future growth.

RALEIGH ASSOCIATION—WESTERN SECTION.

The fifth Sunday meeting for the Western Section of the Raleigh Association will be held with Cannon Grove church, Saturday and Sunday, June 28-29, 1902.

Program:

Saturday, 10 a. m.—Song service, conducted by J. H. Smith.

10.30 a. m.—Organization.

10.45 a. m.—Address: "The Mission of the Church." Rev. J. M. White.

11.15 a. m.—Address: The Mission of the Home with Reference to the Work of Salvation. Prof. E. L. Middleton.

Recess.

Afternoon, 1.30.—Praise service, followed by reports from churches.

2.00.—Discussion. The Sunday-school. Is it a Bible authorized institution? Rev. C. V. Brooks. Is it a valuable aid in church work? Rev. R. S. Stephenson. Is it helpful to the home and community? J. H. Smith.

3.00.—Missions: Can we fail to support missions and be on Scriptural grounds? Rev. J. A. Campbell.

3.30.—The Orphanage: Its claim upon all Baptist people for support? Rev. S. W. Oldham.

Sunday, 9.30 a. m.—Song and praise, led by J. H. Smith.

10.00 a. m.—Mass meeting. (Program to be aranged by the Union.)

11.00 a. m.—Sermon. Rev. R. H. Marsh, D. D., of Oxford, N. C.

It is hoped that each church in the section will be fully represented.

J. M. B.

THE ROBESON UNION.

Time, June 27-29, 1902. Place, Pleasant Hill church.

Friday, 11 a. m.—Sermon. Rev. F. O. S. Curtis.

1 p. m.—A survey of the work in Robeson, helps and hindrances. Open Conference.

2 p. m.—Significance of the Lord's Supper, and the Prerequisite Thereto. Rev. O. P. Meeks.

3 p. m.—Report on State Missions. E. K. Proctor, Jr.

Saturday, 11 a. m.—Sermon. Rev. C. H. Durham.

1 p. m.—Is there as much cooperation among our churches as there should be for the best interest of all? Rev. I. P. Hodgpeth.

2 p. m.—How may we advance the interest of education in our Association? S. McIntyre.

3 p. m.—The qualifications of an ideal Sunday-school teacher. Prof. M. Shepherd.

Sunday, 10 a. m.—Sunday-school mass meeting. Rev. A. E. C. Pitman.

11 a. m.—Sermon. Rev. O. J. Peterson.

REV. J. B. BRIDGES ORDAINED.

At the request of the church at Ross' Grove, a number of the brethren from several of the neighboring churches met at said church on May the 30th, 1902, for the purpose of examining and setting apart brother J. B. Bridges to the full work of the gospel ministry, if found orthodox.

After devotional exercises conducted by Rev. C. J. Woodson, permanent organization was effected by electing Rev. T. Dixon chairman and the writer secretary.

The following ministers with the deacons present composed the presbytery: Revs. T. Dixon, C. J. Woodson, R. F. Tredway, A. C. Irvin, J. C. Gillespie, and D. F. Putnam.

Bro. Dixon conducted the examination, after which brother Irvin preached an interesting and practical sermon.

Rev. Mr. Tredway delivered the charge, and Bro. Putnam led the prayer.

Imposition of hands by the presbytery.

Presentation of the Bible by Bro. Woodson, after which the benediction was pronounced by Bro. Dixon.

W. P. Wilson.

Shelby, N. C.

REV. CHALRES E. MADDREY ORDAINED.

In response to a call of Chapel Hill Baptist church, Dr. J. Wm. Jones, pastor, Dr. Thos. Hume, Rev. Geo. V. Tilley and Rev. John C. Hocutt met Tuesday, June 3, 1902, to consider the question of ordaining Bro. Chas. E. Maddrey to the gospel ministry. The presbytery was organized by electing Dr. J. Wm. Jones chairman, and Rev. John C. Hocutt secretary. After a thoroughly satisfactory examination, the presbytery unanimously decided to recommend to the church that the ordination of Bro. Maddrey be authorized.

Wednesday night, June 4th, in the presence of a large congregation assembled in the Baptist church, Bro. Maddrey was formally set apart to the gospel ministry. Dr. J. Wm. Jones delivered the charge, Dr. Thos. Hume presented the Bible, and Rev. John C. Hocutt led in the ordaining prayer and in extending the right-hand of fellowship, welcoming Bro. Maddrey into the gospel ministry. At the close of the service, Bro. Maddrey pronounced the benediction.

As the result of other engagements Bro. Tilley could not be present to take a part in the ordaining services.

JOHN C. HOCUTT, Sec.

Chapel Hill, N. C.

SPENCER TERMINAL.

We recently closed a protracted meeting in which Rev. Jno. T. Edmundson did the preaching. There were a number of professions, and ten were approved for baptism.

The first Sunday in June was a great day with the Baptists of Spencer.

At 11 a. m. a deacon was ordained, and at 4 p. m. our house of worship was dedicated. Dr. J. N. Stallings of Salisbury, was with us throughout the day. It was through his efforts that the work was begun and the cause of truth as the Baptists hold it was put on foot in Spencer. He led in organizing the church and was the first pastor. He is greatly loved by us all, and it was a joy to us to have him preach the sermon at the dedication of the church. From the text: "See, saith He, that thou make all things according to the pattern shewed thee in the mount," he delivered a great sermon characteristic of the man and most appropriate to the occasion. Rev. M. E. Parrish of Salisbury, led in the dedication prayer.

At this meeting all the indebtedness upon the house was shown to have been paid in full, and the cancelled notes were burned upon the pulpit in the presence of the congregation. With ten converts awaiting baptism, and a house freed of debt, the Spencer Baptists are truly enlarging their borders.

C. G. WELLS.

WITH THE ACADEMIES.

It is a recreation and an inspiration to visit the academies, to mingle with the students, to have heart-talks with our brother teachers, and to strike hands with the patrons. The boys and the girls tell us of their struggles and reveal to us dreams striving for fruition. The teachers talk the night away about pupils new and old, and their voices sound with parental pride when they say "our boys" and "our girls." The patrons are proud of their teachers and allude with interest to "our school" and "our commencement." Among all there is a happy optimism and full faith that a better day is dawning.

CARY HIGH SCHOOL

Prof. Fuller Sams is a strong teacher and has a good faculty. No Wake Forest boy is prouder of his Society Hall than Professor Sams is of his. He says no high school surpasses them, that the decorum is superb, the debates strong and original, and they are being beautifully furnished by the students. He is placing special emphasis on the teaching of English literature. So anxious is he to acquaint his pupils with good literature that the school furnishes the books and rents them to the pupil for a small sum. That is an idea that will revolutionize the literary tone of our High Schools. Professor Sams and the community are delighted that Professor Middleton with his dynamo of boundless energy will return next year.

BUIE'S CREEK ACADEMY.

Professor Campbell is the most remarkable man in the teaching fraternity of North Carolina. He has done more for Harnett County than any man who ever lived in it. He is multum in multo. In the sandy woods he has built up a great school. He has made a desert to blossom as the rose. That section of the world is better for his having lived in it. He has a great faculty of finding boys and girls who have not been encouraged to go to school. He stimulates their ambition. And there are thousands today who call him blessed. This year the enrollment has reached 400, and that, too, without an academy. How a man in a weather-boarded arbor could gather around him 400 students is a mystery to me! The spirit of these pupils is fine. Of the many who have come up to Wake Forest not one has ever given the authorities trouble. This year one was a medalist, and another a debater. Professor Campbell is now building a magnificent modern school building of brick on the same spot where stood the old academy that was burned. Would that some man's heart touched with sympathy for the ceaseless throng that crowd around this place would strike "heart and hand" with Professor Campbell in this divine work.

WINTERVILLE HIGH SCHOOL

This is a new place, the Associational Academy of the Neuse Association. The school has been under the management of Prof. G. F. Lineberry. There is an excellent school building with good auditorium and recitation rooms and a commodious dormitory. The attendance has been so large that a new dormitory will be erected this summer. At no place in the State have I met brighter and more intelligent teachers. And now the news comes to me that F. C. Nye and his accomplished wife, have been added to the faculty. With these two men in this school Winterville will become the mecca for the Baptists in that portion of the State. The young men at their last commencement debated a question in such a masterly manner that Trinity and Wake Forest may well look to their laurels. [illegible] school is fortunate in having a [illegible] whose heart and means are [illegible] school. Brother Coit, so the people say, is the George Washington of this community. He has given to the world the best cotton planter, but now he is doing a higher and better work. Bro. C. W. Blanchard is a very important part of the school in an unprofessional way. He so loves the place that it has become a part of him. His heart yearns for Eastern North Carolina.

MATTHEWS HIGH SCHOOL

To go to this place was like returning home. It was a renewal of friendships of long ago. It did me good to hear the people talk. One mother told me of her dream for her boy, and the story with its tenderness was divine. The boy will be in Wake Forest next year. I saw the proud gleam of joy steal upon another mother's face as she opened a Wake Forest invitation to Commencement and saw the name of her son among the graduates. Cold must be the heart that feels no thrill of emotion at sights like these.

Winston Adams, of last year's class, taught this session, his first. The citizens were begging him to remain, his praises were spoken on every side, but young Adams is so bright and scholarly and popular everywhere that other pastures invite him. He is one of the best equipped young men in the State, lovely in character and manly in deportment. The educational world will hear from him for he has a fine and intelligent public spirit.

WALTER SIKES.

Wake Forest, N. C.

A GLORIOUS RECORD.

Those articles—those fine articles, in the Biblical Recorder, (now having reached the 15th number), so clear, so concise, so beautifully expressed, and written by a "North Carolina Teacher," of "North Carolina's Part in the Civil War," are worthy to be sacredly kept and preserved, by every son and daughter of the dear "Old North State Forever"!

Would that we had the name of that "N. C. Teacher;" but some day, no doubt, these articles will be put in permanent form, and then we shall know who she is. It should be done by all means.

The author of the "articles" has given a glorious record of the grand, brave and noble old "Fourth Regiment of N. C. State Troops," whose honorable deeds in "the great struggle," brought imperishable renown to the old State, that will never be forgotten; never, while life lasts, or human hearts beat in sympathy with patriotic deeds.

It was just after that memorable "Seven Pines" conflict, near Richmond, Va., spoken of by the "historian," in the Recorder, that this writer, who was there in the prime of his manhood and vigor, but now—

Old, and feeble, and gray,
With memory fast fading away—

wrote the song "Up With the Flag Boys, Up With the Flag"! and dedicated it to the "Fourth N. C. Regiment." It soon became popular at home, and in the army, and was played by the band of the Fourth Regiment, and sung by the fair daughters of North Carolina all over, and throughout the entire State.

Two young men from Wilson, mere lads, only eighteen and sixteen years old, "Tom" Stith, and Boardman Battle, yea, still another, Walter Battle, these last, the sons of Rev. Amos J. Battle, of that town, were in the Fourth Regiment, and in the Seven Pines fight around Richmond, Tom Stith and Boardman Battle in the front of the terrible fight, both cut down while pressing forward, shouting words of cheer to their brave comrades; young Stith fell, bearing aloft the flag, then Battle seized it, and was soon struck by a bullet in the head and sunk down, and it was then the gallant General Grimes(as says the historian's record) bravely "bore the flag himself, on foot, (his horse being killed, and the entire colour-guard having been slain or wounded.")

Oh, it was terrible!

Walter Battle was also in the same regiment, and was wounded but not killed. Tom Stith was the son of a distinguished old physician of Wilson, who was well-known and honored, in that day, by all its citizens.

Those "boys" who were killed in battle, knew no fear.

Their parents tried hard to prevent their entering the army while so young, but it was no use. The excitement was high—the enemy threatening Virginia, even then, were advancing to the capital, and "the boys" were eager to go with the Fourth North Carolina Regiment, and they went.

This writer looks back now, in his old age, and is filled with wonder and amazement at the state of things then everywhere rife and blazing in all the land. War! war! war! nothing but war! was talked of, thought of, or dreamed of, by men, women, and children, and "all the world besides."

We sit now in our quiet study, with the book open, the only book—the Bible—and we read in Isaiah, "And it shall come to pass in the last days,—and He shall judge among the nations—and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Bless the Lord for this prophecy. Amen.

W. B. HARRELL.

Dunn, N. C.

OPENINGS IN GREENE COUNTY.

The third Baptist church of Greene County has been organized, with 13 members, and a neat building erected valued at $800. It did not cost this much in dollars, as much work was given. The church is in debt about $300. The church can raise $200 of this amount by fall and the brethren of the State would cheer a small, but working band, by aiding us $100 more.

The first Sunday of this month was a great day for this little band of brethren. We held a recognization service and four surrounding Baptist churches were represented by delegates. Bro. C. W. Blanchard preached the sermon, the greatest of his life. The future of this little church is very bright.

It seems now that the Lord has prepared the way for a fourth church and real soon we hope to see our way clear to begin work on a building. Two men, and one not a Baptist, have offered an acre of land and $75 for a building. One-half of Greene County is now ripe for the Baptists. I wish I was large enough to cover the county, but I am not.

I have received the following amounts for Davis Grove Baptist church, Bullhead, Greene Co., N. C.: J. A. Pridgen, $3.50; Chas. Whitty, $1.00; John Whitty, $1.00; C. W. Pridgen, $2.00; Mrs. Arizona Lyon, $1.00; Hon. D. L. Ward, $5.00; Hon. L. J. Moore, $5.00; Hon. Claude Kitchin, $5.00; Ed. L. Edmundson $10.00; Dr. J. F. Swann, $2.00; R. A. Spainhour & Co., $2.00; Edwards & Broughton, Church Record; C. C. Teague, $5.00; R. T. Teague, $1.00; W. M. Bagley, 25 cents.

M. P. DAVIS.

A PRECIOUS MEETING.

On the third Lord's day in May we commenced a meeting at my Forest City church which continued for eleven days. It was of great interest and power, the church being greatly edified and built up. Brother O. L. Stringfield did all the preaching. I believe he gets better as he grows older. I thought I loved him before this, but not as I do now. He is certainly a rare combination in preaching, of tenderness, gentleness, clearness, courage, simplicity, power, eloquence, zeal, common sense, soundness in the faith, and familiar acquaintance with and thorough knowledge of Bible truth.

The congregations were large, at times some turned away for lack of seating room.

I do not think I have ever witnessed more interest or better attention to the Gospel. There were twenty or more gave their hand as having professed faith in Christ. There were five baptized by brother Stringfield as I was so feeble, and one restored. I am expecting others to follow, as I consider the meeting a lasting one. All my church are greatly in love with brother Stringfield, and their prayers will be upon him wherever he may go.

As you request notices as above, I send this with pleasure, especially as I enjoyed the meeting so much, this old time Gospel truth. I will close asking the brethren to pray for me, that I may be restored in health so that I may do full work, if it is His will to be so. God be praised for the meeting.

Your brother in Christ,

M. M. LANDRUM.

DENNIS SIMMONS.

My heart was saddened by reading the death of Brother Dennis Simmons of Williamston, N. C., which occurred in Norfolk, Va., the 12th of May. I have not learned the particulars, having only seen a bare notice in a newspaper.

He was about 75 years of age, had been thrice married. I was living in Williamston when his first wife died and had the honor of burying her, and baptizing Brother Simmons. I had known him since 1885. He was a big-brained, big-hearted man, and very successful in business. He was very kind to the poor, very tender-hearted, very sympathetic. He was loyal to his friends, had deep convictions, was plain and frank, and honest with all the sternness of a giant, and all the tenderness of a woman. He despised hypocrisy and narrowness and littleness. He was forgiving too in his disposition. I remember at his table one day we were speaking of a man who had robbed a bank in which Brother Simmons had some $40,000 deposited. He remarked, "I wanted him punished. I thought he ought to have been punished, but poor old man, I would sign a paper tomorrow for his pardon." He gave largely to the Baptist church while not yet a Christian. It pleased God to save him through the means of that text used by the pastor one Sunday night at the ordinary service, "Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me." The next Sabbath he was baptized in Sweeten Water Creek one mile away. He seemed very happy in his new found hope, attended church regularly, and was soon elected superintendent of the Sunday-school. His wife was much rejoiced at his conversion and said her last years were the happiest of her life. Brother Simmons gave largely of his means to the cause of Christ. How much he did no one in this world will ever know. He kept a donation account and it was large I am sure, but it will not show what he has done. I remember the Baptist church at Williamston was remodeled at his expense more than once. At one time a baptistery and two dressing rooms were built, a grave yard bought, fenced in and donated to the church. A house of worship at Everett's was largely built and painted at his expense. A handsome nursery building at Thomasville, since enlarged and beautified stands as a monument to his name. A check for $1,000 was handed in at the Convention at Greenville for the endowment of the Orphanage. When the State Board of Missions cut off the appropriation of Martin County so the pastor could not live upon the salary this good man supplemented the salary and thus made it possible for him to remain. I have learned that he has since given a house and lot for a parsonage to the church at Williamston. These are a part of what I know he has done, but I do not wish to convey the idea these are all by no means. That he gave liberally for furnishing a hall at the Baptist Female University many can testify. The good man is gone. To me, he was a genuine friend and brother in Christ. His house was my home. I was with him in several deep troubles. He was always the same plain, simple, honorable man anywhere, everywhere. Wealth did not puff him up. Affliction did not make him bitter but drove him to Christ.

He was one of nature's noblemen. May the good Lord comfort the bereaved wife, and the dear sorrow stricken friends and relatives he left behind. And may his spirit like Elijah's mantle fall upon some Elisha, to take his place and strengthen the work of the Master in the county of Martin is my sincere prayer.

My wife and children with myself sorrow most of all because we shall see his face no more.

Dennis Simmons was born December 27, 1827; died May 13, 1902. He was married three times. His first wife was Miss Pattie Alexander, of Tyrrell County; his second, Mrs. Harriett Littlejohn, of Toronto, Canada; his third, Mrs. Annie E. Williams, who survives him.

GEORGE J. DOWELL.

IN THE EASTERN.

The signs of the times for the Eastern Association are very hopeful. Upon our banner is written "Progress," and this shall be the cry till every church is brought into a higher state of development, and every nook and corner of mission territory is reached. Bro. J. N. Tolar, of Mt. Olive, is a valuable addition to the strength of God's under shepherds in our Association, and has begun well.

Since my recovery from two months illness from typhoid fever, it has been a greater joy than ever to preach the "old, old story" to my people, who did so much to bring sunshine and gladness into those days of weary waiting and confinement. I am a firm believer in the doctrine of "Whatsoever thy hand findeth to do, do it with thy might" and do it now, and not wait till one is laid out yonder in the cemetery. Flowers and the many manifestations of love will do the dead no good, but they will help the living. God bless the man or woman who lives and acts today.

The failure of crops in this eastern section last year has given many an excuse for not doing as much for our cause as we had hoped; but, in spite of this, my churches did more last year and will do more this year than in former years. We have already gone beyond some of our pledges for missions, and are now reaching out for the last dollar pledged, for my field, for Century Educational Fund, at Convention in Winston. We are now building, and have almost completed, a nice Baptist church house at Rose Hill, which we hope to dedicate in July or August, free from debt. The brethren there—and this includes the sisters—have sacrificed nobly in this work. With their liberal contributions, coupled with the gifts from friends outside of the church membership, of which Bro. D. W. Alderman, now in South Carolina, was the most liberal contributor, the church will be built without ice cream suppers and church fairs. I hope to write later and more at length of the work there.

The prospects are encouraging for the organization of a Baptist church at Faison, Duplin County, an important point on the Atlantic Coast Line Railroad, which has not had a Baptist church and very little Baptist preaching since the town was built over fifty years ago. This is the old "camping ground" of Dr. J. D. Hufham in the days of his early youth and boyhood. The Mission territory of the Eastern Association includes much of Onslow and Pender counties and some of Duplin, and only one missionary. We must place another man in the field next year for one cannot do the work. Our Union meets with the Baptist church at Kenansville, Friday before fifth Sunday in June, and we are expecting a good meeting.

A. L. PETTS.

Warsaw, N. C.

Read your Bibles; fill your whole souls with the thought of Christ; make of Him not only a Redeemer, but a brother—not only a Saviour, but a friend.—Canon Farrar.

A GRATEFUL PASTOR.

My churches—Bear Swamp, Maxton, and Back Swamp—were so kind to their pastor, defraying his expenses in full to Asheville, and thereby enabling him to enjoy the Convention without trouble of any kind, that I feel I should speak this word of thanks to them in a public way. No estimate can be put upon the great good done by the churches in sending their pastors to the meeting of our great Convention. If he is faithful to duty, and attends the sessions of the body, then he is benefitted, and his people will realise this when he comes among them. The excursion brother—fond of sight-seeing, and the brother whose aim is to have an all-round good time—will doubtless enjoy the excursion for which he left home to enjoy, but the meeting will hardly benefit him.

Yours in His work,

F. O. S. CURTIS.

Lumberton, N. C.

LIGHT IN THE EAST.

It can now be said of the East, Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

For years I have with many others been praying for a great spiritual awakening in this part of our field. The evidences are abroad that the harvest time has come. Every where the Holy Spirit is with us in great power. At Winterville on the fourth Sunday in March, I remained over and preached half dozen times. There were at least twenty confessions. Thirteen have been baptized and others await the ordinance. On the fourth Sunday night in April three young ladies were baptized, and eight other confessions were made. The revival spirit is alive in this community.

I was with Brother McKaughan ten days at Tabernacle, New Bern, and experienced a similar blessing. There were between fifteen and twenty confessions and several additions. The church was much revived and encouraged. Brother McKaughan seems to be just the man needed on this field—a good preacher, an earnest pastor, a safe leader. If he will remain with this flock, it will soon be a strong church. No church can boast of a better membership.

The spirit of the Lord was present at Dover in great power. There were fifteen or twenty professions and many earnest inquirers were left at the close of the meetings. I went to this point half feeling that if there was any place in the Association we could afford to withdraw help from, it was Dover. But I am now convinced that it is a fruitful field for the Baptists to work. We need a house of worship there. Through the zealous efforts of Brother Newton, the pastor, they have purchased a very suitable lot and paid for it, and are ready to begin a building as soon as the money is raised. Brother Newton is doing faithful service at this place and should be encouraged in the gift of means to build a house. Money sent to him at Fort Barnwell, or to me for this purpose, will be duly acknowledged in the Recorder.

A church has been organized with thirteen members at Bullhead. Pastor Davis, in six weeks time, put up one of the most beautiful little churches to be found in the country, and worshipped in it. I was with him on first Sunday in May in his recognition services. Representatives were present from many adjoining churches. The pastor has a great hold upon the people of this community, and even the entire county. One would have thought every body packed in the church that day were faithful Baptists. It is hardly to be doubted that many will soon be gathered into this body of good and faithful members.

There is right much of a debt still hanging over the church, and the house therefore was not dedicated. Many Baptists of the State could do a good work and encourage a noble man by sending an offering to Bro. M. P. Davis, of Snow Hill, N. C., to pay off this debt. Special meetings will be held at this place later in the year. Pray for a great victory for God and the baby church.

During my visit to Butthead (or Davis Grove church as it was named), I stopped over and preached four times for the people at Eureka.

Progress has been discouragingly slow at this point for many years, but the dawning of day seems to be upon them. Prejudice against us is breaking down and soon good material will be gathered here when they hold a revival.

C. W. BLANCHARD.

"We ought to live where all th' good things iv life comes fr'm," says Hogan. "No," says I, "Th' place to live in is where all th' good things iv life goes to. Ivrything that's worth havin' goes to th' city; th' counthry takes what's left. Ivrything that's worth havin' goes to th' city an' is iced. Th' cream comes in an' the skim milk stays; th' sunburnt viggytables is consumed be th' hearty farmer boy, an' I go down to Callaghan's store an' ate th' sunny half iv a peach."—Mr. Dooley.

STUDIES IN THE LIFE AND WORKS OF JESUS.

Outlined by T. Nell Johnson.

PASSION WEEK.

TWENTY-FOURTH WEEK: THE CRUCIFIXION AND BURIAL.

First Day.—Luke 23:26-31. The daughters of Jerusalem.

Verse 26. Who bore the cross as Jesus went out"; who was later compelled to bear it after Jesus? Compare John 19:-17.

Verse 27. Who were deeply affected by this scene?

Verse 28. With whom are the thoughts of Jesus as they lead Him to crucifixion?

Verse 29. Why would these be termed "blessed"?

Verse 30. Who should lament thus, and why? Compare Luke 21:20-24.

Verse 31. What contrasted conditions did Jesus have in mind when He uttered this saying?

TWENTY-FOURTH WEEK: THE CRUCIFIXION AND BURIAL.

Second Day.—Mark 15:22-28. Jesus crucified.

Verse 22. What does the Hebrew word Golgotha mean?

Verse 23. This drink has an effect similar to laudanum. Why did Jesus refuse it?

Verse 24. How did the soldiers divide the garments of Jesus? Compare John 19:23-24.

Verse 25. Name the day and hour when Jesus was crucified.

Verse 26. Who raised objection to the title, and with what result? Compare John 19:19-22.

Verses 27-28. Read also Luke 23:34, and note the attitude of Jesus towards those who crucified Him.

TWENTY-FOURTH WEEK: THE CRUCIFIXION AND BURIAL.

Third Day.—Mark 15:29-32, and Luke 23:39-43. Blessing for Cursing.

Verses 29-30. What taunt did those passing by cast at Jesus?

Verse 31. What compliment did the rulers unwittingly pay Him?

Verse 32. Were they sincere in saying that if they should see, they would believe? Compare verse 31.

Verse 39 of Luke 23. What was the attitude of the robber?

Verses 40-1. What was the spirit of this robber's rebuke?

Verses 42-43. What was the second plea of Jesus from the Cross?

TWENTY-FOURTH WEEK: THE CRUCIFIXION AND BURIAL.

Fourth Day.—Mark 15:33-41. Jesus crucified.

Verse 33. What strange event in nature occurred while Jesus hung upon the cross?

Verse 34. What extraordinary relation between Jesus and the Father, did this duplicate? Contrast with John 11:-42.

Verses 35-36. In what spirit was this done?

Verses 37-38. What did this veil separate?

Verse 39. What did the centurion conclude from what he saw? Compare Luke 23:47.

Verse 40. What friends of Jesus witnessed His crucifixion? Compare John 19:25-27; Luke 8:1-3.

TWENTY-FOURTH WEEK. THE CRUCIFIXION AND BURIAL.

Fifth Day.—John 19:31-37. On the day of the Sabbath.

Verse 31. Why was the approaching Sabbath specially a "high day"? John 19:28.

Verses 32-33. Why did not the soldiers treat Jesus as they did the others?

Verse 34. Of what did this indicate that Jesus had died?

Verse 35. What reason have we for believing John's testimony?

Verses 36-37. What Scriptures were thus fulfilled?

Does John's testimony appeal to me as that of one who has "saw"?

TWENTY-FOURTH WEEK: THE CRUCIFIXION AND BURIAL.

Sixth Day.—Mark 15:42-47. Jesus buried.

Verse 42. What was known among the Jews as "the Preparation"?

Verse 43. How did Joseph rank as counsellor; how as a disciple? Compare John 19:38.

Why was this request a "bold" one? Luke 7:45-48.

Verses 44-45. What precaution did Pilate take before granting Joseph's request?

Verse 46. What additional information about this tomb is given in John 19:41?

Verse 47. Who witnessed this burial and with what plan did they return home? Compare Luke 23:56.

TWENTY-FOURTH WEEK: THE CRUCIFIXION AND BURIAL.

Seventh Day.—Matt. 27:62-66. The watch at the Sepulchre.

Verse 62. How were these religious rulers engaged on the Jewish Sabbath?

Verse 63. When had these Jews heard Jesus make this claim? John 2:19-22?

Verse 64. What precaution did they persuade Pilate to take? Why?

Verse 65. What privilege was granted them?

Verse 66. How did they do this?

What is the greatest lesson I have received from the study of this week?

SUGGESTIONS FOR CLASS HOUR.

Hastily review in their order the incidents of Passion Week.

Study carefully in their order these culminating scenes studied this week.

Some time might be given to considering the effect of this tragedy upon those gathered about the cross; the rulers, the soldiers, the disciples both secret and open, but do not fail to study the Christ Himself in this hour of supreme trial.

Take up and study the "Seven Words from the Cross" in this order (1) Luke 23:34, (2) 23:24, (3) John 19:26-27, (4) Mark 15:34, (5) John 19:28, (6) Luke 23:46, (7) John 19:30.

Give especial attention to the spirit of Jesus as revealed in these words.

Can Teach Any Part of the Bible to Any Class of Pupils.

It is not pleasant to criticise or speak unfavorably of what our brethren do, especially those we love and whose opinion we value. Sometimes, however, to clear the mist, and have things understood, it becomes necessary, and so I am compelled in my own interest, as well as in the interest of thousands of Sunday-school teachers and scholars who read the Recorder, to ask an explanation of the following clipping in this week's Recorder, which I take is from your pen:

"We cannot understand how the best of teachers could teach the Sunday-school lessons in the Acts to boys and girls under sixteen, or even under twenty, without doing violence to the Scriptures. We are convinced that nothing is needed more than a system of Bible Study adapted in subject as well as in treatment to the ages of Sunday-school pupils."

I may not catch your idea in making this statement, for I hold any good teacher, spiritually and intellectually, can teach any chapter in the Old or New Testament to a class of boys or girls under sixteen or twenty years old, without doing violence to the Scriptures, and certainly such lessons as we have had for the most part from Acts, can be taught understandingly—with pleasure and profit to the youngest mind—especially the following: "Paul's Conversion," "Descent of Holy Ghost," "Ananias and Sapphira," "Stephen's Death," "Church at Antioch," "Peter Delivered from Prison," "Early Christian Missionaries," should be taught to all believers, without regard to age, and can, in my humble opinion, be taught without doing violence to the Scriptures.

I agree fully with you as to the desirability of a better system, etc., and yet I have been taught from my childhod to believe all Scriptures are inspired, good for all ages, classes and conditions, and I prefer to stand solid on this as age comes on apace.

N. L. SHAW.

Drake's Branch, Va.

[We should like to see Bro. Shaw teach a chapter in Job or Leviticus or Solomon's Song or Isaiah or Hebrews or Revelations to an Infant class.

The straightest orthodoxy does not demand his position that inspiration makes the Bible equally understandable to young and old, learned and unlearned. The very idea is absurd.

A candid examination of the Lesson for June 15 will convince Bro. Shaw that it cannot be taught to young children. Of course one may draw morals and make up exhortations; but that is, we are glad to say, rapidly ceasing to be regarded as teaching. This is just the point. One can base an exhortation on anything or derive a moral from thin air—and enough of this has been done to wreck the ethical and spiritual hopes of a universe. But only a teacher can teach, and then he must have a lesson adapted to his pupils.

The International Lessons must institute a graded system or pass out. There is much in the Bible for children; but there is much that they are not ready for . This is recognized on every hand, both by the orthodox and the unorthodox.]

The quintessence of the way in which angels do, and men should do, God's work is love.—Canon Farrar.

How's This?

We offer One hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

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COLLEGE PARK, GA., May 16, '01.

I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.

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ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION.

Chattanooga, Tenn., July 1-4, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Chattanooga, Tenn., for one first-class fare for the round trip, plus $2 for Membership Fee; rate from Raleigh $17.50. Tickets to be sold June 27 to July 1, inclusive, with final limit July 6 however, final limit can be extended until September 10 by depositing ticket with Joint Agent and payment of 50 cents.

SUMMER SCHOOL,

Knoxville, Tenn., June 19 to July 30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets from ALL POINTS to Knoxville, Tenn., at rate of one first-class fare for the round-tirp; rate from Raleigh $12.65; tickets to be sold June 16, 17, 18, 28, 29 and 30, July 11, 12 and 13; final limit August 15.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco, Cal., August 11-12.

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

For further information regarding rates and schedules, address or call on the undersigned,

C. H. GATTIS,
Pass. and Ticket Agent, Raleigh, N. C.
H. S. LEARD,
Trav. Pass. Agent, Raleigh, N. C.

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ASHEVILLE, N. C.

One fare for the round trip, account Southern Student Conference of Y. M. C. A. and Annual Conference of Y. M. C. A. Rate Raleigh to Asheville and return, $6.80. Tickets on sale June 13 and 14, with final limit June 25, 1902.

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MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Daniel Chavis and Fannie Chavis, his wife, and duly recorded in book No. 124, at page 670, in Register of Deeds office of Wake County, N. C., we will, on Monday, the 30th day of June, 1902, at 12 o'clock m., at the Court House door, in the city of Raleigh, N. C., offer for sale and sell to the highest bidder, for cash, that lot of land and buildings thereon lying and situate in the Southeastern portion of the city of Raleigh, on the south side of Cabarrus street, being part of lot No. 729 according to the plan of said city as shown on Shaffer's map, and bounded on the north by Cabarrus street, on the east by the land of Jackson Alston, on the south by the lands of Robert Parham, and on the west by the lands of Britton Pearce, formerly Dr. L. A. Scruggs, fronting about 44 feet on said Cabarrus street and running back south about 206 feet in depth. For further description of said lot see mortgage above referred to. This May 26, 1902.

PEELE & MAYNARD,
Attorneys for Mortgagee.

SALE OF LAND.

By virtue of a decree of the Superior Court, made in the special proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee, et al., I will, on Tuesday, June 24, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres. This May 24, 1902.

S. V. T. CHAMBLEE,
Commissioner.

T. T. THORNE, Attorney.

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Current Events.

STATE NEWS.

Rev. J. L. Murphy of Hickory, has been chosen to succeed Mr. C. H. Mebane as president of Catawba College.

The Charlotte Graded Schools have abolished their departments of Music and Drawing. Pity. It was done in the name of economy.

The Convention of North Carolina Physicians occurred at Wrightsville last week. Many interesting papers were read. Dr. A. W. Knox of Raleigh, was chosen president.

Dr. J. W. Stagg has resigned the work of raising the Twentieth Century Fund for the N. C. Presbyterians because he must give more time to his church, the Second Presbyterian of Charlotte. He could not satisfactorily conduct his pastorate and the campaign for the Fund.

Crops throughout the State are reported good and promising; but the United States Government man at Raleigh maintains his tale of woe in unbroken gloom. We have not read a hopeful crop report from him in two years. He ought to get out of his office and take a look at things.

Two negro youths, one 16 or 17, the other about 14, murdered a respected white girl in Rowan County last week, and a mob promptly took them from the Rowan jail the night following and killed them by hanging and shooting. The affair gave the State a shock. All feel that the victims deserved death, but all intelligent citizens must deplore the unlawful process of punishing them. A blow was struck against the Law, against the State and against the human heart in that lynching.

The trial of Rev. Tobias Bright, his son Dr. Frank Bright and their successor in the Cherry Tree Co., C. D. Wilkie, took place in Charlotte last week. All three were found guilty of fraud and of using the United States mail for fraudulent purposes. It was found that they had employed 3,400 agents who had paid into their hands $40,000. Sentence will be pronounced on them this week by Judge Boyd. The maximum penalty for their offense is four and one-half years in the Penitentiary and a fine of $1,500. T. Bright and Wilkie are under bond of $1,000.00; Frank Bright is under $2,000 bond. Sentence will be announced Tuesday. There will be an appeal in all probably and another trial.

One of the best sessions of the Teacher's Assembly in years took place at Morehead City last week. President Mims and Secretary Carmichael deserve much credit. There were numerous manifestations of enthusiasm for the free school forward movement. A resolution was adopted expressing the conviction that the office of Superintendent should be held hereafter as a sacred trust for the children and that its salary should be $3,000 ($2,000 will be a plenty.) The following officials were chosen: President, Dr. Venable, of the University of North Carolina; first vice-president, J. B. Carlyle, of Wake Forest College; secretary and treasurer, Mr. Carmichael of Durham. The following honorary vice-presidents were elected: First, Clements, of Wake; second, E. C. Brooks, of Monroe; third, C. C. Crittendon, of Wake; fourth, J. A. Campbell, of Buie's Creek; fifth, Miss Boddie; sixth, J. T. Bivens, of Trinity Park High School; seventh, H. F. Linscott, of Chapel Hill; eighth, Dr. Newman, of Elon College.

The Episcopal Convention was in annual session at Oxford, in the beautiful new church there, last week. The bishop reported that St. Mary's School for Girls (how refreshingly simple that name!) cleared over $6,000.00 last year. We quote from the Charlotte Observer: "The bishop referred again and again to the missionary work of the Diocese. Forty-seven ministers, he says, are serving 93 stations, and some of these have as many as five stations each. On the whole the missionaries unfortunately, are very poorly paid, many of them not receiving more than $300 or $400 per year, and only about two who receive as much as $800. And yet the bishop speaks in the highest terms of the men and of their work, who are so self-sacrificing and faithful." Resolutions were passed favorable to a Reformatory for Youthful Criminals; also for the establishment at Washington, D. C., of a laboratory for the study of the criminal, pauper and defective classes. There are forty-seven clergy and 5,000 communicants in Bishop Cheshire's diocese.

Those who know the new Trinity College at Durham are prepared to approve the discriminating paragraph below from Mr. I. E. Avery, the city editor of the Charlotte Observer. To those who only know that generous friends, the Messrs. Duke especially, have given the College more than $700,000—and most of that for equipment—the disclosure of the spirit of the College will be a revelation:

"In the estimate of colleges there be greater things than building houses. Here Trinity is not lacking. It is worth a long journey just to be able to shake hands with the members of the faculty down here. They are modern men, and not too modern. They come from the best universities in this country, and they are devoted to their life work. They are so well equipped in a technical way that when they have done with a student it is his own grievous fault if he is not perfectly fitted, in an educational way, to fight life's battles. And they are more than this. They are simple, earnest, eager men, who do things, who want to make others do things. They are full of a great living which demands the highest use of every talent; and their enthusiasm is contagious. Their influence is already being felt not only in the student body, but in the outside world. Untouched by any denominational narrowness, they maintain and inculcate wholesome liberty of idea and speech. Their mission is to benefit their State and the South immediately; and it is to their credit that they fix no limitations on their ambition."

GENERAL NEWS.

Rev. Francis Patton has resigned the presidency of Princeton University after fourteen years of service, and Mr. Woodrow Wilson, born in the South, has been chosen to succeed him.

In the death of Dr. John Henry Barrows, President of Oberlin College, the American ministry loses a distinguished figure. He was the leading spirit in the World's Parliament of Religions.

CONGRESS.—Congress has passed the bill for Civil Government in the Philippines. This bill has been the subject of one of the greatest debates in the history of the Senate. We will print an outline of its salient features later. The rest of the week was employed in debating the Isthmian Canal and the Anti-Anarchy bills and lesser matters.

The feature of the week was a message from the President in behalf of Reciprocity with Cuba. The message breathes the spirit of lofty statesmanship, that is of willingness that the Great Republic shall readily sacrifice her interests if by so doing we may give life to the little infant Republic that she has lately introduced to the world.

STRIKES.—There have been strikes and rumors of strikes for weeks past, each of them bearing identical characteristics, which the thoughtful citizen will mark, namely: First, on the part of the strikers a demand for higher wages or better conditions; second, on the part of employers, a more or less direct opposition to labor unions.

The coal strike is now in its fifth week. Thousands of miners are out, and the coal business is seriously affected. (Of course this affects everything else, for coal is king.) But the strike has not been complete. It has grown steadily, however, and is now approaching an ominous crisis. There have been several violent demonstrations.

More violent was the strike of the teamsters in Chicago. They were charged by battalions of police in line of battle. In turn they hurled missles indiscriminately. Many people were hurt. But the strike quickly collapsed when a slight increase of wages was offered and upon the packers declaring that they will not discriminate against union men. This is quite a victory for the teamsters.

Several railroad strikes have been threatened.

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Is your blod pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath Ulcers? Cancer? Catarrh? If so purify your blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Drug stores, $1. Trial treatment free by writing BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given. Over 3,000 voluntary testimonials of cures by B. B. B.

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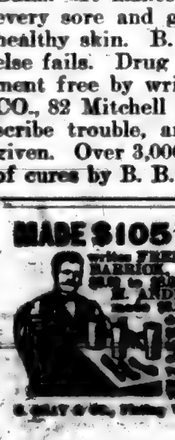

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Examinations for Entrance to the A. & M. College.

Examination for entrance to the State Agricultural and Mechanical College at Raleigh will be held Tuesday, July 10th, in the court house (the County Superintendent will be in charge). Young men desiring to enter that college and obtain a practical education in Agriculture, Engineering, Electricity, Cotton Manufacturing, and Mechanic Arts, can try their hand at these examinations, and thus save a trip to Raleigh. Two hundred and forty scholarships are offered, conferring free tuition and room rent.

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The effect of the Xanthine is delightful. Not a dye, but Re-Vivifies the hair. Brings back its youthful natural color and gloss.

Prevents Dandruff.
Promotes Growth.
Easily the Best.

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Let us send you circulars.
Write us your troubles.
We will gladly answer.

Price $1. At druggists. If your druggist has not got it, send us $1, and we will send you a bottle, CHARGES PREPAID. Insist on getting it.

XANTHINE CO., Richmond, Va.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulations, take Lemon Elixir. 50 cents, $1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.

DR. H. MOZLEY.—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES.
Parkersburg, West Virginia.

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PIANO OR ORGAN

FROM AN OLD RELIABLE FIRM.

REMEMBER you only buy one in a lifetime, and you cannot afford to take chances. In buying us we give you the benefit of twenty-five years' experience in selecting the best Pianos and Organs the lowest possible prices. For that reason we are in a position to give you greater value for your than any other house in our line. Give us a chance to prove the above claim, and you will never have cause to regret it.

Darnell & Thomas, Raleigh, N. C.

North Carolina's Oldest Music Dealers.

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Being Made selling "500 Lessons in Business." It is a complete handbook of legal and business forms. A complete Legal Adviser—a complete Compendium of plain and ornamental Penmanship; a complete Lightning Calculator and Farmer's Reckoner.

A complete set of interests, Grain, Lumber and Cotton Tables; measurements of CISTERNS, Timber, Lumber, Logs and Bins of Grain, etc., in one volume. Over 472 pages, 250 Illustrations.

It is a complete business educator; brought home to every purchaser. SIMPLE, PRACTICAL and PLAIN; 500 agents wanted at once. Boys and girls can sell as well as men and women.

One agent in the country sold 45 copies in one day. Another 240 in one week. Agents have canvassed all day and sold a copy at every house. Selling price $1.50. Liberal discounts to agents. Send 25c for outfit; satisfaction guaranteed (or money refunded).

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It Cures La Grippe, Sick Headache, Colds, Nervous Headache, etc. 15, 25 and 50 Cents a Bottle at Druggstores.

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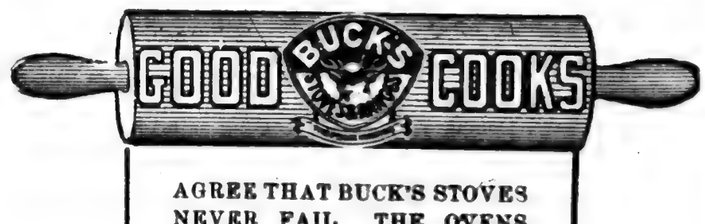

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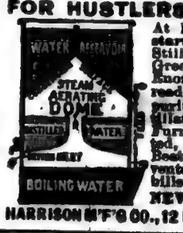

At home or traveling. Let us start you. Our Puritan Water Still—a wonderful invention. Great seller—big money maker. Enormous demand. Over 50,000 already sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Furnishes absolutely pure, aerated, delicious drinking water. Beats Filters. Saves lives—prevents fevers, sickness, doctor bills—cures disease. Write for NEW PLAN AND OFFER.
HARRISON M'F'G CO., 12 Harrison Bldg., Cincinnati, O.

For Sale AT A BARGAIN.
Upright Knabe Piano
in first class condition. Entirely new Action and Hammers—tone excellent. Must be sold by June 1st. Address Miss M. A. HIGGS,
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OUR BRANDS.
LEONTE.
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MAJESTIC.
HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
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WANTED—Agents for Cram's Magnificent twentieth century map of United States and World. Latest, largest, most beautiful map publication printed. Low price. Exclusive territory. Big profit. Write quick for terms and territory. Hudgins Publishing Co., Atlanta, Ga.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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BELLS Made of Steel Composition for CHURCHES, CHIMES, SCHOOLS, &c. Also Bronze Church Bells. Catalogue and Price List sent free. THE OHIO BELL FOUNDRY, Cincinnati, O.

Woman's Work.

Edited by Miss Fannie E. S. Heck, President of Woman's State Central Committee, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. R. Jones, Raleigh, N. C.

Special Objects for Prayer.

Special objects for prayer:
First Day—Mr. W. F. Hatchell, Morelia, Mexico.
Second Day.—Mrs. W. F. Hatchell, Morelia, Mexico.
Fourth Day.—Mr. R. P. Mahan, Tehuacan.
Third Day.—Mrs. R. P. Mahan, Tehuacan.
Fifth Day.—Mr. R. W. Hooker, Leon.
Sixth Day.—Mrs. R. W. Hooker, Leon.
Seventh Day.—For all native workers in Mexico not mentioned by name.
Mission study—The love of love. 2 Cor. 13:1-13.

Life and Religion of Africa

BY REV. C. A. JENKENS

The people of the Dark Continent differ in their customs and religions as do the inhabitants of North America. The Bushmen of South Africa are as diverse from the Copts of Egypt as the Indians and Jews of our own country. A description of the Berbers would no more answer for the Ethiopians than would an account of the Eskimos answer for the Mexicans. Africa is peopled by numerous tribes, differing in stature, color, custom, culture, and religion. It is the most war-like nation of the earth, its tribes in many sections, being almost wholly given to plunder and strife. This war-like propensity, fostering, as it does, disregard for human life and liberty, is the secret of the slave trade which has blighted the highest interests of Africa for the centuries. This fearful curse still exists in spite of European influence and armies, simply because hostile tribes desire to make barter of their captives. The feeling of brotherhood does not exist among the tribes.

Cannibalism is still the shame and curse of parts of Africa. Prisoners are often disposed of as choice food for the table; and, indeed, incursions upon neighboring tribes are often made with the sole aim of securing the esteemed delicacy of human flesh. Tribes dwelling about the sources of the Nile and Congo are especially addicted to the diet of fat persons. In the wake of such barbarity we naturally expect to find unusual cruelty. In fact, brutality is a conspicuous vice among many tribes. For instance, the Maxitus, descendants of the Zulus, are described as quite without heart, and strangers to the finer emotion of pity. They are said to have no more hesitation in killing a captive than in slaughtering an ox or chopping off the head of a chicken. Robert Moffat records like hardness of heart in the story of Africaner, called the Bonaparte of South Africa. He was such an incarnate fiend that he actually made a virtue of cruelty and a diversion of murder, killing men in order to make drum-heads of their skins and drinking-cups of their skulls. His conversion is one of the richest trophies of divine grace.

The dusky children of this strange land take no thought for tomorrow, and put little for today. A number of tribes live in a state of nudity; sometimes the men wear a cloth about the waist, sometimes the women are content to suspend a green bough from their girdle; often adding to their wardrobe metal rings for wrists and ankles. They delight, however, in trinkets and beads, possessing a great variety of iron and copper ornaments, made by native smiths, such as rings, clasps, bells, and buttons, which they fasten to their projecting lips or affix to the rim of their ears. The men, particularly, give unceasing attention to the decoration of the crown of their heads, and the fantastic arrangement of their locks. They are inordinately proud of their coiffure. Their hair is generally short; and if one of them is fortunate enough to have his locks attain any length, he becomes the pet of all the women.

As the tribes are, for the most part, nomadic, they give but little attention to their dwellings. Their huts have been described as conical in shape and about twenty feet in diameter. The entrance is an unadorned hole so small that the inmates have to crawl through it, somewhat resembling the burrowing of animals. The family sleep on skins or mats laid on the ground floor, while a piece of wood serves as pillow.

The art of music is not unknown among these savage tribes; for, notwithstanding the wretched quality of their musical instruments, they spend much time seeking to produce a "concourse of sweet sounds," and even the little children are often musicians. Their instruments consist of small flutes, one-stringed guitars, crude mandolins, and some indescribable pieces that produce indescribable effects. The music is wild, melancholy, and monotonous; still it hath charms to soothe the savage breast. On festive occasions, when a higher grade of noise is required, the orchestra indulges in an unearthly thumping of drums and a hideous bellowing of wooden trumpets intermingled with the shriller blast of lesser horns. This hubbub is reinforced by pebbles in gourds frantically shaken by hundreds of women and children, while sometimes there is the further addition of dry sticks clattering in the hands of Africa's sable sons. The mortality of the country is great!

The religion of Africa is mainly superstition. A false Christianity is professed by the Abyssinians and Egyptian Copts. Mohammedanism prevails in nearly all Northern Africa. The Jews have some footing in Morocco, Algeria, and Egypt. Most of the tribes are pagans of the lowest sort, while some of them have such brutal conceptions of all moral questions, that not a few travellers have doubted whether they have any notion of the immortality of the soul or the existence of the Deity. There is a widespread belief in witches, ghosts, and charms. The Negroes in Benin, in Western Africa, are said to worship their own shadows. This adoration of self is a cheap form of worship, and is not unknown in more civilized societies. The Dinkas reverence snakes, and call them "brethren."

Fetish worship is the bane of Africa. A fetish is a material object of devotion, as a tree, a stone, a claw, a tool, a weapon, a boat, a tuft of hair, a mountain, or a snake. A very common shape of a fetish is that of a brute or of a man, supplied with a pair of large horns. The fetish is believed to act as a charm with power to bewitch one's fellow-men. This superstition is fearfully prevalent. Mr. Wilson, a missionary to Africa, says: "One of the first things which salutes the eye of a stranger, even before planting his feet on the shores of Africa, is some symbol of this religion. He steps forth from the boat under a canopy of fetishes, not only as security for his own safety, but as a guarantee that he does not carry the elements of mischief among the people; he finds them suspended along every path he walks; at every junction of two or more roads; at the crossing-place of every stream; at the base of every large rock or overgrown forest tree; at the gate of every village; over the door of every house, and around the neck of every human being whom he meets. They are set up on their farms, tied around their fruit trees, and fastened to the necks of their sheep and goats to prevent them from being stolen." In Guinea, babes are protected by these charm-deities, while women wear fetishes made of straw about their feet, and even the dead leave the world under the special care of straw divinities. It is stated that the witchcraft which attends fetishism produces more deaths in Africa than all other causes combined.

Fetishism is quite common in America under the form of an old horse-shoe tacked over the door, or hung on the limb of a tree; and has, we should say, at least ten million votaries.

Goldsboro, N. C.

PREJUDICE HABIT SOAP

Why Do so many women still use soap?

PEARLINE is so much better for every kind of washing and cleaning. One reason is *habit*. They're accustomed to it and don't *think* of anything better. Another reason is *prejudice*. Neither reason is good. PEARLINE is worth looking into. It saves labor, saves money and is *harmless*. 668

Proved by Millions

SPECIAL OFFER.

Six Official Souvenir Spoons of Charles on Exposition for $1.00. Tea or Coffee size heavily silver plated on white metal or Set of 9 Aluminum pin or nail trays, all different subjects for 75c. By mail post paid. JAMES ALLAN & CO., Jewelers, Charleston, S. C.

KILLS

BED BUGS, ROACHES, ANTS, SPIDERS, FLIES, VERMIN, AND ALL INSECT LIFE.

Harmless to People! Death to Insects!

10 and 25 Cents.

You can clear your house of all vermin by liberally using Death Dust.

You can keep your animals and fowls rid of insect pests by judiciously using Death Dust.

You can enjoy your rest at night by killing mosquitoes, burning small quantities of Death Dust.

The Best Insect Powder in the Trade is DEATH DUST.

AT ALL DEALERS.

The 25 cent package (large tin cans) sent by mail on receipt of money to any address. The 10 cent size is unmailable.

The Carrollton Chemical Co.
BALTIMORE, MD. U. S. A.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

STATEMENT
THE AMERICAN FIRE INS. CO.
OF PHILADELPHIA, PENN.

Condition December 31, 1901, as shown by statement filed:

Capital stock authorized, $500,000; subscribed, $500,000; paid in cash, $500,000.	
Income—From policy-holders, $1,289,205.33; miscellaneous, $96,135.38; total	$1,385,340.71
Disbursements—To policy-holders, $1,046,261.39; miscellaneous, $503,097.99; total	1,549,359.38
Risks written or renewed during year, $156,775,529.00; in force	165,143,920.00
Risks—Perpetual, written or renewed during year $587,468.00; in force	22,919,773.00
ASSETS.	
Value of real estate (less amount of encumbrances)	$397,178.54
Value of stocks and bonds (United States, State, etc, owned)	796,552.50
Loans on real estate (first lien on fee-simple)	882,402.55
Loans on stocks, bonds and other security	2,700.00
Interest and rents due and accrued	20,996.20
Cash in home office and deposited in banks	79,006.04
Premiums unpaid	169,531.00
All other assets, detailed in statement	19,520.00
Total assets	2,360,886.88
LIABILITIES.	
Losses unpaid	$179,563.76
Unearned premiums	938,948.36
All other liabilities as detailed in statement	605,661.14
Total liabilities as to policy-holders	1,724,173.26
Capital paid up	500,000.00
Surplus beyond all liabilities	136,713.57
Total liabilities	2,360,886.88

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $1,337,533.00; premiums received, $20,280.05.

Losses incurred, $8,592.28; paid, $8,521.03.

President, Thos. H. Montgomery.

Secretary and Treasurer, Richard Maris.

Home Office, 308 and 310 Walnut street, Philadelphia, Penn.

General Agent for service, W. W. Smith, Raleigh, N. C.

Business Manager for North Carolina, Managed from Home Office.

State of North Carolina,
Insurance Department,
Raleigh, Feb. 17, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Fire Insurance Company, of Philadelphia, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

(Seal.)

Administrator's Notice.

Having this day qualified as administratrix upon the estate of Atlas O. Harrison, late of Wake County, this is to notify all persons having claims against said estate to present their claims to me in the city of Raleigh, N. C., on or before the 11th day of June, 1903, or this notice will be plead in bar of their recovery.

This 9th day of June, 1902.

LULU T. WARD,
Administratrix.

HINSDALE & LAWRENCE,
Attorneys.

—Where To College?—

Consider social, moral, religious, as well as intellectual advantages.

DUE WEST FEMALE COLLEGE

is the place for quiet study, thorough work, health, comfortable home-life and careful personal oversight. Room for only 75 boarders. A. B., B. S., Normal, Business, Art, Music, Elocution. Courses under strong faculty of specialists. Terms the lowest for the advantages offered. For handsome catalogue address,

Rev. James Boyce, President, Due West, Abbeville Co., S. C.

Headquarters FOR SCHOOL, CHURCH AND SUNDAY SCHOOL SUPPLIES.

WE SUPPLY EVERYTHING WANTED IN THE WAY OF BOOKS.

Teacher's Bibles, clear type, Maps, References, Helps and Concordances, etc., $1.25, postpaid, or $1.50 with index, postpaid.

New Song Books.

Crowning Day, No. 5, (Shape or Round Notes) $2.50 per dozen; $3.00 postpaid.

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BAPTIST QUARTERLIES 2 cts. Each.

SEND FOR SAMPLE SONG BOOK AT DOZEN RATE, MONEY REFUNDED IF BOOK NOT WANTED

Alfred Williams & Co., Booksellers, Raleigh, N. C.

Chatham Manufacturing Company,

ELKIN, NORTH CAROLINA.

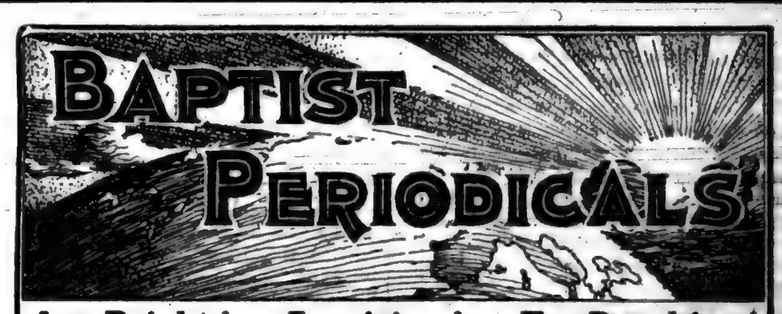
SHIP US YOUR WOOL AND GET THE HIGHEST PRICES IN EXCHANGE FOR GOODS.

Specialty in Pants Made to Order.

Carolina Cassimere	$1.65 pair
Fine Finished Jeans	2.05 "
Sarry Cassimere	1.75 "
Blue Ridge Jeans	1.45 "

Largest Woollen Mills in the State.

BLANKETS, FANCY BUGGY ROBES, KNITTING YARNS. Write for Samples.



Are Bright! Inspiring! Far-Reaching!

Beginning July 1st, there will be an ENLARGEMENT and REDUCTION IN PRICE of Illustrated Papers

	FORMER PRICE			Reduced Price		
Boys and Girls	8 cts. per quar.,	30 cts. per year.		6¼ cts. per quar.,	25 cts. per year.	
Our Little Ones	6½ " "	25 " "		5 " "	20 " "	
Young Reaper (monthly)	2 " "	8 " "		2 " "	7 " "	
Young Reaper (semi-monthly)	4 " "	16 " "		3½ " "	14 " "	

HOME DEPARTMENT QUARTERLIES will also be REDUCED

	FORMER PRICE	Reduced Price
Senior Home Department Quarterly	5 cents per quarter.	4 cents per quarter.
Advanced Home Department Quarterly	3 "	2 "

THESE PRICES WILL STAND COMPARISON WITH ANY:—

	Price, per quarter!	per year!
YOUNG PEOPLE (weekly)	13 cts.	50 cts.

Biblical Studies, for older scholars, NEW, monthly. 7 cents each per quarter, 25 cents each per year!

QUARTERLIES

	Price per copy!	per quarter!
Senior	4 cents	
Advanced	2 "	
Intermediate	2 "	
Primary	2 "	

MONTHLIES

	Price per copy!	per quarter!
Baptist Superintendent	7 cents	
Baptist Teacher	10 "	

LESSON LEAFLETS

	Price per copy!	per quarter!
Bible, Intermediate, Primary	1 cent each	
Bible Lesson Pictures	per quarter!	75 cents
Picture Lessons	per set!	per quarter! 2½ cents

(The above prices are all for clubs of five or more.)

Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

American Baptist Publication Society

1420 Chestnut Street, Philadelphia

Just from the Press

Over 5,000 Copies Ordered before Day of Publication

CROWNING DAY No. 5

This is the cream of SONG BOOKS for 1902

We have sold hundreds of thousands of the previous numbers of CROWNING DAY, and this is better than any of the others. New songs fill its pages. No duplicates from old books.

Such writers as Lowry, Doane, Stebbins, Oden, Avis, Gabriel, Emerson, Sweney, Kirkpatrick, McPhail, Fillmore, Hoffman, Oviatt, Palmer, Hugg, and many others, have contributed to its pages, making what we believe to be the best book of the year 1902.

Filled with soul-stirring, spiritual songs. One of the finest collections of Sunday School and Revival Music ever issued from this old Publishing House. Sunday schools, and Evangelists, who desire a song book will find this just what they need. Round and Character Notes. Contains 128 pages. Price 35 cents per copy. $3.00 per dozen, postpaid. With rudiments, 25 cents per copy; $2.00 per dozen, postpaid.

Address THE RUEBUSH-KIEFFER CO., Dayton, [illegible]

Home Circle.

The Child Eternal.

I heard their prayers and kissed their
sleepy eyes,
And tucked them in all warm from feet
to head.
To wake again with morning's glad sun-
rise—
Then came where he lay dead.
On cold, still mouth I laid my lips.
Asleep
He lay, to wake that side of God's
great door,
But this one mine no more.

Those other children long to men have
grown—
Strange, hurried men, who give me
passing thought,
Then go their ways. No longer now my
own,
Without me they have wrought.
So when night comes, and seeking moth-
er's knee,
Tired childish feet turn home at even-
tide,
I fold him close—the child that's left to
me,
My little lad who died.
—Harper's Magazine.

Afraid in the Dark.

Who's afraid in the dark!
"O, not I," said the owl,
And he gave a great scowl,
And he wiped his eye
And fluffed his jowl—"Tu-whoo!"
Said the dog, "I bark
Out loud in the dark—Boo-oo!"
Said the cat, "Miew!
I'll scratch any one who
Dares say that I do
Feel afraid—Miew!"
"Afraid," said the mouse,
"Of dark in the house!
Hear me scatter,
Whatever's the matter—
Squeak!"
Then the toad in the hole,
And the bug in the ground,
They both shook their heads
And passed the word around.

And the bird in the tree,
And the fish and the bee,
They declared all three
That you never did see
One of them afraid
In the dark!

But the little boy
Who had gone to bed,
Just raised the bedclothes
And covered his head!
—Cincinnati Enquirer.

A Thought for the Week.

When we turn away from some duty, or some fellow-creature, saying that our hearts are too sick and sore with some great yearning of our own, we may often sever the line on which a divine message was coming to us. We shut out the man and we shut out the angel who had sent him on to the open door.—Edward Garrett.

Better Than He Knew.

Sick with bottles of wine—Hosea vii. 5.

Hiram Johnson, of Fayetteville, Tenn., advertised his saloon thus:

"Friends:—Having opened in Fayetteville several years ago a commodious shop for the sale of Liquid fire, I embrace this opportunity to inform you that I have commenced the business of making
DRUNKARDS, PAUPERS AND BEGGARS
for the sober, industrious, and respectable portion of the community to support."

The American Father.

Is it right to the child that he sees and knows so little of his father? Is all this commercial strife worth the price of a child being almost a stranger to his own father? Men are sometimes surprised that their children go instinctively to their mothers, and so little to them. But aside from the natural instinct which draws every child to his mother, why should the fact cause any wonder? A child attaches himself to those who give him the most attention, to the one who joins him in his play. And if, as so many fathers do, a man places business first in his life all during the week, and buries himself in those modern curses, the Sunday newspapers, on the day when he is at home, what can he expect from his child? It is a case of the child not seeing the father during the week, and the father not seeing the child on Sunday. A man must be the wage-earner and the family supporter. That is the duty laid for him. But when that is accomplished is it worth his while to push on into the commercial maze at the expense of the sweetening that should come into the life of every man? In short, what profiteth it a man suppose he gain the whole world—and not know his own child?—Edward Bok, in the April Ladies' Home Journal.

A $10 Layette for the New Baby.

2 undershirts at 25 cents each	$.50
2 flannel bands at 12 cents each ..	.24
2 flannel skirts at 50 cents each....	1.00
3 night-slips at 25 cents each.....	.75
2 day-slips at 50 cents each.....	1.00
1 dress	1.00
2 cambric skirts at 50 cents each..	1.00
1 cashmere saque.....	.50
1 flannelette wrapper.....	.50
2 pair socks at 12½ cents a pair...	.25
1 piece of cotton diaper	.60
Coat of Bedford cord.....	2.25
Muslin cap.....	.25
2 bibs at 8 cents each	.16
23 pieces	$10.00

—April Ladies' Home Journal.

Why the Branches of the Lombardy Poplar Point Upward.

"The Lombardy poplar is noted for its slender, upward pointing branches. This peculiarity of the branches is accounted for in this way: An old man was so fortunate as to find a pot of gold at the end of the rainbow, just at sunset. Being a long way from home, he decided to hide it until morning and return for it, so he carefully placed it under the limbs of the sleeping poplar. Iris missed the pot of gold, and sent Mercury, the wind messenger, to look for it. He asked the trees if they had seen it, and the elm, oak and pointed straight out to the poplar, saying, "The poplar knows! the poplar knows!' 'I know!' exclaimed the poplar. 'Why, how should I know?' and she held up her limbs in surprise. Down fell the pot of gold, much to the poplar's astonishment, for it was a very honest tree. So she stretched her limbs high above her head, declaring that she would always hold them so, that the sun god might see she had nothing to conceal. Of course the other trees laughed at such an unusual proceeding, but she taught all the little poplar trees to stand in the same upright and fearless way, and they were ever afterward loved and respected by all."—From "The Legendary Lore of Trees," by E. M. Barrett, in Home and Flowers, Springfield, O., for April.

Indian Dancers

The Omaha is the only dance now practised among the Sioux; the War-dance died with the accession of peace; the Sun-dance has long been frowned upon by the Great Father; and the Ghost-dance has been peremptorily forbidden ever since the trouble springing from it in that unhappy fight at Wounded Knee in the early winter of '91. But the Omaha, danced frequently upon the reservation, has not been actually forbidden, although the Indian agents in general disapprove of it, and so far as is possible, discountenance its perpetuation. It is primarily a social function, with this unqualified disadvantage, that it tends toward the continuance of that state of society known to the Indians during their days of barbarity, that it emphasizes uncivilized delights, and that it has nothing in common with the civilization toward which we are trying to lead the red man. Every time the Omaha is danced the dancers are drawn more closely to the old lives and the old way; a reverence for the customs of their ancestors is enkindled within them, and whatever refining influences of civilization may have hitherto impressed them are, for the time, utterly forgotton, and eventually much weakened. It is the great social reflection of barbarism, and its influence cannot be for good.—June Southern Workman.

Wealthy Children Disreputably Clean.

It used to be a frequent saying of the late President Martin B. Anderson to his students, that "the rich man's son does not have a fair chance in this world," and he was wont to maintain this somewhat startling proportion with the virile emphasis that was one of the marks of his strong personality. Mr. Perceval Chubb recently gave voice to similar sentiments when he summed up the misfortunes of the children of the wealthy at a meeting of the Society for the Study of Life. There is more than merely happy expression in his words when he says that these children have "too much tutor and too little father; too much clothing and too little mother; too much boarding school and too little home. Our wealthy children are disreputably clean," said Mr. Chubb.

"They are little patterns of anaemic primness. They exist merely for their clothes. A good roll in the mud is what they need. Mud pies, that blessed institution of happy normal children would be their salvation. A plush civilization is not the one for children. The home on whose walls the very pictures are crying out for space is not the home for children. Parents must decide whether the upholsterer, the tailor or the child shall rule the home. Many Fifth avenue houses," he said, "look like the 'place of tombs' or of the lost souls. The children have also the great misfortune of not going to the public schools. The private schools have too long vacations, during which the hotel piazza disease fastens itself upon the children."—Examiner.

Saturday in Holland.

Saturday in Holland is exclusively devoted to house-cleaning within and without. Early in the morning every stick of furniture is carefully rubbed and wiped and taken out of the house. Then the women, with their skirts tucked up, entirely flood the rooms with bucket after bucket of water, brought up from the canal by means of the shoulder-yoke. With broom and brush they souse and scrub the red-tiled floor and finally pull up a plug in one corner to let the water flow out—let us hope into the canal.

While the floor is drying, a great polishing goes on in the street. Quaint old brass lamps and candlesticks, tobacco-boxes and ash-trays, huge milk cans—all are burnished until like golden mirrors, they reflect the red-cheeked, white-capped faces bent over them.

The lacquer-man is busy on Saturday. He goes from house to house painting the bread-trays and honey-cake boxes with designs of gaudy birds and wondrous leaves and flowers.

The street is in a turmoil until noon, when order is partially restored and the scanty midday meal partaken of. In the afternoon washing is resumed. The exteriors of the cottages are scrubbed from room to pavement and every trace of mold removed, for in this low, wet air the green moss gathers quickly. Then the bright pavements are drenched and carefully dried, and I have even seen the women slip off their sabots and tiptoe to their doorways in their woolen chaussons, so as not to soil the immaculate sidewalk.

Lastly, toward evening, the entire village goes to the canal and all the sabots are washed and whitened with pumice-stone, spotless for the morrow. On Saturday evening all the pickets of the low back fences are decorated with rows of dripping foot-gear, carefully graduated in size from the big wooden shoes of the father down to the tiny sabots of the youngest born.—Mary A. Peixotto, in Scribner's.

The Baby's Nurse.

"Yes," said Mr. Hillier, as he carefully dug around my pansy bed; "oh, yes'm, I've seen elephants in India many a time. I was stationed at one point with the English army, you know, where I saw one who used to take care of the children."

"Take care of the children! How could it be? What do you mean?"

"Well, he did, ma'am. It was wonderful what that elephant knew. The first time I made his acquaintance he gave me a blow that I had reason to remember. I was on duty in the yard, and the Colonel's little child was playing about; and she kept running too near, I thought, to the elephant's feet. I was afraid he would put his great, clumsy feet on her by mistake, so I made up my mind to carry her to a safer place. I stooped to pick her up, and the next thing I knew I had had a knock which sent me flat on the ground. That elephant had hit me with his trunk. One of the servants came along just then and helped me up, and when I told them about it, said he: 'I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with that baby when he has it in his charge. I have you to know that he is that baby's nurse.'

"Well, I thought he was just saying it for sport; but, sure enough, after a while the nurse came out with the child fast asleep in her arms, and what did she do but lay it in the elephant's trunk, as though it had been a cradle. And the great fellow stood there for more than an hour, watching that baby, and rocking it gently now and then!

"He was real good to the other children, too. It used to be his business to take the family out riding. The Colonel's lady would come out and mount to her cushioned seat on his back, and then one by one, the three children would be given to the elephant, and he would hand them up to the mother nicer than any nurse or servant could, you know, because he could reach, and knew how to do it. Oh, an elephant is an uncommonly handy nurse when he is trained to the business, and faithful, I tell you. You can trust him every time."—Pansy.

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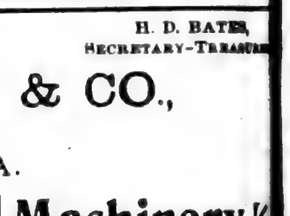

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A Study of the Minutes.

BY LIVINGSTON JOHNSON.

NUMBER II.

WHAT THE CHURCHES ARE DOING.

In the minutes of the Southern Baptist Convention, Dr. Burrows gives the number of Baptist churches in the State as 1,731, and the number of members he finds to be 173,668. A careful study of the associational minutes in this office shows the number of churches to be 1,671, with a membership of 165,864. The minutes of the Elkin, Stony Fork and Tennessee River could not be obtained. For statistics from these associations we have to rely on the minutes of 1900. As Dr. Burrows gets his figures from the same source we do, it appears strange no doubt, that there is such a difference; and the question arises as to whose report is to be considered accurate. Dr. Burrows' figures are as nearly correct as it is possible to make them, with the data at hand. In this office we simply took account of the churches which sent reports to their associations. A number of churches failed to send either delegates or letters to the associations. In many of the associations these churches were simply left off of the roll. When Dr. Burrows finds that a church is left off, he goes back to the former minutes until he finds that church, and takes the figures from its latest report. I had no idea of the amount of work this involved until I began to investigate Dr. Burrows' method of gathering statistics. I am ready now to vote to crown him king of statisticians.

In our present study I shall use the figures as reported in the minutes, as it would be unfair to count the numbers of churches whose contributions have not been reported.

In the space at my disposal this week I shall present some facts in regard to the work in general, leaving for future articles more minute consideration of the work in the various associations.

The reported contributions of these 165,864 Baptists amounted to $349,677.69. This includes everything. This, you will perceive is $2.10 per capita, leaving off the fractions. The amount for Benevolence (that is everything except church expenses) is $110,889.40, or 67 cents per member. Total contributions for missions $41,637.91, or 25 cents per member.

In 1900 there were reported in the minutes 1,583 churches. According to the minutes of 1901 we have 1,671 churches, an increase of 88.

Below is a list of the objects of the Convention with the churches contributing and those failing to contribute in 1900:

	Contributing.	Non-contributing.
State Missions	988	595
Home Missions	914	669
Orphanage	900	683
Foreign Missions	898	685
Education	518	1,065
Ministers' Relief	432	1,151

The contributions reported this year change the above figures so that they read as follows:

State Missions	1,096	575
Foreign Missions	1,014	657
Orphanage	963	708
Home Missions	938	733
Ministers' Relief	523	1,148
Education	487	1,184

It will be seen by the above that Home and Foreign Missions have exchanged places as have Education and Ministers' Relief. These figures are, on the whole, encouraging. The increase in the number of churches contributing is as follows: Foreign Missions 116, State Missions 108, Ministers' Relief 91, Orphanage 63, and Home Missions 24. There has been a loss of 31 to Education.

The decrease in the number of churches contributing to Education is due, doubtless, to the fact that this object was not represented at many of our associations. Prof. Cullom's hands were so full of other work that he could not give much time to this. There was a marked increase in interest, however, in the associations which he did attend.

Our Burden-Bearer.

"God is love," and love is greater than power, and God sent His Son to manifest His love to men. If God is love, then He must needs take upon Himself the sorrows of men; for does not love lead us to bear one another's burdens? So that we are to think of our divine Lord as the great Burden-bearer. It is His glory that he has a nature sensitive to every joy or sorrow of those whom He loves. So that He is able to bear our griefs and carry our sorrows.—Ezra Hoyt Byington, D. D.

Lay by in Store—1 Cor. 16: 2

BY REV. J. A. STRADLEY.

These are Paul's words. He was inspired. The Lord taught him to say just what he wanted His people to know, believe and do. So the Lord through Paul said to the Christians composing the church at Corinth: "Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This duty is just as binding on Christians now as it was then.

Notice what is required:

1. "Every one" is required to give.

There is no exception. No matter how poor or unfortunate you have been, God requires you to give—give something. He knows that giving is a blessing to the giver, and the needy receiver. "The liberal soul shall be made fat." We have thousands of poor, lean Christians because they disobey God, and give nothing, or but little, to His cause.

2. We are required to "Lay by in store."

This means that we are to be ready to give—we must make preparation to give beforehand. This is an important matter, that is neglected by more than half of God's people. When the collection is taken, there are many who will give something, if they have the money in hand. But if they do not have it, they think they are excused from giving. In this they are wrong. God requires them to prepare before hand to give. When the sheriff calls for your taxes do you say, "Sheriff, I have not got the money now, you must excuse me from paying." When your store account is due, do you tell the merchant, "You must excuse me from paying, I have not got the money."

No, if you are an honest man, you go to work and get the money, and have it ready to pay your tax and store account. You owe God, and He requires you to pay to His cause. His claim is stronger than that of the sheriff, or merchant. He requires you to "Lay by in store" beforehand, so you can pay what you owe Him. God required the Jews to give the "tithe," or tenth. I cannot think He requires less of Christians.

Christian people are guilty of a great sin, in the matter of giving. They "rob God of tithes and offerings," just as the Jews did; Mal. 3:8. Christians are under stronger obligations to give to Foreign Missions, Home Missions, and State Missions, than they are to pay their taxes. This is the work embraced in the command: "Go ye into all the world and preach the Gospel to every creature." Men command you to pay taxes, God commands you to send the Gospel to every creature. God's command is more binding than that of man. It is a fearful thing to rob and disobey God; and yet thousands of professed Christians are guilty of this sin.

3. You are to give as "God has prospered you."

If God has done nothing at all for you, then you are excused from giving. If He has prospered you much, you should give largely. If He has prospered you little, you may give less. God's rule for giving is just and reasonable.

4. "That there be no gatherings when I come."

Christians ought to read, study, and inform themselves what collections are for, when they will be taken, and have their contributions ready beforehand. When the time comes for a collection there should be nothing to do but to collect the donations and forward them. As it is now, if the pastor did not mention, and urge collections, many individuals and churches would give nothing.

Paul said "Let there be no gatherings when I come." Let every member of the church have a contribution ready, is what he meant, so that when I come, my time, and the church's time be not consumed in talking about, and taking the collection; but let me give my time to preaching, and you people to hearing.

What a blessed thing it would be, if every member of each church would "Lay by in store," and have money ready to give when each collection is taken. This is what God requires—it is what we ought to do.

Oxford, N. C.

The Expansive Power of Christianity.

Religion is not the narrowing, the impoverishment of life, as if either art or science, or any other human activity were outside its scope; it claims to glorify every region it touches, making the very body a holy thing, consecrating mind and imagination and heart. Historically, Christianity brought expansion of thought and feeling and life; and it brings the same expansion still, whenever a man opens his eyes to the wonder and his heart to the love of God.—From Culture and Restraint, by Hugh Black.

SENTIMENTALITIES AND PRACTICAL STATESMANSHIP.

The United States and the Philippines.

[*Extract from Senator Hoar's Great Speech.*]

In his speech on the Philippine question, which men are already saying will go down in the records as worthy of the best in the great "Before the War Debates," Senator Hoar gave utterance to the powerful exposition of the question printed below. We wish our people might read the entire speech, but if that is not possible, each one should at least read this.

He takes up the policies of liberating Cuba and subjugating the Philippines, and asks:

"Now, what has each cost you, and what has each profited you?

"In stating this account of profit and loss I hardly know which to take up first, principles and honor or material interests—I should have known very well which to have taken up first down to three years ago—what you call the sentimental, the ideal, the historical on the right side of the column; the cost or the profit in honor or shame and in character and in principle and moral influence, in true national glory; or the practical side, the cost in money and gain, in life and health, in wasted labor, in diminished national strength, or in prospects of trade and money getting.

I should naturally begin where our fathers used to begin. But somehow the things get so inextricably blended that we can not keep them separate. This world is so made that you can not keep honesty, and sound policy, and freedom, and material property, and good government, and the consent of the governed, apart. Men who undertake to make money by cheating pay for it by failure in business. If you try to keep order by military despotism you suffer from it by revolution and by barbarity in war. If a strong people try to govern a weak one against its will, the home government will get despotic, too. You can not maintain despotism in Asia and a republic in America. If you try to deprive even a savage or a barbarian of his just rights you can never do it without becoming a savage or a barbarian yourself.

Gentlemen talk about sentimentalities, about idealism. They like practical statesmanship better. But, Mr. President, this whole debate for the last four years has been a debate between two kinds of sentimentality. There has been practical statesmanship in plenty on both sides. Your side have carried their sentimentalities and ideals out in your practical statesmanship. The other side have tried and begged to be allowed to carry theirs out in practical statesmanship also. On one side have been these sentimentalities. They were the ideals of the fathers of the Revolutionary time, and from their day down till the day of Abraham Lincoln and Charles Sumner was over. The sentimentalities were that all men in political right were created equal; that governments derive their just powers from the consent of the governed, and are instituted to secure that equality; that every people—not every scattering neighborhood or settlement without organic life, not every portion of a people who may be temporarily discontented, but the political being that we call a people—has the right to institute a government for itself and to lay its foundation on such principles and organize its powers in such form as to it and not to any other people shall seem most likely to effect its safety and happiness. Now, a good deal of practical statesmanship has followed from these ideals and sentimentalities. They have builded forty-five States on firm foundations. They have covered South America with republics. They have kept despotism out of the Western Hemisphere. They have made the United States the freest, strongest, richest of the nations of the world. They have made the word republic a name to conjure by the round world over. By their virtue the American flag—beautiful as a flower to those who love it; terrible as a meteor to those who hate it—floats everywhere over peaceful seas, and is welcomed everywhere in friendly ports as the emblem of peaceful supremacy and sovereignty in the commerce of the world.

"Has there been any practical statesmanship in our dealing with Cuba? You had precisely the same problem in the East and in the West. You knew all about conditions in Cuba. There has been no lack of counsellors to whisper in the ear of the President and Senate and House the dishonorable counsel that we should hold on to Cuba, without regard to our pledges or our principles, and that the resolution of the Senator from Colorado (Mr. Teller) was a great mistake. 'Ye shall not surely die,' said the serpent—

"'Squat like a toad, close at the ear of Eve.'

"I do not know how other men may feel, but I think that the statesmen who have had something to do with bringing Cuba into the family of nations, when they look back on their career, that my friends who sit around me, when each comes to look back upon a career of honorable and brilliant public service, will count the share they had in that as among the brightest, the greenest, and the freshest laurels in their crown.

"I do not think I could honestly repeat all the compliments which the Senator from Wisconsin is in the habit of paying to the Senator from Colorado. The Senator from Colorado has gone against my grain very often, especially when he voted for the Spanish treaty and when his vote defeated the Bacon resolution. But I doubt whether any man who has sat in this Chamber since Charles Sumner died, or whether all who sit here now put together, have done a more important single service to the country than he did in securing the passage of the resolution which pledged us to deal with Cuba according to the principles of the Declaration of Independence.

"You also, my imperialistic friends, have had your ideals and your sentimentalities. One is that the flag shall never be hauled down where it has once floated. Another is that you will not talk or reason with a people with arms in their hands. Another is that sovereignty over an unwilling people may be bought with gold. And another is that sovereignty may be got by force of arms, as the booty of battle or the spoils of victory.

What has been the practical statesmanship which comes from your ideals and your sentimentalities? You have wasted six hundred millions of treasure. You have sacrificed 10,000 American lives—the flower of our youth. You have devastated provinces. You have slain uncounted thousands of the people you desire to benefit. You have established reconcentration camps. Your generals are coming from their harvest, bringing their sheaves with them, in the shape of other thousands of sick and wounded and insane to drag out miserable lives, wrecked in body and mind. You make the American flag in the eyes of a numerous people the emblem of sacrilege in Christian churches, and of the burning of human dwellings, and of the horror of the water torture. Your practical statesmanship, which disdains to take George Washington and Abraham Lincoln or the soldiers of the Revolution or of the civil war as models, has looked in some cases to Spain for your example. I believe—say, I know—that in general our officers and soldiers are humane. But in some cases they have carried on your warfare with a mixture of American ingenuity and Castilian cruelty.

Your practical statesmanship has succeeded in converting a people who three years ago were ready to kiss the hem of the garment of the American and to welcome him as a liberator, who thronged after your men when they landed on those islands with benedictions and gratitude, into sullen and irreconcilable enemies, possessed of a hatred which centuries can not eradicate.

"The practical statesmanship of the Declaration of Independence and the Golden Rule would have cost nothing but a few kind words. They would have bought for you the great title of liberator and benefactor, which your fathers won for your country in the South American Republics and in Japan and which you have won in Cuba. They would have bought for you the undying gratitude of a great and free people and the undying glory which belongs to the name of liberator. That people would have felt for you as Japan felt for you when she declared last summer that she owed everything to the United States of America.

"What have your ideals cost you, and what have they bought for you?

"1. For the Philippine Islands you have had to repeal the Declaration of Independence.

"For Cuba you have had to reaffirm it and give it new luster.

"2. For the Philippine Islands you have had to convert the Monroe doctrine into a doctrine of mere selfishness.

"For Cuba you have acted on it and vindicated it.

"3. In Cuba you have got the eternal gratitude of a free people.

"In the Philippine Islands you have got the hatred and sullen submission of a subjugated people

"4. From Cuba you have brought home nothing but glory.

"From the Philippines you have brought home nothing of glory.

"5. In Cuba no man thinks of counting the cost. The few soldiers who come home from Cuba wounded or sick carry about their wounds and their pale faces as if they were medals of honor. What soldier glories in a wound or an empty sleeve which he got in the Philippines!

"6. The conflict in the Philippines has cost you $600,000,000, thousands of American soldiers—the flower of our youth—the health and sanity of thousands more, and hundreds of thousands of Filipinos slain.

"Another price we have paid as the result of your practical statesmanship. We have sold out the right, the old American right, to speak out the sympathy which is in our hearts for people who are desolate and oppressed everywhere on the face of the earth. Has there ever been a contest between power and the spirit of liberty, before that now going on in South Africa, when American Senators held their peace because they thought they were under an obligation to the nation in the wrong for not interfering with us? I have heard that it turned out that we had not great reason for gratitude of that kind. But I myself heard an American Senator, a soldier of the civil war, declare in this Chamber that, while he sympathized with the Boers, he did not say so because of our obligation to Great Britain for not meddling with us in the war with Spain. Nothing worse than that was said of us in the old slavery days.

LINCOLN AT GETTYSBURG.

The Best Short Speech in the English Tongue.

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note, nor long remember, what we say here; but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that those dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth.

Do Not Worry.

The nonchalance of wild animals on their escape from danger is a prominent element in their happiness. When the danger is past, immediately they give themselves no more concern about it. We had an illustration of this one bright moonlight night. We were sitting around the campfire ready to retire, and in silence, when on the mainland we heard two dashes into the water, one quickly following the other, and in a moment such a fierce and angry howl of wolves as we have seldom heard. The pack had been in chase of two deer, which took to the lake, and the hungry wolves were giving voice to their baffled hunger and rage. One of the deer came over to the island one swam across to the further shore. They were no sooner on land again than they quietly began feeding, and we sat and listened for an hour to the plash of their feet as they waded along the margins, cropping the succulent shoots and lily-pads.

A human being in such peril would have brooded over it for hours, and have recalled it with shuddering for years. Any one can see the above trait on approaching a bird's nest. The little parents are in great distress for the time, but retire beyond their view and in a moment they are calm. Only men and women brood over the distressful past, or look forward with apprehension to the future. They cherish the memory of past pleasures of every kind, and look forward with such joyous anticipations as to exceed in the pleasure of anticipating the pleasure of the reality, if happily the reality does not vanish like a mirage as they approach it. If they have more pain, they have also more pain; and both are more enduring. [illegible] gives, little is required; but [illegible] in this wiser than we.—Wild

FOR THIRTY DAYS ONLY.

In order to induce our subscribers to renew now, we have decided to offer our Holman's Self-Pronouncing Bible with renewal for the Recorder one year at $3.50.

This gives you the Bible at cost to us in lots of 500.

This offer will close in thirty days, or sooner if our stock of Bibles gives out. Send in your orders this week. Offer will close August 1.

NEWS-NOTES.

....Pastor Marshall of the Raleigh First church, continues to be quite sick.

....Pastor Hubbard of the Raleigh Tabernacle, left Monday for his vacation. He goes to Colorado.

....Rev. E. J. Forrester of Greenwood, S. C., has accepted a call to the pastorate of our church at Washington, Ga.

....Our Orphanage received $500.00 last week from the N. G. Burns estate—that sum having been left by him for the institution some years ago.

....To Dr. Folk in care of the Baptist and Reflector: Sympathy; we also have received a lecture from Editor Bell of the Index. He ought to be allowed to scold us fellows a little.

....Bro. C. W. Carter of Clayton, informs us that Rev. W. L. Bennett of Wake Forest, will supply for the Clayton Baptist church for the present, until such time as they shall see proper to call a pastor.

....Rev. J. J. Payseur closed a meeting in Greenville Sound June 22. There were twenty-five professions of religion, and fifteen converts were baptized. It was, he says, "truly a glorious meeting." The church has no pastor and has not had one in a year.

....Rev. J. B. Newton writes from Fort Barnwell in appreciation of the work done by General Missionary Blanchard at Dover. He says: "The Kinston church did a noble deed when she gave up Bro. Blanchard to become General Missionary, and the Board did a wise thing when it put him in the field."

....The Baptist editors who held their peace in Asheville on the Diaz matter only to return home and say that he was treated badly are very much in their own light. There is a time to speak and a time to be still; a time when speaking will save trouble, and a time when it will make trouble.

....Rev. Plato Durham, of the Faculty of Trinity College, preached an unusually strong sermon in the Raleigh First Baptist church Sunday morning; and Editor Ivey of the Raleigh Advocate delighted the audience Sunday night with one of his clear and charming discourses. Mr. Durham is a nephew of the late Dr. Columbus Durham.

....Southern Methodists sent to their mission field, Mexico, for an editor of the Christian Advocate, Nashville, succeeding Dr. Hoss. Doubtless he will bring to his task a most helpful enthusiams for missions, which is no mean essential of a first-rate religious paper's office. We welcome Editor Winton to the editorial brotherhood.

....Rev. W. B. Harrell of Dunn, writes: "Please say that Bro. Harrell was not in the 'Seven Pines' battle near Richmond, as the types (in this week's supplement have it), but was in service on the Medical Staff, near Dublin, Va., as 'Act. Ass't. Surgeon,' under special appointment of the Surgeon General of the Confederate States Army."

....The Recorder has a drawer full of answers to our questions in North Carolina History and of sketches of North Carolina History. We shall turn them over to a friend or two and announce the prize-winners as soon as possible. Meanwhile let our young friends be on the look-out for the most interesting prize offer yet.

....Messrs. R. M. Williams, J. B. Deaton and J. S. Ballard of Mt. Gilead, Montgomery, send the following for Bethel church: "Rev. E. Lee Fox, our beloved pastor resigned his work with us for greater work. We regret to give him up, but he can't stay with us always. We are sure the Sylva Collegiate Institute has made a wise choice in electing him as president."

....The best Commencement comes last, as the following announcement will show: "The Board of Trustees of the Orphanage will be in annual session Tuesday, July 8, 1902. The annual sermon will be preached by Rev. C. W. Duke, of Elizabeth City, on Tuesday evening at 8 o'clock. The address will be delivered on Wednesday morning, July 9th at 11 o'clock, by J. H Tucker, Esq., of Asheville."

....The Adams Street Baptist church, Montgomery, Ala., has unanimously called Dr. O. F. Gregory, of Baltimore. He has not yet decided whether he will accept or not. If he goes, the Montgomery church will have a faithful and [illegible] pastor, and the Alabama Baptists will have one of the best denominational leaders in the land—Religious Herald.

....J. S. Snider, Seminary graduate of this year, has accepted care of the churches at Trenton and Allensville.—Baptist Argus. We needed him in the land of his birth and bringing up. We hope he will come some day and that not far.

....Rev. C. E. Edwards, having taken a course in the Louisville Seminary, is now with his brother at Boykin, Va. We have a letter about Bro. Edwards from our esteemed friend, Rev. R. D. Cross, of Jackson, which we take it not amiss to print: "He is one of our men and I hope the Lord will open a place for him in our State. He is ready for work, and is growing anxious about it. I am truly sorry that our pastorless churches do not call our men back when they have finished their work in the Seminary, for we need them. I am the pastor of Bro. Edwards, and shall be glad to recommend him."

....Professor W. C. Allen writes from Waynesville: "Sunday morning, June 8, our church extended a unanimous call to Rev. B. W. N. Simms, of Caldwell, Texas. We do not know yet whether he will accept or not, but we are hoping that the Lord will incline him this way. Our esteemed brother, J. D. Boone, has decided to enter the ministry. He has sold his newspaper and printing house to Prof. G. C. Briggs. Brother Boone is an earnest church worker, is full of the Holy Spirit, and will prove a strong man in the Lord's vineyard. He will make a good preacher and pastor. Any church would do well to seize upon his services. His plans are not yet laid for his work. We are all glad to welcome Brother Gaither Briggs and family among us. He was a room-mate at college with the writer, and his presence is a source of pleasure."

....The General Association of Kentucky met recently. We copy the following statistics from the Western Recorder: "During the year, the State Board has had employed for a part or all of the time 76 missionaries and 23 missionary colporters, making a total of 99 missionaries. These missionaries report 10,116 days' labor: 31,167 miles traveled; 5,497 sermons preached; average attendance 100; prayer-meetings, 1,843; conversions, 1,228; families without Bibles, 378; persons baptized, 610; additions by letter, 431; by relation, 134; raised for church buildings, $8,234.16; received from the field on pastoral support, $7,239.99; contributed to mission work, $1,761.17; to other benevolent objects, $4,351.24. Total received for State Missions, $12,571.57; received for Sunday-school and colportage, $3,898.82; for Home Missions in boxes and cash, $16,960; for Foreign Missions, $21,921.91. Due credit is given to the bequest of the late Mrs. J. Lawrence Smith of $5,000 to each of our Boards, as well as that of Deacon Matthew Lane, of Fairview."

....When every one else has had his say Dr. Hatcher comes along and shows them what they wish they had said. Now hear him on our University, Bro. Vann, and the North Carolina Baptists, in the Baptist Argus, the paper that has lately succeeded in "cornering" his literary output: "We took a run over to Raleigh, N. C., recently. The serious motive which took us over the line was to address the Literary Societies of the Baptist Female University, and some very decided secondary influences impelled us to take the trip. Raleigh is a beautiful city, not coarsely big, but growthful, vigorous and the centre of North Carolina culture, and we sighed for a new look at the city where we formerly had such glorious times with dear Dr. Tom Pritchard. Then Vann—the unique, philosophical, incomparable, original, piquant, witty, scholarly Vann, lives there now and rules the University. It is worth sailing the seas over any summer's morning to see Vann. And what a school he has—superb and yet utterly inadequate buildings, and though just ending the third year, nearly three hundred students. Think of that as a specimen of what co-ordination, even in its primitive stages, can do. It was a great experience, and we came home much built up in the faith—especially faith in the North Carolina Baptists. They have a strain of unity and mutual admiration, which is a secret of their strength. In some States of the South you can find some Baptists biting and snapping at each other. Just write 'Baptist' on the back of a fellow in North Carolina and start him down the road and the rest of them begin to shout. Of course they know how to discriminate, but their love for each other casts out doubt and fear. We were delighted, but commencement orators often see far more than they furnish for commendation. We saw many signs of faithful work and of solid attainment in the University. Vann, the beloved, is doing his part with characteristic skill and efficiency. Baptists were on hand from all the quarters that the earth has. The school needs just $500,000 at this present and particular moment. The discussion of education at Asheville has aroused great interest in some of the Southern States. We are having communications on the subject from different States. It seems to us manifestly true that we ought to have educational discussions at the meetings of the Southern Baptist Convention."

Nottingham Anniversary—A Great Day at Old Sandy Creek.

BY WILLIAM CAREY NEWTON.

May 30, 1902, was an eminently fitting day for a reunion of Missionary Baptists at Sandy Creek and a pilgrimage to the grave of Subeal Stearns, for the day marks the one hundred and tenth anniversary of the delivery of William Carey's notable sermon at Nottingham which was the inspiration and watch cry of the movement of modern missions.

It was with reverence akin to hero worship that the visitors traced out with their fingers the almost indistinguishable "S. S." upon the old headstone of one of the first Baptist ministers to preach Jesus to the perishing multitudes of North Carolina.

Imagination met History half way in reproducing those old faces and scenes as we walked over the site of the first meeting house, which may have been burned during the Revolution, and wandered up to the little crumbling church on the knoll in which Luther Rice preached and which the Primitives say was built about the time the Kettering Society was organized in England.

Standing upon this height we looked across the valley to a clump of trees which marks the meeting place of the old Sandy Creek Association when "the split" occurred. Yes, I even found an old man who attended that Association and remembered well the place and crowd, but nothing more.

Seats had been arranged under two great oaks whose branches must have held the horses of Husband and York and Bend and Hay while they worshipped God and listened to Shubael Stearns. It was mete that on such an occasion we should have a memorial sermon by a plain man of the people who stirred our souls with his rehearsal of the valorous deeds of our forefathers and our present greatness by the grace of God. We felt that no man could have met the occasion quite so well as Rev. Livingston Johnson.

The hospitable people of the community spread before us a bountiful noon meal which was more like a "love feast" than any of which I have ever partaken.

At the afternoon service there were several addresses. The writer spoke on "Christ Building a Church." Rev. W. H. Eller read the covenant of the Grassy Creek church which is the only extant writing from the pen Shubael Stearns. Prof. Shaw, Rev. G. W. Harmon and Bro. D. L. Webster spoke inspiringly and enthusiastically upon our denominational life.

Bro. Johnson announced that a lot had been donated by a resident Baptist for a new church and they were now prepared to received subscriptions. Bro. Williams, who donated the lot subscribed sixty dollars, his brother twenty, Dr. Patterson twenty-five, and the amount was soon run up to two hundred and fifty dollars. The community has done nobly and will do better, but much of the money must be raised by outsiders. I dare say there is not a well-read Baptist in the State who would not gladly have a part in erecting this house of worship to the glory of God and in memory of Shubael Stearns upon this historic site. Washington Street, Greensboro, pledges $25. It is the centre of the finest farming community that I have seen in the State and there is a sufficient nucleus of intelligent and godly people to assure a strong church in a few years.

I wish to say that we are indebted to Rev. W. H. Eller for the revival of this work. Because he loved God and felt a great pride in Baptist history he began preaching at Sandy Creek without recompense and God has rewarded him richly in the fulfilment of his hopes.

Greensboro, N. C.

The Good People of "The Hill."

Notwithstanding you anticipate me in your appreciative note referring to the hospitality of the Wake Forest people, I must be allowed to carry out my original intention at least to the extent of saying a word. As I came away from Wake Forest this year reflecting upon the three days crowded with delightful experience, chief among those reflections was this upon the incomparable hospitality of the citizens of the Hill. In no other community have I ever found quite the equal of it. Great crowds come every year, yet everybody gets a home and is invited to everybody's home. The only thing that mars the memory of one's visit is a lingering fear that some one is offended whose invitation could not be accepted, and that he has, in accepting so many invitations, neglected the claims of his special host and hostess. This bountiful and gracious hospitality has helped to make North Carolina Baptists love that College as they do.

J. F. LOVE,

Wadesboro, N. C.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. Gregory Doyle, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

Sunshine and Shadow.

The first Sunday in June was a red-letter day for the little Chowan church of Winton. On that day we entered our beautiful new building, and held our first service within its walls. To say that we were delighted is to put it mildly—we were happy, proud as a boy with his red-top boots, and I trust, deeply grateful to God.

This building represents the toils and tears, prayers, and hopes deferred of our people for seven long weary years. You know of the unhappy division which occurred at that time. Hoping for reunion we never tried to build, but worshipped in the academy hall. After seven years, despairing of union upon anything like a working basis, the conclusion, after much prayer and effort, was reached that permanent separation was the only wise and peaceable solution of the problem. While the necessity for doing this is deeply deplored, it is, after all, only conforming to patriarchal and apostolic example. Knowing that two could not walk and work together except they be agreed, Abraham separated from Lot, and Paul from Barnabas, to avoid strife, and to increase their efficiency. This is our reason and our hope. We beg your readers to unite with us in praying the God of our fathers to let His eyes be day and night upon this house we have builded to His glory, and to hearken to the prayers which His servants shall offer to Him in this place.

It is a beautiful structure, well located on the main street of the town, cruciform in shape, and contains three rooms—auditorium, Sunday-school and dressing rooms These rooms are so constructed with sliding partitions that on occasion the three can be converted into one large assembly hall, all comfortably seated and facing the speaker. Competent judges pronounce it to be the best and most convenient house of worship in the Association. It is handsomely furnished, too.—our young people providing the organ and reflectors; the elect matrons the carpet, communion service and Bible; and one of the brethren magnificent pulpit furniture, consisting of stand, chairs and tables. Do you wonder that we are proud, happy and grateful? The outlay for site, building and furnishing will be about $1,800. A small balance is yet due, but the brethren are taking a much-needed breathing spell now, and after a little rest will demolish that. To God be all the glory! For "except the Lord build the house they labor in vain that build it."

SHADOW.

But our sky is not altogether cloudless, and there is an undertone of sadness in all our songs of rejoicing. Just two weeks before, God took to Himself the loved and venerated patriarch of our little Zion, brother John A. Vann. He was our senior deacon, full of years, and alms-deeds which he had done, and ready and anxious to depart and be with Christ. But he so ardently desired to worship in the new building, we felt that if we could guide his feeble steps only once within its walls, and hear his voice in faltering accents say, as did his namesake in the olden time, "little children love one another," it would be a benediction upon us. But it was not to be, for God wanted him. And yet though absent in the body I am sure he was present in the spirit, and rejoiced with us.

A mighty man in Israel has fallen. A good man has entered into rest, and our tears fall because we shall see his face no more.

To his family he leaves a priceless legacy—the heritage of a stainless name, the example of a Christ-like life. "God be with them 'till they meet again." To the writer he was father and friend, counsellor and guide, and his death a personal bereavement.

T. G. WOOD.

Aulander, N. C.

....The editor of the Recorder enjoyed a visit to Georgia last week, attending the B. Y. P. U. Convention at Savannah. It was the first Baptist State meeting that he had attended beyond North Carolina's borders. It was Dr. McConnell who vainly endeavored at Winston-Salem to make the editor of the Recorder believe that Baptists in Georgia and Texas are doing as well as the North Carolinians. But this trip was convincing. The young people of Georgia are far ahead of the young people in North Carolina. Four or five hundred delegates attended, a majority of them young women, and of the rest more than half were not ministers. It was, therefore, genuinely a young people's meeting. The work of the Convention was very good. We wish that we could have such a meeting in North Carolina.

5,000 Cotton Presses.

We have made since 1880 more Cotton Presses than any factory in the world. If they hadn't been the best, they wouldn't have sold. Our complete gin outfits with our wonderful cleaning feeders are absolutely the most perfect in each and every detail from the wagon to the bale. Write

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Charlotte, N. C.

In Old Virginia.

We of Virginia are ever interested in all that pertains to the welfare and growth of the "Old North State." I have just read an account of Wake Forest Commencement. What a sparkling jewel is Wake Forest in the diadem of honor which adorns the brow of the denomination in North Carolina! I have been in Virginia for nearly fourteen years. My visit to Asheville in May was a great joy, yet it was filled with sadness. How I missed the elder Bailey, Pritchard, Durham, Wright, and a long list who gave me welcome and good cheer in the days gone by. But it was a thing of joy—this enthusiasm, cheerful optimism and zeal, which was manifest in the younger race now at the helm. Twenty years ago I went to Lexington to preach in the court-house and try to establish a Baptist church at that place. The outlook from every standpoint was gloomy. How different today. Like a thing of beauty the whole country is all athrob with life and enterprise. Towns have sprung into cities, hamlets and villages into large towns, factories and other commercial establishments, schools and churches, happy homes and prosperous communities, greet one on every side. I felt like saying with every mile passed from Danville to Asheville "What hath God wrought."

In the "Old Dominion" we move on gradually. Our own Richmond College is in the midst of a grand commencement this week. State Missions and all other work is at highwater mark. The "exiles" from the old "Tar-heel" State are prosperous and happy. Your humble scribe helped the Presbyterians celebrate their one hundred and twenty-sixth Commencement at Hampden-Sidney College this week by preaching the Baccalaureate Sermon for them. The State Female Normal School demanded the same service of him last week. More than three hundred young ladies have been in attendance at the latter institution the past year. We are to try the experiment of Co-ordination or Federation of our school interests here in Virginia. The outlook is hopeful for success in that direction. With love to all whom I hold in loving remembrance and a hearty God-speed for the Recorder. I am fraternally, your brother,

S. H. THOMPSON.

Farmville, Va., June 12, 1902.

Another Baptist Church in Durham.

Sometime ago you asked all pastors who had been sent to the Convention at Asheville by their churches to write you about it. I now wish, through the columns of the Recorder as I have already done in person, to thank my churches for making it possible for me to attend the Convention. This they did by paying my expenses, all my churches except one taking part. I feel that it is due that I also say that Morrisville church had the largest share in my expenses, and not only that but the brethren made the generous offer of bearing all my expenses to Asheville if I did not wish all my churches to have opportunity to share in such kindness. But already some of my churches had asked for such opportunity and I could not take advantage of Morrisville's kind offer. Again I wish to thank my churches for their kindness, for I had not only an exceedingly pleasant trip, but feel that I received untold benefit from the Convention,

At all my churches, the Lord's work is moving on smoothly and harmoniously; scarcely a discordant note has been sounded anywhere on my field. There are brethren in all my churches who believe in doing the Lord's work in a business-like way, not slothfully and carelessly but with soul and energy. So far in every instance when we have undertaken to raise associational pledges we have raised more than was pledged.

On last Sunday afternoon we organized a Baptist church at Edgemont. All concerned were very much disappointed because Dr. Tyree and brother Parker and representatives from the First and Second churches were kept away by the rain which came just at the hour set for the organization. Most of the brethren and sisters who wished to come into the organization were present, having gotten in before the rain came on. All seemed to think that the time was ripe for organization, and notwithstanding the fact that we felt very much the need of Dr. Tyree's presence and guidance we decided to undertake to organize. Brother Fry acted as Moderator, and an organization consisting of nineteen members was effected. Last Thursday night we had our first regular conference. We elected deacons, trustees, etc., and received three members by letter and one for baptism.

J. M. ARNETTE.

Durham, N. C., May 31, 1902.

It has been made known that General Wood of Cuba, paid Gomez and other Cuban generals $25,000, this being necessary to appease them. They were designated as "Cuban army acting as Rural Guard."

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Acknowledgments.

June 25, 1902.

State Missions.—Poplar Springs (Tar River), $3.00; W. M. S., Mt. Gilead, (Montgomery), 1.97; Mt. Tabor, 11.00; Spencer, 1.33; Johnson's (Eastern), 11.40; W. M. S., Warsaw, 3.50; Creedmore (Flat River), .50; Republican, 5.28; Y. L. S., Wake Forest (expense), .30; W. M. S., Rock Fish (Cedar Creek), 7.00; Mrs. L. D. Price, Charlotte, Vol. Fund), 1.00; Louisburg Sunbeams, Tar River), 4.00; W. M. S., Baptist Female Institute (W. Chowan), 6.50; W. M. S., Holloway's (Liberty), 2.50. Total this week, $58.98. Previously reported, $4,088.60. Total this year, $4,747.58.

Foreign Missions—Spencer, $12.00; Brantley's Grove (W. Chowan), 4.43; Coleraine, (W. Chowan), 14.10; W. M. S., Chowan (W. Chowan), 5.00; W. M. S., Bear Creek (Mitchell Co.), 2.00; W. M. S., Lewisville (Pilot Mt.), 2.45; W. M. S., Mocksville(So. Yadkin), 4.20; W. M. S., Holloway's (Liberty), 2.50. Total this week, $46.68. Previously reported, $2,935.48. Total this year, $6,982.16.

Home Missions.—Capeharts, $3.32; W. M. S., Capeharts, 1.68; Flat River Union, 4.85; Ft. Barnwell, 2.00; Spencer, 10.00; Midway (Central), 1.25; Greens X Roads (W. Chowan), 10.00; Brantley's Grove (W. Chowan), .72; W. M. S., Clinton, (Eastern), 1.25; W. M. S., Louisburg (Tar River), (self-denial), 3.25; W. M. S., Louisburg (Tar River), 8.00; W. M. S., Meherrin, (W. Chowan), 3.00; W. M. S., Seaboard (W. Chowan), 2.00; W. M. S., Mocksville (So. Yadkin), (self-denial), 1.00. Total this week, $52.32. Previously reported, $3,313.10. Total this year, $3,365.42.

Education.—Flat River Union, $1.36; Dunn, 3.55; Spencer, 2.00; Swepson legacy, 270.00; New Hope, (Central), 1.29; Fair Bluff (Robeson), 1.06; Lea Bethel (Beulah), 1.48. Total this week, $280.74. Previously reported, $1,987.91. Total this year, $2,268.65.

Ministerial Relief.—Eagles, $2.00; Spencer, 5.00; Lemon's X Roads, 5.05. Total this week, $12.05. Previously reported, $434.40. Total this year, $446.45.

Students Aid Fund.—Fair Bluff (Robeson), $1.00. Previously reported, $6.58. Total this year, $7.58.

Total reported for all objects this week, $451.77. Previously reported for all objects, $17,407.73. Total reported for all objects this year, $17,859.50.

WALTERS DURHAM,
Treas. Baptist State Con.

Cash collections on Educational Fund for week ending June 21: Eastern Association—Dobson's Chapel, $2.25. Wilmington Association—Burgaw church, $5.50. Personal—J. H. Lassiter, $257.50; Wake Forest church, Dr. J. C. Fowler, $5.00; Rev. A. L. Betts, Field, Corinth church, $20.60; Rose Hill church, $1.45; Rev. W. B. Waff, Ballard's Bridge church, W. H. Elliott, $15.00; V. V. Eliott, $10.00; C. C. Nowell, $10; Bessie Forehand, $5; R. H. Welch, $10; W. D. Welch, $10; Mary Hollowell 25 cents; Ada Whetsbee, 50 cents; Harriett Churchill, 25 cents; C. Bynum, 50 cents; G. H. Baker, $1; J. J. Hollowell, $1; J. C. Leary, 25 cents; J. M. Privott, $1; B. F. Boyce, 25 cents; W. J. Hollowell, 25 cents; I. A. Ward, 50 cents; W. R. Bush, 25 cents; G. E. Hollowell, 25 cents; J. M. Hollowell, 15 cents; J. M. Bunch, 5 cents; W. J. Ward, 25 cents; D. B. Ward 25 cents; B. A. F. Jordan, 15 cents; E. Pearce, 25 cents; W. J. Bynum, 50 cents; D. R. Baker, 25 cents; Archie Copeland, 10 cents; Robert Ward, 25 cents; Emmet Elliott, 25 cents; Elton Forehand, 25 cents; J. T. Bynum, 25 cents; W. J. Bunch, 50 cents; W. T. Hollowell, 50 cents; L. J. Bateman, 25 cents; J. H. Churchill, $1; W. C. Ward, $1; Cornelius Forehand, 10 cents; William Deans, 50 cents; T. J. Boyce, 50 cents; M. H. Parish, 10 cents; P. B. Bail, 50 cents; Q. T. Hollowell, 50 cents; Isaac Bynum, 25 cents; Leora Coffield, 25 cents; A. M. Dail, 10 cents; B. F. Hollowell, 25 cents; T. E. Hollowell, $1; Sarah Churchill, $1; Millie Mouds, $1; E. V. Evans, 15 cents; Dollie Eason, 25 cents; Allie Churchill, $1; Mary Chappell, 10 cents; J. B. Bynum, $2; E. Hollowell, $2; Parker Mauds, $2; Chas. Mauds, $2. Total, $380.30. Total amounts previously received $8,732.59. Total church $9,112.89.

Correction June 11th: Jackson's church, $11.00; should have read Johnson's church, $11.00.

L. D. WATSON, JR.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people, poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail samples of fruit and full directions to any of your readers for fifteen two-cent stamps, which is only the actual cost of the samples, postage, etc. Mrs. M. Baird, Dept. 125, 107 Beatty Street, Pittsburg, Pa.

A Happy Pastor.

Possibly your readers will be interested in our new church, Western Avenue, in Statesville. I have been on the field only six months. We have had many expressions of kindness since we came here. While Mrs. Gilbert was in the hospital brother S. D. Eubanks and wife showed us much kindness. Sister Eubanks took charge of our baby and became a mother to it in practically every sense of the word, besides making their home my home also, and all gratis. Besides this, through brother Geo. R. Garrett's efforts the workmen in Key's furniture factory made me a present of a handsome $20 book case. Last, but not least, last Saturday night our membership took the pastor's home by storm and we were the recipients of a very substantial pounding. These expressions of kindness put us under renewed obligations to love our people more and try to serve them better.

We have just closed a meeting in which brother O. W. Triplett, of Burgaw, did the preaching. Brother Triplett is a very earnest, enthusiastic preacher, full of zeal for the Lord. He greatly endeared himself to our people. We were sorry brother Triplett had to leave us right at the time when the whole community was moved. He was forced to return to his own work. As a result of the meeting we received six for baptism and seven by letter. We did not count hands, but the number of conversions are estimated all the way from fifty to seventy-five.

Since coming here six months ago our membership has increased 89 per cent. We have a lot more material in sight, and hope by the close of the year our increase will be 150 per cent. The church is in better condition than it has been since I came here. This is a great place for work and usefulness.

It is indeed an inspiration to be associated with my old school-mate, brother E. S. Reaves, the pastor of the First Church. He is moving along very nicely with his work. Brother Reaves is easily the strongest preacher in the city.

R. H. GILBERT.

Statesville, N. C., June 11, 1902.

If you wish others to remember you with pleasure, forget yourself; and be just what God has made you.—Charles Kingsley.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

STATEMENT

SKANDIA INSURANCE COMPANY

OF THE KINGDOM OF SWEDEN.

Condition December 31, 1901, as shown by statement filed:

Capital deposit, $200,000.		
Income—From policy-holders, $859,984.36; miscellaneous, $217,968.70; total		$1,077,953.06
Disbursements—To policy-holders, $394,508.29; miscellaneous, $355,415.18; total		749,923.47
Risks written or renewed during year, $124,476,738.38; in force		92,799,632.00
ASSETS.		
Value of stocks and bonds (United States, State, etc., owned)		$479,962.50
Interest and rents due and accrued		2,516.67
Cash in home office and deposited in banks		423,211.39
Premiums unpaid		5,052.03
Total assets		910,742.59
LIABILITIES.		
Losses unpaid		$118,663.21
Unearned premiums		429,510.26
Total liabilities as to policy-holders		548,173.47
Surplus beyond all liabilities		362,569.12
Total liabilities		910,742.59

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $176,528.00; premiums received, $2,649.00.

Losses incurred, $472.00; paid, $472.00.

U. S. Manager, C. F. Shallcross.

Head Office, No. 50 Wall street, New York City.

General Agent for service, Frank K. Elllington, Raleigh, N. C.

Business Manager for North Carolina, Managed from New York Office.

State of North Carolina,
Insurance Department,
Raleigh, February 17, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Skandia Insurance Company, of Sweden, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

(Seal.) JAMES R. YOUNG,
Insurance Commissioner.

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PROF. HERTZ GREAT GERMAN
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1876, August 22

[From Rev. Wm. Cameron, Minister of the Presbyterian Church South, Mossy Creek, Tenn.]

I have used Xanthine now for three years, and have induced others to try it, and have never known it to fail in accomplishing all you claim for it. It is an excellent tonic, a pleasant dressing, removing and preventing dandruff and all unpleasant itching, promoting and preserving the natural growth and color of the hair, and rendering it glossy and pliable. I confidently, cheerfully, and knowingly recommend it.

1901, August 9

[From Rev. Samuel B. Hyman, D.D., Bardanelle, Ark.]

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In sending your boy to college, be sure that he is ready to go—ready not only in "book-learning," but sufficiently mature to separate from mother and father. Many men are spoiled in the making just at this point. And be sure that he is fit for a college education. No one but the parents may determine this question.

Think of it, the Governor said it, North Carolina is the poorest and the most illiterate State! But when Mr. John Small gets his water-way constructed, and Mr. D. A. Tompkins and the Messrs. Fries, the Dukes and the Holts get their cotton-mills all going, and Dr. Holmes gets his roads built, and Gov. Aycock gets the schools running eight months, and Judge Clark gets our History written and known, and Editor Caldwell gets men to thinking in politics instead of fighting;—why, we shall have the richest, most intelligent and best State in the round world. And all is to come before the young men and women who graduated the other day shall be old men and women; and much of it is to be done by them—and not less by some who did not go to College. Was there ever such a time to come forth in North Carolina! But don't forget that now she ranks as one of the poorest and most illiterate States.

We hear a good deal about the establishment of the public school system in this State before the war, and the widespread interest in general education. If we read history aright it is mostly nonsense. Before the war a man who did not own a negro was certainly not in high favor with the educational forces. The great majority of the educated men of the time thought—some of them think today—that a poor man whose children had to dig for a living would be worsted by educating them. There were exceptions, to be sure, but this was the rule.—Charity and Children. Our friend Johnson has not read, evidently, the most inspiring chapter in North Carolina history outside of the war-periods, the chapter of Murphey's and Yancey's and Wiley's work for the free schools. In 1859 so great was the fame of North Carolina's system that delegations from other States came to learn how to establish systems for themselves. This chapter is written by Stephen B. Weeks, the eminent scholar who received LL.D. from Wake Forest College in May. It may be had free. Write to Commission of Education, Washington, D. C., and ask for Reports on Education for 1896 and 1897. One will do well also to read Dr. Charles Lee Smith's—a North Carolina man, once on the Recorder staff, now head of the Department of Economics in William Jewell College, Mo.,—History of Higher Education in North Carolina. The free school system in North Carolina was set on foot early in the decade 1840-'50. It gained strength rapidly, and when the war came there were more than a hundred of thousand children in school. The system ran through the war. Calvin H. Wiley and Z. B. Vance would not let the school money be used for war. In the fall of the old regime, however, the splendid fund was destroyed and the Commonwealth impoverished. Wherefore we are now building again, and on the former foundation of local taxation.

Sanitary measures—oil on stagnant waters, lime in foul places, boiled drinking water, and frequent bathing—would save $100,000 in physician's and drug bills in North Carolina this summer. Try it yourself.

We might print without apology Senator Hoar's treatment of Practical and Sentimental Statesmanship. The moral note that he strikes, the high ideal that he sets for our country, the insight that he gives into the nature of our government, are worthy of any paper and worthy to be read by any people. He towers in this utterance far above mere partisanship.

Charity and Children says that the people of Western North Carolina can preserve their forests without the aid of the Government. But the fact stands out as big as the mountains themselves that they are not preserving the forests. Timber rights have already been sold to an alarming extent. Nothing less than a National Forest Reserve will save our mountain forests and the lowlands of Piedmont Carolina.

The general impression is that the Boers are far more to be congratulated than the British. Their war record is unsurpassed, while England's prestige has suffered by her repeated failures to make an end of the war. Besides the Boers have received the largest concessions that have been given to a surrendering army. Their government will be representative; their customs will be respected; and so far from paying indemnity they will receive from England considerable assistance in getting once more on their feet. They will continue to exist as a people, and will be heard from in history yet, unless there is a tremendous and rapid colonization of South Africa by the English. So much for fighting hard and refusing to surrender under any circumstances. Half the battles, big and small, in business and in all phases of life, are lost by faint hearts and won by tenacity of spirit.

Reply to Importunate Inquirer: First. Yes, it is true that Mr. Rockefeller has given the General-Education Board $1,000,000 to further its work. Second. Yes, this Board is working now in the South, and since North Carolina seems more ready, its attention has turned this way. Third, No, it is not giving money to every fellow that starts up a school and claims to be called to the cause of educating the people. It is giving money only where it is needed, only where it can not be raised otherwise, and then as a rule only upon condition that local taxation be established. Fourth, Yes, we think this is right. Otherwise one could throw away $1,000,000 a year down here on dead-beats—yes, dead-beats in the chivalrous South—and the children would never hear of it. Fifth, No, we would not advise you to apply until you have a real cause in sight, and an extreme need. First get the people to help themselves; then help them yourself. Then get up a campaign for local taxation. Then begin to think about Mr. Rockefeller's $1,000,000. And then think of it for the childrens' sake, not your own. This plan will never fail.

Rev. Solomon L. Ginsburg, missionary in Brazil, writes:

"I am writing this from Bro. Hamilton's field. Bro. Hamilton is in Pernambuco teaching at our Theological School while I am on the road doing evangelistic work. The Lord is blessing the cause. In the Pernambuco mission. We have had over 50 additions for the first quarter. The Lord helping us we mean to have over 200 this year. We have eight students and many more anxious to study. We need urgently a man capable of training our native helpers. Who will volunteer? Here in this State the work is prospering wonderfully. Every week the baptistry is used. The members are faithful and spiritual. Bro. Hamilton is a quiet but solid builder. Tomorrow I am off to Penado where a new church was lately organized. By the end of April I expect to be back in Pernambuco. Pray for me and this immense field."

The Church Standard gives the statistics of the Episcopalians in the United States. The net gain during the year was 6,331, or less than 1 per cent; there were fewer clergy on the list and fewer ordinations than in the previous year, and only a small gain in candidates for the ministry. The church is barely holding its own.

SUNDAY-SCHOOL LESSON.

Review—Acts 9 Through 16—Repentance Unto Life for the Gentiles.

The first eight chapters of Acts deal with the early activity of the apostles in Jerusalem, the cruel opposition that beset them there, and finally of the scattering of the disciples far and wide. In Stephen's defense there is foreshadowing of the conception of a mission for Christianity beyond the borders of Jerusalem and Judea; in the work of Philip there is palpable evidence of that mission. We have had just one glimpse of Saul out in whom the world-wide idea shall flower.

In the chapters from nine to sixteen we have the narrative of a most rapid intensive and extensive development of this broader conception. Paul appears and he comes upon the scene called for hence to the Gentiles. Years elapse, and the concluding chapter tells of him, forbidden by the Spirit to preach in Asia, crossing the Aegean to introduce the Gospel into Europe. Antioch, Cyprus, Derbe, Lystra and other points are mile posts in this extensive development of Christianity. It has spread over Palestine, Phoenicia, Damascus, Antioch, Cyprus, South Galatia and Asia Minor.

Meanwhile observe the intensive development—the broadening of conception in the minds of the saints at Jerusalem. Peter, vision-led, finds in Caesarea that the Gospel has power to save men—not races—that God is no respecter of persons, that the Holy Spirit may be poured out upon a body of Gentiles as well as upon Jews. Called to account he bears this truth home to Jerusalem and so convinces the brethren there that they gladly acclaim the truth that God hath also granted repentance unto life to the Gentiles also. At Antioch both Jews and Gentiles are received into the church, whose members were first known as Christians; and this new and more liberally constructed church becomes a new center of activity from which influences go forth (mainly in Paul) that vibrate throughout the whole world to this day.

Finally there arises in definite form the question of the relation of Judaistic forms to Christianity. The definite question is, Must a man become a Jew (be circumcised and thus brought under the yoke of of the Law and into the Commonwealth of Israel) in order to receive the salvation of Christ? The apostles and elders and the church, directed by the Spirit of God, answer, No. Jerusalem has received the larger vision, and Christianity stands forth from the ancient moorings of Israel to save the world. The "true- Shekinah now henceforth is man." The meaning of the Master's words—"Come unto me all ye that labor and are heavy laden and I will give you rest. * * * My yoke (no mere ceremonial law) is easy and my burden is light"—take on new meaning.

So much for the development, extensive and intensive of Christianity.

There are certain marks of this period of the life of the early churches that are worthy not to be overlooked.

God is with them and they know it. The important matter is that He is with them; but the significant matter for this age is that they know it. Saul is called by Jesus Christ in Person. Peter says to Eaneas, "Jesus Christ (not I) healeth thee." Peter sees the hand of God in his journey beyond Judea's bounds and his preaching is confirmed by the outpouring of the Holy Spirit. Of Antioch it is recorded that the hand of the Lord was with them that came to preach there. In response to the prayers of the church an angel rescues Peter from Herod's Prison. The Holy Ghost sends forth Barnabas and Paul. They preach at Antioch of Pisidia by command of the Holy Spirit. The decision at Jerusalem is stated, "It seemed good to the Holy Spirit, and to us." The chief mark of this period of history is the presence and guidance and dominance of the sense that God is present and at work. If the object of Christ's miracles were to prove His claim or mere manifestations of his mercy, the object of the miracles cited above was to save His churches.

The other particular mark is the intense activity of the disciples. They rejoice, bearing witness all day long. Peter and Paul and Barnabas are unceasing in their work. The two marks go together. One who believes that he works with God will work unceasingly.

It is also worthy to be noted that since the killing of James there is scant reference to persecution at Jerusalem. The Jews have much trouble on their hands, too much to notice the church now. Paul meets with trying experiences, but nothing daunts him. He has seen the Christ; he knows Whom he has believed; and nothing less than death itself can quench his glorious zeal to make Christ known to all the world.

The Rev. Henry van Dyke tells this story of a negro who was fishing for tarpon in Florida. The fish which he hooked was a big one, and in spite of all the negro could do, the tarpon pulled him overboard. When he had been hauled into the boat again and the water had been shaken out of him, he remarked, chokingly, "What I want to know is, is dis nigger a-fishin' or was dat fish a niggerin'!"

ITEMS HERE AND THERE.

It is said that preachers used to spiritualize a great deal. They made the Scriptures mean whatever their fancy pictured. On one occasion it is said that Elder Eli Carroll, sixty or more years ago, said that the two pence mentioned in the tenth chapter of Luke represented the Old and New Testaments. Elder John Culpepper replied, "I say they represent two old saddle stirrups. Now which one has the most proof?"—Henry Sheets.

* * *

His many North Carolina friends will read with pleasure the following reference to Rev. C. D. Graves, which we clip from The Franklin, Ohio, paper's report of Memorial Day:

"Rev. C. D. Graves, the popular young Baptist minister, made the concluding address and made it well. Mr. Graves has the appearance, the grace and the earnestness of the natural orator and though he came last on the program he held the immense audience to the final word. His oration was a patriotic appeal for more of the love of humanity and contained many excellent thoughts expressed in the most graceful language. His tributes to Dewey and McKinley as the highest types of American citizenship were worthy of any orator of the widest fame. Mr. Graves laid special stress upon the obliteration of sectional lines and did not forget to say a word for the Confederate soldier who sleeps in our cemetery."

* * *

The following note from the Charlotte Observer will give one an idea of the activity of the Roman Catholic people in this State. Years ago they were of inconsiderable importance. But today they have strong centres near Charlotte and Raleigh and are working with that steadiness of purpose for which they are famous:

"At the Roman Catholic Orphanage near here, your correspondent spent an hour yesterday. The visit was made in company with Trustee Joseph G. Brown, of the Methodist Orphanage. Father Price, who selected the admirable site (by far the finest in many miles) showed us all the place. The priest's house is handsome for the interior fittings. It is very lofty. At the ground level it is 75 feet higher than the ground at the capital. It is four stories high, with tower, and the view from this tower is incomparable anywhere in this section. In this house the larger boys will be taught by the priests; the little ones remaining in charge of the sisters of charity in the older building. South of this older building, and on grounds which are to be divided by a high fence, is a chapel and school for colored persons, of which there are a number near by. This chapel and school is nearly ready. It will be named St. Joseph's. The orphanage farm contains over 300 acres and much of it is in good cultivation. The walls of the church are rising. It will be a lofty structure. The priest's house can be seen for a distance of ten miles. When the main building of the Methodist Orphanage, with its tower, is finished, the people at the two institutions can see each other, so to speak. Both orphanages are to be made notable institutions. The priests' house referred to is to be but a section of a vast building."

* * *

The following interesting extracts from British papers and the comment thereupon we found in the Baptist Argus:

The "British Weekly" seems to give up hope of defeating the abominable Education Bill, which is about to be forced by the Church people upon the nation, though that great paper does not give up its fight. In speaking of the bill it says:

"Its avowed purpose is to turn little Nonconformists into little Churchpeople. Their parents must send them [to the schools,] and they must pay for them. The representative Anglicans have been pouring contempt on the mere teaching of the Bible. They sacrificed the Bible, the one hope and saving power of Christianity, to what they call the Church. They have got so far as to sing the 'Ave Maria' in some of the schools. What they wish to teach is Baptismal Regeneration and Apostolic Succession and the like, and there is ample evidence that these will be taught with the utmost contempt for all that Nonconformists hold most sacred. * * It is the old policy of the Roman Catholics, the policy which was most efficiently pursued by the Jesuits."

This bill is the most shameless, bigoted, reactionary thing England has seen for centuries. We would not have believed such a thing possible, but the fact that it now stares us in the face. Nonconformists have formed an organization to fight the measure and able leaders have thrown away their scabbards. The "British Weekly" closes an able editorial with these ringing words:

"It may kindle a war, which will draw upon us the eyes of the world, and the amazement of all enlightened and progressive communities, not least of our own colonies. Nonconformists will be true to the great cause of religious freedom, ready to acquit themselves of all the duties that a free country can impose on its sons, and to earn all the honors it can award them."

STUDIES IN THE LIFE AND WORKS OF JESUS.

Outlined by T. Nell Johnson.

THE FORTY DAYS.

TWENTY-FIFTH WEEK: JESUS' RESURRECTION AND FIRST APPEARANCES.

First Day.—Mark 16:1-8. Women Visit Christ's Tomb.

Verses 1-2.—Upon what errand of love did these women go early on the first day of the week?

Verses 3-4. What difficulty in their way did they find removed?

Verses 5-6. What disappointing surprise awaited them?

Verse 7. What message were they commanded to bear to the disciples?

Why was Peter given special recognition in this message of hope? Compare Luke 22:61-62.

Verse 8. How did the disciples receive the report which the women brought? Compare Luke 24:8-11.

TWENTY-FIFTH WEEK: JESUS' RESURRECTION AND FIRST APPEARANCES.

Second Day.—John 20;1-10. The Apostolic Foot-Race.

Verses 1-2. Who informed Peter and John about the empty tomb?

Verses 3-4. What was the outcome of this contest between these disciples?

Verses 5-6. Who entered the empty tomb first? Why?

Verse 7. What did the position of the grave-clothes indicate?

Verses 8-9. What did this vision do for John? Compare John 2:19-22.

Verse 10. With what thoughts do you imagine they retraced their steps?

TWENTY-FIFTH WEEK: JESUS' RESURRECTION AND FIRST APPEARANCES.

Third Day. —John 20:11-18. Jesus Appears to Mary Magdalene.

Verse 11. Who returned to the tomb and in what spirit?

Verse 12-13. How did she explain her evident grief?

Verses 14-15. What request and what proposal did Mary make the One whom she mistook for the gardener?

Verse 16. What led her to recognise Him as her Master?

Verse 17. How did Jesus here describe heaven?

Verse 18. With what exclamation did Mary burst in upon the assembly of disciples?

TWENTY-FIFTH WEEK: JESUS' RESURRECTION AND FIRST APPEARANCES.

Fourth Day.—Matt. 28:11-15. The Report of the Watch.

Verse 11. Glance hastily through the ten preceding verses and suggest what this report may have contained?

Verse 12. What did the Jewish authorities decide to do? Why?

Verse 13. Of what guilt would this explanation be a confession? Why?

Verses 14-15. What additional assurance did they require before accepting this bribe?

Verse 15. To whom do modern Jews owe this explanation of the empty tomb?

What light does Luke 24:11 throw upon such an explanation?

TWENTY-FIFTH WEEK: JESUS' RESURRECTION AND FIRST APPEARANCES.

Fifth Day.—Luke 24:13-24. On the Way to Emmaus.

Verse 13. Who are these and why are they going to Emmaus? Compare verses 9, 18 and 29.

Verses 14-16. With what topic were they deeply absorbed when the unrecognized Master drew near? Compare Mark 16:12.

Verse 17. Describe the effect of this greeting upon these disciples.

Verse 18. What did they think such a question indicated?

Verses 19-21. In what words did they express their personal disappointment?

Verses 22-24. What two amazing reports had reached them before they left Jerusalem?

TWENTY-FIFTH WEEK: JESUS' RESURRECTION AND FIRST APPEARANCES.

Sixth Day.—Luke 24:25-35. Back to Jerusalem.

Verse 25. Concerning what were they dull and slow of understanding?

Verses 26-27. From what Scriptures did Jesus point out the suffering Messiah?

Verses 28-29. What did they say to Jesus as they drew near to Emmaus?

Verses 30-31. What was there in this act which may have made Him known? John 12:1,2,3.

Verse 32. When have I known this fire?

Verses 33-35. What impulse seized them and with what result?

DIES IN THE
WORKS OF JESUS.

y T. Nell Johnson.

FORTY DAYS.

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TWENTY-FIFTH WEEK: JESUS' RESURRECTION AND FIRST APPEARANCES.

Seventh Day Review.

Upon what day of our week was Jesus crucified and buried?

Upon what day of our week did He arise from the dead?

The "third day" of Luke 24:7,21, and elsewhere may be explained by remembering that the Jewish day began at the previous sunset and, that in their reckoning, they counted a part of a day as "a day."

Name in their order the first three appearances of our Lord.

What appearance is reported but not described in detail? Why?

Try, with your imagination, to sympathetically realize what is described in Luke 22:31-34; Mark 14:71-72, 16:7; Luke 24:12,22-24. and verse 34.

SUGGESTIONS FOR CLASS HOUR.

Give a few minutes to a hasty review of each day in Passion Week.

Note all marks of time in the study of this week.

Contrast the effect of the empty tomb upon the chief priest with the effect upon the disciples, but devote most of the class hour to the Three Appearances of Jesus, bringing a sympathetic imagination to the consideration of each scene.

A Special Call From the Board of Education.

The Board of Education has just closed a very successful year's work. Fifty-three men received assistance during the year. The Christian conduct, the class-room work, and the general bearing of these men as they have exhibited themselves from time to time were freely discussed in a meeting of the Board yesterday afternoon.

It was generally agreed that the character and work of these men show a marked improvement over that of last session, and a very large per cent of those who are being aided by this Board give every promise of making strong and useful men in the great work of preaching the Gospel.

One of the most consecrated, most pious and most promising of those who started in with us at the beginning of the session was summoned his reward on April. I refer to Bro. P. H. Jones of Gates County. He had worked hard, practiced self-denial and prepared himself for college, and had done fine work with us until just a week before the end came. Was all of that preparation wasted? When Eure died, a young man remarked that he never knew what his own life was for before. How many were thus impressed with the life and spirit of Jones and will rise up in eternity to bear testimony to the power of his beautiful Christian life and of his triumphant Christian death in showing them what God meant for them to be and to do in the world? "What I do, thou knowest not now, but thou shalt know hereafter."

In meeting the demands upon the Board during the closing months of the session it was necessary for the Secretary to borrow $750.00. This money will be due July 1. Several brethren have promised specified amounts to be sent in before that time. There is not enough promised, however, to meet this emergency, and the Secretary most earnestly begs that the pastors and brethren in general will see to it that the Bank gets its money by the time it is due and save to our work the payment of further interest. Sometimes church Treasurers are not as prompt as they might be in sending in contributions when they are put into their hands. The notes given by the Secretary in behalf of the Board read "without grace." The time is short. Let us act with as much promptness and as large a liberality as possible.

W. R. CULLOM,
Cor. Sec. Board of Education.

During the past 20 years this State has expended for white schools and school buildings $7,310,764, and for negro schools and school buildings $4,091,139. Then it has expended for the pay of county superintendents and for various other objects common to both races $3,823,564. The total is, therefore, $15,225,668. Yet more, the State has expended $102,000 for negro normal schools, beginning with $2,00 a year, while now the amount is $14,000 annually. It must be borne in mind that while negroes pay only 5 per cent of the amount expended as above given they receive 44 per cent, the white 56 per cent. An official makes the positive statement that nowhere else on earth has one race done so much for another.

What a world it is! How wonderful that men should walk on it as if it were made of common earth, or go to California in search of gold. I never yet laid my hand with a resolute heart upon any portion of God's universe that I could reach that did not turn to gold beneath my grasp. And I know it needs but work and a right spirit to draw, even from the commonest sources, an exhaustless treasure.—James Hinton.

A Parable.

Once on a Saturday night a minister bent wearily over a half-finished sermon. There had been a domestic revolution, and the "help" had deserted; the weather was hot; the minister was tired. As he worked hopelessly at his sermon, he heard in the chamber above a still more weary wife trying to soothe a restless infant. The minister braced himself to his task, sure that his duty lay before him. But, yielding at last, he dropped his slow-moving pen, and, going to the chamber above, took the crying child. The exhausted mother fell asleep; and the child, feeling the soothing touch of a new hand, also fell asleep in the father's arms. Then, sitting in the peaceful stillness of the twilight, he found his sermon coming with a freshness and power which he had missed in his weary strife. So that which began as a wearisome sacrifice ended in refreshment and success. All of which is a parable of life.—Commonwealth.

The late William M. Evarts, some time leader of the American bar, had a farm in Vermont where swine are bred with especial care. He once sent a barrel of pickled pork to the historian, George Bancroft, with this letter: "I am glad to send you two products of my pen today—a barrel of pickled pork and my eulogy on Chief Justice Chase."

"What's twins, mamma?" asked four-year-old Bessie. "I know," exclaimed her small brother before the mother could answer. "Twins is two kids just the same age; threes, triplets; fours, quadrupeds, and fives, centipedes."—New York Evening World.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—John Ruskin.

The duty which no one can disclaim, the test which no one may evade and the prize which no one will despise are all included in the homely word of usefulness.—Bishop Thorold.

We are not out of the way of divine visits when we are sensibly engaged in an honest calling and abide with God in it.—Matthew Henry.

How's This?

We offer One hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

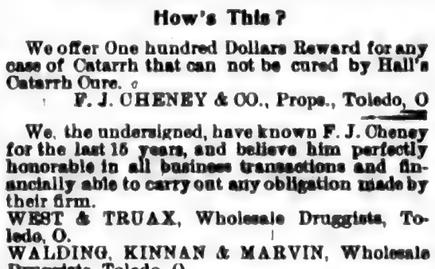
WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all druggists. Testimonials free.

Hall's family Pills are the best.

We Cure
CANCERS, TUMORS AND ALL CHRONIC SORES
Without Use of a Knife
Kellam's Hospital
RICHMOND, VA.
ALL EXAMINATIONS FREE.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.



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You can clear your house of all vermin by liberally using Death Dust.
You can keep your animals and fowls rid of insect pests by judiciously using . . . Death Dust.
You can enjoy your rest at night by killing mosquitoes, burning small quantities of Death Dust.
The Best Insect Powder in the Trade is DEATH DUST.
AT ALL DEALERS.
☞ The 25 cent package (large tin cans) sent by mail on receipt of money to any address. The 10 cent size is unmailable.
The Carrollton Chemical Co.
BALTIMORE, MD U S A.

MILLIONS
OF WOMEN

Preserve, Purify, and Beautify the Skin, Scalp, Hair, and Hands with
Cuticura SOAP

MILLIONS OF WOMEN use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for beautifying the skin, for cleansing the scalp, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and irritations, and for all the purposes of the toilet, bath, and nursery. Millions of women use CUTICURA SOAP in baths for annoying irritations, inflammations, and excoriations, or too free or offensive perspiration, in washes for ulcerative weaknesses, and for many sanative, antiseptic purposes, which readily suggest themselves to women, especially mothers.

Complete Treatment for Humours, $1. Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. 60 doses, 25c.

Sold throughout the world. British Depot: 27-28, Charterhouse Sq., London. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

Special Rates Announced Via Southern Railway.

GOLDSBORO, N. C.—Raleigh to Goldsboro, N. C., and return $2.50, account Annual Session District Grand Household of North Carolina G. U. O. F. O. F. Tickets on sale July 6th, 7th and 8th, limited returning July 14, 1902.

MINNEAPOLIS, MINN.—Raleigh to Minneapolis, Minn., and return at rate of one fare for the round trip plus $2.00, account National Educational Association. Tickets on sale July 4th, 5th and 6th, limited returning July 14, 1902. An extension of the final limit to October 1st, can be secured by depositing ticket with Joint agent Minneapolis on or before July 14th, and on payment of a fee of 50 cents.

CHAPEL HILL, N. C.—Raleigh to Chapel Hill, N. C., and return $1.50, account Summer School University of North Carolina. Tickets on sale June 12th to 30th, final limit July 7th, 1902.

ASHEVILLE, N. C.—Raleigh to Asheville, N. C., and return $10.90, account State Convention Christian Endeavor. Tickets on sale June 25th, 26th and 27th, final limit July 1, 1902.

ASHEVILLE, N. C.—Raleigh to Asheville, N. C., and return $10.90, account meeting North Carolina State Bar Association. Tickets on sale July 7th, 8th and 9th, 1902, final limit ten days from date of sale.

MOREHEAD CITY, N. C.—Raleigh to Morehead City, N. C., and return $6.50 account Annual Meeting North Carolina Pharmacutical Association. Tickets on sale June 17th, 18th and 19th, final limit June 24, 1902.

NASHVILLE, TENN.—Raleigh to Nashville, Tenn., and return $17.50, account Peabody College Summer School. Tickets on sale June 12th, 13th and 14th, 27th, 28th and 29th, and July 3rd, 4th and 5th, final limit July 31st. An extension of the final limit can be obtained by depositing ticket with Joint Agent, Nashville, on or before July 31st, and on payment of a fee of 50 cents to any date not later than September 30, 1902. For detailed information, Pullman reservations, etc., write or call on T. C. Sturgis, C. T. A., Raleigh, N. C.

FOURTH OF JULY EXCURSIONS.—The Southern Railway announces account of the above occasion the sale of round-trip tickets from all points east of the Mississippi and south of the Ohio and Potomac Rivers, a rate of one and one-third for the round trip. Tickets will be sold July 2nd, 3rd and 4th, with final limit July 8, 1902. For detailed information, tickets, Pullman reservations, etc., write or call on T. C. Sturgis, C. T. A. Yarborough House Building, Fayetteville, street, Raleigh, N. C.

Actual Results in Actual Business. Thorough Practical Courses. Graduates Successful. Catalogue free. Sullivan, Cincinnati & Smith's Business and Shorthand Colleges, Atlanta, Ga.

The candidates
The office chases,
They win who run
in Red Seal Shoes.
K-O-D-Y SHOE CO. ATLANTA

Special Rates via S. A. L. Railway.

ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION.

Chattanooga, Tenn., July 1-4, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Chattanooga, Tenn., for one first-class fare for the round trip, plus $2 for Membership Fee; rate from Raleigh $17.50. Tickets to be sold June 27 to July 1, inclusive, with final limit July 6, however, final limit can be extended until September 10 by depositing ticket with Joint Agent and payment of 50 cents.

SUMMER SCHOOL.

Knoxville, Tenn., June 19 to July 30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets from ALL POINTS to Knoxville, Tenn., at rate of one first-class fare for the round-tirp; rate from Raleigh $13.65; tickets to be sold June 16, 17, 18, 28, 29 and 30, July 11, 12 and 13; final limit August 15.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco, Cal., August 11-12.

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

For further information regarding rates and schedules, address or call on the undersigned,

C. H. GATTIS,
Pass. and Ticket Agent, Raleigh, N. C.
H. S. LEARD,
Trav. Pass. Agent, Raleigh, N. C.

SAN FRANCISCO, CAL.—$65.25 from North Carolina points to San Francisco, Ca., and return, account Biennial Meeting Knights of Pythias, August 11-12 1902.

CHATTANOOGA, TENN.—$15.50 Raleigh to Chattanooga, Tenn., and return, account Annual Meeting Southern Educational Association, July 1-4, plus $2.00 membership fee. Tickets to be sold June 27 to July 1, final limit July 6. Tickets can be extended until September 10th.

OXFORD, N. C.—$2.90 Raleigh to Oxford, N. C., and return, account St. John's Day Celebration June 24 at Oxford, N. C. Tickets sold June 22, 23 and 24, final limit June 26th.

NASHVILLE, TENN.—$17.50 Raleigh to Nashville, Tenn., and return account Peabody College Summer School, Nashville, June 16 to July 28. Tickets sold June 12, 13 and 14, June 27, 28 and 29, July 3, 4 and 5, final limit July 31, but can be extended until September 30.

MONTEAGLE, TENN.—$17.95 Raleigh to Monteagle, Tenn., account Assembly Bible School, July 3 to August 15. Tickets sold July 1, 2, 3, and July 23, 24 and 25, final limit August 30.

TACOMA, WASH.—$69.65 Raleigh to Tacoma, Wash., and return, account Annual Meeting Young People's Christian Union Society of U. S. July 23 to 27. Tickets sold July 15 to 20, inclusive, final limit September 15th.

BOSTON, MASS.—$19.50 Raleigh to Boston, Mass., and return, via all rail, plus $1.00 via Portsmouth and M. and M. T. Co., $14.45 plus $7.00 for the round trip, account The First Church of Christ, Scientist, Boston, Mass., June 15-18, 1902. Tickets sold June 11, 12 and 13, final limit June 27.

Week End tickets to the Mountain and Seashore Resorts will be placed on sale June 14, round trip rates as follows:

Norfolk, Va.	$4.00
Old Point, Va.	4.00
Ocean View, Va.	4.00
Virginia Beach, Va.	4.25
Wilmington, N. C.	4.00
Jackson Springs, N. C.	3.00
Lincolnton, N. C.	4.75
Shelby, N. C.	5.25
Rutherfordton, N. C.	5.85
Marion, N. C.	5.30
Hickory, N. C.	4.75
Cliffs, N. C.	4.75
Lenoir, N. C.	4.80
Blowing Rock, N. C.	7.80

For any information, regarding rates, schedules and Pullman reservation, apply to C. H. Gattis, P. and T. A., Raleigh, N. C.; H. S. Leard, T. P. A., Raleigh, N. C., office in Yarboro House.

SOUTHERN RAILWAY'S CHANGE IN PULLMAN SERVICE.

The Southern Railway announces change in their Pullman service effective Sunday, June 15th, Raleigh and Greensboro car on train Nos. 11 and 12 will be operated between Greensboro and Goldsboro.

This will prove a great convenience to the traveling public, especially the Morehead City travel. No. 11 leaves Raleigh 1 a. m., for Greensboro, and No. 12 leaves 5.25 a. m., for Goldsboro.

T. C. STURGIS, C. T. A.,
Raleigh, N. C.

WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials Free. Dr. WOOLLEY, 101 N. Pryor St., Atlanta, Ga.

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Tobacco
profitably. Be sure your fertiliser contains at least 10 per cent.
Actual Potash
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We mail free, on request, our book "Tobacco Culture."
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PROPRIETORS,
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SHIPMENTS MADE TO ANY PART OF THE STATE AT SAME PRICE AS AT SHOP.
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The Tourist Season
Opens with the Month of June,
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SOUTHERN RAILWAY
ANNOUNCES THE SALE OF
LOW RATE
SUMMER EXCURSION TICKETS
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To the delightful Resorts located on and reached via its lines.
THESE TICKETS BEAR FINAL LIMIT OCTOBER 31, 1902.
That section of North Carolina known as
"THE LAND OF THE SKY"
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Is particularly attractive to those in search of mountain resorts, where the air is ever cool and invigorating, and where accommodations can be had either at the comfortable and well-kept boarding houses or the more expensive and up-to-date hotels.
ADDITIONAL SLEEPING CARS
Placed in Service from Various Parts to Principal Resorts, thus affording
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For Reaching those Points.
Particular attention is directed to the elegant Dining-Car Service on principal through trains.
Southern Railway has just issued its handsome Resort Folder, descriptive of the many delightful resorts along the line of its road. This folder also gives the names of proprietors of hotels and boarding houses and number of guests they can accommodate. Copy can be had upon application to any Southern Railway Ticket Agent.
T. C. STURGIS, C. T. A.,
Raleigh, N. C.
W. A. TURK, Pass. Traffic Mgr.
S. H. HARDWICK, Gen. Pass. Agt.
Washington, D. C.

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FAST FREIGHT AND PASSENGER ROUTE
BETWEEN NORTH AND SOUTH.....
Quickest Route To Florida
FOR RATES, SCHEDULES PULLMAN ACCOMODATIONS AND FURTHER INFORMATION WRITE
F. M. EMERSON, Traffic Manager.
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Current Events.

STATE NEWS.

The contract has been let for building a railroad from Rutherferdton to Asheville through the beautiful Hickory Nut Gap.

In the case of Jackson against the Corporation Commission, that being the effort to have the Commission assess the franchises of the railroads for taxation, the Supreme Court has decided that the Commission's position that it cannot assess the franchises until 1903 is good and valid.

The North Carolina Dental Society in session at Raleigh last week elected the following officers: Dr. J. H. Benson, New Bern, President; Dr. J. R. Osborne, Shelby, First Vice-President; Dr. D. L. James, Greenville, Second Vice-President; Dr. J. Martin Fleming, Raleigh, Secretary; Dr. R. M. Morrow, Burlington, Treasurer; Dr. F. L. Hunt, Asheville, Essayist.

Governor Aycock has done nothing more worthy of his high character than that act by which he offered a reward of $400 for the arrest and conviction of any of the mob who lynched the negro boys in Rowan Co. He thus turns the hand of the Law against those men who took the Law into their own hands, and puts our sovereign State in the attitude of defending her peace and honor.

The State Agricultural Department has issued its crop report for June. This is based on returns from 1,500 correspondents. It gives the following percentages of condition of the various crops: Cotton 89, corn 97, tobacco 86, wheat 62, oats 68, peanuts 84, truck crops 84. Other percentages of condition are Irish potatoes 81, apples 79, peaches 78, pears 78, blackberries 93. As to apples, peaches, pears and blackberries the prospect is as compared with last year.

Judge Boyd gave a peculiar sentence in the Amos Owen Cherry Tree Swindle. Messrs. Frank Bright, T. Bright, Wilkie, Rollins, Watkins, Padgett and Coer were informed that they must pay into the Court $12,000 by October with the costs. This $12,000 Judge Boyd would return to the women who were swindled. If this sum shall be paid the Judge assures the prisoners that he will not send them to the penitentiary, and intimates that he will give them only short terms in jail. Messrs. McBrayer and B. A. Justice, who were attorneys for the company, have agreed to return to the Court $1,800, which they received in their legal capacity.

Probably the most significant political action in the State last week was the unanimous adoption of a resolution by the Democratic Convention of Vance Co., looking to the rise of new issues. Vance is in the black belt, and she deserves honor for leading her sister counties in rising above the outworn race issue and making way for liberty of thought and action. Here is the preamble of the resolutions: "The elimination of the race question from our politics introduces an era of new and larger possibilities and opportunities in North Carolina, which the Democratic party as representative of no one class or interest, but of all, must meet with intelligence and patriotism. We will bear true and loyal allegiance to the principles of Democracy and give hearty support to every policy based upon these principles as the surest means of serving the interests of all people."

GENERAL NEWS.

CONGRESS.—The Senate has passed the bill providing for the Panama route across the American Isthmus. The Appalachian Park bill will be taken up by that body this week. The House is now discussing the bill for civil government in the Philippines as passed by the Senate. The Republican party in each branch is much disturbed by the question of Reciprocity with Cuba. A definite policy seems hard to reach.

THE COAL STRIKE.—This strike is strong at the end of six weeks. Stronger than it has been at any time. The coal business is paralysed, and prices continue to rise. There has been no significant bloodshed. Striking miners have been replaced in a few instances; negroes have been imported for the purpose from North Carolina. But the strike is altogether a very effective one. The United Mine Workers of America have called a Convention for July 17.

CLEVELAND'S CLARION NOTE.—Grover Cleveland delivered an address last week at the opening of the Tilden Club in New York. He is probably the foremost man in the United States. His utterances are always powerful. Hear this call to his party, with which he closed his Tilden Club speech: "I believe the times point to another Democratic opportunity as near at hand; but I believe we shall reap the fruits of it only by following the line of conduct I have indicated. In any event I have a comforting and abiding faith in the indestructibility of the party which has so often flown down its right to live and its power for good; and I am sure the reserve of patriotic Democratic wisdom will at some time declare itself in the rescue of our country and our party. My days of political activity are past; and I shall not hereafter assume to participate in party councils. I am absolutely content with retirement; but I still have one burning, anxious political aspiration. I want to see before I die the restoration to perfect health and supremacy of that Democracy whose mission it is to bless the people—a Democracy true to itself, untempted by clamor, unmoved by the gusts of popular passion and uncorrupted by offers of strange alliance, the Democracy of patriotism, the Democracy of safety, the Democracy of Tilden, and the Democracy that deserves and wins success."

MINOR MATTERS.

This week, June 26, the greatest fete in modern history will take place—the coronation of Edward VII, King of England, etc., Emperor of India, etc.

Crop conditions in the Southern States east of the Mississippi are the best in many years. But in Texas a drouth has done much harm. The corn crop is pronounced a failure.

The Dowager Empress of China has instructed some high officials of China to prepare a translation of the Bible for the use of the Court. Dr. Hykes, agent of the American Bible Society at Shanghai, says that by this translation the Court hopes to acquaint the official class with the contents of the Bible; and remove their prejudice against it and thereby against Christians and Christianity. Dr. Hykes states further that an edict has been issued directing that sons of Mongols and of Manchus shall be chosen to go abroad and study, and that in consequence, there has been an unheard of demand for foreign books, Scriptures included. One government college has applied for a grant of fifty Bibles for the use of its students.—Baptist and Reflector.

Beulah Union.

Meets with Trinity Baptist church, June 27-30, 1902.

Friday, 11 a. m.—Introductory sermon by R. J. Bateman.

2 p. m.—Organization.

2.30 p. m.—Are churches that give nothing to missions dead? Discussed by P. N. Howard, Thos. Slade, and Rev. S. B. Wilson.

Saturday, 10 a. m.—Devotional exercises by Rev. S. B. Wilson.

10.30 a. m.—The Sunday-school as an evangelizing and indoctrinating agency, by J. P. Woody, J. R. Moore and R. J. Bateman.

11.30 a. m.—Should churches call pastors annually or indefinitely? By W. C. Pulliam, C. J. Yarborough and A. B. Walker.

2 p. m.—Is it advisable to undertake the missionary and colportage work in the Beulah Association? How may it be done? By R. J. Bateman, R. A. Moore and W. F. Davis.

3.30 p. m.—Who should give to the support of the gospel, and how? By Rev. S. B. Wilson, J. P. Woody and C. J. Yarborough.

4.30 p. m.—Adjournment.

Sunday, 10 a. m.—Sunday-school mass meeting.

11 a. m.—Sermon on Education, by Rev. W. C. Barrett.

12 m.—Dinner.

2 p. m.—Our duty toward our educational institutions. Discussed by Revs. W. C. Barrett and S. B. Wilson, and J. R. Moore.

SEA SHELLS—START A COLLECTION.

25 shells by mail, full size, with engraving of variety of each, for 25 cents. Send stamps. Shells for making wire jewelry, tools, etc., for beginners with list. Agents wanted. J. F. Powell, Waukegan, Ill.

DOBBIN & FERRALL,
At Tucker's Store,
RALEIGH, N. C.

Our Great Clearance Sale.

This week our Big Bargains will be specially in Black Taffeta Silks—the guaranteed to wear kind—36 inches wide, "guaranteed to wear," at 98 cents, marked down from $1.25.

36 inches wide, "guaranteed to wear," at $1.28, marked down from $1.50.

27 inches wide, "guaranteed to wear," at 87 cents, marked down from $1.00.

We prepay express or freight on cash orders of $5.00 and over.

Write or Telephone.

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Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's **Swamp-Root** is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and dollar sizes are sold by all good druggists.

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FOR
WOUNDS, BURNS, BRUISES
SCALDS, COLIC, CRAMPS,
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NEW ORLEANS, LA., March, '99.
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I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.
Sherrouse Med. Co., New Orleans, La.

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Regulates the Liver, Stomach, Bowels and Kidneys.
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For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulations, take Lemon Elixir. 50 cents and $1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.
DR. H. MOZLEY.—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES,
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Infant Class Question Book Rev. L. H. Shuck	per doz. $0 36
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Reward Tickets, ornamented, with verse on each.	

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Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

First Day.—For especial wisdom for those in charge of the Foreign Mission work of the Southern Baptist Convention.

Second Day.—For especial wisdom, etc., for Home Mission work.

Third Day.—For the Sunday-school Board.

Fourth Day.—That this may be a year of great enlargement in Foreign Missions.

Fifth Day.—For health and spiritual prosperity for all Foreign Missionaries.

Sixth Day.—For recovery of all of them who are sick.

Seventh Day.—For more to support them by constant prayer.

Special Mission Study—Study again Romans 10:4-17.

Conditions in Africa.

SLAVERY

Although the external slave trade of Africa has long been abolished ,the internal trade goes on, abated only so far as European influence reaches. The external trade was begun by the Portuguese in the sixteenth century. Participated in by all nations, it was fastened by England on all her colonies.

The United States made bringing in slaves unlawful at the time of its declaration of Independence, but already those brought in had wrought an evil to the country which is not yet undone. England did not pass a similar law until 1824 when all slaves were declared free. The inter-tribal slavery cannot be described. Livingstone was the instrument used by Providence to awaken civilized nations to the enormity of this great evil. According to estimates made by him and other explorers the annual sacrifice of life, but a generation ago was not less than half a million.

In the Congo Free State much has been done to suppress the traffic. Recent investigations show that in every other section of Africa, except the comparatively small part under real as well as nominal foreign influence, the trade is scarcely diminished.

Burton says that slaves are collected like ivories throughout the length and breadth of the land, and are driven down to the coast and sold in the great mart, Zanzibar. It has been estimated that in the course of three centuries over forty millions of human beings were forced from this continent into foreign servitude, while thousands upon thousands of lives were sacrificed in the weary march of the slave gang, or in the crowded ships. Iron or wooden yokes put on the neck bound the slaves together for the march. Any who became too feeble to walk were put to death, thus escaping the horrors of the "middle passage." From half a million to a million of lives are said to be annually sacrificed in the slave-trade. Dr. Sims says that the Arab slave dealers "are certainly the most wicked people on the face of the earth. In travelling along the Upper Congo, one may see villages that once contained five or six thousand people, now desolate. The Arabs surrounded the village and either killed or carried off the people. Wherever the Arabs go they force Mohammedism upon the people, if necessary at the point of the sword. It is hardly too much to say that this religion dominates half of Africa.

FOREIGN RUM.

Any picture of Africa would be incomplete if we omitted, as far shame's sake we would be glad to do, some statement of the foreign rum trade.

The West Coast, and to a less extent the East Coast, of the Continent is flooded with the white man's "fire-water." Millions of gallons enter every year, and the demoralizing custom of paying the wages of natives in liquor is becoming alarmingly prevalent. If we follow up the direct avenues of the Congo from the West Coast, and the inland waterways and caravan routes of the East Coast, we will find that the traffic is penetrating the recesses of the Continent. Commissioner Johnston estimates that at least thirty per cent of those who die in Central Africa are the victims of alcohol. Pathetic instances of protest and appeal from native chiefs and even native communities are reported, which reveal the instinctive recognition on their part of the dangers of the habit. The United States has been and is very, very guilty in this matter.

WOMEN AND CHILDREN.

There is no surer test of the degredation of civilization of a people than its treatment of the women and children. We close this dark picture therefore with a glance at their condition.

The typical African home is a conical shaped hut, unto which a door from one and a half to two feet high gives access. The floor is of mud, beaten hard. A ring of clay in the center serves for fire place, the smoke finding its way out through the crevices of the roof. This hut with twenty or thiry others stands inside a high fence or barricade made of poles—a defense against wild beasts and wilder savages. The dress of this home's inmates is a string of beads and a waist cloth, eked out with tattooings on arms, legs, breast and back.

Woman, with us the maker of the home is bought and sold like a chattel, and for a consideration so insignificant that we can hardly rank her as superior to the domestic animals. "Five large blue glass beads will buy a woman" in some sections of Africa, but it takes "ten to buy a cow." Even stranger stories than this are reported of daughters sold and wives purchased among the interior tribes. She often eats with the dogs, and she may be thankful if when her husband dies she is not tossed with his dead body into the same grave. Many a burly savage thinks it unmanly to treat her with kindness and consideration.

The rough-and-tumble toil of life in mountain and field and garden seems to be her lot everywhere in heathen lands. Her daily lesson is drudgery, and throughout the East and in Africa every form of hard work is her appointed lot. She is "a hewer of wood and a carrier of water." In the fields and vineyards and olive orchards, on the tea plantations and at the wine-presses, carrying heavy loads upon her back and heavy jars upon her head, sometimes yoked to plows, usually walking while men ride, frequently with her babe strapped on her back—she goes through the weary round of her daily task. The situation is well illustrated by the story of a native African who ordered his wife to carry him on her shoulders over a deep and perilous ford of a river. She obeyed his command successfully. The husband, on being remonstrated with by a white man, asked in astonishment, "Then whose wife should carry me over if my own does not?"

There is really no family training. Children run wild and grow up with untamed and grossly tainted natures The mission school is the best gift of heaven to African children, and under its auspices the long, slow process of making over those wild natures has commenced.

The crime of infanticide is found in ghastly proportions. Among certain savage races the advent of twins seems to excite every instinct of fear and brutality. They are considered a great curse, and the woman that has twins is disgraced for life afterward, and she is compelled to throw the twins into the wood, where they are left to die. In a town five miles distant from where we were there are five hundred infants annually sacrificed in these two ways: they are murdered by hundreds, and left to die in the way which I have stated." Another missionary says: "It is almost impossible for any one at home to imagine the horror with which the birth of twins is regarded by the natives and especially by the native women."

Other children are killed because they "cut their upper teeth first." In other instances, strange to say, the fatal offense is reported as "cutting a lower tooth before an upper one. In both cases the father was the executioner, fearing death himself if the infant lived.

Was ever a sadder picture drawn than this one of the dark continent. But the dawn is coming. There is hope for Africa. Of the dawning of the day when Christ shall illumine its darkest corner, we will study in our next meeting. In the meanwhile pray and believe for Africa.

Cures Blood Poison, Cancer, Eating Sores, Ulcers, Etc.

Blood poison and deadly cancer are the worst and most deep-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Bontanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained soup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Botanic Blood Balm (B. B. B.), which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B. B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

One of the best things about school and college life is that the bell which strikes the hour for rising, for recitations, or for lectures, teaches habits of promptness.—Pushing to the Front.

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An Old Line—Legal Reserve—Southern Company.
Want good, live, energetic Agents. Liberal contract, with renewal interest.
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HOWELL COBB, Prop.

STATEMENT

THE AMERICAN FIRE INS. CO.

OF PHILADELPHIA, PENN.

Condition December 31, 1901, as shown by statement filed:

Capital stock authorized, $500,000; subscribed, $500,000; paid in cash, $500,000.		
Income—From policy-holders, $1,289,205.33; miscellaneous, $96,135.38; total		$1,385,340.71
Disbursements—To policy-holders, $1,046,261.39; miscellaneous, $503,097.99; total		1,549,359.38
Risks written or renewed during year, $156,776,529.00; in force		165,143,920.00
Risks—Perpetual, written or renewed during year $587,468.00; in force		22,919,773.00
ASSETS.		
Value of real estate (less amount of encumbrances)		$397,178.54
Value of stocks and bonds (United States, State, etc, owned)		796,552.50
Loans on real estate (first lien on fee-simple)		882,402.55
Loans on stocks, bonds and other security		2,700.00
Interest and rents due and accrued		20,996.20
Cash in home office and deposited in banks		72,006.04
Premiums unpaid		169,531.00
All other assets, detailed in statement		19,520.00
Total assets		2,360,886.83
LIABILITIES.		
Losses unpaid		$179,563.76
Unearned premiums		938,948.36
All other liabilities as detailed in statement		605,661.14
Total liabilities as to policy-holders		1,724,173.26
Capital paid up		500,000.00
Surplus beyond all liabilities		136,713.57
Total liabilities		2,360,886.83

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $1,337,533.00; premiums received, $20,280.05.

Losses incurred, $8,592.28; paid, $8,521.03.

President, Thos. H. Montgomery.

Secretary and Treasurer, Richard Maris.

Home Office, 308 and 310 Walnut street, Philadelphia, Penn.

General Agent for service, W. W. Smith, Raleigh, N. C.

Business Manager for North Carolina, Managed from Home Office.

State of North Carolina,
Insurance Department,
Raleigh, Feb. 17, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Fire Insurance Company, of Philadelphia, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

(Seal.)

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Carolina Cassimere ..... $1 65 pair
Fine Finished Jeans ..... 2 00 "
Berry Cassimere ..... 1 75 "
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Administrator's Notice.

Having this day qualified as administratrix upon the estate of Atlas O. Harrison, late of Wake County, this is to notify all persons having claims against said estate to present their claims to me in the city of Raleigh, N. C., on or before the 11th day of June, 1903, or this notice will be plead in bar of their recovery.

This 9th day of June, 1902.

LULU T. WARD,
Administratrix.
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Home Circle.

Arcady.

Where is Arcady? where
Is that lovely land? you say;
You have footed a weary track and dreary
Day upon eery day;
Yet never a pilgrim found
Who has glimpsed its hills afar,
But met many dreaming of the beaming
Cast by its gleaming star.

Where is Arcady? where
Is that wondrous clime? you cry;
Where unfolden is the olden
Cram of its golden sky?
'Tis given to every soul
To gaze on it once, forsooth!
With the eyes of—in the guise of—
Under the skies of—Youth!
—Clinton Scollard in the September Chautauquan.

Telling the Bees.

Out of the house where the slumberer lay,
Grandfather came one summer day,
And under the pleasant orchard trees
He spake this wise to the murmuring bees:

"The clover bloom that kissed her feet
And the posie bed where she used to play,
Have honey store, but none so sweet
As ere our little one went away.
Oh, bees, sing soft, and bees, sing low;
For she is gone who loved you so."

A wonder fell on the listening bees
Under those pleasant orchard trees,
And in their toil that summer day
Ever their murmuring seemed to say:

"Child, oh, child, the grass is cool,
And the posies are waking to hear the song
Of the bird that swings by the shaded pool,
Waiting for one that tarrieth long."
'Twas so they called to the little one then,
As if to call her back again.

Oh, gentle bees, I have come to say
That grandfather fell asleep today,
And we know by the smile on grandfather's face
He has found his dear one's hiding place.

So, bees, sing soft, and, bees, sing low,
As over the honey fields you sweep—
To the trees abloom and the flowers ablow
Sing of grandfather fast asleep;
And ever beneath these orchard trees
Find cheer and shelter, gentle bees.
—Eugene Field.

A Mother's List of Children's Books

For boys of ten to fifteen: "A Boy of Old Japan"; a story, historically accurate, of the transition years during which Japan was being opened to foreigners; "The Lives of the Hunted": stories of animals told in Ernest Thompson Seton's fascinating manner; "When We Destroyed the Gasper"; a sea story of 1772; "Our Devoted Friend, the Dog": true stories of dogs, showing their heroism and fidelity; "With Taylor on the Rio Grande": a clever story of the Mexican War; "A Hero of the Hills": a strong story of the early days of New Hampshire.

For girls from eleven to sixteen: "What Came to Winnifred": a charming story by the author of the delightful Cricket books; "Betty Seldon, Patriot": the fortunes of a sweet Connecticut girl in the Revolutionary War; "Fernley House": one of Laura Richard's well-told tales; "Her Sixteenth Year": a wholesome story of a girl's life in a New England town.

For the little ones: "The Rosamond Tales"; "The Lonesomest Doll"; "The Grasshoppers' Hop"; and the "Life of an Elephant and of a Bear."—Ladies' Home Journal.

What If Your Lot Is Hard?

"That submission to one's lot means that one should sit helplessly before sorrow and disappointment while weeks and months pass by, is a terrible misapprehension. Life should be growth. These trials come to us that we may conquer them, wrest power from them. To yield faint-heartedly is surely ignoble, for there is no life so barren, or hard, or sorrowful, that it does not hold some door to wider living, if we will but seek it.

"Is it loneliness that closes about us and shuts joy from our days? Have we tried honestly and patiently to touch other lonely lives? Is it because we have no time for study that life seems so hard and barren? A friend of working girls advised them to learn a poem as they went to and from their work instead of simply reading street car advertisements. A verse, a line of poetry, a single noble thought every day—who of us could not make time for this, if we would? And how rich a harvest one short year would give us! Is it poverty that is eating the gladness from our days? It is hard; but there are things within our reach that no money can purchase for us—friendship, the power of an upright life, the joy of [illegible] Dare we, with all we have [illegible] bemoan our poverty?"—Ruth Ashmore, in Home and Flowers.

The Sentimental Symbolism of Colors.

Red, for courage and intense love. Its emblem is the ruby.

White, for youth, freshness and innocence; represented by pearls and diamonds.

Yellow—the topaz—wisdom and glory, but jealousy, too, except for the November-born.

Violet means dignity, and the amethyst is highly prized as an amulet to keep friendship and love.

Green symbolizes hope, joy, youth, and is represented by the emerald, which is fabled to change color if the love changes.

Blue means constancy, truth and friendship, and is represented by the sapphire, although the "forget-me-not" stone, the turquoise, and even turquoise-matrix, have claims for recognition—May Ladies' Home Journal.

Sashes.

Sashes will ocupy an important place in the wardrobe of the summer girl this year. They will be of flowered crepe de chine wide pompadour ribbons, and of narrow velvet and lace insertions. Some will be finished with silk tassels, and others will have long fringed ends. They will be shown in great variety. Many a smart touch will be introduced by the sash. The fashionable girl will study to have her sash original—not like other girls. A novelty which is sure to appeal to her is the rose sash, which is tied in an entirely new way. It is made of ribbon roses and ends of Liberty satin ribbon, and looks its prettiest in pink Instead of tying in a bow at the waist-line and then falling in two conventional sash-ends, the rose sash is made with three long ribbon-ends, which are drawn together in a knot and the fall in three separate streamers nearly to the hem of the gown. Each streamer has a single ribbon rose near the end. Just below the waist-line is a drooping cluster of the exquisite ribbon roses. The sash is very narrow at the belt, but the ribbon-ends should be from four to five inches wide. This distinctly new and novel sash is equally effective worn in front, a little to the left side; only when used in this way the ribbon streamers are much narrower, and frequently buds take the place of the full-blown roses.—Woman's Home Companion.

The Wind in the Pine.

Bernard was a little boy who lived in the country. His home was a huge brick house, built many, many years ago. Close at one side of the house stood a great pine tree, and its branches swept up to the window of the room where Bernard slept.

This room opened off the sitting-room. Bernard went to bed early, and in winter it was pleasant to lie and watch, through the open door, the wood-fire in the stone fire place. He could hear the sound of his parents' voices. There was something else he could hear, and that was the wind in the pine. Bernard loved the sound. He was able to tell the different winds, and gradually their tones grew into words—gentle, tender words.

It was one autumnal evening when he first heard the words. That day Bernard had gathered chestnuts. When he heard the branches shake, he said to himself:

"There will be plenty of chestnuts waiting for me in the morning."

"Yes, yes, plenty of them," the west wind sang, in a glad voice. "This season brings plenty of all things. There will be plenty of golden and crimson leaves thrown down where the children can reach them. I shall dance and race tomorrow as I have to-day. Ah, Bernard, God is good to make the world so fair. Life is joy, joy, joy."

The triumphant tones rose a little higher. Bernard snuggled on his pillow, and repeating softly, "Joy, joy, joy," was soon asleep.

One winter evening, when the snow spread, white and glistening, over highway and fields Bernard lay looking out at the rudy, dancing flames. The song of the north wind in the pine was loud that night, a strong bass voice.

"I'm so glad to be busy, busy!" it sang. "Oh, the foul air I have swept away today, the snow I have piled high and the good times I have had! I have flushed round cheeks with deepest red, and quickened the footsteps of those hastening homeward to keep Christmas—our Saviour's day of birth—with loved ones. Life is work—helpful, joyful work."

There was an answering note of joy in Bernard's heart. He had been at work that day. Had shoveled paths, gathered evergreens for wreaths, popped corn and cracked nuts.

"Yes, life is work. It is doing as He did to help others," was the little boy's last waking thought.

Springtime came and brought its wealth of blossoms. One evening Bernard was very tired. All the afternoon he had tramped through fields and woodland, seeking wild flowers. On the table by his bed was a great bunch of pale pink and waxy white wake-robbins. Bernard was nearly asleep, when there was a rustle and a breath stirring, active life in the pine tree. It was the east wind.

"Winter is past, and summer, dear summer, is coming,' he chanted. "The flowers are with us again. Once more their coming forth from the earth has taught us the lesson of the Easter time, the lesson of our Lord's resurrection. All nature is glad, and the hearts of men are filled with the fruition of hope. Life is hope, hope and trust, hope and trust."

Bernard smiled. He knew it was true. His heart joining in the song of "hope, hope and trust," he fell asleep.

One summer evening the window stood wide open. Without the branches of the pine cast dense shadows on the grass. Bernard turned on his pillow, and, as the south wind sung in the branches, the shadows moved to and fro.

"Summer—the crown of the year—has come." In the musical voice there was a sound of human gladness. "All is well, is well. I have been laden all day with laughter and with songs. God is good. Life—true life—is love, love, love.

Bernard was too happy to speak. He moved his head so that he could see his mother sitting in the next room. His heart echoed the song of the south wind, the sweetest song of all.

"Life is love, love, love."

Bernard had heard and heeded the song of the wind in the pine. He is embodying in his life joy, work, hope, and love.—Hope Daring.

To Make the House Comfortable in Summer.

Heavy portieres and carpets should be cleaned and packed away, and everything suggesting heat should be put out of sight. The floors should be stained or covered with matting and a few choice rugs. Heavily upholstered chairs may be stored in some unused room and rattan or cane furniture substituted. As glass is a great radiator of heat, outside shutters or awnings will be found worth many times their cost. If red or yellow shades have been used during the winter, they should be taken down, carefully wiped, rolled and tied into a compact bundle and put away until frost comes again. Dark-green shades should replace them, because they make the room look cooler. The house should be opened very early in the morning to get the fresh air; and closed before the sun is high. In particularly warm weather, sheets wrung out of cold water and hung before slightly raised windows will cool the atmosphere with astonishing rapidity. Even in apartment houses there are often balconies either at the front or back of the house. These can be made into charming outdoor rooms if an awning is put overhead and boxes fitted along the sides, where vines and flowers may be grown. The vines should be of a quick growing variety which will afford both beauty and shade—for instance, the morning glory, the moon flower, or the red flowering bean.—From the Delineator.

The Elephant—A Boy's Essay.

The elephant grows in hot countries like the cocoa nut. He can pile wood and but down things like walls. The elephant is useful to ride on; you sit in a house to ride. The elephant has four feet, all very large and useful. He has a trunk, and it is useful in many ways. He puts water and nuts into it. The elephant is useful in war. He scares away the horses with a trumpet. The elephant is a useful animal. His feet are good to eat, but the skin is very thick. He shakes dust on it like a pepper caster. Once a taylor stuck a needle into an elephant, and years after the elephant soaked his house for him. Be good to the elephant and you will be happy.

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The blood must be purified before the sore will fill up with healthy flesh and the skin regains its natural color. It is through the circulation that the acrid, corroding fluids are carried to the sore or ulcer and keep it irritated and inflamed. S. S. S. will purify and invigorate the stagnant blood when all sediment or other hurtful materials are washed out, fresh rich blood is carried to the diseased parts, new tissues form, and the decaying flesh begins to have a healthy and natural look; the discharge ceases and the sore heals.

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A STUDY OF THE MINUTES—THIRD PAPER.

Interesting Facts About the Baptists in North Carolina—Conditions East and West.

BY LIVINGSTON JOHNSON, CORRESPONDING SECRETARY.

There are fifty-seven Associations in North Carolina. The youngest of these is the Wilmington, which was organized last year. Twenty-seven churches asked for letters from the Eastern Association to go into this new organization. The largest of these 57 Associations, numerically, is the West Chowan, with its 49 churches and 9,612 members. The largest, so far as territory is concerned, is the Tar River, covering ten counties, and having a membership of 8,320. In point of members, it stands next to the West Chowan. The Tar River has 81 churches, which puts it at the head of the list in the number of churches.

The West Chowan has, perhaps, less mission territory than any other Association, while the Tar River has by far the most. This appears in the fact that the West Chowan with 49 churches has 9,612 members, while the Tar River with 81 churches has only 8,320 members. Most of the churches in the Tar River are mission points, while no mission work is done in the West Chowan. This is, perhaps, a proper place to say that, while the West Chowan doesn't call on the Board for help, it gives its money liberally to State Missions, in order that the other sections of the State, where there is mission territory, may be supplied with the Gospel. The same is true of the Chowan, the mother of the West Chowan.

The smallest Association in the State is Alleghany and Grayson, with eleven churches and 430 members. The Beulah has only ten churches, but 781 members. The Atlantic and Neuse each cover a large territory, but each is for the most part mission ground. The Neuse has twenty-three churches, only three of which are self-sustaining, while in the Atlantic, only two of the twenty-four churches are self-sustaining. In the East the Associations cover a larger territory than in the West. The same is true of the churches. In the East it is a rare thing to find a church with less than a hundred members, unless it be a mission church, while in the West churches are frequently found with not more than twenty-five members. By far the larger proportion of the Baptists are in the Western part of the State.

If you draw an imaginary line through the State from the eastern border of Surry to the eastern border of Gaston, you will find that about one-fifth of the territory of the State is contained in the section west of that line. There are in that territory 699 churches and 59,212 members. This, you will observe, is more than a third of all the Baptists in the State.

Another thing we may consider in discussing our general condition: we are losing our strength in the country. Fifty years ago there were strong country churches in most parts of the State. In the Chowan section these fine old country churches are still to be found, and there are a few of them in the Eastern, Robeson, Raleigh, Mount Zion and a few other Associations; but in almost every other section the old country church of half century ago, is shorn of its strength. The building of railroads and cotton factories has caused new towns to spring up, and these have drawn heavily upon the country churches. The Piedmont is preeminently the railroad association of the State. Of the nineteen churches in the Piedmont, fourteen are in the towns, leaving only five small churches in the country. In the West conditions remain almost unchanged because the railroads have not yet found their way among the mountains. But the country churches in the West were never strong churches. In the next paper I propose to give some figures showing what the Associations are doing in the way of supporting our denominational work.

I invite a most careful study of the next paper. I think you will be surprised at some figures you will see there. Some Associations about which little has been said and of whose doings you may have heard nothing, stand close to the top of the roll in their contributions.

Just as a mother would not love a child the better for its being turned into a model of perfection by one stroke of magic, but does love it the more deeply every time it tries to be good, so I do hope and believe our great Father does not wait for us to be good and wise to love us, but loves us, and loves to help us in the very thick of our struggle with sin and folly.—Juliana Horatia Ewing.

The Holiness of God.

BY REV. JAMES LONG.

"Since the greatest thought of the finite is the infinite, and our ruling conception of God must make or mar our earthly career and settle our eternal destiny, how important a thing it is that we should have worthy thoughts of the divine holiness."

Holiness is not a negative thing, but positive, active. It is not an abstraction but an attribute of being. It is not a dead, white purity like that of the new-fallen snow or the stainless blue of the sky. Life as well as purity enters into the idea of holiness. The pure nature that engages in pure actions from pure motives, is holy. This intimates the essential nature of God. He is a pure being doing pure actions from motives that arise in his own pure nature. So we may say the holiness of God is the character of God.

HOLINESS IS CHARACTER.

We speak of certain men as being of pure and noble character. We can say of such persons, we know that they are generous, loving, truthful, merciful. We do not think of love or truth or mercy, as identical with character in these men, but that they do these things because of a fixed character—a noble nature. So with God, His holy nature makes it necessary for him to be loving, just, merciful.

Many persons think of holiness as a decree of God. They think that God might have decreed unholiness instead, and that would have made it holiness. No. Unholiness is impurity, disharmony; holiness is purity, harmony. God could never in the eternities past have made wrong, right. God could never be unholy. Here is the one eternal necessity in this universe: God must be holy. This conditions His being and activity. God's character is the assurance of His unchangeableness.

THE CHIEF CHARACTERISTIC OF GOD.

The pre-eminent attribute ascribed to God in the Old Testament is holiness. He is "glorious in holiness." The prophet sees Him as holy, seated upon His throne and hears the heavenly chorus—chanting: "Holy, Holy, Holy, is the Lord of Hosts." All the rites of the Old Testament were purifications or types of perfection.

Likewise, the chief characteristic of Christ in the New Testament is His sinlessness, that is, His holy character. It was this that made Him the way and the truth and the life. To know Him was to know the Father for He was the express image of His person, in the sense of His character. He was God manifest in the flesh—not negative like a swimmer floating with the current, but positive, active, suffering, sympathizing.

The tendency, today, is to sink holiness out of sight, and emphasize the love of God as all in all, forgetting that there can be no true love where there is not character behind it. No two persons ever lived together in bonds of purest love, if there was not a mutual confidence in each other's character. Thus love is but an expression of the abiding character back of it. So God's love is but an expression of His holy being. It was because God was holy that He so loved the world.

HOLINESS AND LOVE.

While holiness expresses itself in love, it must be a love that is consistent with truth and justice. Love can never act a lie. Love can never act an injustice. Where truth and justice are not, love can not be. God is love but God is truth and justice also.

God so loved the world as to give His only begotten Son! Why? Because nothing else would satisfy the conditions. Man made in God's image, had lost His holiness. Nothing short of a holy being could meet the conditions which God's holy nature demanded, if His loving compassion ever reached sinful humanity. Jesus His only Son, alone could meet an offended holiness with a like holiness. On Calvary forgiving love met suffering love, and God looked upon man reconciled in His holy Son. Thus His love can consistently be shown to rebellious man, His relation with man being primarily a holy relation with Christ.

HOMINESS AND THE ATONEMENT.

Because men do not comprehend the nature of God, they entertain low conceptions of Christ's atoning work. They are teaching that men are but little lower than God, and all they have to do is to "look up" and "love." They forget or ignore the fundamental doctrine of the Gospel, that men must be born again by the Holy Spirit. The nature must be changed—the lost character or image must germinally be restored, before man can enter into fellowship with God.

Man cannot come and confess his love for God, and receive His favor, but must confess his sins and guilt before God, and plead the merits of Christ's holy sacrifice. We need to emphasize the fact that there is an infinite chasm, between God and sinful man. We need to teach that God cannot change and so if man ever comes to God, he must change. In his unholiness he must come to God in Christ for cleansing and holiness.

GOD WORKS ACCORDING TO HIS CHARACTER.

God is not a tyrant swaying a scepter over this universe, and enacting laws to govern it according to His caprice, but is a holy Father dealing with men according to the dictates of His eternal nature or character. The highest law of this universe is God's nature. God can not be other than He is, so His eternal will must be according to righteousness as well as love. The fact that God is absolute holiness as well as infinite wisdom, makes it certain that he has chosen the best place for a universe that the eternal mind can conceive, and has provided the best way as well as the only way of access to His presence, for man guilty of voluntary sin.

We need to keep steadily in mind that God's object in dealing with man through Christ is not to try to make man appear worse than he is, or to visit His wrath upon sin, but to show the just deserts of sin in His holy sight, and how His love reaches down after unholy, unworthy man. If we were capable, and if it were permitted to us to stand beside God's throne and see as He sees, we would recognize that the most reasonable thing known to man is the plan of salvation as provided in Christ. Again God loves because He is holy but is not holy simply because He loves. Man cannot become holy by trying, in his natural state, to love God, but does love God because he has implanted in him by regeneration the germ of holiness, and thus true love becomes an expression of the God-like nature imparted in regeneration.

THE RESPONSE OF THE HUMAN HEART.

Love to God and love to man become the natural out-flow of the heart of the child of God. And the holy impulse as it flows out in deeds of love, reacts upon itself, and grows stronger and more God-like. The ruling aim of the Christian then is to be holy, for God who is his life and whom he seeks, is holy. He strives to be perfect in holiness and love, as the heavenly Father is perfect.

God is not God because of His wisdom or power or the like, but because of His nature. Holiness or noble character is the mightiest power among men. How much more must this be true of God! His divine will and wisdom and power are all co-ordinated in His holy nature. Our obligation to God is not simply because of our nature. Our supreme obligation to Him is because our highest capability is a holy life. The highest privilege of man is to become a partaker of the divine nature whose supreme characteristic is holiness.

Christ's unity with the Father was in His nature as one with the Father. Necessity was laid upon Him, therefore by virtue of His nature, to love the world as the Father loved it and sought to bring it back to Himself. The same is true of the Christian. If he is one with Christ and thus with the Father, he loves the world. It is as natural to him to love as for water to flow from the fountain. If we have a God-like character, God-like deeds will follow. Paul as Christ's "bondservant" and at the same time Christ's "freeman" could say: "For me to live is Christ."

Thus the Christian rises above the life in the flesh which life is death, and into a realization of the Life. God becomes a reality to the soul, and the life of God in Christ with its purity and love becomes the real life. The impulse of the "I Am" life becomes the uppermost motive in the Christian life. As one has said, "It is the pure soul that has in it the instinct of immortality. Get God's life into yours, and it becomes duty to live, and to assert and maintain that life forever." The pure in heart have visions of God, and realize in some measure what the holy fellowship of eternity will be.

The essential thing in the future state will be fellowship in holy character. The note of harmony as John heard on Palmos will be one of praise to the holiness of God and the Lamb. Perfection means that there will be no death or sorrow, for the light of the Lamb—the radiance of His holiness—will light every heart. Perfection means the crystal sea—type of God's purity—and the white robed throng that gather about the throne. It is in heaven that love which in its perfection is the fellowship of holy beings with holy beings, shall reign supreme.

Bruington, Va.

TWO PHASES OF OUR FREE SCHOOL PROBLEM.

School-Books; Supplementary Reading—The Problem of the Pupils—Practical Points by a Man of the Schools and the People.

BY E. C. BEDDINGFIELD.

SCHOOL BOOKS

Books are the working tools of a schoolmaster. Standard books, and plenty of them, should be the rule. No two scholars should be required to use the same books; and this is one of the problems of the school room. The poverty of some parents and the indifference of others renders it very difficult for the teacher to get the best results from his work. Sometimes a class will be ready to advance to a higher grade and the teacher gives notice to get the books necessary, and writes the name of book and cost-price down carefully for each scholar. Most of them will come up promptly with the books, but one or two very poor will have to wait until father can go to market and sell some wood, or eggs and butter, or a ham that is really needed in the family, to raise the money to buy the books; or worse, far worse than this, some person quite able to buy will forget it, or send word that it is not convenient to get them, and say use the old ones a few days longer. Result: a whole class delayed a week or ten days, or perhaps two or three of the best scholars dropped back with a lower grade and discouraged, and maybe spoiled.

You may think such things do not happen often, but it is very doubtful if there is one country school in this county in which all the pupils are promptly and fully supplied with the proper books throughout the term.

Of course the remedy is for the State to furnish the books, and if we are too poor to do this for the whole State, it may be possible to accomplish it by local taxation or voluntary subscription. Certainly it needs to be done.

Until this school year the book question has been in a chaotic condition. One class of books used in one county and another in the next. This was especially hard upon the renter who did not own his home, but moved from place to place, and was often obliged to buy new books every season or else the teacher was unable to class them. Indeed, it was sometimes the case that a teacher would have nearly as many classes as he had pupils. Fortunately, the book question is settled for five years, and the Text Book Commission and State Board have done a great work for the children in the State, and deserve the thanks of the people,

I am sure, however, that they will pardon the writer for calling their attention to two things, which no doubt every one, who takes any notice of the books his children are using, has seen. The difference between Colaw & Elwood's Primary Arithmetic and their Advanced is too great. No pupil of ordinary intelligence can pass from the Primary and take up the Advanced successfully without requiring too much assistance from the teacher. The same thing is true of Hyde's Language Lessons and Beuhler's Grammer.

It is evident that there should be an intermediate book adopted in both branches and no doubt the gentlemen having this matter in hand will remedy the trouble before another season.

SUPPLEMENTAL STUDIES.

The best results cannot be obtained merely from the text books. The pupil must be induced to look beyond the school-room. He must learn that the text book is but an implement which enables him to dig in the world's field of knowledge.

For instance: North Carolina History should be supplemented by the reading and discussion of every book obtainable that bears on the subject. Such books as Col. Creecy's "Grandfathers' Tales" (I mention that because I am familiar with it) will cause a pupil to take interest in the individuality of our great men when the dates and political disputes are a bugbear to him.

Then too, the advanced classes should be taught to read literature and how to read it. Let them meet at a neighbor's house two nights in the week and spend a couple of hours with Scott or Cooper or with Washington Irving. Let the teacher explain the beauty of style and thought, and show them how to read understandingly. Watch the result of even one month's work of this kind and

See what a vast amount of good can be accomplished in this way in connection with the Rural Libraries.

THE PUPILS.

The school age should be raised from 6 to 7 years. The school-room is not a nursery but many mothers seem to think so and send the babies to get them out of the way at home. Every teacher has had this trouble to contend with and knows that one child at six years is more trouble in the school room than half a dozen in their teens. As a rule, children make more progress who begin at 7 than at any other age.

Those who are between 7 and 21 must be induced to attend. The teacher and committeemen should see every mother. She will be on your side. She is jealous for her children and will make a sacrifice to send them. She wishes her boy to be entitled to citizenship and when she understands that it is necessary for him to go to school to win this prize there will be a warm time in that household unless the father consents.

They must be shown the necessity for beginning the first day, for it is impracticable to have a longer school term than 4½ or 5 months in the country. The people are poor and need the children to help gather the crops in the Fall and they must leave the school in time for the Spring planting.

The writer would be very sorry to see an attempt made to enforce compulsory education—except as a last resort. These "Tar-heels" are a stiff-necked and stubborn folk. They cannot be driven or cowed. What is it Hotspur says? "I would give thrice as much land to any well deserving friend; but, mark you! in the matter of a bargain, I will cavil over the ninth part of a hair." Surely this land must have been settled by the descendants of the Percys. They will "cavil" for their rights—their liberties; even the liberty of being ignorant in their own way, if you try to drive them. You can pass no compulsory law they cannot find means to evade. If you drive them to the fountain they will not drink. But if you carry on this campaign of education our Governor and Superintendent have been so ably leading; if every newspaper and preacher, and teacher, and leader in his community, will join in the work, there will be such a sentiment for schools that all the people will be led to higher and better things, and your school houses filled with pupils as fast as you get ready for them.

A Prayer for Light and Life.

BY GEORGE DAWSON.

Almighty God, Maker of heaven and earth, Giver of light and life, so teach us those things which belong to the heavenly Kingdom, and those duties which are of the earth, that we, stirred by the light and life of the peace of God, may be enabled faithfully to do the things committed to us, looking ever unto Thee for light and life, that, being lifted above ourselves, the life of God in the soul of man may be ours, and the peace of God, which passeth all understanding, may then keep our hearts and minds, through Jesus Christ our Lord—Amen.

A Meditation.

I am glad the thorn is on my brow, that the blood trickles over my face: when I see my brother's wounds, I will also feel his pain.

I am glad I fell today beneath my cross: when I see another prostrate, I will know the weight of the burden.

I am glad I cried for succor: I will know the sound of a heart-cry.

I am glad I suffered alone, deserted: I will know the bitterness of desolation.
—Murill Strode, in the Philistine Magazine.

Let us, then, be of good cheer. From the great law of progress we may derive at once our duties and our encouragements. Humanity has ever advanced, urged by the instincts and necessities implanted by God, thwarted sometimes by obstacles which have caused it or a time—a moment only in the immensity of ages—to deviate from its true lines or to seem to retreat, but still ever onward.—Chas. Sumner.

All virtue and all goodness are workmen upon that invisible temple which every man is ..... It shall be a temple built in the darkness to reveal light, built in sorrow to produce joy which shall never die.—H. W. Beecher.

The Christian religion is something simple and sublime. It means one thing, and one thing only: Eternal life in the midst of time, by the strength and under the eyes of God.—Adolf Harnack.

FOR THIRTY DAYS ONLY.

In order to induce our subscribers to renew now, we have decided to offer our Holman's Self-Pronouncing Bible with renewal for the Recorder one year at $2.50.

This gives you the Bible at cost to us in lots of 500.

This offer will close in thirty days, or sooner if our stock of Bibles gives out. Send in your orders this week. Offer will close August 1.

NEWS-NOTES.

....Volume LXVIII., Number 1!

....President Vann is receiving a great many applications for entrance to the University.

....We are up the June Hill, and sixty-eight years old at that. Renewals in July will be most timely.

....Dr. George W. Paschal of Wake Forest, is teaching Greek this summer in the University of Chicago.

....The walls of the new brick church at Wilkesboro are nearly completed. Pastor Bradshaw is a tower of strength in all that country.

....Rev. D. J. Clark of Clarkton, offers his services to the brethren in the capacity of an evangelist. He says he has for twenty years been impressed to do this work.

....We have been told that a prominent member of the Methodist church at Lexington severed his connection with the denomination publicly because of the disposition of the Publishing House money.

....We hope the pastors and people will stand by our faithful and earnest representative in the West, Rev. A. B. Thomas. He is going to make an extra effort in the next few weeks. Hold up his hands in his noble work.

....The Western Recorder is on the trail of another heretic, and is perfectly happy. The easiest thing in the world is to exploit one's morals at the expense of another; and the next easiest is to glorify one's religion at the expense of another.

....We acknowledge the honor of an invitation from Mrs. Kate Miller Hardy to the marriage of her daughter, Elizabeth Bell, to Mr. Calder Trueheart Willingham, July 10, Salem, Va. They will soon enter upon their life-work as missionaries in China.

....Ouachita College has conferred the degree of D. D. on the Revs. Charles W. Daniel, of Pine Bluff, Ark., J. M. Carroll, of Texis, and J. M. McManaway, of Missouri. These are strong men.—Western Recorder. The last named is well known in North Carolina.

....Raleigh is quite well represented at the International Sunday-school Convention in Denver, Col. Mr. N. B. Broughton, Miss Carrie Broughton, Mr. and Mrs. Joe H. Weathers and Mr. and Mrs. F. H. Briggs, and Rev. W. D. Hubbard, compose the party.

....Prof. S. C. Mitchell, D. D., of Richmond College has been transferred from the Latin department to the chair of history, and Prof. Foushee has become professor of Latin.—Ex. Good for Dr. Foushee and for Richmond. We congratulate his worthy parents, of Roxboro.

Think of it, the Associations are upon us; the first of them will meet Tuesday, July 15, at Fellowship church; that is the good old Flat River. Then will come the Pilot and Henry Brown, July 31. And then they will come so fast that Livingston Johnson will wish he had a flying machine.

....Mr. and Mrs. J. L. Kesler are spending the summer in the University of Chicago. Their address is 6018 Kimbark avenue, Chicago. Mr. Kesler will take the Chair of Biology in Georgetown College, Kentucky, in September. North Carolina never gave a more promising young man to a sister State. Watch him.

....Many of our Seminary young men are accepting fields in Kentucky this year. We hope they will all come back to us in due time. Let it not be forgotten however, that most of these promising preachers were offered work in North Carolina.—Charity and Children. We mean no reflections on our esteemed friend when we raise the question, Is it true that these young men were offered work in North Carolina, and work of a sort to command their services?

....Rev. B. G. Early writes from Funston—a right poor name for a place, we think:—I am always so anxious to read the contents of the paper that I had failed to notice my subscription had expired till I saw your gentle reminder. The work is moving on smoothly down here in Brunswick. Our school, at Daw's Creek, had a very successful year, with good prospects for another year. We had a delightful time at commencement. Bro. W. R. Johnson gave us a fine address, which delighted every one. Bro. Ballard preached us a good sermon and was quite a welcome guest among his old flock.

....We acknowledge the honor of an invitation from Mr. and Mrs. John Bruce Brewer, of Franklin, Va., to the marriage of their daughter, Bruce, to Mr. Claude Gore, son of Mr. D. L. Gore of Wilmington, July 2nd, at Franklin, Va. We offer congratulations and good wishes.

....Rev. Charles A. G. Thomas occupied the pulpit of the Raleigh First Baptist church very acceptably Sunday morning. At night there was a union meeting of the churches in the Tabernacle, and Bro. Thomas spoke on city missions. Pastor Marshall of the First church is reported much better.

....Announcement is made of the marriage of Miss Agnes Stine to Rev. Casper Fry, of Pleasant Lake, Ind., where the happy couple is to be "at home" after July 15. Rev. J. H. Julian, Gas City, Ind., performed the ceremony. Baptist Argus. Another North Carolina boy gone—to Indiana. We congratulate him and his bride.

....The University of North Carolina received last year nearly $35,000 in cash from students. No other institution in the State received one-third that sum. President Venable deserves much credit for managing the University in such a business-like way. The other institutions should adopt his policy and put an end to indiscriminate free tuition.

....Members of the family of the late Rev. John Stout, of Society Hill, S. C., have given $2,500 to build a memorial hospital to him at Wuchow, China. Dr. Stout was one of our noblest, best men. He was taken sick at the meeting of the Southern Baptist Convention in Dallas, Texas, May, 1894, and died soon after.—Foreign Mission Journal.

....A Bible institute is being conducted this week at the First Baptict church by Mr. and Mrs. Dwight A. Norton, missionary evangelists of Chicago. The services are held at 4.30 o'clock in the afternoon. The evangelists are members of the First Baptist church of Chicago. They have visited 22 cities in the South during the past 20 months.—Charlotte Observer.

....Rev. Howard L. Jones, pastor of the Church of the Epiphany, Borough of Manhattan, New York, was made a Doctor of Divinity by Bethel College, at its recent Commencement.—Examiner. This is the same young man whose year at Wake Forest College was described as a season—"the winter of the College's discontent," as he put it at Asheville. We congratulate him and his Alma Mater. He is the youngest D. D. in the list.

....The N .C. Press Association last week elected Editor Marshall of Gastonia—one of the most thoughtful and accomplished of N. C. editors—president; Editor Arch. Johnson orator (a good one, too) and Editor Clarence Poe (of the Progressive Farmer), historian. The last named is one of the youngest editors in the State and one of the most promising young men. He is acquiring a higher education while he runs the Farmer.

....Dr. W. C. Coker, of Wilmington, N. C., has been elected to the chair of botany in the University of North Carolina. He is a son of Maj. J. L. Coker, of Hartsville, and graduated from the South Carolina College in 1894, and subsequently from Johns Hopkins with the degree of doctor of philosophy. For the past three or four years he has been connected with one of the large banks in Wilmington.—Baptist Courier, S. C.

....It is known that we do not accept Editor Johnson's opinion on North Carolina poetry, but he improves our regard for his taste in this matter very much by his judgment as to the productions of Mr. John R. Morris. Remember the story of the gentleman who, upon being informed that all that is not poetry is prose, remarked: "To think that I have been writing prose all my life without knowing it!" That is Mr. Morris.

....Rev. G. V. Tilley, who went to Huntsville, Missouri, two years ago, has been visiting friends and relatives in his native State. All his admirers rejoice that he is doing a successful work in his adopted State. Some will continue to hope that some day he may find it to his interest, and to the glory of God, to turn his face again to the scenes of his early ministry.—H. A. Brown in Christian Index.

....We take it only becoming that we should express our pleasure in the nomination of Hon. Charles M. Cooke of Louisburg, for the Superior Court Bench. The State has no higher type of Christian gentleman than he. With such men on the Bench North Carolina will return to her high and dignified state of mind. For the reason that we rejoice in Capt. Cooke's nomination, we are glad that Mr. Stubbs of Martin, was defeated for Solicitor.

....The halest, the heartiest, the most kindly and lovable old man in the world, the man who represents old age at its best and reconciles one to the prospect of advanced years, is Dr. Thomas E. Skinner of Raleigh. His life and his work (and the noble helpfulness of Mrs. Skinner) are among the greatest blessings of our Baptist cause in North Carolina. Since his retirement his presence in Raleigh has been an unfailing benediction to the Mission Rooms, the Recorder office, and to our entire city. Long may he live.

....We may say, however, that, although the times have been hard—uncommonly hard—especially among the farmers, who compose by far the larger part of Orphanage supporters, the receipts have been steady and liberal all through the year. Sometimes the stream has run low, but on the whole the current fund kept up unusually well, and our people, as they have always done, kept the Orphanage in mind when they brought their gifts to the altar. This from Charity and Children, on the condition of the Orphanage Treasury at the end of the Fiscal year June 15. The Treasurer's Report will be made public July 8, at the Annual Meeting.

....This from an account of one of Rev. I. S. Boyle's trips for the Religious Herald evidently refers to the winter-time; but all seasons are summer to the Recorder when a North Carolina man is praised: "The night of that same day (My, how bitterly cold it was!), we met the zealous saints at Zoar church, whose wide-awake and efficient pastor, Bro. A. T. King, a vigorous young 'Tarheel,' is constantly bringing things to pass. Bro. King is preacher and teacher, and is deeply entrenched in the affections of his people. The contributions of Zoar for State Missions are as largely in excess of last year's report as any church mentioned or to be mentioned at this writing."

....The State Mission Board at its session held just after the Convention appointed a Committee to prepare an Association letter for the use of the churches. The Committee has gone to a good deal of trouble in preparing a letter which they think is the best we have yet had. We have had several letters and have taken the best out of each and combined them, making a letter with the form of the old one, but containing some features which the old did not have. These letters will be sent to the clerks of the Associations free of cost in order to introduce them. Please drop a card to Livingston Johnson, Corresponding Secretary, stating the number of letters you need, and they will be sent immediately.

....The skill of some people in self-flattery is admirable. There is the Presbyterian Standard, for example. If you do not know that paper, read this: "The Biblical Recorder has come around to the Presbyterian Standard's view of the new Educational Movement. We have great hopes of the Recorder, also some fears. If this sort of thing keeps on and at the same rate, the Standard may wake up some morning to find a new rival in Presbyterian journalism in the talented editor of the Biblical Recorder." We have never had but one view of the Educational Movement and that is that it is good. We questioned its leadership, and we still question it. But a question of that sort never has and never shall stand between the Recorder and the work that it has to do for popular education. By the way, the Standard may announce that we will receive a few selected Presbyterian subscribers (with their eyes open) at summer rates. We have a number on our list now and they are most appreciative readers!

....President O'Donnell of the Liquor Dealers' Association has high ideals, in a way, for the saloon keepers. In an address to the annual convention of the North Carolina Liquor Dealers at Raleigh last week, he exhorted them to elevate their traffic; and he declared that he would shun liquor-selling as he shuns leprosy if he thought that his work made for the ruin of men. He went on to say that the object of the Association is to elevate the saloons by encouraging a high plane of conduct—to prevent drunkenness, etc. Mr. O'Donnell deserves credit for his ideals and aspirations. We prefer good bar-keepers to bad ones. But does he not see, and do not all saloon men see that the drunkard is the legitimate, the logical and the inevitable product of the open saloon? Of course they do. For, endeavor as he may, Mr. O'Donnell cannot begin to elevate all the bartenders. His argument, therefore, for good bar keepers becomes an excellent argument for absolute State control of liquor selling. For the State can put the traffic in the hands of men who will not sell to drunkards or encourage drunkenness. Since all things are ready for new issues we suggest that our people awake from their apathy and get to thinking about this great liquor question.

....This from Rev. C. A. G. Thomas' Field Record is stimulating: Forward seems to be the watchword of our churches. Sanford goes forward to two Sundays and advances $200 on pastor's salary. Three years ago Sanford paid $125 to pastor's salary, now she pays $500. Last year Jonesboro paid $125, now she pays $200. Last year Cameron paid $60, now she raises $180. There has been like progress in contributions for other objects. At little thought, prayer, denial and effort, mixed into the mortar of co-operation, has accomplished this work. What these churches have done every church in Sandy Creek can do. Every one of them can go forward in the work. Some can advance to two Sundays' services, others can increase all their contributions. "Progress" must be the word for our churches—progress in everything that pertains to the Christian life in all its relations to the churches and the world. Carthage ought to have a man two Sundays and living among them. Siler City needs the same and is planning to that end. Other churches will follow in line, and in a short while old Sandy Creek Association will renew her youth and become a mighty power in the State. The Lord's work must go forward. This is His command through the ages. To stand still is to fall behind and suffer defeat in the conflicts of life. As God's soldiers let us fight the "good fight of faith," and press on for the accomplishment of God's purposes in our Association.

....Newspapers have frequently to sacrifice copy for the sake of symmetry. For example, Rev. Doctor Lynch's Baccalaureate Sermon made just two "sticks" (never mind what a stick is) more than a page. It always breaks the foreman's heart to run over a page, and so he called the editor in. We found a very beautiful illustration in the sermon, which alone could be removed without destroying the logical sequence. This was "laid on the stone"—never mind. Next week making up we found a "hole" on first page. "Can I use that?" asked the foreman, pointing to the pile of metal that contained the beautiful illustration. "The very thing," said the editor. So the foreman set as a head for it, "The Tuning of the Bell," and in it went;—and if you did not read it, hunt it up. Now this illustration was no ordinary thing, of the little boy who died variety, fished out of a book for ready reference or pulled out of another man's sermon. It was new and home-made. Dr. Lynch had wrought it from a picture at the World's Fair. It is his, and worthy of him. This note will never overtake the orators who have pounced upon the illustration, but it is the best we can do. How rare a thing is an illustration that is all one's own. Let our friend console himself with the assurance that his story so ruthlessly taken from him is relieving many a weary waste of words.

DEEP CREEK CHURCH

Interesting Story of One Hundred Years.

This old church is situated in about three miles of the South Carolina line in the Southern part of Anson County. This border of the two Carolinas has been Baptist ground for more than a century.

In the year 1797 this church was organized on Deep Creek in South Carolina, a few miles from the line. At first they worshipped in the homes of the brethren and sometimes at Mt. Croghan, until a log meeting house was erected. Elder Fraim Woods was the pastor most of the time until 1813, when Elder Joel Gulledge was chosen their pastor.

About this time a peculiar case of discipline was administered. A young married sister went to a party at James Ratliff's and played old sister Phebee, for which she was expelled.

Soon after Elder Joel Gulledge became pastor, the Charleston Association seeing the need of educational training made an appropriation to give him one year at school. His church then made up money and placed in the hands of a committee, who hired a man to run his farm in his absence. So we see that ministerial education is no new thing with Baptists.

It was sometime after Elder Gulledge became pastor that the church was moved to North Carolina, its present site on Jones' creek. This famous pioneer preacher continued in the service of this church until 1858, a short while before his death, a pastorate of 45 years in an unbroken chain, save the year 1853 when Evander David supplied for him. Surely there was not then the desire for sensation and something new that there is now in this restless age.

Rev. E. C. Morton was pastor from January '62 to November '69, another grand old pioneer preacher, who made the sparks fly from the anvil during the week and from the pulpit on Sunday.

Then Elder Fincher served the church for eleven years. It was during his pastorate in 1869 that our beloved T. J. Taylor visited the church and conducted a very remarkable revival of religion for a country church at the close of which over a hundred persons were baptised. The brethren said there was seemingly some defect in his eyes. But he generally succeeded in hitting the heart. Only eternity can reveal the good done by this grand old church. And there is yet a future for her.

She yet has a large territory with a membership of one hundred and sixty and officered by the children of these old pioneers who have gone before. With the Holy Spirit to lead and Christ to strengthen we hope yet to accomplish much in His name. Kindly

G. O. WILHOIT.

Ansonville, N. C.

Children Dying

At this season of the year, when warm days followed by cool nights and the eating of fruit and vegetables effecting the stomach, bowels, etc., we hear of so many children dying. Give them Dr. Biggers' Huckleberry Cordial, the great specific for all bowel troubles and children teething. Sold by all Druggists, 25 and 50c. bottle.

Laughter is the sun which drives winter from the human face.—Victor Hugo.

In South Carolina.

Baptist affairs are moving on apace in the Palmetto State. We gave more for Foreign Missions last conventional year than was apportioned us by our Foreign Board, and that too in a year when the cotton crop was almost a complete failure. We believe that in proportion to our numbers and financial ability South Carolina Baptists are not excelled by any Baptists in the Union in their gifts to world-wide evangelization. Soon—as in North Carolina—our district Associations will begin to meet when every mind and heart will be turned toward our State Mission work. While our State is more completely covered by Baptist churches than any State in the Union, I presume, yet much remains to be done, and our indomitable secretary, Dr. T. M. Bailey, is vigorously striving to reach the time when a self-sustaining Baptist church shall be in easy reach of every family in the State.

As in the Old North State much mission work is being done in the cotton mill districts of the State, and the problems are alike common to both.

Our Baptist schools can be said to be in good hands, and in good condition. They have all just closed prosperous sessions. The attendance upon all has been most gratifying.

At Furman University the Baptist College for boys is forging to the front. President Montague is bringing things to pass. An effort will be made in the near future to add several thousand dollars to Furman's now meagre endowment fund. The thing that is hampering the President is lack of funds for endowment and equipment.

The revival spirit seems to be manifest in some of our churches, and, despite the deplorable fact that this is election year down here, not a few of us are hoping and praying and working to the end that this may be a year of large ingatherings for our churches of those who are really saved.

The Piedmont Baptist church has had two series of special meetings this spring—one in April, in which Bro. L. R. Pruett of Charlotte, did the preaching, and the other in this month, June 2-8, conducted by Bro. Wm. L. Walker of Quitman, Ga.

Both of these brethren preached the old, old story of the cross plainly and pungently. As a partial result of both meetings about fifteen have been or will be baptized and about the same number by letter.

Your readers know Bro. Pruett and his superb work as a pastor-evangelist that no introduction is needed at my hands. But I want to say a word about Bro. W. L. Walker now of Quitman, Ga. Some of your readers will remember that three years ago next September he was baptized by Dr. Barron of Charlotte, coming to us from the Presbyterians. He was pastor of the Presbyterian church when the writer became the Baptist pastor here three years ago last January, and he has had opportunity to learn the man. Bro. Walker is a man whose powers are thoroughly consecrated to God. He believes in the power of the Gospel to save now as it did in apostolic times. He preaches the simple story of the cross and relies upon the Holy Spirit to make it the power of God unto salvation. He is peculiarly fond, and admirably fitted for evangelistic work. He is now on a three months' leave of absence from his church in order that he might engage in evangelistic work. And he is not a brother that is hunting for the large rich city church in which to hold a meeting. He is willing to go any where the Lord opens the way. He has an unwavering conviction that the Holy Spirit guides His workmen now just as He did in the days of Philip and Paul, and he goes where it is clear that the Spirit leads. I trust that the Spirit may guide some pastor who reads these lines to write him at Quitman, Ga., seeking his services in a meeting. I do not promise you that you can secure his services right now, but I say without hesitation, "Fortunate that church in which the Spirit leads Bro. Walker to hold a meeting." If you want a pastor-evangelist who comes as near doing the work of the New Testament evangelist as anyone ever saw send for this brother.

The "Tarheel" exiles in South Carolina send greetings to their kith and kin.

Yours fraternally,

R. G. KENDRICK, JR.

Piedmont, S. C., June 16.

One of the greatest trials and miseries of this life seems to me to be the absence of a grand spirit to keep the body under control. Illness and grievous afflictions, though they are a trial, I think nothing of, if the soul is strong; for it praises God, and sees that everything comes from His hand.—St. Theresa.

Love has not only a beauty of its own, but a power of beautifying other objects, of refreshing unrefreshing things.—Rev. George Matheson, D. D.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

In South Carolina.

t affairs are moving on apace in
etto State. We gave more for
Missions last conventional year,
apportioned us by our Foreign
nd that too in a year when the
op was almost a complete fail-
believe that in proportion to
ers and financial ability South
Baptists are not excelled by any
in the Union in their gifts to
e evangelization. Soon—as in
arolina—our district Associa-
begin to meet when every mind
will be turned toward our State
ork. While our State is more
y covered by Baptist churches
State in the Union, I presume,
remains to be done, and our in-
secretary, Dr. T. M. Bailey, is
striving to reach the time
elf-sustaining Baptist church
n easy reach of every family in

he Old North State much mis-
is being done in the cotton mill
f the State, and the problems
common to both.
ptist schools can be said to be
ands, and in good condition.
all just closed prosperous ses-
e attendance upon all has been
fying.
an University the Baptist Col-
oys is forging to the front.
Montague is bringing things.
An effort will be made in the
e to add several thousand dol-
rman's now meagre endowment
thing that is hampering the
is lack of funds for endow-
equipment.
val spirit seems to be manifest
our churches, and, despite the
fact that this is election year
not a few of us are hoping
g and working to the end that
e a year of large ingatherings
urches of those who are really

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NSUMPTION

The First Word in a Great Campaign.

There has been a long silence on the subject of State Missions. Seven months have passed by and not an appeal has been made. This is to be accounted for because of two things: First, Home and Foreign Missions had the right of way until the first of May, and, second, it was deemed wise not to press other things until the educational movement had been thoroughly organized. This silence may not be growing painful to the people of the State; but it is to him on whose shoulders the responsibility rests most heavily. Before the first of July last year, several pressing appeals had been made for State Missions, and as a result, we were farther ahead on that date last year than ever before in our history. Not having pressed State Missions this year we have fallen behind. We are today a thousand dollars short of what we were this date last year.

Remember, brethren, the necessities are just as great as they were last year, for we have just as much money to raise. There are only five months more in which to raise our State Mission funds. During these five months we must raise a thousand dollars more than for the same period last year. Of course, we are going to raise the fifty thousand dollars pledged for our educational institutions, but that must be done without interfering with State Missions. It was understood in the beginning that the fifty thousand dollars was to be an extra thank offering to God for His blessings upon us during the past century. The amount can be easily raised if we set about it in real earnest, without taking away a cent from our regular contribution. The glorious achievment of last year should nerve us for greater endeavor this year.

There is evidence of a more general awakening on the part of our people in regard to all our work. This makes the outlook hopeful and encouraging.

Now, just a word to the "Old Guard." I desire to make grateful acknowledgment of their faithful service in the past. If they were engaged in a carnal warfare, they would merit an honorable discharge; but theirs is a cause in which there is no discharge till death. I am sure not one of them wishes to be discharged, and I can assure them they will not be. It is my desire, however, not to make any special appeals to them this year. There are two reasons for this: One is that some of these give, perhaps, as liberally as they should to State Missions through their churches. When such is the case, it is unfair to them to press them for a special contribution.

There may be others who, knowing that they would be called on for a personal contribution, withheld their offering when a State Mission collection was taken in their churches. A few pastors have told me that such was the case in their churches, and said if these members would contribute through their churches, it would stimulate others to enlarge their contributions. For the above reasons, I am persuaded that it is best not to call on the "Old Guard" for a special contribution, but I do earnestly ask that they lead their churches in State Mission contributions.

There are a few brethren who are supporting missionaries in addition to what they do for State Missions. Of course, we hope they can see their way clear to continue this, as it helps very greatly and was voluntary on their part.

Any church which has not tried the envelope system, and desires to do so, will be furnished a sufficient number of envelopes by applying for them, provided they promise to use them in taking a collection for State Missions between now and the Convention.

Now, brethren, one and all, let us buckle on the armor for an earnest campaign for State Missions.

LIVINGSTON JOHNSON.
Corresponding Secretary.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—Phillips Brooks.

A TEXAS WONDER.

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READ THIS.

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Acknowledgments.

July 2, 1902.

State Missions.—Cameron, Sandy Creek, $5.00; Sunbeams Ephesus, Raleigh, 1.00; W. M. S., Warren Plains, Tar River, 3.00; Castoria, Neuse, 2.50; Mt. Zion, Tar River, 4.00; W. M. S. Gardner's, Tar River, (vol. fund), 5.12; W. M. S., Carthage, (vol. fund), 5.00; New Bethel, 33.80; Hepzibah, 1.87; W. M. S., So. Spring Hill, Pee Dee, 5.15; Knights Chapel, 1.07; First church, Asheville, 46.17; W. M. S., Asheville, 25.00; Mrs. H. H. Meece, .50; Mrs. F. P. Sluder, .50; Mrs. M. S. Buckhorn, .75; S. S., Pleasant Hill, 1.15; Laurel Springs, Alleghany and Grayson, 5.00; S. S., Rich Square, W. Chowan, (vol. fund), 1.10. Total this week, 147.68. Previously reported, $4,747.58. Total this year, $4,895.26.

Foreign Missions.—W. M. S., Bear Creek, Mitchell Co., $5.00; W. M. S., Castoria, Neuse, 1.00; Boone, Three Forks, 1.59; First Church, Asheville, 103.07; W. M. S., Asheville, 27.00; S. S., Pleasant Hill, 2.45; Pleasant Hill, 12.17; W. M. S., Antioch, 6.00; W. M. S., Cane Creek, 3.00; Sunbeams, Fair View, 2.62; Flat Creek, 1.68. Total this week, $165,58. Previously reported, $6,982.16. Total this year, $7,147.74.

Home Missions.—Hepzibah, $1.01; Knight's Chapel, 1.21; L. M. S., Flat Rock, Central, 3.01; First Church, Asheville, 55.29; W. M. S., ditto, 10.86; S. S., Pleasant Hill, .56; Pleasant Hill, 1.03; W. M. S., Cane Creek, (Self-Denial), 3.80; Fern Hill, 5.55; Granson's School House, (Self-Denial), .75; West End, 10.00; Edenton, 30.00. Total this week, $123.07. Previously reported, $3,365.42. Total this year, $4,488.49.

Education.—Spring Garden, Neuse, $0.40; Olive Branch, Flat River, 2.55; Rock Spring, ditto, 1.40; Knott's Grove, ditto, 1.75; W. M. S., ditto, 1.21; Hepzibah, 1.59. Total this week, $8.90. Previously reported, $2,268.65. Total this year, $2,277.55.

Sunday-school and Colportage.—S. S. Kelford, $1.60. Previously reported, $41.66. Total this year, $43.26.

Ministerial Relief.—Castoria, Neuse, $0.70. Previously reported, $446.45. Total this year, $447.15.

Total reported for all objects this week, $447.53; Previously reported for all objects $17,859.50. Total reported for all objects this year, $18,307.03.

WALTERS DURHAM,
Treasurer Bap. State Con.

The Christian ought diligently to study the Word of God, and square his ways by it; not to walk at random, but to apply that rule to every step at home and abroad, and to be as careful to keep the beauty of his ways unspotted as those women are of their faces and attire who are most studious of comeliness.—Archbishop Leighton.

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WHY GO TO CHURCH?

When you find yourself dragging to church from a sense of duty, it is time to take an inventory of your spiritual store. It is better to go in duty's name than to stay away; but it is a sure indication that something is wrong if you find yourself reluctant to attend worship. Worship, we say. We Baptists have no paraphernalia of worship. But we value worship more than we do any thing else. The primary object in going to church is not to hear preaching. Away with that idea and with the preacher who has that idea. Nor is it to hear (or see) the choir perform. It is to worship—to worship God. No matter about the preacher or the weather or the singing, if your heart craves to worship, and if it does not, entreat God to teach it to worship Him. This is of the very essence of religion.

SERIOUS CHARGES OF BRIBERY.

In the American Baptist Flag for May 29th Rev. J. D. Bowen of North Carolina has a letter in which he gives a sketch of his life. He was born in Duplin county. Spent three years at Wake Forest. Felt called, first to preach, then to go to China as a missionary. He says, "If the Lord did not then tell me to get ready to go to China to preach his blessed word I don't believe He told Moses to go to Egypt to preach to a King." Mr. Bowen examined the plans, and decided to go on the Gospel Mission plan. On this point he says in the Flag:

"The Board folk tried to buy me when I left college by offering me a field which furnished $600 per year cash, and a parsonage furnished, with two acres of land. I don't sell out to an ecclesiastical band of men whose prerogative it is to usurp authority over that democracy whose privilege it is to be independent—the church. I was made other offers equally flattering."

Upon reading this letter, we waived the general mixture of his language, and wrote to Mr. Bowen. As he works and lives and was educated in North Carolina, and as his letter is dated Newell, N. C., we were much concerned. We requested that he specify:

(1.) Who conducted the negotiations looking to bribing him?

(2.) What were the terms of the purchase?

(3.) What church was offered him and on what conditions?

In view of his grave charges these questions are altogether pertinent. Indeed the honor of the denomination demands that they be asked and answered.

In reply we received a postal card June 13, the only definite information it bore being, "The field offered me was in another State."

We wrote him that the gravity of his charge demands that he treat the matter more earnestly. We have heard nothing.

If Mr. Bowen has respect for the church whose independence he would stand for; if he has regard for the religion in whose name he would go to China; if he really honors the denomination that has educated him; if he truly fears that God has called him to preach—he will make good these charges or retract. Our columns are open to him.

THE SUPREME COURT IN CONTEMPT.

What we have to say in this editorial is conceived in view of the approach of a political campaign—a campaign that should mark the beginning of a new and lofty era in the history of North Carolina. There are some things a journal of religion cannot take part in; there are others that demand its interest and its voice.

Our State is in a distressing condition. The slightest intelligence bears out this statement. This condition is most pointedly signified by the attitude of the body politic to our judges, the guardians of the State. We have two points to make.

First, there is no respect for the high office of Judge. Our highest Court is criticised freely by the lowest township heeler.

Second, this is due to the high degree of partisan passion cultivated so diligently in North Carolina. Partisanship has blinded the people to the sanctity of citizenship.

Now, to prove the first point. The Justices of the Supreme Court of North Carolina have been charged indiscriminately with corruption, incompetence or gross unfitness. Intelligent citizens know how wantonly the press has taken up first one and then another of the members of this Court and marked him for disgrace—dishonor and contempt.

The people have stood silently by. That they have permitted men to lightly attack that Court which represents the State as Justice, marks a high tide of indifference to the fundamental essential of free government—respect for the courts, confidence in the Justice of the State, which is the keystone of a free Commonwealth.

But there are signs that this degeneracy is taking deeper hold. It grows like a gangrene. Here is a paper before us. The editor of that paper knows nothing of law and less of morals. We know him. He is a common political heeler and receives his reward as deputy sheriff. But in pressing the claims of a candidate for the Supreme Court bench, he does not hesitate to charge that the opponent of his candidate is a tool of special interests. On the other hand, a friend of that opposing candidate rushes to his defense and declares that it is the newspaper's candidate who is running in the interest of corporations. Each is false. But that is not the matter. It is extremely distressing that North Carolinians have fallen upon times when they find it profitable to catalog their public men as friends or enemies of commercial enterprises. It is the demagog's high hour.

But the worst is that manhood is so fallen in North Carolina, honor is so cheap that any miserable little politician can come forth and attack at will candidates for a seat on that Bench which is the holy of holies in the Temple of the Commonwealth. The worst, we say, is that citizens of North Carolina, you men who live and breathe and vote, suffer such dastardly effrontery. Of liberty many penalties have been exacted, but this is too much. To pay it is to forfeit liberty itself.

Of course there are special instances in which even a member of the Supreme Court may be subjected to respectful criticism. It is true, and pity 'tis 'tis true. And while we are striving to regain that stage of citizenship which will hold the Supreme Bench in highest honor, we should of course be sure to elevate to that Bench men who are above reproach. Every member of a Court should be above suspicion—aye, should command reverence even from the irreverent. In the instance we have cited, however, each candidate is a man of high honor (Messrs. Connor and Brown) and the attack upon either finds its source in mere opposition. They are members of the same party.

With so much granted, all will agree that under no circumstances should our Supreme Court or our Judicial system become the arena of political battle; and the office of Judge should hedge a man about with respect. How far we have fallen from this a most cursory review of current history will prove.

These two years the Supreme Court has been under fire, in a perfect maelstrom of political self-interest. Justices Furches and Douglas, long abused in the party papers were finally charged with high crimes and misdemeanors. A vindication at the hands of an opposing party has not served to silence the papers that set themselves to judge them. Justice Montgomery has been wantonly and repeatedly attacked by a paper unworthy to mention his name; Justice Clark has been debated far and wide, and Justice Cooke is held up for scorn. Any decision is made the occasion for an attack upon the competency or the honor of the Justices. It is no matter that the editors know as little of law as they do of honor.

Men of North Carolina, when we lose respect for our courts the State has begun to rot. Gangrene is in its blood. That North Carolina has come to this, the newspapers and the highways of our State bear alarming witness. That the degeneracy has hold of the people is manifested in their strange, supine indifference. We have awaited to hear some one protest against this condition of things. The silence has confirmed our worst fears, while the campaign for the Bench has actually been projected upon the question of for corporations or against corporations!

Our State has been brought to this debauchery by the way of and by the means lust for office. This, lust for office, not love for the Commonwealth, has led in every downward step—to this slough of demagogery, hatred, contumely and indifference.

Shall it longer lead? Or, now that it has invaded the precincts of our Supreme Court shall we drive it forth forever?

We are on the eve of another campaign. The race issue and its shadows lie behind us. That dreadful struggle now passes like a dream. The longed for hour of readiness for constructive work is come. In the light of a new day—North Carolina freed, North Carolina resplendent in her first industrial triumphs, North Carolina looking eastward to the sunrise for all her children—shall we plunge into another battle for offices, for spoils, for pie, with no respect for men, with no calmness of mind, with no love in our hearts, with no reverence for the sacredness of the State and its Courts, and the ballot won for us by four thousand battles and ages of blood? Or shall we begin all over again with glad hearts? Shall we not free ourselves from the bosses—little and big—from the sham talk of demagogs; shall we not cease to be for or against corporations; shall we not rise above little prejudices, shall we not seek generosity of mind and soul; shall we not bid the spoilsman back; shall we not have done with the special friend of the people and their special enemy as well; shall we not call forth men of strength and men of honor, to lead us and serve us? Or shall we supinely yield our honor and our rights and our manhood once more to the little partisan dictators here and there?

Once more, men and women of North Carolina, let us endeavor to rise from the slough of political partisanship, hatred and passion, and gain the clear plains of earnest citizenship in a free State, and uplift the Commonwealth to a position of dignity and power in the world.

THE SILENT THIRD PARTY.

There are three parties to every conflict of Labor and Capital—the employees, the employers and the people. The people do not come in until the bill for damages has been made out. Then invariably they come. Whether strikers or employers win or lose, the people have to pay the price. The coal strike has sent the price of coal higher and higher. It may yet paralyze business throughout the country. The silent third party will pay the bills. This being so, this third party ought to cease to be silent. It may be master of the situation where it is now mere puppet. The people can and should demand that the principle and the means of compulsory arbitration be established throughout our country. This is the only way to prevent these fearful, depressing and costly conflicts of Labor and Capital; and it is the good way. The principle is Biblical, and it will make for peace, for justice and better living.

The church fair does not help the fair name of the church.—Ram's Horn.

GOD IS WITH HIS PEOPLE—TRUST HIM.

Sunday-school Lesson for July 6th, Exodus 16:4-15.

We turn now from the history of the early church, the making of the new Israel, to the story of the early worshippers of the God that kept that church, the children of Israel. We leave the early church going forth from the bondage of Judea; we take up early Israel going forth from the bondage of Egypt. But we should not carry the analogy too far.

Last fall the Sunday-schools studied Genesis and Exodus up to the point where we now begin. We traced the movement of Israel from Abraham through Jacob into Egypt. We followed Israel in Egypt. We saw the people grow; we saw conflict arise. God appeared. God had been working all the while, but there was no man to recognize Him. Moses was given, and God leading through him, a million and more of the children of Jacob began their journey out of Egypt toward the Promised Land of Canaan.

We find them now on the border of the Wilderness; it is less than three months since they left Egypt. They are still close to the Red Sea.

This is not a nation that we see here—merely a people in migration, and a mighty migration. They are strong in the discipline of Egypt, strong in the religion of Abraham and Jacob, and stronger in their leader, Moses. He is the mind, heart and religion, the Law and the Life of these people. Through him God speaks, and works. The Nation to come lives now only in the mind of Moses.

Well are they called children of Israel. The manhood inspiration of national life is not in them. A few hardships in the wilderness are sufficient to turn their backs against hope, their minds against Moses, their hearts against God; and they whine for Egypt and slavery. This is neither unnatural nor unreasonable. Not one man in a thousand today is willing to pay the pains of liberty.

Their leader is in distress. He cannot provide for so many. Then God speaks and acts. He provides bread and meat and the infant nation survives. But better than the manna is the lesson that it shall never forget—namely that God is with His people and they may trust Him.

In the making of this Hebrew nation which has so considerably wrought in all civilization's making, this event stands out. There had been special providences before, the opening of the sea, for example; the song of that triumph is the national song of the Wilderness. But this direct, daily sustenance must have impressed their hearts most deeply. Israel came to stand not only for one God, but for that God loving, caring for and dwelling near His people.

Before going further we may observe the high part that Moses takes in this event. It is he that makes the promise to the people. It is he that tells them what the manna is and whence it came. It is he that tells them that they murmur not against him but against God. It is only the great, holy man who can dare to say that God spoke through Him. He heard God. Of them all, he only had ears to hear. We know now that there is no veil between us and God, but nevertheless who in the earth today hears God's voice above the murmuring of the sons of men? Why did Moses hear and the other million not hear? Will not God speak today to him that will hear? Is God dumb or the world deaf in the Twentieth century?

God is the sustainer now as ever. God is active in the world now and ever. If we eat bread, it is of God. If the corn grows, it is of God. If we hear the voice of truth and right, it is of God. Better still.

In the new Israel, in the new life of men, God provides daily manna according to our needs and capacity. We who would live loftily, we who would be like God—holy and strong—can find the manna and the quails for this life if we will. It is for this that we should seek rather than mere physical maintenance. And, as of old, we should seek morning and evening.

The story of Israel is the story of God. Other nations had stories but they left God out in the telling. God was in them doubtless, but they heard not. Israel's lesson to us is that we can and should find God in our personal and civic life—in all our life.

STUDIES IN THE LIFE AND WORKS OF JESUS.

Outlined by T. Neil Johnson.

THE FORTY DAYS.

TWENTY-SIXTH WEEK: THE LAST APPEARANCES AND ASCENSION OF OUR LORD.

First Day: John 20:19-25. Jesus Appears to Ten Disciples at Jerusalem.

Verse 19, How were the disciples engaged; how were they interrupted? Compare Mark 16:14.

Verse 20, What purpose had Jesus in showing them His wounds? Compare Luke 24:37-39.

What further proof that He was not a spirit does Jesus offer them? Luke 24:40-43.

Verse 21, In what words does John report the Great Commission?

Verses 22-23, How are men fitted to stand in Christ's stead?

Verses 24-25, On what condition did Thomas say he would believe Jesus had arisen?

TWENTY-SIXTH WEEK: THE LAST APPEARANCES AND ASCENSION OF OUR LORD.

Second Day: John 20:26-29, Jesus appears to Thomas.

Verse 26, When and to whom did Jesus next appear?

Verse 27, For whose special benefit had Jesus apparently come?

What was Christ's special concern for Thomas?

How did Jesus show His willingness to go to any length to lead Thomas to faith?

Verse 28, To what does Christ's offer lead Thomas?

Verse 29, For whom is our Lord's last recorded Beatitude?

TWENTY-SIXTH WEEK: THE LAST APPEARANCES AND ASCENSION OF OUR LORD.

Third Day: John 21:1-14. Jesus appears to Seven Apostles.

Verses 1-2 Where and to whom did Jesus next appear?

Verse 3. How long had they been fishing, and with what success?

Verses 4-7, Which Apostle shows himself more sensitive; which more active?

Verses 8-9, What did the disciples see when they landed?

Verses 10-13, What lesson for me in verses nine and ten?

Verse 14, What special group of "the disciples" has the writer in mind?

TWENTY-SIXTH WEEK: THE LAST APPEARANCES AND ASCENSION OF OUR LORD.

Fourth Day: John 21:15-24, The Proof of Love

Verses 15-17, What question did Jesus ask of Peter three times?

What does Jesus thrice repeat to be a proof of love to Him?

Verses 18-19, If the tradition is true that Peter was led in chains to martyrdom, to what does Jesus here refer?

Verses 20-22, How did Jesus answer Peter's curious question about John's future?

Verses 23-25, Upon what ground does John claim we should receive his testimony?

For what double purpose did John write? John 20:30-31.

TWENTY-SIXTH WEEK: THE LAST APPEARANCES AND ASCENSION OF OUR LORD.

Fifth Day: Matt. 28:16-20, Jesus keeps His Galilean appointment.

Verse 16, Where and to whom did Jesus next appear? Compare 1 Cor. 15:6.

Verse 17, Why did some of this company doubt. Compare first clause of V. 18, John 20:15, Mark 16:12 and Luke 24:16, 37, 41.

Verse 18, To what authority does Jesus here lay claim?

Verse 19, The word translated "teach" here is not the same as that in next verse. It means properly as in Revised version, "make disciples of."

What is the first thing Jesus' disciples are to do; what next?

Verse 20, When may we be sure that we have taught them all things as commanded?

Verse 20, What assurance that we shall be enabled to do this? Also verse 18.

TWENTY-SIXTH WEEK: THE LAST APPEARANCES AND ASCENSION OF OUR LORD.

Sixth Day: Luke 24:44-53, Final appearance and ascension.

Verse 44, How did Jesus regard His death and resurrection?

Verses 45-46, How did Jesus lead His disciples to regard them likewise?

Verse 47, What joyful message had his sufferings made possible, for whom and on what condition?

Verse 48, How are the people of all nations to hear this message?

Verse 49, How are His witnesses made

sufficient for so great a task? Compare Matt. 28:20.

Verses 50-53, In what spirit did the disciples part from the Lord? Why? Compare John 14:28.

TWENTY-SIXTH WEEK: THE LAST APPEARANCES AND ASCENSION OF OUR LORD.

Seventh Day: Review.

Name the seven great periods in the Life of our Lord.

In what country did He do most of His public work?

Contrast the First Galilean ministry with the Third.

From what persons did Jesus receive most opposition? Why?

What did the life and death of Jesus make plain as to man; as to God?

What are the best three things which a study of His life and death have done for me?

SUGGESTIONS FOR CLASS HOUR.

Do not confine your review to the study of this week, but take a backward look over the entire Life of Christ.

Ask all who will to state the greatest benefit they have received from the entire study.

Having previously studied the fourteenth chapter of John with care and prayer, read it now as a closing message from the ascended Lord to the heart of each disciple.

Close with brief prayers from those who feel disposed to speak out of their hearts to their Lord.

Marriages.

CHAMBLEE—GRIFFIN.—At home of the bride's father, June 4, Rev. A. A. Pippin officiating, Mr. Millard Chamblee and Miss Bessie Griffin.

PULLIAM—SMITH.—On June the 10th at the bride's home in Person county, Mr. B. T. Pullian, of Virginia, was married to Miss Mollie Smith, Rev. W. C. Barrett, officiating.

STROUPE—ALEXANDER. — In Twelfth Street Baptist church, Charlotte, June 18, 1902, Mr. Chares T. Stroupe and Miss Daisy M., daughter of Mr. and Mrs. J. F. Alexander.

HEART—JOLLY.—On June 18th, at the home of Mr. J. L. Councils in West Durham, Mr. George W. Heart and Miss Lila A. Jolly were united in marriage, Rev. W. C. Barrett, officiating.

GOODWIN—WHITE.—On Sunday, June 1st, at the residence of the bride's parents, by Rev. Geo. W. White, Mr. Levi Goodwin, of Perquimans county, and Miss Fannie White, of Chowan.

TANKERSLEY—LAMPKIN. — At Spencer, in the Baptist church, May 28, at 8 p. m., Mr. Will Tankersley, of Roanoke, Va., and Miss May Lampkin, of Spencer, Pastor C. G. Wells, officiating.

SAUNDERS—HOGGARD.—On May 11, at 12:30 p. m., at the residence of the bride's mother, Mr. J. W. Saunders, of Norfolk, Va., to Miss Lala R. Hoggard, of Hertford, N. C. Rev. M. L. Green, the pastor, officiating.

MONTAGUE—JOHNSON.—Married at the home of the bride's father, J. D. Johnson, Esq., Garner, Wake county, N. C., on June 15th, 1902, by Rev. W. G. Clements, Mr. Geo. B. Montague, to Miss Agnes O. Johnson, both of Wake county, N. C.

Obituaries.

VANN.—Jno. Arline Vann was born in Hertford county, December 7, 1822, and died May 18, 1902 in the 80th year of his age. He was born and died at the old homestead near Winton, his own and his father's home for many years. As sheriff of Hertford county, member of the State Legislature and county treasurer he served his people honestly and acceptably.

For many years he was a member of a Baptist church first at Mt. Tabor and then at Winton; he was devoted to its principles and ever ready to subordinate his personal pleasure to the good of his church. As a deacon he was alive to the interests of the organization for which he was ready to sacrifice his ease and comfort. A trustee of the C. B. F. Institute, it was his pleasure to advance its interests. The word of God was the man of his counsel and he feasted daily upon the precious promises which were a delight to his soul. Partially an invalid for years he grew stronger and brighter as a Christian while the years passed swiftly by. Content to live or die as the Master thought best, death to him was a happy transition,

Truly could he feel and say:

"Put any burden upon me, only sustain me,
Send me any where, only go with me,
Sever any tie but this tie which binds me to
Thy service and they heart."

Ripe in years—blessed with a modest competency, the result of his foresight and prudence; rich in the love and care of his devoted wife, who for more than 50 years had been a benediction to his life; fortunate in the tender affection of his sons and daughters; respected and honored by the people of his county; lamented by the Chowan church of which he was the senior deacon and spiritual father, he fell on sleep as quietly as the dews descend when the sun goes to rest. The life of such a man is a rich legacy to his family and the community.

THOS. D. BOONE,

Winton, N. C.

Mr. William M. Brooks, who lived three miles east of Jonesboro, died last Tuesday morning. His immortal spirit took its flight from earth to the eternal world and with him the great mystery of mysteries has been solved. The veil which stands between the physical and the spiritual, the visible and the invisible, the the temporal and the eternal, has been lifted. By the event of death the man whose activities had been spent for over three score years in wrestling with the forces and the possibilities which belonged to things visible, material and tangible, is now face to face with those realities which, in the flesh "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive."

Mr. Brooks was born in Chatham county, Feb. 13th, 1837, and died at his home near Jonesboro, N. C., May 20th, 1902. He joined the Baptist church when eighteen years of age and was a charter member of Rives Chapel church in Chatham county. He came from Chatham to this county in 1859, and was married to Elizabeth Hawley July 15th, 1860. His wife preceded him to the other world Sept. 18th, 1888. He leaves nine living children, four having died several years ago. He was the father of Rev. C. V. Brooks who now lives at Apex, N. C. He spent three years in the civil war in Company F, Fiftieth North Carolina Regiment, and was ever found at the post of duty. He was one of the pillars of Jonesboro Baptist church and was a deacon at the time of his death. To say that he was a good man does not suffice in the ordinary meaning of that word. He was unusually kind to the poor, ever extending them help in time of need, and if be had any enemies in the shape of a human being in this world, it is not known to this writer.

His remains were laid to rest in the family burying ground near his home amid the gigantic oaks to await the call of the trumpet when the dead shall rise to meet God in the air. The burial services were conducted by Rev. Chas. A. G. Thomas in a few very apprpriate remarks, and with that beautiful hymnn, "Death is Only a Dream." The active pall-bearers were, S. N. Liles, J. R. Watson, A. Hunt, W. G. Parrish, C. H. Smith and Scott Thomas.

S. N. LILES.

To the Point.

Editor Biblical Recorder, Raleigh, N. C.

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Chattanooga, Tenn., July 1-4, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets to Chattanooga, Tenn., for one first-class fare for the round trip, plus $2 for Membership Fee; rate from Raleigh $17.50. Tickets to be sold June 27 to July 1, inclusive, with final limit July 6, however, final limit can be extended until September 10 by depositing ticket with Joint Agent and payment of 50 cents.

SUMMER SCHOOL.

Knoxville, Tenn., June 19 to July 30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets from ALL POINTS to Knoxville, Tenn., at rate of one first-class fare for the round-trip; rate from Raleigh $12.65; tickets to be sold June 16, 17, 18, 28, 29 and 30, July 11, 12 and 13; final limit August 15.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco, Cal., August 11-12.

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

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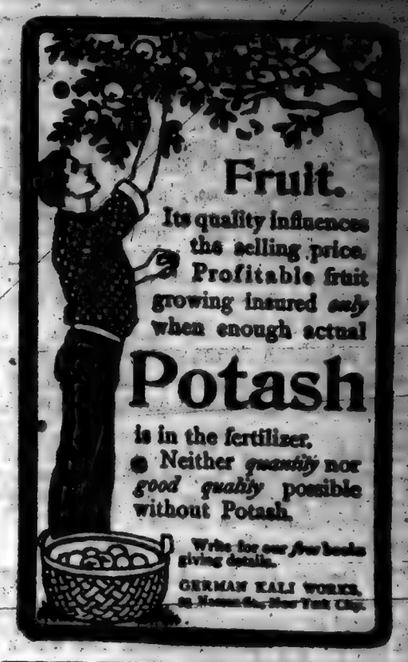
C. H. GATTIS, Pass. and Ticket Agent, Raleigh, N. C.

H. S. LEARD, Trav. Pass. Agent, Raleigh, N. C.

SAN FRANCISCO, CAL.—$65.25 from North Carolina points to San Francisco, Ca., and return, account Biennial Meeting Knights of Pythias, August 11-12 1902.

CHATTANOOGA, TENN.—$15.50 Raleigh to Chattanooga, Tenn., and return, account Annual Meeting Southern Educational Association, July 1-4, plus $2.00 membership fee. Tickets to be sold June 27 to July 1, final limit July 6. Tickets can be extended until September 10th.



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Current Events.

STATE NEWS.

Only thirty men attended the Liquor Dealers Association in Raleigh last week.

In a storm near Washington, N. C., last week, a tug was wrecked, and five lives were lost.

The Presbyterians had a Biblical Institute at Davidson last week. Many able addresses were delivered.

The condition of the crops throughout the State continues to be good. Tobacco, corn and cotton are each unusually promising.

In response to a quite vigorous demand the Mecklenburg Democratic Executive Committee rescinded its action requiring that participants in primaries take the oath to support the party candidates.

The Oxford Orphan Asylum, the Presbyterian Theological Seminary in Virginia and Davidson College were recently left property in Minneapolis, for which $24,000 is offered. This offer is now accepted by all and each gets $8,000.

The following is from the census report: "The sudden springing of the United States into prominence in the cotton industry is shown by the total increase of capital from $20,412,414 in 1880 to $62,023,799 in 1890, and to $137,112,561 in 1900. Ten years ago and also in 1880, Georgia was easily the leader in the Southern States, but it has now been surpassed by both South Carolina and North Carolina, in each of which States the value of products was not much less than in the States of Maine and New Hampshire, where the industry has been established for half a century and the number of hands employed in both North and South Carolina surpass both of these two New England States. The growth in Alabama has been also very great, the amount of capital having almost exactly quadrupled in ten years."

At the educational conference of representative educators, representing all private and public schools and State and denominational colleges, held in Raleigh, February 13th, a central campaign committee for improvement of public schools was organized to carry out the plans and purposes of that conference and an executive committee, consisting of Governor, State Superintendent of Public Instruction and C. D. McIver was appointed. Superintendent E. C. Brooks, of the Monroe schools, has been engaged by this committee as secretary and will have his office in the office of the State Superintendent of Public Instruction. He began work today. The committee, through its secretary, acting in conjunction with the Superintendent of Public Instruction, will begin at once to organize and plan a systematic and vigorous educational campaign for the improvement of public schools by local taxation, in every county, township and district desiring such agitation and in which conditions for it are deemed at all favorable. The committee is now securing information from county superintendents necessary for planning and carrying on intelligently and successfully this campaign. The services of some of the strongest speakers in the State, including teachers, preachers, lawyers and others, have already been secured and these men will be sent wherever their services are needed, without expense to the State or the counties. As soon as necessary information from county superintendents can be obtained a regular series of appointments will be arranged.—Charlotte Observer.

Hon. Charles H. Mebane has been reelected President of Catawba College, and has accepted.

The King's Daughters in North Carolina have decided to undertake to establish a Reformatory for youthful criminals.

GENERAL NEWS

CONGRESS.—Congress has finished its work for the present session, and expects to adjourn this week. It has passed the Panama Canal Bill, the Philippine Civil Government bill, the Oleomargarine bill, the Western Irrigation bill, the Chinese Exclusion bill; but its failure to pass the Cuban Reciprocity bill or to touch the high tariff in any way is a great disappointment. In the matter of appropriations it has maintained the standard of prodigal extravagance that has obtained these twenty years. Of special interest to North Carolina is the fact that the Senate passed the Appalachian Park bill, but it came up too late in the House. That body will take it up in December.

AMNESTY FOR PHILIPPINOS—The new law for Civil Government in the Philippines is expected to go into effect by July 4, and on that day the President hopes to issue a proclamation described as follows: The proclamation is based on the general objects of the Philippine Government bill, namely, to restore peace in the Archipelago and substitute a civil for a military regime. The proclamation will declare that a state of peace now exists in the Philippine Islands, save in parts of the Archipelago where the Moros or Pagan tribes are giving the [illegible] a great amount of trouble, and will declare in effect that with the transfer of the government of the Archipelago from a military to a civil status, all those arrested and held for political offenses shall be restored to liberty, granted full amnesty and allowed to participate in the civil government that is to be inaugurated on the islands.

THE COLLAPSE OF GREAT EXPECTATIONS.—The coronation of the King of England had been looked forward to as the greatest occasion in modern times. The Nations of the world were gathered to do honor to the fete. Imagine the consternation when on the eve of the festivities the alarm was sent forth that the King was seriously ill and might die. He had been stricken with inflamation in the region of the appendix, and a grave operation was involved. This was successfully performed, however, and he is now rapidly recovering. The coronation was postponed, and the day of coronation was set apart as a day of prayer for the life of the King. His condition was so favorable on that day that the prayers were turned to thanksgiving.

MR. BRYAN'S POSITION.—Mr. W. J. Bryan took up Mr. Grover Cleveland's speech at the Tilden Club and made it the occasion for a severe attack upon that gentleman. He thus emphasizes the differences in the Democratic party and makes that harmony for which Mr. Cleveland spoke only the more difficult to reach. Mr. Bryan has been widely criticised. But thoughtful men recognize that his justification lies in the wide difference between his conception of the policy for the Democratic party and Mr. Cleveland's. There can be no real harmony where differences are so absolute and so great. Neither Mr. Cleveland nor Mr. Bryan can lead the party, nor can any one of their especial partisans. The Democracy must call for a new leader, and in such men as Bailey of Texas, or Richardson of Tennessee, it will find him.

MINOR MATTERS.

The coal strike passed uneventfully into its seventh week. The hard coal strikers are seeking to get the soft coal miners to strike, but so far they have not been successful.

Congress has voted to relieve the Buffalo and Charleston Expositions to the extent respectively of $200,000 and $160,000. Mr. Bailey of Texas, opposed, and he did right.

Admiral Dewey testified last week before a committee of Congress that he regarded Aguinaldo from the first as a thief and looter, and that he aided him on the ground that all is fair in war.

The corn crop in Texas is reported to have been disastrously affected by the drought. Cotton is better, but still not over promising. In Kansas the people are praying for men to harvest the great wheat crop.

The Democrats in Congress projected the fall campaign last week by adopting resolutions denouncing the Republicans for failing to pass an anti-trust law, for failing to give Cuba reciprocity, and for passing the Philippine bill.

It seems strange to hear of a Northern party voting for slavery. But this is what happened in the House of Congress last week, as the following explains: Mr. Patterson, Democrat, of Tennessee, offered an amendment prohibiting slavery or involuntary servitude in the Philippines or any other territory over which the United States should obtain jurisdiction. He said that the United States was the only civilized power in the world which protected slavery. He said that Governor Taft, before the Insular Committee, testified that the treaty made by General Bates and the Sultan of Jolo, which recognized slavery, was still in force. There were today 300,000 slaves in the Jolo group. Children were sold from their parents, and girls were subject to the desires of their masters. Mr. Patterson's amendment was defeated by a strict party vote, 58 to 104.

A man has no more religion than he can command in his day of need.—Ram's Horn.

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1901, August 9

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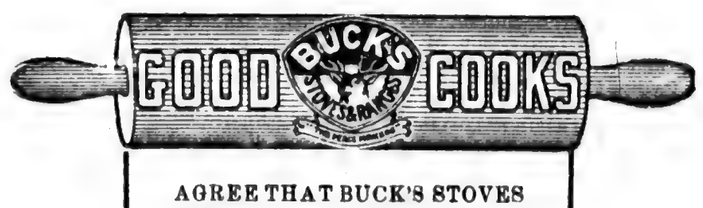

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Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

Special Objects for Prayer.

First Day—For all missionaries in Africa.

Second Day—For our Southern Baptist missionaries in the Yoruba country.

Third Day—For all our missionaries in Africa, both foreign and native.

Fourth Day—Especial prayer for the health of our African workers.

Fifth Day—For the wives of our missionaries.

Sixth Day—That this may be especial year of blessing in our African work.

Seventh Day.—"Lord increase our faith." Mission study—Matt. 13.3-23.

Monthly Program.—Africa, No. 3.

MISSIONS.

1 Hymn.—Where are the reapers.

2. Prayer for Africa.

3. Scripture, The Harvest—John 4:34-38, Matt. 9, 36-38.

4. Hymn—What Shall the Harvest Be.

5. MORE LABORERS.

More reapers for the harvest white,
For which the Master grieves;
Strong hands to bear the sickle bright
And gather in the sheaves.

More loyal, loving hearts to seek
The souls that grope in night,
More tender hands to lift the weak
And lead them to the light.

Lord of the rip'ning fields we pray,
As thou didst bid us do,
Send of thy children, day by day
More laborers good and true.

Nerve thou with strength each falt'ring heart,
Our shrinking faith uphold,
And give us each to bear our part
To bind thy sheaves of gold.

—Selected.

6. Certainty of Result.—Isa. 55, 7-13.

7. Three Great African Pioneers.—Read by three ladies.

(a). George Schmidt.

Missions were first commenced in South Africa by the Moravians or United Brethren. Two Danish missionaries, on their way to India, stopped at the Cape of Good Hope, and were so affected by the sad condition of the Hottentots that they wrote back to Europe a most touching account, and this moved the hearts of two pious gentlemen at Amsterdam to send to Herrnhut for a missionary to go to South Africa. George Schmidt immediately responded, and thus became the pioneer Protestant missionary to Africa, reaching Cape Town in 1737. His work was wonderfully successful, but met with great opposition from the Boers, or Dutch farmers, who feared the reports he might send back to Holland of their unlawful deeds; and he was forced to leave the field. He continued his evangelistic labors in Moravia, and died at the age of seventy-six. "He went to his little room one morning to pray as usual for South Africa, and at noon was in Paradise. Like Livingstone, he died upon his knees."

(b). Robert Moffat.

The name of Robert Moffat is not so well known as that of his son-in-law, Dr. Livingstone; but he was eminently the pioneer missionary, and paved the way for later successes. When he went to South Africa in 1817, he found tribes of idolaters and savages, constantly at war with each other and with the Boers, utterly ignorant and degraded. When he left it in 1870, churches had been called into existence, a permanent body of native pastors had been reared from among the Bechuanas, and the whole region had been largely civilized and Christianized.

His missionary life extended over half a century, beginning when he was a mere youth of twenty years. For fifty years he was accustomed to speak the Bechuana (bek-wana) tongue; he reduced it to written characters, and translated the Scriptures into it. "His name will be remembered while the South African church endures, and his example will remain with us as a stimulus to others and as an abiding proof of what a Christian missionary can be and can do." Mrs. Moffat shared in her husband's work and spirit and missionary career.

It was not a most delightful thing to be a missionary in Africa, and missionary's wife was compelled to endure hardness no less than her husband. Do women in Christian lands understand what it is to be a missionary's wife among the more degraded peoples of the earth? Notice some of the things endured by this refined, intelligent Christian young English woman among the natives at Kurumman. She must be her own cook, for none of the natives knew how to cook. If they did, they would not help her for any consideration. She must do her own washing, for none of the natives ever heard of such a thing as cleanliness, and they were far too lazy to even learn how to wash. And her domestic work must be done with few conveniences or none, in a wattled hut with an earth floor, with not even the dream of a "kitchen." Into this hut came one, two, or twenty native women, filling the space, prying into everything, nearly or quite naked, and leaving a daub of red or yellow ochre wherever their skin happened to hit anything. The Christian woman they regarded as a curiosity to be laughed at, abused, or robbed, as it pleased them. When her back was turned, they all with one accord seined any article they could lay their hands on, and made off with it. If she remonstrated they threw a stick of wood or a stone at her head. Once her own baby (afterwards Mrs. David Livingstone) was hurled at her head by an angry African girl. Yet nine children were reared in the Moffat home and well reared.

(c). David Livingstone.

The name of Livingstone is familiar throughout the civilized world—from the school boy with his geography to the learned scientist. The great lessons of his life should be impressed on every Christian. No adequate idea of the great work he did and the still greater work he prepared for can be given here. These are but the bare facts of his life which we trust will lead to a fuller study:

After Moffat had been twenty-three years in Africa he returned to England and stirred all hearts by the story of Africa's needs. David Livingstone, the son of a poor but pious Scotch weaver who had by great perseverance and through many struggles prepared himself thoroughly in the higher branches of study and also in theology and medicine, offered to return with him. His services being gladly accepted by the London Missionary Society he sailed for South Africa in 1840. His first work was done in Bechuana land six hundred miles north of Cape Town. He, however, on his missionary journies continually preached farther and farther inland with the ever growing desire to explore the vast interior of this country which no white man had ever trod and which was represented on the maps of the world by a great blank. He saw that some one must risk death ten thousand times to open this land to future missionaries, and this he determined should be his offering to the evangelization of Africa. In 1852 he started on his second great tour of discovery, being lost to the world for four years, and travelling an estimated distance of 11,000 miles. The wonderful discoveries of this trip brought on him the attention of the world and from this time forward his repeated explorations, ever reaching farther inland, were watched with intense interest. In April, 1865, he started on his last great journey. For more than a year nothing was heard from him. Then it was reported that he had been killed by natives near Lake Nyassa. This report proved false and messages were received from Livingstone himself. Four years followed in which occasional messengers reached the outside world, then followed two years of utter silence. Finally the New York Herald determined to send Henry M. Stanley one of its war correspondents, to find him. With 192 followers and every equipment necessary Stanley entered Africa in March, 1871, and found Livingstone in the following November. He begged him to return with him, but Livingstone felt his work was not completed and steadily refused. In nine or ten months he would return he said, but it was not to be so.

Alone, but for his faithful African servants, in the far interior of the country for which he had given his life, he died on his knees, praying for Africa. With unequalled devotion his servants determined to carry his embalmed body to the coast, a task accomplished after months of hardship. From thence it was sent to England and there on April 18, 1974, the body of the weaver's son was laid to rest in Westminster Abbey among England's greatest kings, statesmen and poets.

SUNBEAM'S CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

My Dear Sunbeams: In the Methodist church, as you all know, the children's foreign missionary societies are called Bright Jewels as ours are called Sunbeams. Last week they had their annual meeting here in Raleigh and I was so much interested in their work.

The Bright Jewels of the North Carolina Conference are supporting a hospital in China and last year gave more than $800 to Foreign Missions. They have not as many Bands as we have to do this work so it makes me very sure we are going to get our $500 this year. Their Banner Society gave over $2.50 per member. Wasn't that fine! I wonder if any of our Bands are going to do as well as that this year!

I must tell you that the Bright Jewels give only to Foreign Missions while our money is divided. Even remembering this do you not think we can do as much as they for the little heathen children!

Our reports for the first two quarters are very good but when we add them we find that we are $100 behind last year. Can we not make this up this summer and come out ahead of all our past records!

We are already ten dollars in advance of last year in our gifts for our Sunbeam Missionary. Let each one of us do our best to make our summer report show $100 for Foreign Mission and as much as possible for the other objects.

E. N. BRIGGS.

In Your Room.

Wash delicate things—handkerchiefs, laces, doilies, etc. (things which one cannot send to the ordinary wash) in Pearline's way, viz: Soak, rinse, squeeze—directions on each packet. Spread smoothly while wet, on a mirror or window pane. This is better—safer than ironing. Grand advice for bachelors, maidens, boarders and hotel guests. Saves fabrics too delicate and valuable to risk to others' hands.

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Administrator's Notice.

Having this day qualified as administratrix upon the estate of Atlas O. Harrison, late of Wake County, this is to notify all persons having claims against said estate to present their claims to me in the city of Raleigh, N. C., on or before the 11th day of June, 1903, or this notice will be plead in bar of their recovery.

This 9th day of June, 1902.

LULU T. WARD,
Administratrix.
HINSDALE & LAWRENCE,
Attorneys.

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Home Circle.

When The Tide Comes In.

When the tide comes in, at once the shore and sea begin together to be glad. What the tide has brought no man has asked, no man has sought: what other tides have had the deep sand hides away; the last bit of the wrecks they wrought was burned up yesterday.

When the tide goes out, the shore looks dark and sad with doubt. The landmarks are all lost. For the tide to turn, men patient wait, men restless yearn. Sweet channels they have crossed, in boats that rocked with glee, stretch now bare stoney roads that burn and lead away from sea.

When the tide comes in in hearts, at once the hearts begin together to be glad. What the tide has brought they do not care, they have not sought, all joy they ever had the new joy multiplies; all pain by which it may be bought seems paltry sacrifice.

When the tide goes out, the hearts are wrung with fear and doubt: all trace of joy seems lost. Will the tide return? In restless questioning they yearn with hands unclasped, uncrossed, they weep, on separate ways. Ah, darling, shall we ever learn love's tidal hours and days.

—Helen Hunt Jackson.

Training Children.

Every child born into the world has certain inalienable rights, and these rights should be recognized and respected; but the most sacred right, and the one oftenest ignored or imposed upon, is the right to its own inborn individuality. The disposition and character of children should be studied, and to certain extent, their peculiar characteristics, as well as their likes and dislikes, consulted and respected. Children are only men and women in embryo, and their reasoning powers should be developed by constant use and their talents cultivated and improved from their earliest childhood, if they are to mature into manhood and womanhood capable of the practical application of the best that in them lies to the affairs of life.

Some parents may be over-zealous in the training of their children; and many bright, promising children have been trained and pruned and molded and repressed until every atom of individuality has been obliterated, for the simple reason that they have never been allowed the responsibility of thinking and acting for themselves.

It is unwise for parents to exact a blind obedience to their commands simply because they are in authority and must be obeyed. Of course, children should be subject to parental authority; but the reason should always be explained, and they should be given to understand that they are expected to exercise a reasonable amount of discretion and common sense in the affairs of life.

If parents would talk more with their children and less to them, impressions which they wish to make would be far more lasting and satisfactory; for we "grown-ups" all know how we weary of "preaching." "Men are only boys grown tall," and children often grow wonderfully tired of being continually "preached" to and kept in order.

I believe that, as a rule, children are governed too much and consulted and advised too little. I know of children who are reproved and scolded and browbeaten until they are robbed of every atom of self-reliance and self-respect; and they grow sullen and indifferent, simply because they know that their parents believe that they do what is right because they are compelled to, and not because they wish to.

A child's moral individuality may often be strengthened and encouraged by the parents explaining the effect of evil deeds upon the individual character, showing him the beauty and nobility as well as the worldly advantages of a clean and upright life, and then leaving him to study out the matter and settle the question for himself, understanding that you have confidence that he will choose the right simply because it is right and because he of his own will prefers it to the wrong. Thus the individuality of a child is maintained, and his self-respect increased, because he has chosen the right course himself, instead of being compelled to it by parental authority.

It has been proved many times that it is the children who have been influenced by precept and example, rather than compulsion, and who have been allowed to think and act largely upon their own responsibility, who have grown and developed into the most successful manhood and womanhood.—Mrs. Clarke Hardy, in Farm and Fireside.

For Sick Headache

Dr. Miles's Anti-Pain Pills.

Dr. E. J. Wells, Nashville, Tenn., writes: "Anti-Pain acts like a charm in all cases of sick headache and nervous debility." Gives quiet sleep.

Give Your Child a Garden.

It is an exceptional child who would not value flowers and a garden of its own. Boys and girls alike are delighted with the very idea of possessing a bit of ground where they can "plant things" and watch them grow. The workers in city missions know that even the most unpromising specimens of slum childhood can be won by flowers; and among children of more favored classes the moral influence of flowers is a force, though it is not recognized nor extended as it might be. People living in villages or small cities usually have some ground around their homes in which they can set apart a place for the children's garden. * * * The love of Nature fostered by this garden-making will prove a constant source of pleasure through the child's life. The cultivation of habits of close observation and the knowledge of useful and of harmful plants thus gained is sure to be of future value. Let the work of planning the children's garden begin with the early days of spring.—Woman's Home Companion.

Humors of Advertising.

These examples illustrate the curious effect which the misplacing of a comma, or of a word or two, often has upon the meaning of a sentence:

"Wanted, a servant who can cook and dress children."

"Annual Sale now going on. Don't go elsewhere to be cheated—come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"Dine here, and you will never dine anywhere else."

"Wanted, a room for two gentlemen about thirty feet long and twenty feet broad."

"Lost, a collie dog by a man on Saturday with a brass collar round his neck and a muzzle."

"For sale, a pianoforte, the property of a musician with carved legs."

"Mr. Butcher begs to announce that he is willing to make up capes, jackets, &c., for ladies out of their own skins."

"A boy wanted who can open oysters with reference."

"Bulldog for sale. Will eat anything —very fond of children."

Poison Germs

The minister was coming slowly down the village street; the sunshine glinted on his white hair and kindly face, his people thought, as if it, too, loved him. Miss Katty saw him through her kitchen window. "He's out making pastoral calls!" she said to herself. "Well, this house is ready for him! He won't find another as clean in the town!"

Miss Katty drew up all the blinds, that the cleanliness of the house might strike the eye of the visitor. "For all his mild ways, he can be sharp enough rebukin' laziness or dirt! And so he ought to be!" she said, sitting down formally to receive the visit. Not a gray hair was loose in the knot at the back of her head, and her gingham dress fairly rustled with cleanliness.

The old man came in, sat down and looked about him, smiling kindly. "No chance for poisonous microbes or germs here!" he said.

"I hope not, doctor. I do my best to keep decent. It takes all my time. Five o'clock never sees me in bed. I wish I could say the same of some other folks. There's Jane Robb, across the road. That woman drags herself up at seven, if you'll credit the words I speak!"

"Mrs. Robb has a weak spine. She often does not sleep until near morning with the acute pain she has to bear," said the minister, gently.

"Oh, sakes! Spine, indeed! I have pains enough, but I'm not one to parade my troubles. Speakin' of that, doctor, when is Mary Atkins goin' to lay off her crape? It's four years since her husband died. I call it flyin' against Providence to go on mournin' as them that have no hope. You ought to stop it!"

"That is not true of Mary. Her hope is firm and high. If it comforts her to wear the signs of grief, I shall not meddle with her."

"Oh, just as you think best! I'd rather see Mary's black crape, I confess, than the finery of them Staffords. Silks and furs and gay ribbons! I hold that them things is the livery of the devil, and is worn by his servants!"

"The Stafford family," said the doctor, "have always lived in the city, where it is the custom to dress more richly than here. I believe both mother and daughter to be earnest, good women—the servants of Christ, not of the devil."

Miss Katty was tired of these interruptions. Her conversation usually was a monologue. She now raised her voice and spoke so rapidly as to silence the doctor. He sat dumb, unable to check the torrents of doubts, malignant hints and downright abuse which Miss Katty poured upon her neighbors. She brought in the Pratts guilty of drunkenness, the Coxes of cruelty to their children, the Smiths of lying, and against some of the others she suggested suspicions blacker and more shameful.

At last the old minister, pale and anxious, rose to go.

"I wish you'd look into these things, doctor," she said. "It grieves me to see the wickedness around me; but for me, I can do nothing. I'm a home-keeper. I don't mix with them. It takes all my time to keep my house in order—wash, scrub, dust, polish. You see the result!" with a triumphant wave of the hand.

"There is one thing, Katty," said the old man, "which you have forgotten to clean. It is full of poisonous germs, which go forth to scatter disease and death."

"Here! In my house!" exclaimed the woman. "What do you mean?"

"Go into your closet," he said, "and when you have shut the door, ask God what it is He gave you to keep pure and sweet. Ask yourself how much time you give to its cleansing."

He left her. Miss Katty stood motionless, lost in thought. Then she heaved a great sigh, and the tears started.

"God be merciful to me a sinner!" she said humbly.—Youth's Companion.

A Rule of Fashion.

The smartly gowned girl never forgets to have at least a touch of the same color in her hat and petticoat. She always carries out in her dress the idea of a finished picture. If she uses a certain color in one place in her costume she is careful to see that the same tone is reflected somewhere else, even if it is only in the band of satin ribbon which she now sews on the inner side of the hem of her dress-skirt. This band of ribbon is about two inches wide, and is sewed to the bottom of the dress-skirt on the inside just where you would generally sew the braid. It is only visible when the skirt is lifted or when the wind blows it about.—Woman's Home Companion.

He Wanted It Tested.

A Scotchman went to London for a holiday. Walking alone one of the streets, he noticed a bald-headed schemist standing at his shop door, and inquired if he had any hair restorer.

"Yes, sir," said the chemist; "step inside, please. There's an article I can recommend. Testimonials from great men who have used it. It makes the hair grow in twenty-four hours."

"Aweel," said the Scot, "ye can gie the top o' yer head a rub wi't, and I'll look back the morn and see if ye're tellin' the truth."

The chemist returned the bottle to the shelf and kicked the errand boy for laughing.

Gigantic Spiders

Spiders are met with in the forest of Java whose webs are so strong that it requires a knife to cut through them, we are told. A spider weighing four pounds, which has taken up her residence in a cathedral at Munich, regales herself with a large supply of lamp oil. A Texas spider weaves a balloon four feet long and two feet wide, which she fastens to a tree by a single thread, then marches on board with her half-dozen little ones, cuts the thread, and away goes the airship to some distant point on the prairie.

Mrs. Bongster's Advice to an Engaged Girl

"I am engaged to be married. Ought I to tell my fiance, who does not suspect it, that I have been engaged before this, and that the engagement was broken by mutual consent?"

Certainly, you should tell your fiance. Do not begin wedded life with a secret.—Ladies' Home Journal.

Tutt's Pills

stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequaled as an

ANTI-BILIOUS MEDICINE,

In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated.

Take No Substitute.

R·I·P·A·N·S

There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N·S Tabule. For sale by druggists. The five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

SPECIAL OFFER.

Six Official Souvenir Spoons of Charles on Exposition for $1.00. Tea or Coffee size heavily silver plated on white metal. Set of 9 Aluminum pin or ash trays, all different subjects for 75c. By mail post paid. JAMES ALLAN & Co., Jeweler., Charleston, S. C.

SEA SHELLS—START A COLLECTION.

25 shells by mail, full size, with engraving of variety of each, for 25 cents. Send stamps. Shells for making wire jewelry, tools, etc., for beginners with list. Agents wanted. J. F. Powell, Waukegan, Ill.

Parents' Responsibility Great

It is the right of every child to be well born, and to the parents it must look for health and happiness. How inconceivably great is the parents' responsibility, and how important that no taint of disease is left in the blood to be transmitted to the helpless child, entailing the most pitiable suffering, and marking its little body with offensive sores and eruptions, catarrh of the nose and throat, weak eyes, glandular swellings, brittle bones, white swelling and deformity.

How can parents look upon such little sufferers and not reproach themselves for bringing so much misery into the world? If you have any disease lurking in your system, how can you expect well developed, healthy children? Cleanse your own blood and build up your health, and you have not only enlarged your capacity for the enjoyment of the pleasures of life, but have discharged a duty all parents owe to posterity, and made mankind healthier and happier.

There is no remedy that so surely reaches deep-seated, stubborn blood troubles as S. S. S. It searches out even hereditary poisons, and removes every taint from the blood, and builds up the general health. If weaklings are growing up around you, right the wrong by putting them on a course of S. S. S. at once. It is a purely vegetable medicine, harmless in its effects, and can be taken by both old and young without fear of any bad results.

SSS

Write us about your case, and let our physicians advise and help you. This will cost you nothing, and we will also send our book on blood and skin diseases. THE SWIFT SPECIFIC CO., Atlanta, Ga.

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RALEIGH, N. C.

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Second Session; Enrollment, 253. Next Session Opens Sept. 4, 1901.

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THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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HOW THE ASSOCIATIONS STAND IN PER CAPITA CONTRIBUTIONS.

A Study of the Minutes—Fourth Paper

BY LIVINGSTON JOHNSON, CORRESPONDING SECRETARY.

In this paper will be found two parallel columns, one of these is the average or per capita contribution to all objects, including pastor's salary and incidental expenses, as well as to the objects of the Convention. The other column is the average or per capita contribution to the objects of the Convention, viz: State, Home and Foreign Missions, Orphanage, Education and Ministerial Relief. The financial reports in some of the Minutes, especially those of the West, are quite imperfect, and for that reason there may be defects in this table but it is the only data we have to go by.

The Associations are put down in the order of their per capita contributions, making the total contributions the basis as that is the largest. The spirit of benevolence can be best judged, however, by the amounts contributed to the objects of the Convention. The fractions have been left off for the sake of convenience. Everything above a half cent is counted as a whole. When two or more Associations have the same number, the fraction determines the places they occupy in the columns.

	Contributions per member to all objects.	Contributions per member to benevolence.
Buncombe	$11.00	$.52
Piedmont	5.38	1.06
Mecklenburg and Cabarrus	4.95	.68
Atlantic	4.65	.48
Neuse	4.30	.76
Tar River	3.78	.49
Central	3.70	.82
South Yadkin	3.59	.54
South Fork	3.53	.34
Pee Dee	3.51	.58
Mount Zion	3.27	.55
Pilot Mountain	3.21	.45
Raleigh	2.17	.39
Eastern	2.16	.39
Chowan	2.10	.32
Flat River	2.10	.46
Beulah	2.05	.51
Liberty	1.90	.41
Robeson	1.87	.42
West Chowan	1.79	.36
Sandy Creek	1.68	.37
King's Mountain	1.57	.26
Stanly	1.50	.15
Cape Fear-Columbus	1.31	.12
Brunswick	1.26	.59
Union	1.26	.29
Sandy Run	1.26	.14
Caldwell	1.22	.16
Haywood	1.13	.18
Cedar Creek	1.09	.27
Montgomery	1.06	.17
Alleghany and Grayson	1.01	.09
Little River	1.01	.27
Brushy Mountain	1.00	.33
Catawba	.98	.20
Green River	.92	.27
Transylvania	.85	.10
Bladen	.83	.19
Ashe	.72	.04
Carolina	.68	.07
Tuckaseige	.60	.04
South River	.60	.28
Three Fork	.58	.07
French Broad	.43	.08
Western	.40	.03
Yancey	.38	.02
Liberty & Ducktown	.32	.11
Alexander	.31	.08
New Found	.31	.01
Mitchell	.31	.01
Yadkin	.15	.09
Stone Mountain	.15	.09
Stoney Fork	.11	.02
Brier Creek	.03	.02
Tennessee River	.02	.02

There are several interesting facts about the above figures. One is that, with few exceptions, the order in which the Associations come, varies but little in the two columns. The exceptional cases can be accounted for. For instance, Buncombe stands at the top in total contributions, but ninth in contributions to benevolence. The South Fork stands ninth in total contributions, but twenty-first to benevolence.

Reference to the Minutes will show that there was a large debt paid by the First church at Asheville on their beautiful house of worship, which accounts for the high average in the first column. In the South Fork, Gastonia and Hickory both raised large sums for their new houses of worship. But unless there is some special work done in the Associations, as in the cases above, the places occupied in the two columns do not vary very much.

The Associations which give most to benevolence, give most to pastor's salary and incidentals. This is proof of the doctrine often preached, that contributing to the objects of the Convention helps rather than hinders in raising current expenses of a church. It explains why churches that give liberally to missions are most prosperous in their home work.

Twenty-eight Associations (exactly half) stand higher in the column to benevolence than they do in the column to total contributions; twenty-seven stand lower while the South Yadkin occupies exactly the same place (eighth) in both columns.

Another thing worthy of especial note, is the fact that the Associations which stand nearest the top in their contributions to benevolence have been, and some of them are now being, aided largely by the Board. The Piedmont, which stands at the top (the only Association contributing more than a dollar per member) might well be called a child of the Board. With but one or two exceptions, every church in the Association has been aided by the Board. The Central comes next with its offering expressive of its gratitude for what the Board has done. Then third on the list is the Neuse, of whose twenty-four churches, only two are self-sustaining. Then the Mecklenburg and Cabarrus, where the Board is now spending a large amount. The Brunswick, the Pee Dee, the Mount Zion come next in order, in all of which the Board has done work in the past. Far up in the list stand South Yadkin, Beulah, Tar River and Atlantic.

Time would fail to mention others. The ones named above embrace by far the larger part of the destitution of the State. Upon the territory covered by them the Board has expended most of its funds for several years. The spirit of benevolence evinced by these Associations is proof of the wisdom of the expenditure.

A Morning Prayer.

O Father, this day may bring some hard task to our life, or some hard trial to our love. We may grow weary, or sad, or hopeless in our lot. But, Father, our whole life until now has been one great proof of Thy care. Bread has come for our body, thoughts to our mind, love to our heart, and all from Thee. So help us, we implore Thee, while we stand still on this side of all that the day may bring, to resolve that we will trust Thee this day to shine into any gloom of the mind, to stand by us in any trial of our love, and to give us rest in Thy good time as we need. May this day be full of a power that shall bring us near to Thee; and O God, may we so trust Thee this day, that, when the day is done, our trust shall be firmer than ever. Then, when our last day comes, and our work is done, may we trust Thee in death and forever, in the spirit of Jesus Christ our Lord—Amen. ROBERT COLLYER.

How Spurgeon Became a Baptist.

The recent death, at the age of ninety-two years, of Rev. John Spurgeon, father of Rev. Charles H. and James A. Spurgeon, both Baptists, while the father was a Congregationalist, recalls the account given by Charles Spurgeon of the way he became a Baptist. In his autobiography he tells it. In 1848-9 he was a pupil in St. Augustine's College, Maidstone. It was a Church of England school, and he says:

"The Church of England Catechism has in it this question: 'What is required of persons to be baptized?' And the answer I was taught to give, and did give, was 'Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.' I looked that answer up in the Bible, and I found it to be strictly correct as far as repentance and faith are concerned, and of course, when I afterwards became a Christian, I also became a Baptist, and here I am, and it is due to the Church of England Catechism that I am a Baptist. Having been brought up among Congregationalists, I had never looked at the matter in my life. I had thought myself to have been baptized as an infant; and so, when I was confronted with the question, 'What is required of persons to be baptized?' and I found that repentence and faith were required, I said to myself, 'Then I have not been baptized; that infant sprinkling of mine was a mistake, and please God that if I ever have repentance and faith, I will be properly baptized.' Having obtained the consent of his parents, Mr. Spurgeon was baptized May 3, 1850. As he himself says, 'I had attended the house of God with my father and my grandfather, but I thought when I read the Scriptures that it was my business to judge for myself... Therefore I left my relations and became what I am to-day, a Baptist, so-called, but I hope a great deal more a Christian than a Baptist."

The Last of the Panthers

BY H. H BRIMLEY, CURATOR OF THE MUSEUM OF NORTH CAROLINA.

CHAPTER I.—INTRODUCING LEO TO THE WORLD AND THE READER.

(Note.—Before the white man came to benevolently assimilate the aborigine of these parts the American Panther, or Puma, Cougar or Mountain Lion—as it is variously known—recently celebrated by Mr. Roosevelt,—was probably a not uncommon resident of the State. But civilization did not need him and he had to go, and, so far as I am able to determine, there has not been a specimen killed in North Carolina in the past forty years.)

Many years ago—about fifty, to be more exact—there were born of poor but honest panthers in the swamps of Brunswick County, two squirming cubs. They never saw their father, these babes in the wood, an interview between Father Panther on the one hand and a steel trap and its armed owner on the other terminating disastrously to the panther just two days previous to their eyes being opened to the world, or, to be more exact, when their age was seven days. But under the fostering care of Mother Panther and a diet of deer and rabbit, wild turkey and partridge, lamb and pig, with occasionally a juicy young calf by way of variation, the panthers grew and waxed fat in the hot, moist swamp lands back of the rice-field lake. Here, too, they learned to catch fish, and were taught, in so doing, that to leave a clear-cut track in the plastic mud of the shores of the lake is bad woodcraft. Early in their young lives these cubs learnt the fear of Man and of his friend, Dog, and, unlike some of the genus man that they feared, these young animals usually profited by what they learnt.

The country was getting rather too thickly settled for panthers now, and the mother realized that sooner or later a move would have to be made, but she kept putting off the actual moving until it was practically forced upon her. The cubs were wandering abroad a good deal now, as the fall was coming on, and they were not always by their mother's side. Felis, the smaller but more aggressive of the two, now a well-grown six months' cub, was unusually daring, and about the time of the appearance of the earliest of the wild ducks on the rice-field lake he waylaid and killed his first deer, a fawn somewhat younger than himself. Unfortunately for Felis his kill was the pet of the overseer's children which had strayed from its enclosure during the night. On finding the partly devoured remains the next morning the overseer insisted on leaving them untouched in spite of the tearful prayers of the children to bury poor Daisy "like folks." He rode off to a neighboring plantation and came back about midday with three largesteel traps hanging to his saddle. He then called up Muskrat Joe, the old darkey trapper, gave him the traps, and showing him the place of the tragedy, ordered him to have that catamount's hide nailed to thend of the barn before noon next day, or he would put his there instead. But Joe's hide never graced the walls of that barn, for Felis' skull was smashed by the old man's club about daybreak on the following morning and his reeking pelt spread on the barn long before the time limit had expired.

Mother Panther had heard the scream of agony as the jaws of the trap shut on her baby's foot, and with long bounds and blazing eyes hurried to the rescue, while Leo, the other cub, cowered close among the reedy thickets of their home. But nothing could be done; the mother might only caress and fondle her offspring for the last time. She pawed over the trap, tried both it and the chain to which it was attached with her gleaming teeth, and finding that no effort of hers could release her baby, she lay down beside it moaning dismally in her trouble, and now and again licking over the tightly-imprisoned foot in vain efforts to relieve the pain. Old Joe's coming was the signal for her final leave-taking, but it was only the instinct of the wild animal that impelled her to hide on the approach of Man, and her nearness to the scene of tragedy was such that she saw the murder done, and had old Joe known how near he was to sudden death when he clubbed the life out of the cub he would have repented of his numerous animal killings then and there in much fear and trembling. For once again it was only that instinctive dread of Man that kept back the deadly teeth and claws of Mother Panther, who was nerved to anything less. But instinct prevailed, and with dragging tail and careless gait she crawled back to her living cub in the deep recesses of the reedy thicket where he lay.

The next night a move was made to the westward, and after two nights of constant travel and investigation, a new home was found that promised immunity to the panthers for some years to come. Felis was, naturally, soon forgotten, and Mother Panther and Leo were as happy as wild animals could expect to be under the change that was continually taking place in the conditions governing their life and surroundings. For no sooner had they become fully acquainted with the swamps and thickets of the region than land began to be taken up and more or less clearing started, and what with the coon hunting of the new settlers at night and an occasional fox chase or bear hunt during the day, the region gradually became entirely too lively for self-respecting panthers to inhabit. But they hung on for nearly two years before moving, the next change being back towards the coast, but more to the northward, and it was while on this trip that Mother Panther foolishly strayed aside to follow up the scent of freshly killed pig. But the pig, when she found it, was attached by a string to the trigger of a set gun, and when she picked up the bait the load of heavy buckshot took her in the side of the neck. Sudden and silent she died and for some hours the grief of Leo was pitiful. But he knew such happenings as these meant danger, and he hurried on until the deep pocosins of Carteret and Craven counties were reached. A brief investigation showed him that this was the most suitable place he had ever seen for a stirring but safe existence, and here, therefore, he made him his home.

(Continued next week.)

Three Forces to Guide Our Nation.

Our Nation is plunging forward into an unknown and perhaps unsuspected economic and political future, as our system of suns and stars and worlds is rushing toward unmeasured space. Material achievements that astound the intelligence, and mastery of forces that paralyze the imagination, are of every-day occurrence. What is to guide this headlong and stupendous movement? I answer that sound judgment whose highest type is common sense, that scholarly learning whose ripest fruit is wisdom, and that rounded character whose best manifestation is courageous conviction.—President N. M. Butler or Columbia University.

Answer for Yourself.

"What kind of a church would our church be,
If every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them; whistle them. Every one "just like me." Such a church ought to please me. Would it please the Master? What kind of a prayer-meeting should we have? Every member "just like me." How about Sunday-school? And the church treasurer? How much money would he have? "Just like me." What would the unconverted say of such a church? How soon would God's will be done on earth as it is in Heaven?

Let us say it, and sing it again, and each answer for himself:

"What kind of a church would our church be,
If every member were just like me?"

—E. A. Woods, D. D., in Church Economist.

The Christian's Closet.

The closet is an index of Christian life. If it is rarely or formally frequented, it is an indication that our religious life is on the decline, but if it is a place of daily and joyous resort—a Bethel to our souls—we need no better evidence that we are in a gracious state, and have a spiritual experience worth cultivating. He who would spend a glad and fruitful year religiously must give his first and constant attention to interviews with God in private. Christian declination begins with neglect of the mercy seat, or close, personal communion with God, day by day. Stability in godliness and constancy in Christian work are best maintained through association with the source of all life, comfort, and help.—The Presbyterian.

To have loved once is to love God better for always. Is not human love the friend to whom God ever says, "Go up higher?"—U. A. Taylor.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.

The Lord's Prayer.

BY HENRY WARD BEECHER.

I used to think the Lord's Prayer was a short prayer; but as I live longer, and see more of life, I begin to believe there is no such thing as getting through it. If a man, in praying that prayer, were to be stopped by every word until he had thoroughly prayed it, it would take him a lifetime. "Our Father"—there would be a wall a hundred feet high in just these two words to most men. If they might say, "Our Tyrant," or "Our Monarch," or even "Our Creator," they could get along with it; but "Our Father"—why, a man is almost a saint who can pray that. You read, "Thy will be done"; and you say to yourself, "Oh! I can pray that"; and all the time your mind goes round and round in immense circuits and far-off distances; but God is continually bringing the circuits nearer to you, till He says, "How is it about your temper and your pride? How is it about your business and your daily life?" This is a revolutionary petion. It would make many a man's shop and store tumble to the ground to utter it. Who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words, "Thy will be done," crashing down through it? I think it is the most fearful prayer to pray in the world.

How Wade Hampton Died.

General Hampton made a good ending of his great career, dying in the faith of the gospel, and confidently expecting eternal life. Bishop Ellison Capers writes thus in the News and Courier of his final interview with the heroic old man: "He spoke candidly of his life, of doubts which had annoyed him at times, and of mistaken confidence in the character of our Lord. With all the humility of a child he said that all through his sickness he had prayed to God for light and grace; that unworthy as he felt himself to be, he yet felt assured that 'God had forgiven all his sins;' that from his heart he forgave all his 'enemies,' if there are men in South Carolina who were his enemies; that he trusted his soul to God; that he wished me to remember him; that he wished us all to remember him, not only as our 'Confederate comrade, but as,' he said (with warm feeling) 'your fellow-Christian.' And so, Wade Hampton died! Among his last words to those nearest and dearest to him were: 'God bless all my people, black and white!' His great heart took in the interests of the whole State, and the man who had been covered with wounds in her service breathed a benediction upon her peace and honor and happiness only a few hours before he breathed for the last time and entered upon his eternal reward! Our greatest soldier, our noblest citizen, is no more! The memory of his example will never die!"

We call the attention of the young men of the South to this worthy example. At a time when it is often considered to be the proper thing to sneer at religion, and when the higher motives are deliberately thrust aside, it is well to note the consistent steadiness in life and death of one whose manhood was tried by every test on the field of battle and in the councils of the State. The heroes of the South in her great conflict were all Christians. Robert E. Lee and Stonewall Jackson and Leonidas Polk and the other great leaders, each worshiped reverently at the cross of Christ. Not in name only, but in fact and truth, they were the servants of the Most High, recognizing his rights over them and their duties to him. It will be a sad day for us if the poisonous skepticism that floats upon the atmosphere of this modern world should inoculate the rising generation with its germs.—Nashville Christian Advocate.

It is a great thing when our Gethsemane hours come, when the cup of bitterness is presented to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity, but divine love for goods ends working upon us.—Chapin.

The men of the world may plead the pressure of engagements as a reason for sending you away from them, but though the government of the world is upon his shoulders, the Lord Jesus has both the time and the heart to listen to your faintest cry.—Dr. W. M. Taylor.

In all our lives, though time is given us to eat, drink, sleep, work and play, there is no moment given us to throw away.—Anna R. Brown.

News Notes.

....And a german was given to the editors at Hendersonville, and they could not dance. What a pity!

....Asa Mann, Church Treasurer, acknowledges from Center Hill church $5.00, and from Bethel church, $2.00, for Belhaven.

....The pastor who gets him a great book to while away the long summer hours will likely find new life in his congregation next winter. But get a great book.

....We have a letter from Rev. C. J. F. Anderson of Rome, Italy, saying that he is recovering from an attack of fever, and that Mrs. Anderson is enjoying excellent health.

....Hon. Spencer B. Adams, of Greensboro, has been appointed Chief Judge of the Choctaw and Chickasaw Citizenship Court, at a salary of $5,000 a year.

....Alabama Baptists have called Rev. L. O. Dawson to be president of Howard College. He is an able man—one of the foremost of the younger men in the Southern Baptist Convention.

....Mr. Will Gwaltney, son of Dr. W. R. Gwaltney has opened a drug-store in Raleigh. He has Mr. John Caddell to assist him. The friends of the fathers of these young men should stand by them.

....Why may we not have a fixed institute of Bible Study, methods, plans, etc., including B. Y. P. U., Sunday-school and higher classes in each Congressional District in North Carolina? What is more needed?

....Rev. James S. Farmer and Miss Emma Myrtle Harte were married at Double Bridge, Va., June 24; and they are now at home in Rocky Mount. We congratulate our friend. Many blessings and much joy to him and his wife.

....The notorious Baptist Flag suspends the week of July 4—only for a week. It is patriotic, and the foreman—not to mention others—needs a rest. The Arkansas Baptist also "gives its printers a rest." We have thus another reason for celebrating the Glorious Fourth.

....Mr. J. A. Durham, one of Charlotte's generous Baptists, is building a $2,500 dormitory for boys at our Orphanage, at Thomasville, in memory of his mother. A beautiful memorial. "This," writes Editor Johnson, "will open the way for thirty or more little strangers."

....The Recorder announces with regret the death of Mrs. Norris of this county, the aged sister of Matthew T. Yates. She was as noble a Christian in her way as he was in his. We extend sincere sympathy to her aged husband and her children. Next week we shall print an appropriate sketch.

....On June 26, 1902, at the home of the bride's parents, Rev. Dr. and Mrs. J. B. Richardson of High Point, Miss Floy Richardson and Dr. Elmer E. Richardson, of Leaksville, were united in marriage, Rev. Dr. L. W. Crawford officiating. We extend congratulations to the happy groom and sincere good wishes to him and his bride.

....Bro. L. A. Talbert writes that the Gibson Mission near Concord became a church the fourth Sunday in June. The council consisted of Rev. J. E. Smith, Rev. J. W. Snider and Rev. W. T. Talbirt and Bro. L. A. Talbirt. Sixteen were received. Rev. W. T. Talbirt was called to be pastor, and he received three persons for baptism immediately.

....Editor Barnett—Frank Willis Barnett, the genial and clever editor of the Alabama and Southern Baptist—was given fifteen minutes to speak to the Alabama Baptists in Convention recently. The report reads that he captured the Convention, receiving a hearty vote of encouragement and support. His paper shows steady improvement. We hope the Alabama brotherhood will respond to his efforts to give the denomination a strong and aggressive paper.

....The Orphanage has received a great deal of money from its friends, but it fills us with pleasure to know that it is North Carolina money. No millionaire at the North has ever put a dollar in the treasury, and yet the Thomasville Orphanage property is worth more by a great deal than any other in North Carolina.—Charity and Children. But you wouldn't hold Bro. Johnson if one of those millionaires should suddenly send him a check for a million or two for the Orphanage.

....The International S. S. Convention at Denver was in every way a great success. It was decided not to grade the lessons, some strange sentiment holding them to the present custom of having all classes studying the same section of Scripture. A special series of lessons for primary work, however, and this will help. Messrs. A. C. Dixon and J. R. Sampey will represent the Baptists on the Lesson Committee. The Temperance lessons will be continued. The next meeting will take place at Toronto in 1905. In a former note, by the way, we should have included the name of Mr. R. N. Simms, the Bat of the Raleigh Tabernacle representative.

....The secular papers report that the Southwest Virginia Institute has been sold by the creditors, under decree of court, and has been bought in by a corporation representing the Baptists. The price paid was $36,000. This means that we must right speedily enter upon the work of raising the necessary amount to pay down this debt to the Gary mortgage. Is it not probable, after all, that the light is going to break for this valuable enterprise?—Religious Herald.

....Yes, we Baptists do need a name for our institution, but we shall hardly take gracefully to Baptisticism, as Dr. R. W. Weaver suggests in the Baptist Argus. It twists the tongue—not to mention the brain. Let Doctor Weaver try again. By the way, we have to report that we find no progress in Dr. Gwin's grand scheme of making a verb of faith. So far no man has faithed. We fear Dr. Gwin will have to find another title to fame. Maybe, though, he will give us a demonstration of the new activity—of faithing.

....One of the most disgraceful scandals in the records of the Virginia Bench is that of the judge who finding himself unable to punish a preacher (Mr. Crawford) for reflecting upon him, undertook to cowhide him. The preacher undoubtedly erred. But a judge cannot take the law into his own hands without doing himself and the court immeasurable harm. He ought to be turned out. The trouble arose in the Anti-Saloon League's fight against drug-stores selling whiskey. The judge ruled that they could. Mr. Crawford then intimated that the judge had been "doctored."

....The following notice from Dr. Blackwell, of Wilmington, came too late for last week: The B. Y. P. U. of American will meet in convention at Providence, R. I., July 10-15. It will be a liberal education in church and civil history to go and see and hear things in and around Providence. Here Roger Williams announced and put in practice the principles of religious and civil liberty. Here started the Baptist denomination in America as well as our republican form of government. The place and the program promise to make this the greatest of all great gatherings of the B. Y. P. U. All railroads sell round trip tickets for one fare on July 7, 8, 9.

....The following was sent from Waxhaw to the Charlotte Observer July 1: The first service in the new King Street Baptist church here was held Sunday afternoon. Rev. J. L. Bennett, of Marshville, preached an excellent sermon to a large congregation. The new church is constructed on modern plans, and is the handsomest church building in Waxhaw. The little Baptist congregation here have worked very faithfully in the building of this church and deserve much credit for what they have accomplished. A regular pastor will be called in the near future. An excellent Sunday-school has just been organized and will be kept up.

....Rev. J. A. Campbell writes from Buie's Creek: "Work is progressing on the new building. Unless help not in hand comes, we shall have to stop by middle of August for lack of funds. I am now expecting to accept the kind offer of my friend in Pennsylvania and go to Chautauqua about the 15th or 20th of July. Prof. G. M. Beavers, who was with us as supply for a while and was very popular, will fill the vacancy caused by Prof. Barrett. Prof. Beavers made a fine record at Wake Forest where he took the A. B. degree and has had several years' experience. The Summer School is a decided success. The Lord bless you. Pray for us."

....Senator Pritchard has gotten through Congress a joint resolution providing for pensions for soldiers who deserted from the United States Army and afterwards re-enlisted. It is estimated that this bill will add $1,000,000 to the pension account, as there were 107,000 desertions during the war. We are also told that of this sum $60,000 will come annually to Western North Carolina. We absolutely refuse to believe any thing of the sort. Many hard things have been said of North Carolina, but this, that six-tenths of the pensionable deserters are in Western North Carolina, is the hardest yet. We take occasion also to say that we have no pleasure in knowing that pensions are coming to North Carolina—deserters.

....The Shelby District Methodist Conference has adopted the following resolution: Resolved, first, That by the grace of God, we will set wholesome examples before all men, as overseers of the flock, by abstaining from the tobacco habit, and all other habits inconsistent with our high calling, as ministers of the Gospel. Resolved, second, That we will discourage the use of tobacco in all other Christians, by kind admonitions, by preaching against its use, and by proper instruction to the people, as to the injurious effect of tobacco on the system. Resolved, third, That it is the sense of this district conference, that no applicant for license to preach or for admission into the Annual Conference, who uses tobacco in any form, should be licensed or recommended to the Annual Conference, unless they solemnly promise to quit it and that forever.

....Pastor Lynch will enter upon his work as pastor at Wake Forest in September. We are very glad that he is coming back. He is now in Kentucky, at Danville, and wishes his paper sent there where he is—"knee-deep in blue-grass by night and waist-deep in bass waters by day." Strange that a man so delightfully off should care whether the Recorder comes or not. The idea of a man reading the Recorder under such conditions!

....Rev. S. J. Becker writes from Leaksville: "Our work here is moving on very nicely. I baptized three promising young men last Sunday night and expect to trouble the waters again next Sunday night. The Pilot Mountain Sunday-school Association met with Deep springs church. There were only about half the churches represented, owing to rain. The meeting was well attended on Saturday, and Sunday there was an overflow crowd. I think that the Sunday-school has a strong hold upon our people. Here at Leaksville we are working for a stronger temperance sentiment. We hope to organize a League Friday night. Bro. Greaves has promised to come over and speak for us. We have no bar rooms, but our sister town, Spray, has two. The government seized a great amount of liquor here yesterday that they were preparing to use in celebrating the 4th of July. We are hoping to prevent the issuing of license to either of these next Monday."

....Oxford Seminary under President Hobgood has won for itself a place in the educational life of North Carolina, and particularly in the regard of many of our readers. One feels certain of the institution—its pace is fixed; the grade of its work and the high plane of its atmosphere have been maintained until there is this valuable sense of certainty. The career of the institution has been long—half-a-century—and always goodly. These last ten or fifteen years its President has come into his prime and his work has grown accordingly. Those who know him know that he is worthy of the high name of teacher; and all who have come in contact with the life of the Seminary know that it is worthy of the name of Seminary. No one will question the Recorder's devotion to other institutions when we say that for President Hobgood and Oxford Seminary and men like him and institutions like his the Recorder feels a special friendship and entertains a deep desire for their success.

....In the death of Mr. B. F. Jacobs of Chicago the world lost its foremost Sunday-school man. He was born in Paterson, N. J., September 18, 1834, and in 1854 removed to Chicago, which then had a population of 30,000, having already become a Christian. He was superintendent of the First Baptist Mission Sunday-school in Chicago and continued in the office of superintendent of various schools until compelled by failing health to retire last year. He was early associated with the great evangelist, Dwight L. Moody; in 1859 was one of the founders of the Young Men's Christian Association in Chicago, of which he afterwards was president, and also of the Illinois State Sunday-school Association. During the civil war he was identified with Christian Association work in the army and with the Christian Commission. In 1867 he wrote the first notes on the Sunday-school lesson for a weekly religious paper, The Standard, and in 1872 he devised the scheme of uniform international lessons. Perhaps this was his most notable achievement for which he will be longest remembered. From that time to this he has been a member of the International Lesson Committee and one of the most influential, and for five years he edited the International Lesson Monthly. He was the leader of the Farwell Hall Teachers' Union for twelve years and in 1889 organized the first World's Sunday-school Convention and was its president for five years. The mere catalogue of his work in Sunday-school lines is an inspiration and a testimony to his zeal and great abilities which he used so freely in the Master's service. The foregoing information was taken from the Watchman, Boston.

Mr. Bowen Makes an Explanation.

As it seems that you are trying to make the impression, generally, that I have falsified about a field having been offered me with a view to buying me; and as you say that the honor of the denomination demands your questions and my answers; I hereby answer for the public:

1. "Who conducted the negotiations looking to bribing you?"

Answer.—The same popes and bishops that succeeded in buying out about 94 out of 100 Baptist pastors who declared themselves Gospel missioners in 1892, in North Carolina.

2. "What were the terms of the purchase?"

Answer.—That I should submit to the Boards and Associations, and that too, unconditionally. As the State Board paid $200 annually to pastor's salary.

3. "What church (you meant field) was offered him and on what conditions?"

Answer.—The Black Mingo field, South Carolina. On conditions that I should do all possible to promote Board interest. Nothing specially said about promoting Gospel interest.

The bishop of that diocese said to me that the churches of said field paid $400 per year, and let the pastor use the parsonage, which is partly furnished, and two acres of land; both house and land value at $200 per year. He said that in addition to this the State Mission Board paid, annually, $200. Thus making $800 per year, $600 of which was to be dry cash. Pretty flattering!

Yes, Brother, I do respect the church whose independence I shall ever stand for; and it is the respect for her that prompted my article in The American Baptist Flag of May 29. The churches that constitute the Black Mingo field had nothing to do with calling me. But others whose prerogative it is to lord it over Christ's churches assumed the responsibility. Thus the churches' privilege and rights were not respected at all.

I cannot believe in Episcopacy. And as a Baptist I shall not submit to it.

Your brother,

J. D. BOWEN.

July 4, 1902.

[We courteously deny that we have endeavored to make the impression in general or particular that Mr. Bowen has falsified.

We believed at the first that his conclusions had been begotten by supersensitive suspicions; and that he had thoughtlessly been led to make a charge against his brethren that he would regret in the moment of reflection. And we thought that he would retract it.

In this belief we asked for specifications.

His reply is, first a very general and exceedingly grave aspersion of the characters of his brethren. So far from proving or retracting his calumnies, he speaks of popes and bishops "buying ninety-four in a hundred Baptist pastors who declared themselves Gospel Missioners in 1892, in North Carolina."

Such wholesale slander has not been indulged in by the worst enemies of religion in our State. And Mr. Bowen cites not one jot of evidence. Is this fair? Is it Christian? We leave the question with him. The instincts of manliness will prod him to repentence.

His answer to the second question explains itself. He was offered a field that was aided by a State Board in South Carolina. Of course the dictates of ordinary self-respect demanded that he should not accept a field aided by an institution that he opposed upon principle. But neither in North Carolina nor South Carolina are missionaries required to "submit to Boards." We submit to Mr. Bowen in all candor that to have offered him such a field by no means necessarily constituted an effort to buy him, and to expect him to work with the Board was not to demand that he submit to it. He had no more right to jump to this conclusion than he had to portray himself in a paper a thousand miles from home as a hero. He takes an enormous responsibility upon himself when he dares to accuse Christian men of bartering in the churches of God for the character of His ministers, and of parading his honor at the expense of the denomination's fair name. Such a conclusion should not be reached without convincing evidence. We submit to him that the mere offer of a field aided by the State Board of South Carolina cannot by any means justify such an aspersion.

The answer to our third question is at least definite. It is explained by his answer to our second question. He was offered a field in South Carolina. We should think that his suspicions would therefore lie against the South Carolina brethren. But observe that his answer to our first question applies to North Carolina; as the implication is that the popes and bishops are in North Carolina.

Mr. Bowen thus fails to cite a jot of proof that any one sought to buy him. At worst he was only offered a field that was aided by the South Carolina Baptist Convention through its State Board. That is certainly no crime.

And he fails to name the man who offered him this field and whom he charges with attempting to bribe him.

To make matters worse, he charges that 94 in 100 ministers of the Gospel in North Carolina have been bought by popes and bishops since 1892. But not a name nor a word of proof does he give.

Dr. William E. Hatcher's new book, "The Pastor and the Sunday School," is now on sale at the Baptist Book Store, Raleigh, N. C. Price 75 cents post paid.

Summer School of Methods for Sunday-School Teachers and Superintendents, Montreat, N. C., Aug. 3-10, 1902.

ANNOUNCEMENT

It is the conviction of those closest to the Sunday-school work that it greatest need is better trained teachers.

In order to supply this need the Sunday-school Department of the Baptist State Convention, has secured the services of six Sunday-school specialists, from different Southern States, to hold a summer school of Methods at Montreat, N. C.

CLASSES IN METHODS

That the teachers may be trained in the most helpful methods of work in their several departments, the following course of instruction is offered.

Primary Method.—The work of this department will be in charge of Miss Finie Murfree Burton, of the Louisville Kindergarten Association, who has given courses in primary methods at Washington, D. C., Chicago, Ill., Lake Chautauqua, New York.

Junior Method.—Mr. and Mrs. Ja. Weathers, of Raleigh, N. C., will conduct this department.

Intermediate Method.—Teachers of this grade will study with Mr. T. Neil Johnson.

Senior Method.—The work of teaching adults will be directed by Rev. B. W. Spilman of Nashville, Tenn.

Blackboard Work.—Prof. W. E. Wilkins of Haywood High School, lectures on the Practical Use of the Blackboard.

SUNDAY SCHOOL PROBLEMS

The teachers will meet separately for instructions in methods of work helpful to their particular grade, after which they will meet with the other Sunday-school workers for an open conference of one hour each day upon problems touching the entire school.

SUPERINTENDENTS' CONFERENCES

Our programme makes possible a series of special meetings for Sunday-school Superintendents in which they may give some time to a thorough consideration of their peculiarly important duties and responsibilities.

PERSONAL INTERVIEWS.

Emphatic reference should be made to the unexampled opportunity afforded at a gathering like this one, of receiving valuable ideas and suggestions from personal contact with delegates, teachers and speakers.

EXPENSES

The Montreat Hotel has made a special rate of $1.00 per day to those who attend the School of Methods.

Board and lodging can be obtained at Hickory Lodge and at other first-class boarding houses at $4.00 per week.

REPRESENTATION

Every Sunday-school should recognize its opportunity, and at once lay definite and adequate plans to be well represented at this great Sunday-school gathering.

Experience shows that even some of the smallest and most distant Sunday-schools can, as a result of aggressive effort, send delegates.

At least one primary teacher should be sent, though the Sunday-school and church have to pay the entire expense, because special attention will be given to the work of the Infant, Primary and Junior classes.

RAILROAD RATES

The Atlantic Coast Line, Seaboard Air Line and Southern Railway have granted a rate of one first-class fare for the round trip, August 1, 2, and 3, limited to August 12.

For special information or copies of illustrated booklet, write T. Neil Johnson, at Montreat, N. C.

....This from the Examiner, New York, also refers to a North Carolinian: "Rev. W. Jasper Howell has just entered upon the fourth year of his pastorate of the First church, Cortland, N. Y. A brief summary of his work shows that 157 persons have joined the church, eighty-one of them by baptism, and seventy-six by letter or experience. Of the new members sixty-one are men, and sixty-six women. Mr. Howell's work with the Sunday-school has been especially gratifying, and twenty-three men have come into the church from his class during the three years. Seventy persons have joined the church since June 1 last year—fifty-six in the past two months—thirty-five by baptism. The pastor has officiated at fifty-eight funerals in the last three years. During the time eight pastors of other churches have resigned so that Mr. Howell's is the longest pastorate in the city except one."

Let not the blessings we receive daily from God make us not to value, or not to praise Him, because they be common.—Izaak Walton.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

AN INTERESTING CORRECTION.

In our editorial entitled, "A Record of History," we fell into one of those lapses of memory that occur only in respect to things perfectly remembered, and which are therefore to be explained only on the ground of temporary aberration. The first $100,000 appropriation was passed by that Democratic General Assembly which heralded the return of the Democratic Party to power. We remember the day and the sudden change of front by certain gentlemen when the reporters got out their note books, as though it were yesterday. The Fusion Assembly deserves credit therefore, only for passing the Local Taxation act. Let the sentiments arising in our false impression be omitted from the editorial; and let it be remembered that the Democratic Party signalized its return to power by making this $100,000 appropriation for popular education. This first $100,000 appropriation and the second were intended to mark the purpose of the party of the Amendment to relieve the disqualifications for the suffrage that are the essence of that measure.

In all other particulars we are quite sure the editorial is historically accurate, although this painful experience is enough to prevent one from becoming quite sure of any thing for a while.

Of course our confession of surprise in finding that the Georgia Baptist Young People are more successful in their State meetings than the Baptist Young People of North Carolina was made pleasantly at our own expense. But lo and behold, the office-boy who has usurped the mission of the Baptist Courier (South Carolina), since Editor Thomas has been sick, took us seriously, and read us a lecture on provincial conceit. Heaven knows we know North Carolina has many faults and much to attain; and we love her all the more for her faults and for what she may become.

The Oldest Nurse in Georgia.

Mrs. S. E. Kennedy, one of the oldest and best known nurses in Georgia, states that in all her experience with bowel troubles and children teething, Dr. Biggers' Huckleberry Cordial is the best remedy. Sold by all Druggists, 25 and 50c bottle.

Acknowledgments.

July 9, 1902.

State Missions.—Tarspin Union, $9.61; Bethel, Chowan, 12.72; Centre Hill, Chowan, 10.00; Chappells Hill, Chowan, 10.00; Coal Springs, Chowan, 10.00; Eureka, Chowan, 2.00; Mt. Sinai, Chowan, 2.00; Rockyhock, Chowan, 5.00; Sandy Cross, Chowan, 5.00; Warwick, Chowan, 11.41; Union Grove, Stanley, 1.00; W. M. S., Wellon, (vol. fund), 9.30; W. M. S., Roxboro, 25.75; Sunbeams, Youngsville, (vol. fund), 2.00; W. M. S., First church, New Bern, (vol. fund), 6.40; Williamston, C. F. and Col., 5.60; Jersey, C. F. and Col., 3.50; W. M. S., Kinston, Neuse, (vol. fund), 6.95; W. M. S. and Sunbeams, Lumberton, (vol. fund), 7.00; Sandy Run Union, 14.46; Taylors Bridge S. S., 1.43; Yadkin Union, 6.65; Powells Point, Camden and Cur., 1.32; Whale's Head, Camden and Cur., 1.00; Elizabeth, Camden and Cur., 9.00; Maypark, Camden and Cur., 2.50; Pleasant Grove, Camden and Cur., 2.00; Sawyers Creek, Camden and Cur., 5.00; Coinjock, Camden and Cur., 1.55; Providence, Camden and Cur., 5.00; Ramoth Gilliead, Camden and Cur., 10.00; Poplar Branch, Camden and Cur., 14.21; Gencver, Camden and Cur., 2.00; Sunbeams, Mt. Zion, Flat River, (vol. fund), .75; W. M. S., Woodville, Atlantic, .75; W. M. S., Florence Ave., Flat River, (vol. fund), 15.00; W. M. S., South Side, Wilmington, 4.21; W. M. S., Marshville Union, (vol. fund), 3.82; W. M. S., Fair Bluff, Robeson, (vol. fund), 3.00; Mrs. Wm. Ramsbottom, C. F. and Col., (vol. fund), 7.35; W. M. S., Hickory, So. Fork, (vol. fund), 1.85. Total this week, $252.20. Previously reported, $4,895.26. Total this year, $5,247.46.

Foreign Missions.—Cedar Grove, C. F. and Col., 4.50; Button, C. F. and Col., .65; Denton, Liberty, 2.50; Pittsboro, .25; Mrs. J. F. Fletcher for Jefferson church, Ashe Association, 1.25; Sunbeams Laurinburg, 1.10; Lincolnton, 3.50; Sunbeams, Spring Hill, Pee Dee, 1.50; Lees Chapel, 5.57; W. M. S., Woodville, Atlantic, .75; Sunbeams, Four Oaks, Raleigh, 1.56; W. M. S., Cary, Raleigh, 25.00; W. M. S., First church, Wilmington, 8.42. Total this week, $64.95. Previously reported, $7,137.74. Total this year, $7,202.22.

Home Missions.—W. M. S., Weldon, $4.05; Button, C. F. and Col., 2.30; Taylor's Grove, Liberty, 1.32; Pittsboro, .72; W. M. S., Henderson, 10.00; Mrs. J. F. Fletcher for Jefferson church, Ashe, 1.25; W. M. S., Laurinburg, (self-denial), 7.15; Lincolnton, 2.50; Mars Hill, W. Chowan, 10.00; Powells Point, Camden and Cur., 2.00; W. M. S., Woodville, Atlantic, .75; W. M. S., First Wilmington, Wilmington, 4.21; W. M. S., First Wilmington, Wilmington, (self-denial), 7.20; W. M. S. Marshville Union, 1.85; W. M. S., Hickory, Tar River, 2.81. Total this week, $59.29. Previously reported, $4,488.49. Total this year, $4,547.78.

Education.—Yeopim Union, $8.55; Weldon, 23.25; Central Association Union Meeting, 2.99; Pittsboro, 2.35; Second Goldsboro, 2.00; Henderson, 25.50; Mt. Zion Union, 5.20; So. River Union, 18.64; First Roanoke Rapids, 1.00; First Goldsboro, 25.00. Total this week, $114.48. Previously reported, $2,277.55. Total this year $2,392.03.

Ministerial Relief.—Ruffin, $2.00; Button, C. F. and Col., 1.00; Hectors Creek, 1.36. Previously reported $447.15. Total this year, $451.51.

Total reported for all objects this week, $484.91. Previously reported for all objects this year, $18,307.03. Total reported for all objects this year, $18,791.94.

Correction: In Recorder of June 25th Bear Creek $2.00 for Foreign Missions, should have been W. M. S., Lilly Branch.

WALTERS DURHAM,
Treas. Bap. State Con.

Cash collections on Educational Funds for week ending June 28: Tar River Association—Greenville church, $16.50. Neuse Association—Winterville church, $1.25. Personal—W. H. Wilson, $10; Rev. Henry Sheets, $5; Miss E. Florence Trogdon, $5. Rev. W. B. Waff's field—Ballard's Bridge church, J. M. Forehand, $45; J. L. Savage, $10; W. H. Elliott, $10; Rev. W. B. Waff, $10; J. T. Hollowell, $5; J. C. Eason, $2; J. M. Askew, $2. Total, $121.75. Total amounts previously received, $9,112.80. Total receipts, $9,234.64.

Cash collections on Educational Fund for week ending July 5th:

South River Association—Lumberton church: J. R. Vann, $5; cash, $2.75. Robeson Association, Fair Bluff church, $1.75. Cape Fear and Columbus Association—Spring Branch church, $1.50. Wilmington Association—Wilmington church, Mrs. M. F. Powers, $5; Trabune Basks, $2. Personal—E. Y. Pool, $13.70; J. F. Fletcher, Ashe Association, $20. Total, $51.70. Total amounts previously received, $9,234.64. Total receipts, $9,286.34.

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MR. T. NEIL JOHNSON'S WORK.

The Daily Readings in the Life of Jesus conducted by Mr. T. Neil Johnson, have been completed. Mr. Johnson did a first class piece of work, and he will receive the lasting gratitude of all who had the energy to follow his outlines. We do not know how many have done this, but we know quite a number; and we assure Mr. Johnson and our readers that a start in Bible study has been made which we shall foster until a very large following has been obtained. The Recorder is committed to the conviction that Christians must study the Bible, and study it daily and study it systematically.

This week we present some information relative to the Sunday-school Summer-school of Methods at Montreat, which Mr. Johnson will have charge of. Next week he will somewhat more to say on this subject.

After that we shall open for a short while a Department of Questions from the Workers relating to Sunday-school and Young People's Work, which Mr. Johnson will conduct. Send in your questions right now, that he may have time to prepare the answers. Any difficulty in your work, any doubt as to method or means, any question that seriously concerns you, will be gladly received.

ELICIT, COMBINE AND DIRECT.

We print elsewhere the Report of the Committee on Cooperation. Those who looked for something radical will be disappointed. It seems to us, however, that the Committee is wise in recommending a more intense pursuit of the methods that have heretofore obtained.

Taking the recommendations up in order:

First, the papers are to be enlisted in a special effort to elicit etc. All the live ones are now enlisted and have been ever since they began. But they will do well to try harder.

Second, Secretary Livingston Johnson is right now getting up and printing statistics. A State Secretary can do this better than a General secretary. And so we would reverse the recommendation here. If State Secretaries will not do this work, others must. It is essential.

Third, North Carolina has a form of letter that covers the whole ground covered by the Committee's letter, and some of us think its form is more adapted to the conceptions of the church clerks.

Fourth, our State Convention has been at work on this matter, and is making progress. We will keep at it as matter of course.

Fifth, very general and vague.

Sixth, has been going on from the beginning. But we need more of them and better ones.

Seventh, ditto. But it is extremely difficult to get people to read tracts of institutional religion, especially undeveloped people.

Evidently the eliciting of the forces of our denomination is no work of a day. One does not find the key to it in a night or come forth like Jove and roll the clouds away. It is a problem of human heart and mind, a problem of education and training—of the widening and the uplifted vision. We must move toward its solution, therefore, in accordance with the laws of human growth and progress;—instruction, encouragement, example, contact, information and—above all—more right religion—will alone suffice for the task.

A RECORD OF HISTORY.

The last of the money to aid public schools in keeping open four months in the year was sent out to-day. The total appropriation was $100,000, but only about $80,000 was required.—Daily paper, June 26, 1902.

It becomes us to pause here. For this is an historic point in a long journey. To pause and thank God.

Seven years ago the average term of the common schools in North Carolina was 13½ weeks—being fourteen weeks for white children and thirteen weeks for colored children.

Now—as the paragraph with which we begin indicates—every school in the State will be kept open four months. This will bring the average throughout the State to within striking distance of five months.

This is a tremendous achievement—one of the greatest strides forward in all the State's history. All eternity is debtor to these five weeks added to the school term in North Carolina.

Well may we pause to thank Heaven and to lay this trophy at the feet of those who have won it. Well may we pause to look backward and forward; to draw inspiration from this triumph for the long and arduous struggle that lies ahead; for there is glorious work now calling. One step but lifts us to a point of higher vision.

* * *

John C. Scarborough was in the office of Superintendent. S. M. Finger, whose work is interwoven with his, had retired from the arena, having acquitted himself worthily, not to return again. Long and well did these two labor. But the poverty of the State, the adversity of a Supreme Court decision, the indifference of the people and the preoccupation of the politicians, had handicapped and discouraged them.

There was no particular effort for the free schools. The press was debating the tariff, free silver and the Ocala platform. And the politicians were holding their offices or running for them. It is only eight years; but what a difference!

A citizen of North Carolina, being Charles E. Taylor of Wake Forest College, issued a pamphlet on the State and Education. One of the messages of that pamphlet was that the State has no mission in higher education but that it does have a great mission in primary education; and that North Carolina was shamefully neglecting this mission in primary education, notwithstanding that her Constitution required a four months school term throughout the State.

Columbus Durham, who loved a glorious cause and was happy only when leading one, went forth in North Carolina and from the floor of the Baptist associations appealed to the people against the policy of the State. It is very true and not to be forgotten that he opposed the policy of the State in Higher Education and made war with all his warrior heart. But it is also to be remembered that he commanded the legions of the common people in North Carolina to enlist for a four months school term and correct the injustice of the State's policy. It is a long lane back to November 14, 1895, when Durham died, but somehow there is a shining all along the path that he is responsible for. When men have said—"But he was a fighter,"—we have answered—"was he not a good one? And has not God need for fighters yet—good ones who fight not for themselves?" Surely.

And then came John White with silver tongue speaking out the earnestness of his heart—White with organization in his spirit—to succeed Durham.

* * *

One day we heard that revolution had come and the regime that had saved the State after the war had been defeated at the polls. Many a heart stood still. Many a heart that had grown weary of the listlessness of the time, stood still and feared and hoped. A school-teacher named Mebane was elected Superintendent of Public Instruction, rolled in with the general tide of new and unknown men. And intelligent citizens raised the question—Who is Mebane?

We all know now beyond a peradventure. Who is Mebane? Mebane is a man who knew to work at the task his State gave him, and to work at it earnestly. Mebane is a man who forgot what party he belonged to (who belonged to none, if the truth be told) and joined hands with every one who would join with him for the free schools. And though shame has overtaken many of them who came in with him, his name shines clearly.

About this time a historian's work came out. It is the most inspiring chapter in North Carolina history, the story of the beginning of our common schools, and in the list of those who helped, the name of its author Stephen B. Weeks, should not be omitted. And if you would be of use to the schools now, read that story.

In that Fusion General Assembly of 1897 there was comedy and tragedy in pathetic combination. Herded there and cowed by a press whose superior intelligence made its excoriations terrible, confronted with a minority used to office and to power and aware of its superiority, undiscovered to themselves, unused to power, now intoxicated with glory, now fighting over little offices, incoherent, good men and bad men, sincere leaders and selfish leaders, all mixed together—who that saw those days can ever forget them?

This Fusion Legislature was beseiged in behalf of the Free Schools. There was a debate upon the policy to be pursued. On one hand, it was argued that the schools needed first and immediately $100,000 to bring the term up as near to four months as possible; that the State should ask the people to do nothing until the State had done her part and brought the school term up to four months. On the other, it was argued that this should by no means be done, but that the people should be called upon to supplement the general tax with local taxation; that it would be foolish, false policy to appropriate $100,000 cash to the free schools. Neither side should be ashamed of its position. Mebane and the writer, who argued for the $100,000 appropriation, lost; and they gave themselves over to Messrs. Alderman and McIver and Claxton, who had stood for Local Taxation, and all sat there together and prepared a law. And when it was passed, all joined in and led themselves and a very few followers to the most glorious of inglorious defeats—the defeat of Local Taxation in 1897.

But that election aroused the Commonwealth. The subject of education supplanted the tariff and stood alongside of free silver in the papers. Let it be said over the grave of that wayward, confused, conglomerate, ignorant and much abused Fusion Assembly that it passed this Local Taxation law. This required sense, patriotism and courage—perhaps ignorance of its consequences, and faith in certain gentlemen.

And again, after two years of speaking and writing, the battle found arena in the General Assembly—a Fusion Assembly, and conglomerate as ever. Now Alderman and McIver joined with Mebane, John White and others, and the first special $100,000 appropriation was passed—the first step toward bringing the free schools up to the Constitutional term was accomplished. John White wrote the resolution calling for the appropriation. And after so long, now that they are gone, may we not record that this appropriation was passed by a Legislature that was wayward in much, incompetent in much, but which could see the needs of our free schools above the fog that would never lift from it?

* * *

Another revolution now. A new name is written on the escutcheon of North Carolina—Aycock. Like a flame he swept the State for White Supremacy and cleared the fog away. Like an evangel he has since swept the hearts of the people for the education of all children. His inaugural was a solemn pledge of his office and his soul to this cause; and he is redeeming it. Under his lead, with the noble Toon at his side, the General Assembly of 1901, Democratic, added $100,000 to the $100,000 appropriated before, McIntyre leading in the Senate and Holman in the House, and it is entirely becoming that the climax when all the people are for education and all the papers are for education and when all the schools are opened four months or more, and when peace reigns in the educational domain while each one endeavors to excel his brother in service—it is entirely fitting that Charles B. Aycock should be Governor of the State and centre of this climax. For of all the politicians in the State he alone dared in 1897 to make speeches for Local Taxation.

* * *

But there is one word more. We have only made a beginning. The first war is won. Twenty years of glorious achievement lie ahead, of which the progress of these last ten years is only earnest and inspiration. Listen:

First. Our school-houses are miserable and inadequate.

Second. Our teachers are poorly paid.

Third. Our system of supervision is weak in the extreme.

Fourth. The attendance is sadly below the mark.

Fifth. Local Taxation must bring the terms to six or eight months.

The task before the people of North Carolina is first to build large and better school-houses. Two years ago we implored the General Assembly to save the swamp-land funds for this purpose. It was the first call for better school-houses. This fund amounts to $200,000. We believe the time has come when the General Assembly should be called upon to add $300,000 to this fund and to offer to meet any school district half-way in building a $1,500 school-house.

This must come before you increase attendance; for the houses are painfully crowded now. And therefore, it must come before a compulsory law.

This must come before you can get local taxation adopted. For pride in the schools is essential to that. And besides, people will have no impulse to run a school in a shanty in the winter. On the other hand, if a better school-house is offered as an inducement for local taxation, it will decidedly help.

This must come before you increase teachers' salaries. For forty dollar teachers in $30.00 cabins do not go well together.

Better free school-houses must come next. Every man to this cause now! If special appropriations must be made, let us demand them. The free school cause is paramount. If bonds must be issued, let us issue them. The cause is supreme.

That is extraordinary work which Secretary Livingston Johnson is offering our readers;—for the first time in North Carolina history he reveals the true state of our work as shown by per capita contributions. Every reader should take up the table that we print this week and see how his association stands. The next step will be to find out who contributes and who does not. This statistical work is very tedious, and Secretary Johnson deserves hearty commendation for his pains.

In less than a month the Associations will begin in earnest. It is therefore time the pastors and delegates were seeing that every pledge made last year is redeemed to the last dime. And it is also good time to take up the matter of making larger pledges at the coming meetings. It is so pitiful to see a timid pastor or delegate call out "same as last year," in fear of a rebuke if an increase is pledged. When delegates are selected, instruct them to go forward with the front ranks of the church militant. Who would be a laggard in Christ's cause?

It is not suprising that a number of people say that they prophesied the misfortune that befell King Edward on the eve of his crowning. But it is surprising that newspaper correspondents should have cabled such stuff across the sea and around the universe. Do we live in the tenth or the twentieth century? Is it not bad-luck for a hen to crow? Will not a buck-eye keep away rheumatism? Is not a sifter proof against witches? Does not Elijah live in Chicago and run silk-factories? And has not Mrs. Eddy power over spirits; clean and unclean? Mind how you step over a man's left leg!

When a man begins to go down there are always plenty to smooth his way for him.—Ram's Horn.

MAN IN HIS RELATION TO GOD.

Sunday-school Lesson for July 13, 1902. Exodus 20:1-11.

There is nothing in history, epic or otherwise, to compare in respect of loftiness with the events of this lesson and those leading up to it. On what an elevation the scenes move. No one can be content merely to read the eleven verses given for the lesson.

Here is first a mighty leader of a numerous and untutored host. Perplexed with his task, fairly overwhelmed with the work of maintaining order and progress, Moses hearkens to the sage common-sense of Jethro, his father-in-law, and begins to organize the people with a form of organization that the nations of today have not improved upon, and to establish them in knowledge of laws that all the centuries since have only seemed to make more worthy.

We have repeatedly the grand picture of this man burdened with the cares of a mighty people in a strange land, going alone to the mountain to commune with God, to learn His will and find His comfort. There is nothing better than that in all the records of man.

Again, we have this man coming one day with the message on his lips that God will on a certain day speak to the people Himself; and he is charged to prepare them for that highest day in human history. The scene is set worthily. The very mountain from which God shall speak is holy; a terrible smoke arises from it, the earth itself trembles; and in thick clouds, amid thunders and lightning, and at the sound of a mighty trumpet God speaks.

Just why God speaks is made clear to one who will read the chapters that intervene between the last lesson and this: God says to Moses (chap. 19:3-6): Thou shalt say to the house of Jacob, and tell the children of Israel—"Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples, for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation."

God is building a nation for the world's sake.

Of God's message at this hour we have for our lesson only a part, that part which deals with man's relation to God.

First, He is the One God; and there is no other. He is God over all and permits no rivals whatever. They shall have no other. He alone is their Helper.

He is Spirit, and must be worshipped in spirit. No graven image, nor any form shall be offered even though it be put up in His name.

His name is Holy—to be held in awe, to be uttered in reverence and always for a purpose.

He punishes the disobedient and blesses those who love Him.

From a land of many gods came Abraham; from out a land of many gods Israel was now coming; round about them were nations that worshipped many gods. But Israel should forget them all and worship One God, the Eternal.

And one day in seven they should set apart holy unto Him, in remembrance of His creation of the world. Already in the special double provision of the manna on the sixth day, the Sabbath rest had been irresistibly set forth. Now it comes by direct commandment.

The relation of man to God then is that of reverence and worship. God's relation is that of love, of helping and guiding, rewarding and punishing.

This law and all the rest of the Commandments hold as good today as they did at Sinai. No one mistakes Christ so much as he who thinks that in fulfilling the law Christ made it of no effect. He saves us from its condemnation by elevating us to it. And men must worship God just as of old. And they must keep the Sabbath—made in remembrance of God and for man, as the law was—now as ever. For all the law was made for man; and to say that the law against murder was made for man is not to say that man has right to suspend it. When Christ said that the Sabbath is made for man He gave only that closer reason for keeping it which reveals God's love in making it.

Observe God's promise of mercy to them that love Him. It is a mistake to think that the Old Testament is a book of Law, and the New a book of love. The Old Testament is many books, each of them revealing God, and each of them revealing the love of God. For God is Love wherever one finds Him. He is likewise Law. In nothing does God's love for men appear more than in these Commandments save in the gift of His Son to the race when its failure to keep them had well-nigh wrecked its hopes. These laws were conceived in love and uttered in love. And in the gift of Christ we were all brought under the law of righteousness, aye holiness for His sake.

So the people long guided by God, kept and sustained by Him, now learns from His lips its duty to Him; is made acquainted with His nature; and is required to set apart one day in seven in His name. This is the foundation of Israel, the foundation of every true nation, and the foundation of every rightly founded life.

Marriages.

VAUGHAN-BROWN.—Married June 25th by Rev. Thos. G. Wood, Mr. Erastus B. Vaughan to Miss Mary Wortley Brown, both of Winton.

BARNES-BAZEMORE.—Married in Lewiston, June 22nd, Mr. W. J. Barnes to Mrs. Sallie J. Bazemore, Rev. Thos. G. Wood officiating.

SIDDALL-WATSON.—Married in the parlors of the East Building of the B. F. University on June 12th, Mr. H. A. Siddall and Mrs. Laura Watson, Elder R. T. Vann officiating.

COOK-SWINSON.—At the home of the bride's parents in Magnolia, N. C., on June 25, 1902, Mr. Willie W. Cook to Miss Pearl Swinson, both of Duplin, Rev. L. B. Boney officiating.

THORPE-MIDDLETON.—Mr. Alexander P. Thorpe, Rocky Mount, N. C., and Miss Sudie L. Middleton, Warsaw, N. C., were married June 18th, in Warsaw Baptist church, Pastor A. L. Betts officiating.

Obituaries.

BRIDGER.—At her home at Bladenboro, on the 25th of June, 1902, the spirit of Sister Carrie A., wife of Bro. H. C. Bridger, passed from earth to Heaven. She was a faithful wife, affectionate mother, a true Christian. She leaves a husband, ten children and a host of friends to mourn their loss. She was about 40 years old. After the burial service, conducted by her pastor in the presence of a large crowd of friends and loved ones, her body was laid away to rest in the cemetery at Galeed church, of which she was a member.

One less on earth!
The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But cleansed and saved, perfected by grace,
One more in Heaven.

I. P. HEDGPETH.

MASSEY.—H. V. Massey was born in Lancaster County, S. C., May 29, 1815, and died at Matthews, N. C., June 1, 1902. In 1835 he moved to Flordia. In 1836 he was a soldier in the Florida War. In 1837 he married Miss Mary Johnson to whom was born nine children, five survive him, Messrs. W. R. Massey of Cabarrus County, N. C., B. F. Massey, Matthews, N. C.; C. H. Massey, Florida; Mrs. S. M. Burns, Lancaster, S. C., and Mrs. Mary Sparkman, of Texas. His first wife died 1873, the same year he moved to South Carolina. In 1874 he was married to Mrs. Mary Stover to whom was born three children, two survive him—Miss Daisy Massey, Matthews, N. C., and Mr. Herbert Massey, Charlotte, N. C.

Dr. Massey came to Matthews April, 1879, and began the practice of medicine, and was an active physician for a number of years.

Early in life he embraced the Christian religion and became a member of the Baptist church. He was a student of the Bible, and could repeat a large portion of it from memory. He was known as a friend of the poor, and never turned a beggar away hungry.

JOHNSON.—Rev. Wm. Johnson was born in Kershaw County, S. C., December 4, 1835, and died at Matthews, N. C., May 29, 1902. September 6, 1868 he married Mrs. M. C. Johnson, to whom was born four children, three survived him—Mrs. C. C. Vaughn, Camden, S. C.; Mr. H. A. Johnson, Roxboro, N. C., and Mr. S. W. Johnson, Charlotte, N. C. In 1861 he entered the Confederate army and fought in many battles.

Mr. Johnson was a devout Christian and a member of the Baptist church. While in the army he did much to improve the morals of his fellow soldiers. At the close of the war he entered the Southern Baptist Theological Seminary, then situated at Greenville, and prepared himself for the ministry. He was an active minister for a number of years and did much to advance the interest of his denomination in the destitute sections of the country.

Two sisters and one brother survive him—Mrs. M. E. Schrock, Camden, S. C., Mrs. J. H. Brunson, Florence, S. C., and Mr. J. C. Johnson, Maning, S. C.

Mr. Johnson died as he lived in the "faith." It so happened that the writer of this sketch was with the deceased when the shades of death began to fall about him. The last words that I remember him to have spoken were, "It is hard to be sick and die, but the Lord knows best."

The bereaved family and relatives have the deepest sympathy of many friends in their sad loss.

LYON.—Thomas B. Lyon, Sr., was born in Granville County June 11, 1818, and died at his home in Creedmoor, May 13, 1902. He was therefore in the 84th year of his age. For some years past Bro. Lyon has stood like some lonely oak in the forest whose early comrades have long since succumbed to the storm. His home has been for years a sort of headquarters for ministers of the gospel and for any servant of God that might be passing that way, and his time and possessions were always at their command.

In earl life he joined the church at Concort in the old Flat River Association where he remained a most devoted and loyal member until the day of his death. The writer was his pastor for several years while a student at Wake Forest, and never can he forget the encouragement and help that came from this servant of God during those years. Nor was his helpfulness confined to one church. When the Baptist church at Creedmoor was started, he gave the church a most beautiful lot and all the lumber for the erection of the neat and commodious house in which they now worship. And besides his gifts directly through our regular channels, he was ever the friend to the poor and the helpless wherever he found them. During the last year or two of his life he was a constant sufferer from general weakness and growing infirmity. Having led an active and successful business life for so long, he would sometimes grow restive under the chastening hand of time; but whenever he would speak impatiently he would invariably wind up by saying, "The Lord knows best. His will not mine be done." One of the marked characteristics of Bro. Lyon was his love of sacred music "The Better Country" and "I Need Thee Every Hour," were his favorite hymns during the last year of his life. Surely we may think of him as having gone on to join the true "Choir Invisible," where the servants of the Most High praise Him day and night—where indeed there is no night. The funeral services were conducted in the Creedmoor Baptist church in a most fitting and appropriate way by Rev. A. A. Butler, on May 15.

One son, two daughters and a number of grand children survive to carry on the work laid down by this noble soldier of the cross. May they wear worthily and use well the mantle which has fallen upon them!

W. R. CULLOM.

* * *

Whereas, on June 1st God in His almighty providence took from us our beloved sister, Mrs. W. H. Ragsdale, we, the members, of the Woman's Mission Society of Memorial Baptist church, in testimony of our respect to her, do dedicate a page of our record book to her memory. Also we assure her husband and children, and all her relatives our deepest sympathy.

That we send a copy to the family; also to the Greenville Reflector and Biblical Recorder, with a request to publish.

MRS. J. N. BOOTH,
MRS. P. E. DANCY,
MRS. E. B. HIGGS,
Committee.

A funeral aspect will not commend your invitation to the marriage feast of the Lamb.—Ram's Horn.

How's This?

We offer One hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all druggists. Testimonials free.

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DR. TICHENOR'S ANTISEPTIC
FOR
WOUNDS BURNS BRUISES
SCALDS COLIC CRAMPS
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NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.

Sherrouse Med. Co., New Orleans, La.

WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials *Free*. Dr. WOOLLEY, 104 N. Pryor St., Atlanta, Ga.

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Red Rough Hands Itching Palms and Painful Finger Ends.

ONE NIGHT CURE.

SOAK the hands on retiring in a strong, hot, creamy lather of CUTICURA SOAP. Dry, and anoint freely with CUTICURA OINTMENT, the great skin cure and purest of emollients. Wear, during the night, old, loose kid gloves, with the finger ends cut off and air holes cut in the palms. For red, rough, chapped hands, dry, fissured, itching, feverish palms, with shapeless nails and painful finger ends, this treatment is simply wonderful.

Millions of People

USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and irritations, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations, chafings, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

COMPLETE HUMOUR CURE, $1.
Consisting of CUTICURA SOAP (25c.), to cleanse the crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT, (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal; CUTICURA RESOLVENT PILLS (25c.), the new chocolate coated substitute for liquid Resolvent, to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the severest case, especially of baby humours.

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SOUTH ATLANTIC LIFE INSURANCE CO.,
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An Old Line—Legal Reserve—Southern Company.
Want good, live, energetic Agents. Liberal contract with renewal interest.
Address, H. C. MARTIN,
AGENCY MANAGER, RALEIGH, N. C.

Administrator's Notice.

Having this day qualified as administratrix upon the estate of Atlas O. Harrison, late of Wake County, this is to notify all persons having claims against said estate to present their claims to me in the city of Raleigh, N. C., on or before the 11th day of June, 1903, or this notice will be plead in bar of their recovery.

This 9th day of June, 1902.

LULU T. WARD,
Administratrix.
HINSDALE & LAWRENCE,
Attorneys.

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STATEMENT

PACIFIC MUTUAL LIFE INS. CO.

OF CALIFORNIA.

Condition December 31, 1901, as shown by Statement filed:

Capital Stock authorized, $500,000; subscribed, $500,000; paid in cash, $500,000	
Income (life)—From policy holders, $1,661,734.64; income (accident)—from policy holders, $523,077.91; miscellaneous, $525,476.93, total	$2,710,289.48
Disbursements (life)—To policy-holders, $567,167.25; disbursements (accident)—To policy-holders, $87,792.91; miscellaneous, $1,543,902.67; total	2,198,862.83
Life business in force—Number of policies, 18,515; amount	34,076,805.00
Accident business in force—Amount	None given
Life written during year—Number of policies, 7,270; Amount	12,152,341.00
Accident written during year—Amount	None given.

ASSETS.

Value of real estate (less amount of encumbrances)	498,308.83
Value of stocks and bonds (United States, State, etc., owned)	2,248,917.88
Loans on real estate (first lien on fee-simple),	1,001,361.53
Loans on stocks, bonds and other securities	489,900.00
Loans on Company's policies	187,523.53
Interest and rents due and accrued	53,387.26
Cash in Home Office and deposited in banks	108,369.89
Premiums unpaid	207,629.32
All other assets, detailed in statement	228,178.66
Total	5,023,576.90
Less assets, not admitted	45,983.29
Total admitted assets	4,977,593.61

LIABILITIES.

Net reserve	$3,897,194.00
Net policy claims	41,044.40
Ledger liabilities	18,787.25
Total liabilities in accident department	208,838.00
Total liabilities as to policy-holders	4,165,863.65
Capital stock paid up	500,000.00
Gross divisible surplus	311,729.96
Total liabilities	4,977,593.61

BUSINESS IN NORTH CAROLINA IN 1901.

Policies (life) written and revived in 1901—number, 67; amounts $81,280.00.

Policies (accident) written and revived in 1901—amount, not given.

Policies in force (life)—number, 129; amount, $162,305.00.

Policies in force (accident)—amount, not given.

Total amount premiums collected and secured, $5,932.32.

Amount of losses and claims (life)—incurred, none; paid, none.

Amount of losses and claims (accident)—incurred, none; paid, none.

President, George A. Moore.

Secretary, S. M. Marks.

Home Office, 508 Montgomery street, San Francisco, Cal.

General Agent for service, James J. Rogers, Raleigh, N. C.

Business Manager for North Carolina, James J. Rogers, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, April 17, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pacific Mutual Life Insurance Company, of San Francisco, Cal., filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
(Seal.) Insurance Commissioner.

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Potash.

Vegetables are especially fond of Potash. Write for our *free* pamphlets.

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MOUNTAIN PARK HOTEL,
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New ownership, new management, house entirely made over, thoroughly modern and in every way desirable. New and modern Bath House, New Casino for rainy day amusements. Do you suffer with rheumatism, gout, sciatica, nervousness, sleeplessness and indigestion? For these and such troubles our Hot Mineral Waters and baths are unsurpassed in the world. In the Great Smoky Mountains, grand scenery, delightful climate, 100 acres of beautiful park, magnificent golf links, horse-back riding, mountain climbing, bowling, tennis, croqueting and ping pong. No more delightful summer resort in the world. Illustrated booklet. Write us.

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CANCERS, TUMORS AND ALL CHRONIC SORES
Without Use of a Knife
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ALL EXAMINATIONS FREE.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

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Cooper Brothers,
PROPRIETORS,
RALEIGH, N. C.
SHIPMENTS MADE TO ANY PART OF THE STATE AT SAME PRICE AS AT SHOP.
WRITE FOR CATALOGUE.

Special Rates via S. A. L. Railway.

SUMMER SCHOOL,

Knoxville, Tenn., June 19 to July 30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets from ALL POINTS to Knoxville, Tenn., at rate of one first-class fare for the round-trip; rate from Raleigh $12.65; tickets to be sold June 16, 17, 18, 28, 29 and 30, July 11, 12 and 13; final limit August 15.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco Cal., August 11-12.

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

For further information regarding rates and schedules, address or call on the undersigned,

C. H. GATTIS,
Pass. and Ticket Agent, Raleigh, N. C.
H. S. LEARD,
Trav. Pass. Agent, Raleigh, N. C.

SAN FRANCISCO, CAL.—$65.25 from North Carolina points to San Francisco, Ca., and return, account Biennial Meeting Knights of Pythias, August 11-12 1902.

CHATTANOOGA, TENN.—$16.50 Raleigh to Chattanooga, Tenn., and return, account Annual Meeting Southern Educational Association, July 1-4; plus $2.00 membership fee. Tickets to be sold June 27 to July 1, final limit July 4. Tickets can be extended until September 10th.

Current Events.

STATE NEWS.

Messrs. Julian S. Carr and Fabius H. Busbee made addresses at a Veterans Reunion at Weldon, July 4. And the newspaper correspondent criticised Mr. Busbee for pleading in behalf of freedom of action and fairness of elections on that occasion. This funny remark occurs in the correspondent's letters, "Mr. Busbee had no right to assume that the elections in eastern North Carolina were fraudulent."

Fourth of July was marked in North Carolina by an appropriate celebration at the Guilford Battleground, the most historical point in the State, thanks to Judge Schenck and Major Morehead. Nineteen monuments have been erected there, and appropriations for two more have been obtained. The feature of the celebration last week was a most appropriate address by Hon. T. M. Pittman of Henderson, on Nathaniel Macon—a subject in which Mr. Pittman is a specialist. His address is a distinct contribution to North Carolina literature.

Probably the most significant local celebration of the Fourth of July was in Gastonia. There was a big demonstration, a procession of floats representing the cotton manufacturing and other industries and in general celebrating the splendid progress of Gastonia. Messrs. Geo. T. Winston and D. A. Tompkins were the speakers. In introducing Mr. Tompkins, Mr. J. D. Moore of Gastonia, said: "This is a great day for Gaston County. I am glad these men are here to tell you of the past and make prophecies for the future of our country. When I came here 30 years ago there were 44 government distilleries in the county and not a school house that cost over $100. Today Gaston is spotted with mills, academies and graded schools. This must keep up until we have no illiteracy. A century ago the Reinhardts and Schencks, of this section, made the spindles used in the South. They beat them out on the anvil. The cloth used then was woven at home by the women. Spun-truck was bought and made into cloth. Three decades ago customers to my store asked for spun-truck. At present we have 31 or 32 cotton mills in this county. Thirty years ago we had but two. The South is destined to become the great manufacturing section of this country. We have the natural advantages of climate, raw material and above all the pure Anglo-Saxon labor. The blood of the men who fought at King's Mountain flows in the veins of the girls who work in the mills of Gaston County today. The working people of our mills are of our own blood."

In his capacity of Chairman of the State Democratic Executive Committee Senator Simmons issued an alarming letter last week. He declared that there is a conspiracy to suspend the operation of the Constitutional Amendment on the eve of the election in November, and that the Federal Judiciary would be prostituted to this end. Later in the week he publicly retracted his aspersion of the honor of the Federal Court. The rest of his letter has not been favorably received. Senator Pritchard promptly denied that he had contemplated such a scheme as Senator Simmons accused him of. We take it that while no one objects to a legitimate test of the amendment, the whole State objects to a conspiracy of the sort suspected by Mr. Simmons. An effort of that kind would bring North Carolina nearer the verge of martial law than she has been since 1869. On the other hand they object quite as decidedly to a conspiracy of the sort suspected of Mr. Simmons—a conspiracy of which we do not suspect him,—to frighten his party. It is clear that the people will not be unnecessarily alarmed. They will promptly repudiate the man who attempts to frighten them. The best friends of the Democratic party cherish the conviction that they have won the day of calm and deliberate action, and they will not readily surrender its privileges. This is shown by the reception that has been accorded Mr. Simmons' letter. On every hand this has been the attitude—of readiness to respond if Mr. Simmons' fears should be realized, but of serious questioning that they shall be. Probably the letter has served good purposes in three respects: First, In showing up the men and papers that are willing to work the race issue for political purposes. These have made Mr. Simmons' letter the occasion for waving the black flag. Second, In showing how strong, aggressive and numerous are they who will return to this issue only by force of necessity. Third, In drawing from Senator Pritchard a denial. In the second respect the manifestation has been more than gratifying. It is clear that decided progress has been registered.

For Sleeplessness
Take Horsford's Acid Phosphate.
Dr. Patrick Booth, Oxford, N. C., says: "It acts admirably in insomnia, especially in old people and convalescents."

Heaven blushes for the man who blushes for his religion.—Ram's Horn.

GENERAL NEWS.

THE PRESIDENT'S SPEECH.—On July Fourth the President addressed a great throng at Pittsburg, Pa. He spoke of the liberation of Cuba, our duty to the island, the work of our soldiers there and in the Philippines, and then uttered himself on the two chief issues of the hour—civil government in the Philippines and the Trusts. We take it as worth while to quote from his speech on these subjects:

And now a word as to the Philippines. There are yet troubles in the Moro country, but in the Philippines, among the Filipinos, among the people who have been in insurrection, peace now reigns. (Applause.) It may be, I think unlikely, but it is possible, that here and there some seemingly dead coal of insurrection may for the moment be fanned into a live piece of embers, may burst into a fitful flame. If so, that flame will be stamped out. (Loud applause.) But speaking broadly and generally, peace has come. Our army has received its reward. (Applause.) And what was the reward of our army? The reward of the consciousness of duty well done. (Loud applause.) Our soldiers have fought, have toiled, have struggled, have bled, so that when victory came they might turn over the government to the civil authorities. (Applause.) Victory came. Today the proclamation of peace and amnesty has been promulgated and at the same time our generals have been notified that the civil government is supreme in the islands. (Applause.) Does not that speak well, oh, my brethren, for our army, for our troops, that the troops of this people should make war, hoping for a triumph which is to put the power into the hands of the civil authorities?

* * * * * * *

Gentlemen, we have great problems. We can only solve them by degrees. We can only solve them by doing well each particular bit of work as it comes up for solution. Much can be done along the lines of supervision and regulation of the great industrial combinations which have become so marked a feature in our civilization, but if we recklessly try without proper thought, without proper caution, to do too much we shall do nothing or else we shall work a ruin that will be felt most acutely among those of our citizens who are most helpless. It is no easy task to deal with great industrial tendencies. To deal with them in a spirit of presumptuous and rash folly and above all, to deal with them in a spirit of hatred or malice would be to invite disaster, a disaster which would be so widespread that this country would rock to its foundations. The Mississippi sometimes causes immense damage by flood. If you cannot dam it and stop the floods, you can regulate them and control them by levees. You can regulate and control the currents, you can eliminate its destructive features, but you can do it only by studying what a current is and what your own powers are. (Applause.) It is just exactly so in dealing with the great tendencies of our industrial civilization. We cannot turn back the wheels of progress. If we could it would mean the absolute destruction of just such industrial centres as this. We will either do nothing or we will do damage if we strive ignorantly to achieve the impossible. But that fact does not excuse us for failure to strive to do what is possible. Special legislation is needed. Some of that legislation must come through municipalities, some through States, some through the national government, but above and beyond all legislation we need honest and fearless administration of the laws as they are on the statute books. (Applause.) Honest and fearless administration of those laws in the interest, neither of the rich man as such, nor of the poor man as such, but in the interest of exact and equal justice to all alike, and such administration you will have while Mr. Knox remains as Attorney General in the cabinet at Washington. (Applause.)

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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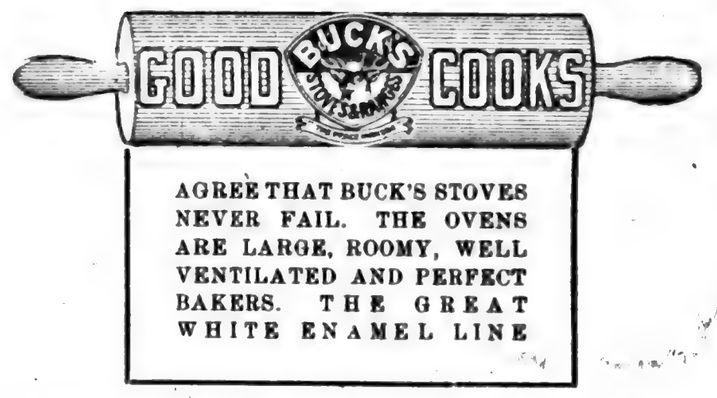

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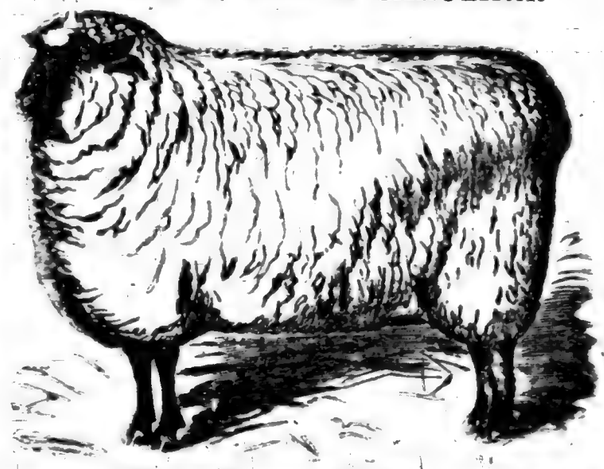

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Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

First Day.—Mr. A. B. Deter, Sao Paulo.

Second Day.—Mrs. A. B. Deter, Sao Paulo.

Third Day.—Mr. W. B. Bagley, Sao Paulo.

Fourth Day.—Mr. W. B. Bagley, Sao Paulo.

Fifth Day.—F. F. Soren.

Sixth Day.—For blessings on the printed Word scattered through Brazil.

Seventh Day.—For young Brazilians studying God's Word.

Mission Study.—John 6, 24-40, 53-58.

A Great Explorer.

Although Henry M. Stanley cannot be ranked as a missionary, no story of African missions would be complete without some statement of how he continued Livingston's work of opening Africa to the world of commerce and of missions.

Stanley was a poor English boy who came to America at the age of fourteen. As we have seen he became a War Correspondent of the New York Herald, and in 1871 was sent out at the expense of that paper to find Livingstone. His months of intercourse with the missionary explorer made an indelible impress on his life and character. He says of himself that he started out to find Livingstone "as prejudiced against missions as the biggest atheist in London," little thinking that he was to continue the work the man he sought was soon to lay down. Leaving Livingstone he reached England in August, 1872. After the death of the former he, in 1874, was sent out to finish the exploration of the African lakes. On this journey he met Mtesa, the king of Uganda. After the African king had enquired of the stranger's country, its ruler and much more, he enquired pointing upward, if he could give him any news from heaven. To this Stanley replied that such news was contained in a little book he carried always with him—his New Testament. Mtesa begged him on his return to England to send him teachers to tell them of this wonderful news. On his return to England Stanley faithfully gave this message to the immense audiences that everywhere met him and the result was the beginning of the wonderful Uganda Mission which now is fast making Uganda a Christian country in the heart of Africa. Following the course of the Sualaba river which Livingstone had thought the source of the Nile he discovered it to be the Congo at whose mouth he at last immerged in August, 1877. Subsequent explorations show that this river opens nearly seven thousand miles of navigable waters to the world.

Not yet content he, after a few years entered Africa again, now from the western coast, and having again explored the great river again traversed the continent. Through him the Congo Free State was found; through him the attention of all missionary bodies were called to the vast interior of Africa, and through his discoveries we are today able to reach any part of this land which until the work of Livingstone and himself was indeed the dark continent.

MISSIONS TO-DAY IN AFRICA

At the great missionary enterprises which today girdle Africa and push far into the interior we can take but a glance. In South Africa the oldest field many English Societies are at work and here whole African tribes have been evangelized, thousands becoming earnest, consistent Christians. On the Congo a strong Mission was begun by English Baptists, but was later (in 1884) turned over to the Northern Baptists of our own country. They have now 1,500 church members, 2,000 pupils and fifty preachers and teachers. As has been said, in one of the earlier studies, the Southern Presbyterians have a successful mission on the branches of this great river. Southern Presbyterian children have recently contributed a steamboat to plv up and down the water-ways carrying the Gospel.

One of the most successful missions in Africa is that conducted by the United Presbyterians of America in Egypt. Through it, Christian schools have been established far up the Nile and from an almost continuous chain up to the falls of this ancient river. Of the wonderful Uganda Mission which reports between two and three thousand new converts each year, we have already spoken. Other successful missions cannot even be mentioned. There are now 45 missionary organizations laboring in Africa, having a united force of 1,200 male and female members. They report a church membership of 120,000. While these numbers seem large in the summing up the workers are hundreds even thousands of miles apart.

Central Africa, with an area ten times that of Germany, has 75,000,000 inhabitants practically untouched by the Gospel. The great Soudan with probably 50 millions within its borders has not a dozen missionaries. Or to put it in another way—could each missionary male and female be allotted to Africa's vast territory equally each would have a territory of 9,504 square miles, containing 133,000 souls for whom he was the only teacher!

OUR OWN MISSION

Our work was begun in the Yoruba Country proper, that is, in the interior, about 1850, but from the time of our American Civil War till 1875 little was done. While our force of workers is very small at present, I think our apparent prosperity was never greater, though in some things, especially school work, we have gone backward. But in self-support, and independence of native churches, and in number of baptisms, we have made much progress.

Our principal church, because in the port town, is in Lagos, and reports now (up to date) 148 members. Lagos has a population of forty thousand people. Here also the Church of England and the English Methodist have a strong mission, and many members. There are two Baptist churches. One has no connection with our mission, having about 120 members. We also have a good primary school in Lagos. Brother M. L. Stone is pastor of the Lagos church. He is one of the mission boys of our missionary, Bro. Stone, who was here in the early years of the mission.

Haussa Farm is one of a group of villages a few hours' walk from Lagos, on the mainland, and our church there numbers 14.

Abbeokuta is a large town about sixty miles from Lagos, and has been estimated to have a population of two hundred thousand people. The Church Mission and Wesleyan Societies have about three thousand professed Christians. We have one little church of 18 members, and we have had about that for years. There have been some baptisms, but not enough to overcome the losses. Brother Lumbley has worked there in the face of many difficulties.

Our next church, going interior, is at Awyaw, the capital city of the Yoruba tribe, and having an estimated population of seventy-five thousand people. Our present work there is new.

There is now a church of twenty members. This is Brother Pinnock's station. Awyaw is about one hundred and fifty miles from Lagos.

Ogbomoshaw is the border city of the Yoruba Country on the north, with an estimated population of seventy-five thousand. It is about two hundred miles from Lagos. Our church here numbers at present one hundred and twelve. There are several very good workers in this church, and the church has furnished two good workers for other points. We have a primary school, and are doing a little at training workers. There are two church-buildings, and two organizations. There has been and is being a great deal of Gospel-seed sown in these two last cities, and we are hoping for great results.

Last year (1901) we had seven missionaries, 11 native assistants, a membership of 382 and for the year 33 baptisms. Reinforcements are needed and great growth cannot be expected until we man the stations so that the missionaries can not only continue the present work but push out into new and aggressive lines. Death has ever been busy in the ranks of our African missionaries. We have only slowly sent reinforcements and thus on us at home lies the responsibility of no greater part than in the evangelization of Africa. Perhaps it can be asked of us more truly of Africa than of any other field. Have we for fifty years been playing at missions in Africa? God forgive us if we play at work for which his Son died.

CURES BLOOD AND SKIN TROUBLES. BONE PAINS, RHEUMATISM, ETC.

Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health and all due to the use of Botanic Blood Balm. Yours truly,

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Duty done is the soul's fireside.—Robert Browning.

Minor Matters.

The War Department, U. S. A., will censure Lieutenant Arnold for cruelty to Philippine prisoners.

An effort will be made this week to start up the coal mines in Pennsylvania. The operators say they have enough men.

China has appealed to the United States to request the European Powers to take their soldiers out of Tien Tsin, as agreed in the treaty of Pekin.

Senator Bailey of Texas, has been roundly censured throughout the country for attacking violently Senator Beveridge of Indiana. Barring the fact that the Senate was not in session (it had just adjourned) Mr. Bailey's conduct was as disgraceful as Senator Tillman's.

The King of England is out of danger. Most of the affairs connected with the coronation were postponed, but the King's dinner to the poor was not. Five hundred thousand people were fed by him one day last week. The largest number fed at one place was 14,000, at a point in London.

The condition of cotton throughout the South is reported above the ten-year average. In North Carolina it is better than in many years, perhaps as good as it ever has been. In Texas cotton has declined in condition 22 points. The condition in the principal States is reported as follows: North Carolina, 93; South Carolina, 95; Georgia, 91; Florida, 96; Alabama, 84; Mississippi, 85; Louisiana, 85; Texas, 73; Arkansas, 94; Tennessee, 98; Oklahoma, 90, Indian Territory, 89.

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With forward face and unreluctant soul,
Not hastening to, nor turning from, the goal;

Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
Though rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

—Henry Van Dyke, in The Outlook.

Some Entertaining Soap-Bubble Tricks.

"Any one can perform these soap-bubble tricks by the exercise of a little care," writes Meredith Nugent, in The Ladies' Home Journal. "To make a bubble rest upon a flower dip a dahlia or other stiff-petaled flower into the solution and then with a pipe or funnel blow a bubble upon the top of it.

"To make bubbles and noise, dip the end of an ordinary tin fish-horn well into the solution and blow gently until quite a large bubble has been formed. Then four or five loud blasts may be sounded on the horn without injuring the bubble in the least.

"To make six bubbles inside of one another, dip the end of a straw in the soapy water and after resting the wet end upon an inverted plate or sheet of glass, which should have been previously wet with the solution, blow a bubble about six inches in diameter. Then dip the straw well into the solution again, thrust it through the centre of the first bubble and blow another. Continue in the manner until the bubbles have all been placed."

Thank God for Mother

After one of the hard-fought battles of the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said: "Well, my brother, what can I do for you?"

He supposed, of course, the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh, she is a good mother! Her teachings are my comfort now. And then, chaplain, thank God that by His grace I am a Christian! What would I do now if I were not a Christian? And thank Him for giving me dying grace. He has made this hard bed feel 'soft as downy pillows are.' And oh, chaplain, thank Him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I kneeled by his bed, with not a petition to utter, only praises and thanksgivings for a good mother, a Christian hope, dying grace, and an eternal home in glory."

Why He Did Not Drink.

Dr. A. C. Dixon tells this pathetic story which is worth its weight in gold, many many times over again:

"I read the other day of four young men riding in a Pullman car chatting merrily together. At last one of them said, 'Boys, I think it's time for drinks.' Two of them consented, the other shook his head and said, 'No, I thank you.' 'What,' exclaimed his companions, 'have you become pious? Are you going to preach? Do you think you will become a missionary?' 'No,' he replied, 'fellows I am not specially pious; and I may not become a missionary, but I have determined not to drink another drop, and I will tell you why. I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby's shoes, with the buttons a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said, 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen, baby is at home dead, and does not need the shoes. Give me ten cents for a drink.' Now, fellows, I have a wife and [illegible] myself, and when I saw what liquor could do in degrading that [illegible] and father, I made up my mind [illegible] looking me, not a drop of the [illegible] would ever pass my lips

What Really Educates a Child.

The child who runs for a day over an ocean ship has laid in a store of observations worth more than much teaching of mechanical invention and means of transportation. A few weeks spent in making a little garden, planting seeds, caring for the tender growths, gathering and utilizing such produce as may come, will bring the child nearer to the great Nature-mother than much school work and even many excursions for Nature-study. It is play, work, love that educate; spontaneous self-expression, action compelled by inner or outer forces, relations to other individuals.—Edward Howard Griggs.

Girls' Outfits for Summer Visits.

When we are to be guests at a friend's house or at an inn we need not transport thither our entire wardrobe. A little planning will indicate the trim, short traveling skirt, the shirt waist and jacket, and the neat sailor hat for the journey; the pretty reception dress, the evening and dinner costume, and the ample supply of fresh waists for every-day wear, with golf or bicycle skirt. A small trunk and a hand-bag will usually contain an outfit for a fortnight's visit, and a dress-suit case lends itself accommodatingly to the requirements of three or four days or a week. Experienced travelers cross the Atlantic and spend three months in Europe encumbered with less luggage than some young women carry to the White Mountains or to the Adironacks for a single month. For many reasons a trunk is a comfortable adjunct when a person is away from home, but it should not be too large and it should be judiciously packed.—Margaret E. Sangster.

The Blind Girl.

"If I dinna see"—and she spoke as if this was a matter of doubt and she were making a concession for argument's sake—"there's naebody in the Glen can hear like me. There's no footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss rose—and I judge that the oatcake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if he dinna give me ae thing he gave me mony things instead.

"And mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial, and my faith micht have failed. I've lost naething; my life has been all getting."—Ian Maclaren.

A Homely Sermon.

The old tinker sat out under a shady tree mending the kitchen ware, and we children stood around him in breathless interest. We lived in a quiet, country place, and his visit each summer was a great event to us.

Mother brought out an old tin dipper full of holes. The tinker looked it over and shook his head.

"What you need is a new dipper, ma'am," he said; "there's some things that it's better not to fuss to mend. It's just wasting time and money. You'd better throw them away, and get new. Don't forget that, children," he went on, after mother had gone into the house. "It's a good thing to know how to mend and patch, but there's some things that have got so old and rusty and full of holes that it ish't worth while trying. There's some folks go on trying to patch up a bad temper all their lives. As fast as one place is fixed, another one gives out and they're as bad as ever. What they ought to do is to throw the old one away and ask the Lord to give them a new one."

"And would he do it?" questioned my little brother eagerly.

"Of course he would," said the tinker. "Don't it say in the good Book that he'll make us new creatures? Well, that's what it means, and I know he'll do it, because he gave me a new temper and made me contented, where I used to be sour and sad."

"Will the Lord give us new dresses when the old ones are too bad to mend?" asked sister, in a wistful way.

"I guess he always has, hasn't he?" said the tinker. "While you're little, he gives you a ma and pa to get them for you, and he's given you two good hands to work with when you get big. So, don't think the Lord's forgot you, sissy."

The homely little sermon has come to my mind many times since I was old enough to know the meaning of "the new life." Let us leave off mending and patching the old, unsatisfying way of living. If we but trust our Father, there is a better way of life, with all the old worries and failures left out. Let us learn to pray in perfect faith David's prayer: "Create in me a clean heart, O Lord, and renew a right spirit within me."—Bible Advocate.

Launching the Baby.

Robert, a small boy who asks a good many questions, often puts two and two together, producing not a few amusing fours. He was much interested in the visit of Prince Henry, in the Kaiser's yacht, in Miss Roosevelt's connection with it and all the princely doings.

In the flat across the hall from the one where Robert lives, a girl baby has lately appeared, who, in his estimation, eclipses even the prince in interest. He has asked a great many questions about her, and the other day capped the climax.

"Mama," he said, as he came indoors after comparing notes with another small boy who had a baby sister, "are they going to christen this baby?"

"Why, yes, dear, I suppose so."

"Well," anxiously, "do you s'pose they'll smash a bottle of champagne on her head?"—Congregationalist.

Useful Hints.

It is not always an easy thing to keep bottles that are in constant use,—especially if milk is a content,—perfectly clean and sweet. Washing soda is commonly used as an aid in cleansing, and coarse ashes put into the bottle with the water and well shaken will often serve; but even that will sometimes fail to remove the clinging impurity. A handful of shot is also recommended as useful in cleansing, while what some consider even better, is a small handful of carpet tacks, their rough edges being effectual agents for removing the particles that adhere with such pertinacity. With soap and water and a vigorous shaking, the glass soon becomes clear and pure.

To clean decanters, carafes or any other glass vessel which has too small a neck to allow the hand and a towel to be inserted, cut a raw potato in small pieces, put them in the botle with enough water to half fill it and let it stand for several hours, shaking it occasionally. Wash afterward with warm suds, rinse in cold water and drain.

A homemade cement which is advocated for mending broken china is made as follows: Soak a small quantity of gum arabic in a little cold water, and then dissolve in boiling water to the consistency of glue. Stir into it enough plaster of Paris to make a thick white paste. Keep in a jar with glass stopper, and if it thickens too much when standing, thin it when it is to be used, with a little thin gum arabic water. This must stand and soak in for a while to soften the paste.

Flour thrown on the flames is about the only thing to smother a blaze caused by the explosion of gasoline or naphtha.

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HOW THE SEVERAL OBJECTS ARE SUPPORTED.

A Study of the Minutes—Fifth Paper.

BY LIVINGSTON JOHNSON, CORRESPONDING SECRETARY.

What a wonderful amount of valuable information the Minutes contain! This makes it very important that the clerks exercise much care in compiling them, in order that greater accuracy may be secured. These studies might run through the year, if it were thought advisable, bringing out new facts every week. In this series of articles it has only been possible to take notice of the most important matters. I conclude the financial study with this number. There will be one more paper after this in which some interesting facts will be presented in regard to our numbers, gains and losses, etc.

Last week some comparisons were instituted in regard to the per capita contributions. In this paper some comparisons of a different kind will be made.

The little Beulah comes nearer having all its churches contribute to all objects than any other Association. There are ten churches in the Beulah, and all these churches contribute to every object of the Convention save two, viz: Orphanage and Ministers' Relief. Three fail to contribute to the Orphanage, and one to Ministers' Relief. In the following Associations more than half the churches contribute to all objects: Beulah, Liberty, Mt. Zion, Neuse, Piedmont, South River, South Yadkin. There are five Associations which are not on this list because more than half of their churches fail to contribute to one object. The Associations, with the objects on which they fail are as follows: Wing's Mountain, Education; Mecklenburg and Cabarrus, Ministers' Relief; Pee Dee, Ministers' Relief; Sandy Creek, Ministers' Relief; Sandy Run, Education.

Every church in two Associations, the Beulah and the King's Mountain, contributes to Home Missions. This is not the case with any other object.

As was shown in a former paper, more churches contribute to State Missions than to any other object. Next to the Beulah in the number of its churches contributing to State Missions, comes the King's Mountain with thirty-three churches contributing, one not contributing. Then we have the Raleigh with its fifty-four churches contributing and two not contributing; Sandy Run twenty-six to one; Pee Dee twenty-four to one; Stanly twenty to one; West Chowan forty-six to three; Tar River seventy-five to six, etc. Below are placed the objects of the Convention and under each object the Associations in which that object leads in the number of churches contributing:

STATE MISSIONS

Atlantic, Carolina, Brushy Mountain, Chowan, Eastern, Flat River, Green River, Little River, Pilot Mountain, Raleigh, Robeson, Stanly, Tar River, Western, Yancey County.

FOREIGN MISSIONS

Alexander, Bladen, Brier Creek, Haywood County, Mt. Zion, Three Forks, Transylvania.

HOME MISSIONS

King's Mountain, Liberty and Ducktown, Mecklenburg and Cabarrus, South River.

ORPHANAGE

Brunswick, Cape Fear and Columbus, Catawba River and French Broad.

MINISTERS' RELIEF.

South River, Stone Mountain.

The following objects tie in the number of churches contributing in the Associations named:

State, Home and Foreign Missions and Orphanage: Liberty and Pee Dee.

State, Home, Foreign Missions and Education: Beulah.

State, Foreign Missions and Orphanage: Union.

State and Foreign Missions: Buncombe, Caldwell, Cedar Creek, Neuse, Piedmont, West Chowan.

State Missions and Orphanage: Ashe, Sandy Creek.

State and Home Missions: Sandy Run, Tuckaseige.

Foreign and Home Missions: Central.

Foreign Missions and Orphanage: Montgomery.

It should be observed, however, that in most of the Associations in which other objects lead as to number of churches contributing, State Missions leads in the amount contributed.

I am aware that this paper is rather "scrappy," but the facts presented are so fragmentary it is impossible to tabulate them.

As I glance through the Minutes, I see what a broad, rich field there is in the financial reports of the several churches. Time and space, however, forbid our entering upon that field. It is to be hoped that the members of the churches will study their Associational Minutes and see what part their respective churches are taking in the work of the Lord.

It may not be amiss to say that one church in the State averages $40.00 per member and another $25.00. I am not going to give the names of these churches. One is near the home of Bro. W. M. Vines, and the other is not far from where Bro. W. R. Gwaltney lives.

SOVEREIGN PURPOSE.

The Great and Blessed God Has a Hand Upon All That He Has Made.

BY F. C. M'CONNELL, D D., COR. SECRETARY HOME MISSION BOARD

In approaching a subject at once so profound and abstruse one hesitates with a feeling akin to that produced by some great natural phenomenon, as the awe produced upon one's mind upon contemplating the sea, or standing at the foot of some majestic mountain, or in the spray of thundering Niagara. Yea, even more awful is the feeling, because augmented by the fear of misrepresentation and possible false teaching, the baneful influence of which can never be recovered. If I think and write erroneously about the sea, the mountain or the cataract it will little matter, but if I shall exploit untrue things about God I shall bring on myself the condemnation of having blindly led the blind into a ditch.

Almost too great for poor human thought is the subject we have undertaken. "Sovereign Purpose" refers to the conclusions of the Divine mind: The determinations of infinite thinking, the fixed way of supreme wisdom.

Let us not forget that all the descriptive terms shall be misleading in so far as we shall limit them to the meaning attaching to them when they are applied to finite mind. Still no better approximation can be had than the use of words acknowledged to be feeble.

THE DIVINE MIND

When we speak of the Divine mind we use a word describing the something which God has, reflections of which are like our minds. When we say God thinks, we do not hope to describe what He does, but for lack of any means of saying, or even knowing, what it is the Holy One does, we say He thinks. When we do something a little like that which we are trying to tell of Him, we think. God does not think, if we are to understand by that, that one idea succeeds another resulting in reaching thoughts and conclusions. The infinite knows all things all the time, aye, without time. He does not have one thought and then have another thought. All thought is always present with Him.

THE GUIDING HAND OF GOD

If I have not mystified in the effort to explain, I think it will be easier for us to understand what is meant by "Sovereign Purpose." It is that which God knows to be the thing that ought to be, and therefore that which God from eternity has determined shall be. It is not possible to think that the Supreme Ruler of the universe is without purpose. We could not for a moment allow that all this wonderful universe is running haphazard. Indeed, there are in thousands of the things we see evidence of design. It would be amiracle beyond the most stupendous of all miracles if the things of this universe should be found to be running without schedule. We sometimes think our powers of belief are put to the test when we are expected to believe some of the miraculous facts of history and science, but it would try them indeed if we should be required to believe that all His cordon of worlds with all they contain is running without a guiding mind. Confess at once the effort necessary to conceive of a mind capable to give direction to all the complex organism, but that is much easier than to conceive of the presence of things as they are in the absence of some directing genius.

This when systematized is the theological doctrine of "Sovereign Purpose." It is no more an iron-clad man-of-war launched in time of peace than is any reasonable conception of history or science.

"Sovereign Purpose," theologically speaking, only means that the Great and Blessed God has a guiding hand upon all that He has made and that in His mind everything is provided for, even to the falling of a sparrow.

PURPOSE AND SIN.

There would be no difficulty about the great truth at all, were it not for the presence of sins, and the duty we feel upon us to clear the Holy One from complicity with evil.

That God has purposed all the good that there is, there seems to be no difficulty to believe. But to allow that God has any purpose in the bad, staggers the faith. It is confessedly hard to understand. It requires that we shall concede that we know almost too little to talk about it at all. Still may we not allow that God will achieve a higher good by admitting evil and providing for its existence than could have been reached by denying it?

The scheme of redemption which is the crowning glory of infinite wisdom would not have been possible, as it is, if God had precluded sin from the universe. May we not therefore, think that God has a purpose in admitting sin that is beyond our present state of comprehension as some part of everything about which we know something, is beyond our limit of comprehension?

God's purpose of grace for His people in the face of sin and His infinite management of men in the free exercise of their choice of sin, is one of the ever increasing profundities of thought.

THE BLESSED PROMISE

One single promise given us in the Bible sets this question forever at rest and furnishes ample food for thought of the right kind, upon which feeding the mind will grow to grasp the true idea of "Sovereign Purpose": "All things work together for good to them that love God; to them who are called according to His purpose." There it is. "All things." That means, if it means anything, that God has a purpose in everything. "Work together." Not only work; but work together. If there is one single thing not included in the purpose of God then it might not "work," and if it did work it might not work together with the other things. "For good." That covers the whole subject. All things are subject to the good of every one who loves God. "To them who are called according to His purpose." The all-embracing, love-inspiring, soul-comforting, sinner-saving, world-governing, eternal, infinite, glorious purpose of God.

Atlanta, Ga.

The Mystery of Prayer.

DR CHARLES E JEFFERSON

It is sometimes urged that prayer is mysterious. So is everything, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is. Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical, the very wisest of men are not able to say. We know just one thing, that by dropping sugar into the coffee, the coffee is sweetened. For most of us, that is enough. We know that by dropping a prayer into a day, we sweeten the day. How this is brought about, we do not know. Who has sight so keen and strong that it can follow the flight of song or the flight of prayer? Why should we not be as reasonable and practical in our religion as we are at the dinner table?

The Right Attitude of Mind.

The natives of India had a saying about Sir Henry Lawrence—"When Sir Henry looked up twice to heaven and once down to earth, and then stroked his beard, he knew what to do." If we may utilize the saying, it seems to express the attitude of mind with which all life's work and study should be done. The reverence which looks up, and the observation which looks around, combined with the judgment that can reflect, become safe guards against the falsehoods of extremes. There is an observation which is keen enough, but which, never looking upward, has no reverence; there is a pious reverence which, in its rapt and heavenward gaze, forgets to look earthward, and so loses touch with humanity; but he who, while regarding heaven, does not forget the world in which he lives and seeks to know also the man within, will avoid alike the dogmatism which is irreverent and the mysticism which is unpractical.—Selected.

The blue sky is always bigger than the clouds, though we may not see it.—Ram's Horn.

The Last of the Panthers.

BY H. H BRIMLEY, CURATOR OF THE MUSEUM OF NORTH CAROLINA.

CHAPTER II.—LEO ALONE IN THE WORLD

But a strange feeling was gradually coming over him. In all his life up to now—nearly thirty months in all—he had seen no other individual of his race than his mother and brother, and now he was entirely alone. For of course he could not associate with the bears of the swamps and the deer would not associate with him except on compulsion. Wild cats and coons did not move in the same circle and altogether, even in the teeming night life of the pocosins, he lived his life to himself.

From now on was the spring time of his mental and physical vigor. He followed that great law of the jungle that the Master Interpreter has laid down and which teaches the virtues of cleanliness, moderation and timeliness:

"Wash daily from nose tip to tail tip,
Drink deeply but never too deep;
Remember the night is for hunting
And forget not the day is for sleep."

He had already, tragically enough, learned the smell of steel-trap and setgun and his memory of these smells now stood him in good stead. Twice in his first year in the Havelock and Lake Ellis region he came across traps set for bear, and once, on returning to his previous night's kill—in this case a young calf—he found the carcass had been tampered with. He crept round to leeward and tried the air with his nose, his nerves alert and tingling. Fresh blood, strong and tempting, was the only smell he could identify and that, together with the memory of the rich juiciness of last night's feed drew him gradually close up to the carcass. His suspicions were keen, however, and he tried the air repeatedly, both low down and with head erect, for dangerous sign, but there was none—only the strong reek of fresh blood. Finally the very freshness of the blood-smell caused him to back off and leave the carcass untouched, a wise precaution, indeed, as he found the next night when passing the place.

For there was where the heavy steel bear-trap had been hidden beneath the leaves and there were the marks where the fresh blood had been sprinkled and smeared over the trap and surroundings to kill all suspicious smell of human hands or rust of metal. The trap itself had gone but before his eyes lay the broad trail of trap and drag needing only the additional evidence of those deeply imprinted claw marks to identify the captive as Bruin—the big black bear of the pocosins.

In these swamps Leo lived a fairly unmolested life for nearly three years, taking, each spring, widely extended journeys north, south and west, in search of a mate. He ranged in these trips to the depths of the Dismal Swamp on the north and his weird wailing cry rang over the silent waters of Lake Drummond on more than one occasion, but always unanswered by his kind. His old home in Brunswick was as far to the south as he ever penetrated, but to the westward he searched the swampy bottoms of the chief streams of the coast region as far up as Fishing Creek in Halifax County and Lumber River in Robeson.

It is a well known fact that among wild animals the isolation of an individual, more particularly a male, of any species will result in a change in the disposition of the animal, the so-called "rogue" elephant being a characteristic example. So it was only natural for Leo's once lively and playful disposition gradually to give way to moroseness and surly ferocity. Even the grunting and restless black bear of the swamp had been accustomed to give him "good hunting" and have the courtesy returned when meeting him in his nightly rambles, but now he found himself avoided and, if by chance met and addressed, a surly snarl—sometimes even a blow—was the only answer vouchsafed. All this was unfortunate—for Leo particularly—as among other things it was the cause of his breaking that most reasonable jungle law that says you must not kill for the pleasure of killing, but only for food.

Leo had been law-abiding in that respect, but one night, not many weeks before Christmas, he came across a flock of some twenty turkeys roosting in a low, broad-spreading oak tree just back of a farm-lot near the mouth of Slocumbs' Creek. He quietly climbed the tree and crawled along the big lowermost limb until within reach of the nearest bird; then one raking blow with his paw and a quick snap with the keen white teeth settled that turkey's fate for all time. Leaping lightly to the ground with his prey in his mouth he was about to move off but suddenly paused as if uncertain. The lust of killing was on him and he looked up at the great, dark birds roosting quietly above him. For a moment their fate hung in the balance. Then leaving the dead turkey on the ground he once more climbed the tree and again the quick blow and bite took another life without disturbing the rest. The excitement of the hot blood spilling was now quickening the panther's pulse beats and the second body was dropped from the branch and a third bird slaughtered. A quick, gliding spring to the next branch above and the killing went on until not a single one of that flock of fattening Christmas turkeys was left alive in the tree. Leo then descended, picked out the first one killed and went off to the recesses of the swamp to feed and, later on, to wash off the bloody traces of the night's murderous work.

But the sin of the night's work he could not wash away. The next night, on returning to the place of the killing he was shot at and slightly wounded. Then a howling pack of deer and bear-hounds took up his trail, and after a long chase, forced him to take refuge in a tree not far from the river between Hancocks' and Clubfoot Creek. Here he stayed the greater part of the night until the dogs, being unsupported by their master, left and went back home. But the experienced showed that he had gone too far and that the neighborhood was getting too warm for comfort. The following night he went out to the railroad and followed the general direction of the line up to Bryces' Creek swamps about half way between Long Lake and Trent River. After a day's rest the journey was continued and Trent River, and afterwards Neuse, was crossed a few miles above New Bern. Then a turn to the east, and before morning a new hunting range was reached in the lower part of the Pamlico County peninsula.

(Concluded next week.)

Judge Taft's High Sense of Duty

Governor Taft, who has been the head of the Philippine Commission and who has gone back there—Taft, the most brilliant graduate of his year at Yale, the youngest Yale man upon whom that institution ever conferred a degree of LL. D., a man who, having won high position at the bar, served as solicitor general with all his tastes impelling him to a judicial career, and was appointed to the United States bench, was asked to give up the position in order to go to the other side of the world to take up an infinitely difficult, an infinitely dangerous problem and to do his best to solve it. He has done his best. He came back here the other day. The man has always had the honorable ambition to get upon the Supreme Court, and he knew that I had always hoped he would be put upon the Supreme Court, and when there was a question of a vacancy arising I said to him: "Governor, I think I ought to tell you that if a vacancy comes in the Supreme Court, while it would give you an opportunity to be put in the position you would like to have, I think I ought to tell you that if such a vacancy should occur, I do not see how I could possibly give it to you, for I need you where you are." He said to me:

"Mr. President, it has always been my dream to be in the Supreme Court, but if you should offer me a judgeship now, and at the same time Congress should take off entirely my salary as governor, I should go straight back to the Philippines nevertheless, for those people need me and expect me back and believe I won't desert them." He has gone back, gone as a strong friend among weaker friends to help them upward along the stony and difficult path of self-government; to do his part and a great part in making the American name a symbol of honor and of good faith in the Philippine Islands; to govern with justice and with that firmness, that absence of weakness, which is only another side of justice. He has gone back to do all of that because it is his duty as he sees it. We are to be congratulated, we Americans, that we have a fellow-American like Taft.—President Roosevelt at Harvard.

There is no religion, even of the savages, but has some good, something of love, reverence and service, which can be used by Christians in their work.—G. Stanley Hall.

William McKinley believed the sober sense of the people of a republic was the ultimate appeal of the statesman.—John W. R. Day.

News Notes.

....It was a pleasure to see Rev. J. M. White of Apex, in Raleigh Monday.

....The Wake Forest Trustees will meet on important business in Raleigh, July 22rd.

....Rev. F. H. Martin, D. D., of Salem, Va., becomes pastor of the Second church, Petersburg, Va.—Ex.

....We were glad to see Rev. J. R. Hankins in Raleigh Monday. He is doing well in Educational work at Dawson, Georgia.

....Pastor W. Carey Newton of Greensboro, is spending his vacation in New York State with his wife's relatives and other friends.

....Next week we hope to announce the winners in our North Carolina History Contests; and then or later we shall announce another contest.

....Editor Jenkins of Marietta, Ga., brings out an article on Superficial Revivals by Rev. E. F. Hasty. Bro. Jenkins has an eye for eternal fitness.

....On Sunday Rev. W. T. Hurst was ordained to the ministry at Green Level church, Wake County. Rev. W. C. Blanchard preached the sermon.

....Rev. W. H. Rich, temporarily of Kentucky, is visiting friends in North Carolina. We understand that he will take another year in the Seminary.

....Sunday afternoon in Raleigh a large congregation heard interesting reports of the International Sunday-school Convention from the Raleigh delegates.

....We are glad to hear that Rev. E. M. Lightfoot's work at Orangeburg, S. C., is moving on finely. He has been holding a successful meeting at Bamberg.

....Rev. D. D. Edwards, missionary Colporteur of the Raleigh Association, will be glad to receive subscriptions to the Recorder in connection with his other work.

....Does it 'sound' quite right to you to call an excursion "A Baptist excursion!" Should there be such a thing! Should the name of a church be used as a handle for such a thing!

....Rev. W. N. Flanders has left his camp in Charlotte for the summer, to spend three months in the mountains in mission work. He will camp at Montreat from July 20th to August 24th.

....We thank Bro. Hofler, the excellent clerk, for a copy of the minutes of the recent session of the Chowan Association. As is the invariable rule with him, the work is admirably done.

....Rev. J. A. McKaughan has resigned as pastor of the New Bern Tabernacle after a few months of service. He is a faithful pastor and preacher. After a brief rest he will be ready for work.

....General Thomas J. Morgan, Secretary of the American Baptist Home Mission Society, died Monday. He was a foremost Baptist. This sad news comes too late for appropriate comment this week.

....Bro. J. M. Brower, the Senior, of Wake Forest, gave us a pleasant visit last week. He is well along in years, but the joy of a large family of useful sons and daughters makes him young and happy.

....Friends who can afford it will render us a valued service by renewing this month. Many cannot, and in order that we may gracefully wait upon them, those who can should. Bear ye one another's burdens.

....We were glad to see Rev. J. E. Dowd in Raleigh recently. His school, Leesville, will open August 11. Bro. Dowd has made steady progress in the educational work since he left Wake Forest College.

....We are glad to hear that Rev. J. W. Watson's work is moving on well at Newton. Several have joined the church since he came. A Recorder goes into nearly every home represented in his church at Newton.

A Catholic citizen of Middleton, Ohio, recently died leaving $10,000 for a new Baptist house of worship. His wife was a Baptist and a useful member of the church. Rev. Rufus W. Weaver is pastor of the church.

....Three Wake Forest men are candidates for Congress from the Mecklenburg, Cleveland, Catawba district. They are Messrs. Dowd '88, Hufham '89 and Webb '93. Each is a first-rate man. There are, of course, other candidates.

....The friends of Mr. J. C. Caddell will be glad to know that he is now steadily improving and will soon be himself again. He has had a most trying illness, but has stood it like the man he is, and is coming out of it to do the best work of his life.

....Rev. W. R. Cullom gave the Raleigh First Baptist congregation two excellent sermons Sunday. Rev. Thomas J. [illegible] of Forsyth, Ga., is supplying acceptably for the Tabernacle in the absence of Pastor Hubbard. Bro. Pullen is conducting the services in the Fayetteville Street church.

....Rev. J. J. Poyner has established the Excelsior Literary and Industrial Academy at Atkinson, N. C., twenty-four miles north of Wilmington. His energy and his executive ability insures the success of this institution.

....Rev. James C. Havnaer is now pastor of the First Baptist church, Petersburg, Indiana. This young minister did good work in North Carolina, and his friends, while wishing him success abroad, will hope for his early return to our State.

....Rev. James W. Wheeler of the Methodist Episcopal (Northern Methodists) has recently become a Baptist. Pastor Hight C. Moore of New Bern, baptized him. He has obtained work in Wilmington and vicinity, says the Atlantic Messenger.

....We record with regret the death of Bro. William B. Petty, of Moore County, the aged father of Mr. W. C. Petty of Carthage. His was a familiar figure at the Sandy Creek Associations, and we shall miss him. An appropriate sketch of his life will be printed soon.

....C. C. Slaughter, the Texas cattle-king, has sold his large portion of stock in the Texas Baptist Standard to Mr. Geo. W. Carroll, one of the oil kings. The implication is that Bro. Slaughter prefers the peaceful life of the ranch to the strenuous career of a newspaper owner.

....The Institute of the Presbyterians at Davidson was a great success. Five hundred visitors attended it. We Baptists need a mid-year meeting of an educative character. Will not some one remember to move that the Convention appoint a Committee to manage such a meeting!

....The Atlantic Messenger for the current month is particularly enthusiastic. There are handsome likenesses of Messrs. Lineberry and Setzer, the young men who are at the head respectively of the Winterville and the Morehead Academies; and throughout the paper Editor Moore has succeeded in kindling the spirit of progress and hope.

....Do not forget the Summer-school for the Training of Sunday-school Teachers, at Montreat, August 3-10. Mr. T. Neil Johnson is in charge. Every Sunday-school should send some representative. This is the best way we know of to improve our Sunday-school work. A delegate from your school would bring back many new and helpful ideas and plans.

....One paper said that 10,000 delegates were attending the International B. Y. P. U. A. at Providence last week. That is too many. Another said 1,000. That is not quite enough. We infer from reports that the meeting was quite a good one. We suppose there were about 1,500 people from a distance. The Union may come to Atlanta next year. Let it come.

....Rev. C. K. Hobbs writes from Poplar Branch that he is happy because of the showers of blessing upon his work. His churches are contributing more liberally than ever before. The protracted meeting at Whale's Head was a success. Rev. A. E. Owen, D. D., the distinguished Virginia preacher, aided him. At Coinjock Dr. Porter of Newport News, will aid Bro. Hobbs.

....Judge Timberlake presided over the Wake Court last week with unusual ability and extraordinary dispatch. In three days 133 cases were disposed of, and a docket that was expected to last ten days was finished in less than five. The Judge has made quite a reputation for common sense, courtesy and judicial ability on the bench, in which with others of his friends we take much pleasure.

....In reply to our question, Is it true that our Seminary men have gone to other States in spite of opportunities in North Carolina, Charity and Children says: "This is how true it is. At least two, perhaps three of the young men at the Seminary from North Carolina were unanimously called to a good field in a fine section of the State at a salary, we think, of $700.00 and a house, and each of them promptly declined and accepted work in another State." We did not know this.

....Rev. A. A. Butler writes from Beaufort: "I have been here not quite a month, but long enough to see that the lines have fallen to me in pleasant places. Some token of kindness from my people has marked well-night every day of our stay here so far. Soon after we began house-keeping a whole multitude came to see us and gave us an out-right pounding. No pastor ever received a warmer, heartier welcome than these good people have given me. I know the work is going to be difficult in some respects, but I have seen many things to encourage me. The people seem to have a 'mind to work,' that is always a hopeful indication. At our first conference the church voted unanimously the appointment of a committee to devise some plan to either buy or build a pastor's home. I think in the near future the church will own a good home for its pastor. We have had enjoyable visits from brethren Cobb and Blanchard. We are always glad to see the visiting brethren."

....The American Association of Instructors of the Blind met in Raleigh last week. The guests of our city and State, and particularly of our Institution for the Blind and its Principal. The meeting brings together the leaders in this great work of teaching the blind, from all quarters of the Nation. At the conclusion of the meeting Mr. John E. Ray was chosen president of the Association for the present year. This is the highest official honor that the Association can give. Bro. Ray is much to be congratulated upon his distinction, which is likewise an honor to his State. Of course he will wear the dignity of his office worthily.

....Rev. C. J. D. Parker writes from Durham: "The ordination of Bro. E. C. Andrews to the gospel ministry was called for by the West Durham Baptist church of which he was a member. A Presbytery was formed on July 6, 1902, consisting of pastors, W. C. Barrett, W. C. Tyree and C. J. D. Parker, and deacons of West Durham and other Baptist churches of the city for the examination of Bro. Andrews as to his call and qualifications for the ministry. After his examination the Presbytery recommended his ordination. W. C. Tyree preached the ordination sermon. W. C. Tyree delivered the charge and C. J. D. Parker offered the ordaining prayer."

....The Annual Meeting at Thomasville last week was up to the standard of that occasion. From Charity and Children we take it that the sermon by Mr. Duke of Elizabeth City, and the address by Mr. Tucker of Asheville were of the highest order. The children did well of course. They never fail at Thomasville. The Trustees wisely selected Mr. E. F. Aydlette to succeed the late Mr. Dennis Simmons and Mr. J. A. Durham to succeed Prof. J. B. Brewer. These are most excellent laymen, worthy of the honor and capable of the high trust in every respect. The Dennis Simmons building will be enlarged to accommodate 70 boys instead of 40. There are 213 children in the institution. In a short while there will be 250 or 300.

....Rev. John J. Douglass writes from Wilson: "We have recently had a very delightful season of refreshing from the presence of the Lord. The church and the beyond are revived. Spiritual warmth is sure to spread beyond the church. It is God's medium of reaching the world. Bro. G. M. Duke of Dukes, Nash County, was with us for ten days in the power and demonstration of the old-fashioned gospel—the kind that God honors and the devil fears. I could not pay him a higher compliment than to use the term old-fashioned. The new-fangled gospel with its scriptural text and sensational contents—with a homogeneous head and a heterogeneous body—had no place in his preaching. The writer continued the meeting for a week after Bro. Duke left, and on last Sunday night (the 11th of May) baptized sixteen into the fellowship of the church. Two were received by letter and experience from other churches, making in all eighteen additions."

....Prof. Melvin H. Ackerman died at the home of Rev. R. E. Peele, in Darlington County, where he had gone on a visit, Wednesday night of last week, after an illness of two or three weeks. He was a son of Rev. S. W. Ackerman and graduated from Furman University in 1887, and though ordained to the gospel ministry a few years afterward, he never entered actively upon pastoral work, preferring the work of teaching. He taught at several places in this State and in North Carolina, and last year accepted a position in the Welsh Neck High School. He was devoted to his profession, was thoroughly conscientious, and left the impress of his strong personality upon his pupils. His death will be keenly felt in Hartsville, where he had made many friends by his upright and consecrated life. His bereaved wife, aged parents and brothers and sisters will have the sympathy of a very large circle of friends in their great sorrow.—Baptist Courier. Professor Ackerman spent several years of his life in North Carolina, and many of our readers will lament his death.

....Rev. J. Alfred Garrett writes from Winston-Salem: "After a month's absence I have returned to my work and preached to two splendid congregations on the 1st Sunday. In my absence Bro. J. M. Haymore supplies the pulpit of Broad Street church. The Lord was with him and much lasting good was done. He received four into the fellowship of the church; among them was Prof. Horn and wife, who have come to Winston from Boonville. I find that my people are charmed with Bro. Haymore, and they all predict for him a brilliant and useful career. We had a delightful visit to my father's home in Virginia and enjoyed preaching for brethren Popkins at Mt. Hope and Haislip at Leesburg, my native town. Mrs. Garrett and myself are now comfortably settled at the pastorium, 146 Broad street, where we shall be glad to welcome any of our brethren who may be passing this way. Brethren "the latch string hangs without, pull and walk in," and you will receive a hearty welcome. I have just read this week's Recorder, and have enjoyed it very much. Truly the information that Bro. Johnson gives us in his table is invaluable, and at the same time it is very startling to see how little we are doing for our God who has done so much for us. I shall call attention to that table tonight at prayer-meeting and while we are doing very well here for our means, still I am not satisfied, we must do more."

HELP NOW, IF YOU CAN.

Cheering Letters From the Field

Attention is called to the fact that the contributions to the Educational Movement for the past three weeks have been quite small. I know this is financially the dryest time of the year, but where it is possible to do so, we hope help may be forwarded now so that as much as possible may be accomplished before the fall.

Here and there in the State we are receiving contributions and letters which arrest our attention because they show the deep interest the people have in removing the debt of the University and in helping the other schools to be aided by the Educational Movement. We give extracts from some of the letters: Rev. J. F. Fletcher, Jefferson, N. C., sending a contribution for the Ashe Association says: "I send $20 in part payment of the pledge of the Ashe Association on the debt of the University. I will raise the balance as soon as I can visit the churches. What I send represents about two hundred names and twenty churches. I pursued this course because I wanted every church in our Association to have an interest in the University." Rev. Henry Sheets, Lexington, N. C., forwarding a personal contribution made on the debt of the University says: "There is nothing else thought of but the full payment of the pledge of our Association, though it will take till November to meet it all. My interest in this work grows on me." One of our noblest women who lives beyond the Blue Ridge says: "I have been disappointed that I could not send my pledge made at Winston before this, but the lumber which I set apart to pay this pledge was swept away in the big flood and I have not been able to procure the money with which to pay, but I intend to pay my pledge before the end of the year and you may count on it. I feel very sorry to send this, however, without my check." Brother J. S. Farmer, Rocky Mount: "We are planning to do our part of this dearest of all work." Rev. B. J. Early, Funston, N. C.: "I was glad to get your letter. I am anxious to help in this great movement. I long to see the University prepared to fill the great mission before her." These are some of the expressions from the field.

More and more we see the deep interest this Educational Movement has upon our people, especially that part of it relating to the payment of the debt of the University. What we desire, however, especially to ask is that where there is money in hand which can be sent to the Treasurer, Brother Watson, that this be done. We desire to make another payment as large as possible on the debt August 1st. We hope that whatever amount can be forwarded to Brother Watson by that time will be done.

W. N. JONES,
For Central Committee.

Diplomas and Rewards.

Those who have completed the study of the entire life of Christ as outlined by Mr. Johnson, and will answer certain simple questions furnished them on same may receive a diploma on this course from the Sunday-school Department of the Baptist State Convention of North Carolina.

These diplomas are for all who have conscientiously pursued the studies whether they have studied with others or separately.

A series of rewards are offered to those who have carefully pursued the outlines, using only the columns of the Recorder and not the seperate outlines as sent to the different croups over the State.

The rewards consist of a copy of a famous painting to illustrate each period of Christ's life which you have studied. The pictures for the last two periods will be larger than those for the first four periods.

There are six questions which all applicants are expected to answer: (1) What was your method of study, (2) what difficulties attended this method; (3) what led you to drop the study; (4) what help have you received; (6) to whose address is the Recorder which you used sent. Address T. Neil Johnson, Raleigh, N. C., and mark "Bible Study" in lower right hand corner of your envelope.

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Will Feed the Crowds No More.

The Yeopim Union meeting adopted the following resolutions unanimously at its late session held with the church at Macedonia:

Whereas, the present plan of feeding the crowds that attend our protracted meetings is exceedingly laborious and we believe, detrimental to the best spiritual interests of such meetings, and

Whereas, it is getting more and more difficult to get help for our women, who are frequently broken down by the labor of the present plan; therefore,

Resolved First, That it is the sense of this body that the present plan of feeding the crowds at protracted meetings should be abandoned, and let everybody carry his dinner when he goes to such a meeting whether at his own or at any other church.

2nd. That the pastors and delegates of this Union be requested to lay this matter before their churches and urge them to adopt this plan.

3rd. That this matter be communicated to other denominations with the request that they adopt this plan also, in order that the movement may be general.

We had a delightful session at Macedonia.

The next session of this body will meet with the church at Yeopim on Friday before the 5th Sunday in August, 1902.

R. S. H. NIXON, Clerk.
Hobbsville, N. C., July 2, 1902.

The Old Pilot.

The Pilot Mountain Association will meet with the Mayodan church, just two miles from the town of Madison, on Thursday, at 11 o'clock, before the 1st Sunday in August, 1902.

The N. and W. Railroad runs by the place. Those coming from the direction of Winston can get off near the church. Those coming by Greensboro will get off at Madison, and will be met, if they will report to me and make known their desire to be met. Mayodan is a factory town, and but few of them are prepared to take care of a horse. And on account of the failure in the corn crop here on the Mazo and Dan rivers last year, and the failure in the oat crop this spring there is but little in this section to feed horses on.

My advice to those who have horses, is to leave them at home and come on the trains. We will be able to take care of few horses. We will provide for the brethren, sisters and all, but will make no promises to take care of many beasts. Please don't forget this, if you can come on the train.

I hope the churches will report all of their pledges met, and be prepared to plan greater things for the future.

Above all, I hope all will come with the spirit of the Master and convince our people that you live with Him.

We hope to have the best session the Pilot Mountain Association has ever had.

W. H. WILSON.
Madison, N. C., July 8, 1902.

Hickory.

Our town is growing steadily and seems to be entering the transition state from town to city. Almost every week we see new faces on our streets. Among the many comers are some Baptists. Some of these do not wait to be looked up by the pastor or some one else, but come right into the Sunday-school, prayer-meeting and to all the church services. Others wait to be looked after and don't amount to much when found. Such never do much but complain of being neglected by the Baptists. We are glad to welcome those who come to the Lord's work and are loyal to his truth wherever they go. There is room and success for many such here in Hickory. But I rather think that the other class would better not come. I doubt if they could succeed in anything here, except in trying the patience of some of us, and we are having about as much of that as we care to have.

The first Sunday in June was the fourth anniversary of my pastorate here. An interesting programme was discussed by several of the brethren and the pastor. The following were some of the facts brought out, viz: the first year (four years ago), our contributions to all objects averaged five dollars per member, last year they averaged per member twenty-six dollars. Our new church building accounts very largely for the increased contributions. We have gained in the four years seventy-one members and now number two hundred and five.

The new building is nearly completed, and would have been finished three weeks ago if a little material had not been delayed. The pews will cost a good round sum and it may be several months yet before we can occupy it. Most of our members have been liberal in their contribution to it—some have made sacrifices. But for the gifts of our generous and large-hearted and prosperous Bro. J. D. Elliott, we should be able to see but half way to the end yet. Taking it all together I am better pleased with this house than any ever built under my ministry, not excepting the Tabernacle in Raleigh, and the West Washington street church in Greensboro.

W. R. GWALTNEY.

A Day at The A. & M. College.

WHAT INDUSTRIAL EDUCATION IS

The question is frequently asked, "What is Industrial Education, and how does it differ from the education usually given in schools and colleges?" A visit to the Agricultural and Mechanical College at Raleigh supplies an answer to this question. It shows industrial education to be preparation for the industrial professions, precisely as literary education is preparation for the literary professions. Industrial education includes book-study and liberal culture, but these are not all. It includes, also, manual training, skilled work, and technical knowledge such as are required in any industrial trades, occupations, or professions. Business competition today in all lines demands of young men special preparation and practical preparation for whatever business they wish to follow. Mere ability to think is not sufficient. One must be willing to work and must know how to do skilled work, to map out skilled work, to superintend skilled workers. Industrial education furnishes training for this, and, what is equally as valuable, it fosters and develops in young men such spirit of work and such habits of punctuality, system, and economy as are essential to success in every line of business.

THE SPIRIT OF WORK

A visitor to the A. and M. College at Raleigh is much impressed by the spirit of work which prevails there. All the skilled work of the College is done by students or by professors. This work is part of their education. A future electrical engineer is building a motor or a dynamo, wiring a building, or running the engine and dynamo to make lights for the College. A future architect is handling the plane, the saw, and the chisel; is measuring and sketching buildings, making original designs, and testing the strength of wood, brick, cement, and iron. A future mechanical engineer is laying out and performing work in the machine shops, or testing boilers and engines, making designs, patterns, etc. A future civil engineer is surveying the farm, designing a bridge, or laying out the foundations of a new building. A future cotton mill superintendent is setting up looms, designing cloth patterns, making calculations as to the cost of power, planning a system of fire protection; is carding, spinning, designing, weaving, and dyeing. A future farmer is studying plants and animals with books, microscopes, and instruments; and, by practical experiments in the greenhouses and fields, is testing what he has learned theoretically. He milks and feds the cattle, makes butter with improved dairy machinery, judges live stock, studies and experiments with soils and fertilizers, designs farm buildings and lays out drains, studies and experiments with the propagation and culture of plants, the breeding and feding of animals. In short, the future industrial worker is not merely studying a thing in books and hearing a professor lecture about it, but is himself actually doing the thing and testing his own skill and knowledge.

THE SPIRIT OF ECONOMY AND ORDER

Another impressive feature of the College is the spirit of economy and order which prevails there. This is a natural result of the spirit of work. The regular daily work of the College requires its students to be punctual and systematic as well as diligent. Every man must be in his place when the clock strikes, his tools must be put in place and kept in order, even his clothing and person are subject to discipline and inspection. In short, at the A. & M. College a lad is not only trained for business, but is already in business. Under such system economy, punctuality, and regularity are a natural result. The spirit of work is so strong that a majority of the students perform not only the required work, but, in addition, outside of college hours, do extra work and earn considerable money thereby. During the present year almost $4,000 has been earned in this way. While at work, each student is in overalls; when not at work, he is in uniform. No rivalry exists about dress, room furniture, boarding places, etc. The result is no foppery, snobbishness, nor dudism and no aristocracy except merit. Every artificial prop is knocked from under a boy. Of no avail are family, wealth, friends, or other external helps. If there is anything capable of development in a boy, it will be brought out under this system. Not only bright boys, but average boys and even dull boys are developed under this system. Here are presented to every boy so many kinds of activity—brain-working, hand-working, wood-working, metal-working, drawing and designing, working with plants and animals, with electricity, with forge and anvil, with saw and hammer, with microscope and transit, with test-tube and retort, with boiler and engine, dynamo and motor, loom, spindle, and dye-vat, so many appeals to every possible taste, talent, and faculty that, if a boy be not defective, he must be aroused to some ambition, some proficiency, some degree of manhood.

WHAT THE COLLEGE TEACHES.

The College offers the following courses of Instruction:

I. Full Courses of four years, leading to degrees in:

Agriculture, (including Agriculture, Horticulture, Veterinary Science, Biology, and Agricultural Chemistry).

Engineering (including Civil Engineering, Mechanical Engineering, Electrical Engineering, and Mining Engineering).

Chemistry (including Metallurgy and Dyeing).

Textile Industry or Cotton Manufacturing.

These courses offer a combination of practical and theoretical work, about half of the time being devoted to lectures and recitations and the other half to work in the shops, laboratories, drawing-rooms, green-houses, dairies, fields, and mills. They are intended to furnish both technical and liberal education.

II. Short Courses of two years in Agriculture, in Textile Industry, in the Mechanic Arts (including Carpentry, Wood-turning, Blacksmithing, Machinists' Work and Drawing), in Dyeing, and in Building and Contracting.

The Short Courses include nearly all the practical work of the Full Courses, with less theoretical instruction. They are intended for students who desire chiefly manual training.

III. Special Courses, requiring about three months, in Agriculture, Carpenter-work, Machine Shops, Engine-tending, Boiler-tending, Machine Drawing, Designing, and Road-building. The special courses are for persons who desire special training in a single line.

CROPS.—The Government reports indicate the biggest corn crop on record. More than 3,500,000 acres more than last year have been planted. The average condition is better than last year. The tobacco outlook is more hopeful of high prices. The acreage reported as under tobacco is considerably smaller than that shown for the crop of 1901. Of the principal tobacco-planting States, Maryland shows a decrease in acreage amounting to 2 per cent; Virginia 4 per cent; Pennsylvania and Ohio, 8 per cent; Tennessee, 10 per cent, and Kentucky 17 per cent; while in Wisconsin and North Carolina the present areas are 7 and 9 per cent, respectively, larger than those planted last year. The average condition of tobacco is 1 point below the average in Maryland and North Carolina, 2 points in Kentucky and Pennsylvania, 3 points in Tennessee, and 6 points in Virginia. On the other hand, Ohio and Wisconsin show conditions 5 and 10 points, respectively, above such average.

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Chowan Baptist Female Institute.

The fifty-fifth annual session of Chowan Baptist Female Institute will open on September 10, 1902. Its record for fifty-four years and the efficiency and work of its graduates are its best recommendations.

For full information and catalogue address

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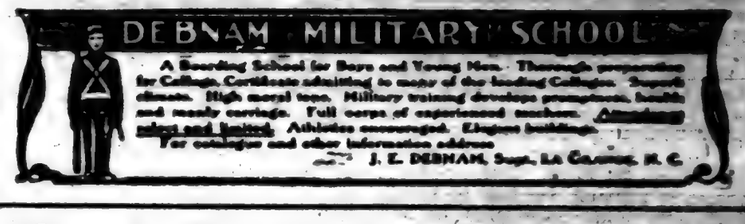

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FREEDOM.

He only is free who knows he is free. He only is strong who knows he is strong. He only is rich who knows he is rich. He only is poor who knows he is poor.

And so when free men declare that they want to be free, we know that they are not free. When men say in tone of disappointment—"But we were promised political freedom" or "We thought we should have independence of action"—we know that though their wings are grown they know not the eagle's heart.

Freedom is for him who achieves it and takes it and keeps it. It is not enough to merely achieve it. All the thrones overturned would not relieve the world of tyrrany—not at all; would not set one soul free. One must achieve freedom, then take it, and then spend the rest of his life maintaining it. And freedom is as hard to hold as it is to gain. It requires more intelligence and as much independence; and its responsibilities are immensely more than those of subjection.

This is the trouble now throughout our land: The people have heard that they are free, but they do not see wherein their freedom lies. All they know about freedom is the word. Bosses, heelers, and spoilsmen rule them where tyrants, prelates and priests ruled their fathers. Their trouble is that though they are vested with freedom they have no use for it. They see little difference between the Wilderness and Egypt. But Canaan must lie ahead.

If a man wishes to be a free citizen, he will be free. He will ask no one odds. He will readily stand alone. He will not so debase himself as to seek anyone's permission or barter for any one's aid or comfort. Vested by his God and the ages and the Nation with Freedom, he will be free. But he must first perceive his kinship to God and apprehend his heritage. He must know what it is—what it means—to be free.

It is all in one's thinking. If a man regards himself as free and independent, he is at least as free and independent as he can be. The world must stop at one man's mind. All the great ones cannot mend Humpty-Dumpty, nor mean more to him than he can understand. The universe is no bigger than your mind, and no better than your ideals. The whole thing stops at the mind of a man. Six thousand years, four million books, all the train of great men and the glorious institutions of civilization stop there, and humbly await an invitation to enter. How helpless the great world is! Neither schools, churches, books, governments, armies, nor fires and guillotines can move a human mind faster toward glory than it wills to move.

If one fears the tongue of Slander, if one cowers before proscription, enough for him; if one flinches before the lash of the boss, enough for him. What matters it that Christ died for him and the ages have groaned to make him free? There is no freedom in him. For though freedom's holy place is every where, its very nature forbids it to enter into a craven's heart. God is omnipresent, we [illegible] but one dares not think of God [illegible] is a tabernacle surrendered to [illegible] of Perdition.

[illegible] was meant for free men. Its entire hope is in free men. Cowards are as harmful as anarchists. In so far as a citizen unwillingly surrenders his freedom, in so far does he disqualify himself for citizenship,—in so far does he undermine the Republic and the world's hope.

RELIGION AND EDUCATION.

Seldom will one find a paragraph that sets forth Christianity's great work in the world and its essentiality to true education more truly than the following, from the Examiner:

Those who affirm that education of itself possesses the power of social regeneration will do well to pause and devote some earnest thought to the fact Mr. Herbert Spencer sets forth and particularly to his deductions. If education is the great solvent of the social problem then, in these days of schools and colleges, we ought to be advancing rapidly toward the millennium. But is it true that the culture furnished by the schools is promoting an ideal manhood and womanhood? Even when the modicum of moral instruction is effective, do those who are taught what is right do what is right? In the language of Mr. Spencer, does a proposition when intellectually accepted become morally operative? On the contrary are not many educated men among the morally debased, disowning in practice principles they admit as theory?

Social regeneration is, hence, distant indeed if we look for it as a result of intellectual education only. Where education is needed most is in the region of the feelings, the sensations and the emotions; and Mr. Spencer having arrived at this conclusion, one marvels that he should not have discerned, or, discerning, have acknowledged, that such education is the express function of religion. But by making evident the supreme importance of the feelings as constituents of mind, the great philosopher has none the less placed us under obligation for a notable side-light on the words of the Master, "Ye must be born again."

We shall have title to hope in the tremendous modern schemes of education in the degree that these schemes are founded in or affected by Christianity. There may be progress, after a manner, in industrial or intellectual development; but the real upliftment of the race and the individual depends upon Jesus Christ and His appeal to the deeper emotions of the human heart.

The son of Mark Hopkins was recently inaugurated as president of Williams College—the institution made famous by his father's great work. We find in an exchange this brief description of his inaugural address. He said:

"Williams College stands unequivocally for that specific thing which we call the liberal education, and it proposes to continue to stand for just that." When later he demanded that in the training of the whole man the spiritual nature be recognized and cared for, and that religion—not ecclesiasticism nor dogma—be given its proper place in a liberal education, and entered his "protest against any organized educational system for the extirpation of the religious faculty through disuse," he was again interrupted to receive the approval of his hearers. His policy is simple—"to get the very best men who are also the very best teachers, and reward and keep them." The type both of the associates he desires and of the graduates he hopes to send out he characterized by the double title, scholar and citizen. "Scholarship and service—scholarship for service—the service of the republic and the service of man."

It is more than refreshing to find a man taking up his work as president of a great college in the twentieth century with such ideals—with the conviction that the spiritual nature must be recognized and cared for, and that religion—not ecclesiasticism nor dogma—be given its proper place in a liberal education. It is in a conviction of this sort that North Carolina Baptists have built and do now maintain their institutions.

Wake Forest College is a Christian institution of higher education conducted by the Baptist people in North Carolina. It stands for what they stand for at their best, simplicity, strength, service of man and God, and faith in Jesus Christ. The life of the College is drawn from the richest traditions of the past, is guarded and fed by goodmen as teachers and hedged about by the noble community that the institution has drawn around herself. The College thus offers peculiar attractions. We hope that three hundred of the most promising young men in North Carolina will be found there next September.

PRAYING FOR LABORERS.

One recalls the Master's pleading of old as he reads the following from a June number of the Topeka, Kansas, Dispatch:

"A serious condition confronts the wheat farmers of Kansas. Ten thousand extra men are needed for the harvest fields and only 500 are available. For three weeks the State Employment Bureau has been advertising for men to help the farmers save their wheat. Two weeks ago it was announced that 6,000 extra harvesters were needed and only about 600 have reported.

During the past week rains have flooded the wheat belt and harvesting gangs were compelled to discontinue their labors. Now with clear skies and promised sunshine, the over-ripened wheat is falling to the ground and farmers are begging for labor and offering $2 to $3 a day.

"Throughout the great wheat belt the ring of the reaper was heard today. The farmer sent his wife and children to church and Sunday-school, but he and the boys went into the fields to save the wheat.

"At the little town of Industry, in Dickinson County, the people gathered in the church and prayed not only for clear skies and sunshine during the week to come, but implored the Master to send men to help in saving the results of the farmers' toil and labor. In the same county is a large settlement of River Brethren. The wives and daughters of these sturdy farmers today went into the fields as helpers."

The world-field is ripe, too, and is ruining for want of laborers. We cannot be consoled with the thought that God's harvest will not spoil as the wheat does; for it will. Every generation half a world passes out into the dark without Christ. What are you doing, brethren, while the Master prays for laborers to be sent forth into His harvest? How will we answer Him when we stand before the Judgment seat of Christ and see half-a-world lost because of our idleness?

Some day thoughts of this kind shall bring the Christian world to its knees even more earnestly in prayer than those Kansas people were as they saw their glorious fields perishing.

DENOMINATIONAL DIVISIONS AND CHRISTIAN UNITY.

Editor S. M. Brown of the Word and Way, puts the following questions to the Baptist papers:

First, is the division of the Lord's people into separate denominations a good thing? Second, what are, say, five fundamental matters upon which the Lord's people are justifiable in dividing into separate denominations? Third, should Baptists do anything that they are not now doing to promote the union of all Christians? If so, what?

First, we do not know. We regard denominational divisions as necessary, and as the best thing under present conditions of human nature. For all we know, they may be the very best thing. We can conceive of a possibly better state of affairs; but in view of the human heart's demand for a peculiar field of religious manifestation, we are not at all inclined to bewail the present divided state of Zion. To unite her organically now would be to make but a greater wreck. Denominational differences are grounded in the human heart—not in ecclesiastical organizations. On the other hand, denominational antipathies frequently arise in ecclesiastical organizations.

Second, we cannot venture to name five fundamental matters upon which the Lord's people may be justified in dividing. We prefer to lay down the principle that so long as a man's soul demands a view of truth or a mode of activity or a manner of worship that is not offered by existing bodies, so long has he the right to that view, that mode of activity or that manner of worship; and he alone is ultimate judge whether he shall for his soul's sake separate from his brethren.

Third, Baptists should do their utmost by holy living, by righteousness, by courtesy, and by all the manifestations of Christian character, to show the race of men that Jesus is Christ and that their interpretation of Him is most efficacious.

Christian union will not be retarded so much by emphasis of dogma as by failure to bring forth the fruits of the Christian life. That denomination will win the world to its standard which shows the world not that its intellectual concepts are truest but which shows mankind the worthiest representation of Jesus Christ. Doctrines are good, but fruit is better; the skeleton is strong, but it must be clothed in living flesh and blood.

Baptists should live sincerely,—genuinely expressing forth their faith in life, and earnestly endeavoring to give the race of men the noblest examples of Christian living. One should not espouse any doctrine which he does not believe or affect any attitude that is not deeply grounded in his heart. Cant and bigotry and the fear to be sincere do far more to destroy brotherliness than anything else. We shall win our way not by waving a Baptist flag, but by living a baptized life in the world. That is the true language that will unite the tongues of Babel.

THE FUNDAMENTALS OF SELF-GOVERNMENT.

Sunday-school Lesson for July 20. Exodus 20: 12-17.

It is to be borne in mind that the immediate object of the Ten Commandments and the minor rules of action given with them was to relieve Moses of the overwhelming inhumerable details of government (Exodus 18: 13-21) by putting the people upon a basis of self-government. The higher purpose was to make a Race to guide all races toward God.

We saw in the last study that self-government is based upon the knowledge and the fear of God, and the systematic worship of Him. But this is not sufficient. Mortal men must have their relations definitely described, their duties defined. This definite instruction is, we shall see, an essential part of religion. In this lesson we have the statement of the fundamental relations of man to man, the instruction of a nation of children in the fundamentals of orderly life.

First, honor of father and mother—the foundation of human progress; the beginning of education; the first rule of life, so far as temporal relations are concerned. Long life is the promised reward of keeping this law. Many other blessings might as assuredly have been promised. The parent's experience saves the child. The boy who obeys his father lives his own life in the light of an experience that is complete. Following his own bent he is but an experimenter with a most delicate and dangerous instrument. There is something deeper yet. The parent is the type of God. Christ claimed no higher descriptive term for God than that of Father. The child that learns to find his will in the parent's wisdom will also learn as a child of God to find his will in the Wisdom of God. It is taken for granted that the parent will be as worthy as possible. Sad indeed will be the fate of that parent who is indifferent to the responsibility that God gives in this law.

It should be made fundamental in all child-rearing to teach and to deserve the honoring of father and mother.

As to the rest of mankind, we have first the right and the sacredness of life fixed by the Almighty's canon against murder. Next the sanctity of the body, the holiness of marriage, the honor of the home, is as unequivocally established as the right of life. This law bears toward one's physical and moral well-being; toward the well-being of society in every vital respect; and toward the improvement of the race in the orderly rearing of children. Next the right of property is fixed by a law declaring the crime of taking it without warrant. And next, Israel is taught the sanctity of truth.

And finally, there is given a law that is not objective as these five are, but is subjective—relating in truth to objective considerations, but having its play in the attitude of one's will. Not only shalt thou not steal, but thou shalt not covet property of another.

The civilized half of the world is more or less exercised in these laws, though none are kept as they should be. False witness and covetousness, the prohibition of which is as fundamental as any, are all too common even in highly civilized places. Any judge will tell you that false-swearing is the despair of courts of justice, and any sheriff will tell you that false-listing all but makes his work a farce, while the deep meaning of the law against covetousness is often unperceived. It does not mean that one is to be content with nothing, but that he shall not desire his neighbor's goods. Let him covet, but let him not covet that which is another's. Let him desire to be worth—to earn legitimately—all that he shall gain. In the sweat of his face let him eat his bread. This law is, too, fundamental to orderly living and to progress. Only those peoples that earn their livings can survive. Only that man who desires not the property of others but the fruits of his own toil lives the true life. This applies to rich and poor. A proper exercise of this law would save corporations from being oppressive and Labor Unions from being over-exacting. We do not need the sense of brotherhod in these great fields so much as we need regard for this law against covetousness. Much oratory is indulged in behalf of brotherly love; the race needs righteousness quite as sorely.

Each of these laws, and all of them, is essential to national and individual life. Any departure brings a sure penalty. Every child should be reared in them. Our civilization rests upon them. We are saved by grace, it is true, but it is the grace of Him who would have us keep these Laws for His sake in remembrance of His grace, if not for their own sake. Christ became the great motive to the keeping of the Law when in human short-sightedness human self-interest failed. Of nothing does the negro race—lately loosed from bondage and now in a Wilderness—stand in so great need as ten thousand men like Moses to drill them by authority of Jehovah in the Ten Laws of Sinai. And only in the degree that the white race keeps these Laws more sacredly does it need such drilling less.

It was these that made Israel; and every nation and every man that has securely builded since has laid foundations in these.

Instruction in relations to God, to self and to fellowman are a part of religion and of life. Religion may be indefinite in much. One may not formulate his theology; but he must formulate his law—his rules of action, the practice of his religion, and he must learn them. We have too frequently the spectacle of men strong religiously and weak morally. Religious activity is far more frequent than moral activity. It comes of too much emphasis of grace and too little emphasis of the moral law. The two together make the true Religion. God would rather have more obedience and less glory; more fear, of the sort that will make men righteous, and less friendship. We suggest that in every class it be ascertained how many do not know these fundamental laws of life and that special effort be used to make every one learn them. Law is as essential to full religion as faith or love. And that reverence for the Ten Commandments, that fear to break them, which comes of the conviction that they are of God's own mind and utterance, should be cultivated in every one.

In those only in whom such a conviction has been bred will Christ have full meaning; for today as ever the Law is a school-master leading men to Christ. Who respects the Law will seek His Light.

There is this concluding thought. These Commandments are among the earliest expressions of the mind of God, among the first descriptions of the character of God, among the first revelations of the Creator and Guide of the world. In Israel superstition gave way before Law. God became no longer a word for superhuman Power and awfulness, but a Being of Character with a righteous will toward His creatures. The revelation of the Father thus became clearer, though all the ages until now have not been sufficient to make it complete—so slow is the heart of man.

Report of Committee on Co-operation.

The Committee on Co-operation appointed by the Southern Baptist Convention at Asheville, N. C., met in New Decatur, Ala., June 26, 1902. After a delightful conference they unanimously made the following recommendations:

PLAN FOR THE WORK OF ELICITING AND COMBINING.

1. The enlistment of all the denominational papers in a specific effort in the direction of eliciting co-operation in our general work.

2. The printing of statistics showing the gifts of each church in every Association. Furnishing of these statistics to the State Secretaries for their use in their work, and to keep these statistics before the people in every way possible.

3. A concerted movement to induce all the churches to use the associational letter blanks prepared by the Committee on Co-operation. To try to induce them to fill every blank, and this to be followed year by year until uniformity in our denominational statistics is attained.

4. A concerted movement to induce each State Convention to give to the work of eliciting a distinct place in the deliberations, and to give full time for its discussion, and to request that the District Associations do the same.

5. A well considered effort to revitalize and broaden the Associations in their work, so as to induce them not only to pass reports favoring the work of the Boards, but to provide for collections, aiming to secure a collection from each church and as nearly as possible from each member, for each approved object.

6. Holding Baptist Rallies, Mass Meetings, Institutes and the like, in every section of the country, so as to educate the masses, to develop a healthy mission sentiment and to develop leaders everywhere who will take up and push forward the work in their churches and sections. Special pains being taken to develop talent for the Master's service.

7. The preparation and circulation of timely literature covering the whole ground of denominational development.

J. B. Gambrell, Texas, Chairman; A. V. Rowe, Mississippi; E. O. Ware, Louisiana; W. B. Crumpton, Alabama; S. Y. Jamison, Georgia; R. J. Willingham, Virginia; F. C. McConnell, Georgia; A. J. Holt, Tennessee, Secretary.

Marriages.

PEARSALL—FELTON.—On July 2, 1902, near Goldsboro, N. C., by Rev. C. A. Jenkens, Mr. Albert Pearsall and Miss Mattie Felton.

Obituaries.

SIMMS.—Pauline, daughter of Mr. and Mrs. W. W. Simms. In the early morning of the 18th of May the spirit of little Pauline Simms, loosed from earthly moorings, floated out into the sea of eternal peace.

The child's life was remarkable for its brightness and beauty. It was as if a ray of the Celestial City had fallen to fade, while yet we beheld its halo, in a happy home. But its mission was fulfilled; and like the lingering fragrance of a faded flower; like the melody of some sweet erstwhile song, it will not die.

The death of a little child, more than that of one of maturer years, presents a mystery. The one is like the plucking of a tender bud on the first fair day of spring; the other like the wind-swept leaves, yellowed by autumnal gold. But some day, when the sun of life has gone down behind the hills, "we shall no longer see through a glass darkly, but face to face." Until then let us remember that He who would not break the bruised reed will minister to our hearts in infinite tenderness, touching the wound.

COLLINS.—Bro. Collins died at his home near Polk, N. C., on Sunday evening June 15, 1902, just one week after the death of his beloved wife. This good minister of the Gospel was 77 years old, and his wife was 75. They had lived and struggled up the hill of life together for a long while. They had no children born unto them. Consequently they gave their lives to others. Bro. Collins became a Christian and joined the Baptist church in his youth. Was born in Wake County, N. C., and spent most of his life near where he was born. He did not enter the ministry until middle life. He lived on his farm and served several churches as pastor and gave a portion of his time to mission work in his Association, which in connection with neighborhood prayer meetings, was perhaps the most successful work of his ministerial life. For the last ten or twelve years of his life he was not able to do much active work in the ministry, but as long as he could do so he labored in the Sabbath-school and prayer meeting work. About two years ago he became so very feeble that the Ministers' Relief Board accepted him as a beneficiary, and the help which they gave carried much happiness and help to him and his wife in their old age. It was among their last requests that I preach their funerals. On Tuesday, the 10th of June, we buried Sister Collins. The next Tuesday, June the 17th, we buried Bro. Collins, each at Macedonia church. The funerals were largely attended.

J. M. HOLLEMAN.

Apex, N. C.

STRANGE.—Died in his home in Franklin County, James Strange, on May 30, 1902.

He was the son of Bro. J. W. and Addie Strange, and was about 20 years old at the time of his death

He professed religion in early life and united with the church at Maple Springs and lived a consistent member. His was a beautiful life and triumphant Christian's death.

He had many of the graces and virtues and few of the vices of childhood and youth. Obedient and loving to his parents, kind and gentle to his brothers and sisters, courteous and gentlemanly; his was a life to be admired and loved. He was generally loved and respected by all. His attachment to his church, its service and Sunday-school, was the joy of his pastor, and the encouragement and strength of his companions. As we review his short life we find nothing to condemn—and much to love and admire. Like a beautiful flower at the morning his life shed its beauty and fragrance upon all around, had its brief day and was gone.

His closing days, though suffering much, were filled with thoughts of friends and heaven. Almost his last strength was spent in singing the praises of his Saviour. So sad it was—the son in one room singing his life away, his father in the other dangerously ill. Our brother was buried in the home graveyard, tenderly laid away by loving hands, his grave covered with flowers, the tribute of loving hearts.

Farewell, Jimmy, for the present; for we shall meet thee again.

God bless and comfort the bereaved ones, is the earnest prayer of his pastor.

G. M. DUKE.

NORRIS.—As darkness was deepening into dawn, thus symbolical of the passing of the old life into the new, peacefully passed the sainted spirit of Mrs. Mary J. Norris "into the realms of the blessed," into the "happy beyond," at her home, "Welcome Farm," just east of the city, on the 22nd of June, 1902. She was in the 79th year of her age, having been born November 27, 1823. She was the eldest daughter of the late William and Delilah Yates. She was a sister of the late Matthew T. Yates, of Shanghai, China. One brother and a sister survive her, Mr. Lucian Yates and Mrs. Sarah Ann Herndon, of Chatham County.

She was married in 1848 to Mr. William H. Norris, of Wake County, who survives her. Thus hand in hand life's pathway they have journeyed, sharing with mutual interest each other's joys, cares and sorrows. Their "golden wedding" had passed and now the snowy hair, the furrowed brow, the hand of affliction told that the harvest too was golden and so in this June time, the beautiful harvest season, as the cycle from every hillaide is reaping the golden grain, God, too, has reaped his own.

Life's duties seemed complete, so it seems wrong that we should grieve at the going out of this pure, Christian life. Yet we are of the earth earthly; human ties are hard to sever. It was both pitiful and painful to see the aged husband, with hoary head and tremulous form, grieving with broken spirit over the separation from his loved and faithful companion. After she had been placed on the snowy bed of the casket it was indeed touching to see him place his chair close beside, sitting immovable until the last, as if keeping silent vigil, thus faithful unto death.

To them were born five sons and a daughter. They are Messrs. M. T., W. C. and S. B. Norris, of this city; Jas. M. Norris, of Wichita, Kan.; Jos. Norris, (deceased), and Mrs. J. Newton Booth, of Greenville, N. C.

From early life she was a consistent and devoted member of the Baptist church. At the time of her death she had for a number of years since their removal from the old homestead been a member of the First Baptist church of this city. Of this lovely Christian character too much cannot be said. A faithful wife, a devoted mother, a staunch friend has gone to await the coming of her loved ones and join with those who have gone before. May her life shed a hallowed influence over her children and children's children.

The funeral services were conducted from the home of Mr. John T. Pullen. She was laid to rest in beautiful "Oakwood."

May God in his infinite goodness be with the aged husband in his loneliness, pour on the healing balm to soothe his broken spirit, comfort and bless her children in the giving up of mother. May each one so prepare himself to meet her on that glorious resurrection morn.

How blest the righteous when he dies!
When seeks a weary soul to rest;
How mildly beam the closing eyes!
How gently heaves the expiring breast!

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day;
So dies a wave along the shore.

Life's duty done—as sinks the day,
Light from its load the spirit flies,
While heaven and earth combine to say:
"How blest the righteous when he dies!"

E. B. N.

Raleigh, N. C., June 28, 1902.

How's This?

We offer One hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all druggists. Testimonials free.

Hall's family Pills are the best.

DR. TICHENOR'S ANTISEPTIC
FOR
WOUNDS, BURNS, BRUISES
SCALDS, COLIC, CRAMPS.
HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99. There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01. I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.

Sherrouse Med. Co., New Orleans, La.

Please mention this paper when writing to advertisers.

FACE HUMOURS

Pimples, Blackheads, Red, Rough, Oily Skin Prevented by

Cuticura SOAP

MILLIONS OF PEOPLE USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative purposes.

Complete Treatment for Humours, $1.

Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal; and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the severest case.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odourless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, 60 doses, price, 25c.

Sold throughout the world. British Depot: 27-28, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

AGENTS WANTED.

SOUTH ATLANTIC LIFE INSURANCE CO.,

RICHMOND, VA.

An Old Line—Legal Reserve—Southern Company.

Want good, live, energetic Agents. Liberal contract, with renewal interest

Address, H. C. MARTIN,

AGENCY MANAGER, RALEIGH, N. C.

Administrator's Notice.

Having this day qualified as administratrix upon the estate of Atlas O. Harrison, late of Wake County, this is to notify all persons having claims against said estate to present their claims to me in the city of Raleigh, N. C., on or before the 11th day of June, 1903, or this notice will be plead in bar of their recovery.

This 9th day of June, 1902.

LULU T. WARD,
Administratrix.

HINSDALE & LAWRENCE,
Attorneys.

Established 1848.

H. Mahler's Sons
JEWELERS
Raleigh, N. C.

WATCHES.

In Gold, Gold filled and Silver Cases with Waltham, Elgin or our own special movement.

BROOCHES

Over two hundred styles of Brooches, with and without precious stones, from $2 to $500.

RINGS.

Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets, an endless variety, from $2.50 to $400

STERLING WARES.

Our stock is complete in every detail, from a 50c. Spoon to a $500 Tea set.

CUT-GLASS.

New design, rich cuttings. Everything under the sun for the table, Buffet or Toilet.

Mail Orders Given Prompt Attention.

Lily lookin' mighty pale,
Violet got de blues,
Des bekaze dey waza't built
For wearin' Red Seal Shoes.

Liberty Mills.

OUR BRANDS.
LEONTE,
DE SOTO,
MAJESTIC.

HIGHEST GRADE PATENT FLOURS.

Full weight. Best quality. Ask for them.

LIBERTY MILLS, Nashville, Tenn.

EDUCATIONAL BUREAU, RALEIGH, N. C.

(ESTABLISHED 1891 BY PRESENT MANAGER).

Invites correspondence with employers of teachers of every grade. (No charge and no obligation to teachers recommended). Also with teachers of capacity, preparation, energy and character. Full particulars free. Headquarters for school furniture and supplies

STATEMENT

PACIFIC MUTUAL LIFE INS. CO.

OF CALIFORNIA.

Condition December 31, 1901, as shown by Statement filed:

Capital Stock authorized, $500,000; subscribed, $500,000; paid in cash, $500,000.

Income (life)—From policy holders, $1,661,734.64; income (accident)—from policy holders, $523,077.91; miscellaneous, $525,476.93, total		$2,710,289.48
Disbursements (life)—To policy-holders, $567,167.25; disbursements (accident)—To policy-holders, $87,792.91; miscellaneous, $1,543,902.67; total		2,198,862.83
Life business in force—Number of policies, 18,515; amount		34,076,805.00
Accident business in force—Amount		None given
Life written during year—Number of policies, 7,270; Amount		12,152,341.00
Accident written during year—Amount		None given.

ASSETS.

Value of real estate (less amount of encumbrances)	498,308.83
Value of stocks and bonds (United States, State, etc., owned)	2,248,917.89
Loans on real estate (first lien on fee-simple),	1,001,361.53
Loans on stocks, bonds and other securities	489,900.00
Loans on Company's policies	187,528.53
Interest and rents due and accrued	53,387.26
Cash in Home Office and deposited in banks	108,369.89
Premiums unpaid	207,629.32
All other assets, detailed in statement	228,178.66
Total	5,023,576.90
Less assets, not admitted	45,983.29
Total admitted assets	4,977,593.61

LIABILITIES.

Net reserve	$3,897,194.00
Net policy claims	41,044.40
Ledger liabilities	18,787.25
Total liabilities in accident department	208,838.00
Total liabilities as to policy-holders	4,165,863.65
Capital stock paid up	500,000.00
Gross divisible surplus	311,729.96
Total liabilities	4,977,593.61

BUSINESS IN NORTH CAROLINA IN 1901.

Policies (life) written and revived in 1901—number, 67; amounts $81,280.00.

Policies (accident) written and revived in 1901—amount, not given.

Policies in force (life)—number, 129; amount, $162,305.00.

Policies in force (accident)—amount, not given.

Total amount premiums collected and secured, $5,932.32.

Amount of losses and claims (life)—incurred, none; paid, none.

Amount of losses and claims (accident)—incurred, none; paid, none.

President, George A. Moore.

Secretary, S. M. Marks.

Home Office, 508 Montgomery street, San Francisco, Cal.

General Agent for service, James J. Rogers, Raleigh, N. C.

Business Manager for North Carolina, James J. Rogers, Raleigh, N. C.

State of North Carolina,
Insurance Department,
Raleigh, April 17, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Pacific Mutual Life Insurance Company, of San Francisco, Cal., filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
(Seal.) Insurance Commissioner.

$1250 TO $3600 per Year & Expenses
FOR HUSTLERS—BOTH MEN & WOMEN

At home or traveling. Let us show you. Our Parlian Water Still, a wonderful invention. Great seller—big money maker. Enormous demand. Over 40,000 already sold. Everybody buys. It purifies the foulest water in a minute—removes every impurity. Furnishes absolutely pure, sparkling, delicious drinking water. Beats Filters. Saves lives—cures fevers, stomach, bowel and kidney diseases. Write for NEW PLAN AND OFFER.

HARRISON MFG'G CO., 32 Harrison Bldg., Cincinnati, O.

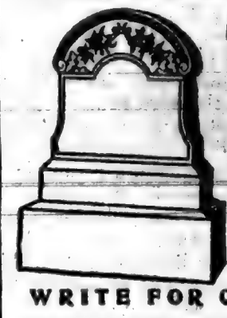
The North Carolina Hot Springs,
MOUNTAIN PARK HOTEL,
Hot Springs, - - - - N. C.

New ownership, new management, house entirely made over, thoroughly modern and in every way desirable. New and modern Bath House, new Casino for rainy day amusements. Do you suffer with rheumatism, gout, sciatica, nervousness, sleeplessness and indigestion? For these and such troubles our Hot Mineral Waters and baths are unsurpassed in the world. In the Great Smoky Mountains, grand scenery, delightful climate, 100 acres of beautiful park, magnificent golf links, horse-back riding, mountain climbing, bowling, tennis, croqueting and ping pong. No more delightful summer resort in the world. Illustrated booklet. Write us.

HOWELL COBB, Prop.

We Cure
CANCERS, TUMORS AND ALL CHRONIC SORES
Without Use of a Knife
Kellam's Hospital
RICHMOND, VA.
ALL EXAMINATIONS FREE.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all of your EXPENSES.

Raleigh Marble Works



Cooper Brothers,
PROPRIETORS,
RALEIGH, N. C.
SHIPMENTS MADE TO ANY PART OF THE STATE AT SAME PRICE AS AT SHOP.
WRITE FOR CATALOGUE.

Special Rates via S. A. L. Railway.

SUMMER SCHOOL,

Knoxville, Tenn., June 19 to July 30, 1902.

Account above occasion the S. A. L. Railway will sell round-trip tickets from ALL POINTS to Knoxville, Tenn., at rate of one first-class fare for the round-trip; rate from Raleigh $12.65; tickets to be sold June 16, 17, 18, 28, 29 and 30, July 11, 12 and 13; final limit August 15.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco Cal., August 11-12.

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

For further information regarding rates and schedules, address or call on the undersigned,

C. H. GATTIS,
Pass. and Ticket Agent, Raleigh, N. C.
H. S. LEARD,
Trav. Pass. Agent, Raleigh, N. C.

SAN FRANCISCO, CAL.—$65.25 from North Carolina points to San Francisco, Ca., and return, account Biennial Meeting Knights of Pythias, August 11-12 1902.

CHATTANOOGA, TENN.—$15.50 Raleigh to Chattanooga, Tenn., and return, account Annual Meeting Southern Educational Association, July 1-4, plus $2.00 membership fee. Tickets to be sold June 27 to July 1, final limit July 6. Tickets can be extended until September 10th.

SOUTHERN RAILWAY'S CHANGE IN PULLMAN SERVICE.

The Southern Railway announces change in their Pullman service effective Sunday, June 15th, Raleigh and Greensboro car on train Nos. 11 and 12 will be operated between Greensboro and Goldsboro.

This will prove a great convenience to the traveling public, especially [illegible] head City travel. No. 11 leaves Raleigh 1 a. m., for Greensboro, and No. 12 leaves 5.25 a. m., for Goldsboro.

T. C. STURGIS, [illegible]
Raleigh, N. C.

Current Events.

STATE NEWS.

Hon. Charles Price of Salisbury, was chosen President of the N. C. Bar Association in the annual meeting at Asheville last week.

Illinois now leads Kentucky as the commonwealth most productive in liquors, but North Carolina has the most establishments. The consumption of alcoholic liquors per capita during the census year was 17.3 gallons.

One man has been arrested on suspicion of complicity in lynching the two negro youths near Salisbury recently. His name is Tom Sparnell, and he keeps a saloon. Eleven others are said to be suspected, and warrants may be issued for them.

Judge Francis D. Winston was overwhelmingly defeated for the nomination to succeed himself on the Superior Bench, Hon. R. B. Peebles receiving the nomination. Mr. Walter Daniel of Weldon—ablest prosecuting officer in the State and one of the most useful men in the land,—was renominated for Solicitor.

Under date of July 9th the papers make the following interesting record: "Very early this morning the stork visited the Executive Mansion and left there a fine boy, the first child of a Governor ever born there. Governor Aycock received many congratulations on the happy event. He has named the youngster Frank Daniels Aycock. The young gentleman weighs 11 pounds and the Governor says he is one of the very finest."

General W. R. Roberts has withdrawn as a candidate for Congress from the First District. General Roberts in announcing himself for Congress took position against universal education on the ground that we should do no more than we are doing for the negroes. His retirement is the more significant. But doubtless the great factor in his retirement is the splendid record of Mr. J. H. Small, the present incumbent. No State has a more diligent Congressman than he.

Mr. Robert N. Page—one of the able Page brothers—was nominated for Congress from the Seventh District last week—on the 1,208th ballot. Captain F. C. Robbins of Davidson County, was chosen chairman of the Convention. In accepting the position he gave utterance to the following worthy and timely sentiments: "I want to say one thing to you. I speak to true North Carolinians; to true manhood of the Anglo-Saxon race. The most cruel revenge ever put upon a people was practiced upon the people of the South when the negro was given universal suffrage. It was an incubus. Under that pressure our best men have been compelled to wink at such methods as now ought to be stopped. We owe it to civilization, to our children, to march upon a higher plane and lift our politics. I think we can say that we are determined that it shall be done. We must do it."

The first of last week Senator Pritchard issued a letter in which he denied the charge brought against him, of conspiring to upset the Amendment on the eve of the coming election. In the course of his denial Mr. Pritchard uses this strong expression: "Any statement to the effect that the leaders of the Republican party of North Carolina have conspired or even consulted with each other as to the policy mentioned by Senator Simmons is absolutely false in every particular." It strikes us that this denial is as absolute as Mr. Simmons' charge was specific; and therefore that Mr. Simmons could have afforded to accept it. But instead he has issued another letter in which he betrays that he was not sure of his suspicions to begin with, since he says he wants not only a denial of his charges, but a general assurance that the Amendment will not be disturbed. Of course no man can give this, as it is impossible. He also manifests alarm at the growing spirit of independence in the State, and reiterates his appeal to the race issue. We have regarded Mr. Simmons highly, and we recognize his right to his opinions and his fears; but he should not intimate, as he does, that Democrats who venture to differ with him and his fellow managers are in the service of the Republicans. That is the way the party was wrecked once before. A man may be a Democrat without wearing any one's collar. And it is fundamental in men—in men—to differ.

The negotiations between the United States and the Pope of Rome regarding the settlement of questions involving the relation of the Roman church to the Government of the Philippines are going on but slowly. The Pope desires this country to establish permanent diplomatic relations with the Vatican. Rome holds much of the valuable land in the Philippines.

After a Day's Hard Work
Take Horsford's Acid Phosphate.
Refreshes, strengthens and imparts vigor by supplying the nerve food. Relieves the worst dyspepsia.

GENERAL NEWS.

Nine thousand handlers of freight are on a strike in Chicago, and trouble is feared.

A mine explosion at Johnstown, Pa., last week caused the deaths of nearly 200 miners.

There is no change in the coal strike situation. A general sympathetic strike is threatened, and it is to be dreaded.

Twenty thousand educators attended the sessions of the National Association at Minneapolis last week.

King Edward VII. is so nearly well that he will be moved from London this week. The coronation will occur probably in August.

Two thousand one hundred and eighty-one cases of cholera have occurred in Manila this season, and 1,718 deaths. In the provinces there have been 12,476 cases and 9,357 deaths.

Lord Salisbury has resigned as premier of Great Britain, and Mr. Balfour has been named to succeed him. Salisbury's name will stand in history well up in the list of her premiers. He retires on account of age.

APPROPRIATIONS OF CONGRESS.—Agriculture, $5,208,960; Army, $91,530,136; Diplomatic and consular, $1,957,925; District of Columbia, $8,547,526; Fortifications, $7,298,955; Indian, $9,143,902; legislative, etc., $25,398,381; military academy, $2,627,324; navy, $78,678,963; pension, $139,842,230; post-office, $138,416,598; river and harbor (exclusive of contracts authorized), $26,726,442; sundry civil, $60,125,359; deficiencies, $28,039,911; miscellaneous, $2,600,000; Isthmian canal, $50,130,000; permanent annual appropriations, $123,921,220. Grand total, $800,193,837. The total last year was $730,338,575.

It is claimed, however, that this is not all, but that promises have been made, or contracts authorized to the amount of $295,373,215, thus making the total amount $1,095,567,052.

(The Little Orphan Home.)

Mrs. Seago, one of the trustees of the New Orleans Orphan Home gives Dr. Biggers' Huckleberry Cordial for all bowel troubles. Cures the children when teething, Cholera Morbus, Dysentery, etc.

Sold by all Druggists, 25 and 50c. bottle.

Acknowledgments.

July 16, 1902.

State Missions.—Smithfield, $5.05; W. M. S., Washington Street, Greensboro, (vol. fund), 6.00; Dunn, 1.43; Reynoldson, Chowan, 3.74; Winton, W. Chowan, 4.44; W. M. S., Pollocksville, (vol. fund), 1.50; Y. L. M. S., Wake Forest, (vol. fund), 3.00; M. S., Wake Forest, 4.75; W. M. S., Wake Forest, (vol. fund) 18.35; W. M. S., Washington, (vol. fund), 2.15; W. M. S., Washington, 5.45; Pleasant Plain, C. F. and Col., .90; Sunbeams, Murfreesboro, W. Chowan, (vol. fund), 2.14; W. M. S., Rocky Mount, Tar River, (vol. fund), 10.10; W. M. S., Pee Dee, Pee Dee, .60; Southport, 3.00; S. S., Southport, 2.00; Tryon St., Charlotte, 5.04. Total this week, 74.64. Previously reported, 5,147.46. Total this year, 5,222.10.

Foreign Missions.—Winton, W. Chowan, $4.03; Summerfield, Piedmont, 5.00; Y. L. M. S., Wake Forest, 4.15; W. M., S., Wake Forest, 12.69; Jackson, West Chowan, 6.00; S. S., New Hope, Central, 5.00; W. M. S., Pee Dee, Pee Dee, 1.60. Total this week, 38.47. Previously reported, 7,202.32. Total this year, 7,240.79.

Home Missions.—Shiloh, $0.51; Baptist Centre, .30; Winton, W. Chowan, 2.70; Summerfield, Piedmont, 4.00; W. M. S., Washington, .75; W. M. S., Pee Dee, Pee Dee, .50. Total this week, 8.76. Previously reported, 4,547.78. Total this year, 4,556,54.

Education.—Warrenton, Tar River, $20.00; Winton, W. Chowan, 7.29; Bethel, 2.14; S. S., Southport, 1.00; Grassy Creek, 2.18. Total this wek, 32.61. Previously reported, 2,392,03. Total this year, 2,424.64.

Sunday School and Colportage.—Mill Creek, Flat River, $7.50; Wake Forest, (W. B. Royall), 5.00; D. R. Myers, 1.00. Total this week, 13.50. Previously reported, 43.26. Total this year, 56.76.

Ministerial Relief.—Mill Creek, Flat River, $7.50. Previously reported, 451.51. Total this year, 459.01.

Students' Aid Fund.—Warrenton, Tar River, $5.00. Previously reported, 7.58. Total this year, 12.58.

Total reported for all objects this week $180.48. Previously reported for all objects, 18,791.94. Total reported for all objects this year, 18,972.42.

WALTERS DURHAM,
Treas. Bap. State Con.

July 16, 1902.

Cash collections on Educational funds for week ending July 12: Brunswick Association, Southport church: George Bell, $1; Dr. D. I. Watson, $5; Mrs. Ada Robbins, $10; Mrs. Sallie Sellers, $2; cash, .82 cents. Cape Fear and Columbus Association: Whiteville church, $3; Chadbourn church, $7.35; Pleasant Plains church, $2.05; Smyrna, $1.35; Griffin's Cross Road, $1.35. Wilmington Association, Wilmington church: C. C. Brown, $10; George V. Hassell, $5; J. H. Taylor, Jr., $5; J. C. Stephenson, $25; W. C. Petterson, $5. West Chowan Association: Robert's church, $8.50. Personal: Rev. S. D. Swain's field, Mocksville church, T. M. Hendricks, $2; Miss Bessie Stoner, $1; Mrs. S. C. Rich, $1; Mrs. Jim King, 50 cents.

Total, $97.42; total amounts previously received, $9,286.34.—$9,383.76.

L. D. WATSON, JR.,
Treasurer.

CURES OLD CHRONIC RHEUMATISM.

IMPURE BLOOD—TREATMENT FREE.

William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B. (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumatism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B. B. B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out, Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all of these symptoms take B. B. B. It works like magic. B. B. B. cleans out the poisons and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B. B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD BALM CO., 89 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

Dobbin & Ferrall AT Tucker's Store Raleigh, N C.

Ducks, Piques Etc

Cotton and Linen fabrics in medium and heavy weights maintain their popularity for making summer dresses; and judging from our own selling, more will be seen in the mountains and at the seashore than in any previous season.

We offer full lines in these serviceable fabrics—the right textures at correct prices.

Plain black and navy ducks, 10c. yd.
White ducks at 10c., 12½c., 15c. yd.
White linenne ducks, 20c., 25c., yd.
White English ducks, 25c. and 35c. yd.
White striped cotton cheviots, 20c. yd.
White extra heavy madras, 25c. yd.
Canvass natural linens, 35c. yd.
Plain color, natural, light blue, pinks, nile, and navy linens for shirt waist suits 50c. yd.
Plain linens 20c., 25c., 35., and 40c. yd.
Striped linens, 35c. yd.

MADE $105 THE FIRST MONTH

written FRED. ELODGETT, of N. Y. J. L. BARRICK, of Ia., writes: Am making $40 to $50 every day. Work" MRS. J. MANDERSON, of Iowa, writes: "I made $9.50 in 1 hour. Hundreds doing likewise. So can you. $5.00 to $20.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write offer free.

Invalid Chairs at Half Price.

All Rolling Chairs used at Charleston Exposition, best quality wicker work, cushion tires, all guaranteed in good running order and condition. Send for circular. COWPERTHWAIT & CO., Furniture Dealers, Charleston, S. C.

WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials Free. DR. WOOLLEY, 164 N. Pryor St., Atlanta, Ga.

BELLS Made of Steel Composition for CHURCHES, CHAPELS, SCHOOLS, &c. in tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE OHIO BELL FOUNDRY, Cincinnati, O.

WORLD'S GREATEST BELL FOUNDRY Estab. 1837. Church, Peal and Chime Bells. Lake Superior Copper and Tin Bells for and unsurpassed Genuine Company for E. W. VANDUZEN CO. Buckeye Bell Foundry, Cincinnati, O.

BLYMYER CHURCH BELLS. CATALOGUE AND PRICES SENT FREE. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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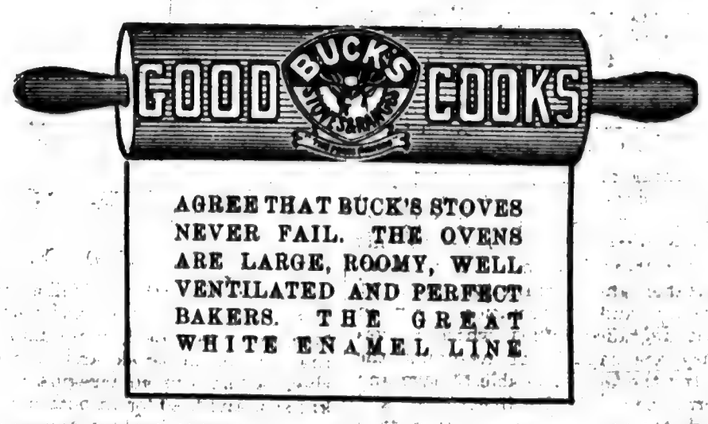

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Seventh Day.—For the new openings in Brazil.

Mission Study.—Matt. 13, 31-43.

Missions in Africa.

BY REV. W. C. TYREE, D. D.

Africa is one of the five great continents of the world and contains 11,360,000 square miles. A part of it is desert and uninhabited. In the inhabited sections there is a vast population which cannot be accurately estimated. The prevailing religion of the northern half of the continent is Mohammedanism. The southern half, which is the field of missionary operations, is inhabited by different tribes of negroes. Some missionary work had been done before but since the death of David Livingston in 1873, who did so much to explore the country, the attention of the civilized world has been turned towards Africa and missionary operations have been wonderfully enlarged and multiplied. Twenty-eight general missionary organizations are now doing work in Africa. More than $216,000 is being contributed every year to support the work. There are 347 foreign missionaries and 4,507 native helpers engaged in preaching the Gospel and there are 62 organized churches 1,961 preaching stations and 132,280 church members in the dark continent.

The Southern Baptist Convention began missionary work in Africa in 1846, and appointed as its first missionaries two colored men—Rev. John Day and Rev. A. L. Jones. At present our Board is supporting missions in five cities, with which are connected a number of out stations and it employs 11 missionaries and five native assistants.

Missionary work has to encounter many difficulties and great obstacles in every heathen country. Many of these difficulties and obstacles are common to all fields and some are peculiar to each. A torrid climate, the lack of a written language, the prevalence of slavery and the slave trade and the whiskey traffic, are some of the peculiar difficulties which missionaries have to encounter in Africa. The people are ignorant and idolaters, and some of the tribes are among the most degraded and base human creatures in the world; but they are generally amiable and kind-hearted, and they all have consciences and some idea of God. Many tribes are inteligent people and capable of great intellectual as well as moral development. Specimens of the African race which have been brought to this country are not fair representatives, because most of them were slaves and descendants of slaves before they were brought away. Notwithstanding the general and peculiar difficulties and discouragements to the work in Africa, our duty to give the Gospel to this people is plain and imperative. Some have certainly been saved by this Gospel, for there have been many clear, unmistakable and remarkable cases of regeneration and reformation, even in the most degraded tribes, which proves that they are capable of receiving the Gospel and the Gospel is able to save and transform them. If the Gospel can and does save them as well as us, then they are as certainly lost without the Gospel as we are. This great continent of saveable people is a large part of the world for which Christ died. When we repeat the Lord's prayer, a large part of the petition, "thy kingdom come, thy will be done on earth as it is done in Heaven" refers to Africa. The root idea of missionary work is to save and help the lost and weak. So the weakness, degredation and helplessness of this people is no argument against but the strongest argument for African missions. The consecrated life and sublime death of Livingstone whose heart was buried in the centre of this dark continent, has, by God's providence aroused a deep sympathy throughout the Christian world, for this needy and helpless people—the weakest member in the great family of nations. To North Carolina Baptists, the devoted and faithful life of Bro. C. C. Newton and his wife and daughter, who like Livingstone, lived and died for Africa, and whose bodies now sleep in her soil, should be a tender and powerful appeal in behalf of the people for whom they so nobly sacrificed, suffered and died. Among the hopeful and encouraging indications about mission work in this dark continent are these: the slave trade has been practically abolished; missionary forces are large and constantly enlarging; commerce with Christian nations is rapidly increasing; the whole continent has now been explored, her rivers are being navigated and many railroads are being constructed and the whole population is becoming more accessible to missionaries and the people are being brought in contact with Christian civilization. God is plainly using all these things for the great work of evangelizing and civilizing this vast heathen population and doubtless will counteract and over rule the evils that go with them. If we were to count on human agencies and human power the redemption of this great continent would be utterly hopeless, but it is certainly not too much for the omnipotent God to accomplish and His wisdom and power is plainly operating for this great result.

SUNBEAM'S CORNER.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent, Raleigh, N. C.

Hal's Experience in the Cherry Tree.

No; I'm not going a step! It's hotter than Africa here! Besides, I know all about it, anyhow. Wasn't I listening when that missionary was here to tea?"

Mama only said, "Very well," and went up stairs so quietly that Hal tried to think of a better excuse, and had just about decided to add that his mite-box was empty when he heard her bedroom-door shut. So he began to whistle, and went out to climb in the old cherry-tree, his favorite resort. Stretching himself out on the largest limb, he looked up at the fleecy clouds, and watched the sunlight and shadow chasing each other in and out among the green leaves. He did not know that he had shut his eyes, but opening them suddenly he saw a queer mud hut at the foot of a tree. And the tree itself looked different; the leaves were larger than they had been a moment before, and so odd-shaped! His clothes were gone; and his skin looked brown; and oh, how much hotter it had grown in those few minutes! A strange noise seemed coming nearer; he heard the sound of hurrying feet mingled with cries of pain; he slid down from the tree just as a throng of dark-skinned men, women, and children were passing by. "The slave-traders!" He tried to hide, but it was too late. Soon he was bound, and being driven on, on, on, over marshes and through jungles, hungry and weary, no kind hand to help him, until at last the sea came in sight.

Poor Hal! his little brown feet were more tired than his white ones had ever been; his head ached and he trembled all over with fear. Oh, if somebody would only come and help him! If he only lived in a land where such dreadful things were unknown!

"Nobody cares," he said. "It's pleasanter to sit up in a tree than to go to meeting, and the mite-box is empty, cause it's just whiptop time"—and Hal was getting mixed in his dreams. But he felt the air grow suddenly cooler, and he saw Somebody with kinder eyes and a more grieved look than mama; and a voice said: "Inasmuch as ye did it not to one of the least of these, * * * ye did it not to me."

Hal's eyes were opened very wide now; a cloud had come over the sun, a soft breeze was swaying the branches of the tree, and he sat very still for a minute. Then two drops fell—not from the skies—and he climbed down quickly from the tree, and ran to find his mama.

Next band Sunday Hal and his mite-box went to meeting.—Selected.

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The Church in The Woodlands.

It nestled 'way down yonder, in the shadow of the pines,
Where the south-winds waved the blossoms of the mornin'-glory vines,
And the birds were always singin', and the lilies ever seemed
Like altars bright to heaven, where the angels knelt and dreamed.

A beacon on life's highway, its silence seemed to say:
"The peace of God is with me forever and a day!
Here rest, ye worn and weary, with red thorns at the breast;
Here find, when life seems dreary, your refuge and your rest."

World-echoes faint and dying—we heard glad notes arise
As the sweet old songs of Zion went ringing to the skies!
And all the place around it a glory seemed to win,
And earth was like a heaven to go to heaven in!

O, fair the every pathway that led us to the place
Of Love's own benediction—of Love's angelic face!
The glory seemed to greet us from the windows of the blue,
And heaven came down to meet us, and joined the singing, too!

No more we hear that singing in all life's gloom and gleam.
The old paths are deserted—the old church but a dream.
But still its mem'ry lingers, and ever shall abide
Till the happy lights of Canaan shine from the other side.

—Frank L. Stanton in Atlanta Constitution.

When Phillips Got Home

At the close of a lecture in a neighboring town, his friends entreated Wendell Phillips not to return to Boston. "The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw; and you will have twelve miles of rough riding before you get home." To which he replied: "But at the end of them I shall find Annie Phillips." It is a beautiful anecdote illustrating his devotion to his invalid wife.

My Idea of a Good Parent

One who desires a child to be born; one who makes a continous effort to form a character worthy of his child's emulation; one who never forgets his obligation to study his offspring with a view to learning what are his tastes and tendencies; one who allows no person to be a more sympathetic friend to his child than himself, and to whom the child instinctively turns for information and advice of all kinds; one who inspires love and respect instead of fear; one who plans for his child's pleasure and entertainment, while leading him into the avenue best suited to his temperament and abilities; and one who uses every effort to make home the most attractive, restful and inspiring place that his child can find, where love, sympathy and patience have their abiding place.—Ella Wheeler Wilcox.

The Elephant's Thanks.

Many years ago, when circuses were not so common, a little boy went to one with his father. The Sunday Companion tells what happened there.

When he saw the elephant he was frightened, because the animal was so very big.

Just near him was a boy with a bag of nuts. He held out the nuts to the elephant, and, as the great trunk stretched out, the lad stuck a shawl pin into it.

"Shame, to use our visitors like that!" cried the little boy, and, forgetting his fear, he put his bag of candy down within reach of the elephant, saying, "Here, Mr. Elephant, this is good to eat."

Late that evening the same little boy was trudging along the street, still holding the hand of his father, when some one called out, "See the elephants!"

Just then a crowd of people surged along where the little boy and his father were standing, and separated the two, carrying the little boy out in the middle of the road, in the way of horses, wagons and elephants.

A team of unmanageable horses were rushing along, frightening everyone and hurting many. It seemed as if the small boy would be killed in a few moments, for he was too terrified to move, and he was in the path along which the horses were running.

Just as the horses were only a few feet from the child, out went the long trunk of the large elephant to whom he had given the candy a few hours before, lifting the child, he put him on the [illegible] place of safety.

Bedtime.

Mothers, do you put the little ones to bed in peace, or do they lie down in tears and perplexities? Do they kneel beside you with pleasure, and love to come even as they love your kiss? Don't scold at bedtime. It seems to me that if there is one sob among the children's voices thrown upon the ocean, whose waves are said never to give up their trust, it is the sob that, bursting from the sleeping child, falls mournfully upon the darkness of night.

See that lamps are clean and lights are bright; that your own hand tucks in the covers; and that your own lips say something pleasing about birds, or kittens, or bees, or flowers—anything of which little ones take notice.—Camel.

Fashion Notes for Midsummer.

The slot seam is a distinguishing characteristic of both the newest skirts and jackets.

That the bolero will continue in favor as an adjunct to the fashionable bodice is evinced by the variety of modes exhibited.

For general Summer wear there is no more serviceable as well as fashionable garment than the shirtwaist dress fashioned from foulard, taffeta, pongee, linen, pique or one of the numerous lawns or ginghams.

Fancy waists continue to exhibit the closing at the back.

A white gown of some soft sheer fabric is practically indispensable for wear at garden parties, afternoon teas, etc.

Neckwear is demanding an unusual amount of attention; a recent caprice is to have the ruff match the gown in color, and the introduction of rosebuds gives a pretty touch. Chiffon, Liberty silk, plain and embroidered nets, and soft fabrics generally are much in demand.

The taffeta coat is acknowledged to be one of the smartest wraps of the season.

Shirring is seen on many of the pretty new frocks for juveniles.

Irish lace is at present the leader in the fashionable laces; separate waists are embellished with it and entire gowns evolved from it. For linen and other wash gowns nothing is handsomer than the yoke, sleeve and collar decoration of this lace.

Dainty roses of chiffon and ribbon are much used for dress and corsage ornamentation. These roses may be easily made by a clever needle-woman.

The one special note of color in dress this season is green; the emerald shade is perhaps, in highest favor.—From the August Dilineator.

Studies in a Country Lane.

This country lane leading straight to a lily-pond in the wood—half an hour's saunter at the utmost— is mine, really mine. I have conquered this little tract of land with my legs and am its real landlord by the right of friendship. It is lined by an old fence of gray chestnut rails, splintered and full of holes, and here and there dabbed green with moss and lichens, behind which meadows and fields of wild flowers extend to the delicate drabs and thin blues of distant hills and vegetation. The other side of the road, with its stone wall and cultivated farm land, has only a passing interest for me. I generally make my way in the small irregular paths winding themselves along the fence—here and there broken by a horse or cow track leading to the meadows—consciously observant of the copious shrubs and weeds that grow among the stones scattered at the fence bases. How well we have learned to understand each other. And that bit of creek, tracing its silvery course through some out-of-the-way corner of the field—how I love it.

But the immediate foreground has always had my fullest sympathy. Stooping to examine some flower-leaves or to pluck a blade of grass I suddenly realized that the humble vegetation at my feet was an entire world in itself, a new realm, entirely unexplored by the careless passer-by.

I discovered in the most common plants by the roadside, in every confused cluster of stems and leaves, not only alleys, avenues, cross-roads, public squares, but entire cities peopled with countless insects. I observed how the shoots of the previous spring were decaying sadly, and how the new slender stalks were growing up, stretching out, bending into a multitude of forms, and constructing frail colonnades, porticoes, domes, and temples, whose architecture changed with every motion of the air. I began to grasp Whitman's idea of giving to his cosmic poems the simple name of "Leaves of Grass," and wondered why these foreground studies had been so sorely neglected by the landscape painters.—From "The Camera in a Country Lane," by Rudolf Eickemeyer, Jr., in the June Scribner's.

NERVOUSNESS AND SICK HEADACHES

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Perfect Dinner Rolls

To make rolls that will literally melt in the mouth and are both delicate and toothsome, scald one pint of milk, add to it one heaping tablespoonful of butter and an even teaspoonful of salt. Then stand aside until lukewarm. Sift one quart of flour into large earthen bowl, mix with it a tablespoonful of granulated sugar and one cake of compressed yeast dissolved in a little warm water. Stir together the flour and the warm milk, adding more flour as required to make a stiff dough. Cover tightly and let stand in a warm, not hot, room over night. In the morning knead the dough thoroughly, then make into small turnover rolls, and let stand in a warm place until very light; then bake in a quick oven for fifteen minutes.

Encourage the Finer Instincts of the Child.

"Youth," said Aristotle, "loves beautiful conduct more than profitable conduct." And youth's instinct is true. Nothing is profitable in the long run that is devoid of beauty; nothing good that does not lead us to emulate it through delight in its perfection. To the highest instinct of our child, then, are we to minister in our efforts for his happiness. By getting him more and more to appreciate our approval, our comprehension of what is best in him, are we to lead him away from objective, ephemeral kinds of happiness toward that which is permanent. We must be careful day by day to infuse into his circumstances the sweet drop of sympathy that shall give him joy. And we must remember to show him by example that as happiness eludes those who seek it, and hovers lovingly over the heads of the unconscious, so the happiest days in our lives are those in which we have done some thing to brighten the life of another, and in the effort have forgotten ourselves.—Florence Hull Winterburn.

What Is Home?

Recently a London magazine sent out 1,000 inquiries on the question, "What is Home?" In selecting the classes to respond to the question it was particular to see that every one was represented. The poorest and the richest were given an equal opportunity to express their sentiment. Out of eight hundred replies received, seven gems were selected as follows:

Home—A world of strife shut out, a world of love shut in.

Home—The place where the small are great and the great are small.

Home—The father's kingdom, the mother's world, and the child's paradise.

Home—The place where we grumble the most and are treated the best.

Home—The center of our affection, round which our heart's best wishes twine.

Home—The place where our stomachs get three square meals daily and our hearts a thousand.

Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

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1876. August 22.

[From Rev. Wm. Chancellor, Minister of the Presbyterian Church South, Mossy Creek, Tenn.]

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1901, August 9

[From Rev. Samuel B. Hyman, D.D., Bardanelle, Ark.]

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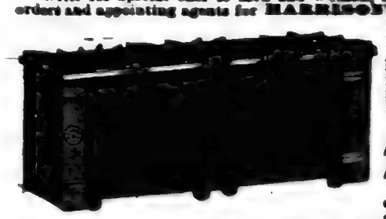

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Volume 68 RALEIGH, N. C., WEDNESDAY. JULY 23, 1902. Number 4

LOSSES AND GAINS BY THE ASSOCIATIONS.

What Becomes of Baptists?—The Percentage of Increase.—Half the Preachers are Not Pastors.—Three Paramount Needs.

STUDY OF THE MINUTES NO. VI.

BY REV. LIVINGSTON JOHNSON, CORRESPONDING SECRETARY.

Heretofore our studies have been in regard to the figures of the Associations. In this paper some facts about our gains and losses will be considered. I shall use Dr. Burrows' figures as to the number of members, since the contributions of the churches are not to be considered. The gains and losses I get from the Associational minutes.

According to Dr. Burrows' figures, in the minutes of 1901 there were 169,436 white Baptists in the State. There are, according to the minutes of 1902, 173,668. It will be seen that the net gain is 4,232. The number of baptisms reported this year is 8,635, and there were 5,707 received by letter and restored. This would make the gross gain 14,342. This is partially offset by losses by letter, exclusion and death of 10,110, which brings the net gain down to 4,232.

The question was asked the writer some time ago what became of the large number who were reported as baptized every year within the bounds of the Southern Baptist Convention? I cannot speak for other States, but in North Carolina 2,466 have been excluded, and 1,864 have died, making a total of 4,330. This taken from the 10,110 leaves 5,780 as the number dimissed by letter. Now, if these 5,780 are Christians, and are engaged in church work where they are, they should not be considered as lost. They are lost to the North Carolina churches it is true, but "the field is the world," and if they are at work in some other church in another State, it is all right. Those who have died in the "triumph of the faith," are not lost, but have simply been transferred from the "church militant" to the "church triumphant."

Let us glance at a few of the associations: If we divide the total number baptized by 57, the number of associations in the State, it will be seen that the result will show a fraction over 151 to each association. The Tar River, a missionary association, mind you, and in a section of the State largely dominated by Hardshell influence leads off with 413 baptisms. Then follow the central with 393, West Chowan 373, Chowan 364, Mount Zion 332, etc. It must be remembered however, that these are our largest associations, and it is reasonable to expect more accessions by baptism than in the smaller associations. But taking the numbers into consideration, with a very few exceptions the associations named above stand about the top. This is especially true of the Tar River because of the peculiar conditions existing there. It is very difficult for the Baptists to gain accessions in this anti-missionary section.

I have gone carefully over the minutes to find the percentage of loss or gain in the several associations. There has been a net gain in the whole State of two and a half per cent. In five associations there has been a net loss. They are the Beulah, Brunswick, French Broad, Montgomery and Transylvania. Most of the losses in the Beulah and French Broad were by removal, that is, more were baptized than were lost by exclusion and death. In the Brunswick, Montgomery and Transylvania the losses by exclusion and death were greater than the gains by baptism. The Yancy shows the greatest gain. The net gain in the Yancy is 14.38 per cent. Next in order we have the Mitchell, 12.95; Little River, 11.93; Stone Mountain, 10.22; Piedmont, 10.01; Ashe, 8.81, etc. The Green River shows a gain of only .002 per cent, and yet in that association there were 104 baptisms and 147 received by letter. The losses in the Green River are as follows: Dismissed 125, excluded 64, died 61, total 250. Total gain was 251. Leaving net gain 1.

There are 1,175 ordained Baptist preachers in the State. Of these 556 are pastors, leaving 619—more than half—without pastoral work. Of course a few of these are engaged in teaching and other Christian work, and a few have reached the age when they can no longer perform the duties of the pastorate.

Any one who is conversant with Baptist affairs in the State must be convinced that we need three things especially: first, the formation of compact fields. If the churches would recognize their interdependence as well as independence, and form compact, convenient fields, and settle a pastor in their midst, the results would be most gratifying.

The second thing needed is more intense cultivation of the fields in the several associations. If the associational executive committees would use their best efforts in enlisting all our churches in the work, much could be accomplished.

The third and most important thing needed, is the recognition of individual responsibility on the part of all our people. It is safe to say that more than half of our people are doing nothing toward extending the Master's kingdom. Laying upon the hearts of the people a sense of their personal responsibility, is peculiarly the work of the pastors. Oh, that the Holy Spirit may lead all our pastors to see their duty and use them as instruments in stirring the hearts of the untouched masses!

This closes this series of papers. Gathering the statistics given has involved considerable work, but the writer will be amply rewarded if it will lead a few of our people to study more carefully Baptist affairs in their associations. All that has been given is from the history of last year. The associations of 1902 are opening up. This is the season in which a new story of Baptist progress will be told. Let us see that it will be the brightest page ever written in the history of North Carolina Baptists.

WHAT DOES MARK 10: 13-16 TEACH?

It Does Not Teach the Sprinkling of Infants

BY REV J A STRADLEY

These verses give the story of parents bringing children to Christ for His blessing; and the disciples rebuking the parents for bringing them. There is no passage of Scripture so frequently, and so confidently quoted, in support of Infant Baptism as this passage. I affirm most positively, that if infant baptism is taught, any where in the Bible, it is not taught in this passage. It has not the most remote allusion to such a practice.

Mr. Spurgeon said that this passage taught just as clearly that children were brought to Christ to be vaccinated as it does that they were brought to be baptized. It does; for it says just as much about one as the other. It says nothing of either.

That Jesus did not baptize children is proved by two Scriptures. John in chapter 4:2 says that "Jesus baptized not, but his disciples." From this it is certain that Jesus never baptized any one; and therefore did not baptize the "little children" brought to Him. Matthew tells us, chapter 19:13, exactly what Christ did do to the children. He says, "Then were brought to Him little children, that He should put his hands on them and pray."

So, then, parents brought little children to Christ not to be baptized, but to be prayed for. This was done in accordance with an ancient Jewish custom. When pious parents had a child born to them, they took it to a prophet, or some devoted religious teacher, and asked them to pray for God's special blessing on their child. It was a beautiful custom. Who could object to it now? The late Dr. Wingate, of sacred memory, used to go to homes, and offer special prayers for new born babes.

Many years ago, I heard a Pedo-Baptist preacher preach earnestly to his people that they ought to have their children baptized. By neglecting it, he said they committed a dreadful sin, because by baptism little children were regenerated and adopted into the family of God. He assumed that children were brought to Christ for baptism, and that he baptized them. This preacher spoke with fervor of how much Christ was displeased with the disciples for rebuking the parents who brought their children to Him. He said Christ was just as much displeased now with Baptists, and others who kept children from being brought to Christ, and dedicated to Him by baptism. Poor, deluded preacher! He put a meaning into his text it did not have; and drew conclusions therefrom that were utterly false, and misleading to him and to his hearers who did not know better.

There are no people more interested in the spiritual welfare of children than Baptists. We do not have children baptized because Christ did not command it. But like parents in the time of Christ, we take them to Him by prayer and instruction, and long for His blessing upon them.

There are as many children of Baptist parents, who become Christians in early life, as of any other denomination.

Oxford, N. C.

The Last of the Panthers.

BY H. H BRIMLEY, CURATOR OF THE MUSEUM OF NORTH CAROLINA.

CHAPTER III.—LEO MEETS A TRAGIC FATE BRAVELY.

It began to appear as if the fate of the Wandering Jew had overtaken Leo, for the trappers and hunters of this new region soon found his sign and tracks and began a systematic persecution which was followed by another forced move. Still north he went, stopping over a while in the Chocowinity swamps. Here again persecution forced him on and this time the great swamp lands of the Mattamuskeet Lake region became his refuge and range.

Once more the early spring came around and the old nomadic feeling took full possession of Leo again. For two weeks or more his blood-curdling cry rang through the still night air of the swamp lands up and down the coast and, as usual, with no answering cry to give him welcome. He came back to his Hyde County home in worse temper than ever and commenced to ravage the flocks and herds of the surrounding farmers in a recklessly blood-thirsty way, totally at variance with his former careful killing for food alone. On several occasions he attacked and killed dogs at their very homes, until the word went around the neighborhoods that the "dog killer" was abroad in the land. Set guns and steel traps with tempting baits were scattered through the woods and on the borders of the swamps but Leo left all such, and in fact anything not killed by himself right then and there, severely alone. Along with the cunning engendered of long immunity from harm from man came a certain reckless boldness of action not conducive to long life. One night, after the kill of a young doe on the edge of the Rose Bay marshes and the subsequent heavy feed, Leo, instead of returning to his den, which was several miles to the northeast, lay up for the day in a thick clump of bushes a little way out on the open marsh near where he had killed. About daylight old man Rose came along the edge of the marsh returning home after a night's coon-hunting. His dogs discovered the carcass of the doe and they also discovered the recent trail of the panther, and Rose, thinking it probably a bear, hied them on the trail. They followed the hot scent in full cry out to where Leo had laid up and jumped him at once. He was gorged and heavy while the dogs were empty and light and it was only the question of a few minutes before they ran him to bay up a black gum tree close to the edge of the marsh. Rose came up with his gun, which was loaded with squirrel shot, and saw in one of the lower forks of the gum what, in the uncertain light of morning, seemed to him the biggest wild cat he had ever seen. The dogs, of which there were seven, were wild; they were hungry and just enough blooded on a recently killed coon to be ready for anything. And when to this was added the reeking smell of the fresh deer carcass and of the angry live panther, nothing was left that could increase their ardor to get at the snarling cat above. Rose fired his single-barrel muzzle-loader at the panther, only slightly wounding him, and he immediately sprang into the thick of the yelping pack below, his emerald green eyes literally blazing in the murky light of the early morning. And now began a fight the like of which may never be seen again in North Carolina. The one man present has tried to describe it, but only a knowledge of the circumstances surrounding and leading up to the encounter, coupled with a vivid imagination and a ready typewriter, could ever do justice to such a battle as this. I think, myself, that Leo realized that his time had come. As he hit the ground he was swamped in a flood of angry dogs, but in a moment his head and fore quarters rose clear and two rapid blows, right and left, with those terrible fore claws laid out two of the pack, opened clear from breast-bone to pelvis. But in the momentary turn to kill on one side, his other flank was left exposed and old Molly, good in her day as the best, closed down on the loose skin of that side clamping her jaws tight and shutting her eyes against the quick death that she knew must come. But this momentary diversion saved the rest of the dogs and ere Molly died, Joe, the bear dog of the pack, had Leo by the throat with a clear-cut, full-mouth hold, closing down his iron jaw muscles until his long upper and lower canines rang sharp together through windpipe and jugular vein of the mutely fighting panther. Then Molly's dead body was thrown clear, but not before the other three living dogs had got their holds all around. And with one mighty effort Leo rose on his hind legs, shook off all the pack except Joe, who swung clear in the air, and with dripping downward cut of his deadly hind foot, tore the game bear dog to pieces and, swaying a moment like a tree in a gale, fell quivering and unconscious across the mangled body of his worthy antagonist, whose teeth were still buried deep in his throat. And as the crimson flood slowly darkened the trampled grass, so ebbed away the life of Leo, the last of the panthers.

Uncle 'Lij on Horse Sense.

JUDSON KEMPTON IN CHRISTIAN ENDEAVOR WORLD.

Uncle 'Lijah stuffed the Chicago paper into his pocket and left it there. Carroll Corners had no need of Chicago news that day, and Uncle 'Lijah knew it. Horace Griffin's barn had burned down, and two valuable horses had been added to the loss.

The grocery man was all alert.

"Was you to the fire, Uncle 'Lij'?" was the salutation that reached the latter before he was fairly inside the door.

"No," responded the Illinois philosopher; "no, I wasn't at it; but I heard about it. So you couldn't git the horses out?"

The grocer was a member of the fire brigade.

"Well, sir, that was the queerest thing y' ever see. They was lots uv time,—fire in other end of barn—we must 'a' ben twenty minutes workin' with the horses before the smoke choked us off,—and yit we cudden git 'em out."

"What'd you do?" said Uncle 'Lijah, backing up to the fire with his hands between the stove and his coat-tail.

"We done everything. Pulled 'em by the halter, hollored at 'em, whipped 'em, took axes and cut down stalls at last; but there they stood by the mangers, and nothin' 'ud budge 'em, till they went plumb crazy and danced about like mad!"

"An' wa'n't there nobody there to tell you fellers what to do?"

"No more'n what we done."

"Well, they's one thing you ought to done; I don't say it would 'a' saved 'em, but I never see it fail. You ought to blindfolded 'em with their blankets and then backed 'em out."

"That's right, Uncle 'Lij," said Doc Bier, the liveryman and practicing veterinary surgeon, who had just come in.

Then tales of burning stables, east and west, were related to illustrate the truth, as one lounger after another brought his experience to bear.

Finally the flow of conversation came to a full stop at a question mark. The question was,—Why should an animal as intelligent as the horse have no more sense than to stay in a burning barn and die there? The grocery man went so far as to doubt the supposed intelligence of the horse, and said that, after what he had seen the night before, as a knowing brute the horse was not what he had "been cracked up to be."

Here Uncle 'Lijah got the floor, and held it until he took his groceries and went home, a little late for dinner.

"Well now, Reube, it strikes me you ain't got the horse down very fine. 'Tain't because he's stupid. Jest the opposite. It's because he's got what a good many men think they have, and are mighty proud of; an' that's horse sense. A horse stays in the barn because he can figger out things an' argee. Says he, when he smells the smoke, 'Suthin's up.' Then he uses his horse sense. Says he: 'I'm glad I'm in the barn. It's the safest place in the world. When it rains, an' I get wet an' shivery, I always find the barn dry and comfortable. Same thing when it's cold. An' when it's hot, so I wish I had one of these here new straw bonnets between my ears, soon's I strike the barn I find it cool. When I get home from a long drive, hungry, an', as the feller said, with nuthin' in my stomach but a wrinkle, I find corn and hay in the barn. When I sprained my fore leg last summer, soon's they got me in the barn an' rubbed me they fixed me up quick,' says he.

"Says he, 'The barn never failed me yet, and calc-late I'll stay right here now.'

"Now," continued Uncle 'Lijah, warming up to his subject, his expression becoming less humorous and more intense as he realized that he was striking very close to some of his auditors, "a good many men argee the same way; only they put 'money' where the horse puts 'barn.' Money warms 'em in winter, with wood at $4 a cord; an' it keeps 'em cool in summer, with ice at 35 cents a hundred; it houses 'em, clothes 'em, feeds 'em, doctors 'em, and does so many things, purty soon they get to thinkin' that money'll do everything.

"It never occurred to the horse that the barn could get afire and burn him up. An' these fellers never 'low themselves to think that there's a time comin' when money is about as much good as wood, hay, and stubble, burnin' round their ears.

"It's horse sense for a horse to go in the barn, an' it's horse sense for a man to depend on money and the things money'll buy; but the time comes for men, as may come for horses, when they need suthin' more than their own horse sense."

"What's that?" asked Doc Bier, who had been so interested that he had let his cigar go out.

"Well, Doc," said the old man, lowering his voice, "it's what the horse has to exercise before you can get him out of the burnin' barn,—it's faith. S'long as the horse can see, he depends on his own horse sense; but, when he's blindfolded, he says: 'Now I don't know where I am. All I know is, my master's hand is on my neck, an' my master's voice is in my ear, an' the smell of smoke is in my nose. I don't know what's wrong, but my master does.' Says he, 'I'll jest quit argeein' an' relyin' on horse sense, an' I'll obey my master's command an' go where he leads.'

"Now, Doc, that's my idee of religion. I didn't calc'late to get onto that subject when I come here; but, since the talk has nacherly led up to it, I might as well say what I think. I think religion, biled down, amounts to this: havin' more faith in the Master than in your own horse sense, an' showin' that faith by obeyin' the Master's voice, whether he says, 'Whoa,' 'Back,' or 'Git up.'"

When Uncle 'Lijah had gone out, and they had watched him catch a team that was "going his way," Doc Bier looked at his cigar; and though it was only half burnt out, he threw it into the stove, and then remarked, "Well, boys, that's the first sermon I've heard for three years, and the best one I've heard for ten."

Being With Jesus.

During Christ's lifetime a few raw, unspiritual, uninspiring men were admitted to the inner circle of His friendship. A change began at once. Day by day we can almost see the disciples grow. Slowly the spell of his life deepens. Reach after reach of their nature is overtaken, thawed, subjugated, sanctified. Their manners soften, their words become more gentle, their conduct more unselfish. They do not know how it is, but they are different men. One day they find themselves, like their Master, going about doing good. To themselves it is unaccountable, but they cannot do otherwise.

They were not told to do it, it came to them to do it. But the people who watch them know well how to account for it. "They have been with Jesus," they whisper, "with Jesus." Already even the mark and seal of His character is upon them. "They have been with Jesus." Unparalleled phenomenon, that these poor fishermen should remind other men of Christ! Stupendous victory and mystery of regeneration that mortal men should suggest to the world God!—The Changed Life.

The Struggle With The Potter's Field.

It might almost have been in Cat Alley, but it was not, that the woman lived, who, in her extremity of want, had to let "the city" take her dead child and bury it in the Potter's Field. No, it was not. Cat Alley would have been hard up indeed to let that happen. She was one of Miss Wald's nurslings. The dead in the Potter's Filed are laid so in rows that at any time they may be recovered. Three times that mother saved up, with God knows what effort, the money needed to lay the child in consecrated ground, and three times some neighbor in the tenement who was "poorer than she" claimed her hoard. I can think of nothing in the whole range of human sacrifice that means more than that did. Yet that sermon was preached by the slum to us who hold aloof from it.—Jacob A. Riis, in Sunday-school Times.

A Prayer.

O God, we have known and believed the love that thou hast for us. May we by dwelling in love, dwell in thee, and thou in us. May we learn to love Him whom we have not seen, by loving our brethren whom we have seen. Teach us, O heavenly Father, the love wherewith thou hast loved us; fashion us, O blessed Lord, after thine own example of love shed abroad, O Holy Spirit of love, the love of God and man in our hearts. Amen.

He that would make sure of [illegible] should keep his passion cool [illegible] pectations low.—Jeremy Taylor.

News Notes.

....Let us have the hour of prayer in every association.

....Time to be preparing for the revival in your church.

....Give your pastor a vacation—all of August. He deserves it. It will help him.

....Rev. Walter Calley was chosen Corresponding Secretary of the International B. Y. P. U. A.

....Rev. J. R. Moore of Seneca, S. C., is spending vacation in North Carolina, where he has many friends.

....Rev. J. A. McKaughan will aid brethren in protracted meetings wherever opportunity shall be offered.

....One of the most important responsibilities of a parent is that of selecting a school for a son or daughter.

....Pastor Barron of Tryon Street church, Charlotte, is spending vacation in Philadelphia and neighboring points.

....We hear of a fine meeting at Siler City in which young brother J. M. Haymore aided Pastor R. D. Haymore. Twenty-four have joined the church.

....Rev. T. J. Taylor is enjoying a vacation in South Carolina. Our Warrenton people know how to love a pastor, and Bro. Taylor knows how to be one.

....Rev. George G. G. Neill, who has been laboring successfully at Enfield, Halifax and other points, has accepted a call to Mooresville. He will do well there.

....We regret to say that Pastor Marshall continues to be quite ill. His home was brightened by the arrival of a little son last week who was given his father's name.

....Dr. Blackwell of Wilmington, will spend his vacation in New York and Norfolk. Rev. Robert Peele, Rev. Walter N. Johnson and Rev. O. L. Powers will supply his pulpit.

....Rev. E. W. Oakes, who died suddenly, having been overcome with heat, in Nashville, Tenn., July 5, lived for some time in North Carolina, and was engaged in evangelistic work.

....Pastor Josiah Crudup of Washington, N. C., has been offered a chaplaincy in the United States Army, and it is likely that he will accept. We should regret to lose him from the ministry in North Carolina.

....Rev. W. F. Watson retires from the Church Worker and Rev. B. L. Hoke takes full charge. Bro. Watson has first-rate newspaper gifts, but his pastorate is demanding all of his energy. We wish friend Hoke much joy in his work.

Rev. R. J. Bateman writes from Milton: The Beulah Association meets at Milton, N. C., August 5, 6, and 7. Every body cordially invited. Four daily trains. Those who will come should send in their names at once to R. J. Bateman, Milton, N. C.

....The saloon association is calling upon the bar-keepers for a contribution of five dollars each for political uses. They are working in primaries and preparing to work on the campaign and in the General Assembly. Christians, arouse!

....Rev. C. G. Wells, whose career has been a record of unfailing success as preacher and pastor, has accepted the call to Laurinburg and Spring Hill. These churches are very fortunate, but what will Spencer do? He will make the change October 1.

....Pastor W. C. Barrett writes: We have just closed a good meeting at West Durham. There were 46 professions, 36 additions to the church. Nineteen were baptized. Four others await baptism, the others were by letter and restoration. The church was greatly revived.

....Large congregations were delighted to hear two powerful sermons from Rev. Frank Dixon in the Raleigh First church Sunday. He does not suffer in the least by comparison with his gifted brothers, since he combines the oratorical power of his brother Tom with the religious fervor of A. C., and he has spiritual insight beyond either of them and a most charming individuality besides.

....Rev. George M. Duke writes from Dukes: "I am well, getting on fine. Hard work is good for me. Churches doing well in many things, caring for me finely. Have no complaint to make of anything or anybody; love you with all my heart and all the world. Had a fine time at Roanoke Rapids." He didn't write it for the paper, but we could not withhold his example from our readers in this hot weather.

....Principal R. L. Moore of Mars Hill, writes from Chautauqua, N. Y.: "This is a delightful spot. Nowhere on earth is there a more wholesome spirit of culture, consecration, and pure devotion to noble ideals. This week the Baptists have been in the ascendency. Dr. B. L. [illegible], of Philadelphia, has preached the devotional hour each day, and Prof. Hulley of Bucknell University thousands to his lectures on the Minor Prophets and his recitations from Browning, Kipling, Dunbar and others. Mars Hill College is fortunate in securing for the coming session the services of Rev. Frank A. Clarke of Maryland. He is a full graduate of Johns Hopkins, and has studied at the Louisville and Crozer Theological Seminaries. Last year he labored in the mountains of West Virginia, doing Sunday-school Institute, colportage, and missionary work, in which he was successful. He comes highly commended by Miss Annie Armstrong and Rev. J. W. Millard, both of whom know him well. The fall term opens on Monday, August 4, and the attendance promises to be better than ever."

The Prize Winners.

Messrs. W. J. Peele and Clarence H. Poe authorize us to announce the following as their decision in the North Carolina History Contest by the young readers of the Recorder.

Sketch of North Carolina History: First prize, Rena Grey Lassiter, Wake Forest, N. C.; second prize, Pete Byrum, Edenton, N. C.

There were a number of fine papers in this contest. We shall hope to print the winning paper, and Pete Byrum shall be heard from. The judges instruct us especially to print his letter.

In the History Questions contest the judges announce:

The committee was clearly convinced that the two best papers are those of Miss Blanche Penny, Raleigh, N. C., (age 14), and Master Bryan Murchison, Greensboro, N. C. (age 10), but was unable to agree as to which is the better of the two, and recommends that the two prizes be of equal value and be given to these contestants.

The answers by Miss Myrtle Webster, Lindbush, Chatham Co., N. C., deserve special mention because of the excellence of the work of one with only limited school advantages, and those by Master W. C. Duffy, of New Bern, N. C., for originality of expression.

The committee wishes to thank Miss Lizzie Bellamy for her assistance.

The prizes will be delivered this week. In the next Recorder we shall announce another contest.

The Old Flat River Stands Still.

The Flat River Association is one of the oldest and best in North Carolina. It embraces a territory whose people are as well-to-do, as cultivated and as noble as can be found in this State. Granville County is the main body of this territory, though sections of Person and Wake are also included in the Association. In churches and schools, in town and country, in pastors and laymen, in men and women, it is richly off.

For many years the Flat River stood at the head of the list in North Carolina. It was a might strong-hold for Foreign Missions; and in all the other departments of denominational activity it would not be content with second position. But a change has come over the Association;—slowly, but surely it lost its high place.

Other Associations went forward; the Flat River not only did not go forward, but fell backward. Dissensions sprang up; politics embittered many of the people; prosperity, spiritual and material, took flight. Two weeks ago Secretary Johnson printed one of his studies in the Minutes. As that copy of the Recorder went over the Flat River, man after man read it and saw that the old Association had fallen to the thirteenth place in the ranks with respect to per capita contributions. And one of them, Bro. Parham, stood up in the Association and told how that when he read that statement he cried out to God not to let the old Association go any lower. When he said that, every heart responded.

So last week the Flat River stood still, examined herself, and turned her face toward the future. Blessed is he who has a great past to inspire him. This year quite hopeful progress was made; the Association is not dying by any means; indeed it is a strong and happy body, and some people would be satisfied; but the Flat River brethren will not be satisfied until their Association wins back her former glory. Out of her great past her better future calls her on.

By every mark last week the session was a good one.

The hospitality was extraordinary. Sixteen men and several women were guests at Bro. Adcock's, and they were cared for as enthusiastically and as generously as any guest could desire. This is only an indication of the spirit that ruled throughout the community about Fellowship church.

The people were in hopeful state of mind. Crops are promising, though rain is needed, and the prospect for prices is better than in years. There were abundant evidences of prosperity—well-dressed wives, pretty daughters, lively young men, strong and generous-hearted men, and tribes of hearty children were on every hand. And it was a great crowd—between 2,000 and 3,000; say fourteen hundred men and boys and girls connected in one way or another with agriculture, six hundred women who live on farms; one hundred and fifty men and women from towns, six life-insurance men, seven school-men, nine preachers, three newspapermen, twenty young men selling lemonade, milk-shakes, water and watermelons, two lawyers and three physicians.

The church was full; the arbor was full, and the woods were fuller!

The interest in the regular work was strong and steady, and the speeches were straightforward. Bro. Cullom's presentation of Ministerial Education was capital. Bro. W. F. Fry of East Durham, spoke with a power on paying our University's debt that marks him for a career in our Convention. Rev. D. W. Herring of China, preached an inspiring sermon under the arbor. Dr. Marsh made a masterful speech at the right moment on The State of the Churches, following up Pastor Hardaway's and Pastor Watkin's pointed reports on this subject. Professor Hobgood made a striking speech on education, especially on the free schools. And John E. Ray struck home as he pleaded for a return to home religion as the basis of Christian life and Christian work. It was here that one after another of the laymen rose up and declared that the state of religion in the churches and the work of the Association must be improved. We heard interesting speeches also on Family Prayer and Temperance; and Secretary Livingston Johnson set his fall campaign on a high key.

Of course it was a good meeting—full of religious meaning. We are glad that the subject of the State of the churches is coming back to its old-time position. Our denomination will die of dry-rot if we devote the whole time to considering the operations that we are carrying on. We do not need less of this, perhaps; but we must have more of deep thought upon the progress of religion in the churches. And we must have more progress of religion in the church. We hope, therefore, that in every association there will be reading of the Letters of the churches—if it takes half-a-day. Then a digest of those letters—an analysis showing how matters stand. Then consideration of the whole subject. Then an hour of prayer, exhortation and consecration. This is the route by which the old Flat River is travelling to her old-time place. This is what we mean when we say she stood still last week.

Indeed, it was a good meeting. Such men as Marsh, Stradley (Moderator), Hardaway, Hobgood (two of them now), Hancock, Long, Parham, Wright, the Howards (five of them and all good—and better ones at home), J. A. Beam, W. R. Cullom, J. A. Brindell (our host at large), Gordon, Harris, Watkins, Street, Buchanan,—and a host of others, would make any meeting good.

The Flat River will meet next year at Corinth; and we feel sure that at that meeting magnificent progress will be reported.

That is What It Does

Rocky Mount, N. C., July 23, 1902.

Please move up figures on Recorder. Let it still come to move me up.

Yours,

J. K. HOWELL.

There was a check behind the above.

A Pitiful Sight

Is to see the little one so dear to us gradually sinking day by day by the drainage upon its system from the effects of teething. The wise mother gives Dr. Biggers' Huckleberry Cordial. It never fails to cure Cholera Morbus and Dysentery, Flux, etc.

Sold by all Druggists, 25 and 50c. bottle.

Wake Forest Letter.

The Board of Trustees passed the following resolution:

"Resolved, That the Secretary of the Board give notice through the Biblical Recorder that Wake Forest is now full of students and therefore can take no more at present."

This action, however, was taken on March 10, 1836, and is an item of ancient history. As a matter of fact, there is room now for more students to take the places of those who have graduated or have, for other reasons, been compelled to discontinue or interrupt their work at Wake Forest.

And it is gratifying to know that a number of young men are already maturing their arrangements for entrance when the Fall Term begins, August 27th. It is, of course, too early to make any predictions, but I think that I know of more prospective students than is usual at this stage of vacation.

We are not in the race for mere numbers. Whether students be many or few, we are determined to do honest, thorough work with them and for them. We are prepared to do this and think that young men from Baptist families will find in the long run, that they cannot do better for themselves than patronize their own College.

Especially during the last few weeks has this conviction been confirmed and deepened in my own mind as I have read notices in the public press and have otherwise learned of the recognition in many honorable ways of Wake Forest men. This has been most gratifying to me, not only because I rejoice in the success of personal friends, but also because it is the most convincing answer to a statement which I have heard in past years that only those educated at special institutions could reasonably expect promotion in public life.

Prof. Gulley has a fine law class, both in numbers and ability. In spite of an ambitious thermometer, they are setting examples of industry and perseverance for all the rest of us.

More of the Faculty than usual have remained at home this vacation. Several of the corps are now on the eve, however, of starting out on their summer canvass. I bespeak a welcome for them as they come and go among the brethren.

CHAS. E. TAYLOR

Faculty of The Baptist Female University.

President—R. T. Vann, D. D., B. A., Wake Forest; S. B. T. Seminary.

Lady Principal—Miss Iza B. Skelton, B. A. Wellesley College.

Professor of Science—J. G. Sackett, B. A., Chicago University.

Professor of History and Pedagogy—Miss Grace R. Gibbs, Cornell University.

Physician and Professor of Physiology—Mrs. Elizeth Delia Dixon-Carroll, Woman's Medical College of New York.

Professor of Latin Language and Literature—Miss Sadie T. Perry, C. B. F. Institute, Harvard Summer school.

Professor of Mathematics—L. D. Watson, B. A., University of Georgia.

Professor of English Language and Literature—Mrs. H. E. Stone, M. A. Connecticut Literary Institute.

Professor of Modern Languages—Miss S. E. Young, M. A., Brownsville (Tenn.), Female College, Leipsic and Berlin.

Professor of Greek Language and Literature—Miss Lucy E. Lord, B. A., Smith College.

Assistant in English and Mathematics—Miss Isabelle Harris, B. A., Hollins Institute, Richmond College.

Director of Music—Wade B. Brown, Boston, Berlin, New York.

Associate Director of Music—Marion F. Dunwody, Royal Conservatory, Leipsic.

Assistant Professor of Piano Music—Miss Julia Brewer, C. F. B. Institute, New England Conservatory.

Second Assistant Professor of Piano Music—Miss Janie Williams, Breneau College.

Professor of Violin Music—Miss Ida E. Martin, Boston; Charles E. Allen, Loeffler.

Professor of Vocal Music—Miss Alice H. Hammond, Gottschak Lyric School, Chicago.

Professor of Art—Miss Ida Poteat, Chase School, N. Y., Cooper Union, N. Y.

Professor of Elocution—Miss Elizabeth J. Sydnor, Neff School of Expression, Philadelphia.

Professor of Business Course—Miss Grace G. Parish, Massey Business College.

Professor of China Painting—Miss Dixie W. Leach, Cooper Union, N. Y.

Principal of Academy—Miss Jessie M. Davis, Southwest Virginia Institute.

Housekeeper—Mrs. Geo. W. Seay.

Matron of Club Building—Mrs. Jessie Earnshaw.

* * *

We desire to call the attention of our readers to the number of teachers engaged in our University, and to the variety and the standing of the institutions that they represent. No less than four of them have studied in Europe, while such famous American institutions as Wellesley, Chicago, Cornell, Harvard Summer School, Smith College, are well represented, not to mention the other institutions.

In filling the vacancies caused by resignations in May, the Trustees have been careful, and as a result they have succeeded in engaging several unusually strong teachers. In Prof. Brown there is every reason to believe we have a man who will maintain the Music Department at the front. His career has been brilliantly successful, and he is now in his prime.

Miss Skelton, the Lady Principal, has the advantage of an education in Wellesley and an experience as Lady Principal in one of the large Northfield institutions. She will bring to her task not only the highest culture but a profound degree of experience in religious life.

Mr. Sackett comes most highly recommended from Chicago University. He will conduct the Department of Science, taking Professor Kesler's place.

Miss Gibbs who will take History and Pedagogy will in the latter Department be a distinct addition to the University. She bears the very highest testimonials from Cornel. Since the institution opened we have been looking for a teacher of Pedagogy, and there is every ground of confidence that Miss Gibbs, having been prepared for this work by a great institution, will amply supply this need.

In Elocution, in the Commercial Department, in Instruction in the Violin, each of the teachers has had special preparation and has proved unusual ability.

Miss Harris, who will take the assistant's place in Mathematics and English, is a daughter of the lamented teacher and leader, H. H. Harris of Richmond, and eminent Virginia Baptists have repeatedly congratulated the Trustees upon engaging her.

Evidently the University faculty is a strong one. It surpasses the highest expectations of the Trustees. The teachers that have remained with us have done so because of their proven worth. The new teachers bear every promise of great usefulness. Any one in the least conversant with the subject of education will perceive that it is unjust to compare our University with the average institution for women. Its faculty is far more numerous, and each member of it has had unusual preparation or has proved unusual fitness.

That Great Meeting

Many will never forget that great meeting held in behalf of our Baptist Female University during the Baptist State Convention in Winston last December. The Convention pledged for this our youngest school $42,000. The plan decided on was to raise $50,000 as a thank-offering to God in recognition of His blessings on us during the last century. According to the reports of Dr. Lansing Burrows, we have 173,668 white Baptists in North Carolina, in 1731 churches. White Missionary Baptist. The religion of our blessed Saviour is essentially missionary. We must be so in practice as well as in belief. Out of this fund for education we are to help C. B. F. Institute at Murfreesboro, and our schools in the mountains, as well as pay the debt on the Baptist Female University in Raleigh. Help is needed in all the departments of our educational work. The needs are urgent. Twenty-five hundred to be applied to our work in C. B. F. Institute—it even needs several times this much to help the Institute on with its great work. So do our schools in the mountains need all it is possible to raise for them. Then, too, the debt on our school in Raleigh must be paid, for its present and future good. Can this great host of Baptists, for whom our Lord and Master has done such great things during the last century do this? Most assuredly we can. Yet many churches and individuals must give liberally to come to the State Convention in Durham next December having accomplished that we have said we will do. I am in the State to help in this great work, by leave of absence from my churches, and at the request of the committee of five appointed by the State Convention to direct the work. The work can be done, and I am very hopeful it will be done—I am trying to do my duty. Much of what should come in from my work, is to come later. I want the pastors and those left in charge at the various places, to do their best to perfect the work with best results. Plans must be set on foot at the meetings of the Associations that meet early to finish up this work by December 1st. The Associations that do not meet early can not wait. Pastors and churches will have to push work even before the meetings of Associations or they will not have time in which to do the work. The call for State Missions will be before us, but one need not in any way bother or conflict with the other.

Pastors and executive committees of associations, who want to be sure to get my assistance, will write Bro. W. [illegible] Jones of Raleigh, chairman of the Educational Committee.

A. D. HUNTER,
Financial Secretary.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

Emperor William on Religion.

Emperor William of Germany made a very forceful utterance the other day, in reference to religion. An outspoken evangelical Protestant, his nation is, and has been for centuries, almost evenly divided between Protestants and Roman Catholics. Urging his whole people to live in the fear of God, he said:

"Our two great creeds must, while living side by side, keep in view their one aim—to uphold and strengthen the fear of God and reverence for religion. He who does not found his life on religion is a lost man. I rejoice that I have placed my whole empire, my people and my army, as well as myself and my house, beneath the cross and under the protection of Him who said, 'Heaven and earth shall pass away, but my word shall not pass away.'"

These are memorable words, and coming from a man of such prominence, they should have an influence for good.—Journal and Messenger.

GRAND EXCURSION TO MOREHEAD CITY, MONDAY, AUGUST 4, 1902.

Southern Railway will operate special train leaving Henderson, August 4th, at 7.30 a. m., Oxford at 8.40 a. m., Durham 10.15 a. m., Raleigh 11.11 a. m., Selma 12.05 p. m., arriving at Morehead City at 4.00 p. m. Round trip rate from Henderson $5.00, Oxford $2.75, Durham $2.25, Raleigh $2.00, Selma $1.75. Returning train will leave Morehead City at 4.00 p. m., August 6th, giving two days and two nights at the seashore. For further information call on any agent of the Southern Railway or write

R. L. VERNON, T. P. A.,
Charlotte, N. C.
S. H. HARDWICK, G. P. A.,
Washington, D. C.

The handsomest flower is not the sweetest.

Acknowledgments

July 23, 1902.

State Mission.—Flat River Association, $17.17; Poplar Spring, Tar River, 3.00; W. M. S., Webster, 5.25; So. River Association, .76; Catawba, .90; Star Town, 1.03; Forestville, Central, 3.73; Warsaw, 20.70; W. M. S., Elkin, 1.75; Galeed, Bladen Association, 12.03; Bethel, Bladen Association, 1.00; Zion Hill, Bladen Association, .50; Hickory Grove, Bladen Association, 1.10; Brown's Creek, Bladen Association, .42; Abbottsburg, Bladen Association, .56; Ivanhoe, 2.25; Piney Grove, 5.50; Bear Creek, 1.10; Capernaum, 1.25; Roanoke, .53; Sunbeams, Roanoke, 1.20; W. M. S., So. Pines, Sandy Creek (vol. fund), 5.50; W. M. S., Leaksville, Pilot Mt. (vol. fun), 2.25; Union, W. Chowan, 10.00; Bryson City, 2.70, W. M. S., Ansonville, Pee Dee (vol. fund), 1.25; W. M. S., Potescasi, 5.00; W. M. S. Fayetteville, 11.45; W. M. S., Fayetteville, (vol. fund), 10.00. Total for the week, $129.88. Previously reported, $5,222.10. Total this year, $5,351.98.

Foreign Missions.—Flat River Association, $33.78; Bear Branch, 1.11; Moore's Creek, 1.51; Sunbeams, Selma, 1.40; Sunbeams, Newton, 2.80; Perrys Chapel, 12.60; W. M. S., Perrys Chapel, 1.77; W. M. S. Elkin, 1.88; Galeed, Bladen, 11.60; Bethel, Bladen, 1.00; Browns Creek, Bladen, .42; Abbottsburg, Bladen, .56; Ivanhoe, 2.50; Roanoke, .94. Total this week, $73.87. Previously reported, $7,240.79. Total this year, $7,314.66.

Home Missions.—Flat River Association, $32.18; Pleasant Grove, Stanley, 1.00; Bethel, Bladen, 1.00; Browns Creek, Bladen, .42; Abbottsburg, Bladen, .85; Centre Road, Bladen, 1.00; Central Union, 1.27; Brantley's Grove, W. Chowan, 2.80; Roanoke, 2.50. Total this week, $43.02. Previously reported, $4,556.54. Total this year, $4,599.56.

Education.—Flat River Association, $21.00; Roberdel, Pee Dee, 2.50; So. River Association, .95; Newton, 5.00; Bethel, Bladen, 1.00; Sandy Grove, .62; Cleveland Mills, 15.10. Total this week, $46.17. Previously reported, $2,424.64. Total this year, $2,470.81.

Sunday-school and Colportage.—Flat River Association, $5.45; Lony Creek, .65; previously reported, 56.76. Total this year, $62.86.

Ministerial Relief.—Flat River Association, $20.77; Sandy Grove, Bladen, 1.40; Previously reported, $459.01. Total this year, $481.18.

Total reported this week for all objects 321.31
Previously reported for all objects $18,972.42

Total reported this year for all objects 19,293.63

WALTERS DURHAM,
Treas. Bap. State Con.

Cash collections on Educational Fund for week ending July 19, 1902:

Wilmington Association, Wilmington church: Dr. C. S. Blackwell, $10; John A. Orrell, $10; Dr. A. M. Baldwin, $10; Mrs. McIntyre, $2. Eastern Association, Lisbon church, D. L. Herring, $2. Personal: Greensboro church, Judson Peele, $5; Reidsville church, T. S. Scoggins, $5; Orphanage church, Rev. C. A. G. Thomas, $15. Total, $59.00. Total amounts previously received $9,383.76. Total receipts, $9,442.76.

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SCHOOL OF ART.—Miss Sue Hall (7 years in Cooper Union Art School of N. Y., and under N. Y. masters, and 12 years in teaching in Oxford Seminary).
CONSERVATORY OF MUSIC.—Miss Hallie E. Taurman, Director, (4 years in piano under Mills and Parsons of N. Y., 4 years in voice under Tamaro and Suffern of N. Y.); Miss Edna Hudson, B. M., (O. S.), piano; Miss Carrie Hobgood, B. M., (O. S.), piano.
The President and his wife are giving their pupils the benefit of thirty-two years' experience in conducting colleges for girls.
The teachers have been tried by us and our patrons, some of them having been connected with the school for a dozen years.
IMPROVEMENTS.—Five new Emerson upright pianos have recently been added to Music Department. These with a half dozen excellent pianos already in use give an equipment in all respects first class. Many valuable books have been added to the library. The scientific apparatus has been increased.
AID TO STUDENTS.—The continued prosperity of the school enables it to offer indulgence for their board and tuition in Literary Course to worthy girls unable to meet their expenses. They will be required to give their notes at legal rate of interest at the close of the terms. One dozen girls will be admitted on this plan.
CHARGES.—These have been placed within the reach of girls of limited means. It is doubtful whether they could be made lower, even if pupils should board in clubs. The cost of dress is cheapened by the use of uniform system.
Cost for Annual Session begins September 3, 1902, and ending May 23, 1903: Board, fuel, lights, full literary course $135.00. Music and Art extra at reasonable charges. Apply for handsomely illustrated catalogue to
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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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FORWARD STEPS IN SUNDAY SCHOOL WORK TAKEN BY THE INTERNATIONAL CONVENTION

As our thoughtful readers know, we are committed to the reform movement in the Sunday-school work. We desire to see the Sunday-school become an educational institution—not losing its evangelical character but rather gaining it thereby;—and we desire to see its lessons and its methods of instruction put upon a basis of modern educational methods—graded lessons, coherent and progressive subject matter, and complete sections of Scripture as subjects of study.

The International System is managed by the International Convention. The meetings of this body are of immense importance therefore, affecting the religious instructions of millions and millions of children. An information then, and as a record of progress in the right direction, we submit here a discriminating statement by the Standard, of Chicago, of the progress achieved in the Convention at Denver:

Recently we expressed the desire that a full and fair hearing might be given by the Denver Sunday-school Convention to the criticisms on the present lesson system. Not one or two, but many speakers on the program and in the general discussions expressed the desire for change. The reforms most widely urged were beginners' and advanced courses for special needs and a lengthening of the regular courses so as to avoid abrupt breaks in a period of Bible history. Speaker after speaker, in the debates upon this subject, began with professions of loyalty to the uniform system, were interrupted by a burst of applause from the "old guard," who have strenuously opposed reform, and then went on to qualify his loyalty by emphatic demand for the correction of grave defects. This fact, and the applause which greeted such utterances as those of Dr. Blackall, Dr. Dunning and Dr. Hazard, were the more surprising in view of the personnel of the convention.

It is a familiar fact that the large majority of the men and women who are elected by their State Sunday-school organizations to represent them in the international convention are persons identified with the local or district Sunday-school work, and in most cases do not regard the Sunday-school as primarily an educational institution, but rather as a part of the evangelistic machinery of the church. This conception is shared by some of the Sunday-school leaders of national reputation, and is in no way an indication of narrowness. Nevertheless, those who regard the correct impartation of Bible facts as an incidental function of the Sunday-school are likely to look doubtfully at all proposed changes which appear to exalt this function at the expense of uniformity; and since the delegates at an international convention are by the very method of their choice likely to belong to the ranks of the conservatives rather than of the radicals, the progress achieved at Denver is the more unexpected and gratifying.

That progress includes: (1) The endorsement of the idea of a one year's beginner's course, with the probability that a second year's primary course may be secured later. (2) The demand, informally expressed, for fewer illogical and arbitrary breaks in the lesson courses. (3) The revolt against the absurd limitation of the length of a lesson to suit printers in their "make-up." (4) The spirit of protest on the part of a few speakers, supported by applause from the floor, against the arguments of conservative [illegible] of the lesson committee and intended to show that the Sunday-school needs little grading and little application of the pedagogical principles [illegible] secular teaching. "Our Lord," said one eminent speaker, "when He was confronted with the needs of the child, responded not with a course of graded lessons, but with a caress." This sort of pious nonsense was heard at Denver, but it did not satisfy the people as of old. There was a spirit of restlessness which seemed to indicate that the reign of platitude and the false antithesis of pedagogy against piety are doomed.

It is true that the lesson committee's fine report, representing the more progressive sentiment within the committee, met with some opposition; in particular, that its action in taking preliminary steps at the request of Sunday-school editors to issue a special course for advanced classes was disapproved. But the circumstances which led to that disapproval, as described in our report, show how slight an indication the vote, taken in the midst of confusion, was of the real sentiment of the convention. And the mere fact that the secretary of the lesson committee and some at least of his associates should put forth such a report hinting of more radical changes in the future, is deeply significant. It could not have taken place three years ago.

GENERAL THOMAS J. MORGAN.

We record with deep regret the death of General Thomas J. Morgan, Secretary of the American Baptist Home Mission Society. There was no more familiar figure amongst Baptists in the North than that of General Morgan; and none of their leaders was more esteemed. He was not so well known in the South, but he was well known and highly esteemed. He had made many visits to the South mainly in the interest of the Home Mission Society's work for the colored race, and—if his work at Raleigh is an index—he invariably made for progress toward a better understanding between Northern and Southern Baptists.

We take it that General Morgan's name will long be connected prominently with three important questions of our Nation—the race question, the Indian question, and the Roman Catholic conspiracy to dominate the Government's Indian schools. To him more than to any one is due the retirement of the Roman Catholics from the Government's schools in the West. To him in no small degree is due the general improvement of the Government's Indian agencies. (For a time he held a high position in this department, if we are not mistaken). And in the management of the operations of his Society he has had much to do in the education of the negro. Of course his activities were as extensive as the activities of the Home Mission Society; but in these three particulars he has risen higher than even his high office demanded.

The Baptist cause has lost a strong leader. The Northern Baptists have suffered an irreparable loss. Indeed, in view of General Morgan's goodly life, we may say truly that the ranks of Christian citizens in the world have lost a captain and great man.

The character of a political candidate is always a paramount issue with a Christian. Teach your party to nominate men of high character by withholding your support from all others. It is no more than your duty as a citizen and a Christian.

It promises now that North Carolina shall have great crops this year and fair prices. There will be no excuse at all, if we fail to raise $50,000 for education and pay that debt on the Baptist Female University. Let us have a glorious campaign throughout the churches.

Let an effort be made this year to have the voice of the people—the pew—heard in our coming associations. The travelling brethren need instruction. And let us have open conferences on the state of the churches. We believe that our associations will lose in interest and power unless the delegates are called upon to speak out more freely.

We find this new way to spell small porker and quite passable piece of humor in our esteemed contemporary, the American Baptist Flag: "To Bro. Pigue we commend the pertness of the young man's remark who witnessed the performance of what is called infant baptism. He said: 'We have had boneless codfish; chainless bicycles; horseless carriages; wireless telegraphy, and now we have waterless baptism.'"

THE SIN OF ISRAEL; THE PRAYER OF MOSES; THE MERCY OF GOD.

Sunday-school Lesson for July 27. Exodus 32:1-35.

Let the student read Moses' account of the events of this lesson as given in Deuteronomy 9:11-21.

Much else did Moses have to receive from God beside the Ten Laws. He spent several weeks on Sinai, apart from Israel in communion with God. In this brief period, the tribes of Israel lost regard for him, gratitude perished, the awful accompaniments of the delivering of the Law were forgotten or explained away; and in the desire for new things, in the impatient desire to move on, to which immature peoples and persons are so susceptible, Israel called for another god and another leader.

It is interesting to observe that Israel's demand was for gods—for gods made. ("Make us gods"); for gods seen—that shall go before us; and for gods active—that shall "go". In each of these descriptive expressions Israel's origin in Chaldea, Israel's surroundings, and Israel's sojourn, speak. The children of Israel desired gods like the Egyptians had. A God who is Spirit they could not lay hold of, and they could not be satisfied with. Moreover they could not bear the dignity of having an invisible God. They wanted one that their eyes could see. Out of such a people God—the patient God and Father—brought at last a nation that gave the world the religion of Spirit and of Truth. One cannot wonder at the length of time He took: one wonders that it was done. To follow the slow development of this people from their low station, as they forget God in sight of Sinai, to that time when from their loins sprang the men who spread Christianity, is the privilege of every one who owns a Bible.

Over against this wayward people and their weak leader stands the stalwart form of faithful Moses—praying for them and pleading with them. There is nothing grander in history. He gives the world its standard of patriotism as in the face of God's offer to make a mighty nation of him he pleads for death and the curse of God rather than the destruction of Israel. No wonder that it is recorded of him that he changed the mind of God! Vs. 14.

In studying the lesson observe Israel's manner of worship. An altar; burnt offerings; eating and drinking and festivities;—a mixture of heathen and Hebrew customs. Their idea of a calf is traced to Egypt. It is not at all extraordinary that there should have been more or less of a turning back to things of their former experience.

But Moses is the salvation of his people. He not only pleads with God and rebukes Israel; but he takes a strong hand in affairs, upbraiding Aaron, destroying the idol, ordering the slaughter of three thousand of the most stiff-necked offenders, and distributes reminders of his indignation throughout the entire camp by grinding up the idol and putting the dust in the drinking water. Such was the tutelage of that youthful nation; and to such it owes its ultimate strength. Had Moses not returned, or had he returned to yield to Aaron's counsels, Israel's name would have perished from the earth in three generations. God saved the nation through a man—and not by miraculous intervention but by the hot indignation and the swift measures of a man.

There is in our lesson an impressive light upon the capacity of a man to save a people, and upon the tender mercy of God. Indeed this along with the inviolability of God's Law and the capacity of a man to work powerfully with God through prayer and service, is the lesson. In the punishments we see the inviolability; in the work of Moses we see man's capacity to work mightily because he works with God. But in the suffering, in the offering (self-offering) of Moses, we see the power of a man to suffer for his people. God would not require his death, however, but his life. And in the return of Moses to Israel to take up God's work with them again, having offered his life in atonement, we see the capacity of a man to love his people, and the capacity of God to do mercy. The word atonement occurs. It brings visions of Him who bore the sins of men. Indeed it is not a strain to say that Moses had in mind to offer himself in atonement for Israel's sin. But God would not accept that, and instead gave him the work of leading Israel into a better life—which is next to bearing away the sins of a people in one's body.

Tender and heart-breaking as the prayer of Moses is—containing a sob that has been heard across the centuries—"Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray thee, out of the book which Thou has written!"—more tender is the mercy of God. He understands; He hears the prayer of Moses; His indignation melts before His mercy; and He calls His Leader from the earth, saying, "And now, go, lead the people unto the place of which I have spoken to thee; behold, mine Angel shall go before thee; nevertheless * * * I will visit their sin upon them." So with infinite tenderness He lifts Moses from despair and sets him about his work.

It is the old story of God—of pity and of holiness. Much doth He forgive; but for sin there must be suffering.

There is in this lesson also—and all along in these Scriptures a beautiful and impressive lesson of prayer. Mark how Moses prayed; and how God heard him. It is as though a beloved subject were pleading with a beloved and infinitely mighty king.

Associations.

JULY

Flat River, held with Fellowship church, Tuesday, 15th; Pilot Mountain, held with Mayodan church, Rockingham County, Thursday, 31st.

AUGUST

Beulah, held with Milton church, Tuesday, 5th; Carolina, held at Hooper's Creek, Tuesday, 5th; New Found, held at Union, Buncombe County, Thursday, 7th; Buncombe Co., held at West End church, Asheville, Tuesday, 12th; Tuckaseige, held at Cowee, Macon Co., Thursday, 14th; Yadkin, held at Forbush church, Yadkin Co., Thursday, 14th; Liberty, held at Lick Creek, Tuesday, 19th; French Broad, held at Paint Gap church, Madison Co., Wednesday, 20th; Brushy Mountain, held at Wilkesboro, Wilkes Co., Thursday, 21st; Haywood Co., held at Fines Creek, Thursday, 21st; Mecklenburg and Cabarrus, Matthews, Thursday, 21st; Three Forks, Flat Top church, near Blowing Rock, Tuesday, 26th.

SEPTEMBER

South Yadkin, held at New Hope church, Iredell Co., Thursday, 4th; Alleghany and Grayson, Sparta, N. C., Thursday, 11-13; Yancey Co., Jack's Creek church, Wallace, N. C., Thursday, 11th; Mitchell Co., Cane Creek church, five miles east of Bakersville, Tuesday, 16th; Atlantic, held at Bayboro church, Wednesday, 17th; Piedmont, held at High Point, Wednesday, 17th; Caldwell Co., Bethany church, 15 miles northeast of Lenoir, Thursday, 25th; King's Mountain, Pleasant Grove church six miles northeast of Shelby, Thursday, 25th; Stone Mountain, Walnut Grove, Ira, N. C., Thursday, 25th; Western North Carolina, Tuxquittee church, Clay Co., Thursday, 25th; Ashe, Bristol church, Tuesday, 30th.

OCTOBER

Green River, Mills Spring, Polk Co., Wednesday, 1st; Alexander, held at Taylor Spring church, Iredell co., Thursday, 2nd; Liberty and Ducktown, Pleasant Grove church, six miles west of Murphy, Thursday, 2nd; Sandy Creek, held at Siler City, Thursday, 2nd; Tar River, held at Washington, N. C., Monday, 6th; Eastern, held at Hallsville, Duplin Co., Tuesday, 7th; Mt. Zion, held at East Durham, Tuesday, 7th; Brier Creek, Fall Creek church, Yadkin Co., three miles southeast of Elkin, Thursday, 9th; Catawba River, Pleasant Hill church, Thursday, 9th; Sandy Run, Cherokee Creek, eight miles west of Gaffneys, S. C., Thursday, 9th; Union, held at Waxhaw, N. C., Thursday, 9th; Central, Bay Leaf church, Wake County, Tuesday, 14th; Cedar Creek, Cedar Creek, Cumberland Co., Wednesday, 15th; Montgomery, Wadesville, Thursday, 16-18th; Transylvania, held with Little River church, Thursday, 16th; Neuse, Falling Creek church, Grantham, Tuesday, 21st; South River, Calvary church, Johnson Co., nearest railroad Dunn, Wednesday, 22-24th; Cape Fear and Columbus, Pleasant Plains church, Columbus Co., Thursday, 23rd; Pee Dee, Pleasant Grove church, Richmond Co., Thursday, 23rd; South Fork, McAdenville church, Gaston Co., Thursday, 23rd; West Chowan, Conaritsa, Bertie Co., Tuesday, 28th; Little River, Dunn, Harnett Co., Thursday, 30th; Raleigh, Lee's Chapel, Wake Co., Thursday, 30th.

NOVEMBER

Wilmington, Long Creek church, Wednesday, 5th; Bladen, Galeed church, Wednesday, 5th; Brunswick, Jenies Branch, Brunswick Co., Thursday, 6th; Stanly, Silver Springs church, Thursday, 6th; Robeson, Lumberton, N. C., Tuesday, 18-20th.

Baptist State Convention, Durham, December 10-14th.

If there are any errors, please report them promptly to Secretary Johnson, Raleigh, N. C.

ITEMS HERE AND THERE.

....Certain trustees propose to open a Kansas City Baptist Theological Seminary next year. But it takes a Boyce and Broadus to make a Theological Seminary after all.

....The Christian Index inquires, "Shall we wash all this dirty linen in public?" referring to the conduct of Diaz. Unfortunately the Baptist washing place is the front door. Moab is our wash-pot of a truth. Private washing of soiled linen is unbaptistic—if we may use that much worn and unhappy word just once.

....Another North Carolina face looks out from the Baptist Argus, and we find this sketch below it: "Brother Wray is a native of North Carolina. He was born in Shelby in 1872 and was educated at Wake Forest College, Harvard University and the Southern Baptist Theological Seminary. He comes from a family of preachers, being a kinsman of the noted Dixon preachers. He was ordained at the First Baptist church, of Knoxville, Tenn., and his first pastorate was in Winston, N. C. Brother Wray has been pastor of Milledgeville, Ga., for six years. In addition to his pastorate he is chaplain of the State Sanitarium, and also does considerable evangelistic work, in which he has been greatly blessed."

....Rev. Junius W. Millard of Baltimore, has quite a good summer's work on hand. He left Baltimore on the 7th for his vacation. After going to the B. Y. P. U. Convention at Providence, he will go to Silver Bay, N. Y., which is on Lake George, to deliver two addresses at the Summer Bible Conference of the Young Women's Christian Association. He will speak twice on the subject, "The Blessed Redeemer our Substitute for Sin and Our Constant Inspiration for a New Life." From there he will go through Canada, and preach Sunday, July 20th, at Walmer Road church, Toronto. He will speak at Silver Bay, the 13th and 14th. The month of August he will rest with the family in Blue Grass Kentucky.

....Editor Cranfill, of the Texas Standard, is suffering with ulceration of the eyes, and, therefore, Editor Hayden's suit against him and others must be postponed until October. Then, too, the weather will be cooler. By the way we have wondered why the Western brethren haven't long ago taken this question out of the courts and settled it as they settle all the great theological questions—by a public debate and basket picnic. This way of merely swearing to things is altogether ineffective—in Texas. We suppose it belongs to the effete East. Editor Cranfill produced an affidavit that his eyes were ruinously sore on a certain date, and Editor Hayden immediately produced three that Bro. Cranfill was in the pink of health that day. Away with mere oaths: Let's have a debate.

....Bro. W. E. Sutton writes: "A council convened at Sandy Bottom, Lenoir County, on 5th Lord's day in June, 1902, to advise and assist in the organization of a Baptist church. After prayer and reading the Scriptures, the council was organized by the choice of W. L. Bilbro as moderator and W. E. Sutton as clerk. Fourteen persons presented letters from New Hope Baptist church, and after adopting, for their rule of faith and practices, Christ's law as laid down in the New Testament, and associating themselves together in covenant relations for the worship and service of our common Lord, were recognized by the council as a regular Baptist church in Christ, and commended to the fellowship and sympathy of all sister churches. This church will be known as Sandy Bottom Missionary Baptist church, and will become a member of Neuse Association at the next session of that body."

....Rev. B. W. N. Simms is coming to Waynesville. The Texas Standard says: "Rev. B. W. N. Simms, who has for many months been in our State, has accepted a call to a church in North Carolina. The Standard regrets exceedingly that some of our churches did not engage the services of this godly man, while he was among us. He is one of the most active and useful ministers in the Baptist pulpit." Bro. Simms has since written the following to the Standard: "When Dr. J. B. Jeter went to Rome in the seventies to see about a chapel for the Southern Baptist Foreign Mission Board, and his brethren remonstrated that 'he was too old to take the trip,' etc., he remarked, 'Brethren, I suppose it is just as near to heaven from Rome as it is from Richmond.' He went to Rome from Richmond. But he went from Richmond to heaven afterwards. Having been reared near the historic 'Blue Ridge' in Virginia, I shall not be among strangers when I again climb their peaks in North Carolina. But I shall often pine for a view of the beautiful prairies of Texas, and for their fruits and flowers—her sunshine and her song-birds! We would love to have lived here had it been God's will. We think now we see clearly it's God's will that we go to the old North State. 'Thy will be done!' To one and all, good-bye. 'God be with you till we meet again.'" We can assure Bro. Simms that he will be considerably nearer heaven according to orthodox geography at Waynesville than in Texas.

Obituaries.

"There is no death! The stars go down
To rise upon some other shore,
And bright in heaven's jeweled crown
They shine for evermore.

CHANDLER.—Mrs. Mollie Royster Chandler was born October 23, 1849; married W. T. Chandler December 3, 1878, and soon afterwards joined the Amis Chapel Baptist church. After a short illness, she died June 22, 1902.

She was a loving wife, a devoted mother, an excellent neighbor and a Christian lady of the highest refinement.

BRIDGES.—Died of paralysis, Gum Springs, Chatham County, N. C., March 28, 1902, Deacon Amos Bridges, in his 75th year. He had been a member of Gum Springs church for fifty-two years. Devoted, faithful, prayerful, and liberal beyond his means, a church goer and Sunday-school attendant all the time, the most so of any person I ever knew, he was loyal to his Master's work in every form. One of the best men I ever knew; his earnest listening was an inspiration to his pastor.

In the death of Deacon Amos Bridges, his home sustains the irreparable loss of a noble, dutiful, and an affectionate, loving father; the church and Sunday-school an earnest, zealous worker; the neighborhood an upright citizen. May the bereaved son and daughter, and grandchildren look to God who alone can comfort and sustain them in this dispensation of His providence.

REV. O. T. EDWARDS, Pastor.

GREEN.—In the afternoon of June 12, 1902, Jesse Green, the senior deacon of Eaton's church, fell asleep in Jesus, at the ripe old age of four score years, one month and twenty-one days.

In early life he gave himself to God and united with the Baptist church at Marion, Davidson County. In 1854 he moved to Davie County, and united with Eaton's church, where he worshipped and served his Lord for nearly a half century. In 1844 he was married to Susan Lopp, and to this happy union were born twelve children, seven of whom survive. After the death of his first wife he married Sarah M. Collett in 1889, who was his stay and support until death. He was a man of deep convictions, and he believed with all his heart every word of the Book of God. He was a thorough Baptist, and in full accord with all of our denominational work. To every good cause he gave gladly and liberally. He believed and realized that it was more blessed to give than to receive. He was a subscriber to the Recorder for more than fifty years. He was loved and honored by the entire membership of his church and also by his neighbors. All bear witness to his great usefulness and his genuine worth of character. It was beautiful to see how God sustained and comforted his aged servant, who for so many years had been gradually becoming mete for the inheritance of the saints in light. Six sons and one daughter survive him to mourn their loss. May our dear Lord comfort and sustain them and the bereaved companion.

PASTOR.

BASS.—Mr. J. A. Bass was overtaken by the hand of affliction at his home in Danville, Va., March 19, and was called to his reward May 28. He was called from this world in early manhood, being only twenty-two years, ten months, and fifteen days old.

He joined the Mount Zion church at twelve years old, and was baptized by Rev. W. E. Warren.

He was a pious, consecrated young man.

Many were impressed with his daily walk. He loved and revered the church and Sunday-school, and was ever loyal to the Master's work.

Faithfulness to his profession adorned his life when in dying moments. His daily walk with friends and kindred in North Carolina and Virginia proved to us that he was ready to meet his God.

Just before he crossed the river of death he spoke these words for his North Carolina friends: "Fairwell pilgrims of North Carolina—a few more years, and we will be together." A few moments before he breathed his last, he called the family to bid them good bye.

The first to hear the parting word was the dear old father, and the next was his three sisters, then the little brother Harry, and last of all the one who loved him most, the dear mother.

Then he was heard to sing a few words from that old hymn: "Redeeming love has been my theme and shall be until I die."

When the shadow of death drew near he said, "Tell mother I am going to heaven."

His remains were placed near Birch, Va., where his little sister Lizzie, had been sleeping twelve months and four days.

Let us remember him as one who sleeps and not dead. A friend.

J. D. ELLIOTT.

PETTY.—William B. Petty, of Moore County, N. C., was born April 10, 1821, and died July 2, 1902, aged 81 years, 2 months and 22 days.

He was married to Melinda Lasiter on January 23, 1844, who proved to be an help-meet indeed, for she was one of the best of women. They lived happily together for 52 years and reared 6 children, 4 sons and 2 daughters. Bro. W. C. Petty, of Carthage, being the oldest.

Bro. Petty was baptized into the fellowship of Cool Springs church in Moore County, about 1856, by Rev. T. S. Yarboro, and at once became an active church worker. Soon after he joined the church he was made a deacon, which position he held until the day of his death. He was a pillar of the church and a leader for 46 years, one of the best deacons the writer ever knew. He was always present at church meetings and never thought of flinching from any duty. He was of a cheerful disposition, never in a melancholy mood, loved his church and neighbors, and was by them loved in return.

It was a joy to visit his home. He had a pleasant one in which peace and joy reigned for 52 years. The first visit death made to his home was on the 21st day of January, 1897, and took away his wife. Since then Brother Petty spent most of his time among his children, they having all been married and doing well in the world. He died at the home of his oldest daughter, Mrs. J. M. Stinson in Chatham County. His remains were buried in the graveyard of the Cool Springs church, in the presence of all of his children and a large concourse of his friends, the burial service conducted by the writer. A good man is gone, his place will be hard to fill, but it is the Lord, let Him do as seemeth Him good.

W. H. H. LAWHON.

COLLIER.—Rev. R. B. Collier, who until recently was pastor of three churches in Henrico County, Va., died at his home in Richmond, April 17. He had been forced to resign his work on account of ill health, very much against his will, for his active mind and great heart were closely allied to the work he had set himself to do.

Bro. Collier was born in Greenville County, Va., in 1849, being fifty-three years old at his death. After leaving Richmond College he accepted the pastorate of several churches in Brunswick County, Va., where he married in 1873. He came to North Carolina in 1886, and in 1890 he was called to Baltimore, Md., where he remained five years. His health failing, he resigned; but the next year assumed the pastorate of churches near Richmond, which he served until he retired from active work. His wife and seven children survive him. His remains were taken to his old home in Greenville County, and the funeral rites conducted by the writer in the presence of a large concourse of people.

His death was marked by calm resignation to the divine will. Among his last words were "I want rest." He had great faith in heavenly recognition, and spoke of it to his wife on his death-bed. "I wish," said he, "I could talk with some who never agreed with me on heavenly recognition; I think I could now convince them that I was right." He spoke of dying as he would of visiting dear friends.

He was a man of upright character, zealous in Christian work, and remarkably successful in his work of the ministry. He richly deserves the encomium which his faithful life-work brings as the reward from the Master he had loved and served: "Well done, good and faithful servant."

J. R. CULLOM.

May 7, 1902.

(Baltimore papers please copy.)

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Hall's family Pills are the best

DR. TICHENOR'S ANTISEPTIC

FOR

WOUNDS, BURNS, BRUISES
SCALDS, COLIC, CRAMPS,
HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.

There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.

I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton.

Shreveport Med. Co., New Orleans, La.

Prevent Baldness

By Shampoos with

Cuticura SOAP

And light dressings with CUTICURA, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions Use

CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and chafings, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

Complete Humour Cure, $1.

CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching and inflammation, and soothe and heal, and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT as well as for all other blood purifiers and humour cures. In screw-cap vials, containing 60 doses, price, 25c.

Sold throughout the World. British Depot: 27-29, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

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SOUTHERN RAILWAY WEEK END RATES TO MOUNTAIN AND SEACOAST RESORTS.

The Southern Railway will sell Week End round trip tickets for points named below for all trains Saturdays and Sundays, good returning leaving destination not later than Monday following date of sale, except for Morehead City, N. C., tickets will be sold Saturdays only good returning leaving destination Tuesday following date of sale, and Blowing Rock, N. C., all trains Fridays and Saturdays, good returning leaving destination not later than Tuesday following date of sale, at the following rate from Raleigh:

To Asheville, N. C.	$6.25
To Black Mountains, N. C.	5.85
To Round Knob, N. C.	5.65
To Marion, N. C.	5.30
To Morganton, N. C.	4.80
To Connelly Springs, N. C.	4.75
To Hickory, N. C.	4.75
To Shelby, N. C.	5.25
To Rutherfordton, N. C.	5.85
To Lincolnton, N. C.	4.75
To Cliffs, N. C.	4.75
To Lenoir, N. C.	4.80
To Norfolk, Va.	4.00
To Old Point, Va.	4.00
To Ocean View, Va.	4.00
To Virginia Beach, Va.	4.25
To Morehead City, N. C.	4.00
To Wilmington, N. C.	4.00
To Blowing Rock, N. C.	7.80
To Hot Springs, N. C.	7.00

For further particulars, tickets, Pullman reservations, etc., write or call on

T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

SPECIAL RATES VIA S. A. L. RY.

MONTEAGLE, TENN.—$17.95 from Raleigh to Monteagle, Tenn., and return, account Monteagle Sunday-school Institute, August 11-23. Tickets to be sold August 6, 9, 10, 11; final limit August 25th.

SALT LAKE CITY, UTAH.—$82.00 Raleigh to Salt Lake City, Utah and return, account Annual Meeting B. P. O. Elks, August 12-14. Tickets to be sold August 6 to 9 inclusive; tickets good until September 30th.

For any information call on the undersigned.

C. H. GATTIS,
C. P. and T. A., Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

$14.35 ATLANTA, GA., AND RETURN.

The Southern Railway announces the above low rate Raleigh to Atlanta and return account Negro Young People's Christian and Educational Congress, Atlanta, Ga., August 6th to 11th.

Tickets will be sold August 2d and 4th, with final limit 15 days from date of sale.

Correspondingly low rates apply from all other stations on this company's lines.

The Southern has two daily trains Raleigh to Atlanta leaving 1.00 a. m. and 3.50 p. m., arriving Atlanta 3.35 p. m. and 5.10 a. m., respectively.

For detailed information, tickets, Pullman reservations, etc., write or call on

T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

SOUTHERN RAILWAY'S CHANGE IN PULLMAN SERVICE.

The Southern Railway announces change in their Pullman service effective Sunday, June 15th, Raleigh and Greensboro car on train Nos. 11 and 12 will be operated between Greensboro and Goldsboro.

This will prove a great convenience to the traveling public, especially the Morehead City travel. No. 11 leaves Raleigh 1 a. m., for Greensboro, and No. 12 leaves 5.25 a. m., for Goldsboro.

T. C. STURGIS, C. T. A.,
Raleigh, N. C.

ASHEVILLE, N. C.—Raleigh to Asheville, N. C., and return $8.80, account meeting Society of American Florist and Ornamental Horticulturalists. Tickets on sale August 17th, 18th and 19th, final limit August 25th.

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Quickest Route To Florida

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WRITE FOR CATALOGUE.

Special Rates via S. A. L. Railway.

BIENNIAL MEETING, KNIGHTS OF PYTHIAS, San Francisco Cal., August 11-12.

On account of the above occasions the Seaboard Air Line Railway will sell round trip tickets from ALL POINTS at greatly reduced rates; rate from Raleigh, N. C., $65.25 for the round trip. As to selling dates and other information call at Seaboard Office, Yarborough House.

For further information regarding rates and schedules, address or call on the undersigned.

C. H. GATTIS,
Pass. and Ticket Agent, Raleigh, N. C.
H. S. LEARD,
Trav. Pass. Agent, Raleigh, N. C.

SAN FRANCISCO, CAL.—$65.25 from North Carolina points to San Francisco, Ca., and return, account Biennial Meeting Knights of Pythias, August 11-12, 1902.

CHATTANOOGA, TENN.—$15.50 Raleigh to Chattanooga, Tenn., and return, account Annual Meeting Southern Educational Association, July 1-4, plus $2.00 membership fee. Tickets to be sold June 27 to July 1, final limit July 6. Tickets can be extended until September 10th.

Week End tickets to the Mountain and Seashore Resorts will be placed on sale June 14, round trip rates as follows:

Norfolk, Va.	$4.00
Old Point, Va.	4.00
Ocean View, Va.	4.00
Virginia Beach, Va.	4.25
Wilmington, N. C.	4.00
Jackson Springs, N. C.	3.00
Lincolnton, N. C.	4.75
Shelby, N. C.	5.25
Rutherfordton, N. C.	5.85
Marion, N. C.	5.30
Hickory, N. C.	4.75
Cliffs, N. C.	4.75
Lenoir, N. C.	4.80
Blowing Rock, N. C.	7.80

For any information, regarding rates, schedules and Pullman reservation, apply to C. H. Gattis, P. and T. A., Raleigh, N. C.; H. S. Leard, T. P. A., Raleigh, N. C., office in Yarboro. House.

Current Events.

STATE NEWS.

The Democratic Conventios.

This body met in Greensboro last week. There were 1,260 votes. The number of delegates and visitors was between 2,000 and 3,000. Senator Simmons, Chairman of the Executive Committee, appointed Alfred M. Scales temporary chairman. Hon. H. G. Turner was chosen permanent chairman. Mr. Simmons delivered an address on the issues of the campaign, in which he undertook to strike the keynote. He defended his recent effort to obtain from the Republicans a declaration that the suffrage amendment will not be attacked. In the midst of his defense quite a demonstration was made from the floor against projecting the campaign upon the race issue. The temper of the State on this subject is clear. Mr. Simmons agreed that if the Republicans will make it clear that they will not seek to gain advantage by overthrowing the Amendment, the last ground for using the race issue will have been removed. Taking up other subjects, he praised the present Administration of the State's affairs and defended the borrowing of $200,000 by the State Treasurer to pay appropriations made by the last General Assembly. He based his defence on the ground that this money had been expended on the State's educational and charitable institutions, particularly on the free schools ($85,000 of it). He also discussed national issues.

Associate Justice Walter Clark was nominated for Chief Justice by an overwhelming vote—receiving 1,141 votes, there being only 75 votes passively and actively against him. Henry G. Connor was named for Associate Justice to succeed Justice Clark, receiving a majority of five votes over Judge Brown. Mr. Platt D. Walker, an attorney of Charlotte, was nominated for Associate Justice to succeed Justice Cook. Mr. E. C. Beddingfield of Wake, was nominated for Corporation Commissioner. Mr. J. Y. Joyner was nominated for Superintendent of Public Instruction.

There were two features of the Convention that have been widely noted: First, the remarkable attentions of the city of Greensboro. She gave them a band, ice-water, lemonade, electric fans, and permitted the saloons to keep open two hours later than usual. (This latter was not appreciated by some of the delegates or by the ministers of the city.) Second, the disorderliness of the Convention. The delegates would not hear the speakers. Many were wantonly howled down. One speaker was roundly cursed from the floor. This latter cannot be justified, though the young man's fool-hardy and uncalled for remarks invited denunciation. In the other cases the aversion was not to free speech, but to too much of it. The delegates had their minds made up and would not hear.

The platform brought out the diverse elements in the party. It begins by demanding that the Republicans openly acquiesce in the Amendment. It pledges the party to a fair and just system of taxation and demands that "all subjects of taxation shall bear the just and equal proportion of the burdens of government." It renews the pledge to extend and improve the public school system, and takes high ground in behalf of road improvement. Denounces imperialism, trusts, high tariff.

The division and debate was brought out by the endorsement of the Kansas City platform. One side desired no mention of that platform; the other demanded that it be mentioned. The latter won, the vote standing 690 to 535. But it was clear and confessed that for the time free silver will be no issue. This is a striking evidence of the turning of the tide.

After more or less boisterous debate all reference to primaries was voted out of the platform.

No mention was made of a reformatory for youthful criminals, or of using the swamp-land funds for building free-school houses, or of putting an end to employing children in factories or of revising our legislation with regard to the liquor traffic. These are live issues in North Carolina and while we regret that they were not noticed, we hope the people will make demands on the candidates with reference to them. The only State issues mentioned in the platform are the Amendment (conditional as explained above), maintenance of free school policy, good roads and good government in general.

On the whole there was unmistakable evidence that the party has made progress towards conservatism, and that the trend is towards tolerance and progressive issues. The doom of certain would-be leaders was sealed. This trend was so strong that an expected bolt was abandoned in the presence of it. A powerful movement to carry the party forward is evidently on foot and is succeeding wonderfully.

DIZZINESS AND HEADACHES relieved immediately by Hicks' Capudine. 10c., 25c., 50c. No bad effect whatever follows. For sale by all druggists.

GENERAL NEWS.

The President is endeavoring to rest at Oyster Bay.

King Edward continues to improve. He is now on his yacht.

An oil well at Jennings, La., is on fire, and $10,000 is offered for any one who will put the fire out.

On Sunday eleven people lost their lives in a hurricane in Baltimore. Hundreds of houses were unroofed. Of the eleven, nine were drowned in the harbor.

A flood in the Mississippi River in Iowa, Illinois and Missouri, last week did damage to crops amounting to $6,000,000. In North Carolina the crops suffered for water.

The Russian government has proposed an International Conference on Trusts. Next we shall hear that this, like the money question, is international, and therefore "the party" should not be bothered with it.

The United Mine Workers' Convention last week declared against a general strike. This means that the hard coal workers will carry the strike on alone. They need $500,000 a week, and an assessment of $1.00 per week, and the members of the Mine Workers' Union will be called upon for this sum. The strikers now have in hand $500,000. When labor unions go calmly about raising from $250,000 to $500,000 a week, one begins to see to what degree unionism has been perfected. All the capital is not on one side.

So far as we can gather the mission of Governor Taft to Rome has failed. His purpose was to get the Friars—a Roman Catholic order that holds large areas of land—out of the Philippine Islands. Of course our Government offers to pay them amply The Friars are a positive obstruction to progress in the island. They are very much hated by the natives. But the Vatican declines to call them out. We are left to infer that the Pope will confer with them on the subject and that the United States will have to abide their conclusion.

United States Secretary of the Treasury, Mr. L. M. Shaw, sends us his correspondence with the President of the Louisiana Purchase Exposition Company, St. Louis, in which is brought out the United States' demand that the Exposition close its gates on Sunday or lose the $5,000,000 appropriated by the United States for the Exposition. The latter seemed a little reluctant to tie itself up by a contract, but Mr. Shaw ordered all payments on the appropriation stopped until he had the contract in hand signed and sealed. Good!—Argus.

The Virginia Constitutional Convention has completed its work. By the new constitution the House of Delegates will be elected biennially, and the Senate quadrennially, beginning in 1907. The county judge system was replaced with a district system much like that in North Carolina. The question of most interest was that of restricting the suffrage. Of the plan finally adopted the following description, from the Herald, is clear:

"The plan makes registration a condition of voting. Until January 1, 1904, the registration boards appointed by the Convention will register those who have paid for the year preceding that in which they apply, a State tax at least of $1, which means the ownership of $250 worth of property, and also those who or whose fathers have rendered service in the army or navy of the United States or of the Confederate States, and also those who can read and explain, or understand and explain when read to them, any section of the Constitution. Those thus registered are listed on the permanent roll. After January 1, 1904, only those will be registered who are able to write their applications without assistance. After that date all voters, except veterans of the Civil War, are required to pay the annual capitation tax of $1.50 six months in advance of the election. Voters on the permanent roll are entitled to receive aid in preparing their ballots, but all others must prepare their ballots unaided."

This Will Interest Many.

To quickly introduce B. B. B. (Botanic Blood Balm), the famous Southern blood cure, into new homes, we will send, absolutely free, 10,000 trial treatments. Botanic Blood Balm (B. B. B.), quickly cures old ulcers, scrofula, eczema, itching skin and blood humors, cancer, eating, festering sores, boils, carbuncles, pimples or offensive eruptions, pains in bones or joints, rheumatism, catarrh, or any blood or skin trouble. Botanic Blood Balm (B. B. B.), heals every sore or pimple, makes the blood pure and rich and stops all aches and pains. Botanic Blood Balm (B. B. B.) thoroughly tested for thirty years in hospital and private practice, and has cured thousands of cases given up as hopeless. Sold at drug stores, $1 per large bottle. For free treatment write to Blood Balm Company, 82 Mitchell St., Atlanta, Ga. Medicine sent at once, prepaid. Describe trouble and free medical advice given. Botanic Blood Balm (B. B. B.), gives life, vigor and strength to the blood. The finest Blood Purifier made. Botanic Blood Balm (B. B. B.) gives a healthy blood supply to the skin and entire system.

The Late Rev. W. M. Johnson

On the night of the 31st ult., in Matthews, N. C., his home, the Rev. W. M. Johnson suddenly died. Having known him intimately for near twenty years as pastor and close friends I can sincerely say that I have never known a purer, truer and sounder Christian gentleman. He was a nephew of the lamented Dr. McDowell of Murfreesboro, whom he in character resembled very much.

J. B. RICHARDSON.

June 2, 1902.

The trouble with most of us is not so much that we have a hard row to hoe, but that we dislike hoeing.—Puck.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Position Wanted

A Virginia lady holding first grade certificates, of ten years' experience, desires a school, and would like to correspond with parties who wish to engage a teacher for the fall term. Address Miss Smithson, Boydton, Va.

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White ducks at 10c., 12½c., 15c. yd.
White linenne ducks, 20c., 25c., yd.
White English ducks, 25c. and 35c. yd.
White striped cotton cheviots, 20c. yd.
White extra heavy madras, 25c. yd.
Canvass natural linens, 35c. yd.
Plain color, natural, light blue, pinks, nile, and navy linens for shirt waist suits 50c. yd.
Plain linens 20c., 25c., 35., and 40c. yd.
Striped linens, 25c. yd.

KODAKS, CAMERAS, and Photographic Supplies. Eastman Kodak Co.'s goods. Can fill orders same day as received, especially for films. Developing 35c. for 3½x3½, 12 Exp. Printing and mounting 5c. each. If you are interested send five 1c. stamps for catalogue. W. B. SORRELL, Chapel Hill, N. C. (Mention Biblical Recorder.)

DROPSY Cured in 30 to 60 days, 10 days treatment free. O. E. COLLUM DROPSY MEDICINE CO., 613 Lowndes Building, Atlanta, Ga.

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WORLD'S GREATEST BELL FOUNDRY Estab. 1837. Church, Peal and Chime Bells. Lake Superior Copper and E. India Tin used exclusively. Write for Catalogue to E. W. VANDUZEN CO., Buckeye Bell Foundry, Cincinnati, O.

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MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure.

For fever, chills, debility and kidney diseases take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50 cents and $1.00 a bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

A PROMINENT MINISTER WRITES.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

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One agent in the country sold 45 copies in one day. Another 210 in one week. Agents have canvassed all day and sold a copy at every home. Selling price $1.50. Liberal discounts to agents. Send 25c for outfit; satisfaction guaranteed (or money refunded).

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The Pastor and the Sunday School.

Lectures delivered at the Southern Baptist Theological Seminary by REV. WILLIAM E. HATCHER, D.D.

LECTURES

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2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
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New Song Books.

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Master's Call, (Shape or Round Notes) $3.00 or $3.60 postpaid.

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Alfred Williams & Co., Booksellers, Raleigh, N. C.

Woman's Work.

Edited by MISS FANNIE E. S. HECK, President W. Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JOHNS, Raleigh, N. C.

Special Objects for Prayer.

First Day.—For subsidence of the spirit of persecution in Brazil.

Second Day.—Mr. Z. C. Taylor, Bahia, Brazil.

Third Day.—Mrs. Z. C. Taylor, Bahia, Brazil.

Fourth Day.—Miss Alyne Goolsby, Bahia, Brazil.

Fifth Day.—Joao Baptista, Bahia, Brazil.

Sixth Day.—Antonio Marques, Penedo.

Seventh Day.—For a great revival in Brazil.

Prayer study—Acts 4,1-33.

William Ashmore.

The following sketch of the Senior Missionary of the Northern Baptist, whose life and work has lain parallel with our own Missionaries, Yates and Graves, cannot fail to be of interest:

The Christmas stars have shed their light upon many a new little baby since that first Christmas morning in far away Bethlehem, and never a child came into the world, however short its life, that had not some work to do, or message to bring. But it always seems as though the little children who come into the world on Christmas Day must feel that they have a particular reason for spreading the message of Glad Tidings, since it is their privilege to have a share in that best Birthday of all the year.

It was in the town of Putnam, Ohio, in the year 1824, that there came to the home of Samuel Ashmore a Christmas child. He wore no star in his forehead, and carried no sign on his person to indicate that he had been sent into the world with any particular end in view, or that he brought with him any especial message. And yet there was a great and mighty purpose hidden there.

He was but a little fellow, when his thoughtful Scotch-Irish father became deeply interested in the revival meetings which at that time were being held in the town. Unknown to those about him, the quiet man who came and went from these services was under the strong influence of the Spirit which would in later years work so mightily through his son.

Standing one summer Sunday with others by the riverside watching while the rite of Baptism was being administered, Samuel Ashmore felt his heart go suddenly out to the Master whom these before him were following. And while he gazed with reverence and longing upon the scene, he asked first himself, and then the minister as he came up from the water, a question asked of Philip long centuries ago—

"Sir, here is water; what doth hinder me to be baptized?"

A church meeting was hastily called by the quiet water-side, Samuel Ashmore related his experience, and was voted a candidate for baptism.

Then and there, without any further preparation, he followed the minister into the water and was "straightway" baptized.

Although not present at that service, the little son has never forgotten that summer Sunday; and the memory of that father's devoted Christian life still fills with inspiration the heart of the man.

After the old Scotch custom, one son in the family was devoted to the ministry.

Perhaps beause of the passion for books which possessed this boy at an early age, the Christmas child was devoted by his parents to this calling, and so was sent to school with his life work ever kept before him.

It may have been because of his studious habits, and possibly because of the future which his father had planned for him, that he was early called the "little preacher."

At fifteen he became a Christian, but despite his father's fond anticipations, he himself failed to recognize any personal call to the ministry, for every natural impulse said "Not a preacher if I can help it."

Despite the resolution of his boyhood, having graduated from Granville College, and the Theological Seminary at Covington, Kentucky, at twenty-four years of age, Mr. Ashmore was ordained pastor of the Baptist church at Hamilton, Ohio. While there, he began to realize how many men were prepared to spread the Gospel in our land and how few were willing to go to the heathen lands. At once he offered to go himself, hoping to be sent to the Karens, but instead he was appointed a missionary to China.

He sailed from New York one midsummer day in 1850, and eight months later arrived in Bangkok, Siam, to begin his missionary work among the Chinese there.

Just before his arrival a fire had destroyed the printing press and books, so he found himself in a strange country with a difficult language to master, unassisted by the usual helps prepared by the missionaries.

Workmen were busy carrying lime for rebuilding the houses which had been burned. Our young missionary noticed that as they passed a certain point, a tally stick was given each man, and a number called out. He listened, caught the sound, and so learned to count. In this way he became familiar with the very difficult Swatow dialect of the Chinese language. Learning, as he was obliged to from the natives, he speaks with great accuracy.

In 1863, after a visit to America, he returned to China, and was appointed with Rev. Mr. Johnson to open the South China mission at Swatow.

When he first began his missionary work there were many perplexing questions to solve, for which he supposed his seminary course had fitted him, but the conditions there were very different. He was driven to the Bible for direction, and through his earnest, prayerful study, the Acts and Epistles became new books to him. Often when either missionaries or natives have gone to him for help or advice, it has been to receive an answer through the recital of some Bible narrative, or perhaps it would be only a passage of Scripture.

When the mission was first started in Swatow, only preaching could be done by himself, Mr. Johnson, and a few native Christians. As soon as possible he began to train men to help in this work, which resulted in the establishment of small churches in many villages.

Aside from his wise leadership, perhaps Dr. Ashmore's most enduring work has been his training of native helpers. His own rich store of Bible knowledge has been freely poured out for those who came to him for training.

His grasp of Old Testament symbols has made the Bible a living thing to the Chinese, for they can understand the Oriental symbolism, and he can explain the Christian symbolism which they teach.

His power over an audience in China is as marked as here in America. As he holds vast audiences spell bound in his native land, so it is in China. There the natives will often lean forward until they rest on the seat in front of them. Sometimes a listener will become so absorbed that he quite forgets his surroundings. His chin will drop, and with eyes fixed upon the speaker he will repeat his every motion, and at times go so far as to repeat the words after him.

The South China Mission at Swatow has been called the best organized mission in China.

It is certainly a tribute to Dr. Ashmore's wise leadership and faithful service.

For fifty years that Christmas child has proclaimed to listening men in distant China, the joyful tidings which once the angels sang.

For fifty years he has trained and taught, helped and advised, strengthened and encouraged the heathen for whose sake he was sent into the world on Christmas Day so many years ago.

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Home Circle.

The Duel.

Conscious is man of two natures within—
Here is his battle of life;
This is the struggle of rightness with sin:
Breath of the spirit aspiring toward heaven,
Lust of the carnal almightily driven
Earthward in sensuous strife.
Centaur-like, angel and brute in one frame,
Duelling, wrestling in pain,
Striving each power to gain
Over life's processes, over life's aim.
Incense of prayer upbreathed to the skies
Following storms of impetuous lust,—
This is the duel, until shall arise
Out of the violence, ardor and dust,
Victor, the rational, spiritual Man,
Ultimate flower of Deity's plan.

—Robert Woods Van Kirk.

At Fifteen.

Sweet as the half-blown, honeyed rose, she stands
On life's fair morning, when the crystal dew
Is on the grass, and all the sky is blue
As those that bend above Elysian lands.
The sands of Time, for her, are golden sands.
To her rapt vision, all the earth is new;
There is naught false, because her heart is true;

An untried power lies in her slender hands.
Behind her, childhood's careless, sunny days;
Before her, like an open, unread book,
An unlived story, all the future lies.
She walks no more within the childish ways;
A deeper meaning shows in tone and look,
A woman's soul in her dreamy eyes.

—New Orleans Picayune.

Whittier and the Children.

Here are some amusing anecdotes connected with the poet Whittier:

A little girl, who was in the house with him, and of whom he was very fond, asked him to commemorate in verse the death of her favorite kitten, Bethsheba by name. Without a moment's hesitation, Mr. Whittier recited solemnly:

"No worthier cat
Ever sat on a mat
Or caught a rat,
Requiescat!"

The same little girl had a pony who broke his leg, and again the poet was called upon to comfort the child with some poetic sentiment.

"I have written some lines myself," she said, "but I can't think how to finish the stanza."

"What did you write?" asked Whittier.

"My pony kicked to the right, he kicked to the left,
The stable post he struck it.
He broke the stable post short off—"

"And then," added Whittier.

"And then he kicked the bucket."

Happiness Without Possession

That happiness is not measured by possessions, but that it is to be found only where content dwells, is well illustrated by an old French legend. "This legend," says Max O'Rell, "tells of the adventures of a king to whom his advisers promised that he would find happiness the day on which he could put on the shirt of a man who admitted that he was perfectly satisfied with his lot on earth. The king started on a long journey through all the provinces of his kingdom in search of the talisman. Every nobleman or citizen he met was asked the question, but the answer was invariably the same. All were unhappy, or, at least, disappointed in life. The king continued his journey and went through the villages. The royal pageant had attracted on the road all the inhabitants of the country. Among them the king noticed a very poorly clad laborer. He bade him come forward.

"'Well,' said he, 'are you happy? Is there anything that you have not got that you would wish to have?'

"'No, your majesty,' replied the laborer, 'I'm quite satisfied.'

"'Do you mean to tell me that you are perfectly happy?'

"'Yes, sire, perfectly happy.'

"The monarch was surprised, but the sincerity of the villager struck him, and he concluded that he had heard the truth from the lips of the humble laborer.

"'At last,' he thought, 'I'm going to be happy myself.'

"'Take off your shirt,' he said, 'and give it to me.'

"'I should be very well pleased to do so,' replied the good laborer; 'but, unfortunately, I haven't any.'"

For a Nerve Tonic
Take Horsford's Acid Phosphate.
Dr. H. M. Harlow, Augusta, Me., says: "I find the best remedies in all cases in which the system requires an acid and a

Secret of the Child.

The moral development of the child begins almost as soon as its mental, and the two march hand in hand. The home is the place where correct moral principles should be first instilled in the mind of the child, and neglect of this may mean endless suffering for parents and child. Too often this is left to the servants, relatives, or the teacher later. The parent who can neglect this side of the child's development, and trust it to somebody else, is not worthy of the responsibility that has been conferred upon her. The neglect is not altogether intentional, but more often due to lack of energy and forethought. The work does not begin early enough, and the little mind gets warped before the lessons are taught.—Woman's Home Companion.

Fruit Juices.

Various antiseptics have been proposed and experimented with as preservatives for fruit juices, but they are really not necessary if the juices are properly prepared by sterilizing. Grape juice has been kept for several years when sterilized, and without a grain of any kind of preservative. After the juice of the fruits is expressed, it is heated in a porcelain-lined kettle nearly to the boiling point. After holding it at this temperature for fifteen minutes, filter the juice through felt. Meanwhile sterilize clean bottles by standing them in water at the boiling point, and fill them immediately with the heated juice. When the bottles are full put them back in the hot water and let them remain there for fifteen minutes. Then seal and close them tightly, and do not open until ready for use. Fresh fruit juices prepared in this way will retain all of their natural flavor and aroma for winter use, and they can be used in all cases where the extracts are employed in cooking. The clear juices are much more palatable and healthier than any of the chemically prepared extracts.—Ex.

The Summer Girl's Complexion.

"A good complexion is not to be had for the asking," says Priscilla Wakefield in the August Delineator, in answer to a girl who complains that all complexions do not take kindly to the sun's rays. "The first requisites for a clear skin are fresh air, exercise, regular bathing, careful diet and plenty of sleep. Eat fruit and vegetables, drink milk, and take a generous quantity of water between meals and before retiring, two glasses each time. Avoid candies, pastry, pickles, hot breads, tea and coffee. Take a bath every day and rub the body well with a rough towel. Wash the face carefully and never with very cold water. Wipe with a soft towel, rubbing up and not down. If very tired or overheated, wash the face with water almost hot and containing a little glycerine. A lather of castile soap rubbed in well will remove dust and perspiration from the pores of the skin. The soap must be rinsed off thoroughly. A good remedy for sunburn is to bathe the face with a mixture of sliced cucumber soaked in milk. A mixture of lemon juice, pure borax and powdered sugar is excellent for freckles, or a combination of sour cream and finely grated horseradish. Rose-water and elder-flower water are beneficial in softening the skin."

"Home Nursing."

We have before us a copy of a new publication, entitled "Home Nursing." The object of the book is to give practical instructions how to take care of the sick by the inexperienced. In training schools for nurses, instructions are of course given in all matters of this kind, but let any woman ask herself, "Could I give a bath to a person in bed without wetting the clothing, or change the undersheet while the bed was occupied?" and she will smile at the seeming impossibility; yet when she is shown, she will wonder why she did not discover the right way herself.

In this little book practical instructions are given for the performance of all necessary offices pertaining to the sick. The knowledge of any of them is not taken for granted, and the writer has tried to do it in such a plain, simple manner that no one need mistake the easiest way.

A sample copy of this valuable book can be had upon application to the publishers, Davis & Lawrence Co., 64 Grand St., New York City, enclosing to them 5c. in stamps or coin to pay the expense of mailing and stating the name of this paper.

[The editor of the Recorder has examined this book and commends it to our readers.]

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Lawn Ornament.

A pretty ornament for gate-posts or piazza rail is made of a tiny nail-keg. Have holes bored in their sides. As the soil is filled in and patted firmly down (using a potato-masher for the purpose) plant the seeds of various vines at the holes. If the soil isn't well pounded down as you fill the barrel, when it settles after watering, the seeds will be buried below the holes, sinking with the dirt. Use coarse-leaved vines sparingly, for the nail-keg should be a mass of living green. At the top plant vines and plants, and set the whole where it will show off to advantage. A large barrel could be utilized for beautifying the stump of a tree, if treated in the same way, but I have seen only the small ones.—Good Housekeeping.

The Irish Bulls of England.

An Irish journal, by way of revenge, no doubt, publishes some excellent English bulls. It begins with the Hyde Park orator, who, in the middle of a tirade upon landlords and capitalists, suddenly electrified his audience by exclaiming: "If these men were landed on an uninhabited island they wouldn't be there half an hour before they would have their hands in the pockets of the naked savages." A second one is quoted, almost as good: "All along the untrodden paths of the future we can see the hidden footprints of an unseen hand." A third is said to be a preacher's peroration: "We pursue the shadow; the bubble bursts; it leaves the ashes in our hands." A fourth might be added to the list; it was a brilliant exordium on the part of an English politician: "We shall never rest until we see the British lion walking hand in hand with the flood-gates of democracy."—St. James' Gazette.

A Boy's Religion.

The late Henry Drummond said to a company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meeting as she can, don't think that you are necessarily a bad boy. When you are your grandfather's age, you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart, for some boys have the idea that they will be expected to put aside most of their propensities if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants, them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church and to Sunday-school.

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1901. August 9.
[From Rev. Rockwell B. Hutton, D.D., Hardanella, Ark.]
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Taking cold is the first step towards Catarrh, for it checks perspiration, and the poisonous acids and vapors which should pass off through the skin, are thrown back upon the mucous membrane or inner skin, producing inflammation and excessive flow of mucus, much of which is absorbed into the blood, and through the circulation reaches every part of the system, involving the Stomach, Kidneys and other parts of the body. When the disease assumes the dry form, the breath becomes exceedingly foul, blinding headaches are frequent, the eyes red, hearing affected and a constant ringing in the ears. No remedy that does not reach the polluted blood can cure Catarrh. S. S. S. expels from the circulation all offensive matter, and when rich, pure blood is again coursing through the body the mucous membranes become healthy and the skin active, all the disagreeable, painful symptoms disappear, and a permanent, thorough cure is effected. S. S. S. being a strictly vegetable blood purifier does not derange the Stomach and digestion, but the appetite and general health rapidly improve under its tonic effects. Write us about your case and get the best medical advice free. Book on blood and skin diseases sent on application

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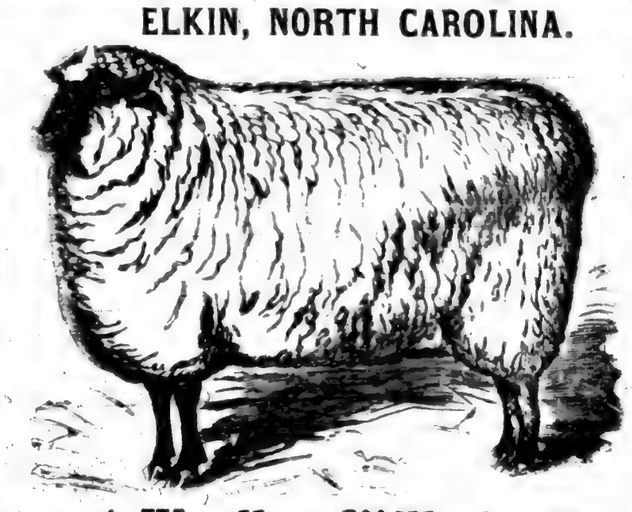

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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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A SHORT SKETCH OF NORTH CAROLINA HISTORY.

The Essay That Won First Prize in Our Young People's Contest.

BY RENA GRAY LASSITER, WAKE FOREST, N C

North Carolina was discovered and explored in 1524 by Verrazano, an Italian, in the employ of France. Forty years later it was again explored and given the name of Carolina by Jean Ribaut, another French sailor.

The first attempt at settlement was made by Sir Walter Raleigh. In 1584 he sent out an expedition under Armadas and Balowe. Barlowe wrote an account of the journey, and describes the soil as "the most plentiful, sweet, and wholesome of all the world," and the people gentle, loving, and faithful.

Queen Elizabeth, the virgin queen, then named the country Virginia in honor of herself.

In 1585 Raleigh sent 107 men to Roanoke to found a settlement. These men were mostly sons of noblemen, and unused to hard work. They spent their time in searching for water-ways across the continent, and hunting for gold, while the Indians supplied them with provisions. At last the Indians grew sullen and warlike. The colonists were in a deplorable condition and decided to return to England. They reached there after about a year's absence, carrying with them the first tobacco and potatoes ever seen in Europe.

Although this colony had failed, Raleigh determined to make another attempt. In 1587 one hundred men, their wives and children sailed for Roanoke. Most of the Indians were hostile to the English on account of former cruelties. They would allow no hunting or fishing, so Governor White was obliged to return to England for supplies. Troubles at home delayed his return three years. When he did come back the only trace of the colonists was the word Croatan, cut on a tree. White made no search for the unfortunate settlers and their fate will forever remain shrouded in mystery.

In 1663 Governor Yeardley of Virginia secured peace with the Indians, and a small company of Virginians settled in what is now Chowan County. Charles II. of England granted the country, under the name of Carolina, to eight Lords Proprietors, who, anxious to establish a flourishing colony, offered every inducement to immigrants. Religious freedom was granted, and political liberty promised. Land could be purchased at exceedingly low rates, and settlers were exempt from paying debts contracted in other States.

In 1667 the Proprietors engaged John Locke to prepare a constitution for the colony. He wrote what was called the Grand Model, which deprived the Carolinians of the right to elect representatives to the Assembly, and practically reduced the majority of the people to the condition of serfs. From this time until 1713 Carolina was torn by strife with the royal governors, and a short but sharp war with the Tuscaroras and other Indians.

A half century of steady growth followed. In 1729 the commerce of the colony had become so profitable that the king bought the interest of the Proprietors, and the northern and southern settlements became separate colonies.

About twenty years later a number of Scotch Highlanders and Moravians settled within the borders of North Carolina. The latter founded Salem and afterwards established the well-known Salem Academy. The people suffered much from heavy taxes and dishonest officials. After the passage of the Stamp Act and the taxes for the Governor's palace they resolved to "regulate public grievances." In 1767 a party of men called the Regulators attacked the house of the Register of Deeds, and threatened to burn the palace at New Bern. The men were untrained and poorly armed, and were easily put down by Governor Tryon and his militia.

Tryon's successor, Martin, feared the assembly, and tried to carry on the government without calling one. But notwithstanding his opposition a convention met at New Bern in 1774. They recognized the royal authority, but denounced the taxes, especially the Tea Tax, and appointed delegates to the Continental Congress. In May, 1775, another convention convened at Charlotte, and declared North Carolina an independent State, subject no longer to British authority. The Mecklenburg Declaration of Independence was signed May 20, 1775, three months before that at Philadelphia. Matters were rapidly drawing to a crisis. On February 27, 1776, a body of Tories, two thousand strong, were defeated at Moore's Creek Bridge, by Caswell and Ashe with a much smaller force of Whigs. Thus to North Carolina belongs the honor of gaining the first victory of the Revolution.

During the first years of the war there was little fighting in North Carolina, except the severe partisan warfare carried on between Whigs and Tories, but her men served north and south in the patriot army.

After the capture of Savannah and Camden the British moved northward and thought they were secure on King's Mountain, but were forced to surrender (1780). The next year Cornwallis defeated the Americans at Guilford Court House, but with such heavy losses that he was obliged to fall back to Wilmington for supplies.

The resources of North Carolina were drained by the men and supplies sent to the Continental Army; the people were in a distressing condition, and suffering by Tory raids, when news came that Cornwallis had surrendered (1781). Two years later when England had made a formal declaration of peace, the devoted soldiers quietly disbanded, and without demanding the money that was due them but could not be paid, went home to rebuild their broken fortunes.

Jealousy for local independence made North Carolina the last except Rhode Island to adopt the Constitution of the United States.

From the close of the Revolution to the outbreak of the Civil War was a period of growth for North Carolina. In 1790 Wake Court House was chosen capital of the State. Later it was decided that the Governor should be elected by the people, not by the Legislature.

North Carolina was not directly concerned in the war of 1812, nor in the Mexican War, though many of her men served in each.

The invention of the cotton gin gave an impetus to cotton raising, and added greatly to the wealth and prosperity of the South. Cotoin was raised chiefly through slave labor. This made slavery immensely profitable at the South. At the adoption of the Constitution slavery existed in all the States. Although many Northerners engaged in the slave trade, slavery itself was not profitable in the North, and gradually died out. Thus slavery was one cause of the rupture between the States.

But there was another cause—taxation. Tariff on manufactured goods, especially cotton goods, was injurious to the South, because the South was largely a cotton-growing country. It was beneficial to the North, the manufacturing section. Much was depending on the campaign of 1860. It resulted in the election of Lincoln, the Republican candidate, for President. The South believed that her demands would not be heard, and seven States seceded.

The doctrine of secession had often been invoked here and there in the Northern States, but the justice of their demands was seen, and the cause for complaint lessened or removed. But in this instance when sectional feeling ran so high war alone could decide the issue.

April 12, 1861, hostilities were begun at Charleston. Two days later President Lincoln called for seventy-five thousand troops, fifteen hundred from North Carolina. She must fight facing her sister States of the South or by their sides. She chose the latter. North Carolina was not hasty in deciding to leave the Union. But, when the Act of Secession was passed May 20, 1861, North Carolinians did not falter.

On June 10, 1861, the first battle of the Civil War was fought at Bethel, Va. The Confederates were victorious. The first Southern victim of the war was Henry Wyatt of Edgecombe County, N. C. Most of the North Carolinians were serving in Virginia, leaving the fortifications on the coast inadequate. The Federalists seized forts Hatteras and Clark; later Roanoke and New Bern.

The hope of the Union lay in closing the Southern ports. They accordingly tried to blockade the coast. Wilmington was the first to break through the chain of ships, and throughout the war led in blockade running.

At the two great pivotal battles of the war—Gettysburg (July 1-3, 1863), and Chickamauga (September 19-20, 1864),—North Carolinians fell farthest to the front, nearest the enemy's guns.

The most noteworthy battles fought in North Carolina were Averysborough, Plymouth, the taking of Fort Fisher, and the battle of Bentonville, the last of the war.

On April 9, 1865, General Lee with a handfull of ragged, half-starved men surrendered at Appomattox. It was over! The news spread along the line! Even then the patriotism of the "Boys who wore the gray" again burst forth. They could not, would not believe it. When they realized that their cause was indeed lost, they said farewell to the General they had followed four long years, and turned sadly homeward.

But their trials were not yet ended. With a voting population of 115,000 North Carolina had furnished 127,000 troops. Much of her property had been destroyed by Federal armies. Industry was at a standstill. Then it was that her men had to submit to the most ignominious insult ever offered to an Anglo-Saxon—to be ruled by their former slaves, while they themselves were deprived of the right of citizenship. The horrors of the "carpet-bag rule" cannot be realized by those who saw it not. It was not until the election of Governor Vance in 1876 that North Carolina was restored to her rights as a State.

Thou, too, sail on, O ship of State!
Sail on, O nation, strong and great!
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee.

Breathing and Praying

If we do not get breath it matters very little what else we get. Food, warmth, sleep, are no avail if we cannot breathe. The entering into the presence of God and communing with Him is the renewal of our spiritual atmosphere.

Set before your mind the case of the diver who has to go down to work in the depths under the sea. The water is the breath of the fish, but it is death to him. The condition of his life is that the air of this upper world be pumped down to him. Then he goes down without fear, careful beforehand to see that all is right with the atmosphere above him, and careful, however deep he goes, or however busy he is, to keep the communication open with that upper world to which he belongs. He is not always thinking about his breathing, but he cannot do without it for a moment, and he knows better than to suffer any trifling with the apparatus that secures his safety.

So are we in this world; the atmosphere is too dense for our new life. And yet our duty lies down here. Well, fear not, go down; only first of all be sure about the communication with that higher life to which we belong. If that be broken off or neglected, we die. Take not thy Holy Spirit from me! is a cry for every life, and this hiding of ourselves with God in prayer is the adjusting of the apparatus with that source from whence comes the breath of life to us.

Nothing can take the place of this quiet walking with God. It were a mad folly to try to live without sleep or food; but what of the man who tries to live without breath? That is what you are doing if you suffer prayer to dry up into a mere set of phrases, which are repeated without any thought or heart.

Prayer is more than a kneeling and asking something from God—much more. What we need is to get into the presence of God. We want the hallowing touch of God's own hand and the light of His countenance. Tarrying in His presence we must have the breath of God breathed into us again, renewing the life which He created at the first. This is the first, the great need of the life of holiness.—Mark Guy Pearse.

The Masculine Side of Religion.

Captain Mahan's recent address to the cadets at West Point on the presentation by the American Tract Society of teachers' Bibles to the members of the graduating class, was a frank and wholesome consideration "of the incentives, inspiration and force which the word of God supplies to personal action." These are some of his words:

"The masculine, military side of religion as portrayed in the Bible is too often overlooked, because women are more religious than men. In its precepts and typical men Christianity finds in the military calling its most vivid illustration and fervent appeals. 'Christ came not to send peace, but a sword.' The good men of the Bible are a line of heroes, courageous in action, patient in endurance, obedient, subordinate, counting gain but loss so that the ends of God their general, of Christ their captain, be achieved. They loved not their lives unto death. * * * The essential character of the good Christian and the good soldier have much in common. They are more closely allied than those of any other calling. War realizes in an extreme form the conflict of all life, and even in peace the decisive military virtues are essentially the principal Christian virtues. Suffer, then, no man to despise in your person the one profession or the other."

Come take that task of yours which you have been hesitating before and shrinking and walking around and on this very day lift it up and do it.—Phillips Brooks.

THE QUALIFICATIONS OF FREE-SCHOOL TEACHERS.

Better Pay and Better Teachers; and How to Get Them—Why the Country is Moving to the City—The Remedy is in the Teachers.

BY E. C. REDDINGFIELD.

Upon this hardworked and poorly paid class, depends whatever the public schools may accomplish after all.

The teacher ought to be one who devotes his or her time entirely to teaching if possible. If he has some other business and merely teaches to fill in the time, his mind will be more or less occupied with his regular business and he cannot give that thought to his work it deserves and requires. This is one reason why women have been so successful at teaching as compared with men. They have made it their life-work—that is, until they have married.

But, you say, how can you get a man to devote himself to teaching when a county free school can only run 4½ or 5 months in the year? There will be some pupils who can go through the summer, and you can make up a small subscription school and keep him all the time; or you can, by local taxation, raise the necessary funds to pay him better wages for the time he does teach. At any rate you must have a teacher, and a $50 man or woman is cheaper than one at $20. Get the best and keep him as long as you can.

Mere scholarship will not do. He must have the faculty of imparting knowledge. He must be prudent and God-fearing. He must have discretion and a keen sense of justice; for if he is unjust to his pupils they will despise him. He must be frank and truthful; for no grown person ever could fool a child long. Children are the best judges of people in the world, and a ten year old boy will soon master that subtile distinction that has so long puzzled the law courts, namely: the undefined boundary between "may" and "shall." They are little men and women with tenderer feelings and keener instincts than their elders. No two of them are alike. They are as different as the leaves on the trees. Each has his own individuality, even if they be twins; and the successful teacher must study and know them all.

He should be able to teach something of practical agriculture. If he has not the knowledge he should acquire it. He ought to be able to tell what crops ought to follow in rotation, what plants draw from the soil and what add to it; how to terrace lands to preserve the soil; how to set out a fruit tree or a rose bush. He must be able to help them to a fuller and happier life, and teach them to see that after all the country is a good place for men and women to live out their lives; for upon the efficiency of the country school, and what shall be taught therein, depends the solution of another question that the statesmen of this State and Nation must soon face.

Our rural districts are rapidly being depopulated. The very best of the young men go away to seek their fortunes, and often whole families move to town. Ask the father why he goes and nine times out of ten he will tell you it is to get better school advantages. Inquire of the young man and you will often find he has had a false education. He has been indirectly taught that a man had no chance on the farm; that the city is the only place to make money. He learns to despise the labor of his hands and looks with disfavor on the rough hands of his old father and the wrinkles in his mother's face, who have worn themselves out for him. He forgets that grey hairs and wrinkles come in town as well as country, and that poverty and disease and suffering can be found even in the city. He goes away full of hope and too often falls into the way of bad companions, and his life is ruined.

If the country school teacher can make the school efficient and thus stop the migration of families; if he can satisfy the young men and women with country life and give them broader ideas and nobler aims, he will have done his State no mean service.

A Songful Religion.

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneful; but Judaism said, "O, come, let us sing unto the Lord," and when Christ came the angels greeted his birth with a song, and since then Christian song has gained in fullness and strength of voice with each century.—Advance.

Compassion on the Multitude.

BY C. C. BROWN, SUMTER, S. C.

"But when he saw the multitudes, he was moved with compassion for them." There is a clipping now going the rounds of the press which says, quoting Dr. A. J. Gordon, "I have long ceased to pray, 'Lord Jesus, have compassion on a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion on a lost world, and now it is time for you to have compassion.'"

I am quite sure there are many who are moved by compassion, but they never allow the feeling to come to anything. It is all wasted emotion. Too many, alas! form the habit of indulging in sentimental contemplation of the heathen and the missionaries. I have seen a man weep over the sad story of their lost condition, while yet he had not given a single copper to missions during the year. Thousands have read of Judson and Carey and Clough—read and been moved—and they neither gave nor prayed. It is like filling the boiler with water, and kindling the fire, and then blowing off the steam through the safety valve, but never using it to turn the spindles and drive the machinery. To have compassion in a genuine way means something. There may be feeling where there is no service, but I am not sure there is genuine service where there is no feeling. Compassion is a wonderful emotion, and grows by what it feeds upon. Admiration and wonder grow dull at last, and lose their power; but compassion does not. The feeling heart does not wear out its capacity to feel, but only learns to feel the more. When the churches have learned to be moved with compassion for the multitudes, the missionary problem will be solved.

He Kept A-Swimmin.'

The other day in New York a man named Boyle had an experience that it is better to read about than go through. He was working at a manhole, when the ladder gave way. He fell into the sewer, and was carried for more than a mile underground in a torrent of water that ran like a mill-race, in absolute darkness and deluged with mud and slime and all manner of filth. He was dashed against brick walls, well-nigh overwhelmed with dirt that was emptied over him from side sewers, and finally he was pitched into the East River and was fished out by a fireman. Boyle's own account of the matter is interesting, and the chief fact is that he never gave up. "I kept a-swimmin'," was his succinct way of putting it, and even when he found himself in the middle of the East River, half unconscious, he "kept a-swimmin'." One must confess to a good deal of admiration for a man who, under such circumstances, in about as hopeless a condition as a human being could possibly find himself, should still keep in the game.—May Woman's Home Companion.

The Test of an Education

At the Senior banquet of the Ohio State University, Professor Brumbaugh of the University of Pennsylvania responded to the toast, "The Test of an Education." The speaker took a novel line of remark. He said that the signs by which a well rounded education may be known are to be found in the affirmative answer to these four questions: "Is he a good eater? Is he a good sleeper? Is he a good laugher? Is he a good story-teller?" In making these points the Professor did not intend to disparage the highest scholastic attainments. He was laying special emphasis upon matters that are too often neglected by the eager and ambitious student—the culture of the physical and social man. How can a man regard himself as well educated when he has not learned how to eat, how to sleep, and how to unbend the bow? It is not a first-class bargain when one trades a good digestion for a dead language, buys insomnia along with science, loses in cheerfulness as much as is gained in metaphysics, and learns how to work at the cost of forgetting how to play.—The Standard, Chicago.

Tennyson's Prayer.

His son and biographer in his father's Life tells us the prayer Tennyson used, not only in sorrow and perplexity, but ordinarily, was this: "O, Thou Invisible, Amen." This was a remarkable prayer in every way, in its spirit, its simplicity and its profundity.—Presbyterian Standard.

News Notes.

....Rev. L. O. Dawson declines the presidency of Howard College, Alabama.

....Should a call for ordination from any body but a Baptist church be heard by Baptists?

....Rev. G. F. Mainwaring of Pennsylvania, is supplying the pulpit at Southern Pines.

....Rev. T. B. Thames, D. D., has resigned the pastorate of the First Baptist church of Danville, Va.

....Rev. J. E. White of Atlanta, Ga., will preach for the Raleigh First Church next Sunday. His family is in Cary.

....Now for the Educational Fund! We have just $40,000 to raise—or $32,000 to redeem the pledge at Winston-Salem.

....The address of Rev. J. E. Yates, chaplain in the U. S. Army, formerly of Wake County, is now "Artillery Corps, Manila, P. I."

....Professor Crittenden of Wake Forest, will take a prominent part in a County Teachers' Institute to be conducted in Raleigh August 4-8.

....The next session of the Eastern Union of the Raleigh Association will be held with Carter's Chapel Church, five miles east of Selma, August 30--31.

....In the list of teachers in our University we should have said that Miss Gibbs has A. B. from Cornell, while Mr. Sackett's degree from Chicago is B. S. not A. B.

....Mr. W. T. Hurst, Principal, of Gath, writes that his school, White Cross Academy, will open August 18. The school is only a year old, but it has three teachers.

....Rev. T. T. Speight of Lewiston, recently aided Rev. G. W. White in a meeting on Roanoke Island. Six people were added to the church, and the membership was much revived.

....Rev. L. N. Chappell has resigned the pastorate at Graham after a term of faithful and effective service. The church has grown under his ministry and is now much stronger than it was.

....Rev. N. S. Jones of Burlington, spent a brief vacation in Raleigh. His friends wer glad to see him. There have been twenty additions to our Burlington church in the short time Bro. Jones has been her pastor.

....The First church, Washington, D. C., has called to its pastorate Rev. C. F. Winbigler, D. D., of Philadelphia, who will doubtless accept. Dr. Winbigler was pastor in Bloomington, Ill., before removing to Philadelphia.

....The Summer-School for Training S. S. Teachers will be in session in Montreat August 3-10. It will be in charge of T. Neil Johnson, and any one will be benefited by it. We hope many Sunday-schools in our Convention will be represented.

....Dr. A. A. Marshall, pastor of the Raleigh First Baptist church, is at this writing (Monday) desperately ill, and the physicians have no ground of hope for his recovery. In this hour Dr. Marshall's friends throughout the South will deeply sympathize with him and his family and church.

....We were glad to see Bro. N. D. Wells of Southern Pines, in Raleigh recently. He is more hopeful than ever of our church there. He and Bro. Sadelson have labored hard and suffered much in this cause, and we hope they will be rewarded with a prosperous and happy church.

....Dr. O. F. Gregory of Baltimore accepts the call to Adams Street church, Montgomery. He thus brings to a close a long and beautiful ministry in Baltimore. The departure of Dr. and Mrs. Gregory from Baltimore will be a great loss to patients in the Johns Hopkins Hospital.

....Rev. W. L. Ward changes his address from Shelbina, Mo., to De Soto, Mo., having accepted a call to that place. De Soto is a little city of 6,000 inhabitants, and Bro. Ward's church has a new and beautiful house of worship. One of Dr. T. T. Speight's daughters is in the membership.

....His many friends will regret to learn that Rev. Dr. A. C. Barron, pastor of Tryon Street Baptist church, is sick and has gone to a hospital in Philadelphia for treatment. There were no services in his church yesterday.—Charlotte Observer. We hope that Dr. Barron is not seriously sick.

....Rev. G. T. Lumpkin of Weldon and Roanoke Rapids, is going to the Seminary (Louisville) this fall. In view of the remarkable success that he has achieved, one evidence of which is the dedication of the first and second Baptist churches of Roanoke Rapids recently, we regret that he is to leave the ranks of activity even for a period. At Weldon as well as at the Rapids his work has been marked by energy, consecration and force. His impression upon the Tar River Association, too, has been unsual. We hope that Bro. Lumpkin will return to North Carolina.

....Professor W. L. Poteat of Wake Forest College, gave the Raleigh First church two thoughtful addresses on Sunday, one on the Superiority of Christianity, the other on Genesis. Each of these addresses were heard with unusual attention, and we have no doubt they proved quite stimulating to many.

....Rev. J. J. Adams, having returned from the Louisville Seminary, is now temporarily at Sanford. We understand that he is ready for work. His year's studies at Louisville have doubtless ripened his pastoral experience, and we confidently predict for him a useful career wherever he goes to labor.

....We extend sympathy to Mr. and Mrs. Charles F. Meserve in the death of Deacon John W. Philbrick, Mrs. Meserve's father. He was one of the most useful and esteemed citizens of Waterville, Maine. For forty years he was a deacon in the Baptist church. Bro. Philbrick had visited Raleigh, and friends here lament his departure.

....Our brother, N. R. Pittman, has tendered his resignation as pastor of the First Baptist church, Fort Smith, Ark. For quite awhile he has had the care of a great church and a great religious paper on his heart and hands. The pressure was too great for his frail body. A two weeks outing in the Carolinas has been refreshing.—South Carolina Baptist.

....Rev. J. A. Smith and Rev. J. L. Vipperman will conduct a new paper "The Christian Soldier." They live near the line that divides upper Carolina from lower Carolina, and the paper will be a candidate (as the Recorder was one while before the war) for circulation in both States. We wish them much success. They are Baptist ministers, and we suppose the paper will be a Baptist paper.

....Rev. F. M. Royal, who went to China, and became a worker under the "gospel mission plan," and returned to this country and joined the Dowieites, in Chicago, and then renounced this faith and declared himself a Baptist again, has now had his name taken off the church book. It is hoped by his friends that he will be safely anchored somewhere "some sweet day."—Index. He has again joined Dowie.

....Fishing Creek church, Tar River Association, recently called for the ordination of Rev. W. O. Rosser. The presbytery was composed of Rev. J. P. Bowers, Rev. G. W. May, J. R. Saunders and O. Sledge (Secretary). Rev. J. P. Bowers preached the sermon, Rev. G. W. May delivered the charge, J. R. Saunders prayed, and Rev. W. O. Rosser pronounced the benediction—having been duly examined and ordained.

....The Mississippi Baptist State Convention elected a Sunday-school Field Secretary. North Carolina, we believe, has led the way in the development of this place. Mr. L. P. Leavell was chosen by the Mississippi Convention. We think the only way to make this work permanent is to have ten or more fixed points where institutes will be conducted annually. And if in this work (purely in methods) several denominations should join, it might be more effective.

....The eldest children of Elder A. R. Pittman, by mutual agreement, had a family reunion at the old home in North Carolina last week. While this servant of God is powerless to help himself, having to be moved about in a rolling chair, he has a good home and sufficient property to make him comfortable and to keep him from want. Every pastor should have an eye to less remunerative pastorates and to the infirmities consequent upon old age.—Rev. McA. Pittman, in S. C. Baptist.

....Rev. H. H. Mashburn has accepted a call to the pastorate of our church at Louisburg (and probably Corinth). He comes to this pastorate at an opportune moment. The congregation is engaged in completing a beautiful house of worship, and, thanks to the pastors who have labored there, they constitute one of the best churches in our State. Bro. Mashburn is from Western North Carolina—a Macon County boy. He has taken the highest degree at Wake Forest and one of the highest at Louisville. He was once pastor of the New Bern Tabernacle. Of course we are delighted that he is to labor again in North Carolina, and we sincerely congratulate our Louisburg and Tar River brethren.

....Rev. Millard A. Jenkins writes from Dublin, Ga.: "I have just closed my first year here with a very good showing. Have had 57 additions, 35 by baptism. Present membership 441. For all purposes we have raised nearly $3,000. A mission begun last February has so grown that next Sunday the West Dublin church will be organized. We began building the house on Monday and held services in it next Sunday. At another one of our missions I have just closed a meeting with my tent. Ten were baptized. This is five miles in the country and a church will be organized there the 2nd Sunday in August. I shall hold two more meetings near here, and then go to Galbraith Springs, Tenn., for rest. My church gives me the month of August with full remuneration. I shall also visit the home land while in the mountains."

....We take pleasure in acknowledging the honor of the invitation below, and in wishing the parties central to it the utmost happiness: Mr. and Mrs. John Caples Mallonee request the honour of your presence at the marriage of their daughter Jessie Elizabeth and Reverend Walter Henly Dodd on Wednesday evening, the sixth of August nineteen hundred and two at eight o'clock Tryon Street Baptist church, Charlotte, North Carolina.

....Rev. Dr. H. A. Brown of Winston-Salem, writes: "A recent session of the New Era Bible Institute was held in one of the colored Baptist churches in Winston. It was my privilege to attend. Rev. J. A. Whitted, who is general missionary, and Rev. G. O. Bullock, who is district missionary, were both in attendance. Quite a number of the pastors of the colored Baptist churches were present to hear the discussions. I regard Bro. Whitted as eminently qualified for the work he has in charge. Some of his addresses are models of sound doctrine, wholesome advice and religious instruction. The district secretary is doing his work systematically and well. I have been attending these Institutes, and aiding as far as possible, for several years, and it is gratifying to see the improvement that is being made. Since these Institutes have been organized the contributions for missions have increased more than tenfold. The preachers are being instructed in better methods of work. I believe that the aid given by the white people of the State to this cause will tell for good through many generations."

The Hour of Prayer.

Bro. W. C. Tyree asks that the Associations be urged to remember the Hour of Prayer for God's blessings on our work. This, last year, was one of the most profitable hours spent at many of our Associations. It leads us to feel our dependence on God and to emphasize the spiritual side of His work which is likely to be overlooked in the discussion of the various objects coming before us.

If we needed the Lord's help last year, we shall certainly need it more this. We have the greatest work to do between now and the Convention that we have ever done during the same length of time. There will be other things this fall of a distracting nature which makes it the more imperative that we call upon the Lord for His help in our work. Will not some brother in every Association see to it that an hour is given at some time during its session for prayer to God for His blessings on the work?

At the Flat River Association, the hour of heart to heart talks with each other and with God was acknowledged by all the delegates to have been the most profitable time spent. So it will be in all the Associations if we observe this time in earnest prayer.

LIVINGSTON JOHNSON.

Western Section of Raleigh Union.

Holly Springs church, August 29, 30, 31, 1902.

Friday.—8 p. m. Chalk-talk, "The Two Ways," E. L. Middleton.

Saturday.—10 a. m. prayer and praise led by W. B. Upchurch; 10.30, enrollment, etc.; 11, How to develop young members of our churches: (1) In Doctrine, Earl Booth; (2) In church work, A. B. Hunter; (3) In Spirituality, J. M. Broughton. 2 p. m. Soul-saving, J. L. Martin; 2.30, Temperance, T. C. Council; 8 p. m., Sermon, C. A. Upchurch.

Sunday.—10 a. m., Sunday-school talks by J. H. Weathers, J. H. Smith, N. B. Broughton and others; 11, Sermon, J. M. White; 2.30 p. m., Sermon, W. D. Hubbard.

The committee is very desirous that interest in the work of our Union meetings be revived. We earnestly request that all the churches send a full delegation.

S. W. OLDHAM,
for Committee.

Mecklenburg and Cabarrus.

Rev. L. R. Pruett, of Charlotte, Moderator, writes: This Association will meet with the Baptist church at Matthews, N. C., on the 21st of August, 1902. Matthews is a delightful town situated on the Seaboard Railroad, twelve miles east of Charlotte. Here is our strongest church in the Association outside of Charlotte and Concord. Let all our churches send large delegations, as the educational movement, our Associational school, Missions, and other important matters will come before us.

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CONSUMPTION

Notes From the Eastern Association.

The Union of this Association met with the Baptist church at Kenansville, Friday, June 27. Rev. N. A. Shelly preached Friday 11 a. m., after which the Union was organised, electing Bro. C. E. Daniel Moderator pro tem., whose wisdom and leadership fits him for any office of the Association.

By request of Clinton Baptist church, a presbytery consisting of J. M. Alderman, J. D. Larkins and A. L. Betts, were appointed by the Union to examine and ordain to the full work of the ministry Bro. L. M. Hobbs. After a thorough examination in which Bro. Hobbs gave much evidence of his call and fitness for the ministry he was ordained. He has been called to a pastorate at Swansboro in the Atlantic Association and will take charge at once. Most of the subjects on program were discussed, and the addresses of Tolar and Johnson on Missions and Education were very helpful. The Union closed Sunday with an excellent sermon by Bro. Tolar.

Sunday morning, June 29, by previous arrangement, brethren L. R. Carroll, J. D. Larkins, and the writer, met at Faison, Duplin County, in the Presbyterian church to organize a Baptist church. After sermon by Bro. Larkins, he was asked to act as Moderator, and a Baptist church, consisting of fourteen members, was organized. Two deacons were ordained and Rev. L. R. Carroll was called to serve as pastor. A lot has been secured, and a house for worship will be built as soon as possible. For several months it has been the desire of the writer to organize the Baptists of Faison and community into a church, and to this end we have been praying and laboring. The prospects for the new organization are encouraging and the brethren are liberal, enthusiastic and determined, but, are, to some extent, dependent upon and must look to the members of sister churches for help. Any amount sent to Rev. L. R. Carroll, the pastor, will be gratefully received and acknowledged.

Yours fraternally,

A. L. BETTS.

Oxford Seminary.

A few years ago it was thought we had schools enough for all the Baptist girls in North Carolina who wanted an education, but such a tremendous educational revival has swept over the State as has built and filled to repletion the Baptist Female University at Raleigh, and has given previously existing schools a larger patronage than ever before. We rejoice at the success of the Raleigh school, and wish it continued and increasing success. Baptists all over the State have put their money into this school; therefore, it has thousands of friends to advocate its worthy claims. But I want to present the claims of a good school that has been built up by the toils and sacrifices of one man—a school that has not cost the denomination one dollar, and yet has been of untold benefit to the denomination, and to the cause of education at large. I speak of the Oxford Seminary. I believe it is true, and I think it ought to be said, that there is no man in the State who has worked as long and as hard, and who has made as many sacrifices for the cause of education as Prof. F. P. Hobgood, principal of the above-named school. No one man has done as much for the cause of education as he has. His noble work and his good school entitle him to a liberal share of public patronage.

His school is located in the beautiful classic town of Oxford; reached by six passenger trains a day. The health record of the school is remarkable; there was not a serious case of sickness last session.

Prof. Hobgood has carefully selected a body of well qualified and experienced teachers. No school for girls in the State is doing better work. No school of the same grade is cheaper. The surroundings of young ladies in this school are pleasant, refining, elevating, and home-like. The girls are greatly benefited by a prayer-meeting, a Missionary and a Literary Society which they keep up. They attend Sabbath-school and preaching twice each Sabbath.

Parents desiring to give their daughters a good education under the best surroundings, and at the most reasonable rates, will do well to communicate with Prof. F. P. Hobgood, Oxford, N. C., who will gladly send them a catalogue of the school, and give them any other information desired. This school is in a flourishing condition, and merits a liberal share of patronage.

J. A. STRADLEY.

Oxford, N. C.

Children Dying.

At this season of the year, when warm days followed by cool nights and the eating of fruit and vegetables effecting the stomach, bowels, etc., we hear of so many children dying. Give them Dr. Biggers' Huckleberry Cordial, the great specific for all bowel troubles and children teething. Sold by all Druggists, 25 and 50c. bottle.

From Alabama.

One of the greatest pleasures I have had within the past two months was to pay a visit to my native State. From our Convention at Asheville I went to visit my father, now 78 years old, and the scenes of boyhood days near Charlotte, N. C.

I have not time to speak of the many changes that have taken place during the three years of my absence. Of course I was pleased to see the wonderful growth of Charlotte, the town of my earliest recollections. One of the things that pleased me most about this was the growth of our Baptist cause there. It was my privilege to worship once each with Twelfth Street and Pritchard Memorial churches while there. Bro. Pruett has undoubtedly done a fine work in Charlotte. And with such yokefellows as Drs. Barron and Adams why may we not expect still greater things for the Baptists in Charlotte in the near future? I venture the assertion that no better preaching is being done anywhere in the city than is being done by these brethren.

One of the topics of chief interest in Baptist circles among us now is the recent meeting of our State Convention at New Decatur. The time of meeting was changed from November and resulted in a great increase in the attendance. The Convention has not had a better session during the six years I have been in the State. Our Baptist cause was never in prosperous and hopeful as now. Alabama Baptists gave more last year to Foreign Missions than ever before in their history. Only four other States went ahead of her. We hope to do more this year than last for world-wide evangelization. One of our great needs now is an endowment for denominational colleges—Howard College for boys and Judson Institute for girls. And if one of these can be said to need this more than the other it is Howard College. Steps were taken at the recent Convention which mean more for the future prosperity of Howard College than anything done in that direction for several years. What is needed now is for every Baptist in the State to feel toward the College just as every self-respecting Baptist in North Carolina now feels toward grand old Wake Forest College, and that is that he has a part in it. As for the Judson Institute, our college for girls, there is none better in the South even though without an endowment. When she gets that, none will equal her. Her prospects were never brighter nor more encouraging. Our Orphanage at Evergreen, Ala., still has Bro. J. W. Stewart to look after its interests and none can do this better than he. Improvements in the way of better equipment are constantly being made.

It was my happy privilege to meet Bro. D. F. Lawrence again and his bride for the first time at our recent Convention. He and I are the only exiles from the Old North State in Alabama so far as I know. We send greetings.

JAS. I. KENDRICK.

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Being a "Wavelet" from the Baptist Flag.

The Biblical Recorder don't like Dr. A. S. Pettie's tract on the name Campbellite. We do. Our reason for it is because Bro. Pettie speaks to the point.

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The United States has sent 125,000 soldiers to the Philippines. There have been about 1,000 men killed in battle and 2,537 killed by disease.

Acknowledgments.

July 30.

State Missions.—Chowan, W. Chowan, $5.90; W. M. S., Second, Durham, (vol. fund), 3.00; Ramseur, (vol. fund), 3.15; W. M. S., Yanceyville, Beulah, (vol. fund), 1.00; Mt. Harmony, Flat River, 1.00; New Hope, Eastern, 1.55; Sanford, 3.10; Lennon's X Roads, 4.00; Field of W. G. Hall, 2.50; S. S., Mars Hill, 2.85; Bethlehem, Ashe, 5.00; Forest Home, Ashe, 1.31; New Bethel, Central, 5.50; Martin's Creek, 3.00; Hanging Dog, 1.50; Cedar Creek Union, 12.00; W. M. S., First, Monroe, 15.00; Snow Hill, 1.55; Sunbeams, Red Springs, 1.17; S. S., Immanuel, 3.00; Mt. Tabor, 5.24; Brown Creek, Pee Dee, 2.48; Mt. Gilead, 1.84; Margarettsville, 2.20; Wake X Roads, 1.03; W. M. S., P. Mem., Charlotte, 4.00; W. M. S., Chowan, W. Chowan, (vol. fund), 2.50; Pleasant Grove, Kings Mt., 3.00; S. S. Union ,Cherryville, Kings Mt., 3.85. Total this week, $103.22. Previously reported, $5,351.98. Total this year, $5,455.20.

Foreign Missions.—Mission Band, Salem Mission, $1.50; Sunbeams, Johnson, 2.00; Hickory Grove, 1.65; Mayodan, Pilot Mt., 10.00; Mt. Hermon, Raleigh, 1.57; W. M. S., Mt. Hermon, Raleigh, 2.00; Savon, 12.50; Cedar Creek Union, 4.50; Snow Hill, .77; Sunbeams, Oxford, 6.75; Margarettsville, 1.32; Bethel Hill, 13.70; W. M. S., Brevard, 3.82; Tarboro, 9.28. Total this week, $71.33. Previously reported, $7,314.66. Total this year, $7,385.99.

Home Missions.—Middleburg, $4.00; Taylorsville, 3.20; Mt. Harmony, Flat River, 1.00; Miss Lucy Savage, 4.88; Lower Creek, 3.04; W. M. S., Mt. Herman, 2.25; Troy, Montgomery, 4.80; New Bethel, 5.50; Cedar Creek Union, 11.00; Snow Hill, 1.25; Oxford, 26.20; Mt. Gilead, 2.14; Margarettsville, W. Chowan, 1.93; Bethel Hill, 10.00; W. M. S., Cleveland, S. Yadkin, .50. Total reported this week, $81.69. Previously reported, $4,599.56. Total this year, $4,681.25.

Education.—Tyson's Creek, Sandy Creek, $1.00; Capeharts, W. Chowan, 5.00; Sharon, Pilot Mt., 5.00; Cedar Creek Union, 6.00; Snow Hill, .25; Canaan, So. River, 1.00. Total this week, $18.25. Previously reported, $2,470.81. Total this year, $2,489.06.

Ministerial Relief Fund.—Ramseur, $2.59; Sharon, Pilot Mt., 1.50; Mt. Hermon, Raleigh, .78; East Bend, 2.41. Total this week, $7.28. Previously reported, $481.18. Total this year, $488.46.

Students Aid Fund.—Oxford, $4.86. Previously reported, $12.58. Total this year, $17.44.

Reported for all objects this week	$286.63
Previously reported for all objects	19,293.63
Total reported for all objects this year	19,580.26

WALTERS DURHAM,
Treas. Bap. State Con.

Cash collections on the Educational Fund for week ending July 26:

Tar River Association, Middleburg church, $1. Central Association, Rolesville church, $15.86. Personal: Apex church, $5; Rev. R. L. Patton, $20; Rev. A. L. Betts, (for his mother), $10; (for his wife), $5. Total, $76.86. Total amounts previously received, $9,442.76. Total receipts, $9,519.62.

L. D. WATSON, JR.,
Treasurer.

The Frying Pan is Better, Thank You.

Governor Jefferson Davis of Arkansas, has been reinstated as a member of the Baptist church, by his home church, at Russelville, which declares that the Little Rock church expelled him for political and not sinful acts. So the Governor is a Baptist at Russelville and an ex-Baptist at Little Rock. All of which goes to show the superiority of the Presbyterian form of church government, in which each church is a member of an articulated system.—Presbyterian Standard.

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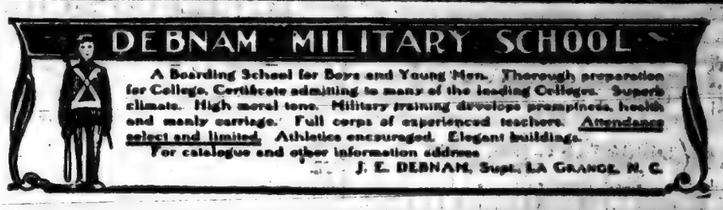

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GRAND EXCURSION TO MOREHEAD CITY, MONDAY, AUGUST 4, 1902.

Southern Railway will operate special train leaving Henderson, August 4th, at 7.30 a. m., Oxford at 8.40 a. m., Durham 10.15 a. m., Raleigh 11.11 a. m., Selma 12.05 p. m., arriving at Morehead City at 4.00 p. m. Round trip rate from Henderson $5.00, Oxford $2.75, Durham $2.25, Raleigh $2.00, Selma $1.75. Returning train will leave Morehead City at 4.00 p. m., August 6th, giving two days and two nights at the seashore. For further information call on any agent of the Southern Railway or write

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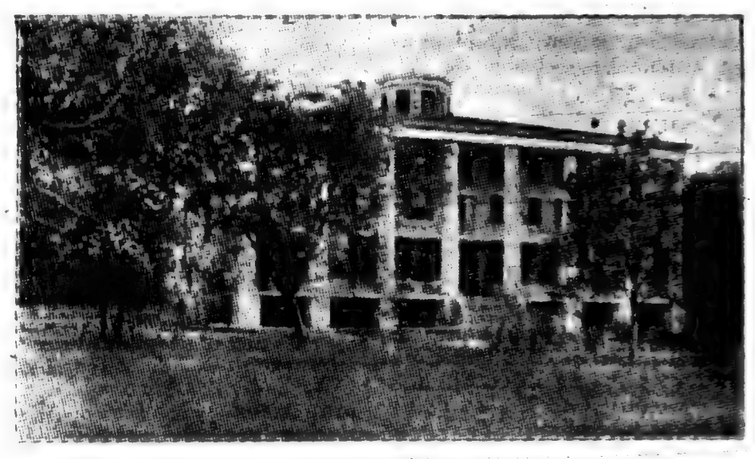

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AN IMPORTANT DECISION.

The Supreme Court of North Carolina has recently handed down a decision that is likely to be of much importance to the State and of intense especially to those who have enlisted in the movement for advance in public education.

The decision is concerned with a case from the town of Greenville. That town undertook to establish a Graded School. The enactment providing for this school was so drawn that it appeared that the intention was to deprive the negroes of its advantages and to leave them without opportunity of education. The Court declared the act unconstitutional.

In the course of the decision the following language occurs:

But the next ground alleged is a matter of which we must take notice, to-wit, that the act establishing the graded school discriminates in its provision against one race and in favor of the other. If this is so, it is in violation of article IX. Section 2 of the Constitution, which provides as follows: "And the children of the white race and the children of the colored race shall be taught in separate public schools; but there shall be no discrimination in favor of, or to the prejudice of either race." That is, one white child of the school age shall have the same amount of money per capita as a colored child, and no more; and the colored child shall have the same amount per capita as any white child and no more; that both races shall have equal opportunities for an education, so far as the public money is concerned.

We understand that this utterance is in the nature of an obiter dictum, and that it stands not as the opinion of the Court—the Court not having passed on this matter particularly—but as the opinion of Chief Justice Furches, who writes the decision.

But its presence in a decision of the Court is of course highly significant. It at least raises a question on a point of great importance and at a time when its effect will be most far-reaching.

We are in a campaign for local taxation. That campaign will be stalled, we fear, until it shall be made clear that the free school funds will not be divided per capita. For to divide them per capita will enable the schools for negroes to run longer than the schools for whites, since the schools for negroes run more cheaply. So far from being just, this amounts to a discrimination against the white children.

This being so, we cannot expect the white people to increase the school funds in any way.

The demand for a remedy is imperative and urgent. We should like to see the real question in the utterance of Justice Furches considered by the Court. If the decision of the Court shall accord with his opinion then we have only one recourse, namely,—to amend the Constitution, so that each town or township shall be required only to maintain the schools for each race four months each year: and to add a section permitting each race to tax its members and to apply those taxes as it shall choose.

At the present we are left in a disastrous confusion.

There is only one way to be happy and that is to make somebody else so; and you can't be happy cross-lots; you have got to go the regular turnpike road.—Selected.

SPIRITUAL FEASTS.

A contemporary remarking on a recent meeting utters this significant sentence: "The outstanding feature of these meeting is not the addresses, but the general atmosphere and the genius of the meetings. You have to attend them to understand it, and those who do attend almost invariably acknowledge their spiritual power."

Precisely to the point! We Baptists depend too much upon "big speeches." Worship, religion, Christian life, depend less upon speeches than upon any other of the elements that go to make a meeting. Let us strive to find that general atmosphere and genius in our meeting which makes one feel a deep experience of his soul in them. Our annual associations ought to be spiritual feasts.

SUBJECTS FOR LEGISLATION—A PLATFORM FOR THE PEOPLE.

The General Assembly legislates in January and February. The people legislate in the primaries and on the campaign. It is wiser to appeal to the people now than to appeal to the General Assembly when it shall have been elected. We, therefore, submit some subjects of legislation for the consideration of the people.

First. North Carolina needs a better divorce law. The grounds of divorce should be restricted to the four named in The Code. The present law allowing divorce on the ground of separation or abandonment should not be re-enacted. The divorce evil is growing in North Carolina.

Second. North Carolina needs better school-houses. The swamp-land funds, amounting to $200,000 should be used for this purpose, and $300,000 in bonds should be issued. Local efforts should also be encouraged.

The rural library plan should be extended.

Twelve district supervisors of schools should be provided for.

Third. We must have a Reformatory for Youthful Criminals. Many religious conventions have called for this, but the political platforms maintain a strange silence. Let us have this institution.

Fourth. Provision should be made to rescue the insane from county homes. We must enlarge our asylums.

Fifth. The interests of the private and denominational institutions of education must be regarded. Only the voice of the people will prevent the extermination of these institutions by harassing competition.

Sixth. And end must be put to the employment of children in factories.

Seventh. Our penal laws should be modernized. The indeterminate sentence and other civilized methods of redeeming criminals ought to be introduced.

Eighth. There should be a movement all along the line for prohibition. Every church and school in the State ought to be incorporated and the sale of liquor forbidden within five miles of any of them. Where sentiment is soundly for it, dispensaries should be advised for. By all means that clause in the present law leaving the licensing of saloons to the will of the county commissioners should be maintained. More favorable opportunities for prohibition by local option should be provided.

Ninth. Our magistrate system must be revised and the pernicious habit of running magistrates' courts in the interest of the magistrates instead of the common good, should be destroyed. The way many magistrates have of merely collecting the costs (their fee) from wrongdoers is a scandal and a shame.

Tenth. A tentative compulsory education measure ought to be introduced.

These are some of the measures that demand consideration at the hands of the people of North Carolina. In the next several weeks we shall discuss some of them.

September 14th will be Bible study Sunday in 20,000 churches. We hope the North Carolina churches will join in and that the pastors will preach on Bible Study and plead with the people to take up systematic, intelligent and progressive study of the Book of Books.

Obedience is the bond of rule.—Tennyson.

THE HABITS OF HIGHER LIFE.

Should we not care for our souls with at least as much concern as we care for our bodies? Should we not nurture the sense for religion quite as diligently as we nurture the sense for perception? Should we not employ ourselves in the acquisition of spiritual possessions as earnestly as in the acquisition of material possessions? Should we not indeed, we followers of Jesus the Christ, be more ambitious to achieve progress—growth—of the spiritual life than to achieve more temporal progress?

But have we not clothed ourselves with the habits of temporal life and left ourselves all unclothed of the habits of spiritual life? We eat regularly. We work regularly. We exercise regularly. We have a daily and well-ordered scheme of temporal life. The bareness of our provision for the spiritual life over against this is a far greater indictment of the materialism—the worldliness—of this generation than the mere love of money or dissipation in temporal delights. These—money loving and levity—are only fruits of the deeper cause, the neglect of the spiritual life.

Now let one seek to form habits for the nurture of the spiritual life. There is the habit of prayer. There is the habit of reflection. There is the habit of silence. There is the habit of reading. There is the habit of participation in the work of God. There is the habit of worship. There is the habit of attitude—the filial attitude toward God in Christ.

These habits will nurture the spirit, the soul of a man, more rapidly and more surely than food will nurture his body, and more gloriously and more surely than reasoning will nurture his mind.

We are all spiritual pigmies because we have starved our souls well-nigh to death by irregular and inadequate nurture. And this, too, with oceans of help all around us. We cannot even dream what we might be, if we should give our souls chance.

One wonders some time if men are really ambitious for the highest thing in the world—spiritual progress.

THE TABERNACLE IN THE WILDERNESS.

Sunday-school for lesson for August 3rd. Exodus 40:1-13.

There had been worship before in Israel; but when Moses gathered the children of Israel in the Tabernacle in the wilderness on the first day of the first month (nearly twelve months after they had left Egypt) to their worship was given significant form and purposeful mode and permanence: They began worshipping in a fashion that educated them in religion and made of them a mighty nation. Worship is at the bottom of civilization. Israel became able to reveal so much spiritually and ethically because of the form and permanence of her worship, the institution of which we are to study in this lesson. So a man will grow ethically and spiritually, if he will nurture his life in worship.

We are, then, at the fountain of our religion and our civilization. The ground whereon we stand is holy ground. Let us take up the lesson carefully and reverently.

The earnest student will review the Bible narrative up to now. We are at the end of the second Book. Who have been the worshippers heretofore? The people have worshipped in one fashion or another by families, but the real worshippers have, for the most part, been a few individuals. What has been the manner of worship heretofore? Incoherent and unintelligent generally; but in particular instances such men as Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses have worshipped God in spirit and in truth—both by prayer and by the offering of sacrifices. What of the condition of worship heretofore? It has not been permanent? It has had no permanent place, and while the Sabbath has been to a degree observed, it cannot be said that a particular time had been given to worship. Again, worship has lacked the inspiration and direction of special leaders. Moses has been the human center and source of worship in Israel, as he has been centre of its life.

But now a new era. Worship is instituted with form, order, meaning, direction, leaders, time, place.

The teacher of this lesson should endeavor to get a clear understanding of the details. The higher quarterlies will supply this. Peloubet's Notes gives it with admirable brevity and clearness. A good Bible dictionary will always prove helpful to such purposes. The description and significance of the tabernacle, ark, mercy seat, veil, shewbread, incense, burnt-offering, laver, court and anointing, are not only interesting, but they are essential to a working knowledge of Hebrew history and of religious development. Much will be lost to him who has no patience with Oriental significances. We cannot go into all these details here; but each teacher should work them up and drill his class in them. Our purpose is to observe certain larger matters.

1. The place of worship. First it was some hidden place, a stone, the fastness of a mountain or a marked spot. Now it becomes a moveable tent. Next it shall become a Temple. And finally the heart of the saved man shall become the Temple of the Most High. The moveable tent marks the period when man must have aids to his sense of holiness.

2. The method. First men worshipped apart, or stood in awe-impressed throngs. Now there is to be a place of meeting, and the people are to worship together in orderly fashion. The significance of this is often overlooked. The Hebrew religion was couched in social life, in contact of man with man as they stood in the presence of God and worshipped Him. It began in the family. In the Tabernacle meetings it found true development. The meetings in church and convention today have similar significance. God speaks to the soul in the solitude, but He has another and no less meaning message to the throng that wait upon Him. Forsake not the assembling of yourselves together. Individual exercise, family exercise, church exercise, larger (convention or association) exercise, each is necessary to full development.

3. The medium of worship. A holy place; significant paraphernalia; definite actions. One crossed the court and came into the presence of holiness. Before one's eyes were reminders of God; of one's unworthiness, of one's sin, of one's need of God, of God's mercy in the past, of God's forgiveness, of one's covenant with God and of God's covenant with him. There was incense for an emblem of prayer; candles to suggest how God supplies the fire of spiritual life; there was water for purity and holiness.

Of the essence of worship is this sense for holiness, the feeling for the presence of God. Let reverence attend him who would worship God. Israel needed these emblems. There are evidences in modern worship that something of the sort is needed. No doubt worship must be in spirit; and symbols are nothing. But one must confess that the average Baptist meeting seriously lacks the awe and the reverence that these symbols suggested. Let us covet the sense for the holiness of the house of God and the act of worship. Oh, for capacity to feel the presence of the Most High—the Father.

4. The meaning. Worship had often before meant no more than superstitious fear of an unknown and uncertain Power of the air. Now mark, these institutions tell of God and bring one near to him. The worshipper gives Him the holy place; the worshipper offers Him sacrifices and praise; the worshipper beholds testimony of His mercy, and is reminded of His daily care; the worshipper learns of His law and His righteousness. He learns of his connection with God, that he draws his life from God. This worship in the wilderness was a great school of religion and of the knowledge of God. Has not modern worship lost much by failing to be such a school? Suppose the child were drilled in such worship instead of in mere going to church, studying a lesson and hearing a few songs, a sermon and two prayers and returning home again?

5. The leaders. We have had mention of a priest before. Each head of a family has been priest to his family. But that order to be known as the priesthood is now instituted. Observe that its members are set apart, anointed and especially consecrated. They devote their lives to worship. They are born to this purpose. In life, in appearance, in all their activities they are devoted to this. They are to preserve these forms and to keep Israel in the way of them.

So great an era in history does this lesson mark. Israel now comes forth with a system of law and a system of worship established. The foundations of that national career which has so blessed the human race have been laid. Her vital relation to God is established, and her mission in the earth is fixed.

This note in the Charlotte Observer explains how the Roman Catholics get money for their large operations in North Carolina: Baltimore, July 4.—Father Quinn, one of the best known of North Carolina priests, has been here this week. He preached a special sermon at the St. Mary Star of the Sea Catholic church, at the corner of Riverside avenue and Clement street. He surprised the congregation by stating that out of a population of 2,000,000 in North Carolina there are only 3,500 Catholics. Contrasting conditions in that State with Baltimore he said there were more Catholics in the single parish of St. Mary Star of the Sea than in the whole of North Carolina. Baltimore is such a Catholic city that the congregation contributed liberally to help on the work in the land that, from a Catholic standpoint, is missionary territory.

It is not what he has, nor even what he does, which expresses the worth of a man; but what he is.—Amiel.

LUTHER ON NOTES.

Pastor Durham's Work—Robeson Institute.

Our folks at Lumberton will not write for the papers. One letter only from Lumberton have I seen in the Recorder in a year, and I wrote that. Now that I, too, am an editor, I feel little inclined to write anything more than I have to. However, you should know of affairs here, as your readers, who are not blessed with the visits of the Argus, should.

Well, Baptist work consists of school and church. First, as to the church.

Pastor Durham has continually grown in popularity and influence. His sermons are strong, some elegant and all spiritual. Rev. S. J. Porter's sermons in April, with the blessings of the Spirit, considerably revived the church, and led a number to seek membership through baptism, and some by restoration. Porter is a good preacher.

The Lumberton church has erected a neat and roomy chapel on the eastern outskirts of the town, where a flourishing Sunday-school is being conducted, under the superintendency of Bro. Frank Gough. This chapel is destined, I trust, to do much good. About one hundred and fifty are enrolled in Bro. Gough's school, equaling the attendance at the Sunday-school in the church.

As for the school work, a word of explanation is necessary to set the Baptists of Lumberton, and especially the several principals of Robeson Institute in a just light before their brethren throughout the State.

Many are under the impression that the Institute began its career under most favorable auspices, and doubtless many have been surprised that while other schools were springing up and prospering, Robeson Institute failed to meet expectations. If so, it will clear up matters to state that the Melke bequest, from which $12,000 or $15,000 was expected to accrue to the Institute, really turned out only $4,000, or hardly so much. You understand that the building was already erected when the proceeds of the Melke property came to hand, and that the Trustees thus found themselves with a $3,000 debt on the property, which has hung like a mill-stone about the necks of the trustees, and hindered every forward movement. The consequence was that an apathy, a lethargy, an indifference to the success of the school settled down upon the minds and hearts of the people, and so filled the atmosphere with a spirit of depression that a teacher, ignorant as I was of the cause, could not account for such a state of affairs.

For months we labored amid this depression, deepened by a bad crop year and church discipline administered by some of the trustees. Our energies and thoughts were given to the question of erecting a dormitory, and securing water-works, both of which were promised but neither obtained. At last the difficulty came to light, and the hindrance was manifest. This also explains the failure of this association to do anything for the Female University.

At Christmas your correspondent began editing the Argus, and in the spring, foreseeing that either editorial work or school work must be given up, and despairing of ever seeing the Institute more than a school depending on local patronage, and realizing that soon the graded school question would have to be met, he decided to quit teaching.

As we now view the matter we have accomplished only one thing here, and that is to "wake up" the trustees, and prepare for a forward movement which Pastor Durham has inaugurated.

Yes, at last something definite and positive may be expected of the Institute. The trustees are aroused, the people are becoming active, and everything indicates a first-class school, which will be the first for some time. I confess to my own hurt.

Prof. Preston S. Vann, for five years teacher in the Chowan Baptist Female Institute, has been chosen principal, and according to my view, and I have known him from childhood, no better choice could have been made.

Truly,

O. J. PETERSON.

The gift of $4,000,000, by Mr. John [illegible] Burke of New York, for the establishment of a fund for the speedy relief and succor of intelligent and respectable men and women in need of assistance, because of illness more especially, is to be placed among the great benefactions of our time. Mr. Burke is a bachelor, whose great wealth must have been unsuspected outside of a small circle. This fortune, which is to bear the name of his mother, betokens a nature which has responded sympathetically to some of the most distressing necessities of modern life.

In early Christian times simply to be a Christian was in itself evidence of sincerity. Not so now. With a large number of persons religion is a part of the social respectability. Wealth and fashion are largely on the side of religion.—Reuen Tomas, D. D.

Obituaries.

In every nobler mood
We feel the orient of her spirit glow,
Part of our life's unalterable good,
Of all our manlier aspiration;
She comes transfigured back,
Secure from change in her high hearted ways.
Beautiful evermore!

EARLY.—Died May 27th at his home near Lewiston, after a brief illness, in the 19th years of his age, James N. Early, eldest son of W. J. and Mary A. Early.

"Jimmie" as we all called him, was a bright, lovable boy, the pride and hope of his parents, and a consistent and worthy member of Lewiston Baptist church.

He bore his painful illness with wonderful patience and submission, and almost to the last moment greeted with a smile the many friends who called to see him. His kindly, obliging ways made him very popular and won for him hosts of friends who mourn his departure.

In the pastor's absence Rev. T. T. Speight conducted the funeral service, and preached a sermon of great comfort from the text, "All things work together for good to them that love God."

May the God of all grace richly bless and console the sorrowing ones.

PASTOR.

HAYWOOD.—Pressly Haywood, son of Deacon Thadeus Haywood, was born March 29, 1900, departed this life June 27, 1902. Age 42 years, 2 months, 28 days.

Early in life he joined Mt. Gilead Baptist church, of the Montgomery Association. He lived a consistent member of said church till the death angel called him to his reward on high.

He was a patient, sweet-spirited, generous-hearted Christian.

He was true to his family, his church and his God.

The church and community will miss him in many respects.

He leaves a wife and six children, besides a host of relatives and friends who mourn their sad loss.

The burial services were conducted by the writer. We commend the bereaved to God who will comfort those who pass through such a dark experience.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

Surely his end was peaceful, calm and serene.

K. C. H.

McFARLAND.—Died at her home near Jonesboro, N. C., on the evening of June 1, 1902, Ruth T. McFarland, in the 70th year of her age. Mrs. McFarland was born and raised in Chatham County, N. C. She was married to Mr. John P. McFarland in 1868. She professed religion in early life and joined the Baptist church, in the communion of which she lived until the evening of June the 1st when in answer to the call of Him she loved to serve, she quietly closed her eyes to all earthly things and went home to God.

Mrs. McFarland was a noble and good woman, loved and respected by all who knew her. She loved her church and lived to see her husband and seven children who survive her members of the church of her choice.

Her bereaved husband and children feel keenly their loss, but they sorrow not as others who have no hope. The life she lived tells them where they may find her. May they all meet her in the house of the good at God's right hand. She was a member of Jonesboro Baptist church.

M. H. HAWLEY.

DUNN.—Falls Baptist Sunday-school adopts the following resolutions of respect to the death of Miss Lucie B. Dunn, which occurred June 18, 1902:

Whereas, our Heavenly Father in His infinite wisdom has seen fit to remove our sister and co-worker, Lucie B. Dunn, from our midst, be it

Resolved 1. That in her death home sustains the irreparable loss of a noble and dutiful daughter, and affectionate and loving sister; the church and Sunday-school an earnest and zealous worker.

2. That we have the blessed assurance from her exemplary life that she has entered into that rest prepared for the people of God.

3. That though we miss her sadly and deplore her death we bow in submission to God's will.

4. We extend to the bereaved family our heart-felt sympathy and point them to the Savior she served so faithfully as their only source of comfort in this sad hour.

5. That a copy of these resolutions be spread upon our Sunday-school book; also a copy be sent to the family of the deceased and to the Biblical Recorder for publication.

MRS. E. O. PENNY,
MRS. H. G. HOLDING,
MISS MAGGIE DOLLAR,
Committee.

SHITTLE.—Sister Arizona Shittle (nee Freeman) was born December 29, 1872. Died April 23, 1902. She was the youngest daughter of the late Deacon J. H. Freeman, and sister of the late Jay W. Freeman, of Fruitland. Sister Shittle was converted and joined the church at Fairview, Buncombe County, at the age of nine years. She was an earnest Christian and active worker in the church.

She was her father's assistant in the mission Sunday-school work at Bat Cave, which resulted in the organization of the church at that place. As long as she was able to work she was faithful in the Master's service.

The faith which sustained her in life supported her in death. She was not afraid to die. A little more than two years ago she was married to Bro. W. S. Shittle, a young man who was himself a devoted Christian and earnest church worker. It was indeed a happy union, but how soon to be broken.

Bro. Shittle has shown his devotion to his wife by placing at her grave a beautiful marble monument. May God's grace sustain him and the aged mother in this sore bereavement.

"Beyond this vale of tears
There is a life above
Unmeasured by the flight of years
And all that life is love."

A. I. JUSTICE.

Fruitland, N. C.

General Missionary Blanchard's Summer Campaign.

The special work for me this summer is a vigorous campaign for funds and patronage for Atlantic Institute of Morehead City and the Winterville High School. The former is the Associational School of the Atlantic Association, and the latter the Associational School of the Neuse Association.

The Winterville School completed its second session 16th of May with success achieved that was beyond the measure of our hope. Last year's enrolment was 214. With buildings and equipment worth twelve thousand dollars and a teaching force of six of our strongest educators, we are looking for an enrolment of 300 another year. We want to raise six thousand dollars additional for this institution during this year.

The Atlantic Institute closed its first annual session on 9th of May. It was a year of prosperity and promises the success that is evidently awaiting this institution. A spacious building is now in course of erection and will be ready and equipped for opening of fall term.

I have partially canvassed New Bern and Morehead City for this institution. The pledges at New Bern with what has been paid in from this place amounts to more than one thousand dollars. The canvass there is nothing like complete.

The pledges at Morehead City with what has been paid in amounts to more than sixteen hundred dollars. This liberality is the earnest of the good care this people will take of the school established in their town. The canvass at Morehead is not complete.

When these two schools shall have been built and equipped by the Baptists of this Eastern section, where we are so poor and weak, it will be the most heroic effort I have known made by any people at any time, in any part of the State. It may be asserted that this work will be done.

Pastor Butler is just settling down in his new field at Beaufort. One among the first things he is to do will be to lead his people to build a good parsonage. He is the man for the place and the people at Beaufort, and already his people are giving him and his a place in their hearts.

A new church is to be built at once at a prosperous mission in Lenoir County (Sandy Bottom). Funds from the brethren all over the State are needed to put up this building. Any contribution to me for this church will be duly acknowledged in the Recorder. Let the reader enclose me a dollar as soon as this call is read. Our people are not able to do the church building that is upon them as a necessity just now. In their liberality many of them are already exceeding their ability. This is undoubtedly the ripest field for Baptist help in North Carolina at this time. It is painful for one to see so much that needs immediate attention and so little of the help of our brotherhood to do it with. The conditions here will not long wait for us. Brethren, help us now.

C. W. BLANCHARD.

We are not satisfied to do simply the things that we can do. We must draw something too hard for us; sing songs that have notes too high for us.—William M. Hunt.

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Baptist Evangelist.

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The Southern Railway will sell Week End round trip tickets for points named below for all trains Saturdays and Sundays, good returning leaving destination not later than Monday following date of sale, except for Morehead City, N. C., tickets will be sold Saturdays only good returning leaving destination Tuesday following date of sale, and Blowing Rock, N. C., all trains Fridays and Saturdays, good returning leaving destination not later than Tuesday following date of sale, at the following rate from Raleigh:

To Asheville, N. C.	$6.25
To Black Mountains, N. C.	5.85
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To Marion, N. C.	5.30
To Morganton, N. C.	4.80
To Connelly Springs, N. C.	4.75
To Hickory, N. C.	4.75
To Shelby, N. C.	5.25
To Rutherfordton, N. C.	5.85
To Lincolnton, N. C.	4.75
To Cliffs, N. C.	4.75
To Lenoir, N. C.	4.80
To Norfolk, Va.	4.00
To Old Point, Va.	4.00
To Ocean View, Va.	4.00
To Virginia Beach, Va.	4.25
To Morehead City, N. C.	4.00
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The Southern Railway announces the above low rate Raleigh to Atlanta and return account Negro Young People's Christian and Educational Congress, Atlanta, Ga., August 6th to 11th.

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The Southern has two daily trains Raleigh to Atlanta leaving 1.00 a. m. and 3.50 p. m., arriving Atlanta 8.35 p. m. and 5.10 a. m., respectively.

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SOUTHERN RAILWAY'S CHANGE IN PULLMAN SERVICE.

The Southern Railway announces change in their Pullman service effective Sunday, June 15th, Raleigh and Greensboro car on train Nos. 11 and 12 will be operated between Greensboro and Goldsboro.

This will prove a great convenience to the traveling public, especially the Morehead City travel. No. 11 leaves Raleigh 1 a. m., for Greensboro, and No. 12 leaves 5.25 a. m., for Goldsboro.

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ASHEVILLE, N. C.—Raleigh to Asheville, N. C., and return $8.80, account meeting Society of American Florist and Ornamental Horticulturalists. Tickets on sale August 17th, 18th and 19th, final limit August 25th.

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Current Events.

STATE NEWS.

The Department of Agriculture will locate an Experiment farm in Iredell or Catawba County. It now has farms of this sort near Red Springs and Tarboro

"Rev." J. F. Austin, labor agitator, was found guilty of perjury in court at Asheboro and sentenced last week to five years of hard labor on Randolph public roads.

Last week the first landing of Englishmen upon this Continent was celebrated for the first time. The celebration took place upon the historic spot—Roanoke Island. There were a number of addresses.

The Fireman's Convention and Tournament at Raleigh was largely attended, and from every standpoint is considered a success. While the firemen were absent Durham and Goldsboro suffered severe losses by fires.

Mr. E. Y. Webb, of Shelby, was nominated from Congress, last week, from the new District. He is an able young man, and should he be elected, will be an addition to the North Carolina representation in Congress.

Prof. P. P. Claxton, formerly of the State Normal College, more recently chief of the Bureau of Investigation of the Southern Education Board, has been chosen head of the Department of Education in the University of Tennessee. He is a most able young man.

It is reported that the Seaboard Air Line will come into possession of the Ohio River and Charleston Railroad, and will extend it so as to make connection between Wilmington and the Virginia coal fields. It is rumored that the A. C. L. may come into control of the Louisville and Nashville, through Pierpont Morgan who controls both and the Southern besides.

Our State was scandalized last week by the accounts of three elopements of married women. A Mrs. J. E. Stafford of Greensboro left her husband and children and fled to New York with one Harding. The officers of the law seemed powerless. Greensboro became in a day or two the destination of two other eloping couples. The State can and should punish such transgression of moral and civil law.

The following telegram in the Charlotte Observer carries tragical interest throughout North Carolina: "Washington, July 27.—Dr. Eugene Grissom, once well-known as an alienist and neurologist, committed suicide here today at his son's home, by sending a bullet through his brain. Dr. Grissom had been dejected and morose for several weeks and had become physically and mentally weakened from the use of strong narcotics. He was a native of Granville County, N. C., served on the Confederate side until wounded during the civil war and afterwards was a member of the State Legislature. For 21 years he was superintendent of the North Carolina Insane Asylum, at Raleigh, and gained a wide reputation as an alienist and lecturer."

GENERAL NEWS.

MR. BRYAN ON HARMONY IN THE DEMOCRATIC PARTY AND IN THE NATION.—Mr. W. J. Bryan has been making a tour of New England. At Boston July 24 he delivered an address of much significance.

We submit below certain paragraphs that he uttered. They point out his conception of the fundamental distinctions between the factions in his party. They also contain his exalted conception of the principle of his party—the principle that abides while issues change. One also gets his conception of the conditions precedent to harmony. The conclusion is inevitable that Mr. Bryan is sincere in his attitude and that he realizes that his conceptions must prevail or he and his followers must retire. He sees two classes in his party, mutually destructive.

Aside from the mere significance to the Democratic party, the address is a thoughtful, able and calm commentary on politics from Mr. Bryan's point of view; and on this account we print these paragraphs.

Mr. Bryan's opening proposition is that the fundamental division in this country is not that of rich and poor, or educated and uneducated, but of aristocrat and democrat; and all of either class are not to be found in one party. Jefferson was refined, educated, fairly rich; but he was a democrat—a believer in the rule of the people. There will always be harmony among true democrats, and on the other hand true aristocrats will stand together to a degree. But there must be eternal conflict between aristocrats and democrats. "It is impossible to secure harmony between people of opposite sympathies and it is a difficult thing to change a man's sympathies; it requires a political regeneration to make a democrat out of an aristocrat."

* * *

"Democratic success must be won, not [illegible] the Republican party, but [illegible] it—not by making the Democratic party aristocratic, but by convincing the people that it is really Democratic and can be trusted to defend Democratic ideas and to cultivate Democratic ideals. As there are many in the Republican party who have adhered to the party notwithstanding the change that the organization has undergone, so there are some who call themselves Democrats who have themselves undergone a change which has alienated them from the Democratic party, or from any party worthy of the name.

"To attempt to patch up an apparent harmony between those who are not in sympathy with Democratic purposes is not only a waste of time, but would prove disastrous. The men who deserted the party in 1896 may be divided into two classes: Those who left because they understood the issue presented and those who left because they did not understand the real nature of the contest. Until the former are completely changed in their sympathies they cannot return to the party without injuring it. The latter will be reconciled to the party when they themselves become aware of the real character of the life and death struggle now being waged between plutocracy and democracy. I say plutocracy, because the aristocracy of today is one of wealth rather than of birth, and it includes not only those who have been alienated from the common people by the possession of great wealth, but those who, although without wealth, pander to it and measure all things by a money standard. Organized wealth has become so potent in governmental affairs that some even now despair of applying any effective remedy. But such underestimate the patriotism of the people and the strength of the public conscience. The people have a remedy within their power, namely the ballot, and with it they can and will right every wrong and remedy every grievance.

"The Democratic party must have a controlling purpose, unchanged by victory or defeat; it must stand for that purpose at all times and everywhere, unmoved by threats of disaster and uninfluenced by promise of temporary gain. It must have a character, for character is as essential in a party as it is in a [illegible] vidual. No one will trust an unstable man or one so without principle that his position upon any moral question cannot be guessed in advance. Neither will the people trust a party that is willing to write into its platform today anything that promises to catch a few votes or strike out of its platform tomorrow anything that will alienate a few votes. Our party must have principles and proclaim them; it must stand by them and defend them, relying upon its faith in the righteousness of those principles and upon its faith in the intelligence and patriotism of the people.

* * *

"The struggle between human rights on the one side and greed on the other is an unending one. Our party must take part in the struggle, but that struggle cannot be permanently settled by this generation or by any future one. As the children of Israel, wandering in the wilderness, could not store bread for the morrow but were compelled to gather manna each day, so the citizen finds it impossible to rest upon the achievements of yesterday, or to frame a government that will run itself. He must labor today, tomorrow and while life lasts if he would be secure. He must meet each new problem and examine each new proposition that is submitted to the people, but in doing so he will employ the same purposes and apply the same general rules. He cannot tell what temptations he may have or of what immediate gain he may have the promise of if he will but surrender his manhood; but he knows if he is an upright man, that he will endeavor to resist every temptation, and he will determine to forego every advantage that requires a surrender of his manhood.

"So with our party. We cannot tell what issues we may have to meet; we can only determine to meet them in a Democratic spirit; to apply to them Democratic principles and to take the people's side always."

* * *

"How can the opponents of aristocracy and plutocracy be united for a successful attack upon entrenched privilege? Not by making peace with the enemy; not by imitating their works, their methods or their phraseology, but by honest, straightforward appeal to the American people upon a platform that can be understood and with an organization that can be trusted."

MINOR MATTERS.

No significant progress has been reported in the coal strike from either side. The strikers are accumulating a great fund. The strike is still effective, and hard coal is not to be had.

Great Britain and Japan have agreed that Corea shall be independent. This gives Russia a set-back in the great International Game of the Powers. Corea will raise her naval and military establishments to a footing sufficient for her defense.

It is understood that, while negotiations for the retirement of the Friars from the Philippines have not been concluded, before Governor Taft left Rome four points desired by our Government, including the retirement of the Friars, were practically assured.

France is driving Rome out of the place of vantage in her national life. The Prime Minister has issued an order closing 26 of the unauthorized Congregationist schools (Roman Catholic). In consequence there have been noisy demonstrations in favor of the nuns and the Friars. There has been no serious outbreak, but much disorder and grave threats. The condition of unrest obtains not only in Paris but in the Provinces.

General Smith who in a fit of passion ordered that all inhabitants of Samar, P. I., over ten years of age be slaughtered, has been severely reprimanded; Maj. Waller who had eleven Filipinos killed without due trial has been retired; and Maj. Glenn, who administered the infamous water cure has also been retired. The action of the Department of War and the President is to be highly praised. Smith's punishment was not more severe because his language was not regarded as literally meant.

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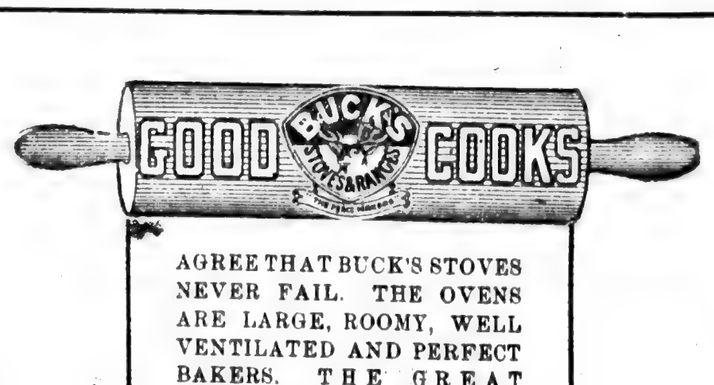

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JAPAN—THE LAND

Lovers of beauty have no words in which to express the loveliness of Japanese scenery. The endless panarama of mountains, sea, islet, inlet; the soft blue green islets reaching up to the eternal white of snow-capped mountains; the sky bluer and softer than in other climes. Here surely "every prospect pleases" and to out-ward seeming the people partake of the soft, genial nature of their surroundings; but as we shall see, in time of war and critical periods of their history they are capable of brave resistance and far-reaching statesmanship.

The country consists of about 4,000 islands, great and small, cast up from the depths of the Pacific Ocean by some mighty volcanic upheavals in ages past, the evidences of which are seen in hundreds of extinct volcanoes and in eighteen that are still active. These islands are the crests of great, but submerged mountain chains extending, in the shape of a bow, from Kamchatka on the north, to, and including, the island of Formosa in the south. Not far south of Formosa lie the Philippine Islands which are evidently a part of the same volcanic chain, tho' of course, not of the Japanese Empire. These islands make the Empire of Japan.

The greater part of the kingdom's 140,000 square miles, however, are embraced in the four large islands—Knishu, Shikokee, Ezo and Nippan. Our own Southern Baptist Missions are situated on the island of Knishu, chosen because less missionary effort had been made there than elsewhere. The largest and best known of these four islands is Nippan, which is nearly as large as England and Scotland and Wales, and comprises more than half of the entire Empire. On this island are situated the chief cities like Yokohoma, Tokio and others best known to foreign travellers.

FAIR JAPAN

The Inland Sea extends from Kobe well towards Nagasaki, about 250 miles. Certainly no more charming scenery can anywhere be found. Sometimes it reminds one of the Baltic as he sails out from Stockholm, but it is not on so large a scale. Again, it recalls the St. Lawrence River, with the Thousand Islands, but there are wider reaches of unbroken sea. Beside, the undulating surface of the myriad islands dips now into charming valleys, then swells into emerald hills, and the hills rise into mountains clad with verdure to the very crown, and ribbed with terraces along the slopes, the device of sturdy tillers of the soil. In some of the narrow passes, and in the maze of island channels, one may well imagine himself in fairy-land. At the rising of the sun, when the sea is still, a thousand islets stand out like radiant gems set in burnished silver, and when the sun goes down, the mountain-tops upon the larger islands seem tipped with flame, while the lower hills are bathed in a ruddy glow, that gradually fades and passes through a succession of changing tints, till the day is past, and twilight comes and spreads a tender glow upon the scene. Then, as we sail on, and the night advances, all the rugged outlines of rock and mountain are smoothed away, a sense of peace comes over us, and we are constrained to say the hills have tucked their dainty robes about them, and the sea has gone to sleep.

THE SACRED MOUNTAIN.

The most familiar object in Japan is Fujiyama, its sacred mountain, as it may be found on almost every Japanese fan and appears again and again on all forms of lacquered work. It stands about eighty miles from Yokohama. The Japanese are especially proud of Fuji [yama being merely a termination meaning mountain.] Lifting his head twelve thousand feet above the sea, crowned a great part of the year with snow, he is the first object of attention as the traveller approaches the coast, and the last on which his eye rests as he departs. Every window or house in Japan from which a sight of Fuji can be gained is thereby increased in value, and noted as of especial advantage. Wherever at some elevated tea-house on the mountain-side you find a rude telescope of hollow bamboo set up for the visitor's use, you will find it trained to look upon Fuji. * * * The first time I passed a night at a Japanese hotel, the room assigned to me opened to the west, full upon Fuji, behind which the glories of the setting sun were displayed with unusual brilliance. In such a magnificent setting the mountain seemed to swell up out of the plain, alone, all distinctions eclipsed in the grandeur of the mighty monarch gilded with the glory of the parting day. Next morning as the sun rose again, the first object seen was Fuji, but now completely changed, for the glory of the eastern sky fell full on the face of the mountain, revealing features hitherto unseen, and especially lifting into prominence ranges of foothills, themselves of vast size, which, the night before, were lost in shadow, but which now afforded some adequate gauge by which the height and grandeur of Fuji might be measured. Every moment, as the light grew brighter, or fell at fresh angles on the mountain-side, a new panorama seemed spread out, a shifting scene of strangely fascinating power.

The Shinto devotees of Japan, dressed in white, make pilgrimages to the almost inaccessible summit of the holy mountain. Near its foot there are several monasteries, where the pilgrims are lodged and cared for.

JAPANESE PLANTS AND FLOWERS

Every house has a garden in the rear—sometimes a mere box for plants, sometimes a miniature park—and unsightly objects are covered with vines. The people are passionately fond of certain flowers, and their merriest festivals are the cherry viewing, the iris and paeony viewing, the lotus viewing, and the maple viewing. There are more than two hundred varieties of the chrysanthemum; and the imperial badge of the Mikado is an open chrysanthemum of sixteen petals. The ditches along the roads are full of the white or purple lotus, and in the woods camellia-trees may be found thirty feet high, and covered with flowers, white, red, and pink. The wistaria grows wild, and over one of the temples in Tokio the clusters are two feet or more in length. Among the most useful plants are the paper mulberry and the lacquer-tree. "Over sixty kinds of paper are manufactured, and etiquette prescribes the use which is made of each. To say nothing of walls, windows, cups, pocket-handkerchiefs, lanterns, string, wrappers, cloaks, hats, baggage covers, it is used domestically and professionally for all purposes for which we use lint, bandages, and cloths, and the consumption of it is enormous. The lacquer-tree is grown for the sake of that celebrated varnish which gives its name to the most beautiful of Japanese manufactures. Lacquer is used for all kinds of purposes, from the golden shrines of Shiba and Nikko, down to the rice bowl, in which the humblest cooly takes his meal. I can no more fancy Japan without lacquer than without paper, and combinations of the two are universal."

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And Are They Yet Alive?

Any Mamugbantalasang Kamatu-uran is the title of the monthly journal which the Baptist missionaries in the Philippines are circulating widely among the Visayans.—Congregationalist.

Heavy and disastrous rains are reported from the western part of Texas. The injury to cotton has not been stated, but it is serious.

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Home Circle.

By Wife and Child.

A POEM BY STONEWALL JACKSON

The following clipped from an old scrap books, says the Richmond (Va.) Times, will be read with interest now:

Doubtless it will surprise many to learn that the hardy warrior, Stonewall Jackson, was a poet of no little ability, and that among the busy scenes and arduous duties of camp, he found leisure to gratify his taste for the beautiful in literature. The following lines were written while Jackson was an artillery officer in Mexico, during the war between the United States and that country:

The tattoo beats—the lights are gone,
The camp around in slumber lies;
The night with solemn pace moves on,
The shadows thicken o'er the skies;
But sleep my weary eyes hath flown,
And sad uneary thoughts arise.

I think of thee, oh, dearest one,
Whose love my early life hath blest—
Of thee and him—our baby son—
Who slumbers on thy gentle breast,
God of the tender, frail and lone,
Oh, guard the tender sleeper's rest.

And hover gently, hover near
To her, whose watchful eye is wet—
To mother, wife—the doubly dear
In whose young heart have freshly met
Two streams of love so deep and clear
And cheer her drooping spirits yet.

Now, while she kneels before Thy Throne,
Oh, teach her, Ruler of the skies,
No tear is wept to Thee unknown,
That, while by Thy behest alone,
Earth's mightiest powers fall or rise,
No hair is lost! no sparrow dies!

That only by Thy stern commands
That Thou canst stay the ruthless hands
Of dark disease and soothe its pain;
The battle's lost, the soldier's slain—
That from the distant sea or land
Thou bring'st the wanderer home again.

And when upon her pillow lone
Her tear-wet cheek is sadly prest,
May happier visions beam upon
The brightening current of her breast,
No frowning look or angry tone,
Disturb the sabbath of her rest.

Watever fate those forms may show,
Loved with a passion almost wild—
By day—by night—in joy or woe—
By fears oppressed, or hopes beguiled,
From every danger, every foe,
Oh, God! protect my wife and child!

Beauty of Old Age.

Old age is a part of the scheme of life, which was designed to be beautiful from beginning to end. It is the close of a symphony, beautiful in its inception, rolling on grandly and terminating in a climax of sublimity. It is harmonious and admirable according to the scheme of nature. The charms of infancy, the hopes of the spring of youth, the vigor of manhood—and the serenity and tranquility, the wisdom and peace of old age—all these together constitute the true human life, with its beginning, middle and end a glorious epoch.—Henry Ward Beecher.

One Touch of Motherhood

A lady in writing to Queen Alexandra told a friend a touching little incident which took place soon after the death of her son, the Duke of Clarence. The princess, with her usual gentle reticence, tried to hide the grief for her firstborn. It was shown only in her failing health and in increased tender consideration for all around her. One day, while walking with one of her ladies in the quiet lanes near Sandringham, she met an old woman weeping bitterly and tottering under a load of packages. On inquiry, it appeared that she was a carrier, and made her living by shopping and doing errands in the market town for the country people.

"But the weight is too heavy at your age," said the princess.

"Yes. You're right, ma'am. I'll have to give it up, and if I give it up, I'll starve. Jack carried them for me—my boy—ma'am."

"And where is he now?"

"Jack! He's dead! O, he's dead!" the old woman cried wildly.

The princess, without a word, hurried on, drawing her veil over her face to hide her tears.

A few days later a neat little cart with a stout donkey were brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and has never been told the rank of the friend who has tried to make her life easier for the sake of her dead boy.—Chicago Post.

For Torp'd Liver

Take Horsford's Acid Phosphate.

Take it when your complexion is sallow and you are troubled with constipation and sick headache. It stimulates liver activity, increases appetite, and improves the general health.

Kitchen Measures.

Ten eggs, one pound.
Four kitchen cupfuls, one pound.
A pint of liquid weighs a pound.
One cup of butter, half a pound.
One quart of sifted flour, one pound.
A teaspoonful of liquid, half an ounce.
A solid pint of brown sugar, thirteen ounces.
A dash of pepper, an eighth of a teaspoonful.
Three kitchen cupfuls of cornmeal, one pound.
Four tablespoonfuls of liquid, one gill or a quarter of a cup.

The Greatest Blunder of My Life.

In the Crerar Library, Chicago, is a book in which five hundred men, out of work, have written of "the greatest blunder of their life." It is a collection made by Dr. Earl Pratt. Here are some of them:

1. "Didn't save what I earned."
2. "Did not as a boy realize the value of an education."
3. "If I had taken better care of my money, I would be better in health and morals."
4. "Did not realize the importance of sticking to one kind of employment."
5. "The greatest blunder of my life was when I took my first drink."
6. "One of the greatest blunders of my life was not to perfect myself in one of the lines of business I started out to learn."
7. "My greatest blunder was when I left school in the Fifth Grade."
8. "The turning-point in my life was when at fifteen I ran away from home."
9. "Spent my money foolishly when I was earning good wages."
10. "When I let myself be misled in thinking that I need not stick to one thing."
11. "Self-conceit and not listening to my parents."
12. "Was to feel away my time when at school."

The Legend of the Dipper.

There is a pretty story which tells how the seven stars came to form the dipper.

Once in a country far away, the people were dying of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse they could not sing. The whole land was sad and mournful. One night after the stars had come out a little girl with a tin dipper in her hand crept quietly out of the house and went into a wood near by. Kneeling down under a tree, she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell asleep. When she awoke she was overjoyed to find her dipper full of clear, cold water.

Remembering that her dear mother was ill and dying of thirst, she did not even wait to moisten her parched lips, but taking up her dipper she hurried home. In her haste she stumbled, and alas! she dropped her precious cup. Just then she felt something move in the grass beside her. It was a little dog, who, like herself, had almost fainted for want of water. She lifted her dipper, and what was her surprise to find that not a drop had been spilled. Pouring out a few drops on her hand she held it out for the dog to lick. He did so, and seemed much revived; but as she poured out the water the tin dipper had changed to one of beautiful silver.

Hurrying to her home as soon as possible, she handed the water to the servant, to give to her mother.

"Oh," said her mother, "I will not take it. I shall not live, anyhow. You are younger and stronger than I."

As she gave the servant the dipper, it changed to shining gold. The servant was just about to give each person in the house a spoonful of the precious water when she saw a stranger at the door. He looked sad and weary, and she handed him the dipper of water. He took it, saying:

"Blessed is he who gives a cup of cold water in His name."

A radiance shone all about him, and immediately the golden dipper became studded with seven sparkling diamonds. Then it burst forth into a fountain, which supplied the thirsty land with water. The seven diamonds rose higher until they reached the sky, and there changed into bright stars, forming the "Great Dipper."

And so while we recognize that this is only a parable, yet it shall give us a sweet association with the constellation in the sky; and when we look up at the "dipper" as it points up to the north pole, this sweet story will point us to a pole star of usefulness.—Christian Observer.

NERVOUSNESS AND SICK HEADACHES

Cured while you wait, by Hicks' Capudine without any bad effect. At all drug stores.

Temperance Story.

Would you like to hear the first temperance story I ever heard?" said grandma, "Oh, yes," said the children. So she began. "When I was a little girl on the hills of Scotland, my father had a large farm. We had never heard of temperance, and every day our drink, and that of our visitors, was beer and whiskey.

"On market days men would come home sick, as the little folks were told. 'Folks must have a little fun,' they would say. I used to think getting sick was queer fun; as I grew older I knew the drink made them sick and wondered that they would make anything that sickened and made them cross a long time after they drank it.

"One day—I'll never forget it—we were in the kitchen with mother who was speaking very kindly to an old crazy woman (as we supposed) who had stopped to rest and beg a cup of milk. Mother was sorry for her, she brought her some hot whisky. In one instant she hurled it to the back of the fire and screamed out, 'How dare you give me a drink of fire—fire, I say!' We knew not what to think and clung to mother, who tried to quiet the old woman, but it was no use. She said, 'I want to warn you and your pretty little ones never to take the stuff that has burned up my husband and child and left me to wander without a home.

"I was married to as fine a lad as ever walked. We had a sweet baby and a cosy home. We always kept the jug in the corner of the cupboard. After awhile I thought it ought to be filled oftener than when we were first married; and Joe (my husband) would stay too long with a friend, and would mix some hot drink to put me asleep, and sometimes I would drink so much I could hardly remember even to go to bed afterwards. So you see I was getting fond of it too.

"'One night I left the baby in Joe's care, and set the jug and glass on the table before him while I stayed with a sick neighbor. Before morning we heard a noise, and going out, found my house in flames; but by the time we got there the roof fell in on Joe and the baby. They never would have been burned if he had not left the candle or his pipe fall into the cradle. I learned to hate it too late; but I want you to hate it as much as I do.'

"My dear children," said grandmother, when she finished the story, "that was our first lesson in temperance and it was a good one. Not one of us who heard the old beggar woman would ever drink after that."—The Way of Faith.

Chili Sauce.

Twelve large, ripe tomatoes, four large onions, four green peppers, one tablespoonful of salt, four tablespoonfuls of sugar, two cups vinegar. Chop onions and peppers together fine, put all into a kettle and simmer two hours. Scald and skin the tomatoes before mixing. Two teaspoonfuls each of cinnamon, mace and cloves.

Old Fashioned Preserved Peaches.

Peel the peaches and weigh them, allow for each pound of fruit one pound of sugar; place the sugar in a kettle, add to each pound half cupful water, stir and boil to a syrup, add to the peaches and cook slowly one hour, then fill into jars.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH,

they will promptly relieve the nausea,

SICK HEADACHE

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

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PROF. HERTZ GREAT GERMAN
HAIR RESTORATIVE

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1876. August 22

[From Rev. Wm. Cameron, Minister of the Presbyterian Church South, Mossy Creek, Tenn.]

I have used Xanthine now for three years and have induced others to try it, and have never known it to fail in accomplishing all you claim for it. It is an excellent tonic, a pleasant dressing, removing and preventing dandruff and all unpleasant itching, promoting and preserving the natural growth and color of the hair, and rendering it glossy and pliable. I confidently, cheerfully, and knowingly recommend it.

1901, August 9

[From Rev Samuel B. Hyman, D.D., Bardanelle, Ark.]

I have never had anything to really prove satisfactory before.

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Are in many respects like other ulcers or sores, and this resemblance often proves fatal. Valuable time is lost in fruitless efforts to heal the sore with washes and salves, because the germs of Cancer that are multiplying in the blood and the new Cancer cells which are constantly developing keep up the irritation and discharge, and at last sharp shooting pains announce the approach of the eating and sloughing stage, and a hideous, sickening cancerous sore begins its destructive work.

No ulcer or sore can exist without some predisposing internal cause that has poisoned the blood, and the open discharging ulcer, or the festering sore on the lip, cheek or other part of the body will continue to spread and eat deeper into the flesh unless the blood is purified and the Cancer germs or morbid matter eliminated from the circulation.

In February, 1900, I noticed a small lump on my lower lip. The doctor cauterized it but another came and broke out into an open sore. I began to take S. S. S. and after I had taken seven bottles the place healed entirely and no signs of the disease have been seen since. W. P. Brown, Hollands, S. C.

S. S. S. cleanses the blood of all decaying effete matter. It has great antidotal and purifying properties that soon destroy the germs and poisons and restore the blood to its natural condition. And when pure blood is carried to the ulcer or sore the healing process begins, the discharge ceases and the place heals over and new skin forms. S. S. S. is a strictly vegetable blood purifier containing no mercury or minerals of any description.

SSS

If you have an ulcer or chronic sore of any kind, write us about it, medical advice will cost you nothing. Books on Cancer and other diseases of the blood will be sent free. THE SWIFT SPECIFIC CO., Atlanta, Ga.

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STANDING ON ROANOKE ISLAND.

A SURVEY OF THREE CENTURIES.

The Achievements of the Anglo-Saxon; The Millenium of Thought; The Advance and Extension of Civilization; The Rise of the People.—The Menace of the Republic, and Its Cure.—A Vision of North Carolina.

ORATION OF ASSOCIATE JUSTICE WALTER CLARK AT ROANOKE ISLAND, JULY 24.

Both because of the significance of the first celebration of the landing of the Anglo-Saxon upon these shores, and the worth of the address itself, which in beauty of style, appropriateness and subject matter has not been surpassed by a North Carolinian, we use these columns to print the address of Justice Clark, at Roanoke Island, July 24, 1902.

Ladies and Gentlemen: Standing on the Aventine hill, by the banks of the Tiber, we can still behold the cradle of the great Roman people, the beginning of that imperial race which for centuries held in its control the entire civilized world of their day and whose laws, whose feats of arms, whose thought, have profoundly impressed all succeeding ages.

HERE BEGAN THE GREATEST MOVEMENT OF THE AGES.

Standing here we see the spot where first began on this continent the great race which in the New World in three hundred years has far surpassed in extent of dominion, in population and power the greatest race known to the Old. Farther than the imperial eagles ever flew, over more men than its dominion ever swayed, with wealth which dwarfs its boasted treasures, and intelligence and capacity unknown to its rulers, this new race in three centuries has covered a continent, crossed great rivers, built great cities, tunneled mountains, traversed great plains, scaled mountains ranges and halting but for a moment on the shores of a vaster ocean, has already annexed a thousand islands and faces the shores of a Western continent so distant that we call it the East.

We do well to come here to visit the spot where this great movement began. It is one of the great epochs of all history. Here, 36 years before the landing of the Pilgrims at Plymouth Rock, here 22 years before John Smith and Jamestown, in the year 1584, the first English keel grated on the shores of what is now the United States. Here the greatest movement of the ages began, which has completed the circuit of the globe. For thousands of years God, in His wisdom, had hidden this land behind the billows till His appointed time, and in Europe and Asia millions had fought and perished for the possession of narrow lands. The human intellect had been dwarfed with the dimensions of its prison house. In due season Copernicus gauged the heavens, revealing countless worlds beyond our grasp and Columbus almost at the same time unveiled this tangible world beyond the Atlantic. Stunned, dazed, the mind of man slowly realized the broadened vision unrolled before it. Since then the energies of the human intellect have steadily expanded and thought has widened with the process of every sun.

Here broke the spray of the first wave of Saxon population and now westward across the continent to the utmost verge and beyond it, there rolls a human sea. Three centuries have done this.

About this very date Amadas and Barlow landed here, for on July 4, a day doubly memorable on these shores, they descried land and sailing up the coast 120 miles they entered with their two small vessels through an inlet, probably now closed. Proceeding further they came abreast of this island, where they landed and were hospitably received.

WHAT WONDROUS CHANGES!

Nature remains unaltered. As on that July day, of the long ago, earth, air and sky and sea remain the same. The same blue arch bends above us. The same restless ocean rolls. The same sun shines brightly down. The same balmy breezes breathe soft and low. The same headlands jut out to meet the waves. The same bays lie open to shelter the coming vessels. The trees, the foliage, the landmarks, would all be recognized by the sea-worn wanderers of that memorable day. But as to what is due to man, how altered!

To the westward, where the Indian paddled his light canoe on great rivers, innumerable vessels, moved by the energies of steam, plow the waters, freighted with the product of every industry and the produce of every clime. Where the smoke of the lonely wigwam rose, now the roar of great cities fills the ear and the blaze of electric lights reddens the sky. Where then amid vast solitudes the war-whoop resounded, boding death and torture, now rise a thousand steeples and anthems to the Prince of Peace float upon the air. Where the plumed and painted warrior stealthily trod the narrow war path, mighty engines rush. Where a few thousand naked savages miserably starved and fought and perished, near one hundred millions of the foremost people of all the world live and prosper. Three short centuries have seen this done.

OUR CONTRIBUTION TO EUROPE

Looking eastward the ocean rolls unchanged, but not as then to be crossed only after two or three months of voyage. Already a week suffices for its passage and across its waves even now messages flash without the medium of wires. Beyond its shores is also a new world. When the first expedition landed here, the Turk was threatening Vienna, and the Spaniard was asserting his right to burn and pillage in Holland. The fires of the Inquisition burned in Spain and Belgium. France, sunk to a second-class power, grovelled beneath the rule of one of the most worthless of its many worthless kings, the third Henry—while England, the England of Drake and Raleigh, of Shakespeare and Bacon, and of Elizabeth, already lay beneath the growing shadow of the Armada, whose success threatened the extinction of English liberty and of the Protestant religion. Russia was then a small collection of barbarous tribes and Germany and Italy, not yet nations, were mere geographical expressions. Contrast that with the Europe of today. The change is barely less startling there than on this side of the water.

The change has been greatly the reflex action from this side. Civilization has been and is on the steady increase in the betterment of the masses. The leaders of thought, Shakespeare, Bacon, Michael, Angelo, Dante, Petrarch, the painters, the sculptors, the statesmen, were as great then as since. The difference is in the masses. Then they were degraded, disregarded, beaten with many stripes, dying like animals after living like brutes; today they have a voice in every government and are beginning more fully to perceive that they have unlimited power which they can use for their own advancement and the betterment of their material surroundings.

The change started here when a new race began, without feudal burdens and amid the breadth and freedom of untrammeled nature. With new paths to tread, new roads to make, new rivers to travel, new cities to build, men began to think new thoughts and to add to the freedom of nature the liberty of speech and of action.

WHERE THE SHACKLES OF THE AGES WERE BROKEN.

Well do we come here to visit the spot where the shackles of ages were broken, precedents forgotten and where man first began to stand upright in the likeness in which God had made him.

Naught tells more forcibly the depression in which the minds of the men of that day were held than the fact that the hardy English mariners, the descendants of the vikings of old, delayed nearly a century after Columbus had discovered the New World before the foot of an Anglo-Saxon had trod the shores of North America. From his discovery in 1492 to the first landing here in 1584 and the first permanent but feeble settlement at Jamestown in 1607 was a long time. Could another new continent such as this be discovered in 3,000 miles of London today, not as many hours would elapse as our ancestors of three centuries ago permitted years to pass, before the English race would land on its shores. In 1520 Cortez led the Spaniards to the Plateau of Mexico and subverted an empire. Yet 65 years more passed before Amadas and Barlow led the first English expedition to land on this continent.

Not only were men's minds enthralled by governments which existed solely for the benefit of the few, but the condition of the upper classes was only in degree better than that of the poorer. Coffee, sugar, tobacco, potatoes and other articles of common use by the poorest today were unknown. Queen Elizabeth herself lived on her beer and beef, and forks being unknown that haughty lady ate with her fingers, as did Shakespeare, Raleigh and Bacon. Articles of the commonest use and necessity in the dwellings of the poorest now, were then not to be obtained in the palaces of kings. Carpets were absent in the proudest palaces and on the fresh strewn rushes beneath their tables princes and kings threw the bones and broken meats from their feasts. Religion was to most a gross superstition, law was a jargon and barbarous and medicine the vilest quackery. Just in proportion as the masses have been educated, as freedom has been won by them, as their rights have been considered, the world has advanced in civilization and in material well being.

Unlike the founding of Rome, where the seat of Empire abode by its cradle, no great cities arose here at Roanoke Island, at Jamestown nor at Plymouth. The new movement begun here was not for empire but for the people and it has advanced and spread in all directions.

THE GREAT DANGER TO DAY.

In 1820 Daniel Webster delivered a memorable oration at the anniversary of the landing at Plymouth Rock. In that speech he prophesied that our free government could stand only so long as there was a tolerable equality in the division of property. What would he say could he stand here today and count over the names of those possessed of $20,000,000, of $50,000,000, of $100,000,000, even of more than $200,000,000, and name over the great trusts and corporations who levy taxes and contributions at their own will, greater than those exacted for all the purposes of government? He instances that when the great monasteries and other church corporations under the Tudors threatened English prosperity the eighth Henry confiscated their property (as has been done in our day by Mexico and other Latin countries) and re-distributed their accumulations. He might have added that when the new commercial monopolies under his daughter Elizabeth bade fair to take the place of the suppressed ecclesiastical foundations in re-creating inequality, the Commons called on her to pause and that haughty, unbending sovereign had the common sense to save her throne by yielding.

Mr. Webster also utilized the occasion to point to the fact that in France by her exemption of property of nobles and priests from taxation, property had gravitated into their hands till the wild orgy of revolution had re-transferred it to the people and he prophesied that the new law in that country which by restricting the right to will property had prevented its accumulation into a few hands would inevitably destroy the restored monarchy and rebuild the republic. His prophecy has come true.

The great expounder of the constitution was right. Power goes with those who own the property of the country. When property is widely distributed and a fair share of the comforts of life are equally in the reach of all, a country will remain a republic. When property, by whatever agency, becomes concentrated in a few hands, a change is impending. Either the few holders will bring in, as he stated, an army that will change the government to a monarchy, or revolution will force a redistribution as in England and France. That has been the lesson of history.

In this day, of wider intelligence and general education, let us hope and believe that there is a third way, hitherto unknown in practice, and that by the operation of just and wiser laws enacted by the sovereignty of the people, a more just and equal distribution of wealth will follow and the enjoyment of material well being will be more generally diffused among the masses. All power is derived from and belongs to the people and should be used solely for their good. This is the fundamental teaching of the institutions which begin their record from the landing of the Anglo-Saxon race on these shores, a landing which was first made at this spot.

Had I the ability of Mr. Webster, could I speak with his authority, I might point out as he did the great danger of the accumulation of wealth in a few hands, and might foresee and foretell the remedies which a great, a wise and an all-powerful people will apply. But I shall not follow in the path which he has trod, haud passibus equis.

Let us not forget on this occasion that to this island belongs the distinguished honor of being the birth-place of the first American girl. It is the Eden from which she sprung. She had no predecessor and remains without a model and without a rival. In that first Eden man was the first arrival and the garden was a failure. Here the girl was the first arrival and the boys have followed her ever since. Appropriately she bore the name of Dare, and daring, delightful, her successors have been ever since. We do well, were we to come here solely to do honor to the memory of the first American girl, this finished, superlative product of her sex and of these later ages.

NORTH CAROLINA'S FUTURE.

When the first expedition landed here there were, it is estimated, in the bounds of the present State of North Carolina, 20,000 Indians, earning a precarious living by fishing and hunting and spending their miserable lives in slaying and torturing one another. Today we have near 2,000,000 of the foremost race of all the world, living in peace and order. Could I, like Mr. Webster, in his Plymouth Rock oration, prophecy as to the future 100 years hence, I should predict a still greater change. I should say that with the same rate of increase North Carolina will then have 6,000,000 of people and that cities of 100,000 inhabitants will be numbered by the score; that every village will be connected with its neighbor by electric roads, for steam will have ceased to be a motive power; that education will be universal and poverty unknown; that every swamp will have been drained to become the seat of happy homes; that every river will be deepened and straightened; that public works operated for the benefit of the people and not for the enrichment of a few, will bring comforts and conveniences, now unknown, to the most distant fireside; that the hours of labor will be shortened; that the toil of agriculture will be done by machinery and that irrigation will have banished droughts; that the advance of medicine, already the most progressive science among us, will have practically abolished all diseases save that of old age; that simpler laws and an elevated and all-powerful public opinion will have minimized crime and reduced the volume of litigation; that religion less sectarian and disputatious about creeds and forms will be a practical exemplification of that love of fellow-man which was typified by its divine founder; that every toiler with brain or with hand will prosper and that under juster laws the only inequality in wealth or condition will be that due to the difference in the energy, efforts and natural gifts of each possessor.

This is but the first of many successive celebrations of the landing here and if these feeble, fugitive words shall be preserved to that distant day the speaker who shall read them to a vast audience gathered here will either justify the prophecy or at least he will say, "In the interest of the happiness of the human race, they ought to have come true."

A Gospel Missionary's Experience in North Carolina.

BY REV T J HUDSON.

I have no desire to evoke further discussion as to mission methods, but since Mr. J. D. Bowen has given to the public a bit of his experience with the "popes and bishops of the Baptist diocese" of North Carolina through the press, I would like to give a bit of mine, while connected with the "Gospel Mission" movement, with Christian preachers and pastors in North Carolina and Kentucky, serving Baptist churches that believe in and are practicing what is commonly known to a student of ecclesiology as a congregational or a democratic form of government.

My experience in connection with the "Gospel Mission" began in 1893 while a student at Wake Forest College. I was connected with the movement for nearly eight years, five years on the foreign field and three years at home. During these years I never had reasons to suspect a brother of ulterior motives. During my student life at the Seminary many of my colleagues became acquainted with my views on the subject of missions. Some of them (my best friends) argued the question with me in a brotherly way, trying to show me (what I now see) the weak points of the new movement. I remember when bidding one another farewell in 1895 how some of them took me by the hand saying, "Hudson, I bid you Godspeed in your work, though I am sorry you are not going to be connected with our regular work." During my two years' stay in the Seminary such a thing as trying to "buy over" was not mentioned in the remotest degree.

In August, 1894, I was ordained by Bethel Baptist Church in Person County. The brethren who composed the ordaining council, with one exception, were opposed to the "Gospel Mission" movement. They knew my views, knew that I had a right to hold such views, and respected me for the same.

During the summer of 1895 I worked for six weeks in Beaufort County, North Carolina, receiving aid from either the State or Associational Boards, I have forgotten which now. Whether one of the other it matters not, the principle involved remains unchanged. I would have considered it a breach of trust to have agitated my views of mission methods. I preached missions and urged mission collections, but said nothing of methods as the churches of that section were working in harmony with the regular organized efforts of the denomination. I was offered a field (not a $900 field) in said county, with a promise of aid from the State Board. Nothing was said about my agreeing to promote the interest of the organized work. No "hush money" was offered. On my way to Eastern North Carolina, the same summer, I stopped in Raleigh and had some friendly chat with my friend Bailey on several subjects. He knew that it was my intention to go to China the following fall; he knew that I was then on way to Eastern North Carolina; he knew that I could get fields in North Carolina, and he would have assisted me in any honorable way, but never even hinted at or suggested any low-down political schemes. He was sorry that I was not going to China in connection with our regular work, but bade me Godspeed in my work.

It is sweet and refreshing to me this morning that I am able to hold in sweet remembrance my dear colleagues in North Carolina and other States East of the Mississippi River.

I have preached in five States of the Union and on two continents, and I have never seen anything to indicate that the congregational form of church government is in any immediate danger. There is no need to be alarmed; we have gotten too far from home to return in a day.

Conway Springs, Kan., July 14, 1902.

Seminary Training.

BY LIVINGSTON JOHNSON

There are several letters on my desk from young ministers asking my opinion as to the advantage of Seminary training. There are doubtless many others who are troubled with the same question. To all who have written, and to any others who may be undecided, my advice is by all means go to the Seminary if it is at all possible to do so.

The most common argument against a course at the Seminary is that it puts men through the same mould and causes them to run in grooves. A moment's reflection should lead any one to see the groundlessness of this objection. The same thing could be urged against Wake Forest or any other institution. I have never known a man yet who regretted having gone to the Seminary. On the other hand, I have known several who went expecting to remain but one year, but who were so much pleased that they changed their plans and took the whole course. If the Seminary is an institution for destroying originality and independent thought, and putting all men through a set of moulds, surely some who have gone would have found it out.

The Seminary was established to give men special training for the gospel ministry. Men who enter the professions feel the need of special training. Shall we say that men who enter this high and important calling do not need the best preparation for their work? Such a position is untenable. If we assume it, then, we must say that ministerial education is useless, and we can no longer berate our hardshell brethren for being opposed to it.

There are reasons, peculiar to our day, why our preachers need the very best training. There is a general awakening on the subject of education. The next generation will be more highly educated than the present, and those who preach to them will need the best of training.

The ministry of the future will need to be sound to the core in doctrine. By this I do not mean that the ministry of our State to-day is not sound in the faith. If we could only be sure that the Baptist ministry of North Carolina would always be as sound in doctrine as those who preach the gospel from Baptist pulpits to-day, we might not have any fear about the future of our Zion.

The young man who enters the ministry now will be met on the threshold by all sorts of doctrinal error. Some of these are vital errors, as they strike at the very tap root of Christianity. The theory of inspiration is loosely held. The story of Job and of Jonah and the fish, instead of being true, as we were always taught to believe, are held by some as being mere fables, and as not to be accepted as true. The very blood of Christ is being trampled under foot by those who hold lax views of the atonement. Now the young preacher who has these things to meet, must be thoroughly grounded in the truth. It is my firm conviction that there is no [illegible] Seminary in all the land which stands so firmly for the teachings of the [illegible] as does our own Seminary at [illegible]. Some years ago there was [illegible]

discussion about the historical teaching at the Seminary; but so far as I know its doctrinal teachings have never been called in question. Truth and not history is the foundation on which we stand, "and if the foundations be removed, what shall the righteous do?" If by being "cast into a mould" and "running in a groove" is meant the holding fast to the old doctrines, it is something to be grateful for. God cast His truth into a mould and the "narrow way" is the groove in which he has commanded his people to walk. Many of our Baptist preachers, who didn't attend the Seminary, are strong, well-trained men. By their own efforts and earnest application they prepared themselves for their work. But remember, young brethren, they took a life-time to train themselves. You must take up the work when their hands are laying it down, and to be worthy successors of these men you will need, at once, all the training within your reach.

When you shall have finished your course, come back to North Carolina; she needs you.

It may not be amiss to say this word: Those who go to the Seminary should be satisfied to come back to a field with which they would have been content before going away.

We see it stated occasionally that the young men at the Seminary want to come back to North Carolina, but there is no opening for them. There are a good many openings for the right sort of young men, but the trouble frequently is, that they are not such openings as many of our young men desire. There are very few so-called prominent pulpits vacant, but there are fields, with doors of opportunity wide open, which offer a comfortable support to young men with small families. If a young man means to use the Seminary merely as a stepping stone to a prominent pulpit, I question the advisability of his going; but if he wishes to prepare himself for greater usefulness and is willing to go where the Lord opens the way, by all means let him go to the Seminary.

NEWS-NOTES.

....Pastor Marshall, of the Raleigh First Baptist church, is extremely ill.

....The Orphanage picnic at Mocksville brought in $150 for our Orphanage.

....Shall the Baptists of North Carolina not have a great mid-year meeting somewhere next year?

....The question is not who preaches for you, but do you preach to yourself? Does God speak to you?

....The Reunion of Confederate Veterans of North Carolina will take place at Greensboro August 20.

....Rev. J. A. Campbell has returned from Chautauqua, N. Y. He will write of his trip for our readers.

....Our new prize contests have not been announced because the editor has been two busy to prepare the details of the anonuncement.

....The Christian Soldier is an interstate and inter-denominational and interesting paper. Rev. J. A. Smith and Rev. J. L. Vipperman are its editors.

....We observe with alarm that Rev. J. T. Dr. Christian has "discovered" some more Baptist History. Of course it proves all that the brother wants. His discoveries are warranted to prove but, alas, they are not warranted not to warp.

....After serving the Raleigh Tabernacle a month as supply Rev. Thomas J. Watts has resumed his work as pastor in Forsythe, Ga. His Raleigh friends were delighted with his preaching here, and they look forward to a highly successful career for him.

.....The Liberty Association will meet with the Lick Creek church August 16th. All visitors will be met at March Hous in Lexington the 19th at 8 o'clock, a. m. The distance is eighteen miles. This is sent by John A. Kinney, Healing Springs, N. C.

....Mrs. Pritchard, wife of United States Senator Pritchard, died at Biltmore, N. C., Saturday, after a long and painful illness. The Senator is bowed down with deep grief, and all who know him will sympathize tenderly with him in his great loss.

....Rev. S. J. Porter's book, Yearning Upward, has gone into a second edition. It deserves it. Our Fayetteville pastor has an unusual gift of power to produce reading helpful to the spiritual life. Price 15 cents per copy. Order from Rev. S. J. Porter, Fayetteville.

....The meeting at Olive's Chapel closed last week. Pastor W. C. Olive was assisted by Dr. Tyree for six days. There were thirty-five additions to the church, and more are expected. Good revival among members. The sermons by Dr. Tyree were greatly enjoyed.

....After seven years of service as [illegible] the Cooperation Missionaries [illegible] A. B. Vincent has resigned. The [illegible] says that he has done faithful [illegible] and goes out with the best wishes [illegible] Board. He has been appointed [illegible] Agent of Shaw University.

....At the next session of the South Fork Union at Maiden there will be a rally in behalf of the new associational school there. Good speaking and a large attendance are expected.

....A letter from Rev. C. J. F. Anderson, of Rome, Italy, reports his wife, Dr. Taylor and himself in good health—Bro. Anderson having fully recovered from a serious illness. We shall make further note from his letter later.

....The friends of Rev. and Mrs. Arch. C. Cree, of Gaffney, S. C., will sympathize with them in the loss of their little child—an infant daughter—July 25th. They seek consolation of Him whose everlasting arms are underneath all His suffering children.

....Under the leadership of President W. T. Lowrey, D. D., the Mississippi Baptists have raised $45,000 for their college, and will receive $15,000 from the American Baptist Education Society. Surely the North Carolina Baptists will raise $45,000 this year.

....The Pritchard Memorial church's house of worship is nearing completion. "For beauty and convenience," writes the happy pastor, "it surpasses anything in Charlotte." Bro. Adams is to be congratulated upon the splendid success that he is achieving at Charlotte.

....Now that our friends in the East are realizing upon their crops, will they not remember the Recorder's patience and reward it by promptly renewing. We got up the June hill, but the August lowgrounds are about as hard pulling. Renewals right now will be sincerely appreciated.

....The papers state that Rev. W. F. Fry has resigned the pastorate of the East Durham church, in order to aid in the work of raising the money for the Educational Fund. Bro. Fry is so greatly beloved by this church that we are inclined to think that his resignation is only for a period.

....We congratulate our worthy friend, Mr. S. V. T. Chamblee of Rocky Mount, upon his marriage to Miss Lessie Green of Wake County. No young man in the State serves his church more usefully, and in the happiness of such a one we all take pleasure. We wish him and his bride life's richest blessings.

....Rev. Charles A. G. Thomas and his wife are stricken with grief for the loss of Charles A. G. junior, aged seven years, which occurred August 1st. While the heartstrings are drawn, as Bro. Thomas writes, his sympathizing friends will be glad to hear that his trust is secure, and that the consolations of faith are his.

....The State Fair people announced last week that they will have a clean Fair this time. There is only one ground of hope, and that is that Mr. Long of Roxboro has loaned his good name to it as President. Secretaries Pogue and Denson can certainly run a low-down Fair to perfection. It remains to be seen, if they can run a decent one.

....The Religious Herald will soon celebrate her seventy-fifth year with a Diamond Jubilee. Honor to this glorious paper, whose good influence has for these many years been a blessing to Christianity. The Virginia Baptists cannot do anything too good for the veteran A. C. Dickinson or his "junior," Dr. R. H. Pitt; and, in truth, they deserve well of all who value good religious literature.

....Dr. A. P. Montague has resigned the presidency of Freeman University, South Carolina, to accept the presidency of Howard College, Alabama. In the few years that he has labored in South Carolina he has made quite a reputation and has brought Furman to the front. He will do as well in Alabama. South Carolina lost another college president last week in the resignation of Dr. H. S. Hartzog, of Clemson (A. and M.) College.

....We are getting on well in the amalgamation of worship and amusement—and it is not in the churches of least dogma that the advance is made. It was in a Baptist church in Lexington Avenue, New York City, during the offertory—beg pardon,the collection—Miss Louise Traux whistled Schumann's "Trauemerei," and being encored, after the benediction she whistled the "Mocking Bird." O, Roger Williams, where is thy ghost!—Springfield Republican. But has this church not merely carried to full expression the spirit of many churches whose dominant motive seems to he to draw a crowd by giving an entertainment.

....Mr. Charles M. Heck of Raleigh, son of Col. J. M. Heck, whose interest in the work of the Baptist State Convention counted so greatly in his lifetime, has received a fellowship in Physics in the University of Nebraska. Mr. Heck graduated from Wake Forest in 1901, and last year he finished his studies in the Columbia University. He is an excellent Christian young man, and as a man and scholar is very promising. His work in connection with our Raleigh First Baptist church has been marked by both zeal and ability. His friends take pleasure in the recognition and in the opportunity involved in the Nebraska fellowship.

.....Messrs. Middleton & Sams of the Cary High School have decided generously to offer fifty per cent reduction from the charges in the literary department to all public school teachers in Wake County. There are many holding second and third grade certificates who need advanced study.

....Rev. Dr. John E. White gave the congregation of the Raleigh First Baptist church two inspiring sermons Sunday. Their many friends were glad to greet him and Mrs. White. On Monday Bro. White left for New England, where he has several engagements. He will preach in Raleigh again the last two Sundays in this month.

....Rev. N. R. Pittman has retired from the Baptist Advance, and Rev. E. J. A. McKinney succeeds him. We regret that Bro. Pittman has retired. He is a capable newspaper man and was making the right sort of paper for the Arkansas Baptists. Success to Editor McKinney, and may the forces of reason and progress and religion prevail in Arkansas.

....After three weeks as pastor at Waynesville Pastor B. W. N. Simms is gratified to report ten additions to the membership by letter, and two or three were awaiting baptism last week. He also reports a most delightful reception tendered him in the home of Bro. W. T. Crawford by the church and congregation. His brother Dr. A. M. Simms is now visiting him.

....It is a good rule to ask questions of brethren more directly concerned, instead of asking them publicly in the newspapers. Such questions sent to the Recorder will first be sent, as courtesy demands, to those who are expected to answer. If such a question should be ignored, then a public question would be in order. We are confident that anyone can get a clear answer to any legitimate question put to anyone in charge of any Baptist institution in North Carolina.

....This from Charity and Children, being an original production of the editor, reveals at last the secret of his aversion to original North Carolina poetry:

"Dear old July,
We bid you good-by;
You have treated us
Handsomely."

We shall not be surprised if Bro. Johnson's opposition to original poetry becomes even more violent. Meanwhile we request the Charlotte Observer to give him a place in its Academy of Immortals close by the author of the world famous lines:

"I seen Pa coming, stepping high,
Which was of his walk the way!"

It is true that Johnson's lines are not equal to these, but they breathe the same spirit.

....The Trustees of Wake Forest College met in Raleigh last week and elected Dr. Fred. K. Cooke, of Louisburg, son of Hon. and Mrs. Charles M. Cooke, to conduct the course of Instruction in Medicine at Wake Forest College; and invited Professors Poteat and Brewer to assist him. For the first year's work these three will constitute the faculty. For the second year's work another physician will probably be added. This step was taken upon the advice of President Taylor, and after long consideration. Dr. Cooke represents an honored name in North Carolina. He is a young man, but is well equipped for the tasks that he has been called to. He studied in Wake Forest, in the University of North Carolina and at Tulane, Louisiana. At the University of North Carolina and Tulane he studied medicine; and the Board received from Drs. Venable, Baskerville, Mangum, Whitehead, Alderman of these institutions, and Tayloe of the North Carolina Board of Medical Examiners most flattering testimonials of Dr. Cooke's worth, as a young man and as a student of medicine.

A RUNNING START.

Coming from Murphy to Asheville last summer on a freight train, we stopped at a little station to unload some freight. When the freight was put off and we were ready to start I noticed that the train began to move backward instead of forward. It ran back something like half a mile, then stopped and began to move forward. Asked why this peculiar movement was made, the conductor replied that the station was at the foot of a very steep grade and it was necessary to take a running start in order to get up the grade. He said if they started from the station, which was at the foot of the hill, they could never reach the top, but by going back a mile they got a good running start and the momentum gained enabled them to reach the top of the grade.

The North Carolina Baptists have before them the steepest grade they ever climbed. In order to make it we must take a good running start. If we wait till the first of November, we will be at the foot of this heavy grade and can never make the top; but by beginning now we will have three months' running start before the first of November. We did a good work last year, but we must do better this if we meet our obligations.

Here are some comparative figures, showing how we stood the first of August, 1901, and the first of August this year:

	Aug. 1, 1901.	Aug. 1, 1902.
State Missions	$6,134.78	$5,455.20
Foreign Missions	6,663.90	7,385.99
Home Missions	3,765.56	4,681.25
Education	1,251.80	2,489.06
Ministerial Relief	602.32	488.46

It will be seen by these figures that we are nearly $3,000 in advance of what we were last year for all objects; but it must be borne in mind that we have $40,000 to raise for Education, and that we are $679.58 behind what we were this date last year for State Missions. Now, we must raise as much—and we ought to raise more—for all objects than we did last year, and we must certainly do as well for State Missions. Then in addition to this is the $40,000 for the Educational Movement.

We have a great advantage this year over last in the excellent crop prospects. If our people will only recognize the blessings of God by contributing liberally to His cause, there will be no trouble in the world about raising the desired amounts. But let every church and every Association remember that to do this we must have a running start. The freight train of which mention was made above could run back to get that running start, but we cannot. If we wait till the first of November we can never go back then to August first. If we get our running start we must begin today. It is a Herculean task that lies before us, but with the help of the Lord we can accomplish it. Let every Baptist in the State put his shoulder to the wheel.

LIVINGSTON JOHNSON,
Cor. Sec.

GREAT PROGRESS AT ROANOKE RAPIDS.

Religious Growth as well as Industrial Growth—A Big Educational and Missionary Meeting—Dedicating Two Churches.

LETTER FROM PASTOR G. T. LUMPKIN

The Union of Unions of the Tar River Association was, to my mind, a great meeting. Every phase of our work was enthusiastically and well represented. Dr. E. E. Bomar, assistant secretary Foreign Mission Board, T. Neil Johnson and Brother M. J. Nolley of Baltimore, were the visiting brethren, who contributed to the success and interest of the meeting, by their strong speeches. While brethren Duke, Craig, Kesler, Taylor, Edmundson, Crutchfield, Crudup and others gave us timely and enthusiastic addresses on the several phases of our denominational work.

It was a Missionary and Educational meeting from start to finish. Our horizon was greatly widened, our eyes were opened and lifted up, our conceptions of Christ's commission was enlarged and elevated, and we were brought to see more perfectly the meaning of our Lord's command, "Go ye into all the world." And along with these new impressions of our duty and our fuller conception of a world-wide mission, the speeches, on Education, General and Ministerial, by such men as Kesler, Duke, and Cullom, W. R., convinced us of the necessity of fuller and broader preparation. These brethren, earnestly and powerfully set the great truth that if Baptists are to stand in the front ranks in the world's conquest, Baptists must stand in the front ranks as educators. These speeches welled up from hearts filled to overflowing with love for the great Baptist work and thrilled our very souls with the necessity of world-wide effort and the importance and the advantage of preparation.

Tar River Association, because of her great undeveloped territory, is behind her brethren in this forward movement of the Lord's work, yet we are praying and laboring and believing that, in no distant future, we shall touch elbows with the most foremost in the great work of world-wide evangelization. With such men as these mentioned above at the helm, who can doubt that the Old Tar River will soon be found where she belongs, at the top.

We missed some familiar faces and failed to greet some whose hands we longed to grasp. We regretted very much that brethren Smith, Boone, Johnson, Hufham and others were not here.

The Union was a flood tide from start to finish, but it was Sunday that we reached the high water mark. On Sunday morning T. Neil Johnson addressed the Union on ways and methods of successful Sunday-school work. His was a speech filled to the brim with common sense, practical suggestions and wholesome enthusiasm.

At 11.30 we proceeded to dedicate the First Baptist church of Roanoke Rapids. Rev. G. M. Duke preached the dedicatory sermon from Eph. v. 27. His sermon, abounding in similes and metaphors, was lucid, strong and pleasing. He absolutely captivated his audience as he held up before us the ideal church of Christ and moved us to tears as he exhorted us to strive to make this church an ideal church. After the sermon brethren Coghill, Carey, Smith and Allsbrook were ordained deacons. Brother Howell of Rocky Mount, delivered the charge.

The pastor of the church then told of the building of this church, when there were about half dozen members, of the struggles of that band to pay a $1,250 debt, of how Brother Noah Biggs, the great-hearted Baptist of Scotland Neck, paid the debt, and of how for six years this debt had been untouched. He then appealed to his members and friends to meet the issue and pay Brother Biggs. Four hundred dollars were pledged. The brethren are awake and we are grateful to our brethren and thankful to the Lord of treasures that we are now beginning to see our way out.

On Sunday evening the Second Baptist church was dedicated. Rev. M. L. Kesler preached a great sermon from Is. 33:11. His sermon rang clear with the Gospel ring and bespoke the great mission of the church of Christ. A bugle note of warning to the lost and an earnest appeal to the unsaved. After the sermon brethren Cordell, Gayle, Snipes and Thomas were ordained as deacons. The history of this church, built as it were in a day, is a remarkable illustration of what God can and will do, when there are willing hands and praying hearts to carry on the work.

Eighteen months ago, on a snowy Sunday in February, with not more than a dozen, in a house without doors or windows, we began this work. There, on that day, supported by Brother John Bagley, a graduate of Wake Forest and a strong godly young man, your scribe told them that, directed of God, he had come, he had stuck the Baptist stake, and, blessed of God, he would not give up until there should be a house of worship, built and paid for, a church organized and permanent work established. The work began under discouraagements and continued in difficulties. After I preached to half dozen. But, by and by, spring opened, and, as the flowers smiled upon us, God began to smile upon our work. The work enlarged and we rented a larger room. On the fifth Sunday in April, 1901, we attended the Warren Union and asked for $100 to build a chapel, promising that by the meeting of the Tar River Association, 1902, to have a house built and paid for and a church organized with 40 members. We labored and struggled. On the 7th of last October we began our building. The Lord filled our mouths as fast as we opened them. We held our first meeting in the new house the fourth Sunday in November. We had the house, I had promised, unpainted, unceiled and unplastered.

In March we held a meeting. I did the preaching. My main support during the meeting was a great and godly Methodist brother, W. R. Hart, now gone to his reward. We baptized eight. The work enlarged. The Sunday-school increased to 80 or 100, which is largely due to the tireless and enthusiastic work of Bro. Gayle, the Superintendent. The building was completed. The brethren said we must organize. Therefore on June 8th we organized with 35 members. I was called to preach for them.

We are now clear of debt. The church pledged $140 for church expenses. We have a Sunday-school with an average of 75 or 80. We have prayer-meeting every week and preaching twice a month. Before us is a promising future. We look back and say, "What great things God hath wrought," and believing in Him, who has helped us thus far, we turn our faces to the future and press on.

These two churches are the outgrowth of a single church, which 18 months ago had 50 members and paid $150 for pastor's salary. These two churches, or the same field, propose to call a man for all his time, beginning October 1st and they agree to pay what this field and Weldon both paid last year. This is something of what God has done for us.

I may say in closing, that I am going to seminary this fall, and there will be openings for two good men on my field. One at Weldon, one at Roanoke Rapids. Each offers a promising and growing field.

May the God of love and mercy continue to bless these churches.

G. T. LUMPKIN.

Roanoke Rapids, N. C., July 22, 1902.

WANTED—Young lady desires position as governess. Competent to teach English branches, Latin, French, Music, (voice, violin, piano). References exchanged. Address L. R., Suffolk, Va. P. O. Box 67.

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Acknowledgments.

August 6.

State Missions.—Old Fields, $3.15; Neuse Union, 5.25; Bogue Chapel, C. F. and Col., 1.55; Spring Garden, Neuse, 1.05; Davie, Neuse, .45; Cameron, Sandy Creek, 5.00; Robbinsville, 1.55; M. S., Johnson's, Eastern, 2.25; Youngsville, 7.00; W. M. S., Graham, Mt. Zion, (vol. fund) 5.00; Severn, West Chowan, 3.74; Mt. Carmel, West Chowan, 5.90. Total this week, 41.89. Previously reported, 5,455.20. Total this year, 5,497.09.

Foreign Missions.—Pittsboro, Sandy Creek, $5.08; Boone, 1.30; Roxboro, 12.00; Youngsville, Central, 5.00; Murfreesboro, West Chowan, 8.64; Severn, West Chowan, 1.54. Total this week, 33.56. Previously reported, 7,385.99. Total this year, 7,419.55.

Home Missions.—Bogue Chapel, C. F. and Col., $1.00; Mt. Vernon, Central, 3.80; New Hope, Central, 1.87; Roxboro, 11.00; Youngsville, Central, 2.00; Murfreesboro, West Chowan, 2.29. Total this week, 21.96. Previously reported, 4,681.25. Total this year, 4,703.21.

Education.—Rennert, $0.60; Tillery, 1.60; Cove, Neuse, .80; Lexington, Liberty, 11.80; Roxboro, 5.40; Rocky Mount, Tar River, 5.15; Severn, West Chowan, 6.00; Mt. Carmel, West Chowan, 2.60. Total this week, 33.95. Previously reported, 2,489.06. Total this year, 2,523.01.

Sunday-school and Colportage.—Roxboro, $3.50. Previously reported, 62.86. Total this year, $66.36.

Ministerial Relief Fund.—Roxboro, $3.75. Previously reported, $488.46. Total this year, $492.21.

Total reported for all objects this week	138.61
Previously reported for all objects	19,580.26
Total reported for all objects this year	$19,718.87

WALTERS DURHAM,
Treas. Bap. State Con.

Cash collections on Educational Fund for week ending August 2, 1902:

Sandy Creek Association, Pittsboro church, $5.25. Mt. Zion Association, Mt. Gilead church, .60; East Durham church, W. E. Young, $10; W. H. Young, $2; West Durham church: U. S. Suitt, .50; T. J. Callie, .25; R. M. Ragan .10; A. Oakey, .50; J. L. Council, .50; a friend, $5. Flat River Association: Mill Creek church, J. L. Montague, $5.00; Tally Ho, J. H. Bowling, $5; Enon church, Hamilton Hester, $1.00; Grassy Creek church: Jas. A. Williamson, $2.00; J. A. Yancey, .25; Bettie Pittard, .50; Mrs. M. E. Winston, $3; Miss Olive Thomas, $1.00; Miss Fannie Wilkinson, $1.00; J. W. Winston, $2.00. West Chowan Association, Buckhorn church: G. C. Picot, $15; J. L. Myrick, $7; Mrs. H. S. Little, $5; Miss E. B. Vann, $5; Mrs. R. A. Majette, $1; Miss Lizzie Savage, $1.00. Green River Association, Rutherfordton church: Ben Washburn, .50; A. L. Grayson, $5. Personal: Tabernacle church: C. P. Spruill, $5; W. A. Cooper, $15; Mrs. S. F. Conrad, $5. Total, $109.95. Total amounts previously received, $9,519.62. Total receipts, $9,629.57.

Corrections: Tar River Association, Middleburg church, $1.00; should have read $21.

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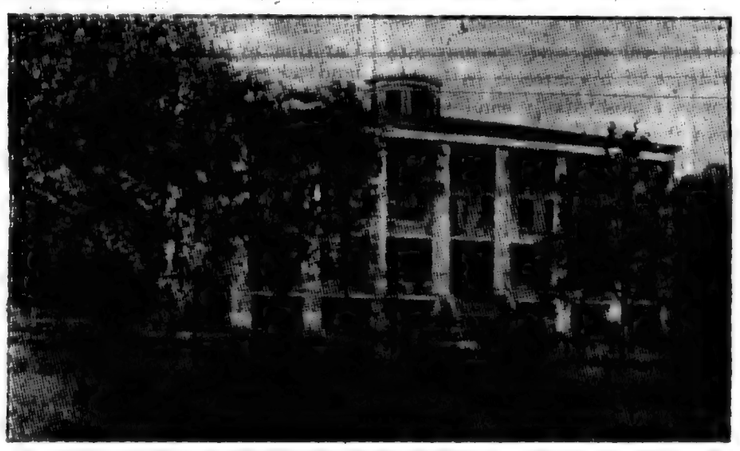

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THE EXPLANATION OF LIFE.

Every man now and then stands still—his whole being silent and suppressed—and asks "What's the use?" For every man, no matter how happy, now and again, sees clear through the delusion of mere life. He knows that he must die; and forget it as often as he does, he never forgets it long. It is wonderful how he sees it all, stops a moment, and then goes more or less blithely on.

Every man that has lived a little while understands perfectly the vanity of riches and the vanity of possession and the vanity of achievement and the vanity of power, aye, even the vanity of goodness. It is altogether unnecessary to preach this to thinking men. They know it as well as the preacher. Indeed the preacher knows it mostly from the book—the Book of books;—while the active man knows it from convincing experiences besides. And knowing this his life is more or less set against a prospect of dread.

When a man stands still and with clear eye sees through the delusion, he wants an explanation of it all, an answer that will make life worth while, purposeful, and that will give his soul calm. If he can get this—!

The catechism says, if we have heard aright, that the chief end of man is to glorify God and enjoy Him forever. But to a man in such a mood as we have described, this is rather vague, although it is true and good.

Life must be explained in view of death. Death has its inevitable, crowning place, and cannot be put aside. It is this fact of death that gives men pause—and gives them horror—and sweeps away the poor delusions of life.

Jesus Christ is the Explainer and the Explanation of life. He teaches that men survive death; and He survives it. He teaches that life this side of death is a means to an end—and that death is an incident in the attainment of that end; and His life, before and after death, fulfilled and illustrated this teaching. He teaches that a man is meant to live eternally, and He offers the means to do this. To know God is eternal life; and to know Christ is to know God.

Men were made to know God. This is the object of life and its explanation. The man who spends his life in seeking to know God will never ask the question, "What's the use?" He will see. He will have disposed of the delusion of mere human life. Already death will have taken its proper place in the scheme of existence. Already the disappointment of possession and achievement will have fallen into their proper perspective along with the pain of sickness and the pangs of sorrow. And bye and bye all things will be seen working together for good—teaching the soul of God, expanding the soul for heaven and cultivating it for association with God;—to them that love God, to them that open their hearts and minds to see and hear Him, and to them only.

There is no other explanation, no other adequate answer to the soul's demands, no other philosophy of life. One must use his life to work with God and [illegible] his life in seeking after God, if he [illegible] weary of it even unto throwing [illegible] the evil days come. Life is given us to share with God in elevating the race—to share with God His holiness, His power, His purposes, His life, until we shall pass over into the country where His life and ours shall be perfectly one.

A NEW SORT OF LEADER OF LABORING MEN.

The organization of employers in great corporations is at last paralleled by the organization of the employed in great associations. If Mr. Morgan directs the magnates in the coal business, Mr. Mitchell directs the workers; if Mr. Morgan controls in this field one hundred million dollars or more, Mr. Mitchell controls two hundred thousand men; and if Mr. Morgan's money is essential, Mr. Mitchell's men are not less so. This is the modern battle array,

We have in this situation a magnificent spectacle of one-man power. Corporations and unions may not have souls, but they must have each one head. This may be a day—as they say—when the individual is submerged; but one always finds one great towering form standing over the submerged mass, whether of capitalists or laborers. The true individual is not submerged. The one man, the able man, the leader, the king, is more necessary now than he ever was, and, despite our democracy (and in truth by reason of it, if one will look carefully) he is more in evidence now than ever. Laborers need captains and generals no less than armies. The leading man is essential to human progress.

The cure for the evils of trusts is said to be good trust men. Certainly the cure for the evils of organized labor—evils both to the worker and his employer—is good labor leaders. Nothing worse can befall laborers than the leadership of unintelligent or deliberately bad men. There may be other remedies for human wrongs in general than good men; but so far all that the doctors have prescribed, have proved merely temporary. Jesus Christ in men is the world's cure and the only cure.

Since labor must organize, it is imperative that its organization, its leadership, be committed to wise and good men. This has been a very difficult achievement until now. Strikers have frequently demanded passionate, blind leadership; they have often followed the smooth-voiced demagog, or the stupid and unbalanced agitator; and every time to their hurt. But today there stands calmly on the sky-line of American life the figure of a man who has come to lead the army of the world's wage-earners with honor, with restraint and with common sense. It is the figure of John Mitchell. He is head of the miners.

We gather from an article in McClure's Magazine that honor rules his life; that he has lost his cause and returned with disappointment to his followers more than once rather than sully the name of Labor with broken faith. The man who can lose his cause and disappoint his friends for honor's cause is the right leader. The other day he could probably have won the great coal strike in a week by calling out the soft-coal miners—the men who are breaking the back of the hard coal miners' strike by supplying the factories with soft coal. But the soft-coal branch of Mr. Mitchell's organization is under contract, having signed last year for better terms. And he would not let the contract be broken, though there was great clamor for it.

Instead, he is calling upon the miners through their organizations to contribute weekly from their wages for the maintenance of the strike and the striking miners; and his first call was for $500,000 a week. That is nobler, more effective and more sympathetic than a socalled sympathetic strike.

This is the modern sort of war, and all the heavy artillery is not on one side, plainly. Indeed, if Mr. Mitchell's call is answered heartily, the strikers may sing, "We have the men, and we have the money, too."

We do not know which side is right in this strike. We know only that humanity suffers in every way by strikes and that they ought to be prevented by arbitration. And they will be prevented by arbitration some day. But we have written this article to bring to the attention of our readers the high ideals and the tremendous power of one labor-leader, Mr. John Mitchell, and we commend to labor unions in North Carolina such leadership.

A VOICE IN THE WILDERNESS.

There has been nothing more worthy of the approval of thoughtful citizens, nothing more reassuring to men who are interested in the national life, than the voice that Mr. Edward W. Pou of North Carolina, Congressman from the Fourth District, has lifted against The Corrupt Use of Money in Elections. In the present time when the campaign funds in an ordinary State election amount to hundreds of thousands of dollars and candidates spend a million or more in a contest for a United States Senatorship, when frequently the chief inducement to nominate a candidate is that he is wealthy, Mr. Pou's voice is only a voice in the wilderness; but we may be thankful for that, and give him our approval in hope that time will reveal in him the harbinger of a better day.

Last March Mr. Pou sounded this note in Congress:

"There is one real danger to this Republic, one ever-present menace to liberty. It overhangs our beloved country like a black cloud. It is the corruption of the American electorate by the use of money. No man should be willing for his party to do that which he would not do himself."

And he introduced resolutions calling for an investigation of the corrupt use of money by all the political parties. In the course of his speech he also said—"Neither party can justify the practice by charging that the other party is guilty," revealing an attitude and a purpose far above that of the mere partisan.

We regret that the resolutions were not given a chance to be considered.

While it will be readily granted that a certain amount of money is legitimately needed in the conduct of a campaign, it will not be denied that perhaps one hundred times as much as is legitimately needed is used; nor will it be denied that the chief question in modern campaigns has not been of policies or principles or men, but of campaign funds. The voice of the people has been interpreted to be on the side of the heaviest barrels. It is already all but impossible for a party or a cause of poor citizens to win, money is so essential.

As Alumni Orator at the University Commencement Mr. Pou found a better opportunity to voice his convictions on this important subject, and, we may cite as an evidence of his interest in it, his remarks were almost wholly employed in exposure of the extent to which this corruption had been developed, and in pleading against it. From that address we submit three paragraphs:

"Now when a few men raise a large sum of money and a sufficient number of votes are thereby changed to cause the election of certain candidates, such result is not the expression of the will of the American people, but it is a result bought with money. It is not the administration of the people, but the administration of money. Men elevated to public position by this means are not the servants of the people. Unless they are possessed of rare virtue and almost superhuman strength of character, they will primarily represent those who contribute to their election. Popular government ends and plutocracy is enthroned in power. The small percentages which change results and the weakness of poverty, constitute an ever-present temptation to debauch the American electorate.

"This is not a partisan question. It is a great national problem which should engage the thought of every man who loves his country. The perpetuity of American institutions is involved; the liberty of the American citizen is involved; the happiness of posterity is involved; the republic itself is involved. Everything which liberty-loving people cherish is at the mercy of this vicious practice.

"Shall this crime become respectable because all parties are guilty of it? Shall one party justify by charging that the other is guilty? Does the practice cease to be evil because it has become universal? Shall all protest be laughed to scorn? Has purity of purpose become impractical in the most important of all American institutions? God forbid! Let the universities and colleges, with absolute scorn for all criticism, address themselves to the correction and eradication of this great evil by presenting every year to the Republic young men utterly incapable of tolerating this crime against the land they love. Let them present to the country young men who refuse to act as brokers in the distribution of corruption funds, who refuse to act as the agents of the rich in debauching the poor, and it will not be long before men will admit it was not a necessary evil after all."

Mr. Pou has laid his finger upon one of teh diseases that threaten the life of government by the people. If to give the sovereignty to the people is only to give it to men who will sell themselves, it were better to have an absolute monarchy. For a monarch is to a degree responsible. We are not so pessimistic as to despair, but we do know that money has become such a decisive factor in politics as to demand the gravest concern.

We take hope from the stand of Mr. Pou. It is worthy of a Representative of North Carolina, and, together with his ability and the loftiness of the plane upon which his political career has moved, it marks him for a singular and a strong and purposeful career in State and National life.

CAPTAIN GOLDBRICK AS HERO

If any one is taken in by the King-Crowther full page advertisement in three North Carolina Sunday papers, he will have only himself to blame. If Mr. Crowther cheats him, it will be no more than Mr. King boast that Mr. Crowther has done. We have heard of Captain Goldbrick (not exclusively of Charlotte by any means) before; but for the first time he openly advertises in the Sunday papers that he stole his bricks.

Seldom have we seen a more enticing advertisement for thoughtless people. But a little inspection leaves it lame. Mr. King is taking in money so fast that he cannot count it; but he wants more. He has a mail amounting to four thousand letters a day, but he would regard himself as a criminal if he did not give each letter marked "Personal" his personal attention. His company's stock has multiplied its value by ten, and there is a terrifying scramble for it; but he is issuing more and advertising for bidders. He can make forty per cent on any investment any fair day; but he would rather make it for you than for himself, and being patriotic, he aspires to make it for us Southern people. He is the soul of honor; but he advertises that his oil lands were practically stolen with his knowledge and consent by his partner, Mr. Crowther. He does not speculate; he deals. He is a plain modest man with no pretension whatever, but he prints his picture in the paper, parades his Boston villa double column surrounded by reading and retails his exploits with true eclat. And, glory of glory, he is from the South and wants the South to—buy his brick. He even would honor North Carolina by claiming it as his native land!

Any one who is taken in by these advertisements may blame only himself and his lack of common sense. The papers, well the papers are hardened beyond hope by the process of printing patent medicine advertisements.

Hail to Captain Goldbrick, hero, and to his followers, idiots!

The Sanctity of the Worship of God.

Sunday-school Lesson for August 10: 1-11. Nadab and Abihu.

We advance ten chapters into Leviticus, omitting the interesting descriptions of the several varieties of sacrificial offerings and the description of the setting apart of Aaron and his sons to that high particular service of God called the priesthood. As both offerings and priesthood have a permanent place in worship, these chapters will not be overlooked by the earnest student.

This lesson is given for a Temperance lesson. But, according to modern conceptions of temperance it is not a Temperance lesson, nor is temperance, from any standpoint, the dominant note of the lesson, as we see it. The real lesson seems to us to be a lesson in the sanctity of worship, especially the sanctity required of them that serve God as priests. And total abstinence is required of them for the sake of holiness in worship and efficiency in teaching.

The context reveals that Aaron and his sons, having been instructed in the offering of sacrifices and having been anointed and set apart, were now in the midst of a service. Aaron had just offered a burnt offering, a sin offering (for himself and for the people), a peace offering, a wave offering; and the glory of the Lord had appeared, and fire from the Lord had come forth; and the people had shouted at the sight of it and had fallen upon their faces. It was a moment of profound awe.

Such was the solemnity of early worship. If to the people was told the meaning of these oblations, it is not clearly set down in Scripture. Doubtless the meaning of worship dawns more effectually of itself. One who worships self-consciously will find his too great knowledge perhaps an obstacle. The impression of the hour was one of awe and sanctity, and that was quite sufficient. In these days intellectual activity too often makes depth of impression impossible.

Now just at this moment—the falling of the people upon their faces upon the manifestation of the glory of the Lord—Nadab and Abihu, who had been assisting Aaron, appear on the scene with censers; and it is recorded of them that they offered strange fire before the Lord. (They had been consecrated to the service with Aaron.) And because they did offer strange fire, the Lord smote them so that they died there and then.

This is the central fact in the lesson. The subsequent facts are that their bodies were carried out as if they were unholy; that Moses explained to their father that God had killed them for a righteous cause; that the young men whom Moses called to carry forth the bodies were forbidden to go beyond the door of the tent for a reason of holiness; and that the Lord spoke a message through Aaron. Each of these facts is highly significant; and each points to the sanctity of the worship of God.

What manner of fire the young men offered, we know not. It is enough to know that it was strange and that it was not such as the Lord had commanded. Here is the key. The young priests had presumed. They had been consecrated and instructed, but they were not reverent, they were not impressed with their instructions. They did not do a forbidden thing; but they did something that the Lord had not required in His worship. It was not a failure to worship, but a failure to worship in the right spirit. Evidently they had not been sufficient impressed with the holiness of their task. So once for all God taught Israel in the most impressive way that He should not be worshipped thoughtlessly, and not after the manner of men's provision but only after the manner of His own requirement. Therein is the great lesson of the sanctity of the worship of God. Worship is so sacred that God alone shall prescribe its manner and means. For man to venture here is death.

There is coordinate with this truth a powerful lesson in the sanctity of the priesthood. God said to Moses, explaining the deaths of these men, "I will be sanctified in them that come near me, and before all the people will I be glorified." That is, He demands holiness and awe of them that lead the people in the worship of Himself. That these young men were reverent, we doubt not—far more reverent than many a modern worshipper;—but that their reverence was not deep enough is clearly the ground of God's severe manifestation. Pointing also to the demands upon the priest toward holiness is the fact that Eleazar and Ithamar were forbidden to go beyond the door of the tent with the anointing oil upon them.

Should some man who uses the sacred office of minister or teacher or leader in prayer timely nowadays be stricken as Nadab and Abihu were, what a straightening up there would be in the modern tabernacles of the Most High!

Is it not true that want of reverence is the chief mark and the chief curse of modern religion and modern life, and that for this reason worship and spiritual life are at low ebb? How often do we bring strange fire or that which is not commanded into our worship of God! Worse, how often do we bring things that we are commanded not to bring!

This lesson makes it clear, too, that God does require His ministers to be above others in reverence and holiness. He would be glorified and sanctified in them. This does not free others, of course. God requires of every man his full capacity for reverence.

Now as to the message given to Aaron, it is to be noted first, that God speaks through Aaron, the priest. Heretofore He has had one medium, Moses, prophet, priest and leader. Now begins the rise of the priest to authority, a rise that shall continue many a century, barring a period now and then.

As to the message itself, it looks clearly to the sanctity of the priestly office. Aaron and his sons are not forbidden to drink wine or strong drink. This is one reason why we say that this lesson is not a temperance lesson according to modern conceptions. The modern conception demands total abstinence. Again, the modern conception demands total abstinence of all the people, while this message through Aaron applies only to himself and his sons "when ye go into the tent of meeting." And the penalty of drinking in such a time is death. (There is a plain suggestion here that Nadab and Abihu had been drinking when they offered incense with strange fire and met death.)

The reasons for abstinence at such a time are specific: (1) To mark the priest from the people, to make a difference between the holy and the unholy, the clean and the unclean; and (2) "that ye may teach the children of Israel all the statutes which the Lord hath spoken," etc. (There is here made known that the priest has also the teaching function.) There is above all, God's demand on penalty of death, that He shall be worshipped with reverence and that men shall come into His presence and speak His name with awe and with holiness.

There are two general temperance lessons in the lesson: First, that abstinence from strong drink is essential to holiness and to nearness to God; second, that abstinence is also essential to mastery of God's law. So early did God pronounce against wine and strong drink.

Marriages.

PARISH-HOLLOWELL.—On July the 20th at the home of Mr. John H. White by Rev. Geo. W. White, Mr. Edward Parish and Miss Nannie Hollowell. The bride is a resident of Chowan County, the groom of Perquimans.

Obituaries.

POWELL.—On June 10, 1902, one of our fathers in Israel, Bro. G. W. Powell, fell asleep to wake with Jesus. He was a faithful member of the Missionary Baptist church for more than 40 years. Bro. Powell was a faithful member of Magnolia church at the time of his death and a true old soldier of the Cross.

He leaves five children, three sons and two daughters, to mourn their loss. He reached the 79th milestone on life's pilgrimage. We no longer see this old saint of God at his regular place in the church, but while his pew is vacant here, we look forward with joy when we with him will sit together at the feet of Jesus.

L. B. BONEY.

WESCOTT.—Mrs. Maggie V. Wescott nee Drew departed this life at Wilmington, N. C., June 26th in the 53rd year of her age. She leaves two brothers and two sisters in her immediate family to mourn her absence from the earth-life. She had been a member of the Baptist church from her girlhood. Her spirit was beautifully Christ-like—patient, humble, and prayerful. Her last days and hours were full of joyful assurance of glory. Her last words were words of prayer and hope. Her religion was her solid comfort to the last moment. Though all a loving sister could do to make her last hours and days sweet with the most thoughtful ministry, still she desired to be absent from the body and present with the Lord. C. S. B.

LOWE.—Died May 19, 1902, William Alex. Lowe, at the home of Bro. Pruett in Hwang Hien, China. Little William had gladdened the home of Brother and Sister Lowe for only two years and four months. He was born in Pingtu, January 5, 1900. He was with them when they had to leave their home on account of the Boxer troubles.

We know that God knows best; but they will miss their darling very much. Their two little boys were a great comfort to them in their far away home, China. Then, too, their hearts were already sad, as they had just heard of the death of our dear mother, Mrs. Martha Lowe ,which occurred in Chadbourn, N. C., February 24, 1902. She was a faithful follower of Christ and left a beautiful example for her husband, three sons and two daughters. We feel that our loss is their gain, and we bow to the will of Him who doeth all things well.

A. R.

BRIDGER.—Whereas, on June 25, 1902, God's messenger with majestic tread visited the home of Mr. H. C. Bridger, and bore back to the Father the gentle spirit of the dear wife and fond mother. She leaves a husband and ten children to mourn her departure, while she is gone, we trust, to join the little one that went early to the glory land. Mrs. Bridger was a faithful member of Galeed church and a live worker in our missionary society. We cannot understand why she was called away when, to us, she seemed most needed; but we bow in submission to the will of Him who doeth all things best. Therefore be it

Resolved 1, That we cherish her memory and emulate her virtues.

2. That we extend to the sorrowing ones our heart-felt sympathy, and commend them to Jesus, who can heal their broken hearts.

3. That a copy of these resolutions be sent to the bereaved family, and a copy sent to the Biblical Recorder and North Carolina Baptist for publication.

DELLA SINGLETARY,
KATIE WHITE,
ELIZA SINGLETARY,
Committee.

T J. Wiggs.

Your committee hitherto appointed to prepare a memorial of our deceased brother, T. J. Wiggs, beg leave to report the following:

Thomas J. Wiggs first saw the light in Franklin County, North Carolina, August, 1834. Previous to the Civil War, he engaged in farming in his native county. At the beginning of that memorable struggle, he was one of those who braved the terrors of death on the battlefield for his State and his people.

As a soldier, he was faithful and fearless, showing the same steadfastness and devotion to duty, which at a later day he was to display as a soldier in the army of the Lord.

When peace came, he returned to take up the burden of civil life and to rebuild the waste places devastated by four years of bloody conflict. Turning his attention to farming and merchandising, by close application to business, tireless energy, and the exercise of large executive ability, he attained success. After several years, he removed to Raleigh and continued his career as a merchant, there exercising his talents for business in a broader field. His wife's health being impaired, in the hope of her restoration to health, he came to this town and made his home. Here he continued his mercantile business until an incurable disease closed his eyes to the light of this world forever.

When he was about forty years old, he was converted and joined the Baptist church. A beautiful Christian life gave striking proof of the sincerity of his profession. He carried the principles of his religion into his daily life. He took a deep interest in public affairs though he never sought or desired political office of any kind. The obligations of citizenship, he promptly met and discharged.

But it is of his relations to this church where he will be so sorely missed that we especially desire to speak. In every department of Christian labor for more than twenty years, he was an active and hearty helper, with broad charity for the opinions of others; he was as true as steel to the principles and doctrines of his own denomination.

Popularity with him counted for nothing. His own profound convictions, formed by constant prayer and study of the Bible marked out his path. Each day, he spent some time in the study and exposition of the Bible. His faith was childlike in its simplicity and without variableness or shadow of turning. With his whole soul he believed that "all things work together for good to them that love the Lord, to them who are the called according to his purpose." As long as he was physically able to discharge the duties of that position, he was the efficient superintendent of our Sunday-school.

He was also a deacon of this church, and it is not too much to say that in his service the functions of that high apostolic office were performed by no unworthy hands. His interest in the affairs of the church and Sunday-school was unflagging. His seat there was seldom vacant. He contributed liberally of his means to advance the cause of the Master whom he loved so well.

Darkness fell upon him while he was yet in the flush and vigor of manhood. Later his sorrow and loneliness were accentuated when his faithful and trusted companion was taken away from him.

Sustained by his unfaltering trust in God, he struggled on, bearing his grievous losses with meekness and submission.

At 3 o'clock on the morning of April 2nd, he left the darkness of earth to behold with undimmed vision the splendors and glories of the Celestial City.

C. A. CARRIER.
B. F. WHITESIDE.
THOMAS M. HUFHAM.

Elder L. M. Berry

Resolutions of respect adopted by Bethel Baptist church, Iredell County, N. C., in memory of Elder L. M. Berry, Warrensburg, Mo.:

We have heard with regret of the death of Elder L. M. Berry of Warrensburg, Mo., and feel that we owe it to him and to our children to record this to his memory. It was through Bro. Berry's instrumentality that Bethel church was organized in 1860. He was our pastor for several years, having baptized many of our fathers and mothers who are gone to their reward ,and others who are still living, and who hold him in grateful remembrance. When Bro. Berry visited his native State in 1896, he held a meeting of about twelve days and nights with our church, though he was about seventy-three years old and had been preaching for fifty years. He preached with great power and labored especially to heal some breaches in the church, and was greatly blest in restoring peace and harmony in the church. No doubt he will have a bright crown for his labor of love in our midst.

Resolved, That a copy of these resolutions be placed on record in our minutes, a copy sent to his wife and family, also to the Biblical Recorder with the request that the Word and Way of Kansas City, Mo., copy.

D. W. POOL,
C. C. CLARK,
J. BERRY WAUGH,
Committee.

How's This?

We offer One hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all druggists. Testimonials free.

Hall's family Pills are the best.

GARDNER'S CHILL PILLS CURE
50 GUARANTEED 50
BY DRUGGISTS
NORTH STATE CHEMICAL CO
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Cuticura SOAP

MILLIONS use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in baths for annoying irritations and inflammations, for too free or offensive perspiration, in washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

Complete Treatment, $1.

CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching and inflammation, and soothe and heal, and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. In screw-cap vials, containing 60 doses, price 25c.

Sold throughout the world. British Depots: 27-32, Charterhouse Sq., London. French Depot: 1 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A. "All about the Skin," free.

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FOR
WOUNDS. BURNS. BRUISES
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HEADACHE & NEURALGIA

Brooklyn, N. Y., Feb. 29, 1885.
The box of Dr. Tichener's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.
GEORGE ROBERT CAIRNS,
Baptist Evangelist.

Milner, Ga., Sept. 15, 1898.
I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.
ROBERT P. MARTYN,
Pastor M. E. Church.

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DILLSBORO, N. C.
In the midst of the mountains; one of the most delightful and homelike places in the State to spend the summer. For particulars address
R. H. JARRETT & SONS.

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There is scarcely any condition of ill health that is not benefited by the occasional use of a R-I-P-A-N-S Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 72 cents, contains a supply for a year.

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The long-headed man's $3.50 Shoe.
W. L. DOUGLAS SHOE CO. BROCKTON, MASS.

SOUTHERN RAILWAY WEEK END RATES TO MOUNTAIN AND SEACOAST RESORTS.

The Southern Railway will sell Week End round trip tickets for points named below for all trains Saturdays and Sundays, good returning leaving destination not later than Monday following date of sale, except for Morehead City, N. C., tickets will be sold Saturdays only good returning leaving destination Tuesday following date of sale, and Blowing Rock, N. C., all trains Fridays and Saturdays, good returning leaving destination not later than Tuesday following date of sale, at the following rate from Raleigh:

To Asheville, N. C.	$6.95
To Black Mountains, N. C.	5.85
To Round Knob, N. C.	5.65
To Marion, N. C.	5.90
To Morganton, N. C.	4.80
To Connelly Springs, N. C.	4.75
To Hickory, N. C.	4.75
To Shelby, N. C.	5.25
To Rutherfordton, N. C.	5.85
To Lincolnton, N. C.	4.75
To Cliffs, N. C.	4.75
To Lenoir, N. C.	4.80
To Norfolk, Va.	4.00
To Old Point, Va.	4.00
To Ocean View, Va.	4.00
To Virginia Beach, Va.	4.25
To Morehead City, N. C.	4.00
To Wilmington, N. C.	4.00
To Blowing Rock, N. C.	7.80
To Hot Springs, N. C.	7.00

For further particulars, tickets, Pullman reservations, etc., write or call on

T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

$14.35 ATLANTA, GA., AND RETURN.

The Southern Railway announces the above low rate Raleigh to Atlanta and return account Negro Young People's Christian and Educational Congress, Atlanta, Ga., August 6th to 11th.

Tickets will be sold August 2d and 4th, with final limit 15 days from date of sale.

Correspondingly low rates apply from all other stations on this company's lines.

The Southern has two daily trains Raleigh to Atlanta leaving 1.00 a. m. and 3.50 p. m., arriving Atlanta 3.35 p. m. and 5.10 a. m., respectively.

For detailed information, tickets, Pullman reservations, etc., write or call on

T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

SOUTHERN RAILWAY'S CHANGE IN PULLMAN SERVICE.

The Southern Railway announces change in their Pullman service effective Sunday, June 15th, Raleigh and Greensboro car on train Nos. 11 and 12 will be operated between Greensboro and Goldsboro.

This will prove a great convenience to the traveling public, especially the Morehead City travel. No. 11 leaves Raleigh 1 a. m., for Greensboro, and No. 12 leaves 5.25 a. m., for Goldsboro.

T. C. STURGIS, C. T. A.,
Raleigh, N. C.

ASHEVILLE, N. C.—Raleigh to Asheville, N. C., and return $8.80, account meeting Society of American Florist and Ornamental Horticulturalists. Tickets on sale August 17th, 18th and 19th, final limit August 25th.

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CUT-GLASS.
New designs, rich cuttings. Everything under the sun for the table, Buffet or Toilet.

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A Virginia lady holding first grade certificates, of ten years' experience, desires a school, and would like to correspond with parties who wish to engage a teacher for the fall term. Address Miss Smithson, Boydton, Va.

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Special Rates via S. A. L. Railway.

SPECIAL RATES VIA S. A. L. RY. MONTEAGLE, TENN.—$17.95 from Raleigh to Monteagle, Tenn., and return, account Monteagle Sunday-school Institute, August 11-23. Tickets to be sold August 6, 9, 10, 11; final limit August 25th.

SALT LAKE CITY, UTAH.—$63.00 Raleigh to Salt Lake City, Utah and return, account Annual Meeting B. P. O. Elks, August 12-14. Tickets to be sold August 6 to 9 inclusive; tickets good until September 30th.

For any information call on the undersigned.

C. H. GATTIS,
C. P. and T. A., Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Week End tickets to the Mountain and Seashore Resorts will be placed on sale June 14, round trip rates as follows:

Norfolk, Va.	$4.00
Old Point, Va.	4.00
Ocean View, Va.	4.00
Virginia Beach, Va.	4.25
Wilmington, N. C.	4.00
Jackson Springs, N. C.	3.00
Lincolnton, N. C.	4.75
Shelby, N. C.	5.25
Rutherfordton, N. C.	5.85
Marion, N. C.	5.90
Hickory, N. C.	4.75
Cliffs, N. C.	4.75
Lenoir, N. C.	4.80
Blowing Rock, N. C.	7.80

For any information, regarding rates, schedules and Pullman reservation, apply to C. H. Gattis, P. and T. A., Raleigh, N. C.; H. S. Leard, T. P. A., Raleigh, N. C., office in Yarboro House.

Current Events.

STATE NEWS.

THE DEFICIT IN THE STATE TREASURY.

Conservative members of the General Assemblies of 1899 and 1901 fought hard against the pressure for appropriation; they predicted a deficit; but not one of them dreamed it would amount to $450,000. But the estimate of the deficit that now confronts the State Treasurer is the rise of this figure. Two hundred thousand dollars has been borrowed by the Treasurer; and a number of the institutions of the State, finding it impossible to collect the appropriations made to them, have borrowed. It is conservative to put the total deficit at $450,000.

In view of the large extra appropriations to the free schools, to pensions and to asylums for the insane and afflicted, we are inclined to defend this deficit; and we are sure the people will take a reasonable view of it. But it carries a lesson to the legislators that cannot be ignored. That lesson is that the mendicant lobbyist must henceforth be resisted; that no more increases shall be made; that rigid economy shall be demanded; and that more revenue must be provided for. There should have been more care in adjusting the revenue to the appropriations.

In view of the natural public interest in the deficit, the Recorder has obtained reliable information, which we submit here.

There was in the State Treasury January 19, 1901, when Treasurer Lacy took charge, a blanace of $37,528.36. The appropriations for 1901 exceeded those for 1900 by $294,907.84. The appropriations for 1902 exceeded those for 1901 by $164,203.55. The total appropriations for 1901 were $867,957.26; the total for 1902 were $1,031,160.81; giving a total for the last General Assembly of $1,899,118.07. The appropriations for 1899 were $633,430; for 1900 were $673,049.42; giving a total of $1,306,479.48. The total increase of appropriations by the General Assembly of 1901 is, therefore, $592,638.59. This is quite a leap. To make such an increase was to invite a deficit, as Senator McIntyre (we think) pointed out. The State is growing; but no State grows so fast as that.

The receipts for 1900-1901 were $1,602,666.48; the receipts for 1901-1902 were $1,700,000; total $3,302,666.48. The receipts for 1898-99 were $1,545,717.69; for 1899-'00 were $1,617,993.91; total $3,163,711.60. If from the amount of increase of appropriations for 1901-1902—$592,638.59—you will subtract the amount of increase of income—$138,966.88—you will find the remainder, $453,671.71, which is the estimated current deficit.

The appropriations to the University of North Carolina have been increased from $25,000 a year in 1900 to $37,500; the Normal and Industrial College, from $25,000 in 1900 to $40,000; the A. and M. College (white) from $10,000 in 1900 to $30,260.81; the A. and M. College (colored) from $7,500 to $12,500.

The free schools received in 1902 $187,000; in 1900 they received $98,713.68. (This is the special appropriation, not the fund derived from general taxes, amounting to about $800,000.) The Pension appropriations have been increased from $121,636.75 in 1899 to $200,000 in 1902. The appropriations for asylums for the insane have increased $105,000. These increases make up the major part of the deficit. They amount to $335,000; and if we add the special appropriation for free schools which was ordered in 1899, the total increase will be $435,000.

While a deficit of any sort is more or less embarrassing, one caused by appropriations for elementary education and for the insane (which constitute $300,000 of the deficit, and which were necessary), or one caused by pensions to Confederate veterans, and such pensions do account for $80,000 of the deficit, may not be attacked or criticised successfully unless it can be proved that the money was not needed and was extravagantly used; and we do not think there is any ground for criticism in this respect. We understand [illegible] of our State institutions are [illegible] relative economy, that the cost per beneficiary is less than in other States.

The fact, however, that appropriations have increased from $2,183,959.98 for the four years ending 1898 to $3,205,597.55 in the four years ending 1902—an increase of $1,121,638.59—calls for grave concern, even if it does indicate that the State is growing. There is but one conclusion: The State must order economy wherever possible, and yet it must not do itself harm; and it must not increase any appropriations unless it is imperative; and even then it must increase the taxes, must get a larger, a very much larger revenue. This will be the chief task of the General Assembly soon to be elected.

The Recorder is concerned mainly for the free schools. Let men be sent to the General Assembly who will not cut off the Free School funds, who will hold the Swamp-land funds sacred for building school-houses, and who will be free and strong to act wisely and righteously in devising means to obtain more revenue. Evidently no General Assembly has had a more critical task than the coming Assembly will have. The State's future will depend upon the wisdom with which it shall handle the Treasury in this crisis. North Carolina is growing; and we hope this untoward deficit will not frighten the legislators to any rash action, but that it will evoke from them wise and progressive revenue measures and an enlightened economy.

GENERAL NEWS.

The British King, Edward VII., will be crowned, D. V., Aug. 9. He is now able to walk short distances.

The Atlantic Coast Line, having absorbed the Plant System, becomes a much greater system. One hundred more clerks were sent to Wilmington, N. C., last week.

The first new bale of cotton was reported from South Carolina August 2. It brought ten cents on the pound. Would that all the others might bring as much.

Evelyn B. Baldwin has returned from explorations in the Arctic regions, but he brings no especial trophies. He claims that he has established supply stations that will enable the next explorer to reach the Pole.

An earthquake in California disturbed the people seriously July 31. The first disturbances were observed on Sunday; they increased in violence, and finally the shocks made fissures in the earth's crust. The earthquake was local, however, and did no great damage.

The coal strike situation became more intense last week. In the Shenandoah Valley there was rioting; and troops were called out. The saner spirits amongst the strikers very much regret this. Probably the most significant recent feature of the strike is the injunction issued by a Federal judge (Jackson) in which, sentencing six trade-unionists to jail for inciting workmen to join in the strike in violation of the orders of his court, he uses most intemperate and unworthy language. He refers to the leaders as agitators, vampires, etc. It is questioned if the men sentenced have violated the law; and it is agreed that the judge is guilty of most unjudicial conduct. There has been much indignation. President Mitchell is constantly pleading with his men to keep the law and to win their cause on its merits. The injunctions against the men who are conducting the strike and the calling out of the militia on account of the Shenandoah rioting, have made it more difficult for the strikers to win. The Government should demand arbitration.

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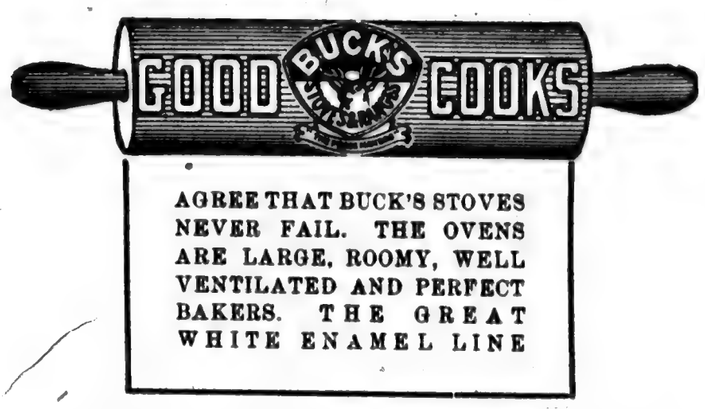

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Sixth Day.—Mrs. W. H. Clark, Kumamoto.

Seventh Day.—For health for all our missionaries in Japan.

Mission Study.—Ps. 115.

The Ainus of Japan.

The Ainu are the original inhabitants of Japan, like the Indians in North America, and have been driven north by the Japanese, until only about 17,000 of them remain in the northern island, Yezo.

They are not a savage people, but are very kind to strangers. They have not been kindly treated by the Japanese, and have usually a depressed, dull look. Their greatest enemy is sake (rice-wine), which they buy from the Japanese, and will pay any price to obtain it. They use it in their worship in libations to the gods. They have a piece of wood an inch wide and five or six inches long, sometimes beautifully carved, called a mustache lifter. With this they sprinkle around the place of worship a few drops of sake, and the rest they drink. So necessary do they consider sake in their worship that they compel the little boys to drink it. They have no idols, but worship the spirits of fire, the earth, the sea, or the hunt, and even the evil spirit who brings sickness and trouble among them. They also seem to believe in a Great Spirit, who is the ruler of all the others. In the east windows of their houses, and in other places, willow sticks are set up with large bunches of curly shavings on them, as symbols or offerings to the gods.

The women, of course, are simply slaves, not being considered capable of even worshipping gods. They have a strange custom of tattooing a mustache around the mouth. To do this, they make many short incisions with a knife, and then rub in soot taken from the bottom of a kettle. After, this is washed in a solution of oak bark steeped in water, to make the color fast.

Both the men and women wear the hair cut short in the back and the neck shaved, but on the sides it hangs down to the shoulders. The men wear long beards, and their salutation is to toss the hands twice in the air, then stroke the beard. They sit on the floor with the feet crossed in front, and, before beginning a conversation, rub the hands together several times.

They are different in looks, customs and language from the Japanese. They have no written language, but Mr. Batchelor, a missionary among them, has learned their language and put it into writing, and is now teaching some of the boys to read and write their own language.*

We have seen a number of Ainu in Mr. Batchelor's house, but, as they are Christians, they have a bright, happy look, quite different from those we saw in other places. One woman I saw had such a dull, ugly face, and the end of her nose had been cut off as punishment for stealing.

MARY PIKE SPENCER.

Toyko, Japan.

*Mr. Batchelor has been successful as a worker, having admitted about seven hundred Ainu into the Christian church.

In the financial world it was announced last week that the European, Asiatic and American oil monopolies have united in an agreement, and thus formed the greatest combination on record. Another big transaction was the reorganization of the Chicago, Rock Island and Pacific Railroad, with a capital stock of $150,000,000.

President Williams of the Seaboard Air Line, announced last week that the Seaboard is now and will continue to be independent. But anybody knows that this can be no more than the expression of his thought for the moment. If Mr. Morgan wanted the Seaboard, he has enough money to get it.

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And soothe away its fears,
When lo! the Wondrous Babe, all undefiled,
Looks at me through its tears.

Beside a cot I kneel with pitying eyes,
A dying brow I fan—
The pallet seems a cross and on it lies
One like the Son of Man!

The way is long, and when I pause to share
My cup, my crust of bread,
With some poor wanderer—O vision rare—
A halo crowns his head!

O'er sin's dark stream there comes a drowning cry,
Its woful tide I stem
And grasp for one who sinks—the Christ is there,
I touch His garment's hem.

O Presence, ever new and ever dear,
My Master, can it be
In Thy great day of coming I shall hear,
"Thou didst it unto Me?"

Tact With Children.

When my little daughter was about three years old I one morning requested her to bring a certain cup from the dining-room into the nursery. From one of those impulses of contrariness that arise in all youthful hearts at times, she saw fit to refuse. Without saying a word I left the room and went about other matters. Returning after a short interval, I said very gravely and gently, "Do you know what I have? I have a little girl who does not love me." Instantly the child started up, dropping her playthings, and saying, "Allie's going to get that cup," ran out and brought it in to me. Evidently her conscience had been active while she had been left alone, and without any exterior influence having been exerted, she had come around to the right frame of mind. Unquestionably this experience, tending to self-control, was more beneficial than if forcible pressure had been brought to bear upon her conduct. For before obstinacy had fairly sprouted it died away of its own accord.—Florence Hull Winterburn in the August Woman's Home Companion.

The Mother's Loving Eyes.

One of the greatest artists tells a story of his school days. He was the son of a widow and he was sent to a grammar school and only once a month could he see and speak to his mother. But she loved him so dearly and so desired to be near him that she took a house which overlooked the school playground and every day, when the boys were at their games, she was watching at the window. He soon found it out and from that time he was ashamed to do anything wrong or mean. He always thought of those loving eyes; they seemed to be watching him even in his chamber and it helped to keep him straight and true. Boys, God's love is stronger than a mother's, and if we were to go to Africa or China His love would still follow us. He is always watching us. Let us not do anything that we can not ask his blessing on. It seems a wonderful power, does it not, to know and see all and hear all? One of the grand attributes of our heavenly Father is His omniscience; that is, knowing all things. Another is His omnipresence; that is, present in all places. Another is His omnipotence; that is possessing unlimited power.—National Advocate.

Cool Comforts for Hot Weather.

One of the most cooling comforts is a frappe, which is neither a beverage nor a food, and yet it is both. Any mixture which is frozen too hard to drink and not hard enough to eat is called frappe. Frappes of coffee or chocolate, or even tea, are especially acceptable. Every good cook may know how to make ices and creams, but few understand how much their quality depends upon the proper manipulation of ice and salt; the ice must be shaved, and for this purpose there is a little shaver with which it can be easily and quickly cut small enough. For creams and ices three parts of ice to one of salt—rock-salt—should be used, and for frappes half of each, in order to make it coarse and mushy. If it seems too much trouble to mold creams, one of those little cone-shaped scoops they use at the soda-water fountains is indispensable. They cost but a trifle, and each scoopful is easily turned out onto a dish by means of the thumb-screw.—August Woman's Home Companion.

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Food - Drink - Tonic Combined.
Horsford's Acid Phosphate a Tonic strengthens and invigorates permanently.

The Oracle of Scripture.

Mrs. W——, a very religious woman with somewhat mediaeval ideas, had a dress which needed renovating, but could not make up her mind whether it would be better to turn it or dye it. So she went to the Bible for guidance. Opening it, her eyes lighted on the words, "O turn ye! O turn ye, for why will ye die?" So the dress was turned.—Literal History.

The True Source of Woman's Beauty

A beautiful skin without any blemishes comes directly from good health, and the first step to health and to a beautiful skin is to get and keep the blood pure. The whole blood system is like a gorgeously colored Venice with red waterways, and little boats hurrying to and fro. The latter carry two kinds of messengers, market boys and scavengers. If these are both trained to accomplish their work every day then health and beauty are assured. If the blood is clear the skin is sure to be clear.—The Ladies' Home Journal.

Fred and Carlo.

Little Fred Keith had no brother nor sister to play with; and, when company came, he was very selfish with his playthings.

One day his father brought home a beautiful collie. "Now, Fred," he said, "Carlo is to be your pet; but you must treat him kindly, and not be selfish."

They had grand frolics when they went for a walk together. If Fred threw a stick into the pond, Carlo would always swim out and bring it back.

One bright morning in July, Fred went out into the pasture to pick berries. He carried two small pails, in one of which mother had packed a nice luncheon. Carlo trotted along, carrying the empty pail in his mouth.

The blueberries hung in clusters on the low bushes; but the sun was hot, and, before one pail was filled, Fred decided that it was surely dinner time. He sat down in the shade of a tall laurel bush, and began to eat a sandwich. Carlo smelled the meat, and begged for a piece; but, though his big brown eyes were wistful and held up both paws, Fred took no notice.

"I'm real hungry, and I want it all myself. You can catch a squirrel," he said at last.

The second sandwich was half gone, and Carlo's eyes looked sad. "Carlo has been chasing a rabbit all the morning. P'haps he is as hungry as I am. I guess maybe he can have this ham and cake, and I'll eat the pie."

Carlo barked a joyous "Thank you!" and, somehow, Fred's pie tasted twice as good as usual. Then they ran down to the spring, and drank some of the clear water.

When both pails were full, they started for home. Faithful Carlo carried one pail so carefully that not a berry was spilled.

The next afternoon Fred took Carlo for a walk in the fields. Grandfather's barn, where he kept his salt hay, stood all by itself in the pasture; and near by was an old cellar. Fred went to the edge to look over, a stone loosened, and he fell in. He tried for a long while to climb out, but each time he fell back.

Carlo ran around the edge, barking. Then he jumped in. Fred was glad that he did not leave him alone. He called for help until he was tired. The sun went down, and a few stars began to peep out. Then he called with all his might, but the only answer was an echo from the old barn. By and by he lay down beside Carlo, and cried himself to sleep.

When he awoke, the moon was shining brightly. He remembered a ginger-snap that was in his pocket. "I'll give Carlo half, the dear doggy!" he thought. Out came the cooky, and his little blank book with it. Fred shouted with delight as he emptied his pocket. It was full, like all boy's pockets; and, sure enough, there was a stubby pencil and some string.

He tore a page from the book and wrote,—

"Dear Mother.—I'm in the old cellar, and can't get out. Fred."

He tied the paper round Carlo's neck. Then he piled up all the rocks until he could reach high enough to help Carlo out.

"Go home quickly, Carlo," he said; and the dog leaped away. Lanterns were flashing into dark corners, and all the neighbors were hunting for Fred. Mrs. Keith ran to the door when she heard Carlo's bark. How she did hug him after she had read the note!

"Mother," exclaimed Fred, when he had eaten supper and finished telling the story of his adventure, "I'm glad that I gave Carlo some dinner yesterday. If he had not helped me, I'd be in the old cellar now."

"Yes," said his mother, "Carlo is a true friend. I should be very sorry if my little boy were selfish to such a good dog."—Morning Star.

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Care of the Skin.

Face, neck and arms should be washed with soap and tepid water every evening, and rinsed with cold water. In summer the face requires to be washed two or three times during the day; but it should not be washed oftener than necessary, especially with soap. The skin should always be dried thoroughly, rubbing with bare hand after drying with a towel.

On rising in the morning, it is a good thing to remove all the clothing and rub the skin briskly with a flesh brush. A rough towel will answer nearly as well. The object should be to heat the skin, so rapidity is necessary in order to accomplish good.

To Relieve Choking.

Raising the left arm as high as you can will relieve choking much more rapidly than by being thumped on the back. And it is well that every one should know it, for often a person gets choked while eating when there is no one near to thump him. Frequently at meals and when they are at play children get choked while eating, and the customary manner of relieving them is to slap them sharply on the back. The effect of this is to set the obstruction free, so that it can be swallowed. The same thing can be brought about by raising the left hand of the child as high as possible, and the relief comes much more rapidly. In happings of this kind there should be no alarm, for if a child see that older persons or parents get excited he is very liable to get so also. The best thing is to tell the child to raise the left arm, and immediately the difficulty passes down.—United Presbyterian.

Wound Up for the Day.

Never let yourself think that your circumstances are stronger than your heavenly Father. An incident told by a Christian worker of long experience gives the key to the victorious life in the midst of temptation.

Some time ago, at a meeting held in a large seaport town, two sailors, when spoken to about salvation, said:

"It ain't no use. If we give up drinking and swearing tonight, we should be as bad as ever tomorrow."

The leader of the meeting took his watch from his pocket and said:

"Do you think the maker of this watch could wind it up again?"

"Of course he could, sir!" was the answer.

"Well, God is your maker, and don't you think he could wind you up and keep you going?"

"I never thought of that, sir."

"Come to Him, then, and prove His power. He can put you in working order, and keep you going on board ship just as well as on land."

They both sought salvation.

Some eight or nine months later, when they returned from a voyage, and were asked how they had got on, they replied:

"All right, thank God! We made up our minds that every morning we would kneel down and ask Him to wind us up for the day, and every night we would thank Him for having done it; and He did.—Kind Words.

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1901, August 9.
[From Rev. Samuel B. Hyman, D.D., Dardanelle, Ark.]
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THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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BAPTIST ASSOCIATION MEETINGS.

Timely Advice to the Visiting Brethren and the Delegates.

W. E. HATCHER IN BAPTIST ARGUS.

We often get gloomy about the Association itself. The tardiness of the delegates arriving—if, indeed, they come at all—and their unscrupulous precipitancy in departing, as well as their slattern and hasty way of conducting the Lord's business, are enough to sink the hearts of the faithful. But let us rejoice that our Master accepts imperfect services and knows how to use the good and overlook the weak and imperfect in what his people do for him. At the same time we agonizingly beseech the brother who is appointed as a delegate to his Association to go—go in time—stay to the end, and attend the sessions straight through without a break.

The long spech has lost its place in the Association. It is out of date, and only on rare occasions is it acceptable. The brother of "many speeches," who pops up excitedly on all occasions or who interrupts the speaker in the way of opposition, is a nuisance of the final degree. A quiet dignity gives a rare charm to the proceedings of a body. A blustering and blatant manner is an offense to the best sense of our people.

The banking of the devotional exercises at the beginning of the sessions when the delegates are invisible is a piece of antiquity which ought to be deposited in our religious museums. Prayer and praise are most effective when they pervade the exercises. A spontaneous song or prayer, suggested by the event of the moment, goes much farther than the stiff-jointed performance which some tame brother engineers for the entertainment of empty benches.

The craze for changing moderators is a disease in some quarters. Of course it is a pity for some redeemed but wilted fossil to freeze to the moderator's chair. We have known the dear and resourceless old brother to occupy the chair until he did the same way for so many years that the reporters could have written him up before the meeting. That, of course, is not desirable. But there is a snatch of politics in some brethren that is forever asserting itself. It wants to elect somebody either for the honor of having done it or for accruing advantages in the future. The passion for flattering people by nominating them for something is a sickly flicker of ambition. You must have a moderator, but pick the man who is fit for it, and not for the purpose of "honoring" somebody. To reward some man for doing his duty is to spoil the sweetness of his soul. It is the injection of a base feeling into a bosom where a sacred self-approval reigns in golden silence.

The present associational year is an excellent time for the visiting brother to cultivate modesty. He has had a rather protracted season of obtrusive conspicuosity. He has been called out too much, and his habit of giving advice needs overhauling. Let him keep to the shady side of the occasion.

Finally, brethren, say not the same old things. The people know them. If you have nothing fresh, let this be an off year with you.

A Prayer for the Spirit of Thankfulness.

O God, my God, give me a heart to thank Thee; lift up my heart above myself, to Thee and Thine eternal throne; let it not linger here among the toils and turmoils of this lower world; let it not be oppressed by any earth-born clouds of care or anxiety or fear or suspicion; but bind it wholly to Thee and to Thy love; give me eyes to see Thy love in all things, and Thy grace in all around me; make me to thank Thee for Thy love and Thy grace to all and in all; give me wings of love, that I may soar up to Thee, and cling to Thee, and adore Thee, and praise Thee more and more, until I be fitted to enter into the joys of Thine everlasting love, everlastingly to love Thee and Thy grace, whereby Thou didst make me such as Thou couldest love, such as could love Thee, O God, my God.—Amen.—E. B. Pusey.

It takes more actual administrative and intellectual skill to conduct one of our great combination industries, one of the monopolies that are being developed so constantly today, than to carry on all the administrative functions of one of the smaller European nations.—Prof. E. H. Griggs.

Remembrance oft may start a tear.—Burns.

Who Should Go to the Seminary; and What About Returning to North Carolina?

BY REV. A. T. ROBERTSON, D.D.

The Biblical Recorder is so good a friend to the Seminary and has always such a real and intelligent interest in the education of the Baptist ministry that I am constrained to use the following recent paragraph as the basis of a few remarks:

"Rev. G. T. Lumpkin of Weldon and Roanoke Rapids, is going to the Seminary (Louisville) this fall. In view of the remarkable success that he has achieved, one evidence of which is the dedication of the first and second Baptist churches of Roanoke Rapids recently, we regret that he is to leave the ranks of activity even for a period. At Weldon as well as at the Rapids his work has been marked by energy, consecration and force. His impression upon the Tar River Association, too, has been unusual. We hope that Bro. Lumpkin will return to North Carolina."

Certainly the Biblical Recorder did not wish to discourage Bro. Lumpkin nor any other successful pastor from taking a theological course, but merely expressed regret that so useful a man should drop for a while out of the active ranks. That is a natural regret, but there are larger grounds for rejoicing. I am glad that an already useful minister will endeavor to qualify himself for better service in the cause of the Master. He knows that he needs a deeper insight into God's Word. He wishes to be equipped for the best work of which he is capable. Hence he comes to the Seminary.

Is he right? If not, he should not come. He has no years to throw away. He has only his one life to live and he has to make the most of that. If the Seminary will help him, he will gain time, not lose it. If the Seminary can add to his efficiency as a minister it is his duty to go, and he will do more and better work than before. The fact that he has done well is an argument for his going to the Seminary, not for his staying away. Surely our schools are not simply for the unsuccessful, though their doors should be open to the untrained also. The temporary retirement from active work is in hope of larger things enclose. Are there not other successful North Carolina pastors who will follow Bro. Lumpkin's good example and come to the Seminary this fall?

I too hope that our brother will return to North Carolina if it is God's will. I am glad the State wishes him to return. I am sure he and other North Carolina students prefer to return to the good Old North State. But it should be remembered that it is not always within their power to do so. Sometimes, when they get through at the Seminary, no fields are open in North Carolina. They must be idle or go elsewhere. Leading brethren in North Carolina are yearly kept posted as to the North Carolina men who leave the Seminary. Sometimes fields are offered them and sometimes not, as for instance, this year some have not been able to get work in North Carolina. If no North Carolina work opens, they go where work is offered. I decline to believe, in the absence of specific proof, that North Carolina men are unwilling to go back. Certainly my experience of fourteen years has been just the opposite. They often rather reluctantly accept work elsewhere. But is it exactly fair to put this test rigidly to the Seminary students? Is it applied to the Wake Forest men who do not go to the Seminary? Is it held against John E. White, J. L. White and L. J. Broughton, that they are in Georgia? Is it not rather a boast of North Carolina that she supplies so many noble men to all parts of the world? North Carolina is not a mission field, but a garden spot for Baptists. If she and States like her did not send out some of their best men, how could we ever spread our principles over the world? North Carolina is not a hermit State. And do we know that the Lord wishes all the North Carolina men in North Carolina? Moreover, North Carolina is not unwilling to call on other States for good men. Bro. C. T. Bailey, the noble and lamented father of the editor of the Biblical Recorder, was a Virginian. So was Bro. J. H. Mills, the founder of the Baptist Orphanage. So is President Chas. E. Taylor of Wake Forest College. So is Pastor J. S. Hardeway of Oxford. So is Pastor W. C. Tyree of Durham. Pastor C. S. Blackwell of Wilmington, is also an importation from Virginia and Missouri. Pastor A. C. Barron of Charlotte, is from Baltimore. Pastor W. M. Vines of Asheville, is from Tennessee. Pastor W. D. Hubbard of Raleigh, is from Alabama, and Pastor A. A. Marshall of Raleigh, who is so critically ill (may God spare him), is of Georgia. But enough. North Carolina is in poor shape to put tight lines on her own boys whether at Wake Forest or at the Seminary. She gets the most of them, and should not begrudge some of them to a needy and perishing world. Go to Wake Forest and to the Seminary and then to North Carolina, if God opens the way; and if not, go somewhere else and push on the great work of our common Lord.

Louisville, Ky.

Unseen Doorkeepers.

ANNIE R. WELLS.

Sometimes we see the angel who opens to us the door of opportunity, but more often we do not see Him; just as Peter did not see Him. Sometimes God makes very plain to us the leading of His providence, but far more often things simply seem to happen "of their own accord."

Yet nothing happens of its own accord. No gate opens without the gate-opener. If any blessing has come into your life, you may be sure that someone put it there. If you hear any call, there is a mouth behind the voice. Not at hap-hazard has any opening of your life come to you; some hand has taken down the bars, some arm has pushed back the doors.

The cloud of witnesses are more than witnesses; they are assistants. Your dead father is still helping you, if you will let him; your dead mother is still lifting your burdens. The angels are God's ministers sent on His errands and what errand more pressing than to aid God's children!

When next you approach some closed door, whether it be closed by sickness or poverty or former failure or what not, do not see the door, do not think of it, but think only of the unseen angel waiting beside it. And remember, it is only by following the angels you see that you can obtain the good offices of the angels you do not see.

False Praying.

Prayer may be uttered in the right place but not in the right spirit. A prayer is not effective because you have gone up to the temple and assumed the right posture, nor does the mere utterance of the name of the deity make it prayer. Prayer is the portraiture of the soul, the index to the religious character, the revelation of a man's attitude to God. Phillips Brooks says that rightly defined it is man's desire turned Godward.

The Pharisee's prayer does not answer to this definition. It was not an expressed desire, an offered petition, but merely a self-congratulation offered in a holy place. Thoughts about ourselves are not prayers. Gladness that we are better than others is not thanksgiving. Telling God what you think of yourself may be no more prayer than if you should tell your neighbor. Bunyan says it is better to have a heart without words than words without a heart. He has found the fatal defect in the temple worshiper. It was prayer wanting heart. It was not a petition, for it asked God for nothing. It was not thanksgiving, because it recognized nothing as coming from God. It was not introspection as in the case of the publican; for he was busy with two things, other men and his own deeds, and so escaped all self analysis.

No greater danger threatens the religious life than that of falling into the habit of heartless and superficial prayer, uttering learned phrases, mumbling words which do not spring to the lips from a heart in conscious converse with God and engrossed in the thought of doing His will.—The Standard.

What President Roosevelt Wants in a Man.

I want a man to be honest first. If he isn't honest, then the more able he is, the more dangerous he is. But besides being honest he must have a fighting edge to him. He must have the courage to fight and overcome evil. He must not be scared at wrongdoing, much less being ashamed at it. He's got to be honest, and he's got to be game, but he must be something more. I don't care how honest a man is, and how game he is, if he's a natural born fool. To make his work really effective he's got to have in addition the saving grace of common sense.

Too much is given our children to learn and a great deal of it is absolutely useless to them either for the present or the future.—Edward Bok.

Christian Union.

BY REV. W. R. GWALTNEY, D.D.

There is among the followers of Christ a Christian fellowship which is often seen in their worshipping together. Members of the different evangelical denominations often meet and sing and preach and pray together. All Christians love one another and can together worship their common Lord and Master. But with this true love and Christian fellowship, there is no real Christian union.

Widely separated into denominations or sects, each sect holds tenets which differentiate it from all others. And so strongly do they hold to these tenets that they would rather die than surrender one of them.

This union in Christian fellowship and in worship together is not the union for which Christ prayed. John 17:11,22: "That they may be one as we are one." He and the Father are one, one in nature, in purpose, in work. He does not pray for a union of sects. We would not speak of the union of the Trinity, of the Godhead, but of the unity of the Trinity, of the Godhead, the oneness. Christ's prayer contemplates a oneness of mind in the faith and not merely a oneness of feeling. A oneness of heart in the obedience which they offer, a oneness of effort in the work which they do. Christ measures Christian unity by the standard of the divine nature—"that they may be one as we are one." The Father and the Son are one in name, feeling, action, counsel, teaching. So completely are the Father and Son one that the same acts are ascribed to both, and the same purposes are formed by both.

Christians are not only to have the same brotherly affections, but the same views of the one plan of salvation as revealed in the Word of God, and of the ordinances which are the Gospel in symbol. We are to hold such views as Jesus held or our union is a counterfeit and a pretension.

Who could suppose that the Father could hold one form of truth and the Son another, or different one? For instance: the Son approving of Calvinism and the Father refuting it and holding to Arminianism; the Son approving of infant baptism and the Father refuting it and holding only to believers' immersion.

It does seem that the unity which Paul so frequently and earnestly enjoined upon the churches, if observed, would leave no ground on which the division of Christians into denominations could be justified. Romans 16:17: "Now I beseech you brethren, mark them which cause divisions among you contrary to the doctrines which ye have received and avoid them." Romans 12:16, "Be of the same mind one toward another." Romans 16; 5,6. "Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus. II Cor. 13:11, "Finally brethren be of one mind." Phil. 1:27, "That ye stand fast in one spirit, in one mind striving together for the faith of the Gospel." Phil. 2:2, "Fulfill ye my joy that ye be like-minded, having the same love, being of one accord." I. Cor., 1:10, "Now I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you."

All through the Scriptures the spirit of unity is enjoined upon God's people.

Some claim to see God's goodness and wisdom in the differing of the denominations. People have been differently raised and have different modes of living and thinking, and different taste, etc., some can be better satisfied in this church (denomination) and some in that, and can be more useful in one, some in another, etc.

But in choosing our church relations, we are to have no will of our own not in accord with Christ's will. We are to lay aside our tastes and preferences and everything which stands in competition with His will. "If any man come after me let him deny himself and take up his cross and follow me." With His plain Word before me I cannot regard "denominational division as necessary and as the best thing under present conditions of human nature." If "denominational differences are grounded in the human heart," it is the heart out of harmony with the teachings of the Word of God. But it is claimed that all cannot see alike and must therefore often have different views of the same subject. This is true. But concerning the revelation of God's will and plans there must be no difference of view. God's Word does not contradict itself. We must let it mean just what it wants to mean and not read our meaning into it. He has revealed Christ as Savior. There is no other name given under heaven among men whereby we must be saved. There is salvation in no other.

This He has made plain, and yet the multitude in this Christian country are seeking salvation in some other way; many by their church relations and good works. All are not seeing alike. But all must see alike in this, in order to be saved. All can see it if they will. All must come together in Christ if they be saved. If God giving to lost men only one way of salvation had not made it sufficiently clear to all who would know it, it would be a reflection upon His wisdom and show a want of mercy. And those saved by His grace and enlightened by the Holy Spirit can easily understand His will concerning them if they desire to know and will search His word. If He has given commands and forms of practical truth and ordinances which all His children wish to know and do but cannot understand them, He has done that which greatly reflects upon His wisdom.

If we observe closely we shall soon see that those who can see God's wisdom and goodness in the "various branches of the church universal," would if they had their own way soon break up God's plan of wisdom and goodness and bring all the other branches into the church to which they belong. And they don't always feel in a good humor when one leaves their church for some other.

But we are told that we have our navies and armies, our infantry, cavalry and artillery, and all are fighting for the same cause, that all are needed for the common defense and safety. Yes, but they do not turn their guns on each other. The cavalry do not go to firing into the infantry, nor the infantry into the artillery. They do not batter down each other's breastworks and expose them to the common enemy. The Calvanist may not intend the overthrow of Arminianism nor to gain a victory over his brethren of that faith, but every sermon he preaches on Calvinism is a bomb thrown into the camp of the Arminian and vice versa. He who preaches believer's immersion as the only Scriptural baptism is certainly setting himself strongly and squarely against infant baptism. And if one becomes the prevalent practice, of course the other is gone. They are annihilative of one another. It cannot be best for God's army to be divided thus, as it could not be best for our country's forces to be so divided. It is said that such divisions are needed for the stimulation from rivalry and competition. But such is not the spirit that should enter into our work and Christian activity. A desire to outstrip others is not the right desire. Love must be the motive to all obedience. It is the essence of all piety, the soul of all formality, the heart of all true religion.

The division of God's people into denominations is an evil. We see it in many small towns in which there are from six to eight or ten churches of different views of doctrine and practice, when one or two places of worship would be amply sufficient for all the inhabitants; six or more preachers to be supported when one or two could do the work. And so many conflicting views are often very confusing to many who are inquiring the way of life. Rev. Dr. Clark, of Florence, Italy, said: "I speak what I know when I say that the greatest obstacle in the way of the work of a true religious reform in papal Europe for the last twenty-five years has been the introduction of different religious denominations and the sectarian spirit that has characterized them."

All Christians know that they enjoy worship more with the people of like faith or views unto themselves than with those who hold views which they honestly believe to be erroneous. Every true Christian in his own experience in this respect ought to know that it would be best for all to see alike and be of one accord.

How can this unity of the people of God be brought about? Only one way. As in salvation we all came to Christ, took His plain word and adhered to it. By the Word of God only all meet in Christ and are saved. And having been saved by adhering to His simple Word, so still adhering to His simple Word alone they will come together in doctrine and practice just as all come together in Him by the Word only. Leave behind all preconceived opinions, all prejudice, take the word of no man, no church or council. Just take God's word and let it mean what it wants to mean and do what it bids you.

The preacher or church which cannot say to the convert, "You take the Word without note or comment and go by it," betrays a consciousness that there is something wanting in his creed, that it needs explaining if not revising.

Hickory, N. C.

Choose an author as you choose a friend.—Roscommon.

News Notes.

....Send us brief—postal card clearly written—reports of your meetings.

....Rev. E. M. Lightfoot of Orangeburg, S. C., is spending vacation at Waynesville.

....We regret to hear of the death of the father of Rev. J. B. Jackson, pastor of the Goldsboro Second church.

....The parent's problem is not to get the child to school, but to get him to the right school. All depends upon that.

....Can any reader tell us where we may obtain a photograph of Mr. J. J. James, who edited the Recorder for a considerable term?

....And the Seminary will be open to women—the Louisville Seminary; the Southern Baptist Theological Seminary, of Broadus and Boyce. Very well!

....The Sunday-school at Apex sent Superintendent W. S. Olive to the Montreat meeting in recognition of his faithful work. He can make a better talk in prayer-meeting than his pastor—says Pastor Brooks.

....A Virginia jury has acquitted Judge Campbell who made a wanton assault upon Rev. C. H. Crawford, the Prohibition leader. The jury, says the Herald, was composed of personal and political friends of the judge.

....In view of an explanation in a recent Recorder the following from an editorial apology in the Outlook is apposite: "The editors can in palliation plead not even ignorance, but only that temporary aberration of thought which in everybody but editors is called carelessness."

....Rev. A. J. Diaz, M. D., of Havana, Cuba, has proposed a plan for the establishment of a Baptist printing plant in Havana for the purpose of supplying our Baptist Sunday-schools with the lessons in Spanish, and also of printing a Baptist paper and other literature.—Baptist Courier.

....Rev. B. Lacy Hoge was in Raleigh last week, the guest of Mr. N. B. Broughton. He had been conducting a revival at Concord. He is delighted with Georgia, but there is evidence yet of the tar on his heels. He preached for the Tabernacle on Sunday. This week he goes to Chicago to supply.

....Rev. A. D. Hunter writes: "I have just returned from Dunn. Bro. Morton is well into his new work and much loved by his good people. He was very helpful in my work. His people have promised more than $200 on the Century Educational work. Some of it is cash. It is apparent that by December 1st, the Dunn Baptist church will send up about $225. Good for them."

....Mr. T. B. Parker, Secretary, calls the North Carolina Farmer's State Association to meet in Raleigh September 3. We hope there will be a large attendance, and that the farmers of North Carolina will unite again and keep politics out of their higher work. This is not hoping that they will keep out of politics, by any means. They belong in politics; they are needed in politics.

....We acknowledge the honor of the following invitation: "Mr. and Mrs. R. N. Hall, Jr., request the honor of your presence at the marriage of their daughter, Gadys to Rev. W. R. Rickman, Wednesday morning, August sixth, at eleven o'clock at their residence, Caldwell Institute, N. C., 1902. At home after October first, Stevensville, Montana." We wish Bro. Rickman and his bride much happiness.

....Pastor Marshall of the Raleigh First church, is not better. He summoned strength, however, last week, sufficient to enable some friends to take him driving and also to go out into the Capitol Square near his home in an invalid's chair. Among those who visited him last week was his intimate friend Dr. George W. Gardner, of Greenwood, S. C. Rev. J. S. Hardaway occupied the First church pulpit Sunday and gave the congregation two edifying discussions.

....Rev. Forrest Smith has closed his pastorate at Louisburg, and he and Mrs. Smith are now in Eastern Tennessee. In the fall they will go to Texas. Bro. Smith leaves every evidence of good work at Louisburg, a united people, a new house of worship, and the testimony of public expression of regret for his departure. He and Mrs. Smith have been blessings to our work, and the Recorder recognizes a real loss in their departure. May they have a pleasant stay in Texas, and after a while come back to North Carolina.

....We have a charming letter from Dr. Barron assuring us that he is not by any means ill. "I am thankful," he says, "for the sympathy of friends and especially for their prayers, but I would not have them worry over much. I am not in a hospital." He may be addressed "In care The American Baptist Publication Society, Philadelphia." He will be [illegible] in a week or two and will re[illegible] dear old Charlotte, "the biggest [illegible] day," in the South. Blessings [illegible]. The ministry has no [illegible] like he.

....Dr. W. C. Tyree, pastor of the First Baptist church, Durham, N. C., has been called to the Baptist church in this city. If he accepts he will come to a united church, and into a large and effectual door of usefulness. We hope to have the privilege of announcing his acceptance of this hearty, unanimous call, at an early date.—S. C. Baptist. If he leaves Durham he will leave a united, a growing and important field (we say field, because Dr. Tyree bears important relation to all Durham) and he will disappoint sorely the North Carolina Baptists.

....Dr. and Mrs. Richard H. Lewis having recently announced the permanent closing of their school in Kinston, their pupils, of the present and former years, assembled to express their loving regard for their teachers. They have trained about three thousand pupils. The ranks of our citizenship never had more faithful or useful members than these two; and we regret that they have retired. Dr. Lewis is a scholar of no ordinary gifts, and had he been less modest and true he might have been more famous. We have no doubt, however, that he regrets his course in this respect. Who that has read the clever paragraphs of "Arachel" (R. H. L.) does not admire the calmness of his spirit and the sweetness of his humor, and join with us in wishing him and Mrs. Lewis a hale and glowing Indian Summer time.

....Superintendent Joyner has issued a circular to state that inasmuch as the dictum of Chief Justice Furches is not a decision, the school funds will not be divided per capita. This we all knew. But the dictum being in a decision rendered without dissent, is a warning that any day some one may institute a suit to have the funds divided per capita. And so long as this is so, people will not vote for local taxation, and cannot be asked to do so. Let us have an amendment prepared and proposed in the next General Assembly, providing four months schools for each race and leaving the rest to each race separately. Four months schooling is as much as the white people can be expected to give the negroes; and it is as much as the negroes will make good use of. Besides we cannot afford further division of the school funds when so many white children are deprived of opportunity for education.

A WORD IN SEASON.

This is only for those of our subscribers whose terms of subscription have expired. You will therefore immediately turn the page, examine the date opposite your name, and see whether you should read on.

Crops are coming in early this year, we are glad to say. We read every day of tobacco sales, and last week a bale of cotton was sold—and for sixty dollars! And in towns and cities the streets are moving with men selling green things. There is money in the country, and the pinch o' poverty is not so sharp as it some times is in August.

We take courage, therefore, to request that our subscribers, on some of whom we have waited patiently all summer and more, pay up as soon as possible—immediately if possible.

Subscriptions must be paid promptly and in advance. This, or we must raise the price.

Do not wait for the Association. The Association is the place for new subscribers. Bring one along with you, and thus help all around.

THE POLICY OF THE ANTI-SALOON LEAGUE.

The Executive Committee of the Anti-Saloon League met at Raleigh last week. There were present A. J. McKelway, N. B. Broughton, John A. Oates, T. N. Ivey and J. W. Bailey. Mr. Oates reported that Leagues had been organized in twenty places in which he had made addresses.

It was the concensus of opinion that there never was in North Carolina a more opportune time than the present to begin a vigorous campaign against the saloon. The Executive Committee, therefore, decided upon its policy.

Briefly stated, the policy unanimoualy agreed upon is this: To have the saloon business wiped out; and to have the General Assembly provide that counties or towns that may desire to do so to vote upon the question of establishing dispensaries. A uniform dispensary law would be devised, probably, and a system of inspection instituted. But, let it be understood, a dispensary would be established only where one should be voted for, and every where else the white flag of temperance would wave.

Funds are needed to carry on the work. Those disposed to be friendly may send contributions great or small to the Recorder. We will acknowledge and forward them.

Pilot Mountain Association.

Mayodan church, located in a pretty little town by the same name on the Norfolk and Western Railroad in Rockingham County, is not two years old. The building is in keeping with the town and shows what a man like Bro. W. H. Wilson can do, who largely furnished the means and did the work with his own hands. Here you find a faithful little band of Christian workers led by a live preacher. It was here the Association was held, and it was entertained in grand style.

The opening sermon was preached by J. M. Haymore. He is young in years, but will stand in the front with the other Haymore as a preacher. Bro. D. F. King of Leaksville, who has been Moderator for a number of years, was reelected and Bro. J. A. Garrett of Windston, clerk.

This is one of our best Associations. Stokes County and parts of Rockingham, Surry and Forsythe are its territory. It is comparatively young. Almost one-half of the churches are not over twelve years old. They have been struggling to build church houses. They are Missionary Baptist—not only planting churches all over their territory but giving as liberally to the objects of our Convention as any Association in the State.

Dr. Brown and Brother Garrett of Winston, Jones of Reidsville, the Haymores and Hamrick of Mt. Airy, Loftis, Oliver, Wilson, Johnson, Glidewell and Beeker of Leaksville, are some of the preachers I recall.

There was no falling back this year. Over 200 baptisms and contributions to the several objects larger than last year, State Missions leading. I think that is right. If we push State Missions the other objects will follow. Bro. Johnson made a good speech. In making his speeches he shows a map of the State to the people, which locates the Baptist churches by a red dot. The middle and western part of the map is almost red, while the eastern part along the coast is almost white. Hyde County has only two little mission stations and no Baptist preacher. Some one said this county will make corn enough this year to supply the State. What an important feld. We are $700 behind what we were this time last year on State Missions.

Among the visitors were Dr. Richardson of High Point, Prof. Poteat of Wake Forest, Hancock of Oxford Female Seminary, Rev. C. F. James of Roanoke Female College. Bro. Conrad of the Baptist and Johnson of Charity and Children, were there in the interest of their papers.

The next session goes to Pilot Mountain.

NOTES

Rev. S. W. Hall will move from Pinnacle to Broad Valley Institute and will become principal of that school.

Rev. C. T. Ball is conducting a meeting at Madison this week.

The brethren at Mt. Olive are soon to build a parsonage.

Bro. J. J. Payseur changes his address from Wilmington to Adkinson, where he goes to teach and preach.

J. W. COBB.

TO EVERY MAN HIS WORK.

A Word from Dr. Marsh.

Rev. W. F. Fry, Financial Agent of the Baptist Female University, was with me at Mt. Zion, Granville County, on last Saturday and Sunday. He made a nice, sensible, conservative and well-spirited address on Saturday and preached Sunday. The results of his efforts were highly satisfactory. Pastors will find in Bro. Fry an amiable man, high-toned and able; altogether a most excellent representative of the greatest work now before the North Carolina Baptists.

It is now about four months till the meeting of the Convention at Durham, when it is expected that it will be announced that the debt on the University has been paid. Less than this will be unworthy of a great people in a noble cause. Whatever is necessary for a thorough canvass throughout the State, looking to the liquidation of this debt, must be done by the Trustees. The Convention expects hard work, self-sacrifice and full payment of this debt. The means of success are in the hands of the Lord's people, the way is in the hands of the Trustees, and the work can be done, and must be done—"To every man his work"! Then we will be ready to perfect and enlarge our school plans by adopting the system of Correlation among our female schools.

R. H. MARSH.

Oxford, N. C.

Macon County Union.

The Macon County Union will meet with the Oak Dale Baptist church the 29th, 30th and 31st of August, 1902. Introductory sermon at 11 o'clock a. m., Friday, by Rev. G. W. Seay.

DISCUSSION.

1. Is the Gospel spreading as the country advances?
2. Are our financial systems what they should be?
3. Is there anything to be gained by uniting churches so as to constitute a field for a pastor?
4. Is the mission of our Union fulfilled? If not, why not?
5. Question box.

ELD. JACOB YONCE, Moderator.
J. L. FONTS, Secretary.

The Yeopim Union.

This Union will hold its next session with the church at Yeopim, Chowan County, August 29-31, 1902.

To preach the Introductory sermon, W. B. Waff; alternate Josiah Elliott.
To preach the Sunday-school sermon, W. P. Jordan; alternate, N. P. Stallings.

1. Can we fail to support missions and be on Scriptural ground? N. P. Stallings, J. H. Parker, Josiah Elliott.

SUNDAY-SCHOOL PROGRAM.

1. Is the Sunday-school a Bible authorized institution? W. P. Jordan, J. E. Copeland.
2. The church's need of a Sunday-school. Josephus Lynch, W. B. Waff.
3. What are the special reasons why Baptists should be more zealous than others in Sunday-school work? W. A. Ayers, J. C. Byrd.

Sunday-school mass meeting Sunday mornin. Five minute talks by the brethren. Subject: Is not the Sunday-school a valuable aid in the home training of our children?

LYCURGUS HOFLER, Moderator.
R. S. H. NIXON, Clerk.

King's Mountain--Eastern Division.

This body will meet with the Elizabeth Baptist church, August 30, 31, 1902. Introductory Sermon, 10.30 a. m., Saturday, by Rev. R. L. Limrick.

TOPICS.

1. What interest should this Union take in education? Opened by Rev. D. F. Putnam and Rev. R. F. Treadway.
2. What interest should our churches and Sunday-schools take in the work of the Anti-Saloon League? Opened by Rev. J. C. Gillespie and Carme Elam.
3. State Missions. Opened by Hon. E. Y. Webb and D. J. Keeter.
4. The relationship that exists between the church and Sunday-school and who should attend the Sunday-school? Opened by Rev. J. V. Devenny, J. F. Herndon, W. H. Moss.

Sunday, 11 a. m., sermon by Rev. J. V. Devenny.

1 p. m.—Old time singing, conducted by E. Z. Champion and A. M. Latimore. The Southern Harmony, Christian Harmony, and Timbrel of Zion will be the books used.

Let all interested in old time singing come and bring their books.

A. H. SIMMS, Chairman Committee.

Jackson County Union.

Time: Friday before the fifth Sunday in August.

Place: Sylva, N. C.

Introductory Sermon Friday at 11 o'clock a. m., by J. L. Owen; alternate, L. W. Hooper. Dinner.

1.30 p. m.—What relations should exist between pastors and church members? Opened by Rev. J. D. Sitton, T. C. Bryson.

Second Topic.—Should our churches call preachers as pastors who are not thoroughly missionary, if not, should a man be ordained to the ministry who is not in favor of missions? Opened by Rev. T. F. Deitz and J. P. Calhoun.

Saturday, 9 o'clock.—Devotional exercises.

10 a. m.—What are the best methods for securing regular attendance upon all our church services and for securing regular contributions from each member for all our enterprises? Opened by Rev. E. Lee Fox and R. F. Jarret. (Dinner.)

1.30 p. m.—What are the relations of the Baptist of the Jackson County Union to the Sylva Collegiate Institute? Opened by Rev. A. E. Brown and C. C. Cowan.

8.00 p. m.—Sermon, by Rev. E. Lee Fox.

Sunday, 9.30.—Devotional exercises.

10.00.—Report of Sunday-schools. Short discussions by a number of brethren. Opened by W. L. Henson.

11.00 a. m.—Sermon by Rev. T. F. Deitz; alternate, J. T. Carson.

All churches are requested to send in Sunday-school reports. Each church is earnestly requested to send delegates to this session of the Union. Large attendance desired.

J. W. KESTERSON,
E. H. STILLWELL,
G. H. COXE,
Committee.

Neuse Union.

This Union meets with Pollocksville church, August 29-31, 1902.

PROGRAM.

Friday, 8 p. m.—Introductory Sermon.

Saturday, 9.30 a. m.—Organization, devotional exercises, L. R. Varser.

10 a. m.—Can any one be on Scriptural grounds who is opposed to missions? J. B. Newton, S. E. Garner, C. A. Jenkens.

10.30 a. m.—The sin of neglect—How does it compare with other sins? M. P. Davis, J. B. Jackson, J. H. Rich.

11 a. m.—The Scriptural method of giving, how much give, to whom shall we give? G. N. Cowan, A. G. Cox, T. J. Hood.

11.30 a. m.—What shall we do with members who are so far away that they can not attend services, and also with those who are near enough but do not attend? Open discussion led by W. L. Bilbro and G. N. Cowan.

3 p. m.—Why ought a Christian to be a missionary, and how can we best develop the missionary spirit in our churches? G. E. Lineberry, C. A. Jenkens, J. B. Carroll.

3.30 p. m.—Temperance, W. L. Bilbro, G. W. Parker, J. J. Rogers.

8 p. m.—Education in our Association, G. E. Lineberry, C. W. Blanchard.

Sunday, 9.30 a. m.—Sunday-school mass meeting, directed by T. A. Bell.

11 a. m.—Sermon, C. A. Jenkens; alternate, G. N. Cowan.

8 p. m.—Sermon, J. B. Newton; alternate, M. P. Davis.

We earnestly plead for a large attendance of delegates and pastors to be present during the entire session.

If any one on the program knows that he will not be able to attend please notify Rev. S. E. Garner, Pollocksville, N. C.

All delegates coming by rail will notify Rev. S. E. Garner, and he will have them met at Tuscarora.

J. B. JACKSON,
L. R. VARSER,
Committee.

Women Students for the Seminary.

A committee appointed by the Board of Trustees of the Seminary reported the following resolutions, which were unanimously passed by the Board at its late meeting in Asheville:

"Your committee appointed last year to report on the propriety of establishing in connection with the Seminary a training school for young women who feel called to become missionaries, beg leave to report:

"1. That we find that there is a necessity, distinct and urgent, for such a school for Southern Baptist women. This need has been apparent for some time and has been constantly accentuated by the fact that many of our women have had to enter upon their work without preliminary training, and the further fact that others have had to go to Northern schools for that purpose. Truly we ought to have some arrangement of our own.

"2. That after conference with the Faculty of the Seminary we find that instruction well suited to the young women can be provided without expense to the Seminary.

"3. That there are no dormitories or boarding arrangements for the young women at the Seminary, but that we are assured that economical arrangements can be made for their board in the neighborhood of the Seminary. If this plan should work satisfactorily, as we feel confident it will, we may hope that a suitable dormitory may be provided for the young women, and that the generosity of our people will also devise some method for their support while in this course of training.

"4. That we commit this matter to the Faculty of the Seminary, requesting that the matter be duly considered, that they undertake such work in this direction as seems wise to them, and that they report to the Trustees year by year as to the prospect and value of the work."

I wish to add that in accordance with the above instructions, and under the conditions set forth therein, the Faculty are prepared to welcome any young women who desire to avail themselves of our courses of study. I shall be glad to receive letters from any such, and furnish all needed information.

E. Y. MULLINS, President.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Governor Aycock last week pardoned that one of the Greensboro gold-brick men who played the part of the Indian. The Governor is a wise and good man; but, this aside, we should stand against this pardon.

FEVERISHNESS AND HEADACHES Cured immediately by Hicks' Capudine. Headache Cure. No bad effect whatever Sold by all druggists.

A SCHOOL WITH PROMINENT PATRONS.

A Partial List of N. C. Patrons of the Horner Military School, Oxford, N. C.

Ex-Senator M. W. Ransom.

Senators J. C. Pritchard, F. M. Simmons.

Ex-Congressmen—T. G. Skinner, S. B. Alexander, Fred A. Woodard, Harry Skinner, Richmond Pearson, B. H. Bunn.

Congressmen—Chas. R. Thomas, John D. Bellamy, Jas. M. Moody.

Ex-Judges—R. W. Winston, Fred. Philips, A. W. Graham, A. Burwell, H. G. Connor.

Judges—Geo. H. Brown, F. D. Winston, Henry R. Bryan, Oliver H. Allen, W. B. Council, M. H. Justice.

Confederate Veterans.—Commander, Gen. J. S. Carr; Adj. Gen. and Chief of Staff, Col. H. A. London; Inspector General, Lieut. Col. Paul B. Means; Quartermaster Gen., Lieut. Col. T. M. Emry; Judge Advocate Gen., Lieut. Col. R. B. Peebles; Commissary Gen., Lieut. Col. P. H. Hanes; Second Brig. Com., Gen. W. L. London; Third Brig. Com., Gen. F. M. Parker.

Honorary Presidents Daughters of the Confederacy—Mrs. W. M. Parsley, Mrs. D. H. Hill, Sr.

Medical Society—President Dr. R. S. Young, Vice-President Dr. A. G. Carr.

Bar Association—Pres. C. M. Busbee; Vice-Presidents, W. A. Dunn, Donnell Gilliam, James M. Moody; Executive Committee, Maj. H. A. London, Hon. J. C. Pritchard, Hon. Fred. A. Woodard.

All the officers of the State Literary and Historical Association.

Tobacco Growers' Association—Pres. J. S. Cunningham; Vice-President Bennehan Cameron.

Members of the last Legislature—Senators J. E. Woodard, T. D. Warren, H. A. London, J. D. Glenn, S. B. Alexander; Representatives F. D. Winston, Locke Craig, E. R. McKethan, A. W. Graham, F. L. Carr, W. F. Parker, Julian Mann, H. W. Stubbs, H. G. Connor.

Geo. T. Winston, LL.D., while Pres. University of N. C., University of Texas and Pres. A. and M. College; late Rev. Thos. Pritchard, Pres. of Wake Forest College; W. G. Elliott, Pres. Atlantic Coast Line; A. B. Andrews, First Vice-President Southern; W. C. Petty, General Manager Carthage R. R.; Dan'l Patrick, Ex-Pres. A. and N. C.; T. M. Emerson, Trafic Manager A. C. L.; H. M. Emerson, General Freight and Passenger Agent of A. C. L.

Both candidates nominated at the recent Democratic Convention for Associate Justices of the Supreme Court.

Leading Editors—T. B. Kingsbury, LL D., J. P. Caldwell, H. A. London.

All the ex-Presidents of the State Bar Association. Eleven ex-Presidents of the N. C. Medical Society, and one-fifth of all its Boards of Examiners.

At Carolina beech a tornado from inland swept away the Oceanic Hotel, and injured several people. An infant was found sleeping under the wreck. It had fallen without injury with its bed from the second floor. At Durham a house was blown down, and other minor damage done.

CURES RHEUMATISM, BONE PAINS, SWOLLEN JOINTS ACHING BACK.

Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful agonies of rheumatism or neuralgia, thus making a permanent cure. If you have aching bones, swollen joints and muscles, pains in the back and shoulder blades, difficulty in moving the fingers, toes or arms and legs, or if the pains and aches ar shifting from one part of the body to any other part of the body, then Botanic Blood Balm will make a perfect, permanent cure by changing the nature of the blood, making it pure and rich, thus giving a healthy blood supply to the affected parts. Relief is felt after the first few doses. Hundreds of cases of 40 to 50 years standing cured by Blood tBalm. Most of these cured cases have taken Blood Balm as a last resort, after doctors, patent medicines and mineral waters had failed, but Blood Balm cured them and it is especially recommended for old, obstinate, deep-seated cases. Botanic Blood Balm is the very remedy for rheumatism, the result of mercury and contagious blood poison. Druggists, $1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Co., Atlanta, Ga. Special free medical advice also given.

Goldey College offers splendid advantages in Business College training. Their catalogue explains. See ad. in this paper.

Acknowledgments.

Aug. 13, 1902.

State Missions.—Roquest, W. Chowan, $3.10; First, New Bern, 12.40; Sunbeams, Twelfth Street, Charlotte, 5.00; Elkin, 2.00; Pleasant Plain, C. F. and Col., 1.10; Pritchard Memorial, 7.86; Elm City, 3.23; New Hill, Little River, 1.00; W. M. S., New Hill, Little River, (vol. fund), 2.25; W. M. S., New Hill, Little River, 2.50; Collins Grove, Raleigh, 1.00; Beulah Association, 38.20; Poplar Grove, Eastern, 1.00. Total this week, $80.64. Previously reported, $5,497.09. Total this year, $5,577.73.

Foreign Mission.—Conoconary, Tar River, $3.15; Roquest, W. Chowan, 2.20; Roanoke Rapids, Tar River, 17.60; Avenue S. S., Roberts Chapel, W. Chowan, 4.40; Littleton, 6.50; Sunbeams, 12 St., Charlotte, 5.00; Pilot Mt. Asso., 27.36; Pritchard Memorial, 2.72; Hill Side, 1.50; Beulah Asso., 22.60. Total this week, $93.03. Previously reported, $7,419.55. Total this year, $7,512.58.

Home Missions.—Johnson's, $9.66; W. Workers, Johnson's, 1.60; Pilot Mt. Association, 15.28; Beulah Asso., 29.50. Total this week, $56.04. Previously reported, $4,703.21. Total this year, $4,759.25.

Education.—Hillsboro and Mars Hill, Mt. Zion, $1.71; Pilot Mt. Asso., 80.84; Beulah Asso., 28.50. Total this week, $111.05. Previously reported, $2,523.01. Total this year, $2,634.06.

Ministerial Relief.—Pilot Mt. Asso., $3.25; Mars Hills, W. Chowan, 4.10; Hill Side, 1.65; Ft. Barnwell, 2.50; Beulah Association, 17.00. Total this week, $28.50. Previously reported, $492.21. Total this year, $520.71.

Total reported for all objects this week	$369.26
Previously reported for all objects	19,718.87
Total reported for all objects this year	20,088.13

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Cash collections on Educational Fund week ending Aug. 9, 1902:

Sandy Creek Asso., Sanford church: cash, $6.26; M. H. Holland, $2.00; Rev. J. J. Adams, $5.00; Cameron church, C. H. Teague, $5.00; Pittsboro church, $1. Little River Asso., Dunn church: R. G. Taylor, $5.00; Slone Guy .50; D. M. Hamilton, $2.00; S. G. Marks, $1.00; L. J. Best, $5.00; J. T. Wilkins, .50; A. E. Alderman, $1.00; Mrs. A. E. Alderman, $1.00; L. F. Bailey, .50; J. A. McKay, $5.00; A. Stewart, $1.00; Dr. Chas. Highsmith, $2.00; V. L. Stevens, $5.00; J. P. Pittman, $2.00; R. M. Warren, .25; Mrs. J. W. Gooch, $1.00. Personal: E. Y. Pool, $11.30. Brushy Mountain Asso., Moravian Falls church, $15.00. Total $78.31. Total amounts previously received, $9,629.57. Total receipts, $9,707.88.

L. D. WATSON, JR.,
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Ex-Judge John Gray Bynum died in Greensboro last week from the effects of a fall down the steps of the Club there. It is thought that his foot slipped upon a water-melon rind.

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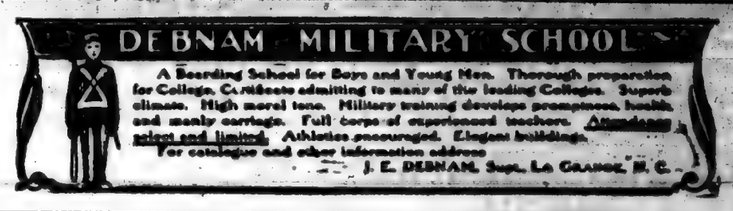
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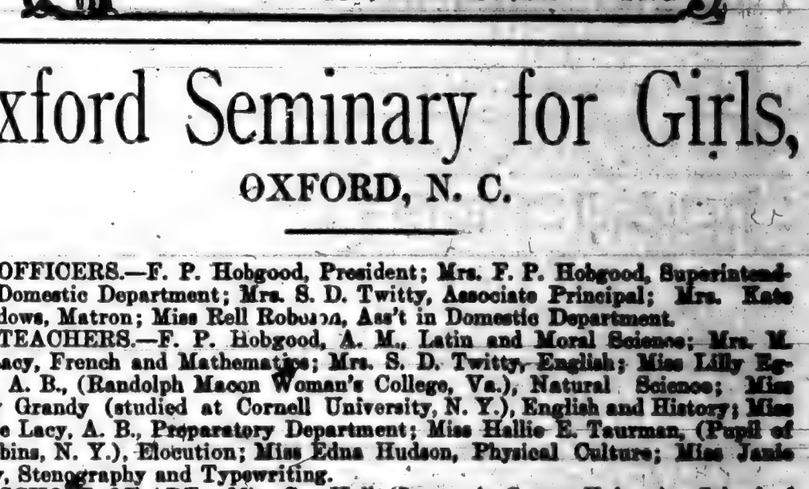
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A MESSAGE TO A COMMERCIAL AGE.

Nevertheless it is open to serious question, which I leave to the reader's pondering, whether, among national manufactures, that of souls of a good quality may not at last turn out a quite leadingly lucrative one! Nay, in some far-away and yet undreamt of hour, I can even imagine that England may cast all thoughts of possessing wealth back to the barbaric nations among whom they first arose; and that, while the sands of the Indies and adamant of Golconda may yet stiffen the housings of the charger, and flash from the turban of the slave, she, as a Christian mother, may at last attain to the virtues and the treasures of a heathen one, and be able to lead forth her sons, saying: "These are my jewels."

—From Ruskin, Unto this Last, ii.

NORTH CAROLINA AND HER UNFORTUNATES.

In view of the condition of the State Treasury—for the first time fully set forth in the last Recorder—it seems that all hope of extra or increased appropriations of any sort must be abandoned.

But what are we to do with every newspaper telling of insane men kept in jails and youthful wrong-doers thrust into associations that must harden and destroy them! There are said—authoritatively—to be five hundred men and women in North Carolina whose condition demands treatment for insanity, treatment that jails and poor houses cannot give, even if it were right to put a man whose only crime is mental disease in the ranks of criminals and thus aggravate his insanity. And there are at least two hundred (we merely estimate) youths in the Commonwealth who have committed wrongs, but who deserve remedial rather than exemplary punishment. It must be a crime in Christ's sight to take a boy or girl who is in that periodwhen the blood is full and strong and the moral sense immature and condemn him or her to the degradation and the ruin of association with old and hardened criminals.

The State is running behind in her finances; but there is something worse than that: It is to run short in her moral character.

And so we make bold to say now that it was right to borrow money to pay the appropriations to the asylums and the free schools; and we go a step farther: If necessary, let the State borrow money—issue bonds—to maintain the present rise of popular education, to enlarge her asylums and to establish a reformatory for youthful criminals.

It will be better to issue bonds than to lay such a tax on industries as will set back our enterprises which are giving the State new life. If, however, new sources of revenue may be found wisely, we shall not object to opening them up.

The outstanding fact is this, that our State is in a condition of great progress. Business men know that such progress is likely to be accompanied with large financial transactions and that there is liability to the increase of indebtedness. To institute a niggard policy at such a time is ominous. On the other hand there must be persistent effort for economy in administering the affairs of the Com-

HIGHER GRADED STUDY COURSES FOR CHURCH CLASSES.

We do not know how extensively the want of graded lessons in the Bible is felt; but we take occasion to say that in our opinion a certain degree of grading is essential to maintaining effective Bible study; and that since the International Convention has declined to offer a graded series, it is fortunate that other plans are available.

We refer to the Bible Study courses for church classes, offered by the American Institute of Sacred Literature, Hyde Park, Chicago, Ill. The several subjects are First, The Life of the Christ; second, The Foreshadowing of the Christ; third, The Founding of the Christian Church; fourth, The Work of the Old Testament Sages; fifth, The Work of the Old Testament Priests. There is offered also a course of Professional Reading for Ministers that is very comprehensive.

These studies are conducted by the American Institute, presided over by President Harper, of Chicago University. We recognize that there is considerable prejudice against any thing coming from Chicago, as if that were the head and front of the Higher Criticism. We have examined several of these courses; and we do not fear any thing evil of them. On the other hand they are incomparably superior to the International Lessons. If only those who are prejudiced against them will be fair enough to first study them, we shall have no fear.

We suggest that in many of our churches classes of advanced students may advantageously be formed with any one of the subjects named as the field of study, beginning in September or October. The fee is reasonably small, and circulars, specimens of work, etc., will be forwarded upon application.

In more than ten thousand churches these studies are now pursued.

TO LOVE GOD.

The first commandment is to love God—and to love Him beyond measure and beyond question.

But if we are not mistaken, there are thousands of Christians who sincerely say,

"'Tis a point I long to know,
Do I love the Lord or no?"

It is certainly a point that ought to be settled and known. If Christ made this the foundation, it is the foundation; and any other foundation is no foundation at all. If one does not love God, God is not to him a Father; for one surely will love a father. If one does not love God, Christianity is not operative in him; he is no Christian. For to be a Christian is first, to love God.

There are some who are content to say that love is revealed by works. They console us by saying that if we love the brethren, or if we "love to go to church" (which is quite beyond the mark, since mortals may only like to go to church) or if we give gifts or do good, we may be assured that we love God.

But love, according to all that men know, is an emotion so strong and glorious that it carries its own credentials. Say what men may against feeling, there must be feeling. One must feel his love for God, must know that he loves God by the feeling of love. And if he has not this feeling, let him accept no consolations until he shall have it.

God will answer him who deeply strives; but how can He answer him who indifferently says, "Well, I think I love God; I've done this or that; I guess I love Him!" Is love made of such stuff? Did ever man debate whether he loved or not any one whom he really felt love for? They who debate do not love.

But how? There are no formulas in the spiritual life. A sense of need—of desire to love God—will do more to make way for that love than anything else.

Then, too, one must seek for an idea of God. Who is God? When did you spend half an hour on that greatest of questions? One cannot know Him all; but one can know Him. God will reveal Himself to them that desire to know Him. The trouble is, men do not strive enough to enable God to reveal Himself. It is no matter of a moment or a half-hour or a college course. It is no matter of a life-time. It is the matter of a life-time.

To know God as Father; to know God in Christ; to read the book of His Revelation; to seek Him in prayer; to woo His presence in silent communion;—these are the only ways men have yet found to learn of God, to know God, and to love God.

But one must first get out of his habit—his fearful habit of consoling himself with false consolations. They are the bridge of final despair.

FIVE REMARKS ON THE FAILURE OF SEMINARY MEN TO RETURN.

Doctor Robertson takes a text from the Recorder and speaks a timely word to the North Carolina brotherhood. We do need a trained ministry, a ministry that knows the Bible and knows learning and knows life and knows God. And we are false to our opportunities, if we neglect the means of training and of knowledge. We regard it as settled that Baptists believe in education.

We some times flinch a little when we hear a brother say, "But that was not taught at the Seminary," as if the Seminary kept our hearts and minds; but we put him down as one who has missed the idea of education, and put our hopes in the hundreds of others who will go to the Seminary with a purpose to fit themselves for thinking and working rather than to get their heads fixed.

But we began this editorial more with the purpose of saying that, while we agree for the most part with Dr. Robertson in regard to the failure of young ministers to return, there are several miscellaneous remarks to be made—with each of which he doubtless will agree.

First, the paragraph in Charity and Children, which is at bottom of this discussion, was not accurate. It left the impression that three Seminary men had refused point blank an invitation to a North Carolina field, and some inferred that financial considerations had had more or less weight. We have a letter from a member of one of the churches on that field. We quote:

"The facts are these: One man was written; but he was not through his course and wanted to go back. He recommended another. He was written; but said he could not come, as he could get more salary in Kentucky. Another was called, but he was already on a field in Kentucky before he was called, which we did not know."

Now this disposes of two of the men beyond question. One had not finished his course. The other had a field. Had he been called to North Carolina earlier, he would have come. But he should not have been expected either to wait or to cut a pastorate suddenly short.

The third man we know. He may have simply said that he could get more salary in Kentucky. He had reasons, worthy reasons, to desire more salary. A young minister, fresh from school, has debts to pay. If he does not pay them, he is ruined. If he shall pay them, he must have a salary sufficient. He must have debts or no education. Perhaps he has spent five years without earning much in order that he might learn. When he does commence to earn, he must earn with tolerable rapidity. If having debts, he is offered $1,200 in one State and $700 in another, and the $1,200 salary will enable him to pay his debts, shall he not accept it? To do so almost amounts to a moral obligation.

The second remark is this,—All ministers must manifest a desire to serve not for pay, but for the work's sake. This, we take it, is of the very essence of the call to preach. And one should set more store by getting a message for men from God than by getting a salary from a church or a high place to speak from. We reluctantly admit that there are ministers who seem to seek for churches rather than messages; but the very fact that they do keeps them from rising in their work.

The third remark is this,—Seminary men ought not to complain that North Carolina does not offer them fields when they are declining North Carolina fields. Let them say it frankly, that she is not offering them fields that they feel themselves called to. No one can go behind that.

The fourth remark is this,—North Carolina has her share of strong preachers. The number grows all the time. Rev. J. E. White said to us (not in this connection) last week that he is inclined to think that the standard of the Baptist pulpit in North Carolina is higher than in any other Southern State; that men like Henry Brown, R. T. Vann, and C. B. Justice have given us good preaching until we are spoiled and hard to please. But we shall never in this world have too strong a ministry.

The fifth remark is this,—North Carolina will get all the worthy young men back from the Seminaries that she needs and deserves. We still believe in the guiding hand of God. We believe in it now far more than we did five years ago. We are glad that the belief grows. Let the churches patiently abide the decrees of God; and let them wait upon Him rather than blame His servants. Neither preacher nor church should depart a hair's breadth from the conviction that God directs both minister and church. To get the commercial idea is ruin. For a church to be niggard in paying pastor's salary is quite as infamous as for a pastor to be mercenary. Churches are offered by God what they need; they get what they deserve.

THE TRUST OF MOSES.

Sunday-school Lesson for August 17; Journeying Toward Canaan. Numbers 10:11-13; 29-36.

We fear that no great success in studying the Scriptures will be achieved on the plan of taking only one lesson from a book. But so it is ordered, and we must put Leviticus behind us, and take up Numbers at the tenth chapter. It is not too much to urge earnest students to take time to read—hastily at any rate—all of each book. Skipping from place to place will ruin any book.

The last lesson was about the opening of the tabernacle and the setting apart of the new order—the priesthood. Since then four months have passed in the history of the children of God's choice, now a little more than a year out of Egypt. These four months have not been without noteworthy event.

The Passover—forever memorable—has been kept, and the census of the tribes has been taken, with law given; tabernacle and ark and ritual established; priesthood instituted; and, incomparably more important, God's direct relation to Israel and His meaning for Israel confirmed in many impressive ways, they are now to set forward from historic Sinai, and pursue His purposes toward Canaan. It all appears, at this distance, more like the education af a wayward and childish host of men and women than as a preparation. The greatest school that ever was was this Wilderness; and since that day many a man and people have found the Wilderness period of their career the best and most important. All who would truly educate, should study the methods and the curriculum of this school.

The rising of the cloud that rested upon the Tabernacle was God's signal to His chosen people. By this He spoke. Following this they followed Him. Verse three gives us to understand that they followed this cloud by the hand of Moses. He was God's interpreter.

It is the sublime story then of a great and many-minded host of people gathered around and trusting one man as leader, who himself depended upon God and knew His signs.

The lesson here is this, that God is the guide of the people; and the inference is that He may lead them "by the hand" of a chosen man. In a time when opportunism dominates international policies, expediency is the guide of politicians, and immediate financial success is the lode-star of the average man, this lesson should come as a trumpet call to men to follow God, to seek to know His will and to do it. He may guide one personally; or one may find God's guide for him in some trusted and God-trusting leader.

* * *

The next division in the lesson is concerned with Moses' attachment to and reliance upon his father-in-law. It was he, remember, who urged Moses to organize the Hebrew fugitives and to get rules for their direction. Jethro is an important figure in Hebrew history. He was worth as much to Moses, if not more, as any other man.

In spite of the fact that the reading here leaves the impression that Jethro did not yield to the request of Moses, we may infer (Judges 4:11) that he did yield.

Moses trusted God, but he used men and trusted them. His trust in God made him fit to trust men. It is an axiom that men who do not trust God do not trust men; and, for the most part, the man who distrusts men distrusts God.

For a man who was led by God to want the aid of a mere human being so much as to say to him—"thou shalt be to us instead of eyes" may seem paradoxical. But it is not. Even the best of men need the steadying confirmation of an older and more experienced hand. Even the most trustful find themselves craving human sympathy and confirmation. Our lesson is that in trusting God we still have full need of our fellow men.

Most beautiful is the third section. The tribes go forward in God's name and by His direction. The ark goes before "to find their resting place"—their dependence upon God for direction even as to so ordinary a thing. And the cloud and the care of God failed not.

And morning and evening, or when the ark was set forward and when it was rested, Moses, man of God that he was, prayed to Jehovah. Is there anything in history or in fiction to surpass this grand march, this nation moving after one man whose mind and heart follows God!

Moses was great in much, but the foundation of his greatness was his relation to God. Read his prayers. God is a real person to him. The prayers of Moses are the secret of his life; and, we take it, the lesson of this lesson and the great lesson of the life of Moses and of Israel is that of nearness to God by constant prayer.

We gave this lesson the title of The Trust of Moses. Not the faith, because we have here an example distinctly of the man's strong trusting of God. His trust comes of his faith. Faith is more than trust. Faith is the soul's apprehension of, feeling for and response to God. Without splendid capacity for faith, and that well cultivated, Moses could not have known God, could not have had the idea of God that he had; nor could he have possibly prayed and trusted and served as he did.

A Message from a Great North Carolinian of the Past to the North Carolinians of the Present.

If it must be so, let parties and party men continue to quarrel with little or no regard to the public good. They may mystify themselves and others with disputations on political economy, proving the most opposite doctrines to their own satisfaction, and perhaps to the conviction of no one else on earth. They may deserve reprobation for their selfishness, their violence, their errors, or their wickedness. They may do our country much harm. They may retard its growth, destroy its harmony, impair its character, render its institutions unstable, pervert the public mind, and deprave the public morals. These are indeed evils, and sore evils, but the principle of life remains, and will yet struggle with assured success over these temporary maladies. Still we are great, glorious, united, and free, still we have a name that is revered abroad and loved at home—a name which is a tower of strength to us against foreign wrong and a bond of internal union and harmony, a name which no enemy pronounces but with respect, and which no citizen hears but with a throb of exultation. Still we have that blessed Constitution which, with all its pretended defects and all its alleged violations, has conferred more benefit on man than ever flowed from any other human institution—which has established justice, insured domestic tranquility, provided for the common defense, promoted the general welfare, and which, under God, if we be true to ourselves, will insure the blessings of liberty to us and to our posterity. Surely such a country and such a Constitution have claims upon you, my friends, which cannot be disregarded. I entreat and adjure you, then, by all that is near and dear to you on earth, by all the obligations of patriotism, by the memory of your fathers who fell in the great and glorious struggle, for the sake of your sons whom you would not have to blush for your degeneracy, by all your proud recollection of the past and all your fond anticipations of the future renown of our nation, preserve that country, uphold that Constitution. Resolve that they shall not be lost while in your keeping, and may God Almighty strengthen you to fulfill that vow!—Judge William Gaston, to the Literary Societies of the University of North Carolina, 1832.

Bible Study Sunday.

The Council of Seventy through the American Institute of Sacred Literature is again bending its energies toward the firmer establishment of a Bible Study Sunday in September. It reports to us that on July 15th eight hundred churches were already pledged to co-operate with the Institute by observing the day. This pledge involves only the promise to preach upon approximately the day named a sermon upon Bible study and its relation to the life of the church and the individual. It is a safe conclusion that the number indicated will be multiplied by five before the day arrives, (September 14th, and in city churches September 28th). It is certain that an interest in Bible Study as a necessity of church organization is increasing, and that pastors everywhere are taking up the question of means and methods with vigor. As in previous years the co-operating ministers will receive suggestive sermon outlines and an order of service. Last year some hypercritical friends undertook to inveigh against an institution which would provide sermon outlines for preachers, but it should be said upon the other side that it is not supposed that these outlines will be adopted bodily but that they each illustrate what some other man has done in treating the same subject. They do not therefore provide a copy but an illustration. There seems no good reason why any minister should be unwilling, unless local conditions prevent, to co-operate with such a movement toward making prominent and definite so important a subject.

Visiting in North Carolina.

After an absence of nearly six months, as pastor in Seneca, S. C., it is a great pleasure to be again among the dear people of North Carolina. As I have not given you a line since I left, would be glad to address a word to my host of friends in North Carolina who read the dear old Recorder, which is as dear to me as ever. Though I am living in another State, I watch with great interest the work in my home State. Through the papers I keep in touch with my brethren here.

South Carolina is a good State to live in, and the people I serve at Seneca, Newry and Simpsonville have become dear to me. But how gladly have I hailed the opportunity to greet some of my friends along my route.

Leaving Greenville, S. C., Monday a. m., 14th inst., my first stop was in Charlotte, where I had a few hours pleasantly with pastors Dodd of Olivett church, and J. Q. Adams of Dilworth. Bro. Dodd was happy in prospect of taking unto himself a fair bride, August 6th. Dr. Adams was busy getting ready for his Sunday-school picnic to Wilmington.

Next point was Greensboro, where I spent a short time with my brother, and was glad to find Pastor Newton happy in his work, just back from his vacation in New York.

Here I found the Democratic Convention assembling, and so had the pleasure of handshakes with many friends. These Democrats had the spirit of "this one thing I do." How busy every fellow was! I almost felt I would be infringing upon his time to stop a man for anything more than brief exchange of greetings. How different, generally, in our meetings in religion's name!

Next I spent two or three days with Bro. L. X Chappell in Graham. He has done good work here, as will anywhere he goes.

I am now enjoying the pleasure of a few days rest among some relatives in the old Beulah Association at Lea Bethel church. Here I found Pastor Bateman ready to enter upon a series of meetings, with Bro. O. L. Stringfield assisting. What a treat to hear these sweet, simple gospel sermons! I drove with Bateman Sunday morning to Clement, where Bro. Stringfield preached, and then we came to Lea Bethel in the afternoon. Here I was glad to meet my father.

I find the time passing so rapidly I think I shall have to prolong my stay and remain for the first day of the Beulah Association, at Milton. This old Association is still dear to me. I am glad the churches I left have called a pastor at last.

Bro. Bateman has done fine work with his churches here.

J. R. MOORE.

A Manchester lawyer noticed the other evening that his youthful son, who was studying arithmetic was very restless. Getting impatient, the father broke out:

"What on earth ails you? Why can't you sit still? Wriggling about every minute."

"It's all your fault," murmured the boy.

"Why is it?"

"'Cos I asked you last night how much a billion was, and you said it was a thundering lot. Teacher asked me the same question today, and I gave the same reply. That's why I can't keep still."

The Oldest Nurse in Georgia.

Mrs. S. E. Kennedy, one of the oldest and best known nurses in Georgia, states that in all her experience with bowel troubles and children teething, Dr. Biggers' Huckleberry Cordial is the best remedy. Sold by all Druggists, 25 and 50c. bottle.

Obituaries.

MERRELL.—Since it has pleased our Heavenly Father to take from our midst and from our Missionary Society of Fair View, N. C., sister Naomia Merrel, one of our most beloved members, one ever faithful and true, ever ready to do all the good she could; therefore be it

Resolved 1st, That her family has lost an affectionate, loving wife and mother, the church one of its best Christians, and the Society one of its best members.

2nd. That we cherish her memory, and strive to follow her Christian example.

3rd. And though we miss her sadly, we bow in submission to the will of Him who doeth all things well, extending our sympathy to the bereaved mother, husband, and five children who mourn her loss.

4th. That a copy of these resolutions be sent to the family of the deceased, one to the Biblical Recorder for publication, and one be transcribed upon the records of our Missionary Society.

MRS. JASON ASHWORTH,
MRS. McCRACKEN,
MRS. P. O. FREEMAN,
Committee.

WARD.—Died at his home, Pollocksville, N. C., July 10, 1902, Dr. Ewd. W. Ward, in his 76th year.

He leaves behind to mourn his departure an aged sorrowing wife, three daughters and their families, including two grandchildren, and a sister in Memphis, Tenn.

Though a great sufferer in his last days, he passed away without a struggle as one going to sleep.

"I am ready," he was often heard to say, and patiently awaited for the final summons up to his celestial home. From early youth he lived within the sacred pales of the Missionary Baptist church, and died a member of the same at Pollocksville.

Though he was born in New Bern, N. C., he was reared in Onslow County, and there married Henrietta Josephine, daughter of David W. Simmons, a large and wealthy planter of that county. By this wedlock eight children were born.

Four of these died while quite young, and Ewd. Eli, a promising boy of 15 years, died while at school in LaGrange, N. C., in 1890, leaving three daughters living.

For more than 50 years Dr. Ward was an active laborer in the busy field of life. Of a splendid physique and with temperate habits, he nearly lived the average of two generations.

Intelligent, industrious and a prudent business man, he rose from the lap of poverty to affluence, and when the decreptitude of old age forced his retirement his accumulations were ample to maintain him and family without the thought of want.

An able and successful physician and interested in the social and political affairs of his adopted county, he wielded a deep and extended influence among all classes of Onslow's citizenship.

In 1891 he moved to Pollocksville, Jones County, where he continued to reside up to his death, watching and participating more or less actively in passing events.

He has crossed over the river of death. Ripe and ready for heaven's garner, the grief and sorrow that saddens the hearts of his bereft family and friends is shorn of its anguish and gloom.

Like King David, after the death of his beloved son, let the family of Dr. Ward wash and put on the garments of cheer and hope, looking forward with patient waiting when we shall be reunited and spend our eternity together amidst the throngs and joys of our celestial home.

Affectionately,
J. W. SANDERS.

Tribute of Respect.

Resolutions adopted by the Kenansville Baptist church upon the death of Sister Mary Wallace.

Whereas, the blackwinged messenger has again visited our midst and removed from our earthly sight forever, Sister Mary Wallace, our most devoted and consecrated member, a shining light of the church, a faithful friend, a beautiful Christian character.

Whereas, she has labored so long and faithfully among us for the upbuilding of the Master's cause, a friend to the poor, a doer of good deeds, a loving mother, a devoted wife, a lofty example worthy of all imitation, and

Whereas, we realize that her place can never more be filled, now therefore be it resolved by the Kenansville Baptist church in conference assembled,

1. That while we bow in humble submission to the will of Him, who with infinite wisdom directs all things, and we realize that it is her gain, we deeply deplore her sad and untimely death. We have lost our best friend, our most loyal member, our most sympathizing neighbor.

2. That we extend to the bereaved and stricken family our most sincere sympathy in the dark hour of their sad affliction, and commend them to Him who can bind up the broken hearted, and whisper sweet words of consolation to the troubled spirit.

3. That these resolutions be spread upon the minutes of the church, a copy be sent to the family, and one to the Biblical Recorder with the request to publish.

W. L. BILBRO,
L. A. BEASLEY,
Committee.

How's This?

We offer One hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

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Complete External and Internal Treatment, One Dollar.

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The set, consisting of Cuticura Soap, to cleanse the skin of crusts and scales, and soften the thickened cuticle, Cuticura Ointment, to instantly allay itching, irritation, and inflammation, and soothe and heal, and Cuticura Resolvent Pills, to cool and cleanse the blood, and expel humour germs.

A Single Set, price $1, is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humours, rashes, itchings, and irritations, with loss of hair, when all else fails.

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CUTICURA SOAP, assisted by CUTICURA OINTMENT, the great skin cure, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odourless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. Put up in pocket vials, 60 doses, price, 25c.

Sold throughout the world. SOAP, 25c., OINTMENT, 50c. PILLS, 25c. British Depot: 27-28, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

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GEORGE ROBERT CAIRNS,
Baptist Evangelist.

Milner, Ga., Sept. 15, 1898.
I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.
ROBERT P. MARTYN,
Pastor M. E. Church.

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SOUTHERN RAILWAY WEEK END RATES TO MOUNTAIN AND SEACOAST RESORTS.

The Southern Railway will sell Week End round trip tickets for points named below for all trains Saturdays and Sundays, good returning leaving destination not later than Monday following date of sale, except for Morehead City, N. C., tickets will be sold Saturdays only good returning leaving destination Tuesday following date of sale, and Blowing Rock, N. C., all trains Fridays and Saturdays, good returning leaving destination not later than Tuesday following date of sale, at the following rate from Raleigh:

To Asheville, N. C.	$6.25
To Black Mountains, N. C.	5.85
To Round Knob, N. C.	5.65
To Marion, N. C.	5.30
To Morganton, N. C.	4.80
To Connelly Springs, N. C.	4.75
To Hickory, N. C.	4.75
To Shelby, N. C.	5.25
To Rutherfordton, N. C.	5.85
To Lincolnton, N. C.	4.75
To Cliffs, N. C.	4.75
To Lenoir, N. C.	4.80
To Norfolk, Va.	4.00
To Old Point, Va.	4.00
To Ocean View, Va.	4.00
To Virginia Beach, Va.	4.25
To Morehead City, N. C.	4.00
To Wilmington, N. C.	4.00
To Blowing Rock, N. C.	7.80
To Hot Springs, N. C.	7.00

For further particulars, tickets, Pullman reservations, etc., write or call on
T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

$14.35 ATLANTA, GA., AND RETURN.

The Southern Railway announces the above low rate Raleigh to Atlanta and return account Negro Young People's Christian and Educational Congress, Atlanta, Ga., August 6th to 11th.

Tickets will be sold August 2d and 4th, with final limit 15 days from date of sale.

Correspondingly low rates apply from all other stations on this company's lines.

The Southern has two daily trains Raleigh to Atlanta leaving 1.00 a. m. and 3.50 p. m., arriving Atlanta 3.35 p. m. and 5.10 a. m., respectively.

For detailed information, tickets, Pullman reservations, etc., write or call on
T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

SOUTHERN RAILWAY'S CHANGE IN PULLMAN SERVICE.

The Southern Railway announces change in their Pullman service effective Sunday, June 15th, Raleigh and Greensboro car on train Nos. 11 and 12 will be operated between Greensboro and Goldsboro.

This will prove a great convenience to the traveling public, especially the Morehead City travel. No. 11 leaves Raleigh 1 a. m., for Greensboro, and No. 12 leaves 5.25 a. m., for Goldsboro.

T. C. STURGIS, C. T. A.,
Raleigh, N. C.

ASHEVILLE, N. C.—Raleigh to Asheville, N. C., and return $8.80, account meeting Society of American Florist and Ornamental Horticulturalists. Tickets on sale August 17th, 18th and 19th, final limit August 25th.

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SPECIAL RATES VIA S. A. L. RY.

MONTEAGLE, TENN.—$17.95 from Raleigh to Monteagle, Tenn., and return, account Monteagle Sunday-school Institute, August 11-23. Tickets to be sold August 6, 9, 10, 11; final limit August 25th.

SALT LAKE CITY, UTAH.—$53.00 Raleigh to Salt Lake City, Utah and return, account Annual Meeting B. P. O. Elks, August 12-14. Tickets to be sold August 6 to 9 inclusive; tickets good until September 30th.

For any information call on the undersigned.

C. H. GATTIS,
C. P. and T. A., Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Week End tickets to the Mountain and Seashore Resorts will be placed on sale June 14, round trip rates as follows:

Norfolk, Va.	$4.00
Old Point, Va.	4.00
Ocean View, Va.	4.00
Virginia Beach, Va.	4.25
Wilmington, N. C.	4.00
Jackson Springs, N. C.	3.00
Lincolnton, N. C.	4.75
Shelby, N. C.	5.25
Rutherfordton, N. C.	5.85
Marion, N. C.	5.30
Hickory, N. C.	4.75
Cliffs, N. C.	4.75
Lenoir, N. C.	4.80
Blowing Rock, N. C.	7.80

For any information, regarding rates, schedules and Pullman reservation, apply to C. H. Gattis, P. and T. A., Raleigh, N. C.; H. S. Leard, T. P. A., Raleigh, N. C., office in Yarboro House.

Current Events.

The Crowning of King Edward VII. and Queen Alexandra, of Great Britain.

If not the most important, certainly the most interesting event of last week was the crowning of King Edward VII. We therefore offer to our readers an abridgement of the Associated Press' report:

London, Aug. 9.—Edward VII., R. I., by the grace of God, of the United Kingdom of Great Britain and Ireland and of the British dominions beyond the seas, King, Defender of the Faith, Emperor of India, was today crowned without hitch or harm, and tonight London is noisily celebrating the event, for which the world has waited as, perhaps, it never awaited any other coronation. In all respects the celebration was impressive and it was carried out with a perfection of detail and lack of accidents that has rarely characterized similar displays. That pride of Empire which marked Queen Victoria's jubilee was lacking and in its stead there pervaded all classes a keen recollection that only six weeks ago their King lay in danger of death, and this day produced thankfulness and genuine sympathy for the man rather than adulation of the King. This feeling was voiced by the archbishop of Canterbury when he inserted in one of the coronation prayers, the words, "For whose recovery we now give Thee heartfelt thanks." Yet this did not prevent the public from voicing appreciation of such military display as the short procession gave them a chance to see. Earl Roberts, commander-in-chief of the forces, was once more the hero of the hour, and next to the King himself, received the heartiest welcome of the assembled crowds. From the commencement of the service the archbishop had the greatest difficulty in reading or remembering the prayers. The book from which his almost blind eyes endeavored to read shook in his hands, and when he came to place the crown upon King Edward's head, his huge frame, towering above the seated King, swayed so violently that the Bishop of Winchester had to support him, while the dean of Westminster put a guarding hand under the crown. It was evident that the Archbishop of Canterbury could not see his King's head, and, after groping around he was just about to complete the most important part of the ceremony, when it was discovered that he had the crown with back to the front.

At various points along the route of the procession Lord Kitchener received thunderous ovations, which he acknowledged neither by look nor by bow, but as English crowds are used to this treatment from Lord Kitchener, it failed to suppress the enthusiasm. But it was for the King and Queen themselves that people really let themselves loose. Throughout the day, wherever and whenever Their Majesties were seen, the cheers were long and loud, and especially was this so on the return journey of the King and Queen to Buckingham Palace.

In Westminster Abbey, the scene was nothing less than marvelous. Nearly 7,000 members of the nobility, the clergy and the gentry had gathered with foreign Princes, ambassadors, Colonial rulers, Indian potentates and leaders from the furtherest quarter of the globe where the Union Jack flies, to do honor to the King.

The services commenced with the reconsecration of the regalia. The procession of the clergy with the regalia then proceeded from the altar to the annex, all present standing up and the choir singing, "Oh God, Our Help in Ages Past." Preceding the regalia came the boys of Westminster Abbey, followed by the children of the chapel royal and the choir in royal uniforms. The Archbishop of Canterbury took his seat in front of the coronation chair and the Earl of Halsbury, the Lord High Chancellor, seated himself by his side. Several minutes elapsed, however, before the King and Queen came in sight of those gathered about the throne. Suddenly "Vitat Alexandra!" was shouted by the boys of Westminster Abbey and the Queen walking slowly to the left of the throne gained her chair and knelt at a silken prie dieu, her magnificent train of cloth of gold being lifted out of her way by six scarlet-coated pages.

Two or three minutes later came the hoarse cries of the boys of Westminster of "Vitat Rex Edward," with blasts from trumpets, yet there was another wait. "What has become of the King?" was asked by people who were shut off from sight of the nave. They waited patiently, the organ then resumed, there was another chorus of "vitats" and King Edward appeared and walked to his chair in front of the throne, bowing to the Queen as he passed, and then knelt down in prayer. After removing his somewhat unbecoming cap, His Majesty stood up and the Archbishop of Canterbury in a trembling voice, read the "Recognition," beginning "Sirs, I here present unto you King Edward, the undoubted King of this realm," etc. Then there was a hoarse shout and the blending of the choir and the people, women and [illegible] the cry "God Save King Edward" [illegible] several times this was repeated and the abbey rang with the loud fanfares.

Again the King and Queen knelt and the Archbishop of Canterbury walked to the altar and commenced the communion. While the Gospel was being read, the King stood erect, supported on each side by the bishops in their heavily embroidered capes. In the singing of the creed all the members of the royal family turned eastward. Both King Edward and Queen Alexandra, frequently looking at the copies of the service which they held in their hands. The administration of the oath followed.

Standing before the King's chair, the Archbishop asked: "Sir, is Your Majesty willing to take the oath?" etc. The King answered in firm, strong tones: "I am willing," his replies being easily heard high up in the triforum of the roof. The inkstand was brought and the King signed the oath. He did not advance to altar but sat in the chair he had occupied since the service began. While the choir sang: "Come, Holy Ghost, Our Souls Inspire," the King remained seated and the Queen stood up.

After the Archbishop's annointing prayer, a gold canopy was brought over the King's chair and His Majesty divested himself of his outer robe and then walked to the ancient chair while the choir sang Zadok's anthem. The annointing ceremony was scarcely seen, owing to the canopy. The spectators were just able to discern the Archbishop of Canterbury's motions. After the prayer the King donned the colobium sindonis, then resumed his seat, and from a scarlet silken roller, on which the prayers were printed in large type and which was held by the dean of Westminster, the Archbishop of Canterbury read the prayers and delivered the sword to the King, who did not go to the altar, the sword being taken to him by the dean of Westminster, while His Majesty remained standing until the armilla and orb were delivered to the King, according to the programme.

Slowly he raised it, but too late, for the choir had burst into a loud "God Save the King!" Amid tension that had grown to a pitch of a painful nervousness, the Archbishop finally managed to place the crown correctly upon the head of the King. A few minutes later came the climax of his feebleness. He was kneeling to do the first homage of all the subjects of the King, when suddenly he almost fainted and would have fallen upon his sovereign's knees had not King Edward tenderly, but firmly, grasped the prelate's hands and lifted him to his feet. The Bishops of London, Winchester and Durham clasped their arms around the Archbishop of Canterbury, the King kissed his wrinkled hand, the Archbishop's head fell back, his feet moved slowly and mechanically and thus he was more carried than led from the throne to King Edward's chapel, where he was revived.

The tremor which this event caused had scarcely subsided when another exquisite human touch varied the proceedings, and the King was forgotten in the father. Instead of merely accepting the homage of the Prince of Wales, King Edward put his arms around the Prince and kissed him, and then recalled him and wrung his hand with a manliness of parental affection that brought tears to many eyes. To those who were able to see clearly these two episodes, the magnificence of the bejewelled women, the splendor of the uniformed men and even the historic grandeur of the coronation officers itself sank into almost secondary interest.

A number of storms occurred in North Carolina last week. No great damage was done, and on the other hand the threatened drouth was broken. Crops every where are well reported of. The note of hopefulness throughout the State was never clearer or higher.

In Charlotte lightening struck a merry-go-round last week, and killed the engineer and injured a white boy, a son of Dr. McManaway, and a negro employee. The merry-go-round had been run on Sunday, and this visitation may be regarded as a manifestation of God's disapproval. One of the owners of the institution, Dr. C. G. McManaway, a Baptist, has stated that it was run on Sunday against his expressed desire. We warrant it will not be run on Sunday again soon.

Easily the most significant political event of the week is the fulfillment of many rumors and fears in the following announcement: "After conferring with a number of my friends, I hereby announce that I am a Democratic candidate for the office of Chief Justice of the Supreme Court of North Carolina, subject, however, to such action as may be taken by any State convention composed of Democrats that may assemble hereafter for the purpose of making a nomination in opposition to Judge Clark.—Thomas N. Hill, Halifax, N. C., Aug. 7, 1902."

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There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

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Seventh Day.—For South America, many portions of which are almost untouched by Mission work.

Mission Study.—Isa. 26:1-12.

Japan.

BY REV. J Q ADAMS, D D

I HISTORY.

Japan shares with China the distinction of being the oldest country in the world. Its history runs back into the dim past and is full of myths and unreliable stories. It is estimated that the first dynasty was contemporary with Nebuchadnezzar.

The people of Japan came from China and Corea on the west and from the Malay lands on the south—two races, the Ainos and the Yamatoos. They are diminutive in size with oval-shaped faces, oblique eyes, rounded nose, pointed chin and black hair.

They speak of their country as the "Land of the Gods." They believe the land was made by the gods and was for a long time their residence. The most common name for the country is Nippon—the "Land of the Rising Sun."

While Japan is a very old country, little is known of her until the traveler, Marco Polo, wrote an account of his visit to these islands, and gave the country the name of Japan. This was in 1298. In 1542 Portuguese sailors entered the country, and along with them Roman Catholic Missionaries. These won many converts to their faith and prospered greatly until they began to meddle with the affairs of government which led to persecution and their utter extermination in 1639, and from this time until 1854 Japan was closed to all foreigners, and especially to those professing the Christian religion. In this year (1854) Commodore Perry forced his way into Yeddo Bay and compelled Japan to open her ports, and since then her policy has been completely reversed, and now her ports are open to all the world.

Wonderful progress has been made in introducing western methods of government and education. Two million pupils are now being educated according to western ideas. Railroads, machinery, telegraph, telephone, daily papers and a modern postal system are rapidly bringing Japan to the forefront among the nations of the world.

By treaty with England she is placed on an equal footing with other nations and the alliance recently formed between Japan and England, will place a check upon Russia's designs upon Manchuria and Corea.

Japan's progress in the past 25 years is without a parallel in history. Her war with China brought her into prominence and won for her the respect and admiration of the world. She now has a well-drilled army, and a navy of modern-built war vessels that gives her first rank among nations.

The Emperor is called the Mikado, and the reigns of government has been held by his family from the most ancient times. The government is now a constitutional monarchy with a Diet consisting of a House of Peers and a House of Representatives which met for the first time in 1890.

II. GEOGRAPHY.

Japan lies off the eastern shore of Asia. It is the crest of a mountain chain rising from the depths of the sea forming four large islands and thousands (4,000) of smaller ones all grouped together in the shape of a new moon. They are of volcanic origin and the country is still often disturbed by volcanoes and earthquakes. It is a land of mountains and vallies and streams.

The whole country has an area of 148,000 square miles, which is 20,000 more square miles than has Great Britain. It extends from Kamchatka in the north to Formosa in the south, a distance of 1,500 miles. The greatest width is 200 miles. The Philippine Islands, a little further south, is evidently a part of the same mountain chain and probably had the same volcanic origin.

Of the four large islands constituting Japan proper, Hondo or Nippon is the largest and most important. This island contains over half the entire area of Japan and is the most populous, containing the chief cities Yokohama and Tokio which is the capitol.

The tallest mountain, Fujisan is 12,000 feet above the level of the sea and is an extinct volcano. The country though mountainous is well wooded and the soil in the vallies is very fertile.

The rivers of Japan are very numerous, but in no case are they of any great length which is due to the fact that the islands are narrow and hilly.

The country contains a large number of lakes, the largest being Biwa Lake, 50 miles long and 20 miles wide, and the scenery around is said to be particularly beautiful.

The climate of Japan varies in different localities from extreme cold in the north to intense heat in the south. As a whole it is damp and debilitating to foreigners.

The country is particularly rich in minerals, gold, silver, iron, copper, coal and precious stones.

The damp atmosphere of Japan makes the ground fertile and the foliage luxuriant. It is a land of fruits and flowers and is famous for the beauty of its mountains and vallies.

Charlotte, N. C.

If you are interested in a business education Goldey College seeks your patronage. See ad. in this paper.

The first bale of new cotton from North Carolina was sold at Morven, Anson Co., last week, at 10 cents. It weighed 623 pounds. Would that North Carolina might produce 700,000 of that weight this year and sell them as well.

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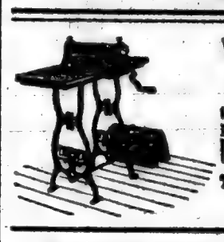
READ THIS.

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

The Friends had their Yearly Meeting at High Point last week. The newspaper reports gave good reading, but nothing tangible was to be found. It is beautoful to see in what a lovely atmosphere these simple people manage to conduct their meetings. Even the newspaper reports carried a Quaker demureness; and there was no sign of boasting of mighty works. What a people!



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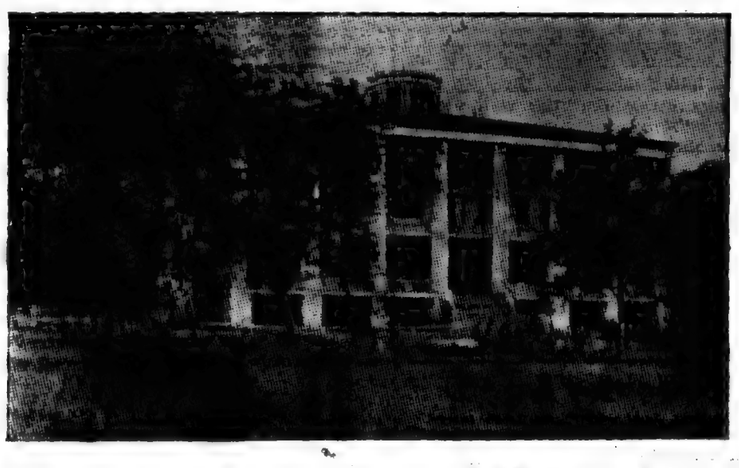

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Home Circle.

The Secret of It.

"Where does the clerk of the weather store
The days that are sunny and fair?"
"In your soul is a room with a shining door,
And all of those days are there."

"Where does the clerk of the weather keep
The days that are dreary and blue?"
"In a second room in your soul they sleep,
And you have the keys of the two."

"And why are my days so often, I pray,
Filled full of clouds and gloom?"
"Because you forget at the break of day
And open the dreary room."
—St. Nicholas.

Holy Scripture.

I have a garden fair,
With heavenly breezes fanned,
And every morning finds me there—
It is the Lord's command—
To gather fruits and blossoms sweet
Before the dusty world I meet.

I have a faithful Friend,
Accustomed to advise,
With whom each morn some time I spend—
That I may be made wise
To find and keep the only way
Which issues in eternal day.

I have an armory bright,
With shield and helm hung round,
Where, duly as the morning light,
The Spirit's sword is found,
With which to overcome the foe
Who harasses the way I go.

I have a mirror keen
Which shows me all I am;
But lo! behind me there is seen
One like a dying Lamb;
And, as I view His imaged Face,
My sins are lost in shining grace.

Oh, send Thy Spirit, Lord,
To make me wholly Thine,
That I may love Thy blessed Word,
And feel its power divine:
And walk on calmly in its light
Till faith is turned to glorious sight!
—Richard Wilton, in Lyra Pastoralis.

Dinner and Geography.

Recently a gentleman who is fond of arithmetic made up his mind that he would find out how much a dinner really cost. This gentleman asked how much a simple dinner that he was eating cost, and he was told seventy-five cents. He contradicted this, and then made out the following statement about the cost of that dinner. The pepper, he said, came from 10,000 miles away. It grew on a little bush about eight feet high, which must have had a growth of at least five years. The pepper was picked green; it had to be dried in the sun, and this meant employing women. It took one ship and a thousand miles of railroad to bring the pepper to the United States. The tea on the table came from China, and the coffee from South America. The codfish had to be brought from Maine. Men had to be employed to catch the fish; other men and women were employed in drying, packing, and boxing it, and it, too, had to make a long railroad journey. The flour of which the bread was made was grown in Dakota; some one owned the land, and that meant the investing of capital; and then he had also to pay wages to workingmen. The flour had to be ground, and the building of the mill and the plant, or machinery, meant more money invested. The millers had to be paid; coopers had to be paid for making the barrels; and, of course, the wood of which the barrels were made had to be cut and sawed and shaped, and this meant the employing of more men. Then the flour had to be shipped over the railroad and handled again by cartmen before it came into the house. The salt came from the Indian reservation in the northwestern part of New York State. The canned peaches came from California, and they too, represented the employment of capital and labor. The spices in the cake came from the Spice Islands in the Indian archipelago. After the gentleman had pointed out what the dinner really cost, he asked what on the table could be raised within the limits of the country where they were living. The answer was: Only the corn bread, the butter, and buttermilk, and it was decided that the family could not live on those alone. The gentleman estimated that that little dinner represented, directly or indirectly, the employment of five hundred millions of dollars of capital and of five millions of men. It would be quite a lesson in geography for each of the little folks to try to discover where their dinners came from.—Outlook.

NERVOUSNESS AND SICK HEADACHES.

...while you wait, by Hicks' Capudine. ...t any bad effect. At all drug...

Sorry He Spoke.

A parrot belonging to a clergyman was generally taken out of the room when the family assembled for prayers for fear he might take it into his head to join irreverently in the responses. One evening, however, his presence happened to be unnoticed, and he was entirely forgotten. For some time he maintained a decorous silence, but at length, instead of "Amen," out he came with "Cheer, boys, cheer!" On this the butler was directed to remove him and had got as far as the door with him when the bird, perhaps thinking that he had committed himself and had better apologize, called out, "Sorry I spoke." The overpowering effect on the company may be more easily imagined than described.

Ingrowing Toe-Nail.

For that very painful affection, ingrowing toe-nail, the following treatment is very strongly recommended:

1. Remove all pressure from the nail by cutting away a piece of the shoe.
2. Disinfect with hydrogen dioxid until no more "foam" appears.
3. Apply a drop of strong solution of cocaine in the base of the ulcer.
4. Apply a drop of Monsell's solution to the ulcer, then cover loosely with gauze. Repeat this process every second day until the edge of the nail is released by the retraction of the hypertrophied tisaue. The patient suffers no pain from the application, and all pain has disappeared the second day following the application. The cure is effected in a week or two without the least inconvenience or interference with business.—Dietetic and Hygienic Gazette.

The Girl of Fifteen.

The great thing for a young girl to know is that she doesn't know anything. All which life teaches is to come. She has heard much talk, read a few books, looked out of wondering eyes upon the great world, but she has not had a chance to do anything, and until one actually enters into the activities of life one can know nothing of realities.

It is true that the school-girl has been brought into contact with active young minds, and with teachers and instructors. She is learning something about human nature, something about the play of forces good and bad in the society she happens to be a part of; but unable to compare, to judge, to reason closely, of necessity she remains ignorant of the real, living, working world.

When a girl has the sense to realize exactly the place she occupies in the social order she is a most happy girl. Content to be herself, leaving the management of things to older and wiser persons, looking on and learning as she goes, joyous, hopeful, helpful and gay—there is nothing in all nature so beautiful and sweet as this kind of a girl of fifteen. While she defers to the will and advice of her parents in all things, this girl begins to reflect, to reason and compare, and thus she learns as she goes on her way. Later on experience becomes her teacher, and all that she observes now will be translated into what she can understand by experience.—Ada C. Sweet in the Woman's Home Companion.

The Invalid's Meal.

Never hurry the sick while eating.

Pleasant little surprises help greatly.

Never talk about disagreeable things then.

Something from a neighbor's is often a treat.

Neighbors, just please remember this when you can furnish some little relish.

It is oftenest best not to speak of the food until served.

A cheery face and voice help to make the tray attractive.

Have everything neat and dainty about the tray, stand, or table.

Anything disliked should be carefully put out of sight or changed.

Wet a clean wash cloth and freshen the face and hands before eating.

A hot drink at bedtime often rests, refreshes, and soothes both the sick and the well.

A little nourishment at regular hours during the night is needed by the very weak.

A little hot drink to sip between meals for the weak or the aged, and the tired also, is a tonic.

The remembrance and thoughtfulness of one's weakness and need warms the heart and aids digestion.

If food must be given when there is no relish for it, make it plain, but nourishing. Give it in such cases punctually as you would a medicine.

A cup of hot milk, a little thickened milk, or hot drink of any kind preferred, on waking in the morning, helps to give tone for the coming breakfast.—Selected.

You Certainly Need
Horsford's Acid Phosphate.

It strengthens the weak, revives the tired, calms the nervous, and increases capacity for endurance. Of all Tonics none equal to this.

The Delight of the Country.

Calm, sweet landscapes bring me calm and delight too; the bright green pastures, the soft, flowing river, the purple pine-covered mountains with the cloud flickering around them—O Lord! how much better it is than riding in the park and going to dinner at eight o'clock! That does not give much pleasure, or rest, does it? Best clothes every day and supporting conversations over half a dozen courses at dinner.

A friend who dined with me yesterday offered me, what do you think? "If," says he, "you are tired and want to lie fallow for a year, come to me for the money. I have much more than I want." Wasn't that kind? I like to hear and tell of kind things.—Thomas Carlyle.

English Tea-Cakes.

When visiting in the home of an English-woman I had for tea some of the most delicious tea-cakes I have tasted. She called them English currant-cakes. The recipe is as follows: Three cupfuls of flour, a pinch of salt, two heaping teaspoonfuls of baking-powder, one half cupful of beef-dripping, one half cupful of butter, one and one half cupfuls of currants, two tablespoonfuls of finely chopped candied orange-peel, and milk enough to make a soft dough. Mix all dry ingredients together; soften butter and dripping, and rub well into flour; add milk enough to make soft dough, and roll out on floured board till about one-half inch thick; cut in rounds the size of a tea-plate, put in a greased tin, and bake till light brown. When done cut in two, and spread thickly with butter. Serve hot. These cakes will keep good, and can be warmed in the oven when wanted. —August Woman's Home Companion.

A Christ-like Errand.

The Well-Spring tells the following story of a real hero who wore the gray during the late war:

The day after the battle of Fredericksburg, Kershaw's brigade occupied Mary's Hill, and Sykes' division lay 150 yards ahead, with a stone wall between the two forces. The intervening space between Sykes' men and the stone wall was strewn with dead, dying and wounded Union soldiers, victims of the battle of the day before. The air was rent with their groans and agonizing cries of "Water! water!"

"General," said a boy-sergeant in gray, "I can't stand this."

"What is the matter, Sergeant," asked the General.

"I can't stand hearing those wounded Yankees crying for water; may I go and give them some?"

"Kirkland," said the General, "the moment you step over the wall, you'll get a bullet through your head; the skirmishing has been murderous all day."

"If you'll let me, I'll try it."

"My boy, I ought not to let you run such a risk, but I cannot refuse. God protect you! You may go."

"Thank you, sir;" and with a smile on his bright, handsome face, the boy sergeant sprang away over the wall, down among the sufferers, pouring the blessed water down their parched throats. After the first few bullets his Christ-like errand became understood, and shouts instead of bullets rent the air.

He came back at night to his bivouac, untouched.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Advice to the Aged.
Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.
Tutt's Pills
have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and
IMPARTING VIGOR
to the kidneys, bladder and LIVER. They are adapted to old and young.

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[From Rev. Wm. Cameron, Minister of the Presbyterian Church South, Mossy Creek, Tenn.]
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1901, August 9.
[From Rev. Samuel B. Hyman, D.D., Bardanelle, Ark.]
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I bequeath to my children Scrofula with all its attendant horrors, humiliation and suffering. This is a strange legacy to leave to posterity; a heavy burden to place upon the shoulders of the young.

This treacherous disease clogs the body and hinders the growth and development of the faculties, and the child born of blood poison, or scrofula-tainted parentage, is poorly equipped for life's duties.

Scrofula is a disease with numerous and varied symptoms; enlarged glands or tumors about the neck and armpits, catarrh of the head, weak eyes and dreadful skin eruptions upon different parts of the body show the presence of tubercular or scrofulous matter in the blood. This dangerous and stealthy disease entrenches itself securely in the system and attacks the bones and tissues, destroys the red corpuscles of the blood, resulting in white swelling, a pallid, waxy appearance of the skin, loss of strength and a gradual wasting away of the body.

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BIBLE STUDY: THE OBJECT OF THE YOUNG PEOPLE'S MOVEMENT.

THE NECESSITY OF BIBLE STUDY: (1) TO SALVATION OF THE YOUNG; (2) TO INDOCTRINATION AND TRAINING; (3) TO CHRIST-LIKENESS--THE PROMISE OF BIBLE STUDY.

By Rev. W. F. FRY.

A Paper Read in the Conference on Bible Study and the Young People's Work, at Winston-Salem.

The concisest statement that I have been able to frame, as to the object of the Young People's movement in the churches, is a threefold one, embracing three special things, (1) the early conversion of the young people, (2) the development in them of the Christ-spirit, and (3) the training of them for service.

The founders of the Young People's Movement proposed from the first to do this work either directly or indirectly through Bible study. Our wisest and best men saw that if our young people were to be of service to the Kingdom they must be trained in the principles of the Kingdom. There was no better instrument for this training than the Bible; so from the very incipiency of the movement as an organization "the one great feature of the work has been the study of the Bible," and during these dozen years it has lifted its voice for a profounder knowledge of the written message of God and for a more intelligent discipleship. Through the influence of the movement more young people have taken up the study of the Bible and have become interested in the Old Book than at any period in our history.

This idea of training for service through the power of the Bible has been the dominant thought in the preparation of the different courses of study, the Conquest Missionary Course, the Christian Culture Course, as well as the regular Bible Reader's Course.

We shall be glad if in this paper we shall be able to justify the wisdom of such an organization by showing the necessity of such a study and the results coming from it.

I. THE NECESSITY OF BIBLE STUDY.

1. To bring people to Christ.

One of the primary objects of the Young People's Movement, as we have stated, is to bring the young people to a saving knowledge of Christ, the field of work being among the associate members of the Young People's Union and the Junior Union, the last being a most important field, as has been demonstrated in my own work. This work of bringing these young people to Christ can be done in no way half so successfully as by the Spirit's using the Word. The Spirit is mighty, but it must have the Sword with which to pierce the hearts of unbelievers. "Truth," it has well been declared, "is the motive of the change and the agency of the Spirit is the cause." There is not a conversion but is immediately connected with the Word. The man who is ignorant of what the Bible teaches concerning sin and the Saviour is going to remain ignorant of conversion. Jesus declared that it was those who had heard and learned that came to Him. The Spirit reaches the heart through a medium, and that medium is God's written truth. The Bible is the way to find out God. There is "contact of heart" between man and his maker, but the Bible is the conducting-wire over which the Spirit rushes to carry its illuminating light. It takes the Word of God, used by the Holy Spirit, to win back a heart to God.

The Bible is not only the wisdom of God, but it is His power unto the saving of sinners. "Faith cometh by hearing, and hearing by the Word of God." When men look into this Word, into this achromatic mirror, with no refraction or distortion, they see themselves exactly as they are. As one of the speakers at the Ecumenical Conference in New York expressed it, "the Word of God is the most living of all oracles, the most evangelical of all evangelists, the most worthy of all God's messages." It is upon this Word, faithfuly taught, that we are to rely to accomplish the first object of the Young People's Movement.

2. The necessity of Bible study for indoctrination and service training.

Indoctrination and service-training is the supreme need of God's kingdom. Many of the enlisted soldiers do not know how to fence with the Spirit's sword. This is particularly true among the young converts. They must be taught. We do not know what polemic forces may be marshaling. We have been passing through a period of comparative peace. We know not how soon one of warfare may come. "In time of peace prepare for war" is as good for a church as for a nation. Somehow or other I feel that a crisis-hour is upon the Baptist churches of the South. As the South comes to be more cosmopolitan our church will be more in danger of herself. Idealism, nationalism, materialism, unbiblical sanctification, divine healing and the rest of the catalogue will work their way into our folds. The younger members of our churches will be more in danger from these errors. Only the Bible can save the situation. All new systems of religious thought are to be tested by the Word. They must be weighed in this balance. It is one of the purposes of the Young People's Movement to thoroughly acquaint its young people with the scales. "Try the spirits"—"prove what is acceptable to the Lord" is the voice of inspiration. The man who carries the Scriptures in his heart carries a lamp for his feet. "Ye do err not knowing the Scriptures." Who will say that there is not an imperative need for a more thorough acquaintance of God's written message. Not only the young, but you, I, every man is far too ignorant. The stone is not slung to the vulnerable point because we do not know better the sling. We dare not wage our warfare in the armour of Saul.

The last command of Christ was to "make disciples of all nations, teaching them to observe all things whatsoever I have commanded you." These "all things" are in the Bible, they must be taught. It is the purpose of the Young People's Movement to take the Apollooses and the simple John-taught disciples and teach them "the way of God more perfectly." Our converted young people are going to remain child-members until they have been fed on this Word. We must give them the strong meat. The Bible—and the Bible digested should be the motto of our Young People's Movement. The young convert ignorant of the Bible starves. After a young person has accepted Jesus the next step is to train him to walk in Jesus until he is "rooted and grounded in the Word" and "filled with a knowledge of His will." Our own Dr. Strong has said that the safety and progress of the church is dependent upon her "holding the pattern of sound words.'" When she fails in this she fails to be the pillar and the ground of the truth." America's greatest soul winner was, comparatively speaking, a failure until Henry Morehouse came over to this country from England and taught him the value of the Bible. The Bible, the Bible understood and used is the safeguard against every imaginable form of heresy and the mighty instrument for Christian service.

3. The necessity of Bible study for the development of the Christ-spirit.

Not only is the object of the Young People's Movement to try to lead the young people to Christ and to train them for service in the kingdom, but it is also the object of the Movement to develop in them the Christ-spirit. Here again success will depend upon Bible study. It is the Word of truth that begets holiness. "Sanctify them through thy truth thy Word is truth." We grow in Christian character by hiding the Word in our hearts. "Who can tell" asks Stalker in his Imago Christus "how much of that wonderful character of Christ is due to His faithful and persistent study of the Hebrew Bible?" The Bible is the Spirit's instrument not only for conversion but also for producing a holy life.

But there is a word of caution that I would urge just here. It is that the mere "letter killeth." All Bible learning is not piety. Unless the Spirit shall be called to our help the study of the Bible will leave us where it found us. We are to study the Word with "the single eye" then will we be able both to discover and to know the "mystery of godliness."

II. SOME RESULTS OF BIBLE STUDY.

I shall mention only a few of the results that are to come from a systematic and intelligent study of the Bible.

First, let me say that there will not only be more conversions among our young people but these conversions will take place at a much earlier age. How much this is going to mean to the ones converted, to the churches and to God only God can tell. Suffice it to say that it is no small thing for young men to be saved before they enter that settled state of manhood that seems to be so impervious to the preacher's message.

Second, it will produce a class of church members superior to those of the present generation. They will be responsive to every duty and every department of the church work will feel the stimulus. Then there will be no dead churches and church members for when the Bible lives in a man he is a living man in the church. When a Christian has learned from the Bible the law of giving and the blessed results that flow from this grace he is not shocked and made mad when his pastor mentions money. It will produce better attendance and more appreciative listeners. Preaching will be easier for the preacher. The tendency will be to usher in that much needed kind of preaching, the expository.

Third, it will save our Baptist young people to the Baptist cause.

If messages could come from the grave, they would, I think, come from our fathers in the ministry who spent energy, money, time and blood to establish the Baptist cause in North Carolina. That message would be to save our young people to a cause that was so dear to their hearts. The young people that belong to us ought to be kept by us, and the best way to keep them is to teach them the Bible. The Baptists are a people that have nothing to fear when what they believe is laid side by side with the Bible.

In closing let me say that great demands are upon us as a people. Something must be done. Whether the Baptist Young People's Movement is sufficient for the task I know not, if not, we must be bold enough to create a precedent.

"Come and suffer" was Mazzinni's message to the young men of Italy when a great work was to be done. My message to the young people of our Baptist churches is "come and study." A greater work than ever demanded the attention of young Italian heroes demands the attention o the Baptist young men and women of America.

"This is the privilege and promise of the time
Blessed are those who have part therein."

Let The Master Enter.

There is an interesting legend of a strange instrument, which hung on an old castle wall. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what its was, and how it had been used. Then, one day, a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and taking it down, he reverently brushed the dust from its sides and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own.

Some one, commenting on this legendary incident says: "In every human soul there hangs a marvelous harp, dust covered, with strings broken, while yet the Master's hand has not found it. Open your heart every morning to Christ. Let him enter and repair the strings which sin has broken, and sweep them with His skilful fingers, and you will go out to sing, through all the day. Only when the song of God's love is singing in our hearts are we ready for the day."—Ram's Horn.

Pray for Your Minister.

If your minister is to preach effectively, you must pray for him during the week. His success is your concern even more than his; for, if he preaches effectively, it will enlarge your knowledge of God, enable you to apprehend God's will more clearly, open up to you new fountains of spiritual strength and joy, soothe your restlessness, console your sorrow, renew your courage in time of despondency, and add to your trimuphs in the fullness of that redemption which God has achieved for you through Christ. I have come to the conclusion, for a very long time, that if ever I preach a sermon that seems to have any special power over the conscience and spiritual life of my own congregation, it is because people in the church have been especially praying for me and my work during the week. What success I have is theirs rather than mine. Never find fault with a sermon you may hear, if you have not been praying earnestly during the week that your minister may be filled with the Holy Ghost. You will receive as you give. This is God's own law, and it is eminently illustrated in the relation between a minister and his people.—Dr. R. W. Dale.

Alas!

Contrary to the general impression there are more single men than single women in this country. The census shows that there are 531,333 bachelors in excess of the number of unmarried women above 20 years of age.—Watchman, Boston.

THE PROBLEM OF PUPILS IN PUBLIC SCHOOLS.

Compulsory Legislation not Needed. Annual Mass-meetings and House to House Canvasses Suggested.

BY REV. H. W. NORRIS, EX-SUPERINTENDENT OF WAKE COUNTY SCHOOLS.

The articles of Mr. Beddingfield in the Recorder sound like those coming from one of experience and good practical judgment. I know something of people and the educational work in our county. In the latter part of one of his papers he dwelt upon a feature that has been foremost in my mind for some time: How to secure interest and attendance.

Enforced attendance without interest will make the school a failure. The people cannot be interested to send their children to school in the country districts more than five months in the year. This they can do without undue sacrifice or the neglect of training their children to work, which is no small part of a proper education. We need strong school districts, better school houses, and they more thoroughly equipped with well qualified and energetic teachers, and most of all, the interested attendance of the pupils.

The money can be easily provided to do these things so far as it can go. Intelligent school officials, devoted to the education of the children more than grinding axes, can accomplish much of the remainder.

No lazy man or woman or one who does not love to instruct has any business in the school room as teacher. I like the township system of officials with local district committeemen. With these properly selected an educational campaign can be prosecuted with very great efficiency. We can no more legislate education into all our people than we can legislate them all rich or make them all Christians by law. While many parents are very indifferent as to the education of their children, I do not believe they want them to be ignorant any more than they want them to be vicious and wicked. As the sinner needs to be aroused to consider his sinfulness and lost condition, these need to be aroused to consider the results of ignorance and their responsibility for the education of their children. I believe that an annual township educational rally, mass-meeting or picnic, supervised by the township and district officials, can be held to a very great advantage. Make the day one of pleasantness, showing the beauty of true culture and education, and let every effort possible be made to interest and please the indifferent parents. Do not let them be worried to death with long-winded theoretical speeches by some one who just wishes to air himself. The officials can generally select some man who has the confidence of their people and can wield an influence over them to speak to them on the occasion. The speaker should be one who cannot reasonably be suspected of having any selfish motive, but one who speaks from his love for humanity and the cause of education.

Then this must be followed up by a from house-to-house canvass by committeemen, and especially the teacher, before the opening of the school. The parents need to know the teacher to whom they are asked to entrust their children, and the teacher must be able to show himself worthy of that trust. The teacher should cultivate the most friendly relations toward the parents and children of the district by visiting them in their homes and inducing them to visit the school. The parents should be impressed with the idea that the school is theirs, being run by an expert manager or teacher in their interest and for the benefit of their children. The teacher must dispel the idea that the school is being taught for the money there is in it, and it does not make any difference how the time passes so he does not teach too long and the voucher is made out in good order.

Cosma, N. C.

A Shrewd Minister.

We find in Vick's Family Magazine an account of a well-known English dean who had the misfortunte to lose his umbrella, and in his next sermon in the cathedral contrived to say "that if its present possessor would drop it over the wall of the deanery garden that night he would say no more about it." The next morning he went to the spot and found, not only his own umbrella but forty-five others. It almost seems as though the forty thieves, described in the "Arabian Nights' Entertainments," must have been in that cathedral.

From Section-hand to College President.

Great are the opportunities of the American youth! It is stated that Dr. S. P. Brooks, the new president of Baylor University, less than twenty years ago, was a section hand on the Santa Fe Railroad, earning 65 cents a day. But he had a thirst for knowledge, and he saved his earnings and entered Baylor as a student, and by dint of hard work and close economy he worked his way through the institution, graduating with distinction. He was made a professor in the University, later graduated from Harvard, and recently called by unanimous vote of the trustees to the presidency of his first alma mater. This is interesting, and reminds us of another case very similar, that of the distinguished president of the Southern Baptist Theological Seminary, Dr. E. Y. Mullins, who is said to have resigned a position as telegraph operator to enter college to prepare for the ministry.—Baptist Courier.

How to Begin the Day.

I begin my day's work some mornings, perhaps wearied, perhaps annoyed by a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day, and in the small trifles that all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer, "Rise, Lord, and let thine enemies be scattered"? Do you not think there would come a quiet in our hearts, and a victorious peace to which we are too much strangers? If we carried the assurance that there is One that fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trials and conflict in our career; and, if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. "Many littles make a mickle," and there are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of His presence, and are beaten accordingly, by reason of the little enemies that come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength, and sends them to their knees to ask for help from God.—Dr. Alexander McLaren.

Here is Religion.

The word "Religion," after all, has a meaning, and we do not get forward by laboring to disguise from ourselves this awkward fact. This positive meaning allows everything that can be asked in the way of sanctity and worth, for nature and the natural life. All of it is God-given, God-inspired, God-directed; all of it is holy. But the fact of this being so is one thing: the recognition of it is another; and it is this recognition of God in things which is the core and essence of religion. Natural life is the life in God, which has not yet arrived at this recognition: it is not yet, as such, religious. The sacred and supernatural office of man is to press through his own natural environment, to force his spirit through the thick jungle of his manifold activities and capacities, to shake himself free from the encompassing complexities, to step out clear and loose from all entanglement, to find himself, through and beyond all his secular experiences, face to face with a God, Who, on His side, is forever pushing aside the veil which suggests and conceals Him, forever disengaging Himself from the phenomena through which He arrives at man's consciousness, forever brushing away the confusions, and coming out more and more into the open, until, through and past the "thunder comes a human voice"; and His eyes burn their way through into man's soul; and He calls the man by his name, and takes him apart, and hides him in some high and separate cleft of the rock, far from all glamour and tumult of crowded existence, and holds him close in the hollow of His hand as He passes by, and names to him, with clear and memorable voice, the "Name of the Lord, the Lord God, merciful, gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, and Who will by no means clear the guilty." Here is Religion. It is the arrival at the secret; the discovery by the son of a Father, who is in all His works, yet is distinct from them all, to be recognized, known, spoken with, loved, imitated, worshipped, on His own account, and for Himself alone.—From H. S. Holland's Essay on Faith, in Lux Mundi.

News Notes.

....Rev. W. H. Rich changes his address from Louisville to Leitchfield, Ky.

....We give our readers two extra pages of reading this week in order to report the revival work and to print other interesting matter.

Rev. C. V. Brooks and Rev. W. E. Woodruff recently conducted a meeting at Salem church, Wake County, that was fruitful of twenty-seven additions to the church.

....Lumber Bridge has called Rev. J. A. McKaughan, but unless a field shall be formed this church and the Robeson section will not have the services of this valuable brother.

Bro. R. W. Gardener of Cleveland County, reports that Rev. S. P. Hollifield recently conducted a meeting at Pleasant Grove church, at which forty-four people were added to the church.

....Rev. C. E. Jervis of Leicester, N. C., has accepted a call to New Found church, of which Rev. J. C. Owen has been pastor. Bro. Owen will be connected with the American Baptist Flag.

....Mr. T. Neil Johnson and Rev. B. W. Spilman came to Raleigh Monday. They were delighted with the Sunday-school meeting at Montreat. The attendance was good and the interest strong.

....Louisiana Baptists declined $16,000 offered by the State to aid them in building their Orphans' Home. Of course they declined it. Baptists cannot have any money relations with a State.—Argus.

....Prof. H. Y. Smith, so Rev. S. W. Oldham informs us, will take the school at Holly Springs this year. He has taught successfully for three years at Hector's Creek. He is a Wake Forest man.

....Rev. Robert Morris Rabb who has been writing such strenuously "orthodox" articles for a number of Southern Baptist papers was recently indicted for accepting a bribe from a Buffalo, N. Y., saloon-keeper. He was locked up in jail.

....Rev. W. C. Tyree of Durham, preached for the Raleigh First church Sunday morning, and the entire congregation heard him with great profit. Rev. Braxton Craige preached ably to the Raleigh Tabernacle congregation.

....Principal R. P. Johnson reports that Mt. Vernon Springs Academy opened August 12 with the large enrollment of 61 pupils. More buildings will be required, he thinks, by October. All the schools will be crowded this year.

....Sept. 14 is Bible Study Sunday throughout America. Let our North Carolina churches fall in line. In nothing have we lost so much, in nothing have we so much to gain as in Bible Study. Let this be the great awakening of the Twentieth Century.

....Rev. G. G. O'Neill passed through Raleigh last week on his way to Mooresville, where he will be pastor of our church. Bro. O'Neill has done good work in the East and he will succeed at Mooresville. He requests us to say that all who shall come to the Union meeting at Enfield should notfy S. S. Alsop.

....The Association of Master Printers of North Carolina was organized at Greensboro recently, and Mr. C. B. Edwards was chosen president. This honor is well-deserved. Mr. Edwards is the foremost publisher in North Carolina, being senior member of the strong firm of Edwards & Broughton.

....Dr. C. C. Brown is taking his vacation at Clyde, N. C. He is accompanied by Mrs. Brown. He will tell The Courier readers something of the good things of that happy land.—Baptist Courier. For which privilege he ought to send the Recorder readers one of his best articles—say on how a Baptist wife should treat a Methodist husband.

....It is worse that it is put on first page, third column. There are 2,531,333 more bachelors than single women. We suppose the Mergenthaler couldn't believe its eyes, or for pity dropped the two million bachelors out of sight or into the melting pot on the principle that it is better to burn them than leave them lingering on the ragged shores of singleness.

....A handsome picture adorns the Baptist and Reflector, and this sketch follows: "Mr. Edgerton was born on May 27, 1867, in Rutherford County, N. C. He was educated at Judson College and at the University of N. C. For some years he practiced law at Hendersonville, N. C., but feeling called to preach he was ordained as a minister of the gospel, April, 1897. His first pastorate was with the Second church, of Cleveland, Tennessee, which he served two and a half years. During this time the church was greatly built up and strengthened, numerically and spiritually. He was then called to the pastorate of the First Baptist church, Knoxville, where he has been for three years. He is held in high esteem by his people. He is a [illegible], a fine preacher, a popular [illegible], a high-toned Christian gentleman, and his wife is a true helpmeet to [illegible]

....The papers say that Dr. Tyree of Durham, is going to Greenwood, S. C. This is premature. Dr. Tyree has been called to Greenwood and will preach there the fifth Sunday and he will give them an answer according to the promptings of the Spirit. We venture to say that Dr. Tyree's departure from North Carolina would be a grievous loss to our Convention. He has a high place in all our work, and as we see it he can hardly be spared.

....To our Union Meetings: Please appoint a Committee on Program that will (1) get up a good and interesting program; (2) That will get it up six weeks before the next fifth Sunday, November 30; (3) That will send it to the Recorder five weeks before the 30th of November. It is altogether important to have the programs printed early. This request, we are sure, is reasonable. Carelessness of program committees has done much to weaken the Unions. A little more and some of them will die.

Rev. Sam. J. Porter has resigned the pastoral care of our Fayetteville church, after a successful term of service. He will go into the evangelistic work, for which he has unusual aptitude. We commend him to the pastors without reserve. In all that makes an earnest and consecrated soul-winner Bro. Porter is gifted. His removal from Fayetteville will be a loss not only to that church but to all that vicinity, as by organizing a Pastor's Conference he had laid strong plans for aggressive work in the South River and Cedar Creek section.

....A. R. Love, Hendersonville, N. C.: "Bro. J. P. Scruggs, a Seminary student, is spending his vacation, doing vacation work with the Mud Creek Baptist church, in the Flat Rock section, which is about three miles from Hendersonville. We like Bro. Scruggs very much, and hope he will be able to accomplish good during the weeks he expects to remain on the field. The Lord has greatly blessed my labors as pastor of the Hendersonville Baptist church. We have not had a special meeting recently, but we have baptisms frequently. I have seven candidates from the regular services for baptism next Sunday. We have had fifty additions during the past year. Our town is overflowing with visitors this summer and our congregations are large."—From Baptist Argus.

....We have information—and it has been stated publicly in the Christian Index—that President Montague left Furman University because there were teachers (or one teacher, Dr. G. B. Moore) in the School whose attitude toward accepted religious doctrines was detrimental, in his opinion, to the Baptist conception of Christianity. If this is so, we should think Dr. Montague would have remained at his post and made the issue. There is more or less demand in South Carolina for the retirement of Dr. Moore. How much of this is due to his connection with the Baptist Courier—on which a considerable war has been made for some years—and how much is due to unclouded love of the truth, we cannot say. We may state so much as news, and say no more lest we embarrass the work of a sister Convention. We may say that as a rule we have slight respect for the heresy hunter and his kind; and of interference with college faculties. When Trustees have to be prodded into employing candid and true men it is time to give up.

....Bro. N. W. Britton, the valuable West Chowan teacher and church-worker, writes: "About seventy Baptists in the town of Woodland and in the immediate vicinity, feeling the need of a church in their midst, called a presbytery of ministers consisting of Rev. L. M. Curtis, Rev. C. W. Scarborough, Rev. D. Cale, and Rev. R. D. Cross to take into consideration the advisability of organizing. The presbytery met on the 17th of June, and elected Rev. L. M. Curtis chairman, and Prof. W. H. Cale secretary. On motion, all the Baptist ministers and deacons present were invited to take part in the proceedings. Rev. G. P. Harrill and Rev. E. J. Harrell, and deacons A. E. Peele, J. H. Griffin, N. J. Britton, and G. M. Holloman, were added to the presbytery. After inquiring into the cause for a desire to organize a church here, and after ascertaining the distance to the nearest Baptist churches, and also the condition in which these are left, the presbytery unanimously recommended organization. After the organization, four deacons were elected and ordained, Rev. R. D. Cross delivering the charge. Rev. C. W. Scarborough delivered the charge to the church. The meeting then adjourned with prayer by Rev. G. P. Harrell. At the first regular conference Rev. E. J. Harrell was called to serve the church as pastor. He has accepted."

Minister Conger recently sent to this country from China a proclamation issued by Viceroy Chi-Li. in which reference was made to the Boxer movement. The proclamation says that old scores must not be raised: "and the people and Christians must not retaliate against each other, but forever be at peace with each other. Tremble and obey." The people are warned also against carrying arms."

Beulah Association.

The Beulah is sixty-eight years old. At one time she was one of the largest in the State. Greensboro, Winston, Madison and Reidsville were in her territory. The Pilot Mountain and Piedmont are in part her children.

The last session met with the church at Milton in Caswell County. In the absence of Rev. J. R. Moore, who is now located in South Carolina, Rev. C. F. James, of Danville, preached the Annual Sermon. Subject, "Our Opportunities and Responsibilities As Southern Baptist." Rev. R. T. Bateman called the Association to order. B. Y. Maben was made Moderator and J. P. Woody clerk.

The delegates increased their pledges to every object, to aged ministers' relief by 100 per cent, and $155 was given to the Female University in addition to the pledge at last Convention.

The Beulah is not dead, but an old mother who is alive to good works. Let every Association in the State follow her example.

Brethren Barrett and Bateman, the former pastor at Ephesus, and the latter who is the only resident preacher in the Association, are born leaders. Rev. R. A. Moore, of Red Springs, has charge of churches here also. This is his old home. I never saw him look better.

The Association was well attended and the spirit of the meeting good. Onward is their watchword and they prove it by their works.

Milton is located on the extreme north side of Caswell County. The Virginia line runs through the edge of the town. It was incorporated in 1796. At the beginning of the Civil War they had 1,200 inhabitants, and it was the wealthiest town of its size in North Carolina or Virginia. They now number 500.

The next session will meet with the church at Ephesus.

J. W. COBB.

Death of Rev. A. A. Marshall, D. D.

On Sunday afternoon toward the close of a tenderly beautiful day, Rev. A. A. Marshall, D. D., pastor of the Raleigh First Baptist church, fell on sleep; and thus was released from a long and painful affliction into that rest which the faithful shall all find in God.

His death was expected. He himself had received with unaffected calm the assurance of his physician that his illness must soon prove fatal. Naturally he expressed regret that his life should be cut off in his forty-sixth year, when he felt that higher achievements and great usefulness awaited him; but he said that he was ready to meet the last of enemies and conquer him in Christ's name.

Beautifully and pathetically he sought to make a fond farewell of earthly things. Gathering family and friends around him he found in their presence, as he said, "a little heaven on earth"; and, notwithstanding extreme weakness, he resolved to see fair Nature's face once more, and even to view the sweet hills and vales of Oakwood, where he had requested his grave to be made. He returned praising the goodness of God for the beauty of Nature, the fairness of her flowers and the sweetness of the songs of the birds. Finally, he was placed by the window near his beloved church, and upon his request, on the Sunday before his death the choir and congregation sang "There is no sorrow there."

Thus the manner of his death was worthy of the best traditions of Christian history. Not in vaunting faith, but in humble, human trust in God he met his end.

Dr. Marshall was a Georgian by birth. He was educated at Mercer University and had studied in Europe. He served as pastor in North Georgia, at Anderson, S. C., and at Atlanta, Ga. He was president of Monroe College for women, Forsythe, Ga., when he was called to the pastorate of the Raleigh First Baptist chruch, in which he found a people who loved him and whom he loved. There could be no better testimony to his labors here than his expressed desire to have his grave in Raleigh, as he said, "where the people have been so kind to me." They were kind to him because he loved them and won them with faithful ministry.

Of brilliant mind, of genial disposition and great friendliness, a student of philosophy and education as well as religion, Dr. Marshall did well in his day; but one feels as he felt, that ill-health robbed him of the fulfillment of larger aspirations and death cut him off from his cherished desire to achieve even better things than his brave spirit had won.

But to die in faith is gain; and he is now in a land where no such obstacles shall harass, where all "we have willed or hoped or dreamed of good shall exist."

It would not be just to close this inadequate article without saying that Dr. Marshall not only found a large place in the hearts of the people of Raleigh but also readily adapted himself to the work in our Convention. Probably his best service was rendered on the Executive Committee of our Baptist Female University, to which he brought a broad and thorough knowledge of education and educational work.

His church and his family were gathered around him in tender ministry throughout his long illness. Now the bonds of flesh are broken; he seems gone away; and the assurance that he is at rest does not assuage a natural grief, the price of deep love. But, if we could but understand, he is no more lost to his loved ones than he is to His God. He lives and loves and works now as he could not in the failing tabernacle of this life.

Dr. Marshall leaves a devoted wife, and six loving children, with whom his brethren every where will tenderly sympathize.

The funeral services were conducted in the Raleigh First Baptist church Monday afternoon, by Rev. J. L. White, of Macon, Ga.

The Winston Pledges.

FROM CHAIRMAN JONES.

One of the hopeful signs in the Educational Movement is the anxiety felt and expressed to the Committee by brethren here and there in the State about the pledges made at Winston. They feel as we all do that the work is getting along rather slowly, and that the pledges may not be redeemed. This feeling has brought forth some rather plain talking by some and while we feel a little shy about publishing it, we have felt we ought to do so to the end that we may be sure to avoid the condemnation spoken of. We give one letter from a preacher and one from a layman on the subject:

Rev. J. L. Stewart, Clinton: "I for one am sick of the brethren making a great noise and putting down large promises (subscriptions) and then paying little attention to them. It argues against both intelligence and honesty."

Bro. D. F. King, Moderator of the Pilot Mountain Association: "I am anxious to know how much of the $42,000 subscribed to the debt of the Baptist Female University has been paid. I want to see what Baptist promises are worth. If this money is not paid we will be the laughing stock of all honest people, and it will be said Baptist pledges are not worth 50 cents on the dollar. A man who will make a pledge and not redeem it is unworthy of membership in any Baptist church be he minister or layman, unless some great misfortune has befallen him. I hope you will insist on pledges being paid if some of the brethren get mad."

It is true that only about $10,000 have been paid in so far, but we have not brought ourselves to believe that the pledges will not be practically redeemed. We had hoped that more would be paid on the pledge before the fall, but money has been quite close during the year on account of the shortness of the crop last year, and this should be considered in reference to the situation.

It is going to take hard work from now on to the Convention, but we believe the pledges will be raised. Indeed they must be raised. We cannot afford to have it otherwise. We have made the promise and it is an easy matter for us to do if we have a mind to take hold of the work.

We have not only the high incentive that these pledges were made to make provision as a denomination for the higher education of the daughters of our people—a matter long delayed, but we have solemnly undertaken it as a thank offering to God for His blessings upon us as a people. We have often thought that the appeal which the Governor of the State made to the Convention in Winston to assume this University debt if they desired to show their love for their wives, their daughters and their sisters was an appeal that could not be resisted by the delegates. The delegates did what they should have done, and I cannot believe the churches will fail to stand by the pledges that were made for them on that notable occasion.

From now on until the Convention let us press this Educational Movement all along the line, and let all help according to their ability, and we shall accomplish what we have undertaken without hurt to any other interest.

W. N. JONES,
For Central Committee.

The Wake Forest Medical Course.

FROM DR F. K. COOKE.

As it is impossible to get out a catalogue of the Medical School at Wake Forest in such a limited time, I have decided to write you a letter about our proposed work, that our brethren may know what we are going to do.

I have just returned from Wake Forest and am glad to announce to the readers of the Recorder that all necessary arrangements have been completed and the School will open for registration on the 28th of this month.

The course will extend over a period of two College years, and its successful completion will entitle students to entrance into the third year of any high-grade medical college. The session of the Medical School is of the same length as the College year.

During the first year most of the time will be devoted to anatomy, physiology, chemistry and biology. Chemistry during the first year will consist of a series of lectures and laboratory work. The chemical laboratory is supplied with all the modern apparatus, and each student will be made to perform his own experiments.

Abundant dissecting material will be furnished. Daily lectures and dissections on the cadaver, by which means the students will see nature face-to-face—as it really exists, and not as is represented in diagrams and text-books. Each student will receive direct personal attention, thus affording an opportunity to see for himself the various demonstrations and experiments.

The scientific laboratories have been equipped with new modern instruments, making the advantages in microscopy exceptionally good.

Each student will be taught how to mount, sketch and study his own specimens, and a record will be kept of each boy's work.

All students in the medical school will enjoy the same privileges as other students in the college.

There will be no charge for the first year, but small fees will be charged in the Biological, Chemical and Physical laboratories.

With best wishes, I am,
Yours sincerely,
F. K. COOKE.

News and Notes From Wake Forest.

One more week—from the day when this paper is published—and the Fall Term will begin. Wednesday, August 27. That is the date. I am careful to set it down here, because some young men seem to forget the exact time of opening, and, to their own disadvantage, come in a day or a week after the machinery has been started.

And signs are not lacking of the near approach of session-time. The buildings have been scoured into readiness for occupancy; the campus walks are being rid of the grass and weeds which never take any vacation; the professors are returning from their various outings. Those who have been travelling in North Carolina bring encouraging reports from their several fields. These reports and my own correspondence seem to indicate that prospects for patronage are fully up to the average—perhaps better than last year. But it will be safer to begin to prophesy a week or two after the session shall have opened.

I already hear of several young men who are coming to begin the study of Medicine. Another year we may, I think, expect a larger number. And there is no reason why, in the course of time, this new department of our college work should not become as popular and successful as the Law School now is. That also had its infancy and struggle for existence. The teaching of Pharmacy is postponed until 1903-4.

Of course these new departments do not mean that Wake Forest is aspiring to become a university. Its chief mission in the future, as it has been in the past, will be to do undergraduate work, and to do it as thoroughly as possible. Its post-graduate work will be incidental. In a university it is the undergraduate work that should be incidental.

Nearly all our graduates who desire to teach have secured positions for next session, but there are still two or three who are open to engagements. Every man who expects to teach ought to take Pedagogy as part of his college work. This is more and more demanded by those who employ teachers of all grades. Men who are proficient in the theory and practice of teaching are likely to find little difficulty hereafter in securing positions. Indeed, it may be doubted whether the demand will not be greater than the supply.

CHAS. E. TAYLOR.
Wake Forest, N. C., Aug. 16, 1902.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

FEVERISHNESS AND HEADACHES Cured immediately by Hicks' Capudine. Headache Cure. No bad effect whatever Sold by all druggists.

Acknowledgments.

Aug. 20, 1902.

State Missions.—M. S. Poplar Springs, Tar River, $5.70; W. M. S., Summerfield, Piedmont, 3.00; W. M. S., Aulander, 5.00; W. M. S., Buckhorn, W. Chowan, 7.37; W. M. S., Statesville, So. Yadkin, (vol. fund), 5.75; W. M. S., Shelby, Kings Mt., 6.85; W. M. S., Mocksville, So. Yadkin (vol. fund), 2.05; S. S. Orphanage, Liberty, 2.47; Mossie Hill, .52; Western Prong, C. F. and Col., 3.12; Middleburg, 3.50; Rowland's Creek, 3.00; Smyrna, 4.00; Mt. Gilead, Montgomery, 4.50; Fair Bluff, Robeson, 2.00; W. M. S., Cedar Fork, Mt. Zion, (vol. fund), .58; W. M. S., Providence, Beulah, 1.70; Ronda, 2.16. Total this week, $63.27. Previously reported, $5,577.73. Total this year, $6,641.00.

Foreign Missions.—W. M. S., Summerfield, Piedmont, $2.00; W. M. S., Aulander, 5.00; Castalia, Tar River, 2.25; W. M. S. Bear Swamp, Robeson, 2.25; W. M. S., Maiden, .56; W. M. S. Shiloh, Beulah, 2.40; W. M. S., Cypress Chapel, Tar River, 1.00; Orphanage, Liberty, 2.10; Mossie Hill, 4.50; W. M. S., New Bern, 5.25; Sunbeams, Newton, 6.80; W. M. S., Providence, Beulah, 1.65; Sunbeams, Pollocksville, 2.50. Total this week, $38.26. Previously reported, $7,512.58. Total this year, $7,550.84.

Home Missions.—W. M. S., Summerfield, Piedmont, $2.00; W. M. S., Aulander, 5.00; W. M. S. Maiden, So. Fork, .57; S. S. Orphanage, Liberty, 4.12; Rowlands Creek, 2.15; Smyrna, 1.00; Mt. Gilead, Montgomery, .35; W. M. S., Providence, Beulah, 1.65. Total this week, $16.84. Previously reported, $4,759.25. Total this year, $4,776.09.

Education.—W. M. S., Summerfield, Piedmont, $1.00; Orphanage, 4.50; Broad Street, Winston, 12.23. Total this week, $17.73. Previously reported, $2,634.06. Total this year, $2,651.79.

S. S. and Colp.—S. S. Orphanage, Liberty, $2.19. Previously reported, $66.36. Total this year, $68.55.

Ministerial Relief.—W. M. S., Summerfield, $.75; Western Prong, C. F. and Col., 1.15; Lexington, Liberty, 5.00; Newton, 5.00. Total this week, $11.90. Previously reported, $520.71. Total this year, $532.61.

Total reported for all objects this week	$150.19
Previously reported for all objects	20,088.13
Total reported for all objects this year	20,238.32

WALTERS DURHAM,
Treas. Bap. State Con.

Cash collections on Educational Fund for week ending August 16, 1902:

Flat River Association, Mt. Zion church: Harry Blalock, .50; Miss Nannie Currin, .15; Dr. E. B. Meadows, $2; Mrs. Latta, .25; J. F. Meadows, .25; Miss Mary Howard, .50; S. R. O'Briant, .25; J. R. Daniel, $1; J. R. Ragan, .05; J. L. O'Briant, .50; cash, $9.21. Mt. Zion Association, East Durham church, Miss Nora Stone, $1.50. Raleigh Association, Selma church, Mrs. R. B. Carrington, $2. Sandy Creek Association, Cameron church, $23.25. Tar River Association, Poplar Springs church, $11. Montgomery Association, Mt. Gilead church, $1. Cape Fear and Columbus Association, Pleasant Plains church, $1. Robeson Association, Cheerful Hope church, $3. Beulah Association, Cash, $8.14; Lea Bethel church, $7.41. Carolina Association, Henderson church, Mrs. Jones Barnett, .50; Miss E. E. Bennet, .25; Roy Benbett, .01; Foster Bennett, .50; O. P. Morgan, .10; Mrs. Lucy Alexander, $1; Mrs. B. F. Posey, $2; W. F. Dorson, $1; J. C. Morgan, $1; S. J. Justice, $1; Mrs. J. Q. Adams, $1; C. B. Burnett, $2.50; Miss Florence Freeman, $5; Rev. G. S. Jones, $10; cash, $4.64. Personal: Tabernacle church, W. C. Eatman, $1.10; Young Ladies Society, Clinton, $6.50. Total, $110.96. Total amounts previously received, $9,707.88. Total receipts, $9,818.84.

L. D. WATSON, JR.,
Treasurer.

A Dollar and a Word in Season.

Brunswick, Ga., August 15, 1902.

The Recorder has just been received, and "A Word In Season" just read. By reference to my label, I see my time is out. Hence you will find enclosed "a dollar in season," for which continue to send me the Recorder for another year. I could not do without it. It will be the very last on the list when I get so poor that I can no longer afford to pay for a newspaper.

The Lord has greatly blessed me in my work this summer.

I go to assist Bro. M. O. Carpenter, a former "Tar-Heel," in a meeting in Camden County, near the Florida line, next week.

Yours sincerely,
WALTER M. GILMORE.

The President has appointed Oliver Wendell Holmes, Chief Justice of Massachusetts, Associate Justice of the Supreme Court of the United States, succeeding Justice Gray. Judge Holmes is son of the doctor, poet, humorist and essayist.

Educational Work in Robeson County.

On last Wednesday, Dr. B. F. Dixon, State Auditor, and Dr. E. W. Sikes, professor of history and political economy in Wake Forest College, arrived in Lumberton. On the following day they both spoke to an appreciative audience at Bloomingdale. Both of these speeches were excellent and left the people much aroused on the subject of education. On the following day Dr. Dixon went to Whiteville and Dr. Sikes and Hon. Stephen McIntyre spoke to a large and enthusiastic audience at Barkers. The speakers said that this audience was easy to interest. These speakers, however, can easily interest their hearers and with pleasant speakers and hearers it was a pleasant day for all.

On Friday night Dr. Sikes gave Lumberton a rare treat in his excellent address. All were highly pleased.

Saturday we met a large crowd at Back Swamp and in the crowd was a large number of people who had driven from Bloomingdale, Barkers and Lumberton to again hear Dr. Sikes and Hon. S. McIntyre. Dr. Sikes has left a good impression among our people and in a personal way as an educator, and his addresses have done lasting good to the cause of education in the public schools in this county. This is a noble work, and the State should feel proud of the speakers who represented popular education in this county.

Dr. Sikes filled our pulpit here very acceptably on last Sunday morning. In his stay here he did some telling work for Wake Forest College.

A complete system of water works has just been completed and a large attendance is expected during the coming year.

P. S. VANN.

Lumberton, N. C., Aug. 11, 1902.

Cures Blood Poison, Cancer, Eating Sores, Ulcers, Etc.

Blood poison and deadly cancer are the worst and most deep-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Bontanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained soup, yet the concer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Botanic Blood Balm (B. B. B.), which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B. B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

Dobbin & Ferrall

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Raleigh, N. C.

WANT A CARPET?

If you intend buying a carpet later on you can save fully one-fourth to one-third by buying now.

We are having our annual August carpet sale.

Write us or telephone, or come and see us.

Dobbin & Ferrall.

Mary Baldwin Seminary
FOR YOUNG LADIES.
Term begins Sept. 4, 1902. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 240 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue
Miss. E. C. WEIMAR, Principal, Staunton Va.

DROPSY CURED! Gives quick relief, removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to
Dr. H. H. GREEN'S SONS, Specialists, Box G, Atlanta, Ga.

South Yadkin Association.

To Brethren in the South Yadkin Association:

By reference to the minutes of the last session of the South Yadkin Association, on page 19, you will find the following "The Moderator appointed the following committees to report at next session:

Order of Business—M. E. Parrish, W. P. Campbell, E. B. Melton.

Education—E. S. Reaves, J. B. Holman, J. C. Turner.

State Missions—S. D. Swaim, B. F. Teague, P. P. Green.

Home Missions—V. M. Swaim, W. F. Wooten, I. Ratledge.

Foreign Missions—C. G. Wells, James Eagle, A. J. Ruth.

Orphanage—Dr. W. F. Martin, E. Frost, G. E. Horn.

Ministers' Relief—G. W. Reed, C. C. Wyatt, H. L. Gobble.

Periodicals—J. M. Bennett, J. A. Davis, B. B. Cornelison.

The earnest attention of these brethren is called to the above. It is hoped that the reports specified will be ready to present to the next session which meets at New Hope, Iredell County, Thursday before the first Sunday in September.

Fraternally,
J. N. STALLINGS,
Moderator.

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CHICAGO'S BLOW TO COEDUCATION.

"Chicago University has abandoned co-education."—Daily papers.

Institutions that have money enough to "segregate", that is to teach separately the young men and women in freshmen and sophomore classes, can also afford co-education But the University of Chicago is one of a few institutions that are able to do this. It will not do to say that in adopting this policy of segregating the sexes the University has abandoned co-education. For it has not. In the College proper and in the University work coeducation prevails; but the considerations that prompted the segregation in the rest of the classes are the very considerations that the average coeducational institution is confronted with. The University of Chicago does not abandon coeducation, but its course would lead every other institution in America save perhaps ten to abandon it.

THE ANSWER OF THE CHURCHES TO A MODERN CHALLENGE.

Denominational colleges stand for religion in education rather than for any church in education. A church stands for religion, not for itself. The institutions established by churches are meant to fulfill the purpose of the churches in ministering to the lives of men. When a denomination or a church falls to living for itself, it falls out of its orbit and out of its usefulness. We are not opposed to building up our denomination but we favor building it up by fulfilling its function in the Christian way.

There are certain questions that are presented, in light of this, to parents:

First. Has religion a place in education?

Second. What is that place? Is it first or second? Is it essential or can it be overlooked?

Third. Will the denominational institution serve properly? Or can one afford education under non-denominational and merely ordinary religious influence? (A State institution is not a heathen institution; not an infidel institution; not a Godless institution; not a Christless institution. But religion is only accidental in its life. It is not dominantly Christian.)

These are extremely important questions. Holding as we do that religion is the chief distinction of man, his highest function and his best possession, and that Christianity is the only interpretation and guide and answer to the longings of religion—the only religion, therefore—we readily accept that religion must be dominant, and that its source must be sure and positive and definite.

Seek first—not merely first in time, but first above all, in all time, above all things,—the Kingdom of God and His righteousness. It is here that the churches meet those who challenge their right to educate. It is here that the churches call upon faithful parents to send their children to institutions maintained by the churches. It is not to make men bigoted or narrow, but to save them from indifference, from spiritual starvation and life-long loss, that the churches of[illegible] men and women institutions [illegible] purpose is to breathe the spir[illegible] into their students.

THE CHURCH AND THE KING.

The part that the Church of England had in King Edward's crowning must have struck many an American with surprise: crowned in a church, as he was, and by a minister, and in the order of a ritual, with much praying, anointing, the communion and other observance highly religious in form and perhaps in truth.

An American ruler takes up his office with an oath, and the rest is merely civil—an address and a procession.

Despite the evidences of show, despite the deadliness of form, we were impressed with the solemnity of the coronation. Perhaps it was due to the late escape of the King from death; perhaps to his straightforward statement in his address to his people that God had rescued him from death; and likely it came of the deeper sense of God one feels upon great occasions.

At any rate England crowned her king in God's name and in the fear of Him; and it was intensely solemn and reverent.

We Americans want no establishment of religion; neither do we want an establishment of irreligion—which we are in danger of. We have disestablished the church; but do we mean also to disestablish God?

There is room for God in American life; room for God in our national life; room for God in our Congress and in our Presidential office and in the heart of the citizen, the citizen-subject and the citizen-sovereign. Government can no more be independent and apart from religion in a Republic than it can be from any other high human function.

We may not have the forms and all that, but we must have the deep sense of sacredness in our civic life. It is just this that is wanting in public life in the United States now.

THE MISSION OF THE NEGRO IN AMERICA.

It was stated that 10,000 negroes attended the recent Race Congress in Atlanta. We carefully examined the reports of the speeches. It seems to us that one might have given worlds to be there and to speak compellingly one message to the colored people. Their leaders seem never to know.

They talked about the status of the race. They took stock of the public advancement of the race. They were much concerned, every one of them, to be leaders. Every negro that wants any thing appears to want to lead—to be a great preacher or politician. Their thoughts are all bent this way. And they talk to the race as if they expected every one of them to be "leaders."

They overlook a great fact. It is this: The average negro must serve. Only a few can lead, and they must lead men who serve, and they must lead them, if any progress shall be achieved, into better service, not out of it.

The negroes do not care to serve each other. They aspire to lead each other; they must serve the white people. No matter about theories, this is the truth. The negro must serve the white race or die. This is his mission in America, and will be until all people now living shall be dead and forgotten—yes, forgotten.

The negro must perform the lower grades of service. Cook, washer-women, hostler, janitor, hand. This is true as truth can be. And in light of it this great conference fooling about relation to the white man, social progress, religious standing and political condition, is most pathetic and ludicrous. The line of the negro's advancement lies along progress in cooking and other such work. What did the Conference do to give the world intelligent and honest and skilful cooks, nurses, butlers and hands?

That is the big question. That is the real question. The negroes in conference are preachers, teachers, politicians, leaders. And they are preaching to and teaching and leading only themselves—standing off and having a big time while the negro race back at home cooks miserably and the white race threatens to go to Scandinavia for cooks and servants.

In Heaven's name let the "big" negroes quit fooling and get to leading their race in pastures that the race is fit for. It must make progress along natural and easy lines. It cannot possibly make progress in any other way.

The hope of the negro is wholly in improving him there where he stands—not in lifting him out of his capabilities. Make a better cook or servant or worker of him or her and you have taken the first step. Only then can you begin to take the second. This is the law of God, and it has been confirmed by Nature every hour since Light was made.

RELIGION IN HISTORY AND IN MODERN LIFE.

Quite the most valued book that we have received this summer has the title of this article. It is by the eminent Principal Fairbairn of England, and is published by Thomas Whitaker, New York. Price 80c.

The chapters were originally lectures to laboring men, conceived with a purpose of saving them at least to their better selves if not to institutional Christianity. It is, therefore, a presentation of the Christian religion as the religion of God for men—no matter what one thinks of the churches and their ways.

We found the chapter on "What Is Religion?" thoughtful, stirring and suggestive—and, for all that it was meant for uneducated men, none too simple. It presents religion as the great reality in man. So many make religion a thing to be gotten. Religion is all but inherent. The capacity for it is certainly inherent. One gets Christianity—God's revelation of religion—when he says he "gets religion."

One will find the chapters on the Old Testament in Religion and the New Testament in Religion thoroughly enlightening, and the sketch of the course and influence and present status of Christianity, inspiring indeed. Such a deeply thoughtful book in such a time as this is most highly to be prized.

We unreservedly commend this book to our readers. In future apers we shall hope to print one or more brief paragraphs from it: but it demands nothing less than thorough reading.

COTTON MILL LEGISLATION.

It is now recognized that the yielding of specific preventitive legislation for a mere moral agreement of the mill-owners to refuse to employ children under twelve years of age was a mistake. That was to entrust the children to a chain of many strong links and many very weak ones; and the chain was broken in a week, if indeed it ever got itself together.

It is plain that the General Assembly will pass an act forbidding the factories to employ children; the only thing that can prevent this legislation is the hysterical airs that certain Northern agitators are taking on, but they will be ignored as they deserve to be.

Let this legislation come, and let it be strong and true to its call. But while the General Assembly is engaged in this good work, we suggest that it go a step or two further toward adjusting our State to the new industrial conditions. Anti-child-employment laws are not the only laws with regard to the factories that should be enacted.

We want also an anti-vampire law. The true vampire is the beast who hires his wife or children to the mills while he loafs. He should be sentenced to the roads and be made to work hard thirty days. We must get at the loafing father if we would cure the evil of child-slavery.

We need an anti-moving law. The curse of our factories is the unsettled condition of the population. All the religious denominations have found it impossible to develop their factory missions into churches because the congregations have so steadily changed. Likewise the factories have found it impossible to develop a high grade of service. Rolling stones gather no moss. The constant moving from factory to factory destroys the worker's home, breaks up his religious life, robs his children of education, denies him opportunity to improve his skill, takes all his money, and makes manufacturing unpleasant and unprofitable. It is a general curse.

But men have right to wander? Yes. We would not venture to abridge that right. Only let the General Assembly require that the workers shall give a two weeks quit notice before quitting work. In two weeks they would many of them change their minds. Such a law will cause no hardship and do much good.

We regard the industrial development in North Carolina as a great boon to the Commonwealth. We foresee beyond the present superficial friction the lasting good to come of bringing the unhappy croppers from the country and replenishing our State's life with them. Properly directed, their advancement will be rapid. We would have our State guard particularly against making a blunder that would delay her industrial development in the least, and on the other hand we would endeavor earnestly to conserve every interest of that development.

THE FAILURE OF ISRAEL BEFORE CANAAN.

Sunday-school Lesson for August 24.—Numbers 13:26-14:4.

The writer frequently questions if those who read this column are mindful to first read the Scripture that is its subject. Not to do so is to make the study vain, as what is here written is written under the impression that the reader will have the Scripture fresh in mind; and the object is not to enable one to "cram up" on the lesson, but rather to suggest in large outline the trend of one's study.

Careless preparation of lessons is responsible for much of the weakness of modern Sunday-school work. If teachers would have their pupils prepare, they themselves must prepare without fail. There has been many a slothful failure in sight of Canaan since that of which this lesson treats.

* * *

This lesson records the reaching by the children of Israel of the pivotal point—as Peloubet says—through their remaining thirty-eight years in the wilderness. Unready to go forward, they went backward.

Let the brief history of these wandering tribes be kept constantly in mind. Their minds are instinct doubtless with the stories of Abraham, Jacob, Joseph, the life in Egypt, the longing for a better land and life, and the miracles that have been done in their behalf. But they are not developed; they are children—in civilization, in national life (they have none, being mainly tribes centred about Moses and his promises), in religion, in morals. Their dominant trait is belief in one God, holy and fearful and loving, and in their particular destiny under His favor. At times their better traits are stronger than at other times. They are always children under the tutelage of certain ideals which we have suggested. In the present lesson there is a failure of their better selves; and we have God's mind and the devotion of Moses in bold relief.

After a year or more about Sinai they have set forward for the longed-for land of richness and prosperity. Reaching Kadesh Barnea and being entirely ignorant of what was ahead of them, they sent out spies, one from each tribe save one. This was done by authority of the Lord (Numbers 13:1). Common precautions are by no means excluded by trust in God. The object of the spying is clearly understood in 13:17-21.

Now the narrative of the lesson proper is somewhat involved. It appears that the spies returned after forty days and were at first agreed in one point and at odds in another; and that the latter was so important to them that they changed and disagreed even in that that they had agreed in. That is, they came saying the land of Canaan was rich, but that the people were giants, and that a conflict with them would be no small matter. One of them, Caleb declared confidently that Israel could win in battle and urged immediate conquest. But the others were afraid, and lo, they change their report and say that there are not only fearful giants and powerful tribes in the land but also that the land (from which they had brought such a glorious cluster of grapes) is a land that eateth up its inhabitants. How like men of 3,000 years afterwards!

And they carry their point. The coward—sometimes disguised as "the conservative",—usually carries his point with those who are ignorant or unenterprising.

There was almost a rebellion. Israel would elect a new leader and return to Egypt, to the brick-yards and slavery. Evidently Israel wanted much, but Israel was not ready to pay the inevitable price. Men and nations get what they get by fighting (in one way or another) and by suffering. It is one thing to desire liberty, and another to freely offer the price. It is one thing to desire holiness and another to desire it enough to pay the price. Most of us are kept out of our promised lands because we prefer to return to Egypt rather than pay the price of struggle and suffering.

* * *

It will be noted that there is no reference in the report of the spies, and scant reference in the conference to God's aid. Not even from Caleb—not even from Moses. Why did he not quiet that panic-stricken mob by declaring that He who divided the sea for Israel will give Israel victory? There seems to have been a general failure of faith. We get too busy doing things ourselves sometimes to think of God.

Finally (in chapter 4:8) Caleb does speak of God's help, but that is conditional upon a very doubtful condition. God did "delight in" Israel; but no one could blame Israel for doubting it, since Israel knew herself and her unworthiness, to be sure. This is another point by the way. If we condition our hope of God's help upon His delight in us(our worth, the pleasure we give Him) we will always be hopeless and helpless. We must depend upon God's love and pity.

* * *

And so failing in faith, failing in courage, failing in work, Israel must remain in the wilderness until a new generation of braver hearts shall have arisen. Clearly, had the older generation gotten into Canaan they would have made a wilderness of it: They were not ready for Canaan. And God would not make them ready. Neither will He make the negro race ready in a day for the big things it craves. It must go by the slow method of God and be made ready—not by leaving the wilderness but by remaining in it, i. e., not by leaving its humble employments but by remaining in them.

* * *

Let every one who studies this lesson read on in the 14th chapter at least through the prayer of Moses. It will be perceived that his faith and his love saved Israel. One man's great heart stands off God's anger with a million. Israel improved toward Moses. He gave Israel its religion as well as its law. God spoke them through him. God makes His nations not in the mass but by one man. God leads the world as He led Israel, by individuals. When men get so they will not follow a leader, their advancement is out of the question.

A Church Restored to Life.

Dear Brother Editor:—Cathey's Creek is the oldest church in Transylvania County, and in all this country. The meeting house stands on a beautiful plot of ground, containing six acres with a large cemetery. From various causes the church had become almost extinct, the candlestick was well nigh removed. I promised the Lord that with His blessing the old church should not die. Some twelve months ago or more I began preaching there, and at length the church called me to take the oversight of them. I have never known a church in a colder, or more backslidden state, and whiskey in a large measure the cause. A revival meeting was greatly needed. So I wrote to Brother A. B. Thomas of Sylva, N. C., to come and aid me in a meeting. He came, and the meeting began Saturday before the third Sunday in July, and continued sixteen days. Bro. Thomas preached twenty-seven sermons, and I never heard the Gospel preached in a clearer, or more forceful manner. It was the old fashioned Gospel, and old fashioned convictions for sin, deep and pungent, and old fashioned professions of conversions from sin. Sinners came forward to the mourners' bench with broken hearts, and eyes streaming with tears on account of sin. There were thirty-seven as bright and hopeful professed conversions from sin to God as I have ever witnessed—not a little dry-eyed handshaking confession of Christ without any sense of the exceeding sinfulness of sin. Bro. Thomas preaches the divinity and atonement of Christ, with salvation all of grace as clearly as any man I ever heard, and I saw nothing to cause any one to make a spurious profession of religion, and he weaves in baptism and the Lord's supper, with the practical duties of Christianity, so that the people are indoctrinated, and have no excuse for living in disobedience to the plain commands of God. I do not believe there is a safer, more faithful man of God in North Carolina. There were twenty-eight additions to the church, and last Sunday, in the presence of a vast congregation, it was my pleasure to baptize twenty-five young converts, eleven young men and boys, twelve beautiful girls, and two mothers. It was a great meeting. To God be all the glory.

God bless Bro. Thomas, and spare him many years to preach the Gospel.

F. M. JORDAN.

Calvert, Transylvania Co., N. C. Aug. 6, 1902.

The Chance is Everywhere.

IRVIN AVERY IN CHARLOTTE OBSERVER.

One of the biggest men in this county came into this place one night and said: "I have thought it all out; and I know there is no happiness in the world save in giving happiness to other people." And he looked into space and thought and thought. The next day a rollicking, careless youngster picked up little Ben, who drives the Thompson Orphanage donkey, and gave him all the ice cream he could eat. There was a world full of sunshine; the birds sang merrily together, and a tender little heart saw only beauty and bliss. Lord—the chance is everywhere—just everywhere.

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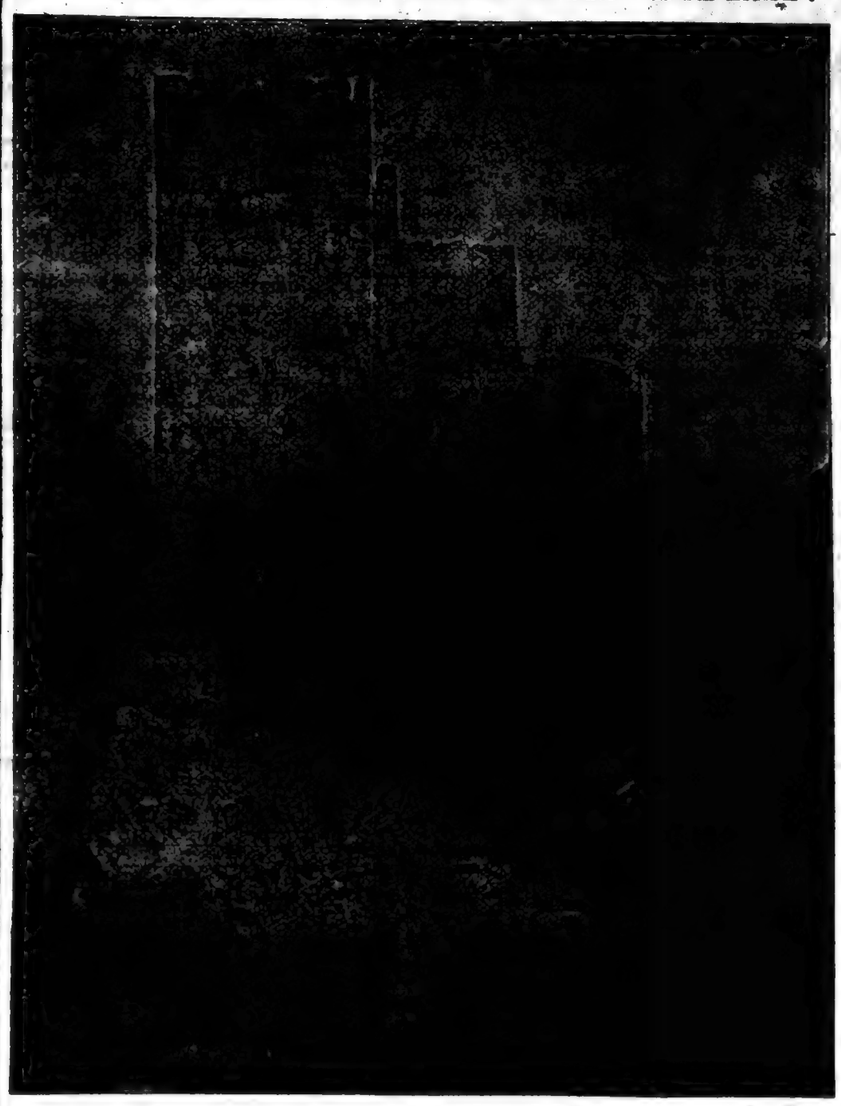

TOWER AT ZERIN, ANCIENT JEZREEL. — Jezreel was once a city of renown in the kingdom of Israel. It was in the plain of Jezreel and between Gilboa and Little Hermon. King Ahab resided there in his "ivory house," and near by were the temple and grove of Astarte, with their 400 priests supported by the wicked Jezebel (1 Kings xviii. 19; xxi. 1; xxii. 39; 2 Kings x. 11), who was thrown from her house to perish in the streets (2 Kings ix. 30–37). It had a watch-tower on which a sentinel stood (2 Kings ix. 17). It is quite a coincidence that in the modern and miserable village of *Zerin*, which supposably stands on the site of Jezreel, there exist the remains of a quaint, square tower of very ancient date.

SPECIMEN OF TYPE USED IN MINION TEACHERS' BIBLES.

THE GOSPEL
ACCORDING TO
SAINT MATTHEW.

CHAPTER I.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

THE book of the [a]generation of Jē'sus Christ, [b]the son of Dā'vid, [c]the son of A'brā-hām.

2 [d]A'brā-hām begat I'saac; and [e]I'saac begat Jā'cob; and [f]Jā'cob begat Jū'das and his brethren;

3 And [g]Jū'das begat Phā'rēs and Zā'rā of Thā'mar; and [h]Phā'rēs begat Ĕs'rom; and Ĕs'rom begat A'ram;

4 And A'ram begat Ă-mĭn'ą-dab; and Ă-mĭn'ą-dab begat Nā-ăs'son; and Nā-ăs'son begat Săl'mŏn;

5 And Săl'mŏn begat Bō'ŏz of Rā'chăb; and Bō'ŏz begat Ō'bed of Ruth; and Ō'bed begat Jĕs'sę;

6 And [i]Jĕs'sę begat Dā'vid the king; and [k]Dā'vid the king begat

teen generations; and from the carrying away into Băb'y-lon unto Christ *are* fourteen generations.

18 ¶ Now the [r]birth of Jē'sus Christ was on this wise: When as his mother Mā'ry was espoused to Jō'seph, before they came together, she was found with child [s]of the Hō'ly Ghŏst.

19 Then Jō'seph her husband, being a just *man*, and not willing [t]to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jō'seph, thou son of Dā'vid, fear not to take unto thee Mā'ry thy wife: [u]for that which is [2]conceived in her is of the Hō'ly Ghŏst.

21 [x]And she shall bring forth a son, and thou shalt call his name [3]JĒ'SUS: for [y]he shall save his people from their sins.

The Fifth Year before the Common Account called Anno Domini.

[a] Luke 3. 23.
[b] Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30. & 13. 23. Rom. 1. 3.
[c] Gen. 12. 3. & 22. 18. Gal. 3. 16.
[d] Gen. 21. 2, 3.
[e] Gen. 25. 26.
[f] Gen. 29. 35.
[g] Gen. 38. 27, &c.
[r] Luke 1. 27.
[s] Luke 1. 35.
[t] Deut. 24. 1.
[u] Luke 1. 35.
[x] Gr. begettest.
[y] Luke 1. 31.
[1] That is.

SPECIMEN OF TYPE USED IN BOURGEOIS TEACHERS' BIBLES.

They that sealed the covenant. NEHEMIAH, 10. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.

36 Behold, [d]we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And [e]it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have [f]dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we [g]make a sure *covenant*, and write *it*; and our princes, Lē'vites, *and* priests, [2][h]seal *unto it*.

B. C. 445.

[d] Deut. 28. 48. Ezra 9. 9.
[e] Deut. 28. 33, 51.
[f] Deut. 28. 48.
[g] 2 Kin. 23. 3. 2 Chr. 29. 10; 34. 31. Ezra 10. 3. ch. 10. 29.
[2] Heb. are *at the sealing*, or, *sealed*.
[h] ch. 13. 1.

CHAPTER 10.

1 *The names of them that sealed the covenant.* 29 *The points of the covenant.*

NOW [3]those that sealed were, [a]Nē-hę-mī'ah, [b]the Tĭr'shą-thă, [b]the son of Hăch-ą-lī'ah, and Zĭd-kī'jah,

2 [c]Sĕr-ą-ī'ah, Ăz-ą-rī'ah, Jĕr-ę-mī'-

[3] Heb. *at the sealings.*
[a] ch. 3. 16.
[b] Or, *the governor.* ch. 7. 1.
[c] See ch. 12.

25 Rē'hŭm, Hă-shăb'nah, Mā-ą-sē'-jah,

26 And Ă-hī'jah, Hā'nan, Ā'nan,

27 Măl'luch, Hā'rim, Bā'ą-nah.

28 ¶ [d]And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nĕth'i-nims, [e]and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, [f]and entered into a curse, and into an oath, [g]to walk in God's law, which was given [h]by Mō'-sęs the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give [4]our daughters unto the people of the land, nor take their daughters for our sons:

[d] Ezra 2. 43. & 7. 7.
[e] Deut. 23. 3. Ezra 6. 21. & 9. 1. ch. 13. 3.
[f] Gen. 26. 28. & 31. 44.
[g] Deut. 29. 12, 14.
[h] Or, *to the ministry of.*
[4] That is.

OUR TEACHER'S BIBLE has had a great run. Although we have sold thousands, the demand continues strong.

We offer the Bible in two editions: The Bourgeois and Minion. Specimens of their type are shown above. To open the fall campaign for new subscribers we have dec ded to make the following offer:

To any one sending us three new subscribers at one time, and twenty-five cents for postage, we will send the Minion edition of the Bible free.

To any one sending us five new subscribers at one time we will send the Bourgeois edition, postage prepaid.

This makes it possible for any one to get a handsome Teacher's Bible, in limp leather, with maps, pictures, and all the helps --dictionary, concordance, questions, etc., etc.--without money.

It will be a fine idea to make your teacher a present of one of these Bibles.

We prefer to give them as rewards for new subscribers, but we will send the Minion edition and advance any subscriber's date one year for $2.75, postage prepaid. Or we will send the Bourgeois edition and advance your Recorder one year for $3.10.

Act promptly, as the supply is limited.

BIBLICAL RECORDER, Raleigh, N. C.

From Albemarle.

I have not written for some time, waiting for something of interest to the Recorder family.

Two months of sickness soon after coming here in January, has hindered me somewhat in the work, but we have made some progress and are hopeful for the future.

We have just come through a good meeting in July, in which Bro. J. E. Smith, of Concord, helped us. Eighteen have joined the church as a result of the special services and other good results are showing themselves.

We have received in all, since May 1, twenty-seven new members; twenty-one by baptism and six by letter. Our Foreign Mission contribution was two hundred per cent over that of last year, and there was an increase in the Home Mission collection.

The women have recently organized a "Woman's Mission and Aid Society," with about twenty members.

Our congregations are very large, and often during the summer we have had to turn many away.

The church is undertaking to pay much more of the pastor's salary this year and we hope to soon be independent of the State Board and be helping others.

We received a hearty and generous pounding soon after coming here, and I was given a ticket to Asheville in May, and now we are feasting on the good things of a very fine garden on the lot at the pastor's home. We also have a fine crop of chickens ripe.

Crops are good and the outlook is hopeful in Stanly.

I helped Bro. C. J. Black in the long established "July meeting" at old Rocky River church in Anson County, last week. Nine were added by baptism and others professed conversion.

R. H. HERRING.

P. S.—We consider Bro. J. E. Smith far above the average as a helper in special meetings.

Albemarle, N. C., Aug. 6.

Nothing makes the soul so pure, so religious, as the endeavor to create something perfect; for God is perfection, and whoever strives for it strives for something that is God-like. True painting is only an image of God's perfection, a shadow of the pencil with which He paints a melody, a striving after harmony.—M. Angelo.

Little Margery has just begun to go to the kindergarten, and is filled with a due sense of the importance of her studies there and the solemn value of the attainments that have thus been put within her reach. The other afternoon, after coming home from school, she remained in a brown study for a time and then said: "Mamma, do I know as much now as I don't know?"—Boston Transcript.

Associations.

AUGUST

Beulah, held with Milton church, Tuesday, 5th; Carolina, held at Hooper's Creek, Tuesday, 5th; New Found, held at Union, Buncombe County, Thursday, 7th; Buncombe Co., held at West End church, Asheville, Tuesday, 12th; Tuckaseige, held at Cowee, Macon Co., Thursday, 14th; Yadkin, held at Forbush church, Yadkin Co., Thursday, 14th; Liberty, held at Lick Creek, Tuesday, 19th; French Broad, held at Paint Gap church, Madison Co., Wednesday, 20th; Brushy Mountain, held at Wilkesboro, Wilkes Co., Thursday, 21st; Haywood Co., held at Fines Creek, Thursday, 21st; Mecklenburg and Cabarrus, Matthews, Thursday, 21st; Three Forks, Flat Top church, near Blowing Rock, Tuesday, 26th.

SEPTEMBER.

South Yadkin, held at New Hope church, Iredell Co., Thursday, 4th; Alleghany and Grayson, Sparta, N. C., Thursday, 11-13; Yancey Co., Jack's Creek church, Wilhite, N. C., Thursday, 11th; Mitchell Co., Cane Creek church, five miles east of Bakersville, Tuesday, 16th; Atlantic, held at Bayboro church, Wednesday, 17th; Piedmont, held at High Point, Wednesday, 17th; Caldwell Co., Bethany church, 15 miles northeast of Lenoir, Thursday, 25th; King's Mountain, Pleasant Grove church six miles northeast of Shelby, Thursday, 25th; Stone Mountain, Walnut Grove, Ira, N. C., Thursday, 25th; Western North Carolina, Tusquittee church, Clay Co., Thursday, 25th; Ashe, Bristol church, Tuesday, 30th.

OCTOBER

Green River, Mills Spring, Polk Co., Wednesday, 1st; Alexander, held at Taylor Spring church, Iredell co., Thursday, 2nd; Liberty and Ducktown, Pleasant Grove church, six miles west of Murphy, Thursday, 2nd; Sandy Creek, held at Siler City, Thursday, 2nd; Tar River, held at Washington, N. C., Monday, 6th; Eastern, held at Hallsville, Duplin Co., Tuesday, 7th; Mt. Zion, held at East Durham, Tuesday, 7th; Brier Creek, Fall Creek church, Yadkin Co., three miles southeast of Elkin, Thursday, 9th; Catawba River, Pleasant Hill church, Thursday, 9th; Sandy Run, Cherokee Creek, eight miles west of Gaffneys, S. C. Thursday, 9th; Union, held at Waxhaw, N. C., Thursday, 9th; Central, Bay Leaf church, Wake County, Tuesday, 14th; Cedar Creek, Cedar Creek, Cumberland Co., Wednesday, 15th; Montgomery, Wadeville, Thursday, 16-18th; Transylvania, held with Little River church, Thursday, 16th; Neuse, Falling Creek church, Grantham, Tuesday, 21st; South River, Calvary church, Johnson Co., nearest railroad Dunn, Wednesday, 22-24th; Cape Fear and Columbus, Pleasant Plains church, Columbus Co., Thursday, 23rd; Pee Dee, Pleasant Grove church, Richmond Co., Thursday, 23rd; South Fork, McAdensville church, Gaston Co., Thursday, 23rd; West Chowan, Conaritsa, Bertie Co., Tuesday, 28th; Little River, Dunn, Harnett Co., Thursday, 30th; Raleigh, Lee's Chapel, Wake Co., Thursday, 30th.

NOVEMBER

Wilmington, Long Creek church, Wednesday, 5th; Bladen, Galeed church, Wednesday, 5th; Brunswick, Jenies Branch, Brunswick Co., Thursday, 6th; Stanly, silver Springs church, Thursday, 6th; Robeson, Lumberton, N. C., Tuesday, 18-20th.

Baptist State Convention, Durham, December 10-14th.

If there are any errors, please report them promptly to Secretary Johnson, Raleigh, N. C.

We shall not be finally successful on this continent until we have given expression to our life in some form of art. So long as we feel that the supreme fruit of true living is incessant activity, we shall not reach true living itself.—Hamilton Mabie.

Good art always consists of two things First, the observation of fact; secondly, the manifesting of human design and authority in the way that fact is told.—Ruskin.

THE RISING TIDE OF GOD'S GRACE.

Glorious Meetings in Every Section of the State.

In Duplin and Sampson.

The meeting at Dobson's Chapel, Duplin County, commenced Saturday before third Sunday in July. There were eight additions, one restored, all men.

Bro. C. A. Jenkens preached at the Tabernacle near Teachey's. I attended one day and night. There was great interest, when we left, and scores were coming forward for prayer.

I am going to hold a meeting in Columbus soon. The Lord leadeth.

D. J. CLARK.

Clarkton.

At Leonard's Fork in Lincoln.

I closed a meeting of nine days at Leonard's Fork, Lincoln County, on last Tuesday. We had a gracious meeting. Five united with the church for baptism. The brethren and sisters were much revived and we think a good work was done. Bro. J. Q. Adams of Charlotte, was with me, and did the preaching, and did it well. He knows the story of Jesus and how to tell it. The work at Lincolnton is moving on. I baptized at our last meeting and one is awaiting baptism. We received six members last month.

Truly,

D. P. BRIDGES.

Lincolnton, N. C., Aug. 14, 1902.

At Siler City in Moore.

We recently closed one of the best meetings in Siler City, the people say, the town ever enjoyed. Thirty or more made open profession, twenty-four joined the Baptist church. Among those were ten fine young men.

Rev. J. M. Haymore aided in the meeting. Everybody in the place felt the force of the good work, and was sorry when the meetings closed.

The success of young Haymore is a study. The Lord be praised for such young men.

Siler City is a growing town, and I am glad to say the Baptist church is keeping abreast with progress in material things.

The old historic Sandy Creek Association meets with this church in the fall.

R. D. HAYMORE.

Oak Ridge.

On the fourth Sunday when I went to Oak Ridge to fill my regular appointment the people concluded to protract on the next week. So it was impossible for me to obtain ministerial aid. I went to preaching and the brethren to singing and praying and we had a glorious meeting.

About seven years ago the Lynchites or holy people (as they call themselves) went down into Camden County, and held their meetings in the neighborhood of Oak Ridge church, which caused great strife and division in the church which existed until last week, when I think it was forever buried.

There were seven additions to the church, six by baptism and one by restoration.

The main feature of the meeting was the reviving of and uniting of the church.

Strong men wept as men seldom weep. A wave of influence was set in motion that will strike the shores of eternity.

Cordially,

G. W. WHITE.

Rocky Hock, N. C., Aug. 4, 1902.

Cherry Springs in McDowell and on the Blue Ridge.

The writer began a meeting at Cherry Springs church, McDowell County, N. C., Sunday, July 13. Rev. E. Buchanan joined in the work Monday. This meeting continued eight days. Rev. B. Lyda was with us four days.

The members of the church seemed much revived. Some of the people here are bewildered by what some call "sanctification." But it is plainly seen that their "sanctification" does not sanctify. Oh, for more Spiritual light!

July 21 the writer began a series of meetings on the Blue Ridge between the headwaters of Buck Creek and Armstrong Creek, McDowell County, and South Toe River, in Yancey County, N. C.

Rev. E. Buchanan came to our help. This meeting continued seven days. It is about six miles from here to the nearest church of any denomination. Rev. J. C. Sorrell used to preach here under a white oak tree.

The people have built a small house to worship in. Brethren R. Hayney and S. [illegible] are conducting a Sunday-[illegible] at this place. In this meeting the [illegible] with us. Sixteen made a profession. Twenty-three gave their [illegible] to be organized into a Baptist church. Eight of [illegible] with families. The other fifteen are their wives and children, all of which are nearly grown.

Others are expected to come in soon.

We ask the Recorder readers to join us in prayer and thanksgiving.

A. P. SORRELS.

Garden City, N. C.

At Kerr's Chapel in Caswell.

It was my privilege to assist the pastor, Bro. R. A. Moore, in revival meetings in Kerr's Chapel church the last week in July, and one long to be remembered for the spiritual power, and the blessings of God upon His people. There were twelve or more conversions, and the church was revived and strengthened.

It was good to see the esteem and confidence shown the pastor by the church.

Bro. Moore has been appointed a missionary to the Beulah Association to preach at various points of Gospel destitution.

L. N. CHAPPELL.

At Ephesus in Person.

We have just closed a splendid meeting at Ephesus. Bro. C. J. D. Parker was with us and did the preaching until Friday evening. He preached strong Gospel sermons with power and simplicity. The church was greatly built up. Backsliders were reclaimed and a great number were converted. I baptized fifteen on Sunday as a result of the meeting.

I was in a meeting with Bro. J. H. Bass at Republican Grove in Virginia, last week. The Lord blessed us and many souls were saved. Thirty joined the church at the close of the meeting.

Yours,

W. C. BARRETT.

Aug. 3, 1902.

At Beulah in Moore.

This church—Beulah Hill—is one of the youngest churches in the Montgomery Association. It is in Moore County, near Pine Hurst, and promises to become a strong church.

I had Brother N. H. Shepherd with me, who did most of the preaching, after Bro. H. W. Graham left Wednesday.

Brother Shepherd's preaching grew stronger and more powerful all the while. The force, power and simplicity were astonishing. And it had astonishing effect.

We had about 25 converts and I baptized some of the oldest men in that community.

We expect some more of the best citizens in that neighborhood to be baptized at next appointment; besides several women and children.

Everybody seemed to enjoy the meeting, and Bro. Shepherd and I had a most pleasant week, and sinners came flocking home to God. And to God be all the praise.

Fraternally,

W. H. STRICKLAND.

Second Church, Gastonia.

On the fourth Sunday evening in July I commenced a meeting with the Second Baptist church in Gastonia, N. C. The meeting was continued ten days and nights. The Holy Spirit was present from the first service to the close of the meeting. On the second Sunday of the meeting I baptized seventeen converts; twenty-four were received for baptism making forty-one. And six were received by letter making in all forty-seven additions to the church.

I have no idea how many were converted during our meeting and a great many persons were reclaimed who had been excluded from their churches. Several promised to go back to their church and ask for restoration. Among the number received were several fathers and mothers. Some very promising and influential men who will be a great help to our church work were received. We expect others to follow at our meeting the fourth Sunday, when I shall baptize those approved for baptism.

The interest at the close of the meeting was still increasing. The only drawback to our meeting was we did not have room to accommodate the people as a great many could not get seats and had to either remain outside of the house or return home. A building committee was appointed, and several subscriptions placed in the hands of canvassers, to raise money to build our house of worship. I learn since they are meeting with much success. We will push the work as fast as possible.

This was one of the best meetings I ever attended. Brethren C. M. Ewin, G. L. Chaney and J. C. Woodard were with me and aided in the meeting and did good preaching, and other brethren assisted whose labors were appreciated by the people.

I am this week at Salem church, near Lincolnton. This is rather a weak church, as so many members have moved away. Yet we are having a good meeting. Bro. C. W. Payseur, who has just been licensed by this church is helping in the meeting. He is a promising young man. Up to this time there have been two accessions for baptism.

Our Associational school will soon be ready. The lumber for the Institute building is being placed on the ground at Maiden and the work will be pushed to completion as soon as possible. Our next Union meeting will be held at Maiden, beginning Friday before the fifth Sunday in this month and Saturday will be our educational day.

We extend an invitation to all brethren who may feel like coming. We will be pleased to have you come.

Fraternally,

J. A. HOYLE,
Maiden, N. C.

The Need of a Baptist Church at Robersonville, N C.

Robersonville is a town of about five hundred inhabitants, located in Martin County, on the Plymouth branch of the Atlantic Coast Line Railroad, about twenty miles from Tarboro, Greenville and Washington, and about twelve miles from Williamston. The town has somewhat been on a boom for the last two years. Several brick stores have been erected and also a brick hotel, at a cost of $5,000; and a number of new residences completed, others in course of erection; also a school building at cost of nearly $2,000. We have a tobacco market with three warehouses. Last season they sold 2,000,000 pounds of tobacco. The commercial receipts last year, including the sales of tobacco, amounted to about $400,000. A bank will be opened this season. Robersonville is a leading town in Martin County, which was recognized as the banner tobacco county of the State last season.

Christianity, I am sorry to say, is somewhat at a low ebb in this town, there being only two small churches, one Methodist with about twenty-five members, and a Disciples church with about the same number. The Anti-Mission Baptist is the leading religious sentiment which largely predominates in Martin, Pitt, Edgecombe, Halifax, Washington and Beaufort counties. They oppose Sunday schools, protracted meetings and missions with all their might.

Therefore the Missionary Baptists are weak, both numerically and financially. We have but one or two real strong churches in all the territory embraced in the above named counties. This region is recognized as the great destitution of Eastern North Carolina.

The people are well bred and intelligent; and when converted to our faith, make loyal Baptists, many of whom are very liberal. A very small per cent of the people are church members—only about one out of every ten of the whites of eligible age for church membership is a member of any church. We often find families of eight and ten in number, with grown children, and not a single church member among them. A large number of our baptisms is from new families that have no Baptists in them.

Brethren and sisters of the great Baptist host of North Carolina, we need your help to take this great destitution for Christ. To succeed, we must plant ourselves at the centres, where the people are concentrating their wealth and industries, by building good houses of worship. To erect a building at Robersonville in keeping with the progress of the town, and creditable to our denomination, would necessitate an out-lay of at least $2,000. But unless you give us your liberal support we will have to build on a much cheaper scale.

Now brethren and sisters, help us as the Lord has prospered you, in this our struggle for His cause. As you see below this appeal is approved by the Executive Committee of our Association, also by Secretary of the State Board of Missions and Sunday-schools.

Money sent to the undersigned will be duly acknowledged in the Biblical Recorder.

JAS. W. ROSE,
Missionary.

Plymouth, N. C.

We heartily approve of the above,

NOAH BIGGS,
Ch'm. of Ex. Com. Tar River Asso.

LIVINGSTON JOHNSON,
Cor. Sec. Baptist State Con.

Scuppernong.

The Scuppernong Union meeting will convene with the church at North Mattamuskete, Hyde County, N. C., Friday night before the fifth Sunday in August, 1902, Rev. C. P. Bogart to preach the Introductory Sermon. The following queries to be discussed:

1. What Baptist principles are to the world? Led by Rev. D. McLeod.
2. Does the New Testament give a full plan for church discipline? Wm. R. Carawan.
3. What part are Baptists taking in Christian education? H. L. Swaim.
4. A candidate applying for membership in a Baptist church answering all questions satisfactorily to church, would it be Scriptural to admit said candidate if he demands it, without baptizing him? Rev. C. P. Bogert.

J. L. SPRUILL,
Moderator.

H. A. LITCHFIELD, Secretary.

Program of Robeson Union.

To be held at Saddle Tree Baptist church, August 29-31, 1902:

Friday, Aug. 29, 11.00 a. m.—Sermon, Rev. F. O. S. Curtis.

1.30 p. m.—Significance of the Lord's Supper, and the prerequisites, Rev. O. P. Meeks.

2.30 p. m.—Report on Ministers' Relief, Rev. O. J. Peterson.

Saturday, Aug. 30, 11.00 a. m.—Sermon—Rev. J. A. McKaughan.

1.30 p. m.—Report on State Associational Missions, Rev. C. H. Durham.

2.30 p. m.—Secular Education—The Public School, P. S. Vann.

Sunday, Aug. 31, 10.00 a. m.—Religious Education, The Sunday-school—E. K. Proctor, Jr.

11.30 a. m.—Sermon, Rev. W. B. Morton.

The collections during July, August, September and October are for State Missions.

E. K. PROCTOR, JR., Clerk.

Swift Creek Union.

The Swift Creek Union will meet with Red Oak Baptist church, August 29-31, 1902.

Friday, 8.30 p. m.—Introductory sermon, Bro. G. M. Duke; alternate, J. D. Morris.

Saturday, 10.00 a. m.—Devotional exercises, Willis Stone.

10.30 a. m.—Has a Missionary Baptist church Scriptural right to receive a member from another denomination without baptizing the member? Bros. W. C. Nowell and B. Craig.

11.15 a. m.—What have our denominational schools accomplished for the denomination? Revs. G. M. Duke and J. W. Powell and Oliver Marshall.

12.15 p. m.—Dinner.

1.30 p. m.—Should our churches co-operate in organizing fields for pastors? Revs. J. D. Morris and G. W. Coppedge.

2.00 p. m.—How does the sin of omission compare with other sins? Revs. J. E. Hocutt and W. O. Rosser and Grover Hedgepeth.

Sunday, 10.00 a. m.—The Sunday-School—Its work.

(a) Its Mission, Rev. J. W. Powell.

(b) What Has It Accomplished? Rev. J. E. Hocutt.

(c) What Ought It to Accomplish? Rev. J. D. Morris.

(d) What Should be the Qualifications of a Sunday-school Teacher? Rev. G. M. Duke.

11.00 a. m.—Sermon, Rev. W. C. Nowell.

1.00 m.—Dinner.

1.30 p. m.—How Can We Best Interest Our Young People in Church Work? Rev. J. K. Howell, Billie Dozier.

G. W. MAY,
Committee.

The Warren Union.

The Warren Union will meet with Sharon Baptist church on Friday before the fifth Sunday in August.

Friday, 11 a. m.—Introductory Sermon, by Rev. T. J. Taylor.

2 p. m.—Should the Baptist churches ordain men who do not expect to go to college, and get equipped for the work? Rev. J. T. Edmondson, Bro. T. M. Allen and Bro. Ben Dunn.

3 p. m.—Should an inquiring soul be directed to pray or does the Bible demand that he first believe? Rev. W. R. Cullom, Rev. Archibald Cree.

Saturday, 9.30 a. m.—Devotional exercises by Rev. L. W. Overby.

10 a. m.—Why do we call ourselves Baptists—do we believe in Baptismal regeneration Rev. T. J. Taylor, Bro. John H. Kerr.

11 a. m.—Why do we call ourselves Missionary Baptists? Dr. J. D. Hufham, Bro. T. M. Pittman.

11.45 a. m.—How shall we bring the churches of this Union up to the duty of a more liberal response to the call of Missions? Rev. G. T. Lumpkin, Bro. J. R. Rodwell.

2 p. m.—Wake Forest College—its work for the churches, and its claims upon them for their prayers, their sympathy, and their help. Rev. W. R. Cullom, Editor J. R. Rodwell, Bro. John H. Kerr.

2.45 p. m.—Dare we say that a member of a Baptist church is in good standing and full fellowship who does not attend his church or contribute to its objects? Dr. J. D. Hufham, Rev. L. W. Overby, Bro. P. R. Perkinson.

The Orphanage.—Rev. G. T. Lumpkin, Bro. John M. Coleman.

Churches are requested to send delegates, and a collection is asked to be sent from each church for the Mission work within the Union.

Sunday services to be arranged by the Union.

REV. A. CREE,
Chairman of Committee.

T. M. ALLEN, Sec.

Mr. B. O. Stone, of the class of '93, Oak Ridge Institute, a very successful whole-sale merchant of Wilmington, N. C., has offered an annual prize of $25.00 in gold to be given to that member of the Senior class of Oak Ridge Institute who makes the best record of scholarship each year.

Sandy Creek Union.

Will convene at Love's Creek, Friday, August 29, 1902.

Introductory Sermon at 11 o'clock, by Rev. Mr. Woodruff.

1. Should Baptists send their children to Sunday-schools which use literature teaching infant baptism, pouring, sprinkling and other doctrines not believed by Baptists? J. L. Smith, R. L. Paschal, N. W. Dixon.

2. What is the Century Movement and how to raise the Fund for Education? C. A. G. Thomas, W. C. Petty, L. R. Dixon.

3. What is the ultimate aim of the Sunday-school work? A. K. Scotten, D. L. Webster, J. M. Griffin.

4. How much shall a Christian give to the cause of Christ? C. H. Smith, W. H. H. Lawhorn, Mr. Woodruff.

5. What are some of the ear-marks of a true Christian? R. P. Johnson, B. B. Phillips, A. M. Moore.

The last Union especially requested that every pastor be present, and that each church send at least one delegate that our Unions may become more interesting and beneficial.

O. T. EDWARDS,
For Committee.

Sunday-school Convention of the West Chowan Baptist Association.

Will meet with Union Baptist church, Union, N. C., August 29, 30 and 31.

Friday, 11 a. m.—Introductory Sermon, J. O. Alderman; alternate, S. B. Barnes.

Organization.

Practical subjects:

I. Our Sunday-schools:

1. Their past and present progress, by T. D. Boone.

2. What should be their ideal of progress, power and spirituality in this century? C. W. Mitchell.

3. What part should they undertake, in the giving of the Gospel to all the world in the twentieth century? P. S. Vann, R. D. Cross.

II. Can a member of the church live a consistent Christian life without attending the Sunday-school? G. P. Harrell, A. Vann, R. P. Thomas.

III. Good Teaching:

1. The Teacher. A. N. Early, C. G. Powell, W. P. Shaw, Sr.

2. The teacher's preparation of the lesson, and for the lesson. J. P. Holloman, L. M. Curtis.

3. The teacher before the class. T. Neil Johnson, J. C. Scarborough.

4. The teacher following up impression made. J. A. Modlin, C. W. Scarborough.

IV. Question Box.

Sunday, 11 a. m.—Missionary Sermon, W. P. Jordan; alternate, D. Cale.

W. J. BEALE.

August 13, 1902.

Rev. Forrest Smith.

Louisburg, N. C., July 27, 1902.

At a meeting of the Louisburg Baptist church, Louisburg, N. C., on July 27, 1902, the following was unanimously adopted:

"The Rev. Forrest Smith, who has for the past five years been our pastor, having resigned that position to accept the pastorate of the First Baptist church of Sherman, Texas, we desire to give expression to our appreciation of his character and services.

"Brother Smith has ever been faithful in the preaching of the Word, not failing 'to declare the whole counsel of God.' With unusual singleness of purpose and aim he has with zeal given himself to the holy ministry, and he has had the assurance and seal of God's approval in the many souls He has given him for his hire. The church has had great growth in numbers during his pastorate, and, we think, a larger degree of growth in respect of efficiency. And we do resolve

First, That we commend Brother Smith and his Christian wife, who is indeed a most worthy co-worker with him in all that he seeks to accomplish for God, to the affectionate consideration of those to whom they go.

Second, That we shall hold in loving remembrance their lives and labors in this place, which have been a great blessing not only to this church, but to the whole community.

Third, That these resolutions be recorded in our church book, and a copy sent to each the Biblical Recorder, The Franklin Times and Sherman Democrat, with a request for publication.

On behalf of the church,

THOS. B. WILDER,
Church Clerk.

For Wm. E. Oakley Monument.

Mill Creek, N. C., Aug. 12, 1902.

In August, 1900, through letters some of the churches were asked to help place a slab to the grave of my father and mother, Rev. Wm. F. Oakley and wife, long since passed away, and I received the following:

Providence church, $1.85; S. R. Parham, 10c.; Bethel church, $3.05; T. H. Street, $1.00; Rev. J. S. Hardaway, $2.00; balance of $17.00 was raised through other friends, for all of which I am truly grateful.

Respectfully,

FANNIE E. OAKLEY.

Marriages.

JONES-BEAL.—On August 10, 1902, at the home of the bride, in Nash County, Mr. C. D. Jones and Miss Fannie Beal, Rev. G. W. May officiating.

HARPER-HAWKINS.—On July 23, 1902, at the residence of the bride's father, in Nash County, Mr. Louis H. Harper and Miss Florence Hawkins, Rev. G. W. May officiating.

PAGE-WILKINS.—On July 2, 1902, at the home of the bride in Duplin County, Mr. H. P. Page of Pender, and Mrs. Margaret E. Wilkins (nee Ward), Dr. N. B. Cobb officiating.

Obituaries.

The world recedes, it disappears,
Heaven opens to my eyes! My ears
With sounds seraphic ring;
Lend, lend your wings, and mount and fly!
O grave, where is thy victory?
O death, where is thy sting?

POINDEXTER.—Died at his home in Winston-Salem, N. C., on the evening of August 4, 1901, George Z. Poindexter, in the 67th year of his age. Mr. Poindexter was born in Yadkin County, N. C.; was married to Miss Eliza Herring in 1859. He professed religion in early life; joined the Baptist church at Mt. Gilead, now known as East Bend church. His aged wife and seven children survive him, one daughter having preceded him to the spirit land. May they all meet father and sister in the home of the blest at God's right hand.

MRS. L. A. MARTIN.

Ladonia, N. C.

WOODY.—Just as Bro. J. P. Woody stepped into his home, on returning from the Beulah Association, the death angel carried away the spirit of his infant son, Charlie Swann Woody. About 2 o'clock the child was taken ill and at 6.30 it fell asleep in the arms of Jesus.

For two months and four days it blessed and brightened the home. Almost without warning it was taken away. The parents found pleasure in supplying its many needs. They were happy in serving it because they loved it. It was beautiful to a Christian to see them as they bowed, with heavy hearts in submission to God's will, and looked to Him who had inflicted the wound for grace to heal it.

W. C. B.

WARD—Died, after a lingering sickness of several months in Duplin County, N. C., Mrs. Ella Wells Ward, wife of Maury Ward, some time Representative of Duplin County in the North Carolina Legislature, and only daughter of Robert H. Wells, deacon of Concord church.

Sister Ward was born in Duplin County, July 2, 1874, educated at Ingold, Magnolia, and Murfreesboro, united with Concord church in Eastern Association at the age of 20, and was the organist of the church until her last sickness. On January 1, 1901, she was united in marriage to Maury Ward, a deacon of Bethel church, in the same county. Their brief wedded life was a picture of charming devotion to one another. About six months ago she became a mother, and never left her bed afterwards. Beautiful in person and in character, attentive to the duties of her church, the presiding genius of her father's hospitable home since the death of her mother, she left many friends and relatives to mourn what seemed to be an untimely death. Her husband, father, and infant child, and two brothers survive her. The funeral services were conducted by her pastor and her remains were laid to rest in Oak Plains cemetery.

N. B. C.

(Clinton Democrat and Duplin Journal please copy.)

SIMMONS.—Brother Dennis Simmons, was born 27th December, 1827, and died in St. Vincent Hospital, Norfolk, Va., May 13, 1902. He began life in humble circumstances, but possessing great energy, forethought, prudence and a most excellent judgment, by assiduous application he forged his way to the front, becoming one of the most vigorous, successful, and safe business men in the State.

His was a strong character, that asserted its right to maintain prominence because of business enterprise, quick dispatch, promptitude, and honest dealings in the minutest details of a mammoth enterprise.

Clothing his dealings with truth and honor, he put his brand only upon the best, and made every article that went from under his discerning eye, or passed through his hands that which might be thoroughly relied upon.

The soul of honor, his word was his bond, and his promise a conviction of that which was right to be performed at all hazards.

He had a kind heart, and generous hand, even before he made any pretensions of piety. His gifts to the poor were made with a silent but lavish hand.

He was free from ostentation, shrinking from public gaze, letting not his left hand know what his right hand was doing. Could the number of his good deeds be known, his name would appear high on the roll of those who are earth's greatest philanthropists.

As a friend to the helpless orphans, he had few equals, and no superior. The "Nursery" at Thomasville, is only a hint of what he has done for the children of our State.

Though not a father, yet he acted in a fatherly manner, by assisting some indigent children in securing the advantages of an education.

The University for young women at Raleigh has felt the touch of his magic hand, and the thrill of his loving heart.

In his domestic relations he was a royal husband, and devoted companion, giving his wife due honor and recognizing her a real queen in his home.

Three times he had been married—first to Miss Pattie Alexander, of Tyrrell County, who about two years after his conversion preceded him to the heavenly land, and whose memory he made evergreen, in more ways than one.

His second wife was Mrs. Harriet Littlejohn, of Toronto, Canada, whose stay was only a few years on earth after their union, but whose memory he has perpetuated as his friends will well understand.

His third companion was Mrs. Nannie E. Williams, daughter of Capt. N. L. Shaw, of Drake's Branch, Virginia, whose gentle ministrations soothed his last hours, and who deeply mourns with many others his departure from the earth.

To our young friend Dennis S. Biggs, who had lived in his home and his nephew by marriage, as well as all relatives and friends, we offer our most profound and heartfelt sympathy, and most cordially and cheerfully commend them to Bro. Simmons' God. To his dear heart-stricken wife we also extend condolence.

In his intercourse with the world Bro. Simmons made it better. In his social life he was congenial, a liberal host, and royal entertainer. He had strong convictions, and held them as a sacred trust. He was candid and courteous, a friend that could be trusted to the last. He was also tender and forgiving to those who had injured him.

He gave the last years of his life to the service of Christ, making a profession of religion in the summer of 1889. He united with the Baptist church at Williamston and was baptized in Sweeten Water Creek on Sunday evening, September 22, by Elder Geo. J. Dowell, the pastor.

From that time his life has been most exemplary.

The different objects of our Convention, the church at home and others have been relieved through his beneficence.

Leaving a large fortune, after he had devised nearly half his estate to his relatives and friends, he gave the remainder to the Orphanage and the University at Raleigh.

During the greater part of this year his health was not very good, and much of his time was spent with his Bible upon his knees, while enriching his mind, and feeding his soul upon the Word of God. His last days were days of suffering, but he was ready for the summons, and passed away from earth in hope of a glorious reunion on the day his spirit broke the shackles of humanity to join those who had preceded him to the heavenly land.

GEORGE J. DOWELL.

(The Little Orphan Home.)

Mrs. Seago, one of the trustees of the New Orleans Orphan Home gives Dr. Biggers' Huckleberry Cordial for all bowel troubles. Cures the children when teething, Cholera Morbus, Dysentery, etc.

Sold by all Druggists, 25 and 50c. bottle.

How's This?

We offer One hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all druggists. Testimonials free.

Hall's family Pills are the best.

GARDNER'S CHILL PILLS CURE

50¢ GUARANTEED BY DRUGGISTS 50¢

NORTH STATE CHEMICAL CO. GREENSBORO, N.C.

$1250 TO $3600 Per Year & Expenses.

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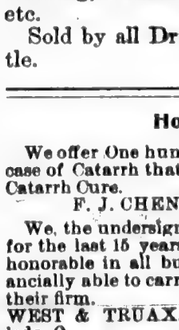

At home or traveling. Let us start you. Our Puritan Water Still—a wonderful invention. Great seller—big money maker. Enormous demand. Over 50,000 already sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Furnishes absolutely pure, aerated, delicious drinking water. Beats Filters. Saves lives—prevents fevers, sickness, doctor bills—cures disease. Write for NEW PLAN AND OFFER.

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Millions USE Cuticura Soap

Assisted by CUTICURA OINTMENT, the Great Skin Cure, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations and irritations, or too free or offensive perspirations, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers. No amount of persuasion can induce those who have once used these great skin purifiers and beautifiers to use any others.

Complete Treatment for every Humour, $1. Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. In screw-cap vials, containing 60 doses, price 25c.

Sold throughout the world. British Depot: 27 28, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A. "All about the Skin," free.

DR. TICHENOR'S ANTISEPTIC FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA

San Antonio, Tex., Dec. 22, 1899.

Dr. Tichenor's Antiseptic is our favorite remedy for cuts, burns, sore throat or any wound or inflammation. It is also a safe and pleasant cure for colic or bowel troubles. SID WILLIAMS, Evangelist.

Alexandria, La., Jan. 30, 1902.

I consider Dr. Tichenor's Antiseptic the best all round medicine I ever used, and keep it convenient for use in case of accident or sudden sickness.

E. O. WARE, Cor. Sec'y La. Bap. State Con.

SPRINGS HOTEL
DILLSBORO, N. C.

In the midst of the mountains; one of the most delightful and homelike places in the State to spend the summer. For particulars address

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FAST FREIGHT AND PASSENGER ROUTE BETWEEN NORTH AND SOUTH.....

Quickest Route To Florida

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Liberty Mills.

OUR BRANDS. LEONTE, DE SOTO, MAJESTIC.

HIGHEST GRADE PATENT FLOURS.

Full weight. Best quality. Ask for them.

LIBERTY MILLS, Nashville, Tenn.

SOUTHERN RAILWAY WEEK END RATES TO MOUNTAIN AND SEACOAST RESORTS.

The Southern Railway will sell Week End round trip tickets for points named below for all trains Saturdays and Sundays, good returning leaving destination not later than Monday following date of sale, except for Morehead City, N. C., tickets will be sold Saturdays only good returning leaving destination Tuesday following date of sale, and Blowing Rock, N. C., all trains Fridays and Saturdays, good returning leaving destination not later than Tuesday following date of sale, at the following rate from Raleigh:

To Asheville, N. C.	$6.25
To Black Mountains, N. C.	5.85
To Round Knob, N. C.	5.65
To Marion, N. C.	5.30
To Morganton, N. C.	4.80
To Connelly Springs, N. C.	4.75
To Hickory, N. C.	4.75
To Shelby, N. C.	5.25
To Rutherfordton, N. C.	5.85
To Lincolnton, N. C.	4.75
To Cliffs, N. C.	4.75
To Lenoir, N. C.	4.80
To Norfolk, Va.	4.00
To Old Point, Va.	4.00
To Ocean View, Va.	4.00
To Virginia Beach, Va.	4.25
To Morehead City, N. C.	4.00
To Wilmington, N. C.	4.00
To Blowing Rock, N. C.	7.80
To Hot Springs, N. C.	7.00

For further particulars, tickets, Pullman reservations, etc., write or call on

T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

$14.35 ATLANTA, GA., AND RETURN.

The Southern Railway announces the above low rate Raleigh to Atlanta and return account Negro Young People's Christian and Educational Congress, Atlanta, Ga., August 6th to 11th.

Tickets will be sold August 2d and 4th, with final limit 15 days from date of sale.

Correspondingly low rates apply from all other stations on this company's lines.

The Southern has two daily trains Raleigh to Atlanta leaving 1.00 a. m. and 3.50 p. m., arriving Atlanta 3.35 p. m. and 5.10 a. m., respectively.

For detailed information, tickets, Pullman reservations, etc., write or call on

T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

SOUTHERN RAILWAY'S CHANGE IN PULLMAN SERVICE.

The Southern Railway announces change in their Pullman service effective Sunday, June 15th, Raleigh and Greensboro car on train Nos. 11 and 12 will be operated between Greensboro and Goldsboro.

This will prove a great convenience to the traveling public, especially the Morehead City travel. No. 11 leaves Raleigh 1 a. m., for Greensboro, and No. 12 leaves 5.25 a. m., for Goldsboro.

T. C. STURGIS, C. T. A.,
Raleigh, N. C.

ASHEVILLE, N. C.—Raleigh to Asheville, N. C., and return $8.80, account meeting Society of American Florist and Ornamental Horticulturalists. Tickets on sale August 17th, 18th and 19th, final limit August 25th.

Special Rates by S. A. L. R'w'y.

Asheville, N. C.—$8.80 Raleigh to Asheville, N. C., and return, account Socieyt of American Florists and Ornamental Horticulturalists, August 19-20, 1902. Tickets to be sold August 17, 18, 19, with final limit August 25.

Denver, Col.—$45.50 Raleigh to Denver, Col., and return, account National Fraternal Congress, August 26 to 30. Tickets to be sold August 22 and 23, final limit September 30.

Denver, Co.—$45.50 Raleigh to Denver, Co. and return, account National Association of Letter Carriers, September 1-6. Tickets to be sold August 29, 30 and 31, final limit September 30.

Macon, Ga.—$12.85 Raleigh to Macon, Ga. and return, account Annual Meeting Farmers' National Congress, October 7-10. Dates of sale will be announced later.

Account Annual Convention and Tournament N. C. State Firemen's Association, Colored, Raleigh, N. C., August 26-28, 1902. For individuals one first-class fare for the round trip and for firemen in uniform, ten or more on one ticket one cent per mile. Tickets to be sold August 25, 26, 27 and 28, final limit August 30.

For any further information apply to any agent or city ticket office, Yarboro House Building, Raleigh, N. C.

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Raleigh, N. C.

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There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N·S Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

For Frisky Youngsters "Red Seal" Shoes.

The North Carolina Hot Springs,
MOUNTAIN PARK HOTEL,
Hot Springs, - - - - N. C.

New ownership, new management, house entirely made over, thoroughly modern and in every way desirable. New and modern Bath House, new Casino for rainy day amusements. Do you suffer with rheumatism, gout, sciatica, nervousness, sleeplessness and indigestion? For these and such troubles our Hot Mineral Waters and baths are unsurpassed in the world. In the Great Smoky Mountains, grand scenery, delightful climate, 100 acres of beautiful park, magnificent golf links, horse-back riding, mountain climbing, bowling, tennis, croqueting and—ping pong. No more delightful summer resort in the world. Illustrated booklet. Write us.

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"CAPITAL CITY ROUTE."

Short line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

In Effect March 5, 1902.

SOUTHWARD.

			Daily No. 31	Daily No. 37
Lv	Raleigh,	S A L	4 13 a m	7 37 p m
Ar	Hamlet,	"	7 01 a m	10 35 p m
Ar	Columbia,	"	9 35 a m	1 07 a m
Lv	Columbia,	"	10 35 a m	1 15 a m
Ar	Savannah,	"	2 10 p m	4 50 a m
Ar	Jacksonville,	"	7 00 p m	9 15 a m
Ar	Tampa	"	9 45 a m	5 45 p m
			No. 13.	No. 41
Lv	Raleigh,	S A L	4 13 p m	8 55 p m
Ar	Hamlet,	"	7 00 a m	7 30 p m
Ar	Wilmington,	"	12 15 p m	.....
Ar	Charlotte,	"	10 16 a m	10 12 p m
Ar	Atlanta,	"	3 55 p m	7 50 a m
Ar	Augusta, C & W C		5 40 p m	.....
Ar	Macon, C of Ga		7 20 p m	11 15 a m
Ar	Montgomery, A & W P		9 20 p m	6 35 p m
Ar	Mobile, Ala., L & N		3 55 a m	.....
Ar	New Orleans, L & N		7 35 a m	.....
Ar	Nashville, N C & St. L		4 00 a m	6 55 p m
Ar	Memphis,	"	4 15 p m	8 25 a m

SOUTHWARD.

			No. 42	No. 48
Lv	Raleigh,	S A L	1 25 a m	11 05 a m
Ar	Norlina,	"	3 32 a m	1 05 p m
Ar	Portsmouth,	"	7 15 a m	5 35 p m
			No. 34	No. 66
Lv	Raleigh,	S A L	1 35 a m	11 55 a m
Ar	Norlina,	"	3 32 a m	1 25 p m
Ar	Richmond,	"	6 35 a m	4 05 p m
Ar	Washington, P R R		10 10 a m	8 35 p m
Ar	New York, O D S S Co		.....	21 30 p m
Ar	Baltimore,	"	11 25 a m	11 25 p m
Ar	Philadelphia,	"	1 20 p m	3 05 a m
Ar	New York,	"	4 13 p m	6 13 a m
Ar	Washington, N & W S R,		.....	6 35 a m
Ar	Baltimore, B S P Co		.....	a 6 45 a m
Ar	Philadelphia, N Y P & N,		5 46 p m	8 10 a m
Ar	New York,	"	8 15 p m	9 00 a m

Note.—(a) Daily except Sunday. (b) Eastern Time.

Connections at Jacksonville and Tampa for all Florida East Coast points, and for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RALEIGH AS FOLLOWS:

From North.

No. 31 at	4 10 a m
No. 41 at	3 30 p m
No. 37 at	7 24 a m

From South.

No. 34 at	1 30 a m
No. 38 at	11 10 a m
No. 66 at	11 30 a m

SLEEPING CAR SERVICE.

Trains 31 and 34 Florida and Metropolitan Limited, has Drawing Room Sleeping Cars, News York to Jacksonville and Atlanta, and between Portsmouth and Charlotte. Vestibule day coaches Washington to Jacksonville, Portsmouth to Atlanta.

No. 27 and 66 "SEABOARD" Fast Mail has drawing room buffet sleeping car New York to Jacksonville, connecting at Hamlet with sleeping car to and from Atlanta.

No. 38 and 41 drawing room sleeping car and day coaches between Portsmouth and Atlanta.

Tickets on sale to all points. Pullman berths reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotels and residences without extra charge at

Up-town Ticket Office

Yarboro House Building,
C. H. GATTIS, C. T. and P. A.
'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Special Rates via S. A. L. Railway.

Week End tickets to the Mountain and Seashore Resorts will be placed on sale June 14, round trip rates as follows:

Norfolk, Va.	$4.00
Old Point, Va.	4.00
Ocean View, Va.	4.00
Virginia Beach, Va.	4.25
Wilmington, N. C.	4.00
Jackson Springs, N. C.	3.00
Lincolnton, N. C.	4.75
Shelby, N. C.	5.25
Rutherfordton, N. C.	5.85
Marion, N. C.	5.30
Hickory, N. C.	4.75
Cliffs, N. C.	4.75
Lenoir, N. C.	4.80
Blowing Rock, N. C.	7.80

For any information, regarding rates, schedules and Pullman reservation, apply to C. H. Gattis, P. and T. A., Raleigh, N. C.; H. S. Leard, T. P. A., Raleigh, N. C., office in Yarboro House.

Current Events.

STATE NEWS.

It is stated confidently that the $100,000 State Masonic Temple will be built at Raleigh; and hopeful rumors of a new hotel and a better auditorium persist.

Franklinville, Randolph County, voted solidly for local taxation. We understand that Mr. Parks, the veteran cotton-factory proprietor, was active in this good cause.

Severe storms visited Concord and Greensboro last week. At Concord the damage amounted to $50,000. St. Andrew's Lutheran church was destroyed and some of the factories were injured.

Governor Aycock has proclaimed September 1, Labor Day, according to law. Let it be observed all through the State. The farmers ought to have a day in August or October for the celebration of the coming of harvest time.

President Bratton of St. Mary's School, Raleigh, announces that one of the recent graduates, Miss Lucile Murchison, an heiress of Wilmington, has given the School $5,000 to establish a scholarship in memory of her father.

Charlotte's Recorder—city court officer—is reported to be making determined efforts to put an end to gambling. In view of the Aycock law any law officer in North Carolina who is not doing this, wherever there is gambling, is a perjurer.

The Corporation Commission has ordered that standard passenger rates, 3¼ cents per mile, first-class, and 2¾ cents per mile, second-class, be made effective on the Southern Railway's branch lines; and the Railway, it is said, will not resist the order.

The State Farmers' Alliance met last week at Hillsboro. Mr. W. B. Fleming of Ridgeway, was chosen president, Mr. T. B. Parker secretary and business agent. The Business Agency will be moved to Raleigh. The Alliance ought to be carefully built up. It would be a most useful institution.

The Governor of Massachusetts is behaving with characteristic New England presumption in refusing to deliver to North Carolina authorities the negro Rogers, who confesses to having committed arson in Durham, on the pretense that he (the Governor) fears Rogers will be lynched in North Carolina. Gov. Aycock has sent him assurances, but for one reason or another Governor Crane holds the criminal. In light of this Governor Davis, of Arkansas, was not so far wrong in sentencing a negro criminal to Massachusetts recently.

A telegram received here today bore to the venerable Joseph B. Batchelor, Esq., the news of the death of his son, Capt. Joseph B. Batchelor, Jr., U. S. A., retired, at Manila, of cholera. Capt. Batchelor graduated at West Point about 1880. He had written at least two books, which are text-books in military studies. His scouting and marching in the Philippines won him special commendation. His health broke down and he was retired some months ago for disability. He was on his way home and had gone to Manila to take ship. His age was about 45. He was a graduate of the Horner School at Oxford, and had an uncommonly bright mind. In 1875 he was in the Raleigh company, commanded by Capt. Basil C. Manly, which won special honors at the Mecklenburg centennial celebration at Charlotte.—Raleigh Correspondent, Charlotte Observer.

GENERAL NEWS.

THE COAL STRIKE.—The strike of the anthracite miners has entered its fourth month, and already the coal supply is so short that oppressively high prices are sure to prevail this winter. It now appears likely that the striking miners will win—that is, their unions will be recognized, and they will receive higher wages.

CUBA'S DISTRESS.—It is reported that the President will convene Congress in extra session early after the November election especially to reconsider the plan of reciprocity with Cuba. That Republic is in a distressing condition because our tariff throttles its commerce. It is about to issue $30,000,000 in bonds. It should be understood that the opponents of reciprocity have two motives—first to protect American sugar, second to starve Cuba out and force her to appeal to the United States for annexation.

THE ENGLISH EDUCATION BILL.—The iniquitous Education Bill in England has been deferred until autumn. This bill is calculated to turn over education in England to the Episcopalians, who whether in America or England believe in the support of higher education by the State and the control of the State and its schools by "the Church"—their church. The passage of this bill would bring the nonconformists in England to a white heat, and, if it should not produce a revolution, it would at least defeat the Tory party, now in power. For this reason it is thought that that party will permit the bill to be defeated or very much modified.

A NEW TRUST.—The harvester trust was formed last week. The McCormicks are at the head of it. The capital is $120,000,000. Often the argument is made that trusts exist for the people; but this is the first one to announce itself as a benevolent institution. We quote the following:

"The manufacturers realize that their welfare and the interests of the farmers are identical. An advance in the agricultural machinery would injure the farmers and react upon the manufacturers, but on the other hand, if existing conditions continued, an advance in prices would be inevitable. It thus became necessary that either the prices should be advanced, or that substantial economies should be effected in the manufacture and distribution of agricultural machinery. The management of the company will be in charge of gentlemen who have for years been identified with the business. The company will start with ample manufacturing facilities. It has five fully equipped manufacturing plants in the United States and one plant in process of construction in Canada."

MINOR MATTERS.

Four American teachers who were taking an outing in Cebu, Philippine Islands, were massacred by natives recently.

The Venezuelan revolutionists have taken Barcelona and sacked the city. The United States warship, Cincinnati, is on hand.

Mr. and Mrs. Charles Fair, American millionaires, were instantly killed last week near Trouville, France, in an automobile wreck. Mr. Fair was speeding his machine at sixty miles an hour when one of the tires got out of fix and in some way the automobile was driven against a tree. The automobile fad has become very dangerous.

Rev. Samuel J. Pearson, the Congregationalist minister who was elected Sheriff of Cumberland County, Maine, on his promise to "put an end to liquor-selling in Portland or die in the attempt," died last week from overwork and worry in his office. But, though he did not succeed ideally, he did restrict the sale of liquor more than one less determined would have.

Prince Chen of China is visiting our country and was a guest of the President one day last week. In his speech to the President he is reported to have expressed the hope that the bonds of amity and commerce between the United States and China might become closer and closer as time went on. To this the President responded that it would be his effort by all means at his command to promote the good feeling at present existing between the two countries as well as to improve the commercial relations.

As showing the other side of the man and setting his case in a better light it may be stated that General Jake Smith, who was retired from the United States army for giving the order to make of Samar a howling wilderness, is now ill from the effects of his retirement. He insists that his order was not meant to be literally obeyed, and his disgrace falls heavily upon him. His case will probably be reopened—after the election.

The condition of Porto Rico under the United States' rule is represented as being greatly improved. In 400 years of Spanish power not one schoolhouse was erected, but within two years $200,000 has been expended in the building of schoolhouses and 126 teachers from the United States are instructing the children, beside a large number of natives. In 22 of the new schoolhouses agriculture is taught in a scientific method. It is stated that as many as 40,000 of the scholars in the schools already speak the English language.

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Martin, Tenn., June 3, 1901.

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Sale of Land.

By virtue of a decree of the Superior Court, made in the special proceeding, entitled S. V. T. Chamblee, Administrator vs. M. C. Chamblee, et al., I will on Tuesday, September 9, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres. This August 9, 1902.

S. V. T. CHAMBLEE,
Commissioner.

T. T. Thorne, Attorney.

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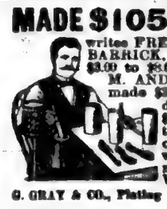

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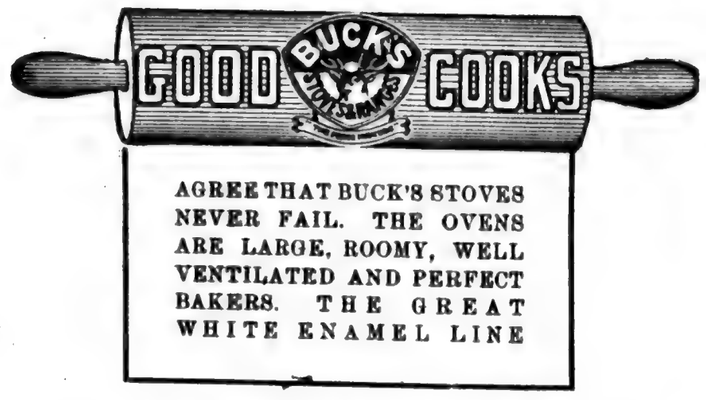

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celo, Brazil.
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naos, Brazil.
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Sixth Day.—For
where mission work
Seventh Day.—Fo
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Mission Study—Is

Japan, Her Peop

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MANNERS A

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Woman's Work.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

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Second Day.—Mrs. J. E. Hamilton, Maceio, Brazil.

Third Day.—Mr. E. A. Nelson, Manaos, Brazil.

Fourth Day.—Mrs. E. A. Nelson, Manaos, Brazil.

Fifth Day.—Emil W. Kerr, Brazil.

Sixth Day.—For Central America, where mission work is hardly begun.

Seventh Day.—For the native Protestants in the Catholic countries.

Mission Study—Isa. 35:1-10.

Japan, Her People and Customs.

The people are short of stature, and resemble the American Indians in complexion and features. It is thought by some eminent scholars that the Indians came originally from Japan; but it seems difficult to explain the difference in character. The Japanese are polite, intelligent, energetic, and most kindly in disposition. They have been called "a race of children." Miss Bird says: "The men are so lean, so yellow, so ugly, yet so pleasant looking, so wanting in color and effectiveness, the women so very small, and tottering in their walk, the children so formal looking, and such dignified burlesques on the adults, I feel as if I had seen them all before, so like are they to their pictures on trays, fans, and teapots. They impress me as the ugliest and the most pleasing people I have seen, as well as the neatest and most ingenious." Again, the same writer says: "We travelled third-class, as I was most anxious to see how the 'common people' behaved. The carriage was not divided higher than the shoulders, and was at once completely filled with Japanese of the poorest class. The journey lasted three hours, and I unweariedly admired the courtesy of the people to each other and to us, and their whole behavior. It was beautiful; so well-bred and kindly. Respect to age and blindness came out very prettily on the journey. Our best manners fall short of theirs in grace and kindliness." A natural cheerfulness and assiduity remain with the common people even amid severe labor, and is, together with the harmony and peacefulness with which all the occupations of the house and field are carried on, one of the most enviable blessings of the Japanese national character.

But there is a sad want of the higher moral virtues. Truth, purity, temperance, unselfish devotion, self-denial, love to men, are not prominent virtues, they are lamentably wanting. The idea of chastity seems almost to have perished from the Japanese life.

JAPANESE HOMES

"The houses of the better class are enclosed within a high fence, or, practically, a fence made of some portion of the house, the windows only opening on the street, Mexican fashion. The fence, the huge gate with high cross-piece, and that portion of the house which is on the street, are generally painted black, which of course is speedily affected by the hot sun and the heavy rains, giving to the whole a faded and rusty appearance. Uniformly, the poorest part of the house—the kitchen part, the servants' quarters, the store-rooms, etc.—is in the front. The rooms grow in importance as you advance, and the best are in the rear. Entering then one of these faded, unpromising houses, you are astonished to find yourself by and by in elegant apartments, and, having reached the extreme rear, you look out on a beautiful garden, laid out like a miniature park."

"The verandas, the passages, the stairs, and certain parts of the room are constructed of the most beautifully marked wood that can be found, in its natural state, unpainted, but highly polished, bright enough sometimes, almost, to use for a mirror. One of the tests of good housekeeping is the brightness of these polished woods. No wonder the shoes are taken off: it would be as appropriate to step on these parts with shoes as it would be here to tread on satin chairs, or a polished centre-table or piano."

MANNERS AND CUSTOMS.

The Japanese may almost be said to live upon rice, fish and tea. They have also sweet potatoes and other vegetables; of fruits they have oranges, figs, grapes, pears, and persimmons as large as apples. They eat eggs, and also chickens and other birds; some of them are beginning to eat beef and mutton. Their candy shops always have for their sign a great white ball covered with points—an imitation of one of their commonest kinds of candy.

They eat with chopsticks as the Chinese do. These are generally made of wood, rather longer than a lead pencil and about half as thick. Both sticks are held in one hand between different fingers, and the Japanese use them very skillfully. They have also iron chopsticks to handle the charcoal in their fireboxes, and the rag pickers go about the streets with a bag in one hand and a pair of chopsticks three feet long in the other.

Men, women and children all wear a sort of gown cut straight and very narrow, and confined by a girdle around the waist; besides this the men sometimes put on a kind of wide flowing trousers. On their feet all wear a sort of low sock made of white or dark blue cotton goods, and shaped like mittens with a finger for the big toe. When the Japanese go out of doors they generally put on wooden shoes, which are kept on by a thong that passes between the big toe and the others. Among some of the higher class and at the court, European dress has been adopted.

The men now cut their hair like Europeans, but some of the women still adhere to the old style of dressing the hair in the shape of butterflies, fans, etc. The hair dresser goes from house to house and dresses the hair once or twice a week. To keep it in order they sleep with a little wooden pillow about six inches long and two inches wide under their necks.

Of the interesting history of this interesting people and the mission work among them we study later.

Money Received for Robersonville Baptist Church.

Please acknowledge in the Biblical Recorder the following amounts received for the building of the Robersonville Baptist church:

Bro. Noah Biggs for Scotland Neck and other churches in the Tar River Association, $75.00; Balance from Scotland Neck, Tar River Association, $3.50; Hamilton church, Tar River Association, $10.00; Greenville church, Tar River Association, $13.00; Everetts church, Tar River Association, $6.10; Elizabeth City church, Chowan Association, $36.00; Edenton church, Chowan Association, $20.00; Yeopim Union at Macedonia church, Chowan Association, $16.25; Rocky Hock church, Chowan Association, $5.00; received at Chowan Association, $2.75; Capeheart church, West Chowan Association, $6.11; J. C. Smith, $5.00. Total $198.71.

Our church is now going up. The present contract is to shut the house in, lay the floor and put in the windows; and will cost us at least $600.

A number of persons and churches have promised to help us. If they could redeem their promises by September 1, it would greatly relieve us.

We are anxious to get in our house during September, and hold a protracted meeting.

Money sent to the undersigned will be duly acknowledged in the Biblical Recorder.

Thanking those who have contributed, and hoping to hear from others soon, I am yours in the work,

JAS. W. ROSE,
Plymouth, N. C., Aug. 1, 1902.

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Home Circle.

Life.

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met
I own to me's a secret yet.

Life! we've been long together
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 't will cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not "Good night," but in some brighter clime
Bid me "Good morning."

—Mrs. A. L. Barbauld.

The Song and the Deed.

There was never a song that was sung by thee,
But a sweeter one was meant to be.
There was never a deed that was grandly done,
But a greater was meant by some earnest one.

For the sweetest voice can never impart
The song that trembles within the heart.

And the brain and the hand can never quite do
The thing that the soul has fondly in view.

And hence are the tears and the burdens of pain,
For the shining goals are never to gain.

But enough that a God can hear and see
The song and the deed that were meant to be.

—Benjamin R. Bulkeley.

How the Water Lily Came.

In the old days all men were happy. The men and women were as happy as little children. The wild animals came when they were called, and there was much food. The winters were not cold; it was always like the Strawberry Moon, for the days were warm and the nights were not cold.

There were many birds in the trees. The birds were all red, blue or yellow like the war paint warriors now use. The birds could all sing, and there was much music. Each tribe of the red men did what was right, and there was no war. No one knew how to fight for a long time.

The Indians sat every night outside their wigwams. They watched the stars. They said the stars were the homes of those who had walked across the starry Bridge of Souls. They saw a star leave the sky one night. It came halfway to the earth and stopped. It seemed like a bird of fire.

A young brave had a dream about the star, and he believed his dream. It seemed as if the star came to him in his sleep and looked like a white maiden. The maiden was very beautiful.

She said: "I have left my home in the sky. I saw the red people and loved them. Ask your wise men what shape I may take that I may always stay and be loved by their people."

The young brave woke and told the council. The wise men said: "Let the star choose for herself. She may live in the top of the pine tree or in the heart of a flower. She may live wherever she finds rest. She is welcome."

The wise men filled their peace pipes and offered the smoke of their pipes to the star.

The star came lower and made the village very light, then hid herself in the white rose on the mountain. The star was lonely on the mountain. She could see the people, but could not hear them talk. She left the mountain rose and went to live in a flower upon the prairie. Great herds of buffalo went by her. The flower and the star trembled at the sound of their hoofs.

The wise men saw the star rise from the prairie. They feared it would go back to the sky, but a soft breeze floated it over a lake. The star saw her shadow and the shadows of her sky sisters in the water, and she rested like a canoe upon the water. The next morning the lake was covered with water lilies.

"The night stars have blossomed," said the little children. The wise men said, "The white star has come to live with us."

The people went out in their canoes and chanted songs to the new flower. They gave it this name, "Wahbegwanee." It means "the white flower."—An Ojibway Legend, quoted from Wigwam Stories, by Mary C. Judd.

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It quiets and strengthens the nerves and brain, restores the appetite and induces refreshing sleep. Strengthens permanently.

The flower is great in human art is the garden of man's delight in God's [illegible]

Well-Kept Hands.

Over my sink are two bottles and a nail-cleaner. On bottle contains five parts of lemon-juice to one of alcohol, which will keep indefinitely. The other contains the following lotion: One-fourth of an ounce of gum tragacanth added to one pint of rain-water, which has stood three days, then one ounce each of alcohol, glycerin and witch-hazel, also a little good faint perfume. After washing dishes or preparing vegetables I apply a little of the lemon-juice, then the lotion, and in a moment my hands are dry, soft and very smooth. All stains disappear as if by magic, and the nails are cleaned easily. The time required is not over two minutes. This process repeated five or six times daily will certainly repay housekeepers, for what is there more indicative of refinement than well-kept hands? Then, too, the expense of these lotions is comparatively nothing. Be sure to have them in a handy place.—August Woman's Home Companion.

Changes in Furnishings.

"With the idea of home furnishings in mind," said a woman recently, "I wish every house-keeper would set herself to the study not of addition, but subtraction, and try to simplify the fitments of her dwelling. I believe if any one of them took a single room as experiment she would be amazed to see how much it would be possible to eliminate. Not an article should be left that cannot be satisfactorily weighed in the double balance that is answered by the question, 'Has it a needed service of use or ornament?' The latter qualification must be pronounced, like a fine picture or a peculiarly satisfying object of art, for we have learned that a thing may combine both use and beauty and thus accomplish, at the same time, aesthetic and prosaic service. The charm of conservatism in a home is permeating. I have just been visiting in one of these restful homes whose life is not possession, but self-expression, and I am filled with the repose and satisfaction of it.—The Evening Post.

Confessions of a Wife.

"It seems to me that if we could go back and try all over again, we might be happy yet. Love does not die. Love is the life everlasting. It suffers maladies and syncopes, and it may be hard beset and have to fight for its life—but it is alive, Dana, and it must be cherished like any other living thing. We have laws and penalties for the slayers of men. What court sits in judgment on the murderers of love? Somewhere in the spaces and silences there must be such an inviolate bar. Shall you and I go there, handcuffed together, waiting judgment? Oh, my darling, what can we plead? Mighty joy was in our power, and we slew it, between us. We were the happiest lovers, ours was the maddest, gladdest bridal, we had reverence and ecstasy, and our real went so far to outrun our ideal that we left our ideal behind us—and now the feet of our real more heavily, and the race is spent. We covered the face of delight with our marriage pillows, and smothered it till it breathed no more. So we buried it, for it stared upon us. We two, man and woman, elected to a great fate, slayers of a supreme love, recreant to a mighty trust—who will take our brief?"—From a letter in the "Confessions of a Wife," in the July Century.

Sympathy With Childhood.

Those who have occasion to speak frankly concerning their own childhood experiences, are often found to remark that the greatest blessing that came to them was the sympathy of a father or mother, or of an elder sister or brother, with their tastes and ideals. There are few things so chilling to a generous young spirit as the sneer that follows the disclosure of his inner desire or purpose, and, on the other hand, the consciousness that he is understood and appreciated, is the very elixir of life to the boy or girl before whom the world is just beginning to open. Children who grow up unduly reticent and self-constrained, or who become morose and sour, probably have lacked genial sympathy in their earlier years. In their little hearts there is a purpose not to expose themselves again to ill-considered ridicule, or there is a silent conflict in their inner selves against the circumstances in which they are placed. Now, it is not enough for the older person to seek or demand the confidence of children in order to obtain it. One must win it; and there are few things that give a parent stronger influence over a child's life than to convince the little one that the parent has a genuine sympathy with it in its tastes and purposes and dreams.—The Watchman.

NERVOUSNESS AND SICK HEADACHES.

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Savings for Children.

A savings-bank account is a great incentive to thrift in children. If one is begun for the baby, even with a very small sum, and added to through childhood and youth with a certain proportion of the money that otherwise would be spent carelessly and thoughtlessly by the child, there will be a very respectable amount to the credit side of the ledger when the depositor is eighteen years old. The habit of self-denial is not the least of the substantial benefits that follow wise economy of money.—Ladies' Home Journal.

The Reading Habit.

Whoever desires to retain through life the habit of reading books and of thinking about them will do well never to intermit that habit, not even for a few weeks or months. This is a remark abundantly obvious to those whose experience of life has taught them how soon and how completely habit gains command of us. Its force cannot be realized by those who are just beginning life, when an unbounded space of time seems to stretch before us and we feel a splendid confidence in the power of our will to accomplish all we desire. The critical moment is that at which one enters on a business or a profession, or the time when one marries.

Those fortunate enough to keep up the practice of reading, outside the range of their occupation, for two or three years after that moment, may well hope to keep it up for the rest of their life, and thereby not only to sustain their intellectual growth, but to find a resource against the worries and vexations and disappointments which few of us escape. To have some pursuit or taste by turning to which in hours of leisure one can forget the vexations, and give the mind a thorough rest from them, does a great deal to smooth the path of life.—James Bryce, in Youth's Companion.

The inner side of every cloud
Is bright and shining;
And so I turn my clouds about
And always wear them inside out
To show the lining.

—James Whitcomb Riley.

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A RETROSPECT LOOKING FORWARD!

On August 8, 1900, the editorial below appeared in these columns. It was followed by ten editorials plainly setting forth the positions taken.

Two years have elapsed. The people were with us then. But there were some who were fearful. We think that in light of better conditions even they will now agree that the battle was worth while. Indeed even those who attacked our position (or mistakenly attacked the editor) will now find it difficult to perceive wherein we deserved other than approval.

But we have another purpose in reproducing this editorial and recalling those that followed it: On the eve of another campaign we would remind the citizens of North Carolina of the higher plane of public life that was opened to them when the Amendment was ratified. Let us press on into the nobler civic life that opens to us.

The editorial was as follows:—

IN VIEW OF THE RATIFICATION OF THE AMENDMENT.

The Amendment to the Constitution of North Carolina was ratified by the people August 2. It will go into effect in July, 1902, provided it is not declared unconstitutional. Its purpose is to eliminate from the body politic the ignorant negroes of North Carolina without depriving any white man of the ballot. If that part of it which protects the suffrage of white citizens should be found unconstitutional, and the courts should leave the other sections unmolested, the political party that proposed the Amendment and nearly every man who voted for it will have the whole of it undone, and try another method. But we hope this will not have to be done, and we have good reason so to hope.

The Amendment is expected to disfranchise about 80,000 negroes, and to lay aside, if not once and for all, at least for twenty years, every possibility of the dangerous influence in politics of the negro vote, and so lay aside the negro issue. This done, we have several things promised us and some others that we may rightfully expect.

1. We have it promised that the free schools shall be greatly improved. Mr. Aycock and all the men who have helped him campaign have promised this. We shall look for no paltry dealing with this promise, no little provision in fulfillment of so great a promise. But we shall look for such provision for the free schools that in every county they may be maintained at least four months in reach of all the children; and that teachers shall be paid a sum sufficient to command men and women of ability and preparation. To this end let every reader take his stand now.

2. We have it promised that new issues shall be introduced in North Carolina, and that every man shall be respected in his consideration and treatment of them. Henceforth, if a citizen desires to vote for a Prohibition candidate, let that man who charges that he is dividing the people for evil be discountenanced. If one decides that he is bound to vote for the Administration's present policy in the world at large and especially in our new possessions, rather than for an interruption and reversal of that policy, let the man who differing with him undertakes to do other than candidly persuade and reason with him be regarded as the worker of evil and unpatriotic. And so with all issues. Let us have, first, honorable questions. Let us, secondly, respect each man's right to vote his mind.

These two better things we have had promised us from a thousand platforms. We have the right to demand them. Besides we have justly to expect, in view of the ratification of the Amendment:

1. Abatement of the baleful partisan hatred that has grown so rife in North Carolina. There should be no more ostracism. There ought to be no further effort at drawing social lines. We ought to recognize each man as a citizen, a fellow-servant, a fellow-sovereign, a fellow-worker for the improvement of the world. We shall be done with epithets, contumely, hatred, and seek reason and truth.

2. We have right to expect to be freely suffered to give more consideration to moral character in selecting men for office, and instead of making common cause and accepting whole tickets regardless of personal qualities, to discriminate, and freely refuse to vote against unfit or unworthy candidates. Political parties must respect the moral consciences of the religious people. And in State and county affairs, we ought to vote with regard more to men than platforms.

3. We have right to demand that there shall be no more "red-shirt" brigades. We have contemplated the rise of these organizations with dread. Their purpose and method are subversive of the fundamental principles for which our fathers died and upon which our Nation lives. To foster it further will be dangerous to the last degree. We propose that every good citizen shall pledge himself to discourage by every means any semblance of "red-shirt" or other like bodies.

4. We have it partially promised, and we certainly have the right to demand that our election laws shall be absolutely fair; that each party concerned shall be fairly represented in registration, at the polls and in the count. All parties in North Carolina have been guilty here. Let them sin no more—or sin, if they will, at their peril.

5. We have right to expect that the priceless principle of free speech in a free land shall be utterly respected; and that the man who interferes with any speaker shall be promptly arrested and prosecuted.

6. We have right to expect that the colored people will receive better treatment. They have been treated very well by many; but in recent years the whole race has been made to bear the sins of a few evil doers. Our proper relation to the negroes is one of helpfulness. We have eliminated the colored voter; but let us not forget that we have the problem of the colored man yet to solve. We must minister to the negroes. If they lack sanity, we must minister reason to them; if they are ignorant, we must give them light; if they are evil, we must try and make them good. A defect discovered is a call for a remedy at your hands. The colored people are our fellow-men. All races are of one blood, are derived from one man and he from God. God is no respecter of persons. We must be kindly to our colored fellow men. We must educate them, we must be patient with them, we must lead them

These are some of the things we have right to demand or expect. The people have power to bring them to pass. Our liberties are in our own hands. Our honor is in our own hearts. Our welfare is ours to conserve or destroy.

God gives us the State. We have it to make the most of. We are working towards an ideal of government. We strive to find God's will as to our relations, and as we find it and incorporate it into our lives, we approach perfection. Citizenship is no secular relation. It is that relation in which one man seeks to apply God's will as to his relations to his fellows in the conduct of general order. We ought to pray God to show us His will. We have our high duty to God of working out in His name an ideal government in North Carolina. For this He led our fathers; for this they labored; in hope of this they died. We draw nearer now to realization. God grant that the purposes of the readers of this paper may be high and noble and that their hearts may be courageous and patient and sincere.

A Legend.

A legend was told me the other day which may interest you. A young man discontented with his lot, dreamed a wonderful dream. He was carried into a beautiful country, and was driven in state through leafy bowers and under arching trees, through groves redolent with orange blossoms. Rare exotics bloomed on every side. The place seemed a perfect fairyland of beauty. After driving for miles and miles, he stopped before a magnificent palace. It was built of marble, and the carving was of the finest workmanship. Its minarets and domes were ornamented with rare jewels, which flashed in the sunshine. The doors were of pearls, the floors of gold, and the ceilings, instead of being frescoed, were studded with rubies and diamonds. The building was of enormous size, covering, with its wings, fully a square mile, and everything was on a scale of rare splendor. Stepping to one side of the palace, his eye rested on a dark brown niche, small, but in such a striking contrast to the palace, that he asked the guide what it meant and why that was not marble also, and set around with precious stones. Imagine the young man's surprise when he said: "The fault is yours. This is the Palace Beautiful, and this is your niche. You have been unhappy because of your lowly station in life, and since you could not have a position of prominence, you have spent your time discontented, while others have been improving their time and talents. It rests upon you alone to make this palace perfect." The young man awoke, saw the lesson taught by his dream, and set to work to marbleize his brown niche.—New York Evangelist.

A SOUTHERNER'S IMPRESSIONS IN NEW ENGLAND.

An Idea for the South--The Turn Toward the Cross--Extracts from a Letter from Rev. John E. White, D. D., of Atlanta, Ga., to the Editor.

Rev. John E. White, D. D., spent his vacation in New England, having been invited to preach in several pulpits and to make addresses at two or three general meetings. We have his permission to print the following from one of his letters; and we are sure that our readers will read them with interest and profit.

* * *

This New England country grows on me. It would charm you with its beauty. Every turn of the road and corner of the street greets you with an inscription or statue or slab—telling its tale of some noble thing that somebody did for somebody else. The air is fragrant with heroism of one kind or another. I am impressed greatly with the civic educational value of monuments. The South has lost and will continue to lose in educational power by its lack of memorials to record its best traditions. New England is not all the result of Harvard and the public grammar and high schools. Its parks are universities of the common people. Every common bush is a fire.

There are a half dozen places in North Carolina where Baptists at little expense could supplement Wake Forest and The Female University immensely. Shiloh, Murfreesboro, Sandy Creek, New Bern, the old house between Cary and Raleigh where Meredith lived and published the Recorder. We have trouble getting the history written; we might put some stones to tell a quickened generation that we had a history to write.

I am not sure but that State Mission money would be well expended in inexpensive marble at every one of the places where God has blessed its work signally. Plymouth Rock is all over New England. The other day I spent half a day at the North Bridge, Concord, on one side of the town—where the first battle of the revolution was fought. It was not long after the heroism there that stones were set up to mark the glory places. I spent the afternoon of that day on the other end of the town—on the same road and there was Holmes, Hawthorne, Alcott and Thoreau. "The friends by the River," in a cluster. The North Bridge end of the road begot them and their end of it.

All my thought here run back home. The New Englanders do not know half as well that the South carried at least half the glory of the revolution, as I know and all know in the South that New England carried the other half. That is because we have cared so little ourselves to honor places and names with tokens to be read of all. I think of it now when Judge Schenck of Greensboro, was at work at Guilford Battle Ground, I had little disposition of sympathy. If Guilford Battlefield was in Massachusetts it would be a garden of heroes. Who of us know where the Battle of Alamance was fought? That was ten years before Concord. A New Englander the other day knew nothing of it whatever. I think he still thinks I was drawing on my imagination. If that ground was hereabouts its marble would be higher and whiter than that at Lexington and Concord.

* * *

The Baptists of New England are very cordial in their welcome to a Southern visitor. I have preached in two of their churches and at one of their summer Chautauqua's and the wonder to me is that they should invariably speak warmly of the kind of preaching they got on account of its loyalty to Paul's Christ. The blight of Unitarianism is all about. There are more adult baptisms in Atlanta, Ga., in one year than there are in Boston with its million of people in two. The best foe that can arise against the new theology is Utilitarianism. It wont work when sinners are to be saved. Its inutility is glaring. If you say this to a new theologian he will, if he dares, sneer at conversion and say it is the weakness of our churches, that so many are induced to make a profession of religion. I am no apologist for orthodoxy and I don't thank any man for calling me orthodox if the implication is that I hold to old creeds and old forms of faith as inviolable patterns. But if the issue is raised between orthodoxy and heterodoxy, I'll take the one the sinner and the mourner and the dying man takes, even if it is heterodoxy. God has one of His revelations writ in human consciousness. The soul will tell you what and where is Truth by the pointing of its deepest need. There is somewhere an answer to the soul's necessities. That answer is God's Truth. I want to find that.

Of one thing at least my own heart assures me, and my experience with men assures me and my observation in New England assures me. It is this: The man of good morals, the man not in trouble and the man in good health is the only man who turns to a bloodless Gospel. If there is exception to this fact it will be found in those regions, where the bloodless Gospel is the only Gospel he has at hand.

If I were a pastor up here in New England I would be forced into a most offensive orthodoxy. Because I find the cities crowded with sinners who are not being saved, churches that are not being filled and an open-eyed unbelief in the Bible that is growing by day and night in the teeth of the best Christian scholarship of America and the most advanced theology.

Dr. Hobart of Crozer, tells me there is the beginning of a reaction. Dr. Hyly of England, who was one of the most intense preachers of the old Gospel at Martha's Vineyard—a young man—says that they passed through just such a period in England, and that the compass point of theology has swung back till it again points to the blood of Christ for the healing of the soul. That is because the needs of the soul are fixed needs. They never did swing away from the blood of Christ. And that is the security of the cross. The soul's needs are as fixed as the unchanging Christ. The Christianity of Paul, the plain Gospel of a divine miraculous Christ who did something at Calvary that effected the possibility of the New Birth, will endure because human nature endures and because the soul will not be satisfied without it.

Ah, well, our circumstances make much impression upon our beliefs. Christ said "I will make you fishers of men." The man who is really engaged with men and their sins face to face and heart to heart is very likely to want the Gospel of the Blood—to fish with.

The Prayer of Cranmer Before Going to the Stake.

O Father of Heaven, O Son of God, Redeemer of the World, O Holy Ghost, three persons and one God, have mercy upon me, most wretched caitiff and miserable sinner. I have offended both against heaven and earth more than my tongue can express. Whither, then, may I go, or whither shall I flee? To heaven I may be ashamed, to lift my eyes, and in earth I find no place of refuge or succor. To thee, therefore, O Lord, do I run; to thee do I humble myself, saying, O Lord my God, my sins be great, but yet have mercy upon me, for thy great mercy. The great mystery that God became man was not wrought for little or few offenses. Thou didst not give thy Son, O Heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner return to thee with his whole heart, as I do at this present. Wherefore have mercy on me, O God, whose property is always to have mercy, have mercy upon me, O Lord, for thy great mercy. I crave nothing for mine own merits, but for Thy name's sake, that it may be hallowed thereby, and for Thy Son Jesus Christ's sake. And now, therefore, O Father of Heaven, hallowed be thy name.

Why God Loves Us.

It has been said by some one, "Suppose the sun in the heavens, which enlightens and warms and fructifies everything, were a rational being, which could see everything which it affects; it would then behold its own image in every sea, in every river, in ever lake, in every brook; nay, it would even see itself reflected in the loftiest mountains of ice; and would it not in the abundance of its joy, forgetting itself, embrace all the oceans, seas and rivers, nay, the very glaciers in its arms, and delight over them?" Thus Jesus Christ, the Sun of righteousness, beholds his image and divine work in every renewed soul as in a polished mirror. Thus our eternal Father beholds in his children the beauty of his Son Jesus Christ, with a complacency which is more than we are able to express. He embraces them with the arms of his love, and he loves the image of himself in which he has renewed them.—Dowling.

A Question.

"On a beautiful Sunday morning four young ladies sang, "I'll go where you want me to go, dear Lord." On Monday evening one of the young ladies was at a theatre, another at a card party, another at a dance and the fourth was found in a down town mission singing, "I'll do what you want me to do, dear Lord." With which one of the four do you suppose the Lord was most pleased? —Baptist Banner.

Three Grand "If's" of C. H. Spurgeon.

BY REV. W. B HARRELL

Some years ago, when this writer was pastor of a country church, in Craven County, N. C., he was invited to spend the night with a family, "in very moderate circumstances," (as the world counts it) but they were rich in faith, and "sound and solid" in the doctrine of God's electing love and care for His people.

The house in which they dwelt, was somewhat dilapidated, with two rooms below, and one above, in the attic or garret, which was reached by a rickety flight of stairs in one corner of the room where the cooking and the eating and the living were all done together.

They were some of "the poor," who have "the Gospel preached" to them, as said the Blessed Lord Jesus. When the hour for retirement came, and after "family prayer" for the Good Father's protection over us for the night, the kind sister lighted a straw, which she drew out from a straw-broom, and touching the lighted end of it to a tallow home-made candle about half consumed, in a tin candle-stick, she handed it to us, saying, as she pointed to the stairs, "You'll find a bed up there." So, bidding them "good-night," we retired, as directed.

The only furniture in that dreary, upstairs room, was a scant-looking bed, in one corner, with a small table near it; and putting the candle down on the table, we discovered, lying there, a book about the size of the "North Carolina Fourth Reader," and, on examination, it proved to be a volume of sermons by Rev. C. H. Spurgeon. Now Spurgeon always was a great favorite of this writer, and, at once, opening the book, casually, our eyes lighted upon, what we style the "Three Grand If's of C. H. Spurgeon" in this article, and they are as follows:

1. "If Christ in His poverty made us rich, what will He do now that He is glorified?

2. "If the Man of Sorrows saved my soul, will the Man now exalted suffer it to perish?

3. "If the dying Savior availed for our salvation, should not the living, interceding Savior abundantly secure it"?

These grand "if's" with the overwhelming thoughts that were suggested by reading them, that rose higher and higher, as we read, seemed to, almost make us forget the cold attic, and the little short bit of tallow candle now burning low in the socket, but we couldn't put down the book, till, in answer to the first "if," the words of the apostle Peter came into our mind, (1st Pet. v.i.) He will make us "partakers of the glory that shall be revealed" in Christ. And (in 2nd Pet. 4) having the precious promises, we are "partakers of the divine nature," through the glorified Savior; all this, and more, not yet revealed to us; but is fully assured, to every one who believes in the Lord Jesus.

Again. The exalted Son of God, having saved us through faith, will He suffer our soul to perish? Hear Him ,(in John x. 28), "I give unto them eternal life, and they shall never perish." Their salvation is assured through the work of Christ; and all real believers are saved forever. There is not, nor can be, a "falling from grace" with them, of whom Christ says, "they shall never perish." Again. The Blessed Son of God who said, (in Rev. 1. 18), "I am he that liveth, and was dead," and is now at the Father's right hand in heaven interceding for us, will, indeed, abundantly secure the salvation of all whom the Father "hath given" Him. See this (in Heb. vii. 25), "Wherefore He is able to save them to the uttermost, that come unto God, by Him, seeing He ever liveth to make intercession for them." So we know He is not only abundantly able to save us, but that He is as willing, as He is able; and that is enough for me. Here this scribe has rested for fifty-five years, and will, to the end. So be it. Amen!

W. B. HARRELL.

Dunn, N. C.

Take Time.

Take time to breathe a morning prayer, asking God to keep you from evil and use you for His glory during the day.

Take time to read a few verses from God's Word each day.

Take time to be pleasant. A bright smile or a pleasant word falls like sunbeams upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity, and, you know,

True politeness is to do or say
The kindest things in the kindest way.

News Notes.

....Piedmont Union will meet with Southside church, Greensboro, this week.

....Rev. L. B. Boney has resigned his field in and around Wilmington to take a course in our Seminary.

....Rev. G. L. Finch preached in the Raleigh Tabernacle Sunday morning, and Dr. T. N. Ivey preached for the church Sunday night.

....Pastor Hubbard will soon return from his vacation and take up his work in the Raleigh Tabernacle. His people will be glad to see him again.

....Between $15,000 and $25,000 has recently been left in wills to carry on the work of education by the Presbyterians in Western North Carolina.

....We spent a day pleasantly with Dr. J. D. Hufham last week. He appears to be enjoying perfect health, and in all respects is as much himself as he ever was.

....Remember to set apart one Sunday in September to emphasize the value of Bible Study. Let's have a great winter's work in the Bible. Let us straighten up our Bible work all along the line.

....Buies Creek Academy opened with the largest enrollment in her history. Twenty-seven counties and four States were represented. The walls of the new building are at the top of the first story.

....Rev. John E. White preached two excellent sermons in the Raleigh First church Sunday. Everyone comments on his growth in stature and in thought. He will preach again for the First church next Sunday.

....We offer this week another example of the work of the Baptist Female University in the report of the Summer School of Sunday-school Methods. We are indebted to Miss Kate Bagley of Scotland Neck, for the excellent report.

....Rev. J. J. Douglass and Mr. D. Worthington of Wilson, have worked together in the production of an historical romance of early Carolina days. We shall look for its publication with interest, and we hope it will achieve a great run.

....Methodists, Presbyterians and Episcopalians in North Carolina have millionaires in their communions. But the Baptists have no one or two or ten particularly rich men. We must depend upon the sacrifices of the many, which is as we would have it.

....Raleigh—First church, Raleigh Fayetteville Street church, New Bern Tabernacle, Franklinton, Graham, East Durham, Fayetteville, Weldon, Edenton, Laurinburg and Spring Hill, Enfield and Halifax, and one or two other fields have either lost their pastors recently or are about to lose them.

....We would not be left out of the list of those who greet Dr. A. J. S. Thomas as he returns to the Baptist Courier's desk after a long and trying illness. He is one of our valued editorial friends, and his paper is read in this office with unfailing interest and profit. Long life to him and the Courier.

....Our friends will hereafter find the Recorder office at 106 West Martin street, Raleigh, up stairs—the street leading to the Union depot. The Progressive Farmer, the Raleigh Advocate and the Recorder each have rooms on the same floor. No doubt we shall make a happy family, since happiness goes by way of unlikes.

....While Rev. T. S. Wright was holding a meeting in one of his churches the Democratic Convention of Richmond County renominated him for sheriff. He is a very remarkable man, a powerful leader in county politics who maintains a strong hold on his churches all the while. He could afford to drop out of the pastorate, but neither he nor his churches desire that.

....Rev. A. D. Hunter, engaged in our century education work, was at Flat Rock, Central Association, third Saturday and Sunday in this month. He was at Youngsville Sunday night—same Association. Both these places paid some cash, and it seems to Bro. Hunter these two places can by December 1st finish up at least $200. They can if they will all work together in each church.

....The road is full of Johnsons representing different objects, and the brethren are continually getting them mixed up. Two of them are preachers but one is decidedly not, and that one is the writer of these few lines.—Charity and Children. Even a Johnson has the Johnsons mixed. There may be two "Revs," though we doubt if there is one. There certainly is but one Elder, and only one eldest!

....Treasurer Averitt is in receipt of a letter from Mr. S. A. Bain, of Cornelia, Cumberland County, enclosing $[illegible] for the Orphanage "which is the [illegible] of the sale of Lilly's Grove Baptist church, the said amount being donated by the trustees of said church to the Orphanage." We have no further [illegible] this subject. We are grateful [illegible] for this very substantial [illegible]—Charity and Children.

....Rev. J. R. Taylor writes from Bayboro: "Bro. John Mitchiner, recently from Louisville, Ky., came to us the first of August, and stayed for two weeks. Our meeting at Bayboro was quiet, but moving and impressive. The meeting at Maribel was better because we had more cooperation. We had two for baptism here. This is a hard mission field, but Bro. John preached the Gospel in such a simple way, that every one became interested. The pastor expects to go back with him to the Seminary."

....We read with interest a page in the Baptist Argus devoted to the Folk brothers—a remarkable family of young men. They have entered a variety of employments, and each one has succeeded in his sphere. One is editor of the Tennessee Baptist and Reflector, another is President of a College, another is an eminent lawyer, another is a rising young minister, another is Treasurer of the State of Tennessee. One other died in the first flush of a promising life. What a tribute these boys are to their parents. We are glad to say that four of them were educated at Wake Forest College.

....Rev. V. M. Swaim writes: "The South Yadkin Association will convene with the church at New Hope, Iredell County, N. C., on Thursday before the first Sunday in September, 1902. Statesville is the nearest railroad station. Visiting brethren from a distance will be met at Statesville on Thursday and conveyed to place of meeting free of charge. Those desiring such accommodations will please write to Mr. S. O. Lazenby, Sigma, Iredell County, N. C., not later than the last day of August 1902. We hope to have a number of the visiting brethren with us. All are cordially invited, and will be warmly welcomed. Come!. August 18, 1902."

....Secretary Cullom writes: "In so far as the Board of Education is concerned in that 'running start' of which Bro. Johnson speaks in the Recorder of August 6th, it should be remembered that $750.00 of the money there spoken of was money borrowed from one of the banks in Raleigh, and that all of it is not yet paid back. When our people remember this, let them also remember that there are almost as many applications before the Board now for next session as were received during the whole of last year, and that these applications are well backed up by churches and pastors. While the Associations are meeting and planning their work for another year, will the brethren not think of this work with a liberal heart and try to so increase their pledges and contributions for it that the Board can invite all these men to come?"

....The English Methodists have taken a step which has brought them prominently before the London public. They have purchased a large piece of ground in the heart of London, now occupied by an amusement hall, a theater, and business blocks, paying for it more than $1,000,000; and on this site they are soon to erect a denominational headquarters with accommodations for the various offices of their societies and bureaus, disposing of the remainder of the ground on as favorable terms as possible. The investment of so large a sum in a single building has been criticised by some, who advocate the use of the money, raised with so much sacrifice as part of a "twentieth century fund," in a number of smaller enterprises. But the present plan will aid in the development of denominational spirit and prestige in a way that smaller investments could not. The new building will be near Westminster Abbey and the Houses of Parliament. The emphatic Wesleyan protest against the education bill now before parliament has also attracted much attention in England.—Chicago Standard.

Will the Debt be Paid?

I am constantly being asked the question, "Will the debt on the Baptist Female University be paid by the Convention?" At first I did not know what to say. I could only reply, "It is to be hoped it will;" but now I answer with a vigorous "yes." Since visiting some of the churches and associations, there is much to make me feel that it is going to be done. The Flat River, with its vigorous body of pastors and laymen, will at least double its pledge at Winston. The Liberty Association, that I have just attended, made me catch the spirit of hope as I had not had it before. The brethren had already met and made an apportionment to the different churches. In the Association the churches, in the main, assumed these apportionments and before adjournment rally meetings were arranged for all the churches. The brethren there are hopeful, and will raise even more than we thought they could. If all the Associations will do as the Liberty has done there will be absolutely no chance for failure. Let the leaders in each Association see that it is done. W. F. FRY.

Durham, August 22, 1902.

FEVERISHNESS AND HEADACHES
Cured immediately by Hicks' Capudine. Headache Cure. No bad effect whatever Sold by all druggists.

Yadkin Association.

On Wednesday, the 13th, we landed in Rockford on our way to the Yadkin Association. We spent the night in the home of Bro. J. G. Burrus, who has been Moderator of the Association seventeen years. If we could not share the hospitality of his home and not see him in the Moderator's chair we would not feel like we had been to the Old Yadkin. We don't know a man better qualified to fill the place or who has the cause of Christ at heart more than he.

On Thursday morning with Bro. Burrus as driver and his daughter, Miss Ethel, and Miss Josie Lyon, drawn by a pair of good horses, we went eighteen miles to Forbush church in Yadkin County. This is one of the best church buildings in the Association, a large house nicely painted and furnished, on a hill in a beautiful oak grove.

There were quite a number of the brethren on the ground, and it was a real pleasure to see them face to face and greet them with brotherly love after another year has past and gone. We missed Bro. J. J. Angel so much. He died last March. He was one of their best preachers.

The opening sermon was preached by T. C. Myers. He stressed unity of spirit and brotherly love. And then the 113th session of this body was ready for business.

Of course Bro. Burrus was made Moderator and J. H. Hendricks was elected clerk. The territory of the Association is all Yadkin County, about two-thirds of Surry, and one church each in Davie and Iredell. There are forty churches with a membership of about 2,800. Two churches were received by letter, Enon and West Bend. Reports on the several objects were read and discussed. Pledges were not in excess of last year, but none were passed over.

Some of the brethren think it best to divide the Association, making the Yadkin River the line; all the churches on the north side to form a new Association to be called the North Yadkin. We hope the brethren will seriously think over this matter, ask for direction from the proper source and act accordingly.

Allow me to make a few suggestions. When you are appointed a delegate to your Association, go. Go in time; stay to the end. Stay in the house. Vote on all questions. Don't make long speeches. Have more songs and prayers and less preaching during the business hours; and last but not least, bring a list of new subscribers for the Recorder with you. Let's do this, brethren, and make our Associations feasts of good things.

We had a good meeting. The next session goes to Beams Shoals.

Bro. M. Baldwin is the oldest preacher in this Association. He is in his 77th year. He has been a reader of the Recorder sixty years. He attended every day and enjoyed the meeting more than any one present.

It was our good fortune to sojourn in the home of Bro. E. T. Davis. He and his Christian wife, noble sons and accomplished daughters, placed us under a debt of gratitude that will be hard to repay. It is a blessing to rest in a Christian home.

You will next hear from us at the Liberty. J. W. COBB.

We Must Move Up.

The Associations are now on in real earnest. I had hoped with the beginning of the Associations there would be an increase in the acknowledgements in the Recorder, but for the last few weeks the amounts coming in have been distressingly small. Let us take a few comparative figures:

August 1, 1901, $171.89 was the amount acknowledged for State Missions. For the corresponding week this year we received $103.23.

August 7, 1901, $215.17. For the corresponding week this year, $41.89.

August 14, 1901, $126.83. For the corresponding week this year, $80.64.

August 21, 1901, $74.28, while last week the acknowledgment showed only $63.27.

It takes no prophet to see how much we will fall short if we continue at this rate. What the trouble is I do not pretend to know. If it is caused by the prosperity of which we have promise, we need fear the Lord will yet cut short our prospects. Surely gratitude to Him who is smiling upon us with such favor should prompt us to bring the "tithes into the storehouse" and "honor Him with our substance." Brethren, remember that the very prosperity which we are now enjoying is working a hardship on our missionaries. They receive the same salaries they did years ago when living was from 25 to 50 per cent cheaper than it is now. Because of the inability of the Board to pay them their salaries quarterly, many of them have been forced to buy provisions on time and at higher prices than they would have paid had they been able to pay cash. If we pay these missionaries the small salaries which we have promised, the funds must come in much more rapidly than they are now doing.

I verily believe that our greatest danger now is over confidence. Because of what was done last year we begin to think that no specially great effort will have to be made. Let any who entertain such a thought dismiss it immediately. We must do considerably more between now and the Convention than we did for the same time last year if we go up to the Convention without debt. There are other important matters claiming our attention, but we must let nothing interfere with our contributions for State Missions. The Board has made a solemn contract with our missionaries and it is entirely dependent on the contributions of the churches to fulfill this contract.

It will not be possible for the Corresponding Secretary to attend all the Associations. He will reach as many of them as possible. Will not some brother at every Association see to it that State Missions has a hearing? It is a work in which we are all interested and in which we must all take an active part if we succeed in what we set out to do this year.

Do not forget, brethren, that for the last four weeks we have fallen behind when we should have gained ground. Not another day can be lost. Let every one go earnestly to work for State Missions during the three months which remain.

LIVINGSTON JOHNSON,
Cor. Sec.

Dr. Moore and His Critics.

The Biblical Recorder of August 20th says:

"We have information—and it has been stated publicly in the Christian Index—that President Montague left Furman University because there were teachers (or one teacher, Dr. G. B. Moore) in the school whose attitude toward accepted religious doctrines was detrimental, in his opinion, to the Baptist conception of Christianity. If this is so, we should think Dr. Montague would have remained at his post and made the issue. There is more or less demand in South Coralina for the retirement of Dr. Moore. How much of this is due to his connection with the Baptist Courier—on which a considerable war has been made for some years—and how much is due to unclouded love of the truth, we cannot say. We may state so much as news, and say no more lest we embarrass the work of a sister Convention. We may say that as a rule we have slight respect for the heresy hunter and his kind; and of interference with college faculties. When trustees have to be prodded into employing candid and true men it is time to give up."

I am sure the editor of the Biblical Recorder would not willingly help to circulate a damaging rumor against a good man.

There may be some demand for the retirement of Dr. Moore, as there sometimes is for other men who think and dare give expression to their thoughts, but Dr. Moore's friends, and they are numerous, believe this demand is based on a misapprehension of the facts, a misunderstanding of the situation, or a disposition on the part of some persons to regulate. The matter was carefuly investigated by the board of trustees in June last. Dr. Moore was before them, and made a full and frank statement of his position, questions were asked and answered, and the trustees passed resolutions expressing their confidence in Dr. Moore, and in the soundness of his theological views.

Dr. Moore's friends believe in him as a man and as a scholar, and they deny the charge that he is unsound, and that his "attitude towards," etc., etc. Some people may believe that, but those who know hm best know that such a charge is unjust, unbrotherly, and untrue. I know Dr. Moore as intimately as one man can know another, and I know him to be a gentleman, a scholar, an humble, devout, consistent Christian, and a true Baptist.

In offering his resignation as President of Furman University, Dr. Montague did not give any reason. If he "left Furman University because," etc., he never said as much to the trustees, to the faculty, to Dr. Moore and his friends, or to the Greenville Daily News, which published a lengthy interview with him a few days after his resignation. Dr. Montague did say to a number of friends that he saw a great work awaiting him in Alabama, he said the salary was larger, and that he felt that the hand of the Lord was leading, etc.

The Christian Index did not say that Dr. Montague left Furman University for the reason assigned by the Biblical Recorder, as quoted above. The Index contained an article written by Dr. E. J. Forrester, in which he said, speaking of Dr. Montague's resignation: "He, doubtless, does not think it worth while to subject his arduous, herculean and magnetic labors to the constant and fearful discount made by the presence of infidel recluses in a faculty." It will be observed that Dr. Forrester mentions no names, and he does not say there are "infidel recluses" in Furman's faculty; he only makes a general remark; he insinuates, but he fails to specify, and makes no direct charge; he says, "doubtless," etc. In the same way thousands of good men may have suspicion cast upon them, and be forced to go out before the world with a stigma resting upon them. Is it fair, is it right, is it brotherly, is it Christ-like?

A. J. S. THOMAS,
Ed. The Baptist Courier.
Greenville, S. C., August 21, 1902.

The School of Methods at Montrest, Aug. 3-12, 1902.

Montreat, the home of the School of Methods, is a little village two miles from Black Mountain Station on the Southern Railroad, and a few miles east of Asheville. The first settlement here was made some four or five years ago, and since then, it has grown rapidly in favor as a summer resort.

The Montreat Hotel, our home while in that village, is built on the side of a mountain and from the rear we were reminded of the walled cities of old, so completely did the moutains surround us, that they seemed one continuous wall.

Our meetings were held at the Union Chapel, which was built by Rev. Mr. Gales, an Episcopal minister, who, by the way, prays without a prayer-book. Mr. Gales was exceeding kind to all our people attending our meetings, taking part in all the exercises and giving aid to us in every way within his power.

On Monday morning, August 4th, the School of Methods met for organization. Mr. T. Neil Johnson, the Secretary of the Sunday-school work of North Carolina, was the presiding officer.

Special attention and emphasis were to be put upon primary work and as a consequence most of the teachers in attendance were in charge of primary departments in their respective schools. Two most excellent women had charge of this division of the work—Miss Finie Burton, of the Louisville Free Kindergarten Association, in Louisville, Ky., and Miss Lida B. Robertson, of Mobile, Ala. Miss Burton has had unusual training and much experience in her work. She brought to us many valuable ideas. The manner in which she presented her lessons had much to do with the hearty good-will with which they were received. She seemed bubbling over with love for her work which lent to it an enthusiasm and attractiveness such as can come only from a strong true spirit which has communed with God and had His blessing on her work.

Miss Robertson presented the country phase of Sunday-school work rather than from the standpoint of the city. She is engaged largely in writing, having some years ago had charge of the primary department in our International Sunday-school Lessons. She dwelt on the individual rather than the class work. She said in substance, "So far as reaching souls is concerned, I found I was almost a failure as a class teacher, for with me it takes personal contact of my spirit with the spirit of the child to do him real lasting good." Those who met Miss Robertson instinctively felt that she had been with Jesus.

The work of these two consecrated women consisted in lectures, and in practical teaching followed by open conferences.

There were many interesting points discussed. The two most instructive to us were: (1) Shall we always follow the International Lesson for primary classes? There was much said on the subject. The sense of the class seemed to be that the prescribed course should not always be followed. Some, who as a rule use this course, told how they modified some lessons that were hard to teach; others took their lesson principally from the golden text; while others did not use the International Lesson at all, but other systems.

2. To what extent shall we use illustrative material? With one accord it was decided that this was sometimes carried entirely too far. Use illustrations, they said, to help teach or enforce a

truth, for, of course, we always have to begin with the known and work to the unknown in teaching; but when the illustration is the thing taught rather than the lesson itself, then the illustration is not only a failure but really harmful.

Brother Spilman gave us two most excellent talks on "How to Prepare Next Sunday's Lesson," and "The Teacher Before His Class." No one could have heard these and not been greatly benefited and strengthened.

The black-board work was under the management of Mr. Wilkins. He divided this into Practical and Ornamental black-board work, giving us two most helpful talks. He also insisted that illustrations should be used to make truth clearer, not to veil it.

On Tuesday and on Friday nights we were highly entertained as well as greatly instructed by lectures from Dr. Collier Cobb of our State University. The lectures were illustrated with stereoptican views, which were the work of Dr. Cobb himself. On Tuesday night his subject was "The Sand Reefs of Eastern North Carolina." On Friday night, "The Yellowstone Park." We never realized the magnitude of the sand reefs or the beauty and grandeur of our National Park, as we did when we saw the wonderful views given by Dr. Cobb.

Lectures were also given by Rev. Livingston Johnson of our State Mission Board, and by Dr. Vann of the Baptist University for Women, in Raleigh. These were both great lectures, such as these men always give an audience.

Last, but by no means least of these workers, is Mr. T. Neil Johnson. He has the science of management down to a fine point. While he took very little really active part himself, he had all done as he wished it. We, and I speak for all the delegates, are much indebted to Mr. Johnson for his fine selection of instructors and lecturers.

Some of the brethren on the program found it impossible to attend the meeting. We are sorry for ourselves and for them. Sorry for ourselves because we missed their valuable instruction and for them because they missed the many good things that were there.

The music was really spiritual. There were no set solos or duets but music prompted by the inspiration of the hour.

The singing was led by Mr. Highsmith of Durham.

We all came away glad that we had been to Montreat, heard so many things that we believe will help us in days to come; seen so many interesting places and met so many pleasant people. Let us all be on hand next summer ready for climbing mountains. May we all be able to reach the top next year.

The Work of Rev. W. H. Wilson.

Recently I have visited again the places dear to me in the days of my childhood. A wonderful transformation has taken place. Where once there was spiritual desolation now there is religious growth and prosperity. A splendid house of worship well finished and furnished invites the eager crowds to hear the word of God. It has been largely through the untiring energies of Rev. W. H. Wilson, who is now about to complete his twenty-second year as pastor of Sharon church in Rockingham County, that this great change has been brought about. The church now numbers 160 members, and has two mission stations. At one of these stations one of the best houses of worship in the county has been erected. Fifty-two persons have been received into the fellowship of the church during the past year. Three good Sunday-schools are carried on in connection with the work of the church and weekly prayer meetings are conducted by the members. Bro. Wilson is a born leader, wise, conservative and safe. Nearly a dozen church buildings have been planned and finished under his guiding hand within a few years. He does not know how to fail. His strength of character, his preaching power and his executive ability mark him as one of the best preachers in the State. He deserves to be congratulated on his staying qualities. Almost any field can be made to blossom like the rose if the pastor can stay long enough, preach well enough, and lead his people into large and better things. Bro. J. A. Garrett of Broad Street Church recently aided Bro. Wilson at Sharon in a very successful meeting. He has special gifts along evangelistic lines, having held a number of good meetings within the last year. The people were delighted with his work, and speak of him in the most affectionate manner.

H. A. BROWN.

A Pitiful Sight

Is to see the little one so dear to us gradually sinking day by day by the drainage upon its system from the effects of teething. The wise mother gives Dr. Biggers' Huckleberry Cordial. It never fails to cure Cholera Morbus and Dysentery, Flux, etc.

Sold by all Druggists, 25 and 50c. bottle.

Acknowledgments.

Aug. 27, 1902.

State Missions.—W. M. S., Apex, (vol. fund), $5.00; W. M. S., Morehead City, (vol. fund), 2.50; Calvin's Creek, Eastern, 2.33; W. M. S., First, Raleigh, 7.79; Y. L. M. S., W. Washington Street, Greensboro, 2.25; Y. L. M. S., W. Washington Street, Greensboro, (vol. fund), 5.00; Berry's Grove, Mt. Zion, .55; Yadkin Association, 9.27; W. M. S., Mt. Airy, (vol. fund), 5.00; Pilot Mt. Association, 35.00; W. M. S., Snow Hill, Neuse, 2.00; Mar's Hill, .75; W. M. S., Warsaw, 4.25; Northern Union, Eastern, 4.64; Dobson's Ferry, 10.00; Emmas Chapel, .95; Broad Street, Winston, $5.00. Total this week, $102.28. Previously reported, $5,641.00. Total this year, $5,743.28.

Foreign Missions.—Hickory, $1.45; W. M. S. Mebane, Mt. Zion, 6.75; W. M. S., First, Raleigh, 15.52; Yates M. S., Raleigh, (Missionary), 7.00; Troy, Montgomery, 2.20; Yadkin Association, 24.44; East Durham, 20.60; Coleraine, W. Chowan, 10.90; W. M. S., Mt. Airy, 7.50; Mars Hill, 15.76; Orphanage, 13.63. Total this week, $125.75. Previously reported $7,550.84. Total this year, $7,676.59.

Home Missions.—Williamston, $15.25; Riddicks Grove, 1.16; W. M. S., First, Raleigh, 7.77; Sanford, 7.01; Sunbeams, M. St., New Bern, 5.18; Yadkin Association, 10.55; Chowan, W. Chowan, 7.00; Mars Hill, 1.83; W. M. S., Hebron, 5.31. Total this week, $61.06. Previously reported, $4,776.09. Total this year, $4,837.15.

Education.—Berry's Grove, Mt. Zion, $2.00; Yadkin Association, 3.55; Reed's X Roads, 2.81; Potecasi, W. Chowan, 10.00. Total this week, $18.36. Previously reported, $2,651.79. Total this year, $2,670.15.

Ministerial Relief.—Yadkin Association, $9.35; East Durham, 5.03; Rives Chapel, 1.42. Total this week, $15.80. Previously reported, $532.61. Total this year, $548.41.

Total reported for all objects this week $323.25
Previously reported for all objects 20,238.32

Total reported for all objects this year 20,561.57

Correction.—Owing to a typhographical error the total amount for State Missions last week was $6,641.00, when it should have been $5,641.00.

WALTERS DURHAM,
Treas. Bap. State Con.

By Keeping a Bank Account You Will Acquire Habits of Thrift. Every Person, Young or Old, Should Keep One.

CAROLINA TRUST COMPANY,
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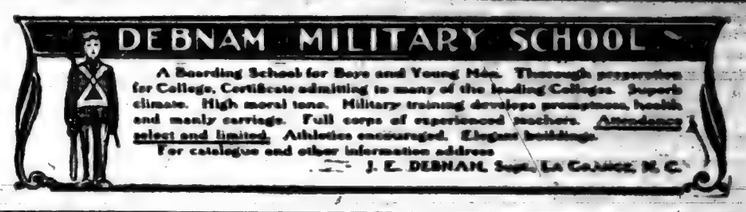

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SCHOOL-DAYS.

In a few days school-room doors will open again, and the preparation of the rising generation for a new and nobler time will take its onward way.

We reckon, after a little general "figuring," that nearly 7,000 North Carolina boys and girls will find themselves away from home, and save for the mothering of the institutions that shall receive them, they will be quite free and independent and responsible.

It is a strange feeling that comes over a boy when it dawns upon him that he is in quite a new relation to life, when he sets about buying things, managing for himself and going to bed without telling anyone good-night;—it is the beginning of the estate of manhood, the ending of the happy estate of childhood. God be thanked the more if it be gradual.

It is a hard time for mother and father. Their best is now done. They may only long and watch and pray and wait, and make new sacrifices perhaps. Their child has begun to draw away from them. The life that they launched slips now the home moorings and sets toward the bar, beyond which awaits the great ocean of life. O, how deep are their hopes!

Now what are these six or seven thousand young men and women to do? We cannot tell them all. But we venture some suggestions of a course that will go far toward making their new relation happy and successful:—

First. Keep the home-ties strong. Write home to mother a long, careful, loving letter once, if not twice a week. Let it be your level best. Not far hence you will have need of the talent for writing a letter.

Second. Cling to the home Bible. Read it every night or morning and read it with home thoughts.

Third. Be constant in prayer. For one Father follows the boy away from home even as He followed fleeing Jacob of old. Be not ashamed to pray. Let not your courage fail here.

Fourth. Get acquainted with your school-mates. They want to know you as you want to know them. There is amongst them surely a new and priceless friend. Find him. And if they come to play pranks, treat them handsomely—like a gentleman; and you will be treated like a gentleman. On such occasions an easy, good-natured manner is worth all the hot-headedness in the world.

Fifth. Get at your books earnestly and with a calm, determined, conquering spirit. If the task is hard, remember that its hardness is its glory. There is nothing in an easy task. Obstacles are things, said a philosopher, that show what men are. An entire school course will depend upon the habit of persistence that you form at the first; aye, an entire life will depend upon it.

Sixth. Get into the life of the school. On the play-ground, in school-room, in society-hall, at church and Sunday-school, and in your boarding-house, be a boy among boys, or a girl among girls, natural, interested, active, good-natured and high-toned. Let your life touch the school life and have part with it at every

Take it for granted that your [illegible] once just where you are, [illegible]derstand you and are interested in you, and will be glad to be friends with you. Cultivate their acquaintance. They are teachers because they are able and fit to help you and because they love to do it. They are there as your friends and advisers first, as your teachers afterward. Get close to one teacher and stay there.

BIBLE STUDY.

Above fourteen thousand churches last year observed one Sunday in September as Bible Study Sunday. But none of them was in North Carolina!

This year that shall not be.

The Bible is much talked about; but it is more neglected. The Bible is defended now more loudly than it ever has been, but even those who defend it are not studying it as they should.

We have moved, all of us, into a new time with regard to the Bible. We must cease to be content to read the Bible. We must study it. We must seriously, earnestly study it. We must do this or lose it.

The last Baptist State Convention appointed a Committee to call the attention of the churches to the value and the necessity of studying the Bible. That Committee, composed of T. Neil Johnson, W. R. Cullom, and John T. Pullen, authorize us to make this appeal to our churches to set apart one Sunday in September to emphasize Bible Study.

The plan is simple. All that is asked is that the pastor will preach on Bible Study. If on that Sunday or a Sunday following some one will organize a class, all the better. Only let the value and the necessity of studying the Bible be duly pressed home to the people.

The Sunday-school is the place for Bible Study; but the Home is a greater place. And, since the Sunday-school lessons are not entirely adequate, Sunday or week day classes for special or topical study of the Bible may be wisely instituted.

Will the pastors who will preach on Bible Study to their church or churches in September kindly send us word by postal card, saying anything that may seem calculated to encourage others to do likewise!

THE PRINCIPLES OF JESUS.*

A better question than What Would Jesus Do? is What Does Christ Approve? To be sure, Jesus is our Example, but His nature and His environment were such that the question, "What Would Jesus Do?" leads more toward discussion and debate than to action. But the question "What Does Jesus Approve," brings the sense of His Presence in the very midst of action.

We are indebted, therefore, to Mr. Speer for having produced a book written in view of this questio... That it is plain, straight-forward, practical and balanced all who know anything of the young man, who as Secretary of the Presbyterian Foreign Mission Board, has won a foremost place as missionary leader and Christian speaker and author are prepared to believe. We have found it all that one who regards him most highly could have expected.

The book is soundly planned. There is not a line that is not simple. There is not a chapter but is brief and interesting and helpful. In two hundred and sixty-two pages he treats of fifty-four subjects, such as Jesus and Prayer, Jesus and the Pleasures of Life, Jesus and the Bible, Jesus and the Family, Jesus and Poverty, Jesus and Riches, Jesus and Rights, Jesus and Law, Jesus and Error, Jesus and Human Disease, Jesus and Politics, Jesus and the Church, Jesus and the Father.

The principle of the book is the sound principle of Bible study. Mr. Speer does not make rules of texts, nor does he read his meaning into the Scripture. He treats of a subject in light of all that Jesus has said about it—and not by any means stopping there, in light also of the career and character of Jesus.

We commend this book to all who would study the mind of the Master.

*The Principles of Jesus, applied to Some Questions of Today; by Robert E. Speer, Fleming H. Revell Co., 158 Fifth Avenue, New York.

Take time be patient with children. Patience and kindness will open a way for good influence over almost any child. Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.—Christian Observer.

A QUESTION FOR NORTH CAROLINA BAPTISTS.

There is a new distinction in higher education. Certain colleges are to be regarded as junior colleges. Their work will be regarded as supplementing high school work by two years—or thirty hours, as colleges count. That is, a graduate of a junior college will enter a regular college (as the colleges in the Yale, Harvard, Chicago and other universities) only two years advanced. This distinction is necessary to preserve the meaning of the Bachelor's degree. It is necessary, we say. There are too many A. B.'s who know nothing.

Our question is, Shall Wake Forest be rated ten years hence a College or a junior college? The question depends upon no one's yes or no. No amount of talking or voting will determine the answer. It must be decided by buildings, equipment, endowment and work and the standing of its graduates.

Our denomination will gain immensely by having an annual mid-year meeting at some central point in the State; a meeting not for business, but of social intercourse and interchange; a meeting that should take into view the Sunday-school work, the Young People's work, the regular objects of the Convention, the general and particular problems of our progress; a meeting that should be devoted to instruction in methods, to stimulus in Christian life and to progress all along the line. Why should we not have such a meeting? Surely we need it much. The Convention is devoted to business and to general objects. It is already overcrowded. It lasts only four days. What say our readers? Answers, brief and to the point, are in order.

Bear in mind that hundreds of youths are going to the bad in North Carolina—going out into the wilderness of depravity and into the night of sin that knows no light at all—because we have no Reformatory. Remember this and let us for no consideration have the building of such an institution longer delayed.

Has Christ Nothing to do with Questions of State?

FROM RELIGION IN HISTORY AND IN MODERN LIFE, BY PRINCIPAL A. M. FAIRBAIRN, D. D., OF MANSFIELD COLLEGE, OXFORD, ENGLAND.

Turn now to the ideal Christ created. It lifted all men, through its doctrine of God and the Redeemer, into a unity that was a brotherhood, and involved an equality of rights on the one hand and a sovereignty of duty on the other. It left the mother and the wife and the daughter to make glad and enlarge the spirit of the husband and the father, to evoke and ennoble the soul of the son. It left the man to be while the citizen, the husband, while the husband, the brother of his kind, the servant in his age of the everlasting God. It left the State where it stood, but it changed all the citizens, ennobled them, made them simple, truer men; and through this change of the men altogether changed the State. It aimed at the good of all, through seeking the good of each, by blessing the one it laboured to bless the many. Whatever meant misery to man the Christian was to relieve, whatever meant wrong he was to redress. They say that Christ has nothing to do with questions of state; what concerns the conduct of nations or of peoples does not concern Him. No saying less true could any man utter; all questions of state, all social and civil policies are to me, questions of religion. And such they must be to the man who wishes to realize on earth the kingdom of God. Never, while an abuse tarries, while a hate reigns, while a barbarism remains unconquered, never, while ignorance broods with its dark and jealous wing over the mind of man, while injustice or unequal law or disorder or wrong live on earth can the Christian man be still or inactive in the arena of public life. All without as within us must be brought into harmony with the great law of Christ, and only as the harmony of the renewed spirit is reflected in the renewed humanity will the glorious dream of the city of God be realized.—From the Chapter on "The New Testament in Religion," page 158.

ISRAEL LEARNS GOD'S LESSON.

Sunday-school Lesson for August 31: Numbers 21:1-9.

THIRTY EIGHT YEARS IN THE WILDERNESS

In the few chapters that occur between this section of Scripture and the section for the last lesson the story is told of that generation which, failing to trust God, was condemned to live and die in the Wilderness. It is, so far as the mass of the people is concerned, the same unhappy story of murmuring and of childish and not half-meant repining for Egypt or wishes for death.

But some important historical events are mentioned, as for example the revolt of Korah, the emphasis upon the priesthood in the budding of Aaron's rod and the additions to the law, the defeat at Edom, the deaths of Aaron and Miriam, the disobedience of Moses, God's quick and severe punishment of that disobedience, and Moses' silent acquiescence. (There is a grandeur in this silence that is as majestic as any other mark of his great life. It is so plain that he lives for Israel, and that he is content if Israel shall obtain the promise of Canaan, no matter what may befall him.)

THE TRIUMPH OF TRUST.

But one should come directly from the last lesson to this lesson. The last lesson was the lesson of the failure of Israel's trust and the failure of God's promise so far as that generation is concerned. This lesson is the lesson of a new generation's trust and its consequent triumph.

Israel now goes forth and onward, whereas thirty-eight years ago Israel faltered and failed. She vows a vow to God now, whereas she talked of fruits and giants thirty-eight years ago. And, as ever, the Lord heard the vow of Israel and gave her victory.

THE EBB AND FLOW OF TRTST.

But not for long. Herein is a striking commentary on religion. The spirit in man has its ebb and flow. The tide of trust comes in in flood at times, but again it turns. It was so in the day of Moses; it is so in the present day. It was true of nations and individuals then; it is true of nations and individuals now. Would God we might maintain our spirit's higher impulse at flood all the days. But, perhaps, the ebb and flow is better; certainly it is, if each returning flood will sweep the spirit's tides higher.

Now comes an ebb tide of trust in God; and it is recorded that journeying from their victory at Hormah to compass the land of Edom, "the soul of the people was much discouraged because of the way." And once again God hears instead of vows and prayers, childish mutterings and most bitter ingratitude. "Wherefore?" they demand of their God in whose wisdom they should have trusted; and having no water they charge Him with the lack of it; and having bread from Him they openly despise it.

How many lay their lack of things to the Lord and despise the good gifts that He does give!

THE WINNOWING OF TRUST.

If trust brings blessing; distrust brings bane. A plague falls upon Israel.

Now ensues an event that marks a decided progress. Heretofore Israel has been blessed or punished as a whole. Now there is discrimination. God's relation becomes personal rather than national; and trust becomes a question for the individual instead of for the nation. Mark that. Here is the separation of the trustful from the untrustful. Here—and not in mere human descent—the line is drawn between the chosen and the unchosen. Here is set up the law of the survival of the fittest, the trustful. Here the favor of God is visited not upon a nation arbitrarily, but upon individuals according to worth. And the standard of worth is not works, or strength or riches, but trust and obedience.

Those who look upon the brazen serpent are cured of the poison of the fiery serpents. Those who do not look die like any other of the unfaithful even though the blood of Abraham courses in their veins. The law of descent by blood gives way to the higher law of sonship in God by trust and obedience.

No wonder that a thousand years and more later on Jesus, the Cure for the bite of sin and the Standard by which the chosen are divided from the unchosen, recalls for incomparable simile this day in Israel, saying "And as Moses lifted up the serpent in the Wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

He is at once the Saviour and the condemning Judge of the unsaved. He is the standard that marks the camp of them that trust God from the camp of them that do not; and, blessed be God, by this Standard are we saved.

MOSES AND JESUS.

Israel had not learned to be perfectly trustful; but Israel had learned that blessing comes of trust and bane of distrust; no sooner had the plague of serpents befallen than Israel went to Moses saying "We have sinned." She had learned that her troubles are of her own making.

And once again we have that grand individual, lonely figure of Moses: "And Moses prayed for the people." Such love for a people, such fidelity to purpose, such trust in God the race of men has not known in another than Moses, save in Jesus the Christ. He is our Moses ever more—Leader, Law-giver, Judge, Guide, Saviour and voice of God. To Him we should carry our troubles; to His faithful heart our murmurings rise; and He hears and is patient though sorrowful; and He prays, and in His intercessions have we hope. He will not abandon those whom God has given Him; His purpose to redeem and bring into Canaan all His own shall survive all obstacles, and He shall enter with them. Faithfully and well as Moses led Israel, incomparably more perfectly does Jesus lead His followers.

"My Wife and Child."

Editor Recorder:—Can you pardon the suggestion of an error into which you have been betrayed by the inaccuracy of another? The Recorder of this week (July 30th) attributes to Gen. Thomas J. Jackson a poem which should be credited to Gen. Henry R. Jackson. The mistake in ascribing it in recent years to Gen. Stonewall Jackson is not unnatural, both officers having served gallantly in the Mexican War, and also on the Confederate side in the Civil War. Gen. Henry R. Jackson, of Georgia, if the writer's memory is not at fault, served his country later in a different capacity, being Minister to Mexico under Mr. Cleveland's first administration.

The poem was given to the public soon after its composition, the authorship being then undisputed. At one time it graced one of our School Readers.

S. C. J.

New Bern, N. C.

Tax on Colporteurs.

The Biblical Recorder suggests some very wise lines of action for the next Legislature. The needs pointed out are certainly grave and pressing. But there was one need the Recorder forgot to mention, and that was the abolition of the law which forces a tax on the man or woman who sells a Testament or hymn book. According to the present law, a preacher who sells at cost a Bible to a parishioner is liable to a tax, while the news vender who sells for profit a copy of the Police Gazette, is free from a tax. Of course, the Legislature did not intend to pass such a law, and that is why we have said so little about it. But it is no comforting thought that North Carolina is the only State in the Union which places a tax upon the sale of the Bible. Whatever may be done by the next Legislature, let there be no delay in repealing this law, which is a scab on the body politic.—Raleigh Christian Advocate.

The Duty of the Mother In Her Home.

The duties of the mother begin long before her children come into life—aye, and the duties of the father also. He needs to know that the physical sins which he may thoughtlessly commit in his early manhood may be fearfully punished in the person of his child by the action of the remorseless law of heredity; that "Whatsoever a man soweth, that shall he also reap"—"wild oats," or whatever else may be sown; that it is the husband and the wife together who make the home, and that, if he is intemperate, extravagant, ill-tempered, indelicate, arrogant, ignorant, and obstinate, his wife cannot make the home what it ought to be, no matter how wise, loving, and prudent she may be. Enlightened motherhood needs to be supplemented by enlightened fatherhood, if the home is to become what it should be—the greatest civilizing and uplifting agency of the world.

A mother should know all that science can teach of the parental laws of being and of heredity. Her acquaintance with physiology should not be the superficial knowledge given in the ordinary school, or college, even. It should be a thorough exposition of the mysteries of her own physical being, with a clear understanding of the hygienic laws she must obey, if she would grow into healthy, enduring womanhood. She should be taught the laws of ventilation and of nutrition, what constitutes healthful food, the care of infancy, the nursing of the sick, and in what that vigilant and scrupulous cleanliness consists which almost prohibits certain forms of disease, called by the doctors "dirt diseases," from crossing one's threshold. The details of this necessary knowledge can only be learned in practice, and slowly. But the foundations must be laid in early study. The mother must dignify these matters in the mind of her daughter by her own observance of them; and there are pouring in upon us such floods of light pertaining to all matters of physical life and well-being that the mothers of the future, in these respects, ought to be a great improvement on the mothers of the past and present.—Mary A. Livermore, in Success.

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From Lower Sampson and Duplin.

Rev. J. M. Alderman aided by Rev. Walter N. Johnson has just closed a week's meeting at Silvam church.

The brethren are hard at work on the club-house for the new school at Delway which will open the 1st of September. This school will open with a very able faculty, and an enthusiastic and consecrated board of trustees. They propose to board the pupils at about actual cost, and will soon have finished their club-house for boys and young men.

Dell School is located in the Bethel community, in an excellent country neighborhood where the pupils will be unusually free from temptations to vice or extravagance. The trustees are Rev. J. M. Alderman, chairman; A. R. Herring (the clerk of the Eastern Association), clerk; E. D. Allen, treasurer; and W. J. Fryar and C. C. Johnson (both deacons of Bethel church), auditing committee. The faculty is composed of Charles M. Beach, B. A., M. A. (Wake Forest), Principal; Rev. W. N. Johnson, B. A., Business Manager; Miss Eva Spiers, teacher in Primary Department; Mrs. Eva Coppedge Johnson, music, and Rev. J. M. Aderman, B. A., Christian Worker Department. Already there is promise of a large opening for the first session.

The Methodists closed a meeting at Trinity last week. The Presbyterians are holding a meeting this week at Oak Plains not far from Concord. The Methodists expect to protract next week at Harrell's Store and we hope to protract our services at Bethel and Concord very soon.

Our young brethren, Alderman and Johnson, are doing faithful, earnest work for the Master in this section, as are Betts, Larkins and Tolar in and around Warsaw, Clinton and Mt. Olive, but it is hard to stir up the people to active Christian work and sacrifice of time and money for the cause.

Clear Run, N. C. N. B. C.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS 25 CTS

Marriages.

WILLARD-WILLARD—At Virgilina, Va., Miss Viola Crews Willard, daughter of Mr. M. F. Willard, and Mr. William Henry Willard, of Boydton, Va., were united in marriage, Rev. H. G. Crews officiating.

MORRIS-GOSKINS.—On July 31, 1902, at the bride's home near Windsor, N. C., Mr. Thos. W. Morris of Windsor, N. C., and Miss Eva M. Goskins of Windsor, N. C., were united in marriage, Rev. J. O. Alderman officiating.

Obituaries.

The world recedes, it disappears,
Heaven opens to my eyes! My ears
With sounds seraphic ring;
Lend, lend your wings, and mount and fly!
O grave, where is thy victory?
O death, where is thy sting?

ROUNDTREE.—Sister Mary Roundtree was born April 29, 1867, and died July 17, 1902. She has been for many years a consistent member of Union Baptist church. She was known and profoundly respected in her community as a truly good woman, and none doubt that she was prepared for the event of her death. May the richest blessings of our Heavenly Father rest upon and the Holy Spirit reign in the bereaved family.

E. J. HARRELL, Pastor.

MITCHELL.—Joe Holder Mitchell died at his home in Windsor, N. C., July 31, 1902, of typhoid fever, at the age of 19 years. Brother Mitchell had not moved his membership from his home church in the country to our church in town, but was a close atatendant at church here in Windsor. His body was buried in the Baptist church cemetery in Windsor. He leaves a devoted mother and brother and sisters to mourn their loss. J. O. ALDERMAN.

YATES.—On July 1, 1902, Bro. Pharis (generally known as Paris) Yates departed this life. He lived in Wake County some six miles from Raleigh. Brother Yates was a member and deacon of Inwood church, five miles from Raleigh. He was the father of Prof. R. E. L. Yates, now of the A. and M. College, Raleigh, N. C., and has four daughters also and his widow to mourn his loss. He was a pious Christian gentleman of the old type. He was born May 30, 1817, making him over 85 years old when he died. Few men, if any, had the more entire confidence of those who knew him. He belonged to one of our most highly respected families. He was closely related to Rev. Mathew T. Yates, D. D., our great missionary to China. They were both reared near the old Mt. Pisgah church, of which Dr. Yates was a member. Bro. Yates of this sketch did not join the church in early life, but did so later; and made a faithful member of Inwood church. "Blessed are the dead that die in the Lord." A. D. HUNTER.

Mrs. J. C. Pritchard.

Died at Biltmore, near the city of Asheville, N. C., on August 2, 1902, Mrs. Malissie Pritchard, wife of United States Senator J. C. Pritchard and daughter of Judge Bowman, of Mitchell County, N. C.

Although surrounded by beautiful children and a devoted and distinguished husband, although, by all the strongest and tenderest ties bound to this life; in the mysterious Providence of God she, at an early age, was summoned by her Maker; but the departure of such a woman, as the one whom we desire to commemorate, must, of necessity, leave many streaming eyes, and bleeding hearts behind.

When a man who has done his work in this world dies, we naturally recur to his achievements, and for our own sakes, as well as from affection and esteem for the wayfarer who has gone to his rest, desire to preserve and perpetuate some record of what he has done. The record of a good woman's life is almost always devoid of stirring incidents and deeds of interest to the world at large. It has been said "Happy women have no histories." She lived—she loved; she died; the circle of her usefulness is circumscribed—she lives, and moves, and has her being, for the most part, within, what many deem, the narrow area of the affections— her daily works of tenderness, and love, and charity, touching home, and kindred, and friends, and the great army of the humble and sad and sick, and sorrowful—are such as no earthly applause rewards, no flourish of terrestrial trumpets salutes; but to those who measure human virtue, by its approach to the standard of divine excellence, the gracious beauty of a good woman's well-spent life, who exists not to be ministered unto, but to minister is more worthy of commemoration, than the brightest deeds of valor in the field, or the loftiest successes of wisdom in the cabinet, is fuller of profit to us than are the lives of statesmen, or warriors, or poets, or philosophers.

We come to lay our weak tribute of appreciation and regret upon the tomb of "a perfect woman, nobly planned"—who, though suffering, lived on, blessing and blest; cheerful, full of comfort to those around her, neither shrinking from danger, nor avoiding unusual cares and responsibilities, nor repining at toil—satisfied in the circumstances in which her God had placed her, to accomplish the work set before her—to fight a good fight right on to the last; a pure and faithful woman, against whom a friend in bitter need might lean, as though his back were set to a rock; and after her work in this world was done, which of us, I pray you, O! my brothers, could go with such valiant cheer, to meet the last great terror of all the nations, as was shown by this fair, and gentle, and gracious woman, whose term of life was not half spent.

Hers was that feminine charm of manner, and beauty of form and face, that time had touched very tenderly, had mellowed rather than effaced; I have heard her neighbors, and many others, who knew her much better than myself, speak of her girlhood. They recall her a sweet and graceful girl—tender and beautiful—whose bright eyes glitter, and whose sweet voice whispers no more; they remember her the fairest and the gayest—the kindest and the purest—her laughter was music; but it will never echo any more, the silent tomb closes over her; so they pass away. Youth and beauty, love and innocence, pass away, and perish; other roses than those of our prime, grow up, and bloom, and have their day.

We who are left behind, recognize as perhaps the leading trait in her character, her unvarying and cheerful submission to the will of God, her continued usefulness in the social circle in which she lived, and to which, to the last she contributed both strength and beauty and that we can now truly say, that she lived purely and loved truly and died fearlessly.

D. C. HAYWOOD.

How's This?

We offer One hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all druggists. Testimonials free.

Hall's family Pills are the best.

GARDNER'S CHILL PILLS CURE
50¢ GUARANTEED BY DRUGGISTS 50¢
NORTH STATE CHEMICAL CO.
GREENSBORO, N.C.

Cuticura Resolvent PILLS

CUTICURA RESOLVENT PILLS (Chocolate Coated, 60 doses, 25c.), are a new, tasteless, odourless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. Each pill is equivalent to one teaspoonful of liquid RESOLVENT. Put up in screw-cap pocket vials, containing 60 doses, price, 25c. CUTICURA RESOLVENT PILLS are alterative, antiseptic, tonic, and digestive, and beyond question the purest, sweetest, most successful and economical blood and skin purifiers, humour cures, and tonic-digestives yet compounded.

Complete Treatment $1

Complete external and internal treatment for every humour, consisting of CUTICURA SOAP, 25c., to cleanse the skin of crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT, 50c., to instantly allay itching, inflammation, and irritation, and soothe and heal; and CUTICURA RESOLVENT PILLS, 25c., to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly skin, scalp, and blood humours, eczemas, rashes, and irritations, with loss of hair, from infancy to age, when all else fails.

CUTICURA REMEDIES are sold throughout the world. British Depot: 27-28, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

DR. TICHENOR'S ANTISEPTIC
FOR
WOUNDS, BURNS, BRUISES
SCALDS, COLIC, CRAMPS
HEADACHE & NEURALGIA

San Antonio, Tex., Dec. 22, 1899.
Dr. Tichenor's Antiseptic is our favorite remedy for cuts, burns, sore throat or any wound or inflammation. It is also a safe and pleasant cure for colic or bowel troubles. SID WILLIAMS, Evangelist.

Alexandria, La., Jan. 30, 1902.
I consider Dr. Tichenor's Antiseptic the best all round medicine I ever used, and keep it convenient for use in case of accident or sudden sickness.
E. O. WARE,
Cor. Sec'y La. Bap. State Con.

SPRINGS HOTEL
DILLSBORO, N. C.
In the midst of the mountains; one of the most delightful and homelike places in the State to spend the summer. For particulars address
R. H. JARRETT & SONS.

Atlantic - Coast - Line

FAST FREIGHT AND PASSENGER ROUTE BETWEEN NORTH AND SOUTH.....

Quickest Route To Florida

FOR RATES, SCHEDULES, PULLMAN ACCOMODATIONL AND FURTHER INFORMATION WRITE

F. M. EMERSON, Traffic Manager. H. M. EMERSON, Gen'l Passenger Agt.
Wilmington, N. C.

Liberty Mills. OUR BRANDS. LEONTE, DE SOTO, MAJESTIC.
HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
LIBERTY MILLS, Nashville, Tenn.

SOUTHERN RAILWAY WEEK END RATES TO MOUNTAIN AND SEACOAST RESORTS.

The Southern Railway will sell Week End round trip tickets for points named below for all trains Saturdays and Sundays, good returning leaving destination not later than Monday following date of sale, except for Morehead City, N. C., tickets will be sold Saturdays only good returning leaving destination Tuesday following date of sale, and Blowing Rock, N. C., all trains Fridays and Saturdays, good returning leaving destination not later than Tuesday following date of sale, at the following rate from Raleigh:

To Asheville, N. C.	$6.25
To Black Mountains, N. C.	5.85
To Round Knob, N. C.	5.65
To Marion, N. C.	5.30
To Morganton, N. C.	4.80
To Connelly Springs, N. C.	4.75
To Hickory, N. C.	4.75
To Shelby, N. C.	5.25
To Rutherfordton, N. C.	5.85
To Lincolnton, N. C.	4.75
To Cliffs, N. C.	4.75
To Lenoir, N. C.	4.80
To Norfolk, Va.	4.00
To Old Point, Va.	4.00
To Ocean View, Va.	4.00
To Virginia Beach, Va.	4.25
To Morehead City, N. C.	4.00
To Wilmington, N. C.	4.00
To Blowing Rock, N. C.	7.80
To Hot Springs, N. C.	7.00

For further particulars, tickets, Pullman reservations, etc., write or call on
T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

$14.35 ATLANTA, GA., AND RETURN.

The Southern Railway announces the above low rate Raleigh to Atlanta and return account Negro Young People's Christian and Educational Congress, Atlanta, Ga., August 6th to 11th.

Tickets will be sold August 2d and 4th, with final limit 15 days from date of sale.

Correspondingly low rates apply from all other stations on this company's lines.

The Southern has two daily trains Raleigh to Atlanta leaving 1.00 a. m. and 3.50 p. m., arriving Atlanta 3.35 p. m. and 5.10 a. m., respectively.

For detailed information, tickets, Pullman reservations, etc., write or call on
T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

SOUTHERN RAILWAY'S CHANGE IN PULLMAN SERVICE.

The Southern Railway announces change in their Pullman service effective Sunday, June 15th, Raleigh and Greensboro car on train Nos. 11 and 12 will be operated between Greensboro and Goldsboro.

This will prove a great convenience to the traveling public, especially the Morehead City travel. No. 11 leaves Raleigh 1 a. m., for Greensboro, and No. 12 leaves 5.25 a. m., for Goldsboro.

T. C. STURGIS, C. T. A.,
Raleigh, N. C.

ASHEVILLE, N. C.—Raleigh to Asheville, N. C., and return $8.80, account meeting Society of American Florist and Ornamental Horticulturalists. Tickets on sale August 17th, 18th and 19th, final limit August 25th.

Special Rates by S. A. L. R'w'y.

Asheville, N. C.—$8.80 Raleigh to Asheville, N. C., and return, account Socieyt of American Florists and Ornamental Horticulturalists, August 19-20, 1902. Tickets to be sold August 17, 18, 19, with final limit August 25.

Denver, Col.—$45.50 Raleigh to Denver, Col., and return, account National Fraternal Congress, August 26 to 30. Tickets to be sold August 22 and 23, final limit September 30.

Denver, Co.—$45.50 Raleigh to Denver, Co. and return, account National Association of Letter Carriers, September 1-6. Tickets to be sold August 29, 30 and 31, final limit September 30.

Macon, Ga.—$12.85 Raleigh to Macon, Ga. and return, account Annual Meeting Farmers' National Congress, October 7-10. Dates of sale will be announced later.

Account Annual Convention and Tournament N. C. State Firemen's Association, Colored, Raleigh, N. C., August 26-28, 1902. For individuals one first-class fare for the round trip and for firemen in uniform, ten or more on one ticket one cent per mile. Tickets to be sold August 25, 26, 27 and 28, final limit August 30.

For any further information apply to any agent or city ticket office, Yarboro House Building, Raleigh, N. C.

C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

R-I-P-A-N-S

There is scarcely any condition of ill health that is not benefited by the occasional use of a R-I-P-A-N-S Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Genial women handsome grow in "Queen Bess" Shoes. W. L. DOUGLAS SHOE CO. ATLANTA

The North Carolina Hot Springs,
MOUNTAIN PARK HOTEL,
Hot Springs, - - - - N. C.
New ownership, new management, house entirely made over, thoroughly modern and in every way desirable. New and modern Bath House, new Casino for rainy day amusements. Do you suffer with rheumatism, gout, sciatica, nervousness, sleeplessness and indigestion? For these and such troubles our Hot Mineral Waters and baths are unsurpassed in the world. In the Great Smoky Mountains, grand scenery, delightful climate, 100 acres of beautiful park, magnificent golf links, horse-back riding, mountain climbing, bowling, tennis, croqueting and ping pong. No more delightful summer resort in the world. Illustrated booklet. Write us.
HOWELL COBB, Prop.

SEABOARD AIR LINE RAILWAY.

"CAPITAL CITY ROUTE."

Short line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

In Effect March 5, 1902.

SOUTHWARD.

		Daily No. 32	Daily No. 34
Lv Raleigh, S A L		4 18 a m	7 27 p m
Ar Hamlet, "		7 01 a m	10 25 p m
Ar Columbia, "		9 35 a m	1 07 a m
Lv Columbia, "		10 25 a m	1 15 a m
Ar Savannah, "		3 10 p m	4 55 a m
Ar Jacksonville, "		7 00 p m	9 15 a m
Ar Tampa "		8 45 a m	8 45 p m
		No. 38.	No. 41
Lv Raleigh, S A L		4 18 a m	3 05 p m
Ar Hamlet, "		7 00 a m	7 30 p m
Ar Wilmington, "		12 15 p m	.....
Ar Charlotte, "		10 15 a m	10 15 p m
Ar Atlanta, † "		3 35 p m	7 30 a m
Ar Augusta, G & W C		6 45 p m	.....
Ar Macon, C of Ga.		7 20 p m	11 35 a m
Ar Montgomery, A & W P		9 32 p m	6 25 p m
Ar Mobile, Ala., L & N		3 55 a m	.....
Ar New Orleans, L & N		7 35 a m	.....
Ar Nashville, N C & St. L		4 00 a m	4 35 p m
Ar Memphis, "		4 15 p m	9 25 a m

SOUTHWARD.

		No. 37	No. 39
Lv Raleigh, S A L		1 35 a m	11 15 a m
Ar Norlina, "		3 32 a m	1 05 p m
Ar Portsmouth, "		7 15 a m	5 35 p m
		No. 34	No. 66
Lv Raleigh, S A L		1 35 a m	11 15 a m
Ar Norlina, "		3 32 a m	1 20 p m
Ar Richmond, "		6 35 a m	4 15 p m
Ar Washington, P R R		10 10 a m	8 30 p m
Ar New York, O D S S Co.		.....	a 1 30 p m
Ar Baltimore, "		11 25 a m	11 25 p m
Ar Philadelphia, "		1 38 p m	3 38 a m
Ar New York, "		4 18 p m	6 20 a m
Ar Washington, N & W S R,		.....	6 35 a m
Ar Baltimore, B S P Co.		.....	a 8 45 a m
Ar Philadelphia, N Y P & N,		5 46 p m	6 10 a m
Ar New York, "		8 15 p m	8 00 a m

Note.—(a) Daily except Sunday. (b) Eastern Time.

Connections at Jacksonville and Tampa for all Florida East Coast points and for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RALEIGH AS FOLLOWS:

From North.

No. 31 at	4 10 a m
No. 41 at	3 50 p m
No. 37 at	7 24 a m

From South.

No. 34 at	1 30 a m
No. 38 at	11 00 a m
No. 66 at	11 30 a m

SLEEPING CAR SERVICE.

Trains 31 and 34 Florida and Metropolitan Limited, has Drawing Room Sleeping Cars, News York to Jacksonville and Atlanta, and between Portsmouth and Charlotte. Vestibule day coaches Washington to Jacksonville, Portsmouth to Atlanta.

No. 27 and 66 "SEABOARD" Fast Mail has drawing room buffet sleeping car New York to Jacksonville, connecting at Hamlet with sleeping car to and from Atlanta.

No. 38 and 41 drawing room sleeping car and day coaches between Portsmouth and Atlanta.

Tickets on sale to all points. Pullman berths reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotels and residences without extra charge at

Up-town Ticket Office

Yarboro House Building,
C. H. GATTIS, C. T. and P. A.
'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Special Rates via S. A. L. Railway.

Week End tickets to the Mountain and Seashore Resorts will be placed on sale June 14, round trip rates as follows:

Norfolk, Va.	$4.00
Old Point, Va.	4.00
Ocean View, Va.	4.00
Virginia Beach, Va.	4.25
Wilmington, N. C.	4.00
Jackson Springs, N. C.	3.00
Lincolnton, N. C.	4.75
Shelby, N. C.	5.25
Rutherfordton, N. C.	5.85
Marion, N. C.	5.30
Hickory, N. C.	4.75
Cliffs, N. C.	4.75
Lenoir, N. C.	4.80
Blowing Rock, N. C.	7.80

For any information, regarding rates, schedules and Pullman reservation, apply to C. H. Gattis, P. and T. A., Raleigh, N. C.; H. S. Leard, T. P. A., Raleigh, N. C., office in Yarboro House.

Current Events.

STATE NEWS.

This week the North Carolina Methodists began building a $30,000 building for their Orphanage at Raleigh.

Mr. G. B. Patterson of Robeson, defeated Hon. John D. Bellamy for the Democratic nomination for Congress from the Cape Fear District. He is a first rate young man.

Mr. Allen Pressly Wilson succeeds Mr. J. J. Rodwell as editor of the Warrenton Record. The editorial fraternity will regret that Mr. Rodwell has retired. He is a good editor and bears the character of a man in the best sense of the word. We wish Mr. Wilson (recently retired from the Baptist ministry—having been pastor at Mooresville) much success.

Senator Pritchard and Hon. Locke Craige will campaign for the Senatorship this fall. This is the first formal notice that Mr. Craige is a candidate to succeed Mr. Pritchard. Mr. Craige is one of the most active men in North Carolina public life. He is a very able speaker, and altogether a promising man. He and Mr. Overman have the lead so far for the Democratic nomination for Senator. Messrs. Watson and Glenn, being from the same county, are destroying each other's chances. Hon. Julian S. Carr, being a man at large in public life, and sure of a good following any day, stands a fair chance as a dark-horse in this race.

The biggest State reunion of North Carolina veterans on record took place at Greensboro last week. Nearly 3,000 were present. Every one enjoyed a great time, as Greensboro is making herself famous for enterprise and hospitality, for success in which she is heartily to be congratulated. The following officers were elected: General Commanding, Julian S. Carr; Brigadier General of First Brigade, Col. P. C. Carlton, of Statesville; Brigadier General of Second Brigade, Gen. W. L. London, of Pittsboro; Brigadier General of Third Brigade, Col. Frank W. Parker, of Halifax; Brigadier General of Fourth Brigade, Col. James W. Ray, of Buncombe.

A most brutal murder occurred the 21st on the S. A. L. train from Norlina to Raleigh, about noon near Henderson. The Jim Crow car law and whiskey being at bottom of it, the murder has unusual significance. A tobacconist was taking a squad of negroes from Lynchburg, Va., to Louisburg, N. C. Capt. Clements found them in the smoking car for whites. He requested them to go into the car for the colored people. After some grumbling they went; but in a minute or two the demon of murder rose in their hearts, and Capt. Clements was attacked by men with pistols. At this the negro porter rushed forward, saying, "No man shall shoot my Captain," and received a bullet wound in his bowels. Roadmaster Stevers also appeared on the scene, and attempting to overpower the leader of the negroes, was shot in the brain and instantly killed. The negroes attempted to escape, but they were held and bound, and are now in the jail at Henderson. The murderer is named Cole. His son shot the porter, who is now thought to be recovering. There was talk of lynching, the militia was called out; but a better spirit has prevailed. An eminent lawyer tells us that the negro may be convicted of murder in the first degree, since the question of deliberation is one for the jury to determine, and the courts have held that ever so brief a time may be sufficient to form malicious deliberation.

GENERAL NEWS.

THE MOCK WAR.—Two fleets of the American Navy are off the New England coast engaged in sham battle. One is protecting the coast. The other is attacking. This is first rate war practice, and the public is taking much interest in it. On Monday it was announced that the defense had won.

PROFESSOR SLEDD'S RETIREMENT.—Professor Sledd of Emory College, Ga., (Methodist), recently published in the Atlantic Monthly an article on "The Negro: Another View." He took position against social equality, and he entered no plea for ignorant citizenship, but he said things that cause a clamor that moved him to resign his chair. The basis of the clamor is his declaration that Southerners are denying the negro fundamental human rights in their relation to him. We do not agree with the Professor. But we cannot see that his article was sufficient to compel his retirement. In fact, he appears to have retired all too readily. A wider freedom of utterance must be conceded to every sincere man. Only the vicious man and the fool are to be punished or restrained. Mr. Sledd's retirement has made him famous and has injured the South. It would be better, had his article been soundly answered or merely ignored.

PEACE CONFERENCE.—We quote the paragraph below to show what the Friends of Peace are doing in our country. It strikes us that they are almost in the attitude of fighting for peace:

"Mystic, Conn., Aug. 21.—At to-day's session of the Universal Peace Union, Ernest Howard Crosby, of New York, spoke on 'The Unmanliness of War.' Mr. Crosby said that the Philippine war was wicked. He spoke of the ovation tendered to General Smith on his return home and said that even the administration disapproved of it. He said that the way for military men to get popular was to have the administration down on them, and mentioned General Miles, General Smith and Admiral Schley as examples. Thos. G. Whipple, of East Groton, Conn., said that the United States Army was a disgrace to humanity. He said that the President, who should be a man of God, is teaching his children the use of broadswords. Mr. Whipple ended his address by saying, 'God will avenge the Filipinos in this country.'"

THE PRESIDENT ON TRUSTS, ETC.—President Roosevelt is making a campaign tour of New England. He is campaigning for Reciprocity with Cuba, and for wholesome treatment of the Trust problem. In his speech at Providence, R. I., he pointed out the benefits of consolidations, and also the evils, and declared that many of the evils must be relieved by individual action of the managers of these corporations. But he also uttered the significant paragraph below:

"Still there is other harm, of a more evident kind, and such harm it is our duty to try to eradicate, if possible, and in any event to minimize. Those great corporations containing some tendency to monopoly which we have grown to speak of rather loosely as trusts, are the creatures of the State, and the State not only has the right to control them, but is in duty bound to control them wherever the need for such control is shown. There is clearly a need of supervision, need to exercise the power of regulation on the part of the representatives of the public wherever, as in our own country at the present time, business corporations become very strong, both for beneficent work and for work that is not always beneficent. It is idle to say that there is no need for supervision. A sufficient warrant for it is to be found over and over again in any of the various evils resulting from the present system, or rather lack of system."

The Carolina Trust Company.

The announcement of this institution appears in this paper. It does a general banking business, including the savings bank feature to which it pays special attention, and it also does a general trust business, i. e., acts as trustee and administrator. Such institutions as this are a necessity of modern life. One feels perfectly safe in leaving his estate to their administration. The savings feature of this institution is especially to be commended to our readers. Every working man should have a savings account; and wherever possible thrift should be encouraged by training the children to keep up a steady increase of their savings. The Carolina Trust Co. has a fine plan for this; it will put small banks in homes, in which the savings are to be gathered. Write to them for particulars. The company is in the hands of strong, safe, honorable men.

The coal strike continues, and there is no sign of a break on either side.

RHEUMATISM

A BLOOD DISEASE.

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By virtue of a decree of the Superior Court, made in the special proceeding, entitled S. V. T. Chamblee, Administrator vs. M. C. Chamblee, et al., I will on Tuesday, September 9, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres. This August 9, 1902.

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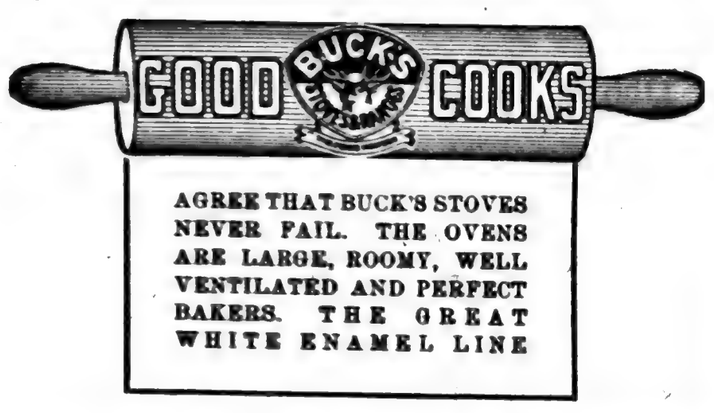

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Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

First Day.—Japan—for great increase of work and workers.

Second Day.—China—for great ingathering from seed already sown.

Third Day.—Africa—for the answer of the prayers of our Missionaries who have laid down their lives for Africa.

Fourth Day.—Italy—for a great revival wave in Italy.

Fifth Day.—Brazil—thanksgiving for past and prayer for future increase.

Sixth Day.—Mexico—that 1902-03 may be the greatest year in our mission work in Mexico.

Seventh Day.—Cuba—that the New Cuba may seek the Lord.

Mission Study—Isa. 52:1-15.

A Grain of Mustard Seed.

EMILY HUNTINGTON MILLER.

I.

She had passed her eightieth year, and her worldly possessions were the simple furnishings of two small rooms, and a pension that with wise management enabled her to live in what most people considered poverty, but which this sunny old saint counted as comfort, giving daily thanks for the bounty of the Lord who had not forgotten to "supply all her need" according to his promise.

She sat at her small table in the clean sunshiny room, an empty box open before her, and six little piles of money ranged about it—quarters, dimes, nickles, and three sprawling heaps of pennies. It was not an orthodox mite-box, a little sermon on red paper, duly supported by scriptural quotations, but a square-sided affair that had originally held mustard, and proffered no exhortation beyond the advice to "Get the Best," which is certainly scriptural and applies to all the investments of life.

The mustard box was not an accident. It had been set apart years ago to hold the sacred tenths from the family income, and to Grandma Ainslee no money could seem so precious as that which was gathered mite by mite in this trusty depository. Besides, was it not a perpetual reminder of the "faith like a grain of mustard seed," before which mountains removed, and of the kingdoms whose beginnings were like the smallest of all seeds, but which would surely fill the whole earth?

She was not very strong on figures, but she counted the piles over and over, footing up the amount with a stubby pencil, and shaking her blessed gray head over the sum total, for there were only two quarters, and pennies count up slowly even when they are new.

"Seems such a mite for a woman to give that has had goodness and mercy for eighty years in this world and is going to have it right along in the place the Lord has prepared for her. I just feel hungry to bring a big gift—a great overflowing cup of thanksgiving." But as she mused her eyes fell on the open Bible, and the smile came back to her face.

"Why, of course it's the Lord that makes the cup overflow. I dare say it was a small pot of oil that widow woman had till she began pouring it into her neighbors' pots and vessels. I'll trust the Lord to make my offering overflow. He knows I'd love to do more if I could."

She took up her Bible to look for a text, but found it hard to choose among so many words of praise and promise.

"I'll fill the box up with promises," she said triumphantly, and pleased with the idea, she wrapped each pile in a paper of its own, on which was written one of her favorite texts. Finally she lifted her gown and brought from the pocket of her petticoat a slim knit purse. She poured the small store of coins upon the table, hesitated a little, and then selected a dime.

"There," she said, "I don't really need milk in my tea,—folks say it's wholesomer without—don't seem as if a body ought to expect milk and sugar both when the promise only says 'Bread shall be given him: his water shall be sure.'"

The extra dime was winged with this petition, "Now he that ministereth seed to the shower, multiply your seed down and increase the fruits of your righteousness," and then added to the precious treasure-trove.

"It is such a pretty day," reflected the dear old saint, "I believe I better carry my box right over to Mrs. Lawrence, so's it'll be on hand, cuse I can't get out to meetin' a Thursday."

II.

Mr. Lawrence, in his elegant office, was also dimly conscious that it was "a pretty day," and his tide of fortune having long ago set him beyond the need of being a slave to business, he came home earlier than usual, coming up the steps of his beautiful home as a sunny-faced old lady was coming down. In the library his wife was sitting smiling, yet tearful, with the dingy old mustard box on the olive-wood table before her, and the contents lying in state in a card receiver of precious jade and silver.

"Well, Jennie," began Mr. Lawrence, "are you taking account of stock? The mustard seems to be pretty low."

"O Robert, sit down here. Yes, I am taking account of stock, and was just concluding that a good many items besides mustard were pretty low. Look at this, Robert, it is Grandma Ainslee's mite-box, she just brought it in for the Thursday missionary meeting."

"You don't mean to tell me that your society takes money from a poor old body like Grandma Ainslee, and that you encourage her to give it?"

"She doesn't need encouraging. Giving her mite to the Lord's work is the one luxury of her life, and I think nothing could make her feel really poor, but to be deprived of this pleasure. But look at this box. Every penny that goes into it means one penny less for her own comfort, but I don't believe she ever thought of it that way. It is just as it used to be with us in those blessed old days when we used to scrimp ourselves on gloves and cake and desserts to save money for an outing to the seashore or the mountains. We never thought of it as a hardship; it was getting the most out of the money and keeping out of debt. And, Robert, I've been thinking whether I really give anything in that spirit of delight, whether I am even keeping out of debt."

"If you mean to the Lord, of course we must always be in debt to Him; the best of us are only unprofitable servants."

"Dear, do you think we ought to be satisfied to be servants, when He has said we might be friends and come into such close relations that His work and His plans would be ours? I had a little glimpse this afternoon of how much love counts for in service, and how precious a child might be who wasn't able to serve very much, but just had boundless love and devotion."

Mr. Lawrence mechanically took up one of the little parcels and unrolled the paper. What a mite it was—only a fraction of what he had spent that day for his lunch—and yet here was a promise that was a pretty substantial endorsement of value sent along with it. "My God shall supply all your need, according to his riches in glory by Christ Jesus." One might venture to give liberally with that assurance to fall back upon, and the smallest gift was magnificent with such a pledge added.

Mrs. Lawrence was summoned to the parlor to meet callers, and her husband, scarcely conscious of what he was doing, opened the other parcels of money, reading the texts and counting the small hoard. They were familiar words, for he knew his Bible, but if the Spirit who spake through holy men of old had moved this saint of the latest century in her choice of texts, they could not have been more like "sharp arrows of the mighty."

"If there be first a willing heart"—how much he had made of that—he had never grudged giving—it had been a pleasure, and he had counted this very satisfaction as a virtue that sanctified even small gifts—but why had he never really thought of this, "it is accepted according to what a man hath"? When had he given according to what he had? When had his gifts ever approached in generosity the giving of this poor woman? And what was that exhortation in the Old Testament, "When thou hast built goodly houses, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, thou shalt remember the Lord thy God, for He it is who giveth thee the power to get wealth"?

He had not forgotten God; he had given to many things, but not according to what he had: not as this poor woman had given, to the tenth of her income and even more. Why a tenth of his income would mean—he hardly dared think what it would be.

He turned suddenly to the table, drew a check from his pocket filled it out and selecting the solitary dime that Grandma Ainslee had added to her thank-offering wrapped the check with it in the benediction the Apostle penned for the Corinthians.—Woman's Missionary Friend.

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All North Carolinians will mark with pleasure the appearance of the genuine poems, submitted below, from North Carolina women. The tender spirit of trust in each poem is as significant as the high key of expression on which each is pitched:

Joan's Prayer.

Somewhere a story full of pathos I have read
Of one of God's rare saints, long numbered with the dead,
A man whose prayers for earthly blessings all seemed vain,
Whose life was crowded full of care and grief and pain.
He saw his lovely children one by one laid low,
And while he staggered stricken by this awful blow
God took his wife, the idol of his heart, away.
Some looked to hear him curse his God and faithless say:
"God is not love," but from his bleeding heart no cry
Nor faithless murmur rose; instead, with tear-dimmed eye,
"'Tis clear," he humbly said, "God means me to lie still
Nor ask of Him one earthly boon. His holy will
Be done!"
Henceforth as day by day he prostrate fell
Before the image of the Lord he loved so well,
These simple words alone he whispered on his knees:
"Lord, here is Joan!". And when at last —his soul at ease—
He found himself at heaven's door, his only plea
Made still in deep humility on bended knee
Was this, and this alone:
"Lord, here is Joan!"
Ah, ye who cry to heaven, and seem to cry in vain,
Whose prayers like leaden weight fall back to earth again,
Learn this of holy Joan: God's will for thee is best;
If thou but love like Joan, like him thou shalt be blest.
Like him thou too shalt see heaven's gates of pearl ope wide
And dwell like him forever at thy Saviour's side!
—O. H. in Presbyterian Standard.

I Cannot Understand.

I cannot understand, O Lord, these woes
That strike men dumb and quench the light of eyes
That look in hope toward deeds of high emprise.
The riven mount whose fiery breathing glows
Athwart the Southern sky and sudden throws
A thousand hurtling deaths alike on wise
And foolish, weak and strong; the scourge that flies
On balmy wind; the hungering sea that knows
No tender requiem for its dead—all this
And that I cannot understand; I miss,
Perchance, the deeper meaning Thou wouldst teach.
And yet my hope's uplift, my faith's outreach
Aye stronger grow. I know not how it be
Nor why, save this, thy word, "I'll be with thee."
—Mrs. F. L. Townsend in Nashville Christian Advocate.

Senator Platt's Maxims.

Senator Platt, who has cut such a conspicuous figure in the politics of the Empire State, while celebrating with a few of his intimate friends his sixty-ninth birthday, gave expression to several maxims which have governed his conduct through life and which account for his unique and marvelous influence. They are as follows:

It is better to be wise than eloquent.

It is better to be kind than polite.

It is better to be useful than famous.

Overconfidence is worse than cowardice.

Never make a promise if you can avoid it; but never fail to keep a promise when it is once made.

Let no man say that you have ever broken your word to him.

Honesty is not only the best policy, but it is the only policy that succeeds in the long run.

Senator Platt may be a politician of a questionable type—in the opinion of some people—but if he is the embodiment of his maxims he is a better man than a host of people take him to be.

Greatest of All Tonics.
Horsford's Acid Phosphate
strengthens and imparts new ... Cures indigestion too.

Keeping Cabbage.

We are very fond of cabbage at our house, but used to have trouble to keep them fresh and crisp all winter. Along toward spring they would lose that freshness and crispy hardness and not taste as well as when first put in the cellar. We do not have any trouble now. We put in our cabbage for home use by placing a six or seven-inch board about two feet from the cellar wall, fill the space up with earth and transplant the cabbage just as though we expected them to grow, keep them watered well; and now we have just as nice cabbage in late spring as we do in early fall. Of course to have the work the cellar must be frost-proof.—Exchange.

Heroes.

There are heroes of science as well as of war. The case of young Mason in England, who allowed himself to be bitten by a malarial mosquito sent by his father from the swamps of Italy, and developed a well-defined case of malaria in an anti-malarial district, was a hero. His father living in a swamp, supposed to be deadly, was another. By carefully guarding himself against the bites of mosquitoes, aided by the sacrifice of his son, he proved that mosquitoes and not swamps are the bearers of malaria. The fourteen young men in Havana who wore the clothing of yellow fever sufferers for sixty-three days, seven behind a mosquito bar and seven outside, and proved that yellow fever is communicated by mosquitoes and not by clothing, were heroes as well as the men who climbed San Juan hill.—Watchman, Boston.

Dilly Dally.

Dilly Dally was almost seven years old. See if you can guess why he came to have such a funny name!

"O, Dilly Dally! Where are you, dear? Run quickly with this pail to the grocer's, and get this full of molasses, and don't spill a bit. I want it for—well, no matter. I want it."

The molasses was for molasses candy. His mother had just remembered that it was his birthday.

Dilly took it, and ran out of the door. He was always quick enough at starting. His troubles came afterward. In the hedge by the garden gate he spied a yellow-breast, and heard a sweet note that made him stop and see what the leaves hid. That took a minute.

"Oh, I must hurry!" he said, and started again; but this time Mr. Toad hopped out in a friendly way to make him linger.

It was almost dark when he came in sight of home.

"O, Dilly Dally," said his mother, "where have you been all this time? It was your party; and all the little boys and girls I sent for had to go home, it grew so late. I had to cut the cake and give them all a piece, and there wasn't anybody to play games or anything. It was too bad!"

Wasn't it? Dilly thought so. A boy's birthday party without any boy to it!

"O, Dilly Dally," said his mother, sorrowfully, "why don't you earn a better name?"

Dilly Dally says he is going to. How do you suppose he is going to do it?—Sunbeam.

Like a Little Lumberman.

Now, on a dark autumn night behold the young beaver, toiling with might and main. His parents have felled a tree, and it is his business to help them cut up the best portions and carry them away. He gnaws off a small branch, seizes the butt end in his teeth, swings it over his shoulder and makes for the water, keeping his head twisted around to the right or left, so that the end of the branch may trail on the ground behind him. Perhaps he even rises on his hind legs and walks almost upright, with his broad, strong tail for a prop to keep him from tipping over backward if his load happens to catch on something. Arrived at the canal or at the edge of the pond, he jumps in and swims for town, still carrying the branch over his shoulder, and finally leaves it on the growing pile in front of his father's lodge.

Or perhaps the stick is too large to be carried in such a way. In that case it must be cut into short billets and rolled as a cant hook man rolls a log a skidway. Only the beaver has no cant hoop to help him. All that he can do is to push with all his might, and there are so many, many grass tufts and little hillocks in the way!

Sometimes the billet rolls down into a hollow, and then it is very hard to get it out again. He "works like a beaver," and pushes, and shoves, and toils with tremendous energy, but I am afraid that more than one choice stick never reaches the water.—McClure's Magazine.

NERVOUSNESS AND SICK HEADACHES.
Cured while you wait, by Hicks' Capudine without any bad effect. At all drug stores.

What Ailed Mother.

Last summer a famous specialist in nervous diseases visited a small village. One day a tall, awkward young man called on him. He had a weak face, which bore signs of dissipation; he wore cheap cleathes, cut in the latest fashion; there were rings on his fingers and a gold chain swung ostentatiously over a grey waistcoat. He came to consult the doctor about his mother, who had some obscure and, as he feared, mortal ailment. He spoke with much feeling, but did not forget to adjust his chain or twirl his moustache as he talked.

"She has been a very active woman," he said. "Had tremendous energy all her life; but now she seems to have gone all to pieces. She has no pain, no disease; but she can't eat nor sleep much, and she is so weak she can't hardly walk. She cries if you look at her. What is the matter? Can you help her?"

"What work did she do?" asked the doctor.

"She was a tailoress, and she worked harder than was necessary," said the young man reluctantly. She used to sew until two or three o'clock in the morning."

"What is your trade—your business?" demanded the doctor.

"Well—I—I'm not in business at present. It's pretty difficult to make a start, you know. I've considered several different occupations, but I have not found anything suited to my peculiar abilities yet. But I came to see you about mother. What do you think is the matter with her?"

"You!" said the doctor. "Nothing else. She has sapped her life for you; and now when you should be supporting her and bringing comfort and honor to her old age, you are a dead weight and a disgrace. If she dies, you, and you only, are to blame."

When he was gone, the doctor said: 'It is a common enough case. A woman is unselfish and energetic. She gives her life to serve a husband or a son. Her devotion only encourages them in idleness and selfishness. At middle age her vitality is exhausted. Her nerves give way under the long strain, and tonics are of no more use than putting wood on a fire that has gone out."

Poor, unhappy husband or son whose eyes open too late to the fact that "mother is sinking under some mysterious disease, and who must hear from the doctor the frank verdict: "It is you, and nothing else."—Exchange.

God's response to the fears of man is always, "Fear not."—Abbott.

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Rheumatism

The liniment bottle and flannel strip are familiar objects in nearly every household. They are the weapons that have been used for generations to fight old Rheumatism, and are about as effective in the battle with this giant disease as the blunderbuss of our forefathers would be in modern warfare.
Rheumatism is caused by an acid, sour condition of the blood. It is filled with acrid, irritating matter that settles in the joints, muscles and nerves, and liniments and oils nor nothing else applied externally can dislodge these gritty, corroding particles. They were deposited there by the blood and can be reached only through the blood. Rubbing with liniments sometimes relieve temporarily the aches and pains, but these are only symptoms which are liable to return with every change of the weather; the real disease lies deeper, the blood and system are infected. Rheumatism cannot be radically and permanently cured until the blood has been purified, and no remedy does this so thoroughly and promptly as S. S. S. It neutralizes the acids and sends a stream of rich, strong blood to the affected parts, which dissolves and washes out all foreign materials, and the sufferer obtains happy relief from the torturing pains.
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THE MESSAGE TO THE CHURCH OF THYATIRA.

A Prayer-Meeting Talk by Rev. W. M. Vines of Asheville.

REPORTED BY THORUROS

If one would know what a church is doing let him attend its prayer-meetings. The prayer-meetings of our church have always been well attended.

Sometime ago Mr. Vines gave a series of lessons from Revelations. The seven churches of Asia were discussed, and for seven weeks we studied John's messages to these churches with much pleasure and profit.

The lesson on the message to the church of Thyatira struck me as being so helpful that I am going to give you as nearly as I can the beautiful thoughts Mr. Vines gave to us.

REV. 2, 18-29.

It has been many, many years since this message was written to the church of Thyatira; yet the sins of that day were not unlike the sins of today, and as long as there are churches they will be like some of these typical churches which we are now studying, and the messages sent to them also apply to the churches of our day. Because it is the Savior who speaks and His words are to all people. His voice comes out of the mystery and glory of heaven to the church of Thyatira. Christ praises the people for their "works," "charity," "service," "faith," and "patience," but says: "Notwithstanding I have a few things against thee."

The church, faithful as yet, is inclined to permit immorality among its members. He severely rebukes them and warns them against this sin.

Does this apply to our church? In this age especially, do we not wink at immorality? We often hear it said that God knowing man's weakness is willing to overlook these sins. Men say: "Let us be broad-minded and overlook these faults in mankind." But let us not be puffed up in our own conceit. Unless our views conform to the teachings of Christ they are narrow. For Christ alone has seen things in their fullness. And it is Christ who warns the church against this growing sin. He commands them to overcome their weakness.

Listen to the reward He offers to them who overcome:

"And he that overcometh and keepeth my words unto the end, to him will I give power over the nations."

We can hardly read these great words without remembering on what countless souls they have fallen as a shower of strength. Men and women everywhere wrestling with life have heard the promise, "To him that overcometh," and though much of the imagery in which they were conveyed was blind to them, still the very sound of the words has brought them inspiration.

This promise, we know, as are the others in Revelations, is figurative; yet we know that it means eternal salvation.

Wherever souls are being tried, in whatever commonplace or homely ways people are overcoming these God is choosing the men and women to wear the crowns of life.

How many there are who are overcoming! Those who have struggled through dark despair; those who have fought the fretting and dusty atmosphere of little cares; those who crush the tear and smile instead; to these there await rewards in heaven.

If these struggles in life's battles only had a vision of the rewards, what patience would fill them as they feel the Master's blows, and know they are being made as the Master wills!

If the rough marble could get a vision of the completed work, while the sculptor hammers it, think you it would envy the stones that rest in the hills?

We must know that our church is not a perfect one. Yet these great promises were made to imperfect churches.

Then let us not be discouraged if we find imperfection in our church; but rather work with the greater zeal because we have much to overcome. Accordingly as we overcome evil so shall we be rewarded. Let us work. That is always necessary to overcome. We may be living pure lives ourselves, yet if we do not work we are in danger of becoming corrupted. "Virtue, if not in action, becomes vice."

"And he that hath an ear let him hear what the Spirit saith unto the churches."

May this message to the church of Thyatira enoble and illumine the struggles of our lives; keep us from ever thinking it mean or little to overcome; lift us above the petty details, yet keep us ever faithful to them, and give us victory at last through Him who overcame all things.

Christian Union--From the Point of View of an Editor of an Interdenominational Religious Paper.

BY REV. J. L. VIPPERMAN, EDITOR OF THE CHRISTIAN SOLDIER.

If I did not turn aside from the rush of work and express my highest approbation of Bro. Gwaltney's article the title of which is, "Christian Union," I would prove myself recreant to the profound impressions made upon my heart by the Eternal Spirit. I labored with Bro. Gwaltney for four years and know that his present field is such as calls forth the wisdom and necessity of such an article. In my estimation it is one of the most important articles that has appeared in the Recorder since its episode into my home. It is the signal call to the Baptists of North Carolina. It is no uncertain sound. It is not the Word of God which gives rise to all the sects or denominations, but human tradition. This is preeminently a day when people are by no means ceasing to make the commandments of God of more effect by "Their" tradition. People cease not to teach for doctrines the commandments of men. In Gal. 5:19 Paul, earth's mighty minister, enumerates as a part of the "works of the flesh," factions, divisions, heresies (margin) parties, and says: That they which practice such things shall not inherit the Kingdom of God. Paul, therefore, taught that those who were the getters-up of a new sect "shall not inherit the Kingdom of God." I am glad to hear this noble veteran of the cross ringing out with such unmistakable clearness on this vitally important subject. For I am satisfied that there is developing even in the ranks and files of the Baptists a spirit of liberalism which is antiscriptural anti-Christion and is immeasurably disastrous and destructive of all that is good. We are the people upon whom the ends of the world are come. The Christian is circumscribed by the will and law of Christ, and to transcend is to reveal our disobedience and recreancy to the highest trust Christ ever committed to the children of men. Hitherto shall our liberalism come, but no further; and here shall our liberal aspirations be stayed. Baptist churches and doctrines are apostolic and receive the approbation of the revealed will and law of Christ—the Bible. Pedobaptism is the invention of subsequent ages and does not receive such approbation. Pedobaptist churches are, or they are not the institutions of God. Pedobaptist and Baptist churches cannot both be exponents of the laws of the kingdom of Christ.

They twain cannot be executives in the kingdom of our Lord. Could Christ plant a Baptist church and commit to it the positive laws of a regenerate membership, baptism of believers only, and restricted communion, etc., and then plant a Pedobaptist church and commit to it inconsistent and contradictory laws to these and remain the changeless Lord? Heb. 13:8; Mal. 3:6. Let us remember that in the Kingdom of Christ there is peace, Rom. 14:17. How could God or men expect peace with these two antagonistic elements in the kingdom? The church is the ground and pillar of the truth, 1 Tim. 3:15, but where there are divisions there are also heresies, 1 Cor. 11:18-19. Where there is strife there is confusion, James 3:16. But God is not the originator of these two antagonistic elements. 1 Cor. 14:33, "For God is not the author of confusion, but of peace, as in all the churches of the saints." There must be unanimity in the church of God. Acts 4:32; 1 Cor. 1:10. There was only one church established by our Lord, Eph. 4:4. There is one body, that is, one church for the church is the body of Christ, Col. 1:18-21. And there is in this church "one Lord, one faith, one baptism." Eph. 4:5. If this be, as some affirm the baptism of the Holy Ghost, then we have no authority whatever to baptize by water, for there is but one baptism, says the Record. These thoughts may summarily be expressed thus:

1. The different denominations are opposed to the Bible description of a Christian. The Christian is said to possess the mind of Christ. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. "But we have the mind of Christ," 1 Cor. 2:16. Now how can Christians possessing the mind of Christ see things so fundamentally different? Is Christ divided?

2. They are opposed to the words of Christ. "There is one body," Eph. 4:4; 1 Cor. 12:20. There is to be no "schism in the body," 1 Cor. 12:25. This language forbids also the construction which some are wont to put upon it, viz: universal spiritual church. Read 1 Cor. 12, and see if this is not a sanctified common sense view of it.

3. They oppose the purpose of God. He prayed for their oneness. The great end is twofold: First, that the Christians may be one; and then as a result of this oneness, that the world may believe that God sent the Son, and second, God loved the Christians as He loved His Son Jesus Christ.

4. It is opposed to the immutability of God. This thought we have discussed and proved.

Bro. Gore on Preachers and Their Salaries.

Since talking with a preacher who gets a small salary a few days ago, I can see how he thinks it is not wrong for a preacher to leave his charge, if he furnishes a man to preach in his stead while away, and supplement his salary by preaching in other fields. And many times his own charge is quite willing to have a change for one or two Sundays. When a man is called at a small salary, it should be understood between him and his people, that he has about so much time, say one month, two months, or longer, as may be agreed, to go out and preach for others. If this were agreed on, then there could be no disagreement on this issue.

When writing about bringing all the money back and putting it into the church treasury, I had in my mind's eye, a preacher I once knew with a small family, whereas his salary was $2,500 a year. He went to a town about 300 miles away and stayed a week or a little more and preached; and about one month after he came back and invited the preacher he had assisted to come and preach a week for him. When the week was out, he asked the congregation to make up $150 for the visiting brother, and about $125 or more was paid him. I don't know how much the first preacher, or pastor got. I know most pastors are poorly paid, and the members of the churches are to blame badly. Now if our country pastors could spend a week each month getting up their sermons and visiting among their congregations, this with their once a month churches, and two weeks with their twice a month churches, and four weeks with the church that employs them for their whole time, it would be better. The successful city pastor is expected to spend his time getting up his sermons, visiting the sick, and well of his congregation. Of course this includes weddings and funerals. This too should be done in as methodical, or business-like way, as possible.

Why in a methodical, or business-like way? Because you want to teach your members straightforward business methods. If the preacher does not use business methods himself, then he cannot teach others those methods. When the preacher gets leave from his church to go out and preach, if he would keep this kind of account: Received for services, $10.00; paid for supplying church, $5.00; expenses, $5.00; it would look business-like. I think the man who preaches for the poorer churches, seldom makes anything more while away than the church supply and his expense bill is. Then again, if he would read this report out to his church at their first regular business meeting, it would begin to inculcate business methods in the members of his church.

The preacher is looked up to as perfect by many of his members, and while he knows that is not so, but knowing some others think so, he should think of Paul's course in regard to eating meat, and try to be as near perfect as possible. I am satisfied, if I had the same row to hoe that the small salaried preacher has, I would think it no harm to go out and preach to do all the good I could to others, and if, by accident, I made something to support the inner man, I would gladly use it. I am trying to be fair to both sides of the question.

Further, about the veneration children were taught to hold preachers in fifty years ago. When the preacher came to my father's, the children looked up to him as at least, the Lord's Special Agent. Now, that was all right then, but when the children got grown, and found the preacher flesh and blood, and sometimes very weak flesh and blood at that, the pendulum was apt to swing to the other side, and they were apt to think too little of their preacher. Pastors, please try to inculcate in the children in the homes, that you have all the temptations that man is heir to, and that life is a semi-warfare all the while. Let us give and take and none think the other is altogether wrong.

Yours respectfully,

D. L. GORE.

Trust God in the dark. How can you trust Him in sunlight? Then you must thank Him and do His will. When you cannot see, say, "Thou knowest."—Exchange.

WHY NORTH CAROLINA PEOPLE ARE POOR.

From a Speech by Governor Aycock.

AN EXAMPLE OF HIS MODE OF DISCUSSING EDUCATION.

"I am glad to be with you. I am under a pledge to be with you whenever I can. I was here two years ago, asking for your votes. I declared to you that if I should be chosen Governor of the State that the entire four years of my office should be spent in working for the education of the children. You voted for me, and elected me. I am doing my best to reedem my pledge. It delights me to keep it. We have always talked about education and it is time that we redeem our pledges. You have met here today to show your willingness to redeem those pledges.

"We have a great State—the greatest in the Union in some respects. Our people have always been conservative. We were last to go into the Union and last to come out. We hesitated about going out of the Union before the civil war but we were the last to quit fighting. We love to fight. We are strong where we have been taught, but we have not been taught well in some things.

"Massachusetts built churches and school houses. She educated all of her children. We educated the few. Massachusetts has grown enormously rich while we are the poorest State in the American Union. South Carolina saves us from being the most illiterate State. Our negroes are better educated than those of South Carolina. That is all that keeps us from being the most illiterate and at the bottom. The lack of education makes us poor.

"Why are we poor? Are we lazy? Yes, reasonably so. I know you, for I know myself. We are not so awfully lazy for we do what we know how to do. We fight because we know how to fight. We are thriftless; but not more so than our neighbors. We are not lawless. It is not laziness, thriftlessness, not lawlessness that makes us poor, but inefficiency has kept us back. We just don't know. We have been buying educated brains from Massachusetts. We must educate all of our people. That is what I am in favor of and that is the view that most of our people are taking of it. We must make the average high. That is what we are trying to do.

"It will take money to do this. That is what hurts. You have been with me up to this time, but you will grow cold now. I know you. North Carolinians do not like to let money go. It takes him five minutes to pay his taxes to the sheriff. There was never a fight fought out for education except along the line of taxation. Tyranny can never enslave an educated people.

"I came here to urge you to send your children to school. Work yourself and educate your boys and girls. Send him in rags and patches. Cast aside false pride. Don't sit and whittle on white pine, but go to work and give your children a chance.

"Occasionally there is a parent who cannot send his child to school. This is work for the church and the good workers of the community. Take up the case and help the child. Provide for the parent.

"The public school will do away with the State militia. It will create the feeling of brotherly love.

"We want to educate men to work not away from work. The man who knows how to work does ten times as much as the man who does not."

Pray Constantly.

But can we pray constantly? Will it not divert us from our work? No, it will not. Praying constantly means two things. It means having, in all that we do and say, the prayerful spirit, the sense of God's nearness to us and ours to Him, so that we feel His presence, and act as in His presence. This will help, and not hinder, our work. When we are expecting soon to see dear ones, we are not incapacitated by our expectancy. We work the more eagerly and itensely, but with a light and joyous heart. It is so in Jesus' service. We can live in the prayer-consciousness of His presence whatever our work or pleasure. Whatever cannot be done in this prayer sense of Christ, we may be sure, is an unallowable thing. But, secondly, unceasing prayer means constant actual turning from our task to speak to God. And we can and must do that. We cannot live a whole day through on one single word to God at the day's beginning. We could not work with a friend all day on such terms. Much less can we do so with God. Once and again during the day, we must turn definitely to Him for friendship, for counsel, for strength.—Selected.

These are the Magic.

In his latest short story, Rudyard Kipling declares of the lines printed below—"there are no more than five—five little lines—of which one can say: 'These are the Magic. These are the Vision. The rest is only poetry!'"

A savage spot as holy and enchanted
As e'er beneath a waning moon was haunted
By woman wailing for her demon lover.
Our magic windows fronting on the sea
The dangerous foam of desolate seas for aye.

The lines are from Keats.

From Amiel.

To adore, to understand, to receive, to feel, to give, to act: there is my law, my duty, my happiness, my heaven. Let what will come—even death. Only be at peace with self, live in the presence of God, in communion with Him and leave the guidance of existence to those universal powers, against whom, thou canst do nothing. If death gives me time, so much the better. If its summons is near, so much the better still; if a half-death overtake me, still so much the better, for the path of success is closed to me, only that I may find opening before me the path of heroism, of moral greatness and of resignation.

Prayer.

We thank thee, Lord, for the glory of the late days and the excellent face of thy sun. We thank thee for news received. We thank thee for the pleasures we have enjoyed, and for those we have been able to confer. And now, when the clouds gather and the rain impends over our forest and our house, permit us not to be cast down. Let us not lose the savor of past mercies and past pleasures; but, like the voice of a bird singing in the rain, let grateful memory survive in the hour of darkness. If there be in front of us any painful duty, strengthen us with the grace of courage; if any act of mercy, teach us tenderness and patience.—Robert Louis Stevenson.

The Aim of the Christian School.

But the aim of a school established for the education of a Christian is, that it may accumulate and use power as a forwarder of the kingdom of Jesus Christ. Its supreme purpose is not to promote scholarship, or to give intellectual training to its students. It is not to accumulate vast wealth of appliances for research. It is not to accumulate academic atmospheres and ideals—all these things are necessary and useful. But over and above all must be the ideal and controlling purpose to make all tributory to the moral redemption of the race, and the bringing of the whole world into loving obedience to our Lord and Savior Jesus Christ. The fruits of a Christian school are to be the same in kind as the fruits of a Christian church. Knowledge and character are to be twin results. The teacher misses the highest ideals of his calling if he fails to be a pastor to his class. The pastor misses the highest ideals of his calling if he fails to be a teacher to his flock.—The Watchman.

The Roman Catholic Orders in the Philippines.

In the examination of scores of the most prominent and reliable men to be found, the misdeeds of these friars were set forth in terms that make the character of these miserable priests as black, almost, as characters can possibly be. Witness after witness testified that all Augustinians, Franciscans, Dominicans, and Recollectos were immoral; that they knew of none who had not violated their vows of chastity, and that in every town their children were to be found. They testified that less was known about the Jesuits because they had no permanent charges, but there was reason to believe that they were as bad as the rest. And yet it was testified that they were not unpopular on account of this, but because they were robbers and tyrants, and fleeced the people of their lands and their money, and domineered over them in every way for their own gain. And the Pope says that there is no fault to be found with them, and wishes them to stay where they are.—Journal and Messenger.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

NOTES.

....Rev. G. F. Mainwaring, formerly of Pennsylvania, has become pastor at Southern Pines.

....Rev. John E. White, D. D., supplied for the Raleigh First church Sunday, preaching two effective sermons. At the Tabernacle Rev. L. R. Greenwood preached in the morning and Rev. L. G. Broughton at night.

....At a recent prayer-meeting of the Raleigh First church several of the other churches (Presbyterian and Methodist) joined in doing honor to the life of the late Pastor Marshall in our city. The tributes to his work were numerous and cordial.

....The Raleigh First Baptist church has called Rev. W. C. Tyree, D. D., of Durham, to be her pastor. The call is unanimous, and came direct from the congregation, and throughout our city there is earnest desire that Dr. Tyree will come. We all know that it will be hard for Durham to give him and Mrs. Tyree up, and hard for them to take leave of such a church and people as those of our strong neighbor city.

....Rev. A. D. Hunter writes: "I attended the meeting of the Mecklenburg and Cabarrus Association. It was considered a good session. Plans were made to raise the $1,000 pledged for Century Education Work. Much of this will come from the Charlotte Baptists. Bro. Pruett says that the Baptists of Charlotte are among the most liberal he knows. Each church here is well loaded with work. This is a good sign. Workers are always busy. Much to do is a sign of progress."

....In order that we may print a number of unusually interesting communications, the news-notes are omitted this week. We also omit the Sunday-school lesson because the editor, having spent Tuesday, Wednesday and Thursday in Granville County, attending Educational Pic-nics (that's what they were) did not have time to prepare the lesson for the first form; and there was no room on the second form. We shall have more room hereafter, and such an omission shall not occur again, we hope.

....While no one could desire for the negro fiend of Wayne Co., who succeeded in making the nameless crime more horrifying, a better fate than he received, only those whose moral regard for the State and society is undeveloped will approve the verdict of the Coroner's jury that the lynchers were not only to be commended for their crime, but that had they not committed it they would have been recreant to their duty. So long as our State is able to execute her laws no one does his duty who takes the law into his own hands. How long will people be learning that lynching is crime against the State!

....In the death of Judge Schenck our State loses a valuable citizen. In his active days he served his State well as lawyer and politician. In his old age he rendered the Commonwealth a service that links his name with her history for all time. He has led in the making of a park on the Guilford Battleground that will forever commemorate the glory of our State's part in the Revolution. He lived to see the old field made beautiful by the landscape gardener and the historic spots worthily indicated by tablets and monuments. In his death the generations gone and the generations to come have lost a useful friend.

Will Observe Bible Study Sunday.

We are gratified to print below so goodly a list of North Carolina pastors who will endeavor to direct the attention of their people to the value and necessity of Bible Study in the churches:

T. S. Crutchfield, Tarboro.
W. R. Cullom, Wake Forest.
H. C. Moore, New Bern.
D. P. Bridges, Lincolnton.
J. O. Stradley, Oxford.
A. W. Setzer, Morehead.
R. H. Herring, Albemarle.
S. D. Swaim, Mocksville.
T. B. Justice, Rutherfordton.
J. Q. Adams, Charlotte.
W. R. Bradshaw, North Wilkesboro.
E. S. Reaves, Statesville.
C. V. Brooks, Apex.
F. O. S. Curtis, Lumberton.
John J. Douglass, Wilson.
J. E. Smith, Concord.
J. S. Hardaway, Oxford.
A. E. Butler, Beaufort.
J. N. Stallings, Salisbury.
G. P. Harrill, Murfreesboro.
C. J. D. Parker, Durham.
J. R. Miller, Thomasville.
T. J. Taylor, Warrenton.

Most of these brethren have more than one church, and many of them say that they will take up the subject in each of their churches.

Extracts from a few of the messages:

T. J. Taylor: The importance of Bible study cannot be overrated.

Rev. G. P. Harrill: I believe great good will come of this movement.

Rev. J. N. Stallings: Earnest, conscientious Bible Study and sincere prayer will surely lead all God's children to see eye to eye.

Rev. A. A. Butler: I heartily endorse the plan.

Rev. J. E. Smith: I am sure good will result from it.

Rev. F. O. S. Curtis: I am sure it will be helpful to us.

Rev. C. V. Brooks: Daily Bible Study, daily prayer and true piety are of more importance than anything else in the development of our churches at this time.

Rev. C. A. G. Thomas: I believe in making every Sunday Bible Study Sunday, and this I try to do. Today and every day is what the Lord desires.

Rev. E. S. Reaves: I am heartily in accord with your purpose to create a revival in Bible Study.

Rev. W. R. Bradshaw: I am willing to do all I can to get our people to study the Bible.

Rev. J. Q. Adams: I approve most heartily of Bible Study Sunday, and shall be glad to fall in line.

Rev. J. A. Stradley: Ignorance of the Bible is one of the great sins of our times.

Rev. D. Cole: I am in sympathy with the Bible Study movement.

Rev. D. P. Bridges: I hope there may be a great awakening along the line of Bible Study.

Rev. H. C. Moore: If the people can be led to study the Bible, every phase of our cause will receive distinct powerful impetus.

Rev. T. S. Crutchfield: I hail the movement with delight. May God bless it.

We are sure many other pastors will preach on the subject in September. We shall be glad to hear from each of them.

DR. FORRESTER PROTESTS.

He Did Not Insinuate--Dr. Montague Supports Him.

I observe that Dr. A. J. S. Thomas sees fit, in your issue of August 27th, to mention my name, and seeks to place me in the attitude of "insinuating," and of casting "suspicion" upon a brother whom he names. Dr. Thomas ought to know that I did not "insinuate," nor cast "suspicion" upon anybody. Dr. Thomas ought to know that, when I mean to say anything, I say what I mean, without insinuation or indirection. For knowing that he has had ample opportunity. In the particular case before us, he knows that I was writing to the Christian Index, of Georgia, as regular South Carolina correspondent. He knows that, in that character, I was writing of a notable event in the life of South Carolina Baptists, viz: the removal of Dr. Montague to Alabama. Writing upon that significant event, I assigned, as reason for Dr. Montague's going, a certain religious condition in the Furman Faculty. Of course, in assigning that reason, I presented the matter from his point of view, as it was his action I was explaining. It was no part of my purpose to point to any particular man in the Faculty as infidels or heretics. I was not "gunning" for any such people; and, if Dr. Thomas or anybody else, in this connection, drags before the public the names of any members of the Furman Faculty, they will have themselves, and not me, to blame. It being my purpose simply to refer Dr. Montague's going to what he regarded as an objectionable religious condition in the Faculty, it was not necessary that I should give names of those who, in his view, created that objectionable condition; and hence I did not give any names. Dr. Thomas ought to know this, and, therefore, he ought to know that I was not "insinuating;" and so I may refer his question back to himself: "Is it fair, is it right, is it brotherly, is it Christ-like" to accuse a brother of making "insinuations," and of trying to "cast suspicion" upon somebody, when there is no evidence of such attempt?

Just a word more. In assigning a reason for Dr. Montague's resignation, I was correct. For that I have Dr. Montague's own statement. That he did not tell some people that he was going chiefly on account of a certain religious condition in the Furman Faculty proves nothing, although Dr. Thomas seeks to make it so appear. Men have a right, as a rule, to withhold their reasons from whom they will. Dr. Thomas probably knows that the venerable Prof. Judson wrote a "reply" to my letter in the Index, and that, upon reading it to Dr. Montague, and finding that it would not pass that test, abandoned the task, which Dr. Thomas then took up. Whether he was wise in taking it up is not clear.

E. J. FORRESTER.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from Kidney and Bladder Diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

SHOWERS OF BLESSINGS.

Good Meetings Throughout the State.

DAMASCUS AND PLEASANT GROVE

At Damascus church, writes E. S. Millsaps of Statesville, there were nineteen accessions, and at Pleasant Grove there were three. The pastor was aided by Rev. D. W. Pool and Rev. W. T. Comer. Rev. W. R. Gwaltney, D. D., was present and preached one sermon, a strong and helpful one.

MT. BEULAH; DEEP CREEK; PEACHLAND.

Dear Recorder:—I held a meeting of a week at Mt. Beaulah church commencing the fourth Sunday in July, assisted by Rev. A. B. Caudle whose preaching was truly biblical. The result was five baptized and one restored.

I then commenced a nine days' meeting at Deep Creek. Rev. J. F. Love of Wadesboro, came to my assistance on Monday, and did the preaching in a way that proved a great blessing to us. First trying to get the church on a higher plane of Christian living, which we feel was a great success, and as a result backsliders were reclaimed and sinners converted. At the close twenty-two were received for baptism and three restored.

Peachland was my next battle, and here Rev. D. C. Britt came to my assistance and preached for us until Friday.

He astonished us with his ability, and greatly edified us with his zeal and consecration. The church was greatly revived and encouraged, and eight were received for baptism.

The third Sabbath in August our meeting began at Marshville, a thriving little town on the S. A. L. road, with three churches and a fine high school. Rev. Joel Snyder was to assist me but was unable to do much work. Surely no preacher was ever held in such high esteem by his own home people. Rev. J. A. Bivens, seemingly by Divine providence, was in our midst, who is likewise loved by saint and sinner, and was assisted by him to the close of the meeting. The church was greatly revived, and on Friday following baptized thirteen into the fellowship of the church. Making in all forty-eight for baptism and four restored.

To God be all the glory.

G. O. WILHOIT.

Ansonville, N. C.

THESSALONICA; BASS SCHOOL-HOUSE.

I closed a six days' meeting at Thessalonica, baptising ten converts, of which were six Lutherans and two Methodists. Rev. P. W. Bangle of Lincolnton, N. C., was with me, and did most of the preaching—and that well.

This church was organized in 1830, and from her strength has gone four churches. She was founded among the Lutherans and they have fed her from infancy. Now in her old age she has picked up new life and zeal, repairing the old building, and I believe she will soon be a strong church again.

On August 17, I went to Bass school-house, a mission point of the South Fork Association, to hold a four days' meeting—this point I have had in charge since March.

Rev. C. W. Payseur of Harden, N. C., was with me there. This school house is located among some of the bitterest and most prejudiced Lutherans, but we were not there long until the Holy Spirit got in their heart and broke down those strong bars and they flung the doors of their houses wide open, and gave us the warmest reception I ever witnessed.

Bro. Payseur did principally the preaching, and did it with such power that he captivated the entire country, stirring the people as they have never been stirred.

At the close I buried seven happy souls in the South Fork River, five of whom were Lutherans, and two of them were in their seventy-eighth year. There were more than twenty-five who were deeply convicted, and who, with almost everybody in the entire community, insisted that we continue the meeting. The seed is sown, and I shall hold a few days' meeting there the first of November and gather the harvest. I hope to organize a church there soon.

J. W. GRIFFIN

MARSHVILLE.

Pastor Wilhoit closed a gracious revival in Marshville Friday. There were a large number of converts. The church was greatly revived. At the close of the meeting thirteen were baptized. Rev. Joel Snider came to assist the pastor, but was so overworked that he was unable to do the preaching. Bro. Wilhoit and Bro. Bivens did the preaching.

S. J. HONEYCUTT.

DOUBLE SPRINGS; PATTERSON STATION; CASAR; PLEASANT HILL.

We had a very glorious meeting at Double Shoals. Rev. R. S. Stephenson, of Raleigh, helped me four days here, and he did some great preaching and work for the Lord. The brethren were greatly pleased with him and his preaching, and we want him to come back again.

After Bro. Stephenson left, Bro. Tredway, of Shelby, helped me, and he too blessed by the Holy Spirit. At the close of the meeting I baptized twenty-six. The church was greatly revived and built up.

We had a very good meeting at Patterson Station. This is a new church, but we are moving on. Rev. T. B. Hamrick helped me here. The church was much revived, and at the close of the meeting I baptized ten into the fellowship of the church.

At Casar we had a good meeting. The church was greatly revived, and at the close of the meeting one was received for baptism. Revs. T. B. Hamrick and Cicero Queen aided me here.

At Pleasant Hill I had a very precious meeting. Here we had good music and the church was much in the work. We ran our meeting nine days, and at the close I baptized sixteen—three young ladies, twelve grown young men and one boy. Rev. T. B. Hamrick assisted me in this meeting also.

In all these meetings we had good attendance and attention, and interest in the work of our Lord Jesus.

Yours in the work,

D. G. WASHBURN.

BETHESDA; LYSTRA; RED MOUNTAIN.

I have just closed good meetings with three of my churches, in two of which, at Bethesda and Lystra, I had no help except the good Lord and the brethren. At Bethesda the church was much revived, seven professed faith in Christ, and seven united with the church, four for baptism and three by letter. At Lystra the Lord gave us a gracious revival. Twenty-eight professed faith in Christ, twenty-four united with the church, all restorations and others to unite at next regular service.

At Red Mountain Bro. Fry did the preaching. From start to finish Bro. Fry's preaching was such as the good Lord delights to honor and beget Himself glory from. It was a gracious meeting. Sixteen professed faith in Christ, nine united for baptism, and others are expected to unite.

J. R. ARNETTE.

East Durham, N. C.

MT. CARMEL; CHAPEL HILL (MISSION); BETHEL

Returning home last Tuesday evening from a trip of several days to Brunswick County, Va., I found Bro. J. C. Hocutt engaged in an interesting meeting at Mt. Carmel church, some four miles from Chapel Hill.

Relinquishing my purpose of attending the State Reunion of Confederates at Greensboro (some of my friends will be surprised that I could give up a Confederate Reunion for anything) I accepted Bro. Hocutt's invitation to help him, and preached twice a day Wednesday, Thursdayday, Friday and Saturday. The congregations were large and attentive, the church seemed greatly revived, and there were some 20 professions of conversion, and a number of enquirers when circumstances compelled the closing of the meeting on Saturday afternoon. Twelve were received for baptism, and others will follow. Most of the converts were young men. Bro. Hocutt has been preaching in meetings for some weeks, doing the preaching and other labors by himself with the exception of the assistance I was able to render him at Mt. Carmel.

Beginning the fourth Sunday night in June he preached thirteen nights in the Chapel at the factory near here. The meeting resulted in twenty-four professions of conversion, and the reclaiming of a number of backsliders.

At Bethel, six miles from here he preached six days, beginning the fourth Sunday in July, and has baptized five with others, probably, to follow.

At Bell's he preached seven days, beginning the first Sunday in August, in a deep and pervasive revival which seemed to reach every member of the church in attendance, and which resulted in fifteen professions of conversion.

Beginning the second Sunday in August he preached six days at Antioch in a revival of power and blessing to the church, though there were only two professions of conversion.

Bro. Hocutt is certainly one of our most laborious, consecrated, and useful ministers.

J. WM. JONES.

Chapel Hill, Aug. 27, 1902.

A SURE CURE.

Every case of stomach trouble constipation, torpid liver, or kidney disease can be cured. Only one dose a day of Vernal Saw Palmetto Berry Wine will cure any disorder of these organs, quickly and permanently.

To prove these statements we will send a trial bottle of this wonderful remedy to any reader of the Biblical Recorder who writes for it. Every bottle is sent free of any charge.

We have cured thousands of stubborn cases. We can cure you if you wish to be cured and will take this remedy. Write today to the Vernal Remedy Co., Buffalo, N. Y., for a trial bottle.

This remedy is for sale by all leading druggists.

The Government crop report for August 30 was unfavorable, and the price of cotton has advanced. Cotton-picking is now in progress in North Carolina.

Opening Week at Wake Forest.

Wake Forest College has begun another session. This is the beginning of the 69th session. For a week young men have been arriving on every train. This is harvest time for the negro boy with his wheelbarrow. He meets all trains to get his dime for carrying a trunk to the dormitory.

Prof. Gulley has charge of the campus and it never looked in better shape. The week has been spent mostly in arranging courses of study.

The enrollment at present has passed beyond the 200 mark. President Taylor expresses himself as well pleased with the new men. They are entering zealously and earnestly into the work.

On Saturday night the Young Men's Christian Association gave a formal welcome to the new men. The halls were then opened and a general reception held where students, both old and new, met citizens of the Hill and the wives of the Faculty.

The people of Wake Forest give a cordial greeting to every student who comes to live with them for a few years. Pastor Lynch told the young men "that no where in the world would they find a more devout people."

Dr. Lynch begins his pastorate with the opening of the session. It is hardly to be called a beginning. He takes it up where he laid it down one year ago. When asked by his friends in another State where Wake Forest was, he replied, "All over North Carolina, a large part of the United States, and a very respectable portion of the world." When asked what Wake Forest was, he said, "500 Baptists, 300 boys, and 20,000 books."

With the exception of Dr. Paschal who is spending a few days with his aged mother, all the members of the Faculty are present and in fine condition for work.

Dr. Frederick Cooke is present and is busy organizing the Medical Department. He will have a good class with which to start. Several of last year's class have returned to take Law or Medicine.

With so many young men here it will be very difficult for members of the Faculty to visit the Associations, but it is hoped that old students will see to it that some mention of their alma mater is made in every Association.

E. WALTER SIKES.

Mars Hill Opening.

The fall term of our school has opened with an unusually large attendance. Students are now here from four States, and from nearly every section of this State. We will have as many students as we can possibly take care of. The attendance is limited only by our accommodations. Every furnished room in the Girls' Home is either occupied or engaged. Room ought to be made at once for a dozen others. And it is believed that some readers of this paper who know of this great need will supply it without delay. No investment so small will count for so much in the ennobled lives of young women.

The Trustees have let the contract for the wall of a new school building, and the making of the brick has begun. They have gone forward with little money, but with faith in our people and determination to go as far as their own sacrifices will allow. The offering of $50 from the Hickory Baptist church has given the movement encouragement. They wish this amount placed to their credit in the Century Movement. And we desire in this way to express our appreciation of this timely help.

In July Rev. O. E. Sams, of Flag Pond, Tenn., was ordained by the Mars Hill church. Bro. Sams is a graduate of Wake Forest College and the Rochester Theological Seminary last May. With this excellent training is coupled a life of purity, godliness and graciousness of spirit. It is hoped that a North Carolina field may secure his services. The presbytery consisted of Revs. W. H. Woodall, John Ammons, W. T. Bradley and J. A. Bradley.

The French Broad Association, just closed, was not very largely attended, and the reports of the work done during the past year were not encouraging. Only five pastors were present. The number of baptisms reported was less than a hundred, less by far than in any recent year. But there is a spirit of hopefulness among the workers who feel that the plans laid will make the record for the new year a decidedly better one.

R. L. MOORE.

FEVERISHNESS AND HEADACHES

Cured immediately by Hicks' Capudine. Headache Cure. No bad effect whatever Sold by all druggists.

Happy Young Man--Gone to China.

A young Mr. Parker, of this city, leaves for China to-night, happy. He was a great stammerer, and Dr. G. W. Randolph, that great voice teacher from St. Louis, has perfectly cured him of stammering, at Hotel Dorsett, Raleigh, N. C., where he is curing so many stammerers. We conversed with a Mr. Bruce Pierce, a bookkeeper of Hallsboro, N. C., and he talks fluently, and gives Dr. Randolph a great name. Many are coming from Virginia to be cured—those who failed to see him while he was in Richmond and Lynchburg. The Richmond Christian Advocate, as well as leading papers all over the South, give Dr. Randolph a great name. Stammerer, see him at once. He is all right. We know him in person.

Acknowledgments.

Sep. 3, 1902.

State Missions.—W. M. S., Reedsville, $5.00; Green M. S., Cary, (vol. fund), 2.90; Y. Green, Cary, 11.50; W. M. S., Roxboro, 1.30; Y. L. M. S., Clinton, Eastern, 1.80; W. M. S., First, Goldsboro, 5.45; W. M. S., Rowland, 2.05; Liberty Association, 44.28; Cameron, 5.00; Cameron, 2.50; Sanford, 2.50; Bladenboro, 80.00; Refuge, Carolina, 5.51; New Found Association, 3.90; Tuckasegee Association, 24.18; Mecklenburg and Cabarrus, 6.61; Brushy Mountain Association, 20.00; N. Wilkesboro. Brushy Mt., 40.65; Creedmore. Flat River, 2.00; W. M. S., Mt. Zion, 2.00; W. M. S., White Oak, So. River, 3.00; W. M. S., Hope Mills No. 2, Cedar Creek (vol. fund), 4.46; W. M. S., Southport, Brunswick, 1.60; Spring Garden, 1.50; Dover, .75; Fort Barnwell, 1.00; Cove, .75; Rose Hill, 3.05; Jerusalem, 10.50; W. M. S., Reidsville. Central, 1.30; W. M. S., Lumberbridge, Robeson, 1.50; Sunbeams, Lumberbridge, Roberson, .50; W. M. S., Second, Durham, 1.75; W. M. S., Antioch, Brunswick (vol. fund), 2.50; Bethlehem, Sandy Creek, 2.06; W. M. S., Mt. Tabor, W. Chowan, .75; W. M. S., Jonesboro, Sandy Creek, 2.40; Carthage, 5.50; M. S. Cashie, 5.80; Slaughter Estate, 152.50; W. M. S., Clayton, 3.61; W. M. S., Lea Bethel, Beulah (vol. fund), .75; W. M. S., Lea Bethel, Beulah, 2.05; W. M. S., Pollocksville, 3.00; Castoria, Neuse, 1.10. Total this week, $482.81. Previously reported, $5,743.28. Total this year, $6,226.09.

Foreign Missions.—W. M. S., First, Goldsboro. (thanksgiving), $5.60; Concord, 10.00; Refuge, Carolina, 2.30; New Found Association, 2.22; Tuckasegee Association, 3.95; Caroline Association, 13.30; W. M. S., Whiteville, C. F. and Col., 5.00; Sunbeams, Whiteville, C. F. and Col., .56; W. M. S. White Oak, So. River, .75; W. M. S., Southport, Brunswick, 1.00; Mt. Gilead, Montgomery, 4.00; Jr. Union, Clayton, 7.32; Fort Barnwell, 1.00; Sunbeams, Fort Barnwell, .50; Maple Springs, Tar River, 3.03; Lemons X Roads, 4.55; W. M. S., Lumberbridge, Robeson, 2.00; Sunbeams, Lumberbridge, Robeson, .75; W. M. S., Second, Durham, 2.50; W. M. S., Carthage, 6.00; Sunbeams, Carthage, 2.50; W. M. S., Jonesboro, Sandy Creek (thanksgiving), 3.40; Carthage, 4.25; Slaughter Estate, 101.67; W. M. S., Beaufort, 3.43; W. M. S., Long Branch, Robeson, 2.25; W. M. S., Youngsville, 3.25; Sunbeams Youngsville, .75. Total this week, $197.83. Previously reported, $7,676.59. Total this year, $7,874.42.

Home Missions.—Sunbeams, Clinton, Eastern (missionary), $1.75; Concord, 15.00; Refuge, Carolina, 2.30; Carolina Association, 5.68; W. M. S., White Oak, So. River, .55; W. M. S., Southport, Brunswick, 1.98; W. M. S., Mt. Gilead, Montgomery, 1.84; Fort Barnwell, 1.00; Sunbeams, Fort Barnwell, .50; W. M. S., Second, Durham, 1.75; Pilot Mt., 1.32; Bethlehem, Sandy Creek, 1.11; W. M. S., Mt. Tabor, W. Chowan, 5.48; M. S., Cashie, 5.80; Rosehill, 1.26; Brassfield, Central, 4.25; W. M. S., Lumberbridge, Robeson, 1.50; Sunbeams, Lumberbridge, Robeson, .50. Total this week, $53.57. Previously reported, $4,837.15. Total this year, $4,890.72.

Education.—Refuge, $1.83; Tuckasegee Association, 1.00; Cove, .20; Jerusalem, 5.00; New Friendship, Liberty, 5.00; Bethlehem, Sandy Creek, 1.00; Salem, So. River, 1.00; Castoria, Neuse, 1.25; First church, Raleigh, 40.05. Total this week, $56.33. Previously reported, $2,670.15. Total this year, $2,726.48.

Ministerial Relief.—Refuge, Carolina, $.40; Pittsboro, Sandy Creek, 2.00; Rich Ford, 2.52; Cove, .84; Brassfield, Central, 5.25; Jerusalem, 1.50; New Friendship, Liberty, 2.00; Castoria, Neuse, .30. Total this week, $14.81. Previously reported, $548.41. Total this year, $565.22.

Student's Aid Fund.—Mt. Vernon, Central, $3.50. Previously reported, $17.44. Total this year, $20.94.

Total reported for all objects this week	$808.85
Previously reported for all objects	20,561.57
Total reported for all objects this year	21,370.42

WALTERS DURHAM,
Treas. Bap. State Con.

Cash collections on Educational Fund for week ending August 23, 1902:

Tar River Association. Weldon church, Mrs. H. B. Harrell, $5. Central Association, Flat Rock church, $10.25. Youngsville church $7. Personal: Mrs. M. E. Hudgins, $10; A Teacher $12.50. Total $44.75. Total amounts previously received, $9,818.84. Total receipts, $9,863.59.

L. D. WATSON, JR.,
Treasurer.

Cash collections on Educational Fund for week ending August 30, 1902:

Sandy Creek Association, Sanford church, Sallie Holland, $5; Mrs. G. W. Temple, $1. Cameron church, Miss Florence Leslie, $5. Liberty Association, Lick Creek church, J. A. Kinney, .25; W. P. Redwine, $1; Rev. J. A. Sumney, .25. Abbotts Creek church, W. D. Spurgeon, .25; Miss Dora Leach, .25. Reeds X Roads church, A. R. Craven, .50. Holloway's church, J. A. Carrick, $1. Denton church, W. H. Nooe, .25. Stones Grove church, B. F. Rooch, $2.10; J. C. Loftin, .25; A. A. Loftin, .25; Lee Harris, .25; C. M. Wall, $1; Henry Sheets, $1; Minnie Daniel, .50; Clara Reid, .50. Lexington church, cash $3.75. West Chowan Association, Bethlehem church, $44.03. Personal, J. M. Stoner, $50. Total, $118.40. Total amounts previously received, $9,851.09. Total receipts, $9,969.49.

L. D. WATSON, JR.,
Treasurer.

Mr. R. B. Glenn has withdrawn from the race for United States Senator, in favor of Cyrus B. Watson.

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Alexander Maclaren.

The President continued his tour in New England last week, reaching Maine. It is understood that he will come as far South as Chattanooga. In one of his speeches last week he gave a very clear and bold exposition of the Trust question.

There is said to be strong hope of arbitrating the coal strike. We hope so. The condition is most serious. Hard coal is scarcely to be had at any price, and soft coal is very high. In some places last week there were conflicts between strikers and the representatives of order; but as a rule this strike has been wonderfully well managed. So well indeed that the fact that it is one of the largest and most important strikes of the decade has not been brought home to the public.

Scald Head

That itching, disgusting disease of the scalp, can be completely cured by

Tetterine

"I have an invalid friend from Florida who derives great benefit from Tetterine in a case of chronic Tetter. Send another box."
Dr. James C. Lewis,
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Cures All Skin Diseases.

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PUBLISHED WEEKLY BY THOMAS MERRITT.

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THE FUNERAL OF THE RELIGIOUS WEEKLY.

They are preaching the funeral of the denominational paper up North, and one or two down South have caught up the doleful strain. It has all come on account of the sale of the New York Evangelist.

We are told, on one hand, that the denominational paper must give way to the interdenominational paper. We have no fear of this. Denominational life and spirit were never stronger than they are today in the South. The denominational paper must be not merely the advocate of denominational views and institutions; it must be an organ of spiritual life. It must be this in order to worthily represent its denomination. For life—not views and not institutions—is the great object of denominations and religion. The religious paper must be religious.

We are told, again, that the Sunday paper will take the place of the religious weekly. Never in this world. We are not surprised at the presumption, however. The Sunday papers have long assumed that the earth is theirs and the fullness thereof. But so long as men seek devotional rather than sensational reading, there will be a constituency for the religious paper—a good constituency.

We are told, also, that the daily paper amply covers the field of religious news. It thinks it does. But at present one finds for the most part religious news that is neither news nor religious in the daily papers. Not one reported in twenty will fail to talk about "The Baptist Church." The sensationalist and the curiosity have much ventilation in the daily papers. Not one reporter in twenheard of. The daily papers do not know them. The daily paper's religious news is out of all perspective. Besides, the treatment of religious topics in the daily papers is usually unsympathetic. When North Carolina Baptists shall become content to receive their religious reading from a Methodist or Presbyterian politician, we shall be ready to depart.

Again, one who seeks religious reading will not seek it in a paper filled with other matter. It would be like going to hear a sermon in a political convention or at a State Fair, or to listen to the singing of the Holy City in a vaudeville. One whose religious tastes have reached this point is altogether too deep for us. We surrender him at once.

The religious paper must come into its legitimate larger field. It must not be content to be an exponent merely of certain operations, and it must not devote its columns utterly to doctrinal reading. It must supply food for religious life. It must convey information from the Christian standpoint. It must review events from the point of view of one who watches for the signs of the Kingdom of God.

Finally, brethren, since this is our funeral, we may be allowed to speak a little personally. The proof of the pudding is in the eating.

The Biblical Recorder—a denominational, religious paper—has more paid up subscribers on its books than any paper in North Carolina, weekly or daily. This notwithstanding its field is limited to one denomination. Our books are open to all, especially to the preachers of the funeral of the denominational paper.

The Recorder has had the lead ten years or more, and there is good prospect that it will hold it.

"FROM PERSONAL AND PARTY POLITICS."

"We do not believe the cause of temperance should be made a political issue in this State. The best interests of the people, as well as the furtherance of that cause, demand the complete separation of this question from personal and party politics. We approve the wisdom and safety of the non-partisan policy which characterizes our present legislation upon this subject."—Georgia Democratic Platform.

Just what those Georgia statesmen would have citizens do with "the cause of temperance" we would give much to learn. If the language had read—"the best interests of the politicians as well as the furtherance of the doctrine that to the politicians belong the spoils, demand the complete separation of this question from personal and party politics,"—it would not have more clearly indicated the real heart of the matter.

All saloon men and the saloon can possibly ask is that Christians shall eliminate moral questions from personal and party politics. Up here in North Carolina they have for thirty years called upon us to eliminate all questions save one; and we have now eliminated that one; and the people are going to eliminate the men who would have them eliminate moral questions.

BIBLE STUDY IN THE CHURCHES.

We Baptists should lead the world in Bible Study. It is our boast that the Bible and the Bible only is our standard. We are fond of saying "Thus saith the Lord." We are prone to challenge our friends to turn to the Book.

But are we studying the Bible? Are we handing the Bible down to our children? These are the important questions.

The Recorder is hoping and praying for a great revival in Bible Study in North Carolina. We believe that evangelistic and missionary and educational revivals will immediately follow revival of Bible Study.

As the fall months come on we should be preparing for this revival. Fall and winter is the time for study. September has been set apart as Bible Study month. That is, that month will be devoted by many pastors to emphasizing the value and necessity of Bible Study in the churches; and to organizing classes—home classes, Sunday-school classes and church classes.

Last week we received the following from Rev. W. R. Cullom, of the Chair of the Bible, Wake Forest. Read it and heed it:

"No more important suggestion has been made in some time than that with reference to preaching on Bible Study in September. Paul told the Ephesian elders to take heed to themselves and to the flock over which the Holy Ghost had placed them. If the same great apostle were speaking to the elders (or pastors) of our Baptist churches in North Carolina today, would he not urge on them the same thing? Too many, alas, of our young people, and old people too, are like sheep scattered without a shepherd so far as any intelligent grasp on the eternal truths of God's Word are concerned. These truths constitute our armor of defense against the assaults of the wicked one, and our all-sufficient equipment for the aggressive movement which the Lord's people must be forever renewing. Too long has the parent left this work in the hands of the Sunday-school teacher, the Sunday-school teacher has left it to the pastor, and the pastor has left it to the other parties, concluding, perhaps, that amidst his multitudinous duties he is unable to deal with this difficult task. It is a hard task to meet successfully, and it cannot be done by a motion, and perhaps not by several of them. I wish to make one motion, however, in these columns, and hope that it may meet at least five hundred seconds over the State. My motion is this: That every pastor prepare carefully and preach to his people one good earnest sermon during the month of September, and that at the close of the sermon he call the parents and Sunday-school teachers together and try to get them to join him in some intelligent, united, persistent effort to meet this important matter, and see to it that our people are better grounded in Bible truth. A second motion, then, might not be out of place, viz: that those interested in the matter keep it open and lively in our papers until the Convention in Durham, and then come together for prayer and consultation on the subject, and try to agree upon some plan for concerted action on this vital question. How many will second my first motion by doing what is there suggested? And how many will second the other one by agreeing to give the day before our Convention to its further consideration?"

GOD IN THE HARVEST.

Now comes harvest-tide. The smaller grain crops have been garnered; and fruit and vegetables have reached high tide; but corn, the chief product of North Carolina, and cotton the next and tobacco the next, are ready or nearly ready for the coming of the harvester.

There are good crops this year and right fair prices. The tide of prosperity is at last rolling upon North Carolina. Last year with poor crops the farmers lived, many of them, without losing ground. This year with very much better crops the State will gain an impetus that will not be spent in ten years.

We are better off any way Our town and city population has increased by half in a decade, which means that the immediate market for fruit and vegetables and fowls, meat and dairy products, is fifty per cent larger. Hundreds of factories have taken thousands of producers from the farms and made of them consumers.

The farmer works "next to the ground," they say. He works next to Nature and to God. His products bear the fairness of God's touch, not the painful marks of man's poor striving. He works amid the mighty harmony of God's moving not in the noise and perplexity of man-made machinery. He moves to the music of the eternal processes; not in the feverish rush of industrial and commercial struggle. He is nearest God in his work, though none of us is far from God.

As the farmer plowed and sowed he hoped. Many a time did he take thought for the morrow. And oft, no doubt, he made his appeal to Him who governs time and tide. Now tomorrow's come, and his fields are green or white or golden unto harvest. As he looks out upon them and takes joy for his labors, let him not forget that God is in the harvest.

From God came the life of the plant; from God came the increase of its fruit; from God came the strength to labor and the right to own; from God comes the ripened grain and the full-white fiber. And blind to truth or dead to human gratitude must be he who goes forth now to reap in unmindfulness of God the Father, God the Good, God the Patient, Merciful and Loving.

True thankfulness is of the heart. God wants no other. From of old that thankfulness has been expressed by offerings. How else could it be so well expressed? There are many religions and they have changed much, but the offering of gifts has been the abiding mark of devout hearts. It is so now. The truly thankful will make their thankfulness real by gifts.

Of the $18,000,000 that shall be gathered from North Carolina cornfields this year, how much shall be offered to the Lord of the harvest? Of the $16,000,000 that shall be gathered from the cotton fields in North Carolina this year, how much shall be offered to the Lord of the Harvest? Of the $10,000,000 that shall be gathered from the tobacco fields, how much shall be offered to the Lord of the Harvest? Of the $90,000,000 increase—all told—given straight from the hand of God, how much shall be offered to Him?

Of the increase of thy lands, O Christian worker in the field with God, what wilt thou offer to Him who worked more than thou, more wisely than thou, and by whose grace thou dost now reap even so much as a grain or a straw? How much to the Great Laborer and the Great Harvester? How much to Him of whom thou has hope of reaping one day the sheaf of eternal life?

LINE OF ACTION FOR THE FREE SCHOOLS.

Undoubtedly there are thousands of citizens who are ready for action in behalf of the free schools. But many of them are at sea in the presence of so much advise and so many advisers. Let us, therefore, endeavor to clear the way a little by suggesting a line of action.

There is much to be done. There are some things the General Assembly must do. There are some things the people must do. There are some things the General Assembly and the people together must do.

First, the General Assembly must maintain a four months term. This must be done by the general tax and by special appropriations.

Again, the General Assembly must straighten up the system, must effect better supervision. We suppose the plan suggested by Messrs. Alderman and McIver a few years ago, of having twelve distinct supervisors is the best plan available. As much power as possible should be concentrated in the State Superintendent and the State Board.

Second, the People must effect consolidation of districts. Wherever possible two schools must be merged into one. Better walk three miles to a five months school that has two teachers than walk one to a four months school and one teacher. There are 1,340 white schools in North Carolina that did not have sixty-five pupils in the entire district. They cut the jugular vein that supported the other 4,000 white schools. At least 1,200 of these weak schools should be merged into stronger schools. Common sense and public policy demands it. The State has done its part for four months' schools. Now let the weak districts be merged into stronger districts, and we shall have a five months' term everywhere without local taxation.

Again, the people must take interest in the schools, and must see that the children attend them. The supreme question in public education in North Carolina now is not of money for the schools, but of children for the schools. Fifty thousand children who ought to be in school are either working or hanging around their indifferent parents' homes. The people must go out and compel them to come in, or the State will have to.

Third, the State and the people must act together in building better school houses. They are sorely needed. The State has $200,000 available for this purpose. It will require $1,000,000. Either the people must raise the balance by special tax or the State must issue bonds. For one thing is sure, we must get out of the little school-cabins on the hill sides.

Again the State and the people must act together in instituting rural libraries. Let the present good law stand. They must also act together in building better roads.

As for Local Taxation, let us come to that wherever the people are ready for it. But where they are not, there is much to be done.

And as for compulsory attendance, let us come to that only as the neglect and indifference of the mothers and fathers compels us.

This is, as we see it, the line of policy into which the magnificent tide of interest in the free schools should be directed. Let our readers take it up in their districts.

TO YOUR TENTS, O ISRAEL!

We submit below a circular letter from the leaders of the North Carolina Liquor Dealer's Association. They are preparing for war—and well they may; for war is on, and to the bitter end. They are calling upon the saloon-keepers for funds to fight with. They are in politics. They were preparing "to meet this vital issue before nominations are made for the Legislature." They will work in the campaign, at the primaries, and they will have a lobby in the General Assembly.

There is the line of battle for you, Christian people of North Carolina. Will you rise up to meet the enemy or stand silent and craven before them? Will you fight or run? Will you aid the cause of no saloon or the cause of the saloon? Under which flag, the white or the red? The question is put, and it is put by the saloon men.

Read the circular:

North Carolina Liquor Dealers, Distillers and Grape Growers Association.
Raleigh, N. C., July 3, 1902.

The Retail Liquor Traffic in North Carolina is facing a crisis. * * * There has been organized in this State an association known as the Anti-Saloon League, having for its motto, "The Licensed Saloon Must Go." * * * They are vigorously but quietly pushing their work, effecting local organizations in every county in the State and keeping their doings from publicity.

To meet this issue and make a successful campaign against this organized force which seeks the ruin of the retail liquor business, we must be prepared to enter the field and wage a vigorous opposition against this enemy. * * *

Resolved, That the following be made a by-law of this Association. [Here follow resolutions assessing Retail Liquor Dealers $5.00, bar tenders $2.50, non-resident Wholesale Liquor Dealers and brewers annually $50.00, and non-resident Cigar Dealers $75.00 annually, also a recommendation that members of the Association in ordering goods give the preference to those non-resident firms which pay their dues.]

The membership of this Association is promptly responding to this matter, and we trust as you are deeply interested as we are in the result, you will forward your check for $5.00 at once, as we must put ourselves in position to meet the vital issue before nominations are made for the Legislature, and continue our vigilance until it shall meet and adjourn.

(Signed)
S. T. EMITH, Chairman.
A. A. BAILEY,
L. N. WHITE.
J. D. CARROLL.
JNO. U. SMITH.

To your tents, O Israel!

North Carolinians in the Old Dominion.

BY REV. I S BOYLES.

No I.

It is gratifying to note how favorably these Virginians speak of men, in state and church, who have emigrated from my dear old native State. It has been six years since I came to Virginia, and during all these years I have watched the movements of my fellow-students and brethren from North Carolina. It is therefore a privilege to put on record as a part of Virginia history the gratifying fact that all our men have deported themselves so well, and labored so faithfully, efficiently, and successfully, for the spread of the Gospel. It is a common saying in the Old Dominion concerning these "Tar-heels," "if he is from North Carolina, watch out, keep your eyes and ears open, he will bring things to pass, he is sure to succeed."

In all my travels over the State during the last year, touching almost every part of the Commonwealth, preaching and speaking, visiting and writing, coming into contact with nearly all classes of business men, it has been a deep and abiding joy to me personally to find so many North Carolinians taking the front rank in the commercial world, as well as in good politics (I despise bad politics), in every religious enterprise, and educational movement. There are many who speak of the "cities by the sea" as very largely made up of business men from the good old North State.

In Newport News, that most remarkably growing and bustling city, there are many of whom I should be glad to speak for their work's sake, but time and space will allow me to mention only three.

Here is my old class-mate, Samuel Buxton, a coming young lawyer, and one of the leaders in the great and strong old First church, so ably ministered to by Dr. J. W. Porter. Newport News can furnish no better, truer, and nobler young Christian man than Sam Buxton, as we affectionately called him at Wake Forest.

In that same moving city are Revs. L. R. Wright and T. B. Hill, both of whom are rapidly bringing things to pass. They are pastors of very prosperous and most promising churches, and are making themselves felt for good, and are becoming known for power and influence. We hear constantly of their large congregations.

Then just across the water in one of the best business cities in Virginia, Norfolk, there are hundreds of good old North Carolinians, successful, happy, and useful, one of whom I must mention—Rev. J. T. Riddick—the young, active, and vigorous pastor of Spurgeon Memorial. Riddick is a fine pastor and they say, "He is a born preacher." As a pastor-evangelist, he has been very successful. Norfolk is proud of Riddick, and would welcome more from "down home" just like him.

A few weeks ago, C. J. Thompson and this scribe happened to fall into the hands of a young man, a popular teacher and the wise, efficient pastor of Zoar Baptist church in Middlesex County, and we felt a strange old-time touch and heart-beat of a fellow native born, Brother A. T. King. How his people cling to him, and how devotedly they love him! He leads his church, and they delight to follow such a leader. Bro. King is an intensely missionary pastor, and is sure to make his mark in the world. In truth, if I may be allowed to throw out a hint or two, as I write, not leaving the reader to draw every conclusion, I would say that the pastor or church that is not missionary will and ought to suffer. Thousands who read this will doubtless say, "Amen," and the sooner, the better.

There is nothing that so persuades us of the great realities of moral and spiritual being as the man in whom God is manifest, the type of our human nature at its best, and the indorsement of the sublime faith that God in humanity is the supreme revelation of Himself!—Horatio Stebbins.

The greatest work has always gone hand in hand with the most fervent moral purpose.—Sidney Lanier.

Marriages.

BYRUM-STEELE.—Married at Milburnie, A[illegible]20, Mr. A. H. Bynum and Miss Mamie T. Steele, R. T. Vann officiating.

COX-HUNSUCKER.—In the Baptist church at Winterville on the evening of August 20th, Miss Rosa Cox, eldest daughter of Mr. A. G. Cox, was married to Mr. R. H. Hunsucker, superintendent of Hunsucker Carriage Works. The ceremony was performed by Rev. C. W. Blanchard.

Obituaries.

"Peace, Peace, he is not dead.
He doth not sleep.
He hath awakened from the dream of life!"

MIZELL.—Geo. H. Mizell died July 11, 1902, at his home near Windsor, N. C., of typhoid fever, at the age of 21 years and 6 months. Bro. Mizell was a member of Cashie Baptist church, Windsor, N. C., and often filled his place at the mid-week prayer services, although he lived some two miles out of town. He leaves an afflicted father and devoted sisters and other loving friends to mourn their loss. His pastor, too, feels his absence. J. O. ALDERMAN.

JACKSON.—On the 4th day of August the spirit of Bro. W. J. Jackson, of near Winterville, N. C., went to rest. He was in his 57th year. In his death the community has lost one of its best citizens and the Winterville Baptist church one of its most faithful members and supporters. In his home, he was a model of gentleness and kindness. He leaves a wife and seven children to mourn their loss. In the exemplary character of all these sons Bro. Jackson's transmitted purity of life is extended. These, with the relatives and neighbors, have our hearty sympathy.

C. W. BLANCHARD.

VAUGHAN.—Departed this life July 6, 1902, at his former home at St. John's Arthur T. Vaughan, age 26 years. Seldom is even death attended with such distress and sorrow. It was the last departure of their oldest son. The blasting of many high hopes, the sudden withering of a rare flower just in bud. To him the father and mother fondly looked for comfort and pleasure in riper years, and in him they saw promise of great usefulness and the realization of cherished hopes. Everything that love could prompt and friendship could do was done, but our Heavenly Father willed otherwise. Brother Vaughan was a consistent member of Rich Square Baptist church. May the consolation of grace abide with those who mourn his loss.

E. J. HARRELL, Pastor.

RICHARDSON.—After lingering for several weeks, Mrs. Helon Richardson died at her home near here on Sunday last in the full triumph of a Christian's hope, aged seventy years. She was born in Franklin County in 1832, and had been a consecrated member of the Missionary Baptist church since twenty years old. She had been twice married and leaves three children and an aged husband to mourn her loss, and emulate her many virtues and purity of character and nobleness of heart. The writer knew her well, and it is with pride and satisfaction. None was purer, sweeter or more true to her friends and neighbors than she. Always patient, obliging, courteous, forbearing and gentle. Rev. J. E. Hocutt, pastor of Red Bud church, of which she was a consistent member, preached her funeral yesterday, and amid a large concourse of loving friends and neighbors she was laid to rest in the family cemetery.

Castalia, N. C

DAVIS.—On June 28, 1902, Dr. J. B. Davis of Beaufort, N. C., died almost suddenly in the seventy-first year of his age. Dr. Davis was for many years one of the strongest supporters of the Baptist cause in this community. He will be greatly missed by his church, and the whole vacinity. He stood at the head of his profession. No physician was ever loved and trusted more by his people than was Dr. Davis. The county and State lose an upright, honorable citizen. He leaves to mourn their loss a devoted wife, and four children, Mrs. R. D. Carroll of Elm City, N. C., Misses Annie and Rosa Davis of Beaufort, N. C., and Dr. George Davis of Beaufort, one of our most honored and trusted young physicians.

The funeral was conducted from the residence on Ann Street, Sunday afternoon, June 29, 1902, by the writer, in the presence of a large concourse of people. The remains were interred in the city cemetery. May the blessing of our Heavenly Father rest upon and abide with the bereaved family, and friends.

A. A. BUTLER.

Resolutions of Respect.

Whereas, in His supreme wisdom and wise but mysterious dispensation, it has pleased Him who is the giver and taker of human lives to take from us to Himself, when life's duties were complete, the soul of our dearly beloved brother Dennis Simmons, through whose death this church suffers the loss of one of its best, most active and truest members, yet in a ripened and consecrated old age. Wherefore be it, by the Williamston Baptist church in conference assembled May 18, 1902,

Resolved, That through the loss of him the church most keenly feels that one of our jewels of most precious and rare value has been lost to us forever; that the light of that beautifully exemplary Christian life, which has shined as a bright and guiding star to many in his church and community, has burned low and suddenly flickered out, making us unmeasured losers, while to him we realize that all is gain, and we commend his spirit to the God he tenderly loved. Yet it is sadly painful to us to give him up and it is with profoundest regret that we see his accustomed place in our midst no longer filled by our venerable, beloved and faithful brother Simmons, and

Resolved, That we desire to give expression, which shall be put in permanent form of record, to the feelings of very high esteem in which we held our deceased brother, for the life spent in our midst, and of the sincere gratitude which fills our hearts for his gracious assistance in making our temple of worship the place of comfort and beauty which it now is, and for his many noble contributions to the substantial prosperity and progress of our Lord's church here. Be it also further

Resolved, That we extend to his faithful and devoted wife, his relatives and sorrowing friends everywhere upon the occasion of their sad and bitter grief, our deepest and most heartfelt sympathy in this their great loss, commending them also for comfort to Him who is alone able to give comfort on such occasions of sorrow.

That a copy of these resolutions be recorded on the church minute book, a copy sent to his bereaved widow, to the Enterprise and to the Biblical Recorder for publication.

GEO. W. HOWELL,
Committee.

Receipts for Foreign Missions.

We give below the receipts for Foreign Missions from May 1st to August 15th, 1902. Some of the States are helping nobly in the advance we are trying to make. Other States are falling back. See how your State stands and then inquire as to what your church has done and then consider whether you have helped as you should to carry forward this great work which the Master has committed to us:

Virginia	$4,078.70
Georgia	2,845.14
South Carolina	2,406.73
Kentucky	2,119.13
Texas	1,575.94
Alabama	1,102.98
Missouri	1,018.25
Tennessee	758.66
Mississippi	717.80
Maryland	652.81
Louisiana	502.11
North Carolina	440.21
Florida	132.11
District of Columbia	106.66
Arkansas	45.50
Indian Territory	22.65
Oklahoma	18.84
So. Bap. Con.	387.10
J. Stout, Mem.	2,500.00
Sundry	49.00
Total	21,480.35

To be misunderstood even by those whom one loves is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand. * * It is what must have oftenest wrung the heart of the Son of Man.—Amiel.

If I can put some touches of rosy sunset into the life of any man or woman, then I feel that I have wrought with God.—George Macdonald.

How's This?

We offer One hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all druggists. Testimonials free.

Hall's family Pills are the best.

GARDNER'S CHILL PILLS CURE
50¢ GUARANTEED BY DRUGGISTS 50¢
NORTH STATE CHEMICAL CO.
GREENSBORO, N. C.

FALLING HAIR

Save Your Hair with Shampoos of
Cuticura SOAP

And light dressings of CUTICURA OINTMENT, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.

Complete Treatment

For Every Humour, $1, consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation and irritation, and soothe and heal; and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. In screw-cap vials, containing 60 doses, price 25c.

Sold throughout the world. British Depot: 27-29, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Props.

DR. TICHENOR'S ANTISEPTIC
FOR
WOUNDS. BURNS. BRUISES
SCALDS. COLIC. CRAMPS
HEADACHE & NEURALGIA

San Antonio, Tex., Dec. 22, 1899.
Dr. Tichenor's Antiseptic is our favorite remedy for cuts, burns, sore throat or any wound or inflammation. It is also a safe and pleasant cure for colic or bowel troubles. SID WILLIAMS, Evangelist.

Alexandria, La., Jan. 30, 1902.
I consider Dr. Tichenor's Antiseptic the best all round medicine I ever used, and keep it convenient for use in case of accident or sudden sickness.
E. O. WARE,
Cor. Sec'y La. Bap. State Con.

SPRINGS HOTEL
DILLSBORO, N. C.
In the midst of the mountains; one of the most delightful and homelike places in the State to spend the summer. For particulars address
R. H. JARRETT & SONS.

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Quickest Route To Florida

FOR RATES, SCHEDULES, PULLMAN ACCOMODATIONL AND FURTHER INFORMATION WRITE

F. M. EMERSON, Traffic Manager. H. M. EMERSON, Gen'l Passenger Agt.
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Liberty Mills.
OUR BRANDS.
LEONTE,
DE SOTO,
MAJESTIC.
HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
LIBERTY MILLS, Nashville, Tenn.

SOUTHERN RAILWAY WEEK END RATES TO MOUNTAIN AND SEACOAST RESORTS.

The Southern Railway will sell Week End round trip tickets for points named below for all trains Saturdays and Sundays, good returning leaving destination not later than Monday following date of sale, except for Morehead City, N. C., tickets will be sold Saturdays only good returning leaving destination Tuesday following date of sale, and Blowing Rock, N. C., all trains Fridays and Saturdays, good returning leaving destination not later than Tuesday following date of sale, at the following rate from Raleigh:

To Asheville, N. C.	$6.25
To Black Mountains, N. C.	5.85
To Round Knob, N. C.	5.65
To Marion, N. C.	5.30
To Morganton, N. C.	4.80
To Connelly Springs, N. C.	4.75
To Hickory, N. C.	4.75
To Shelby, N. C.	5.25
To Rutherfordton, N. C.	5.85
To Lincolnton, N. C.	4.75
To Cliffs, N. C.	4.75
To Lenoir, N. C.	4.80
To Norfolk, Va.	4.00
To Old Point, Va.	4.00
To Ocean View, Va.	4.00
To Virginia Beach, Va.	4.25
To Morehead City, N. C.	4.00
To Wilmington, N. C.	4.00
To Blowing Rock, N. C.	7.80
To Hot Springs, N. C.	7.00

For further particulars, tickets, Pullman reservations, etc., write or call on
T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

$14.25 ATLANTA, GA., AND RETURN.

The Southern Railway announces the above low rate Raleigh to Atlanta and return account Negro Young People's Christian and Educational Congress, Atlanta, Ga., August 6th to 11th.

Tickets will be sold August 2d and 4th, with final limit 15 days from date of sale.

Correspondingly low rates apply from all other stations on this company's lines.

The Southern has two daily trains Raleigh to Atlanta leaving 1.00 a. m. and 3.50 p. m., arriving Atlanta 3.35 p. m. and 5.10 a. m., respectively.

For detailed information, tickets, Pullman reservations, etc., write or call on
T. C. STURGIS, C. T. A.,
Yarborough House Building,
Raleigh, N. C.

SOUTHERN RAILWAY'S CHANGE IN PULLMAN SERVICE.

The Southern Railway announces change in their Pullman service effective Sunday, June 15th, Raleigh and Greensboro car on train Nos. 11 and 12 will be operated between Greensboro and Goldsboro.

This will prove a great convenience to the traveling public, especially the Morehead City travel. No. 11 leaves Raleigh 1 a. m., for Greensboro, and No. 12 leaves 5.25 a. m., for Goldsboro.

T. C. STURGIS, C. T. A.,
Raleigh, N. C.

ASHEVILLE, N. C.—Raleigh to Asheville, N. C., and return $8.80, account meeting Society of American Florist and Ornamental Horticulturalists. Tickets on sale August 17th, 18th and 19th, final limit August 25th.

Special Rates by S. A. L. R'w'y.

Asheville, N. C.—$8.80 Raleigh to Asheville, N. C., and return, account Socieyt of American Florists and Ornamental Horticulturalists, August 19-20, 1902. Tickets to be sold August 17, 18, 19, with final limit August 25.

Denver, Col.—$45.50 Raleigh to Denver, Col., and return, account National Fraternal Congress, August 26 to 30. Tickets to be sold August 22 and 23, final limit September 30.

Denver, Co.—$45.50 Raleigh to Denver, Co. and return, account National Association of Letter Carriers, September 1-6. Tickets to be sold August 29, 30 and 31, final limit September 30.

Macon, Ga.—$12.85 Raleigh to Macon, Ga. and return, account Annual Meeting Farmers' National Congress, October 7-10. Dates of sale will be announced later.

Account Annual Convention and Tournament N. C. State Firemen's Association, Colored, Raleigh, N. C., August 26-28, 1902. For individuals one first-class fare for the round trip and for firemen in uniform, ten or more on one ticket one cent per mile. Tickets to be sold August 25, 26, 27 and 28, final limit August 30.

For any further information apply to any agent or city ticket office, Yarboro House Building, Raleigh, N. C.

C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

R·I·P·A·N·S

There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N·S Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

A Royal Flush: $3.50 "King Bee" Shoes.
J. P. Cole Shoe Co. Atlanta

The North Carolina Hot Springs,
MOUNTAIN PARK HOTEL,
Hot Springs, - - - - N. C.
New ownership, new management, house entirely made over, thoroughly modern and in every way desirable. New and modern Bath House, new Casino for rainy day amusements. Do you suffer with rheumatism, gout, sciatica, nervousness, sleeplessness and indigestion? For these and such troubles our Hot Mineral Waters and baths are unsurpassed in the world. In the Great Smoky Mountains, grand scenery, delightful climate, 100 acres of beautiful park, magnificent golf links, horse-back riding, mountain climbing, bowling, tennis, croqueting and ping pong. No more delightful summer resort in the world. Illustrated booklet. Write us.
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SEABOARD AIR LINE RAILWAY.

"CAPITAL CITY ROUTE."

Short line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

In Effect March 5, 1902.

SOUTHWARD.

			Daily No. 11	Daily No. 12
Lv	Raleigh,	S A L	4 12 a m	7 27 p m
Ar	Hamlet,	"	7 01 a m	10 35 p m
Ar	Columbia,	"	9 25 a m	1 0 a m
Lv	Columbia,	"	10 25 a m	1 05 a m
Ar	Savannah,	"	3 10 p m	4 20 a m
Ar	Jacksonville,	"	7 00 p m	8 15 a m
Ar	Tampa	"	8 45 a m	5 45 p m

			No. 23.	No. 41
Lv	Raleigh,	S A L	4 12 a m	3 05 p m
Ar	Hamlet,	"	7 00 a m	7 30 p m
Ar	Wilmington,	"	12 15 p m	
Ar	Charlotte,	"	10 05 a m	10 05 p m
Ar	Atlanta,	"	3 55 p m	7 00 a m
Ar	Augusta, G A & W C		5 40 p m	
Ar	Macon, C of Ga.		7 20 p m	11 35 a m
Ar	Montgomery, A & W P		9 20 p m	6 55 p m
Ar	Mobile, Ala., L & N		1 56 a m	
Ar	New Orleans, L & N		7 35 a m	
Ar	Nashville, N C & St. L.		4 00 a m	6 05 p m
Ar	Memphis,	"	6 15 p m	8 25 a m

NORTHWARD.

			No. 12	No. 15
Lv	Raleigh,	S A L	1 25 a m	11 05 a m
Ar	Norlina,	"	3 32 a m	1 05 p m
Ar	Portsmouth,	"	7 15 a m	5 35 p m

			No. 34	No. 66
Lv	Raleigh,	S A L	1 25 a m	11 15 a m
Ar	Norlina,	"	3 32 a m	1 20 p m
Ar	Richmond,	"	6 55 a m	4 05 p m
Ar	Washington, P R R		10 10 a m	6 35 p m
Ar	New York, O D S S Co.			a 1 30 p m
Ar	Baltimore,	"	11 25 a m	11 25 p m
Ar	Philadelphia,	"	1 28 p m	3 36 a m
Ar	New York,	"	4 13 p m	6 10 a m
Ar	Washington, N & W S R,			6 35 a m
Ar	Baltimore, B S P Co.			a 2 30 a m
Ar	Philadelphia, N Y P & N,		6 46 p m	5 10 a m
Ar	New York,	"	8 15 p m	8 00 a m

Note.—(a) Daily except Sunday (b) Eastern Time.

Connections at Jacksonville and Tampa for all Florida East Coast points and for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RALEIGH AS FOLLOWS:

From North.

No. 31 at	4 10 a m
No. 41 at	3 07 p m
No. 37 at	7 34 a m

From South.

No. 34 at	1 30 a m
No. 38 at	11 40 a m
No. 66 at	11 31 a m

SLEEPING CAR SERVICE.

Trains 31 and 34 Florida and Metropolitan Limited, has Drawing Room Sleeping Cars, News York to Jacksonville and Atlanta, and between Portsmouth and Charlotte. Vestibule day coaches Washington to Jacksonville, Portsmouth, to Atlanta.

No. 37 and 66 "SEABOARD" Fast Mail has drawing room buffet sleeping car New York to Jacksonville, connecting at Hamlet with sleeping car to and from Atlanta.

No. 38 and 41 drawing room sleeping car and day coaches between Portsmouth and Atlanta.

Tickets on sale to all points. Pullman berths reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotels and residences without extra charge at

Up-town Ticket Office
Yarboro House Building,
C. H. GATTIS, C. T. and P. A.
'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Special Rates via S. A. L. Railway.

Week End tickets to the Mountain and Seashore Resorts will be placed on sale June 14, round trip rates as follows:

Norfolk, Va.	$4.00
Old Point, Va.	4.00
Ocean View, Va.	4.00
Virginia Beach, Va.	4.25
Wilmington, N. C.	4.00
Jackson Springs, N. C.	3.00
Lincolnton, N. C.	4.75
Shelby, N. C.	5.25
Rutherfordton, N. C.	5.85
Marion, N. C.	5.30
Hickory, N. C.	4.75
Cliffs, N. C.	4.75
Lenoir, N. C.	4.80
Blowing Rock, N. C.	7.80

For any information, regarding rates, schedules and Pullman reservation, apply to C. H. Gattis, P. and T. A., Raleigh, N. C.; H. S. Leard, T. P. A., Raleigh, N. C. office in Yarboro House.

Current Events.

The Republican State Convention.

This organization met in Greensboro last week. The meeting was remarkable for its good order, for the number of the delegates and the good appearance that they made, and for the absence of negro delegates. There were several delegations of negroes, but they were not received, contesting white delegations being received in their stead.

This action of the Republican party in eliminating the negro is bold, and it impresses one with the sincerity of Senator Pritchard's desire to rebuild the Republican party in North Carolina with white citizens. Patriotic citizens of all parties will hail with pleasure this new evidence of the retirement of the negro from politics. It is an experiment that all citizens may well encourage, and that no one can afford to desire to fail.

The Convention nominated Mr. Thomas N. Hill of Halifax, for Chief Justice. Mr. Hill has been a Democrat, and recently announced himself a candidate for a nomination to the Chief Justiceship at the hands of any body of Democrats. It is presumed that he will accept this nomination, perhaps tacitly. He is a citizen without reproach, and a strong lawyer. He has never been active in politics and for this reason is not widely known.

No nominations were made for the Associate Justiceships. Messrs. Connor and Walker, Democratic nominees, will have no opposition. The following citizens were nominated for the Superior Court bench:

E. W. Timberlake of Franklin, Fourth District; W. S. O'B. Robinson of Wayne, Sixth; H. F. Seawell of Moore, Eighth; A. L. Coble of Iredell, Tenth; H. R. Starbuck of Forsyth, Eleventh; R. H. McNeill of Ashe, Thirteenth; O. B. F. Blythe of Henderson, Fourteenth; C. D. Mashburn of Haywood, Sixteenth. Mr. D. H. Abbott was nominated for Corporation Commissioner and D. A. Long for Superintendent of Public Instruction.

We cannot print the platform in full; but will indicate the more salient features.

The free school cause was approved; aid was pledged to charitable institutions and liberal pensions were promised Confederate veterans. Legislation that would induce industrial activity was also pledged.

The present administration was attacked for having failed to fulfill its pledges, in the following respects: First, having failed to reduce the public expense; second, having increased rather than reduced the number of offices; third, having increased instead of decreased salaries; fourth, having increased instead of decreased taxation; fifth, having disfranchised 18,000 white men by the poll tax clause in the Amendment.

The present Administration was also condemned on account of the effort to impeach Justices Furches and Douglas, and for "appropriating the money of the people for the purpose of defraying the expenses of persons indicted for the violation of laws which they had sworn to obey, and for granting amnesty to such persons from prosecution in the State courts."

Finally we have this paragraph:

"We declare that when the Constitutional amendment was adopted by the people of North Carolina two years ago it passed out of the realm of politics and that if Governor Aycock, Senator Simmons and others keep faith with the people in the pledges then made, there can be no such thing as a race issue in the present campaign."

BRUSHY MOUNTAIN ASSOCIATION.

High Ground on the Liquor Question.

The Brushy Mountain Association met August 21st with the Wilkesboro Baptist church. The new house of worship not being completed, the Association held its sessions in the beautiful and commodious Methodist church of this town. The Baptists here have on hand a large brick house of worship which will be an ornament to the town and an honor to the Baptists of the town and of the surrounding country. The Baptist church here is not large in numbers, consequently the burden of building [as it usually does] will fall on the shoulders of a few. But they are determined to push the work to completion in the near future.

Bro. J. L. Hemphill was re-elected Moderator, and the writer clerk. Bro. Hemphill has been Moderator for several years. He makes a very efficient presiding officer. This strong young layman is greatly devoted to the work of his church and is one of the rising business men of North Wilkesboro. Rev. S. F. Conrad, of Charlotte, preached the Introductory Sermon, which was timely and practical. All the churches were represented and the session was harmonious. The personnel of the Association was better than at many previous session. Among the visiting brethren were Revs. J. W. Cobb, representing the Biblical Recorder; S. [illegible] the North Carolina Baptist; [illegible], Corresponding Secretary of the State Convention, and J. B. Boone, of the Baptist Orphanage. These brethren made interesting speeches on the various topics under consideration.

At 11 a. m. Saturday, Bro. Johnson preached a very able and interesting sermon on State Missions. Would that every Baptist in Wilkes County could have heard it. If they could have heard it we think the indifference along that line of work would be at an end. The churches of this Association are reluctant about making pledges but nevertheless they pledged larger amounts than formerly.

The blighting curse of the "Great State" of Wilkes is the liquor traffic. The following report on temperance was unanimously adopted, viz: "This Association has for years, without a dissenting vote recorded its conviction that the liquor business, with all it implies, is an evil. If it is an evil, then the Bible condemns it, for it says, "Shun the very appearance of evil." But at this late day, it needs no argument to convince any reasonable man, be he church member or non church member, that it is an evil in which no church member can enter without bringing shame upon himself and reproach upon the cause of his Master. No church can tolerate such in one without soiling her own fair garments and thus rendering herself unworthy of fellowship with her fair sisterhood.

In Wilkes County, the Baptists are largely in the majority over other denominations. To them not only other denominations, but the world outside the church, is looking for decisive action on this question. Shall we falter? Shall we fail of the requirements of our hands?

How much longer shall we bear the undoubtedly just reproach that we, as a denomination are in great measure responsible for the continuance of this paramount evil in our county? This Association, prompted not so much by denominational pride as by a jealous care for the promotion of Christ's kingdom on earth, declares it, that it is its purpose to withdraw fellowship from any church which retains in its membership persons who hereafter persistently engage in the manufacture, sale, or intemperate use of whiskey or brandy."

The temperance cause is fast gaining ground in Wilkes and the time is not far distant when there will be no intoxicating liquors made or sold here.

The educational movement is taking on new life in this Association. We have three well equipped academies which are preparing boys and girls for college and for the practical duties of life. There will be a most excellent school at North Wilkesboro this year, under the principalship of our own brother, Rev. W. R. Bradshaw. Baptists who are looking for a good school to which to send their boys and girls would make no mistake to patronize this school.

The churches of this Association were requested to take up one collection during the year to help pay the balance on the debt of the Baptist Female University. This is a worthy object and it is to be hoped that the balance on the debt will soon be paid.

Fraternally,
VANCE McGINNIS,
Boomer, N. C., Aug. 25, 1902.

Children Dying.

At this season of the year, when warm days followed by cool nights and the eating of fruit and vegetables effecting the stomach, bowels, etc., we hear of so many children dying. Give them Dr. Biggers' Huckleberry Cordial, the great specific for all bowel troubles and children teething. Sold by all Druggists, 25 and 50c. bottle.

Random Notes.

BY SAM J PORTER.

THAT MID YEAR MEETING.

We need it. Our annual convention is principally given up to business, with the result that we have no representative gathering of our people entirely devoted to spiritual and social communion. We ought to have a meeting where the spirituality of our people would find expression. It ought to be as a Statewide prayer meeting. Our conventions are like the conferences of the local church—devoted largely to financial and material things. As the church finds the prayer-meeting and preaching service necessary to the maintenance of its spiritual life; so it seems to me that such a meeting as you write about in last Recorder, would be favorable to a deeper spirituality and stronger fellowship among our people and especially among the pastors. The pastors are all the time giving out to their people—preaching to others—but seldom have the pleasure of being fed by hearing others talk about the deeper spiritual things of the kingdom. Let us plan for the meeting, and I am sure it will be a success.

THE SALE OF A CHURCH.

A clipping in the Recorder from Charity and Children tells of $60.00 given to the Orphanage, "which is the proceeds of the sale of Lilly's Grove Baptist church." This church was situated on the rich swamp lands of the Cape Fear River in Cumberland County in the midst of a very thrifty farming population. The fevers, so prevalent in this swamp district, became so severe until the white settlers all moved out, and built homes on the healthful sand hills, and rented their former houses to the colored people who enjoy a practical immunity from the fatalities of the swamp fevers. The greater number of those removing to the sand hills, who were Baptists, united with Lebanon Baptist church; and according to a plan, which I have heard discussed by some of the brethren, the church, as I suppose, was sold, possibly to the colored people, and the proceeds disposed of as indicated by the note in Charity and Children.

BROTHER THEOPHILUS EVANS.

This good man and noble Christian entered into rest on the 1st day of August. He was probably the oldest member of our Fayetteville Baptist church, having united with it shortly after its organization by Dr. James McDaniel. He resided several miles in the country from Fayetteville, but throughout his long life of 83 years he was faithful to all the church services until kept away by age and infirmity. He was for many years deacon and superintendent of the Sunday-school. He was a cultured Christian gentleman, devoted to all the interests of the Master's kingdom. He was remarkably hospitable and liberal with his means.

MT. OLIVE.

This week I am aiding Pastor J. N. Tolar in a meeting with his church at Mt. Olive. This is a good church in one of the best towns to be found anywhere and Bro. Tolar is showing himself to be a wise and useful pastor. He is doing fine work here.

August 27, 1902.

God knows all, and yet is the God of hope. Bless him that he was the Lord of Jacob and the Friend of Peter. He is my Friend, too.—Selected.

If You Have Rheumatism

URICSOL the great tested and endorsed California Remedy will cure you. It also cures Liver, Kidney and Bladder diseases, caused by an excess of uric acid. It never fails, and builds up the health and strength while using it.

Send stamp for book of wonderful certificates. Price, $1 per bottle. For sale by druggists. If your druggist can not supply you it will be sent prepaid upon receipt of price. Address

Uricsol Chemical Co., Los Angeles, Cal.
or the
Lamar & Rankin Drug Co., Atlanta, Ga.
Distributing Agents.

AGENTS WANTED.
SOUTH ATLANTIC LIFE INSURANCE CO.,
RICHMOND, VA.
An Old Line—Legal Reserve—Southern Company.
Want good, live, energetic Agents. Liberal contract, with renewal interest.
Address, H. C. MARTIN,
AGENCY MANAGER, RALEIGH, N. C.

WE CURE
Cancers, Tumors and all Chronic Sores
WITHOUT THE USE OF A KNIFE.
Kellam's Hospital
RICHMOND, VA.
All Examinations Free.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we claim, we will pay all your expenses.

Sale of Land.

By virtue of a decree of the Superior Court, made in the special proceeding, entitled S. V. T. Chamblee, Administrator vs. M. C. Chamblee, et al., I will on Tuesday, September 9, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres. This August 9, 1902.

S. V. T. CHAMBLEE,
Commissioner.
T. T. Thorne, Attorney.

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A Pleasant Lemon Tonic.

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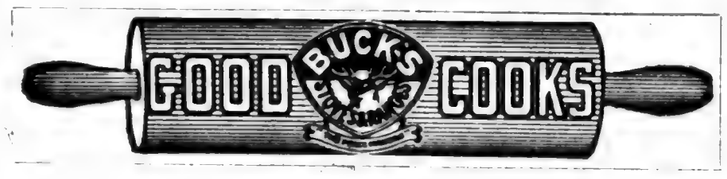

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Woman's Work.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.

Corresponding Secretary of Central Committee, MRS. W. R. JONES, Raleigh, N. C.

Miss Heck's Return.

[Now that Miss Heck has returned from Europe we may make it known that she so desired that her work should go on unbroken that she prepared her De partment in the Recorder for three months at one time, and prohibited us from making it known that she had left our land.

That this work was well done those who have followed this department will bear witness with us.

Miss Heck's office work was managed by her sister, Miss Susie; and under her direction it has gone on without the least friction. The Volunteer Teachers have been doing their work in the West, and throughout the State the work of the Societies has been cared for.

We are sure our readers will join us in congratulating Miss Heck upon her pleasant vacation, and upon the effectiveness with which her important connection with our work was maintained.—Editor.]

Saving Four Hundred Lives.

It is a beautiful story told by Lafcadio Hearn of an old man whose great deed belongs to Japanese history. He was Hamaguchi, and his farmhouse stood on the verge of a small plateau, overlooking the bay. The plateau, mostly devoted to rice culture, was hemmed in on three sides by the thickly wooded summits; and from the outer verge, the land sloped down to the sea. Below were ninety thatched dwellings and a temple. These composed the village.

One autumn evening Mamaguchi Gohei was looking down from his balcony on the preparations for some merrymaking in the hamlet below. All the villagers were out, and he would have gone with them had he not been feeling less strong than usual.

Suddenly there came an earthquake shock. It was not a very strong one; but Hamaguchi, who had felt many before this, thought there was something odd in its long, spongy motion. As the quaking ceased, he chanced to look toward the sea, and there he saw the strangest possible sight: it seemed to be running away from the land. Apparently the whole village had noticed it, for the people stood still in wonderment; but only Hamaguchi drew any conclusions from the phenomenon, and guessed what the sea would do next. He called his little grandson, a lad of ten, the only one of the family left with him. "Tada! Quick! Light me a torch!"

The child kindled a pine torch, and the old man hurried with it to the fields, where hundreds of rice stacks stood ready for transportation. One by one he lighted them in haste, and they caught like tinder, sending skyward masses of smoke that met and mingled in one cloudy wind. Tada, astonished and terrified, ran after his grandfather, weeping and calling: "Why? why? why?"

Hamaguchi did not answer; he thought only of four hundred lives in peril. He watched for the people, and in a moment they came swarming up from the village like ants.

And still the sea was fleeing towards the horizon. The first party of succor arrived, a score of agile young peasants, who wanted to attack the fire at once; but Hamaguchi, stretching out both his arms, stopped them.

"Let it burn, lads!" he commanded! "let it burn. I want the whole village here."

The whole village came, mothers and children last of all, drawn by concern and curiosity.

"Grandfather is mad. I am afraid of him," sobbed little Tada. "He set fire to the rice on purpose. I saw him do it."

"As for the rice," said Hamaguchi, "the child tells the truth, I set fire to it. Are all the people here?"

"All are here," was the answer, "but we cannot understand this thing."

"See!" cried the old man at the top of his voice, pointing to the open. "Say if I be mad!"

It was the returning sea, towering like a cliff, and coursing swifter than the kite. There was a shock heavier than thunder as the colossal swell smote the shore with a foam burst like a blaze of sheet lightning.

Then a white horror of sea raved over the village itself. It drew back, roaring, and tearing out the land as it went. Twice, thrice, five times it struck and ebbed, each time with lesser surges; and then it returned to its ancient bed, and stayed there, although still raging. Of all the homes about the bay, nothing remained but two straw roofs, tossing madly in the offing. All lips were dumb until maguchi observade gently: "That is why I set fire to the rice."

He was now as poor as the poorest in all the village, but he had saved four hundred lives.—Youth's Companion.

Two Associations.

This is the 68th session of the Liberty. It is held at Lick Creek church in the southern part of Davidson County, 18 miles from Lexington. The church is located near a creek of the same name. In olden times wild deer gathered in large numbers to lick the salty clay at a certain point on this creek; hence the name.

Tuesday morning in company with brethren Hilliard, Newton of Greensboro, Averitt and Valentine of Thomasville, we go from Lexington. The sermon was over when we arrived. It was preached by Bro. Henry Sheets.

James Smith for the fifteenth time was re-elected Moderator, and Bro. Sheets was elected clerk for the twenty-fifth time. This is right. They understand the work and the Liberty knows how to appreciate a good thing.

Prof. Cullom of Wake Forest, was here in the interest of Ministerial Education. Fifty or more young men who have been called to preach the Gospel will apply to the Board this year for help.

Bro. W. F. Fay of East Durham, represented the Baptist Female Universtiy and says every dollar the Liberty pledged will be paid. They have arranged to have rally days at the different churches; have speeches, prayers and songs, carry dinner and stay all day. If every Association will do this, we will go beyond our pledges. Do it, brethren.

Bro. L. Johnson being at another Association, Pastor Newton represented State Missions. He made a fine impression and added much to the interest of the meeting. Pastor Smith of Lexington, spoke to Foreign Missions, but I did not hear him as I had to leave.

Taylor's Grove, a new church with 23 members, was received.

Bro. J. M. Stoner of Asheville, was here on a visit to his old home.

Our Orphanage is located in this Association and was represented by S. H. Averitt, who is also Treasurer of the Association. The next session goes to Jersey church.

MECKLENBURG AND CABARRUS.

This is the 17th session and was held with the church at Matthews. It numbers twenty-two church and 2,200 members. Its territory is the above named counties. Two new churches were received—Pritchard Memorial church, with 67 members, at Charlotte, and Second church, Concord. Capt. T. J. Renfro was Moderator, and W. M. Lyles, clerk. Some of the representative brethren present were Prof. Cullom, John E. Ray, Secretary Johnson, Hunter of B. F. U., Johnson of Charity and Children, Pruett, Austin, Durham and Conrad, and Adams of Charlotte, Smith of Concord and others. These are all men of ability and power. It was a feast of good things from start to finish. They have an associational school located at Arlington, for which they are to be congratulated. They pledged $1,000 at Convention last year for the B. F. U., and will pay every dollar. They do not do things by halves.

Bro. Adams and his people of Charlotte hope to occupy their new house the first Sunday in September.

We missed Dr. Barron and Bro. Dodd of Charlotte, very much. The former was away on business; the latter on a bridal trip.

This was one of the very best sessions ever held by this body. Our work is in good shape here. J. W. COBB.

Occasionally when sewing or writing for any length of time one begins to feel the eyes smart and ache. The readiest relief in my own case is to take a saucer of cold water in which a pinch of salt has been dissolved and into it wink my eyes half a dozen times. In this way wash the eyes thoroughly, then dry with a soft napkin and give them ten minutes' rest, keeping them tight shut.—C.

There's a right chimney for every lamp, and my name is on it.

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What Life Is.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts the best.
—Philip James Bailey.

Four Things a Man Must Learn.

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry van Dyke.

The Bible.

"Within this ample volume lies
The mystery of mysteries;
Happiest they of the human race
To whom their God has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born
That read to doubt, or read to scorn."
—Walter Scott.

Aids in Darning.

Modern aids to rapid and skillful darning are the skeins of lisle thread for fine hosery and knit underwear; these come in white, flesh color, drab, blue and ecru. There are balls of natural wool and of cashmere for mending fine woolens; fast black cotton for darning the feet and black silk for the knees of black stockings. There are braided strands of various colored fine silk threads that are convenient for mending gloves and rents in outer garments, and that save the purchase of many a spool of silk.—Helen Marsden in Good Housekeeping.

Autumn Hats.

The two-toned kid sailor is among the smartest of the early autumn hats. It comes in black, with the brim faced with white; in deep brown, with the under brim biscuit-color, and in dark blue and pale green. These sailors are trimmed with a single wing, fastened to the hat with a button. The blue and green sailor has a dark blue wing, and the button is a piece of jade set in a rim of dark blue enamel. The black and white sailor has the wing white and the button a cluster of rhinestones.—September Woman's Home Companion.

Saved Her Nine Pups.

At the fire at "Tom" Earley's place on La Grange Street early one morning, the "colonel's" celebrated bull terrier, Zola, performed an act that deeply touched those who saw it. Zola, who is a registered dog, is the mother of nine handsome little puppies, and has been caring for her happy family in the basement where the fire started.

When the alarm was given the first attendant on the scene made a rush for the cellar to rescue the dogs. He met Zola staggering up the cellar stairs with a puppy in her mouth and discovered that she had brought the entire family up, one by one, to a place of safety. Three of the puppies were in bad condition from the smoke and the little mother herself was very weak from her efforts. The family received the best of care and it is hoped they will all pull through. Meantime there is nothing too good for Zola.—Boston Herald.

What Children Should be Taught.

The least part of children's education is that which they get from books.

They should be taught a thousand things at home in early life to make them good members of society.

They should be taught to wipe their boots when they come in on wet days.

They should be taught to speak softly and answer when spoken to, and not contradict.

They should be made to sit still on occasions when they are in the drawing-room with grown-up people.

They should be taught to use their forks and spoons judiciously, not to spill their food or make unpleasant noise in eating.

They should be taught not to expect to hear their own voices on every occasion, and not to interrupt older people's conversation.

They should be taught to shake hands with people in meeting or parting, and to bow to people they know in the streets.

They should be taught not to stare rudely or to make audible remarks upon persons and things about them.—Southwestern Presbyterian.

Summer Weariness

Horsford's Acid Phosphate.

Relieves languor, exhaustion and nervousness of summer. It strengthens and invigorates permanently.

Gen. Lee's Kindness of Heart.

A kinsman of mine, who fought on the losing side in the late war, gave me these pleasant anecdotes of Robert E. Lee, says a man in the St. Louis Post Dispatch:

"I was adjutant of a cavalry regiment which took part in the West Virginia campaign of Lee in 1861. One day my colonel invited me to accompany him to headquarters, which I was very glad to do, hoping to hear something of my family in Richmond, whom the general—recently in that city—knew well. We found him sitting at the door of his tent, which was pitched at the top of a rather steep hill. He gave us a cordial welcome and to me the home news I desired. While the conversation was in progress an orderly came galloping up the hill, and dismounting, handed the general a dispatch. He held it in his hand without breaking the seal, and said to the soldier: 'You have ridden your horse hard and he is very much distressed; unbuckle the girths and let him breathe.'"

Another and more striking illustration of this tenderness of heart in the great commander occurred at Petersburg during the closing weeks of the seige. General Lee's headquarters was in a private house beyond the reach, it was thought, of the Federal artillery. One morning he was standing, with several members of his staff, under a large tree, when a heavy shell landed not far distant. "Gentlemen," he said, "the enemy have evidently got in range, and we had better retire." Of course, nobody would retire until the chief set the example. The next moment another shell crashed through the top of the tree above their heads, and all followed his advice—except himself. He stopped—and for what, do you suppose? The shells had knocked down a nest full of young birds, and when the retreating officers looked back they saw General Lee pick up the nest and place it carefully on one of the lower branches of the tree.—Inter-Ocean.

A Light for Remembrance.

LOUISE HARDENBERGH ADAMS.

Her face attracted me as I passed, it was so white and worn and so patient. In the restless crowd of shoppers she seemed to be the only quiet one. She sat back in her chair smiling, while the young girl clerk filled the table near her full of lamps.

"Don't trouble," I heard her say, "to bring any that cost more than four dollars. I can't pay more than that, yet I want just as good a one as I can find."

She coughed a little, and I lingered at the next table and looked again in her face. Its worn lines told me much as I listened to that racking cough.

"Oh!" she exclaimed, half panting for breath, "I'm so thankful I could get here." She smiled at the sympathizing face of the girl who was waiting on her. "You see I've only been able to save four dollars, and I'm going home so soon now I want to leave my children something that will be a comfort and cheer—a real help. So I have thought and thought of what I could get. I puzzled over it often at night when I could not sleep, and every time I seemed to see a good, clear, bright light burning on the table, and the children looked at it and said, 'Mother's light, we can see best by mother's light.' I've so little to leave or give them, but I want them to always remember that I shall love them just the same where the light shines forever. So to-day when I found I'd been given a little more strength I came to buy my lamp, as a remembrance for my dear ones."

She stopped for another paroxysm of coughing. I feared it would utterly exhaust her little strength, but she rested a few moments, then bought her lamp.

"It must be plain; she was plain." Ah! not with that look in her face. God's ripe souls are beautiful, even when they shine through the plainest of masks.

"It must burn clear and bright." Like her faith, "The shining light that shineth more and more unto the perfect day."

"It must have the soft white shade for comfort." And to rest the eyes that would weep bitter tears over a mother's going before they saw in her light of remembrance the beautiful emblem of her love, burning brighter and brighter for them in our Father's home.

She found all she wanted. It was to be sent home to her children. "They won't understand it all at first," she said, tenderly, so I wanted to tell some one about it, and told you, dear." Her smile was a blessing as she looked up at the young girl. "You've been so kind to me, I know you're good to your mother."

The girl's eyes filled with tears. Her voice trembled. "My mother!" she cried, "Oh! I've just lost her."

"No, no!" cried the woman, "we never can lose our mothers. God gave them to us forever."—Congregationalist.

NERVOUSNESS AND SICK HEADACHES.

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"One today, is worth two tomorrows. Have you something to do tomorrow? Do it today."—B. Franklin.

To Save Temper and Collars.

"You button your collar the wrong way," said the salesman, as he was selling neckwear to a customer.

"How's that?"

"You have buttoned the right side last. Now, when you go to take it off, you will have to tug at the end of the collar and crumple it, because you can't get proper hold of it; but if you had the left end on top, you could get it off easily, then loosen the collar behind, and the right end could be easily detached. That's why men have so much trouble taking off well-laundered collars. Remember to fasten the right side first, and then the left, and you will save your collars and your temper."

"I never supposed there was a right and a wrong way of putting on collars."

"Try both ways and you will see."—American Cultivator.

Unpleasant Doses.

Taking castor-oil is one of the afflictions of youth, while cod-liver oil spoils the happiness of many an adult. Of course they are dreadful things to take, but the horrors of it may be lessened by one or two simple devices. Castor-oil for instance, is ameliorated in unpleasantness if mixed with an equal quantity of glycerine or if mixed with a little hot, sweetened milk. In the latter case the oil floats in the middle and goes down tastelessly. Capsules of castor-oil or cod-liver oil sheathed in thin gelatine can be bought, which obviate the nauseating effect of the mental effort to swallow any of these decoctions.

As for cod-liver oil, it can be placed in Jamaica ginger or pepermint-water or plain water flavored with lemon juice or in hot salted beef tea, in which, if it is well mixed, it can be swallowed easily without unpleasantness.

When you have nasty doses to take, don't smell them beforehand. To hold your breath while swallowing is a good rule; to hold your nose is another. Put the spoon or glass as far back as possible till its contents are down. Then rinse your mouth with water. Any oily medicine slips more easily out of a spoon that has been warmed.

AN OLD ADAGE SAYS

"A light purse is a heavy curse"
Sickness makes a light purse.
The LIVER is the seat of nine tenths of all disease.

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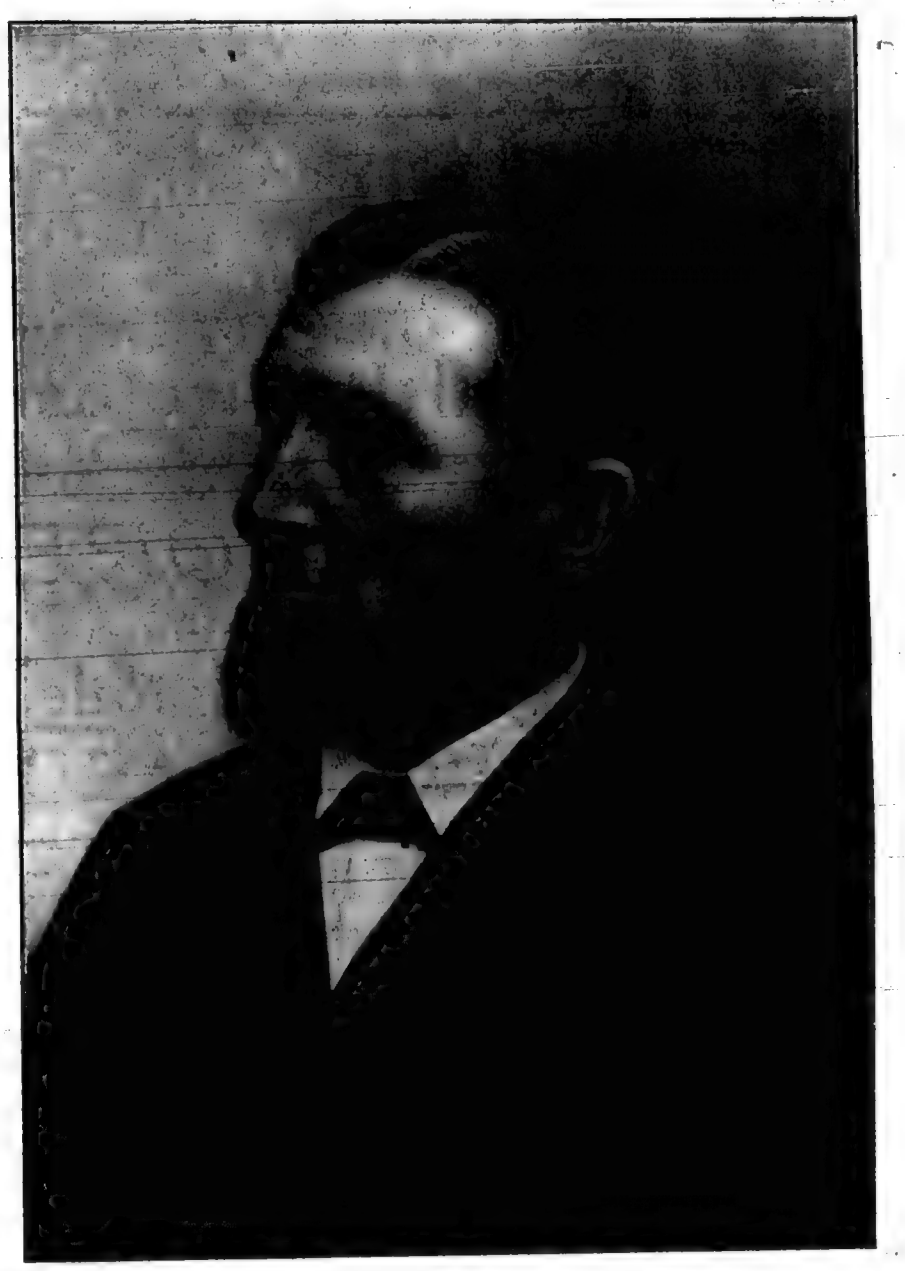

R. T. VANN, President Baptist Female University.

CHRISTIAN EDUCATION.

WHILE it is not true that religion is a product of education, it is true that education is a product of religion. No Christian people has long remained an ignorant people. It is also true that no ignorant people has ever accomplished much as a Christian people. Baptist history in North Carolina teaches nothing more clearly than that one condition of denominational growth is Christian Education, and that the denomination that fails to educate invites extinction. It cannot be conceived that He who bestowed this supreme gift of capacity for culture upon the race wills that it shall be neglected or surrendered to the service of Satan. It must be His purpose that His people shall take control of the thought of the world and turn it into the ways of righteousness. And this is the purpose of Christian Education. It aims to uplift our fellows and glorify our Lord. Neglect of it is at once a crime against man and a sin against God.—*From an address by President Vann.*

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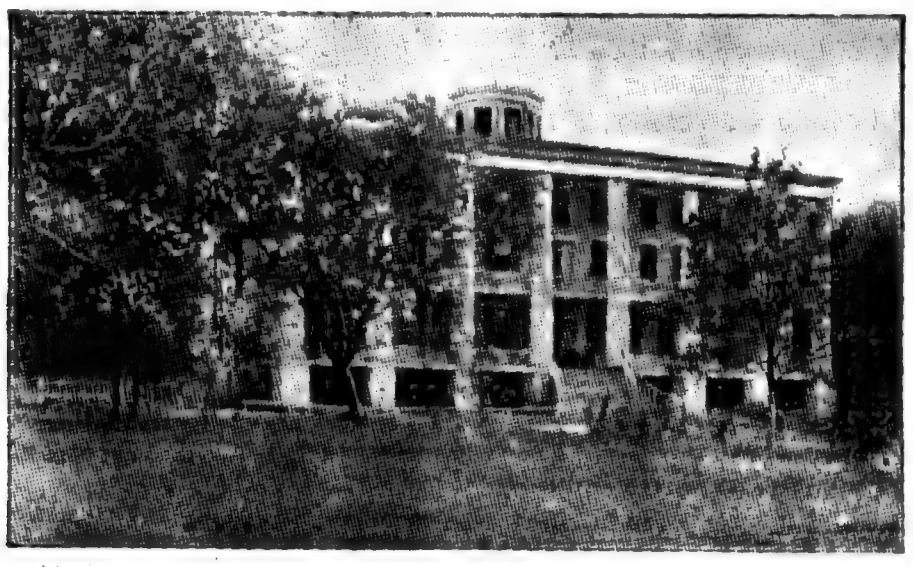

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RALEIGH, N. C., WEDNESDAY, SEPTEMBER 10, 1902.

JOSIAH WILLIAM BAILEY, EDITOR.

VOLUME 68, NUMBER 11.

THE FUNDAMENTAL AMERICAN RIGHT: LIBERTY.

The Declaration of Independence is not merely the basis of a struggle long ended. It is not simply an historic document. It lives. It is the standard by which our Constitution must be interpreted; it is the foundation of American institutions, and the standard of American life now and forever—the palladium for all time of the rights of man, more active now than it was when Jefferson wrote it.

The second paragraph of that Declaration runs—"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to abolish it and to institute a new government."

Arguing that Great Britain's government had become destructive of these inalienable rights to life, liberty and the pursuit of happiness, our forefathers appealed to "the Supreme Judge of the World" and solemnly published and declared "That these United Colonies are, and of right ought to be FREE AND INDEPENDENT STATES." And for this they fought the severe war of the Revolution; and for this they built this Nation. Their appeal was heard by the Righteous Judge.

When a candidate for Congress from North Carolina opened his campaign last week with contemptuous denunciation of independents and the spirit of independence, we thought of this declaration. Men have right to run for Congress or for constable or for President; they have right to join political parties, and they have right not to join them. We lodge no objection here.

We plead no cause—for or against: Our purpose is higher. We stand for the inalienable right of Liberty, and we do declare that when a candidate denounces the spirit of Liberty and blackguards men who elect to be or not to be independent he puts himself just where the British Government was in 1775, he publishes the necessity of getting another candidate, since his candidacy has become destructive of the inalienable rights. He puts himself out of line with the spirit of democracy; he advertises his want of sympathy with true American ideals and his unfitness to stand for them. It may or may not be wise to be independent. But it is unquestionably wrong, and dangerously wrong for a candidate to abuse men who differ with him. Under no circumstances is it right to make an American suffer for the Lberty that the Fathers bought with blood.

And we take it, since the spirit of the Fathers survives in North Carolina, this candidate will be taught a lesson in the fundamental American right before he shall go further. Let him learn to respect the rights and the opinions of his fellow-citizens, and let him learn to win their votes worthily. Bull-dozing and black-guarding are outworn methods.

Let us have an end of contempt, denunciation, proscription and hate in North Carolina. Let us have a campaign of honesty and reason, honorable issues and a manly contest. Let us act before the men who would drive us just as the fathers acted before Great Britain in 1776—fling defiance to the future and do the duty of the hour.

THE WAY TO HEAVEN.—Turn to the right and keep straight on.—Spurgeon.

THE DAILY PAPERS AND THE GEORGIA CONTROVERSY.

The newspaper reports of the Alien Immersion controversy in Georgia make rather painful reading. They illustrate perfectly our point that daily papers are not prepared to treat sympathetically religious affairs. Their treatment is not deliberately unsympathetic, but their habitual method is untoward. Their news, religious or otherwise, is served up to please an appetite all too keen for sensation. They actually have our denomination in disgrace.

The truth of this matter is simply that the Atlanta Tabernacle, Rev. Len. G. Broughton pastor, adopted alien immersion, that is, it receives the baptism by immersion of other denominations. The Stone Mountain Association has passed resolutions to withdraw fellowship from the Tabernacle on this account, though we think there is another consideration, namely, the method of government used in the Tabernacle. (It is said to be managed by a board of deacons instead of a church conference.)

Now we do not see why a sensation should be made of this matter, or why all manner of interviews in regard to it should be printed. It is painful to those who have regard for our religion; and it is injurious to our denomination. Indeed it gives the scorner an invitation to sneer at religion.

These fifty years there have been differences of opinion on this matter, and we cannot see that there is any reason to parade it in the daily press at this late day. If of such as this is the advent of the daily into religious journalism then Heaven defend us.

As for the question itself, we do not think it should be suffered to engage or divide the army of the Lord in a time when every man is needed at the front, on a real field of battle. The sixteenth, seventeenth and eighteenth centuries are the proper time for religious debates; and we recommend that the debaters go to the British Museum, bury themselves there and have a good time while the living world works.

THE ONLY WAY FOR AN AMERICAN TO LIVE.

My one ambition is to be known as the President of the whole people. I have no other desire than to win that name. After all, no American can harm his country without harming himself. This Government was created by the people for themselves, and night or day, that thought is always in my mind. We are all together in this great political experiment. Some hard things have been written and said of me, but that sort of thing is a necessary incident of popular government. It must always be so. My plan is to forget the evil and remember only the good. I never despair of converting an opponent into a supporter. The bitterest critic I have can come to see me, and he will find a warm hand to greet him. It is the only way for an American to live.—From a Letter of President McKinley, who died Sept. 14, 1901, to a friend.

HOW BLESSING CAME.

For when the ear heard me, then it blessed me:
And when the ear saw me, it gave witness unto me:
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy:
And the cause of him that I knew not I searched out.

—Job xxix. 11-16.

WHY RELIGION COMES THROUGH MAN.

Again, religion comes through man to make man perfect. Since it does not come to man as already perfect, it falls necessarily under the law of human progress. You cannot create a perfect moral character. A perfect physical character may be created, but a perfect moral creature is incapable of creation. He must act, he must be disciplined, he must be taught; he is made perfect by the things which he suffers. He is like

Iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And batter'd with the shocks of doom
To shape and use.

—From Fairbairn's Religion iin History.

HARDER ON HIMSELF THAN THE DOG.

The following story was used to some effect in the campaign for local taxation in 1897. In view of recent discussions, it is worth reviving. The speaker was confronted by decided opposition to voting special taxes so long as the negroes should share them; and he met it with this story of the Irishman and his dog. "Now," said he, "are you going to do like the Irishman did the dog, because by voting taxes you aid the negro. Pat got mad at his dog, kicked him out of the house into the snow and ice, followed him up and held him fast by the tail until his teeth chattered. His wife seeing him, asked: 'What in the divil are yez about Pat? Are yez trying to friz yourself to death? 'No, said Pat, 'I am trying to friz this critter of a dog.'"

THE CRY OF THE CHILDREN.

According to the authentic report made by Mr. Edgar Gardner Murphy the number of children under sixteen years of age in Southern factories increased in the decade ending 1900 by no less than 270 per cent, there having been a steady increase since 1880. Of the 45,044 textile operatives in North Carolina, 7,996 are under fourteen years of age. The average wage of a child has decreased from 33 to 29 cents per day. In all the South there are 22,000 children employed in factories, above 10,000 being under twelve years of age.

In view of this we do well to recall Mrs. Browning's moving poem, The Cry of the Children:

Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And THAT cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west:
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.

THE FIRST MORAL ISSUE IN TWELVE YEARS.

But today the American people are facing the first really moral issue that has confronted them in a dozen years. It is the issue which defines our obligation to Cuba, and which is popularly discussed under the caption of Cuban Reciprocity. The question is entirely one of national duty, and the benefits or drawbacks which may follow the performance of that duty are mere incidents. These incidents, whether they make us or break us, should have no more weight with this Nation in fulfilling its obligation to the letter, and with the proper spirit, than should considerations of personal comfort affect a man who owes a note in bank. The man or the nation that weighs convenience against honor in the balance is losing moral fibre, the only thing that makes for power and glory among men and among the nations of mankind.—William Allen White in September McClure's.

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THE TWO POINTS OF VIEW IN MODERN THEOLOGY.

The Party of the Gospels vs. the Party of the Epistles.

BY E. Y. MULLINS, PRESIDENT SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

One of the points of view is that which insists upon the death and resurrection of Christ as the controlling facts, and as the basis for the central and significant doctrines of Christianity. Christ crucified and Christ risen have been the dominant notes in evangelical theology since the Reformation.

The other point of view insists upon the life of Christ and the teachings of the Gospels, especially the sermon on the mount as the central and pivotal element in Christianity. The epistles as containing the exposition of the death and resurrection are often set aside by the advocates of the latter view as in a measure human perversions of the original "Gospel," as contained especially in Matthew, Mark and Luke. As a result the "consciousness of Jesus" has received much study; the "mind of Christ" as enshrined in the Gospels has been set forth, reconstructions of Christianity, sometimes of a radical character have resulted. A system of ethics and rules for the conduct of life are all there is left of Christianity in many instances.

It is easy to see that the issue between the two points of view is an issue between the Gospels on the one hand and the Epistles on the other, the claim being urged that the Christianity of the one group of writings is not that of the other.

The purpose of this article is to point out a certain fact as to the relative dates of the Gospels and epistles and indicate the bearing of the fact on the two points of view in theology. The fact set forth can easily be established from many of the recent critical works on the New Testament, and some of the inferences have already been urged by others.

EPISTLES WRITTEN FIRST.

It is now well known that the oldest group of New Testament writings includes the great epistles of Paul, especially Romans and First and Second Corinthians. These epistles were written during the period from A. D. 50 to A. D. 62. Of course there are slight differences of opinion as to exact dates here, but the above are approximately correct. Now another well known fact is that the Gospels were written somewhat later than this, though still within the apostolic era. The one great group of New Testament writings which even radical critics have always declared authentic is this great Pauline group including Romans, Galatians, and the Corinthians. With scarcely any save unimportant exceptions these writings of Paul have been accepted by all schools.

Now in these epistles of Paul we have a distinctly marked doctrine of Christ, especially as to His death and resurrection. We have also a distinctly marked spiritual life, a "type of Christianity" so to speak.

Here were churches established in various parts of the Roman empire, the Word of God having free course and being glorified, and this before the Gospels were reduced to writing. We know from the book of Acts and from clear evidence within the epistles, that the preaching which led to the establishment of these churches emphasized the doctrine of Christ risen and Christ crucified. The type of spiritual experience of the epistles has no counterpart in the Gospels. There is indeed no conflict. But there is a distinct advance in the epistles. Pentecost with its gift of the Spirit, and the doctrine of the crucified and risen Christ are the creative forces in the epistles.

THE CENTRAL PLACE OF RESURRECTION.

What, then, are some of the conclusions and inferences from the above facts? One conclusion is that an appeal to the Gospels as the earliest record of "primitive Christianity" is an appeal to the wrong source. The epistles of Paul are older. Again, earliest Christianity as a world-force, as an historic religion, is the Christianity not before but after the resurrection and ascension of Christ. It is far easier to account for the rise of the Gospels if we begin with the epistles than vice versa. The Gospels were probably written to explain to the early converts of the New Testament church the historic Person Jesus Christ, who was the cause of their new and wonderful experience. The facts of His life were then recorded by inspired men who were eyewitnesses or others who had the word directly from eyewitnesses. But in the Gospels we have no account of the forces which were behind that growth of Christianity which succeeded so rapidly upon the ascension of Christ. We have indeed the facts out of which the doctrines arose, but these are not yet fully understood by disciples or interpreted in any effective way. The Gospels record facts which lead up to the events recorded in the epistles. There is no opposition as to record of fact or doctrinal teachings. But there is the difference between an earlier and a later stage of the same movement. But the later stage explains the earlier. In the Gospels we see Jesus the matchless teacher, in the epistles we behold the Christ risen and crowned and acting as a historic cause creating a new spiritual life on earth among men. Dr. Fairbairn in his recent work, "The Philosophy of The Christian Religion," well says that it is unscientific to ignore the facts of the spiritual life which had arisen in their experience when we come to examine the record left us by the writers of the Gospels. They were reading and understanding Christ from the point of view of this new experience and yet they exhibited great skill in confining the record to the events of the earthly ministry.

GOSPEL AND EPISTLE.

Jesus wrote no book. He penned no line so far as our records show. The Gospels are the reports of what Jesus said during the earthly ministry. The epistles are reports of what Jesus said and did after the resurrection and ascension. Disciples have left us the record in both cases. There is no conflict between the two records. The differences in point of view are all accounted for by the intervening facts, the death and resurrection and ascension, and the gift of the Holy Spirit. The transformation which took place in the lives and characters of the followers of Jesus from ignorance to knowledge, from weakness to power, from hesitating followers to confident champions, from timidity to dauntless courage, and from moral and spiritual babes to strong men—this transformation, I say, owes its existence to the events which cluster about the close of Christ's earthly career. The gift of the Spirit after the ascension and the preaching of the crucified Christ created Christianity as we know it.

The conclusion is that if we would have the fruits of genuine Christianity, if we would reproduce the power of the New Testament faith we must relate our efforts to the same sources of power. Not Christ our example alone, or Christ our teacher alone, important as these are, but Christ crucified, risen, glorified. The world-maker and world-ruler, we must know and preach through the Spirit.

Heaven will be the sweet surprise of a perfect explanation.—Robert Price.

A WORD OF GREETING FROM A SOUTH CAROLINIAN.

Resting in Our Mountains—Are there Sacred Circles in North Carolina? The Passing of Dr. Marshall.

BY REV. C. C. BROWN, D. D., PASTOR AT SUMTER, S. C.

I notice your kindly challenge, Mr. Recorder, in a recent issue. I wish I could take it up, and settle the question, once for all, as to how a Baptist woman should treat her Methodist husband. I think I could make her duty plain. A vast amount of religious paralysis is resulting from bad adjustment to our mortal environment. But I am not prepared to write just now. I have stolen quietly across the sacred dividing line that separates our sister States, and here in the midst of a perfect nest of mountains, I am trying to be harmless, while I breathe your rarified air and feed upon your chickens and other light and dainty articles. I am not sure it would be wise in me to sling my pen too recklessly on this foreign soil, this land of the giants and the hatching place of great ideas. Over in my little State, every preacher is a prince of the royal house, and stands upon the broad plain of ministerial equality. When compared with others, no man is great, but all are great alike, and the maker of clerical coronets has his hands full to keep up with the demand. I am not sure I know how it is in this good North State. In some drear climes, there are orders and degrees in the ministry, sacred circles into which some men are not admitted, rings annealed and made sure, to enter which requires peculiar gifts and to remain without which means isolation and virtual insignificance. I do not lay this charge against my North Carolina brethren. I do not know anything of an existing "ring." I do know, however, that an imaginary "ring" is a good thing for the fighter to fight. Sometimes a poor fellow who is a failure along all lines laments to heaven that he is kept down by a "ring." He is sure he could rise to splendid heights if the said "ring" would let him. Nothing stands in his way but the "ring," and so he puts on a pious air, and retires to pour unto unbelieving ears the story of his repression. If these sad mourners would leave off their whining, and go to work to build a ring for themselves—a larger, better and brighter ring—the burden of their grief would be removed. It was reported to me once that one of my members had complained of the existence of a "ring" in my church. A Sunday or two after the rumor had reached me, I made it a point to refer to the said "ring." I confessed its existence, and described the thing accurately. I said it was made up of the men and women who did the work and gave the money with which our church was carried on; it was not a closed ring, completed and forever finished, but could be opened for enlargement and for admitting anyone who was willing to measure up to the requirements which conferred membership; men could not be thrust violently into a place therein, but came into position by a sort of upward gravitation, not by virtue of anything that was in the ring, but by virtue of something in those who sought to become members. This same advice may be suitable and helpful both to preachers and laymen in North Carolina. A man is never put into any good place because he whines for it, nor can he lift himself up by casting stones at those who are above him.

I am proud to know I have many friends in the ministry of this great State. One of them has just plumed his bright wings, and gone away. I refer to Bro. Marshall. He was a charming spirit. We had him over in South Carolina for a time, and had learned to love him. He had burdens to bear that many know not of. Sickness, sorrow and what seemed to be unmerciful misfortune, pursued him through the years. He became acquainted with grief and walked the glad earth as a son of many sorrows. In writing the story of his life, or in thinking of him at all, these things should be considered. If some times his masterful spirit seemed to be broken, if his voice grew low, or his vision of better things grew dim, we should remember that God led him many days through valleys where the shadows were dense and all the air was heavy with groans. This was his lot. It came not by chance, but by divine appointment, and now that he has gone away, I love to think of the story of his going as you have told it—first a little journey over the hills and fields to perceive and adore God in His works, in the beauty of the world, and then a quiet leaning towards the window, that he might catch the echo of the old church songs, and so mingle his spirit's worship with those who would continue the song after his voice had sunk into the deep silence of the grave. This is the communion and fellowship of the saints. Let the songs go on. Sinking spirits need the cheer and encouragement the singers have to give. Only Christians sing when they are dying, and then sing over the dead. The saints and angels sing. The broken melodies of earth will all be mended and made sweeter under the better teaching of Him who inspires all melody and compels the singers to sing.

To all my brethren in this good State, I send a loving greeting. I am glad I belong to the great army of those who, here and everywhere, are marching on to the accomplishment of the great purposes of God. Ours is no mean calling. Let us magnify our calling and exalt our office.

Clyde, N. C.

The Ideal Teacher.

She possesseth that subtle and mysterious gift called sympathy. She knoweth the names and conditions of her scholars, and in all she taketh a tender interest. She understandeth their disposition; she hath no contempt for any. Therefore she draweth all toward her and all place their confidence in her.

She is slow to wrath. She remembereth that she also is human, and therefore liable to err.

She is gentle and gracious in her bearing, for she forgetteth herself in her endeavors to set at ease them that come to her.

Her voice thrilleth as the tones of a sweet instrument—now persuasive, now high, now low, yet ever gentle and firm.

To dwell in her company is an inspiration, for she unconsciously demandeth from her scholars their best.

She is humble because she knoweth there is more to be learned.

She hath an infinite patience with the dullard and the backslider. She is a mother confessor to every anxious heart. From her confessional box the downcast go away cheered, the indolent inspired, the rebellious subdued.

She is a born ruler, for she is of them who have learned to obey in their youth.

She loveth the children.

No duty to her is trivial or beneath her to do well. She loveth her work, since not for what she getteth, but for what she giveth, doth she toil.

Yet is she cheerful of spirit. The sound of laughter often issueth from her lips and calleth forth that of her scholars. That which she doeth she doeth with zest; under her teaching the burden of learning groweth lighter. * * *

She liveth ever, for in the years to come her memory will be green and emit a sweet fragrance in the hearts of those she taught and loved.—Pennsylvania Sunday-school Herald.

THE PROPER EQUIPMENT OF SCHOOL ROOMS.

Helpful in Instruction, in Discipline, and a Sound Practical Investment.

BY CHARLES J. PARKER, RALEIGH, N. C.

I have recently read the statement by a prominent educator in this State who was pleading for better schools, that next to a church, a school is the greatest civilizing agency in a community. At the risk of being called a heretic, I beg to differ from him and to insist that the school is and will be, by far, the greatest power for civilization until we shall have ideal homes—and where can the ideal home originate except in a trained intellect and broadened culture of the growing generation? It is truly a beautiful thought that children are early taught to reverence the sacredness of the church, but it is to me a most painful thought that so little veneration or even respect is felt for the school house and its surroundings.

Man has three almost distinct beings—the physical, the intellectual and the spiritual, so corellated as to require harmonious development to produce the perfect man. The teacher should be as nearly perfect as possible in all these respects. Where are all of the three faculties more nearly brought into harmonious action than in the properly conducted school by a God-fearing teacher? What true teacher can fail to see opportunities every school-day to deduce moral and spiritual truths either from lessons to be studied or from occurrences in the school and on the grounds? How often does the opportunity present itself to teach the principles underlying that law, which according to the Scriptures, is the greatest of all: "To love your neighbor as yourself."

Of course, the training of the intellect is the chief thing in view, but along with grammar, history, arithmetic, etc., there must be a harmonious development in habit and character to make the mental development of full value in life's work. The school that loses sight of this fact is a failure and in some cases far worse than a failure.

THE SCHOOL HOUSE

In Switzerland, the ideal Republic of the world, the school house is the most elegant of all the buildings in the town—the perfection of mechanical genius without and of artistic talent within. The sight of the building is an inspiration. It is the town's pride. Pupils are taught good manners, good morals, patriotism, love and respect for the home, for parents, for all in authority, cleanliness of person, proper respect for their fellowman. The love for the true and the beautiful is inculcated. Ideals are created. The school is the greatest uplifting force in the Republic. A Swiss statesman visiting America observed a very high fence around a farmer's orchard. He asked as to the purpose of the fence. He was told that it was to keep out the boys. "What?" said he, "have you no schools in America?"

The ten-year-old child of a prominent Swiss family while visiting Paris, clapped her hands with joy when she first saw the gorgeous cathedrals of that city and exclaimed, "What beautiful school houses!" thinking the most beautiful buildings in the city to be the school buildings.

The question I am to discuss is the proper equipment of the house. Of course we must presume a comfortable and convenient house to begin with and later I will mention some of the articles actually needed and used in this equipment, but here I wish to discuss the value of each equipment.

PRACTICAL.

Now from a practical standpoint: What teacher cannot accomplish far better results with proper equipment? To begin with, the school is more easily disciplined in a comfortably furnished building, in fact it is impossible, as we all know, to maintain good order in a room that is not properly furnished, with no place for anything and nothing in place, books scattered, everything in confusion, disorder in abundance, all in bad humor. Teacher goes home at close of day's work exhausted, discouraged. Pupils go home wishing they would never have to return. Of course children may be restrained from bad conduct by fear of punishment, but has not the all important principle of self development been grossly violated? Should it not be our purpose to direct and strengthen the spirit of the child along the right lines rather than to weaken and subject it by harsh means? Good surroundings are worth more than strict rules, stout arms and keen switches.

As an investment in money would it not yield handsome returns to give the teachers up-to-date working appliances to facilitate their efforts and to improve the opportunities of the pupils? What farmer would undertake to farm with primitive tools and after antiquated methods? Some of them do and we can see the result. What housewife would undertake to do the cooking on an open fire with pot-hooks, skillet, griddles, etc. Suppose she does think of the immense loss of energy, the extravagance of fuel, the discomfort that is unavoidable. Our progressive farmers buy up-to-date implements and I understand nearly every home in Wake County is now furnished with an elegant steel range, even discarding the faithful old cookstove for the sake of economy in energy, time, money, and nerve force. Then why should these same people expect the school teachers to accomplish the best results without proper equipment with which to work?

GOOD PHYSICAL CONDITIONS

Advice, counsel and precept may be of little good, that will depend upon the moral force and power of the teacher. Children are influenced by what they do themselves. Their ideas ought to be turned to the right things and their will power carefully directed that they may discern the good and determine to do it of their own volition. To accomplish this the best physical conditions should be provided. The incentive to mischief should be removed, and what boy is not tempted to break out the remaining panes of glass after half have been broken? To carve his own name on his desk when those who occupied the desk before him have left their names cut deep into the wood? To grease the blackboard when it is already so slick and shiny that he can't write decently on it? or to accidentally(?) push over a desk that is already rickety and unsteady, scattering books, breaking slates and spilling ink. We all know that many of our houses and much of the equipment are incentives to mischief and bad conduct. Perhaps the teacher leads the school in prayer repeating: "Lead us not into temptation but deliver us from evil," and at the very time the boy may give way to the temptation so glaringly before him and have the evil of punishment under such conditions inflicted. Where is the consistency?

MIND AND MUSCLE.

About half of the average weight of the body is muscle. There is a close relationship between the muscles, the nerves and the mind. Muscles are the organs of will power. Who of you have the full power of thought when physically exhausted? Physical fatigue causes the mind to be less sensitive, exhaustion deadens the organs of the will power and thus we find the pupils after being uncomfortably seated for sometime become restless and nervous or languid and dull. The sensitiveness of the mind benumbed and the power of concentration, or the will power weakened, then he is not in a teachable condition and recreation is the only restorative. The muscles must be rested and the circulation stimulated before he is in condition for mental activity.

MORALLY.

Considered from a moral standpoint: As I have said before, the temptation is presented to indulge in a little mischief. Perhaps you say it is harmless, but the boy disregards the feelings and rights of his school fellow, he violates a principle or rule of the school, he has perhaps damaged property that does not belong to him, he disturbs the school, causing loss of valuable time. If this thing continues, we may soon detect the spirit of insubordination developing, unconcern as to the rights of his fellow man and a tendency to vandalism that may lead to things much worse and of serious consequence in future years. Then is it not a moral duty to change conditions and to remove the possible cause of such an unfortunate development?

Let us provide adequate accommodation and comfortable equipment, with a competent teacher in charge of each school and mark the effect before we urge compulsory school attendance. "Compulsory education" is simply an impossibility. Let the school become the centre of neighborhood interest. Convince the community of its efficiency and value by winning the respect and loyalty of pupils and patrons: When this is accomplished the question of illiteracy in the rural districts will be solved.

(Next week there will be discussion of proper furniture and other necessary equipment for the rural school.)

The Personal Touch.

REV. W. H. GEISTWEIT.

In a great meeting a young man was leaning forward on the back of a seat, with his face covered by his hands. There were many like him, and the workers were all too few. "Go speak to that young man," was the loving command of the leader to another young man who happened to be in the fore-front of young people's work in that church.

Fear took possession of him—he trembled as a leaf, and said: "Oh, I cannot go; I never did such a thing before; I am not able to do it." The leader was firm in his loving demand. "You must go," he said.

Going down the aisle, he dropped into the seat of the young man, put his arm over his shoulder, and, in a half-sobbing tone, said, "I have been sent to talk to you, but I do not know what to say. But Jesus loves you, and I know He is ready to save you."

They both dropped on their knees, and it was only a moment or two before a soul was born into the kingdom. The personal touch of the loving heart was the means, under God, of directing and winning a soul.

Dr. Arnold's Daily Prayer.

O Lord, I have a busy world around me. Eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to thee. Do thou bless them and keep their work thine, that, as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot conspicuously turn to thee to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake! Amen.—Western Christian Advocate.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

An Open Note from Rev. Robert Morris Rabb to the Biblical Recorder.

Editor of the Biblical Recorder, Raleigh, N. C.

Dear Sir and Brother:—Last week's Religious Herald of Virginia contains reference to my humiliating experience with some saloon people in this city, Buffalo N. Y. The Religious Herald made its quotation from the Biblical Recorder.

I beg that you will allow me to say that the newspaper reports of my experience with these men in Buffalo were unjust, cruelly unjust, to me. In one single clipping containing thirty-three lines, sent me by a Southern friend, there were no less than thirteen falsehoods in the clipping. And what I have suffered from papers here in Buffalo I need not try to tell.

You will understand that publicity such as has been given to this matter is humiliating to me in the extreme.

I am not a slum reformer. I was only indirectly instrumental in the arrest of a liquor-dealer. I was retaliated upon by him and his sympathizers. The statements they made went all abroad to my discredit. I have simply written some friends the fact that these liquor men, without my solicitation, went before the judge and through their lawyer withdrew their charges against me, and declared that I was not, in their opinion, either morally or legally to blame. This they did three weeks before the time set for the investigation. I was not "indicted and locked up in jail," thank the Lord.

I shall be extremely pleased to have you use this note in full as offsetting, in some measure, this most painful charge; for I have friends all over the North and South whose love and confidence are exceedingly precious to me.

Sincerely yours,

ROBERT MORRIS RABB.

Buffalo, N. Y., Aug. 31, 1902.

We print Mr. Rabb's letter with pleasure. We wish, however, that he had made his explanation more explicit. We append hereto the clipping from the New York World on which we based our note. We infer from Mr. Rabb's letter that there are errors in this clipping; but it is also clear in his letter that something disgraceful did befall him. A plain statement from him is demanded by the conditions:

"PASTOR ACCUSED OF TAKING A BRIBE."

"The Rev. Robert M. Rabb, pastor of the First Baptist church, of East Aurora, came to Buffalo on Saturday, and early Sunday morning walked into "Honest John" Kelly's saloon in lower Main street, near the docks, bought a glass of beer, and then had Kelly arrested for violating the excise laws.

Kelly was released on bail. This morning, he says, he received a telephone call from the Rev. Mr. Rabb. "Come up to the Cheltepham Hotel," said the minister, "and we can fix matters up."

Kelly informed Capt. John Taylor, of the first precinct, of his intended call on the minister, and a detective was assigned to accompany Kelly. The saloon-keeper offered the minister $10 if he would go back to East Aurora and refuse to appear against him in court. "Not enough," the minister is said to have replied.

"Then I'll make it $25," said Kelly.

"I couldn't think of it," said the minister.

"Well, will $50 do?" inquired Kelly.

The minister was satisfied with this amount and Kelly handed that sum to him, whereupon Detective-Sergeant Lynch walked out from his hiding place and placed the minister under arrest. He is now locked up at police headquarters awaiting trial."

Earnestness is enthusiasm tempered with reason.—Pascal.

NORTH CAROLINA VIA GEORGIA.

Home Thoughts---A Tabernacle in Duplin---Vacation in Northfield---Good Work in Marietta.

As I sit in my study to-day, trying to "gather up my mind" for Sunday, I can't keep it out of old North Carolina. Have just read a paragraph announcing the death of our beloved Georgian, Dr. A. A. Marshall, of your church. It saddens my heart. He was greatly beloved in this State. But God having provided better things above for him, took him. May His grace sustain all the bereaved!

I spent ten days in Eastern North Carolina recently, preaching at Oakland Academy, in Duplin County. This was my third or fourth annual protracted meeting at that place. I baptized about thirty-five happy souls in North River at the close of the meeting. Several country churches united and built a large "tabernacle" for these meetings and the crowds are large at every service. I believe it would pay almost any community to arrange together for a big meeting of this kind. Where a great number of people assemble to worship, it is hard for even the hardest cases to stay away. They go, and many of them are saved.

Another thing that makes my mind run back to the Old North State today is, that I passed through Charlotte, Greensboro and Salisbury the other day as I was returning from New England. I have a good deacon here who always pays my expenses for a good trip north in the summer, and I go to New York and Northfield, Mass., to attend the Moody Bible Conferences. I also take some delightful side-trips each time. It does a preacher great good to be in these conferences a few weeks. Northfield has no "fad," as some people have thought. They teach practical Christian living, just as the best pastors of history have taught. Of course some speakers say things now and then that every body can't swallow, and I don't "hold on to" all I hear anywhere. But it does me a great deal of good in many ways to go up there. I gather new inspiration on that Mount of privilege for the whole year's work at home.

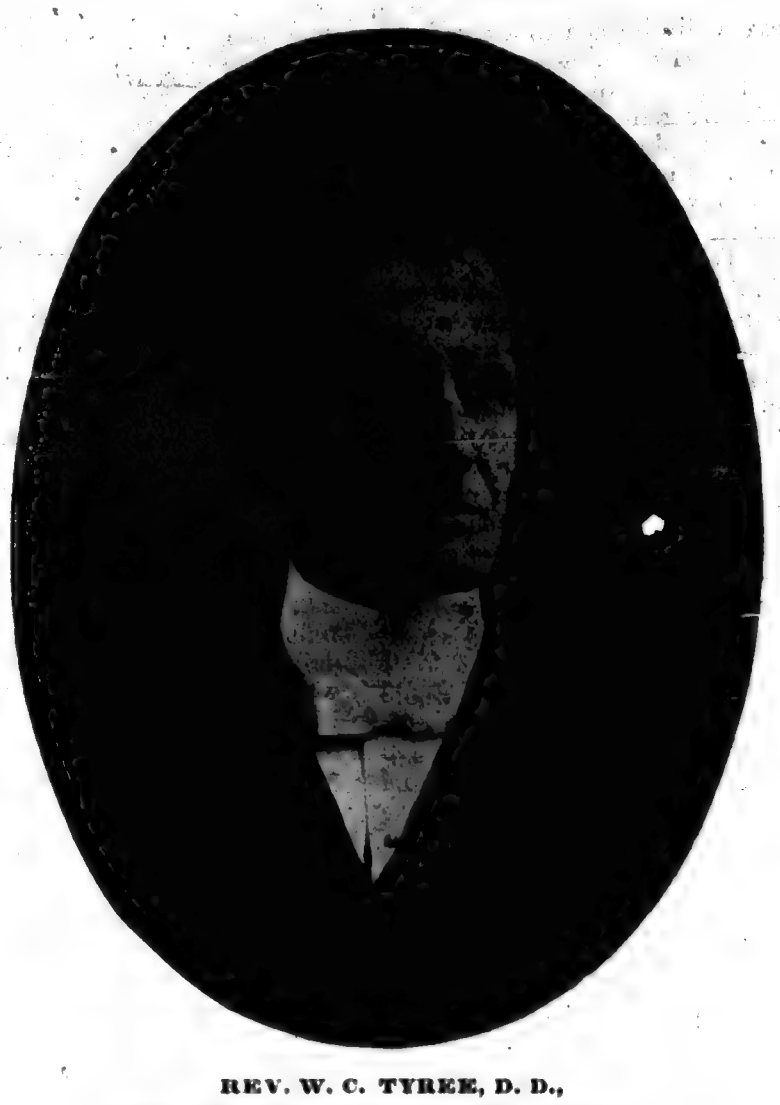
The dear Lord continues His great mercy and spiritual blessings to us in Georgia. He has added to our numbers in the Marietta church nearly four hundred souls since I came here less than four years ago. Realizing an opening for another church in our city about two months ago, we appointed a committee to build a good house of worship. That committee went right at it; and in one month from that date they had the house completed, paid for and dedicated to God. This gives you an idea what kind of people we have in our church. They do not drag at anything they see that ought to be done for God.

It does my soul good to read of the good things our Baptist people are doing in the North State. God bless them!

Fraternally,
JNO. T. JENKINS.
Marietta, Ga., August 16, 1902.

Rev. A. D. Hunter's Work in Mecklenburg and Gaston.

Since attending the meeting of the Mecklenburg and Cabarrus Association, I went to Charlotte; and then since I attended the Union meeting of the South Fork Association at Maiden. Our cause is doing well in the South Fork Association. This Association will raise its pledge on the Century Education work. Things seem to be moving on nicely at Gastonia. The new church building of the First church, of which Bro. Frank Watson is pastor, is a great credit to the town and church. The Second church, with Rev. J. A. Hoyl



REV. W. C. TYREE, D. D.,
Pastor-elect First Baptist Church, Raleigh, N. C.

as pastor, is to build a house real soon. It has just held a good meeting and baptized quite a number of new members.

Our Baptist work in Gastonia needs the entire time of two pastors. Soon they hope to organize another church in the western part of the town. Think of it—37 cotton mills in this county (Gaston)—seven of them here at Gastonia. Most of them are large mills. One of them is more than a million dollar mill—not all of it yet operating.

Bro. J. D. Moore tells me this county leads all counties in the South in the cotton mill business. It had the greatest increase in population of any county in the State in the last decade, as shown in the last census.

A. D. HUNTER.
Gastonia, N. C., Sept. 1, 1902.

Two Dangers.

A careful study of the situation has led me to believe that two great dangers confront us in our State Mission work. I am trying to point out these dangers at the Associations, but through the columns of the Recorder I hope to reach a larger number.

One of the dangers against which we need to be warned is over confidence. The mottoes of Senator Platt have been going the rounds of the press recently. One of those mottoes is this: "Overconfidence is more dangerous than cowardice." Last year the task before us seemed insuperable. "Can we do it?" was the question on the lips of all our people. We all felt that it would take a tremendous effort to reach the mark set before us. From the moment we learned the condition was so serious last year, there was no "let up" until the Convention met in Winston. Without this united and continued effort the twenty-five thousand would not have been raised.

Our success last year seems to have begotten a feeling of overconfidence. Somehow we think there is no cause for anxiety and that we need make no special effort.

I think no one who has read the appeals for State Missions can accuse the Secretary of being an alarmist. During the twenty months that I have been before the Baptists in this capacity, I have dealt with the brethren in perfect candor, giving them the state of affairs just as it appeared to me.

Read the following statement and see if you do not detect in it the fruits of overconfidence:

In an article, written the first of August, it was stated that we were $679.59 behind what we were the first of August last year. It was hoped that the statement given above would stimulate the churches and cause them to increase their contributions to State Missions. So far from that we have fallen steadily behind every week since then so that now we stand $931.72 below where we did the first of last September. Now if this is not due to overconfidence, I do not know how to account for it. Our people are not indifferent, but they have the feeling that since we succeeded so well last year, somehow we will do so again.

Brethren, take the above figures, read them calmly, and see if you find in them anything to inspire overconfidence.

Fresh in our memories yet is the prodigious effort made last year between the first of September and the first of December, to raise the balance of the twenty-five thousand for State Missions. Now we have in round numbers a thousand dollars more to raise than we did from this time on last year, because we are now a thousand dollars behind.

Now, brethren, these are the facts. If in the face of those figures any brother can say that there is no cause for anxiety, and there is no danger that the full amount will not be raised, we would like to know on what he bases his belief.

The other danger to which I can only refer, is, that we will not look to God and lean on Him as we did last year. There are several things which lead us to question whether our people, as a whole, are praying as earnestly and continuously this year as they did last. There was a spiritual power manifested at our Associations last year, which, with one or two exceptions, has been absent from the meetings held so far this year. This spiritual power came in answer to earnest prayer.

We shall endeavor to get a proper apprehension of what is yet to be done. We have to raise, between now and the first of December, more money for State Missions than was ever raised for that object in the same length of time. In addition to this we have the forty thousand dollars for educational institutions, and the other objects of the Convention claiming our attention. He who sees in this no cause for anxiety, no call to very earnest effort, no occasion for special prayer to God for His help and blessing, must shut his eyes to plain, simple facts.

Let me say this word in closing about State Missions. Whatever we do for other things (and may this be a year of the greatest things ever done by North Carolina Baptists) must not be done at the expense of State Missions. If your church undertakes any special work, it does not oh that account withdraw support from the pastor. Our missionaries sustain the same relation to the Board that the pastors do to the churches. They look to the Board for their support. State Missions is not some vague, intangible object; it is simple, bread and meat for a hundred men and their families, whom the Mission Board, by instruction of the Convention, has sent out to the destitute sections of the State, promising to pay them small salaries for their labor. This is an obligation of most sacred honor, and whatever else we do or fail to do we must not fail in this.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Well, How are the Old Preachers?

It seems a strange thing that some Missionary Baptist folks don't go to church, read their Bibles, and help support the Gospel in their own communities. It seems stranger still that all Missionary Baptists don't contribute to Missions, and help support its great work. But the strangest thing of all is that every intelligent Missionary Baptist in this advantageous age does not contribute to support the old preachers and their families. It is strange indeed that any of us should drop off in our contributions.

I am afraid, brethren, some of us are allowing our educational enthusiasm to run away with our better judgment and common sense. I favor education, "but we need men of character more than we need men of intellect" as Mr. Roosevelt has said. I believe, to let our old brethren suffer, is a reflection on us as a Christian people. If things continue as they are now we must let them suffer. Here are the facts:

The report of Convention Treasurer for August 14, 1901, (one year ago) was $632.97. His report last week was $520.70, a difference of $112.27 behind last year.

I state these things simply to remind the brethren. I am not disposed to grumble, but to speak facts concerning these old brethren and their families. They have but very little to help them live outside of what we send them. Some of them at least. Does it show charity or common sense to allow this? To be sure we are not going to allow it, after having done so nobly in the past. I feel a reminder is all that is necessary. "Take heed that ye despise not one of these little ones." Brethren think on these things.

The Board will meet about the first of September for appropriations. Shall we have to begin to lessen our appropriations? Brethren don't let us do this. I hope to see larger contributions reported.

Old Bro. Collins has passed to his reward. His wife only lived a few days after. They are passing away. What we do for them must be done quickly.

Fraternally,
J. F. MacDUFFIE,
Cor. Sec.
Rock Spring, Aug. 18, 1902.

Cures Nervous Headache—Horsford's Acid Phosphate.

It removes the cause by quieting the nerves, promoting digestion and inducing restful sleep.

Dr. Forrester's Insinuation.

I appreciate the courtesy of the editor of the Biblical Recorder in permitting me to say a word last week in defense of the faculty of Furman University. It was not, and is not now, my wish or purpose to enter into a prolonged controversy with Dr. Forrester in your columns. I am not willing to be instrumental in bringing upon your readers such an infliction.

I ask for space now to say in conclusion, for I hope this will end the matter so far as I am concerned:

Dr. Forrester did write these words in referring to Dr. Montague's resignation of the presidency of Furman University: "He doubtless does not think it worth while to subject his arduous, herculean and magnetic labors to the constant and fearful discount made by the presence of infidel recluses in a faculty." In these words Dr. Forrester makes an insinuation that is damaging to Furman University and which is without foundation. So far there is no evidence, in all that Dr. Forrester has said, to show that he was authorized by Dr. Montague to make such an unjustifiable insinuation.

Dr. Forrester knows the members of Furman's faculty and he knows as well as I do that there are no "infidel recluses" in that faculty. He alone is responsible for the publication of the words above quoted which intimate that there are "infidel recluses," etc., and he is the person to prove the charge.

What are we to think of a newspaper correspondent who will willingly make such an insinuation, and then fail to prove it, or retract it? How should a fair-minded public characterize such a correspondent?

Let the readers remember that it was Dr. E. J. Forrester who was giving a reason for Dr. Montague's resignation and who insinuated that it was because of "infidel recluses" in the faculty of Furman, and let the readers not forget that Dr. Forrester has not undertaken to meet this challenge: "Name the infidel recluses in Furman's faculty, if any are there." Let him name them if he can do so.

A. J. S. THOMAS.

Greenville, S. C., Sept. 4.

From the New Waynesville Pastor.

We have been located at Waynesville about six weeks; but I have never yet taken the time I should have taken in expressing in a few lines to the Recorder, its editor and its readers, my appreciation of the notices given me, congratulations extended, etc. For all of which I thank you. I personally know but few pastors in the State: Dr. J. Wm. Jones of Chapel Hill, and Dr. C. A. G. Thomas being the most prominent among the number. But I have some choice friends of North Carolina but not in North Carolina—such as Geo. W. Truett and F. C. McConnell, who are soul-charmers to me. Adjacent Baptist papers are saying very kind things as to "The new paster at Waynesville, his field, outlook," etc., for which I thank them also. My field is a hard one; but all fields only are good as they are inspired to produce; and every field that is made to produce well for the soil it holds, may be termed a good field.

I found 206 members enrolled. We have gathered in thus far 224 mostly by letter, and yet others remain unassociated with us. We have had a flow of visitors—about 3,000—this summer at one time! But they are leaving now, rapidly. We hope soon to see our little flock settle down to solid work for the winter. Improvements are coveted along many lines—good literature, Bible study, good Sunday-school work, good auxiliary organizations, a gracious revival at an early date, improved material conditions for church house and for the pastor and home, etc. For all of these we shall work, labor and pray.

Wife and I greatly enjoyed the visit of my brother, Dr. A. M. Simms and family, from Hawkinsville, who spent four weeks with us. It seems a bit lonely without them, now that they have gone. Send me the Recorder. I am not acquainted with its spirit. I hope to learn to love it. I love some other papers.

B. W. N. SIMMS.

Waynesville, N. C., Aug 28, 1902.

News Notes.

....Rev. H. H. Mashburn has entered upon the pastorate of our Louisburg church.

....We were very glad to see Rev. George J. Dowell, the pastor of Henrietta and Caroleen, in Raleigh last week.

Rev. J. A. Hackney has resigned the pastoral care of the Walnut Street church, Greensboro, and has accepted calls to Gibsonville and Mt. Zion.

....Rev. G. P. Harrill has resigned the pastorate of our church at Murfreesboro, to take effect the 1st of January. He is one of our best all-around ministers.

....Rev. J. E. Hocutt expects to close his work as pastor at Spring Hope October 1st. He is a good preacher and pastor, and should find his hands full of work.

Rev. W. J. Ward changes his address from Shelbina, Mo., to De Soto, Mo., where he is pastor of the First Baptist church. He is one of North Carolina's good gifts to the great Middle West.

....Rev. Edwin R. Harris, a promising young minister, has changed his post office to Roger's Store. He graduated at Wake Forest in June, and now has churches in Wake and Granville.

....Rev. Livingston Johnson preached two sermons that delighted the Raleigh First church Sunday. No church in the State is so ready to appreciate a simple, unpretentious Gospel sermon.

....Rev. J. L. Bennett of Marshville, has been called to the pastorate says the Waxhaw correspondent of the Charlotte Observer, "of King Street and Waxhaw Baptist churches here." Are there two Baptist churches at Waxhaw?

....Rev. Dr. A. M. Croxton has resigned the pastorate of our Monroe church. His pastorate there has been eminently successful from every point of view. Men of his scholarship and wisdom are none too plentiful, and we earnestly hope that he will remain in North Carolina.

....Mr. Richard J. Biggs, Jr., class of '98, Wake Forest College, who taught one year in the graded school at Durham and afterwards took a course at Johns Hopkins University at Baltimore, has accepted an appointment to teach in Puerto Rico.

....Mr. W. Harry Heck has returned to North Carolina having completed his course in Columbia University. He will represent the General Education Board in an important capacity in North Carolina. The accession of a man of his spirit, capacity and education to the educational ranks in North Carolina is an event of the highest importance. Our State is to be congratulated.

....We have not read an abler article on the modern conflict in Theology than that by President Mullins in this paper. It is simple, strong and compelling. There have been suggestions here and there that our Seminary is not taking its part in the modern struggle. In this article Bro. Mullins takes a strong man's part and one feels that we Baptists have in him a worthy representative in any arena.

....We were glad to see Rev. John O. Gough of Manning, S. C., in Raleigh Monday. He gave the Raleigh Tabernacle two fine sermons Sunday. Bro. Gough has come to the front as a minister in South Carolina.

....Rev. George E. Spruill of Williamston, S. C., recently had a meeting in his church, Rev. Arch C. Cree assisting. Fifteen have been baptized. The membership in two of his churches has increased by fifty per cent since he became their pastor. He is a North Carolinian of goodly promise.

....Edenton church has called to her pastorate that Godly man and true soldier of the Cross, Rev. Charles A. G. Thomas; and he will enter upon his work there October 15. He will be a source of strength throughout the Chowan country. But Sanford, Carthage, Cameron and the Sandy Creek people will miss him sorely.

....Rev. D. B. Rickard changes his address from Louisville to Cincinnati, having become pastor of the Ninth Street Baptist church in that city. "I love North Carolina," he says, "though my steps seem to be guided in another direction." Well, one may come to North Carolina via Cincinnati, and be all the more welcome for it.

....Rev. Edwin S. Reaves has offered his resignation to our Statesville church and is considering a call to another State. Should he leave us, our Convention would lose the strength of an earnest, loyal and able leader of his people in the very hour of his prime. Bro. Reaves, as our readers know, is not only an effective minister but also a ready man with the pen. Perhaps only a few know how diligent he is to support our denominational objects. We have reason to be very grateful to him for his interest in the Recorder. So we have every reason to hope that he will remain in North Carolina. His work at Statesville has been quietly but steadily forward. One result of it is the Second church there.

....Mr. Toy D. Savage has located for the practice of law in Norfolk, Va., having recently graduated from the University of Virginia. He is a graduate of Wake Forest also. Mr. Savage is a son of the revered R. R. Savage. His mother is one of the noblest of women. It is only natural that he is a young man of exceptional promise. We wish that he were going to spend his life in North Carolina, but Norfolk is in no small degree North Carolina blood and bone. The people there who speak fondly of "down home" are many, and they are good people. Toy Savage will be a strong addition to the "down home" element in Norfolk. With W. V. Savage and Mrs. Camp and T. D. all in Virginia, we are decidedly of the opinion that the Old Dominion is much in debt to the Old North State.

SHORTHAND.

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GEO. M. FLEMING, Principal.

Happy Young Man--Gone to China.

A young Mr. Parker, of this city, leaves for China to-night, happy. He was a great stammerer, and Dr. G. W. Randolph, that great voice teacher from St. Louis, has perfectly cured him of stammering, at Hotel Dorsett, Raleigh, N. C., where he is curing so many stammerers. We conversed with a Mr. Bruce Pierce, a bookkeeper of Hallsboro, N. C., and he talks fluently, and gives Dr. Randolph a great name. Many are coming from Virginia to be cured—those who failed to see him while he was in Richmond and Lynchburg. The Richmond Christian Advocate, as well as leading papers all over the South, give Dr. Randolph a great name. Stammerer, see him at once. He is all right, We know him in person,

Schools.

Dr. Winston will lecture at the Leesville School, of which Rev. J. E. Dowd is principal, the 19th.

The Wake Forest College enrollment is already above 260 and bids fair to pass 300 before Christmas.

Rev. M. A. Adams of Auburn, reports that Mt. Moriah School had the best opening in its history. Two new rooms have been added. Dr. Sikes will lecture there the 19th.

Rev. J. A. White has resigned the principalship of the Taylorsville school and will take charge of the school of the Caldwell Association at Lenoir. We congratulate the Association. Bro. White will make the school a great success.

Mr. W. D. Adams has resumed his work as principal of the Matthews High School, having ninety-eight pupils, more than double the number last year. In this young man education has a worthy and useful and most promising exponent. He will make his mark.

The enrollment of students at the Baptist Female University Monday morning is 186. It is a particularly fine looking body of girls. The new teachers have made a fine impression; and the new session promises to be the best in the institution's history. There is room for a few more students.

Bethel Hill Institute, writes Principal Beam, will not open until September 17, on account of delay in completing the young men's dormitory. Prospects for a good session are fine. We thank Bro. Beam for representing the Recorder at the Flat River Union and sending us a timely club. Such thoughtfulness is cordially appreciated.

Principal V. O. Parker of the Haywood High School Clyde, writes: "Our school here has opened well, the enrollment being 219—representing three States and six counties. The work on the new building is nearing completion and money sufficient for seating the auditorium has been subscribed. There are some repairs needed on the old building which will be undertaken as soon as money sufficient can be raised. The prospects for the permanent establishment of a good school here are very encouraging."

President Scarborough wrote us September 4: "The indications now seem to be that we will open September 10th with more boarding pupils by quite a number than we have had any session since we came here." So may it be. The Old Chowan by every consideration demands a worthy support. Mr. Hartwell Scarborough, President Scarborough's strong and able son will aid him this year. He was at college the most esteemed man in his class, and he enters upon life with every promise of serving well his denomination and his State.

Mr. W. B. Daniel, Wake Forest '92, has taken the chair of Latin in Baylor University. North Carolina has not given a better man to Texas in a long time. In his department he is one of the most thoroughly versed men in the South, having taken the Doctor's Degree at Johns Hopkins. In the period of his connection with Wake Forest Dr. Daniel proved himself a strong teacher as well as a thorough scholar. We congratulate Baylor upon engaging him. It is but another evidence of the forward moving spirit of that great institution.

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Home Circle.

My Little Girl's Hand.

By every bruise upon this little hand,
I heal with balm and kiss away the grief,
Better the Father's love I understand,
Better my own torn spirit finds relief.

By all those hours the little hand grew white,
And ah! so sadly frail upon the bed,
My darkened soul drew forth into the light,
My wandering feet to heaven's gates were led.

Yea, by the very times this little hand
Is snatched in willfulness away from mine,
Better my own revolts I understand,
And lay, O God! more trustful hands in thine!

—Amos R. Wells, in the Christian World.

Women.

Give us the grand word "woman" once again,
And let's have done with "lady;" one's a term
Full of fine force, strong, beautiful and firm,
Fit for the noblest use of tongue or pen;
And one's a word for lackeys. One suggests
The Mother, Wife and Sister: One the dame
Whose costly robe, mayhap, gives her the name,
One word upon its own strength leans and rests;
The other minces tiptoe. Who would be
The perfect woman must grow brave of heart
And broad of soul to play her troubled part
Well in life's drama. While each day we see
The "perfect lady" skilled in what to do
And what to say, grace in each tone and act
('Tis taught in schools, but needs some native tact,)
Yet narrow in her mind as in her shoe.
Give the first place then to the nobler phrase,
And leave the lesser word for lesser praise.

—Ella Wheeler Wilcox.

Send the Girls to College.

The thoughtful reader will need no argument to prove that as a rule women are still addicted to the eighteenth-century learning. Many reforms in living, in sanitation, in social affairs, are blocked for this reason. How illy fitted most of them are to deal with questions of food, of buildings, of administration, the records of many unsuccessful experiments show. It is not because they are "women," but because they have not the larger, wider, fundamental knowledge of "things and what can be done with them," which every person, man or woman, should consider it his or her birthright to possess in this age. Rather send the wide-awake, capable girl to college, where she may learn to use her body as well as her mind; where she may learn what makes a nation great and powerful today, as well as what made Rome the mistress of the world; where she may gain some little insight into the wonderful unity of the known universe, from the infinitely small atom or ion to the infinitely distant star.—September Woman's Home Companion.

All that is human must retrograde if it do not advance.—Gibbon.

Love in the Home.

There is abundant reason for urging upon the home circle, rich or poor, the culture of love, without which no true home culture can exist. How can it be done? First, be willing to show the love that already exists. It is like a plant with shrivelled, drooping leaves. Bring it out into the light; show it; put it in the warmth of the sun. Is the husband and father silent, gloomy, withdrawn into himself, brooding, perhaps, over the fact that, no matter how hard he tries, he never can meet the family demands? Show him that you know he is tired, that you love him for his constant effort, that you love him the same even if he has failed to do all he had hoped. Show him how well and cheerfully you can get on with a little for this time, sure that the next time he will succeed. If you are his daughter, and have acquired the habit of thinking of him chiefly as the man from whom the money comes for the things you need, get out of that relation by planning to do or get something for him. Has your mother been in the habit of reminding him that your birthday was at hand? Find out his birthday, and begin to plan for that—a little gift from every child, a song sung for father, a little speech from his little son; a little fun in which you coax him to share—it may mean a new life to him because it means a new sense of how truly you love and believe in him. When it comes to showing the dear mother how you love her, be sure you get father to help in planning the good time for her.—Mary Lowe Dickinson, in Success.

From Hand to Mouth.

Two women sat together, working and talking. The one was the mistress of the luxurious home in whose sewing room the spring sewing was being pushed forward; the other was the immediate agent who had this sewing in charge. They were both Christians, members of the same church, servants of the same Master, but this Master had given them different tools to work with, and diverse powers for using those tools.

"How do you stand it?" asked the rich woman, dropping her embroidery into her lap. "If I lived so, from hand to mouth, I should be always in a state of unrest and anxiety. How do you bear it?"

The question followed some kindly inquiries as to the material resources of the sewing woman.

"From hand to mouth?" repeated the latter with a bright smile. "Yes, it is from hand to mouth, but the hand is my Father's hand, and that makes everything easy. 'He hath filled the hungry with good things.' Perhaps they are not always just the things I should choose, but whatever comes to me, comes from my Father's hand. You see, 'I'm the child of a King,' and

'My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands.'

"I can trust Him to give me just what He wants me to have, and of all that He sends I can say that He

'Who loves me most and knows me best
Has ordered this for me.'

"Sometimes I am tempted to fear that the not always having suitable food will lessen my strength, but even that does not trouble me very much. I have been in sore straits sometimes, but I have learned this very lesson in those times of trial, and if I should ever find it unnecessary to work for my living, I still want to feel, as I do now, that I am living 'from hand to mouth.'"—Faith Somers, in Christian Observer.

A kind deed done for a person in need is worth more than a thousand promises for some future time.—J. W. Newman.

Education and the Home.

Education is the basis of the home and the foundation of the family. Mothers that know nothing love their children. The mother in the one-roomed cabin of the South, the mother in the one room of the tenement house of the North (and she is the worse off of the two), love their children and—they kill them; they bring them up to become the terrors of the community, thieves and vagabonds and criminals, because they know no better.

Mr. Barnard here would not give to any pupil a lump of clay and say to him, "Make a statute of it, but I will teach you nothing of how to do it." And shall we take the mother and say to her, "Make a man out of your child," when she has never learned how to do it?

Oh, the pitifulness of it—ignorant mothers practicing on their first children; practicing on their husbands is bad enough. We have to finish the work of creation. The last thing God did was to make a man, and now he never makes a man, he only makes the beginning of a man and then turns over the beginning of that man to us, fathers and mothers, and tells us to finish it.

Education is the basis of the home, it is the foundation of the family. The most sacred service ever rendered anywhere in all this world is the service rendered by the mother who knows how to be a mother, and the worst injury ever wrought in the world by any person is the injury wrought by the mother who does not know how to be a mother.

What is education? The baby lies in the cradle; it does not know anything. At the other end of life is the man who weighs the stars and bridges oceans, and rules and directs the destiny of an empire. The difference between the helpless, ignorant babe and a Newton, a Fulton, a Gladstone, is education.

Education includes the whole development of the whole man. Nothing deserves the name which does not include the development of his conscience and of his affections. Do not let us repeat our blunder in a vain attempt to make education apart from religion. As Professor Huxley has truly said, education without religion will do nothing but make of the gutter-snipe a beast of the field, and we know what came of that experiment a long time ago.

Nothing is education but that which out of a boy or a girl makes a man or a woman with wisdom to see the truth, with conscience to enforce duty, with inspiration to service, with manhood within because God is within.—From an address before the Southern Educational Conference, by Dr. Lyman Abbott, of New York.

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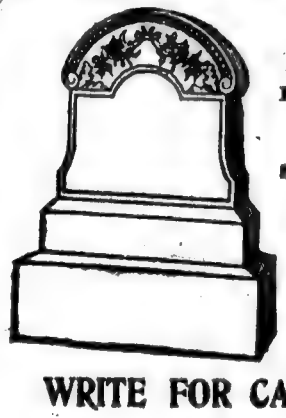

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WRITE FOR CATALOGUE.

Children's Page.

A Tongue Twister.

Betty Botter bought some butter.
"But," she said, "this butter's bitter.
If I put it in my batter,
It will make the batter bitter;
But a bit of better butter
Will make my batter better."
So she bought a bit o' butter
Better than the bitter butter,
And made her bitter batter better;
So 'twas better Betty Botter
Bought a bit of better butter.

Who is to Blame?

"I'm in the saddest sorrow," said the pocket-knife of John,
"Because, you see, I feel to blame for things that I have done.
At school on Monday morning last I made my owner late,
While with my point he slowly scratched his name upon his slate.
On Tuesday afternoon he stopped to play a while with me
By cutting deep his name again upon a cherry-tree.
On Wednesday—oh, what can I say to tell how shocked I am!—
He used my blade to open wide a jar of currant jam.
On Thursday I was used to do the saddest deed of all:
I cut a lock of curly hair from Nelly's pretty doll.
On Friday I was digging through the side of Willy's drum,
When suddenly my blade was snapped and cut my master's thumb.
On Saturday (that is today) my blades are safely shut,
And John has got a bandage round the place that I have cut.
And so, you see, I'm sorry for the mischief I have done;
But tell me, please, am I to blame as much as Master John?"
—John Lea, in Cassell's Little Folks.

Good Security.

"Mister, do you lend money here?" asked an earnest young voice at the office door. The lawyer turned away from his desk, confronted a clear-eye, poorly-dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other 15 cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket and drew out a paper, carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco. As respectfully as if it had been the deed to a farm, the lawyer examined it, accepted it ,and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed.

"You think that I know nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences, or he would not have signed that pledge; and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as a security."—Christian Observer.

Alexander and Bucephalus.

One day King Philip bought a fine horse called Bucephalus. He was a noble animal, and the king paid a very high price for him. But he was wild and savage, and no man could mount him, or do anything at all with him.

They tried to whip him but that only made him worse. At last the king bade his servants take him away.

"It is a pity to ruin so fine a horse as that," said Alexander, the king's young son. "Those men don't know how to treat him."

"Perhaps you can do better than they," said his father, scornfully.

"I know," said Alexander, "that if you would only give me leave to try, I could manage this horse better than any one else."

"And if you fail to do so, what then?" asked Philip.

"I will pay you the price of the horse," said the lad.

While everybody was laughing, Alexander ran up to Bucephalus, and turned his head toward the sun. He had noticed that the horse was afraid of his own shadow.

He then spoke gently to the horse, and patted him with his hand. When he had quieted him a little, he made a quick spring, and leaped upon the horse's back.

Everybody expected to see the boy killed outright. But he kept his place, and let the horse run as fast as he would.

By and by, when Bucephalus had become tired, Alexander reined him in, and rode back to the place where his father was standing.

All the men who were there shouted when they saw the boy had proved himself to be the master of the horse.

He leaped to the ground, and his father ran and kissed him.

"My son," said the king, "Macedon is too small a place for you. You must seek a larger kingdom that will be worthy of you."

After that, Alexander and Bucephalus were the best of friends. They were said to be always together, for when one of them was seen, the other was sure to be not far away. But the horse would never allow any one to mount him but his master.

Alexander became the most famous king and warrior that was ever known; and for that reason he is always called Alexander the Great. Bucephalus carried him through many countries and in many fierce battles, and more than once did he save his master's life.—Selected.

Baby's Bedtime Story.

"Come, baby," said mamma, "it is time to go to Sleepy Land."

"My don't want to," said baby with a funny shake of her dear little head. "My isn't sleepy."

"Oh," said mamma, "you are like the little boy in a story I know. Come here and let me tell it to you."

Baby trotted over on tiny, pattering feet and stood by mamma's knee. Mamma lifted her into her lap and this was the story she told:

Once there was a little boy named Dickie who did not want to go to bed. His mother said he might stay awake if he could get some one to play with him. So Dickie ran out to the barn. The sun had set. All the low places around were overhung with mist, and it looked just as if the farmhouse were surrounded by a lake.

Dickie ran to the little calf's pen. "Little calf," he said, "come and play with me."

But the calf lay on the straw in a brown bunch. It raised its head and said in calf language: "Oh, no; the dark is coming. It is time to go to sleep."

Then Dickie went and peeped into the henhouse and all the chicken-coops. "Chickies, chickies," he called, "come out and play with me."

But the hens were sitting on their roosts, like great feather balls, and all the baby chickens were cuddled under their mother's wing. They stirred a little and peeped drowsily in chicken language: "Oh, no. We don't want to play now. We hide under our feather-bed when it becomes dark."

"Well," said Dickie, "the little colt will play with me."

But the colt was nestling close to his mother's side and would not even lift his sleepy little head.

Then Dickie thought: "The pretty doves will play with me!" So he ran coaxingly to his mother. "Mamma," he said, "come and watch me while I climb into the loft and get a little dove."

But the doves were very still, with their heads tucked under their wings. It was quite dark in the loft, and when they wakened and began to whir around his head Dickie climbed down much faster than he went up.

"Won't the birds come and play me, Mamma?" he said, for the air was full of bird callings, though not a bird was to be seen.

"No," said his mamma, "the birds are saying good-night and putting their little ones to sleep."

"Won't the butterflies let me chase them?"

"No; they have folded their wings and are sleeping under the leaves."

"Anyway the crickets are awake, Mamma."

"Yes; but the crickets have to sing everything else to sleep. They cannot play now."

"Well," said Dickie, "I think I will go to bed and let the crickets sing me to sleep."

Baby gave a little cuddle, and reaching up she put her soft little arms around mamma's neck. "Mamma," she said, "my's sleepy. My wants to go to bed."

So mamma sang a soft little song which sounded very much like the lullaby the mother birds sing to their babies in their downy nests in the trees and hedges, and soon baby was fast asleep.—Child Garden.

You never get to the end of Christ's words. There is something in them always beyond. They pass into proverbs, they pass into laws, the pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.—Dean Stanley.

The pressure of a hand, a kiss, the caress of a child, will do more to save, sometimes, than the wisest argument, even rightly understood. Love alone is wisdom, love alone is power; and, where love seems to fail, it is where self has stepped between, and dulled the potency of its rays.—George MacDonald.

Let the Christ who is not only wise, but Wisdom, choose your path, and be sure that by the submission of your will all your paths are his, and not only yours. Make his path yours by following his steps, and do in your place what you think Christ would have done if he had been there.—Alexander MacLaren.

All one's life is music, if one touches the notes rightly and in time.—Ruskin.

I put my name on my lamp-chimneys. I'm not ashamed of them.

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Dr. H. H. GREEN'S SONS, Specialists, Box G, Atlanta, Ga.

Editorial.

THE OLD RECORDER AND THE NEW.

The old Recorder greets its friends this week with sixteen pages and a cover, in new form and new type. But, barring a persistent hope of becoming more worthy of its name and mission as the paper of the North Carolina Baptists, it is the old Recorder unchanged—constant to Biblical Christianity as the North Star is to its pole.

It is our desire that in every respect the Baptist people of this State shall have in the Recorder a paper worthy of the Baptist name and the Baptist people. They are a numerous people and a good people, and they have a mighty mission in the earth; and a paper cannot aspire higher than to be worthy of them.

In the new form the Recorder is larger than it was. It is larger than either of our contemporaries in Virginia and South Carolina, and the subscription one-fourth less. The new form will cost us about $1,000 a year more than the old. Our readers know that we have not incurred this expense under pressure. There has been no demand. But we desire to have in the Recorder a paper that will represent worthily, as we have said, the North Carolina Baptists.

We shall undertake to maintain the present subscription rate, although the cut was made under expectation of increasing our list to 10,000 subscribers and no additional expense was expected. If we shall not be able to maintain the sixteen-page paper at $1.50, we shall not return to the cheaper form. We shall increase the price. Every consideration demands that we shall not go backward but forward.

Indeed, since the Recorder's constituency is one of the most numerous Baptist bodies in the world, we should think they would demand that their paper become one of the best Baptist papers in the world.

And we believe they will co-operate with us in this achievement. We shall immediately begin a final campaign for 3,000 new subscribers, making our number 10,000. This will give us at least a foundation for larger hopes.

We are rather fearful that some, attached by long association to the old appearance of the paper, will not take readily to this. But let them read it. There is no change save for the better—more room, more plain, more convenient, more modern.

AS TO DR. MOORE AND HIS CRITICS.

Since the Recorder named Dr. Moore as the object of the reference to "infidel recluses" in the Furman University faculty, it becomes us to print this paragraph from him:

"As to myself in this connection just a few words: It is known that I appeared before the board of trustees at their regular meeting in June, for a free and informal conference. No charges had been preferred and the matter was soon disposed of. My views were satisfactory to the board, almost to a man, and formal published resolutions endorsed my theological tenets as expressed. Dr. Montague was present, and expressed satisfaction. To others he said he was 'delighted' that the board had stood by me. To me, he said that the action of the board on my behalf was unanimous, one member having requested that he be excused from voting on the question. Dr. Montague has repeatedly and with all fervour declared his confidence in my character as a Christian. I know that he has said as much to many of my friends as to me also. Instances of such testimony could be multiplied till the patience of the reader would grow weary."

We desire to disclaim the remotest intention of misrepresenting Dr. Moore, or of taking part in the fight upon him. That he is the object of attack in South Carolina is patent to all who are informed. Editor Thomas says that Dr. Moore is a true and gentle Christian, a Baptist, and orthodox. We have no inclination whatever to heretic-hunting; and we leave Bro. Moore, his defenders and opponents, to themselves.

South Carolina Baptists are too noble to maintain their present unseemly wrangle long.

THE CRISIS IN NORTH CAROLINA BAPTIST HISTORY.

At the end of three swift-passing months the Baptist State Convention will be in session at Durham, God willing.

Nine months ago in a mighty tide of the Spirit, in devotion to our University and to Education, in loyalty to Christ, we pledged to raise $42,000 this year to pay the debt on the University, and we ordered that $8,000 more be raised. Those pledges were made solemnly in the sight of God.

There is at stake in these pledges not only $42,000 and the welfare of our University; there is at stake not only the personal honor of those who made them, but the honor of the Baptist State Convention, the honor of the Baptist people, the honor of the Baptist name,—nay, our professions as Christians are at stake in these pledges.

Consider what this means.

Should we not redeem these pledges, those who fail will be discredited personally. But bad as this is, there is something worse: If we should fall short, our Baptist name, our Baptist Convention should be discredited. Our honor as a people is in jeopardy. We should become an object of contempt. We should lose respect for ourselves. We should lose faith in ourselves. We could not recover in a generation; and should remain in the wilderness forty years even as Israel was made to do when Israel faltered and failed before Canaan.

There is no evading this conclusion. The task is great. But no greater than the faith in which it was undertaken; not comparable in greatness to the cause that called it forth; not to be mentioned in the face of the greatness of our obligation Him whose blessings it was conceived to commemorate. It is not by any means so great as the disaster that our failure would entail.

We cannot cry hard times. Indeed this is no time to argue. That is passed. We must act.

We must confront this task. We cannot delay longer. We must confront it now. One cannot afford to wait for another. Each one must thrust himself forward in the spirit that moved all at Winston-Salem, and strain at this task as if he alone had it to carry. Only so, only by personal sacrifices and personal devotion, can we succeed. This we knew when we began. Let us not flinch now.

We have waited long enough. The danger point is reached. Failure would mean a far greater disaster than the loss of any sum of money. All is at stake. And we have waited until the point of danger is in sight. The crisis is upon us.

In these three months we Baptists must stand for all that is in us. By all that we hold sacred, we must not fail. Not for any reason, personal or local, should this be made a secondary matter. It is the supreme matter. Other plans may wait without disaster,—certainly without loss of honor and of self-respect. But these pledges—this pledge of yours, of mine, this promise of our brotherhood, carrying all that we hold dear—must be redeemed to the last dollar and with no delay.

We do not mean that the regular objects may be sacrificed. To transfer our gifts in such a way would be a weak evasion. We must maintain them and meet these pledges. But all else, our church improvements, our local enterprises, our personal affairs, should be considered secondary to saving our sacred honor involved in these pledges. We must clear our decks for action, and every man of us must do his duty. We cannot spare a man or a church or an association. It was our lamented Durham, who, when after a battle in the Civil War was told by his brother that his father was missing and was asked by his brother to go with him to find him, answered, "It is well with father; but the Confederate cause needs every man of us tonight!"

With such spirit we Baptists must now devote ourselves to this cause. Let the Baptist people arouse throughout our State.

There is a boundary to the understanding, and when it is reached, faith is the continuation of reason.—William Adams.

BOOKS RECEIVED.

The Rebuilding of Old Commonwealths; by Walter H. Page. Doubleday, Page & Co., New York.

Bible Criticism and the Average Man; Howard Agnew Johnston. Fleming H. Revell Co., New York. Price $1.00.

Preaching in the New Age, An Art and an Incarnation; by A. J. Lyman, D. D., being the Carew Lectures, Hartford Theological Seminary. Price 75 cents.

World Wide Evangelization. The Urgent Business of the Church. Addresses Delivered Before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada. Published by Student Volunteer Movement. New York. Price $1.50.

Missionary Principles and Practice. Robert H. Speer. Fleming H. Revell Co., New York. Price $1.50.

The Dictum of Reason on Man's Immortality; by David Gregg. E. B. Treat & Co., New York. Price 50 cents.

Seed Time and Harvest, a Discussion of the Law of Sin; by Len. G. Broughton, pastor Tabernacle Church System, Atlanta. The Alkahest Publishing Co., Atlanta, Ga. Prices 25 cents paper, 50 cents cloth.

The Second Coming of Christ; by Len. G. Broughton. Pepper Publishing Co., Philadelphia.

RATAPLAN, A ROGUE ELEPHANT, and other stories, by Ellen Velvin, F. Z. S. Pictures by Gustave Verbeek.

Books that help us to a more intimate acquaintance with the habits, traits, and characteristics of animals are becoming quite plentiful. The latest addition to this literature is a volume of spirited stories from the pen of Ellen Velvin, a writer of many successful books for children. She is a Fellow of the Zoological Society. (London.) She is already known to the American public by her popular series of animal stories now running in the New York Herald, entitled "Wild Creatures Afield—Nature Studies of Forest Folk."

The author takes us into the very heart of things, giving us the tragedies and the comedies in the daily life and experiences of dwellers in wood and jungle, on plain and crag. They present much evidence that Miss Velvin has lived very close to nature.

"Rataplan, a Rogue Elepehant, and Other Stories" is a book of uncommon merit, a delight to the eye as well as to the mind. Rataplan, himself, wicked and crafty; romantic, "Gean the Giraffe"; sly and tricky "Jinks the Jackal," whose natural tendencies could not be overcome by kindness; "Keesa the adventurous Kangaroo"; stately "Osra the Ostrich"; Mona, the unlucky Monkey," all the way down the list, these touch the springs of the reader's sympathies, as their traits, good and evil alike, as judged by human standards, are portrayed with force and vividness.

Miss Velvin's stories ring true, and the spirited treatment of each subject causes her to easily take rank among the best nature writers of the day. She is no imitator; her field is her own, and she puts enough of human interest into her stories to show that it is barbarous and cruel to kill, out of pure wantonness, creatures whose intimate life is so absorbingly interesting.

That children make grave blunders in caring for their pets, is strongly brought out in the story of "Siccatee, the Squirrel," and it is also shown that these blunders are the result of ignorance as to the requirements of their living toys.

The book is delightful reading from cover to cover, and typographically worthy of the heartiest appreciation of the most exacting critic. Mr. Verbeek's admirable drawings, which are full page in form and twelve in number, have been most artistically reproduced in color, and are all that can be desired in the way of illustration. 12mo, cloth, ornamental, illustrated in color, $1.25. Henry Altemus Company. Philadelphia.

Faith, like light, should ever be simple and binding.—Martin Luther

IN GRANVILLE AND VANCE FOR THE FREE SCHOOLS.

We recently visited Dabney, in Vance County, and Knap of Reeds, Creedmore and Stovall in Granville, in the interest of public education. There is just one feature of our trip that demands more than ordinary notice—the enthusiasm of the people.

A number of visits to Granville had won for the people of that county the highest place in our esteem. We found in the brief stay at Dabney that the Vance people are of the same fiber. At Dabney Professor Butler had charge. So far are the people there from commercialism that they have converted a store into a school house. There were speeches by Messrs. Butler, Harris, Pittman, Hufham and the writer. The interest was strong.

At Knap of Reeds we found a good crowd, notwithstanding that the farmers were in the midst of tobacco curing. There was served first a fine dinner, and then the speakers. Professor Alderman of Henderson, Chairman Hancock of the County Board of Education, Chairman Umstead of Durham's County Board (a man that has done much for that county's schools) and the writer spoke. There was every evidence of intense interest. When Chairman Hancock took out his pencil and began drawing the outlines of new (consolidated) districts you should have seen the men stand by and help him! Some were opposed, of course, but all were in good spirit.

At Creedmore and Stovall the experiences of Knap of Reeds were repeated, save that Messrs. Howard (County Superintendent), Connor (a worthy son of the esteemed Judge Connor) and Hilliard (head of the Hilliard School) aided the regular speakers at Stovall, and the Messrs. Hobgood (senior and junior) and Hancock aided us at Creedmore. If we take pains to compliment the people not only upon their interest and attention, but also upon the quality of their hospitality, let no one be offended. A good dinner is a great institution, and they are none too rare at a public speaking. One can measure the degrees of civilization in North Carolina by the bread and meat and cake that he eats under the trees, plus the women that he sees—the women behind the tables! And by this mark Granville is at the top.

The four lines pursued in the speeches were: First, Consolidation of Districts; Second, Improvement of Attendance; Third, Improvement of School-houses; Fourth, Local Taxation.

The interest in each of these phases of the educational movement is gratifying. In Granville, consolidation is in progress, thanks to the strong hand, head and heart of Mr. Hancock; and we are assured of better attendance. There was liberal applause of suggestions of a Compulsory law. Mr. Hancock pledged better school-houses in every speech, and he was roundly applauded. We desire to say here, that Mr. Hancock is doing the very work that must be done in every county. If every county chairman were as interested, as wise and as devoted as he is, the rest of us could go to sleep two years confident of waking up in a new North Carolina.

If Granville County is an example the educational wave has struck the country in a full tide. The first three phases of the movement have hold amongst them. But they are not yet ready for Local Taxation, and will not be for some time.

By the way, we have been hearing here and there that the Governor is not popular any more. We found that the people were as ready as ever to applaud his name. He may not be so popular with the loaves-and-fishes politicians (who cares!) but his work for education has endeared him to the people. This being true, the little politicians will have to come along and [illegible] for him whether they like him or not. What has he done but keep faith with the folks! What is he doing but fulfilling his solemn pledge that every boy in North Carolina shall learn to read and write!

We enjoyed the entire trip, and came home with new hope for North Carolina. The company of Professor Alderman was especially pleasant. In him our Commonwealth has a educator of strong parts and a citizen of the nobler order. In addition to the others we have named we should like to mention Messrs. Underhill (who has the school at Creedmore), S. L. Howard, without seeing whom a visit to Granville is not complete, R. H. Marsh, of whom the same can well be said, Charles Roberts, the farmer and citizen, Mr. Adcock, who hospitably will always be remembered, and Dr. Sanderford, who as physician and citizen is worthy of Granville's best traditions.

It was good to find the people so hopeful, so happy, and so bent upon better things. Would that their spirit may spread throughout the State.

THE GREAT CHOICE.

Sunday-school Lesson for Sept. 14.—Deuteronomy 35:11-20.

Moses, whose acts and utterances, under God's direction, occupy nearly all of Exodus, Leviticus, Numbers and Deuteronomy, both delivered and expounded the Law to Israel. The Law that he gave was fundamental: not civil, not personal, not religious, but religious, personal, civil, underlying and permeating the entire life. So early in human history did men learn what men are now so quick to deny, namely that the relation to God is the one consideration that determines all other human relations. We base law nowadays on the State and separate it from the heart. But Moses based it on God and applied it to the entire life.

One sees the figure of Moses, having returned from communion with God, as he addresses the multitude of Israel. He is now weary with old age, and there are intimations of the approach of his final departure. His message becomes but the more sublime.

The section from his address that we have for our lesson is simple. Any one can understand it.

He is approaching a final, supreme commandment. He works up to it impressively. His first point is that it cannot be evaded:

(1) It is not too hard;

(2) It is not far off; it is not in heaven; it is not beyond the sea; but it is very nigh, it is in thy mouth, in thy heart.

His second point is that it is supreme. It is the standard of good and evil, of life and death. It is the fundamental thing—back of the commandments of the Table; over and above the priestly law. What is it?

Well may we pause to consider with what awe Israel awaited his disclosure after such an impressive introduction. We who have heard all our lives cannot conceive the awe of that moment.

It is this: I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments.

This is the supreme message of God through Moses. This is the standard, to choose which is life, not to choose which is death. And Moses warns and pleads that Israel choose aright and escape ruin and death.

These are the facts of the narrative. What is the lesson? This, that the first thing, the last thing, the main thing, the whole thing of life is to love and obey God.

So early in human history was this highest note struck. Men think that Jesus gave the commandment of Love. Here God gave it hundreds of years before Jesus. Jesus recovered it and made it eternally clear.

Religion has always been man's relation to God. True religion has always been the defining of that relation as the relation of love and obedience.

So early was the emptiness of mere Law implied. Love is here made the condition precedent to worthy keeping of the Law. Obedience is not commanded alone, but obedience with love.

So early is religion set forth not as a thing of observance; not as a national system; not as an ethical scheme;—but as a personal, inner attitude to God. For love is neither of nations, nor of mere observance, nor of forms merely; but of the heart first and last.

So early then is man set on that high plane of capacity to love God, on that high plane of direct relation to God, on that high plane of direct responsibility to God.

True these thousands of years, it is true now. When a man has learned to love and obey God he has learned all. Jesus Christ, by word, by life, and by death—offered up for us as He was by His Father—revealed this love to us more plainly, more convincingly than the warnings and pleading of Moses possibly could. Today as yesterday in choosing or rejecting Him, men choose Life or Death.

Very noteworthy is the statement that this law is not on any account to be evaded. It is in thy heart, it is on thy lips, says Moses. So it was before he spoke it forth. So it is now—all the more indubitably since 5,000 years of God's dealings with man have declared it; all the more since the Gospel of Jesus has proclaimed it these nineteen hundred years. The man who chooses not to love and obey God, chooses not in ignorance. He knows better. He makes deliberate choice of evil and of death.

There is never a deeper or timelier question than this. Am I choosing to love and obey God? It is the first question in every transaction. It is the only question in the world.

WILL OBSERVE BIBLE STUDY SUNDAY.

Since last issue the following brethren have expressed their purpose to preach on the value and necessity of Bible Study in the churches:

C. L. Greaves, Reidsville.
E. J. Harrell, Woodland.
C. G. Wells, Spencer.
C. S. Blackwell, Wilmington.
A. L. Betts, Warsaw.
J. L. Bennett, Marshville.
J. R. Pace, Oxford.
W. E. Wilkins, Clyde.
J. F. Love, Wadesboro.

We regard the forward movement for Bible Study in the churches as now fairly on foot. Let us keep up the enthusiasm and endeavor to wisely direct it. Whenever possible Bible classes should be organized. Good literature for Bible Study is so plentiful that no one can have excuse for neglect of it.

REV. W. C. TYREE, D. D., ACCEPTS.

The news that Dr. W. C. Tyree has accepted the call to the Raleigh First Baptist church will give pleasure throughout North Carolina—not that he shall leave our goodly Durham church, but that he, leaving that church, shall remain in North Carolina. Of late Bro. Tyree has come to represent somewhat more than his church. His influence has spread throughout North Carolina and he is regarded as a worthy representative of the best that is in our denomination. He is a scholarly preacher, an energetic worker, and he has a grasp of Baptist life and doctrine that makes him a tower of strength in Zion.

Speaking for the Raleigh Baptists we thank the brethren of our sister city for releasing him, and we hope that they shall find a captain worthy to stand in his place.

There is a deep conviction in the old First church that her recent trial has been a preparation of Providence, and she is making ready to rise up from the ashes of mourning bright and strong for the work of Christ. In the hour of her rising she bids the brotherhood throughout the State to take heart for great achievements in our common work.

TO NEW SUBSCRIBERS.

We will send the Recorder to new subscribers the balance of the year for thirty-five cents. Will not our faithful friends make this offer known to their brethren who do not receive the Recorder? Now is the time to begin the Great Campaign for 10,000 subscribers to our denominational organ. Sample copies on application.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

First Day.—For blessings on all new societies.

Second Day.—Encouragement for discouraged workers.

Third Day.—For many new organizations.

Fourth Day.—For the N. C. Sunbeam Missionary, Dr. Chas. A. Hayes, Wu Chow, China.

Fifth Day.—For a universal spirit of earnest prayer during the Summer Quarter.

Sixth Day.—For greatly enlarged contributions to Foreign Missions during months of June, July and August.

Seventh Day.—For the Presidents of all W. M. Societies.

Special mission study—To each his part, 2 Cor. 12;11-29.

Missionary Day—Last Day in September.

Some years ago the Woman's Missionary Union in the great Centennial Movement, introduced into the Sunday-schools of the South a missionary service for the last Sunday in September. This became an annual service and was turned over to the Sunday-school Board to be operated each year.

The Woman's Missionary Union still prepares the programs for the service and the Sunday-school Board publishes it and sends out to the Sunday-schools without cost, as many programs as may be needed, together with supplements containing recitations, etc., also mite boxes.

The collection in this service is taken for missions and to be sent to the Sunday-school Board at Nashville. This is very important.

Frequently the collection is taken and sent directly to the other Boards, and in this way is not accounted for in the annual report of the Sunday-school Board and therefore we cannot know just what Missionary Day is yielding in returns. Be sure to send the collection to the Sunday-school Board at Nashville, where it will be divided equally and sent to the Home and Foreign Boards. We earnestly hope all our people will do this. If your Sunday-school does not use the program nor have any special day, yet we earnestly hope a collection will be taken for missions and forwarded to the Sunday-school Board, and this like the other will be sent to the Home and Foreign Boards.

The educational value of this service is very powerful for good. In many instances it stands for the first missionary service held in the community. The program presents some particular phase of the great mission thought, and this is planted in the heart and mind of the children and young people, and many of the older ones catch its inspiration and power. We earnestly hope all the schools will introduce the service, and press it for all the advantage it will yield to the great cause.

The time is especially suitable for the service. The last Sunday in September is Review Day in the school so that a missionary service can be held without interfering with the regular lesson. Then too the fall of the year is a good time for a general rally in the interest of the Sunday-school and especially for turning the thought of the school into the great mission current. We can put our Sunday-schools into missions by putting missions into the Sunday-school, and in this way the work of the Southern Baptist Convention forms a great connecting link between these schools and the great mission fields. We earnestly hope for a general observance of the day and a liberal contribution for the cause we all love. Missions well presented in our Sunday-schools will in the next generation give us a church membership with higher and larger conceptions of evangelizing the world.

R. J. WILLINGHAM,
Foreign Mission Board.
F. C. McCONNELL,
Home Mission Board.
J. M. FROST,
Sunday-school Board.

Livingstone.

I have often said that, to my mind, about the three most heroic figures in Christian history were—Paul on Mars' Hill, Martin Luther before the Diet of Worms, and Livingstone dying alone, upon his knees, in the savage wilds of Africa! The negro boy, at four o'clock in the morning, looks in at the cabin, and by the candle-light sees the form kneeling at the bedside, with his head buried in his hands upon the pillow! Alone with his blessed Master! What a sublime translation from that hut to the glories of the celestial world and the vision of the King in his beauty! Well might the same London journal that contained the finest lines ever written of our martyr Lincoln, utter the following verses on the interment of Livingstone's remains under the nave of Westminster:

"Open the Abbey doors, and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver kin,
But great by work that brooks no lower wage.

"He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame,
Let marble crumble; this is Livingstone."

—Examiner.

Seeing the Gospel.

The story is told of a poor Chinaman from the city of Ningpo, who came to a Christian missionary in Canton to ask for baptism. The missionary had never before seen the man, and he asked him where he had heard the Gospel.

"I have never heard the Gospel," said the man; "but I have seen it."

"What do you mean?" asked the missionary, puzzled by the man's statement, yet seeing that he was perfectly sincere.

"I used to live in Ningpo," said the Chinaman, "and my neighbor there was a man even poorer than I, who smoked opium, and had a very bad temper. He used to beat his wife and maltreat his children. He spent everything for opium, and his family nearly starved. But one day he listened to a missionary, and soon the Gospel came into his heart. After that a great change came. He stopped buying opium, and he became kind and gentle to all. I watched him day by day, and I saw him becoming like a different man, with a face shining with happiness. I have never heard the Gospel, but I have seen it in him, and I have been thinking about it ever since. When I saw you here I thought I would come and ask you to give me the Gospel, for I want to be a different man, too."—Mrs. Mary Whiting Adams.

Life is a pledge, a promise of immortality—a timegate, but it swings back upon eternity; and he who loses time loses eternity.—Joseph Parker.

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50 cents and $1.00 a bottle at druggists.

Rev. John P. Sanders Writes.
Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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M. W. HATTON, A. M. Litt. D., President.

Sunbeams' Corner.

Conducted by Miss Elisabeth N. Bridges, Band Superintendent for North Carolina.

A Streak of Sunshine.

"Well, grandma," asked a little boy, "what have you been doing here at the window all day by yourself?"

And then grandma told of a little girl that she had learned to watch for. "She has sunny brown hair," she said; "her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. See, here she comes now!"

"That girl with the brown apron?" cried Arthur. "That's Susie Moore; and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O, little boy, wouldn't you give anything to know where she gets all that brightness from?"

"I'll ask her," said Arthur; and away he ran ,and brought in his little friend.

"Susie Moore, grandma wants to know what makes you look so bright all the time," said Arthur.

"Why, I have to," said Susie. "You see, papa's been sick for a long while; and mamma is tired out with nursing, and baby's cross with her teeth; and if I weren't bright, who would be?"—Exchange.

Stingy Jim.

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a penny, nor a bite of an apple, nor a crumb of candy. He couldn't bear to lend his sled, or his hoop, or his skates. All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he said, "p'r'aps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your hoop to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon shall I feel better?" he asked by-and-by. "I don't feel as well as I did when I had the hoop. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite so well as before. He gave away his sixpence that he meant to spend for taffy. Then he said:

"I don't like this giving away things, it doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince, and asking all the boys to take a turn. Jimmy began to smile as he watched him and said: "You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think —I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else." And Jimmy has been feeling better ever since.—Selected.

See that your thoughts are pure and your deeds noble. Use the experiences of life, whether they be of joy or sorrow, as steps in an upward climb. There is only one thing you can carry into eternity—your character. See that it is what it should be and the jasper gates will gladly swing open to give you a welcome.—Great Thoughts.

Claramunda.

The Senor da Silva, Claramunda's father, was a rich man, clearing $20,000 a year on his coffee; and his house was built after the best fashion of that country. But alas! neither the young girl nor her parents knew any better use for money than to buy jewels and fine raiment and rich food. Wealth did not even buy leisure for the women of the family, nor ease, much less education or culture. The only use a Brazilian planter has for his women folks is that they shall cook him five meals a day —greasy, salty, garlic-seasoned meals —and six times a day present him cups of strong, hot coffee.

Claramunda and Dona Theresa, her mother, had been especially busy that day making the breads and cakes and preparing the sweets, for which Brazilian house-wives are famous. Company was expected.

Presently through the deep shadows appeared a horse and rider—or perhaps a rider and a half, according as you count a fair young mother and a fairer blue-eyed baby on a cushion in front. This horse was followed by a second, bearing the missionary, for it was the missionary's family who were to eat all this extra cooking.

To the missionaries this visit to Senor da Silva was fraught with hopefulness. The whole family and many of the neighbors gathered in the parlor, while the windows and hallway were dark with woolly-headed negroes to listen to the sweet gospel story as they preached and sang it. The minister and his wife noticed that when they spoke of the love of Jesus tears rolled unhindered from Claramunda's dark eyes.

The day came for them to leave the great coffee plantation, and ah, how hard it was to turn their backs upon its teeming human life, so buried in ignorance and superstition, so given up to profanity and earthliness, and yet so ready to listen to a purer teaching! For the native Brazilian was far enough from knowing and serving his Maker, but the negroes were unspeakably more degraded; and as for the German and Italian laborers on the plantation, their cruelty to women and children, their profane language and evil lives, shocked the souls of the missionaries.

"I wish I could think we had left a little light, even if it were but a spark, in that dark place," said the young wife, and hardly had she uttered the words when she was startled by the sight that met her eyes. Claramunda, the young daughter of the house they had just left, had secretly followed them on her pony. Her face was aglow with eager hope as she begged the missionaries to take her with them, to teach her to know Jesus, and to do something for him who had given his life for her.

"You can not follow the dear Lord by forsaking the parents whom He has given you, my child," said the preacher; but they turned back with her.

Their prompt return pleased the Brazilian, and he finally consented to let them take Claramunda with them to the mission station. He wished her to learn to dress and sing and talk and laugh like his fair guest, whose smiling cheerfulness was indeed a pleasant contrast to the dull and sad manner of the poor drudges of his family. And now a new life began for Claramunda. "I have been born into another world," she often said. All her sleeping powers and ambitions were aroused, and the progress she made startled her new friends. "Claramunda goes by leaps and bounds, not by steps," said her teacher.

After a few years of training, Claramunda returned to the home she had left that she might teach there the love of Jesus to those who had not known it before.—Selected.

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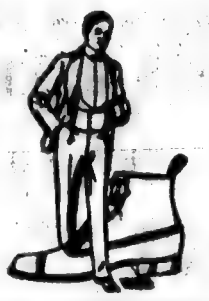

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CONSUMPTION

Current Events.

STATE NEWS.

Every town in North Carolina of any size is growing rapidly.

President Roosevelt made an address in Asheville Tuesday morning.

Rural Free Delivery and Rural Telephones are making way rapidly throughout North Carolina.

Rev. C. E. Todd, pastor of the A. R. P. church, Charlotte, died last week under an operation in the Hopkins Hospital.

The State Tax Commission has been endeavoring to apply the income tax to the salaries of United States officials. The matter has gone to the courts.

Only eight persons attended the State Farmers' Association at Raleigh last week. But the farmers of North Carolina will yet organize. They will have to.

Labor Day was not generally observed in North Carolina. In Charlotte there was a general holiday. Time should come when this day is generally observed.

Monroe Rogers, under arrest for arson, has been sent at last by the Governor of Massachusetts to Durham to be tried. He is now in jail, and there is no thought of lynching him.

Republicans are now saying that they will also join in the Independent movement just to show their independence of that party. The spirit of independence is growing in North Carolina. It will affect all parties.

We are glad to say that in the reports of all the campaign-opening speeches by the Democrats last week, we found only one that harped on the negro sting. The others discussed live issues.

It is reported that a number of Furniture Factories, the central point of which is High Point, will pool their interests; and that Col. Julian S. Carr is backing the pool. Was it not the Colonel that sold his tobacco interests to escape the trusts?

Dr. DeW. C. Benbow of Greensboro, died last week. He was one of the State's most successful men of affairs. He did much to lay the foundations upon which Greensboro is now building a great city. But he did not start the first graded school in North Carolina, as the papers report. That honor belongs to Rev. J. B. Boone and the city of Charlotte. This fact has been put in the State reports and has not been disputed.

Wilmington merchants have a race conflict on their hands of a new variety in the South. There are 200 Syrians in their city; and these Syrians are filthy, live in their stores, sell their stuff for small profit, invest nothing in the city and so make undesirable citizens. The Wilmington merchants propose to rent all the available places and thus freeze out their Syrian competitors. This is the dawn of the larger race problem in the South.

Mr. Bryant of the Charlotte Observer makes this note about a prominent Baptist: "Capt. W. C. Petty, of Moore County, owns and operates a railroad of his own. He is the conductor, agent, president, and at times the engineer, flagman or anything. He graded the road from Cameron to Carthage, then put down the track and then equipped it. He has 20 miles of good road. Everybody likes him and he tries to make his patrons comfortable."

Fifty-four young men last week stood examinations in the Supreme Court for license to practice law. Thirty-two were from the University law school and sixteen from Wake Forest Law School. Seventeen of the University students passed; fourteen of the Wake Forest students passed. That is fifteen University men failed, and only two Wake Forest men failed. It should be understood that of the University men, however, only sixteen carried certificates from the Law Department. The others entered the examination prematurely.

GENERAL NEWS.

COAL STRIKE BREAKING DOWN.—After seventeen weeks one of the most prolonged strikes seems to be approaching an end. Last week twenty thousand miners in Virginia and West Virginia went back to work on the old terms. The 50,000 others in Pennsylvania are holding out, but divided from the first this fresh defection is likely to break the backbone of the strike, with none of the demands of the miners conceded. Unfortunate for the miners, the ending of the strike is fortunate for the public, as the scarcity of coal has already seriously affected business. The price of hard coal is higher than it has ever been.

COTTON CROP SHORT.—Washington, September 3.—The monthly report of the Statistician of the Agricultural Department, issued at noon today, shows the average condition of cotton on August 26 to have been 64, as compared with 81.9 on July 25; 71.4 on August 24, 1901; 68.2 on September 1, 1900, and a ten-year average of 73.7. The present unprecedentedly low average of condition, which is two-thirds of a point lower than the condition on September 1, 1896, is due to the reports from Texas and Alabama, in both of which States the prevailing conditions are nothing less than disastrous. The average for Texas is 3 points lower than at the corresponding date in 1895 and 1901, and is the lowest ever reported for that State. In Alabama also, the crop is the poorest ever known. Georgia reports 9 points below its ten-year average, the condition figured 1 point below the corresponding averages in 1899 and 1900. The condition in Louisiana is the same as on September 1, 1900, or 6 points below its ten-year average. Mississippi reports 7 points below its ten-year average, but its condition is still 3 points above that at the corresponding date in 1900. South Carolina is within 1 point of its ten-year average and North Carolina, Tennessee and Arkansas are 2 points, 7 points and 1 point above their respective ten-year averages.

There are general complaints of the premature opening and imperfect development of bolls, and from South Carolina, a State whose reports are far from being among the most unfavorable, the statement is made on the authority of ginners that about 14 per cent more seed cotton is required for a 500-pound bale than in an average year. The average condition in the different States follows: Virginia 80, North Carolina 80, South Carolina 74, Mississippi 68, Georgia 68, Florida, 75, Alabama 54, Louisiana 70, Texas 53, Arkansas 75, Tennessee 82, Missouri 53, Oklahoma 76, Indian Territory 68.

THE PRESIDENT.—The President's campaign is most significant. A President on the hustings pleading for his policy is a new and refreshing spectacle. Aside from his treatment of current political questions, his remarks on citizenship bearing as they do a decidedly ethical and idealistic stamp are most wholesome.

The tour of Mr. Roosevelt was marred by a shocking accident at Pittsfield, Mass. A street car ran into his carriage, and threw the occupants out. One man was killed outright, and the President's escape was very narrow. He was severely bruised.

From many of his utterances we take the following as indicating the President's position on the question of trusts:

"It is a good deal like taking care, through the engineers, of the lower Mississippi River. No one can dam

A LETTER TO OUR READERS.

New Haven, Addison Co., Vt.
Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I run down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for kidney trouble, but I never had any idea that my kidneys were effected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root.

Very truly,
Feb. 17, 1902. Wm. M. PARTCH.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

the Mississippi. If the Nation starts

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Dr. Tichenor's Antiseptic is our favorite remedy for cuts, burns, sore throat or any wound or inflammation. It is also a safe and pleasant cure for colic or bowel troubles.
SID WILLIAMS,
Evangelist.

Alexandria, La., Jan. 30, 1902.
I consider Dr. Tichenor's Antiseptic the best all round medicine I ever used, and keep it convenient for use in case of accident or sudden sickness.
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Cor. Sec'y La. Bap. State Con.

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Richmond, Va.

Sale of Land.

By virtue of a decree of the Superior Court, made in the special proceeding, entitled S. V. T. Chamblee, Administrator vs. M. C. Chamblee et al., I will on Tuesday, September 9, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres. This August 9, 1902.

S. V. T. CHAMBLEE,
Commissioner.
T. T. THORNE, Attorney.

to dam it, its time would be wasted. It would not injure the Mississippi, it would only damage the population along the banks. You cannot dam the current, so you build levees and keep the current within bounds and shape its direction. Now, I think that is exactly what we can do with these great corporations, known as trusts. We cannot dam them, we cannot reverse the industrial tendencies of the age. You can control and regulate them so that they will do no harm.

"We can do something. I believe we can do a good deal, but our accomplishing what I expect to see accomplished is conditional upon setting to work in a spirit as far removed as possible from hysteria. A spirit of sober, steadfast, kindly (I want to emphasize the word 'kindly') purpose not to submit to wrong ourselves and not to wrong others; not to interfere with the great business development of the country, but at the same time so to shape our legislation and administration as to regulate if we cannot remedy, the vicious features connected with that industrial development. I am sufficiently fortunate to be defending now, as President, precisely the remedies that I advocated two years ago. I am advocating them, not in any partisan spirit, because, gentlemen, this problem is a problem which affects the life of the Nation as a whole. I am advocating them simply as an American citizen, who for the time being stands as the Chief Executive and the special representative of his fellow-American citizens of all parties. A quarter of a century ago there had been no development of industries such as to make it a matter of the least importance whether the Nation or the State took charge of great corporations and supervised the great business and industrial organizations.

"Some of my ultra-conservative friends have professed to be greatly shocked at my advocating governmental control of corporations. I would explain to those gentlemen once for all that they err whenever they think that I advocate on the stump anything I will not try to carry into effect after election. Now the point is made that working along these lines will take time. So it will. The first thing is to give the national government the power. What power is given, I can assure you, will be used in a spirit as free as possible from rancor, but with the firmest determination to make big men and little men alike obey the law. The first thing would be to find out the facts. For that purpose I am absolutely clear that we need publicity, not as a favor from any one corporation, but as a matter of right. The mere fact of the publicity will tend to stop many of the evils and it will show that some of the alleged evils are imaginary. And finally, in making evident the remaining faults, those that are not imaginary, and are not cured by the light of day itself, it will give us an intelligent proposition as to the methods to take in getting at them." (Applause.)

MINOR MATTERS.

The mimic war between the Army and the Navy ended last week. The attack took place off Newport.

September 3 the volcanoes Mt. Pelee and Sanpiere broke forth in worse eruption than ever. Two thousand people lost their lives. Eye-witnesses of the eruption say that the scene passes all power of description. The heavens covered with darkness, smoke and dust, immense clouds above the angry volcanoes, and lurid flames of lightning shooting across them. Thunder and underground detonations added to the general fear. The village of Morne Rouge nestles quite near the crater of Mt. Pelee. It seems that the people would long ago have left the place; but after three months of warning 200 of them were killed the first week in September.

In that great day no honor done to Christ on earth shall be found to be forgotten. Not a single kind word or deed, not a cup of cold water, or a box of ointment, shall be omitted from the record. Do we know what it is to work for Christ? If we do, let us take courage and work on. What greater encouragement can we desire that we see here? We may be laughed at and ridiculed by the world. Our motives may be misunderstood. Our conduct may be misrepresented. Our sacrifices for Christ's sake may be called "waste"—waste of time, waste of money, waste of strength. Let none of these things move us. The eye of him who sat in Simon's house in Bethany is upon us. He notes all we do, and is well pleased. Let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."—Bishop Ryle.

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Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health and all due to the use of Botanic Blood Balm. Yours truly,

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In a fight in Queensborough (New York City) September 1, a negro shot eleven policemen.

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Martin, Tenn., June 3, 1901.

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Household and Farm.

Typhoid Fever—Rules for its Prevention.

I enclose copy for a short and practical article on "Typhoid Fever: Rules for its Prevention," which I would thank you to print in your next issue for the information of your readers. The first sentence will show its importance just now.

Counting on your aid in helping to protect the health of your friends and neighbors, I am,

Very truly yours,
RICH'D. H. LEWIS,
Sec. N. C. Board of Health.

THE PREVALENCE OF TYPHOID FEVER.

Typhoid fever is present in seventy-five of the ninety counties reporting for July. It is therefore widely prevalent in our State. It is a communicable disease, spreading from one case to another, though generally in a roundabout fashion. Its extension can be prevented by the careful observance of certain simple rules. For the information of the people we give these rules, preceded by a statement of the reasons upon which they are based. If read and heeded by even a few some lives would be saved and much sickness would be prevented. Read them and tell about them.

THE RULES.

The active agency in the causation of typhoid fever is a bacterium, the bacillus typhosus, which attacks and causes the ulceration of certain glands in the small intestine, developing therein by myriads. They are therefore to be found chiefly in the bowel discharges, although present also in the excretion of the kidneys and to some extent in the expectoration of a person sick with the disease. From one of these sources, nearly always the first named, the bacteria are transferred to the intestinal tract of a healthy person. The poison is always swallowed. The most common agencies of transfer are the drinking water, including milk infected from washing cans in polluted water, and the common house fly, although it may be conveyed directly to the nurse by her own soiled hands, and sometimes in dust. The most important rules therefore for the prevention of the extension of the disease may be briefly stated as follows:

1. Cover immediately, without delay, upon their passage the body discharges by mixing in equal quantity with them one of the following: (a) freshly made milk of lime or "whitewash" (unslaked lime); (b) a five per cent solution of carbolic acid; (c) a 1 to 1,000 solution of corrosive sublimate; (d) a 1 per cent solution of formaldehyde. After standing a half-hour (covered all the time) the mixture should be buried (never thrown on the surface of the ground) at a distance from the well of not less than 150 feet.

3. Provide in the sick-room a wooden tub one-third full of either of the three last named solutions, and drop therein as soon as removed everything in the way of body or bed-clothing, handkerchiefs, towels, etc., that have come in contact with the patient, and keep them submerged until they can be boiled, washed and dried in the sun.

4. All remnants of food that may for any reason be carried into the sick-room must be burned.

5. The nurse should wash her hands and dip them into one of the solutions, preferably corrosive sublimate, after every "changing" of the patient. She should never draw water from the family well unless a pump is used. In case it should be absolutely necessary she should disinfect her hands as above before doing so.

6. The soiled linen of the patient should never be washed at or near the well or spring. The greatest care should be observed to prevent the drainage or seepage through the soil into the well or spring from accumulation of filth of all kinds. As soon as a case of typhoid fever appears in a family all drinking water should be boiled until a report on the same can be obtained from the State Biologist, the family physician making application to the Secretary of the Board of Health for permit and sterilized bottle.

7. As the germ is present in the intestine in the preliminary stages and for several weeks after convalescence is established and the patient practically well, extra care of surface privies should be observed. Every evacuation should be immediately and completely covered with lime or dry powdered earth.

SUMMARY.

Prompt disinfection of all discharges from the body of the patient; protection of the same against flies; special care as to the drinking water; scrupulous cleanliness.

TO THE PROFESSION.

As the people canont be reached except through the medical attendant we earnestly beg all physicians having cases of typhoid fever under their care to insist upon the strict observance of the above simple rules. Printed copies of the same will be furnished in quantity upon request.

Present Status of the Farming Industry.

There are 10,438,922 persons engaged in agricultural pursuits, while all other industries engage 18,845,000 persons. One-third of the entire area of this country is devoted to tilling of the soil. There are to-day 5,739,657 farms in the United States, and the value of farm property, including improvements, stock and implements, is $20,514,001,838. The number of farms has quadrupled in the past fifty years, while the value of the farming land to-day is five times as great as the selling price of fifty years ago. More than 1,000,000 farms have been laid out and fenced in by settlers, principally in the West, in the past ten years. Fifteen thousand farms were given away by the Government during 1901. When the Indian Territory is opened for settlement, about 1904, 8,000,000 acres of fine farming land will be offered for sale at low prices, and farming will receive another valuable acquisition to its ranks. There are 806,000,000 acres of unsettled land in the United States ready for immediate occupancy.

The total acreage used for farming purposes is 841,000,000 acres,—an area which would contain England, Scotland, Ireland, Wales, France, Germany, Austria, Spain, Japan, and the Transvaal, leaving sufficient room for several smaller countries to go in around the edges. None of these countries, or all of them combined, would make a respectable showing with our agricultural products. The value of farm exports in 1901 was $951,628,331.—From "The Farmer's Balance Sheet for 1902," in September Review of Reviews.

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Rheumatism

The liniment bottle and flannel strip are familiar objects in nearly every household. They are the weapons that have been used for generations to fight old Rheumatism, and are about as effective in the battle with this giant disease as the blunderbuss of our forefathers would be in modern warfare.

Rheumatism is caused by an acid, sour condition of the blood. It is filled with acrid, irritating matter that settles in the joints, muscles and nerves, and liniments and oils nor nothing else applied externally can dislodge these gritty, corroding particles. They were deposited there by the blood and can be reached only through the blood. Rubbing with liniments sometimes relieve temporarily the aches and pains, but these are only symptoms which are liable to return with every change of the weather; the real disease lies deeper, the blood and system are infected. Rheumatism cannot be radically and permanently cured until the blood has been purified, and no remedy does this so thoroughly and promptly as S. S. S. It neutralizes the acids and sends a stream of rich, strong blood to the affected parts, which dissolves and washes out all foreign materials, and the sufferer obtains happy relief from the torturing pains.

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Obituaries.

Them also which sleep in Jesus will God bring with Him.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

GRIFFIN.—Died August 24, aged 2 years, 1 months and 11 days, little Robert Franklin, infant son of Dr. and Mrs. C. F. Griffin of Winton, N. C.

If anything can rob death of its sting, and cheat the grave of victory it is the assurance that our loved one is "safe in the arms of Jesus."

This sweet little bud is not lost or destroyed, only transplated to a fairer clime, a more congenial soil, there to bloom forever in the very presence of the King. This hope comforts the parents' hearts, but their tears still flow because the cradle and the arms are empty, and the sweet voice, and the patter of little feet are heard no more in the home. God bless and comfort them. PASTOR.

ODOM.—Miss Martha Odom, age 86 years, died at her home near Woodland. Sister Odom was the oldest member of Pleasant Grove church. She began her Christian pilgrimage in early life, and was until death a patient Christian in whom everyone had confidence and a punctual attendant upon divine services.

Her death is a loss to the home, the church and the community; but a victory to Christians living. True my acquaintance with her was short, but from the first I felt that I was in the presence of one whose faith was strong, and whose love perfect and whose consecration was absolute. May our kind Heavenly Father in His tender providence deal gently with the bereaved family.

E. J. HARRELL.

C. G. Jones, D. D.

At the age of thirty-one, Dr. Jones accepted a call to the pastorate of the First church, Covington, Ky. His immediate predecessor was Dr. A. C. Davidson; before him for sixteen years was Dr. W. H. Felix. The Covington church was accustomed to good preaching. He entered modestly upon his work, and every week he seemed to grow upon the esteem and affections of the church. Never forgetting the noble men who had previously served them, the members of the First church were proud of their pastor and cheerfully followed his leadership. Crowds attended upon his ministry; souls were converted, and as the church grew in numbers it grew also in efficiency and influence. In the denominational affairs of the State he took high rank, and in recognition of his ability he received from Georgetown College the degree of Doctor of Divinity.

In the midst of arduous labors and inspiring successes, he was smitten with the grip. Complications ensued. His father died at the old home. His health waned, though only his own people observed the sorrowful fact. His widowed mother passed from the valley of tears. He bled inwardly, but carried a cheerful face. Returning from the burial of his mother about the first of March, he preached with great tenderness and told the gospel story with wondrous power. He sickened in body, as he was sick at heart. Two weeks later his little girl, Edith, entered the silent kingdom, but he was unable to attend the funeral, and could put but little strength beneath the burden which lay so heavily upon the brave and faithful wife. He never rallied.

When the Southern Baptist Convention met in Asheville, news of his illness was whispered around, and expressions of deep solicitude were many. On behalf of him and his, prayer was offered in the meeting. But the sun stooped toward the setting, though there was light in the West, and in the softened radiance he saw visions of home and the reunion there. Gazing into the mists which hang over the mystic valley, with effort born of ecstasy, he cried: "Two little babes! Look, mother; look, quick!" Were they Edith and her sister? Who can tell? On the 10th of May came the end, quietly, serenely. Hush.

They said it "was the largest funeral that has ever taken place in the city." For four hours before the time set for the services the remains lay in state before the pulpit from which for more than seven years he had dispensed the word of life and comfort and multitudes, from all ranks of society, with sorrowful and soft tread thronged the place to look upon the dead face of one in whom they felt they had a friend. Fifty ministers of the Gospel attended upon the services, and several voiced the sense of bereavement and loss which all felt. Dr. T. T. Eaton left the Asheville Convention to conduct the solemn exercises and preach the sermon. Dr. Partridge, of the Ninth street Baptist church; Dr. Joseph Rennie, of the Presbyterian church, and Dr. Irving Watkins, of the Methodist church, made appropriate addresses. And the remains of father and daughter, Edith, were laid to rest in the same grave. The brave mother and her four fatherless daughters stood by in helpless and unspeakable grief.—J. J. Taylor in Religious Herald.

The Life of Separation.

C. H. SPURGEON.

You cannot grow in grace to any high degree while you are conformed to the world. The life of separation may be a path of sorrow, but it is the highway of safety; and though the separated life may cost you many pangs, and make every day a battle, yet it is a happy life, after all. No joy can excel that of the soldier of Christ; Jesus reveals Himself so graciously, and gives such refreshment, that the warrior feels more calm and peace in his daily strife, than others in their hours of rest. The highway of holiness is the highway of communion. It is thus we shall hope to win the crown, if we are enabled by Divine grace faithfully to follow Christ "without the camp." The crown of glory will follow the cross of separation. A moment's shame will be well recompensed by eternal honor; a little while of witness-bearing will seem nothing, when we are "forever with the Lord."

Teaching the Minister.

In Stamford, Connecticut, two children attended service at the church of which Rev. Mr. Vail is pastor. Mr. Vail repeated the words: "There is nowhere, no place, that God is not." In an audible whisper Pauline said to her brother: "He don't know about it, does he? But I'll tell him after church." Just as the preacher descended the pulpit steps a breathless little figure caught hold of him and said pantingly: "You don't know about God, Mr. Vail. He isn't everywhere, like you think He is, 'cause the Bible says: 'God is not in the thoughts of the wicked.' That's why He don't always get into me, but I'm going to try to be very good this week, so He'll come." And as Mr. Vail took the bright-eyed little one tenderly in his arms she added naively: "You don't know everything, do you, Mr. Vail?"

"A child art thou! Then leave thy
Father to decide
What shall thy service be;
Sure that his loving kindness will
provide
Whate'er is best for thee."

Temperance.

A Pressing Duty.

After a residence of twelve years in a prohibition State I am more and more convinced that there is no other way for the State to deal with the liquor business except to prohibit it altogether by law, leaving it to the church and home to educate every one in total abstinence; and I think it is quite safe to say that the overwhelming majority of all the ministers and church members in the State of Kansas, of all the different denominations, is in favor of retaining our law upon the statute books, and of continuing the policy which was begun nearly twenty years ago. If you think that is a good thing for us in Kansas, why don't you do it here? This opinion is shared by the best men and women in the State—lawyers, editors, school-teachers, and to a large extent, the best business men. I do not believe the State of Kansas will ever repeal that amendment to its constitution.

For myself I do not see how the ministers of today, or the church of today, can either ignore this question or pass it by with an occasional sermon, or go positively on record for license, either high or low, or any other form of compromise with a business which is sin. There is a solemn obligation laid upon every church of Christ in the world today to do its share, positively and fearlessly, in view of the entire drink business. To shirk our responsibility or to ignore the question altogether is to miss an opportunity of the time. There is no moral question in America today which is equal to the question of "saloon or no saloon?" Imperialism is not a vital question of the Nation's life by the side of the liquor question. There is no one thing which is doing more to destroy the life and to sap the strength of the people than this monster evil.

Instead of preaching a sermon on some doctrinal topic, it would be a good thing for every minister in the United States to take out of the daily papers which he reads between two Sundays all the accounts of crime and disorder which can be traced directly to drink. I did that once a little while ago, taking six daily papers from average communities and pasting the clippings together for six days. It made a roll which, when unwound in the church, stretched clear across it. If I had all the daily papers of all the world from which to take these extracts, I am confident I would have had enough, after recording all one week's crime and shame in the world directly traceable to drink, to paper my church, and the outside also.

In view of all that we know concerning the effects of the liquor business, it is a mystery to me how the church of Christ is doing and saying so little about it.—Rev. C. M. Sheldon.

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Acknowledgements.

Sept. 10, 1902.

State Missions.—W. M. S., Antioch, $2.50; W. M. S., Tryon Street, Charlotte, 5.00; Highlands, 2.00; Yanceyville, Beulah, .85; Eastern Union, Raleigh, 2.76; Boone, Three Forks, 2.47; W. M. S., First, Winston, (vol. fund), 5.00; W. M. S., Pittsboro, (vol. fund), 5.50; W. M. S., Pittsboro, 1.27; Ruffin, 2.50; W. M. S., Rockfish, Pee Dee, 2.74; Rutherfordton, Green River, 1.06; W. M. S., Rutherfordton, Green River, 2.22; Sunbeams, Rutherfordton, Green River, .70; Sunbeams, Rutherfordton, Green River, (vol. fund), 1.25; Mountain Creek, Green River, 4.40; W. M. S., Mountain Creek, Green River, 1.00; Mountfords Cove, Green River, 2.20; Salada, Green River, 10.00; W. M. S., Antioch, So. River, 1.00; W. M. S., Beaver Creek, Ashe, 1.00; W. M. S., Bethlehem, Central, 2.00; W. M. S., Holly Springs, Raleigh, 4.00; Sunbeams, Holly Springs, Raleigh, 2.00; W. M. S., Ashpole, Robeson, 9.80; Sunbeams Ashepole, Robeson, 3.15; W. M. S., Mt. Zion, Flat River, 1.00; Sunbeams, Marion, Green River, (vol.), 3.15; W. M. S., Bethel, Brunswick, 3.00; W. M. S., Mill Creek, Flat River, 3.50; W. M. S., Tryon Street, Charlotte, Meck. and Cab., (vol.), 15.00; W. M. S., Waughtown, Pilot, (vol.), 5.00; W. M. S., Swansboro, Atlantic, 1.00; W. M. S., First Durham, (vol.), 4.55; W. M. S., Kinston, Neuse, 22.15; Earnest Workers, First, Durham, Mt. Zion, 7.95; Poplins Grove, Stanley, 2.00; W. M. S., Aberdeen, 6.80; W. M. S., Ahoskie, W. Chowan, 10.00; W. M. S., Rocky Mount, Tar River, (expense), .30; W. M. S., Bethany, Central, .76; W. M. S., Oxford, Flat River, 5.00; W. M. S., Rockfish, Cedar Creek, 8.00; W. M. S., Henderson, 15.25; Cedar Falls, Piedmont, 1.40. Total this week, $198.59. Previously reported, $6,226.09. Total this year, $6,424.68.

Foreign Missions.—Sunbeams, Pittsboro, $.75; W. M. S., Tryon Street, Charlotte, 9.00; North Henderson, Tar River, 2.55; W. M. S., First, Winston, 5.00; Clement, 1.25; Clement (thanksgiving offering), 1.45; Rutherfordton, Green River, 2.00; W. M. S., Rutherfordton, Green River, 2.22; Sunbeams Rutherfordton, Green River, .70; Round Knob, Green River, 1.00; Mountain Creek, Green River, 12.70; W. M. S., Mountain Creek, Green River, 2.40; Pleasant Hill, Green River, 2.66; Mountfords Cove, Green River, .10; W. M. S., Lumberton, 14.95; W. M. S., Immanuel, Sandy Run, 6.00; W. M. S., Cheerful Hope, C. F. and Col., 3.00; W. M. S., Bear Creek, Mitchell Co., 2.00; W. M. S., Lilly Branch, Mitchell Co., 1.00; W. M. S., Mt. Zion, Tar River, 1.60; W. M. S., Bear Creek, Sandy Creek, 2.00; Sunbeams, Second, Durham, Mt. Zion, 1.50; W. M. S., Antioch, So. River, 2.60; W. M. S., Beaver Creek, Ashe, 2.25; W. M. S., Fair Bluff, Robeson, 4.00; Sunbeams, Ashpole, Robeson, 1.15; W. M. S., Mt. Zion, Flat River, 1.80; Sunbeams, Mt. Zion, Flat River, .45; Sunbeams, Marion, Green River, 1.60; W. M. S., Parkton, Robeson, 7.05; Sunbeams, Lumberton, Robeson, 4.85; W. M. S., Swansboro, Atlantic, 1.00; W. M. S., Marion, Green River, 3.70; W. M. S., First, Durham, 12.90; W. M. S., Clinton, Eastern, 2.36; Eastern Association Union Meeting, 3.42; W. B. M. S., Spring Hope, 5.20; W. M. S., Rocky Mt., Tar River ,4.00; W. M. S. Hickory, Tar River, 2.23; Sunbeams, Red Springs, Robeson, .80; W. M. S., Bethany, Central, .63; W. M. S., Lewisville, Pilot Mt., 1.00; W. M. S., Chowan, W. Chowan, 5.00; Cedar Falls, Piedmont, 2.50; W. M. S. Pittsboro, 1.26. Total this week, $147.58. Previously acknowledged, $7,874.42. Total this year, $8,022.00.

Home Missions.—Brevard, $4.35; Sunbeams, Pittsboro, .75; West Raleigh, 7.05; W. M. S., Bethel, Mt. Zion, 2.25; W. M. S., Cashie, W. Chowan 1.73; Sunbeams, Cashie, W. Chowan, 1.60; W. M. S., Tryon St., Charlotte ,9.00; W. M. S., First, Winston, 9.00; Clement, 1.00; Clement, (self denial), 1.85; W. M. S., Pittsboro, 1.27; W. M. S., Rutherfordton, Green River, 2.22; Sunbeams, Rutherfordton, Green River, .70; W. M. S., Mountain Creek, Green River, 1.60; Mountfords Cove, Green River, 4.00; W. M. S., Immanuel, Sandy Run, 3.00; W. M. S., Cheerful Hope, C. F. and Col., 1.36; W. M. S., Bear Creek, Sandy Creek, 1.05; W. M. S., Antioch, So. River, 1.00; W. M. S., Beaver Creek, Ashe, 1.75; W. M. S., Mt. Zion, Flat River, 1.00; W. M. S., Swansboro, Atlantic, 1.00; Sunbeams, Swansboro, Atlantic, 1.27; W. M. S., Ahoskie, W. Chowan, 2.00; Goldsboro, First S. S., 5.00; W. M. S., Bethany, Central, .78; W. M. S., Oxford, Flat River, 8.15; Cedar Falls, Piedmont, 1.00. Total this week, $76.73. Previously reported, $4,890.72. Total this year, $4,967.45.

Education.—Ruffin, 3.00. Previously reported, $2,726.48. Total this year, $2,729.48.

Sunday-school and Colportage.—Olive Chapel S. S., Mt. Zion, $2.72. Previously reported, $68.55. Total this year, $71.27.

Ministerial Relief Fund.—J. W. Powell, $5.00; Poplins Grove, Stanley, 1.00; Mooresville, 5.00. Total this week, $11.00. Previously reported, $563.22. Total this year, $574.22.

Total reported for all objects this week $439.62
Previously reported for all objects 21,370.42

Total reported for all objects this year 21,810.04

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Treas. Bap. State Con.

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$5,000 DEPOSIT. R. R. Fare Paid. 1,000 FREE Scholarships offered. All graduates at work; many earn $1,000 to $5,000 per year. Write Quick! GA.-ALA. BUS. COLLEGES, Macon, Ga.

Educational Fund.

Cash collections on Educational Fund for week ending September 6, 1902:

Mecklenburg and Cabarrus Association: Twelfth Street church, Charlotte, $6.55; Tryon Street church, Chas. W. Jones, $9. South Fork Association: Maiden church, $7; First church, Gastonia, $13.55. Greene River Association: Rutherfordton church, $30. Yadkin Association: Cross Roads church, $2.26. Raleigh Association: Cary church, $2.45. Brunswick Association: Mill Creek church, G. T. Watkins and wife, $10. Neuse Association: Mrs. Pattie, $1. Flat River Association, Island Creek church, Mrs. B. T. Williams, .25; Fannie Williams, .10; Annie Williams, .10; Baily, .05; Polk Williams, .10; R. T. Williams, .30; Miss Sadie Satterwhite, .30; Myrtle Green, .25; Mary Hicks, .10; Cassie Kelley, .15; D. L. Woody, $2; Kate Woody, .05; D. V. Knott, .25; Mrs. Bettie Williams, .10; Ed. Barker, $2; Charlie Hicks, .25; James Morgan, .10; Bill Harris, .25; S. G. Knott, .25; E. C. Parrott, .25; Ira Short, .10; R. W. Knott, .50; Crawford O'Brien, .50; Henry Shanks, $5; Joe Norwood, .25; Robert Hicks, $2; J. B. Evans, $1; Mrs. S. G. Knott, .25; Mrs. Jennie Evans, .25; Hunter Norwood, .10; Bessie Evans, .25; J. L. Woody, $1; Miss M. Woody, .25; Nannie Harris, .25; Miss M. S. Evans, $1; G. Knott, .25; A friend, $1; Mrs. W. D. Hicks, .50; Miss Hettie Woody, .10; Sue Kelly, .25; Miss Maye Davis, .10; S. F. Norwood, .10; Mollie Davis, .25; Betsie Kelly, .50; R. G. Norwood, $1; L. L. Wilson, .25; Mrs. Williams, .05; Odie Knott, .05; Mrs. Laura Evans, .50; Mrs. N. S. Knott, .25; W. D. Hicks, $1; Mrs. P. B. Sneed, .25; Mary Sneed, .25; T. S. Knott, .25; Jessie Kelly, $10; cash, $1.10; Stovall church: A. S. Greene, .25; Mark Woody, .25; W. J. O'Brien, $1. Personal: Rev. S. D. Swaim's Field: Annie Shaw, $3; D. Eaton, $1; Mrs. Graham, $1; R. McClamroch, .50. Sanford church, $10; W. R. Mooney, $3.40; Mrs. C. J. Hunter, for B. F. U. girls, $25; R. B. White, $25; Dr. A. C. Barron, in memory of child, $10. Total, $200.61. Total amounts previously received, $9,969.49. Total receipts, $10,170.10.

L. D. WATSON, JR.,
Treasurer.

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RATES:

Tuition, - - $1.00 to $3.00.
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Competent and Experienced Teachers in every Department—Primary, Intermediate, Classical, Instrumental and Vocal Music, Art, Elocution, and Commercial Course.

The announcement that Prof. W. J. Beale, Prof. C. S. Conway, Mrs. J. W. Patton and Miss Lillian Stack will again teach us, is sufficient guarantee of good work.

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Elizabeth College for Women, Charlotte, N. C.

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Suburban site 20 acres, elevated, shaded; noted for health; electric car line. Degree and Elective Courses. Fine buildings and equipment worth $250,000 00. 15 experienced teachers a specialist in every chair, from American and European Universities and Conservatories. Separate Music Conservatory Building with five noted teachers. Art Department, Scientific Laboratories, etc.

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THE GLORY OF THE NORTH CAROLINA BAPTISTS.

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IN THE HEART of Raleigh, corner of Edenton and Blount Streets, covering nearly an entire block. Within two blocks of the First Baptist Church and the Baptist Tabernacle, the Capitol, the State Library, the Raney Library, and on the block next to the Governor's Mansion: altogether the best location in North Carolina for such an institution.

The life in the University is in vital contact with the best elements of life in North Carolina, religious, intellectual, civic and social.

In the acquirement of that culture so much desired for our women, these elements count as much as books.

There are four buildings. The main building, a photograph of which is printed above, is pronounced by all one of the largest, most convenient and modern in the South. Steam-heat, electric lights, modern sanitation, baths, etc.

The practical life of the students is cared for by a lady principal, a matron, a regular physician and a trained nurse.

There are twenty-three officers and teachers (five men and eighteen women) representing and recommended by the most famous institutions, including Wellesley, Bryn Mawr, Cornell and the University of Chicago.

Music Faculty consists of two men and four women, each a specialist. The Art Department is no less complete.

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Full Literary Course, including all fees, for $167.50 per session.

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PRESIDENT VANN,
RALEIGH, N. C.

JACKSON SPRINGS

IS, FIRST OF ALL,

A HEALTH RESORT.

It is a pleasant place to spend vacation, but the special claim made for it is, that it makes sick folks well, and keeps well folks well. Thousands of sufferers have been cured by it, and in its history of nearly one hundred years there cannot be found a single case of failure. Of course this statement is limited to the classes of diseases for which it is recommended, indigestion, kidney troubles, insomnia, etc. Even thus limited, what other agency for the cure and prevention of disease can make such a claim?

The hotel has been uncomfortably crowded since July 1, this year, as has been the case during July and August of every year since 1890, and many of the guests will remain through September until the close of the season on the 30th of that month. From now until the end of September is the very best season of the whole year for a sojourn at Jackson Springs. Just warm enough to create thirst; the nights are cool and the days pleasant. Just enough people to contribute to social pleasures, not enough to uncomfortably crowd or overtax the facilities for caring for them.

The hotel has 72 excellent bed rooms, tastily furnished, a splendid dining room, and other public rooms. The house has every modern improvement—electric lights, baths, steam heat, etc.—the grounds are tastily plotted, well lighted and well cared for.

More than two thousand different guests have been registered at the Jackson Springs Hotel since June 15th, and in spite of the problems arising from overcrowding, there has been well nigh universal commendation of mine host, Ross. Those who come to Jackson Springs now will find every advantage to be had earlier in the season; they will find much more pleasant weather, and miss all the annoyances of the crowded mid-summer season.

This page could be covered a dozen times over with testimonials from people in all the walks of life who have been cured by Jackson Springs water. The owners have thousands of such letters from people who have been there, and used the water directly from the Spring, and from others who used the bottled water at their homes.

We have room here for only a few of these letters. The character and prominence of the gentlemen signing them merits attention.

TESTIMONIALS.

Under date of March 15, 1902, Governor C. B. Aycock wrote as follows:

"Dear Sir: I am finding great benefit from the continued use of the Jackson Springs Water. I expect to continue it for quite a while. I am with best wishes,

"Very truly yours,
(Signed) "C. B. AYCOCK.)

Again on April 4, 1902, Governor Aycock sent the letter next below:

"State of North Carolina,
"Executive Department,
"Raleigh, N. C., April 4, 1902.

"To Whom it May Concern: It affords me much pleasure to say that I have been to Jackson Springs, Moore County, North Carolina, and used the waters thereof. I have found great benefit from their use, both at the Springs and since my return from the Springs. I regard them as extremely valuable. When I went to the Springs I was suffering with indigestion and sleeplessness, both of which are greatly improved by the use of the waters.

"Very truly yours,
(Signed) "C. B. AYCOCK."

Again on July 5, 1902, Governor Aycock writes:

"Please send me another crate of Jackson Springs Water. Mrs. Aycock thinks she cannot get along without it."

SENATOR SIMMONS' TESTIMONY.

United States Senate,
"Washington, D. C., May 31, 1902.
"Jackson Springs Water Co., Aberdeen, N. C.

"Dear Sirs: I write for the purpose of giving expression to my satisfaction with the results following from the use by members of my family of Jackson Springs Mineral Water. We have used probably half a dozen crates of this water and the good effects have been marked. We have used mineral waters from quite a number of the best springs in the country, and I have no hesitation in saying we have not had more satisfactory results from any of the mineral waters heretofore used. I am

"Very truly,
(Signed) "F. M. SIMMONS."

Mr. Hal M. Worth, of Worthville, N. C., had been for two years under treatment of the best physicians in Washington and New York, when he came to Jackson Springs in July, 1901. These physicians, and others in North Carolina, had said that his trouble was Bright's Disease, and told him they could do nothing more for him. He writes of his experience with Jackson Springs Water as follows:

"April 9, 1902.

"Jackson Springs Water Co., Aberdeen, N. C.

"Dear Sirs: Referring to my experience with and opinion of Jackson Springs Water, will say, that for more than two years I had suffered with kidney complications, to the extent that I had despaired of recovery, despite the continued active services of the finest specialists to be found in this country, including those especially of New York and Washington, D. C. I went to Jackson Springs last summer with little hope of benefit from any source, as the physicians had advised me that their resources had been exhausted in my case, and I am much pleased to state to you that, after a stay of ten or twelve weeks at the Springs, I seemed to be entirely recovered, and from the day I left there up to this date, I have discovered no symptoms whatever of my old trouble, and am now in quite robust, sound health as I have ever been during my whole life, and it is a great pleasure to me to commend this water, in the strongest terms possible, to any one suffering from kidney troubles.

"Very truly yours,
(Signed) "HAL. M. WORTH."

We are not saying that Mr. Worth had Bright's Disease, the New York and Washington physicians said that; nor do we claim that he is cured. Mr. Worth makes that claim. We do know he was very sick, that he came to Jackson Springs, and got very well, and that this is the usual order of things.

Hon. Josephus Daniels, Democratic National Committeeman for North Carolina, and editor of the News and Observer, writes:

"Raleigh, N. C., Aug. 9, 1902.

"This summer my family has remained at home and every member has enjoyed excellent health. It was not possible to go to any springs, and so the Springs came to us. Jackson Springs Water has been used exclusively, and it is to its qualities I attribute largely the health the family has enjoyed. It prevents 'that tired feeling" which comes with hot weather, it is palatable and refreshing, it aids digestion and increases the appetite.

(Signed)
"JOSEPHUS DANIELS."

Dr. J. W. Long, the well known physician of Salisbury, N. C., writes as follows:

"Salisbury, N. C., June 17, 1902.

"Mr. R. R. Ross, Jackson Springs, N. C.

"My Dear Sir: I just recently opened a case of your Jackson Springs Water that you shipped me in the summer of 1900, and you will be gratified to know that the water was as good as when it was first bottled. I drank most of the water; but put away a few of the bottles to see how long the water will keep. I assure you the water would not have stayed in my cellar so long had it not been overlooked, for it is altogether too wholesome to possess and not use.

"Very truly yours,
(Signed) "J. W. LONG."

Hon. F. H. Busbee, of Raleigh, writes the following letter:

"Raleigh, N. C., July 25, 1902.

"Jackson Springs Water Co., Aberdeen, N. C.

"Dear Sirs: I have just been to Buffalo Lithia Springs, drinking freely of No. 2. I am not an enthusiast upon the subject of any mineral water, but so far as potableness and lightness are concerned, I regard the Jackson Springs water as superior to Buffalo. I suppose in medicinal qualities there is little choice.

"Please cause another crate to be shipped to me at once, marked as before.

"Yours truly,
(Signed) "F. H. BUSBEE."

Jackson Springs, N. C., is easy to get to. It is situated in an oasis of hill and stone in Moore County's great elevated sandy plateau. Six trains a day run directly to the Springs. It is immediately on the Asheboro and Aberdeen Railroad, connecting at Aberdeen with the S. A. L., and at Asheboro with the Southern Railway. Through trains from High Point without change.

For reservation, etc., address

MR. R. R. ROSS, Proprietor,
Jackson Springs Hotel, Jackson Springs.

TERMS: $1.50 to $2.50 a Day. $7 to $10 a Week.

The water is carefully bottled and shipped in cases containing one dozen half-gallon bottles, the price being $3.00 per case f. o. b. Jackson Springs, N. C. If empty bottles are returned $1.50 will be paid for them, making net cost to customers $1.50 per case, plus transportation charges.

The Henry T. Hicks Co., Druggists, Raleigh, N. C., are agents for Raleigh and vicinity.

Grissom & Fordham, Greensboro, N. C., for Greensboro.

Agents wanted in every town in North Carolina. Order, enclosing cash or reference, from

JACKSON SPRINGS WATER CO.,

Aberdeen, N. C.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 17, 1902.

JOSIAH WILLIAM BAILEY, EDITOR.

VOLUME 68, NUMBER 12.

RIGHT! RIGHT! RIGHT!

John Ruskin says that "the oath of a thief or street-walker is, in the eye of God, as sinless as a hawk's cry or a gnat's murmur, compared with that of the responses in the church service of the usurer and adulterer."

THE PRESIDENT'S VISIT.

The President's tour has been a notable one. From a political point of view he has impressed the people as a valiant pleader for a righteous cause against his party leaders; and it is quite clear that Cuban Reciprocity—the first moral issue in twelve years—will win. His treatment of the question of trusts has been strong and sane. He advocates publicity and control; he advises patience and intelligent processes. It is clear that he is as far above bowing to the trusts as he is above catering to the hysterical clamor of the ignorant and alarmed.

But the impressive feature of the President's tour is not political. Read his Asheville speech. The man speaks in that utterance for manhood—not for party but for country, not for voters but for honest hearts. It is this exalted spectacle of our President preaching the gospel of manhood to his fellow citizens that will make his tour unusually impressive.

It must be gratifying to all North Carolinians that the President's visit to our State was an altogether happy visit; and that he did our people much honor in his speeches. One may be against him in politics, but we can all admire his manhood and his manly desire for a more exalted citizenship throughout our land.

ON BEING A GENTLEMAN THOUGH AN EDITOR.

In order to be a gentleman—unless one is born and bred a gentleman—one must learn the rule. That is the best he can do; and it is better than nothing, by odds. No doubt the newspaper men that have held up for scorn or humor or news or political raillery the report that a certain North Carolina Congressman's marriage depends upon his re-election, would get quite hot, a very ungentlemanly state, to be sure, should any one tell them that they are not gentlemen. But clearly they have done a thing no gentleman would do. If they are gentlemen, they will recognize this and confess it. Their pleading is that they would be gentlemen but do not know the rule, that their intentions are good but their instincts are deficient. The defect is fundamental. No gentleman will expose the personal relations of his fellow.

In this case doubtless the report is untrue; but true or untrue is not the question. We regret that the Congressman had to give one of the newspaper men a humiliating beating, we regret it; but it is very plain that he deserved it.

And we hope his punishment will serve to make some of the papers more respectful of the sacred personal relations. Force is wrong; but it seems an actual necessity some times. As one reads the papers he is shocked and humiliated at the liberties that are taken, at the stupid, aye brutish indifference to the delicate and sacred personal relations. Often it is not indifference, but sheer ignorance of the sacredness of these relations. There are men who have none of the finer sensibilities. They should not be in newspaper offices. It bespeaks an alarming unmanliness in the papers and in the public—in the public more than in the papers, since the public makes the papers.

We were about to forget the rule. The rule for being a gentleman is this, As ye would that men should do unto you do ye even so to them. There is no other.

AUTUMN.

Autumn has come like spring returned to us, won from her girlishness; like one returned a friend that was a lover, nor forgets, the first warm love, but full of sober thoughts of fading years; whose soft mouth quivers yet with the old smile, but yet so changed and still!—Robert Browning; Puline, lines 30-236.

IN THE DAY OF HARVEST.

The ground of a certain rich man brought forth plentifully: and he thought within himself saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou fool, this night is thy soul required of thee; and the things which thou has prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

THE FADING LINE OF GRAY.

The youngest who wore the gray have crossed the crest of the narrow ridge that divides two great oceans and already, like Balboa, they have descried from the western slope the wide waste of waters which reaches beyond the sunset. Not many years shall pass ere the last of those who followed the fortunes of Lee and Jackson, of Johnston and Forrest shall have set sail on that shoreless sea, and the last foot-fall of the tread of the old Confederate regiments whose march shook a Continent shall be echoing in Eternity.—Walter Clark in Review and Conclusion of "The North Carolina Regiments."

THE ONE THING THAT MAKES THIS WORLD INHABITABLE.

Who can tell but that this which we call life is really death, from which what we call death is an awakening? From this vantage ground of thought the human soul comes to look without dread upon the termination of this terrestrial existence. The failure of the bodily powers, the stoppage of the fluttering pulse, the cold stillness upon the features so lately wreathed in smiles of merriment, the corruption of the tomb, the breaking of the ties of love, the loss of all that has given value to existence, the dull blankness of irremediable sorrow, the knell of everlasting farewells,—all this is seized upon by the sovereign imagination of man and transformed into a scene of transcending glory, such as in all the vast career of the universe is reserved for humanity alone. In the highest of creatures the Divine immanence has acquired sufficient concentration and steadiness to survive the dissolution of the flesh and assert an individuality untrammelled by the limitations which in the present life everywhere persistently surround it. Upon this view death is not a calamity but a boon, not a punishment inflicted upon Man, but the supreme manifestation of his exceptionable prerogative as chief among God's creatures. Thus the faith in immortal life is the great poetic achievement of the human mind, it is all-pervasive, it is concerned with every aspect of our existence as moral individuals, and it is the one thing that makes this world inhabitable for beings constructed like ourselves. The destruction of this sublime poetic conception would be like depriving a planet of its atmosphere; it would leave nothing but a moral desert as cold and dead as the savage surface of the moon.—From Life Everlasting, by the late John Fiske.

THE RURAL TELEPHONE.

"Hello!"

"Hello! Who is this?"

"Mr. Lloyd, of Riverside. I want to ask if"—

"Mr. who?"

"Lloyd."

"Can't make it out. Say it again."

"Lloyd—Lloyd."

"Molloy?"

"No! Lloyd—just Lloyd."

"Gus Joy?"

"No! No! Lloyd! Can't you"—

"Try it once more."

"Lloyd."

"Can't get it."

"Double l, o, y, d."

"'Dub ello wydee!' I don't understand Kanaka! Ring off!"—Chicago Tribune.

ON THE DEATH OF JESUS.

Repose now in thy glory, noble founder. Thy work is finished; thy divinity is established. Fear no more to see the edifice of thy labors fall by any fault. Henceforth, beyond the reach of human frailty, thou shalt witness from the heights of divine peace, the infinite results of thy acts. At the price of a few hours of suffering, which did not even reach thy grand soul, thou hast bought the most complete immortality. For thousands of years, the world will depend on thee! Banner of our contests, thou shalt be the standard about which the hottest battle will be given. A thousand times more alive, a thousand times more beloved, since thy death than during thy passage here below, thou shall become the cornerstone of humanity so entirely, that to tear thy name from this world would be to rend it to its foundations. Between thee and God, there will no longer be any distinction. Complete conqueror of death, take possession of thy kingdom, whither shall follow thee, by the royal road which thou has traced, ages of worshippers.—Ernest Renan, Life of Jesus.

AN IMPERATIVE CALL TO EDUCATED MEN.

What are the political maxims of the hour? In Rome, do as the Romans do. Fight fire with fire. Beat the devil with his own weapons. Take men as they are, and don't affect superior goodness. Beware of the politics of the moon and of Sunday-school statesmanship. This is our current political wisdom—the results are familiar. "This is a nasty state," cries the eager partisan, "and I hope we have done nasty work enough to carry it." "The conduct of the opposition," says another, "was infamous. They resorted to every kind of base and contemptible means, and, thank God, we have beaten them at their own game. The majority is overthrown by the political machinery intended to secure its will. The machinery is oiled by corruption and grinds the honest majority to powder, and it is educated citizenship, the wisdom and energy of men who are classed as prigs, pedants, and impracticables, which is first and most efficient in breaking the machinery and releasing the majority. It was this which rescued New York from Tweed, and which everywhere challenges and demolishes a Tweed tyrrany by whatever name it may be known.

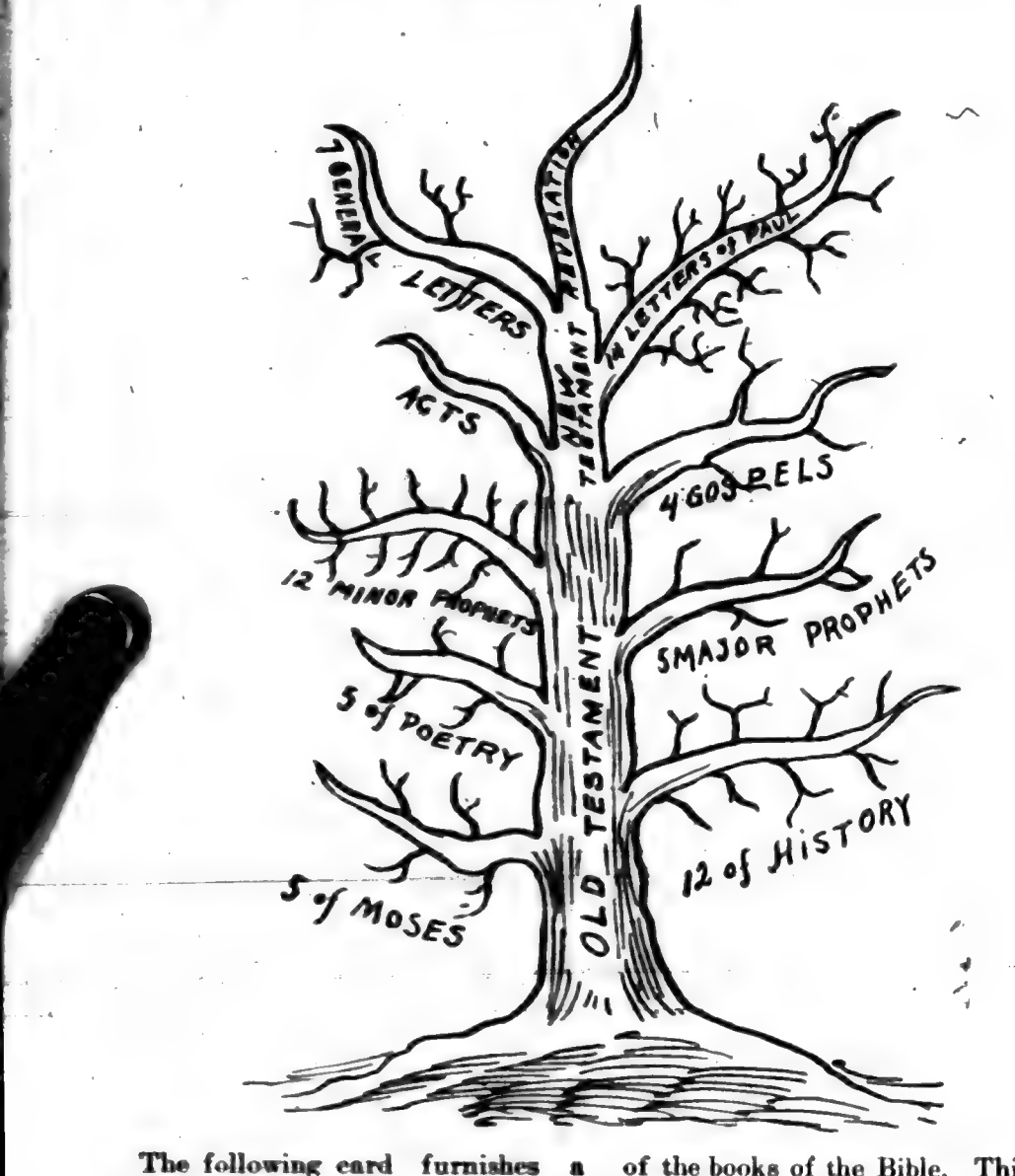
Take from the country at this moment the educated power, which is contemmed as romantic and sentimental, and you would take from the army its general, from the ship its compass, from national action its moral mainspring. It is not the demagog and the shouting rabble; it is the people heeding the word of the thinker and the lesson of experience, which secures the welfare of the American republic and enlarges human liberty.—George William Curtis.

The Bible by Books.

BY CALVIN S. BLACKWELL, D. D.

To know the human body we must first study anatomy and know the bones. Then physiology, and know the organs and their functions. So to know the Bible we should first know the books of the Bible, and their classifications. Then the persons of the books, and the events recorded in each. Last of all the doctrines and their application to the spiritual life.

My experience is that we begin too high up, starting off with the doctrines, and spiritual applications before we know the facts. My course this year is the sixty-six books, their persons and events with spiritual applications by the way. I teach the class on Tuesday night. I use the following tree card. Each one has the card in his Bible. I have the card reproduced on canvass eight feet long and five feet wide on a roller just like a window curtain. In pulling it down the lower limbs appear first. To these book limbs, as we learn them, are painted on as smaller branches, leaves, and fruits, the persons, events and doctrines. To discover these I assign to Mr. A. for the first lesson, the names of all the persons in Gen. 1 to 5; to Mr. B the names from 6 to 10; to Miss C the names from 11 to 20; to Miss D from 20 to 40; to Miss E name and characterize twenty of the chief events of the book. I will call attention to one or two of the great doctrines of the Book of Genesis. Thus we have one branch of the first limb of the big chart tree clothed with branch, and leaf, and fruit. The class is interested in seeing the tree grow and increase in beauty, and each one is glad to add something to it. As the tree grows they grow in the knowledge of God's word. The chief thing is the assignment of specific work to at least a half dozen persons, the results of which go on the big tree with the names of those who brought it in each week.



The following card furnishes a good drill, which if repeated a half dozen times, will enable the children in the primary and junior departments to learn the names and places of the books of the Bible. This children's "Bible City" card is on the back of the tree card, so whoever gets one has the benefit of the other.

The houses or buildings represent the several books of the Bible.

The school should have prepared sixty-six cards, say five by three inches, each with a large initial letter of one of the Books of the Bible; also nine larger pieces of cardboard, say ten by four inches, with the streets written in full and in large letters; each card to have a small hook at back to hang on wire.

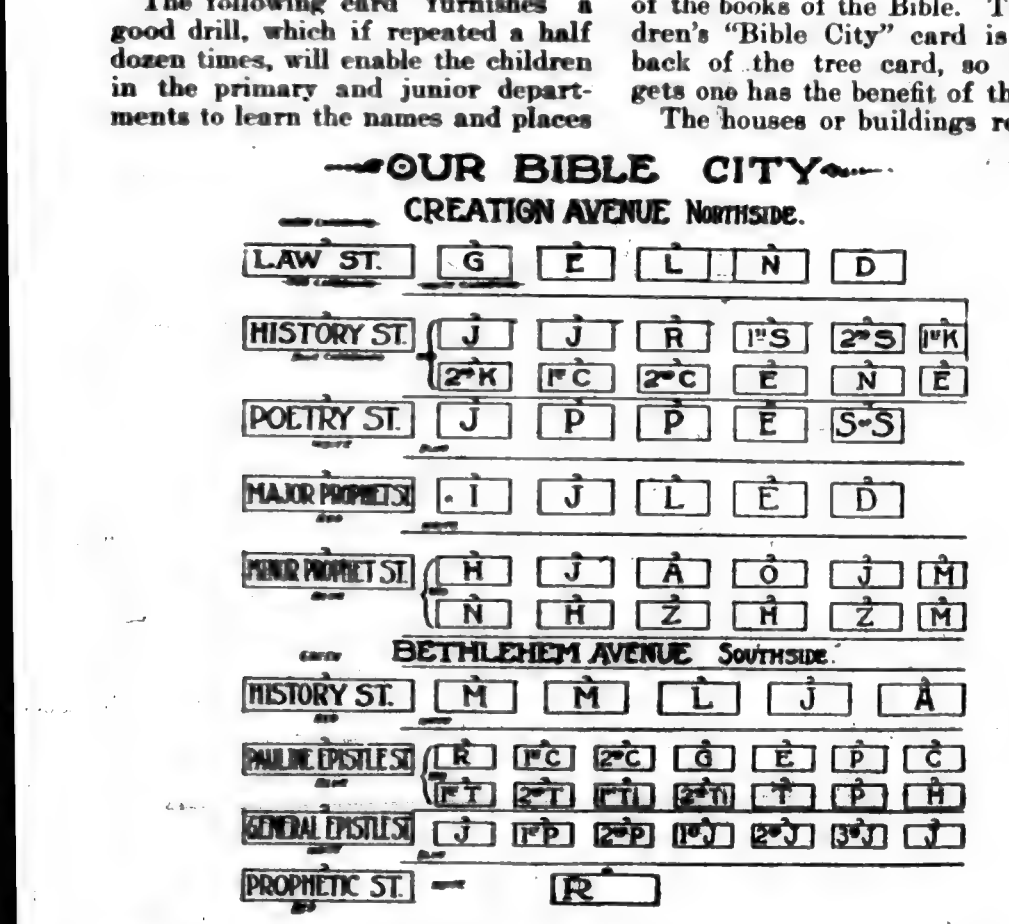
Facing the school on a blackboard have wires—invisible—strung to hang cards on.

The drill begins with some one naming first street. A scholar takes up from platform or table LAW STREET and hangs it up. Another is asked the first, second, or third house; then the card with the initial as G, is hung up, and so on.

In this plan I have found three valuable things:

1. The child has something to handle, or something to do.
2. The eye is brought into play.
3. The memory is taxed.

I am indebted to the International Sunday-school Evangel at St. Louis, Mo., for the use of the plates by which these cards are made. They can be mailed at 60 cents per hundred.



NORTH CAROLINIANS IN THE OLD DOMINION.

What Work Those Men are Doing for the Old Dominion Baptists.

BY REV. I. S. BOYLES.

PART II.

In that same campaign with Thompson for State Missions, we visited excellent, substantial, country churches, marvelously developing in the missionary spirit, and in the midst of the public eulogies of commendation, voices were heard exclaiming, "The pastor is a North Carolina man; that's the secret, that's the secret." Speeches and everything else were suspended for a moment, while Thompson, the pastor, Bro. R. S. Monds, and that other North Carolinian, all shook hands and rejoiced together, in the midst of favorable responses from the highly appreciative congregation of Virginians, some of whom among the most distinguished. This was in the Northern Neck, and the influence of Bro. Monds is felt throughout all that great Baptist section. The best and most prominent Baptists in that section speak of him and his work in the highest terms. His success in revivals has been marked, and he is in great demand as an evangelist. We heard it not from the lips of brother Monds, but from those who love him and want him to stay in the Northern Neck that there be other churches, in city and country, who frequently give expression to their "coveting the best gifts." How proud I am of such men from North Carolina, but I can be no prouder than Virginians.

It is in my heart to speak just as favorably of another excellent and promising young preacher from my State, a man for whose great church down in the peanut country it was my privilege to preach a while ago. I refer to Bro. G. C. Smith, pastor of one of the biggest and best country fields in Isle of Wight in the Old Dominion. Smith's people would not exchange their pastor for any other man in the round world. How happy and blessed a thing it is to behold a pastor and people thus cemented! Only a man of merit and power can effect such a state of affairs—be it said to the credit of this bright young bishop.

Where was the saintly, the sweet-spirited, and the scholarly Dr. J. A. Munday born? Never mind, he lived in North Carolina so long that she proudly claims him. And the city of Lynchburg is all the richer and happier by the able preaching and faithful ministrations of this Godly man. For what Dr. Munday is and for what he accomplishes, I love him devotedly, and I love him because he is the man who buried with Christ in baptism the sweetest and noblest little woman on earth—Mrs. I. S. Boyles.

This climax bids my pen hasten on, and record a word about our beloved Bro. F. P. Robertson, Rocky Mount, who is among the "salt of the earth," a fine preacher, and successful pastor, another North Carolinian of force and power.

My friend and brother, A. T. Howell, is now located at Floyd, Va., and he writes me that his field is great and important. He will surmount and overcome every obstacle in the great Southwest Virginia, and do as much as any other one man in that part of the State in making it more like the "glorious" Western North Carolina, where he has successfully labored for the Master.

There is the hard student, the scholarly writer, and excellent preacher, and almost ideal pastor, Bro. James Long, of Bruington. He was my college-mate, a brother beloved, and is recognized in Virginia as a man of decided ability. When he writes, men feel the touch of his diamond-pen; when he speaks, hearts are moved to action, and his living the gospel every day is a constraining power, influencing men to feel the significance of that sublime axiom of inspiration, "Christ liveth in me."

In the city of Richmond we mention three "tar heels," Professor Rufus Hunter, Dr. W. L. Foushee, members of the Faculty of Richmond College. Bro. Hunter has filled the honored and responsible position of teaching chemistry for years, and has done it well. He has come into prominence as an educator. Bro. Foushee has been assisting Dr. Mitchell, associate editor of the Religious Herald, in the Chair of Latin, and has recently been put in charge of that chair. Foushee is a rising young man, and Richmond College, as well as the Virginia Baptist brotherhood, is fortunate in capturing such young blood and vigorous manhood.

Bro. C. J. Thompson, with whom I have traveled and hence have been most intimately associated, was for about six years the successful pastor of the College Hill church, Lynchburg. Indeed, I doubt not that it was his almost unparalleled achievements as soul-winner and unusual gifts as pastor, shown by the rapid growth of the membership of College Hill church and the wonderful development of his people in the missionary spirit, that made him bishop of all the churches in Virginia, and led to his promotion.

For over two years Thompson, as Field Secretary of State Missions, the beloved yoke-fellow of Bro. Wm. Ellyson, has been traveling over the Commonwealth, introducing the west to the east and vice versa, appealing for enlargement, and the salvation of all the 700,000 lost souls in Virginia, the majority of whom live in the thirty-three counties west of the Blue Ridge.

I have in mind the name of one other man from North Carolina now in Virginia, but I shall not speak of him. He loves the Lord and loves lost souls, and asks the prayers of all his North Carolina friends that may make the most of every fleeting hour.

These are only a few things about a small number of Wake Forest and North Carolina men in one State. Think of the influence for good of that great College and greater State in every phase of human life and business enterprise, the power of North Carolina men even "unto the uttermost parts of the world." Heaven's richest blessings rest abundantly upon my native State of which the world is justly proud.

Sincerely,

I. S. BOYLES.

Richmond, Va.

A monument is to be erected in the city of Washington in memory of Abraham Lincoln. It will cost a million dollars.

If you are looking for an easy way in which to lead a Christian life, you will never find it. The only way there is, is the way of the cross.

The Essentials for the Equipment of a Rural School.

BY CHARLES J. PARKER.

PART II.

As before said, we must suppose a comfortable house before even considering the question of equipment. It is folly to spend money for good furniture and other necessary equipment to be put into a house that will not protect it. Unfortunately in some sections, the school-house stands open during vacation and any passerby can enter the building and damage the furniture, and this frequently occurs. After we have the house completed the next thing to be considered is the seating.

FURNITURE

This is the most important and the most expensive part of equipment and should receive careful attention. Every pupil ought to have his or her desk and no one else should interfere with it. There are a great many different styles of desks all of which have their peculiar advantages, being adaptable to certain conditions and kinds of schools. For the rural school, perhaps the best style, taking into consideration the cost and space available for seating, is what is called the Double Automatic. These desks are sufficiently large to comfortably seat two pupils with roomy book shelf underneath and an inkwell in the middle. There are quite a number of different makes and styles of this DoubleAutomatic Desk.

The principal thing to be considered in the purchase of school furniture is to secure the maximum of strength and simplicity of construction. A first-class school desk should last as long as the school-house if properly used, or even longer, as it is impossible to wear one out and there is no reasonable excuse for breaking them to pieces. These desks should be firmly screwed to the floor or to parallel strips of wood about one inch thick by two or three inches wide. This will make the desk perfectly firm and steady. Quite a number of schools fasten their desks to these parallel strips in sections, two or three on the same strip.

There are some reasons in favor of this: One is that the seating arrangement can be changed easily at any time without doing damage to the floor as will be the case when the desks have been screwed to the floor and taken up leaving the screw holes to be filled with dirt which is unsightly and unsanitary. Another, the desks can be moved from place to place and the floor can be more easily and thoroughly scrubbed. Still another, in case of a possible fire, the desks could be easily moved from the building and saved.

In the seating arrangement care should be taken to secure the best lighting effect. In no case should desks be so arranged as to compel pupils to face a window or light. An ideal light arrangement is for windows admitting light to be on the left and rear having the right side and front, solid walls for blackboard. Too much light with cross light rays is frequently more injurious to the eyes than insufficient light. In case there are windows or transoms in front of the desks the glare can be easily overcome by using a cheap shade or even some colored cloth screens. All windows should have shades, curtains or blinds to exclude the sunshine and regulate the light. Quite a number of school-houses have painted windows which admit plenty of light and prevent the glare. This is a good idea, especially as to the lower sash.

BLACKBOARDS, ETC.

After seating has been arranged, the next important consideration is blackboard. Very few of our schools have sufficient blackboard. A good authority states that every schoolroom should have at least eighteen lineal feet of blackboard space—the more the better always. In an up-to-date school the blackboard is an important factor, and in the city graded schools we usually find every foot of space around the entire four walls available for blackboard use is covered and the teachers find good use for all of it. There are various and sundry kinds of blackboard. As a rule the cheapest is the poorest and in the end entirely unsatisfactory, perhaps worse than no board as it creates a distaste in the minds of the pupils and the teacher and frequently results in the total neglect of blackboard work. In some of our school-houses we will find painted wooden boards with cracks, the paint worn off part of the board. It is almost impossible to write on it and then equally difficult to read what has been written. If the walls are plastered it is an easy matter to give the part intended for blackboard use a hard finish and apply three coats of liquid slating. This gives a comparatively cheap board which is very good indeed for a while. The disadvantage is that in a few years the wall will crack and the finish scale off, leaving bad spots which must be constantly repaired. Slated paper is made for blackboard use, but is hardly worth the trouble of putting it up. Perhaps the most satisfactory cheap board is slated cloth, which if properly put upon a plastered wall with smooth finish and pasted on with a strip of molding at the upper and lower edges, will make a very satisfactory board lasting for a number of years. If slated cloth is to be put on a ceiled wall or on a plastered wall having a rough uneven finish, one or two layers of hardware paper should first be pasted to the wall and then the cloth pasted to the paper. The most satisfactory boards are Lithoplate and Hyloplate, both of which are very desirable and in the end the cheapest as they do not wear out. The leading schools of the country are adopting a dark green shade instead of the old-time black for the blackboard. The chalk shows up quite as well, if not better, than on the black, and opticians have decided that it is better for the eyes. In Chicago the lback board is being taken out of all the schools and this dark green board will be used instead.

MISCELLANEOUS SUPPLIES.

Next after blackboard we should consider the quality of crayon to be used. Most of our schools buy the cheapest grade of chalk which, in the end, is more expensive than the best grade, besides, the dust from this chalk is not only unpleasant but is really injurious to the eyes and lungs. There are several grades of dustless crayon on the market that will cost five or six times what the cheap grade chalk costs, but one gross will last as long as eight or ten gross of the cheap chalk so that it is easily seen to be more economical and much more satisfactory for general use.

The quality of erasers should also receive attention as there are a number of styles, some of which are comparatively worthless as they soon wear out and are very unsatisfactory while in use. The best and most economical eraser to be had is a first-class wool-felt eraser. The wool fiber absorbs and holds the dust, cleaning the boards thoroughly and keeps the dust from being inhaled by teacher and pupils. These erasers should be cleaned at least once a day by rapping them together or against some smooth surface outside the building. Where it is impossible to get good patent erasers, a first-class eraser can be made by tacking a piece of sheep skin over a block of wood about three inches wide by five or six inches long. These are inexpensive and prove very good erasers. Far better than the unsightly and filthy rags that have been used in some places.

Every school should have a set of maps. If not able to buy a complete set, very satisfactory work can be done with the following: The Western Hemisphere, the Eastern Hemisphere and the United States, including Canada and Mexico. These three maps can be bought for a very small sum. A map properly constructed on heavy canvas with ends inserted in split rollers will last for years. In selecting a map the main points to be considered are clear outlines, permanent and pleasing colors, freedom from too much detail, and accuracy.

Every school should have a globe and the mistake should not be made of buying small globes because they are cheap. Twelve inches is the best size for a serviceable school-room globe. The map work on a globe this size is accurate and the geographical outlines are easily traced. These globes should be mounted upon a metal stand as it is much more durable than a cheap wood stand. Very few of our schools have any decorations and teachers will find that maps and globes are not only serviceable but add decidedly to the interior effect. In fact, the up-to-date map is quite as pleasant to the eyes of children as a fine picture and they naturally learn a great deal while looking at these maps, even though they are not interested in the study of geography at the time.

A Light in the Window.

Be a light unto all who are in the house. Shine wherever you live. Eat without fault-finding. Mend the torn garment without complaint. Go on the unpleasant errand without bewailing the necessity. Respond to the call for help cheerfully. Commend often; censure only when you must. "Papa, I do try to do right; won't you please tell me something when I please you?" a little girl said to her father, who was constantly correcting her. We should keep the light of a holy example always burning.

A boat went out to sea, carrying a father and daughter. A terrible storm came up as they were hurrying back. The coast was dangerous. The mother lighted a lamp and started up the worn stairway to the attic window. "It won't do any good, mother," the son called after her. But the mother went up, put the light in the window, knelt beside it, and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that," the father said. Slowly but steadily, they came toward the light, and at last were anchored in the little sheltered harbor by the cottage. "Thank God!" cried the mother, as she heard their glad voices and came down the stairway, with a lamp in her hand. "How did you get here," she said. "We steered by mother's light," answered the daughter, "although we did not know what it was out there." "Ah!" thought the boy, a wayward boy, "it is time I was steering by my mother's light;" and ere he slept he surrendered himself to God, and asked Him to guide him over life's rough sea. Months went by, and disease smote him. "He cannot live long," was the verdict of the doctor; and one stormy night he lay dying. "Do not be afraid for me," he said, as they wept. "I shall make the harbor, for I am steering by mother's light."—Parish Visitor.

God will be ever doing new things. He is forever active. He has purposes concerning me which He has not unfolded. Therefore each year grows sacred with wondering expectation. Therefore I and the world may go forth from each old year into the new which follows it, certain that in that new year God will have for us some new treatment which will open for us some novel life.—Phillips Brooks.

For the Sake of One.

COL. J. B. RANKIN, IN PRESBYTERIAN STANDARD.

In a historic sketch of Robert Bruce, King of Scotland, occurs this paragraph:

"King Robert was now alone, and he left the cottage very sorrowful for the death of his foster brother, and took himself in the direction where he directed his men to assemble after their dispersion. It was now near night, and the place of meeting being a farmhouse he went boldly into it, where he found the mistress, an old, true-hearted Scotchwoman, sitting alone. Upon seeing a stranger enter, she asked him who and what he was. The king answered that he was a traveller who was journeying through the country.

"'All travelers,' answered the good woman, 'are welcomed here for the sake of one.'

"'And who is that one?' said the king, 'for whose sake you make all travelers welcome?'

"'It is our lawful king, Robert Bruce,' answered the mistress, 'who is the rightful lord of this country, and, although he is now pursued and hunted after with hounds and horns, I hope to live to see him king all over Scotland.'"

"For the sake of one," and that One Jesus, as a motto in our church life—how it would smooth the way for doing effective work for God and souls, if for His sake we would be charitable, long-suffering, kind; not criticising, but helpful and loving.

"For the sake of one," and that One Jesus, as a motto in our home life—how it would sweeten the atmosphere of our homes, if for His sake we would cheerfully bear the little, perplexing cares, and do the frequently monotonous, routine work of the days as they go by.

"For the sake of one," and that One Jesus, as a motto in our social life—how it would purify our pleasures and sanctify our joys, if for His sake we would eliminate from our social gatherings such things as are decidedly worldly, and, at least, questionable.

"For the sake of one," and that One Jesus, as a motto in our business life—how it would improve our methods, increase our activities, keep up our courage, if for His sake we would carry on our business on strictly Christian principles.

Shall the love and lovalty of the old Scotchwoman for King Robert the Bruce, exceed the love and loyalty of the Christian for King Jesus the Christ? It ought not.

It is not yet too late for the followers of Jesus to adopt this as their motto, "For the sake of One"—Jesus.

The Coming Revival.

My heart prompts me to write you a word of thanks for the three editorials in this weeks Recorder: "The Funeral of the Religious Weekly," "From Personal and Party Politics," and "Bible Study in the Churches."

They hit the nail squarely on the head every time. Really religious weeklies were never more needed and never more appreciated than now. The Liquor Power is content, if it can keep moral issues out of politics. The coming revival will have as its basis the study of God's Word and it will on that account be the greatest and most permanent revival the world has yet seen. The "higher criticism" has done one good thing. It has made people read the Old Testament and even a careful reading of the Bible leads people to accept it as the Word of God.

Cordially yours,

A. C. DIXON.

One of the happiest effects of knowing that others have confidence in us is the tendency it has to strengthen belief in our own ability.

News Notes.

....Sanford Church will build a pastor's home.

....Rev. J. S. Felix has resigned the care of Louisville church in order to rest.

....Tryon Street, Charlotte, Baptists have improved their Sunday-school room at an expense of $2,000.

....Rev. W. C. Tyree will begin a meeting at Cary the Fourth Sunday. Raleigh should move out for the week.

....Miss Helen Gould has given two scholarships valued at $2,000 each to Home Industrial School, Asheville, N. C.

....We extend our deepest sympathy to Brother and Mrs. J. A. Wray, Milledgville, Ga., in the loss of their little child, Annie Lewis.

....Large crowds greeted Pastor Hubbard, of the Raleigh Tabernacle Sunday. His people were glad to see him again after a protracted vacation.

....Lumber Bridge is happy, having obtained the consent of Rev. J. A. McKaughan to be her pastor. He will add strength to our cause in all that region.

....The entire brotherhood will regret to hear of the extreme illness of Mr. E. K. Procter, Jr., of Lumberton. He is one of the State's most useful men.

....Reidsville Church will expend $2,000.00 or more in improvements. Pastor Greaves is appreciated by his people. He has no superior for his age in the State.

....Rev. R. M. Von Miller, once a resident of Raleigh, is now pastor of the German Baptist Church of Indianoplis. There is a picture of him in the Chicago Standard.

....Rev. S. B. Wilson has entered upon his work as pastor at Yanceyville, Providence, Trinity and Ruffin, succeeding Rev. J. R. Moore. We wish him great success.

....Mr. J. C. Caddell was in town just recently visiting his family. He has almost completely recovered, we are glad to say, and is now doing good work in Georgia for the American Book Co.

....We are glad to see Rev. N. S. Jones, of Burlington, in Raleigh last week. He has recently spent a vacation in traveling. He is delighted with the progress of Burlington.

....How is Dr. Hufham, Bro. Pittman? we asked in passing the other day. "He is well; preached a great sermon for us Sunday; he has been preaching unusually well of late."

....Brethren and Sisters expecting to attend the Tar River Association will please notify Bro. Thos. J. Latham, Washington, N. C. But if you should forget to write, don't forget to come.

....Rev. W. H. Reddish of Morganton writes: The Catawba River Association will meet with Pleasant Hill church October 9. Morganton is the nearest railroad point, being six miles distant.

....Rev. C. E. Edwards has begun work as supply for two months of the Bethel and Mildred churches. He would make a first-rate permanent addition to the Tar River forces.

....A letter from Miss Attie J. Bostick, Tai-An-Fu, China, informs us that cholera is epidemic in many communities in China, but has not slained many victims in her city. She is studying the language, and hopes "soon to be able to tell the old, old story to these women who need it so much."

....Rev. T. N. Ivey of the Raleigh Christian Advocate preached a most impressive sermon for the Raleigh First Church Sunday morning, as did Bro. Pullen at night. Bro. Ray took Bro. Pullen's place at Fayetteville Street.

....Rev. Geo. F. Mainwaring has entered upon the pastorate of our church at Southern Pines, and our people there are delighted. He is, writes Bro. Sadelson, a man of rare ability. He will preach at Aberdeen each first Sunday. We welcome him to the North Carolina brotherhood.

....Rev. J. L. Bennett has decided not to move his family from Marshville to Waxhaw. He has accepted pastoral charge of Waxhaw Baptist church and will also serve King Street church until further arrangements are made.—Charlotte Observer.

....Rev. J. S. Corpening recently served his first year at Timmonsville, and Lake Swamp churches, S. C. During the year forty-five members have been received at Timmonsville and ten at Lake Swamp. He is one of our good gifts to South Carolina.

....Rev. A. J. Barton, once Asitant Secretary for Foreign Missions, will resign the Arkansas Convention Secretaryship, to become editor of the Advance, the paper that would supply Arkansas' woeful need of a paper conducted in the interest and the spirit of the cause. Success to him.

....Rev. Frank Dixon, brother of Rev. A. C. and Rev. Thomas Dixon, has resigned the pastorate of the South Baptist Church of Hartford, Conn., because of his many lecture engagements; but the church has requested him to remain its pastor. We wish he would come South. His sermon in Raleigh took captive all who heard him.

....Bro. J. J. Hendren writes from Salemburg: The Salem people are nicely located in their new church building, which has recently been painted. Pastor Shinn is active in his duties and seems to be accomplishing much good on his field work. Salem High School opened with a hundred per cent increase in its boarding patronage.

....In the very general misrepresentation by the news editors of the daily papers of Dr. MacArthur's strong denunciation of the doctrine of baptismal regeneration, we have another evidence of the work of the daily paper in the religious field. They all had it that Dr. MacArthur had denounced baptism. He is a Baptist and denounced infant baptism. And the dailies took that for news. It is nineteen hundred years old—almost!

....Rev. D. F. Helms, pastor of Louise Baptist Church, Charlotte, recently spent three weeks away holding meetings. Before his return his church gave him a most time pounding. The carpenters are at work on the new house of worship, and there is hope of erecting the house in October. Let's see, there is Tryon street, Dilworth, Olivert, Twelfth street and Louise Baptist churches in Charlotte, and each doing well. It will become a great Baptist centre.

....This month Rev. J. F. Love began his third year as pastor in Wadesboro. He has won in this time a large place for himself in the Pee Dee Association and in our Convention. As for the church, he writes:

I have found this church equal to all its friends said of it before I accepted the call to its pastorate. The two years have been years of happy service. There has been large increases in number and in the benevolency of the church, and there has not been one note of discord. I am just back from vacation, and started the new year yesterday with six baptisms, one addition by experience and one by letter. We hope to have a gracious revival in the early fall.

....Our friend, Dr. Pitt, of the Religious Herald, and Mrs. Pitt, were recently guests of Mr. McKissick at the delightful Battery Park Hotel, Asheville. We take the liberty of quoting the following paragraph from a letter:

"My wife and I are just closing a brief but delightful sojourn here at what to me is the most attractive hotel with the most attractive surroundings in the South. It has been thronged with guests for weeks past though with the waning of the summer the throng is thinning. But as you well know, these glorious mountains are never so regal as in autumnal days and this glorious air then more than ever whets a jaded and blunted appetite and puts new life into faint and feeble hearts."

KINGS MOUNTAIN NEWS.

Three Hundred Conversions--Pastor Tredway's Work--A New Paper.

The next session of the Kings Mountain Association will be held on the 25th of September with Pleasant Grove church, six miles north of Shelby. And we are hoping that the "foreign" contingent will be well represented.

The protracted meetings held with the churches have been remarkably successful, and the church letters will probably show at least 300 additions by baptism alone. Rev. R. F. Tredway, pastor of the Shelby Baptist church, has held meetings during the summer with Beaver Dam Union, Double Springs, Lattimore, and Lawndale churches, and his efforts have been singularly blessed of the Lord, and resulted in more than 100 accessions, and Brother Irvin says Tredway has developed into a splendid evangelist. He greatly pleased and edified the country folks. And they speak in highly eulogistic terms of his work among them. He is certainly a preacher of exceptional ability. And his work here is in good shape. His is the longest pastorate in the annals of the Shelby church, and he continues to grow in popularity. And as my little girls remarked a few days ago, "Everybody likes Mr. Tredway."

A new paper will soon be launched upon the sea of journalism by the pastors of the Kings Mountain Association. It will be called "The Baptist," and will supercede the Shelby Church Messenger.

J. C. WOODSON.

Shelby, N. C., Sept. 11, 1902.

**Complexion Bad,
Liver Torpid, Appetite Poor?**

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Messrs. Richard J. Biggs & Co.

Messrs. Richard J. Briggs & Co., commission merchants, Baltimore, Md., whose card appears in this issue of the Recorder, are well known to many of our North Carolina friends.

Mr. Biggs is a native of this State, where he spent his earlier years. He is very enthusiastic in the development of North Carolina and the success of its people.

Forty-five years ago Major J. J. Biggs, father of the senior of the firm, was an honored trustee of Wake Forest College, where both his son and grandson have since attended.

The editor of this paper is personally acquainted with Mr. Biggs, and our friends may always rely on the fairest treatment in any business entrusted to the care of this firm.

From President Taylor.

Congratulations are in order. The last number of the Recorder was, all in all, the best single issue that I have seen during the more than thirty years of intimate acquaintance with the paper. If, in journalism, the law of survival of the fittest is to prevail in the struggle for existence, the Recorder will surely live to preach the funerals of some of the papers which are prophesying the death of religious journals.

Wake Forest College has opened well both in the quantity and quality of its students. Two hundred and seventy have matriculated—twenty more than at the corresponding date of last session. Seven States and seventy counties of North Carolina are represented. Nearly one hundred are new students. The graduating class will number about forty.

Other students of whom we know are yet to come in. And in case this should reach the eyes of some young man of whom we do not know, I will say, "Better late than never."

Mr. T. Neil Johnson has been with us for the last two weeks and has rendered signal service in helping to organize the Students' Christian Association for effective work.

The outlook now, so far as human eyes can discern, is for a prosperous, happy, and fruitful session.

CHAS. E. TAYLOR.

Wake Forest College, Sept. 14.

South Yadkin Association.

This Association met with New Hope church, Iredell Co., twelve miles northeast of Statesville. Rev. J. N. Stallings is Moderator and S. J. Tatum is clerk. It has thirty-one churches and a membership of about 2,600. Three new churches were added at this session, Western Ave., Statesville, Harmony and Cooleemee. Some of their preachers are Parrish and Stallings of Salisbury, Reaves and Gilbert of Statesville, S. D. Swaim, V. M. Swaim, Reed, Beaver, Wells, Utley, Hord, Bennett and others.

Near by is Cool Spring, the old home of Dr. A. T. Robertson of our Seminary, who was here and preached the opening sermon.

Secretary Johnson in his speech on State Missions said we are about $1,000 behind what we were at this time last year and called on the brethren to rally to State Missions now.

Bro. Boone of the Orphanage, and Fry of the Educational Fund made good speeches. Pastor Wells of Spencer, spoke to Foreign Missions, and among other things said, God so loved the world that He gave His only begotten Son, and that the average North Carolina Baptist so loved the world that he gives 7½ cents per year. Think of that.

Pledges were taken for the several objects, about the same as last year. Brethren don't instruct your delegates. What effect have speeches on men whose hands are tied? Let them be free to act as the divine spirit may direct.

This is the centennial year of New Hope church, and on Saturday, at 11 a. m., Rev. M. L. Kesler of Scotland Neck, N. C., who was baptized into the membership of this church when a boy, delivered the centennial address to a packed house. For over one hour the great crowd listened with melting hearts and weeping eyes, as he told them of the struggles of their forefathers for the last 200 years. His speech will be published in the Recorder.

Bro. D. W. Thomasson of Belmont, a former pastor, followed Bro. Kesler and expressed his gratitude and spoke lovingly of the dead and living of his old flock.

This was one of the best sessions of the South Yadkin that I have attended.

J. W. COBB.

Bringing in The Sheaves.

We have received reports of so many meetings that we must condense the letters. It is out of the question to print them in full, as they would cover several pages. Our friends will do wisely to report their meetings by postal card, plainly written.

AT RATCLIFFE COVE.—Forty-one additions. Meeting by Rev. R. N. Caldwell, Waynesville.

BY REV. J. L. BENNETT.—Six added to the church at Sandy Ridge. Aided by his son, S. W. Bennett. At Mt. Moriah eight joined. At Red Hill, several. At Oak Grove ten were added. Aid here by Rev. Mr. Walters. Yes, adds Bro. Bennett, let us insist upon Bible Study.

MOORESVILLE.—Ten baptized and ten others ready. Pastor O'Neill aided by Fred N. Day. Paid the old debt of $100. It was a great meeting, writes the pastor, and the church has taken on new life.

ROPER.—Reported by Pastor C. P. Bogert. Rev. G. N. Cowan preached. A good meeting. Pastor Bogert thanks all who helped him raise money for the new bell.

REV. T. A. CARPENTER writes from Chevah, Graham County, that the work of Rev. W. C. Morgan, pastor of Sweetwater church, has greatly revived the church. There were twelve professions. Differences in the church reconciled. But he adds, "the spiritual condition of the churches in Graham is at low ebb.

FROM REV. E. J. HARRELL.—Pleasant Grove church. A great revival. Pastor Harrell aided by A. V. Joyner. Thirty were baptized and elevated restored. Rich Suare. Eighteen were baptized. The people have done much that wins their pastor's heart. Woodland, organized ten weeks ago. It now has a fine Sunday-school, prayer meeting and missionary society. Twenty-five were baptized. The membership is now 100, and they are going to build a house.

LISBON, BLADEN CO.—L. B. Boney aided by C. S. Blackwell of Wilmington. Six additions. Mr. Boney recently enjoyed a vacation in Virginia. Dr. Blackwell won the hearts of the Lisbon people by his sermons.

MERRY OAKS.—Dr. W. H. Edwards, aided by D. D. Edwards. Twenty-one professions. "There were rarely more than two or three unconverted persons in the church at any meeting," writes Bro. J. E. Spence, but we would pray the Lord to convert these and send us more. Our prayers were answered."

REV. R. F. TREDWAY.—The protracted meeting season in the Kings Mountain Association is about over, and nearly all of the churches will report good meetings. I have had the pleasure of aiding in several meetings recently. In July I was with brother G. D. Washburn at Double Springs church, and there were twenty-six additions to the membership. The next week I assisted brother J. M. Bridges at Beaver Dam, and there were twenty-five additions to the church. The week following I went with Brother Bridges to his Union church, and there we had a great meeting, resulting in about forty additions to the church. From Union Brother Bridges and myself went to Polkville, where I preached under an arbor. The rain interfered here, but we had a good meeting, and a strong church will soon be organized at Polkville. Last week I was at Lattimore, where I assisted Brother A. C. Irvin in a meeting. When I left, Saturday afternoon, there had been seventeen additions to the church.

REV. D. F. PUTNAM.—At Bessemer City, with Rev. J. C. Gillespie aiding, seventeen received. Recent collection practically covers church debt. New Bethel, aiding Bro. J. V. Devenny, twenty-one baptized. Mt. Zion, four baptized, church revived, and steps taken to build new house. At Cherryville Rev. J. T. Edmundson aided, preaching with great power. About sixty professed religion. Thirty-seven accessions. Outlook hopeful.

MOORE'S CHAPEL.—Seven added. Pastor James Jordan. (He reported his meeting in eight words.)

ZOAR, VA.—From A. T. King. Conducted by I. S. Boyles. Thorough revival and pastor King much pleased.

Rev. G. W. Webb assisted Rev. Mr. Caile at Winterville, Ga. Twenty additions. Love and greetings to all my North Carolina brethren and sisters, adds Bro. Webb—whom may heaven bless.

DEMOCRAT.—Conducted by O. L. Stringfield; a great meeting; raised $65 for missions during the meeting. Ten united with the church. From W. B. Renfrow. Report of Sunday-school meeting later.

REV. R. P. WALKER, HENDERSON.—At Island Creek Rev. W. F. Fry aided. Thirty-five were baptized. South Henderson, forty-five professed religion. With aid of Dr. Hufham the South Henderson church was organized in August. In the same month the North Henderson church was organized with thirty-two members. Dr. Hufham preached. Hoping to build a house.

J. L. HACKNEY.—Sandy Branch, forty or fifty claimed to have found pardon. Bro. Hackney assisted Rev. J. L. Smith. At Mt. Zion W. A. Smith of Lexington, aided. Seventeen received.

MISSION.—E. P. Harrington writes that in a glorious meeting eight were added here, and a great revival has been going on in Locust church. Baptist principles are growing in favor rapidly in this section. At Albemarle Bro. Herring is doing well.

REV. J. C. GILLESPIE.—Speaks highly of Bro. Putnam's work at Bessemer City. At Waco, A. J. Woodson and R. L. Limerick aided. Two received, church revived. Sandy Plains. One received. Bro. Limerick preached. Ross' Grove, Rev. J. M. Goode aided. A gracious meeting. Good meetings with Bro. Goode in his churches at Lavonia, Mt. Sinai, and Bethany. About twenty received.

WILSON'S MILLS.—By Rev. W. G. Hall; nine were received; many evidences of divine favor.

(More meetings next week. Hereafter brethren will do a favor by following style of the above reports, as we have not time to condense their letters and cannot possibly print them in full.—Editor.)

Mr. H. C. Cowles, of Statesville, has been appointed Receiver of money to be paid in by the Amos Owen Cherry Tree frauds. If they do not pay it, the Federal Court will punish them appropriately.

Special Rates by the S. A. L. Railway.

$8.30 Raleigh to Washington, D. C., and return account National Encampment Grand Army of the Republic Oct. 11th. Tickets to be sold Oct. 3rd, 4th, 5th, and 6th, good to return until Oct. 15th, but can be extended until Nov. 3rd and stop-overs can also be arranged.

$18.30 Raleigh to New York and return account of National Encampment Grand Army of the Republic at Washington, D. C., Oct. 6th-11th. Tickets to be sold Oct. 3rd, 4th, 5th and 6th and good to return until Oct. 15th.

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Home Circle.

An Autumn Song.

Again the old heraldic pomp
Of Autumn on the hills;
A scarlet pageant in the swamp;
Low lyrics from the rills;
And a rich attar in the air
That Orient morn distills.

Again the tapestry of haze
Of amethystine dye
Encincturing the horizon ways;
And from the middle sky
The iterant, reverberant call
Of wild geese winging by.

Again the viols of the wind
Attuned to one soft theme—
Here, every burden left behind,
O love, would it not seem
A near approach to paradise
To dream and dream and dream!
—Clinton Scollard in the September Woman's Home Companion.

Keep a Diary for the Baby.

A baby's record is worth keeping for the mother's present personal pleasure, and for the baby's perusal and amusement in the future, when the first smile, the first tooth, the first short dress and the first articulate words are things in the dim distance of the past, remembered by no one, except, perhaps, the devoted mother herself. One of the dainty books provided for the purpose makes the keeping of the record an easy task and preserves it for reference without difficulty.—Exchange.

Every Wife Should Have an Allowance.

It is one of the most humiliating elements in woman's life in America today, and one of the phases which is most uncomplimentarily reflective upon American husbands, that a just allowance is withheld from many wives. No matter how small the allowance may be, so long as it is fair in proportion to the income earned, every wife should have a purse of her own, sacred to herself and her needs, and free from the slightest intrusion on the part of her husband. Every wife is entitled to this, and no young man—I care not how small his income nor what his reasoning may be—starts married life aright who withholds that courtesy and that right from his wife.—Edward Bok, in The Ladies' Home Journal.

A True Love of Beauty.

"It's a beautiful picture," we said of a treasure that hung on a friend's wall.

"Ye—s," she answered with a note of reservation in her voice and a look of dissatisfaction upon her face. "Yes, I was delighted with it at first; it was something rare then, that style of work. But they are bringing in so many cheap pictures done in the same way now that one has to look closely to see any difference, and it has somewhat spoiled this one for me."

Yet the picture held the same restful scene, the same soft finish and delicate coloring which had always been its beauty. Why should a mere money value affect its charm? Some of the cheaper ones were beautiful also, as she said, but they were cheap and that spoiled them. There are many to whom beauty must be high-priced and exclusive, or it is not beauty at all. They rave over the wonderful views of the Alps, but never bestow a second glance at the glory of the sunset from their own door. They "adore music" as he presented by an expensive seat at a crowded and fashionable concert, but are deaf to the song of birds and brooks, the murmur of wind-swept trees or the ripple of childish laughter. The true lover of beauty discerns it wherever it is and loves it for itself and not for its market value.

THE YOUNG MAN'S MANNERS.

Society Asks that He Behave Well, and then His Path Will be Smooth.

Society asks little of a young man except to behave well. If he be manly in looks, if he has a good manner, is civil to his elders, if he has any little gift of entertaining—any "parlor tricks"—if he sends a few flowers occasionally, looks pleasant and is polite, his way will be smooth to success—always providing that he is really a gentleman.

He never joins a woman on a thoroughfare unless friendship be an established one and only with her permission—nor will he stand and converse with her.

It is provincial to walk "sandwiched" between two women, to stare, or look after any one who has passed.

In public conveyances a man does not pay a woman's fare unless he is her escort, except in an emergency, when he must ask if he may.

Introductions are rarely made in public places or conveyances.

A man precedes a woman when entering a public place. In a church the lady goes first. He may precede her up a public staircase, but in a private house in ascending and descending, he follows.

In picture-galleries, elevators in public buildings, hotel and theatre corridors, they being thoroughfares, a man retains his hat. In a hotel he removes it if women are present.

If a lady bows to a man in a restaurant he rises slightly from his seat in acknowledgment. When he is with a party, if a lady with her escort stops to speak to his friends he rises and remains standing until she passes on. He also rises if a man is introduced to him when with a stag party.

To Gain Flesh.

To gain the flesh you so ardently desire you should keep as regular habits of life as possible. Perhaps you have heard the old saying that he who would be thin must have his eyes open and his mouth shut most of the time, and that he who would be fat must keep his eyes shut and his mouth open as much as possible—that is, sleep much and eat often. To be stout or thin is largely a matter of constitution. You are still very young, and the chances are that as you grow older you will, after the habit of many American women, acquire flesh. Pending that time eat freely of wholesome, nourishing food, always taking care to eat slowly and masticate thoroughly. Starchy foods such as white and Graham breads, potatoes, and the cereals, are fattening. Form a habit of taking for your breakfast a generous bowlful of properly cooked oatmeal or rice deluged with cream. Be sure to take enough exercise in the open air to prevent any tendency to biliousness. A brisk sponge-bath night and morning will be of advantage. Regular work, good digestion, and a contented mind will be powerful helps in your fleshmaking regime.—Harper's Bazar.

A Little Sermon in this Child's Remark.

"The weather sometimes played havoc with those necessary concomitants of religious life in the far West—church sociables—if it did not put a stop to church services altogether," writes Rev. Cyrus Townsend Brady, in narrating his experiences as "A Missionary in the Great West." "On one occasion, in one of my missions, we had made elaborate preparations for a great crowd, which was kept at home by a heavy rain. A few of us who had braved the storm were seated in much discontent in the parlor expressing our opinions with the freedom we all use in like circumstances. A small daughter of the house, who had been an interested listener, suddenly remarked during a pause in the conversation: "Now, you're all mad at God because it's raining.'"

The First Grand Child.

When the daughter's baby is born, when the mother holds for the first time in her arms the little son of her son, there breaks glory upon life, like nothing else life offers. The joy which follows birth is rapture in the humblest home, but it is blended with a yet more exquisite fullness for the grandmother than for the parents themselves. People say, not divining this rare ectasy, that the grandparents have the pleasure, but not the responsibility. This is only half true. The responsibility is there too, in the throbbing heart of her who sees the second generation. One of Queen Victoria's most interesting portraits represented her seated, holding a great-grandchild in her lap, while others of the little royal nursery broods were grouped about the venerable lady, one of whose regal crowns was the distinction of great-grandmotherhood.

The Need of a Chaperon.

One of the most important demands of social life is that young girls should be properly chaperoned. Mothers cannot be too careful of their duties in the guardianship of their young daughters. This does not imply any doubt as to their trustworthiness, but the world is neither a lenient nor kind judge; society demands that certain laws for conduct be observed, and if they are disregarded the parents must get the credit of being ignorant or sadly indifferent, or the daughters of being reckless, forward or rebellious. There are few things so precious and sacred as the reputation of a young girl. A mother is a girl's natural chaperon. If she cannot accompany her always, she can, at least, be sure that her daughter is under proper and dignified protection.

Among the many indications of progress in Japan is the increasing prominence of native women in educational and religious affairs. A university for women is soon to be opened in Tokio, the president of which will be a Christian.

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WRITE FOR CATALOGUE.

Children's Page.

STORIES FOR NORTH CAROLINA YOUNG PEOPLE.

William Clendenin and His Son John.

BY S. H. THOMPSON.

The counties west of Raleigh were mostly settled by people from Ireland. These were not Irish but the descendants of Scotch settlers, who a hundred years or more before these Carolina settlements were made, had been induced to pass over from Scotland and make their homes in the Emerald Isle. Among these emigrants were some members of the Glendonwynne Clan, then called Glendenning and afterwards Clendenin.

About the year 1755 William Clendenin married a Scotch-Irish lassie by the name of Anna Graham. Their first children were born in Ireland, the oldest being John. During the years 1750 to 1765 many of these Scotch-Irish, as these people were called, came to America and settled in North Carolina, principally in the middle and western counties. William Clendenin and his wife and children were among this number. They found a home on the banks of Haw Creek in what is now Alamance County. He was a man of means and also purchased two or three other tracts of land besides that upon which his home was built. He was a bold, independent man, fond of adventure, and loved liberty and justice.

He soon found that the Governor and his officers in North Carolina cared nothing for the people and that they did not hesitate to oppress them whenever it suited their purpose to do so. His home was in the celebrated community known from that day to this as "Hawfields." These people had purchased their lands from one of the Governors and after paying once for them they were informed that the titles were defective. This caused great confusion as well as distress. William Clendenin was a Scotch-Irish Presbyterian, who believed in the strictest justice in all things but at the same time he hated oppression. He had paid for his land and had aided his neighbors in securing their homes. Such injustice stirred his Scotch nature to its profoundest depths. In addition to these land troubles he found that his own Presbyterian pastor was forbidden to marry a couple of his young people unless he first obtained permission from the parish priest and paid to him the fee. These things with many other oppressive measures caused the people of Hawfields to band themselves together to resist the officers who came to collect exhorbitant fees and outrageous costs imposed upon them.

William Clendenin was a leader in this opposition to Governor Tryon's administration during which these troubles culminated. On the west side of the Haw River, only a few miles away was a community which was very loyal to the government and in which was a company of royal militia. Their Captain was a German and between these Germans and Scotchmen there were always strained relations. The Governor had issued orders to his militia captains to arrest all these leaders possible and have them punished for disorder in their communities. William Clendenin's name was upon the list furnished the German captain. It so happened that Clendenin had a tract of land, afterwards the home of Judge Ruffin, near this German settlement upon which a crop of corn was growing. When the time came for this crop to be gathered he came in from his fields one day and announced to his wife that he purposed going to see Mr. Wright who had tilled the farm for him, about dividing the corn.

"My dear," said Mrs. Clendenin, "I do not think it wise for you to go to that side of the river, as you well know that Captain Waugh has been ordered to seize and carry you to Hillsborough. I beg you to allow Mr. Wright to divide the crop and I, myself will see him and have it brought home."

"So much for being a woman," he laughingly replied. "I am not afraid of all the Dutchmen in the colony."

"That may be true but it is not a question of bravery. I fear should you and Captain Waugh meet there would be trouble for both."

"Captain Waugh is too wise a man to undertake to execute the warrant now in his hands. Give yourself no anxiety, my dear, on that score. I will take my rifle along and bring you a wild turkey for your generosity in volunteering to take my place in braving the wrath of this royalist Captain." So speaking he took down the rifle and shot-pouch from the rack over the door and started on the road toward the west side of the river. He met with no adventure on the way nor did he see any game except two squirrels which he brought down and carried to the wife of his tenant.

On reaching the farm Clendenin went at once to the field which overlooked the river, to interview Wright with reference to the crop. The two men talked for a few minutes and then started back toward the house, Clendenin passing through a footpath while Wright went around the field with his team. As Clendenin came to the door of the house he called to Mrs. Wright saying that he would be glad for a drink of water. "We will send you to a place where you will need more water than you have ever wanted in this world," said a rough voice from the inside of the house while three rifles were thrust into his face.

"What do you mean by such conduct?" asked Clendenin as he looked calmly into the muzzles of the three rifles.

"We mean that you and all such rebels as you are, shall pay the penalty of your outrageous action and that now and here."

"If you have any authority to arrest me show it and I will submit, but you cannot take me without a proper warrant and a proper officer," he replied as he advanced a step nearer.

Mrs. Wright who had been told to remain in her bed room with her children, now came into the room behind the three men and with a bason of water which she carried in her hand, gave a signal to Clendenin to advance. Seizing a small stick of wood which stood leaning against the door step he stopped and made for the open door while the woman inside dashed the full bason of water on the primings in the pans of the guns pointed at him. This so disconcerted the three men that they could neither see nor shoot as their priming powder was wet by the water. Cendenin taking advantage of this momentary confusion, knocked one of the militiamen down with his club, grappled with the other, while Mrs. Wright seized the third by his long hair and so disconcerted him that he could be of no service to his companions. In a little time Clendenin had disposed of the two with whom he was struggling and then taking Wright's gun from a rack over the door of the room in which the struggle took place, he ordered Mrs. Wright to loose her hold of the man. He told each of them that the first one of them who moved would receive a rifle ball. His intention was to hold them thus at bay until Mr. Wright could reach the house. He did not know, however, that a half dozen more of the militia company were stationed in a circle about the house and that they had allowed him to pass on to the house so that he could be the more easily captured. His attack upon their companions was so sudden that before they could reach the house Clendenin had them at bay.

This outer circle of men now rushed to the house from all sides and in a moment had Clendenin at their mercy. They over-powered him by their superior numbers after a great struggle. Being so enraged at his resistence and their memory of his former actions toward them, in having two of their number whipped, they determined to finish him. They bound his hands behind him and then dragged him to the yard. Here they made a noose and after a few minutes consultation they decided to hang him to the limb of a tree in the yard.

One or two of the men opposed this and thus they lost time which proved to be Clendenin's salvation. When Wright came out from the woods to the north of his house he saw the militia make a rush for the door and supposing that Clendenin had gone within, he wheeled his horse and at a sweeping gallop started for the mill a mile away for help. This was Murphy's mill where Swepsonville now is. Just as he reached the brow of the hill at the river he met Moses Crawford and three others, with little John Clendenin, coming up the hill on horse-back. Mrs. Clendenin had been so impressed with the thought that something might occur to her husband, she persuaded Mr. Crawford and three of his neighbors to follow him and accompany him home. John, who was only fourteen years old, went with these men. Wright hurried them forward as fast as their horses could go, little John leading the way with him. All these were armed with hunting rifles. As they came to the field in front of the house, they saw the militia in the yard with Clendenin on a horse, the noose about his neck while the end of the rope was tied to a limb over his head. With a cry of horror they lashed their horses to their full speed and made across the field. The militia saw them and beat a hasty retreat, but not before they had driven the horse from under Clendenin and left him swinging by the neck in Wright's door yard.

Wright and his rescue party were so horrified that they did not think to fire upon the militia but hastened to relieve Clendenin. They soon cut him down and rubbing him with brandy and other restoratives he regained consciousness and was able to be carried home by his neighbors. After his father came back to consciousness, little John reverently laid his hand upon the forehead and said,

"In the name of my mother's God I solemnly promise to avenge my father and this wrong which he has suffered." Hardly knowing what it meant every man responded, "Amen." This action of the militia only intensified the hatred between the Regulators and the Royalists. William Clendenin soon recovered and was more beloved by his neighbors than before. To them he became a hero and a leader. How well John Clendenin kept his vow may be learned by his subsequent history. In December, 1776, being then twenty years old, he joined the regiment of Gen. Jethro Sumner as Ensign. In 1777, he was promoted to lieutenant and in 1779 he became Captain in the Third N. C. Regiment, Continental Line. He was with Washington at Princeton, Trenton and Brandywine. After the war of Revolution was over he settled with some of his kindred in the West. A great-great-grandson of William Clendenin still lives at the old home place in the Hawfields.

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SID WILLIAMS, Evangelist.

Alexandria, La., Jan. 30, 1902.
I consider Dr. Tichenor's Antiseptic the best all round medicine I ever used, and keep it convenient for use in case of accident or sudden sickness.
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Editorial.

A THOUSAND THOUSAND THANKS.

The Recorder's people were not prepared for the enthusiastic letters that friends have been sending us since the paper appeared last week.

We are powerfully tempted to print a sentence from each one of them; but the desire to print other matter in hand enables us to resist this temptation. Let no one think that his praise is less valued or less effective, because we do not vaunt it. There was ever a better place for praises, a treasury in the heart; and we shall make good room for the remembrance of any kindly word.

The whole crowd of us have looked forward to the hour when the Recorder should be equipped to do a higher order of work; and now that the hour has come these letters reward us for past endeavors, assure us of effective support and encourage us to do our level best.

We shall be grateful for every letter that may be received, and for criticism and suggestion as well as praise. We desire our constituency to unite with us in making a paper that will be an honor as well as an aid to our great denomination.

Here is this thought, too, that we would not hide. All labor is for God—or should be. The Master of all good workmen is Master of this working place; and if there were no other at all, we would abate no jot of energy and devotion that this paper may be each week the very best that we are capable of. The Friend who gives us work and works with us, and whose praise is the worker's glory and reward, to Him this paper is ever dedicated.

NEWS FROM SOUTH CAROLINA.

The South Carolina battlefield has shifted from our columns, we fear. The matter has gone so far, however, with our readers that we must keep them informed.

The event of importance is the publication of a letter from Ex-President Montague of Furman (now of Alabama) saying that he did not authorize the expression "infidel recluses in the faculty," although he shows that he has no disposition to shield Dr. Gordon B. Moore, who is the object to the opposition's attack. He does not say that he left solely on account of Dr. Moore, but makes it clear that that is one reason. He speaks of unpleasant relations.

We learn also that Dr. Wingo has resigned the chair of the Bible.

We venture to say that Dr. Montague left South Carolina because the Alabama Baptists are rallying around the standard of their college while the South Carolina Baptists are warring about theirs?

The South Carolina people—the Baptists, at any rate—ought to get together. Only mules can run and kick at the same time, and they make by no means a Christian spectacle of themselves.

DR. BROUGHTON'S CHURCH STANDS BY HIM.

By vote of 225 to 1, the Tabernacle of Atlanta, Ga., endorsed the position of its pastor in favor of alien immersion. This was done in conference. It appears, therefore, that the church still recognizes the conference as the authentic voice in the church's policy.

The following from the report of the deacons on the matter will prove interesting since so much interest has been developed in the matter:

"The rules of the Association, therefore, leave the question of the qualification of the administrator to be settled by the churches. Under these rules a church may practice alien immersion or not, just as it pleases, and no clause of its agreement with the Association is violated. Hence, under the rules by which we all agreed to be governed, the Tabernacle church has not broken fellowship or transgressed in any matter in which the association has jurisdiction."

The "therefore" in the foregoing refers to an exhaustive examination of the rules of the Stone Mountain Association, which had taken up the matter of the Tabernacle's practicing alien immersion,—the examination apparently justifying the above conclusion.

THE EDUCATIONAL FUND.

Chairman Jones says the brethren will raise it. We have forty thousand dollars to raise in all or thirty-one thousand to reach the amount pledged at Winston-Salem.

The people have the money, and they will give it.

J. L. Hesler says it will be a calamity if we do not raise it.

C. B. Williams, of Stephenville, Texas, sends $25, and says: I pray the Lord to put it in the hearts of North Carolina Baptists to pay off this debt at once.

What do you say?

CHURCH AND STATE IN THE PHILIPPINES.

It strikes us that the government report on religion and the school system in the Philippines proves too much. In proving that no wrong was done the Catholics, it is stated, that (1) superintendents were selected from a list furnished by Catholic leaders; (2) that ministers and priests are allowed to teach one-half hour daily in the schools; (3) and that there is not one native Protestant Sunday School teacher in the entire archipelago.

Very clearly there is in the first, a bowing to the Romanists, which is quite as bad as bowing to the Protestants; in two abrogation of the principle of separation of church and state; in three, not so clearly, but at least presumptive evidence that special care has been exercised to eliminate the Protestant Sunday School teacher.

The Government has proved quite too much.

A SWEEPING FORWARD MOVEMENT FOR THE RECORDER.

As a trial offer we announced that we would send the Recorder the balance of the year for thirty-five cents to new subscribers. Within twenty-four hours we received the following letter from Rev. W. C. Barrett, pastor at West Durham:

West Durham, N. C., Sept. 11, 1902.

Dear Bro.:—Find enclosed the names of 14 subscribers. I took these at prayer-meeting last night. I think I can get several more. They are on the 35c offer. I hope they will become regular subscribers. I will collect and send to you before Xmas. They didn't have the money last night. If you have them, send them this week's paper.

The Recorder has always been the best paper I read, now it has become the prettiest.

September, October, November and December, four months—nearly—for thirty-five cents. This will include at least two special editions.

Will our friends throughout the State make this offer known right away, and enable us to set into the new year at a pace that will make our goal of 10,000 sure?

What say you, friends and fellow-workers?

P. S. Monday morning we received from Rev. M. A. Adams a list of ten new subscribers, cash paid. From J. R. Rollins, Bessemer City, two, paid. From G. H. Sadelson, Southern Pines, two, paid. We thank them heartily.

Evidently the hour has struck for a sweeping forward movement.

NORTH CAROLINA HERO STORIES.

We have just what we have been looking for in the North Carolina Hero Stories by Mr. S. H. Thompson. There will be a number of them, and they will probably make a book—a great book, too. Mr. Thompson knows his subject, knows how to tell a story and loves the telling. Will not parents call the attention of their children to this series? They cannot give them better reading.

THE TWO SALTS OF THE SOUL, HUMOR AND HUMILITY.—A. J. Lyman.

MOSES, WHOM THE LORD KNEW FACE TO FACE.

Sunday-school lesson for Sept. 21: Deuteronomy 34:1-12.

These few and simple verses tell of the death of Moses and of the rise of his successor. Observe the grand simplicity of the language, the studied regard for certain details, the deliberate indifference to other details.

At last Moses gazes into the promised land—the vision of his life—and hears the will of God. As God shows him this it must not seriously matter that he himself shall not enter. It is enough for Moses to know that his beloved nation shall; and doubtless he is ready for the real Canaan, the land of Sure Promise.

Nevertheless the spectacle is pathetic as well as grand. Perhaps one moment he thought, it is cruel that I who have labored most and suffered most shall reap not at all; that in the hour of realization I shall be snatched away. But if he thought such a thought, he must have felt far more deeply, the reward of the laborer is labor and of the sufferer suffering. The joy of hope realized, of life lived to the utmost, far outweighs the slight disappointment at the last. The true savior of a people looks not to save himself. If he shall see them safe, it is enough. He has received all he labored for.

* * *

Strange record that, that God buried Moses.

* * *

It is a timely hour in which to review his character. Moses is the ideal leader. His love for his people, for whom he was willing to receive the very curse of God; his loyalty to his ideals, from which nothing could turn him; his sublime, all-suffering patience; his marvellous wisdom, have no equals in human history.

These make not the citadel of its leadership, however. The leader must not only be wise, loyal, strong and patient. These virtues have been found in many a man who had few followers. A leader must have authority.

This authority Moses had—and of most extraordinary type. It was not the authority of mind, although he was a giant man mentally. It was not the authority of power, authough he had many men at command. This sort of authority Moses had. But the founder of a nation and a religion must have more than this. The roots of a throne set over the ages strike deeper.

Moses had that in him which impelled men to say of him, "God knows this man face to face. He speaks of God." Of only a few have men dared say so much. These few have made the world what it is. Their names fade not and their dominion ever lengthens its cords.

Moses going forth from the camp up into the mountains was in the eyes of Israel as a servant going to his master for orders, or as a disciple going to his teacher for wisdom. When he returned, the people heard not him but God. Moses believed this, too. A leader must believe in himself. Could we but once more hear a man speak who believed that God was speaking in him! But alas, we speak as the scribes—not as having authority, but taking texts and talking around and about.

We believe in the Bible wholly, never fear. But we believe that the Bible teaches that God will speak to you and me. Indeed we believe that the Bible is literature and history until God speaks of it to us. Is not this what is meant when it is said that spiritual things are spiritually discerned?

Is it not time that we children of God were seeking to have Him speak to us as we seek after Him?

The lesson marks this progress, historically. It records the death of Moses, the mourning for him, the rise of Joshua, and the acceptance of him as leader. It is recorded of him that he was no such man as Moses, and even such virtue as he had was ascribed to Moses.

But Moses the Lord knew face to face. And no such man has come yet, says the writer.

Israel's longing for such a prophet, one having been promised, flowered in the expectation of Messiah. Such longing develops into national and personal aspiration. The whole nation, every mother, every father looks for one who has seen the Lord face to face. This made Israel. Hope leads the world on. It is the vision of heaven that carries civilization onward.

But for whom do you and I look? Do we look for any one? Shall we not look, if not in ourselves at least in others, for men who see God? Over all shall we not look for the presence of Him who was promised—that other comforter? Shall we not look, too, with longing hope for the promised return of Jesus, Saviour and King? What if some time you might say, God spoke to me today?

BOOKS RECEIVED.

A short History of the Christian Church, by J. W. Moncrief, associate professor of church history in Chicago University. Fleming H. Revell Co., New York. $1.50.

The Financial Management of Churches and Sunday Schools, by B. F. Johnson, a pamphlet explaining a new envelope system. Price six cents.

The Unfolding of Baptist Doctrine. By Norman Fox, D. D. A lecture to Methodist students for the ministry by a Baptist. American Baptist Publication Society, 25c. The best denominational tract that we have read in years.

THE REBUILDING OF OLD COMMONWEALTHS.

In this little book of 150 pages there are three "Essays," as the author, Mr. Walter H. Page, says, "toward the training of the Forgotten Man in the Southern States." It is published by Doubleday, Page & Co., New York. Price $1.00.

With these essays the intelligent North Carolinian is somewhat familiar, at least with their names and more or less talk about them. Mr. Page is a North Carolinian, an eminent North Carolinian. In the field of letters no citizen of the State has won such distinction as he has. One of these addresses, "The Forgotten Man," was first delivered at the commencement exercises of our State Normal College, and it was taken much to heart by both those who liked it and those who did not like it. He has been talked about ever since. The title of the second lecture is, "The School that Built a Town," this being an address delivered at the commencement of the State Normal College of Georgia. With this our readers are not so familiar. The third essay was recently printed in the Atlantic Monthly, and has been more or less commented upon by North Carolina papers.

Mr. Page addresses himself to the elevation of the submerged class of white men in the South (there is a submerged class, our word for it); and the emancipation of men of every class. He speaks as a Southern man, a North Carolinian, who has, however, received the impress of a thorough education, of life in the metropolis and in Boston, and whose every day point of view is that of the editor of a magazine of universal outlook—The World's Work. One feels that he has a quite unusual and intense interest in North Carolina at this moment, and that his interest looks intently forward.

He believes according to these essays, in three things: in men, in democracy, in universal education. He would save all the possibilities of manhood in the South; he would save them to democracy by making them intelligent, free, and fit for self-government; he would save them by schools that educate—that train head and heart and hand and make men useful, that emancipate men. Such faith in democracy is decidedly stimulating. One takes a deeper hold of America as he reads. Such valuation of the possibilities of benighted men is uplifting. And his enthusiasm for education, for the education of all, for sound and useful education, is inspiring.

Mr. Page has faith in the South and an enthusiastic desire to be used in that advancement of the South which he so hopes for and seems to foresee. He sees that advancement coming by way of elevating our entire population to that capacity, that emancipation from tradition-all, prejudice, provincialism, and blind partisanship requisite to sound participation in a democracy, requisite to manhood. Democracy is, as we have suggested, his central theme; and he has a grasp of its meaning that one may well desire to attain to. He would have men think and thus be free and effective. He would have the South play a great part in our nation's career as the world-compelling demonstration of democracy as the noblest form of government.

North Carolina people will find these essays interesting and stimulating. A general reading of them would do much good.

We may confess, in conclusion, that as we have written the foregoing we have not been able too put out of mind the upstir that took place over "Mr. Page's Paragraph" a year ago about preachers and politicians. It is quite late to be bringing the fact out, but it is worth while to bring it out—namely that the average man read that paragraph not only detached from its context but also with a sentence omitted that quite materially altered its meaning. The first paper that copied it copied it wrong, and North Carolinian-like, all the rest were content to read this brief extract instead of reading the original article. To one and all we think this extract from a recent letter from Mr. Page will be satisfactory: "I am sorry to observe, however, that you think I have said any thing against preachers, I never said such a thing in my life." He adds that the religious papers have misquoted him. This accords with his utterances in the book under review. He values highly the work of the church in education, notwithstanding his thorough-going belief in education by the State, higher, lower, and industrial. He says in his book, also, "I doubt if we have ever produced men as great as our pioneer preachers. They were cast in so large a mould, they dealt so directly with the fundamental emotions of men and with some of the great truths of the spiritual life, that they almost ranged themselves with the giants. I had rather have known one of those men than all the political and military heroes that we have since had."

Whether one agrees with Mr. Page or not, one who reads his essays will not be inclined to deny that he believes in men, in democracy and in education, and in emancipation, and this creed is authentic credential to the ranks of those who would rebuild our Southern States by developing in them a democracy genuine and competent.

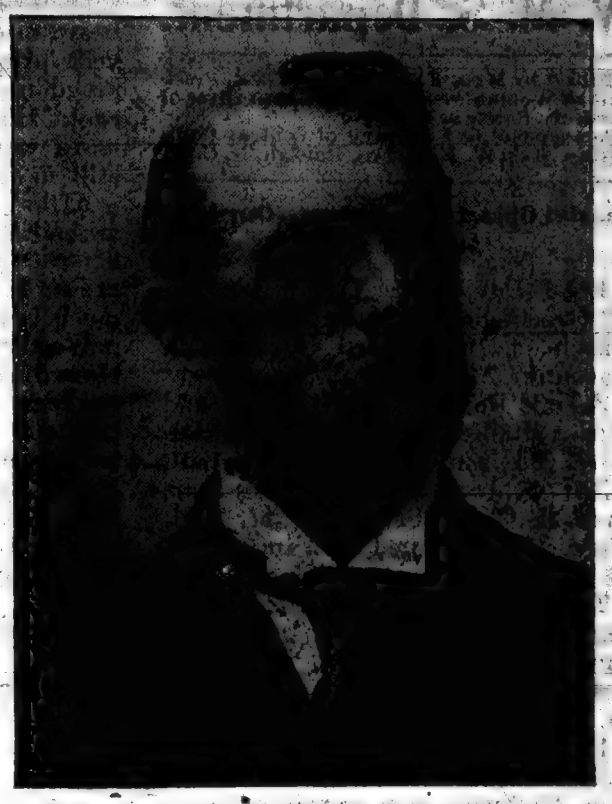
A MILLION DOLLAR FUND FOR WORK IN THE PHILIPPINES.

This Sum Wanted by the Episcopal Church.

J. Pierpont Morgan and Senator Hanna, with Geo. McCulloch, of New York, James L. Houghteln, of Chicago; Wm. H. Crocker, of San Francisco, and Samuel Mather, of Cleveland, are the signers of a statement issued asking for funds for the work of the Episcopal Church in the Philippines. "It is important," says the statement, "that American Christianity should be in a position to carry on such work among the natives as will convince them of the benevolent intention of the United States. The sum named as sufficient to yield an adequate fixed income is $1,000,000 and Mr. Morgan's banking house will receive this sum, the signers agreeing to invest it and pay out the income.

"It is announced that Bishop Brent is probably just arriving at Manila; that $100,000 is already in hand with which to build a cathedral in Manila, that a site has been secured and that George Thomas, of Philadelphia, has given $25,000 with which to provide buildings for parish work to be constructed in connection with the cathedral foundation. Of the $1,000,000 needed about $75,000 is in sight exclusive of the $148,000 in hand for buildings. It is said that Mr. Morgan gave the $100,000 to build the Manila Cathedral.

IF YOU CAN UNDERGO, you shall overcome. —John Plougham.



REV. A. J. S. THOMAS, D. D.,
EDITOR OF THE BAPTIST COURIER, SOUTH CAROLINA.

EDUCATION AND RELIGION IN THE PHILIPPINE SCHOOLS.

Report of United States Government on this Trying Question.

Charges have been frequently made that the School System of the United States in the Philippines is used as a proselyting agency against Roman Catholics. On this matter the recent report of Frank H. Bowen, general superintendent of public instruction in the Philippines, says:

"Of twenty persons who have been division superintendents of schools, only one has ever been a clergyman. The superintendents were appointed from a list submitted by leaders of the Roman Catholic Church in the United States. In this connection the report says:

"The question of the religious belief of applicants and the appointees was never considered until late in 1901. At that time a special lot of applications gathered by the authorities of the Roman Catholic Church in the United States was sent to the civil governor of these islands and transmitted to the general superintendent. From these special lists three division superintendents and 22 teachers were appointed. In reporting these appointments to the civil governor the general superintendent stated: 'I have had much difficulty in finding people in this lot of applications who are possessed of the educational preparation and teaching experience which is required of other appointees in this department. Those who have not been selected seem to be wholly unsuitable.'

"The only departure from strict non-sectarianism in these schools was a provision of the Philippine commission which made it lawful for a priest or minister of any established church in the pueblo where a public school is situated to teach religion for one-half hour three times a week in the school building to pupils whose parents have expressed a wish for such instructions."

Concerning proselyting the report says: "Not only is no proselyting allowed or attempted in any of the public schools, but inquiry of the leaders of the four principal denominations here brings out the fact that so far as is known by these leaders, there is not one native Protestant Sunday school teacher in the entire archipelago."

The statement that not one-third of the Protestant teachers ever taught a day before going to the Philippines and that the Catholic teachers are sent into the distant provinces is emphatically denied.

The assertion is made that the educational department has no knowledge of distribution of Bibles in a private school by missionaries. It is also stated that the conditions of the public schools in the Philippines do not warrant the statement that they are worse in the islands, as viewed from a Catholic standpoint, than in the United States.

TO NEW SUBSCRIBERS.

We will send the Recorder to new subscribers the balance of the year for thirty-five cents. Will not our faithful friends make this offer known to their brethren who do not receive the Recorder? Now is the time to begin the Great Campaign for 10,000 subscribers to our denominational organ. Sample copies on application.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer--Our New Missionaries.

First Day.—Miss Carrie Bostick, of Greenville, S. C., appointed on March 16, 1900, sailed for China November 23, 1901.

Second Day.—Dr. P. S. Evans and wife (Mimmie Levering), of Baltimore, Md., appointed April 18, 1901, sailed September 9, 1901, and arrived in China September 27, 1901. They will be located at Yang Chow. At present they are at Chinkiang.

Third Day.—Miss Julia E. Trainham, of Richmond, Va., appointed January 23, 1901, sailed September 9, 1901, and arrived at Canton, China, September 27, 1901.

Fourth Day.—Rev. A. L. Dunstan and wife (Sallie Silvey), of Odessadale, Ga., who were appointed June 28, 1900, sailed for Brazil June 13, 1901. They are located at Campos.

Fifth Day.—Rev. A. B. Deter, of Missouri, appointed April 18, 1901, married June 19th Miss Mary Schrymgeour, Lakefield, Canada, and sailed for Brazil July 5, 1901. Located at Campinas.

Sixth Day.—Rev. Louis M. Duval, of New Brunswick, N. S., appointed June 4, 1901, sailed September 17, 1901, for Africa.

Miss Jessie L. Pettigrew, of Fincastle, Va., appointed August 5, 1901, and sailed for North China December 28, 1901.

Prayer Study.—Isa. 60:1-14.

Good News From One of Our Yates Memorial Missionaries.

Soochow, China, July 15, 1902.

Miss Heck:—You may remember that we wrote some time ago about an opening at a town thirty-five miles from here, and asked the prayers of our people for us and the work there. I believe that many offered the prayers requested, and now I wish them to join us in thanksgiving for what seems to be the smiles of the Lord upon that part of His vineyard.

In addition to the visits of our native preacher, we have been there four times this summer, spending about a week once, Mrs. Britton working among the women and I teaching the Christians and enquirers and preaching. There had been seven men baptized in the mouth of the canal, as it runs into the large lake near the town, at the first of that week. We left some hopeful enquirers that time. We were there again last Sunday, when two other bright young men were baptized in the evening. There were a number of others who seemed to be eagerly enquiring the way, and two made professions at the night service. But the night before, cholera, that is raging there as well as here, had taken one of the newly baptized brethren away in a few hours after he took it. That leaves only nine members of the little band, including our Soochow member who lives there. They were all out at the services on Sunday, we were so thankful to see. They have selected our Soochow member to be their leader, and they add to what he makes as a doctor three dollars a month. The work there seems to us really very hopeful, and we are so thankful for it.

I am sure that you will also rejoice and thank the Lord with us in the hope that we have that our elder son has been renewed by the Spirit. He was baptized into the fellowship of the church here Sunday before last. There was also one added to our church at prayer-meeting this afternoon by baptism. But along with these lights come the shadows also, and there are so many thousands everywhere that have not even heard the good news, do continue your prayers for the coming of the kingdom in greater and greater power in this land. And also send us more workers, for the laborers are still so few!

After a long, dry and hot season, we had a delightfully heavy rain this afternoon, which has cooled off the atmosphere and made us feel so much better.

We have been experiencing the blessedness of having beloved coworkers for some weeks, and surely it has been all that we anticipated, and more, too, in many respects. Our Brother and Sister McDaniel have gone to the mountains for a change, taking their teacher with them. They are doing finely on the language.

With our greetings to you and all that love the Lord Jesus,

Your brother in Christ,

T. C. BRITTON.

P. S.—July 16.—We had the privilege of baptizing and receiving into our fellowship another young man today. T. C. B.

Extracts From a Speech by Mr. Wu.

Now, perhaps you would like me to talk a little about religion. In China we do not look upon religion in the same way that you do in this country. If you ask a Chinaman what his religion is, he will tell you that he observes the doctrines of Confucius; in this country you would call him a Confucionist. But you will find it somewhat different—peculiar you would call it—if a man were to become sick, his parents, or his wife, or his children, might call in three priests to pray for him, because in China generally we have three religions. Naturally you ask, what is the meaning of this? The man was a Confucionist; why should a Buddhist priest and other priests be called in to say prayers for the man? He did not belong to their religion. But we have a way of thinking. We say the man is dead, and we do not know after his death what may happen—whether he will be born again, or transmigrated, or go to heaven or to hell; nothing certain, we say. So you see, to make sure, his parents, or his wife, or his children and relations, call in different priests to pray for him, so that he will be sure to go to heaven. By this means, if Confucionism cannot take him up, the other four religions will be able to do so. You see, we are practical people. We are people of common sense.

No nation has a monopoly of all that is good. I believe that the meeting of our two civilizations would not be like the meeting of two armies, which would annihilate each other. In my opinion, it would resemble the meeting of two streams, whose joined waters would fertilize both banks of the river. Ladies and gentlemen, I hope the day is not far distant when the peoples of the earth will learn to respect the rights of each other, when we will be more liberal-minded and more generous in our treatment of other peoples. If that day should ever come, we will be happy, with no more war, but with perpetual peace.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Rev. John P. Sanders Writes.

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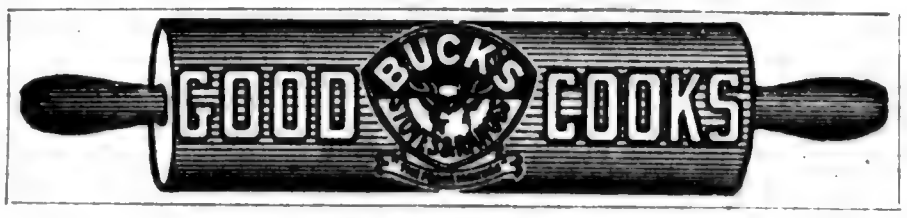

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Sunbeams' Corner.

Conducted by Miss Elizabeth N. Briggs, Band Superintendent for North Carolina.

What Some of Our Bands are Doing.

LUMBERTON SUNBEAMS.

Our Band is doing finely. Our number is not very large but the children all seem interested and the average attendance is about twenty-five.

WAKEFIELD SUNBEAMS

We organized the second Sunday in April, enroling eighteen, but now have forty members. Each member pays a penny a month.

ASHPOLE SUNBEAMS

We have thirty-nine members and there are more who will soon join us. The children are so pleased to know that they have a missionary, and I think every one knows his name. I hope they will pray and work for him as he labors among those who are needing the Gospel.

CLYDE SUNBEAMS

We have organized a Sunbeam Society here at Clyde. There are thirty-one members and there will be more than this later on. The Society meets every Saturday and we all enjoy it very much. We have not had less than twenty-seven at any meeting yet.

CLINTON SUNBEAMS

The children seem very glad to be able to get the pictures of Dr. Hayes. We all feel a deep interest in him and his work, and when they get his picture they will feel more as if they know him. We have about fifty members.

NEWTON SUNBEAMS

We feel that we must write you of the success of our exercise by the Sunbeam Band. It came off last night and our collection amounted to $5.40. Our church treasurer sent in $6.80 from our Band for this quarter. The children did nicely last night and the amount of our collection we think very good. The children enjoy their monthly meetings.

YATES MISSION SUNBEAMS

At our last meeting the children of the Infant Class opened their Birthday Bank in which they had been for five months saving their birthday pennies for Dr. Hayes. One of the tiny little girls unlocked the bank and a boy not much larger opened it. All the pennies were poured on the table and the children counted them as the leader slipped them one by one into her hand. There were several hands full, too, for the little bank held $3.50. After the "brownies" were counted the children all sang the Birthday Song.

Boy Philosophy.

An incident occurred in a country school-room where boys and girls, from ten to thirteen years old, were practicing gymnastics.

"Which will jump better, the boys or the girls, I asked. The experiment proved skill on both sides.

"Which ought to jump better, the boys or the girl?" I questioned.

"The boys," was the prompt reply.

"And why?" I continued.

"Because boys are always jumping. All their games are jumping games. Girls sit in the house and read a book."

"Then tell me something that girls can do better than the boys."

"They can cook," was the reply. "They can sew," came next.

A third boy, with freckled face and merry eyes, added demurely, "Two girls can stay mad at each other longer than two boys can."

The situation was interesting. The girls assented to the statement, and the boys, upon further questioning, explained in boy fashion.

"Well, you see how 'tis. Boys like to go with a lot, and girls like to go with another girl, she goes off with her girl friend and talks it over, and they keep talking it over, and that makes it worse still, and they don't speak to the girl that they're mad at, and the girls take sides and talk it over and keep it up; and sometimes they stay mad for weeks!"

Being in pursuit of the boy's theory, I made no comment on choice of terms. The word "mad" was evidently understood by all parties.

"How is it that the boys make up so quickly?" I pursued.

"Well, you see, we said that boys play a lot; and perhaps the two boys that are mad with each other are on the same side in a base ball game, and the captain says to 'em, 'You two fellows make up or get out!' Then they make up, 'Or, maybe,' the speaker continued earnestly, 'the fellow you're mad at is on the base, and when you're running to the base you call to him to get out of the way; and then you have spoken and made up. Even if you have been fighting you have to shake hands when the fight is over.'"

"Is that the rule of the game?" I asked, gravely.

"Yes," the boys assented. "Always."

"And do you learn, at the same time, not to show when you are vexed?"

"Well, boys learn pretty soon. They have to. Suppose you are walking down the street with some boys and one of them says to you, 'Is that your grandfather's collar you're wearing?' Another one says, 'How many years have you worn that hat?' And another says, 'Where are you going to put that next batch of freckles? There isn't room for them now.' If you just laugh they will stop, but if you show that you're mad they keep on, and so you learn to laugh and not to show when you are teased."

The replies were suggestive, to say the least. I warmly recommended the girls to adopt the policy of the boys, thinking of the various committees and clubs in which the power to work with a "lot" was demanded of women. How good it would be if the girl's training developed in her the power which the boy acquires! "You make up or get out," says the boy captain, briefly. He recognizes that the success of the game depends upon co-operation and good fellowship. But so it is in other games in which the players have not learned this vital lesson. Is not our failure sometimes traceable to this very lack? The question is worth discussing.

The boys had given me food for meditation. I was grateful to them. One more question I asked, with my thought upon the school curriculum. The question was addressed to the boys and girls.

"If you had to select some one to live with, which would you choose, a person who was able to laugh when he was teased and to keep from showing when he was vexed, or the one who never fails in arithmetic?"

The answer was unanimous, no contrary minds: "Oh! the one who laughs when he is teased and doesn't show that he is mad."—Congregationalist.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

It is said that boatsmen in Holland measure distances by smoking, estimating the length of any given journey by the number of pipefuls which may be smoked by a person making the trip.

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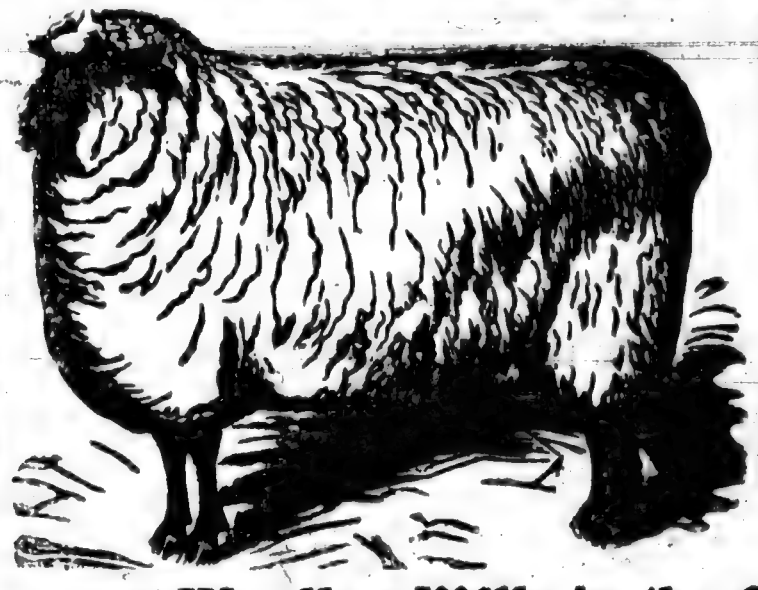

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Current Events.

The President's Visit.

President Roosevelt visited the South last week,and passing through North Carolina via Asheville and Greensboro, made a number of brief speeches. At Asheville he made an address, which we submit below. His train stopped and he appeared at Old Fort, Connelly Springs, Hickory, Statesville and Salisbury and Greensboro.

The address follows:

Mr. Chairman and you, my fellow Americans: (Cheers) It is indeed a pleasure to have the chance to say a word of greeting to you this mornin, to speak here in the midst of this beautiful country of Western North Carolina, in this beautiful city, in front of the monument raised to Senator Vance, (cheers) and to be addressing people whose forefathers have borne a distinguished part in every great civic or military event through which this country has gone. It is not far from here, as we measure distance in America, that the Mecklenburg Declaration of Independence was formulated. (Cheers.)

The gentleman who introduced me spoke of the great deeds of the men who, in the Revolutionary War, followed Marion and MacDowell. My forefathers fought under Marion. (Cheers.) My forefathers fought in the Georgia and South Carolina troops that battled throughout the dark days when Cornwallis and the Red Dragoons of Tarleton overran the Southern States. They were present at King's Mountain, at Cowpens and they saw the final triumph when the men in blue and buff, who followed Greene out of defeat, wrested victory, and when at last the flag of the thirteen United States which had been the thirteen original colonies waved without a rival along the seacoast and along the foothills and the mountains.

It has been a great and a peculiar pleasure to be greeted to-day by the men who served in the Confederate Army. (Cheers.) Yesterday and today I have traveled through a region which sent its sons, some to wear the blue and some to wear the gray, all who served with courage and saw the light as it was given to each to see the light. (Prolonged cheers.) The day before yesterday I went over the battlefields of Chickamauga and Chattanooga, over that space of territory which saw for two months one of the gigantic struggles of the Civil War—that territory part of which is in Tennessee and part in my mother's State, Georgia; and I feel that the man would be but a poor American who did not come back filled with valor from the scenes that witnessed those days of honor upon America's soil. (Cheers.)

It is a good thing for an American President to have the chance to travel through different sections of the country in order that he may realize how trivial are the points of unlikeness, and how essential are the points of likeness. (Cheers.) A good American is a good American. (Cheers.) And I do not care a snap of my finger whether he comes from the North or the South, or the East or the West, if he is a straight and decent man I am for him, if he isn't I am not. (Cheers.) But my friends the lesson of brotherhood, the lesson that is taught by such a greeting as I am receiving at this moment, the lesson that is taught wherever you see valiant and true men who wore the blue, or valiant and true men who wore the gray and struggled with them—that lesson, I say, applies through all of the national life. And it applies just as much in forming a judgment between class and class and section and section. We never can succeed in making this country what it can and shall be made until we work together, not primarily as Northerns or Southerns, Easterns or Westerns nor primarily as employers or employees, townman or countryman, capitalist or wage earner, but primarily as American citizens. (Cheers.)

As American citizens to whom the right of brotherly friendship and comradeship with all other decent American citizens comes as the greatest and first of all privileges. In the endless battle civic right, civic decency, which must go on in time of peace, we need good laws, we need an honest and upright administration of law. (Cheers.) But we need a fundamental prerequisite for good government, a high average standard of citizenship in the men who make these laws, and stand back of them. (Cheers.) The best law by itself won't bring good citizenship; a bad law will do incalculable harm.

No greater damage can be done to any community than mal-administration of the law; a bad law, or law badly administered can do great harm and often most harm to those who think that it is to their interest to have the law provided, or to have it put upon the statute book. Bad laws can do no harm, good laws can do a measure of good, but it is the man behind the law, who by the way he performs his duties will determine whether this country is to go up or down. (Cheers.) The problem of getting good government is the old problem of getting good men and women and citizens of the State. (Cheers.) And there isn't any patent device for getting good citizenship. There are countries with constitutions like ours, with laws not unlike ours where, nevertheless, the experiment of free government has been will nigh a failure because they do not have the same material upon which to draw.

We need good citizenship and in making good citizenship brilliancy and intellect are good things, but there is something a thousandfold more important, and that is character. (Cheers.)

Gentlemen, I did not come here to preach to you, though you may think I did. (Laughter.) I came here simply to give utterance to the beliefs that you and I have deep down in our hearts. (Cheers.)

We can make this Republic what it will surely be made by practicing the old, old virtues, commonplace virtues which made up citizenship from the time of the Republic in Greece up to the present time. The average citizen must realize that it is upon his shoulder the entire governmental structure rests. We get in the habit of speaking of the government as something that is bought for us. You're the government—you and I—and the government will do well or ill according as we conduct it, and we must make up our minds how the affairs of the government shall be managed. No man can take the burden of government off the people fitted for self-government; no man can make it easy for any people to govern themselves, they have got to determine for themselves how the government shall be and in the long run the government will reap their wishes, reap their wishes for good or their wishes for evil or else their indifference to good or evil; and upon my word I would rather have them actually bad than to have them neither. (Cheers.) And so my appeal to you my fellow Americans, to you here, as to every citizen in every section of the country, is that nothing, no law, no leader, no leadership can possibly take the place of the exercise of the fundamental virtues of great citizenship, the exercise of the fundamental qualities of honesty, courage and good sense. I thank you.

A company to build bridges, with a paid-up capital of $150,000 has been organized with headquarters at Burlington.

The Independent Movement.

Twenty or more influential citizens of North Carolina met last week at Greensboro and organized the Independent Democratic campaign. The meeting was presided over by W. W. Clark of New Bern. A permanent State organization was perfected by the selection of the following to compose the State central executive committee: John W. Fries, Dred Peacock, W. W. Clark, Caesar Cone, P. J. Sinclair, F. H. Whitaker, chairman; Lee H. Battle, secretary and treasurer. The following resolution offered by J. P. Caldwell was unanimously adopted:

"Resolved, That the executive committee appointed by this meeting be instructed to issue an address to the people of North Carolina in advocacy of the election of Thomas N. Hill for Chief Justice of the Supreme Court of North Carolina."

Mr. Lindsay Patterson was selected to run against Mr. W. W. Kitchin for Congress in the 5th district.

Within the last sixty days the Independent movement in North Carolina has grown with astonishing power. It is not aimed at Judge Clark, however, as some might suppose, but appears to be the natural reaction following a great victory and the latent and long supressed North Carolina spirit of independence.

GENERAL NEWS.

King Edward is now completely well and last week took a hunt.

In the South Carolina primaries Mr. D. C. Heyward was chosen for Governor and A. C. Latimer for United States Senator, succeeding Mr. McLaurin.

Judge Chytraus of Illinois has handed down a decision that "corners" in commodities are unlawful. The decision will go to the Supreme Court of the United States.

Mr. Bryan has again taken the platform and will speak constantly from now until the election. His faith in his opinions abides, and he makes much the same speech that he made six years ago.

Secretary Moody has ordered the United States war vessels Wisconsin, Cincinnati and Panther to proceed to Colon, off Panama to protect United States interests in an unusually hot little revolution now going on in Colombia.

Announcement.

Several months ago the readers of a few selected papers were notified that a bottle of Vernal Saw Palmetto Berry Wine could be obtained free by writing to Vernal Remedy Company, Buffalo. N. Y. Other publishers secured the same privilege for their readers. The results to those who ordered free bottles have been most remarkable and gratifying.

Any reader of Recorder may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid if they need it and write for it.

One small dose of this remarkable remedy, once a day, quickly and perfectly cures indigestion and cartarrh of the stomach, cures constipation, so that in less than a week you have no more trouble, clears the liver and kidneys of conjestion so those vital organs become healthy and active.

Vernal Saw Palmetto Berry Wine takes all inflammation and catarrh from the bladder and all pain and trouble from prostate gland.

Wilcox under sentence of death at Elizabeth City declined an oportunity to escape last week. He hopes for a new trial.

The North Carolina oyster beds are overworked, it is said. A dispatch says that during the coming season tons of undergrown oysters have been brought into Washington, N. C.

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Acknowledgements.

Sept. 17, 1902.

State Missions.—Hendersonville, $13.02; W. M. S., Hickory, So. Fork, (vol.) 2.06; W. M. S., Hickory, So. Fork, 4.10; Bertie Union Meeting, 2.56; Tryon St., Charlotte, 5.00; Dysartsville, 2.43; Sanford, 2.76; Western Section, Ral. Union, 3.30; New Hill, 1.05; W. M. S., New Hill, 1.00; Tryon St., Charlotte, 5.18; Yeopim Union Meeting, 15.54; Ballards Bridge, Chowan, 16.06; Beulah, 4.35; Chappell's Hill, Chowan, 8.00; Hertford, Chowan, 20.00; Reynoldson, Chowan, 7.50; Rockyhock, Chowan, 10.00; Sandy Cross, Chowan, 3.00; Warwick, Chowan, 12.35; Whiteville Grove, Chowan, 20.00; Gatesville, Chowan, 9.20; Waccamaw Union, 7.50; Spring Hill, Pee Dee, 12.58; W. M. S., Washington St., Greensboro, 10.00; W. M. S., Hobgood, 2.50; So. Yadkin Association, 64.70; Pilot, Raleigh, .49; W. M. S., Louisburg, Tar River, 8.00; Sunbeams, Louisburg, Tar River, 3.75; Flat Rock, 3.42. Total this week, $282.40. Previously reported, $6,424.68. Total this year, $6,707.08.

Foreign Missions.—W. M. S., Hickory, $3.11; Claud Sides (Conley Springs), .10; Mabel Sides (Conley Springs), .10; Bertie Union Meeting, 2.56; Dysartsville, 1.20; Wilmington Association, 4.40; L. M. S., Flat Rock, Central, 5.20; So. Henderson, Tar River, 3.00; Weldon, $3.12; West Durham, Mt. Zion, 42.00; Pilot, Raleigh, .50; W. M. S., Cameron, Sandy Creek, 4.20. Total this week, $148.49. Previously reported, $8,022.00. Total this year, $8,170.49.

Home Missions.—Dysartsville, $2.10; Pilot, Raleigh, 1.08. Total this week, $3.18. Previously reported, $4,967.45. Total this year, $4,970.63.

Education.—Bertie Union Meeting, $2.56; Jefferson, Ashe, 1.00; Calvin's Creek, Eastern, 1.40; W. L. Poteat, 5.00; B. F. Sledd, 5.00. Total this week, $14.96. Previously reported, $2,729.48. Total this year, $2,744.44.

Sunday-school and Colportage.—Jefferson, Ashe, $1.00. Previously reported, $71.27. Total this year, $72.27.

Ministerial Relief Fund.—Spring Hill, Pee Dee, $2.80; Reidsville, 10.00; Jefferson, Ashe, 1.00. Total this week, $13.80. Previously reported, $574.22. Total this year, $588.02.

Total reported for all objects this week $463.83
Previously reported for all objects 21,810.04

Total for all objects this year 22,273.87

WALTERS DURHAM,
Treas. Bap. State Con.

Cash collection on Educational Fund for week ending September 13, 1902:

Flat River Association, Poplar Creek church, $14.75. Cape Fear and Columbus Association, Smyrna church, $3.75. Pleasant Plains church, $4.50. A. H. Porter, $1. Personal: C. B. Williams, $25; Mr. and Mrs. Hinsdale, $5; W. N. Jones, First church, Raleigh, $50; Rev. W. C. Tyree, $50; F. B. Phillips, Tabernacle, $2. Total, $156. Total amounts previously reported, $10,182.60. Total receipts, $10,338.60.

Correction: In the report for week ending September 3rd, the total amount should have read $10,182.60.

(The Little Orphan Home.)

Mrs. Seago, one of the trustees of the New Orleans Orphan Home gives Dr. Biggers' Huckleberry Cordial for all bowel troubles. Cures the children when teething. Cholera Morbus, Dysentery, etc.

Sold by all Druggists, 25 and 50c. bottle.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Martin, Tenn., June 8, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

WONDERFUL! WONDERFUL!—EVERYBODY READ THIS.

I am supervisor of A. and A. R. R., and I recall that I was the most inveterate stammerer in the State Life was a dead letter to me—always embarrassed in company. Really fit for nothing but to stammer and to be laughed at by every fool I met. But now I am a changed man, and feel like I want to live a hundred years to tell all stammerers that Dr. G. W. Randolph cured me in two days. He is now at Hotel Dorsett, Raleigh, N. C., curing many. He cured pretty Miss Annie R. Smith, of Hillsboro, N. C., and others, too quick to talk about. He cures by a scientific process, and not by hypnotism. My home is Briscoe, Montgomery county, N. C. Respectfully,

J. B. YATES.

NOTICE.

Having qualified as Executrices of the last will and testament of A. A. Marshall, late of Wake County, we hereby notify those having claims against his estate to present the same to the undersigned on or before September 15th, 1903.

JANE E. MARSHALL,
SUSAN L. MARSHALL,
Executrices.

Fire swept the great Beaumont oil field last week, burning up much wood-work and many pumps. But the loss will not be over $200,000. The fire is now under control.

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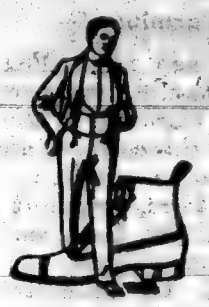

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The Primary Leaf	1
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For little ones. 86 pages	30
Class Books	40
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Household and Farm.

The Marks of the Bad Mosquito.

The fact that a certain mosquito (anopheles) communicates malaria is so well established that everyone should learn to distinguish them from the common mosquito (culex) which is simply annoying. Fortunately the latter are far more numerous. The anopheles has much longer legs and the body hangs out from the wall at an angle when it is at rest, while the body of the culex makes a bow bending toward the wall at the tail. Only the female mosquito bites. If you see a mosquito with hairy feelers or whiskers, this is a male, and harmless and short-lived, whether anopheles or culex.—Watchman. Gold-fish will rid standing water of mosquitoes. A few of the fish may be purchased for a small price.

Helpful Hints.

Camphor put in drawers or trunks will keep away mice.

Rub hinges with a feather dipped in oil, and they will not creak.

A small bag of sulphur kept in a drawer or cupboard will drive away red ants.

Boil three or four onions in a pint of water, apply with a soft brush to gilt frames, and flies will keep off them.

A spoonful of vinegar put into the water in which meats or fowls are boiled makes them tender.

Equal parts of ammonia and spirits of turpentine will take paint out of clothing, no matter how dry or hard the paint may be. Saturate the spot two or three times, then wash out in soap-suds.

A little charcoal mixed with clear water thrown into a sink will disinfect and deodorize it.

The odor of sweet-peas is so offensive to flies that it will drive them out of a sick-room.

A fever patient can be made cool and comfortable by being frequently sponged with water in which a little soda has been dissolved.

Brass-work can be kept beautifully bright by occasionally rubbing with salt and vinegar.—September Woman's Home Companion.

Ways to Grow Comely.

If possible, always, give your hair a sun bath after its soap and water shampoo.

Try for a 30 minutes' nap each day, even if visions of an overburden mending basket are haunting your dreams.

Don't live your troubles ahead of time. Nervous prostration with women is more often due to anticipated worries than to present trials.

Substitute a glass of hot milk, a cup of good coffee or a nourishing soup and bread for an ice cream and charlotte russe luncheon on shopping days.

Regulate your sleeping hours according to the demands of your system without regard to the platitudes of early rising advocates.

Take a few gentle athletic exercises daily if you cannot go in for a thorough physical culture course. The simple calisthenics of your school days are better than complete neglect of this health branch.

Don't try to patch up wardrobe extravagance with table economy. Pantry stinginess is responsible for dull eyes, drab skins, flabby, bloodless looking cheeks and poor teeth that the daintiest dress vanities cannot beautify.

Find your spring tonic and blood purifier in a daily fare of green things. Eat cresses for breakfast and salad for luncheon and dinner—not a meagre dish of flabby lettuce, mind you, but a plateful of crisp, crinkled leaves, plentifully dressed with oil and vinegar.

Progressive Farming.

About twelve years ago, when "Peg leg" Williams was hauling negroes from Eastern North Carolina to the Mississippi Delta by the carload, an old "sandhill" farm, worn out in the truest sense of the word, found itself without a tenant. This farm contained about 120 acres, thirty of which were woodland. Of the cleared land, there were about thirty acres of what is known as pocoson, most of which had been turned out and allowed to grow up in broomsedge, bushes and running briars till two strong mules could scarcely pull a one-horse Dixie plow in it. The rest of this pocoson land had been planted in rice for several years and had gotten so it would not grow anything else. So only sixty acres were left upon which anything could be made to grow, and some of this was very light sandy soil covered with sassafras bushes, the other being of a sandy loam.

To improve such a farm would seem a task almost impossible of accomplishment. Nevertheless, within these twelve years it has been made "to pay for itself" by its present owner, and has been improved till it produce six or eight times as much as when he took it in hand.

The method followed was careful preparation of the soil for planting, careful cultivation of crops, with systematic rotation of the same when possible, no one crop being planted on the same field more than two years in succession.

This farm is in the trucking section and considerable truck has been planted, but of late years only strawberries and asparagus have been grown.

The cowpea has been planted after all small grain and always in the corn, either on top of the rows, between the hills of corn, or in the middle of the rows when made wide enough, or both when seed are plentiful.

This season's production of this farm will be between $2,000 and $2,500. The following is a summary of crops grown, number of acres planted and value of produce (prices estimated at what they will probably be at the time when produce is ready for market):

Twelve acres in wheat and oats followed half by peas broadcast for hay, half by peas and peanuts in drill for seed and hogs, total value estimated at $350; 3½ acres in strawberries, $750; 1 acre in sweet potatoes, $60; 2½ acres in asparagus, $85; 1 acre in watermelons, $55; 20 acres in cotton (lint and seed), $700; 35 acres in corn (grain and fodder), $400. Total, $2,400.

(Note.—Twelve acres of the corn was on reclaimed pocoson land. Lime was used on this to counteract acidity or sourness.)

Tobacco and cantaloupes will probably be planted next season and a still further diversification of crops inaugurated.—Robert S. Taylor, Duplin Co., N. C., in The Progressive Farmer.

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Belong to that class of inflammatory and disfiguring skin eruptions that cause more genuine bodily discomfort and worry than all other known diseases. The impurities or sediments which collect in the system because of poor digestion, inactive Kidneys and other organs of elimination are taken up by the blood, saturating the system with acid poisons and fluids that ooze out through the glands and pores of the skin, producing an indescribable itching and burning, and the yellow, watery discharge forms into crusts and sores or little brown and white scabs that drop off, leaving the skin tender and raw. The effect of the poison may cause the skin to crack and bleed, or give it a scaly, fishy appearance; again the eruptions may consist of innumerable blackheads and pimples or hard, red bumps upon the face. Purification of the blood is the only remedy for these vicious skin diseases. Washes and powders can only hide for a time the glaring blemishes. S. S. S. eradicates all poisonous accumulations, antidotes the Uric and other acids, and restores the blood to its wonted purity, and stimulates and revitalizes the sluggish organs, and the impurities pass off through the natural channels and relieve the skin. S. S. S. is the only guaranteed purely vegetable blood purifier. It contains no Arsenic, Potash or other harmful mineral.

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Write us about your case and our physicians will advise without charge. We have a handsomely illustrated book on skin diseases, which will be sent free to all who wish it. THE SWIFT SPECIFIC CO., Atlanta, Ga.

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Marriages.

Johnson-Woodward.—In the Baptist church, Warsaw, 6.30 p. m ,September 3rd, Mr. Joseph Edward Johnson and Miss Ozello Woodward. A. L. Betts, the pastor, officiated.

Obituaries.

Into Fuller Space.

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like to thought
Slipped out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel,
Broad seas still stretched before the gliding keel.
Disaster? change? He left no slightest sign,
Nor dreamed he of that dim horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound;
We call it death—to them 'tis life beyond. —Unknown.

ALISON.—Died at her home near Enon, Transylvania County, on July 23, 1902, Mrs. Mary Salina Alison, nearly 57 years old. An invalid for 10 years, confined to the house two years, she was uniformly patient and cheerful, full of love for everybody, a model wife, and devoted mother, a true and faithful Christian. Her life was beautiful,her death triumphant. Just before her death she exclaimed, "Everything is perfectly bright." A husband and son and all who knew her mourn her loss.

GEORGE WHARTON,
Pastor.

OWEN.—Mrs. Sallie Leona Owen died at her home near Enon, Transylvania County, N. C., August 15, 1902. She was not quite 22 years old, and a year and a half ago married the Rev. Jesse C. Owen. She joined the Enon Baptist church when quite a child and her short young life was a bright example of early piety.

"The good die first,
And those whose bones are dry as summer dust
Burn to the socket."

She was a most dutiful daughter and a most loving wife. She was hopeful and cheerful to the end, and left every assurance that she is at rest with God.

GEORGE WHARTON,
Pastor.

SIMMONS.—Whereas, we have received the sad news of the death of our kind friend and generous benefactor, Mr. Dennis Simmons, of Williamston, N. C., be it

Resolved 1. That in the death of Mr. Simmons the Astrotecton Society of the Baptist University has lost an earnest sympathizer and a munificent benefactor.

2. That we, the members of the Society extend to his wife and family our sincere sympathy in their sore bereavement.

3. That a copy of these resolutions be sent to the family, a copy to the Biblical Recorder, and a copy preserved in the minutes of our Society.

Done by order of the Astrotecton Society, Baptist University, May 19, 1902.

ALMA SMITH,
BESSIE GRIFFIN,
SOPHIE S. LANNEAN,
Committee.

ALLEN.—This man was a member of Bethel Baptist church in Montgomery County, N. C. I have been waiting and expecting ever since the death of this brother, to see or hear that some one of his living friends had written a sketch of his noble life, but I have not seen or heard of any one doing so. I am impressed to write a few things about this brother, from the fact, that I do not think it is right to let such a man live such a life as he lived, and die such a death as he died, and no one write a word about him. I am sure that what I shall write about him will not alter his condition, but it is with the humble hope that some one or more of his many friends may be made the better by reading what I shall write about him. The first time I met him was at the church of which he was a member, I having the pleasure of spending a few days in a meeting with his pastor. I was impressed with the humility, the meekness, the sweetness, and the deep piety of Brother Allen. After this I was his pastor only for two years, and in this relation I found him to impress me more and more that he was a true Christian. I found him a Christian in his home life with his family. I found him to be correct in business life with his fellow man. I found him to be faithful, energetic, and prompt in his church life. I found him patient, submissive, and a strong resignation to the will of God in his sickness. I found him a few hours before his death strong in the Christian faith. I repeated these words to him: "The Lord is my Shepherd I shall not want, He maketh me to lie down in green pastures, He leadeth me beside the still waters. Though I walk through the valley of the shadow of death I will fear no evil." "My grace is sufficient for this," he said, "that is all right."

The brother's life and death, these two combined are the true evidence of his eternal salvation. A good citizen. A faithful husband. A providing father. A true member of the church; and a living Christian has gone to his glorious reward, to be with his three daughters, who had gone only a short time before, there to be with Jesus forever. I extend Christian sympathy to the wife and his children to whom I dedicate the words I have written. I am influenced to do this by the love I still have for my brother Allen, whom I believe and hope I shall meet in heaven.

W. A. BARRETT.

North Carolina Baptist please copy.

C. A. G. Thomas, Jr.

Little "C. A. G." passed from earth to heaven August 1st at 5.05 p. m. He would have been seven years of age on the 13th. He was a little prince in his bearing and a gentleman in his conduct. He was obedient, unselfish, lovable, self-sacrificing, attentive to others, diligent in his studies, loyal to his duties. Not a single sad memory comes from his life. All is as a bright sunbeam, radiating beauty over his pathway. We joyfully give him back to God. He was given to us of God to let us see something of the heavenly spirit. "For of such is the kingdom of heaven." We thank God for his little life and his noble character. Its impress will abide with us and do us good in our home life. We laid his little body in the ground at Cool Springs; there it will rest until the resurrection, but "dear little 'C. A. G.'" is with the Savior. We shed no tears for him, but for ourselves in our loneliness. God knows best and He always does what is best. He is a loving Father and takes our little boy to draw us closer to Himself, and to make us better citizens of heaven. This is God's will and God's way, though it brings anguish to our hearts, but through the gloom His loving face beams in infinite tenderness upon us. "C. A. G." has entered into his inheritance forever; let us all try to rejoice with him in his glorious legacy.—C. A. G. Thomas.

Temperance.

Alcohol-Food!

Alcohol is not a food for an athlete, and if not for an athlete then not for any one. It hardens the tissues of the body, and that is not desirable; besides, it hardens the liver at the same time. When the question arises between a man and alcohol the safe side—for the alcohol—is the outside. Medicinally, it may have its place, but its use is not to be commended either as a beverage or a food.—Ladies' Home Journal.

The Saloon a Peril to Character.

The family tone of every community is lower because of the presence of the saloon. It makes it easy to do wrong, and hard to do right. In 1894 the Massachusetts Legislature ordered the Bureau of Statistics of Labor to make a full investigation of the "Relation of the Liquor Traffic to Crime, Pauperism and Insanity." They collected information for twelve months, closing with August, 1895. This bureau has recently published its official report, and the facts which it contains give food for reflection to this city. The cities and towns with licensed saloons showed an average of 36.24 arrests for drunkenness to every 1,000 of the population. The no-license communities showed only 9.04 such arrests to every 1,000 of the population. Arrests for offences other than drunkenness were 22.34 to every 1,000 in the licensed cities and towns. In the no-license cities and towns there are only 10.26 to every 1,000. You will see from this that the licensed saloon gives over twice as many arrests for drunkenness as local option, and twice as many arrests for other crimes. A comparison in the cities and towns which had license and then no-license confirms these statements. Under license, the average number of arrests for drunkenness in Haverhill, per month, was 81.63; under no license, 26.50. Under license, in Lynn, 315; under no license, 117.63. In Medford, under license, 20,12; under no-license, 13.25. In Pittsfield, under license, 93.25; under no-license, 36.75. In Salem, under license, 140.50; under no-license, 29.63. Finally the Commission closes with a startling statement, that, excluding minors, the table shows that out of every hundred persons convicted of crime during the year, 96.44 per cent were addicted to the use of liquor, so that of all the criminals of Massachusetts only three and one-half per cent were total abstainers. Drinking liquor makes criminals by developing in them their evil propensities, and the saloon is the headquarters of the anarchist, the gambler, the thief, the burglar, and the murderer. When the police begin to look for such characters, the saloons are the first places to which they go. In Kansas, where the Prohibitory Law is boldly enforced by old party officers, there were, at last accounts, forty-nine county jails without an inmate. In the State of Vermont, as the result of prohibition, only thirty-five policemen were needed. The total expenses of all jails of the State for 1898, were less than $11,600, and all court expenses were not more than $120,000, including jails, sheriffs, and prosecuting attorneys. Of course rumsellers persisted in violating the law, but they were arrested and fined to the extent of $200,000 a year, which left in the treasury of Vermont a handsome balance of nearly $60,000.

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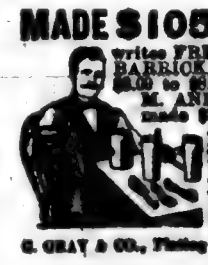

writes FRED. SLODGETT, of N. Y. J. L. BARRICK, of La., writes: I am making $8.00 to $9.00 every day (work). MISS. M. ANDERSON, of Iowa, writes: I made $2.50 to $3.50 a day. Hundreds doing likewise. No one can possibly fail to make money. $5.00 to $10.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write at once for Free. FREE.

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Lv. Raleigh,	S. A. L.	4 12 a m	7 27 p m
Ar Hamlet,	"	7 00 a m	10 25 p m
Ar. Columbia,	"	9 35 a m	1 00 a m
Lv. Columbia,	"	10 35 a m	1 02 a m
Ar. Savannah	"	2 10 p m	4 35 a m
" Jacksonville,	"	7 00 p m	9 15 a m
" Tampa,	"	6 45 a m	5 45 p m
		No. 33.	No. 41.
Lv. Raleigh,	"	4 12 a m	3 55 p m
Ar. Hamlet,	"	7 00 a m	7 30 p m
" Wilmington,	"	12 15 p m	
" Charlotte,	"	10 08 a m	10 23 p m
" Atlanta,	"	3 55 p m	7 50 a m
" Augusta, C. & W. C.		5 40 p m	
" Macon, C. of Ga.		7 20 p m	11 35 a m
" Montgomery, A. & W. P.		9 20 p m	6 25 p m
" Mobile, A. & M. L. & N.		2 55 a m	
" New Orleans, L. & N.		7 25 a m	
" Nashville, N. C. & St. L.		4 00 a m	6 55 p m
" Memphis,	"	1 15 p m	8 25 a m

NORTHWARD.		Daily. No. 32.	Daily. No. 28.
Lv. Raleigh,	S. A. L.	1 25 a m	11 05 a m
Ar. Norlina,	"	3 32 a m	1 05 p m
" Portsmouth,	"	7 15 a m	5 35 p m
		No. 34.	No. 66.
Lv. Raleigh,	S. A. L.	1 35 a m	11 35 a m
Ar. Norlina,	"	3 32 a m	1 25 p m
" Richmond,	"	6 35 a m	4 55 p m
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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

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J. W. BAILEY.....EDITOR.
JOHN S. PEARSON....BUSINESS MANAGER.
REV. J. W. COBB.....TRAVELING AGENT.

Associations--Time of Meeting.

SEPTEMBER.

Mitchell Co., Cane Creek church, five miles east of Bakersville, Tuesday, 16th.

Atlantic, held at Bayboro church, Wednesday, 17th.

Piedmont, held at High Point, Wednesday, 17th.

Caldwell Co., Bethany church, 15 miles northeast of Lenoir, Thursday, 25th.

King's Mountain, Pleasant Grove church six miles northeast of Shelby, Thursday, 25th.

Stone Mountain, Walnut Grove, Ira, N. C., Thursday, 25th.

Western North Carolina, Tusquittee church, Clay Co., Thursday, 25th.

Ashe, Bristol church, Tuesday, 30th.

OCTOBER.

Green River, Mills Spring, Polk Co., Wednesday, 1st.

Alexander, held at Taylor Spring church, Iredell Co., Thursday, 2nd.

Liberty and Ducktown, Pleasant Grove church, six miles west of Murphy, Thursday, 2nd.

Sandy Creek, held at Siler City, Thursday, 2nd.

Tar River, held at Washington, N. C., Monday, 6th.

Eastern, held at Hallsville, Duplin Co., Tuesday, 7th.

Mt. Zion, held at East Durham, Tuesday, 7th.

Brier Creek, Fall Creek church, Yadkin Co., three miles southeast of Elkin, Thursday, 9th.

Catawba River, Pleasant Hill church, Thursday, 9th.

Sandy Run, Cherokee Creek, eight miles west of Gaffneys, S. C., Thursday, 9th.

Union, held at Waxhaw, N. C., Thursday, 9th.

Central, Bay Leaf church, Wake County, Tuesday, 14th.

Cedar Creek, Cedar Creek, Cumberland Co., Wednesday, 15th.

Montgomery, Wadeville, Thursday, 16-18th.

Transylvania, held with Little River church, Thursday, 16th.

Neuse, Falling Creek church, Grantham, Tuesday, 21st.

South River, Calvary church, Johnson Co., nearest railroad Dunn, Wednesday, 22-24th.

Cape Fear and Columbus, Pleasant Plaim church, Columbus Co., Thursday, 23rd.

Pee Dee, Pleasant Grove church, Richmond Co., Thursday, 23rd.

South Fork, McAdensville church, Gaston Co., Thursday, 23rd.

West Chowan, Conaritsa, Bertie Co., Tuesday, 28th.

Little River, Dunn, Harnett Co., Thursday, 30th.

, Raleigh, Lee's Chapel, Wake Co., Thursday, 30th.

NOVEMBER.

Wilmington, Long Creek church, Wednesday, 5th.

Bladen, Galeed church, Wednesday, 5th.

Brunswick, Jenies Branch, Brunswick Co., Thursday, 6th.

Stanly, Silver Springs church, Thursday, 6th.

Robeson, Lumberton, N. C., Tuesday, 18-20th.

Baptist State Convention, Durham, December 10-14th.

If there are any errors, please report them promptly to Secretary Johnson, Raleigh, N. C.

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Maine went all Republican, of course. There is no significance in the fact.

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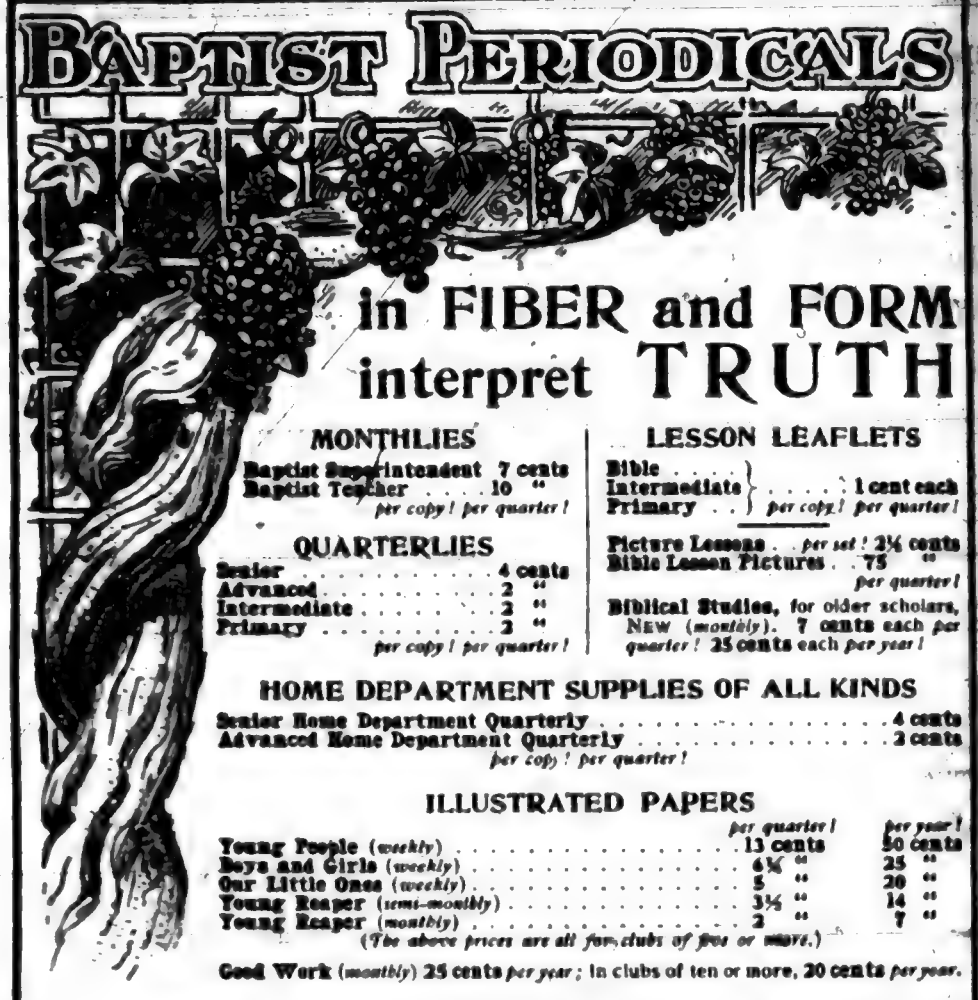

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Fall Opening Goldey College, Wilmington, Del.

We reopened last week with an increased attendance. New students are now here from several States. Two young men are coming from the State of Oregon, and we received a letter yesterday from a young man in Brandon, Manitoba, who says he will be here October 1. We are also in correspondence with a young man in Brunswick, Georgia, relative to his taking a course with us. We are specially interested in obtaining more young men as students, who have a good English education. Goldey College is so well known that we find it impossible to meet the demand for our young men graduates.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 24, 1902.

JOSIAH WILLIAM BAILEY, Editor.

VOLUME 68, NUMBER 13.

BUT ONCE.

Man can have the gift of life but once, for he waited a whole eternity to be born, and now has a whole eternity waiting to see what he will do when born.—Thomas Carlyle.

AUTUMN.

A thousand thoughts of tender vague regret
Crowd on my soul, what time I stand and gaze
On the soft-shining autumn moon; and yet
Not to me only speaks her silvery haze.
—From the Japanese of Chisato.

RIGHT!

I remember a Baptist deacon who was once asked his opinion about one of the many offshoots from the Baptist denomination, and the deacon said: "You call that religion! Well, it seems to me to have about the same relation to religion that vaccination has to small-pox; it just prevents your getting it."—From an address by Francis G. Peabody.

A MORNING PRAYER.

O LORD, OUR HEAVENLY FATHER, almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with Thy Mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ our Lord—Amen.
—Gelasian Sacramentary, year 494.

WHAT, THEN, IS A GENTLEMAN?

Apparently he is the free man, the man who is stronger than things, and believes in personality as superior to all the accessory attributes of fortune, such as rank and power, and as constituting what is essential, real, and intrinsically valuable in the individual. Tell me what you are, and I will tell you what you are worth. "God and my Right;" there is the only motto that he believes in. * * *

The gentleman, then, is the man who is master of himself, who respects himself, and makes others respect him. The essence of gentlemanliness is self-rule, the sovereignty of the soul. It means a character which possesses itself, a force which governs itself, a liberty which affirms and regulates itself, according to the type of true dignity. It is more moral than intellectual, and is particularly suited to England, which is preeminently the country of will.

But from self-respect a thousand other things are derived—such as the care of a man's person, of his language, of his manners; watchfulness over his body and over his soul; dominion over his instincts and his passions; the effort to be self-sufficient; the pride which will accept no favour; carefulness not to expose himself to any humiliation or mortification, and to maintain himself independent of any human caprice; the constant protection of his honour and self-respect. * * *

In order to lay himself open to no reproach, a gentleman will keep himself irreproachable; in order to be treated with consideration, he will always be careful to observe distances, to apportion respect, and to observe all the gradations of conventional politeness, according to rank, age, and situation.—From Amiel's Journal.

THE WAY TO THE TOP: Be thou faithful over a few things and I will make thee a ruler over many.

YOUR ARE INVITED: Now is the time of "Autumn's Sun-lit Festivals." Be sure to attend.

AN OLD NORTH CAROLINIAN TO A YOUNG ONE.

Be not deceived. I speak soberly in the fear of God, and the love of the Constitution; let not love of improvement or a thirst for glory blind that sober discretion and sound sense with which the Lord has blessed you. * * * Your error in this will injure if not destroy our beloved mother, North Carolina, and all the South country. Add not to the Constitution nor take therefrom; no incidental power can stand alone, whatever can stand alone is substantive, not incidental. Be not led astray by grand notions or magnificent opinions. Remember you belong to a meek State and just people who want nothing but to enjoy the fruits of their labor honestly and to lay out their profits in their own way. In all countries those who have sense enough to get and keep money may be safely trusted as to the manner of disbursing it.—Nathaniel Macon to Bartlett Yancey, 1818.

"THE CASE AGAINST CHILD LABOR" AND ITS APOLOGIST.

In an editorial boiling over with that sneering contempt to which the successful self-made-half-made are so prone, the Manufacturer's Record for August 28 takes up the report of Mr. Murphy on Child Labor in the South and the comments of the Southern papers thereon.

We esteem the Record as a strong industrial weekly, and we admire heartily Mr. Edmunds, its editor. But either he has come down from the lofty plane of his wont or some unworthy fellow has sneaked into his confidence.

We expect the Record to be level-headed, matter-of-fact, straightforward. It is not a sentimental journal by any means. But one expects of so strong and influential a paper and so true a gentleman as Mr. Edmunds more reverence than his editorial on "The Case Against Child Labor" shows. One may be practical and reverent; and he can be unsentimental without being callous. Such a man we regard the editor of the Manufacturer's Record. And, therefore, we can hardly believe that he wrote the editorial under review; that it is he that speaks of the great woman-poet as "Miss Lizzie Barrett"; that it is he that dubs the papers that are earnestly contending against Child Labor as "day-before yesterday journals"; that it is he that alleges that they are in need of his particular guardianship and that they are getting their editorials from Northern papers.

The Manufacturer's Record is a first-rate paper; but it is not the whole field. Its editor has brains, but not all. His paper has succeeded, and deserves success; but swell-head will ruin it just as quickly as it will ruin any thing else. It has no right to deal in contempt, no right to patronize, no right to look down upon other Southern papers. They may not make so much money; but they are quite as much to be respected. It is no such great matter that they differ with the Manufacturer's Record.

Now for the main question:

1. The Record contends that the upstir about child labor in the South is mere sentiment; that conditions in the South do not justify it.

2. It also contends that a law preventing child labor should not be enacted, holding that mill-owners will adjust the matter.

I. We are somewhat closer to the mill in the cotton-patch than the Record (of Baltimore) is. We say of our own knowledge that, in North Carolina where the mill owners (so philanthropic in the Record's estimation) pledged our State that they would abandon the employing of children, children of tender years are still employed. There may not be 8,000, as there were when the pledge was made; but there are some—there are so many that the Commissioner of Labor freely declares that the pledge of the mill men amounts to little. And we say that it is a shame and a crime to work children in mills; it is bad enough to work them out-of-doors; and, whether there are ten thousand or one, the State's power should be invoked to save even one. The soul of a child is more than the cotton mill, more than all of them.

II. A law should be passed. Why? Because nothing else will avail. There are good mill-owners. But there are bad ones, and in this matter competition will compel the good ones to come to the level of the bad. There are men in North Carolina running mills (this is the testimony of the Commissioner of Labor) who have broken a solemn pledge with their fellow mill-men and with their State, and have employed children. Those men cannot be trusted. They have no honor; they have no humanity. The strong arm of the Law must save the children of their weaker fellows from their claws.

That's all.

The Record talks of hysterics, flights of language and the like. It is time people had hysterics. It is time men were speaking in strident tones, it is time that ordinary language were exhausted, when a great paper comes forth and contemptuously pooh-poohs the earnest efforts of men and women in behalf of little children.

THERE ARE TEN THOUSAND CHILDREN UNDER TWELVE YEARS OF AGE IN SOUTHERN FACTORIES.

This is our argument.

It is an indictment of the South; it indicts our chivalry, it indicts our religion, it indicts our civilization itself.

The Manufacturer's Record cannot deny the fact. Nor can it sustain its argument that the mill-owners will abandon child labor. It should be forever ashamed that it spoke of so grave a matter with indifferent contempt. It should be ashamed that, indifferent itself, it endeavored to heap contempt upon those who took arms against it.

It may say that Mrs. Browning's poem is out of date and belongs to another country. A child robbed of its play time, a child bound to the deadly life of the mill, is a child wronged, a child in despair, a child crying, whether in England or the United States or China, whether in the Dark Ages or in the Twentieth Century, save that it is all the worse if it is in the Twentieth Century and in free America, and such a paper as the Manufacturer's Record will not hear its cry.

We will print again the lines from "Miss Lizzie Barrett." Let the editor of the Record read them again. In a better hour he will neither pooh-pooh the fact that ten thousand little children are being worked like slaves in Southern mills nor will speak contemptuously of their cry, as voiced so well by Mrs. Browning:

Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And THAT cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the West;
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free!

INSPIRATION OF THE BIBLE.

The Settled Faith of the Church From the First--Modern Criticism's Theories.

BY REV. A. M. CROXTON, TH. D.

IN TWO PARTS; PART I.

The inspiration of the Bible is a subject which has been thrown into no little confusion by recent discussions. It is the fundamentum of orthodox or erratic theories in the realm of theology as well as of morals. Have we an infallible guide to which final appeal may be had, the answer of which may be taken as the ipse dixit of Jehovah himself? It is fashionable in some quarters to ridicule the idea of believing in the doctrine of the inerrancy of the Bible as a modern theory of Bible inspiration, devised by Protestants for the purpose of meeting the Roman Catholic church with its infallible Pope. Papal infallibility is of recent invention, while belief in the inerrancy of the Bible is not the invention nor property of any sect or separate class of Christians. It is the settled faith and assured persuasion of God's people from the planting of Christ's church until the present day.

Thomas Aquinas, who lived in the thirteenth century, was the first writer to announce formally the doctrine of papal infallibility and the vatican council declared papal infallibility in 1870, with one-third of the votes cast in the council against the doctrine.

THE DOCTRINE OF THE FAITHFUL.

Christendom has always reposed entire trust in every word of the Scriptures, and looked upon the Bible as an oracular book in such a sense as that whatever the Bible says, is the infallible, unalterable, eternal word of God. Christian literature of every age bears testimony to this fact. Some writers attempt to prove that, until recent times of accurate, technical and scientific statements of systematic theology, the early and mediaeval Christians held very vague and indefinite views on the subject of Biblical inspiration.

It is true that, for the first few centuries, a scientific and technical expression had not been given to their views, for the simple reason that the necessity for systematic statements of Christian doctrines had not been imposed by the rise of heresies, which questioned their belief in the surety and trustworthiness of the Bible, not as containing but as being the word of God. The Christian experience and faith are the same in every period, but the ability to give an accurate and formal statement to that belief arises from the peculiar demands for such formal expressions, and the intensity with which the mind is directed towards the investigation of the doctrines in the peculiar emergency. The stream of Christian thought may be traced back to its original source.

THE TESTIMONY OF THE FATHERS.

This doctrine of inspiration did not come in tentatively and by degrees, but it was held to be just as pervasive and determinative at the first as it is held the boasted twentieth century of "advanced thinking." Polycarp, the pupil of John, considered the Scriptures the voice of God, and pronounces him a child of satan, whosoever perverts these oracles of the Lord (Ep. ad. Phil. 7). Irenaeus, the pupil of Polycarp, declares that the Scriptures are perfect, seeing that they are spoken by God's word and His Spirit. Origen held that the Holy Spirit was coworker with the sacred writers, and that lapse of memory, error or falsehood, was impossible to them. "The sacred volume breathes the fullness of the Spirit and there is nothing either in the law or in the Gospel, or in the apostle which did not descend from the fulness of the Divine Majesty." Augustine holds that final appeal should be made to the canonical Scriptures, and declares that he most "firmly believes that no one of their authors has erred in anything in writing." (Ep. ad. Hier. 82). The later Fathers held the same doctrine. The testimony of each succeeding age to the present century might be produced to the same effect. Belief in the divine authority of the Holy Scriptures underlies every creedal statement of Christendom.

MODERN CRITICISM.

When we come to face the subject of Biblical criticism, we are forced to part company with the "advanced thinkers." The subject is divided into two parts: Conservative and destructive criticism. The destructive critics split in turn into two schools, both schools, however, holding to a lower conception of the inspiration and authority of the Bible.

The first of the destructive theories may be termed the rationalistic. This school attempts to discriminate between the inspired and the uninspired elements contained in the Scriptures. This view had its forerunners in the early Humanitarians. Its peculiar mode of thought was introduced by the Socinians, and was adopted by the Syncretists of Germany and the Jesuits of Romanism. Among its present-day defenders are found such men as Dr. Briggs and others, who hold "that only the mysteries of the faith are inspired," i. e., things undiscoverable by unaided reason, that the Bible is inspired only in matters of faith and practice, and that the Bible is inspired only in its thoughts and concepts, not in its words.

The second theory of inspiration is that of the mystical view. They set up the Christian consciousness, spiritual insight as superior to any external revelation. Every Christian has something within himself to which the contents of the Bible are to be subjected. The decisions of this Christian-inner-consciousness are uttered ex cathedra upon all external revelations. This view of inspiration had its earlier forerunners in the Mediaeval Mystics. Its most celebrated defender of the last century was found in the great, and in many respects renowned, Schleiermacher, and through the intellectual giant it has made inroads into every corner of the Protestant world. But neither of these down-grade movements and tendencies of thought has been able to supplant belief in the plenary inspiration of the Bible as the absolute authority of the objective revelation of God in His Divine Word.

The House that God is Building.

The tabernacle which God is building in each of our lives is just as heavenly a structure as the other and far more important, and is meant to be, as it is, the dwelling place of God. It, too, has its model in the mount; and we may see by the eye of faith the model of our life—the pattern, the plan of all the graces which we exemplify, and the life which is to be built up, worked out and established. All the materials for our spiritual building are there now, already provided, and the whole design fully wrought out in the purpose of God and the provisions of His grace. But we have to take these resources and materials moment by moment, step by step, and transfer them into our lives. We have not to make the graces ourselves, but take them, wear them, live them and exhibit them.—Simpson.

Body and Soul.

If you think of the material side of man's existence, he is more wonderful in his strength, as in his beauty, than anything else God has made. And yet what is this frame of mine? It is the carbon upon which the light of God is to play and have its work. As is the carbon to the electric light, so is the body of man to the spirit of man. Only that, nothing more! It is the basis of life, that upon which the rest maintains itself for the time being and only for the time being.

This body of mine, surpassing in its wonder all human understanding, is for today, not tomorrow. In God's great tomorrow I must have a body of another form—no longer the earthly and material, but the heavenly and the spiritual. This is the tabernacle for the spirit in the day of its probation. More marvellous in its mechanism than sun, stars, tree, or plant, or any other form of matter; and yet being but the lowest stratum in the complex life of man. —Rev. G. Campbell Morgan.

Ephesians 3:20.

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia, God said, "I will show thee the land." At Bethel, "This is the land." In Canaan, "I will give thee all the land, and children innumerable as the grains of sand." It is thus that God allures us to saintliness. Not giving us anything till we have dared to act—that He may test us. Not giving everything first—that He may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw His last star?—F. B. Meyer.

The Wilmington Plan.

Dear Brother:—I enclose a resolution which speaks for itself:

Our Committee thinks that if each church will take this matter up, there will be no trouble about raising the money to do the work.

"In union there is strength." I know that most of our people are poor, but none so poor but that they can do something.

We should attend our Union meetings and our Associations, and be more general attendants at our regular church meetings. We should take our church papers, the Recorder, the Baptist, and Charity and Children. Take at least one, if not all of these papers.

If a man will only read, he has an advantage over our grandfather Adam and his children of about six thousand years, and as the Reverend Jasper would say "the world do move" and we should keep up with the procession; we can and we should do it.

Come to the Association at Long Creek with your money, and pledges to do this work.

Respectfully,

D. L. GORE,
Chairman Ex. Com.

Wilmington, N. C., Sep. 6, 1902.

AN OUTLINE OF THE PLANS OF THE EXECUTIVE COMMITTEE TO INAUGURATE AND PROSECUTE THE MISSION WORK OF THE WILMINGTON ASSOCIATION.

(1). That we will, in so far as we can, supply the destitution within our own bounds, in harmony and cooperation with the Board of Missions and Sunday-schools of the Baptist State Convention as set forth by article 9 of our Constitution.

(2) That the mission work thus inaugurated, we will call the Associational Mission Work of the Wilmington Association, in order to distinguish it from the general mission work of our State Convention, known as State Missions. Thereby saving confusion in our work, especially in collecting and disbursing, by our churches, of mission funds.

(3.) That we will ask our churches at the Association to make pledges to the support of this work.

(4) That we will ask the churches thus pledging to redeem the same by taking their collections at regular intervals during the year, and forward the same to our Treasurer, Bro. R. S. Atkinson, Sloop Point, N. C.

(5) That in starting this work, we will undertake the first year to sustain the work among the churches in Onslow County, viz: Jacksonville, Tar Landing, Catharines Lake, Richlands, and Maple Hill, including what the missionary can raise on the field, to the amount of $600. Also, that we will put a colporter in the field to work at large in the Association, at a salary, including what he can make by the sale of books, and other literature, of $40.00 per month.

(6) That if at the Association, our churches do not pledge enough to support the work thus outlined, we will ask our Board of State Missions at Raleigh, to supplement the same with a sufficient amount to do this work.

(7) That we will make an annual report in full of our work, including collections and disbursements of funds, and the amount of work done by the missionary and colporter on the field to the Association, as is also required by article 9 of our Constitution, that the same may enter into the general statistics of the denomination.

The above outline of the plan of our work was unanimously indorsed by the Union meeting of the Wilmington Association in session in the Baptist church at Willard, N. C., August 30, 1902.

Old Sandy Run, Bertie County.

This old historic church has just enjoyed a great meeting. The meeting began a month before the baptism, though only seven days of regular protracted service preceded the baptism. Dry weather was ruining the crops. Utter failure of crops was staring the farmers in the face. So on Monday following the fourth Sunday in July we had a prayer service for rain. This service was one of the best services I have ever attended. Some rain fell before night. Tuesday and Wednesday again the brethren and sisters met until it ended in a service of thanksgiving for blessed showers. Then they began a service of prayer for spiritual blessings—for a meeting that might be mighty for the salvation of sinners and the building up of Christians. These meetings for prayer were entered into heartily.

On Monday, August 18th, the protracted series of preaching services began with Rev. T. T. Speight doing the preaching. It is needless for me to speak of the ability and zeal with which he did it. He preached to packed houses and held the interest But on Saturday he had to leave us. On Sunday I baptized thirty-one people ranging from thirteen or fourteen years of age to forty or more years old. One brother with much snow on his head was restored to fellowship as were several others of younger years.

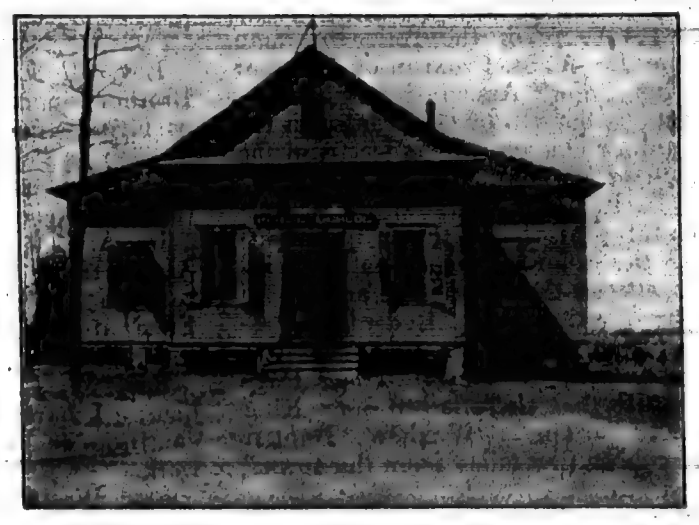
At the waterside a man and his wife made up their minds and borrowed clothes and were baptized. After going into the water and baptizing a number I was called out to receive other candidates for baptism. Then at the church I preached to a crowd that filled the church to overflowing. Many said it is the best meeting they have had at this church for years. It was certainly a memorable meeting.

Old Sandy Run is the oldest church in the West Chowan Association, or certainly the second oldest. It has sent out several swarms but it still stands with life and vigor, doing a great work.

J. O. ALDERMAN.

August 27, 1902.

BETTER SCHOOL HOUSES IN GEORGIA.



The pictures above are of school houses at Sandy Springs and Mt. Paran, in Georgia, before and after improvement. We print them by courtesy of the Atlantic Educational Journal. Every schoolhouse in North Carolina ought to be similarly improved.

The Proper Equipment of School Rooms.

BY CHARLES J. PARKER.

No III.

In addition to these maps every school should have a blackboard outline map. These are cheap and are always serviceable. The progressive teacher with such a map of the United States or of North America, whichever may be preferred, with boundaries of States and countries painted white on blackboard cloth, mounted on rollers, can use colored crayons, and from day to day illustrate the development of the countries and States, can trace the movements of armies during a war, and make subjects in geography or history intensely vivid and interesting. It will require a very small amount of energy and ingenuity. Quite a number of these have been introduced in different schools of the State.

A good school chart is also a valuable addition to school equipment. A great deal of prejudice has been created against them by the prices and methods of professional chart agents who have sold them at three to four times their real worth. The best can be bought at prices ranging from about five dollars up to ten or fifteen dollars each. Of course there are some cheaper than the above named prices, but, as a rule, they are not up-to-date.

Every school should have an unabridged dictionary. These are well worth the small amount of money invested. Every school should have a clock—a good standard time keeper, and it should be placed in view of the pupils. Teachers should be as prompt to change classes and to give recesses and close school as they are to open. Thorough system should be taught and practiced and the pupils should know when the time is approaching for change of classes, for recesses, etc.

Outside the school should be a large bell that can be heard throughout the neighborhood. This should be rung thirty minutes before the opening hour, at beginning and closing of recesses and at the close of school. No pupil should have an excuse to get out of hearing of the bell and be tardy either at the morning opening or at recess. At the close of school it should be rung that parents may know when to expect their children home. The bell is a constant reminder to the neighborhood that they have such an institution in their midst in which they are interested. Besides, all children are naturally fascinated by the sound of gongs, bells and whistles. It is the experience of teachers that pupils will make a much greater effort to be in place by the time the bell rings than they would if there were no bell. A good bell can be bought for a few dollars, and of course it will last for a number of years. Besides, every teacher should have a call bell on his or her desk.

Some States require by law that a flag fly every public school during each day of the session. This is a very happy thought as it inculcates a spirit of patriotism. Nearly all pupils will be taught to reverence the flag and, incidentally our State and National Government. A flag of good quality costs very little and will last a long time.

Another thing not to be forgotten is a door mat and pupils should learn to clean their feet carefully before going to their seats.

A waste paper basket or a box should be provided and pupils should be required to put their waste paper in this basket at a proper time and not scatter it over the floor. Very neat baskets in willow or wire can be had for a small sum.

Of course it is unnecessary to mention brooms, dusters and such other necessary articles that no teacher should think of trying to get along without.

In addition to the above named necessities a number of other articles can be had at small cost, such as numeral frames, cube root blocks, geometrical surfaces and solids, etc., etc.

It has been my object to mention what I consider the essentials for the equipment of a rural school. All of the above-named articles can be bought from almost any dealer in school supplies. If he does not have them in stock he can order them for the school. Aside from the desks it will require a very small sum to fit up the school with the entire list of articles named. All of them except crayons and erasers might be termed permanent improvements as they will last for a long number of years if properly cared for. The sum invested is not to be considered in comparison with the increased facilities for good work and the greater results that can be accomplished in the same length of time, the pride pupils and teachers will naturally take in their school if well equipped and the general effect upon the community in fostering a sentiment in favor of education.

Of course nearly all of our city schools have the articles named above and much in addition. After a school has been comfortably equipped with the necessary apparatus, small sums can be expended from time to time in other needed apparatus for the school room decorations, etc. A beautiful line of pictures can be bought at a very small cost and it is certainly worth the investment to ornament the school room in addition to the educational value of these pictures, but it is not my purpose to discuss this feature of the work. This will probably be done by others who are specially interested in the subject.

A story is told of a young laborer who, on his way to his day's work, called at the registrar's office to register his father's death. When the official asked the date of the event, the son replied:

"He ain't dead yet, but he'll be dead before night, so I thought it would save me another journey if you would put it down now."

"Oh, but that won't do at all," said the registrar. "Perhaps your father will live till to-morrow."

"Well, I don't know, sir; the doctor says as he won't; and he knows what he has given him."

September.

Birds that were gray in the green are black in the yellow.
Here where the green remains, rocks one little fellow.

Quaker in gray, do you know that the green is going?
More than that—do you know that the yellow is showing?

Singer of songs, do you know that your youth is flying?
That age will soon at the lock of your life be prying?

Lover of life, do you know that the brown is going?
More than that—do you know that the gray is showing?

—S. Francis Harrison.

Consolidating Rural Schools.

The new mandate that has gone forth is to the effect that neighboring districts must consolidate in order to build a good central school building, with several rooms and several teachers, and a consequent opportunity for grading the scholars. It is further decreed that the children must be brought to this central school on a co-operative plan, in suitable conveyances for protection from cold and wet and fatigue. Further, it is in the air that the new consolidated country school must adapt its methods of instruction to the real condition of life. It must be a social and intellectual center for grown-up people as well as for the children of the region. It must have an ample piece of ground, and this must be kept in the most perfect order, as one of the primary interests and duties of the school. Nature-study must enter largely into school life and work, and a positive taste for rural pursuits and for the elements of the eternal sciences must be inculcated. The school grounds must furnish object lessons in the planting and maintenance of trees and flowers, and, in so far as possible, may well be utilized to teach practical gardening. A certain amount of manual training for both girls and boys should enter into the work of the school, and every neighborhood should strive to surpass all others in its zeal to secure good teachers by offering proper inducements.—From "The Progress of the World," in the American Monthly Review of Reviews for September.

Cost of the Coal Strike.

Approximate loss $100,000,000; length of strike, 19 weeks; number of miners involved, 147,000; miners' average weekly wages, $7; average weekly output of miners, 1,250,000 tons.

Normal price of anthracite, $4.10 per ton; normal cost of production, $1.50 per ton.

Had mines been operated 21,500,000 tons would have been mined in the period covered by the strike.

Market value of this coal would have been $93,625,000.

Total weekly wages of strikers, approximately, $1,029,000. They would have earned in 17 weeks $17,493,000.

Total cost of producing coal ready for market would have been $31,875,000.

Operators' profit would have been $63,750,000.

Operators have spent $1,000,000 in policing and protecting properties.

Loss to mining property during idleness, $6,000,000.

State of Pennsylvania has spent $300,000 to keep troops in field.

Cheerfulness is just as natural to the heart of a man in strong health as color to his cheek; and wherever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life.—John Ruskin.

News Notes.

....Now for the greatest forward movement in the Recorders' history! Ten thousand subscribers.

....Rev. J. A. Stradley has resigned the care of the Rolesville church, and the church has called Rev. W. R. Cullom.

....Our best bow across the way to the Christian Advocate and the Progressive Farmer. We admire their new form quite sincerely.

....Rev. R. E. Peele has resigned the pastorate of one of his churches in South Carolina. Time for him to come home any way, isn't it?

....Rev. Judson L. Vipperman has severed his connection with the Christian Soldier on account of the amount of work his pastorate requires.

....I simply announced the offer and received ten new subscribers, writes Rev. M. A. Adams. Would that one hundred pastors would do likewise.

....We are glad to say that the news from Mr. E. K. Proctor, Jr., on Tuesday was more encouraging. We earnestly hope that his life will be spared.

....You will find the North Carolina Hero Story powerfully interesting to "grown ups." It is a fine piece of work. Don't let the young people miss it.

....Rev. P. H. Mell has become president of Clemson (A. & M.) College, S. C. His father was long time president of the Southern Baptist Convention.

....Rev. A. T. King, recently of Virginia, supplied the pulpit of the Raleigh First church Sunday. He is a North Carolina man, and we hope he will now remain in the State. He is now visiting his father in Wilmington.

....We regret to hear of the death in the Hospital at Baltimore of Rev. Haywood Morris, a minister of the Stanly Association, who resided at Albemarle. An appropriate sketch will be printed later. Our sympathy to the bereaved.

....The Baptist Sentinel, the organ of the colored Baptists, now prints eight full pages, cut and pasted. It is a first-rate paper; Bro. Williams, its manager is a worthy representative of his race, and deserves enthusiastic support.

....Rev. R. H. Gilbert writes from Statesville: "We are all very loath to give up Brother Reaves. He has certainly done good work here. If possible I shall miss him more than his flock. He is in every respect one of the most noble Christian men I ever knew."

....The Missionary Helper of Georgia, Mrs. Kerr's paper, will hereafter be printed at Asheville by Messrs. Owen & Dudley. It is the organ of Gospel Missions. North Carolina is favorable soil for religious papers of the Baptist persuasion. It supports none well, but it keeps many alive.

We heard Pastor Barrett of West Durham Sunday night in the Raleigh Fayetteville Street church. He is holding a meeting there. We have not in a long time heard a more impressive sermon. By constant application and genuine consecration this young man has come to be a strong minister of Christ. There is much before him.

....We regret that Dr. Eugene Daniel, for twelve years pastor of the Presbyterian church here, will shortly leave, having accepted the pastorate of a church in the Greenbrier Valley of West Virginia. As minister and man he has commanded the sincere regard of all classes here, and his departure will be a decided loss to our entire city and State.

....Rev. J. A. Beam of Bethel Hill, writes: "We are fighting the liquor traffic in our county and hope we are accomplishing much. Bro. Fontaine, that old soldier of the cross who has fought and gained many a battle for temperance in Virginia and North Carolina, is aiding and abetting the cause with all his might. Pray for our success."

....Rev. J. S. Farmer has resigned his work at Rocky Mount (North) in which he has done so well; and will take the field for the Biblical Recorder, beginning October 1. He will attend the Tar River, the Union, the Cedar Creek, the Neuse, the South River, the Raleigh and perhaps other Associations. We bespeak for him that courtesy and consideration so uniformly given to the Recorder by the brotherhood. On his part he will render all the help that he can.

....We print the following note from Dr. A. M. Croxton of Monroe: "The Union Association will convene on the 9th of October, with the Waxhaw church, two miles from the town of Waxhaw. We most cordially invite and shall expect the attendance of the brethren, representing the different denominational interests of the State. I answer to your question in the Recorder of recent date: 'Whether there are two churches in Waxhaw?' I beg leave to state that there is but one—King Street. The 'Waxhaw Baptist church' is two miles from the town."

....We have an official notice from A. C. Ervin, moderator, and C. D. Weaver, clerk, as follows: "A presbytery composed of Revs. A. C. Ervin, J. S. Gwaltney, W. F. Watson, by invitation of the church, convened with Webbs Chapel church, August 14th, and after a most satisfactory examination proceeded to set apart to the full work of the ministry Rev. J. D. Woodward, pastor of the church, in the following order: Ordaining prayer, Rev. J. S. Gwaltney; charge and presentation of Bible, Rev. A. C. Ervin; welcome extended by the presbytery; benediction by the candidate."

....Capt. W. F. Norton, Jr., has done a very handsome thing in erecting a monument to the memory of Dr. John A. Broadus. According to reports it is a shaft of granite, eleven feet high, twined with ivy, and has a bronze medallion of Dr. Broadus. There is also a bronze tablet with suitable inscriptions concerning the career of the great preacher and teacher. The unveiling will take place October 8th and the exercises, according to the program on the card of invitation, include a prayer by President E. Y. Mullins, the unveiling by Master John A. Broadus Robertson, and an address by Prof. W. H. Whitsitt. Capt. Norton is the son of the late W. F. Norton who did so much for the Seminary and all our Baptist causes, and is himself a great admirer of Dr. Broadus.—Argus.

....Rev. W. M. Vines, pastor of the First Baptist Church, Asheville, N. C., and Rev. George W. Quick, D. D., of the Highland Church, Springfield, found their exchange of pulpits during August very agreeable, and the plan seemed to work well in both places. The Highland Church received Mr. Vines most cordially, and co-operated with him enthusiastically. Many of the regular church people were out of the city, but the congregations were very large. No vacation preacher ever met with more popular favor in Springfield. Mr. Vines is an exceptionally well furnished young man. His studious habits and broad reading are seen in his clearly thought-out, superbly illustrated and eloquently delivered sermons. He is suffused with Bible truth, and speaks with a conviction that occasions a corresponding confidence in the minds of his hearers. Mr. Vines was charmed with the cordiality of Springfield, and the people hope that they may see and hear him again.—Watchman, Boston.

LET EACH ONE ANSWER.

What the Brethren are Doing--An Appeal From Chairman Jones.

During the last two or three weeks the Central Committee have written letters to a number of brethren in each of the Associations of the State asking them to use their best efforts to have the claims of the Educational Movement presented. Many answers have been received from these letters. They show a deep interest in this great work. We make short extracts from some of them—

Rev. B. K. Mason, Williamston: Brother Simmons' death will hinder us largely in our plans. However, as soon as I can get to it, I shall do the best I can towards the Educational Movement.

Dr. A. C. Barron, Charlotte: Our Associational Committee is allotting to each church its portion of the Fund, and we will proceed to raising these amounts. We will do our best.

Rev. W. C. Barrett, West Durham: I have been doing, and will continue to do, all I can for the work.

Rev. W. H. Reddish, Morganton: I believe the $500 pledged by my church will be raised. I am willing to do all I can to help the Committee.

Rev. A. I. Justice, Fruitland: We have our plans and will work them to the best advantage. Hope the $50,000 will all be raised.

Rev. R. I. Hedgpeth, Autryville: May the Lord bless those who labor in this movement.

Rev. B. W. N. Simms, Waynesville: I give you the assurance of my deep appreciation of your work, and a willingness to do anything I can to forward it.

Rev. J. A. Campbell, Buie's Creek: The Lord save our University. Let me know when and how you can use me at any time.

Bro. H. B. Parker, Jr., Goldsboro: The crops are good generally in the State, and I hope the pledges will be met promptly.

Bro. R. B. White, Franklinton: Perhaps if I had known coming events I would have been less promising, but just the same we are going to have it somehow or other.

Rev. R. L. Patton, High Point: I do hope some plan will be put on foot to reach every church and live member.

Rev. T. S. Crutchfield, Tarboro: My heart is in the work to do all I can, and I hope we may be able to meet the demands of the situation.

Rev. Geo. J. Dowell, Caroleen: I will use every favorable opportunity to bring this object before the brethren and the churches.

Mr. E. F. Eddins, Palmerville: We will do our best to get the balance of our pledge.

Rev. D. C. Britt, Rockingham: I am in full sympathy with the movement, and am aware that if the amount pledged at Winston is raised the forces must rally speedily and press the matter earnestly.

Dr. F. C. McConnell, Atlanta, Ga.: I do hope that all the pledges made at Winston-Salem will be paid and your educational affairs greatly set forward.

Rev. W. B. Morton, Dunn: I will gladly do anything in my power to get the education matter before the churches and upon the hearts of the people. Count on me for all I have pledged and all I can do through others.

We can only hope to write to a few brethren in each Association. That is quite a task. There are about sixty Associations in the State. But may we not ask every Baptist who reads these lines to prayerfully consider what his or her duty is in this great crisis? We hope no one will neglect to answer the question thoughtfully and prayerfully.

On a high tide of faith and enthusiasm at the Convention in Winston, we resolved to raise $50,000 as a thank offering for education. Nearly $40,000 were pledged on the spot on the debt of the Baptist Female University. Some brethren have doubted whether we should have made these pledges. Upon that point we have no doubt at all. The Convention, in our opinion, should have done what it did do.

The establishment of the school for higher education of the daughters of the denomination under the fostering care of the Convention, had been neglected or delayed for nearly two generations. What we had lost as a people has been demonstrated by the unprecedented success of the University, showing the demand which existed and had existed all along for the school.

We were at the beginning of a new century. God had been wonderful and gracious to us as a people in the one which had just closed. If it had been a "Baptist century" anywhere in the world it had been so in North Carolina.

The future was radiant with hope and promise. The situation was imperative so far as the debt of the University was concerned.

What greater considerations could move a thankful people? Surely they were enough. Yes, the Convention did right to launch the Movement. It should not have done less. The Baptists of North Carolina have had their duty properly assigned. The question now for each one is what part he or she will take. Is there anyone in our ranks upon which this Movement has no claim? Let each one answer.

The next two and a half months mean much to us as a people.

W. N. JONES,
For Central Committee.

Raleigh Association--Change of Meeting Time.

To the Churches of the Raleigh Association:

Finding that the State Fair will be in progress at the time appointed for the next session of our Association, your Executive Committee have thought it best to change the time for our meeting to Thursday, November 6, and the Association will therefore meet with Lee's Chapel church in Nash County on that date. This church is not convenient to any railroad, but it is in an important section of the Association, and we hope for a full representation from all our churches and many visiting brethren.

J. M. BROUGHTON,
Moderator.

Announcement.

The Southern Baptist Theological Seminary will begin its next session at 10 a. m. Wednesday, October 1. The first meal will be served in New York Hall at supper Tuesday, September 30th.

Students should arrive if possible not later than Tuesday night; if not then, as early thereafter as possible. Each student should bring license or ordination paper, or a letter from the church of which he is a member, endorsing him as a student for the ministry.

For information as to reduced railroad rates, address B. P. Smith, room 10 New York Hall, Louisville, Ky.

E. Y. MULLINS,
President.

The Piedmont; A Great Meeting.

The Piedmont Association met at High Point Wednesday evening, the 17th. Introductory sermon was preached by Bro. W. C. Newton, the Greensboro bishop. I did not reach the Association in time to hear the sermon, but many good things were said about it by those who were fortunate enough to attend.

This is the first Association I have attended in which every church was represented, and there are eighteen churches. Thursday State Missions and the Orphanage were discussed and the Association went forward in its pledges to both these objects.

The climax was reached Thursday night, when Foreign Missions came up for discussion. Bro. W. C. Newton told the Association that for years he had had impressions that he should go to the foreign field. He asked the Lord to give him further evidence of his call by impressing Mrs. Newton that it was her duty to go, and this prayer was answered.

He made application to the Board for appointment as a missionary to China. The Board expressed their willingness to appoint him at once, but as they are considerably in debt they didn't see their way clear to send out any missionaries at present. While he longed to go and be about the work to which he had been called, he appreciated the condition of the Board, and felt sure they acted wisely under the circumstances. He said he had been praying that some way might open up whereby he could be sent at once. The death-like silence and the tear-stained faces showed the deep impression Bro. Newton's words made upon the hearts of the people. Bro. Patton then took the floor and spoke as only R. L. Patton can, on this his favorite theme. I have heard many speeches on Foreign Missions, but I never heard such a speech as that made by Bro. Patton. It was cyclonic in its power and carried real, deep conviction to the hearts of all who heard. Bro. Patton said, "God has called this man and his wife, they are ready to go, the Board is ready to send them, and the heathen are ready to receive them. What then is the obstacle in the way! The little amount necessary for their support is not in hand." He suggested that there and then we pledge an amount sufficient for the support of Bro. Newton and his wife, that the Board may send them out at once. Bro. Newton stated, through a friend, that he did not wish the pledges made for his support as he thought our interest should not center in a man, but in the great object of Foreign Missions. It was suggested that the Association be asked to pledge enough to support a missionary and his wife, without naming the missionaries.

The pledges were taken with this understanding. Greensboro, Bro. Newton's church, led off with five hundred dollars. High Point followed with two hundred and fifty. Reidsville is planning to enlarge their church and only felt warranted in pledging fifty, but said they would endeavor to make it a hundred. All who know that church and its vigorous young pastor have no fears about their raising the hundred. The other churches are very weak. Many of them are mission points, but the pledges they made were very liberal. Indeed, I expect some of their pledges were greater, measured by the ability of the churches, than some of the larger pledges made by the stronger churches.

That was the greatest hour in the life of the Piedmont Association. Indeed, some who were present said this was a meeting of more spiritual power than the memorable Saturday night session of the Winston Convention. There is no danger that these pledges will not be redeemed. The Piedmont is one of the younger Associations, and prides herself on the fact that she has never made a pledge which has not been redeemed.

When strong young men, such as Bro. Newton, leave our prominent pulpits to go to the foreign field, the result must certainly be an awakening of deeper interest on the subject of Foreign Missions.

L. J.

The Weariness of Dr. Thomas.

I am not surprised that Dr. Thomas is tired, and is unwilling to have "a prolonged controversy with Dr. Forrester." Under the circumstances environing his task, as they have unfolded before him, his feeling is entirely natural. It will, however, all the same, be remembered that he sought the controversy. He was neither a trustee nor a professor of Furman University, nor was he appointed by either the Board of Trustees or the Faculty to rush to the defense of the Faculty. His entire performance has been self-imposed and gratuitous.

I made no "charge" or "insinuation,' as I showed clearly in my previous reply to Dr. Thomas; and he knows that I did not. What I really did was to publish Dr. Montague's chief reason, his effective reason, for resigning. That reason was a certain religious condition in the Faculty, as Dr. Montague saw it, and was moved by it. For the correctness of this main contention, that Dr. Montague was moved, in part, by a certain religious condition in the Faculty, I have his autograph endorsement, and Dr. Thomas knows that I have it. In the publication of that reason, I used my own language, of course, for I was writing as an independent and informed correspondent, without the knowledge of Dr. Montague that I was writing, and struck off the situation, as he had represented it to me, by the phrase "infidel recluses." As to the correctness of my description of the situation as he represented it to me, Dr. Montague has published, in the Greenville News, September 19th, that the phrase was "amply justified" by the information given me.

It is not surprising, then, that Dr. Thomas is tired and has enough. He would, otherwise, be a curious mortal.

It is manifest that Dr. Montague, and not I, is the person for Dr. Thomas to have challenged to the proof that there was such a condition in the Furman Faculty as that described in my report of Dr. Montague's reason for resigning. Dr. Thomas knows that as well as any of us know it; but to have challenged Dr. Montague would not have met the requirement of his grudge against me and design upon me.

E. J. FORRESTER.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Sold by Druggists, 75c.
Hall's Family Pills are the best.

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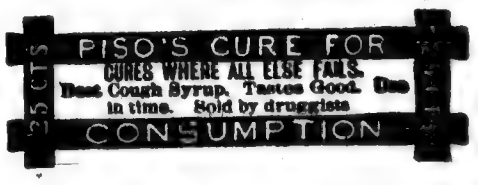

SOUTHERN DENTAL COLLEGE, Atlanta, Ga.

If you are interested in obtaining a dental education write for free catalogue of full instruction. Address Dr. J. H. Foster, Dean, Kimball House, Atlanta, Ga.

Chowan Baptist Female Institute.

The fifty-fifth annual session of Chowan Baptist Female Institute will open on September 10, 1902. Its record for fifty-four years and the efficiency and work of its graduates are its best recommendations.

Necessary expenses for scholastic year for Literary Tuition, Board and Fuel (without laundry) $131.00.

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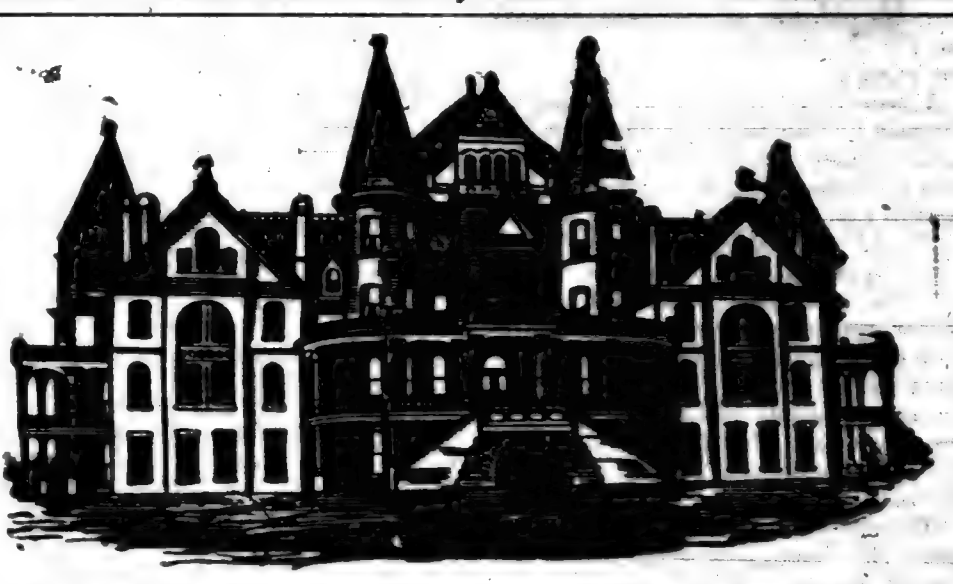

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The Steadfast One.

The world may laugh to see me fall,
But mother won't!
The world may deem me weak and small,
But mother won't!
The crowd may say, If I, some day,
Succeed in winning, that I won
Through luck or in some shameful way
That all but fools or knaves would shun,
But mother won't!

The world may cavil at my song,
But mother won't!
My friends may sneer if I go wrong,
But mother won't!
The child that claims my love and she
That gave me all her heart one day,
May, some time, lose their faith in me
And mercilessly turn away—
But mother won't!
—Exchange.

The Hidden Gem.

That is a beautiful incident told of a certain church member who was unfamiliar with some of the most precious promises in the Bible. The story is old, but it will bear repeating for the benefit of those who have not read it.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you not take her a cord?"

"Well," answered the deacon, "I have the wood and I have the team, but who is to pay me for it?" The pastor replied: "I will pay you for it on condition that you read the first three verses of the forty-first Psalm before you go to bed tonight." The deacon consented, delivered the wood and at night opened the word of God and read the passage:

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterwards the pastor met him again. "How much do I owe you, deacon, for that cord of wood?"

"Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the widow's wants."

How to Save School-Children.

In the Ladies' Home Journal Edward Bok takes up the cudgel again against the cramming methods inflicted on school-children, and urges as a step toward a reform of the abuse "that every parent who has a child at school will send a note to the teacher that, under no circumstances whatever, will the father and mother permit any home study by the child.

"This may seem to be a very simple thing to do," he contends, "but often the simplest things are the most effective. If the teachers of this country should, within the next month, receive thousands of notes from parents to the effect pointed out, which they could—and I can speak for hundreds of teachers when I say that they would gladly do so—hand to their heads of their schools, it would practically mean a readjustment of the entire system of study. This may be better understood when it is realized that the entire system of study during school hours in many of the schools is so arranged as to allow for some of the work to be done by the pupils at home. Let this taken-for-granted home study be stopped, and a change would at once have to be made. The studies at school cannot be increased in number, for already there are too many. The school hours cannot be lengthened because the tide has set in to shorten them. Hence, some studies would have to be thrown out, if home study were eliminated. And this is the result desired."

Fashion Hints for Autumn.

The new drop-yokes produce the effect of very drooping shoulders and are shown in many of the newest models with the yoke of all-over lace extending over the sleeves.

Seams in slot effect remain the distinguishing note in many of the new skirts and jackets and also in the smart shirt-waists.

There is nothing daintier than well-made and exquisitely decorated lingerie and since the vogue of faggoting gowns, separate yokes, collars, etc., is at its height, this dainty needlework is likewise applied to underwear. The stitch employed is usually the plain faggoting or herringbone.

There is a wide assortment of heavy-textured or "mannish" goods as they are termed, any one of which is appropriate for jacket-and-skirt suits.

Boulevard velvet cords are shown in a wide assortment of colors, and there is no more fashionable material for walking or street costumes.

Embroidery and fancy stiches are the inevitable mark of distinction on everything from the dainty stock-collar to the even daintier hose.

Fashion has decreed the extensive use of pendant and ball trimmings this season, and a great variety is exhibited. Both black and colored samples are procurable, as well as bits of metal and enamel from which iridescent beads and spangles are suspended.

The possibilities or velvet ribbon as an ornamental feature have won for it the highest popularity in trimming net, chiffon and light woollens. —The Delineator.

The Changing Year.

Behold September! Tripping from the hills she comes and lo! the mystic spell of August's weaving breaks at her touch. Indolence flees to the mistress who has gone before, and the languor and lassitude and lazy contentment of midsummer gives way to a quickening of vital forces and the inspiration of endeavor. Fair September! Not the wealth of floral tribute of her sister months doth she bring, but of the fulness of the harvest doth she scatter on every side. Sere and yellow leaves flutter from the trees; they are her pledges in gold that there is no death, and April shall redeem them. The hills robe themselves in purple in the twilight hour and the air is vibrant with the plaint that "Katy did" and "Katy didn't." Once more the feathered hosts fill copse and grove and garden shrubbery, and if there be a new note, a minor chord, not present in their songs of the spring, therein is the promise that they go but for a little while. The clear air has in it a tonic which sets the rich blood to racing gloriously and fills with the desire of accomplishment the vigor which seeks expression in the world's work. It is the month of inspiration.—Country Life In America.

General Lee to His Son.

Following is the text of a letter from Gen. Robert E. Lee to his son, the original of which is in the possesion of Dr. J. T. Fry of Galveston:

Arlington House, April 5, 1852.

My Dear Son:—I am just in the act of leaving home for New Mexico. My fine old regiment has been ordered to that distant region, and I must hasten on to see that they are properly cared for. I have but little to add in reply to your letters of March 26, 27 and 28. Your letters breathe a true spirit of frankness; they have given myself and your mother great pleasure. You must study to be frank with the world; frankness is the child of honesty and courage. Say just what you mean to do on every occasion and take it for granted you mean to do right. If a friend asks a favor you should grant it if it is reasonable; if not tell him plainly why you cannot; you will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at such a sacrifice. Deal kindly but firmly with all your classmates; you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back.

We should live, act and say nothing to the injury of any one. It is not only the best as a matter of principle, but it is the path to peace and honor.

In regard to duty, let me in conclusion of this hasty letter inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness—still known as the dark day—a day when the light of the sun was slowly extinguished as if by an eclipse. The Legislature of Connecticut was in session and as its members saw the unexpected and unaccountable darkness coming on they shared in the general awe and terror. It was supposed by many that the last day, "the day of judgment," had come. Some one in consternation of the hour moved an adjournment. Then there arose an old Puritan legislator, Davenport of Stamford, and said that if the last day had come he desired to be found at his place doing his duty, and therefore moved that candles be brought in so the house could proceed with its duty. There was quietness in that man's mind, the quietness of heavenly wisdom and inflexible willingness to obey present duty. Duty, then, is the sublimest word in our language. Do your duty in all things like the Puritan. You cannot do more; you should never wish to do less. Never let me and your mother wear one gray hair for any lack of duty on your part.

Your affectionate father,
R. E. LEE.

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stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequaled as an

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WRITE FOR CATALOGUE.

Children's Page.

NORTH CAROLINA HERO STORIES.

James Pugh and the Regulators.

BY S. H. THOMPSON.

The battle of Alamance was fought on May 16, 1771, between Governor Tryon's royal militia, commanded by his Excellency in person and the Regulators under their Captains. The latter had no regular leader nor general commander. They were gathered together more to ask redress for certain grievances than to fight battles. This engagement took place on the farms now owned by Mr. Kech and Mr. Shoffner, about two miles from Alamance Cotton Mills, and six or seven miles southwest of the town of Graham, N. C.

Many deeds of valor were performed during this struggle by the patriots, but none excelled that of James Pugh and his companions. Tryon probably crossed Haw River at Clendenin's Ford, now not used, and came west until he reached the camp of the regulators. His army halted near where Mr. Kech's house now stands. The Regulator camp was under the hill at the back of Mr. Shoffner's buildings. When the Regulators found that the royal army was at hand they came up the hill from their covering into an open space and deployed to the right and left across the stage road.

Tryon parleyed with them for some time. Then having arranged his army into two lines of battle he rode up and down the front line and ordered them to fire. The men hesitated as they did not want to shoot those who were as true as themselves. Just at this time Robert Thompson, of Guilford County, who, with Dr. David Caldwell, a celebrated Presbyterian minister, had gone to Tryon's lines to try and settle matters, started back to his own side. Tryon seized a musket from one of his men and with his own hands shot Thompson dead. Rising in his stirrups, he galloped down the line shouting, "Fire on them or on me."

The Regulators began to fire and drove the royalists back upon their rear line. Two pieces of cannon, which had been firing rather wildly were captured by the MacPhersons, two brothers, adventurous and daring Regulators. Not having any ammunition and knowing nothing about using these large guns, they had to abandon them. The Regulators had decidedly the advantage until their ammunition was exhausted, when they fell back and dispersed. The Regulators carried only such powder and balls as that which they used in hunting. George Parsons says that he carried twelve bullets, which he had moulded the night before, and that he hit one of Tryon's men every time he shot except once and then his gun choked in loading.

After all the other Regulators had left the field, James Pugh and three of his men, taking refuge behind a large tree and a ledge of rock, still remained. This ledge of rock can yet be seen on the north side of the road just east of the monument, which has been erected to commemorate the battle. It is at the head of a little meadow and is nearly covered by the soil and debris which has washed down upon it. The tree has long since been cut down, as all the land about the place is in cultivation.

Tryon's artillery was in the road a short distance away, really less than one hundred and fifty yards. On finding this place of retreat, which was to the right of the battery, Pugh said to his companions:

"You fellows load for me and I will stop the roar of Tryon's cannon."

"All right," they responded, "we can keep you busy and before we get through some of Billy Tryon's bullies will stop bragging."

Their guns were the old-fashioned muzzle-loading flint and steel rifles. It took some time to get ready to shoot, but by having three to do the loading and only one to shoot, he was kept fairly busy. Pugh was a noted marksman, and was what was known in those days as a dead shot. He lived in Hillsborough, where he had a gunsmith shop. Taking his stand behind this ledge of rock which was about as high as a man's breast, he took deliberate aim at the cannoneers and one of them dropped to the ground. Passing his empty gun to one of the men seated with him behind the ledge, he took another and repeated the same thing. This was kept up until one of the batteries was silenced. Other men came to take their places at the guns, but still the deadly rifle cracked and man after man fell to the ground.

"Ah, Jimmie Pugh, that's better than bringing down squirrels from the tallest poplars on Eno," remarked one of the men as he peeped over the top of the ledge.

"That may be true, Mac, but I'm too busy now to talk about it. Give me another gun," said Pugh.

Just at this time an officer took in the situation and thinking that possibly a large number of men were behind this covering, ordered one-half of the cannon trained on them. The guns had to be fired down hill as this ledge was in a ravine below their position. This made the aim uncertain and the men behind it were thoroughly protected. The grape and canister crashed against the rock, but the intrepid Pugh dropped behind it as he saw them about to fire, and waiting until he heard the crash, he would rise again, each time bringing down a man. So deadly was his aim that sixteen of the militia lay dead about the battery. The royal officers ordered their troops to deploy to the right and left across the road and surround the ledge and capture the men behind it. As this move was made Pugh and his men saw it, and turned to escape.

Of the four who had done such deadly work, Pugh alone was taken. He and fifteen others were captured, among whom was James Few. Few was a monomaniac on the subject of reform, then demanded by the people of the colony. At the instance of Colonel Fanning, clerk of the court at Hillsborough, he was hung on the battle ground. The tree upon which he was hung remained until about twenty years ago, when it was cut down. The stump may yet be seen in Mr. Shoffner's orchard.

Tryon rested his men for a little time and then began his celebrated march westward. He spent some time in the neighborhood of Old Sandy Creek Church, of which Shubal Stearns was pastor. This community was a stronghold of the Regulators, and here he destroyed crops and committed many outrages upon the people. Passing on he continued his march as far west as the Jersey Settlement where he captured Captain Merrill. Marching north and eastward, he passed through Salem and the village of Guilford Court House, reaching Hillsborough after an absence of six weeks. He had carried destruction and desolation in his path wherever he went. As he passed through the towns he exhibited his prisoners in chains like wild beasts. Lyndon Swain, a former editor of the Greensboro Patriot, said an ancestor of his, Marmaduke Vickers, was driven through Salem's streets in this manner.

Twelve of the prisoners were tried and sentenced to be hung. Six of them were respited to await the king's pleasure while the remaining six were executed. On the morning of the execution, the Governor formed his troops into a hollow oblong square in the street in fron of the lot upon which had stood Colonel Fanning's fine residence. This had been torn down by the Regulators a short time before. The masonic lodge now stands on this historic spot.

The prisoners were placed in the center of this square formed by the soldiers, while the batteries were placed in front and rear of the troops. The cavalry were made to march on the outside of the lines of foot soldiers to keep off the crowds of people. Tryon then marched his men northward past the court house to the gallows. This spot is on the property of the late Paul Cameron, and is marked by a slab erected by Mr. Cameron in memory of the event. Here died by the ignominious death of hanging, the intrepid James Pugh, the upright Robert Mateer, the zealous and beloved Captain Merrill, the noble Captain Messer, with their companions, patriots whose names should be enshrined in the hearts of their countrymen until time shall be no more. James Pugh requested the Governor to permit him to address the people for one half an hour before he died. This was granted, and standing on the head of a flour barrel, with the noose around his neck, he spoke about as follows:

"May it please your Excellency, I have but little to say, and I will detain you only one brief half hour. When a man is to pass from these earthly scenes to the immediate presence of his God, it behooves him to give those whom he leaves behind some token of the motives which prompted his action while he lived among them. I have no fear as I am sent thus unbidden into His presence. My heart has been in His keeping for years. It is no idle boast when I say, that as I have trusted Him, I have His pardon for past transgressions and an abiding assurance of His presence in this fateful hour. Thank God, the hand of tyranny which takes away this physical life has no power over that spiritual gift which is my possession from him. My highest earthly joy is that which grows out of the record I have made as a humble leader in this uprising of patriotism against tyrannous oppression. For my faithfulness to this cause, I here forfeit my life, but it is the proudest day I have ever known. Let no kinsman of mine blush with shame that I have died in this manner. The principles of right for which I make this sacrifice are undying, and they are as abiding as the eternal hills which surround us today. I give my body to the worms as food, as do these my companions in death, but we are the first seeds of that sowing which shall spring forth into a harvest whose reaping will be the end of tyranny and oppression. We stand on Calvary to-day, you, my friends, will see the glad dawning of Liberty's resurrection. One brief word more, and I go to meet my God. Had you, William Tryon, sought to aid the people you were sent to govern, these sad scenes need not be. Instead of that you bring an army to murder, to plunder, to devastate and to ruin. The black stamp of damnation is on your brow forevermore. Henceforth you are infamously immortal. You have allowed yon coward, Edmund Fanning, whose highest ambition is crime, whose pastime is robbery, whose glory is debauchery, whose God is lust, to remain in high official position, thus giving him a career that has ended in judicial murder with the approval of your presence. Do your worst, I am ready. You take away six lives to-day, but every boy on yonder hillside will become an avenger of blood to hound you from the face of the earth. Good-bye, sweet hills of Eno. Farewell, fair earth and blue sky. Your scenes have charmed my eyes and made my heart throb with gladness. The songs of birds and rippling of waters have been music to my earthly ears. In one moment more I shall hear the music of heaven and shall be looking on the eternal hills. To all of earth, once more, adieu."

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San Antonio, Tex., Dec. 22, 1899.
Dr. Tichenor's Antiseptic is our favorite remedy for cuts, burns, sore throat or any wound or inflammation. It is also a safe and pleasant cure for colic or bowel troubles.
SID WILLIAMS, Evangelist.

Alexandria, La., Jan. 30, 1902.
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E. O. WARE, Cor. Sec'y La. Bap. State Con.

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Editorial.

CAREY NEWTON FOR CHINA.

A meeting like that at the Piedmont, in High Point, is rare. It refreshes a whole State. Read Secretary Johnson's report of it.

It centres about Rev. W. C. Newton's announcement of his desire to preach the Gospel in China. But there is deeper significance. It seems that the Master meant that his going should be a signal for the awakening of the Piedmont Association and perhaps of our entire brotherhood. The immediate response of the Association was not like the work of men; and the response of Bro. Newton's church at Greensboro Sunday, pledging $750 for Foreign Missions, went beyond the most sanguine human expectations. As Bro. Johnson who was present at Greensboro Sunday told us of it, it was clear that he had felt the moving of the Spirit of God there.

So let Him move upon our entire State.

Bro. Newton is the son of missionary parents who died in the work. He has lived with them on the mission field in Africa. He knows what missions mean. They have meant to him already the loss of mother and father and sister. Now he gives himself. Well is he named for William Carey; for he has received of Carey's spirit—the spirit of Carey's Master.

Should not the example of this young man and his wife, giving up all the prospects of their homeland and setting forth for China in full knowledge of what is required, should this not stir us one and all to real loving service and sacrifice for Him who has done as much for each of us as He has for these, Who needs us every one as much as He needs these, and Who calls us to work in His vineyard as surely as He invites these?

A REFORM MOVEMENT IN RALEIGH.

A movement is on foot to improve conditions in Raleigh in the following respects:

1. Sunday selling in drug-stores.
2. Late hours of saloons.
3. Restraint of the Social Evil.

1. The drug-stores sell soft drinks and tobacco on Sunday. Some of them sell intoxicating drinks also. Some do a great business in morphine, chloral, opium and cocaine. But the present movement is directed against Sunday selling mainly, and has been called out by the crowds of young men that hang around the drug-stores on Sundays.

2. The saloons in Raleigh stay open until eleven or twelve o'clock. It will be no great improvement to close them at nine o'clock; but it will be an improvement.

3. The lost women in Raleigh fare up and down our main street and over the city in carriages. They go in and out the stores freely. We think this freedom is allowed this class in no other city. It is not only a shame, but it is a menace to our social life.

Each of these reforms are reforms merely. That is, they are superficial. They lay the axe to the top instead of the root of the tree. But it is better to cut the top than nothing.

The Christian way is to form the man—"one former is worth more than a hundred reformers." Good church-members would make our city like unto the Kingdom of Heaven. But church life in Raleigh is, to use the phrase of Professor Ladd, ethically low and nerveless. The people are good—fairly; but the spirit of righteousness in them is like anything but a flame of fire.

What shall we say of that Christianity which does not give one an active conscience for righteousness?

TO NEW SUBSCRIBERS.

We will send the Recorder to new subscribers the balance of the year for thirty-five cents. Will not our faithful friends make this offer known to their brethren who do not receive the Recorder? Now is the time to begin the Great Campaign for 10,000 subscribers to our denominational organ. Sample copies on application.

THE NEW BAPTISTICISM.

Never mind the name. There is nothing in it—nothing in the worst name save fear of it in the heart of him that wears it. Never mind the "new" either. There is nothing new—not even Baptisticism. Indeed it is quite the oldest thing we know of. Doubtless the first example of it is to be found in the records of Eden.

A Methodist school-teacher who had never heard of the Baptist Argus or Dr. Rufus Weaver (who got up this name, we think) came into our office and all of a sudden with no prompting whatever said the terrible word—Baptisticism. She worked it out herself without knowing that she had done anything extraordinary. We thought of Kipling's story, "Wireless." It is in the last McClure's, if you wish to see the point.

What is it? What are they trying to mean when they say Baptisticism, the new Baptisticism? Hear: They refer to the Baptist fundamentum, the Baptist bottom principle, the Baptist peculiarity, the Baptist spirit, the Baptist genius, the Baptist way, the heart of Baptist life and doctrine, the Baptist mission and message, the source of all the Baptist doings. Is it not time we had a name for this thing, this indefinable unnamed something that is deeper than baptism, deeper than liberty, deeper than any doctrine or creed or fundamental distinction—this sense that pervades Baptist life and belief, and that holds us Baptists together in spite of ourselves? Surely it is; and highly technical though it be, Baptisticism is orderly and logical. Thomas Carlyle might have made the word. None but a reader of Carlyle could have made it. He made many such in his tremendous struggle to tell out to stupid men the deep heart of things. And it requires new words to do just that, since language must be made for things hitherto unexpressed.

Baptists do not rest upon baptism. They attach less importance to it than any of the Protestants or Catholics attach to it. Their protest has ever been against false stress on baptism. But even intelligent men will not believe that. Baptists have a spirit in them, a way of looking at things that makes their adherence to baptism of believers only as true baptism a necessary thing. They cannot help themselves. They do not baptize because they are Baptists; they are called Baptists because they baptize, and called by people who believe that baptism saves. But they baptize the way they baptize and whom they baptize because of this spirit of theirs—this spirit of loyalty to Jesus Christ; and they will have none other for the self-same reason. They think it sin to baptize for salvation.

The bottom of the Baptist position is not in any form. That bottom is salvation by faith and by faith only. They believe that only the believer is saved. They believe that there is no efficacy in anything that men may do by way of works or forms. They stand the soul before God, and cry out, "Believe and thou shalt be saved, believe not and all the liturgies and baptisms in theworld cannot save thee." Far into Baptisticism is voluntariness. No one is saved or baptized against his will. It were idle. There must be the will, there must be faith. Then God and none other acts.

Thus standing for an interior, voluntary act of the soul, they stand for the spiritual life, and for nothing else. Hear, for life! Baptism is but a symbol. The Lord's Supper is only a memorial. Churches are but houses. Pulpits are but speaking places. There is only one temple, the man; only one altar, the soul; one sacrifice, the surrendered will—the broken and the contrite heart; only one master, Christ; one Father, God; one worship, the stoop of the soul and the longing for God. There is nothing external; nothing between the man and God—no priest, no church, no form—nothing. We are all on level with Abraham.

This is what is meant by Baptisticism. The whole world is coming swiftly to this. It must. All the power of Christ leads to it. The churches are ridding themselves of Judaism. The people are ridding themselves of churchism. And Baptists must rid themselves likewise and stand forth as of old not for creeds, not for forms, not for traditions, but for obedience, for love, for the necessity that men treat with God direct and be responsible only to Him; that men shall hear Him as Moses and Abraham and Jacob heard Him.

But, say you, are not these things known of all men, and known these thousands of years? Are they not first truths, which one must know to know anything? At any rate, do not all Baptists know them?

Well, no, and yes. In a way they are known, but the cause of men, both Baptists and others, speaks a deep ignorance of them. One may know very clearly and not know at all. Many a Baptist will approve these lines and not know them. It is one thing to have knowledge in the mind, another to have it so in the mind that one has it in the heart. One thing to think, another to act. One thing to speak ever so glibly, another to live. We Baptists are called now not to know but to arise and go hence from our wayfaring and LIVE our Faith if like the Just we would live by Faith. This is the call of those who have named the genius of the Baptists, Baptisticism. It is a final appeal for the spirit against the letter, for the substance against the shadow, for the life against the mockery, for Christ against tradition and dogma, for God and the man against all else.

HOME SAVINGS.

It has been said that the homely wisdom of Poor Richard's maxims, as Franklin gave them to his fellow Americans in his almanac, had much to do with the making of the industrial prosperity, the activity and the wealth of the people of the Middle and the New England States.

We will do well now in the dawn of the era of industrial activity in the South to preach a gospel of Thrift here just as Franklin preached it a hundred years ago and more for our fellow-Americans called "Yankees"—the very name standing for thriftiness. The wage earning class is increasing at a great rate in the South. By thousands men are ceasing to draw their pay in rations and shares and begining to draw them in money. Thousands of men, therefore, have an opportunity to save, like which they have not had heretofore.

A thrifty wage-earning class is a happy wage-earning class. A people saving money is a people making homes and educating their children. The love of money may be a root of all evil; but no one will deny that a disposition to save money, to build a home, to provide for a rainy day, is a root of great good. It has much to do in the making of our civic life. A proper appreciation of money is a good thing every way.

We believe men ought to practice the saving of money, and that they ought to encourage and train their children in the habit of laying by;—and laying by intelligently, that is, in hands that will pay interest. One should no more let his money be idle than he would let himself be.

Last week we saw a gentleman in this establishment offering to put strong little banks in any one's home on condition only that one dollar should be deposited in the little bank. The bank remains in the home: the key remains in the big bank, which receives the contents of the home bank whenever it becomes full, and pays interest. Such a bank in one's home will encourage him and all his household to save, and, who knows but that the little savings thus put aside will one day educate a boy or girl or stand between a widow and the wolf?

This is not an advertisement. It is written just as other editorials are written—with the purpose to inform and to help. If any reader wishes to know more about this home-bank system let him correspond with the Carolina Trust Co., of Raleigh. It will be easy to manage it by mail.

Or if you do not like this plan, patronize some savings bank or get into some reliable local building and loan association or take an endowment policy. By all means save part of your income, get wife and children interested in saving, and keep your savings at work.

BOOKS RECEIVED.

Nathaniel Macon. An address by Thomas M. Pittman, Esq., on occasion of the unveiling of a monument to Mr. Macon, at Guilford Battle Ground, July 4, 1902. Published by the Guilford Battle Ground Company.

The Old Plantation; How We Lived in Great House and Cabin Before the War. By James Battle Avirett. F. Tennyson Neely Co., New York.

The Old Gospel for the New Age, and Other Sermons, by Prof. H. C. G. Moule, D. D., of England. Fleming H. Revell Co., New York, $1.25.

Preaching in the New Age, an Art and an Incarnation, by A. J. Lyman, D. D., pastor of the South Congregational church, Brooklyn. Carew Lectures, Hartford Theological Seminary. Fleming H. Revell Co., New York. Price 75 cents.

This book is worthy of the attention of every minister. We are not by any means acquainted with all the books aimed at the preacher, but of all that we know of this is the best. Indeed it seems to us to take the place of most of the many minister's books that we know of.

It is not a book on how to prepare or how to preach a sermon; not a guide to sermon-making; not a treatise on homiletics. It is inspirational instead of didactical—and in a day when didactical literature is so plentiful, when its very plentifulness has proved its ineffectiveness, an inspirational book is worthy of the most enthusaistic welcome.

When Dr. Lyman had been engaged to deliver the Carew Lectures, he addressed inquiries to a large number of Seminary students with the purpose of finding out what a young man today on the threshold of the ministry desires most to know.

His lectures are based on these questions. By a striking mental process he found in these questions the elements which are paramount in the student's view of his vocation to divide themselves into two main groups of factors. The first of these groups of factors relates to preaching as an art; the second to preaching as an incarnation—"that rich, divine word—Incarnation."

Of course the preacher's view of his calling as an Incarnation completely overshadows his view of his calling as an art; and while Dr. Lyman fully recognizes this, he lays quite a needful degree of stress upon the Art of Preaching.

To quote his words: "Preaching is first a noble art of public speech, by which, setting forth Christian truth in gracious forms, the preacher brings his subject, himself and his congregation into moral harmony, and so wins the minds. But beyond this, preaching is also an incarnation, and nothing short of that, a reincarnation, under human limitations, of the "Mind of Christ"—a reembodiment, to some extent, of the Spirit of the Great Incarnation in Christ Jesus, in which art, though still present, ceases to be self-conscious, and in which the preacher, with every kindled faculty, seeks to train his manhood in its entirety into one finished organ of expression, so as to represent, as well as to report, something of the message of the Master, and so that even possibly that Master Himself, in the mystery of His living presence, shall find His servant not unready to use, as the humble exponent of His Spirit speaking to men."

The title of the lectures are Introductory; Preaching An Art; Preaching An Incarnation; The New Age and Its Relation to Preaching; the Preacher of Today Preparing His Sermon; the Preacher of Today Before His Congregation.

As we say the book is inspiring. It gives the preacher clearly his ideals, and sets him onward to them. One cannot read it without believing more deeply than ever in the preacher's work. We do not know a preacher who could read it without profit. We should think one would arise from the lecture—"Preaching an Incarnation"—with all the deepest emotions of his life pledged to represent Christ to men. It is this that kindles our admiration for the book and our desire that it shall have a wide reading—this exposition of the preacher's office as that of the representative of the Christ rather than that of the reporter or interpreter merely.

RALLYING AROUND THE RECORDER.

It looks like a landslide at this writing. Our Balance of the Year Offer has received a tremendous reception, as the list below indicates. We print it to acknowledge our gratitude and to encourage other friends to help us:

Rev. W. B. Waff, Reynoldson, N. C.
Prof. W. F. Powell, Auburn, N. C.
Rev. W. H. Davis, Dana, N. C.
Mrs. S. R. Tolar, Rennert.
Rev. S. W. Oldham, Holly Springs.
Rev. L. Johnson, Cary.
Rev. Jno. C. Hocutt, Chapel Hill.
Rev. J. A. Campbell, Buie's Creek.
Rev. W. G. Hall, Smithfield, N. C.
Rev. Edwin R. Harris, Roger's Store.
Rev. F. O. S. Curtis, Lumberton.
Rev. J. W. Burchett, Laurel Springs.

Each of these has responded to our call. We thank them.

The offer is practically below cost, and is made in the hope of winning permanent subscribers. Will not our friends make it known everywhere in the next two weeks? We look for at least a thousand new names on this offer.

GOD AND HIS CHILDREN.

Sunday-school Lesson for September 28. Review.

We review this Sunday the Scripture narrative from the coming of Israel out of Egypt to the eve of the entrance into Canaan. It is therefore the Wilderness period. We hope each teacher will verse himself in the historical facts; the Bible story must be learned. And we are sure each one will find many lessons in the long review. The trouble is in finding too many. It is our purpose here, therefore, to find just one—the one that we think stands in them all and over them all.

It is this: God has vital relations with His children. Moses seems to us to be the hero in the Pentateuch. But God is its real subject. Moses is confessedly only God's voice and instrument. Let us not get Moses between us and God and admire Moses for what God said and did.

Our attitude with regard to Moses should be of such admiration for his example that we too will endeavor to speak with God, to hear God speak even as he.

Israel's conception of God is that He is a person. He is such a person as to talk with another person. He knows Moses face to face. Men have pretended to exalt God while they destroyed His personality. You cannot love a force. You cannot love a mere spirit. God is a spirit, but also a person. According to the Scripture He is made angry, He loves, He rewards, He punishes, He hates.

He is holy. And He hates unholiness. If one would be loved by Him he will strive to be holy. Israel's God is a God of Righteousness, a God that hates evil, a God that has a law which must be kept, a God whom to obey is life, whom not to obey is death.

He is patient. He works out His vast purposes not by fiats, but by bringing up men. He brings Israel to Canaan by way of Egypt and the Wilderness. If Israel rebels, He is patient. If Israel worships a calf, He bides His time. His purpose is from everlasting to everlasting, and He will fail not.

He is loving. Israel is foolish, is wayward, is sinful. But God is a God of love. He hates sin, but loves the sinner's soul. He punishes, but the punishment is designed to develop righteousness, not merely to avenge His law.

God guides. Israel believed in the Presence in the Tabernacle. Israel believed in God ruling the world. When Moses said that God had spoken to him, Israel heard. God is present. Israel believed that God was near the camp. Either in Tabernacle or on lonely mountain, He was surely to be found. He was near; He knew all that was going on; felt all that was felt; and thought all that was thought.

In belief in such a God the foundations of our religion and our civilization were laid. God changes not. It is as true now as it was in the Wilderness that God is a person, that He is holy, that He is patient, that He is loving, that He guides the world, that He is present.

GENERAL RELIGIOUS NEWS OF THE WEEK.

Sam Small, one time prohibition agitator, recently engaged to campaign Vermont for high license, in the midst of one of his speeches broke down. His friends would have concealed the cause, but he rebuked them and said, "Tell them that I was drunk." The remorse and the despair of the man speaks in this hold confession. There is hope for one who will not lie about his sins.

The President went to hear preaching Sunday, September 14, and was made to endure a dissertation upon himself and the trusts. He was disgusted. But the Rev. Dr. Henry Homer Washburn, Episcopal clergyman, got himself heard of and his platitudinous notions printed in ten thousand papers; and is happy no doubt. O for a preacher who would preach the Gospel to a King without a moment's thought of him!

There are disquieting reports from China. Mr. Conger, Minister of our Government, reports a massacre of native Christians in the interior in July, eleven converts having been killed. It is also reported that Cheng Tu Fu, capital of the province of Tze Chuen, was surrounded by 50,000 Boxers, and was probably taken by them. "The troubles," says a dispatch, "appear to arise principally from extortionate taxation combined with resentment against the presence of missionaries."

A great revival has been reported from Australia, seven thousand converts having been won in the city of Melbourne. Two hundred and fourteen churches banded together, with a local committee number 700, with 2,000 personal workers and 2,500 choir members. There were 16,800 cottage prayer-meetings held for weeks before the meeting began. The meeting was in charge of fifty pastors led by two Americans, Drs. Torrey and Geil. That is the way to have a meeting: Prepare for it.

It appears now to be the program of Rome to replace the Spanish Friars, so offensive to the Philippinos and such a stumbling block to American progress in the Philippines, with American Friars. Thomas Rodriquez, prior general of the Augustinian Order, has appointed two American priests, Dan Mahoney and I. E. McErlain as pioneers in this movement. This policy will no doubt considerably modify conditions, since contact with American Protestantism has improved Roman Catholic priests very much. The Philippinos will hardly know them.

The country was shocked last week by the news of a frightful panic in the Convention of Negro Baptists (National) at Birmingham. It was in a church crowded with an audience of 2,000 or more. Booker Washington had just concluded an address. Two negroes fell into a quarrel, a woman near thought she saw a pistol and screamed. Some one cried out "fight." There was a movement of the people. A minister seeking to restore order chose an unfortunate word, calling out "Quiet." Hundreds thought he said fire. The rush for the doors began. And in spite of all the cooler heads could do the audience fought like wild beasts for thirty minutes; at the end of which nearly eighty men and women were found dead and as many more injured. Since then thirty-five others have died. All but four or fire were residents of Birmingham.

We do not remember having read of anything quite as awful. What must have been the sensations of those on the rostrum who were calm and out of danger! What the horror of those in that pit of men and women in the insane fear of panic!

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer: Our New Missionaries.

First Day.—Miss Mary D. Willeford, of Bonham, Tex., appointed August 5, 1901, and sailed for North China December 28, 1901.

Second Day.—Rev. J. R. Saunders, of Texas, appointed August 5, 1901, married November 5, 1901, to Miss Mabel Earp, of Honeygrove, Tex. They sailed for Canton, China, November 23, 1901.

Third Day.—Charles A. Hayes, M. D., of Los Angeles, Cal., appointed December 10, 1901, married Miss Alice S. Johnson, M. D., of Los Angeles, Ca., and sailed for Canton, China, February 25, 1901.

Fourth Day.—Rev. Charles Gilbert McDaniel, of Newport News, Va., appointed January 21, 1902, to Soochow, China, married Miss Nannie Bartlett, Hampton, Va., April 9th, and sailed April 26, 1902.

Fifth Day.—Rev. W. M. Perry, of Virginia, appointed January 21, 1902, married on March 26th to Miss Virginia H. Davis, of Philadelphia, Pa., and sailed for Africa April 23, 1902.

Sixth Day.—Miss Alice M. Spragg, of St. John, New Brunswick, appointed March 29, 1902, for Africa, to which country she goes to marry Rev. L. M. Duval, sailed April 23d from New York.

Seventh Day.—Six other missionaries under appointment and soon to sail.

Special Study—Ps. 121: The Travellers' Pslam.

Report of the Woman's Central Committee of Missions for the Quarter Ending August 31, 1902.

Ashe and Alleghany Association.—Beaver Creek, $5.00.

Atlantic—Swansboro, $3.00; Swansboro Sunbeams, 1.27; Morehead City, 2.50; Middle St., New Bern Sun., 5.18; Woodville, 2.00; First church, New Bern, 11.65; Beaufort, 3.43. Total, $29.03.

Beulah.—Lea Bethel, $3.95; Shiloh, 2.40; Trinity, 4.00; Clement, 5.80; Yanceyville, 1.00; Providence, 5.00. Total, $22.15.

Brunswick.—Antioch, $2.50; Bethel, 3.00; Southport, 4.60. Total, $10.10.

Buncombe.—Cane Creek, $3.86; First church, Asheville, 120.29; Beaver Dam, 2.75; Antioch, 6.25; Mrs. H. H. Muse, .50; Mrs. F. P. Sluder, .50; Mrs. M. L. Buckhorn, .75; Garrison School House, .75. Total, $135.65.

Cape Fear and Columbus.—Cheerful Hope, $4.36; Whiteville, 5.00; Whiteville Sun., .56; Mrs. Wm. Ramsbottom, 7.35. Total, $17.27.

Chowan.—Road St. Chapel, $6.00; Elizabeth City, .50. Total, $6.50.

Cedar Creek.—Hope Mills No. 2, $4.46; Rockfish, $15.00; Cedar Creek, 1.30. Total, $20.76.

Central.—Wake Forest Y. L. S., $7.45; Raleigh First church Y. L. S., 21.82; Flat Rock, 5.48; Youngsville, 3.25; Youngsville Sun., 3.75; Bethlehem, 3.00; Raleigh First church Sun., 7.00; Raleigh First church 31.08; Bethany, 2.17; Wake Forest, 24.25; Perry's Chapel, 1.77; Rolesville, 1.30. Total, $112.32.

Eastern.—Clinton Y. L. S., $1.80; Clinton Sun., 1.75; Clinton, 3.60; Mt. Olive, 5.75; Warsaw, 7.75; Johnston's Sun., 3.60; Johnsons, 2.25. Total, $26.50.

Elkin.—Elkin, $3.63.

Flat River.—Roxboro, $20.05; Mill Creek, 6.50; Mt. Zion, 3.80; Mt. Zion Sun., 1.20; Florence Ave., 15.00; Oxford, 13.15; Knott's Grove, 1.21; Oxford Sun., 6.75. Total $67.66.

Green River.—Marion, $3.70; Dysartsville, 2.00; Marion Sun., 4.75; Rutherfordton, 6.66; Rutherfordton Sun., 3.35. Total $20.46.

Haywood.—Waynesville, $28.79; Waynesville Sun., 1.86; Pleasant Hill, 12.17; Pleasant Hill Sun., 6.63. Total, $49.45.

Kings Mountain.—New Bethel Sun., .35; Shelby, $6.85; New Bethel, 9.05. Total, $16.25.

Liberty.—Lexington, $8.00; Holloways, 5.00. Total, $13.00.

Little River.—New Hill, $4.75.

Mecklenburg and Cabarrus.—Miss L. D. Price, $1.00; Pritchard Memorial, 4.00; Tryon St., Charlotte, 38.00; Twelfth St., Charlotte, Sun., 10.00. Total, $53.00.

Mitchell County.—Bear Creek, $7.00; Lilly Branch, 3.00. Total, $10.00.

Montgomery.—Blackwoods Chapel, $1.20; Mt. Gilead, 3.51. Total, $4.71.

Mt. Zion.—First church, Durham, Sun., $5.87; Second church, Durham, Sun., 1.50; First church Durham, Ernest Workers, 7.95; Graham, 9.75; Graham Sun., 1.00; Durham Second church, 9.00; Bethel, 2.25; Mebane, 6.75; Lystra, 4.74; Lystra Sun., .76; East Durham, 2.67; Mt. Gilead, 2.20; First church, Durham, 17.45; Cedar Fork, .58. Total, $72.47.

Neuse.—Goldsboro First church, $11.05; Fort Barnwell, 3.00; Fort Barnwell Sun., 1.00; Castoria, 3.50; Antioch, 3.75; Kinston, 54.10; Pollocksville, 4.50; Pollocksville Sun., 2.50; Snow Hill, 2.00. Total, $85.40.

Pee Dee.—Ansonville, $4.00; Pee Dee, 2.70; Rockingham, 2.85; Wadesboro, 36.15; Polkton, 13.40; Roberdel, 2.74; Spring Hill, 5.15; Laurinburg Sun., 3.10; Spring Hill Sun., 1.50; Laurinburg, 7.15; Wadesboro Y. L. S., 9.00. Total, $87.74.

Piedmont.—Reidsville, $5.00; W. Washington St., Greensboro, Y. L. S., 7.25; W. Washington St., 6.00; Ramseur, 3.15; Summerfield, 8.75. Total, $30.15.

Pilot Mt.—Waughtown, $5.00; Leaksville, 2.25; Winston First church, 19.00; Lewisville, 1.00; Salem Mission Sun., 1.50; Mt. Airy, 12.50. Total, $41.25.

Raleigh.—Clayton, $3.61; Clayton, Junior Union, 7.32; Four Oaks Sun., 1.56; Cary, 39.40; Holly Springs, 4.00; Holly Springs Sun., 2.00; Ephesus Sun., 1.00; Selma Sun., 1.40; Mt. Hermon, 4.25; Apex, 5.00. Total, $69.54.

Robeson.—Parkton, $7.05; Rowland, 2.00; Saddle Tree, 3.65; Back Swamp, 3.90; Lumber Bridge Sun., 1.75; Lumber Bridge, 5.00; Ashpole, 9.80; Ashpole Sun., 4.30; Antioch, 1.66; Raft Swamp, 3.80; Bear Swamp, 2.25; Long Branch, 2.25; Fair Bluff, 7.00; Lumberton Sun., 4.85; Lumberton, 22.33. Total, $81.59.

Sandy Creek.—Carthage, $11.00; Cameron, 4.25; Bear Creek, 3.05; Jonesboro, 5.80; Southern Pines, 5.50; Carthage Sun., 2.50; Pittsboro, 9.30; Cameron Sun., 2.10. Total, $43.50.

Sandy Run.—Immanuel, $9.00.

South Fork.—Hickory, $7.51; Newton Sun., 9.60; Maiden, 1.13. Total, $18.24.

South River.—Fayetteville, $21.45; Antioch, 4.60; White Oak, 4.30; Salemburg, 3.65; Salemburg Sun., .25. Total, $34.25.

South Yadkin.—Statesville First church, $19.00; Cleveland, .80; Mocksville, 2.05. Total, $21.85.

Tuckaseegee.—Webster, $5.25.

Tar River.—Mt. Zion, $1.60; Weldon, 13.35; Poplar Springs, 5.70; Louisburg, 11.25; Cypress Chapel, 1.00; Wilson, 3.25; Louisburg Sun., 4.00; Washington, 14.78; Henderson, 10.00; Hickory, 2.81; Rocky Mt., 14.10; Battleboro, 1.70; Gardner's, 5.12. Total, $88.66.

Transylvania.—Brevard, $3.82.

Union.—Monroe, $15.00; Marshville, 7.67; Meadow Branch Sun., 1.15. Total, $23.82.

West Chowan.—Chowan, $12.50; Buckhorn, 7.37; Hebron, 5.31; Lawrence X Roads, 2.00; Capehearts,

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Rev. John P. Sanders Writes.

Dr. H. Mosley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mosley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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1.85; Mt. Tabor, 6.15; C. B. F. Institute, 6.85; Aulander, 15.00; Rich Square Sun., 2.90; Meherrin Sun., 3.00; Murfreesboro Sun., 2.14; Cashie, 1.50; Cashie Sun., 1.60; Pine Forest .90; Rich Square, 1.10; Potecasi, 5.00. Total, $74.67.

Wilmington.—First church, Wilmington, $24.04.

Grand total, $1,443.43.

Appropriated as follows:

To Foreign Missions, $462.43; to Christmas Offering, $6.74. Total for Foreign Missions, $469.17. To Home Missions, $203.94; to Self-Denial Offering, $77.89; to boxes, $16.31. Total for Home Missions, $298.14. To State Missions, $360.07; to Volunteer Teacher's Fund, $280.25. Total for State Missions, $640.32. To Orphanage, $11.65; to Orphanage Boxes, $14.49. Total for Orphanage, $26.14. To Expense Fund, .80; to Church Extension, 5.00; to Ministerial Education, $3.11; to Ministerial Relief, .75. Total, $1,443.43.

Of the above amount the Sunbeams contributed to Foreign Missions, $78.69; to Home Missions, $27.73; to State Missions, $16.91; to Volunteer Fund, $10.85. Total for State, $27.76. To Orphanage, .76. Total, $134.94.

An item from the Recorder acknowledged for Home Missions should be for State, as I find from a report received a few days ago; so I have made the correction I call your attention to this in case you have copied the totals. Report received from Scotland Neck tonight for $29.95.

ASSOCIATIONAL VICE-PRESIDENTS' REPORTS.

	Letters Written.	Societies Visited.	Societies Organized.
Atlantic—Mrs. H. C. Moore, New Bern			
Beulah—Miss Hattie James, Ridgeville	10	3	
Brunswick—Mrs. David Ward, Suburb	4	1	
Buncombe—Miss E. A. Draughan, Asheville	24		
Caroline—Mrs. Harriet Gibson, Hendersonville			
Central—Mrs. J. L. Conyers, Youngsville			1
Eastern—Mrs. A. L. Battle, Warsaw	15	4	1
Flat River—Mrs. S. H. Cannady, Oxford			
French Broad—Mrs. W. H. Woodall, Mars Hill			
Green River—Mrs. J. A. Grayson, Rutherfordton	24	1	
Haywood—Mrs. B. F. Hill, Clyde	19	2	
Kings Mountain—Mrs. T. J. Ramseur, Cleveland Mills	5	4	1
Mitchell Co.—Mrs. Lucretia Young, Ledger	1	2	
Mt. Zion—Mrs L. A Battle, Durham	15	2	
Neuse—Mrs. H. L. Grant, Goldsboro	16	2	1
Pee Dee—Mrs. T B. Henry, Wadesboro	6		1
Piedmont—Mrs. J. C. Murchison, Greensboro			
Pilot Mountain—Mrs. Harvey Crist, Winston-Salem	8	4	
Robeson—Mrs. H. B. Pope, Lumberton	19	1	
Sandy Creek—Mrs. T. H. Chapin, Pittsboro			
South Fork—Mrs. W. R. Gwaltney, Hickory	36		5
South Yadkin—Mrs D. Burke, Statesville	10		
South River—Mrs. Samuel A. Howard, Salemburg	12	2	

Respectfully submitted,
FANNIE B. S. HECK, President.
MRS. W. N. JONES, Cor. Sec., Raleigh, N. C.

Letters, 685; Quarterly and other letters, 1,008; Leaflets and programs sent out, 5,000; Blanks, 500.

Reported for first three quarters, 1901, $5,122.81.
Reported for first three quarters, 1902, $5,527.41.
Aim for the Conventional year closing November 30, 1902, eleven thousand dollars for State, Home and Foreign Missions

Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Hints and Helps for Lady Managers.

Encourage the children to take part in all portions of the exercises. Especially give them aid in the preparation of sentence prayers. The Psalms are full of these utterances.

* * *

Hold a "Doing" and a "Do" meeting. Ask the questions: "What are you doing for missions?" "What more can we do?" Get the children to make pledges, and help them redeem them.

* * *

An exchange gives these suggestions as to "How to Interest Boys in Mission Work:"

Give them something to do. Let it be something they can do. Encourage, inspire; but never do their "something" for them.

Get your illustrations from boy life as well as girl life. Many leaders fail here.

Give them employment for eyes as well as hands and ears. Make use of the chart, the map, the blackboard. If possible, use chalk or pencil to accompany your talks.

* * *

Get acquainted with the boys and their mothers. Find out what they like best, and try to enjoy it with them. Love them. Pray with them. Help them to be pure, noble, manly boys; to get ready to be pure, noble, manly men.

* * *

Impress these ways of giving upon the children:

1. The Careless Way.—To give without knowing what it is for.

2. The Impulsive Way.—To give only when some sad story is told.

3. The Self-Denying Way.—To do without something we would like, and give the money that we save.

4. The Systematic Way.—To give a penny a day, or a certain share of all the money we get.

5. The Equal Way.—To keep half of all the money we get, and give the other half to missions.

'Tis the Voice of Jesus Calling.

Tune—"All the way my Savior leads me."
[No. 42 Gospel Hymns.]

Tune—All the Way My Saviour Leads Me. No. 42 Gospel Hymns.

'Tis the voice of Jesus calling
In the world's great market-way:
"White the fields are to the harvest,
Who will go and work today?"
'Tis the voice which once, my brothers,
Cried in anguish from the tree;
Can you fail to give him answer:
"Here am I, my Lord, send me?"

If you're only little children,
Still the Lord hath need of you:
In the busy field he giveth
Work for youthful hands to do.
Noble tempers, kindly actions,
Lives unselfish, pure, and sweet,
Are a welcome gift to Jesus
And help others to his feet.

Never, then, say to the Master,
"Nothing worthy can I do;"
His command brings with it power,
Prompt obedience proves this true.
Bend unto the work so holy,
Toil with faith and charity,
Then reply—the day's work ended—
"Master, take my sheaves and me!"
—Selected.

This Will Interest Many.

To quickly introduce B. B. B. (Botanic Blood Balm), the famous Southern blood cure, into new homes, we will send, absolutely free, 10,000 trial treatments. Botanic Blood Balm ((B. B. B.) quickly cures old ulcers, scrofula, eczema, itching skin and blood humors, cancer, eating, festering sores, boils, carbuncles, pimples or offensive eruptions, pains in bones or joint, rheumatism, catarrh, or any blod or skin trouble. Botanic Blood Balm (B. B. B.) heals every sore or pimple, makes the blood pure and rich and stops all aches and pains. Botanic Blood Balm (B. B. B.) thoroughly tested for thirty years in hospital and private practice, and has cured thousands of cases given up as hopeless. Sold at drug storess, $1 per large bottle. For free treatment write to Blood Balm Company, 82 Mitchell Street, Atlanta, Ga. Medicine sent at once, prepaid. Describe trouble and free medical advice given. Botanic Blood Balm (B. B. B.) gives life, vigor and strength to the blood. The finest Blood Purifier made. Botanic Blood (B. B. B.) gives a healthy Blood supply to the skin and entire system.

CROSS & LINEHAN CO.,
UP-TO-DATE
CLOTHING AND MEN'S FURNISHINGS.
Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Fall line than you'd expect even from us.
CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

JNO. A. WATERS, President. J. N. GORMAN, Vice-President. H. D. BATES, Secretary-Treasurer.
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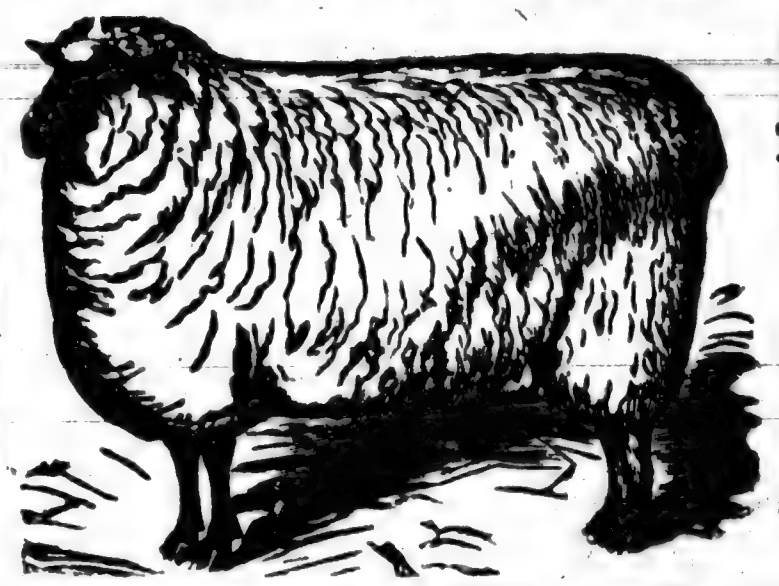
(INCORPORATED.)
RICHMOND, VA.
New and Second-Hand Machinery
Sectional Asbestos Pipe Covering and Other Asbestos Goods.
AGENTS FOR
Erie Engine Works, Boilers and Engines; Tudor Boiler Works; Gardiner Pumps; Eddy Valves; American Linde Refrigerating Co.; Old Glory Boiler Compound.
Boilers, Engines, Saw Mills, Grist Mills, Machine Lathes, Wood Lathes, Planers, Hoisting Engines, Gas Engines, Gasolene Engines, Brick Machinery, Saw Blades, Water Wheels, Fans and Blowers, Heaters, Dynamos and Motors, Wood Pulleys, Iron Pulleys, Clutch Pulleys, Hangers, all sizes and kinds, Belting, Shafting, Steam Pipe and Fittings, Governors, Injectors, Valves, Steam Traps, Iron Rail, Tanks, Dies, Wrenches, etc.
STACKS MADE TO ORDER
Anything sold by us has to be as represented. Write or call on us when you need machinery or hardware, or have anything to sell, and we will make you money.

Chatham Manufacturing Company,
ELKIN, NORTH CAROLINA.
SHIP US YOUR WOOL AND GET THE HIGHEST PRICES IM EXCHANGE FOR GOODS.

Specialty in Pants Made to Order.
Carolina Cassimere ..... $2.65 pair
Fine Finished Jeans ..... 2.05 "
Surry Cassimere ..... 1.75 "
Blue Ridge Jeans ..... 1.45 "
Largest Woollen Mills in the State.
BLANKETS. FANCY BUGGY ROBES. KNITTING YARNS. Write for Samples.

ESTABLISHED 1868.
The North Carolina Home Insurance Co.,
OF RALEIGH, N. C.
OVER $1,000,000.00 LOSSES PAID IN NORTH CAROLINA.
Insure your property against fire and lightning in this "old and reliable" company—it is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable, and worthy of confidence; its investments are all in North Carolina securities, and the money paid to it is kept in your State. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

SPRINGS HOTEL
DILLSBORO, N. C.
In the midst of the mountains; one of the most delightful and homelike places in the State to spend the summer. For particulars address
R. H. JARRETT & SONS.

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OUR BRANDS.
LEONTE,
DE SOTO,
MAJESTIC.
HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
LIBERTY MILLS, Nashville, Tenn.

Current Events.

STATE NEWS.

Superintendent Joyner will not enter the campaign for his party. He will continue to campaign for education. Right.

Lenoir in Caldwell County, has grown rapidly in recent years. Last week there was a big celebration there of the change of the railroad from narrow to broad gauge. Now let them run it over the mountains.

Messrs. Pritchard and Craige have entered upon their campaign for the United States Senate. There is much talk of what the other Democratic candidates have to say and do about Mr. Craige's half of the campaign.

Last week there were meeting of political independents throughout the State, and many county tickets were nominated. As competition is the life of trade, freedom of action in politics is the life of citizenship. No sort of monopoly is good, neither political nor commercial.

Elizabeth City enacted an ordinance forbidding minors to smoke cigarettes on her streets. A young newspaper man there, a cigarette-smoker, decided to test the law. He was arrested and put in jail. The Superior Court sustains the ordinance. It will come before the Supreme Court.

GENERAL NEWS.

THE PRESIDENT'S REMEDY FOR THE TRUSTS.—President Roosevelt went home last week, but quickly resumed his campaign, entering the Middle West. The most important address was made at Cincinnati. In this address he discussed the bearing of the tariff upon the trusts, and declared that the remedy for the trust evil is not in reducing the tariff. So, it appears, the Republicans will not revise their tariff; and the tariff and the trusts will be the issue in the present campaign and in the campaign two years from now.

SPEAKER HENDERSON RETIRES.—Like a bolt from a clear sky came the withdrawal of David B. Henderson, Speaker of the House, from the race for Congress from his district in Iowa. Since the announcement the Republican leaders have begged him to reconsider, but he declares that his reason for withdrawing is paramount to all such considerations. His reason is that the people of his district want revision of the tariff, believing that this is one good way to alleviate the trust problem. Mr. Henderson is a protectionist, and will not consent to urge revision of the tariff. The democratic candidate in his district is Ex-Gov. Horace Boies—a strong man. Mr. Henderson's precipitate withdrawal points a lesson to his party. This Nation does not believe in protecting the trusts, and if the party of protection will not compromise on this point, it may as well follow Mr. Henderson's example.

MINOR MATTERS.

Great Britain will require South Africa to pay $500,000,000 towards the cost of the recent war.

Lieutenant Peary has returned from a fruitless four year trip to the Arctic regions. He made some discoveries, but did not reach the Pole.

Maria Henrietta, Queen of the Belgians, died September 19. She was one of the best of women and had one of the worst of husbands, Leopold, who survives her. She was born in 1836.

The usual rebellions are in progress in Central and South America. The rebels have defeated the Regular Army in Venezuela; and on the Isthmus of Panama revolutionists threaten to carry every thing before them.

The coal strike enters its twentieth week with conditions largely unchanged. It is true, however, that the operators have gotten out and shipped more coal each week now for a month. The strikers have lost perhaps 20,000 men.

Secretary Hay has called upon the European Powers to see to it that the Jews of the Balkan States are treated better. His motive is twofold, viz., to reduce the emigration of this pauper class to our shores and to protect a long suffering and much abused people.

Seminary Letter.

BY REV. W. H. RICH.

One begins to feel that the opening session of 1902-1903 is fast approaching. Only two weeks from this hour and Dr. A. T. Robertson will be delivering the opening address to the great body of splendid men who shall be here. Bro. B. Pressley Smith and Miss Virginia Taylor are getting things in order for the many who will soon be coming from the four winds on every train. I wonder how many will come from the old State? I know that many should come and, no doubt, would if they could just make up their minds and start. It seems to me that the ministry should not be satisfied without the best preparation. The young men are to take the work as the older ones leave for heaven. These old soldiers are giants, and made our people used to a high order of preaching—shall we who come after them be wanting in power and efficiency? Let us then seek the best preparation within our reach.

The Professors are coming back from their summer vacations. They come fresh and full and plenty of real hard work is ahead of the young "theologs." Dr. McGlothlin is just back from Germany with a Ph.D. Dr. Geo. B. Eager is just in from an extensive sojourn in the Holy Land ready to tell of the wonders that his eyes have seen, and to give expression to the joys which his soul felt as he walked in Judea, Galilee, Samaria, and beyond the Jordan where Jesus loved to be. Well a feast of good things will be spread in all departments. Come brethren, and taste and see that the half has not been told of the advantages here. You need the Seminary training.

A word to the church: Send your pastor if he wants to come. Give him a vacation and money to pay his way for an eight months stay here. You will get the biggest end of the blessing when he returns to you in the spring, fresh and full for the summer campaign. Please take a collection for Students Fund, and send to Bro. B. P. Smith at once. It is needed now to get things to going.

A Pitiful Sight

Is to see the little one so dear to us gradually sinking day by day by the drainage upon its system from the effects of teething. The wise mother gives Dr. Biggers' Huckleberry Cordial. It never fails to cure Cholera, Morbus and Dysentery, Flux, etc.

Sold by all Druggists, 25 and 50c. bottle.

Atlantic Association.

This Association met with the church at Bayboro, in Pamlico County, September 17th. Its territory is Craven, Pamlico and Carteret counties. One new church (Spring Hill) was received this year. Rev. A. W. Setzer is moderator, and Pastor Moore, of New Bern, clerk. A. A. Butler, of Beaufort, preached the annual sermon—text, 1 Timothy, 3, 15.

There are twenty-three churches, and only two are self-sustaining—Morehead, and First Church, New Bern. There are four churches in Pamlico County. Bro. J. R. Taylor has charge of this field, and preaches at eleven different points. Rev. N. L. Gaskins is doing mission work in Carteret County, and J. B. Olive at Swansboro and other points. So you see this is a mission field.

This is a fine trucking country. A railroad will be built from Vandemere to New Bern soon and will run through the heart of Pamlico County, and in the near future this will be a great county. We consider this a very important field.

Though the attendance at the Association was small, we had a good meeting. Reports on the objects read, good speeches made, and they are pressing on as though it were a self-sustaining field. They have an Associational school located at Morehead City. The town is centrally located in the Association. The people of the town gave a site worth $600. Bro. Setzer is principal. They have a board of twelve trustees, and a building that cost $500, and have enrolled about eighty scholars this session. Its importance to our denominational life in this section cannot be too strongly urged. Its future seems already assured.

J. W. COBB.

No Person Should Die

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and back ache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the Recorder who needs it may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder, and enlargement of prostrate gland it is a reliable specific.

Wanted— PRINCIPAL for associational school, Address with references, W. C. DOWD, Charlotte, N. C.

Comfort-chasers swear by "King Bee" $3.50 Shoes. KING SHOE CO ATLANTA

WE CURE

Cancers, Tumors and all Chronic Sores

WITHOUT THE USE OF A KNIFE.

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RICHMOND, VA.

All Examinations Free.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we claim, we will pay all your expenses.

Dobbin & Ferrall,

AT TUCKER'S STORE,

Raleigh, - - North Carolina.

THE BEST WAY TO GET AN IDEA OF THE

New Fall Dress Goods

Now Arriving,

IS TO LET US

Mail Samples.

WRITE OR TELEPHONE.

STAMMERING BANKER..... CAPT. T. I. LUTZ, who is the President of the Commercial Bank at Lenoir, N. C., come to see Dr. G. W. Randolph, that noted Specialist of the voice from St. Louis, who is curing so many Stammerers at Dorsett Hotel, Raleigh, N. C., and he cured him of Stammering in one day. Capt. Lutz is the happiest man in North Carolina to-day. His home is Hudson, N. C., where he is in the mercantile business, and he will gladly answer all letters of enquiry about his cure. No one need to Stammer when they can be cured in one to three days.

Hand this to a Stammerer.

Send him stamped and addressed envelope for reply.

GARDNER'S CHILL PILLS CURE

50¢ GUARANTEED BY DRUGGISTS 50¢

NORTH STATE CHEMICAL CO. GREENSBORO N. C.

.....FALL CLOTHING.....

Everything New and Up-to-Date.

STEINBLOCH'S CLOTHING, KNOX AND HAWES HATS.

FURNISHINGS OF THE NEWEST MAKE UP.

OVERCOATS AND EXTRA PANTS.

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Acknowledgements.

Sept. 24, 1902.

State Missions.—Galeed, Bladen, $11.75; Sandy Grove, Bladen, .90; Abbottsburg, Bladen, .90; Jonesboro, Sandy Creek, 3.92; Brown Creek, Pee Dee, 3.00; Green Spring, Pee Dee, 1.25; Troy, Montgomery, 3.86; New Bethel, Raleigh, 8.00; Cool Spring, Chowan, 15.00; Mary's Chapel, Eastern, .37; Mars Hill, W. Chowan, 6.10; Sunbeams, Jackson, W. Chowan, .36; Jackson, W. Chowan, 3.19; Knights Chapel, Raleigh, 1.61; Morganton, 50.00; Brown's, Tar River, 1.92; Tryon St., Charlotte, 91.80; Midway, 2.68; W. M. S., Scotland Neck, Tar River, 2.60; W. M. S., Sandy Creek, Tar River, 2.50; Pleasant Grove, Kings Mt., 1.84; Poplar Springs, Kings Mt., 1.00; Eastern Div., Union, Kings Mt., 10.19; Chaney's Hill, Meck. and Cab., .30; Clear Creek, Meck and Cab., .87; Cold Water, Meck. and Cab., 2.25; Howell's, Meck. and Cab., 1.00; Thomas, Meck. and Cab., 1.00; Pleasant Plain, Meck. and Cab. 2.00; J. S. Kilby, 25.00; Alleghany and Grayson Asso., 14.25; Spring Branch, 2.49; Whiteville, 3.49; Columbus Union 5.63; S. S., Webster, 1.35; So. River Asso., 3.34; Sandy Run Association, 4.30; Forest City, 5.70; Antioch, 3.57; First, Asheville, 10.31; W. M. S., First, Asheville, 20.63; W. M. S., First, Asheville, 10.63; Black Mt., 2.50; Mt. Olivet, 1.00; Morgan Hill, 3.48; Swannanoa, 1.50; W. M. S., Beaver Dam, 2.75; Pleasant Hill, 2.50; Cane Creek, (vol. fund), 2.37; W. M. S., Antioch, 2.00; Fern Hill, 13.71; H. D. Drake, 1.00; Sylva, 2.50. Total this week, $378.76. Previously reported, $6,707.08. Total this year $7,085.84.

Foreign Missions.—W. M. S., East Durham, Mt. Zion, $3.25; Johnson's, Eastern, 9.38; Galeed, Bladen, 4.15; Hickory Grove, Bladen, 2.90; Stovall, 2.95; Middleburg, 3.75; Jonesboro, Sandy Creek, 4.10; B. B. B., Washington Street, Greensboro, 3.00; Warsaw, Eastern, 15.60; Cedar Creek Union, 7.25; W. M. S., First, Gastonia, 3.50; W. M. S., Dysartsville, Green River, .75; Mt. Vernon, Green River, 5.50; Rutherfordton, Green River, 15.00; W. M. S., Rich Square, W. Chowan, 2.00; South Yadkin Association, 27.00; W. M. S., Scotland Neck, Tar River, 25.60; W. M. S., Sandy Creek, Tar River, 2.50; Pleasant Grove, Kings Mountain, 1.05; New Hope, Kings Mountain, 6.00; Poplar Springs, Kings Mountain, .50; Alleghany and Grayson Association, 9.50; Spring Branch, 1.70; Sunbeams, First, Durham, 4.00; South River Association, 5.00; Little Workers, Monroe, 5.00; Antioch, 6.03; First, Asheville, 20.61; W. M. S., Asheville, 41.57; ditto, ditto, 21.12; Swannanoa, 1.00; Mrs. M. S. Buckner, 1.00; Mt. Carmel, 4.08; Liberty, 2.00; Avery's Creek, 4.00; Spring Mountain, 4.01; Haywood County Association, 8.37; W. M. S., Antioch, 2.00; S. S., Vernon Hill, 4.00; Marshall, 5.05; Madison Seminary, 1.72; Beaver Dam S. S., 13.83; Bert Creek, 4.00; Mrs. F. P. Sluder, .25; W. M. S., Berea, 4.00; S. S., Berea, 1.50; Mt. Valley, 3.20; Mt. Page, 2.05. Total this week, $327.31. Previously reported, 8,170.49. Total this year, 8,497.80.

Home Missions.—Christian Harbor, W. Chowan, 6.00; Brantley's Grove, W. Chowan, 5.55; Galeed, Bladen, 10.50; Jonesboro, Sandy Creek, 3.37; Warsaw, Eastern, 5.47; Mary's Chapel, Eastern, .50; Cedar Creek, Union, 9.75; W. M. S., Dysartsville, Green River, .60; W. M. S., Montford's Cove, Green River, 3.00; W. M. S., Pleasant Hill, Green River, 1.38; Pleasant Grove, Green River, 2.00; Mt. Vernon, Green River, 5.00; Brown's, Tar River, 5.00; Salem, Raleigh, .80; South Yadkin Association, 21.05; W. M. S., Scotland Neck, Tar River, 1.75; Pleasant Grove, Kings Mountain, 5.00; South River Association, 2.00; First, Asheville, 10.31; W. M. S., First, Asheville, 15.63; ditto, ditto, 5.00; Pleasant Hill, 1.50; Avery's Creek, 1.26; New Salem, 1.50; Ivy Hill, 2.00; Madison Seminary, 1.73; W. M. S., Beaver Dam, 3.10. Total this week, 130.75. Previously reported, 4,970.63. Total this year, 5,101.38.

Education.—Christian Harbor, $1.00; Galead, 3.80; Mary's Chapel, .35; Cedar Creek Union, 2.00; Antioch, 1.04; Green's Cross Roads, W. Chowan, 2.00; Brown's, Tar River, 3.02; South Yadkin Association, 26.25; Interest on invested funds, 42.50; C. B. Edwards, 2.00; D. T. Johnson, 1.00; South River Association, 1.25. Total this week, 86.21. Previously reported, 2,744.44. Total this year, 2,830.65.

Ministerial Relief.—Mary's Chapple, Eastern, $1.00; Cedar Creek Union, 2.00; North Wilkesboro, Brushy Mountain, 5.00; South Yadkin Association, 27.25; Pleasant Grove, Kings Mountain, 1.01; South River Association, .85. Total this week, 37.11. Previously reported, 588.02. Total this year, 625.13.

Frontier Building Fund.—Mrs. J. F. Parrott, Secretary, $25.00.

Total reported for all objects this week $985.14
Previously reported for all objects this week 22,273.87
Total reported for all objects this year 23,259.01

WALTERS DURHAM,
Treas. Baptist State Con.

Cash collections on Educational Fund for week ending September 20, 1902:

Mt. Zion Association: East Durham church: East Durham's Juniors, $5; Mrs. W. O. Stone, $3.50; A. C. Perry, $1; Olive Branch church: R. B. Nichols, $1; C. W. Stallings, .25. Tar River Association: Poplar Springs church, $6; Miss Ella Pippin, $1. Raleigh Association: Leasville church: W. C. Jones, $5; W. H. Lynn, .25; Mrs. A. G. Ray, .25; R. I. Ray, .10; Mrs. Annie Vaughan, .25; J. T. Holloway, $1; Holly Springs church, $6. Atlantic Association: Cash, $4.83. Central Association: New Hope church: A. C. Green, $10; M. W. Buffaloe, 10; W. C. Buffaloe, $1. Little River Association: Dunn church, $25. J. A. Taylor, $25. Liberty Association: Lexington church: James Smith, $5. Personal: Reidsville church: Mrs. and Mr. M. C. Thompson, $10; Rev. E. P. Ellington, $1; J. B. Price, .25; Miss Annie Smith, .90; Miss Callie Richardson, $1; W. H. Foy, $2; P. A. F. Styres, $1; Irene Forges, .10; Mrs. L. P. Clarke, $3; Mrs. E. P. Ellington, $1. Cash, $2.80. First church, Raleigh: Johnson & Johnson, $25; W. M. S., Marion, $5; Y. L. M. S., Winston, $10. Sandy Creek Association: Carthage church: W. V. Kivett, $10; Arthur McIntosh, $2.50; S. S. Brewer, $2; W. T. Jones, $1; S. G. Holloman, $1; Robert Burns, $1; C. T. Sinclair, $1; J. F. Coles, $1; James Freeman, .50; Andrew L. Lawhon, .50; Mrs. Ralph Tyson, $1; W. C. Petty, $100; S. B. Phillips, $1; Leroy Ritter, $5. Cash, $15. Total, $310.98. Total amounts previously received, $10,338.60. Total receipts, $10,655.58.

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Walk-Over Shoes for Men $3.50-4 | Dorothy Dodd Shoes for Women $3-3.50
Others {more / less} Expensive. Mail Orders Solicited.

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Prompt Sales, Favorable Prices, Business Solicited.

WAKE FOREST COLLEGE
The Sixty-ninth Session will begin August 27th. Fifteen independent "Schools," embracing Science, Language, Mathematics, Philosophy, Bible, Law, Pedagogy, Medicine, &c.
Biological, Chemical, and Physical Laboratories, 15,000 Volumes in Library. The new Gymnasium is one of the most well appointed in the country. Abundant baths. Expenses very moderate.
Address President C. E. TAYLOR.

I CURE CANCER.
Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply, if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?
Address DR. SCOTT MASON, Dry Bridge, Va.

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FREE OUTFIT
We have an excellent new set of five books for the young in one handsome case that we loan you to work with. We are cutting prices, you get a "snap." Write today, be the first agent in your country.
J. L. NICHOLS & CO.,
50 Forsyth St., Atlanta, Ga.

NOTICE.
Having qualified as Executrices of the last will and testament of A. A. Marshall, late of Wake County, we hereby notify those having claims against his estate to present the same to the undersigned on or before September 15th, 1903.
JANE E. MARSHALL,
SUSAN L. MARSHALL,
Executrices.

NOTICE.
Having qualified as the Administratix of the estate of John C. King, late of Wake County, this is to notify those having claims against his estate to present them to me on or before 23rd of September, 1903, or this notice will be plead in bar of their recovery.
MARY E KING,
Administratrix.

SHORTHAND.
The Fleming University of Shorthand, Charlotte, N. C., is the only school in the South devoted exclusively to the training of young men and women as competent Stenographers. For full information address,
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A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Martin, Tenn., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.
REV. R. C. WHITNELL.

WONDERFUL! WONDERFUL!—EVERYBODY READ THIS.

I am supervisor of A. and A. R. R., and I recall that I was the most inveterate stammerer in the State Life was a dead letter to me—always embarrassed in company. Really fit for nothing but to stammer and to be laughed at by every fool I met. But now I am a changed man, and feel like I want to live a hundred years to tell all stammerers that Dr. G. W. Randolph cured me in two days. He is now at Hotel Dorsett, Raleigh, N. C., curing many. He cured pretty Miss Annie R. Smith, of Hillsboro, N. C., and others, too quick to talk about. He cures by a scientific process, and not by hypnotism. My home is Biscoe, Montgomery County, N. C. Respectfully,
J. B. YATES.

Household and Farm.

Exercises to Help Liver Troubles.

Assume correct position. Active chest. Place hands on side. Twist the body to the right slowly, steadily, without straining. Do not move the feet. Keep the head and chest in correct position—the head in its relative position with the shoulders, not allowing it to turn in advance of the bodily movement, but with it. Turn back slowly to position, then as far left as possible. The movement to the right, however, is the essential one. Ten times every day will suffice for this movement. The breathing will take care of itself.

The purpose of this exercise is to obtain and retain a healthful action of the liver.—Exchange.

Cost of Egg Production.

Recent experiment at the Cornell Experiment Station lead to the following conclusions:

In the seventeen weeks from Dec. 1 to Mar. 29 in 12 flocks representing eight owners and 2,100 fowls the average daily production of eggs was 23.2 per 100 fowls.

During the same time the average food cost of one dozen eggs was 16.3 cents. The flocks that laid most eggs during December and January laid most eggs also in March.

The egg production of pullets (hatched in 1901) was notably in excess of that of hens, particularly in the earlier periods when the price of eggs was highest.

The average cost of feeding 100 hens for the 17 weeks was $32.43.

The average excess of production over cost of food for 17 weeks was $23.93 per 100 fowls.

How to Treat Burns.

After many years of treating as severe cases as are often seen I have found four negations to be observed in order to obtain perfect results in the treatment of burns. Never use a dry dressing. Never forcibly remove the skin or deeper tissues; prevent their removal if possible. Keep the wound free from pus with a liquid antiseptic, and nature will remove the dead tissue by healthy granulations beneath. The skin is a protection. Never use any oils or salves. If these are used pus will form. Do not change dressings frequently. A perfectly antiseptic liquid dressing will keep the wound clean and odorless; hence change is not necessary.

I never use oils, because they are not antiseptic and do not prevent pus formation. Nitrate of silver and acids often form eschars by breaking down instead of building tissues. Adhesive straps, by pressure, prevent healthy granulation. Above all, carbonate of lead should be avoided, for its poisonous effects. I saw two brothers who were burned in a gas explosion so poisoned and disfigured by the lead dressing as to make them monsters of hideousness. After months of torture both to themselves and to the mother who cared for them, their fingers dropped off and their faces were distorted beyond recognition. Another boy burned at the same time and just as badly, with other treatment, recovered without disfigurement. Carbonate of soda and hydrogen dioxide in superficial burns are often useful when one cannot get something better, but they do not vitalize the tissue, and for speedy healing this is very essential. After witnessing the effects of all these and more I have discarded them all, and now use only glameide, which I find to be a perfect antiseptic and vitalizer.

My method of dressing is, first, to give the patient a hypodermic, just enough to allay the intense pain from injury to the terminal sensory nerves. Second, arrange the bed upon which the patient is to lie. If the body is burned I place a piece of rubber tissue on the bed large enough to encircle the body. There are two reasons for this: it prevent evaporation from dressing and wetting of bedclothes. Third, take a piece of absorbent cotton an inch thick and large enough to cover the burn on the body. Fourth, into a platter pour the antiseptic diluted with one-third hot water (the heat is to prevent the chill to the denuded surface); then dipping the cotton carefully into the warm dressing, place it on the rubber. Over this be sure to put some thin and old cotton or gauze, also wet in the dressing, and carefully laid over the cotton to prevent the adherence of cotton to the wound. Lift the patient carefully and lay him upon the dressing; bring the cotton cloth carefully over the wound; then the saturated cotton, then the oil silk or rubber tissue, and fasten carefully, snugly, but not tight. Wherever the burn is the treatment is the same until all is covered.—Medical News.

Man and the Farm.

It is a common complaint that the farm and farm life are not appreciated by our people. We long for the more elegant pursuits, or the ways and fashions, of the town. But the farmer has the most sane and natural occupation, and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home. How can a man take root and thrive without land? He writes his history upon his field. How many ties, how many resources, he has!—his friendship with his cattle, his team, his dog, his trees; the satisfaction in his growing crops, in his improved fields; his intimacy with nature, with bird and beast, and with the quickening elemental forces; his co-operations with the cloud, the sun, the seasons, heat, wind, rain, frost. Nothing will take the various social distempers which the city and artificial life breed out of a man like farming, like direct and loving contact with the soil. It draws out the poison. It humbles him, teaches him patience and reverence, and restores the proper tone to his system. Cling to the farm, make much of it, put yourself into it, bestow your heart and your brain upon it, so that it shall savor of you and radiate your virtue after your day's work is done!—John Burroughs.

The Literary Editor.—"That fellow Scribler sent in a poem this morning entitled 'Why Do I Live?'"

The Editor.—"What did you do with it?"

The Literary Editor.—"Returned it with an inclosed slip, saying: 'Because you mailed this instead of bringing it personally.'"—The Indianapolis News.

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My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

SCROFULA

I bequeath to my children Scrofula with all its attendant horrors, humiliation and suffering. This is a strange legacy to leave to posterity; a heavy burden to place upon the shoulders of the young.

This treacherous disease dwarfs the body and hinders the growth and development of the faculties, and the child born of blood poison, or scrofula-tainted parentage, is poorly equipped for life's duties.

Scrofula is a disease with numerous and varied symptoms; enlarged glands or tumors about the neck and armpits, catarrh of the head, weak eyes and dreadful skin eruptions upon different parts of the body show the presence of tubercular or scrofulous matter in the blood. This dangerous and stealthy disease entrenches itself securely in the system and attacks the bones and tissues, destroys the red corpuscles of the blood, resulting in white swelling, a pallid, waxy appearance of the skin, loss of strength and a gradual wasting away of the body.

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Marriages.

EDWARDS-MIMS.—At the residence of the bride's father, the afternoon of September 10, 1902, by Rev. F. O. S. Curtis, Mr. Wm. Emerson Edwards, of Latta, S. C., and Miss Annie Grace Mims, of Maxton, N. C.

Obituaries.

Fulfilled.

I thought to find some healing clime
For her I loved; she found that shore,
That city whose inhabitants
Are sick and sorrowful no more.

I asked for human love for her;
The loving knew how best to still
The infinite yearning of a heart
Which but infinity could fill.

Such sweet communion had been ours,
I prayed that it might never end;
My prayer is more than answered; now
I have an angel for my friend.

I wished for perfect peace to soothe
The troubled anguish of her breast;
And, numbered with the loved and called,
She entered on untroubled rest.

Life was so fair a thing to her,
I wept and pleaded for its stay;
My wish was granted me, for lo!
She hath eternal life today.

—Phoebe Cary.

LINER.—Mrs. Wm. Liner, nee Miss Lavina Cockran, died August 10, 1902, aged 78. She was a devoted member of Waynesville Baptist church for more than fifty years, being the oldest member of her sex. "Aunt Viney," as she was fondly called, was, in truth, a womanly woman, and the memory of her is a gentle influence that lifts us higher.

INEZ E. CRAWFORD.

HOLOMAN.—Departed this life August 14, 1902, at his former home near Rehoboth, N. C., E. Bruce Holoman, aged 22. He had typhoid fever for three weeks, when death claimed him as its victim. He was a member of Roanoke Baptist church, but having a position with the Southern Railroad Company, was unable to attend often. Last winter he reconsecrated himself to Christ. The lady with whom he boarded, said he was one of the best young men who ever boarded with her.

He was punctual to Sunday-school and church, whenever he could attend.

This should be comforting to his mother and relatives who had been with him so little in several years. To his sorrowing mother, relatives and friends, we commend you to God who never afflicts willingly, but has promised to "heal the broken-hearted, and bind up their wounds." Think of Bruce as asleep in Jesus and not dead.

T.

PUREFOY.—Whereas, It has pleased the Supreme Ruler of the universe in His allwise providence to remove by untimely death our beloved friend and fellow-student, Hattie Purefoy, and

Whereas, We, the Young Woman's Christian Association of the Baptist University, desire to express our high appreciation of her excellent qualities, and our deep grief at her death, therefore be it

Resolved 1. That the Association has lost by her death a faithful member and a zealous Christian worker.

2. That while we bow in humble submission to the will of Him who doeth all things well, we can but deplore and mourn the death of our sister.

3. That we extend to the bereaved family our sincere sympathy in this hour of affliction and pray that the all-wise Father may comfort and sustain them in their great grief.

4. That a copy of these resolutions be sent to the family of the deceased, and that the same be spread on the minutes of the Association and published in the Biblical Recorder.

MARY E. JOHNSON,
NANNIE SHUGART,
ALMA SMITH,
Committee.

HOYLE.—Sister Eller Jane Hoyle, wife of Rev. J. A. Hoyle, after a lingering illness, laid down life's burdens forever in the afternoon of September 2, 1902.

She gave her heart to the Savior in 1864, and in June, 1882, was baptized into the fellowship of the Shady Grove Baptist church by Rev. A. L. Stough. She was happily married to Rev. J. A. Hoyle, August 5, 1869, and to this union eleven children were born; five have preceded the mother to the spirit-land and six, four daughters and two sons, survive her.

Sister Hoyle, at the time of her death, was an earnest member of the Maiden Baptist church, of which her devoted husband is the pastor. The funeral exercises were conducted by the writer, from the Salem Baptist church, September 3rd, and the body placed in the grave to await the morning of the resurrection.

May the tender mercy of a loving God fall round about the bereaved family, and enable them to look up and say; "even so Father, for so it seemeth good in Thy sight."

W. F. WATSON.

BAILEY.—Susie Cooper, wife of William E. Bailey, of Emporia, Va., entered into rest, September 14, 1902, in the 41st year of her life, after a lingering illness. She was born in Petersburg, Va., to Joseph H. Cooper and his wife, formerly Susan A. Hollowell. She was married to W. E. Bailey, son of Rev. Josiah C. Bailey and Sallie Cooper, his wife, in 1889. Her husband, three children, two sisters and two brothers survive her.

Mrs. Bailey had been a Christian from early life, having been converted and received into the Methodist communion under the ministry of Bishop Duncan when he was a pastor in Petersburg. One particular mark of her career was her interest in her denomination and her constant activity in the service of the church of her membership. In all the many ways that women have found to manifest their devotion to Christ, she was busy.

And so, for many years she employed herself in the Master's name. At home a devoted mother and loving wife; in social circles a kindly and exemplary neighbor; in church a woman full of good works and of faith.

When the hour of death arrived she recognized it, and bore witness that the Saviour was near, so that she feared not at all; but instead passed out in calm triumph. Her latest breath was employed in calling the names of her little children who had been taken before her and "Mother"—loved long since but lost a while. It requires only the Christian's faith to believe that as she drew near the moment of departure, the soul outran the fainting body and its greetings in the heavenly country were thus echoed from her lips.

We may grieve for our loss in such a case, but we cannot grieve over such a triumph over death. It was not death; it was the vanquishment of death.

The faithful husband, the devoted sisters, and the tender little children, we commend to the care of the Father, whose chastening is in love and whose ways, though mysterious to mortals, shall at length in the hour when they shall put on immortality, be found all good, beautiful and full of light.

J. W. B.

Temperance.

Our Greatest Curse.

The saloon is the greatest curse of the present day, the fountainhead from whence flow streams of evil. It fills our prisons with criminals our insane asylums with victims and our graveyards with paupers' graves. It turns happy homes into barren wastes. It debauches and ruins the husband, the son, the father; it destroys the happiness of the wife, the mother, the daughter. It clothes them in rags, starves them and breaks their hearts. And for what? That a few men may grow rich and flourish on the burnt ashes of homes. Every conscientious thinker admits that all I have said is only the sad truth. Then why allow this terrible cause of crime and wretchedness to go on? Why not inaugurate a war against it that would overthrow it? If every good man should vote as his better nature dictates this evil would be abolished. Do not say that it is hopeless to war against it, that this foe is too strongly intrenched in human hearts and selfishness, for right will triumph in the end.—Josiah Allen's Wife in the May Woman's Home Companion.

A New Aid to Temperance.

Mr. James L. Spink, one of the best known traveling men of the Northwest, has just returned from a long trip through the country districts of Minneapolis, and reports the success of free rural delivery of letters along a line that can hardly have been anticipated by those instrumental in establishing the system.

In one of the towns where Mr. Spink sold goods he overheard a saloon keeper discussing rural delivery and advancing arguments why the plan should be done away with. The main point he made was that it ruined business.

"Why," said Mr. Saloon Keeper, "when men came into town every day for their mail they were sure to drop into my place while they waited; everybody drank, everybody treated everybody else, and it made trade lively. Now the farmers come into town but two or three times a week and more often but once, and the worst of it is they don't happen to come in together, for they only come in for groceries or some other supplies, and no two men's supplies are apt to give out at exactly the same time. This, you see, does away with the matter of treating and reduces trade tremendously. It's ruining business, I tell you."

Mr. Spink took pains to inquire of the business men he traded with as to the correctness of the saloon keeper's judgment, finding that it was generally conceded that rural delivery has materially affected the liquor traffic in the small towns and gives promise of being a most effective means of increasing temperance among the farmers.—Minneapolis Journal.

The Saloon an Agency of Destruction.

As sure as time goes on the unrestrained activity of the rum traffic will destroy the nation that is deceived by it. Today it dictates to Legislatures from the Atlantic to the Pacific on easy terms. It answers the men who oppose it, who lift up a warning voice, with a cloud of ashes. It abides its time.

Hundreds of thousands of graves are a mute but terrible warning. Hundreds of thousands of widows and more orphans piteously plead. It is the morning of a new century. We stand among the graves—graves as far as we can see. Did the yellow fever do it? Did smallpox make these graves—a million graves? No; had it been so we would have driven them out by processes of sanitation long ago. No, some men whom we call citizens did it. They paid us to do it with revenue for taxes. They voted for our party. They were our neighbors. And we let them do it. We said we could not help it because it is not right to make laws against them, and if we did sometimes they would break them. They would fill fifty thousand graves instead of one hundred thousand. And so they go on. And last year they dug in among these graves a hundred thousand new ones.

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Ar. Columbia,	"	9 35 a m	1 00 a m
Lv. Columbia,	"	10 35 a m	1 02 a m
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" Jacksonville,	"	7 00 p m	9 15 a m
" Tampa,	"	6 45 a m	5 45 p m
		No. 33.	No. 41.
Lv. Raleigh,	"	4 12 a m	8 55 p m
Ar. Hamlet,	"	7 00 a m	7 30 p m
" Wilmington,	"	12 15 p m	
" Charlotte,	"	10 08 a m	10 23 p m
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" New Orleans, L. & N.		7 35 a m	
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" Memphis,	"	1 15 p m	8 25 a m

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Ar. Norlina,	"	3 32 a m	1 05 p m
" Portsmouth,	"	7 15 a m	5 35 p m
		No. 34.	No. 42.
Lv. Raleigh,	S. A. L.	1 35 a m	11 35 a m
Ar. Norlina,	"	3 32 a m	1 35 p m
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Revivals in Many Churches.

RAFT SWAMP.—Elder J. B. Harrell aiding Pastor Hildreth. Seventeen added to the church.

OAK LEVEL.—Meeting by Elder J. L. Lane. Six baptized, and a church formed with twenty-one members. Letter later.

From Elder D. J. Clark.—At Camp Branch, in Brunswick, Bro. Robertson pastor. Entire church asked for prayer. White Oak, Bladen, three additions. Bro. Blalock preached.

SORRELL'S GROVE.—Eld. D. D. Edwards. Eight additions.

FROM ELD. L. R. DIXON.—Rives' Chapel. Eld. O. T. Edwards assisting. A number converted. Twelve baptized. May's Chapel, Eld. W. E. Woodruff aiding. Eight baptized. Another convert will be. Emmans, Eld. W. E. Woodruff aiding. Ten or twelve will be baptized. A glorious meeting. Fall Creek, with Eld. J. L. Smith. Nineteen added to the church. Mt. Olive. Thirteen baptized.

BETHANY.—Eld. W. E. Woodruff conducting the meeting; there were several conversions, among them the son of Eld. L. R. Dixon. He writes "How graciously the Lord has blessed me this year.

FROM ELD. F. M. MORGAN, Flats. Assisted by Eld. W. L. Bradley. Thirty-one baptized into membership of Briertown church. Church talks of calling a pastor for half of his time. At Shooting Creek, Rev. J. A. Bindell aided Bro. Morgan in a good meeting.

CARTOOGACHAGE, Macon Co. So it is spelled in our letter. Twelve converted. Best meeting in years. Hope soon to have new house finished.

SOUTHSIDE, Winston.—Elders Haymore and Sheets. A good meeting. At Pinnacle, writes Bro. Haymore, my brother R. D. Haymore conducted a meeting, in which quite a number were converted. I baptized ten. It was the best meeting the church has enjoyed in years.

FROM ELD. O. T. EDWARDS.—Reve's Chapel, reported above. L. W. Churchill conducted the singing for Bro. Edwards for five weeks, and gave great satisfaction. Eld. G. W. Harmon assisted at Brush Creek and Love's Creek. Eld. J. J. Adams also assisted at Love's Creek, and helped to make the Union meeting there a success.

PEEK'S CHAPEL.—Elder L. J. Bailey, pastor. Rev. Martin Wood preaching, twenty-eight were added to the church.

CORINTH, near Archer.—Bro. J. A. Estridge writes: Bro. Pippin preaching, there were twelve or fifteen professions. Progress is being made at White Oak also. "Our thanksgiving dinner before the revival was a great success."

ELDER J. F. MacDUFFIE.—Berea, Mt. Moriah and Bethesda. Good meetings as could have been expected. Twelve or fifteen professions of religion at Mt. Moriah.

MARION.—Eld. Cashwell pastor. Good meeting. Expecting Mr. Jenkins of Marietta, Ga. "We need so much a great work of God's grace."

ELD. J. N. TOLAR, Eastern Association.—Mt. Olive, a great meeting, conducted by Evangelist S. J. Porter. Fourteen converts. "I have never seen a man who looks more confidently and entirely to the Holy Spirit to do the work of conversion. There is no surface work. The cross of Christ was the centre of every sermon." At Island Creek, Rev. J. A. Smith assisting, a good meeting, Bro. Smith preaching at his best. Since Bro. Tolar took charge there have been about thirty-five received by this church. Bear Marsh, Bro. T. J. Baker aiding; a good meeting. "The dominant note along all my frontier is hope." Bro. Tolar's churches are pleasing their pastor by their responsiveness to his ministry.

ASHPOLE.—Rev. R. D. Haymore conducted the meeting. Interest good; crowds large.

FROM ELD. CHARLES E. MADDREY.—Assisted by Eld. H. G. Swaim of Tyrrell Co., I have held meetings at Berry's Grove, Mars Hill, Mt. Ada, and Ebenezer. Many were converted. Also held a meeting at Hillsboro Cotton Mill. Fifteen professed faith in Christ.

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Macon, Ga.—Raleigh to Macon, Ga., and return at rate of one fare for the round trip, account annual meeting Farmers' National Congress. Tickets on sale October 5th and 6th, limited returning October 14, 1902.

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Washington, D. C.—Raleigh to Washington, D. C., and return $8.30, account Thirty-sixth Annual Encampment Grand Army of the Republic. Tickets on sale October 3, 4, 5 and 6; final limit October 15, except by depositing ticket with joint agent, Washington, D. C., not later than 12 o'clock noon of October 15 and on payment of a fee of 50 cents and extension of the final return limit to November 3 may be obtained.

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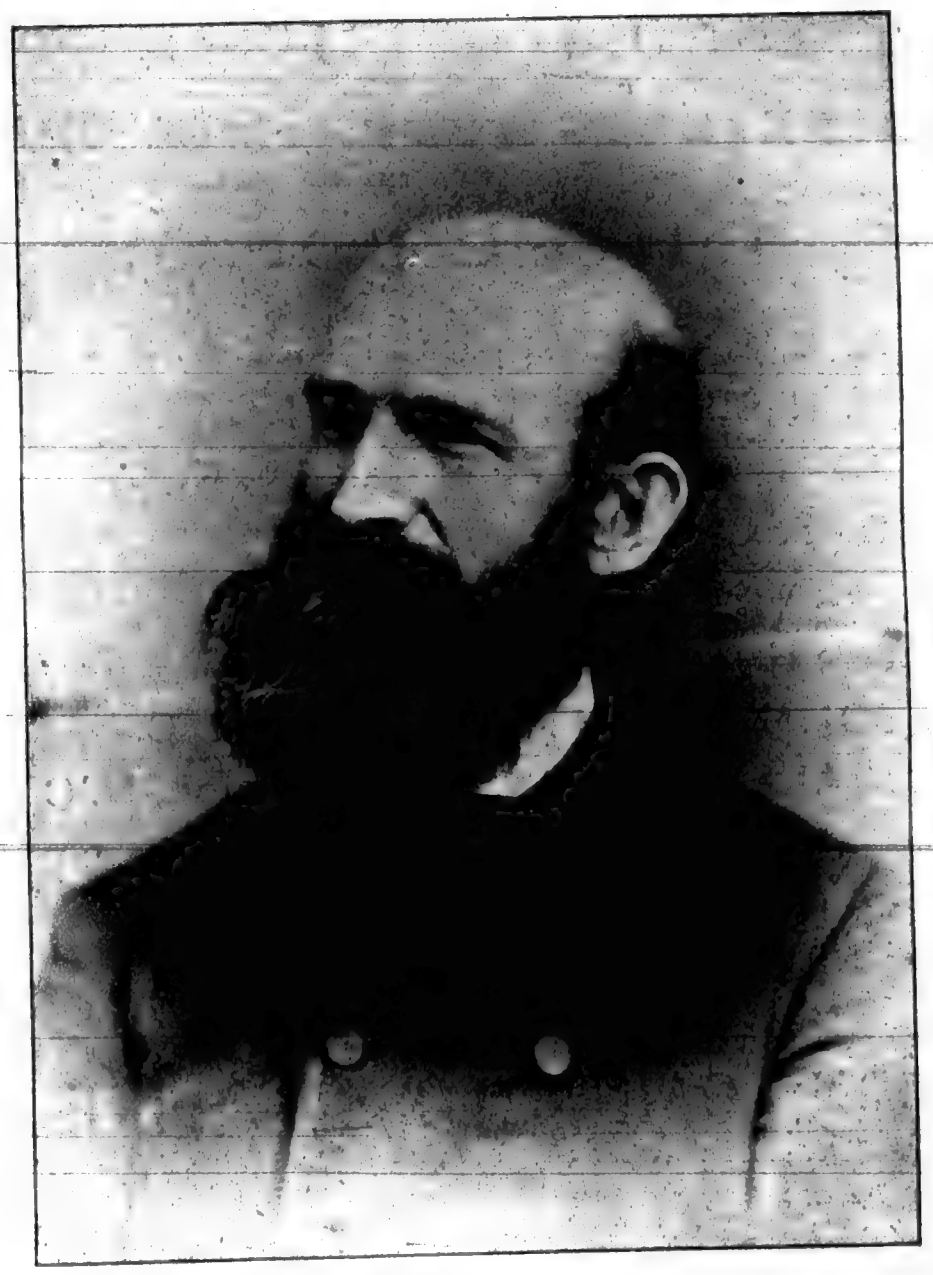

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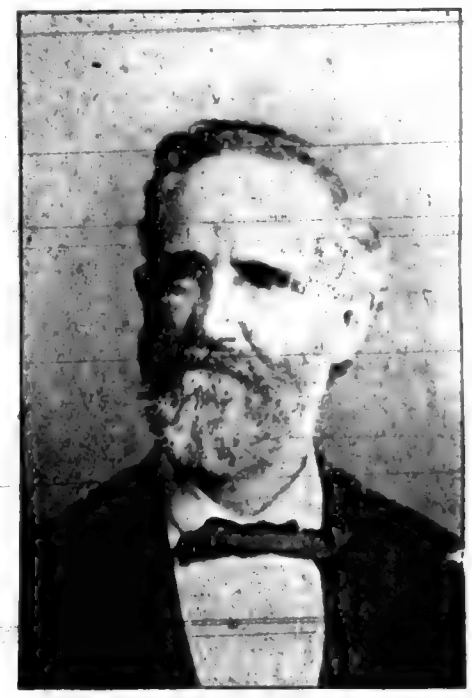

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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 14.

THE FIRST CHRISTIAN COLLEGE.

BY CHAS. B. TAYLOR.

During the later decades of the second century the two most important centres of the Christian world were Antioch and Alexandria. If the former was the heart, the latter surely was the brain of infant Christendom.

The East had been prepared for the dissemination of the Gospel by the career of Alexander the Great. In the great and opulent city which he had founded in the Delta of the Nile letters were patronized by the colonists and the Old Testament was translated by the Seventy. It was here that the Greek language was enriched by a new terminology which would convey the ideas of the Gospel to the mind of the heathen world. Thus were fulfilled certain necessary conditions for the writing of the New Testament and for proclaiming the new message throughout the Roman world.

In this metropolis of commerce and letters met and mingled the streams of Greek, Jewish, and Christian learning. Philosophers and men of letters were invited to seek in the tranquility of Egypt a shelter from the storms which shook every other part of the Empire. Here were the greatest libraries of the ancient world. Among the imposing public buildings of the city, the Museum, the home of the State University, stood pre-eminent. The chairs of this institution were filled by learned, though heathen professors who were supported from the public treasury.

The Christian Church at Alexandria, which is said to have been founded by the Evangelist Mark, had by the middle of the second century become a numerous, wealthy, and influential body. The most promising youth of many of the Christian families attended the lectures of the heathen professors. While some passed safely through the ordeal, others lapsed into Hellenism or into agnosticism. It became evident that a distinctively Christian institution was necessary to counteract the influence of the teaching and associations of the University. Catechetical instruction had been given before in Alexandria, as elsewhere, but it was not until about A. D. 180, that there was established in that city the first Christian College.

In his Bampton Lectures (Oxford, England, 1886), Dr. Charles Bigg says of this institution: "We may regard it as a denominational college by the side of a secular university. * * * The student's powers of reasoning were strengthened by a thorough course of scientific study, embracing geometry, physiology, and astronomy. After science came philosophy."

In the American edition of the Ante-Nicene Fathers, Dr. A. Cleveland Coxe says: "The Alexandria of Apollos and of St. Mark has become the earliest seat of Christian learning. There, already, have the catechetical schools gathered the finest intellectual trophies of the cross; and under the aliment of its library springs up something like a Christian University."

The first president and, for a time, the principal instructor, was Pantaenus "a Sicilian bee from the flowery fields of Enna." This ripe scholar and consecrated Christian was a converted Stoic philosopher, and a man of versatility and power. Though he was a voluminous writer, none of his works have survived the centuries.

First as the colleague, then as the successor of Pantaenus, the vigorous and subtle thinker, Clement of Alexandria, enriched the teaching of the Christian College from the stores of his knowledge and wisdom. Insisting that truth in religion need not be hostile to truth in science and metaphysics, he did not cease to be a philosopher when he became a Christian. A disciple of Plato, he did not discard Platonism, but became a Platonist who, searching for truth, had found in Christ a Divine Revealer.

When Clement was driven away by persecution, no Christian of prominence in Alexandria dared to wear his mantle. But in the College was a youth, only seventeen years old, but gifted and zealous. Rather than allow the institution to close, he volunteered to assume its headship. This stripling, who was no other than the great Origen, soon began to reveal himself as a giant. And it was under his prudent guidance that the College attained the culmination of its usefulness. Of its history in later years, little is known. But during its life it exerted influences which have profoundly affected the thoughts of men, especially by originating the first systematized theology which aimed at a philosophic comprehension and vindication of the truths of revelation.

One would not speak of this college as a Baptist institution. Certainly Baptists would not endorse some of the teachings of Clement and Origen. But the organization and belief and practice of the Church at Alexandria were not unlike those of Baptists in all the Christian centuries. Infant baptism had not yet come into vogue, and traces of a written liturgy are, to say the least, very uncertain. Though it may have had several branches or arms in various parts of the great city, there was only one Church, and only one bishop. And few churches have ever made as much history or have ever left so abiding an impression upon human thought.

DUMB ANIMALS AND DEAD SOULS.

There has been quite a considerable protest against the arrest and handcuffing of a man who was caught throwing rocks at a caged wild-cat in Pullen Park, Raleigh. The handcuffing may have been unnecessary; a man who will rock a caged animal, a man who will torture a dumb beast, may not need handcuffing, but he needs something more—he needs light, he needs a soul. One should not be blamed for approaching him with chains.

We visit Pullen Park frequently, but every visit lately has been spoiled by a sight so humiliating that we hesitate to write of it. There are four monkeys in a cage there. They delight in the gaze of the crowd, and do their best to entertain it. But of late the crowd has been represented by low-bred boys and degenerate men. The employment of these boys has been that of calling the poor monkeys to the bars and then spitting in their faces. They also call up dogs to frighten and make angry the monkeys. The men look on. By their laughing one knows they are not indeed lower animals. We know of nothing more disgusting, nothing more humiliating. The monkeys alone redeem the occasion. A boy who spits in an animal's face is not the equal of the animal, save potentially. Without heroic effort he will sink below the animal; for potentiality looks downward as well as upward.

We stand by the park "laborer" (as he has been called by people who seem to think that labor is not the badge of manhood) for arresting the the youth who rocked the wild cat, and we request those who have charge of the park to make some rules protecting the animals, especially the monkeys, from the low-down, unfeeling and soulless treatment that they now receive. The shame is that human instincts are so low and weak that the law must be invoked.

IT IS NOT ENOUGH to be industrious; so are the ants. What are you industrious about.—H. D. Thoreau.

JUST ONE-THIRD MADE!

Learning to preach is learning to tune together these three factors,—the message given, the man giving it, the man listening to it,—so that in the course of years a certain spontaneous correlation comes to be established between the three, which correlation the preacher incessantly establishes almost without knowing it every time he preaches, and which for him is style.

First, as to the subject. Is is true, vital, strong, drawn naturally, not only from the text but from the context, and from the entire generic undertone of the document and of scripture at large? Does it carry in it the essential message of the gospel? Have I, the preacher, analysed it simply, clearly? Have I made the skeleton of it (to use our impertinently anatomical word) symmetrical in articulation,—able to stand on its feet, but with not too many feet? (Two arms also are better than ten, even for a skeleton.) Is the logic of the sermon sound and straight, with pressure cumulative? Are the illustrations brief, pat, not overdone? Have I opened sufficiently, but not wearisomely, the varied wealth of side vistas along the line of thought suggested, without fettering or delaying the mid-march on the main track, until the argument reaches its climax in urgent and kindly appeal? In a word, is my sermon true to the truth?

Very well, if it is, if all these questions are duly answered—then the sermon is just one-third made. —Preaching in the New Age, An Art and An Incarnation; by A. J. Lyman, D. D.

ESSENTIAL ELEMENTS OF A BAPTIST CHURCH.

I. The Scriptures are the only authority in matters of faith and practice.

II. Personal faith in Jesus Christ secures salvation.

III. A church is composed of believers who have been baptized on a personal confession of their faith in Jesus Christ.

IV. Each church has control of its affairs.

V. The outward life must be in accordance with the confession of faith, and to this end it is essential that discipline be maintained.

THE APPROPRIATE HYMN.

A student once brought his sermon to a theological professor to be examined. The student requested the professor to read the sermon, to express his judgment on its qualities, and to suggest some familiar hymn which would make a suitable introduction to the discourse; to which request the professor replied that the only hymn which seemed precisely fitting to the theme was the one beginning: "Now I lay me down to sleep." —From an address by Francis G. Peabody.

THE SPIRIT OF THE LORD.

The spirt of the Lord is upon me,
Because He anointed me to preach good tidings
to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.
—Luke iv. 16-19.

THE HONORABLE MAN.

I honor the man who is willing to sink
Half his present repute for freedom to think;
And when he has thought, be his thought strong
or weak,
Will sink t'other half for the freedom to speak.
—James Russell Lowell.

THE APOSTOLIC VIEW OF THE INSPIRATION OF THE SCRIPTURES.

The Bible's View of Itself.

BY REV. A. H. CREIGHTON, TH. D.

The view of inspiration which has been transmitted from the Apostles and early Christians, through all the Christian centuries, is that the Bible is the Word of God and that throughout the entire Bible we have infallible truth and divine authority. This view is commonly and correctly called "plenary" or "full," inspiration. It recognizes both the human and the divine side. God spoke through men and the Holy Spirit used men, but in such a way as not to destroy their freedom.

INSPIRATION, REVELATION, ILLUMINATION

But in the study of this doctrine we must distinguish between inspiration and revelation. Revelation is the divine influence by which the veil is rolled back and unknown or concealed truths are made known to the mind. Revelation is direct communication from God to man. Inspiration is the divine influence which enables the sacred speaker or writer to express these and other truths or facts in human language and secures their transference against error. Illumination is often confounded with inspiration. Illumination is the influence of the Holy Spirit, operative in such a way in the human mind and heart as to enlighten the understanding and prepare it for the discernment and reception of the truth of spiritual things. This is the common heritage of all believers. And yet there are found human idiosyncrasies in the Bible. God freely used and preserved in tact the peculiar, capacities and aptitudes of each writer, so that the truth was expressed in the style and dialect of each individual, and at the same time it was divinely secured against all error. Divine truth is not perverted by passing through the atmosphere of human thought.

"IT IS WRITTEN"

But why has this belief in the plenary inspiration of the Bible been so pervasive and how account for the fact that it has been able to confront and persistently withstand restless energy of unbelieving and skeptical speculation has invented, during the passing centuries, with Protean shapes, varying their affirmations to fit each change in the ceaselessly shifting thoughts of men? The answer is easily obtained. It is sufficiently accounted for by replying that this is the view held by the writers of the New Testament and enunciated by Christ himself.

It was sufficient to repel Satan simply for the Master to say: "It is written." And it is sufficient for earnest believers in Christ to follow his example and recognize the Scriptures as the authoritative utterances of God. This is the Bible's view of itself. No other view of inspiration will satisfy Biblical language.

THE INSPIRATION OF PAUL.

"But," says the objector, "I accept what is inspired in the Bible, and what is not inspired I do not accept." A Baptist preacher declared not long since that he did not hesitate to disagree with Paul in some of his statements—that Paul disclaimed inspiration in some of his Epistles; and in such passages Paul's opinion was worth no more and deserved no more respect than the opinions of another man. Paul nowhere disclaimed being inspired in the utterance of any opinion or judgment. In I. Cor. 7:6 we read, "I speak this by permission and not of commandment," or "I speak this by way of permission." He is not speaking of the authority that he has for saying this, but of the way in which he says it, as a command, or a permission. The language itself and the connection of the argument make it clear that the contrast intended is not between things which Paul is permitted and other things which is commanded to speak, but between things which Paul permits or allows, but does not command, and other things which he commands. To abstain from marriage is not wrong, nor to marry. "Marry, if you think best. I speak this by way of permission, not as a commandment."

In verse 10 he says, "I command, yet not I, but the Lord." In verse 12, "to the rest speak I, not the Lord;" in verse 25, "concerning virgins I have no commandment of the Lord; yet I give my judgment." This subject of divorce is one in regard of which Christ gave instructions himself, while he was in the world. The Apostle does not make a distinction between himself inspired and uninspired, as is proved beyond doubt by comparing verses 25 and 40. It is not a distinction between what is authoritative and what is not so, but between that which he speaks simply reiterating the express words of the Lord Jesus personally uttered, and that which he speaks by inspiration, not having any words of Jesus to quote. Both are authoritative, both divine; the first having been spoken by Christ while on earth, the second coming in the first instance to Paul himself.

In verse 40, "I think that I also have the spirit of God," Paul contrasts his teaching with that of others in such a way as to put himself on a level with other inspired teachers. In this same Epistle, referring to the existence of miraculous gifts in the church, one of which was the discerning of spirits, he says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Monroe, N. C.

On Grumblers.

BY P. S. HENSON.

In heaven there are no grumblers, and that makes heaven. In hell there is nothing else, and that makes hell. In this world things are greatly mixed, thorns and flowers, thanksgivings and complainings, with a large proportion of the latter. The Englishman is said to be the champion grumbler of the world, especially when he comes to America; then he writes his grumblings out and prints them in a book and sends them over to us and we grumble back to him. I remember some time ago to have heard of an Englishman traveling in this country in company with an American friend. He could not find anything to his liking. "The water was beastly, don't you know," the roads untravelable, the food indigestible, the waiters uncivil, the landlords exorbitant, the manners of the people were crude and rude.

It was just at the time when we were having extraordinary sunsets, when long after the sun went down there lingered in the western sky a glow of almost preternatural beauty, so that some people feared it was the foretokening of the end of the world. The American pointed his English friend one evening to that sky. "Now look at that, old boy. You talk of the orient, of sunset skies in classic lands, but where in the world did you ever see so fine a sky as that?" The Englishman looked at it a moment and said: "Well, don't you think it is just a little overdone?" The Lord himself could not please him when he came to paint a sunset.

But this is not peculiar to an Englishman. It is characteristic of universal humanity. The first man that ever appeared on earth began to grumble because there was just one tree in all the world that he could not eat of, and that grumbling cost him paradise, and every child of Adam is just like his father. The first thing a baby does when he opens his eyes on this new world is to strike out with both hands and feet and howl his protest against his environment. Nobody likes his business, I care not what it is. It may be he is a dry goods merchant? He tells you there was a time when a man could make a fortune selling dry goods, but now the competition is so close that nobody can make money out of it. But he keeps a good house and fine horses and goes to Chautauqua every summer. Yet he is losing money all the time. What a lot he must have had to start with.

If there is any place on earth where the voice of the grumbler ought not to be heard it is in the sanctuary of the home, but that is where it is heard most loudly. When a man is at his place of business he has to be a gentleman, but when he goes to his own home he has not got to be anything in particular, and so he lets out the pent-up fury of the day. He comes in like a howling cyclone. "What's the reason dinner isn't ready? What's the matter with that beefsteak? It isn't fit for a dog. I'll go to a hashhouse." Poor little woman. She has been waiting all day for him to come home. She has had her troubles, and has been wishing for sympathy. That is the kind she gets. The tears are swelling in her eyes, she has a great lump in her throat that she can't swallow, and she wishes she were dead and you too, especially you.

Somebody says we need wide-awake men. There is more need for fast asleep men. This world is going mad for the want of sleep. Every now and then I get too cross for anybody to live with, and I know what is the matter. What I need is sleep, and then I wake up and I am as beautiful as a May morning. Cultivate a good conscience—a conscience void of offense toward God and man. And cultivate the habit of being thankful for small favors, think how many things you have to be thankful for, and think how many things you would not like to have. In itself that was not a bad prayer of the Pharisee, "I thank thee that I am not as other men are," if he had not been so stuck on himself. When I see a man who is crippled or blind I extend to him my brotherly sympathy, and thank God that I can walk and see.

Then get in the habit of looking for sweetness and light. They get what they look for. Here is a bee in the neighborhood of Chicago. There are a great many things to smell of in Chicago; stockyards, our unspeakable rivers (though St. Louis is doing most of the smelling now), a lot of decayed aldermen, though there are not so many of them as there were. A bee has no nose for things like these, but a mile away is a rose with honey in its heart, and he makes a beeline for the rose, covers himself with honey and returns to his hive. He got what he went for. Here is a buzzard. There are thousands of flower gardens in and about Chicago, but a buzzard has no nose for flowers; but a mile away is a dead rat, and so he goes for that. Now if you want to smell a rose, you just want to find a rose; and if you want to smell a rat, you can commonly find that, but excuse me. Look for sweetness and light and you will find it every day and everywhere. Paul and Silas found it in the dungeon at midnight.

Let me give you one more prescription. If you want to be cured of grumbling, go to work—Standard.

CHILD SLAVES OF SOUTHERN COTTON FACTORIES.

Photograph published by courtesy of Pilgrim Publishing Company, Battle Creek, Michigan.

....We stop our press to make the sad announcement that Bro. E. K. Proctor, Jr., died at his home in Lumberton, Friday, 3rd inst. This information will be received with genuine sorrow by our Zion which he has served so faithfully. We express our sympathy for his family in their great sorrow.

OUR SUNDAY-SCHOOL WORK.

Present Condition---Plan Suggested ---Necessity of Improvement.

BY REV. W. R. CULLOM.

When Rev. B. W. Spilman became Field Secretary of Sunday-school work in North Carolina, many people felt that there was no need for his work, and that the money paid to him was so much money wasted. Spilman worked for several years at an amazingly small cost to the denomination, faced and overcame obstacles in his work known to no one but himself. But this has been the history of every enterprise that is worth anything to the world. When he left the North Carolina work for his present position with the Sunday-school Board at Nashville, there were thousands of people in the State who had a new conception of the work of the Sunday-school. Spilman burned into our hearts the thought that the Sunday-school is the teaching service of the church, and as such, it possesses a place of importance, of dignity, and of power as a definite and positive factor in carrying out the Savior's great commission. The Sunday-school work will forever owe him a debt of gratitude for this service. When Spilman laid the work down for his present position, I, for one, was at a loss to know who could carry on the work so well begun by him. The details of filling his place are matters of common history. The truth is, Spilman's place has not been filled; his work stands apart to itself.

Mr. T. Neil Johnson has made a place all his own. It was our privilege to have him with us in our Sunday school Convention at Rolesville the fifth Sunday in August. This was my first opportunity of seeing him actually doing the work that he is asked to do by the Sunday-school Committee of our Convention. After being with him two days at Rolesville, and then thinking over the situation of our Baptist work in North Carolina, I have come to the conclusion that, if we can keep him in this work for ten years and give him our co-operation in carrying out his plans, State Missions and every other part of our common work will experience an uplift manifold greater than the expenditure for this work. We read in Eph. 4:11-15, that "he gave some to be apostles; and some prophets, and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things unto him, which is the head, even Christ." Paul strikes a key note in this great passage. He shows us clearly that there is a place for different classes of workers in the kingdom of God—all aiming at the same thing—"the building up of the body of Christ." When our Sunday-school teachers and workers come to realize that their work is just as real and just as definite a contribution toward this end as is that of the apostle, the prophet, the evangelist or the pastor a new era will have dawned upon us, and a new forward movement will have been set in motion that will multiply our State mission force by a hundred fold without increasing the expense by one dollar. Johnson is the right man in the right place to inaugurate and lead just such a movement. There are said to be about 1,500 Baptist Sunday-schools in the State. If they have each an average of five officers and teachers, the whole number would be 7,500. As a pastor, I believe I have as good people at work in the Sunday-schools with which I am connected as the average pastor, but every time I go to one of my churches I am made to feel that this great department of our church work means absolutely nothing to a majority of the members, and even many of those who lead in this work make it a very incidental part of their lives. As I look at this situation my heart often utters the cry within itself, "Oh that this great army could be enlisted—heart, and soul, and life—in the great work that lies before us!" If I understand Brother Johnson's idea with reference to his own work, he believes it to lie directly in this line. It is a magnificent ideal that he has before him. The great question now is, how to get hold of these Sunday-school workers in such a way as to help them. Two or three things may be said here. (1) It is impossible for him to visit every church, take the teachers of each particular church and give them the necessary training. (2) It is impossible for all, or even any large per cent of the Sunday-school workers to reach him at any one place, or at any half dozen places. And even if they could, there would be more than any one man could reach successfully at one time. (3) It is possible and practicable, however, for the teachers and workers from a few neighboring churches within twelve or fifteen miles of each other to lay aside their business for two or three days, meet Brother Johnson at some convenient point and spend the time with him in trying to get a firmer grasp on their work—what it is and how to do it.

Since being with him at Rolesville, I have persuaded the Sunday-school workers in one or two communities in which I work to undertake the formation of such normal classes, and shall try it in yet other communities. Why should he not have fifty such classes in the State and visit them at least once a year? I believe the matter is worthy of a faithful trial.

Wake Forest, N. C., Sept. 17, 1902.

South Carolina as Seen by a North Carolinian.

I have just returned from a somewhat extended trip in South Carolina, and I must say that I was very favorably impressed with the Baptist churches and country. The country through which I passed is one of the best farming countries that I have seen, and the churches from a financial point are developed, and developing beyond ours. I visited one country church where big-hearted R. E. Peele has been pastor for seven years; and that church ten miles from town or railroad, pays its pastor four hundred and fifty dollars a year, and a parsonage. This church has two mission points under its wings, and they, the missions, pay one hundred and fifty dollars themselves, and I found most of the little mission churches in the farming sections paying their pastors from $150 to $250, in addition to what the State Board pays.

Well, I thank God, and praise them for their liberality; and yet I have somewhat against them; for they seem to say to their pastors: "Now pastor, we have called, and we are going to pay you to preach for us, and we are going to pay you more than we promised, but of course we are going to expect you to not only do our preaching, but most of our praying also. So now, dear pastor, just let us alone, for we have got to cultivate our fields, and see after our cotton and tobacco; and if we have any spare time after doing these things and going to church on Sunday, we'll spend it in attending to politics, and seeing after that smoke that's rising up at headquarters from the Higher Critics' muzzle-loading powder guns. But in spite of the smoke and the clashing of "Tin Swords" at Headquarters, the South Carolina Baptists are moving on, for that grand old paper, "The Courier," is holding the contending armies "in the middle ob de road," and is doing for the Baptists of South Carolina what the Biblical Recorder is doing for our own beloved State of North Carolina, leading the Baptists with their families on to a higher life.

While in South Carolina I met another big-hearted brother, T. G. Phillips, whom it was my pleasure to be with for a few days at Magnolia and Lamar, where he is pastor. Bro. Phillips is a young man of "grace, grit and perseverance."

To the surprise of myself and Bro. Peele's congregation he stepped upon the rostrum and tendered his resignation to the church last Sunday. Every one in the congregation was surprised, and they are not going to be willing for him to leave, but if he does get away from them, I hope that he will drop into some place here in the Old North State, and here in this section. Peele is a man who walks and talks with God, and we need him here. In fact, such men are needed anywhere and everywhere.

J. H. HILDRETH.

WORK IN WESTERN NORTH CAROLINA.

Stringfield, Joyner, Crayen, Tucker and Others at a Sunday School Convention.

A great meeting has recently occurred at this place. The meeting lasted ten days, and was conducted by Rev. O. L. Stringfield.

The people in this section believe in a conviction of sin, and conversion from sin.

That old institution, the mourner's bench, is made use of in this country. Many fathers, mothers, boys and girls rose from this bench trusting in Christ for salvation.

Some say this is a good mission field. Well, they raised $65 for missions during the meeting.

At the closing service of the meeting, as the choir sang, ten united with the church.

The Sunday-school Convention of North Buncombe met at Big Ivy about a mile above here, on last Saturday and Sunday.

Many interesting questions were discussed in regard to the Sunday-school work.

Among those who took part in the discussions were J. Y. Joyner, State Superintendent of Public Instruction; O. L. Stringfield, J. H. Tucker of Asheville, Prof. Craven of Columbian University, and Prof. R. L. Moore of Mars Hill College.

It was a great day for the people of this section, as they gathered on the hillside on Sunday to listen to the distinguished State Superintendent. Prof. Joyner made a great speech on Christian Education. I wish I had space to give a full account of the speech.

You ask me what are the hopes of Baptists in this country. I answer the prospects are bright. With such men as Stringfield, Tucker, Bradley and others at the head of affairs we are sure of success.

I could not account for Stringfield being in this mountain country until I heard a little story told. It was this: Away up in one of the mountains there lived a poor worldly man. He, while working in a rock quarry, was crushed by a large rock. In the agonies of death Gadey sent for Stringfield. Stringfield went, and began talking to the man about Jesus. The man trusted in His mercy, and bidding his wife and little ones goodby went home. Then I understood it. The Lord sent him among us.

The school work is also promising in this section. In my school at Democrat there are at least a dozen students who will well be able to enter any of our colleges next fall.

This is a great country. Let us make the most of it.

W. B. RENFROW.

Democrat, N. C.

Bishop Foster's Eulogy of the Bible.

Marvelous book! Itself a parallel of every miracle and deliverance recorded in its pages. Proscribed and imprisoned! The angel of deliverance illumined the darkness, stripped off the shackles, and awed into conscious obedience, the self-opening doors. Exiled, it has created a new kingdom and shifted the center and balance of power. Carried away captive, it has broken down rival altars and overthrown false gods, till the right of way has been accorded to it by friend and foe. Sold into bondage by false brethren, it has captured the hearts of its masters, and ascended the throne of dominion. dry shod, seeing its enemies over-Driven into the sea, it has gone over whelmed in the flood and itself singing the glad song of deliverance. Burned on the public square by the public executioner, it has risen phenix-like and floated away in triumph, wearing the smoke of its own funeral pyre as a flag of victory. Scourged from city to city, it has gone through the capitals of the civilized world, leaving behind it a trail of light attesting its Divine authority. Cast into the lepers' pest-house, it has purified the scales of contagion, restored the soft pink skin of smiling infancy, quickened the energies of romping youth, and recreated the sinews of heroic manhood. Betrayed by a kiss, it has stood erect in the calm majesty of eternity, amid the swarming minions of its enemies. Nailed to a felon's cross, it has illumined the darkness by the radiance of its own glory, and transformed the summits of sacrifice into a throne of universal judgment. Sealed into the gloom of a sepulcher, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligences. Marvelous Book, full of Divine life and power! No one can touch even the hem of its garment without being healed. No one can come near enough even to stone it without being blessed. It stands alone, without a rival; even its enemies themselves being judges.

Making a Gentleman of a Boy.

Rev. Dr. Madison Peters, of Brooklyn, N. Y., tells the mothers of the land how to make their boys gentlemen. He says:

"Let your boy with the first lispings of speech be taught to speak accurately on all subjects, be they trivial or important, and when he becomes a man he will scorn to tell a lie.

"Early instil into your boy's mind decision of character. Undecided, purposeless boys make nambypamby men, useless to themselves and to everybody else.

"Teach your boy to have an object in view, the backbone to go after it and then stick.

"Teach your boy to disdain revenge. Revenge is a sin that grows with his growth and strengthens with his strength. Teach him to write kindness in marble, injuries in the dust.

"There is nothing that improves a boy's character so much as putting him on his honor—trusting to his honor. I have little hope for the boy who is dead to the feeling of honor. The boy who needs to be continually looked after is on the road to ruin. If treating your boy as a gentleman does not make him a gentleman, nothing else will.

News Notes.

....Rev. A. E. Owen, D. D., has been called to the South Street church, Portsmouth.

....Delegates who will attend the Tar River Association should inform Mr. Thomas J. Latham, Washington, N. C.

....The Skyland Baptist has completed its third year. We congratulate Editors Wilkins, Honeycutt and Allison.

....More than $500 came in for the Educational Fund last week. It is time the denomination was aroused.

....Rev. J. M. Carroll, D. D., has succeeded his brother, Dr. B. H., as Secretary of the Texas Baptist Educational Commission.

....Sunday before last the Charlotte Baptists opened Dilworth church. Last Sunday they opened Louise church, Rev. D. F. Helms pastor.

....The Tabernacle Baptist Sunday-school of Raleigh, celebrated September 28th as Rally Day. There was a large attendance and a good program.

....Certain Georgia Baptist schools that are receiving aid from the State are being soundly rebuked by the papers. Why not name the schools? They deserve to be read out.

....Dr. A. J. Holt has resigned the Secretaryship of the Tennessee Convention, and also the care of the Tennessee Baptist Orphanage. He will become pastor of the church at Nacogdoches, Texas.

....One of the leading men of Siler City writes us that Dr. R. D. Haymore is growing in favor with the people there—so much so that it has become necessary to appoint ushers to seat the large crowds.

....Rev. J. J. Adams is now president of Graham, having accepted the call of our church there. He will help the cause there every way. Former pastor Chappell is for the present at Rolesville, Wake County.

....The Neuse Association will meet at Falling Creek church, Wayne County, October 21st, 7.30 p. m. Delegates and visitors will be met at Dudley, provided they notify Bro. T. J. Hood, Grantham, N. C.

....The semi-annual session of the Wake County Sunday-school Convention will take place at Hepsibah church, October 11-2. It is interdenominational. There will be a good program, among other things a singing contest.

....Rev. Oscar E. Sams, one of the best ministers that has come out of Western North Carolina in years, is now located at Harrisonburg, Va. That State is to be congratulated. He will yet be found leading his people in Western North Carolina forward.

....We acknowledge the honor of the following invitation: "Rev. and Mrs. Louis M. Curtis request the honour of your presence at the marriage of their daughter Vara May, to Mr. Ernest Hayes, on Wednesday evening, October the first, at half after eight o'clock, Baptist church, Ahoskie, North Carolina."

....Rev. D. F. Helms of Charlotte, writes of the awakening of Wilson's Grove church, Mecklenburg County. A revival conducted by him and Brother Pruett has brought the church to life again. They are going to revise their church books, and to this end will have a reunion in November. All the members are requested to be present. If any one cannot be present, let him write to Brother Helms.

....On a recent visit to Granville County we were delighted to find at Knap of Reeds a beautiful new house of worship. We have not seen its equal in the country in North Carolina. The Knap of Reeds brethren and sisters deserve much credit for their work.

....We are glad to print the good news of the following announcement: "Rev. John Eddie Briggs and Mrs. Marion Threadcraft Law announce their marriage Wednesday, September twenty-fourth, nineteen hundred and two, Portsmouth, Virginia." Our congratulations to Bro. Briggs.

....Rev. Arch C. Cree preached to the congregation of the Raleigh First Baptist church Sunday. He is pastor at Gaffney, S. C. His "home," however, barring Scotland, is in North Carolina. We should like to see him a citizen of our State once more. His sermons Sunday were full of promise.

....Rev. G. T. Lumpkin, pastor at Weldon and Roanoke Rapids, will enter the Louisville Seminary this week. His stay of two years in North Carolina has been highly successful. The work in his hands has prospered wonderfully; and he has won many friends. We hope he will return to North Carolina.

....We regret very much that the Recorder has to be mailed several days late this week, and that the quality of paper is not up to the standard. We feel sure our friends will bear with us this time, and we promise to use our best effort to prevent such an occurrence again and, too, a better grade of paper than the Recorder has ever used before.

....Trinity and Wake Forest will not debate this year, Trinity having declined. What's the matter with the Trinity boys? Why is it that college contests have to be abandoned every few years? The University of North Carolina is out with the colleges in respect to athletics, and the colleges are out with one another in respect to debates. Get together, men.

....Rev. M. L. Green writes from Ahoskie: "The church that was burned at Christian Harbor the 30th day of last March, has been rebuilt and will be dedicated on the second Lord's day in November. Rev. T. T. Speight will preach the dedicatory sermon, and all are invited to come." We regret to learn that Bro. Green is in feeble health. May he be restored.

....Rev. C. J. D. Parker, pastor, writes: "The work of the Second church, Durham, is moving on splendidly, without a discord so far as I know. Recently the church has beautified the parsonage by repairing and repainting, and next month we expect to spend a few hundred dollars in doing some repair work on our church. The church has the best Sunday-school in its history. Most all of our church have caught the spirit of progressive Christianity, and are realizing that it is consecrated service that God wants."

....The San Jacinto Oil Company issues a statement which says that all of the wells in the Beaumont field have quit flowing, and that from the east salt water is possessing the wells. Pumps have been put in, but relief has not been found. Their No. 1 well is further west, as is No. 5, which is being bored. Oil has jumped from three to twenty-five cents a barrel. We are sorry to hear this bad news and hope that the salt water may give way to the oil. The Company is proposing to go into the Sour Lake field, which is promising and some distance away from the supposed range of the salt water.—Baptist Argus. It would better go up Salt River.

....Rev. A. T. Robertson, D. D., writes: "My heart was knit anew to North Carolina enterprises, if that was needed, by my recent trip to the State. What a joy it was to be at the South Yadkin Association and hear the brethren talk about the Lord's kingdom. The prospects are good for a large delegation of excellent men from North Carolina at the Seminary this session."

....The Kansas Baptists have met with a heavy loss by the destruction by fire, September 10th, of the main building of Ottawa University. It was a new building, recently completed, and was about to be dedicated. The cost of the building is stated to have been $60,000, and only $20,000 of this was covered by insurance. The college library was also destroyed.

....We regret extremely to say that we received a note Tuesday morning from Mr. Stephen McIntyre saying that the condition of Mr. E. K. Proctor, Jr., is very serious indeed. It is feared that he has been sinking since Saturday, and his recovery is all but despaired of. And yet we must hope that so good and useful a man will not be taken from us in his prime.

....The Montgomery Association convenes with the church at Wadeville on Thursday before the third Sunday in October. Wadeville is on a branch line of the Asheboro and Aberdeen Railroad. Those who come by rail, if they come a part of the way on the S. A. L. R. R., will change cars at Aberdeen for Biscoe, and change at Biscoe for Wadeville. Please note this fact and govern yourselves accordingly.

....The Little River (Primitive Baptist) Association met in Raleigh last week. There was, contrary to the rule, that Associations in towns will not be attended, a very large attendance from the country. There were many elders present, and they made a fine appearance on the platform of the Monumental Theatre. They met in this building in order to get in reach of the city, and to accommodate the crowds.

....Bro. Geo. E. Spruill has resigned the pastorate of the Williamston church, to take effect at the close of the year. Shady Grove and Second church at Belton are the other churches in his field, and in all three churches he has done faithful work. The membership at Williamston and at Belton has increased from fifty to a hundred per cent in the past year, and the outlook at both these places is encouraging. We hope some other church will take the place of Williamston in this field and keep Brother Spruill on it.—Baptist Courier. We hope this young man will turn his mind toward North Carolina, his native State.

....Rev. J. E. Yates, Chaplain U. S. A., writes from Pasay Garrison, Manila, P. I., July 30, 1902: "We sailed from San Francisco on May 16, and after a pleasant and comparatively uneventful voyage, landed in Manila June 9. On the 13th we came to our present location. The bad features of the Philippines have been much exaggerated. The climate, while tropical, is more free from extremes of heat than in New York City. Our temperature during the hottest season rarely goes above 95 degrees. Our place here is a regular summer resort—a half mile or so south of the city limits and immediately on Manila Bay overlooking Cavite. We have had as you have heard, a good deal of cholera on the Islands but it has been mostly confined to natives. The army and nearly all government employes get subsistence from the U. S. A. commissary and get pure food. All the soldiers are furnished with an abundance of distilled water for drinking and are furnished ice made by the government plant of distilled water. We feel no uneasiness as we are very careful with our bill of fare, and take no chances. Cholera germs are not transmitted through the atmosphere, but must be taken in food or drink to be effective.

....Rev. R. R. Ray writes: "Bro. Day of Winston, a man full of the Spirit of God, has been with me during the past ten days at Deep Springs church. There were many converts, ten of whom united with the church and others will unite with other churches. Three were added by letter. Bro. Becker of Leaksville, who did the baptizing, and Bro. Johnson of Walnut Cove, came to us during the meeting and aided in the ordaining of Bro. Zack Carter as Deacon of the church. We made an offering during the meeting to the Baptist Orphanage which amounted to about $14. People at Deep Springs are much revived and we believe that God's blessings are to be showered upon us in greater abundance still."

....Rev. Dr. N. B. Cobb writes: "After many seasons of discouragement and trial the Lord is lifting the light of His countenance upon us at Bethel and at Concord. There are now good evergreen Sunday-schools at both churches. The brethren at Concord are keeping up a weekly Wednesday night prayer meeting. The Dell school has opened in the Bethel community with an attendance beyond the expectations of the most sanguine and bids fair to become at an early day one of the leading Christian schools of Eastern North Carolina. Our young brethren W. N. Johnson, J. M. Alderman, and Deacons A. R. Herring, W. J. Friar, C. C. Johnson and others in the community are laying themselves out to make the school a great success. The community is loyally seconding the efforts of the managers by taking boarders at the low rate of $5.50 a month and furnishing rooms for those who wish to board themselves. A large club house for boys is nearing completion and streets are being laid off for a school village. Surely these things are calculated to bring joy to a country pastor who has been toiling for some time with little to encourage him but the sure promises of God."

....It was first thought that there were two Baptist churches in Waxhaw. Then we were informed that there was only one—King Street. We are now prepared to hear that there is none at all. Read the following from the Charlotte Observer: "A series of meetings is in progress at King Street Baptist church here this week. Most of the preaching is being done by a woman, Miss Mattie Perry, of Elhanan Institute, Marion. The congregations at night are very large, many people attending no doubt through idle curiosity. Miss Perry is preaching the doctrine of sanctification and divine healing, along with her other kindred doctrines. At the same time she preaches some good Gospel and is doing some good. But the peculiar doctrines referred to are weakening her influence for good among the representative people of the community. It can be depended upon that while she may have a few converts here, the great majority of the thinking people of Waxhaw, as well as almost everywhere else, will be slow to catch on to these strange doctrines, especially those of absolute human perfection and divine healing without the aid of physician or medicine. Much of Miss Perry's preaching is about Elhanan Institute and her own work. She, however, impresses all who hear her as a good, consecrated Christian woman." We have since learned that the woman-preacher has left and Rev. C. H. Martin is carrying on the meeting.

Caldwell Letter.

I think I will like the Recorder in its new form. You are making us a good paper. With me the Recorder is first. I like the North Carolina Baptist and Charity and Children, but if I could take but one paper that would be the Biblical Recorder. I began reading it while Bro. J. H. Mills was editor, and I have never been without it since.

Brother Southern of Asheville, has been helping Bro. G. H. Church for nearly three weeks in meetings at Lower Creek and Lenoir. He is a consecrated man, and a good preacher. His purpose seems to be to get the church members nearer to Christ and upon a higher plane of Christian living. Seven were baptized at the close of the meeting at Lower Creek, and I am not advised as to results at Lenoir, as I have not been so situated that I could attend much. There have been a number of gracious revivals in this section during the past six or eight weeks. First week in August, Bro. W. R. Beach of Granite Falls, aided me in a meeting at Warricks Chapel, which resulted in 10 additions by baptism. I baptized seven into the fellowship of the church there in May, making 17 this year. At close of meeting, second Sunday, Bro. W. R. Gwaltney of Hickory, preached the dedication sermon of their beautiful new house of worship. He preached a strong sermon on a New Testament church to a large and appreciative congregation.

We deeply sympathise with Bro. W. R. Beach in the death of his oldest daughter, who died on the 8th inst., and was buried in the cemetery at Granite Falls on the 9th. She was a bright, sweet little girl. In addition to his pastoral work at Granite Fall and Mt. Grove, Brother Beach is assistant teacher in Granite High School, which has opened flatteringly. The town of Granite voted a local tax for their school recently, and they are going to build a splendid academy in the near future.

Bro. J. A. White has taken charge of Lenoir Academy, and opened the 9th, with fair encouragement, considering the lateness of his coming. He will move to Lenoir soon, and we are glad of his coming, because of the work he will do as an educator and the addition he will be to the ministry of the Caldwell Association. We have scarcely a half dozen ministers that are actively engaged in the pastorate living in the territory of our Association. About half of our churches are served by pastors living in other Associations. We love these pastors, but wish they could live in our midst. Then we could have them with us at our fifth Sunday meetings, and our Associations. Bro. J. J. L. Sherwood has recently moved into our midst from Three Forks Association. He is located in Globe section. We welcome him.

Fraternally,

I. W. THOMAS.

Lenoir, N. C., Sept. 15, 1902.

The President has rested well since the operation was performed on his leg, and he is expected to be at his work next week.

Quenches Thirst—

Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage and strengthening Tonic—superior to lemonade.

Comfort-chasers swear by "King Bee" $3.50 Shoes.

J. R. ORR SHOE CO. ATLANTA

NERVOUSNESS AND SICK HEADACHES

red while you wait, by Hicks' Capine without any bad effect. At all stores.

LET THE GOOD WORK GO ON.

$10,000 to be Raised in Two Months.

The last few statements about our State Mission work have been rather discouraging. The brethren should know the good news as well as the bad, and it is far more pleasant for me to publish good tidings. Through July and August we ran behind last year's receipts. With the close of August we were a thousand dollars behind. Am glad to say that during September we have been pulling up a little every week. The month closes, leaving us $246.30 behind what we were at the end of September last year. It will be seen by this that we have gained during September $746.30. Now, brethren, if the good work goes on until we will have gained all that we lost during July and August, and then if we keep right up with the contributions of last year, until the 30th of November, we will be able to report the twenty-five thousand dollars which we set out to raise. This is no small undertaking. You remember the "tug of war" came between this and the 1st of December last year. That you may have some idea what we have to do, let us glance back at the past and then on to the future:

Ten months of the year are gone. During these ten months we received from the churches in cash contributions $4,811.38. The total receipts for State Missions in this week's Recorder are $7,311.38; but it must be remembered that $2,500 of this came from the Home Board. Now, we must raise in actual cash from the churches $10,188.62. We will receive $2,500 more from the Home Board, and Associational Missions (which is part of our State Mission work) will report $5,000. But when all this is taken into the account, there yet remains to be sent up from the churches $10,188.62 in cash. Do you get these figures clearly in mind? In ten months we have raised $4,811.38; in two months we must raise $10,188.62. In other words, if we reach the $25,000 mark we must raise as much in the next two months as we did for the same period last year and the $246.30 still behind. This is a great undertaking, but we can easily do it if we will.

If with a crop failure last year we raised more than twenty-five thousand, surely with the bountiful crop God has given us this year, we cannot fail. Is not God trying us this year to see if we can be trusted with prosperity? If we fail to "honor Him with our substance," need we be surprised if floods and droughts are again sent upon us?

Just one word to the "old guard" in closing. What has become of them? I promised not to appeal to them for personal contributions and I expect to keep that promise; but it was hoped that they would give, through the churches, the personal contributions they were accustomed to make, and thus stimulate the churches to greater gifts. Two of the old guard have been heard from in person, one sending one hundred and twenty dollars, the other twenty-five. If other feel inclined to do that way, their checks will not be refused, we can assure them; but it will answer the same purpose if they make their contributions through their churches (provided, of course, they are as large as their personal contributions would be) and seek to secure larger contributions from the churches for State Missions. The members of the "old guard" are hereby appointed agents for State Missions in their respective churches.

Now, brethren, you see the task which lies before us: Let us set earnestly about it for the glory of God, and for the relief of the Missionaries who look to us for their support.

LIVINGSTON JOHNSON,
Corresponding Secretary.

A CALL TO PRAYER.

The Work Now at Hand Demands It.

Within ten weeks from the date of this paper our Baptist host will assemble in a Convention in Durham. They will go up with vivid recollections of that last meeting in Winston and under the solemn obligations there assumed. As the weeks past I keep asking myself, "What will be the character of the Durham meeting? Shall the work we set before us under the Spirit's leading be finished, or must we report a failure?" The thought of failure makes me heart-sick. I am not much moved by the thought of what we should suffer in the eyes of the world and of the brethren of other States. But I am profoundly moved by the thought of the disaster of such a failure. I doubt whether any of us have realized what failure would mean—what loss from reaction, what disheartenment, what paralysis on future efforts, what peril to some of our schools.

WHAT HAS BEEN DONE

Something over $10,000 has already been raised in cash and much of the rest has been pledged. We can raise the whole amount, and I believe that with the blessing of God we shall. If so, the next two months must be months of earnest effort and Christ-like sacrifice. The spirit of labor and of giving must come upon our people. Already many hearts are burdened under our present condition and many are giving to the point of sacrifice. We have an excellent chance of wiping out our entire debt by the first of December. But such a spirit must come from within. Unlike some other denominations, we have no outward organized power to constrain us. Baptists can only labor and give as the Spirit of God moves them.

A REQUEST.

This Spirit must come from the Master. Only by His blessing can we approach success. I ask, therefore, that in every Baptist church special prayer should be made during the month of October for the blessing of Almighty God upon this special effort. Let the pastors of town churches set apart the first Sunday in the month, and the pastors of country churches utilize their first appointment in October for this purpose. Brother pastors, if your hearts are in this work, let us all without failure lead our people in earnest prayer that God will give us the victory during this great struggle. We are nearing the crisis. Let us beg our God for conquering power and for the faith that overcometh.

R. T. VANN.

Canvassing for the Educational Fund.

Since my last to the Recorder I have been with Bro. Cullom at Poplar Creek church, Flat River Association. It is safe to say with the start made that that church will send up $100 to the century education work. Work goes well where we meet such pastors as Bro. W. R. Cullom. Night of the same day I was at Franklinton. This church with its neighbor Perry's will round up $200 on this great work before our Convention. Bro. R. B. White is leading in this work at these points.

Later, I was with New Hope church, Central Association. This church made a good start on its $100. I am hoping it can finish it up by December 1st. Brother Pippin is pastor at New Hope.

On the second Sunday I was at Holly Springs church, Raleigh Association. This church will round up at least $50 by December 1st. It can do more. Brother Oldham is pastor here.

I am now at High Point. The Piedmont Association has just closed a good session. With what we hope can be reached with the churches here tomorrow, I am expecting this Association will get in all for the Century Education Work about $1,500. If so this will be a good work. The special event of the meeting was the meeting on Foreign Missions. This Association will greatly advance in its Foreign Mission contributions. It is known to some that Bro. W. C. Newton feels called of God to the Foreign Mission work. He and his good wife will go to China. This was a great occasion. More than $1,000 was pledged for Foreign Missions for next year. Brother Newton's church at Greensboro will lead in helping it so Brother Newton can go and have a support.

Brethren and sisters of the State we must all do our best to finish up this education work by our State Convention.

A. D. HUNTER.

High Point, N. C., Sept. 20, 1902.

CURES OLD SORES, ACHES AND PAINS.

Impure Blood—Treatment Free.

W. L. Pruiett, Dudley, Mo., states I suffered from blood poison, having aching bones and joints, eruptions, sore throat and gums, attended with swollen glands; lost my appetite, was all run down. Patent medicines and doctors failed to arrest the disease, but Botanic Blood Balm changed the nature of my blood, and by degrees the sores, pimples and ulcers healed perfectly, the aches and pains vanished, and my blood circulated in the old vigorous manner again. I will recommend B. B. B. to all sufferers from impure blood. Yours truly,

Wm. L. Pruiett

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Home Circle.

In Autumn.

Let us sing of the sheaves, when the summer is done,
And the garners are stored with the the gifts of the sun.
Shouting home from the fields, like the voice of the sea,
Let us join with the reapers in glad jubilee,—
Harvest home!

For the smile of the sunshine, again and again,
For the dew on the garden, the showers on the plain,
For the year, with its hope and its promise that ends,
Crowned with plenty and peace, let thanksgiving ascend,
Harvest home!

We shall gather a harvest of glory we know,
From the furrows of life where in patience we sow.
Buried love in the field of the heart never dies,
And its seed scattered here will be sheaves in the skies,
Harvest Home!

—Rev. Theron Brown, in The Watchman.

God Needs the Help of Mothers.

"The grave mistake of repressing children," writes Barbetta Brown, in the December Ladies' Home Journal, "is caused by the mother's failure to be keen enough to see where she may touch a child's life, and where she may not; where it is for her to guide, to help, to encourage, and where the child life is sacred to itself alone. That the child is another individual never occurs to some mothers, nor that he has his own possibilities of growth, not to be tampered with; his own privacies, not to be invaded; his own 'holy of holies,' to be held holy. The Power that is working in your son or daughter is part of it, and it has its own purpose in regard to each child-life as surely as for each planet in its orbit. God needs much help to be effaced by mothers. Co-operate, then, with the power working through your children, mothers. Do not make the great mistake of attempting to compete with it."—Southern Churchman.

An Annexation Party.

Like the Athenians of old, the American hostess, on hospitable thoughts intent, is ever on the quest for something new. Its latest form of expression is the "Annexation Party," which, in the light of recent events and the addition to our population of many new peoples, seems particularly timely.

A certain host and hostess, in the characters of "Uncle Sam" and "Columbia," invited all their faithful subjects to meet in brotherly love and affection. New York and Boston were enjoined to forget their tribal feuds and to welcome the Filipinos, Porto Ricans, Ladrones, etc., as brothers.

As we are yet unfamiliar with the dress and appearance of many of our new relations, the fashion of the costumes was largely conjecture. The Porto Rican ladies were lovely in lace mantillas, with high combs and red roses in their hair. A wild Filipino in brown sweater, with a row of feather dusters strapped around his waist and another upon his head, created a laugh wherever he went.

One lady went as a date-palm, her white satin dress so overlaid with the leaves of that tree as to show but a gleam between the foliage. The leaves bent downward over the skirt and upward over the bodice, and her head was crowned with a miniature tree.

One man represented the Manila cable, trussed up, with robes all about him. On his back a gash showed "where Dewey cut it."

All the time-worn jokes about the various cities of the States were revived and found illustration. Boston, looking preternaturally solemn and learned, wore spectacles and carried many books under her arm.

The lady representing Chicago wore her husband's shoes. New York was conspicuously overdressed, and Philadelphia looked quiet and dignified, her hair adorned with a "family tree," among the branches of which two toy monkeys peeped—the lady's Simian ancestors.

Friends meeting paused for an instant before recognizing one another and then broke into hearty laughter, saying with infinite amusement, "Is that really you?"

The place of this novel merry-making was a large barn profusely decorated with tropical-looking foliage. The American flag and red, white and blue bunting were everywhere.—Mrs. Burton Kingsland, in Ladies Home Journal.

The Beauty of All Women.

Every woman that exists has some point of beauty, possibly lying dormant, which she can develop; it may be a cultivated intellect, an inspired soul, sweet nature, fine presence, lovely form or beautiful face, and somewhere on this great round globe somebody has recognized that fact or will. So it behooves all womankind to look well into themselves, and endeavor to improve the good points, to ameliorate the unfortunate ones, and entirely forget that they have any bad ones.

There is nothing so far-reaching as self-forgetfulness, either where beauty exists, or does not exist.

A famous statesman on being asked what he considered the greatest type of beauty in women, replied: "The woman who is beautiful and does not know it, and the homely woman, who by her intelligence and graceful bearing makes you forget it."

Life is too short to be constantly regretting the lack of some type of form or face we do not possess. The sighing for grey eyes when we have blue and longing for black tresses when ours are golden, will only bring wrinkles and discontent, thereby making others unhappy. But there are ways and means provided both by nature, exercise and discipline whereby we can wonderfully improve, eradicate and change many of the unhappy conditions of life.—Isobel Delarey in The Pilgrim for September.

Breakfast Experiences.

BY ADELAIDE G. MARCHANT.

"Breakfast!" exclaimed Mrs. Wilmer, who was visiting Mrs. Peters, from a neighboring city; "if any of you have ideas on the subject, please let me have them. That meal is a perfect bugbear to me."

"If you had two hungry boys to feed," replied Mrs. Price, "you would have no trouble except to get enough of it."

That is just the trouble," rejoined Mrs. Wilmer; "my husband is not hungry. He does not want any meat for breakfast, and he hates made-over dishes, hash, etc."

"I have known men who scorned 'hash,' but would eat a 'mince' with great relish," remarked Mrs. Ripley dryly. She was older than the other ladies present, and had at one time kept boarders in the city, though now she lived in this small town.

"Just what do you mean?" asked Mrs. Wilmer, with interest.

"Chop your bits of cold meat very fine, season pretty highly, add a little Worcestershire sauce, if you like. Make it quite moist with gravy left from your roast; if you have none, be extravagant and use a spoonful of cream. Boil some eggs hard, heat your mince hot, pile in the center of a hot platter, be sure it is hot; arrange the sliced eggs around your meat. Give it to the man, with a muffin, or some toast and coffee, and I'm mistaken if he doesn't eat it."

"It does sound appetizing," said the young housekeeper.

"Your boys, Mrs. Price," continued Mrs. Ripley, "perhaps will not mind if the meat is a trifle coarser and the platter not quite so hot, but delicate appetites must be given consideration, and really this dish is not so much trouble as it sounds."

"My great dependence for breakfast is eggs," said Mrs. Peters, who had not spoken before.

"Oh, that is very well for you, who can always have them fresh," replied the visitor.

"But, then, one soon gets tired of eggs, always boiled or fried," remarked another of the company.

"But there are so many ways to cook eggs," exclaimed Mrs. Peters. "One can vary almost indefinitely."

"Tell me some of them; you know I am quite an inexperienced housekeeper."

"Baked or shirred eggs, as some call them, are easy, and appetizing," was the answer. "Butter slightly an earthen plate you are not afraid to put in the oven. Beat the whites of the eggs stiff and pile on the plate. Drop the yolks at regular intervals into the beaten whites, add salt and a bit of butter to each; bake until the yolks are cooked, which will take only a short time. Eggs may be cooked in the same way without beating the whites; the latter plan gives a prettier appearance."

"That is what I want, something that looks tempting," interrupted the young housekeeper.

"Then scrambled eggs, everybody knows how to cook."

"Please tell us your way," interposed Mrs. Price; "I find sometimes I know less than I think I do."

"Beat the eggs slightly, adding a spoonful of milk for each egg. Pour into a hot spider and stir until the whites are set, seasoning of course. They should be served the moment they are done. A variation of this is to serve on toast, a spoonful on each slice. Then there is the infinite variety of omelets."

"Oh, yes, I can make an omelet. I learned that in cooking classes," exclaimed the city lady.

"Try adding a little chipped chicken or cold boiled ham; spread on the omelet just before turning over. Another variety is to spread with jelly in the same way. Any kind of cold meat chopped fine can be used."

"Let me add a word," said Mrs. Peters. "To have your breakfast a cheerful and well served meal, make a rule that the family all sit down together, not come down at different times, when the food is cold and unappetizing, or what is more trying, demanding something special."—Advance.

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WRITE FOR CATALOGUE.

Young People's Page.

NORTH CAROLINA HERO STORIES.

John Gillespie and the Tories.

BY S. H. THOMPSON.

There were two classes of Tories during the War of Revolution. One of these was made up of men who were conscientiously convinced that it was wrong to fight against the King. They did not commit any outrages on their neighbors nor did they feel it their duty to inform the authorities of the whereabouts of the Whigs when the British were in the community. These were called by the Whigs good Tories. There was another class who did all in their power to harass the Whigs and lost no opportunity to lead the officers in pursuit of even their own relatives if they were in sympathy with the American cause. These were known as bad Tories.

There were a great many bad Tories on Deep River in Randolph County, and in the section of the State now covered by the counties of Chatham and Moore. It is almost impossible for those living in these later days to conceive of the atrocities committed during the fierce struggle of the Revolution. Men were taken from their beds and hung or shot often in the presence of their wives and children. Houses were burnt, stock driven off, crops destroyed and numberless crimes committed.

The leaders of these bad Tories in this section were David Fanning and Captain Walker. The story of their cruel deeds would fill a volume. One of the men most dreaded by those Tories and their leaders, was Capt. John Gillespie. His home was in Guilford County not a great distance from Greensboro. He had been a leader of the Regulators and when the Revolution broke out he entered the army with great enthusiasm. Before the close of the war he was made Colonel of a regiment and his brother Daniel was Captain of a company. For a part of the time he was employed in hunting down these tories and punishing them for their many crimes. He usually paid them in their own coin, that is he was as merciless as they were and they knew to fall into his hands meant death at once. It is said of him that he did not know what fear meant. It would seem so from the desperate encounters and daring enterprises in which he was the leader.

One incident will illustrate the great fear which his name produced among the Tories. When the British were in the neighborhood of Guilford Court House the Tories came from their hiding places and committed many outrages upon the citizens of the surrounding country. They had a special spite against Dr. David Caldwell because he had encouraged his people to join the American army and had severely condemned those who had gone against their country. One night when Caldwell was at home the house was surrounded by a body of Tories and he was made prisoner. It was no part of their plan to simply take prisoners. They were rather out for plunder than prisoners. Setting two of their number to guard the Doctor, the rest ransacked the house for such things as they wished. They piled the goods which they had gathered together in the room where the Doctor and his guards were stationed. As he stood there and saw his house pillaged, his sister, Mrs. Dunlap, came up behind him and whispered in his ear, asking if it was not time for Gillespie and his men to come. This was done as if she did not want them to hear, but one of those standing near, caught the name Gillespie and asked her what she had said. She told them that it was none of their business as she was only speaking to her brother. This only made them the more suspicious and on being told by their companion what he had heard, they took to their heels and left the Doctor and his property alone.

There was no enterprise too daring for Gillespie to undertake. If he had at his command the Forbises, Montgomerys, Halls and McAdoos, with their neighbors, equally as brave, he dared to attack any body of Tories in the section. On one occasion he took his men and went to the Deep River section after a large number of these freebooters which had been doing a great deal of damage in the adjoining counties. When he had approached near the place of the Tory encampment, as night came on the greater part of his men became separated from him and were captured. Early the next morning he called the few who were with him and said:

"Men, our companions are in the hands of the Tories and before noon many of them, if not all, will be hung or shot. I want to know who will go with me at once to their relief."

"Captain," said one of the men who spoke the sentiment of all, "We are ever ready to follow you in any undertaking which has in it the remotest hope of success. In this case we can see nothing but defeat and death, both for ourselves and those of our company already in the hands of the enemy. They outnumber us at least twenty to one. What is the use of giving our lives as a useless sacrifice?"

"I realize that what you say is true and it does seem a hopeless task, but I cannot go back to Guilford and tell the wife of John Hall that I left him and the rest of my brave men in the hands of that monster, Walker, and made no effort to release them."

"Captain," replied the spokesman, "we will go with you to death if you say so, for we, no more than yourself, want to leave our companions in his hands. Come men, let us mount and be going."

"No, Montgomery," said the Captain, "what you say is true. It means probable death to all who go and you and the others will be needed at home when I and my brave fellows, now in their hands, have been slain. You must do as I tell you. I will go alone and reconnoiter. What I can do I do not know, but I will freely give my own life to save theirs."

"Then sir," was the reply, "we go with you."

"No, men, you must obey me now as you always have done. Montgomery, take the men back to the forks of the road and conceal yourselves in the thick growth there, and if you do not hear my call in two hours, make your way back home the best you can."

Saying this the Captain mounted and rode in the direction of the Tory camp. His men looked after him with tears in their eyes, feeling, that they would never see him again. So great was the dread of the Tories for Gillespie that they would willingly exchange a dozen of his men for him. Both he and his men knew his danger in thus going alone toward their encampment. His one safeguard was that he was personally unknown to them. As he approached the camp he heard one of the leaders ask John Hall what his name was.

"My name is John Hall, and my home is in Guilford County," answered Hall.

"Well sir, I am here to tell you that you may be in a hurry to say your prayers for you have only three minutes to live."

Just at this moment Captain Gillespie rode up and threw his rein loosely over a bush near by and came into the crowd of Tories surrounding Hall and his other men. The men saw their Captain but neither by word nor sign did they show that they knew him. They felt that in some way he was there to relieve them if he could. The Tories were somewhat disconcerted at the coming of a stranger into their midst and they hardly knew how to proceed, but the leader turning to Hall, asked, "Do you know John Gillespie?"

"I do, and I am proud to be called one of his men," replied Hall.

"Do you know where he is now?"

"If I did I would not tell you even to save my own life," said Hall.

"I will promise to let you go," said the leader, "if you will give us such information as will put Gillespie into our possession."

"If you think that I will turn traitor to my country as you and your crowd have done and betray my friends, I can tell you once for all that there is not a man among us who has fallen so low. We would not betray our Captain to save a thousand lives."

"Is he in this place?" asked the leader.

"If he is I do not see him," replied Hall, keeping his back to Gillespie.

"Get up on that stump and look over the crowd and tell me if he is here."

Hall mounted the stump and still keeping Gillespie behind him replied:

"If Gillespie is in this company, I do not see him."

"I am tired of being trifled with," said the Tory leader. "Turn around and tell me whether he is here or not."

Hall turned around and looking over and beyond Gillespie, he still replied that he did not see him. The leader cursed him for being a rebel, and with an oath angrily said, "Finish your prayers for you have only three minutes to live."

When Gillespie saw that his men would not bertya him even to escape death itself, he walked off to his English filly, as he called the mare he had ridden, and vaulting into the saddle, he told them that he was John Gillespie and they might make the best of it. A great shout was raised, the Tories rushed to their horses and in their eagerness to capture Gillespie they lost sight of their other prisoners. These all escaped and returned home. Gillespie led the Tories a wild chase far away from his men, feeling sure that they would take advantage of the confusion he had purposely caused in the camp of the Tories. Once on the back of his English filly, he could bid defiance to all the Tories in the land. In a few days Gillespie and his men had all come together ready for another and more successful conflict with these enemies of their country.

CHILDREN DYING.

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Editorial.

BAPTISTS NEVER PERSECUTE.

A Roman Catholic chapel in Wake County, near Raleigh, was recently destroyed by fire; and it is suspected that it was no accident. Indeed, the Roman Catholics are attributing it to persecution. In reply to a request from another State for information in regard to the persecution of Roman Catholics in North Carolina, a certain citizen answered that they not only were not persecuted but that they were not opposed saved by the preaching of the Gospel. This is true, and it is as it should be. Let no Baptist persecute. The only sufficient opposition to the Roman Catholic work in North Carolina is faithful preaching and faithful living. The moment a Baptist persecutes he forfeits his right and title to the name of Baptist, yea the name of Christian.

Baptists never persecute. Their only weapon is the Sword of the Spirit.

AGAINST THE CANTEEN.

General Frederick Funston—who for all we know may be as ready to fight the canteen as treacherously as he was to fight Aguinaldo—says in his annual report that the abolition of the army canteen has resulted in the demoralization of the soldiers. He would sustain his argument by the fact that the percentage of courts martial since the abolition of the canteen is nearly double that of a like period under the canteen system. He declares that the men now get their whiskey from gambling dens and abandoned women, whereas formerly they got beer and mild drinks only from a regular canteen.

Gen. Funston's argument is worth only its weight. But it is not without weight—not by any means. One may argue that the low state of order in the General's brigade is due to himself. Or he may argue that the General is just right, and that an army dispensary, like a city dispensary, is better than the open saloon.

"CONTROVERSY ENDED."

"The following cards appeared in the Greenville Daily News of Tuesday, September 23:

Editor Greenville News: In giving these statements from Drs. Montague and More to the press, I may be permitted to say that it will be to the gratification of the friends of both of these gentlemen to know that they close this painful controversy in a way satisfactory to both.

Z. T. CODY.

Editor of the Greenville News: After reflecting and influenced by the views and opinions of gentlemen in whom I have implicit confidence, I withdraw all that part of my recent letter to The News which might indicate that I deem Dr. G. B. Moore an infidel. A. P. MONTAGUE.

In view of the above statement, I hereby apologize for the severity of any and all statements reflecting upon Dr. Montague that have occurred in my articles in the recent controversy.

G. B. MOORE.

The controversy referred to in the above took place in the Greenville Daily News and which was brought on by statements made in other newspapers and which were copied by the Daily News—statements that seriously reflected upon the faculty of Furman University and which Dr. Moore contradicted. We are glad the incident is closed in the papers."

The foregoing, head and all, is copied from the Baptist Courier.

But we cannot believe that the controversy is ended. The question here settled is certainly not the question at issue.

Rev. C. J. Thompson, who was in Raleigh last week, has put his shoulder to the wheel in Virginia, having started on a three-year campaign of the State. He is canvassing each Association systematically. When he has finished Virginia will be knit together better than ever, and her working strength will be tremendously augmented. See what a place in the world this Wake County boy has found—nay made—for himself.

THE KINGS MOUNTAIN.

The Kings Mountain stands among the first of North Carolina Baptist Associations for several reasons. The people always attend in great numbers; they are good people, good Baptists, given to hospitality and other Christian virtues. In these respects this Association never fails.

The session at Pleasant Grove last week was above the standard of even the Kings Mountain. Every church was represented the first day, and the attendance, large in the beginning, grew every hour till the last. (This Association always closes with a great day on Sunday.)

Before mentioning the elements that went to make the session a good one, we will mention the elements that lifted it above the average level. There was first C. S. Cashwell's speech; second, A. C. Irvin's speech; third, Arch Johnson's speeches. These men have spoken before. But there are hours when speakers surpass themselves. The fact that there were three such hours in this meeting indicates that much of it was due to the congregation.

Bro. Cashwell spoke on Temperance—on the condition of things at Marion and the relation of liquor thereto. The man's heart was stirred, and he stirred his audience. Authority was given him to take a collection to build a parsonage at Marion, and he received $20.00, for which he thanked the audience with a heart running over. Bro. Cashwell said that there has not been a conversion in Marion in two years, and he thinks whiskey has much to do with it.

Bro. Irvin spoke on State Missions. He was a soldier of Jackson before he became a soldier of Jackson's Master; and the soldier spirit spoke in his speech. He climbed hills, won battles and saw visions and made his brethren see them. He has been a pastor in this Association all his life—his ministry is in his own country, and he is honored notwithstanding. His eloquence is the eloquence of a consecrated life and a clear-thinking mind.

Arch. Johnson made the speech of his life without trying. He told the Orphanage's story as simply as Mills used to tell it—with much of the plain vigor and deep pathos of Mills. The Orphanage has done much, but when it made Johnson it did one of its best works. He was only a newspaper man when it found him. He is now a power in the Kingdom. At the conclusion of his speech he said that fifty beds were needed for the fifty boys soon to be received into the Mother's Building, erected by Mr. J. A. Durham, the consecrated layman of Charlotte, in honor of his mother. A bed costs $2, he said; and I will give you the privilege of raising $50. In ten minutes $100 had been raised. It was a thoroughly spontaneous movement. The session of the Association was entirely changed by it. There was a sweetness that had not been before.

There was another element that had much to do with the happiness of the session. That was the presence of Maj. Schenck, so long Moderator. He dropped out a year or two, and Mr. E. Y. Webb was chosen to succeed him. The people like Webb. He makes a good Moderator. They would have greeted him handsomely, had he been present. But it is no reflection on him to say that they were glad to have their old-time leader, Maj. Schenck, in the chair. He is, by the way, a parliamentarian of parts. He is not so bound by the rules but that on occasion he can leave the chair empty and take a collection—all the while maintaining order. This he did when Johnson's speech was over. All of us suddenly found the Moderator in the rear of the house selling beds!

Another feature of the meeting was the digest of church letters. Bro. Devinney deserves gratitude for his labors in preparing this report. From it one gleaned the following information: Number of churches, 38, a gain of four; number of members, 6,283, a gain of 613; baptisms this year 511, a gain of 234, which is larger than ever before. Only three churches reported no baptisms. Paid for pastors' salaries in 1902, $4,818.96, in 1901, $4,226.91. Paid for buildings and repairs $2,411.26. Total raised $7,705.13. Paid for Foreign Missions, $341, a gain of $59; for State Missions, $449, a gain of $55; for Home Missions $227, a loss of $5; for Orphanage $264, an apparent loss but a real gain; for Ministerial Relief and Ministerial Education there were also gains. Grand total raised, $10,955—a gain of $2,900.

Twenty-five of the churches contribute to every object, which surpasses all North Carolina records. All of the churches contribute to Home and State Missions, which also surpasses all records for Associations having so many churches.

We heard most of the speeches and two of the sermons at night. We did not hear the introductory by Bro. Hawkins. On the whole a high average was maintained. We have no space now for detail.

This we must mention. Bro. Vann presented ably the Educational Fund and the University's indebtedness. The Association was pledged at Winston-Salem to raise $500. But it agreed to raise $1,000, and the amount was "divided out amongst the churches" at this session. This is the way to meet the crisis now upon us. Shelby's active pastor, Bro. Tredway, took an important part in this movement.

We should like to mention all of the brethren. We are sure each one will retire for a time in favor of the one we are now about to mention. He still stands in a glorious human frame, erect, stalwart, crowned with snowy white hair. His eye still twinkles with the kindliest light that we have seen in a long time. His smile lights up the sunset on his face with a glow that no Indian Summer horizon can match. He moves amongst his brethren and sisters with a courtesy, a dignity, a gentlemanliness that no Chesterfield could equal—the most courtly man in our acquaintance; he carries in his head and on his heart the story of the Association and her constituent churches; he speaks with a tenderness that is powerful; he is at once the embodiment of all that is strong in Cleveland County, and all that is noble in the King's Mountain Association. We refer to Thomas Dixon, the Elder. Grand old man, God bless him! Aged four score years and more, genial as the summer sun, strong in the faith, active yet and yet in the pastorate, moving amongst his brethren with the mellow love of a well-spent life, himself having ministered to the life of the entire Association for half a century,—long may he be spared to stand amongst his brethren as ideal minister and man.

JOSHUA'S COMMISSION.

Sunday-school lesson for October 5th. Josh. 1: 1—11.

The Old Testament is not the Story of Moses; nor is it the story of Israel. It is the story of God. Abraham has gone, Jacob has gone, Joseph has gone; and now Moses has gone, but the hand of the Lord goeth not away. God is the subject of the Scriptures with man as the complementary subject.

The leaders change and the nation changes, but God changes not; and this lesson announces a new leader but the old voice, the voice of God; a new march forward, but an old commission, the covenant of God with Abraham and Moses. So to-day God's oldest promises are renewed to us.

Our lesson is a section of Scripture that is historical. It is read as a part of the service of crowning Great Britain's kings. And so it has come to be regarded as God's commission to his kings. In a country where every one is sovereign, each may take it to himself. Since it came from God, the essential truth in it applies to all. Now what does the lesson teach?

(1) "The Lord spake." God was the real leader. God took away Moses, but not Himself. God guided Israel. God fulfilled His promise of Canaan.

(2) God gave the new leader His personal encouragement. "As I was with Moses, I will be with thee." God's faithfulness in the past is the warrant of His faithfulness to us. His story is the field of revelation. In it is the proof of God

and the description of His character and the revelation of His purpose.

(3) God acts not alone. "Only be strong and very courageous to do according to all the law * * * that thou mayest prosper," etc. That is to say that in spite of God's love, Israel should not prosper unless Israel shall keep the law. God loves us, but we shall suffer if we do not keep His law. Love is no substitute for Righteousness, but a stimulus to Righteousness.

(4) The law must be kept diligently. "Meditate thereon day and night." The will of God, the word of God, is not to be trifled with. If God speaks, if God has spoken, if you believe the Bible, read it day and night. This was the word to Joshua going into Canaan; it has been ever since, and is now the word to every one who would go into Canaan. The idea of believing that God's will is to be found in the Bible and then not reading it; it is absurd. The man who does not read the Bible, does not believe in it.

(5) God is Power. "With thee." Therefore no man shall stand before thee. Therefore, thou shall achieve success. Therefore, be strong and of good courage. Who would not be strong if he believed that God were with him? The power that men need to-day is just this power of God with them. We sing "God be with you." Do we catch that meaning? It is the greatest thing in the world to be with God. When the Bible came to distinguish Moses from other prophets, it said of him that God knew him face to face.

Now let us gather up our lessons.

(1) God's love continues. God's guidance fails not. God speaks to Joshua as He spoke to Moses. God renews His promise. We depend not on leaders, but on God. God made Moses what he was, and He has been making Joshua all the while.

(2) God prepares for the future. Joshua has been training under Moses in nearness to God all these years; and he has been training in the field for the fierce wars ahead. There is no thought so helpful as the thought of the Providence of God. He sees ahead, and provides for us.

(3) God's law must be kept. It is a condition of His covenant. It is so important that it ought to be made the chief concern day and night.

(4) God is with us, and therefore we cannot fear and cannot fail. But we must work and fight and obey none the less. The fact that He is with us should prompt us to do these things rather than to let go and be idle. Trust in God is not in failure to provide, but in providing. Joshua, with the words of God in his ears, orders the people to prepare victuals. That is a better evidence of his understanding God than an impulsive and improvident rush for Canaan would have been.

God's word to Joshua is—Fight all the harder because I fight with you. Be of good courage, because I have spoken.

* * *

We append here the regular Bible Readings in connection with the lesson. It is our desire that the readers of the Recorder shall be daily Bible Readers. Will you not read these passages daily?

Monday—Josh. 1: 1-11. Joshua encouraged

Tuesday—Josh. 1: 12-18. Obedient people.

Wednesday—Exod. 3: 7-15. Moses encouraged.

Thursday—Deut. 17; 14-20. God's law to be read.

Friday—Dan. 10: 10-21. Be strong.

Saturday—2 Tim. 2: 1-15. A good soldier.

Sunday—Psa. 27. Strength from God.

(Furnished by the International Bible Reading Association.)

Who says the Sunday-school meeting at Montreat did no good? Here is an extract from the letter of a superintendent who was there: "Our Sunday-school work is in good condition. Had every teacher but one at teachers' meeting last Friday evening, both regular and supply teachers, eighteen persons being present. All the teachers and officers were present, on time, last Sunday morning."

BOOKS RECEIVED.

Songs for the Shut-in. Gathered and arranged by Mary Craige Farrow. Published by Thomas Whitaker, New York. A book of comforting verse for invalids. Very appropriate for a gift.

The Baptists in History. By Rev. George C. Lorimer. A book that grew out of Dr. Lorimer's address in the World's Parliament of Religions. Silver, Burdett & Co., Boston.

The Prospect of the Small College. By William Raney Harper, president of the University of Chicago. A very thoughtful discussion of this timely subject. May be had of the University of Chicago Press, Chicago. Price 25 cents.

A First Century Message to Twentieth Century Christians. Addresses Based upon the Letters to the Seven Churches of Asia. By G. Campbell Morgan. Fleming H. Revell Co., New York. $1.00 net.

G. CAMPBELL MORGAN.

Mr. Morgan has been a distinct figure in American religious life since his first appearance in Northfield several years ago. He was then an English ((of London, we think) pastor. Within a few months after the death of Mr. Moody it was announced that Mr. Morgan had been engaged to succeed him.

This statement will be understood if it is first understood that in his latter years Mr. Moody had devoted himself to the elevation of Christians rather than to direct seeking of the unsaved, and, secondly, that Mr. Moody's son, William R., succeeded him as head of the Northfield institutions.

Mr. Morgan has taken Mr. Moody's place in the field of preaching to the churches; and after two years of such preaching there are those who, while they honor Mr. Moody for his work, think that Mr. Morgan is as strong if not stronger than he in this particular field. Mr. Morgan is a scholar, a man of typical experience in the pastorate, and, as his writings prove, a man of unusual power of expression with the pen.

Mr. Morgan's books have found ready sale. This latest production, with so striking a title, will add to his popularity as an author.

In it Mr. Morgan's gifts of spiritual insight and of power to express forth his spiritual perceptions, appear at their best, while his skill in interpretation is exhibited to the greatest advantage.

The one criticism that may be made is that Mr. Morgan's gifts carry him too far. He sees more than one ventures to think was meant. His allegories, his spiritualizations, are calculated to set one back now and then.

But this aside, his discourses on the Letters themselves, as found in the mystical book of "Revelations," are nothing short of wonderful. As typical of his striking and accurate interpretation, we may cite his characterization of these letters as "The Last Messages of Christ to Men." All along one feels that he is being guided by a genius in Bible study—a man who discovers on the surface of the text deep and glorious lessons that have been passed over many times.

The book will be not only as a key to an important part of Revelations, but will also stimulate the Bible student in interpretation, since one cannot read his chapters without catching somewhat of his art.

The purpose of the book, however, is to reach the heart of Twentieth Century churches, and, if we are a judge, this purpose will be accomplished in every one who reads these addresses.

For the benefit of our readers we append here some examples of Mr. Morgan's style, taken from this book by another:

From the letter to the Church at Smyrna, in its tribulation and poverty; suffering and to suffer; no prospect held out but prison and death here, the modern application is made: 'It is not always the wealthy church financially that is the rich church. The material wealth of members does not create the true rches of the church.' And again, 'the inexpressible comfort that comes from this revelation of Christ's identification with all His suffering saints. Whenever the Church passes through tribulation He stands and says: 'I know.'

It is almost impossible to condense Mr. Morgan, he does it so rigidly himself. But we must give one extract from the letter to the Church at Laodicea: "They have everything in the Church at Laodicea except Jesus Christ. He is outside the door. 'Behold, I stand at the door,' the door of the church, 'and knock,' outside it. Christ excluded from His Church. * * * Yet He waits, and for what? For one man to let him in. He is not waiting for a committee to pass a resolution. Then indeed the case might be hopeless. He waits for a man. 'If any man hear my voice, I will come into him.' The moment a man should open the door to Christ and Christ should pass to communion and fellowship with that man, then that man in communion with Christ would excommunicate the Church."

STILL THEY COME.

We heartily thank the friends named below for sending us new subscribers within the last few days. We hope that our Trial Offer of the Recorder the balance of the year for 35 cents will be made known everywhere this week. The offer is still a low one, but it is losing value as the weeks go by. We hope to hear from many this week. Meanwhile we return thanks to the following good friends:

Prof. W. R. Cullom, Wake Forest.
Mrs. S. F. McKissick, Asheville.
C. R. Vernon, Brushy Fork.
Rev. J. M. Hilliard, High Point.
J. M. Broughton, Raleigh.
B. S. Peterson, Clinton.
N. A. Teeter, Big Lick.
D. A. Liles, Morven.
W. A. Thorrell, Asheville.

With Rev. Dr. J. W. Lynch again in the Wake Forest pastorate, the parents of young men there may feel assured that they have a minister who will win them and hold them if any minister can, and the denomination may feel equally assured that our young ministers there have in him a model preacher. In our opinion Wake Forest is as well off in her pastor as the Raleigh First Church expects to be in hers—and that is saying all that can be said. On this account, and on account of the man and his value, we are glad that Dr. Lynch has returned to our State.

In keeping the minds of the people clear in the pressing campaign for denominational objects this fall, much will depend upon our pastors. We must raise the amount pledged at Winston-Salem, and we must do it without reducing our regular contributions. To maintain the pressure for the one without reducing it for the others is a fine task. We suggest that in every church a day in October be set aside for the Educational (University Debt) Fund; and that from now on we work up to that day. Then we can make the final campaign for State Missions and the other objects in November.

W. M. S. Department.

Edited by MISS FANNIE R. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. H. JONES, Raleigh, N. C.

Special Objects for Prayer.

First Day.—Theological Training School in Canton, China.

Second Day.—Theological Training School in Shanghai, China.

Third Day.—Theological Training School in Rome, Italy.

Fourth Day.—Theological Training School in Torreon, Italy.

Fifth Day.—Theological Training School in Sao Paulo, Brazil.

Sixth Day.—Theological Training School in Pernambuco, Brazil.

Seventh Day.—For many other young men to be added to the fifty now in these schools.

Prayer Study.—John 4: 31-38; Matt. 9: 36-38.

Japan, No. 2.—Religions.

PROGRAM FOR OCTOBER

Singing.
Prayer.
Bible Reading—Woman's Service: Acts 18, 26; Acts 9, 36; Acts 16, 14, 15; 2 Tim. 1, 2-5; 2 Kings 5, 2, 3, 9-15; Esther 4, 14; 1 Sam. 1, 27 and 28; Matt. 26, 6,7, 13.

THE TEMPLES

There are three sorts of temples. First: The Shinto temples, very simple structures, with little in them excepting a large mirror. Second: The shrines erected in honor of celebrated persons. These are the most beautiful buildings in Japan; they are highly ornamented with carving and paintings and magnificent lacquer-work. Third: The Buddhist temples, which are filled with idols, and where most of the people worship.

THE FOUNDER OF BUDDHISM

Sakya, Mouni, or Gautama, surnamed Buddha (The Enlightened One) lived in India about 500 B. C. He claimed no divine honors, but has been worshipped by his followers ever since his death.

Buddhism teaches that the world and all things in it came into being without a creator; that the soul at death passes into the body of some new-born human being, or some animal, according to the amount of merit made while living; that it may be thus born thousands of times; that the thing most to be desired is to make so much merit that the soul will at last go where Buddha has himself gone, into "Nepon," which is a kind of eternal sleep.

Shintoism is a kind of ancestor and hero worship, combined with nature worship, the latter a philosophy, teaching in theory that mental enlightenment is salvation. Shintoism is the court religion; Buddhism the religion of the people. Both have elaborate rituals, priesthoods and mummeries. There are some 90,000 temples and 60,000 priests. It sickens the Christian heart to think of the corruptions of priestcraft and the awful condition of these 40,000,000 souls.

BUDDHIST WORSHIP.

"The Niigata temples are ecclesiastical and devotional looking, and if a few of the Buddhist insignia were removed, they might be used for Christian worship without alteration. Their brass vessels are very beautiful, and their chalices, flagons, lamps, and candlesticks are classical in form and severely simple. On the altars are draped standing figures of Buddha with glories around their heads, in gorgeous shrines, looking like Madonnas, and below them the altar-pieces, fresh flowers in the vases, and the curling smoke of incense diffusing a dreamy fragrance. Antique lamps, burning low and never extinguished, hang in front of the shrine. The fumes of incense, the tinkling of small bells, lighted candles on the high altar, the shaven crowns and flowing vestments of the priests, the prostrations and processions, the chanting of litanies in an unknown tongue, and many other resemblances, recall the gorgeousness of the Roman (Catholic) ritual. Nor was the likeness lessened by the vast throng of worshippers telling their beads on their brown rosaries as they murmured their prayers, squatting on the matted floor of the great temple into which we went to hear the afternoon preaching. It was a very striking sight. The priestly orator sat on a square erection covered with violet silk, just within the rail. He wore a cassock of brocaded amber satin, a violet stole and hood, and a chasuble of white silk gauze, and held a rosary in his hand. A portion of the Buddhist scriptures lay in his lap, and from a text in this he preached with indescribable vehemence and much gesticulation, in a most singular, high-pitched key, painful to listen to. When he came to the conclusion of the first part, he paused abruptly and repeated the words, 'Namu amida Butsu,' and all the congregation, slightly raising the hands, on which the rosaries were wound, answered with the roar of a mighty response, 'Eternal Buddha, save.' So for two hours the service was continued."

A COLOSSAL IMAGE OF BUDDHA.

"The colossal image represents Buddha sitting in a large lotus lily, in the state called nirvana, a kind of divine sleep, the heavenly state which the devout Buddhist hopes to attain, not a heaven of holy activity and joyous worship, but a sleep of eternal unconsciousness. Yet there is certainly something very peaceful, and even beautiful, in the expression of repose on that bronze face, and I do not wonder that multitudes of the ignorant pilgrims worship it with awe. In front of the image are two vases containing large bronze lotus lilies, and between them a brazier, where incense may be burnt. Dai Butz is very imposing without, but empty within; for you may go inside of him, by passing through a small door, and find his hollow form lined with shelves, on which small gilt images are arranged. His ears are very large, and his massive head is covered with rows of snail-shells, which gathered there to protect his sacred person from the sun, when, according to the legend, he rose from the sea."

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To prove the great curative qualities of Vernal Saw Palmetto Berry Wine in all cases of indigestion, or constipation, we will send any reader of the Biblical Recorder, who needs it, a trial bottle of this wonderful preparation. It quickly relieves, positively cures all stomach and bowel troubles. We have thousands of testimonials from those who have been relieved, cured, by its use. If you have any stomach trouble, or are bothered with constipation do not fail to write to the Vernal Remedy Co., Buffalo, N. Y., for a trial bottle. It is sent free and prepaid.

News from Sicily is that a terrible storm swept the island last week, killing about 1,000 persons. Mt. Aetna is in a threatening condition and Stromboli is in full eruption.

General Russell A. Alger, who retired from Mr. McKinley's cabinet on account of unpopularity, has been appointed Senator from Michigan. This is somewhat of a vindication.

"Happy is the father who is happy in his boy, and happy is the boy who is happy in his father.

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Rev. John P. Sanders Writes.

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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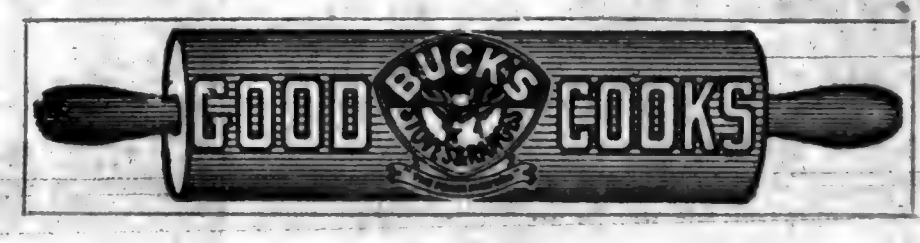

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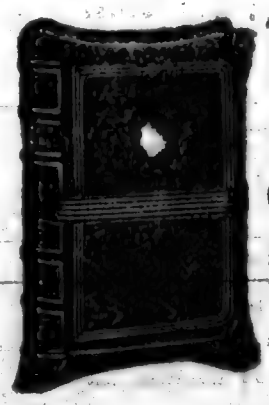

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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Two Ways of Giving.

"If I could find a dollar,"
Said little Tommy Gill,
"A-layin' in a pig's track,
Or rollin' up a hill,
I'd send it to the heathen
As fast as it could go,
For they are needing money—
My teacher told me so."

"I can give a penny now,"
Said little Willie Pool,
"And that will buy a paper
To start a Sunday-school.
I'd better give a penny,
And give it right away
Than wait to find a dollar
To give another day."

So Willie gave his penny,
A wish gave Tommy Gill;
Now which first saw his dollar
Go rolling up the hill?
—Selected.

Pleading Children in Heathen Lands.

I hear the voices of children
Calling from over the seas;
The wail of their pleading accents
Comes borne upon every breeze.

And what are children saying,
Away in those heathen lands,
As they plaintively lift their voices,
And eagerly stretch out their hands?

"O, Buddha is cold and distant,
He does not regard our tears;
We pray, but he never answers,
We call, but he never hears.

"O, Brahma in all the Shasters
No comforting word has given,
No help in our earthly journey,
No promise of hope for heaven.

"O, vain is the Moslem prophet,
And little his creed of Fate;
It lightens no ill to tell us
That Allah only is great.

"We have heard of a God whose mercy
Is tenderer far than these;
We are told of a kinder Savior
By teachers from over the seas.

"They tell us that when you offer
Your worship He always hears;
Our Brahma is deaf to pleadings,
Our Buddha is blind to tears!
"We grope in the midst of darkness—
With none who can guide aright!
O, share with us, Christian children,
A spark of your living light!"

This, this is the plaintive burden
Borne hitherward on the breeze;
These, these are the words they are saying,
Those children beyond the seas!
—Selected.

Four and Twenty Blackbirds.

"Aunt Mary, I do wish you would suggest something for a missionary meeting for our Junior League. I try to have one the first Saturday afternoon in each month, but I've had six now, and it seems as if I were wholly out of ideas."

"Tell me what you have tried, Cora," said the elder lady, smiling.

"Well, once I had a Japanese tea. I decorated the room with all the Japanese things I had or could borrow, made myself a costume, and told each child to bring a teacup—a Japanese one, if possible. Then I gave them a drink of hot cocoa—it was a cold winter day—and told them all I could find out about Japan and our mission work. They were so interested that they kept bringing me pennies of their own accord, 'for Japan,' for a month after. That was my best meeting. I had one on South America, because some of the children knew Miss M., the missionary; and one on China, when I had an idol to show them, and told them about the Chinese Sunday-school I visited in Washington. The other three were home missionary meetings. It was easy to arrange a good one about Alaska; we had one about the schools for colored children, and such an interesting one about our far Western work. After that day the children brought in books and papers and clothes until we sent a box to Kansas. But now I scarcely know what to do."

"You haven't had India at all," said Aunt Mary, thoughtfully. "I wonder if they wouldn't enjoy a blackbird pie."

"A blackbird pie, auntie!"

"Yes. Do you know your Mother Goose,—

"'Sing a song of sixpence, a pocket full of rye,
Four and twenty blackbirds baked in a pie!'"

"And

"'When the pie was opened the birds began to sing,
Wasn't that a dainty dish to set before the king!"

finished Cora, laughing.

"That is right," said her aunt, "and it really was a dainty dish that I made for my Mission Band last winter. It was only the refreshments of my meeting—a more serious part came before. I made a large map of India on a piece of white cloth, putting marks where our mission stations are. I had as many gilt paper stars as there were stations, and I let the children take turns in pinning one on over each mark. They enjoyed this very much. I asked them why I used stars, really meaning that light had come to those places, but one dear little girl answered, 'Because the Star of Bethlehem shines there.' Well, after that I talked to them awhile and told as much as seemed best about the horrors of the famine, and the sad heathen customs of India, but just as the little faces began to grow too serious I brought out my blackbird pie to finish the afternoon.

"I had taken a common earthenware pieplate and cut by it a circle of brown wrapping paper, a half-inch or more larger than the plate. All over the centre of this paper I cut with a knife little slits an inch long, irregularly, yet parallel to one another, and twenty-four in number. Then I pasted the paper over the pieplate, much as one would put on a real top crust, only I made the paper come well over the edge of the plate. I took some brown water-color paint—a cheap cake from the children's box—and made brown splashes here and there around the edges and over the middle until a little way off it looked almost like a pie.

"Now the blackbirds! I cut twenty-four slips of paper, nearly an inch wide, of varying lengths. One end of each I cut into the shape of a bird's head with a bill. This head part I blackened over with ink on both sides, save a little spot for an eye. On the white part of each slip I printed plainly some short fact about India, its people, or our mission work. I bent the slips so the little black heads stood up at right angles; then as soon as I slipped the printed parts into the slits in my crust, there was my blackbird pie all ready, and you can hardly think how queer it looked to see those four and twenty bird heads peeping out of the pie.

"At the meeting I let each child pull out a bird till all were gone. Then they read aloud the facts, we took our offering, and the meeting was done. But the children saved their little birds, and often I was astonished to find how much they remembered about India."

Cora breathed a long sigh of relief, and said, "Auntie, you are always such a help to me. I am going for a pieplate this very minute."—Selected.

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Carolina Cassimere ..... $0.65 per
Fine Finished Jeans ..... 2.05 "
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HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
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Current Events.

STATE NEWS.

Cotton seed are selling at Raleigh as high as 27 cents.

Two hundred and thirty-nine school-houses for white children and 56 for colored children have been constructed in North Carolina this year.

The well-known old warrior, General Apathy, appears to be again in the saddle during this political campaign. There is much beating of tom-toms by the leaders of the parties; there is much piping but few are dancing.—Col. Olds in his papers.

Maj. E. P. McKissick, proprietor of the Battery Park Hotel, Asheville, and one of the best known men in North Carolina, died in Norfolk, Sunday, suddenly. He was generous to a fault, and his great heart contributed much to the happiness of his fellowmen.

The most interesting subject of the week is the Pritchard-Craige "Senatorial" Debate. The debates have taken place at a number of points in Eastern North Carolina. Each side has claimed a victory. Another significant event in this connection is the endorsement of Mr. Pritchard by ex-Senator Butler, the Populist leader.

We regret very much that the Democratic Convention of Wayne—Governor Aycock's home county—passed the following resolution: Resolved, That it is the sense of this convention that section 2, of article 9 of the State Constitution be amended, so that the taxes paid for school purposes by the white race can be appropriated for the education of the children of that race and so that the taxes paid by the negro race for the same purpose can be appropriated for the education of the children of that race.

The August Bulletin of the State Agricultural Department has for a number of years contained a report on the cotton mills and other industrial plants. That report is now being made. It says there are 299 cotton mills. Gaston County leads, with 31; Alamance is second, with 23; Mecklenburg third, with 20. Randolph has 14. Cleveland and Lincoln 13 each; Cabarrus and Catawba 11 each; Forsythe and Halifax 9 each; Durham, Rockingham and Rowan 8 each; Guilford, Richmond and Wake 7 each; Edgecombe and Surry 6 each. There are cotton mills in 54 counties. The Henrietta, in Rutherford County, has the most spindles, 75,000. Other mills with 25,000 or over are the Odell, Cooleemee, Erwin, Loray, Rocky Mount, Leaksville and Madison. There are 16 woolen mills and 3 silk mills. The list of miscellaneous mills is a great one. There are also registers of all improved stock and poultry in this Bulletin—a very valuable publication to be sure.

State Auditor Dixon today made up the figures as to the pension rolls. He said: "There were 9,000 pensioners last year. You remember these were all, under the new law, new applications. This year we have had 3,128 new applications, of which 647 were from widows and 2,587 from soldiers. Of these about 2,300 have passed. You must deduct about 300 pensioners who have died. This will give about 11,000 to be allowed pensions this year. I am pretty sure this is the high-water mark as to numbers, and that henceforward there will be a falling off. The new law requires that when pensions are pro rata the reduction shall apply more particularly to the fourth class, which includes the widows. Hence the falling off owing to the large increase will be principally on that class, which last year got $20 a year and this year, it seems, will get about $15. The report shows that during the year 98 widows and 166 soldiers have died, but there are few incomplete reports and I am sure the number of dead will reach the 300 I mentioned."—Charlotte Observer.

GENERAL NEWS.

FINANCIAL STRINGENCY.—Money has become extraordinarily scarce. This is not on account of poor business, but on account of the excess of commerce over the money in circulation. To relieve the condition, the United States Treasury has succeeded in putting about $10,000,000 into circulation; Mr. Pierpont Morgan has authorized the payment of dividends to the amount of $14,000,000 in advance. The money is needed, for one thing, to handle the crops.

COTTON MILL TRUST.—Sixty per cent of the spinning and weaving cotton mills in the South have combined under the leadership of Mr. Fries of North Carolina. The capital involved is $25,000,000. Nearly all the largest and most important of modern spinning and weaving mills in the South are interested in the project and those that have not already signed options will do so as soon as the stockholders of the several companies can be brought together to ratify agreements already made by accredited representatives.

THE COAL STRIKE draws its weary length along. The chief incidents last week were (1) the call for troops by Sheriff Jacobs of Luzerne County, Pa., and the immediate mobilization of the Ninth Regiment at Wilkesbarre; (2) the petition of certain newspaper men of Boston that the courts appoint receivers for the coal companies and the coal-carrying railroads, for the benefit of all concerned; (3) the killing of James Winston by a gang of Hungarian strikers and the brutal mutilation of his body while he was dying.

TOBACCO TRUST.—We regret to say that the European and American Tobacco Companies have consolidated. We regret it because we fear that competition will be destroyed. The following is the statement given to the papers:

"The business of the Ogdens, limited, has been transferred to the Imperiol Tobacco Company, and the export business of the Imperial, Ogdens and the American Tobacco Company and its allies have been amalgamated and a joint company is in course of formation under the name of the British-American Company, limited. The result is that the Imperial Company will, as agreed between the hitherto competing parties, be left in possession of the trade of the United Kingdom, while the American Company is not to be disturbed in the United States or Cuba, and the British-American Company will compete for the trade of the other parts of the world. The Imperial Company will pay for the good will of the Ogdens business in ordinary shares, ranking with the similar shares of the original vendors behind the 5½ per cent preference shares of that company and will pay for the tangible assets of the Ogdens in cash. The capital of the British-American Company is $30,000,000. Mr. J. B. Duke is president. The financial interests are two-thirds American, one-third British.

OIL CURE FOR CANCER.

Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. Bye, Drawer 1111, Kansas City, Mo.

Valuable Books Free.

A series of valuable books, edited and published by J. Newton Hathaway, M. D., the acknowledged authority on Chronic Diseases, has just been issued. Dr. Hathaway has devoted twenty years to the study and treatment of these diseases, and has acquired a perfect knowledge of their every phase and detail. He is conceded to be the most expert and skilled specialist in the United States, and each of these books contain invaluable information which every one should know. He will take pleasure in sending either of these books to any address in plain sealed envelope. Simply designate by number the one desired, and it will be forwarded promptly.

No. 1.—Nervous Debility. (Sexual Weakness.)
No. 2.—Varicocele.
No. 3.—Stricture.
No. 4.—Kidney and Bladder Complaints.
No. 5.—Diseases Peculiar to Women.
No. 6.—The Poison King (Blood Poison.)
No. 7.—Latest Information About Catarrh.

Write for one of these books to-day. Address

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I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else ails you with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply, if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
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As at this season of the year you are likely to have immediate need of your orders for Dry Goods and kindred wares being filled quick and with careful attention, we ask you to give us an opportunity to demonstrate the fact that we are the best organized house for prompt and careful filling of the same, and furthermore any open or definite orders sent to us receive our personal attention, which gives you the same benefit as a personal visit to our store. It will certainly be to your interest to give us a trial. Write or telephone

DOBBIN & FERRALL.

SALE OF LAND

By virtue of a decree of the Superior Court of Wake County, made in the special proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee, et al., I will on Thursday, October 30, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres.

S. V. T. CHAMBLEE,
Commissioner.

T. T. THORNE, Attorney.

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XANTHINE

PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE

AYWAYS BEST---1876-1901.

1876. August 22.

[From Rev. Wm. Cameron, Minister of the Presbyterian Church, South, Mossy Creek, Tenn.]

I have used Xanthine now for three years and have induced others to try it, and have never known it to fail in accomplishing all you claim for it. It is an excellent tonic, a pleasant dressing, removing and preventing dandruff and all unpleasant itching, promoting and preserving the natural growth and color of the hair, and rendering it glossy and pliable. I confidently, cheerfully, and knowingly recommend it.

1901. August 9.

[From Rev. Samuel B. Hyman, D. D., Bardanelle, Ark.]

I have never had anything to really prove satisfactory before.

At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1 and we will send you a bottle, charges prepaid. Write us for circulars.

XANTHINE CO., RICHMOND, VA.

Concord News.

A little news for you from these parts. During the summer we have organized the Second Baptist church which is doing fine under the leadership of Rev. W. T. Talbirt, their pastor. They have more than doubled their membership and seated their church with nice seats. They need now assistance from our Board.

Our contributions at the First church have exceeded expectations under our new plan and we confidently expect every member to become its ardent supporter. About seventy-five have united with us this year and I know of several who will join soon. Our people are spiritually minded and we are praying for gracious blessings this fall and winter. I think you may look out for a Third Baptist church here before many months. We need it, and the Lord will help us to secure the building—and the people too. We already have a prosperous mission near where we hope to build a church.

Cold Water church, near town, has been wonderfully blessed recently. Last Friday I baptized fifteen and now others await baptism.

This church will soon erect another building which will be more conveniently located and in a splendid community for building up a Baptist church.

During the summer I held meetings with several brethren greatly to my delight and profit. Many professed faith in Christ and most of them have united with the churches.

J. E. SMITH.

Closing His Work in the Tar River.

We are in a meeting here at Eagles church with Bro. M. L. Kealer preaching. There have been no visible results, but we know that good is being done. I have never heard the Gospel more earnestly proclaimed. Brother Kealer is one of the finest spirits with whom it has been my privilege to labor.

It is with real sadness that I leave these good people. There are some of the truest and best here at Eagles. The price of Miss Zilphia Eagles is above rubies.

The work at North Rocky Mount is in fine condition. We will round out the year as the greatest in the history of the church. This has been possible because of the good work of the former pastor, T. S. Crutchfield, and the faithfulness of the church members. Many of the members and their families are reading the Bible more than ever in their lives. Our mid-week Bible class has helped the young people wonderfully.

There is another book that I wish to heartily commend, Bro. C. A. Jenkens' "What made me a Baptist." More than a score of my people are reading this book, and all well pleased. One woman who cannot read bought a copy, and asks her friends to read for her when they call to see her. The book tells us in small space what large volumes have failed to make clear. I should be glad to know that every pastor and church member in our whole country owned a copy.

J. S. FARMER.

How a Church Grew.

We closed our meeting at Oak Level on the fifth Sunday in August.

On Saturday morning I baptized six persons, three members of the Methodist church, two new converts and one who had been a convert for several years but had never joined any church.

On Saturday evening we organized the church, with twenty-one members. Elders Jesse B. Johnson and J. H. Powers and the writer, with Deacon Elias Hester of Goodwill church, formed the Presbytery.

Brother Johnson was chairman and J. L. Lane Secretary.

After a stirring sermon by Bro. Powers, from the Text "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." The chairman asked those present wishing to go into the organization to come to the front. Twenty-one promptly came forward—nine males and 12 females. The articles of faith and covenant were read and unanimously adopted by a rising vote. Brethren T. L. Rumbley, J. H. Tedder and William York were elected and ordained deacons. The writer was called to the pastorate.

HISTORY OF THE WORK AT THIS POINT

Several years ago there was a little log church on the same ground used by the Protestant Methodists, but was allowed to go down and the church disbanded. Twenty-five years ago the section around was known as Egypt, and was the paradise of blockade distillers and card players. Sunday was a high day and was given to drinking and revelry. It was considered unsafe for a stranger to pass through the community. But under the providence of God a wonderful change has come about, and the conditions are not what they used to be. To the M. E. Church, South, is due much of the credit for the changed conditions, and we would not forget the heroic services of Bro. Robert M. Stafford, ex-sheriff, farmer and local preacher, who came here with both the law (State) and the Gospel, enforced order and preached to the people. Our work dates back only three or four years. Brother Powers, beloved as perhaps no one else in all this section, grew up a poor unpromising, almost an outcast, right among this people. And though his home has been elsewhere for the last fifteen years, yet whenever he comes among them he finds a warm welcome, and everybody wants to hear John preach. He held two or three meetings in the Methodist church. Many professions and additions to the church resulted. Then he was denied the use of the house, and many began to say, he must have a house where he can preach when he comes to see his old neighbors. A meeting was appointed, and the Christian Disciples (Campbellites) offered the use of their house for the meeting. The writer was sent for to help in the meeting and take charge of the work. In that meeting we spent the last evening of the wonderful 19th century. The church doors were opened and Bro. Columbus Self was the first one to come. He was quickly followed by others and thus the work began. A subscription was begun, and now we have our house far enough along to use. It is a good frame building 30x45 feet, with recess pulpit. I have baptized 24 to date, and others will follow. Regular services together with Sunday-school and prayer-meetings have been kept up in the school house near by. We have some of the best men in the whole section in the church, men who can work, sing and pray, and if necessary preach a little, too.

Remember us in your prayers. And if anybody wants to contribute something to help us finish our house, we will thank you very much.

J. L. LANE.

Summerfield, N. C., Sept. 13.

Richmond, Va., arrested a number of her gamblers and punished them with the minimum sentence of $100 fine and one day in jail. There is considerable protest against the mildness of the punishment.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

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Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
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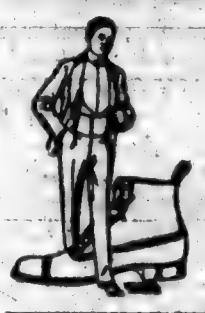

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All Examinations Free.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we claim, we will pay all your expenses.

NOTICE.

Having qualified as the Administratrix of the estate of John C. King, late of Wake County, this is to notify those having claims against his estate to present them to me on or before 23rd of September, 1903, or this notice will be plead in bar of their recovery.

MARY E. KING,
Administratrix.

SHORTHAND.

The Fleming University of Shorthand, Charlotte, N. C., is the only school in the South devoted exclusively to the training of young men and women as competent Stenographers. For full information address,
GEO. M. FLEMING, Principal.

NOTICE.

Having qualified as Executrices of the last will and testament of A. A. Marshall, late of Wake County, we hereby notify those having claims against his estate to present the same to the undersigned on or before September 15th, 1903.

JANE E. MARSHALL,
SUSAN L. MARSHALL,
Executrices.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Martin, Tenn., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Holiday Books
FREE OUTFIT
We have an excellent new set of five books for the young in one handsome case that we loan you to work with. We are cutting prices, you get a "snap." Write today, be the first agent in your country.
J. L. NICHOLS & CO.,
50 Forsyth St., Atlanta, Ga.

Banker's Wife—Wonderful Letter.

HUDSON, N. C., Sept. 30, 1902.
DR. G. W. RANDOLPH, Dorsett Hotel, Raleigh, N. C.

DEAR FRIEND:—I cannot express my thanks for what you have done for my husband. He came home the proudest man I ever saw—not stammering at all. I felt like I never could quit praising you for curing my husband. Indeed it is a wonderful treatment, and such a great blessing to be relieved of stammering, we are doing all we can to get stammerers to go to you and be cured. Mr. Lutz says that he feels like a prisoner set at liberty—the jail door opens and he walks out a free man. We are so glad we heard of you through those noble preachers and the Progressive Farmer. Our son, who is cashier of the Commercial Bank at Lenoir, is wonderfully pleased. May God bless you in your great work curing stammering and give you a bright crown in heaven. Your grateful friend,
MRS. M. L. LUTZ.

Hundreds of such letters can be printed if necessary. No one of intelligence can doubt the ability of Dr. Randolph to cure the most inveterate stammerer in a few days. He says he can cure any one who is as intelligent as a blue jaybird, and we think that this statement is correct. Hand this to a stammerer. Golden Rule.

DROPSY CURED! Gives quick relief removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to
Dr. H. H. GREEN'S SONS, Specialists
Box G, Atlanta, Ga.

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ECLIPSE CHIMES, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
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Wanted—PRINCIPAL, for associational school. Address with references, W. C. DOWD,
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Household and Farm.

Pop-Overs A La Chinois.

Our Chinese cook was very successful with a breakfast delicacy called pop-overs. A lady who was a guest of the family having one morning expressed a desire for the formula for their compounding we called John in to impart the secret.

"You takee him one egg," said the pleased master of the kitchen, "one lit' cup milk. You fixee him one cup flou' on siev, takee pinch salt—you not put him in lump. You move him egg lit' bit slow; you put him milk in, all time move. You makee him flou' go in, not move fast, so him have no spots. Makee but'ld pan all same wa'm, not too hot. Puttee him in oven. Now you mind you' business; no like woman run look at him all time. Him done all same time biscuit."—Harper's Bazaar.

Sheep on the Farm.

There is no other animal which affords so much profit, under any kind of good management, as the sheep. One of the oldest writers on sheep, Fitzgerald, wrote over 200 years ago: "The sheep is the most profitable animal we have." And this is nothing more than the experience of history from the earliest beginning to the present. It happens just now that it is even more so than it has been for many years, on account of the vast losses which have occurred in Australia, where by reason of several years of drouth, the stock of sheep has been reduced from a hundred millions to about half as many. Of course these enormous losses have been felt in the wool market, and thus it is that just now the sheep interest in America is booming and prices are high and advancing.

Sick-Room Dont's.

Sick people don't like to be stared at. They are morbidly sensitive. To look surprised at the change sickness has wrought is annoying, and worse than that, it is disheartening and makes invalids imagine their case to be worse than it is. Therefore, don't stare at a sick person, and don't stand at the back of the bed to make him turn his eyes round to see you. Always sit by the bedside, for the patient feels more at rest than if you stand up tall before him. And don't whisper, don't talk in a low voice, don't follow the doctor or a caller out into the next room. The invalid will be absolutely certain that you are discussing him. Don't wear garments that rustle, or are made of rough clothing to come into contact with hands made tender by sickness, and don't wear creaking boots or thick-soled boots.—Babyhood.

Colds.

Everybody suffers more or less from "cold," and everybody ascribes these troublesome afflictions to exposure and the total depravity of the weather. This is an ancient and popular mistake. If common sense were a little more common, colds would be less common. For example, "drafts" are considered the chief causes of taking cold. Drafts are bad things to have in a family, but often the most fatal draft is the one that takes its direction from the turn of the table fork, begins with soup and ends with salads and desert. Eating is a very necessary habit. Too many people unthinkingly let the habit dominate. Habitual over-indulgence at table is responsible for more "colds" than we are aware of. Another prolific source is close rooms, not always overheated, but underventilated. Air that is too impure (the system can cope with an ordinary degree of contamination) is much more dangerous than air that is too warm.

Fall Seeding of Grasses and Clovers.

In North Carolina the best months for sowing grass and clover seeds are September and October. These are also the best months for seeding vetches, oats, and rye. Wheat should not be sown until after a hard frost, in order to escape the Hessian fly. Oats should be soaked for ten minutes before sowing in a solution of one-half pound of Formalin in 25 gallons of water. This will prevent loss by smut during the following spring.

During these fall months every unoccupied field should be seeded to Crimson Clover or one of the vetches. Crimson clover, especially the native grown seed in hull, if sown upon a Bermuda or crab grass sod or among pea vines without covering in, will give a certain catch, and every dollar spent in the fall for the seed should return at least five in the spring. The clover will furnish good grazing from Christmas until April, then if stock is taken off the clover will make two tons per acre of hay by May 10th. The stubble and roots will enrich the soil for the following crop of corn, cotton or tobacco. Tobacco growers in particular are warned that the large amount of potash and nitrates left in the soil by this crop, unless the land is protected by a growing crop, will be largely washed away by spring.

Farmers who intend to sow clover seeds this fall are advised to procure their seeds, or at least samples thereof, before September 1st, and have them tested for quality at the Department of Agriculture before sowing. The clover, lucerne and grass seeds sold in North Carolina are often of very poor quality, even though sold at a high price. Clover and lucerne are apt to be infested by the seeds of a destructive parasite—Cuscuta trifolii, the dodder or love vine, which soon ruins the meadow. Farmers should take no chances, but learn what they propose to sow before sowing it.

GERALD McCARTHY,
Botanist N. C. Department Agriculture.

What are brittle lamp chimneys for?

For sale.

MACBETH don't make 'em.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

ENCAMPMENT GRAND ARMY OF REPUBLIC, WASHINGTON, D. C., OCTOBER 6-11, 1902.

On account of the above occasion Southern Railway will sell round-trip tickets to Washington, D. C., at very low rates. Round-trip rate from Raleigh, N. C., $8.75. Approximately low rates from other points. Tickets on sale October 3, 4, 5, and 6, with final limit October 15, 1902. By depositing tickets with Joint Agent at Washington, D. C., not later than noon of October 15, 1902, and upon payment of fee of fifty cents an extension of final return limit to November 3 may be obtained. Rare chance to visit Washington, New York and other Eastern cities at small cost. For further information call on your nearest depot agent or write

R. L. VERNON, T. P. A.

MALARIA An Invisible Enemy to Health

Means bad air, and whether it comes from the low lands and marshes of the country, or the filthy sewers and drain pipes of the cities and towns, its effect upon the human system is the same.

These atmospheric poisons are breathed into the lungs and taken up by the blood, and the foundation of some long, debilitating illness is laid. Chills and fever, chronic dyspepsia, torpid and enlarged liver, kidney troubles, jaundice and biliousness are frequently due to that invisible foe, Malaria. Noxious gases and unhealthy matter collect in the system because the liver and kidneys fail to act, and are poured into the blood current until it becomes so polluted and sluggish that the poisons literally break through the skin, and carbuncles, boils, abscesses, ulcers and various eruptions of an indolent character appear, depleting the system, and threatening life itself.

The germs and poisons that so oppress and weaken the body and destroy the life-giving properties of the blood, rendering it thin and watery, must be overcome and carried out of the system before the patient can hope to get rid of Malaria and its effects.

S. S. S. does this and quickly produces an entire change in the blood, reaching every organ and stimulating them to vigorous, healthy action. S. S. S. possesses not only purifying but tonic properties, and the general health improves, and the appetite increases almost from the first dose. There is no Mercury, Potash, Arsenic or other mineral in S. S. S. It is strictly and entirely a vegetable remedy.

Write us about your case, and our physicians will gladly help you by their advice to regain your health. Book on blood and skin diseases sent free.

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Lectures delivered at the Southern Baptist Theological Seminary by.. REV. WILLIAM E. HATCHER, D.D.

LECTURES

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2. The Pastor Inside.
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4. The Pulpit and The Sunday School.
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Appendix—Historical.

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Obituaries.

Called Home.

She has passed away,
Like a gentle breath,
And her eyes are closed with the sleep of death;
The leaves of the trees will flutter and fall,
And the drifting snows will cover all,
But she will peacefully, calmly rest,
Forever happy,
By angels blest.

Let us rejoice
When such a life
Gives up the battle of earthly strife,
Better to know that her tasks are done,
Trials ended, and glory won;
Tears are vain, when a soul so bright
Wings its way
To the gates of light.

—Woman's Work.

PUREFOY—Whereas, We have received the sad news of the death of our fellow-student and faithful coworker, Miss Hattie Purefoy, of Wake Forest, N. C., be it

Resolved 1. That in the death of Miss Purefoy the Astrotekton Society has lost a loyal member and an earnest worker.

2. That we, the members of the Society, extend to her family and friends our deep sympathy in their bereavement.

3. That a copy of these resolutions be sent to the family, a copy to the Biblical Recorder, and a copy preserved in the minutes of our Society.

Done by order of the Astrotekton Society, Baptist University, Sept. 22, 1902.

ISABELLE GULLEY,
BESSIE CHEARS,
HEUTOKAH MARSHBANKS,
Committee.

KEITH.—Recently Sister Elizabeth Mary Keith, of Wilmington, N. C., passed to her reward. She was a faithful, diligent and earnest Christian worker and mother. She at one time was superintendent of the Sunday-school at Riley's Creek church, Pender County. Her first husband was killed in the war; his name was Murray. She afterward married a Mr. Keith. She was a subscriber of the Recorder for about 60 years or more. She was about 80 at death. She leaves a host of friends and children to whom we extend our sympathy. How glorious is such a life! and how great and glorious is such a death. She has gone where no night shall ever come. Her funeral was preached by the writer at Riley's Creek church, Pender County, N. C., where she was laid to rest in the presence of a large number of people to await the morning of the resurrection.

J. L. V.

LANE.—At the home of her brother, G. W. Williams, Sister Bettie G. Lane, on August 27, 1902, aged 42 years and 19 days. She was a member of Bayboro church, Pamlico Co.; was baptized into fellowship of Providence church, Currituck Co., when quite young. After she grew up to womanhood married in Pamlico Co., and moved her membership to Bayboro. She had been a great sufferer for several years before the angels came for her.

THOMAS WILLIAMS.

MORGAN.—Mrs. Harriet Morgan, wife of Deacon J. W. Morgan, of Montfords Cove Baptist church, was born October 8, 1817, and died at the home of her husband in Rutherford County, July 14, 1902, aged 84 years, 9 months and 6 days. She joined the Montfords Cove Baptist church and was baptized by Elder N. Bowen the 22nd day of July, 1855. For ten years prior to this time she had been a member of the Methodist church. It was my privilege to know her intimately, having been her pastor for a number of years. As a wife and mother she was all that the most exacting could have demanded, rendering to her husband a remarkably warm affection and hearty cooperation in all his efforts as a citizen, a business man, a church member and a Christian. As a mother she was the wise counsellor, the judicious companion and the watchful guardian of her children, teaching them by both precept and example to fear God and keep His commandments. As a Christian and church member she was true to her vows to God and the church, and in full sympathy with her church and pastor in their efforts to promote the Redeemer's kingdom among men. Hers was a beautiful Christian life. One that bore the image of Christ. Her death was not only peaceful but triumphant. She leaves a husband, one son, and four daughters to mourn their loss, which is doubtless her eternal gain.

Her funeral was preached by the writer to a large and attentive audience, after which her body was deposited in the grave, there to be protected and watched over by the Lord until the morning of the resurrection, when it will be brought forth a glorious body like unto that of our Lord Jesus Christ, who loved her and gave himself for her and whom she served so valiantly until there came to her the summons, 'Child, your father calls, come home."

May a kind and merciful God bless and keep the bereaved ones unto eternal life.

C. B. JUSTICE.

Tribute of Respect.

Whereas, It has pleased our Heavenly Father, in His infinite wisdom to remove to His home above our sister and friend, Mrs. Bettie Morgan; therefore be it

Resolved 1. That the church and Missionary Society, while we realize that we have lost a most faithful and devoted member, do bow in humble submission to the will of Him who doeth all things well.

2. That her sacrifice and faithfulness in the advancement of Christ's kingdom shall be an inspiration to us.

3. That we sincerely, deeply and most affectionately sympathize with the stricken family, commending them to Him who gave and whose right it is to take unto Himself His very own.

4. That a copy of these resolutions be sent to the bereaved family, the Biblical Recorder, and a copy be spread on our minutes.

Done by order of the Ladies' Missionary Society of Marshville Baptist church, September 21, 1902.

MISS LOU ASHCRAFT,
MISS CARRIE GREENE,
MISS MARY MARSH,
Committee.

The Death of a Father in Israel.

The death of the venerable Dr. Joseph Angus removes one of the chief Baptist landmarks, and one of the greatest men of the century. He was born in 1816, in Bolain, Northumberland, and he studied divinity under Dr. Thomas Chalmers.

Dr. Angus made a great reputation as a scholar, as president of Regent's Park College, and was universally recognized as one of the greatest scholars of the age. He was chosen on the British Revision Committee, who made the Canterbury Revision of the Bible. He has written a number of books that will be read through the years. Christ Our Life, The Voluntary System, Bible Hand-book, Christian Churches, Future Punishment, Hand-book of English Literature, The Bible in Many Tongues, and Regeneration, are his chief works.

He passed away in his 87th year, "like a shock of corn fully ripe," and his funeral was appropriately celebrated at the College, and many of the leading Baptists took part.—Western Recorder.

Temperance.

Saloon-Keeper's Soliloquy.

The grog-seller sat by his bar-room fire,
With his feet as high as his head or higher.

To their drunken slumbers, one by one,
Foolish and fuddled his friends were gone.

"Ho, ho!" said he with a chuckling tone,
I know the way the thing is done.

"The fools have guzzled my brandy and wine—
Much good may it do them, the cash is mine!

"There's Brown, what a jolly dog is he!
And he swills the way I like to see.

"Let him dash for awhile at this reckless rate,
And his farm is mine as sure as fate.

"I've a mortgage now on Thompson's lot,
What a fool he was to become a sot!

"Zounds! won't his wife have a taking on
When she learns that his house and lot are gone?

"And Gibson has murdered his child, they say.
He was drunk as a fool here yesterday.

And the folks blame me! Why, bless their gizzards,
If I don't sell he'll go to Izzard's.

"Let the hussies mind their own affairs,
For never have I interfered with theirs.

"Many a lark have I caught in my net;
I have them safe and I'll fleece them yet."

"Ho, ho! he, he!" 'Twas an echoed sound.
Amazed, the grog-seller looked around.

And, lo! in a corner dark and dim
Stood an uncouth form with an aspect grim.

Like a galvanized corpse, so pale and wan,
Up started, instanter, the horror-struck man.

"Why, what do you fear, my friend?" he said,
And he nodded the horns of his grizzly head.

"Do you think I've come for you? Never fear,
You can't be spared for a long while here.

"There are hearts to break, there are souls to win
From the ways of peace to the paths of sin.

"There are homes to render desolate,
There is trusting love to be turned to hate,

There are hands that murder must crimson red,
There are hopes to be crushed, there are blights to be shed

Over the young, the pure and the fair,
Till their lives are crushed by the fiend Despair.

"This is the work you have done so well,
Cursing the earth and peopling hell.

"Long will it be, if I have my way,
Ere the night of death shall close your day."

With choking sob and a half-formed scream,
The grog-seller waked; it was all a dream.

—Unknown.

Twelve Thousand Barrels.

A few days ago a gentleman pointed out a bonded warehouse to me, and remarked that it contained 12,000 barrels of whiskey. I began to think.

12,000 barrels of liquid woe,
Breeding anguish in its flow;
12,000 barrels of hell on earth,
Cursing the day of many a birth;
12,000 barrels of frenzied mind,
Scorning the laws of human kind;
12,000 barrels of blind deceit,
Sharing the paths of youthful feet;
12,000 barrels of sisters' tears
Rolling down through coming years;
12,000 barrels of brothers' blight,
12,000 barrels of stormiest nights;
12,000 barrels of heavy sighs,
12,000 barrels of broken ties;
12,000 barrels of cunning lies,
12,000 barrels of orphans' cries;
12,000 barrels of pressing cares;
12,000 barrels of widows' tears;
12,000 barrels made of staves,
12,000 barrels of drunkard's graves;
12,000 barrels of intense pain,
12,000 barrels of terror's reign,
12,000 barrels of impure thought,
12,000 barrels of broken hearts.

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Special Rates by the S. A. L. Railway.

$8.30 Raleigh to Washington, D. C., and return account National Encampment Grand Army of the Republic Oct. 11th. Tickets to be sold Oct. 3rd, 4th, 5th, and 6th, good to return until Oct. 15th, but can be extended until Nov. 3rd and stopovers can also be arranged.

$18.30 Raleigh to New York and return account of National Encampment Grand Army of the Republic at Washington, D. C., Oct. 6th-11th. Tickets to be sold Oct. 3rd, 4th, 5th and 6th and good to return until Oct. 15th.

$12.85 Raleigh to Macon, Ga., and return account of annual meeting Farmers National Congress. Tickets to be sold Oct. 5th and 6th, final limit Oct. 14th.

$4.80 Raleigh to Richmond and return account of annual Horse Show. Tickets to be sold Oct. 13th to 18th inclusive, final limit Oct. 20th.

For further information regarding rates or any other information call or address,

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Acknowledgements.

October 1, 1902.

State Missions.—Lisbon, $5.00; Boone, Three Forks, 1.63; W. M. S., First Washington, .75; Elizabeth, So. River, 1.40; Roseboro, So. River, .60; Areil, 5.00; Capehart's, W. Chowan, 6.00; Salem, So. River, 16.04; Antioch, Flat River, 12.00; Morehead, 32.60; Hickory, So. Fork, 5.95; Jefferson, Ashe, 1.25; Mt. Harmony, Sandy Run, 2.68; Mt. Lebanon, Sandy Run, .70; Green Spring, Cedar Creek, 2.13; Sanford, 3.60; Matthews, 7.18; W. M. S., Polkton, Pee Dee, 1.50; W. M. S., Wake Forest, 10.90; Flat River Union, Flat River, 12.00; Piedmont Association, 40.58; Atlantic Association, 56.05. Total this week, $225.54. Previously reported, $7,085.84. Total this year, $7,311.38.

Foreign Missions.—Lea Bethel, Beulah, $2.37; Brush Creek, Sandy Creek, 2.40; Green Springs, Sandy Creek, 1.76; Loves Creek, Sandy Creek, 3.04; Brasfield, Central, 6.25; Salem, So. River, 5.30; Hickory, So. Fork, 2.00; Philadelphia, Tar River, 3.00; Rocky River, Pee Dee, 3.85; Matthews, 3.00; Sunbeams, Wake Forest, 1.75; Piedmont Association, 19.00; Western Prong, C. F. and Col., 1.47; Sunbeams, Graham, 1.00. Total this week, $56.19. Previously reported, $8,497.80. Total this year, $8,553.99.

Home Missions.—W. M. S., First Washington, $3.80; Salem, 5.00; Mt. Olive, 4.43; Hickory, So. Fork, 2.00; Rocky River, Pee Dee, 3.10; Matthews, 4.17; W. M. S., Polkton, Pee Dee, 1.50; Piedmont Association, 14.53; Western Prong, C. F. and Col., 3.50. Total this week, $42.03. Previously reported, $5,101.38. Total this year, $5,143.41.

Education.—Lisbon, $2.00; Morehead, 15.00; Hickory, 2.00; Forestville, Central, 7.50; W. N. Johnson, 2.00; Mt. Vernon, Central, .50; Matthews, 5.00; Piedmont Association, 11.15. Total this week, $45.15. Previously reported, $2,830.65. Total this year, $2,875.80.

S. S. and Colp.—Morehead, $5.00. Previously reported $72.27. Total this year, $77.27.

Ministerial Relief.—Morehead, $5; Hickory, So. Fork, 1.50; Piedmont Association, 8.35. Total this week, $14.85. Previously reported, $625.13. Total this year, $639.98.

Total reported for all objects this week	$388.76
Previously reported for all objects	23,259.01
Total reported for all objects this year	23,647.77

WALTERS DURHAM,
Treas. Bapt. State Con.

Cash collections on Educational Fund for week ending September 27, 1902:

Neuse Association, Kinston church: Mrs. S. E. Loftin, .25; a friend, .25; W. O. Wooten, .50; C. E. Lincoln, $1; T. L. Willingham, $1; a friend, .25; Mrs. W. I. Herring, .50; W. M. S., $16; Dr. J. M. Parrott, $5; Mrs. W. Edward, .25; Mrs. J. M. Wooten, .25; Mrs. J. B. Maxwell, $1; W. P. Sutton, $1; cash, $9.75. Tar River Asso., Middleburg church: J. T. Mills, $5; W. E. Wilson, $2; cash, $1. Mt. Zion Asso., Red Mountain church: A. Riley, $1; E. G. Tilley, .10; Prof. Webb, .25; Emma Sweaney, .25; Mary Clark, .05; Ella Tilley, .25; Luti Clark, .25; A. Bowen, .10; J. D. Parrish, $1; Corinna Bowling, $2; Mrs. Geo. Tilley, .10; Bessie Tilley, .10; Allie Wilkins, .20; Bettie Bowling, $2; S. Glenn, $2; Monroe Glenn, .50; A. C. Wilkins, .50; Lula Mangum, .10; Mrs. R. C. Tilley, .10; C. Glenn, .25; Pink Glenn, .50; Mrs. W. R. Tilley, .20. Flat River Asso., Island Creek church: Emma Dunn, .25; Mrs. Bettie Williams, .50; C. C. Williams, $3; Miss Maude Dunn, $1; T. J. Edwards, .25; Pearl Baker, .25; Mary Lee May, .25. Piedmont Asso., High Point church: R. C. Charles, $25; Dr. Moore, $1; J. A. Clinard, $1; Mr. Beasley, $5; R. P. Chappell, .50; N. Ingram, .50; M. J. Bowling, $5; N. W. Beason, $5; A. J. Dodameade, $5; Green Street church, High Point: J. M. Hilliard, $5; Pleasant Grove church, W. M. R. church, $1; Hallie Barker, $25; A. J. Olive, $1; Mrs. A. J. Olive, $1; Exie Olive, .50; Hubert Olive, .10; W. G. Barker, $1; A. M. Barker, .50; H. J. Barker, $1; J. H. Cole, .25; Roger Barker, .05; Millard Allred, $1; W. J. Sumner, .50; Station agent, $3.35. South Yadkin Asso., cash, $7.25. Sandy Creek Asso., Pittsboro church, $1. Raleigh Asso., Holly Springs church: Rev. S. W. Oldham and wife, $5; J. R. Seagraves, $2; Mrs. J. R. Seagraves, $1. Pilot Mt. Asso., Mt. Olive church, $14.75; Pilot Mt. church, $4.50; Stoneville church, $1. Personal: Wake Forest church, W. L. Poteat, $25; Sanford church, Rev. C. A. G. Thomas, $5; First church, Raleigh, C. J. Hunter, $50; T. H. Briggs, $50; Tabernacle church, Raleigh: W. C. Richardson, $2; J. L. O'Quinn, $10; N. B. Broughton, $50; Mrs. L. D. Watson, Jr., $25; H. Montague, Winston, $10; Y. L. M. S., Wake Forest, $10; J. C. Watkins, Treasurer, Winston-Salem, Dr. W. J. Conrad, $10; Mrs. W. J. Conrad, $5; J. B. Dyer, $5; W. L. Fulford, $1.50; J. G. Hauser, .50; R. S. Hauser, .25; Miss Willie Hawkins, $1; Mrs. A. F. Mesick, $5; Mrs. Polly Spencer, $1; Mrs. M. J. Teah, .50; Mission Baptist S. S., Winston-Salem, $5. Little River Asso., Buie's Creek church: Wm. Pearson, $5; J. A. Campbell, $5; F. M. S. Pope, $1; Rufus Barbee, .50; E. M. Lassiter, .50; J. A. Betts, .50; E. G. Johnson, .25. Raleigh Asso., Green Level church: J. S. Upchurch, $10; J. J. Yates, $3; S. S. Rogers, $1; L. J. Sears, .50; L. B. Baucom, $1; M. G. Broadwell, .50; Mrs. J. J. Yates, .25. Total, $334. West Chowan Asso., Buck Horn church, $10. Students Buie's Creek Academy, $5. Total, $503.80. Total amounts previously received, $10,655.58. Total receipts, $11,159.38.

Corrections.—Twenty-five dollars acknowledged in last report from Dunn church, should have been Mrs. Jas. A. Taylor, Dunn church, $25.

L. D. WATSON, JR.,
Treasurer.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

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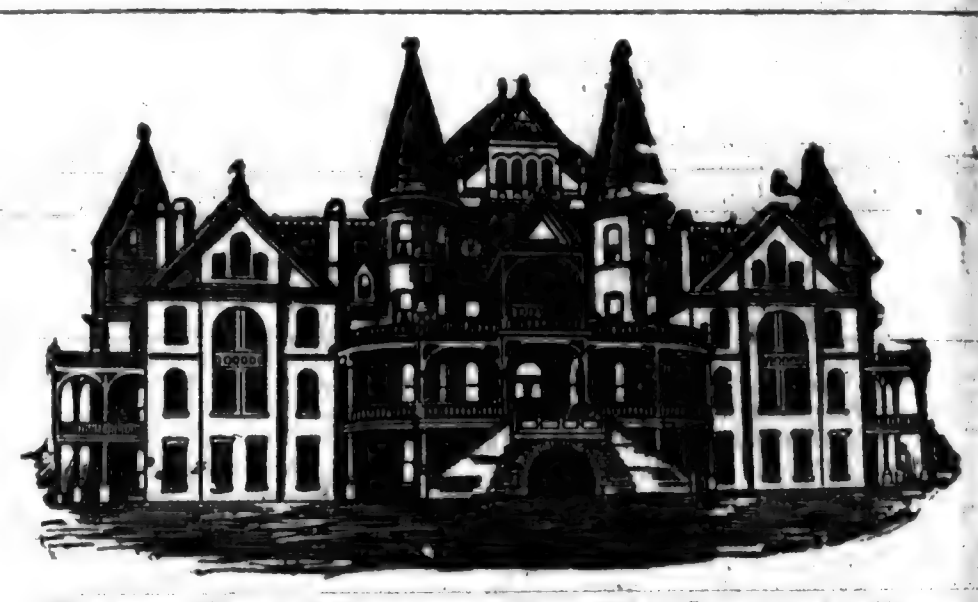

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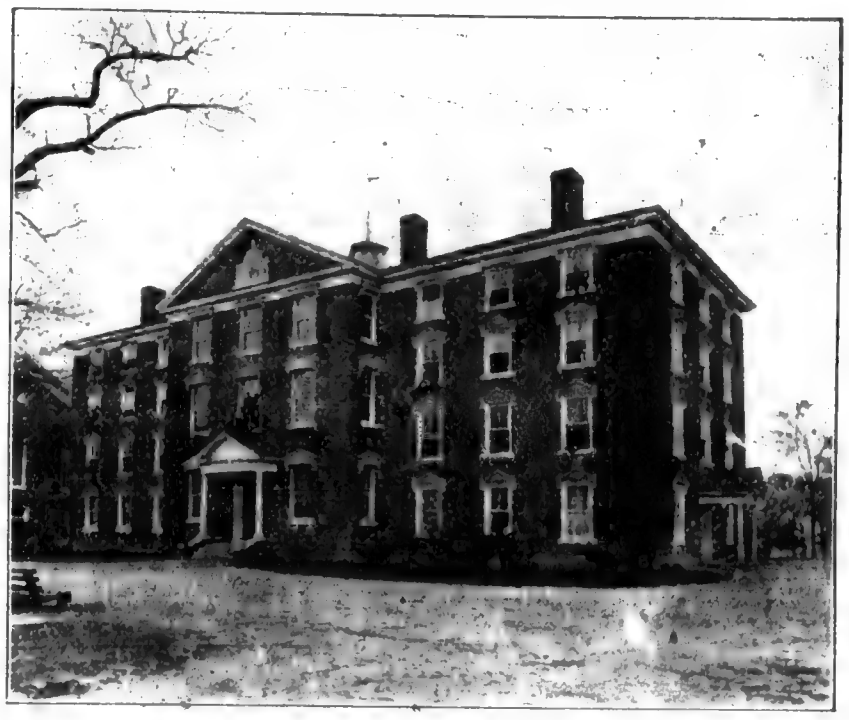

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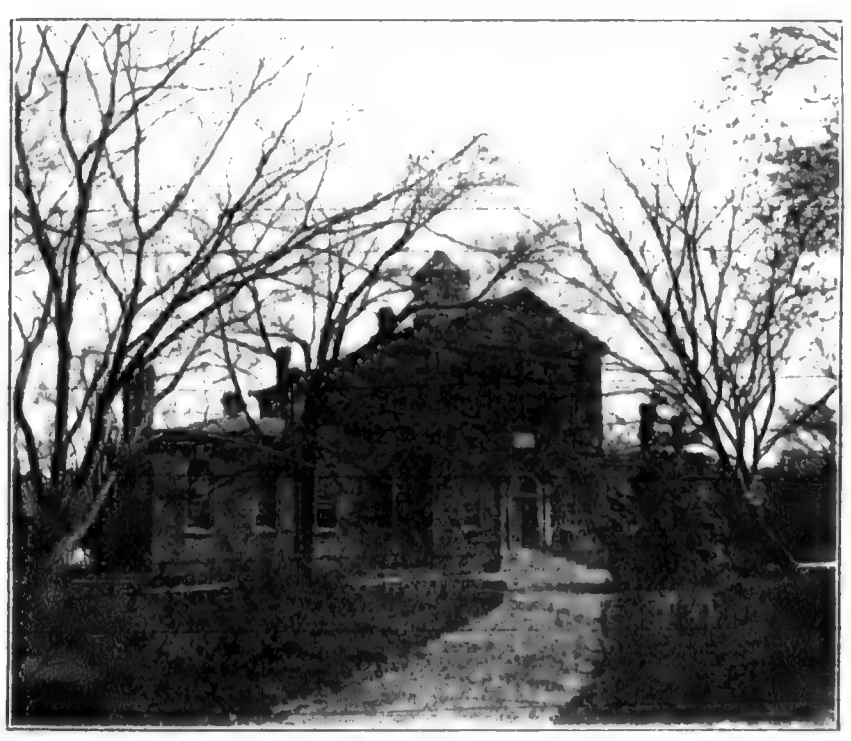

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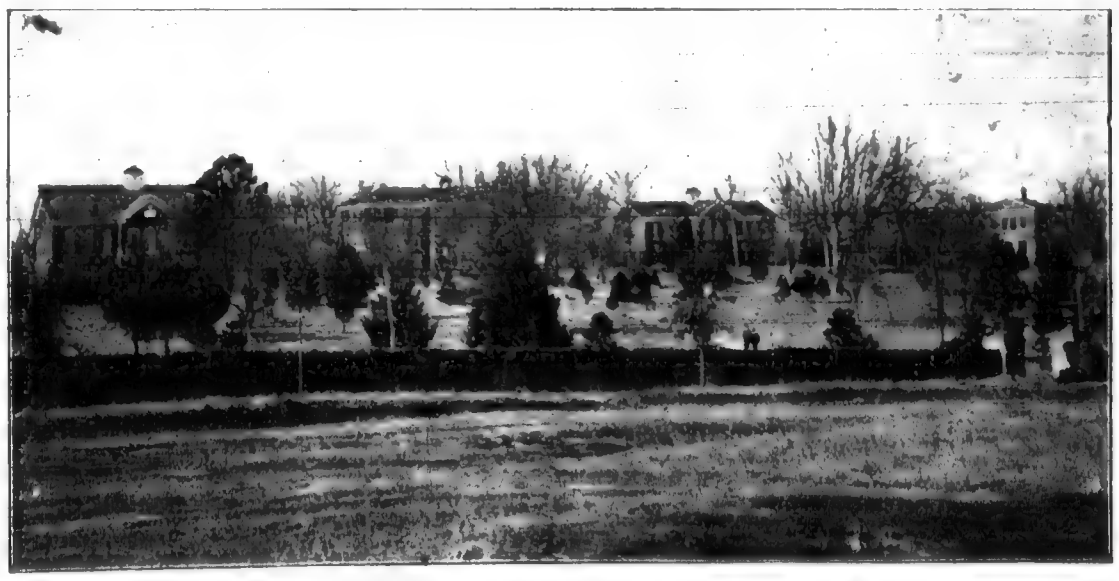

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RALEIGH, N. C., WEDNESDAY, OCTOBER 8, 1902.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 68, NUMBER 15.

WHY SOUTHERN LITERATURE IS SCANT.

Easily the boldest criticism of the South that we have seen has gone unchallenged three months. Its title is "The Problems of the Author in the South"; it is an editorial in the South Atlantic Quarterly, for July, explaining from the standpoint of a friend of the South why the supply of literature in the South is so low.

"This dearth of literature in the South," says the editorial, "has proceeded out of some real social facts, the study of which is necessary before we shall be able to remove the evil complained of." * * * "They are intimately connected with the rural life of our people." * * * "The whole matter is a question of natural forces; conditions which exist are the products of conditions which would inhere in the Southern form of society wherever it existed."

What are the conditions, then, that have produced this dearth of literature in the South?

The editorial answers: (1) The Provincialism of the South. "We write as a people who are not yet out of the stage of uncultured animalism. We are trusting to our emotions too much, forgetful that emotions are ruled by intellect among highly cultivated people." We regard ourselves as a chosen people. The author is thus denied the world's standard; he must have a Southern standard. "It shrivels the aesthetic sense of the community till the boys and girls who are born in it with the endowments of genius find in the common atmosphere no incentive to literature. * * They learn to care for dress a good deal, and for their food a good deal, and for the position of a gentleman in the social scale a great deal, but for books as an essential to good living they acquire but little appreciation. On this account Southern men of literary genius are apt to leave the South. They must have a more genial atmosphere.

The second cause is put down as poverty of scholarship. The learning of the Southern schools has been too shallow to give the culture which must underlie literary production. "* * * The men whom we have been apt to call scholars are hardly more than students. * * * How many scholars has the South produced? Andubon and Professor Minor, and perhaps a few of the living Southerners who have gone North, and how many more?" "This failure must be laid at the doors of the colleges and universities of the South."

The third obstacle to the production of literature is put down as poverty, but no great importance is attached to it. The fourth is far more serious. It is "the spirit of intolerance."

This spirit is described as the spirit of narrow views, of littleness of soul, and of ignorance. We have not learned how to differ with a man and respect him. Our fervor gets the better of us. Our novels are democratic or republican; our literature Episcopalian or Methodist. "There is, perhaps, not another part of the world in which the political idea so completely dominates all thinking as in the South. The political machinery has had a complete and effective organization with which it might destroy or set up the career of a literary aspirant. The present writer has seen histories defended and made popular because they favored the tenets of a certain political party."

The author of this editorial is Professor Bassett of the chair of History in Trinity College. He has spoken boldly, and he has put his hand on the curses that have blighted the hope of literature in the South. We have called attention to his editorial in the hope that the Southern people will begin to reckon with these curses.

With him we look for the speedy coming of the new South and the new man—the South delivered from her bonds of provincialism, ignorance and intolerance, and her sons giving to the world a literature that is the natural product of a lofty social life. It shall come.

LIFE'S AUTUMN DAYS.

Soul, in thine Autumn days have utmost cheer,
Spring hath no flower of flowers that can contest
The splendor of the hues upon his breast,
Who beareth up the incense of this year.
Spring hath no fire like that within the sphere
Of Autumn runs, impassioned of the west,
Long lingering there—that will not sink to rest
Till all hearts feel unrest divine and dear!

An urn of sweetness, costly past esteem,
Bear up the incense of thy year, O Soul!
And in the frost-bit days, when no flowers gleam,
Let thy mere leaves of life be flower-bright.
And, as thou nearest to thy western goal,
Intenser glow the spirit's orbed light!

—Edith M. Thomas in Congregationalist.

WORDS, MERE WORDS.

The implement of art for the preacher is language. He must train himself, therefore, to honor words. I had almost said to reverence them, because words are more than the mere scenery of thought; they are its "living garment," to employ Goethe's phrase, or, to change the figure, words are precious flasks, brimful of the life of generations. Philology runs back to theology. "Prose," says Emerson, "is fossil poetry." So it is if we suppose the fossils endued with the coming art of continuing in life. And we shall further remember that language as such is not only thought in form but thought in beautiful form. The genius of language is the pictorial genius. A word is a picture, a crystal on fire. In the depth of a single, simple word the primary principles of beauty appear, like pearls at the bottom of a pool. It is hardly too much to say, therefore, that a man who would be a true artist in speech, approximates adoration in his sentiment toward language. He takes off his hat in front of a word. He respects language too much to use it carelessly, for in the conception of true art words are the incarnation of spirit.—Lyman's "Preaching an Art and an Incarnation.

NORTH CAROLINAS LOVE FOR HER SCHOOLS.

To the lasting honor of North Carolina her public schools survived the terrible shock of cruel war, and the State of the South which furnished most material and the greatest number and the bravest troops to the war did more than all the others for the cause of popular education. The common schools lived and discharged their useful mission through all the gloom and trials of the conflict, and when the last gun was fired, and the veteran armies once hostile were meeting and embracing in peace upon our soil, the doors were still open and they numbered their pupils by the scores of thousands. * * * The feeling universal among the people is that the schools must not go down.—From the last Report of Calvin H. Wiley, Superintendent of Public Instruction, 1866.

BUT TWO THINGS OF VITAL IMPORTANCE.

I hold with Algernon Sidney that there are but two things of vital importance—those which he calls Religion and politics, but which I would rather call our duties and affections toward God and our duties and feelings toward our fellowmen; science and literature are but a poor make-up for the want of these.—Thomas Arnold, of Rugby.

A HOUSE WHERE THE SOUL WAS TABOO.

In that house everything that was connected with the life of the spirit—not religion alone, but literature in its higher forms and art, and what Ethel called "talking about things"—seemed to be afraid of publicity. The flesh of horses was discussed with vehemence and volubility, but the soul of man was apparently regarded as if it were an indecency.—From Carnegie Simpson's Love Never Faileth (Revell).

"HIT HIM AGAIN!"

A small church was sadly in need of general repairs, and a meeting was held in it with a view of raising funds for that purpose. The minister having said $500 would be required, a very wealthy (and equally stingy) member of the church rose and said he would give one dollar. Just as he sat down, however, a lump of plaster fell from the ceiling and hit him on the head, whereupon he rose up hastily and called out that he had made a mistake—he would give $50. This was too much for an enthusiastic member present, who, forgetful of everything, called out fervently, "Oh, Lord, hit him again!"—Baptist Union.

SPIRITUAL GAIN.

A Flemish physician planted in a pot of earth weighing two hundred pounds a willow branch weighing five pounds. He kept the plant well watered, and in five years the willow had gained one hundred and sixty-four pounds in weight, while the earth in the pot had lost only two ounces. Von Helmont inferred that the plant's gain was due only to the water which had been supplied. Modern botanical science proves that the gain was in a great measure due to the carbon absorbed from the air. So it is true that strong, spiritual characters are built up out of the spiritual atmosphere in which they live.—Bible Advocate.

THE GREATEST MODERN REVOLUTION.

In 1870 the edict prohibiting the Christian religion was still on the public bulletin boards in Japan, and it was worth a man's life to be caught reading the Bible, as thousands of Roman Catholics had just been deported and cruelly tortured. In that very year a man was arrested and imprisoned because he was a missionary's teacher. In 1900 the Japanese troops were officially engaged, together with those of Christian nations, in rescuing Christian missionaries and Chinese converts from mobs; and missionaries driven out of China are finding refuge in Japan, where their lives and their property are as secure as in the home lands. Verily, what hath God wrought in thirty years in Japan!

The Standard, Chicago, has absorbed the Baptist Outlook. In the North they have one Baptist paper to four States or more. In the South they have four Baptist papers or more to one State. And that explains why the largest papers, the best printing and the best reading matter is found in the Northern papers. The South will learn this one of these days and stand by some one while he makes for the greatest and best Baptists in the world the greatest and best Baptist paper. How long?

THE BEGGAR: Without the Rich Heart, wealth is an ugly beggar.—Emerson.

Wait: The years teach much which the days never know.—Emerson.

Taking Care of Jesus' Mother.

BY SAMUEL J. PORTER.

Now there stood by the cross of Jesus his mother. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. John 19:25-27.

By self-forgetting love Christ triumphed over his sufferings. Fainting under the heavy cross, he seemed to forget his fatigue in his anxiety for the daughters of Jerusalem and their children. While the soldiers were driving the nails through his hands and feet, he was breathing out the prayer: "Father, forgive them; for they know not what they do." The fiery pains of the first hours of the crucifixion he quenced by his loving interest in the dying thief at his side, and by providing a new home for his mother who stood weeping at the foot of his cross. He never was more completely himself—the absolutely unselfish Worker for others—than while on the cross dying for the sins of the world. He teaches us that the best way to bear our own heart-sufferings is not to shut ourselves up and brood over our sorrows, but to help and comfort other sorrowing, troubled ones. Though enduring the agonies of crucifixion, he is not unmindful of his mother, nor fails to provide for her welfare in this world.

I. Let us together look at the several parts in the passage taken as a text:

1. "Now there stood by the cross of Jesus his mother." Years before while Jesus was still an infant in her arms, Simon had said to Mary: "A sword shall pierce through thy own soul also." At the time she marvelled at this strange word of prophecy; but now as she looks up at her son on whom is being heaped the cruelest of cruelties, she feels the sharp point of that sword pushing deep down into her sensitive soul. Hers was not a noisy sorrow, but quiet and silent. Imagine how capable she must have been of loving, and how strong and tender must have been her love for him who so perfectly deserved it! How revolting to the delicate, confiding nature of Mary this awful scene, and how intensely crushing to see him,whom she not only loved as a son,but worshiped as her God, become the victim of such inhuman hate! "She saw his head lifted in anguish and falling on his breast in weakness, and she could not gently take it in her hands and wipe the sweat of death from his brow. She saw his pierced hands and feet become numbed and livid, and might not chafe them. She saw him gasp with pain as cramp seized part after part of his outstretched body, and she could not change his posture nor give liberty to so much as one of his hands. And she had to suffer this in profound desolation of spirit. Her life seemed to be buried at the cross. None estimated as she did the spotless innocence of the victim; none could know as she knew the depth of his goodness, the unfathomable and unconquerable love he had for all; and none could estimate as she the ingratitude of those whom he had healed and fed and taught and comforted with such unselfish devotedness." Thus the desolate Mary stood and beheld passing through the pangs of death her Son, her Hope, her Savior, her God! In all the long list of heart-sufferings where can we find a match for hers?

2. "When Jesus saw his mother"—her who had caressed him in infancy and cared for him in childhood—when he saw her bitter grief and breaking heart, he seemed to grow unconscious of his own sufferings in solicitude for her. Though he is now making atonement for the sins of the world, he does not fail to care for his mother even as he might have done had they been in the home at Nazareth together.

3. Notice what he says to her: "Woman, behold thy son," referring to John, the disciple whom he loved; as if he had said, "Mother, I am going away, and you will miss my presence and attention, but John will take care of you while you live in this world. I have tested his love and gentleness and I feel safe in leaving you with him. He will treat you as a mother and you must treat him as though he were your son. As far as possible let him take my place with you." How comforting to the grieved mother must have been these tender words!

4. Addressing John, the Savior said: "Behold thy mother!" Imagine with what effect these words from his dying Master fell upon the heart of John. It seems that their full meaning would be about this: "John, you know how well I have loved you and how I have taken you into all the secrets of my life. John, I am now dying for the sins of the world, and I am dying for you, too. I am giving myself up to this cruel death because I love you; but, John, before I die, I have this request to make of you: I want you to take care of my poor heart-broken mother. Take her to your home and treat her well. Do this for my sake, John."

5. "And from that hour how that disciple took her unto his own home," is the simple record of John's faithful obedience to this request. Certainly he did for her the best he could, and he is said to have remained in Judea till the death of Mary relieved him from his sacred trust. And from her he doubtless derived much information. She who had watched her son with mingled affection and wonder from infancy could no doubt communicate to the beloved disciple many of those displays of wisdom, love, and power, which she alone had witnessed.

II. From this touching incident let us gather two or three practical suggestions:

1. Here we have a divine example of filial care and love. Christ commands us to follow him. Let us from him learn how to treat those in our homes and especially our parents. We ought to be patient and kind with the old folks at home. No duties, however important, can excuse us for not caring for our relatives. He is a poor Christian indeed who spends all his charity and sweetness out of doors, who has a reputation for godliness, and is to be seen in the front ranks of Christian work, but who is sullen or quick-tempered or indifferent at home. If while dying to save the world Jesus had time to care for his mother, then there are no duties so important as to prevent a man from being considerate and kind and kind at home. Do not neglect your father and mother, if indeed they are living; you owe them all the kindness you can show, and they need gentleness and love. Try to make their last days their happiest and best.

2. Doing things for Jesus' sake. "In His Name" are the words engraved over the entrance to a large hospital where hundreds of sick and crippled boys and girls are cared for free of charge. For Jesus Sake should be the motive of all Christian activity. And there is no doubt but that the progress of God's Kingdom has been hindered because we have been making appeals based on other motives. If you would build a new church, do it for Jesus sake, and let all men know that you are building it for Jesus' sake. If you are putting up a new organ in your church, let it be for Jesus' sake. If you would feed the orphans let it be done for Jesus' sake. If you would send a missionary to the heathen let it be for Jesus' sake. If our secretaries make appeals for mission money, let it be for Jesus' sake. Just here we have been making a mistake; we have been pleading other motives; and I tell you that when we begin to do things solely for the sake of Him who died for us, then, our efforts will be blessed. Let the crucified Christ be at the foundation of all that we do, and we must urge this motive and let the people—Christians and sinners—know that we are working for Jesus' sake.

3. Taking care of Jesus' kinsfolk. John carried the mother of Jesus to his home and cared for her. We can also take care of Christ's relatives. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. In the light of these words of Christ, who can fail to believe that those who help Christ's followers and Christ's workers, are taking care of Christ's kinsfolk. My soul was stirred as I read in the Biblical Recorder, the article by Mrs. Janie P. Duggan, about "Minnie's Seaside Rest for Foreign Missionaries on Furlough." And I could not help but feel that, in caring for those tired missionaries at Old Orchard Beach, Mrs. Green was taking to her home and making comfortable those of whom Christ would say "the same is my brother, and sister, and mother." What a privilege to take care of those whom Christ claims and loves! And this we all may do by our gifts to the needy and by our contributions to those who have given their lives to Christ and "doing His will" have gone to tell "Salvation's Story" to the lost souls for whom our Savior died.

THE ECCLESIASTICAL PHASE OF THE PHILIPPINE PROBLEM.

Two Important Utterances.

Two significant dispatches concerning the Friars in the Philippines were published recently. One is from Washington, and contains an epitome of Governor Taft's speech on reaching Manila after his visits to the United States and to Rome. The other is from Rome, and contains a statement of the mission of Archbishop Guidi, Apostolic Delegate, to the Philippines.

In his speech Governor Taft assured the Philippinos that the United States would soon enact a great reduction in duties in Philippine products. He then took up his visit to the Pope to settle the question of ridding the Philippines of the Friars. The matter will not bear condensing; so we print it in full:

tlemen between the Philippine govtlemtn between the Philippine government and the Church led the President and Secretary of War to direct me to visit Rome for a conference with the Pope to see if a basis of settlement might not be reached. After an audience with the Pope, the instructions were referred to a committee of cardinals, and an answer was given me agreeing with all the purposes stated in the instructions, which included among other things, the purchase of the friars' lands by the government.

"This answer proposed that further negotiation be had between an apostolic delegate and myself in Manila. With the hope of having less to do in Manila and by authority of the Secretary, I replied by suggesting to the Pope the form of a contract to be signed in Rome, submitting the questions at issue to a tribunal of arbitration to consist of two members appointed by the Pope, two by this government and the fifth to be appointed by the viceroy of India.

"The questions were: 'First, the price to be paid for the friars' lands; second, the price to be paid for the occupation of parish churches and convents by American troops, and, third, the disposition of educational and charitable trusts, including the San Jose College case. The orders, who were all Spaniards, should leave the islands in two years after the first payment was made for the lands, and that only secular priests or non-Spanish members of the regular clergy should act as parish priests.'

"The Vatican agreed to sign such a contract, excepting the last covenant, which he declined to sign, first, because it related to the administration of religious matters not the proper subject of a commercial contract; second, because by signing such a covenant it would give just offence to Spain, whose subjects these friars were and as such were entitled to remain in the islands under the treaty of Paris, and because the Vatican did not wish to give countenance to what were regarded as the exaggerated charges against them.

"Instead of this, however, the Pope said, through Cardinal Rampolla, that he intended to reorganize the Church in the islands, to recall the friars now in the islands from political intermeddling to the institutes of their order, to provide ecclesiastical education to natives so that the priesthood ultimately should be entirely native, and to introduce priests of other nationality than Spanish, chiefly from the United States, into the islands. He said that the money for the lands would go to the Church for the benefit of the Church in the Philippines, and he finally reiterated what had been said earlier in the correspondence, that no priest would be sent to any parish in the islands whom a majority of the Catholics of the parish did not wish to receive.

"In view of the unwillingness of the Vatican to enter into a contract for the definite removal of the Spanish friars, the Secretary of War was unwilling to enter into a contract obligating the Philippine government and the American government to pay such indefinite sums without further investigation and preferred to recur to the original method of negotiation proposed by the Vatican through an apostolic delegate, who is to visit the islands with authority to sell the lands, to settle the rentals due and to agree upon the question of charitable and educational trusts. This basis was agreed to, and negotiations are to be continued hereafter. All the data necessary has been submitted by the representatives of the Church to the government.

"It will thus be seen that the negotiations upon many of the issues are only begun, though the sale of the lands has been approved and that upon the question of the return of the friars to the parishes, the matter is completely in the hands of the people of each parish for a settlement by a quiet, peaceable and lawful expression of their desire to receive or not to receive any priest."

The communication from Rome goes to confirm the foregoing. The Pope appears to intend to "reorganize the whole ecclesiastical hierarchy in the Philippines";the funds for this reorganization will be derived from the sale of the Friar lands. Efforts will be made to develop the native priesthood, and students will be entered in American and Italian Seminaries. Meanwhile a number of American priests will be put to work.

For the benefit of those whose health and happiness is affected by the Gold Reserve, we have pleasure in saying that there is now $598,936,194 in gold in the United States Treasury, an amount that breaks all records. We warrant that in thirty days some man who declared that there was too little gold in the Treasury in 1894 will declare that there is now too much. And, in truth, there is. Cotton and tobacco ought to call much of it out.

DISPENSARY SYSTEM OR NO DISPENSARY SYSTEM.

Opinions of North Carolina Ministers.

With the purpose of arriving at the state of opinion on this important phase of the Liquor Problem in North Carolina, the Biblical Recorder has been sending out the following inquiry to ministers in North Carolina:

"It is proposed that the coming General Assembly shall be called upon to establish a Dispensary System in North Carolina, on the following conditions:

1. Wherever prohibition is now in force, it shall remain unless the majority of the citizens shall choose the Dispensary plan in an election called by usual petition.

2. Wherever Dispensaries shall be established, the right of election to abolish them and substitute prohibition, shall be removed.

Where do you stand?

We have received many answers. We print a few this week and will print others later.

First, some

Methodists' Opinions.

As I have had no personal opportuniy to observe the working of a dispensary, I scarcely think my opinion worth publishing. We folks in this section of the State don't want anything done which will endanger our prohibition by making it easier to overthrow it.

N. H. D. WILSON.
Maxton, N. C.

From what I have learned of the evils developed in South Carolina in running a State Dispensary, and because of vital evils that will still almost necessarily develop, I fear the South Carolina system would not be best for North Carolina. I think, however, if the Legislature could be induced to pass an act authorizing any community to vote for a local dispensary—it would be a safe step in the right direction.

W. C. NORMAN.
Durham, N. C.

(1) The absolute, unconditional prohibition of the infamous whisky traffic in every county in North Carolina.

(2) That failing, the dispensary, as against the open saloon.

(3) Under no circumstances should the right to abolish dispensaries and substitute prohibition be surrendered.

R. C. BEAMAN.
Washington, N. C.

The dispensary is not a temperance institution, but it is far better than the open saloon. That is the conviction gained from its trial here in Louisburg. I am for the dispensary where prohibition cannot be secured.

M. T. PLYLER.
Louisburg, N. C.

Presbyterians' Opinions.

I am against the saloon, and in favor of the most effective legitimate means to suppress it.

I should prefer to see the dispensary system given a fair and uniform trial throughout the State, because I believe it to be the most reasonable and effective plan to accomplish this end.

R. F. CAMPBELL.
Asheville, N. C.

Yours received. I am in hearty accord with both conditions (1 and 2) of your card. I prefer prohibition to the dispensary, but take it in preference to the saloon. I am opposed to whisky "first, last, always." May God prosper you and your League in your efforts to free our State of this great curse.

A. McFADYEN.
Clarkton, N. C.

To first of questions I reply affirmatively; also to second question, yes. Successful prohibition is always an advance.

W. D. MORTON.
Rocky Mount, N. C.

I am satisfied that the dispensary system is better in every way than the saloon system.

EGBERT W. SMITH.
Greensboro, N. C.

I am earnestly desirous of seeing the liquor traffic checked, but am not prepared to indorse heartily the dispensary. I think it is probably a lesser evil than the saloon, and that is about as far as I can go in its praise.

E. R. LEYBURN.
Durham, N. C.

You may count on me as a wholehearted sympathizer and helper in your forward movement.

ALFRED T. GRAHAM.
Davidson, N. C.

Next week we shall publish some Baptist opinions; and later on will publish opinions on the wisdom and rightness of retaining men in the church who run dispensaries.

NORTH CAROLINIANS IN TEXAS.

Smiths, the Truitts, Daniel.

Texas is a cosmopolitan State. Every State in the Union is represented here. And 20,000,000 may come at once from the States and the world at large and then we would have more elbow room than needful. In the promiscuous distribution. North Carolina has furnished her quoto of men and women to this State. They are here from the farms, shops and stores; from the professions of law, medicine and art. Here and there may be found one whom God has called to preach His truth, and it is generally conceded one is theologically sound in the faith if he hails from North Carolina.

Forrest Smith, although not indigenous to the soil, breathed the air long enough to be enrolled on the list of North Carolina boys. I learn he has made a favorable impression on the saints at Sherman. This is not surprising, I am sure, to the brotherhood of North Carolina, and especially to the people of Louisburg. Sherman is called the Athens of North Texas, and is one of the best and most important fields in the State. This church is to be congratulated upon securing the services of this noble brother and his excellent wife.

Western North Carolina lost a great deal when the Truitt family came to Texas. All of the brothers are highly respected and useful citizens. George W. is doing a great work in Dallas, preaches to large congregations, and has conversions at almost every service. He is an earnest gospel preacher, fluent and forceful, sending conviction home to the hearts of the people.

No man is more useful and more universally beloved in Texas. He has a brother who has recently resigned his position as teacher in the college of Whitewright to give all his time to preaching the gospel of Jesus Christ. He is not very unlike his brother George as an earnest expounder of the Word of God.

Baylor University opened this year with about 500 students. This institution is coming to the front. In coveting the best gifts she went to North Carolina for W. B. Daniel, a graduate of Wake Forest College, to fill the chair of Latin.

Though away from North Carolina since graduating from Wake Forest, I have never ceased to love my native land, and feel proud to tell on the plains of Texas that I was born and reared in the mountains of North Carolina, and that Wake Forest is the best college betwixt the seas. In the near future I will write you of other North Carolina boys and Baptist happenings in Texas.

W. S. SPLAWN.
Bonham, Tex., Sept. 24, 1902.

SHOOTING AT SPARROWS.

A Challenge to the Leaders of the Reform Movement in Raleigh.

Apropos of the movement recently inaugurated by certain clerical gentlemen looking towards the enactment of ordinances intended to stop the Sunday-selling of soda-water and tobacco, and to compel the closing of saloons at 9 o'clock, p. m., it is competent for a layman to speculate whether the silence of the movers in these matters as to other and flagrant abuses of graver import is the result of a pristine innocence or mere disinclination to shatter a lance against the forces of a more lusty and strongly entrenched immorality.

It can scarcely be believed that the said gentlemen are ignorant of what the people as a whole have forced upon their attention day by day; and it is scarcely less easy of comprehension that, this being so, they should waste their powder on such small game!

Do the pastors, who consider the selling of an iced drink on Sunday a matter for public petition, not know that there are in Raleigh no less, certainly, than twenty-five regularly established and advertised houses of ill-repute, inhabited by the worst class of women, that are not only permitted to remain undisturbed but are also permitted to habitually break the laws of the United States, the State and the City, by the indiscriminate selling of wine, liquor and beer on Sundays and all other days, at all hours, without license and unrestrained in any way? Do they not know that these places are run notoriously and openly, and that in several instances they are actually advertised in the City Directory? Do they not know that the inmates of these places rustle their silks of shame around the streets of this city, in the stores and theatres, at ball games and places of public amusement, for purposes of show and advertisement? Do they not know that the young women in this city are treated daily to the parade of these out-casts, dressed in the feathers of their trade, as they dash up and down the principal driveways of Raleigh behind spirited teams of horses? Do they not know that these young women are forced to brush against the fallen women on the street and in the stores—aye, do they not know that their very own wives, sisters and daughters are forced to turn their modest eyes from the brazen stare of harlotry, to inhale the musk-laden odor and view in all its ghastly and resplendent vulgarity the very painted countenance and incarnation of vice?

If the preachers of Raleigh do not know these things, they are too simple and too innocent for a practical world where one must at least be able to see the thing that gets in his line of vision and smell the stench that is raised under his nostrils; if—as they must—they do know them, it will require a more than human astuteness to convince the average layman, who is a man of average purity and average intelligence only, of the consistency and wisdom of a campaign that is directed against the most puny and least harmful abuse of public morals—if, indeed, it be an abuse—and ignores a very exposition and glorification of vice that can do nothing besides tend to debauch and deprave the minds and the ideals of the young of both sexes.

The probable defense is that evidence cannot be obtained to convict; the facts are that these houses are afforded better and more constant police protection than any other portion of the city; that the police have at least a speaking acquaintance with the majority of women of the class in the city and that they are familiar with the habitues of their houses, and could at any time they were to be ordered to do so, make a raid and procure indisputable evidence in abundance; that evidence sufficient to convict is brought out almost daily in the testimony adduced in Mayor's court trials.

Let the preachers be practical; let them be brave; let them be consistent.

Granted that it is a doubtful experiment to diffuse the vicious women over a city by too vigorous prosecution—it proved disastrous in Dr. Parkhurst's campaign—it is nevertheless indefensible to permit them to sell liquor without license, and to use the respectable portions of the city for purposes of display. And it is worse than folly, allowing them to remain unmolested, to close the saloons at 9 o'clock and thereby render them for the balance of the night the only dispensers of alcoholic beverages, to the trebling of their trade.

Let the preachers start a campaign to force the Mayor and his worthy police to do at least a part of their duty; let them cause the word to go out officially to these people that no liquor must be sold in brothels, and that no out-cast is to be seen outside certain definied limits of the town on pain of prosecution or deportation from the city—and Raleigh will be cleaner. The demimonde is ever respectful to the police. They are pitifully weak and pitifully dependent, for all their shamelessness, on official charity, and they can be depended upon to obey the law as it is laid down to them by the authorities. Let the preachers demand and enforce these reforms and they will have behind them the great body of the self-respecting laymen of Raleigh.

In the meantime, as one of your Baptist preachers well said: "Brethren, you are shooting at sparrows."

CITIZEN.

North Carolina Day.

Last week State Superintendent Joyner completed the programme for "North Carolina Day"—November 26th—in the public schools. Here is the programme: Subject, "The Albemarle Section;" song, "The Old North State State;" reading, "The First Governor, William Drummond," adapted from Calvin H. Wiley's North Carolina Reader and Stephen B. Weeks' sketch of Drummond; "Three Questions and Answers for Children," prepared by the committee of the State Literary and Historical Association; reading, "The Roanoke Island of Today," by Charles R. Taylor; reading, "Albemarle Memories," by Col. R. B. Creecy; reading, "Education," by W. E. Stone; song, "America;" reading, "Hertford," by W. F. McMullan; reading, "A Distinguished Citizen of the Albemarle Section," adapted from an address by Junius Davis; declamation, extract from memorial to Congress concerning the celebration of the settlement by Sir Walter Raleigh's colonists of Roanoke Island, prepared by George T. Winston; reading, "Hatteras and the Banks;" declamation, "Hatteras," poem, by Joseph W. Holden; selected hymn.

....We learn from The Word and Way that Rev. Rufus W. Weaver, Th.D., (not D. D.), of Middletown, O., is likely to be called to the pastorate of the Bales Chapel Baptist church, of Kansas City, Mo. If he should listen to such a call, Missouri would make great gain; but we cannot think that he will for a moment listen to it. He is delightfully settled at Middletown, and we know of no reason why he should leave a field in which he has been so greatly blessed, and where he is so highly esteemed, and so admirably supported. —Journal and Messenger.

FEVERISHNESS AND HEADACHES.

Cured immediately by Hicks' Capudine. Headache Cure. No bad effect whatever. Sold by all druggists.

News Notes.

....We were glad to see Rev. N. S. Jones of Burlington, in Raleigh Monday.

....Rev. H. A. Bagby of Richmond, has accepted the call to Greenwood church, South Carolina.

....Rev. L.N.Chappell's post office temporarily is Forestville, not Rolesville. He is one of our most consecrated preachers and pastors.

....Pastors Tredway and Putnam have begun the publication of a monthly paper, "The Baptist," for the Kings Mountain Association. May the enterprise do much good.

....Rev. A. T. King is supplying for the First Baptist church, Fayetteville. His sermons Sunday were much enjoyed by the good congregations present.—North Carolina Baptist.

....Dr. J. T. Dickinson of Birmingham, Alabama, delighted the Raleigh First church with two powerful sermons Sunday. Few men have won so much praise from that congregation.

....The Supreme Court has given a new trial in the case of the State against Wilcox of Pasquotank. The Court severely rebuked the adverse demonstrations of the people in the course of the trial.

....Our readers will take our word for it that, baring the President's interest in the coal strike there was no secular news of importance last week. The papers were as full as usual, but the matter was of no importance.

....We were very glad to see Dr. A. J. McKelway, Editor of the Presbyterian Standard, Monday. He has brought the Standard to the front rank, and it is regarded now by many as the representative Southern Presbyterian paper.

....We were glad to see Mr. W. A. Thomas, one of our leading laymen at Statesville, Monday. He says that Pastor Reaves is one of the best preachers in North Carolina, and that we all may well lament his departure for Murfreesboro, Tenn., November 1st.

....The marshals for the Anniversary of the Wake Forest Literary Societies are as follows: Euzelians: J. W. Whisnant, of Catawba; W. H. Price, of Halifax, and G. D. Moore, of Anson. Philomathesians: B. W. Parham, of Granville; J. R. Teague, of Chatham, and A. F. Ward, of Robeson.

Mr. J. Clyde Turner, who graduated with high honor from Wake Forest a few years ago and has since taught in Durham and Oxford, has yielded to a conviction that he is called to preach, and has been ordained. The accession of such a man to the ministry is great gain. We congratulate him and his dear father.

....On October 7th at Petersburg, the home of the bride's parents, Mr. Robert B. Powell, of Savannah, and Miss Alice Robinson Seward, daughter of Mr. and Mrs. Simon Seward, were united in marriage. Mr. Powell is a son of Mr. W. C. Powell, of Savannah, who has many friends in North Carolina. We offer our friend and his bride sincere good wishes.

....The friends of Furman University and the Greenville Female College will be glad to know that these institutions had a fine opening last week. The attendance is larger than it was on the same date last year. There is a slight falling off in the Fitting School, which may possibly reduce the total, but at Furman the enrolment is larger than it was the first week last session. This is very gratifying and encouraging. —Baptist Courier.

....There is in at least one of the daily papers an abominable advertisement designed to ruin boys. It has come to this, that men must look carefully over their papers before laying them down in their homes. A paper that prints such an advertisement as this deliberately, has no regard for the home or for human decency.

....We are very glad to say that Oxford Seminary opened with a record-breaking attendance, and President Hobgood is, as he deserves to be, deeply gratified. He is himself one of our denomination's most valuable men, and his institution has rendered and is rendering incalculable service to our denomination and our State. We should all take pleasure in his success.

....Professor Honeycutt, of the Furman Fitting School, is a graduate of Wake Forest College, the son of a Baptist minister and a man of superior qualifications. We were pleased to have him call at the Courier office a few days ago, and thus make a good beginning.—Baptist Courier. Many friends of this young man's father will wish him great success in South Carolina.

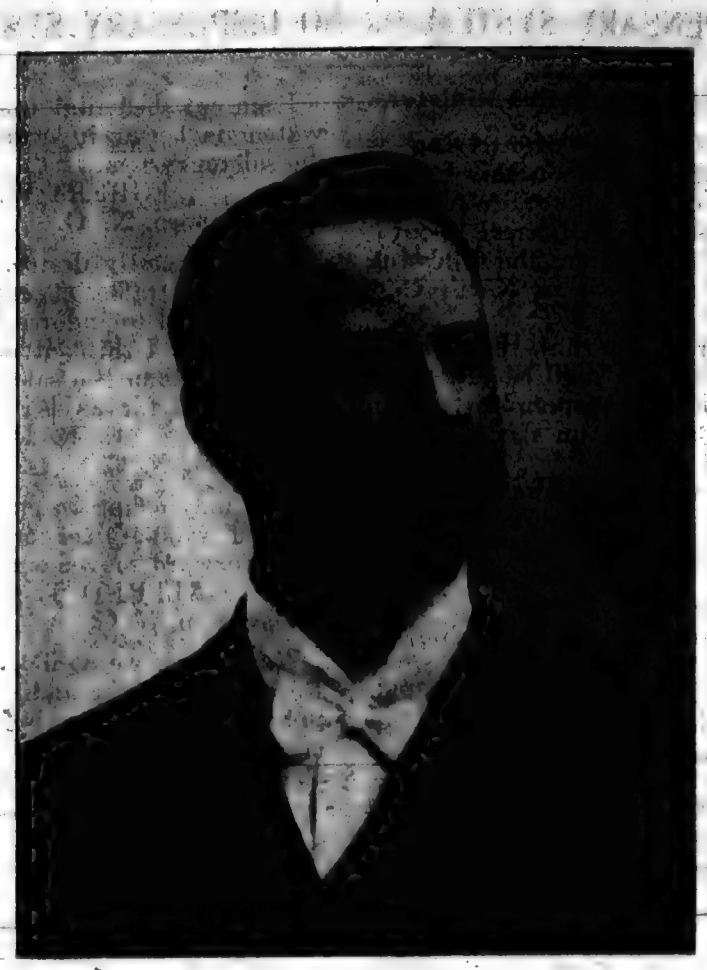
....Rev. J. W. Shell writes from Petra: "I have just finished one year of pastoral work with Shoup's Grove church. The Lord has blessed us by the addition of twenty-two by baptism and three by restoration. This is a grand field for some consecrated men, who are willing to preach for small salaries and stand against Seventh-day Advent Baptists Sanctificationists and all manner of sin. We are praying for laborers."

....When the editor of the Recorder came in from the Sandy Creek Association last Sunday morning at 2 o'clock, he looked up a copy of the Recorder. And it gave him a bad night. We had planned for extra good paper. We had to use ordinary newspaper. The fault lies between the railroads and the paper makers. This accounts also for the delay. We hope soon to have the paper coming out promptly on Wednesdays. Meanwhile we can trust our friends to be patient.

....Take one of the inside pages of last week's paper and compare it with 'the looks' of one of these pages and you will see one difference between a dollar paper and a dollar and a half paper. How would you like for the North Carolina Baptists to be represented by such a paper? Well, then, in the degree that you would not like it in that degree you should stand by us in our efforts to make a paper worthy to represent our denomination. We need the support of every Baptist.

....Of the late Major McKissick, of Battery Park Hotel, Asheville, the Religious Herald says: "He was known far and wide as one of the most amiable and lovable of men. His devotion to his mother was beautiful, and on her this blow falls with crushing force. May God be gracious to her in her sore trial!" Every one knew Mr. McKissick in a way, and every one regarded him well. But only a few knew how manly, how tender, how clever and kind a gentleman he was.

....Dr. J. William Jones will become Secretary of the Confederate Memorial Association—a position for which he is eminently fit; and our church at Chapel Hill and our State will lose him. We regret this very much. Dr. Jones has added strength to our denomination not only at Chapel Hill but also throughout the State. He has made hundreds of friends amongst our people. In his new work he will have the advantage of their support. We shall always be glad that he came to North Carolina; and we shall always welcome him to our State.



REV. W. S. SPLAWN.

A Representative North Carolinian in Texas.

....Rev. G. W. White writes: "On Roanoke Island, where American civilization is the oldest, and where the first white child in America was born, is a brighter day dawning for our Baptist people. I have been preaching at the Baptist church on the north end of the Island since February. There is no Baptist church in Manteo, the county seat, but the members of our church have bought enough land in Manteo to build a church and parsonage. If the Baptists of the Chowan Association will just come to the aid of the Baptists of Roanoke Island when they call upon it, it would not be long before a nice church would be built in Manteo. I know of no place where some of our State Mission money could be so wisely spent. There is plenty of work in Roanoke Island and vicinity to occupy a man all of his time. There are several Methodists in Manteo that are Baptist inclined, who say they would join the Baptist church if there were one there. Collington, five miles from Roanoke Island, has no preacher."

....It gives us pleasure to cull the following notes from a letter from Dr. J. A. Mundy of Lynchburg, Va.: "The First Baptist church of Raleigh is blessed in having as its pastor Dr. W. C. Tyree, a diamond of the first water. He is a pure-minded Christian gentleman, whose social touch is an inspiration, and whose preaching is a perpetual feast for the soul. His life is a constant illustration of the spiritual power of the gospel. The poetry of his ministry, is not in borrowed verse, but in a noble life. I am deeply interested in the progress of Baptist affairs in North Carolina, and shall ever claim the right to rejoice, when they are prospering. The Lynchburg saints are generously ministering to my contentment in all that mind and flesh demand. My work brings an abundance of labor and pleasure, and I am happy. Dr. Pickard, our youngest pastor, has already reached the front rank among the preachers of the city. Willis and Athey, our older pastors, have proven themselves to be worthy of lasting praise by the work of years."

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists
CONSUMPTION
25 CTS 25 CTS

To Pastors and Collectors. Important.

The pledges made on our Educational Fund by most of our churches during the year were left in your hands for collection. It is of the highest importance that you take these pledges in hand at once, and for three reasons:

1. The demands of our regular proceeds will be on us later in full force, and these must not be neglected. While my own special efforts look towards raising our Educational Fund, I beg that the work of the regular Boards be not neglected. These must do their full work and not be sidetracked. Let us get our Educational Fund out of the way as soon as possible.

2. The longer a pledge remains unpaid the harder it is to collect.

3. We are in need of this money at once to take up notes as rapidly as possible and thus keep down interest, which has cost us nearly $2,500 a year.

4. It is highly important that we begin making large acknowledgments in the papers to let the people see that our brethren are at work all along the line. Many say they want to give if others are going to give also, but not otherwise. We must tell the people at once, if possible, that brethren all over the State intend to wipe out this debt this year. Some thousands are pledged already and these ought to be collected and acknowledged at once.

Brethren, you in whose hands the pledges were left for collection, you know it is impossible for our agents to be with you again. The work rests with you. For the sake of the great cause at stake and of the vast influence which large acknowledgments in the papers will have, please make a heroic effort to collect at once, and do not fail to send in funds as soon as collected.

Sincerely,

R. T. VANN.

Take Notice.

WE SHALL VERY SOON SEND OUT NOTICES TO DELINQUENTS. WE HAVE WAITED PATIENTLY UNTIL CROPS MAY BE MARKETED. LET NO ONE DISCONTINUE HIS SUBSCRIPTION. BUT LET EACH ONE PAY THIS WEEK, ESCAPE THE LETTER, SAVE US THE WORK AND EXPENSE. A PROMPT RESPONSE WILL GREATLY OBLIGE US.

ASHE ASSOCIATION.

Work of Missionary Fletcher---A Mission Collection After Ninety-nine Years--A Forward Movement.

Ashe Association met with Bristol church near Jefferson, on September 30th, continuing through October 1st and 2nd.

This church is at the foot of a rugged mountain, and its membership is made up of people of poor means, but with the help of friends the entertainment was excellent. The attendance was large—too large for the church building, and the proceedings were held in a school house on the grounds.

The Association is composed of thirty-one churches, twenty-eight represented by members—two by letter and two unrepresented.

Most of these are weak numerically, the whole membership being less than 1,400. The Association is in the midst of antimission element, while the tendency is towards baptism by immersion, the spirit of missions has not been taught sufficiently, and the growth of the Missionary church has been slow. In the last few years there has been an upward tendency in all the departments of the church work, and at this session a higher and better spirit prevailed. This could be seen in the contributions, and the character and extent of all the discussions. Much of this improvement can be traced directly to the labors and influence of our State and Association missionary, Rev. J. F. Fletcher, who has been with us nearly three years, and has been very zealous in the work.

Old Fields church was organized 99 years ago, but has never affiliated with any Association or done anything for missions. Eighteen months ago Macedonia church was organized in one mile of it, and Brother Fletcher called to its pastorate. This past summer the two churches were merged into one, and Brother Fletcher at the first service asked for and received a contribution for State Missions. This was probably the first collection for missions ever taken in the church. The church was received into the Association at this session.

There are in the county many Old Baptist churches organized under our articles of faith, but not affiliated with us, and doing no mission work.

The first day's session was devoted to organization and the report of the executive committee, which was discussed by the chairman—J. D. Roberts—and laid over for further discussion in connection with State Missions.

The introductory sermon was preached by Rev. Elihu Tucker.

The old officers were re-elected. Rev. Elihu Tucker Moderator, and H. A. Eller, Clerk and Treasurer.

The second day reports were received on State, Home and Foreign Missions, all of which were thoroughly discussed, and received close attention.

Perhaps one of the most important steps taken by the Association was in connection with discussion of reports of Executive Committee, and on State Missions, when the urgent need, or great necessity for another missionary was pressed upon the body by members of the Executive Committee. Brother Fletcher took the floor and asked for individual pledges to the amount of $100 for this purpose, insisting that the churches should not pay any less than usual, but this ought to be a voluntary offering of individuals. There was a quick response, and in a few minutes 13 persons had subscribed the sum. It is the purpose of the Executive Committee to ask the State Board to supplement this sum with enough to place another man in the field.

During the discussion of the report on the Orphanage, a collection was taken, the only one during the session.

Additional reports were made on the third day, the one on Ministerial Education being discussed by several. Pending the adoption of report on Colportage, the chairman of the Executive Committee asked for funds to start the work of a colporter, and ten dollars were subscribed for the purpose.

A proposition was received from the Alleghaney and Grayson Association asking that we join with them in establishing a school within our borders. The Educational Committee appointed at our last session was directed to confer with the Alleghaney and Grayson Committee with full powers to act as might be considered best.

Our people regret very much that we had no representative of one of the Boards with us. Two ministers from the Three Fork Association—Messrs. White and Wilson—accepted seats with us, but no one to represent the different Boards of our State Convention. This has been the case for the past four years. We trust it will not be so at our next meeting, at Corinth, near Rugby, Va., as the time of meeting has been changed to come in September immediately after the meeting of our neighbors, the Alleghaney and Grayson Association. We trust we may have several of the general representatives at that time.

J. D. ROBERTS.

Jefferson, N. C.

That Summer Gathering.

BY N. B. BROUGHTON.

I join most heartily in Brother Bailey's suggestion for a Summer Gathering of our Baptist Preachers and Laymen and workers generally; and it is none too soon to begin the agitation and preparation for such a meeting.

If we can find a centrally located summer resort where recreation and a healthful atmosphere could be assured a double purpose may be served. Very many of our preachers, living on small salaries, are not able to take the month's vacation and go away to some distant popular resort, however much they need to do so. If a near-by place was open to them, with low rates for railroad fare and board, many of these weary and worn brethren, with their wives, would gladly avail themselves of it.

Especially attractive would such a resort be if we can have a daily programme of say two hours in the morning and an hour and a half at night of first class teaching and spiritual worship. To this end we might easily be wonderfully helpful to a great many Sunday-school teachers, preachers, missionaries and Bible workers generally.

For instance, just as the people are helpful by their visit to Northfield, Chautauqua Lake, Winona Lake, Atlanta, and other Bible Conference meetings.

Let's have the Summer Gathering by all means. How to bring it about may be solved by a meeting to be held during our coming Baptist State Convention of those interested in it. Then we can make all necessary plans.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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The fifty-fifth annual session of Chowan Baptist Female Institute will open on September 10, 1902. Its record for fifty-four years and the efficiency and work of its graduates are its best recommendations.

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American Baptist Publication Society

1420 Chestnut Street, Philadelphia

Home Circle.

The Golden Rod.

Dear common flower,
Again thou liftest heavenward thy golden plumes,
And all the dry and dusty roadside blooms
As if an Eden bower.

Thou tellest me
To look in places common and apart
For precious things; and of each human heart
To think more sacredly.

How generous
Thou art; thy gift of glittering gold for each
Thou hast. Dear prodigal of nature, teach
Me to be ever thus.

Ah, soon shall creep
O'er field and flower the autumn's dreary chill,
And in the grave of winter, cold and still,
The earth shall sleep.

And soon to all
Of Adam born the autumn time shall come,
And withered hopes lie buried in the tomb;
Tears, like rain, must fall.

Peace, troubled soul!
Bright summer in the heart of winter lives;
The hand that taketh is the hand that gives;
Thy Father hath control.

Dust to dust,
Was spoken of the flesh; when the frail breath
Shall cease, thy life begins. There is no death
For those who trust.

Eternal years
Await the righteous in the summer land,
Where flowers unfading bloom, and God's own hand
Shall wipe away all tears.

—Charles Dodd Crane, in Standard.

Why She Was Great.

BY W. H. GEISTWEIT.

"Posterity will not place my name among those of celebrated women, but when people think on the troubles of these times they may say, 'She suffered much and endured with patience,' and I only wish they may be able to add, 'She gave birth to children who were worthy of better times, and who by their strenuous endeavors have succeeded in attaining them.'" So wrote Queen Louisa of Prussia at the beginning of the last century. She could scarcely have said a nobler thing that might have indicated more clearly the charming traits of her royal character. The history of royalty is not always clean history, but as in the life of Queen Victoria of England, the life of Queen Louisa was made conspicuous not by startling deeds of statecraft, but by reason of the life virtue which characterized both. That which made the queen of Prussia yet more conspicuous and helpful was her close touch with the people of her time, and in the striking family affection which shone like a clear light in a dark time. So devoted was the king that "when his wife laid aside her jewels he said she was a pearl restored to its pristine beauty. One day, taking hold of both of her hands, and looking into her blue eyes, he said, 'Thank God, you are my wife once more.' 'Am I not always your wife, then?' replied Louisa. 'Alas! no, you must too often be only the Crown Princess.'"

Her faith in God was the mainspring of her character. Her piety was of the simple, unaffected kind, but strong and rugged in its expression of trust in the Lord of all. In writing to her father concerning the trouble Napoleon was causing her and her people, she was able to see things with a clear vision. Her heart was not filled with bitterness, but rather seemed to be seeking the meaning behind the actions of the great Frenchman; she knew his character, but she also knew that sometimes God used such men for the furtherance of his purposes. In the letter she said: "It would be blasphemous to say that God has been with him, but he seems to be an instrument in the hands of the Almighty to do away with old things that have lost their vitality: to cut off, as it were, the dead wood which is still externally one with the tree to which it owes its existence. That which is dead is utterly useless—that which is dying does not draw the sap from the trunk, and gives nothing in return. Certainly better times will come; our faith in him who is goodness itself assures me of this. Only that which is good can produce good, this is why I cannot think that the Emperor Napoleon is firmly and safely seated on his splendid throne. Only truth and justice are immutable."

She was fairly idolized by the people, who loved her not for royalty's sake, but for the sake of her own goodness and genuine love for them. She was interested in every movement for the betterment of the people; she became actively interested in work among those in especial need. Withal, she was sweet and natural in all her dealings; there was no foolish vanity so often manifested by royalty, or persons in high position. On one occasion she entered a toy-store—at Christmas time—and a woman of the common people, recognizing her, bowed respectfully and attempted to hurry from the store. The Queen called, in her sweet and winsome voice, "Stop, dear lady; what will the storekeeper say if we drive away his customers?" She asked concerning the woman's errand, and discovered she had come to buy presents for her children. On learning of a boy in the humble home, the age of her own crown prince, she bought some toys and gave them to the woman, saying, "Take these and give them to your crown prince in the name of mine."

On one occasion, responding to a loyal address, she said, "The people's love is the sovereign's best pillow," and she found it so in the hour of her need. Her refusal to live royally while the subjects were yet poor, added to the devotion of the people. It was Frederick William Schlegel who write the poem in which these characteristic lines appear:

She would be a queen if she lived in a cottage,
The queen of every heart.

It was in the year 1813, three years after the death of Louisa, that the German women made a contribution to their fatherland which has distinguished them in history, and the act was unquestionably inspired by the memory of Queen Louisa. From the highest to the lowest among the women of the realm, they freely gave their gold ornaments for the kingdom. In return, each given was presented with an ornament like unto the one given, but made of iron; with the inscription added, "I gave gold for iron, 1843." It is not to be wondered at that these iron ornaments are held as precious heirlooms in many households in the fatherland to this day.

This is no preachment; it is not to be spoiled by forcing upon the few strokes of this word picture any special moral. If the simple mention of the outstanding qualities in the life of the Prussian Queen does not carry with it the lesson intended to be taught, there will be little use in enlarging upon it. There is no pathway to enduring greatness other than the pathway this noble woman trod. No position has ever made any man or woman great. Unless you make the position a great one there will be no enduring glory. And it is worth saying here that the qualities that made Louisa great are qualities possible to every child.—The Baptist Union.

Young People's Page.

NORTH CAROLINA STORIES FOR YOUNG PEOPLE.

Lady Susanna Carolina Matilda.

BY S. H. THOMPSON.

One afternoon during the winter of 1772, Governor Martin, the last of the royal governors of North Carolina, was aroused from a reverie by his footman, who announced that the Honorable James Berkeley of Virginia, wished an interview with him at once. Descending to his public office where official business was usually transacted, the governor ordered that Mr. Berkeley be presented. In a moment there entered a gentleman of most pleasing appearance, with the air of a courtier, who, bowing low, handed the governor a letter addressed to his Excellency.

The governor broke the seal and read a note of introduction from his friend, Judge Dupree of Virginia, vouching for the bearer as a member of the House of Burgesses of that colony. The governor approached the young man, extended his hand in greeting and begged him to be seated.

"I beg your Excellency's pardon, but I must make known my errand and return. I come," he continued, "as a sort of courier for her Ladyship, the Queen's sister, Lady Susanna Carolina Matilda, who is making a tour of these Southern colonies. She traveled through Maryland incognito, but when she reached our Virginia counties, being no longer able to conceal her identity, she threw off her disguise and has since continued her journey under her own name and proper title."

"My dear sir," responded the governor, "you surprise me, for I had no idea that any member of the royal family was in America. What are her plans?"

"She wishes to spend a few days here in your capital, then proceed southward passing through Wilmington to Charleston, South Carolina. Six of us gentlemen from Virginia have come thus far with her as escorts. She told me herself that this visit was undertaken simply for adventure and pleasure and had no official bearing. Lady Matilda has been passing from one plantation to another in our colony, being entertained by private gentlemen thus far. On reaching the plantation house of Mr. Bertie, some ten miles below here on the river, she requested me to inform you of her presence in the colony. She wishes, if it suits your pleasure, to be in New Bern tomorrow afternoon by 3 o'clock."

"I shall deem myself greatly honored by having Lady Matilda as the guest of North Carolina. I should feel unworthy the position I occupy did I not show her every courtesy which her station demands."

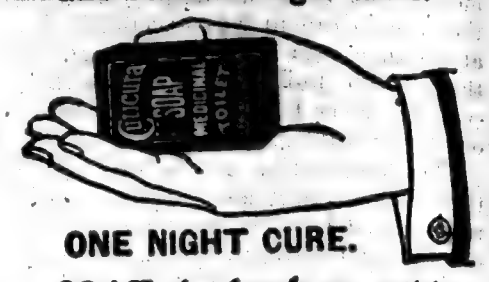
"On behalf of Lady Matilda and my friends who accompany her as escorts from Virginia, I thank your Excellency, and I promise you a rare treat in having so gracious a lady as your guest."

"Tell the lady a glad and joyous welcome awaits her coming tomorrow," responded the governor.

Berkeley mounted his horse and rode away while the governor threw his household and his official family into confusion by his bustling preparation for the reception of this kinswoman of his queen. New Bern at

Sore Hands

Red Rough Hands Itching Palms and Painful Finger Ends.



ONE NIGHT CURE.

SOAK the hands on retiring in a strong, hot, creamy lather of CUTICURA SOAP. Dry, and anoint freely with CUTICURA OINTMENT, the great skin cure and purest of emollients. Wear, during the night, old, loose kid gloves, with the finger ends cut off and air holes cut in the palms. For red, rough, chapped hands, dry, fissured, itching, feverish palms, with shapeless nails and painful finger ends, this treatment is simply wonderful.

Millions of People

Use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and irritations, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations, chafings, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

COMPLETE HUMOUR CURE, $1.

Consisting of CUTICURA SOAP (25c.), to cleanse the crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT, (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal; CUTICURA RESOLVENT PILLS (25c.), the new chocolate coated substitute for liquid Resolvent, to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the severest case, especially of baby humours.

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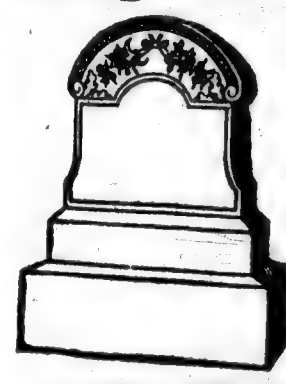

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WRITE FOR CATALOGUE.

this time was the capital of North Carolina and Governor Martin occupied the executive palace built by Governor Tryon. This was the finest residence in America at this time, having been erected at a cost of more than six thousand pounds. A small portion of it is said to be yet standing. On the next day as the hour of three approached, the governor caused his guards and the royal militia to assemble in the public square. From this point they marched to the edge of the town, where they were drawn up in two lines on either side of the street, awaiting the coming of the expected guest. The cannon and swivel guns were placed in the square ready to fire the proper salutes.

As the carriage of Lady Matilda, accompanied by her Virginia escorts and others, approached the town, the governor and his guards took a position in front of it while they passed between the lines of soldiers who stood with arms presented. When the procession reached the palace, the governor dismounted and standing at the entrance to the grounds, he received Lady Matilda with great ceremony, welcoming her to the colony of North Carolina. Just at this time the cannon fired the Queen's salute. Lady Matilda taking the governor's arm, was conducted to the palace and as she passed up the great steps to the portico, the swivel guns rang out with the governor's salute, thus attesting her reception to the colony as the Queen's sister and to the executive mansion as the guest of the governor.

During the ten days of Lady Matilda's stay in New Bern, all the social machinery of the capital was set in motion to render her visit pleasant. The citizens of the town and the planters of the adjoining country vied with each other in showing her hospitality. The lady herself was gracious and condescending, and before the day of her departure came, many of the gentlemen, who had the honor of receiving an introduction, had definite assurances that her powerful influence would be used to secure them appointments in the army, navy and civil service of his Majesty's government, and these had placed in her hands the fees for the same.

On the last night of Lady Matilda's visit, the governor gave a grand ball, to which came the chivalry and beauty of Eastern North Carolina. However, the center of attraction was the lady herself, whose grace of person and charm of manners captivated all present.

Leaving New Bern on the next day, Lady Matilda passed through Wilmington, stopping for a short time, and receiving much honor at the hands of the officials and people of that hospitable city. Her reception in Charleston, South Carolina, was equally cordial. The citizens felt themselves highly honored in having the Queen's sister in their homes in this informal way. The second week of Lady Matilda's stay in Charleston was marked by two events which excited the society people of that aristocratic city. The first was the ball given in her honor by the Duponts, a noted Huguenot family. The other was the arrival of a man-of-war of his Majesty's navy. To the former was invited the elite of the city, while the latter was expected to add zest to the occasion in the person of the ship's officers. The Dupont home was brilliantly lighted. Carriages were coming and going, depositing their fair occupants at its hospitable doors. Music, laughter and dancing, made the famous old mansion ring with joy. Lady Matilda received her guests with queenly grace. A late arrival, in the person of Major Greenfield of her Majesty's body guard, was announced. He was met in the door-way by Captain Dupont.

"I owe you an apology, Captain, for coming unbidden, but my friend Lieutenant McDonald, will explain."

"Major Greenfield so much wanted to meet Lady Matilda, and knowing he would be made welcome, had you understood he was in the city, I presumed on old acquaintanceship, and brought him with me."

"You acted properly, McDonald," said Captain Dupont, "and I give Major Greenfield a hearty welcome. You want to meet Lady Matilda?"

"I should be pleased to receive an introduction," replied Greenfield.

The Captain led the way to the ball room where Lady Matilda was being introduced to the new-comers. She stood beneath a large chandelier. Her face beamed with smiles and the air of a queen was upon her. Greenfield and McDonald were led toward the center of the room.

"Lady Matilda," began Dupont, "I take great pleasure in presenting Major Greenfield of her Majesty's bodyguard and—"

Lady Matilda turned toward the two gentlemen as the Captain spoke. As her eyes met those of Greenfield, her cheeks blanched, and raising her hands as if in agony, she exclaimed, "My God, I am undone." Her body swayed, and she would have fallen had not some gentlemen near prevented it. Great commotion prevailed as she was borne unconscious from the room. The guests departed expressing great sympathy for the lady who was supposed to have fainted from illness. Major Greenfield and Lieutenant McDonald remained for a time, and in about a half an hour a messenger came to the Major saying that Lady Matilda wished an interview with him alone. Their interview lasted only a short time. When Greenfield returned to the parlor he asked for Captain Dupont and his wife to whom he told the story of the woman as he had known it in England, and as she had related it to him.

Her real name was Sarah Wilson, and she had been a servant to a lady of the Queen's household. She had entered one of the Queen's apartments and stolen jewels, robes and dresses. She was tried, found guilty and sentenced to death, but her mistress having pleaded for her she was sent to Maryland and sold into slavery. Escaping into Virginia with her stolen possessions and with her brazen effrontery and inimitable mimicry, she had succeeded in personating the Queen's sister. She had recognized Greenfield, who feeling she was an impostor, had come to the ball to expose her. She was arrested and sent back to her master in Maryland. This was the last ever heard of "Lady Susanna Carolina Matilda."

The Democrats and Populists in Colorado have failed to fuse. The Democrats offered them only one place on the ticket. The idea of a party of even 10,000 office-seekers being content with one place!

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by druggist will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned. DR. E. W. HALL, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Backache, Uric Acid and Urinary Trouble.

Among the many famous investigated cures of Swamp Root, the one we publish this week for the benefit of our reader, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

DR. KILMER & Co., Binghamton, N. Y.

GENTLEMEN:—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from backache, rheumatism and urinary trouble, also excess of uric acid. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since.

Oct. 1901 F. THOMAS,
427 Best St., Buffalo, N. Y

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr Kilmer, the eminent kidney and bladder specialist Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of "Biblical Recorder" May Have a Sample Bottle Absolutely Free by Mail

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Raleigh Biblical Recorder.

If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address. Binghamton, N. Y., on every bottle.

Established 1848.

H. Mahler's Sons,

JEWELERS,

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Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets—an endless variety—from $2.50 to $400.

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Our stock is complete in every detail, from a 50c. spoon to a $500 tea-set.

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New designs, rich cuttings. Everything under the sun for the table, buffet or toilet.

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WE CURE

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WITHOUT THE USE OF A KNIFE.

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RICHMOND, VA.

All Examinations Free.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we claim, we will pay all your expenses.

R·I·P·A·N·S

There is scarcely any conditon of ill health that is not benefited by the occasional use of a R·I·P·A·N· Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Editorial.

FOR MEDITATION.

"'So be it,' replied Enjolras. 'One word more. In executing this man, I have obeyed Necessity; but Necessity is a monster of the Old World, Necessity's name is Fatality. Now the law of progress is, that monsters shall disappear before the angels, and that Fatality shall vanish before Fraternity. It is a bad moment to pronounce the word Love. No matter, I do pronounce it. And I glorify it. Love, the future is thine. Death, I make use of thee, but I hate thee. Citizens, in the future there will be neither darkness nor thunderbolts; neither ferocious ignorance, nor bloody retaliation. As there will be no more Satan, there will be no more Michael. In the future no one will kill any one else, the earth will beam with radiance, the human race will love. The day will come, citizens, when all will be concord, harmony, light, joy, and life; it will come, and it is in order that it may come that we are about to die.—Les Miserables—Victor Hugo.

IN ALLIANCE WITH THE STATE.

We regret that several of our Mountain Schools are in alliance with the State. They are teaching the free school pupils and receiving the free school money. No doubt they are rendering full value. No doubt the children receive better instruction than they would in regular free schools.

But suppose Roman Catholics or Episcopalians or Presbyterians or Methodists were running these schools instead of Baptists. It is just as wrong for Baptists to make an alliance with the State as it is for Roman Catholics

Some of these schools receive aid from the Home Board. That aid will be withdrawn, we are sure, if this connection with the State shall be maintained. But this is not the main consideration.

The main consideration is that these schools put the Baptists in a humiliating position. They turn our principles against ourselves, and indict us with the indictment that our fathers made against the Romish and the Anglican churches.

We did not know that this alliance existed until Monday of this week, when we were informed that every one of our mountain schools except Mars Hill is doing public school work and receiving public school taxes. The Baptists of North Carolina—East or West—cannot endorse this policy. But they must condemn it or surrender the proudest claim that any religious body has ever been entitled to.

OUR LIST GROWS.

We thank the friends whose names will be found below for sending us new subscribers last week. Their substantial appreciation of the paper is most highly valued. We hope that others will be inspired by their example to join with us in the endeavor to obtain for the Recorder a great circulation in North Carolina. There are thousands and thousands who ought to read our denominational organ:—

Rev. J. W. Smith, Clayton, N. C.
Rev. Jos. H. Dobson, Atkinson.
B. S. Peterson, Clinton.
N. A. Teeter, Big Lick.
Rev. H. A. Brown, Winston.
Rev. D. J. Clark, Clarkton.
Rev. W. A. Therrell, Asheville.
Rev. J. A. Stradley, Oxford.
Rev. A. D. Carter, Garland.
C. R. Revell, Woodland.
G. W. Westcott, Manteo.
Mrs. M. S. Heart, Elizabeth City.
Rev. R. D. Cross, Jackson.
H. A. Litchfield, Creswell.
Rev. H. D. Harrill, Forest City.
Rev. G. L. Merrell, Hobgood.

Profanity: He knew not what to say, and so he swore.—Byron.

E. K. PROCTOR, JUNIOR.

Mr. E. K. Proctor, Junior, of Lumberton, died October 3rd, at his home. His death was not sudden, though his illness was, and his passing seems so untimely,—the current of his lift was so strong, his activities so manifold, his usefulness so full, life's need of him so great,—that we can hardly believe that he is dead.

Mr. Proctor was an ideal Christian. That is to say, he was one of the highest types of men. If he had faults, we never have heard of them. Of his virtues we cannot know all, but we know enough to say that he had as many and that they flowered in his life as freely as in any man that we have known.

By profession he was a lawyer. And his career was an honor to his profession. Capable, diligent, industrious, faithful, noble, and considerate, in his pleadings at the bar and in the management of differences between man and fellowman, he made for peace, for honor and for justice. His hands were full of other men's affairs; his office was a busy one, but he worked day and night to serve well, and he worked with a high conscience toward God and man.

As a Christian, his religion permeated his whole life. He was as thoroughly a Christian in the Court House as he was in the Church. He was not only devout in worship and pure in spirit; he was also an active force, a counsellor and a leader in the Kingdom of God. For many years—more than twenty—since early manhood he had been a member of a Baptist church, and a leader in the work of his fellow Baptists. He was the leading spirit in the Robeson Association. The Association centred around him. Under his direction that body has grown from a weak one to a strong one, and Robeson County has become a county of Baptist churches; and those churches have become greatly active in the general denominational work. He was Moderator of the Association. He was also a valuable trustee of Wake Forest College and of the Robeson Institute. In any office he was zealous, unsparing of himself, and wise with that wisdom that comes from God.

He was a telling moral force. He led the forces that drove the liquor traffic out of Robeson; and he led his fellow citizens in the seeking after righteousness in every way.

As citizen he was a man of the people. He could have received high office. His fellow citizens would trust any office to him. But he preferred to serve the people as a fellow-citizen, and in that capacity he did much for them. In the upbuilding of his town, he had the foremost part. In the advancement of educational interests he was also leader. And as a party man he always stood for those things which made for the improvement of the State.

As a man he was kindly, thoughtful, a worthy friend, strong and true. Of his home-life it does not become us to speak too intimately. He was never so happy as when surrounded by his devoted wife and company of eight children, the oldest, a son made in his mould, now just entering the period of manhood. And though life attracted him in every direction, we have no doubt the fairest prospect and the sweetest hope were in this brood of children. It touches one's heart, but it is not wrong to say that it is appropriate that one of his children was taken the day before he was taken. Heaven must be sweeter for him for that child's company.

Mark the perfect man, and behold the upright; for the end of that man is peace. E. K. Proctor lived well and died well. So much for having trusted his life to Jesus Christ. He lives evermore with the just made perfect in the land of the blest. One of these days he shall be seen again standing near the Throne of God with a great company of the saints, many from the Robeson Association, Monroe and Daniel White amongst them, singing the glad songs of the redeemed. In that hour we shall understand God's ways with his children; and in the joy of His Presence we shall count the afflictions of this present time as naught save as they shall have worked out for us a far more exceeding and eternal weight of glory.

Till then, let us work on. Let the Robeson find some one of God's choosing to receive his mantle, and let her gird up her loins to labor in his spirit and example for the coming of the Kingdom. Moses is gone, but Joshua is in the camp. The Master abideth forever.

THE LIVING GOD IS AMONG YOU.

Sunday-school Lesson for October 12. Joshua 3:9-17.

The subject matter of this lesson is simple. It states that Israel crossed the Jordan River dry-shod. The important fact historically is that Israel crossed. The important fact spiritually is that Israel crossed dry-shod.

The significance of this fact is deep. God's object in getting Israel across dry-shod was not to get them into the land that He had purposed them for. All His great plan depended upon bringing Israel to Canaan. But Israel might have crossed over without a miracle. Fording was possible. God's object in bringing Israel over by a miracle was "that ye shall know that the living God is among you, and that He will without fail drive out from before you" the several tribes of enemies. "Hereby ye shall know."

This was not God's first or last effort to convince men that He is among them. But in spite of them all, God is a God afar off to the average man. Could we all but realize that God is among us, the face of civilization would at once be transformed. To convince men that God is among them, that God is in them, that God is present, was no small part of the mission of Jesus. And yet, we who call Him Master, cannot believe Him. We who believe on Him unto salvation, do we believe Him when He declares that He is in us?

But Israel had this evidence of the senses. Could I have that, says many a man, I could not doubt. Well, have you not crossed into Canaan—and dry-shod at that? In the pilgrimage from Egyptian darkness and bondage, in the slow progress across the wilderness, in the final arrival on this side Jordan, on God's side, in the peace of salvation, have you not come by a miracle? Or is your conversion a mere delusion? Has it no meaning? Is there no testimony to God in it? If you are converted, you surely have evidence that God is with you, in you.

And there are other Jordans, other Canaans—in one's own life and in the life of the race. All history is proof of God. Every step of human progress is evidence that He is in the world. The very sense of good and evil is witness to Him. The choice of good is the sign of God. Likewise in one's life, in the rise of his soul, in the surmounting of difficulties, there is the evidence of God, and God present.

* * *

But God's purpose in passing Israel dry-shod over Jordan was not merely to assure Israel of His presence. His presence has a purpose. God among you will drive out your enemies before you. God with you means possession of the land of His promise, the land of prosperity. God's presence means progress. He will drive the enemies out before you. God's presence with you is meant—clearly one reads between the lines—to encourage you to go forward.

Israel is weak. Israel knows not much about fighting. Israel knows little of God's great plan for her. Israel is childish. Israel is undeserving. But God has use for Israel; and He would strengthen her to press forward—not by allies, not by riches, but by proof that He is "among you." Is not that just sufficient? If God be for us, who can be against us? Even the Greeks knew this, holding the right doctrine but having the wrong god. They went gloriously into battle against most fearful odds, singing—"Zeus, Saviour and Victory"! At times one covets for Christians the devotion of the heathen.

So God comes to you struggling with sins. I am with thee, He says. Have I not proved it!

Is not all thy life testimony to this? And I am with thee to encourage, to help, to lead to sure victory. Rise up and cross over. Yonder is Canaan—happiness.

* * *

And not until thou dost rise, not until thou has touched the brim of the waters that divide thee from Canaan; that is, not until thou hast turned thy will against going backward and for going forward, not until thou has set forth thyself to meet the enemy, will I help. For the people heard, and the waters moved not; the people moved their tents and the waters moved not; they marched and the waters moved not; and they came to the banks and looked across to Canaan, and the waters moved not. Was God true? Was Joshua in his right mind? The feet of the priests, carrying the Ark, leading the van, touched the water still there; and then the waters arose, and the way appeared.

How God does wait for the assent, for the turning of the will of man! He who could overturn the universe stands like a beggar at the door and knocks! The whole world's hope of betterment waits now upon the turning of the will of men. God is among us; let us go forward. There is no obstacle where God labors; no enemy where He leads. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.

HOME READINGS ON NEXT LESSON

M. The Divine Captain. Josh. 5:10-6:7.
T. The Fall of Jericho. Josh. 6:8-20.
W. Destruction of Jericho. Josh. 6:21-27.
T. Judgment Against Idolaters. Deut. 7:1-10.
F. Trust in God. 2 Chron. 15:8-15.
S. Not by Might. 2 Chron. 20:14-25.
S. A Song of Praise. Isa. 25.

THE OLD MOTHER ASSOCIATION,

In proof of the historical character of the Baptists in North Carolina stands the fact that every year there meets a body of them that stretches across half the years of the Eighteenth, all the years of the Nineteenth and into the years of the Twentieth Century. It is likewise a proof of the worth of Baptist principles and the persistence of Baptist doctrine, polity and life.

In a land where nearly all things are new it is a treat to be bathed in the atmosphere of a body that bears the character of long and great history. There is a difference. Dignity is more natural; plainness and simplicity are more genuine; steadiness of purpose more assured; and the inspiration to great thoughts, to gratitude, to loyalty, to achievement more strong.

The Sandy Creek Association well deserves the title of Mother. Not old Mother, though, for institutions acquire all the blessings of age without growing old. So far as strength is concerned the Old Sandy Creek is young. Although she has given Virginia and Georgia and South Carolina and North Carolina and the uttermost parts of the earth her best, although she has given constantly until her boundaries are far less wide than in former times, the strong blood of men and women in their prime moves the venerable body. This is the blessing of institutions. They keep young and grow stronger. The fathers wax old and pass away, but the Association receives new blood and renews its youth. So all our Baptist institutions shall receive and keep fresh the life that we now live and soon must give up.

The Sandy Creek met last week at Siler City, the thriving little town of Chatham County. It was the best session of that body in years. We have attended many of her sessions. Others have attended more than we. They bear witness with us that this session has not been surpassed.

And yet no particular hour stands out, as at the Piedmont and the Kings Mountain. It was all good. The elements that made it such a good session were,—(1) the attendance; (2) the attention and earnestness of the people; (3) the presence of so many women; (4) the hospitality; (5) the uniformly good speeches (with due exception) and (6) the good fellowship for which the Sandy Creek meetings are well-known.

Rev. L. R. Dixon preached the introductory sermon before we arrived. He is a strong man in his devotion to his work and to the denomination, and, we are glad to say, is just in the prime of life.

In the afternoon we heard many of the church letters. The churches have had good revivals, and, although crops have not been good—having been a failure in some parts—the pledges have been kept. The spiritual prosperity of the body is indicated by the organization of two new churches, and by the large number baptized.

First thing after prayers and miscellaneous business Friday morning came Periodicals. Messrs. Webster, Paschal (Dr. G. W.), and Conrad, made earnest and effective speeches, while Brother Boone, content to let the others have the time, only announced that worthy paper, Charity and Children. It makes no claims, but we will risk our judgment that it is the best paper to be had for one dollar or less in North Carolina. Read it and see.

The Orphanage coming up, Brother Boone took the floor and made a strong speech. In the six years of his administration the value of the plant has been more than doubled, having added $30,000 worth of equipment (mainly buildings); and the number of pupils has increased from 100 to 215, and soon 50 boys are to be received. The Orphanage has sent forth about 500 children, graduates, to take their places in the world, and most of them, nearly all, have done well. What a marvellous work!

An offering of $17 was received to help furnish the new building for boys, the building built by Mr. J. A. Durham, in memory of his mother, to be known as "The Mother's Building."

After dinner many of the ladies met in the interest of missions, and Bro. Livingston Johnson made them a speech. In the Association a number of subjects were discussed, among them Aged Minister's Relief, Sandy Creek Church, and Home Missions. Young Mr. Moore, of the Chatham Observer, introduced the last-named subject, and Messrs. Boone and Hunter, if not others, discussed it. Messrs. Lineberry and Ballentine discussed Ministerial Relief, and the pledges for this object were considerably increased.

Brother Eller has had it upon his heart to build at Old Sandy Creek near the grave of Shubael Stearns—that father in Israel—a memorial meeting-house. He would bring the old mother church back to life and give it a name and habitation. He preached there all winter—out of doors, and the people heard him gladly, which speaks well for him and them. A few months ago they had a celebration, as our readers were informed. The people have done their best to build this church, led by Brethren Eller, Patterson and Webster. But they still lack $175.

It is a cause that will appeal to any man. There is glory in it. We heard earnest speeches by Messrs. Webster, Smith (Rev. Jesse) and others in this behalf. The Association raised $50. We believe there are 150 Baptists in North Carolina who desire a part in rebuilding the old mother church meeting-house. And we want just that number to send us $1.00 each in the next ten days. Do you, dear reader, not covet part in this honorable memorial to the Old Mother?

At night there was a mass-meeting on Foreign Missions. Messrs. Lawhorn and Johnson (Secretary) made excellent speeches. These night meetings were one advantage of Siler City. On Thursday night Rev. A. T. Howell preached very acceptably to a large congregation.

Saturday was education day. And the subjects came up in the following order: Associational School; Ministerial Education; Wake Forest College; Baptist Female University and Educational Fund.

Brother Lawhorn reported well of the Associational School at Mt. Vernon Springs. Professor Johnson is pleasing all. He, too, made a brief speech. Mr. J. T. Paschal offered a comprehensive and excellent report on Education, and Dr. Paschal, his younger brother, the scholarly Wake Forest professor, made a clear and effective speech on it. The two had been to see their mother the night before, and this no doubt had keyed them for high things.

Bro. A. D. Hunter spoke well on the Educational Fund, and in response to his appeal, a Committee was appointed to suggest to each church how much she might raise to make up the $700 expected of this Association. The Committee did well to select Brother Hunter for this work. He is doing all that one man can do.

Bro. L. Johnson spoke with his usual power on State Missions. The people hear him with rapt attention. And the delegates gave the cause a handsome increase in their pledges. We have not said so much about his work; but we will say now that he fills his place, White's place, Durham's place, perfectly. (He says anybody can fill it! But he is hopelessly modest.)

At this hour Brother Boone preached to a large congregation in the Methodist church, kindly tendered by the pastor.

Saturday afternoon the regular routine closed; and on Sunday Bro. L. Johnson preached.

The hospitality of Siler City has never been excelled. There was an abundance of cordiality as well as of food and comfort. Led by their godly and greatly-beloved pastor, Dr. Haymore, and their well-equipped and zealous layman, Bro. Webster, the church and town turned out to give us a good time.

The next meeting of the Association will be at Bear Creek. May the Father keep us all till then, and bring us all together there.

There are some notes we should like to make here, about the grouping of the Sanford, Carthage, Siler City, Jonesboro, and one or two other church into two excellent fields; about the work of Dr. Haymore and the growth of Siler City church; about the great kindness and love shown the Recorder, etc., etc.; but see what an epistle we have here written! Even a full heart must stop before the limitations of time and paper.

And yet, who could close this report without calling the names of Lawhon, Edwards, Dixon, Smith, leaders in the pastorate; and Gilmore, grand old man, gathered to his fathers, and of Petty, the elder, whose fellowship was so missed; and Ballentine, Moderator, King, Clerk, and D. O. Bryan, Treasurer, each of whom so worthily fills his office—who could fail to make public thanks for Ballentine's restoration to health; and who that has shaken their hands could make an end of his story without saying all honor to the noble men and women who make the old Sandy Creek young and worthy of the old time and the new time! Some one might, but not this writer. He only regrets that his mention must be so brief and inadequate.

What will the young preachers in North Carolina do about their training in theology? The Seminary at Louisville opens October 1. A number of brethren from North Carolina expect to attend. Others are seriously considering the question. The question is too serious and far reaching in its effects for any young minister to dismiss without the most careful attention. Apart from his spiritual life, no question can occupy the minister's mind of more vital moment than that of equipment. In fact all other problems are solved in the solution of these two: spiritual power and intellectual equipment. Neither of these without the other can bring the highest results. Scores of ministers to-day who failed to educate themselves in their earlier years now admit their mistake.

Has the Reformatory been lost in the scuffle for the legislature. The campaign is on, and the telling work must be done now—not next January. Heaven knows we need the Reformatory.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

First Day.—Mr. E. Z. Simmons, Canton.
Second Day.—Mrs. E. Z. Simmons, Canton.
Third Day.—Mr. Thomas McClay, Canton.
Fourth Day.—Mrs. Thomas McClay, Canton.
Fifth Day.—Mr. R. E. Chambers, Canton.
Sixth Day.—Mrs. R. E. Chambers, Canton.
Seventh Day.—Mr. T. T. Williams, Canton.

The Christ Visitor.

It was a brisk, clear evening in the latter part of December, when Mr. Absum returned from his counting-house to the comforts of a bright coal fire and warm arm-chair in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in his chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. Absum? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal benevolent societies of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not well know how to reply. "People think," soliloquized he, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains, no end to new things to be bought—I really do not see how I am to give a cent more in charity. Then there are the bills for the girls and boys; they all say they must have twice as much as before we came into this new house; wonder if I did right in building it?" And Mr. Absum glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harassed and drowsy; his head began to swim and his eyes closed—he was asleep. In his sleep he heard a tap at the door; he opened it, and there stood a plain, poor looking man, who, in a voice singularly slow and sweet, asked for a few moments conversation with him. Mr. Absum asked him into the parlor and drew a chair near the fire. The stranger looked attentively around, and then turning to Mr. Absum, presented him with a paper.

"It is your last year's subscription to Home Missions," said he; "you know all the wants of that cause that can be told you. I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before; but, for some reason unaccountable to himself, Mr. Absum was more embarrassed by the plain, poor, unpretending man than he had been in the presence of any one before. He was for some minutes silent before he could reply at all, and then, in a hurried and embarrassed manner, he began the excuses which appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, etc.

The stranger quietly surveyed the spacious apartment with its many elegancies and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society. Have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. Absum was very uneasy under this appeal; but there was something in the mild manner of the stranger that restrained him, and he answered that although he regretted it exceedingly, his circumstances were such that he could not, this year, conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation. Mr. Absum became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there were only three or four objects presented, and sums required were moderate. Now the objects increase every day; all call upon us for money; and all, after we have given once, want us to double and treble our subscriptions. There is no end to the thing; we may as well stop in one place as another."

The stranger took back the paper, rose, and fixing his eyes upon his companion, said in a voice that thrilled his soul:

"One year ago tonight you thought your daughter lay dying. You could not sleep for agony. Upon whom did you call all that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eyes were fixed upon him with a calm, intense, penetrating expression that awed and subdued him. He drew back, covered his face and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family of helpless children, entirely unprovided for, do you remember how you prayed? Who saved you then?" The stranger paused for an answer, but there was a dead silence. The merchant bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone:

"Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless? when you spent days and nights in prayer? when you thought that you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Savior," said the merchant, with a sudden burst of remorseful feeling. "Oh, yes, it was he!"

"And has he ever complained of being called upon too often?" inquired the stranger, in a tone of reproachful sweetness. He added "are you willing to begin this night and ask no more of him, if he from this night will ask no more from you?"

"Oh, never! never!" said the merchant, throwing himself at the stranger's feet; but, as he spoke these words, the figure of his visitor seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh, my Savior! what have I been saying?" he exclaimed. "Take all,—take everything! What is all I have, to what thou hast done for me?"—Selected.

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Rev. John P. Sanders Writes.
Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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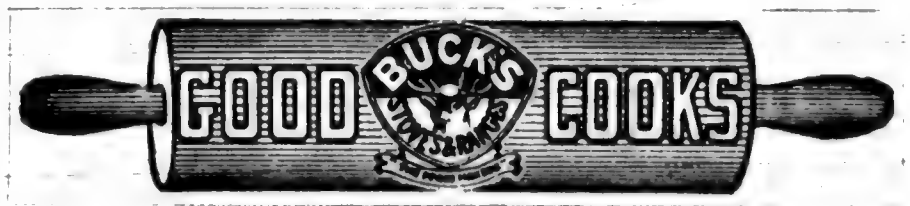

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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

My Dear Sunbeams:—I have some very bad, bad news to tell you. Some news that will make each Sunbeam feel so worried that two little wrinkles will come in each forehead just as they have come in mine. Are you wondering what this bad news is? Has any one of you yet guessed that we are not doing as well in our reports this year as we did last?

Don't you think it bad news sure enough when the Third Quarter of 1902 finds us $126.34 behind our first three reports of last year? Dear me, dear me, little Sunbeams, what are we going to do? How did we get so far behind?

Here we have promised to pay a man's salary and now where are we to get the money to pay it with! Wonder if we didn't forget and leave our banks and mite boxes at home when we went away this summer? Look around in the corners and behind the things on the shelves and see if it is not tucked away somewhere. Maybe you will find it and it will jingle.

Now see if there are not other pennies that want to join in the mite box music.

If there are no mite boxes to be found, suppose we each ask our treasurer or lady manager how much we owe for dues and try to pay all at the next meeting.

Work hard, little Sunbeams, and remember always for whom we work.

E. N. BRIGGS.

Gifts of Heathen and Christian Women.

In a certain city of Japan there stands a temple, the largest, the most beautiful, the most costly in all the land. The strongest and shapeliest timbers that could be procured were used in its erection. These timbers were drawn to the place of building not by animals, but by men, women, and children. But more wonderful than all, the ropes that drew them were formed of strands made from the hair of women, principally young women. If only Christian young women would but make their gifts to God in a spirit of like devotion!

Visiting a Filipino Home.

I want to tell you of a visit paid one afternoon to the home of Trinidad and Crecencia. It was during our typhoon weather. You know typhoons are very severe wind and rain storms that we have in the islands at certain seasons of the year; sometimes they continue for several days. On this occasion the rain had been falling in torrents and the wind blew so, we could scarcely keep our feet, but we had promised Trinidad that we would visit her home on a certain Saturday afternoon. So during a lull in the storm, we thought we must go or she would be disappointed. In some of the streets our pony waded in the water and when we reached the street where Trinidad lived, the mud was so deep we were obliged to leave our carriage and jump from stone to stone just as we sometimes do at home in crossing a brook, only this was thick dirty mud and wouldn't have been nearly so pleasant to slip into. Before we had gone far, Trinidad saw us and ran from stone to stone as quickly as you could on a smooth pavement. She showed us the best stepping stones, and we quickly reached her home. We found her mother, grandmother and three sisters ready to receive us. Their house is made entirely of bamboo and nipa.

There were only three chairs and a bench in the room. The house is raised from the ground about six feet and a rickety bamboo ladder leads to the entrance. The ladder shakes so and seems so frail, I am always glad there are only six feet for me to fall, should it give way. The Filipinos are always very polite to their guests; indeed, I have not been received with greater courtesy in cultured homes in America. It is always customary to offer some kind of refreshments, no matter how poor the people may be, and since we would not smoke cigarettes, Trinidad's mother sent her to a neighboring shop for a couple bottles of lemonade. Then the grandmother said Crecencia must sing to us, and what do you think she wanted her to sing? Crecencia is only four years old but she had learned "Jesus loves me" at the Sunday-school and her grandmother was so proud of it! At first Crecencia was shy and did not wish to sing. Then the grand mother brought a great stick and laid it down in front of her. Immediately Crecencia, all in a tremble, began to sing, and she sang so sweetly. I was sorry to see the grandmother bring the stick but that is the way children are made to obey in this country. I wish you could see little Crecencia come to Sunday school, dressed in her gay little skirt with a long train and with a soft, silky handkerchief folded across her shoulders; it reminds me of the time when I was a little girl and loved to dress up in grown people's clothes—only Crecencia holds and carries her train much more gracefully than I could.

In Trinidad's home there are no images of the Virgin Mary and the saints, but in the homes of their neighbors there are life-sized images, dressed in silks and satins like some great wax doll, and the people think it pleases God to place candles and offer prayers before them. We are trying to gather the children into our Sunday-schools, where they learn our hymns and Bible texts.—Selected.

CURES RHEUMATISM, BONE PAINS, SWOLLEN JOINTS, ACHING BACK.

Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful agonies of rheumatism or neuralgia, thus making a permanent cure. If you have aching bones, swollen joints and muscles, pains in the back and shoulder blades, difficulty in moving the fingers, toes or arms and legs, or if the pains and aches are shifting from one part of the body to any other part of the body, then Botanic Blood Balm will make a perfect, permanent cure by CHANGING THE NATURE OF THE BLOOD, making it pure and rich, thus giving a healthy blood supply to the affected parts. Relief is felt after the first few doses. Hundreds of cases of 40 to 50 years standing cured by Blood Balm. Most of these cured cases has taken Blood Balm as a last resort, after doctors, patent medicines and mineral waters had failed but Blood Balm cured them and it is especially recommended for old, obstinate, deep-seated cases. Botanic Blood Balm is the very remedy for rheumatism, the result of mercury and contagious blood poison. Druggists, $1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Co., Atlanta, Ga. Special free medical advice also given.

DO YOU WANT A TEACHER?

Experienced and successful teachers open to engagement. Several hundred have been engaged through this Bureau. Full particulars about some that would probably suit will be sent. No charge; no obligation of any kind. Recommended

THE EDUCATIONAL BUREAU,
Raleigh, N. C.

DROPSY Cured in 30 to 60 days. 10 days treatment free. O. E. COLLUM DROPSY MEDICINE CO., 313 Lowndes Building, Atlanta, Ga.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Fall line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

JNO. A. WATERS, President. J. N. GORMAN, Vice-President. H. D. BATES, Secretary-Treasurer.

JOHN A. WATERS & CO.,

(INCORPORATED.)

RICHMOND, VA

New and Second-Hand Machinery

Sectional Asbestos Pipe Covering and Other Asbestos Goods.

AGENTS FOR

Erie Engine Works, Boilers and Engines; Tudor Boiler Works; Gardiner Pumps; Eddy Valves; American Linde Refrigerating Co.; Old Glory Boiler Compound.

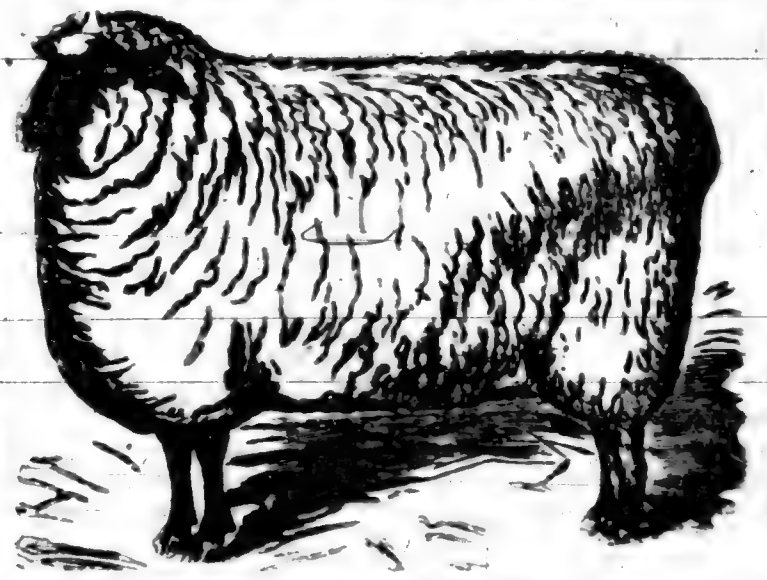
Boilers, Engines, Saw Mills, Grist Mills, Machine Lathes, Wood Lathes, Planers, Hoisting Engines, Gas Engines, Gasoline Engines, Brick Machinery, Saw Blades, Water Wheels, Fans and Blowers, Heaters, Dynamos and Motors, Wood Pulleys, Iron Pulleys, Clutch Pulleys, Hangers, all sizes and kinds, Belting, Shafting, Steam Pipe and Fittings, Governors, Injectors, Valves, Steam Traps, Iron Rail, Tanks, Dies, Wrenches, etc.

STACKS MADE TO ORDER

Anything sold by us has to be as represented. Write or call on us when you need machinery or hardware, or have anything to sell, and we will make you money.

Chatham Manufacturing Company,

ELKIN, NORTH CAROLINA.



SHIP US YOUR WOOL AND GET THE HIGHEST PRICES IN EXCHANGE FOR GOODS.

Specialty in Pants Made to Order.
Carolina Cassimere ..... $2 65 pair
Pine Finished Jeans ..... 2 05 "
Surry Cassimere ..... 1 75 "
Blue Ridge Jeans ..... 1 45 "

Largest Woollen Mills in the State.

BLANKETS, FANCY BUGGY ROBES, KNITTING YARNS. Write for Samples.

R. H. BATTLE, President. ALEXANDER WEBB, Vice-President. CHARLES ROOT, Sec. and Treas.

The North Carolina Home Insurance Co.,

OF RALEIGH, N. C.

1868.—Established—1868.

The Leading North Carolina Company.

OVER $1,000,000.00 LOSSES PAID IN NORTH CAROLINA.

Insure your property against fire and lightning in this "old and reliable" company. It is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable, and worthy of confidence; its investments are all in North Carolina securities, and the money paid to it is kept in your state. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

SPRINGS HOTEL

DILLSBORO, N. C.

In the midst of the mountains; one of the most delightful and homelike places in the State to spend the summer. For particulars address

R. H. JARRETT & SONS.

Liberty Mills.

OUR BRANDS.
LEONTE.
DE SOTO.
MAJESTIC.

HIGHEST GRADE PATENT FLOURS.

Full weight. Best quality. Ask for them.

LIBERTY MILLS, Nashville, Tenn.

West Chowan Association.

The next session of the West Chowan Association will convene with the church at Conaritsa, Bertie County, N. C., October 28-31, 1902.

The church is located four miles south of Aulander, and in order to accommodate visiting brethren with conveyances out to church who expect to attend the Association, the committee on hospitality request the brethren to advise them by postal at Aulander, what day, and on which train, they expect to arrive, whether morning or afternoon, north, or south-bound, and oblige

W. G. BURDEN,
JOS. S. JENKINS,
JOSIAH EARLY,
ORIS HALE,
A. J. DUNNING,
Committee.

Aulander, N. C., Oct. 6, 1902.

Money Received for Robersonville Baptist Church.

Ramoth Gilead church, Chowan Association, $13.00; Ladies Aid Society, Macedonia church, Chowan Association, $5.00; Corinth church, Chowan Association, $12.25; Ahoskie church, West Chowan Association $2.58; C. W. Mitchel, for Sunday-school of the West Chowan Association, $25.00; Dr. R. J. Nelson and J. Frank Brinkley, each, $10.00; Spier Crochran, J. L. Peal, J. D. Everett, A. E. Smith, J. C. Andrews, Dr. R. H. Hargrove, S. L. Ross & Bro., Dan. B. Parker, A. R. Dunning, G. A. Guilford, O. D. Hooker, each, $5.00; R. E. Grimes, $3.75; J. B. Rawls, A. O. Roberson, R. L. Smith, L. S. Thompson, each, $2.50; Rev. Geo. M. Duke, $2.00; Rev. G. D. Roberson, $1.78; E. J. Roberson, $1.25; T. H. Wichard, A. S. Everett, H. S. Everett, W. W. Keel, J. A. Coffield, Simon Levin, J. W. Andrews, J. F. Andrews, W. L. Thoneburg, J. J. Trotter, Rufus Brown, Artford Haskins, W. H. Adkins, J. W. Ferrell, J. H. Taylor, each, $1.00; Rev. B. W. Spilman, J. R. Smith, G. M. Smith, T. H. Grimes, G. M. Roberson, W. H. Woolard, Guy Tupper, each, 50 cents; W. F. Parker, O. P. Roberson, C. A. Roberson, W. Z. Morton, each, 25 cents. Total, $171.11.

We held the first service in our new church September 21st. Organized the Robersonville Baptist church September 26th. Our building is just shut in, with floor, windows, doors and pews, so we can hold service.

The property as it now stands is worth $925.00. We owe $525.00 on it. It will take $300.00 more to complete and furnish it. We have pledges to the amount of $200.00, which we will be glad to receive as early as possible. Brethren and sisters, you see our needs. This is the Lord's cause, you are the Lord's people, and the Lord has intrusted you with his money. As the Lord has prospered you, help us in this our struggle to promote his kingdom at Robersonville, Martin County, N. C. Money sent to the undersigned will be acknowledged in the Biblical Recorder.

Yours in the Lords' service.
JAS. W. ROSE.

Plymouth, N. C., Oct. 1, 1902.

Latest North Carolina Crop Bulletin.

The following is the last State crop bulletin for this season:

Picking cotton has progressed quite rapidly under favorable conditions; practically about three-fourths of the open cotton has been picked out; the warm weather has caused very rapid opening of the remaining bolls, and a few correspondents state that much of the cotton just opening falls out badly. In some localities the yield of cotton is better than anticipated, but as a whole, previous reports of a short crop seem amply justified. Gathering old corn is underway; late bottom land corn is about mature, and will give a fine yield. Fodder has all been placed in shock. The cutting of tobacco in northern counties where much remains in the fields is being pushed, and the crop continues to cure well. Turnips are doing nicely. The crop of peas is short, but a fine yield of hay is being cut and cured under favorable conditions. Rice is about all cut on the lower Cape Fear River and is an exceptionally fine crop. Fall plowing, and sowing winter wheat and oats are underway; some oats have come up nicely.

Cuba has requested the withdrawal of all American troops remaining on the island.

KNOWN BY HIS WORKS.

Dr. Hathaway Has Cured Hundreds All Over the South Who Gladly Testify to His Great Skill.

The day of miracles is past. I do not perform them and do not claim to. My large practice has been built up, growing larger each year, by my straightforward, candid, honorable dealings with my patients. After submitting each case to a thorough diagnosis and examination, I tell my patient frankly just what my

DR. HATHAWAY,
Recognized as the Leading and Most Successful Specialist.

treatment will accomplish. I hold out no false hopes and make no promises which I cannot fulfill. The result is that I never have a dissatisfied patient.

I RELY ONLY UPON SKILL AND SCIENCE.

Neither do I permit exaggerated or false statements to appear in my advertisements. I do claim by de oting myself exclusively to the study and treatment of those diseases which constitute my specialty, I have thus acquir d a special fitness for successfully treating these diseases which is not equaled by any other physician in the United States I always keep pace with the latest discoveries in med cal science, and have originated a special method of treatment which is used only in my practice, the great success of which I am demonstrating daily. I em ploy no old-time obsolete methods of treatme t, which keep the patient on the sick list indefinitely.

My specialty embraces all Chronic Diseases, such as Stricture, Varicocele, Blood and Skin Diseases, Rheumatism, Sexual Debility, Kidney and Bladder Complaints, Contracted Diseases, Etc., and I extend a cordial invitation to all who are afflicted and desire to be cured promptly and skilfully, to call and let me exp ain the superiority of my methods of treatment. I would like to talk to you about your case, and can no doubt give you some valuable informa ion and advice.

A Legal Guarantee to fulfill all promises is given when desired—a guarantee which means something and is backed by my financial responsibility, which can be certified to by the leading banks and commercial agencies.

SUCCESSFUL HOME CURES.

I will t ke pleasure in talking to you about your case and giving you my expert opinion and advice without charge. For the benefit of those who can not see me in person, I have perfected a system of home treatment which has proven highly successful. Send for my free book and complete symptom-blank. Correspondence strictly confidental.

Address

J. NEWTON HATHAWAY, M. D.,
63 Inman Bldg., Atlanta, Ga.

A $2,000,000 naval stores combine has been effected at Savannah and Jacksonville.

The Vermont Legislature has elected Gen. John G. McCullough (Rep.) Governor.

Georgia has elected, without opposition, the entire Democratic ticket for State officers.

An autopsy of the body of Emile Zola shows that he died from carbonic oxide fumes.

A THING WORTH KNOWING.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book mailed free, giving particulars and prices of Oils. Address Dr. W. O. Bye, Kansas City, Mo. (Cut this out and send to some suffering one.)

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

IF YOUR LIVER

is inactive, or your DIGESTION out of order, use **MONA LIVER TONIC**, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of **MONA LIVER TONIC**, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

Price, 50 cents and $1.00.

PREPARED ONLY BY
E. A. CRAIGHILL,
DRUGGIST,
LYNCHBURG, VIRGINIA.

For sale by all druggists.

.....FALL CLOTHING. .....

Everything New and Up-to-Date.

STEINBLOCH'S CLOTHING,
KNOX AND HAWES HATS.

FURNISHINGS OF THE NEWEST MAKE UP.

OVERCOATS AND EXTRA PANTS.

Lee & Broughton, 209 Fayetteville Street, RALEIGH, - - - N. C.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you h ve been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a g eat deal quicker, and more cheaply, if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

Dobbin & Ferrall,

AT TUCKER'S STORE,

Raleigh, - - North Carolina.

As at this season of the year you are likely to have immediate need of your orders for Dry Goods and kindred wares being filled quick and with careful attention, we ask you to give us an opportunity to demonstrate the fact that we are the best organized house for prompt and careful filling of the same, and furthermore any open or definite orders sent to us receive our personal attention, which gives you the same benefit as a personal visit to our store. It will certainly be to your interest to give us a trial. Write or telephone

DOBBIN & FERRALL.

SALE OF LAND.

By virtue of a decree of the Superior Court of Wake County, made in the special proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee, et al., I will on Thursday, October 30, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres.

S. V. T. CHAMBLEE,
Commissioner.

T. T. THORNE, Attorney.

GARDNER'S CHILL PILLS CURE

50¢ GUARANTEED BY DRUGGISTS 50¢

NORTH STATE CHEMICAL CO.
GREENSBORO, N. C.

A Word in Behalf of Our Treasurer.

Bro. Walters Durham, our most efficient Treasurer, is put to a good deal of trouble in answering letters which, if the brethren were acquainted with our way of doing business, need not be written at all. For instance, a brother collects a certain amount for one of the objects of the Convention and takes out the expense of esnding it. He states to Brother Durham the full amount without deducting the expense and expects it to be acknowledged that way. Now, if all acknowledgments were made in this way, Brother Durham would, of course, have to pay the expense out of his own pocket, which would be altogether unfair. It is clear to all who stop to think, that he can only acknowledge the actual amount received by him.

Another thing which creates some confusion: Money for the Baptist Orphanage is frequently sent to him. He is not the Treasurer of the Orphanage and does not acknowledge these funds in the Recorder. He very kindly receives all moneys for the Orphanage, but sends them to Bro. S. H. Averitt, Treasurer of the Orphanage, who acknowledges the same in Charity and Children. Now, it can be seen at a glance, that if Brother Durham acknowledged them in the Recorder and Brother Averitt the same funds in Charity and Children they would be acknowledged twice, which would get things all in a tangle. When you send your money to Brother Durham for the Orphanage, do not look to the Recorder to see it acknowledged, but look in the acknowledgments as they appear in Charity and Children.

Again, brethren frequently send funds to the Treasurer and say "please receipt for this." Now, the acknowledgment in the Recorder is the receipt. If it fails to appear in the Recorder, by dropping a card to Brother Durham the matter can be looked up. If he has to send a receipt for all amounts that come into his hands, it will take quite a good deal of his time and the postage will amount to considerable in the course of a year.

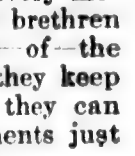
Once more, brethren write, saying "please let me know how much our church contributed to a certain object this year." Now, the only way in the world the Treasurer has of finding that out is to go back over the acknowledgments from the beginning of the year up to the present time. If all the churches made this demand and Brother Durham acceded to it, it would take every moment of his time. If the brethren will just keep an account of the amounts they send, or if they keep the files of the Recorder, they can look over the acknowledgments just as well as Brother Durham.

I state these things, because I know what an immense amount of work is involved in the treasurership when he does the things that absolutely must be done. Every demand of the kind I have made adds to the work he has to do. I am sure the brethren have not stopped to think about it and do not wish to burden a brother who already has a vast amount of work on his hands. A word to the wise, I am sure, will be sufficient.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Sanford Express: Hundreds of hands are at work on the site of the proposed cotton mill to be built by the Dukes on the Cape Fear River in Harnett County. The land is being cleared off, streets laid out and thousands of brick made. The investment will be between $2,000,000 and $3,000,000.

A youthful gait comes from "Queen Bess" Shoes.



Caldwell Association.

The Caldwell met with Bethany church, fifteen miles northeast from Lenoir, back in the mountains. Here Irish potatoes, apples and cabbages are raised to perfection. Cabbages that weigh from fifteen to twenty pounds, and apple trees with fifteen to twenty bushels are not unusual. The corn crop is fine and in some places pumpkins cover the ground. Good, plain, honest people, and pure cold mountain water.

There are 28 churches and about 2,000 members in this Association. Its territory is Caldwell County. G. H. Church, I. W. Thomas, J. G. Pulliam and J. A. White of Lenoir, W. R. Beach of Granite Falls, E. D. Crisp, J. H. Nelson and I. C. Miller are some of the preachers we recall. The opening sermon was preached by E. D. Crisp. J. V. McCall was Moderator, and Rev. I. W. Thomas, Clerk. Bro. J. V. McCall, who was sheriff of the county four years and clerk of the court eight years, is perhaps the most prominent lay-member in the Association. At the request of the Association during the coming year he will visit all the churches within its bounds in the interest of missions. We rejoice that they are going forward in this work. This was a good meeting. The brethren enjoyed it very much, and good was done.

Rev. J. A. White principal of the Lenoir High School, preached to a large crowd on Sunday. He will add much strength to the Association. His prospects for a large school are very good. The people here are waking up to the importance of education.

Brother Church has been pastor of Lenoir church ten months, and has received by letter and for baptism forty-five. His people love him and he is doing fine work. We sympathise with Bro. W. R. Beach and wife, of Granite Falls, in the death of their little daughter. She was six years old.

We spent one night in the home of Bro. John Nelson, who is ninety years old. He has nine children (two of them Baptist preachers), 66 grand children and 76 great grand children. Took one chew of tobacco when a boy and never missed a meal on account of sickness. Never had a law suit, or trouble with a neighbor.

The next session will meet with the church at Lenoir.

J. W. COBB.

Sept. 30, 1902.

DO THE RIGHT THING

at the right time. For all who suffer from Indigestion, Dyspepsia and Flatulence; for all who are tortured and sickened by constipation; for all who have weak or diseased kidneys, inflammation of bladder or enlargement of prostate gland, the right thing is to write immediately for a free bottle of Vernal Saw Palmetto Berry Wine. It will be sent postpaid by return mail. The right time to do so is by the first mail after you read this. Any reader of the Biblical Recorder may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures Catarrh, Indigestion, Flatulence, Constipation, weakness and disease of the kidneys and Inflammation of the Bladder. Only one small dose a day does the work quickly, thoroughly and permanently. Perfect health and vigor is soon established by a little of this wonderful curative medicine.

Write for a free bottle and prove for yourself, without expense to you, the value of Vernal Saw Palmetto Berry Wine for the cure of your ailments.

Additions made in July swelled the number of names on the pension rolls beyond the 1,000,000 mark.

THE CAROLINA SHOE CO.,
RALEIGH, N. C.
Walk-Over Shoes for Men $3.50-4. | Dorothy Dodd Shoes for Women $3.-3.50
Others {more / less} Expensive. Mail Orders Solicited.

THE STRIKE.—The protracted strike of the coal miners—150,000 of them—has reached a most critical stage. The supply of coal has been exhausted; they will neither work the mines nor permit others to work them; and our whole Nation is therefore confronted with a coal famine. This means a fuel famine in many cities and States. Hard coal cannot be purchased; and soft coal is already too high for the average man. Winter is at hand in the North, and the situation is distressing.

Of course conditions are more intense on the coal fields. The miners are out of money and are on the edge of want; they are desperate; they do not want others to take their places; they do not want to surrender to the mine-owners. And so the matter has come to be extremely critical.

The President of the United States last week endeavored to settle the strike—at least temporarily. But the coal operators would not agree to reasonable terms. On behalf of the miners, Mr. Mitchell offered to leave the matter to the President. This puts the operators in a bad light.

There is much talk of the Government buying the coal fields.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

DR. TICHENOR'S ANTISEPTIC
FOR
WOUNDS. BURNS. BRUISES
SCALDS. COLIC. CRAMPS.
HEADACHE & NEURALGIA

San Antonio, Tex., Dec. 22, 1899.
Dr. Tichenor's Antiseptic is our favorite remedy for cuts, burns, sore throat or any wound or inflammation. It is also a safe and pleasant cure for colic or bowel troubles.
SID WILLIAMS,
Evangelist.

Alexandria, La., Jan. 30, 1902.
I consider Dr. Tichenor's Antiseptic the best all round medicine I ever used, and keep it convenient for use in case of accident or sudden sickness.
E. O. WARE,
Cor. Sec'y La. Bap. State Con.

DROPSY CURED! Gives quick relief removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to
Dr. H. H. GREEN'S SONS, Specialists
Box G, Atlanta, Ga.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Wanted—PRINCIPAL for associational school. Address with references, W. C. DOWD,
Charlotte, N. C.

XANTHINE
PROF HERTZ-GREAT GERM
HAIR RESTORATIVE
GUARANTEED
TO STOP THE HAIR FROM
FALLING OUT
AND
Restore Natural Color.
Also Stops Dandruff and Promotes Growth.
..... NOT A DYE.....
At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1 and we will send you a bottle, charges prepaid. Write us for circulars.
XANTHINE CO., RICHMOND, VA.

NOTICE.

Having qualified as the Administratix of the estate of John C. King, late of Wake County, this is to notify those having claims against his estate to present them to me on or before 23rd of September, 1902, or this notice will be plead in bar of their recovery.

MARY E. KING,
Administratrix.

Banker's Wife--Wonderful Letter.

HUDSON, N. C., Sept. 29, 1902.
DR. G. W. RANDOLPH, Dorsett Hotel, Raleigh, N. C.
DEAR FRIEND:—I cannot express my thanks for what you have done for my husband. He came home the proudest man I ever saw—not stammering at all. I felt like I never could quit praising you for curing my husband. Indeed it is a wonderful treatment, and such a great blessing to be relieved of stammering, we are doing all we can to get stammerers to go to you and be cured. Mr. Lutz says that he feels like a prisoner set at liberty—the jail door opens and he walks out a free man. We are so glad we heard of you through those noble preachers and the Progressive Farmer. Our son, who is cashier of the Commercial Bank at Lenoir, is wonderfully pleased. May God bless you in your great work curing stammering and give you a bright crown in heaven. Your grateful friend,
MRS. M. L. LUTZ.

Hundreds of such letters can be printed if necessary. No one of intelligence can doubt the ability of Dr. Randolph to cure the most inveterate stammerer in a few days. He says he can cure any one who is as intelligent as a blue jaybird, and we think that this statement is correct. Hand this to a stammerer. Golden Rule.

NOTICE.

Having qualified as Executrices of the last will and testament of A. A. Marshall, late of Wake County, we hereby notify those having claims against his estate to present the same to the undersigned on or before September 15th, 1903.

JANE E. MARSHALL,
SUSAN L. MARSHALL,
Executrices.

I Can Sell Your Real Estate no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 24 cities. W. M. Ostrander, 2076 N. A. Bldg., Philadelphia

Household and Farm.

Rice Muffins.

Boil a scant half-cup of rice in salted water half an hour, drain well, and measure out four heaping tablespoonfuls of it into a mixing bowl. Stir into it while hot a heaping tablespoonful of butter. eat one egg light, add to the rice and butter with a little salt, sift half a pint of flour with half a teaspoonful of baking powder, and stir in alternately with half a pint of milk. Pour the mixture into muffin rings or gem pans, which must be heated thoroughly and well buttered. Bake about twenty minutes.—Cultivator.

Some Pointers on Manicuring.

When the nails are fragile a little wax and alum rubbed upon them will strengthen them. If brittle a little almond oil or cold cream will be found beneficial.

To remove white spots from the nails use a mixture of refined pitch and a little myrrh upon them at night, wiping it off the next morning with olive oil.

When about to manicure the hands dip the fingers into warm soapy water and hold them there for a minute or two in order to soften the nails and the scarf skin about them.

The scarf skin should be gently pushed back from the nails before they are polished. It should never, unless absolutely necessary, be cut with the scissors.

Agnails, improperly called hangnails, may be prevented by proper attention to the scarf skin which surrounds the nails.

For manicuring only a pair of curved nail scissors, a nail-file, an orange stick, a chamois polisher, a bottle of vaseline, and a box of rose salve or nail powder are necessary.—Mary E. Walker, M. D., in the Ladies' Home Journal.

Peter Cooper's Resolve.

Peter Cooper, the millionaire, whose career is briefly sketched in the Christian Evangelist, had a hard struggle. As a boy his health was of the frailest. He went to school but one year in his life, and during that year he could go only every other day. But when he was eight years old he was earning his living by pulling hair from the skins of the rabbits his father shot, to make hat pulp.

He had not "half a chance." It seemed almost literally that he had no chance at all. He went to New York when he was 17 years old. He walked the streets for days before he got a place, and then he apprenticed himself to a carriage maker for his board and two dollars a month.

He had neither time nor money for what the world called pleasure; but he had the pleasure of hope. While he was working for fifty cents a week he said to himself, "If I ever get rich, I will build a place where the poor boys and girls of New York may have an education free." And so he did; he founded the Cooper Institute in New York City.

Principles of Gardening.

The phrase "landscape gardening" frightens many people unnecessarily, says the Pilgrim. The idea is abroad that landscape gardening is only for the rich, and that it requires more land than plain folks have. The trouble with this statement is that it "contains a 9 per cent alloy of truth." As a matter of fact, gardening is often really expensive business. Of course the large, open, country-like view, which is the glory of our large parks, requires more space than a city lot; and if one does not love gardening and hires everything done, the work is very costly. On the other hand, it is wonderful to see what can be accomplished in a small city lot by a business man who likes to work an hour or two a day in the garden. Those who live in or near the country are to be envied. They can bring home the plants they like, and it need not cost them anything in cash outlay. The flora of the United States is one of the richest in the world, and some of the happiest and prettiest homes in America are surrounded by trees and shrubs procured from the immediate neighborhood. The truth is that the principles of landscape gardening are entirely applicable to city lots, suburban yards, and farm homes as well as to public parks and Newport cottages.

The principles of landscape gardening are three:

First. Preserve an open, central lawn.

Second. Plant in masses at the sides.

Third. Avoid straight lines.

The central lawn flanked by shrubbery is the secret of landscape gardening. In making nature-like pictures with plants, the lawn is the fundamental thing. The lawn is comparable to the painter's canvas, while side-planting is the frame of the picture. The sprinkling of the front yard with trees and flower beds is a common mistake.

How Soap May be Made.

The following rule gives a fine, all-round household soap: Use one pound of concentrated potash, four pounds of grease, two pounds of cottonseed oil, one tablespoonful of borax, one quart of cold water. Put the potash in a stone or earthen bowl and pour the cold water on it. Stir with a wooden stick until the potash is dissolved, then let the mixture stand until perfectly cold. Dissolve the borax in a gill of hot water and add it to the potash mixthure. Have the fat perfectly clean and free of salt, and warm enough to be able to beat in the oil, but not above one hundred degrees. Pour the potash water on the fat slowly and in a thin stream, stirring all the while slowly and regularly with a wooden paddle. When the mixture is like thick honey, pour it into a small smooth box, first wetting the box with cold water to prevent the soap from sticking. Place the box in a warm room and cover with a board. In twenty-four hours turn out on a table and cut into suitable pieces. Success depends upon having the materials clean and cold, pouring the lye slowly on the fat and stirring slowly and steadily. It takes from ten to twenty minutes to make the soap. The ingredients may be multiplied to any extent.—Home Journal.

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Do not always receive the sympathy and attention which they deserve. Their ailments are regarded as purely imaginary, or natural and unavoidable at their time of life. Disease and infirmity should not always be associated with old age. The eye of the gray haired grandsire may be as bright and the complexion as fair as any of his younger and more vigorous companions.

Good Blood is the secret of healthy old age, for it regulates and controls every part of the body, strengthens the nerves, makes the muscles elastic and supple, the bones strong and the flesh firm; but when this life fluid is polluted or poisoned and loses its nutritive, health sustaining elements, then there is a rapid decline of the vital powers, resulting in premature old age and disease. Any derangement of the blood quickly shows itself in an ulcer, sore, wart, tumor or some other troublesome growth upon the body, and rheumatic and neuralgic pains become almost constant, accompanied with poor digestion and cold extremities.

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Obituaries.

A Dying Christian to His Soul.

Vital sparks of heavenly flame,
Quit, oh, quit this mortal frame!
Trembling, hoping, lingering, flying—
Oh, the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark! thy whisper; angels say,
"Sister spirit, come away."
What is this absorbs me quite?
Steals my senses, shuts my sight?
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

The world recedes; it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring.
Lend, lend your wings! I mount, I fly!
O grave, where is thy victory?
O death, where is thy sting?
—Alexander Pope.

POE.—Mrs. Elizabeth Amanda Poe was born September 27, 1839. Married Rev. E. A. Poe, December 23, 1860. Was baptized by her husband into the fellowship of the Baptist church in the month of August, 1867. Died September 26, 1902, and was buried on her sixty-third birthday, in the cemetery at North Catawba Baptist church, Burke County.

WALL.—Earslie Evans, eldest daughter of C. M. and Bettie Wall, departed this life September 15, 1902, and was fourteen years, eight months, and three days old. When about twelve years old she gave her heart to Christ, and was always faithful to every phase of church work. She loved her church, and will be greatly missed by her pastor. She was well prepared and would soon have entered one of the higher schools. None who beheld that heavenly radiance which shone out from her face after death, will ever doubt her peace with God. Beautiful in life, lovlier in death. Good-by Earslie, till we meet again.

HENRY SHEETS.

Mrs. John Lewis.

Resolutions of respect adopted by the W. M. S., of Leaksville Baptist church:

Whereas, on July 25th, it pleased God in His infinite wisdom to take from us our beloved sister, Mrs. John Lewis, therefore be it

Resolved 1. That in her death our church and Missionary Society suffer the loss of one their best and most active members.

2. That of this lovely Christian character too much cannot be said. A faithful wife, a devoted mother, a staunch friend.

3. That we extend to her sorrowing husband and devoted daughter our deepest sympathy, commending them to Him who is alone able to comfort such sorrows.

4. That a copy of these resolutions be placed on the minutes of the Missionary Society, a copy sent to the bereaved family, and to the Biblical Recorder.

MRS. B. W. RAY,
MRS. C. N. DESHAZO,
MRS. D. F. KING,
Committee.

In Memoriam.

Sacred to the memory of Sister Eliza Adams, who departed this mortal life Sunday morning, September 14, 1902. She was born March 25, 1822, and in the year 1856 she was baptized into the fellowship of Bear Swamp Baptist church. For many years prior to this she had been a member of the Methodist church, but desiring to follow her Lord in Baptism, she changed her church relations and spent her best days in the Baptist church. Sister Adams was the wife of Elisha Adams, who died many years ago. She was a good Christian woman, and greatly beloved in the section in which she lived. She was a good nurse in time of sickness, and a warm and sympathetic friend in the hour of distress. She will long be remembered by a large host of friends and relatives. She died in the full hope of blissful immortality beyond the grave. Her friends have committed her mortal remains to the grave in the sweet hope of meeting her on the resurrection morning.

Miss Cathrine Louisa Barrett.

It is a mournful pleasure to the writer to give a short sketch of the life and character of that good woman, Miss Cathrine Louisa Barrett, who died in Fair Bluff, North Carolina, August 19, 1902. Her history is pathetic and interesting, and her friends who loved and respected her, desire that the great Baptist brotherhood should know something of a valuable life which has just been closed. "Miss Cattie," as we all called her, was born in Northampton County, Virginia, about sixty-five years ago. When she was a small child she removed to the State of Florida with her parents and other children. Her parents and each member of her family died, and she was left a helpless orphan in this cold world. After fixing up the family affairs in Florida in the best manner she knew how, she started back to her old Virginia home. But before she reached Macon, Ga., she was cruelly robbed of her money and left penniless in the world. She met a drummer who befriended her. His wife was needing help and he carried her to his home. Becoming dissatisfied she went from Macon to Baxley, Ga., and acted for four or five years as domestic in the family of Dr. Ketters. In 1875 Bro. J. W. Powell, now of Fair Bluff, went to Baxley, Ga., and boarded in the family of Dr. Ketters. It was during the short sojourn of Brother Powell in Georgia that Miss Cattie formed his acquaintance and that of his excellent family. She moved with them back to North Carolina, and for over twenty years lived with them and was treated as a member of the family. In her case we can see clearly the special providence and goodness of God in providing a good home in an excellent Christian family for one who had been left an orphan without a relative on earth. Miss Cattie was a devout good woman, loved and honored by all who knew her. She joined the Baptist church early in life, and was baptized at Campbetton, Fla. When she removed to North Carolina she transferred her membership to Piny Forest Baptist church, and when Brother Powell and family moved to Fair Bluff, she placed her membership in this church, and died in its communion, full of faith and in joyful anticipation of that rest which remaineth for the people of God. After weeks of great suffering and meek submission to God's will, she crossed the River and is now resting beneath the shade of those beautiful trees whose branches never wither and buds never cease to bloom. Her last moments were grand and inspiring to all true Christians, and as she was leaving the words, "Heaven," "Sweet Rest," fell from her dying lips. When Jesus comes with His glorified saints, among the innumerable throng will be seen the form of Cathrine Louisa Barrett, the orphan girl, who was left destitute until God placed her in a Christian home. J. A. S.

North Carolina Baptist please copy.

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Temperance.

The Black Bottle.

The Macon (Ga.) Telegraph tells the following true story that "would fitly adorn a temperance lecture." Happening into a millinery store, the reporter noticed a lady who was buying a hat for her little girl. The child made herself sociable with him, and remarked, prattling artlessly, "We dot lots o' money now."

"Where did you get it, my little girl?"

"Papa broke de bottle."

This called for an explanation on the mother's part, and she finally related how her intemperate husband had been reformed five years before, at the time their oldest boy had died. This is the tale she told, beginning—as the story of many a reformed life has begun—at a loved one's death bed.

The little fellow slowly turned his eyes towards his father and said: "I'm going to die, papa, for I see the angels beckoning me to come. This is Christmas morning, papa; please let me see what Santa Claus put in my stocking."

My husband went to the mantel and took down the little stocking. It was empty! He stood still and stared at it for a minute, and God only knows the agony of his heart in that short time. He turned to speak, but our boy would not have heard him had the poor man's breaking heart allowed him utterance. Our boy was dead!

The day before New Year's my husband called for the whisky bottle. May God forgive my feelings at that minute, for I wished that he, too, was dead. I obeyed him mechanically.

To my surprise he took the bottle in his hand and, pouring the whisky on the ground, said: "I will drink no more; and the money I would spend for whiskey we will put in this bottle, and all enjoy the contents."

You can imagine how happy I was! He had sworn off many times before, but I knew he was in earnest this time. We made calculation, and estimated that whisky cost him five dollars a week.

Well, it was decided to put five dollars a week in the bottle for five years, come what would. The time was out last New Year's Day, and the big black bottle was broken and it contained one thousand dollars. But this was not all. We saved enough in that time, outside of the bottle, to buy a little home."

"But are you not afraid in breaking the bottle that your husband will break his resolution?"

"No; because we have started another bottle bank," said the lady with a happy smile.

The husband is a Macon mechanic, well known, and enjoys the respect and esteem of all. He says he never knew how much genuine pleasure there was at home with his loved ones until he got sober enough to appreciate it, and to fill instead of empty the fat bottle.

Where the Money Goes.

Kewanee is a thrifty, progressive town. It will compare favorably with any town of its size in the State of Illinois. The following statement, therefore, which is taken from the Moline Dispatch, indicates not an exceptional, but a prevailing state of affairs:

The manufacturing interest in Kewanee pay out for help each week $36,000. Now that is a right snug sum to put in circulation every seven days in a city of 8,000 people. It is estimated that there are 3,000 work hands, so this makes an average of $12 a week for them, and that is not "niggardly" wages. Inside of five years three-fourths of these work hands could own fine homes of their own, in ten years have a snug bank account, and in twenty years a snug little farm of the high-priced soil of Illinois; and just think what this would mean for them—what a home means to every one. But the singular and lamentable part of it, if in five years from now the manufacturing plants of Kewanee should close up for three weeks, at the end of that time scarcely one of these 3,000 hands but what would be suffering from want and a very few words will disclose the cause of it all. The banks of Kewanee reveal one startling fact—the weekly deposits of the saloons of that city are $24,000. Place this alongside of the $36,000 and you will have $12,000 left for the 3,000 hands to live on, or $4 per week, which drives the wife to the washboard, clothes the children in rags; and yet with "good citizens" enough to hold the balance of power how many places swing it to the saloon.

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$18.30 Raleigh to New York and return account of National Encampment Grand Army of the Republic at Washington, D. C., Oct. 6th-11th. Tickets to be sold Oct. 3rd, 4th, 5th and 6th and good to return until Oct. 15th.

$12.85 Raleigh to Macon, Ga., and return account of annual meeting Farmers National Congress. Tickets to be sold Oct. 5th and 6th, final limit Oct. 14th.

$4.80 Raleigh to Richmond and return account of annual Horse Show. Tickets to be sold Oct. 13th to 18th inclusive, final limit Oct. 20th.

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Acknowledgements.

Oct. 8, 1902.

State Missions.—Wake X Roads, $1.72; Ebenezer, Chowan, 5.00; Mayock, Chowan, 2.50; Sawyers Creek, Chowan, 5.00; Pleasant Grove, Chowan, 2.00; Shiloh, Chowan, 3.67; W. M. S., Ebenezer, Carolina, (vol. fund), .70; W. M. S. Elkin, Elkin, 1.25; W. M. S. Marshall, French Broad, 1.03; W. M. S., Belts, Mt. Zion, 1.45; W. M. S., Bethany, Robeson, 2.01; W. M. S., Weldon, Tar River, 4.62; W. M. S., Pine Forest, W. Chowan, 3.70; Pine Forest, W. Chowan, 1.30; Dover, Neuse, .52; Spring Garden, Neuse, .75; Cove, Neuse, .25; W. M. S., Spring Garden, Neuse, 1.80; Cameron, Spring Creek, 5.00; Fort Barnwell, 7.50; Barlows Chapel, Wilmington, 3.85; Mt. Carmel, W. Chowan, 7.60; W. M. S., Mt. Carmel, W. Chowan, 3.37; Corinth, 5.08; Providence, 2.11; Snow Hill, 3.33; Sandy Run Asso., 5.00; N. Rocky Mt., 11.00; W. M. S., Jonesboro, Sandy Creek, 1.50; Hillsboro, Mt. Zion, 2.11; Murfreesboro, 11.85; S. S., Poplar Creek, 1.71; Kings Mt. Asso., 56.25; Murphy, 2.13; Andrews, 1.50; Siler City, 10.05; Pittsboro, Sandy Creek, .80; W. M. S., Fruitland, Carolina, 1.10; Mills River, Carolina, 5.03; Ebenezer Carolina, 3.75; Fruitland, Carolina, 1.14; Margarettsville, W. Chowan, 2.13; W. M. S., Salem, So. River, 3.25. Total this week, $197.41. Previously reported, $7,311.38. Total this year, $7,508.79.

Foreign Missions.—W. M. S., Chadbourn, C. F. and Col., $2.10; W. M. S., Siler City, Sandy Creek, 6.16; W. M. S., Elkin, 1.25; W. M. S., Florence Arnell, Flat River, 2.50; W. M. S., Burlington, Mt. Zion, 2.50; Cove, Neuse, .25; W. M. S., Spring Garden, Neuse, 1.50; Barlows Chapel, Wilmington, 10.00; W. M. S., Mt. Carmel, 3.00; W. M. S., Jonesboro, Sandy Creek, 1.50; Hillsboro, Mt. Zion, 2.52; S. S., Poplar Creek, 1.71; W. M. S., Roberts, W. Chowan, 1.91; Murphy, 2.13; Andrews, 1.50; Siler City, 10.00; Pittsboro, Sandy Creek, 4.67; W. M. S., Fruitland, Carolina, 2.00; W. M. S., Salem, So. River, 3.25. Total this week, $60.45. Previously reported, $8,553.99. Total this year, $8,614.44.

Home Missions.—W. M. S., Chadbourn, C. F. and Col., $2.10; W. M. S., Burlington, Mt. Zion, 2.50; Cove, Neuse, .25; W. M. S., Spring Garden, Neuse, 1.50; Barlows Chapel, Wilmington, 5.05; W. M. S., Jonesboro, Sandy Creek, 6.00; Hillsboro, Mt. Zion, 2.26; West Raleigh, 2.95; W. M. S., Roberts, W. Chowan, 1.92; Murphy, 2.13; Andrews, 1.50; Siler City, 10.00; Pittsboro, Sandy Creek, 8.17; W. M. S., Fruitland, Carolina, 1.90; W. M. S., Salem, So. River, 3.25. Total this week, $51.48. Previously reported, $5,143.41. Total this year, $5,194.89.

Education.—Rich Fork, Liberty, $1.37; Western Prong, C. F. and Col. 1.90; Summerfield, 2.00; Warren Plains, Tar River, .73; C. C. Crittenden, .50; Wadesboro, 25.00; Siler City, 5.00; Pittsboro, Sandy Creek, 3.65; W. M. S., Mt. Vernon, Central, 2.50. Total this week, $42.65. Previously reported, $2,875.80. Total this year, $2,918.45.

S. S. and Colportage.—Barlows Chapel, Wilmington, $5.00; W. M. S., Mt. Carmel, W. Chowan, 1.95. Total this week, $6.95. Previously reported, $77.27. Total this year, $84.22.

Ministerial Relief.—Reeds X Roads, $2.06; Cove, Neuse, .16; Barlows Chapel, Wilmington, 3.10; N. Rocky Mount, 3.80; Hillsboro, Mt. Zion, 1.30; Summerfield, 1.00; Warren Plains, Tar River, .74; Wadesboro, 10.00. Total this week, $22.16. Previously reported, $639.98. Total this year, $662.14.

Students' Aid Fund.—Wadesboro, $5.00. Previously reported, $20.94. Total this year, $25.94.

Total reported for all objects this week $386.10
Previously reported for all objects 23,647.77

Total reported for all objects this year 24,033.87

WALTERS DURHAM,
Treas. Bapt. State Con.

Cash collections for Educational Fund for week ending September 4, 1902:

Sandy Creek Association, Carthage church: D. M. Stutts, $1; Mrs. Walter Branson, $1. Kings Mountain Asso., New Bethel church: Mrs. Frank Elam, $5. South Fork Asso., Lincolnton church: $7.; Raleigh Association, Salem church: A. D. Upchurch, $1. Personal: First church, Raleigh, Dr. R. T. Vann, $25; Reidsville church, C. H. Overman, $10; Sanford church, J. R. Weatherspoon and sister, $10; Wake Forest church, Prof. G. W. Paschal, $25; Hertford church, through W. A. Ayres, $20; Rev. W. R. Cullom's field: Mt. Vernon church, $5; Falls church, $1; Mrs. Pattie Lassiter, $5; W. P. Edwards, $5; C. A. Bailey, $2; W. H. Holliday, .50; E. T. Massey, .50; Shelby church, $116.96. Rev. Livingston Johnson, $40; South Yadkin Asso., Advance church, $10; E. Frost, $25. Elkin Asso., H. T. Chatham, $50.00; Fayetteville St. church, Raleigh, Jno. T. Pullen, $50.00. Total, $415.96. Total amounts previously received, $11,159.38. Total receipts, $11,575.34.

L. D. WATSON, JR.,
Treasurer.

Charity and Children: It is now a certainty that Thomasville is to have the largest wagon factory in the South. The enterprise is headed by W. B. Ryder and Stuart W. Cramer, of Charlotte, and the building is to begin at once.

Superintendent Joyner makes the following statement in the News and Observer: "During the two years of this administration more than 400 new public shool houses were built. In 1902 more than twice as many were built as in 1890, showing the continued growth of the movement for better houses for people's children. Most of the new houses are far more comfortable, convenient and beautiful than the old houses, and cost more."

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RALEIGH, N. C., WEDNESDAY, OCTOBER 15, 1902.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 16.

THE CRISIS OF THE COAL STRIKE.

The Nation understands now the saying, "Coal is King." Every citizen will shortly pay tribute direct or indirect to King Coal. On account of the long strike, involving 150,000 miners and practically all the anthracite coal mines east of the Mississippi, the Nation's supply of hard coal is hundreds of millions of tons short. Soft coal and wood are in great demand and prices have reached a point that assures hardship and suffering this winter.

If one would learn how dependent a nation that revels in luxuries is upon such simple things, let him suppose for a moment that the miners of soft coal had joined in this strike and had held out until now. Every railroad, most of the electric and steam plants and, therefore, most of the manufacturing establishments, would be idle, and millions of men would be out of work. The conditions of immense disaster would be complete.

But had this step been taken, the strike would not have been sustained so long. The seriousness of the consequences would have compelled the government to force an end of it immediately.

Even now this very motive has impelled the President to take a hand, and we may safely say that the crisis of the strike has been reached. For, although soft coal and wood may suffice to keep wheels of commerce going, 150,000 idle miners, coal and wood rising in price daily, and unusual suffering in the cities assured, winter rapidly setting in, are sufficient to demand that those in authority take up the matter with a strong hand.

There are three parties to the strike,(1) the miners, who want better conditions and recognition of their organizations; (2) the operators, including mine-owners or lessees and the coal-carrying railroads; (3) the public, which must suffer most whatever turn the strike may take. Mr. Mitchell represents the miners; Mr. Baer represents the operators and their allies; Mr. Roosevelt represents the public.

Mr. Roosevelt proposed to arbitrate. Mr. Mitchell agreed. Mr. Baer refused, but called upon him to protect his workers (men taking the places of strikers), promising thereupon to supply the demand for coal. Troops in great numbers have been called out, not by the President, but by the Governor of Pennsylvania; but this has availed little. So the matter stands. Mr. Baer says he will not yield. Mr. Mitchell will not.

The question now is, What shall be done to prevent suffering and trouble? The mines must be worked. There are two suggestions:—

(1) That the Government buy the mines and operate them.

(2) That Congress repeal the tariff on coal, and thus make way for the shipment of coal from Canada. The prospect of this would quickly put Mr. Baer in the mind to arbitrate.

Of these measures we prefer the latter, though it would work hardship upon miners as well as operators, as after awhile the price of coal would fall and wages would be reduced. This government and this land is managed for no class, but for the public. Our sympathy is entirely with the miners. We believe in the right to organize, in the benefits of organization; and in this case we regard the demand for better conditions a righteous demand. Even they are willing to have the strike broken by the adoption of the second suggestion.

How futile in this hour appears all talk of the Golden Rule. It is the only effectual remedy, to be sure. But it is painfully evident that the time to inculcate such a principle is not in such an hour, but in the day of childhood. Now is not the time for preaching or persuasion, but for force. Only force can overcome force. We may one day raise up a generation that lives in the Golden Rule, but it is plain that Mr. Baer and the miners have not reached that high level.

President Roosevelt has a great task on his hands. He should have taken it up sooner. The public ought to be reckoned with from the beginning of every strike. Now that he has taken it up late, he must act with all his energy of will and movement to save his people from extreme danger and widespread suffering. If he shall succeed, he will win for himself the gratitude of the Nation.

[Since the foregoing was put in type Mr. Baer, prompted by Mr. Morgan—the financial monarch of England and America—has announced that he will submit the Strike to a Commission to be selected by the President. If Mr. Mitchell will agree to the conditions upon which Mr. Baer yields, the miners will go back to work, both union and non-union men, and await the decision of the Commission. It is to be hoped that the end of the long struggle is in sight.]

WHAT IS EDUCATION?

The baby lies in the cradle; it does not know anything. At the other end of life is the man who weighs the stars and bridges oceans, and rules and directs the destiny of an empire. The difference between the helpless, ignorant babe and a Newton, a Fulton, a Gladstone, is education.

Education includes the whole development of the whole man. Nothing deserves the name which does not include the development of his conscience and of his affections. Do not let us repeat our blunder in a vain attempt to made education apart from religion. As Professor Huxley has truly said, education without religion will do nothing but make of the gutter-snipe a beast of the field, and we know what came of that experiment long ago. Nothing is education but that which out of a boy or girl makes a man or a woman with wisdom to see the truth, with conscience to enforce duty, with inspiration to service, with manhood within because God is within.—From an address by Lyman Abbott.

INDIAN SUMMER.

These are the days when birds come back,—
A very few, a bird or two,—
To take a backward look.

These are the days when skies put on
The old, old sophistries of June,—
A blue-and-gold mistake.

Oh! fraud that almost cheats the bee
Almost thy plausibility
Induces my belief;

Till ranks of seeds their witness bear,
And softly through the altered air
Hurries a timid leaf!

Oh, sacrament of summer days!
Oh, last communion in the haze!
Permit a child to join—

Thy sacred emblems to partake,
Thy consecrated bread to break,
Taste thine immortal wine.

—Emily Dickinson.

THE GOSPEL FOR THE WORKINGMAN.—"Jesus says: Raise the stone, and thou shalt find me; cleave the wood, and there am I."—From a fragment of papyrus found near the Nile in 1897.

BRITISH BAPTISTS WILL NOT SUBMIT.

As our readers know, the Church of England (Episcopalian) is endeavoring to gain control of the schools of England; and has all but succeeded. The Nonconformists are making a great fight in resistance. The following resolutions express worthily the position of the Baptists:

"That the ministers and delegates of the Autumn Assembly of the Baptist Union of Great Britain and Ireland, held at Birmingham, maintaining the objections offered in their Spring Assembly against the Education Bill before Parliament, now declare their solemn determination not to submit to this measure even if it becomes law. They are not surprised that very many of the opponents of the Bill have resolved to suffer distraint of goods rather than pay the school rate as a protest against this obnoxious measure, and they are, on their own part, resolved to offer passive resistance to its enforcement, and to render it unworkable by every means in their power. They take up this position because:—

"1. The Bill seeks to confirm and to perpetuate clerical control of public elementary schools;

"2. It provides no effective remedy for the grievous wrong which is done to Nonconformist and other parents in 7,470 parishes, where the only public elementary schools are those whose avowed object is the training of the scholars in the principles of the Established Church;

"3. In the case of 11,777 Church of England and 1,045 Roman Catholic schools, while the entire cost of teaching staff, and furniture, and apparatus would be defrayed from the public purse, denominational managers would appoint and dismiss teachers and prescribe any form of religious instruction which they pleased; and

"4. The Bill violates the fundamental principle of the Constitution, that taxation shall be accompanied by popular control.

"They regard the Bill as the product of an alliance between the Government, the High Anglican Party, and the Roman Catholic Hierarchy, having for its main purpose the clericalising of education, the disregard of the just rights of all Free Church citizens, and the undermining of Protestantism and Nonconformity. And since this attempt occurs at the end of a series of sectarian aggressions in our national education legislation, and as a fresh and unprovoked disturbance of the present arrangement, they are resolved to use their political influence to secure a system of national education in harmony with the principles of justice and efficiency, and in which no public money shall be granted to denominational schools, every public elementary school shall be unsectarian and placed under the management of representatives of the people, and no citizen, teacher, or scholar be placed at any legal disadvantage on account of religious opinions."

WHERE TRUTH ABIDES IN FULLNESS.

But friends,
Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.

—Browning; Paracelsus.

A SPIRITUAL LAW: To make habitually a new estimate,—that is elevation.—Emerson.

THE WORLD EXISTS FOR THE EDUCATION OF EACH MAN.—Emerson, "History."

RECENT SERMONS BY LEADING VIRGINIA BAPTIST MINISTERS.

TEXTS, THEMES AND OUTLINES.

REV H W BATTLE, D D, PETERSBURG

Text of sermon, September 21, 1902: "What is the vinetree more than any tree?"—Ezkl. 15:2.

Theme: Responsibilities imposed on account of high endowments, and the curse consequent upon their neglect.

REV W R L SMITH D D, RICHMOND.

The Prophet's Position and Power. Dt. 18:15. The Lord thy God will raise up unto thee a prophet—like unto me.

Not Jesus, but an order of Prophets of which Jesus shall be the final crown and glory.

1. He shall guard Israel against the superstitious, of heathen wizards, diviners, magicians and necromancers. These lead to lying and all moral debasement. The Prophet shall tell your fortunes, by the law of holiness.

2. He shall guard Israel against her own corruption. He shall be the conscience of his people, the critic of private and public life. He shall put God's law of righteousness on the king, the priest, the judge, the citizen. The Prophet is the maker and ruler of Israel.

Sunday, 21st Sept.

REV J S DILL D D, FREDERICKSBURG

Sermon preached Sept. 28th: Matt. 11:28: "Come unto me all ye that labor and are heavy laden and I will give you rest."

Theme: "Rest for the restless."

This is a restless age.

1. Christ is the cure for the social unrest of this age.

2. Christ is the cure for the mental unrest of this age.

3. Christ is the cure for the spiritual unrest of this age.

REV W L PICKARD, D D, LYNCHBURG

II. Tim. 3:16-17.—The Furnished Workman.

I. The text presupposes that the one who is to be equipped is a Christian.

Character is before conduct. Two essential elements of Christianity.

1. Love in the soul for Christ.

2. Willingness to do what he says.

II. The Enthronement of God's Word.

1. Christ is Lord. The enthroned one.

2. The Bible is to be enthroned (a) above science, (b) above human philosophy. (c) above the human conscience. The Word of God is supreme and abides forever as Law.

III. Train For Service.

1. Our denomination is orthodox, but largely untrained for service.

2. We need better methods of Bible study.

3. We need to systematically practice our orthodoxy.

4. How may this be done?

REV J J TAYLOR D D, NORFOLK

"Unity of Effort."—Isa. 58:8, "Let us stand together."

1. For a higher type of personal piety.

2. For a broader fellowship.

3. For wider Christian activities.

4. For a fuller treasury.

REV R. B GARRETT, D. D, PORTSMOUTH.

The subject of my sermon Sept. 26th, was "The Talent that was buried." Text, Matthew 25:13: "He went and digged in the earth and hid his Lord's money." Points:

I. Talents are loaned not given. "His Lord's money." Our capacity for doing anything is our talent, and God endows us that we may glorify Him.

II. Talents ruined are talents buried. Burials always sad, even burials of things that are dead, but a talent is something alive, full of possibilities.

III. There is no resurrection of buried talents. You can't abuse a talent and then use it. Bury it and you lose it. And some day when you want it you will find it is no longer yours. Your power to do is gone.

The Roman Catholic Priest.

(Editorial in Baptist Argus.)

He has a bad name. There are no doubt a good many exceptions, but as a rule the Romish priest bears an ill reputation as to his morals, his greed for gain, and his trickery. It is a pitiable spectacle that he presents to the world. His impurity is a theme for ribald jest, his drunkenness causes a smile, and his Jesuitical principles put men on guard. Novelist, poet, and historian make him a byword. It was so in the middle ages. It is so today. Priests who have been converted to Protestantism have made fearful exposures of the real life of their fellow priests.

Just now a terrible glare is on the Romish clergy. The disclosures in the Philippines have put Romanism on the defensive all over the world. The Pope seems to realize the situation and is endeavoring to smooth the whole business over and not show a wry face. Hence his urbanity with Governor Taft. But some of the Romanists in this country are indignant and cannot restrain real Catholic sentiment. At the recent Catholic gathering in Chicago resolutions of sympathy for the Friars in the Philippines were expressed and as much pressure as they dared was put on President Roosevelt. Archbishop Ryan bluntly says that the public school system is a menace to Romanism. Romanists of course wish union of church and state.

But it is not alone in the Philippines that the priests are under fire. In Austria the Los von Rome movement continues to gather headway. In France the Romish unauthorized schools are being rapidly closed. Think of that in France! St. Bartholomew's Day has had to wait long for vengeance, but it has come at last. No schools will now be tolerated in France save those that can be inspected by the government. That is a glorious day for Protestantism in our great sister republic and goes a long way to take the heel of the priest from off the people. Italy has long ago thrown off the priestly domination and silent war exists between King and Pope. In China the government has appointed a commission to report on the difference between Protestants and Catholics. In Cuba the door has opened for Protestantism. In the United States the people have gotten an awful glimpse of the real spirit of Romanism in the negotiations of the Pope with Governor Taft. Romanism has received a setback in our land, and is badly on the defensive. Even the daily papers have mustered up courage to condemn the bad spirit they have shown.

One of the darkest pages in the history of the Romish priest is his intrigues against the English with the French in the struggle for North America. The letters and official documents of the Jesuits are in existence. They make dark reading. Francis Parkman in his "Montcalm and Wolfe," p. 118, vol. 1., speaking of the head priest, Joseph Le Loutre, and the Indians, says: "He fed their traditional dislike of the English, and fanned their fanaticism, born of the villainous counterfeit of Christianity which he and his predecessors had imposed on them. Thus he contrived to use them on the one hand to murder the English, and on the other to terrify the Acadians." That is a frightful indictment for a great secular historian to bring against preachers of the Gospel. The saddest of it all is that it is true.

Does God Especially Call Men to the Ministry?

BY REV. CHARLES A. G. THOMAS.

I believe that God has for every man a work, and not only calls, but endows him for that work. Every man must qualify himself for the work by developing and exercising the talents with which God has endowed him. A little boy spoke the truth about it when he said "God made me so long," (stretching his hand about 20 inches apart), and I growed the rest." God made us and endowed us. He has a right to expect growth and service. I believe, also, that there is no secular in the Christian's life; it is all sacred, even to eating and drinking. Whatsoever the Christian does must be done to God's glory. A little boy saw the preacher coming in his front gate and ran to his mother saying, "Mamma, mamma, here comes the Sunday man."

MINISTERIAL MINISTERS.

Herein lies our trouble. There are too many Sunday folks, and not enough everyday folk. A Christian's every day dealings must correspond to his Sunday singing and sighing. The devil (don't dignify him with a capital) has drawn the line called secular across life and bids God's children "toe the mark," and thousands do his bidding by marching boldly across the line; then excuse themselves by saying, "Oh, this is not sacred, but secular."

Every Christian's calling is sacred, but God has given to those who preach His Gospel special service. To other men he does not give this call. Our government gives every citizen a call to service of some sort. Some are called to serve as sailors, some as soldiers, some as citizens, others are called to the special work of the ministry with other countries. We call them the minister-plenipotentiary. I believe, or ambassador of the United States to this or that country. The man who would attempt to represent our country in Europe without presidential appointment would be considered a lunatic. And yet we have men advocating the idea that men should stand for God before men without any appointment of the divine authority.

I take it from a plain common sense view that God has not called every Christian to be the pastor of a church, or an official preacher of any kind. Our colored churches have suffered much from that idea. God calls some men to preach, and He calls the church to support them. This has been true through the ages. God says, "The prophet which shall presume to speak a word in My name, which I have not commanded him to speak, shall die." (Deut. 18: 20, cf. Isaiah 6; Jer. 1:4-10 and 23: 30.)

The New Testament ministers were called especially. The Apostles and the seventy are striking examples. Note the following Scriptures: Acts 20:28; Col. 4:17; especially Acts 13:2, Eph. 4:11-12; Acts 20:24; I. Cor. 9:16; 2 Cor. 3:4-6; 2 Tim. 2:4; I. Cor. 9:11; I. Tim. 5:18; I. Pet. 5:2; 2 Acts 9:15.

PROFESSIONAL MINISTERS

One of the most harmful tendencies of this age is the making of the ministry a profession. The Northern denominations have in some instances done this, with the results of a scarcity of preachers, and a professionalism which is cursing some of their churches. The great problem with some Northern Seminaries is men to prepare for the ministry. The question is having great prominence in the general meetings of the denominations and an alarm cry has been raised by the denominational papers, which the daily papers are trying from time to time, to answer in their Sunday issues. The problem has not reached us yet. It will, however, surely come when we make the ministry a vocation like medicine and law. The ministry belongs to God today, just as certainly as in the first century. He calls today as then. He will not have His divine prerogatives set aside by men or churches. The man who presumes to stand for God without God's appointment, stands on perilous groud. The church which sets aside the voice of God in selecting a pastor, does it at her peril. God must be consulted about the pastorate by both preachers and churches.

The churches seem to have forgotten the injunction "Pray ye the Lord of the harvest." God has men—men of power. The churches fail to get them because they have failed to ask God.

There's something in the preacher's office peculiar to itself. There is something in his life which makes it unique. No other office, or life, like the preacher's. God has made it so. The misfits in the ministry and churches are not of God's make. They are man-made. God's Spirit is the life of the churches, none the less is He their guide, teacher and helper. Let the churches and preachers honor Him in magnifying the office of the minister, and power for service will come upon our work.

The most of our church troubles come because we are not counting God's Spirit as the great Teacher and Helper in our work. We have substituted committees, methods and machinery for His help, and like Samson of old, toil in weakness. Let us recognize God in the work of the ministry and church. God calls the preacher. He calls the people to follow him in the Lord's work. He calls the unsaved to salvation through the ministration of both. Open the door and receive the Spirit as an honored guest, and pentecostal power will greet us at every service.

Trust in the Dark.

BY ROBERT E. SPEER.

I was awakened the other morning about four o'clock in my room by a little voice just beside my bed in the dark asking for a drink. I got the little lad a drink and he lay quiet a moment, and then said: "Father, may I sing myself to sleep?" And I said, "Yes, dear; go ahead." But he soon got up so much enthusiasm that I told him he would better stop, or none of the rest of us could sleep. Then he was quiet awhile, but soon I heard his little voice again in the perfect stillness of the night, "Father, have you got your face turned toward me?" And I said, "Yes, little boy," and the darkness was as the light of day to him.

"We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness never more.

"Reach downward to our sunless days
Wherein our guides are blind as we,
Where faith is small and hope delays,
Take thou the hands of prayer we raise,
And let us feel the light of Thee."

God is all to thee: if thou be hungry, he is bread; if thirsty, he is water; if in darkness, he is light; if naked, he is a robe of immortality. —Saint Augustine.

DISPENSARY SYSTEM OR NO DISPENSARY SYSTEM.

OPINIONS OF NORTH CAROLINA BAPTIST MINISTERS.

With the purpose of arriving at the state of opinion on this important phase of the Liquor Problem in North Carolina, the Biblical Recorder has been sending out the following inquiry to ministers in North Carolina:

"It is proposed that the coming General Assembly shall be called upon to establish a Dispensary System in North Carolina, on the following conditions:

1. Wherever prohibition is now in force, it shall remain unless the majority of the citizens shall choose the Dispensary plan in an election called by usual petition.

2. Wherever Dispensaries shall be established, the right of election to abolish them and substitute prohibition, shall be reserved.

Where do you stand?

We have received many answers. We print a few this week and will print others later.

Last week we printed opinions of Methodists and Presbyterians. This week we print the opinions of Baptists:

I am opposed to liquor-selling, whether by State, county, town or inidvidual. We could have prohibition if we wanted it. If we must have dispensaries let the profit feature be eliminated, require majority of freeholders for its establishment in any community, restrict sales to adults, and between the hours of sunrise and sunset. If a community votes no dispensary then prohibition results. I would not fight a law of that sort, but would carefully watch its operation.

Sincerely yours,

T. G. WOOD.

Aulander, Oct. 1, 1902.

I am solidly in favor of anything that will stop, and if it can't stop, limit the awful whiskey traffic.

J. A. BEAM.

Bethel Hill, N. C., Oct. 1, 1902.

I am for prohibition entire, if we can get it. If we cannot have entire prohibition, I am in favor of the dispensary system, as you suggest in articles one and two of your card.

GEO. J. DOWELL.

Caroleen, N. C., Sept. 28, 1902.

We have a prohibition town. The law is broken, we are told, but we do not consider that any reason for repealing the law. God's laws are broken, but He does not repeal them nor sanction sin simply because men and women will sin in spite of His law. The dispensary system is at best a compromise. If the laws which govern dispensaries are an improvement over the laws(?) which govern(!) the average saloon, then let the State apply those same laws to the saloon. I am not in favor of the dispensary system. I am opposed to being forced by the State to become a partner in the most damnable business that ever cursed mankind. We are told to have no fellowship with the unfruitful works of darkness, but rather reprove them.

A. R. LOVE.

Hendersonville.

I prefer the dispensary system to the open bar rooms. Of the two evils I regard the dispensary the lesser. I would vote for the dispensary whenever and wherever I thought it could be used as a step toward prohibition.

CHAS. H. DURHAM.

Lumberton, N. C., Sept. 26, 1902.

I favor the establishment of the dispensary system upon the terms stated in your communication. I am in favor of almost anything that will keep whiskey away from men or men away from whiskey.

J. F. LOVE.

Wadesboro, Sept. 26.

In South Carolina the preachers are all against the dispensary. They say it is worse there now than when they had open saloons. I confess I am a little afraid of the dispensary. It is a great improvement on the open saloons if the law could be enforced and blind tigers kept down. There is no end to the corruption in South Carolina by the managers from the Governor down, and I fear it would be so in North Carolina.

J. Q. ADAMS.

Charlotte, Sept. 26, 1902.

I am in favor now of a dispensary for Oxford—but on the two conditions named. I am most heartily in favor of calling upon the General Assembly to establish a dispensary system in North Carolina.

JNO. S. HARDAWAY.

Oxford, N. C., Sept. 26, 1902.

I have never openly opposed the dispensary system, because so many good men think it the best solution of the drink evil. But on the other hand I have believed for many years that license in any form is wrong and that the revenue feature tends to perpetuate the evil. Remove the income and the "saloon would go."

It is now tolerated by thousands for the money there is in it. It seems to me to be as great sin for the State to sell liquor as for the individual, notwithstanding the restraints thrown around it.

HENRY SHEETS.

How I Ascertain the Will of God.

BY GEORGE MUELLER.

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what his will is.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, he will do it according to the Scriptures and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with his Word and Spirit.

5. I ask God in prayer to reveal his will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

About the most amazing feature of our blessed Heavenly Father's mercy to his children is that, full of transgression as are our lives, he still uses us.—Selected.

The Late Elder Haywood Morris.

In the recent death of Rev. Haywood Morris our work loses a good and faithful minister of Jesus Christ, the world loses a true man, and his family a tender and devoted husband and father.

He died September 14, 1902, in the hospital of the University of Maryland, Baltimore, where he had gone for an operation.

He had been a great sufferer for almost a year, having had pneumonia and pluriay early last winter. He never fully recovered from the effects of the sickness and most of the time suffered most intensely, submitting to three or four operations during the time. But he suffered and died as he had lived in health—a true believer in the wisdom and goodness of God. His patience and fortitude and unabated trust in the Lord reminded one of Job, for his sufferings were so great. His desire was to get well at first, that he might do the work he so much loved, but he calmly and deliberately yielded his will to the providence of God as he saw the end evidently approaching. He spoke freely and often of his departure, and said all was well, and that he only wished to abide the will of Him who doeth all things well.

Death was not unexpected to him or his friends.

His body was sent back here for burial. The writer preached the funeral in the Baptist church, from II. Tim. 4:7. Prof. E. F. Eddins, his friend and teacher, made fitting remarks, as did Rev. Mr. Gentry of the M. E. Church, his nearest neighbor.

Brother Morris was born in Montgomery County, North Carolina, September 12, 1856. He was married to Miss Mary Beaman, November 25, 1875.

Rev. W. L. Wright said of him: "He was pious as a boy and hungry for knowledge.

He joined the church when a lad of sixteen, but later became dissatisfied with his experience. About 1884 he had richer experiences, and became entirely satisfied and was baptized again unto the fellowship of Mt. Carmel Baptist church.

Then followed his impressions to preach the gospel, which later ripened into convictions, and in 1890, he was licensed by his church. Then began the struggle of his life. He was not satisfied with his equipment. He wanted to be "a workman that need not be ashamed, rightly dividing the word of truth," and yet he was a poor man with a large and growing family and comparatively no education. But his was a courageous spirit, and nothing daunted he applied himself to gaining knowledge. He found in E. F. Eddins, a friend and helper, and moved with his family to Palmerville, and went to school for two years, being in classes, as I have been told, with some of his own children. He did occasional preaching during this time and perhaps served one small church. He then spent year in the Seminary at Louisville. How well he employed his time at school is clearly set forth in his preaching and other work in after years.

He was above the average as a preacher. A man of rare natural gifts. He thought and put his thinking together to good purpose.

He was a conservative man, and yet a progressive one. His sermons were always good and full of spiritual force, and often, they were of the very brightest type as to matter, arrangement and delivery.

One well competent to judge said he was as strong a preacher as we have had in Stanly County.

He had the confidence of all the people, and the love of those who knew him well.

He was very successful in revival work. I have heard it said of him that he could make the place of salvation so plain.

Perhaps his strongest point was on the doctrines of his church. He could make them so clear, and do it happily, and without offending even the most sensitive who did not agree with him. The large number of Pedobaptists he baptized bears full testimony to his power on this line.

His was truly a modest and humble character, and yet so frank and manly that he won the affections of all, from the least to the greatest. He was unenvious and very courteous and kind to every one.

His pastor always found him a willing helper and a wise counselor.

Three Associations were blessed with his work—the Stanly, Liberty and Union. He served churches and held meetings in different places in their territory, and the work always went forward where he labored.

It was a lesson to see the hosts of friends flocking to see him from all parts of this and adjoining counties, during his long illness. And on every hand was asked the question: "How is Brother Morris?"

We are all satisfied as to his condition now, for truly do we believe he is where the troubled cease from sighing and the weary are at rest." But we feel the loss, for a friend and brother is gone, and our sympathy goes out to the widow and children and aged father and mother and brothers and sisters.

May the Lord keep them, and may their end be like his.

R. H. HERRING.

Albemarle, N. C., Oct. 1, 1902.

Cleansing and Power.

BY REV. G. CAMPBELL MORGAN.

I cannot tell you all the mystery of the healing and the purifying power of the incoming Spirit. Canst thou tell me why the violet hiding its head beneath the hedgerow is of tender and beauteous hue, and why the lily growing in your garden is fleecy white? Canst thou tell me how life perfumes yon flower, so tiny that you hardly see it, and refuses to perfume the gorgeous flower that blossoms on your lawn? Hast thou no explanation for God's working? You may count the petals on the rose and tell the story of floriculture and cultivation, but behind all your schemes is the touch of the Divine, the presence of God; and as thou canst not explain the painting or scenting of the flowers and the working behind the thousand mysteries of beauty and nature, neither can I tell you how God will come into your soul and purify it. What then is the law of his coming? It is the one simple law of absolute abandonment of self to his kingship, his government and his will—that thou mayest be what the man of Nazareth, and Capernaum, and the wilderness, of the market place and Gethsemane, and Calvary, intended; so that thou shalt be an obedient child.

In so doing thou shalt fulfill his law, and out of that obedience shall come the cleansing of thy nature; the putting away of thy sin; the commencement of that new life which shall exercise an influence—pure, and strong, and high and lovely—which shall stretch out far beyond the little years of thy life into God's great eternity.

An Englishwoman, desirous of being agreeable to a Scotch caller, was heard to express herself as follows the other day: "O yes, I have read several Scotch books, and one of Ian Maclaren's made me cry. He must be a clever man. But what I can not understand is this: how it is that such an able man can only write in such an illiterate way!"

Please mention this paper when writing to advertisers.

News Notes.

....Reports of meetings will appear in a future Recorder.

....Bro. Carey Newton and wife have been accepted for the work in China, and will soon leave for their chosen work.

....Rev. Oscar E. Sams, one of the best young ministers that ever left North Carolina, has taken work at Harrisonburg, Va.

....Rev. S. J. Porter of Fayetteville, preached to the Raleigh First church Sunday. His sermons were well received.

....We hear that Neuse Association will lose the valuable ministry of Rev. M. P. Davis. He has carried the colors forward in that territory and his place will be hard to fill.

....Rev. Oscar Haywood of Jackson, Tenn., announces that he will likely accept a call to Waterbury, Conn. The report that he will accept the call to Seattle, Wash., is incorrect.

....Rev. N. R. Pittman was pastor ten years of Patee Park Baptist church of St. Joseph, Mo. He is now pastor of Savannah Avenue church of that progressive city of six white Baptist churches.

....Rev. John T. Jenkins has given the Marietta, Ga., church notice that he will retire from her pastorate this year. We should be glad to have him return to North Carolina. He has served Georgia well.

....Rev. Martin A. Wood is the new pastor at Marshall and Madison Seminary. We welcome him to North Carolina. He has begun Bible Study with his young people, and the cause is gaining.

....Rev. W. A. Therrell of Asheville, calls on us to call for 10,000 new subscribers. He promises to send 100. If others will do as well, we shall be happy. O for a great host of intelligent, united Baptists!

....Rev. N. H. Shepherd writes from Okeeweemee: My work is moving on nicely. I have baptized ten this year. I only have two churches. I have been teaching part of the time since I left Wake Forest three years ago.

....Rev. C. J. F. Anderson has sent us a tract in Italian, composed by himself. He has learned the language quickly. We North Carolinians have reason to be proud of having him and his wife representing us in Rome.

....Raleigh First church provides in her government for four deaconesses. The only deaconness in the church is Miss Sallie. Towles, an aged and devout woman, who is now very sick. Her noble life is admired throughout Raleigh.

....Brother, never think that the Recorder ignores you. Our desire is to treat all justly. If we fail it may be because you have not given us opportunity. Never blame us for your modesty. Always feel free to write to us, and trust us to respect you.

....Rev. A. L. Betts has resigned the pastorate at Warsaw. He has done good work here, and has won the hearts of the people. We heard a resident say that he is a perfect pastor. Our denomination has no more diligent and consecrated young preacher.

....Bro. L. S. Millsaps writes: I am just back from the Alexander Association. We had a fine session. The work in the Association is in fine shape. Most of the funds raised are sent direct to Brother Blalock and Miss Jennie Edwards. This Association is trying to reach the point where it can support a missionary on the foreign field, besides the work at home.

....Professor Collier Cobb, the accomplished head of the Chair of Geology in the University of North Carolina, rendered the Baptist Female University and Wake Forest College quite a service recently by giving his illustrated lectures on Yellowstone Park before their respective student bodies.

....The Raleigh Tabernacle will build a room for the Baraca Class, at a cost of $700. There are fifty fine young men in this class—sufficient to make a strong church in themselves. The Tabernacle is the only church that we know of that is reaching her young men so fully. This means that in a few years she will be a most powerful church. A church that saves her young men will stand at the front.

....At Hepsibah, Wake County, the County Sunday-school Convention occurred on Sunday. Bro. J. M. Broughton was chosen president and Bro. Eli Scarboro secretary. It was a good meeting. A feature of the day was the singing contest for some books offered by Bro. N. B. Broughton. Bro. Moses Winston was so pleased with the singing of each school that he purchased books for them all. So all won. The Hepsibah people afforded abundant entertainment for all.

....During the first eighteen months Rev. C. A. Jenkens has been in Goldsboro with our First church, he has welcomed 52 new members without any protracted effort. The aim and desire is to keep the church in such a state that there will be accessions from time to time, thus guaranteeing steadiness of growth without any unhealthy reaction. The Young People's Meeting on Monday evenings is one of the livest meetings of the kind in North Carolina.

....Rev. J. S. Hardaway writes from Oxford: We have just closed a meeting with our church here. Brother Porter of Fayetteville, was with us ten days. Large congregations attended and quite a number made a profession—mainly from among the young people. I think our church was much refreshed. Brother Porter's preaching made a great impression upon all our people. There were many hindrances, but in spite of them all we had a good meeting. It is too early for me to say how many will be baptized as the fruits of the meeting.

....Rev. R. R. Ray writes from Mayodan: I am learning to love my old State again after my exile and to appreciate the Recorder as in my younger days. Brother Ball was with me at Walnut Cove for a few days meeting. Brother Garrett of Winston, and Brother Ball, aided me in ordaining four deacons there, and I send you on another sheet a report of our meeting at Deep Springs. Brother Beeker of Leaksville, will aid me at my other church, Madison, beginning on the fourth Sunday in this month. I am beginning to really enjoy my field of labor. I began my school here with 125 pupils.

....Rev. W. H. Rich writes from Louisville: "There are now matriculated two hundred, and still they come. Fifteen more matriculated on the first day than last year. The signs are hopeful for a good session. The following are in attendance from North Carolina, viz.: W. F. Powell, J. Clyde Turner, A. M. Ross, L. B. Boney, J. W. Downey, O. L. Powers, W. D. L. Presler, Paul Collins, O. W. Triplett, C. M. McIntosh, C. T. Ball, J. F. Mitchiner and W. H. Rich. The following expect to finish this year and graduate: O. L. Powers, A. M. Ross and W. H. Rich." Brother Rich will be ready to enter the pastorate January 1st. He is a strong man and well furnished. He should by all means be kept in North Carolina.

....We thank our friend, Dr. Hume, for the following: "We celebrated Bible Study Day September 18th, with a sermon on True Bible Study; Its Relation to Culture and Character, by Prof. Hume. The next Sunday Prof. Bruner, an excellent Baptist brother, now in charge of the Department of Romance Languages in the State University, spoke finely on 'The Wisdom Literature of the Bible.' In the afternoon rally of the Y. M. C. A., Prof. C. A. Smith, the admirable new co-adjutor Professor of English Language, discoursed impressively on 'The Importance of Bible Study.' Four special courses are conducted under the auspices of the University Christian Association. The University elective course in the Literary Study of the Bible offered by Professor Hume, is largely attended this session. His Bible class in the Baptist church has about thirty young men on its roll. The situation is hopeful. But our church is in deep grief at the resignation of its pastor, Dr. J. William Jones, which was offered last Sunday. The Confederate Memorial Association with headquarters at Richmond, has offered the post of Secretary and Custodian of its records and relics. You know of the large Rouss donation for the erection of a Confederate Museum and Chapter house. It will no doubt receive considerable accessions. The man and the work fit each other exactly and happily and are amply provided for. It is a sacred duty and a labor of love to which he goes from a pastorate in which he has been most useful and successful, and the church will follow his career with devoted affection. Pray for us that we may be divinely guided in choosing his successor."

Make Payment Now.

The Central Committee on Education requests those who have unpaid subscriptions on the debt of the Baptist Female University and the Educational Movement made at the Convention in Winston, or since, both churches and individuals, to make payment on the same now if they possibly can do so. We make the request because these payments will not only reduce the debt, but will brighten the prospects and encourage the workers. Then, too, there are some we find who are disposed to falter and hold back to see what is going to be done, and whether everything is going to come out all right or not. These need encouragement especially. We hope they will receive it.

As I see it, the payment of the debt on the University is an assured fact if those who have always been counted on in every forward movement will exert themselves during the time remaining before the Convention. We appeal to the "stalwarts" now. We ask their help, and if their help can be obtained the work we have in hand will be finished with joy by the Convention in Durham.

Let the pastors and leaders in the churches see that all have an opportunity to help before the Convention meets. Let this be done in the weak churches as well as in those that are strong.

While I write this my mind turns to a letter just received from one of our most earnest and consecrated pastors—Rev. Josiah Elliott, of Hertford,—a brother much interested in the work. He says: "It is hard to get some of our people to see their duty to give when they are not educating their own children, and not able to do so. What shall I say to them?" The answer was, let the contributions be asked first of all in God's name. The University has been established to furnish higher education under the best influences. It surely is for His glory, and He has blessed the work with signal manifestations of His approval. Then, too, the University is not for the education of the young women of the present, but of the future also; not for this decade, but for future decades—for children's children. I am sure that the grandfathers of most of the boys now at Wake Forest who heard the appeals of Waitt, Wingate and others in behalf of that great College in its early days, had little idea that their children's sons would share the College advantages that they helped to provide, but such is the case. So it will be with the University. Many who give to the University now cannot send their children there, but they may be providing for their grandchildren. Who can tell? We believe the appeal can and should be made to the whole brotherhood.

Let every church, however weak, have an opportunity to give to this Educational Fund. We believe the church will be helped. If our people generally half do their duty in the time remaining, we shall accomplish that we resolved upon at the Winston Convention, and we shall go up to the Durham Convention with rejoicing and not with dismay and croaking. I believe we shall succeed.

W. N. JONES,
For Central Committee.

The Elkin Will Redeem Her Pledge.

The pledge of the Elkin Association for $250.00, will be redeemed by the meeting of Convention. In fact about all the money is now in sight. Last week at the meeting of our Association, we were fortunate in having with us W. F. Fry, in the interest of our University at Raleigh. While here Brother Fry made three addresses in the interest of the great Institution he so ably represents. Our people heard him gladly.

Since our pledge will be redeemed, and certainly there can be no Association in the State where the difficulties are greater when one tries to raise money, we take it to mean that the entire indebtedness on our University for young women will be settled. It must be done. And can be done easily if we only do our duty.

Certainly in the history of our denomination in North Carolina no great opportunity ever offered more for the investment of a dollar than the possibilities of the Institution now needing our united support. But what we do must be done quickly. The Elkin may be depended upon.

CHAS. H. UTLEY.
Elkin, N. C., Oct. 9, 1902.

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The Board of Education in Great Need.

At the beginning of the present session forty-four young men were present by invitation of the Board of Education. These men have entered on their work with hope and enthusiasm. Several of them hope to graduate next May and enter into the active work of the ministry; most of them hope to remain in college until they graduate. The denomination has a right to expect much from these men in the coming years, and I do not believe they will be disappointed.

There is, however, a great emergency on the Board just now. Last year at the close of the first month of the session we were aiding 39 men and had enough money in the hands of Treasurer Durham to pay all accounts for two or three months ahead. This year at the close of the first month of the session the Board is aiding 44 men, and in order to meet the bills of September the Secretary had to borrow about three hundred dollars. This is rather discouraging at this stage of the session.

One of three things will have to happen. (1) The Board will have to continue to borrow more and more until a large debt will be accumulated. (2) The churches of the State will have to rally to the support of the Board, (3) There will have to be a curtailment in the work.

The Baptists of the State have made much of this work in the past, and their foresight in this matter has been richly rewarded with a ministry second to none. The need for strong, well-equipped men to lead our churches was never greater than today. Our facilities for giving to our ministers just what they need was never so good as it is today. The cost of the necessary help for a man here is not great. Are there not a number of churches that will undertake the work of maintaining a young man on the Board for the present session? The Secretary is getting around to as many Associations and among as many churches as possible, but he cannot get to very many at that. Will not the brethren who are leading the Lord's forces take this matter under careful consideration, and try to help the Board liberally and at once?

W. R. CULLOM,
Cor. Sec. Board of Education.

Green River Association.

This Association met with Mill Spring church in Polk County. Bro. T. B. Justice is pastor here, and he and his people know how to entertain an Association.

C. S. Cashwell of Marion, preached the introductory sermon. It was strong and practical. Dr. Landrum, who has been Moderator for several years, we are sorry to say, was absent on account of feeble health. C. S. Cashwell was elected Moderator, and A. H. Nanney, Clerk.

One new church of 40 members (Mt. Pleasant) was received.

There are 42 churches with a membership of 4,000, and it embraces Polk, McDowell and part of Rutherford County. This is a live body and is doing a good work. They have an Associational School at Round Hill that is doing a great work in developing this section, and they are standing by it.

The Orphanage is one of their pets. A. Johnson made one of his best speeches, and took a good cash collection, and the pledges were increased over last year. C. B. Justice, champion of Foreign Missions in this part of the State, took care of that object. His own church at Rutherford leading off with $100 cash. What our lamented Proctor was to the Robeson Association, Justice is to the Green River. A. E. Brown of the State Mission Board, represented State Missions and Education. He is a strong man; made a fine impression, and added much to the meeting. He said Western Carolina most needs schools; Middle Carolina mission work among the cotton mills; and churches and preachers in the East.

Our country owes its prosperity and religious liberty more to the Baptists than to any others.

This was the sixty-second session of this body, and one of the best meetings we have attended this year.

J. W. COBB.

October 8, 1902.

From Buie's Creek.

We have had a glorious revival, Rev. W. C. Barrett doing the preaching. The meeting continued for about ten days. There were about 35 conversions, besides a large number who were reclaimed. Eighteen gave their names to join the Baptist church, and several will join other churches. I heartily approve of all that you said in regard to Brother Barrett's ability as a preacher. He conducted a meeting here a year ago, and I am free to say no man has done more acceptable preaching on my field. God blesses the labors. He is a strong man, and will always be gladly received at Buie's Creek, where he has a host of friends.

September 23, Mr. W. H. Heck delivered a most helpful lecture to our students. He took as his subject "Education and Service." One of our oldest citizens said, "That was the best thing I ever heard of its kind."

Mr. T. Neil Johnson lectured for us this week on Bible Study. We have organized two courses. The one in Old Testament has about 30 in classe and recites three times a week. Prof. G. M. Beavers is teacher. The other class studies New Testament and numbers about 60, divided into six groups. These groups meet on Sunday.

Brother Johnson did us great good. He seems to fit his place exactly.

The work on our new building has been moving slowly along. Labor and money are scarce. We are hoping even yet the way may open to get the walls up before cold weather stops us.

We have the largest enrolment in the history of our school, and I am sure we never had a finer student body. The spiritual life of the school is fine.

The Little River Association meets at Dunn, Thursday before the first Sunday. God bless you and the Recorder and early give you the 10,000.

J. A. CAMPBELL.

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Evangelist.

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E. O. WARE,
Cor. Sec'y La. Bap. State Con.

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Home Circle.

For the Guest's Room.

The following little poem in gold lettering on watered silk, bordered with sprays of green, is on the wall of a bedroom in Skibo Castle, Mr. Carnegie's country seat in Scotland. It is full of comfort and tenderness, and to a weary spirit it sounds like the benediction that follows after prayer:

Sleep sweetly in this quiet room,
O thou, whoe'er thou art,
And let no mournful yesterday
Disturb thy peaceful heart.

Nor let to-morrow scare thy rest
With dreams of coming ill;
Thy Maker is thy changeless Friend,
His love surrounds thee still.

Forget thyself and all the world,
Put out each glaring light,
The stars are watching overhead;
Sleep sweetly then. Good night!

Developing the Child's Higher Nature.

Do we not belittle our children's capacity for understanding good, and being good? If a child is shrewd enough to be naughty is he not clever enough to be good? If he is able to understand a wrong motive, and to act upon it, surely he is able to grasp a good motive and work that out; and, for my part, I believe that, in most cases, a child is ever more ready to turn to the highest and best, than to the lowest and worst. Parents have no need to resort to the personal plea or to any subterfuge to gain a point, nor to adopt any method less than absolute truth, honesty and good faith in regard to any puzzle, problem or situation concerning their children. In the light of truth, all puzzles about them disappear. There are none. A mother's and a father's one distinct, positive thought should be to draw out their children's higher nature, to strengthen his upward tendency, and to nourish in him that Divine spark which loves good and delights in doing good things.—Exchange.

Two Kinds of Comforters.

"To think I've got to stay here all this afternoon and mother not at home with me! And it's such a fine day! And I wanted to go over to the corners to see the elephants go by and I can't. Oh, dear!"

Bertie's voice was as doleful as his face, by which you will guess that it was very doleful, indeed.

His brother James came in. Bertie looked forlornly at him.

"My head aches real bad," he said.

"Well," said James, "I'm sorry you can't go with us over to the corners. But, of course, you know it's your own fault." Bertie gave a little grunt.

"It doesn't do any good to tell me that," he said.

"But it's so. You went out after the rain and got your feet soaking wet and then kept on your wet shoes all the evening so mother wouldn't know. That's how you caught your bad cold. And you must see that your having to stay in is a punishment. But I'm sorry you have to stay in. I'll bring you some nuts and I'll tell you all about it when I come back."

Bertie turned in his chair with tears in his eyes as James went away. It was all so, but it did not help things at all to be told so. James had seemed to think it would.

The door opened again and another face peeped in. It belonged to his little cousin, Elsie. Elsie was not much older than he was, but she was his favorite cousin.

"Do you feel very bad?" she said.

"Dread—ful," said Bertie, trying hard not to cry before a girl.

"Too bad! I knew you couldn't go 'way over to the corners, but I hoped you could come down by the creek with us and sail boats."

"I can't go out of this room."

"Well, I'll tell the girls—" She ran away so quickly that Bertie could not hear the rest she said.

He settled himself back in his seat, wondering how he could get through the long afternoon. How dismal it was to be all alone. Tears came again, but he wiped them away quickly as he again heard the cheery voice at the door.

"I'm back. Shall I read to you, or can you paste pictures?"

"Oh, Elsie! Aren't you going with the girls?"

"No, I'm going to stay with you. Once I had to stay alone when I was sick and I know what it is."

It was so good to have her that he found himself able to paste pictures. Then she read to him till he fell asleep.

Don't you think Elsie's way was the best? She might have told her cousin, as James did, that it was his own fault and then gone off to enjoy herself. But instead, she gave up her play and gave herself to help her cousin. That is Christ's own way.—Sunbeam.

Try Harder.

Those of us who are inclined to give up to discouragements when some things go wrong, might learn a helpful lesson from a young woman who had left home because her father was a drunkard. When she became a Christian, however, she announced her intention of returning and doing what she could to reclaim him.

"But what will you do when he finds fault with all your efforts to please him?" some one asked her.

"Try a little harder," she answered, with a soft light in her eyes.

"Yes; but when he is unreasonable and unkind, you will be tempted to lose your temper and answer him angrily. What will your do then?"

"Pray a little harder," came the answer with a fearless ring in the words.

The discourager had one more arrow in his quiver. "Suppose he should strike you as he did before. What could you do but leave him again?"

"Love him a little harder," said the young Christian, steadily.

It is pleasant to add that her splendid faith conquered. Through love and prayer and patient effort her father was not only reclaimed from his besetting sin, but proved Christ's power to save the uttermost all that come unto Him.—Herald and Presbyter.

When the Mother Most Needs Sympathy.

There is nothing harder for a young mother than to find herself suddenly so placed that she is unable to come and go freely, as was her wont in the early married days before the baby came, while the father comes and goes as ever, and is not tied down at all. The father must be very patient and sympathetic while the mother adjusts herself to this new life of hers, as a sweet woman soon will learn to do, for if he is thoughtless here he is planting seeds of failure which will grow to gigantic proportions. He must keep in touch with the mother in these days, that they may walk together later, and all through even to the end, for children to grow to their best must ever see accord and closest harmony about them, and the father must see to it that her way in this respect is as easy as it is possible for him to make it.

A successful father is the one who co-operates with the mother. His course lies between two extremes—ignoring home affairs or ruling all things with an iron hand. From the nature of the circumstances the woman must be the manager in the home as the man is the manager in business. They may be, and should be, mutually helpful with suggestions, sympathy, even practical aid; but as the father plays the leading part in his business, so must the mother play the leading part in the management of the home.

Correct Form in Letter Writing.

To every one outside the family circle the Christian name and surname should be written in full. A married woman writes her name, Mary Bruce Talbot, and in a business letter, adds beneath it in brackets. Mrs. John Talbot. An unmarried woman writes "Miss" in brackets, before her full name, to a stranger when a reply is expected.

Typewritten letters are only admissible for business communications. In such epistles the signature should be written by hand.

Speak first of the interests of your correspondent and afterward of those which concern yourself.

Never write anything over your own signature of which you might later be ashamed.

Never allow any one to read a letter intended for your eyes alone. It is intrusted to your honor, even if not so explicitly stated.

One does not use the word "house party" in an invitation, but says, "I am asking a few friends," etc.

A letter sent by hand should be left unsealed, unless a servant be the messenger.

Business letters should begin with "Sir," "Dear Sir," or "My dear Sir," or if in the plural, with "Gentlemen," and end with "Yours truly" or "Respectfully yours"—never "Respectfully" alone, omitting the subject of the sentence. Ladies are addressed as "Madam," whether married or unmarried.—Mrs. Burton Kingsland, in the Ladies' Home Journal.

Why Leaves Change Color.

A leaf is composed of a great number of cells, the walls of which are brown. In the spring and summer these cells are all filled with fluid, colored with minute grains of red, yellow and other pigments, which, mixed together, appear green. In the autumn, through the cold, oxidation and other changes take place in the leaf-cells, destroying more or less rapidly certain of the color-elements. As soon as one of these elements is gone the leaf no longer appears a normal green, but assumes the shade of the remainder of the color-elements mixed together. When only the red element is left the leaf is red; when the yellow alone remains the leaf is yellow, and when all the coloring-matter has gone the leaf is brown.

Frost is not the sole cause of the changes of color, but it is an important cause. The more gradual the changes of temperature from summer heat to winter cold, the greater will be the variety and brilliancy in the coloring of the autumn leaves.—October Woman's Home Companion.

Please mention the Biblical Recorder when writing to advertisers.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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WRITE FOR CATALOGUE.

Young People's Page.

NORTH CAROLINA STORIES FOR YOUNG PEOPLE.

Old Round-About Cleveland's Capture and Re-Capture.

BY S. H. THOMPSON.

About fifteen miles below Wilkesboro in the county of Wilkes, North Carolina, there is a horse shoe bend in the Yadkin River and the land in this bend on the north side of the river was formerly known as the Round About place. To this plantation, some time in 1769, came Benjamin Cleveland. He was born in Virginia, lived as a young man in Pittsylvania County and eventually brought his young wife to the Round About farm. His brother Robert also settled in North Carolina not a great distance from Benjamin's place. The latter was a great hunter, Indian fighter and the terror of the Tories, many of whom infested the mountains nearby. The Tories in derision called him "Old Round About" Cleveland while his neighbors and friends adopted the term as one of endearment.

Captain Cleveland was one of the commanders at King's Mountain, and he and his mountain men did valiant service on that eventful day. After the battle while the patriots were bringing their prisoners northward out of reach of Tarleton and Cornwallis, they halted at a place called Bickerstaff's in Rutherford County, where a court-martial was held and several of the most vicious of the Tories were hung. Captain Cleveland was an active participant in these proceedings, and this made him an object of more intense hatred to the Tories. On one occasion he and his mountain men went as far east as Wake Forest to help subdue the Tories. During this expedition he captured and hung a famous Tory, Captain Jackson. Although the Tories feared him so much, they were bent on his capture and destruction.

Captain Cleveland owned another place on the south fork of New River in Ashe County, known as the "Old Fields." This place was about thirty-five miles from the Round About farm. In April, 1781, he and a faithful negro servant went on business to the "Old Fields." Some time during the day he reached Jesse Duncan's, who managed the place for him. He had not anticipated any trouble, and was unprepared for what occurred. It so happened that Capt. James Riddle, a famous Tory leader, passed through the neighborhood on his way to Ninety-Six, in South Carolina, with Captain Ross whom he had captured. The British had offered large rewards for all Whig leaders who were delivered to them, and Riddle was carrying Ross to their encampment.

Captain Riddle stopped at the house of Joseph and Timothy Perkins, who were Tories, and lived near "Old Fields." While they were at the table, Riddle asked the wife of Joseph Perkins where her husband was. She replied, "He is in the southwest portion of the colony hunting rebels."

"And there are no Whigs in this neighborhood?" he asked.

"Oh, yes," she said, "we have just now among us the king bee of the Whigs, Captain Cleveland."

"Not Old Round About, himself?" exclaimed the Captain.

"Yes the veritable Old Round About, himself. He came to Jesse Duncan's this evening," she replied.

"Well boys, we are in for some fun now. We will see if we can't give friend Ross some more company on his journey to Ninety-Six and get a little bigger pile of British gold for ourselves."

"I wish you would hang the old brute," angrily replied Abigail Walters one of the women present. "It was through his influence that Mr. Coyle and Mr. Brown were hung at Wilkesboro some time ago."

"Well we will see; but Cleveland living brings me gold, while Cleveland dead is worthless," replied Riddle.

They soon matured their plans which were to secure the horses of Cleveland and his friends, hide them near the Perkins home and lie in ambush until they were pursued. This plan was successfully carried out. Richard Callaway, Thomas Callaway and John Shirley had gone to Duncan's to have a friendly talk with Captain Cleveland, and while they were enjoying themselves in the house, the Tories quietly stole the horses away. When they found that their horses had been stolen they took what arms were at hand, which were only two pistols, and went in pursuit. They found no difficulty in tracking the horses to the Perkins house, where they stopped to make inquiries.

Mrs. Perkins was fond of Captain Cleveland, as he was a kind neighbor, generous and wholehearted in his dealings with the family. All his harsh treatment of the Tories grew out of his firm convictions of duty. Mrs. Perkins knew that Riddle, Wells and the others with them would fire the moment Cleveland and his friends approached their place of concealment, which was only a short distance from the house. Determining to save Cleveland's life, she detained him by asking questions about various things in which she pretended to be interested, even following him into the yard. The Callaways and Shirley had followed the trail of the horses, leaving Cleveland talking to the woman. As they approached the thicket where the horses were hidden the Tories fired upon them, doing no damage to any of them except Richard Callaway, whose thigh was broken by a rifle ball. Not being armed the others fled and escaped.

Captain Cleveland, being a very large man, weighing three hundred pounds, and knowing that he could not escape as the others had done, dodged into the house to escape the balls which were being fired at him by the approaching Tories. Riddle's party rushed into the house and would have killed him at once, but having emptied their guns, they were afraid to come near enough to strike him as he kept moving his pistol from one to another so quickly, threatening to kill at least one of them unless they would promise to treat him as a prisoner of war. This they readily agreed to do, when he surrendered.

Zachariah Wells, whose attention had been directed to those who had escaped, now came into the room with his gun re-loaded, and raising it was in the act of shooting him, when Captain Cleveland seized Abigail Walters who was also in the room, and held her between himself and the muzzle of Wells' gun. As Wells would change his position so he could get a shot, Cleveland with vise-like grip upon the woman, still kept her between himself and the angry Wells, who vented his curses upon her and Cleveland. Catching the eye of Captain Riddle, Cleveland said, "Is this the way you treat prisoners who have surrendered to you in good faith? I demand that you keep your contract with me and make your subordinates do likewise."

"No this is not fair," said Riddle, and knocking up Wells' rifle he ordered him to desist from his murderous attack, much to the relief of Miss Abigail, who Cleveland still clutched. Riddle decided that he would now take Cleveland to Ninety-Six with Ross, whom he had already in hand. The Tories knew that it would not be long until Cleveland's friends would be informed of his capture by the two who had escaped, so they placed him on his horse, and taking Ross, they departed with all haste. Their next stop was at the house of a Whig by the name of Cutbirth, where they demanded food. One of the Cutbirth girls refused to help prepare them food, and was cursed and brutally kicked for her refusal. After they left the house two lads, young Cutbirth and a boy named Walters, planned to relieve them, but were frightened by the noise they made. They passed up Elk creek into whose waters Cleveland dropped twigs to let his friends know that they had come that way. They took refuge in Riddle's Knob in Watauga County.

After the pursuit for the horses had begun, Berry Toney and Joseph Cleveland, a nephew of Captain Cleveland, came to see him, and hearing of the difficulty, went to assist. They met Thomas Callaway and Shirley, who gave them an account of what had occurred. Joseph went across the country for his father, Robert Cleveland while the others notified the people in the neighborhood and started in pursuit. They found Riddle and his party with their prisoners on a mountain side not far from the mouth of Elk Creek.

Before this rescue party arrived Riddle had said to Captain Cleveland, "you must write passes for my men so they can get back home without trouble should they meet any Whigs. I want you to do this because I saved your life."

When he hesitated, they made him sit down on a log and holding a pistol to his head, told him to write or they would kill him instantly. He took a great deal of time mending his goose quill pen and often breaking it, excusing himself by saying that he was a slow writer and poor penman at best. He felt sure that they intended to kill him when this task was done, and he was trying to take all the time possible, knowing that his friends were not far away. As Riddle and Wells were standing over him one holding the pistol and the other dictating the passes, one of the party cried out, "Yonder they are!" and a rifle shot laid Wells on the ground. Captain Cleveland fell over the log on the side next to his friends, and crouching low beside it shouted. "Huzza for brother Bob, give it to them boys."

The Tories were taken completely by surprise, and were glad to get away with their lives, leaving Ross and the Captain's negro behind. Wells was killed and the others completely vanquished. They lost their British gold and their prisoners too. Captain Cleveland lived to see his country free, and peace and quiet restored.

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Free by Mail.

Among the many famous investigated cures of Swamp-Root, the ones we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mrs. H. M. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2 1901: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks and when I finally was able to leave my bed I was left with excruciating pains in my back My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

Mrs. H. N. Wheeler

MRS. H. N. WHEELER.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The Effect of the Sample Bottle of Swamp Root.

Having heard that you could procure a sample bottle of Swamp-Root free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to the close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

141½ West High St.

W. F. Lohnes.

Springfield, Ohio, Feb. 21st, 1901

SPECIAL NOTE.—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health A trial will convince anyone.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in The Raleigh Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Editorial.

AN ADMIRABLY MATCHED EDITORIAL TEAM.

We present this week the likenesses of the editors of the Religious Herald, Drs. Dickinson and Pitt. Dr. Dickinson has been on the Herald throughout a generation, and has served well. In his old age he has done some of his best work. Dr. Pitt makes an ideal editor. In taste, in style and in beauty of spirit, he stands second to none of his brethren. The two together turn out week after week a paper that is worthy of the paper that Dr. Jeter made great. May the genial "Senior" and the clever "Junior" work together many years yet.

IN FORTY DAYS.

In Forty Days—a biblical period—the North Carolina Baptists must redeem the pledges made at Winston-Salem or stand confronted with loss that none of us dares now confront.

BRETHREN, WE MUST NOT FAIL.

The time for action has come.

What shall be done? The answer is clear:—

First, let every man who made a pledge at Winston-Salem recall the solemn hour in which he made it.

Let every individual pay every dollar that he pledged.

Let every one who pledged for church or Association or other body take devoutly to heart his action and vindicate it by going forth to arouse his brethren.

Second, let every pastor stir up his people on this matter. Let special services be held, and special collections be taken.

Third, let no man say, "It cannot be done." Such distrust would have defeated God at Jericho.

Fourth, let us every one pray to God to give us victory, and let us go into this undertaking with the purpose in our hearts of making it a season of devout worship of Him.

Could we but go through this Jordan, our hearts would be baptized for the largest undertakings in the future. If we shall falter, this generation shall surely remain in the Wilderness. Let us, then, go forward in the faith that we set forth in. God with us, and the victory shall be ours.

RIGHT.

In a personal letter Rev. N. B. Cobb, D. D., writes:

"I still think that while it is allowable for the editor of a religious journal to discuss all public matters from a moral stand point, and to condemn vice and immorality in every form, if his paper is the organ of a great religious denomination composed of men of all political parties he should as studiously avoid letting his own party or partisan opinions appear in his editorials, as a preacher should in his pulpit."

This is just the Recorder's position. It belongs to no party; is independent of all parties, independent of course, of independents. Its purpose is to tell the truth and stand for the right. We neither seek the approval of a party nor fear its disapproval. Any one who desires to may receive a statement of the editor's politics by asking him; but the columns of his paper cannot be used for such a purpose. One who thinks to assign the Recorder to one or another political camp will make a mistake. It will candidly condemn evil policies in any party and as candidly approve good policies. There are politicians who seek to cover up their weaknesses and evil doing by saying that the editor of the Recorder belongs to the party opposed to them. This is only their scheme to direct attention from themselves. As a political method it is out of date in North Carolina from now on. The Recorder is free from any partisan attachment. It stands to tell the truth, to be reasonable, fair and right. When you read an editorial do not ask, "Whose ox is gored?" That is an immoral question. Ask, "Is it right?" That is the moral question. It makes no difference whose ox is gored, what party or politician suffers, if Truth and Right be served. The people's hope is in Truth and Right—not in men or parties.

Dr. Cobb's conception is right.

EASTERN ASSOCIATION.

It is a treat to drive across country in the dewey hours of these mellow October days. The air is wholesome and the vistas fair. The world is beautiful in all seasons and everywhere; but in this season there is a tenderness in the sky that appeals to one with that peculiar charm of mysterious pathos; and if one is travelling in the Eastern counties he finds, besides, the special beauty of the sombre-red cypress trees and the comforting fragrance of the ripened scuppernong.

We were on the way to the Eastern Association, that once stretched from the Atlantic Coast Line Railroad to the sea, but that now covers Sampson and Duplin counties. We left the car at Warsaw and drove fifteen miles to Hallsville by way of Kenansville—an ancient county-seat, set upon a number of fine hills, altogether as charming a village as may be found in North Carolina. The large, old-time white houses, the tall and glorious trees, the solemn quiet, call back the dignity and stateliness of a period that has all but passed away. The Old South survives here; and it is well. May the wine of the Olden Time forever tone the new wine of the new time. It will save us, if we may escape here and there from the industrial and political ferment of the day into such calm places.

At Hallsville, another village of long standing, we found the Association in session. On reaching the meeting-house we found perhaps 100 within, while on the grounds were 1,200 or 2,000 others, quite a company hearing preaching, by Rev. J. M. Alderman, at the stand. The social feature of the Associations is unusually pronounced here. It is not a bad sign.

The brethren were considering State Missions, and the question was whether they should devote their contributions to the maintenance of Missions in the territory of the Eastern or have it appropriated by the State Board. The conclusion was to maintain a missionary and also to contribute to the general State Mission work.

In the afternoon the subject of Foreign Missions was taken up, Bro. Rice Carroll submitting the report. This Association has a number of churches that devote their foreign mission collections to the Gospel Mission, especially to Rev. D. W. Herring. These churches report their gifts in a column especially provided in the minutes. The other churches contribute through the Foreign Mission Board.

The next subject was the Associational School. The Eastern Association has had an Associational School half a century. Perhaps it is the pioneer in this respect. The school is situated at Warsaw. There has been somewhat of a desire to move the school from that point—at least to sell the property there. This was intensified by the recent employing of a Presbyterian to conduct it, the property being leased to him. But a vote was finally reached, and the motion to sell was laid on the table. We hope the brethren will get together on this subject. There are two successful schools within the bounds of the Association conducted by Baptists, the Salemburg Academy and the Dell School—a new institution that is coming to the front wonderfully.

The last day was much crowded. The subjects of education, womans' work, Sunday-schools, Home Missions, Orphanage, Periodicals, coming up. Most of the churches promised to take collections for the Educational Fund by December 1st. We judge that much money will come in in the next forty days.

In the afternoon the Association closed with the taking of pledges. All the pledges were taken at once; and there was a considerable advance.

The Eastern Association is a strong body. It has some able elderly ministers and some able younger ministers. There are Albritton, the saintly, one of the first men in any company; Stewart, gifted in mind and in preaching-power; Cobb, well-informed, kindly-hearted and versatile—a man who has done our denomination much service, and whose usefulness is by no means at an end;—Carroll, the tall and kindly, whose long life as an active layman ripened a few years ago in his ordination to the ministry,—these be the grayheads of the body; while, on the other hand, stand Larkin, the ready of tongue and the quick-witted, Betts, the consecrated, the friend of every good work, Tolar the studious and promising, Alderman, the devout and quiet, Johnson the zealous-hearted and serious, dreaming deep, large dreams, if we are a judge, and Shelley, the energetic and hard-working;—well, do they not make a good combination, these old men of varied gifts and these young men of undoubted ability?

And there are good men and women, too; a sound laity (we never write the word without an apology to Bro. J. C. Scarborough, who hates it; and we will never write it again if he will give us a substitute)—a sound laity is the strength of a religious body. Their conversation; their hospitality; their interest, mark the Eastern brethren for much development.

This was the first session of the Association since the division. There were only thirty churches where there formerly were sixty. The others have formed a robust Association further East—The Wilmington. Nevertheless, the attendance was good; and the church letters showed goodly advances.

Brother Stewart, who has been Moderator a long time, presided ably, while there was an impressive testimony to the general esteem of the Clerk, Brother Herring, in the determination of the Association not to adjourn until the minute fund had been increased to an amount sufficient to pay him for his excellent work.

Finally, Pastor Shelley and his people and the Hallsville people in general entertained us all so handsomely that every one had a good time, and they themselves wanted the Association to come again as soon as possible.

OFFER EXTENDED.

Our Trial Offer has proved so popular that we have decided to extend it 30 days. Therefore, we will send the Recorder three months to any new subscriber for 35 cents. The list of our helpful friends has grown longer each week, and we believe that many will press it immediately. We thank most heartily the brethren named below for sending in clubs last week:

Rev. J. A. Stradley, Oxford, N. C.
Rev. J. A. Campbell, Buie's Creek.
Prof. E. S. Millsaps, Statesville.
Rev. A. D. Carter, Garland.
Rev. D. J. Clark, Clarkton.
Rev. R. D. Harrill, Forest City.
Rev. A. C. Davis, Olive's Branch.
Rev. Jas. W. Rose, Plymouth.
C. C. Teague, Fremont.
Rev. J. M. Arnette, West Durham.
Rev. W. A. Therrell, Asheville.
G. H. Powell, Powellsville.
Rev. J. H. Dobson, Atkinson.
Rev. W. B. Waff, Reynoldson.
Rev. Edwin R. Harris, Roger's Store.
J. F. Fletcher, Jefferson.

President Taylor and Professor Poteat value highly the work of Mr. T. Neil Johnson toward establishing the religious ilfe of the College for the present year. Professor Poteat says that our Sunday-school committee can do no better thing than send Mr. Johnson from church to church throughout the State to stimulate our Sunday-school teachers. It is one of the great things that awaits attempting. Might we not have our State canvassed in three years just as Rev. C. J. Thompson is canvassing Virginia for missions?

WORKING WITH GOD.

Sunday-school Lesson for October 19. "The Fall of Jericho." Joshua 6:12-20.

The historical subject of this lesson is "The Fall of Jericho." The spiritual subject of this lesson is The Captaincy of God—on the one hand—and—on the other—the Power of Faithful Obedience to Him. It is of no great consequence that Jericho fell. Forty thousand armed men might have taken it as Richmond was taken, and the religious signficance would have been no more distinct.

But when a company of priests with an ark and a host of people take a strong walled city not by force of arms but by marching around it once a day for seven days and by the blowing of rams' horns and shouting, one must look for a deeper significance than he looks for in the world's great battles. In God's plans other nations were to stand for human power, but Israel was to stand ever for His Power; other nations were to represent the force of arms, but Israel was to represent the Power of His might; other nations were to prove the vanity of depending upon human strength, but Israel was to represent the wisdom of depending upon Him; other nations were to stand for man alone, and at his best a failure, but Israel was to stand for man in alliance with God and therefore conquering.

So God educates Israel in faith, not in martial strategy. Had Israel come out of Egypt by the shrewdness of Moses or by the strength of the tribes of Jacob; had Israel lived in the Wilderness by mere human ingenuity instead of by manna from the hand of God given daily; had Israel been guided by mere human instinct and common sense through the Wilderness instead of by the Light of God; had Israel crossed into Canaan by boats or bridges or mere human power instead of by the hands of God; had Israel simply evolved a law and a worship out of experience instead of receiving them amid the undoubted manifestations of the Most High God,—had Israel been without the tutelage of God in godliness and faith, the history of the world would not have been what it has been, and the mind and heart of man would not be what it is. But God saved Israel and the race by afflicting the nation every time it ventured to depend upon itself.

God revealed Himself to the race through Israel. Mankind has been revealed to men in all the other nations.

So now we have another step in God's education of Israel, in God's revelation of Himself to men through Israel.

* * *

There are two facts in the text: (1) Israel obeyed God, depending upon Him; (2) Jericho fell. In all and above all we read, God took the city.

Observe, first, the higher character of this new event in Israel's history. Conditions have changed. Israel is in Canaan, the Land of the Promise. Moses, whom God knew face to face, is gone. The Jordan flows between the camp and the Wilderness. Israel must go forward. Strong enemies well entrenched are immediately ahead. The gift of manna ceases. Thus one sensual evidence of God is withdrawn. The pillar of cloud by day and the pillow of fire by night disappear. Thus another sensual evidence of God is removed. Israel is now asked to do a thing in faith. It required no great faith to believe that the manna and the cloud were from God. That conclusion was inevitable. But it required faith to march to the brink of Jordan expecting the waters to roll back. It requires more faith to march around a powerful, warlike, armed and walled city seven days expecting it to fall. That Israel was ready for this rise in faith is indicated by the renewal of circumcision and the memorial of the Passover as soon as the other testimonies of God were withdrawn.

Such is God's progressive work. He leads His people from sight to faith; from faith to higher faith; and to this day, the higher men have risen the higher God has called them. This explains perfectly why there are now no miracles. God has prepared the race for higher trust than that that comes of miracles. We would be a pitiful race did we need the pillar of fire after so much from God. One who will not believe in the face of so much, would not believe Moses or Christ even if they should come again with miracles. At length men shall take the place of angels—if indeed they have not now already as they proclaim to the blind nations the covenant of the true God as angels did of old to Abraham and Jacob. So God means us to rise.

Let it not be forgotten that God required much of Israel. It was more valorous, more faithful, to march around that city, powerful to

A. E. DICKINSON.

destroy as it was,—than it would have been to march an army of 40,000 against it. God requires courage of His soldiers as well as obedience and trust.

But the great lesson is the lesson of faith—the lesson of working with God, aye, the lesson of being served by God. It is a greater thing to be served by God than to serve God. It is true service of God to suffer Him to serve us. So many of us are so busy fighting our own battles that we forget to get God to fight with us. And some are so busy fighting for God that they forget to let Him fight for them. We have turned religion inside out. The Son of Man came to minister; and we shall miss His ministry if we are too cumbered about by much serving—whether that serving be of men or of churches. There is more to be gained by faith than by works. Jericho would not have surrendered to shouts and trumpet-blasts and marches alone. Let us, therefore, with all our getting get faith, and with all our working seek to have God work with us, and with all our serving have God serve us. God alone can take the city—whether it be a besetting sin, a wrong policy or a heathen nation. He will indicate to us what works we are to work.

* * *

There is opportunity in the lesson for an interesting comparison of the old version and the revised version. The old reads—"Keep yourselves from the accursed thing." The revised reads—"Keep yourselves from the devoted thing." The first several verses in the seventh chapter show that the latter rendering is right. At first glance one would think "devoted" and "accursed" are so different in their meaning that there could be no mistake. But in other languages than the Hebrew the original symbols and meaning are close akin. The precept is that when God has given us a victory we must use it for Him—not for ourselves. By so doing we immediately transform our blessings into curses. The man who seeks holiness or any spiritual gift for his own use and glory forfeits all title to it and makes himself accursed. That is, though we must let God serve us, when He has served us we must render that service back to God. Herein does faith bear fruit in works; and faith and works make a complete whole.

The thing devoted to God becomes accursed when we appropriate it to ourselves.

THE MONTHLY MAGAZINES.

The modern American is offered many inducements to read. If it is thought that he wants "light" reading, the publishers are quick to flood the market with just that sort of reading. If it is thought that fine paper, pretty covers and charming pictures will win his attention, paper-maker and pressmen are immediately put to their best. It is now a question of mechanical rather than literary skill.

Modern publishing is no longer ethical. The editor who stands for a cause or a policy is regarded out of date. The one purpose is to interest. And the question of interest is no longer one of literary style, but of ink and press work

R. H. PITT.

and pictures. How beautiful are the magazines. How delightful to turn from page to page. How charming to read a bit and skip a bit and dream a bit, and throw it all down never to think of it again. So our magazines have come to be the American Literature of Recreation—with one purpose, to interest. It is not so bad. Do we not need it? Do we not gain much by such reading?

* * *

On our table here is Country Life in America—the most handsomely printed publication that we see. It is edited, too, by one who has a genuine feeling for the country; and one must make an exception and of him and lay against him the charge that he really entertains the serious purpose of sending men back to the country places, and of enabling those already in the country to improve their places. The pride of this magazine is in its pictures, so perfectly printed; but it fails not to carry quite a number of interesting and instructive articles. Among the contents for October is an article by Mr. Thomas Dixon, Jr., on "Yachting—a Personal Experience"—, describing his happy voyages on his yachts. Then there are articles on living things, animals, vegetables, fruits and flowers. We are sure the monthly visit of "Country Life" will be an event in any home. Doubleday, Page & Co., 14 Union Square, East, New York. $3.00 a year.

* * *

The North American Review is the foremost serious magazine in this country, and has been for eighty years and more. It is no boast for it to claim that to call the roll of its contributors is to call the roll of the leaders of the world. In the October number there are articles by Sir Gilbert Parker, of England, Hannis Taylor of Alabama, (born in North Carolina,) Richmond Pearson Hobson, and others—among them Mr. Clarence H. Poe, editor of the Progressive Farmer, at Raleigh. This is quite an impressive recognition of this young Carolinian. The subject of his article is "Suffrage Restriction in the South," and it is the best production on that subject that has been printed. The price of the Review is 50 cents a copy. $5.00 per year. New York.

God's Pay: The only money of God is God. He pays never with anything less, or anything else.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

First Day.—Rev. J. R. Saunders, Canton, China.

Second Day.—Mrs. J. R. Saunders, Canton, China.

Third Day.—Miss Julia E. Franiham, Canton, China.

Fourth Day.—Miss Carrie Bostick, Canton, China.

Fifth Day.—Mrs. A. C. Hayes, Wu Chow, China.

Sixth Day.—Miss Annie J. Kinnon, Wu Chow, China.

Seventh Day.—For ten native preachers connected with our South China Mission.

Special Thought for the Week: How am I fulfilling the Great Commission?

Two Associational Meetings.

PIEDMONT.

Mrs. Murchison, of Greensboro, writes:

We had a good meeting at High Point. With one exception every Society in the Association was represented and that one sent a report and a letter of greeting. Such a number of ladies took part in the meeting, that it was a pleasant, and I trust a profitable one. About 125 ladies were present. The prospects for the growth of the High Point Society are exceedingly bright—they have some earnest workers. Mr. Patton is stirring that church up in a wonderful way! The decision of Mr. and Mrs. Newton to go to China has roused us exceedingly. Today we changed the name of our Busy Bee Band to the Mary Newton Band.

KINGS MOUNTAIN.

Mrs. Ramsaur, Cleveland Mills, says:

Dear Miss Heck:—Our Association has just met, and we now begin a new year in the old Kings Mountain Association. We held the first Woman's Missionary meeting ever held in this Association,to my knowledge.

The attendance was small, but the interest manifested by some of the pastors was a very encouraging feature.

Brother Tredway, pastor of Shelby church, opened the meeting for us, and made an enthusiastic talk in behalf of woman's work. I hope to organize some new Societies at an early day, also to get our work in better shape, and report more promptly in future. The pastors of our Assocation are publishing a paper and by this means I will be in closer touch with all our churches, and I believe it will be a great help in uniting the churches and developing our denominational work.

I will be glad if you will send me some blanks for organizing, both ladies and Sunbeam Societies.

Side Lights on Home Mission Work.

Extract from Letter of Miss Armstrong, July 23, 1902.—"Our latest experience has been in a missionary's home in Oklahoma. Both he and his wife are persons of education and refinement. I knew of them years ago in Georgia. It would have made your heart ache as it did mine, to witness the extreme poverty, but the brave cheerfulness and delight in their work. It was sad to note how the health of the husband and wife are giving way under the strain. Certainly our people would give more if they only did realize the privations. They are not imaginary but true."

Opportunities in Indian Territory.—"This point is second to none in importance. I suppose there are from ten to fifteen thousand people within an area of six miles. My salary is small, and but for the aid given through the Woman's Missionary Union, we could not begin to do the work we are doing. I am sure that to the women of the South is due a large per cent of the credit of establishing our cause in Indian Territory."

Consecration on the Frontier.—"I have just had a call from a church in the East. They offer to pay our moving expenses, furnish a house, and pay me $900 a year. Wife and I talked it over, and she, who has nobly stood by me for eleven years, said we had better not leave this work. So we will stay and do what we can. My case is no exception. Others are making greater sacrifice. I visited last month 323 families who do not go to church or Sunday-school. I am the only missionary in a vast territory in this section of Texas. Remember your substitutes in the little house, made of box plank, but two rooms 16 x 16, out in the prairie, one mile from the nearest neighbor."

From the wife of a Frontier Missionary, whom Miss Armstrong visited during the summer.—"What a pleasure it brought us to see you face to face and have you in our home! I felt the same strange thrill, that same burning of heart experienced by the beloved disciples as they walked and talked with the Master on the journey to Emmaus. We feel honored that we have entertained the Corresponding Secretary of Woman's Missionary Union. * * * We came here in answer to a direct call. We knew not what awaited us, but in faith journeyed on. The church here promised $300 on salary, the Board $150. The church is far behind with the salary and we willingly surrendered the Board's money to pay off the church debt. We do all our own work and the many things we cannot pay for, we do without."

Good Work Among the Indians.—"My field of labor lies in the Chickasaw Nation, and is a very hard and wicked one. The people are of mixed blood. Many of these are sociable, clever, enterprising and wealthy, but very wicked. The Treasurer of our Association is a full blood Indian. I had the pleasure of baptizing him, and his good wife, eight years ago, and we sent him as a delegate to our last Southern Baptist Convention at Asheville, N. C. He came back and gave a glowing account of the work."

Great Destitution in Texas.—"I go into homes where children of ten and twelve years of age seem afraid of a preacher. I have succeeded in getting a gospel tent, and am hoping and praying for a blessing on the work."

A Message from Tennessee.—"We are now worshipping in the public school building, but thanks to a few good women who have held up my hands in this work, we have a beautiful little church commenced. The most of the members are very poor, but with the help from the Boards, we are battling on.

Church Buildings Needed on the Frontier.—We have only one meeting house on my field. I preach at two places in school houses, one place in a dance hall, one in an opera house. We have organized a little church at the place where I make my home and we hope to build some sort of a house for the Lord this fall.

Miss Buhlmaier's Appeal.—"Each weekly steamer brings from 1,000 to 1,800. It will be seen that the outlay in carrying on this work is great. Shall we not rally round our Boards and by consecrated prayer and effort help in their support?"

Cuba's Claims.—Miss Mary A. Taylor writes: "There are twelve or fifteen large cities under the Home Board in which we have not a single gospel worker. Women missionaries are specially needed for work among women and children. Eleven Cuban Baptist churches are without a church building. Money for this is an urgent need. When will our sisters make it possible for us to open an Orphanage!"

A Word from Dr. McConnell.—Remember that no missionary is ever sent to a good place. It is always to destitute places, and to places where there is lack of sympathy with the gospel; where there are no church houses, and where the work must be done in spite of opposition. Heaven bless our noble self-denying missionaries, and all who make it possible for them to live and preach in the fields where they labor.

In a certain city of Japan there stands a temple, the largest, the most beautiful, the most costly in all the land. The strongest and shapeliest timbers that could be procured were used in its erection. These timbers were drawn to the place of building not by animals, but by men, women, and children. But more wonderful than all, the ropes that drew them were formed of strands made from the hair of women, principally young women. If only Christian young women would but make their gifts to God in a spirit of like devotion!

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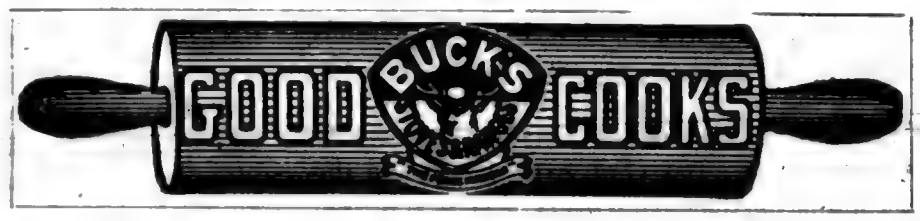

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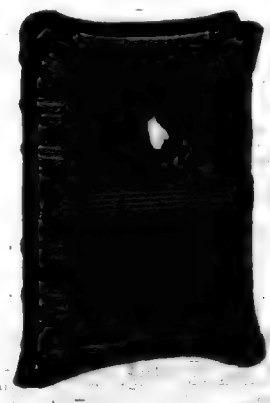
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Sunbeams' Corner.

Conducted by Miss Elizabeth N. Bagby, Band Superintendent for North Carolina.

SOME SUGGESTED HYMNS FOR MISSION BANDS.

The Little Light-Bearers.

(Air: My Jesus, I Love Thee.)

Though we're little children,
  Very weak and small,
We can tell the story
  That Jesus died for all.
To our heathen brother,
  Far across the sea,
We can send the message,
  Jesus died for thee.

If ourselves we may not
  To those dark lands go,
We can still through others
  Preach the Christ we know.
So our light, though feeble,
  For our Lord may shine,
Guiding some poor sinner
  In the path divine.

Let us then, united,
  For the Master work,
And by nothing daunted,
  Not a duty shirk.
For we have His promise,
  Whether we stay or go,
"Lo! I'm with you always,
  Blessings to bestow."

—Selected.

How it Started.

Four little people had been left to themselves nearly all the afternoon. They were getting tired of their games and dolls, and were beginning to quarrel.

At this point Bessie, the youngest, announced that she was going to find sister Grace, "for she just knows lots of games."

Away she went, exploring the house from top to bottom, and at last finding Grace and her friend, Hellen Morrey, in the library. She explained what was wanted, and returned in triumph to the others holding Grace and Helen by the hand.

When she was seated on her sister's knee she proceeded to demand something new and interesting to amuse them.

"Well, have any of you ever seen a boomerang? but of course I know you haven't. You run upstairs, Kitty, and get mamma's scissors, and you, Clare, get that piece of cardboard I left in the library."

The things were soon ready and Grace had an attentive audience as she began to explain the way to make a boomerang.

"You all know what a capital L looks like. Well, our boomerang will be something like that except that both arms will be the same length, and the corner where they join, we will round off so. Now, if you will get me a book and a lead pencil, I will show you how it works."

Grace had worked as she talked, and by the time the book and pencil were found, everything was ready for the trial.

"You take the boomerang and lay it close to the edge of the book, with one arm sticking over. Then hold the book out almost flat, but tipped towards you just a little. Now, with your pencil strike the end that sticks over so, and—"

But Grace did not finish for she was interrupted by a chorus of oh's!

"See, see, isn't that pretty?"

"There it comes back."

Sure enough the white-winged messenger was returning after a voyage nearly over to the other corner of the room.

"That one's mine, Grace, isn't it?" said Clare.

"No; I'll keep that for myself, and make four new ones,—one for each of you."

The playthings were soon made and found to work satisfactorily. Four happy children were left behind, while Grace and her friend Helen went back to the library.

"I don't see how you do it, Grace. You always have something new to amuse those children with."

"Well, I read and remember, and I find that you can do so much towards amusing children with little things. Paper and a pair of scissors will make a whole afternoon pass quickly."

"I wish you would teach me some of the things," said Helen wistfully.

"Well, perhaps I will. I have thought it would be nice for a few of the girls to have a club. If you will go in with me to help get it up I will tell you all the things I know and we can tell the other girls."

"Oh, that will be splendid," said Helen. "Of course I will go in, and perhaps the other girls will know of things that we don't. It will be such a help and will make it so much easier to amuse Ned. He is so troublesome every now and then, and it is all because I don't know what to do that will amuse him when mamma leaves him with me."

And these two girl friends talked on until the supper-bell rang. It ended in eight girls being taken into the secret, and not long after they became known as the Ready and Willing Ten.

They worked quietly and constantly, but very soon they became known as the girls who were ready, and willing, and knew how to entertain children.

As Grace and Helen were talking over the work of the Ten not long after they agreed that it had helped them to try and help others, and not one of those ten girls is sorry she became a member of the Ready and Willing Band.—Selected.

A FACT
ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

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They control and regulate the LIVER. They bring hope and bouyancy to the mind. They bring health and elasticity to the body.

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SALE OF LAND.

By virtue of a decree of the Superior Court of Wake County, made in the special proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee, et al., I will on Thursday, October 30, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres.

S. V. T. CHAMBLEE,
Commissioner.

T. T. THORNE, Attorney.

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Current Events.

STATE NEWS.

Twelve cotton oil mills have been this year chartered in North Carolina. Cotton seed sell at 25 to 27 cents per bushel. The total capital stock of the mills is $763,000. They are anti-trust mills. But, we daresay, some of their owners are thinking about combining them.

The Cherry Tree men—the company convicted of fraud—came up to the Federal Court and paid $5,000 of the money they have fraudulently obtained. They pleaded for time in which to raise the other $5,000. This was given. The money will be divided amongst their victims.

There will be a Conference of County Superintendents of Public Instruction at Raleigh, November 12th, 13th and 14th. Dr. Wallace Buttrick will attend. Important policies will be determined upon. Indeed the plan of the campaign for the free schools will probably be revised.

GENERAL NEWS.

RELIGION IN THE FREE SCHOOLS.—The State Supreme Court of Nebraska, has handed down a decision forbidding the reading in the public schools of the Bible or the singing of such songs as "Nearer, My God, to Thee." The decision is:

Exercises by a teacher in a public school, in a school building, in school hours, and in the presence of the pupils, consisting of the reading of passages from the Bible and in the singing of songs and hymns and offering prayer to the Deity in accordance with the doctrines, beliefs, customs or usages of sectarian churches or religious organizations, is forbidden by the Constitution of the State.

The action was one brought by Daniel Freeman, an atheist, who holds the honor of being the first homesteader in the United States.

Freeman maintained that the King James Bible was not a correct translation of the Scriptures, but was a version specially made for the Church of England; that it contained much that was unfit to be read aloud, and, being part of the Christian religion, was therefore sectarian.—Lincoln Dispatch.

MINOR MATTERS.

The President is nearly well again and is able to be out and at work.

Seventy mills are in the merger formed by Mr. Fries of Winston-Salem.

His Royal Highness, Chowfa M. Vajiravudh, the Crown Prince of Siam, is visiting America.

The Farmers' Congress took place at Macon, Ga., last week. No important business was transacted.

The operators declare that they will start up the mines this week without the strikers. The entire State Guard of Pennsylvania is out to maintain order.

The State Factory Inspector of Tennessee peremptorily ordered a number of Chattanooga factories to discontinue the employing of children under fourteen years of age. The order was obeyed.

The street car men's strike in New Orleans has reached an end. The strikers had effectively tied up the system. On the new basis the men will receive 20 cents an hour and work ten hours per day.

Two negro bishops and another negro preacher interviewed President Roosevelt last week on his reported policy of not giving the negroes offices. They wanted to know if he approved the policy of the Republicans in North Carolina. It is reported that they came away pleased. But this is no assurance that the President took their side. It is understood that Senator Pritchard has been acting under the President's advice. Will the negro never learn that he must stay out of politics?

The New York Commercial calls attention to the enormous cereal crops of the United States this year. The corn crop is phenomenal, estimated at 2,495,000,000 bushels, or 1,000,000,000 bushels greater than last year. The wheat crop of last year was a record-breaker—748,460,000—but this year's crop of 610,611,000 bushels is larger than for the years 1900, 1899, 1898, 1897 and 1896. The oats crop is estimated at 686,000,000, rye at 31,000,000, barley at nearly 121,000,000, and buckwheat at 15,376,000 bushels. The total of all these grain crops is put at 4,141,911,000 bushels. The highest total ever known before was 3,572,610,000. This means a great deal for the continued prosperity of the country.—Charlotte Observer.

MEN AND WOMEN

DR. HATAAWAY.

who are in need of the best medical treatment should not fail to consult Dr. Hathaway at once, as he is recognized as the leading and most successful specialist. You are safe in placing your case in his hands, as he is the longest established and has the best reputation. He cures where others fail; there is no patchwork or experimenting in his treatment. Persons' attention by Dr. Hathaway, also special counsel from his associate physicians when necessary, which no other office has. If you can not call, write for free booklets and question blanks. Mention your trouble. Everything strictly confidential. J. Newton Hathaway, M. D., 63 Inman Bldg, 22½ S. Broad St., Atlanta, Ga.

SPECIAL RATES VIA S. A. L. RAILWAY.

$5.30 Raleigh to Richmond, Va., and return, account Annual Horse Show, Richmond, Va., October 14-18, which includes one admission to show. Tickets sold October 13, 14, 15, 16, 17, and 18, final return limit October 20th.

$33.00 Raleigh to Omaha, Neb. and return, account National Convention Christian Church, Omaha, Neb., October 15-23. Tickets sold October 14, 15, 16, final limit October 28. By paying 50 cents, tickets can be extended until November 30.

$1.35 Raleigh to Sanford, N. C., and return, account Industrial Fair, Sanford, N. C., October 15-18. Tickets to be sold October 14, 15, 16, 17, and for trains scheduled to arrive Sanford prior to noon October 18. Final limit October 19.

$5.35 Raleigh to Scotland Neck, N. C., and return, account of Convocation of Raleigh, Scotland Neck, N. C., October 15-16. Tickets to be sold October 14 and 15, final limit October 20.

$19.30 via Richmond and Washington, $18.05 via Richmond and C. and O. Railway, from Raleigh to Cleveland, O., account General Missionary Convention, Cleveland, O., October 21-24, plus $2.00. Tickets to be sold October 19 and 20, final limit October 28.

$25.50 Raleigh to New Orleans, La., and return, account United Daughters of the Confederacy, New Orleans, La., November 12-15. Tickets sold November 8, 9, and 10, final limit ten days in addition to date of sale.

For information as to rate from other points, schedules and routes call on or address,

C. H. GATTIS,
C. P. and T. A., Yarboro House, Raleigh, N. C.

H. S. LEARD,
T. P. A., Yarboro House, Raleigh, N. C.

Col. Olds: A mulatto cannot register under the grandfather clause unless his mother was a white woman, as her father was a voter prior to 1867. White men who are illegitimate can register through their mother, and not through their putative father, because in law he is not regarded as being a father.

Out of the 200 colored voters heretofore registered in this township only one has thus far been able to register for the next election.—Chatham Record.

The Government is about to launch a project for an inland water route between Norfolk, Va., and Beaufort, N. C.

THE COMBINATION OIL CURE FOR CANCER

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six year over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

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Everything New and Up-to-Date.

STEINBLOCH'S CLOTHING, KNOX AND HAWES HATS.

FURNISHINGS OF THE NEWEST MAKE UP.

OVERCOATS AND EXTRA PANTS.

Lee & Broughton, 209 Fayetteville Street, RALEIGH, - - - N. C.

NERVOUSNESS AND SICK HEADACHES

Cured while you wait, by Hicks' Capudine without any bad effect. At all drug stores.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply, if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON, Dry Bridge, Va.

IF YOUR LIVER

is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

Price, 50 cents and $1.00.

PREPARED ONLY BY

E. A. CRAIGHILL, DRUGGIST, LYNCHBURG, VIRGINIA.

For sale by all druggists.

NOTICE.

Having qualified as the Administratix of the estate of John C. King, late of Wake County, this is to notify those having claims against his estate to present them to me on or before 23rd of September, 1903, or this notice will be plead in bar of their recovery.

MARY E. KING, Administratrix.

GARDNER'S CHILL PILLS CURE

50¢ GUARANTEED BY DRUGGISTS 50¢

NORTH STATE CHEMICAL CO. GREENSBORO, N. C.

$1250 TO $3600 Per Year & Expenses.

FOR HUSTLERS—BOTH MEN & WOMEN

At home or traveling. Let us start you. Our Puritan Water Still—a wonderful invention. Great seller—big money maker. Enormous demand. Over 80,000 already sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Furnishes absolutely pure, aerated, delicious drinking water. Beats Filters. Saves liver—prevents fevers, sickness, doctor bills—cures disease. Write for NEW PLAN AND OFFER.

HARRISON M'F'G CO., 12 Harrison Bldg., Cincinnati, O.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Rufus L. Powell and wife, and duly recorded in book No. 100 at page 696 in Register of Deeds office of Wake County, N. C., we will on Monday, the 17th day of November, 1902, expose for sale and sell to the highest bidder for cash at 12 m., at the Court House door in the city of Raleigh, that valuable tract of land lying and situate in Swift Creek Township, in Wake County, N. C., adjoining the lands of Eliza Powell, Robert Powell, J. J. Goodwin, W. H. Utley, Wm. Jones and others, being lot No. 4 in the division of the land of the late Archibald Powell between his heirs-at-law, and the same allotted to said R. L. Powell, and bounded as follows; Beginning at a stake in W. H. Utley's line, S. E. corner of lot No. 3, running N. 1½ degrees E. 140 poles, to stake, corner of lot No. 3, thence S. 89 degrees E. 1½ poles to stake in line of said lot, thence N. 1½ degrees E. 67 poles to stake on Dutchman branch, thence up said branch to stake and pointers, thence S. 1½ degrees W. 226 poles to stake, S. E. corner of lot No. 5 Utley's line, thence S. 89 degrees E. 30 poles to the beginning, containing 42 acres, more or less.

PEELE & MAYNARD, Attorneys for Mortgagee.

This October 13, 1902.

The Tar River.

The Tar River met in its seventy-second session at Washington, N. C.

T. M. Arrington was unanimously re-elected Moderator, and A. G. Wilcox Secretary and Treasurer.

J. W. Rose, of Plymouth, preached the introductory sermon on Monday night.

Brethren R. T. Vann, A. Johnson, J. S. Corpening and S. F. Conrad, were welcome visitors.

Although Washington is at the extreme end of the Tar River Associational territory, the delegation was good.

The spirit of the meeting was of the finest type.

On Tuesday morning J. S. Corpening, formerly pastor of Washington church, conducted the devotional exercises.

The report on periodicals was read by J. S. Farmer, and discussed by J. S. Farmer, S. F. Conrad and A. Johnson.

The Orphanage report was read by J. R. Rodwell of Warrenton, who also made some remarks. Then came A. Johnson with a very happy and most interesting speech, which cost the Tar River brethren one hundred and thirty dollars in cold cash. Brother Johnson looked very happy, but not so happy as those people who sent the dollars to the orphans at Thomasville.

Bro. T. S. Crutchfield read the report on Education, and then gave the floor to Dr. R. T. Vann. Brother Vann was at his best, dead in earnest and full of hope. This speech was great.

"The eastern light is breaking,
The darkness disappears,
The sons of earth are waking
To penitential tears."

At the close of Brother Vann's speech the Tar River brethren arose and declared themselves ready to do their whole duty to the Baptist Female University.

Tuesday Afternoon.—Bro. J. R. Rodwell read the report on Sunday-schools, and Brethren Rodwell, G. M. Duke, W. H. Kimball and M. L. Kesler made good speeches. The Sunday-schools in the Tar River will receive an uplift from this time.

The report on Home Missions was read by Bro. J. K. Howell of Rocky Mount. Brethren Howell and Corpening made strong speeches for the Home Mission Board and its work; showing the great things done by this Board in the past.

Tuesday night, Bro. N. Biggs made a statement, in which he said, "We owe an old debt of about six hundred dollars on Roanoke Rapids church, and four hundred dollars has been arranged for, now I wish that Craig shall here and now raise the last two hundred." Craig arose and raised the amount, in cash and ninety-day pledges, within twelve minutes.

Bro. B. Craig read the report on Association Missions. Then followed three great speeches by Craig, Kesler and Duke. Craig spoke of the work that has been and is being done; Kesler, of the present condition and great work yet to be done. Then the hope of final triumph. This work is going to be done, if we trust God. Our fears are liars, our hopes are stars that stud the sky till the day dawns, and heaven's morning breaks. Brother Duke spoke of the things needful to accomplish the work so much needed in the Tar River, and pledges for Associational Missions, for the coming year, were taken. The pledges amounted to nineteen hundred dollars. The hearts of the brethren were made glad. The words of Burke are appropriate right here: "Applaud us when we run, console us when we fall, and cheer us when we recover; but let us go on, for God's sake, let us go on."

The Old Dominion Steamship Co. gave a free excursion to the Association, Wednesday morning, from nine to eleven o'clock.

At eleven o'clock the Association met, and H. H. Mashburn of Louisburg, read the report on Foreign Missions. The speeches were good and a forward movement set in motion.

Wednesday Afternoon.—Miscellaneous business was taken up, and then Old Ministers' Relief.

At night State Missions was the subject, with which the session closed.

The next session to meet with the Rocky Mount Baptist church, with H. H. Mashburn to preach the sermon.

J. S. FARMER.

Increase Your Capacity For Hard Brain Work.

Horsford's Acid Phosphate supplies just the material that is most wasted by brain work and nervous exertion—the Phosphates.

"Better to Pay Them."

Since writing last I have attended the Sandy Creek Association. It is quite sure this body will raise their full pledge, we hope even more.

After the meeting of the Association I was with the church at Lumber Bridge last Sunday. Rev. J. A. McKaughan is pastor. It so happened that the pastor was away in a protracted meeting, and it was a rainy day. I was told that not more than one-half of the congregation were there, and yet this church gave me, in cash, $55, besides what is yet to be collected.

I greatly enjoyed my visit to this church. It so happened that Brother Cobb, of the Recorder, was at home, and was very kind and helpful.

Sunday night I went to Maxton where Brother Curtis is pastor. It being a wet night, very few were out. I spoke to those who were there, and the collection is to follow.

This week I am busy with office work and am sending out a lot of letters to our people in the State. I am also going to the Union Association.

To the brethren and sisters in the churches where I have been I wish to say especially, please push the work as planned and begun when I was with you.

I wish to say the work as planned by the Convention in Winston can be accomplished inside of this year if we, looking to God for help, will try to do our duty. It is the opportunity of a life time, and opportunity never returns. If we do not do this work, as I see it, it will be a humiliation, and will weaken our confidence in ourselves and in our ability to do. It is a good thing to make pledges, but it is better to pay them.

In the love and fear of God let us do this work for His glory.

A. D. HUNTER.

North Carolina is not so far behind after all. Wilmington can now claim the honor of being the third port in the United States in the matter of foreign exporting. The record was broken during the month of September. During the month eight steamers have been cleared by Messrs. Sprunt and Son and they have carried in the aggregate 74,340 bales, valued at $3,317,300. The cotton went to Liverpool, Bremen, and Ghent—Raleigh Christian Advocate.

Out of all the elections held in school districts in Guilford local tax has been adopted by good majorities in every one, and there are several more elections soon to be held.

CURES BLOOD POISON, CANCER, EATING SORES, ULCERS, ETC.

Blood poison and deadly cancer are the worst and most deeply-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained coup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Bontanic Blood Balm (B. B. B.) which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

Have You Catarrh.

A Wonderful Remedy Which Can Be Used in Your Home. Cures Catarrh of the Head, Nose, Throat and Lungs.

Dr. Blosser, who has devoted twenty-eight years to the treatment of tarrh, catarrhal deafness, bronchi- only satisfactory remedy ever discovered for the absolute cure of catarrh, cantarrhal deafness, bronchitis, asthma and kindred diseases. He has had unparalleled success, curing cases of 15, 20 and 25 years' standing, that had resisted every other treatment.

Samples Mailed Free.

Send your address and we will send you by mail, absolutely free, a trial package of Dr. Blosser's Catarrh Cure. It cures 95 out of 100 cases, and we have received thousands of unsolicited testimonials.

Mrs. Alice Carton, Dwight, Kan., writes: "Your Catarrh Cure has cured me of bronchial trouble." Dr. F. A. Wynne, of Atlanta, Ga., writes: "Efficacious in all forms of catarrh." Rev. L. A. Townsley, Covington, Ga., writes: "I am sound and well after using four boxes of your Catarrh Cure."

The price of the remedy is $1.00 for a box containing one month's treatment, sent postpaid. Address, Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

THE CAROLINA SHOE CO.,

RALEIGH, N. C.

Walk-Over Shoes for Men $3.50-4 | Dorothy Dodd Shoes for Women $3.-3.50

Others {more / less} Expensive. Mail Orders Solicited.

Too Late! Too Late!

Stammerer, you will soon be too late to be cured. Many stammerers are now being cured at Hotel Dorsett, Raleigh, N. C., by Dr. G. W. Randolph, that noted specialist of the voice, from St. Louis. He will leave Raleigh 1st of November. If you miss this opportunity you may never be cured. You know that you cannot be useful to God or mankind, or to yourself, as long as you stammer. We have published many letters from those who have been cured, so you have no cause for doubts. COME AND SEE.

FALLING HAIR AND BALDNESS ABSOLUTELY CURED

There is but one way to tell the reason of baldness and falling hair, and that is by a microscopic examination of the hair itself. The particular disease with which your scalp is afflicted must be known before it can be intelligently treated. The use of dandruff cures and hair tonics, without knowing the specific cause of your disease, is like taking medicine without knowing what you are trying to cure. Send three fallen hairs from your combings to Prof. J. H. Austin, the celebrated Bacteriologist, who will send you absolutely free a diagnosis of your case, a booklet on care of the hair and scalp, and a sample box of the remedy which he will prepare specially for you. Enclose 2c postage and write to-day.
PROF. J. H. AUSTIN, 141 McVicker's Bldg., Chicago, Ill.

XANTHINE HAIR RESTORATIVE

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Also Stops Dandruff and Promotes Growth.

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At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1 and we will send you a bottle, charges prepaid. Write us for circulars.

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DROPSY CURED! Gives quick relief removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to
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CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price
McSHANE BELL FOUNDRY
Baltimore, Md.

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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Wanted— PRINCIPAL for associational school. Address with references, W. C. DOWD, Charlotte, N. C.

WANTED! PUPILS TO LEARN TELEGRAPHY AND TYPEWRITING.

Railroad and Commercial Telegraphy taught thoroughly. Positions secured. Facilities unsurpassed. Expenses low. Day and night session. Write for particulars.
117½ Whitehall St., Atlanta, Ga.

Household and Farm.

Free Mulberry Trees for Silk Growers.

The first season's experience in silk growing in North Carolina has proved a most gratifying success. It has demonstrated that the women and children of the State may by light and interesting work during six weeks of early summer earn, without interfering seriously with their ordinary duties, at least $30. Those who can devote more time to the work may earn much more.

To place silk growing upon a permanent basis we must increase the output of silk cocoons to a volume which will attract to the State silk reelers and weavers, thus creating a home market for the product of the silk worm.

The first and most neccessary step is to increase the available supply of silk worm food. We must plant mulberry trees until each farm suited for this kind of work has at least 100 trees. Every farm having dry soil, lying between Goldsboro and Statesville or Asheville, can successfully grow silk.

In order to encourage the planting of the mulberry, the State Department of Agriculture will distribute among the farmers of North Carolina in lots of 50 and 100 rooted seedling trees of the varieties best suited for feeding the silk worm. Not more than 100 will be sent to one person. Those who want more will be supplied at cost prices. We do not recommend the planting of more than 100 trees by any farmer. Recipients of trees will be required to pay postage or expressage at the rate of one cent per tree. This must be enclosed with application.

Trees will be delivered during November, which is the best month for planting in this State. Full directions for planting and caring for the trees will be sent to each applicant.

Silk growing will prove valuable as nature study and a remunerative art in schools, and is well worth the attention of all who have supervision over educational institutions. It is also well adapted for charitable institutions. Public institutions which wish to experiment with silk growing will be supplied with trees at a nominal price.

Applications will be filled in the order of reception.

Address,

GERALD McCARTHY,
Biologist, N. C. Department of Agriculture, Raleigh, N. C.

Profits From Keeping Sheep.

The sheep is primarily a meat producing animal, and needs to be bred and fed for that purpose. It involves changes in methods from those prevailing when the wool did pay for the feed. There is no reason at all why men who have been accustomed to keeping sheep and have their farms and their buildings equipped for their management should not continue to keep them. They may need to change the type of their flock, but more probably need to change their method of growing them. Mutton cannot be made profitably on the skimping plan that did secure profits when wool was forty cents a pound. The profit is on the lamb, and the earlier in its life it can be marketed the greater the profit. There are thousands of lambs in this and adjoining States that should be marketed this month, that their owners do not realize are ready for market, and will keep until fall and probably sell for less than they will bring now, for they will not be any heavier, and, being older, will be worth less, because as an animal increases in age its ability to make gain out of feed consumed decreases.

Lambs that weigh sixty-five pounds or above should be sent to market at once. A ewe old enough to produce a lamb can be purchased for what it will bring, and in that way the producing flock be doubled. I know of no other stock that brings returns so quickly and surely with so little labor and so little risk as a good flock of ewes.

Then the immediate dollar is not all to be considered in farm operations. A farmer's capital is not wholly gauged by his bank account. The improvement in fertility and the character of the herbage of the farm are important results that follow the keeping of sheep. They eat a wider range of herbage than any other animal, and carry fertility to the higher points of the field. It takes a rich corn farm to insure profits from hog feeding, but a farm will constantly grow more productive under sheep. Two ewes to the acre will pay as good rent for land as anything else, and do it with very little labor.—H. P. Miller, in Ohio Farmer.

How to Train a Calf.

Some of our advanced dairymen differ greatly in their opinions on how to manage the calf immediately after birth. One man says: "I prefer to take the calf away as soon as born, rather than be troubled caring for sore teats of the cow. Use, for convenience, a shallow and broad metal pail, milking for a large calf three quarts, for a small calf about two quarts of milk. Then, after gently caressing the calf, stroke the neck or back with the hand, or, talking kindly to it, place the milk under its nose and the fingers touching the lips, but not in the mouth. Soon it will begin to try to get hold of your fingers; then gently push its nose down into the milk, and in its effort to get hold of your finger it will get a taste of the milk and is very apt to drink. A little patience and kindness will meet with success. After it has been taught to drink, you will find it much better to always place it in a stanchion at feeding-time, and let it remain there a short time after it gets through eating, so that it will not form the habit of sucking the other calves' ears. Some others prefer to let the calves remain with their mothers until they are three or four days old. Probably the latter has more followers than the former. It is evident that either proceeding gives good results, and may be adopted without detriment to the future welfare of the cows.—Coleman's Rural World.

Nobody else apparently dares put his name on his lamp chimneys.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

NOTICE.

Having qualified as Executrices of the last will and testament of A. A. Marshall, late of Wake County, we hereby notify those having claims against his estate to present the same to the undersigned on or before September 15th, 1903.

JANE E. MARSHALL,
SUSAN L. MARSHALL,
Executrices.

Rheumatism

The liniment bottle and flannel strip are familiar objects in nearly every household. They are the weapons that have been used for generations to fight old Rheumatism, and are about as effective in the battle with this giant disease as the bloodletters of our forefathers would be in modern warfare.

Rheumatism is caused by an acid, sour condition of the blood. It is filled with acrid, irritating matter that settles in the joints, muscles and nerves, and liniments and oils are nothing else applied externally can dislodge these gritty, corroding particles. They were deposited there by the blood and can be reached only through the blood. Rubbing with liniments sometimes relieve temporarily the aches and pains, but these are only symptoms which are liable to return with every change of the weather; the real disease lies deeper, the blood and system are infected. Rheumatism cannot be radically and permanently cured until the blood has been purified, and no remedy does this so thoroughly and promptly as S. S. S. It neutralizes the acids and sends a stream of rich, strong blood to the affected parts, which dissolves and washes out all foreign materials, and the sufferer obtains happy relief from the torturing pains.

S. S. S. contains no potash or other mineral, but is a perfect vegetable blood purifier and most exhilarating tonic. Our physicians will advise, without charge, all who write about their case, and we will send free our special book on Rheumatism and its treatment.

SSS

THE SWIFT SPECIFIC CO., Atlanta, Ga.

YOU MAY HAVE A SEAT RESERVED NOW, and enter when convenient—not a vacant seat during three months of the past school year. Private Christian homes for boarding students. ACTIVE, PERSONAL INTEREST TAKEN IN EACH STUDENT.

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For Tone, Touch, Singing Quality, Delicacy and Great Power of Tone with Highest Excellence of Workmanship are not excelled by any other make.

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...Darnell & Thomas,...

RALEIGH, N. C.

A NEW BOOK

The Pastor and the Sunday School.

Lectures delivered at the Southern Baptist Theological Seminary by REV. WILLIAM E. HATCHER, D.D.

LECTURES.

1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.

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DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 10 to 20 days. DR. H. H. WHITAKER, M. D., 41 Inman St., Atlanta, Ga.

WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 1000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials Free. Dr. WOOLLEY, 335 E. Pryor St., Atlanta, Ga.

BELLS

Fine Alloy Church and School Bells, etc. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

WRITE CHAUNCEY HILL STEAMBOAT Book, with Church, Fraternal and Chime Bells, Lake Steamer Signal and Time Bells, etc., manufactured by E. W. VANDUZEN CO., Buckeye Bell Foundry, Cincinnati, O.

Obituaries.

Then shall be brought to pass the saying that is written, Death is swallowed up in victory.

And friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, "Not a tear must o'er her fall—
He giveth His beloved sleep."
—Elizabeth B. Browning.

BLAKE.—Mrs. Eva Blake, wife of Mr. John Blake, of Wilmington, N. C., departed this life Sunday morning, September 28, 1902, aged 22 years. She was a member of Goshen Chapel, Brunswick County. Funeral took place at her mother's, Mrs. Alice Warnate's. Buried in Greenbanks cemetery. She has a building with God eternal in the Heavens. ELDER CLARK.

CLARK.—Wm. Fletcher Clark, son of Rev. D. J. and Cornelia Clark, died at Beaumont, Tex., June 25, 1902, aged 22 years and 20 days. We weep not as those who have no hope. Though He slay me, yet will I trust in Him.

When Christ comes He will bring thee with Him. A Saviour of love and mercy. "Praised be to the Incarnate Word." PAPA.

MORGAN.—Katie G. Morgan, eldest daughter of George W. and Sallie M. Morgan, was born February 19, 1890, and died September 6, 1902. She was seriously sick but for a few days, and God called her home, where sufferings are not known. All that the physician, friends, and loving parents could do, never seemed to bring much relief For from the first her sufferings were great. Katie was a good girl. Her father told the writer that she never failed to kneel at her bedside morning and night and ask God for his protecting care. Young as she was, she had been thinking of her soul's salvation. Told her mother the day before she was taken sick that she wished she had of gone to the altar of prayer at a revival she attended a few weeks ago. The day before her death she said that she was going to die and expressed a desire to live one more year. When asked why, she said that she wanted to be a Christian. The next day a few hours before she died,she asked for her father who was in the room, and asked them all to come and kneel around her bedside and pray that her soul might be mounted on high. They all did so. Her father led the prayer. After prayer her father asked her did she love Jesus. She said yes, but was not satisfied, and asked them to sing something, but those present were so badly grieved they could not sing, and she began to sing, "Pass me not oh, gentle Savior," with one of the sweetest tunes that ever was listened to before. She sang the hymn through. She began to slap her little hands together and say "sweet Jesus, I am so happy." She then told her father that she expected to meet him and her mother and cousin Sudie, Miss Ellen, and all of the good people, in heaven. She then asked them to sing something, and those present gathered around her bedside and sang two other songs. Her little sisters and father, and mother, then kissed her goodbye, and she told her father to lay her down and let her fall in Jesus's arms, and in a very short time passed away. She was perfectly conscious until the very last. I have been told by one that was present, that they never witnessed such a death in their life. She was buried Sunday afternoon near her home in the family burying ground, in the presence of a host of relatives and friends. Bro. W. M. Martin conducted the burial service. Father, mother and little sisters are left lonely; but surely they are grateful that little Katie is in a better home. God help them to say, Thy will be done.
C. M. HAWKINS.

ROGERS.—Died at the home of her only daughter, Mrs. Charles A. Todd, near Eagle Rock, Wake County, N. C., on Sunday, September 21, Mrs. M. Adeline Rogers, widow of the late Mr. James A. Rogers, for many years a merchant in Raleigh, N. C. Mrs. Rogers was 83 years old, until three years ago lived at her home on Blount street in Raleigh, not far east from the capitol. She was born in Wake County, and her father was the late Mr. Noel Knight, a prominent farmer and highly esteemed resident of Wake County, who lived before the "war between the States" at his home about six miles north of Raleigh, near New Hope church, where visiting ministers of the Gospel, relatives, neighbors and friends always enjoyed his hospitality. Her mother, whose maiden name was Miss Susy Temple, was the sister of the well-known Primitive Baptist preacher, the late Elder (or Rev.) Burwell Temple, of Wake County, who was also known as the editor of a paper called The Primitive Baptist, which was the organ of the Primitive Baptist denomination. Mr. Noel Knight and his good wife, as also their daughter, Mrs. Rogers, and the other members of the household, were Missionary Baptists, and by their goodly lives had great Christian influence in the community in which they lived. Mrs. Rogers' parents were happily blessed in their married life and came to their graves only a short while apart "in a full age (as is said in the book of Job) like as shocks of corn come in their season." Mrs. Rogers from them received as an inheritance the sweet quietness and cheerfulness of their lovely Christian character. There was about their lives a "lovely beauty" which impressed beholders much more than many words and loud Christian professions. Under their roof was seen and felt the presence of the Holy Spirit.

Mrs. Rogers came forth from such happy surroundings to meet the cares, responsibilities and afflictions of her married life. She lived to see many of her children and her husband precede her to the eternal land. In the midst of these afflictive dispensations of Providence, sustained through the Holy Spirit by an unfaltering trust in God the Father's love and the mercy of the Saviour, she always maintained a cheerful spirit of resignation to the Divine will. Her Christian life was one of quiet but full of good works and kindly regard for others. She was a devoted wife and mother. Her sweet, cheerful disposition and attractive manners attached many friends to her who will cherish her memory most tenderly and lovingly.

Her brothers and sisters have all gone before her to the other world except one youngser sister, Mrs. Helen Jackson, the widow of the late Rev. James B. Jackson, of Independence, Missouri, who was at one time a resident of North Carolina, living in Wake County, and for a while in Raleigh. We trust that Mrs. Rogers now lives with the Saviour. He says to His people "because I live ye shall live also." JORDAN WOMBLE.
Shelby, N. C., Sept. 26, 1902.

FEVERISHNESS AND HEADACHES.

Cured immediately by Hicks' Capudine. Headache Cure. No bad effect whatever. Sold by all druggists.

In ordering goods or making inquiry about anything advertised in this paper, you will oblige us and the advertiser by stating that you saw the advertisement in the Biblical Recorder.

Temperance.

Why Can't We?

This writer is often asked, by friends who are more devoted to the interests of "party," than to the overthrow and destruction of saloon-business in our State, "How are you going to vote in the county elections?" My answer is, every time, "I vote for the men who are in favor of putting down the whole drink curse forever, in North Carolina, from the vile "saloon," so-called, to the abominable Government whiskey stills that are run by the U. S. authority all over our State. If not, why not, vote for such men?

We profess to be on the Lord's side of every question. We call ourselves Christians, and why, we ask, can we not show to the world, the light that is within us (if we've got any light), by our votes, as well as by our bare profession only?

This writer cannot see, or imagine, or conceive of a real servant of Christ casting his vote at the ballot-box, for any man on earth, who, if elected to the Legislature, will pander to the hated whiskey element that is usually found in that body, or is always lobbying around, in the corridors of the halls, waiting for the members who, they think, may be bought, to cast votes for the continuing and the up-holding of the loathsome dens of iniquity that ruin, and debase, and degrade, our boys as well as men, all over the State.

Can't we keep such men from our Legislative halls? Can't we, who call ourselves Christians, cease to vote for bad men, immoral men, whiskey drinkers too, and, oft-times, they are professors of religion, and church members! We vote for them; and when they get to the Legislature, they betray us, and shame us, by giving their support to the liquor fellows who are for license, and for dispensaries, and for all other "ways and means" to ruin us and our boys and send them to the devil.

We ask again, why can't we stop it? Who will give us his hand, saying, "I vote with you for prohibition!"—that's what we want.
—that's what we want.
W. R. HARRELL.
Dunn, N. C.

Death in a Saloon.

A young man heard the glorious gospel of Christ, and was baptized. For a time he "did run well." He courted one of the prettiest girls in St. Louis—a member of the church, who seldom missed divine service. They were married.

For a time things went on well. Both were faithful attendants at the services of the church. But by and by they grew negligent; sin was doing its work. The man amused himself by playing base ball, cards, and such like; he swapped his Bible for a deck of cards; he gave his hope of heaven for the "pleasures of sin for a season;" he no longer "took sweet counsel" with his wife "and walked unto the house of God in company" with her, but spent much of his time in saloons. In the midst of his sinful life he was "afflicted" with the loss of a darling child, the joy of his household; but he failed to learn the lesson that David did when he was afflicted. He was never again "glad when they said unto" him: "Let us go into the house of the Lord."

One evening, against the protests of his wife, he again visited the saloon. He never got away until two bullets had pierced his brow and he was carried out a corpse. Died in a saloon, died when drunk, died without a minute's warning!

Men and boys, keep away from saloons! Use every honorable means in your power to suppress them, and use all the means of grace that God has set before you, that you may "die in the Lord," and not in a saloon. Let us remember that "the wages of sin is death;" and what fearful wages, and how sure the payment!—The Conservator.

"I Have Orders Not to Go."

"I have orders—positive orders—not to go there; orders that I dare not disobey," said the youth who was being tempted to a smoking and gambling saloon.

"What special orders have you got? Come, show them to us if you can. Show us your orders!"

John took out a neat wallet from his pocket and out a carefully folded paper.

They looked and read aloud:

"'Enter not into the path of the wicked and go not in the way of the evil men. Avoid it, pass not by it, turn from it and pass away."—Prov. 4:14-15.)

"Now," said John, "you see my orders forbid me going there with you. They are God's orders and by His help I do not mean to break them."
—Ram's Horn.

SEABOARD
AIR LINE RAILWAY
"CAPITAL CITY ROUTE."

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.
In effect March 9, 1902.

SOUTHWARD.		Daily. No. 34.	Daily. No. 37.
Lv. Raleigh,	S. A. L.	6 12 a m	7 27 p m
Ar. Hamlet,	"	7 00 a m	10 25 p m
Ar. Columbia,	"	9 35 a m	1 00 a m
Lv. Columbia,	"	10 25 a m	1 02 a m
Ar. Savannah	"	2 30 p m	4 55 a m
" Jacksonville,	"	7 00 p m	9 15 a m
" Tampa,	"	6 45 a m	5 45 p m
		No. 32.	No. 41.
Lv. Raleigh,	"	4 12 a m	8 35 p m
Ar. Hamlet,	"	7 00 a m	7 30 p m
" Wilmington,	"	12 15 p m	
" Charlotte,	"	10 05 a m	10 32 p m
" Atlanta,	"	3 35 p m	7 00 a m
" Augusta, C. & W. C.		6 40 p m	
" Macon, C. of Ga.		7 30 p m	11 35 a m
" Montgomery, A. & W. P.		9 30 p m	6 35 p m
" Mobile, A. & M. L. & N.		2 05 a m	
" New Orleans, L. & N.		7 35 a m	
" Nashville, N. C. & St. L.		4 00 a m	6 15 p m
" Memphis,	"	1 15 p m	8 35 a m

NORTHWARD.		Daily. No. 31.	Daily. No. 38.
Lv. Raleigh,	S. A. L.	1 35 a m	11 05 a m
Ar. Norlina,	"	3 32 a m	1 05 p m
" Portsmouth,	"	7 15 a m	5 30 p m
		No. 34.	No. 40.
Lv. Raleigh,	S. A. L.	1 35 a m	11 05 a m
Ar. Norlina,	"	3 32 a m	1 05 p m
" Richmond,	"	6 35 a m	4 55 p m
" Washington, P. R. R.		10 10 a m	8 35 p m
" N. Y., O. D. S. S. Co.			1 00 p m
" Baltimore,	"	11 35 a m	11 35 p m
" Philadelphia,	"	1 30 p m	2 26 a m
" New York,	"	4 15 p m	6 20 a m
" Wash'ton, N. & W. S. R.			6 35 a m
" Baltimore, B. & P. Co.			6 45 a m
" Phila., N. Y. P. & N.		5 46 p m	5 10 a m
" New York,	"	8 15 p m	8 00 a m

Connections at Jacksonville and Tampa for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans, for all points in Texas, Mexico and California.

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No. 31 at 4 00 a m
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Trains 31 and 34, and Florida and Metropolitan Limited has Drawing Room Sleeping Cars New York to Jacksonville and Atlanta, and between Portsmouth and Charlotte. Vestibule day coaches Washington to Jacksonville, Portsmouth to Atlanta.

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The Biblical Recorder.

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J. W. BAILEY.....EDITOR.
JOHN S. PEARSON....BUSINESS MANAGER.
REV. J. W. COBB.....TRAVELING AGENT.

Acknowledgements.

October 15, 1902.

State Missions.—Seaboard, $3.39; Forestville, 3.17; Green River Asso., 138.33; W. M. S., Dunn, 10.00; Yates, 7.65; Kings Mt. Asso., 254.40; Roberts Chapel. W. Chowan, 50.00; Bethlehem, W. Chowan, 3.14; Sunbeams, Murfreesboro, 3.33; Smyrna, C. F. and Col., 1.48; Sunbeams, Smyrna, C. F. and Col., 1.70; St. Johns, W. Chowan, 12.00; Tryon St., Charlotte, 7.65; Smithfield, 8.00; First Church, Goldsboro, 5.00; Sandy Creek, 79,82; W. M. S., Battleboro, Tar River, 3.00; W. M. S., Pee Dee, Pee Dee, 3.40; Perry's Chapel, 12.00; W. M. S., Perry's Chapel, 8.02; Southport, 3.85; Eastern Association, 40.83; Star, 5.40. Total this week, $665.55. Previously reported, $7,508.79. Total this year, $8,174.34.

Foreign Missions.—Forestville, $3.17; Green River Asso., 122.19; Sunbeams, Perry's Chapel, 2.00; W. M. S., Meadow Branch, 5.00; Yates, 10.00; Kings Mt. Asso., 103.36; Bethlehem, W. Chowan, 3.10; Faulks, 2.00; Hopewell, .60; Meadow Branch, 1.83; Bethel, .88; First church, Monroe, 7.50; S. S., Lennon's X Roads, 10.00; East Durham, 8.45; Sandy Creek, 55.54; W. M. S., Battleboro, Tar River, 1.00; Southport, 2.00; Eastern Asso., 75.60; Durham, 6.75. Total this week, $420.97. Previously reported, $8,614.44. Total this year, $9,035.41.

Home Missions.—Seaboard, $4.61; Forestville, 3.16; Green River Asso., 76.94; Sunbeams; Perry's Chapel, 1.50; Sunbeams, Scotland Neck, 5.09; W. M. S., Meadow Branch, 5.00; Kings Mt. Asso., 106.56; Bethlehem, W. Chowan, 3.06; Lennon's X Roads, 4.00; Sunbeams, Gastonia, 10.00; Faulks, 2.00; Meadow Branch, 8.34; Bethel, .83; Mills Creek, 2.57; Oak Grove, 2.00; Bethany, W. Chowan, 1.75; S. S., Lennon's X Roads, 10.00; First church, Goldsboro, 25.00; W. M. S., Hopkins Chapel, Central, .63; Sandy Creek Association, 51.70; W. M. S., Battleboro, Tar River, 1.00; Perry's Chapel, 2.40; W. M. S., Perry's Chapel, 6.03; Eastern Asso., 85.91; Olive Chapel, Mt. Zion, 2.00; Durham, 25.82. Total this week, $447.90. Previously reported, $5,194.89. Total this year, $5,642.79.

Education—Seaboard, $2.00; Kings Mt. Asso., 55.16; Roberts Chapel, W. Chowan, 15.00; Bethlehem, W. Chowan, 3.17; St. Johns, W. Chowan, 3.00; Sandy Creek Asso., 21.78; Louisburg, 25.00; Eastern Asso., 23.17; Oliver Chapel, Mt. Zion, 10.00; Durham, 1.50. Total this week, $159.78. Previously reported, $2,918.45. Total this year, $3,078.23.

S.S. and Colportage—Sandy Creek Asso., $.56. Previously reported, $84.22. Total this year, $84.78.

Ministerial Relief Fund.—Mrs. W. O. Stone, $1.00; Green River Asso., 2.50; Kings Mt. Asso., 66.40; West Durham, Mt. Zion, 13.65; Robeson Union, 4.36; Faulks, .50; Bethel, 1.50; First church, Monroe, 10.00; Beaver Dam, 1.44; Macedonia, 1.00; Smithfield, 4.00; First church, Goldsboro, 12.00; East Durham, 1.00; Sandy Creek Asso., 5.01; Weldon, 17.50; Eastern Asso., 44.49; Olive Chapel, Mt. Zion, 10.00; Durham, 20.00. Total this week, $216.35. Previously reported, $662.14. Total this year, $878.49.

Total reported this week for all objects $1,911.11
Previously reported for all objects 24,033.87

Total reported this year for all objects 25,944.98

WALTERS DURHAM,
Treas. Bapt. State Con.

Cash collections on Educational Fund for week ending October 11, 1902:

Flat River Asso., Bethel church: M. S. Jones, $50; J. T. Maury, $2; Damon Boswell, $1; Lola Woody, $2; Oxford church, L. D. Buchannan, $10; Enon church, T. K. Daniel, $2.50; F. S. Currin, $1; Mrs. Rebecca Hobgood, .25; Mt. Zion church, Miss Mary Howard, $1; R. M. Currin, $1; Mrs. S. F. Howard, $1. Tar River Asso., Maple Springs church, Rev. G. M. Duke, $5; Hickory church, W. F. Dozier, $5; Henderson church, S. S. Parham, $25; Mrs. J. Bamley Owen, $100; Warrenton church, Miss Maggie Hudgins, $10; Mrs. V. L. Pendleton, $1; Brier Creek Asso., Swann's Creek church, $3.01. Elkin Asso., Mrs. I. L. Shugart, $2; Mrs. J. L. Mastinger, .50; Mr. Brindle, .29; New Hope church, P. A. Lomax, $15; Frank Tharpe, $1; Elkin church, Sue W. Tharpe, $2.50; J. T. Byrd and wife, .60; Rev. S. E. Gentry, .30; cash collection, $1.30; Swift Creek Union, $7.17. Mt. Zion Asso., cash collection, $2.60; Red Mountain church, $4.40; Berry's Grove church, Mrs. H. H. Cates, .25; East Durham church, W. E. Young and wife, $1; Mrs. Ada Goodwin, .50; Merry Oaks church, T. S. Boothe, .50; West Durham church, G. R. Harris, .25; Red Mountain church, W. C. Mason, .30; C. C. Poe, .50; Mrs. J. M. Arnett, .50; Miss Beulah Fields, $5. South Yadkin Asso., R. A. Shuping, $2. Eastern Asso., Ebenezer church: J. E. Highsmith, $2.30; G. R. Highsmith, $1; Chancey Highsmith, .30; Robert Highsmith, $2; Bessie Highsmith, .50; Emily Highsmith, 15; Geo. Highsmith, .25; Sandy Creek Asso., Cash collection, $4.90; Jonesboro church, W. I. Brooks, $15; Siler City church, D. L. Webster, $10; J. D. Edwards, $10. Robeson Asso., Lumber Bridge church: M. L. Marley, $25; S. H. Kefauver, $15; J. C. Johnson, $5; W. A. Graham, $5; S. J. Cobb, $2; G. W. Bennett, .25; J. A. McKaughan, $1; cash, $1.75. Green River Asso., through Rev. C. B. Justice, $70. Caldwell Asso., Lenoir church: J. V. McCall, $5; J. A. Crisp, $1; G. H. Church, $1; T. M. Shell, $1; M. Triplett, $1; C. A. Monroe, $1; Miss Pauline Latta, $1; I. W. Thomas, $1; W. C. Newland, $1; J. C. Caffey, .50; Boby Gragg, .25; T. M. Maretz, .25; J. D. Isbell, .10; Mrs. J. Howell, $1. Personal: W. T. Reaves, First church, Raleigh, $10; W. N. Jones, $50.00; C. J. Hunter, $50.00. Total, $567.97. Total amounts previously received, $11 575.34. Total receipts, $12,143.31.

Cash collection on Woman's Fund: Mrs. D. P. Bridgers, $1; Mrs. A. M. Finch, Lincolnton, $1; Miss Florence Finch, Lincolnton, $1; Miss Belle Fromm, $1; Mrs. M. A. Hardy, Raleigh, $1; Miss Maggie Hardy, Raleigh, $1. Total $6.

L. D. WATSON, JR.
Treasurer.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

If thou wouldst be happy, learn to please.—Prior.

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GOLDSBORO, N. C., Aug. 28, 1902.

Gentlemen—Some six years ago I began to have sciatica, and also a chronic case of muscular rheumatism. At times I could not work at all (my business being baggage master on Southern R. R.). For days and weeks at a time I could not work. My suffering was intense. Physicians treated me, without permanent relief, however. Tried a number of advertised remedies without permanent benefit. Finally I tried "RHEUMACIDE." It did the work, and I have had excellent health for three years. I can cheerfully say that all rheumatics should use "RHEUMACIDE," for it is by far the best remedy.

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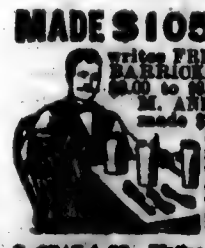

writes FRED. BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making $6.00 to $8.00 every day I work." MRS. J. M. ANDERSON, of Iowa, writes: "I made $3.50 to $4.50 a day." Hundreds doing likewise. We want you. $5.00 up $20.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Electricity or hand. We teach you FREE. Write—offer free.

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, OCTOBER 22, 1902.

JOSIAH WILLIAM BAILEY, EDITOR.

VOLUME 68, NUMBER 17.

THE ECLIPSE OF DEMOCRACY.

All classes have viewed the rise of immense commercial and industrial combinations with misgiving. Wall street and the back woods have been at one on this point. All citizens are fearful of the great combinations of capital. Mr. Sage, who owns $100,000,000, strikes a note of alarm quite as true, if not so wild, as that of the latest candidate for office. Monopolies have been unlawful four hundred years.

Our country has undergone a stupendous and unprovided for change. We have returned to feudalism. This great baron gathers around him twenty petty barons, and they together employ 900,000 or 1,000,000 peasants—peasants in condition notwithstanding that they vote and entertain the delusion that certain inalienable rights have been guaranteed them—rights long since alienated. We say peasants—not serfs. But we might say even serfs; for there are hundreds of thousands who are so dependent that they can hardly call their souls their own. They are under a discipline that is as rigorous as ever chained a serf before the days of Magna Charta. For example, we can name a man—one of a group or "gang"—that came from England lured by the promise of liberty, but who has worked seven days every week for years and has therefore been denied the opportunity to worship God on Sunday. What does it signify to him that his rulers do not wear crowns?

What matters it that he votes? What matters it that the Constitution guarantees him inalienable rights? What means your talk of equality to him? The Constitution is mere stuff to him. No more than any other ink and paper. Should he appeal to it in behalf of the right to worship God according to the dictates of his own conscience, he would get his discharge and the consequences—deeper poverty and deeper serfdom.

The more conservative have urged the less conservative to wait, saying, "Things will come right, let us be careful." Others have said, "Reduce the tariff—that will weaken the trusts." Others have said, "Enforce the law, the Sherman law, that is sufficient." Others have advised Government ownership. But it seems to us that none of these strike at the root of the matter.

To be sure, the call to wait has spent its force. While we all have waited the combinations have grown, until recently we saw the President of the United States fail in an effort to persuade the railroads and the mine operators to arbitrate, (that is, to submit to a just tribunal their differences with their employees, differences that threatened disaster to the entire country); we saw him fail only to see one rise greater than our President, the nod of whose head had more effect than all the pleadings of the chosen spokesman of the Nation. That was Mr. Morgan, whose command to the railroads and the operators to submit to arbitration after they had declined, was instantly obeyed. He is universally recognized as a more powerful man than Caesar or Napoleon. He commands more men, and he can shake two continents with more ease than Napoleon shook one.

This is of course a tribute to our country's respect for property rights. The President cannot interfere with any farmer in the conduct of his farm. And any farmer's command is greater than the President's wish in such matters. But when the interests are so great, when the whole Nation is involved, the tribute evidently proves too much. For, while every man is his own master in a free country, if this doctrine is interpreted to read that every man is master of all that he owns or controls, we shall soon work out a kingdom whose monarch will be not the fittest man but the shrewdest and the greediest. This is just what our doctrine of "property rights" is bringing us to.

Those who have bidden their fellows to wait can do so no longer. We have waited until we have a financial monarch who not only controls millions of employees, but who can cut off our transportation, our communication, our light, our fuel, our supply of money, our supply of bread or our opportunity to work—Mr. Pierpont Morgan. He controls the money of the country. He can tax every citizen with never a jot of representation with a tax incomparably greater than that that called the Revolution forth. So far as we know, he is not a bad man. But he might be. This, however, is not the point. The point is that our country is practically in his hands—at his mercy. It is the eclipse of democracy, the suspension of free government.

Our country has lost liberty rapidly. Its highest task now is to regain it. It has lost liberty by giving too much. It has given liberty away. It has given it to millions who are unfit for it. They have promptly lost it or sold it. We still believe in democracy; but even democracy must have a strong sceptre. Democracy without government is all but anarchy. We want democracy with government, democracy that controls itself; democracy that will make inalienable rights inalienable; democracy that will survive as democracy. Our present democracy has run to seed in plutocracy. This word has been much abused. But what other describes that economic governmental system that is controlled by money and whose money is controlled either by one man or a set of men? Mr. Morgan's power is the power of the fabled Plutus—the personification of wealth.

The remedy for this condition is, therefore, restraint. It may alleviate matters to reduce the tariff. But it will by no means clear the air. It would certainly improve matters to apply the Sherman Anti-trust law. That is one step in the direction of restraint. That it has not been attained is painful evidence of the impotence of our democracy or the law. That our President relies not at all upon it and the financial kings do not fear it, points clearly to its weakness. It is insufficient. But democracy is not insufficient. If one law fails, another may be devised. If statutes are not sufficient—and we incline to think they are not—then the fundamental law must be appealed to. That cannot fail unless the people fail; for they—public opinion—is that law. Public opinion makes the Constitution.

The point has been reached where Public Opinion must mend the Constitution in order to win back the rights in the name of which the Constitution was made, for the sake of which God gave us this land.

As for Government ownership, the very idea confronts one with endless complications. How could such a policy end short of Government ownership of all the land? On the other hand, what guarantee have we that government officers would administer these enterprises efficiently? We advocate a strong government, but not that strong; we want control, but not possession; we need restraint, not confiscation. The policy of a democracy must be to give as much liberty of enterprise as the people can take. Government ownership is the opposite extreme of plutocracy. We want neither.

GOD'S PLAN OF REFORM.

A good many devices for the reformation of society—many of them grotesque enough—are rife in our day, but we have never come across any quite so effectual as the conversion of sinners into saints. That is God's plan, and it cannot be bettered.—Examiner.

OH, BE MY FRIEND.

Hast thou named all the birds without a gun?
Loved the wild rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
Oh, be my friend, and teach me to be thine!

—Emerson.

THE CURSED AND THE BLESSED.

Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. Jeremiah, xvii. 5-8.

THE UNENDING STREAM OF BABIES.

One of the most significant and daring undertakings of modern times is that of Mr. Herbert George Wells to found a new philosophy, to discover to the race a new motive to live and new standard of life. His papers are appearing in the Cosmopolitan, and they give evidence that no ordinary man is behind them.

We print here the opening paragraph of the October (second) number of his series:

Within the last minute seven new citizens were born into that great English-speaking community which is scattered under various flags and governments throughout the world. And according to the line of thought developed in the preceding paper, we perceive that the real and ultimate business, so far as the world goes, of every statesman, every social organizer, every philanthropist, every business-manager, every man who lifts his head for a moment from the mean pursuit of his immediate personal interests, from the gratification of his private desires, is, as the first and immediate thing, to do his best for these newcomers, to get the very best result so far as his powers and activities can contribute to it, from their undeveloped possibilities. And in the next place, as a remote but perhaps finally more fundamental duty, he has to inquire what may be done individually or collectively to raise the standard and quality of the average birth. All the great concerns of life work out with a very little analysis to that; even our wars, our orgies of destruction, have, at the back of them, a claim, an intention, however futile in its conception and disastrous in its consequence, to establish a wider security, to destroy a standing menace, to open new paths and possibilities in the interests of the generations still to come. One may present the whole matter in a simplified picture by imagining all our statesmen, our philanthropists and public men, our parties and institutions, gathered into one great hall, and into this hall a huge spout, that no man can stop, discharges a baby every eight and a half seconds. That is, I hold, a permissible picture of human life, and whatever is not represented at all in that picture is a divergent and secondary concern. Our success or failure with that unending stream of babies is the measure of our civilization; every institution stands or falls by its contribution to that result, by the improvement of the children born or by the improvement in the quality of births.

DISPENSARY SYSTEM OR NO DISPENSARY SYSTEM.

SHOULD CHURCH MEMBERS MANAGE DISPENSARIES?

Opinions of Baptist Ministers.

With the purpose of arriving at the state of opinion on this important phase of the Liquor Problem in North Carolina, the Biblical Recorder has been sending out the following inquiry to ministers in North Carolina:

"It is proposed that the coming General Assembly shall be called upon to establish a Dispensary System in North Carolina, on the following conditions:

1. Wherever prohibition is now in force, it shall remain unless the majority of the citizens shall choose the Dispensary plan in an election called by usual petition.

2 Wherever Dispensaries shall be established, the right of election to abolish them and substitute prohibition, shall be served.

Where do you stand?

We have received many answers. We print a few this week and will print others later.

I think dispensaries preferable to bar-rooms. If a government is going to legalize the sale of whiskey, I think it ought to take charge of it and be responsible for it.

W. R. GWALTNEY.

Hickory.

1. I approve of dispensaries, on the conditions named, as the lesser of two evils.

2. I decidedly prefer prohibition through local option.

3. It depends upon the rules and regulations of the dispensary whether a keeper ought to be retained as a church member.

J. WM. JONES.

Chapel Hill.

I am for anything that will be an improvement on the present conditions in the liquor traffic. I am not sufficiently acquainted with the dispensary system to say whether I favor it or not. As I see it there are advantages and disadvantages in it. If it is an improvement, and I think it is, I am for it. I don't think church members ought to accept the position to keep dispensary.

W. C. BARRETT.

My knowledge of the dispensary system is second hand and theoretical. If I must give answer to your questions, then I vote in the affirmative on all three propositions. If the scheme is a good one and is made a public office, then of course church members ought to look after it. I am in favor of putting a church member in every public office in the United States.

J. W. LYNCH.

Wake Forest.

1. I am for prohibition when and where public sentiment will enforce the law to prohibit.

2. I am for the dispensary as the next best thing to prohibition, and as the step leading to prohibition, provided the law governing the dispensary is enforced.

3. Your third question embarrasses me. I don't think it is necessary to go to the church for a good honest business man to keep a dispensary, and yet we ought not to ask a man of the world to engage in a business that would disqualify him for membership in a church. Still I would as soon have a dispensary keeper as a gauger or store-keeper.

W. B. MORTON.

Dunn, N. C.

I am not willing to aid in any measure that might result in displacing prohibition with the dispensary. This is my answer to the first proposition.

I agree to the second: that the privilege of voting prohibition be granted communities in which the dispensary has been established.

I consider a dispensary manager a whisky dealer, and would not be willing to retain him in a church of which I was pastor.

A. W. SETZER.

Morehead City.

1. I am in favor of prohibition where now in force unless a majority of the citizens shall choose a dispensary plan and even then I favor prohibition if we can get it by legislative enactment.

2. I am in favor of abolishing dispensaries if the people desire it by right of election.

3. I don't believe a Christian should be a whiskey dealer, even if it is a dispensary encouraged by law.

4. No dealer should be retained in the church.

GEO. J. DOWELL.

Caroleen, N. C.

I have serious objections to the dispensary, but, with the conditions named in recent card from you, I am bound to prefer it to the saloon.

W. B. ROYALL.

Wake Forest.

I am as much opposed to the dispensary as to the open bar. It is but a compromise which makes the selling of whiskey more respectable.

A. E. BROWN.

Asheville.

I am not disposed to favor the dispensary system. I believe it is only a question of a very short time that prohibition will prevail in our State. I don't think it would be right to exclude members from churches who favor dispensaries, though I think a member of a church should not accept positions in them.

G. H. CHURCH.

Lenoir.

I approve the effort to establish a dispensary on the conditions mentioned. I have lived in a State that had a dispensary. My experience is that it is far better than the saloon. I should regret to have any member of my church engaged in the liquor traffic, whether dispenser or otherwise.

M. E. PARRISH.

Salisbury, N. C.

In reply to your card stating two propositions that will be made to the next Legislature. I will say, I am for both of them with all my heart, and will do all I can, if a prohibition law cannot be enacted for the entire State. I would rather for the sections of the State that now have prohibition to remain so by an act of the Legislature. If this cannot be done then your first proposition.

M. P. DAVIS.

Snow Hill.

From the Mountains.

Something happened at Marshall Tuesday night, October 7th!

A host of friends of all denominations surprised the pastor of the Baptist church and his wife, with a generous, hearty, freewill "pounding." We were scarcely able to get a complete "invoice" made out the whole of next day—there were books, flour, meal, fruit, dry-goods, canned goods, vegetables, sugar, salt, and soap and divers articles more numerous than space here to mention!

These were all left at the house, and pastor and wife commanded off to the Chandley Hotel, where a blessing programme was rendered, which had been especially arranged by the young people.

Everybody was happy, and none more so than the recipients of so much good-will and friendship, as was thus expressed. All seemed to feel the joy in giving.

Our grateful thanks are heartily expressed to all.

There have been thirteen additions here during the past few months, and three added at Madison Seminary. One young man being baptized there last Sunday.

We are sending $15.10 from these two churches to the State Mission Board for third quarter. We take up Orphanage and Education for the fourth quarter this year.

Many know about the need at Marshall for a church building. The time is almost ripe, and we pray that God will stir the hearts,—"hearts-made-willing," to offer freely of all He has given us.

We have a Bible Study course, "The Christian Life," which is interesting many.

MARTIN A. WOOD.

Marshall, N. C.

More, More.

A poor soldier lay dying in a Swiss hospital. His father, on coming to him, found him with the stupor of death gathering over his senses. "You must not die," said the old man. "I have brought money. You shall have medicines, delicacies, everything; and as soon as you are strong enough, I will take you home."

The sufferer shook his head. He did not want medicine nor tempting morsels. He was past help. The father's heart sank, and he turned away to hide his tears. Presently he opened his travelling-sack and took out a loaf of bread. Breaking off a piece, he gently placed a crumb in his son's mouth. After a moment the sick man swallowed it, and soon he opened his eyes and whispered, "More!" "Your mother made that," said the father. "I know it," he replied; "it's so good!" The father laid the little loaf on the bed, and the poor soldier took it up in his hands and began to eat, with tears rolling down his face. From that hour he steadily grew better, and in a few weeks was fully restored to health. Oh! poor, wounded, half-starved back-slider, dying of hunger, let me offer you a crumb from the loaf of comfort; "I will heal your back-slidings, I will love you freely." Eat it, and, like the dying soldier, you will cry, "More." Then Jesus will satisfy thy mouth with good things, so that thy youth shall be renewed like the eagle's. (Psa. ciii. 5.)—Brotherhood Star.

"WHEN PEACE, LIKE A RIVER."

Circumstances Under Which Mr. Spafford Wrote the Hymn.

"It Is Well With My Soul" was written by H. G. Spafford, and the popular tune to which it is always sung is one of P. P. Bliss's best compositions.

Mr. Spafford was a member of the Chicago bar and an elder of the Presbyterian church.

He has been successful in his profession, but had made some unfortunate investments, and when the financial panic of 1873 seriously disturbed the business of the country Mr, Spafford found that his savings of many years had been swept away.

The members of his family were prostrated by this disastrous turn in their affairs and he acceded to the wish of helpful friends that they should visit Europe and thus be removed for some time from scenes of his financial ruin.

Mrs. Spafford and her four children took passage on the French liner du Havre, and the story of that voyage is one of the most appalling of the many calamities of the sea.

When in midocean and in the blackness of a November night in 1873 the steamship collided with the Glasgow clipper Loch Earn and in twelve minutes the former went down, carrying to death 230 souls, and among them were Mr. Spafford's four daughters.

Mrs. Spafford sank with the vessel, but floated again, and was finally rescued.

The saved were taken to Havre, and from that city she sent a message to her husband in Chicago:

"Saved, but saved alone. What shall I do?"

This message of fearful import—"sufficient to drive reason from her throne"—was the first notice Mr. Spafford had that his dear ones were not as happy as when he parted with them a few days before in New York.

In his unutterable sorrow Mr. Spafford did not chant a dirge to impossible hope.

When he reflected that his property was lost in destruction's waste, that his wife was painfully prostrated, and that his four children were buried in the dark waves of the sea, there came from his heart of hearts a song of trust and resignation that has many times encircled the globe:

"When peace, like a river, attendeth my way,
When sorrows, like sea billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul."

When Mr. Spafford returned from Havre with his invalid wife he said to his friends:

"I never felt more like trusting God than I do now."

Spafford's hymn of resignation, with its fine musical setting by the lamented Bliss, is one of the most helpful of the many gospel songs written during the past quarter of a century.

One Sunday evening as service of song was given in one of our large city churches at which the story of "It Is Well With My Soul" was told and the lines sung with great tenderness of expression by the audience and choir.

Attending the service was a gentleman who had suffered financial reverses in the panic of 1893.

When he heard the story of Spafford's heavy affliction and joined in singing the hymn so pathetically inspired, he said to his wife on return home from the service:

"I will never again complain of my lot.

"If Spafford could write such a beautiful resignation hymn when he had lost all his children, and everything else save his wife and character, I ought surely to be thankful that my losses have been so light."—Philadelphia Press.

Setting the Matter Right.

"Are you a native of this town?" asked a traveler of a resident of a sleepy little Southern hamlet.

"Am I what?"

"Are you a native of the town?"

"Hey?"

"Are you a native of this place?"

At that moment his wife, tall and sallow and gaunt, appeared at the open door of the cabin, and, taking her pipe from between her teeth, said acridly:

'Ain't ye got no sense, Jim? He means wuz ye livin' here when you wuz born, or wuz ye born before you begun livin' here? Understan'? Now answer him."

Saloon and the Church.

For a Christian nation to support this, the father of every vice, is a burlesque upon the Christianity we boast of. The saloon and the Christian church are a paradox that must surely fill the heathen world with bewilderment, doubt and prejudice.

A Proposal for a Graded Bible School.

BY REV. W. F. McNEILLY, CHICAGO, IN BIBLICAL WORLD.

A widespread conviction that something more should be done to meet the recognized need of a graded course of study in Sunday-schools led to the appointment of a committee by the Illinois State Association of Congregational Churches at its annual meeting in May, 1900. A year later, 1901, the committee submitted a sixteen-page printed report, incorporating as closely as was deemed practicable the principles and methods suggested by the new pedagogy, the new psychology, and the new Bible study. In applying these principles, two points of interest were kept prominently in mind: the selection of lessons adapted to pupils of different ages, thus giving a wider range of study; and the method of presenting the lessons.

The report, which is called "The Graded Bible School," provides for six grades or departments of the school:

1. The cradle roll.—For children below kindergarten age, not yet old enough to attend the school.

2. The kindergarten.—For children under seven years of age, who do not yet go to the public schools. Kindergarten methods are used in topical instruction, Bible object-lessons, and nature studies. For this work there are excellent books of lessons and of general direction.

3. The graded Bible school.—In the main school twelve grades are arranged, corresponding to those in the public school, containing children from seven to eighteen years of age, inclusive. These twelve grades are grouped into three departments:

(1) Primary. First to fourth grades. Bible stories and Bible truths, preferably from the New Testament, in the first and second grades (pupils seven and eight years of age); and Bible stories from the Old Testament in the third and fourth grades (pupils nine and ten years of age). Special emphasis is laid upon committing to memory verses and passages of Scripture. Object-lessons and nature lessons are also to be used. Here also there are first-class series of lessons already available.

(2) Junior or Intermediate. Fifth to eighth grades. In the fifth and sixth grades (pupils eleven and twelve years of age) the life of Christ to be studied connectedly. In the seventh and eighth grades (pupils thirteen and fourteen years of age) the history of the early Christian church and the life of Paul are to be studied. Christian biography and Christian missions are also introduced in these grades as supplemental work.

A New Testament is given to each pupil in this department to be used in his study. Of suitable text-books for these grades there is lack. The Bible Study Union Lessons may be employed, and there are good books on the life of Christ and the life of Paul which can be used as text-books.

The school year of study is made to correspond with that of the public schools, beginning in the autumn and ending in the spring. The summer is given to special subjects of study, supplemental to that of the regular school year. This admits of the absences or vacation often necessary during the summer months, without breaking up the continuity of the year's instruction.

(3) Senior. Ninth to twelfth grades. This is the "decision period" of the young life, and the instruction is to be directed toward developing the individuality of the boy or girl into the religion and ethics of true Christian manhood and womanhood. The ninth and tenth grades (pupils fifteen and sixteen years of age) provide a connected study of Old Testament history and teaching. The eleventh grade (pupils seventeen years of age) provides a second study of the life of Christ and of the apostolic Christian history. The twelfth grade (pupils eighteen years of age) consists of a study of Christian beliefs and evidences, of the teachings of Jesus applied to everyday life, and of Christian duties and the church.

For these courses of study there are many good books which can be used as text-books, and not a few excellent series of lessons prepared.

4. The adult Bible classes.—The pupils should never be allowed to feel that the completion of the work in the graded Bible school means graduation, but only promotion to the Bible classes. In this department a large number of courses can be arranged, providing more extended and more thorough work in the history, teaching, and literature of the Bible, and also in church history, ethics, sociology, and theology.

5. The normal course.—The normal course is designed for those graduates of the graded Bible school who desire to fit themselves to be teachers in the school. It consists of a review of the subjects taught in the graded Bible school, and of an adequate study of the principles and methods of religious pedagogy and Christian nurture.

6. The home-study department.—The aim of this department is to get parents to assist their children in studying their lessons, and to furnish instruction to those who are "shut in" so that they cannot attend the regular Bible school.

North Carolinians in Georgia.

BY REV. WALTER M. GILBERT.

Their name is legion. To print a bare list of them would tax the columns of the Recorder for several issues. They are found in every nook and corner of the State. As a rule, they bear the reputation of being good citizens. Why do so many North Carolinians come to Georgia? Just because they want to, I suppose. The climate is milder, the workman receives better wages, there are more large towns and cities to attract, the educational and religious advantages are not inferior. In short, the conditions of living are easier and perhaps better in some respects.

Baptists have ever flourished in Georgia. We lead all other denominations. It has been repeatedly asserted that Baptists pay more than one-half of the taxes in Georgia. Many of the leading churches have drawn on North Carolina for pastors. This is but natural when you consider the number of North Carolinians on the pews. Among them are many of the most prominent and consecrated laymen in the State. But we shall limit this series of articles for the most part to the pastors, simply because we know more about them.

At the head of the roll we would place the name of Dr. W. A. Nelson, who, though a Tennessean by birth, served the churches at Shelby, Raleigh and Asheville long enough to become a thoroughbred "tar heel." Dr. Nelson's influence in Georgia as pastor at Hawkinsville, Camilla, and Jackson, where he is at present, and as evangelist throughout the State, can never be estimated this side of eternity. Many a young pastor has had his life quickened, his vision cleared, and received an inspiration for years to come by sweet fellowship with this warm-hearted, sympathetic, Christian man of God. The burden of his heart and preaching is for increased spirituality in the churches, and his labors have not been in vain in the Lord. Sister Nelson has been a true helpmate through the years, and her influence is coextensive with his.

Dr. J. L. White, who has been pastor of the First Church, Macon, for nearly eight years, is one of the most gifted sons Wake Forest has ever sent out. Macon is one of our largest cities, the home of Mercer University, and a strong Baptist center. Hence as pastor of the largest church in the city, Dr. White wields a very broad influence not only in Macon but throughout the State. He is the vice-president of the Home Mission Board for Georgia, president of Board of Trustees of Monroe Female College, a member of the Board of Missions, Orphans Home Association, etc. He has done very successful evangelistic work in his own church and in many others in the State. His many friends in North Carolina will rejoice with us that he has recovered from a five months' illness and is at his post again to the great delight of his church.

Bro. B. L. Hoge, pastor of the East Macon Church, has done a fine work during the few months he has been in Georgia, and made a good impression on the brotherhood. Those who know about his good success in Concord expected that of him.

We have scarcely made a beginning, but what we have to say about the other brethren will keep till next time.

Brunswick, Ga., Oct. 10, 1902.

A Bible Study on Trials.

Count it all joy when ye fall into manifold trials.—Jas. 1:2 (Rev. Ver. margin).

Trials are permitted by divine love.—Rev. 3:19.

Trials are part of "all things."—Rom. 8:28.

Trials are lightened by promises.—1 Pet. 1:7; 4:12, 13.

Trials are sure to bless others.—2 Cor. 1:4.

Trials purify.—Job 23:10; Heb. 12:11.

Trials teach valuable lessons.—Rom. 5:3; 12:12; 1 Cor. 13:14. (f. c. Rev. Ver.).

Trials give an opportunity to be an overcomer.—Rev. 2:7, 11; 1. c. 17, 26; 3:5, 12, 21.

Trials need not be unbearable.—1 Cor. 10:13.

Trials bring fellowship with Christ.—Heb. 5:8; Rom. 8:7.

Trials give reward worth the suffering.—Jas. 1:12; Acts 14:22.

"Still polish and sharpen me, Master,
Though painful the process may be,
And make me an instrument fitted
To be used any moment by thee."

Mt. Zion Association.

It was the writer's privilege and pleasure to attend the Mt. Zion Association that was held at the East Durham church, October 7th to the 9th.

The 44 churches of the Association were all represented with possibly one exception, and reports showed good work had been done all along the line during the Associational year.

The introductory sermon was preached by Dr. J. William Jones, of Chapel Hill, from Acts iv. 12, "For there is none other name given under heaven given among men, whereby we must be saved."

The sermon was clear cut from start to finish, full of the Gospel, and was conceded by all to be a great effort.

Bro. T. B. Parker is Moderator, and Bro. Scott of Cary, Clerk. The latter having served in that capacity for 25 years.

The speaking was of high order. The responses to the different objects were unusually good, the pledges exceeding those of last year by large per cent.

Brother Fry made a great speech for our Baptist University, and the Association will undertake to raise $1,000 for that object by the Convention in December.

Brother Bouse, of the Orphanage, was present, and raised a good sum for that object.

The brethren said they did not see how they could give up Dr. Tyree, who has lead in the forefront of the work of the Mt. Zion for 10 years.

The next session will meet with Cain Creek church.

J. H. SMITH.

An Audience of One.

(Editorial in Congregationalist.)

In one of the great memorial meetings held on the day of President McKinley's funeral in a Western city, fully 15,000 persons uncovered their heads and bowed reverently during the invocation. When the clergyman took his seat, a distinguished man at his side, who was to deliver one of the speeches, whispered in his ear, "You, sir, had the smallest audience of any of us." "How so?" asked the minister. "Because you had an audience of one," was the reply.

This beautiful remark is full of suggestion as to this matter of prayer. An audience of one does not sound inspiring unless the one is some great personage. When the one is God, and the speaker realizes that he actually stands in that presence—is given an audience by the Almighty—what a flood of glory is shed upon the act! It is at once taken out of the class of ordinary events and endowed with unutterable distinction. Such a thought about prayer appeals powerfully to high and low alike. Here is a man who is constantly dealing with great personages. He talks with statesmen and financial kings in the familiarity of daily intercourse. Unconsciously his appreciation of greatness is dulled. He loses that finer sense of humility and respect which comes to an inferior in the presence of a superior. What a corrective for such a man is prayer, a daily audience with God! On the other hand, here is a man who feels that he is shut out from all helpful intercourse with great minds. His social position debars him from any near approach to such as might be the greatest stimulus to his character. To such an one the infinite Ruler of the universe is at hand for the closest soul communion. What he loses in man he finds in God.

To any person realizing that he is actually addressing God, who is not only listening to his words but searching his soul with kindly gaze, this thought must come that prayer is at once the most awful and most blessed of experiences. Questions of attitude of soul and body, the quality and quantity of speech, the danger of insincerity in the use of terms of endearment, the substance of praise and the form of petition, all these are settled for us in the thought that God is an audience of one. The soul speaks to God alone. It may therefore speak confidentially, earnestly, boldly.

The object of the minister in public prayer should be first of all to draw all the hearers up into the presence of the One who listens as no man ever listens. Only thus can all pray. Only thus can the minister keep his own personality from being an obstacle between the people and God. How many public prayers stand condemned when considered in this light! How many prayers are not spoken to God primarily, but to the people or even to one's own approving soul! The best prayers, the ones which have helped us most, are not those which have made us think, "How eloquently Mr. So-and-So prays," but those which from start to finish have kept before us the glorious presence of God—prayers in which all others, even the minister, are shut out, and we have stood alone before the great white throne.

News Notes.

....Rev. C. K. Hobbs has entered Crozer Seminary.

....Pastor Tyree will remain at Durham until after the Convention.

....Wake Forest and Richmond will debate in Raleigh Thanksgiving. Come along, Dr. Smith and Dr. Pitt; and cheer the boys.

....Yes, we are going to have that mid-summer meeting, and it will be a genuine old-time camp-meeting of a time.

....Rev. M. L. Green writes that the dedication of the church at Christian Harbor will be postponed until the 20th of November.

....Rev. Len. G. Broughton is now publishing a weekly paper, "The Religious Review." It is non-sectarian. One dollar a year. We wish him success.

....Bro. C. C. Teague writes that a church was recently organized at Fremont. He sends us a good club of subscribers. That is one good way to start a new church into the work.

....Pastor W. B. Morton is entertaining a handsome and distinguished guest in the person of a young lady just six days old. His many friends will join us in congratulating him and the sweet mother.

....North Carolina is now represented in the Moderator's chair of the oldest Association in America, the Philadelphia, in the person of her gifted son, Edwin M. Poteat. She has no fears for her honor in his hands.

....Rev. M. P. Davis, having done a great work in Greene County, will now go to the New Bern Tabernacle. He is a strong young man, and is going forward by solid work. There is no doubt that he will do well in New Bern.

....Rev. T. B. Justice will join the forces of the Central Association, having accepted the call to Franklinton. He is one of the finest men in our ministry. Franklinton and the entire Association are to be congratulated.

....The Cape Fear and Columbus Association will meet with the church at Pleasant Plains, Thursday, October 23-26. Those who come by railroad will please notify Bro. J. L. Memory, Whiteville, N. C., and you will be met at Vineland.

....If you do not like to get a notice of the expiration of your subscription, pay up this week. Mr. Pearson is addressing the envelopes. Don't wait for him. Pay today. Send us a new subscriber at $1.50 for twelve months, and we will mark you up a year for $1.00. Send us three and we will mark you up a year free.

....Rev. R. D. Haymore is known better in Tennessee, Texas and Virginia, than in North Carolina. Only those who have come into contact with him know how strong a man he is. We have not known a church to love a pastor more than our Siler City church loves Dr. Haymore. And he wins all others in the same way.

....Their friends will sympathize tenderly with Prof. B. F. Sledd and Mrs. Sledd in the death of their lovely little girl, Miriam. Only a year ago our friends were called to suffer the loss of their eldest daughter. May the good God sustain and comfort them.

....The Charlotte Observer gives the following Baptist notes: Rev. J. R. Moore, of Seneca, Ga., is in the city supplying for Rev. I. R. Pruett. Mr. Pruett is engaged in a meeting at Seneca, but will return to the city in a few days. The Pritchard Memorial Baptist church received ten members, part of the results of their recent meetings.

....Some good women, led by Mrs. Ives, the pastor's wife, are making strenuous efforts to complete the Baptist house of worship at Pinebluff. Success to them. Brother Ives has done valuable work there.

....Rev. S. B. Wilson, the new Yanceyville pastor, writes: The good people of Yanceyville have received us gladly. Recently men, women and children came to our home and gave us a happy pounding. They heaped up our table with the best they had in their homes, and many good things brought from the stores. We have four churches in this field: Yanceyville, Providence, Trinity and Ruffin. Bro. J. R. Moore was the former pastor of the first three of these churches. He left the field in February, having been called to Seneca, S. C. This Association (Beulah) has only two resident pastors, Bro. R. J. Bateman and myself.

....The Ridge Spring church has extended a call to Rev. J. Hartwell Edwards, of Laurel, Md., and he has accepted the call and will begin work about the first of November. Brother Edwards is a native of this State, he spent several years as pastor at Rock Hill and later at Cheraw; subsequently he was pastor in Mississippi and North Carolina, and more recently at Blacksburg, Va. He married the daughter of Bro. R. B. Watson, of Ridge Spring. He is an able preacher, a successful pastor and we are delighted that he is coming home, and that he will be the pastor of such a noble body of Christians. We extend him and his family a cordial welcome in advance.—Baptist Courier.

....The following is the record of the Raleigh First church for the year: The total amount contributed by the First Baptist church for all purposes during the year was $7,118.44. The contribution by the church proper were as follows: For pastor's salary, $2,000; incidentals, $1,285.16; the poor, $183.03; city missions, $209.15; State missions, $378.36; Home Missions, $202.94; Foreign Missions, $171.96; Sunday-school Missions, $10.08; Orphanage, $58.58; colleges, schools and Baptist Female University, $1,035; ministerial education, $72.55; other objects, $94. Contributions through the Woman's Missionary Society: For the poor, $176.40; State Missions, $74.03; Home Missions, $221.31; Foreign Missions, $162.80. Contributions through the Sunday-school: Sunday-school expenses, $536.69; Orphanage, $189. Contributed through the Young Ladies' Missionary Society: Home Missions, $7.10; Foreign Missions, $14.41; Orphanage, $8.

....Rev. O. P. Meeks writes: At solicitation of the brethren here and the Executive Committee of Robeson Association, I located here from my Clinton home last January. We are encouraged by large congregations and a flourishing Sunday-school. We hope soon with the timely aid of friends to adorn our neat and commodious church building with a much needed coating of paint. I have combined in this field some other churches near by. At Mt. Zion, a struggling church just across the South Carolina line, we had a good meeting in August, with five additions, and the church is taking on new life. The same month we had special services at Mt. Moriah with large and attentive congregations. This church was established by Elder John Monroe in a strong Scotch Presbyterian community. We have just closed a powerful meeting at Ashpole with the efficient aid of Bro. R. D. Haymore, of Mt. Airy. From the first the Spirit's power to save was manifest. Twenty-seven in the prime of young man and womanhood, were received by baptism. Brother Haymore sustains his well-earned reputation as a successful soul winner. Without any pet theories to advance, his methods are straightforward and sensible. His clear, homely exposition of Bible truths and the Gospel plan, with his earnest and tearful appeals will win him attentive audiences wherever he goes, and serve to strengthen pastors and churches. May his useful life yet be spared many years!

Central Association.

Within the bounds of this Association are situated Wake Forest College and so much of the territory of the Baptist Female University and the Biblical Recorder as the Raleigh Association does not claim. For the Central and the Raleigh divide our Capital city, and the men and women connected with the two institutions named are more or less divided in their church connection between the Tabernacle and the First church, the one in the Raleigh and the other in the Central Association. Of course none of these institutions belongs to one Association more than to another.

The Central Association also takes in part of Franklin County. On its roll are country churches, a city church, town and village churches and two churches in factory communities—one near Wake Forest, the other at the Falls of Neuse, five miles south of Wake Forest.

It is a strong Association, notwithstanding certain drawbacks. One of its drawbacks is that it is largely a layman's Association. Only two or three pastors attend its sessions. This is because a number of the country churches have Wake Forest students for their pastors. Another drawback is that for years it has had no work in its own bounds. Professor Brewer's map shows that its territory is excellently established in churches. They are numerous, well situated, and comparatively strong. Another drawback is that denominational affairs have so wholly engaged the sessions of the body that interest is waning.

It is a profound truth that religion is the foundation of works; and if we give too much time to works, we shall lose both our religion and our works. The Central will have preaching at the stand hereafter.

Last week the Central had a good meeting at Bay Leaf. The community was ideal—a beautiful, prosperous section of country, a strong church, and a fine congregation of substantial men and women, young and old. And the Association did some things that look forward.

First it agreed to endeavor to raise by December 1, $900 for the Educational Fund, outside of Raleigh and Wake Forest.

Then it apparently "went to pieces." Editor Johnson with the laurels of King's Mountain and Tar River fresh upon him could not get the crowd back into church. They came to talk across themselves, and they stayed out and talked. "All work and no play makes Jack a dull boy." The social feature of the Associations is indispensable; but it should be well guarded.

Next morning quite a forward movement was inaugurated, and when the Association adjourned it was running strong. It was decided to engage a missionary at a salary of $900 a year to work in the bounds of the Association. He will aid churches in revival work; he will visit destitute sections; he will hold institutes—he will have his hands full. For one thing he will endeavor to withstand by the power of the Gospel the efforts of the Roman Catholics, whose plans to establish a chapel every ten miles in this county are now well advanced. A strong man will find a great work to do. There are many people yet to be saved, many beyond the reach of our churches notwithstanding they are so well located and so strong.

NOTES

Brother Cullom preached a powerful introductory sermon. Brethren requested us to call for its publication, which we here do.

Bro. John E. Ray was Moderator, and, in the absence of Bro. C. E. Brewer, Bro. C. A. Sigmon was chosen assistant clerk, Brother Winston Treasurer.

Bro. S. A. Allen was chosen Moderator of the Union meetings and Brother Sigmon clerk. The Unions have improved much this year, and it is expected that they will lead the forward movement in the coming year. Let us have a strong meeting in November and start our General Missionary to work in good heart.

Bro. A. C. Green, a typical Baptist, whose countenance and whose soul recalls one's notion of Cromwell's men, was chosen member of the State Board.

Pastor Lynch was greeted gladly by his friends. His return is regarded as a genuine blessing.

The visiting brethren were, W. F. Fry, Arch. Johnson, L. Johnson and S. F. Conrad.

Miss Fannie Heck was present and met some of the women in the school house and of course carried forward the cause that she leads so admirably.

SIX WEEKS MORE.

A Message to the Churches.

Only six weeks remain until the closing of the Treasurer's books. During these six weeks very much remains to be done. We closed August a thousand dollars behind last year's receipts. September we moved up beautifully and had gained back the thousand dollars, so that last week we stood just where we did a year ago; but from some cause unknown the receipts this week dropped back just one-half, so that today we are five hundred dollars behind what we were this time last year. We must raise between now and the first of December, every cent as much as we did for the same period last year with the five hundred dollars additional. We were strained up to the highest tension to raise the amount last year, and there can be no relaxation this or we will certainly report a debt.

The question is frequently asked: "Where does all the money come from between now and the first of December?" I have recently gone carefully over the acknowledgments in last year's Recorders to find where this money comes from. I note that one church gave $573.00, another

$250.00, and another $200.00, but the vast majority are smaller amounts, from one hundred down to five dollars. These smaller amounts come in from hundreds of churches all over the State.

In order that you may have some idea as to what must be done and who must do it, I purpose giving the acknowledgments week by week, as they are given out next week. I trust that some brother of every church if the pastor will not do so, will look carefully over these acknowledgments and see if your church gave anything, and remember that you must do as well this year and just a little better than for the corresponding weeks last year if we will come out out of debt. If your church did not give anything, let me assure you that your help will be very much needed this year.

Please do not put this aside as an unimportant matter. It is no little trouble to get up these acknowledgments, and the space in the Recorder is too valuable to throw away. I take the trouble to do the work, and Brother Bailey gives the space to printing, with the earnest hope that it may be a guide to the churches as to what must be done. A few churches are found in these acknowledgments whose Association is not given, and as there are many churches of the same name, it is hard to tell to what Association they belong.

Now, brethren, here are the acknowledgments for October 31st, which will correspond to next week's Recorder. Please compare this with what you will do next week. If it falls behind last year, will you not in a special collection try to make it up and go a little beyond!

State Missions.—Home Mission Board, $1,000; Ansonville, Pee Dee, $4.05; Brasfield, Central, $7.32; Samaria, $2.60; Beulah Association, $78.92; Piney Grove, $1.49; Catawba Association, $75.00; Durham (East) W. F. Fry, $25.00; Washington St., Greensboro, $102.50; Salem Mission, $1.25; Union Association, $12.95; Rock Spring, Flat River, $13.10; Bethany, do, $7.15; Tally Ho, do, $11.25; Margarettsville, W. Chowan, $2.95; Southport, $3.00; S. S., Southport, $2.00; Eagle's, $5.00; Clayton, $28.50; Worthville, $5.75; Spring Hill, Pee Dee, $7.37; B. Y. P. U., Spring Hill, do, $6.40; Laurinburg, Asso. School, $10.00; Cross Roads, Yadkin Asso., $2.55; Lea Bethel, Beulah, $3.00; Ephesus S. S., $2.17; W. M. S. Galeed, Balden, vol., $2.75; do. do., $8.00; W. M. S., Charlotte, Meck. and Cab. vol., $16.00; Union, W. Chowan, $10.00; Salem, Carolina, $2.23; Shiloh church and M. S., $15; Mt. Gilead, Montgomery, $10.63; La-Grange, $7.50; Ahoskie, W. Chowan, $33.19; Bern, $17.00; Hickory, So. York, $2.05; Hebron, W. Chowan, $10.00; Brier Creek Asso., $2.75; Pine Forest, W. Chowan, $5.00; Rockingham, Pee Dee, $8.40; Bethlehem, W. Chowan, $10.26. Total this week, $1,581.06.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Please mention this paper when writing to advertisers.

Oxford News and Notes.

The meetings conducted by Rev. S. J. Porter closed ten days ago. Brother Porter, as usual, greatly pleased all. He has evidently grown a great deal since his meeting here two years ago, and is one of the strongest of our younger preachers. One rarely hears a preacher who has a deeper insight into spiritual truth.

On the day after the close of the meetings in the Baptist church, the Methodists began a series of meetings conducted by Dr. Beaman, of Washington, N. C. They have just moved into their new house of worship, which is a credit to the town and to the denomination which it represents. So all the denominations have new houses of worship, and I do not know of any town in the State of the population of Oxford that has so handsome and well appointed ones.

It is doubtful whether any pastor in the State preaches to a more intelligent a congregation than that which greets Pastor Hardaway every Sunday. In this congregation there will be found usually fourteen men who are college graduates, and at least a dozen others, who, while not holding degrees, have yet had college training, and several other intelligent, strong, self-made men. Of these two are physicians, four are lawyers, three are teachers, five are ministers of the gospel. And there are more than two dozen women who are college graduates, besides a large number who have had college training. Bear in mind that the membership of the church is only 225. The proportion therefore of college graduates to the total membership, one to five, is unusually large. And, too, there must be added to these eighty odd students from the Seminary.

New students are continuing to enter the Seminary, and we have been overwhelmed with work, fitting up new rooms to accommodate the large increase of boarding students. Some important changes have been made necessary by this large patronage. The old art room has been divided into dormitories, and a new studio, ideal in all its appointments, has been fitted up for the art class. The class moved into it today. And it is thought that the fitting up of this studio will give a new impetus to this department of the school.

Further, it has been found necessary to organize another literary society, the one society, the Calliopean, becoming so large as to be unwieldy. The new society takes the name, Uranian.

We are making another important improvement, installing a system of water-works.

The Seminary is thus trying to fulfil its high mission, and I am sure that your readers will be glad to know of its unprecedented prosperity.

F. P. HOBGOOD.

Shall Baptist Secondary Schools Organize?

We are in the midst of an educational revival. "Educate the masses" is the cry heard on every hand. To this end, more interest is being taken in our public school system than at any time in the history of our State. The sentiment in favor of public education has grown immensely in the last few years. (May God grant that it shall continue to grow.) With the increased interest in public education there has developed an interest in denominational schools that has been unknown in the history of the State.

In view of the above facts, I have thought that it would be a good thing for the principals and representative members of the faculties of our secondary schools to have a meeting in connection with the approaching Baptist State Convention to discuss educational matters of a general character as well as the relation these schools sustain to the denomination and the denominational colleges, looking toward some sort of organization. To my mind such a meeting and consequent organization would result in four most desirable things:

1. A recognition by the denomination of the value of our secondary schools.

2. The forces making for the education of the masses would be materially aided.

3. The secondary school men would understand each other better.

4. The secondary schools and colleges would be welded closer together.

It is proposed that for our first meeting a program be arranged and that discussions of educational questions be had by representative secondary school and college men, allowing whatever organization may be necessary to grow out of the discussions.

I would be glad to have expressions, personal and through the Recorder, from all the secondary school men in the State.

A. W. SETZER.
Morehead City, N. C.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Send stamp for book of wonderful certificates. Price, $1 per bottle. For sale by druggists. If your druggist can not supply you it will be sent prepaid upon receipt of price. Address

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Too Late! Too Late!

Stammerer, you will soon be too late to be cured. Many stammerers are now being cured at Hotel Dorsett, Raleigh, N. C., by Dr. G. W. Randolph, that noted specialist of the voice, from St. Louis. He will leave Raleigh 1st of November. If you miss this opportunity you may never be cured. You know that you cannot be useful to God or mankind, or to yourself, as long as you stammer. We have published many letters from those who have been cured, so you have no cause for doubts. COME AND SEE.

STATEMENT
Security Mutual Life Insurance
COMPANY,
OF NEW YORK.

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital Stock—Mutual.	
Income—From Policy-holders $836,862.87; Miscellaneous, $35,994.18; total	$872,056.85
Disbursements—To Policy-holders, $321,779.46; Miscellaneous, $412,431.05; total	734,210.51
Business in force—No. of Policies, 17,035; Am't	32,366,384.00
Business written during the year—No. of Policies, 4549; amount	6,532,598.00
ASSETS.	
Value of Real Estate (less amount of encumbrances)	$9,966.45
Value of Stocks and Bonds (United States, State, etc., owned)	406,193.50
Loans on Real Estate (first lien on fee-simple)	303,400.00
Loans on Stocks, Bonds and other Securities	19,758.72
Loans on Company's policies	118,305.90
Interest and Rents due and accrued	12,240.73
Cash in Home office and deposited in Banks	164,731.00
Premiums unpaid	120,856.93
All other assets, detailed in statement	144,362.17
Total	1,299,815.40
Less assets not admitted,	144,362.17
Total admitted assets,	1,155,453.23
LIABILITIES.	
Net reserve	$324,393.00
Net policy claims	34,027.00
Present value non-due matured Installment Policies	44,048.35
All other Liabilities as detailed in statement	56,749.96
Total Liabilities as to Policy-holders	459,010.31
Capital Stock—Mutual	
Gross divisible surplus	696,442.92
Total Liabilities	1,155,453.23

BUSINESS IN NORTH CAROLINA IN 1901.

Policies written and revived in 1901—No., 94; amount,	$168,590.00
Policies in force—No., 185; amount	363,051.00
Total amount premiums collected and secured	8,451.68
Amount of losses and claims, incurred, $1,017.00; Paid,	None.

President, W. G. PHELPS.
Secretary, CHAS. M. TURNER.
Home Office, PHELPS BANK BUILDING, Binghamton, N. Y.
Gen'l Agent for Service, INSURANCE COMMISSIONER, Raleigh, N. C.
Business Manager for North Carolina, Managed from Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 28, 1902.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the SECURITY MUTUAL LIFE INSURANCE COMPANY, of Binghamton, N. Y., filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Home Circle.

The Bird Let Loose.

The bird, let loose in Eastern skies,
When hast'ning fondly home,
Ne'er stoops to earth her wing, nor flies
Where idle warblers roam,

But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.

So grant me, God, from every care,
And strain of passion free,
Aloft, through Virtue's purer air,
To hold my course to Thee!

No sin to cloud, no lure to stay
My Soul, as home she springs;—
Thy sunshine on her joyful way,
Thy Freedom in her wings!

—Sir Thomas Moore.

Fashion Facts.

Modish dressing is not necessarily a matter of expense. It is how a thing is done, not so much of what it is made.

If the color is becoming, and the cut, fit and design are fashionably correct, the material and trimming may often be inexpensive and only fair in quality and yet the result be a distinct success.

Though the autumn and winter fashions are elaborate, and though velvets, costly silks and rich embroideries and trimmings play an important part in the new gowns, yet each model may be copied in less expensive materials with astonishingly good effect, or one or two of the newest features may be duplicated in remodeling a last season's frock.

In materials the rough-finished goods are to be the vogue straight through the season. Zibeline closely woven and closely sheared will be much worn, and what is known as the snowflake homespuns with their flecks of white. Much long-haired camel's-hair will be used, and the cheviots and coverts will be the standbys, as of old.

Walking-suits of corduroy made on the style of the summer shirt-waist suit will be especially in favor. Materials with crepe weaves are also considered good style.—October Woman's Home Companion.

Mother's Prayers.

We need much better homes today. The homes for our children should be as our parents' homes were for us. If we go back to our homes today and study our children we will find that they have not a fault or virtue that their parents have not got. Oh, for a revival of the old custom of having a family altar in a home where the father acts as priest, and the mother as a saint; we could stir the whole country for Christ.

One of my dearest friends was profligate until he was a man grown. In a great Western city he had determined to take his life, threw himself down on his bed just to collect himself before the awful deed, and jarred a little book off from a shelf just above his bed, and it struck him in the face. With an oath he threw it from him, and then it dawned upon him that it was his mother's Bible given him to read. He walked across the room to pick it up just to show her some mark of respect, and read upon the flyleaf, written in her own hand, "Dear boy, you can never get away from your mother's prayers." Instead of being a self-murderer he became one of the country's greatest preachers. I wish that we might dig again the well that our fathers digged before us, and make homes like heaven.—J. W. Chapman.

The Pursuit of Happiness.

All who run after the gilded chariot of joy get covered with dust, and are left limping along the road quite bereft of that degree of comfort with which they started on the mad race.

Yet sometimes when the quest for one's own happiness is quite out of mind, when one is absorbed in making some one else happy, down like a bird from the highest heavens comes joy, and settles as if at home in the heart that has forgotten itself.

Happiness is never touched by the hand that reaches out for it too eagerly. It flies into some hand open to give, not stretched out to receive.

The angels always appear unexpectedly, as did the angel who sat by the tomb when Mary visited it at dawn. Going out to mourn, she was met by unimaginable joy.

How often does the long-anticipated feast turn out to be a famine, gaiety having fled from the house overborne by much ponderous preparation.

He who seeks happiness for its own sake shall lose it, and he who loses happiness for another's sake shall find it, even in the hour when he thinks it is gone from him forever, and is content to have it so.—October Woman's Home Companion.

The Miller's Story.

The following story is very old, but very profitable. Would that every Christian would do for himself what the miller did for his constituency.

A worthy miller was once pained by hearing that the minister was going away for want of support, the church having decided they could no longer raise his salary. He called a meeting and addressed his brethren very modestly, for he was one of the poorest among these comfortable farmers. He asked if want of money were the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in the reply. The pastor was useful and beloved; but the flock was poor!

"Well," replied the miller, "I have a plan by which I can raise the salary without asking one of you for a dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course, they could not refuse, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied and his salary promptly met? He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied, "No," and asked how they could be when their church privileges had been so mysteriously paid for. He asked again: "Is any man here any poorer for keeping the minister?" and the reply was the same as before.

"Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you gave me permission to take my own way in this matter, and I have done so. As each one of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When the harvest time was over, I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer; so you never missed it, and therefore made no personal sacrifice.

"Now, suppose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something."

Oh, for a miller in every church!—Christian Observer.

A Punctual Bird.

What tempts the little hummingbird that we see in our gardens to travel every spring from near the equator to as far north as the Arctic circle, leaving behind him, as he does, for a season, many tropical delights? He is the only one of many humming-birds that pluckily leaves the land of gayly colored birds to go into voluntary exile in the north, east of the Mississippi. How it stirs the imagination to picture the solitary, tiny migrant, a mere atom of bird-life, moving above the range of human sight through the vast dome of the sky. Borne swiftly onward by rapidly vibrating little wings, he covers the thousands of miles between his winter home and his summer one by easy stages and arrives at his chosen destination, weather permitting, at approximately the same date year after year.—Country Life in America.

They are Handicapped by Lack of Preparation.

"Side-tracked by ignorance, for the lack of a little more preparation," would be a fitting epitaph over the grave of many a failure.

In every department of endeavor we find men switched off, obliged to stop just this side of their laurels, because they did not follow the main track of thorough preparation in their youth.

In the patent office at Washington, one is impressed by the great number of embryo inventions that are practically useless, simply because of the patentees ignorance. While he had inventive ability, he did not possess the technical knowledge which would have enabled him to take the next step needed to make his idea successful. Had he not cut his schooling short, he would not have been obliged to stop at the critical point. He laid the foundation, his work receives no recognition, because he cannot go on with it, while an Edison or a Tesla takes the next step, and makes a success and a fortune. It is a sad sight to see our employment offices thronged with young men or strong physique, robust health, and intelligent personality, hunting for work. They cannot keep a position long, because they have no reserve force to draw upon. Their foundations were weak, their preparation inadequate, and at every step they are made conscious of their shortcomings. Nobody cares to retain them in their service, because they cannot do anything well or thoroughly.—Success.

ALL READERS OF THIS
Publication will receive free and prepaid a trial bottle of Vernal Saw Palmetto Berry Wine, if they need it and write for it.

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WRITE FOR CATALOGUE.

Young People's Page.

NORTH CAROLINA STORIES FOR YOUNG PEOPLE.

A Kings Mountain Boy.

BY S. H. THOMPSON.

The October sun had passed the noon meridian and was flooding the distant mountain peaks with his evening glory. A maiden some sixteen or seventeen years old, came out from her father's house, which stood high on a level plateau, giving the dwellers an inspiring view of the mountains towards the west. There was an air of pensiveness about her and her fair sweet face seemed troubled, as she looked off toward the wavy line of the Blue Ridge in the distance, veiled as if with a gauze by the Autumn haze. The few passers-by had reported in vague rumors an account of a battle on King's Mountain the evening before between the British and the Whigs. On the American side were many who were near and dear to the girl, while among the Tory allies of the British were also some whom she knew as neighbors and former friends.

She gazed down the road in the direction of the distant battle-field with a longing to know something definite of the results. What it meant to battle for home and native land she did not know; she only knew in a vague way that it meant freedom from excessive burdens of which she had heard her father speak. The blue mist on the mountains deepened, the evening sun fell lower toward the west; still the maiden lingered, gazing southward down the wagon road. Suddenly a youthful figure, carrying a gun, came into view from behind a clump of oaks at the bend of the road some distance away. He walked slowly and staggered somewhat as he came toward the house. When he reached the gate he lifted his eyes and for the first time saw the girl. In a voice trembling with weakness, he said, "Will you be kind enough to bring me some water? I am very thirsty and quite weak."

"Certainly, sir," replied the girl, "come in and take a seat on the bench by the door, and I will fetch it in a moment."

The youth, who was only eighteen, moved slowly up the walk and placing his gun against a post, sat down on the door setp, while the girl passed within to get him the water. When she returned she was horrified to find that the youth had fallen forward to the ground apparently dead. She rushed back to the room where her mother sat sewing, screaming, "Oh mother, the boy is dead and his clothing is all covered with blood." Seizing a vessel of water, the mother ran to where the youth lay and as she expected, found him in a fainting fit. Dashing some water into his face and bathing his head, she soon brought him back to consciousness. He eagerly drank the proffered glass of wine which the girl had been ordered to bring, when the lady asked, "How came your clothing covered with blood? What has happened to you?"

The poor fellow was so weak he could scarcely speak and could only murmur, "King's Mountain, a great battle and a glorious victory."

"Who fought it, and who won the victory? Oh tell me!" exclaimed the girl, and before he could frame the answer, she again cried out, "And you were wounded, were you not? Oh mother—"

"Hannah, you are too excited and must be quiet for the poor boy is too weak to talk. Call the servants and let us get him to a place where he can rest and can attend to his wound," said the mother. The lady dressed the wounded arm and gave him some medicine to cool the rising fever. As the girl entered the room once more the youth lifted his eyes and said, "I can answer your question now though I am very weak. The battle was on King's Mountain between Major Ferguson's troops and the Whigs under Campbell, Shelby, Sevier, McDowell and other commanders. The victory was complete for the Americans. I was wounded just as the battle ended."

"There, you must not talk any more tonight. Hannah go from the room, for you excite him with your questions. Prepare some food and tell your brother to mold some more bullets against your father's coming, for both may be needed. You will find the lead and bullet molds on the kitchen mantle."

The girl went hurrying from the room calling her brother who was younger than herself. "John, Oh John," she called. "They beat the British, Shelby and the others beat them all to pieces yesterday on King's Mountain. Mother says they will need more bullets, come let us get them ready." The boy came hurriedly and together by the great open fire place in the kitchen, while the supper cooked these two molded bullets and talked as only young patriots could talk in those heroic days. While these two were thus engaged the wounded youth had fallen into a slumber from which he did not awake for a long time. Through the night he would start and in a trembling voice try to give the American call of encouragement as if once more in the battle.

"Huzza boys," he would say, "they are running now, let us follow them. Ah, that one won't trouble us any more. That's right, Billy, you hit him square. Wounded! Yes, Captain, I'm done for. No it's only a brier scratch, I will go, for it's nothing, nothing." Then under the soothing touches of the mother's hand he would murmur, "Mother I am so tired," and fall to sleep again. At daybreak the father came, and after eating breakfast, he placed the bullets in his shot pouch, some food in his saddle bags and replenished his powder horn. "Now, before I go I must see your guest and find whether he is Whig or Tory." Together they went into the room and as he looked at the youth sleeping on the bed he said, "Why that is young Wilfong. I know him well. Poor fellow is he badly hurt?" Before the wife could answer the young man opened his eyes and said, "Why Captain Sigman, am I in your house, and is this your wife?" "Yes John, and I am glad you found your way here. Are you badly wounded?" "No sir, I shall be able for duty in a day or two, and shall join my command then."

"Stay where you are until mother says for you to go," replied Captain Sigman, and kissing his family, he went to join his command with Shelby. Four days later John Wilfong had so far recovered that he was able to sit up and walk around a little. Seated in the father's great arm chair in the yard, he told to Hannah Sigman and her brother John the story of his part in the battle of King's Mountain.

In answer to a question from the girl, he said, "On the afternoon of the 7th, we reached the foot of the mountain. It had been drizzling rain all the forenoon, and we had to wrap our coats around our priming pans to keep them dry. Colonel Hambright, my commander, captured John Fonderin, a Tory, and from him we got a letter which Ferguson had sent to Cornwallis. From this we found out his position and strength. Fonderin also told us that Ferguson had a checked shirt on over his gay uniform. Colonel Hambright said in his broken Dutch, 'When you see de checked shirt, my poys, you know him.' Campbell and Shelby began to battle while the others were swinging round the mountain, completely surrounding it. The British would charge with their bayonets and we would give back. They thinking we were whipped would rush on while the boys under Cleveland and McDowell would strike them with a perfect stream of destruction and death from the rear. Thus we fought back and forth, up and down, across the mountain side, all the time drawing our lines closer and closer to them while our mountain boys with their rifles were thinning their ranks. Oh, it was grand. I wish you could have seen our leaders. Somebody ran up a white flag, but it was cut down by Ferguson's orders; for he had said he would never surrender to these 'mountain devils.' Ferguson seeing that all was lost determined to cut his way through, so with some of his officers, he dashed toward us, but I and about ten others saw the checked shirt and the poor fellow fell with seven balls in his body. De Peyster raised the white flag and at the same time our men raised the cry, 'Tarleton's Quarters,' which meant no prisoners, but the commanders made them desist from further slaughter. I, being in the front line, at the command of Colonel Hambright, went forward to tell the British and Tories to throw down their guns, when one of the Tories took aim and brought me to the ground. This so enraged my companions that they determined to finish the whole crowd. As I fell, Billy Wilson, my companion, and the Captain came up and I said, 'Captain, I am done for; but Billy said, 'Oh, no, Johnny, it's only a brier scratch.' I got up and started on, but had to give it up. Billy saw me fall again, and became so enraged that they had shot me, that he completely lost his head. He fought like a mad tiger. He had heard me cry to them to thrown down their guns, and they should not be killed. Hambright had to catch the boy and hold him to keep him from shooting any more. They gathered the prisoners and stuff together and burnt what they could not carry with them, while I struck out for home and fainted here on your door step."

John Wilfong stayed a few days longer with the Sigmans and then made his arrangements to go to his own home. An accident, a day's stay in another's company, a simple meeting, often changes one's destiny. It was so in this case. The morning John Wilfong started for home, he and Hannah Sigman were standing at the gate where she had first seen him. Here he told her the story which is as old as Eden and which has been told in all ages. Her reply was, "When we have won our freedom and you have done a soldier's part, I will hear what you may have to say." At Eutaw Springs, Orangeburg and Charleston, when General Leslie passed to his ships before the approaching army of General Greene, John Wilfong did nobly his part as a Carolina hero.

In Greensboro a sweet-faced old lady calls her grand-children about her and tells them the story, as given above, of John Wilfong and Hannah Sigman, her great-grandparents.

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READ THIS LETTER:

ALMOST A MIRACLE.

DILLON, S. C., Aug. 18th, 1902.

Gentlemen:—In September, 1899, I took rheumatism in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "RHEUMACIDE." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "RHEUMACIDE" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.

Will say further, that I began to walk in about six days after I began to take "RHEUMACIDE," with the aid of crutches; in about three months after I began to take it, I could walk as good as anybody, and went back to work again.

Very truly, JAMES WILKES.

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Editorial.

OUR ANNUAL DENOMINATIONAL RALLY.

State Missions is the rallying cry of the North Carolina Baptists. It is this cause that unite the brotherhood in one grand act of denominational loyalty, love, worship and giving each harvest-tide.

Nothing has served to unite our denomination more than this great cause.

The time for this annual uprising has again arrived. We have about ten thousand dollars to raise. It is a task so large that we cannot afford to release any one from it. We hope our pastors and leaders will see that efforts are increased rather than relaxed this year. Let every church take a collection and every Baptist join in the giving.

IN SIGHT OF VICTORY.

We are in sight of victory. The $42,000 pledged at Winston-Salem will be raised, if the men and women who pledged it will not faint in this final forty-day struggle. Be of good courage. Be strong and fear not. Let Victory be our watch-word.

We have about $13,000 in hand. We have assurance that the following Associations will pay their amounts in full: Tar River, Green River, Central, King's Mountain, Liberty, Stanley, Sandy Run, South Yadkin, West Chowan, Elkin, Sandy Creek, Little River, Mt. Zion, Yadkin, Piedmont, Flat River, Beulah. We do not say that the others will not. These we have named, together with funds now in sight from churches and individuals, will raise the amount to a point in striking distance of the sum pledged and so greatly needed. Let the others join with them and victory is sure.

Now is the time for faith in God; now is the time for sacrifice. Let no one stand back now. The defection of any man or the failure of any Association threatens us with failure and all that that means. The whole burden is on every man. Do not forget this. There is no one to take your place.

That we may all understand just what is before us it is purposed to print in the Recorder for first week in November a list of pledges and just what has been paid on each. May we not hope that hundreds of pledges will be covered by that time!

ARTICLES OF SPECIAL VALUE.

In this number we continue the sounding of opinion on the Dispensary question. We are sure that the letters will be read with interest. It is our purpose to undertake to sum the matter up later on. On third page is a technical article of profound interest—"A Proposal for a Graded Bible School." All who have at heart the serious problem of religious education will give this article thoughtful attention. There is also a Bible Study worth working out; and of all the contents of this paper we would place most emphasis upon the article entitled—"An Audience of One." It unfolds the secret of prayer. More preachers know how to preach than know how to pray. Thousands give no attention to this first of subjects.

In the Departments will be found the usual reading—put there to give first the pleasure of reading, and, second, the benefit of sound reading. We would call special attention to the story of "A King's Mountain Boy." Better reading or better North Carolina literature has not been produced in this State. How better can you instil into the heart of your child the glory of King's Mountain!

On the other pages will be found a variety of news and editorial matter, covering a broad range of subjects. Read this paper, good reader, and hand it to your neighbor, promising him on our word that he can get sixty more like it, though different and perhaps better, for $1.50. That is, we will send the Recorder from November 1, 1902, to January 1, 1904,—yes 1904—for $1.50.

And besides we will send to any one who sends us a new subscription on these terms a pretty and appropriate book to begin the new year with.

THE MODERN BAPTIST INQUISITION.

There are more and worse ways to torture men than that of fire and sword. There are more ways to play the pope than that of the robe and crosier, more and more contemptible. We lay the soothing unction to our souls that the Inquisition is a thing of the past. But is it?

This question refers not to Rome, but to Southern Baptists. We have no immediate reason to fear the Holy See of Rome; but what of some little pope on newspaper tripod and retinue of satellites! The Spanish Inquisition is only a lesson of the Past to the Present—a lesson none too well learned;—but how is it nearer home!

We Baptists have no council. But are we without such as would brand with the brand of infamy and torture with that sharper fire than ever shrivelled heretics' flesh—the fire of distrust and loss of friends and fellowship, that burns the heart out,—those whose misfortune it may be to conceive of the religion of Jesus in a way different from their way! Are there not such as would read out all who will not receive their imprimatur!

Have we Baptists not permitted the appeal to "the fathers" (unnamed, unknown, indefinite, a mere cant phrase) to take the place of the appeal to the New Testament as the only rule of faith and practice? Have we not gotten between us and our fundamental principle of religious liberty a very certain and quick and relentless religious intolerance? Have we not permitted this man and that man to multiply tests of faith—this man's position and that man's dogma,—until one never knows what manner of challenge he will meet on a day's journey or what dogma he must embrace ere he sleep!

If some one with sufficient presumption suspects an editor or teacher, do we not bring him a confession (New Hampshire or Philadelphia) with the same stern purpose, same zeal to torture, that looked out of papists' eyes four centuries ago? Granted that these Confessions happen to be true—to which we say neither yea nor nay, not knowing—is this the Baptist spirit? A deeper question than, Do you accept the Philadelphia confession? is this, Whose right is it to challenge a free man's faith?

Lately we have seen a college professor chased like a wounded bird until he has found rest under the wings of the Western Recorder in absolute surrender. The hunters are without their quarry, but they doubtless suspect that they have been cheated in the hour of consummation. And they will lose no time in finding them another.

It strikes us that it is quite as unbaptistic to run a man into an inquisition as it is to differ with the powers that would be supreme amongst us by virtue of their ability to injure. It is quite as unbaptistic to recognize the right of any editor or coterie to institute an inquisition or persecution as it would be to question Dr. Pendleton's or Dr. Boyce's infallibility or to even hold that the Seminary or the Western Recorder or the Baptist Flag has no monopoly of the faith once for all delivered to the saints. Is Louisville our Vatican? Or shall it be St. Louis?

We raise the question, therefore, Is it not time some one were speaking for the sovereignty of the church—the local church? Shall we sacrifice this cardinal doctrine to the interests of denominational unity, and thus go the way of the Presbyterians, only further on toward Rome?

We make bold here to lay down a law and a challenge: No college trustees, no editor, no coterie has right to challenge a Baptist's faith—no matter what his relation to them. Only his church can do this. If any should make demand of us, we would show our regard for the Baptist way and the Sovereign local church by respectfully referring them to her. We commend the policy to all others. This will end the Inquisition and put the would-be popes out of business. Only so can the church and the human soul be restored to the authority and the dignity with which God Almighty has invested them.

THREE BOOKS ON THE SUNDAY SCHOOL.

The Ministry of the Sunday-School. By T. Harwood Pattison, Professor of Rochester Theological Seminary. American Baptist Publication Society. $1.00 net.

Normal Studies for Sunday-school Workers. Vol. I., The Sunday-school. By Rev. B. W. Spilman, Field Secretary. Paste-board; ninety pages. Sunday-school Board, Southern Baptist Convention, Nashville, Tenn. 25 cents; per dozen $2.50.

The Pastor and Sunday-school. By William E. Hatcher. Sunday-school Board Lectures in the Southern Baptist Theological Seminary. Published by Sunday-school Board, S. B. C., Nashville. Cloth, $1.00.

The Sunday-school is the most important field of the church's activity. In it the ranks of the church are recruited; in it the membership of the church is educated; in it that part of the church's progress derived from study of the Bible is for the most part obtained, and that part is the greater part.

The Sunday-school is a supreme factor, therefore, in any church's and in all the churches' destiny. It is by this mark a supreme factor in civilization—in its maintenance and in its advance.

And the Sunday-school is not doing its work. It by no means measures up to its importance as the central field of the church's activity. It is not conducted with that seriousness of purpose that would betoken the conviction that the Sunday-school is a supreme factor in the spiritual and moral progress of the race. Its technique is largely ignored. Frequently teachers are not chosen with an eye to their fitness. Frequently one finds teachers who will not study; frequently he finds teachers who cannot study. There are not a few who cannot teach. We say this with great respect for the sincere efforts of men and women everywhere. More frequently still we find teachers who are not applying themselves to the art and technique of teaching. And teaching is teaching, whether in Sunday-school or day school; and careless work in either is nothing less than an outrage.

There is a great awakening in certain quarters, and one begins to believe that at length the teachers will be aroused to the unspeakable seriousness of their task, and will undertake to prepare themselves for their work.

Out of this awakening has come these three books with many more. Only one of them is technical—in a time when technical training is so largely needed. That is the Normal Studies, by Mr. Spilman. It is an elementary book, strenuously condensed. It treats of its topics in detail. Its story of Sunday-school history and methods is a mere narrative in detail—of facts. But it is good. The chapters on Sunday-school management are likewise simple, concise and practical with no pretension to philosophy or interpretation. And the final chapter on Teaching and Teachers, while it is by no means a treatise on pedagogy, will prove very helpful.

If you can purchase but one of these books and need help as Superintendent or teacher, purchase this one.

By far the greatest of the books is Dr. Pattison's. It may be described as inspirational. It elevates the Sunday-school's position and it would send forward the Sunday-school worker. One cannot read it and not do better work. The opening chapter on The Bible and the Child, is a great chapter. The other chapters are evidently the product of accurate knowledge, deep experience and thorough thinking.

Dr. Hatcher's work made quite an impression first as lectures at our Seminary. The Sunday-school Times announced that these lectures had

stirred up the entire South. It is indeed a fine work. It aims at the pastor for the most part, and therefore could not be appropriately treated in a review introduced as this one is save for Dr. Hatcher's idea that the pastor must be the life-centre, the real sovereign of the Sunday-school. If this is granted, our pastors are called upon to arouse the teachers to the seriousness of their engagement.

One will find Dr. Hatcher at his best in these lectures. He has easily the best style of all the Southern Baptists, and his subjects here have given it fine play. Every pastor will find pleasure and stimulation in reading the book, and it is worthy of a place in the library of any one interested in the most important of the church's fields of action.

The Baptist Book Store, Raleigh, N. C., will send these three works to anyone, postpaid for $1.80. But if you have not Trumbull's "Teachers and Teaching," and are yourself a teacher, you had better first get that.

MOVING TOWARDS 10,000: TWO OFFERS.

Crops are better this year than they have been. Men and women are better prepared to read and to pay for good reading.

The time has arrived to arouse all North Carolina.

With its Hero Stories, its articles on the Christian Life, its treatment of current denominational and public problems, its news, etc., etc., all in new form and on good paper, the Recorder is prepared to call upon its friends to go out in its behalf.

We are making two offers. Note them well.

I. We will send the Recorder to new subscribers from date until March 1st for 50 cents—four months.

II. We will send to the new subscribers the Recorder from date until January 1, 1904 for $1.50.

THE OFFERS

Many include working for the Recorder in the list of good works; and they do well. But even these deserve reward at our hands. We have decided, therefore, to offer (1) every minister who sends us six new subscribers on offer No. 1, that great book—"Preaching in the New Age, An Art and an Incarnation," by Dr. Lyman; (2) every minister who sends us two new subscribers on offer No. II, that same book—"Preaching in the New Age; (3) to any one else who sends us a new subscriber we will send a pretty and appropriate little book. Or if they want that best of modern denominational productions, "Baptists Principles Reset," we will send it upon receiving two paid new annual subscribers. Or if they want "Preaching in the New Age"—a good book even for men and women who do not preach, they can get it on the same terms as the preachers.

Will not our friends inaugurate a canvas in every church?

Meanwhile let us thank the following brethren for sending new subscribers on our 35 cent offer, which runs out now. The sum for each subscription is too small for us to afford a premium, but we return them heartfelt gratitude. And if any one of them, named this week or at any time since the offer began, will convert two 35 cent subscriptions into annuals, we will send him "Preaching in the New Age." Of course the fifty cent offer is open to them on equal terms with every one else.

Rev. J. M. Arnette, East Durham, N. C.
Rev. J. A. Stradley, Oxford.
Rev. C. M. Murchison, Penelope.
Rev. L. H. Green, Bakersville.
W. T. Saunders, Gastonia.
Rev. Jno. C. Hocutt, Chapel Hill.
Rev. J. H. Rich, LaGrange.
Dr. W. B. Harrell, Dunn.
Rev. S. H. Thompson, Farmville, Va.
P. R. Perkinson, Wise, N. C.
J. V. McCall, Lenoir.
Rev. C. V. Brooks, Apex.
Noah Biggs, Scotland Neck.
Rev. J. O. Alderman, Windsor.

THE ISSUE IN ENGLAND—LET AMERICA SPEAK.

The issue now drawn in England between the Established church and the Nonconformists, between the Government and the Opposition, is of international significance. The following paragraph presents the issue clearly.

What, then, is this Education Bill? You know that in England there are more than eight thousand parishes, where there is no board of public schools, officered, managed, administered through and through by the Anglican church—which means the Anglican clergy. You know further that this Bill proposes to transfer to the public rates and taxes the support of these schools; to give, by way of concession, two out of six managers; popular election, or election supposed to be popular; that it further restricts the appointment of teachers to the Anglican communion. What do we demand on the other hand? Simply this. That every publicly supported school be under public control; that it be governed by the people and for the people, by whom it is maintained. We ask no more, and we would be contented with nothing less than what you have in Scotland. We want simply to have the schools which the people support managed by them, for them, and intended to educate themselves and their sons. We say if religion is your concern, "Trust the people."

The matter is so important that we think the churches of America ought to express their concern and their sympathy by setting apart a day of prayer in behalf of the opposition to the bill.

GOD'S FIDELITY TO FAITH.

Sunday-school Lesson for October 28.—Joshua 14:5-15.

One of the theories of the rise of the human species is that men derive their characters from their conception of the characters of their deities. For example, when it dawned upon Israel that God is holy, Israel worshipping God immediately began to aspire to and to acquire His holiness. It is a reasonable theory. In view of this theory the importance of the Sunday-school lessons that treat of the dawning upon Israel of certain ideas of God takes fresh emphasis. It is the more emphasized when we reflect that the average pupil in the Sunday-school entertains ideas of God quite as vague and confused—quite as undeveloped—if not so rude as those entertained by the children of Israel when they crossed the Jordan. For men are not yet born full-grown; but, on the other hand, every son of man comes up gradually from ignorance to knowledge, from darkness to faith, from confusion to light.

In this section of Scripture we learn the lesson old to many, but none too old to any, that God is faithful—that He is honorable. If we worship a God who is a God of honor, we will be men of honor. The world needs nothing more than it needs men who will keep their word.

The second lesson is one of faith unto patience. God will keep His word, but men must keep their faith in Him. Caleb received the inheritance promised him forty-five years before only upon living so long in patient waiting and upon asking in the day of his Lord's opportunity. Even then he had to conquer the territory. There are children of Christ who lose faith in the Father if He does not answer their prayers in a day. Caleb puts them to the blush. God requires time and struggle. He does not require either for His own sake. He can do a thing in a moment. But he requires them for the exercising of His children's faith. God's business, so far as we can see, is the making men like Him. Caleb's reward for his long waiting was not simply a fine section of Canaan, but a magnificent access to his spiritual nature. Each year this possession enlarged. The reward of faith is faith; of love love; of religion religion; of Godliness God-likeness.

He who "wholly followed the Lord" gained infinitely more by that "wholeness" that mere land. He gained a power of faith in God that enabled him to live without repining (note the robust tone of his words) and that also sent him into battle with good courage.

And yet he does not make demand of the Lord. He makes demand of Joshua in the name of the Lord. But when he comes to the Lord, he says, "it may be that the Lord will be with me, and I shall drive them out." This is not doubt; this is faith. God has promised; but Caleb still refuses to circumscribe the Lord with his desire. He gives room for the will of God still—"it may be that the Lord." What a refreshing contrast this is with the modern way of putting one thing and another together and pledging the Lord or making demands of the Lord. This is what it is to "wholly follow the Lord." It is to abide His will.

Caleb who could stand out against the whole nation forty-five years before and advocate pressing on to Canaan in God's name in spite of giants, now can rest as he did then, upon the will of God. The faithful man can wait as well as fight. Indeed the faithful man cannot but wait until the Lord assures him.

So then this section of Scripture gives us lessons of (1) God's faithfulness; (2) the nature of man's faith; it must be (a) patient, (b) it should be whole, (c) it must be absolutely trustful, (d) it makes one ready to work rather than ready to merely make demands of God; (3) it is its own reward, but God also gives the definite object of His promise, if one faints not.

Let us seek promises of God, and set about to gain them as Caleb did. Let us never falter or doubt. The patient seeking will win us more than the objects sought.

* * *

So much for the lesson. But we cannot dismiss the setting of the lesson. Note the last sentence, "And the land had rest from war."

The thoughtful teacher will at least find out what this means as well as how it came about that the children of Israel were dividing the land. The chapters that lie between this lesson and the last contain the straightest story of war and conquest that we have read. It is the story of the conquest of Canaan in five years by the wandering tribes of Jacob. They are led no more by cloud or light; they produce their daily bread. No more do strong cities fall at their shouting. Still abides the faith that God is their captain, and they fight as only men can fight, bitterly, gloriously, bloodily, slaying nation after nation and king upon king, giving no quarter whatever. The cruelties in the Philippines are child's play compared to the atrocities committed by Israel. Every modern rule for the treatment of captured cities or prisoners is broken. It is a war not only of conquest, but of extermination.

Did God lead that war, as Israel thought? Did God authorize such atrocities? The Bible answers the questions. It is no shock to us. God did the best possible with the army at His command. In this day and time He surely would not approve such methods. It is men that have changed, not God. Religion—both in its root, the conception of God, and in its expression, the conduct of men—changes and improves and grows with the changing capacity of men to know God and to do His will. God waits upon the will of man.

There is an analogy in Nature. The green fields are not a scene of peace but of bloody and heart-rending struggle. The hawk and the sparrow; the sparrow and the worm; the worm and the tender plant; the strong plant and the weak. There is throughout the range as ruthless a conquest by extermination as there was at Jericho and afterwards. Throughout these realms the cry is, "Fight, and give no quarter." Yet God presides over Nature; and out of this warfare He has brought the nobler universe of men and things.

So in Canaan. God needed that land. See how well to His purpose it lies. He has chosen a people to fulfill His plan. No other people is fit; no other land is fit. People and land must be brought together. Intermixture of races or religion will be ruinous. The only recourse is war, and extermination. Men who do not believe in punishment may contemplate here, in history and in nature the uncompromising character of God's will. He who stands in His way will surely be destroyed. Else the race will go downward instead of upward. God waits for the will of men who love Him; but from those who will not, He stays not His hand.

W. M. S. Department.

Edited by Miss FANNIE E.S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

First Day.—The 23 unordained preachers, three colporters and seven Bible women connected with the South China Mission.

Second Day.—Mr. W. W. Lawton, Chainkiang.

Third Day.—Mrs. W. W. Lawton, Chainkiang.

Fourth Day.—Miss Julia K. MacKenzie, Chainkiang.

Fifth Day.—Miss Alice Parker, Chiankiang.

Sixth Day.—Mr. W. E. Crocker, Chiankiang.

Seventh Day.—For new stations opened in the Central China mission.

Subject for special thought: The Bible method of giving.

Missions in the Home.

Every father and mother ought to be a missionary instructor. If our children were taught their duty to the heathen, and the wretched condition of the nations that know not God, they would never hesitate to do all in their power to send the Gospel to foreign lands. This result is to be obtained by the following means:

1. MISSIONARY LITERATURE

Let every family take the official organ of the boards, as well as other periodicals. Read the letters from the missionaries. Know all the names of at least our own workers and their fields of labor. Keep the family posted in regard to all that is going on. Furnish the children with missionary biographies, and the histories of great missionary movements. These true stories are stranger than fiction and more thrilling than any tales of daring deeds by Western desperadoes. Many of our young people have become robbers while reading these latter, while many others have been led to consecrate their lives to missions after reading the lives of Judson, Livingstone, Paton, Brainerd and others. Which style of heroism do you desire your boy to possess?

2. MAKE THE PERSONAL ACQUAINTANCE OF SOME MISSIONARY

Call on him while at home on a vacation. At least hold correspondence with some real live worker on the field. Almost any missionary is glad to correspond with Christian people in the home land. In that way mission work assumes a real and tangible form, in contrast with the vague and abstract conception that many have of it. Interest is heightened, and contributions are more regularly and cheerfully given.

3. PRAY FOR THE MISSIONARY AND THE HEATHEN

In our daily family worship we should remember the perishing world and the noble men and women who are devoting their lives for its redemption. The Savior himself taught us to pray: "Thy kingdom come," which is a prayer for the success of missions, and thus for the glory of God. All prayer should have respect to the glory of God before the good of the one praying. In no way can God be so glorified as by the bringing in of the heathen. A precious little girl, four years old, went with her mother to carry a gift to an orphan asylum. That night she added to her prayer the petition, "Bless the little orphans." A year later she sent a package of Sunday-school cards to a missionary in Japan to be given to the little heathen children. Then she added a new petition, "God bless the little heathen." Nor has she ever forgotten to ask His blessing upon those poor little ones who have never heard of Jesus. Such early impressions can never be effaced, and she is sure to be interested in missions so long as she shall live.

4 WEEKLY GIVING BY EACH MEMBER OF THE FAMILY.

It is not sufficient that the father should give once or twice a year when some collector comes along, but giving should be regular, systematic, voluntary, and by each member of the family. Giving is a means of grace, of individual grace to the giver. Hence an offering made by one person in the name of another robs that other of the inestimable benefit that would have followed the free exercise of individual right and duty. The mother should make her own money and give for herself. There are many ways that her feminine ingenuity will suggest if she is only interested. If in the country, she can save a certain part of the proceeds from poultry or dairy. If in town, she can clear a few cents extra each week by needlework, or something similar. Even the poorest can do this if they are really in earnest. A poor woman, who was a spinner, was accustomed to give twenty-five cents each Sunday. When asked how she could afford to give so much, she replied, "Why, that is not much. I spin so many hanks each day. On Saturday I simply work a little longer and spin an extra hank. That is worth a quarter, and I give it to the Lord." It is related of a blind woman who labored in a factory with a number of other women, who, feeling that she ought to give more to the Lord, asked the others how much they spent each week for lights. When she learned the amount she said that she made that much more than they did, as she required no light. Hence she added the difference to her contributions. Noble example that. These are only illustrations of what women can do if they really want to do something.

The children also should make their own money for the Lord. It does not profit them for some one else to give for them. Help them to make money by paying them to do extra jobs. Let them have a spot of garden to cultivate; a pig, calf, or hen to care for, a certain part of the proceeds of which is to go for missions. I know a girl who in one year made $11 from an investment of five cents. She first bought a spool of thread, from which she made some trimming. Selling this she cleared enough to buy a setting of eggs. From these she raised a nice lot of spring chickens. From the proceeds of the chickens she bought a pig to eat the scraps during the summer. She sold him in the autumn and bought a calf, which she fattened on waste materials during the fall and sold at Christmas for eleven dollars. "Go, do thou likewise."

The Christian farmer who does not have ready change for a contribution each week might consecrate to God a certain portion of each crop. He could then give his labor each week and the sum total at gathering time. It is all a matter of consecrated habit, in whatever regular way we do it. A certain man who lives in a town, and who is by no means wealthy, practices himself, and teaches his family to practice, the habit of giving a copper cent at each meal time, dropping it into a little bank kept upon the table for that purpose. That is a practical way of returning thanks. In that way a small family of moderate means gives nearly $50 a year, and it is never a burden, since it is distributed over three hundred and sixty-five days. When we can get our people to think of missions, and work for missions systematically, our difficulties will be removed. Our boards can never be sure of ending the year out of debt until givers become regular, so that it may be known beforehand just what to expect.—Selected.

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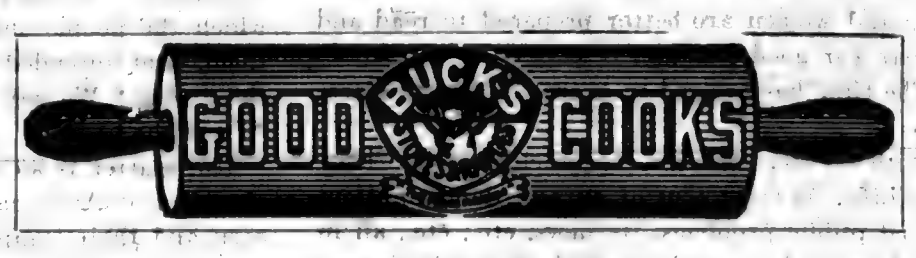

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Help us 'mid life's wild waves to shine,
Bright lighthouse lamps o'er rock and brine,
To guide the wand'rers on that sea
To a safe harbor, Lord, in Thee.

Refrain:

To shine for thee, to shine for thee,
Help us, O Lord, to shine for Thee.
Lights in the world we fain would be,
Help us, O Lord, to shine for Thee.

Help us on every darksome way
To hold the gathering shades at bay,
Like sunbeams clear, to light the road
That leads to happiness and God.

Refrain: —Selected.

A Paying Investment.

"Father, Jack Adams told me his father has sold that bit of land just on the north side of town."

"Did he?"

"Yes, and he's made such a good thing of it. Doubled on his price."

"Indeed!"

"And after holding it only two years. Jack says his father's a great man for making money. Always succeeds in his investments. I suppose he'll be a rich man some day—just by putting money in the right place. It goes on and makes itself. I wish father, that you had some money to put into things that way."

"I am making what I think about the best investment I can of what I have."

"Investment? Why, father, I didn't know you had any money invested."

"I have, though."

"Why, I've often heard mother say it takes about all you can make for us to live."

"Your mother is right there," said his father, with a smile.

"Well," said Ned, who through his talks with Jack Adams had become warmly interested in business topics, "do you mean that it is money that you put into something some time ago?"

"Yes, I began quite a number of years ago, and I'm keeping it up yet."

"Oh, that's good!" said Ned. "And has it been a good investment, father? Does it keep on doubling, and are you going to make a real good thing of it sometime? Do you get any returns from it yet?"

"A good many questions to answer," said his father, a little gravely. "Yes, your mother and I think we are getting something in the way of returns already. We hope it is going to keep on doubling, as you express it. As to its being a good thing some time in the future, the future must tell its own tale; but if the hopes we cherish are fulfilled we shall receive a thousand fold on our investment."

"Well, father, you certainly must have a good thing. Now, I'm old enough to understand about such things—I wish, if you don't object, you'd tell me what your investment is."

"I don't object at all. We are investing in you and your brothers."

"Oh!" Ned drew a little breath of surprise.

"Yes," his father went on quietly. "Three boys are a good deal of an investment, you can easily understand. An investment on which continual payments are necessary."

"I see," said Ned, slowly and thoughtfully. "There are clothes and shoes and school books. There's a house for us to live in. There's everything we eat. It keeps you going all the time, doesn't it, father?"

"It seems to," said father, with a smile.

"And mother; she's always busy. She sees to everything. There wouldn't be a bit of comfort if she were not at the head of things. Hundreds of dollars every year we cost. Father, if you didn't have us boys to spend on, you'd have a lot of money to put into other things."

"Yes, all I am putting into you."

"And we're your investment." Ned appeared to be grappling with the thought. "Well, I don't see, father, that you and mother are getting much out of it yet."

"Can't you think of any way in which we begin to get our returns?"

"I suppose—when we try to do the best we can—".

"Exactly that. When you are dutiful and obedient, showing a loving appreciation of what is being done for you, we feel that we are not making a poor investment."

"Well, I tell you,"—Ned put on a calculating expression—"looking at it from a business point of view; it's a good while to wait twelve or fourteen years to get a little bit of return for money put into a thing—and where you have to put in more and more money all the time."

"Mother would tell you," said father, laying his hand on the boy's head, "that she began to get her returns very early. With the first glance of your eye and the sound of your baby voice she felt that she was having her reward. And now, as the years go on, ask her how it is when you are loving and attentive to her, looking out for every opportunity of being helpful and comforting to her. Ask her if it isn't—well, at least a hundred per cent to her. Possibly she would make it a thousand."

"Dear mother!" Ned said it with a face full of earnest resolve.

"And if you go on as we hope you will, if you grow up to be good men, doing your best to make the world wiser and happier because of your being in it, what sort of a per centage will that be to us?"

"Well,"—Ned spoke after a pause, —"I never looked on myself as an investment before, but I guess it's very much like it. You and mother are putting about all you have into us boys. All your money, and the money doesn't begin to be all. I'm glad," added the boy, earnestly, "that we ourselves can help in seeing to it that your investment is a good one." —Selected.

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By virtue of a decree of the Superior Court of Wake County, made in the special proceeding therein pending, entitled S. V. T. Chamblee, Administrator, vs. M. C. Chamblee, et al., I will on Thursday, October 30, 1902, at 3.30 p. m., in the town of Wakefield, Wake County, N. C., sell at public auction, for cash, a certain tract of land in Wake County, N. C., adjoining the lands of W. H. Chamblee, Jr., T. J. Wiggs and others, known as the "R. P. Chamblee Place," containing 102 acres.

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Current Events.

STATE NEWS.

President Kilgo announces the gift of $1,000 from Miss Annie Roney to be used in buying books for Trinity College library.

One might say that, barring the race for Senator Pritchard's place, there is no campaign in North Carolina. The people are enjoying a rest. They need it.

Democratic registrars are putting swords into the hands of the enemies of the Amendment by construing it too rigorously. Governor Aycock and Senator Simmons are protesting against this foolish and useless policy.

The Seaboard Air Line fast train Northbound ran into an open switch near Rockingham, October 19, collided with a freight engine, resulting in the death of flagman Holland and the probably fatal injury of Engineer Jim Roberson and brakeman Crump.

Fire destroyed the ice-plant and cotton compress at Hamlet Sunday, and Mr. J. M. Wilson remaining in the building too long in a desperate effort to put out the fire, was overcome, and perished. Mr. Charles E. Johnson, of Raleigh, leased the compress from the Seaboard Air Line. Two thousand four hundred bales of cotton were lost. The total loss is estimated at $200,000. The amount of insurance has not been announced.

GENERAL NEWS.

Three white men and eight negroes were killed in a race riot at Littleton, La., October 19.

Grover Cleveland has issued a statement declaring tariff reform to be the great issue. He once led his party out of the wilderness with this cry.

James Younger, famous as a bandit, having been the associate of Jesse James, ended his life by suicide October 19, at St. Paul, Minn. He was a strong character, and might have made a strong and useful man.

One thousand five hundred delegates attended the National Woman's Christian Temperance Union at Portland, Me., October 18. An effort was made to put the ban upon tobacco in the pledge. It was referred to the Executive Committee.

A negro was arrested, convicted on trial and "legally" executed in Texas last week all in two hours. He pleaded guilty, and waived the 30 days allowed him by law to prepare for death. The haste was caused by a blood-thirsty mob. This suggests one way to evade the lynching evil—quick trials.

The coal strike is at an end for a time. The committee of arbitration has been announced, and Monday the miners in convention agreed to submit their cause to the committee. It is one of the greatest and most serious strikes in history. Its cost is estimated at $127,000,000, most of which coal consumers will pay. It is said that this part of the country will not receive any hard coal this season, but must run on soft coal and wood.

The British House of Commons was the theatre of a stormy scene last week, when Irish member O'Donnell at the conclusion of an impassioned speech, walked across the floor and shaking his fist in the Premier's face, severely denounced him. O'Donnell was suspended for a week. The Premier had denied the request for a day between now and Christmas in which the voice Ireland's wrongs. Ireland is reported to be in a distressing condition.

There is something ineffably touching in the gift of $200,000 by Mr. Rockefeller to be used in the effort to discover the germ of cholera infantum, and in the announcement that Dr. William Welch, a great physician of Baltimore, has made the discovery. It is not improbable that the discovery of an efficient germicide will follow, and the man of great wealth will thus heal many a heartache. But his own grief remains. And many will read of the great physician's discovery with a curious sinking of heart that it was not earlier made.—Religious Herald.

The annual report of the Commissioner of Immigration was made public October 18. It shows that of the 648,743 immigrants who arrived in the United States during the last fiscal year, 466,369 were males and 182,374 females. Of the entire number of arrivals, Italy supplied 178,375, an increase of 42,579 over the number for 1901; Austria-Hungary, 171,989, an increase of 58,599, and Russia, 107,347, an increase of 22,000. Most European countries showed an increase, but there was a falling off in the arrivals from Ireland amounting to 1,432, the total from that country being 29,138. The figures concerning Asiatic immigration shows a decrease from China of 619, the total being 1,649, and an increase from Japan of 9,001, the total being 14,770, or 170 per cent. Of the entire number 162,283 were unable to read or write, but 74,063 were under 14 years of age. Commenting upon this circumstance, Commissioner Sargent says: "It can be roughly estimated from the foregoing figures how effective in excluding aliens would be a reading test, such as that proposed during the recent session of Congress which would not be applied to children under 15 and adults over 50."

RHEUMATISM

A BLOOD DISEASE.

How a Difficult Bookseller Reader was Cured.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his kneecaps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were then, but to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. Ten chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply, if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address, DR. SCOTT MASON, Dry Bridge, Va.

IF YOUR LIVER

is inactive, or your DIGESTION out of order use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

Price, 50 cents and $1.00.

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Dobbin & Ferrall —AT— Tucker's Store RALEIGH, N. C.

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There is an extraordinary demand this Fall for

Coats and Jackets FOR WOMEN.

We foresaw this demand, and abundantly provided for it. Every whim, every need, every taste and every occasion, has been provided for.

It is worth a trip to Raleigh merely to look over our stock. Our collection represents

THE BEST TAILORING the world is able to provide.

Our prices are reasonable. Write us, if you cannot make a personal call.

GARDNER'S CHILL PILLS CURE

50¢ GUARANTEED BY DRUGGISTS 50¢

NORTH STATE CHEMICAL CO. GREENSBORO, N.C.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Rufus L. Powell and wife, and duly recorded in book No. 100 at page 606 in Register of Deeds office of Wake County, N. C., we will on Monday, the 17th day of November, 1902, expose for sale and sell to the highest bidder for cash at 12 m., at the Court House door in the city of Raleigh, that valuable tract of land lying and situate in Swift Creek Township, in Wake County, N. C., adjoining the lands of Eliza Powell, Robert Powell, J. J. Goodwin, W. H. Utley, Wm. Jones and others, being lot No. 4 in the division of the land of the late Archibald Powell between his heirs-at-law, and the same allotted to said R. L. Powell, and bounded as follows: Beginning at a stake in W. H. Utley's line, S. E. corner of lot No. 3, running N. 1½ degrees E. 140 poles, to stake, corner of lot No. 3, thence S. 89 degrees E. 1½ poles to stake in line of said lot, thence N. 1½ degrees E. 67 poles to stake on Dutchman branch, thence up said branch to stake and pointers, thence S. 1½ degrees W. 226 poles to stake, S. E. corner of lot No. 5 Utley's line, thence S. 89 degrees E. 30 poles to the beginning, containing 42 acres, more or less.

PEELE & MAYNARD, Attorneys for Mortgagee.

This October 13, 1902.

R·I·P·A·N·S

There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N· Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 72 cents, contains a supply for a year.

JOHN E. RAY,

President of the State Board of Missions and Sunday-Schools. Principal of the North Carolina Institutions at Raleigh, for the Blind, white, and the Mute, colored. President of the National Association of Teachers of the Blind.

The Union Association.

The forty-eighth session of the Union Association convened with the Waxhaw Baptist church, October 9-11.

Dr. A. M. Croxton was re-elected Moderator, with R. F. Beasley, Clerk. The letters were all read, and the messengers enrolled.

The report on Periodicals was given right-of-way, and speeches were made by S. F. Conrad and J. L. Bennett. J. S. Farmer made a statement of the Recorder and its work.

R. James conducted the devotional meeting Friday morning.

A. Marsh read the report on Temperance, and made some remarks.

The report on the Orphanage was read by T. P. Little. Then came a speech, full of facts, by J. B. Boone. A collection of sixteen dollars and thirty-two cents was taken.

J. W. Snyder read the report on Old Ministers. A. C. Davis on Sunday-schools, and J. L. Bennett on State Missions. Each of these men made splendid appeals for his object. Then came a long and splendid appeal for North Carolina, by Bro. L. Johnson. Few men are so frank as this servant of North Carolina Baptists.

Saturday morning J. A. Williams read the report on Wingate school. Bro. A. C. Davis made a strong appeal for this splendid school. Prof. Dry is much loved in the entire Association. It was the writer's privilege to preach to a large congregation, on Sunday evening, at Wingate.

On Saturday morning Bro. A. D. Hunter made a strong plea for the B. F. U. Although it was pouring down rain the congregation was fair, and Brother Hunter received of $600 from this Association.

The report on Home Missions was read by R. F. Beasley, and discussed by A. D. Hunter. Report on Foreign Missions was read by J. A. Williams and speeches were made by A. C. Davis and J. S. Farmer. The Association will petition the county commissioners to grant no license to sell liquors in Union County.

The next Association to meet with the church at Philadelphia, Union County.

It was the writer's privilege to preach for Dr. Croxton at Monroe, First church, on Sunday morning.

The Doctor is a strong man, and Monroe Baptists will much regret it if they let him go. Such men are scarce, and we, I fear, do not sufficiently appreciate their true worth.

We need more hard workers in North Carolina.

J. S. FARMER.

Sandy Run Association.

The thirteenth session of the Sandy Run Association met with Cherokee church, in Cherokee County, S. C., October 9. Bro. Geo. J. Dowell preached the introductory sermon, text Romans 8:32. We did not arrive in time to hear it, but many said it was a strong gospel sermon. Rev. Z. D. Harrill was made Moderator again, and G. B. Pruett was re-elected Clerk. Brother Dowell's sermon and the re-election of these brethren seemed success, but when the roll of churches was called and every one answered, seemed to put still more life into the meeting.

The speeches were of a high order and were limited to twenty minutes, but not limited as to number. So every brother had a chance to express himself on the several subjects. We were glad to see this. Some of the lay brethren made good speeches. The report on temperance brought more of the brethren to their feet perhaps than any other subject.

Some of the preachers present were A. P. Hollifield, H. D. Harrill, T. J. Moss, S. A. Bridges, J. M. Goode, G. J. Dowell, A. McMahan, and G. P. Green.

A. E. Brown, Corresponding Secretary of the Mission Board, was here in the interest of State Missions and Education. He is a hard worker, plans well, and leads the people wherever he goes.

The brethren are taking steps to establish an Associational school. With thirty-two churches and a membership of over 4,000, they can easily do it. Their territory is parts of Cleveland and Rutherford counties, with one church in South Carolina. The Biblical Recorder is very popular here. With very few exceptions every delegate either renewed his subscription or became a subscriber.

The Association meets next year at Caroleen.

South Carolinians know how to entertain an Association and make a travelling man feel at home. Our home was with Bro. J. S. Hammit and family, who through their kindness have placed us under many obligations.

J. W. COBB.

HOME TREATMENT FOR CANCER.

Dr. Bye's Balmy Oils for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

Samples Mailed Free!

A Trial Package of Dr. Blosser's Catarrh Cure Will Be Sent Free to Any Sufferer From Catarrh.

To demonstrate the merits of his remedy, Dr. Blosser offers to mail, free of charge, to any one suffering from Catarrh, a three days' trial package of this valuable medicine.

If the trial package does not convince you of its curative properties, you will have been at no expense; if it benefits you, you will gladly order a month's treatment at $1.10.

It is a harmless, pleasant, vegetable compound, which is smoked in a pipe, the medicated smoke, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, heals the ulcerated parts, effecting a radical and permanent cure.

Mr. Joseph Chabot, Kaycee, Wyo., writes: "I am free from catarrh, owing to your wonderful remedy." Annie E. Young, Camden, N. J., writes: "Am completely cured of catarrh after using your medicine." Mrs. E. M. Howd, Water Valley, Miss., writes: "Smoking your remedy has entirely cured me."

If you wish to try the remedy and get full particulars, testimonials, etc., write to Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

THE CAROLINA SHOE CO.,

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Walk-Over Shoes for Men $3.50-4. | Dorothy Dodd Shoes for Women $3.-3.50

Others {more / less} Expensive. Mail Orders Solicited.

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Prompt Sales, Favorable Prices, Business Solicited.

DR. TICHENOR'S ANTISEPTIC FOR WOUNDS BURNS BRUISES SCALDS COLIC CRAMPS HEADACHE & NEURALGIA

San Antonio, Tex., Dec. 22, 1899.

Dr. Tichenor's Antiseptic is our favorite remedy for cuts, burns, sore throat or any wound or inflammation. It is also a safe and pleasant cure for colic or bowel troubles.

SID WILLIAMS, Evangelist.

Alexandria, La., Jan. 30, 1902.

I consider Dr. Tichenor's Antiseptic the best all round medicine I ever used, and keep it convenient for use in case of accident or sudden sickness.

E. O. WARE, Cor. Sec'y La. Bap. State Con.

XANTHINE FOR HERTZ GREAT GERMAN HAIR RESTORATIVE

GUARANTEED TO STOP THE HAIR FROM FALLING OUT AND Restore Natural Color.

Also Stops Dandruff and Promotes Growth.

NOT A DYE.

At druggists. Price, $1. Insist on getting it. If your druggist has not got it, send us $1 and we will send you a bottle, charges prepaid. Write us for circulars.

XANTHINE CO., RICHMOND, VA.

WANTED! PUPILS TO LEARN TELEGRAPHY AND TYPEWRITING.

Railroad and Commercial Telegraphy taught thoroughly. Positions secured. Facilities unsurpassed. Expenses low. Day and night session. Write for particulars.

117½ Whitehall St., Atlanta, Ga.

NOTICE.

Having qualified as Executrices of the last will and testament of A. A. Marshall, late of Wake County, we hereby notify those having claims against his estate to present the same to the undersigned on or before September 15th, 1903.

JANE E. MARSHALL, SUSAN L. MARSHALL, Executrices.

NOTICE.

Having qualified as the Administratrix of the estate of John C. King, late of Wake County, this is to notify those having claims against his estate to present them to me on or before 23rd of September, 1903, or this notice will be plead in bar of their recovery.

MARY E. KING, Administratrix.

Household and Farm.

OUR WONDERFUL CROPS.

Impossible to Overestimate Their Influence on the Country's Prosperity.

The country's grain yield this year will not only break all previous records, but it also bids fair to establish a figure that it will be difficult for any future year to equal. The various crops have now reached a stage where they are practically safe from the vagaries of the weather, and where the reports of acreage and conditions may be accepted as accurately indicating the actual harvest.

The corn crop will, of course, surpass all others in its volume and value. The most conservative estimate places the yield at 2,495,081,000 bushels, or practically 1,000,000,000 bushels larger than last year. The first year in which the corn crop reached a total of 1,000,000,000 bushels was 1870. In only six of the 32 years since then has the actual corn harvest been in excess of 2,000,000 bushels. The present corn crop will surpass all of these record-breaking years by something like a quarter of a billion bushels.

So much attention has been given to the enormous corn crop that the great yield of other cereals has been largely overlooked. Only one crop will show a yield smaller than that of last year. The wheat crop is estimated at 610,611,000 bushels, as against 748,460,000 bushels harvested last year. The wheat crop of 1901, however, was a recordbreaker. The crop this year is largely in excess of the average yield. The estimate of 610,611,000 bushels compares with 522,230,000 bushels in 1900, 547,304,000 bushels in 1899, 530,149,000 bushels in 1897, and only 427,684,000 bushels in 1896.

The indications are that the other important cereal crops—oats, rye, barley and buckwheat—will all be in excess of last year's figures. The estimated yield of oats is 686,277,000 bushels, as compared with 736,800,000 bushels in 1901; the estimated yield of rye is 31,846,000 bushels, as against 30,345,000 bushels in 1901; in barley the estimate is 120,730,000 bushels, as again 109,933,000 bushels last year; while in buckwheat it is 15,376,000 bushels, as against 15,125,000 bushels in 1901.

When the figures for all six of these crops are added together a most impressive total is shown. The total estimated yield for the six is no less than 4,141,911,000 bushels. The highest total ever shown before was 3,572,610,000 bushels.

It is difficult to overestimate, as a prominent financier stated a few days ago, what these enormous crops mean as affecting the prosperity of this country. They are the most solid of the foundations beneath the superstructure of prosperity that the United States is now enjoying. Every channel of trade will receive its share of the enormous increase in purchasing power that has been added to this country through these immense crops.—New York Commercial.

Fried Tomatoes.

Select large, firm tomatoes, and remove the skins by dipping for a moment in boiling water. If pared with a knife the pulp will be broken, and the juice escape. When they are cold, cut in slices and dip immediately in white of egg and then in corn meal. If the slices stand for any length of time they become soft and juicy. Cook in deep fat, or until a delicate brown and serve very hot. Crumbs can be used instead of the corn meal, but the latter is preferred by many, and is also much used in frying small fish, such as perch. The tomatoes can be used as a garnish.—The Pilgrim for October.

Principle in Horse Training.

The principles involved in the training of horses are not hard of comprehension or many in number; and, if you once grasp them thoroughly, you have the key of the situation, so to speak, in your hands. It then becomes a matter of choice with you how far to carry the training of your horse—whether to teach him just a few simple and entertaining things (which, for an amateur, is, perhaps, wisest), or to undertake his "higher education."

The first thing needful is to understand thoroughly the nature of a horse, and the way in which his mind works. The intellect of a horse does not differ from that of a man in kind, but it does differ, very considerably, in degree. Hence, as we would naturally expect, he reasons far more from experience than from observation. A simple illustration of this is found in breaking a colt to halter. When first tied, it is with a rope that he cannot break, though he invariably tries to. Convinced, after several attempts, that he cannot do this, he gives it up for good, and subsequently, when tied by a smaller cord, it does not occur to him that he can break it. So during his whole life, he reasons from that first experience, and permits himself to be tied by a halter that he could snap like a thread, if he but knew it. An old horse, it is true, sometimes becomes a halter-puller; but this again, is reasoning by experience; but some day, he unexpectedly and unintentionally breaks a weak halter, and this teaches him that all halters are not alike. Consequently, the old rogue, will, thereafter, try the strength of every halter that is put on him.—David Buffum, in September "Success."

Chicken Loaf.

After cleaning the chicken, let it simmer until tender. The length of time required will depend upon the age of the fowl. Long cooking is sometimes required, but the water should never boil. When tender remove from the fire, and cool in the liquor in which it has been boiled, or plunge at once in cold water. Let it cool, and cut the meat from the bones, keeping the white and dark meat separate. Cut in small pieces, season well with pepper and salt, and reheat in some of the liquor. Pack tightly in a mould, arranging the meat in layers. If but one chicken is used, the center layer would naturally be of the white meat. Leave in a cool place several hours before serving. The remains of a roast can be utilized in this way. Gelatine can be added to the liquor if desired.—The Pilgrim for October.

Right chimney,
Good lamp.
Wrong chimney,
Bad lamp—
besides breaking.

MACBETH.

My name on every "right" one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH. Pittsburgh.

In ordering goods or making inquiry about anything advertised in this paper, you will oblige us and the advertiser by stating that you saw the advertisement in the Biblical Recorder.

CATARRH

The treatment of Catarrh with antiseptic and astringent washes, lotions, salves, medicated tobacco and cigarettes or any external or local application, is just as senseless as would be kindling a fire on top of the pot to make it boil. True, these give temporary relief, but the cavities and passages of the head and the bronchial tubes soon fill up again with mucus.

Taking cold is the first step towards Catarrh, for it checks perspiration, and the poisonous acids and vapors which should pass off through the skin, are thrown back upon the mucous membrane or inner skin, producing inflammation and excessive flow of mucus, much of which is absorbed into the blood, and through the circulation reaches every part of the system, involving the Stomach, Kidneys and other parts of the body. When the disease assumes the dry form, the breath becomes exceedingly foul, blinding headaches are frequent, the eyes red, hearing affected and a constant ringing in the ears. No remedy that does not reach the polluted blood can cure Catarrh. S. S. S. expels from the circulation all offensive matter, and when rich, pure blood is again coursing through the body the mucous membranes become healthy and the skin active, all the disagreeable, painful symptoms disappear, and a permanent, thorough cure is effected.

SSS

S. S. S. being a strictly vegetable blood purifier does not derange the Stomach and digestion, but the appetite and general health rapidly improve under its tonic effects. Write us about your case and get the best medical advice free. Book on blood and skin diseases sent on application

THE SWIFT SPECIFIC CO., Atlanta, Ga.

TWO STORES. Everything in Furniture.

S. A. CAMPBELL,

OLDEST AND LARGEST ... Furniture Dealer ... IN RALEIGH.

A very important feature in the conduct of my business has been the establishing of three points:

1. Nice in Appearance.
2. Little in Cost.
3. As Good as is Made.

If Twenty Years' of experience is worth something, you cannot afford to buy before seeing my stock.

2 Stores. {Fuller Building, Fayetteville Street. S. Wilmington Street, near Stronach's} 2 Stores.

The Lester Pianos

For Tone, Touch, Singing Quality, Delicacy and Great Power of Tone with Highest Excellence of Workmanship are not excelled by any other make.

Sold at a reasonable price, on reasonable terms.

...Darnell & Thomas,...

RALEIGH, N. C.

A NEW BOOK

The Pastor and the Sunday School.

Lectures delivered at the Southern Baptist Theological Seminary by.. REV. WILLIAM R. HATCHER, D.D.

LECTURES

1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

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DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHITAKER, M. D., 41 Irwin St., Atlanta, Ga.

DROPSY Cured in 30 to 60 days, 10 days treatment free. O. K. COLLUM DROPSY MEDICINE CO., 313 Lowndes Building, Atlanta, Ga.

DO YOU WANT A TEACHER?

Experienced and successful teachers open to engagement. Several hundred have been engaged through this Bureau. Full particulars about some that would probably suit will be sent. No charge; no obligation to any recommended.

THE EDUCATIONAL BUREAU, Raleigh, N. C.

$3.00 PER DAY MADE AT HOME.

No canvassing. Employment Honorable. Your neighbors need not know of your work if you wish. Address,

THE HOME REMEDY CO., Austell Bldg., Atlanta, Ga.

Marriages.

STARLING—FOSCUE.—October 7, 1902, in Jones County, Mr. S. A. Starling and Miss Joe H. Foscue, Rev. C. B. Paul officiating.

KERNER—JONES.—October 22, 1902, at Kernersville, Mr. R. B. Kerner and Miss Emma Valerie, daughter of Mr. and Mrs. Thomas Allen Jones.

BOYD—INGRAM.—At Polkton, October 16, 1902, Mr. John Preston Boyd and Miss Cora Smithwick Ingram, daughter of Mrs. Frances Smithwick.

Obituaries.

O Life! what is thy breath!
A vapor lost in death.

O Death! how ends thy strife!
In everlasting life:

O Grave! where is thy victory!
Ask Him who rose again for me.
—James Montgomery.

If I am going, it is too good to be true.—Frances R. Havergal.

YATES.—On Tuesday, July 1, 1902, Pharis Yates was gathered unto his fathers. He was born in Chatham County, N. C., May 30, 1817. His youth was spent near the place of his birth in a manner to develop those sterling qualities which go to make up a noble character. He was first married in 1844, to Harriet J. Bledsoe, who died February 16, 1866, leaving one daughter, now Mrs. Eugenia Bennett. He was again married in January, 1866, to Roxanna C. Penny, to whom were born four children—Prof. R. E. L. Yates, Mrs. Lillian P. Ballentine, Miss Anna C. Yates, and Mrs. Iola L. Parker—all now living.

Verily a good man is gone—one who looked well after his own household—was given to hospitality—never turning the stranger from his gate. A success in his field of activity, he carried through life the highest respect and veneration of his associates. He was a man of plain, frank manners, a great believer in education and of unexcelled energy. In religion he was a loyal Baptist, with a faith that accepted the Bible as the Word of God, with no place in his theology for doubts.

J. E. B.

BETTS.—When I returned home from the West, I found that a number of my friends had passed away, and among them Mrs. A. L. Betts.

The day we left for Denver, when we all knelt in her room, was indeed sad, because we knew that the parting was final. Her suffering lasted until July 8, 1902, when, surrounded by her children and relations and in the triumph of a living faith, she passed away to be with the dear Saviour, in whom she so often rejoiced with joy unspeakable and full of glory. In her death there passed from earth one of the purest souls it has ever been my privilege to know.

Here is a brief sketch of her life, so full of suffering and good works: She was born near the Falls of Neuse, June 26, 1833, baptized in Salem Baptist church in a great revival, along with fifty-one others, by the beloved Patrick Dowd, was united in marriage to the Rev. Alvin Betts in the year 1850, and finished her life in the city of Raleigh, where she lived so many years in happiness with husband and children. Several members of her immediate family passed before her to that good world, among them Mr. Everett Betts, whose sad death occurred in this city only last year. The devoted mother never recovered from her severe loss, but continued pining away until the end came.

To the children and loved ones remaining we extend our deepest sympathy. What a heritage to have had such a mother. Our hearts go out especially to the beloved husband, who, in great sorrow and feeble health, waits the little time until he shall join her.

May He who said: I will not leave you comfortless, abide in each loving heart until they all meet again in the morning. We can but think of her in the light of reverence. Blessed are the dead who die in the Lord.

ONE WHO LOVED HER.

FLEMING.—Miss Eula Fleming died at her home near Middleburg, on the night of September 18, 1902. She was the daughter of County Commissioner John A. Fleming, one of Vance County's most useful citizens. From her childhood Miss Eula had been an earnest, faithful member of the Baptist church at Middleburg, and no part of her life gave her more real pleasure than her service to the Saviour in that church. Her last spell of sickness was a long, tedious one, but the closing months of her life were characterized by a most beautiful resignation to the will of God. It was most assuring to see how calmly and confidently she met the last enemy. Every detail of her funeral was arranged by herself. "Nearer My God to Thee;" "Home, Sweet Home," and "The Saints Good Night," were the hymns she selected. And we all felt, as we turned away from the old family cemetery, that she "was not lost but only gone on before."

"Until we meet again before His throne,
Clothed in the spotless robe He gives His own—
Until we know even as we are known."

W. R. CULLOM.

WHITE.—Mrs. Leah White, departed this life on the 10th day of September, 1902. Sister White had been a member of Sandy Cross Baptist church for more than 50 years. She had been in feeble health for many years, but always told her pastor she was willing to die. The writer saw her as often as convenient, and always found her in the best humor. She loved to talk about her church, and about the goodness of the Lord. She was willing to die, and go home, to that sweet home where there shall be no more goodbys She was 78 years old. She had lived long enough to know what it means to endure to the end.

The writer preached her funeral from the text, Job 14:14—If a man die, shall he live again? There were many friends and relatives present to pay the last tribute of respect to one whom they loved as a sister and a neighbor. She leaves behind eight children, two girls and six boys, to mourn their loss. It does not seem like home now, mother is gone. Weep not, she is not dead; but sleepeth. She shall live again.

He watches all our scattered dust,
till He shall bid it rise, and every
face and every shape shall be heavenly and divine.

S. F. BRISTOW.

Whereas, in the death of Miss Hattie Purefoy our Society has suffered its first bereavement, be it

Resolved 1. That our Society has lost one of its most consecrated members, whose life was marked by purity of thought and sweetness of spirit.

2. That we, feeling our own loss, forget not to offer prayers of sympathy for her sorrowing family and friends.

3. That copies of these resolutions be sent to the family and to the Biblical Recorder, and a copy preserved in the minutes of our society.

Done by order of the Wake Forest Young Ladies' Missionary Society.

SOPHIE S. LANNEAU,
JANEY E. TAYLOR,
Committee.

Oct. 6, 1902.

Temperance.

A Certificate of Character.

The St. Louis World, a saloonkeepers' organ, gives this certificate of character to saloonkeepers. It says:

"As a class, for goodness of heart and generosity of soul and open-handed charity, they will compare favorably with the ministry of any land.

"Though assailed by legislative restrictions and high-license fees, they are law-abiding, reliable and patriotic citizens.

"They are a set of ostracised business men, never greedy, sordid or mean in any uncharitable sense.

"They never injure their neighbors' property, or lead a mob to do injury to personal rights.

"Thousands of them have their religion in their hearts, and contribute to the churches of their choice, with their left hand not knowing what the right hand does.

"They are good spenders, pay promtly, and add a big factor toward the driving industries of any 'git up and git' community."

Burning Words from T. V. Powderly.

Had I 10,000,000 tongues, and a throat for each tongue, I would say to every man, woman and child here to-night, "Throw strong drink aside as you would an ounce of liquid hell; it scars the conscience, it destroys everything it touches. It reaches into the family circle and takes the wife you have sworn to protect and drags her down from her purity into that home from which no decent woman ever goes alive. It induces the father to take the furniture from his home, exchange it for money at the pawnshop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi river, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men, than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every cent spent in the rum-shop furnishes a paving stone for hell.

A Pitiable Wreck on Charity's Shore

In Washington a dozen years ago there lived a beautiful and spirited girl, the daughter of a distinguished soldier. Her wedding was a fashionable event. Everything seemed to give promise of a happy life—a loving husband, fond parents, many friends, money in plenty and an assured social position.

On Tuesday last this girl was admitted to Bellevue Hospital, broken in health, enfeebled in mind, meanly clothed, her beauty gone, as pathetic a wreck as ever drifted onto charity's shore.

In the intervening years the father died of a broken heart, her husband procured a divorce, friend after friend fell away. The girl went upon the stage, and would have succeeded there but for one cause—the cause that has ruined herself and spread grief and shame among those who loved and did their utmost to save her.

Drink, of course—a passion for the poison which she could not, or would not, resist. With intelligence to understand perfectly the terrible consequences to herself of succumbing to the appetite, this woman yielded until it has become a fiendish master, not to be disobeyed. For the gratification of her appetite she has paid with all that makes life worth living, and to-day is a broken and hopeless outcast, capable of suffering the keenest misery, but incapable of self-restraint when the drink fiend tempts her.

There is a temperance lesson for you. There is a warning to the young and heedless and pleasure-loving who play with this hell's fire, which can burn out everything that is manly in a man and womanly in a woman.—New York Journal.

The Vital Question.

The vital question in this contest is, On which side is Almighty God? Put the conviction into a man's heart that God is behind him in the struggle and you put into his heart the courage that will fight the battle to the victorious end.

Be assured of this, when a man fights for sobriety and righteousness, he fights for a sure thing. God is on his side, and he is sure to win if he will only keep at it long enough and hard enough.

The only ground between right and wrong is battle ground.

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SOUTHWARD.		Daily No. 41.	Daily No. 37.
Lv. Raleigh,	S. A. L.	4 12 a m	7 27 p m
Ar. Hamlet,	"	7 00 a m	10 20 p m
Ar. Columbia,	"	9 25 a m	1 00 a m
Lv. Columbia,	"	10 35 a m	1 05 a m
Ar. Savannah	"	2 10 p m	4 30 a m
" Jacksonville,	"	7 00 p m	9 15 a m
" Tampa,	"	8 45 a m	6 45 p m
		No. 38.	No. 41.
Lv. Raleigh,	"	4 12 a m	3 55 p m
Ar. Hamlet,	"	7 00 a m	7 30 p m
" Wilmington,	"	12 15 p m	
" Charlotte,	"	10 05 a m	10 25 p m
" Atlanta,	"	3 30 p m	7 00 a m
" Augusta, C. & W. C.		5 40 p m	
" Macon, C. of Ga.		7 20 p m	11 35 a m
" Montgomery, A. & W. P.		9 20 p m	6 35 p m
" Mobile, A. & N. L. & N.		2 35 a m	
" New Orleans, L. & N.		7 25 a m	
" Nashville, N. C. & St. L.		4 00 a m	6 55 p m
" Memphis,	"	1 15 p m	8 25 a m

NORTHWARD.		Daily No. 32.	Daily No. 36.
Lv. Raleigh,	S. A. L.	1 25 a m	11 05 a m
Ar. Norlina,	"	2 32 a m	1 05 p m
" Portsmouth,	"	7 15 a m	6 35 p m
		No. 34.	No. 40.
Lv. Raleigh,	S. A. L.	1 25 a m	11 25 a m
Ar. Norlina,	"	3 30 a m	1 25 p m
" Richmond,	"	8 25 a m	4 55 p m
" Washington, P. R. R.		10 10 a m	6 30 p m
" N. Y., O. D. & S. S. Co.			1 30 p m
" Baltimore,	"	11 25 a m	11 25 p m
" Philadelphia,	"	1 20 p m	2 30 a m
" New York,	"	4 18 p m	6 30 a m
" Wash'ton, N. & W. S. B.			6 55 a m
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No. 34 at 1 30 a m
No. 38 at 11 00 a m
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J. W. BAILEY.....EDITOR.
JOHN S. PEARSON...BUSINESS MANAGER.
REV. J. W. COBB.....TRAVELING AGENT.

Acknowledgements.

October 22, 1902.

State Missions.—Wakefield, $4.24; Catawba River Association, 56.00; Ashe Association, 1.33; W. M. S., Potecasi, 6.54; Stovall, 4.58; Creeksville, 4.00; Red Bud, Tar River, 2.00; Sunbeams, Mt. Airy, 2.75; Caldwell Co. Asso., 15.10; Porter Swamp, 1.50; Central Asso., 33.78; Vallie Green M. S., Cary, 6.25; Ephesus, Beulah, 50.00; Centre Grove, W. Chowan, 25.00; Cashie, 6.30; Yancey Co. Association, 21.83; W. M. S., First church, Asheville, 18.65; Mrs. Mill's S. S. class, Laurel Bluff, 1.86; Madison Seminary, 8.33; Marshall, 6.77; L. and D. Asso., 12.76; S. S., Bethel, Haywood Co., 7.78; W. M. S., Fair View, 1.26; Washington St., Greensboro, 36.75; Sandy Run Asso., 139.81; New Hope, Central, 2.40; Brown's, Tar River, 4.30; Mt. Gilead, Montgomery, 7.12; Mt. Zion, 11.70; Sylva, 3.50; D. L. Gore, 25.00; Spring Hill, 20.00; Union Asso., 2.97; Stone Mt. Asso., 1.00; Middleburg, 3.30; New Hope, Central, 4.70. Total this week, $561.14. Previously reported, $8,174.34. Total this year, $8,735.48.

Foreign Missions.—Catawba River Association, $61.90; Ashe Asso., 2.73; Creeksville, 5.00; Red Bud, Tar River, 1.00; Caldwell Co. Asso., 13.49; Central Asso., 16.74; Vallie Green M. S., Cary, 13.33; W. M. S., Gastonia, 2.60; Potecasi, W. Chowan, 25.00; Capehart's, W. Chowan, 48.57; W. M. S., Capeharts, W. Chowan, 1.85; Cashie, 5.33; Yancey Co. Associa, 2.61; W. M. S., First church, Asheville, 37.30; L. and D. Asso., 16.26; S. S., Bethel, Haywood Co., 10.15; W. M. S., Fair View, 2.79; Washington St., Greensboro, 31.73; Sandy Run Asso., 114.60; Youngsville, Central, 4.61; Browns, Tar River, 6.00; Mt. Zion, 122.48; Aberdeen, 4.00; New Hope, Central, 5.60. Total this week, $555.67. Previously reported, $9,035.41. Total this year, $9,591.08.

Home Missions.—Wakefield, $9.51; Catawba River Asso., 5.10; Ashe Association, 1.00; Caldwell Co. Asso., 2.48; Central Asso., 16.74; Cashie, 9.76; Brantley's Grove, 2.57; W. M. S., First, Asheville, 18.65; Washington St., Greensboro, 18.95; Sandy Run Asso., 86.71; Youngsville, Central, 2.00; New Hope, Central, 1.87; Mt. Zion, 45.49; W. M. S., Aberdeen, 2.50; Aberdeen, 3.00; New Hope, Central, 6.20. Total this week, $232.53. Previously reported, $5,642.79. Total this year, $5,875.32.

Education.—Ashe Asso., $.10; J. W. Jones (Chapel Hill), 5.00; Cashie, 5.37; Washington St., Greensboro, 2.35; Sandy Run Asso., 6.00; Caintuck, Wilmington, 3.00; Mt. Zion, 62.56. Total this week, $84.38. Previously reported, $3,078.23. Total this year, $3,162.61.

S. S. and Colpt.—S. S., Wakefield, $1.20; Ashe Asso., .10; previously reported, $84.78. Total this year, $86.08.

Ministerial Relief.—Catawba River Association, $1.00; Ashe Asso., .10; Midway, 1.97; Red Bud, Tar River, 1.17; Caldwell Asso., 5.22; Porter Swamp, .50; Central Asso., 5.45; Cashie, 3.34; Washington St., Greensboro, 1.65; Sandy Run Asso., 19.10; Youngsville, Central, 3.10; Caintuck, Wilmington, 3.00; Mt. Zion, 37.01; New Hope, Central, 1.10. Total this week, $103.71. Previously reported, $878.49. Total this year, $1,012.20.

Total reported for all objects this week $1,568.73
Previously reported for all objects 25,944.98

Total reported for all objects this year 27,513.71

WALTERS DURHAM,
Treas. Bap. State Con.

Cash collections on Educational Fund for week ending October 18, 1902:

Central Asso.: New Hope church, Mrs. S. Partin, $1; Mrs. W. Buffaloe, $1; Mrs. R. J. Buffaloe, $17; Mrs. M. A. Heithcock, .25; Mt. Vernon church, $1; cash collection, .81. Raleigh Asso.; Holly Springs church, Mrs. Carolina Booker, .10; Mrs. G. B. Alford, $1; Miss Lina Norris, $1; Miss Elia Norris, .50; T. A. Council, $2.50; A. C. Burt, $1; W. H. Burt, .50; R. L. Adams, $2; W. A. Adams, $1; Miss Emma West, $1. King's Mt. Asso.: Patterson's Grove church, $5; Zion church, $25; Double Springs church, $50; Oak Grove church, $5. Liberty Asso.: Lexington church, Jas. Smith, $10. Robeson Asso.: Red Springs church, R. J. DeVane, $25; S R. Townsend, $25; Miss R. W. Liverman, $25; Mrs. Branch, .25; J. M. Bunch, $2; cash, $6.25. Little River Asso., Benson church, J. E. Ivey, .25; O. Nashburn, .25; J. D. Parrish, $1; U. F. Wallace, $1; Mrs. Myrtle Smith, $1; Prof. Cannady, $1; J. W. Holmes, .50; J. W. Suttle, $5; cash, $1.35. South River Asso.: Fayetteville church, J. D. Bain, $1. Tar River Asso.: Philadelphia church, Rev. G. May, $25; Middleburg church, $25; Mildred church, S. F. Ming, $50. Union Asso.: Marshville church, J. C. Morgan, $10; H. F. Griffith, $1; F. A. Tingle, $1; J. W. Griffin, $1; Rev. A. Marshes' field, $25; Faulks church, A. M. Newsome, $1; J. A. Bennet, $1; cash, $2; Union church, $2; Hermon church, O. M. Sanders, $100; Roanoke church, $10; Monroe church, T. C. Lee, $5; Dr. J. Neal, $2; T. M. Hilton, $1; T. B. Goodman, .50; Bethel church, $13.12; Meadow Branch church, S. R. Moore, $1; Prof. Day, $10; T. E. Williams, $10; G. M. Stuart, $10; Mrs. G. M. Suart, $5; W. M. Perry, $10; J. H. Williams, $3; J. W. Bivens, $10; T. B. Liles, $1; N. W. Griffin, $2; W. E. Williams, $1; L. Williams, $1; J. H. Griffin, $1; Mrs. M. J. Bivens, $5; Mrs. J. W. Bivens, $2; M. A. Griffin, $1; J. W. Perry, .50; J. H. McCullom, .25; Mrs. M. W. Griffin, $35.00; Mrs. H. C. Moore, .15; M. C. King, .25; J. B. Wooten, $1; W. B. Williams, $1; J. K. Bivens, $1; J. M. Griffin, $1. Alleghaney and Grayson: R. L. Daughton, $12.50; W. F. Daughton, $5. Pee Dee Asso., Laurinburg church, Mrs. and Mr. M. G. McKay, $10. Mt. Zion Asso., Olives Chapel: Rev. W. S. Olive, $25.00; W. F. Upchurch, $25; R. J. Boling, $25; H. T. Lawrence, $22.50; W. H. Goodwin, $20; W. C. M. Yates, $5; P. W. Olive, $5; H. B. Holland, $5; cash, $10.18; First church Durham, H. A. Foushee, $25. Little River Asso., New Hill church: Mr. and Mrs. J. J. Edwards, $5. Mecklenburg and Cabarrus Asso.,: Twelfth St. church, Charlotte, $5.25; Tryon St., church Charlotte, S. L. Burts, $2; J. S. Harrell, $5. Montgomery Asso., cash, $5.95. Neuse Asso., Goldsboro church, E. L. Edmundson, $25. Personal: Tabernacle church, W. C. Richardson, $2; R. N. Simms, $10; Wake Forest church; Z. V. Pool, $25; S. J. Allen, $10; J. M. Brewer, $8; A. H. Harrell, $5; R. H. Royal, $2.50; Mrs. M. H. Timberlake, $2; Chapel Hill church, a friend, $20; J. A. Dimmette, $1; Mrs. M. B. Carrick, $50; Rev. W. C. Tyree, $50; West Raleigh church, $5; W. C. Dowd, $25; Rev. W. C. Newton, $15. Total, $1,061.51. Total amounts previously received, $12,143.31. Total receipts, $13,204.82.

Corrections: Omitted in last week's report, J. F. Buchanan, .25; Oscar Franklin, Red Mountain church, $1; Swift Creek Union, $7.17.

L. D. WATSON, JR.,
Treasurer.

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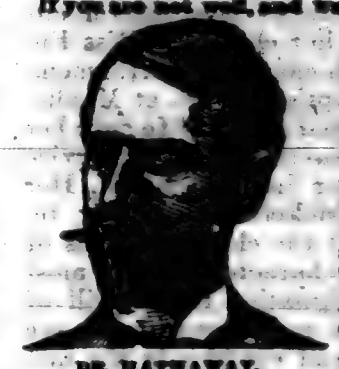

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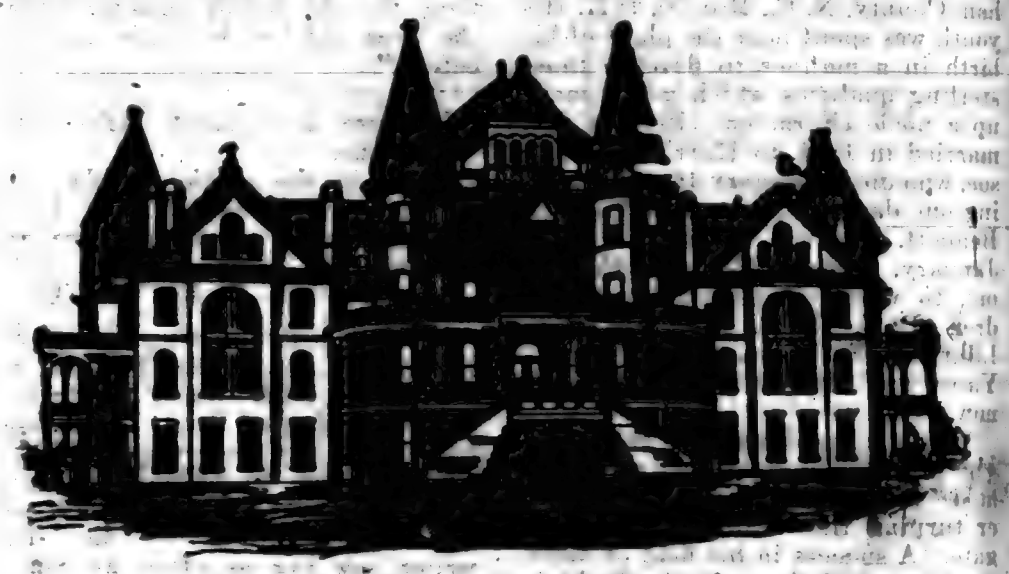

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, OCTOBER 29, 1902.

JOSIAH WILLIAM BAILEY, EDITOR.

VOLUME 68, NUMBER 18.

OUR ANNUAL FAIRS.

Some years ago this paper began a warfare against certain outrageous abuses perpetrated under the auspices of the State Fair at Raleigh. The authorities, under pressure of indignant public sentiment, were quick at the close of the orgy last year—for it was nothing less—to promise that the State Fair this year should be decent, and they elected as president a gentleman whose name is a pledge of honor.

Purposely we have kept silent. We do not wish to prejudice the cause of any one that is in repentence. We have known too well that President Long could not put new wine in the old skins with complete success. But we have said nothing. Now, however, that the Fair is on hand—is a thing of the past so far as this edition of the Recorder is concerned—we may speak. And we shall speak first with regard to our State Fair and then with regard to other Fairs held in North Carolina and probably elsewhere. We shall not speak with a view to the present Fair, but to the principles involved in this one and in others.

We have contended that the owners of the State Fair are a private body corporate—a person in the law,—and that it is not a public State institution; and therefore, that the State should not give it a subsidy. The State has no business paying interest on the bonds of a corporation, and less business paying dividends on its stock.

Now if the State wants a Fair, very well; but let the State control it. The Fairs that we have had in Raleigh for years have not represented the State. They have disgraced it. We have every reason to believe that the present Fair is improved at least in the character of its Midway; but our Fairs have needed not moral improvement only, but improvement as exhibitions. How has it come about that the Midway—the cheap shows, the miserable exhibitions of humanity at its worst—have become the central feature of our Fairs? It is in this fact and not in the fact that the Midways have been vile, that our present point stands.

Has it not come by reason of the failure of the State Fair to be a State Fair? Is it not precisely true that instead of striving to exhibit the resources of North Carolina, the officers have striven mainly to get a crowd, and have advertised shows, freaks, the Midway and the races, thus appealing to the lower elements, to the neglect of the resources and products of North Carolina? Have you not noticed how diligent the officers have been to leave the impression that notwithstanding their reform they will have a big Midway and plenty of catch-penny shows? For what was this but to draw the idle crowd that takes no interest in and no part in the Commonwealth's resources and achievements?

It is just this desire for crowds and big gate receipts that has reduced the exhibition of our State's life and work to the vanishing point and made the exhibition of freaks etc., the predominant feature.

Thus the appeal is made to the lower element. Thus the more intelligent classes are not appealed to and do not come. Thus the farmers and artisans are discouraged from making exhibitions; and the sum of it all is that the Fair absolutely fails of its mission. Instead of making for the State's progress, it is a question whether it does not actually make progress more difficult. One goes away from the Fair with either a bad impression of the State's life or the conviction that the Fair no longer pretends to represent that life.

Now this is true of other Fairs, so far as we may judge by their advertisements. The least emphasis is put upon real industrial and agricultural progress and the most on freaks, amusements, races and cheap shows. The great appeal is to that idle rabble which produces little and aspires to less. The least appeal is to those who produce and those who have interest, part and pride in the State's progress.

See how the negroes—in whose imitations the while people may always find their faults strikingly reflected—have taken up this method. We have here a letter from the Secretary of the Colored Fair. He tells us that they will have an address by a colored man—who "speaks several languages"; and then they will have a marshal's ball, in which the fashionable and elite negroes from all over the State will take part. They will also have races. But what of the work of the negro; what of his progress? In this moment when the world asks of the negro, what have you to show for forty years of freedom? his leaders offer a doubtful linguist and a marshals' ball!

Now we would plead for Fairs. They bring the people together, and social contact is never to be deprecated. They can be made to invigorate the industrial life of the people; they can be made a decided force in the education of the people and the advance of our civilization; and they can serve quite a purpose in making our resources known to ourselves and to citizens of other States. We are for Fairs; and this is why we fight the freaks that are about to swallow them up.

As mere bases for the operation of catch-penny shows, as mere attachments to good or bad Midways, our Fairs serve no useful purpose.

So far from fighting the State Fair or any other Fair, we intend to do nothing of the kind. We would aid them. Our contention is that the State Fair must become a State Fair, in its control and in its character, or die; and that it and the others must fulfill their missions as exhibitions of the moral, the industrial, the agricultural and the intellectual progress of the State, or take their places as were aggregations of catch-penny businesses of the baser sort. Let the officers seek for exhibits not crowds; to serve the State, not to swell stock values. In this policy, we think, they will find better crowds and larger, and their stock will rise toward par. At least their Fairs will have the reward of being esteemed good rather than evil, of being ranked with the forces that make for progress rather than for degradation.

VICTORY IN DEFEAT.

For the light that it throws upon the situation in England—Episcopalian priests ready to put non-conformists into jail for refusing to pay taxes to Episcopalian schools;—for the news that the spirit of the martyrs still lives—the Nonconformists standing ready to go to jail for conscience' sake;—and because it is the noblest utterance that has come from the heart of man this year, we print here the conclusion of the editorial leader in the British Weekly, the paper that is leading the Nonconformists in England against the conspiracy to turn popular education over to the priests of the Episcopal church:

For there is nothing before us but surrender or resistance. No adequate compromise will be offered to us by the Government. They think, as their journals point out, that the agitation will wear itself away. They will make the voting in the House of Commons a matter of life or death, and carry everything by great majorities. The Bill will pass the House of Lords practically unopposed. Then they think Nonconformists will make a little fuss, and the little fuss will die down to nothing by the time the Act has to be administered. Other issues will emerge, and the Liberal party will sink into its old impotence, and the priests will set to work and train a generation which they fondly hope to gain, heart and soul.

They know that it is practically impossible to get a Liberal majority independent of the Irish, and able to drive a Bill through the House of Lords.

This is the calculation, and it would be a very reasonable and just calculation if it were not that many Nonconformists have not lost conscience and courage. If they had, Nonconformity would sink into utter degradation and contempt. It would be the song of the drunkard. It would never again, in the lifetime of anyone now living, be a power in England. But there are those who, by God's grace, will not submit. They are not fanatics, they are not hysterical, they know clearly what they are going to do. They anticipate a complete defeat in Parliament. When that defeat comes to pass, they will only be beginning the battle. It is their right and their duty to go round England and tell the people that they are to stand out, and ask all who count the cost and care for the cause to join them.

We say the case will be stated to the people of England. Then they will do everything in their power to prevent the Bill from being worked. They will refuse the payment of the rate, and abide the penalty, whatever it may be. We are not going to enter into legal questions, but our readers should pay no heed to the monstrous threats by which it is attempted to deter them from putting their names to the solemn league and covenant. They will have the best guidance and help that their friends can give them.

It is our own hope that it will be possible for many to go to prison at once. Those who do will be in the track of our Lord, and they will make history in England, and open a day of triumph. The people of England will have an object lesson in the real meaning of priestism when they see the priests putting the ministers into gaol. It is perfectly certain that the Bill cannot survive a year, in fact cannot be put in operation at all if we take this course. Its authors will be the first to destroy it. For such a glorious victory no price is too great.

It is time that English Nonconformity understood once more the meaning and the power of suffering—even a little suffering. Dr. John Brown, of Edinburgh, was in his day a great exegete, a powerful preacher, a voluminous author, but the living deed of his long career was his submitting to the spoiling of his goods rather than pay an iniquitous religious tax. That deed, and the book which came out of it, "The Law of Christ," are our inspirations in this conflict now. As for the great sufferers, let one example suffice. James Renwick, the last of the Scottish martyrs, died on February 17, 1688. Within twelve months of his death the tyrant he had defied was in exile, his throne was occupied by William and Mary, the representatives of civil and religious liberty. The Parliament rescinded all the measures passed against the martyrs and their friends, pronouncing them void and null from the beginning. We have a great ancestry.

"In our halls is hung
Armoury of the invincible knights of old;
In everything we are sprung
Of earth's first blood, have titles manifold."

Well may we be of those who "in what remains to them of their toil fear to be unworthy of the dead."

A WORD TO THE REFORMER.

The command "Let both grow together until the harvest" is one that all reformers need constantly to bear in mind. It does not mean that tares are not to be uprooted, but that they are not to be uprooted at too great a cost to the wheat.—Watchman.

DISPENSARY SYSTEM OR NO DISPENSARY SYSTEM.

VOICES FROM SOUTH CAROLINA.

Dispensary in North Carolina.

The Biblical Recorder is sending out to ministers of different denominations in North Carolina the following inquiry with the purpose of arriving at the state of opinion on the liquor problem:

"It is proposed that the coming General Assembly shall be called upon to establish a dispensary system in North Carolina, on the following conditions:

1. Wherever prohibition is now in force, it shall remain unless the majority of the citizens shall choose the dispensary plan in an election called by usual petition.

2. Wherever dispensaries shall be established, the right of election to abolish them and substitute prohibition, shall be removed.

Where do you stand?"

The editor says many answers have been received, and some are given in the last issue of the Recorder. The answers given indicate a preference for the dispensary system over that of the saloon. One of the answers seems to reflect upon South Carolina's great "moral" institution:

"From what I have learned of the evils developed in South Carolina in running a State dispensary, and because of vital evils that will still almost necessarily develop, I fear the South Carolina system would not be best for North Carolina."

The writer of these words is about correct, and his fears are no doubt well founded. We wish our North Carolina friends well, and therefore we hope they will not have one like the South Carolina dispensary if they decide to go into the dispensary business. Almost any other system will be an improvement on what we have in this State. If the truth is told there has been no little of corruption, dishonesty, lawlessness and bloodshed in this State in connection with and directly traceable to, the enforcement of the dispensary law. If the dispensary system of liquor traffic is adopted, by all means let each county control its own business, and thus prevent the establishment of a State liquor house, State board of control with purchasing power, and the right to establish new dispensaries.

Under no circumstances should the right to abolish dispensaries and substitute prohibition be surrendered. Every town and community should have the right of election to abolish the saloons, or a dispensary or dispensaries, for prohibition. Always give the people the right to improve their condition. We do not believe a dispensary should be forced upon a community if the majority of the people wish it removed for prohibition, even though the majority at one time voted for a dispensary. A community, like an individual, will sometimes find a more excellent way.

From a North Carolinian.

Just a word from an ex-North Carolinian who speaks "ex-cathedra" of the evils of the dispensary system. We are no where taught to do evil that good may follow. A compromise on a question of principle is an expedient always fraught with danger. If liquor selling is wrong for the individual, it is wrong for State or county. Let ministers of the Gospel who are tempted by rosy visions of the success of this so-called "step toward prohibition," read and ponder Daniel 3:16-8.

The dispensary has set back prohibition in South Carolina twenty years. As a source of revenue, it is a success. The lowest brothel might be this. There the moral blood poison sets in. It also labors to make respectable an infamous traffic; it degrades moral sentiment, and builds up a political machine that is a menace to republican institutions. The quantity of intoxicants drank in South Carolina today is as large as in the worst days of the bar-rooms; and the State for revenue is laboring to excite appetite and further sales. Pray God the system may never be fostered on my native State.

CHAS. A. SMITH.

Timmonsville, S. C., Oct. 20.

Why We Believe the Bible.

BY W. E. WOOD, PRESIDENT OF NEWTON THEOLOGICAL INSTITUTION.

Why, then, do we believe this Bible? Because it has been handed down to us by our fathers? No, no. Because the church has authoritatively ordered us to believe it? Not at all. Because experts in scholarship have declared it sufficiently safe to believe some parts of it? Nay, verily. Because it purports to be a revelation from God? By no manner of means. Then upon what does this Bible rest for its ultimate authority over the hearts of men? Because the fruits of this word of God have been such as they are. That is the simple, final test. Sinful and sorrowing men have come to this word of God and have found the way of forgiveness and peace. They have been transformed from an old evil life to a new and beautiful life of righteousness. The cross of our Lord Jesus Christ which stands in the midst of it, illuminates it everywhere, and has again and again proved to be the power of God unto the salvation of men. The quality of its perennial fruits commends the Bible to us, and judged by its fruits, there is no other such book in the world. This book we believe because the fruits of it have been utterly beneficent. This book we believe because it has been dynamic in revolutionizing lives. This book we believe because in it we find the vision of God, and of a redeemed and rejuvinated society. We believe it not because of its canonicity, not because the ages have accepted it, not because men hold it before us and say, You must believe it or perish, but we believe it because in our own hearts and in our own study of human history we have found that its fruits are of God. It is the supreme test which Jesus Christ applied. It is the test to which every society, every church, and every school must submit.

A Vision of Glory.

A young Scotch girl, who was taken ill in this country, knowing that she must die, begged to be taken back to her native land. On the homeward voyage she kept repeating over and over the sentence, "Oh, for a glimpse o' the hills o' Scotland!" Before the voyage was half over it was evident to those who were caring for her that she could not live to see her native land. One evening, just at the sunsetting, they brought her on deck. The west was all aglow with glory, and for a few minutes she seemed to enjoy the scene. Some one said to her, "Is it not beautiful?" She answered, "Yes, but I'd rather see the hills o' Scotland." For a little while she closed her eyes, and then opening them again, and with a look of unspeakable gladness on her face, she exclaimed, "I see them noo, and aye they're bonnie." Then, with a surprised look, she added, "I never kenned before that it was the hills o' Scotland where the Prophet saw the horsemen and the chariots, but I see them all, and we are almost there." Then closing her eyes, she was soon within the vail. Those beside her knew that it was not the hills of Scotland, but the hills of glory that she saw. Perhaps there are some fair hills toward which you are now looking, and that which you are now longing, and you may be thinking that life will be incomplete unless you reach them. What will it matter if, while you are eagerly looking, there shall burst upon your vision the King's country, and the King himself comes forth to meet you, and take you into that life where forever you shall walk with Him in white because you are worthy.—Watchman.

HOW A CHURCH GREW IN POWER.

Wonderful Development at Cameron.

The writer has found letters from churches appearing in our denominational papers of great interest and often times of great help and inspiration, and feels that it is the duty of the churches through their pastors and members to give these reports yearly, or as often as interest justifies, to the brotherhood throughout the State.

We believe the little church at Cameron has solved the problem that confronts most of our churches as how best to systematically contribute to the support of the pastor and objects of the Convention, and to secure the co-operation of every member of the church in this work, and we feel that it might possibly be of interest and help to some of the other churches if this plan was explained. In fact, we feel it a duty to in any way be of service to the work by giving and exchanging plans and ideas along this most important line.

Prior to the coming of Brother Thomas to the work of pastor of our church, the burden of raising the salary of pastor had fallen on very few; as is usually the case in most of our churches, little if any, interest was taken in this by the major portion of the church. In view of the work before the church and the necessity of increased amounts for all objects and especially to the support of pastor, the leaders in this work felt that something must be done to secure the co-operation and enlist the sympathy and help of every member, and then misgivings were felt—fear that a sufficient amount might not be realized to keep the movement hoped for by the church at a high standard and in keeping with the work in the field.

At this juncture one of the members secured samples of the Johnson-Duplex envelopes—a combination in the shape of an envelope that does not cost any more than the plain one and answers for two collections or more at the same time. These can be made to order as desired. This system as suggested by B. F. Johnson was adopted; enough of the envelopes were bought to supply every member in the church for one year, and when I say every member I mean children, women and all. Simple and binding pledges were secured voluntarily from each member of some reasonable amount to be paid monthly. A member was asked how much per month can you pay, and never how much a year. In this way we secured larger pledges, and all, with exceptions of two or three, who were not easily seen, pledged something.

I will say in this connection, we tried to make all see their individual responsibility, and that it was rather a privilege and pleasure to take part in this work, and that none, not even a parent, could give for them. Even the children pay their five and ten cents per month. We do not believe it is right, even though there are a few in our churches who are able and willing to bear all such burdens, to do so, for it deprives others of this privilege, and at one's youth is the right time to commence training them to give.

This system has passed the experimental stage with us.

Now as to results: As to pastor's salary we are paying, and offering to pay, as much as the strongest church in our Association for a fourth of a man's time. Of course some of the churches pay more, but if they do, they get more service. We pay as much as any for the service we get. The church increased to over three times what had formerly been paid to this object with no strain whatever. The only difference is, all are doing something and some are happier for having given. The contributions to the objects of the Convention averaged $3 per member, while the average to all objects was $11.75. The church (all poor) composed of 49 members, 28 of whom are poor women and children, gave $28.50 to State Missions, while $22.50 was given to Foreign Missions, and $25.00 to the Orphanage. These were the largest amounts. While the others were good. The church pledged, and will pay, more than any other church in the Association to Home Missions, also to the Orphanage, and I assure you this is said in no bad spirit either. We have done no more than we should, and not as much as possibly could have been, and we are just stating these facts to show what can be done when a united and systematic effort is made.

The envelope system will not work itself, it ought not to, but will come as near it as any. It needs some good live brother behind it who will see that the thing is kept going properly. We believe if all our churches would adopt this or some other good monthly plan, that there would be no longer a great cry raised for missions and poor pay for the pastor, but that ample funds would be forthcoming and regularly, for all things for which we take collections.

It would seem that our people have been educated as to the needs, and now the thing is to get them to work and at it not spasmodically, but systematically and regularly, the churches devoting so many months to one object, some more to another, and so on; so that there would be no need for these special appeals, and great efforts, that so often leave the work in bad shape.

All will agree that there is great room for reform here with what is called our great Baptist hosts, and giving what they do is a shame, and the writer has oftener been made ashamed when he has heard of our great numbers than he has ever been made proud, for we are simply playing at giving. When at a recent session of the oldest Association in the Convention pledges were called for for the great Home Missions work, and churches with from 100 to over 200 members responded with $1.00 to $5.00, and when it was known that these same churches were paying $50 and less to pastor's salary, hearts were made sick and there were those there who felt like hanging their heads in shame at the stinginess of our people, or their indifference.

I will say in conclusion that the above plan as given, can be more fully explained, if any have interest enough in it to wish to adopt it, by writing to B. F. Johnson, of Richmond, Va., who, by the way, is a good Baptist layman, and who was the originator of this plan or this kind of envelope, and who will be more than glad to inform you fully as to the idea and how it has not only worked in the small churches like ours, but in the larger churches.

"C."

The voice of conscience is so delicate that it is easy to stifle it, but it is also so clear that it is impossible to mistake it.—Madame de Staël.

A "TAR HEEL" PASSING THROUGH GEORGIA.

A Letter from "J. C. C."

My thoughts of home and the old State crowd upon me so thick and fast, that I must jot down a few things, at least.

First of all, I want to say I left a bundle of letters at home, that I would not part with for any consideration. These letters came from nearly every section of North Carolina, came from brethren, who thought of me when I was sick, and who prayed that I might get well again. I shall always wish I could live worthy of the contents of these letters.

Certainly, the sweet expressions of confidence and sympathy will always be an incentive to reach a higher plain of living.

I often wake in the morning and wonder where I am; and it is with more or less regret that I find myself in Georgia and not in North Carolina. I think it a positive misfortune for a man to love his State and his people as I love the Old North State, and all of good, that therein is.

As I write, I look through my window at the mountain of Georgia. The Blue Ridge! Yes, a part of the mountains I first saw in my State.

And yet the peaks are not quite so majestic, the green, not quite so green, the slope not quite so gentle and beautiful as those I used to see, when I travelled with Durham, Mills, White, Johnson and Bailey—who would not be happy to work with men like these!

But I am in Georgia, and I love her more and more as the days go by. She is a grand old State with the greatest future of any Southern State. I passed marble enough today, to put a piece at the head and foot of every grave dug in North Carolina for the next hundred years. I think we ought to have it, too, that is along as we need it; don't want it for immediate delivery.

Think what we have done for Georgia. North Carolina preachers can be numbered by the score, teachers and business men by hundreds, and negroes by the thousand. I said to a crowd of negroes in front of a store in South Georgia: "I want to give to every one of you, who came from my State, a piece of tobacco." The result was, I thought I would have to borrow money to get back to Atlanta.

But when I tell you this was a portion of the "Georgia Campmeeting" and that I listened for hours to the songs of these negroes, you will say, I was fully compensated.

Now, Brother Bailey, you can discuss poetry with Arch Johnson, but you know nothing of the "Georgia Campmeeting," and you cannot know it 'till you have done as I did, visit it. I saw it, I heard it, I felt it, I—well, its a very strong body, in August when I saw it. I had heard Sousa's Band play "Georgia Campmeeting," but that's not to be compared to the real thing. You want to hear it from thousands of voices, tuned as it were by the hand of Him who made them, and as it comes to you in the stillness of night, the feeling that the angels are nigh is hard to resist. People who sing as these people do, are going to heaven, certainly, some of them. I spent last Sunday in Carrollton, Georgia, and when the church bell rang, made my way to the Baptist church.

Some one had told me the preacher was named Carroll, and as soon as he opened his mouth, I saw he belonged to the North Carolina family. He had the same clear expository style which always characterized the sermons of Dr. J. L. Carroll. He is neither as tall nor as good as Bro. L. R. Carroll, of Warsaw, N. C. Sister Carroll who is a relative of the Carlton's of North Carolina, prepared us a dinner to the Queen's taste, and here Brother E. B., her husband, gave abundant proof that he is a Carroll in good standing.

If I should ever leave North Carolina I would settle in South Georgia. The land is rich, level and cheap now, but will not be so long. Here is the famous peach growing section of the world.

I spent a day in a peach orchard, said to contain a thousand acres. Its owner shipped more than a hundred car loads of peaches this year. Two solid car loads were sent to Liverpool, reaching there in perfect condition, and brought a fancy price.

Georgia is far behind our State in the manufacture of cotton. The mills I see do not appear to be so well built, nor so well operated as our mills are. But then Georgia has so many more good towns than we have in North Carolina. I had no idea how many she did have till I began to work the State. The crop is the poorest that the oldest citizens ever saw, and yet business is brisk, the schools and colleges are full everywhere you go.

The temperance question is always a live one in Georgia. I was in a small town the other day, when a customer came in the store and asked for some "Georgia cane." The merchant says, "What have you to put it in?" "Nothing," said the customer; "put it in a paper bag." Sure enough the merchant put a quart of syrup in a paper bag and the fellow walked off as complacently as if it had been a dozen apples. I said, "that's a new use of a paper bag." "That's not the best they can do here," said the merchant; "the town marshall often catches them carrying out whiskey from the 'blind tiger' in a paper bag." I though, Sam Jones has yet some Home Mission work ahead of him.

The Baptists are strong and aggressive in Georgia, and the work, so far as I can see, is in fine condition. My train stopped at a little town recently, and a Methodist brother put his head out of the car window, and said to a man who was shovelling dirt out of a ditch, "My friend, what church is that?" pointing to a building near by. "That's a Baptist church," replied the man. "Is there any other church here?" continued the preacher. "No other," said the man. "All Baptist, all Baptist," said the shoveller. "What kind of Baptist?" said the preacher. "Most any kind," said the fellow without losing a lick with his shovel. The preacher subsided, and I looked out to see that I was not at Elkin, N. C. I remember in that section there are more sorts of Baptists than anywhere else in North Carolina.

I am coming to feel very much at home with the Atlanta saints. I divide myself out among Landrum, Broughton and White. Dr. Landrum has grown on me very much. I regard him, not only as a good preacher, but he has a great big soul, a warm and generous heart, and when you have seen and heard him, you feel like coming again next Sunday.

Its a rare thing to find a man who has the power of L. G. Broughton over an audience.

He preaches to thousands of people Sunday mornings and at night. It amazes me to see the grip he has upon the individual man and woman. His people love him, they live for him, and many I believe would die for him, if necessary. He is doing his work in Atlanta, doing it his way, and many who do not now agree with him will rise up some day and call him blessed.

I wish some of John White's brethren in North Carolina could hear him preach as I heard him last Sunday. His style of preaching has very materially changed. He has come to be a clear Bible student, and his sermons are full of apt quotations of Scripture. I am greatly surprised to realize with what heart power he preaches, and how he leans upon God and His Word for power and success. The congregations at the Second church are hard to excell. Here you will find wealth, intelligence and refinement, and better still, you will see abundant evidences of the religion of the Lord Jesus.

I am aware this article is long and scattering, but I shall not close without paying my respects to the old Recorder.

I rejoiced when I saw the old paper out in a new form—enlarged. The enlargement of the Recorder, shows the growth and development of our people. But brethren, you ought to give two dollars for a paper like this. It is worthy of our people, and the great mission for which it was created. May God bless it in its larger and more extensive work, and may the hallowed associations of the past forever abide with it.

You tell the brethren, Brother Bailey, some of these days I am coming to my own. Coming rejoicing—I am almost well again, and have a new proverb. Some one said, "laugh and the world laughs with." I say limp and the world limps with you. I have limped over the State of Georgia. Conductors have been patient and careful of me. Hotel men have given a room on the first floor, and hundreds who were strangers have extended me sympathy and help. And so my last word, the world is better than it used to be.

J. C. C.

Family Prayer.

Many fathers excuse themselves from holding family worship by saying that they are so hurried that they do not have time. There is certainly some time during the whole twenty-four hours of each day when the entire family could be gathered together for five or ten minutes. Presumably it is just before breakfast or just after the evening meal. Let all assemble gravely for a little time. Let a passage of Scripture be read aloud by the father, or by the family alternately, or in unison, and then, kneeling down, let a short prayer be addressed to God, thanking him for his mercies and beseeching him for continued protection, forgiveness, guidance, and grace, closing, if desirable, with the Lord's Prayer in unison. Such scenes as this, depicted, as we find it, in Burns' "Cotter's Saturday Night," made Scotland great as a God-fearing people, or occurred because her people were and have been God-fearing. We must make a new effort to establish, or to re-establish, family worship in all our families. We cannot afford to do without it in one single Christian home.—Herald and Presbyter.

Dig Your Well Deeper.

A dry time has always been improved more or less to dig wells deeper. There is no better time to do this than in the time of drought. We know of many old wells that have been made better than new by being dug deeper in the time of drought. When the next time of drought comes they can be relied on as never before. It is a very dry time just now in the religious world, and it is a good time for us all to dig our wells deeper. Do not be satisfied, no matter what your experience has been, but dig deeper. The love of many is waxing cold. There never, perhaps, was a time when it required more alertness to keep from spiritual drowsiness and famine than now, and there is no better way to keep awake and refreshed with that living water that Jesus promised than to dig your well deeper, and then "with joy shall ye draw water out of the wells of salvation." Let us all resolve to go deeper! The drier it gets around you the deeper you need to dig.—Christian Witness.

Baptist Schools and State Aid.

BY JOHN T. ALBRITTON.

The editorial on the Baptist Schools in Alliance with the State, fillls me with surprise, grief, and humiliation. Baptists have always stood for entire and eternal separation of church and State. It is one of their distinctive and fundamental principles. We neither ask nor accept aid from the State for any of our denominational enterprises. It is a violation of this fundamental doctrine of the Baptists for denominational schools to accept the free-school money in payment for teaching the free-school children, or for churches or individuals to use public-school property or any other property of the State for denominational purposes. It is an undeniable fact that many public-school houses have been, and are now, used by churches and denominational Sunday schools. I have known one or two Baptist Sunday-schools carried on in public-school houses. But even this is a manifest violation of the principle for which Baptists have always contended; and I never fail to utter my emphatic protest against such violation.

The Baptist schools to which you refer should at once cease to violate the doctrine sacredly taught and held by us, or be disowned and repudiated by all Baptists.

The report has reached me that one of our Baptist schools in Eastern Carolina is about to do the same thing charged against those mountain schools. I sincerely hope the report is not true. If is true, that the claim is made that the said school is not at present a Baptist school, since its principal is of another denomination, and has rented the Baptist school property for the use of his school. If this be true, the question arises,—What right had the trustees to make such a radical change in the character of the school as to make it a non-denominational, instead of a denominational school?

Another question suggests itself, while I am thinking and writing upon denominational schools. It is this: Is it wise to encourage the establishment of denominational high schools or academies in communities that are religiously divided and cannot support more than one high school or academy?

But I will reserve what I wish to say on this question for a future paper. Meanwhile, let the reader be thinking about it.

Calypso, N. C.

Christ and Common Life.

"To follow Christ is not to go out from the world. Christ came into the world. It is not living apart from the world. Christ lived among men and dwelt with them. It is not doing great things. It is carrying into our common life the spirit that Christ carried into his common life. Christ came to make men happy. 'I have come,' he says, 'that the blind may see, that the imprisoned may be set free, that the sorrowing may be comforted, that the poor may have glad tidings.' And wherever he went he did make men happy; he carried joy with him; he was a joy-distributer. To follow Christ is to make others happy. We can not give sight to the blind, but we can help a blind man across the street. We cannot give hearing to the deaf, but we can give him assistance. We can not feed five thousand, but we can contribute something to feeding the hungry. We can carry the life of our own faith into the home that is darkened by death. We can carry comfort, peace, joy, into other lives as Christ carried them into other lives."

Conscience warns us as a friend before it punishes us as a judge.—Stanislaus.

News Notes.

....Dr. Hufham resigned at Henderson Sunday.

....Rev. R. E. Peele has accepted a call to Mullins, S. C.

....Scotland Neck raised about $1,500 for the Educational Fund Sunday.

....Opinions on the Dispensary question are freely invited. We could not send cards to all.

....Rev. J. T. Betts has resigned at Tallahassee, Fla., and is temporarily sojourning in Richmond, Va.

....All together now. In no month in their long history have the North Carolina Baptists had so much to do.

....Rev. W. B. Rivenbark has accepted the school at Taylorsville, and hereafter this will be his post office, instead of Wake Forest.

....Rev. Geo. V. Tilley has received 100 members into his church at Huntsville, Mo., during his pastorate. That is good work.

....We note with pleasure that Bro. N. L. Shaw was elected Treasurer of the Appomattox Association of Virginia. He took quite a leading part in the meeting.

....We still must hold back some revival notes and school notes on account of the immediate necessity of printing denominational appeals, etc. Be patient, brethren.

....The Western Union of the Raleigh Association, will meet at Inwood church, four miles southwest of Raleigh, Saturday, October 29, at 10 a. m. Let all the churches send delegates.—E. L. Middleton, S. W. Oldham, C. A. Upchurch, Committee.

....We beg many brethrens' pardon for delaying to report their meetings. They shall be reported. At this season of the year when we are so frequently absent from our office there must be delay. We rest upon your patience, brethren. Bear with us.

....Gaffney Ledger, October 14: "Rev. W. C. Newton preached two able sermons in the First Baptist church Sunday to large and appreciative congregations. Rev. Arch C. Cree, of the First Baptist church, filled Mr. Newton's pulpit in Greensboro, N. C."

....The venerable Dr. I. T. Tichenor is ill at his home in Atlanta. He is the grand old man of the Southern Baptist Convention. May he be comforted in these last days with the assurance that thousands love him and thank God for his magnificent life of service.

....Prof. M. H. Shepherd has erected at Orrem in Robeson County a large school building well arranged and equipped, and suitable dormitories. It is at his old home. He has made a fine reputation as a teacher. His energy and enthusiasm is commendable. He has two University girls in his faculty.

....We regret to hear that Mr. B. F. Johnson has retired from the presidency of the great B. F. Johnson Company, a monument to his brains and energy and an honor to the South. The dispatches say that his outside interests demand all his time. We fear his retirement will prove a great loss to Southern education.

....All persons wishing to attend the Wilmington Association on Wednesday, the 5th day of November, at Long Creek church, will be met at Currie, on the A. and Y. R. R., both eastbound and westbound trains. The westbound get there at 10 a. m., and the eastbound at 7 p. m. Please notify J. S. Devone, G. A. Herring or W. D. Malpass, Daughton, N. C.

....The North Carolina Baptist announces the call of Rev. T. A. Hall of Lexington, Va., to the Fayetteville church. Should he accept, we shall gladly welcome him to North Carolina. He would prove quite an acquisition to the noble list of North Carolina Baptist ministers.

....Miss Laulie Smith, daughter of our friends, Rev. J. A. and Mrs. Smith, of Fair Bluff, and Mr. B. O. Powell, of Georgia, were recently united in marriage at the bride's home. We congratulate Mr. Powell upon his good fortune in wining so lovely a daughter of North Carolina. May rich blessings constantly attend them.

....Rev. C. J. Thompson is coming back to North Carolina. The First church at Durham has rendered the State a service in calling him. His work in Virginia, both as pastor and as denominational leader marks him as a man of the first ability. He is just entering the prime of life. We congratulate Durham, the Mt. Zion and the North Carolina brotherhood.

....Letters that require editing must wait. The editor is spending more than half his time at Associations. Write carefully. Take time. Spell with a dictionary. Do not abbreviate. Be brief. Then your letter will be printed promptly. One who is too lazy to use a dictionary should not write for the public. A thing worth writing is worth writing well. Some men write as if the house were burning over them. Take time if the thing is important.

....In the Charlotte Observer's report of the debate at Big Lick on the relative merits of the Primitive and Missionary Baptists, by Revs. A. C. Davis and Singleton Little, the reporter fell into error in referring to the "Primitive" denomination as the "Mother Church," and to the Missionaries as having split off. The reporter seemed to think that Brother Davis had the best of it and the reporter's sympathy for Mr. Little seems to have been mainly on account of his defeat.

....Chairman Barringer of the University of Virginia, has raised the issue between State institutions and denominational institutions by giving utterance to his conviction that the State must take the whole field in education. It is just this that aroused the North Carolina Baptists in 1894. The matter is by no means disposed of. The time may soon come when our voluntary institutions must take a last and desperate stand for existence. Later we shall print some extracts from the Herald's editorial.

....Biblical Studies is the name of a new periodical issued by the American Baptist Publication Society. Its aim is to cover the general study of the Bible in one hundred lessons; thirty on the Old Testament and seventy on the New Testament. The Old Testament studies are now complete and can be had entire if so desired. Schools desiring a scheme of study outside of the International Lessons for older classes would do well to try Biblical Studies. They are not dated and can be introduced at any time of the year.

....Dr. Bruner, of the University of North Carolina, occupied the pulpit of the Raleigh First church Sunday, delivering two captivating discourses on the Literary Attractions of the Bible. He made the Book new to some of us. We are delighted to know that there is such a strong young man in North Carolina, and one who stands ready to give his strength to the instruction of our people. We advise our churches to invite Dr. Bruner to give them these lectures. He is not a preacher, but he is an accomplished Christian teacher, of a distinguished Baptist family, a Baptist himself, and remarkably interested in the advancement of the Baptist people. Dr. Hume, Dr. Gore, Dr. Cobb, Dr. Whitehead, Dr. Bruner, Dr. Howell—have we named them all?—very worthily represent our denomination in the University.

....The opening address at the Southern Baptist Theological Seminary was given by Prof. A. T. Robertson, D. D., on "The Biblical Picture of Jesus." That before the Newton Theological Institution was given by President Alvah Hovey, D. D., LL.D., on "The Seat of Authority in Religion." These two addresses make a noble contribution to Chrisn apologetics. Dr. Robertson traces with a firm hold and true hand the outline of the Messiah in the Old Testament, and the portraiture of Jesus in the New, and shows conclusively that the Messiah of prophecy is the Christ of history.—Alabama Baptist.

....The South River Baptist Association adopted the following resolution offered by Rev. J. L. Shinn: "Whereas, we are on the eve of a political campaign, and whereas there is an effort on foot to place us where we were before we got the present prohibition system in Sampson County; Resolved 1, That we advise our brethren to fight the liquor business, wherever they find it. 2. That we will only support straight temperance men in the coming election and advise every lover of God's cause to stand by us in this matter. 3 That a copy of this resolution be sent to the N. C. Baptist, Biblical Recorder, Sampson Democrat, and Clinton Caucasian for publication.

....The Tennessee brethren have had a great convention. President J. T. Henderson, of Carson and Newman, was chosen Corresponding Secretary to succeed Dr. Holt. The following items are copied from the Baptist and Reflector. Treasurer's report shows amounts collected as follows: Ministerial Relief, $384.36; Ministerial Education, $1,470.29; Orphanage, $3,588.90; Sunday-schools and Colportage, $5,701.28; Home Missions, $5,880.85; Foreign Missions, $8,306.57; State Missions, $10,398.64. Total, $35,730.89. The balance on hand for State Missions after all expenses have been paid is $707.91. There has been received from the books sold by the State Board, $4,659.46. So that the net contributions to the State Board have only amounted to $5,846.00. The general expenses of the Convention have been $618.16. This report was joyously received by the Convention, since it evinced such marked progress. It was a fitting close to the successful career of the energetic Dr. A. J. Holt whom Tennessee releases to Texas with tearful reluctance. For the Orphanage $4,101.51 was collected. The Woman's Societies raised $8,005.72. The work done in the Sunday-school Department aggregates the following: New schools organized, 121; new pupils brought into them, 11,135; Sunday-schools supplied with literature, 277. In the Colportage Department the equipment of a colportage wagon under the direction of Rev. B. F. Bartles, has cost $338.50. Bibles and Testaments sold, 5,639; Bibles and Testaments donated, 1,064; total good books sold and donated, 16,020; pages of tracts distributed free, 489,287. Stations supplied in East Tennessee, 108; Middle Tennessee, 112; West Tennessee, 106; total missionaries, 44; colporters, 41; city and town stations, 75; country stations, 225. Thus it will be seen that the greater proportion of the work was performed in the country. The record of the State Missionaries is as follows: Missionaries and Colporters employed, 92; days labored, 14,010; stations supplied, 326; sermons preached, 5,844; new churches organized, 27; baptised, 775; total members received, 1,516; professions of religion, 1,651; new church houses erected, 25; church houses repaired, 27; total cost in church building and repairing, $24,363.75.

Waynesville.

The Waynesville Baptist ladies have had a good feast, religiously, recently, in a series of Bible Readings, and mission talks on China, from Miss Lottie Price, of Asheville, who spent ten days with us at the instance of the pastor. Her presence was a mission inspiration to us all. We had just sent Dr. Willingham

REV. B. W. N. SIMMS.

fifty dollars to be used especially in the employ of a native helper to Bro. Will Sears, "a devout friend of the pastor." But the ladies did a little something for Miss Lottie, also—while she did much for us. It seems to us our missionaries who come home for a year's rest, after having been out in the field for eight or nine years as she had been, deserved to be especially entertained by our churches in imparting instruction to our people along mission lines; and surely nothing can be more helpful to the churches. But let us see to it that we do not work them too hard while they are thus home for a rest.

Our ladies are getting up a box for our Frontier missionaries—for one in Texas this time. This is a good work also. The pastor reserves for a suitable time, the narration of the events accompanying the opening of such a box on the frontier of Texas, a few years ago, in his presence. The scene was pathetic, tender, inspiring and uplifting.

It is ever "more blessed to give than it is to receive."

We have visions before us here of more work, better organizations, church and parsonage improvements, etc. We are poor; yet God is rich in His dealings with us. We yet have additions every week or two.

Fraternally,

B. W. N. SIMMS.

Attorney General Knox has reported on the Panama canal that the company proposing to sell to the United States can make a good title.

Eighteen "fakirs" arrived from Greensboro today on an early train, for the State Fair, while on a train which came at noon there were 67 more, also from the Greensboro Fair. There will be a regular "reunion" of fakirs here next week.—Raleigh Cor. Charlotte Observer. This bodes no good for the promises of reform.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

"In Alliance with the State."

Your editorial in a recent issue of the Recorder on "In Alliance with the State" calls for an explanation, and I presume I am as suitable as anyone to explain.

The situation you refer to, and Mars Hill is no exception, exists only in this way:

We happen to own in nearly every instance the only accessible school building in a community of people. The trustees of our properties allow the free school to be taught in our buildings, the school committee employing, in most instances, the primary teachers of the High School to do the teaching. The free school scholars are not enrolled in the denominational school and are not reported by the trustees to the Associations.

This arrangement is suffered for the following reasons: (1) The State has no building in which to teach its school. (2) Our people are so poor that they must take advantage of the free schools while they last, and hence our denominational schools are not largely patronized until after the free schools are out and to secure good teachers for our primary and intermediate grades we must give them employment for a full session and to do this the trustees lend them "as it were" to the free school committees during the free-term of three or four months.

It is understood by all parties that this arrangement is only temporary, and is to cease so soon as the school committees can make better arrangements. We regret it as a hinderance to our work and suffer it for the sake of the children.

I think I can safely say that the trustees and teachers of our Baptist High Schools are all true and loyal Baptists, and are therefore opposed to any alliance between church and State.

A. E. BROWN.

Some Things to Remember.

1. That the Associations are nearly over. Not more than three or four of our stronger ones are yet to meet. What is done now must be done largely by churches and individuals.

2. That in five weeks the Treasurer's books will close.

3. That the missionaries, who have been so patient, sadly need the small salaries promised them. They look to the Secretary for their pay, and he can only pay them when the churches place the funds in the the hands of our Treasurer.

4. That in the next five weeks we must raise nearly nine thousand dollars in cash, if we report no debt at Durham. Brethren, keep these facts in mind.

Here are the acknowledgments for November 6, 1901, which correspond to next weeks:

State Missions.—Flat River Union, $6.50; Sandy Creek Association, 43.47; Cleveland, 55.00; Corinth, 1.10; Cary Chapel, Tar River, $3.50; Beulah, .63; Cabany, 1.00; Fayetteville St., S. S., Raleigh, 1.00; Pleasant Grove W. Chowan, 20.00; Aulander, do., 28.20; Buckhorn, do, 40.00; Cleark Creek, Meck. & Cab., 2.00; New Bethel, 5.00; Cedar Creek, 36.34; W. M. S., Ft. Barnwell, 1.00; Spring Garden, 1.78; Dover, .42; Cove, .43; Wells Chapel, 3.46; Middleburg, 4.07; Ramsaur, 2.73; Mrs. L. D. Price, do. vol., 1.00; W. M. S., First church, Wilmington, Eastern, vol., 6.00; Sunbeams, Scotland Neck, Tar River, 3.00; W. M. S., McAdensville, South Fork, 3.73; Blackwood's Chapel, 5.68; Beulah Association, 127.00; Sanford, 5.00; W. M. S., Cary, 8.41; Inwood, Raleigh, 10.97; Bethel, 10.00; Fayetteville St., Raleigh, 53.33; W. M. S., Mt. Hermon, do, 5.00; Sunbeams, do, 1.19; Mrs. Jennie R. Shepherd, .50; G. G. O'Neil, 1.06; Stoney Creek, 5.00; Polkton, 7.70; Southside, 12.00; Jefferson, Ashe Asso., 1.60; Poplin's Grove, Stanly, 2.67; Mt. Carmel, W. Chowan, 5.25; W. M. S., Mt. Carmel, do, 3.30; W. M. S., Southside, Wilmington, (mite boxes), 8.00; Wake Cross Roads, Raleigh, 2.41; Apex, 25.68; W. M. S., Apex, 2.50; Sunbeam, do, 1.34; Mildred, 5.15. Total this week, $522.98.

Do not fall behind.

LIVINGSTON JOHNSON.

Forward at Greenville.

Tonight in the baptistry of the Memorial church, I baptized fifteen candidates, the results from a meeting recently held here by Bro. J. T. Edmundson. He, as an evangelist, is, I think, safe, being sound in his doctrine and conservative in his methods. One feature of his preaching is the fact that he never fails to make the unconverted understand that they are lost and unless they are saved by grace through faith in Jesus Christ they will sometime land in hell. There ought to be more of this, for clearly it means much or little to be saved just as it means much or little to be lost.

I am, since the first of this month, going on into my fourth year here, and in many respects the three years just gone have been pleasant; but until lately not much blessed by ingatherings. I hope the tide has turned now, however. I read tonight Brother Farmer's account of the Tar River Association as it appears in the Recorder. I was prevented from attending by sickness in my family—the first of any consequence we have had since coming into these parts—but my heart was with the brethren, and will try to catch the spirit of the meeting the best I can from a distance.

J. N. BOOTH.

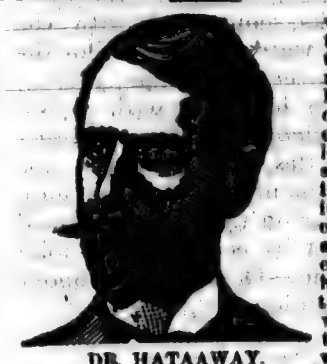
Montgomery Association.

The Montgomery Association met with the church at Wadeville, October 16th. Its territory is Montgomery County. They have sixteen churches and 1,200 members. W. M. Bostic preached the sermon, text, "What is that to thee, follow thou me." Subject, "The Model Christian." Though he is well advanced in years he is lively and active. For 35 or 40 years he has been the leader of the Baptist forces in this section of the State. Was Moderator of the Pee Dee Association for a number of years and of the Montgomery from its organization. Such men are few and far between. One new church, Eldorado, was called. Of course Brother Bostic was re-elected Moderator, and Daniel Blue was elected Clerk. Dr. Vann spoke on education Friday, and was at his best. One brother agrees to give $500 to the University provided the Association gives $200. The effort is being made and they can do it. Secretary Johnson came in Friday night and spoke on State Missions. He did good work here. There is one thing we must compliment these brethren for. A cash collection follows the discussion of each object.

Brother Miller, of Thomasville, represented the Orphanage and S. F. Conrad the North Carolina Baptist. The next session goes to Mt. Gilead. Rev. K. C. Horner is pastor of this church, and he and his people opened their hearts and homes and it was a feast of good things to soul and body.

J. W. COBB.

MEN AND WOMEN



DR. HATAAWAY.

who are in need of the best medical treatment should not fail to consult Dr. Hathaway at once, as he is recognized as the leading and most successful specialist. You are safe in placing your case in his hands, as he is the longest established and has the best reputation. He cures where others fail; there is no patchwork or experimenting in his treatment. Personal attention by Dr. Hathaway, also special counsel from his associate physicians when necessary, which no other office has. If you can not call, write for free booklets and question blanks. Mention your trouble. Everything strictly confidential. J. Newton Hathaway, M. D., 66 Inman Bldg, 22½ S. Broad St., Atlanta, Ga.

End of the State Campaign.

The election is approaching. Both in the Nation and the State the campaign has been quiet. Registration closed in North Carolina Saturday. The white registration will average about three-fourths that of former years. The negroes will not average one-twentieth. As these will divide their vote, the coming election will show the white Republican strength in North Carolina. This will at least clear the air. Democrats expect to carry the State by 40,000. Republicans hope to poll 80,000 votes. The contest for Congress is close in Mr. Blackburn's and Mr. Moody's districts, and one or both of them will likely be defeated.

Nearly 100,000 miners have gone back to work, and they are getting out 120,000 tons of coal a day. The supply, however, is 30,000,000 tons short.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Hall's Family Pills are the best.

NOTICE OF SALE.

By authority of a judgment of the Superior Court for Wake County, made in special proceedings entitled J. H. Mitchell, Administrator of J. T. Pearce deceased, vs. M. J. Pearce. I will on Monday, 1st day of December, 1902, at 12 o'clock M., in front of the store of J. H Mitchell & Co., Rolesville, N. C., sell to the highest bidder for cash the following described real estate, situate in Wake Forest Township, Wake County, to-wit: First tract begins at a stake on the Oxford and Smithfield Road at Mrs. Jas. Pearce's corner; thence S. 6½° W. 6 chains to a stake on said road at the Arnold corner; thence S. 78° E. 39.36 chains to a rock, the Arnold and R. Williams corner; thence N. 25½° E. 29.86 chains to a stake, R. Williams corner at R. Pearces line; thence at 5½° W. 38.10 chains to a stake, R. Pearces corner; thence S. 2½° W. 14 chains to a stake in Mrs. James Pearces line; thence S. 78° E. 8.70 chains to a stake Mrs. Jas. Pearces corner; thence S. 6½° W. 25 chains to a stake, Mrr. James Pearces corner, N. 78° W. 26 chains to the beginning, containing 97 acres. Second Tract. A small tract of land adjoining the land of Richard Pearce and others, containing 16 acres conveyed to J. T. Pearce, by Clem and Jane Alford, in Book 64, page 244, records of the Register of Deeds office for Wake County.

J. H. MITCHELL, Com'r.

STATEMENT
Security Mutual Life Insurance COMPANY,
OF NEW YORK.

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital Stock—Mutual.		
Income—From Policy-holders $886,062.67; Miscellaneous, $35,994 18; total		$922,056.85
Disbursements—To Policy-holders, $321,779.76; Miscellaneous, $412,431.05; total		734 210.21
Business in force—No. of Policies, 17,035; Am't		32,366.384.00
Business written during the year—No. of Policies, 4,549; amount		6,532,992.00
ASSETS.		
Value of Real Estate (less amount of encumbrances)		$9.966.45
Value of Stocks and Bonds (United States, State, etc., owned)		406.193.50
Loans on Real Estate (first lien on fee-simple)		303,4 0.00
Loans on Stocks, Bonds and other Securities		19.758 72
Loans on Company's policies'		118,303 90
Interest and Rents due and accrued		12,240.73
Cash in Home office and deposited in Banks		164,731.00
Premiums unpaid		120,856.93
All other assets, detailed in statement		144.362.17
Total		1,299,815.40
Less assets not admitted,		144.362.17
Total admitted assets,		1,155.453.23
LIABILITIES.		
Net reserve		$324,195.00
Net policy claims		34,017.00
Present value not due matured Installment Policies		44,048.35
All other Liabilities as detailed in statement		56,749.96
Total Liabilities as to Policy-holders		459,010.31
Capital Stock—Mutual.		
Gross divisible surplus		696,442.92
Total Liabilities		1,155,453 23

BUSINESS IN NORTH CAROLINA IN 1901.

Policies written and revived in 1901—No., 94; amount,	$168,550.00
Policies in force—No., 181; amount	363,055.00
Total amount premium collected and secured	8,451 68
Amount of losses and claims, incurred, $1,017.00; Paid,	None.

President, W. G. PHELPS.
Secretary, CHAS. M TURNER.
Home Office, PHELPS BANK BUILDING, Binghamton, N. Y.
Gen'l Agent for Service, INSURANCE COMMISSIONER, Raleigh, N. C.
Business Manager for North Carolina, Managed from Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 28, 1902.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the SECURITY MUTUAL LIFE INSURANCE COMPANY, of Binghamton, N. Y., filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

STAMMERERS CURED.

Charlotte Next—Arlington Hotel

Dr. G. W. Randolph, that noted specialist of the voice who has cured so many stammerers in the principal cities of the South, will leave Raleigh, N. C., for Charlotte about the 3rd of November He has many engaged to come to the State Fair in Raleigh, 27th October, and he has as many engaged to come to him at Charlotte and be cured of stammering. All the leading papers of the South praise him for his great work, and many have published letters of praise from those he has cured in North Carolina and Virginia No one can go back on these letters. Come to the State Fair on cheap rates, or write him in Charlotte after November 1. Dr. Randolph is all right.

Home Circle.

Autumnal Dreams.

When the maple turns to crimson
And the sassafras to gold;
When the gentian's in the meadow,
And the aster on the wold;
When the noon is lapped in vapor,
And the night is frosty cold.

When the chestnut-burs are opened,
And the acorns drop like hail,
And the drowsy air is startled
With the thumping of the flail,—
With the drumming of the partridge
And the whistle of the quail;

Through the rustling woods I wander,
Through the jewels of the year,
From the yellow uplands calling,
Seeking her that still is dear;
She is near me in the autumn,
She, the beautiful, is near.

Through the smoke of burning summer,
When the weary winds are still,
I can see her in the valley,
I can hear her on the hill,—
In the splendor of the woodlands,
In the whisper of the rill.

For the shores of Earth and Heaven
Meet, and mingle in the blue;
She can wander down the glory
To the places that she knew,
Where the happy lovers wandered
In the days when life was true.

So I think, when days are sweetest,
And the world is wholly fair,
She may sometime steal upon me
Through the dimness of the air,
With the cross upon her bosom
And the amaranth in her hair.

Once to meet her, oh! to meet her,
And to hold her gently fast
Till I blessed her, till she blessed me.—
That were happiness, at last:
That were bliss beyond our meetings
In the autumns of the past.

—Bayard Taylor.

Refreshments for Informal Social Affairs.

Informal afternoons, such as a thimble party, the meeting of a small church society, "a day" or an "at home," call for very light refreshments, coming as they do after luncheon or midday dinner, and before supper or six o'clock dinner. A cup of hot tea nicely brewed is gratefully accepted at these affairs. Pass with it a wafer thin or any kind of thin cracker, or, better still, very thin slices of brown bread and butter. In summer or spring the bread and butter may be scented with clover, roses, violets or nasturtiums. This is best done by inclosing the bread and butter in a jar with the fresh flowers. Wrap the pound of butter in a piece of cheesecloth. Cut the crust from a loaf of bread and put it with the butter into a jar on a layer of flowers; cover with the flowers and then close the jar. As both easily absorb odors they will be thoroughly scented by morning, or even in a few hours. A few of the petals of the flowers may be used as a garnish. With a mutton salad a nasturtium sandwich is most acceptable. In country places the little wild oxalis or sheep sorrel, or the broader leaf called horse sorrel, may be used between slices of thin bread and butter.—Home Journal.

Self-Sacrifice.

George Herbert Palmer, Alford professor of natural religion, moral philosophy and civil polity at Harvard, who delivered the Phi Beta Kappa oration at the end of the commencement days in Cambridge, says the Boston "Globe," adorned his scholarly address with homely illustrations. Nothing could have impressed upon the mind more fixedly his definition of self-sacrifice as heroism, devotion, service, love, than this simple story of an act performed almost within the shadow of the historic hall wherein he was speaking:

I was out the other day riding my bicycle up Oxford street, and there passed me a horse and a carriage dashing down the street at a furious pace, at such a pace that I knew all Cambridge was in danger. I pursued as rapidly as I could. As I turned into Quincy street I saw the horse and carriage standing by the side of the pavement. At its head there stood a negro. I went up to him and said:

"Did you catch this horse?"

"Yes, sir," he replied.

"He was going at a furious pace?"

"Yes, sir."

"And he might have gone over you?"

"Yes, sir, but I know horses, and I was afraid he would hurt some of these children."

There he stood, totally unaware that he was the greatest hero within many streets' circuit.

I went to my house ashamed. Should I have ventured my life in that fashion?

A Mother's Jericho.

Auntie Perkins was talking. Her words reveal a bit of experience that illustrates our text.

"There ain't any guidin's or special answers to prayers now, you say, Mis' Walton? Them things belonged way back, did they? I know better. The Lord does hear prayer, and all around us He is answerin' those who have maybe waited long for an answer. He is settin' souls free from chains, and makin' walls fall down that seemed as hard as adamant.

"It was only last winter that a mother was praying for her boy. His soul was in prison, and there was weavin' around him the chains that makes a mother's heartache—bad company, bad ways and things that was makin' him wilder and wickeder every day. The prison walls of evil was built up so strong and high that nothin' but God's power could ever break the chains. This mother couldn't do nothin' but pray. She hadn't the power to stop anything that was goin' on.

"Did this mother pray? Seein' there was nothin' else she could do, she prayed night an' day. It seemed as if it didn't do no good, for the boy kept gettin' wickeder and wickeder. She couldn't say a word, but he'd laugh in her face. The walls grew higher and stronger that was between him and her, between him and all that was good.

"At last the boy determined to run away. With his evil companions he had agreed to go away where they could be free and be as bad as they could be: the kind of bad that ends in the gallows. He slipped away in the night. He struck across lots to reach a station where he couldn't be tracked easy, and was thinkin' he was glad it was a stormy night, so that his foot-prints would be covered, when he came to the little foot-bridge in the hollow.

"A house sets back there in the trees, and just as he stepped on the bridge a girl pulled away a curtain and showed a pretty picture out there in the wintry night. It was a pleasant room with a bright fire, and a little child kneelin' down by his mother's knee sayin' his evenin' prayer.

"It all came over the boy on the bridge that that was what he used to do, and in a great flash he saw how far he was from God, and that if he went on, it would shut him from home and God forever. He couldn't go on, but stood on that bridge and cried and prayed till the Lord spake peace to his soul.

"Then he came home to me, for it was my boy I'm talking about, and told me the whole story. I had compassed the walls of my Jericho with tears and prayers for a good many times seven days, and God made it tumble to the earth at last.

"Don't tell me there are no special answers nowadays, I know."—Sunday-School Illustrator.

Love that Makes Life Perfect.

The most bitter scoffer against the sweet something which is called love cannot but deny there is something in it after hearing about William Brinkman, a blind man in Kokomo, Indiana, and his wife, Jennie. Mrs. Brinkman besides being totally blind is paralyzed, wholly so or as much so as she can be and live. The two met two years ago in the State School for the Blind, and fell in love with each other at once, "at first sight," as they put it. Everybody opposed their marriage; but where love is what are such little things as not being able to see or move? And so they were married, and it is almost possible to add they lived happy ever after. Ever since, it is, anyway, Mr. Brinkman gets the breakfast in the morning, then trundles his peanut-cart down town, but returns at noon and at night for the other two meals, waiting tenderly upon his helpless wife. He does all the housework besides attending to his "business," and in addition to these duties tunes pianos and repairs clocks and organs. Not long ago he took apart and put together again within four hours an organ of four hundred and twenty pieces, and recently he climbed the tower of the Kokomo court-house and repaired the clock there after experts had failed. As a result of his labors since his marriage this loving husband has bought a little home and improved it, so that it is worth eight hundred dollars. All this, yet he cannot see.—Home Journal.

Mrs. Roosevelt's Kitchen.

Since Mrs. Lincoln's regime the kitchens of the White House have remained in the northwest corner of the basement. There are two of them—the smaller, or family, kitchen, and the larger one, where the state dinners are prepared. When Mrs. Harrison came in as mistress of the White House these rooms were in a deplorable condition—the walls were dark, the floors were sunken, and the place was simply in the possession of the rats and mice. She tried every known expedient to get rid of the pests, but without avail. Then she had all the flooring in both kitchens and laundries taken out, the walls scraped, and even the space above the ceilings cleansed. The floors were replaced with cemented ones, the walls wainscoted with white brick-tiling, and the remainder newly plastered. This heroic treatment did away with the rodents, and left the rooms delightfully light and airy, as they are today.

On the east side of the large kitchen, in place of the mammoth fireplace of the original one, there is now an up-to-date, hooded range extending almost the width of the room. Across from it are the dish-washing sinks, connected with the hot and cold water pipes. From the center of the ceiling hangs a great circular hoop bristling with hooks, which are filled with shining brass pots and kettles. On the west side of the apartment are the tall cupboards resting on the flour and meal bins, while in its center is the long kitchen table.—October Woman's Home Companion.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists
CONSUMPTION
25 CTS

SKIN TORTURES

And every Distressing Irritation of the Skin and Scalp Instantly Relieved by Baths with

Cuticura SOAP

And gentle anointings with CUTICURA OINTMENT, the great skin cure and purest of emollients, to be followed, in severe cases, by medium doses of CUTICURA RESOLVENT PILLS, to cool and cleanse the blood. This is the most speedy, permanent, and economical cure for torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply humours, with loss of hair, ever compounded.

MILLIONS USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying and beautifying the skin, for cleansing the scalp and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes and irritations, and for all the purposes of the toilet, bath, and nursery.

Sold throughout the world. SOAP, 25c. OINTMENT, 50c., PILLS, 25c. British Depot: 27-29, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

Atlantic-Coast-Line

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WRITE FOR CATALOGUE.

Young People's Page.

NORTH CAROLINA STORIES FOR YOUNG PEOPLE.

Zaccheus Wilson and His Mother.

BY A. H. THOMPSON.

A few miles out from Charlotte is a celebrated community known as the Steele Creek neighborhood. It was settled by the Scotch-Irish and has from the beginning been noted for its intelligence and morality. During the Revolutionary War, nearly all its people were staunch patriots and brave soldiers. Among the influential people were Robert Wilson and his wife, Eleanor. They had seven sons in the American army, each of whom did his part to drive the British from their native land. Robert Wilson and his son, John, were captured by the British as they were taking supplies to General Sumter's men. They were carried to Camden, South Carolina, and confined in the jail with General Rutherford, Andrew Jackson, afterwards President of the United States, and others.

Cornwallis found his stay in Charlotte anything but pleasant, in fact, he was so annoyed by the constant attacks on his out-posts and sentinels that he dubbed the place "The Hornet's Nest." After the defeat of Ferguson at King's Mountain, Cornwallis deemed it wise for him to return to South Carolina. During this retreat he staid one night at the Wilson farm, occupying the home as his headquarters, and requiring Mrs. Wilson to prepare a meal for him and Tarleton. When he found that her husband and son were his prisoners at Camden, he called her and said, "Madam, your husband and son are my prisoners, and it is possible that others of your family may soon be in my power. If you could induce your husband and sons, who are young and ambitious, to leave the rebel army and fight for King George, I can almost assure you that they shall have rank in the British army. If you will promise me to induce them to do so I will order their release at once."

"I am quite willing," replied Mrs. Wilson, "to do anything which I think is right to promote the real and permanent welfare of my family. In this instance, I wish to say to you, that my husband and my sons have been for the last five years, fighting for the holy cause of liberty. Not one has ever faltered in the hour of duty nor fled from the contest, while others at your solicitation have yielded up their hopes and turned their backs on the land which gave them birth. Only yesterday I sent my seventh son, Zaccheus, but fifteen years old, to join his brothers in Sumter's army. Before I would see my boys turn from this glorious struggle, I would take these three smaller lads and would myself enlist under Sumter's standard and show my husband and sons how to fight and if needs be how to die for their country."

"Ah, General, we have struck the hornet's nest again," said Tarleton, "but never mind, when I get to Camden, I will see that old Robin Wilson never comes back."

Mrs. Wilson had reference to what had occurred between her and little Zaccheus the day before, when he had come to his mother and said, "Mother you know that father and brother John are in jail at Camden. Do you know what that means?"

"Yes my son, I know only too well what it may mean. It means my dear, that we may never see them alive again, and it means also that General Sumter has lost two as brave soldiers as ever carried a rifle."

"I was thinking of the last rather than what you said at first. I cannot save father and brother from the cruel Lord Rawdon but I can take the place of one of them in the army. I have cleaned my gun and have my powder and balls ready. You know that I can shoot equal to any man in the community and if you are willing for me to go I am prepared to start as soon as you fix me some food to take with me."

The tears came to the eyes of Eleanor Wilson as she put her arms about the lad and pressed him for one moment to her bosom. "God bless and keep my brave boy. Yes, go my son, and if there comes a day when it shall be necessary, your mother will follow you and die with you."

The day Cornwallis left the Wilson plantation, Zaccheus Wilson was captured by a party of scouts and brought to Cornwallis. He was found on the flank of the army doing all that a fine marksman could do to diminish the number of redcoats. When Cornwallis found out his name he decided to take him along to guide him to a ford where he could cross the Catawba river. The head of the foremost column entered at the point designated by the lad, but the soldiers found the current deep and very swift. Cornwallis, seated on his horse near the river bank, saw the soldiers floundering in the water and drawing his sword said with a terrible oath, "I will cut your head off, you treacherous little rebel scoundrel. You have purposely led me to this place to deceive me and delay my passage."

Drawing himself up to his full height and advancing a step nearer, Zaccheus replied, "You have the power to cut my head off as I have no arms to defend myself and I am your prisoner. But don't you think it would be a cowardly act to strike an unarmed boy with your sword? If I had only the half of your weapon it would not be so cowardly, but then your lordship knows it would not be so safe. I have not deceived your troops, for had they gone a little up the river after getting into the water, as I told them, there would have been no trouble."

Cornwallis was so struck with the boy's bravery and coolness that he calmed down and thrusting his sword into its scabbard said, "Wilson, you are true grit and a fine boy. I would not hurt a hair of your head."

The army soon passed over the river in safety and went on its way to Winnsboro, South Carolina. On the way Cornwallis called Zaccheus and said to him, "I shall not need your services any longer as guide, you can return. Go home and take care of your mother and grow up a loyal citizen of the king." He thanked the General for his release but the Briton would have thought his advice ill-bestowed had he known the active use to which the lad put his rifle, so long as there was a redcoat or a Tory to be found.

Zaccheus returned home, where he remained until such time as his services were in demand. One morning a few weeks after his experience with the British, the family were overjoyed at the home-coming of the father and three of the neighbors with him. When the greetings were over, Zaccheus asked his father to tell them how he had escaped from Lord Rawdon. Seated by his fireside with the mother and the children about him he answered, "Well Zaccheus, when your friend, Cornwallis, reached Winnsboro, he sent Lord Rawdon word to have me and John with several others taken to Charleston heavily guarded. There were twelve of us sent under an officer and fifteen men. As we went along I thought of several plans of escape, but could not carry them out. Finally we encamped for the night at Fort Watson, which is about two hundred miles from here. Being in a part of the country where the British were quite thick and Whigs scarce, they stacked their guns in the portico and stationed only one sentinel to watch us. All the others were in the house preparing supper. We bribed a soldier to buy us some whiskey and as the day was rainy we pretended to drink very freely. Smith seemed to get very drunk and determined to treat the sentinel which was against orders. I begged him not to go near the sentinel, as he would get into trouble and followed him to prevent him. He staggered up towards the fellow who was laughing at him, when all at once the drunken Smith seized the sentinel, which was against orders, the two. This was the signal agreed upon and the rest of our party captured the pile of guns in the portico. As the guard and their officer came rushing out to help their comrade they were met by the points of the bayonets in the hands of their late prisoners. I made them go inside and there hold up their hands and solemnly swear to never bear arms against the cause of liberty and told them if I should ever know of their doing so I would hang every mother's son of them. They were only too glad to be paroled on such terms and promised to go on to Charleston.

Just as I finished swearing them to the terms of their parole I was told that a party of British dragoons were in sight. We separated into small groups and we four have reached home as you see in safety. The others aimed to reach Snow Island where Marion makes his headquarters."

Zaccheus Wilson, his father, and all his brothers lived to fight to the end of the war and to see peace and prosperity established under liberty's flag for which they had fought so gallantly. Some years after the war was over the brothers all moved to Tennessee where their descendants are today numbered by the hundreds. A visitor to the old Steele Creek church can see even yet simple headstones marking the last resting place of Robert Wilson and his wife Eleanor, who died in the year 1810.

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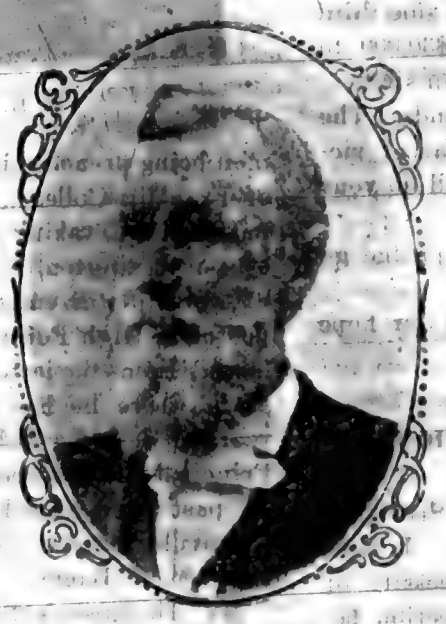

A. J. HAILE, M. D.

East Atlanta, Ga., March 1st, 1901.

DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—While it has never been my habit or inclination to recommend remedies the ingredients of which are not all known to me, it seems as if I should make an exception in the case of Dr. Kilmer's Swamp-Root. My experience, so far as I have tested it in my practice, forces me to the conclusion that it is a remedy of the greatest value in all uric acid, kidney, liver, bladder and other inflammatory conditions of the genito-urinary tract. I now take pleasure in prescribing Swamp Root in all such cases with a feeling of assurance that my patient will derive great benefit from its use. I shall continue to prescribe it in other cases in my practice with the expectation of the best results.

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A. J. Haile M.D.

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The mild and extraordinary effect of the world-famous kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

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We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

SPECIAL NOTE—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Sample Bottle of Swamp-Root Free by Mail.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Raleigh BIBLICAL RECORDER.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottle, at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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Editorial.

HOW TO BRING OUT CHURCHES.

Mr. Charles C. Jones gives us this week a letter that every pastor should read, and then put into the hands of a young man in his church like Brother Jones. For Brother Jones is a young man, and, in our estimation, every church needs a young man just like him.

His letter touches the critical point in our denominational progress; and we believe he solves the problem. Study the letter.

Letters setting forth plans in other churches will be gladly received by us.

A TERRIBLE WARNING.

"There is sorrow among the attendants at Asheville's ostrich farm, located just north of the city. 'Oliver W.' the famous racing ostrich, is no more. Oliver W. was hitched to a light buggy down in Jacksonville a couple of days ago. The huge bird had no trouble in handling the vehicle, but he got tangled up in some of the harness and kivked himself to death. The average ostrich has no more sense than a plank." This last sentence explains much in other kickers. The entire paragraph is a warning to all.

KEEP THE GOAL IN SIGHT.

The Baptists of North Carolina are raising that Educational Fund. They have nearly one-third raised. In this last month we have $30,000 to raise. Quite a share of this amount is in sight.

The crisis will be in the final thousands. The danger is that some will falter in sight of victory. Keep victory in sight. If you will do your part, all will be well.

Let every one do his duty. Let no pledge go unpaid.

The honor of our denomination and our hope of progress are at stake.

OUR MOUNTAIN SCHOOLS' RELATION TO THE STATE.

We print Assistant Corresponding Secretary Brown's letter of explanation elsewhere. It does not relieve us in the least of the necessity of breaking as soon as possible the connection between our Mountain Schools and the State. But it puts the matter in a better light. It appears that the trustees have yielded to apparent necessity, and that they have endeavored to save our denomination's face by practically reducing the denominational character of the schools to a minimum during the free school terms. They have doubtless acted for the immediate public good.

But denominational schools are denominational schools. And we cannot violate a principle for immediate public good. The Christian must reckon with the ultimate effect of his policies as well as the immediate. The ultimate effect of this present policy would be the establishing of sectarian schools throughout the Western Carolina, and such a war of churches as would disrupt education and disgrace religion.

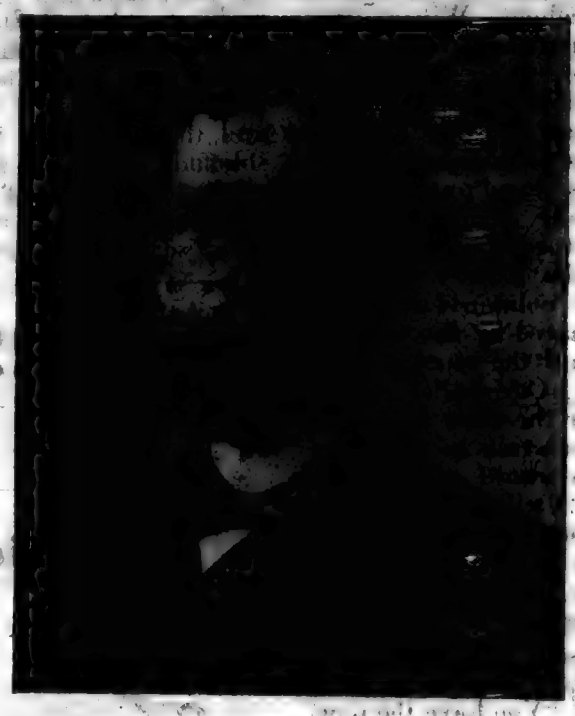
We feel that we can assure the public that the connection of the public schools with our denominational schools in Western Carolina will cease at the earliest possible moment. If any one of them cannot get along without connection with the State, it will do well to break its connection with the Baptist churches.

THE AUTHOR OF OUR NORTH CAROLINA STORIES.

In response to frequent inquiries we are glad to print the following sketch, by Mr. Walter Scott, of Rev. S. H. Thompson, the author of the interesting series of Hero Stories from North Carolina History, and with this sketch a photograph of our friend:

Samuel Hill Thompson is a native of Alamance County, formerly a part of Orange County, North Carolina. He came of sturdy Scotch-Irish stock. His ancestry were active participants in the Regulator and Revolutionary struggles. Young Thompson grew up on his father's farm in the southern part of the county, attending the country school and getting his Academy training in the county. Through the influence of relatives he was induced to go to the State of Indiana. Here he took his A. B. and A. M. degrees in Franklin College, the Baptist Institution of that State. He prepared himself for teaching by taking a teacher's course in the National Normal School in Lebanon, O.

He joined the Baptist church in Indiana and was ordained to the ministry, the ordination ser-



S. H. THOMPSON.

mon being preached by Dr. W. T. Stott, President of Franklin College. In 1881 he returned to his native State, taking charge of the Baptist interests at Lexington, N. C., where a splendid house of worship was erected. He was for some time pastor at High Point and for a short time in Raleigh. From the latter place he was called to Virginia where he has since labored. During six years of the time he has been in Virginia, he was Principal of a successful Normal School. For the past three years he has been the pastor of the Farmville Baptist church, succeeding the late Dr. Geo. F. Bagby.

Mr. Thompson's literary work has been of a varied character. He wrote a fine biography of Rev. John R. Moffett, who was murdered at Danville, Va. His "Studies in Southern Dialect" has made him an authority on that subject. He is an active member of the American Dialect Association. Mr. Thompson has delivered lectures on the subject, illustrated by "Types of Virginia Character," original poems, in Washington City, Richmond and many other places. His latest work has been investigations in North Carolina Colonial History. The results of this work are the stories for North Carolina Young People, and a historical romance entitled, "A Traitor Yet True," which sets forth the times of the Regulators and the Revolution. This book is nearly ready for the press.

He is now in the prime of life, a ready speaker, loves his brethren, believes that the world is a bright sun-shiny place and above all is loyal to the truth and the Master whom he serves.

THE ANGLICAN CHURCH.

No one who is well informed on the character of the modern Church of England,—the bigoted little mendicant parsons on the one hand and the luxurious and conceited attaches of the Court of King Edward on the other, some aping Rome and the rest drooling over their prayer-books or drivelling over their purchased sermons, the while the taxes support them—no one, we repeat, who knows these gentlemen of the cloth can wonder that in a recent congress of the Church of England criticism of the Bible took the form of a direct attack upon the Book. Of such is spiritual conceit. Of such is that mongrel in religion and that abortion in civics—the Established Church. No one objects to rational teaching of the Scriptures. But only the spiritually blind can hold that we must riddle the Bible with skepticism in order to do this.

What with the open conspiracy to take charge of education in England and the ill-concealed scheme to transfer infallibility from the Bible to the Anglican church, may we not expect Englishmen to cast the entire establishment aside?

The Established Church has evidently reached the height of presumption. She would out-Rome Rome. And unless Old England is dead indeed—as some fear—she will be taught a lesson more bitter than that administered so royally by Oliver Cromwell.

England needs nothing now so much as another Oliver.

A CORRUPT CITY AND HER HERO.

If you would understand to what depths of infamy the government of an American city may be carried, read the article on St. Louis in the October McClures. That city has for ten years been at the mercy of a crowd of politicians who never passed an act or repealed one except for money. They had organized a regular system, prices were fixed on every variety of legislation, and the spoils were divided as dividends in a stock company. The whole wretched business was conducted by leading citizens, business men, millionaires most of them.

If you would receive inspiration to civic spirit, read that same article. It is the story of Jos. W. Folk, attorney and solicitor. He went into the arena against these men, overthrew them, is putting some of them in the penitentiary in spite of their money and standing, and has the others at his mercy. He is a new American hero, and every boy in America should read his story. Mr. Folk is a brother of Editor Folk of the Baptist and Reflector. They lived in North Carolina for a time. But we make this note in recognition of the rise of a young man at last who fears neither money, power nor parties. In the rise of ten thousand like him very soon is the only hope of democracy.

Get the magazine; price ten cents. The story will be a revelation and an inspiration to any citizen.

OUR NEW OFFERS.

We call special attention to our new offers. The premiums are valuable, and the work has behind it every good impulse.

We also call attention to our Prize Article contest. There is good work for every one.

This week our list of helpful friends is not so long; we take it the change of offers causes this. To be sure, there are many to be heard from. For our part, we are just beginning, and our part of the campaign shall last until the old Recorder's list has been increased to 10,000. Now let us every one work together, work everywhere, and victory will be ours.

Meanwhile we pause to thank the following brethren from our heart:

Rev. Hight C. Moore, New Bern.
L. L. Tatum, Farmington.
G. H. Sadelson, Southern Pines.
D. J. Kester, Grover.
W. C. P. Etchison, Mocksville.
Dr. A. M. Baldwin, Wilmington.
Rev. W. T. Talbirt, Concord.
Rev. S. B. Barnes, Branning.

GIVE HIM NO REST.

Editor Barrett, of the Southern and Alabama Baptist, has removed his picture from the corner of his paper and inserted in its place the court of arms of Alabama, bearing the inscription "Here we rest"—evidently a play on the editorial we. We take it that the Baptist Courier's description of Brother Barrett's face as amiable induced this change. We hope the Alabama Baptists will not let him rest from entering new subscriptions and marking up old ones.

REFORM IN RALEIGH AND ANYWHERE ELSE.

The effort to close the Raleigh drug-stores to the sale of soft and hard drinks, morphine and tobacco on Sundays has failed.

It failed because it was not pressed powerfully. It was not pressed powerfully because very little interest was taken in it. The people did not care.

We have no criticism to make, either upon the aldermen or the ministers. It is by no means settled in our mind that Christianity may depend upon civil laws to conserve or effect its ethics. We tend toward that school that believes in democracy with all its handicaps, and that hopes to elevate the race by elevating the individuals in the democracy. Righteous men need no laws; and all the laws in the world will not make wayward boys keep the Sabbath holy. When the Sabbath must depend upon the civil law, the church must be weak indeed.

Raleigh needs more efficient personal Christianity; more attractive representation of Christ; more effective means of getting her young men into a Christian atmosphere.

We do not say that reform laws may not bring betterment. But we do say that the true way to work forward is to lay the axe to the root of the tree of evil in the human heart; and that this is the chief business of Christians, both preachers and laymen. Laws, so far as they are moral, represent merely the point below which the Christian democracy is unwilling that any one shall fall.

We would suggest as a constructive step the establishing of an association for young men, conducted by a manly man, or the introduction of a series of Sunday afternoon lectures for young men, designed to win them to higher ideals.

AND SO ARE WE ALL.

On next Sunday it is greatly hoped that our collection will not fall below one hundred dollars. It is for the Educational Fund, including the University Debt, and contributing to so worthy a cause should give us genuine joy; besides our church pledged a hundred and fifty dollars and less than fifty has been raised. We are in the position of br'er Rabbit—we are "bleejed to climb."—Charity and Children.

Every Sunday is Bible Study Sunday; but every Christian is not studying the Bible every Sunday. That is why it is suggested that pastors preach one Sunday in this month on the value and necessity of Bible study in the churches. Merely to say that every Sunday is Bible Study Sunday does not reach the point at all. The consciences of the people must be awakened. We want a great revival of Bible Study, in church, in Sunday-school, in classes, and in the Homes of North Carolina.

Sribner's Magazine is one of the best. It has succeeded in maintaining its place at the front, selling at a lower price than the Century and at a higher price than the numerous popular ten cent magazines. It has required sheer excellence to do this. Scribner's strong point is fiction, both the serial and the short story. It has succeeded, too, in carrying quite an admirable department devoted to Art, and in the October number this is reinforced by an article on The Work of J. Q. A. Ward, Sculptor. Four pictures in colors by Remington, of Western Types, go far to distinguish the number. The stories one will find delightful. The serious article is by Mr. Wyckoff, and has for its subject the London Wage-Earners. There is a poem of unusual strength with the Biblical subject, "By the Damascus Gate." In the Point of View there are some striking paragraphs on "The Extinction of the Newspaper," the point being made that the modern newspaper stock being composed of wood-pulp will cease to hold its print after a few decades. Scribner's is the best magazine for its price. $3.00. Charles Scribner's Sons, New York, New York.

TOO TRUE.

Baptists never persecute. Their only weapon is the sword of the Spirit.—Biblical Recorder.

They do not persecute other people, but they can come as near persecuting one another as any people we know, and in this work they are not careful about their weapons either.—Religious Herald.

THE PATIENCE AND MERCY OF GOD.

Sunday-school Lesson for November 2. Joshua 20:1-9.

The section states that by expressed direction of Jehovah, Israel established certain cities of refuge, in order that members of Israel who had killed a fellow by accident might escape death at the hands of his victims' relatives.

It will strike one as strange that there had been a law permitting the relatives of the victim of a homicide—whether malicious or accidental—to kill the guilty man. But the law—as given to Moses by the Almighty—not only permitted this, it demanded it. Now God comes to modify this law. This is highly significant.

The questions arise (1) Why did God give such a law in the wilderness? (2) Why did He modify it in Canaan? One may also ask, Does God change? In a certain sense, yes. His character changes not, but here is a clear case of a change in men's view of His character, and a clearer case of the change of His Word;—all in all, an impressive lesson in God's adaptation of His revelation and law to men, and an open view into His patient method of coming down to poor human ways that He may make men like Him.

God made the law of vengeance in the wilderness to put His seal upon human life. Those wandering tribes might never have reached Canaan but for this sign of God's valuation of life and this quick and full punishment of those who take life. God's law is adapted to human condition. There was no other protection for the lives of His people in the Wilderness.

God modified His law in Canaan because conditions had changed. Wandering and war are over. The tribes begin to be a nation. Order and a form of government become possible—as they had not been heretofore. Institutions and courts may now be established. Until now there could be no cities of refuge—no cities at all. It is possible now for the law to be discriminating. Heretofore it has been absolute by necessity. Why not have overcome it all with a miracle? God would rather improve the race than work a miracle. The rise of character is the great miracle.

Besides the law of vengeance had not only served its usefulness, but now was doing harm. Fancy the situation. Here were two or three million people. They were fresh from war. They had had awful lessons in the cheapness of human life and in that craving to slay which only warriors know. They were a rude and undisciplined people. There were many disputes, endless friction, as in all pioneer settlements. One man would accidentally slay another. The dead man's relatives would slay the slayer. A feud would spring up. All hope of tribal—not to say national—unity would be destroyed. The people would become divided and perish before their enemies.

So the law is modified. A way of escape is fixed; and a form of a court of justice is provided. vs. 4. It is for man's sake, Israel's sake, the whole human race's sake, and the sake of the mercy of God.

But do not forget that the really guilty, the malicious murderers are not in the least included in this provision looking to escape. Not then and not now is God ready—is the race ready for God to let murderers off with their lives. But this shall come. No doubt.

* * *

"There were permanent and there were transient elements of the Old Testament Law. The former were meant as ladders, by which Israel could climb to a height where the ladder would be far below them," says Alexander McLaren. "The Law is a school-master, leading us to Christ," says Paul, the Apostle.

We see in this lesson how the law served as a ladder on which Israel rose; and how it served as teacher preparing Israel for Him who was and is the embodiment of mercy—who knew no revenge at all. Mind you, there is a preparation for Christ; it is a preparation of character.

* * *

There is also this further revelation of the character of God. We have learned that He is patient; that He leads the race forward by falling back Himself. We learn in this lesson of His mercy. As Israel heard that word from Joshua, it must have dawned upon thousands that the God of Sinai, He whose voice and presence were so terrible, was also a God of mercy, and to be loved and leaned upon as well as feared. Seeing that He is merciful, Israel also grew merciful. We are told that the sentence, "God tempers the wind to the shorn lamb" is not in the Bible. The sentiment is in the Bible, in this lesson. And the author of that sentence doubtless got his sentiment from the Bible.

* * *

There are numerous analogies that may be drawn. Christ is our refuge. We may fly to Him. But in teaching, these analogies should be used not as lessons, nor as strictly parts of the lesson, but as exhortations effective only to apply certain truths. Even then they should be used sparingly and only where they fit.

MOVING TOWARDS 10,000: TWO OFFERS.

Crops are better this year than they have been. Men and women are better prepared to read and to pay for good reading.

The time has arrived to arouse all North Carolina.

With its Hero Stories, its articles on the Christian Life, its treatment of current denominational and public problems, its news, etc., etc., all in new form and on good paper, the Recorder is prepared to call upon its friends to go out in its behalf.

We are making two offers. Note them well.

I. We will send the Recorder to new subscribers from date until March 1st for 50 cents—four months.

II. We will send to the new subscribers the Recorder from date until January 1, 1904 for $1.50.

THE OFFERS

Many include working for the Recorder in the list of good works; and they do well. But even these deserve reward at our hands. We have decided, therefore, to offer (1) every minister who sends us six new subscribers on offer No. 1, that great book—"Preaching in the New Age, An Art and an Incarnation," by Dr. Lyman; (2) every minister who sends us two new subscribers on offer No. II. that same book—"Preaching in the New Age; (3) to any one else who sends us a new subscriber we will send a pretty and appropriate little book. Or if they want that best of modern denominational productions, "Baptists Principles Reset," we will send it upon receiving two paid new annual subscribers. Or if they want "Preaching in the New Age"—a good book even for men and women who do not preach, they can get it on the same terms as the preachers.

Will not our friends inaugurate a canvas in every church?

It is almost the definition of a gentleman to say he is one who never gives pain. * * * He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment, his great object being to make everyone at ease and at home. He has his eyes on all his company. He is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he speaking; he guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation and never wearisome.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

As the Baptists of North Carolina are now facing one of the greatest crises in their history, and as in the next six weeks we must give as we never gave before to reach our Societies' aim of $11,000, our obligations and pledges to State, Home and Foreign Missions as well as to our Baptist Female University, we urge the societies to make this a continued and daily subject of prayer.

At the Associations.

THE TAR RIVER.

The Women's Missionary Societies of Tar River Association met in Washington, October 7, 1902, in the Disciple church, at 3.30 p. m. By direction of State President, Miss Heck, Mrs. Josiah Crudup of Washington, acted as Associational Vice-President, and called the meeting to order. Meeting opened by singing hymn: "From Greenland's Icy Mountain." Scripture, Isizh 35, read by Mrs. Crudup. Prayer by Dr. Vann, of Raleigh. The meeting was called to order, and Mrs. Parsons, of Washington, acting as secretary, called the roll of societies. The following societies reported: Rocky Mount, Henderson, Scotland Neck, Weldon, Sandy Creek, Warren Plains, Battleboro, Wilson, Mount Zion, Spring Hope, Hobgood, Hickory, Poplar Springs, Washington. A letter from Miss Heck, was read by Mrs. Austin, of Tarboro. A paper by Miss Heck, was read by Miss Smith, of Washington. Dr. Vann then addressed the meeting, his subject being "Women's Work." On motion, the meeting adjourned. Hymn, "Work for the Night is Coming." Prayer by Mrs. Latham, of Washington.

A column was set apart for Women's Work, so that hereafter we will have a statistical report of our work on the minutes of our Association. Mr. Crudup has prepared from the reports a statistical table which will appear in the minutes of the Association. I have also the original reports which I will forward to you, if you wish. Please advise me.

Very sincerely,
CORELLI R. CRUDUP.

In the Association itself a forward movement with reference to our Societies was taken in the appointment of a standing committee on Woman's Work. This committee will in future report on this branch of mission endeavor and have a statistical table entered in the minutes.

EASTERN ASSOCIATION

Mrs. A. L. Betts, of Warsaw, writes:

Although only a few of the Societies had sent delegates to the Annual Meeting we had a pleasant meeting. I distributed a great many tracts and many ladies from churches where there are no Societies, promised to go home and try to organize them. Rev. J. N. Tolar, of Mt. Olive, presented the report on Woman's Work to the Association, and did it so well that I trust other pastors may be aroused to the necessity of getting the women of their churches to organize for Mission work. Several promised to make appointments for me to meet with the ladies of their churches during this month and next.

FROM THE GREEN RIVER

My Dear Miss Heck:—I believe I promised to write you as soon as our Association was over, but a week or more has gone, and my promise is unfulfilled. I shall not be able to tell you just how much I enjoyed our annual meeting.

Most of the active societies were represented either by letter or representative, and I am glad to say, that most of them sent a delegate.

I acted as president, and Miss Meldona Livingstone, as secretary.

After each report is read, the delegate is requested to make a short talk on the spiritual condition of the Society.

In this way, we get in closer touch with the societies, than we otherwise could.

Some reported coldness, and want of interest, but others said their members seemed to be filled with zeal, and their members were constantly increasing.

I wrote you before that owing to our short crops of last year, we would hardly increase our contributions much.

I don't know just how much was reported, but I think most of the societies paid as much as last year.

In addition to our regular work, the women of the Association have undertaken to raise one hundred and fifty dollars to help buy a boy's dormitory for our Associational school at Round Hill.

This is not strictly a society work, for we are hoping to get help from all the churches in the Association.

We organized a Society in the Mill's Spring church, with eight or nine members. They had not elected their officers, but as soon as they do, I will write you.

I feel sure this will be an active Society, for they have some very energetic members.

I think the prospect is bright for a Society in another church near there. I promised to go soon and organize one.

One little incident touched me, when we organized the Society at Mill's Spring.

One old woman was asked if she would join. She said, "I want to do all I can to serve the Lord. I can't read a word, but I want to join, and I want that paper you were talking about. My children can read it if I can't." She was referring to the Foreign Mission Journal, of which we had been speaking, and for which our secretary had been taking subscribers.

Can you not imagine how her horizon will widen, and her world grow larger, when she hears her children read about the work our missionaries are doing?

We had delightful weather all through the Association, but when we got up Saturday morning the clouds were dark and low.

The Association had adjourned Friday, so were all homeward bound.

Our friends insisted that we wait, as they were sure it would rain, but there were two rivers between us and home, and the children, so we started. Ere long the rain fell in torrents, but we plodded on, anxious to get across the rivers, lest they get over the low bridges, if the rain continued. After an hour or two the rain ceased, and did not begin again until we were within a mile or two of home. We got in safely, and were soon seated by a blazing fire.

Your friend,
(MRS.) J. A. GRAYSON.

MT ZION

Carr's Chapel, the Methodist church of East Durham, was almost too small to hold all the ladies who gathered for the annual missionary meeting.

Mrs. L. A. Battle, the Association Vice-President, presided, opening the exercises with a most suggestive Bible reading and service.

Though the number of Societies sending representatives was not very large, those reporting told of progress in the past and large hopes for the future.

Miss F. E. S. Heck spoke of the remarkable increase in the results of our Southern Baptist Mission Work in foreign fields, in the last five years, pointing out that in our attention to our end of the work we often lost the joy and inspiration of the soul God was setting to our endeavors by great blessings in foreign lands.

Questions on methods of work were asked and answered, after which the meeting adjourned, all feeling that it had not been only pleasant but profitable as well.

THE MEETING AT BAYLEAF.

The Central Association met this year with the Bayleaf church, and on Wednesday afternoon the Woman's Missionary Societies held their annual meeting in the school house near by. In the absence of Mrs. R. J. Conyers of Flat Rock, the Associational Vice-President, the meeting was presided over by Miss F. E. S. Heck. Parts of 1 Cor. 12, were read and prayer offered. Calls for reports from Societies showed a goodly number of delegates present who, almost without exception, reported their Societies on the upward grade.

An interesting feature of this Association meeting is the packing of a box for a frontier missionary. Last year the Association box was valued at $40.00. A grateful letter from that missionary was read at this meeting, while on the platform were the beginnings of the box to be sent to another of our substitutes.

Miss Heck urged upon those present a campaign of organization within the bounds of the Association. Volunteers who would promise to reach some influential member of a church now without a W. M. S. were called for as the list of the churches were read. Through this means supplemented by private effort before leaving the Association, a constitution was sent to every societyless church by an interested friend.

After prayer by Mrs. Vann, of Wake Forest, the annual meeting adjourned to meet next fall in Youngsville.

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Sunbeams' Corner.

Conducted by Miss Kate Burton, Y. W. Branch superintendent for North Carolina.

A Brother in Distress.

"Now mind, don't either of you go near the cistern," called mamma as she hurried away on an errand.

"No'm," said eight-year-old Fred and four-year-old Archie in chorus. They meant it, too, but presently Archie spied a butterfly, such a beautiful blue and purple one, and ran after it without thinking where his little feet were going. All around the new cistern the ground was slippery from rain. The first thing Fred knew there was a frightful scream, and running up he found his little brother scrambling out from the hard cement floor of the cistern, dripping from head to foot and crying bitterly.

"Stand still, Archie, there's only a little bit of water," he called, "Brother'll get you out, don't cry."

There was a ladder in the barn he remembered, and tugging with all his might he managed to drag it to the brink of the cistern. To get it in firmly without sliding over the slippery brink himself was not easy, but Fred was not thinking of his own danger. With a final pull of his sturdy little arms he helped Archie to the top and set him safely on firm ground, just as their mother came hurrying toward them.

"How did it happen?" she asked when she had made sure that a few bruises and a thorough soaking were the worst of Archie's troubles. When the boys told their story she gathered them both in her arms.

"Fred, dear," she said presently, "not long ago I heard a boy say he didn't see why he should save his pennies for folks away off that he didn't know, and what did the missionaries go there for any way? Now can't you see? The men and women and children in heathen countries are our brothers and sisters in God's sight. All you thought of just now was Archie's danger, wasn't it? That is the way the missionaries feel—they must go and save those poor people, even if they risk their own lives. The poor souls haven't anybody to warn them, and they slip into sin before they know it. We should do all we can to help them out as a good brother would run to his little brother's rescue. And when we can't go ourselves we can give money to send the brave men and women who are ready and anxious to go."

"I never thought of their being like brother," said Fred, slowly.—J. C. G., in Junior Builders.

A Missionary Cat.

My name is Moses. My little mistress, Louise, says that's because she rescued me from the water when some cruel boys were trying to drown me, but I don't see why that should make me Moses. I live in the family of the great Dr. Long. Ours is a very missionary family. We have missions for breakfast, dinner and supper, and though I may be walking out for my health at other times, I am sure to be near the table when we are having missions and so forth. "And so forth" means potatoes, meat bread and desert, and Louise knows I like the "and so forth," but does not seem to think I understand the rest of the bill of fare; but after I heard them tell of missionary men and women, boys and girls, auxiliaries, circles and bands, and of a missionary dog having a mite box, and called our old horse Dan a missionary horse, because he goes all round and brings folks to missionary meetings, I just rose in my might and said, "There ought to be missionary cats!"

I heard my master say that people throw little babies out to die in India and China, and that we ought to send them Bibles so they would not do it.

Then I am ashamed of my race, for who ever heard of a cat doing anything to send Bibles to those poor people? I nearly made my head ache yesterday, mowing over it. But this morning master said, "What we are going to do, I can not see. I could not sleep last night because of the noise made by the mice in the attic. They were evidently having an afternoon tea, but the sound they made as they took their lunch of floor boards and boxes, would make one who never saw mice think their jaws were several inches long."

Louise was greatly frightened. "By the way, Louise, you said you wanted some mission money, I will give you five cents for every mouse you bring me from the attic." Then everybody laughed but Louise. She followed me into the hall, and as I began to go upstairs, she cried, "O, Moses! I'll take you to the attic, and you must catch the mice."

I heard the mice, but the attic door was always shut. Now she opened it, shoved me in quick, and ran away.

It was dark there and before noon I caught a whole family of mice; then Louise opened the door just a crack, and how she screamed when I brought out the grandfather of all! But I soon showed her it was the deadest mouse in town. She got a basket, and I put six mice into it, then she managed to get it downstairs, though she was so afraid of them I was sure she would drop the basket.

But she wanted the money and got it, although her father said: "Well, Louise, you brought them from the attic, but Moses must have the credit. I didn't suppose he was such a mouser, but somehow he seems to have caught the spirit of the family, so we must call him a missionary cat."

Wasn't I proud then? It is very pleasant to have my motives appreciated if I am only a cat.—Selected.

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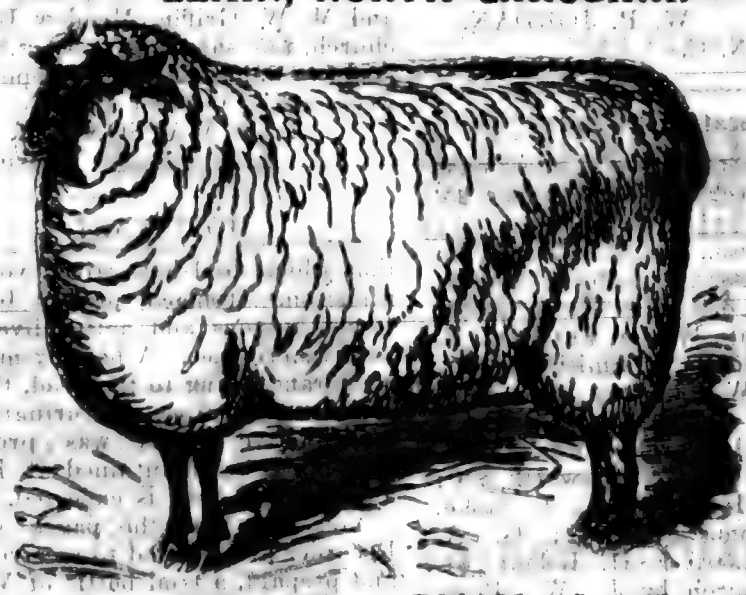

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Rev. W. P. Jordan's Meetings.

We had a gracious meeting at Greens Cross Roads church in Bertie County. Elder D. Cale did the preaching for us, to the delight of all who heard him. Brother Cale was in his old neighborhood where he was raised, and the people were glad to see him and hear him tell (as he only can tell it) the old story of the Cross. We commenced on Tuesday after the first Sunday in September, and closed the Sunday following. The church I think was greatly revived, and spiritually strengthened. Thirteen united with the church, and were baptized, the Lord be praised for the meeting.

On Monday after the second Sunday in September, we started a protracted meeting with the church in Colerain, Bertie County. Here the Lord was very gracious to us. The meeting continued through the week, and closed on the third Sunday. Indeed, we had a most delightful meeting. God's servants were edified, and made to rejoice. Elder W. A. Ayers of Hertford, did the preaching for us, and it goes without saying that he did it alright. My people at Colerain were all pleased with Brother Ayers, and would be glad to see him come this way again. At the close of the meeting twenty-nine united with the church, and on the third Sunday morning in the Chowan River I baptized them, as the New Testament teaches.

With the church at Cool Spring, in Gates County, we had a meeting of days commencing on the fourth Sunday in September and continued until the first Sunday in October. Here Elder D. Cale was with me, and did the preaching.

We have a great church at Cool Spring, and the crowds that attended our meeting were very large indeed. Brother Cale did faithful work in preaching the gospel to the people. My people were so pleased with him they hated to see him leave, and will be glad to see him come again. There were thirty additions to the church, twenty-nine by baptism, and one restored. The Lord be praised for these three great meetings.

W. P. JORDAN.

Colerain, N. C.

Educational Fund.

Cash collections for Educational Fund for week ending October 25, 1902:

Raleigh Asso., Knight's Chapel, $5. Tar River Asso., Louisburg church: C. M. Cooke, $20; Mrs. Jessie Green, $10; Mrs. Kate Wilder, $10; Mrs. R. B. Beasley, $5; D. T. Smithwick, $5; Miss Sallie Williams, $1; Mrs. J. J. Hayes, 1; F. Parish, $1; R. B. Beasley, $5; S. J. Parham, $20; G. H. Cooper, $20; W. Hollingsworth, $10; Mrs. A. M. Hall, $10; C. T. Stoke, $5; Mrs. Emma Allen, $2; G. A. Ragsdale, $2.50; J. H. Bobbit, $1. Plymouth church by J. W. Rose, $5.25. Meck. and Cab. Asso.: Friendship church, $10; 12th St., Charlotte, $10. Sandy Run Asso.: High Shoal church, $7; cash, $7.04. South River Asso.: Autryville church, $1; Antioch church, $22.70. Pilot Mt. Asso., Red Bank church, J. Guthrie, $1. So. Yadkin Asso., Society church: J. F. Nichols, $5; Miss Vistula Guffy, $1. Flat River Asso., Flat River Union: M. W. B. Veazey, $5; John Veazey, .50; J. T. McDonough, .25; C. J. Roberts, $1; E. H. Veazey, .50; S. S. Coley, .25; Ladden Tilley, .25; S. W. Wallace, .50; Luetta Veazey, .10; Martha Ellis, .10; Mary Waller, .50; John Veazey, .25; Archie Veazey, $1; C. O. Veazey, .25; Aured Tilley, .50; F. J. Veazey, .25; Frank Kelly, .50; E. J. Vance, .50; W. C. Cozart, .25; W. B. Waller, .50; J. D. Cash, .25; L. A. Roycroft, .25; D. C. Roberts, .25; Pervis Tilley, $10; G. M. Veazey, .50; T. W. Waller, .50; C. S. Frazier, .25; J. A. Greene, .25; Maggie Veazey .50; J. A. Veazey, .50. Do., Concord church, Weldon Waller, .25; Island Creek church: P. B. Sneed, $5; Taylor Shotwell, $21; R. J. Woods, $5; D. H. Norwood, .50; Lillie Norwood, .50; J. B. Norwood, .25; C. O'Bryant, .50. Neuse Asso., Cash collection, $7.25. South Fork Asso., cash collection, $61.65; A. P. Early .50. Mt. Zion Asso., First church, Durham, Maynard Hobgood, $1. Pee Dee Asso., C. J. Black, $1. Rocky Mt. church, .25; Mrs. I. B. Williams, .25; J. B. Cottingham, for Morven church, $1.75; J. A. Covington, .25; Rocky River church, .30; J. M. Flake, Brown Creek church, $1; H. E. Marsh, .50; A. B. Caudle, $1; D. A. McGougan, .50; cash collection, $10.56. Cedar Creek Asso., Mt. Gilead church, Mr. Bennette, $2; Mrs. R. W. Harrell, $1; Sharon church, $1.50; Cedar Creek church, .50; Cape Fear, $1; Herman Jones, .50; Emma Thomas, .50; cash, $1.92. Central Asso., Harris' Chapel, R. A. Wilder, $1. Montgomery Asso., $6.75. Personal: Rev. E. R. Harris, $5; Rev. W. F. Fry, $25; J. M. Broughton, Tabernacle church, $25; First church Raleigh: Mrs. Walter Clark, $10; Capt. B. P. Williamston, $10; J. D. Boushall, $25; W. N. Jones, $25; J. J. Towler, $25; C. J. Hunter, $25; Geo. C. Heck, $40; Mrs. M. P. Davis, $5; Orphanage church, $120.89; J. D. Newton, $10; Woman's M. S., Warsaw, $10; H. Montague, Winston, $10; Winston First church: Cling Benge, .50; Mrs. Cling Benge, .25; Mrs. W. L. Harger, $1; Miss Alma Hawkins, .50; Miss Bessie Hawkins, .50; Miss Lillian Jenkins, $3; Miss Gertrude Jenkins, $2; Miss Z. Laporte, $5; J. L. Lawrence, .50; S. J. Liipfert, $50; S. Richardson, .50; C. A. Sink, $5; Mrs. C. A. Sink, $2.50. Cape Fear and Col. Asso., Whiteville church, Dr. J. F. Harrell, $25; Rev. J. G. Blalock, $5; Mrs. J. G. Blalock, $5; Mrs. N. A. Thompson, $1. Total, $805.86. Total amounts previously received, $13,204.82. Total receipts, $14,010.68.

Correction: $1.30 acknowledged under Red Mountain church in report for week ending October 11, should have been from Edgemont church. W. H. Burt, Holly Springs church, .50, should have been $2.50; and M. W. Griffin, Meadow Branch church, $35, should have been .35, the last two names appear in report for week ending October 18.

L. D. WATSON, JR.,
Treasurer.

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the head, throat, stomach, intestines and urinary and reproductive organs was provided and must be maintained if health and vigor of body is expected.

You who read the pages of the Recorder are entitled to receive, free and prepaid, a trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

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Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Rufus L. Powell and wife, and duly recorded in book No. 100 at page 696 in Register of Deeds office of Wake County, N. C., we will on Monday, the 17th day of November, 1902, expose for sale and sell to the highest bidder for cash at 12 m., at the Court House door in the city of Raleigh, that valuable tract of land lying and situate in Swift Creek Township, in Wake County, N. C., adjoining the lands of Eliza Powell, Robert Powell, J. J. Goodwin, W. H. Utley, Wm. Jones and others, being lot No. 4 in the division of the land of the late Archibald Powell between his heirs-at-law, and the same allotted to said R. L. Powell, and bounded as follows: Beginning at a stake in W. H. Utley's line, S. E. corner of lot No. 3, running N. 1½ degrees E. 140 poles, to stake, corner of lot No. 3, thence S. 89 degrees E. 1½ poles to stake in line of said lot, thence N. 1½ degrees E. 67 poles to stake on Dutchman branch, thence up said branch to stake and pointers, thence S. 1½ degrees W. 226 poles to stake, S. E. corner of lot No. 5 Utley's line, thence S. 89 degrees E. 30 poles to the beginning, containing 42 acres, more or less.

PEELE & MAYNARD,
Attorneys for Mortgagee.
This October 13, 1902.

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Presbyterian Synod.

Not a few of our readers who were in Winston-Salem last year thought of the Presbyterians gathered in Annual Synod in that lovely city last week. All will be interested to know that they had a pleasant meeting, and closed a good year's work. We gather some items of interest from the Charlotte Observer.

Rev. C. G. Vardell was chosen Moderator. The Century Fund of $300,000 has not been raised, but $200,000 is in sight. Evangelist Black said that there are 500,000 people over ten years of age in North Carolina not Christians. Thirteen presbyteries reported no candidate for the ministry, ten others reported only one. In 1895 there were 424 candidates in the Southern church, in 1901 there were 286. Last year $2,871 was received for Ministerial Education to support 62 candidates, a shortage of $1,850. Orphanage received $6,895.10. Rev. E. E. Gillespie read the report from the committee on Home (State) Missions. Among other things, it recommends that every church arrange an appointment for the superintendent to speak on the cause; that the apportionment for the work be $12,00, distributed as follows: Asheville Presbytery $300; Albemarle $700; Concord $2,000; Fayetteville $2,500; King's Mountain $700; Mecklenburg $1,800; Orange $2,500; Wilmington $1,500. Rev. J. K. Roberts read the statistical report. It showed 179 ministers, 389 churches, 8 licentiates, 64 candidates for the ministry, 35,487 communicants, funds raised $244,000, 10 churches organized, members added on examination 1,483, on certificate 1,178, Foreign Missionaries 7, vacant churches 40, average salary of pastors $627, counties without churches 14. A new Presbytery was formed, to be called the King's Mountain. Twelve thousand seven hundred and forty-three dollars was contributed in the General Assembly for Colored Evangelisation, but progress in the work is not encouraging. Dr. J. B. Shearer read the report of the commitee on Church and Christian Education. It showed, among other matters, 215 students at Davidson with an increase of candidates for the ministry; 160 students at Peace, one-half of whom are boarders; about 100 at Statesville Female College; 206 at Charlotte, 100 of whom are boarders. (The equipment of pianos, etc., is being increased, and a $6,000 pipe organ, the largest in the South, is to be put in the auditorium at once); Red Springs with 295 students from nine States, (165 boarders), a three-story new brick building, a new central heating plant and electric light plant. James Sprunt Institute at Kenansville and the Lees-McRae Institute at Banner's Elk, with 100 students—were doing well. The schools for boys and mixed schools were on the increase. There were 7 mission day schools with 309 children, to which $1,400 had been contributed $850 outside of Synod.

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First, the young people.

For the best story of Moses, by boy or girl between ages of nine and fourteen, not over 600 words, $2.50.

For the best story of Joseph, by writer between ages of fourteen and eighteen, not over 900 words, $5.00.

For the best story of Paul, by writer between ages of eighteen and twenty-five, 1,000 words, $5.00.

Second, the women, daughters, mothers and grand-mothers.

To the young woman who gets up our Home Circle in the most acceptable manner, a year's subscription to the Recorder and a book of her own selection, to cost not more than $1.50.

To the wife who gets up our Home Circle in the most acceptable manner, a year's subscription and a standard cook-book, or a book of her own selection, not to cost over $1.50.

To the grand-mother who gets up our Home Circle in the most acceptable manner, a year's subscription and a book of her own selection, not to cost over $1.50.

N. B.—In getting up this department, observe (1) that there are only three columns; (2) that the idea is to interest the entire home circle; (3) that not only good advice is sought for, but good, bright, uplifting reading; (4) that there must be one poem; (5) that the work may be clipped or copied from your reading, or you may put in some original matter.

Third, to men.

To the man who sends us the best definition of Faith in four hundred words or less, a year's subscription and $3.00.

To the man who sends us the best description of Spiritual Life, in four hundred words or less, a year's subscription and $3.00.

Fourth, to all, old or young, for the best story of a North Carolina Hero, not over 1,200 words, $10.00.

Address all offerings for these prizes to Biblical Recorder, Prize Department, Raleigh, N. C. Every article must be in hand by December 15, 1902. Sign the article or story in pen name; send pen name on face of separate envelope, with your real name inside sealed.

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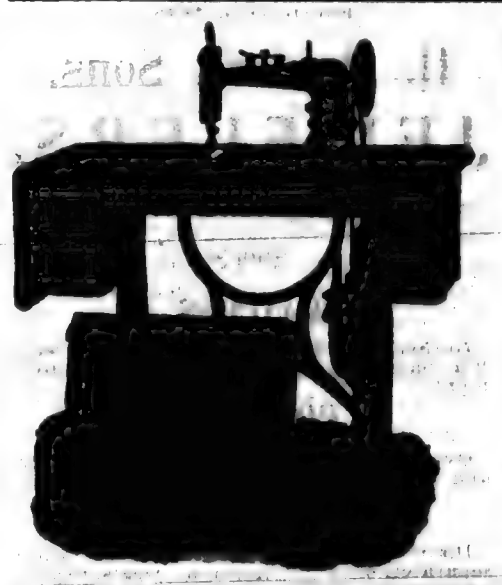

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NOTICE.

Having qualified as the Administratix of the estate of John C. King, late of Wake County, this is to notify those having claims against his estate to present them to me on or before 23rd of September, 1902, or this notice will be plead in bar of their recovery.

MARY B. KING,
Administratrix.

Household and Farm.

How an Impassable Clay Hill was Fixed in Wilson County, N. C.

The following note from the chairman of the Wilson County Board of Commissioners will be interesting to the dwellers in the eastern part of our State:

The Hill had given our County Commissioners much trouble and was specially dreaded every winter, as it was no unusual thing to see wagons to their hubs in the mud. One set of Commissioners made a plank bed about 10 feet wide that was unsatisfactory.

Upon the modern idea of wide road construction, our supervisor graded the Hill and made it so easy that one can trot from the base to the top. He made the road 40 feet wide and in cutting down and widening the road he took all of the top soil and banked it up. After the grade was completed he then put 8 or 10 inches of top soil on the clay and he has a highway now that makes horses caper like men free from care. This impassable Hill passed through last winter without even getting muddy. And I am sure it is fixed for years to come.

Beautiful Window Gardens.

Most persons who attempt window-gardens in boxes fail with them, therefore the impression prevails that it is not an easy phase of gardening. But the reason of failure, nine times out of ten, is that not enough water is given to supply the needs of the plants. A little is applied in the morning, and more later in the day, and because the surface of the soil looks moist the owner takes it for granted that it must be damp all through. An examination would convince her that a few inches below the surface the soil is almost, if not quite, dust-dry. The fact is, evaporation takes place so rapidly from a box exposed to the action of air and wind and sunshine, as most window boxes are, that small amounts of water do but little towards supplying the plants with the moisture needed at their roots. To keep it in proper condition at least a pailful of water should be applied every day, and in very hot weather even that may not be enough. Make it a rule to use so much water that some will run away through the cracks and crevices of the box. When this takes place you may be quite sure that all the soil in the box is saturated with it. And if you keep it saturated throughout the season you can grow good plants in any window-box. This is the secret of success, provided, of course, you have chosen plants adapted to window-box culture. Do not make use of delicate varieties, but use geraniums, both flowering and fragrant-leaved sorts, coleus, heliotrope, fuchsias, lantanas, petunias, phlox, nasturtiums, mignonette, sweet-alyssum, and such vines as moneywort, tradescantia, vinca, othouna, lobelia and saxifraga. Plant these at the sides of the box, to droop over and hide it.

A morning glory at each end can be trained up and over the window, and will provide you with a floral awning if you give it something to clamber over in the shape of a framework projecting from the top of the window.—Lippincott's Magazine.

To Improve Country Butter.

Where only a few cows are kept, much of the cream is allowed to get too old before churning, and this has a detrimental effect on the quality of the product. We should not try to keep cream more than three or four days before churning, and if weather and other conditions are unfavorable, as in summer, it is better to churn even oftener if the best quality is wanted. As cold retards ripening, the cream should be kept as cool and sweet (don't let it freeze in the winter) as possible until the day before churning, then allow it to warm up, or if very sweet, warm it up by placing it in a warm room, or setting the vessel which holds it into warm water, so that by churning time it will have become pleasantly sour, be thick, and have a glossy look.

Do not add any cream for at least eighteen hours before churning, as this newer cream does not churn as readily as the other, and is frequently the cause of the long time spent in churning. Then, too, the ripe cream churns quickly, and as the churning is then stopped, the sweeter cream runs out into the buttermilk and is lost. Many have noticed a layer of cream on buttermilk which has stood awhile. This undoubtedly results from trying to churn a mixture of sweet and sour cream. Unevenly ripened cream makes hard churning and loss of butter in the buttermilk. Over-ripe cream impairs the quality of the butter, and often causes white specks, due to the casein, which have been coagulated by the over-ripeness and is carried through the churning and left in the butter.—Home and Farm.

CANCEROUS ULCERS

Are in many respects like other ulcers or sores, and this resemblance often proves fatal. Valuable time is lost in fruitless efforts to heal the sore with washes and salves, because the germs of Cancer that are multiplying in the blood and the new Cancer cells which are constantly developing keep up the irritation and discharge, and at last sharp shooting pains announce the approach of the eating and sloughing stage, and a hideous, sickening cancerous sore begins its destructive work.

No ulcer or sore can exist without some predisposing internal cause that has poisoned the blood, and the open discharging ulcer, or the festering sore on the lip, cheek or other part of the body will continue to spread and eat deeper into the flesh unless the blood is purified and the Cancer germs or morbid matter eliminated from the circulation.

S. S. S. cleanses the blood of all decaying effete matter. It has great antidotal and purifying properties that soon destroy the germs and poisons and restore the blood to its natural condition. And when pure blood is carried to the ulcer or sore the healing process begins, the discharge ceases and the place heals over and new skin forms. S. S. S. is a strictly vegetable blood purifier containing no mercury or minerals of any description.

SSS

In February, 1899, I noticed a small lump on my lower lip. The doctor cauterized it but another came and broke out into an open sore. I began to take S. S. S. and after I had taken seven bottles the place healed entirely and no signs of the disease have been seen since. W. P. Brown, Hollands, S. C.

If you have an ulcer or chronic sore of any kind, write us about it. Medical advice will cost you nothing. Books on Cancer and other diseases of the Blood will be sent free. THE SWIFT SPECIFIC CO., Atlanta, Ga.

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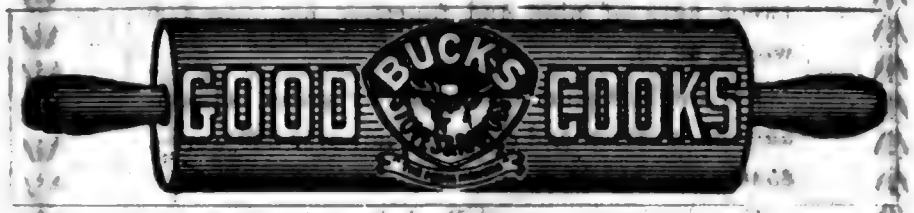

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Marriages.

GASKINS—THOMAS.—At the residence of the bride's parents, Mr Gilbert A. Gaskins of New Bern, and Miss Bessie Thomas, of Zoran, were married on Sunday afternoon, October 19, 1902, Rev. Hight C. Moore officiating.

McCLENNY—MITCHELL.—On October 19, 1902, at the home of John H. White, by his son, Rev. G. W. White, Mr. Joseph F. McClenny and Miss Sadie Mitchell. The contracting parties are residents of Chowan County, this State.

Obituaries.

A Prayer.

O Lord Jesus Christ, who by Thy death didst take away the sting of death, grant unto us, Thy servants, so to follow in faith where Thou hast led the way that we may at length fall asleep peacefully in Thee, and awake up after Thy likeness; through Thy mercy who livest with the Father and the Holy Ghost, one God, world without end. Amen.

HOBBS.—Death visited the home of Rev. L. M. Hobbs in Swansboro, N. C., Tuesday morning, September 30, 1902, at exactly 8 o'clock, and bore away to her eternal reward Mrs. L. M. Hobbs, formerly Miss Maggie Hatcher, daughter of Mr. and Mrs. B. H. Hatcher—in the 25th year of her age.

In early life sister Hobbs was a faithful Sunday-school scholar. By giving heed to Bible truths learned in early life, she became a noble spirit, and came to trust in Jesus for salvation and connected herself with Poplar Grove Baptist church at the age of 13 years. And from then until her death she was a devoted Christian and consistent church member.

She was educated at the Chowan Institute at Murfreesboro. While at school she proved herself a sympathetic and tender college mate.

She was married to Rev. L. M. Hobbs, November 17, 1901. This happy couple lived in Clinton for several months till about two months ago, Brother Hobbs being called to Swansboro, they moved down there, to begin work in earnest for the Master. She was stricken with a stubborn case of fever and with most earnest tenderness and care God called her to be forever with Him.

In her home life she was an obedient daughter, tender, sympathetic sister, and a loving, devoted wife.

The funeral services were conducted by the writer amid a great concourse of sorrowing friends and relatives. She was buried in the family cemetery.

She leaves a father, mother, three brothers, two sisters and a loving, faithful husband, also a host of friends and relatives to mourn her loss.

May God bless the bereaved ones.
Clinton, N. C. J. D. L.

BARRETT.—The Baptist church at Buckhorn, Hertford County, N. C., takes this method of expressing its appreciation of the life and character of Benjamin J. Barrett, who for many years was one of its members. The church thus records its feelings for the encouragement of those who close the break in the ranks where he fell.

Brother Barrett was born February 22, 1830, and died May 28, 1902, —making his age 72 years, 3 months, 6 days. His life was not without such struggles as develop and reveal the true man. He was left an orphan when a small boy; but was fortunate in finding a home with relatives, who must have taught him the principles of truth and righteousness.

He was a man of independent spirit, and noble purpose to merit the esteem of the best people and be able to respect himself. No one could know him and fail to render that measure of praise due to an honorable, upright Christian gentleman.

Brother Barrett was a patriot and a good citizen, a brave soldier and a true friend.

He was a member first of Mt. Tabor church, but at the time of his death, as for many years, he belonged to Buckhorn. To that church he was true under all circumstances; willing to assume responsibility for its maintenance, prosperity and purity. The church could depend on him; his industry and frugality enabled him to respond to the demands made upon him. He gave with cheerfulness. Our brother, as every true man is, was at his best in his home life. Here shone forth the virtues which made him every day the model husband and father.

In trying to realize that he has joined the church triumphant and is no more with us, we also realize that one of our oldest and best has been taken. We are bereaved as a church, we shall miss him from our church and in our work. We rejoice in the hope that he is in heaven, and offer to his sorrowing sons and grandchildren our prayers, and the sympathy of our hearts.

C. W. SCARBOROUGH,
T. E. VANN,
R. J. TAYLOR,
J. W. RAILEY,
Committee.

Tribute of Respect.

Whereas, our Heavenly Father in His wisdom has seen fit to take from our midst the sweet spirit of our sister, Mrs. Sarah Maria McCallum, into His own eternal rest, therefore be it

Resolved 1. That in the death of our sister both the church and Missionary Society has lost a loyal and self-sacrificing worker.

2. That we extend to the stricken daughter our deepest sympathy, commending her to Him her mother served so well.

3. That a copy of these resolutions be sent to the bereaved daughter, the Biblical Recorder, and a copy be spread upon the minutes of our Society.

Done by order of the Ladies' Missionary Society of Laurinburg Baptist church, October 20, 1902.

MRS. M. G. McKAY,
MRS. R. E. LEE,
MRS. GEO. GOODWYN,
Committee.

Ida B. Long.

Whereas, the all-wise Heavenly Father hath, in His inscrutable wisdom, seen fit to remove from earth to heaven our esteemed sister, Ida B. Long, to dwell with Himself in the glory land forever, and while we are saddened we do not murmur at this dispensation of His providence, for he doeth all things well. She was from early childhood a member of the Mt. Carmel Sunday-school, which she ever loved with deep devotion, and was many years just previous to her death a teacher of one of its classes, loving and true, always to be depended upon when duty called. She was also a member of the Woman's Missionary Society, connected with the school, and an efficient officer of that organization, always in her place promptly; therefore, be it

Resolved 1. That, while we mourn her death in the midst of young womanhood, and her greatest usefulness, we do not mourn as those without hope, but bow in meek submission to His unerring will, and say, "Thy will be done, O Lord."

2. That we extend to bereaved kindred and friends our sincere sympathy in this hour of sore trial, and direct them in their grief to the loving tender Savior, who alone can give comfort and solace to their grief.

3. That as a memorial of her earnest fidelity to the Sunday-school and her loving devotion to her class, we ask that these resolutions be spread upon the minutes of the Sunday-school record, also among the records of the Woman's Missionary Society.

4. That a copy be sent to the family of deceased, also to the Biblical Recorder, and the Roanoke and Chowan Times, for publication.

J. G. JOYNER,
MISS MOLLIE TYLAR,
MISS A. E. EREKSON,
Committee.

Temperance.

How He Won—A True Story.

A man who has rescued himself from drink, describes the climax of his fight with his appetite:

It was two years ago the seventh day of June, my little girl, Esther's birthday. I was getting ready to go to my work, when she came into the room where I was.

"I am ten years old today, papa," she said.

"Yes, I know it, little girl, and I've got just fifteen pennies in my pocket. What will I get you?"

"I don't want you to get me anything, papa."

"Oh," I answered.

"But I want you to promise me something, papa," she said.

"Well, go ahead; let's hear it."

"I want you to promise me you won't drink any more. That will be my birthday present," she said.

"Oh, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen, where my wife was, and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little confused. I never suspected that my children knew I drank. It is true that I reeled home many a night and that I scarcely ever drew a sober breath, but they were in bed, and by morning I was always over the worst effects of the liquor. I do not know how she learned it; possibly by instinct. But it was a shock to me, and unnerved me. I went back into the sitting room and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, although I couldn't cry. I threw myself full length on the couch and sobbed out a sort of prayer: "Lord, if you'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me, and said:

"Papa, you've made up your mind to promise, haven't you? I know it."

"Yes, I have little girl. I am going to try never to drink again and more than that, I am going to put a penny in your bank for every time I refuse a glass."

Do you know that in seven weeks I had two hundred and seventy-seven pennies in that bank? But election time came on, and one morning I found that some one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said when I saw it. "I guess there are more glasses in that keg than I have pennies. Children, roll it over there on the commons." They did so, and it remained there a couple of days, but was gone the third morning. My old boon friends have given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to test me, put a gold piece in the bottom of a glass and told the bartender to fill the glass with beer.

"Do you mean it?" he said.

"Of course I do. Go ahead."

He did and then my friend turned to me and said: "O, drink the beer and keep the gold."

"That if you filled my pockets with gold," I answered.

Not long ago my five children were attacked with diphtheria. I lost a sweet little six year old girl. Before she died she threw her arms around my neck as I sat at the bed and said: "Papa, you kept your promise, didn't you?"

Will any sane man tell me that I'll ever drink again?—National Advocate.

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URICSOL the great tested and endorsed California Remedy will cure you. It also cures Liver, Kidney and Bladder diseases, caused by an excess of uric acid. It never fails, and builds up the health and strength while using it.

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"CAPITAL CITY ROUTE."

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.
In effect March 5, 1902.

SOUTHWARD.	Daily. No. 41.	Daily. No. 37.
Lv. Raleigh, S. A. L.	4 12 a m	3 27 p m
Ar. Hamlet, "	7 00 a m	10 25 p m
Ar. Columbia, "	9 35 a m	1 00 a m
Lv. Columbia, "	10 35 a m	1 05 a m
Ar. Savannah "	2 10 p m	4 55 a m
" Jacksonville, "	7 00 p m	9 15 a m
" Tampa, "	6 45 a m	8 45 p m
	No. 33.	No. 41.
Lv. Raleigh, "	4 12 a m	3 30 p m
Ar. Hamlet, "	7 00 a m	7 20 p m
" Wilmington, "	12 15 p m	
" Charlotte, "	10 05 a m	10 35 p m
" Atlanta, "	2 35 p m	7 00 a m
" Augusta, C. & W. C.	5 40 p m	
" Macon, C. of Ga.	7 20 p m	11 25 a m
" Montgomery, A. & W. P.	9 20 p m	6 35 p m
" Mobile, A. & L. & N.	2 55 a m	
" New Orleans, L. & N.	7 35 a m	
" Nashville, N. C. & St. L.	4 00 a m	6 05 p m
" Memphis, "	1 15 p m	8 35 a m

NORTHWARD.	Daily. No. 34.	Daily. No. 38.
Lv. Raleigh, S. A. L.	1 25 a m	11 05 a m
Ar. Norlina, "	3 32 a m	1 06 p m
" Portsmouth, "	7 15 a m	5 35 p m
	No. 34.	No. 40.
Lv. Raleigh, S. A. L.	1 25 a m	11 05 a m
Ar. Norlina, "	3 32 a m	1 06 p m
" Richmond, "	6 35 a m	6 05 p m
" Washington, P. R. R.	10 10 a m	8 35 p m
" N. Y., O. D. S. S. Co.		1 70 p m
" Baltimore, "	11 20 a m	11 20 p m
" Philadelphia, "	1 56 p m	2 56 a m
" New York, "	4 13 p m	6 30 a m
" Washton, N. & W. S. S.		6 35 a m
" Baltimore, B. S. P. Co.		6 45 a m
" Phila., N. Y. P. & N.	5 46 p m	8 10 a m
" New York, "	8 15 p m	9 40 a m

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FROM NORTH.
No. 31 at 4 09 a m
No. 41 at 3 30 p m
No. 37 at 7 24 p m

FROM SOUTH.
No. 34 at 1 20 a m
No. 38 at 11 00 a m
No. 66 at 11 20 a m

SLEEPING CAR SERVICE.

Trains 31 and 34, and Florida and Metropolitan Limited has Drawing Room sleeping Cars New York to Jacksonville and Atlanta, and between Portsmouth and Charlotte. Vestibule day coaches Washington to Jacksonville, Portsmouth to Atlanta.

No. 37 and 38 "SEABOARD" Fast Mail has drawing room buffet sleeping car New York to Jacksonville, connecting at Hamlet with sleeping car to and from Atlanta.

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Tickets on sale to all points, Pullman Berths reserved and reservations made on outgoing steamers from Norfolk. Baggage checked from hotel and residences without extra charge at

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Yarborough House Building,
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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

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J. W. BAILEY.....Editor.
JOHN S. PEARSON...Business Manager.
REV. J. W. CORR.....Traveling Agent.
REV. A. E. THOMAS,
.....Representative in Western N. C.

Acknowledgements.

Oct. 22, 1902.

State Missions.—Hickory, South Fork, $5.50; W. M. S., Ansonville, .50; Pleasant Grove, Montgomery, 1.00; Liberty Hill, Montgomery, 1.45; W. M. S., Woodland, 2.00; Shiloh, Chowan, 10.00; Pilot 1.00; Aulander, W. Chowan, 15.00; Elkin Asso., 6.60; Galatia, W. Chowan, 4.50; W. M. S., Galatia, W. Chowan, 7.50; Yellow Mt., 2.20; Spring Hill, Pee Dee, 6.84; Laurinburg, 12.80; Orphanage, 11.23; Autryville, So. River, .80; Baptist Chapel, 1.15; Island Creek, Flat River, 50.00; Western Prong, C. F. and Col., .50; S. S., Hermon, 1.00; S. S., Brush Hill, .60; Hebron, 20.00; W. M. S., Hebron, W. Chowan, 2.40; First, Goldsboro, 60.00; Mt. Hermon, Raleigh, 35.45; Sandy Creek Asso., 1.25; Cedar Creek Asso., 24.50; Union, 50.00; La Grange, 15.00; Jackson, W. Chowan, 5.00; Montgomery Asso., 13.42. Total this week, $389.22. Previously reported, $8,735.48. Total this year, $9,124.70.

Foreign Missions.—Hickory, So. Fork, $4.00; Sunbeams Hickory, So. Fork, 13.00; Pleasant Grove, Montgomery, 1.00; Liberty Hill, Montgomery, 1.00; Rouquest, 2.80; Shiloh Chowan, 5.00; Sunbeams, Twelfth St., Charlotte, 2.00; Pilot, .40; Aulander, W. Chowan, 10.00; Galatia, W. Chowan, 1.00; Spring Hill, Pee Dee, 2.20; Laurinburg, 3.85; Liberty Asso., 26.60; Orphanage, 3.12; Worthville, 5.25; Western Prong, C. F. and Col., .50; Sunbeams, Laurinburg, 2.95; Colerain, W. Chowan, 16.00; Mt. Hermon, Raleigh, 3.68; Sandy Creek Asso., 1.00; Mrs. L. D. Bell (Henrietta), 15.00; Cedar Creek Asso., 16.20; Union Asso., 61.08; Mt. Olive, 7.00; La Grange, 7.50; Jackson, W. Chowan, 2.50; W. M. S., Southside, 4.00; Montgomery Asso., 13.79. Total this week, $232.52. Previously reported, $9,035.41. Total this year, $9,823.60.

Home Missions.—Hickory, $5.75; Pleasant Grove, Montgomery, 1.00; Liberty Hill, Montgomery, 1.00; Shiloh, $5.00; Sunbeams, Pollocksville, 1.00; Aulander, W. Chowan, 5.00; Woodville, 3.00; Galatia, W. Chowan, 1.00; Lea Bethel, Beulah, 2.41; Liberty Asso., 27.85; Orphanage, 10.88; Western Prong, C. F. and Col. .25; Mt. Hermon, Raleigh, 7.75; S. S., Pine Grove, 1.31; Sandy Creek Asso., 1.00; Cedar Creek Asso., 24.50; Union Asso., 55.98; Spring Hill, Pee Dee, 19.75; LaGrange, 6.00; W. M. S., Southside, 3.00; Montgomery, 10.37. Total this week, $193.80. Previously reported, $5,875.32. Total this year, $6,069.12.

Education.—Hickory, So. Fork, $5.70; W. M. S., Ansonville, .30; Pleasant Grove, Montgomery, 1.00; Aulander, W. Chowan, 20.00; Woodville, 2.00; Galatia, W. Chowan, 1.00; Spring Hill, Pee Dee, 10.00; Laurinburg, 5.00; R. T. Vann, 5.00; Liberty Asso., 34.02; Western Prong, C. F. and Col., .50; Hebron, W. Chowan, 5.00; Colerain, W. Chowan, 5.00; Sandy Creek Asso., 1.00; Union Association, 4.93; Jersey, Liberty, 3.00; West Durham, 10.00; Mt. Zion Asso., (cash collection), 10.69; Youngsville, 3.50; Rev. J. W. Howell, 9.00; Rev. W. H. Whitehead, 30.00; Central Association, 5.83; Mrs. Minta Purefoy, 3.00; Montgomery Asso., 1.11. Total this week, $176.58. Previously reported, $3,162.61. Total this year, $3,339.19.

Ministerial Relief.—Hickory, So. Fork, 4.23; W. M. S., Ansonville, .35; Liberty Hill, 1.00; Elkin Asso., 4.05; Spring Hill, Pee Dee, 2.20; Laurinburg, 2.50; Liberty Asso., 15.47; Western Prong, .75; Mt. Hermon, Raleigh, 1.53; Sandy Creek Asso., 1.00; Cedar Creek Asso., 20.00; Union Asso., 5.14; Jersey, Liberty, 4.00; LaGrange, 5.00; Montgomery Asso., 5.00. Total this week, $72.22. Previously reported, $1,012.20. Total this year, $1,084.42.

Student's Aid Fund.—W. M. S. Ansonville, $.30; Spring Hill, Pee Dee, 5.00; Laurinburg, 2.50. Previously reported $25.94. Total this year $33.74.

Total reported for all objects this week	1,072.14
Previously reported for all objects	27,513.71
Total reported for all objects this year	28,585.85

WALTERS DURHAM,
Treas. Bapt. State Con.

Sandy Creek.

Union meeting of Sandy Creek Association will meet with the church at Tyson's Creek, Friday, November 28, 1902.

Rev. L. R. Dixon will preach the Introductory Sermon.

Queries:

1. Is sinless perfection taught in the Scripture? G. C. Underwood, W. H. H. Lawhon, J. T. Paschal.

2. The importance of having clear-cut, decided conviction of duty. L. R. Dixon, J. L. Smith, L. Moon.

3. Are the churches doing their duty in trying to evangelize their immediate vicinity? A. K. Scotten, D. L. Webster, N. Dixon.

4. Are the churches doing their duty towards the Orphanage and other missionary objects? R. B. Lineberry, N. J. Muse, B. B. Phillips, John Phillips, (Jr.).

Let each minister and church be represented.

O. T. EDWARDS.

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MRS. D. K. STAUFFER.

B. B. B. (Botanic Blood Balm) heals all ulcers and festering, bleeding, eating sores, even Deadly Cancer, Scrofula, Eczema and Itching Skin Humors, Swellings, Risings and Bumps on the Skin, Blood Poison, Rheumatism, Catarrh and all Deep-Seated Blood or Skin Troubles, the kind that refuse to heal under doctors or patent medicine treatment. B. B. B. gives life and vigor to the blood, and B. B. B. is a food for the blood, bones, nerves and tired, worn-out muscles. B. B. B. thoroughly tested for thirty years. B. B. B. improves the digestion. Give it a trial. Druggists, $1. Trial treatment free by writing Blood Balm Co., 82 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given.

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BIBLICAL RECORDER

Volume 68. RALEIGH, N. C., WEDNESDAY, NOVEMBER 5, 1902. Number 19.

CHAS. B. AYCOCK, Goldsboro.

May the era of good feeling among us be the outcome of this contest. Then we shall learn, if we do not already know, that while universal suffrage is a failure, universal justice is the perpetual decree of Almighty God; that we are entrusted with power not for our good alone, but for the negro as well. If we fail to administer equal and exact justice to the negro whom we deprive of suffrage, we shall in the fullness of time lose power ourselves, for we must know that the God who is love trusts no people with authority for the purpose of enabling them to do injustice to the weak. We do well to rejoice in our strength and to take delight in our power, but we will do better still when we come fully to know that our right to rule has been transmitted to us by our fathers through centuries of toil and sacrifice, suffering and death, and their work through all these centuries has been a striving to execute judgment in righteousness. That must likewise be our aim, that our labor.—C. B. AYCOCK, accepting the nomination for Governor.

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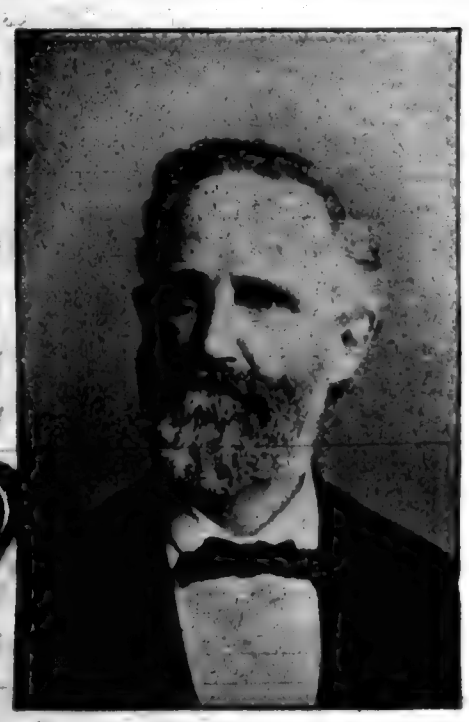
Home Insurance Co.,

OF RALEIGH, NORTH CAROLINA.

1868 — ESTABLISHED — 1868

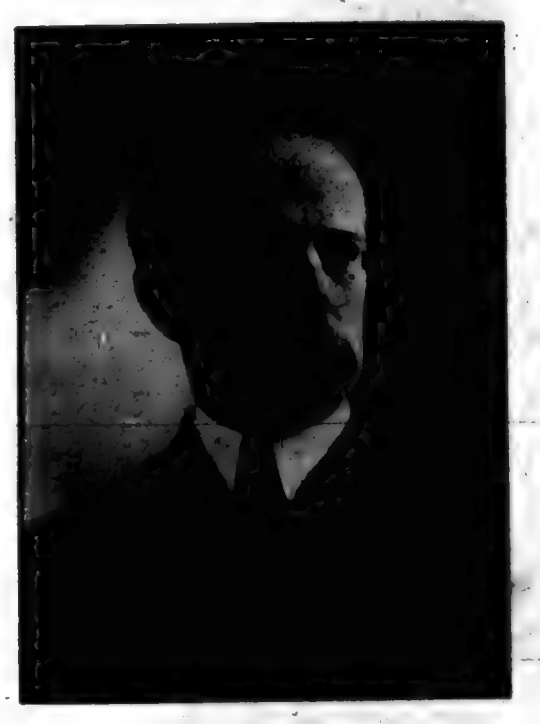
OFFICERS:

R. H. BATTLE, President. **ALEXANDER WEBB, Vice-President.** **CHARLES ROOT, Sec'y and Treas.**



R. H. BATTLE.

ALEXANDER WEBB.



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The German American Insurance Company, June 30, 1902, statement, has assets of $9,945,022. The North Carolina Home Insurance Company has $200,446.67. The combined assets of both companies securing policies issued by the North Carolina Home is $10,145,468.67.

The names mentioned below are the Stockholders who own the capital stock of this "Old and reliable" North Carolina institution, viz:

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Agents Wanted in Unoccupied Territory.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, NOVEMBER 5, 1902.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 19.

THE ERA OF GOOD FEELING.

One of the ideals of the Kingdom of God is good feeling. The theme of the angels announcing the birth of Jesus was, Peace on Earth, Good will to men. One of the objects for which the Christian lives, in truth the highest call that comes to the Christian's heart, the theme of his life's song is peace and good-will amongst men—as neighbors, in business, and as citizens. Our relation as children of God should dominate all our other relations. Christ gave us the doctrine and the example of loving our fellowman to the limit of our capacity to love—even unto death. He taught His disciples that the way of happiness lies in the service of those who need one's help. According to Him we are to love our neighbors as we love ourselves, we are to love one another as we love Him and He loves us. Christ came then to bring in an era of good-will, or, to use the modern phrase, an era of good feeling.

Anything that makes against good-will amongst men makes against Christ's expressed will for the human race—is inimical to His program of brotherhood, stands in the path of the coming of His Kingdom, yea, lifts a hand against Him as King—is treason to the Most High God.

Let us look about us, we people of the South. We are a Christian people largely. We insist upon the old ways; we insist upon the biblical ideals. We have no patience with compromise Christianity. We stand, if we stand for anything as Christians, for the Kingship of Christ, for the realization of His will, for the coming of the morning when good will shall prevail amongst men—for, in short, the rapid realization of the era of good feeling.

The Southern people are naturally a people of good-feeling. Their hospitality is famous. Their generosity is a proverb. Their warmth of blood is witnessed not only by their quickness to assert their rights, but also by their chivalry in the treatment of both friends and enemies. They may be accused of unusual ardor in their opinions, or of a certain impulsive love for their own land and people, they may be even accused of provincialism; but these are not the faults of a bad-spirited people. They are rather indices of a warmth of nature that promises more for human fellowship than all the cold policies of brotherhood. For warm blood and quick hearts make good brothers—good Christians. They are the essence of good-feeling.

But good-feeling has not prevailed in the South. She has suffered much, and though the wounds of war were quick to heal under the power of employment in rebuilding on our ruined civilization new structures of government and industry, there followed that war an aftermath in which were sown dragons' teeth; and from that sowing we have ever since been reaping fresh crops of evil-hearted giants to destroy us rather than to destroy them that sowed the spawn of hate. We refer to Reconstruction, the enfranchisement of the negroes, and the threatened rise of the negroes to power. We refer to the political history of the Southern States since 1865. But let us now close this frightful book.

Our object is to blame no one, to chide no one. Our object is to point out that all the conditions are now propitious for the return of the Southern people to the lofty spirit of their fathers and to inaugurate with the new era of prosperity and commercial enterprise the era of good feeling.

We say the conditions are propitious. There was the war, there is the war—for that great struggle should be a reality with us, not for shame but for glory, until the last gray jacket is laid away with the last of the heroes of 1860-'65, and the muffled drum's sad roll is beat once and for all. Then it may become a memory to inspire all the generations to heroic life. There is the negro—yet one third of our population. But Southern people are not bitter toward the Union and the forces that saved it against the forces that stood for the division. No more loyal citizens of the Republic are to be found than the citizens of the Southern States. Nor are they bitter toward the negroes. They value the negro as a workman, and respect him as a human being; they understand that his faults are the faults of a lowly and misguided race; and they hope for his improvement and advancement. They do not wish to send him away. The fierce bitterness, the sharp divisions,—the harsh abuse, the strife, the hatred, and contempt that have stood in the way of the will of Christ in the South have been derived from the political activity of the negroes and those who would use them. In view of all that was suffered during the period of Reconstruction, this is neither to be wondered at nor apologised for.

But this condition has passed. In the election this week not one-tenth of the negroes voted. And such as voted voted without leaders and without a cause. The Republicans have abandoned them. The Democrats have never made claims upon them—and have none now save that the white man can and will do better for them than they can do for themselves. The negro has disappeared from politics. The war is over. Now let the era of good-feeling come in—in Christ's name.

The negro has been put out of his false position of seeking to rule a superior race. He can never rise to power. It is written on the high foreheads of ten million white men. The frightful delusion that he was led into in Reconstruction has played out. He is relieved at last of his political handicap, and is bidden to enter the race for existence and advancement without it. There are two reports as to the President's attitude in this matter. But whether the President wills it or not, nothing is plainer than that the negro should and must remain out of politics for his own sake. No lesson in history is so clear as the recent lesson that the party that courts his favor is doomed, and that he is doomed with it. Nothing is plainer than that the one thing that stands between the negro and industrial progress—the basis of all progress—is political activity. That the lesson has been taught, we cannot doubt; and that it will be effectual for years no man can deny.

The South is released. Her long war is over. In the two years since the Governor, who entered his campaign with a prayer for an era of good-feeling, took his seat, the last untoward condition has been removed. Let us now proclaim amnesty, like generous men, and go forth a brotherly people to fulfill our destiny as free men of God. We shall have our parties, our differences, our conflicts. No one can object to strong conviction strongly maintained. But let us treat our fellow citizens with respect, with the old-time Southern courtesy; let us bear ourselves toward our fellow men with chivalrous generosity, let us make way for the manly honor that would suffer defeat rather than take advantage of an antagonist. Let us ennoble our political leaders or find nobler leaders. Let the era of good-will, good-feeling toward one another and toward the negro, come in in fullness. Bitterness has eaten at the heart of Southern life long enough. Epithets, contempt and passionate hate have taken the place of reason and love as long as we can bear. Let us lift up the South and make her an example for light to all mankind, as God means that we shall.

The South has not had her rightful place in the Nation since 1865. Even the political party that she has so loyally supported has had its platform made by men from the East or West. One would think that all our giants perished on Virginia's bloody fields. But it is not so. We have been shut up to one question, governed by one fear. Ours has been an isolated career. Let the end of this come, now that it is come. Let the South take up the consideration of the Nation's questions, and by virtue of her contribution to their settlement she will rise to power in the Nation's Councils. Let us enter into the Nation's life, and our part in the Nation's destiny will be assured. We were not meant to be to our Nation as Ireland is to England or Alsace-Lorraine is to Germany. We are neither a suppressed nor a captive people. We helped win the land from the wilderness; we helped save the Republic from the tyrant. We are of her best blood and "have titles manifold."

If these things are so, and they are, the men of the South should move with that quickness that men move in the impulse of self-preservation and of honor to relegate any one who would hold her down in this hour when she may rise; and her true leaders should take counsel that every hour, every step, every movement of her politics shall be made to contribute to her rising from the slough of bitter hate into the open country of good-feeling, and into the lofty career that now invites her.

We have risen from the ashes of ruin; we have lived to glory in rather than to grieve over the graves of the soldiers that did not return; we have recovered from Reconstruction; we have relieved the blight of our vitiated suffrage. New men of the South, let us also cast aside the spirit of political bitterness, and clothe our civilization in the ancient garments of glory—generosity, honor, reason, the love of fellowman, and high endeavor for all the people's good.

WHITE ILLITERACY IN THE SOUTH.

That there is much to be done before white illiteracy in the Southern States can be reduced to a more desirable percentage, says the Macon, Ga., Telegraph, may be seen from the following statement of the per cent of illiteracy of both races taken from the Federal census of 1900:

	White.	Colored.
Alabama	14.2	59.5
Arkansas	10.8	44.8
Florida	8.0	39.4
Georgia	12.1	56.8
Louisiana	20.9	61.2
Mississippi	8.3	53.2
North Carolina	19.0	53.1
South Carolina	12.6	54.7
Tennessee	14.5	47.6
Virginia	12.5	52.5

THE BLESSING OF LIBERTY.

"I thought of other lands whose storms
Are summer flaws to those of mine and just
Have wished me there; the thought that mine was free
Has checked that wish: and I have raised my head,
And cried in thraldom to that furious wind,
Blow on! this is the land of liberty!

—William Tell.

WHICH IS OUR COUNTRY DOING!—"A country must always be either gaining or losing its liberty."

TOO LOW THEY BUILD WHO BUILD BELOW THE STARS.—Young.

Baptists Tested by Their Fruits.

BY REV. W. A. JARRELL, D. D.

To summarize some Baptist fruits:

IN DOCTRINE.

1. Baptists have been truer to the great truths of Christianity than has any other church.

2. Baptist principles have kept and keep the monument of the death and resurrection of Christ—buried in baptism—before the world, ever since Christ walked this earth.

3. Of all the leading denominations, Baptists are the only church which has kept and keeps before the world the blood before the water, Christ in possession before Christ in profession; and are the only church which has consequently, ever been and are the great bulwark against baptismal regenration.

4. Of all the leading denominations, Baptists are the only church which has never believed and does not believe that baptism is any part or any condition of salvation to either the infant or the adult. Consequently, they have never been even tinged by the doctrine of infant damnation, which has colored infant baptism throughout its history. As Dr. Philip Schaff, the leading American church historian, and he a Presbyterian, says:

"The Baptist and Quakers were the first Christian communities which detached salvation from ecclesiastical ordinaces and taught the salvation of unbaptized infants and unbaptized but believing adults."

5. Of all the great religious bodies, Baptists are the only church which has always taught and teaches there can be no proxy Christianity, by infant baptism, etc., but, that salvation, its conditions and requirements are a strictly personal matter, between only God and the individual soul.

6. Among all great denominations, Baptists are, consequently the only church which has always stood and stands for only a professedly regenerate or spiritual church.

7. Among all great denominations, Baptists are the only church which contend and have ever contended for excluding from their church fellowship all known non-spiritual persons.

8. So far as only a spiritual church is the doctrine and the practice of all leading denominations it is due to the standing Baptist testimony, and the persistent Baptist uncompromising war on an inherited and unregenerate church membership.

IN PRINCIPLES.

9. Of all leading denominations which have not been originated within the present century (1894), Baptists are the only churches which have never been united with the State, and which have never persecuted.

10. Baptist churches are the only churches which have, during the Christian era, and until the present century, contended for separation of church and state and for absolute liberty of conscience.

11. By their principles of liberality, of freedom of conscience and of every Christian being a priest to God and Christian ruler, Baptists have given the United States their religious freedom. This they have done at the cost of their property, their good name, their liberty and their lives. This, too, in the face of not only Romish but of Protestant Pedobaptist union of church and state, and of persecution. As Hallam, a secular historian, of Protestant Pedobaptists, well says:

"Persecution is the deadly original sin of the reformed churches; that which cools every honest man's zeal for their cause, in proportion as his reading becomes extensive:

Dr. Leonard Bacon, a Pedobaptist in Genesis of the New England churches, remarks of the Baptists: "It has been claimed for these churches, that from the Reformation they have been always foremost and always consistent in maintaining the doctrine of religious liberty. Let me not be understood as calling in question their right to so great an honor.

12. As Guizot, in his History of Civilization, shows that the despotical and oppressive civil governments of Europe originated from the government of the Romish church, so Gervinus, Philip Schaff and other historians have shown that the free church government principles of Baptist have extended themselves throughout the United States, have given laws to a continent and are at the bottom of all democratic movements now shaking the nations of Europe.

13. Rhode Island, the first absolutely free government of the Christian era, was a Baptist government.

IN WORKS.

14. A Baptist originated the marginal references to our English Bible—John Canne, in 1673. Baptist loyalty to the Bible, Baptist study of it and comparison of Scripture with Scripture, naturally led to the meeting of the necessity of these references.

15. The first public free school from which has originated the excellent free school system of the United States, was conceived and originated by Dr. John Clark—a Baptist preacher—in Rhode Island, in 1675.

16. While the Romish, the Episcopal and the Methodist—the Methodist was not then separated from the Episcopal, but was a party to it—churches were almost solidly with Great Britain against the American colonists, in their struggle for independence, Baptists were the foremost promoters of the glorious Revolution, and the name of but one Baptist is given who was a Tory. (We did not know of one, even, Editor.)

17. Bible Societies were originated by a Baptist—Joseph Hughs—being the prime mover of the British and foreign Bible Society. This is the natural result of Baptist pre-eminent love to all the teaching of the Bible and loyalty to all its commands.

18. The Originator of what is called Modern Missions, was William Carey—a Baptist. This was in 1792.

19. The International Uniform Sunday-school Lesson Service was originated by a Baptist—B. F. Jacobs.

20. The first organized society for the much needed revision of King James' version of the Bible was the American Bible Union—a Baptist society. This was the natural result of Baptist love and loyalty to the Bible.

21. In the language of the New York Tribune: The Baptists have solved the great problem. They combine the most resolute conviction, the most stubborn belief in their own special doctrines, with the most admirable tolerance of the faith of other Christians.

Before the Evangelical Alliance, of Chicago, but a little while before his death, Dr. Schaff, the great Presbyterian church historian, said: "The Baptist is a glorious church; for she bore and still bears testimony to the primitive mode of baptism, to the purity of the congregation to the separation of church and State, and the liberty of conscience, and has given the world the Pilgrim's Progress of Bunyon, such preachers as Robert Hall and Charles H. Spurgeon and such missionaries as Judson."

Love Him and keep him for thy friend who, when all go away, will not forsake thee, nor suffer thee to perish in the end.—Thomas a Kempis.

Sad experience leaves no room for doubt.—Pope.

Praise undeserved is scandal in disguise.—Pope.

Our Morning Watch.

There is one thing we must not overlook which is almost essential to a life of blessedness; it is the being frequently alone with God. We can have Him with us in life activities in any full degree only when we give ourselves suitable pause in which to think of God, to commune with Him, and to let Him come in and fill our souls. The time need not be long, but it should be habitual; preferably in the early part of the day when our minds are fresh and our hearts unburdened. Every one of us needs this intercourse with God, and when we get it the effect is like when one looks at the sun. You gaze a moment at the sun, and then look about you on the earth, and everywhere you see the sun. Up the street, in yonder doorway, among the hurrying people; you seem to have brought the sun down by your look, and now you see it all about you. This same thing is what happens, too, disciple of Christ, when you recognize the religious value of a quiet hour and give yourself pause to look into the face of God. By so doing you bring him down into your immediate surroundings. In the midst of the thronging people who press upon your daily life, when you enter the doorway of your office, store or shop, or duties pursue you in the home, everywhere you see God, are conscious of His presence, and walk with His light irradiating the whole horizon of your activities.—Hallock.

The Cedar Creek.

On my way from the Union to the Cedar Creek Association it was my pleasure to spend a very pleasant day at Wadesboro and also at Rockingham.

At Wadesboro Mrs. Love and several of the brethren were very kind, and Brother Britt and his good wife, of Rockingham, were very kind also.

Bro. E. J. Edwards preached the introductory sermon at the Cedar Creek. J. G. Fisher was re-elected Moderator, D. A. McNeill Secretary, and W. S. Johnson Treasurer.

The objects of our Convention were discussed. The Temperance movement was especially prominent. Bro. Jno. A. Oates and A. S. Hall were very enthusiastic for prohibition.

The delegates made the same pledges as for last year, notwithstanding some of the brethren expressed a desire to move forward. The Cedar Creek brethren have much hidden power, that we hope to see forthcoming.

There was a splendid scene in the Association on Friday morning. Bro. Jno. M. Gibbs, a young brother who has expressed a desire to preach the gospel, made a Sunday-school talk, and the brethren rose up and declared the young man to be their own son, and raised money to send him back to Buie's Creek to prepare for college and the gospel ministry. It was inspiring to see the feeling of the brethren towards this orphan boy. The Association will stand by their young man, and we hope to see him a useful man for our Master's cause in North Carolina.

Following this scene came a great speech by Brother Fry for the Baptist Female Unversity. The brethren made some pledges, and we hope they will do more than they think they can.

The next session of the Association will meet with the Rock Fish Baptist church, Hope Mills, N. C., and Bro. M. A. Stephens will preach the introductory sermon.

It was a real pleasure to spend Saturday and Sunday with Bro. J. L. Shinn at Salemburg. Brother Shinn has a splendid people.

The Salem High School is making splendid progress under Professor Hendren, Edwards and Fisher.

On Sunday night at 7 o'clock, Bro. J. E. Cooper and Miss Geneva Rackley were united in marriage by Brother Shinn.

At the close of the ceremony the Sunbeam Society gave a very interesting entertainment and a box collection for Foreign and Home Missions, of seven dollars and four cents. These little workers are being trained by Mrs. S. A. Howard and other good women.

Monday I spent a very pleasant forenoon with Bro. J. D. Larkins at Clinton. Brother Larkins is a good worker and his people have found it out.

J. S. FARMER.

A Word from Chaplain J. W. Jones.

Editor Biblical Recorder.

Your kind allusion to my change of work allows me the privilege of saying this:

1. I give up my pastorate at Chapel Hill with great reluctance. I have received nothing but kindness from the church and the community here, and have been greatly impressed with the importance and usefulness of the field where, besides the people of the town, there are congregated nearly six hundred students in the University of North Carolina.

2. I have accepted the appointment of Secretary and Superintendent of the Confederate Memorial Association (Rouss' Memorial) in the hope of completing this great scheme of erecting in Richmond, the old Capital of the Confederacy, a beautiful Memorial Hall which will cost one hundred thousand dollars, and endowing it with at least the same amount, that there may be collected the material for a full history of our country, and especially of our Southland which has made so much history which others have falsely written.

3. So far from ceasing to preach the old gospel, I expect to preach even more frequently than I have been doing—especially to Confederate Veterans, who, in the course of nature, will not have many more years to hear the gospel as I will not have many more to preach it.

4. While my headquarters will be in Richmond, I expect to visit every State from time to time, and would be glad to make arrangements to deliver some of my lectures, and to preach, especially to Confederate Camps, Chapters of Daughters of the Confederacy, and Camps of the Sons.

J. Wm. JONES.

Chapel Hill, N. C., Oct. 18, 1902.

Bertie Union Meeting.

The next session of the Bertie Union meeting meets with the church at Rich Square, November 28-30, 1902.

To preach Introductory Sermon, G. P. Harrill; alternate, D. Cale.

To preach missionary sermon, L. M. Curtis; alternate, M. L. Green.

Practical subjects:

1. "What are our distinctive doctrines? To what extent ought our pastors to preach them?" N. W. Britton and L. M. Curtis.

2. "Is there territory for State Mission work within the bounds of the West Chowan Association? If so, what is the duty of the Association to this territory?" J. W. Fleetwood and R. D. Cross.

3. "The needs of the Chowan Baptist Female Institute; the duty of our churches to these needs?" J. C. Scarborough and T. G. Wood.

4. The leading doctrine of the Mormon "church," so-called, their purpose and plans as to mission work in our State, and the duty of our people in view of these facts. J. O. Alderman, C. W. Scarborough and Jack Barnes.

J. C. TYNES, Moderator.

W. C. COBB, Clerk.

Please mention the Biblical Recorder when writing to advertisers.

WHAT IS BAPTIST ORTHODOXY?

A Chapter of Questions on Heresy.

BY REV. C. L. GREAVES.

A recent editorial in the Record causes me to ask in all good faith and seriousness the questions contained in this article. These questions are asked in the most kindly spirit, and have no concealed sting. They are no veiled attack on anybody in particular.

In the first place, what must a person believe in order to be classed among Baptists? Says some one, He must accept the Bible as a sufficient rule of faith and practice. Does this answer the question? Do not all denominations claim to thus accept the Bible? What must a man understand the Bible to teach in order to be a Baptist? Answers anothers: Let him believe that Jesus Christ is the Son of God, and submit to immersion in the name of the Trinity. But the Campbellites believe this; and the Mormons believe it, and practice polygamy. So this answer will not do at all. Says an old-timer, A Baptist must accept the Philadelphia Confession of Faith. But thousands of Baptists have never seen it, and do not believe some parts of it. Will this do for an answer? I have always tested my orthodoxy by the following: One is a Baptist whose views of Holy Scriptures are in accord with those generally held by Baptists in his day and generation. Will it do for a test?

Again, suppose some preacher or college professor ceases to teach Baptistic views on the inspiration of the Scriptures, or on the atonement of our Lord, or the genuineness of miracles, or the Trinity, what must we do about it? Shall we combat his arguments? If we do we are "heresy hunters" and that is unpardonable. Shall we keep silent? If we do we are not loyal to the truth as God gives us to see the truth. Says someone, Combat his opinions, but do not try to drive him out of his position. Well, if he be a college professor calling attention to his teachings and contending against them will injure the college, for there are some people who will insist on not sending their children where they will be taught erroneous views about religion. Because the man is a professor in a beloved institution, must he be allowed to thunder his beliefs, and we be compelled to keep silent concerning ours under penalty of being knocked down with the scornful epithet "heresy hunter"?

Does not this man with such different views from ours really make us out heretics? Is he not a heretic hunter? When he applies microscope and scalpel to the Bible and declares that we have all been mistaken about certain vital doctrines, does he not virtually say to his class, "Gentlemen, your fathers are all heretics, this is the true way, walk in it." Is it to be wondered at that when the students go home and begin their new views that explanations are called for, and that there are protests? If the professor himself objects to being called a heretic and poses as a martyr, is it a matter deserving of censure that parents should object to being exhibited as heretics to their sons and daughters? If the professor thinks it his imperative duty to proclaim his views, is it not our duty to defend ours?

Furthermore, while it is admitted that a man is amenable to his local church in matters pertaining to his faith, is he amenable to that alone? Suppose a board of trustees have put a man in a position where he has excellent opportunities to teach his own peculiar views, opportunities that he could not have but for their appointment and which he can not retain except with their consent, and suppose his teachings in their opinion are injurious, is it not their duty to remove him from his position? Again, suppose an institution is owned by a people, supported by it, patronized by it, are they to keep silent if they think injurious doctrines are emanating from its class rooms? Can they afford to keep silent? Is not a parent accused of want of loyalty to his denomination if he does not patronize its institutions? Must this same man, if he does patronize them, have no voice in saying what sort of institutions they are to be?

Is it not a fact that professors sometimes act very foolishly? Do they not advertise their peculiar views and seek to pose as reformers of a deluded and degenerate generation? Do they not inject peculiar religious views needlessly into scientific lectures? Would not a little more prudence save some of them from "glorious" martyrdom? Has any teacher the right to expect a denomination to pay him a salary to teach doctrines that its members do not believe? Trustees of colleges are supposed to employ men to teach science or languages because they are convinced of their fitness to do so. Must they be careless about their fitness to teach religion, especially when they insist on doing so?

Certainly professors and preachers are free men. They are free to vacate positions when they can not hold them in fairness to their constituents.

Are the orthodox brethren the only ones who are not sweet-tempered? Do such expressions as "bigoted," "popes," "inquisitions," "hounding down," "narrow-minded," proceed from the orthodox camp or from the broad and charitable advanced thinkers? Can anything equal the air of supercilious superiority with which old dogmas are cast aside and men are told in long, laborious articles that they are fools for want of sense?

Again, who can compute the mischief that may result from the false teachings of one man if he comes in contact, as he must do in college, with all the brightest and best trained young people of even one generation? Does not a parent, when he puts his child into an institution, virtually say, "Here, my child, are men who will teach you the truth. Listen to them and believe what they say." Can a parent afford to put his child in an institution if he cannot say this of its teachers?

When we are urged to contribute to Baptist institutions is not the great argument, the standard ground of appeal, that we may have a place to educate our children, where they will be under the influence of the faith of their fathers? Are we not told that this is the difference between denominational and state schools? Has it not been especially emphasized here in North Carolina?

Is not an error concerning the divinity of Christ, or the atonement, or the reality of the miraculous as grave an error as one concerning baptism or church government? Will not a student, educated in a paedobaptist college, where these last errors are taught, be really under better biblical influences than one educated in a Baptist institution where the first mentioned errors are taught?

If some of us are prone to hold as sacred the things that are old, are there not others disposed to question them because they are old? If some idolize the old, do not others worship the new? Do not some teachers take it for granted that the wisdom of past generations is not to be compared with that of the present, and do they not thrust forceps and scalpel into the old faith, delivered once for all to the saints, in the same cold-blooded way that they would in dissecting a dead frog? If some people have a mania for scenting heretics, have not these same heretics a mania for tearing down and rebuilding, acting on the presumption that a belief must be false because it is old?

"Let all things be done in love." Is it not a very good motto for all of us, both orthodox and heterodox?

Indeed, the "heretics" are sometimes very lovable fellows, and are more interesting in many ways than some of the orthodox, because they arrive at their opinions like Tennyson's hero,

Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them; thus he came at length
To find a stronger faith his own.

Such an interesting, lovable "heretic" only needs to take to heart a recent saying of Dr. Joseph Parker:

"Let the man, if so minded, change his creed, but at the same time let him not think that he can, with honor, take orthodox money for teaching heterodox doctrine."

Perhaps all of us, however, had as well remember old Thomas Carlyle's definitions of orthodoxy and heterodoxy. "Orthodoxy is my-doxy and heterodoxy is thy-doxy." We had as well remember also another saying of his in close connection with this: "Human ill-nature needs but some Homoiousian iota, or even the pretense of one; and will flow copiously through the eye of a needle; thus always must mortals go jargoning and fuming." Let us not raise a fuss over small matters.

As for the "heretic hunter," like all hunters, he is likely to get bedraggled and wounded, and may get his neck broke, metaphorically speaking, while pushing the chase. Let those who like it follow it; but as for me, I shall never hunt "heresies" except as an old friend of mine used to hunt bears. "I never goes into the swamp after bears," he would say, "but when they makes tracks in my corn field, and prowls around my pig pen, then I starts out, but I don't calculate on much fun out of it then." At present I am too busy trying to correct heretics in morals to spend much time looking for heretics in faith. Some of them are noisy enough to be found without looking for them, however. In fact, they are Nimrods sometimes.

Reidsville, N. C.

Three Associations.

The fourth session of the Neuse Association met with the church at Falling Creeks. Bro. C. A. Jenkens opened the session with a very fine discussion on the "Anti-Saloon League." The discussion was well thought out, and its logic cracked like a new wagon whip. Brother Jenkens has promised to prepare a paper on this subject for the Recorder.

The usual objects were reported upon and discussed. The Association seems to be making some forward strides, and the brethren seem to be in good spirits.

Brethren L. Johnson and W. F. Fry were present and ably presented their claims upon the body.

There are some strong men in the Neuse, and Brother Blanchard is one of the most hopeful Moderators in our State.

This Association has women for delegates and representatives. They make better delegates to our W. M. Societies, and I think they feel that way themselves.

The South River Association met in its twenty-sixth session at Calvary church. J. B. Downing was re-elected Moderator, and Jno. A. Oates Clerk. Brother Hunter was present and made a strong plea for the B. F. U. He received a cash collection of fifteen dollars and twenty-five cents. The objects of our Convention were discussed. J. L. Shinn made a strong plea for Foreign Missions. The Association made a splendid advance in her pledges. Bro. T. Neil Johnson represented State Missions and the Sunday-school work. As a whole the Association was very encouraging. The next session is to meet at Clement, with W. M. Page to preach introductory sermon.

The Pee Dee had a very good report on her work, having advanced six hundred and forty-four dollars over last year. There is a movement on foot to increase the mission work within the Association. The lawyers doctors, professors and farmers in the Pee Dee are seeing the need of increased efforts and are planning to increase the capacity of the Pee Dee Institute, that all who desire may have a chance to prepare themselves for life's duties.

The Lord is moving among these people to see a greater increase in the work of the Association. The Lord's people of the Pee Dee will go to Brown Creek church next October, we hope, with still greater things to report.

Union Meeting of the South Yadkin Association.

The next session will convene with the church at Trading Ford, Friday before the fifth Sunday in November. Following is the program:

Friday, 11 a. m.—Introductory Sermon.

1 p. m.—Organization, etc.

1.30 p. m.—Query: How to enlarge our congregations and hold them.

The work of the pastors.—F. M. Lampkin, W. F. Merrill.

The work of the members.—R. H. Gilbert, W. J. Wyatt.

2.30 p. m.—Qualifications for church membership: Spiritual—G. G. O'Neil, A. W. Wilcox.

Qualifications for church membership: Ceremonial—C. G. Wells, A. J. Ruth.

4 p. m.—Announcements and recess.

7 p. m.—Missions: Their warrant—M. E. Parrish, G. E. Woodard.

Missions: The duty of the churches—S. D. Swaim, J. C. Turner.

Missions: Their success—C. H. Utley, P. O. Tatum.

9 p. m.—Announcements and recess.

Saturday, 9.30 a. m.—Devotional exercises.

10 a. m.—Giving: When?—G. W. Reed, J. A. Davis.

How much?—V. M. Swaim, Ezra Eaton.

For what objects?—W. P. Campbell, John Lindsay.

12 m.—Announcements and recess.

1 p. m.—Reports from churches and miscellaneous business.

1.30 p. m.—Education: General—A. T. Hord, J. B. Holman.

Academic—R. H. Gilbert, G. G. O'Neill.

Collegiate—M. E. Parrish, C. G. Wells.

4 p. m.—Announcements and recess.

7 p. m.—The Thomasville Orphanage: Duty of Pastors.—E. Frost, C. H. Utley.

Duty of churches—D. R. Myers, C. M. Cope.

Duty of Sunday-schools—F. M. Lampkin, John Green.

9 p. m.—Announcements and recess.

Sunday, 9.30 a. m.—Sunday-school mass meeting.

11 a. m.—Sermon, collection, adjournment.

COMMITTEE.

Please mention this paper when writing to advertisers.

News Notes.

....Of course you are going to the Convention.

....The Laurinburg church has called Rev. A. T. King, a first-rate young man.

....Rev. C. H. Utley and Rev. W. C. Fields recently organized a church at Jonesville, Yadkin County.

....President J. T. Henderson has declined the Secretaryship of the State Mission Board of Tennessee.

....Rev. J. S. Farmer, now on the Recorder staff, preached very acceptably to the Raleigh First church Sunday.

....Now is the time to turn over a new leaf by moving to increase your pastor's salary. We have been niggardly in this matter too long already.

....The clipping on the Dispensary in last Recorder should have been credited to the Baptist Courier, S. C. We have not done with printing opinions on this subject.

....Let every Baptist church in the State remember our orphans, more than 200 of them, at Thomasville on Thanksgiving day, November 27th, or on the Sunday before or following.

....Rev. J. J. Adams has signalized his beginning at Graham by receiving twenty new members for baptism. This, he writes, "is a great and needy field." He is pastor at Graham and Haw River.

....A great deal of space that might have been used for church letters is surrendered, and justly, to official appeals and to the acknowledgments. This is necessary. We will not complain if no one else will.

...Gambling during the State Fair was unrestrained. The authorities say they couldn't help it. It was prevented three years ago, and might have been prevented this year. They did not care. That is the trouble. The gamblers paid license fees for their privileges, did they not?

....Rev. C. W. Blanchard will live at Clayton and give half his time to the work in that growing and important town. He will make effective the great strength of our Clayton Baptists. He is an organizer as well as a preacher. We are glad that Brother Blanchard will continue to give half his time to the Neuse Association. He has done much for our cause in that section.

....We thank Mr. and Mrs. J. M. Broughton for an invitation to the marriage of their daughter, Margaret, to Mr. Garrett LaFayette Vinson, on the morning of Wednesday the twelfth of November, nineteen hundred and two, at half past ten o'clock. Tabernacle Baptist church, Raleigh, North Carolina. Mr. Vinson is warmly to be congratulated. We offer him and his bride heartiest good wishes.

....Rev. W. P. Hines writes from Portsmouth, Va.: A letter from Rev. T. A. Hall tells me he has accepted the call to Fayetteville. I have been associated with Brother Hall a great deal, in fact, was with him at Lexington when he received the call. I congratulate the Baptists of North Carolina in getting him into their ranks. He is a fine man and one of the very best preachers in Virginia. He is an orator and with that, true to the Old Gospel. I predict a great future for him at Fayetteville."

....Rev. J. H. Hildreth, of North Carolina, has been called to the field recently vacated by Bro. R. E. Peele in the Welsh Neck Association, Mt. Elon, Liberty Hill and Gum Branch. Brother Hildreth spent some time helping Brother Peele in meetings the past summer and quite captured the people. We extend Brother Hildreth a cordial welcome to our State. —Baptist Courier. Brother Hildreth has done much good work in North Carolina, and he will do much in South Carolina. His friends will follow him with interest to his new field.

....We take the liberty to print the following note from Rev. E. S. Reaves, who now retires from our Statesville pastorate, and takes up the work at Murfreesboro, Tenn.: "Severing the tender ties which have bound me to my people in Statesville has been to me a sore trial. It is with many regrets that I turn away from my friends here and in North Carolina. Wherever I go I will always remember them most kindly. I sincerely hope it will not be long before some worthy man comes to take up the work and shepherd the flock which I am leaving. I have not time to write more now. I will hope to have the Recorder greet me in my new home next week. Please note the change in address from Statesville, N. C., to Murfreesboro, Tenn." We reluctantly see Brother Reaves leave our State. He is one of the most promising younger pastors. Brother Folk will find him a rare fellow-helper. We heartily congratulate the Tennessee Baptists.

GREAT GIVING AT SCOTLAND NECK.

It was my good fortune to spend last Sunday with my old charge in Scotland Neck. Knowing the heavy pressure that is always on them, I shrank from asking for the $1,000 which some of their members pledged for the church. But when the brethren came together and heard the statement of facts they arose to the occasion and subscribed $1,505. Over $1,150 of this amount was in cash, $150 more will be paid in November, and the other $200 will come at the Convention if it is needed to finish up the debt. God bless the old church! It would please me to call the roll of noble givers and workers, but their names are written on high. My special thanks are due Pastor Kesler, to whose efforts much of our success was due.

If the brethren throughout the State would only seize the opportunity and meet the great occasion in the spirit of sacrifice, as Scotland Neck has done, we should certainly go through in triumph. I believe we are going to do so anyhow, but the pastors, the pastors, the pastors! Brethren, you must lay hold at once and pull, or we won't succeed.

R. T. VANN.

THIRTY-FIVE DAYS MORE.

This week the Central Committee is sending out reminders to those who made pledges on the debt of the Baptist Female University and the Educational Fund at Winston, asking that the amounts unpaid on these pledges be sent in now. We desire also to urge this through The Recorder. A moment's reflection will show how very desirable it is that there should be a general compliance with this request. To do so will not only inspire confidence in the work, but will prevent uncertainty and confusion at the last. We, therefore, beg those who made pledges at Winston and every one else who desires to be numbered among the helpers in this great effort of our people, to send in their contributions now. It may require some extra effort and inconvenience to do so, but the matter is so important that we urge that the request be complied with.

Thirty-five days more and our conventional year will be over and the representatives of the churches will be assembling at Durham. The time is short, so short, indeed, it almost startles. So much remains to be done. It naturally creates anxiety. We only hope that the anxiety may be widespread, because anxiety exists in proportion to interest. No intelligent Baptist, or one who cares for the work of the denomination, can be indifferent to the situation. Let no one, however, be discouraged. Only let the reader do his or her part—not counting that part as the part belonging to one of 160,000 Baptists, but the part of one of a faithful few.

During the time remaining, and as nearly as it can be done, we ask every pastor to see that the Educational movement is presented to his church or churches, if the same has not already been done. Where the pastor cannot look after the matter, or where it has not been done, let the leaders in the churches see that the claims of this movement are presented to the people.

We had intended to publish this week the pledges at Winston and the amounts paid on the same up to November 1st, but objection having been made to this, we have deferred the publication of the pledges for the present so that the brethren may have a little more grace.

This much, however, can be said about what has been done, and the prospect: That if those who made pledges at Winston and who have heretofore been relied on, will do their duty from now until the Convention, we shall succeed in the work we set out to do at Winston. We believe they will do this.

Let no one be discouraged, but let all do their best from now until the Convention, and we will succeed.

W. N. JONES.
For Central Committee.

CURES OLD CHRONIC RHEUMATISM.

Impure Blood—Treatment Free.

William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B. (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumatism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B. B. B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out, Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all these syptoms take B. B. B. It works like magic. B. B. B. cleans out the posions and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B. B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD BALM CO., 32 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

THE WEST CHOWAN STRIKES THE KEY-NOTE.

The West Chowan Association stands at the head of the list. In its territory are 10,000 Baptists, and it covers only three counties—the most thickly populated Baptist territory in the world. These ten thousand are of North Carolina's best people, and their leaders, both laymen and ministers are of the nobler order of men. They have a history; the past lives in them, though they do not live in the past—not by any means.

Last week the Association struck the key-note for the hour. Her message to the North Carolina Baptists is, Forward in Praise to God! It was at old Connaritsa, in the heart of the Chowan country. There were 2,500 people present. The meeting was good all the way, not by reason of the speeches, for they with two exceptions, namely those of brethren C. W. Scarboro and R. D. Cross, were below the average. It was in the pledging for Foreign Missions that the tide of the Spirit rolled over the Association. We think the roll-call for pledges had reached St. John's church when Bro. E. J. Harrell encouraged the delegates to move forward. The idea took. One brother would say, make it $20; another $25. Another delegate would move similarly. The list was generally revised, and finally an advance of over 35 per cent was registered. An advance of about this amount was made for Home Missions after a really strong speech by Rev. R. D. Cross. The advance for State Missions was about 25 per cent.

These advances were made in response to the sense of gratitude to God for the goodly harvest. And Bro. C. W. Scarboro arose and voiced the general joy. Let it no more be said that our people do not give more in times of prosperity. We hope this spirit will sweep over North Carolina in the month that remains in the present conventional year.

The Association was altogether pleasant.

President Scarborough's report on the Institute was highly pleasing. He is conducting the School on a high plane, and each year its patronage is increasing. He and Mrs. Scarborough have justified the wisdom of their call to this place, and the Institution stands now in as great hope as it ever has. No inconsiderable factor in the new life of the Institute is Mr. Hartwell Scarborough, a young man from whom all the North Carolina Baptists will hear ere long.

A touching moment in the sessions was when the Association paused to pray for Rev. M. L. Green who seems to be closing his long and consecrated service as a minister in the Association. He has worked hard, travelling long distances, and has faltered not. Sweet to him now must be the loving thought of his brethren.

The hospitality was of course unsurpassed. The multitude was cared for with perfect ease. And every one that wished it had a plate and table! We understand that Brother Burden was in charge of these arrangements. He and those who aided him are certainly to be congratulated.

The Recorder has much for which to thank the West Chowan people.

It is their paper. They are its friends. They love it and cherish it, and it shall know no higher call than the call to serve them worthily. They passed a resolution approving its new form, the resolution being introduced by Rev. G. P. Harrill. This was characteristic.

The Connaritsa church is a model. There is no prettier country church in the State. Dr. T. T. Speight is pastor, and as host he was in his element. He delights to make people happy—is a man of deep good-will, and where he is people feel good.

Rev. W. P. Jordan introduced the report on Foreign Missions, and made a capital speech which Secretary Johnson effectively followed. Brother Jordan's daughter, Mrs. Anderson, represents him and our Convention on the mission field in Rome.

Brother Boone was present, on his native heath, and made a good talk on the Orphanage. Bro. T. T. Speight had read the report and introduced the report with a brief, strong speech.

Bro. C. W. Scarboro and Dr. John Mitchell spoke on Ministerial Education. Some of us were glad to hear Dr. Mitchell pray again, and glad to see him looking well. He is pastor in Aulander. Brother Scarboro and Brother Conrad spoke on Temperance. Rev. J. W. Powell was present and spoke on the Institute. Bro. D. Cale preached the Introductory sermon. Dr. J. A. Speight was present, having a group of fine churches in the Association, but living in Berkley, Va. His interest does not wane, however. He keeps thoroughly informed on Baptist affairs. We are glad to say that he appears in much better health than he did last year. Brother Curtis, Brother Alderman, Brother Wood, Brother Harrill, Brother Harrell, Brother Mizell, Brother Bristowe, each contributes a part to the life of the West Chowan and to its sessions. Brother Newton, from the Atlantic, who formerly lived in the Association, was present, as was also Brother Farmer of the Recorder. He received forty new subscribers.

The meeting closed with an earnest speech from Brother Fry. The West Chowan is sure to raise its part of the Educational Fund.

Bro. C. W. Mitchell was in the Moderator's chair. He is one of the best citizens of our Commonwealth, and is a typical representative of the West Chowan. By his side was Professor Britton who is one of the most beloved teachers in North Carolina. At Woodland his pupils gave us direct testimony to his worth.

The next Association will be at Buckhorn church.

THE OLD MEN AND WOMEN DO BLESS HIM.

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo., (If not afflicted, cut this out and send to some suffering one.)

CONVENTION DELEGATES, NOTICE.

Delegates who expect to attend the Baptist State Convention, which meets in Durham, December 10th, will please send their names, as soon as possible, to the Chairman of the Committee on Hospitality, W. H. Rogers, Durham, N. C.

Homes will be provided for delegates from the Associations, from the churches, from Ladies' Missionary Societies, and from the Sunbeam Societies, provided their names are sent in before December 1st. Homes cannot be assured to those who report after this date.

Cure Catarrh at Home.

A Practical Remedy so Simple and Pleasant that Even a Child can Use It.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, or cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped-up feeling in the nose and head; extreme liability to take cold, etc. These conditions often lead to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases.

Mrs. T. B. Teel, Clanton, Ala., writes: "Cured my boy of catarrh of four years' standing." Mr. Joe F. Williams, Zion, Miss., writes "Cured my catarrhal deafness." Mr. J. J. Mitchell, Warfield, Tenn., writes: "It removed every symptom before I had used three boxes."

SAMPLES MAILED FREE.

In order to demonstrate its virtues, a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is $1.00 per box (one month's treatment), sent postpaid. Address Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL) A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Hall's Family Pills are the best.

DROPSY Cured in 30 to 60 days, 10 days treatment free. O. K. COLLUM DROPSY MEDICINE CO., 313 Lowndes Building, Atlanta, Ga.

DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHITAKER, M. D., 61 Irwin St., Atlanta, Ga.

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Experienced and successful teachers open to engagement. Several hundred have been engaged through this Bureau. Full particulars about some that would probably suit will be sent. No charge; no obligation to any recommended.

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Everything New and Up-to-Date.

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The wraps of the season. Most every lady is buying a three-quarter length or hip length coat for her winter wrap. We have provided almost every manner and style in these coats. Our prices start at $5.00 and run to $50.00, with a very wide range of the best values at $10.00 to $15.00, enough to satisfy every economical woman's taste. We will send coats on approval.

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Over two hundred styles of Brooches, with and without precious stones, from $2 to $50.

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Diamonds, Rubies, Sapphires, set either separately or in combination. Opals, Pearls, Garnets—an endless variety—from $2.50 to $400.

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Our stock is complete in every detail, from a 50c. spoon to a $60 tea-set.

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New designs, rich cuttings. Everything under the sun for the table, buffet or toilet.

Mail Orders Given Prompt Attention.

Economize, Now.

We will show you how to save $50.00 each year, by making an investment of $10.00. We will also send you a free sample of the new Stomach medicine, Dr. Johnson's "After-Dinner Pill."

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IF YOUR LIVER

is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

Price, 50 cents and $1.00.

PREPARED ONLY BY
E. A. CRAIGHILL, DRUGGIST, LYNCHBURG, VIRGINIA.

For sale by all druggists.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Rufus L. Powell and wife, and duly recorded in book No. 100 at page 696 in Register of Deeds office of Wake County, N. C., we will on Monday, the 17th day of November, 1902, expose for sale and sell to the highest bidder for cash at 12 m., at the Court House door in the city of Raleigh, that valuable tract of land lying and situate in Swift Creek Township, in Wake County, N. C., adjoining the lands of Eliza Powell, Robert Powell, J. J. Goodwin, W. H. Utley, Wm. Jones and others, being lot No. 4 in the division of the land of the late Archibald Powell between his heirs-at-law, and the same allotted to said R. L. Powell, and bounded as follows: Beginning at a stake in W. H. Utley's line, S. E. corner of lot No. 3, running N. 1½ degrees E. 140 poles, to stake, corner of lot No. 3, thence S. 89 degrees E. 1½ poles to stake in line of said lot, thence N. 1½ degrees E. 67 poles to stake on Dutchman branch, thence up said branch to stake and pointers, thence S. 1½ degrees W. 226 poles to stake, S. E. corner of lot No. 5 Utley's line, thence S. 89 degrees E. 30 poles to the beginning, containing 42 acres, more or less.

PEELE & MAYNARD,
Attorneys for Mortgagee.
This October 13, 1902.

R·I·P·A·N·S

There is scarcely any condition of ill health that is not benefited by the occasional use of a R-I-P-A-N-S Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Home Circle.

The Falling Leaves.

Lightly He blows, and at His breath they fall,
The perishing kindreds of the leaves; they drift,
Spent flames of scarlet, gold aerial,
Across the hollow year, noiseless and swift.
Lightly He blows, and countless as the falling
Of snow by night upon a solemn sea,
The ages circle down beyond recalling,
To strew the hollows of Eternity.
He sees them drifting through the spaces dim,
And leaves and ages are as one to Him.

—Charles G. D. Roberts.

It Altered the Case.

The one who acknowledges no obligation to God does not as a rule deserve the confidence of others. The Senator mentioned in the following incident showed a sound sense, which doubtless was the result of long experience:

It is related of the French Senator Renaud that when he came from his home in the Pyrenees he engaged a room at a leading hotel and paid a month's rent, one hundred and fifty francs, in advance. The proprietor asked him if he would have a receipt.

"It is not necessary," replied Renaud. "God has witnessed the payment."

"Do you believe in God?" sneered the host.

"Most assuredly," said the Senator. "Don't you?"

"Not I, monsieur," declared the host.

"Ah!" said Renaud; "in that case please write me a receipt."—The Christian Commonwealth.

Origin of the Months' Names.

"January was named after the Roman god, Janus; the deity with two faces, one looking into the past and the other gazing forward to the future," writes Clifford Howard, in the Ladies' Home Journal. "February comes from the Latin word februo, to purify. It was customary for the Romans to observe festivals of purification during that month. March owes its name to the old God of War. Among the Saxons this month was known as Lenct, meaning spring; and this is the origin of the word Lent. April was named from the Latin aperio, to open, in signification of the opening of flowers. The Saxons called the month Eastre, in honor of their Goddess of Spring, from which comes our word Easter. May was named after the Roman goddess Maia, and June was so-called in honor of Juno. July was named in honor of Julius Caesar, and August gets its name from Augustus Caesar. September is from the Latin septem, seven, this being the seventh month according to the old Roman calendar. October, November and December also retain the names by which they were known under the old calendar, when there were but ten months in the year—octo, novem and decem meaning eight, nine and ten."

Florida Cisterns in Tree-Tops.

A writer tells of a surveying party who were resting at noon in a forest in Florida, when one of the men exclaimed: "I would give fifty cents a swallow for all the water I could drink."

He expressed the sentiment of the others; all were very thirsty, and there was not a spring or stream anywhere in the vicinity.

While the men were thus talking, the surveyor saw a crow put his bill into a cluster of broad, long leaves growing on the side of a tall cypress. The leaves were those of a peculiar air-plant. They were green, and bulged out at the bottom, forming an inverted bell. The smaller end was held to the tree by roots grappling the bark. Feeding on the air and water that it catches and holds, the air-plant becomes a sort of cistern. The surveyor sprang to his feet with a laugh.

"Boys," he said, "that old crow is wiser than every one of us."

"How so?" they asked.

"Why, he knows that there are a hundred thousand water-tanks in this forest."

"Where?" they cried, in amazement.

The surveyor cut an air-plant in two, and drained nearly a pint of pure cold water from it. The men did not suffer for water after that, for every tree in the forest had at least one air-plant, and almost every air-plant contained a drink of water.

Proper Addresses and Signatures.

To every one outside the family circle the Christian name and surname should be written in full. Good taste condemns nicknames. A married woman writes her name, Mary Bruce Talbot, and in a business letter adds beneath it, in brackets, Mrs. John Talbot for the information of her correspondent. An unmarried woman writes "Miss" in brackets, before her full name, to a stranger when a reply is expected.

Only a person's name should be signed, never his title. An army or naval officer in formal or public communications, however, adds his title below his signature. In addressing the envelope we follow the English fashion of omitting initials and writing the name out in full.

A letter sent by hand should be left unsealed, unless a servant be the messenger.

Business letters should begin with "Sir," "Dear Sir," or "My Dear Sir," or, if in the plural, with "Gentlemen," and end with "Yours truly" or "Respectfully yours"—never "Respectfully" alone, omitting the subject of the sentence. Ladies are addressed as "Madam," whether married or unmarried.

The Jacket of Gray.

"Fold it up carefully, lay it aside,
Tenderly touch it, look on it with pride,
For dear must it be to our hearts ever more,
This Jacket of Gray that our soldier boys wore.

More than thirty years ago it was folded and laid away, this Jacket of Gray that had been worn by the brave Confederate soldiers for four long years of terrific strife. As the swiftly changing seasons come and go we tenderly unfold this faded garment that is to us, who remember those dark days of war, a sacred relic around which clusters many associations that are sadly sweet to our hearts. In another thirty years it will all cease to be a living memory save to a handful of very old men and women who have lived past the Psalmist's span of life, the allotted threescore and ten years of which the inspired writer says, "Yet is their strength, labor and sorrow." The men who went out to battle were young and strong and full of high hopes for the life that was all before them, but many of them never came back, while they were still young their "morn of life declined," and they were laid in uncoffined graves on many a field so sad and gory. The veterans who meet in annual reunion are gray haired men and their number is less every time, fewer voices answer to the roll-call, they have responded to the roll-call up yonder.

"To the past go more dead faces every year."

But these comrades love to meet and talk their camp days over; where the waters of the Rappahannock murmured in their ears, of the days when they crossed the Potomac and anon of dark and troubled times beside the placid waters of the James. Every incident is recalled, in fancy they grow young again as they talk these old times over and then say goodbye; perhaps before another reunion of veterans the ones who meet this week in social gladness may "cross over the river to the other side and rest in the shade of the Tree of Life."—L. L., in Cotton Plant.

Children Should Not be Repressed.

The oppression of children has occurred in all ages. There is a society today to prevent it. The supression of children belongs to the past; no one can accuse us of that at present. But the repression of the natural instincts of children, although due to an entirely different cause, is as grave a mistake in our time as it ever was. It happened in other days because there was too little attention paid to child-life. It happens now because there is too much. It is the mistake of that which, in itself, is a good thing, the earnest study of child-life; and it is made by the conscientious mother who thinks and studies, yet lacks discrimination. It is caused by her failure to be keen enough to see where she may touch a child's life and where she may not; where it is for her to guide, to help, to encourage, and where the child-life is sacred to itself alone. That the child is another individual never occurs to some mothers, nor that he has his own possibilities for growth, not to be tampered with; his own privacies, not to be invaded.

The Power that is working in the vast life of this universe is working in your son or daughter as part of it; and it has its own purpose in regard to each child-life as surely as for each planet in its orbit. God needs much help from mothers, but God does not intend to be effaced by mothers. Co-operate, then, with the Power working through your children, mothers. Do not make the great mistake of attempting to compete with it.—Exchange.

Kier Hardie's Bravery.

During a certain session of the British Parliament the Prince of Wales, the present king, struck for an increase in wages. His baccarat games and race horse proceedings had been going the wrong way, and he wanted a little financial boost. Kier Hardie, the miner who became a member of Parliament, had the impudence to object to the proposal and broadly intimated that the "royal mendicants" were already getting much more than they were worth. This "insult" to the prince aroused the nation. The dukes and dukesses cried aloud that their kind should be reviled in this way by one who was once a miner.

But the crowning outrage of all was when the Duchess of York, the princess' daughter, gave birth to a baby. Of course Parliament must appropriate funds to buy the baby dress, etc., and an address was introduced into the House of Commons congratulating the duke and all concerned on the outcome. A few days before a colliery in Wales had explodei, killing some two hundred miners. Hardie suggested that a resolution of condolence for the stricken families should be passed before the baby business was taken up. The bare suggestion of such a thing on the floor of Parliament—the Queen's Parliament, too,—again convulsed the empire from Lands End to Cape Wrath.—Charles H. Johonson in The Pilgrim.

Pure and Sweet are the Skin, Scalp, and Hair of Infants Purified and Beautified by

Cuticura SOAP

MILLIONS use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in baths for annoying irritations and inflammations, for too free or offensive perspiration, in washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

Complete Treatment, $1.

CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching and inflammation, and soothe and heal, and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

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WRITE FOR CATALOGUE.

Young People's Page.

NORTH CAROLINA STORIES FOR YOUNG PEOPLE.

"Faint Heart Ne'er Won Fair Lady."

BY E. H. THOMPSON.

The pages of history are filled with the brave deeds of men, and it is well that it should be so, for by these examples others in times of trial are imbued with a spirit of patriotism and devotion to lofty ideals; but too often the deeds of women are allowed to pass into oblivion although they should call forth as high encomiums of praise as those who fought in the open field of battle. There are names of North Carolina women which should be written in letters of gold on the pages of the State's history. This story is written with a hope that at least some of them may be more widely known and their names and memory be given to a greater number of the youth of the "Old North State" of which these girls of the olden days were so proud.

The soft balmy days of spring were merged into those of the early summer. Across the fields came the call of the "Bobwhite" as he assured his mate, sitting quietly covering the precious treasure of newly hatched young, that all was well and that the swish of the scythe swung by the man in the near-by meadow meant no harm to her and the little ones. A young woman of eighteen came down the hill from the house some distance away, bearing a pitcher of metheglin, an old time Carolina harvest drink. The man was past sixty, but the sturdy stroke, the elastic step and the erect frame did not show it. As he stopped under the shade of a persimmon tree which stood at the foot of the meadow, the girl came forward and said,

"The morning is hot, Grandpa, and I thought you would like a cooling drink, so I have brought you some metheglin which my own hands have made. I heartily wish that these hands of mine could help you mow the hay else could bear a rifle, then I could be of service in these days of trouble."

"Never mind, Elizabeth, these little hands are helping me now," said the old man, taking hold of one of her hands. Then with a merry twinkle in his eye, he added: "I think possibly some younger gentleman may wish them to brew a draft of metheglin."

"Oh Grandpa, you are always teasing. What is it now, for I can see you are keeping something back?" The old man went to a vest which he had discarded when he began his work and which was now lying at the foot of the tree, and taking a note from his pocket, handed it to the girl, all the time watching her as she unfolded it and read the contents. Her face flushed angrily as she handed it back for him to read. As he did so he said:

"I do not see that there is anything here to cause a flush of anger on a face which brought only smiles for me. It is nothing but an invitation from young Johnson and some of his friends to a social gathering in the grove below his father's house. What is wrong?"

"Grandpa, do you think that I shall go merry-making and that, too, with loiterers at home ,while my father and brother, with all the true and brave who can do so are in the field fighting for our liberty? In the first place this is no time for pleasure and in the second place these young men ought to be in the field with those who have already enlisted. No Grandpa, I shall not go, and I shall give these gentlemen a piece of my mind when I see them again for I, for one, shall not encourage any of them to stay at home when they are all needed elsewhere. There are quite a number of my friends who feel the same way about it."

"Why don't you girls get together and resolve to see no young man who does not do his duty in these times of need for his services?" he asked, half in earnest and half in a spirit of fun.

"O Grandpa," cried the girl, "you have solved the problem, we will do it at once."

The old man chuckled softly as he picked up his scythe and resumed his mowing. The young woman placed the pitcher in a damp place in the shade of the hedgerow, and went slowly across the fields in an opposite direction from her home. In the distance was a home in which she knew were as loyal hearts as her own, and these she now sought for consultation about the new project which was forming in her own mind. Having reached the house two girls, near her own age, met her with exclamations and greetings of joy. They too, had received similar invitations, and were as yet uncertain what course to pursue.

"Elizabeth," said the older of the sisters, "are you going to the party at the Johnson home? Don't say you have not received an invitation, for I know that you have."

"I am ashamed to say that I have, and it is this which brings me to see you at this time of day and in this garb," was the reply.

"Why say ashamed, Beth?" asked the younger.

"Because," she answered, "I am ashamed that half dozen young men of our neighborhood feel more like going to a party than they feel like fighting for their country when every man is needed for its defence. Were I a man no social pleasure would keep me at home nor all the pretty faces in the colony could not hold me in such an hour as this."

"I feel just as you do about it Beth, but what can three girls do?"

"I'll tell you what Grandpa says for us to do. He says that we girls ought to form a society and draw up some resolutions in which we emphatically state that we will not keep company nor allow any young man to call upon us who refuses to go to the front at the call of the Committee of Safety," replied Elizabeth.

"Oh Elizabeth, did your grandfather say that? Bless his dear old heart, I could kiss him for the advice," exclaimed the enthusiastic elder sister. After some further consultation it was decided that these three and as many of their friends as could be called together should meet at the home of Elizabeth on the Saturday following instead of going to the party at young Johnson's home. Two results grew out of this arrangement. The first was that the party was a failure and the second was that a group of serious minded young women came together at Elizabeth's home where they spent some time in earnest conversation about the needs of the country and the failure of some of their gentlemen friends to answer the call to arms in defence of their native land. The report of the committee on resolutions was as follows:

"Whereas, the great cause of liberty in which our country is now struggling, demands the presence of all true and loyal men, and it being known to us that certain gentlemen of our acquaintance have heeded not the call, therefore be it

"Resolved, That we, the young women of North Carolina, loving our native land better than any selfish pleasure, do hereby determine to recognize no gentleman as fit for our association or acquaintance who is on the side of King George in this struggle.

2. That we will not allow any gentleman who loiters at home or is trying to be neutral in this great contest, to call at our homes, nor will we recognize any such as an acquaintance until he has gone forth with rifle and sword to faithfully do his duty.

3. That we pledge our heart's devotion to the sacred cause of liberty and our fidelity and friendship to those brave men who have jeopardized their lives in the battle for the freedom of our country. For such and such only, do we reserve our love and to none others will we ever plight our troth."

Every young woman present was furnished with a copy of these resolutions, signed by all members of the meeting. The spirit of these young women flew through the various sections and in a short time many other communities had similar organizations. The effect of such patriotic action can be seen from a resolution passed by the Committee of Safety at its meeting in Salisbury, in May, 1776:

"Resolved, That this committee present their cordial thanks to the said young ladies for so spirited a performance; look upon these resolutions to be sensible and polite; that they merit the honor and are worthy the imitation of every young lady in America."

Many a young man was stimulated to duty by the noble patriotism of these young women, and many a skulking coward was exposed by them as the years of the struggle went forward. It is unfortunate that all of these young patriots are not known and their names have not been preserved for the youth of all future generations. Some of them have left records from which these names are taken as among those who dared to brave the wrath of the king and his allies in America.

Elizabeth Alexander, Violet Wilson and her sister Mary, who became the grandmother of President Polk, Jane Morrison, Margaret Polk, who married Governor Alexander, Jane Brevard, who gloried in having seven brothers in the "rebel army," Mary Brevard, Charity Jack, whose brother James bore the Mecklenburg Declaration of Independence to Philadelphia, Lillie Wilson and Hannah Knox, whose father was killed in the battle of Ramsour's Mill. From such ancestry have the present race of Carolinians sprung, and to such an heritage of glorious deeds are they heirs.

DID NOT KNOW SHE HAD KIDNEY TROUBLE

Thousands Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

Women suffer untold misery because the nature of their disease is not correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

The mild and extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free, by mail.

Among the many famous investigated cures of Swamp-Root, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Vinton, Iowa, July 15th, 1902.
DR. KILMER GO , Binghamton, N. Y.

GENTLEMEN:—My trouble began with pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed 90 pounds. One day my brother saw in a paper your advertisement of Swampt-Root, the great kidney remedy He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother. Swamp-Roo cured me after the doctors had failed to do me a particle of good.

Gertrude Warner Scott

MRS. SCOTT.

Sample Bottle of Swamp-Root Free by Mail.

SPECIAL NOTE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Raleigh "Biblical Recorder."

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

DROPSY CURED! Gives quick relief removes all swelling in 10 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to
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Wanted—PRINCIPAL for associational school, Address with references, W. C. DOWD,
Charlotte, N. C.

Editorial.

A DEFINITION OF BAPTISTICISM.

If we understand it at all, Baptisticism is not the presenting Baptist doctrines in a considerate or a reasonable way—not at all. We share in no degree the childish (if not wicked) sentiment that those who advocate such a course slander the dead. But we confess that if this is what is meant by Baptisticism, we have misunderstood it wholly. Baptisticism is, practically, the living up to the letter and spirit of the Baptist teachings, life fulfilling dogma. It is in the abstract, the characteristic spirit of the Baptists. It is, philosophically, the Baptist contribution to the world's thought. If we are not correct, will Drs. Weaver and Prestridge correct us? We are by no means in for a propaganda. There is no call for it. We have hailed appropriately the invention of a word that was needed; but the word will speedily go to the limbo of lost words unless its inventors quickly attach to it an easily grasped and invariable meaning. Noise will not save it or any thing else. Offer a year's subscription, Brother Prestridge, for the best definition in twenty-five words.

DR. HUFHAM RESIGNS.

We had time last week only for a line announcing the retirement of Dr. Hufham from the Henderson pastorate. We may take occasion this week, therefore, to express the denomination's unusual interest in his movements and in his welfare.

Dr. Hufham's ministry covers a period of half a century—a period of arduous struggle and glorious progress by the North Carolina Baptists. No man has been so actively identified with our achievements in this period. No man could have rendered the service that he has rendered. Whether as editor of the Recorder, pastor of churches, Secretary of the State Board, missionary winning the great Tar River country, or writing the story of our early struggles, he has labored with power, and in the path of his labors our cause has never failed to flourish. Well may we call him our Grand Old Man.

He is well advanced in years now, but his usefulness is by no means over. We do not know his plans. We hope, however, that he will not retire, as he has sometimes thought to do, from the pastorate. These things must be left to him and his Master. Ours it is to assure him that whatsoever he shall do, the love and the gratitude of a great people are his. In the name of the North Carolina Baptists, who shall ever hold his name in honor, we salute him now.

IMPORTANT NOTICES; EVERYBODY READ!

First, the brethren who renewed at the West Chowan will find their dates advanced next week.

Second, we sent out notices—polite and urgent, but no more so than necessary and in the best of spirit—to those who have not renewed. Some of them renewed after the letters were ready for mailing. They may destroy them. But the others, now that money is easier, will they not answer us without delay?

By the way, there is a slip in each of these letters telling how to get the Recorder free and also how to get it at one dollar a year. We would rather you should take advantage of this secret than not. Try it.

Third, read our program for 1903 on cover page. It is not boasting to say that it is the best array of articles ever offered by a Baptist paper in the South. That series in The Soul's Progress, by leading men, that Educational Series, and that Series in Baptist Problems will give us the very best representation of Southern Baptist Thought and Life. Do not miss it. Whet your appetitie now by reading the announcement.

Finally, new subscribers are coming in every day. We will print the list of our helpers next week. Meantime, will you not join them?—Remember the balance of this year and all of next year for $1.50. Think of that great list of articles—all and much more for this small sum. Or, on trial, four months, fifty cents.

Now is the time to get your neighbors to subscribe.

THE DANGER OF DENOMINATIONALISM.

We print the letter by Rev. C. L. Greaves with pleasure. He asks some striking questions. So many of them as are pertinent to the editorial that evoked his letter we shall here take up. The others we refer to the reader.

The question at issue is not as he puts it—What must a person believe in order to be classed among Baptists? The question is, Who shall determine what a person must believe in order to be classed among Baptists?

Our answer is, the Baptist church of which that person is a member.

His answer is the generality of living Baptists.

Mark the difference. One stands for the church. The other stands for the denomination.

Now we believe in denominationalism for working. We must stand together, hold our institutions in common, conduct our operations in a body. But the denominational phase of our life is economic, administrative, and not doctrinal and ecclesiastical. The church, not the denomination, is guardian of the faith.

It is just this that distinguishes the Baptists from all other Christian bodies. The others have sacrificed the churches to organization—to the denomination. They have argued thus: We must have unity. We must, therefore, delegate authority to representative bodies. We must establish the denomination above the churches. But we Baptists have said: We must have unity only so far as we can get it on the New Testament basis. If the churches will not stand together, there is no one to compel. We will have organization but it shall not ride above the churches. It is their creature and shall serve, not rule them. Our bond of union is the unity of faith; others' bonds are the institutions and conventions of men. For this reason we have declared before that Baptists are not a denomination, but that they are a people.

Brother Greaves' question is, however, an interesting one. There are certain things one must believe to be a Baptist. We think they will be found in a frank investigation of the questions a church asks a candidate for membership. We should be pleased to hear from our pastors on this subject. It is not to be forgotten that beyond the most elementary Christian conceptions, Baptists stand for a Principle of life and religion rather than for formulated dogmas. It is this that enables them to grow into the knowledge of the truth and to adapt themselves to each successive age. This principle has been stated in the three words—"Obedience to Christ. We expect to take up Bro. Greaves' question in light of this later. Meanwhile, we invite the suggestions of our friends.

The point in the present discussion lies not in the harmfulness of heresy or error, not in the occasional blunders of college professors, not in the superciliousness of anybody, not in who calls who a heretic, not in who uses offensive epithets. Brother Greaves and we are in perfect agreement on these things. His questions are like guns shot into the air.

But there is a question, and it will not down. Every little while our denomination is disturbed by men who assume to be the sole keepers of the faith, the final ecclesiastical authorities. At present a Western paper is attacking our Sunday-school Board and our Seminary. In South Carolina recently there was a great stir over certain professors in Furman. Some months ago a Georgia editor under fire took cover in the New Hampshire Confession. And only last year from Kentucky came a studied scheme to overtake a certain Baptist editor (who, we do not know) that was suspected of weakness on the Atonement. There is trouble, confusion, loss.

It is evident that there is a dangerous drift toward denominationalism. The churches are sinking out of sight, and the agitators are bringing public opinion, that is, the denomination, to bear on this man or that and calling him out. This is wrong. It makes way for interminable demagoguery, and will destroy the principle that is our glory. If the church is sovereign, let her be sovereign. If the church has rights, let her have rights. If the church is sufficient, let her be sufficient. Let us keep the denomination in its place, and the church in her place.

Brother Greaves presumes that the churches are not sufficient. This does violence to all that he holds dear. The churches are sufficient. But the denomination is not. The churches keep the faith; the denomination conducts the work under direction of the churches. When churches sink so low that they cannot be relied upon to maintain a pure membership or to refuse to maintain fellowship with a church that will not maintain a pure membership but instead will harbor a member whose work is of general concern, then it will be time for the churches to surrender to the denomination, and organize a Council and call in the little popes. But not until then.

REPRESENTATIVE BAPTIST CITIZENS.

We print the pictures of four typical Baptist citizens, Mr. C. J. Hunter, Mr. Noah Biggs, Professor W. L. Poteat, Governor C. B. Aycock.

Mr. Hunter and Mr. Biggs are ideal businessmen. They have achieved success, but they have found time to serve the Baptist people. We think each of them gives more time and thought to our institutions than they give to their business. Their success rebukes all those who are "too busy" to serve the Master. There are no busier men in the State than they. They live full lives, in the local work, in the general work, and in the commercial sphere.

Professor Poteat is an ideal teacher. His scholarship lies not only in his department, Biology, but in Letters, Education and Religion. He is perhaps the best rounded man in the State, and his life is as full and as high as any life that we know of. In him we have proof that the scientific turn of mind may be also devout. He has faced his doubts as a man should, and laid them; and he stands ready to face new views of truth, to receive new light or confront fresh darkness with a trust all the more strong for the conquests that he has made. He is a man that can plow the great deep of the Spirit without fear.

C. B. Aycock is an ideal Baptist citizen. In him the Baptist spirit runs full. His strong plainness, his genuine honesty, his simplicity, his devotion to the people and the right, his passion for the education of all the children, his merciful spirit, his devotion to duty, mark him for an ideal citizen and a most worthy member of the Baptist ranks.

The people that can produce four such men as these—and we have others—need not to fear for their calling in the world.

In future issues we shall hold up the characters of other men like these to inspire our rising generation.

The editorial on The Modern Baptist Inquisition went home. At least the editor of the Western Recorder took it all to himself. It is a way he has, and it gets him into much trouble. We assure him that no little of it was meant for him, but really he is not the only one. He has both rivals and imitators, who sometimes surpass him. His sarcastic allusion to us is quite unworthy of him. He is mistaken in thinking that we are angered. Our hope is that Christian editors may differ and discuss fairly, calmly, and without anger or sarcasm.

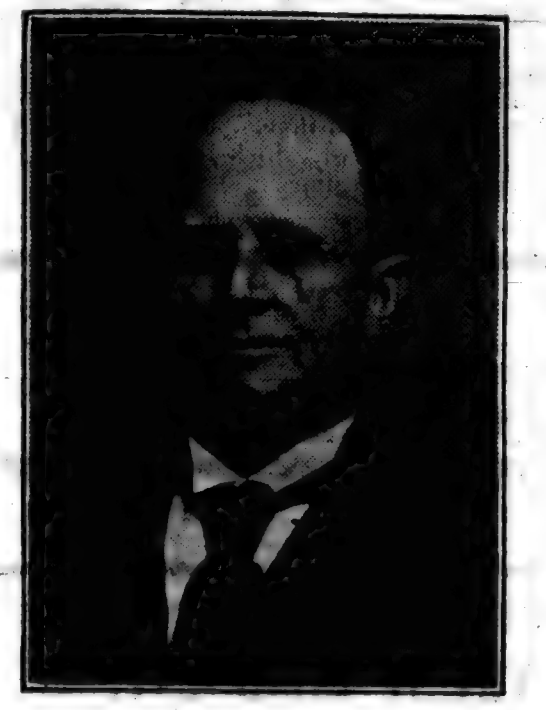
"Nine-tenths of the people in my court these days," said the Recorder, "Belong to the drunk and disorderly class, or else are petty thieves."—Recorder Shannonhouse, in Charlotte Observer. What better argument against liquor-drinking could one ask?

THE GREATEST MONTH IN OUR HISTORY.

Just this lies immediately ahead of the North Carolina Baptists, or failure and a retrograde movement. But we do not for a moment entertain the alternative: We are entering upon the greatest month in North Carolina Baptist history.

They began this year in faith. Remember that was the keynote of the memorable meeting at Winston-Salem. We come now to the fruition of that hour. Let us come in faith.

We must take a candid estimate of the task before us in this brief period of a month. But while we take this estimate let us hold on to faith. We have to do nothing more than we can do and ought to do.



NOAH BIGGS.

We resolved to raise $50,000 for Education; $42,000 of which will be used to pay off the heavy debt that stands between the North Carolina Baptists and the consummation of twelve years of work and prayer and sacrifice, between them and the entering into a larger career of usefulness and power. Of the balance $2,500 will be used to pay off the debt on Chowan Baptist Female Institute, an institution of incalculable value in the past and in the present fulfilling all its best traditions, and the rest will be used in strengthening our secondary schools—the strategic point in education in North Carolina for a generation yet. Of this $50,000, $15,000 is in hand.

Each of these things is worth doing. Each means the opening of a door and the entering of a larger field. Each is in the will of God and means glory to Him.

We have not only to raise this sum, but we must do it without cutting down our regular contributions. It will be the height of folly to rob Peter to pay Paul. If any one wishes to evade sacrifice in any such way, he and his gift may remain together. We have 100 missionaries to pay—not to rob. Let us pay them. To this end, we must raise in this month $9,000.

These are the two large items. We estimate that $4,000 will cover the amounts reasonably to be expected for the other objects. Thus, we have to raise this month $48,000.

Let us do it. Let us raise this sum with thankful hearts. Let us make this month the greatest month in the history of the North Carolina Baptists. Let us make it a period of grateful, devout worship. See how our God has blessed us; how He has ordered the seasons; how He has stayed the coming of winter. We have had a great year; we have a great history; we have received a great heritage; we are charged with a great mission, handed down to us from God through our fathers. In the words of another, "Well may we be of those who in what remains to them of toil fear to be unworthy of the dead." For we go into this month to raise a memorial of thanksgiving to God for institutions and blessings given by Him and handed down by the toils of our fathers, and to prepare our hearts and hands for the carrying on of the work that they began so well and gave to us so confidently.

Let us make this the greatest month—for work, for worship, for giving, for faith and prayer and sacrifice and preparation in all our goodly history.

ONLY CHOOSE.

Sunday-school Lesson for November 9, Joshua 24:14-25.

We take up the Scripture at the beginning of the conclusion of Joshua's farewell address. It begins "Now therefore." Only those who read the entire address can catch the spirit of this impressive moment. Joshua, having led Israel across Jordan and into Canaan, and having captured and divided that country, now comes to die. A period of Hebrew history closes. A transition

C. J. HUNTER.

begins. Very properly the old warrior gathers the tribes about him on an historic spot and standing before them tells the story of God's guidance of Israel, and calls upon them to renew their covenant with the Most High, fixing them so far as he can in the faith of Moses. Thus he would go to God with his commission executed.

Here is a suggestion for modern leaders. They must work to the end.

Joshua's method is simple and direct. It is also sure. Mark the several phases of his discourse.

First, he bring to bear the historical testimony to God, telling the outline of the story of Israel. His purpose is to show that God is Israel's God—Israel's peculiarly, since His special providence has chosen Israel. There is incomparable difference between thinking of God as God and God as "our God." V. 18.

But he allows for human choice. God wants not the assent of men's lips but the assent of their hearts. This is characteristic of God. He ever insists upon genuineness, and seeks ever for the heart. God has invested our wills with sovereignty. If it seem evil unto you to serve Jehovah, He declares, do not serve me. But if not, choose Me and serve Me altogether.

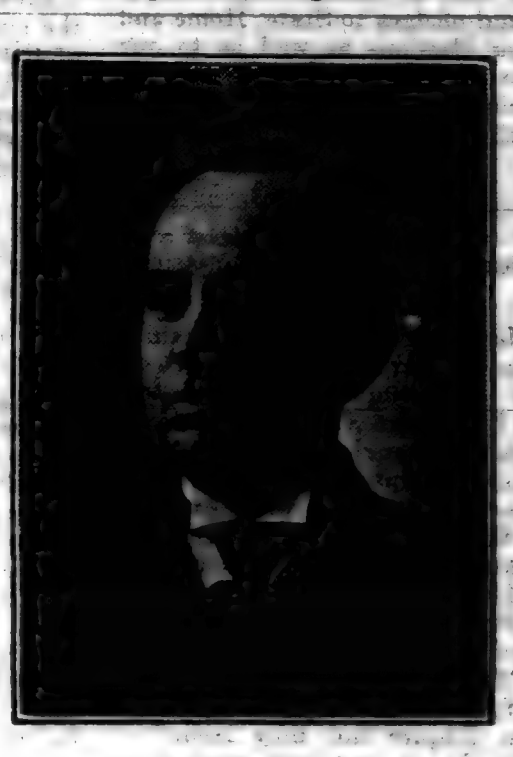
This is an index of the character of God. He does not want men to follow after Him indifferently or half-heartedly. With Him it is whole-heart or not at all. Only choose, He says. Do something. I have given you wills, exercise them. Do not live like the worm. How God wants men to be men!

The human race is not openly fighting against God. It is merely failing to be human—failing to exercise the divinely given right to choose.

Get a man to the point of deciding for or against God, and he will decide for Him. If you can get your pupils to realize that delay is decision against, you will hasten the decision for. God has no more rivals amongst the gods as He had in Israel's low day. In the present time the testimonies to God are myriad. One must choose Him or nothing. To delay in choosing Him is to decide to choose nothing.

Now having bidden them choose, Joshua leads the way by choosing. As for me and my house, etc. Then the people are quick to choose as he has chosen. But answers Joshua, Ye cannot serve Him. Now Joshua has just said that he and his house will serve God. What does he mean by declaring that Israel cannot?

Observe the text. For He is holy; He is a jealous God; He will not forgive your sins, etc. The difference is in their respective ideas of what it is to serve God. That is to say, you know not what you do. You think merely to get on His side because He is safe, because He wins your battles. There is somewhat required of you. God is more than a talisman. God is holy, and to serve Him is not merely to name His name and accept his gifts, but it is to be holy. Moreover, you cannot be half-hearted. God is jealous, to use the word of the Scripture. Our religion is exclusive. You decide for God; you decide against all else. You



W. L. POTEAT.

cannot make up your religion to suit yourself.

But the people stand this test. At least they declare for God with this clear understanding. That they were not fixed in their hearts will appear in subsequent lessons. They were higher, they had a better idea of God, however, for reaching this point even for a time.

The people having chosen of their free will with a full understanding and with expressed liberty of choice. Joshua renews the ancient covenant on the spot where Jacob had put away the idols of his household, and where it had been renewed after the victory of Ai.

Such is the lesson outline. What are the lessons?

(1) History's testimony to God. We can find Him in our history as well as in Israel's.

(1) God's purpose to keep Israel separate from other nations, in blood as well as in religion. This is a striking evidence of the authority of the Scriptures. Other literatures are literatures of one people or another. The Bible is the literature of a people specially set apart and kept apart by God to give the world knowledge of Him. Their history is His Story.

(3) The nature of God. He is holy. He is to be served with a single heart. He will not tolerate sinning on the part of those who choose Him.

(4) The nature of our religion. It is based on definite knowledge of God. It is not go-as-you-please. It cannot be embraced just any way. It is not to be trifled with. It is all or nothing. It is exclusive. You must put other things out when you take God in. Seek first the kingdom. It is not eclectic. In this day when men make their religion to suit themselves, how refreshing is such a lesson.

(5 As to man, the nature of his will; the necessity as well as the right of choice. If God seem evil to you, choose against Him. Be honest with yourself. You cannot deceive either Him or yourself. You have the right of choice. And choose. You must choose. Not to choose is to have chosen. And if you choose God, serve him, and have no half-dealings with thy God. To choose and not be whole-hearted is mockery. And if you choose not God, get out of His camp. Only be a man and choose.

This comes to all the children of men today, both to those in the churches and those not in them: Choose you this day whom ye will serve.

Delay is decision against God.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

As the Baptists of North Carolina are now facing one of the greatest crises in their history, and as in the next six weeks we must give as we never gave before to reach our Societies' aim of $11,000, our obligations and pledges to State, Home and Foreign Missions as well as to our Baptist Female University, we urge the societies to make this a continued and daily subject of prayer.

PROGRAM No. 3.

Questions and Answers on Missions in Japan.

1. How long ago was Christianity introduced into Japan?

Ans. Christianity was first introduced by Roman Catholic missionaries under Francis Xavier, in 1549; but they attempted to interfere with the government and were expelled from the country. On account of this the Japanese came to hate and fear Christianity, and passed laws forbidding any one to profess it on pain of death.

2. What Protestant missionaries were first sent to Japan, and where in the Empire did they labor?

Ans. Japan was first entered by Protestant missionaries from America, in 1859 and 1860—an ordained missionary of the Episcopal church, three of the Presbyterian board, and three of the Reformed Church of America. At that time there was not one native of Japan residing in the country, as far as can be ascertained, who knew or imagined that "being justified by faith we have peace with God through our Lord Jesus Christ." Not one believed in Christ as his Saviour. Mission work began in the extreme south, in the beautiful city of Nagasaki. This is a city of thirty thousand inhabitants, upon an island (Kiushiu) containing five million souls. Yokohama, the seaport of Tokio, was the second mission field. Thirty years ago it was but a collection of fishing huts. Today it is a magnificent city of seventy thousand inhabitants with the sails of all lands floating in its crowded harbor.

The work began by instruction in the government and private schools, in which, however, it was not granted them at that time to give systematic religious instruction. The public preaching of the gospel was also not allowed from 1852 to 1872. Only private instruction in the houses was permitted. But from the schools the Christian leaven began to work.

3. How was the conversion to the gospel of the first Japanese, in a special sense, the work of God alone?

Ans. One day a Japanese gentleman of high rank noticed a little object floating upon the water in the wake of a foreign vessel that had just gone out of the harbor of Yeddo. He sent his servant to bring it to him, and they found that it was a foreign book, which none of them could read. He was told, however, that it was an English Testament, which professed to be a revelation of the will of God, and that it could be obtained at Shanghai, in the Chinese language. He sent and obtained a copy, and, with several companions, began the study of the curious volume. Hearing that Mr. Verbeck, at Nagasaki, had come to Japan as a teacher of this book, he sent his interpreter to him to ask many questions about it, and afterward himself visited the missionary, attended by a large retinue.

"Sir," he said, as he met Mr. Verbeck, "I can not tell you my feelings when, for the first time in my life, I read the account of the character and work of Jesus Christ. I had never seen, or heard, or read, or dreamed of, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ."

Thus God had taught this heathen, alone with His Bible, in a pagan court, and proved again the power of His Word and Spirit. He sought baptism for himself and two of his friends who were with him. Having satisfied himself that they were truly converted, Mr. Verbeck administered the rite. Within a year three others of the same company were also baptized by Mr. Verbeck. Thus the first six converts to the gospel in Japan were the work of God alone. So signally and gloriously did God Himself begin the conquest of these wondrous isles.

4. What was the first Baptist mission work done in Japan?

Ans. It was done by Rev. Jonathan Goble, under the appointment of the American Baptist Free Mission Society. Mr. Goble first went to Japan as a seaman in Commodore Perry's expedition in 1854, hoping to remain as a missionary, but was not allowed to do so. As soon as the country was opened in 1859, he sought an appointment, and with his wife and child, and a young Japanese man, Sentharo, a convert to Christianity, arrived at Kanagawa, April 1, 1860, and rented rooms in the same heathen temple where the Presbyterian missionaries resided. They afterwards moved to Yokohama, where most of his time was spent translating the New Testament.

5. What of Japan and missions today?

Ans. A year or two ago it was summed up thus:

New Japan is the "kingdom," toward whom the eyes of the world are now turned, and whom the western nations are beholding with agreeable amazement. This "New Japan" once slaughtered the early Roman Catholic missionaries, and for centuries prevented all foreigners from setting foot on her soil under penalty of death. Japan, which in 1850 was hermetically sealed against all missionaries, is now open to Americans and Europeans without even the requirement of a passport. Even until recent years the following royal rescript, issued on the extirpation of the Jesuits, remained posted in different parts of the kingdom: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." Japan was opened to western commerce only in 1853, when her 38,000,000 inhabitants were thrown open to the Gospel, and that in a single day and without the shedding of a single drop of blood. The first Protestant missionary landed in 1859; the first baptism took place in 1864, and the first church was organized in 1872. Now there are 27 missionary societies at work, with a force of 625 male and female missionaries and 804 preachers and helpers. That first church is now replaced by 364 churches, and the first convert by a church membership of 39,240. In five years, from 1883 to 1888, the number of church members increased fivefold; and in the years 1891 and 1892, 7,500 were added unto the church; more than 15,000 have been received since 1888. In Tokyo alone there are now 92 churches, with 6,000 members. The Japanese Christians give annually more than $50,000 for the support of the Gospel. In the present year a Japanese foreign board has been organized with the aim of working first in Korea.

Japan has now hospitals and charitable institutions in number and efficiency not far behind the western nations. Contrast with this last fact the following incident: Three hundred years ago Japan won a victory in Korea, and sent home the ears of 3,600 victims as a war trophy. Now in Japan the best steamers of the service are put at the disposal of the Red Cross Society, as much to care for the wounded of China as those of Japan. The Red Cross Society is the result of Christian influence, and the Emperor and Empress are its patrons. During the war the Empress herself wound bandages for the wounded soldiers.

The translation of the New Testament was completed in 1880, and the whole Bible in 1888; a few months later a single society had circulated more than 100,000 copies of the whole Bible, and previously more than twice that number of the various parts. In the late war with China, Christian missionaries were allowed to distribute Bibles among the Japanese soldiers, and the Christian soldiers held religious meetings among them.

Twenty-five years ago Japan had never issued a newspaper; now in the city of Tokyo alone there are eighteen dailies, with an annual issue of nearly 50,000,000 copies, and not one of which is printed on Sundays. There are, in addition, over 700 periodicals in the Empire.

5. What of last year?

Ans. After some years of slow growth, last year saw a wonderful revival which swept over the whole country. Thousands crowded into the churches in all the large cities. It is yet too early to tabulate these great numbers of additions which still continue. Japan has had its pentecost, which is still pouring out its blessings.

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Thanksgiving Program for November Meeting.

Opening Hymn—"All Hail the Power of Jesus' Name."

Responsive Reading.

Leader.—"The Desire of all nations shall come."

Response.—"Say ye to the daughter of Zion, Behold thy salvation cometh."

L.—"For God so loved the world, that He gave His only begotten Son,"

R.—"That whosoever believeth in Him should not perish, but have everlasting life."

L.—"Lo, this is our God; we have waited for Him, and He will save us."

R.—"This is the Lord; we have waited for Him and He will save us."

Prayer.

Scripture Lesson.—The First Thanksgiving. The Jews' Feast of Tabernacles, Leviticus 23:33-44. (Short talk on lesson, with explanations, by Lady Manager, or by some one selected to lead.)

Roll Call.—Let each member respond with Bible verse containing word "praise" or "thanksgiving."

Hymn.

Paper by boy on "The First Thanksgiving in America."

Ask different members to tell what more we have to be thankful for now than then.

Reading—

"For sowing and reaping, for cold and for heat;
For sweets of the flowers and gold of the wheat;
For ships in the harbors, for sails on the sea,
O Father in heaven, our songs rise to Thee!
For parents who care for us day by day;
For sisters and brothers, for work and for play;
For dear little babies, so helpless and fair,
O Father, we send Thee our praise and our prayer!
For teachers who guide us so patiently on;
For frolics with mates when our lessons are done;
For shelter and clothing, for every day's food,
We bless Thee, our Father, the Giver of good."

—Selected.

Read or tell a Thanksgiving story. Have a number of the children tell how we caan make others thankful here at home or in far-away lands.

Collection.

Closing Hymn.

A Home Talk.

"So much depends on the atmosphere."

Mabel was by the window with her mother's big darning basket on her knees; but she was not putting eyes or mind on the work there; both were on the little mirror over her father's desk.

Outside across fields of snow a coasting party was gathering for the Mill Hill. A school-mate had just passed her face bright with anticipation, her step light with health and happiness, and she had made the briefest possible pause at the window to call gayly, incredulously, "Not coming?"

It was as she turned half angrily away after the shortest of nods that Mabel encountered the face in the mirror, and the contrast startled her. The face outside was all radiance; here in the mirror the mouth drooped, the eyes gleamed a somber discontent, and there were ugly little wrinkles over the nose. She was at first startled, and then she grew apologetic and made her sage remark a bit sulkily, perhaps:

"So much depends on the atmosphere."

The Professor was busy writing, but he looked up to meet the somber eyes in the mirror with a kindly amusement in his own.

"Yes," he said, "there's the sun, for instance," pointing his pen out to where it reached dazzling red lights over the western drifts; "it looks much larger than at noon."

"But why?" asked Mabel, deepening the pucker on her brows.

"Atmosphere."

"Oh, yes, I remember," brightening; "there's more air from here to the horizon than between us and the zenith, and it magnifies."

"Exactly."

"But, papa, I was meaning atmosphere in the sense of environment, especially an environment of disagreeables."

"Well, go for a thin place and climb over."

"Theory is beautiful and easy!" with a sarcastic little pout. "How would you climb, for instance, 'over' the washing of dishes?"

"There is little inspiration about that business, I admit; but having it to do," with a comical grimace, "I should study the cleanest, quickest method, and I should positively forbid the dishes rattling about my mind between times."

"It is a way they have," said Mabel, clearing her brow for a little smile.

"It is a way all disagreeables have. Bobbing about the horizon, where they look double size, instead of coming in for a close-range tussle. There's darning now," with a twinkle in his eye.

"I am afraid," looking ruefully at the neglected work, "that I postpone things."

"Which makes them grow, you see."

"But," with a sigh, "I do have disadvantages and trials—real ones."

"Coasting parties!" smiling.

"Well," flushing a bit, "no one would like to spend Saturday drudging."

"So much depends," quoted the Professor, "on the atmosphere. Going into such a sea of troubles on Saturday drudgery," with the twinkle again in his eye, "I should advise a diving-bell."

"A diving-bell!" repeated Mabel, getting alert.

"Certainly. Takes your own select atmosphere down with you and keeps out the whole sea of disagreeables."

"A diving-bell," musingly. "What's it made of? Metal?"

"Oh, I don't mean a real bell. I mean yours,—the one for the sea of troubles."

"Why, that is made, I think, of good resolution soldered with cheerfulness."

"And inlaid—" eagerly.

"Dear me! A diving-bell inlaid!"

"Inlaid," nodding brightly, "with smiles, and no grumbling, and—and helpfulness."

"What a pretty word!" said the mother from the doorway; "and how happy you both look!"

"It's a sudden attack in my case," said Mabel with a laughing glance at the mirror, "due to sea air."

"You are at sea!" smiling.

"In a diving-bell," nodding and taking up her needle.

"Quite a splendid affair, I assure you," laughed the Professor; and then he explained.

"But," asked Mabel at the end, "is it true," rather anxiously, "that we have the power to be always happy?"

"What is happiness?" asked the Professor.

"Drummond said it is perfect adjustment to one's environment," quoted the mother.

"Is it?" questioned Mabel, "or is it something that lives in spite of environment?"

"Isn't it what the Master meant," with grave reverence, "when he said, 'The kingdom of God is within you'?"

"Then it is," asserted Mabel very seriously, "in the reach of each of us."

"Why not?"

"Well," with a long breath, "a great many don't know."

"Ah," said the mother, "yes."

"But we three—" began the Professor, and paused, smiling.

"We three," finished Mabel, "are learning." And she nodded defiantly at the mirror.—Young People's Weekly.

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In the Interest of Facts.

It was my pleasure to attend the West Chowan Association, October 29, 1902. During the day, in a speech on State Missions, Bro. Johnson made the statement that the Baptist (Missionary) churches in North Carolina were stronger than all other denominations put together. Is this true? Several times that day the strength of that church was stated at 173,000. I find by reference to the report of the Presbyterian Synod in The Biblical Recorder of October 29th, communicants, 35,847, and from the latest journals of the North Carolina and Western North Carolina Conferences their strength is 66,059 and 74,613 respectively. This gives a total of 176,159, to say nothing of Episcopalians, Methodist Protestants and others. I don't know where Bro. J. got his figures. But clearly he is in error.

R. L. DAVIS.

[Bro. Johnson's statement included the colored Missionary Baptists, who number 139,109. The white Missionary Baptists number 171,037. The total is 310,146. There are about 100,000 Baptists, white and colored, in this State who contribute to the recognized objects.—Editor.]

Landmark: Major Graham Daves, of New Bern, died in Asheville Monday morning and his remains were taken to New Bern for burial. Major Daves was a prominent citizen of the State and was widely known as a gentleman of scholarly attainments. He was secretary to the late Governor Ellis and at the outbreak of the war entered the Confederate army, where he attained distinction.

Do this One Thing.

Write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle of Vernal Saw Palmetto Berry Wine, if you need it. It is sent free and prepaid to any reader of The Biblical Recorder who needs it and writes for it. It soon relieves and quickly cures depraved or catarrhal and inflamed conditions of the mucous membranes throughout the body.

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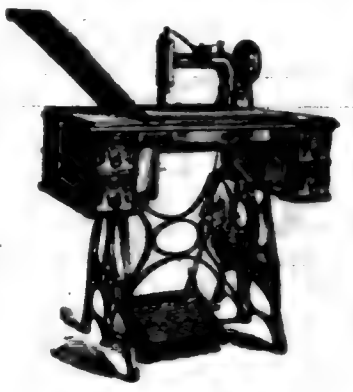
Charlotte Next.

Stammerer, DR. G. W. RANDOLPH, who is perhaps the greatest Voice Doctor on earth, will be at Arlington Hotel, Charlotte, N. C, from the 5th of November to 1st of December. We have published numbers of letters from those who have been cured of stammering in Raleigh for the past sixty days, and we have seen and heard a number of them talk after treatment, and they are all well pleased with the treatment received. We know Dr. Randolph personally. He is all right. We therefore advise all stammerers to take his treatment.—[Adv.]

PIANOS



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NOTICE OF SALE.

By authority of a judgment of the Superior Court for Wake County, made in special proceedings entitled J. H. Mitchell, Administrator of J. T. Pearce deceased, vs. M. J. Pearce. I will on Monday, 1st day of December, 1902, at 12 o'clock M., in front of the store of J. H Mitchell & Co., Rolesville, N. C., sell to the highest bidder for cash the following described real estate, situate in Wake Forest Township, Wake County, to-wit: First tract begins at a stake on the Oxford and Smith field Road at Mrs. Jas. Pearce's corner; thence S. 6½° W. 6 chains to a stake on said road at the Arnold corner; thence S. 78° E. 39.36 chains to a rock, the Arnold and R. Williams corner; thence N. 25½° E. 29 86 chains to a stake, R. Williams corner at R. Pearces line; thence at 5½° W. 38.10 chains to a stake, R. Pearces corner; thence S. 2½° W. 14 ch ins to a stake in Mrs. James Pearces line; thence S. 78° E. 8.70 chains to a stake Mrs. Jas. Pearces corner: thence S. 6½° W. 25 chains to a stake, Mrr. James Pearces corner, N. 78° W. 26 chains to the beginning, containing 97 acres. Second Tract. A small tract of land adjoining the land of Richard Pearce and others, containing 16 acres conveyed to J. T. Pear e, by Clem and Jane Alford, in Book 64, page 244, records of the Register of Deeds office for Wake County.

J. H. MITCHELL, Com'r.

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ONLY FOUR MORE SUNDAYS.

In four weeks the Treasurer's books will close. In four more Sundays must be done what we shall do this year for State Missions. It will be remembered that we fell behind last week $466.68. This week we have fallen behind $191.84, making the total $658.52 behind what we were this time last year. Not only must we raise as much from now on as we did last year, but this $658.52 additional. Why it is we are falling behind I cannot understand. From all sections of the State there come reports of great prosperity. I doubt if the farmers have had as much money since the war as they have today, and yet we are falling behind in our contributions to the Lord's work. Surely we cannot forget His wonderful goodness to us. The abundant crops that the State has produced are blessings from His bountiful hands. Let us bring all the tithes into the storehouse and give Him His part.

A debt on State Missions this year would seriously cripple our work for years to come. Let us raise the fifty thousand dollars for education; but always bear in mind it must not be raised at the expense of State Missions.

Below are the acknowledgments for November 14, 1901. This will correspond with next week. Please keep these papers and compare them week by week. You can thus tell just how we stand, and whether you and your church are doing your part toward relieving the situation.

State Missions.—Bethany (special col), W. Chowan, $2.50; Johnson's Missionary Society, 1.00; Roanoke, W. Chowan, 15.59; Sunbeams, do, 1.82; Rock Springs, Tar River, 20.00; Conocanary, do, 1.85; Forest City, 10.47; Montgomery Association, 13.40; Pee Dee Association, 35.61; Fayetteville St., Raleigh, Raleigh, 26.06; Green Level, do, 35.00; Hamilton, 5.00; W. M. S., Pleasant Hill, expense fund, .70; W. M. S., Holly Springs, Raleigh, 5.25; Cold Spring, Swain Co., 1.05; Flat Rock, 2.75; Rowland, 8.50; Horn Bluff, 1.00; Reedy Creek, Tar River, 2.00; Pleasant Plain, C. F. and Col., .85; Stovall, 3.21; Mt. Nelson, 1.00; New Hope, Tar River, 2.50; Youngsville, Central, 8.75; Jackson, W. Chowan, 5.00; Fishing Creek, Tar River, 2.50; Philadelphia, do, 5.10; Calvary, Piedmont, 1.00; Central Falls, do, 3.10; Clad Falls, do, 2.28; Moore's Chapel, do, .90; Summerfield, do, 1.50; Members of Cleveland church, Rowan Co., 1.00; Bethlehem, 10.00; W. Chowan Asso., 184.13; Neuse Association, 117.34; Mrs. J. F. Fletcher, 1.36; C. W. Carter, 1.00; J. D. Galley, 1.00; D. L. Gore, 25.00; G. G. O'Neill (over paid) 14.96; Gibsonville, 1.50; D. J. Keeter, for S. S., 5.00; Boy's Band, Greensboro, 2.50; W. M. S., Greensboro, 8.35; South Fork Asso., 9.10; Pee Dee Asso., 7.47; East Durham, 3.51; East Durham Juniors, 3.57; Carthage, 2.04. Total this week, $625.87.

LIVINGSTON JOHNSON,
Corresponding Secretary.

A. W. Stewart.

Addie Wells Stewart, aged thirty years, passed through death into life eternal on the 11th of October. The change took place after several weeks of suffering, at the home of his mother, three miles south of Henderson. It was a fitting close to a simple, manly and beautiful life; passing from the splendors of earthly sunrise and the gentle ministrations of those who loved him, into the city which hath no need of sun or moon, and in which there is neither death nor sorrow, neither crying nor pain. His father, Thomas Stewart, deceased, was one of the best of men. His mother, Miss Green, belongs to a family which has long been active in labors for the promotion of God's kingdom among men. There came to him through his home life a quietness of spirit and gentleness of manner with a reverence for truth and righteousness which drew to him the hearts of the young and the old. In the labors of the farm he acquired a vigor of body with habits of orderly industry which gave promise of a long and successful life. From the day of his baptism by Rev. R. Vandeventer until his removal from the earth, he adorned the doctrine of God our Saviour in all things. The town has lost a good citizen, the church a valued and beloved member. The family sorrow for him, but their sorrow is lightened by the joyful expectation of meeting him beyond this vale of tears.

J. D. HUFHAM.

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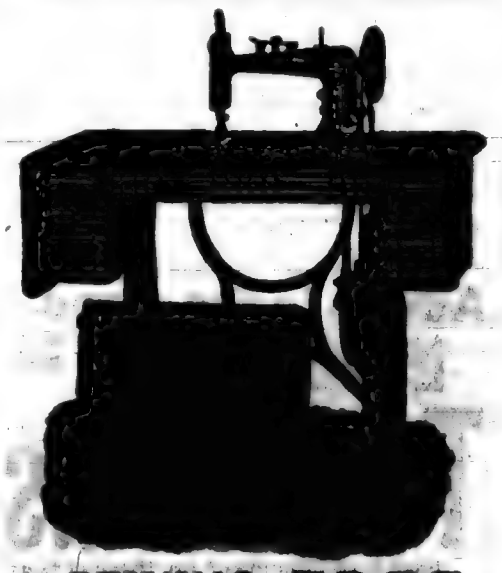

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The value of these courses to a young man or woman who is interested in agriculture cannot be estimated in words. The expense of attending will be paid by increased profits due to better farming, a hundred times. Besides the financial value of the courses there is the educational value of training and education that makes the man the master of his work.

A circular of information will be sent to any one asking for the same. Also any information regarding any of the agricultural courses will be given by addressing the professor of agriculture, Charles W. Burkett, Raleigh, N. C.

Press Bulletin No. 3.

"Black-rust of cotton bolls is each year becoming worse in the cotton fields of the eastern part of North Carolina. The damage is extensive in moist seasons. It frequently amounts to one-tenth of the crop.

"Black-rust is a fungus disease, and the spores or germs of the fungus are usually transmitted from place to place with and in the cotton seeds. The fungus also attacks the leaves and stems of the cotton plant, but this form usually causes no appreciable damage. The spores of the fungus may, however, live over winter in the stems and diseased bolls of the preceding crop.

REMEDIES FOR "BLACK RUST."

The simplest and most effectual remedy for this disease is the annual selection of seed from plants known to be free from the fungus. This, in connection with rotation of crops by means of which cotton will not come upon the same field oftener than once in three years, will reduce damage by "Black-rust" to an inappreciable quantity. Cotton may be sprayed like other herbaceous crops. For this crop we must use a spray which will not stain the lint. The ammonial carbonate of copper is the best spray to use upon cotton. This is made by dissolving 6 ounces of copper carbonate in three pints of strong ammonia and adding the resulting solution to 50 gallons of water. This may be sprayed on the plants by any of the garden or orchard sprayers in common use. The Bordeaux mixture may be used upon cotton while it is young, but is no better than the ammoniacal carbonate, and if used after the bolls attain full growth—and this is the time when it is most needed—the Bordeaux mixture is liable to stain the lint.

Paris green at rate of 4 ounces to the barrel may be used with the Bordeaux mixture to destroy caterpillars, but no arsenite can be safely used with the ammoniacal solution. But annual selection of healthy seed and rotation of crops is the best remedy for "Black-rust."

GERALD McCARTHY,
Botanist, N. C. Department of Agriculture.

Care of the Churn.

Among the duties of the one who must care for the dairy articles, the care of the churn is not the least, for it will not stand any neglect without serious results; that is, if one wants pure, sweet butter, and it can never be made in a churn that is the least sour. The sooner the milk and butter are removed from the churn, the less trouble it will be to clean. Cold water should be used first to wash off the milk adherring to the sides, and then scalding water must be freely used, and in such a way that it will reach all the cracks and crevices, for it is these that hold the milk and make breeding places for microbes, unless they are thoroughly cleansed.

The churn will never become sour if plenty of scalding water and perfectly clean cloths are used after each churning. I have seen the dish-cloth used for washing the churn. It should never be used, as it is not sufficiently clean, and it is easy to keep cloths especially for cleaning dairy utensils. They need plenty of sunshine and hot water to keep them clean and sweet, and, what is still more important, to keep them free from disease germs. Wash the dairy cloths frequently, first in cold water, then put them in a good suds, set on the stove and let them boil twenty minutes or longer. Then rinse and hang in the sunshine until perfectly dry. It takes only a little time, and one is well repaid for the trouble, for the cloths and towels will always be sweet and clean.—Indiana Farmer.

The Care of Linen.

Care should be taken when putting away napkins and tablecloths that they be arranged in sets. In this manner they are always ready for use, and it will be found a much more economical way for all household linen, especially towels and napkins, if they are used in rotation. Frequently for convenience sake, only the upper pieces are taken off, thus leaving the bottom of the pile untouched for months. By using them in turn there will not be the need of replenishing as when only a few are in constant use. In the laundering of tablecloths, put about a dozen tablespoonfuls of cooked starch in a pail of the blueing water. This will give the desired stiffness and gloss to the cloth without the effect of being starched. Napkins do not require starch but should be well dampened and ironed until perfectly dry, as all linen must be. Iron napkins singly on both sides then fold and press again. Tablecloths should be folded once for convenience and ironed two or three times on each side then rolled or folded until the desired size for the space occupied in the linen closet. Never launder table linen when stained, until an attempt has been made to remove the spots, as it is almost impossible to efface any discoloration after the cloth has been submerged in soapy water.—Mary H. James in The Pilgrim for October.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

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have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

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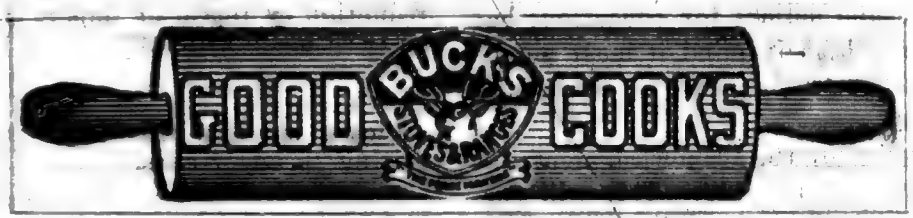

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Marriages.

NEWELL—ANDERSON—At the residence of the bride's parents, on Sunday evening, October 26, 1902, Mr. S. M. Newell, of Council Station, N. C., and Miss Mary E. Anderson, daughter of Henry B. Anderson, Esq., of this place, Rev. Dr. W. B. Harrell officiating.

Obituaries.

"He Shall Do Well."

"Lord, if he sleep, he shall do well."
Why should we weep, why should a knell,
Dirging and deep, over him swell?
"He shall do well."

Nobly he wrought, strongly he ran;
Bravely he fought—fought in the van;
Rest hath he sought, he was but man—
"He shall do well."

See, too, that rest, how calm and deep—
O'er that stilled breast Thou watch dost keep!
To Thine heart pressed, He is asleep,
"He shall do well."

Till the day break, here let him be,
Then shall he awake glorious and free,
For Thy dear-sake, like unto Thee!
"He shall do well."

—British Weekly.

HOBBS.—On September 30, 1902, at 8 o'clock a. m., Mrs. Maggie Louis Hobbs, the wife of Rev. L. M. Hobbs, answered the roll call of death.

Brother Hobbs had just entered his new field of labor at Swansboro, and other churches, when the angel of death came and took his beloved companion.

Mrs. Maggie L. Hobbs was born August 28, 1877.

She was 25 years, 1 month, and 10 days old.

She was educated at Murfreesboro, Chowan Institute. In the prime of life and vigor of youth Mrs. Hobbs was ready to do great good in the world.

About 10 years ago she joined Poplar Grove Baptist church, in Sampson County, and lived a good Christian life.

November 17, 1901, at her father's, B. H. Hatcher of Faison, N. C., she was married to Rev. L. M. Hobbs.

In the great fire of Clinton, Mrs. Hobbs got overheated and contracted her trouble that ended in death, after being sick for 53 days.

She had a strong faith in God, and was ready to die. Her favorite song was "Where He leads Me I Will Follow."

A large number of people gathered at the parsonage and paid their last respects to our departed sister. They carried her back to her home in Sampson County, and her loved ones performed the last funeral rites.

Mrs. Hobbs was devoted to her church and Sunday-school.

She will be missed by us all.

We extend our heart-felt sympathy to the bereaved husband, father and mother, brother and sisters.

Weep not oh husband, for her whose image was in thy heart; for thou shalt see her again, on the banks of the beautiful river of life.

"Let not your heart be troubled, ye believe in God believe also in me."

B. H. MATHEWS.

Thomas Melzar Jones.

Resolutions of respect adopted by Morven Baptist Sunday-school, Anson County, N. C.:

We have heard with deep regret of the death of Melzar Jones, Apex, N. C., and feel that we owe it to him and to our Sunday-school to record this to his memory.

He spent about ten months in our literary school preparing himself for usefulness in his life. While here he connected himself with our Sunday-school and was a regular attendant at both Sunday-school and church.

We cannot understand why he was called away while so young, and a life of so much promise was cut short, but we bow in submission to the will of Him who doeth all things best. Therefore, be it

Resolved 1. That we extend to the father, mother and friends, our heartfelt sympathy, and commend them to Jesus, who can heal their broken hearts.

2. That a copy of these resolutions be placed on record in our minutes, a copy sent to his father and mother, also to the Morven Post.

J. E. MOORE,
J. S. LILES,
MISS ALICE LILES,
Committee.

Tribute of Respect.

Resolutions of respect to the memory of General Thomas F. Toon, adopted by the Tabernacle Baptist church of Raleigh, N. C.:

Whereas, an all-wise Heavenly Father has called from our midst our beloved brother, Gen. Thomas F. Toon; and

Whereas, we desire to make record of our love for him and our esteem for his worth; now, therefore, be it resolved by the members of the Tabernacle Baptist church, in conference assembled:

1. That we recognize the fact that in the death of our brother this church has lost a member whose heart was enthused with a love for the work in which we are engaged, a deacon who gave promise of being a most useful officer had his life been spared for the performance of these lately conferred duties, and a brother whose long Christian life was an inspiration to all; but we bow in humble submission to the action of the Lord and Father of us all who doeth all things well and who cuts no man down untimely.

2. That we commend to the anguished souls of our brother's loved ones the consolation of the Holy Scriptures, and cherishing with them the memory of his beautiful home life as a precious heritage, and feeling for them the tenderest sympathy and brotherly love, we unitedly pray that the Great Physician of Souls may bind up their broken hearts and even strengthen their confidence and faith in Him and in his ever-present love.

3. That we thank God for the noble Christian life of our brother Toon, in whose death the State of North Carolina has lost one of her bravest, worthiest, most-loved men; and we commend to the world his example as a Christian statesman whose heart was the home of heroism, whose mind was a temple of wisdom, and whose whole soul was possessed with the lofty purpose of uplifting his fellowmen.

R. N. SIMMS,
J. M. BROUGHTON,
Committee.

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Temperance.

How a City is Ruined by Closing the Saloons.

Santa Monica, California, nearly a year ago decreed the closing of the saloon. To do so it was predicted would ruin the city. How the city has been ruined, read what the California Voice says:

First, very notable increase in the number and character of the population and visitors to the beach.

Second, business men say that since closing the saloons in May there is a decided improvement in business, some going as far as to say that their business has almost doubled. The merchants say that they are now getting more cash in hand for goods than ever before, and what formerly went to the saloons now goes into the legitimate channels of trade. An example or two will show the trend of business under prohibition.

The bank deposits in the Santa Monica bank for the three months of June, July and August, 1900, under prohibition, were $46,000 more than they were for the corresponding months of 1899 with open saloons. Moody's delicacy store for the months of June, July and August, 1900, under prohibition, took in actual cash, for June, $232.50; for July, $584.83; for August, $427.23, in excess for the cash receipts for the three corresponding months of 1899, when they had saloons.

In May, 1899, there were fourteen arrests for drunkenness; in May, 1900, only four, and all other cases traceable to saloons have fallen off correspondingly. So that summing it all up Santa Monica can very well afford to do without saloons, and the good people of Santa Monica say that they can never again afford to have another saloon in their little city by the sea.—Evangelical Messenger.

A Policeman's Testimony.

Captain Nott-Bower, who has been appointed city commissioner of police, and served twenty years as chief constable of Liverpool, has given his help and influence to temperance and other movements for the elevation of the poorer classes. He made a very remarkable statement on one occasion, says the London Daily News, with reference to the appalling amount of Saturday night drinking in Liverpool. It was to the effect that if the money spent in the public houses on that single evening of the week were only spent on the necessaries of life, the ordinary stocks of the grocers and bakers and provision dealers in the city would not be able to supply the demands that would be made upon them. This indicates something of the amount of starvation that is occasioned by the vice of intemperance, according to the experience of a man who, from the position he has held, is well able to form an accurate opinion on the matter.

The Saloon Must Pay for Its Work.

The United States Court of Appeals has affirmed the judgment of the Federal Court in Nebraska that a saloon keeper may be held financially responsible for the death of a patron who dies as a result of an accident caused by his inebriety. The suit was filed by the widow and daughter of a man who got drunk in a saloon and as a consequence was thrown from a buggy and killed. The saloon keeper was sued for damages and the courts decided that he must pay for the death of his patron. It is a long stride toward temperance, and we shall expect a multitude of such cases to be filed. Certainly the decision is just; and it is but one more stone in the foundation of our belief that the American people are learning too much to long tolerate a wholly bad business.—Cumberland Presbyterian.

In ordering goods or making inquiry about anything advertised in this paper, you will oblige us and the advertiser by stating that you saw the advertisement in the Biblical Recorder.

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Lv. Raleigh,	S. A. L.	4 12 a m	7 27 p m
Ar. Hamlet,	"	7 00 a m	10 25 p m
Ar. Columbia,	"	9 25 a m	1 00 a m
Lv. Columbia,	"	10 25 a m	1 05 a m
Ar. Savannah,	"	2 10 p m	4 55 a m
" Jacksonville,	"	7 00 p m	9 15 a m
" Tampa,	"	6 45 a m	5 05 p m
		No. 33.	No. 43.
Lv. Raleigh,	"	4 12 a m	3 05 p m
Ar. Hamlet,	"	7 00 a m	7 00 p m
" Wilmington,	"	12 15 p m	
" Charlotte,	"	10 05 a m	10 22 p m
" Atlanta,	"	3 55 p m	7 00 a m
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NORTHWARD.		Daily, No. 32.	Daily, No. 38.
Lv. Raleigh,	S. A. L.	1 25 a m	11 05 a m
Ar. Norlina,	"	3 32 a m	1 05 p m
" Portsmouth,	"	7 15 a m	5 35 p m
		No. 34.	No. 44.
Lv. Raleigh,	S. A. L.	1 25 a m	11 25 a m
Ar. Norlina,	"	3 32 a m	1 25 p m
" Richmond,	"	6 35 a m	4 35 p m
" Washington, P. R. R.		10 10 a m	6 38 p m
" N. Y., O. D. S. S. Co.			1 30 p m
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" Philadelphia,	"	1 38 p m	2 38 a m
" New York,	"	4 18 p m	6 30 a m
" Wash'ton, M. & W. S. R.			6 35 a m
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UP-TOWN TICKET OFFICE,
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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

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J. S. PEARSON, Manager.

J. W. BAILEY .....EDITOR.
JOHN S. PEARSON....BUSINESS MANAGER.
REV. J. W. COBB.....TRAVELING AGENT.
REV. A. B. THOMAS,
.....REPRESENTATIVE IN WESTERN N. C.

Acknowledgements.

November 5, 1902.

State Missions.—Kinston, $29.30; Ahoskie, 13.00; Roanoke, W. Chowan, 8.44; Lawrence Cross Roads, W. Chowan, 5.51; Briar Creek Association, 2.65; Pleasant Grove, W. Chowan, 20.00; King's Creek, Caldwell Co., 3.85; Cameron, 5.00; Southside, 20.50; Seaboard, 11.61; S. S., Mill Creek, Flat River, 5.00; Franklinton, 2.92; S. S., Tarboro, 5.00; Elkin Asso., 2.05; Prospect, Stanly, 2.00; Palmerville, Stanly, 8.00; Ebenezer, Stanly, 7.50; Buckhorn, W. Chowan, 40.00; Hill Side, 5.00; Margarettsville, W. Chowan, 3.45; Union, W. Chowan, 2.35; Rich Fork, Liberty, 10.35; Brasfield, Central, 15.00; Neuse Asso., 111.59; Griffin's Cross Roads, 9.60; Piney Forest, C. F. and Col., 1.71; W. M. S., Lewiston, W. Chowan, 2.00; South River, 6.20; W. M. S., Jacksonville, 8.50; Tabernacle, Raleigh, 75.00; W. M. S., Holly Grove, 9.00; Bethlehem, W. Chowan, 13.54; S. S., Coleraine, 2.50; Pritchard Memorial, 7.27; Edenton, 32.00; W. M. S., Knott's Grove, Flat River, 3.55; Sharon, Flat River, 5.95. Total this week, $516.89. Previously reported, $9,124.70. Total this year, $9,641.59.

Foreign Missions.—Ahoskie, $21.50; Roanoke, W. Chowan, 5.70; New Bethel, 7.42; Pleasant Grove, W. Chowan, 20.00; W. M. S., Pleasant Grove, W. Chowan, 75 cents; Southside, 1.00; Seaboard, 4.00; Palmerville, Stanly, 1.00; W. M. S., Mayodan, Pilot Mt., 2.50; Buckhorn, W. Chowan, 35.00; Sunbeams, Spring Hill, 3.50; Hill Side, 56 cents; Union, W. Chowan, 15.00; Neuse Asso., 35.69; Griffin's Cross Roads, 4.60; Smyrna, 80 cents; Piney Forest, C. F. and Col., 2.04; W. M. S., Lewiston, 2.00; W. M. S., Big Branch, Robeson, 8.70; Bethlehem, W. Chowan, 15.65; Pritchard Memorial, 12.54. Total this week, $199.95. Previously reported, $9,823.60. Total this year, $10,023.55.

Home Missions.—Ahoskie, $11.00; Kendall, Stanly, 3.00; Prospect, Stanly, 1.00; Palmerville, Stanly, 5.00; Hill Side, 1.60; Union, 10.00; Neuse Asso., 24.57; Smyrna, 80 cents; Piney Forest, C. F. and Col., 1.40; Bethlehem, W. Chowan, 7.54; W. M. S., South Side, Wilmington, 5.00. Total this week, $70.91. Previously reported, $6,069.12. Total this year, $6,140.03.

Education.—Kinston, $15.00; Ahoskie, 10.00; Lawrence Cross Roads, W. Chowan, 3.00; Pleasant Grove, W. Chowan, 10.00; Seaboard, 3.00; Kendall, Stanly, 2.00; Prospect, Stanly, 1.00; Palmerville, Stanly, 3.00; Ezenezer, Stanly, 1.50; Union, W. Chowan, 10.00; Neuse Asso., 23.50; Piney Forest, C. F. and Col., 2.15; Bethlehem, W. Chowan, 6.83. Total this week, $90.98. Previously reported, $3,339.19. Total this year, $3,430.17.

Sunday-schools and Colporteur.—W. M. S., Roberts' Chapel, W. Chowan, $1.97; South Side, 5.00; Neuse Asso., $1.00. Previously reported, $86.08. Total this year, $94.05.

Ministerial Relief Fund.—Kinston, $10.00; South Side, 5.00; Kendall, Stanly, 1.00; Prospect, Stanly, 1.00; Palmerville, 2.00; Ebenezer, 1.00; Neuse Asso., 16.67; Piney Forest, C. F. and Col., 1.94. Total this week, $38.61. Previously reported, $1,084.42. Total this year, $1,123.03.

Total reported for all objects this week..... $925.21
Previously reported for all objects 28,585.85

Total reported for all objects this year..... $29,511.16

WALTERS DURHAM,
Treasurer.

Nov. 5, 1902.

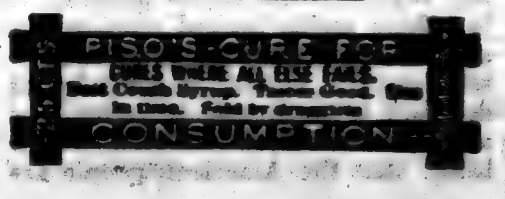
Cash collections on Educational Fund for week ending November 1, 1902:

South River Asso., cash, $15.25; Pleasant Plains Union, R. M. Royall, $1.00; Calvary church, J. M. Johnson, $1.00; Clement church, $2.00; Antioch church, $6.00; C. F. and Col. Smyrna, $1.50; Griffin's Cross Roads church, $2.00; W. C. Costner, 25c.; Mt. Zion church, $5.00; Cash, $16.00; Robeson Asso., Bear Swamp church, Oscar Page, $10.00; E. S. Ayers, $5.00; J. D. Rogers, $5.00; Timothy Page, $5.00; T. S. Page, $1.00; J. J. Page, $1.00; V. Daniel, $1.00; Raleigh Asso., Green Level church, I. S. Upchurch, $10.00; G. M. Beavers, 25c.; Union Asso., Meadow Branch church, J. A. Williams, $2.00; T. C. Wilkes, 25c.; Miss Sarah Parham, $1.00; C. G. Lawder, $10.00; Central Asso., Mt. Vernon church, $40.85; Harris' Chapel, $6.00; Mt. Zion Asso., Burlington church, G. F. Blackman, $10.00; South Fork Asso., Hickory church, $18.25; Flat River Asso., Enon church, L. H. Know, $5.00; W. Hobgood, $1.00; Mt. Zion church, Jennie Mathews, 25c.; Cedar Fork church, a friend, 25c.; King's Mt. Asso., New Hope church, $3.10; Lawndale church, $5.00; Lennon's Cross Roads church, $11.70; Carolina Asso., Refuge church, $5.00; West Chowan Asso., Coleraine church (by W. P. Jordan,) $5.00; Mars Hill church, $30.00; Kelford church, $31; Sandy Run church (by W. J. Watson) $5.00; Robert's Chapel, $6.35. Tar River Asso., New Bethel church, W. B. Daniel, $10.00; Virginia Stainback, .10; R. H. Thompson, .25; Mrs. R. H. Thompson, .25; Mrs. P. Stainback, .25; Mrs. Geo. Askew, .25; Mrs. Stokes, .10; Miss Carmen Edwards, .10; Mrs. Frank Frazier, .10; Mrs. T. Hicks, .05; Miss Jennie Hicks, .05; Sallie Hayes, .10; Mrs. I. M. Green, .25; Warner Askew, .15; K. Johinkin, .10; Ransom Duke, .25; Lottie Daniel, .05; Rosa Frazier, .05; Willie Daniel, .05; Essie Daniel, .05; Martha Dickie, .05; James Dickie, .10; Mrs. Nettie Hicks, .25; Mrs. A. R. Currin, .25; W. H. Parrott, .25; Miss Fannie Parker, $1.00; D. Dickie, .10; Mrs. James Newton, .05; Pearl Newton, .05; Cash, $19.20. Pee Dee Asso., New Hope church, Dr. J. H. Williamson, $200.00. Neuse Asso., Winterville church, J. L. Jackson, $1.00. Personal: First church, Raleigh, Rev. R. T. Vann, $25.00; Judge Walter A. Montgomery, $50.00; Mrs. T. H. Briggs, $10.00. Rev. D. P. Harris' field: Ramoth Gilead, $26.92: Berea, $1.85. Total, $633.97. Total amount previously received, $14,010.68. Total receipts, $14,644.65.

Corrections in last week's report: Island Creek church, Taylor Shotwell, $21.00, should have read, $2.00; Cape Fear church, $1.00 (error), H. Jones, 50c., should have read, $1.00.

L. D. WATSON, JR.
Treasurer.

N. B.—Eleven hundred dollars in cash from Scotland Neck would have been reported this week, but the names were not in hand at the time we went to press.



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Is a new and scientific compound made from roots, herbs and barks—containing neither opium nor poisons. It purifies the blood and removes the causes of rheumatism and all blood diseases. Anyone can take RHEUMACIDE with absolute safety. Does not injure the digestive organs.

TWO CURES.

FLORENCE, S. C., Aug. 16, 1902.

Gentlemen:—I began to suffer from rheumatism about three years ago, and had it very bad in my limbs. At times I could hardly walk. Was treated by a physician without benefit. More than a year ago, Mr. George Wilson, an engineer on the Coast Line, living in Florence, told me that "RHEUMACIDE" cured him. I got a bottle and it benefited me. I took five bottles and am now as well as I ever was in my life. I regard "RHEUMACIDE" as a great medicine. I know of others it has cured.

Truly,
S. T. BURCH.

DARLINGTON, S. C., Aug. 19th, 1902.

Gentlemen:—About two years ago I had a very severe attack of inflammatory rheumatism. I suffered great pain and was confined to my bed for five weeks. During the time I was treated by two Physicians without permanent relief. Capt. Harker, a conductor on the Atlantic Coast Line heard of my condition and sent me two bottles of "RHEUMACIDE." I began to take it and in a week I got up and walked on crutches. After taking three bottles of the remedy I got entirely well and went back to my business.

I personally know of a number of other bad cases that were cured by the use of your medicine, in this town and vicinity. It is all that you claim for it.

Truly, J. L. SISKRON.

Sold by Druggists. Will be sent express paid on receipt of $1.00.
Babbitt Chemical Co., - - Baltimore, Md., U. S. A.

MOVING TOWARDS 10,000: TWO OFFERS.

Crops are better this year than they have been. Men and women are better prepared to read and to pay for good reading.

The time has arrived to arouse all North Carolina.

With its Hero Stories, its articles on the Christian Life, its treatment of current denominational and public problems, its news, etc., etc., all in new form and on good paper, the Recorder is prepared to call upon its friends to go out in its behalf.

We are making two offers. Note them well.

I. We will send the Recorder to new subscribers from date until March 1st for 50 cents—four months.

II. We will send to the new subscribers the Recorder from date until January 1, 1904 for $1.50.

THE OFFERS

Many include working for the Recorder in the list of good works; and they do well. But even these deserve reward at our hands. We have decided, therefore, to offer (1) every minister who sends us six new subscribers on offer No. 1, that great book—"Preaching in the New Age, An Art and an Incarnation," by Dr. Lyman; (2) every minister who sends us two new subscribers on offer No. II. that same book—"Preaching in the New Age; (3) to any one else who sends us a new subscriber we will send a pretty and appropriate little book. Or if they want that best of modern denominational productions, "Baptists Principles Reset," we will send it upon receiving two paid new annual subscribers. Or if they want "Preaching in the New Age"—a good book even for men and women who do not preach, they can get it on the same terms as the preachers.

Will not our friends inaugurate a canvas in every church?

EVERYTHING THAT'S

MUSICAL

WILL BE FOUND AT OUR STORE.

Our specialty is **PIANOS**, but we have an immense stock, which includes everything kept in a Musical Store. Our prices are guaranteed to be the lowest, and our instruments are as good as money and brains can build. Why not visit the State Fair, and stop in and see our immense line? You are more than welcome to make our store your headquarters while in town.

...Darnell & Thomas,...

RALEIGH, N. C.

THE BIBLICAL RECORDER IN 1903

Annual Announcement.

I. A YEAR IN THE SOUL'S PROGRESS, WITH LEADING SOUTHERN BAPTIST MINISTERS AS GUIDES. SEE LIST BELOW OF ARTICLES AND AUTHORS.

II. TEACHERS AND TEACHING. Sunday-school and Day-school work. Articles by leading Teachers of Teachers. See list below.

III. SOUTHERN BAPTIST PROBLEMS, discussed by Southern Baptist Leaders. See list below.

IV. BAPTIST DOCTRINAL ARTICLES, by W. C. Tyree, D. D., a continuation of the series that proved so popular this year.

V. EDITORIAL SECTION.

(1) Weekly Discussion of Current Questions.
(2) Spiritual Interpretation of the Sunday school Lessons.
(3) Comments on General Religious Affairs.
(4) Denominational Life and Doctrinal Views.
(5) The News in Brief.
(6) Weekly Review of Books of interest to Children, Men and Women.

VI. THE HOME. Helpful Reading, Appropriate Stories, Recipes, Guides to Improvement, the Conduct of Children, etc.

(1) A special effort will be made to interest children. We shall have more of the Hero Stories, and there will be other stories.
(2) Miss Briggs will continue her efforts to interest the children in missionary activity in our Sunbeams' Corner.
(3) The growing young men and women will be cared for in both the Home Circle and the leading articles.

VII. PRIZE ARTICLES. See our announcement. These alone will be worth the subscription. Enter one of the contests.

VIII. WOMAN'S WORK FOR MISSIONS, led by the gifted Miss Fannie E. Heck, articles on Missions and Mission Fields, Monthly News of the Societies, etc.

IX. HINTS TO FARMERS, HOUSEHOLD HELPS. Temperance Articles weekly.

IN A WORD, A COMPLETE HOME PAPER!

Designed to Interest and Improve Every Member of the Family.

Faithful to the Baptist Faith and Institutions, and set for the Upbuilding of the Life of God in Every Reader.

HERE ARE PARTIAL LISTS OF THE SPECIAL ARTICLES:

I. The Soul's Progress

(1) The Christian in His Home, by Dr. Carter Helm Jones, Louisville, Ky.
(2) The Spiritual Life; What It Is, by Dr. Z. T. Cody, Greenville, South Carolina.
(3) The Baptist Doctrine of Conduct, by Dr. W. R. L. Smith, Richmond, Virginia.
(4) Denominational Activity as an Aid to Christian Living, by Dr. John E. White, Atlanta, Georgia.
(5) Living in Christ Day by Day, by Dr. George W. Truett, Dallas, Texas.
(6) Prayer and the Christian Life, by Dr. J. L. White, Macon, Georgia.
(7) The Christian Business Man; His Duties, Trials and Opportunities, by Rev. M. W. Egerton, Knoxville, Tennessee.
(8) Aids to the Soul's Progress, by Dr. Charles E. Taylor, Wake Forest, North Carolina.
(9) The Secret of Christian Happiness, by Dr. A. J. Dickinson, Birmingham, Alabama.
(10) Christian Assurance, by Rev. M. A. Jenkins, Georgia.
(11) Baptist Doctrine and Christian Life, by Dr. A. T. Robertson, Kentucky.
(12) The Practice of the Presence of God, by Rev. Len. G. Broughton, Georgia.
(13) Money and the Christian Life, by Dr. J. S. Kirtley, Missouri.

II. Educational Articles.

(1) Horace Mann, the New England Apostle of Public Education, by President Charles F. Meserve, of Shaw University.
(2) The Art of Teaching, by Dr. Philander P. Claxton, of the Chair of Pedagogy in the University of Tennessee.
(3) Books and Helps for the Teachers; several articles, by C. C. Crittenden, of the Chair of Pedagogy in Wake Forest College.
(4) Management of the Sunday-school; a series by Rev. B. W. Spilman, Sunday-school Field Secretary of the Southern Baptist Convention.
(5) Suggestions for Workers; a series by T. Neil Johnson, North Carolina Field Secretary for Sunday-schools.
(6) The School that Built a Town, by Walter H. Page, New York.
(7) Southern Baptist Problems in Higher Education, President A. P. Montague, Howard College, Alabama.

III. Denominational Problems.

(1) Southern Baptists and the Changed View-Point, by President Mullins, of the Southern Baptist Theological Seminary.
(2) The Rise of the Denominational Idea; Its Opportunities; Dangers; Safeguards; a series by Rev. J. B. Gambrell, the great Texas leader.
(3) Southern Baptists and Theological Liberty, by Dr. C. S. Gardner, Pastor of Grace Street Church, Richmond, Virginia.
(4) Baptist Intolerance and Baptist Liberty, by Rev. Junius W. Millard, Baltimore.
(5) Religious Phases of the Race Problem, by Ex-Governor Northen, of Georgia.

IV. Prize Stories.

(1) Best Definition of Faith. (2) Best Description of the Spiritual Life. (3) Best Story of a North Carolina Hero. (4) Best Home Circle Make-ups. (5) Best Story of Moses. (6) Best Story of Joseph. (7) Best Story of Paul.

All for ONLY $1.50 PER YEAR! Now is the time to subscribe. New annual subscriptions received now will be marked up to January 1, 1904.

BIBLICAL RECORDER, Raleigh, N. C.

THE

Union Central Life Insurance Co.,

Assets Over $32,000,000.

CAREY J. HUNTER, Supt. for Virginia and North Carolina,

RALEIGH, N. C.

Union Central's per cent. interest rate realized in 1901,	6.39
Average per cent. interest rate of 21 other leading Companies in 1901,	4.78
Difference in favor Union Central,	1 61
No Company made nearer the Union Central rate per cent. than,	1.11
If these 21 Companies had made the Union Central's Insurance rate instead of their own in 1901, they would have made for their policy holders, in excess of what they did make, just,	$26,689,779

The Above is The First Immense Reason Why the Union Central Can and Does Pay the Insured so Much Larger Annual Cash Dividends than any Other Company.

Average per cent. death rates of these 21 Companies for last 10 years is,	1.39
Average per cent. death rate Union Central for last 10 years is,	.75

Which is The Second Immense Reason Why Our Insured get so very Much Larger Returns, as You See Following:

Policy No. 421,620—for $10,000, Premium 494.00—in a Standard Company, paid their insured in 1902, being the 14th year, a cash dividend of	78.50
Union Central paid on Policy No. 59,502—being same age, kind and Premium of $494.00—an annual cash dividend in 1902, to insured, of	180.80
Difference in CASH DIVIDEND paid insured in ONE YEAR in FAVOR of UNION CENTRAL,	$102.30
These are life policies and with a SAVING to the INSURED of over $100. A YEAR from a payment by insured of	$494.00

You Can See How Important it is that You Get Your Insurance in the Union Central Life Insurance Company.

THE UNION CENTRAL is paying to HER INSURED the LARGEST DIVIDENDS of ANY COMPANY, and is CHARGING THEM the SMALLEST PREMIUMS to BEGIN WITH.

Write for our plan Paying Annual Cash Dividends.

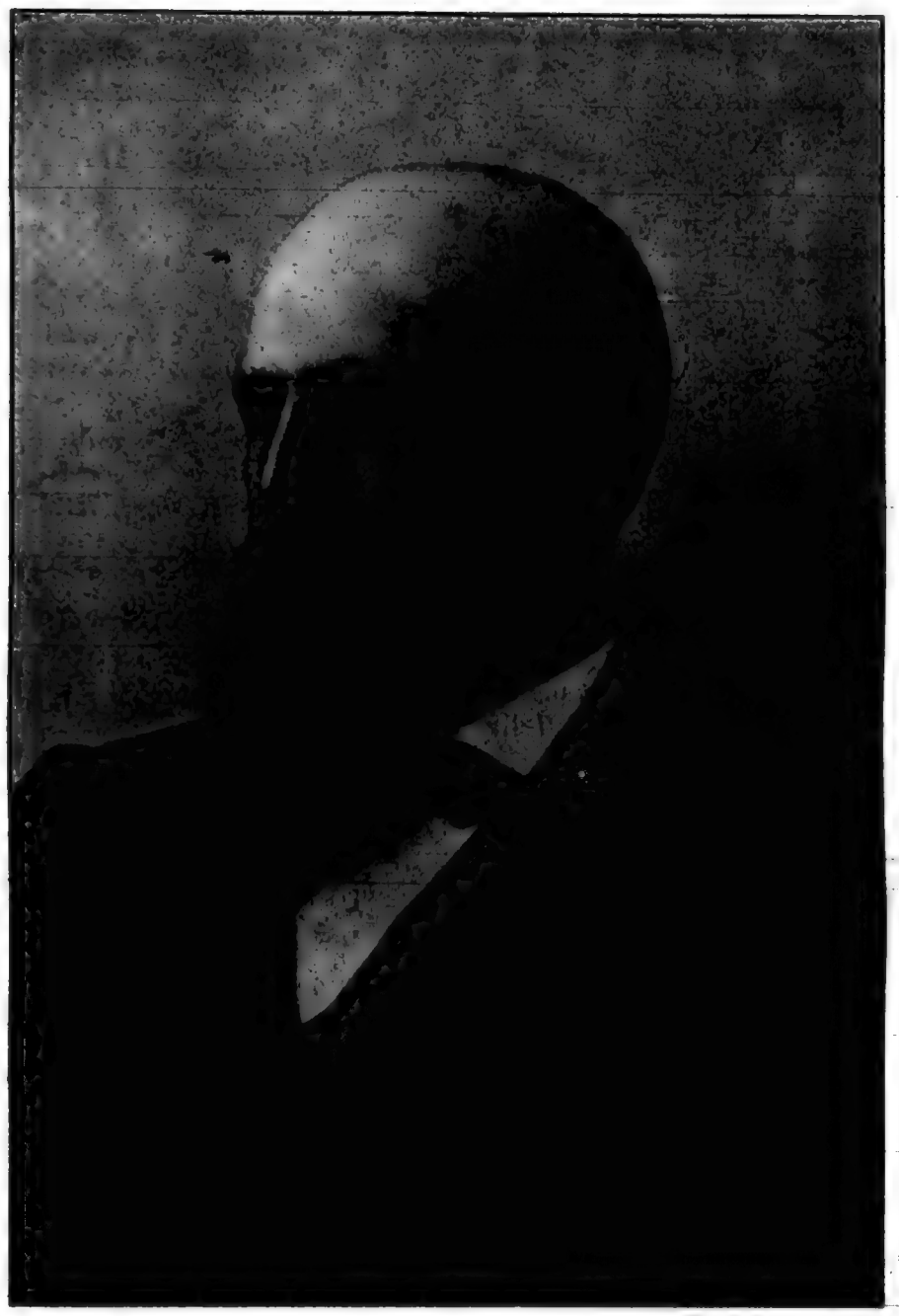
☞ Agents willing to work, will find it easy to sell our Insurance.

CAREY J. HUNTER, General Agent,

RALEIGH, NORTH CAROLINA.

BIBLICAL RECORDER

Volume 68. RALEIGH, N. C., WEDNESDAY, NOVEMBER 12, 1902. Number 20.



F. P. HOBGOOD, Senior, President Oxford Seminary, N. C.

CLEAR THE WAY; A CALL TO GO FORWARD.

I had a few days ago a very pleasant conversation with Prof. Plato Durham of Trinity College. In this conversation he stated that Trinity College has now 200 collegiate students, with 150 in the Trinity High School. There are engaged in the college proper 17 professors teaching the course leading to the degree of A. B. There are 7 engaged in the High School. The endowment of the college is now $500,000 with a prospect of just as much money as the college shall need. The library is increasing at the rate of 10,000 volumes a year. Every professor in the institution has the privilege of ordering without limit whatever books his department may need. There are 10 buildings on their campus not including homes of professors. It is without doubt one of the most thoroughly equipped colleges in all the South.

My purpose in stating these facts is from them to show the necessity of a large endowment for our own college. For several years our endowment has been about stationary, and withal, we are attempting some professional schools. The trustees have felt the necessity of making an effort to increase the endowment, but for several years we have been confronted with the needs of the Baptist Female University. This institution has had the right of way. It still has it, and should have it until the debt of the institution has been paid. This debt is in the way of denominational progress along all lines. If Wake Forest College is to hold the high place which she has won, her friends will have to make sacrifices and give the trustees the funds required. Two or three more buildings are imperatively needed. It is best to look these things squarely in the face. We cannot go on at the present pace.—F. P. HOBGOOD, Oxford, N. C.

On the Pleasure of Reading a Certain Paper.

The joy of reading is one of the surest and best of joys. If you do not enjoy reading, you should cultivate the capacity for this form of wholesome pleasure.

And by all means you should give your wife and children opportunity to get this joy.

If you do not enjoy the Recorder, it may be your fault. It may be ours. For our part we shall spare no pains to make it a means of pleasure to you. Now do your part: Take the paper; take time to read it. It is not trash that can be read in a moment. Lay aside a time for this pleasure.

That others do enjoy it we name here some witnesses to prove—selecting sentences from hundreds of approving letters received lately.

Expert Testimony.

A Banker's: "I am greatly pleased."—Geo. H. Brown, Statesville.

A Missionary Leader's: "So full of good reading."—R. J. Willingham, Richmond.

A Young Pastor's: "It has always been up to date."—C. L. Greaves, Reidsville.

A Minister from across the sea: "If you can give us such a paper at the old price, we ought to be exceedingly thankful."—John Lewis, Virginia.

An Editor's: "Magnificent."—Edgar E. Folk, Baptist and Reflector, Tennessee.

A Philanthropist's: "Full of good things."—John T. Pullen, Raleigh.

A Merchant's: "There is considerable in your paper each week besides the denominational news, to interest the public at large. I believe you look upon me first as men, then as churchmen, and then as members of our denomination."—F. J. Paxon, Atlanta, Ga.

A Lawyer's: "You are entitled to the thanks of all men who like to read a religious paper for the splendid work, both as to 'form and substance' which you are doing on the Recorder. Your first page is well worth the subscription price. * * * If any one objects just turn them over to me and I will answer the objections in due form."—T. W. Bickett, Louisburg.

An Evangelist-Pastor's: "It is superb."—W. P. Hines, Portsmouth, Virginia.

A Professor of Economics': "It meets all the demands."—E. W. Sikes, Wake Forest.

A School Superintendent's: "It is convenient, attractive and up-to-date. It is very much better."—J. T. Alderman, Henderson.

A Leading Minister's: "I congratulate our denomination and the Baptist brotherhood because we have such a paper."—W. C. Tyree, Durham, N. C.

A Country Pastor's: "I am highly pleased."—S. W. Oldham, Holly Springs.

A Veteran Leader's: "It is charming to gaze upon and delightful to read."—N. B. Cobb, Clear Run.

A True Baptist Soldier's: "I am reading a number of religious weeklies, and regard the Recorder as the best."—C. B. Justice, Rutherfordton.

A Theological Professor's: "I read it with delight. I congratulate the Baptists of North Carolina."—A. T. Robertson, Louisville, Ky.

A Georgia Exile's: "I am always eager for the paper's weekly coming."—Millard A. Jenkins, Dublin, Georgia.

An Author's: The Recorder grows better and better. How we have needed through the years just such a medium as you are making the Recorder. It is orthodox without narrowness, liberal without weakness, strong without pride, Southern without provincialism and noble in all things.—S. H. Thompson, Farmville, Va.

A Great Minister to the Spiritual Life: I am enjoying your great paper more and more, week by week.—Geo. W. Truett, Dallas, Tex.

A Farmer and Man of Letters: "I have read the Recorder from Meredith till now—have always found it excellent. It is better than ever. What a treasure and keepsake it is to all its readers. All its contents combine to make it a thing of beauty and a joy forever. The right thing now is to put it into every Baptist home."—Duncan McNeill, Riverton.

Now Then.

I. TO OUR FRIENDS WHO DO NOT NOW TAKE THE RECORDER: Will you not follow in the footsteps of these good and true men, and find the joy that they have found? You may have it, if you wish.

II. TO OUR FRIENDS WHO ARE DELAYING TO RENEW: Will you not give yourself a second chance! Something must be wrong with you, if you cannot enjoy your denominational paper more than $1.50's worth in a year. Start over again; pay up; and read the paper regularly. Give yourself a chance—and your wife and children.

Do not stop, and discourage us just as we are making plans that demand larger, not less, support.

III. TO THE BROTHERHOOD—THE LARGE CIRCLE OF OUR READERS: Will you not see to it that the Recorder gets all the support that is available in your community! A larger support means a larger and better paper. Let us all stand together. We do not need a score of little papers, do we, half so much as we need one strong, representative and worthy paper, controlled by us, and made for us! Whatever else we North Carolina Baptists do, let us not take our support from our organ and representative paper.

NOW FINALLY LOOK UP:

(1) Our Premium Offers.
(2) Our Prize Offers.
(3) Our Program for 1903.
(4) And let us hear from you.

THE BIBLICAL RECORDER CO.,
Raleigh, N. C.
J. W. BAILEY, Editor.
JOHN S. PEARSON,
Business Manager.

PRIZE ARTICLES.

Work and pleasure for everybody. Prizes for women, for children, for men. Now listen.

First, the young people.

For the best story of Moses, by boy or girl between ages of nine and fourteen, not over 600 words, $2.50.

For the best story of Joseph, by writer between ages of fourteen and eighteen, not over 900 words, $5.00.

For the best story of Paul, by writer between ages of eighteen and twenty-five, 1,000 words, $5.00.

Second, the women, daughters, mothers and grand-mothers.

To the young woman who gets up our Home Circle in the most acceptable manner, a year's subscription to the Recorder and a book of her own selection, to cost not more than $1.50.

To the wife who gets up our Home Circle in the most acceptable manner, a year's subscription and a standard cook-book, or a book of her own selection, not to cost over $1.50.

To the grand-mother who gets up our Home Circle in the most acceptable manner, a year's subscription and a book of her own selection, not to cost over $1.50.

N. B.—In getting up this department, observe (1) that there are only three columns; (2) that the idea is to interest the entire home circle; (3) that not only good advice is sought for, but good, bright, uplifting reading; (4) that there must be one poem; (5) that the work may be clipped or copied from your reading, or you may put in some original matter.

Third, to men.

To the man who sends us the best definition of Faith in four hundred words or less, a year's subscription and $3.00.

To the man who sends us the best description of Spiritual Life, in four hundred words or less, a year's subscription and $3.00.

Fourth, to all, old or young, for the best story of a North Carolina Hero, not over 1,200 words, $10.00.

Address all offerings for these prizes to Biblical Recorder, Prize Department, Raleigh, N. C. Every article must be in hand by December 15, 1902. Sign the article or story in pen name; send pen name on face of separate envelope, with your real name inside sealed.

J. W. BAILEY, Editor,
Raleigh, N. C.

MOVING TOWARDS 10,000: TWO OFFERS.

Crops are better this year than they have been. Men and women are better prepared to read and to pay for good reading.

The time has arrived to arouse all North Carolina.

With its Hero Stories, its articles on the Christian Life, its treatment of current denominational and public problems, its news, etc., etc., all in new form and on good paper, the Recorder is prepared to call upon its friends to go out in its behalf.

We are making two offers. Note them well.

I. We will send the Recorder to new subscribers from date until March 1st for 50 cents—four months.

II. We will send to the new subscribers the Recorder from date until January 1, 1904. for $1.50.

THE OFFERS

Many include working for the Recorder in the list of good works; and they do well. But even these deserve reward at our hands. We have decided, therefore, to offer (1) every minister who sends us six new subscribers on offer No. 1, that great book—"Preaching in the New Age, An Art and an Incarnation," by Dr. Lyman; (2) every minister who sends us two new subscribers on offer No. II. that same book—"Preaching in the New Age; (3) to any one else who sends us a new subscriber we will send a pretty and appropriate little book. Or if they want that best of modern denominational productions, "Baptists Principles Reset," we will send it upon receiving two paid new annual subscribers. Or if they want "Preaching in the New Age"—a good book even for men and women who do not preach, they can get it on the same terms as the preachers.

Will not our friends inaugurate a canvas in every church!

BIBLICAL RECORDER,
Raleigh, N. C.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, NOVEMBER 12, 1902.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 20.

DEMOCRACY STRAIGHTENING ITS LINE OF BATTLE.

Our readers have been informed of the organization of the General Education Board that grew out of the Conferences on Education in the South, at Capon Springs, Va., and Winston-Salem, N. C. They have also been informed of Mr. Rockefeller's gift of one million dollars to the work of this Board; and of the general plans and progress of this new movement.

This week the North Carolina County Superintendents of Public Instruction are in convention at Raleigh, largely under the auspices of this Board. This summer quite a campaign was waged in behalf of the free schools by aid of the Southern Education Board, which is a branch of the General Board.

The meeting at Raleigh this week inaugurates the campaign in North Carolina. In recognition of this we print the photograph of Dr. Wallace Buttrick, Secretary of the General Board, who will be present, and an interview with him by the Congregationalist, which sets forth more clearly than any other utterance the nature and scope of the work that the Board proposes to do. This will prove of interest and value not only to all North Carolinians, but to the people of the entire South. As our readers shall consider his utterances, the tremendous import of the movement will dawn upon them.

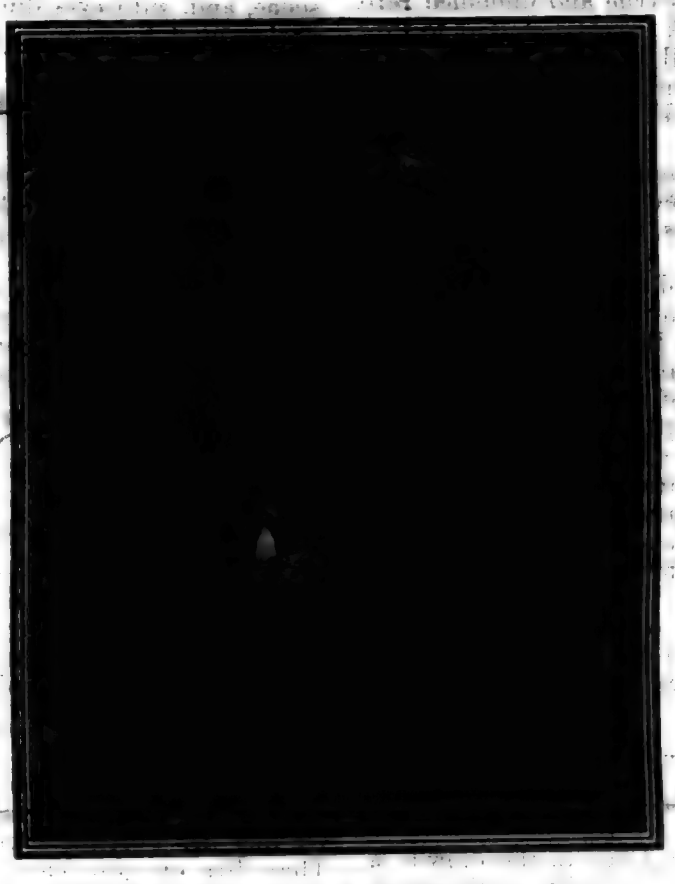
We hail the movement with joy. It is a final effort of the American Democracy—not North nor South—to straighten its line for the twentieth century's triumphant forward march. North Carolina was one of the first two States to provide in her Constitution for public free education. She was on the border of signal success in 1860, when the war fell upon her. So soon after that struggle as she was able she took up the cause of her children. In the last five years there has been much progress. North Carolina has led the South in advancing the condition of her free schools. The present great Southern Educational Awakening began in our State. She has recognized that, despite her efforts, her rank and file have fallen behind in respect to education.

We understand this, and we understand also that the Southern people must carry this work on. So does Dr. Buttrick. But we cannot but welcome any encouragement or aid that shall be offered. We are members not of a province, but of a Republic—of the American Democracy. This movement signalizes this fact. It stands as a monument to the unity of our Republic. In recognizing this fact, we gain rather than lose pride; and we enlarge rather than diminish our love for our own people. The deeper significance of our Nation and our destiny takes hold. Let us come into it ourselves united, and accept the work that has called it forth, as a call for all that is good in us. All churches, all parties, all representatives of education, can unite here. The task is too large to spare one, and too broad not to have a place for every one. Never in our history has such an hour struck. This campaign will unite us in a great and glorious task; it will call us into aspiration for a nobler life; it will appeal to our full capacity for loving our fellowman, our State, our South and our country; it will array us in God's line of march for the triumph of His race. We shall come out of it not only with a generation lifted high above the present generation in intelligence, but also a nobler people, more united as citizens, more devoted to our State and Southland, more confident of our future as a people, and more broad and more sympathetic as members of the American Republic, marching abreast of, if not in advance of, the Democracy in which the Almighty has put us, His children, to the test to see if men made in His image, and ruled by no king save Himself, may not work out under His guidance a new heaven and a new earth after His own heart.

A NORTH AND SOUTH EDUCATIONAL PROPAGANDA.

WHAT THE GENERAL EDUCATION BOARD PROPOSES TO DO.

Dr. Wallace Buttrick, secretary and executive officer of the General Education Board, when asked the other day to tell of the work of that organization, answered that as the board had been in existence only three and a half months the record of things accomplished could hardly be expected to be a long one. "The board is so



REV. WALLACE BUTTRICK, D. D.

organized," said Dr. Buttrick, "that it can aid the cause of education anywhere in the United States, but at present its work will be limited to the thirteen Southern States. It is our policy to develop the public school system, especially in rural districts. How important this work is in the South will be realized when one considers that eighty-five to ninety per cent of the people of that section live in rural districts. "But before we can take hold of the problem we must make a careful study of the needs in each State. Our object is not to colonize Northern teachers in the South, but rather to aid the Southern people to establish and develop a school system of their own. Hitherto impoverished by the war, they could not afford to establish the dual system of schools—one for each race.

"To help the board ascertain exact conditions we are receiving invitations from State and county school superintendents of the South to meet them in conferences. For instance, the County School Commissioners' Association of Georgia has called a special meeting to be held in Athens September 10-12. To this conference representatives of the Southern and General Education Boards have been invited. A series of questions covering all points of interest as regards rural schools have been prepared, and these will be asked each county superintendent, their answers stenographically taken, and card catalogues of every county prepared from them. On the basis of such accurate information the General Board will develop its constructive program of co-operation with the State educational authorities and private and denominational schools in providing educational facilities for both races. Similar conferences are to be held in other States.

"The board has already made substantial contributions to several schools for negroes; it has contributed to the Southern summer schools for teachers, and has helped the State Normal School at Athens, Ga., to develop its plans for manual training and to provide scholarships. We recognize the vital relation of the industrial development of the South to the public school system, and therefore the board has made contributions to the Georgia School of Technology, the Alabama school at Auburn and the Louisiana school at New Orleans.

"We are now preparing to establish in several of the States a few model schools, some for each race, which will be supported only in part and temporarily by the General Education Board. None will be established unless local help is assured, and they will be, therefore, models not only as schools, but as showing what can be accomplished by local authorities with some help from outside. The schools will be elementary—that class of schools being at present more needed in the South than are additional colleges and universities. It is also proposed to emphasize industrial education as distinguished from mere training in industries. The emphasis will first be put upon training in agriculture and then upon manual training as related to it. We want to use the material at hand, and nature study and domestic science will have marked attention. It is a significant fact that the white people of the South, contrary to the belief of many, are most eager for industrial education. This was apparent to me when I visited, within a few weeks, a number of the summer schools for teachers. I found them greatly interested in the kind of training illustrated by the Teachers' College at New York.

"One phase of our work we consider important, and that is the collection of information and statistics in respect to educational matters in the districts covered by the operations of the board. These are to be kept in our New York office, where we shall have a librarian, and all the matter will be at the service of the public. It has been said in some quarters that the General Board was to enter into some sort of competition with existing educational agencies in the South. I hope that idea has passed away, for we have done our best to show that it is a mistaken one. It is certainly false. The ten members of the board represent many interests, the Slater and Peabody boards are largely represented and it is safe to say that our work will be harmonized with theirs."

Dr. Buttrick is a typical executive officer. With a genial personality he combines a grasp of affairs that at once impresses those who meet him with his ability and with the importance of the cause which he represents. He is forty-eight years of age, a native of New York State, was educated at the State Normal School at Potsdam, N. Y., and at the Rochester Theological Seminary, from which he graduated in 1883. For six years he was pastor of the First Baptist Church of New Haven, Conn., for three years and a half pastor of the First Baptist Church of St. Paul, Minn., and for ten years pastor of Emmanuel Baptist Church, Albany, N. Y. He has for years been a member of the boards of the American Baptist Missionary Union, the American Baptist Education Society, and the American Baptist Home Mission Society, being chairman of its committee on education until he became secretary of the General Education Board. He has traveled extensively in the South, studying the educational problems of that section. He is also trustee of the University of Rochester, of the Rochester Theological Seminary, and the Vermont Academy. All this shows his recognised interest in educational work.

SERMONS BY SOUTH CAROLINA MINISTERS.

TEXTS, THEMES, AND LEADING THOUGHTS.

BY ARCH C CREE GAFFNEY

Text.—John 14:6: "Jesus saith unto him, I am the way, and the truth and the life: no man cometh unto the Father but by me."

Introduction: A study of the context.

1. The farewell message.
2. The disciples' misconception.
3. The Saviour's promise.

I. Because of sin man is lost, Isa. 53:6; Psa. 51:5.

1. Sin deceives.
2. Man wanders.
3. "I am the way."

II. Because he is lost man is ignorant, II. Cor. 4:3-4.

1. Sin blinds.
2. Man is ignorant.
3. "I am the truth."

III. Because he is ignorant man is dead, Luke 19:41-44; John 17:3.

1. Sin weakens.
2. Man dies.
3. "I am the life."

Conclusion: "No man cometh unto the Father but by me" for "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

BY DAVID M RAMSAY CHARLESTON

The Revelations of Love.—John 14:23.

I. Loving obedience the parent of insight into truth. "He will keep my words."

II. Reciprocal love a revealer of personality. "If a man love me" * * * "My Father will love him."

III. Affectionate companionship the sure source of the knowledge of character. "We will come unto him and make our abode with him."

BY JOHN BASS SHELTON, CHESTER

Proportionte Giving.

Text.—I. Cor. 16:2.

Introduction: How can we raise more money to carry out our Master's commission? Practice simple teaching of God's word, viz., proportionate giving.

I. How obtained.

1. Regularity and system in giving.

(1) The amount we shall give depends on the amount we shall receive.

(a) The proportion is not definite.

(b) No fixed rate of percentage is laid down.

(2) The amount should be a real expression of gratitude for His cause.

(a) Accompanied by worship.

(b) Given from a heart of love.

II. How not obtained.

1. Giving just when one feels like it.

2. Giving under the influence of some earnest appeal.

3. Giving money in large sums.

4. Giving oyster suppers, bazaars and church entertainments.

III. Result.

1. Great blessing individually.

2. Plenty of money to send all men and women who want to go to Foreign Field.

BY I W WINGO CAMPOBELLO

"If any man be in Christ he is a new creature."

1. The new creature necessary to being in Christ.

2. Evidences of the new creature.

3. The purpose of this new creature: Needed in the home, in society, in the State, in the great world that lies in wickedness.

BY C L DOWELL, SOCIETY HILL

Title: The Pre-eminent Love.

Subject: God's love for sinners.

Text: Rom. 5:8.—"God commendeth His love toward us, in that while we were yet sinners, Christ died for us."

We have here the most wonderful declaration of the Scriptures. In it we observe:

1. The Best Thing—Love. A love marvellous and mighty.

2. The Best Thing Commended: "His love."

3. Love commended to the most undeserving: "Sinners."

4. The best thing commended for the noblest purpose: "Christ died for us"—"that we might be saved."

Angels cannot do justice to the theme.

BY J D. CHAPMAN, ANDERSON

A Revival of True and Undefiled Religion.—James 1:27; Heb. 3:2.

1. What is true and undefiled religion? (a) It its essence it is to love God with all the heart. (b) In its manifestation it is to help the needy and keep one's self unspotted from the world.

2. Is it possible for us to have it now? All revival comes from God. He is always ready. The difficulty lies with us.

3. The conditions. A thirsting for God; the loathing of sin and an empty life. Bringing in the tithes. Confessing all of our wrong doing. Restitution of things taken by fraud.

4. What will it affect? Your life through and through. You will serve God with more diligence and spirit. The prayer-meeting will become a thing of pleasure; the family altar that is now broken down will be restored.

5. Is this revival needed in our church? Surely we are all agreed about this. Shall we cry to God for it?

BY C C BROWN, SUMPTER

"A Lad and His Loaves."—Jno. 6:9.

An unnoticed boy in the crowd—a boy to see Jesus—a boy with an offering—a boy's gift used to feed the multitude.

JOHN O GOUGH MANNING

What Christ is to the Believers.

Text.—I. Cor. 1:30: "Christ Jesus who of God is made unto us, wisdom righteousness, sanctification and redemption."

The main points are clearly stated in the text, and no need of repeating the same.

How to Be Great.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from great motives, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

An Eye to See; A Heart to Feel.

BY S.M. J. PORTER.

Grace clarifies the vision to see the true and beautiful, and purifies the heart to enjoy the good gifts of the heavenly Father.

Keenness of intellect, nor poetic genius, nor knowledge, though "on her forehead sits a fire," does not qualify us to appreciate the harmonious blending of the spiritual and the earthly, nor lead us to the point where we may see "God and Nature meet in light."

Lord Byron, with no love for God in his heart, gazed on Mont Blanc in all its matchless and rugged majesty and exclaimed: "I can not love you; for the bright eye of the universe that shineth upon all, and unto all is a delight, shines not upon my heart." On the other hand, Coleridge, a devout Christian and a lover of nature's God, looks upon the same scene, and, with eyes dim with tears, praises and loves and adores and cries:

"Earth with her thousand voices calls on God."

Coleridge's heart had been cleansed in the blood of the Lamb, and his eyes quickened by having seen God, so that

"He brought an eye for all he saw."

While yet a young man, Byron, brilliant but selfish, grew tired of sinful pleasure, and wrote—

"My days are in the sear and yellow leaf;
The flower, the fruit of life are gone:
The worm, the canker, and the grief
Are mine alone."

His testimony is certain proof that the pleasures of sin are unsatisfying and endure but a season.

"Pleasures are like poppies spread—
You seize the flower, its bloom is shed;
Or like the snow-fall in the river—
A moment white, then melts forever;
Or like the Borealis race
That flits ere you can point the place;
Or like the rainbow's lovely form
Evanishing amidst the storm."

Robert Hall, the great English preacher, into whose heart the light of heaven shone steadily, found much to enjoy, and nothing to complain at, though many years he was a great bodily sufferer. Once as he returned from spending an evening at a social gathering at the home of a friend, his daughter, with whom he lived, said, "Father I fear you did not enjoy yourself tonight; you are so feeble." His reply was, "Yes, I enjoy everything. I enjoy everything." Though about eighty years old, his days were not in the "sear and yellow leaf," but he enjoyed everything, because his life was sweetened by the grace of God.

Prison and Rod for Baptists in Modern England.

The following from the British Weekly shows to what lengths the bigotry and selfishness of the Established Church of England has carried her leaders. We are glad that British Baptists are resolved to resist unto the last. It is not the first time that Baptists have withstood threats of rod and prison, nor is it the first time that they have been called anarchists for conscience' sake. And it is not the first time that they have figured in political history in the working out of religious liberty. In the name of the fathers we salute them, as they confront the rod and the prison:

"Sir Michael Hicks-Beach spoke at West Bristol on Monday, and dealt with the Education Bill in a very characteristic manner. His words might easily have been anticipated: 'They must have no more threats of resistance to the will of Parliament and to the payment of rates. If local authorities refused to perform their work, Parliament was quite able to entrust that work to somebody else. If ratepayers or taxpayers were to be allowed to object to the payment of rates or taxes because they happened to object to a certain part of the expenditure to which those rates or taxes were to be devoted, that would be anarchy, and not liberty. And he warned his Nonconformist democratic friends that if they were to succeed in this crusade on behalf of anarchy, they would be preparing a rod for their own backs. If they were to have any nonsense of that kind, he hoped that Parliament and the Courts of Law would know how to deal with it.'

'This is after the manner of the old Adam, and doubtless represents the first feelings of many. But second thoughts will check it. When half the church-going population of the country declare that they are wounded in their consciences by a religious rate, and by the forcible commitment of their children to a religious atmosphere which they believe poisonous, and when many of them declare that rather than submit they will take the consequences of distraint and imprisonment, it is time for a prudent statesman to pause and consider what the end of such talk must be. It is easy to bluster about the prison and the rod, but when the day comes for using them it will be seen that conscientious Nonconformists are not to be treated like criminals without consequences of the gravest kind, consequences on which the history of England has many eloquent lessons. In the meantime such talk can only stiffen the resolution with which this Bill will be fought, and the resistance with which it will be met."

Imprisoned Greatness.

In the rough block of marble Michael Angelo could see the angel face ere his genius had made his ideal a reality to others. In the rough block of humanity—the untrained, undeveloped boy—the world sees no more potentiality than it saw in the block of marble before which the sculptor halted when he cried, "I see an angel imprisoned there, and must give it freedom." In that boy there is imprisoned greater than an angel. In him there is almost infinite power, which needs but to be quickened into life by the divine touch of a friendly hand leading him to know how to live and how to work. There are thousands, yea, hundreds of thousands, of such untilized rough blocks of marble all over the South; they are the untrained boys of our cities and our villages, of our valleys and our mountains. There are hundreds of Michael Angelos in the teachers in industrial schools ready and able as master sculptors to chisel out the imprisoned angels. But the tools—the chisel and the mallet—are needed. Without them little can be accomplished. They represent the money needed to bring these two forces into life-giving contact. Every dollar expended in aiding a boy to secure a technical training helps to give skill to the brain to plan, and strength to the arm to execute, that out of the rough marble there may be created a man fitted to do his part in the work of the world.—Richard H. Edmonds.

The man who would make the management of the public schools of a city, or of anywhere, subservient to partisan or factional politics, is not a man to trust. He is too mean to be entitled to the respect or the confidence of any class of citizens, and the party that would consent to or profited by such a thing, or the faction, is fit for only one thing on earth, and that is the scorn and contempt of good men and women, and of the children against whose interests it is waging a mean war.—Knoxville Journal and Tribune.

A MODERN MISSIONARY JOURNEY IN CHINA.

A Letter From R. T. Bryan.

The regular visits of the Recorder telling me about the Baptist work and workers in North Carolina is very much enjoyed. It is pleasant in this way to meet with old friends, and to hear them tell what they are doing.

The Recorder has always been my favorite paper, but now that the larger part of me is dwelling in Raleigh it is still more precious.

Will you allow me a little space to tell my friends about

A TRIP TO CANTON.

I had planned to visit Canton before coming home, so when I received an urgent invitation from Brother Chambers pleading with me to attend the meeting of the Board of Directors of the Baptist Publication Society on the 22nd of September, I decided to go.

Friends sometimes write me and send messages to the missionaries in Canton. They do not realize how far it is from Shanghai. My ticket cost me twenty dollars, and I sailed for four days at the rate of ten miles an hour on a coast steamer to reach Canton. The distance is about nine hundred miles. We had four hundred and one passengers: four hundred second class, and one first class; at least I think that he was first class when compared with the other four hundred, which were sheep. Two heads may be better than one, even when one is a sheep's head, but when four hundred are sheeps' heads, I must say after my experience, that I prefer the one head.

The weather was beautiful, and I ought not to have been seasick at all, but those four hundred sheep, so begrudged me my dinner one day, that I had to give it up.

I have always pitied the missionaries who lived south of Shanghai, but as I viewed the beautiful and sometimes grand mountain scenery, which extends all the way down the coast, my pity was changed to envy.

We also passed many mountainous islands. It is said that the Emperor of China rules over ten thousand islands. We sailed past the Treaty Ports of Ningpo, Foochow, and Amoy without stopping. The Northern Baptists have an old and prosperous mission work at Ningpo. The Northern Methodists have a large work at Foochow and Amoy. Other Missions are also working at these places. As one of my special reasons for going South was to see the Baptist work, I took a steamer that was to call at Swatow. Ningpo is near Shanghai, and can be visited at any time.

SWATOW.

Swatow is the headquarters of an old, large and prosperous Baptist work. Dr. Ashmore has shown his wisdom by securing a large mission compound on the hills overlooking the river.

They have six mission homes, two schools, male and female, and two Bible training schools, one each for men and women; also a large medical work. In Swatow and the surrounding country, they have about two thousand native Christians. While my ship was unloading, I spent a very pleasant day talking with the missionaries about their work. They have many enquirers, and seemed to be very hopeful for the future. Our next stopping place was

HONGKONG

It would be impossible to give any adequate description in a few words of this monument of English pluck and energy. A little more than fifty years ago it was a barren, rocky, malarial island, but now on its slopes rises a city of more than 250,000 inhabitants, most of whom are Chinese of course. The business is done on the streets near the water. The highest point of the island is 1,800 feet. A cable tram car line runs up about 1,500 feet, and there are many fine dwellings of the wealthy on the level of this height.

The harbor is very large, fairly well protected, and is filled with boats and ships from all parts of the world.

There is a self-supporting Chinese Baptist church with about sixty members. I am sorry that I did not have time to stop long enough to meet with them, and learn more about their work. Brother Chambers tells me that their pastor is a most excellent man.

Hongkong is about ninety miles from

CANTON

Leaving the harbor at Hongkong, we sailed up what one might call half river and half sea for more than forty miles. Gradually the water began to change from blue to yellow as we sailed on, until it was all yellow, and then I knew that we were in the river. The river also gradually became narrower, and the hills lower and not so numerous. I could see the banana plant growing near the river bank. The scenery is very beautiful and more attractive than the flat country along the Yangtsz River. It almost made me want to move down South.

We cast anchor out in the Pearl River near the

FOREIGN CONCESSION

The Concession is a small island owned by the English and French, the English part being the larger. It is the most unique and beautiful Foreign Concession that I have seen in China. More than half is taken up with streets and tennis lawns and flower gardens. There were many trees filled with birds, especially with the cooing dove.

The Chinese are not allowed to live and do business in this Concession. So it is very clean and very quiet at night.

This Concession joins the

NATIVE CITY

I have seen several of China's great cities, but Canton far surpasses them all in every particular. Including the suburbs, it is about three miles wide and about six miles long, with a population of more than two millions. Viewing the city from a five story pagoda on the North City wall, I could not see a single vacant place. Just one ocean of human, unsaved souls spread out before me. My heart ached for them. Oh that you, dear Recorder, could have stood there with me!

The houses are well built, the streets are fairly clean, and an air of prosperity seems to pervade the very atmosphere. It is not only a great city, but it is in the midst of a great country. It is the great country around which makes it such a great city.

Here, as elsewhere in China, the Catholics and their work are most conspicuous. Their large twin steeple stone church is the most conspicuous building in the city. There is a large undenominational hospital, supported by natives and foreigners, where a great work is being done. It has been managed by the Presbyterians largely, for many years.

Canton is the centre of a mission field in which there are about 15,000 native Christians. Only a small per cent of this number live in the city. The Presbyterians have the largest work. Their membership is over 3,000.

THE BAPTIST WORK

comes next. We have more than 2,000 members. The number has grown in seven years from 900 to more than 2,000. The church in the city is self-supporting. The pastor speaks English very well. He was offered not long since $75 a month to work for a business firm, but refused, and continues to act as pastor of the church for $20 a month.

Our Baptist Mission compound is situated about the middle of the city on the southern side, right on the Pearl River. The place is well located for work, but it is too small. The missionaries would gladly enlarge it, but the adjoining land is all built up, and the price is very high, even if for sale.

We are blessed in the noble band of workers in this mission. Dr. Graves is the father, and Dr. Simmons is the elder brother, and dear, helpful father and brother they make. North Carolina, as usual, has contributed her part to this noble band, in the family of Dr. Greene. The Board could not have made a wiser decision in appointing a co-laborer for Dr. Graves. I had the pleasure of hearing Dr. Greene read an able article on Chinese Christianity at a meeting of the Canton Missionary Conference. I captured the article, and brought it to Shanghai to be published in the Chinese Recorder, so that all the missionaries could see it.

I went especially to attend a meeting of the Board of Directors of the

BAPTIST PUBLICATION SOCIETY

This Publication Society is one of our great Baptist hopes. It is doing well, but sadly needs more funds. Brother Chambers is the right man to be in charge of this work. He needs our prayers and our gifts.

R. T. BRYAN.

Shanghai, China, Oct. 11, 1902.

An Educational Question.

BY REV. JOHN T. ALBRITTON.

The postponed question, I believe, was thus stated:

Is it wise to encourage the establishment of denominational high schools or academies in communities that are religiously divided and that cannot support but one high school or academy?

Let us look at this question from the viewpoint of a progressive citizen who is controlled by the maxim, "The greatest good to the greatest number."

"We have nothing to do with the college and the university in this discussion. These will be governed, in the matter of kind, number, patronage, efficiency, and location, by the law of supply and demand. We are now to consider the high school or academy in which boys and girls may be prepared for the common avocations of life and for a course of collegiate training. This kind of schools should be found in every progressive community—and every other sort, as to that matter—for the obvious reason that no community can keep pace with the progressive spirit of the age without such a school.

The more prosperous members of a community, that send their children away for preparation to enter college, should co-operate with their less fortunate neighbors in building up in their community a school that will do as good work as the far-away school does, to which the children are sent at heavy expense.

Calvin H. Wiley, who gave the best years of his life to the educational interests of North Carolina, lived long enough to make this gratifying statement: "Fine schools are springing up with surprising rapidity; many young people from other States come to North Carolina to be educated, and very soon our State will be the very center of Southern literature, and have tributary to its schools all the neighboring States."

The good man's statement was true; but the prophecy appended to it has not been satisfactorily fulfilled.

Let our people whose faces are turned towards life's sunset recall the educational conditions of fifty years ago—the times of which Mr. Wiley wrote, and in which he lived and toiled—and they will cheerfully verify his statement.

I well remember the high schools around me in my boyhood, among them those of Goldsboro (then only a village), Kinston, Strabane, Fayetteville, Franklin, Kenansville, Snow Hill, Hookerton, and others that I cannot now think of. At any of these a boy or girl could be well prepared for college. Alas! alas! that the conditions have so sadly changed!

I earnestly plead for a return to the neighborhood academy. Let whatever hinders this return be removed out of the way, and let all good citizens, regardless of political or religious affiliations, work together to restore to every neighborhood the old-time academy, officered by faithful and capable teachers of good moral character.

Does the denominational high school stand in the way? I would say no, if the citizens of the community in which the school is located are all of the same religious belief and will continue so to be, or if the community be religiously divided and at the same time be strong enough to support two high schools, the one denominational and the other non-denominational. But if the conditions are otherwise, I would emphatically say yes, the denominational high school does stand in the way. I know of such schools that have proved to be a hindrance to the greatest educational progress.

Let us, from the viewpoint of a lover and promoter of education, consider this case:

In a certain community, much divided in religious opinions and yet well able and willing to maintain one, and only one, high school, a certain denomination has established a denominational high school. All the citizens of that community who are not in affiliation or sympathy with the denomination to which the school belongs are confronted by what I choose to call a quadrangle problem.

I mean that every citizen of a different faith, having children of school age, has a four-sided problem with which to wrestle—

1st. He must keep his children at home; or,

2d. He must send them away and pay their board; or,

3d. He must try to build up another school; or,

4th. He must patronize the denominational school.

Now, the average citizen does not wish to do the first; he cannot do the second; he would fail in the third; and, therefore, he is compelled to do the fourth, in spite of his conscientious scruples.

It strikes me that it would be as reasonable to establish in such a community a Democratic, Populistic, or Republican high school.

The wiser and more practicable thing to do would be to build up a high school that would enlist the co-operation and substantial assistance of citizens of every political and religious creed. Such a school could have the co-operation of those who are entrusted with the public-school funds and management.

I have written plainly, because I want everybody to understand what I stand for, and what I believe to be in harmony with the maxim, "The greatest good to the greatest number."

Calypso, N. C.

FEVERISHNESS AND HEADACHES.

Cured immediately by Hicks' Capudine. Headache Cure. No bad effect whatever. Sold by all druggists.

Please mention the Biblical Recorder when writing to advertisers.

News Notes.

....Pee Dee Union meets with Laurinburg church.

....Remember the Thomasville orphans Thanksgiving Day.

....Eastern Union of Raleigh Association will meet with Bethesda church November 20th.

....Rev, W. N. Flanders will spend the winter in Charlotte, and will gladly supply vacant pulpits.

....The Raleigh First Baptist church enjoyed two sermons from Rev. A. Cree, of Embro, Sunday.

....Mecklenburg and Cabarrus Union meets with Mt. Pleasant church. Visitors will be met at Matthews.

The Old Raleigh Association had a fine session last week. She went forward grandly, worthily closing her best year's work.

....Cumberland County voted for Prohibition by 1,400 majority. Bro. John A. Oates took an important part in this campaign, and he deserves to be warmly congratulated.

....Take note of Miss Briggs' announcement in the Sunbeams Corner. This Department should be of great aid to mothers and fathers and teachers of children.

....One of the most faithful pastors in the West Chowan is Rev. S. H. Barnes. We beg his pardon for our failure to mention him in the goodly company of that Association's pastors.

....We regret to hear of the death of Bro. S. J. Tatum, of Jerusalem. Bro. S. D. Swaim says of him: "He was a star of the first magnitude among laymen. We had no better man."

....On November 5th, Mr. H. H. McLendon, of Wadesboro, and Miss Margie Ashe, daughter of Hon. J. A. Lockhart, were united in marriage at Wadesboro. Mr. McLendon is the worthy son of a Baptist layman of great value to our denomination. We congratulate him upon his happiness.

....We have to print the Union meeting programs; we cannot even maintain a rule of not printing any not received by 1st of each month. But we cannot print any after this week. If the brethren would send them in time, we would print them on a separate sheet and save the Recorder.

....Dr. Thomas Hume writes: Our brother, Rev. C. A. Jenkens, of Goldsboro, was the University preacher last Sunday. He charmed and edified the Baptist congregation in the morning and at night in the University Chapel preached to the students and faculty and the people of all congregations. His treatment of The Second Coming of Christ was marked by such sound exposition, such discimination, such spiritual suggestiveness, such sacred reserve and yet such dramatic power as to leave an unusually profound impression."

....The election in North Carolina resulted in a victory for the Democrats, they carrying the State by 60,000. The vote was light. The negro vote was scant—less than 5,000—and it was divided. The General Assembly is overwhelmingly Democratic. All the Democratic candidates for judge were elected and all the candidates for Congress, though there is a prospect of a contest in the tenth district. Nationally there were no significant changes. New York went Republican. Congress is safely Republican. It was the quietest election in State and Nation in years.

....Rev. C. J. Thompson, Field Secretary of the State Mission Board for three years past, has determined to accept the call of the Durham Baptist church, and will resign his present position, to take effect December 15th. We need not say that this decision is universally and deeply regretted by the Virginia brotherhood. He has been an ideal worker, and has grown constantly in the love and appreciation of his brethren. May God's rich blessing abide upon this brother beloved, and may he guide us in the choice of a successor! —Religious Herald. Congratulations to Durham. She has honored the State.

Rev. J. R. Taylor writes from Bayboro: My work is moving on, but slowly. We are having a hard struggle to conquer, but many things give us encouragement. I am trying to serve five organizations and five other points. The Baptists have but little sympathy down here. We are a struggling few, trying to build up our Master's character in the lives of the people. On this field there are but two houses of worship. We hope to build others soon. When I came, three Recorders came to this county; now ten. I have baptized on my field eleven this year, restored two, taken in three by recommendation. These are some facts about our work down here in Pamlico County.

Rev. H. C. Ruffin wrote from Roanoke Rapids, October 29th:

Fortunately the pastor of Roanoke Rapids Baptist church was out last night, for a little after dark two stalwart members of that church appeared at his home laden with two large baskets filled with missiles, prepared for the purpose of pounding the pastor. Since the pastor could not be found, the missiles were left behind as a warning. The people of the Rapids certainly seem to understand how to look after their pastor's comfort. They continually vie one with the other in their kindness and benevolence. His wife thinks they are some of the very cream of the elect, and the pastor knows better than to dispute that decision. May God give us the wisdom to lead the way for these noble people to a life of the truest sympathy and fellowship with the Saviour.

Professor J. R. Hunter writes from Richmond, Va.:

We are moving along nicely in our session's work. Our enrollment is nearly as large already as during the entire session of last year, and others are coming. The first month's reports show our men to be applying themselves well.

Richmond regretfully gives up Dr. H. A. Bagby, who takes charge of the church at Greenwood, S. C., next Sunday. From rumors among the brethren, Calvary church, which Dr. Bagby leaves, is coveting only the choice men, and has in mind a splendid successor to him.

North Carolina gains a giant in more ways than one in Timothy A. Hall. Treat him kindly, brethren, for there are those in Virginia who follow him with prayerful interest, because they love him well.

The Baptist General Association of Virginia meets with the Freemason Street Church in Norfolk, November 13th. The treasurer's books close with today's receipts, and will show approximately $100,000 contributed during the year. All indications are for a splendid session of the body. Some important issues will be brought up for consideration. Of these perhaps the one of chief importance will be the report of the Educational Commission relative to co-ordinating schools owned by the denomination. Quite a number of the professors from the college will be in attendance.

Produces Strength for Work—Horsford's Acid Phosphate.

It perfects digestion, enriches the blood, calms and strengthens the nerves and builds up the general health. It is the most permanently beneficial Tonic.

CONVENTION DELEGATES, NOTICE.

Delegates who expect to attend the Baptist State Convention, which meets in Durham, December 10th, will please send their names, as soon as possible, to the Chairman of the Committee on Hospitality, W. H. Rogers, Durham, N. C.

Homes will be provided for delegates from the Associations, from the churches, from Ladies' Missionary Societies, and from the Sunbeam Societies, provided their names are sent in before December 1st. Homes cannot be assured to those who report after this date.

A Last Word to the Pastors.

Will not each pastor take this as a personal note addressed to him? I would say this if I were writing each pastor a personal letter.

Suppose your church were to cut your salary just half in two, by paying you only half of the amount promised, would it not cause you great financial embarrassment and distress? It would mean that your credit would suffer, or that you and your family would have to suffer for food and clothing. Your church might say that they had made some improvements on the house of worship and that the whole amount raised was greater than if all your salary had been paid; but that does not relieve the situation in the least so far as you are concerned.

Now, brethren, the average salary of the missionary is much smaller than that of the pastor. To cut their salaries in two, or to fail to pay them the entire amount promised, will bring suffering and distress to many of our missionaries and their families. We may meet in Durham and rejoice in the fact that we have raised more money than ever before, but what will it profit the poor missionaries if their meagre salaries will not have been paid?

"As ye would that men should do to you, do ye even so to them."

Anxiously yours,

LIVINGSTON JOHNSON,
Cor. Sec.

A Busy Minister's Work.

In keeping with a promise made sometime ago, I will now attempt to give you a few happenings from this part of the vineyard.

The last of June I held a very precious meeting in my church in which I was very ably assisted by Rev. J. R. Pruett, of Charlotte. Pruett is my classmate and a fine preacher; the visible results of the meeting were fourteen additions by baptism and the church greatly edified and built up in the faith.

I have spent more time this summer than usual in evangelistic work. At Maiden, Long Creek, Lincolnton, Grover, Union, S. C., Belmont, Webb's Chapel and Belmont, Charlotte. I have aided the pastors, and at all these points there have been conversions and additions to the churches.

This work has been done not at the expense of the pulpit of my own church, for I have invariably returned to my people for the Sunday service.

I have felt for some time that the stronger churches were under obligations to the weaker and smaller organizations in town and country, and ought to be, not only willing, but glad to aid these weaker fields by giving their unqualified permission to the pastors to go out and aid them when invited to do so, for the larger churches are constantly drawing upon the smaller town and country churches for reinforcement and large numbers of our best members come from these sources.

We have just passed through the twenty-fourth session of the South Fork Association, in many respects the best in the history of the body, over four hundred baptisms during the Associational year. New churches organized at Spencers' Mountain, Cedar Grove, High Shoals and advancement along all the lines of work. Of course, Major Graham was re-elected Moderator, and brethren Bridges and Mullen, Clerk and Treasurer.

The great work of this body, educationally, is the early completion and equipment of building, and the formal opening of the Associational school, the South Fork Institute.

At the recent session of the Association a Board of Trustees consisting of twelve of our best and wisest brethren were elected, and to them, this important work was committed.

The work in this progressive town, now putting on city airs, moves on apace.

At the first church, our growth is steady and we believe more permanent as the years come and go.

Our financial record for the past three years has been something of which our church has been justly proud, for in the aggregate it has footed up the sum of four thousand each year.

Our building will not suffer by comparison with the most modern and up-to-date buildings in the State.

I am just rounding up four years of labor with this church and can unhesitatingly say that it is one of the very best in many respects, in the State; but how could it be otherwise with such princely laymen to devise, plan and actively engage in the work as Moore, Jenkins, Marshall, Story, Wilson, Groves and others, too numerous to mention.

The Second church, under the pastoral care of Rev. J. A. Hoyle, is a vigorous body and promises to do great things for the Master in the near future.

They are now erecting a building adequate to their needs, and already have enrolled a membership as large as the mother church had when I first came to this field.

A third church, comprising the territory of the Loray Mills, a town within itself of from 2,500 to 3,000 people, is a necessity for the near future.

I am hopefully praying that our State Mission Board may go up to Durham unincumbered by debt and that the Female University may be fully emancipated.

I am glad Charlie Thompson is coming back to the State, he is a loyal, choice spirit, and will doubtless do a great work for the first church of Durham.

You are giving us an excellent paper, and ought to have the ten thousand subscribers.

Fraternally,

W. F. WATSON.

Gastonia, N. C., Nov. 4, 1902.

Rev. A. H. PORTER: At Griffin's Cross Roads, Rev. A. E. C. Pittman assisting; at Centerville, Rev. W. S. Ballard assisting; at Antioch, Rev. F. O. S. Curtis assisting; at Smyrna, Rev. J. G. Blalock assisting. In all about twenty-five were received. Churches waking up and condition promising.

ROLESVILLE: Evangelist J. T. Edmundson held meeting for third time, assisting Pastor Stradley; sixty professions, ten backsliders reclaimed, forty-one baptized, eight restored. "We used the mourners' bench," writes Bro. Stradley. "Bro. Edmundson preached the Gospel."

Only One More Association.

As you read this paper, brethren, remember that only one more Association is to meet, and still a large amount remains to be raised if we report no debt at Durham. Last week the acknowledgments were within six dollars of what they were for the corresponding week last year. This week we have pulled up some. If we raise as much cash from now on as we did for the same time last year, we will be able to meet our obligations. November is the great State Missions month. During this month State Missions has always had the right-of-way. This year must be no exception. We ought to raise every dollar of the pledge we made to education, and I believe we are going to do it, but it will not do to raise this, or any other amount, at the expense of State Missions. I trust some brother from every church will read last year's acknowledgments as they are published week by week. If your church or Sunday-school contributed last year, see to it that you do at least a little better this year. If the name of your church does not appear, bring the matter before the brethren and secure a contribution.

See below acknowledgments of November 20, 1901, which corresponds to next week's acknowledgments:

State Missions.—W. M. S., Lexington, Liberty, $8.00; W. M. S. First church, Asheville, 12.00; W. M. S. Berea, 1.50; Liberty, Tennessee, 5.00; Beaver Dam, 5.57; Shoal Creek, 1.21; Miss Martha Osborne, 1.12; Blue Ridge, 1.00; Rebecca Paxton, 25c.; Catawba River Asso., 8.45; W. M. S., Macedonia, 1.20; Oak Ridge, Central, 1.65; Yates, 2.35; Pleasant Grove, 3.15; Brown Creek, Pee Dee, 3.50; Mt. Olive, Sandy Creek, 2.52; May's Chapel, Sandy Creek, 2.48; Emmaws, 2.56; Capehart's, W. Chowan, 4.31; W. M. S., Capehart's, 1.69; Raleigh Asso., col., 8.55; Home Mission Board, 1,050.00; Ballard's Bridge, Chowan, 24.32; Centre Hill, Chowan, 10.00; Eureka, Chowan, 5.25; Gatesville, Chowan, 10.00; Hertford, Chowan, 10.00; Macedonia, Chowan, 12.00; Middle Swamp, Chowan, 5.36; Reynoldson, Chowan, 14.47; Rockyhock, Chowan, 20.00; Sandy Cross, Chowan, 4.00; Whiteville Grove, Chowan, 1.45; Woodville, Chowan, 3.00; Yeopim Union Meeting, 2.14; Cane Creek, Mt. Zion, 5.07; Mt. Moriah, 1.81; Berea, 47c.; W. C. P., Etchison, 50c.; Midway, Central, 1.05; Sandy Run Asso., 1.20; Ruffin, 5.00; Miss Theodosia Leach, 50c.; New Berne, Tabernacle, 100.00; Pollocksville, 1.36; South Side, Wilmington, 19.00; Elkin, 24.50; Elkin Asso., cash collection, 8.61; Fork, 4.00; Williamston, 20.00; Cameron, 5.00; N. Rocky Mt., 5.00; Holloways, Liberty, 7.31; Reed's Cross Roads, do., 10.55; Rich Fork, do., 8.32; Taylorsville, Alexander, 5.00; Ephesus, Beulah, 44.25; Rev. K. Thompson, 2.00; Mineral Springs, Sandy Creek, 86c.; Rocky River, do., 1.14; Raleigh Asso., 280.30; Ephesus, Tar River, 2.00; W. M. S., Shelby, King's Mountain, 2.60; W. M. S., Pleasant Hill, Robeson, voluntary teachers, 1.00; W. M. S., Clayton, Raleigh, voluntary teachers, 2.05; W. M. S., Spring Branch, So. Rover, 3.65; Tabernacle, Raleigh, 100.00; Mt. Olivet, 52c.; Mrs. Wm. R. Vann, 1.00; Great Marsh, 1.20; J. L. Jackson, 50c.; Troy, 4.00; Flat River Asso., 40.86; Sunbeams, Colerain, W. Chowan, 4.50; Mrs. W. H. Norris, 50c.; C. F. and Columbus Asso., 40.27; Orphanage ch., 25.00; Mt. Hermon, 15.00; First church, Goldsboro, 110.00; Second do., 5.75; Seven Springs, 7.00; J. B. Jackson, 2.25; Hayesville, 1.25; Benson, 7.50; Bethesda, 12.50; Pisgah, 3.75; Four Oaks, 5.00; Blackman's Grove, 6.00; Green Springs, 1.33; Cold Water, 1.02; H. C. Bridges, 40.00; 40.00; Mt. Vernon, Central, 6.02; Sunbeams, Ephesus, 1.00; Graham, 5.00; Macedonia, Tar River, 1.10; Hope Mills, 3.80. Total this week, $2,287.35.

LIVINGSTON JOHNSON,
Cor. Sec.

Swift Creek.

Will convene at Hickory Baptist Church November 28th, 29th and 30th.

Friday, 7:30 p. m.—Introductory sermon—G. W. Coppedge; alternate, G. W. May.

Saturday, 10:00 a. m.—Devotional exercises—W. O. Rosser.

Stephen a Model—Deacon J. J. Coley, G. W. May.

Should Churches Call Pastors Annually?—Arthur Sherrin, J. E. Hocutt.

Why Do We Call Ourselves Missionary Baptists?—Tiny Bone, W. C. Nowell.

Can a Member of the Church Live a Consistent Christian Life without Attending the Sunday-school?—Prof. George T. Baines, G. M. Duke.

The Superintendent, His Duty in and Out of School—George Saunders, Paul Bowers.

Some Things the Teacher Should Know—Thomas Avent, W. O. Rosser.

Should Members of the Church Use Intoxicant Liquors as a Beverage?—J. W. Sledge, J. S. Hagwood.

Sermon by G. M. Duke.

Question Box.

W. S. DOZIER,
S. J. DOSS,
P. H. SMITH.

THE HARVEST FIELD.

Meetings in Many Churches.

HEBRON, E. J. Harrell, pastor: G. N. Cowan aided, and eleven were baptized.

EAST MACON CHURCH, GA., Rev. B. Lacy Hoge, pastor. Thirty-two received.

Rev. G. C. DUNCAN assisted Pastor W. D. Barr at Cossack, Va.; twenty professions.

CLEVELAND: Rev. E. S. Reaves aided Pastor Hord; seven received and church much helped up.

THUMB SWAMP, Bladen: Rev. A. D. Carter aiding Pastor Henry Carter; church revived and three received.

Rev. A. B. SMITH: At Marble Spring, fifteen baptized and three received by letter. Bro. Smith's son was baptized.

Rev. F. M. MORGAN, Flats. Reports having received one hundred converts. He preached twice a day for sixty days.

Rev. H. M. INGRAM: At Hamar, assisted by Rev. J. C. Black, fourteen added to the church. Holly Mountain, with Bro. Black, six added.

HOLLY SPRINGS.—Three received by letter. Rev. S. W. Oldham, pastor. Collins Grove, Rev. Henry Norris assisting Bro. Oldham; ten added to the church.

Rev. R. P. WALKER: New Bethel, Dr. Hufham aiding; seven received. "He preached," writes Bro. Walker, "like he was twenty-five years of age." Received $50 at Island Creek for State Missions.

Rev. A. H. SIMMS: King's Mountain; strength of church doubled in two years; $600 spent on the house. King's Mountain is a town of 3,000 inhabitants, six mills. A great mission field. Good meetings at all his churches; sixty-two conversions at Elizabeth.

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove what the Great Kidney Remedy, Swamp-Root, will do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

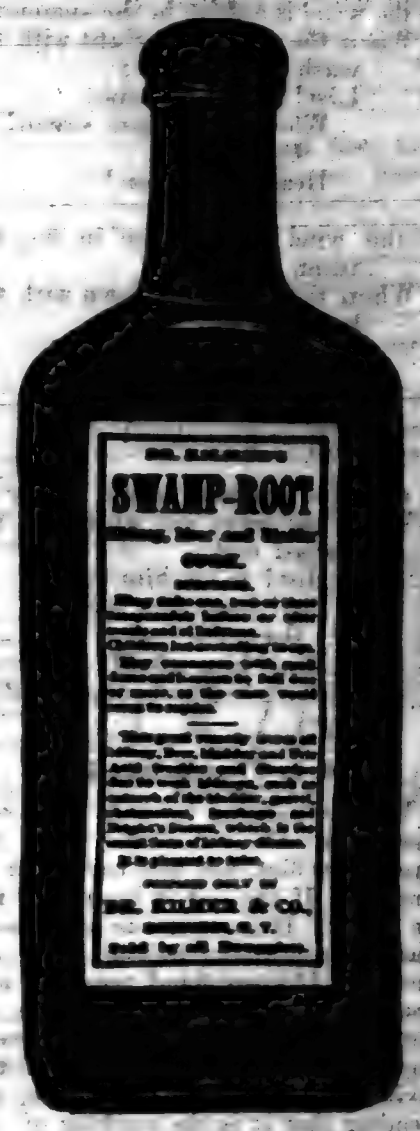
Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull aches in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination, it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.



(Swamp-Root is pleasant to take.)

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Biblical Recorder.

Charlotte Next.

Stammerers, DR. G. W. RANDOLPH, who is perhaps the greatest Voice Doctor on earth, will be at Arlington Hotel, Charlotte, N. C., from the 5th of November to 1st of December. We have published numbers of letters from those who have been cured of stammering in Raleigh for the past sixty days, and we have seen and heard a number of them talk after treatment, and they are all well pleased with the treatment received. We know Dr. Randolph personally. He is all right. We therefore advise all stammerers to take his treatment.—[Adv.]

The Rose Tobacco Cure.

Has been on market sixteen years. Not a word of complaint for ten years. Price, $1.00 per Box. Order of Rose Drug Company, Birmingham, Ala.

Home Circle.

The Wind.

BY CLINTON SCOLLARD.

O the wind is a fawn in the spring-time
When the ways are green for the tread of the May;
List! hark his lay!
Whist! mark his play!
T-r-r-r-l!
Hear how gay!

O the wind is a dove in the summer
When the ways are bright with the wash of the moon;
List! hark him tune!
Whist! mark him swoon!
C-o-o-o-o!
Hear him croon!

O the wind is a gnome in the autumn
When the ways are brown with the leaf and burr;
Hist! mark him stir!
List! hark him whir!
S-s-s-t!
Hear him chirr!

O the wind is a wolf in the winter
When the ways are white for the horned owl;
Hist! mark him prowl!
List! hark him howl!
G-r-r-r-l!
Hear him growl!

—The Independent.

Look to That Better Land.

We are passing towards final rest ourselves. Do not regret it if the eyes grow dim, you will see better by and by. If the ear is heavy, do not be sorry. If your youth is passing and your beauty fading, do not mourn. If your hand trembles and your foot is unsteady with age, be not depressed in spirit. With every impediment, with every sign of the taking down of this tabernacle, remember that it is the striking of the tent that the march may begin, and that when you next pitch your tabernacle, it shall be on an undisturbed shore, and that there, with eyes unwet with clouds and before a God unveiled and never to be wrapped in darkness any more, that there, looking back upon this world of ignorance and suffering and trouble and upon the hardships of the way, you will, with full and discerning reason, lift up your voice and give thanks to God and say: "There was not one trouble too much; there was not one sorrow to piercing." And you will thank God in that land for the very things that wrung tears from your eyes in this. Look then to that better land, out of all the trouble of the way; sigh for it, pray for it and enter into it."—Selected.

Go to God as a Child Goes to His Mother.

You bestow a great deal of thought upon your dress for the body; how much thought do you bestow upon your dress for the spirit? Only the spirit will live on; the physical will pass away.

Now if you had to pay something that you could not afford for a clean heart I should not be surprised if you simply said, "I cannot afford it; it would be a useless effort, anyway; I could not manage it," but when it is offered as a gift, when it has been secured by a sacrifice that only God can measure, the gift of His only Son, then I ask, what will you reply when He will say to you, "I offered you the gift, and you would not receive it"? This has become tremendous to me. There is no sin that we shall be brought face to face with but the sin of rejection of a gift. If you will go to God as simply as a child would go to his mother and say, "I want the gift that I know you have for me, the gift of a clean heart—I want it more than I want money—more than I want fame—more than I want anything else, and I have nothing to pay for it; I have only come to accept it, to receive it as a free gift," I know that you will have it. God will give it to you; He never holds out promises that He is not willing and able to perform. Will you do this, and will you do it now? There is never any time like the present. "Remember that man's life lies all within this present; * * * * as for the rest, the past is gone, the future yet unseen."—Margaret Bottome in Home Journal.

The New Shirt Waist.

The flannel shirt waist will not be with us this winter. This is of a surety. That is a woman who can afford the new material for winter shirt waist, and it is not expensive, will be sure to discard the flannel shirt waist at sight of others. The new material is called cotton vesting, and it has all the advantages of the flannel, with none of the disadvantages. The flannel shirt waist never looked trig and smart. It was hard to keep in place, it absorbed every odor that it was ever near, it never looked very well after laundering and was expensive to dry clean. The cotton vesting is warm. It launders beautifully and it stays put. This cotton vesting is simply heavy mercerized cotton and can be had in beautiful colors of brown, red, green and blue. It is pleasing to touch and is said to be able to withstand hard wear. Fifty-five cents a yard is what one store is asking for it, but it is likely that the prices will come down before the season for wearing it arrives.

Cameo pins, brooch style, for neck and belt ribbons are sold in sets and are quite a fad.

One of the things which one may buy of the jeweler is a small cinerary urn of crystal. It is small and graceful in form.

The snake bracelet is with us—the body of gold or silver scales and the half-uplifted head of plain metal, with sapphires, emeralds or topazes for eyes.—Exchange.

The Real Helen Gould.

The quiet, unassuming personality of Miss Gould permits her to mingle with the public unnoticed, and the latter would often be surprised to know that the brown-haired little woman whom it has passed with scarcely a glance was one in whom it felt the keenest interest. To be unobserved is regarded by her as the most desirable of all conditions. She cherishes an antipathy for the camera that amounts almost to a mania, and is ever on the alert when there is occasion for the prevalence of the camera fiend. Her parasol has often been called into prompt service to meet such affronts, and not long ago when she was a guest at the Brooklyn Navy Yard, Admiral Philip captured and destroyed a camera that was in the hands of an offending spectator. In stature Miss Gould is not quite five feet and four inches. Her hair is brown and very abundant. Her eyes are dark and soft and earnest, and her face denotes the keen intensity of her nature. Her features are regular, and render her face beautiful with the beauty of goodness and truth. Her smile illumines, and it is the kindest smile imaginable. Her voice is low and musical, and her manner all that is unaffected and friendly. Her interests are with the real things of life, and her personal effort in behalf of the poor and needy far over reaches her strength, and is the cause of constant solicitude of her brothers and sisters, by all of whom she is adored. The custodianship to which her fortune has arrogated her is not one which she either sets aside or deputes to others, and every hour of every day in the year is listed to correspond with some duty that awaits it.

Miss Gould's New York home is the old family mansion in Fifth Avenue, but her country home at Irvington-on-the-Hudson is where she resides the greater part of the year. Her horses and dogs are there, her garden and conservatories, in all of which she takes greatest pleasure and pride. Her family of little orphaned children are near, and with them she passes many holidays, contributing to their enjoyment. They are her wards, each one of whom it is safe to say will be well established in life in future years.—Mrs. Van Rennselaer Dey in The Pilgrim for October.

Something Still Left.

It is an old saying that a penny held close to the eye will shut out the sunshine, and certainly it often happens that little losses blind us to great blessings. A merchant who failed in business a few years ago went home in great agitation, a look of despair on his white face.

"What is the matter?" asked his wife.

"I am ruined; I am beggared; I have lost my all!" he exclaimed, pressing his hand upon his forehead.

"All!" said the wife, "no; I am left."

"All! papa," said the eldest boy; "here am I."

"And I too," said his little girl, running up, and putting her arms around his neck.

"I am not lost, papa," repeated Eddie.

"And you have your health left," said his wife.

"And your hands to work with," said his eldest; "and I can help you."

"And your two feet to carry you about, and your two eyes to see with," said little Eddie.

"And you have God's promises," said the grandmother.

"And a good God," said his wife.

"God forgive me," said the poor merchant, bursting into tears. "I have not lost my all. What have I lost to what I have left!"

He took comfort and began the world afresh.—Young People's Weekly.

How the Bee Makes Wax.

How does the bee make wax? For thousands of year, says Mr. Harvey Sutherland in "Ainslee's Magazine," men thought it was formed of pollen cleeved into a paste. But in 1878 an unknown French peasant discovered the true process which Mr. Sutherland thus describes: "The bee is a telescopic insect and where the parts slide over each other, the scales are formed of wax. This wax is not chemically a fat, but it is formed under conditions similar to the formation of fat in animals. The bees fill themselves with honey, then cluster together in the warmth and darkness of the hive, and in about five days the wax is sweated out of them in little plates or scales, which are chewed up to form the comb, this process making it soft and pliable. It requires about fifteen pounds of honey to make one pound of wax, and the bees spread it as thin as possible so that one pound of wax makes about 35,000 honey cells."

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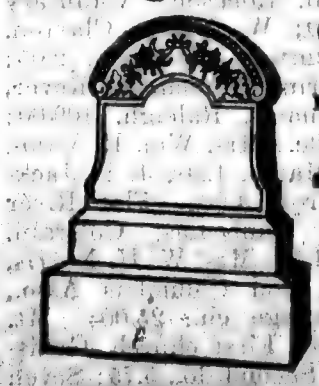

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WRITE FOR CATALOGUE

Young People's Page.

NORTH CAROLINA STORIES FOR YOUNG PEOPLE.

Captain James Jack's Famous Ride.

BY A. E. THOMPSON.

It was the sweet May time of 1775. Flower-ladened boughs and singing birds made the leafy woods glorious in their spring time beauty. The cleared fields, making only slight indentations in the great forests of middle North Carolina, were green with waving wheat and oats, while the corn already showed knee-high in its rows. It was a day of a thousand, whose floods of sunshine filled and thrilled the Scotch-Irish population of the section as they arose to its duties. It was a day of laughter and song, for merry-making and jollity, but none of these things moved the thoughtful-faced women and stern-browed men, who, in wagons and carts, on horseback and on foot, made their way to Charlotte, their court house town. The homes emptied themselves and the roads and paths were filled with men, women and children, all hurrying to this common center. The people of Mecklenburg were coming together, moved by the mightiest impulse that ever stirred human hearts.

The territory of the county was much larger then than it is now. From far down in Union County, all through Cabarrus, up toward Lincoln, the story had been told, while far away Salisbury had heard the tidings and waited impatiently. Runners on horseback and on foot, going from farm to farm, had passed the word, "Tomorrow, Alexander and Brevard and the others will read the Declaration." All the night before, in Queen's Museum, their college, which had been refused a charter by the King and which they persisted in keeping up without a charter, calm yet determined men had labored and considered the deep problems of the colony's welfare. Now as the new day, the memorable 20th of May, 1775, had come, these deliberations and their results were to be made public. Every individual old enough to think, knew that somehow his destiny would be affected by that night's work and his life, through all its days, would be influenced by this day's proceedings.

The hour of noon had come and as its last stroke ceased to sound, Col. Thomas Polk ascended the old court-house steps. In a voice, clear, strong and distinct, he read out to the citizens, the Mecklenburg Declaration of Independence. The people, who had surged and crowded through the streets all the morning, now stood with bated breath, thickly packed about the speaker and in the court house square.

"Resolved," rang out the speaker's voice so clearly, that every man woman and child could hear it.

"First, That whoever directly or indirectly abets, or in any way, form or manner, countenances the unchartered and dangerous invasion of our rights, as claimed by Great Britain, is an enemy to this country, to America, and to the inherent and inalienable rights of man.

Resolved Second, That we, the citizens of Mecklenburg County, do hereby dissolve the political bands which have connected us to the mother country and hereby absolve ourselves from all allegiance to the British Crown and abjure all political connection, contract or association with that nation, who have wantonly trampled on our rights and liberties, and inhumanly shed the blood of American patriots at Lexington.

Resolved Third, That we do hereby declare ourselves a free and independent people."

On and on read the speaker with unfaltering voice through the five resolutions making up the Declaration, while the people stood unmoved until he had finished. Far out in the breathless crowd a stentorian voice cried out, "Three cheers for freedom and native land." The people found their voices, and the tones of liberty, which had been choked by the hangman's noose at Alamance and Hillsborough in 1771, rent the air from a thousand throats at Mecklenburg Court House only four years thereafter. The citizens went wild with joy, as again and again copies of the Declaration were read to them through the day.

Again the leaders, known from that day to this as Signers of the Declaration, are in session, this time to consider who shall bear this record of North Carolina's determination to the Continental Congress, then sitting in the city of Philadelphia. A member of the Committee arose and said, "I know of no fitter, braver man for this duty than our neighbor, James Jack, of this good town of Charlotte."

The word was spoken, and James Jack was unanimously chosen for their messenger to the highest tribunal then representing the interests of the American people. In the early days of June, all preparations for the journey having been made, Captain Jack started on his long journey northward, amid the shouts of citizens who bade him "God-speed" with waving hats and handkerchiefs. Forty miles were passed and before the Circuit Court in session at Salisbury had adjourned for the day he was in that town and his presence announced to the presiding judge. Colonel Kennon read the paper in open court and among all Rowan's citizens only two, John Dunn and Benjamin Boothe Boote, dared to pronounce it treasonable. In a few days thereafter, George Graham and his companions, by the order of the Committee of Safety, conducted these two beyond the territory of the colony and they never returned.

This seal of approval having been set upon his errand, Captain Jack proceeded upon his famous horseback journey. Yadkin River was crossed at Trading Ford, where Cornwallis' advanced was held in check by a handful of patriots a few years later. Down the old Salisbury road went the silent rider, burning with the spirit of enthusiasm which never waned. The Hoskins House came into view, in whose yard Stewart's Highlanders formed their lines as the attacking battle line, when Greene and Cornwallis met at Guilford Court House. On through what was to be their battlefield, past where the monuments now stand to the honor of Freedom's heroes, through the court house village of Martinsville, yet onward by Greene's headquarters on Troublesome Creek. If any one asked his mission, to each, whig or tory, enemy or friend, his constant reply was, "To Philadelphia on business."

The Dan lay behind him now, and at Halifax Court House in Virginia, where Greene and Morgan rested their troops after Morgan's famous retreat from the Cowpens, he rested for a little time, and then went forward again. Across the Staunton through the court-house town of Charlotte County, where the clarion tones of Patrick Henry had so often thrilled the Virginians, he made his way, ever toward the north. A moment for rest to man and horse at Worsham, Prince Edward's court-house village, whose citizens the very next year demanded and received a charter for their school, now Hampden-Sidney College, then up and onward rode the solitary horseman, across the Appomattox River whose waters many years in the future were to be tinged by the purest and best blood of Liberty's sons.

Through the middle and northern county of the "Old Dominion," passing the James, Virginia's most historic stream, the Rappahannock, the Rapidan, the Potomac, names never and greatly appreciate the sentiments of the people of Mecklenburg and the surrounding country, but we fear that Congress is unwilling at this time to take so bold a stand in this matter as these resolutions declare for. However, we will keep them and show them to our friends and see what they think."

The next day the North Carolina Delegation had another interview with Captain Jack in which they said, "We consulted with such men as Hancock, Jefferson and Jay, and while they, like us, approve the sentiment of your resolutions, they still entertain some hopes of reconciliation with Great Britain, hence deem it unwise to bring the matter before Congress now."

Captain Jack soon found that the object of his long and toilsome journey could not be accomplished at once, and that Congress was infatuated yet by the idea of reconciliation. In his final interview with the Carolina representatives and several other members of Congress he said in his address to them,

"Gentlemen, you may debate here about reconciliation and memorialize your king, but bear it in mind, Mecklenburg owes no allegiance to and is separated forever from the crown of Great Britain."

to be forgotten, onward rides this messenger of Southern Liberty to Northern Freedom. Marvland now lies behind him, in whose homes quietly rested the men who were to form that famous first regiment of that colony. He skirted the town of Baltimore, in whose bay the "Star-spangled Banner" was to find a birthplace in the brain of Francis Key. Through the upper edge of "Little Delaware," whose "Blue Hen's Chickens" were soon to do such valiant service in freedom's cause, still rode our hero, undaunted and unhindered. The Delaware is crossed and Philadelphia's inn receives the traveled-stained messenger and tired horse for a night's well-earned rest, and the long journey is over.

The next morning early found the messenger in conversation with Caswell, Hooper and Hews, North Carolina's delegates to the Continental Congress. A few questions about the state of public affairs and Captain Jack drew the message from his pocket and said,

"Here gentlemen, is a paper that I have been instructed to deliver to you, with the request that you should lay the same before Congress." Carefully reading it they replied, "we heartily approve these resolutions

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Editorial.

THE BAPTIST PRINCIPLE.

The distinction of the Baptists lies not in what they believe. For the most part their doctrines are not different from the doctrines of other Protestants. To be sure, they do hold views of doctrine that are peculiar. But their distinction lies deeper. Their Principle, not their doctrine, marks them for their great mission and gives them their peculiar character.

In common with the other bodies of Christians that have gotten their doctrines out of the teachings of Christ and the Apostles, they hold the great familiar doctrines of Christianity. They do not hold these, however, as a creed, but as beliefs that they have come into. Beyond the most elementary conceptions, they do not form them into a 'doxy.' They do not cut every man's conceptions to suit these doctrines; but they confidently put the Bible in each man's hands and let him grow into genuine—not artificial—conception of these teachings. They trust the believer and his Bible. This is the working of their Principle.

The Baptists have no creed. But they have beliefs, they have doctrines that they dearly cherish. Their distinction is that their Principle comes first, whereas others have put their creeds first. One fits man to the creed; the other suffers the man to fix his creed by a genuine process. One has an inflexible creed, the other a living Principle. One lives in the past, the other in the present. If the creed is true, believers can be trusted to come into it as they study their Bibles.

There is danger that the Baptist Principle will be subordinated, danger that the Baptists having saved it to the world,—and it is the most priceless element in our civilization—they will themselves be lost to it. We purpose, therefore, to write two or more articles on the Baptist Principle.

It is remarkable, and it is the cause of much confusion, that our people have never settled upon a fixed statement of the Baptist Principle. But it is characteristic of the Baptists. They abhor "the traditions of men." One generation dares not fix a statement for another. There is but one authority for the living man: Christ.

It is also remarkable that other religious bodies and our civilization itself have embraced the fruits of our Principle; but it remains true that no other numerous religious body has embraced the Principle itself, although our civilization has approved it as the central principal of civics and society.

Dr. W. C. Wilkinson issued some years ago a thoughtful book entitled "The Baptist Principle." He describes this Principle as Obedience to Christ, doubtless having action in mind. But other bodies may claim this principle. The Baptist Principle is more properly Individual Obedience to Christ.

But even this does not fully express the Baptist Principle, though it lacks little.

The popular statement of the Baptist Principle is "The Bible as the only rule of faith and practice." Some put New Testament in place of the Bible, since the Old Testament forms (practice) have certainly passed. But if we regard the New Testament as fulfilling the Old—but not destroying: and the Old as revealing God's character and will, though not so powerfully as He is revealed in Christ,—we shall have no difficulty here. The point is, however, that other Protestant bodies claim this principle also. "The Bible and the Bible alone is the religion of the Protestants," was a shibboleth years ago. The distinction of the Baptists lies in that they hold that the Bible is the only rule of faith and practice for the believer. The distinction lies in the last word.

In a recent work we have found "Salvation by Faith" stated as the Baptist Principle. So it is. It is the very centre of their citadel. But other bodies have embraced this fruit of Baptist suffering, until we cannot claim it wholly. Our distinction is, however, that we alone maintain an Order and a Principle that guarantees this fruit. That Order is the order of the Ordinances—Believer's Baptism prerequisite to church-membership. That principle is Voluntariness in religion. Each centres in the Individual. We receive no one who does not say that he has been saved and wishes to follow Christ. But Voluntariness in Religion does not fully define the Baptist Principle, though it goes far in that direction.

Doubtless any well-informed student of history would say that the Baptist Principle is Religious Liberty, having found that this and its fruits, the Priesthood of the Believer, the elevation of the individual, the simplicity of worship, and the separation of Church and State, have been the crowning contributions of Baptists to human progress. But this principle is held far and wide now, and we all enjoy its fruits. The Baptist distinction lies in that of them all the Baptists alone maintain a polity that guarantees Religious Liberty. They receive into their church only believers—and then only voluntarily; and having received them they still refuse to mould them to a creed, leaving each and all to work out a higher faith and life.

What then is the Baptist Principle?

It evidently embraces the several statements that we have given. But it is greater than any one of them. It lies in the application of them—in the conception of them—rather than in the statement. Large sections of the race have embraced these statements, but the Baptists have not only the original distinction of having first brought them forth, but they have today the unique distinction of conducting their polity according to them.

Let us illustrate. The ordinary Protestant conception of Religious Liberty is freedom of the church from interference by the State. The Baptist conception is freedom of the believer from interference by State or church or any thing else whatsoever touching conscience. They hold the principle in fullness. Others insist upon obedience to Christ as directed by the church; Baptists hold to obedience to Christ as directed by the conscience.

The Baptist Principle, is, therefore, in its root—Individualism. They stand for the soul, for the man, in all relations, church, state and arena of the world. Another word for it is the Priesthood of the Believer. Another, the Divine Right of Man. Another the Sovereignty of Christ and the Soul.

But the Baptists are organized. Their unit is the individual. Their unit in organization, and their major and supreme organization, is a church. Their minor organizations are conventions, associations, boards and committees, always creatures of and inferior to the church, and having no church function. In subsequent editorials we hope to write on the relation of the Baptist Principle of Individualism to the Baptist Principle of Democracy, and show how the two are perfectly correlated, and how they are altogether the best foundation in the world—being laid in the one foundation: Jesus Christ. They are the hope of the human race, and mark the Baptists for a mission worthy of their claims as the legitimate successors of the first Christians and their churches.

A HIT.

"While there are, no doubt, some points in regard to these subjects on which Dr. Moore and we differ, yet, in the face of these statements, certainly we must include him within the limits of Baptist orthodoxy on these great fundamental doctrines."—Western Recorder.

So Bro. Moore is safe, though by a close shave. He is near enough to "we" to get inside the limits. This is good.—Religious Herald.

WHAT'S LIFE TO ME?

Where I look is fire, where I listen music, and where I tend bliss evermore.—Browning. Paracelsus, lines 512-514.

THEY HAVE NOT SEEN CAROLINA.

The watchman (Boston) thinks that, though the climate of New England may not be the best in the world, "it is doubtful if the climate in any part of the world, at any season of the year, can present more beautiful scenery or more healthful and enjoyable days than the typical New England autumn weather." We do not say that the scenery of this section of the country is superior to that of New England, at this season of the year, but we are sure that the latter does not surpass that of Cincinnati and the great State of Ohio. With no frost to color the leaves, they have opportunity to show what the natural ripening does for them, no matter what tree they are found on, though a considerable number are still as green as in midsummer. These, however, only furnish a richer background for those which glow and blaze in the autumnal sun, of all hues and shades. Only the high hills and mountains of New England can add anything to the beauty of the landscape in all this great Ohio and Mississippi Valley.—Journal and Messenger.

BISHOP POTTER ON PROHIBITION.

The following is quoted from the Outlook:

The session of the Diocesan Convention of the Episcopal Church held in this city last week was notable by reason of Bishop Potter's vigorous and outspoken reiteration of his views of the temperance question. He took the ground that legislation for the regulation of the liquor traffic could not effect radical changes for the better, and urged that the time had come for a calm, frank, discriminating consideration of the whole question. "It was not unnatural," he said, "that an unreflecting public sentiment should have taken refuge in legislation which, if it refused to face the issues it raised, brushed them aside with sweeping enactments that at one blow proposed to destroy a traffic which it could not control. * * * If mere enthusiasm, often blind and partisan, if the law itself, are unequal to the abatement of an evil so great, then it is time for those who believe supremely in the presence in the world of divine forces and influences to arise and strive." Bishop Potter indicated the need for a more comprehensive consideration of the whole question, for a recognition of the differences of condition between different classes of society, and summed up his position in these words:

"You will gather from all this how superficial, how utterly inhuman, inconsiderate, and unreasonable I regard a great deal of that doubtless often well-intended zeal which seeks to make men and women virtuous and temperate by a law of indiscriminate repression. I do. I do. And, if I am sent here of God for nothing else, I am sent here, men and brethren, to tell you that, and to entreat you to discern that most of our methods for dealing with the drink evil in our day and generation are tainted with falsehood, dishonored by essential unreality, and discredited by widespread and consistent failure."

He reaffirmed, what people who understand the situation know, that one kind of man goes to the saloon for an intoxicant, another for refreshment, another for amusement, another for companionship, another for information, another for business purposes, precisely as the man who is more favorably situated goes to his club. "The strength of the saloon-keeper has been in keeping these different wants together. The wisdom of those who antagonize him will be in separating them. * * * The whole moral sense of the community is congested with theories of temperance reform which have in them every note of excellence but that of personal service, and that, if once it can be roused, will be worth them all."

We print this in full, in order that Dr. Potter's views may be faithfully represented.

One may differ upon some of his conclusions, but that his emphasis upon the need of personal service and upon the wisdom of separating the several wants that centre now in the saloon, we think all thoughtful people will agree.

And we venture the opinion that the Bishop is

right in his notion that there is too much shooting into the air on the saloon question. There are men whose stock in trade is just this sort of thing. They stir up the teetotalers mightily, but do they reach drunkards? That is the question. But we think the bishop goes too far in saying that "most of our methods," etc., "are tainted with falsehood, and dishonored by essential unreality." There has in truth been much failure; but there has been some success; and heaven only knows what might now be but for the repeated battles against the saloon.

THE SECRET OF BLESSEDNESS.

Sunday-school Lesson for November 16: Judges, 2:7-19. The Time of the Judges.

We come now into a new period of Hebrew history and into a new book. The period is described as the time of the Judges, because during this period Israel was ruled by judges—not by a patriarch as in the days of Abraham and Jacob, nor by a leader as in the day of Moses, nor by a captain as in the day of Joshua. We see the rise of the form of government. With the wilderness behind them and Canaan taken, life at last was more stable, a more orderly form of government is set up. God seems to be working the race up toward self-government, giving each generation the freest government that it is capable of. One cannot espouse one form of government for all peoples. Because Americans are free is really no reason why the Philippines should be free. Because Caucasians have won self-government is no reason why they should invest the negro race with it. Freedom is meant for all—who are fit for it, and no others. Even American liberty is limited sharply. The race's mission is to fit every one for perfect liberty.

But the lesson does not deal with government, except to show the source of national calamity and national prosperity. It does show this, and due emphasis should be put upon it. Vs. 13-16. This may be applied personally as well as nationally. The one truth to send home is that misfortunes come from a wrong relation to God and that blessings come from the right relation to God. If you do not believe this, you have not assimilated the most elementary truth of our religion.

This section revolves around this truth. After narrating the death of Joshua and the passing of the generation that took the vow in Shechem, it records that the succeeding generation forsook Jehovah. This is the fundamental sin—the height and nadir of sin. Sin is more constantly an attitude than an act. It was not what this generation did, so much, as the fact that they put themselves into a relation that made their doings possible. Thou shalt have no other gods before Me, is the first commandment and will continue to be until the end of time. He who disobeys God, disowns Him. The sinner is, therefore, also guilty of disowning his Creator, which is far worse than the little sin that he commits. The first commandment is first because it is fundamental.

We have another deep lesson. Joshua in his last address warned Israel that they could not keep the covenant, because they did not know that God is holy, universal, and swift to punish sinners. But they insisted upon making the covenant. Now their children rise up to abandon this covenant and bring reproach upon their parents. We learn from this sad experience not only that religion is based on definite convictions as to the character of God and our duty to Him, but also that parents have a high duty of handing down these convictions. This is the point of Israel's present failure. If the parents had done by their children as Joshua did by the parents, God's will of progress would not have been interrupted. This is an impressive lesson to parents.

There is also this point. Israel was deflected from her fealty to God by the surrounding nations. They took up the gods of the nations left in Canaan. This teaches us that in making our spiritual conquests we should be sure to conquer completely every foot of territory and should maintain the most favorable environment possible. It also shows what a low idea Israel had of God. That one could prefer a heathen god to Him shows how low his conception must be. How patient God must be, to have borne with people who preferred heathen idols to Him! The modern application is that one who can disobey God has also an extremely low idea of Him. The man who disobeys God must not really respect Him. We evidently must rely yet upon His patience.

Israel's difficulty was not only in the lowness of her conception, but also in that she could not rise to the heights of faith and righteousness. She wanted visible gods; and righteousness was irksome. The heathen gods required neither faith nor righteousness, only forms. Many a modern man chooses easy and convenient and low gods (e. g. the form and habit of religion) all the time assuming to hold on to the garment's hem of the Most High, while in reality he is as far away as Israel ever was. Faith and righteousness are not so easily maintained as form and habit.

Over and above all is this comforting lesson: God is angered at Israel because of her defection; and He punishes swiftly and severely. But He wills that Israel shall rise. He pities the wayward children, therefore, and in His mercy sends them a national system that will save them. The record of mankind is diverse in some respects, but it reaches absolute unity in one respect—namely the waywardness of man and the long-suffering of God. That He loves us and wills that we shall rise is witnessed by every page of history. He punishes and condemns; He is angered; He lets individuals and generations perish if they will, but He carries the race upward and onward in spite of all. "Standeth God within the shadow, keeping watch above His own."

An outline for the lesson is (1) Joshua, his life and character; (2) the waywardness of Israel, its character and causes and lessons; (3) the character and will of God, as shown in His anger, His punitive policy, and His rescuing the people.

A WORK OF ENDOWMENT.

We are moving on. New subscribers are coming in in a steady stream. There is every encouragement to those who have a mind to join with us in this work. The men and women who take part in building up a 10,000 subscriber foundation for our denominational organ will have part in a great work of endowment—the endowment of their fellowmen with right ideas, the endowment of our denomination with intelligent and steady supporters, the endowment of our cause with a worthy exponent. Every one can have a part in this great work.

We print below the list of those who have recently enrolled themselves on the list of endowment builders. Let all the brotherhood join them:

S. L. Bolinger, Mt. Holly, N. C.
Rev. W. A. Smith, Lexington.
Rev. A. D. Carter, Garland.
A. F. Floyd, Ashpole.
Rev. J. M. Arnette, East Durham.
Rev. W. B. Waff, Reynoldson.
Rev. W. R. Cullom, Wake Forest.
Rev. Wade D. Bostic, Henrietta.
Rev. J. M. Hilliard, High Point.
Rev. J. G. Hagaman, Forest City.
Rev. C. G. Wells, Spencer.
J. V. McCall, Lenoir.
Rev. W. J. Wyatt, Perth.
D. L. Webster, Siler City.
Dr. A. M. Baldwin, Wilmington.
Rev. C. L. Dowell, Society Hills, S. C.
Dr. J. A. Ballentine, Jonesboro, N. C.
Rev. G. W. May, Red Oak, N. C.
Rev. A. L. Betts, Warsaw, N. C.
J. H. Smith, Raleigh.

WHY BACHELORS ONLY?

We do not know whether or not the people are asking the candidates any questions this year, but we heartily wish that every single nominee for the Legislature would be compelled to pledge his support to a reformatory for young criminals.—Charity and Children.

BOOKS.

A Short Method with Christian Science. By Albert G. Lawson, D. D. American Baptist Publication Society. 25 cts.

The Christian Science Cult. By J. J. Taylor, M. A., D. D. American Baptist Publication Society. 25 cts.

These works are doubtless interesting, able and informing; but Christian Science is its own best cure. In fact this is the only disease that we have known it to cure. Many who took it in Raleigh some years ago have completely recovered—not one by argument, however, but each by experience.

Twenty-five House Plans for Twenty-five Cents. Geo. W. Ogilvie & Co., 166 South Clinton St., Chicago. Quite a serviceable little book for builders of modest houses.

The Great Procession. Verses for and about children. By Harriet Prescott Spofford. The Arcadian Library. The Gorham Press, Richard G. Badger, Boston. Reserved for notice.

English Lyrics of a Finnish Harp. By Herman Montague Donner. The Gorham Press, Boston: Richard G. Badger. Reserved for notice.

Four Key-Words of Religion. Life; Light; Law; Love. By William R. Huntington. Thomas Whitaker, New York. 25 cts. An Essay in Unsystematic Divinity.

Normal Studies for Sunday-School Workers. Vol. II. The Books of the Bible. By Hight C. Moore. Sunday-School Board, S. B. C., Nashville. 30 cts. Reserved for notice.

Historical Raleigh. From its Foundation in 1762. By Moses N. Amis, of the Raleigh Bar.

We could wish for more space to devote to this work and to books of like nature. They carry no little cargo of the past for the present and the future. The cultivation of local history and local knowledge is all too neglected in a day when the telegraph and the press have made the globe one vast city. And this neglect will bear fruit that no amount of cosmopolitanism can compensate.

Mr. Amis is fortunate in his subject. Raleigh is an historical city. Her life is slow, but stately. Her movement is not like that of some of her sisters. She neither hustles nor bustles; she moves with the serene dignity of the olden time. Our wish for her is that she never shall become a mercantile or manufacturing or money-making centre, but a city of residences, of homes and schools and life and children. Her history prepares her for this, and Mr. Amis' book will go to prepare this generation for this.

The work is well done. It is fairly thorough. Much of course has been omitted; and much of detail is included that we think might have been dispensed with. In this, however, we yield to the author's judgment, having seen that many have a rare taste for facts. Could he have found more early traditions or interesting stories of the olden times, the work would have been the more valuable.

But as it is, Historical Raleigh will interest many residents of the city and many citizens of the State. We have given it a place in our library in the section set apart for North Carolina works, and we bespeak for it a place in every intelligent home in our city. Price 80 cts.; of the author or the Raleigh book stores.

THE GOLDEN RULE IN POLITICS.

A certain citizen of North Carolina was not long ago promised the office of postmaster at a certain place. He was poor; had a large family and no means of support save his daily labor. Delighted with the prospect, he went to the place. When he got there he found that the man who had the office and whom he should supersede was a poor man with a large family. Seeing this, he sent word to those who had offered him the office that he would not take it. "The present incumbent," he said, "is a poor man and a good one. I will not take his place from him. It would condemn me before God." And he went to work.

This is the best example of the Golden Rule that we have found in North Carolina public life.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. R. JONES, Raleigh, N. C.

Missionary Meeting in West Chowan.

The Woman's Missionary Societies of the West Chowan Association, convened in their eighth annual session Oct. 29, 1902, at 1.30 p. m., in the class room of Connaritsa Baptist church. This church, by the way, is said to be the prettiest country church in the State. The meeting was opened by an address on "The Growth of Woman's Work in Missions," and followed by an earnest prayer invoking the blessings of God on the meetings of the Societies in session, by Rev. L. Johnson.

The Scripture reading was conducted by Associational Acting Vice-President, Mrs. J. P. Holloman, the central thought being "How Should We Work?"—was very instructive and helpful to Christian workers. Poem, "No Souls," was effectively read by Miss Lizzie Mitchell. The questions, "How To Organize a Sunbeam" and "How to Induce the Boys to Join the Sunbeam Band?" were answered in paper by Mrs. W. G. Freeman, and Miss Annie E. Parker, while Mrs. C. R. Harrell told how her Society reached the boys and girls in her church.

An urgent request was made by the Vice-President that all the Societies should make a greater effort than ever before, during the remainder of this Conventional year, in order that we may go up to the Convention out of debt; and she urged the Societies to pray more earnestly, as well as give—saying that great things can be accomplished only by sincere prayer. A committee, consisting of Mrs. C. W. Harrell, Mrs. Stephenson, Mrs. Curtis and Miss Essie Edwards appointed to nominate an Associational Vice-President as successor to Miss Blanch Vann, resigned, brought forward the name of Miss Anna E. Erekson, of Seaboard, N. C., who was very cordially accepted and welcomed. Miss Erekson very feelingly expressed her appreciation of the honor conferred upon her in the Lord's work, and promised with divine aid to fill the position the best she could. The roll of Societies was called, and delegates from seventeen Societies were present. All except three brought reports, which they read.

Advancement was seen in many of the reports. Mrs. Holloman spoke feelingly of her love and interest in the work of the Societies of which she had been in charge for nearly six years, before Miss Vann took charge of it.

The meeting adjourned with prayer by Miss Anna E. Erekson.

Mrs. JOHN P. HOLLOMAN,
Associational Vice-President Pro Tem.
Miss ANNIE E. PARKER, Sec.

Piedmont Meeting Again.

Although an account of the ladies meeting held at High Point has been given before, we cannot resist copying here, in full the account published in the minutes of the Piedmont Association. We give this as a model of how a Woman's Meeting may be conducted, and given its rightful place in relation to the general work. When such meetings are generally held and reported as part of the Association's work—of which it is a branch—the dignity and importance of the undertaking will be universally recognized:

The Fourth Annual Meeting of the Woman's Missionary Societies of the Piedmont Association was held with the Missionary Society of the Salem Street church, High Point, at 3 o'clock Thursday afternoon, September 18th.

The Methodist Protestants had kindly offered their church to the ladies, and it was beautifully decorated for the occasion with ferns and palms. Quite a number of ladies, beside the Society, were present. Meeting called to order by Mrs. Pritchett, President of the High Point Society. Devotional exercises were conducted by Mrs. J. C. Murchison, of Greensboro, Vice-President of this Association. Prayer by Mrs. W. C. Newton, of Greensboro.

Miss McDonald, of Greensboro, was elected Secretary.

Reports were heard from all Societies in the Association—every Society but Reidsville had a representative present, and that had sent report and letter of greeting.

Two new Societies reported organized—one at Greene Street church, High Point, and a Sunbeam Society at Reidsville.

The Vice-President made a talk on the Association and the work already done by the Women's Societies in the Association.

As Miss Heck could not be present she had sent the next best thing—a letter—which was now read by Mrs. Petty, of High Point.

Mrs. Pritchett led in prayer.

Short papers on the help the Womans' Missionary Societies gave to the Foreign, Home and State Boards were read by Mrs. Beeson, Miss Patton and Miss McDonald.

Mrs. W. C. Newton addressed the meeting on the subject of the great need of our Societies, which she interpreted as a more extended and thorough study of Missions.

One of the most enjoyable features of the afternoon was the solo by Mrs. Walker, of High Point.

A few minutes were spent in open discussion of the work planned for the coming year.

Greensboro and High Point Societies are at work packing boxes for our needy missionaries. High Point Society has undertaken the support of a native missionary in China.

Mrs. Workman, of Greensboro, stated that 52 Foreign Mission journals were taken by the ladies in Greensboro, and that she expected this to be increased to 100 next year.

After an earnest prayer by Mrs. Workman for God's blessing on the future work, the meeting adjourned.

A pleasant social half hour followed.

Miss ALMA M'DONALD,
Secretary.

From a full statistical table of Womans' Missionary Societies, also given in the minutes, we learn that the Societies gave $483.61 to missions.

the Womans' Missionary Societies will be better represented in the Association minutes this year than ever before on account of the new church letter form. Thanks to Mr. Johnson, full space is there given for the Societies' work, giving at once credit to the church and to the Society. Look for the report of Woman's Work in your Association. As yet Societies of Buncombe have reported the largest amount—a fact that brings to mind that the First church, of Asheville is in that Association.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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Sunbeams' Corner.

Conducted by Miss ELIZABETH H. BRIGGS, Band Superintendent for North Carolina.

Prospectus of Sunbeam Program for the Year Beginning December 1902, and Ending November 1903.

First Quarter.—December, January, February.—Study Topic: China.

Second Quarter.—March: Frontier Missions. April and May: Mexico.

Third Quarter.—Vacation Trips.—June: Korea. July: Alaska. August: Greenland.

Fourth Quarter.—September, October, November: Africa.

To Lady Managers.

For the past two or three years a general demand has arisen in our State for suitable literature for Band meetings. One after another of the Lady Managers have written for help in the matter of arranging interesting meetings, but up to the present no regular assistance could be given. The enlarged form of the Biblical Recorder and the very generous space given the Sunbeams in it seem a happy solution to this long-standing problem. After our continual round of the regular mission topics, we may find it more interesting to leave the beaten track and wander as we will in the Mission Fields.

The prospectus will give some general idea of the plan for the year, and below is given the full outline of study for the First Quarter.

It is intended that the programs for each month shall appear the month before, in order to give the leaders time to arrange for the meetings. In the Sunbeams' Corner will be found something on each subject in the program, yet each leader will find it necessary to supplement the work with ideas and plans of her own.

Outline of Study for First Quarter:

Topic for Quarter: China.

December—First Meeting: Cities of China; The Emperor; Houses; Famous Idols.

December—Second Meeting: Mandarins; House-boats; Schools; First Missionaries.

January—First Meeting: Farms; Traveling; Marriages; Funerals; Missionary Growth.

January—Second Meeting: Babies; Girls; Clothes; Manners; Missionary Martyrs.

February—First Meeting: Villages; Boys; Amusements; Missions Today.

February—Second Meeting: Priests; Temples; Doctors; Medical Missions; Review.

What a Sixpence Did.

A Scotch woman used to lay aside a penny a day for visitors. A visitor, incidentally learning that the poor woman had been for many days without meat, gave her a sixpence to buy some. But she said: "I have long done very well on my porridge, so I will give the sixpence also to God." This fact was narrated at a missionary breakfast, and the host and his guests were profoundly impressed. The host said: "I have never denied myself so much as a chop for God." A very large sum (£2,200) was immediately subscribed as a result of that touching incident. Ought it not to make a similar impression upon our hearts? What have we ever denied ourselves for the advancement of Christ's kingdom? Has it ever cost us the necessities of life to show our love for our Saviour?

Please mention this paper when writing to advertisers.

Eastern.

The following subjects will be discussed at the Eastern Union, which meets on Friday before the fifth Sunday in November with Bethel Baptist church, in Sampson County:

1. Associational Missions—What help should be extended to our weak churches? What to other destitute points?

2. Education—What ought Baptists to do to relieve our congregations and the State of the appalling illiteracy that confronts us?

3. Our duty to the fatherless in our own bounds and in the State.

4. Do facts support our claims to be called Missionary Baptists?

5. Are Baptists right in their views of baptism, communion and church government?

The introductory sermon will be preached by Rev. J. N. Tolar of Mt. Olive. The discussions will be taken up and speeches assigned by order of the body. Visiting brethren will be met at Tomahawk or Magnolia if they notify W. J. Friar, Delway, N. C., in time. Our Baptist editors and representatives of general objects specially invited.

N. B. COBB, Committee.

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Ar. Columbia,	"	9 35 a m	1 00 a m
Lv. Columbia,	"	10 35 a m	1 02 a m
Ar. Savannah	"	2 10 p m	4 53 a m
" Jacksonville,	"	7 00 p m	9 15 a m
" Tampa,	"	6 45 a m	5 45 p m
		No. 33.	No. 41.
Lv. Raleigh,	"	4 12 a m	5 56 p m
Ar. Hamlet,	"	7 00 a m	7 30 p m
" Wilmington,	"	12 15 p m	
" Charlotte,	"	10 08 a m	10 22 p m
" Atlanta,	"	3 55 p m	7 30 a m
" Augusta, C. & W. C.		5 40 p m	
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" Portsmouth,	"	7 15 a m	5 25 p m
		No. 54.	No. 56.
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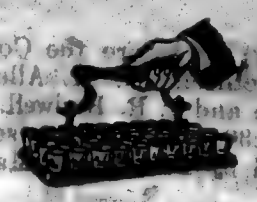

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Liberty.

The next session of Liberty Union will be held at Reed's Cross Roads, November 28-30, 1902.

Introductory Sermon—Dr. J. B. Richardson; alternate, Henry Sheets.

1st. Where are the duties of our deacons and how may they discharge them? L. G. Lewis and H. Sheets.

2d. Should each church of our Association maintain an evergreen Sunday-school? If so, what kind, and who should attend? W. C. Roach and J. R. Miller.

3d. What can our churches do to hold and increase their congregations? P. M. Snider and Jeff Lanning.

4th. Should we have and maintain a good associational school in our bounds? J. W. Cole and W. A. Smith.

JOHN R. MILLER,
Secretary.

Sandy Run Sunday School.

The next session of the Sunday-school Convention of the Sandy Run Association will meet with the Mount Pleasant Church, Rutherford County, on Saturday before the fifth Sunday in November.

Introductory sermon by Rev. J. B. Thorn. Missionary sermon on Sunday by Rev. H. D. Harrill.

First Query: Does the Bible teach sinless perfection? Speakers—Rev. Z. D. Harrill and Rev. W. M. Gold.

Second Query: What is our present want to make our Sunday-schools a success? Speakers—G. B. Pruette and Rev. B. P. Green.

First Scripture: 2 Timothy 3: 14, 15. Speakers—L. G. L. Taylor and Rev. T. C. Harris.

Second Scripture: Psalm 34: 11. Speakers—Rev. T. J. Moss and J. W. Smith.

It is hoped that each church in the Association will be represented.

G. B. PRUETTE, Moderator.
L. W. GREEN, Secretary.

The High Point Revival.

For weeks we preached and prayed for a heaven-sent revival. Our church was fully united in the work. Bro. W. M. Vines, of Asheville, came in the power of the Holy Spirit. Morning and night, for ten days, he preached Christ crucified, and left everyone at each service without any excuse for not accepting Jesus. The patience, kindness, earnestness, and consecrated tact, he used in appealing to sinners, will not be forgotten soon in High Point.

Our church has been greatly revived. The work is bound to be permanent, as it was in Morganton a year ago. A number of backsliders were reclaimed, and fifty-five made profession of faith in Christ.

Already thirty-two have united with our church.

Besides the help of Brethren Carrick and Hilliard, we had the aid in song and prayer of that Spirit-filled man, Eli Reece, pastor of the Friends church.

In short, God has wonderfully blessed us, for which we give thanks unto His great name.

Sincerely,
R. L. PATTON.

Warren Union.

The meeting of this body will be held with the church at Macon on the 28th to 30th of November.

Friday, 11 a. m.—Introductory sermon by Dr. Hufham; alternate, Rev. S. W. Overby.

The following themes will be discussed:

2:00 p. m.—What are the best financial methods for our churches? Rev. T. J. Taylor, Brethren John Coleman, Joseph Shearin.

2d. Should a Baptist minister plead for payment of his salary in the preaching service, or should he, when it is necessary, go before the Conference? Brethren G. M. Allen, Matthew Duke and J. R. Rodwell.

Saturday, 9:30 a. m.—Prayer service conducted by Bro. James Marshall.

1. The relation of the church to the social questions of the day. Brethren John Kerr, T. M. Pittman, Editor Wilson, Rev. Archibald Cree.

2. The importance of the song service of the church, and how to improve it. Prof. Vaughan, Brethren C. N. Riggan and J. R. Rodwell.

2:00 p. m.—What is our Scriptural authority for Sunday-school work? Rev. T. J. Edmundson, Bro. John Nicholson, Sr., and Rev. T. J. Taylor.

3:00 p. m.—The Orphanage. Bro. George Weldon, Bro. Hawks.

Each church is requested to send delegates and a collection for the work of the Union.

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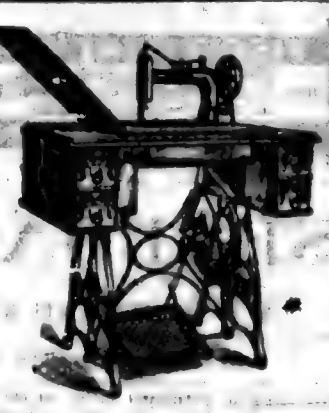

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NOTICE OF SALE.

By authority of a judgment of the Superior Court for Wake County, made in special proceedings entitled J. H. Mitchell, Administrator of J. T. Pearce deceased, vs. M. J. Pearce. I will on Monday, 1st day of December, 1902, at 12 o'clock M., in front of the store of J. H Mitchell & Co., Ro'esville, N. C., sell to the highest bidder for cash the following described real estate, situate in Wake Forest Township, Wake County, to-wit: First tract begins at a stake on the Oxford and Smith field Road at Mrs. Jas. Pearce's corner; thence S. 6½° W. 6 chains to a stake on said road at the Arnold corner; thence S. 78° E. 39.36 chains to a rock, the Arnold and R. Williams corner; thence N. 25½° E. 29.86 chains to a stake, R. Williams corner at R. Pearces line; thence at 5½° W. 38.10 chains to a stake, R. Pearces corner; thence S. 2½° W. 14 chains to a stake in Mrs. James Pearces line; thence S. 78° E. 8.70 chains to a stake Mrs. Jas. Pearces corner; thence S. 6½° W. 25 chains to a stake, Mrr. James Pearces corner, N. 78° W. 26 chains to the beginning, containing 97 acres. Second Tract. A small tract of land adjoining the land of Richard Pearce and others, containing 16 acres conveyed to J. T. Pearce, by Clem and Jane Alford, in Book 64, page 144, records of the Register of Deeds office for Wake County.

J. H. MITCHELL, Com'r.

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Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed by Rufus L. Powell and wife, and duly recorded in book No. 100 at page 696 in Register of Deeds office of Wake County, N. C., we will on Monday, the 17th day of November, 1902, expose for sale and sell to the highest bidder for cash at 12 m., at the Court House door in the city of Raleigh, that valuable tract of land lying and situate in Swift Creek Township, in Wake County, N. C., adjoining the lands of Eliza Powell, Robert Powell, J. J. Goodwin, W. H. Utley, Wm. Jones and others, being lot No. 4 in the division of the land of the late Archibald Powell between his heirs-at-law, and the same allotted to said R. L. Powell, and bounded as follows: Beginning at a stake in W. H. Utley's line, S. E. corner of lot No. 3, running N. 1½ degrees E. 140 poles, to stake, corner of lot No. 3, thence S. 89 degrees E. 1½ poles to stake in line of said lot, thence N. 1½ degrees E. 67 poles to stake on Dutchman branch, thence up said branch to stake and pointers, thence S. 1½ degrees W. 226 poles to stake, S. E. corner of lot No. 5 Utley's line, thence S. 89 degrees E. 30 poles to the beginning, containing 42 acres, more or less.

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Educational Fund.

Cash collection on Educational Fund for week ending November 3, 1902:

Chowan Asso., Sawyer's Creek church, A. Sawyer, $25; E. M. Sawyer, $10; J. M. E. Sawyer, $10; Rev. R. B. Overby, $5; O. G. Pritchard, $5; E. I. Sawyer, $2.50; Mrs. D. M. Spence, $1; Miss Allie Sawyer, $1; Miss Mamie Ferebee, $1; A. D. Dray, $1; H. C. Ferebee, $1; Lucie Bray, $1; Bettie Sanderlin, .70; Mrs. J. W. Sawyer, .50; R. L. Forbes, .50; W. E. Sawyer, .25; cash, $18.05; Do, Shiloh church: N. C. Burgess and wife, $5; Robert Godfrey, $5; W. B. Stephens and wife, $5; T. B. Godfrey, $1; Rev. J. A. Shaw, $1; Joe Hughes, $1; Elisa Staples, .50; John Toxey, .50; M. B. Roberts, .50; W. G. Godfrey, .50; H. H. Burgess, .50; Elizabeth Bray, .25; Mrs. W. B. Stephens .25; Do., Elizabeth City church: J. H. LeRoy, $25; Dr. S. W. Gregory, $25; C. W. Stephens, $25; I. M. Meekins, $25; G. W. Ward, $25; O. G. Gilbert, $12.50; Mrs. M. V. Gilbert, $12.50; Rev. C. W. Duke, $5; G. D. B. Pritchard, $5; S. S. Richold, $5; W. A. Holmes, $1; Dr. J. E. Wood, $5; cash, $5.74. Tar River Asso., Scotland Neck church: Noah Biggs, $300; F. P. Shields, $100; Dr. R. M. Johnson, $100; N. B. Josey, $100; J. B. Edwards, $50; R. C. Josey, $50; W. H. White, $25; Rev. M. L. Kesler, $25; G. W. Bryan, $25; E. F. Whitehead, $25; C. T. Lawrence, $25; R. E. H. Hancock, $25; J. P. Futrell, $25; S. W. Morrisett, $25; Hon. Claud Kitchin, $48.75; W. H. Josey, $10; C. L. McDowell, $10; Mr. and Mrs. J. E. Hancock, $10; a lady friend, $10; Chas. J. Shields, $10; Bruce Futrell, $10; John Morrisett, $10; Frank Gray, $10; Peyton Keel, $15; J. L. Josey, $10; Dr. J. P. Wimberly, $12.50; Mrs. M. A. Shields, $10; L. M. Pitman, $5; L. W. Bagley, $10; Mrs. A. C. Liverman $5; E. E. Hilliard, $5; Bernard Allsbrooks, $2.50; Miss Maude Edwards, $1; Mrs. S. W. Morrisett, $1; Earl Gardner, $1; C. S. Burroughs, $1; C. F. Hancock, $1; Mrs. C. F. Hancock, $1; W. A. Brantley, $1; Miss Lucy House, $1; Miss Helen Perry, $1; J. P. Ware, $5; J. H. Lewis, $5; Miss Huldah Josey, $5; J. H. Lawrence, $5; Mrs. J. S. Jenkins, $5; Tyler Wheeler, $5; J. E. Condrey, $5; J. G. Mills, $5; Miss Annie Biggs $2; B. D. Webb, $1; J. N. Savage, $1; Johnson Allsbrook, .25; cash, $1. Do., Fishing Creek church, $2.50; East Bend church, $6.78; Mrs. J. J. Beach, $5. South Yadkin Asso., Statesville church: Mrs. M. D. Burke, $5. Flat River Asso., Enon church: L. O'Brian, $1; J. C. Howard, $25. Do., Mt. Zion church: F. O'Brian, $5; J. S. Jones, $3; J. D. Daniel, $2; A. H. Bpalock, $1; Miss Rose Daniel, $1; T. W. Bowland, .50; Mrs. W. H. Daniel, .25. Do., Hester's church: B. F. Bean, $5. Do., Roxboro church: G. T. Watkins and wife, $20. Buncombe Asso., Mt. Olivet church, $1. Brushy Mt. Asso., Shady Grove church, $10. Raleigh Asso., Smithfield church: J. M. Beaty, $10; J. Ives, $7; W. M. Saunders, $5; T. J. Lassiter, $7; O. V. Booker, $2.50; E. W. Pou, $2.50; H. V. Ellington, $2.50; W. G. Yevington, $1; Mrs. W. M. Ives, $1; Allen Lee, $1; C. B. Paylor, .25; W. D. Hall, $1; J. T. Ellington, $5; Prof. Merritt, .50; N. B. Grantham, .50; Walter Jordan, $1; T. J. Gentry, .50; T. R. Crocker, $2; Mrs. J. M. Beaty, $1; Mrs. H. Petway, $1; T. H. Brooks, $2.50; cash, $5.62. South River Asso., Spring Branch church, $8; Magnialia church, Macy Cox, $1. Little River Asso., Dunn church, M. H. Privett, $5. South Fork Asso., Thesolinian church, $1.30. King's Mt. Asso., Pleasant Hill church, $11; Casar church, $5.05; Patterson Station, $6.63; Lattimore church $15. Liberty Asso., Lexington church, $10; Reeds Cross Roads, $12.31. Cape Fear and Columbus Asso., Pleasant Plains church, $1.10. Raleigh Asso., Hepsibah church, $5.86. Piedmont Asso., Reidsville church, J. B. Pipkin, $15. Personal: Tabernacle Ch., L. D. Watson, Jr., $50; First church, Raleigh, H. J. Johnson, $5; E. S. Wyatt, $10; Mrs. W. H. Pace, $10; R. B. Horn, Boonville, $5; Rev. R. L. Patton, $20; Mrs. R. B. White, High Point, $3; Rev. W. R. Cullom's field, Mt. Vernon church, Mr. and Mrs. W. A. Smith, $2; Wake Forest church, Mrs. J. B. Carlyle, $50; Dr. E. W. Sikes, $10; Mrs. E. S. Reece, Rockford, $15; Greensboro church, C. E. Horton, $25; O. W. Monroe, $5.08; teachers and students B. F. U., $100. Total, $2,013.84. Total amounts previously received, $14,644.65. Total receipts, $16,658.49.

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Household and Farm.

Cabbage Salad.

Prepare the cabbage as usual, and serve with a Cream Salad Dressing. This is a French Dressing in which cream is used instead of oil. The cream must be rich and very cold. Add the vinegar gradually, and season with pepper and salt. Pour this over the cabbage and serve. A salad bowl can be made out of the outer part of the cabbage from which the heart has been cut, and replaced with salad.—The Pilgrim for October.

What Good Roads Will Bring.

We need good schools in our country districts, but we cannot have them without good roads; we need better church privileges in the country, but we cannot have them without good roads; we need better mail facilities in the country, but we cannot have them without good roads; we need better social advantages in the country, but we cannot have them without good roads; we need more accessible markets for country produce, but we cannot have them without good roads.—General Roy Stone.

Some Suggestions for the Drainage of Our Public Roads.

Side Ditches.—Side ditches are necessary because the thousands of tons of water which fall upon every mile of country road each year, in the form of rain or snow, should be carried away to some neighboring creek or other water channel as fast as the rain falls and the snow melts, so as to prevent its forming mud and destroying the surface of the road. When the ground is frozen and a heavy rain or sudden thaw occurs the side ditch is the only means of getting rid of the surface water, for no matter how sandy or how porous the soil may be, when filled with frost it is practically water tight, and the water which falls or forms on the surface must either remain there or be carried away by surface ditches at the sides of the road.

A side ditch should have a gradually falling and even grade at the bottom, and broad, flaring sides to prevent the caving in of its banks. It can be easily cleared of snow, weeds, and rubbish; the water will run into it easily from each side, and it is not dangerous to wagons and foot travelers.

The Care of the Hair.

Woman's chief charm is her hair, demanding the most exquisite attention. It is well to lay the foundation of a good head of hair in infancy, keeping the ends clipped, hair thoroughly brushed every day, and the roots carefully washed with tepid water. One of the best recipes to prevent the hair from turning grey is moderation in living, and frequent washings in cold water. Constant worry and prolonged grief hasten grey hairs. The use of curling irons, long kept up, also hastens the ravages of time. Many persons make the sad mistake of using preparations for softening the hair, containing oils or greasy substances. This is a great error, as they only obstruct the pores, preventing its growth, the oils gathering every particle of dust, thereby clogging the pores of the scalp. Too frequent shampooing the hair or washing it with soap and water is very destructive. Soap, if often used, changes the color and tends to fade it, although ordinary yellow kitchen soap keeps blond hair from having the usual dingy appearance. A fine way to remove dust or oil from the hair is to dissolve a small quantity of white soap in spirits of wine, rinsing well with tepid water. The hair should always be perfectly dried and well brushed. Fanning thoroughly separates the hair, rendering it soft and pliable.—The Pilgrim for October.

Montgomery.

This Union convenes with Beulah Hill church, Friday before the fifth Sunday.

Introductory Sermon by Rev. Geo. W. Henderson, at 11:30 a. m.

1. Hindrances of spirituality in our churches, and how to overcome them—W. H. Strickland and J. A. Lisk.

2. Sin of omission. How does it compare with other sins?—N. H. Shepherd and T. F. Haywood.

3. Temperance—W. B. Owen and D. P. Morris.

4. Does the Word of God authorize the principle of Sunday-school work? H. M. Ingram and J. S. Barrette.

5. What shall we read?—W. A. Barrett and George W. Henderson.

6. A deacon's duty—W. M. Bostic and Jasper Williams.

It is the sincere desire of the committee to have a full attendance.

K. C. HORNER,
For Committee.

Pilot.

The Pilot meets with Shiloh church, Pinnacle, N. C., Friday before the fifth Sunday in November.

11:00 a. m.—Introductory Sermon by J. L. Lane.

Subject—Silent Evangelism.

(1) Through Benevolence—J. M. Hamrick.

(2) Through Business and Social Relations—D. F. King, P. Oliver.

The Mission Work of the Association, led by missionaries.

7:00 p. m.—Sermon—R. W. Crews.

Saturday—9:30 a. m.—Devotional Services—C. W. Glidewell.

10:00 a. m.—Systematic and Proportionate Giving—R. D. Haymore, J. A. Garrett.

Who Should Give?—T. M. Baker, R. L. Haymore.

2:00 p. m.—How to Train Young Converts—F. H. Jones, W. H. Wilson.

The Means for Growth in Grace—T. S. Sprinkle, J. B. Johnson.

7:00 p. m.—Loyalty to Our Educational Institutions—S. J. Beeker, H. A. Brown.

Sunday—10:00 a. m.—Sunday-school lesson, taught by T. S. Sprinkle.

11:00 a. m.—Missionary sermon—W. H. Wilson.

7:00 p. m.—Sermon—H. A. Brown.

R. M. LOFTIS,
For Committee.

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways TAKE

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CANNOT BE RUBBED OUT

But a good liniment or plaster will often give temporary relief because it produces counter irritation or reduces the inflammation and soreness. But no sort of external treatment can have any effect whatever upon the disease itself, for *Rheumatism is not a skin disease*, but is due to an over acid condition of the blood, and the deposit of irritating matter or Uric Acid salts or sediment in the muscles and joints, and no amount of rubbing or blistering can dislodge these gritty particles or change the acid blood. Rheumatism often becomes chronic, and the muscles and joints permanently stiff and useless and the nervous system almost wrecked, because so much time is lost in trying to cure a blood disease with outside applications or doctoring the skin.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating or poisonous substances from the system.

S. S. S. strengthens and enriches the thin acid blood, and, as it circulates through the body, the corroding, gnawing poisons and acid deposits are dislodged and washed out of the muscles and joints, and the sufferer is happily relieved from the discomforts and misery of Rheumatism.

Louisville, Ky., March 27, '02.
Gentlemen:—I am glad to say that S. S. S. has cured me of Rheumatism. About two years ago I suffered from Rheumatism in my knees and feet, my ankles swelling so that I could not put on my shoes. This continued for several months, during which time I was applying liniments and going by my physician's directions, but derived no benefit. I was told of S. S. S. and tried it. I immediately got relief, and continued the medicine until I was entirely well.
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External remedies are all right so far as they go, but they don't go far enough, and you can't depend upon them to do the work of a blood purifier, and those who pin their faith to liniments and plasters as cures are bound to meet with disappointment, and will be nursing a case of Rheumatism the greater part of their lives.

SSS

S. S. S. is a purely vegetable remedy, does not contain any Potash or mineral of any kind, and can be taken with safety by old and young.

Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made. We will mail free our special book on Rheumatism, which is the result of years of practical experience in treating this disease. It contains in a condensed form much information about Rheumatism.

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4. The Pulpit and The Sunday School.
5. The Pastor and the Corner.

Appendix—Historical.

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Marriages.

WHITEHURST—WIMBERLEY. September 10, 1902, in Tarboro, N. C., Mr. M. S. Whitehurst and Mrs. Janette Wimberley, T. S. Crutchfield officiating.

TYNER—PREVATT.—At the residence of the bride's father, Mr. Joe Prevatt, near Lumberton, N. C., October 8th, by Rev. J. W. Cobb, Mr. W. R. Tyner and Miss Sallie Prevatt.

RODGERS—ALLEN.—Married in Raleigh, November 5th, at the home of the bride's father, Deacon G. M. Allen, Mr. Preston B. Rodgers and Miss Helen P. Allen, R. T. Vann officiating.

Obituaries.

"She died in beauty, like a rose
blown from its parent stem;
She died in beauty, like a pearl dropped from some diadem;
She died in beauty, like a lay along a moonlit lake;
She died in beauty, like the song of birds amid the brake;
She died in beauty, like the snow on flowers dissolved away;
She died in beauty, like a star lost on the brow of day.
She lives in glory, like night's gems set round the silver moon;
She lives in glory, like the sun amid the blue of June."

CROSS.—Mrs. A. T. Cross, a faithful member of Tarboro Baptist church, departed this life on October 16, 1902. She leaves a husband and three children, with other loved ones, to mourn her loss. A good woman has gone to her reward.

Fraternally,
T. S. CRUTCHFIELD.

MADISON.—At the regular meeting of the Woman's Baptist Missionary Society, held October 16, 1902, at Elkin, N. C., the following resolutions were unanimously adopted:

"Whereas, In view of the loss we have sustained by the decease of our friend and member, Miss Bertha Madison, and of the still heavier loss sustained by those who were nearest and dearest to her; therefore, be it

"Resolved, That it is but a just tribute to say, in regretting her removal from our midst, we mourn for one who was in every way worthy of our respect and regard.

"Resolved, That we sincerely condole with the family of the deceased on the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy.

"Resolved, That a copy of this heartfelt testimonial of our sympathy and sorrow be forwarded to the family of our departed friend and member, and that they be published in the Elkin Times, Charity and Children, and the Biblical Recorder.

Mrs. E. F. M'NAIR,
Mrs. J. HENRY TARPE,
Mrs. J. L. HARRISON,
Committee.

HERRING.—Whereas, It has pleased our All-wise Heavenly Father to remove from our companionship in church and Sunday-school our beloved brother, Willie Herring, and sister, Ruth Herring, while yet in the bloom of young manhood and womanhood, and in the midst of useful Christian lives;

Resolved 1. That while we deeply deplore the death of our brother and sister, fellow-workers in Christ Jesus, we bow in humble submission to the will of Him who makes no mistakes, realizing that "His ways are higher than our ways, and His thoughts higher than our thoughts"; praying, as He calls us one by one from this world, we may receive a crown of rejoicing in the world to come.

Resolved 2, That in the death of this brother and this sister, the church loses two members whose lives are worthy of imitation, and lives from which we may catch many inspirations.

Resolved 3, That we tender to the bereaved families our sympathies and love, trusting that the Great Spirit may rule and reign over their lives, preparing them to meet the loved ones again when ushered before the presence of God.

Resolved 4, That a copy of these resolutions be put on our church record, a copy sent to the Biblical Recorder, and a copy sent to the bereaved family.

D. L. HERRING,
ANNIE L. KELLY,
EMMA BRONSON,
Committee.

Two Aged Saints at Rest.

Our community has very recently sustained the loss of two very highly esteemed and aged Baptist women, Mrs. Phoebe Fennell Taylor, niece of Rev. George Fennell, of blessed memory, and Mrs. Mary Chromarty Fennell, widow of the late John Milton Fennell, youngest brother of Rev. George Fennell. These ladies were both born in the year 1819, and were therefore nearing the eighty-third mile-post of life's fitful journey. Their long lives continued through many changes, sufferings, sacrifices and sorrows.

Mrs. Taylor had for several years been confined to her house by reason of a fall she received while looking after an afflicted son, but she never ceased to take an interest in all the occurrences in the world about her till the coming of her death sickness. Her husband, Capt. William Taylor, died of wounds received in the battle of Bentonsville.

Mrs. Fennell's oldest son, John, died of disease contracted in the Confederate Army in 1862.

Mrs. Mary Fennell was my nearest neighbor, and therefore I knew her best and longest. She was one of the most cultured and saintly characters I have ever met. Born in Bladen county, N. C., of wealthy parentage, she received the very best advantages that the best schools of that day afforded. When about twelve years of age, the lightning struck her father's house and tore off the mantelpiece and threw it upon the bed where she and others were sitting, burning her limbs and face. There is among the family papers a letter, written by her to a friend soon after this, describing in beautiful language the whole scene, and expressing her gratitude for the escape of the family from death. Some years afterwards she was sent to Mt. Hope Seminary, near Bethlehem, Pa., where she studied Latin, French, Higher Mathematics and Intellectual Philosophy. There were no railroads then, and the journey had to be made by stage and private conveyance, except from Norfolk to Baltimore. She remained there two whole years at one time, without returning home. Her letters to her mother and father during this time breathe the odors of gentle piety, filial affection and devotion to duty. She seems even there to have imbibed the spirit of her Saviour in the matter of sacrifice and service. "Let him that is chiefest among you be servant of all," and this spirit dwelt in her as long as she retained her intellect, and even after this was clouded by repeated bereavements and suffering. The little amenities of social life she never omitted, and her studious consideration for their welfare and comfort made her the beloved of all acquaintances, rich and poor, learned and unlearned alike.

In 1842 she was married to John Milton Fennell, who died four years ago, at the advanced aged of eighty-seven. Never was wife more faithful or devoted. They trod fifty-six years of life together—many of them years of sacrifice, but all of them years of unselfish service to husband, children and neighbors. With a culture that would have made her shine in any society but the wicked, she buried it all, as did the Master, that she might be servant of all. "She hath done what she could," like the other Mary of whom He spoke this encomium when she broke the box of alabaster ointment upon His head and was rebuked by even the disciples with the words, "Why all this waste!" Her years of sacrifice, suffering and service were not wasted.

May the gentle, uncomplaining, self-denying services of her long life lead the children and grandchildren to stronger trust in her loved Saviour, and greater devotion to His cause and kingdom.

N. B. COBB.
Clear, Run, N. C.

Temperance.

Alcoholic Liquor.

Stupefies and besots.—Bismarck.

That beverage, the sin of sins.—Southey.

The devil in solution.—Sir Wilfred Lawson.

Liquid fire and distilled damnation.—Robert Hall.

I consider all intoxicating spirits bad spirits.—Sir Astley Cooper.

Every crime has its origin more or less in drinking.—Judge Gurney.

Grape juice has killed more than grapeshot.—C. H. Spurgeon.

While you have the drink you have the drunkard.—George W. Bain.

Drink is the mother of want and the nurse of crime.—Lord Brougham.

Drink is the greatest obstacle to the diffusion of education.—John Bright.

Drink is the terrible enemy whom England has to fear.—Prince Leopold.

Rum Wrecks Another Vessel.

A shipwreck off Chatham, Mass., port is one of the latest results of prominence coming from the use of intoxicating liquor. The three-masted schooner, "Dora Matthews," bound from Newburyport, Mass., to New York, went ashore September 18th on Logwood Hill bar, and will be a total loss. The captain and crew of seven men were rescued by the crew of the Monomoy life-saving station, and according to the statements of the members of the crew themselves, who freely discussed the situation, the sailors had been using liquor. Some of the crew were very much excited when they reached shore, and talked incoherently of what had happened on board the vessel. It is believed the loss of the schooner must have been due to a miscalculation. It is now well accepted that liquor must have been free on the vessel, and the mate, as well as others of the crew, spoke of queer doings on the "Dora Matthews." Captain Bonsey refused to deny or say anything in regard to these statements.

Does License Pay?

Maine is thoroughly committed to anti-license. Ohio and Illinois are examples of license States, filled with distilleries, brewers, and myriads of saloons. Maine challenges comparison of the prosperity of her common people with that of the common people of Ohio and Illinois. In population, indeed, the latter States far outstrip her.

Population of Maine, 661,086.
Population of Ohio, 3,672,316.
Population of Illinois, 3,826,351.

That is, Ohio has five and one-half times and Illinois five and four-fifths times the inhabitants of Maine. Nevertheless, Maine has far more savings bank deposits than either.

Savings bank deposits of Maine, $53,397,590.

Savings bank deposits of Ohio, $34,406,912.

Savings bank deposits of Illinois, $23,498,504.

Thus, though less than one-fifth in number, the people in Maine have more than half again as much laid up in the savings banks as the people in Ohio; and, though little more than one-sixth in number, they far exceed twice the deposits of the people of Illinois. Or, to put the same facts in a different form, were the amounts deposited in the savings banks of Illinois divided equally among all the people of the State, each person would have but $6.14; by a similar division of the savings of Ohio among her people, each person would receive $9.42. But each inhabitant of the State of Maine would carry away $80.77, were each to receive an equal share of her deposits.

Less than a thirteenth per capita in Illinois, and less than an eighth in Ohio of the per capita savings in Maine. Pity "away down East" if you will, because the open saloon does not invite the workingmen to spend their wages for drink. Take one more fact into consideration, that while twenty-nine States are more populous than Maine, only seven surpass her in the aggregate of savings bank deposits, and then decide whether the licensed saloon is friendly or opposed to the financial prosperity of those who work for their living.—Pacific Methodist.

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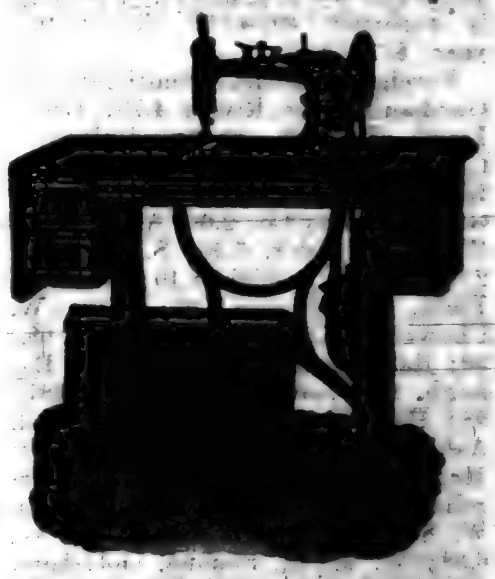

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Acknowledgements.

Nov. 12, 1902.

State Missions.—Smithfield, $8.35; Green Level, Raleigh, 29.00; Knight's Chapel, 1.56; Hepzebah, Raleigh, 11.75; Summerfield, Piedmont, 4.33; Miss Jennie R. Shepherd, .50; Apex, 18.16; W. M. S., Apex, 3.25; S. S., Apex, 2.00; Salem, Raleigh, 11.50; Mt. Zion, Tar River, 2.00; W. M. S., Elam, W. Chowan, 6.20; Little River Asso., 136.78; Raleigh Asso., 40.56; Cary, 34.05; Falling Creek, 20.00; Second church, Goldsboro, 9.00; Emmaus, 2.00; Inwood, Raleigh, 15.00; Fayetteville Street, Raleigh, 45.00; Central Asso., 11.97; Montgomery Asso., 3.67; Whiteville, C. F. and Col. 11.00; Broadman Mission, C. F. and Col., 1.00; Holly Grove, W. Chowan, 10.00; W. Chowan Asso., 167.05; Benson, Little River, 15.00; Blackman's Grove, Raleigh, 6.00; Four Oaks, 5.00; Bethesda, 12.00; C. F. and Col. Asso., 40.33; Scotland Neck, 50.00; So. Yadkin Asso., 1.00; Edenton, 5.00; Pilot Mt. Asso., 25.00; Shady Grove, 5.50; Macon, Tar River, 2.50; Bells, Mt. Zion, 1.76; Cypress Chapel, Tar River, 1.50; Mt. Hebron, Tar River, 1.25; W. M. S., Cary, 3.15; Bethany, W. Chowan, 5.00; Society, So. Yadkin, 19.00; Tryon St., Charlotte, 6.00; Grover S. S., King's Mt., 5.00; Spencer, 15.00; Reeds X Roads, Liberty, 12.70; Raleigh Asso., 11.50; Bethel, 7.50; Sunbeams, Second, Durham, Mt. Zion, 1.00; W. M. S., Woodville, Atlantic, .25; W. M. S., Whiteville, C. F. and Col., 2.25; Sunbeams, Whiteville, C. F. and Col., .50; S. S., Kelford, 2.50; S. S. Warrenton, Tar River, 22.76; Beaufort, 20.00; Riddicks Grove, 3.60; Macedonia, .90; Mt. Zion, Eastern, 1.00; Macedonia, Chowan, 15.00; Pee Dee Asso., 63.04; Severn, W. Chowan, 11.30; Bethel, Three Forks, 10.00; Mt. Zion Asso., 155.62; Home Board, $1,137.25. Total this week, $2,310.24. Previously reported, $9,641.59. Total this year, $11,951.83.

Foreign Missions.—Smithfield, $8; Gardner's, Tar River, 4.70; Green Level, Raleigh, 21.00; Rolesville, Central, 3.87; Knight's Chapel, 1.03; Hepzibah, Raleigh, 2.50; Jessie's Grove, Yancey Co., 2.00; Apex, 15.96; W. M. S., Apex, 5.50; S. S., Apex, 2.00; Salem, Raleigh, 8.10; W. M. S., Elam, W. Chowan, .65; Elam, W. Chowan, 9.35; Little River Asso., 68.96; Raleigh Asso., 9.90; Inwood, Raleigh, 10.00; W. Chowan Asso., 187.98; Bethesda, 1.00; C. F. and Col. Asso., 17.00; Irvy, Montgomery, 2.20; Mars Hill, W. Chowan, 77.70; Harrellsville, W. Chowan, 1.00; Severn, W. Chowan, 10.00; Shady Grove, 6.58; W. M. S., Second, Goldsboro, 1.00; Ephesus, 1.00; Spence, 1.00; Pleasant Hill, 1.00; Piney Grove, 1.00; Mebane, 1.00; L. G. Cole, 2.00; Raleigh Asso., 1.25; W. M. S., Maiden, So. Fork, 2.50; Cleveland, So. Yadkin, .34; Sunbeams, Second, Durham, Mt. Zion, 1.18; W. M. S. Woodville, Atlantic, .25; Hickory, 2.60; S. S., Murfreesboro, 6.73; Beaufort, 5.00; Mt. Zion, Eastern, .38; Pee Dee Asso., 75.07. Total this week, $580.28. Previously reported, $10,023.55. Total this year, $10,603.83.

Home Missions.—Smithfield, $10.85; Gardner's, Tar River, .25; Green Level, Raleigh, 14.00; Hepzibah, Raleigh, 5.99; Apex, 16.76; W. M. S., Apex, 2.50; S. S., Apex, 2.00; Salem, Raleigh, 6.37; W. M. S., Elam, W. Chowan, 1.20; Little River Asso., 37.55; Raleigh Asso., 8.25; Cary, 2.75; Inwood, Raleigh, 10.00; Holly Grove, W. Chowan, 5.00; W. Chowan Asso., 121.45; C. F. and Col. Asso., 17.00; Mars Hill, W. Chowan, 6.17; Shady Grove, 4.20; W. M. S., Second, Goldsboro, 1.00; Raleigh Asso., 3.88; W. M. S., Maiden, So. Fork, 2.50; Sunbeams, Second, Durham, Mt. Zion, 1.00; W. M. S., Woodville, Atlantic, .50; S. S., Murfreesboro, 6.74; Beaufort, 5.00; Pee Dee Asso., 35.47; Severn, W. Chowan, 10.00. Total this week, $338.38. Previously reported, $6,140.03. Total this year, $6,478.41.

Education.—Smithfield, $1; Green Level, Raleigh, 5.00; Hepzibah, Raleigh, 3.41; Mt. Gilead, 3.09; Apex, 2.73; Salem, Raleigh, 4.45; Little River Asso., 20.49; Raleigh Asso., 5.00; Cary, 2.00; Inwood, Raleigh, 5.00; Fayetteville St., Raleigh, 5.00; Holly Grove, W. Chowan, 6.00; W. Chowan Asso., 54.58; Troy, Montgomery, 2.00; Yanceyville, Beulah, 2.00; Johnsons, Eastern, 3.60; D. C. Britt, 5.00; Pee Dee Asso., 15.00. Total this week, $147.35. Previously reported, $3,430.17. Total this year, $3,577.52.

S. S. and Colpt.—Green Level, Raleigh, $8.00; Rolesville, Central, 2.25; Little River Asso., 5.50; First, Winston, 5.00; Fayetteville St., Raleigh, 1.00; S. S., Clinton, 2.40. Total this week, $24.15. Previously reported, $94.05. Total this year, $118.20.

Ministerial Relief.—Smithfield, $3; Green Level, Raleigh, 3.00; Rolesville, Central, 3.50; Apex, 2.95; Salem, Raleigh, 5.25; Little River Asso., 22.30; Raleigh Asso., 3.45; Cary, 2.25; Inwood, Raleigh, 1.00; Fayetteville St., Raleigh, 1.00; Whiteville, C. F. and Col., 1.50; W. Chowan Asso., 5.47; C. F. and Col. Asso., 10.00; Shady Grove, .75; Dunn, 7.63; Raleigh Asso., 2.50; Friends, 3.00; Johnson's, Eastern, 3.60; Pee Dee Asso., 29.74. Total this week, $111.89. Previously reported, $1,123.03. Total this year, $1,234.92.

S. Aid Fund.—Pee Dee Asso., $4. Previously reported, $33.74. Total this year, $37.74.

Total reported for all objects this week $3,516.29
Previously reported for all objects 29,511.16

Total reported for all objects this year.....33,027.45

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GOLDSBORO, N. C., Aug. 25, 1902.

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Neuse.

The next session of this Union will convene with Fort Barnwell church, November 28-30, 1902.

Friday—7:00 p. m.—Introductory Sermon—C. A. Jenkens. Alternate, S. E. Garner.

Saturday, Devotional Exercises by J. J. Rogers.

10:30 a. m.—Christian Giving.

1. Who Should Give?—S. E. Garner.

2. For What Should we Give?—L. R. Varser.

3. What Should Prompt Us to Give?—J. B. Jackson.

4. How Much Should We Give?—C. W. Blanchard.

2:30 p. m.—Personal Work in the Salvation of Souls, and How to Do this Work.—J. B. Newton, G. N. Cowan, W. L. Bilbro.

3:15 p. m.—How to Kill a Church or Sunday-school—T. B. Ipock, A. G. Cox, C. A. Jenkens.

7:00 p. m.—Our Schools—C. W. Blanchard, G. E. Lineberry.

Sunday—10:00 a. m.—Sunday-school Mass Meeting, directed by M. D. Lane.

11:00 a. m.—Sermon—G. N. Cowan.

3:00 p. m.—Ladies' Work in Our Churches—Dr. R. H. Lewis, J. J. Rogers, T. J. Hood.

3.30 p. m.—Young People's Work in Our Churches—J. A. McDaniel, L. R. Varser, E. L. Edmundson.

7:00 p. m.—Exegesis of 2 Peter 3: 18—C. W. Blanchard.

7:15 p. m.—Sermon—W. L. Bilbro.

J. B. JACKSON,
J. B. NEWTON,
Committee.

Beulah.

The Beulah meets with the Yanceyville Baptist church, November 28-30, 1902.

Friday, 11 a. m.—Introductory Sermon by Rev. R. J. Bateman.

Are church members that give nothing to the support of the Gospel doing their duty? Discussed by D. Y. Mebane, J. P. Woody and Rev. R. A. Moore.

Saturday—Devotional Exercises by Rev. R. A. Moore.

Is the church that gives nothing to Ministerial Education doing her duty toward the ministry? Discussed by C. R. Vernon, T. L. Lea, F. B. Jones and Rev. R. J. Bateman.

The Evangelist Pastor. Discussed by C. J. Yarbrough, S. B. Wilson and Rev. W. C. Barrett.

Song Service by Mrs. W. N. Harrelson.

How should we deal with intemperance in our churches, and what can we do to blot out the liquor traffic? Discussed by S. L. Ware, Rev. W. C. Barrett and Rev. R. A. Moore.

Are Baptists close in communion or in baptism? Discussed by J. E. Jordan, D. Y. Mebane and Rev. R. J. Bateman.

Sunday.—Are we, as Baptists, doing all we can for the Sunday-school work in the Beulah Association? Discussed by C. Yarbrough, J. P. Woody, S. L. Ware and F. B. Jones.

11:00 a. m.—Sermon by W. C. Barrett.

1:30 p. m.—Song Service by Mrs. W. N. Harrelson.

The Mission Field and Its Needs. Discussed by A. C. Davis, P. N. Howard, Rev. R. J. Bateman and Rev. R. A. Moore.

Nothing will please us better than to see all the speakers present with a full delegation from all the churches in the Beulah Association.

B. S. GRAVES,
S. B. WILSON,
Committee.

South Fork Association.

The twenty-fourth session of this body met with the church at McAdensville, in Gaston County, October 28th. Five years ago this church was few in numbers and worshipped in a union church building. Now they number over two hundred, have a beautiful house and a resident preacher (Bro. B. L. Hoke).

Maj. W. A. Graham has been Moderator for twenty-one years, and we hope he will be as long as he lives. A great man with a great heart, a great spirit and great faith. Rev. D. P. Bridges, of Lincolnton, was re-elected Clerk.

The reading of the church letters shows a larger per cent of baptisms than any Association we have attended this year. Over 400 have been added.

J. W. Watson, of Newton, preached the annual sermon. He handled his subject well. It was very appropriate and well received by a large crowd.

Three new churches—Cedar Grove, Spencer Mountain and High Shoals—have been organized during the last year, and one received by letter from King's Mountain Association (Webb's Chapel).

They number forty-two churches and about 4,000 members. The Lord seems to be giving special blessings to them, and He is calling on them to do great things for Him.

J. D. Moore, of Gastonia, made a speech on Sunday-schools, and where this work is neglected he lays it at the door of the pastor, and advised that every preacher be asked to resign who fails to do his duty along this line.

Editor Marshall, of the Gastonia Gazette; Bro. Fry, of the Educational Fund, and Pastor Gwaltney, of Hickory, spoke to the report on education.

They have an associational school under way at Maiden, and hope to have it in operation in the near future.

The best session of the Association was Friday night. Foreign Missions was the subject. Drs. Barron of Charlotte, and Gwaltney of Hickory made the speeches. It swept the crowd like a cyclone.

Bro. A. Johnson was here in the interest of the Orphanage, and went away happy. Conrad of the North Carolina Baptist, and Hoke of The Baptist Worker were on the ground also.

The meeting was characterized by harmony and spirituality. The good people of the town opened their hearts and homes and made it pleasant for all who attended.

The next session goes to Maiden.

J. W. COBB.

—THE—

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Very truly.

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The Recorder values this testimony from a firm that has thoroughly tested North Carolina papers.

STATEMENT

Union Central Life Insurance COMPANY,

OF CINCINNATI, OHIO

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital Stock authorized, not given: Subscribed, not given; Paid in Cash $100,000.		
Income—From Policy-holders $5,361,615.93; Miscellaneous, $1,635,993.07; total		$6,997,609.00
Disbursements—To Policy-holders, $2,219,426.13; Miscellaneous, $1,453,977.39; total		3 683,403 52
Business in force—No. of Policies, 91,696; Am't		168,034,471.00
Business written during the year—No. of Policies, 19,823; Amount		38,741,859.00
ASSETS.		
Value of Real Estate (less amount of encumbrances)	$292,590.97	
Value of Stocks and Bonds (United States, State, etc., owned)	412,575.11	
Loans on Real Estate (first lien on fee-simple)	23,276,577.66	
Loans on Company's policies	2,726,703.26	
Interest and Rents due and accrued	914,526.39	
Cash in Home office and deposited in Banks	612,933.22	
Premiums unpaid	441,499.78	
All other assets, detailed in statement	1,317 617.25	
Total	29,996,023.64	
Less assets not admitted,	382,488.05	
Total admitted assets,		29,613,535 59
LIABILITIES.		
Net reserve	$25,170,222.00	
Net policy claims	132,412.00	
Present value non-due matured Installment Policies	74,925.00	
Unpaid dividends, etc., due Policy-holders	90,366.46	
Total Liabilities as to Policy-holders	25,467,925.46	
Capital Stock paid up	100,000.00	
Gross divisible surplus	4,045,610.13	
Total Liabilities		$29,613,535.59

BUSINESS IN NORTH CAROLINA IN 1901.

Policies written and revived in 1901—No. 688; amount,	$ 921,675.00
Policies in force—No. 2,985; amount	4,173,648.00
Total amount premiums collected and secured	125,610.49
Amount of losses and claims, incurred, $16,500; Paid,	20,500.00

President, JOHN M. PATTISON.
Secretary, E. P. MARSHALL.
Home Office, 353 WEST FOURTH ST., CINCINNATI, OHIO.
General Agent for service, CAREY J. HUNTER, RALEIGH, N. C.
Business Manager for North Carolina, CAREY J. HUNTER, RALEIGH, N. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 28, 1902.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the UNION CENTRAL LIFE INSURANCE COMPANY, of Cincinnati, Ohio, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

New York, Oct. 13.—After lying buried for over a century the famous English prison ship Jersey, in which several hundred Americans were martyred, while the British held New York in the days of the Revolution, has been accidentally discovered at the Brooklyn Navy Yard by the workmen who are putting up the launching stays for the battleship Connecticut. Historical associations have been searching for the Jersey for fifty years. The half burned hull of the ship is lying under twelve or fourteen feet of dirt and water and is in perfect condition.

THE BIBLICAL RECORDER IN 1903

Annual Announcement

I. A YEAR IN THE SOUL'S PROGRESS, WITH LEADING SOUTHERN BAPTIST MINISTERS AS GUIDES. SEE LIST BELOW OF ARTICLES AND AUTHORS.

II. TEACHERS AND TEACHING. Sunday-school and Day-school work. Articles by leading Teachers of Teachers. See list below.

III. SOUTHERN BAPTIST PROBLEMS, discussed by Southern Baptist Leaders. See list below.

IV. BAPTIST DOCTRINAL ARTICLES, by W. C. Tyree, D. D., a continuation of the series that proved so popular this year.

V. EDITORIAL SECTION.

(1) Weekly Discussion of Current Questions.
(2) Spiritual Interpretation of the Sunday school Lessons.
(3) Comments on General Religious Affairs.
(4) Denominational Life and Doctrinal Views.
(5) The News in Brief.
(6) Weekly Review of Books of interest to Children, Men and Women.

VI. THE HOME. Helpful Reading, Appropriate Stories, Recipes, Guides to Improvement, the Conduct of Children, etc.

(1) A special effort will be made to interest children. We shall have more of the Hero Stories, and there will be other stories.
(2) Miss Briggs will continue her efforts to interest the children in missionary activity in our Sunbeams' Corner.
(3) The growing young men and women will be cared for in both the Home Circle and the leading articles.

VII. PRIZE ARTICLES. See our announcement. These alone will be worth the subscription. Enter one of the contests.

VIII. WOMAN'S WORK FOR MISSIONS, led by the gifted Miss Fannie E. Heck, articles on Missions and Mission Fields, Monthly News of the Societies, etc.

IX. HINTS TO FARMERS, HOUSEHOLD HELPS. Temperance Articles weekly.

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HERE ARE PARTIAL LISTS OF THE SPECIAL ARTICLES:

I. The Soul's Progress.

(1) The Christian in His Home, by Dr. Carter Helm Jones, Louisville, Ky.
(2) The Spiritual Life; What It Is, by Dr. Z. T. Cody, Greenville, South Carolina.
(3) The Baptist Doctrine of Conduct, by Dr. W. R. L. Smith, Richmond, Virginia.
(4) Denominational Activity as an Aid to Christian Living, by Dr. John E. White, Atlanta, Georgia.
(5) Living in Christ Day by Day, by Dr. George W. Truett, Dallas, Texas.
(6) Prayer and the Christian Life, by Dr. J. L. White, Macon, Georgia.
(7) The Christian Business Man; His Duties, Trials and Opportunities, by Rev. M. W. Egerton, Knoxville, Tennessee.
(8) Aids to the Soul's Progress, by Dr. Charles E. Taylor, Wake Forest, North Carolina.
(9) The Secret of Christian Happiness, by Dr. A. J. Dickinson, Birmingham, Alabama.
(10) Christian Assurance, by Rev. M. A. Jenkins, Georgia.
(11) Baptist Doctrine and Christian Life, by Dr. A. T. Robertson, Kentucky.
(12) The Practice of the Presence of God, by Rev. Len. G. Broughton, Georgia.
(13) Money and the Christian Life, by Dr. J. S. Kirtley, Missouri.

II. Educational Articles.

(1) Horace Mann, the New England Apostle of Public Education, by President Charles F. Meserve, of Shaw University.
(2) The Art of Teaching, by Dr. Philander P. Claxton, of the Chair of Pedagogy in the University of Tennessee.
(3) Books and Helps for the Teachers; several articles, by C. C. Crittenden, of the Chair of Pedagogy in Wake Forest College.
(4) Management of the Sunday-school; a series by Rev. B. W. Spilman, Sunday-school Field Secretary of the Southern Baptist Convention.
(5) Suggestions for Workers; a series by T. Neil Johnson, North Carolina Field Secretary for Sunday-schools.
(6) The School that Built a Town, by Walter H. Page, New York.
(7) Southern Baptist Problems in Higher Education, President A. P. Montague, Howard College, Alabama.

III. Denominational Problems.

(1) Southern Baptists and the Changed View-Point, by President Mullins, of the Southern Baptist Theological Seminary.
(2) The Rise of the Denominational Idea; Its Opportunities; Dangers; Safeguards; a series by Rev. J. B. Gambrell, the great Texas leader.
(3) Southern Baptists and Theological Liberty, by Dr. C. S Gardner, Pastor of Grace Street Church, Richmond, Virginia.
(4) Baptist Intolerance and Baptist Liberty, by Rev. Junius W. Millard, Baltimore.
(5) Religious Phases of the Race Problem, by Ex-Governor Northen, of Georgia.

IV. Prize Articles and Stories.

(1) Best Definition of Faith. (2) Best Description of the Spiritual Life. (3) Best Story of a North Carolina Hero. (4) Best Home Circle Make-ups. (5) Best Story of Moses. (6) Best Story of Joseph. (7) Best Story of Paul.

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BIBLICAL RECORDER, Raleigh, N. C.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, NOVEMBER 19, 1902.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 21.

OUR ONE NATIONAL RELIGIOUS FESTIVAL.

We have in mind Thanksgiving Day, which falls this year on Thursday, November 27th.

It is a peculiar day. It is peculiar to America, a feature of our Nation. And its relation to our Nation is altogether peculiar and extraordinary.

It is historic, having come to us from the Pilgrim Fathers—having survived all change; having held its place North and South, East and West. It is National. It is appointed by the Nation's President. It is religious, devoutly religious. It is a call to the espousal in praise of the One God—Him who was revealed to men in Abraham's faith. At no other point in our national life does religion have official play to such a vital degree. To be sure we have our oaths, but Thanksgiving Day's call is more deeply significant, being a call to the American people, the members of the Nation, to give thanks to the Almighty for His mercy and goodness, to bow with reverent hearts in praise of Him.

It is not a compulsory call. God would not have it so. It is official. And though it is conceivable that official connection with religion even in so large and good a way may be objected to not without grounds, who will say that, at this day when the One God holds undisputed recognition throughout civilization, it is not altogether well that the Nation should acknowledge Him in thanksgiving and praise? This does not smack of union of Church and State. It breathes a larger deeper union. It interferes with no man's privileges. It puts our Nation as a Nation and our people as a people on the side actually of the Great Jehovah. For one, we desire our Nation to be on His side even more and more until the Kingdom that He has given us shall become actually the Kingdom of our Lord and His Christ.

This Festival of Thanksgiving then is an appeal to the people of the United States to recognize the mercy and goodness of God in their history and in their present affairs, and to accordingly give Him praise. What a sight it must be from Heaven's walls—to see a whole nation counting the years of its life and praising God for His keeping in each of them! In that sight let not yourself be missed. Every voice will be needed to make the praise complete.

Let us read what our President said in issuing the call:

"Over a century and a quarter has passed since this country took its place among the nations of the earth, and during that time we have had on the whole more to be thankful for than has fallen to the lot of any other people. Generation after generation has grown to manhood and passed away. Each has had to bear its peculiar burdens, each to face its special crises and each has known years of grim trial, when the country was menaced by malice, domestic or foreign levy, when the hand of the Lord was heavy upon it in drought or flood or pestilence, when in bodily distress and anguish of soul it paid the penalty of folly and a froward heart. Nevertheless, decade by decade, we have struggled onward and upward; we now abundantly enjoy material well-being, and under the favor of the Most High we are striving earnestly to achieve moral and spiritual uplifting. The year that has just closed has been one of peace and of overflowing plenty. Rarely has any people enjoyed greater prosperity than we are now enjoying. For this we render heartfelt and solemn thanks to the Giver of Good and we seek to praise Him, not by word only, but by deeds, by the way in which we do our duty to ourselves and to our fellow countrymen.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving, Thursday, the 27th of the coming November, and do recommend that throughout the land the people cease from their ordinary occupations and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year."

But this Festival is not merely a national institution. It is personal. It comprehends all relations. As such its appeal is the more readily to be accepted. For we all have much to give thanks for to God, the Father. Never have you bowed on your knees before Him without thinking of your sins and His goodness; never without the deep impulse to praise Him for His benefits as well as to seek yet others of Him. David sang out not his own heart merely—else his songs had died on his lips,—not Israel's merely—else his songs had passed with Israel: He voiced the human race's heart in all countries and ages. Mark the dominant note in these songs: "O give thanks unto the Lord, * * * Sing unto Him, sing praises unto Him." "Bless the Lord, O my soul." "And I will sing praises unto thee among the peoples." "O give thanks unto the Lord; for He is good." "I love the Lord because He hath heard my voice and my supplications." "O praise the Lord, all ye nations; laud Him all ye peoples. For His mercy is great toward us." And so we might fill this paper, the note of human praise ever rising.

Praise is worship. It is inseparable from worship. It comes of gratitude. It contains honor and makes for obedience. We cannot in the nature of things name God's name without praising Him. It is the Christian's best offering. When we give money, it is in praise and thanksgiving, it is worship or nothing. God is not an object of charity, but of worship. We give to Him to express our love, our gratitude, our praise, our yearning to worship Him.

Let us then celebrate this Festival worthily. Let us make it a day in the Courts of the Lord. Let us worship Him in praise and thanksgiving, and in giving offerings in His name. O, for one united act of such worship November 27th throughout the wide circle of this paper's readers! Read Israel's story. How that people stopped here and there to renew the ancient covenant and to offer praise; how they set up their Bethels and Shechems and Ebenezers, making their historical landmarks witnesses to God's mercy. Shall we not in our personal pilgrimage, in our marching forward as a religious body, and as a Nation, set up in our hearts, in the record of each year, and in our history set up such testimonials to Him who loves us and doeth all things for us? Surely we shall.

GOOD NIGHT.

The wondrous after-glow grows pale at last,
The day with all its busy cares is past,
God's shadoys and His dews are falling fast.

Faith's eye discerns His promise written clear
In stars upon the night, she knows Him near
And joyfully she lifts her evening prayer,

Then tranquil sleeps, nor fears one evil thing,
Safe lying 'neath the shadow of God's wing
While watching angels hover near and sing—
Good night!

Winston-Salem, N. C. —O. H.

A DYING MAN TO HIS FRIEND.

And this is death: I understand it all.
New being waits me; new perceptions must
Be born in me before I plunge therein;
Which last is Death's affair; and while I speak,
Minute by minute he is filling me
With power; and while my foot is on the threshold
Of boundless life—the doors unopened yet,
All preparations not complete within—
I turn new knowledge upon old events.
And the effect is * * * but I must not tell;
It is not lawful, your own time will come
One day. Wait, Festus! You will die like me.
—Browning; Paracelsus to Festus.

WHICH ARE YOU?

An Arabian apothegm divides men into four classes, as follows:

He who knows not, and knows not he knows not; he is a fool; shun him.

He who knows not, and knows he knows not; he is simple, teach him.

He who knows, and knows not he knows; he is asleep, waken him.

He who knows and knows he knows; he is wise, follow him.

But there is a fifth class, and it is perhaps the largest of all. It is composed of those who know not, and yet think that they know. They are not merely ignorant of their ignorance, but so conceited that they regard it as the perfection of wisdom.—Journal and Messenger.

THE RISING GENERATION.

The annual report of the Commissioner of Education, recently submitted to the Secretary of the Interior, shows that the grand total of pupils in schools—elementary, secondary and higher, both public and private—in the United States for the year ended June 30, 1901, was 17,299,330, an increase of 278,526 pupils over the previous year. Of this number the enrollment of pupils in institutions supported by general and local taxes furnished by States and municipalities was 15,710,394, as against 15,443,462, the number reported for the previous year.

Besides these there were certain special institutions like city evening schools, business schools, schools for Indians, reform schools, schools connected with asylums, schools for cookery, and other special trades and vocations, enrolling nearly half a million pupils. Adding the enrollment in these schools to that of general education, the aggregate is something over seventeen and three-quarter millions of our population that received education for a longer or shorter period during the year ending June 30, 1901.

The value of property used for public school purposes has risen to $576,963,089 from $130,380,008 in 1870, and the expenditures for the common schools (including elementary and secondary schools, but excluding all institutions for higher education), amounted to $226,043,236, having risen to this sum from $63,396,666 in 1870. In 1870 the expenditure for schools per capita of the population was $1.64; the past year it was $2.93 per capita of the population, the highest that it has ever been. It was an increase of 10 cents to each man, woman and child over the year previous. The average attendance of each pupil for the entire number enrolled was 99 days for the year, an increase of 24 days over the previous year.

So far the recent agitation of Alien Immersion has had but one result—the rebaptism of the wife of one of the loudest agitators, the editor of the Arkansas Baptist. He was making a mighty noise on the subject, reading the alien immersionists out right roundly, when lo and behold, it transpires that his wife had been baptized years ago by a Methodist. Publicity brought about the rebaptism. We hope they are happier and wiser over in Arkansas. But editor Clark can never get over the fact that for years he recognized this alien baptism by suffering his wife to remain in his church. This gun is out of action. Happily he can yet fight the boards, in which we wish him all the joy he can get in such a miserable business.

Come, clear the way, then, clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path!
Our hope is in the aftermath:
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for Brotherhood—make way for Man.
—Edwin Markham.

The Flowering of Baptisticism.

BY R. W. WEAVER, TH. D.

The man who has given the best possible definition to a word has no right to humiliate other lexicographers by urging them to give one that is better. The editor of the Recorder must plead guilty to this indictment. His soul-stirring editorial upon "The New Baptisticism" is far and away the best, the most inspiring utterance upon this subject since the discussion began. It pulsates with the spirit of Baptisticism, it contains all the essential thought in the system of Baptisticism, it defines the word in such a way that one understands more clearly the spirit that thrilled and inspired those heroic saints of old who suffered and died for its principle, who gave to the word a content and a meaning centuries before it was born. When this word takes its place in the dictionaries of tomorrow, Baptists may well be content if the lexicographer takes its definition from the Recorder's editorial on "The New Baptisticism."

Has the editor, like John the Baptist, begun to doubt the verity of his message? Or does he desire the word defined in the fewest words? It is easy enough to make a word; but it is no easy task to give it a brief, accurate definition.

Baptisticism, the Christian system of thought for which Baptists stand; its distinctive principle, experience precedes expression; its points of emphasis, the worth of man, the new birth and the preservation of truth in symbolism.

THE PROPAGANDA.

For a year I have been trying to define Baptisticism. The above is the result of the year's thinking. Baptisticism does not stand for a propaganda only as the possession of truth irresistibly calls for its proclamation from the house-tops. Some months ago the writer published an article in The Baptist Argus, entitled "The New Baptisticism." Baptisticism is the unifying of all the doctrines, practices, polity and usage which are recognized as Baptistic. The New Baptisticism is Baptisticism in the presence of a new intellectual situation. The expression of every system of thought changes with its intellectual environment. The Baptist contribution to the world's thought, until a recent period, was mercilessly assailed; its fundamental principle—spiritual experience must precede religious expression—emphatically denied. The period, if not ended, is nearing its close. All evangelistic systems are joining with us in emphasizing spirituality. Indeed, it is an open question whether some of them do not excel us in the emphasis placed upon spirituality.

The attitude of those who do not accept our system is: "Differences in forms practiced today from those of the New Testament time are not important, if the true idea behind the form is known." Our contention is that the spiritual experiences of the individual can accurately be expressed only by conforming to the primitive modes of expression. Holding the primitive form of baptism more lightly than any other people, we hold the truth it expresses more firmly—and lo! of all the people who emphasize spirituality, we are the only ones who retain the primitive form. We do not deny the work of grace in the hearts of those who differ from us. Some of them excel us in consecration and Godly piety. We joyously recognize our vital union with them through our having a common Lord and a common faith. But we do declare that they fail to accurately portray their spiritual experiences in the forms they use. To serve them by showing them the teaching of our Master and theirs, and leading them into a perfect obedience, is the task of Baptists today. In this sense, Baptisticism is a divine call to a propaganda.

WHAT IS NEWS ABOUT IT?

Pedobaptists, with increasingly rare exceptions, are not attacking our positions. Immersion as the primitive mode of baptism is as well established as the law of gravitation. Modern Pedobaptist scholars admit that the new birth is the prerequisite to baptism, and that immersion is the primitive form. Yet there is no movement toward the restoration of the relation and the form which Christ ordained. It illustrates the power of error when rooted in religious institutions.

The New Baptisticism is the embodiment of a new attitude, a new emphasis and a new appeal. The attitude is a deeper, richer and more sympathetic expression of the spirit of Christ in the proclamation of our distinctive doctrines. The new emphasis falls upon the meaning and the conditions of baptism rather than its form. The new appeal is ethical. Baptism as a form tells something; either that which is true or that which is false. The change of form changes its meaning. The substitution of some other form other than the one Christ ordained is a misrepresentation of His thought. The fundamental question of baptism is a question of veracity. Pedobaptists should be urged to restore truth in their symbols.

Baptisticism is hoary with age. Behind it are centuries of struggle. It is today the truest exposition of Christian thought in existence. It is destined to sway the world. It has lived not because of its organization or its institutions. It has lived because the gates of death cannot prevail against eternal truth, and time cannot tire the strength that is spiritual. Baptisticism has flourished wherever its exponents have risen courageously to meet opportunity; it has decayed wherever the traditions of the fathers and the spirit of an age that was dead controlled the generation that lived. The New Baptisticism is the Baptisticism of your day and mine. Truth changes not; its interpretation changes with the broadening of the minds of men. New bottles for the new wine!

Middletown, O.

Born of the Spirit.

The first years of our existence are simply animal; then the life of a young man is not that of mere instinct, it is a life of passion, with mighty indignations, strong aversions. And then passing on through life we sometimes see a person in whom these things are merged; the instincts are there only for the support of existence; the passions are so ruled that they have become gentleness, and meekness, and love. Between these two extremes there must have been a middle point, when the life of sense, appetite, and passion, which had ruled, ceased to rule, and was ruled over by the life of the spirit; that moment, whether it be long or short, whether it be done suddenly or gradually, whether it come like the rushing mighty wind, or as the slow gentle zephyr of the spring—whenever that moment was, then was the moment of spiritual regeneration. There are cases in which this never takes place at all; there are grown men and old men merely children still, still having the animal appetites, and living in the base, and conscious, and vicious indulgences of those appetites which in the child were harmless. These are they who have not yet been born again. Born of water they may have been; born of God's eternal Spirit they have not been; before such men can enter the kingdom of their Father, that word is as true to them as to Nicodemus of old, "Marvel not that I said unto you, ye must be born again." Oh, it is an awful thing to see a spectacle such as that; an awful thing to see the blossom still upon the tree when the autumn is passed and the winter is at hand; an awful thing to see a man, who ought to be clothed in Christ, still living the life of the flesh and of passion! The summer is past, the harvest is ended, and he is not saved.—F. W. Robertson.

Roman Catholic and Baptist Growth.

The question is frequently discussed, whether the Roman Catholics in this country are increasing or not. In one sense they obviously are. There are more of them than there were ten or twenty or fifty years ago. But have they made any real gains otherwise than by immigration, and have they retained all their immigrants? Probably not. A recent Roman Catholic writer, using their own statistics, gives the figures thus: Roman Catholic population in the United States in 1902—10,976,757; same in 1890, 8,201,267; increase in twelve years, 2,675,290; Roman Catholic immigration in the same period, 2,705,184; net loss to the church in twelve years, 29,794. These figures probably indicate the facts of the case. The church has made comparatively little impression on the American people and American life. It has lost, and is losing, at a disheartening rate, throughout Europe. It is trying to make good its losses by "conversions" in England and the United States, but it has not succeeded. It has greatly increased its establishment and its machinery here, both for work and for display. It has multiplied its archbishops and bishops, its priests, seminaries, schools, cathedrals and other churches. It has tried to capture the Government, and otherwise to influence our politics and get tribute from our treasury. Its successes along these lines have been more than they ought to be, but are far from what is desired by the church.

The Baptists had in this country a very small beginning. In 1784 they numbered 35,101. The latest figures give them now 4,260,063. But these are the "communicants" only. To get the Baptist "population," including the children in the families and other adherents, and thus make our figures comparable with the Catholics, we must multiply our numbers by three, and perhaps by a larger multiplier. This will give us at least 12,807,189. We wish these were all intelligent and effective Baptists; and our Romanist friends have a corresponding wish. But our numbers have not been won by immigration. They have been gained from our own people, and we have given some thousands to other denominations. We have not been sustained by a foreign hierarchy and foreign money, but have sent some millions of dollars abroad for foreign missions.—Examiner.

Incredulous but not Insane.

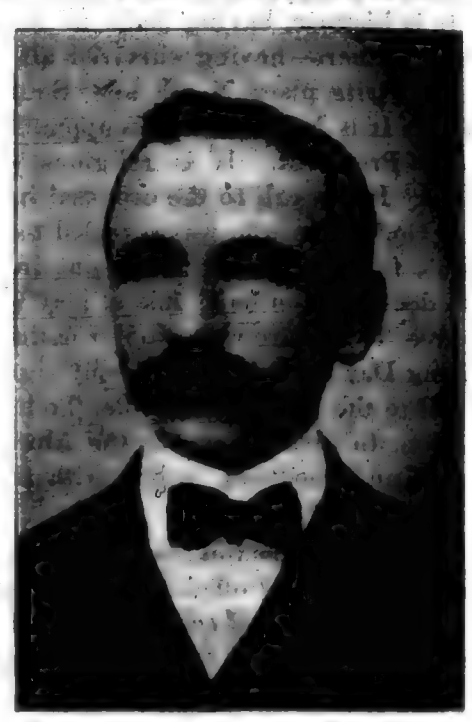
Some of the Catholic subjects of Alfonso of Spain are trying to make out a case of insanity against the king because he refuses to give credence to all the absurd superstitions of Catholicism. Recently the king visited the famous shrine of Cabadonga and the bishop conducting his majesty to the Sacred relics, showed him St. Peter's toe-nail and St. Paul's hair. The king remarked: "Say, bishop, do you believe that nonsense?" The bishop admitted that he did. "Well, I don't," replied Alphonso. "We have seen enough; I'm going to dinner." And, turning away from the "scandalized" bishop, he sought the dining hall. The young king of Spain may be eccentric, but not insane. Repudiation of the sacred relic nonsense is infallible proof of his sanity.—Southern Christian Advocate.

North Carolinians in Georgia.

BY WALTER M. GILMORE.

There is no man in the State who is in greater demand for evangelistic meetings than John A. Wray, of Milledgeville. He has had a very successful pastorate of nearly eight years there. Milledgeville is an intellectual center, being a college town, and it is also the home of the Insane Asylum, of which John is at present chaplain. He seems to be a favorite in all of these institutions.

His no less gifted brother, Will A. Wray, has recently become pastor of the church at West Point. He did



REV. WALTER M. GILMORE, BRUNSWICK, GA.

a remarkably fine work at Waynesboro, where he has been for the past six years. In that time the church grew from a weak, warring, struggling band, having preaching once a month, to a strong, vigorous church, employing him for his full time.

Bro. M. A. Jenkens is exerting a strong influence in Dublin and the regions round about. He is a great church-builder, an indefatigable worker, who brings things to pass wherever he goes. He was pastor in Macon several years before going to Dublin, about a year ago.

His cousin, J. T. Jenkins, pastor at Marietta, has one of the handsomest church buildings and one of the best churches in the State. He is an evangelist of considerable power. The Lord has greatly blessed his work. He has resigned at Marietta, his resignation to take effect in January, 1903.

C. A. Ridley, of Monticello, has made a reputation in the church-building line also. His people are perfectly devoted to him, and he is doing fine work.

W. L. Richards, the gifted pastor at Albany, is preaching to very large crowds, and they go away well pleased.

M. O. Carpenter, of Kingsland, is General Missionary for the Piedmont Association. He does good substantial work, and greatly strengthens the cause wherever he goes.

T. J. Cobb, Statesboro, has been in Georgia a number of years, doing good work.

R. Van Deventer, pastor Duffy Street church, Savannah, stands at the head of our young people's work in Georgia. To him we owe much for the great success of the work in this State. His church has taken the banner for the best all-round work in the Christian culture courses for two years at the B. Y. P. U. A. Conventions, a great compliment to his untiring zeal. He is a faithful pastor. His church is a veritable bee-hive of activity.

Please mention this paper when writing to advertisers.

SUNDAY AFTERNOONS.

Shall we not Save the Quiet Hour?

BY REV. THOMAS BURR, D. D.

How shall the spiritual life be rightly ordered especially in intelligent young people? A question as delicate as it is vital. For life cannot be maintained by mechanical arrangements. In the reaction from the Judaic and the Puritanic Sabbath shall we lose the one day in seven, brightest and best of the train? In the coil of interests that involve the home and the church action gives meditation little room. But where there is no brooding, breeding thought, how shall the Spirit's finer quality survive? So fond are we now of the strenuous life can we keep the quiet hour? With Sunday-school and the mission and the claims of hospitality and the morning and evening "service" (for the people in town), how can they make "the flight of one alone to the only One," securing closet fellowship with Christ in His Word and Christ in secret prayer?

In former days the custom of the earlier Sunday dinner helped toward retirement to the chamber or library with rest and social familiarities that sweetened life and realized the ideal of home. There were books and good converse and music with heart and voice in it. I am glad that I was early waylaid with the Christian's secret of a Happy Life, Phelp's Still Hour, Mrs. Preatiss's Stepping Heavenward, Thomas A. Kempis's Imitation of Christ, with the fantastic quaintness of George Herbert's Pulley and Elixir and "Sweet Day, So Cool, So Calm, So Bright," and that it was thought no violation of Sunday sanctity to let me range over not Wordworth's Ecclesiastical Sonnets only, but those finer utterances not styled religious, but which make the soul long for its lost home and feel after God, if haply it may find Him. I wish we had some substitute now for Guthrie's Sunday Magazine or Norman MacLeod's Good Words, with their glimpses of Christian Life in all ages. The Annals of a Quiet Neighborhood, the Stories of the Martyrs, and Studies in the Mediaeval and the later Hymns. The tones of the great Judgment Hymn, The Dies Irae, ring through my mind today from far away Sunday afternoons when William R. Williams's Miscellanies, and Neale's Seven Great Hymns of Christendom touched me as if with a glory and a gloom from "Storied windows richly dight, casting a dim religious light."

I have no sympathy with the mixing of ritualism and pietism in Keble's experience, but his "Christian Year" feeds a certain vein of sentiment and transfigures natural objects with gleams from the face of Him who walked the waters and fed the multitudes. You may tempt the young fancy away from the blood-stained heroes of the world by the old "Schonberg-Cotta Family," a real study, from the life, of Luther, and indeed by most of the excellent works of Mrs. Charles. We must have time for such nutriment to be taken, and secretly assimilated. We must make time for it on Sunday afternoon. Let us not forget to bring the results of reading and musing into the charmed circle of home, the hymn and its history, the thrilling deeds of high emprise for Christ's sake in foreign lands or olden days, the picture of the hero in your magazine, your study of the different heads of Christ in engravings from the masters or of the Madalen Reading Under the Thick Trees, or of Dore's Wandering Jew. Do you notice how the Sunday-school Times shows us how to use those little pictures of Bible scenes now printed so cheaply? I have seen the Uniform Lesson prepared and a dull half hour saved Sunday afternoon through them.

Perhaps in the country home every one may not approach even this not very high ideal. But you can aim at it, especially if you have that boy or girl who has returned from school bringing his spoils in vacation time. What a "find" was that of the girl who told me how after reading in her Latin class the Journey to Brundisium which the genial pagan Horace took with his dyspeptic friend Virgil and with the prime minister Mecaenas she was delighted to note in the Acts of the Apostles and in Conybeare and Howson's Life of Paul how the great Apostle travelled the same Appian way from the other end and her classics and her Bible had both a new illumination.

The young athlete interested in football has a training-table and a "coach" who sits with him and directs his fare as minutely as he supervises him on the field. Is there not some way to feed better the springs of spiritual life in these vivid young Christians of ours? Are we caring for the quality and effect of their soul's food? Are we nourishing our own forces, learning the art of Christian living, adding this inbred grace and that finer touch to the character we are training into likeness to Christ? Shall we not save the quiet hour?

University of North Carolina.

Reopening Old Wells.

BY REV. J. A. STRADLEY.

"And Isaac digged again the wells of water which they had digged in the days of Abraham his father." Gen. 26: 18.

Wells of water were of vast importance in that dry, hot country. A good well was sometimes considered a fortune. Battles were fought to gain or retain possession of wells. Abraham had dug wells in this country, but enemies had filled them up. Isaac digged again these wells. They had names, and these names had a meaning.

The first well reopened was called "Esek," meaning strife, because the Philistines strove for it, and drove Isaac from it. The second well was called "Sitnah," meaning hatred, because Isaac was envied, hated and driven from it. These two wells have never been stopped up from that day to this. Millions of people drink constantly and copiously from them, and strive with and hate each other. But Isaac went on still further and opened another well. For this his enemies did not strive; so he named it "Rehoboth," saying "For now the Lord hath made room for us." The Lord makes room for all who are willing to live obedient, peaceable, useful lives.

There are many old wells now that need to be reopened:

1. The old well of "Total Depravity." This well has well-nigh been filled up. People do not believe and feel and teach now, as our fathers did, that men are totally depraved and ruined by sin. God's teaching, through Isaiah, that "The whole head is sick, and the whole heart is faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment," is not taught now, as our fathers taught it. David's statement, "Behold, I was shapen in iniquity and in sin did my mother conceive me?" is not emphasized now as it once was. We do not sing as our fathers did, "Lord, I am vile, conceived in sin," etc.

We must begin at the bed-rock of total depravity if we ever enjoy a "Good hope through grace." We must realize ourselves to be lost, ruined, helpless sinners before we can ever appreciate Christ as a complete Saviour.

2. We need to reopen the old well of Repentance. The preaching of repentance is now rather an unusual thing. Repentance, Godly sorrow for sin, and a hearty turning from sin, lies at the very foundation of a Christian life. John and Jesus began their ministry by preaching: "Repent ye, for the kingdom of heaven is at hand." Jesus said, "Except ye repent, ye shall all likewise perish." But the new theology is: "Make up your mind to do better; give me your hand; join the church, and go to work." The old well of Repentance is nearly filled up with this kind of rubbish.

3. The old well of Regeneration is nearly filled up. Christ taught: "Ye must be born again"—that we must be regenerated and made entirely new creatures. But many now teach that there is much of goodness in man by nature, and that he only needs to be brushed up, polished and reformed, to be fitted for heaven.

4. I believe in reopening the old well of the "Mourners' Bench." I am getting to be an old man, but I am not an "old fogy." I have watched things long and carefully, and have seen many great improvements. But I have seen nothing in religious work better than the old mourners' bench, as it was called. If a person really desires salvation, it is better for him to manifest that desire in some definite and marked way. It is better for them to come to a front seat. By so doing, they feel they have committed themselves to the work of seeking. They can be more quiet and earnest. Christians will be more interested in them, and can better encourage and instruct them. I believe when the anxious seat was used there were not half as many spurious conversions as now. "Hand-shake" religion is easy to get, and equally easy to give up.

5. The wells of old "Gospel Songs" have been well-nigh filled up with the trash of new songs. I do not say that all new songs are trash. Many of them are good, very good; but the majority of them are trash, worse than trash. Christianity groans under the burden of new song-books heaped on us just for the money that is made by their sale. Pure Christianity is suffering an immense loss by displacing the grand old gospel songs of the past. "Come, ye sinners, poor and needy," etc., and "Show pity, Lord, O Lord, forgive," etc., and many others are not known by the young people, and are almost forgotten by the old. Some of the old songs have led thousands of souls to Christ. Thousands of the new songs have never led one soul to Christ, and never will. They have no gospel in them. They are religious jigs. It is a hopeful sign that in most of our best and most intelligent religious bodies the tendency is back to the old songs. There is wonderful power in a whole congregation singing a song filled with gospel truth.

6. The old well of "Family Prayer" needs to be reopened. It has been well-nigh filled up. It is sad to know how few homes have a family altar. The family, as such, does not worship God. No wonder parents are indifferent Christians, and that children are worldly and ungodly. Fifty years ago a large proportion of Christian families had family worship. Now it is a rare thing to find a home with a family altar. No wonder we are sickly, weak and withering Christians, when we allow the old wells of truth to be filled up, or to be befouled with error, indifference and worldliness.

We need to dig again, as Isaac did, the old wells, and keep them clean; so that with "joy we may draw water from the wells of salvation." Isa. 12: 3.

Oxford, N. C.

FEVERISHNESS AND HEADACHES.

Cured immediately by Hicks' Capudine. Headache Cure. No bad effect whatever. Sold by all druggists.

The Place of the Holy Spirit in Modern Preaching.

In The Homiletic Review for October there are many papers deserving of careful reading, among which we find the opening article by Prof. William M. Ramsay, of Aberdeen, on "The Education of Christ," considered particularly from the point of view of "His Temptation and His Environment," this paper, to be followed by one on the "Fundamental Influences and Necessary Lessons," involved in that education. This treatment of a great subject by one who is an acknowledged authority has a peculiar fascination. The article by Rev. James M. Campbell, D. D., on "The Place of the Doctrine of the Holy Spirit in the Preaching of Today," takes the "present truth, the truth now up for discussion," and seeks to guard men against the crudities and excesses into which there seems to have been so great a tendency to fall. It presents the results of a prolonged study of the subject in a series of plain propositions that go far toward clearing up a perplexing topic:

1. The doctrine of the Holy Spirit ought not to occupy the place of Christ.

2. The preacher of today ought to take the presence of the Holy Spirit for granted.

Three things stand clearly out in the teachings of Scripture:

(1) The Holy Spirit has come. He has been "poured out upon all flesh."

(2) No promise has been given of an outpouring of the Spirit subsequent to that bestowed in apostolic days.

(3) We are not to tarry for an absent Spirit, but to receive in fullness the Spirit who has come.

3. To utilize the present-day movement of thought from the divine transcendence to the divine immanence, the preacher ought to give emphasis to the doctrine of the Holy Spirit, in which the evangelical aspects of the divine immanence are enshrined.

4. The modern preacher is to cultivate the habit of looking for the Spirit in the common experiences of life.

5. The modern preacher, understanding the Spirit's ways, ought to do the things that the Spirit is doing.

6. The modern preacher ought to put special emphasis upon the present leadership of the Holy Spirit.

7. The modern preacher ought to have abounding confidence in the adequacy of the Spirit's resources to meet every possible demand in the work of the world's redemption.

The flashlight picture of the outcome of the present struggle in the book of Revelation shows that the age-long conflict of Christianity with the alien world-powers, and with the powers of darkness, is to end in victory for the Lamb. The suffering Christ is to become the conquering Christ. The slain Lamb is to be seated on the throne of universal dominion. And this is to be accomplished by the great moral forces which are now at work. It is by the victorious power of the Holy Spirit that Christ is to become regnant in human affairs, and the New Jerusalem, made ready as a bride adorned for her husband, is to come down out of Heaven from God—the visible embodiment of the Holy Spirit with which the life of man is filled.

A very plain man in Glasgow has a very pretty daughter. One day she was sitting on his knee right before a looking glass. She contemplated the reflection of their two faces and then asked:

"Papa, did God make me?"

"Yes, dear," he replied.

"And did He make you?"

"Yes."

Looking again in the mirror she drew a long breath and rejoined: "He must be turning out better work lately; isn't He?"—Scottish American.

News Notes.

....Dr. Frost is again quite ill.

....Meadow Branch has called Rev. G. O. Wilhoit.

....Greensboro has called Rev. W. M. Vines of Asheville.

....It is reported that Dr. A. E. Dickinson is ill at Norfolk.

....Dr. Tichenor is reported to be in the Valley of the Shadow.

....Tennessee Baptists have chosen W. C. Golden Corresponding Secretary.

....The Robeson meets this week. It will be a sad meeting. The Association has recently lost its most beloved leaders, E. K. Proctor and A. R. Pittman.

....Over 430 students have been registered at Shaw University. President Meserve's administration is the most successful in the institution's history.

....Rev. Walter H. Dodd has resigned the pastorate of Olivet church, Charlotte, and will go to Laurel, Mo. He has done good work at Olivet, we hear.

....Rev. Dr. T. N. Ivey delighted the Raleigh First Baptist Church with two admirable discourses Sunday. It is no secret that we Baptists have an unusual liking for him.

....Rev. Josiah Crudup has declined the chaplaincy in the United States Army, tendered him recently. We are glad that he has chosen to remain in the ranks of the church militant.

....Rev. R. P. Walker preached acceptably for Pastor Hubbard of the Tabernacle, Sunday night. Rev. M. A. Adams preached at Fayetteville Street, and forty stood up for prayer.

....Mr. James Royall, of Wake, and Mr. E. J. Sherwood, of South Carolina, have been selected to represent Wake Forest College in the Thanksgiving debate with Richmond College in Raleigh.

....In our Harvest Field notes last week we should have reported not only three members received at Holly Springs by letter, but also fourteen by baptism. We beg Bro. Oldham's pardon.

....Up to this hour no body has called any body a Baptisticist. We believe Dr. Eaton is one, but doesn't know it. Dr. Ford, the venerable old warrior, claims to be a Baptistist. We move that this name be given to all Baptists and a half.

....When the acknowledgments run down we shall endeavor to give a full summary of the news each week. Right now we must give up to acknowledgments and union meeting programs—not very interesting, but quite useful reading.

....The Texas Baptists reported the following amounts: State Missions, $64,238—including, we think, amounts paid by the mission fields; Home Missions, $13,944; Foreign Missions, $16,163. We suppose about $100,000 was raised for Education.

....Charlotte Baptists had a mass-meeting in Pritchard Memorial Church, Sunday, and $1,500.00 was raised for that church. The church is only one year old; but she has one of the best pastors in the State, nearly 100 members and a $12,000 house of worship.

....Rev. J. A. Stradley writes from Oxford: Pastor Hardaway baptized nine persons last night. The candidates were all in the baptistry, and the pastor ready to baptize, when the curtain was drawn back and all were in full view of a packed house. The scene was beautiful and impressive. Would that country churches would make better arrangements for baptizing.

....Rev. A. B. Smith has resigned the work at Murphy. He has been called to Hanging Dog and Peachtree churches. He also preaches at Andrews. We sincerely trust that he will so build the people of Hanging Dog up in the grace of self-respect that they will not suffer such a name to be attached to them or their church.

....In the death of Rev. G. W. Ivey the North Carolina Methodists have lost a father in Israel. He had spent half a century in the service, and was ready to depart, having finished his course in faith. He leaves a worthy successor in his son, Rev. T. N. Ivey, D. D., editor of the Raleigh Christian Advocate. We offer sympathy to him and the family.

....Led by her retiring pastor, Dr. Hufham, Henderson church raised $1,100 Sunday and paid a debt on the parsonage of long standing. "It is the close," said Dr. Hufham, "and the opening of a door; the end and the beginning of a day for the church." What an example he sets all pastors in his untiring efforts to make the way easier for his successor!

....The colored Baptists met at Smithfield last week in annual Convention. This body raised about $4,000 last year. They decided to support the Theological Department in Shaw University for the coming year, and they will endow the chair of Theology as a memorial to Dr. Tupper. Rev. C. S. Brown was elected President and J. A. Whitted Secretary. Mr. N. B. Broughton addressed the body.

....Rev. W. A. Smith writes from Lexington: Our work is moving on nicely in Lexington. I baptized three recently. The outlook for the Baptist cause in this town is fine. Bro. Newton, of Greensboro, is expected to assist me in a meeting here some time in November. The Liberty is counting on "clear skirts" at Convention so far as her pledge on Education is concerned. May it be so everywhere.

....Montgomery Baptists greeted President Montague in a great and enthusiastic mass-meeting recently. Suppose we North Carolina Baptists should have meetings of this sort throughout the State this winter: mass-meetings devoted to the general work and to moving forward all along the line. What say the pastors? Secretary Johnson and the representative contingent in general are willing, we are sure.

....Arkansas now has two Conventions, one of workers, the other of grumblers. The grumblers met last week. "Enthusiasm ran high and over a hundred dollars was raised for missions," says the organ, the Arkansas Baptist. One hundred dollars high is not so high for any body but grumblers. These brethren purpose to run the work without expense. They have perhaps 200 churches behind them. Give them time and—rope!

....The Virginia Baptists had a fine meeting at Norfolk last week—from all reports. They have finished an unusual year's work, and have set into another with genuine spirit. In addition to the $100,000 raised for Richmond College, the following amounts were raised: State Missions, $19,855.51; Sunday-school and Bible Cause, $6,123.53; Education, $4,313.42; Foreign Missions, $26,287.40; Home Missions, $13,954.41; Ministers' Relief, $3,947.95; Orphanage, $20,559.99. Total, $95,042.21. The Educational Commission has become a permanent body with Dr. Hatcher as Secretary. Its immediate task is to free Southwest Virginia Institute of debt, and later to raise $100,000 for the schools for girls, looking to the correlation of all these institutions.

....South Yadkin churches, take notice! The Executive Board of the South Yadkin Association will meet at Trading Ford Baptist Church, Rowan County, on November 29, 1902. All mission fields that desire aid from either the Associational or State Board will please have their applications in the hands of Secretary George E. Woodward, of Statesville, N. C., on or before the above-named date. M. E. Parrish, Chairman Executive Board, Salisbury, N. C.

....Rev. C. W. Blanchard will not move to Clayton, but will live in Cary. He writes: "The Clayton saints have already got me by the heart strings. A little organization will make the church a tower of strength. Our sisters have organized a Woman's Missionary Society. Only a few have identified themselves with it yet, but last week they packed a Frontier Mission Box worth more than seventy-five dollars, and every article was new and valuable. A whole family will find an entire winter's supply of clothing, in and out. We are in the midst of a protracted meeting this week."

....The election of Dr. E. E. Chivers to the Field Secretaryship of the American Baptist Home Mission Society will be received cordially in the South. We all know him and love him. As Secretary of the B. Y. P. U. A. he displayed a loveliness of spirit and a capacity to help that made all sections rejoice in his visits. We hope he will come to North Carolina frequently. Dr. H. L. Moorehouse succeeds the late Dr. Morgan as Secretary. This was expected. Dr. Moorehouse has been a leader in the North and a factor of prime importance North and South, East and West, for years. We congratulate him upon his promotion.

....We can do no better than give Bro. Tyree's card as he has written it, and urge the brethren to attend to it today: Delegates to the Convention are reporting very slowly. In the Recorder next week please urge them to report at once so that there may be time to assign homes and notify the delegates, in time for them to inform their hosts when they will arrive. Please say also that homes will be provided for all life-members and all regularly elected delegates from associations, churches, missionary societies and Sunbeam Societies, and ask the delegates when they report to state from what association, church or society they come. I do this at the request of the chairman of the committee.

....Rev. R. G. Kendrick has resigned the pastorate of the church at Piedmont, S. C., and has received a call to Laurinburg and Spring Hill, North Carolina. The Courier speaks of him as an excellent preacher, a good pastor and capable of bringing things to pass. We clip the following about his work from a South Carolina paper: "A good deal of substantial work for the benefit of the church has been wrought during his term of service, not the least of which has been the building of the elegant parsonage on Main street, which will be the home of the future pastors of this church, whoever they may be. Mr. Kendrick has also fine abilities as an organizer, and has impressed himself on this community as a man of the most sterling qualities. Safe, practical and energetic, you always know you can depend on him. It will take a strong man to replace him as an influence and force for everything that is right and true." We hope he will come to North Carolina.

Pasquotank boasts of its excellent school-houses—there now being in the county some thirty or more houses that have cost five hundred dollars each.

Railroad Rates to Convention.

The Atlantic Coast Line, Seaboard Air Line and Southern Railway, the Norfolk and Western and the Atlantic and North Carolina Railroads have granted the usual reduced rate of about one fare and a third for round trip tickets to the Convention in Durham, from points within the State of North Carolina, including Norfolk, Suffolk and Danville, Virginia.

Tickets to be on sale December 9th, 10th, 11th, and 12th, final limit December 22, 1902.

Apply to your agent a few days ahead of time and see that he is ready for you.

N. B. BROUGHTON,
Secretary Convention.

Let Us All Pray.

We are constantly seeing evidences of the truthfulness of what Tennyson expressed when he said that more things are wrought in this world by prayer than is dreamt of. On Saturday night before the second Sunday in this month I spent the night with one of our best and most aggressive pastors. I was to be at his church the next day in the interest of the Educational Fund. I asked him how much he was expecting from his church. He named a certain amount and which I may say looked like a pretty liberal sum, considering the strength of the membership. After we had gone to our room he suggested that we ask God to put it into the hearts of the membership to give us a pleasant surprise. We did so in as much faith as we could. The next day was a spiritual feast, and three times the amount named by the pastor was laid on the altar of God.

Two more Sundays remain before the Convention. We are going to succeed or we are going to fail. The God for whose glory we are trying to do this work can put it into the hearts of our people to do something as noble and that shall be as great a surprise as in the instance mentioned. Will we ask him to do this? Who knows but that our success in this crisis-time with our denomination and some of our educational institutions is going to depend upon the frequency and fervency with which we visit a throne of grace? How many will join in prayer from now till the Convention is over that our great and worthy undertaking shall be accomplished?

W. F. FRY.

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A trial bottle of Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Recorder may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

The Skies are Brightening.

The receipts in this week's Recorder lead us to believe that the Baptists are determined to pay every cent due our missionaries by the time the Convention meets. It will be observed that the Treasurer acknowledges for State Missions this week $2,310.24. One thousand one hundred and thirty-seven dollars and twenty-five cents of this amount is from the Home Mission Board. This I had counted on all the time, and therefore it is not part of the amount necessary to pay the twenty-five thousand dollars for State Missions. Subtracting this amount from the total receipts leaves $1,172.01 as the amount sent from the churches. It is not this receipt which inspires me with hope so much as the letters which I have received from scores of our pastors, saying that they will take collections for State Missions between this and the Convention. Remember the victory is not yet gained, and therefore no one need think that he can relax his efforts. It is only because of the expressions of the pastors to press the matter vigorously that I entertain hope this morning of coming up out of debt. We must do as much within the next few weeks as we did for the same time last year if we come up out of debt.

It is an assured fact now that we are going to make the greatest report ever made any Convention. Home and Foreign Missions are moving up beautifully, and the Educational Committee, I verily believe, will be able to report the pledges made at Winston all met. But remember, brethren, that if we fail to raise the amount for State Missions, in one hundred homes in North Carolina there will be anxiety and distress, for our hundred missionaries are looking to us to relieve them of the financial embarassment in which they will certainly be involved if their small salaries are not paid. I want the Convention at Durham to be a session of great rejoicing, with not a cloud to fleck the skies. This will be the case if we are able to pay our missionaries and let them join with us in joy and thanksgiving to our God.

As space in the papers is so very valuable, and there is so much important matter crowding in upon them, I shall discontinue the publication of the acknowledgments of last year. I must keep on good terms with the printers, as they are very important factors in our work. Will state, however, that the total acknowledgment for the week ending November 27, 1901, was $846.18. You will be on the safe side to take a collection from your church and send it, whether you did so last year or not. I expect you did last year, and it will not do to fall behind this.

Remember the Treasurer's books will close December 4th. That will give time for the collections of the fifth Sunday to get into his hands. The first Sunday in December will be too late to relieve the situation this year. There are just three more Sundays in which to do the work. You may recall that the last Sunday in November last year was a very rainy day, which cut down our contributions perhaps a thousand dollars. It will be better not to wait until the last Sunday, but to get in your contributions at least by the fourth Sunday.

Hoping that we may press this matter vigorously to the very last, I am

Cordially yours,
LIVINGSTON JOHNSON.

CONVENTION DELEGATES, NOTICE.

Delegates who expect to attend the Baptist State Convention, which meets in Durham, December 10th, will please send their names, as soon as possible, to the Chairman of the Committee on Hospitality, W.H. Rogers, Durham, N. C.

Homes will be provided for delegates from the Associations, from the churches, from Ladies' Missionary Societies, and from the Sunbeam Societies, provided their names are sent in before December 1st. Homes cannot be assured to those who report after this date.

Meetings.

Rev. W. H. H. LAWHON: Sharon, Rev. D. C. Britt aiding, twenty converts, ten baptized. Mechanic's Hill, four baptized. Bear Creek, thirteen baptized. Bethlehem, two baptized. Beulah, ten baptized, one a man 81 years of age. Church recently organized. Bro. Lawhon has baptized 40 converts this fall.

Rev. M. P. DAVIS: Davis Grove, began fifth Sunday in August; continued twelve days; fourteen additions. This is the third Baptist church in Greene county. Five months old; 28 members; $800 house; $250 in debt. Need help. Debt due November 1st.

At Taylor's School House, a mission of Snow Hill, preached six sermons; five additions to Snow Hill church.

At Castoria, six additions. Bro. C. W. Blanchard aided in the above meetings.

At Eureka, in Wayne County, Bro. Jenkens aided me nearly one week. Five additions. The Baptists have had a hard struggle here, but the prospects are now bright. The day is coming when the Baptists will have this eastern country. If the mighty efforts had been put forth in Eastern Carolina that have been put forth in Central Carolina this would be the greatest Baptist country in the world. How long must it be neglected?

TERRIBLE DISEASE CANCER SUCCUMBS TO THE APPLICATION OF SIMPLE OILS.

Heretofore thought to be fatal, can now be successfully cured by a combination of soothing, balmy Oils. Cancer, tumor, piles, catarrh, ulcers, fistula and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

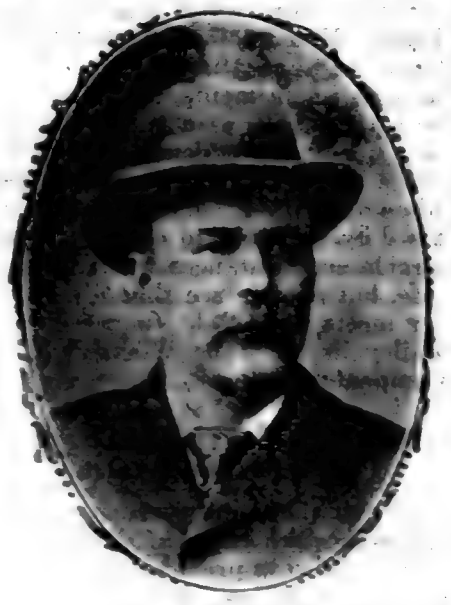
The 'Dexter' Mattress 15.00.
The 'Rex' Mattress 10.00.
The 'Regal' Mattress 7.50.
Ask for Them.

WEAK KIDNEYS AND BLADDER TROUBLE.

Had to Pass Water Very Often Day and Night

Cured by the Great Kidney Remedy, Swamp-Root.

Among the many famous investigated cures of Swamp-Root, the one we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.



A. H. NOONEY.

Dr. Kilmer & Co., Binghamton, N. Y.

About two years ago I had a very severe case of kidney and bladder trouble. The pain in the small of my back was so severe that I could not stand it to stay in one position more than a moment or two, and was obliged to pass water very often day and night. I tried medicines and doctors without getting relief. Noticing an advertisement in the Topeka State Journal of Swamp-Root, I determined to give it a trial and bought a bottle. By the time I had finished the first bottle the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, using about six bottles in all. That was over a year ago, and I have had no return of the trouble since.

A. H. Nooney.

Chief Engineer,
State Capitol Building,
Topeka, Kan.

Jan. 2d, 1902.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease; therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a relative, a friend or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince any one—and you may have a sample bottle sent free by mail.

Sample Bottle of Swamp-Root Free by Mail.

SPECIAL NOTE.—Swamp-Root has been tested in so many ways, and has proven so successful in every case that a special arrangement has been made by which all readers of The Biblical Recorder who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in The Biblical Recorder when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Ellington's Art Store,

(SUCCESSOR TO F. A. WATSON.)

Fine Pictures, Frames, Mirrors, Bric-a-Brac, Artist Materials, Embroidery Materials, Silks, Wools, Zephyrs, etc.

MAIL ORDERS WILL RECEIVE CAREFUL ATTENTION.

J. C. ELLINGTON, Jr.,
112 FAYETTEVILLE STREET.

GOOD POSITION.

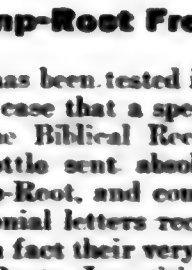
PAY TUITION AFTER POSITION IS SECURED.

A worthy student from each postoffice may pay tuition without security after course is completed and position is secured. For "Application Blank A" and catalog, address DRAUGHON'S PRACTICAL BUS COLLEGE (Write either place) Nashville, Atlanta, St. Louis, Ft. Worth, Little Rock, Montgomery, Galveston or Shreveport.

SHORTHAND.

The Fleming University of Shorthand, Charlotte, N. C., is the only school in the South devoted exclusively to the training of young men and women as competent Stenographers. For full information address, GEO. M. FLEMING, Principal.

A GRAND INVENTION!



Famous Puritan Water Still. Over 72,000 already sold. Placed over the kitchen stove, it purifies the foulest water. Removes every impurity. Furnishes delicious distilled Pure Water. Boils Slops, Saves Fuel and Dr. Bills. Prevents Typhoid Malaria, other fevers, sickness. Only safe water for children. Cures disease. Write for Booklet and testimonials free. Agents Wanted—Men and Women—Big Wages.

Puritan Mfg. Co., 24 Puritan Bldg., Cincinnati, O.

DROPSY CURED! Gives quick relief removes all swelling in 15 to 25 days; effects a permanent cure in 20 to 60 days. Trial treatment given absolutely free to every sufferer. Write to

Dr. H. H. GREEN'S SONS, Specialists, Box G, Atlanta, Ga.

Home Circle.

When Missionary Boxes are an Insult.

There have been missionary boxes sent to the heroes and heroines of the trench, fighting her battles in the sun, that have done more harm than good, in hurt pride and damaged self-respect. To a lady and a gentleman—I use the terms advisedly—were sent clothing, old shoes, old hats, old collars, cravats, gloves, fit only for the ragbag. Ashamed to send them anywhere else the donors sent them to the unknown missionaries, and as everything that came to the church to be sent was jammed in without care or discrimination, the arrival of the box partook of the nature of an insult to these heroic, greatly bred people. Fortunately this state of affairs is not often found; it ought never to be.—"A Minister's wife," in the Ladies' Home Journal.

Queen Alexandra's Kind Heart.

A writer in the St. James Budget has some pleasing anecdotes to tell illustrative of Queen Alexandra's kindness toward animals, a feeling which she, happily, has the good sense as well as the authority to express in various practical and helpful ways. It was through her thoughtfulness that notices have been posted in many London omnibuses requesting passengers not to require the complete stoppage of the vehicle more often than is absolutely necessary, and thus to relieve the horses as much as possible of the tremendous strain of re-starting. Her majesty has now turned her thoughts to the cab horses of London, and has had sent from her native country to London some specimens of a light stand which is commonly used in Copenhagen for supporting the horse-boxes of horses so that they may take their casual feed in greater comfort than is possible when the bag is suspended from their heads. These little wrestle tables are extremely light and easily folded and stowed away under the seat of the cab when not in use.—Leslie's Weekly.

When Young Men Make Calls.

In making an afternoon call a man usually leaves his overcoat, umbrella or stick, hat and gloves in the hall before entering the drawing-room. He may, if he choose, carry his hat and stick into the room at a first or formal call, if it is to be very brief, except at a reception. He removes his right glove before offering to shake hands.

He never offers his hand first, but waits the invitation of his hostess. If she is behind her tea-table, she may not rise to greet him, but grace-fully includes him in the conversation and perhaps bows her adieus.

It is an evidence of good breeding to enter and leave a room unobtrusively.

It is not usual to introduce a guest upon his entrance to more than one other. He never shakes hands when presented to a woman, but always when introduced to a man.

He may leave upon the arrival of other guests after fifteen minutes, turning his back as little as possible upon the company and bowing comprehensively at the door.

A man never accompanies a man to the vestibule, but takes leave of him in the drawing-room. It is no longer customary to press one's guest to call again.

The lady always gives the invitation to call. A man must not go beyond an evident pleasure in her society by way of suggestion. Sometimes a woman friend will exert herself for him. The sooner the call follows the invitation the greater the compliment. A fortnight is the usual interval.—Mrs. Burton Kingsland, in the Ladies' Home Journal.

A Girl and Her Father.

The benefit of close companionship between a father and daughter can hardly be overestimated. While it may be conceded that the mother has finer spiritual and moral sensibilities, the girl can gain from the masculine side of the house a breadth of thought and a healthiness of mind which will serve as a fine foil to her more feminine qualities. She will acquire, also, an appreciation of humor, which will add to her attractiveness. "A girl's proper confidant is her father," says one who has written much for girls. While denying the superiority of the father over the mother in this capacity, there is no doubt that the daughter would benefit greatly did she confide to him many matters which she now withholds. Men know men, and look at them without the glamour of romance or sentiment. The man whom men trust will, as a rule, be worthy of a woman's confidence. Fewer mistakes will be made matrimonially when the father comes to consider it his duty not only to object to undesirable acquaintances when it is too late, but also to see that his daughter meets desirable men.—Temple Bailey in the June Woman's Home Companion.

New Use for a Watch.

Few of the many persons who carry watches are aware of the fact that they are always provided with a compass, with which, when the sun is shining, they can determine a north-and-south line. All one has to do is to point the hour hand to the sun, and south is exactly half-way between the hour and the figure "12" on the watch. Suppose it is 9 o'clock in the morning. Follow the rule given above and we find the south as is indicated below. Prolong this line along the face of the watch and you have a north-and-south line, and from this any point of the compass may be determined.

This may seem strange, but the reason is plain. While the sun is passing over 180 degrees (from east to west) the hour hand of the watch passes over 360 degrees (from 6 o'clock to 6 o'clock). Consequently, the angular movement of the sun in one hour corresponds to the angular movement of the hour hand in half an hour; hence, if holding the watch horizontal we point the hour hand toward the sun, the line from the pivot of the hands to the point midway between the hour hand and 12 o'clock will point to the south.

This is one of the ways of determining the points of the compass if one is not provided with a compass. Many other means of orientation are taught to soldiers, so that in case they become separated from their commands they may know which way to travel to reach their camps.

The Preservation of the Teeth of School Children.

Rules recommended by the School Children's Committee of the British Dental Association and circulated for the information of managers and teachers of the national schools in Ireland:

"Without good teeth there cannot be good mastication.

Without thorough mastication there cannot be perfect digestion, and poor health results.

Hence the paramount importance of sound teeth.

Clean teeth do not decay.

The importance of a sound first set of teeth is as great to the child as a sound second set is to the adult.

Children should be taught to use the toothbrush early.

Food left on the teeth ferments, and the acid formed produces decay.

Decay leads in time to pain and the total destruction of the tooth.

The substance of the following rules should therefore be impressed constantly upon all children:

1. The teeth should be cleansed at least once daily.

2. The best time to cleanse the teeth is after the last meal.

3. A small tooth brush, with stiff bristles, should be used, brushing up and down and across, and inside and outside, and in between the teeth.

4. A simple tooth powder or a little soap and some precipitated chalk taken up on the brush may be used if the teeth are dirty or stained.

5. It is a good practice to rinse the mouth out after every meal.

6. All rough usage of the teeth, such as cracking nuts, biting thread, etc., should be avoided, but the proper use of the teeth in chewing is good for them.

When decay occurs it should be attended to long before any pain results. It is stopping of a small cavity that is of the greatest service.

In 10,000 children's mouths examined, 86 of every 100 required skilled operative treatment."—Journal of the British Dental Association.

Let the Children Live Their Own Lives.

Grow young under it, mothers. It is fresh, new life put into yours; and if you receive it rightly, assimilate it properly, love it dearly and use it well, it will keep you young. It is your mistake if you grow old under it. It is your sad mistake if, with this buoyant life swelling about you, you sink under it instead of rise with it. Our children should be our youth-preservers, and they will be if we relate ourselves to them wisely.

One reason why many a mother finds this glad young life a weight is that she thinks she has more to do with it, for it and about it than she really has. It will grow naturally, independently, to a much greater extent and in much better directions than a mother usually believes. A conscientious mother easily falls into the great error of feeling that she must supervise every moment of her child's life; must ever have her hand on it, ever be in all of it; in short, she gets the relation in such a condition that she is living the child's life, and the poor child has no chance whatever to live his own life. He is defrauded on all sides of his rightful experiences which constitute his opportunities for growth. Now, a mother cannot do the growing of her child, and this she should realize most intensely.

Right or wrong chimney makes or unmakes a lamp.

MACBETH.

My name on every "right" one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

[illegible], Pittsburgh.

Millions USE Cuticura Soap

Assisted by CUTICURA OINTMENT, the Great Skin Cure, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations and irritations, or too free or offensive perspirations, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers. No amount of persuasion can induce those who have once used these great skin purifiers and beautifiers to use any others.

Complete Treatment for every Humour, $1. Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. In screw-cap vials, containing 60 doses, price 25c.

Sold throughout the world. British Depot: F. N. Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A. "All about the skin," free.

Atlantic-Coast-Line

FAST FREIGHT AND PASSENGER ROUTE BETWEEN NORTH and SOUTH.

Quickest Route To Florida.

FOR RATES, SCHEDULES PULLMAN ACCOMODATIONAL AND FURTHER INFORMATION WRITE

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WILMINGTON, N. C.

Raleigh Marble Works

Cooper Bros. Proprietors, RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE.

Young People's Page.

Childish Fancies.

"Tho' I were sleepy as a cat,"
The little scholar said,
"I would not care to take a nap
In any river's bed."

"And tho' I were so starved I scarce
Had strength enough to stand,
I'd beg through all the valley ere
I sought a table-land."

"But, oh! what jolly times I'd have,
I'd play and never stop,
If I could only take a string,
And spin a mountain top."

—P. McArthur.

NORTH CAROLINA STORIES FOR YOUNG PEOPLE.

Andrew Hunter and the Bay Doe.

BY S. H. THOMPSON.

The wonderful escapes, daring deeds and almost miraculous feats accomplished by our Revolutionary fathers, make, even at this day, our pulses thrill with pride and enthusiasm, as we read their story. There is scarcely a neighborhood in all central North Carolina, which is not rich in historic lore of such things and these have long waited for some one to bring them forth to the light of these later days. The story of Andrew Hunter is one which has been often told, but is so full of adventure and culminates with such a daring deed that it deserves to be retold to each succeeding generation.

David Fanning, the notorious tory leader, had a great aversion to Hunter, who lived in the southern part of the present county of Randolph. Hunter was a bold, brave man and not always judicious, especially in his speech. He was not afraid of Fanning nor of any other tory, hence was often giving them trouble and thwarting them in their plans. Fanning determined to put him to death should he ever fall into the hands of the tories. Hunter and a neighbor, named Latham, were on their way to market, on one occasion, with their cart loaded with flaxseed, beeswax and other farm products, when they saw Fanning approaching with his company of tories. It was too late for Hunter to escape and as Latham had nothing to fear from Fanning, he said to Hunter:

"You get back into the wagon and cover up with the horse's feed and I will do the best I can for you. They have not seen you yet as you are already in the cart. It is impossible for you to escape as the pines are to thinly scattered in this woods to hide you."

Following this advice Hunter crept back farther into the cart and hid himself among the market stuff, while Latham drove quietly on until he met the tories. It was a desperate chance and neither of the two men hardly expected that Hunter would escape. As Latham came up to the Tories, Fanning called out:

"Hold on there, old man. What have you in that cart?"

"I have some beeswax, flaxseed and other stuff which I am carrying to market down on Pee Dee river to get salt and other necessaries," replied Latham.

"Have you anything to eat?" he again asked.

"I have a little," said Latham, "but I hope you won't take it away from me, as I shall need all I have before I get home again."

Fanning swore that he did not care for Latham's needs, as he and his men were hungry and must have food. Dismounting and leaving his mare standing, he entered the wagon and in a moment he uncovered Hunter. As he did so he exclaimed:

"Oh, yes, you infernal scoundrel, I've got you now. Come out of there and go to saying your prayers, for you have only a few minutes to live."

There was nothing else for Hunter to do except to obey. In a minute or two Fanning brought out the provisions and then said:

"Bring me that rope; I intend to hang this rebel before we eat our dinner."

"Colonel," remarked one of the men, "we are very hungry, and the old man's vittles smell too good to wait. Let us eat our dinner, and that will give the poor devil a little more time to prepare for death."

"All right, if the men say so," replied Fanning, and as the rest agreed he threw the rope at Hunter's feet, saying: "Pray fast, for you have just fifteen minutes to live."

Hunter tried to pray, but he could not, for thinking of some way by which to escape. Fanning had taken care to keep him between the cart and his men. Hunter thought of the guns, but Fanning seemed to have the same thing in mind, for he said: "Stand by your guns, or that rascal will get one and kill some of us." The guns had been stacked against a tree and were out of reach of the prisoner, while this remark had put them on their guard. Hunter's next thought was to seize and mount "Bay Doe," Fanning's famous blooded mare, which stood near by. He did not dare to look in that direction for fear they would suspect his design. If he could only get upon her back he felt sure there would be at least a probability of escape. He had not matured his plan when one of the party named Small, having finished his repast, arose with his gun in his hand, and Hunter began to beg him to intercede with Fanning to spare his life. Small said to him:

"Hunter, it is useless for you to say anything about that, for you are a condemned man and have only a few moments to live, and had just as well prepare for death. They will be done their dinner in a little while, and then your time is up."

As they were talking they had gone a little nearer the mare, which was standing close by. Small stopped speaking, when, with a spring, Hunter leaped to the back of the mare, and with his left hand caught up the reins. At first she refused to go, but Small fired his gun at Hunter, which frightened her, and like a flash she was off. Hunter threw himself forward on the mare's shoulders and lay flat upon her, while Fanning cried out to his men to shoot the man, but not to hurt the horse. That order saved Hunter's life, for they found it hard work to hit the man and to be sure that they would not injure the mare. Hunter said the bullets whizzed by him, but he knew his only chance lay in keeping close to the withers and let the mare carry him out of their reach. The fifth shot hit him in the shoulder, but so great was his excitement that he did not notice it for some time. They pursued him for about a mile, when he became lost to them. He then began to feel a little more secure; and, seeing the blood, he at first thought the mare was wounded, but on examination he found that the bullet had struck himself. He kept his way for about twelve miles, when he arrived at the home of a friend, Nathan Steed, who summoned a party of men to guard him. He had bled so much, by the way, that as soon as he dismounted he fainted, but the physicians soon dressed his shoulder and had him sent to Salisbury, where the slug was taken from the wound and he recovered, ready for other adventures with these enemies of his country.

The cruelty of Fanning was never more heartlessly shown than in his treatment of Hunter's wife. When he found that he could not overtake him, he ordered his men to proceed to Hunter's house. Here he seized the negroes and Mrs. Hunter, and carried them to his rendezvous in Moore County. From this place he sent Hunter word that if he would return his mare and the brace of pistols which were attached to the saddle and which were a present to Fanning from Major Craig, of Wilmington, the British commander at that place, he would send back his wife and the negroes. Failing to get his mare, Fanning deliberately abandoned Mrs. Hunter in the deep woods, although she was in most delicate health, taking all the slaves with him. Here she no doubt would have died had not Small returned after they had gone a short distance, and pointed out a path which led to a house some way off. From the people at this house she received great kindness, and soon found her way back home. From this circumstance it was supposed that Small did not try to hit Hunter when he shot at him.

The "Bay Doe" was the means of saving Hunter's life on another occasion, and at the same time performed one of the most daring feats ever recorded of horses or horsemen. Hunter was in the neighborhood of Buffalo Ford, near the place where Franklinville now is, when he was sighted by some Tories, who, seeing that he was alone, determined to capture him.

He felt fairly secure as he was mounted on the famous mare. However, he soon saw that they were about to surround him; so he made for the ford, which, to his dismay, was guarded by part of the company. Making his way farther up the river, he determined to plunge in above the ford. The hill descends abruptly to the river and leaves no bottom land along the margin. Hunter was on the south side of the river, and wished to reach the north side, as the Tories held him in on all sides except toward the river. He was now on top of the bluff, and as he approached the point where he could go down to the river he found that place also in the hands of his enemies, while they were closing in on him from the rear. He galloped back half-way between the two parties, which held the points on the river where he hoped to cross; then, bidding defiance to his pursuers, he boldly leaped the "Bay Doe" down the precipice into the waters of the old "Deep," and, swimming and floundering across, once more escaped the net spread for him by the wily Fanning. This cliff is fully fifty feet high, and its surface has upon it many jagged rocks projecting from it. There is nothing in all our history which excels this leap of Hunter's for daring.

Both Hunter and the "Bay Doe" lived to see happier and better days come to the distracted country, and neither ever came into the hands of the Tories again.

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Ladies, for natural and thorough organic regulation take Lemon Elixir.
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Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicines, that did me no good.

CHARLES GIBHARD.

No. 1515 Jefferson St., Louisville, Ky.

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For further information address,

R. T. VANN, Raleigh, N. C.

Editorial.

A FINE MEETING.

The meeting of the County Superintendents of Public Instruction at Raleigh last week was all that could have been desired—enthusiastic, purposeful, business-like. It is the most practical step that has been taken in two years toward accomplishing the aims that have aroused our State in behalf of public education. The Superintendents know what is expected of them, and they seem ready to go forward grandly. We call upon our readers to stand by them. We hope every reader of the Recorder will feel that he is enlisted in the forward movement for the free schools.

FINISHING THE WORK.

All depends now upon the spirit with which we finish this year's work. After all the entire harvest depends upon the reaper. In gathering the funds for the Educational Movement we must be enthusiastic, earnest and thorough. Let the canvas be made in every church; and send in reports promptly. This is all that is necessary to a great triumph.

So with State Missions. All now depends upon the diligence with which collections are taken in the next two weeks. Every man is needed. Let none excuse himself.

A FELLOW EDITOR.

We print this week a photograph of Rev. J. N. Prestridge, D. D., a fellow editor. His paper is the youngest of Southern Baptist papers, and there are those who say that it is the best. Within four years it has won a place in the hearts of Baptists not only in Kentucky, but throughout the South, that any of the older papers might covet. Whether Bro. Prestridge attributes his success to the filling of a "long-felt want," to cleverness in editing, to power in canvassing—in which he beats the world,—to newspaper ability or to good luck, we cannot say. We suspect that there is a liberal mixture of them all in him, with good temper, religion and common sense besides. Southern Baptists can do no better thing than to support such papers as his,—liberal, strong, Baptistic and alive.

REV. A. R. PITMAN.

This venerable minister passed into eternal rest last week after months of weakness due to old age. He was ripe for heaven. His long career as a minister is worthy of the best traditions of that high calling. He was faithful to the faith. In his own country he was a power—not by worldly gifts, but by the gift of being beloved by his people. The Robeson Association delighted to honor him. It would keep him in the Moderator's chair until the last; and he, though weak, would adorn his office with a lovely spirit.

Brother Pittman leaves three sons who are ministers. We shall expect Rev. N. R., of Missouri, to give our readers a sketch of his career. Meanwhile we extend the sympathy of the brotherhood to the sorrowing family.

THAT MID-SUMMER MEETING.

There will not be a formal conference on the eve of the Convention at Durham, but there will be an informal one. We mean to say that so many brethren and sisters (if they will) who shall arrive at Durham in time will be invited to assemble and consider the wisdom of calling the Baptist people together next summer, and if favorably disposed, to devise plans for the meeting.

It is proposed to have such a meeting for several purposes:

(1) To increase our social contact; (2) to consider and to prepare for Bible Study and to consider other such vital matters; (3) to foster our Sunday-school and Young People's work; (4) to make way for educational gatherings; (5) to break the long journey across the year; (6) and, most important, to give room for spiritual instruction—Bible Studies, sermons, lectures, etc.

Our Convention is a great feast. None can afford to dismiss it. But its routine makes such a thing as a lecture or an open conference or a social hour altogether impossible. We should have one annual meeting in which life and thought—and not business—is dominant.

A gentleman has already agreed to build a tabernacle near a health-giving and popular spring, centrally located. There will be room in a hotel for many, but it is proposed that many shall camp out in tents. About $200 will be required for speakers, music and general expense. We hope the brethren will come to Durham prepared to pledge on behalf of their churches a small sum.

For one thing this meeting can easily become the Baptist Sunday-school and Bible Study meeting of all North Carolina.

SOME FRUITS OF THE BAPTIST PRINCIPLE.

Last week we stated the Baptist Principle from the standpoint of the conception of it as Individualism. We left off with a promise to complete that statement with a presentation of the relation of the Baptist Principle of Democracy (the church) to the Baptist Principle of Individualism. It seems needful, however, that we shall first set forth some of the fruits of the Baptist Principle of Individualism.

The first fruit is spiritual religion. Our Principle is the guarantee of spiritual religion. A forced religion cannot be spiritual. To be spiritual a religion must be voluntarily accepted. The acceptation of a truth is not a matter of yea or nay. One may say "no," as did Gallileo, "the earth does not move," saying all the while in his heart, "But it does." Or one may say yes, giving assent to a statement of a religious doctrine, with no intention to deceive, but nevertheless somewhat aware that he has not really accepted it. There are three points in the progress of a truth—one when a man receives it, another when he possesses it, another when it possesses him. A truth is not genuinely accepted until this last point is reached. Nothing does it mean until then. One cannot will to believe. By willing you cannot make yourself believe white is black. Neither by willing can you make yourself love God. A forced religion gets consent without genuine acceptation—gets mockery; sets up forms, therefore, and becomes as sounding brass and tinkling cymbals. Observe the forms that infant baptism—forced religion—has bred.

The Baptists eternally guard against this by bidding the man stand forth and receive only what his heart has room for and believe only what his heart believes. Any other system lowers man and makes against his rise. This principle has set the man above the priests and the kings and made him a priest and a king. It has also made the soul of man the channel for the revelation of God to the race. What we know of God has not come through creeds or councils, but through the hearts of men who heard the Spirit of God as they studied their Bibles. The present day's knowledge of God is the sum of all the age's communion with Him. Had creeds prevailed, had the individual been kept down, the race would know no more of Him than it did the day the first creed was written and the first council adjourned.

Thus this principle makes—is the spring of the rise of the race in knowledge of God, the very secret of all progress.

Without elaboration, it will be seen that this principle as discussed above is the only guarantee of sincerity in religion. As religion must be sincere to be anything at all, it is therefore the guarantee of religion, for it is an eternal truth that anything forced in religion is false. Let the man remain a heathen rather than assume to accept anything that he does not accept. God sees the heart, and is not deceived. Neither is He to be lightly mocked.

This principle makes way for God. It removes the forms and the figures and the functionaries and all things whatsoever that stand between man and God. Likewise it makes way for man—for the least child alike with the greatest sage; for rich or poor, good or bad. It makes way for all. We give no sign; we comply with no ritual. We bid the man call upon God, pleading nothing but His love as revealed in Christ. By the same mark it puts down the priest—he who assumes to take God's place on earth, he who would make man's soul his chattel.

This principle elevates the soul. It places it next to God, from Whom it came, Who dwells within it, to Whom it shall soon return. Every man rises as the soul rises.

We are saved not by what others believe, but by what we believe, not by what others are but by what we are. Each man is divinely endowed with two gifts—intelligence and conscience. Upon these his destiny is staked, and not upon men or churches. Our principle leaves every man to his intelligence to study God's Word and to his conscience to be quickened by God's character. This truth is the great motive for the rise of the race. As the mind shall grow, the conception of God shall grow, until men shall know God as Father and Jesus Christ His Son, which is Life Eternal. Deprive men of this Principle, therefore, and you deprive the race of one of its most impelling motives.

If this principle is the guarantee of spiritual and genuine religion; if it is the only principle that accords with the requirements of religion, on God's side, and the conditions of belief, on man's side; if it is the very secret of progress, making way for God and for man, it should be sacredly cherished. It should be studied until it is so thoroughly comprehended that any slightest trenching upon it may be recognized in the beginning and ended forthwith. In guarding this Principle we Baptists do not stand guard as over a jewel that gives us glory. To be sure it does do this. But our real glory is that in guarding this Principle we save to the race its most priceless and most exalting idea. We shall be measured at length not by what we save to ourselves, but by the service that we render the race. If we shall save this Principle, we shall vindicate more worthily than any others our claim to have a mission in the earth.

WHERE NORTH CAROLINA BAPTISTS WILL LOSE.

There are people who think that the Baptists of North Carolina are gaining in every point. Their advances have been wonderful, and of a nature to blind us to our true condition. In such a time vital dangers are more than ever to be feared.

To be sure we are not inclined to say that we have lost by reason of the defect that we are about to mention. But we are prepared to maintain that we shall lose, and shall deserve to lose, if we do not overcome it speedily.

We refer, in a word, to our pastors' salaries. No ministry in the world is so faithful, so well educated and so silent under such salaries. There are not fifteen pastorates in the State that afford above $1,200 or even $1,000 per year as salaries.

In view of the membership and wealth of the churches—and the education and efficiency of their pastors, there are fifty pastorates in our Convention that should pay at least $1,200.

We write here as a member of a church to his fellows. We are doing our pastors and our churches—ourselves and our Lord's cause—a wrong, a serious wrong.

We have no right to grind our pastors down. It is just as criminal as it is to grind any other class of men. On the other hand, the respect that we have for religion and its ministry demands that we shall enable our pastors to live comfortably, to travel, study, educate their children, and lay aside a little property.

If we do not mend our system here, we shall surely suffer. Our ministry will decline in efficiency and in standing, and our cause and we shall go down with them. We despise mercenariness as much as any one; but we despise parsimoniousness just as much. When a minister accepts

a livable income and rejects a killing one, we do not blame him—even if he goes to another State. He owes it to the Kingdom of Heaven to go where he can live worthily of his calling.

Our ministers are leaving us. Many that we have will leave us, if we shall not care for them as we should.

This is a prosperous year in North Carolina. Turn some of this prosperity, brethren, to the faithful men who live for you. It is no less than the Lord requires. Get up in next conference, say a good word, and start this movement. It is a vital point in our progress the next ten years.

Let us have a forward movement of this sort on every field before the good year ends.

Think of him, will you? Your pastor too much a gentleman to breathe of his condition, going faithfully on, economizing and economizing, wondering every night what would become of his family should he fall sick or die. Think of him as needful of praise and encouragement and love as any man. Think of him, how the smiles would come, how the heart leap, if voluntarily his flock should raise his salary as a testimony of love and esteem. Think of him—but do not take it out in thinking. Raise his salary handsomely, and do it soon.

NORTH CAROLINA'S SHAME.

We know all about the State's lack of income. We are not at all out of sympathy with the demands for more funds for our institutions for the insane. But we insist nevertheless that North Carolina should not let another year pass without building a reformatory for her youthful criminals.

It is a crime against God to take a boy who in the wayward years has fallen and put him into prison with hardened criminals. It is a crime against God. The idea is enough to make every father and mother shudder with horror.

It is no less a crime against humanity. The making of criminals is no body's business—least of all a State's. North Carolina has been in this business until she can bear it no longer. She is poor, but not so poor that she can defend herself for this wrong against her children.

If nothing else can be done, bonds may be issued. We pledge every man and woman in North Carolina to approve the issuing of bonds in such a cause, and we pledge the defeat of every demagog that attempts to make capital of such an act.

Let us build the Reformatory and relieve our Commonwealth of this shame.

WE YIELD TO TEMPTATION.

We once resolved never to print letters praising the Recorder. The other day we printed a dozen. Why? Because now and then some one has his paper stopped. The evidence that others enjoy the Recorder may induce subscribers who do not enjoy it to try a little harder. And again, we are sending out many samples. We want those who do not read the paper to be assured that it is worth reading.

We have another reason in printing the letter below. We have several reasons. Our foremost reason is that it breathes a lofty spirit—the spirit of a man who desires to praise his fellow man in the hour when praise will strengthen his courage rather than to wait until it is eternally too late. A man should be willing to work without praise. He is not a man unless he can do this. But that is no reason why we should withhold our encouragements. So we print this letter here upon the approach of Thanksgiving to encourage this spirit in our readers. From now on praise your wife more, praise your clerks more, praise your children more—and joy will be yours. Christmas will find you quite another man.

We have other reasons. We have no complaint, but we wish to say that we are by no means overwhelmed with letters like Bro. Barrett's. We wish that every one in renewing would say something about the paper—not praise, but suggestions, etc. We have no complaint? To be sure, we receive many kindnesses and much help, and we are profoundly grateful for it. It is this element in our work that makes it better than any other in the world—association with royal-hearted men and women; this and the conviction that work here with them means much for North Carolina.

Whatever one may say of his opinions of the Recorder—for which we thank him—we think it will be agreed that Bro. Barrett's call for a forward movement is timely. We are by no means sure that the Recorder can maintain the present pace. If you will think of the change that has been made, you will see that we have increased the cost quite a sum. We shall not fall back. We would get out first. And we do not want to increase the price. There is, therefore, but one thing to do, and that is the right thing: That is, To Go Forward.

We have certain improvements in sight. We desire to reduce the advertising, cutting out the patent medicine advertisements. We desire to put on an associate editor, enabling us to accept more invitations out of town. And we should like to print a twenty-page paper every week!

There now. It is all before you. Shall we not go forward into these things?

But read Bro. Barrett's letter:

West Durham, N. C., November 15, 1902.

I often think of writing you a word of appreciation about the Recorder. But thinking that you must be overwhelmed with such from those who are wiser and better and more experienced, I have not taken your time.

In my judgment, there has been more improvement in the Recorder for the last few years than in any other department of our work. You have done your part. It remains for the Baptists of the State to do theirs—take the Recorder. The plan for next year is the best I have ever seen. I am going to try to get fifty new subscribers among my people. I read the announcement at Ephesus, but did not have time to push it. I will read it here and try to get many to take it. I will attend the Union meeting at Yanceyville and will try to get some subscribers there if you haven't some one else. I feel like it is the duty of the brethren to stand by you and assist you in the work you are doing for the cause.

I want to say to you again I appreciate your work. You, like many other Christians, will not know the good you are doing in this world. I have heard the paper complimented many times during the last few weeks and especially the editorials. I heard a young lady say that your editorial just after the election was the best she ever read.

Excuse me for writing so much.

Yours truly,

W. C. BARRETT.

THE BUILDERS.

We name below those who added to the Recorder's efficiency and the denominational strength last week by sending in new subscriptions. They are genuine Builders. The movement has taken hold, and we are hoping and praying that it will sweep the State, and our circulation shall rise to 10,000.

We thank these brethren sincerely:

Rev. J. C. Hocutt, Chapel Hill.
W. C. Jackson, Ayden.
Rev. J. B. Olive, Swansboro.
Rev. A. L. Betts, Warsaw.
Rev. J. G. Blalock, Whiteville.
Rev. E. J. Edwards, Southport.
Rev. C. H. Durham, Lumberton.
Rev. J. F. Love, Wadesboro.
Rev. Josiah Elliott, Hertford.
T. C. Joyner, Franklinton.
Rev. J. O. Alderman, Windsor.
Rev. R. D. Cross, Jackson.
N. W. Britton, Woodland.
Rev. J. A. Campbell, Buie's Creek.
Rev. G. W. Coppedge, Wakefield.
Rev. A. D. Hunter, Cary.
Rev. R. H. Marsh, Oxford.
R. C. Josey, Scotland Neck.

Will not the papers that have respect for the Christian religion leave the miserable talk about the Lydia picture to those that either are too ignorant or too low to care whether our religion is respected or not? Already the unseemly and uncalled-for fussing and fuming, and the weak surrender of our Sunday-school Board before it,—have made us Baptists a laughing stock; and deservedly.

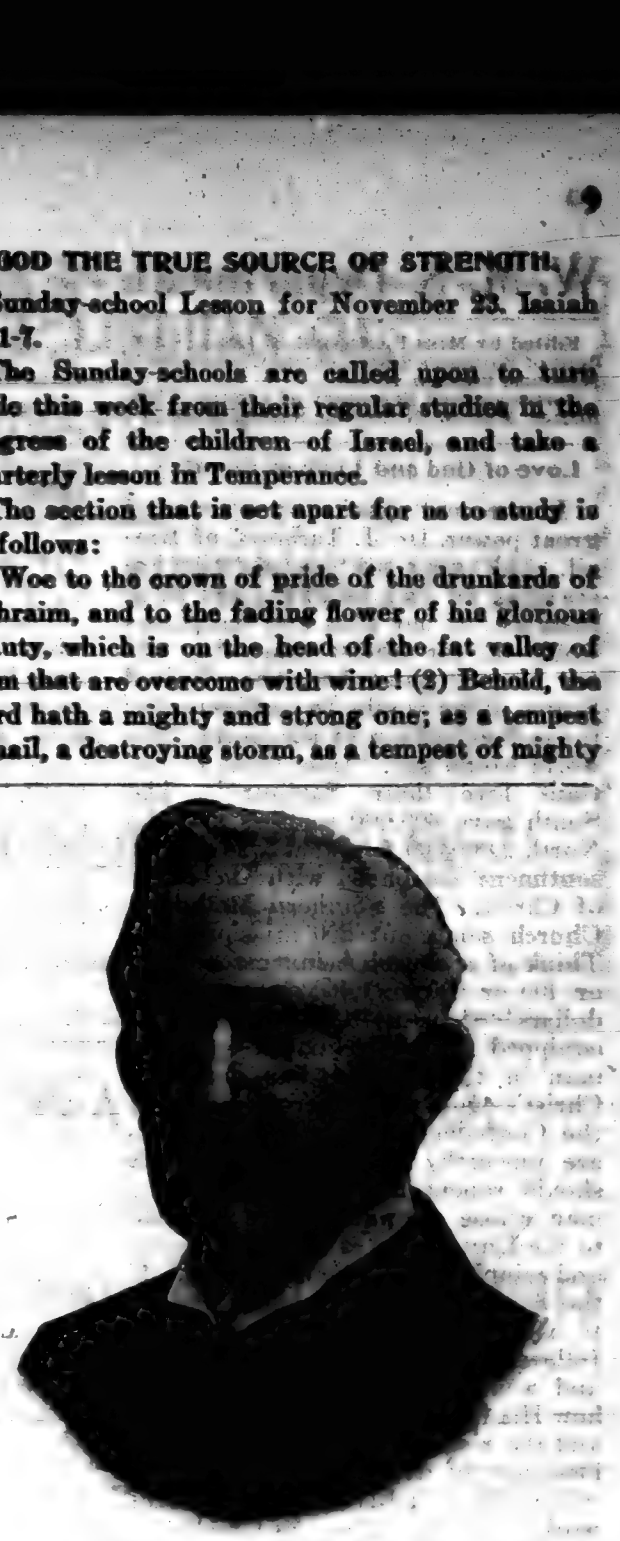
GOD THE TRUE SOURCE OF STRENGTH.

Sunday-school Lesson for November 23. Isaiah 28:1-7.

The Sunday-schools are called upon to turn aside this week from their regular studies in the progress of the children of Israel, and take a quarterly lesson in Temperance.

The section that is set apart for us to study is as follows:

"Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! (2) Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty



REV. J. N. PRESTRIDGE, D. D.

waters, overflowing, shall be cast down to earth with the hand. (3) The crown of pride of the drunkards of Ephraim shall be trodden under foot: (4) and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer: which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. (5) In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people: (6) and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate. (7) But these also have erred through wine, and through strong drink are gone astray; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgment."

This is Hebrew poetry rendered into English prose. The exalted Eastern imagery takes a great fall. Neither English language can convey it, nor English mind receive it. The effort to convey the literal idea in English probably does violence both to the original and the English. We are reminded of the Chinese translation of our hymn, Rock of Ages. It begins, "O very old stone, vut in two in my behalf!" This is not more ridiculous than some of our translations. The Chinese lines are literal, carrying precisely the literal meaning in our hymn—"Rock of ages, cleft for me."

Observe the figurative language of this chapter—"Crown of pride," "fading flower of his glorious beauty," "the head of the fat valley," "as a tempest of mighty waters overflowing," "as the first-ripe fig before the summer," etc., etc.

But we are to get a temperance lesson out of this section.

First. Drunkenness is an ancient curse. Even in these early ages it was an affliction, and God's prophet thunders against it.

(1) God will destroy the drunkards. (Verses 1-5.) In place of their pride shall be ruin.

Second. Good is the rightful and true source of pride, inspiration, and courage. (Vs. 6-7.) The strength of the drunkard is deceitful. His judgment is full of errors—notwithstanding his confidence. (For liquor gives a man a rare feeling of self-confidence.) God will give this feeling not falsely, but truly, enabling us to turn the battle at the critical moment, and also to judge righteously. This is the central point of the lesson: God the true help of man.

Third, the ruin of drink: It swallows up the drinker; it invades even the sanctuary; it causes error, waywardness, stumbling in judgment and filth.

It will not be difficult for the teacher to enlarge upon these points.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. R. JOYNER, Raleigh, N. C.

Love of God and Love of Country.

In a recent missionary sermon of great power, Dr. J. Tarboux, of Brazil, made some statements that are startling in their significance. For instance: If our sons and daughters would do for Christ what they did for Lincoln and Lee, the United States alone would be sufficient for the evangelization of the world. The world would say, "How those Christians love their Saviour!" The South gave 600,000 soldiers and the North 2,000,000 for what was a mere sentiment compared with the cause of Christ. The Southern Methodist Church sends out 200 missionaries! Think of a church being assessed 30 or 100 or 200 or 1,000 or even 2,000 dollars! A man in South Carolina equipped a whole regiment—not one man in the church has done for Christ's cause what that man did for the Confederacy. Our little efforts are unworthy of Christ, and we should repent in humiliation. The man whose sympathies are confined to the United States will be cramped and crippled throughout eternity. If the Southern church would wake up to missions a great revival would follow. If Christ had 100,000 men and women fully at His command, how His love would overflow to them, and the riches of His grace and the blessings of Heaven and earth be given them, and what wonderful works might be accomplished through them!—N. C. Christian Advocate.

"And Who is my Neighbor?"

A man was going from Jerusalem to Jericho, and fell among thieves. In this prostrate victim of man's inhumanity I see a type of the 350,000,000 of Chinese stripped and helpless, so far as any true religious beliefs are concerned. The Chinese are a marvelous people. Commercially considered, China is the greatest prize on the earth. Numerically regarded, it is the mightiest nation ever held together under one ruler. In industry and economy they are excelled by none, and they have the elements that go to make a great nation.

How do the Chinese stand related to the truths of the Bible? The greatest name in Chinese literature is Confucius, a transmitter, not an originator. His writings have exerted an influence of transcendent importance, and have been one of the strongest factors in giving homogeneity to the vast empire. But it is to be borne in mind that Confucianism is not a religion, but a political-ethical creed, and meant to be that. Religiously considered, it is agnosticism. There is in it no priesthood, no sacrifice, no temple worship and no immortality. Look next at Buddhism, which is responsible for the burden of idolatry in China for two thousand years. With its mass of mummeries and idolatrous superstitions, Buddhism added nothing to the creed of Confucius. Millions in money are spent every year by working people in building and repairing lying temples, where husks are offered to the worshippers, and to the troubles which they have is added the sin of idol worship. In times of famine and flood and plague Buddhism suggests no relief. Ancestral worship has been practiced from remotest ages. Confucius found this, and inculcated the binding obligation of the rite. The worship of ancestors adds millions to the burden of idol worship.

Such is the condition of China in the face of the Christian religion, stripped, smitten and helpless, the only, solitary hope an empty refuge of idolatry, the mummeries of Buddhism and the superstitious follies of ancestral and spirit worship. He must be a most unfeeling Christian who can contemplate this condition without being moved. But Christian sympathy was never intended to be a close corporation article. We must go to the heathen, or send.—Rev. A. A. Fulton.

Will You Go?

Have you ever asked yourselves where all the missionaries come from? You know that missionaries grow old and die, like other folks; some of them get ill and have to come home. Not only that, God's work is growing all the time; there are more places where the Gospel is preached, more boys and girls in the schools, more students in the colleges, more preachers to help and look after; so that more missionaries are needed every year.

Well, where do they all come from, then? I think I can hear your answer, "From the churches at home." But that is not the right answer. Just think a minute. I don't believe you ever heard any grown-up person in the church say: "I'm going to be a missionary." You see, to be a missionary, you've got to begin young; if you are a boy, you've got to become a minister, or a doctor, or a teacher; and if you're a girl, even if you don't become a lady doctor, you have to learn many things before you can go out as a missionary. So the missionaries all come from the Sunday-schools and the young people's Bible classes—scarcely one from the churches.

Now you see why I asked you where all the missionaries came from. We must have some of you to be missionaries when you grow up. Are you going to be one of those who will say, "Lord, here am I; send me"?—Kind Words.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

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is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

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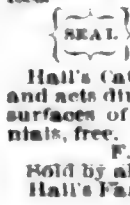

Taking drugs and Nostrums, Indian and old woman discoveries. Your stomach is for food not "poisons." Cleanse your system by Nature's Drugless Method. Get into a Vapor Bath Cabinet, steam and sweat the poisons from the blood and system by opening the millions of skin pores, equalizing the circulation. Remove the load and Nature will do the rest. Astonishing are the results. 10 days' trial will surprise you. Physicians and best hospitals cure acute, chronic cases by this method. Delightful bath for men, women and children. Harmless, exhilerating. Write for "New Book" just out FREE. Prices reduced. $6.00 Cabinet $3.50. $10.00 Cabinet $6.10. Catalogue free. Agents Wanted. Big Wages. Address, WORLD MFG. CO., 618 World Bldg., CINCINNATI, O.

Rheumacide

Continues to make Miraculous Cures

READ THIS LETTER:
ALMOST A MIRACLE.

DILLON, S. C., Aug. 20th, 1902.

Gentlemen:—In September, 1899, I took rheumatism in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "RHEUMACIDE." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "RHEUMACIDE" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.

Will say further, that I began to walk in about six days after I began to take "RHEUMACIDE," with the aid of crutches; in about three months after I began to take it, I could walk as good as anybody, and went back to work again.

Very truly, JAMES WILKES.

All Druggists, or sent express prepaid on receipt of $1.00.
Bobbitt Chemical Co., - - Baltimore, Md.

By Keeping a Bank Account You Will Acquire Habits of Thrift. Every Person, Young or Old, Should Keep One.

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WE SUPPLY EVERYTHING WANTED IN THE WAY OF BOOKS.

Teacher's Bibles, clear type, Maps, References, Helps and Concordance, etc., $1.25 or $1.50, with index, postpaid.

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Crowning Day, No. 5, (Shape or Round Notes) $3.50 per doz.; $3.00 postpaid.

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Baptist Quarterlies 2 Cents Each.

Send for sample song book at dozen rate. Money refunded if not wanted.

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Sunbeams' Corner.

Conducted by Miss Elizabeth N. Bagby, Band Superintendent for North Carolina.

Cities of China.

SHANGHAI.

Like many Chinese cities, Shanghai is divided into two separate parts. Old Shanghai, or the real city, is surrounded by a wall and moat about three miles in circumference. Out side of the wall are suburbs built in later years, but now being a part of the city.

In old Shanghai the streets are narrow, exceedingly dirty, and the houses small and ugly. There are only a few tea shops and halls that are at all attractive.

Since it is one of China's largest seaport towns and situated also on the Wusung River, thousands and thousands of boats come and go during the year. Ships from all parts of the world touch there and the river is crowded with the queer Chinese boats.

The climate is not good because of sudden changes and from June to October heavy rains fall.

CANTON

There is perhaps no city in the world so full of awful noises, horrible smells and disgusting sights as Canton. When the steamers come into sight all the little boats about the city paddle towards them as fast as they can. As the passengers stand on decks they are almost pulled overboard by the Chinese boatmen who are trying to make them take their boat.

In the city things are hardly better. Travellers are carried about to see the sights in sedan-chairs, and as they swing through the narrow, dirty streets the children and people call out to them "foreign devil," "old hog," and such names. The foreigner is more hated in Canton than any other Chinese city.

The names of some of the streets are "Thousand Beautitudes," "Ascending Dragon," and "Early Bestowed Blessing." Some of the shops in these streets are really beautiful and full of the softest silks and gauzes, carved ivories, silver and porcelain.

One of the sights all who visit Canton wish to see is the famous water clock. It is in a temple on the city walls, and looks so different from any time piece in our land that once some Americans sat down on a part of it. The guide quickly called out, "Lady, jump down; lady sitting Canton ancient water clock." There are four big earthen jars that form the clock. They are on shelves, one above the other, and the water slowly drops through them. In the last jar is a brass scale that tells the hour as it rises in the water. Every afternoon at five o'clock, since 1321 A. D., the lowest jar has been emptied, the upper one filled, and the clock then wound up for another day.

PEKING

Peking is the capital of all China, and may be called the cities of Peking instead of the city, for it is composed of four cities. Each is surrounded by a massive wall and thus entirely separated from the others.

If you wish to see how the map of Peking looks, put two empty boxes side by side. These will be the Chinese city and the Tatar city of Peking. Now inside the mouth or Tatar city place a smaller box, and call it the Yellow or Imperial city, and in this place yet a smaller box to represent the Purple Forbidden city.

To those of us on this side of the earth every sight of the Chinese city would be strange and interesting. The dress of the people, the strange carts, the stores and temples would seem like pictures we see in books, for this is strictly a Chinese city.

Passing through this to the Tatar city, we would find that the people are not just like the Chinese, but are larger, and the women walk on the streets more. These women are tall and handsome, do not bind their feet, and wear their hair done up in the most wonderful way with huge bunches of artificial flowers. We would not be allowed to go into some of the temples of this city, but we could see the queer old Observatory on the wall. In it the telescope is mounted on a wonderful dragon and clouds, made about 1674 A. D. The Chinese Board of Astronomers today is a learned body of men, and can tell just when there is to be an eclipse. But when the time of the eclipse comes, these wise men put on robes of state and go into the courtyard and beat tom-toms to scare away the dragon which is about to swallow the sun or moon.

Of the gates leading into the Yellow or Imperial City one is used only by the Emperor on state occasions. Inside the wall are palaces, public offices, temples and residences. Also in an enclosed garden there is a green hill one hundred and fifty feet high, which is no less than a pile of coal. Long ago an Emperor, fearing a siege, had it piled here, and now there is a pavillion built on it.

Inside the Purple Forbidden City are the palaces of the Emperor, the Imperial Library, and other buildings entirely for the use of the Emperor. No foreigner is allowed to enter this city, and it is only to be seen from the outer Tatar walls.

KWANGSU THE EMPEROR OF CHINA

There is no ruler in the world today about whom we know so little as the Emperor of China. The Chinese are taught to believe him a grand and wonderful being, whose name they are not allowed to speak. When his name is written, a piece of red paper is pasted over it that it may not be seen.

His palace is called "Tranquil Palace of Heaven," and he is spoken of as the "Son of Heaven."

When Kwangsu goes out of his Purple Forbidden City to visit some temple no foreigner is supposed to see him. In spite of all this he has been peeped at from windows and from those who have thus seen him and the ministers whom he has received we are able to tell how he looks. He is said to have a pale, sad face, with a timid expression in his large dark eyes. When he rides out he wears simple dark robes. His chair-bearers, however, are very gorgeous in red and yellow satin, and the other attendants wear bright gowns with rainbow borders in curious designs.

The Emperor, that he may be as different as possible from his subjects, gets up at 2 o'clock in the morning. After long ceremonies he holds councils, then receives the foreign minister at 6 a. m. When daylight really comes, his business hours are over and he gives himself up to such pleasures as may be enjoyed by so grand a monarch. At 5 o'clock in the afternoon he goes to bed.

Some of the things he does seem very foolish to us, especially when he commands troublesome locusts to leave a province or writes to tell the Yellow river to again overflow its banks.

Tetter, Itch, Eczema.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Castrell, Louisville, Ky.

Tetterine

50c. at druggists, or by mail from J. T. SHUPTRINE, Savannah, Ga. Sole Proprietor.

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Anything sold by us has to be as represented. Write or call on us when you need machinery or hardware, or have anything to sell, and we will make you money.

Chatham Manufacturing Company,

ELKIN, NORTH CAROLINA.

SHIP US YOUR WOOL AND GET THE HIGHEST PRICES IN EXCHANGE FOR GOODS.

Specialty in Pants Made to Order.

Carolina Cassimere	$2 65 pair
Fine Finished Jeans	2.05 "
Surry Cassimere	1 75 "
Blue Ridge Jeans	1.45 "

Largest Woollen Mills in the State.

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OF RALEIGH, N. C.

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OVER $1,000,000.00 LOSSES PAID IN NORTH CAROLINA.

Insure your property against fire and lightning in this "old and reliable" company. It is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable, and worthy of confidence; its investments are all in North Carolina securities, and the money paid to it is kept in your State. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

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DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHITAKER, M. D., 41 Irwin St., Atlanta, Ga.

Educational Fund.

Cash collection on Educational Fund for week ending November 15, 1902:

Bladen Asso., cash, $12.11; Robeson Asso. Bear Swamp church: A. I. Page, $2.50; Dr. W. J. Hill, $1; Saddle Tree church, D. D. Carlyle, $25; cash, $27.25; Spring Hill church, R. B. Barnes, $50; Lumberton church, Stephen McIntyre, $25; R. D. Caldwell, $25; L. H. Caldwell, $25; A. H. McLeod, Sr., $5; George B. McLeod, $5; J. T. Williams, $5; Thomas Kinlaw, $2; C. B. Skipper, $5; D. F. Edwards, $2; C. D. Townsend, $5; J. A. Branch, $5; J. P. McNeal, $5; Mrs. F. O. S. Curtis, $5; Dr. R. T. Allen, $10; W. J. Pivatt, $5; Rev. C. H. Durham, $5; Dr. H. T. Pope, $5; J. P. Stancil, $1; L. L. Pope, $2; F. Lennon, $1; M. W. Floyd, $2; F. E. Britt, $1; Mrs. K. M. Biggs, $1; O. J. Patterson, $3; L. E. Whaley, $1; J. A. Barker, $1; W. H. Barnes, 25c.; J. W. Smith, 25c.; R. M. Stephens, 50c.; I. S. Wishart, 50c.; cash, $6.50; Cedar Creek church, cash, $4.50. Flat River Asso., Concord church: Miss Pearl Rogers, 10c.; Ava Lyon, 10c.; Roxie Currin, 10c.; Mary Waller, 25c.; Doc. Daniel, 25c.; W. H. Averette, 25c.; S. U. Goss, 25c.; R. A. Daniel, 50c.; Mrs. W. R. Walters, 50c.; E. R. Coley, 50c.; H. F. Loyd, $1; L. A. Lyon, $2.50; Ralph Currin, $10; Hester's church, Mrs. R. I. Daniel, $1; R. I. Daniel, 50c. Tar River Asso., Brown's church, J. W. Smithwick, $10; Austin Allen, $10; T. J. Taylor, $5; Walter Allen, $5; Walter Watson, $5; J. W. Allen, $2; Sam Allen, $1; J. B. Phipps, $1; Mrs. V. C. Vaughan, $1. Montgomery Asso., cash, $2. Union Asso., Antioch church, $2.50. Stanley Asso., cash, $2; Norwood church, $11.30; Palmerville church, E. F. Eddins, $5; Albemarle church, Mrs. E. R. Burrus, 50c. Pilot Mt. Asso., South Side church, cash, $31.80; Waughtown church, W. L. Sink, $2. Mt. Zion Asso., Swepsonville church, $25; Liberty Asso., Holloway's church, $11.05. South River Asso., Magnolia church, Mrs. L. J. Carroll, $1. West Chowan Asso., Republican church, $5; Sandy Run church, A. T. Liverman, $25; J. M. Burket, $1; Aulander church, A. W. Early, $15; J. E. Long, $5; A. F. Rice, $1. Pee Dee Asso., A. McNeil, Jr., $10. Central Asso., Wake Union, $2.25. South Yadkin Asso., Dr. H. T. Trantham, $100. King's Mt. Asso., Elizabeth church, $30; Fallston church, $6. Liberty Asso., Walsburg church, $80.10. Meck. and Cab., Tryon Street, Charlotte, $113.56; Arlington church, $7.21; Hopewell church, $15. Personal: J. A. Robertson, $2; A. C. Davis, $2.50; Rev. A. L. Betts' field, New Hope church, $12.60; "A Teacher," $12.50; Dallas Baptist church, by J. M. Costner, $10; Mrs. J. A. McKaughan, $29; Rev. J. E. Smith, $25; Mrs. M. P. Davis, $20; J. W. Cates, Burlington church, $5; J. A. Stradley, $5; Wake Forest church, W. B. Royall, $50; James Smith, Lexington, $10; R. H. Jordan, $75; Tabernacle church, Raleigh, Miss Lily Bradley, $5; C. P. Spruill, $5; Dr. and Mrs. A. W. Goodwin, $50; Vic. C. Moore, $5; Mrs. W. T. Utley, $2.50; R. M. Watts, $1; cash, $6.50; First church, Raleigh, Mrs. Wallace Riddick, $25; J. A. Simpson, $5; Miss Elizabeth Briggs, $5; M. M. Smith, $5; J. W. Bailey, $50; C. B. Edwards, $4.70; C. J. Hunter, $100; W. N. Jones, $100; J. D. Boushall, $50. Raleigh Asso., Wakefield church, J. A. Wiggs, $1; Johnny Kemp, $1; E. W. Green, $1; Dr. M. C. Chamblee, $5; J. A. Kemp, $5; W. S. Broughton, $1; Mrs. E. W. Green, $1; Mrs. C. D. Whitley, $1; Mrs. C. E. Pippin, $1; A. C. Chamblee, $1; Joe Harris, 80c.; Mrs. Elizabeth Contee, 55c.; Charlie Chamblee, 1c. Mt. Zion Asso., East Durham church, Dr. W. D. Young, $40; C. A. Crabtree, $2; Durham, First church, John E. Suitt, $10; Ephesus church, John T. Pope, $2. Central Asso., Rolesville church, J. R. Broughton, $10; J. G. Daniel, $2.75; J. C. Williams, $1; J. R. Freeman, $1; R. P. Hunt, $1; W. B. Fowler, $1; M. Z. Pearce, 25c.; A. H. Shearon, $10; E. L. Shearon, 25c.; J. T. Shearon, $2.50; L. G. Daniel, 50c.; Arthur Walker, 25c.; R. C. Walker, 25c.; J. D. Walker, 25c.; J. T. Hagwood, $2; Jane Hagwood, $1; Mrs. Bettie Williams, 25c.; Miss Minnie Stell, 5c.; William Arnold, $1; C. R. Peebles, $1; Roy Mitchell, $1; Mrs. J. B. Freeman, 5c.; Mrs. Thompson, 5c.; cash, $3.77. Piedmont Asso., First church, Greensboro, J. C. Olive, $10; C. W. Jennings, $5; Mrs. J. A. Dodson, $5; Dr. W. W. Rowe, $5; H. B. Martin, $2.50; Mrs. I. W. White, $1; R. L. Moore, $1; Eugenia Smith, $1; Florence Hill, $1; Mrs. George Vernon, $2; Eleanor Ellicott, $1; Lucile Ellicott, $1; Mrs. M. L. Nowell, $2; Miss Katie Reid, $1; W. A. Albright, $1; Geo. W. White, $2; Mrs. W. H. Matthews, $10; F. P. Bland, $5; cash, $2. Central Asso., Bethany church, J. M. Haymore, $5. Total, $2,175.06. Total amounts previously received, $16,657.74. Total receipts, $18,832.80.

Corrections: Liberty Asso., Lexington church, $10, should have been James Smith, Lexington church, $10. Omitted: J. B. Vaughan, $1; Poplar Creek church, W. C. McCain, $1; Cedar Creek Asso., Mt. Gilead church, $3; Cumberland Union, $5 Judson church, $2. The total receipts last week should have been $2,013.09 instead of $2,013.84.

L. D. WATSON, Jr.,
Treasurer.

Cash collection on Woman's Educational Union:

Mrs. J. P. Holloman, $1; Mrs. Nissen, $1; Miss Mollie Harp, $3; Mrs. James Egerton, $1; Mrs. H. L. Watson, $3; Mrs. G. N. Walters, $1; Mrs. John Johnson, $2; Miss Eva Liddell, $3; Mrs. Jennie Arrington, $2; Mrs. G. N. Allen, $2; Mrs. W. W. Dodd, $1; Mrs. W. A. White, $2; Mrs. S. E. Hardie, $1; Mrs. J. A. Pridgen, $1; Mrs. William M. Dickson, $3; Mrs. R. E. Noe, $1; Mrs. C. B. Keelar, $1; Miss Lucy L. Tatum, $1; Miss Phoebe, .50; Mrs. E. E. Barnard, $2; Mrs. R. J. Taylor, $2; Mrs. C. W. Costner, $1; Miss Carrie McLane, $2; Mrs. M. T. Beachum, $2; Mrs. C. B. Williams, $1; Mrs. R. H. Bradley, $1; Mrs. W. R. Shannonhouse, $2; Mrs. W. T. Rivenbach, $1; Mrs. W. C. Dowd, $3; Mrs. T. T. Parham, $3; Mrs. W. W. Parker, $3; Mrs. W. B. Shaw, $1; Mrs. Walter Covington, $1; Mrs. N. A. Gilmore, $1; Miss Sallie McCracken, $1; Miss Effie Cain, $1; Mrs. V. Y. Harrison, $2; Mrs. W. B. Smith, $2; Mrs. W. T. Terrell, $1; Mrs. Hattie Cox Gaylor, $1; Mrs. W. B. Spilman, $5; Mrs. J. C. Murchison, $1; Miss Alma McDonald, $1; Mrs. C. C. Holton, $1; Mrs. T. H. Briggs, $3; Mrs. A. T. White, $3; Mrs. R. D. Caldwell, $3; Miss Lila Justine, $1; Mrs. C. B. Justice, $1; Miss Mary Neal, $2; Mrs. E. J. Lynch, $1; Mrs. Anna H. Hardaway, $2; Mrs. Delila Burke, $1; Mrs. J. F. Bowles, $1; Miss Cora Brown, $1; Miss Mary Johnson, $2; Mrs. R. H. Jordan, $4; Mrs. T. G. Williams, $1; Mrs. M. M. Phillips, $2; Mrs. S. F. Conrad, $2; Mrs. John R. Moore, $3; Mrs. S. M. Cotten, $1; Mrs. Minnie B. Rinehardt, $3; Mrs. T. H. Briggs, $1; Mrs. R. C. Josey, $1; Mrs. Walter Daniel, $1; Mrs. T. M. Watson, $1; Miss Mary McNeil, $3; Mrs. John E. White, $4; Miss Gladys White, $1; Miss E. M. Vass, $1. Total $133.50.

Depressed and Nervous from Excessive Smoking and Drinking.

Horsford's Acid Phosphate, a most valuable remedy for relieving the immediate ill effects of excessive smoking or drinking. It cures the heavy, dull headache, depression and languor, and induces restful sleep.

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Everything New and Up-to-Date.

STEINBLOCH'S CLOTHING,
KNOX AND HAWES HATS.

FURNISHINGS OF THE NEWEST MAKE UP.

OVERCOATS AND EXTRA PANTS.

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Sparhawk Rheumatic Cure.

A positive cure for all forms of Rheumatism, Neuralgia and Lumbago. It is purely vegetable and entirely harmless; affords instant relief and effects a permanent cure, no matter how long standing or how many remedies have been tried without relief.

For sale by all druggists or sent to any address on receipt of 50c. Sparhawk Chemical Co., St. Louis, Mo.

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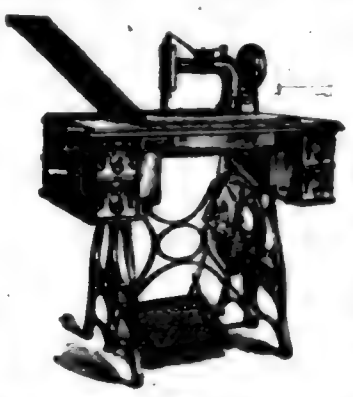

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Terms to suit you. Write for Catalogs.

LOUISBURG MERCANTILE CO., Louisburg, N. C.

NOTICE OF SALE.

By authority of a judgment of the Superior Court for Wake County, made in special proceedings entitled J. H. Mitchell, Administrator of J. T. Pearce deceased, vs. M. J. Pearce. I will on Monday, 1st day of December, 1902, at 12 o'clock M., in front of the store of J. H. Mitchell & Co., Rolesville, N. C., sell to the highest bidder for cash the following described real estate, situate in Wake Forest Township, Wake County, to-wit: First tract begins at a stake on the Oxford and Smith field Road at Mrs. Jas. Pearce's corner; thence S 6½° W. 6 chains to a stake on said road at the Arnold corner; thence S. 78° E. 39.36 chains to a rock, the Arnold and ". Williams corner; thence N. 25½° E. 29.86 chains to a stake, R. Williams corner at R. Pearces line; thence at 5½° W 38.10 chains to a stake, R. Pearces corner; thence S. 2½° W. 14 chains to a stake in Mrs. James Pearces line; thence S. 78° E. 8.70 chains to a stake Mrs. Jas. Pearces corner: thence S. 6½° W. 25 chains to a stake, Mrr. James Pearces corner, N. 78° W. 26 chains to the beginning, containing 97 acres. Second Tract. A small tract of land adjoining the land of Richard Pearce and others, containing 16 acres conveyed to J. T. Pearce, by Clem and Jane Alford, in Book 64, page 244, records of the Register of Deeds office for Wake County.

J. H. MITCHELL, Com'r.

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here is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N· Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

STATEMENT

Union Central Life Insurance COMPANY,

OF CINCINNATI, OHIO.

CONDITION DECEMBER 31, 1901, AS SHOWN BY STATEMENT FILED.

Capital Stock authorized, not given: Subscribed, not given; Paid in Cash $100,000.		
Income—From Policy-holders $5,361,615.93; Miscellaneous, $1,635,993.07; total		$6,997,609.00
Disbursements—To Policy-holders, $2,229,426.13; Miscellaneous, $1,453,977.39; total		3,683,403 52
Business in force—No. of Policies, 91,696; Am't		168,034,471.00
Business written during the year—No. of Policies, 19,823; Amount		38,741,859.00
ASSETS.		
Value of Real Estate (less amount of encumbrances)		$292,590.97
Value of Stocks and Bonds (United States, State, etc., owned)		412,575.11
Loans on Real Estate (first lien on fee-simple)		23,276,577.66
Loans on Company's policies		2,726,703.26
Interest and Rents due and accrued		914,526.39
Cash in Home office and deposited in Banks		612,933.22
Premiums unpaid		441,499.78
All other assets, detailed in statement		1,317 617 25
Total		29,996,023.64
Less assets not admitted,		382,488.05
Total admitted assets,		29,613,535 59
LIABILITIES.		
Net reserve		$25,170,222.00
Net policy claims		132,412.00
Present value non-due matured Installment Policies		74,925.00
Unpaid dividends, etc., due Policy-holders,		90,366.46
Total Liabilities as to Policy-holders		25,467,925.46
Capital Stock paid up		100,000.00
Gross divisible surplus		4,045,610.13
Total Liabilities		$29,613,535.59
BUSINESS IN NORTH CAROLINA IN 1901.		
Policies written and revived in 1901—No. 688; amount,		$ 921,675.00
Policies in force—No. 2,985; amount		4,173,648.00
Total amount premiums collected and secured		125,610.49
Amount of losses and claims, incurred, $16,500; Paid,		20,500.00

President, JOHN M. PATTISON.
Secretary, R. P. MARSHALL.
Home Office, 353 WEST FOURTH ST., CINCINNATI, OHIO.
General Agent for service, CAREY J. HUNTER, RALEIGH, N. C.
Business Manager for North Carolina, CAREY J. HUNTER, RALEIGH, N. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 28, 1902.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the UNION CENTRAL LIFE INSURANCE COMPANY, of Cincinnati, Ohio, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Mecklenburg and Cabarrus.

The next session will convene with the Pleasant Plains church, Friday before the fifth Sunday.

Following is the program:

Introductory sermon: J. E. Smith, alternate, D. F. Helms.

1. Co-operation of our churches in the formation of pastorates. J. L. Davis, W. J. Wyatt.

2. The better development of our churches. D. F. Helms, W. T. Talbirt.

3. Missions—State, Home, Foreign. A. C. Barron, J. E. Smith.

4. Our Baptist Schools. J. Q. Adams, W. C. Dowd.

5. What are the best methods of raising money for the Lord's cause? D. M. Austin, T. J. Renfrow.

Sunday, 11 a. m., Sermon, J. L. Davis.

COMMITTEE.

Camden and Currituck.

The next meeting will be held with the church at Moyock beginning on Friday before the fifth Sunday in November.

Friday, 11 a. m.—Introductory sermon, by Rev. W. J. Crowson.

2 p. m.—The Scripture doctrine of sanctification. Dr. R. R. Overby, Rev. C. W. Duke.

Saturday, 10 to 11 a. m.—Can a member of a Baptist church be in good standing and full fellowship who does not contribute to its objects? W. N. Gregory, ——Garrett.

11 a. m.—What is a New Testament church? Rev. D. P. Harris, W. M. Price, Dr. R. R. Overby.

2 p. m.—The Century Movement—how shall we raise the fund for education? T. B. Boushall, Rev. J. B. Ferebee.

Sunday, 11 a. m.—Missionary Sermon. Rev. D. P. Harris.

JAMES G. GREGORY,
For Committee.

Central.

This meeting will be held with the Oak Ridge Baptist church, one mile south of Kittrell, N. C. Those going by rail will be met at the depot and carried to the church, provided they notify Bro. P. M. Woodlief, Kittrell, N. C., stating when they expect to arrive.

Business of importance is to be considered at this meeting and a full delegation is desired.

Program:

SATURDAY.

1. Prayer and praise service.
2. Sermon. J. M. Haymore.
3. New Religious Enterprises in the Central Association. W. M. Whiteside, S. W. Bennett, W. R. Cullom.

SUNDAY.

1. Sunday-school mass-meeting. Talks by several brethren.
2. Baptists and the Bible. N. Y. Gulley.
3. Sermon. J. W. Lynch.

CHAS. E. BREWER,
For Committee.

Yeopim Union.

This Union will meet with the Eureka Baptist church in Gates County, on Friday before the fifth Sunday in November, 1902.

To preach the introductory sermon S. F. Bristow; alternate, N. P. Stallings.

To preach the Missionary Sermon, W. B. Waff; alternate, W. A. Ayers.

Queries:

1. Have our churches a right to administer the ordinances in the absence of an ordained preacher? J. C. Byrd, N. P. Stallings and Josiah Elliott.

2. What is Bible discipline in a Baptist church? Lycurgus Hofler, R. S. H. Nixon and S. F. Bristow.

3. Are we as a denomination coming up to the measure of our responsibility in the mission work? J. E. Copeland, W. B. Waff and W. A. Ayers.

LYCURGUS HOFLER,
R. S. H. NIXON, Moderator.
Clerk.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

Meetings.

Rev. E. ALLISON: At Pleasant Hill, baptized eight; aided Bro. Brookshire at Mud Creek; thirteen received. Bro. Allison has organized Bible classes in all his churches. The Mud Creek brethren have built a new house of worship.

Rev. E. R. HARRIS: Concord, in Granville, R. S. Stevenson and J. M. Broughton aiding; two baptized and church revived. Peace's Chapel, J. M. Arnette aiding, five baptized. Knap of Reeds, the brethren have built a beautiful new house of worship and deserve praise for their sacrifices.

Rev. S. F. BRISTOWE: Glorious meetings at Republican and Holly Grove. At former, Rev. J. O. Alderman aiding, forty added by baptism. At latter Dr. John Mitchell aided, he being a member of this church; fourteen added. Bro. Bristowe, who is a most faithful preacher, has resigned Republican and Beulah.

Rev. J. L. SHINN, Salemburg: Poplar Grove, July 13-20, I did all the preaching except two sermons by Bro. Sandlin; church revived; two baptized. Clement, July 26th to August 3d, Bro. J. M. Page did most of the preaching; church greatly revived; ten baptized; two by letter. Union Grove, August 3rd to 10th, Bro. J. M. Page helped; church moved forward; nine baptized. Salem, September 24th to October 5th, Bro. J. M. Fleming did the preaching; church took on new life; seventeen baptized; two restored to fellowship of church. White's Mission, August 18-22, Bro. T. B. Hall aided; several saved; five by letter to go to Salem; all the brethren who helped me did fine work; they preached the gospel in its purity.

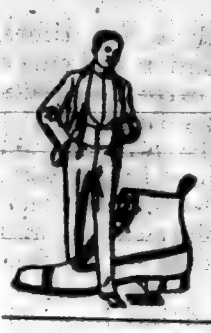
CURES OLD SORES, ACHES AND PAINS.

Impure Blood--Treatment Free.

W. L. Pruiett, Dudley, Mo., states I suffered from blood poison, having aching bones and joints, eruptions, sore throat and gums, attended with swollen glands; lost my appetite, was all run down. Patent medicines and doctors failed to arrest the disease, but Botanic Blood Balm changed the nature of my blood, and by degrees the sores, pimples and ulcers healed perfectly, the aches and pains vanished, and my blood circulated in the old vigorous manner again. I will recommend B. B. B. to all sufferers from impure blood. Yours truly,

Wm L Pruiett

Is your blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Drug stores $1. Trial treatment free by writing BLOOD BALM CO., 82 Mitchell St., Atlanta, Ga. Describe trouble, and free medical advice given. Over 3,000 voluntary testimonials of cures by B. B. B.



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Palms, Ferns, and all kinds of Pot and Outdoor Bedding Plants, Hyacinths, Tulips, and other Bulbs for Fall Planting. Evergreens, Magnolias and Shade Trees. Cabbage and other Vegetable Plants.
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A BOOK FOR EVERY HOME.
The October Baptist Teacher, Philadelphia, says:
"What Made Me a Baptist, by Rev. C. A. Jenkens (75 cents postpaid), is one of the most sensible books that has ever been written on this theme, and there have been scores. Mr. Jenkens is pastor now in Goldsboro, N. C., and was formerly in New Brunswick, N. J. He has covered the ground very thoroughly, and has combined a rare fairness with a downright conviction that is very unusual. Again and again he restates some well accepted point in such a fresh way that it seems almost like a new discovery of truth."
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We will show you how to save $50.00 each year, by making an investment of $10.00. We will also send you a free sample of the new Stomach medicine, Dr. Johnson's "After-Dinner Pill."
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The wraps of the season. Most every lady is buying a three-quarter length or hip length coat for her winter wrap. We have provided almost every manner and style in these coats. Our prices start at $5.00 and run to $50.00, with a very wide range of the best values at $10.00 to $15.00, enough to satisfy every economical woman's taste. We will send coats on approval.
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Address DR. SCOTT MASON,
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Household and Farm.

Helpful Hints.

A little turpentine in warm water is an excellent thing with which to wash window glasses or mirrors.

To loosen glass stoppers put a drop of sweet oil around the edge and place near the fire to heat.

In sponging out bureau or sideboard drawers put a one per cent solution of carbolic acid or a little thymene in the warm water.

To restore faded colors put alum water into the rinse after the goods are washed.

Grass stains may be eradicated by rubbing molasses on the spots and then washing.

Fresh coffee and tea stains may be removed from linen by holding the cloth over a large bowl and pouring boiling water through the stains.

Treatment of Oats, Wheat, Rye or Barley for Smut.

Very few farmers realize the full extent of the injury suffered by these cereal crops through the inroads of smut. The smutted plants are dwarfed, therefore escape observation so completely that even very observing farmers often allow as much as 25 or 35 per cent of smut to pass unnoticed. Smut is rarely less than 10 per cent in oats and is frequently 16 to 25 per cent. This is a complete loss to the farmer as it costs as much in seed, land and tillage to raise the smutted plant as to raise the full head. All of this loss can be turned into a clear profit at a cost of about one cent per acre for material and a very slight outlay of labor. The United States is suffering annually a preventable loss of about $18,000,000 from the smut of oats alone. Our own State is yearly losing between 10 to 20 per cent of her annual oat crop ranging in value at about $991,516.00.

RATIONALE OF TREATMENT

The smut of grains is caused by a fungus, the spore (the spore is the reproductive body of fungi, corresponding to the seed in higher plants) of which is carried in the seed to the young grain plant. Smutted plants in the field, and in threshing, shed their spores in the air. These spores are then carried about by the wind, many of them finding lodgment in the seed of neighboring plants. They are thus planted with the grain and the same moisture, warmth, etc., which starts the plant into renewed life quickens the smut. It thus happens that many young plants are, in earliest infancy, attacked by the smut enemy, which, having gained entrance, lurks within the plant until blooming time, when it again breaks forth in its well-recognized form. Only very young plants are susceptible to attack of the smut, therefore if we can so treat the seed of the plants as to destroy the adhering spores of the fungus without injuring the grain, we can enable the young plant to pass the critical stage of its existence in safety. It is thereafter safe. Such treatment is possible. Smut can therefore be practically eliminated from the field. Several kinds of treatment are effective, but of all those known that by formalin is by far the best and cheapest.

TREATMENT.

Formalin can be purchased from a druggist at a cost of from 75 to 95 cents per pound. One pound mixed thoroughly with 40 to 50 gallons of water is sufficient to treat 40 to 50 bushels of grain.

To treat the grain spread it in a thin layer on a smooth barn floor and sprinkle with the diluted formalin, using either a spraying machine or a watering pot. Sprinkle so as to thoroughly and evenly wet the grain with the mixture. Then shovel the grain over thoroughly a few times to insure even distribution and cover the pile with canvas, carpet, blankets or bagging, to keep the fumes of the formalin within. The pile should stand from 6 to 12 hours in this way. The oats may then be readily dried by mixing with air-slaked lime, and the lime may be removed by the fanning-mill. The seed is then ready to sow. It may be stored, but in so doing it is liable to renewed smut infection. The best way is to treat, dry, then sow as soon as is practicable.

In general, one gallon of mixture will suffice to treat one bushel of grain. The formalin should be used at the rate of one ounce to three gallons of water.

Formalin is an irritating caustic which should not be brought into contact with the skin in pure form. In diluted condition it is harmless.

If you try this treatment simply as an experiment, sow the treated seed in a definitely marked portion of your field, using all care to keep the treated seed free from smutted seed. If you are adopting this treatment for your whole sowing, it will be instructive if you will leave a small portion, say one or two drill rows, with the same seed, untreated, thus enabling you to determine the real value of treatment. We would be pleased to have you send a letter to the Station stating the results of your treatment, its cost, labor involved, amount of smut in treated and untreatedfi elds. The amount of smuts hould be very carefully estimated in per cent from an actual count in the field.

F. L. STEVENS, Biologist,
Agricultural Experiment Station,
Raleigh, N. C.

According to some Australian experiments with hogs fed upon a ration solely of corn, the quality of pork produced was soft and very fatty. The conclusions reached were that while corn is a most useful food in conjunction with other grains, milk, and pasturage, it is not a desirable feed in itself alone when the production of commercially valuable bacon is aimed at.

Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a

Torpid Liver and Bad Digestion

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LOOK OUT FOR CATARRH

When the cold wave flag is up, freezing weather is on the way. Winter is here in earnest, and with it all the miserable symptoms of Catarrh return—blinding headaches and neuralgia, thick mucous discharges from the nose and throat, a hacking cough and pain in the chest, bad taste in the mouth, fetid breath, nausea and all that makes Catarrh the most sickening and disgusting of all complaints. It causes a feeling of personal defilement and mortification that keeps one nervous and anxious while in the company of others.

In spite of all efforts to prevent it, the filthy secretions and mucous matter find their way into the Stomach and are distributed by the blood to every nook and corner of the system; the Stomach and Kidneys, in fact every organ and part of the body, become infected with the catarrhal poison. This disease is rarely, if ever, even in its earliest stages, a purely local disease or simple inflammation of the nose and throat, and this is why sprays, washes, powders and the various inhaling mixtures fail to cure. Heredity is sometimes back of it—parents have it and so do their children.

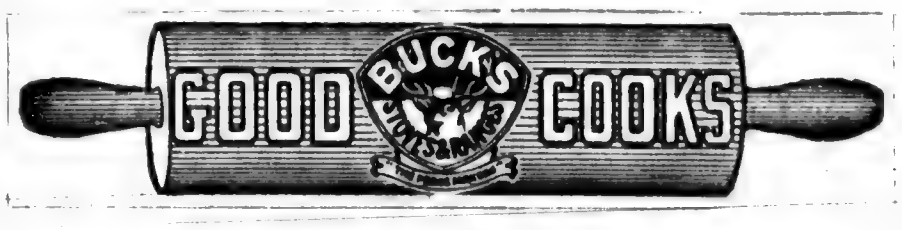
Manchester, Va., March 6, 1901.
Gentlemen:—I had all the symptoms that accompany this disease, such as mucus dropping in the throat, a constant desire to hawk and spit, feeling of dryness in the throat, cough and spitting upon rising in the morning, scabs forming in the nose, which required much effort to blow out, sometimes causing the nose to bleed and leaving me with a sick headache. I had thus suffered for five years.
I commenced to take S. S. S. and after I had taken three large bottles, I noticed a change for the better. Thus encouraged, I continued to take it and in a short while was entirely cured. JUDSON A. BELLAM.
Main and Vine Sts., Richmond, Va.

In the treatment of Catarrh, antiseptic and soothing washes are good for cleansing purposes or clearing the head and throat, but this is the extent of their usefulness. To cure Catarrh permanently, the blood must be purified and the system relieved of its load of foul secretions, and the remedy to accomplish this is S. S. S. which has no equal as a blood purifier. It restores the blood to a natural, healthy state and the catarrhal poison and effete matter are carried out of the system through the proper channels. S. S. S. restores to the blood all its good qualities, and when rich, pure blood reaches the inflamed membrane and is carried through the circulation to all the Catarrh infected portions of the body, they soon heal, the mucous discharges cease and the patient is relieved of the most offensive and humiliating of all complaints.

SSS

S. S. S. is a vegetable remedy and contains nothing that could injure the most delicate constitution. It cures Catarrh in its most aggravated forms, and cases apparently incurable and hopeless. Write us if you have Catarrh, and our physicians will advise you without charge.

THE SWIFT SPECIFIC CO., ATLANTA, GA.



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A NEW BOOK

The Pastor and the Sunday School.

Lectures delivered at the Southern Baptist Theological Seminary by.. REV. WILLIAM E. HATCHER, D.D.

LECTURES.

1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

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Obituaries.

Interpose
No death angel 'twixt my face and thine;
But stoop thyself to gather my life's rose,
And smile away my mortal to Divine."

MAHONEY.—Died October 1st, in the hospital at Waycross, Ga., G. Elliott Mahoney, only son of Wm. M. and M. E. Mahoney, of Melrose, Florida. C. H. CLARKE.

Mrs. Susan Faison, wife of Col. Abner Faison, deceased, died at her home, Woodlawn, near Warsaw, October 20th, having passed her three score and ten years. She and Colonel Faison were among the charter members of Warsaw Baptist church, where they remained till their death. She was ever faithful and true as a Christian and mother, and leaves behind a record of which her six living children may well be proud. Four of her children live in Duplin County, one in Arizona, and one, Mrs. A. C. Dixon, in Boston.

In her the poor ever found a faithful friend and nothing pleased her more than to be able to administer to their needs. She was buried at the Faison family cemetery, near Elliott, October 22nd, and the services were conducted by her pastor.

A. L. BETTS,
Warsaw, N. C. Pastor.

SMITH.—Willis Smith was born in 1820, in Wake County. He was married to Miss Lucy Hayes in 1845, and joined the Baptist church in 1871, and was ever after a true and faithful member. His married life was 56 years of a happy and peaceful duration. He was a millwright by trade. In 1863 he joined the Masonic fraternity, living a consistent life, and was at the time of his death a member in full and regular standing. He departed this life September 22, 1902. He was a noble Christian gentleman, and a man of the highest character. He was a pureminded, unselfish gentleman, without malice, and we belive without enemies. The death of this good man is a distinct loss not only to his family and large circle of friends, but to his community and county at large. Peace to his ashes.

B. H. DAVIS,
J. D. DAVIS,
JAS. S. MANGUM,
Committee.

On October 11th, Mrs. Ann Bowden died at the home of her daughter, Mrs. J. A. Shines, near Faison, N. C. She was in her 82nd year, and had been a member of Warsaw Baptist church almost since its organization.

Ever faithful and true to her church and God she became one of the sweetest and purest Christians it has ever been my pleasure to know. A ray of heavenly sunshine ever rested upon her face, even though tears sometimes gave expression of a saddened heart. For two years I have been her pastor, and to me she seemed more like a mother than a stranger. The funeral services were conducted at the old family burying ground near Bowden's Station on the second Sunday in October, by her pastor.

She was known all over Duplin County, and a host of friends were at the burial service to pay tribute to her memory, and bow in sympathy with the relatives. She leaves two children, Mrs. Shines of Faison, and Mr. Henry Bowden of Wilmington.

A. L. BETTS,
Warsaw, N. C. Pastor.

Rev. F. M. Jordan's Son.

We are passing through the deep waters of affliction. On Wednesday morning, October 22nd, our dear little Carey went off to school cheerful and happy. At 12 o'clock he came home with dyptheria in its worst form, and for twelve days and nights he was swinging between life and death, enduring untold suffering. We had two good doctors with him, but they could not save him. He died last Sunday night at 11 o'clock, November 2nd, and was perfectly conscious to the last. Just before he died, he said, pray for me. I said, Son, we are praying for you all the time; he said, Kneel down and pray, I want to hear you pray. We knelt by him, and prayed as earnestly as we knew how. He then said, "That makes me feel better." In a little while he said, "I want you to pray for me another prayer." We prayed again. Then he said, "I love the Lord, and believe that if I die I shall go to heaven," and said, "I wan't you all to kneel down and pray the Lord to take this suffering from my body, and this giddiness from my head." We prayed again, and in my arms, and in less than two minutes he was gone. He was twelve years, three months and fifteen days old, well grown, hale and hearty, just beginning to plow, and do so many things for our comfort and happiness. He was one of the best and most obedient boys I ever saw, and had the sweetest disposition. He was the light and life of our home. I was leaning upon him to take care of me, and be my comfort and stay in my old age, and then take care of his mother and sisters when I am gone, but my plans are all broken up, and my fond anticipations crushed, and my source of comfort gone. So that we are left sad and lonely, to lean upon the blessed hope, and sweet assurance that it will not be long before we shall meet him in heaven, where farewell tears are all wiped away, and sorrowing hearts shall bleed no more.

He was his mother's only son, and O, how hard for her to give him up. He leaves a sorrowing father and mother, three sisters, and many relatives and friends to mourn their irreparable loss. I am quite feeble anyway, and we humbly ask the sympathy and prayers of our brethren throughout the State, that we may have grace and strength to bear us up in this time of sore trial and bereavement.

I had fondly hoped to have had the pleasure of meeting my brethren and sisters in the Convention at Durham one more time in this world, but the sickness and death of our dear boy will prevent my going. I shall hardly ever meet them in Convention any more in this world, and our next meeting will be in the great Convention on high. May it be a meeting of great spiritual power, in which God shall be abundantly honored and glorified in the establishing of the kingdom of His Son.

F. M. JORDAN.
Calvert, Transylvania Co., N. C.

Resolutions of Respect.

Whereas, on Saturday morning, October 25, 1902, our Heavenly Father saw fit to remove from our midst Miss Frances Prevatt, of Robeson County, and

Whereas, in her death the Athenian Society and Buie's Creek Academy have suffered their first bereavement; therefore be it

Resolved 1. That our Society has lost one of its most faithful and loyal members, whose life was marked by purity of thought, and sweetness of spirit, and who was held in high esteem by her teachers and fellow-students, and of whom it can truthfully be said, "None knew her but to love her."

2. That we, though mourning our own loss, should not forget to offer prayer of sympathy for the comfort of her sorrowing family and friends in their bereavement, and commend them to the grace of God, who gave to them the dear one, and whose right it is to take unto Himself His very own.

3. That a copy of these resolutions be sent to the afflicted family, Biblical Recorder, North Carolina Baptist, Little River Record, and Robesonian; and that a copy be preserved in the minutes of our Society.

Done by order of the Buie's Creek Athenian Literary Society, October 28, 1902.

Miss NETTIE BARRETT,
Miss HATTIE BRIGHT,
Miss ADDIE TYNER,
Committee.

Temperance.

Dispensary or No Dispensary.

The following replies have been received in aswer to the Recorder's inquiry in regard to the wisdom of establishing the Dispensary System in North Carolina:

I stand out and out for prohibition; but I had rather have the dispensary plan than the open saloon.

L. R. PRUETT.

Charlotte.

If we can't get what we want, viz., prohibition, we will take the next best, the dispensary, in the hands of honest men, and fight until we can get it. I may not live to see it, but it will come. God hasten the day.

R. R. OVERBY.

Belcross.

I am for total prohibition of the whiskey traffic in the entire State. But as I do not believe it possible to get State prohibition yet, I am for the dispensary system as the next best thing. A residence of two years in a city where they had the dispensary system, convinced me that it is a great improvement on the saloon system.

LIVINGSTON JOHNSON.
Raleigh, N. C.

I am opposed to any form of dispensary, for it is just another form of barrooms. I think nothing more damaging to the cause of temperance or prohibition could happen; for money element in the dispensary closes the eyes of the people to the harm and puts them to defending the business, and a weak, vitiated sentiment in favor of temperance. It will make prohibition impossible.

R. D. CROSS.

Jackson.

I sincerely hope that the next General Assembly will give us the dispensary system on the conditions stated on your card.

I read your card to two leading Christian gentlemen of this county, Hon. Julius Hoffman and Hon. S. Huffman, who say give us the dispensary system by all means if we can have it on the conditions stated on your card.

But what we have in Morganton, and by the grace of God shall ever have, is prohibition.

W. H. REDDISH.

Morganton.

I am opposed to sale of liquor in any way. For you cannot restrict it. The beverage feature will assert itself, if sold in any form.

The dispensary system in South Carolina is simply the State usurping the right of the individual—if the individual has any right to sell liquor.

Candidly, I do not see any special difference between the saloon system and the dispensary. Certainly in the State named it has become a part of the machinery—politically speaking. You write me down as opposed to it out and out. And I believe old Robeson will vote it out always, if a vote settles it. F. O. S. CURTIS.

Lumberton.

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SOUTHWARD.		Daily No. 41.	Daily No. 37.
Lv. Raleigh,	S. A. L.	4 12 a m	7 27 p m
Ar. Hamlet,	"	7 00 a m	10 25 p m
Ar. Columbia,	"	9 35 a m	1 00 a m
Lv. Columbia,	"	10 25 a m	1 05 a m
Ar. Savannah	"	2 10 p m	4 55 a m
" Jacksonville,	"	7 00 p m	9 15 a m
" Tampa,	"	6 45 a m	5 45 p m
		No. 38.	No. 40.
Lv. Raleigh,	"	4 12 a m	2 55 p m
Ar. Hamlet,	"	7 00 a m	7 30 p m
" Wilmington,	"	12 15 p m	
" Charlotte,	"	10 00 a m	10 30 p m
" Atlanta,	"	3 25 p m	7 30 a m
" Augusta, C. & W. C.		5 00 p m	
" Macon, C. of Ga.		7 30 p m	11 30 a m
" Montgomery, A. & W. P.		8 25 p m	6 30 p m
" Mobile, A. & L. & N.		2 55 a m	
" New Orleans, L. & N.		7 25 a m	
" Nashville, N. C. & St. L.		4 00 a m	6 15 p m
" Memphis,	"	1 15 p m	8 20 a m

NORTHWARD.		Daily No. 38.	Daily No. 40.
Lv. Raleigh,	S. A. L.	1 35 a m	11 05 a m
Ar. Norlina,	"	3 32 a m	1 05 p m
" Portsmouth,	"	7 15 a m	5 30 p m
		No. 37.	No. 39.
Lv. Raleigh,	S. A. L.	1 35 a m	11 05 a m
Ar. Norlina,	"	3 32 a m	1 05 p m
" Richmond,	"	6 35 a m	4 55 p m
" Washington, P. R. R.		10 10 a m	8 30 p m
" N. Y., O. D. S. S. Co.			1 00 p m
" Baltimore,	"	11 25 a m	11 25 p m
" Philadelphia,	"	1 36 p m	2 25 a m
" New York,	"	4 13 p m	6 20 a m
" Wash'ton, N. & W. S. R.			6 55 a m
" Baltimore, B. S. P. Co.			4 45 a m
" Phila., N. Y. P. & N.		5 40 p m	5 10 a m
" New York,	"	8 15 p m	8 00 a m

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FOUNDED 1833 BY THOMAS MERSHON.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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JOHN S. PEARSON ..... BUSINESS MANAGER.
REV. J. W. COBB ..... TRAVELING AGENT.
REV. A. B. THOMAS,
..... REPRESENTATIVE IN WESTERN N. C.

Acknowledgements.

Nov. 19, 1902.

State Missions.—W. M. S., First, Greensboro, $10.00; O. R. Deaton, 1.00; Yates, 2.50; W. M. S., First, New Bern, 7.00; Bethany, Flat River, 6.10; Ephesus, Beulah, 33.00; First, New Bern, 7.27; Brantley's Grove, W. Chowan, 4.88; Beulah, Eastern, 1.42; Ramseur, 4.45; S. S., Mooresville, 1.56; Shiloh, 2.15; Baptist Center, 1.50; Raft Swamp, Robeson, 1.33; R. B. B., First, Greensboro, 6.00; Wilmington, 46.95; W. L. Bilbro's field, 64.00; Capehart's, W. Chowan, 8.24; W. M. S., Capeharts, 1.76; Galatia, W. Chowan, 1.00; W. M. S., Galatia, W. Caowan, 2.20; Albemarle, Stanley, 50.00; Forestville, 6.00; S. S., Forestville, 4.28; Poplar Springs, Tar River, 8.15; W. M. S., Poplar Springs, Tar River, 5.35; Edenton, 23.00; Mt. Vernon, Central, 7.00; Antioch, Mt. Zion, 5.10; Beulah, So. River, 1.25; Calvary, So. River, .78; Royall's Chapel, So. River, 1.29; Hickory Grove, So. River, .75; Elizabeth, So. River, 1.15; Roseboro, So. River, .52; Middleburg, 2.00; Yadkinville, 15.33; Marion, 16.25; Old Fort, 10.00; Bethel, 11.23; Fremont, 2.25; W. M. S., Second, Goldsboro, 4.50; Eastern Asso., 58.20; Stanley, 37.00; New Found Asso., 1.50; Christian Harbor, W. Chowan, 6.00; Florence Arnell, Flat River, 3.50; S. S., Florence Arnell, Flat River, 2.55; Oak Grove, Union, 1.80; Waxhaw, Union, 1.67; S. S., Columbia, Chowan, 2.00; S. S., Berea, Chowan, 5.50; Taylorsville, Alexander, 3.06; A. C. Davis, .50; Philadelphia, Tar River, 1.80; Mill Creek, Flat River, 25.00; W. M. S., Mill Creek, 5.00. Total this week, $538.90. Previously reported, $11,951.83. Total this year, $12,490.73.

Foreign Missions.—W. M. S., First Greensboro, $10.00; Sanford, 2.97; A friend, 3.00; Bethany, Flat River, 4.26; Middle Swamp, Chowan, 18.03; Raft Swamp, Robeson, 6.61; W. M. S., Raft Swamp, Robeson, 3.80; Bloomingdale, Robeson, 4.12; Spring Hill, Robeson, 9.15; W. M. S., Saddle Tree, Robeson, 3.60; Sunbeams, Raft Swamp, Robeson, 1.19; Pleasant Grove, Robeson, 5.40; Tolarsville, Robeson, 1.99; Mt. Elim, Robeson, 2.00; B. B. B., First, Greensboro, 3.50; Sunbeams, Scotland Neck, 2.20; Sunbeams, Yanceyville, 1.10; Enon, 1.60; Stanley Asso., 21.00; Worthville, 12.09. Total this week, $117.61. Previously reported, $10,603.83. Total this year, $10,721.44.

Home Missions.—A friend, $2.00; Raft Swamp, Robeson, 7.16; W. M. S., Raft Swamp, Robeson, 4.57; Bloomingdale, Robeson, 16.13; Spring Hill, Robeson, 2.15; Singleterry's X Roads, Robeson, .52; Saddle Tree, Robeson, .50; W. M. S., Saddle Tree, Robeson, 3.65; S. S., Woodville, 1.20; Stanley Asso., 18.30. Total this week, $56.18. Previously reported, $6,478.41. Total this year, $6,534.59.

Education.—Raft Swamp, Robeson, $5.97; Spring Hill, Robeson, 1.63; Saddle Tree, Robeson, 12.73; Big Branch, Robeson, 11.25; Hog Swamp, Robeson, 2.53; Centreville, Robeson, .90; Pleasant Hope, Robeson, 2.06; W. M. S., Pleasant Hope, Robeson, .25; Back Swamp, Robeson, 2.07; Antioch, Robeson, 1.25; Long Branch, Robeson, 21.21; Ten Mile, Robeson, 3.85; Parkton, Robeson, 3.34; Albemarle, Stanley, 5.00; Stanley Asso., 6.00. Total this week, $80.04. Previously reported, $3,577.52. Total this year, $3,657.56.

S. S. and Colportage.—S. S., Chowan Asso., $2.50; S. S., Jerusalem, 1.13; S. S., Falling Creek, 1.50; S. S., Woodville, 1.10. Total this week, $6.23. Previously reported, $118.20. Total this year, $124.43.

Ministerial Relief.—Mt. Elim, Robeson, $1.75; Bethany, Robeson, .46; Bear Swamp, Robeson, 4.61; Albemarle, Stanley, 8.35; Middleburg, 1.00; Stanley Asso., 9.60. Total this week, $25.77. Previously reported, $1,234.92. Total this year, $1,260.69.

Total reported for all objects this week	$824.73
Total previously reported for all objects	33,027.45
Total reported for all objects this year	33,852.18

WALTERS DURHAM,
Treasurer.

Stanly Union.

Temperance discussed at will of the Body.

11 a. m.—Sermon by Rev. R. H. Herring; alternate, Rev. C. J. Black.

1.30 p. m.—Devotional exercise.

2 p. m.—Report from the churches.

2.30 p. m.—What are the duties of members to their pastor and churches? Rev. A. C. Davis and J. E. M. Davenport.

3 p. m.—Ought churches in this Association to provide better salaries for their pastors? Lay members.

Saturday, 9.30 a. m.—Devotional exercise.

10 a. m.—Report of Committee on Associational School.

1.30 p. m.—Sermon by Rev. C. J. Black.

2.30 p. m.—What should a church do with members favoring the whiskey traffic? Rev. R. H. Herring, Rev. A. C. Davis—others.

Sunday.—9.30 a. m.—Song service.

10 a. m.—S. S. Mass-meeting. Rev. R. H. Herring, Rev. C. J. Black.

11 a. m.—Missionary Sermon. Rev. A. C. Davis.

JOHN E. M. DAVENPORT,
For Committee.

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For years I have suffered at times with the passage of uric acid calculi, and have tried a number of celebrated mineral waters, among them Buffalo Lithia Water, Tate, Capon Spring and Waukeha Bethesda, having spent two months each summer for eight successive summers.

While I was somewhat benefitted I can safely state that I find no comparison in the action of White Stone Lithia Water, for in it I find that they act powerfully on my kidneys clearing up the urine and in thoroughly washing them out, when I drink White Stone Lithia Water in sufficient quantities. If what I learn from my doctors is true about flooding the kindneys, then I can see no reason why I should suffer more with uric acid calculi or the fearful shocks of renal colic. As long as I can get it I will try no other water but White Stone Lithia.

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RALEIGH, N. C.

THE RIGHT OF CHALLENGE IN MATTERS OF FAITH—IN THIS NUMBER.

BIBLICAL RECORDER

Volume 68. RALEIGH, N. C., WEDNESDAY, NOVEMBER 26, 1902. Number 22.

REV. J. D. HUFHAM, D. D., and His Grand-Daughter, Mary Frances Singleton.

Dr. Hufham has been pastor at Raleigh, Tarboro, Scotland Neck, Shelby, Henderson, and other places. As Missionary and Leader he planted the seeds of our present power in the Tar River country. He has served the Baptists of North Carolina as Editor of the Biblical Recorder, as Corresponding Secretary of the Convention, as President of the Convention, as Editor of the Baptist Historical Papers; and in many other official capacities. No man has been more vitally related to our work these fifty years. To none is the present spirit of self-respect, loyalty and progress more due.

Dr. Hufham sends the following message to the Brotherhood:

This is the happiest year of my life: about to retire from the front rank of the laborers in the harvest-field where God has kept me for almost a half-century, and take my place among the gleaners, I look over a great host of strong, able and earnest men and women. Paul the aged wrote from his prison to his favorite church, "Forward, brethren." So say I now.

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CAREY J. HUNTER, Supt. for Virginia and North Carolina,

RALEIGH, N. C.

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Average per cent. interest rate of 21 other leading Companies in 1901,	4.78
Difference in favor Union Central,	1.61
No Company made nearer the Union Central rate per cent. than,	1.11
If these 21 Companies had made the Union Central's Insurance rate instead of their own in 1901, they would have made for their policy holders, in excess of what they did make, just,	$26,689,779

The Above is The First Immense Reason Why the Union Central Can and Does Pay the Insured so Much Larger Annual Cash Dividends than any Other Company.

Average per cent. death rates of these 21 Companies for last 10 years is,	1.39
Average per cent. death rate Union Central for last 10 years is,	.75

Which is The Second Immense Reason Why Our Insured get so very Much Larger Returns, as You See Following:

Policy No. 421,620—for $10,000, Premium 494.00—in a Standard Company, paid their insured in 1902, being the 14th year, a cash dividend of	78.50
Union Central paid on Policy No. 59,502—being same age, kind and Premium of $494.00 – an annual cash dividend in 1902, to insured, of	180.80
Difference in CASH DIVIDEND paid insured in ONE YEAR in FAVOR of UNION CENTRAL,	$102.30
These are life policies and with a SAVING to the INSURED of over $100. A YEAR from a payment by insured of	$494.00

You Can See How Important it is that You Get Your Insurance in the Union Central Life Insurance Company.

THE UNION CENTRAL is paying to HER INSURED the LARGEST DIVIDENDS of ANY COMPANY, and is CHARGING THEM the SMALLEST PREMIUMS to BEGIN WITH.

Write for our plan Paying Annual Cash Dividends.

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RALEIGH, NORTH CAROLINA.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, NOVEMBER 26, 1902.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 22.

NORTH CAROLINA COMING TO HER OWN.

North Carolina has been rated and is now regarded widely as the poorest and most illiterate of the States in the American Union; and her prideful expressions have often been received as mere ignorant and childish boasting, pardonable and pitiful.

Well, North Carolina has been and is poor in this world's goods, and there is as large if not a larger proportion of illiterate men—white or colored—in her borders than in any of the other States. And notwithstanding, North Carolinians have loved North Carolina, have defended her in the presence of the critical and the scornful by pointing to her war records, by extolling the purity of her Anglo-Saxon blood, and even by boasting of her ability to fill all the blanks in the Government reports on natural resources; and they have apologized, saying that the war cost much, the negro much and reconstruction much. And some have foolishly taken grace to themselves for the achievements of the past and have actually made it out that North Carolina is the greatest land and her people the most advanced and noble in all the world, and encouraged the people in proud and idiotic content.

If we are glad that a time is shortly to come when the critic will be withstood by what he shall see rather than what he shall hear, we are also glad that the time is come when the people are too intelligent to suffer a stump-speaker to soothe them in their poverty or indifference by foolish flattery.

North Carolina is coming to her own. The State is in the midst of a marvellous transition. She is growing in a thousand ways. Look at her newspapers! Ten years ago they were dying on two thousand subscribers a year. Now they begin to flourish, and for a sign they give a service that was not dreamed of ten years ago. Look at her cities, Wilmington, Greensboro, Charlotte, Winston-Salem, Asheville, Durham, Raleigh—how they grow; and such a crop of thriving towns, Hickory, Dunn, Wilson, Salisbury, Kinston, Lexington, Spencer, Rocky Mount, Goldsboro, Fayetteville, Monroe, Henrietta, Shelby, Caroleen, Elizabeth City and a score more, all active as few towns were ten years ago.

Mark the educational movement. What flourishing academies, what crowded schools for girls, what college enrollments, what a power in the passion for public school improvement! Ten years ago there was nothing like it; and few dared hope for any thing like it.

Mark, too, the new Literary and Historical interest.

Back of all is the industrial movement. There is new life in North Carolina because there is new business. The mills have stirred the State from border to border and to its very heart in the back country—not only cotton mills, but all manner of wood-working establishments. Each of them gives work to men who found it hard to live in the country on rented land; each brings new population from the backwoods, where it was mostly useless and gives it place and power for service; each makes a new market for the farmer and the merchant; each increases the income of the State by multiplying upon the value of the raw product, both of men and material; each brings new men into contact with each other and into the region of progress.

And the farm, is it abandoned? By no means. There never were so many good farmers in North Carolina, never so many good farms, never such intelligent farming. The mills have relieved the farms of many who only destroyed land and now they have become patrons and supporters of the farmers. We read the other day that the income of the farmers of North Carolina in 1899 was nearly eighty per cent more than their income in 1889—an increase from $50,000,000 to $89,000,000, a tremendous leap in ten years. The advance over 1889 is fully 100 per cent this year.

The sum of it is this: North Carolina is in the beginning of an unparalleled advancement—material and intellectual. The arteries of her life throb with a power they have not before felt. She will never again be a poor State—her activities are too diverse; she will never again be an illiterate State—her educational ranks are too strong. She is coming to her own. Only good achievements stand ahead of her.

Let us be mindful then—we who have the boon of living in such a time—that our State shall also grow as a State, and shall send only strong and noble men to Washington—and keep them there; shall be heard in the world because of her wisdom and virtue; and let us also endeavor that our religious forces, our institutions of education and charity and missions, our spiritual life shall keep pace with the tremendous movement that we are now in the midst of. So our boasts shall prove prophetic and vindicate us at the last, as we point to North Carolina's great present and future while speaking with emotion of her undoubtedly heroic past.

THE LAND OF UNBOUNDED POSSIBILITIES.

"The Land of Unbounded Possibilities" is the title of a series of articles on conditions in the United States, prepared by Hon. Ludwig Max Goldberger, of Berlin, Royal Privy Councillor of Commerce and member of the Imperial German Consultative Board for Commercial Measures, to be published by the Treasury Bureau of Statistics in its forthcoming issue of the Monthly Summary of Commerce and Finance.

These statements are the result of an eight months' official tour of the United States by Mr. Goldberger, in which he made personal observations and investigations into industrial, commercial, and economic conditions. His detailed reports upon these subjects were made direct to the Emperor and the Minister of Commerce, and have not yet been officially published. Meantime, however, he has published in a leading weekly journal of Berlin, "Die Woche," a series of signed articles under the above title, "The Land of Unbounded Possibilities; Observations on the Economic Life of the United States," from which the following are extracts:

"The United States, like an enchanted garden, has brought forth from a marvellously productive soil, splendid results of human ingenuity. Yet the thing that causes most wonder is that the concentrated intelligence which, intending to replace human factors by machinery, has, in working towards its aim, been giving to constantly growing numbers of workmen, an opportunity to support themselves and become productive factors. The joy at the size of their own land encourages each individual. It makes him communicative and friendly to foreigners who are seeking information. It seems as though everyone were filled with the idea: 'The stranger shall see how great and strong America is.' My eight months' trip of observation and study took me through the States, and everywhere I found open doors inviting me to enter, and no where did I find the slightest attempt at secretiveness. Everywhere I observed an uncommon but steady bustle of men who enjoy their work and are consciously working for great results. 'It is a great country.' This is the verbatim designation of reverential admiration which the citizen of the United States has found for his country.

"The inhabitants of the United States, including Porto Rico, Hawaii and the Philippine Islands, number about 88 millions—that is, barely 5 per cent of the world's total inhabitants, according to its highest estimate. This 5 per cent has at present taken possession of 25 per cent of all the cultivated area of the earth, viz: 407.4 million acres out of 1639.3 million acres. A land of marvellous fertility offered itself for tillage, and the husbandmen had but to gather in the produce. The virgin soil made his work easier, and its extensiveness rendered the application of artificial fertilizers practically unnecessary, although the agricultural offices of the States and the Union have constantly by excellent advice and practical expert assistance been furnishing the ways and means towards more intense cultivation.

"Let us examine the corn crops for the six years 1895-1900. The world's total product fluctuated between 2.6 and 3 billion bushels per annum, a total of 16.6 billions for the period with an annual average of 2.07 billions. Of this amount the United States alone produced 12.4 billions, an average of 2.07 billion bushels per annum, or 75 per cent of the world's crop.

"Toward the world's wheat crop the United States contributed in the five years 1896-1900, 20.7 per cent, while for the year 1901, its contribution to the world's production of wheat amounted to 25 per cent. During the years 1896-1900 there were grown 14.7 billion bushels of oats in the world, and of this 3.74 billion bushels, or 25.5 per cent were produced by the United States.

"The total world's production of gold for the year 1900 was estimated to be 255.6 million dollars; that of silver represented a coinage value of 223.5 million dollars. For the year 1901 estimates for both metals amount to 265 million dollars. In each of the two years the United States showed the greatest share of both metals: 31 per cent for gold and 33 per cent for silver."

This information ought to be pondered seriously by every American citizen. It is conclusive evidence that he is a member not only of the best but the greatest—the most blessed—nation on the earth.

THE PEOPLE'S SONG OF PRAISE.

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the peoples praise thee, O God,
Let all the peoples praise thee.

O, let the nations be glad,
And sing for joy:
For thou shalt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God,
Let all the peoples praise thee.

The earth hath yielded her increase:
God, even our own God, shall bless us.
God shall bless us:
And all the ends of the earth shall fear him.
Let the peoples praise thee, O God,
Let all the peoples praise thee.

—From Psalm lxvii.

Praise waiteth for thee, O God, in Zion;
And unto thee shall the vow be performed.

—Psalm lxv.

Lord thou has been favourable unto thy land.—Psalm lxxxv.

A Chapter of Questions Questioned.

BY REV. W. F. WATSON.

Your recent editorial on "The Denominational Inquisition" has stirred the Reidsville pastor to the point of bristling with interrogations and these interrogations have placed an uncomfortable studying cap upon the apex of my cranium, and as he kindly prefaces his article with the statement, "these questions are asked in the most kindly spirit, and have no concealed sting," it cannot be thought unchristian in me to seriously and humbly ask for a little more light on the serious situation his "Chapter of Questions" has created in my mind; for the man, capable of asking and feeling that there is just cause for asking so many questions, certainly must know the answer to some of them.

I have had too much to do, in taking care of a growing church, to give any time or thought to heretic hunting, in fact, I had consoled myself with the reflection that troubles of that nature were foreign to our State and denomination; oh! it is true that I had heard of a slight skirmish in Kentucky a few years ago resulting in the capture of a fine specimen of the heretic family, and from the Lone Star State came the sad intelligence that heretics were beginning to give trouble, and again from just over the line in my neighbor State, the Furman University incident and the subsequent departure of the college president, indicated some unrest in the realm of religious thought; but I did not know that we were to have a thrilling experience in a similar chase and so I modestly venture to ask the date of the formal inauguration of the hunt and the needed qualifications to join the shouting procession and share the fun.

Will the Reidsville pastor be kind enough to help me a little with the second, fourth, ninth and tenth questions? "Suppose some preacher or college professor ceases to teach Baptistic views on the inspiration of the Scriptures, or on the atonement of our Lord, or the genuineness of miracles, or the Trinity, what must we do about it?"

Are any of our preachers or denominational leaders, educationally, drifting towards the views of Channing, Toy, Briggs and their school? Does any one know of a professor teaching wrong views about the divinity of Christ and the atonement?

Is any man taking orthodox money to promulgate heterodox views? Are any of our people withholding their loyalty to any of our institutions because of the above supposed existing ing condition? What means all this talk, in an undertone, from the mountains to the sea about heterodoxy being inculcated in beloved institutions in our State or somewhere in the wide world?

Does not the "Chapter of Questions" constitute a tacit arraignment of professors and boards of trustees somewhere, the one for teaching error in matters more important than Latin and Greek or even church government and ordinances, namely concerning the atonement and the divinity of Christ, the other for carelessly wearing a great responsibility and putting men in position and keeping them there, who are unfitted to discharge, to the satisfaction of a loyal constituency, the obligation devolving upon them arising from this relation?

I trust that our pastor at Reidsville will pardon me for trespassing upon his valuable time and indulging the hope that I may, at least, receive a part of the information so earnestly desired, for I am so far removed from the centres of communication and the quickened life of the modern thinker in theological realms, that I find myself unable to catch a flying inference and need to be knocked down by a plain statement of facts.

If there is an issue to be raised let us meet it courageously and in a Christ-like spirit. If any one has been doing or teaching hurtful things, let him cease his folly and repent of his wrong doing; but let us be very cautious lest we find ourselves ignorantly opposing consecrated brain and talent to the great detriment of beloved institutions and the higher forms of our denominational life.

The Right of Challenge in Matters of Faith.

BY REV. W. H. WOODALL.

A funny thing is happening—one, however, in no way out of place, and one which promises to be very instructive and widely beneficial. It is an inquisition concerning inquisitors.

The right of inquisition has recently been called in question, or, at least, granted only, in matters of Baptist faith, to the local churches. A recurrence to definitions may help to clear the atmosphere.

Inquisition, 1. The act of inquiring search, examination, inspection, investigation. 2. (Law) Judicial inquiry, official examination. 3. (R. C. Ch.) A court or tribunal for the examination and punishment of heretic.

Under definition 1, (and this is the only one that this question involves) who may institute an inquisition? Any one who may have sufficient intelligence and interest to do so, concerning any matter in which he has a rightful interest. We investigate matters of science, art, literature, government, and religion in general, and criticise the findings and conclusions of others in all these matters, and no one, so far as I am aware, denies the right to do so. Small progress in any sphere would be made and little that is worthy in truth or public institutions would be preserved and propagated without the inquisitor. The evil will grow in this world of itself, the good must be sown, cultivated, garnered. No other class of men, save perhaps, the herald, as been of such inestimable value to the world as the inquisitor. This is true, I think, in spite of the fact that they have sometimes made grave mistakes and perpetrated cruel wrong. The right of Pope Gregory IX. in 1235 to institute an inquisition cannot be questioned, except in so far as it is involved in the whole question of the Roman heirarchy. It was his mistakes that made him and his inquisition heinous in the eyes of the world.

Baptists have always had and more than any other body of Christians need to have inquisitors. Our fundamental principle—obedience to the will of Christ as revealed in the New Testament, the sole rule of our faith and practice, demands that we investigate, proclaim, challenge.

David prayed that his heart might be sound in God's statutes that he be not ashamed. Paul exhorted Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly, dividing the word of truth, to commit what he had learned to faithful men who would be able to teach others also; that in later times some would depart from the faith, and that, if he put the brethren in mind of these among other things, he would be a good minister of Jesus Christ, nourished in the words of the faith and the good doctrine; he admonished Titus to show himself an example in speech that could not be condemned (good advice to present day teachers); to hold the faithful word which is according to the teaching, that he might be able both to exhort in the sound doctrine and to convict the gainsayers, who are to be reproved that they may be sound in the faith.

Paul was set for the defense of the Gospel, and thanked God that the Philippians were partakers of grace with him in the defence and confirmation of the Gospel. Jude, in writing a general letter to the Christians of his time, was constrained, in view of impending defection from the faith, to exhort them to contend earnestly for the faith once for all delivered to the saints. New Testament teaching seems to make it clear that Baptists must investigate and proclaim truth and challenge and expose error.

And history reveals the fact that Baptists are what they are today because they have been willing, for the sake of the Master and His truth, to bear the odium of contending for the faith.

Now, it seems to me that all the questions proposed in the recent articles, as to who shall question what one must believe in order to be classed among Baptists, who determine this belief, and who shall be accepted as a teacher of this belief, can be answered on the clearly scriptural principle of freedom of investigation of truth and the freedom of expression of views of truth.

Freedom of speech and of the press, however inconvenient it may sometimes become, is a universally accepted Baptist doctrine.

Does the right of challenge lie with the local church alone? The labors of Paul, Timothy, and Titus seem not to have been confined to a single church.

They were not pastors or teachers of a single church, but from without taught the several churches as they had need. The epistle to the Hebrews, the epistle of James, the 1st and 2nd epistles of Peter, the 1st and 2nd epistles of John, and the epistle of Jude were not addressed to a church or churches, but to Christians at large. This precedent Baptists have always followed.

One local independent church can determine for herself, but for no other church, what shall be the faith and practice of those admitted or retained in her membership or fellowship. Two or more churches, mutually agreeing upon terms of fellowship, form an association, or convention. One or more associations, or churches, make a "people," a class of like individuals, a denomination.

I confess I cannot see the difference between "a people" and "a denomination." Neither a denomination nor a church can say what faith a man shall hold, but either may say what relationship he shall sustain to them in view of the faith he does hold. Any man of intelligence and good character may of right inquire into and pass his judgment upon the faith of any other man whose teaching affects his religious interests or that of his church or denomination, and, indeed, that of any people. He must do so as he loves the truth and his brother. Just here hinges the whole question of "whose right it is to challenge the faith of a free man." Only a savage solitary and alone is "a free man" with reference to other men. Relationships impose obligations and limitations. Benedict Arnold was a traitor because he gave an advantage to an enemy of the country to which he professed allegiance and whose benefits he enjoyed. Every loyal American challenges his faith in view of his acts.

If one was a teacher of a local church alone and she stood solitary, touching no interests of others, then her members only could challenge his faith and only the church could officially rebuke or dismiss him.

But editors of denominational papers and professors in denominational schools among us are not engaged nor supported by a single church. Neither are they "free lances"; if so, one who did not like their doings could do nothing but discontinue any relations existing between him and them, or match a free lance against a free lance. They are created, endorsed, and supported by the association, convention, or the "public opinion, that is, the denomination," or self created. If the latter they seek and obtain the endorsement and support of the denomination, moral or financial, or both. They are then open to the challenge of any one of every one whose support they ask or accept, or whose interests they affect. If they are employed or assume to teach Christian doctrine and their doctrine is not in harmony with the faith of their constituents, there may and ought to demand of those acting officially for them that they deal appropriately with the offender. This all ought to be done in a true Christian spirit and manner, of course. We are all agreed on that.

We sometimes lose sight of the fact that the religion of Baptists is not founded on speculative philosophy in which any one who will may roam at liberty, but on revealed truth—the New Testament. Baptists have always held certain definite fundamental truths which they believe the New Testament clearly teaches. These fundamental teachings of the New Testament serve as their bond of union. They are held together solely by the affinity of this common faith. Those who have this affinity are Baptists. Those who have it not can not in the nature of the case be Baptists. What must be thought of the man who claims to be a Baptist and has not the one thing which can alone make a Baptist—the affinity of a common faith well known, who eats the bread and enjoys the honors of a people whose one sole bond of union, their most precious heritage, their faith he is industriously laboring to destroy?

He is free to announce his faith. If challenged let him appeal to the New Testament. If he finds his understanding of the teachings of the New Testament not in harmony and it cannot be harmonized with that of the people for whom he is laboring, let him surrender his fees and honors and seek affiliation where he has affinity. If he is followed with challenges, let him stand on God's word as he understands it. He has affinity with the Most High and will receive his reward, though man bring him to the stake. There is not much of the wounded bird, seeking rest under any human wings, in the hero-martyrs of the faith.

With God's revealed truth we may stand erect in the radiant glory of God's eternal love and approval and pray, with the Eternal Son of God, "Father forgive them, they know not what they do." No, let all who will go on doing their glorious work of proclaiming, defending, and confirming the faith of the saints. Pray that they may be loving, tender, gentle, patient, and faithful.

When, amidst the absurdity and doubt and delusion and error and confusion of much that nowadays passes for the religion of Jesus Christ, I see such stalwarts as the Biblical Recorder, the Western Recorder, the Baptist Standard, and a host of other papers, pastors, and teachers just as stalwart, standing calm and serene in the faith and for the faith, I thank God and take courage. May their tribe increase. Our Zion is safe in such hands.

Mars Hill, N. C.

"Gun-Shots Into the Air."

Once in twenty-five years, I write a line for the Recorder to ask: Were Brother Greaves' questions (in Recorder of November 5th) only "gun shots into the air"? If there was nothing in the air at which these shots were aimed, Brother Greaves ought to be rebuked for disturbing the quiet of our orthodoxy, and let him with any other "heresy hunter" know that he must not ask such questions. If there is no one to rebuke Brother Greaves through the Recorder, how would it do to discuss some of his questions in our Union meetings, just for the sake of our weaker brethren?

C. W. SCARBOROUGH.

Recent Notable Utterances.

DR. MAYBURRY ON OFFICIAL INDIFFERENCE IN RICHMOND.

What is the situation? A conspicuous feature of it is a city council in which many of the members are wont to ridicule any measure of reform, and are notably tolerant of the most indecent, disgusting and loathsome forms of immorality. When an ordinance was introduced into that body forbidding women to enter and patronize barrooms the author of it was laughed at and stigmatized as a pious dreamer and fanatic. An ordinance prohibiting dance halls over or adjacent to barrooms, where the most disreputable women gather to drink and dance and debauch themselves through all the hours of the night, met with the same reception. What better can be expected of a city council in which a single ward having eight members is represented by no less than five proprietors of the lowest and dirtiest dives that were ever permitted to exist in any city? Nothing worthy of the name of reform can be accomplished so long as the legislative branch of our city government is under the control of men so corrupt and remorseless. How shall we account for the fact, that a city in which there is so much intelligence, culture and refinement, and that is so famous for its churches and religious zeal, is under the domination of the most ignorant, unscrupulous and lawless element of her population? It is not because the intelligent, decent, virtue-loving and law-abiding people are in the minority, but because so many of them are neglectful of the patriotic and Christian duty of going to the polls and casting their ballot for men competent and worthy to represent them in the various branches of our city government.

PROFESSOR SLEDD OF GEORGIA, ON THE SOUTH AND THE NEGRO.

"Evidence of our brutal estimate of the negro is not far to seek. He is either nothing more than the beast that perishes, unnoticed and uncared for so long as he goes quietly about his menial toil (as a young man recently said to the writer, "The farmer regards his nigger in the same light as his mule," but this puts the matter far too favorably for the negro); or, if he happen to offend, he is punished as a beast with a curse or a kick, and with tortures that even the beast is spared; or, if he is thought of at all in a general way, it is with the most absolute loathing and contempt. He is either unnoticed or despised. As for his feelings, he hasn't any. How few—alas, how few—words of gentleness and courtesy ever come to the black man's ear! But harsh and imperious words, coarseness and cursing, how they come upon him, whether with excuse or in the frenzy of unjust and unreasoning passion! And his rights of person, property, and sanctity of home, whoever heard of the "rights" of a "nigger?" This is the general sentiment, in the air, intangible, but strongly felt. And it is, in a large measure, this sentiment that creates and perpetuates the negro problem."

L. G. BROUGHTON TO HIS CRITICS.

"Please let me say there is absolutely no reason why we should be a constant target for some brethren. Here is what we believe and try to practice. We would be glad for everybody interested to read and then pass judgment:

"We believe in the substitutionary atonement of Christ.

"We believe the worst of men can be saved.

"We believe in believers' baptism.

"We believe immersion to be the only Scriptural baptism.

"We do not believe baptism has any saving element.

"We believe the New Testament order is baptism before communion.

"We believe in the greatest possible fellowship with all Christians in trying to get souls saved.

"We believe we have the right to manage our internal church affairs after the manner of our own choosing.

"God bless us all and give us more concern about salvation."

JOHN C. KILGO ON THE VILENESS OF POLITICS.

Of all the horrible influences that are making for ruin among the American people politics is the most gigantic. It has inspired hatreds, nursed jealousies, fostered sectionalism, petted intolerances, fired racial antagonism, mocked the pulpit, belittled the church, paralyzed industries, wrecked business, excused lying, engaged in thefts, defended murders, joined fortunes with gamblers and liquor venders, and set God at naught with contemptuous freedom. There is no worse bill of indictment, yet no fair mind will undertake to deny that those things represent the political history of the past decade.

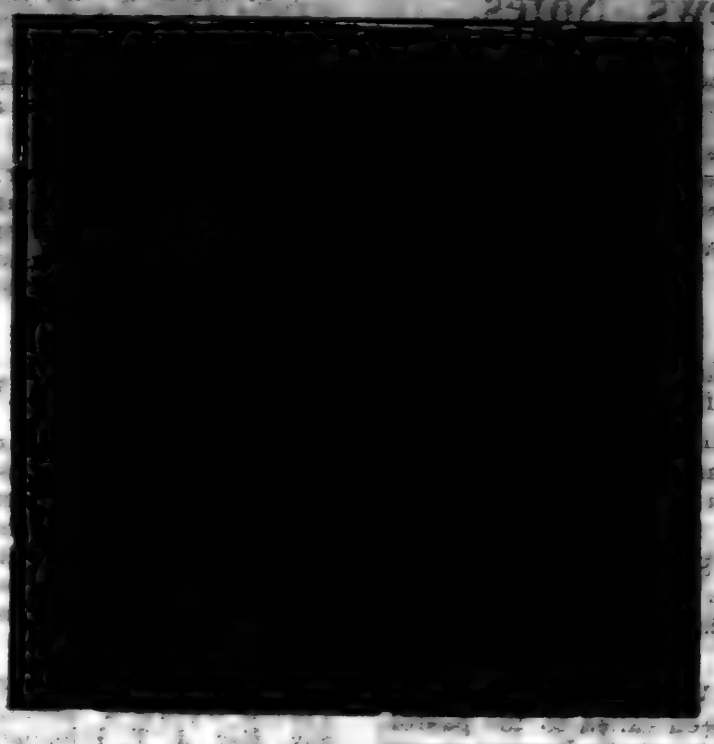
Out of such a situation must come bad government and, finally a ruined country. Sin is death, and political sins are common sins. But because they may be charged to a community, individuals excuse themselves. What is done by a crowd is done by each man in it, and to conclude otherwise is to espouse the ethics of Satan. But in these crimes some Methodist stewards, some Baptist deacons, some Presbyterian elders, and some Episcopal vestrymen, and some Sunday-school teachers of all churches have joined, while they hold their reputable standings as Christians, and applaud their pastors in their pulpit denunciation of the dance and card table. Will God always tolerate this shameful crime?

Why He Failed.

There is too much generalized preaching nowadays—in fact, there always has been since apostolic times. A young preacher once expressed his sorrow to Mr. Spurgeon that there had been so few conversions under his preaching. "Why," said Mr. Spurgeon, "you don't expect conversions to follow every sermon, do you?" "Oh, no, of course not," the young man replied. "Then you certainly won't have them," responded Mr. Spurgeon. One minister said to another of a newly settled metropolitan pastor, "They say he actually expects conversions in the morning!" How would it do if this winter every evangelist pastor in North Carolina were to "expect conversions in the morning," and preach with that end in view? Paul's idea of preaching was to persuade men to be reconciled to God. That seems to be a desirable end today. Let us leave less firing off blank cartridges,and more "shooting to kill," and the long hoped for revival may come this year.

Prayer.

In his sermon last Sunday morning, Dr. R. P. Johnston, of this city, strikingly illustrated the thought that one of the chief elements of prayer is the effort of the heart to put itself in harmony with God, by instancing the fact that, in the Marconi system of wireless telegraphy, the sending and receiving instruments must be in perfect unison or no message can be received. If they are not in tune, the air about the receiver may be filled with messages, but all to no purpose. So the heart of man must be in harmony with the heart of God, or the divine message of love and grace will pass unheeded by. This is a suggestive thought. Prayer is not petition merely; it is not thanksgiving and praise alone, though these are appropriate elements of prayer. More than all else, it is the longing of the soul to be at one with God, and thus responsive to his will.—Examiner.



(Courtesy Pilgrim Publishing Company.)

A Group of Child-Slaves in a Factory.

"Still, all day, the iron wheels go onward,
Grinding life down from its mark,
And the children's souls, which God is calling sunward,
Spin on blindly in the dark.

* * * * * * * * * * * * *

They know the grief of man, without his wisdom,
They sink in man's despair, without its calm—
Are slaves, without the liberty in Christendom,
Are martyrs, by the pang without the palm—
Are worn as if with age yet unretrievingly
The harvest of its memories cannot reap—
Are orphans of the earthly love and heavenly,
Let them weep! let them weep!

* * * * * * * * * * * * *

But the child's sob in the silence curses deeper,
Than the strong man in his wrath."

Morning Prayer.

The morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth not to worship, is foolish, as though he had not put on his clothes or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

It Should Not Be a Distinction.

When the wife of Sir Bartle Frere had to meet him at the railway station, she took with her a servant who had never seen his master. "You must go and look for Sir Bartle," she ordered. "But," answered the nonplussed servant, "how shall I know him?" "Oh," said Lady Frere, "look for a tall gentleman helping somebody." The description was sufficient for the quick-witted man. He went and found Sir Bartle Frere helping an old lady out of a railway carriage, and knew him at once by the description. And this should be true of every Christian. The purpose of his existence as a Christian is to help somebody; to try to make the world better and brighter by his living in it.

Why They Stumbled.

"Coming down the main walk from the capitol at Washington towards Pennsylvania avenue, there is a group of steps very confusing to the average pedestrian. In watching the crowds a man discovered that people were continually stumbling on this group of steps, while they did not do so on others. The attention of the capitol architect was called to the matter, but he was incredulous until he had satisfied himself by personal observation. He was amazed to see how many people stumbled in going up those steps.

"The attention of Frederic Olmstead, who designed the steps, was called to the matter. He was likewise astonished to see how people behaved when they reached these particular steps. He said: 'I cannot account for it, for I spent weeks in arranging those steps. I had wooden models of them put down at my own place, and I walked over them day after day until I felt sure they were perfect.' 'Isn't one of your legs shorter than the other, Mr. Olmstead?' inquired some one. He was dumfounded when it flashed over him that owing to the inequality of his own limbs he had made steps for the capitol unsuited for any except people who had the same defect."—C. C. Brown.

Think and Thank.

"Think" and "thank" are radically the same word, and he who fails to thank God for His good gifts fails to think duly of God as their giver. So again "praising" is but another word for "appraising," and he who does not come to God in prayer, with praise for the privilege of praying, fails of showing a right estimate and appreciation of prayer. When ten lepers came to Jesus with a common petition for their healing, Jesus healed them all: but He was grieved, for their sakes, that only one of them showed his right appraisal of his cure by returning to give praise for its granting. And the one whose prayer was thus accompanied with praise had a blessing that was not secured to the other nine. Do one in ten of those who now make requests for the day in their morning prayer preface those requests with praise that they can thus come to God, or do they return to give thanks in the evening for every specific answer to the petitions of the morning? There can be no spirit of true prayer without the spirit of praise accompanying it.—H. C. Trumbull.

Please mention this paper when writing to advertisers.

News Notes.

....Do not let anything keep you from the Convention.

...."Was there ever yet a man that seriously thought he could preach?" asks Pastor Hardaway.

....Asheville First church raised $1,000 for the Educational Fund Sunday.

....Rev. L. C. Brickhouse, of Skinnersville, is available to churches looking for a pastor.

....Dr. Dickinson's illness at Norfolk was temporary, and came of speaking in spite of his physician's advice.

....Rev. S. J. Becker reports from Leaksville a real revival. Rev. C. L. Greaves aided him. Eight have been baptized.

....Rev. W. N. Flanders, of Charlotte, has been called to the pastorate, as supply, of the Baptist church at Dallas, N. C.

....Eight million dollars has been given to the University of Chicago for the purpose of uniting the Rush Medical College and the University.

....Rev. R. P. Walker is carrying our work forward at North Henderson. He expects to begin building a house of worship in January.

....The letter that Secretary Johnson did not enclose related to the Sunday-school work. It was decided later to present the matter directly to the Convention in the State Board's report.

....On last Sabbath I gave the hand of fellowship to fifty-one new members into the Rolesville Baptist Church. About $150 was raised for the Baptist Female University. J. A. Stradley.

....We thank the Ennis Publishing Company for a copy of Turner's North Carolina Almanac. It is at the head of the list of North Carolina publications of its class, and is as good this year as ever.

....The Walnut Street church, Louisville, Dr. T. T. Eaton, pastor, was dedicated recently. It is the largest and costliest church in our Convention. But this is mightly little to say. We hope it is also the best.

....Rev. J. T. Edmondson, Littleton, N. C., has resigned two of his churches, and will do more evangelistic work. He has several dates between now and spring which are open. The brethren can find out his spare weeks by writing to him.

....More than thirty persons have professed faith in a meeting at Warrenton in which Bro. Porter is aiding Pastor Taylor. A Warrenton member insisted the other day that the ablest and best minister in the State is his pastor.

....Union Meetings, take notice. Hereafter we shall print only such programs as shall be received by the first of the month in which the fifth Sunday occurs. It will be easy to select a committee that will get up a modern program and send it to us in time.

....Pastor Lynch, of Wake Forest, charmed large congregations in the Raleigh First church Sunday. We shall print his night sermon. Be sure to read it. The First church was never in such condition. Its services were never more largely attended, and all its work goes on as if we had a pastor.

....We record the death of Editor Herbert, of the Kinston Free Press, with deep regret. He was a man. He made a good paper—a paper that did much to make Kinston the town that it is. There is no better monument to a life than a growing city. We extend sincere sympathy to his mother and the family.

....Which of the churches will invite the 1903 Convention? An Eastern church would stand a good chance. But an invitation to the new house of worship at Hickory would be tempting.

....In the death of Mr. Weston R. Gales, the Evangelist and General Manager of the Montreat Associations, North Carolina lost a noble son and the Christian forces a zealous and worthy soldier. We extend sympathy to his family.

....It now seems that the coal operators see the error of their position and are willing to compromise on quite a liberal basis with the miners—a fifteen-per-cent. increase in wages and shorter hours. The Arbitration Commission has adjourned, and if this proposition shall be accepted, it will have no reason to meet.

....Rev. J. M. Haymore, of Wake Forest, reports a meeting at Bethany, Rev. J. T. Edmundson aiding. Twenty-seven joined the church. Bethany is a new church, located in a good community. During Bro. Haymore's pastorate of twenty-two months, the house of worship has been completed and sixty members received.

....Every girl in Chowan Baptist Female Institute has been enlisted in the Normal and Bible Study courses that Bro. T. Neil Johnson is establishing throughout our State. He is working quietly, but he is doing the right kind of work and doing it in the right places. What if he doesn't blow a horn or fire a cannon every time he does something!

....Rockingham and Roberdel churches responded to Secretary Johnson's call in a way to please Pastor Britt. Nearly twenty-five new members have been received at Rockingham the past eight months. Pastor Britt writes: "Within three miles of me tonight are seven cotton mills which will have in less than six months more than 7,000 people settled around them."

....The Wadesboro church raised $1,500, November 16th, for Pee Dee Academy, the understanding being that an equal amount shall be raised by the rest of the Pee Dee Association. "Never before have I seen it more convincingly demonstrated that Christian giving is a spiritual grace," writes Pastor Love. Wadesboro church stands near the head of the list in giving to education in North Carolina.

....Rev. W. M. Vines, of Asheville, will aid Pastor Hubbard, of the Raleigh Tabernacle, in a series of meetings, beginning next Sunday. Raleigh people will be wise to accept the opportunity of hearing this eloquent preacher. Brother Hubbard's church recently closed a fine year's work, and as usual is in active condition. Accessions to the membership are reported weekly and the congregations fill the house at each Sunday service—being by far the largest steady congregation in the city. Pastor Hubbard is loved much by his people.

....His North Carolina friends will take pleasure in the rise of Mr. W. C. Powell to the leadership in the naval stores business in the South and world. He left North Carolina twelve years ago, and formed the Southern Naval Stores Co., of Savannah. This enterprise immediately succeeded. The first of this month he successfully led a movement to consolidate the leading companies in this business, and was made president of the new company. When in North Carolina Mr. Powell took strong interest in Baptist affairs which has not waned during his absence.

Please mention this paper when writing to advertisers.

THE LAST WORD FROM SECRETARY JOHNSON.

Before next week's Recorder reaches its readers, the record for the year will have been closed. "How will we come out on State Missions?" is a question frequently asked these days. I am utterly unable to make any accurate forecast. The receipts have never fluctuated as they have for the last six weeks. One week we would double our acknowledgments for the corresponding week last year and the next week we would drop down to less than half. For instance, November 13th last year the receipts were $625.87, while for the corresponding week this year they were $1,112.74, not counting the amount sent from the Home Board, while for November 20th last year the amount acknowledged for State Missions was $1,237.35 as against $538.90 for this year.

November 27, 1901, we received for State Missions $846.18. You will note that the amount acknowledged tis week is $649.58. Next week's paper will correspond to the last acknowledgment last year, which was $5,175.86. When the receipts closed last week we had to raise $6,848.95 to come up out of debt. This week's receipts taken from the above leaves $5,696.37, the amount which must be raised if we report no debt. It will be seen that this is $520.51 more than we received for the same period last year. It is impossible of course to give any estimate of what will be reported this week, as very little comes in before the papers go to press, but it is reasonably certain that we will have to make a strong pull next Sunday if we meet our obligations.

Now, brethren, you can take these figures and foretell as accurately as I what the probable result will be. I want to ask every one who reads this article to pray most earnestly that the Lord will move the hearts of the people to remove the debt from State Missions, that we may go to Durham to praise the Lord for His goodness to us. I feel that all has been done and said that could be, and now we must look to the Lord to give us His blessings on the work.

Anxiously yours,
LIVINGSTON JOHNSON.

Charlotte Notes.

At Tryon Street Church we are in the midst of a very interesting and promising meeting. Rev. Will L. Walker, of Georgia, is doing the preaching, and in such a way as to impress all who hear him. It will be remembered that about three years ago I baptized him, he being at the time pastor of the Presbyterian church in Piedmont, S. C. Bro. Walker had for some time previous been engaged in a very close study of the New Testament, with a result like that which came to Judson and Rice, the acceptance of believer's baptism. Since his baptism Mr. Walker has given himself to evangelistic work, feeling that there is a wide field of usefulness before the scriptural evangelist. Just previous to his coming to Charlotte to hold a meeting, he spent several months in Chicago, studying in Moody's Bible Institute, and also in city mission work. His preaching is plain, pungent, powerful. He is a diligent student of the Word, and the people who hear him are sure to see a new beauty and helpfulness in Scripture. The churches in Georgia keep him occupied when he is in the State, but I am anxious for North Carolina to know this consecrated and growing preacher, and hope pastors will invite Bro. Walker to help them in their meetings. I can commend him in every respect.

Pritchard Memorial will on Sunday, the 16th, celebrate its first anniversary with appropriate services. In the afternoon the city churches and pastors will join with them. They are worshipping in the Sunday-school room, the main audience room of their handsome building not being complete. Dr. J. Q. Adams has done a fine work in Dilworth.

Rev. Walter H. Dodd, tomorrow, the 9th, closes his pastorate of Olivet Baptist Church. He goes to the church in Laurel, Md., a charming town half-way between Washington and Baltimore. Here he will have a delightful field, and, I hope, do the best work of his life.

Bro. L. R. Pruitt has succeeded in getting pledges for seventy or eighty thousand brick with which to build on their new lot at the corner of Ninth and Caldwell streets. Here the Twelfth Street Church will have a fine location.

Bro. D. F. Helm, pastor at Belmont Springs, or Louise, as it is sometimes called, is doing well since they entered their house of worship. Bro. Watson, of Georgia, last month helped him in a meeting, by which a dozen additions were made to the membership.

Bro. Bowen, of Golgotha, as the Gospel Mission Church, Atherton Mills, is called, has married a wife and seems quite happy. He also serves two churches in the South Fork Association.

Last Sunday Mr. W. C. Dowd, editor of the News, spoke at Wilson's Grove, nine miles from Charlotte, and raised the apportionment of that church for the Baptist University. Tomorrow Bro. Pruitt will speak to the Huntersville and Hopewell churches, and I will speak at Arlington and Clear Creek. Bro. Adams goes soon to Concord. It is in this way we hope to raise the thousand dollars expected from our Association. So far every church has gone beyond the amounts expected.

Dr. Henry A. Brown, of Winston, was at our services last night, en route to Atlanta to see a brother who is quite sick.

Bro. W. N. Flanders is supplying at Dallas, Gaston County, until they can secure a pastor.

A. C. BARRON.

Charlotte, Nov. 8th.

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"Shall Our Baptist Secondary Schools Organize?" — The School Men Speak.

The following extracts have been made from letters I have received regarding the proposed Educational meeting in Durham:

Dr. Charles E. Taylor: "Your suggestion appears to me to be a very wise and valuable one."

Prof. J. B. Carlyle: "I like the idea mentioned so well that I send you some addresses of principals of our schools."

Prin. E. Lee Fox: "I will heartily co-operate with you all in the movement and think it a wise step forward."

Prin. W. J. Ferrall: "I think good can be accomplished by such a meeting."

Prin. G. E. Lineberry: "I would heartily approve your plan if we could get our men there."

Prin. W. W. Baker: "It is my opinion that such a meeting as you propose would have a wholesome effect upon both our teachers and schools."

Prin. D. W. Sorrell: "I feel that it will be a means of uniting the teachers who play such an important part in educating the youth of the State."

Prin. M. A. Adams: "I am most heartily in favor of anything that will conduce to a better arrangement of our educational interests."

Prin. N. W. Britton: "I am heartily in favor of it."

Prin. C. M. Murchison: "I approve of your suggestion."

Prin. J. A. Campbell: "Glad to endorse your idea of having a meeting during the session of the Baptist State Convention."

Prin. R. L. Moore: "I like the idea."

Dr. R. T. Vann: "I think your plan good. I am anxious for some connection between our schools."

These quotations show how the matter is being thought of. Let every one interested in education contribute his part to the success of the meeting. The program will be published later. A. W. SETZER.

Morehead City, N. C.

The Stanly Association.

The eighteenth session of the Stanly Association convened with the church at Silver Springs, November 8th. J. E. M. Davenport, of Palmersville, preached the introductory sermon. The Association re-elected its officers, and proceeded to the reading of the letters. Seven churches asked for the next Association, and as a whole pointed to progress all along the line.

The first subject discussed was Periodicals, by J. S. Farmer, A. Johnson, A. C. Davis and W. F. Fry. A. Johnson paid the highest tribute to the Recorder; he said: "The Recorder is equal to the very best paper in the South."

J. F. Hodge read the report on Temperance, and made remarks. J. E. M. Davenport and C. J. Black also spoke on this subject. Black offered a resolution to the effect that a committee be appointed to ask the Legislature for a special election, that the county might have a chance to vote on prohibition, not later than 1903. This was adopted.

The report on Education was read by C. J. Black, and discussed by W. F. Fry. He said: "I have come to talk to you of something which belongs to you, not simply to the people of Raleigh, but to the Baptists of Stanley County, and of North Carolina. We have a prestige in North Carolina which we cannot afford to lose. This is the strategic point, and I shall be greatly humiliated if we fail." A small cash collection was received. The people pledged to raise their pledge.

J. E. M. Davenport read the report on Orphanage, and A. Johnson made the Orphanage, and A. Johnson made a most excellent speech, plain, full of facts and calculated to do great good. He said: "The Orphanage is the result of faith in God. Faith makes men strong, so the Orphanage has made us more like God, for God is omnipotent. The Orphanage which you have built is a safe home; safe from whiskey, safe from cigarettes and safe from the greater evils to which the ordinary child is exposed." A collection amounting to thirteen dollars and fifty cents was taken.

The Palmersville School was offered by Prof. Eddins to the Association as a great bargain. C. J. Black and L. Johnson urged the Association to buy the school.

The Home Mission report was read by E. M. Brooks, who also made a telling speech. He said: "God is in the Mission work and we cannot afford to stay out. The Bible tells us of men who were anti-missionary in spirit. Jonah was a hardshell, so hard that a whale could not soften him. He made the whale sick, so with every man who is filled with such a spirit, every man who attempts to use him for the advancement of God's work will be made sick."

A. C. Davis, L. Johnson and E. F. Eddins also made speeches.

Report on State Missions was read by R. H. Herring, and discussed by L. Johnson. The Stanley brethren are moving forward and such meetings as this Association are calculated to aid them.

R. H. Herring read report on Foreign Missions, and made a plea for this branch of our work. L. Johnson also made a speech, in which he asked the Association to increase their Foreign Mission work one hundred per cent. And they did so.

The next Association is to go to Palmersville.

This writer spent a pleasant day at Albemarle with Brother Herring. The church at this point has greatly increased its mission work.

J. E. M. Davenport is pressing to the front in the Stanley Association. This Norwood people called him, unanimously, for an indefinite period last Sunday. He has a strong hold on his churches.

J. S. FARMER.

From Rev. O. L. Stringfield.

So many times I've thought of writing you a long letter. I am up to my eyes in work, and have every encouragement any man ought to desire. I am grateful beyond expression that the Lord sent me to Buncombe County. While I sorely miss you brethren, who, for so many years stood with me in the greatest struggle of my life, yet I'm grateful that the Lord has given me very many men who are all to me I could ask. By their help I'm confident of accomplishing one other fond dream of my life, and then, as it seems to me now, I'll be willing to leave this world. About that dream, and the mission stations of the Presbyterian Church, South, North, East and West (Western North Carolina) I'll write at length soon as I get all the items in hand.

I can say now that John the Baptist certainly used a horn of a conch shell while he was baptizing in Enon near to Salem, and that Lydia was the mother of a house full of children ranging in ages from 4 months to 90 years, and that she was not an old maid, as some suppose.

I'll be so very, very glad to meet my host of friends at the Convention.

Must I say it! How my heart does yearn for the Baptist Female University to be liberated from debt by the Convention!

I've been preaching nearly every day since the 1st of July. I'm here till about the 20th inst., and then to Fairview until 30th inst. The Lord stands with me making me very happy in my work.

O. L. STRINGFIELD.

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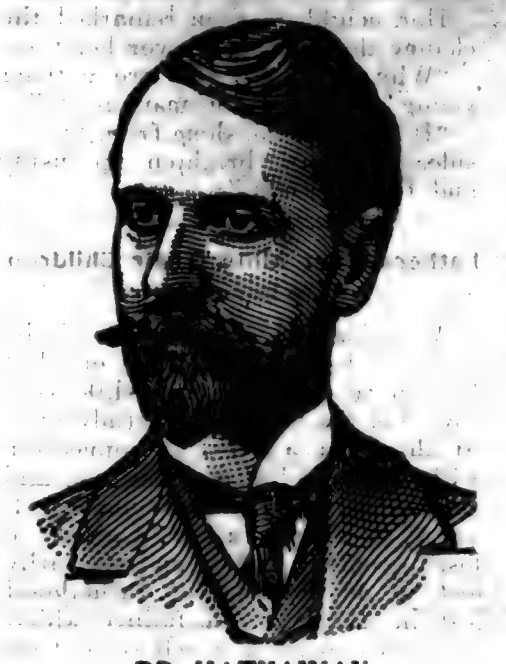
Notwithstanding the fact that Dr. Hathaway's practice is larger than that of any other physician in the South, and demands every moment of his time, as well as that of his staff of skilled associates, he is always ready and willing to give any sufferer who calls upon him a thorough examination and explain fully the cause and effect of the affliction, and will make no charge whatever for his expert opinion and advice. Dr. Hathaway especially invites those who are afflicted with stubborn and



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Home Circle.

The Aftermath.

BY MARTIN CRANE NEWTON.

The grain was cut and sheaved and gathered in;
My field lay bare, stubbled and brown, where erst
The tender green, and then the ripened gold,
Smiled upward to the heaven that gave it life,
Methought my work was done, the sun hung low,
And the chill night came on apace. How sweet
Would be rest after toil! Goddess of Sleep
Attend, and softly woo me to thy deep
And mystic shades. Weary, I come. Farewell!

Th' aurora broke. On well remembered scenes
I ope'd my eyes. The same sun gilt the morn,
Whose setting heralded last night. Yonder
My field lay in the whitened light, and lo,
With verdure clothed, silvered with dewy mists,
Instinct with life, and to another day,
With thrice ten thousand voices calling me:
A day of work, forsooth, yet eased by rest;
Of peace, that far outglows the uncertain joy
Of life's young morning, and its noon, for God
Hath touched thee and enwrapt thy soul with His.
"Come to thy field. Blest shalt thou be! and rich
And rare the harvest that shall crown the end."
My heart be humble and be strong! Dear Christ
I take thy gift. Te laudo Domine.

Numberless.

I was walking along one winter's night, hurrying toward home, with my little maiden by my side. Said she:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting: "Two hundred and twenty-three, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul:

"Now, Master, I am going to count the benefits." Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself: "I had no idea there were so many."—Mark Guy Pearse.

"For all that God in mercy sends:
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our dwaily walk,
For everything give thanks!"

Brighten Up.

[From "The Lost Wedding Ring," by Cortland Myers, D. D. Funk & Wagnalls Company.]

A widow went into a photographer's to have her picture taken. She was seated before the camera wearing the same stern, hard, forbidding look that had made her an object of fear to the children living in the neighborhood, when the photographer, thrusting his head out of the black cloth, said, suddenly, "Just brighten the eyes a little."

She tried, but the dull, heavy look still lingered.

"See here," the woman retorted sharply, "if you think that an old woman that is dull can look bright, that one who feels cross can become pleasant every time she is told to, you don't know anything about human nature. It takes something from the outside to brighten the eye and illuminate the face."

"Oh, no, it doesn't! It is something to be worked from the inside. Try it again," said the photographer.

Something in his manner inspired faith, and she tried again.

"That's good! That's fine! You look twenty years younger!" exclaimed the artist.

She went home with a queer feeling in her heart. It was the first compliment she had received since her husband had passed away, and it left a pleasant memory behind. When she reached her little cottage she looked long in the glass, and said: "There may be something in it, but I'll wait and see the picture."

When the picture came it was like a resurrection. The face seemed alive with the fires of youth. She gazed long and earnestly, then said in a firm, clear voice, "If I could do it once, I can do it again."

Approaching the little mirror above her bureau, she said, "Brighten up, Catherine," and the old light flashed up once more.

"Look a little pleasanter!" she commanded, and a calm and radiant smile diffused itself over her face.

Her neighbors soon remarked the change that had come over her face.

"Why, Mrs. A., you are getting young! How do you manage it?"

"It is almost all done from the inside. You just brighten up inside and feel pleasant."

Fathers Must Allow Their Children to Develop.

A subjugated child is not all he ought to be and very little of what he can be. A developed child is a joy. Let the father then, study away at this idea a little in connection with the child-life close to him, and thus avoid the most easily made failure of a father, a failure of guidance lost in control; of love and sympathy lost in domination; of fatherhood lost in despotism; a failure which has often crushed a self-respecting young soul, demoralized the growing character, and made the individual unable finally to go forward in business life or any other without command from some one over him.

The boys and girls need to be guided to the point of understanding, where no authority is necessary to make them strong, true and sensible citizens of the world. Fathers who so naturally assume command over their children should try, instead, to teach the children to assume command over themselves and see what results they will reap. The very essence of fatherhood evaporates into thin air when the father assumes the attitude of a critical and despotic ruler.

We Have Not Married Angels.

The mild form of lunacy which seems to invade the minds of newly plighted lovers and newly married men and women would give place to a loftier, more ennobling passion if we could make it mean that we took into our hearts and lives the shortcomings, the defects of those we loved, and were ready to meet them with forgiveness and tenderness.

Perhaps were this the case the pretty married woman so recently proud of the conquest of a much admired man might then not grow jealous when he lent a transiently enchanted ear to the flattery of some young girl, or feel neglected and disturbed because his eyes had not yet grown indifferent to other beauty than that to which he had given the laurel of his life's preference. She might then be able even to smile as she saw him looking into other eyes than hers, and only feel additional pride that at whosoever's feet he laid a rose, to her he gave an unwithering palm. Marrying seems to make certain women think that love transforms a man; his eyes henceforth cannot see, his ears hear anything he once admired. The disappointment of such expectation is as sure as when a bird builds an insecure nest on a restless bough. The worship of beauty and—forgive me, my brother—the natural vanity of manhood must ever pay homage to loveliness, and yield a willing ear to sweet-voiced words; but it has nothing to do with his affection for his chosen mate unless she destroys her charm by selfish and unwise annoyance. You forgot your husband's human heritage, dear young wife; that is the trouble.—Home Thoughts.

How to Preserve a Husband.

"First, be careful in your selection. Do not choose one who is too young, and take only such varieties as have been reared in a good, moral atmosphere. When once the selection has been made let the past remain forever settled, and give the entire thought to the future. Some insist on keeping the husband in a pickle, while others prefer hot water. It does not seem to be generally known that even poor varieties may be made sweet, tender and good by garnishing them with patience, smiles and affection. They should then be wrapped in a mantle of charity and kept warm with a steady fire of devotion. Thus treated, they will keep for years as good as when first selected. Sometimes they improve with age."

Hurrah for the Others.

The back yard had taken on a highly military aspect. There were soldiers with broomsticks, an officer with a wooden sword, a proud boy with a flag too large for him, and a "band" with a gayly painted drum, which he was beating furiously. Only little Robbie sat forlornly on the steps and looked on. A treacherous bit of glass had disabled his foot, and he could not keep up with the army.

"I can't do nothin'," he said, disconsolately.

"Yes, you can," answered Captain Fred; "you can hurrah when the rest go by."

So the little fellow kept his post, watching through all the marching and counter-marching, often left quite alone while the troop traveled in another direction, but he never failed to swing his small cap and raise his shrill cheer when they appeared.

Robbie was the real hero. It is not easy to hurrah for those who can go ahead where we must stop; to forget our own disappointment and cheer for those who are doing what we would like to and yet cannot do; to rejoice in the success of those who have the place which we wanted to fill. It takes a great heart to stand aside and "cheer when the rest go by."—The Lutheran World.

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WRITE FOR CATALOGUE!

Young People's Page.

From "Gift of the Magic Staff."
Copyright, 1902, Fleming H. Revell Company.

Who Loves the Trees Best?

Who loves the trees best?
"I," said the Spring.
"Their leaves so beautiful
To them I bring."

Who loves the trees best?
"I," Summer said,
"I give them blossoms,
White, yellow, red."

Who loves the trees best?
"I," said the Fall,
"I give luscious fruits,
Bright tints to all."

Who loves the trees best?
"I love them best,"
Harsh Winter answered,
"I give them rest."

—Alice May Douglas.

A Nameless Girl Heroine.

BY MISS VALARIA SUSCRIBER.

[Read before the B. Y. P. U. of the First Baptist Church, Asheville.]

Frequently in history we read of a remarkable exploit being performed by some one whose name is not recorded. The element of mystery surrounding one who has achieved a wonderful thing and yet has failed in connecting his name with that thing, makes it singularly fascinating. When the personality of a hero or heroine is shrouded in mystery and obscurity it gives free rein to the imagination and allows us to evolve our own ideal.

The story of Naaman's recovery from his loathsome affliction is very simple and brief, and yet almost every word holds the suggestion for an essay.

Naaman, the potent man of war, was healed through the kindness and solicitude of the little maid. She was a dark-eyed little Jewess and was a captive, far from her native land. She was employed in a menial capacity and was practically a slave.

But, nothwithstanding her unenviable position and the fact that she had good reasons for feeling bitterly toward her captors and especially toward the mighty chieftain who had done so much to put under subjection her country and her people, notwithstanding all this, her heart pulsated with pity and sympathy for the strong man, stricken as he was with an incurable malady.

However, Naaman came very near rendering all ineffective, because of his love "for the boast of heraldry and the pomp of pride."

It is not a mere name that creates fame. Back of the name must be the marvelous thought or word or deed. Nero is immortal because of his infamy; Shakespeare because of his splendid inspiration and exquisite expression.

If fame depended upon the rank or title we would never have had the beautiful little story of Naaman's rescue by "the Nameless girl heroine."

Would we admire a literary gem any the less because the name of the author is unknown? All enduring renown is built upon merit. Emerson has said, "Our chief want in life is somebody who shall make us do what we can."

A noble deed can be likened unto a beam of light beckoning the benighted traveler onward and filling him with strength, determination and courage. Let us strive to get rid of the idea that we must have credit for anything that we may do. Our self-consideration is a very small thing. The infinite is impersonal.

"Our little systems have their day—
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

Ned's New Resolutions.

BY E. G. WALKER.

"I tell you what it is, Alice," said Ned Brown to his sister, "I am going to turn over a new leaf tonight, and make some new resolutions; and I'm going to keep them, too."

Alice looked up from her book with an incredulous little laugh.

"How?" she said. "As James gives up his pipe every year! He says to papa every New Year's morning: 'Faith, an' Mr. Brown, I've given up me peipe, for good this time; I've trun it away.' Then when papa catches him with the same old pipe a few days later, he apologizes: 'Faith, Mr. Brown, I trun it away aisy, for I was afeard I'd made it agen.'"

Alice was fourteen and Ned twelve. On the added dignity of those two years' difference in their ages, Alice assumed at times a very toplofty air toward Ned, which was very irritating. Ned made no reply, but, with flushed cheek, quietly proceeded to draw up his resolutions. We looked over his shoulder. This is what we read:

I am going to try to do as near right as I can every day of my life.

I will always tell the truth.

I will never sneak out of anything disagreeable that I ought to do.

I will study hard while I am in school.

I will never read any trashy books.

I will play fair, and always take the part of any little fellow that is being stepped on.

I will try to be polite to everybody, and cheerfully obey my parents and teachers.

I will never forget that a boy must love work to make a successful man.

I will love goodness better than money, and try to follow the Golden Rule.

Lastly, and all the time, I will try to be a true disciple of Jesus Christ, and ask God to help me.

EDWARD BROWN.

December 31, 1900.

When he had placed the last period he rose quietly, went to Alice's side of the table, and laid the sheet before her.

"There, Alice Brown," he cried, with a new ring in his voice. "This is brand-new, and I'll get somebody besides myself to help me keep it!"

Alice read it through, then she threw her arms impulsively around Ned's neck, and said with a sob in her voice: "You dear old Ned, I'll never be mean to you again!"—Epworth Herald.

When Tired Out
Take Horsford's Acid Phosphate.

It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

KIDNEY TROUBLE, LAME BACK AND RHEUMATISM
CURED BY SWAMP-ROOT.

To Prove what the Great Kidney Remedy, Swamp-Root, will do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root, reported in The Biblical Recorder, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

T. F. McHUGH.

Tacoma, Wash., Nov. 29, 1901.
Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen:—It gives me great pleasure to add my testimonial to that of hundreds of others regarding the wonderful curative properties of Swamp-Root. I had a lame back three years ago before leaving North Dakota for the coast.

Soon after my arrival in the Puget Sound country it became very much worse. I felt certain that the coast climate had given me acute rheumatism and came to the conclusion that I could not live in this climate. Later I became convinced that what I really had was kidney trouble, and that the rheumatism was due to my kidney trouble. The lameness in my back increased rapidly and I had other symptoms which indicated that I would soon be prostrated unless I obtained relief quickly. Noticing your offer of a sample bottle of Swamp-Root, free, I had a friend write for one and began taking it immediately. Within three weeks the lameness in my back began to disappear. During that fall and winter I took three one-dollar bottles of Swamp-Root with the result that I became completely cured. I no longer have pains in my back and can exercise violently without telling any bad effects. I have recommended Swamp-Root to several of my acquaintances who were similarly affected and without exception they have been greatly benefited by its use.

Yours very truly,
T. F. McHugh

701 E. St., South.

Lame back is only one symptom of kidney trouble—one of many and is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The great kidney remedy, Dr. Kilmer's Swamp-Root, is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

SPECIAL NOTICE.—Swamp-Root has been tested in so many ways and has proven so successful in every case, that a special arrangement has been made by which all readers of the Biblical Recorder who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the Biblical Recorder when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Tan-nopil-ine Cures Piles.

Druggist will refund your money if one bottle does not relieve, and we will forfeit $5 00 for any case three bottles do not cure.

Postpaid $1.00 per bottle if your druggist does not keep it.

Tan-nopil-ine Mfg. Co.
Colum ia, S. C.

Ellington's Art Store,

(SUCCESSOR TO F. A. WATSON.)

Fine Pictures, Frames, Mirrors, Bric-a-Brac, Artist Materials, Embroidery Materials, Silks, Wools, Zephyrs, etc.

MAIL ORDERS WILL RECEIVE CAREFUL ATTENTION.

J. C. ELLINGTON, Jr.,
112 FAYETTEVILLE STREET.

Editorial.

THE RIGHT OF CHALLENGE IN MATTERS OF FAITH.

We must postpone the editorial on the relation of the Baptist Principles of Individualism and Democracy, in order to take up a discussion that has beseiged our columns. In this discussion, however, some of the ideas in the subject postponed are called into play; and on the whole we shall gain instead of lose in clearness and in progress by this apparent digression.

We refer to the discussion based on our editorial entitled "The Modern Baptist Inquisition." Rev. C. L. Greaves took up the subject. And now three brethren come into the field, at least two of them, Messrs. Scarboro and Watson, against him. The third, Mr. Woodall, cannot be counted for him. It is very interesting. There have been numerous eqnments on the editorial, the Religious Herald, the Baptist Argus and the Baptist and Reflector approving in a general way. The Christian Index makes a point that involves the heart of the question. And we propose to include a discussion of that point in this editorial.

It will be remembered that we pointed out that Mr. Greaves missed the issue, saying, "The question at issue is not as he puts it—what must a person believe in order to be classed among Baptists? The question is, Who shall determine what a person must believe in order to be classed among Baptists?" He answered, "the denomination"; we answered "the church". We also said that "his questions are like guns shot into the air." We meant by that that they had no effective bearing upon the discussion. We are sure that they were not aimed at any one. At the same time he does not deserve a rebuke, unless he is read too literally. In a debate a man has right to suppose cases. We are sure he did not mean to hint, as Brother Scarboro fears, that he smells a heretic. Unhappily there is none at all, and all our discussion shall lack for illustrious example.

So much for this phase.

Brother Watson makes a rather brilliant sally into the arena. But he also takes Brother Greaves too seriously. This discussion is of a principle, not of men.

Brother Woodall takes up the whole question. But it strikes us that he misses it widely. Brother Woodall is the first debater we have known to reduce his own arguments to absurdities. Mark his definition of "inquisition." If he thinks we wrote our editorial against investigating, inquiring or seeking for truth, we can write to little purpose. But he cannot think this. If he thinks Baptists need inquisitors of the fire and rack order, he has studied the Baptist spirit in vain. But of course he believes nothing of the kind. The word "Inquisition" as used by us has not the harshness of the latter meaning, but it is made of sterner stuff than the meaning Brother Woodall gives it. Again, mark his definition of "free man":—some lone traveller from Australia standing on London bridge, some Robinson Crusoe with not even a foot-print on his island, some final survivor of his race. Absurd. The Christian man is a free man, and yet a bondsman—to Christ and all that is Christ's.

But his answer to the question, Who shall challenge a free man's faith? comes at the heart of the matter. That he is widely mistaken we purpose to show in the brief space remaining at our disposal; and in connection with it we shall take up the paragraph from the Christian Index.

His position is that any body can challenge a free man's faith. Aside from his definitions of "inquisition" and "free man"—to which we have referred,—we think Brother Woodall's arguments are ineffective. For example, the fact that David prayed for his own soundness does not by any means imply that any body had right to challenge David's faith. The fact that Paul exhorted Timothy to be sound, does not imply that Timothy might be challenged by any one. Nor does the fact that one preacher preaches to several churches, or that the Epistles were addressed to the Christians at large justify the conclusion that Brother Woodall would reach. No such inference is even thinkable. The fact that Brother Woodall confesses that he cannot see the distinction between a "denomination" and "a people" throws light on his argument: He has not perceived the absolute difference between the churches of the New Testament and the denominations of men. His next point that general representatives are especially related to all the churches is also put by the Christian Index.

The position of the Index will be stated by itself:

"May not a Baptist stand in such other relations than those pertaining to church membership, as will make him and his doctrinal views a matter of rightful question and consideration by others than his church? For example, if he accepts a position as a teacher in a school, elected thereto by a Board of Trustees, and by his doctrinal vagaries he is doing harm to the school, must those trustees waive their solemn obligation to care for the interests of that school and sit quietly by until a local church, possibly a thousand miles away, sees fit to examine into the professor's views? Having entered into another relation than that of church member, ought he not to be amenable to examination other than that by a church?"

Our position is, that only the church can challenge a Baptist's faith. We deny first that any editor can, or any one who assumes to represent or who represents public opinion, part or whole; we deny, second, that any association or convention or board or society can. We assert that only the church can.

We are aware that there is more than one precedent against us. But Baptists go not by precedents. They follow the New Testament. We are aware that all the other religious bodies from Rome down are against us; but Baptists pattern not after these. Their pattern is the New Testament churches. We are aware that the argument of expediency is apparently against us, and that therefore, at first thought the average man will not accept our position. But Baptists do not fix their course by the compass of expediency, preferring the open sea and the steady stars of God's will for all the storms.

There are three forms of government—autonomy, oligarchy, monarchy. There are three forms of ecclesiastical polity—autonomy, oligarchy, monarchy. They are represented respectively by the Baptists, the Presbyterians, and the Roman Catholics. They are sometimes denominated the Baptist, the Presbyterial, the Prelatical polities.

The Baptists found their churches in faith—in the voluntary membership of converted men and women. They alone do this. They alone can trust their polity to the body of their churches. The others are liable any day to find their churches controlled by an unregenerate membership received in infancy. For them to entrust their polity to their membership is to invite the rise of anti-Christ; for Baptists to do so is to invite the rise of Christ.

The New Testament polity, we cannot doubt, is the polity of autonomy. It suits the Baptists only because it was ordained only for a regenerate church. It would wreck any other kind. It was meant to wreck all other kinds save regenerate churches.

The mission of the Baptists is to vindicate the New Testament polity. Shall we give it up after so long and glorious a struggle? Is this our answer to the fathers, that they triumphed in vain?

But there may be those who, like the Christian Index, speak of "special relations." It is enough for us to know that the special relation of a man to his church is superior to all relations—is supreme: that the church alone has authority to discipline. Boards have right to pass on many questions, but they must call the church and her council in in a question of faith. The body that assumes this prerogative of the church, special relation or no special relation, does violence to the Bride of Christ. If we must repose the faith in boards and conventions instead of the church, we have proved the New Testament a failure. We dare not. The church is the only institution entrusted with this supreme trust by Christ. The matter of faith—of challenging the faith of a child of God—is the most sacred matter. Only the church can touch it.

There may be those who say that unity demands a common body (an "organized fellowship") between the churches,—a "permanent Baptist council." This is the argument of the Presbyterians, the Episcopalians and the Roman Catholics. Our glory is that we have maintained a more vital unity with no other bond than the headship of Christ and the unity of the Spirit. Shall we surrender these diadems from God for the tawdry makeshifts of men?

There may be those who say this will make for danger or for looseness. If so, make the most of it. We stand by the old Compass and welcome the storms. Baptists following the New Testament will ride above the storms when all the man-made crafts are lost in the depths of the sea. We have yet to be persuaded that the churches of Christ will destroy His faith. They have not yet, and we can show that they will not. We can see no objections to the old way of calling a council. Upon rise of necessity, Trustees might request a church to do this. The church surely would select representative members for the council in a representative case.

We have examined E. C. Dargan's Ecclesiology, Henry G. Weston's Ecclesiology and other works. They recognize the conditions that we have suggested, but not one of them dares to put the keeping of the faith into other hands than the church. They prefer the present difficulties, and are content to suggest that we are getting along quite as well as the followers of the Presbyterial or Prelatical polities. We suppose the ablest work on the church in recent years by a Baptist, is "The New Testament Church," by Rev. W. H. H. Marsh, American Baptist Publication Society, 1898. It is unusually impressive. He evidently recognizes just the difficulty that the others have recognized, and he would go a step farther and institute an "organized fellowship." But he does not claim scripturalness for this. On the other hand he declares:

"And the full force of the fact here is, that from the initial application of the basal principle of New Testament polity at Jerusalem, down to this case of discipline at Corinth, there was no modification, no change. Neither is there in the Epistles to the seven churches, written probably sixty years after the founding of the church at Jerusalem. Thus from the earliest to the last portions of the record, the basal principle of New Testament polity manifests itself formally in autonomy; for when, excepting John, the apostles were no more, Christ, 'walking in the midst of the seven golden candlesticks,' threw, as the apostles had done from the first, all responsibility for obedience to His authority and teaching directly on the churches. Surely during all this period ecclesiastical polity must have taken on a 'fixed form' never to be subsequently changed or modified essentially." Such is the record of the New Testament. Who will go behind it?

Brethren, let us vindicate the New Testament polity—the autonomy of the church. We have succeeded gloriously so far. We must not falter now. If we have built up our "denomination" only to take from the churches their most sacred charge, our calling has indeed been in vain.

But it is not so. It is the life and breath and blood of Baptists to stand by the New Testament.

The Baptist Secondary Schoolmen have responded heartily to Principal Setzer's call, and we shall have a unique meeting at Durham just before the Convention. We hope a permanent association will be formed and that it will meet next summer in that midsummer meeting that we Baptists are bound to have. Meantime, we bespeak for the Durham meeting the interest of the brotherhood. Our academies are most important. Reach Durham in time for this meeting.

THE LORD IS THE STRENGTH OF HIS PEOPLE.

Sunday-school Lesson for November 30. Judges 7:1-8, 16-21. Gideon and the Three Hundred.

The earnest teacher will see that the pupils are familiar with the whole story of Gideon. It is a great story. If a boy will learn it, the lessons will come to him all along his career. Begin with Gideon's boyhood; the condition of Israel; idolatry, broken covenant, oppression, ruin. Tell of his rise; how God selected a peasant's son; how the boy broke down the altar of his father's idols. How he got courage from the assurance that he had a mission. How by courage and obedience and hard fighting he triumphed and became a national hero. It is the right sort of hero story.

Observe that God yet speaks to His people, and leads them through men of His choosing. Israel is wayward, but God's purpose holds. Israel has broken the covenant. God permits Israel to suffer. But He persists in His work of redemption. Thus He calls Gideon to raise an army of deliverance.

God would thus have men deliver themselves, fight their own battles. The teacher that concludes from this lesson that God would not have men work and struggle and fight for righteousness makes as great a mistake as Israel would have made, had the battle been won with a great army. There is a midway ground. That ground is this: God would have men do their level best and depend on Him wholly. He would work together with us. It is the highest gift He gives us, this of working with Him.

He would not have Israel depend on miracle. He would not have Israel say, "Mine own hand hath saved me." And so He would reduce the army down to a point where it must fight and fight desperately and for all its fighting depend upon Him wholly.

Granted that the Lord won Israel's battle; granted that the Lord is the power in history making for righteousness, why should He insist upon men knowing it and recognizing it? What matters it to Him? To be sure He wants no credit: to be sure our praise cannot add much to His great glory. It is for us. For man to recognize that God works with him, that he may co-operate with God, is the highest, the most ennobling thing a man can do. It elevates him and sends him on his destiny of divine sonship. It is our mission, our divine right to know that we are of God and may co-operate with him. Humanity's long quest is the will of God. Faith—sense of God—is the highest, the most elevating—human faculty.

These are the three main points in the lesson: God the help of men; the necessity of struggle; co-operation with God the noblest calling of men. But there are subsidiary lessons.

Observe God's method of winnowing that great army. He eliminates first—the cowards? Not exactly. They are afraid; but there is somewhat back of that: They lack faith. If they had faith, they would not be afraid; or being afraid—for physical fright is possible even in the most faithful—they would not falter. Faith would have hurled them on, confident of ultimate triumph, spite of fears.

God thus puts Faith above Force. God's emphasis ever is upon the spiritual. It is a suggestion to us in the day when we measure our vast frontier, marshal our battleships and count our grain and manufactures. God—not these—is still the strength of His people. Napoleon held that God is on the side of the heavy battalions. That is a lie from the father of lies. God is on the side of the Right. The Faithful are the strongest, and the Faithful win at length.

Faith is God in man—the same idea of co-operation that we have mentioned. Force is mere brute power in man. One is a diadem, we learned in last lesson, lasting and sure; the other is a fading flower. One is glory—character; the other is pride—mere human delusion.

Now comes the elimination of another class. It is the slothful and self-indulgent. They were not cowards. They were willing to fight. But they were not fit. We suspect that they had faith, but that they wanted spirit. But we do not know. The way they took their water, some think, indicates that they were slothful and self-indulgent. Certainly the other way is the way of the alert, strong and ready man. The Christian army today drinks largely lying down. There is not the quickness and enthusiasm and earnestness of men who stoop and bring up the water with the hand, ready in a moment to continue the march, too alert to be taken by the enemy unawares.

Gideon surveys his three hundred. He was proud of his thirty thousand and confident. Now—what a little army! But Jehovah speaks: By the three hundred men that lapped will I save you. Let the rest go. (The teacher should go on and tell the wonderful story of the battle.)

Gideon obeys. He has faith, and his faith is better than 30,000 men. But faith is not all. God is not all. "By the three hundred men * * * will I save you." God still depends on men, and requires men to depend on Him—not themselves.

God is today the strength of His people. Faith is needed by every one. It is more sure than riches and stronger than thirty thousand men. It is the secret of success. Fight as if you fought alone, depend on God as if you could not fight at all.

THE REPORT OF THE STATE BOARD OF EXAMINERS.

We are very much pleased that the committee appointed by the last General Assembly to investigate conditions and needs in the State institutions, has made a report quite in accord with the attitude of the Recorder these seven years. This Committee takes the place of the over-night Legislative committees that have heretofore made flying trips during the sessions of the Assembly and come back with nothing more than swelled heads and such information as was stuffed into their pockets by provident gentlemen. Its report will, therefore, go to the Assembly and will have great weight with it.

The Committee severely scores the Colored A. and M. College of Greensboro, whose general inefficiency we exposed some time ago. The Examiners recommend that the State's support be cut off. But the General Assembly will more probably install a new management. The college now has less than 60 pupils, and the expenses amount to $13,836—or $230 per pupil. Such work as this is calculated to disgust North Carolina with negro education. With less than $2.00 each for our school children, this expenditure of $230 will make the blood boil. Yet this institution has come up year after year and lobbied around the capitol for more money. Let a white man be put in charge of the School. President Meserve has 430 students in Shaw.

The Board suggests that the appropriation to the Fairs be withdrawn and that $50 be given to each of the Fairs in North Carolina for agricultural prizes. If this cannot be done, it advises that the present status remain. It also takes official notice of the gambling at the State Fair in 1901. It was worse—more flagrant—in 1902. This will now come before the Assembly.

Increase of the maintenance funds of only one institution for higher education is recommended, and that for the confessedly trivial reason that the State's appropriation to the A. and M., white, should equal the United States' appropriation. But very large appropriations for buildings are recommended. Two at the University, to cost at least $30,000 and perhaps $60,000; two at the A. and M. College, white, and other improvements aggregating not less than $60,000 and perhaps reaching $100,000; and fully $100,000 for buildings at the State Normal.

It would appear that the authorities of these institutions are not in the least depressed by the deficit in the Treasury. And one would draw the inference that they are all in favor of a large bond issue.

Fortunately these matters come early before the people. They can pass on them and determine them before the Assembly organizes. Speak your mind to your representative.

The Committee recommends that our asylums for the insane be supported by a special tax. This is quite a new proposition.

One charitable institution's authorities are reprimanded for spending several thousand dollars more for a building than the last Assembly allowed. We do not doubt that there were seemingly adequate reasons for this expenditure of money without the State's consent, this creation of a debt against the State without the State's permission; but we are glad that the Committee saw fit to disapprove it. We hope it will never be done again in North Carolina.

Finally, the abandonment of all the Colored Normal Schools save those at Elizabeth City, Winston-Salem and Fayetteville, is recommended on the ground that they are not needed. The policy is to reduce the number and increase the efficiency of these three.

The Committee deserves to be commended for its straightforwardness. In several instances it does not hesitate to inform the General Assembly that Boards of Directors are negligent. Throughout it is candid and direct. Such work is rare. These men have performed a worthy service.

NOTES.

Shall the Educational Commission be permanent?

Shall we have that midsummer meeting?

Shall the Sunday-school work be made self-sustaining? And shall we relate it to B.Y.P.U. and Bible Classes generally?

Shall the Baptist Book Store be managed by State Board or by Sunday-school committee?

Shall we go forward in Foreign and Home Missions rather than in State Missions?

These are questions that our Convention will be likely to consider. If you have an idea, get it ready.

And if you have another question, spring it. We Baptists believe in freedom of action and of speech. It is the secret of progress.

Remember your orphans at Thomasville Thanksgiving. There are two hundred of them and more. Let us give them the greatest Thanksgiving that ever was.

The next two weeks will tell the tale. All depends now upon the collections. Brother, do your part. Everything depends upon every man. Let no one fail.

ONE EARNEST WORD.

Every preparation has been made for a Recorder forward movement. Our announcements and offers are known. We are sending out hundreds of samples.

Will not each reader endeavor to add at least one subscriber to our list? One earnest word from you may mean a great deal. Speak it the first opportunity.

Many pastors take delight in urging their people to read the Recorder. Will they not make a special cause of this matter in the remainder of the year?

We must have ten thousand subscribers. The denomination needs them.

We shall get them when our readers go out to enlist their friends. Will you not speak an earnest word in this cause in the next ten days?

We thank the brethren below who kindly sent in subscriptions last week. They show what can be done:

Rev. Henry Sheets, Lexington, N. C.
Miss Bertha L. Cashwell, Marion.
Rev. J. A. Stradley, Oxford.
Rev. W. C. Barrett, West Durham.
W. C. P. Etchison, Mocksville.
Rev. W. P. Jordan, Colerain.
Rev. R. D. Cross, Jackson.
G. W. Herbert, Hayesville,
J. L. Harris, Weldon.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Achivements of Early Christians.

The Christians of the first generation kept pressing into the unevangelized regions. It was apparently the rule to enter open doors. St. Paul in writing to the Romans was able to say that he had striven—or had been ambitious—to preach the Gospel where Christ was not named. Even when he announced his plan to visit Rome where the Gospel had already been planted, he was careful to point out that Spain was the objective of his journey. The Thessalonian church earned the praise of being a model to all the believers in Macedonia and Achaia, because from them had sounded out the word of the Lord through all the region beyond. The church as a whole seemed to have an ambition to proclaim the Gospel in the whole world.

The leaders centered their energies on the strategic points of the Roman Empire—the great cities. Christianity became strongly established in the towns before it spread widely through the country districts. St. Paul in particular, with characteristic statesmanship, devoted himself largely to the cities. Not to mention the years which he gave to Antioch and Tarsus, we find him spending eighteen months at Corinth, two years at Rome, three years at Ephesus, and probably from six weeks to eight months each at Pisidian Antioch, Iconium, Derbe, Thessalonica, Beroea, Philippi and Athens. Nearly all these places were great centers not only of population but also of government, commerce and education. They were centers of wickedness as well. Athens was the great university city of the world, Corinth was not only the metropolis of Achaia, but also one of the greatest cities in the Empire. Ephesus was a vast focus merging the currents of life from both East and West. Rome was the metropolis of the Empire, and probably the most cosmopolitan city of any age.

St. Paul laid siege to these cities, regarding them, however, not merely as ends in themselves, but as bases for aggressive evangelistic operations in the outlying districts. This we see clearly by noting his work at Ephesus. It was the capital of the province of Asia, one of the largest, richest and most populous provinces in the Empire. It is said that there were five hundred cities in the province. St. Paul was able to say concerning immediate labors in the city, "By the space of three years I ceased not to admonish every one night and day with tears," and St. Luke declares regarding the work accomplished in the province directly and indirectly, "that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks." It is entirely probable that St. Paul himself made tours in the province. It is also likely that he sent out workers. Many people who came up to the city on business or pleasure heard the new doctrine, yielded to its influence and went back to their homes to spread the truth.

While right of way was given to the work of evangelization, the Apostles were careful to conserve results. Converts were baptized and organized into churches. The aim was to make these churches self-governing, self-supporting and missionary; and when all the difficulties are borne in mind, the success achieved in all these respects was truly remarkable. St. Paul was accustomed to re-visit the churches which he had helped to establish. He visited the Galatian congregations at least twice. He sent deputations to the various churches to correct, to edify and to inspire them. He had a number of subordinate helpers such as Timothy, Titus, Mark and Erastus. Epistles give the names of about one hundred companions and disciples of St. Paul. Apostolic and other letters were sent as occasion required to different churches, and were often passed on from church to church. Communication by means of deputations and correspondence was kept up between the scattered Christian congregations, not only in the same region, but also between widely separated parts of the Empire. The itinerant apostles and prophets were very numerous in the early days. As a result of the employment of these various agencies, the Christians of the first generation were made conscious of their unity and felt the growing strength of their numbers.

The Apostolic church committed the work of extending the kingdom of Christ to men of strong qualifications. One must be impressed with the thoroughness of the equipment of workers like St. Paul, Barnabas, Apollos and Timothy. Among their striking qualifications were statesmanship, clearness of vision, breadth of sympathy, intense earnestness, singleness of purpose, heroism, self-denial, whole-souled devotion to Christ, large faith in God, prayerfulness and dependence on the Holy Spirit. It is especially noticeable that the spiritual qualifications were magnified and regarded as absolutely indispensable for all workers, even those in the subordinate positions. In choosing the seven, the Apostles ordered that men be chosen who were "full of the Spirit." Apparently no worker was encouraged to go forth to evangelize who had not first been filled with the Holy Spirit.

Prayer had a very prominent place in the early church, not only as a means of promoting spiritual life, but also as a force to be used on behalf of the work of evangelization. The mighty display of power at Pentecost was ushered in by prayer. Workers were appointed only after prayer. When they were to be sent forth, the church assembled for special prayer. The great foreign mission movement was inaugurated in prayer. If persecution came, the Christians met to pray. One of the two reasons for choosing deacons was that the Apostles—the leaders of the church—might give themselve to prayer. The more carefully the subject is studied, the more apparent it becomes that what was accomplished in the Apostolic Age was largely due to the constant employment of the hidden and omnipotent force of prayer.

What is the significance of the achievement of the Christians of the first generation for the Christians of today as we face the undertaking of world evangelization in this generation?

Making allowance for miraculous gifts, what vitally important method did the early Christians employ which cannot be used today? Of what power did they avail themselves which we cannot utilize? The essential aim and character of the missionary work in both periods remain the same. The program of Christianity has not changed. The Gospel is the same. The Word of God is still quick and powerful. The power of prayer has not been diminished. "Jesus Christ is the same yesterday and today, yea and forever," and abides even unto the end of the age with all those who go forth to represent Him. Man is still the weak instrument whom God uses, and the Holy Spirit is still the inexhaustible source of power.—From Evangelization of the World in this Generation.

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Sunbeams' Corner.

Conducted by Miss Elizabeth K. Harper, Band Superintendent for North Carolina.

Program for First Meeting in December.

Hymn.
Bible reading—"Alpha and Omega."
Reading by leader (with explanations). Isaiah 44: 3-8.
Readings by members—Revelation 1: 8, Isaiah 41: 4, Revelation 21: 6, Revelation 22: 13.
Prayer.
Hymn.
Minutes of last meeting.
Roll-call.
Readings by members on Cities of China. Canton, Shanghai, Peking, etc. The Emperor of China.
Hymn.
The Houses of China.
Various Idols of China.
Collection.
Closing hymn.

CHINESE HOUSES

There is, of course, a difference between the homes of the wealthy and the poor Chinese, just as is found in all countries. The best houses are surrounded by high walls, the only entrance being through one heavily barred gate. Within are rooms for the servants, kitchens and offices upon the first courtyard. Next come guest halls and apartments for the men, while away at the back, opening out of these, are dwellings set apart for the women. Dark rooms, sometimes handsomely furnished, but always dirty and forlorn, open from the court by curtained doors and papered windows that admit but little light and air.

The corners of the roof of Chinese houses turn up. It is supposed that they are built this way that the houses may look more like the tents in which their ancestors lived hundreds of years ago.

Chairs have long been in use in China, but the backs are so hard and straight that they cannot be used either for rest or comfort. Some of the beds look like very large capital O's set on feet. The top of these round beds reaches up quite high, while the bottom, almost touching the floor, is the bed proper, in which the people sleep. The pillows are blocks of wood, so one may sleep all night and not have to comb the hair next morning. This might be a good plan for little American girls with curls. In the north of China the beds are often raised platforms of brick. These beds are really big brick stoves, for they have flues running all through them and a fireplace opening out of doors. By this means the servant may build up a fire and keep it burning without disturbing the master of the house who lies in warmth and comfort upon a fur or blanket on top of the stove.

The houses of the poor are as dirty as it is possible to imagine. Pigs and chickens have the same right of entrance that the children do, and often sleep in the houses. The floors are of dirt or badly made brick, and the women seem to know nothing of cleanliness. Once a year, at the Chinese New Year, they go through the form of house cleaning, then consider that they have done their duty for the next twelve months.

THE CHINESE GRANDMOTHER GODDESS

In a dingy old temple in China there is an idol known as "Tzu Sun Nai Nai," which means "Sons' and Grandsons' Granny." Once every year on a day said to be the birthday of this goddess the temple gate is thrown open and two large red lantern hung on each side. Opposite the gate is the main building containing the image of the goddess.

Crowds of women and children go to the temple on this one day of the year and there is a great noise of banging firecrackers and ringing bells.

This grandmother goddess is supposed to keep children from sickness or to make them well, so the little boys and girls are brought to thank her for what they think she has done for them during the year. Each child, dressed in his or her best, carries a stick of incense to burn, and wears a light triangle of paper and wood around the neck. Prisoners in China are made to wear a heavy wooden frame when they are being kept in jail, so the children wear these light frames to look like criminals and show that they have sinned. They do not count anger or falsehood sin, but pointing at the North star or stepping on a piece of printed paper or some other such thing as foolish. They take off their triangles and leave them in the temple to show that the goddess has taken away their sins and cured their sickness.

AN IDOL SWEATING IN CHINA.

One day at Nam-Fang, in China, some people saw an idol sweating. They wiped the face dry, but in two hours it was again covered with moisture. The people began to tell this and many went to see the wonder. Everybody thought some great evil would befall the city, and they were afraid.

One man who was a Christian went to find out about it. By asking questions he found that some twenty days before the priests had noticed that the idol needed repainting. They had put it in the river for three days to wash the old paint off, and then had repainted it. On this day they had taken the idol out for an airing and left it in the hot sun. The heat caused the water to burst through the new paint, and this was the perspiration which so astonished the people and made them say "That proves the idol is living."

FOR LADY MANAGERS

The program in the paper today is for the first meeting in December, and intended more for suggestion than strict following. More or different cities and idols may be studied and the children may read, tell or re-write the articles.

The Bible studies for the quarter will be upon the "I Am" as used by our Lord. This week it is on "I Am Alpha and Omega," and the leaders may fill it in as they will by impressing upon the children the importance of making Christ the First and Last in their lives.

Hymns for Band meetings will be published at different times. Many lady managers find it hard to get appropriate ones to teach the children, and it is suggested that each child get a small blank book, cut the hymns from the "Sunbeams' Corner" and paste them in the book. In this way they can be kept and used as needed.

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The Rose Tobacco Cure.

Has been on market sixteen years. Not a word of complaint for ten years. Price, $1.00 per Box. Order of Rose Drug Company, Birmingham, Ala.

Robeson Association.

The twentieth annual session of the Robeson Association was held at Lumberton, November 18-20. Its territory is Robeson County, and has a membership of about 4,500. The annual sermon was preached by Rev. F. O. S. Curtis, from the parable of the Good Samaritan.

After the sermon the Association was organized by the election of Rev. C. H. Durham as Moderator and Dr. R. T. Allen as Clerk. These are men of ability and are fine officers.

The first report discussed was Periodicals. This was followed by the report on Ministers' Relief. The Recorder was strongly endorsed and is more popular here than ever before.

The report on State missions was read by Rev. C. H. Durham. Secretary Johnson was present and made one of his best speeches, and took a good cash collection for this object.

Wednesday morning the report on Education was called for, which was prepared by Prof. M. Shepherd. Dr. Vann spoke in behalf of the Baptist Female University at Raleigh. The Association will try to raise $1,000 for the Educational Fund. Over $600 has already been raised. Next came Professor Cullom, of Wake Forest, who spoke in behalf of Wake Forest College and of the Board of Ministerial Education. Both of these were strong addresses.

In the afternoon the report on Sunday-schools by Rev. A. H. Porter, and Foreign Missions by Rev. James A. Smith were discussed.

A memorial service was held at night in honor of Rev. A. R. Pittman and Bro. E. K. Proctor, the lately deceased officers of the Association. Many were the loving words, sad hearts and weeping eyes. We can't describe the scene.

Friday morning, Home Missions, by Prof. P. S. Vann, and the Orphanage, by A. Johnson, were discussed.

The Woman's Missionary Society met in the Presbyterian church Wednesday at 2 p. m. Mrs. Dr. Pope, of Lumberton, is Vice-President. The Robeson has twenty societies; three were organized this year.

Their collections for Missions this year were about $400. Miss Fannie Heck was present and added much to their meeting. This was one of the best sessions of the Robeson, and was well attended. There were twenty-five ministers present. The next session will meet with Big Branch church. J. W. COBB.

Little River Association.

The twenty-seventh session of this body met with the church in Dunn, Harnett County, October 30th. The town of Dunn is located on the Atlantic Coast Line Railroad, twenty-four miles northeast of Fayetteville; has a population of 1,500 inhabitants, and is one of the most thriving towns in this part of the State. Quantities of cotton and tobacco are marketed here. Bro. W. B. Morton is pastor, and they have the best church building in town.

Bro. G. A. Bain preached the annual sermon. Bro. J. M. Holleman, who for a number of years has been Moderator, was re-elected, and J. A. Campbell, of Buie's Creek, Clerk. They have twenty-four churches and about 2,400 members.

Periodicals and the Orphanage were discussed Thursday night by the writer and A. Johnson of Charity and Children. Associational Missions were discussed Friday morning. This work is of vast importance here, from the fact that there are so many "isms" in this territory. The pledges were much larger than last year for this object. Foreign Missions had the right-of-way. Bro. L. R. Carroll, of Warsaw, made the speech, and it was grand. The people were moved to tears as they heard the Godly man plead for the dark corners of our world that are unreached by the Gospel. Bro. J. A. Oates, of Fayetteville, addressed the Association on Temperance, and aroused great enthusiasm.

Buie's Creek Academy is only a few miles away. It now has about 225 students, and the new building is well under way. This is one of the best schools of its kind in the State. Bro. Campbell is doing a great work and the Lord is blessing him in his work.

Bro. Morton and his flock know how to take care of an Association.

WILMINGTON ASSOCIATION

This is the youngest Association in the State. It was organized at Burgaw, November 14, 1901. It is a part of the Eastern, and its territory is Onslow, Pender, New Hanover and parts of Duplin and Sampson counties. This session met with Long Creek church in Pender County. This is the home church of Rev. D. W. Herring, who is now in China. Long Creek church is twenty years old. Bro. Herring's mother conducted a Sunday-school at this place which resulted in the organization of this church. Dr. Blackwell, who was appointed to preach the annual sermon, was detained at home the first day to preach the funeral of one of his flock, and Rev. J. A. Smith, of Fair Bluff, filled his place. Bro. Smith always preaches good sermons, and this was one of his best. He will move to Wilmington soon and take churches in this Association. J. T. Bland, the leading lawyer of Pender County, was made Moderator, and Bro. A. T. Hewlett, of Wilmington, Clerk. They number twenty-seven churches and 3,200 members. Delgado (a new church) and five or six by letter from the old mother Association were added. They pledged $900 for State and Associational Missions. D. L. Gore and Dr. Blackwell made great speeches in raising the above amount. The report on Sunday-schools brought on a lively discussion, and they have decided to hold a Sunday-school institute in April of next year.

Besides the above-named preachers, we recall Vipperman and Paul of Wilmington, Walton of Burgaw, Van Hoy and Shelley, and Ward of Onslow and J. J. Payseur of Atkinson. They are a good lot of preachers, and they are encouraged in their work and feel that it was wise to divide the Association. The next session will meet with the church at Bethlehem. J. W. COBB.

A Chapter on Boys.

Many bad boys would be good boys if given as much attention as the average hunting dog or trotting horse.

Boys will be boys; and they will be gentlemen, too, if properly taught.

There are as many ways of training boys properly as there are boys.

Boys who are led thrive better than boys who are driven.

It is useless to expect manly boys if we have no manly fathers.

The man who cannot remember that he was once a boy is a very poor hand at interesting boys.

Boys follow example better than they do precept.

Amen.

I want to say amen to your recent editorial on "The Modern Baptist Inquisition." I think it is exceedingly timely. In various quarters in recent years has this kind of persecution come to light. I rejoiced to see The Biblical Recorder put itself on record against all such would-be Holy-Seeism in our own churches. More than once has such persecution been leveled at noble and pure-hearted men in our Southern Zion, destroying their wider efficiency. Oh that we may come into full recognition of the importance of agreement in essentials, but disagreement in non essentials. What terrible waste of energy we see in this criminal business at a time when the work of evangelization in our Southern country is demanding all our energies. Brethren, let us "beat our swords into plowshares," to be used in breaking up the sin-hardened soil of unconverted hearts, that the seed of righteousness may spring up and bring forth thirty, sixty, an hundred fold of fruit to the glory and honor of our common Lord.

J. RUFUS HUNTER.
Richmond College, Va.

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Wonderful success has attended the use of this remedy. Thousands of cases have been cured—many of them were of 15, 20, 25 and even 40 years' standing.

Mr. I. V. Morgan, Riverside, Ky., writes: "After suffering from catarrh for five years, am sound and well. Dr. L. L. Murrey, Archer, Tenn., writes: "Cured my boy of chronic throat trouble." Mrs. B. M. Nevins, Wakefield, N. H., writes: "Cured catarrh and asthma of 20 years' standing."

The cost of a month's treatment is only $1.00. A three days' trial sample will be mailed to any sufferer who will write to the Dr. Blosser Company, 90 Walton St., Atlanta, Georgia.

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AUCTION SALE OF TOWN LOTS AND FARMING LANDS.

At the hour of 1 p. m., on December 15, 1902, I will sell to the highest bidder for cash, six lots in the town of Wake Forest.

Three of these are on the main business street, not far from depot, adjoining each other, and each containing seven eighths (⅞) of an acre. All lie well.

One lot of one-fourth (¼) acre, with a two-room house, on east side of railroad.

One lot on west side of railroad, containing one acre, very level.

One lot in western part of town, containing one and five-eighths (1⅝) acres, with tenement house.

Place of sale near W. C. Brewer & Co.'s store.

At the same time and place I will sell to the highest bidder, on easy terms, to be made known on day of sale, four hundred and forty-four (444) acres of farm lands divided as follows:

One farm of 105 acres near the town of Wake Forest, a small portion in the corporation, known as the Abernathy Tract. Lies well, has clay subsoil, easily made rich and easily kept so. Two tenement houses.

One farm in Wake Forest Township, one and one-half miles southeast of Wyatt's Station of R. & G. R. R., containing one hundred and one (101) acres. Lies well, easily cultivated and productive. Fine tobacco land. Known as Brickhouse Tract, No. 1.

Brick House Tract No. 2 joins No. 1, and contains one hundred and seventy-eight (178) acres. It lies between No. 1 and Wyatt's Station, and is on the north bank of Neuse River. Soil gray loam, very productive and lies well. Excellent for tobacco. Extra fine grass pasture on Smith's Creek. Brick dwelling from which it takes its name. Fine fruit orchard.

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F. M. PUREFOY.
—Agent for Legatees of Mrs. E. E. Johnson, Dec'd.
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Educational Fund.

Total collections on Educational Fund for week ending Nov. 22, 1902: Wilmington Asso., Canetuck Chapel, $3; B. F. Keith, Wilmington church, $1; Sandy Run Asso., Green River church, H. D. Harrell, $2.50; Beulah Asso., Ephesus church, $20; Shiloh, $15; Piedmont Asso., Ramseur church, $10; High Point church, J. W. Wilson and wife, $6; Miss W. Patten, $5. Robeson Asso., Central church, $4.83; Antioch church, $4.79. Green River Asso., Marion church, $34. Cape Fear and Columbus Asso., Davis church, $2. King's Mt. Asso., Double Shoals church, $5; Grover church, $20. South Yadkin, Spencer church, $5; Cleveland, $2.50; Stanley Asso., Kendall, $3.50; Prospect church, .60. Mt. Zion Asso., Cedar Fork church, Miss Dovie Wendenhall, $1; Mrs. John Smith, .50; I. S. Barbee, $1; Mrs. I. S. Barbee, .50; Mrs. E. Walton, $1. Flat River Asso., Mill Creek church, S. T. Clayton, $3; J. R. Tingen, $1; Larkin Gentry, $2.50; G. W. Walker, $1; L. K. Buchanan, $1; N. L. Bumpus, $1; Mrs. Rena Buchanan, $1; Miss Ella Slaughter, $1.50; D. & I. Slaughter, .50; T. H. Street and wife, $25; N. H. Street, $5; Zebulon Walker, $1; Mt. Creek church, J. A. Watkins, $5; J. S. Eakes, $1; Minnie Nelson, $1; Nannie Hart, .50; Bessie Eakes, .50; S. S. Watkins, $5; Reuben Hart, $4; Lewis Parham, $1; Willie Hart, .50; John Watkins, $5; L. Elliott, $2.50; J. S. Watkins, $1; E. W. Kinton, $2.50; Miss Parthenia Eakes, .50; G. W. Watkins, $5; W. W. Hart, $5; N. S. Daniel, .50; Mrs. J. A. Watkins, .50; Mrs. Susan Elliot, .25; Mrs. Mary Frazier, .25; Mrs. Tom Nelson, .25; Mrs. Parthenia Hart, .25; J. T. Hart, $1; Miss Mary Clark, .25; Dick Watkins, .25; Richard Blackwell, .15. South River Asso., White Oak church, $10.25; Salem church, J. J. Henderson, $5; S. A. Howard, $2; Fayetteville church, J. W. Atkinson, $1; W. H. Baucom, $5; Mrs. J. S. Jones, $1; N. J. Bell, $5; J. W. Tomlinson, $5; M. W. Johnson, $1; E. W. Nolley, $5; E. J. Cooper, $5. Eastern Asso., Clinton church, G. L. Page, $1; cash, $20.30. Cedar Creek Asso., Cape Fear church, W. H. Marsh, $5. Chowan Asso., Sawyer's church, $8. Sandy Creek Asso., Sanford church, Miss Minnie Holding, $5; Miss Mary Rogers, .25. Mt. Zion Asso., Olive's Chapel, $3.85. Personal: Rev. J. J. Harrell, $10; Mrs. J. William Jones, Chapel Hill, $25; Mrs. T. L. Vernon, Madison, $25; Shelby church, $2; Gastonia church, W. T. Storey, $30; First church Raleigh, W. E. Dewar, $5; E. S. Dunn, $10; N. A. Dunn, $15; Tabernacle church, Raleigh, J. H. Moore, $10; C. H. Baugh, $5; Miss Lizzie Ellington, $1; Mrs. J. C. Ellington, $1; Mrs. Martha King, .50; N. B. Broughton, Jr., $1; Mrs. King, .50; L. W. Alderman, $1; H. B. Williams, $1; W. C. Richardson, $2; James Adams, $1; cash, .50; J. M. Broughton, $25; Greensboro church, C. E. Holton, $25.38; O. W. Monroe, $5.08; A. Shell, $25.40; E. Caldwell, Jr., $50; Mrs. W. H. Matthews, $10; Morganton church, E. McK. Goodwin, $650; Class No. 4, First Baptist S. S., Winston, $25; John A. Oates, Jr., $10; P. G. Hartsell, Big Lick, $5; Dr. Chas. D. McIver, Greensboro, $25; W. M. S., Goldsboro, $10; Tar River Asso., Greenville church, Dr. W. H. Bagwell, $25; E. B. Higgs, $5; John N. Gorman, $10; O. W. Harrington, $5; C. D. Rountree, $5; D. C. Moore, $5; Neuse Asso., A. G. Cox, $10; Mt. Zion Asso., Bethel church, A. P. Cates, $1; H. W. Loyd, $1; P. C. Loyd, $1; B. G. Cates, .25; R. L. Smith, $1; Dee Loyd, .50; Ed. Loyd, .50; Thos. W. Booker, .25; Sankey Loyd, .25; W. R. Loyd, $5; S. W. Andrews, $2.50; J. M. Chambers, .50; R. O. Cates, $2; C. F. Andrews, $1; H. A. Tilly, $1.25; Leta Lloyd, .10; C. H. Jones, .25; R. L. Andrews, $1.25; A. F. Cates, .75; J. N. Whitaker, .75; Sallie Andrews, .10; J. B. Cheek, .25; Lonnie Crawford, .25; Church Treasurer, $2.56. Collection and names not known, $4.05. Mt. Zion Asso., Mt. Olive church, W. J. A. Cheek, $5; J. T. Merritt, .50; John R. Norris, .25. Personal: Mrs. J. L. Kornegay, $1. Total, $845.46. Total amounts previously reported, $18,833.20. Total receipts, $19,678.66.

L. D. WATSON, Jr., Treasurer.

CONVENTION DELEGATES, NOTICE.

Delegates who expect to attend the Baptist State Convention, which meets in Durham, December 10th, will please send their names, as soon as possible, to the Chairman of the Committee on Hospitality, W. H. Rogers, Durham, N. C.

Homes will be provided for delegates from the Associations, from the churches, from Ladies' Missionary Societies, and from the Sunbeam Societies, provided their names are sent in before December 1st. Homes cannot be assured to those who report after this date.

Railroad Rates to Convention.

The Atlantic Coast Line, Seaboard Air Line and Southern Railway, the Norfolk and Western and the Atlantic and North Carolina Railroads have granted the usual reduced rate of about one fare and a third for round-trip tickets to the Convention in Durham, from points within the State of North Carolina, including Norfolk, Suffolk and Danville, Virginia.

Tickets to be on sale December 9th, 10th, 11th and 12th, final limit December 22, 1902.

Apply to your agent a few days ahead of time and see that he is ready for you.

N. B. BROUGHTON, Secretary Convention.

Spencer Terminal.

All our people were delighted with Bro. Sam J. Porter's presentation of the gospel, while with us in a meeting a few days recently. There were ten confessions, and I feel that those who heard him were helped to a deeper spirituality.

The first day of the present month the Spencer church took her position as a self-supporting organization among the sisterhood of churches. It has been organized less than five years, and has been nurtured by the Board of Missions. I believe we can now carry on the work without further aid from the Board, although the membership is small and somewhat migratory. Then, too, some of our best men are liable to become involved in a railway accident any day, and lose their lives or their positions. Others who come to succeed them may or may not be Baptists; if they are, they are often such Baptists as will not bring their church letters and join with us in the work. I should take it as a great favor, if pastors in this and other States, who have members in the railway service, would both notify me of their removal to Spencer and also urge them to bring their church letters. It is not possible for me to know all the men employed at this Terminal and on the four divisions of the Southern Railway radiating from this point; yet I earnestly desire to bring those who are Baptists into our organization and work. Pastors can greatly help, if they will.

The financial support of our work will continue to test us; but in the future as in the past, so long as I am pastor, we will remain loyal to our Convention.

C. G. WELLS.

Spencer, N. C.

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Scuppernong.

Will convene with the church at Bell Haven, Beaufort County, Saturday before the fifth Sunday in November, 1902.

Rev. John A. Shaw was appointed to preach the introductory sermon.

Query No. 3 was carried over from last session, to be discussed at next session. (What part are Baptists taking in Christian Education? Led by H. L. Swain.

The committee appointed to confer with the executive committee of the Baptist State Convention will be expected to report at this session, which consists of Joe A. Spruill, Dr. C. P. Bogart and H. A. Litchfield.

H. A. LITCHFIELD, WILLIS BRICKHOUSE, Clerk.

....Superintendent C. C. Jones writes: Mr. N. B. Broughton, of the Tabernacle Sunday-school, Raleigh, addressed the Cameron Baptist Sunday-school and church on Sunday night, November 5th. I express it mildly when I say Bro. Broughton completely captured our people by his powerful and logical appeal to the people to rally to this most important work. I am sure the members of this church and those of others were greatly stimulated to larger effort along this line. I would say to those superintendents or any interested in this great work that if you have never had Bro. Broughton in your church, get him by all means. He will be worth far more than you can realize to the work every way. We are thankful to God that the Baptists have such a big-hearted, consecrated, loyal and faithful layman as Bro. Broughton, and pray his richest blessing upon him in his great work.

CURES RHEUMATISM, BONE PAINS, SWOLLEN JOINTS, ACHING BACK.

Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful agonies of rheumatism or neuraligia, thus making a permanent cure. If you have aching bones, swollen joints and muscles, pains in the back and shoulder blades, difficulty in moving the fingers, toes or arms and legs, or if the pains and aches are shifting from one part of the body to any other part of the body, then Botanic Blood Balm will make a perfect, permanent cure by CHANGING THE NATURE OF THE BLOOD, making it pure and rich, thus giving a healthy blood supply to the affected parts. Relief is felt after the first few doses. Hundreds of cases of 40 to 50 years standing cured by Blood Balm. Most of these cured cases has taken Blood Balm as a last resort, after doctors, patent medicines and mineral waters had failed but Blood Balm cured them and it is especially recommended for old, obstinate, deep-seated cases. Botanic Blood Balm is the very remedy for rheumatism, the result of mercury and contagious blood poison. Druggists, $1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Co., Atlanta, Ga. Special free medical advice also given.

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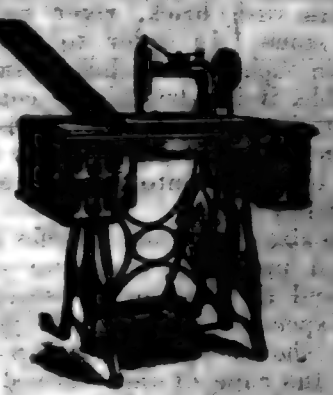

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Household and Farm.

Some Suggestions for the Drainage of Our Public Roads.

Where the road is built on a grade, some provision should be made to prevent the wash of the gutters into great, deep gullies. This can be done by paving the botom and sides of the gutters with brick, river rocks or field stone. In order to make the flow in such side ditches as small as possible, it is advisable to construct outlets into the adjacent fields or to lay underground pipes or tile drains with openings into ditches at frequent intervals.

The size of the side ditches should depend upon the character of the soil and the amount of water they are expected to carry. If possible they should be located three feet from the edge of the traveled roadway, so that if the latter is 14 feet wide there will be 20 feet of clear space between ditches.

To Make Toilet Soap.

Toilet soap is made in the same way as hard soap, except that a perfume is added just before turning into the box. For rose soap use ten drachms of attar of rose, ten of tincture of musk, twelve of attar of geranium and twelve of attar of santal. Bouquet soap is made by perfuming the hard soap with one ounce of oil of bergamot and one drachm each of oil of cassia, oil of cloves, oil of sassafras, oil of thyme and oil of neroli. Glycerine soap is made by adding to the rule for hard soap eight ounces of glycerine and any perfume one likes. The glycerine should be stirred into the soap mixture about five minutes before the soap is finished. A good toilet soap may be made with Castile soap in this way: Shave off ten pounds of white Castile soap and put it in a stone pot, which place over the fire in a pot of boiling water. Add to the soap half a pint each of rose and orange flower water. Stir with a wooden stick until the flower water is perfectly incorporated in the soap and the mass is smooth. Take from the fire, and stir frequently while it is cooling. Finally, add any perfume you choose, working it in with the hands. Put the soap into a box, pressing down well. When firm, cut into cakes.—Home Journal.

Developing the Colt.

The future usefulness of the colt, says J. H. Griswold, of the Canadian Experiment Station, depends upon nothing so much as the feed during the first year of its life. To be useful in any way a horse must have good bones, and, above all, good joints. Bones are built, like the rest of the body, from the feed consumed by the young animal, and if the food does not contain the elements essential to the growth of bone it is evident that there will be a weakness in this part of the organism. The milk from the dam contains a large proportion of the most necessary mineral substances, such as lime; but the colt seems to require much more in a short time and may be seen trying occasional mouthfuls of soil.

Probably no materials at the farmer's disposal contain more mineral or bone-forming material than bran and oats, and the colt should have plenty of these and good clover hay from the start. It is quite safe, as a rule, to give as much as two quarts of these concentrates mixed per diem as soon as the colt can be taught to eat them, and this may be gradually increased. The colt's temperament and character should be closely studied, however, and the ration gauged accordingly. These concentrates and clover hay, being rich in protein, or flesh-forming material, induce rapid development of muscle, sinew and tendon, as well as bone, and the right kind of feed and nature will do the rest, so far as bodily development is concerned.—Michigan Farmer.

About the House.

To keep a piano in good tone place a saucer of water under it. It is the variation in the humidity of a room that occasions the greatest variation of tone in a piano, and the water will tend to maintain a more even degree of moisture.

To Clean Flannel Blankets.—Flannel blankets may be successfully cleaned by using borax and soft soap. Put two tablespoonfuls of borax and a pint of soft soap into cold water enough to cover the blankets. When the borax and soap have become dissolved, put in the blankets and let them stand over night. The next day rub them out, rinse them in two waters and hang them to dry. Never wring them.

Warped Bureau Drawers.—If drawers or window screens move with difficulty, rub their edges well with hard soap.

Egg Stains on Silverware.—Table salt and wet cloth will remove egg stains on silver.

To Keep Celery Fresh.—Celery may be kept fresh for several days, if, after it has been cleaned and washed, it is put in an ordinary glass fruit jar covered tight and put in a cool place.

Gloss on Black Goods.—A saturated solution of borax and water rubbed on with a sponge, then followed by clear water, will remove a glaze, the result of wear, from black goods.

To Remove Blood Stains.—After blood stains have been well saturated with kerosene, wash with cold water.

Hope reaches forward toward things that are beyond its reach. Faith reaches the rest of the way and lays hold! And if it is the right kind of faith it will not let go!

RHEUMATISM

ACUTE AND CHRONIC, MUSCULAR, MERCURIAL, ARTICULAR AND INFLAMMATORY.

Some people have been suffering from Rheumatism so long that they can scarcely remember the time when they were entirely free from an ache or pain, and have long since forgotten the joys of a painless existence. They are at the mercy of every ill wind, and their misery is aggravated by exposure to cold or sudden changes in the temperature. They become walking barometers and most accurate in weather predictions, the increasing pains in muscles and joints foretelling the approaching storm or the coming of bad weather. It is from these constant sufferers that the great army of rheumatic cripples is recruited. Their bodies are worn out by the incessant pains and the joints become so stiffened and bent that they are at last compelled to give up or hobble about on crutches.

Nobody ever outlived Rheumatism; the disease never loosens its grip or leaves of its own accord, but must be driven out by intelligent and persistent treatment through the blood, for Rheumatism of every variety and form is caused by an over acid condition of the blood, and the deposit in muscles, joints and nerves of corrosive poisons and gritty particles, and it is these irritating substances that produce the inflammation, swelling and pains, which last as long as the blood remains in this sour and acid state.

To cure Rheumatism permanently the blood must be purified and invigorated, and no other remedy does this so well or so promptly as S. S. S. It refreshes and restores to the thin acid blood its nourishing and health-sustaining properties. And when strong, rich blood is again circulating through the body the acid poisons and irritating matter are washed out of the muscles and joints, and the pains at once cease and Rheumatism is a thing of the past. S. S. S. is a purely vegetable medicine and does not derange the stomach like the strong mineral remedies, but builds up the general health, increases the appetite and tones up the digestion.

Bowling Green, Ky.

Gentlemen:—About a year ago I was attacked by acute Rheumatism in my shoulders, arms and legs below the knee. I could not raise my arm to comb my hair. Doctors prescribed for me for over two months without giving me any relief. I saw S. S. S. advertised and decided to try it. Immediately I commenced its use I felt better, and remarked to my mother that I was glad I had at last found some relief. I continued its use and am entirely well. I will always feel deeply interested in the success of S. S. S. since it did me so much good. Yours truly,

MRS. ALICE HORTON.
811 Twelfth Street.

SSS

Through our Medical Department the pain-racked, despondent Rheumatic sufferer will receive helpful advice from Physicians of experience and skill without charge. Write us fully about your case.

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The Pastor and the Sunday School.

Lectures delivered at the Southern Baptist Theological Seminary by.. REV. WILLIAM E. HATCHER, D.D

LECTURES.

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2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

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Marriages.

ANDREWS—SADLER.—In Rich Square Baptist Church, November 5, 1902, Mr. Robert T. Andrews, of Boykins, Va., and Mrs. Alice May Sadler, of Eagletown, N. C.; Rev. E. J. Harrell officiating.

Obituaries.

Away.

I cannot say and I will not say
That she is dead—she is just away!

With a cheery smile and a wave of the hand
She has wandered into an unknown land,

And left us dreaming how very fair
It needs must be since she lingers there.

And you—O you, who the wildest yearn
For the old-time step and the glad return,

Think of her faring on, as dear
In the love of There as the love of Here.

JONES.—On Tuesday, November 11, 1902, the death messenger called at the home of Brother and Sister W. B. Jones, of Holly Springs, and took away little Lois, their infant daughter—a sweet and fragrant bud, early touched by the frost of time, to bloom a perfect flower in eternity. Our sympathy and prayers are for the affectionate parents.

S. W. OLDHAM, Pastor.

M'CALLUM.—Mrs. Sarah M. McCallum, daughter of Robert McRackan and his wife, Maria Ward, was born in Brunswick County, N. C., September 4, 1839, and died of appendicitis in Ansonville, N. C., September 6, 1902, at the home of her son-in-law, Dr. J. M. Dunlap.

She joined the Baptist church in her youth. October 8, 1860, she married Rev. John R. Kelly, of Columbus County, N. C. He died soon, leaving one child. In December, 1885, she married James I. McCallum, of Laurinburg, N. C., and she was again widowed in 1892.

In all the relations of a life full of sorrows she was faithful, and strove to do her duty always. Death had no terrors for her, and of her it may be said: "Servant of God, well done."

R.

EDWARDS.—Just as the sun was rising on the beautiful little town of Woodland, N. C., October 30, 1902, the spirit of our aged friend, Bro. Henry Edwards, passed to the rest that remains for the people of God. He was seventy-seven years old, had been a member of Potecasi church about fifty-eight years, and had served that church as a deacon and church clerk about forty years. But when the church at Woodland was organized last June, although attached to Potecasi by the associations of half a century, he took a letter and helped to organize the new church, and was the first of its members to be called home.

He was loyal to his country, having served in the Legislature; affectionate in his home, and faithful to the cause of Christ.

He loved the Recorder and its friends, and delighted in securing readers for it.

A large and influential family of children and grandchildren mourn their loss. May all so live that it may be an unbroken family in heaven.

PASTOR.

SPIVEY.—Mary W. Spivey, second daughter of the late Judge D. W. Spivey, was born June 8, 1871, and died at her home in Youngsville, N. C., October 27, 1902.

In the morning of life she began to love the Lord and confessed Him in baptism. On this good foundation was developed a beautiful womanhood, whose crowning grace was that love that seeketh not her own, that suffereth long and is kind. Her faith was tried, as gold with fire, to come forth only purer and brighter. For the sake of others, she would gladly have lived, yet amid the darkening shadows she was graciously enabled to exclaim, "O death, where is thy sting?"

Fair flowerets of heaven! All too soon for those who have revelled in their sweetness doth the angel reaper bear them away, but it is that they may abide no more in earthen vases, but blossom forth full flowers in the garden of the Lord.

"My Lord hath need of these flowerets gay,
Dear tokens of the earth are they,
Where he was once a child.
O not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited the green earth
And took the flowers away."

Temperance.

DISPENSARY OR NO DISPENSARY

Various Opinions from Many Quarters.

I stand for prohibition if possible, and for dispensaries till prohibition is possible.

C. S. CASHWELL.

Marion, N. C.

I am in favor of prohibition if we can have it; if not, let us have the dispensary system. I am positively opposed to the saloon.

E. ALLISON.

Brevard, N. C.

I prefer the dispensary to the other, but would rather have neither than either. We have organized an Anti-Saloon League, and you will hear from us when the rub comes.

J. N. BOOTH.

Greenville, N. C.

I stand for absolute, unconditional prohibition when it can be secured. After that any curtailment possible of the nefarious traffic. My heart and hand for the bill.

As to keeping dispensary keepers in the church, that is a hard question. If preachers and church members can afford to work for dispensaries, it logically follows that church members should be retained who keep them, so it seems to me.

M. A. ADAMS.

Auburn, N. C.

I am in favor of prohibition. I favor the dispensary under protest, and only as a step to prohibition. I favor any step which will lessen the sale of liquor, and advance the interest of prohibition, and shall be glad to give my influence and support to any laws which the General Assembly may pass. I know of none better than the dispensary system at the present time.

CHAS. A. G. THOMAS.

Edenton.

I am in great sympathy with the temperance movement in our State. But we must not stop before its head is crushed. When father sees his son playing with the viper, it is not sufficient to tell him to stop; neither is it sufficient to run the snake away, but take the nearest weapon and crush its head. The dispensary, to my mind, is not the nearest weapon, and besides it is unnecessary. It is not what we need.

The church member who enters a liquor saloon leading his son by the hand, while the boy is not given any, can but hope to raise a drunkard. A noted deacon of this county made use of this expression: "I can't see why my boy began drinking, when I taught him it was wrong!" But when the father was questioned, the boy had often stood by while papa took his dram.

As ministers of the Gospel, it is our duty to teach our people to vote prohibition, and, greater than all, to practice the same. If the men in all denominations would practice prohibition there would be no more saloons in North Carolina.

Our county has fought the monster and driven him from our doors, but it is brought here from elsewhere. We are going to the polls next Tuesday and try to kill him instead of bringing more crime in a less decent way by adopting the compromised wrong with the devil in the form of a dispensary law. Away with it, brethren! We do not want it. We want a dry State for the protection of our wives, sons and daughters and the manhood of North Carolina.

Yours for Christ,

J. R. TAYLOR.

Bayboro, N. C.

I see that your paper is interested in the dispensary question. My observation is that as a principle the dispensary is to be preferred to both the open saloon and the blind tiger, but this principle is applied no farther than the public sentiment of the community. Much can be said for the dispensary, and much against it. It is a step in the right direction, but if we stop with this step it is a failure. It has formed itself into a powerful political machine with ramifications in every township, and with no political principles beyond those of self-preservation. In South Carolina, we have caught a Tartar, and we can't leave it because it will not let us go. The dispensary system was intended to be a servant of the people, but it has become a master to whom all political candidates gladly proffer their allegiance. How far a Christian citizen may commit his State to the traffic in liquor, and make it a partner to all of its evil influences and consequences is a question of morals that no Christian citizen can escape. On the other hand, I believe that the system has reduced the sale of intoxicants, by taking away the barkeeper's art to make a drink pleasant and palatable to the novice, by taking away the habit of treating, for none can be mixed or drunk in the dispensary, nor do they furnish wrapping paper to hide the package from public view, by selling only in the original package, and if a man has not the money to purchase a half pint of the cheapest grade, he must do without and thus many a nickel and dime from the pockets of the poorest are saved from liquor. And yet in the face of this, it is said that four-fifths of the total amount of liquor sold, is sold to the negroes and poor whites. The dispensary has revealed the enormous magnitude of the traffic in intoxicants. You remember the fable of the frogs, who in time of drought were thinking of going down into a deep well, but didn't know that they could get out again. The moral of that fable "Look before you leap" is very applicable to North Carolinians in considering the adoption of the dispensary system.

Yours fraternally,

W. M. JONES.

Williston, S. C.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL}

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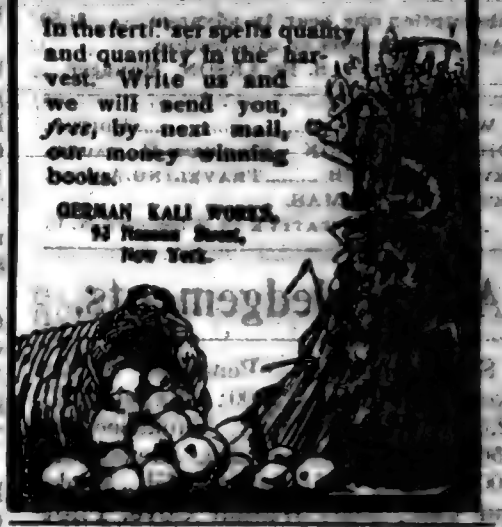

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SOUTHWARD.		Daily. No. 41.	Daily. No. 37.
Lv. Raleigh,	S. A. L.	4 12 a m	7 27 p m
Ar. Hamlet,	"	7 00 a m	10 25 p m
Ar. Columbia,	"	9 25 a m	1 00 a m
Lv. Columbia,	"	10 05 a m	1 05 a m
Ar. Savannah	"	2 10 p m	4 55 a m
" Jacksonville,	"	7 00 p m	9 35 a m
" Tampa,	"	6 45 a m	6 45 p m
		No. 35.	No. 31.
Lv. Raleigh,	"	4 12 a m	6 55 p m
Ar. Hamlet,	"	7 00 a m	7 20 p m
" Wilmington,	"	12 15 p m	
" Charlotte,	"	10 05 a m	10 25 p m
" Atlanta,	"	3 35 p m	7 00 a m
" Augusta, C. & W. C.		5 00 p m	
" Macon, C. of Ga.		7 20 p m	11 35 a m
" Montgomery, A. & W. P.		9 30 p m	6 35 p m
" Mobile, Ala. L. & N.		2 55 a m	
" New Orleans, L. & N.		7 25 a m	
" Nashville, N. C. & St. L.		4 00 p m	6 35 p m
" Memphis,	"	1 15 p m	8 20 a m

NORTHWARD.		Daily. No. 32.	Daily. No. 38.
Lv. Raleigh,	S. A. L.	1 25 a m	11 05 a m
Ar. Norlina,	"	3 32 a m	1 05 p m
" Portsmouth,	"	7 15 a m	5 35 p m
		No. 34.	No. 40.
Lv. Raleigh,	S. A. L.	1 25 a m	11 05 a m
Ar. Norlina,	"	3 32 a m	1 25 p m
" Richmond,	"	6 35 a m	4 55 p m
" Washington, P. R. R.		10 30 a m	8 35 p m
" N. Y., O. D. S. S. Co.			1 30 p m
" Baltimore,	"	11 25 a m	11 25 p m
" Philadelphia,	"	1 36 p m	2 35 a m
" New York,	"	4 15 p m	6 00 a m
" Washington, N. & W. S. R.			6 00 a m
" Baltimore, B. S. P. Co.			6 45 a m
" Phila., N. Y. P. & N.		5 46 p m	5 10 a m
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Rev. J. W. COBB.....Traveling Agent.
Rev. A. B. THOMAS,
.....Representative in Western N. C.

Acknowledgements.

State Missions.—Penelope, $2.50; Connelly Springs, 5.00; Chapel Hill, 32.08; Scott's Creek, Tuckaseegee, 2.50; S. S., Taylorsville, Alexander, 1.00; Sylva, 3.25; Louise Mill, Meck. and Cab., 5.00; Walnut Cove, Pilot Mt., 6.00; S. S., Gardner, 2.30; Bethlehem, Tar River, 1.13; A. G. Wilcox, 1.50; Winton, W. Chowan, 5.00; S. S., Winton, W. Chowan, 1.00; W. M. S., First, Goldsboro, 3.80; Eagles, Tar River, 5.50; Myrtle Branch, 3.18; W. M. S., Holly Springs, Raleigh, 1.00; Sunbeams, Holly Springs, Raleigh, 1.00; W. M. S., Gilead, Bladen Co., 6.60; W. M. S., Mt. Zion, Flat River, 5.00; Leesville, Raleigh, 4.00; First S. S., Raleigh, Central, 20.32; W. M. S., Lexington, Liberty, 1.75; Pine Forest, W. Chowan, 1.50; W. M. S., Pine Forest, W. Chowan, 1.30; Margarettsville, W. Chowan, 3.16; Potecasi, 6.64; W. M. S., Potecasi, 2.00; Western Prong, C. F. and Col., 2.44; Matthews, 7.80; Grover, King's Mt., 16.50; S. S., Mt. Carmel, W. Chowan, 2.00; Concord, 5.00; First, Greensboro, 67.54; Wells Chapel, 2.00; Green's Cross Roads, W. Chowan, 10.00; S. S., Green's Cross Roads, W. Chowan, 1.50; Mt. Creek, Flat River, 39.14; Clinton, special, 5.34; W. M. S., Janier Branch, Brunswick, .50; Southport, 2.00; S. S., Southport, 1.50; W. M. S., Henderson, 20.05; Bladen Asso., 30.61; Boone, Three Forks, 2.03; W. M. S., First, Greensboro, 8.00; Olive Branch, Flat River, 7.53; Knott's Grove, Flat River, 4.05; A. L. Ballard, 1.80; Hopkins Chapel, Central, 4.00; John's Chapel, Tar River, 1.75; Sunbeams, Rolesville, 2.50; W. M. S., Youngsville, Beulah, 1.00; W. M. S., Tabernacle, New Bern, 10.55; Lawrence Cross Roads, W. Chowan, 5.06; W. M. S., Lawrence Cross Roads, W. Chowan, 2.00; Sunbeams, Ephesus, 3.00; Hendersonville, 15.92; Deep Springs, 6.00; S. S., Scotland Neck, 15.61; S. S., Bethany, Flat River, 1.00; Elim, W. Chowan, 2.36; Pilot Mt. Asso., 55.00; Raleigh Asso., 147.49. Total this week, $649.58. Previously reported, $12,490.73. Total this year, $13,140.31.

Foreign Missions.—Corinth, Stanley, $2.00; Mission Band, Salem Mission, Pilot Mt., 4.00; W. M. S., Holly Springs, Raleigh, 3.00; Sunbeams, Tabernacle, New Bern, 4.47; W. M. S., Mt. Zion, Flat River, 7.05; Sunbeams, Mt. Zion, Flat River, .90; W. M. S., Maiden, So. Fork, .56; Leesville, Raleigh, 4.00; W. M. S., Lexington, Liberty, 1.75; W. M. S., Warsaw, 3.35; W. M. S., Ross, 5.50; First, Greensboro, 20.00; W. M. S., Janier Branch, Brunswick, .77; Bladen Asso., 21.67; W. M. S., First, Greensboro, 5.00; S. S., Rock Spring, Flat River, 4.98; S. S., Adel, 3.75; Coweta, 1.12; Sunbeams, Forestville, 5.00; Sunbeams, Buckhorn, 4.10; Sunbeams, Newton, 2.65; Enon, Transylvania, 5.23; Raleigh Asso., 45.81. Total this week, $156.66. Previously reported, $10,721.44. Total this year, $10,678.10.

Home Missions.—Corinth, Stanley, $2.00; Mt. Pisgah, Mt. Zion, 7.25; W. M. S., Cape Fear, Cedar Creek, 2.00; W. M. S., Gilead, Bladen Co., 5.90; W. M. S., Mt. Zion, Flat River, 5.00; W. M. S., Maiden, So. Fork, .50; Leesville, Raleigh, 3.55; W. M. S., Lexington, Liberty, 1.50; W. M. S., Warsaw, 2.00; W. M. S., Janier Branch, Brunswick, .50; Bladen Asso., 15.61; S. S., Adel, 3.75; John's Chapel, Tar River, 1.00; Coweta, .71; Raleigh Asso., 52.63. Total this week, $103.90. Previously reported, $6,534.59. Total this year, $6,638.49.

Education.—Corinth, Stanley, $2.00; Myrtle Branch, .31; Mt. Pisgah, Mt. Zion, 12.00; Leesville, Raleigh, .50; Moore's Chapel, Sandy Creek, 3.00; Bladen Asso., 9.88; A. L. Ballard, .50; Raleigh Asso., 14.78. Total this week, $43.47. Previously reported, $3,657.56. Total this year, $3,701.03.

S. S. and Colportage.—S. S., West Grove, Central, $3.06; S. S., Greenville, 5.25; S. S., New Bethel, 2.62; Raleigh Asso., 7.05. Total this week, $17.98. Previously reported, $124.43. Total this year, $142.41.

Ministerial Relief.—Corinth, Stanley, $2.00; Myrtle Branch, .76; Wells Chapel, 1.60; Bladen Asso., 12.08; A. L. Ballard, .50; Raleigh Asso., 10.44. Total this week, $27.98. Previously reported, $1,260.69. Total this year, $1,288.67.

Total reported for all objects this week..... $999.57
Previously reported for all objects 33,852.18

Total for all objects this this year.....$34,851.75

WALTERS DURHAM,
Treasurer.

Nov. 26, 1902.

ONE MORE OPPORTUNITY.

At this writing, Monday noon, it looks as if we are a good way from shore on State Missions. As the situation now appears, it will take every cent that can be raised next Sunday to pull us through. Let every church which holds service next Sunday, take a collection for State Missions and forward the same to Treasurer Durham on Monday. The receipts for the last two weeks, have been unusually small for this time of the year. A last prodigious effort will be necessary. Let us make it next Sunday. A collection for State Missions should be taken at every Union meeting. All persons having State Mission funds in hand will please forward them at once to Treasurer Durham. Books close December 4th.

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HOW THE WORK STANDS.

What the Churches and Associations Have Paid.

The acknowledgments in the Recorder this week on the Educational Fund show between $19,000 and $20,000. In the short time remaining before the Convention in Durham, as much more must be raised to redeem the pledges made at the Winston Convention, which aggregate not quite $40,000.

Most of the Associations since the Convention last year have given assurances that the pledges made for them at Winston would be met by the Convention this year, and the amounts expected from the churches were apportioned to each church. The time is so short to the Convention next month, and so much remains to be done by that time, that we have deemed it proper to publish the statement below showing the pledges made by the Associations and some of the larger churches, and what has been paid on them. We do this that it may show what has been done and what remains to be done to meet the pledges made. We hope that the information given will stimulate the brethren in the Associations and churches mentioned to do their best on the pledges.

The statement shows that the pledges made for the Associations amounted to $23,775, upon which has been paid $8,689.54, leaving to be paid by the Convention in Durham $15,085.46.

The pledges made for the churches named in the statement given amount to $10,075, upon which has been paid $3,822.91, leaving to be paid $6,252.09.

The aggregate, therefore, to be paid by the Associations and churches named by the Convention in Durham to redeem the pledges made for them at Winston amounts to $21,337.55, and if to this amount is added the unpaid pledges by individuals and other churches not named in the statement the total will make more than $25,000.

The statement given shows where most of the work must be done. Now let every one do his best to redeem these pledges. W. N. JONES,

For Central Committee.

Alleghany and Grayson: Pledged, $25.00. Paid, 12.50.

Ashe Association: Pledged, $100. Paid, 20.00.

Brushy Mountain: Pledged, $100. Paid, 45.25.

Buncombe Association: Pledged, $1,000. Paid—Mt. Olivet, 1.00.

Beulah Association: Pledged, $200. Paid—Kerr's Chapel, 8.25; Ephesus, 91.85; Rev. R. J. Bateman, 26.75; cash, 15.54.

Caldwell County: Pledged, $25.00. Paid—Cash, 22.75; Lenoir church, 15.10.

Columbus and Cape Fear: Pledged, $100.00. Paid—Griffin's Cross Roads, 5.12; Whiteville church, 41.50; Mt. Zion, 10.00; Yanceyville, 3.25; Spring Branch, 1.50; Chadbourne, 7.35; Pleasant Plains, 9.65; Smyrna, 6.60; cash, 16.00.

Carolina Association: Pledged, $100.00. Paid—Hendersonville, 30.50; Refuge, 5.00.

Catawba River Asso.: Pledged, $100.00.

Central Asso.: Pledged, $1,000. Paid—Bassfield, 74.00; Creedmore, 5.00; Mt. Vernon, 48.35; Rolesville, 15.86; Flat Rock, 10.25; New Hope, 39.25; Harris Chapel, 7.00; Wake Union, 2.25; Bethany, 5.00; Rolesville, 41.17.

Cedar Creek: Pledged, $25.00. Paid—Mt. Gilead, 8.00; Cape Fear, 3.42; Cumberland Union, 5.00; Judson's church, 2.00.

Chowan Asso.: Pledged, $3,000. Paid—Ramoth Gilead, 13.50; Providence, 81.00; Sawyer's Creek, 160.25; Edenton, 48.25; Elizabeth City, 10.00; Berea, 10.00; Shiloh W. M. S., 5.00; Shiloh, 17.00; cash, 44.75. Total paid, $389.75.

Eastern: Pledged, $500.00. Paid—Brooklyn, 15.00; Hertford, 50.00; Mt. Zion, 5.00; Calvin Creek, 2.60; Hallsville, 1.50; Johnson's, 11.00; Magnolia, 14.00; New Hope, 1.30; Mt. Olive, 30.25; Dobbin Chapel, 2.25; Corinth, 20.60; Rose Hill, 1.45; Lisbon, 2.00; Youngsville, 7.00; Ebenezer, 7.50. Total paid, $121.45.

Elkin: Pledged, $250.00. Cash, 78.74.

French Broad: Pledged, $25.00.

Flat River Asso.: Pledged, $500.00. Paid—Oxford, 110.00; Louisburg, 10.00; Enon, 107.25; Grassy Creek church, 27.35; Roxboro, 82.50; Mill Creek, 38.01; Antioch, 13.00; Bethel Hill, 13.30; Olive Branch, 2.40; Hester's church, 29.00; Mt. Creek, 22.00; Stovall, 2.50; Creedmore, 3.95; Fellowship, 1.00; Flat River Union, 30.95; Rock Spring church, 2.40; Rocky Mt., 10.00; Tally Ho, 5.00; Mt. Zion, 50.01; Island Creek, 57.65; Poplar Creek, 14.75; Bethel church, 55.00; J. A. Stradley, 5.00; Cedar Fork, 25.00. Total paid, $721.92.

Green River Asso.: Pledged, $500. Paid—Rutherfordton, 86.75; cash, 70.00. Total paid, $156.75.

King's Mountain: Pledged, $500. Paid—Cash, 50.00; Patterson Grove, 5.00; Zion, 25.00; Double Spring, 50.00; Oak Grove, 5.00; New Hope, 3.10; Lawndale, 5.00; Pleasant Hill, 11.00; Casar, 5.05; Patterson's St., 6.63; Lattimore, 15.00; Elizabeth, 6.00. Total paid, $216.78.

Liberty Asso.: Pledged, $600.00. Paid—Orphanage, 135.89; cash, 5.00; Rich Fork, 15.00; Lick Creek, 1.50; Abbott's Creek, 50c.; Reed's Cross Roads, 12.81; Holloway's, 12.05; Denton, 25c.; Stone's Grove, 5.85; Lexington, 3.75; Wallsburg, 80.10. Total paid, $272.70.

Little River: Pledged, $100.00. Paid—Dunn, 75.05; Holly Springs, 1.00; J. A. Taylor, 25.00; Benson, 11.35; New Hill, 5.00. Total paid, $117.40.

Mecklenburg and Cab.: Pledged, $1,000. Paid—Friendship, 15.00; Charlotte, 5.00; Twelfth St., Charlotte, 21.80; Tryon St., Charlotte, 129.56; R. H. Jordan, 75.00; Arlington, 7.21; Hopewell, 15.00. Total paid, $268.57.

Montgomery: Pledged, $100.00. Paid—Laurel Hill, 13.50; Mt. Gilead, 38.00; cash, 14.70. Total paid, $66.20.

Mt. Zion Asso.: Pledged, $1,000. Paid—Lystra, 10.00; East Durham, 106.17; Chapel Hill, 119.89; Mrs. J. W. Gore, 75.00; Yates church, 13.00; Mt. Gilead, 60c.; Olive Branch, 1.25; Red Mt., 18.50; Berry's Grove, 25c.; Merry Oaks, 50c.; Olive Chapel, 151.68; Durham, 26.00; Swepsonville, 25.00; Ephesus, 2.00; cash, 2.60. Total paid, $552.44.

Pilot Mt. Asso.: Pledged, $1,000. Paid—Lewisville, 5.00; Mt. Olive, 14.75; Pilot Mt., 4.50; Stoneville, 1.00; Red Bank, 1.00; South Side, 31.80; Waughtown, 2.00. Total paid, $60.05.

Raleigh Asso.: Pledged, $500.00. Paid—Clayton, 125; Selma, 32.25; Wilson's Mills, 13.25; Apex, 117.50; Green Level, 9.60; Love's Creek, 1.00; Mt. Moriah, 5.00; Pilot, 1.00; Bethlehem, 5.00; Swift Creek, 5.00; Pleasant Grove, 10.00; Inwood, 20.00; Connor's Grove, 70c.; Morrisville, 27.00; Cary, 2.45; Leasville, 6.85; Holly Springs, 26.60; Wakefield, 19.36; Hepsebah, 5.98; Smithfield, 60.37; Green Level, 10.25; Knight's Chapel, 5.00; Salem, 1.00. Total paid, $510.16.

Robeson: Pledged, $500.00. Paid—P. A. Fore, 50.00; Rowland, 9.40; Mt. Zion, 2.51; Bennett's, 4.50; Ashpole, 5.53; Pembroke, 1.00; Robeson Union, 4.66; Fair Bluff, 1.75; Cheerful Hope, 3.00; Lumber Bridge, 55.00; Red Springs, 88.50; Cedar Creek, 4.50; Bear Swamp, 31.50; Saddle Tree, 52.25; Spring Hill, 50.00; Lumberton, 172.75. Total paid, $531.85.

Sandy Run Asso.: Pledged, $200.00. Paid—High Shoal, 21.94; Caroleen, 21.69; Hamilton, 10.00; Bethel, 2.50; Evangel, 3.00; Henrietta, 1.00; Forest City, 10.50. Total paid, $70.63.

Sandy Creek: Pledged, $700.00. Paid—Rives' Chapel, 7.90; W. B. Redfearn, 2.50; Pittsboro, 7.25; Sanford, 87.66; Cameron, 33.25; Carthage, 144.50; Jonesboro, 15.00; Siler City, 20.00; cash, 4.90. Total paid, $322.96.

South Fork: Pledged, $100.00. Paid—Hickory, 23.25; Newton church, 7.00; Maiden, 7.00; Lincolnton, 7.00; Thesolonica, 1.30; cash, 66.75. Total paid, $112.30.

South River: Pledged, $100.00. Paid—Spring Branch, 8.00 Magnolia, 1.00; cash, 21.98; Fayetteville, 1.00; Autryville, 1.00; Antioch, 8.70; Clement, 2.00; Pleasant Union, 1.00; Calvary, 1.00. Total paid, $45.68.

South Yadkin: Pledged, $500.00. Paid—Cleveland, 6.00; Advance, 35.00; Statesville, 20.45; Mrs. W. A. Thomas, 50.00; J. B. Holman, 100.00; W. A. Thomas, 50.00; cash, 9.25; E. Frost, 25.00; Society, 6.00; Dr. H. T. Trantham, 100.00. Total paid, $401.70.

Stanley: Pledged, $100.00. Paid—Norwood, 15.15; Pamlico, 10.00; Albemarle, 5.50; Palmerville, 5.00. Total paid, $35.65.

Tar River: Pledged, $5,500. Paid—N. Rocky Mt., 21.00; Red Oaks, 11.00; Rocky Mt., 25.50; Middleburg, 94.50; Louisburg, 153.50; Sharon, 1.40; Cary's Chapel, 13.00; Roanoke, 8.89; Gethsemane, 13.25; Reedy Creek, 5.00; Warrenton, 79.00; Roanoke Union, 4.03; Stony Creek, 31.62; Greenville, 16.50; Poplar Spring, 18.00; Weldon, 5.00; Mrs. C. M. Cook, 25.00; Rock Spring, 25.00; J. H. Lassiter, 511.25; Philadelphia, 2.50; Mildred, 50.00; Plymouth, 5.25; New Bethel, 33.95; Fishing Creek, 2.50; East Bend, 6.78; cash, 5.00; Brown's, 40.00; J. B. Owen, 100.00; Hickory, 5.00; Henderson, 25.00; Maple Springs, 5.00. Total paid, $1,343.42.

Union Asso.: Pledged, $300.00. Paid—Rev. Marsh, 25.00; Marshville, 13.00; Antioch, 2.50; Faulk's, 4.00; Union, 2.00; Herman, 100.00; Roanoke, 10.00; Bethel, 13.12. Total paid, $169.62.

West Chowan: Pledged, $2,500. Paid—Potecasi, 64.50; Jackson, 73.50; Mt. Carmel, 50.00; Margarettsville, 32.80; Marshville, 5.00; Windsor, 15.00; Severn, 44.75; Rev. Scarborough, 6.00; Meherrin, 6.00; Mt. Tabor, 34.60; Buckhorn, 147.76; Seaboard, 17.25; Galatia, 12.75; Creekville, 3.25; Holly Grove, 47.75; Hebron, 36.63; Pleasant Grove, 1.00; Rich Square, 38.60; St. John's, 2.00; Kelford, 62.50; Cashie, 1.50; Ross', 15.00; Center Grove, 2.75; Mars Hill, 60.00; Harrellsville, 127.25; Bethany, 6.50; Calvin's, 21.00; Conaritsa, 16.50; Aulander, 157.00; Sandy Run, 31.00; Republican, 21.56; Lewiston, 7.25; Roberts' Chapel, 14.85; Bethlehem, 44.05. Total paid, $1,192.85.

Western North Carolina: Pledged, $25.00.

Wilmington: Pledged, $1,000. Paid—Bryan, 5.50; Wilmington, 89.00. Total paid, $94.50.

PRINCIPAL CHURCHES.

	Pledge.	Paid.
Asheville Church...	$1,000	.....
Hertford, Field W. A. Ayers.....	175	$70.00
Elizabeth City.....	500	176.74
First Ch., Greensboro	500	378.75
Churches of Rev. D. P. Harris.....	$200	$70.77
Monroe Church....	200	157.50
Morganton Church.	500	.....
N. Wilkesboro Ch..	100	58.50
Reidsville Church..	100	58.05
Raleigh churches...	5,000	2,394.50
Mocksville Church..	100	48.00
Church of Rev. J. L. Vipperman	100	.....
Gastonia Church...	100	.....
Waynesville Church	100	.....
Wake For. Church.	1,000	405.25
Williamston Church	100	.....
West Durham Ch...	100	6.85
Franklinton Field (R. B. White)...	200	28.00

STATEMENT

Rochester German Insurance Co.

OF NEW YORK.

Condition December 31, 1901, as shown by statement filed:

Capital stock authorized $200,000; subscribed, $200,000; paid in cash, $200,000.	
Income—From policy-holders, $599,547.82; Miscellaneous, $49,757.78; Total	$649,305.60
Disbursements—To policy-holders, $323,536.97; Miscellaneous, $272,015.99; Total ...	595,552.96
Risks written or renewed during year, $77,486,139.00; In force.	86,058,399.00

ASSETS.

Value of Real Estate (less amount of encumbrances)	212,638.19
Value of Stocks and Bonds (United States, State, etc., owned)...	441,375.00
Loans on Real Estate (first lien on fee-simple)	386,479.77
Interest and Rents due and accrued	12,141.94
Cash in Home Office and deposited in banks	119,867.36
Premiums unpaid	81,589.89
Total Assets	1,254,092.15

LIABILITIES.

Losses unpaid	$49,562.67
Unearned Premiums ...	482,463.75
All other Liabilities as detailed in statement	470.63
Total Liabilities to Policy-holders	532,497.05
Capital paid up	200,000.00
Surplus beyond all Liabilities	521,595.10
Total Liabilities	1,254,092.15

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $340,478.00; Premiums received, $7,747.03.

Losses incurred, $1,428.31; Paid, $3,827.53.

President, Hon. Frederick Cook.

Secretary, H. F. Atwood.

Home Office, Corner West Main and Irving Streets, Rochester, N. Y.

General Agent for service, C. J. Hunter, Raleigh, N. C.

Business Manager for North Carolina, E. G. Siebels, Columbia, S. C.

State of North Carolina,
Insurance Department,
Raleigh, February 17, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Rochester German Insurance Company, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal, the day and date above written.

(Seal.) JAMES R. YOUNG,
Insurance Commissioner.

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, DECEMBER 3, 1902.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 23.

THE DEGENERATION OF DEMOCRACY IN THE SOUTH.

Democracy means rule by the masses. It is the word for popular government, or self-government as we sometimes call it. It is the essential principle of our Republic. Its sign and weapon is the ballot.

The American people believe in Democracy. Our government is founded in the right of the people to rule—on the foundation that American citizens are capable of self-government. It was understood by the founders of our government that if given opportunity to take part in government, the people of America would not fail to accept it, and that once having accepted it they would not surrender it or abuse it. They have opportunity to take part in the government in many ways, but chiefly in voting. For this was the fighting done—for representation in the government.

In a former editorial we indicated how Democracy in America has been defeated—for a time, having gone into eclipse. We come now to write of a more serious subject. The Degeneration of Democracy—the voluntary forfeiture of the right to vote, the abandonment of representation.

We refer to the Southern States, and we refer directly to those Southern States in which the masses have ceased to vote and elections have lost their meaning. We can think of no more grave symptom in a Republic than this. We abhor no political policy so heartily as one that destroys interest in elections, by destroying the freedom of choice, and that consequently makes voting a superfluous work. That such a policy is well on foot in the South the readers of the papers must know. In the recent election the total vote cast in the State of Mississippi was not equal to the number ordinarily cast in a Congressional district. In Georgia, South Carolina, Alabama, Mississippi and Louisiana, elections have lost their meaning. In one of these States the vote in the last election amounted to less than 20,000; in another to less than 40,000; in another to less than 60,000. In none of these instances was there a real expression from the people. The polls no longer meant sovereignty of the people. The people were silent. Democracy was sick and down.

Of course it will be submitted that the election had been settled in the Primaries, and that the nominations meant an election. This is just the point. To make such an argument is to argue one's own want of understanding. Consider a moment the consequences of transfering the control of the one central act of citizenship from the State and Nation to a political machine!

When political parties get so strong that they can transfer the election machinery absolutely from the control of the State to the political machine, Democracy has read its death warrant. The people have lost the right of redress. The boss rises unchallenged to the throne, and corruption rides by his side. With the election machinery in the hands of the State, a man wronged can appeal to the courts. With the machinery in the hands of a party, he appeals to the machine and the machine appeals to its boss. It has come to this in half the Southern States. They talk about "legalizing the primaries," but it serves only to strengthen the machine. Democracy's death warrant is sealed in each of these States. The rise of the boss is unavoidable. Degeneration of popular government is inevitable. Corruption is as sure as it is in any other case of degeneration.

Again, under such a system the people who vote have no right of choice—participate not at all in the National Government. In the nature of the case in a primary the national candidates of only one party may be voted for. One can choose between certain candidates in that party. But when it comes to national electors all candidates must stand for the party's national nominee. Again Democracy is balked. The opportunity of freedom in voting is denied. The exercise of intelligence is not only not required, it is impossible.

Under this policy the South will cease to have influence in the Nation, cease from all hope of influence. Its politics will be provincial, not national. This is an evil of itself, but its effect upon the South, upon the people themselves, upon our political ideas, will be ruinous. The spirit of Democracy will depart, and the hope of forward marching politically will be utterly abandoned.

With the freedom of choice in voting goes free government. It naturally follows that the people, denied this freedom, lose interest and cease to vote. Voting becomes an inane formality instead of a divine and blood bought obligation. It is natural too that politics cease to be a struggle to improve the State and Nation and improve conditions, and become altogether a greedy race for office.

The South has suffered much in the name of the negro, but this is too much. It is nothing less than political atrophy. It will pass quickly from the stage of degeneration into the stage of disintegration.

The fact that this policy has taken hold in so many States in the South, in each of which the machine is entrenched, and that corruption that a long lease of power in fact or in prospect always breeds, is in evidence, and the fact that the professional political class have planned that this policy shall also be established in the other Southern States to make their away complete, should arouse all men who really value free government and set hope in Democracy. We are in a graver crisis than the people think. We have to determine very shortly whether this government shall be of the boss or of the people, and we have also to determine whether the present and the rising generation in the Southern States shall have part in the Republic or not. In a word, we have the life and death of Democracy in the South in our hands. If North Carolina will refuse to follow her sister States in strangling Democracy to death, she may lead them at length to return to a policy that will make free government a fact instead of a mere political delusion.

FREEDOM.

We are not free: Freedom doth not consist
In musing with our faces toward the Past.
While petty cares and crawling interests twist
Their spider threads about us, which at last
Grow strong as iron chains to cramp and bind
In formal narrowness heart, soul, and mind.
Freedom is recreated year by year,
In hearts wide open on the Godward side,
In souls calm-cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her, and no code;
She chooses men for her august abodes.
Building them fair and fronting to the dawn;
Yet when we seek her we but find a few
Light footprints, leading mornward through the dew;
Before the day has risen, she was gone.
And we must follow; swiftly runs she on,
And, if our steps should slacken in despair,
Half turns her face, half smiles through golden hair,
Forever yielding, never wholly won.

—James Russell Lowell.

PRAISE FOR THE BOUNTIES OF NATURE.

Thou visitest the earth, and waterest it!
Thou greatly enrichest it, the river of God is full of water:
Thou providest them corn, when thou has so prepared the earth;
Thou waterest her furrows abundantly, thou settlest the ridges thereof,
Thou makest it soft with showers, thou blessest the springing thereof,
Thou crownest the year with thy goodness:
And thy paths drop fatness,
They drop upon the pastures of the wilderness,
And the hills are girded with joy
The pastures are clothed with flocks:
The valleys are covered over with corn:
They shout for joy, they also sing.

—From Psalm lxv.

THE WAY UPWARD.

Washington, D. C.—The most unique official announcement in the history of the Pension Bureau was posted on the bulletin board there October 18th, by Commissioner Ware, as a rebuke to those who abuse their leave privileges and harass the office with pleas for promotions. The announcement and order follows:

"October 18, 1902.—The record of J. S. Wiggins, of Georgia, is as follows:

"1. Annual leave in four years, 14 days.

"2. Not a day sick leave in eight years.

"3. On merit excellent.

"4. He has steered no statesman up against the Commissioner.

"5. He has not told the Commissioner about his pedigree and distinguished relatives.

"6. He has not told the Commissioner how capable he (Wiggins) is and how deserving of promotion.

"Mr. Wiggins will be promoted today from $1,000 to $1,200 and chiefs are requested to furnish the Commissioner the names of all others in the bureau with a similar record.

"My deputies, Mr. Davenport and Mr. Kelley, heartily concur.

"E. F. WARE,
"Commissioner."

WAGES AND LIVING.

It is worth noting that our census statistics show that the average value of each wage earner's product increased from $2,284, in 1890, to $2,456 in 1900. Thus, measured in money, his product increased 11 per cent while his wages declined 1½ per cent. As average wages declined from $444.83, in 1890, to $437.94, in 1900, it is evident that, in 1900, the wage earners were getting paid for less than one-fifth of the value of their product. Even after deducting from the total value of the product the cost of materials used and all other costs mentioned, the wage earner gets only about half of the difference. In other words, the few employers get about as much, in the form of profits, as the many workers get in wages. This fact was clearly demonstrated in the case of the U. S. steel trust, last year, which paid $112,000,000 in wages and had net profits of $111,000,000. This year it expects to have net profits of $150,000,000, and its wages will probably not reach $125,000,000.

How can the trusts go on charging such exorbitant prices that their workers can, with their wages, buy back only half of what they produce? Will not such trust prosperity soon get top-heavy and topple over?—Byron W. Holt in The Pilgrim.

The Sovereignty of God.

BY J. A. CORPENING.

"All things created are so under God's control that their changes take place according to His purpose."—Dagg. "The purpose of him who worketh all things after the counsel of his own will." God then has a purpose and plan in all His works. This ought to be easily received by intelligent beings. They do this, in every great undertaking. The Isthmian Canal will be built according to a wise purpose and a great plan. Even the expense of running and preservation are set down. So God has a wise purpose. "The counsel of His will" means not deliberation, but wisdom. "In wisdom hast thou made them all." This purpose must be according to His nature—righteous and unchangeable. His character is a guarantee of the nature of His purpose.

His sovereignty is necessary to the carrying out of His purpose. So here is asserted the unconditional and sovereign will of God, the Almighty Will displaying itself in action.

1. His sovereignty in nature. His power keeps all things. "Upholding all things by the word of his power." The rain and sunshine are under His control. "He maketh His sun to rise, and sendeth rain on the just and the unjust." Did God have anything to do with the floods on the Yadkin that saved Nathaniel Greene and his army from the English? The flight of birds turned Columbus southwest and saved this country to Protestantism. A stray shot at the battle of Hastings killed Harold and gave the victory to William the Conqueror and the Normans. An unusually early snow destroyed Napoleon's army in Russia and changed the course of history. "My Father worketh hitherto, and I work." History is linked to nature. God determines the course of nations—Palestine, Greece, and America. "He hath determined the bounds of their habitation." So He does control in nature.

2. His sovereignty over men and nations. This includes wicked men and nations. Assyria was a scourge to punish Israel and Cyrus a power to build up Jerusalem. "O Assyrian, the rod of mine anger." "The Lord stirred up the spirit of Cyrus." In their selfishness they did God's will. God is not always on the side of the greatest army. Ideas have often decided the battles of the world. Note the Greeks against the Persians at Marathon and Americans against the Spaniards at Santiago. The crucifixion of Christ was brought about by wicked men, but clearly according to God's revealed plan. Pilate and Judas freely did God's will. Yet, they were responsible for their desperate wickedness. The circumstances and conditions of life have much to do with our success or failure. "There's a Divinity that shapes our ends, Rough hew them how we will," expresses human consciousness. No man can control all the events of his life.

Often men doubt God's particular sovereignty. The smallest things are under His control. "The very hairs of your head are all numbered." The hiding of Moses and the smile of the beautiful boy in the face of Pharoah's daughter won out for God's purpose. The story of Queen Esther and the sleepless night of a great king that saved the Jews, shows God's control in small events of life. William the Silent rode in the forest of Vincennes with the King of France. Henry informed him of the secret league to destroy Protestantism by the destruction of all Protestants. William expressed neither surprise nor alarm, but rode on formulating plans to deliver the Protestants. Small event that changed the course of history. God was in control. Are not men free? Free agency is not impaired. "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." The Eastern gardener made a channel for the water and it freely flowed in the channel. The oppressions in England that brought the Puritans to America were by free agents. Likewise New Englanders were free, when they drove Roger Williams into the wilderness to start religious freedom in Rhode Island. But God directed the events.

3. His Sovereignty and Sin. It is mysterious and difficult. He does control satan. He set a limit to satan's punishment of Job. He promises the Christian protection from satan's power. When satan has permitted sway, God holds a directive power. Jesus said, "That thou doest, do quickly." The command is, not do a deed about which Judas hesitated to do, but to do, in a certain way, a deed resolved upon. He was Lord over the manner of his betrayal (Hovey). God then permits satan's power, but sets limitations and holds a directive control. He uses circumstances, moral influences, training, the conscience, and other means to accomplish His will. "I will hedge up thy way with thorns, and make a wall, that she shall not find her paths."

Here is God's overruling providence. God said of Pharoah, "I raised thee up, that I might show my power in thee and that my name might be declared in all the earth." Of the selling of Joseph it is written, "Ye thought evil against me; God meant it unto good, to save much people alive." Out of the selfish oppression of Leo in the middle ages God brought the Reformation. From the ambitious conquests of Napoleon we have the civilization of modern Europe. When he had rent asunder the old empires of Europe, God sent him to St. Helena from Waterloo. Victor Hugo wrote: "Was it possible that Napoleon should have won that battle? We answer No. Why? Because of Wellington? Because of Blucher? No. Because of God." Lowell has written the same thought:

"Careless seems the great Avenger;
history's pages but record
One death grapple in the darkness
twixt old systems and the Word.
Truth forever on the scaffold, Wrong
forever on the throne—
Yet that scaffold sways the future,
and, behind the dim unknown,
Standeth God within the shadow,
keeping watch above His own."

His Sovereignty is then for good. "All things work together for good to them that love God." The selfish greed of nations has opened the way for missionary conquests. Here is the necessity of disappointment and suffering. Milton would never have filled the world with the music of his genius had not God closed his eyes. Anne Steele would never have written so many noble hymns, if she had not been an invalid for nearly sixty years. Character would never be polished into perfection, were it not for God's power in shaping the lives of His people. All this often seems to bring confusion. The wheels in a watch seem to be confused, but the time is marked on the dial plate. So Cowper wrote of God's dial plate:

"God is His own interpreter,
And He will make it plain."

4. His Sovereignty and Redemption. The sum of all this is in Christ. "He hath chosen us in Him." His choice of men is according to His will and grace. "Even so, Father: for so it seemed good in Thy sight." "According to the good pleasure of His will." God uses means in saving men. The shipwreck of Paul on the way to Rome is a case in point. All would be saved, but all must remain in the ship. So the gospel is preached now to save men. The gospel hardens many. "This child is set for the fall and rising again of many in Israel." Jesus is "a stone of stumbling to them which stumble at the word, being disobedient: whereunto they were appointed."

Here alone is the basis of security for the Christian. "Kept by His power." "If God be for us, who can be against us?" Nothing "shall be able to separate us from the love of God, which is in Christ Jesus," because God is Sovereign over all things, and "doeth all according to the counsel of His own will." This furnishes the strongest motive for activity. "Work out your own salvation. For it is God which worketh in you both to will and do of His good pleasure." The Christian will gain the victory. His triumph will be life and condemnation. But His Sovereign grace would now save you. Here are the words of once a stout-hearted infidel:

"Thy will, not my will, be done,
My heart be ever thine;
Confessing thee the mighty Word,
My Saviour Christ, my God, my
Lord,
Thy Cross shall be my sign.

God is Sovereign. There are mysteries many, but great hope and consolation. We can trust Him. "How unsearchable are His judgments and His ways past finding out!"

"God moves in a mysterious way,
His wonders to perform."

Timmonsville, S. C.

Life and Death.

BY REV. N. B. COBB, D. D.

"In the day thou eatest thereof thou shalt surely die."—Gen. 2:17.

Some men question God's right and justice in inflicting eternal punishment upon all men who have sinned, and deny the truth of God's word in the text quoted above; thus siding with the father of lies in his conversation with Eve in the garden, and charging the Almighty with uttering a falsehood.

Others claim that God is under obligation to man to save him from eternal punishment because He created him, and therefore all men will be saved, that He could not be a God of justice and mercy unless He saved all men, or gave to all men an equal chance of salvation. Now let us look at these monstrous propositions.

Life is defined by Herbert Spencer as "correspondence with one's environment."

God formed the human body out of the ground. Its parts were perfect. The eye, the ear, the nostrils, the tongue, the fingers, the lungs, the heart, the brain, the nerves, the sinews, the flesh were all there; but these had no power to correspond with their environment until God "breathed into his nostrils the breath of life." Then "man became a living soul." The eye could commune with objects of sight; the ear could hear, the nostrils could smell, the tongue could taste, the fingers could touch, the lungs could move and correspond with the air, the heart could hold correspondence with the blood, the brain could receive sensations and through all the organs of the body, man could commune not only with nature but with nature's God.

His first duty then was to love and obey the giver of this wonderful life, to glorify God with his mind, soul and body; by using all of his physical, intellectual and spiritual endowments and functions, according to the will of Him who created them and imparted the power to use them. Not to do this was to abuse the power that was put into him and to forfeit his right to life. Man goes into the machine shops, he builds a locomotive. He has impressed certain laws upon it in its creation. The machinery is all adapted to certain ends. It is made for his own use and to be controlled by his own will. He puts water into the boiler and fire into the furnace. He turns on the steam. For some cause or other, the engine will not work according to his direction. No one doubts his right to take the steam out of the engine or to destroy the engine itself if it will not work according to the will of its builder and its governor. So no one should question the right of God to do what he wills with his own, to destroy life when that life is not used according to his law. Man was made perfect. His spiritual life was dependent upon his using that life in conformity with the law of God, his maker. That dependence was made known to him by his maker. He was not only told what he might do, but what he must not do. And a penalty was affixed to disobedience. "In the day thou eatest thereof though shalt surely die." He knew that if God spoke truth, disobedience to law was death. His loss of correspondence with God was spiritual death. Just as much as a loss of correspondence on the part of the physical man with natural objects is physical death.

Who made Adam, the sinner, out of Adam, the image of God? Adam himself. Who then must bear the penalty? Adam and all who are produced by Adams perverted powers. If a disobedient and ungovernable steam engine had power to make other ungovernable steam engines like itself, who for a moment would doubt the right and wisdom of the maker to destroy them all unless their ways could be reformed to make them obedient to his will. He is under no obligation to let them run on a single day if they fail to run according to his direction. Shall puny man deny to his Creator the same authority, he claims for himself? Away with such arrogance!

Justice does not require of God to give to any man a chance of salvation or even physical life for an hour. The salvation of the repentant sinner is an act of pure mercy and neither Scripture nor reason predicate anything but punishment to the impenitent. God gives to man 365 days of life in which to repent and closes every day with darkness to turn his thoughts from the seen and temporal to the unseen and eternal and stops him from his daily work 52 of these days to think on His law and His love. If man continues in disobedience and impenitence after all this, to say nothing of the Gospel, man deserves the punishment of death.

Clear Run, N. C.

Death the Leveler.

The glories of our blood and State
Are shadows, not substantial
things;
There is no armor against fate;
Death lays his icy hand on kings:
Sceptre and crown,
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and
spade.

Some men with swords may reap the
field,
And plant fresh laurels where they
kill;
But their strong nerves at last must
yield;
They tame but one another still:
Early or late
They stoop to fate,
And must give up their murmuring
breath
When they, pale captives, creep to
death.

The garlands wither on your brow;
Then boast no more your mighty
deeds;
Upon death's purple altar now
See where the victor victim bleeds:
Your heads must come
To the cold tomb;
Only the actions of the just
Smell sweet, and blossom in their
dust.

JAMES SHIRLEY (1596-1666.)

The Training of Sunday School Teachers.

BY PASCAL HARROWER.

Absolutely conditional to such training must be a conviction that the work of the Sunday-school teacher lies in the highest rank of educational work, because it includes both the intellectual and the spiritual.

The Sunday-school teacher is therefore as truly necessary in the general structure of society as is the secular educator. It is a task proportionately harder from limitations of time opportunity, facilities, and method. Less parental and State authority stands behind it, less money is invested in it, and less skill and care are devoted to it. Yet, let every Sunday-school teacher recognize his true place in the scheme of modern civilization.

The training of such a teacher demands:

1. The cultivation of the spiritual life. Every great teacher and helper of men's souls has carried within himself a rich spiritual life. Not emotionalism, excitability of experience, but rather profound faith, reverent, earnest purpose, love for souls, gladness of service, patience of heart. This comes with prayer and thoughtfulness, obedience to the divine voice, and simple-hearted trust—such experience enriches the life and gives power to the character.

2. Knowledge of the child. The average teacher cannot read a long list of books on psychology and child nature. Yet he should read enough to enlarge his thought and put him into more perfect sympathy with the child. So, let him carefully study such books as The Boy Problem, by Forbush; A Study of Child Nature, by Harrison; Froebel's Education of Man, and Blow's Letters to a Mother. What he wants is intelligent sympathy with youth.

3. Knowledge of the lesson material—the Bible. Not in snatches here and there, but as a whole. That old Jewish history should lie before him in the large. Most people know their Bible by verses and chapters. We must know it all together. Lesson helps are very good, but they are very bad indeed if they are all the teacher knows about a lesson. There are books very easily obtained, which will put even the busy teacher in actual, living possession of his Bible. The same is true of other lesson material, whether it be catechism or prayer-book or church history or the geography of Palestine. So far as the teacher deals with these subjects, it is necessary for him to do so out of definite knowledge. The intelligent Christian should know his own faith.

4. Methods. The principles of teaching are very few and very simple. Of course, one cannot know too much, so long as he does not let his knowledge get too heavy for him to carry and use. To start with, take DuBois's Point of Contact in Teaching, James's Talks to Teachers, and Hervey's Picture Work. There are many other books, but keep the list small and select. These three books, well studied, will be worth a dozen carelessly read. In schools where classes can have separate rooms, very helpful and interesting work can be done with maps and models.

One of the very best things any teacher can do is to visit the public school and watch the work there. Let him do this frequently, not to copy slavishly, but till he sees how to apply the same general principles to his own work. By such training, he learns how to economize time, to attract and keep interest, to analyze a lesson, to find the point of contact, and to make the pupil see with unforgetable clearness the truth taught.

Finally, the output of the Sunday-school should be constantly tested as to quality. There should be a definite effort to keep in touch with the child, and to know whether or not he is developing in character and knowledge. It is a large work this. It is difficult, and demands our best. But it is the most important work in the world, this saving of the boys and girls. Jesus Christ sets it in the forefront. Let us believe that Jesus Christ knows, and do the same ourselves.—In Biblical World.

Nature.

There are no shams in nature; every flower is real, each blade of grass is replete with life, and each song of the woodland is a talisman of sincerity. It is related that when Phidias was laboring upon the statue of Diana, he was advised to give less care to that portion of the work that would be least seen. The story is that he was chiseling carefully the folds of hair on the rear of the head, when a workman of the vulgar class, who never do anything thoroughly, said to him: "Do you not know that the statue is to be placed more than a hundred feet above the eye of man and is to stand with the back to the marble wall, and who will ever know the work you put there?" "The gods will know," the artist replied. The name of the vulgar workman has perished from the earth, while the name of him who did good work because it was his pleasure has become immortal. We think the song of the workman is lost in the confusion of wheels and clatter of machinery, but not so; he who sings at his work writes the joyfulness of the song upon the face of the task. Nature not only works carefully and thoroughly, but in perfect time and order as well. The frosts of autumn and the snows of winter are useful in their season, but what havoc they would do in late spring or summer! Man ought to learn to take hold of the issues of life with timeliness and in season. The work that should be done in the spring time if neglected until January will be entirely useless.—G. H. Simmons.

Excellent Bible Studies.

The Bible Courses of the American Institute of Sacred Literature have the peculiar merit of fresh subjects skillfully arranged for popular use. The courses on the Foreshadowing of the Christ, and the Work of the Old Testament Sages, which are unique, have been some years before the public and already 20,000 different persons have used them. Two other courses presenting unusual topics are now announced as follows: "The Work of the Old Testament Priests" and the "Social and Ethical Teachings of Jesus." The former treats in a systematic but popular way, using only the Bible, the development of the idea and practice of worship in the Old Testament history, in all its varied relations to Priest, Sanctuary, Service, and Spirit. The latter treats of the origin, form, and content of the teaching of Jesus upon such topics as "God as King and Father," "The Kingdom of God," "Sin and Punishment," "Repentance and Faith," Brotherhood through Sonship," "The Family, Wealth, and the State." In the study of this subject the teachings are presented as a part of the situation and occasion under which they were originally given. The Old Testament teaching on the same subject, and, where possible, the teaching of the Pharisees, is compared. A further study is made of the life of Jesus as an illustration of each group of teachings, and each month's work closes with a suggestion of the teaching conformed to the needs of today.

Although both courses are intended for popular work, they will make an excellent introduction to the respective subjects in the hands of advanced students. The New Testament course will be especially practical and helpful to Christian workers in every field.

Echoes of the Texas Convention.

The General Convention of Texas has just closed its greatest session—in Waco. There were at least 5,000 messengers and visitors present in the Tabernacle. One is not appalled at the size of the Convention if he takes into consideration the magnitude of the State.

If Texas were as densely populated as England we would have on her soil 92,000,000. Texas would make 32 States as large as Massachusetts. If everybody in the United States were in Texas, five in a family, then there would be 12 acres of land to each family. Our State Board sent out 250 missionaries the past year, and some of them lived as far apart as from New Orleans to Chicago. Out of the nearly 4,000,000 inhabitants of Texas, we have 200,000 white and 140,000 negro Baptists.

Dr. R. C. Buckner, the founder and father of the Orphan Home, was for the tenth time re-elected President of the Convention. It is doubtful if he has a superior as a presiding officer over a religious body. The entire session was one of harmony, enthusiasm and inspiration. Indeed, there was not a negative vote cast during the entire session of the body. The anti, do-nothing element had been sloughed off by a constitutional amendment and peace reigned throughout.

The Convention sermon was preached by Bro. Jeff. D. Ray. It was a heavenly sermon such as to fill and thrill every Christian heart and convict many sinners as evinced by their standing up for prayer.

The report of the Board, indicating the work of the year, was universally conceded to be the greatest in the history of the Convention. Dr. Thomas of the Baptist Courier, said that the greater part of it ought to be published in all our religious papers. The report shows that sixty-five thousand dollars had been expended in State work during the year. Every heart was gratified to know that there was not a dollar of indebtedness on any object fostered by the Convention. The largest collection in the Convention was $65,500 for endowing Baylor University. Fifteen thousand dollars was given to the Orphans Home. Other great amounts were raised. The collections during the session amounted to $100,000.

W. S. SPLAWN.

Bonham, Tex., Nov. 13, 1902.

The Neuse Country.

The recent session of the Neuse Association was the best of its history. Most of the churches were represented, and all the pastors were present. Our visiting brethren were not so numerous as at other times, but the three Johnsons, Bro. Farmer, representing the Recorder; Bro. Conrad, representing the North Carolina Baptist; Bro. J. W. Rose, a former pastor of the Neuse Association, and the veteran warrior, Rev. John T. Albritton, were with us and rendered good service. Rev. C. W. Blanchard was chosen Moderator, and Bro. J. I. Lassiter Clerk. There was a liberal advance in the pledges to all the objects of the Convention. Three new churches were admitted to membership. Two new church houses have been built. Several were painted and otherwise improved. Good outlook reported from nearly all the churches.

The tide has turned in the Neuse Association. Five years ago nothing thrived in this section like isms and heresy. Now the field—the whole field—presents a changed condition. There is good spirituality among the churches. The revivals have been attended by great grace and power, and large visible result. The opposition has changed from a fight against Baptists and their ideas to a strong welcome and invitation to preach everywhere. One could almost wish himself at a half dozen places at once.

Winterville school has contributed much to the changes that have come. Very soon it will be the largest secondary school in our Convention, if it is not really so now. The enrollment will doubtless reach two hundred and fifty by the end of the fall term.

The Association feels greatly bereaved in the loss of Rev. M. P. Davis from Greene County. He has greatly strengthened our cause in that county and multiplied the number of Baptists in it. As Superintendent of County Schools he did a noble work. One of the best citizens of the county told the writer that Davis had done more for the schools of the county than any man that had ever figured in it. The Tabernacle has gained a strong and consecrated worker and preacher.

There are five new church houses to be built in the Neuse Association next year, or our cause will greatly suffer.

I shall give half of my time to the Clayton Baptist Church next year, and devote the balance of my time to general missionary work in the Neuse Association. The expense of this work is entirely provided for without help from the State Board.

It will not be a decade till the Neuse will be the richest body of Baptists in the State. The wealth is there now, and when the people have been converted and harnessed for the work they will prove a great power for all that we stand for. Still help and pray for Eastern North Carolina for a few years and it will soon return the harvest of a hundredfold.

C. W. BLANCHARD.

Shame on us Christians.

After Rev. M. B. Shaw had been in India as missionary for a time, he wrote home that hardships and comforts were mixed as in other callings. "If I were here in the British service, I would be congratulated; why pity me, then, when out here in Christ's service? Is it not a shame one us that we call it sacrifice to do for Christ what hundreds of men are doing for the King all over our empire? Government agents hastened into the Klondike and no one remarked it. But when the first minister went it was talked of as a sacrifice for Christ. Is it any harder to preach Christ than to attend to official business for the government? Government appointees travel all over Canada—the Indian reserves included; physicians do so, too; yet I have heard people talk of the sacrifice of the missionaries and ministers of the churches in doing the same for Christ. Are we not putting the minister to shame by such talk? Is a servant of Christ to seek ease or endure hardness as a good soldier of Jesus Christ? Are we not leaving the impression on the world that a minister is a man who earns his money easy—"a gentleman of leisure?" Let us have done with this thing. Appreciate to the full all that our brethren do; but raise no cry when a little hardship comes. Every traveler for every firm in Canada has a harder time than the average minister and says nothing. "But he gets amply paid for it." So do you, if you believe what your Lord has promised.

"Quit you like men and be strong," brethren.

Don't let the tender-hearted spoil you for good service.—Northwestern Baptist.

Never let man imagine that he can pursue a good end by evil means, without sinning against his own soul! Any other issue is doubtful; the evil effect on himself is certain.—Southey.

Religion is the elder sister of philosophy.—W. S. Landor.

News Notes.

....Notes on postal cards of your work for this column will be appreciated.

....Rev. W. A. Therrell, of Asheville, has sent us twenty-five new subscriptions recently.

....If you do not receive the Recorder by Saturday of the week of publication, let us know.

....Remember our prize contests will close December 15th. Be getting your manuscripts ready.

....Pilot Mountain pledge for Educational Fund printed last week as $1,000 should have been $500.

....Mr. J. Clyde Turner has been elected editor of the Book Reviews in the S. B. T. Seminary Magazine.

....Take note of the Secondary Schoolmen's meeting, and reach Durham in time for it. Program in this number.

....More than 400 delegates have been assigned homes in Durham. This means a big Convention. Let all the rest come.

....The State Board of Missions and Sunday-schools will hold its final session Friday night, December 5th, and prepare its report for the Convention.

....Dr. A. F. Schauffler, of New York, will deliver the lectures on the Sunday-school Board Foundation in the Louisville Seminary in December.

....Richmond College won the debate with Wake Forest at Raleigh Thanksgiving Day. We congratulate them and all the Virginians. Give us another chance.

....Three Wake Forest professors—Messrs. Poteat, Brewer and Lake—submitted papers in the North Carolina Academy of Science last week. Professor Poteat presided.

....Rev. J. E. Smith, of Concord, says: I like the idea of a great common meeting-place for the Baptists in this State. We had such a meeting in Indiana, and a blessing it was.

....Our work is moving on nicely. Bro. Blanchard did good work here. We enjoyed a meeting recently in which Rev. S. J. Porter aided. So writes the Kinston pastor, Bro. Cowan.

....Rev. J. M. Hamrick has resigned the pastorate at Mt. Airy, and will accept a church on Grace street, Norfolk. He has done fine work at Mt. Airy, and his people are reluctant to give him up.

....The Jackson County Sunday-school Convention recently was a great success, so Bro. E. N. Stillwell reports. The papers and speeches were strong, and there is a considerable movement forward.

....Mr. D. L. Gore calls for the Chairman of the Executive Committee in each Association to meet next summer in Wilmington. Why not have them meet in that Midsummer Meeting that we have been talking about?

....The new General Association of Arkansas has ten missionaries in the foreign field—counting eight in Cuba. Diaz is one. This will cure them of their opposition to the Convention's course with Diaz. The hair of the dog, etc.

....We were glad to see Rev. J. E. Hocutt, of Spring Hope, in Raleigh last week. Bro. Hocutt has been called to Bethel and other churches, and will leave Spring Hope and Peach Tree. The latter church presented him with a handsome overcoat in token of her love. He will be succeeded by Rev. A. G. Wilcox, of Brinkleyville. Bro. Wilcox will take residence at Spring Hope.

....Rev. T. J. Taylor writes from Warrenton: We have just closed a gracious meeting. Sam J. Porter did the preaching. Thirty-five professions. Nineteen were baptized last night. More to follow. Hallelujah!

....Pastor Mashburn, of Louisburg, is delighted with his church. We are finishing a very handsome house of worship which would do credit to any town. He will not be present at the Convention, we understand.

....Happily it is 2,000 dollars—not miles—that Secretary Johnson is from shore. He will arrive at Durham, and if the brethren stand by him this week and next Sunday he will have his head above water.

....In addition to the $2,168.05 reported this week for the Educational Fund, there is $1,000 on the way from Asheville. If every one who pledged at Winston-Salem will pay, about $14,000 more will come in by next Wednesday. Let us every one do his best.

....We regret to announce the death of Rev. G. F. Mainwaring, the pastor at Southern Pines. Our church there had been greatly uplifted in hope by his ministry, and her bereavement is sore. Bro. Sadelson informs us that Rev. A. E. Warren, of Pennsylvania, is now at Southern Pines and will supply for a period.

....Rev. J. M. Arnette has resigned his work at Edgemont (Durham) and other places, and will enter the Louisville Seminary. He has proved in his short ministry that he has the qualities of a successful preacher—consecration, energy, capacity for doing things and for preaching. He has baptized forty or more on his field, and his churches will give between $200 and $300 for education. He will be succeeded by Rev. Edwin R. Harris, a young man who has qualities very much of the same order as Bro. Arnette's.

....We do not recall that in fifteen years Wake Forest has lost any thing—game or debate—without sending out reports reflecting on the umpire or the judges. Now comes some such stuff in the Charlotte Observer from a college correspondent. We wish to make three points: (1) It is honorable to accept defeat with manliness, no matter what; (2) People never believe this talk about the judges and the umpires, and they are right; (3) It is discourteous, both to judges and opponents to question a decision, and it is worse than defeat.

....Pastor Patton marks it private, but it destroys anything he writes to re-write it. Let us hear him: Our cash offering Thursday was $120 for the Orphanage. One member, at the close of the service, said he would hereafter pay $60 yearly. Our Sunday-school pays $60 yearly. We will pay the Orphanage at least $250 this year. We are united. The next thing on docket is a new house. Tell Vines we continue to receive members from the converts in our meeting. The church does not owe the pastor a cent. If you think nothing good can come out of "Nazareth," come and see.

....Indictments have been made in the Federal Court, Western North Carolina, of certain registrars who, it is alleged, construed the provisions of the Constitutional Amendment too strictly—or unfairly—and, therefore, debarred certain negroes qualified to vote, from voting. We believe the people of North Carolina will refuse to be stirred up by this matter. They desire only justice. The State will see that this is done. So with the testing of the Virginia and Alabama and Louisiana Amendments. We shall never feel secure in them until they shall have been tested. If they are not safe, the sooner we find it out the better.

....While many of the members of the Woman's Educational Union for the Baptist Female University are responding promptly to the request that their dues be sent in before the Convention, more than a hundred and fifty are yet to be heard from. They may help very materially in the last long, final pull on the University debt by sending their annual dues at once to Miss Fannie E. S. Heck, who has been asked to collect and acknowledge them.

....During the four years of Rev. W. M. Vines' pastorate at Asheville there have been more than 350 additions to the membership of the church, a $20,000 debt has been paid, and a great organ purchased. It has entertained the State Convention and the Southern Baptist Convention. He has decided, we hear, to remain with this church. In a recent meeting he was assisted by Rev. W. C. Newton, and about fifty-five professions of religion took place.

....We have permission to announce that the ladies of the Rex Hospital Aid Association desire to inform physicians living out of Raleigh that a patient can be treated free of all cost in the Memorial Cot. Full particulars can be obtained by writing to Mrs. Lawrence, Rex Hospital, or to Mrs. Walter A. Montgomery. Many patients have been successfully treated in this cot, and it is the desire of the ladies that it shall never remain unoccupied. Everything is furnished entirely free of charge.

....Our new representative, Rev. J. S. Farmer, writes: The Pilot Mountain Union was held with the church at Pinnacle. On Friday the discussion on "Silent Evangelism" was real helpful. Brethren H. A. Brown, D. F. King, P. Oliver, C. C. Haymore and Dr. Phillips all spoke on this subject. The Pilot Union is also much interested in its Associational Mission work. They have money in sight with which to start a church building at Vade Mecum Springs. On Saturday night great interest was shown in the discussion of our "Educational Institutions." Rev. H. A. Brown preached on Sunday at 11 o'clock, but the rain kept the most of the people at home. People who live at this point should keep working for the Master, for they are not far from heaven.

....A visit to Atlanta last week was much enjoyed by the editor of the Recorder. We found Secretary Jamieson at the beginning of a new year's work with the laurels of a triumphant year fresh upon him. Editor Bell and Mrs. Bell were making another number of the Index. We did not know before that Bro. Bell had this advantage. Dr. McConnell was looking for $2,000 for Home Missions, and we had the pleasure of telling him that North Carolina is just about this much ahead of herself for that object. This makes Bro. Caddell very happy. He is vice-president of the Board for North Carolina. For a few weeks he has been doing special work in Georgia. He is well again, and happy, and doing the best work of his life. His heart runs over with love for North Carolina and the readers of this paper. We found Dr. John E. White perfectly happy. He has a great church, a great people, and an ideal home. He is making an impress upon Atlanta and upon Georgia. He knows the people as well as he knows North Carolina. He is a leading spirit in a recent movement to concentrate the Baptist forces of the city in a Rescue Mission in the heart of the city. All beggars are sent to this mission. They receive food, lodging, work, medical care, and the gospel is preached to them. This will prove a monumental work for the Atlanta Baptists. We regretted to miss Bro. Broughton. He was holding a meeting in Gafney, S. C.

DR. TICHENOR IS DEAD.

Dr. I. T. Tichenor, so long Secretary of the Home Mission Board, died in Atlanta at noon Wednesday. So has passed the last of that noble band of Southern Baptist leaders—the men who made our Convention—Boyce, Jeter, Broadus, Manly, Tichenor. As Secretary of the Home Board, Dr. Tichenor did a work that will rank second to none that has been done by a Baptist.

CONVENTION DELEGATES, NOTICE.

Delegates who expect to attend the Baptist State Convention, which meets in Durham, December 10th, will please send their names, as soon as possible, to the Chairman of the Committee on Hospitality. W. H. Rogers, Durham, N. C.

Homes will be provided for delegates from the Associations, from the churches, from Ladies' Missionary Societies, and from the Sunbeam Societies, provided their names are sent in before December 1st. Homes cannot be assured to those who report after this date.

Railroad Rates to Convention.

The Atlantic Coast Line, Seaboard Air Line and Southern Railway, the Norfolk and Western and the Atlantic and North Carolina Railroads have granted the usual reduced rate of about one fare and a third for round-trip tickets to the Convention in Durham, from points within the State of North Carolina, including Norfolk, Suffolk and Danville, Virginia.

Tickets to be on sale December 9th, 10th, 11th and 12th, final limit December 22, 1902.

Apply to your agent a few days ahead of time and see that he is ready for you.

N. B. BROUGHTON,
Secretary Convention.

In West Chowan.

Please give space at this late day for a brief report from my field.

I serve three churches, and held meetings of a week's duration with each of them this fall.

At Lewiston there were six accessions to the church. Bro. L. M. Curtis did the preaching for us, and did it splendidly and very acceptably.

At Union the pastor had no outside aid. Bro. Thompson, of the Methodist Church, preached once for us, but the church "had a mind to work," and as a result seventeen were baptized and one restored to fellowship.

At the Chowan church in Winton Bro. W. V. Savage, of Churchland, Va., helped us. This brother is a native of Hertford County and was among his own, but is so attractive and strong a preacher as to prove an exception to the rule that a prophet has no honor in his own country. I know Virginia needs him, but I wish he was back in the Old North State.

As the immediate result of this meeting six were added by baptism, but the church was revived, and we are receiving members at almost every meeting. This little band is rapidly developing into a body of great strength, and already leads the Association of fifty churches in per capita contributions to benevolence.

All of my churches treat their pastor a great deal better than he deserves.

God bless and prosper them.

THOS. G. WOOD.

Aulander, N. C., Nov. 19, 1902.

SUFFER THIS WORD.

Two Thousand Dollars from Shore.

I had not expected to make another appeal this year, but the very disagreeable day yesterday makes it necessary. In many churches no services were held, and in all of them the congregations were small. This undoubtedly cut down the contributions to State Missions a thousand or more dollars. This Monday noon we are two thousand dollars from shore on State Missions. The books will close next Thursday, but every dollar received before the meeting of the Convention in Durham will go to paying the debt. If we can raise this two thousand dollars we will be able to report not a cent of debt. While this will not come in this year's report, for all practical purposes it amounts to the same thing.

Brethren, remember that a two-thousand-dollar debt means that our appropriations will lack two thousand dollars of what they would otherwise be. This, to the needy fields, means very much indeed. Will not every church take a collection next Sunday morning that we may raise this two thousand dollars? This will put the Board altogether out of debt and will enable us to begin the new year without being handicapped as we have been for so many years past. Just this once more, dear brethren, and we will be over the hilltop.

Affectionately yours,
LIVINGSTON JOHNSON,
Corresponding Secretary.

SPECIAL CALL.

To our pastors and members of the various Missionary Baptist churches in North Carolina: Our special Century educational work can be finished this year if our people will regard the pledges made at the last State Convention; and if the various churches and pastors will push to completion the work begun in the churches. Many are promising special amounts on the condition that the work be finished up this year. It can be done, and should be done. Please send in money at once to Prof. L. D. Watson, Jr., treasurer of this work. If you know of money that will be in hand during December and that can't be collected before the Convention which meets December 10th, so state, and give amount.

Yours in service,
A. D. HUNTER.
Financial Secretary.

Conference of Secondary School Men.

This body will meet in the First Baptist church, Durham, N. C., December 9, 1902.

Program:

2.30—The Need and Feasibility of Endowment for our Academies.

Discussion led by Rev. J. A. Campbell, Buie's Creek Academy.

3.15—Is it desirable to have a closer union between our Baptist schools? Discussion led by Prof. R. L. Moore, Principal Mars Hill College.

4.00—Libraries and Reading Rooms for Our Academies. Discussion led by Prof. M. B. Dry, Wingate School.

4.30—How can we enlarge the attendance and increase the efficiency of the work of our academies? Discussion led by Rev. Walter N. Johnson, Business Manager Dell School.

7.30—Address. The Relation of our Academies to the Public Schools and the State. Prof. J. B. Carlyle, Wake Forest College.

8.15—Address. The Relation of our Academies to Wake Forest College and the University at Raleigh. Mr. J. W. Bailey, Editor Biblical Recorder.

Heat Prostration—
Simple Way to Prevent.

Take Horsford's Acid Phosphate during hot weather. It gives strength to endure the strain. Makes a delightful Acid Tonic—superior to lemonade.

Shall We Have a Winter Class for Pastors?

Many pastors in North Carolina can leave their work during the month of January without any appreciable loss to that work. Bad weather, bad roads, and other hindrances render work in the country more or less uncertain at that season of the year. In the summer, when the town and city pastor goes off for his rest and a month's outing, the country pastor finds it almost impossible to leave his field. Certainly he needs a change of surroundings, a contact with other men, a time to "come apart and rest a while," as much as any other man.

What better time can he find for such an outing than the month of January? What better place can he find for such a change than Wake Forest? What better employment can he think of for such a season than the study of the Word and Work of God?

The expense of a month at Wake Forest would be very small. The benefits of such a month ought to be many and great. The course of study has not been made out, but I should think we might go through Stifler's Introduction to Acts, and his Commentary on Romans, perhaps do some work in sermon-making, and study together some of the problems of the pastorate. I should hope that all who participated in it might get a deeper, broader, stronger grip on our work as servants of God and ministers of His Gospel.

If there are those who care to look into the matter, and will write me, I shall be glad to give them an estimate of what it would cost them. There would be no charge for anything that the college could do for them. Board and railroad fare would be the main items of cost.

W. R. CULLOM.

The Marlboro Cotton Mills will be erected at McCall, S. C., at a cost of $1,000,000.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Hall's Family Pills are the best.

WE WILL CURE

you of Stomach or Liver trouble for 25 cents a month. We mean just what we say, and will send you a free sample of either medicine for the asking.

Address
The HOME REMEDY CO.
Austell Bldg. Atlanta, Ga.

MORPHINE,
OPIUM, WHISKEY AND ALL DRUG HABITS
Cured Without Pain.

If you are addicted to these habits you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business and at a moderate cost. You doubtless realize that the use of stimulants is gradually ruining your health, unfitting you for every duty in life. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment, LEAVING OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured if instructions are carried out.

Mr. T. M. Brown, of DeQueen, Ark., says: "After all these years it gives me great pleasure to again write you in the interest of a friend who desires your treatment. Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since. I attribute my good health to your medicine. I could never tell you how much I appreciate you, how much I esteem your kind and encouraging words while under treatment. I have thought I would like to travel and tell all how useless and unnecessary it is to continue the habit when your remedy is so certain to cure and so inexpensive that almost any one can get it. Believe me that I will never forget you, and that I never fail to tell of my own suffering and happy deliverance when I find a fellow-being addicted to morphine."

Mrs. Nancy Harris, of College Hill, Ky., writes: "I was an object of pity, using as much as three bottles of morphine a week. I had no comfort, no ease only when pumped full of morphine. I ordered your treatment, took it according to directions. The first dose of the medicine completely killed the love I had so fondly idolized for morphine. I continued your medicine until I felt myself once more a free woman. It has now been about three years since I took a dose of morphine; have better health than I have for ten years. Can sit up and work all day without lying down and walk to my neighbor's house, without a cane, ride alone horseback and do all ordinary house work, although I am eighty years old. I would like to tell the millions of suffering humanity that they can be helped by your treatment. A sufficient trial is all that is necessary. I feel so thankful to you for your valued treatment and succesful cure in my case. If I can do anything to aid you in your work let me know:"

Mr. L. D. Rouse, of Wetumpka, Ala., a large merchant, writes: "I am delighted to be able to write you that my health is all that I could ask; have never felt better; have no aches or pains; eat heartily and take plenty of exercise. Though it is some months now since I was with you in your Sanatorium, have not the least desire for whiskey in any of its forms or the drug and any of its kindred. You may write this in your little book, that I am one whom you have resored to health and happiness. The two patients referred to will be there Monday or Tuesday. Cure them as you did me."

Mr. R. L. England, of Spartanburg, S. C., writes: "I take pleasure in adding my voluntary testimony to the many you hold touching the merits of your cure for the opium habit. In less than a week I found myself free from the necessity for the drug. I now return home a happy man."

From the Southern Argus, Selma, Ala.: "One of the most remarkable cures of any kind on record is that effected by Dr. Woolley in the case of Dr. A. A. J. Riddle, of Marengo County, Alabama, a planter of large means and a gentleman widely known in this part of the State, a physician of prominence in his profession, who deems it his duty to suffering humanity to publish the facts relating to his affliction and his rescue from the grave."

The Atlanta Constitution says: "Some time ago The Constitution gave a strong endorsement of the Woolley Opium and Whiskey Cure. We were very careful in investigating the matter fully before we gave it our endorsement. We have seen its work for years. We had read thousands of testimonials from grateful patients who had been rescued from worse than death by its miraculuous influence. We had had given up as hopeless and left to despair and death, cured and made whole, sound, and saved by Woolley Opium Cure."

I could go on and give thousands of testimonials, but my guarantee will go further towards convincing you than anything I or others could say, namely: When you receive the first supply of antidote and try it five or six days and are not satisfied, you can securely repack it and ship it to me and I will return your money or make other to suit the case as you may wish.

Patients are perfectly supported by the treatment, and feel at once that life is worth living and know that they will be cured if they will give me their co-operation and follow instructions.

The following editorial notice is taken from the Atlanta Presbyterian: "The editor of this journal has been writing about Dr. Woolley and his cures for about twenty-five years. There is not a shadow of humbuggery about his treatment. We have personally seen some cures of desperate cases of the opium habit. We advise any one afflicted or the friends of the afflicted to write to Dr. Woolley, Atlanta, Ga., for his pamphlet. The evidence which it contains is convincing. If there is any hope of a cure, and there generally is even in the most desperate cases, the treatment of Dr. Woolley will rescue the sufferer and restore him to a normal condition. This pamphlet will be sent on application to Dr. B. M. Woolley, 102 N. Pryor St., Atlanta, Ga."

Dobbin & Ferrall
—AT—
Tucker's Store
RALEIGH, N. C.

THREE-QUARTER LENGTH COATS

The wraps of the season. Most every lady is buying a three-quarter length or hip length coat for her winter wrap. We have provided almost every manner and style in these coats. Our prices start at $5.00 and run to $50.00, with a very wide range of the best values at $10.00 to $15.00, enough to satisfy every economical woman's taste. We will send coats on approval.

Dobbin & Ferrall.

Home Circle.

Somebody.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?
—Epworth Herald.

The Beauty of Health.

In About's "Roi des Montagnes," in which the heroine and her friends are captured and held for a ransom by the Greek brigands, the girl is represented as being so full of splendid vitality and health that the sayant of the party and her would-be lover exclaims with involuntary gratitude for the spectacle of strong, beautiful, young womanhood: "Thank you a thousand times, dear mademoiselle, for being so well!" One can readily sympathize with his enthusiasm, for there is something about perfect physical development and health in a woman that excites a distinct feeling of thankful pleasure in those that see her, if only merely as the exponent of the beautiful possibilities of humanity if there were no hereditary or acquired conditions of disease or weakness of any kind. Every one with an artistic sense who has gazed at the splendid figure of the Venus de Milo in the Louvre will recognize what this feeling is—an appreciation and perception of the grandeur of true feminine strength and beauty as shown in the lines of the finest sculptured figure in the world. There is nothing masculine, of course, in such strength. It is essentially feminine, and it is that that constitutes its nobility. It is the "eternal womanly"—the beauty that may be transmitted to ennoble a race—that appeals to people. In reading the British criticisms of American women fifty years ago—criticisms that, however unpalatable, were undoubtedly just—it is easy to see what an immense improvement has taken place in the physique of the women of this country, who, certainly in the matter of dress, exercise and hygienic precautions, seem nowadays to appreciate the fact that health and beauty must necessarily go hand in hand.—New York Tribune.

The Children of the Poor.

One of the most interesting of charitable societies for the children of the poor is the Little Mothers' Aid Society, which gives outings to poor girls. The following from the October Woman's Home Companion describes the work:

"The eldest girl in the family is the mother's helper, and is the one who cannot be spared from her duty of minding the younger children during the hours when the mother is away at work. So the Little Mothers' Aid Society gathers her in, begs to entertain her for a day, places the younger children in its day-nursery, and, care-free for once in her life, she is taken to the Holiday House in the country, and there learns for the first time about trees and flowers and 'free grass.'

"One 'little mother,' on the occasion of her first day in the country, and who continually wished the baby were with her, stepped lightly over the daisied field, ''cause it's graves,' she said. Her only sight of grass had been a cemetery. Another child threw herself on the grass, sobbing. 'If mamma could only see it! If she could just smell it!' she cried. Inquiry elicited the fact that her home was shared with rag-pickers in a rear building that was once a stable. One who looked about at trees and flowers and sky said, 'It ain't like it is in de books,' and it was discovered that she expected to find the country like the pictures in her school-books—black and white. One little girl, on seeing a cow milked, refused to dring the milk, and gave as her reason that she didn't want it after the cow had had it. Still another wrote home to her mother, who lived in Cherry street, 'This is a nice place. We have two sheets on the bed and one on the table.'"

"May I Go Across With You?"

I was just going to cross Broadway the other day in company with a gentleman with whom I was conversing. The trolley cars were thick, and the carriages and trucks were thicker, so that we had been hesitating a moment until they should clear a little before making the attempt. As I saw a way opening, I reached my right hand up and caught my friend by the arm and said: "Now is our chance." Just then a trembling voice attracted my attention from just behind me on the other side. The voice said: "Won't you please let me go across with you?" I stopped and looked back, and there was a very old, white-haired lady, very feeble, far too feeble to have been in such a place unattended.

Instinctively I put up my arm, and, taking her hand, drew her arm through mine, and said, as if I were her own boy, "Certainly, you shall go across with us; and we big boys shall be very glad of your company."

When we got across to the other side, she looked up in my face in a pathetic way that touched me, and said: "I thank you very much. When we get old, we feel a little scary and uncertain going alone."

All the afternoon the pathetic old face framed in white hair kept coming back to me, and I thought how much happier the world would be if all the time the strong people were quick and sensitive to hear the cry of the weak, who are saying, "Won't you let me cross with you?"—Rev. Louis Albert Banks, D. D., in C. E. World.

How Girls Can Help Their Mothers.

Every girl, if she be not thoroughly selfish, is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls wait to be asked to do things instead of being constantly on the lookout for little duties which they are capable of doing.

If you would be of any real use in the home, you must be quick to notice what is wanted—the room that needs dusting, the flowers which need rearranging, the curtain which has lost a ring, and is therefore drooping. And then you must not only be willing to do what is needed, but willing to *do* it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day and not the next, you can never be depended on, and if some one else has to be constantly reminding you of and supervising your work, it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do—the flower vases will need attention every other day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away the household linen. Begin, too, directly after breakfast, and keep on steadily till your work is done.

If you begin by sitting down "just for a minute" with a book, or think you will "just arrange the trimming" on your new hat, the morning will be half gone before you know where you are.

A girl who has brothers may spare her mother all those tiresome little jobs which boys are always requesting to have done for them, if she will only do them kindly.

But a boy will not come and ask his sister to repair frayed-out button-holes, and to make him paste for his photograph album, if she snaps and says he is "always bothering."

It is not easy work, but it is quite possible for the daughter at home to make sunshine.—Philadelphia Ledger.

Defective Sight in Children.

The handicap of imperfect vision naturally interferes with the progress of the child in his studies, says Dr. Grace Peckham Murray, in an article in the October Delineator on backward children. A well-known oculist of New York states that defective vision is a very common cause of apparent mental dullness in young children. A child's eyes should be examined when he is old enough to attend school, in order to be sure that he does not suffer from lack of good eyesight. One writer has said that he never met with a case of chronic bad spelling that he did not also find some visual defect. It must be remembered that trouble from imperfect seeing comes not only from seeing words and figures wrongly, but also from fatigue of the brain caused by eye strain.

Eight Puzzles.

Feet have they, but they walk not—stoves.

Eyes have they, but they see not—potatoes.

Teeth have they, but they chew not—saws.

Noses have they, but they smell not—teapots.

Mouths have they, but they taste not—rivers.

Hands have they, but they handle not—clocks.

Ears have they, but they hear not—cornstalks.

Tongues have they, but they talk not—wagons.

If You Have Rheumatism

URICSOL the great tested and endorsed California Remedy will cure you. It also cures Liver, Kidney and Bladder diseases, caused by an excess of uric acid. It never fails, and builds up the health and strength while using it.

Send stamp for book of wonderful certificates. Price, $1 per bottle. For sale by druggists. If your druggist can not supply you it will be sent prepaid upon receipt of price. Address

Uricsol Chemical Co., Los Angeles, Cal.
or the
Lamar & Rankin Drug Co., Atlanta, Ga.
Distributing Agents.

IF YOUR LIVER

is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

Price, 50 cents and $1.00.
PREPARED ONLY BY
E. A. CRAIGHILL,
DRUGGIST,
LYNCHBURG, VIRGINIA.

For sale by all druggists.

FALLING HAIR

Save Your Hair with Shampoos of

Cuticura SOAP

And light dressings of CUTICURA OINTMENT, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.

Complete Treatment

For Every Humour, $1, consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation and irritation, and soothe and heal; and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. In screw-cap vials, containing 60 doses, price 25c.

Sold throughout the world. British Depot: 27-28, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CORP., Props.

Atlantic-Coast-Line

FAST FREIGHT AND PASSENGER ROUTE BETWEEN NORTH and SOUTH.

Quickest Route To Florida

FOR RATES, SCHEDULES PULLMAN ACCOMODATIONAL AND FURTHER INFORMATION WRITE

H. M. EMERSON,
Gen'l Passenger Agt.
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WILMINGTON, N. C.

Raleigh Marble Works

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Proprietors,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE.

Young People's Page.

Sleepy Time.

On shining leaves of red and gold
We read the story plainly told;
The story of kind autumn's care,
Oh! fern and grass and flowers fair,
'Tis "sleepy time"; but soft and bright
The gay leaves fold you warm and tight,
And children whisper, "Dears, good-night!"

The Romance of Invention.

Robert Livingstone Stevens sailed from New York to Liverpool eighty years ago. In those days the passage took two months, and Stevens passed many an hour, jackknife in one hand and a piece of wood in the other, brooding over a problem that had often worried him—how to run a railroad without stone stringers for tracks. He wanted to get an iron rail that would "hold," and would take the place of the thin strips fastened to the chair of the roadbed. Just before he reached England his whittling revealed to him the solution of his problem, and that solution took the form of a T-rail with a broad base that could be applied direct to a solid wood support. That T-rail is still in use on all railways of the world. The elder Cunard, who was apprenticed as a lad to a Scottish ship-builder, is said to have amused himself in whittling the hulls of vessels. Occasionally he would fit one of these with masts, sails and rigging complete. Tired of familiar types, he would experiment with new ships, and one of these it was that attracted the attention of his master, because it would not maintain its upright position in the water. Experiments were made to ballast it in order to give it the proper trim. The clipper-like shape and graceful lines of the model promised great speed. Such is said to be the origin of the standard model of the Cunard and later ocean greyhounds.

Feathered Highwayman.

The man-o'-war hawk is a somewhat large bird and an expert fisher, but he does most of his fishing in the air. When the booby bird comes home from abroad he finds the man-o'-war hawk "layin for him", and however persistently he may seek to escape by dashing flight, with much screeching and screaming, he finds that before he can safely set foot on the land he must disgorge a fish or two, which the swift pursuer adroitly catches in the air. It seemed, however, to be generally understood, as a modus vivendi between the fisher and the pirate birds that their contentions were only on the wing, and that, once on land, they should dwell peacefully in their separate camping grounds.

The boobies are awkward and unwieldy on land, and may be easily captured. They rarely seek to escape when a man approaches, but, accustomed to meet the demands of their familiar enemy, the man-o'-war hawk, by disgorging a fish in the air, they frequently resort to the same process and lay at the feet of the intruding stranger what stock of fish they have available. The man-o'-war hawks turn this practice to their own advantage by following after any man who might appear among the nesting birds, circling in the air just overhead, ready to pick up the fish which the frightened boobies might give up as a peace offering. The man-o'-war hawks were generally eager for anything, and would hover closely, ready to take from the hand of a man whatever he might toss in the air. On one occasion one of these birds swiftly snatched a notebook which lay for a moment on the ground, and sailed away, dropping it, however, on finding it to be neither fish nor rat.—Century Magazine.

God is in this Place.

Little Nellie read the words from her card for the third time: "Surely the Lord is in this place."

"What place was it, grandfather?"

"Ah," said her grandfather, "that was Jacob, I suppose; he had gone away from home, and he spent the night in a field, with a stone for a pillow; and angels came down to make him know that God was there."

Nellie's thoughts were busy. "Grandfather," she said, "God is everywhere."

"That is so, Nellie; but you see, this man Jacob had sort of forgotten about it, just as you do sometimes."

"I never forgot it," said Nellie.

"Don't you? Don't you ever do anything that, when you come to think about it, you feel quite sure you would not have done if you had remembered at the time that God saw and heard you?"

In the afternoon of that day Nellie was alone in her father's study. A great inkstand filled with ink stood on the study table, and her father's pen lay in the tray.

If there was one thing more than another that Nellie longed with all her heart to do, it was to write with ink.

"Mustn't touch the ink!" said a small voice in her heart; but she reached out her hand for the pen and wished that she could write just one word.

"Your father said you mustn't touch," murmured the small voice.

"He hasn't said anything about it in a long time," thought Nellie; "not in 'most a month, I guess, and I'm a good deal older now; perhaps he would let me."

She held the pen over the inkstand ready to dip it in.

Grandfather, in the next room, sat where he could see in a looking-glass everything Nellie did. He had his big Bible on his knee, and just then he began to read aloud.

These were the words he read:

"And Jacob .... said, Surely the Lord is in this place, and I knew it not."

Nellie heard the words distinctly. Down dropped the pen into the tray, and she turned troubled eyes toward the door of the next room. She could see no one; and she did not know any person in there could see her.

"I 'most forgot!" she said aloud. "I'm going right straight out of this room where I can't see any inkstand."—Exchange.

What we should do is not to vex ourselves about our imperfections, but to fix our minds on the bright image of perfection; not to weary ourselves with rules, but to live with Christ as one liveth with a friend.

Chimney with nobody's name on it.

Who's responsible for it?

Not MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Free by Mail.

Among the many home investigated cases of Swamp-Root, the five cases we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1902: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time and then only after suffering great pain. My physical condition was such that I had no ambition and was all run down. The doctors said my kidneys were not affected but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a sample bottle of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I go on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

Mrs. H. N. Wheeler

MRS. H. N. WHEELER.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The Effect of the Sample Bottle of Swamp Root.

Having heard that you could procure a sample bottle of Swamp-Root free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I went to the drug store and procured a supply. I have used Swamp Root regularly for some time and consider it unsurpassed as a cure by for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to the close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

W. F. Sl....

Springfield, Ohio, Feb. 21st, 1901

SPECIAL NOTE.—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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American Baptist Publication Society

1420 Chestnut Street, Philadelphia

Editorial.

TO THE RESCUE.

It was a disappointment to Secretary Johnson and Chairman Jones to arise Sunday morning and face the rainiest day of the season. Their hopes were in that Sunday. It is a pity that so many pastors thus reduce chances by putting off collections to the last Sunday. Let us get out of this habit.

The year has closed, but money reported this week, and money collected next Sunday will pay debts just as effectively as any money. We shall have a debt on State Missions, and we shall not pay the University debt unless the churches everywhere come to the rescue next Sunday.

NOW FOR A FORWARD MOVEMENT.

This letter speaks for itself:

Wake Forest, N. C., Nov. 23, 1902.

Dear Sir and Brother:—I write to endorse most heartily your editorial in the last Recorder calling for better salaries for our pastors. While our membership is gaining in wealth, influence and members the pastor is too often forced to live on the same salary as that paid when conditions were widely different.

Sincerely,

J. B. CARLYLE.

The Winston-Salem church will increase Pastor Brown's salary handsomely, so we hear. He deserves it.

Let us see how many fields in North Carolina can cross the $1,000 line this coming New Year.

BAPTIST SCHOOLS AND STATE AID.

That the question of denominational schools receiving aid from the State should have actually been debated in the Georgia Convention week before last is a testimony to the tolerance of the Baptists—if not a distressing indication of the strong hold that this disgraceful subversion of a cardinal Baptist principle has gotten upon some of the Georgia schools. We are glad that the report of the Convention's Educational Commission left no doubt of the Convention's position, and that from now none of the Convention's institutions will suffer this relation to the State to continue. We also take pleasure in President Landrum's clear statement that the Home Board cannot maintain relations to any institution that is in alliance with the State.

We Baptists not only have our honor at stake in this policy, but we have a Principle that we have saved to the world and still must jealously guard. We could afford to lose every school that we have rather than conduct them jointly with the State.

THE BAPTIST CONGRESS.

This body met recently in Boston. The Standard, Chicago, refers to it as a Congress of some Baptists. This is more precisely descriptive, but why stickle for names? The object of the organization is not to make laws for Baptists or for any body, but to bring out discussions by capable Baptists on important and timely subjects. It is a forum for the free expression of thought, and its several sessions so far have brought forward some of our ablest thinkers, and they have produced quite a number of admirable discussions.

The recent session discussed the relation of baptism to church membership, and three brethren, one of them, Dr. R. P. Johnston, a Southerner by birth and education, argued that baptism should not be made prerequisite to church-membership. Of course the arguments were properly met.

Another question was The Future of the Educated Negro, the discussion of which was ably led by Dr. R. H. Pitt of Richmond, who represented the Southern point of view. He holds that we ought to give the negro education and religion; that the races must not be mixed; that political ascendency of the whites is better for both races and will be maintained; and that the educated negro's task is to elevate his fellow. There were other speakers, Drs. Hovey, A. C. Dixon, and a negro. We shall print an epitome of this discussion.

Other subjects of discussion were The Basis if Current Theologies, The Pulpit and the Problems of Statemanship, "Does Revelation End with the Scripture?" and Christ as Example.

INDIVIDUALISM AND DEMOCRACY.

Duly formed congregations of believers are divinely ordained. In view of the long train of disasters that Christ's cause has suffered just on this point, one might not accept this statement so readily. In truth, it is in organization that Christianity has most often been corrupted and disgraced, and threatened with ruin.

The man who says the form of organization, the polity, is a non-essential, speaks the truth so far as salvation is concerned; but that is a vast blunder that distinguishes essentials from non-essentials on this ground merely. One may be saved without a minister; but the ministry is no non-essential in the Christian economy. Neither is the church a non-essential. Nor is the form of the church non-essential. The destiny of Christianity will be determined by the prevailing form of its vehicle, the church, and ultimately the salvation of millions will be involved. If the form of the church is that of a democracy, Christianity will blossom in democracy; if the form is that of an autocracy, it will run to seed in tyrrany and slavery.

If Baptists insist upon their polity, it is because they are persuaded of three things, namely:

1. That it is of God.

2. That any other will subvert God's will, and redound to man's loss.

3. That they have no right to substitute any other for the polity ordained of God in the New Testament.

The train of disasters has not come of organization itself, but from failure to follow the New Testament example in organization—has come of developing and "improving upon" the New Testament polity in the name of expediency and common sense. Either this foolish motive or the base motive of self-glorification has been responsible for every deflection from the divine, ideal church system. But Baptists have held their course true against all temptations and warnings; and notwithstanding storms—which it is conceded they have weathered more handily than any other body—they are today in better trim than any other religious body that we know of. The winds of orthodoxy and heterodoxy have beaten furiously about the masts of Methodist, Presbyterian, Episcopalian and Roman Catholic ships—there has been tremendous action and now reaction is setting in—but Baptists have not felt the tremor of a real shock in all the storm.

Their security is not in their lack of beliefs or their lack of vital concern in all that is thought on religion—for we are a vital people;—but our security is in our polity. We have a polity that gives play to the principle of adaptation. It is the polity of Individualism in Democracy. It is the polity that was devised by One who meant that His church should rise above all changes and prevail at length against the very gates of Hell, and that that Church should nurture His children into highest life.

Let us then look well to it that we maintain ourselves in this polity as we value our calling and destiny. Never in our history have we been so near to compromise and irretrievable loss as we are today. Never was the sovereign church so low in the scale of power; never the servant institution and "denomination" so high. Well may we beware.

Christ ordained the Church. He ordained it to be a Democracy, every believer standing equal here as everywhere else in God's sight. Thus God ordained Democracy—self-sovereignty, government by self-government. He ordained the Church for man: To give expression to man's worship of Him; to give edification to man in knowledge of Him and the Truth; to propagate the knowledge of God throughout the world—in a word to make men know God. This is His will and glory.

The old order held that man exists for the King; later it was held that man exists for the State. Now it is held that king and state exist for Man. There was a time when people existed for an organization that called itself The Church, and that policy all but made shipwreck of the race's destiny. But moderns hold that the church and the churches exist by God's grace for man, and, of course, that in so far as they help man into knowledge of God, they serve Him.

The church's task is, therefore, to ever guard the lives of her members, to nurture them, to environ them favorably, to give play to their affinity for God, to teach them and to encourage them to grow. The true Shekinah is Man, said Chrysostom. Ye are the Temple, says Scripture. Not in yonder mountain, nor in Jerusalem, but in the spirit of man do I set up my worship, says Christ the Lord.

A Baptist church is a Democracy. But Baptists do not hold the divine right of majorities, or the absolute sovereignty of the most. Nevertheless a Baptist church has rights, has authority, has sovereignty. The one sovereign thing in this world is the human will; the other is a Baptist church. And when the two come together, we have a situation, interesting and grave. On either side the ground is holy ground. Here is another reason for following closely the example of divine revelation. The matter is delicately sacred.

The one thing to do is for each sovereign to mark off his realm. In those things in which they agree to agree each is bound. In the rest rights remain unaffected. The Individual remains an Individual notwithstanding he has united with the church. When a man joins a Baptist church he recognizes certain things in that church in respect to which he is at one with the church. In these things he binds himself. He cannot expect his fellows to let him lord it over them. That sort of Individualism is tyrrany. On the other hand, while much is committed to the church, much is reserved. This is the principle of our polity. We may not succeed in precisely defining the limits of the church, on one hand, and her members on the other, but next week we shall submit an essay toward that purpose. Its title will be The Creed of the Baptists.

NO CONQUEST OF CAROLINA.

The New York Journal announces that Mrs. Pembroke Jones' conquest of New York is complete. Her box at the horse-show was the centre of attraction. She had a number of the Four Hundred as her guests. She has risen to be not only one of that foul and coarse crowd, but is a leader—by excellence.

We have no objection to New York's surrender. The ideals of the Court of Louis XVI. seem to have taken New York Society by storm, and corruption is accordingly at a premium. Becky Sharp is the ideal of the women, and they seem to emulate her morals though they cannot approach her wit.

We have no objection to the conquest of New York. But we repudiate on behalf of the men and women of North Carolina the gratification in that conquest expressed by a Wilmington and a Raleigh paper. Mrs. Pembroke Jones and her appurtenance of a husband may make conquest of New York, but the women in no town or hamlet in North Carolina will stoop to her.

WOMAN'S RIGHTS.

An' so it is with women. They haven't the right to vote, but they have th' priv'lege iv conthrollin' th' man ye ilict. They haven't th' right to make laws, but they have th' priv'lege iv breakin' thim, which is betther. They haven't th' right iv a fair thrile be a jury iv their peers; but they have th' priv'lege iv an unfair thrile be a jury iv their admirin' infeeryors. If I cud fly d've think I'd want to walk?—Mr. Dooley.

THE PRESIDENT'S ATTITUDE TO THE NEGRO IN POLITICS.

The event from the Southern point of view last week was the publication of two letters, one from President Roosevelt of the United States, the other from Principal Booker T. Washington, the negro educator, on their respective attitudes, the one to the negro in politics, the other to his relation to the President in matters political.

The President announces that he will not consider race a bar to office. That is, if a negro is in his opinion fit and there is reason to appoint him he will appoint him, North or South. He does not believe that the leaders of his party in the South were right in forbidding negroes qualified for suffrage to take part in the party primaries and conventions. He thus maintains the policy of his party. It is not new. It is not surprising.

Principal Washington, having been accused of too great activity in politics, being alleged to be the President's advisor, declares that he recognizes that his calling is to teach negroes to be thrifty, to own homes, to live decently, and to educate their children. He also recognizes that political activity as a rule is not good for his race. While he will persist in his work of education, he wishes it understood that he will use his opportunities to improve political conditions, and to render his race or the Nation any service that seems good.

This paper has nothing to do with party policies of an internal character. We take the liberty to suggest only this, that each section of the country may wisely be suffered to manage its local affairs and problems, and that if there is one man in his party in the South, by reason of experience, service and ability more worthy of the President's confidence than Mr. Pritchard we do not know him. There are thousands of Southerners allied with the opposite party that heartily wished Mr. Pritchard success in his efforts to adapt his party wholly to the Southern white man's abhorrence of the activity of the colored man in politics. This would have assured absolute settlement of the race issue in politics.

We are kindly disposed toward the negro. But we believe that activity in politics is against him morally and industrially. We would have him remain out of politics not only for the South's good, but for his own. The President speaks of political office as a reward of citizenship. Elective offices may be, but appointive offices are not. They are either under the merit system or they are spoils. The negro has no chance whatever for an elective office—North or South. The appointive office may be given him, but it will be in the nature of spoils and will degrade him.

The opposition to the rise of the negro to office is no new doctrine, nor is it the special pleading of the Southern white man. It has its foundation in philosophy and experience. Says Mr. Felix Adler, "The predominant race element should undoubtedly direct the affairs of the country, and a minority race should not try to be undulv conspicuous." Moving along this line the Briton has fought his way to dominance in South Africa and in India; and the American has driven the Indian to the hills, taken charge of the Hawaiians, and is now ruling the Philippinos. Says Dr. J. L. M. Curry, "It may be assumed that the white race, in the future of our history, will be, and should be, the dominant race. This supremacy, instead of meaning distress and neglect for the negroes, means the only method by which their permanent and wise advancement is to be accomplished."

The President has missed a brilliant opporunity to silently acquiesce in a work of constructive statesmanship. He has not however upset the calculations of the Southern white people. They realize at last that White Supremacy is an established fact, and, while they will continue to resent the occasional appointment of a negro to office, they will no longer mistake this for Negro Domination and make it the central idea of their campaigns. Politicians may desire this, but the people do not. The negro has been practically eliminated. Not for years to come will a sufficient number vote or hold office to attract serious attention. Even the most extreme exponent of the race issue recently declared that the negro had been eliminated, and on this assurance has projected two new issues into the public mind—the use of money in elections and the prohibition of the sale or manufacture of liquor in other places than incorporate towns, and in these the right of local option, with choice of dispensary, prohibition or saloons. We trust the people will go forward into these and other questions just as if the President had not spoken.

THE IDYL OF ISRAEL.

Sunday-school Lesson for December 7. Ruth 1: 16-22.

Read the whole story, and tell it. See that the pupils know the story, and be content. To do more is to do violence to a perfect piece of art.

The man who can take this fragment—verses 16-22—from the story has no real appreciation of literature or life. An idyl is nothing to him. He is a mere digester of words. And the man who can take these verses and comment on them, tearing them to pieces, spiritualizing them, explaining them, likewise lacks all reverence for reality. Be content to know the story. It will carry its own lessons. It is its own best commentary and explanation.

As Dr. Moulton says—"The Book of Ruth is the very ideal and type of the Idyl: so delicate in its transparent simplicity that the worst service one can do the story is to comment on it. Suffice it to say, that the warp and woof of the tale is friendship between two women, and the grand climax up to which all is working is the birth of a baby. Instead of war, of national strife, of political struggle, we have here great harvest festivals, ceremonial transfers of land, family contingencies such as hard times and emigration, marriage and the strange process by which an extinct family might be restored to the genealogies of Israel: such little things as are great to the little man of every day life. Even in the little there are gradations: In this book are found such minutiae as attentions shown to a shy stranger girl at the harvest feast, petty contrivances for giving her unfair advantages in the gleaning fields; details still more minute—how Ruth pockets the scraps in the feast to bring home to her mother-in-law, who has been sitting solitary at home, while she herself has had the excitement of the harvesting. Trifles like these, fitted into their natural frame the idyl, have kept afloat over some thirty centuries of time; and this story has done more to enable us to live over again in remote Hebrew antiquity than all the heroic achievements of Joshua and Judges put together."

Read the story and if you are a teacher be content to get your pupils to read it. It is its own reward and lesson.

YOUR SHARE.

Fifty years ago the wealth of the United States was $307 per capita; now it is $1,235. If the wealth of the country were equally divided between the people, each man, woman and child would have $1,235. Unless you have as many times that much as there are members of your family, you are below the average. But the great majority of the people are below the average, while enormous fortunes in the hands of a few, bring up that average.—Western Recorder.

Dr. Joseph Parker, of London, since Spurgeon the most eminent figure in the Christian pulpit, died last week in a good old age. He was a great preacher. It happens that we read a part of his last sermon. Our purpose is to print it next week. It will prove an education in preaching.

Order a Holman Teacher's Bible for your teacher, Christmas. We have a few at $1.50 each. Limp leather, all the helps, type size of type used in this paragraph. Will put a name on it in gold for 30 cents extra. Order now, so all will be in time.

THE GOOD WORK GOES ON.

From every quarter of the Convention come assurances of interest in the Recorder and of earnest desire to add to its list every possible subscriber. We have been adding about 100 new ones each week now for several weeks. The following brethren deserve our gratitude for reporting new subscriptions last week:

Rev. A. V. Joyner, Wake Forest, N. C.
Rev. J. A. Stradley, Oxford.
Rev. S. J. Becker, Leaksville.
Mrs. S. E. Garvey, Beaver Creek.
Rev. J. W. Nobles, Selma.
Rev. R. F. Tredway, Shelby.
Rev. G. W. Coppedge, Wakefield.
Rev. W. B. Waff, Reynoldson.
Rev. G. P. Harrill, Murfreesboro.
Rev. C. V. Brooks, Apex.
Junius H. Smith, Raleigh.
Rev. W. A. Therrell, Asheville.

It may be well to explain here that the Recorder does not come out as early as formerly. For one thing we are printing more papers, and it takes longer. For another, when we print a cover, it requires double press-work—ten hours more. Our desire is that every one shall receive the Recorder by Saturday of each week. If you do not receive yours by that day, let us know, and we shall be obliged.

BOOK NOTES.

Addresses by Robert M. Douglas, A. M., LL. D. Also The Life and Character of Governor Alexander Martin, by Robert M. Douglas, etc.

Judge Douglas has set his fellow-citizens a good example in publishing these addresses. We think that our essays and speeches will surely be handed down to any who seeks them for thousands of years, since the newspapers are so ready to print them. But the truth is the newspaper print—that is, the cheaper sort—will not last a century. Besides in the pamphlet form the addresses are more sure of a thoughtful reading; more easy to keep; and altogether more worthy of their contents.

Of the work itself we may speak most favorably. Judge Douglas has a good style, ornate but clear. He writes his English language with regard for words and phrases. His addresses are brief and graceful, and easy to read, as well as instructive.

The address on Governor Martin is a contribution to the Historical Literature of the Commonwealth. It was prepared with that painstaking care that so well becomes the public speaker and the writer of history.

Missionary Principles and Practice. By Robert E. Speer. Fleming H. Revell Co., New York. $1.50.

This is neither a text-book of missions nor a scientific treatise on the economy of the missionary enterprise. It is a powerful book, on the way to the world's evangelization.

To say that it is a book made up largely of essays and addresses on foreign missions, to the number of forty-five chapters and 536 pages, would be to do the book a gross injustice. It is a book of the most vigorous addresses and essays on foreign missions that have been uttered in ten years, for Mr. Speer is the most vigorous foreign mission leader, and the sanest thinker—notwithstanding his insistence upon the evangeliation of the world in this generation, and his emphasis of evangelization rather than culture or moral advance—the sanest thinker, we say, in all the ranks of Foreign Missions. He has seen the fields; he knows the nations, the heathen and the diplomats; and he leads a great church and thousands of students in the homeland into the cause of foreign missions. His directness, frankness, his enthusiasm, his genuine religion, are refreshing. We have found his speeches unusually pregnant with the author's spirit.

This book is worthy of a place in any library. It will cure any one of the common but unnamed malady that may be described as Foreign Mission Blues. Price $1.50.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Will we report $11,000 for Home, State and Foreign Missions?

The President of the Central Committee reached home as the clock struck twelve on Thanksgiving morning, thankful for the pleasure and privilege of having been able to meet with the Societies at Apex and Maxton, the representatives of some twenty churches and societies at the Robeson Association, the ladies of the churches of Wilmington, representatives of about ten churches at Warsaw, and the societies of Goldsboro, New Bern and Kinston.

Program for the Annual Meeting of the Woman's Missionary Societies, Methodist Church, Durham, December 11—14.

First Session.—9:30 sharp.—Devotional Exercises. Topic: What I thank God for most in Mission Fields.

Address of Welcome—Mrs. Foushee, Durham.

Response—Mrs. A. L. Betts, Warsaw.

Organization, Election of Officers, etc.

Annual Address of President of Central Committee—Miss Fannie E. S. Heck, Raleigh.

Report of Corresponding Secretary and Treasurer—Mrs. W. N. Jones, Raleigh.

The Sunbeams—Miss Elizabeth N. Briggs.

From the Mountains to the Sea—A glimpse of the work of each Association given by its Vice-President.

Social moments.

Second Session.—Friday morning, 9:30.—Devotional Exercises. Topic: Christian Needs and Bible Answers.

Just a Moment with Each Society. Topic: How My Society was Helped. Told by each representative.

Message from the Fields—Given by the Secretaries of the Home Foreign and State Boards.

Recommendations of the Central Committee for 1903.

Open Congress.

Questions and Answers—How? Why? and What?

Third Session.—Sunday Afternoon, 2:30.—Responsive Bible Reading.

Some Chinese Christians—Mrs. R. T. Bryan, Shanghai, China.

Ours from God, Ours for God—Mrs. J. C. Murchison, Greensboro.

Woman's Work in Central China—Miss Lottie Price, Shanghai, China.

Onward and Upward—Farewell thoughts by several ladies.

Parting moments.

Adjournment.

[All delegates are requested to bring their delegate blanks to the first session Thursday morning and leave the same with the usher at the door.]

The greatest man is he who chooses the Right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering. —W. E. Channing.

There is only one cure for public distress—and that is public education, directed to make men thoughtful, merciful, and just.—Ruskin.

A good life is an absolutely unanswerable argument for Christianity.

Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

ARTICLES FOR USE IN SECOND MEETING IN DECEMBER.

Who is the Queerest?

Little Wing Hung Lee Foo Li
Says, "Good-by, my dears, good-by,"
In his funny, little, choppy, Chinese way;
And he hopes that you will come
When his mother is at home,
Some other bright and sunny day.

His gown seems queer to you,
His umbrella and his queue
(The plait of hair that's hanging down his back);
But he would not wish to change,
For he thinks you're just as strange
With your hat of straw and shoes that you must black.

And the words he hears you say
Seem to him a funny way
To tell the things you wish your friends to hear.
So you see that while you're right
In this country still you might
In China find they thought you somewhat queer.

—Selected.

Mandarins.

The word "Mandarin" is said to be unknown in China, but it is used by all other people in speaking of a Chinese officer. Mandarin means "to think" or "to know," and that is what these men are supposed to do.

Boys and girls in America think it no easy matter to stand examinations at school, but what would they do if they had to stand such examinations as these mandarins stand before they can hold office! For days and days they have to sit in queer little brick houses, shut away from everybody, and write long essays and poems on subjects given them.

After they have been fortunate enough to pass these long, hard examinations, they may receive an office. Their duties are many, such as settling quarrels among the people they govern, punishing crimes, etc.

There are nine degrees of mandarins, the degree being shown by the kind of button worn in the caps. The highest rank is a ruby button, the next coral, and so on down to the plain gold button. Since these officers are not paid much by the government, they have to add to their salaries through the people. The man who pays most to the mandarin or his secretaries is sure to have his case tried first, and also to have it settled as he wishes. Even when the mandarins themselves try to be just, their secretaries take large sums of money from the people before they will allow them to appear before him.

Although the mandarins are very learned in the ancient Chinese literature, they are not always suited to manage public affairs. For instance, it seems peculiar to examine a man in the Chinese classics before giving him a place as railroad inspector. Yet this is done in China, and the fact that he knows nothing of railroads does not matter there.

Chinese Schools.

There is hardly a Sunbeam in North Carolina old enough to go to school who does not remember the feelings of that first day in the school-room. It may be, many can remember the kind of dress or cravat worn that day. But of one thing it is certain—that you little girls in bright blue dresses, and little boys in red ties were not half so gay-looking as a small Chinese boy when he first starts to school.

If a Chinese boy belongs to a fami-

Rheumacide

is a new and scientific compound made from roots, herbs and barks—contains neither opiates nor poisons. It purifies the blood and removes the causes of rheumatism and all blood diseases. Anyone can take RHEUMACIDE with absolute safety. Does not injure the digestive organs.

TWO CURES.

FLORENCE, S. C., Aug. 18, 1902.

Gentlemen:—I began to suffer from rheumatism about three years ago, and had it very bad in my limbs. At times I could hardly walk. Was treated by a physician without benefit. More than a year ago, Mr. George Wilson, an engineer on the Coast Line, living in Florence, told me that "RHEUMACIDE" cured him. I got a bottle and it benefitted me. I took five bottles and am now as well as I ever was in my life. I regard "RHEUMACIDE" as a great medicine. I know of others it has cured.

Truly,
S. T. BURCH.

DARLINGTON, S. C., Aug. 20th, 1902.

Gentlemen:—About two years ago I had a very severe attack of inflammatory rheumatism. I suffered great pain and was confined to my bed for five weeks. During the time I was treated by two Physicians without permanent relief. Capt. Harker, a conductor on the Atlantic Coast Line heard of my condition and sent me two bottles of "RHEUMACIDE." I began to take it and in a week I got up and walked on crutches. After taking three bottles of the remedy I got entirely well and went back to my business.

I personally know of a number of other bad cases that were cured by the use of your medicine, in this town and vicinity. It is all that you claim for it.

Truly, J. L. SISK BOX.

Sold by Druggists. Will be sent express paid on receipt of $1.00.
Bobbitt Chemical Co., - - Baltimore, Md., U. S. A.

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For School, Church, and Sunday-School SUPPLIES.

WE SUPPLY EVERYTHING WANTED IN THE WAY OF BOOKS.

Teacher's Bibles, clear type, Maps, References, Helps and Concordances, etc., $1.25 or $1.50, with index, post paid.

NEW SONG BOOKS.

Crowning Day, No. 5, (Shape or Round Notes) $2.40 per doz. $2.00 postpaid.

Master's Call, (Shape or Round Notes $2.00 or $2.40 postpaid.

Baptist Quarterlies 2 Cents Each.

Send for sample song book at dozen rate. Money refunded if not wanted.

Alfred Williams & Co., Booksellers, Raleigh, N. C.

White Stone Lithia Water

Is the lightest water in the world. It returns its gases longer than any other water. What we say about it others can testify to.

Spartanburg, S. C., August, 1901.

White Stone Lithia Water Co.,
White Stone Springs, S. C.

Gentlemen: I have tested the virtue of White Stone Lithia Water, and now most earnestly commend it to anyone with any kidney disease. It has done more for me than any water I have ever tried.

For years I have suffered at times with the passage of uric acid calculi, and have tried a number of celebrated mineral waters, among them Buffalo Lithia Water, Tate, Capon Spring and Waukesha Bethesda, having spent two months each summer for eight successive summers.

While I was somewhat benefitted I can safely state that I find no comparison in the action of White Stone Lithia Water, for in it I find that they act powerfully on my kidneys clearing up the urine and in thoroughly washing them out, when I drink White Stone Lithia Water in sufficient quantities. If what I learn from my doctors is true about flooding the kidneys, then I can see no reason why I should suffer more with uric acid calculi or the fearful shocks of renal colic. As long as I can get it I will try no other water but White Stone Lithia.

Yours respectfully,
JOHN T. McBRYDE, Pastor Presbyterian Church.

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ly of some wealth he may appear at school on the first day dressed in a red coat, bright green outside jacket, yellow trousers, embroidered shoes, a blue cap with scarlet button and tassel, his head newly shaved and his queue nicely plaited.

The highest place of honor in the school-room is given to a shrine of Confucius. Before this the little new pupil burns paper money, lights incense and red candles, and bows to the floor three times. He then bows in the same way to the teacher and goes to his small stool behind a well-worn table. His teacher gives him a new name, such as Promising Study, or Terrace of Letters, and the boy is no longer known by his "baby name."

The first book given the little pupil is the Three Character Classic written more than eight hundred years ago. He stands, book in hand, before his master's desk, not knowing a single character. The master reads out clearly the characters in the first four lines, the pupil exactly repeating them in the same loud tones. This is done again and again, and then the boy goes back to his seat to commit them to memory. This he does by repeating them at the top of his voice hundreds of times as he rocks himself to and fro on his stool.

All the other boys are shouting their lessons also; but in all this noise the teacher will notice the slightest mistake and correct it. This study is kept up from sunrise to sunset, with intervals for meals.

When the lesson has been perfectly learned, the boy brings his book to the master's desk and presents it with a bow. Then he turns his back, that he may not seem to look on the book, and recites what he has learned.

The only break in this weary round comes with the writing lesson. The teacher prepares a page of black characters, each one about one inch in length. A thin sheet of bamboo paper is placed over this. A fine brush of sable or fox hair is moistened in a thick black ink that is rubbed up with water on a stone slab. Then the copying begins. Each character is almost like a little picture, and has to be exactly traced. After copying the characters many, many times, it can be made without the master's model. It is a long and weary task to learn in this way to make thousands of different characters.

Chinese Etiquette.

When a Chinaman takes his little boy to school to introduce him to his teacher, it is done as follows, according to one missionary writer: When the Chinaman arrives at the school he is escorted to the reception room, and both he and the teacher shake their own hands and bow profoundly. Then the teacher asks, "What is your honorable name?"

"My mean, insignificant name is Wong."

Tea and a pipe are sent for, and the teacher says, "Please use tea." The Chinaman sips and puffs for a quarter of an hour before he says to the teacher, "What is your honorable name?"

"My mean, insignificant name is Pott."

"What is your honorable kingdom?"

"The small, petty district from which I come is the United States of America." This comes hard, but etiquette requires the teacher to say it.

"How many little stems have you sprouted?" This means, "How old are you?"

"I have vainly spent thirty years."

"Is the honorable and great man of the household living?"

He is asking after the teacher's father.

"The old man is well."

"How many precious little ones have you?"

"I have two little dogs." These are the teacher's own children.

"How many children have you in your illustrious institution?"

"I have a hundred little brothers."

Then the Chinaman comes to business.

"Venerable master," he says, "I have brought my little dog here, and worshipfully intrust him to your charge."

The little fellow, who had been standing in the corner of the room, comes forward at this, kneels before the teacher, puts his hands on the floor and knocks his head against it. The teacher raises him up and sends him off to school, while arrangements are being made for his sleeping room and so forth. At last the Chinese gentleman rises to take his leave, saying, "I have tormented you exceedingly today"; to which the teacher responds, "Oh, no; I have dishonored you." As he goes toward the door he keeps saying, "I am gone, I am gone." Etiquette requires the teacher to repeat, as long as he is in hearing, "Go slowly, go slowly."—Selected.

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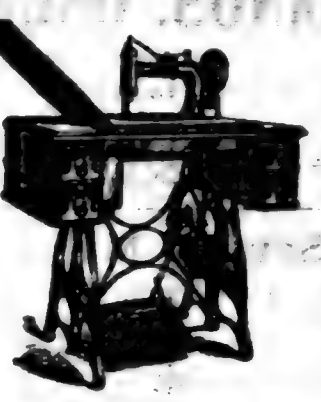

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Ladies, for natural and thorough organic regulation take Lemon Elixir.
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Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicines, that did me no good.
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

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Acknowledgements.

Dec. 3, 1902.

State Missions.—Swain St. Mission, Raleigh, $2.00; Red Oak, Tar River, 15.00; W. M. S. Colton, 2.00; White Lake, Bladen, 2.00; Cashie S. S., 1.58; Cashie M. S., 14.86; Wadesville, Montgomery, 1.61; Warrenton, Tar River, 21.73; Macedonia, 2.40; W. M. S., Berea, 2.50; West End, 20.00; First, Asheville, 80.07; W. M. S., Asheville, 61.81; Mills River, 1.22; Ebenezer, 1.52; Mt. Gilead, 6.74; Mrs. A. McLeod, .50; Miss Mattie McLeod, .50; Mars Hill, W. Chowan, 25.00; Antioch, Neuse, 5.74; W. M. S., Second, Durham, 2.00; W. M. S., Bethel, Mt. Zion, 4.25; Hamburg, 1.00; Brush Creek, 1.00; So. Side, 10.50; Geo. W. Brown, 5.00; A. M. Kelly, 5.00; W. M. S., Lumberton, 22.62; Roberdel, Pee Dee, 16.60; W. M. S., Tryon Street, Charlotte, 8.85; Jersey, Liberty, 21.76; Holloways, Liberty, .75; Rich Fork, .20; Jno. A. Summey, 2.00; Sulphur Springs, Montgomery, 2.25; Teachey's, Wilmington, 2.00; S. S. So. Side, Columbia, 2.00; S. S. Sandy Grove, 2.45; S. S. North Mt., 10.00; J. C. Caddell, 5.00; Taylor's Grove, J. A. Summey, 16.00; W. M. S., Graham, 2.25; Clemmonsville, Pilot Mt., 12.00; Dover, Neuse, 1.00; W. M. S., Fort Barnwell, Neuse, 2.00; Sunbeams, Fort Barnwell, Neuse, .50; Cove, Neuse, 1.00; Bethel S. S., 1.05; W. M. S., East Durham, 4.00; Bethel, So. Yadkin, 1.70; Jerusalem, 7.00; New Friendship, Liberty, 6.85; Sunbeams, Mt. Airy, 4.00; Rocky Mt., Tar River, 20.20; Mt. Carmell, W. Chowan, 7.54; W. M. S., Mt. Carmell, 1.08; Woodland, .58; W. M. S., Antioch, Brunswick, 1.75; Spring Hill, Pee Dee, 2.36; W. M. S., Roberdel, Pee Dee, 1.50; Laurel Hill, Montgomery 1.00; W. M. S., First, Durham, Mt. Zion, 15.00; Advance, So. Yadkin, 21.00; New Hope, Tar River, 2.50; Antioch, Tar River, 1.65; Turkey Branch, 1.55; Hickory Grove, Bladen, 2.00; Cameron, 7.00; S. S. Cameron, 5.00; W. M. S., First, Raleigh, 13.37; So. River Asso., 13.08; Murfreesboro, W. Chowan, 14.00; W. M. S. Rich Square, 11.27; Battleboro, 3.40; S. S., Brantley's Grove, 3.30; Brassfield, Central, 10.00; S. S. Mt. Hermon, 2.20; Bay Leaf, Central, 1.50; S. S. Severn, 2.75; Oak Grove, .60; Mt. Gilead, 2.65; First, Goldsboro, 5.00; Falling Creek, 1.30; Mt. Calvary, 8.65; Eureka, 2.68; T. C. King's field, 15.00; Robbinsville, 3.76; Briertown, 5.00; W. H. Cartwright's field, 2.00; J. B. Newton, 2.50; Vandevere, 1.25; Bayboro, 1.25; Mr. and Mrs. J. F. Fletcher, 5.00; S. S., New Hill, 1.00; S. S., Union, .50; McAdensville, 5.00; S. S., McAdensville, 5.00; Wake Forest, C. C. Crittenden, 5.00; Wake Forest, W. W. Holden, 5.00; Wake Forest, J. B. Carlyle's class, 2.50; Robeson Asso., 17.03; W. M. S., Lystra, Mt. Zion, 4.25; W. M. S., Polkton, Pee Dee, 1.00; W. M. S., Bear Creek, Sandy Creek, 1.00; W. M. S., White Oak, So. River, 1.00; W. M. S., Oxford, Flat River, 31.00; Fort Barnwell, 2.00; Harris Chapel, Central, 2.50; S. S., Rolesville, Central, 1.00; Hectors Creek, Little River, 1.60; Madison, 5.23; Enon, 20.00; S. S., Castalia, 1.00; Castalia, 1.00; Cary Chapel, Tar River, 4.53; Baptist Chapel, So. River, 2.96; Antioch, So. River, 2.02; S. S., Antioch, So. River, .55; Second, Concord, 1.00; W. M. S., Lea Bethel, Beulah, 3.00; W. M. S., Carthage, 6.00; Forest City, 7.60; Caldwell Co. Asso., 2.95; Z. D. Harrill, 10.00; Wadesboro, 80.00; Mars Hill C. B., 3.00; S. S., Mars Hill, 2.00; W. M. S., Cashie, W. Chowan, 2.54; Sunbeams, Cashie, W. Chowan, 6.85; W. M. S., Washington, 10.20; Bethlehem, Sandy Creek, 2.00; Y. L. M. S., Tryon, St., Charlotte, 23.00; Social Plains, Tar River, 1.12; W. M. S., Southport, 1.25; W. M. S., Cameron, 4.40; W. M. S., P. Mem., Charlotte, 7.00; W. M. S., First, Winston, 10.00; Lemons X Roads, 4.00; W. M. S., Youngsville, 3.50; Sunbeams, Youngsville, 1.20; S. S., Oregon, 3.50; W. M. S., Clayton, 7.55; White Oak, Bladen, 10.00; S. S., White Oak, 8.20; Tally Ho, 17.16; Ridge Green S. S., So. River, .60; J. L. Stewart, 10.00; Tabernacle, New Bern, 12.50; Conoho, Tar River, .66; Hobgood, Tar River, 1.01; Gethsemane, Tar River, 2.50; Dawson, Tar River, 1.83; W. M. S., Hobgood, 6.50; Lewiston, 3.94; Coleraine, W. Chowan, 10.05; Boys M. B., First, Greensboro, 1.20; Ernest W., First, Durham, Mt. Zion, (vol. teach.), 1.60; Ramseur, 2.65; First, Raleigh, 247.43. Total this week, $1,342.34. Previously reported, $13,140.31. Total this year, $14,482.65.

Foreign Missions. — Beaufort, $1.75; First, Asheville, 18.32; W. M. S., First, Asheville, 20.00; W. M. S., First, Asheville, Miss Price's school, 25.00; Sunbeams, Beaver Dam, 6.61; Fries Creek, 8.37; Rock Springs, 10.06; Pleasant Balsam, .41; Crabtree, 5.00; W. M. S., Garrison School House, 3.50; Scott's Creek, Miss Price's School, 5.47; Mt. Gilead, 3.00; W. M. S., Second, Durham, 2.00; Maggie Nutt W. M. S., Oxford Seminary, 5.00; Geo. W. Brown, 5.00; W. M. S., Tryon St., Charlotte, 10.00; W. M. S., Graham, 2.00; Wilmington Asso., 27.98; W. M. S., Fort Barnwell, 1.00; Sunbeams, Fort Barnwell, 1.00; W. M. S., East Durham, 4.00; W. M. S., Mt. Airy, 11.00; Sunbeams, Mt. Airy, 3.75; Mt. Carmel, W. Chowan, 5.73; W. M. S., Woodland, 1.85; W. M. S., Roberdel, 2.00; Macedonia, Chowan, 10.00; W. M. S., First, Raleigh, 26.80; Yates M. B., Raleigh, 8.66; So. River Asso., 20.18; W. M. S., Rich Square, 1.32; Liberty, Liberty, 10.80; Bay Leaf, Central, 6.56; W. M. S., Bear Creek, Sandy Creek, 1.05; W. M. S., White Oak, So. River, 1.20; W. M. S. Bethel, Brunswick, 4.00; W. M. S., Shiloh, Beulah, 2.85; W. M. S., Fair Bluff, Robeson, 7.85; W. M. S., Rolesville, Central, 2.05; W. M. S., Lea Bethel, Beulah, 2.00; Sunbeams, Carthage, 1.30; Caldwell Asso., .50; Mars Hills C. B., 1.00; W. M. S., Cashie, W. Chowan, 1.50; W. M. S., Southport, 1.00; W. M. S., First, Winston, 9.50; W. M. S., First, Greensboro, Piedmont, 10.00; Busy B. B., Greensboro, Piedmont, 11.00; Ernest W., First, Durham, Mt. Zion, 6.22; First, Raleigh, 26.90. Total

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Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

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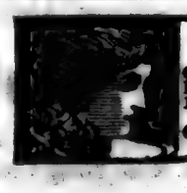
If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid.



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At the hour of 1 p. m., on December 15, 1902, I will sell to the highest bidder for cash, six lots in the town of Wake Forest.

Three of these are on the main business street, not far from depot, adjoining each other, and each containing seven eighths (⅞) of an acre. All lie well.

One lot of one-fourth (¼) acre, with a two-room house, on east side of railroad.

One lot on west side of railroad, containing one acre, very level.

One lot in western part of town, containing one and five-eighths (1⅝) acres, with tenement house.

Place of sale near W. C. Brewer & Co.'s store.

At the same time and place I will sell to the highest bidder, on easy terms, to be made known on day of sale, four hundred and forty-four (444) acres of farm lands divided as follows:

One farm of 105 acres near the town of Wake Forest, a small portion in the corporation, known as the Abernathy Tract. Lies well, has clay subsoil, easily made rich and easily kept so. Two tenement houses.

One farm in Wake Forest Township, one and one-half miles southeast of Wyatt's Station of R. & G. R. R., containing one hundred and one (101) acres. Lies well, easily cultivated and productive. Fine tobacco land. Known as Brickhouse Tract, No. 1.

Brick House Tract No. 2 joins No. 1, and contains one hundred and seventy-eight (178) acres. It lies between No. 1 and Wyatt's Station, and is on the north bank of Neuse River. Soil gray loam, very productive and lies well. Excellent for tobacco. Extra fine grass pasture on Smith's Creek. Brick dwelling from which it takes its name. Fine fruit orchard.

For plots and information call on, or write to

F. M. PUREFOY,
—Agent for Legatees of Mrs. E. E. Johnson, Dec'd.
Wake Forest, N. C., Nov. 14, 1902.

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The Fleming University of Shorthand, Charlotte, N. C., is the only school in the South devoted exclusively to the training of young men and women as competent Stenographers. For full information address,

GEO. M. FLEMING, Principal.

this week, $364.04. Previously reported, $10,678.10. Total this year, $11,042.14.

Home Missions.—Olivet, Chowan, $1.00; First, Asheville, 19.16; W. M. S., First, Asheville, 4.03; Mt. Gilead, 3.00; W. M. S., Second, Durham, 2.00; W. M. S., Tryon St., Charlotte, 10.00; Wilmington Asso., 25.75; W. M. S., Fort Barnwell, Neuse, 1.00; Sunbeams, Mt. Airy, 4.00; W. M. S., Roberdel, 1.50; W. M. S., First, Raleigh, 13.38; So. River Asso., 11.90; W. M. S., Rich Square, 1.31; Hillsboro, Mt. Zion, 2.86; Bay Leaf, Central, 2.40; W. M. S., Polkton, Pee Dee, 1.00; W. M. S., White Oak, So. River, 1.10; Mars Hills C. B., .85; W. M. S., Washington, .50; W. M. S., Southport. 1.40; Ernest W., First, Durham, Mt. Zion, 8.65; First Raleigh, 95.79. Total this week, $312.58. Previously reported, $6,638.49. Total this year, $6,851.07.

Education.—Bethel, Chowan, $5; Mt. Olive, 8.81; Warren Union, Tar River, 9.90; Wilmington Asso., 11.75; Bay Leaf, Central, 1.10; White Oak, Bladen, 2.50; Tabernacle, New Bern, 7.50. Total this week, $46.56. Previously reported, $3,701.03. Total this year, $3,747.59.

S. S. and Colpt.—Wilmington Association, $2.65; Tabernacle, New Bern, 5.00. Previously reported, $142.41. Total this year, $150.06.

Ministerial Relief.—Mt. Gilead, $3.34; Wilmington Asso., 12.76; So. River Asso., 4.18; White Oak, Bladen, 2.50; First, Wilmington, 5.00. Total this week, $27.78. Previously reported, $1,288.67. Total this year, $1,316.45.

Total reported this week for all objects $2,000.95
Previously reported for all objects 34,851.75

Total reported this year for all objects 36,852.70

WALTERS DURHAM,
Treasurer.

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Blood poison and deadly cancer are the worst and most deeply-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained coup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Bontanic Blood Balm (B. B. B.) which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

As the result of a protest from the independent operators, all hope of an early settlement of the coal controversy is at an end.

A Great Day at Wadesboro.

Yesterday (November 16th) immediately after the morning sermon, I asked my people for $1,500 for education, and in a few minutes the amount was given in pledges to be paid at once, and a good state of revival prevailed among the brethren and sisters. Never before have I seen it more convincingly demonstrated that Christian giving is a spiritual grace. This service aroused the religious emotions of men who have not been so perceptibly aroused by any other service during the present pastorate. A brother who gave generously said today he would rather add to his gift than take a dollar from it.

The collection was taken in keeping with a pledge made by the writer at the last session of the Pee Dee Association. In connection with the report on the Pee Dee Institute, our Associational school, it was brought to light that adequate boarding accommodations could no longer be secured for the increasing number of girls and young women who wish to enter the school. Some who had come to enter had to return to their homes, and others had been warned not to come, as there was no place to put them. With this state of affairs before the Association, the pastor of the Wadesboro church proposed that if the churches outside of Wadesboro would raise $1,500 for a girl's dormitory to be erected before the opening of the next fall session of the school, he would assume responsibility for the Wadesboro church of paying the $1,500 due on the boys' dormitory. Rev. D. C. Britt, the popular and successful pastor of the Rockingham church, at once moved that the Association accept the proposition, which was done by a unanimous standing vote. The Trustees of the school met on the 13th inst. and said: "We heartily endorse and earnestly commend to the churches the above action, and solicit an enthusiastic participation by pastors and churches in the work and sacrifice required to carry that action into speedy effect." Wadesboro has kept her part of that contract, and before the first day of April we believe the other churches will have kept their part of it. The next fall session will invite girls and boys from the Association and abroad to come and enjoy the advantages of the best academy owned by the denomination in the State. The ample grounds and attractive buildings are situated in the heart of Wadesboro, one of the most charmin and healthful towns in North Carolina, and no school of its class can boast of better facilities. Tuition is the lowest, and board, fuel and lights cost but $6.50 per month.

J. F. LOVE.

Wadesboro, N. C., Nov. 18th.

CANCER INCREASING.

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every State in the Union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, catarrh, piles, fistula, and all skin and womb diseases. Write for Illustrated Book. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

A crusade has been started in Greensboro to break up disorderly houses.

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The Baptist Argus

Louisville, Ky.

1903.

EDITORS:
J. M. Prestridge, D. D.
Wm. E. Hatcher, D. D.

SOME FEATURES.

1. "Glimpses of Prophets," a series of pen pictures of 24 Old Testament Prophets, by the South's Hebrew teacher and scholar, Prof. John R. Sampey, D. D. Each is to be only a column or less, and to be treated under four heads. 1. The Prophet's Personality. 2. His Surroundings. 3. His Message to Men of His Times. 4. His Message to Men of All Times. No such treatment of the prophets has been undertaken.

2. "Character Sketches." Dr. Wm. E. Hatcher will continue his unique character sketches, other articles and editorials. To read after this rare writer you must take The Argus.

3. Foreign and Home Correspondence. The Argus has made arrangements for keeping up with the Baptist affairs religious affairs, the world over. In England, Germany, Australia, Canada and every missionary land it has special correspondents and contributors. In the United States its correspondents and contributors are not surpassed by any paper.

4. Some Secured Articles. President J. P. Greene, D. D., on (1.) "The Abuse of Baptist Principles;" (2.) "The Use of Baptist Principles." Rev. J. Ernest Cook, "The Genius of the Baptists," and "The Lazy Preacher." Rev. J. R. Brown, D. D., "The Evolution of the Mission Idea." J. B. Gambrell, "Baptists in the South," etc.

5. Departments and Pictures. A number of departments—Missions, Temperance, edited by Prof. W. O. Carver, D. D., B. Y. P. U. by H. H. Tralle, Th. D., W. M. U. Miss Eliza Broadus. Its pictures are the best and numerous. The illustrated Child's page is a specialty.

6. They say: W. Robertson Nicoll, LL. D., Editor of "The British Weekly" and "The Expositor's Bible," London, England: "I have received all the principal religious papers of America for many years, and I do not know one so tingling with vitality as "The Baptist Argus;" Biblical Recorder: "There are those who say that it is the best. Within four years it has won a place in the hearts of Baptists not only in Kentucky, but throughout the South, that any of the older papers might covet."

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Weevil in Grain.

Weevil in corn may be largely avoided by storing it in the husk, but this may not be desirable and with other grains this suggestion is of no effect. To treat grain after it has become infested it must be placed in a tight or reasonably tight bin or box and treated with carbon bi-sulphide. This is a very foul-smelling liquid which may be had of druggists at about 25 cents per pound. It should be used at the rate of 1½ tablespoonsful to each 100 pounds of grain. It may be thrown directly on the grain in the bin or placed in shallow pans or saucers in the bin and allowed to evaporate. If it is to be thrown on the grain, throw in several places, so that the fumes shall penetrate all parts of the bin. In either case the bin should be at once covered with an oil-cloth or thick blanket to prevent the escape of the fumes and allowed to remain covered for about one day.

This treatment is cheap, effective, easy to apply, and does not hurt the grain or other materials in the least, for either planting or food purposes. Failure in its use must be due either to poor quality of bi-sulphide, or to carelessness in application.

The bi-sulphide is very inflammable, and no light or fire can be allowed near when it is being used, and for some time afterward, not even a lamp, cigar or pipe.

FRANKLIN SHERMAN.

What a Horse Would Say If He Could Speak.

Don't hitch me to an iron post or railing when the mercury is below freezing. I need the skin on my tongue.

Don't leave me hitched in my stall at night with a big cob right where I must lie down. I am tied and can't select a smooth place.

Don't compel me to eat more salt than I want by mixing it with oats. I know better than any other animal how much I need.

Don't thing because I go free under the whip I don't get tired. You, too, would move up if under the whip.

Don't think because I am a horse iron, weeds and briars won't huurt my hay.

Don't whip me when I get frightened along the road, or I will expect it next time and maybe make trouble.

Don't trot me up hill, for I have to carry you and the buggy and myself, too. Try it yourself some time; run up with a big load.

Don't keep my stable very dark, for when I go out into the light my eyes are injured, especially if snow be on the ground.

Don't say "whoa" unless you mean it. Teach me to stop at the word. It may check me if the lines break, and save running away and smash-up.

Don't make me drink ice-cold water, nor put a frosty bit in my mouth. Warm the bit by holding it a half minute against the body.

Don't forget to file my teeth when they get jagged and I can not chew my food. When I get lean it is a sign my teeth want filing.

Don't forget the old Book, that is a friend to all the oppressed, that says: "A merciful man is merciful to his beast."—Farm Jouurnal.

Care of Burns.

In no other instance is presence of mind so necessary and common sense so valuable as in case of fire. In the small beginning, a rug or heavy curtain can smother and extinguish the growing flames, which in a moment more will develop and destroy. The skin is the external lungs of the body, and if a certain amount of it is destroyed, the person cannot live. The excruciating pain of a burn calls for immediate attention. Cover the surface with a thick layer of cotton or a compress, and saturate it with water and alcohol, equal parts, until the pain has subsided. This will often prevent the formation of blisters. To exclude the air is the first endeavor. If the clothing adheres to the flesh after a burn, do not attempt to remove it, but cut it away, and try afterwards to clean the part of what is left by letting the water drip on it and wash it away. The best dressing there is for a burn is what is known as carron oil. It consists of equal parts of lime-water and olive oil. Soft rags, as cotton flannel or lint, should be dipped in this and then applied over the burn. Over this should be placed a layer of absorbent cotton, and then a bandage applied. If the burn is very deep, it should be dressed daily, otherwise every other day will be sufficient. If blisters have been formed before the dressing is applied, the water should be let out by opening them near the lower border with a needle.—Harper's Bazaar.

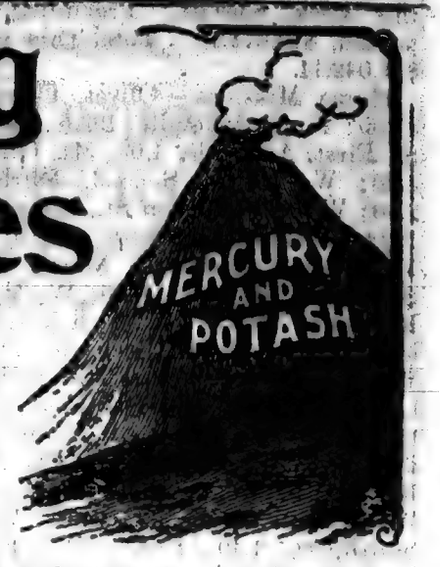
Filling for Pillows.

A good filling for pillows designed for porch use is made by cutting excelsior very fine. Chicken feathers, mixed with small bits of cotton, make a good filling for sofa pillows. The cotton keeps the feathers from packing. The silky substance found in the pod of the milkweed also makes an excellent filling for these cushions. This may be kept light and downy by an occasional warming and shaking.—Selected.

Cool rain water and soda will remove machine grease from washable fabrics.

I never knu a man who lived upon hopes but what spent hiz old age at somebody else's expense.

Sleeping Volcanoes



A thin, vapory smoke, lazily ascending from its crater may be the only visible sign of life in the sleeping volcano, but within is a raging sea of fire, molten rock and sulphurous gases. Those who make their homes in the peaceful valleys below know the danger and, though frequently warned by the rumblings and quakings, these signs of impending eruption go unheeded. They are living in fancied security when the giant awakes with deafening roars and they are lost beneath a downpour of heated rock and scalding ashes.

Thousands of blood poison sufferers are living upon a sleeping volcano and are taking desperate chances, for under the Mercury and Potash treatment the external symptoms of the disease disappear, and the deluded victim is happy in the belief of a complete cure, but the fires of contagion have only been smothered in the system, and as soon as these minerals are left off will blaze up again. Occasional sores break out in the mouth, a red rash appears on the body, and these warning symptoms, if not heeded, are soon followed by fearful eruptions, sores, copper colored splotches, swollen glands, loss of hair and other sickening symptoms.

Mercury and Potash not only fail to cure blood poison, but cause Mercurial Rheumatism, necrosis of the bones, offensive ulcers and inflammation of the Stomach and Bowels.

Bowling Green, Ky.,
March 24, 1902.

Gentlemen: For over four years I suffered greatly from a severe case of contagious blood poison. I went to Hot Springs, staying there four months at a big expense. I then consulted physicians, who prescribed Mercury. Nothing did me any good, in fact, the treatment proved more harmful than beneficial. I mentioned my case to a friend, who told me that S. S. S. had certainly cured him. I at once commenced its use, and in six months could find no trace of the disease whatever. This was about two years ago. I continued S. S. S. for some time to make sure of a permanent cure, and I can truthfully say I am entirely well.

D. M. SANDERS.

The use of S. S. S. is never followed by any bad results. It cures without the slightest injury to the system. We offer $1,000.00 for proof that it contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, and the only radical and permanent cure known. It destroys every atom of the virus and purifies and strengthens the blood and builds up the general health.

SSS

We will mail free our special book on Contagious Blood Poison, which gives all the symptoms of the disease with full directions for home treatment. Medical advice is furnished by our physicians without charge.

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FOR TORPID LIVER.

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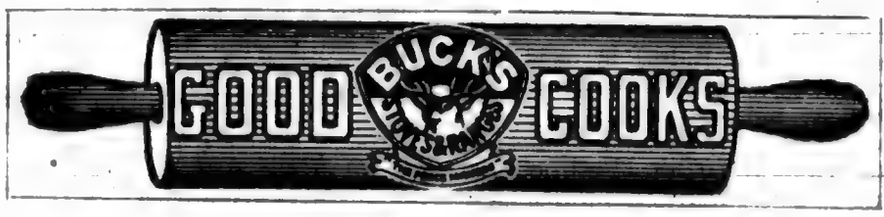

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Marriages.

DARNELL—ADCOCK.—Married in Vance County, N. C., near Henderson, November 23, 1902, by Rev. J. A. Stradley, Mr. Walter P. Darnell, and Miss Lucy E. Adcock.

BEAVERS—OLIVE.—At the residence of the bride's father, J. H. Olive, of Apex, N. C., November 18, Prof. George M. Beavers, of Buie's Creek, N. C., to Miss Daisy Olive, W. S. Olive officiating.

Obituaries.

When the combat ends, and slowly
Clears the smoke from out the skies;
When far down the purple distance
All the noise of battle dies;
When the last night's solemn shadows
Settle down on you and me,
May the Love that never faileth
Take our souls eternally!
—Hartford Times.

ADAMS.—Sister Bettie Adams, a faithful member of New Hope Baptist church, departed this life November 5, 1902. She leaves five children to mourn her departure, besides a host of friends, who will miss her in the neighborhood where she lived. She is gone to be with her Lord, whom she loved to serve. Truly we can say, a good mother and sister is gone. J. E. HOCUTT.

COCKMAN.—On November 3, 1902, at 7 o'clock a. m., Miss Mittie Cockman died, after an illness of four weeks, with typhoid fever, at her father's, N. W. Cockman, near Noise, in Randolph Count, N. C. She was a member of Bethlehem Baptist church. This being the first death in the family of thirteen children, and all grown. She was 19 years old. She was buried at Beulah church, on November 4, 1902. SISTER.

FORT.—Miss Lucy Fort died at her home near the Falls of Neuse, on October 14, 1902. Sister Fort was one of three sisters who lived together at their old homestead, and being the oldest, was the stay and support of the others. Her health had been failing for a year or two, but was patient under affliction, and met her end in the triumph of faith. She was a member of our church at Mt. Vernon, and as long as she was able, was a faithful and appreciative attendant on its services. A beloved circle has been broken; a loving tie has been severed; but He "doeth all things well." "What I do thou knowest not now, but thou shalt know hereafter."

W. R. CULLOM.

HUNNECUTT.—Miss Etta Hunnecutt died at the home of her mother, Mrs. Martha Hunnecutt, on November 17, 1902. Miss Etta was of a cheerful disposition, carrying a merry laugh and a sunshine that was contagious wherever she went, but along with this was a heart that was true to her Lord and a life that was faithful to His cause. In her church and Sunday-school at Mount Vernon her presence and her help could always be counted on. We never know how to appreciate such people until they are gone. May a double portion of her spirit fall on the young people who knew her! The mother and sister who are so keenly bereaved will have the loving sympathy of a large number of friends. We shall miss her, but will wait until we know as we are known. She is not lost, but gone before.

W. R. CULLOM.

NEWSOME.—Entered into eternal rest June 12, 1902, of heart failure, Sister Nancy Newsome (nee Liverman), was born December 5, 1826, and joined Ahoskie Baptist church in early life, and remained a faithful member of the same till suddenly called to her reward above. She was the second wife of Mr. D. E. Newsome, of St. Johns, sister Newsome was for many years an invalid and was a great but patient sufferer. The summons came suddenly, yet we rejoice in the hope that she was ready. She leaves a husband and five step-children, and many relatives and friends to mourn her departure.

Her funeral was conducted at the old homestead by her pastor in the presence of a large circle of her friends and neighbors. A good patient Christian woman has gone.

"Blessed are the dead who die in the Lord."

L. M. CURTIS.

CARTER.—In the death of Augustus Carter, on November 2, 1902, Mount Vernon is again called on to mourn the death of a good man and faithful deacon. The funeral was preached by the pastor in the old church, where he was laid to rest. It is always pleasant to recall after a man's death something definite and noble for which he stood. This man tried to stand for three things as his life is recalled by one who knew him for the last five years of that life: (1) Temperance. (2) Honesty. (3) Religion. The last time he attended services he made special request that the congregation sing, "On Christ, the Solid Rock I Stand," declaring at the same time that that song expressed the situation with him. His ambition was to get well that he might render a better service to his Master. The Lord did not see it best to grant this desire, but has given something better in a place where "His servants shall serve Him" without interruption. "There shall be no night there."

W. R. CULLOM.

Temperance.

I know but little about the dispensary management. I am decidedly in favor of prohibition in its fullest sense.

Respectfully,
G. I. PAYSEUR.
Hardin, N. C.

Anything to Suppress the Traffic.

I favor any right means to suppress the whiskey traffic. Not knowing anything about the dispensary system I could not speak advisedly about it. In South Carolina, in the opinion of many good men with whom I have talked, it has not worked well. W. F. WATSON.
Gastonia, N. C.

Submit the Question to the People.

You ask my opinion in regard to dispensary system. I have never been in a position to thoroughly understand all of its workings. However, I think the dispensary system is quite an improvement over the open saloon. But it is not all that could be desired. I am of the opinion that the whole question as to whether we shall have saloons or not, ought to be settled by the people in a special election. I am not sure that we could put down an ironclad rule as to retaining or not retaining dispensary keepers in the church. But it seems to me that we could not retain them. Our churches are frequently called upon to take decided positions against the members who sometimes would like to distill brandy, even though they are frequently our best men, but they have nice orchards and wish to work up the fruit. Now, if we cannot allow one member to distill brandy, I fear that we could not allow another to deal it out.

Yours sincerely,
D. P. HARRIS.
Elizabeth City, N. C.

Opposed to the Dispensary.

Please allow me a few words on the dispensary question. I do not agree with some of my brethren who regard the system as a step toward prohibition. I regard it as a dangerous compromise with a recognized evil, that will give the cause of prohibition a set-back of from ten to twenty years, in North Carolina. I have yet to find an advocate of the system who does not admit that it is an evil, and who pretends to claim more for it than a compromise with evil, by which he claims to take the lesser of two evils. I have never known any Christian, worthy of the name, who did not consider it wrong for an individual to sell, or distribute liquor as a beveridge. I cannot, for the life of me, see any moral difference between the individual who handles or sells it, and the State which does so. It is perfectly clear to me that if it is wrong for the individual it certainly is wrong for the State. If a church cannot consistently hold on its fellowship an individual who sells liquor for himself, or for another individual, I see no reason why it should think for a moment of holding in its fellowship one who sells it for the State. When we say all for the dispensary that has been, or that can be said in its favor, it is only an evil; and promises to be nothing but an evil continually. I am a prohibitionist. I am in favor of deciding upon what is right, and then making an earnest, honest, effort to do it. If we want to strike high, we must aim high. We will never strike high by aiming low. And in my opinion Christian people are taking a rather low aim when they ask for a dispensary. I am opposed to the system for the following reasons:

1. Because it is not only acknowledged to be an evil, but it is an evil.
2. Because the devil is the author of all evil, whether it be a "greater" or a "lesser" one.
3. If the devil is the author of evil, it is certain that a compromise with it, is a compromise with the devil.
4. The devil has never been known to consent to anything in the way of a compromise on any question, unless he knew it to be to the interest of his cause to do so; and he never will while time shall last. No man has ever yet conquered the wicked one by compromising with him. It cannot be done that way. Brethren, there is a more excellent way: Let us pray, and work for prohibition; and the good Lord will give us what we pray and work for. He does not need for us to make terms of peace with the devil. We are not in the kingdom for that purpose. We are here to do the right, and leave the results with Him. He is abundantly able to take care of them. We are not. Instead of giving in the liberty to choose between evils, and decide as to which is the greater or lesser one, He tells us plainly to "Abstain from all appearance of evil." 1 Thes. 5:22. Now this is the only way to interpret this Scripture: 1. If we are confronted with one evil, we are to abstain from it. 2. If we meet with two, we are to abstain from both of them. 3. If we are confronted by a thousand, we are to do likewise; and further than that, if we should come in sight of the very shaddow, or appearance of it, we are carefully to abstain from that also. The Christian must satisfy himself that there is not even the appearance of evil connected with the dispensary system before he can conscientiously favor it, or aid in asking a Legislature for one.

A. A. BUTLER.
Beaufort, N. C.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

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J. W. BAILEY ..... EDITOR.
JOHN S. PEARSON ... BUSINESS MANAGER.
REV. J. W. COBB ..... TRAVELING AGENT.
REV. A. B. THOMAS,
REPRESENTATIVE IN WESTERN N. C.

Cash Collections on Educational Fund for Week Ending November 29, 1902.

Wilmington Asso.: Wilmington church, W. C. Peterson, $5; A. S. Winstead, $4; Moore's Creek church, $1.13. Roberson Asso.: Ashpole church, J. F. Fisher, $5; A. R. Floyd, $5; C. B. Thompson, $5; E. R. Mitchell, $5; J. G. Innmon, $3; H. G. Mitchell, $2; P. M. Floyd, $1; J. M. Pitman, $1; R. A. Pitman, $1; M. W. Jenkins, $1.50; W. A. Griffin, $1; A. M. Pitman, $1; A. F. Floyd, $1; Mrs. A. B. Baker, $1; J. G. Lewis, .50; J. B. Brown, .25; Center church, $3; cash, $3.95. Stanley Asso.: Albemarle church, Rev. J. A. McKaughan, $5; Palmerville church, $1.10; Ebenezer church, $3.20; Big Lick church, $16.45; Canton church, $5.20. Pilot Mt. Asso.: Mt. Olive church, $6; Pilot Mt. church, $4.46. Sandy Creek Asso.: Cameron church, $13.25; Eagle Springs church, $5; N. H. Shepherd, $2.50. Flat River Asso.: Enon church, Miss D. Hester, $3; A. M. Hobgood, $3.50; Antioch church, $2.50; Oxford church, E. K. Howard, $10; Mrs. H. C. Hall, $10; J. F. White, $10; J. F. Edwards, $5; J. D. Brooks, $5; L. J. Steed, $5; J. L. Harrell, $5; J. L. Fuller, .50. Cedar Creek Asso.: Hope Mills, $4.75; Mt. Pisgah, $4. King's Mt. Asso.: King's Mt. church, $10; Mrs. M. J. Thompson, $5; Pleasant Grove church, $8; New Hope church, $2.50. Liberty Asso.: Stoner's Grove church, $4.45;; Riney, $8; Jersey church, $20.01; Rich Fork, $5; Lexington church, $23. West Chowan Asso.: Conaritsa, $11.50. Raleigh Asso.: Salem church, $19. Neuse Asso.: Kinston church, $8.75; cash, $1; Goldsboro, Second church, Mrs. J. B. Jackson, $2; W. A. Denmark, $1; E. C. Denmark, $1; A. Boscower, $1; Mrs. E. S. McCullen, .50; Miss M. Hardison, .25; Miss L. Daughtry, .25; Miss K. Wilkins, .25. Tar River Asso.: Brown's church, J. N. Fenshall, $10; Miss G. Abernathy, .50; Middleburg church, $5; Rocky Mt. church, J. K. Howell, $5; cash, $139.75; Philadelphia church, $5. —— Asso.: Bladenboro church, H. C. Bridgers, $150. Mt. Zion Asso.: Hillsboro church, $4.30; West Durham church, W. C. Barrett, $10; Miss B. S. Mays, $1; J. L. Council, $1; P. H. Oldham, .50; Clara Dixon, .25; W. E. Oldham, $1; A. W. Cheek, $2; a friend, .25; E. W. Jones, $2; W. P. Jones, $1.25; Mrs. W. P. Jones, $1.25; Eudy Andrews, $2.50; Rena Dupree, $1; Minnie Powell, .50; Ida Mangum, .50; Mattie High, .50; Lida High, .50; Milton McKirk, .50; W. R. Riggs, .50; Glenn Harris, $1; Kate Duke, .50; Fannie Duke, .50; Cleve Thompson, $1; Annie Ward, $1; Mary Ward, .50; Minnie Ward, $5; Mt. Pisgah church, J. D. Yates, $25; W. M. Barbee, $1; C. R. Scott, $1; R. H. Bevers, $1; W. M. Yates, $1; H. M. Lewter, $5; B. B. Yates, .50; R. B. Murrell, $1; J. J. Scott, .50; R. M. Mills, $1; W. M. Waller, .50; A. J. Rigsby, .10; C. M. Lewter, .15; C. C. Yates, .25; J. G. Brown, .20; G. N. Howard, $1; W. H. Hilliard, $2; J. B. Howard, $1; A. Yates, $2; M. Yates, $1; Mrs. N. A. Scott, .50; A. R. Williams, .25; R. A. Upchurch, .25; M. E. Murrell, .50; M. A. Yates, .50; J. F. Council, $1; J. M. Lewter, $1; Graham church, A. R. Andrews, $1; W. R. Perry, $1; W. G. Webster, $1; Dr. Long, $1; Mrs. A. A. Andrews, $1; Mrs. L. J. Holmes, .50; cash, $1; Haw River church, $3.30; Burlington Ch.: O. L. Jones, $1; J. M. Cates, $3; Cash, $2.13; Merry Oaks, $4.15. Beulah Asso., Kerr's Chapel, $5. Montgomery Asso., Star Church, $10. Central Asso., Brassfield Ch., $20. South Yadkin Asso., Salisbury Ch., G. W. Wright, $50. Yadkin Asso., Boonville Ch., A. S. Speer, $5; Mrs. A. S. Speer, $5. Carolina Asso., Liberty church, $1; Mill River church, $2.20; Hooper's Creek, $2; Mt. Gilead, $3.50; Ebenezer, $6; Mrs. W. Baldwin, $1; Miss E. Sitton, .25; J. H. Kimsey, $1; C. P. Brevard, $1; cash, $5.65. Elkin Asso., Macedonia Ch., Demette Bros., $25. Pilot Mt. Asso., Leaksville church, $100. Flat River Asso., Hesters church, $1. Sandy Run Asso., Forest City church, $10,-57. Central Asso., New Bethel Ch., G. W. Ray, $2.50; W. W. Barnes, $1; J. C. Ross, $2; Q. B. Gulley, $1; J. Chandel, .25; B. C. Beak, $1; L. Perry, .25; Mrs. J. C. Ross, .25; W. A. Pugh, .25; Mrs. E. R. Harris, .50; E. L. Perry, .15; Mrs. Mary Beaver, .35; W. H. Rar, .35; Rev. C. A. Sigmon, $5.15. Montgomery Asso., Holly Mt. Ch., $5. Liberty Asso., Abbott's Creek Ch., $28.13; Green Street Ch., High Point, $3.87; Randleman Ch., $3.50. South River Asso., White Oak Ch., R. N. Butler, $1 R. M. Crumper, .50; Eliza Herring, .35; L. L. Stuart, $40; Cash, .79. South Yadkin, Fork Ch., $25. —— Asso., Link's Chapel, $1.55; Leonard's Fork, $1.50; Lincolnton Ch., $1; W. J. McLendon, Wadesboro, $100. Personal: Raleigh Churches—Dobbin & Ferrall, $50; First Ch., Dr. R. T. Vann, $50; W. N. Jones, $75; Dr. T. E. Skinner, $12; J. C. Marcom, $15; W. J. Hicks, $50; Capt. R. H. Brooks, $10; Tabernacle church, N. B. Broughton, $413; R. N. Simms, $15; Cooper Bros., $60; John Pearson, $20; Miss Bernice Ellington, $1; J. M. Barbee, $10; A. T. Upchurch, $5; Mr. A. T. Upchurch, $1; Robert Spear, $1; Mrs. Gowan, $1; W. B Tarkington, $5; Morganton church, S. Huffman, $100; Miss Minnie Huffman, $10; Reidsville church, Mrs. Rosa Harris, $25; Miss Rosa Paschal, $2; R. L. Hubbard, $1; Mrs. W. Lewis, $1; Mrs. J. R. Harrell, $1; Rufus Pearson, $1; cash .25; Prof. E. P. Hobgood, $25. Total, $2,118.05. Total amounts previously received, $19,678.26. Total receipts, $21,856.31.

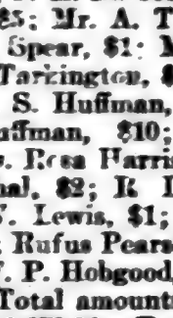
Corrections: Wilmington church, B. F. Keith, $1; should have been $10. E. McK. Goodwin, $650; should have been $50.

L. D. WATSON, JR.,
Treasurer.

To bring up a child in the way he should go, travel that way yourself once in a while.

THE OLD RELIABLE

ROYAL



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Proprietor McCartha's Livery Stables, Columbia, S. C.

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"THE BAPTIZED LIFE," By A. T. Robertson—IN THIS NUMBER.

BIBLICAL RECORDER

Volume 68. RALEIGH, N. C., WEDNESDAY, DECEMBER 10, 1902. Number 24.

A. T. ROBERTSON,

Wake Forest's Foremost Son in Christian Scholarship: Professor of New Testament in Southern Baptist Theological Seminary.

"The most Baptistic thing in the world is the Baptized Life."

ÆTNA LIFE INSURANCE COMPANY

HARTFORD, CONN.

(CHARTERED IN 1820.)

Assets,	**$ 60,000,000.00**
Paid Policy-holders,	**$120,000,000.00**

BUSINESS DONE IN NORTH CAROLINA.

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Death Losses Paid in North Carolina Over	**$3,000,000.00**

J. D. BOUSHALL, Manager for North Carolina.

Organization in North Carolina.

Manager, J. D. BOUSHALL, Raleigh, N. C.
Cashier, J. A. SCOTT, - Raleigh, N. C.

SPECIAL AGENTS:

W. W. Wood, Greensboro.
L. T. Buchanan, Oxford.
J. F. McCubbins, Salisbury.
H. T. Spears, Dunn.
J. A. Dameron, Warrenton.
J. M. Oldham, Charlotte.
W. J. Gibson, Goldsboro.

Progress of the Company's Business in North Carolina Under the Present Management.

PREMIUM RECEIPTS.

In 1895, $55,211.
In 1896, $59,021.
In 1897, $69,447.
In 1898, $75,250.
In 1899, $83,494.
In 1900, $104,997.
In 1901, $120,298.

LOCATION OF THE RALEIGH OFFICE.

THE BEST ADVERTISEMENT OF A LIFE INSURANCE COMPANY IS A SATISFIED POLICY-HOLDER.

What Some Prominent North Carolina Policy-holders Say:

Lumberton, N. C., Nov. 26, 1902.
J. D. Boushall, Esq., Mgr. Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted $10,000 in the Aetna on the 20-Payment Life Plan, with option of 25-Year 3 per cent Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results.

With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have $12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has $16,000, and one of our clerks, Mr. John T. Biggs, has $2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the Grand Old Aetna continued success, I am
Yours very truly,
ROBERT D. CALDWELL.

House of Representatives,
Washington, D. C., Jan. 25, 1898.

I am carrying a policy in the Aetna Life Insurance Company for $2,000. My reasons for taking it were my confidence in the strength, promptness, reasonable premiums, and the increasing dividends by the company for the past twenty-five years.

W. W. KITCHIN,
Congressman Fifth District.

Wilson, N. C., Dec. 30, 1892.

I have been a policy-holder in the Aetna Life for over thirteen years, and I am also insured in the Equitable, Mutual Life of New York, and Mutual Benefit, and after a comparison of the actual results under my policies I have taken additional insurance in the Aetna.

F. A. WOODARD,
Ex-Congressman.

Henderson, N. C.

Of all the great companies, the Aetna is my favorite company.

D. Y. COOPER.

Goldsboro, N. C., Nov. 10, 1893.

Dear Sir:—In November, 1873, the Aetna Life Insurance Company issued me a Renewable Term policy for ten thousand dollars at an annual payment of $228.60. This policy was renewed by them in 1883 without requiring any re-examination and at the same rate, and again in November, 1893, they have renewed this policy for another term of ten years without re-examination and without increase of the rate of premium, though I am now sixty-two years of age. This is what I call cheap insurance.

Yours very truly,
E. B. BORDEN.

Salisbury, N. C., July 16, 1894.
Manager Aetna Life Ins. Co.

Dear Sir:—It gives me pleasure to acknowledge the prompt payment, in full, of the policy for $10,000 held by Mr. S. H. Wiley in the Aetna Company.

Mr. Wiley died July 2d, the proofs were forwarded July 6th, and the company's check, in full settlement, was sent July 12th.

Yours truly,
THEO. F. KLUTTZ,
Executor.

I consider Mr. Wiley's life insurance the best property that he had.

KLUTTZ.

Smithfield, N. C., Jan. 15, 1892.

My Dear Sir:—Last week I mailed to you the proofs on policies held by my father, the late E. W. Pou, in the Aetna Life Insurance Company. Today I received from you the company's check for the full amount. I consider this a remarkable instance of promptness on your part, and worthy of mention.

I have some insurance in the Aetna, and whenever I take out more it shall be in the same company.

JAS. H. POU,
Ex-Ch'm'n Dem. Ex. Com.

Note.—On payment of the policy, another son, E. W. Pou, Congressman for this Congressional District, took a policy in the Aetna.

Information and Terms for a Policy or an Agency Cheerfully Furnished. Address the Manager.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, DECEMBER 10. 1902.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 24.

FEDERATE AND FIGHT, OR SURRENDER.

(Abstract of Address to Baptist Secondary School Men at Durham.)

I am convinced that Federation of Baptist Educational Institutions is not only wise and reasonable, but that it is absolutely essential to the existence of our educational institutions. I shall, therefore, pass by the arguments of the advantage of order, the advantage of adjustment, the advantage of mutual relations, the advantage of strategic use of resources, and shall direct attention to the argument of necessity.

By Federation I mean the forming of a System, relating Secondary to Higher Schools, by means of a common representative Board. A System in each State, I think, will prove more feasible than a system covering all the States, though I am decidedly in favor of having the Southern Baptist Convention relate itself to education, which it now practically ignores.

I wish to discuss my subject in view of three current trends in Education.

I. First, the demand for short-cuts. The demand of college students for early admission to the professional school has smashed the Bachelor's degree. It has telescoped accordingly the college course. It has to that extent injured the college. Two or three years is the period of a student's career now.

On the other hand, there is a more vigorous demand for early admission to the arena of self-support. The pupil wishes not to be educated, but to be fitted for business or self-support.

Thus the college is oppressed from the rear by the fitting school; from the front by the professional school.

The key to this situation is the Secondary School. The Secondary School can urge the student on to college, if he is worthy of college education; it can save him from too soon entering the professional school. The question is, Will the Secondary School do this?

This question will be answered affirmatively, if the Secondary School is Federated with the College.

II. Secondly, there is an effort to fix curriculums, to establish metes and bounds in education. The Institutions of Higher Education complain that the Secondary Schools send them students insufficiently prepared. The Secondary Schools complain that the Institutions of Higher Education frequently induce their pupils to leave before they have done with them.

In consequence there is confusion, conflict, and loss. Instead of struggling to build up each other, the College and the Secondary School are in ruinous competition.

Here is the opportunity for the Secondary School men, under federation, to elevate the standard, save themselves and make Higher Education in the South a reality instead of a pretense. Their rights in this matter, their superior advantages in arriving at a curriculum, have been persistently ignored by the men of the Higher Schools.

III. But these two points, significant though they be, are by no means so significant as this third: The denominational schools are confronted with ruin. It is no delusion. I do not depend upon the recent testimony—I might say the defiance—of Chairman Barringer, of the University of Virginia. The situation spells RUIN in letters that cannot be mistaken.

Mark the rise of the Public High School. Dr. W. T. Harris, Commissioner of Education, speaks of it as "phenomenal." It has crowded the denominational Academy out of the city and the growing town, just as the free school has superseded all others in the rural districts. Mark the new Educational Propaganda—the agitation throughout the South for Consolidation of Rural Schools and for Local Taxation. This means Graded Schools in the rural districts, and they will drive the denominational academy out of the country by the same power that they have driven it out of the city. Ten years will bring great advancement in this respect.

I advocate this program. There are those who know when our opportunity to save our schools in this program was thrown away, and they know that it was none of my doing. I campaign in North Carolina for Consolidation, Local Taxation and Rural Graded Schools. But at the same time I would save the denominational Secondary Schools. I believe that they are essential to the existence of our colleges; and I believe our colleges are essential to their existence. And the two, I have been taught to believe, are essential to the fulfillment of our mission as Baptists.

Dr. J. P. Green, of Missouri—a Baptist leader—has surrendered the academies, and has taken a last despairing stand for the colleges. (See his Asheville address.) But he has surrendered his stronghold and is without hope. The Secondary Schools are related to colleges as water-gates are to mills: They direct the stream of students. If we lose control of them, all is lost. We must make our last stand around Academies and Colleges together in one Federated System. WE MUST FEDERATE AND FIGHT, OR SURRENDER.

That is, our hope is in Federation. With a compact system, say of one college for men like Wake Forest and one for women like the Baptist Female University, and forty Secondary Schools, wisely situated, well manned and working together, we can stand. And having done all we can stand. Resistance under such conditions will be Resistance. And resistance under any other spells defeat.

We are losing ground today throughout the land. The voluntary secondary schools are dying; and the voluntary colleges are making desperate efforts to survive competition that they cannot possibly cope with. The percentage of pupils in public high schools increased in ten years from 68 to 81, while the percentage of pupils in the private and denominational high schools decreased from 31 to 18! I observe that there are 200 less private and denominational high schools reporting in the Government Office in 1898 than in the year before, and 90 less in 1900 than in 1898. And that, too, in a period of unparalleled educational progress!

Shall we surrender or shall we Federate and Fight!

If the church has finished her course in education, let her retire. Honestly and candidly, let us reach a conclusion. If the church really has finished her work, if her call in education was only temporary, if she had no call at all and the fathers blundered, if she really ought to surrender to the State—if the State really is sufficient from every point of view—the sooner we recognize this, the better. Well may we debate it. Well may we surrender, if we are not going to resist. Well may we know what we have to do, if we are going to fight. For the struggle will be costly, the stake great. God knows we have no business piling up endowments and buildings with the hard-earned money of the people, to be surrendered and sold. God knows we have no right to devote money given in worship of Him to institutions that must soon perish. There are those who laugh at Mr. Walter Page's plan of turning our colleges over to the State. But we must do this, or save them by Federation and Resistance.

I cannot persuade myself that the church must retire from the field, though I prefer that it shall retire rather than go on and be crushed because her children had not the sense and the courage to save her. It were better to surrender than to desert. I prefer surrender to the present indifference.

The one word is, the one hope is, the one opportunity is, Federate and Fight. It is already late; the day is far spent. In a little it will be too late, and we shall have the privilege only of praying that the fathers who gave us our heritage, and whose armor we wear, shall not know us here nor recognize us hereafter.

I. T. TICHENOR.

We announced Dr. Tichenor's death last week. It occurred on Tuesday (not Wednesday) at his home (his daughter's) in Atlanta, Ga., after a long decline, in his seventy-eighth year.

Dr. Tichenor had been pastor, soldier, teacher, and Home Board Secretary, and in each relation he was a grand man, but as Secretary and as Leader, he was known to Southern Baptists.

He had the intuitions of a statesman—the comprehensive grasp of great movements, the vision of the future, and the insight of a general and also the general's commanding quality. These gifts enabled him to direct the missionary energies of the Southern Baptists magnificently—in the direct meaning of the word: He made greatly for us.

He was a great figure in our life. Men loved and trusted him spontaneously. He absolutely dominated his Board, and his policy was always the Convention's policy. Men who command with his authority, who speak in that heroic, thrilling note in which he spoke (he could thrill his audience while reading has annual report—such was his style—as easily as others could in a set speech) seem to have passed. He was the only one that we have known. He was to us at all times an heroic figure—a really great man. All the monumental work of the Board, on frontier, in cities, in Cuba (never mind that it is now in eclipse) and the splendid enthusiasm of the Southern Baptists for Home Missions, is due in lerger measure to him than to any other man.

He died slowly, and thus faced death for many days. It will surprise no one that he conquered the last enemy completely. When Dr. Lansing Burrows—one of his nearest friends—and Dr. John E. White, his pastor, came to see him a month ago he said to them—

"I feel sometimes like a wreck that is floating out into a kindlier sea which is neither dark nor deep, and its tide is carrying me through a twilight that lightens into dawn."

When Dr. Skinner arose to make some remarks in the State Board last Friday, he began by saying, "You know I am about as old as Tichenor"—then Dr. Vann broke in, "He is young now!" So it is; the grand old man is invested with immortal youth.

"AND THE RACK."

"Biblical Recorder:" "The first fruit [of the Baptist Principle of Individualism] is spiritual religion. A forced religion cannot be spiritual. To be spiritual a religion must be voluntarily accepted." Then of course infant sprinkling and the rack must go.—Baptist Argus.

NATURE'S THANKSGIVING.

The hills are girded with joy,
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

THE BAPTIZED LIFE.

BY A. T. ROBERTSON.

We Baptists have the constant temptation of all who stand for correct symbols, that of putting most of our emphasis on the form and less on the symbolism in the form. We must not abate one jot of our contention for immersion as the only form of baptism, but we do need increased emphasis on the meaning and the obligation of baptism.

FIDELITY TO THE FORM OF THE SYMBOL

That is essential to the very existence of the symbol. The unchangeableness of the symbol is necessary to the figure. A variable symbol is no symbol. A picture that suits equally well anybody really is a picture of nobody. We are under solemn obli- nobody. We are under solemn obligation to preserve the symbol of bapmanded and because nothing else can express his exact idea but this identical symbol.

CLEAR APPREHENSION OF THE MEANING OF THE SYMBOL.

There are three ideas in baptism as explained by Paul in the sixth chapter of Romans. The death, burial, and resurrection of Christ is set forth by this beautiful water burial; the death of the sinner to sin and his resurrection to newness of life is likewise symbolized by the same ordinance; and once more the death and resurrection of the Christian with Christ is likewise set forth. We thus have reminiscence, proclamation, and prophecy. The basal fact in the career of the Savior is thus linked to the initial experience in the Christian's life and his final transformation. In symbolism we are planted in Christ.

But observe that the symbol is not itself the thing that it symbolizes. The picture is not the reality. Baptismal regeneration is then an absurdity besides being unscriptural. Even the Old Testament ceremonial rites had no efficacy in themselves as Hebrews clearly shows. They were symbols of Christ's great sacrifice for sin. Types can only typify; they cannot change facts. But while we protest against putting the outward symbol as the actual spiritual experience, we must not fail to see the beauty of the symbol. Baptism is a preacher of righteousness, an eloquent call to the sinner to repent and turn from sin. But it is more still.

THE APPEAL TO HOLY LIVING

Baptism has a message for the baptized. The work of baptism is not all done when the ceremony is over. Like the marriage ceremony which symbolizes the union of two hearts and also is a public proclamation of the marriage tie, so baptism is a public announcement to all men that we have taken Christ's side in the great struggle with sin. We call all men to witness that we have enlisted in the army of Christ and are fighting under His flag. We have taken the public oath of allegiance to our Captain. We must not be laggards, deserters, nor traitors. The English word sacrament is the Latin sacramentum, which was used for the soldier's oath of fidelity to Rome. The Baptized Life is a life with heavy obligations imposed.

We must live up to the symbolism of baptism. The ordinance asserts that we died to sin and rose to a new life before we were baptized. Was that true? If not, then the ordinance was a useless form and a mockery. How can we prove that we are faithful to the ideal of baptism? By staying dead to sin. In Paul's lofty argument for holy living on the part of the justified in Rom. 6-8, he uses three illustrations to show that the Christian must not continue in sin and thus presume on the grace of God. One is the marriage relation, another is slavery, but the very first is baptism. If baptism signifies death to sin, let us show that we are dead to sin. We shall have a hard time keeping sin dead and doubtless shall not wholly succeed, but we can keep up the battle and that is the main sign of life. Moreover we shall have the help of the Holy Spirit and ultimate success is certain if we fight on to the end. Baptism to the Christian then is a call to battle with sin, an unceasing conflict till death comes to release us from the contest. Baptism then symbolizes three facts and calls us to fulfil the ideal symbolized in our new life. The Baptized Life in essence and spirit is the life with Christ.

There is much of good to come from renewed emphasis upon the spiritual significance of the ordinances. Let us hold the form and catch the spirit also. The heart of the Baptist contention is the spiritual life. The discussion about Baptisticism is doing much to emphasize the heart of things in the Baptist life. To understand the ideas gathered up into Baptisticism we must apprehend the whole Baptist position. That is surely an excellent thing for Baptists to do. The virtue of the new word is that we have a single term for all that is Baptistic. The most Baptistic thing in the world is the Baptized Life.

Louisville, Ky.

A Song of Trust!

I cannot always see the way that
leads to heights above;
I sometimes quite forget He leads
me on with hands of love:
And yet I know the path must lead
me to Immanuel's land,
And when I reach life's summit, I
shall know and understand.

I cannot always trace the onward
course my ship must take;
But, looking backward, I behold afar
its shining wake,
Illumined with God's light of love,
and so I onward go,
In perfect trust that He who holds
the helm the course must know.

I cannot always see the plan on
which He builds my life;
For oft the sound of hammers, blow
on blow, the noise of strife
Confuse me till I quite forget He
knows and oversees,
And that in all details, with His good
plan my life agrees.

I cannot always know and understand the Master's rule;
I cannot always do the tasks He gives
in life's hard school;
But I am learning, with His help, to
solve them one by one,
And when I cannot understand, to
say "Thy will be done."

God often reveals His presence by giving unexpected blessings.

THE FUTURE OF THE EDUCATED NEGRO

As Seen by Eminent Representatives of North and South in the Baptist Congress.

(From the Watchman.)

The topic of the evening shifted from ecclesiology to sociology, and Rev. Dr. Robert H. Pitt, editor of the Religious Herald of Richmond, Va., gave one of the clearest and neatest papers of the entire Congress on "The Future of the Educated Negro." After we have made the term "educated" as elastic as possible we cannot include under it more than 100,000, or 1 per cent of the entire negro population. The future of these men is bound up with the future of the race. They cannot escape from it, and ought not to wish to escape from it. The real question is as to the future of the negro. Several things are clear: He is in the South to stay. Deportation, which has, curiously enough, had the support of some distinguished names who on other subjects seem to be fairly rational, is utterly preposterous. They don't wish to go; their white neighbors, though often vexed sorely by them, don't wish them to go; we haven't anywhere to send them, and the navies of the round world could not transport them. Nor can we consent to a policy of degradation. This is in essence only one form, and a most heinous form, of destruction. Every consideration of justice and humanity forbids us to withhold from them any possible help in their upward struggle out of gross darkness. How can we, who wear Christ's name, and hold that His law is not yet abrogated, deliberately deny to this weak race, still in its childhood, the blessings of religion and education? Secondly, the race instinct of the whites is an elemental force, more persistent, more aggressive in the South today than ever before. This instinct is best for the negroes as well as for the whites. Thirdly, as long as the present situation in the South continues the whites will maintain their political ascendency, and such ascendency is best both for whites and blacks. Under the operation of these forces the opportunity of the negro lies in service to his own race. It is the task of the educated negro to minister to the elevation of his own people.

A NORTHERN VIEW

Dr. George R. Hovey, Vice-President of the Virginia Union University, discussed the question from a slightly different point of view. The negro's education will not assist him in his relations with the white people, but rather create prejudice against him. In politics and social life there is no place for him. In business less friction is encountered, but for professional services white people will rarely employ a negro. Among the negroes themselves the educated class is so small that there is no competition in it: Only 300 college graduates among the 25,000 preachers; only one colored physician or lawyer to about 15,000 colored people, while there is a white physician and lawyer to about 600 whites. There are only about 400 colored men in real colleges today, or 800 in so-called colleges; one real college student for 22,500 colored people. The educated negro will not be crowded among his own people. His education has fitted him to do well financially among his people. Still more evidently has his training fitted him to lead in the educational, religious and social betterment work, the great work of elevating the people. Here is his largest and richest future. It is of boundless possibilities to one who has the spirit of service and the love of his people. But the negro's future is also largely in himself. Compared with the future of the uneducated negro, that of the educated negro is large and rich. He has within him that which will make his life of priceless worth to others and himself, the broad intelligence, the trained powers, the ability for service and leadership, the consciousness of a manhood that gives his life value.

The last designated speaker was Rev. Charles S. Morris, D. D., of New York, a colored man, who has enjoyed the best educational advantages. He made a somewhat elaborate defence of the intellectual and physical qualities of the hybrid, and so far his words could be construed, a plea for miscegenation. Passing closer to his subject, he contended that the future of the educated negro will be very different from the past. As a freeman he will never be content until he divides with the Saxon the wealth, the power, the honors and the responsibilities of citizenship of this imperial republic. Already the black iron arm of the negro is the drive wheel of Southern civilization. He clothes one-half the world, and his toil in the cotton field makes it possible for millions in Europe and America to earn their bread in the cotton mills. A race that in 33 years can produce a Douglass, a Tanner, a Booker Washington, surely can ask the world to suspend its judgment for a century or two, that it may have the opportunity of proving the powers that slumber in its bosom. Closing remarks were made by Rev. J. Milton Waldron.

A Traveller's Notes.

The Baptists of Chapel Hill are looking for a man with the shepherd's heart.

At Graham Bro. Adams is getting hold on her people. I did not see Bro. Adams, as he was in a meeting at Haw River.

At Burlington I found Bro. Jones in a meeting, with Bro. J. T. Edmondson preaching. Bro. Jones was real kind, and drove me around to see our people.

Burlington is a coming place, and our people should remember this fact.

Greensboro Baptists are passing a hard place, changing pastors and much work to do. The town is one of the best in the State, and the people who love God and His cause should rally around the cross, that Greensboro may be God's town.

It was the writer's great pleasure to hear Bro. H. A. Brown in Winston Sunday morning. His text was: "They that wait upon the Lord shall renew their strength; they shall mount up on wings as angels; they shall run, and not be weary; they shall walk, and not faint." Isa. 40: 31. The sermon was excellent, full of apt illustrations and Gospel truth. He said: "The little birdlings in their nest wait for the mother bird; so we, as God's little ones, must wait His bidding. As the dog waits at the root of the tree until the game is shot down, and then runs to bring it to his master, so we must wait on God, that we may do well our part in His work." Then in regard to working while we wait, he said: "An old man came to Rowland Hill and related a dream in which he had the most pleasant experience, and thought he was sure of heaven from the dream. 'I will wait and see how you do,' said Hill."

To a Christian it is a great privilege to be with such a man as H. A. Brown. On the second Sunday in December he will celebrate his twenty-fifth anniversary. The church is expecting a delightful time.

No man is more loved in this section of North Carolina than Bro. H. A. Brown. May he have yet many years to lead the people who love him so well.

J. S. FARMER.

Please mention this paper when writing to advertisers.

GREAT MISSIONARY MEETING AT SEMINARY.

$1,704 00 Contributed to Missions—May Reach $2,000.00.

BY W. H. RICH.

One of the greatest things in the life of the Seminary is "Missionary Day" on the first day of each month. It has been the habit of the Faculty and students and visitors during all the wonderful and thrilling history of the Seminary to devote one day in each month to missionary inquiry and study. The great aim of those who laid the foundations of this great school, in tears and blood, was that it might be a great center of missionary inquiry and enthusiasm as well as theological and Biblical inquiry. Their spirits must have hovered over the meeting today. The meeting today struck twelve. During the reports of the students who teach and preach in the Mission Chapels, in the hospitals, in the Orphanages, in the Alms Houses, in the Home for Aged and Infirm, and on the Gospel Wagon, the wave of missionary influence began to rise. One brother said, "I want to give largely today." (The students' work is one of love.) As is generally known the Seminary has been supporting a missionary on the Foreign Field through the Foreign Mission Board. It was suggested that we raise $1,000. Quietly, calmly and prayerfully men began to name the amounts they would give. Gradually the figures rose. Men gave, laughed, prayed, rejoiced, and cheered. It was a blessed hour. All felt the force of those words of the precious Savior, "It is more blessed to give than to receive." When the figures were added the sum was $1,704. The figures are still rising as the men come in from their Sunday's engagements and it is believed that the figures will go to $1,800. Enough to support three missionaries instead of one! The heart of our Baptist Zion throbed here as never before. The Seminary's great aim is the equipment of men and women to be evangels of redeeming love to the ends of the earth. O, that this mighty tidal wave may roll on, gaining power and momentum as it rolls, until the millions of Baptists in our beloved Southland shall be borne on its bosom to greater giving and larger service! May this be the signal gun that shall wake our hosts for action. May this be the bugle blast that shall call them into line to take this world for Jesus Christ! The poet has struck the key in these lines:

"He has sounded forth the trumpet,
Which shall never call retreat,
Be swift my soul to answer Him,
Be jubilant my feet,
For God is marching on."

Dr. Robertson said that the giving was ahead of anything he had ever seen. He has been to Texas and North Carolina.

We had the speech last. So you see the giving was not brought on by a great appeal. Rev. H. A. Sumerell of Danville, Ky., delivered an address of great force and clearness. All hearts were ready for such a message. Thus closed the greatest Missionary Day in the history of the Seminary. Praise the Lord for His wonderful love wherewith He has loved us.

THE SUNDAY SCHOOL LECTURESHIP.

The Sunday-school Board of the Southern Baptist Convention has established a permanent lectureship in the Seminary. The first lecturer was the matchless and incomparable Dr. William E. Hatcher. No Sunday-school superintendent and teacher should fail to send to the Sunday-school Board and get his lectures which have been put in permanent form. The second lecturer is the Rev. A. F. Schauffler, D. D., of New York City. His subject will be, "The Relation of the Teacher to Sunday-school." The subdivisions are as follows:

Lecture 1.—What to Teach.
Lecture 2.—How to Teach.
Lecture 3.— Whom to Teach.
Lecture 4.—The Aim of All This.
Lecture 5.—The Adjuncts to All This.

Mr. Marion Lawrence is expected to be here and conduct a short Institute. Some think Rev. B. W. Spilman will come. He is doing a blessed work in organizing our Sunday-schools.

The student body from North Carolina meet once a week to pray and talk together. The work in the old State lies heavily on their hearts and they read with deep interest the movements for State Missions and Education.

All send greetings to the brotherhood assembled at Durham, and pray that the Convention may be one of peace and harmony and that the Holy Spirit may endue each messenger for blessed service to his fellowman.

The grace of God be with all who love the Lord Jesus Christ. Amen.

More "Gun-Shots."

BY CHAS. L. GREAVES.

My letter in the Recorder of November 5th has been misunderstood by a few brethren, and I consider it necessary to try to make myself plainer.

Brother Watson writes in a facetious vein. To take him seriously would be to understand him to insinuate that my article dealt in personalities though I had disclaimed any intention of doing so in the outset. That might shift the discussion from to "who may challenge a Baptist's veracity?" Therefore I prefer not to take Brother Watson seriously, he was joking.

Brother Scarborough asks the question as to whether or not my questions were "gun-shots into the air." I think not, Brother Scarborough, though the editor so termed them.

To begin with, the heading of my article, in large capitals, "What is Baptist Orthodoxy?" was not mine. It was supplied in the Recorder office in preference to the one selected by myself, and unintentionally misleads the reader at the outset as to the purpose of the article. The truth is, the question stated in the heading is disposed of in the first third of a column. And there are fully two columns asking questions concerning the very point which the editor accuses me of missing. It is true my method of discussion was an indirect one and took the form of interrogations such as would show the untenableness of the Recorder's position, but it did not lack plainness and I do not see how it could be misunderstood.

Did the editor read my whole article carefully? There has been nothing in any of his editorials that would lead one to suppose that he had read any further than through the second paragraph. If my gun-shots went into the air was it defective aim on my part or did my target wiggle out of the way?

The editor says he stands for the church and I stand for the denomination. He so understood it of course, but the statement is hardly fair to me. I admitted that a man is amenable to his local church, but questioned the statement that he was under no condition amenable for his views to anyone else. Brother Woodall, whom the editor says is not on my side, expressed my views exactly.

Now I will try to be plain in making a fresh statement.

A church only may excommunicate one of its members for heresy. No one can put him out of fellowship with that church, so long as the church desires to retain him.

But a board of trustees may, on the ground of doctrinal unsoundness remove him from a position to which they have elected him. This does not change his relationship to his local church, he remains a Baptist nominally at least if his church retains him in fellowship.

In other words:

His church decides beyond appeal what his relationship to her is to be.

His denomination decides through its representatives what his relationship to the associated churches shall be.

Does not this look like justice to all concerned?

Something has been said about the New Testament precedent. Interchurch institutions managed by trustees were unknown in New Testament times. Therefore we have no New Testament precedent and must strive for the New Testament spirit. That spirit is the spirit of justice certainly, and if we do the just thing we shall do the right thing.

It might be profitable for all concerned if Brother Bailey would define what he means by the word "challenge" anyhow. Perhaps we are all closer together than appears likely now.

Let me indulge in a definition and some observations:

A teacher is one who undertakes to teach, whether he be preacher, editor or professor.

Now who can help challenging the doctrine or faith of a teacher? Does not he who presumes to teach consent to have his views challenged, and does he not continually challenge the faith of others?

Who ever heard a new doctrine presented without challenging it? And does he not in his heart pronounce it true or false?

A pupil must challenge the faith of his teacher, lest he be committing himself to a blind guide.

A parent must challenge the faith of his child's teacher, how dare he expose a lamb to a wolf in sheep's clothing!

The benefactor must challenge the faith taught in an institution, that he may not subsidize error.

Trustees must challenge the faith of the teacher, lest false teaching subvert the purpose for which the foundations of a building were laid by those who toiled in blood and tears.

Press and pulpit must "contend earnestly for the faith once for all delivered unto the saints" or they disregard the injunction of Holy Writ.

The Lord said "Beware of wolves in sheeps' clothing." Will the wolf be less harmful if he comes to us in a Baptist fleece? Must we turn him loose among our lambs without taking a look to see whether he have hoofs or claws? He has a certificate from a little flock of sheep somewhere saying that they consider him a sheep. Very well, but suppose he gets into my flock, or into other flocks around me and begins to tear with tooth and claw, must I hug a pretty theory and let him do his mischief until the flock that vouched for him arrests him? No! I will eject him from my premises, and his local flock may take care of him if they are willing to risk his teeth and claws. I am reminded here of a story I read recently. In a certain menagerie was a cage containing a lion, a wolf and a lamb. The cage was labelled "A happy family." A visitor asked the manager how long the happy family had been living together. "About ten months," was the answer, "but the lamb has to be removed occasionally." The application is too obvious to be mentioned.

Reidsville, N. C.

"It seems rather strange," observed the facetious youth, as he watched the bull tossing his father. "It seems rather strange that I should laugh so when my stock is below pa."—Princeton Tiger.

About These Absurdities.

BY W. H. WOODALL.

Brother Bailey thinks I reduced my argument to absurdity to begin with. Well, "inquisition" was his word. I only reiterated it, and rescued it from some "absurdities."

Brother Bailey seemed to feel, in his first editorial, that somebody was acting after the manner of the Romish Inquisition. I knew no one whom I thought was doing that way. If I had I would have agreed with him.

So I could not argue under Def. 3. I am perfectly willing for an official body to make official examination and pass official judgment, so Def. 2 was out of it.

Since Brother Bailey took "saner" views, in his next issues of the matter under discussion, and since definition 1, with a little modification, does cover the case, I preferred to discuss it under that definition. I modified the definition by saying: "We investigate matters of Science, etc., * * * and criticise the findings and conclusions of others in all these matters and no one so far as I am aware, denies the right to do so." Thus I defined his word "inquisition" to fit the real issue—to inquire, investigate and challenge the findings of other investigators when their findings are not in accord with the standard. I called attention to the fact that our religion is not founded on speculative philosophy but on revealed truth, the New Testament, our standard. Now since I followed this definition throughout it may occur to some that the "absurdity" shoe fits the other foot.

My point on "a free man" throws the "absurdity" again on the other man. His "free man" does not exist. Although a man may be free to hold any faith he pleases, he is not absolutely free to practice that faith. Poligamy is a matter of faith with the Mormons, and human sacrifice was matter of faith with many ancient peoples, yet even Brother Bailey would not, I think, consent for them to practice that faith in America. I said: "Relationships impose obligations and limitations." The Index in its usual wisdom agrees with me.

David wanted to be "sound." Paul urged Timothy to study to be "sound," and exhorted both Timothy and Titus to rebuke those who were "unsound." We ought to follow their example.

Again, Brother Bailey said: "Baptists are not a denomination but a people." Webster says a denomination is a class of like individuals, called by the same name. I suppose that is what Brother Bailey means when he calls Baptists "a people." If so, I still do not see the difference between a "denomination" and a "people."

I am glad Brother Greaves "shot into the air." I am with him so far as his article bears on the main issue.

Baptists have been challenging "free men's" faith ever since John the Baptist challenged the Pharisees and Saducees who wanted baptism at his hands.

I don't believe they will quit now. I hope they wont.

Mars Hill, N. C.

Years ago one of our fleets was terribly shattered by a violent gale. It was found that some of the ships were unaffected by its violence. They were in what mariners call "the eye of the storm." While all around was desolation, they were safe. So it is with him who has the peace of God in his heart.—Pilkington.

An old parish clerk was courteously thanking a church dignitary for kindly taking, on emergency, a village service. "A worse preacher would have done us," he said, "if we only knew where to find him."

News Notes.

....Rev. Dr. C. S. Blackwell will preach the Convention sermon.

....The article on the Baptized Life is the best article that we have printed.

....We must pay those pledges. Baptist paper must not be discounted.

....We Baptists shall win the world not by flying a Baptist flag, but by living a Baptized life.

....It is likely that the State Board will meet in Durham on Monday following the Convention.

....Rev. W. A. Ayers has accepted a call to Blackwell's Church, Elizabeth City, in response to a vision or dream.

....We regret to announce the death of Mr. Thomas Booth, father of Rev. J. N. Booth and Rev. J. H. Booth.

....Rev. F. T. Wooten has been chosen Superintendent of Schools in Columbus County. He will fill that important office excellently.

....If the Georgia brethren could make such an ado over Joe Jones leaving the Methodists and coming to them, what would they do over Sam!

....Do not forget our prize article and prize story contest. A number of articles and stories have been received. The contest closes December 15th.

....Rev. S. H. Thompson, the author of our delightful North Carolina stories, will attend the Convention. He will continue to write for the Recorder.

....Rev. C. A. Jenkens has been leading a strenuous campaign in Wayne County against the saloon. We shall soon have an article from him on this subject.

....Our State Mission Treasury is in better condition than in some time. We have reduced the $3,000 debt to $700, and have Sunday's collections to hear from.

....Rev. George E. Spruill has been called to the Second church, Pelser, for three Sundays. He will also preach for Sandy Grove once a month.—Baptist Courier.

....Rev. R. G. Kendrick, of Piedmont, S. C., accepts the call to Laurinburg and Spring Hill. He belongs in North Carolina, and we welcome his return to the State.

....Bro. J. S. Corpening, of Timmonsville, says: "Our people at Timmonsville have let the contract to remodel and beautify our house of worship."—Baptist Courier, S. C.

....Sunday was a big day in the Raleigh Tabernacle. Great crowds heard Mr. Vines, and there were forty or fifty professions of conversion. Six were added to the church.

....Rev. N. S. Jones reports a meeting at Burlington, in which there were fifteen additions to the church. He speaks in highest terms of the work of Evangelist J. T. Edmundson.

....We are sorry to chronicle the resignation of Bro. Bruce Benton, of Baton Rouge. He has done a noble work for the Baptists in the capital. We sincerely hope Bro. Benton may not leave the State, for his loss will not be easily supplied.—Baptist Chronicle, La.

....In second paragraph of the article in this issue by Dr. Robertson the sense is destroyed by a typographical error. It should read: "A picture that suits equally well anybody really is a picture of nobody. We are under solemn obligation to preserve the symbol of baptism because that is what Jesus commanded," etc.

....Rev. T. J. Hudson, educated at Wake Forest and Southern Baptist Theological Seminary, one time missionary of the Gospel Mission, has left the Baptist church for doctrinal reasons. He lives in Blackburn, Okla.

....Rev. J. W. Powell, formerly of Rocky Mount, has accepted a call for all his time at Georgetown, S. C. He is well pleased with his field. He has before him the opportunity of his life. His North Carolina friends will wish him great success.

....Bro. J. J. Marshall, of Vaughan, writes that since he graduated from the Institution for the Blind he has supplied for some brethren, and has been in some meetings in which his work was blessed. He would value any opportunity to serve.

....Rev. C. W. Blanchard writes: Just closed a good meeting at Winterville. Twelve additions to the church. In a recent meeting at Clayton there were forty-seven additions. About seventy-five made profession of faith. Our cause is growing at these two points.

....Rev. George J. Dowell, after a most successful and happy pastorate of two years and a half, has resigned Caroleen and Henrietta churches, and will move to Carthage, having taken the Carthage, Sanford (we think) and Cameron fields. He leaves his churches in excellent condition. He will add power to the Sandy Creek work.

....Among the visiting brethren in the Convention will be two beloved sons of Wake Forest College, A. T. Robertson and Edgar E. Folk. They are an honor to the North Carolina Baptists. Dr. Robertson will represent the Seminary; Dr. Folk will represent the Sunday-school Board, Dr. Frost being sick. We hope he will also represent the Baptist and Reflector, his good paper.

....Since last issue the following brethren have done us the kindness to send new subscriptions and renewals, for which we heartily thank them: R. Q. A. Teague, Farmington; Joe Powell, Jr., Lenoir; C. C. Teague, Fremont; Rev. J. B. Newton, Fort Barnwell; Rev. A. H. Sims, King's Mountain; J. W. Smith, Forest City; Rev. G. W. May, Red Oak; Mrs. K. B. Morris, Chadbourn; Noah Biggs, Scotland Neck; Rev. D. J. Clark, Clarkton.

....President Taylor writes from Wake Forest: "We are looking forward with unusual interest to the Durham Convention and are hoping that it will be a meeting of great spiritual power as well as one at which measures shall be wisely planned for 'Enlightenment, Enlistment, and Enlargement,' to use the new Texas phrase. Several of the faculty will attend, but the fact that our fall term examinations begin this week will compel some to leave before the end of the meeting. Durham is not very far from Wake Forest. We hope that as many of the delegates and visitors as can do so will drop in on us after the Convention."

....We were glad to have a visit from Major W. A. Graham, of Machpelah, Saturday. Major Graham succeeds in serving the State and the Christian cause with remarkable success. The transformation in the South Fork Association—of which he has long been moderator—is due very much to him. As citizen he has served in many capacities; his present service as member of the Board of Agriculture will prove far more fruitful than now appears. An index of the character of that service is the fact that the number of students in the North Carolina A. and M. College has increased in a few months from a dozen to nearly a hundred. An Agricultural Building is now needed.

....The Vick case has gone too far to prove anything with regard to the President, but it has served a great purpose in bringing clearly to the front those politicians who use the race issue for political purposes. The anxiety to keep Vick in is pure and undisguised anxiety to have some pretext for keeping up the race issue.

....Dr. W. C. Norman, of Trinity Methodist Church, Durham, died suddenly in Wilmington shortly after midnight Saturday night. He was attending the annual Conference. Dr. Norman was the most beloved Methodist minister in North Carolina. He was pastor in Raleigh eight years (two full terms, we think), and all classes loved him. His loss will be keenly felt wherever he was known. Tributes were paid to him in the Raleigh First church and the Tabernacle, Sunday.

....The most remarkable man amongst us is Rev. W. R. Gwaltney. In length of service, in work done, in all that loyalty means, he stands with the first of the brotherhood. In the year just closed, although he is by years an old man, he did as much work as any man in the North Carolina ministry. He has found the fount of perpetual youth. He says: "I know that God is with me, and that He has His hand upon me." He has just closed a meeting in his church, Hickory, in which he preached for two weeks, and came to the close of the meeting stronger physically than he was at the beginning. Long life to him!

....The death of Thomas B. Reed, so famous as Speaker of the House, removes a majestic figure from American life. Excepting the presidents, he stands next to James G. Blaine for eminence in politics. Disappointed at last in his ambition for the Presidency, for which he was beaten by William McKinley, whose fame he helped make, and out of harmony with his party's policy, he strode grandly from the stage of public life a few years ago, and resumed the practice of law. He was called the Czar, but the Speaker who succeeded him, Mr. Crisp of Georgia, pursued his tactics. His rules were much denounced, but both parties have approved them! He was one of the Nation's great men.

....The American Baptist Publication Society, conscious of the fact that there is some dissatisfaction with the International System of Sunday-school lessons, and anxious to meet the needs of its constituency, has made arrangements with the Bible Union Study Company, of Boston, Mass., by which it is able to offer to all Baptist schools desiring something different from the International System, the Blakeslee Bible Studies. These have been written for the most part by Baptists, and are the best alternatives to the International Lessons now to be had. Sunday-schools wishing to try them will please send their orders to 1420 Chestnut Street, Philadelphia, or to the nearest branch house of the Society. Send for samples.

....From Gaffney, S. C., comes the report of a remarkable meeting held by Dr. L. G. Broughton, as a result of which a new theatre was turned into a Y. M. C. A. worship. The correspondent of the Atlanta News says: "Besides hundreds who were converted, the leading business men of the town have resolved to organize at once a Young Men's Christian Association and employ a general secretary. This was decided on at a 5 o'clock tea given in honor of Dr. L. G. Broughton at the Commercial Hotel Thursday by the business men. At this tea Dr. Broughton sprung the enterprise on the men and suggested that they lease the new theatre, which stops the shows, and turn it over to the Young Men's Christian Association, which they had agreed to start. The proposition met with the universal endorsement of the stockholders, who were present, many agreeing to give their stock."—Christian Index.

Progress at Red Oak.

The school work is encouraging. Our people are interested in the cause of education, and during the summer we spent about thirteen hundred dollars in buildings and improvements. It is our purpose to press forward until we shall stand with the foremost rural sections of the State. Already fifty students have matriculated, and others are asking for admission. Our dormitories are full, and the great need is, more buildings. The sturdy farmers of the community speak words of assurance, that we shall have them.

The Trustees purchased recently a library of very choice books, and it is interesting to notice with what eagerness the children read them.

Our protracted meeting was a plessing to us. Rev. B. Craig did the preaching. He is an earnest, logical preacher, presenting the Gospel in its simplicity, sympathy and love.

Eight of our pupils were converted. Twelve additions to the church by baptism. The church was made stronger for future work. Its contribution taken last Sunday for State Missions was treble the amount taken last year for the same object.

The dear old Recorder grows better as the years go by. Long may it live to speak for the right.

Yours fraternally,

G. W. MAY.

Red Oak, N. C.

ALL PEOPLE SHOULD KNOW.

If all the people could know what some have learned about our remedy, the mails would be loaded with requests for a trial bottle of Vernal Saw Palmetto Berry Wine.

We will send to anyone who asks for it, and mentions the Biblical Recorder, a small trial bottle of this wonderful preparation Free and Prepaid. It will only cost you a postage stamp to try this remedy and learn how readily you can be relieved and cured to stay cured of Indigestion, Dyspepsia or Constipation. Thousands have been cured in the past three years of these distressing and painful stomach troubles, and of constipation, because this remedy reaches the root of these diseases and restores these organs to a condition of perfect health.

Vernal Saw Palmetto Berry Wine is also a specific for Liver and Kidney troubles, inflammation of the Bladder and Prostate gland, giving positive relief where other preparations have utterly failed.

We can show hundreds of unsolicited letters similar to the following from a well-known Buffalo businessman:

Buffalo, N. Y., Nov. 3, 1902.
Vernal Remedy Co., Buffalo, N. Y.

Gentlemen:—For thirty years I was troubled with Constipation and Rheumatism, the latter largely caused by the former, often being obliged to give up work and remain at home in bed for a week at a time. I tried several Physicians and a number of other remedies with only temporary relief, until I used your preparation. This was about two years ago, since then I have not lost a day from work. All of the credit is due to your Vernal Saw Palmetto Berry Wine.

Yours very truly,

Name will be given upon application to the Vernal Remedy Co., 105 Seneca St., Buffalo.

Address the Vernal Remedy Co., No. 101 to 107 Seneca St., Buffalo, N. Y. This remedy is for sale by all leading druggists.

Educational Fund.

Cash collections for Educational Fund for week ending December 6, 1902:

Tar River Asso.: Warren Plains church, W. S. Terrell, $5; B. P. Terrell, $5; T. W. Shearrin, $2; Warrenton church, J. W. White, $35; W. A. White, $10; W. B. Fleming, $10; C. A. Thomas, $10; E. S. Allen, $5; H. N. Walters, $5; D. P. Riggan, $5; J. H. Miles, $1; W. D. Rogers, $1; Louisbury church, Judge E. W. Timberlake, $100; Scotland Neck church, W. A. Dunn, $24.85; Greenville church, D. J. Wichard, $10; Zack Vandyke, .50; L. M. Savage, $1; W. P. Edwards, $2; L. C. Oldham, $1; J. G. Bowling, $10; Mrs. W. A. Jarvis, $1; Mrs. Henry Whedbee, $2; Royal & Nichols, $1; S. B. McDowel, $1; Jas. Averett, $1; E. B. Thomas, $1; Mrs. Florence Yancey, .50; Red Oak church, $5; Ephesus church, $13.40; Henderson church, $10; Stoney Creek church, J. J. Coley, $12.50; M. J. Hectric, $5; J. H. Shearin, $1; B. F. Westray, $5; G. T. Coley, $3; W. D. Harper, $5; N. D. Shearin, $1; Lonnie Vic, $1; J. L. Jones, .50; W. J. Ellen, $5. Mt. Zion Asso.: Second church, Durham, J. H. Highsmith, $1; cash, $1.50; Roberson's Grove, Dr. M. P. Ward, $10; Mt. Moriah, $1.27; Haw River, B. S. Robertson, $5; Fannie Williamston, $1; Beel Ward, .50; Jennie Clark, .50; S. Williamson, .50; J. Sharp, .25; Mary Miller, .25; Nellie Cole, .25; Mamie Steward, .25; C. D. Johnson, .50; Graham church, C. J. Copeland, $2.50; Mrs. C. J. Copeland, $2.50; C. D. Irwin and family, $5; Mrs. M. E. Burch, $1; Mrs. J. A. Ray, $1; Mrs. Towell, .50; Miss Mary Liner, .50; Mrs. Lucy Holmes, .50; Mrs. J. J. Adams, .80; L. Adkinson, .50; T. W. Alderman, $2.50; Mars Hill church, $6; Merry's Grove $7.30; Mt. Ada, $4; Ebenezer, $1.55. Raleigh Asso.: Cary church, Mrs. L. Johnson, $5; Mt. Moriah church, $14.10; Hepzibah church, $18.50; Knight's Chapel, H. H. Knight, $5. Central Asso.: New Hope church, F. J. Holloway, $5; Rolesville church, Dr. M. L. Fowler, $25; Mt. Vernon church, $7; Rolesville S. S., $5; Teachy church, $5; Rolesville, R. A. Freeman, $25. Kings Mt.: Shelby church, $118.04; Bessemer City, $5; Carpenter's Grove, $5; Beaver Dam, $10.35; Union, $9.35. Bladen Co. Asso.; R. L. Bridges, Bladenboro, $100. Chowan Asso., Sawyer's Creek church, T. B. Boushall, $10; D. W. Raper, Edenton, $100. Eastern Association: Clinton church, $28.50. Carolina Asso.: Hendersonville, J. M. Justice, $1; J. N. Thorne, $1; Mrs. J. Williams, $5; H. E. Bennett, $1; O. E. Blythe, $2.50; J. A. Maddrey, $10; Shaw's Creek church, $2; Beulah church, $2. Robeson Asso.: Pleasant Grove church, W. M. S., $7.13; Black Swamp, $26.35; Hog Swamp, $4.05; Big Branch, $20.05; Rennert, $2.75; Spring Hill, $5.20; Pembroke, $2.35; Bethany, $5; Ashpole, $10; Zion's Tabernacle, $5; Pleasant Hill, $5; Cedar Grove, $3; Bloomingdale, $5; Jackson Swamp, $5; Singletary's Cross Roads, $4. Sandy Creek Asso.: Sanford, $5; Bethany, $6.13; Gum Spring, $10; Love's Creek, $9.50; Brush Creek, $6.50; Friendship, $3; Emmans, $5; Mays Chapel, $8; Pittsboro, $11.75; Bear Creek, $7.85; Bethlehem, $8; Carthage, H. F. Seawell, $10; C. O. Monor, $10; A. McIntosh, $2.50; J. H. Fry, $1; W. B. Jenkins, $1; W. Deaton, $1; Miss M. Nuse, .25. Stanley Asso.: Philadelphia, $5; Anderson's Grove, $2; Albemarle, D. C. Parker, $3. Alleghaney and Grayson Asso.: Sparta church, $12.50. Liberty Asso.: Lexington church, $25.75. Montgomery Asso.: Beulah Hill, $1.20. Mecklenburg and Cabarrus, Matthews, $30. Green River Asso.: Rutherfordton church, Mrs. W. W. Fife, $5; E. G. Wallace, $3; W. A. Harrill, $5. Tar River Asso.: Social Plains, $2.20. Yadkin Asso.: Ladonia, Rev. K. Thompson, $2. Flat River Asso.: Roxboro, S. L. Croom, $5; W. R. Mordey, $1; Mt. Zion, Emma Blalock, $5. Little River Asso.: Benson church, E. L. Hall, $10; J. L. Hall, $1; Miss Nita Penny, $1; Cumberland Union, $8.78; Dunn church, Mrs. W. B. Morton, $25; W. B. Morton, in memory of J. H. Lambeth, $25; H. C. McNeill, $10; J. David, $5; E. Lee, $5; V. L. Levens, $5; J. T. Wallace, $5; Mrs. I. T. Wallace, $5; Catherine Wallace, $5; Mrs. H. Allen, $1; M. F. Hatch, $1; J. C. Clifford, $1; Mrs. Dora Meadows, $1; Miss Toco Meadows, $1; Miss Emma Guy, $5. Pilot Mt. Asso.: Madison church, $20; Shiloh, $15.20; Dan Valley, $11. West Chowan Asso.: Pleasant Grove, Mr. and Mrs. A. P. Joyner, $3; Craig Joyner, .25; A. K. Phelps, $1; Mrs. M. L. Early, .25; Mrs. W. H. Lassiter, .15; cash, .95; Woodland church, Mrs. W. P. Blanchard, $1; E. E. Liverman, .50; M. R. Liverman, .50; A. J. Vaughan, .25; E. J. Harrell, $25; Rich Square church, $28; Seaboard church, $10.25; Mt. Tabor, Mrs. W. T. Brown, $1; W. T. Brown, $5; Severn, Rev. B. Cale, $1; Fleetwood & Barnes, $2.50; Jno. Maddrey, $1; Miss Minnie Smith, .50; Lewiston church, Dr. W. Mitchell, $5; J. A. Medlin, $5; W. F. Hanck, $1; Buckhorn church, $34.25. South River Asso.: Mt. Elam church, .95. Personal: B. Y. P. U., East Durham, $3; E. G. and M. K. Jones, $5; First church, Raleigh, Johnson & Johnson, $25; J. C. Ellington, Jr., $5; Dr. T. E. Skinner, $8; Mrs. T. N. Ivey, $5; Dr. and Mrs. N. G. Carroll, $24; Rufus Hunter, $2.50; C. J. Hunter, Jr., $2.50; Boylan & Pearce, $100; J. A. Sheets, $5; C. J. Parker, $25; Wake Forest church, J. C. Caddell, $10; Miss Sophia Lanneau, $1; Tabernacle church, E. G. Birdsong, $10; W. J. Moore, $2.50; W. C. Richardson, $2; W. J. Wyatt, $7.50; C. J. Hunter, Durham Memorial, $10; Dr. T. M. Patterson, Burlington church, $25; Miss Florence Trogden, $5; B. Y. P. U., First church, Wilmington, $5; J. D. Larkin, in memory of mother, $25; Jno. T. Pullen, Fayetteville Street church, $25; Sunbeams, Charlotte, $5; T. Neil Johnson, $50; M. Montague, $10; First church, Winston, $1.000; R. B. White, Franklinton, $50; Mrs. Dr. A. T. Cotten, Morrisville, $35; First Church, Winston, Mrs. W. D. Brandon, $1; D. H. Brandon, $50; W. Brown, $1; C. L. Carroll, $5; W. T. Carter, $5; H. S. Crist, $3; Mrs. Martha Everhart, $2.50; J. R. Fletcher, $2.50; B. F. Huntley, $10; R. F. Jenkins, $5; P. C. Jenkins, $1; J. T. Joyner, $2; Mrs. Sid Lawrence, .25; Miss Carrie Martin, $1; E. R. Oliver, .50; Mrs. Susan Oliver, .50; Johnnie Oliver, $1; H. B. Pearce, .50; W. Peddycord, .50; Roy Phillips, $2; Mrs. Della Reeves, $1; D. S. Reid, $25; J. M. Richard, $2; C. L. Sharpe, $2; T. S. Sprinkle, $25; Mrs. N. J. Terry, $1; Joe Terry, $1; Miss Grace Terry, $1.50; L. M. Tesh, $1; Mrs. G. G. Tucker, $1; W. H. Watkins, $35; B. Womble, $1; S. F. Womble, $1; R. H. Womack, $2; Sunbeam Society, Winston, $5; Miss Beaulah Brunt, $10. Total receipts, $3,193.55. Total amounts previously received, $21,866.31. Total receipts, $25,059.86.

Corrections: N. B. Broughton, $413, should have been $423, and total collections $2,118.05, should have read $2,188.05, making the total receipts last week $21,866.31; J. L. Harrell, $5, should have read J. L. Parham, $5.

L. D. WATSON, JR.,
Treasurer.

Collections on Woman's Educational Union:

Miss Fannie Heck, $1; Mrs. A. D. Clark, $2; Mrs. T. W. Brewer, $2; Mrs. W. C. Jackson, $2; Mrs. A. T. Cotten, $3; Mrs. E. W. T. Thompson, $2; Mrs. E. Frost, $2; Mrs. J. L. Kesler, $2; Mrs. O. G. Lowde, $1; Mrs. W. P. Sutton, $2; Mrs. William Alderman, $1; Mrs. J. W. Collins, $1; Mrs. A. M. Baldwin, $1; Mrs. A. J. Freeman, $1; Mrs. G. O. Gaylord, $1; Mrs. W. P. Oldham, $1; Mrs. T. H. Burtt, $1; Mrs. B. F. Keith, $2; Miss Annie Baker, $1; Mrs. William Britt, $3; Mrs. H. L. Grant, $1; Mrs. A. L. Yates, $1; Miss Pattie Lassiter, $1; Mrs. W. J. Hollingsworth, $2; Mrs. Lucy Marshall, $2; Mrs. W. B. Royall, $3; Mrs. L. T. Wilder, $2; Mrs. Walter Myatt, $1; Miss Mary Neal, $1; Mrs. Jonas Matthews, $3; Mrs. H. T. Chapin, $4; Mrs. Katie M. Gudger, $1; Mrs. J. C. Whitty, $2; Mrs. Grace Hankins, $1; Mrs. J. M. Currin, $2; Mrs. W. C. Tyree, $2; Mrs. T. H. Briggs, $1; Mrs. J. F. Caudle, $1; Mrs. L. N. Chappell, $1; Mrs. H. C. Loxwell, $1; Mrs. F. W. Currin, $2; Mrs. C. A. Brewer, $1; Mrs. C. C. Norville, $1; Mrs. J. B. Elliott, $1; Miss Lottie Elliott, $1; Mrs. W. H. Elliott, $1; Mrs. E. A. Suttle, $1; Mrs. T. W. Carr, $1; Mrs. A. R. Foushee, $1; Mrs. R. F. Cheshire, $2; Mrs. J. A. Grayson, $2; Miss Kathleen Elmore, $1; Mrs. W. E. Daniel, $1; Mrs. Harvey Crist, $1; Mrs. L. A. Battle, $1; Miss Bessie Battle, $1; Mrs. R. T. Gray, $4; Mrs. H. H. Weathers, $1; Mrs. A. E. Brown, $1; Mrs. Ed. L. Edmundson, $3; Mrs. I. M. Dunn, $3; Mrs. M. A. Hudgins, $2; Mrs. Mary W. Geer, $2; Miss Amanda Cheek, $1; Mrs. A. D. Markham, $1; Mrs. Annie C. Bonmar, $1; Mrs. J. H. Lawrence, $2; Mrs. Kluppelburg, $1; Mrs. J. W. Lopping, $1; Mrs. Ashley Home, $4; Mrs. J. H. Henly, $2; Mrs. N. B. Broughton, $2; Mrs. W. R. Gwaltney, $1; Mr. W. H. Heck, $1; Mrs. T. D. Wray, $2; Mrs. L. D. Petteway ....; Mrs. Julia Bell, $1; Mrs. H. R. Brown, $3; Mrs. Arch'd Cree, $3; Mrs. W. H. Harward, $1; Mrs. Mildred J. Huggins, $2; Mrs. Sallie H. Jenkins, $2; Mrs. C. M. Cooke, $2; Mrs. M. C. Bonner, $1; Mrs. J. F. Parrott, $2; Mrs. Mattie E. Battle, $2; Miss E. M. Vass, $1; Mrs. M. A. Payne, $1; Miss Lizzie Briggs, $1; Miss Carrie McLean's S. S. class, $3; Mrs. F. B. Ashcraft, $3; Mrs. Mary E. Gray, $3; Mrs. R. W. Jones, $1; Mrs. W. H. Pace, $2; Mrs. J. B. Pearce, $1; Mrs. J. C. Moore, $1; Mrs. Cornelia Smathers, $1; Mrs. E. M. Uzzell, $2; Mrs. F. A. Howell, $4; Mrs. Chas. V. Brooks, $2; Miss H. V. Brooks, $2; Mrs. A. J. Ellis, $1; Mrs. T. N. Ivey, $1; Mrs. A. E. Covington, $3; Mrs. Dr. Purefoy, $2; Mrs. Julia Lee, $2; Miss E. A. Draughan, $2; Mrs. S. A. Howard, $1; Miss Maggie Hartsell, $1; Mrs. A. T. Spree, $1; Mrs. D. P. Bridges, $1; Mrs. R. V. Jones, $1; Mrs. W. A. Allbright, $1; Mrs. W. B. Waff, $2; Miss Hattie Jones, $1; Miss Irene Dunn, $4; Mrs. J. M. Costner, $1; Mrs. G. L. Merrell, $1; Mrs. J. C. L. Harris, $1; Mrs. Charles C. Johnson, $1; Mrs. S. W. Cobb, $3; Mrs. W. R. Teague, $1; Mrs. R. C. Josey, $2. Total, $201.

L. D. WATSON, JR.,
Treasurer.

Tea and Coffee Drinkers

Use Horsford's Acid Phosphate.

It allays the nervousness and disordered digestion caused by excessive use of Tea, Coffee or Alcoholic drinks. Puts the stomach in an active and healthy condition. Try it.

SOUTHERN RAILWAY ANNOUNCEMENT CHRISTMAS HOLIDAY RATES.

The Southern Railway announces Excursion rates to all points south of the Ohio and Potomac and east of the Mississippi Rivers, account Christmas holidays, season 1902-1903.

Rates: One and one-third first-class standard one-way fares for the round trip.

Tickets will be sold December 23, 24, 25, 30, 31, 1902, and January 1, 1903. Final limit January 3, 1903.

FOR STUDENTS.

Same rates as shown above will apply and tickets will be sold on presentation and surrender of certificates signed by Superintendents or Principals of various schools and colleges December 15-22, inclusive final limit January 8, 1903.

For full particulars call on any Southern Railway agent or write

T. C. STURGIS, C. T. A.,
Fayetteville St. Office, Raleigh, N. C.

Peele College

Better Than a Savings Bank.

Money invested here for a commercial education is surer of larger returns than if deposited in a Savings Bank One of the most THOROUGH schools in the country. BEAUTIFULLY EQUIPPED. RELIABLE. STUDENTS' PROGRESS NOT DETERRED FOR ANY REASON WHATEVER.

No Decoy Methods to Gull an Unsophisticated Public.

TEACHERS IN THE SCHOOL-ROOMS DAY AND NIGHT. School in one of the largest buildings in the State, perfectly appointed, steam heated, and lighted with electricity at night. Stamps furnished to those who wish to write to our graduates concerning the school Not a single full graduate out of a position IN THREE YEARS! PRICES WITHIN THE REACH OF THE NEEDY.

Peele College of Business, GREENSBORO, N. C.

Home Circle.

The Children's Supper.

Have something hot for the children's supper when they are obliged to take a cold lunch to school in the middle of the day. Cold mutton cut in slices and warmed in cream sauce, cold beef cut in thin slices and heated in gravy or tomato sauce, scraps of meat of any kind, minced moistened with gravy and baked in a deep dish with a layer of mashed potato on top, minced meat, baked beans, chipped beef and scrambled eggs, all may be used to give variety to the evening meal.

The Germ of Bad Manners.

"Independence is a trait I like in Americans," said a girl near me the other day. "To think that 'I am as good as every one else' puts a strain of confidence into me."

"That same reflection, 'I am as good as every one else,' is at the bottom of a great deal of our proverbial bad manners," was the reply. "Would it not be better to think 'every one else is as good as I am?'" It certainly is a commendable trait to be self-reliant so far as material affairs are concerned, but there is an equality of worth to be recognized in others which is above the obligations to self.—Ada C. Sweet, in the June Woman's Home Companion.

"Sit" and "Set."

Some one who believes in teaching by example has concocted a lesson on the use of two little words which have been a source of mortification and trouble to many well-meaning persons.

A man, or woman either, can set a hen, although they cannot sit her; neither can they set on her, although the hen might sit on them by the hour if they would allow it.

A man cannot set on the washbench, but he could set the basin on it, and neither the basin nor the grammarians would object.

He could sit on the dog's tail if the dog were willing, or he might set his foot on it. But if he should set on the aforesaid tail, or sit his foot there, the grammarians as well as the dog would howl, metaphorically at least.

And yet the man might set the tail aside and then sit down, and be assailed neither by the dog nor by the grammarians.—Exchange.

An Important Society Forgotten.

"John, I would like to invite my friend Mrs. Smalley this evening. Will you be able to be in?"

"No, my dear; I must attend the meeting of the Ancient Order of Foresters tonight."

"Well, tomorrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"Oh, the Odd Fellows meet that night; on Thursday evening I have a meeting of the Knights of Labor to attend; on Friday, the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic lodge, and I couldn't miss that; and then Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I had forgotten. Am I a member of that? Let me see—"

"But you had forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's."—Christian Conservator.

"Where was honey first found?" "Why, in Noah's arc-hives, of course."—Princeton Tiger.

The Praying Engineer.

One winter, several years ago, there was a good deal of religious interest in a certain Western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years of age. His mother was a widow, and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother, and presently she said to him:

"Allie, tell me what led you to want to be a Christian. Was it your home teaching, your lesson in Sabbath-school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here that I wanted to go on the engine and ride with the engineer? You were afraid to let me until the conductor, whom you knew well, told you that the engineer was a remarkable man, and that it would be just as safe on the engine with him as in the parlor car with you?"

His mother assured him that she remembered the circumstances very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came for me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive. I asked him many questions about its different parts, and about the places and things which we passed by, and he was very patient in his answering. Soon we stopped at another station, and he knelt down just a moment before we started. As he did this often, I tried to see what he was doing; and finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:

"'My little lad, do you ever pray?'

"I replied, 'Oh, yes, sir! I pray every morning and evening.'

"'Well, my dear boy,' said he, 'when I kneel down I pray. God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of those two hundred souls into eternity. So at every station I kneel for just a short while and ask the Master to help me, and to keep from all harm till we get to the next station, the many lives He has put in my hands. All the years I have been on this engine He has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I have never had an accident.'

"I have never before mentioned what he did or said, but almost daily I have thought about him, and resolved that I would be a Christian, too."

For four years the life and words of that praying engineer had been constantly present with this lad, and became at length the means of leading him into a Christian life.—Davy Gray, in Congregationalist.

God has put it in our power to help each other in many ways. Sometimes by deeds that lift away burdens; sometimes by words that inspire courage and strength; sometimes by sympathy that halves sorrow. But there is no other way in which we can serve others so wisely, so efficiently, so divinely, as by intercession for them.—J. R. Miller.

House-Boats of China.

When we studied about the houses of China we found many things in them that were strange to us. But there are thousands and thousands of children in that far away land who live in homes even more curious. These homes have no back yards to play in, no front yards for flowers and not even a cellar to play hide and seek in. In fact if the children play many games or tumble about too much they are apt to go splash into the water and their mothers must hurry and pull them out.

Some of you have already guessed that these children live in boats. But these are not exactly boats, they are floating houses and may be moved about from place to place as the owners choose. When the rivers are pleasant and calm they are filled with these floating homes and the children can really have much fun. Think of tumbling right off the front porch into a swimming pool on a hot day! Then how nice to catch fish for breakfast without having to walk a mile or two!

When the rivers are rough these queer homes are poled into the canals and often so closely packed together that the children can jump from one to another and play together. But all is not play and pleasure on these house-boats. Many times the people are far too crowded for comfort and there is little to eat, the tiny rooms are hot and dirty and the air heavy and close.

Pibroch of Donald Dhu.

Pibroch of Donuil Dhu,
Pibroch of Donuil,
Wake thy wild voice anew,
Summon Clan-Conuil.
Come away, come away,
Hark to the summons!
Come in your war array,
Gentles and commons.

Come from deep glen and
From mountain so rocky,
The war pipe and pennon
Are at Inverlochy.
Come every hill-plaid and
True heart that wears one,
Come every still blade and
Strong hand that bears one.

Leave untended the herd,
The flock without shelter;
Leave the corpse uninterr'd,
The bride at the altar;
Leave the deer, leave the steer,
Leave nets and barges;
Come with your fighting-gear,
Broad swords and torges.

Come as the winds come, when
Forests are rended,
Come as the waves come, when
Navies are stranded;
Faster come, faster come,
Faster and faster,
Chief, vassal, page and groom,
Tenant and master.

Fast they come, fast they come;
See how they gather!
Wild waves the eagle plume,
Blended with heather.
Cast your plaids, draw your blades,
Forward each man set!
Pibroch of Donuil Dhu,
Knell for the onset!

—Sir Walter Scott.

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WRITE FOR CATALOGUE

Young People's Page.

Pete Byrum's Letter.

Pete Byrum won the second prize in our North Carolina History Contest. The judges especially requested us to print his letter, which we hereto append:

Edenton, North Carolina.
Mr. J. W. Bailey.

Dear Sir:—I write this letter to inform you that I have entered on the contest for the two prizes you offered for the best sketch on North Carolina History, the other for the most satisfactory answers to a set of questions that were published in the Biblical Recorder.

My age is thirteen, and I have always been fond of history. I saw your offer in the Recorder, and made up my mind at once to try for both.

I have answered the questions as good as I know how.

I have written as good a sketch on North Carolina History as I can with fifteen hundred words.

This is what I wanted to tell you; as I have nothing else to say, I will close.

Respectfully,
PETE BYRUM.

[If Master Pete will always be as direct in expression and succeed in saying what he has to say so cleverly, he will make a strong writer, and some newspaper will want him on the staff.—Editor.]

The Country Boy's Opportunity.

In the country, boys dream of the city and its great opportunities. They see, in their minds, enormous stores, vast libraries and reading rooms, great opportunities for self-improvement; excellent day schools and evening schools, Young Men's Christian Associations, evening universities, and other institutions where seekers after knowledge may satisfy their longings. In other words, to the country boy the great city is a sea of opportunities.

On the other hand, the city-bred boy, who has breathed this air of opportunity from childhood, who has passed libraries and reading rooms so many times that their familiarity and commonness have taken the edge off his mental appetite for their contents, longs for the free air and wider space of the country.

If a country boy is made of the right stuff, instead of dreaming of great opportunity in the city, and longing for access to better libraries and larger schools, he will try to redeem himself from the meagerness and narrowing influences of his surroundings. Every book will be to him a precious luxury, an opportunity to open a little wider the door of his narrow life. If he is determined to get on in the world, the things that seem to hold him back will be converted into stepping-stones to higher levels. Like Lincoln, Garfield, Grant, Greeley, Burritt, and the long list of our country's great men who had to struggle against far greater odds, without the advantages of the country boy of to-day, he will prove himself greater than his limitations.—Success.

The Queen of the Ants.

A gentleman who is very fond of every living thing, who watches animals carefully that he may learn their ways, tells the Presbyterian Review a very interesting story of some ants he once saw. He noticed a procession of ants going across the patch. This gentleman watched, and knowing the way of ants, knew that they were emigrating to a new colony, because the old city was overcrowded. He watched the ants closely to decide which was the queen. At last he discovered her, attended by a guard of honor. Quickly and carefully he lifted the queen and held her in his hand.

She was missed at once, and there was the greatest excitement. The guard of honor was seized by the others and held under arrest. Ants started out in every direction to look for the queen. They looked everywhere, and returned again and again to learn if there was any news.

At last the gentleman put the queen down on the path some distance from the point at which he had captured her. She was discovered by one of the scouts, who hurried back to the point where the ants had assembled, and told of his discovery. A guard of honor hurried to the queen and actually carried her back to her subjects, who received her with demonstrations of joy.

The new colony had been established under a bench. A hole under one of the legs of the bench led to it. With the guard of honor carrying the queen, the procession re-formed and began its march, and soon disappeared from sight. The gentleman moistened four lumps of sugar and put them in the path. Soon two or three ants appeared, found the sugar, and immediately reported at the new colony. When they returned, a number of helpers came with them, and the sugar was all carried, grain by grain, to the new home.

What Ruth Had.

"Oh, there's that Ruth Knolls and her brother again! Do you know, Miss Merton, she is just awfully dull in school, and we girls laugh at her so much. She hasn't a particle of brilliancy."

Viva chatted the speech out as she walked along the street beside Miss Merton.

"She has something far better than brilliancy" said Miss Merton.

"What?" said Viva, her cheeks flushing uncomfortably; for she felt that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

"She has a courteous manner. That is a grace that is very great, but far too rare. I know Ruth quite well, and her kindness and courtesy are unfailing in company or at home. She is going to grow into a lovely womanhood."

"I am sorry I spoke so." said Viva. "I really don't know anything about her except that she stumbles so dreadfully in her lessons."

"No doubt she is very sorry about it. It is a fine gift to be quick and bright in understanding things; but you know my dear, that it is far more important to be kind-hearted and gentle. When you go out in the world no one will ever ask or know whether you got good grades in algebra and Latin. If you have done your best, it is wrought into you whether your best is very good or only mediocre. But be sure of this: Every one who meets you will know, without putting you through an examination, whether you are a gentlewoman or not. It isn't practical to quote Greek or discuss psychology or read Shakespeare with every one you meet; but you can always speak kindly and listen courteously, and quietly look out for the opportunity to do the little deeds of kindness that make our lives so much more worth living."—The Union Signal.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL}

A. W. GLEASON,
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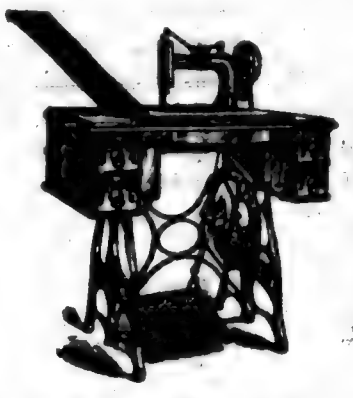
DR. HATHAWAY.



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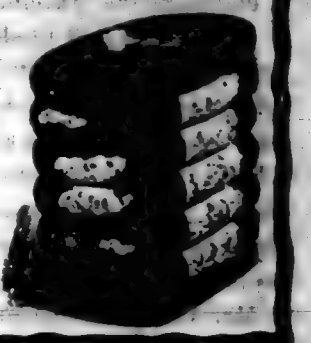

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American Baptist Publication Society
1420 Chestnut Street, Philadelphia

Editorial.

A REVIEW OF THE YEAR.

The messengers returned from Winston-Salem with a great task and with great enthusiasm. There was, besides, the call to go forward all along the line. The year has, therefore, been an unusually busy one.

Fortunately the State was blessed with good crops, and, while our plans have not been perfectly fulfilled, we have completed the best year in our history, measured by the amounts given. For a comparative statement, see another column.

Of the $40,000 pledged for the University debt at Winston-Salem and the $10,000 additional called for by the Convention for other institutions, it now appears that we shall report less than $30,000. There is fully $20,000 more in pledges, and the honor of the denomination demands that these shall be paid. We believe that most of them will be paid in sixty or thirty days.

Mr. W. N. Jones and his committee are to be congratulated, and President Vann—who has done an heroic year's work—and his fellow-helpers, Messrs. A. D. Hunter and W. F. Fry, deserve the lasting gratitude of the Convention. They have done well; they have done all that men could do.

Secretary Johnson deserves warmest congratulations. He has achieved a veritable triumph. There has been advance in State, Home and Foreign Missions, and the work on the fields has been greatly blessed.

Our Orphanage has had the best year in its glorious history. Its permanent funds have been increased by between $75,000 and $100,000, and its income has made a decided advance. Manager Boone deserves to be honored for a year marked by great prosperity and by most gratifying conditions in the Orphanage itself. The institution was never so close to so many people's hearts.

Wake Forest's enrollment has gone beyond all records for the fall term. The Board of Education is maintaining as large if not a larger number of indigent and worthy ministerial students, and the income has considerably increased. Secretary Cullom has had his part and his share in the general forward movement.

We are glad that under the quiet but zealous administration of Secretary MacDuffie the Board of Minister's Relief has also received a good support.

There is in the Womans' Work every evidence of prosperity, an increase in the number of Societies, an increase of interest and an increase of gifts. This has been the rule from the beginning.

So much for these "regular objects." We cannot measure our spiritual progress by money, after all. Are there other good signs?

Out of the Bible Study Conference at Winston-Salem grew quite a sentiment for Bible Study. Sunday-school Secretary Neil Johnson has carefully directed this and his report reveals a great amount of good work going on. The Bible Study idea has made a distinct advance this year.

There have been well defined efforts to give a more worshipful tone to our Associations. It has in a measure succeeded. We have, however, much to regain here. We hope the Convention will set an example. We are in danger of losing touch with the masses who still inseparably (and rightly) relate religion and worship, by making our meetings too "business-like." All our activity must be worship and worshipful, or we shall surely miss the mark.

The Associations were well attended, and most of them are moving forward. There is one trend, however, that we have viewed with alarm. That is the trend toward what is called Associational missions. Local missions should be fostered, but we shall be ruined—we speak deliberately—if each Association turns its State Mission gifts into Associational work. State Missions is the ground of our unity in North Carolina. It holds us together. Let it continue to be our rallying cry.

There is also a disposition to depend on the State Board too long. Pride and honesty should impel a church or field to dispense with the help of the Board at soon as possible. The destitute places need all the help. Let us not stand in their way.

As for the churches at large, every forward movement we have named means that they are moving forward. And it means, too, that their pastors are leading. We believe that there never were so many intelligent, able and loyal-hearted, forward-moving pastors in our Convention as there are today.

The one forward movement that we desire for 1903 above all others is that of increasing the salaries of these noble men. We believe that it is coming.

THE CREED OF THE BAPTISTS.

No one doubts that Baptists believe some things. It is true that the elementary character of their fundamental beliefs has at times made it possible for them to be misunderstood or misrepresented. It was in such times that the New Hampshire Association and the Philadelphia Association issued their Confessions. Let it be forever remembered that they were issued not as standards, but as Confessions, not as what they required to be believed, but as what they did believe.

Baptists certainly do not require a candidate for membership to subscribe to either of these Confessions. But they assuredly do require certain beliefs of candidates for membership.

In these beliefs they suffer no variation. A man has liberty not to believe; but the church has liberty not to receive him. If he does believe these certain things and joins the church in belief of them, his membership is based on these beliefs. In them he and the church are bound. To vary from them is to cease to be a Baptist—no matter whether the one that varies is a church or a man. In all the rest there is liberty.

In the nature of the case, therefore, the basis of membership in a Baptist church must be elementary—to meet the conditions of the member; and it must be complete—to meet the conditions of the church. Can we state a basis that is at once elementary and complete?

Let us go through the process of joining a Baptist church. One is converted; he then offers himself for membership in the church. He is asked certain questions. Is the basis here? These questions are not fixed. They vary considerably. The pastor asks them. They are such questions as, "Do you feel that you are converted?" "Do you love God?" "Do you desire to live a better life?" "Do you wish to join the church?" We do not think the basis is here. One is asked the same questions by other organizations. Then the Covenant is read. The Covenant is a confession of Christ and a pledging of one's self to maintain the fellowship and discipline of the church—based upon the Bible. Is the basis here? To a degree it is; but church covenants are so poorly kept up with, so seldom read, and so general and formal in expression that we could not afford to lodge the basis here.

What is the basis, then? What is our door of the church? What is the central and complete act of joining a Baptist church? What is the sine qua non of the Christian's entrance into the church? We all know: Baptism.

Baptism is the creed of the Baptists. By so much did Dr. R. P. Johnson miss the mark in his argument that baptism is not essential to membership in a Baptist church. After conversion it is the one thing essential.

There are people who would make light of Baptism. They say it is but a symbol. If they only knew what it is a symbol of, they could but revere it.

Let us see what is in the symbol:

I. Confession of Christ as Personal Savior.

II. Confession of Faith in the Death of Christ.

III. Confession of Faith in the Resurrection of Christ.

IV. Acceptance of Christ as Savior and Example and Guide.

V. Death to the World and to Sin.

VI. Life to Christ and Holiness.

VII. A Pledge to follow Him even unto death.

VIII. Absolute and unvarying Obedience to Him.

IX. Expectation of Personal Resurrection in His Likeness.

These beliefs are elementary in the Christian life. The new-born babe has received them. The oldest saint has not outgrown them. Beginning in them Baptists in all ages have grown up into certain experiences, that have been variously stated. They are willing to let the children of the church be planted in them in this age, confident that they, too, will grow up into these same experiences or nobler ones. The Baptists put experience first every time, and they give a soul room to have experience. We do not cut and dry experiences for people!

Not only elementary, these beliefs also are potentially complete—they answer the demands of the church. Let one who doubts this expand for a little upon any one of the articles stated above. He will find all the good and true doctrines of the Bible enveloped in them.

It is in baptism that the Individual and the Democracy meet and plight their faith.

INCOMPETENT.

We are content to let the letters of Messrs. Greaves and Woodall go this week with no answer save this, that only the church is competent to determine orthodoxy and heterodoxy; and the church is competent and sufficient and trustworthy. There is far more danger in trusting the keeping of the faith to boards than there is in trusting it to the church. And it is certainly destructive of the Baptist position to override the New Testament polity.

As for the Western Recorder's view, we agree with that paper that our position is the most absurd thing yet—in that paper's view of it. The Western Recorder pretends to understand that we hold that one man may not differ with another man. That is characteristic. It is amusing to see how far that paper will rely upon the stupidity of its readers, how far it will deceive itself. Of course the Western Recorder could know better. By no means do we deny the right to differ, but we do hold that the church alone is competent to say what is and what is not orthodoxy, and therefore that the church alone is competent to challenge a free man's faith.

We have no desire to quibble or to bandy words. Contemporaries that argue simply for the sake of arguing and that prefer sophistry to reason are welcome to all the joy they can get out of that business. They may win as many childish victories as they please by making a false and foolish issue of it, and if that gratifies their vanity who can object? No harm is done.

The South Carolina Baptist, like the Christian Index comes more directly at the question. It has evidently thought more about it than Messrs. Woodall and Eaton, who have not even reached the simple meaning of our words. But we think that our contemporary will yet conclude that only a church can say what is and what is not orthodox, and therefore who is and who is not orthodox.

Why not? Is not the church sufficient? Or have we decided that the New Testament is after all out of date?

LANDMARKER ENGLISH.

It has been proven that it don't belong to the Baptists. The curse the school has already brought on us ought to learn us something, and keep us from arming an enemy to compromise us to our death with his heresies.—American Baptist Flag.

This paper's use of the English language ought to at least be a hint to it and its readers that it is ignorant—too ignorant to speak advisedly on the conduct of heaven and earth and all that in them is. The language quoted refers to the Seminary. Editor Hall's difficulty is that he is too ignorant to value such an institution. The pity is that he does not know it.

HEAD OF THE LIST.

G. P. Rowell & Co., New York, are the authorities on American papers. They publish two standards in newspaperdom—Printers' Ink and the American Newspaper Directory. The price of the former is $5.00; of the latter $10. This indicates their value.

Each year G. P. Rowell & Co. takes a census of American papers, and they publish a list of "Leading Newspapers, considered by States from the advertisers' standpoint, a List compiled by the Editor of Printers' Ink." The list for 1902 is just out.

When it comes to North Carolina it says:

"North Carolina has a larger area and larger population than Virginia and prints more newspapers—254 in all. It has no large city, and its population is spread over the State with considerable approach to an even distribution.

Its principal newspapers are:

Charlotte .....Observer D., 4,500
Lexington.....Dispatch W., 5,000
Raleigh.....Morning Post D., 6,000
Raleigh.....Biblical Recorder W., 7,339."

That is, the average circulation of the Biblical Recorder for 1902 is 7,339 copies per week throughout the year.

That is, the Biblical Recorder heads the list of leading papers—in point of circulation—in North Carolina. This fact will add to the general rejoicing this week in the progress of the North Carolina Baptists. It is a part—a vital part—of their progress.

So long as a religious paper heads the list in North Carolina, no one can say that the day of the religious weekly is gone.

The Recorder's day is just dawning. We have a bona fide circulation this week of 8,000, and we are printing 10,000 papers—these extra 2,000 in hopes of winning subscribers. Next year this time we expect to have 10,000 regular subscribers.

It is a consummation devoutly to be wished.

THE YEAR'S CONTRIBUTIONS.

The Treasurer's report will show the following contributions:

	1902.	1901.
State Missions	$20,174.35	$19,637.90
Foreign Missions	13,798.67	11,638.42
Home Missions	6,246.89	6,213.50
Education (W. F. Ministers)	3,842.50	2,959.53
S. S. and Colportage	164.76	329.26
Ministerial Relief	1,377.43	1,519.31
Students' Aid Fund (Louav.)	39.01	38.00
Total	45,643.61	42,335.92

In addition to the amounts in 1902 and 1901 for State Missions, $5,000 was received each year from the Home Board for Mountain and Factory Missions. On Monday Secretary Johnson lacked $725.00 of having sufficient funds to pay every obligation. We expect that fully this amount will be received from Sunday's collections. Considering that we began with a debt of $3,000, this showing is all that could be desired.

We should add to the amounts in the above table $17,000 received for the Orphanage, and $400 received for the Students' Aid Fund. Also $25,000 for the Educational Fund. The grand total of contributions from the churches in North Carolina this year is, therefore $89,043.61. This is the largest sum ever raised by the North Carolina Baptists in one year.

LIKES A FIGHTING WIFE.

Baptists never persecute. Their only weapon is the sword of the spirit.—Biblical Recorder.

They do not persecute other people, but they can come as near persecuting one another as any people we know, and in this work they are not careful about their weapons either.—Religious Herald.

The belligerant spirit is a good thing to have in the Baptist family, provided this warring element is properly directed.—S. C. Baptist.

CONSECRATION OF A CHILD.

Sunday-school Lesson for December 14. I. Samuel 3:1-14. Read I. Samuel I. to III.

The Providence of God speaks out in nearly every section of Scripture. The sense of divine purposefulness in life and in the world is one of the supreme fruits of Bible study. It is one of the fundamentals of Christian religion.

In this lesson we have a familiar illustration of this purposefulness. As God prepared Moses from his infancy, so He is preparing Samuel. The direct inference is that God has His hand upon temporal affairs, and has men preparing for every emergency. As a new character comes upon the scene, we are reminded that God never quits the scene.

We have also another instance of the Lord speaking directly to mortal man. Incidentally it is implied that there are periods when the Lord speaks not. It was in such a period, and of all Israel—the boy Samuel was least expectant of so great a call. The voice came in an hour particularly favorable to misapprehension. It was so easy to say, "It was only a dream." Should such a voice call any one of us tonight this is what we would conclude. We knew a man who saw one night what seemed to be an angel. But he was so sure that it was some one playing a prank upon him that he spoke rudely; and the apparition vanished. It is a question if God could speak to this generation if He would—we would be so ready to explain it all on other grounds. Should we not all rather be ready to answer, Speak Lord, for Thy servant heareth!

One finds this intimate expectation of God all through the Bible—this looking for Him, this readiness. And we are tempted to plead for such readiness in the present time. Why not? God is present and is ruling the world today.

There is in this section an impressive domestic lesson, a classic in the annals of motherhood and childhood. Samuel was himself an answer to prayer; a witness, therefore to God and to the faith of his mother. She must have been a good woman—a woman of God,—and her husband's hearty compliance with her wishes for the boy, and his superior love for her, mark him a good man. They consecrated their child to God. This is an example for all parents in all ages. In expression of this consecration, they put the child early into the service of the Temple. This is likewise an example. Religious activity is a great environment for growth in Godliness. The boy did not know Jehovah, it is true; faith had not dawned, though piety had doubtless been handed down to him. He knew Jehovah at length all the better and his opportunity to rightly answer Him at this supreme moment was all the greater for his employment in the Temple. A religious environment is indispensable to the proper rearing of a child.

There is a remarkable contrast upon this point. Consider Eli and his sons and Hannah and her son. God's message could not reach Eli's sons. Their rearing was much at fault. But Samuel was ready to hear Him. The one rose in Israel, the other fell. The one was consecrated to God by humble parents; the others were suffered to dishonor God by a weak parent.

Note well the boy's obedience—to Eli and to God. What a struggle it must have been to tell his aged teacher that God's hand was against him.

Perhaps the most impressive lesson is in the object of the call of the boy Samuel. To be sure, he was called to be a prophet—the voice of God to Israel, as Moses and Joshua had been. But the immediate call was that of informing Eli that because of his sin and his sons' sin, he and they should be terribly cursed. It was a call to purify the service of God.

All through the Scripture from Nadab and Abihu to Annanias and Sapphira, God insists upon the purity of His service. Other sins are condemned, but this sin "shall not be expiated with sacrifice nor burnt offering forever." It is a wholesome lesson in this day of irreverence in the worship of God, of mountebanks, of bank-wrecking Sunday-school superintendents and sensational preachers. God will punish insincerity and hypocrisy in religion as He punishes nothing else. Eli was a good man in his way, but he suffered his sons to dishonor God, and their sin was visited also upon him.

We have then for our lessons, God's Providence; God's relation to men; God's punishment of unholy service. We have also a deep lesson in parental responsibility and in the manner of rearing a child. Historically, there is an account of the rise of the first distinctive prophet; and light on the religious condition of Israel and upon domestic conditions also.

THE PRESIDENT ON TRUSTS.

The President's message to the Fifty-seventh Congress in second session last week takes up important subjects of discussion and treats of them boldly, clearly and in vigorous English style. The more interesting subjects treated are the Trusts, the Tariff, Labor and Capital, Reciprocity with Cuba, the Army and the Philippines. We have space this week to quote from the message only on the Trusts; later on we may quote from the message on the other subjects, as the President's utterances are from every point of view of concern to intelligent citizens.

The President notes first the extraordinary commercial prosperity. In the rapid growth of so much that is good, he says, naturally there has been growth of evil. Our task is to destroy the evil and conserve the good. Then he takes up the subject of the Trusts.

"In my message to the present Congress at its first session I discussed at length the question of the regulation of those big corporations commonly doing an inter-State business often with some tendency to monopoly, which are popularly known as trusts. The experience of the past year has emphasized, in my opinion, the desirability of the steps I then proposed. A fundamental requisite of social efficiency is a high standard of individual energy and excellence; but this is in no wise inconsistent with power to act in combination for aims which cannot so well be achieved by the individual acting alone. A fundamental base of civilization is the inviolability of property; but this is in no wise inconsistent with the right of society to regulate the exercise of the artificial powers which it confers upon the owners of property, under the name of corporate franchises, in such a way as to prevent the misuse of these powers. Corporations, and especially combinations of corporations, should be managed under public regulation. Experience has shown that under our system of government the necessary supervision cannot be obtained by State action. It must therefore be achieved by national action.

"We are not hostile to corporations; we are merely determined that they shall be so handled as to subserve the public good. We draw the line against misconduct, not against wealth. The capitalist who, alone or in conjunction with his fellows, performs some great industrial feat by which he wins money is a welldoer, not a wrongdoer, provided only he works in proper and legitimate lines. We wish to favor such a man when he does well. We wish to supervise and control his actions only to prevent him from doing ill. Publicity can do no harm to the honest corporation; and we need not be overtender about sparing the dishonest corporation.

"I believe that monopolies, unjust discriminations, which prevent or cripple competition, fraudulent over-capitalization, and other evils in trust organizations and practices which injuriously affect inter-State trade can be prevented under the power of the Congress to 'regulate commerce with foreign nations and among the several States' through regulations and requirements operating directly upon such commerce, the instrumentalities thereof, and those engaged therein.

"I earnestly recommend this subject to the consideration of the Congress with a view to the passage of a law reasonable in its provisions and effective in its operations, upon which the questions can be finally adjudicated that now raise doubts as to the necessity of constitutional amendment. If it prove impossible to accomplish the purposes above set forth by such a law, then, assuredly, we should not shrink from amending the Constitution so as to secure beyond peradventure the power sought.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Some Contrasts.

The Woman's Central Committee was appointed by the State Board of Missions at the beginning of 1886.

W. M. Societies 1886, 14; W. M. Societies 1901, 500. Contributions 1886, $500; contributions 1901, $9,766.36. No systematic study of Missions, no monthly meetings, no annual meetings in 1886. Systematic study, united prayer, united effort, monthly, associational and annual meetings in 1901.

Aim for 1902, eleven thousand dollars. Have we reached it?

The Twelfth Annual meeting of the Woman's Missionary Societies of the Baptist churches of North Carolina will be held in the Methodist church, Durham, December 11th-14th.

Sessions Thursday morning, 9.30 (sharp).

Friday morning, 9.30 (sharp).

Sunday afternoon, 2.30 (sharp).

Questions and Answers in Mission Topics.

1. How can we get the women to attend the W. M. meetings? Answer: Have competent and experienced officers. Give each member something to do. Have a plan, yet feel at liberty to change plan by being versatile and original. Try to learn all possible about every department of missionary work. Talk about and pray for the work.

2. How can we make the W. M. meetings interesting? Answers: By putting mind, heart, and desire in the work. Attend the meetings, Ps. 27:4; Mal. 3:16. To win souls for Him at home, will increase the desire to win them in heathen lands. Help one another (Isa. 41:6,7). Remember Aaron and Hur holding up the hands of Moses. Avoid stubbornness. Matt. 23:12. Be willing to do anything for the cause of Christ. Strive for unity, concentrate life upon the work. The weakest living creature by concentrating her powers on a single object, can accomplish something; whereas the strongest, by dispersing hers over many, may fail to accomplish anything. Work with determination and perseverance. Do not trifle with your purpose. Never put one hand to anything on which you could not throw your whole self. Great good is done, if the members possess distinct aims. A sailor must know to what port he is bound. When you met for work, go at it as if there was nothing else in the world for the time being.

3. Is the obligation to evangelize the world speedily urgent? Answers: Yes; Christ says, "Go." His commands are possible. He never commands anything impossible. He also commands absolute obedience, so if we don't do, we must have an especial call from Him to remain at home. We live in an age of "Go." The Gospel is not behind the times, for it has a "go" to it. The Savior's great commission was a "Go" commission. The substance of the Savior's teaching might be summed up in two words, "Come" and "Go." Come to Him for pardon and salvation, then "Go with Him in service." And we may question if we have really come for pardon, if we are not willing to go in service. We need more religion in the SOLE as well as in the SOUL. A "Go" as well as a talking religion.

4. How much time each month do we devote to missions? Let us answer by asking another questions: How much time each day do we devote to missions? By having a systematic missionary study planned out for each day, say devote one hour each day to the study of the work, every member agrees or promises to have a certain time for this study, thereby at each monthly meeting we would be astonished at the increased knowledge and interest in missions, each would want to tell how much they had gained in spirit, and interest. To adopt this plan would "lead to a more thorough study, and in consequence a deeper interest in missions."

Another Contrast from a City Church.

I wish you could tell me how to get our women to attend the meetings. I have planned and thought over the work and have concluded that in every live church there is a "Gideon's band." They have to fight the battles and the remaining army do but little. I am sure if they loved the Lord more they would do more. The Society in the other church in our town ceased to be some time ago.

FROM A COUNTRY CHURCH

I could write you very cheering news of our Woman's Missionary Society if I had time. It is vigorous and we have new members at every meeting. We have 56 members now and expect 75 by next year. The new Society in the church near here has grown to 22 members and has an average attendance of 22.

Moral.—Where there's a will, there's a way.

No way is easy enough for those who do not will to follow it.

A Box Testimony.

"Our boxes grow better and better every year for we are learning what to put in them.

I do not know how the Societies which do not send boxes to the frontier, manage to keep their interest from dying out.

We have a regular revival every year, when we begin our box packing.

That is one work in which outsiders will help.

In fact, this year, when I went into a store to make some purchases for the box, one of the clerks told me that one of the proprietors of that store had collected five dollars among the brethren, to help us.

Another brother always pays the freight.

We have been getting new members every meeting, for the last three or four months."

Thanks.

Undersigned beg to acknowledge receipt of a missionary barrel—of clothing and other things—from the W. M. Society of the First Baptist church of New Bern, N. C. All was in good condition and very useful. We are sincerely thankful to all who helped to make our home happy.

May the Lord richly bless the W. M. Society.

Yours in the Master's work,
CHRISTOPHER SILENE,
Missionary to the Scandinavians in Texas.

A Thanksgiving Gift and Its Reason.

"I feel," wrote the giver "that I shall miss a great deal by not being at the Convention. I received great strength by being there last year. Since then I have so enjoyed my mission work and have been so greatly blessed by our dear Master this year that I want to give a personal gift to Foreign Missions through the Woman's Work. I enclose a check for fifty dollars."

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THIS DONE, YOU ARE WELL OF

RHEUMATISM,

AND ANY OTHER DISEASE CAUSED BY IMPURE BLOOD.

Do not be discouraged if other remedies have failed. RHEUMACIDE has made its reputation by curing alleged incurable cases. Does not injure the organs of digestion.

GOLDSBORO, N. C., Aug. 25, 1902.

Gentlemen—Some six years ago I began to have sciatica, and also a chronic case of muscular rheumatism. At times I could not work at all (my business being baggage master on Southern R. R.). For days and weeks at a time I could not work. My suffering was intense. Physicians treated me, without permanent relief, however. Tried a number of advertised remedies without permanent benefit. Finally I tried "RHEUMACIDE." It did the work, and I have had excellent health for three years. I can cheerfully say that all rheumatics should use "RHEUMACIDE," for it is by far the best remedy.

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NEW SONG BOOKS.

Crowning Day, No. 5, (Shape or Round Notes) $2.50 per doz. $3.00 postpaid.

Master's Call, (Shape or Round Notes $3.00 or $4.80 postpaid.

Baptist Quarterlies 2 Cents Each.

Send for sample song book at dozen rate. Money refunded if not wanted.

Alfred Williams & Co., Booksellers, Raleigh, N. C.

White Stone Lithia Water

Is the lightest water in the world. It returns its gases longer than any other water. What we say about it others can testify to.

Spartanburg, S. C., August, 1901.

White Stone Lithia Water Co.,
White Stone Springs, S. C.

Gentlemen: I have tested the virtue of White Stone Lithia Water, and now most earnestly commend it to anyone with any kidney disease. It has done more for me than any water I have ever tried.

For years I have suffered at times with the passage of uric acid calculi, and have tried a number of celebrated mineral waters, among them Buffalo Lithia Water, Tate, Capon Spring and Waukesha Bethesda, having spent two months each summer for eight successive summers.

While I was somewhat benefitted I can safely state that I find no comparison in the action of White Stone Lithia Water, for in it I find that they act powerfully on my kidneys clearing up the urine and in thoroughly washing them out, when I drink White Stone Lithia Water in sufficient quantities. If what I learn from my doctors is true about flooding the kidneys, then I can see no reason why I should suffer more with uric acid calculi or the fearful shocks of renal colic. As long as I can get it I will try no other water but White Stone Lithia.

Yours respectfully,
JOHN T. McBRYDE, Pastor Presbyterian Church.

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Tannopiline Manufacturing Co., Columbia, S. C.:

Gentlemen:—After suffering torment with Piles for thirteen years, and after many of the prominent physicians of the city had advised me to submit to the knife, I concluded to try your Tannopiline Ointment. Thanks to your wonderful preparation, I am to day a new man entirely cured. I will sing its praise forever. Yours truly,

J. P. McCARTHA,
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Around each bottle is a certificate, which entitles the purchaser to $5.00 if not entirely cured. Price $1.00 per bottle. If your Druggist does not keep it we will mail same to you Post Paid.

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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Program for Second Meeting in December

Hymn—"Saviour, Like a Shepherd." (Gospel Hymns, No. 660.)

Responsive Bible Reading,—Subject, "I am the Good Shepherd."

Leader: "I am the good shepherd."

Response by Member: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

L.—"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom."

R.—"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

L.—"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."

R.—"All we like sheep have gone astray; we have turned every one to his own way."

L.—"For thus saith the Lord God: Behold, I even I, will both search my sheep ,and seek them out."

R.—"A stranger will they not follow, but will flee from him; for they know not the voice of strangers."

L.—"My sheep hear my voice, and I know them and they follow me."

R.—"The good shepherd giveth his life for the sheep."

L.—"And I lay down my life for the sheep."

R.—"When he putteth forth his own sheep, he goeth before them, and the sheep follow him."

L.—"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

All repeat in concert the 23rd Psalm.

Prayer.

Hymn.—"The Angels' Song." (Tune, "Faith is the Victory," Gaspel Hymns, No. 524.)

In far-off lands a child was born,
O, many years ago!
His shelter was a manger rude,
O'er which a star hung low;
And Wise Men sought Him by its light,
And came to worship Him.
The star hung low while angels sang
And all with music rang.

Chorus:
Peace and good will to men,
Peace and good will to men,
For unto us now is born,
A Saviour, Christ the Lord.

What was that song,—so strange, so new,
The angels sang that night?
"Peace, peace on earth, good will to men,"
Rang from the heavenly height.
And shepherds low before Him bowed,
Taught by the angels' song.
And still we lift our eyes and claim
Good will in Jesus' name.

Chorus: Peace and good will, etc.

(Adapted.)

Roll Call.—(Each respond with name of a missionary in China.)

Reading of minutes.

Reading.—Mandarins of China.

Reading.—Schools of China.

Hymn.

Reading.—House-boats of China.

Reading—First missionaries to China.

Talk by teacher.

Collection.

Closing hymn.

Adjournment.

Robert Morrison, the First Missionary to China.

Robert Morrison was born in Newcastle, England, in 1782, and was converted at the age of fifteen. He loved to study his Bible and soon came to feel a great interest in the heathen, especially those of China. When he was twenty-four he determined to go to China as a missionary. So earnest was his plea that the London Missionary Society accepted him and sent him to China.

He reached that country in 1807, but at Canton none of the Englishmen engaged in business would receive him. Finally a New York merchant gave him a room in his factory. There he ate, slept and studied hoping for the time to come when he might preach Christ in that heathen city. His task was a hard one. Chinamen were forbidden by their government to teach their language to a foreigner under pain of death. Besides this no one could remain in China except for the purpose of trade. He had to stay closely in his room, being afraid to be seen abroad.

Soon Morrison's health gave way from his hard studies and lack of exercise. But God was caring for him and he obtained the position of translator for the East India Company. This brought him into closer touch with the Chinese and thus strengthened his missionary zeal.

Morrison's first translation was a grammar and in 1813 he printed the whole of the New Testament in Chinese. The next year he finished his great Chinese dictionary.

After seven years, Robert Morrison baptized his first convert, Tsae A-ko. From this time the work grew slowly and before he died, Morrison saw a little church established in Canton. As a translator and pioneer of missions in China the name of Robert Morrison will always be honored and loved.

Beggars in China.

What do you think is believed about the poor beggars in China? Because they are to some extent supported by the government, they are expected to make some return for this favor, and as they can not do this while alive, they are supposed to do it after death. Just before they die, they are given two eggs, a broom, and four black bowls, which are to represent the horse into which they are believed to be changed at death—the eggs turn into the eyes, the broom into the mane, and the four black bowls into the four feet. Thus they become one of the Emperor's horses and serve him, and thereby return the favor they received in their former life.—Selected.

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.—Addison.

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MOZLEY'S LEMON ELIXIR.

Regulates the Liver Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure and nervous prostration.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation take Lemon Elixir.
Fifty cents and $1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicines, that did me no good.
CHARLES GIBHARD.
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Cures all Coughs, Colds, Sore Throat, Hoarseness and Bronchitis. 25c., at Druggists.

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Help for Tobacco Users.

The Rose Tobacco Cure cures. Not a word of complaint for ten years. Price, $1.00 per Box. Order of Rose Drug Company, Birmingham, Ala.

Acknowledgements.

Raleigh, N. C., Dec. 10, 1902.

State Missions.—W. M. S., Beaver Dam, $2.75; W. M. S., Pleasant Hill, 10.00; Pleasant Hill, 2.02; S. S., Pleasant Hill, 1.11; Mocksville, 19.50; S. S., Mocksville, 2.23; New Hope, So. Yadkin, 10.00; Eaton's, So. Yadkin, 10.00; West Durham, 16.10; W. M. S., Mt. Gilead, Montgomery, 2.93; Peach Tree, Western, 1.00; Marble Springs, Western, 1.00; Andrews, Western, 1.00; Hanging Dog, Western, 1.00; Coolemee, 40.00; Cleveland, So. Yadkin, 3.00; Corinth, 13.00; Pritchard Memorial, 5.00; Olive's Grove, .85; S. S., Dunn, 10.36; Gilead, 1.76; Washington, 26.50; Haw River, 6.20; Thomasville, 3.00; Sunbeams, Murfreesboro, 2.30; Williamston, 13.51; S. S., Murfreesboro, 3.45; Chowan, 4.80; Mt. Creek, Green River, 7.81; Cherry Springs, Green River, 1.50; Mt. Vernon, Green River, 3.77; Rutherfordton, Green River, 21.81; W. M. S., Green River, 4.75; S. S., GreenRiver, 1.40; W. M. S., Mt. Creek, Green River, 1.00; Falston, King's Mt., 6.22; Shelby King's Mt., 4.67; New Hope, King's Mt., 2.03; Pleasant Grove, King's Mt., 8.00; Baptist Union, King's Mt., 11.25; Carthage, Sandy Creek, 2.72; Hayesville, 3.00; Chapel Hill, Mt. Zion, 15.00; Trading Ford, 7.50; Elizabeth Brown, .50; Farmington, So. Yadkin, 12.50; Rosemary, 2.06; Roanoke Rapids, 6.58; S. S., Eaton, So. Yadkin, 1.50; W. L. Kivett, 10.00; a friend, 5.00; S. S., N. Wilkesboro, 3.62; Home Board, 1,137.25; State Line, 8.21; S. S. State Line, 3.10; Red Springs Inn, Robeson, .50; W. M. S., Antioch, So. River, 5.00; Sunbeams, Meherrin, W. Chowan, 1.96; First Ch., Raleigh, 210.50; W. M. S., Clinton, Eastern, 1.15; W. M. S., Statesville, So. Yadkin, 4.90; W. M. S., Ashpole, Robeson, 10.00; Sunbeams, Ashpole, Robeson, 4.16; W. M. S., Mill Creek, So. River, .25; W. M. S., Rock Fish, Cedar Creek, 10.00; W. M. S., Hickory, Tar River, 2.14; W. M. S., Elkin, Elkin, 1.00; W. M. S., Swansboro, Atlantic, 2.37; W. M. S., Scotland Neck, Tar River, 5.50; W. M. S., Mocksville, So. Yadkin, 4.35; W. M. S., Bethlehem, Central, 3.53; W. M. S., Chowan, W. Chowan, 10.00; W. M. S., Beaver Creek, Ashe and Alleghany, .40; New Hope, Central, 2.65; Buie's Creek, Little River, 2.00; Union Meeting, Little River, 1.00; Holly Springs, Little River, 1.05; S. S., Cumberland Union, Little River, 1.40; Carolina Asso., 2.50; Bethel, Haywood Co., 2.00; Sunbeams, First, Winston, 1.00; W. M. S., Reidsville, 5.39; Blackwood's Chapel, 2.25; W. M. S., Greenville, Mem., 9.30; Lewisville, 9.25; Bald Hill, Pilot Mt., 4.00; Oak Level, Pilot Mt., 1.00; Mrs. Hattie Cox Gaylor, 2.00; W. M. S., New Bethel, 1.37; W. M. S., Pittsboro, 2.90; Hickory, 6.26; Hickory S. S., 3.78; Hickory W. M. S., 7.14; S. S., Tillery, 2.00; Holloway's, Liberty, 18.05; Stone's Grove, Liberty, 3.50; Taylor's Grove, Liberty, 1.13; Burington, 1.05; J. E. Woodard, 1.20; W. M. S., Clinton, 1.00; Y. L. M. S., Clinton, 1.85; S. S., Goldsboro, First, 3.72; Judson, Cedar Creek, 2.56; S. S., Ruffin, 3.14; Abbott's Creek, Liberty, 8.00; Green St., Piedmont, 12.00; W. M. S., High Point, 15.00; W. M. S., Hebron, 1.60; Mt. View, 1.02; Lisbon, 1.70; Cape Fear, 3.00; W. M. S., Mt. Tabor, W. Chowan, 7.00; Tar River Asso., 29.69; Robeson Asso., 232.45; Lenoir, 19.64; H. C. Bridgers, 40.00; Salisbury, 40.00; First, Elizabeth City, 500.00; Mooresville, 12.15; W. M. S., Falling Creek, 6.00; S. S., Concord, .67; W. M. S., Back Swamp, 5.00; Tryon St., Charlotte, 40.00; Wake Forest, 136.25; Y. L. M. S., Wake Forest, 8.00; M. S., Wake Forest, 13.99; W. M. S., Wake Forest, 37.20; W. M. S., Spring Hope, .60; W. M. S., Autryville, So. River, 2.00; Mars Hill, .50; Chas. E. Maddy, 1.00; Ephpesus S. S., 4.00; Bethel, 20.00; Bethlehem, W. Chowan, 6.69; May's Chapel, Sandy Creek, 3.44; Emmons, Sandy Creek, 1.72; Pittsboro, Sandy Creek, 13.40; Pittsboro S. S., Sandy Creek, 1.51; Cherryville, 11.00; Rockingham, 64.62; Mt. Zion, Flat River, 17.00; Flat River S. S. Inst., 10.00; Kerr's Chapel, Beulah, 7.20; Ephesus, Beulah, 3.45; Clement, Beulah, 20.00; Roxboro, 19.00; W. M. S., Roxboro, 6.00; Poplar Creek, Flat River, 12.07; First, Greensboro, 6.00; W. M. S., Broad St., Winston, 1.00; Stovall, 6.20; Cherry Grove, 3.00; Interest on Carragan loan, 60.00; Ballard's Bridge, Chowan, 44.00; Bethel, Chowan, 7.27; Centre Hill, Chowan, 2.00; Eureka, Chowan, 4.00; Gatesville, Chowan, 12.44; Middle Swamp, Chowan, 14.02; Mt. Sinai, Chowan, 1.00; Reynoldson, Chowan, 18.76; Rocky Hock, Chowan, 25.00; Salem, Chowan, 4.50; Sandy Cross, Chowan, 6.11; Yeopim Union Meeting, 4.00; W. M. S., First, Wilmington, 7.18; W. M. S., Waughtown, Pilot Mt., 8.00; W. M. S., Rocky Mt., Tar River, 3.70; Y. L. M. S., First, Winston, 2.25; W. M. S., Cypress Chapel, Tar River, 1.00; W. M. S., Monroe, Union, 15.00; W. M. S., Marshall, 1.00; W. M. S., Weldon, Tar River, 4.41; W. M. S., Centreville, Robeson, 2.54; W. M. S., Florence Arnell, 2.00; W. M. S., Lewisville, 3.00; W. M. S., Louisburg, Tar River, 8.25; Eastern Union, Raleigh, 6.80; Cedar Grove, Robeson, 7.50; First, Statesville, 36.00; Green Springs, Cedar Creek, 2.70; Plymouth, Tar River, 3.25; Bertie Union Meeting, 26.06; American Baptist Pub. Soc., books, 150. Total this week, $3,803.37. Associational Missions: Robeson, $250.00; Pilot Mt., 445.00; Brushy Mt., 150.00; Raleigh City Mis., 575.00; Mt. Zion,

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Swamp-Root, discovered by the eminent kidney and bladder specialist promptly cures kidney, liver, bladder and uric acid troubles.

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writes FRED. BLODGETT, of N. Y. J. L. HARRICK, of Va., writes: "Am making $5.00 to $9.00 every day I work." MISS I. M. ANDERSON, of Iowa, writes: "I made $3.50 to $4.00 a day." Hundreds doing likewise. So can you. $5.00 to $20.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Electricity unnecessary. We teach you FREE. Write—offer free.

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AUCTION SALE OF TOWN LOTS AND FARMING LANDS.

At the hour of 1 p. m., on December 15, 1902, I will sell to the highest bidder for cash, six lots in the town of Wake Forest.

Three of these are on the main business street, not far from depot, adjoining each other, and each containing seven eighths (⅞) of an acre. All lie well.

One lot of one-fourth (¼) acre, with a two-room house, on east side of railroad.

One lot on west side of railroad, containing one acre, very level.

One lot in western part of town, containing one and five-eighths (1⅝) acres, with tenement house.

Place of sale near W. C. Brewer & Co.'s store.

At the same time and place I will sell to the highest bidder, on easy terms, to be made known on day of sale, four hundred and forty-four (444) acres of farm lands divided as follows:

One farm of 105 acres near the town of Wake Forest, a small portion in the corporation, known as the Abernathy Tract. Lies well, has clay subsoil, easily made rich and easily kept so. Two tenement houses.

One farm in Wake Forest Township, one and one-half miles southeast of Wyatt's Station of R. & G. R. R., containing one hundred and one (101) acres. Lies well, easily cultivated and productive. Fine tobacco land. Known as Brickhouse Tract, No. 1.

Brick House Tract No. 2 joins No. 1, and contains one hundred and seventy-eight (178) acres. It lies between No. 1 and Wyatt's Station, and is on the north bank of Neuse River. Soil gray loam, very productive and lies well. Excellent for tobacco. Extra fine grass pasture on Smith's Creek. Brick dwelling from which it takes its name. Fine fruit orchard.

For plots and information call on, or write to

F. M. PUREFOY,
—Agent for Legatees of Mrs. E. E. Johnson, Dec'd.
Wake Forest, N. C., Nov. 14, 1902.

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$80.82; Tar River, 1,674.81; So. River, 365.63; So. Yadkin, 746.00; Union, 150.00; So. Fork, 301.07; Wilmington, 350.00. Grand total this week, $9,191.70. Previously reported, $14,482.65. Total this year, $23,674.35.

Foreign Missions.—W. M. S., Pleasant Hill, $4.00; Pleasant Hill, 2.68; S. S., Pleasant Hill, 1.01; Sunbeams, First, Asheville, 25.00; Sunbeams, Miss Price, 25.00; W. M. S., Pollocksville, 2.44; Sunbeams, Rutherfordton, Green River, 1.97; W. M. S., Pleasant Hill, Green River, .50; Pleasant Grove, King's Mt., .35; Refuge, 3.36; Chapel Hill, Mt. Zion, 4.00; Brunswick, 11.45; Sunbeams, Lenoir, 1.51; H. C. Maddry & Bro., 1.00; W. M. S., Bear Creek, Mitchell Co., 2.00; W. M. S., Lily Branch, Mitchell County, 1.00; W. M. S., Parkton, Robeson, 6.50; Red Springs Inn, Robeson, .40; Sunbeams, Four Oaks, Raleigh, 2.60; W. M. S., Salemburg, So. River, 3.95; W. M. S., Mill Creek, So. River, .25; W. M. S., Elkin, Elkin, 1.00; W. M. S., Marion, Green River, 3.70; Sunbeams, Marion, 3.00; Sunbeams, Second, Durham, 1.42; W. M. S., Swansboro, Atlantic, 1.00; W. M. S., Scotland Neck, Tar River, 4.85; W. M. S., Immanuel, Sandy Run, 6.75; W. M. S., Beaver Creek, Ashe and Alleghany, .60; Junior Union, Clayton, 2.00; Carolina Asso., 7.50; Bethel, Haywood Co., 2.00; Sunbeams, First, Winston, 20.00; W. M. S., Greenville Mem., 32.70; Sunbeams, New Bethel, .56; W. M. S., New Bethel, .67; W. M. S., Waynesville, 3.55; Asa Brown, 4.00; Sunbeams, Clinton, 4.15; Tar River Asso., 40.80; Robeson Asso., 170.12; First Ch., Greensboro, 10.00; Macedonia, .25; Bethel, Chowan, 4.72; Reynoldson, Chowan, 4.46; Great Hope, Chowan, 3.00; W. M. S., First Ch., Wilmington, 6.81; Y. L. M. S., First, Winston, 2.25; W. M. S., Louisburg, Tar River, 4.00; Sunbeams, Louisburg, Tar River, 2.25; Miss Lucretia Young, 50.00; Sunbeams, First, Durham, Mt. Zion, 11.43. Total this week, $510.51. Amount sent direct, $2,046.02. Grand total this week, $2,556.53. Previously reported, $11,242.14. Total this year, $13,798.67.

Home Missions.—W. M. S., Pleasant Hill, Green River, 50c.; W. M. S., Mt. Creek, Green River, $1.00; Jas. Hyder, Green River, .35; Brunswick Asso., 6.09; Red Springs Inn, .40; W. M. S., Clinton, Eastern, 1.15; Sunbeams, Second, Durham, Mt. Zion, 1.42; W. M. S., Swansboro, Atlantic, 1.75; W. M. S., Scotland Neck, Tar River, 1.90; W. M. S., Beaver Creek, Ashe and Alleghany, .60; Bethel, Haywood Co., 2.00; W. M. S., Greenville Mem., 1.10; Tar River Asso., 28.00; Robeson Asso., 100.55; First, Elizabeth City, 66.85; Bethel, Chowan, 4.72; Centre Hill, Chowan, 8.00; Eureka, Chowan, 3.00; W. M. S., First, Wilmington, 3.41; W. M. S., Blackwell's Mem., 6.30; Hamilton, 5.00; W. M. S., Beaufort, 1.75. Total reported this week, $254.84. Sent direct, $140.98. Grand total this week, $395.82. Previously reported, $5,851.07. Total this year, $6,246.89.

Education.—C. F. and Col., $2.25; Carthage, Sandy Creek, 3.40; Brunswick Asso., 5.30; Chapel Hill, 5.00; Tar River Asso., 35.98; Robeson Asso., 42.98. Total this week, $94.91. Previously reported, $3,747.59. Total this year, $3,842.50.

Sunday-school and Colportage.—S. S., Ramoth-Gilead, Chowan, $5.00; Tar River Asso., 7.00; Robeson Asso., 2.70. Total this week, $14.70. Previously reported, $150.06. Total this year, $164.76.

Ministerial Relief Fund.—Brunswick Asso., $3.50; Kerr's Chapel, So. Fork, 1.75; Ahoskie, 5.00; Tar River Asso., 30.35; Robeson Asso., 14.18; Bethlehem, 5.00; Cherry Grove, 1.20. Total this week, $60.98. Previously reported, $1,316.45. Total this year, $1,377.43.

Students' Aid Fund.—Marsh-dale, $1.27. Previously reported, $37.74. Total this year, $39.01. Total reported for all objects this week.....$12,315.91
Previously reported for all objects 36,892.70

Total reported for all objects this year.....$49,168.61

Correction: Owing to a typographical error in the Recorder of July 2, 1902, the total for Home Missions was made to show $1,488.49, when it should have been $3,188.49. These totals are not made or carried on the Treasurer's books, being made from week to week, and this error, therefore, did not occur on the Treasurer's books, and so was not discovered until a comparison of the paper with his report was made.

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Catarrh Can Be Cured.

Dr. Blosser's Catarrh Cure Has Cured More People of Catarrh Than Any Other Remedy.

This is the only remedy that goes directly to the diseased parts and cures Catarrh, Bronchitis, Deafness and Asthma, without burdening the system by taking into the stomach medicine which deranges the digestion and breaks down the general health.

Dr. Blosser's Catarrh Cure is a vegetable compound to be smoked in a pipe. The medicated smoke is inhaled into the head, nose, throat and lungs, reaching every affected spot, giving speedy relief and effecting a permanent cure.

Rev. G. E. Parsons, Groveton, Tex., writes: "I am cured of one of the worst cases of catarrh." Mr. Wm. H. Burton, Glenloch, Tenn., writes: "Your Catarrh Cure is a God-send to catarrh sufferers." Mr. J. P. Hill, Seffner, Fla., writes: "Yours is the only effectual catarrh and asthma cure on the market."

This remedy is put up in tin boxes containing a month's treatment, which will be sent by mail to any part of the United States or Canada for $1.00.

Trial samples will be mailed free to persons desiring to test the remedy. Address, Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

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The Baptist Argus,

Louisville, Ky.

1903.

EDITORS:
J. H. Prestridge, D. D.
Wm. E. Hatcher, D. D.

SOME FEATURES.

1. "Glimpses of Prophets," a series of pen pictures of 24 Old Testament Prophets, by the South's Hebrew teacher and scholar, Prof. John R. Sampey, D. D. Each is to be only a column or less, and to be treated under four heads. 1. The Prophet's Personality. 2. His Surroundings. 3. His Message to Men of His Times. 4. His Message to Men of All Times. No such treatment of the prophets has been undertaken.

2. "Character Sketches." Dr. Wm. E. Hatcher will continue his unique character sketches, other articles and editorials. To read after this rare writer you must take The Argus.

3. Foreign and Home Correspondence. The Argus has made arrangements for keeping up with the Baptist affairs religious affairs the world over. In England, Germany, Australia, Canada and every missionary land it has special correspondents and contributors. In the United States its correspondents and contributors are not surpassed by any paper.

4. Some Secured Articles. President J. P. Greene, D. D., on (1.) "The Abuse of Baptist Principles; (2.) "The Use of Baptist Principles." Rev. J. Hurst Cook, "The Genius of the Baptists," and "The Lazy Preacher." Rev. J. R. Brown, D. D., "The Evolution of the Mission Idea." J. B. Gambrell, "Baptists in the South," etc.

5. Departments and Pictures. A number of departments Missions, Temperance, edited by Prof. W. O. Carver, D. D., B. Y. P. U. by H. R. Trawle, Th. D., W. M. U. Miss Eliza Broadus. Its pictures are the best and numerous. The illustrated Child's page is a specialty.

6. They say: W. Robertson Nicoll, LL. D., Editor of "The British Weekly," and "The Expositor's Bible," London, England:" I have received all the principal religious papers of America for many years, and I do not know one so ringing with vitality as "The Baptist Argus;" Biblical Recorder "There are those who say that it is the best. Within four years it has won a place in the hearts of Baptists not only in Kentucky, but throughout the South, that any of the older papers might covet."

7. Price $2.00. Reduction to Ministers. It and The Biblical Recorder ($1.50) together to new subscribers—for both, $2.25. Send for free samples.

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Mr. Tassel made $1,400 the first five months. Mr. Winn, of S.D., $62. 1st day. Mr. Clay, of Vt., $27 first day. Mr. Deorge, of Me., $30 one afternoon. Mr. Elliott, of Pa., $17 first two days. Mrs. Howard, of Ia., $60.50 in one week. Hundreds of others making big money selling and appointing agents for Quaker Vapor Bath Cabinets. Price reduced. Let us start you. We furnish everything. Anyone willing to work can make $20 to $40 a week easy. Greatest money-maker known. Just what everybody needs. Wonderful Seller. We're old firm. Capital $500,000.00. Write for New Plans, Terms, Etc., FREE. Address, WORLD MFG'G CO., 819 World Bldg., Cincinnati, O.

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Household and Farm.

Some Suggestions for the Drainage of our Public Roads.

To make a ditch with even, flaring sides so as to produce a neat job, it is good policy to use a rough gauge. The gauge is made of light strips of wood about 3 inches in width and 1 inch thick. The upright strip should be about 4 feet long and the horizontal strip should be 18 inches in length, measured from the left side of the upright piece to the point of the gauge on the extreme right. The top of the horizontal strip should be 1 foot from the bottom point of the gauge. The gauge should be provided with a plumb and line, and by means of the upright strip is held vertical while the slope is made to correspond with the edges of the diagonal strip.

The bottom of the ditch may vary in width from 3 to 12 inches, or even more, as may be found necessary in order to carry the largest amount of water which is expected to flow through it at any one time. Sometimes the only ditches necessary to carry off the surface water are those made by the use of the road machines or road graders. The blade of the machine may be set at any desired angle, and when drawn along by horses cuts into the surface and moves the earth from the sides toward the center, forming gutters alongside and distributing the earth uniformly over the traveled way. Such gutters are liable to become clogged by brush, weeds, and other debris, or destroyed by passing wagons, and it is therefore better, when the space permits, to have the side ditches above referred to, even if the road be built with a road machine.

The Process of Digestion.

First, the mouth. Here the food should mix thoroughly with the saliva, which is slightly alkaline, its most potent agent being an active ferment known as ptyalin. This acts directly upon starchy foods, converting them into sugar. The saliva has no special action upon albuminous or fatty matters. Nevertheless, all food should be thoroughly masticated. The foods are next received in the stomach, there to meet with the gastric juice. This food is of acid reaction. By what is known as the churning process of the stomach the contents are reduced to a viscid fluid mass known as chyme. The proteid parts of the food are converted into an absorbable substance called peptones. These being diffusible, capable of passing through animal tissues, are believed by many to be absorbed through the walls of the stomach. During gastric digestion the entrance to and exit from the stomach are tightly closed, but when completed the pyloric valve opens and the chyme passes into the small intestine or second stomach—the duodenum. This substance is now composed of digested, undigested and partially digested foods which consist of the starch which was changed into dextrine, starch which has undergone little or no change, fats wholly unchanged, and the proteids not changed into peptones. These are now acted upon by the bile and pancreatic juice, which, in turn, converts the starch into dextrine, the proteids into peptones, and emulsifies the fats. Next comes absorption through the minute blood vessels of the intestines, and then assimilation takes place.

High Point Enterprise: Shepard Mountain is to be used by Mr. W. G. Brokaw, the owner, as a goat ranch. Last Saturday night a car load of Angora goats arrived here and were immediately sent to the mountain, where they were liberated. The experiment will be watched with a great deal of interest.

How Flowers and Fruits Have Improved.

If the farmers and gardeners among the eighty million people who now inhabit this country should plant this year only seed of the quality that their great-grandfathers planted a century ago, the United States would not export grain, cotton, beef or fruit; but, instead, there would be a famine in the land. Our broad and fertile fields, our greater knowledge of fertilizers and of the chemistry of the soil, and a century's invention in improvement of machinery for planting, cultivating and harvesting, could not prevail against the hereditary taint of poor, faulty, half-wild seed, such as the early farmers and gardeners of the Republic had to plant. George Washington was one of the best farmers of his time, but his corn, wheat, oats, onions, and potatoes could not be sold in the market today, in competition with the best of such products. Could one go back and dine with the father of his country, at Mount Vernon, he would see no marrowfat peas, no juicy carrots, no broad-leaved, rich lettuce, no large, sweet onions, no long crisp celery, no large strawberries, and no long-topped asparagus. As for fruits, there would be no "Wealthy" apples, no Concord grapes, no Elberton peaches, and no Le Conte pears. Indeed, such vegetables and fruit were not grown then upon the face of the earth. Washington raised on his farm the best products known in his day, but the model farmer of 1902 would feed Washington's seed corn and wheat to the mill and the live stock, and the foremost cotton farmers of today would feed cows with his best seeds. —Success.

Goldsboro Headlight: The finest crop of peanuts we have yet heard of was grown on the plantation of O'Berry Bros., by Mr. John Anderson—600 bushels on six acres, notwithstanding the dry weather damaged them some.

Chronic Sores

Eating Ulcers, A Constant Drain Upon the System

And a source of worry, anxiety and endless trouble to those who are afflicted with them, particularly so when located upon the lower extremities where the circulation is weak and sluggish. A gangrenous eating ulcer upon the leg is a frightful sight, and as the poison burrows deeper and deeper into the tissue beneath and the sore continues to spread, one can almost see the flesh melting away and feel the strength going out with the sickening discharges. Great running sores and deep offensive ulcers often develop from a simple boil, swollen gland, bruise or pimple and are a threatening danger always, because while all such sores are not cancerous, a great many are, and this should make you suspicious of all chronic slow-healing ulcers and sores, particularly if cancer runs in your family. Face sores are common and cause the greatest annoyance because they are so persistent and unsightly and detract from one's appearance.

Middle aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some previous sickness, or excessive use of mercury, are the chief sufferers from chronic sores and ulcers. While the blood remains in this unhealthy, polluted condition healing is simply impossible and the sore will continue to grow and spread in spite of washes and salves or any superficial or surface treatment, for the sore is but the outward sign of some constitutional disorder, a bad condition of the blood and system, which local remdies cannot cure.

Valdosta, Ga., September, 1900.
Swift Specific Co., Atlanta, Ga.
Dear Sirs:—Something like a rising came on my instep, very small at first, not at all painful, but as it grew larger and began to pain me I consulted a doctor, but in spite of all he could do the sore got worse and began to discharge; then other sores came until the whole top of my foot was one large mass of sores and I could not walk. Then my husband, who had been cured of Scrofula by the use of S. S. S., said he believed it would cure me. I began taking it and eight bottles cured me; my foot healed up nicely. I believe I would have been a cripple for life but for S. S. S.
MRS. C. H. KING.

S. S. S. reaches these old chronic sores through the blood. It goes to the very root of the trouble and counteracts and removes from the blood all the impurities and poisons, and gradually builds up the entire system and strengthens the sluggish circulation, and when the blood has been purified and the system purged of all morbid, unhealthy matter the healing process begins, and the eating ulcer or chronic sore is soon entirely gone.

S S S

S. S. S. contains no mineral or poisonous drugs of any description, but is guaranteed a purely vegetable remedy, a blood purifier and tonic combined and a safe and permanent cure for chronic sores and ulcers. If you have a slow-healing sore of any kind, large or small, write us about it, and our physicians will advise you without charge. Book on Blood and Skin Diseases free.

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It refers to Dr. Tutt's Liver Pills and

MEANS HEALTH.

Are you constipated?
Troubled with indigestion?
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Vertigo?
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The Pastor and the Sunday School.

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LECTURES.

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2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

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Marriages.

ROGERS—CRUDUP.—At Kittrell, N. C., December 3, 1902, Dr. James R. Rogers and Miss Ellen Meshew, daughter of Mrs. John Boddie Crudup.

WILLIAMSON—PIERCE.—In Chicago, Ill., November 8, 1902, Mr. Bailey Finley Williamson and Miss Grace, daughter of Mr. and Mrs. Charles W. Pierce.

HARRELL—SUTTON.—At the residence of the bride's mother in Henrietta, N. C., November 19, 1902, by Rev. Geo. J. Dowell, Mr. H. F. Harrill and Miss Lizzie Sutton.

BOWDEN—MAY.—At the home of the bride's mother, November 26, 1902, Mr. Charlie Bowden and Henrietta May were united in marriage, Rev. G. W. May officiating.

BRIDGES—DAVES.—At the residence of the bride's father in Caroleen, N. C., November 19, 1902, by Rev. Geo. J. Dowell, Mr. D. S. B. Bridges and Miss Charity A. Davis.

GLADDEN—McMURRAY.—At the residence of the bride's father, in Henrietta, N. C., November 16, 1902, by Rev. Geo. J. Dowell, Mr. J. B. Gladden and Miss Susan McMurray.

WILDER—MOORE.—On November 23, 1902, in Franklin County, at the home of the bride's mother, Mr. Alton Wilder and Miss Lucy H. Moore were married, Rev. G. W. May officiating.

MORRIS—EVANS—At the pastor's home in Yanceyville, November 26, 1902, Mr. T. F. Morris, of Pelham, and Miss Bettie J. Evans, of Rockingham County, N. C., Rev. S. B. Wilson officiating.

ELLIOTT—HYDE.—On Sunday November 23rd, at the home of the bride's mother, Mrs. Mary Hyde, at Peachtree, N. C., Mr. H. B. Elliott to Miss Annie Lou Hyde, Pastor A. B. Smith officiating.

Obituaries.

"And when a shadow falls across the window
Of my room,
When I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the angel answered sweetly
In my home:
Only a few more shadows
And He will come."

WHITFIELD.—At Monterey, Mexico, November 18, 1902, at 1.40 p. m., William A. Whitfield, aged 84 years. A native of Wayne County, N. C.

Rev. George F. Mainwaring.

Whereas, in His infinite wisdom our Heavenly Father has seen fit to take unto Himself our beloved pastor, Rev. Geo. F. Mainwaring, who by his beautiful life of consecration and faithful pastoral service among us, as well as his extraordinary ability as a preacher of the Gospel, had so tenderly endeared himself to our church and the entire community; be it

Resolved 1. That while we bow in humble submission to the divine will, our church mourns his death as a personal bereavement our heartfelt sympathies are extended to his family and relatives who have been bereft of a kind and loving husband and father, and devoted brother. May the God of all grace comfort their hearts in this their time of sorrow and the consolation found in God's Word be theirs.

2. That a copy of these resolutions be spread on our church record, a copy furnished the Biblical Recorder for publication, and a copy sent to the sorrowing family.

G. H. SADELSON, C. C.

Theodocia Ellen Dills.

Thedocia Ellen Dills was born March 20, 1880, near the town of Sylva, Jackson County, North Carolina, and died October 5, 1902, near the home of her birth. The cause of her death was typhoid. She was the daughter of Allen B. and Josephine Dills, and granddaughter on her father's side of Bartlett Dills, one of the first settlers of Jackson County, and on her mother's side, of Rev. Elias Brendle, a pioneer Baptist minister of uncommon zeal and ability. Her grandmother on her father's side was Esther Harris and on her mother's side, Celinda Platt, both representative families.

Miss Dills obtained her education in the public schools of her home, in the Asheville Female College and the Baptist Collegiate Institute of Sylva, of which latter institution she was teacher of art at the time of her death.

She had received special training in music and art, for which two branches she early developed extraordinary talent. Indeed her nature was quick and cordial in its response to the aesthetic; the true, the beautiful and the good found in her a true devotee.

When in health her life was one bright halo of health, her physical constitution was the most perfect, and through a beautiful physical form there spoke the most serene and sunniest of souls. This spirit was not of the fickle and frivolous kind but deep-flowing and perennial. This buoyant life was illumined by a well-defined moral and philosophical tone. She was not only nearly always happy herself, but she was a perfect genius in the art of making others happy. It is the tender witness of her loved ones who survive her that, at the times when the hand of affliction was heaviest and the night of sorrow darkest, when tears and weeping absorbed all others of the household, she it was who might have been seen, like a brave sea-captain in a howling storm, going from one to another speaking words of cheer, of calm, and anchored hope. Added to this inherent hopefulness and serenity was a most vital Christian experience and the resultant Christian's faith.

Miss Dills was a consistent Christian because the spirit of Christ was the prime consistency of her being. Here was the hidden fountain that fed the full stream of her glad, self-forgetful life.

Miss Dills professed faith in Christ August 15, 1892, in a meeting conducted by Revs. A. B. Thomas and Wm. Price, and was baptized and received into the church August 20th of the same year.

Her conversion was a bright one and her life in the church was full of service. She cheerfully sought that service, or responded promptly to every call. She was organist of the Baptist church in Sylva, and no song service was complete without her. She was loved by every one who knew her and when the sad intelligence broke upon the public ear that she had gone, all who knew her sincerely mourned for her. The church, the school and Society had sustained a distinct loss.

Save her kindred, none felt so keenly the untimely bereavement as her pupils and her recent schoolmates.

At her funeral strong men and little children wept alike. They were compelled to weep for she had so lived that she had not an enemy in the world, but every one who knew her, knew her to love.

A bright mind and a beautiful soul has gone; gone to that shore where all is bright and beautiful; where the eye of the artist and the ear of the musician grow not dull or weary, and where the reward of Christian service is a crown of eternal rejoicing.

A FRIEND.

Temperance.

In Macon County.

After a three-years experience in Macon County, I am not in favor of any dispensary system. I am opposed to the sale of liquor in any way, or under any law.

W. L. BRADLEY.

Etna, Nov. 5, 1902.

The State's Share in Crime.

We know that any law licensing the sale of intoxicants is giving both aid and encouragement to all manner of crime. Will our State continue to make criminals by law? And by law to inflict punishment upon the criminals? I concur in the views of Bro. Chas. A. Smith, of Timmonsville, S. C., of October 20th.

PHILLIP R. RICKMAN.

Macon Co., N. C.

Success and Failure of the Dispensary.

Although I have been in South Carolina for only a short time, my observation of the dispensary system has been sufficient to warrant me in saying that as a financial scheme it is a great success, as an improvement over the bar-rooms, it is also a success, but as a means to prohibition it is a failure. The great majority of people consider it the solution of the liquor problem. Some oppose it in preference for barrooms, and a few oppose it in a preference for prohibition. Fight it out for prohibition in the Old North State. In my judgment, a dispensary system will remove you further from it. What the cause of temperance would gain by it in localities where there are barrooms, would be more than lost by it, in the State at large. I wanted to say this much.

J. D. MOORE.

Barnwell, S. C., Nov. 24, 1902.

From the Elizabeth City Pastor.

I am unable to speak from direct knowledge of the dispensary system, having never seen one in actual operation. I do not see that it relieves the government of any stigma to change from the "license system" to that of going into the "liquor business." I feel sure the dispensary is an improvement on the "open saloon"; almost anything would be better than what the Liquor Dealers' Association recently called the "average saloon." I think I should favor them only as a compromise, and temporarily, where it may be impossible at the time to raise public sentiment high enough to abolish the saloon without it. Legislation, of course, cannot effectively move faster than public sentiment, but there is always danger that compromise measures shall arrest the upward growth of public sentiment. Strong measures, however, place us in danger of reaction. I am told that there is much "violation of the law" practiced in dispensaries. If in reply I am assured that it is impossible, I would say, so is it impossible for a distillery to escape the revenue laws with a government officer employed to watch it, nevertheless it was discovered last week that a distillery in our county was doing a "brisk retail (!) business" out of 12 unstamped barrels carefully buried under the store floor. As to retaining "dispensary keepers" in our churches much may be said pro and con. Without precedent, I should be governed in my attitude by the character of the man who might keep it, and by the way he seemed to manage his business I should at least, vote to give him a chance. It might prove a costly experiment, but experience is a good teacher.

I would say that my observation is, that those who seem most bitterly opposed to the dispensary are favorable to the open saloon—which speaks strongly in its favor.

C. W. DUKE.

RHEUMATISM

A BLOOD DISEASE.

How a Biblical Recorder Reader was Cured.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his kneecaps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

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.....REPRESENTATIVE IN WESTERN N. C.

Blackwell Memorial.

When the next session of the Chowan Baptist Association meets, there will be a new knock at the door for admission and a new name to be recorded on the roll of churches—Blackwell Memorial is the name of a new church just organized and dedicated in Elizabeth City, N. C. During the last year of Dr. C. S. Blackwell's pastorate here he conceived the idea that it was getting time for the Baptists here to expand and occupy new sections of the town, which were being developed by a steadily increasing population. He urged the importance of such a move, and finally succeeded in securing sites for two mission chapels, one in the northern part of the city on Road street, and the other in the southern on Front street. Afternoon Sunday-schools were established at both places. The work has steadily grown in interest and importance, until the brethren in the vicinity of the Road Street Chapel have been constrained to organize into a church in order to carry forward the work with a more definite purpose. A few weeks ago Rev. R. R. Overby, D. D., C. W. Duke, D. P. Harris and J. B. Ferebee, who has been preaching for us Sunday nights for near two years, met with the brethren and effected an organization by enrolling the membership (numbering about fifty-five) and electing officers. The following brethren were elected deacons: C. J. Ward, M. M. Jones, Warren Brickhouse and George W. Brothers. Bro. J. M. Ballance was elected Treasurer and W. H. Jennings, Church Clerk. So the new church goes out on its mission hoping to do great things for the extension of our Father's kingdom, and expecting great blessings from Him. There is not much worldly wealth represented in our little band, but abundance of faith and enthusiasm.

Last Sunday was dedication day. Rev. A. E. Owen, D. D., of Portsmouth, Va., had been invited to preach the dedicatory sermon. He accepted the invitation and was promptly on hand, and, notwithstanding other attractions had been announced to draw the people away, still the seating capacity of our church was fully taxed to accommodate the crowds. If your generosity would grant me space it would be presumption in me to attempt to reproduce or even give a meagre description of his logical and eloquent discourse. It is enough for me to say Dr. Owen was at his best, and every one who heard him felt that it was indeed a blessed privilege to be there.

The church was christened Blackwell Memorial in remembrance of Dr. C. S. Blackwell, who was pioneer in the work. There is another name around which will ever cluster the warmest affection and sincerest sympathy of our people, and wherever he goes preaching the word our prayers for his work and his welfare go with him. I refer to Bro. J. B. Ferebee, who has labored earnestly and patiently for the organization of this church.

As Bro. Ferebee had his work so planned for the coming year that he could not see his way clear to give us all his time at our church, our eyes have been turned toward Rev. W. A. Ayers, of Hertford, N. C., and he has been unanimously called to this work. Bro. Ayers was with us in a series of meetings in the spring and our people were well pleased with him. He is a young man, full of faith and promise, and withal a good thinker and fluent speaker—just such a man as we need for this work.

I would like to say something about what the old First Church is doing under the leadership of the invincible C. W. Duke, but will have to reserve that for some future occasion. GEO. W. BROTHERS.

Elizabeth City, N. C., Nov. 18, 1902.

Blasts from the Ram's Horn.

To impart happiness is to increase it.

Opposition often furnishes inspiration.

No evil can harm us as long as we hate it.

Long praying cannot piece out short living.

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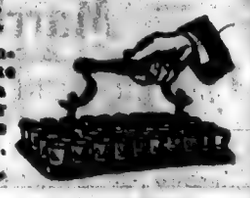

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CAREY J. HUNTER, Supt. for Virginia and North Carolina,

RALEIGH, N. C.

Union Central's per cent. interest rate realized in 1901,	6.39
Average per cent interest rate of 21 other leading Companies in 1901,	4.78
Difference in favor Union Central,	1 61
No Company made nearer the Union Central rate per cent. than,	1.11
If these 21 Companies had made the Union Central's Insurance rate instead of their own in 1901, they would have made for their policy holders. in excess of what they did make, just,	$26,689,779

The Above is The First Immense Reason Why the Union Central Can and Does Pay the Insured so Much Larger Annual Cash Dividends than any Other Company.

Average per cent. death rates of these 21 Companies for last 10 years is,	1.39
Average per cent. death rate Union Central for last 10 years is,	.75

Which is The Second Immense Reason Why Our Insured get so very Much Larger Returns, as You See Following:

Policy No. 421,620—for $10,000, Premium 494.00—in a Standard Company, paid their insured in 1902, being the 14th year, a cash dividend of	78.50
Union Central paid on Policy No. 59,502—being same age, kind and Premium of $494.00 an annual cash dividend in 1902, to insured, of	180.80
Difference in CASH DIVIDEND paid insured in ONE YEAR in FAVOR of UNION CENTRAL,	$102.30
These are life policies and with a SAVING to the INSURED of over $100. A YEAR from a payment by insured of	$494.00

You Can See How Important it is that You Get Your Insurance in the Union Central Life Insurance Company.

THE UNION CENTRAL is paying to HER INSURED the LARGEST DIVIDENDS of ANY COMPANY, and is CHARGING THEM the SMALLEST PREMIUMS to BEGIN WITH.

Write for our plan Paying Annual Cash Dividends.

☞ Agents willing to work, will find it easy to sell our Insurance.

CAREY J. HUNTER, General Agent,

RALEIGH, NORTH CAROLINA.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, DECEMBER 17, 1902.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 25.

FORWARD ALL ALONG THE LINE!

The Convention's Best Year—All Debts Paid—Large Advances Projected—Educational Federation—The Midsummer Meeting.

SPEAKING; ATTENDANCE; DEVOTION; HARMONY, AND HOPEFULNESS UNSURPASSED.

By every mark the Convention in Durham was a great meeting. The attendance was unusually large—between 700 and 1,000; the representation thorough; and the spirit of the body, earnest, united, confident and aggressive. The Convention began on a high plane. At the close of the first day it reached the highest point that things of earth can reach—an hour that was a consecration to every one that was present. So genuine was this hour that instead of reaction, the following days registered action, and to the last the days were holy days of the divine presence. The Convention was a real experience in religion to every one, and will therefore be memorable for what it was, for its impulse and inspiration. But it did some memorable things.

Having witnessed the giving of a life to the preaching of the Gospel in China, it resolved to give itself in greater devotion to this great work, and the call was sent forth to the Baptists of North Carolina to raise $20,000 for this purpose in the coming year. This extraordinary call lays the emphasis for 1903 on Foreign Missions.

Not content with this advance, when Secretary McConnell had concluded his address on The South, we resolved to set the mark for Home Missions at $10,000, and to reduce the amount asked by us of the Home Board to $3,500. (It has been $5,000.)

The small balance due on State Missions was raised. We have this year paid all the missionaries and a $3,000 debt besides. Instead of raising our mark for State Missions, we have voluntarily relieved the Home Board of $1,500, which means that we shall have to raise this much more than last year for State Missions. Since $3,000 of last year's amount was expended for debt, we shall have just that sum this year for missionaries. So we really register a decided advance in State Missions.

It was also decided to take up the subject of Federating our Baptist Schools—of creating a system of Academies and Colleges. This clearly is a great task, and will require wisdom and patience. It will at length be accomplished.

And the movement to have a great Midsummer Meeting of the North Carolina Baptists next summer was enthusiastically received and approved.

These were the forward movements. They alone would have made the Convention memorable.

Not less impressive was the high quality of the speeches. We doubt if Dr. Blackwell's sermon, Carey Newton's statement of his reasons for going to China, Dr. McConnell's address on the South and Dr. Lynch's oration on Wake Forest College have been surpassed in any Convention of recent years. And there were numerous other addresses that in any other Convention would have been distinguished.

The theme of the Convention was Christ and His Cross. This was the climax of the sermon, of Robertson's address, of Newton's, of Willingham's, and it glowed in all the others.

There was not a jar in the meeting, not a false note. Two of the daily papers spoke of a little debate as a "fight;" and of an appeal to Baptists to stand by their schools as an "attack." There is nothing so stupid as the average reporter—no source of religious news so fruitful of blunders as daily papers. One of the intelligent young men looked Dr. Blackwell in the eye, heard him speak, gazed upon his splendid frame, and then sent out messages about the "aged Dr. Blackwell"!

And so by all the marks the Convention was

LIVINGSTON JOHNSON,
Corresponding Secretary.

enjoyable, significant and all in all a great and memorable meeting. With so much by way of introduction, we shall proceed to the routine.

WEDNESDAY NIGHT.

The large auditorium was filled, and hundreds were standing. Rev. C. S. Blackwell preached the Introductory Sermon. His theme was The Gospel. The Gospel that saves this lost world with an everlasting salvation, must have colossal structural strength. Strongholds of sin are to be torn down. Besotted, depraved human nature is to be regenerated and built up. What are the essential structural elements of a Gospel sufficient for these things?

First.—Three Facts to be Believed: (1) the death; (2) the burial; (3) the resurrection of Jesus Christ.

Second.—Three Commandments to be Obeyed: (1) to repent toward God; (2) to confess the heart's faith in the Lord Jesus Christ; (3) to be baptized in the name of the Father, Son and Holy Spirit.

Third.—Three Promises to be Received: (1) the remission of sins; (2) the gift of the Holy Ghost; (3) eternal life in Christ Jesus.

At the conclusion of the sermon, President Marsh called the Convention to order, the delegates were enrolled, and the seventy-second session was organized by the election of the following officers:

President.—Dr. R. H. Marsh, of Oxford.

Vice-Presidents.—Messrs. S. McIntyre, of Lumberton; R. W. Winston, Durham; C. B. Justice, Rutherfordton.

Secretary.—N. B. Broughton, Raleigh.

Assistant Secretary.—H. C. Moore, New Bern.

Corresponding Secretary.—Livingston Johnson, Raleigh.

Treasurer.—Walters Durham, Raleigh.

Assistant Treasurer.—J. M. Stoner, Asheville.

Auditor.—J. B. Martin, Raleigh.

Trustees.—W. C. Tyree, Raleigh; C. M. Cooke, Louisburg; F. P. Hobgood, Oxford; T. H. Briggs, Raleigh; L. R. Mills, Wake Forest.

The formalities of welcome then took place. R. W. Winston delivered the address of welcome and F. P. Hobgood, junior, of Oxford, responded. Their speeches were brief and tasteful.

THURSDAY MORNING.

Rev. G. T. Watkins conducted prayer.

Secretary L. Johnson submitted report of State Board. We gather the following salient facts:

Amount raised for State Missions $26,637.90 (including $5,000 given by Home Board). This is an advance of $526 over last year. Number of missionaries, 104.

Funds raised by missionaries: Paid on salary, $11,539.54; paid on churches, $8,361.34; paid on parsonages, $400; State Missions, $1,263; Associational Missions, $381.90; Foreign Missions, $703.37; Home Missions, $492; education, $472.35; Orphanage, $1,827.27; Sunday-schools, $36.06; ministerial relief, $129.05; other objects, $2,857.54; value church property, $166,841.

Sunday-schools on Mission Fields: Number of schools, 169; pupils, 11,090; officers and teachers, 1,008; conversions, 744; church members in Sunday-schools, 2,051; Sunday-schools organized, 34; contributed for expenses, $1,763.99; State Missions, $13.92; other objects, $662.16.

Some Comparative Figures: Last year, baptized on mission fields, 980; this year, baptized on mission fields, 1,170; last year, conversions on mission fields, 2,220; this year, conversions on mission fields, 2,222; last year, money received from mission fields, $29,558.80; this year, money received from mission fields, $27,963.44.

It will be observed by this comparison that there has been a gain this year over last of 190 in the number baptized, while there has been a loss of 7 in the number of reported conversions, and a falling off of $1,595.36 in contributions.

It must be borne in mind that we appropriated to State Mission work last year $25,000, as against $22,000 this. It has already been shown in this report that $3,000 of indebtedness was included in this year's appropriations, which makes the actual amount appropriated to State Missions that much less than last year. When this fact is considered the showing is better in every way this year than last. Every dollar we invested in State Missions last year was returned with 18 per cent on the investment, while every dollar we invested in State Missions this year was returned with 27 per cent on the investment.

The baptisms show an average of over eleven, and the conversions an average of nearly twenty-two to the missionary.

Sunday-schools: We regret to see so few Sunday-schools reported on our mission fields. We have 447 churches and 279 out-stations, making a total of 756 preaching points, while the number of Sunday-schools reported is only 169. The statistics from these Sunday-schools show how important they are to our mission work. Of the 2,222 conversions reported, 744—one-third—came from these 169 Sunday-schools. To put it a little differently, the mission stations which have Sunday-schools show an average of 4.4 conversions each, while the mission stations having no Sunday-schools report an average of only 2.5 conversions each. It will thus be seen that, for the work of soul-saving, a mission point with a Sunday-school is worth nearly twice as much as one without. In the light of these facts, we would urge the missionaries to establish, if possible, a Sunday-school at every preaching point.

The advance of $2,000 in gifts to Foreign Missions was referred to and it was recommended that forward movements in both Home and Foreign Missions be encouraged.

A Word as to Expense: Total amount raised for State, Home and Foreign Missions, $46,174.85; for schools in the West by A. E. Brown, $5,025; total, $50,199.35.

Total expense, including salaries of secretary,

(Continued on Page 8.)

PHYSICAL DEATH; IS IT A PENALTY OF SIN?

BY OSCAR E. SAMS.

Physical death, that dreaded monarch before whom every living organism must bow. From whence did he come? And why is he here? The poet can only sing of his dread; the historian must be satisfied with the cold fact; the philosopher finds it one of the greatest mysteries about which he speculates; the scientist stands with microscope in hand, anxious to solve the mystery, but he, too, can only approach the borderland and suggest hypotheses for restless and dissatisfied brains. "Death," says Faber, "is an unsurveyed land, an unarranged Science." However great may be the mystery, its presence in the universe is a fact, and in a measure can be accounted for. In studying physical death in the light of modern science, it seems best to view the subject under two propositions:

1. Death in the lower creation both before and after the Fall, and

2. Death among men.

1. It is a generally conceded fact that physical death was in the universe even before man appeared on the scene. And if death to man is a penalty of sin, what was it to living organisms before the Fall? The common view contends that Death in the abstract is a penalty of sin. All creation is subjected to death in consequence of Adam's sin, and there would have been no suffering and death before the Fall if Adam had not sinned.

Horace Bushnell in discussing this last statement has succeeded in naming it. He calls it "Anticipative Consequences." His argument is this: "There are two kinds of consequences, those which come as effects under physical causes and have their time as events subsequent; and those which come anticipatively or before the facts whose consequences they are, because of intellectual conditions. Suffering and death before the Fall come under this last method." He says the imperfect world with which we come in contact today was not perfect when originally constituted. This imperfection is a result of sin. God created the universe with reference to the Fall. He saw beforehand the great drama of sin and redemption, and thus fitted the universe for this particular end. If physical death among men is a consequence of sin, the same must be true of death before the Fall; for the universe is a whole, and a shock to any part of that whole, must have its effects of some kind, in every other. When a State is formed, prisons are erected in consequence of the felonies to be. The man carries his umbrella on a bright day in consequence of the rain which is to fall while on his journey; the patriarchs were saved through a Christ yet to come. Animals, thousands of years before the advent of man, died, because of the sin which Adam was to commit in the dim future.

This theory reads smoothly, and contains valuable truths, but it requires a healthy and trained imagination to follow and accept it in its details. Mr. Bushnell's theory loses force when he says, "It is not proposed, however, to account for all the previously existing marks of evil in the world, in this manner."

The patriarchs were saved, and it was through the "eternal spirit" which was "brooding on the waters" in the beginning.

We can also deny that a shock in one part of the universe affects every other part, especially when the shock is a moral one. Witness, the performance of miracles, and at the same time the laws of nature are unmolested.

The theory that it was in consequence of Adam's sin—thousands of years before the actual transgression—that the big fishes ate the little ones, indeed, has the ring of a fish story.

A view which is easier to believe, and which seems quite as scientific, is the one partially advocated by Newman Smyth, in "The Place of Death in Evolution."

Death is a natural consequence, indeed a benevolent act of God. Smyth says, "Death first entered as a natural adaptation for the benefit of life, and continuing as a means of natural development." It is as easy to account for life in the physical universe as it is to account for death. The one is quite as vague as the other, both having for their origins a Higher Power than we can analyze. The meaning of death depends upon the meaning of life. The most satisfactory definition of death may be inferred from Mr. Herbert Spencer's definition of Life. He says Life is "the continuous adjustment of internal relations to external relations," or "a correspondence with environment." Death, then, would be "that breaking down in an organism which throws it out of correspondence with some necessary part of the environment." Death is the result produced, the want of correspondence.

The caterpillar fastens itself to the tender green leaf. The caterpillar can adjust itself to the environment, the leaf can not; the leaf is consumed, the caterpillar is nourished. The small bird sees the caterpillar and can adjust itself to the environment, the caterpillar cannot, and is no more, the bird is strengthened. The hawk sailing by sees the bird and can adjust himself to the environment, the bird cannot; the bird is no more, the hawk grows. The hunter on the mountain side sees the hawk, and can adjust himself to the environment, the hawk cannot, and is no more. In a mountain storm the hunter is unable to adjust himself to his environment and is prostrated by lightning. Death comes to these living organisms because of an inability to adjust themselves properly to their environment.

Physical death is rather a help than a hindrance to the creation. It is to help life further on and higher up, not to put a stop to life. The fact of the utility of death for life will become still further intelligible, if we attempt to conceive what might have been the result if death had not kept the stream from clogging up and becoming stagnant. We owe our human birth to death in nature. The earth before us has died that we might live. The inorganic is broken up, in order that from its dust the plant may spring and blossom; the plant in turn gives up its fruit that the animal may be nourished.

Another argument that death to the brute is not a consequence of sin is the fact that there is but little apparant pain. Where sin rules, pain, suffering and woe naturally follow. The brute is free from this. Wallace in his remarks upon the "Ethical Aspects of the Struggle for Existence," said, "The amount of animal suffering is greatly exaggerated; the supposed torments and miseries of animals have little real existence, but are the reflection of the imagined sensations of cultivated men and women in similar circumstances; and the amount of actual suffering caused by the struggle for existence among animals, is altogether insignificant." He further remarks, "Animals are entirely spared the pain we suffer in anticipation of death—a pain far greater, in most cases than the reality."

Concerning this whole matter of death and its causes in the brute creation, Scripture is silent. Not one passage has any conclusive proof. All references of death caused by sin being to men not brutes. The Scripture references, Gen. 3:17-19, "Cursed is the ground for thy sake," and Rom. 8:20-23, "The creation was subjected to vanity not of its own will," do not state clearly that sin caused this deformity in nature, but rather for man's sake it is thus. The fact that creation was "cursed," does not necessarily mean that "death" was to follow and was the result of the curse. To impose "a curse" does not necessarily mean to impose "death."

The conclusion reached is, that, in the absence of any direct Scripture evidence to the contrary, Death before the Fall and in the lower creation since, is a natural consequence; a complement of life; the process by which life is lifted to higher levels; in short, a benevolent act of God, having no connection whatever with sin in any of its forms.

2. But with man, Scripture and reason both tell us that he brought physical death upon himself by the actual trangression of law, and death ensued as a penalty.

Man was created a "natural," "earthly" body, but might have attained a higher being, the "spiritual," "heavenly" body without the intervention of death. To this fact both reason and Scripture testify. Reason tells us that a being created in the image of an eternal God, and accounted a work pleasing to His eye, must also be, or have the qualifications of being, eternal also. It impugns divine justice to say that suffering and death among rational creatures are only natural consequences. Science, with Wiesmann as an expert, testifies to the fact that death to man is the "rare exception."

Scripture also teaches that death is not a necessary law among men, when they speak of the translation of Enoch and Elijah, and of the saints who remain at Christ's second coming.

Then death to man can be more easily defined as a penalty of sin. It becomes as it was not originaly, a terror and a curse. Disease and death have assumed in man's life forms of suffering, terror and loathsomeness, unknown in the animal creation. "Death is a curse of no animal, except "man." Consequently by the Fall man was taken down from his high estate, and made a child of nature, disease, suffering and woe. "Man," said Pascal, "knows that he dies." In this statement we see how death in man becomes a penalty.

Then the conclusion from reason is that natural life whose principle is simply a law of nature, should be overcome by the forces of nature; but that personal and immortal beings die—this cannot be natural. We lay the blame at the door of sin, and Scripture verifies the action.

Scripture views death among men as the result of a moral disturbance, and makes it the punishment. This is seen from—

Gen. 2: 17—"Thou shalt surely die;" and Gen. 3: 16-22—where the commission of sin included not only physical death in the strictest sense, but the "various ills which flesh is heir to."

The same doctrine is taught in the New Testament—Rom. 5: 12—Death came into the world because one man sinned, and therefore passed on all men, because all men were present seminally and participated in the transgression. "All sinned"—an aorist denoting "monentary past action." With one stroke of the axe the whole tree was deadened; the stream was polluted at the formation. Death with man is now a natural consequence.

Rom. 14: 7—"Death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression." Meaning, evidently, that the one act in Adam was sufficient to bring death to all, even though they had not committed the same overt act. Infants included.

1 Cor. 15: 21, 22—"As in Adam all die, so also in Christ shall all be made alive." The bodily resurrection of all believers in Christ is contrasted with the bodily death of all men in Adam.

Rom. 4: 24, 25—"raised Jesus Christ our Lord from the dead, who was delivered up for our trespasses and raised for our justification." Also Rom. 6: 9, 10; Gal. 3: 13, show that Christ submitted to physical death as a penalty of sin, that sin might be exhausted, and humanity in Him justified. Through physical death every one must pass, even the redeemed whose "life is hid with Christ in God." Though it is no longer a punishment to the Christian. For the Christian is never punished, but may be chastised—Rom. 8: 1. A "corn of wheat" must "fall into the ground and die," if it is to live—a law to which Christ Himself became subject, not for His own sake, but for our redemption.

Harrisonburg, Va.

Nothing but infinite pity is sufficient for the infinite pathos of human life.—Oliphant.

THE QUALITIES THAT MAKE THE GREAT PREACHER.

Claudius Clear, Upon Hearing the Late Dr. Parker, of London.

(From British Weekly.)

What are the qualities that make the great preacher?

A man is not in every sense of the word a great preacher unless he attracts the multitude. A. K. H. B. said that there were three kinds of preachers—one class could fill the passages, another could attract a congregation which filled a church respectably, the third could not do that. A great preacher must be popular in the best sense, and he must continue to be popular. There are men who succeed for a time, but weaken and wane. They come to the end of their resources and the end of their attraction. There are a few who through all their years always find themselves face to face with an eager crowd.

Undoubtedly the answer is that the great preacher is first of all the great orator. This at once narrows the limit, for orators in any generation are singularly few. They were never fewer perhaps than in this. Those of us who have never heard Bright or Gladstone cannot understand what political speaking may be. The endowment of the orator is largely physical. There must be the power to make a great crowd hear without effort. There must be dramatic power, from which I exclude the merely theatrical element. There must be a certain fervour and heat of mind. The speaker must be able to kindle. His words must be quickened by sun ray and lightning flash. His hearers must be able to see rugged cliff lines sharp against the sky. He must be sympathetic, and that without feigning. Dr. Parker laid great stress on experience in a preacher, which he defined as "passing the Gospel through the blood of the soul." But there are other qualities that should not be forgotten, other qualities which are not the gift of nature.

I believe that for the very highest preaching power, it is essential that the preacher should get from his audience as much as he gives them. It is true that a great audience will quicken a very dull man, who will read his essay much better because of the stimulus, and there have been great preachers who read their sermons and read them with such an extraordinary force that they carried their audience away. Dr. Chalmers is one pre-eminent example. Dr. Liddon, on a far lower plane, is another. But is it not true that the greatest sermons cannot be written in the study and then read to an audience? They must be pondered in the study. The main lines of the discourse should be laid down; the preacher ought to saturate himself with his sermon. But when all this is accomplished he should be able to come into the pulpit and speak freely, and he should find that many of his best thoughts and phrases come to him as he speaks. This is Dr. Parker's great power. He can write well, and sometimes brilliantly, but he hardly ever writes half so well as he speaks. He has the power of carrying on a dialogue with his congregation. He anticipates and expresses the unspoken thought of the listeners, and then answers it, and thus the talk goes on, and every one is taking part in the sermon. More than that, the faces of the crowd seem to help him to his words. On Thursday morning I tried an experiment. I completed sentence after sentence in my own mind as it was half spoken. In every case the completion was other than I had anticipated. Not a word was wrong, or out of place, and twice or thrice when I thought the preacher could not extricate himself, he went on without a stumble to a triumphant close. There is an immense delight in surprises. How many of us have a poor, stinted, meagre, worn vocabulary. Anybody can tell just the words we will use. We cannot describe, we cannot analyze. Half a dozen hard-worked adjectives are all that we employ. Of how many preachers we can say before they have spoken six sentences what their line of thought will be; and how they will come at last to the dreary and longed-for conclusion. It is possible for only a very few to attain this mastery, and yet perhaps there are many who, by taking pains, could introduce fresh words and phrases now and then. One new word a week would make a great difference.

Another thing which is absolutely necessary is that the preacher should have a message. If he has no message that reaches the needs of the human heart, no matter what his eloquence or charm, the hearers will forsake him as soon as they find it out. There is a line passing beyond which the preacher becomes powerless. He may part with certain faiths, he may hold others loosely, he may interpret others in his own way, and still have a word to deliver. But this process cannot be carried on indefinitely. One day men find out that their teacher is building on a foundation of sand which will sink at the first rough flood, and they leave him.

Then there is the necessity even for the most fertile and brilliant mind of constant replenishment. Solitude is essential. Some parts of the day must be spent in quiet meditation, and the time for this must be found, whatever happens. If the preacher's thoughts are always turning to his work he will find that everything worthy in literature helps to illustrate and confirm it. The great danger of the preacher is the danger of a closed mind. He may read new books, but if he merely takes from them the ideas he has previously held, if he does not allow them to correct and to widen his horizon they will not help him. It is worth while for preachers in any sphere, however humble, to go on studying and thinking. There is not a congregation in the land that does not know whether its minister is a learner, and if he is not a learner he cannot be a teacher.

Are not our church services, as a rule, much too long? The service at the City Temple on Thursday lasted less than an hour, on Sunday morning an hour and ten minutes. Yet there was not the slightest suggestion of haste or hurry. There was enough to satisfy every one. It is of no use to rail at people because they will not listen to long sermons. It is not a Christian duty to listen to long sermons. In ninety-nine cases out of a hundred sermons are long simply because the preacher has not taken the necessary pains to make them short by striking out everything that does not bear on his subject. I am sure that the ministers of all churches will have to consider very seriously the shortening of the services if they are to recover the people. One of the great reasons for the decline in church attendance is that the services are so tediously prolonged. But it ought to be far more difficult for a man to preach a short sermon than it is for him to preach a long sermon. The labor is shown in the purging out of all that is tedious, bombastic, and superfluous.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

ANOTHER PRESIDENT NEEDED.

Not Necessarily a White President.

In the last issue of your paper I find the following:

"The Committee severely scores the Colored A. and M. College of Greensboro, whose general inefficiency we exposed some time ago. The Examiners recommend that the State's support be cut off. But the General Assembly will more probably install a new management. The college now has less than 60 pupils, and the expenses amount to $13,836—or $230 per pupil. Such work as this is calculated to disgust North Carolina with negro education. With less than $2.00 each for our school children, this expenditure of $230 will make the blood boil. Yet this institution has come up year after year and lobbied around the capitol for more money. Let a white man be put in charge of the School. President Meserve has 430 students in Shaw."

I quite agree with you and the Board of Examiners that there ought to be more pupils at Greensboro for such an outlay. Indeed such training as this school affords is so pre-eminently necessary for the well-being of the colored people that at least a thousand ought to attend. They go in about such numbers to the South Carolina school of the same kind, and this one of North Carolina is one of the very best in the South, so far as equipment goes. We have made it a special point to compare others with this one. Something certainly ought to be done. Some change ought to be made.

But I fail to see that it is necessary to put this school in charge of a white president, especially at such a time as this when others are displacing white teachers with colored ones, notably in Baltimore and other places.

It does seem to me that after disfranchising our people pretty generally in the State and seeing to it that they are removed from office, that it is now time for our beloved people to do something that will reassure us that they are not really seeking our humiliation. This is one way our white friends might with profit look at the matter.

Again instead of increasing the attendance by appointing a white man, I rather fear that it would be still less if that is possible. If you are aware of conditions among us, you will note a tendency on the part of our people rather to patronize a colored faculty than a white one.

As for Dr. Meserve and Shaw University, I wish to say that what draws to Shaw is not the fact that he is a white man, but the other fact that he is such a real, and true, and exceptionally grand man, that we never think of his color. After all it is not the color. It is the man.

What is needed is the right kind of man at Greensboro. The present president had no previous experience save as a teacher in the public schools of Wilmington. He had finished no course of study in agriculture nor anything else so far as I have been able to learn. He was once the secretary of the board in charge of the school having gotten on the board in some way and he used his position it appears to great advantage. It was a pity that the board ever placed such a man in charge of the school. There is no need to jump from such an unqualified colored man to getting a white man. Why not do as in the case of other schools, try some better qualified colored man?

What is the matter with Dr. Saunders at Biddle University? His attendance is much larger since the white president was removed. Booker Washington has more pupils than Hampton. Such men as either Dr. E. E. Smith, Prof. S. G. Atkins, Dr. Goler and hosts of others would show you something if appointed to that position.

I write thus because it is known that I am in other work of which I am quite enamoured and which I would not resign for this work. I simply write to appeal to our white friends to leave open to us as many avenues of service and inspiration as possible and to give us a fair trial before deciding against us.

I write this article for the Recorder because I am sure that its exceptionally fair editor will rather like to know what we think as a people. I think I pretty generally voice the sentiment of my people in North Carolina.

S. N. VASS.

In Texas.

I have been intending to write a word for some time, but other duties crowded in too fast. I have been on my new field just three months and I am trying to adjust myself to the new surroundings. My heart will wander back almost daily in spite of myself to old North Carolina, and especially to Louisburg. No better church can be found than that one. There are no better people than those in and around that old town. I should count it a great privilege to strike hands with the North Carolina brethren at Durham. I have no doubt but that they will go up with all debts paid and the University freed from every incumbrance. I shall rejoice over your success.

I am a Texan now and I must write about Texas matters. I have been hearing and reading for some years of the Texas State Convention. I saw that wonderful body for myself when it met a few days ago in the city of Waco. It is a stupendous affair from any standpoint that you may consider it. There were about eighteen hundred accredited messengers with an additional thousand visitors. It met in a tremendous auditorium that would hold about four thousand people, and it was full and running over nearly every service. In this great throng there was not a negative vote at any time. The spirit of the Convention was the very best. Frequently business was stopped long enough to urge sinners to turn to Christ for salvation. There were dozens of souls saved during the meetings of this Convention. The report made by the Secretary was nothing less than marvelous. Sixty-five thousand dollars had been collected and spent by the State Board for the evangelization of Texas alone, to say nothing of Home Missions, Foreign Missions, Education, Orphans' Home, and various other objects which had been supported in the same liberal proportion. I have never seen such giving as they do during the sittings of the Convention. There was something over one hundred thousand dollars given and pledged during these meetings for various objects outside of the regular mission work. For such objects as college endowment, orphans' home, church debts and other things. It is impossible to attend such a gathering without being caught in the current and swept on.

But now a word about Sherman, my own field. We have a town of some eighteen thousand. The Baptists have two churches with room for the third. The First church is a strong, aggressive body. We have just closed a meeting in which the pastor did his own preaching. H. A. Wolfsohn aided us in the meeting with good Gospel singing. We have had some fifty additions since we came to the church. We have many evidences of God's favor upon our work.

With much love for my North Carolina friends,

Fraternally,

FORREST SMITH.

Sherman, Texas.

God often reveals his presence by giving unexpected blessings.

THE BIRTH OF JESUS.

Sunday-school Lesson for December 21. Luke 2:8-20.

And there were in the same country shepherds abiding in the field, keeping watch over the flock by night. And, lo the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, and lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen, they made known abroad the saying which was told them concerning this child.

And all they that heard, wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Such is the divine record of the birth of Jesus of Nazareth.

What is there significant in the record?

1. An angel appeared, and the glory of the Lord shone round about.

It was no ordinary birth. Heaven was concerned.

It is striking that the glory was not in the manger, and that the angel was not at the birth. It suggests how human the birth of Jesus was. In all that is real Christ's identification with man is guarded. The testimony to His divinity was given in a manner not to compromise His humanity.

But Heaven's concern and Heaven's witness was none the less real. Indeed it is the more. Had men made this record they would have had the supernatural manifestations in the manger.

2. The angel speaks a message. Joy to all people. Not to the Jews only. Christ's world-wide mission is announced from the first.

This joy comes of one fact, namely that there is born "a Savior, Christ the Lord."

It is not the birth of a babe. It is not the birth of Jesus of Nazareth. It is not the birth of Mary's son. It is the birth of a Savior, Christ—that is, God's Messiah,—the Lord—that is, the Son of God Himself!

In testimony of which stupendous fact, a multitude of the heavenly host appears, praising God, and chanting Glory to God in the highest, on earth peace, good will toward men.

It is the proclamation of the love and mercy of God, the announcement of the program of salvation. Peace and good-will from God. It is a revelation of the character of God. Men begin anew; they are not what they were since they know that God is love.

3. The shepherds go and see; the sign is fulfilled. Of all the places in the world they find this Savior, announced from heaven, in a manger. They tell the mother of the child. The others that hear wonder. But Mary—she does not wonder. Humble as she is, she does not wonder. She has known all the time. She keeps these things and ponders them in her heart. She does not talk of them.

But the mother's silence and the wondering of the others throws no damper on the spirits of the shepherds. They return glorifying and praising God. They know what they have seen.

The supreme fact of the lesson is that Jesus, Savior and Lord, was born.

The sum of the lesson is that Jesus was born in the flesh and the poverty of humanity; he had no aid of angels; his incarnation is complete. But at the same time Heaven bore witness that He is its Lord and the world's Savior, the Officer of God's salvation, the Bringer of Peace and Good will amongst men.

God in the flesh and form of man. With what manner of love does He love us! If you will ponder this lesson until you have grasped the incarnation you will have received the heart and character of religion—the only religion worthy of the name.

News Notes.

Now then, Everybody! Come to the Midsummer Meeting!!

....Rev. R. R. Ray has resigned the care of the church at Mayodan.

....Mr. H. C. Bridger, of Bladenboro, supports annually a State Missionary and a Foreign Missionary.

....Rev. R. D. Haymore, Mt. Airy, will give his time to revival meetings. He has resigned Siler City.

....We shall have more room now for letters and news. The acknowledgments will not take so much space.

....The United States Senate has joined the House in forbidding the sale of liquor in the National Capitol.

The Convention heard with sorrow of the death of Mrs. Caddell, the mother of Mr. J. C. Caddell, and sent him a message of sympathy.

....Let us also get 10,000 subscribers for the organ of our work. Intelligent connection with the work is one essential of progress.

....Rev. G. A. Martin, of Mt. Airy, N. C., has accepted the North Rocky Mount church. We welcome his return to North Carolina.

....The Board of Missions and Sunday-schools will meet at Raleigh Tuesday night, December 23rd, to make the annual appropriations. Send in applications early.

....Rev. C. W. Duke preached two admirable sermons for the Raleigh First church on Sunday. Rev. J. E. Smith and Rev. J. T. Jenkins preached acceptably at the Tabernacle.

....At the present rate there will ultimately be but two parties to education in America—the State and the Roman Catholics. The Protestants are suffering their schools to be slaughtered.

....Weldon called a new pastor so quietly that we had not heard of it. We welcome Brother Morgan to North Carolina. He is a Virginian, and we heard good report of him at Durham.

....Mr. R. N. Simms, of Raleigh, has an article in the Examiner, New York, on How to Organize a Baraca Class. He is the leader of the young men in the Raleigh Baptist Tabernacle.

....Rev. C. W. Blanchard writes: Two more were baptized into Clayton church first Sunday in December. There are others yet to follow. Dr. Vann delighted the people on Sunday evening reciting the claims of the University.

....Rev. G. P. Harrill will accept the Orphanage pastorate. He will do well in our work, being that sort of man. But he is singularly well fitted for this peculiar pastorate. He will be an addition to our Orphanage work and life in every way.

....As a Christmas present—for your wife or daughter or son or teacher or pastor or friend, or yourself—you can find nothing more appropriate and worthy than our Holman Self-Pronouncing Bible. Limp-leather; all the helps; good print. Order early; our supply is limited. Price $1.50, postpaid.

....Rev. H. A. Brown, D. D., was one of the happiest men at the Convention. He carried a watch presented to him by the Masons of Winston-Salem in recognition of the 25th anniversary of his work as pastor and citizen in Winston-Salem. We extend him the congratulations of the brotherhood.

....The newspaper report that Rev. W. A. Ayers had accepted Blackwell Memorial church, Elizabeth City, in response to a vision, was sensational. Brother Ayers has declined the call. It is another case of the enterprising reporter and a glowing illustration of the daily paper's usefulness as a purveyor of religious news.

....The Ladies Missionary Society of the Baptist church, Hope Mills No. 1, held a bazaar on the 2nd, 3rd, and 4th, to raise funds to aid in the erection of a new church building. Notwithstanding the very disagreeable weather and other disadvantages they realized $155, and all had a pleasant time and seemed to enjoy it, so we are informed.

....Rev. John Bass Shelton writes from Chester, S. C.: In the last four months 28 people have united with this church. These have come at the regular services. I am the fourth pastor this church has had in 52 years. Each of the four were called after much prayer without "sampling." Our recent Convention was the beginning of a great work for a "forward movement" along all lines for 1903.

The last time the Convention met at Durham, the pastor there closed a twelve year's pastorate. This time her pastor likewise brings to a close a twelve year's service. The new pastor, Rev. C. J. Thompson, is already on the ground. He is warmly welcomed to North Carolina.

....President Hobgood of Oxford Seminary requests us to say that there will be a few vacancies in the spring term, which begins January 1st, and that those wishing to enter at that time will do well to engage their rooms. Catalogues will be sent on application.

....The Presbyterian Standard calls upon the Presbyterians to do more for the negroes—to aid them by preaching and teaching. It strikes us that we Baptists should go to work along this line and quit talking about what we have done and how kindly we are to people. What are we doing?

Grey heads were much in evidence in the Convention. Thomas Dixon, F. M. Jordan, J. A. Stradley, W. R. Gwaltney, T. E. Skinner, J. D. Hufham—these are fathers in Israel. Their presence is an inspiration and a benediction. One good grey head we missed, a grand figure in our Zion; and in behalf of the denomination we wish to salute him—Rev. R. R. Overby. He must attend the next Convention.

....Rev. J. W. Briggs writes from Higdonville: Rev. O. L. Strinfield assisted us, recently, in a meeting at Franklin. He faithfully declared the Word which was well received. Several conversions and church strengthened. Composed of some of the leading merchants of the town, officers of the county and thrifty farmers of surrounding country they can do anything they want to do. Sugar Fork church has done nobly during the past year, having completed one of the best church buildings—brick—in the county. Here the last Macon County Union convened. It is our intention to resign all our work in the county and soon to return to our home at Mars Hill. We shall be sorry indeed to do so, for this is a noble people.

....Considerable interest is felt in the situation between England and Germany on the one hand and Venezuela on the other. The trouble comes of the revolution in Venezuela. In the war British and German subjects suffered damages. They have appealed to their Governments for redress. The Governments have made demands, which President Castro has refused point blank. He has likewise ordered British and German consuls to leave his country, and has recalled his representatives in Great Britain and Germany. Warships of the latter nations have blockaded the chief port of Venezuela. A state of war exists, though actual war has not been declared. The Monroe Doctrine brings our Nation into direct relation to all the European relations of the American countries, but it does not require that we shall become involved in such a matter as this. The progress of events, however, might involve us. Interest is intense at Washington.

President Taylor writes from Wake Forest: I desire most heartily to endorse the suggestions made by Prof. Cullum in the last number of the Recorder. I believe that many of our ministers, especially country pastors, could without great loss of time to their churches while the weather is inclement in January, and with great benefit to themselves, spend a few weeks at Wake Forest College. We should most cordially welcome here all who would come. The cost would be very small, there would be no charge for tuition and I do not suppose that any other fees would have to be paid. Churches could well afford to pay traveling expenses and board in view of the great benefit which their pastors would be likely to receive. The regular Senior Speaking for the fall term took place recently. A large audience assembled to hear our young orators. The programme was as follows: D. A. Covington, Monroe, N. C., Compulsory Arbitration; H. E. Craven, Concord, The Reasonableness of Organized Labor; B. T. Falls, The Ideal Citizen; J. I. Singletary, The Commercial Supremacy of America.

Taking Sides.

"Once to every man and nation comes the moment to decide,
In the strife 'twixt truth and falsehood, on the good or evil side,
Some great cause, God's new Messiah, offers each the bloom or blight,
Turns the goats upon the left hand, and the sheep upon the right;
And the choice goes by for ever 'twixt that darkness and that light."

—Anonymous.

The Twelfth Annual Meeting of the Woman's Missionary Societies.

There was never, perhaps, a more difficult meeting to report than the Woman's Meeting just closed in Durham. The spirit was in every thing.

Of set speeches there were almost none. "If, if, if, was heard on every side, If only all the women of our Societies could be here we would double our work next year." This I verilably believe would have been the case, for those of us who were there have returned with hearts on fire with new resolves which we pray God may outlive the year.

You others, for whom this is written can not fully share with us. Yet we mean to do our best—that indeed was one of our foremost resolves. Help us by listening while we tell.

In this column this week will be but an outline which for several weeks we will be filling out as one helpful thought after another is given you. If but a faint echo can reach you that, if that alone will do your heart good.

The little word "sharp" which you may remember in the program printed here two weeks ago was not unminded. Before 9.30 Thursday morning Trinity Methodist church held a large company of Baptist women, a company which kept increasing until that large edifice was almost filled. From that opening moment there pervaded a spirit of intense earnestness. The thought of the opening devotional exercises was —What I thank God most for in mission fields.

How is this, said one and another when in a moment, woman after woman, some times several together, rose to express some deep thought of gratitude. We never saw it this wise before.

At the close of this delightful service, Mrs. O. B. Foushee, of Durham, welcomed the ladies in a few graceful words to which Mrs. A. L. Betts, of Warsaw, replied in the same happy strain. The election of officers for the annual meeting (these not being the same as the officers of the Central Committee who are appointed annually by the State Board of Missions) resulted in the election of Miss Fannie E. S. Heck as presiding officer. Mrs. A. E. Draughan, First Vice-President, Mrs. H. L. Grant Second Vice-President, Mrs. D. Rich Recording Secretary, and Mrs. L. N. Chappell, Treasurer.

Miss Heck followed in her annual address as President of the Central Committee.

Of this the key thought was enlargement, not primarily of contributions or of new Societies, but of membership of those Societies already formed. Two years ago she had come to them with her heart glowing with the triumphs of the past; last year she had spoken of the yet undreamed triumphs of the future but between lay the great present If. As she saw the woman's work it had come to a point where either it would stand almost still, the "faithful few" in the Societies going on faithfully giving a little more each year, or it would go on by leaps and bounds. The if was if those now organized would make it their prime unswerving endeavor for the coming year to interest the whole of the women membership of the churches. This was a tremendous work. In believing it possible for them to accomplish it, she paid them the highest compliment in her power. There were among the 173,000 members of Baptists of North Carolina no less than a hundred thousand women. Of these not more than ten thousand were taking part in the Societies. Was it possible for one-tenth to enlist nine-tenths? To believe this was to believe they had a strength not their own. Yet even this task was not all she laid before them. There were 95,000 enrolled in North Carolina Baptist Sunday-schools. Certainly 60,000 of these were children, who if not trained by the women for missions would go untrained—and being untrained now would in twenty years compose a church, which would be called upon to face the greatest defeat of the ages—a church to whom a vast, untrained church in lands now heathen would appeal not for hundreds but for thousands of leaders to teach them and appeal in vain.

What women believed must be, would be. This increase must be first by making it, first, a subject of prayer and then tactful, persistent effort. To this end, one by one, woman by woman, each now uninterested must be reached; the society into which they were invited must be made more deeply interesting, the leader becoming for this work a missionary specialist. If we said there was no need, we knew not what we said. While the gifts of the Southern Baptist churches to Foreign Missions had increased forty per cent in five years, the number of members in churches in foreign lands had increased eighty per cent. Who would train these? Or who would go to the untouched millions? Here one minister to one thousand, and there one worker, man or woman, to 155,000.

Surely, surely, with God's help every woman of every missionary society would wish the enlisting of every other Christian woman for missions as a must-be—an intense effort in her Christian life for the year 1903.

Mrs. W. N. Jones presented the annual report of the Central Committee, which amounted to eleven thousand and three dollars and thirteen cents, or three dollars and thirteen cents more than the aim for the year.

To reach this amount the societies had increased their gifts twelve hundred and thirty-seven dollars and seventy-seven cents. But even good as this was, the report was even better than it appeared at first sight. One item which had appeared in the report of 1901 was omitted in this report, namely. Associational Schools. Last year $295.23 was reported for this amount. This year, had all the societies had given to these schools and to the Baptist Female University been reported, the report would have gone well up to twelve thousand. The Central Committee, however, believed it wise to return to the policy it had maintained from its organization, sixteen years ago, and only deviated from last year at the instance of the societies, and report only those funds sent to the Boards of the Convention.

It would therefore be seen that to Foreign Missions the amounts had increased $446.13, to Home Missions in money $94.07 and in boxes $939.07.

In presenting the report, she made an earnest plea for the enlargement of the Christmas Offering for the support of our Yates Memorial Missionaries, Miss Lettie Price and Mr. T. C. Britton. Less than a hundred and fifty societies had reported any-

(Continued on Page 12.)

DID NOT KNOW SHE HAD KIDNEY TROUBLE

Thousands Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

Women suffer untold misery because the nature of their disease is not correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

The mild and extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free, by mail.

Among the many famous investigated cures of Swamp-Root, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

"Doctors Said I Had No Kidney Trouble."

Vinton, Iowa, July 15th, 1902.
DR KILMER & CO, Binghamton, N. Y.

GENTLEMEN:—My trouble began with pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed 90 pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gertrude Warner Scott

MRS. SCOTT.

Sample Bottle of Swamp-Root Sent Free.

SPECIAL NOTE.—You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Raleigh Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

OUR SPECIALS for this year are: KIND WORDS, which is enlarged and improved, making it a first-class religious paper for young people, and the BIBLE CLASS QUARTERLY, for adult grades, unique among Sunday school publications. Send for samples.

OUR B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

PRICE LIST PER QUARTER.

The Convention Teacher	09 13
Bible Class Quarterly	6
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Child's Gem	6
B. Y. P. U Quarterly, in orders of 10,	6
Kind Words, weekly, no advertisements	13
Youth's Kind Words (semi-monthly)	6
Bible Lesson Pictures	75
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OTHER SUPPLIES.

S. S. Record, complete, each	21 00
Class Books, per dozen	60
Class Collection Envelopes, per doz.	50

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To prove the great curative qualities of Vernal Saw Palmetto Berry Wine in all cases of indigestion, or constipation, we will send any reader of the Biblical Recorder who needs it, a small trial bottle of this wonderful preparation. It quickly relieves, positively cures all stomach and bowel troubles. We have thousands of testimonials from those who have been relieved, cured, by its use. If you have any stomach trouble, or are bothered with constipation do not fail to write to the Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y., for a trial bottle. It is sent Free and Prepaid. For sale by all leading drug stores.

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RELIEVED IMMEDIATELY BY
CAPUDINE
SOOTHES THE STOMACH.
Sold at Druggists.

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There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N· Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

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are planted by farmer and gardener who has stopped experimenting. It pays to pay a little more for Ferry's and reap a great deal more at the harvest. All dealers. 1903 Seed Annual post-paid free to all applicants.
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Home Circle.

A Song for the Twentieth Century.

We tread a better earth today
  Than that the fathers knew;
A broader sky-line rounds away
  To realms of deeper blue.
More ample is the human right,
  More true the human ken;
The law of God has been a light
  To lead the lives of men.

He led our generation on
  In mist of smoldering fire;
To more than all the centuries gone
  The marching years aspire.
Across the onward sweep of time
  We strain our vision dim,
And all the ages roll and climb
  To lose themselves in Him.

We gaze upon the aeons past—
  A blind and tumbling surge,
And slowly, from the weltering vast,
  Behold a law emerge.
The water seemed to heave and sway
  In chaos undenied,
Yet not a foam-flake drove astray.
  For He was wind and tide.

O Purpose of the stumbling years,
  O wistful Need and Hope,
Whereby in all the woven spheres
  The atoms yearn and grope;
Flow through the wandering will of man
  A tide of slow decree,
And merge our strivings in the plan
  That draws the world to Thee.

—Frederick Langbridge.

The Story of a Life.

BY ROBERT J. BURDETTE.

Night. Silence. A struggle for the light.

And he did not know what light was. An effort to cry. And he did not know that he had a voice.

He opened his eyes "and there was light." He had never used his eyes before, but he could see with them.

He parted his lips and hailed this world with a cry for help. A tiny craft in sight of new shores; he wanted his latitude and longitude. He could not tell from what port he had cleared; he did not know where he was; he had no reckoning, no chart, no pilot.

He did not know the language of the inhabitants of the planet upon which providence had cast him. So he saluted them in the one universal speech of God's creatures—a cry. Everybody, every one of God's children understands that.

Nobody knew whence he came. Some one said: "He came from heaven." They did not even know the name of the little life that came throbbing out of the darkness into the light. They had only said: "If it should be a girl." They did not know.

And the baby himself knew as little about it as did the learned people gathered to welcome him. He heard them speak. He had never used his ears until now, but he could hear them. "A good cry," some one said. He did not understand the words, but he kept on crying.

Possibly he had never entertained any conception of the world into whose citizenship he was now received, but evidently he did not like it. The noises of it were harsh to his sensitive nerves. There was a man's voice—the doctor's strong and reassuring. There was a woman's voice, soothing and comforting—the voice of the nurse. And one was a mother's voice. There was none other like it. It was the first music he had heard in this world. And the sweetest.

By and by somebody laughed softly, and said, in coaxing tones:

"There—there—there—give him his dinner."

His face was laid close against the fount of life, warm and white and tender. Nobody told him what to do. Nobody taught him. He knew. Placed suddenly on the guest list of this changing old caravansary, he knew his way at once to two places in it—his bedroom and the dining-room.

He looked young, but made himself at home with the easy assurance of an old traveler. Knew the best room in the house, demanded it, and got it. Nestled into his mother's arms as though he had been measured for them.

Found that "gracious hollow that God made" in his mother's shoulder that fit his head as pillows of down never could. Cried when they took him away from it, when he was a tiny baby "with no language but cry." Cried once again, twenty-five or thirty years afterward, when God took it away from him. All the languages he had learned, and all the eloquent phrasing the colleges had taught him could not then voice the sorrow of his heart so well as the tears he tried to check.

Poor little baby! Had to go to school the first day he got here. He had to begin his lessons at once. Got praised when he learned them. Got punished when he mised them.

Bit his own toes and cried when he learned there was pain in this world. Studied the subject forty years before he learned in how many ways suffering can be self-inflicted.

Reached for the moon and cried because he couldn't get it. Reached for the candle and cried because he could. First lessons in mensuration. Took him fifty or sixty years of hard reading to learn why God put so many beautiful things out of our longing reach.

By and by he learned to laugh. That came later than some of the other things—much later than crying. It is a higher accomplishment. It is much harder to learn and much harder to do. He never cried unless he wished and felt just like it. But he learned to laugh many, many times when he wanted to cry.

Grew so he could laugh with a heart so full of tears they glistened in his eyes. Then people praised his laughter the most—"It was in his very eyes," they said.

Laughed, one baby day, to see the motes dance in the sunshine. Laughed at them once again, though not quite so cheerily, many years later, when he discovered they were only motes.

Cried, one baby day, when he was tired of play and wanted to be lifted in the mother arms and sung to sleep. Cried again one day when his hair was white because he was tired of work and wanted to be lifted in the arms of God and hushed to rest.

Wished half his life that he was a man. Then turned around and wished all the rest of it that he was a boy.

Seeing, hearing, playing, working, resting, believing, suffering and loving, all his life long he kept on learning the same thing he began to study when he was a baby.

Until at last, when he had learned all his lessons and school was out, somebody lifted him, just as they had done at first. Darkened was the room and quiet now, as it had been then. Other people stood about him, very like the people who stood there at that other time.

There was a doctor now, as then; only this doctor wore a grave look and carried a book in his hand There was a man's voice—the doctor's, strong and reassuring. There was a woman's voice, low and comforting.

The mother voice had passed into silence. But that was the one he could most distinctly hear. The others he heard, as he heard voices like them years ago. He could not then understand what they said; he did not understand them now.

He parted his lips again, but all his school-acquired wealth of many-syllabled eloquence, all his clear, lucid phrasing, had gone back to the old inarticulate cry.

Somebody at his bedside wept. Tears now, as then. But now they were not tears from his eyes.

Then some one bending over him said: "He came from heaven." Now some one, stooping above him, said: "He has gone to heaven." The blessed, unfaltering faith that welcomed him now bade him godspeed, just as loving and trusting as ever, one unchanging thing in this world of change.

So the baby had walked in a little circle after all, as all men, lost in a great wilderness, are said always to do.

As it was written thousands of years ago: "The dove found no rest for the soul of her foot and she returned unto him in the ark."

He felt weary now, as he was tired then. By and by, having then for the first time opened his eyes, now for the last time he closed them. And so, as one who in the gathering darkness retraces his steps by a half-remembered path, much in the same way as he had come into this world he went out of it.—"Chimes from a Jester's Bells."

Menus for all Sorts of Occasions.

High Tea—Six o'clock: Cup Bouillon; Chicken Croquettes, Mayonnaise of Celery; Rolls, Coffee; Sliced Oranges, Lady-Fingers.

For an Afternoon Tea: Fig Sandwiches, Cocoa, Whipped Cream: Mixed Nuts, Cream Bonbons. Or, Lettuce Sandwiches, Tea; Mint Sherbet. Sand Tarts; Salted Almonds, Bonbons.

Informal Evening Party—served on small tables: Chicken Moulded in Tomato Aspic, Sauce Bernaise: Brown and White Bread and Butter Sandwiches, Olives; Lemon Fruit Jelly, Whipped Cream; Coffee. Or, Creamed Chicken, Bread and Butter Sandwiches, Olives; Coffee.

For a Formal Evening Party: Creamed Oysters served in the Deep Shell, Crackers; Chicken Croquettes; Celery Salad, Bread and Butter Sandwiches; Olives, Almonds; Ices, Creams, Fancy Small Cakes; Coffee. Or, Bouillon, Wafers; Chicken in Jelly, Mayonnaise of Celery; Brown and White Bread Sandwiches; Orange Souffle in Orange Shells; Coffee.—Ladies' Home Journal.

CURES BLOOD AND SKIN TROUBLES, BONE PAINS, RHEUMATISM, ETC.

Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health and all due to the use of Botanic Blood Balm. Yours truly,
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WRITE FOR CATALOGUE

Young People's Page.

To the Public.

My age is fourteen months or so;
  I've taught myself to walk,
But I am now concerned to know
  How I shall learn to talk;
In fact, how any babe who lives
  Both day and night among
His idiotic relatives
  Can learn the English tongue.

And therefore I would make it clear
  (Nor deem the act amiss)—
What chance have we when all we hear
  Is language such as this:
"Ze pecious sing!" "Ol' wootsy woots!"
  "His muzzer's tunnin' pet!"
"Ze itty, pitty, witty toots!"
  "Now what does danma det?"

They tell me that a drink's a "dink;"
  My fingers "fingies" are;
That think is "sink," or also "fink;"
  And that a car's a "tar."
With "tumpty tump" and "bow-wow-wow,"
  And "diddly, diddly, dee,"
And other phrases that, I vow,
  Are useless, quite, to me.

So when from mother, aunt and all
  I've gained a moment's grace,
With none to clutch me lest I fall,
  Or stare me in the face,
I've printed out this statement rude
  (The letters learned with pain
From cans of patent baby food),
  And hope 'tis not in vain.
—Edwin L. Sabin, in the November Woman's Home Companion.

A Home-made Clock

The small boy had sprained his ankle, and while he was waiting for it to mend, the hours passed with terrible slowness. An ingenious uncle hit upon a plan for amusing the boy and at the same time sparing the mother from constant interruptions.

"Please, mamma, what time is it?" asked Johnnie.

His mother sighed as she pulled out her watch. "I believe," said she, "this is the twentieth time you've asked me this morning. It's fifteen minutes past nine."

Johnnie began thinking about his skates and the perfect ice down on the pond, and the situation became intolerable.

"What time is it now, mamma?" he asked.

"It is twenty-five minutes past nine, Johnnie. And now you must really let me sew a little."

Just then Uncle Dick strolled into the room. "Let's make a clock of our own," said he, "then you won't have to bother your mother all the time. Take this pencil and paper." He looked at his watch. "It is exactly half-past nine, and the long ray from that south window has just touched the edge of the rug in front of the grate." That item was written down. "Now, at a quarter before ten we will make another record, and so on every fifteen minutes."

Uncle Dick lent Johnnie his watch, and Johnnie spent the rest of the day filling out his record. As there was a west window in the room, as well as a south one, the record lasted all day long. This was what Johnnie proudly showed his uncle in the evening:

3:15 p. m.—Sun reaches southwest leg of the center-table.

3:30 p. m.—Sun has got to the first knob on the table leg.

3:45 p. m.—Sun shines on glass paper-weight on the table.

4:00 p. m.—Sun is in mamma's eyes, but she dares not pull down the shade for fear I'll begin to ask what time it is.

4:15 p. m.—Sun has climbed up the wall to the picture of Queen Victoria.

4:30 p. m.—Sun has just touched Queen Victoria's nose.

4:45 p. m.—Sun has just reached picture molding.

5:00 p. m.—Sun has set.

Luckily the next day and the next were also sunny, and Johnnie scorned to ask what time it was. All he had to do was to observe the position of the sunshine in his room and then consult his record. Not until a rainy day came did he find that his timepiece was not always to be depended upon. But by that time the lame ankle was well enough to allow him to hobble down to the parlor, where stood the cuckoo clock.—Selected.

The Old Doctor's Story.

"Children, I have a story to tell you," the old Doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"'I wish you would take this package to the village for me, Jim,' he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school. My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"'Of course, father, I'll take it,' I said, heartily, giving my scythe to one of the men.

"'Thank you, Jim,' he said. 'I was going myself; but somehow I don't feel very strong today.'

"He walked with me to the road which turned off to the town. As he left, he put his hand on my arm, saying again: 'Thank you; my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again.

"When I came near the house I saw a crowd of farm hands at the door.

"One of them came to me, the tears rolling down his face.

"'Your father,' he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I am an old man now, but I have thanked God over and over again in all the years that have passed since that hour that those last words were: 'You've always been a good boy to me.'"

Little Johnnie—Solomon may have been the wisest man, but Adam was the luckiest.

Mamma—Why do you think so, Johnnie?

Little Johnnie—'Cause he was born a man and didn't have to go to school.

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FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

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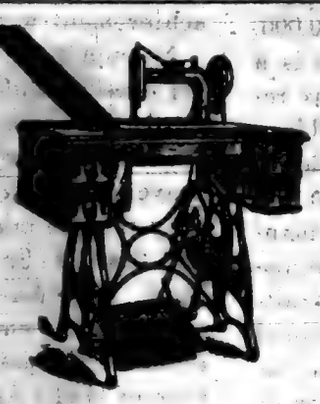

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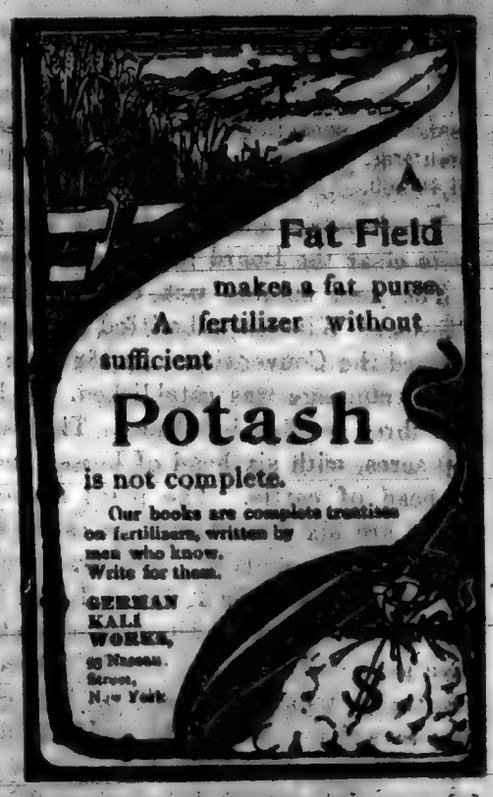

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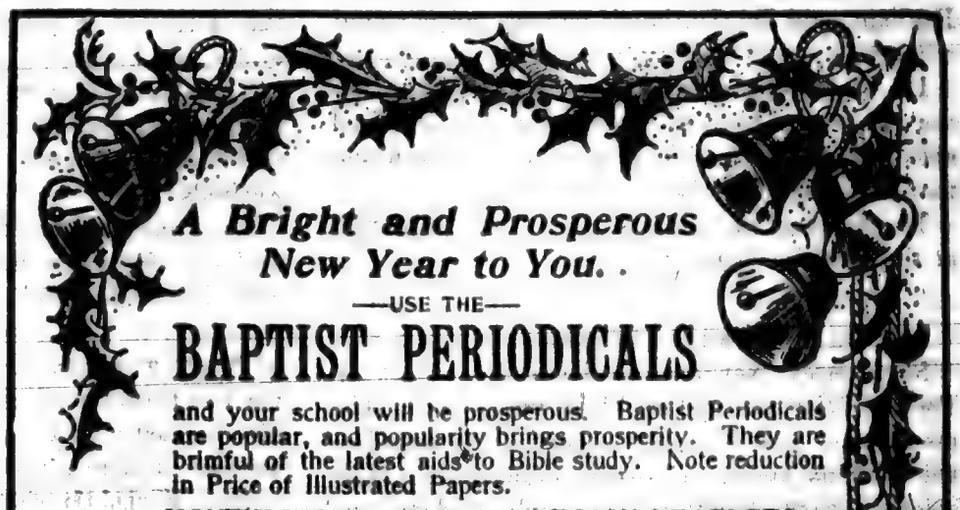

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FORWARD ALL ALONG THE LINE!

(Continued from Page 1.)

assistant secretary, treasurer and stenographer, printing, postage, rent and office improvement, $4,498.69.

Two hundred and fifty dollars was raised quickly to clear the Board of all indebtedness.

The next subject was the Orphanage. Vice-President Winston submitted the report and addressed the Convention. In 1884—18 years ago—the Orphanage was established. It has 19 brick and three wooden buildings. The farm contains 350 acres, with six head of horses and mules and 35 head of cattle. The plant is worth $50,000. There are six dormitories, in each of which is a teacher and a matron. The first orphan was received on November 1, 1884. In all 730 children have been within its walls. Five hundred children have gone out into the world. There are at the institution today 217 children. The general manager says that there are 50 applications for admission. The past year has been one of great fruitfulness. John Mitchell has given $500 additional to his former contributions; J. A. Durham has given a dormitory, to house 40 boys, in honor of his mother, and the dormitory will be called the mother's building. The late Dennis Simmons bequeathed $75,000 to the Orphanage. This gift marks a new era in Christian philanthropy, said the report.

Rev. J. B. Boone, the manager, and Rev. R. L. Patton, spoke. Messrs. Boone and Broughton raised a collection of $833 to make up for deficiency of current funds. Manager Boone said that the Thanksgiving Offering broke all records, amounting to $3,000. He also said that twenty-five more orphans, making the number 250 or more will shortly be received.

The Students Aid Fund and the Southern Baptist Theological Seminary were taken up, and Rev. A. T. Robertson, D. D., greeted the Convention. He made an impressive address on the "Joys of the Ministry," and gave good report of the North Carolina men in the Seminary. Six hundred dollars was pledged for their support, and we believe that all—not half—of it will be paid.

AFTERNOON.

The Committee on Durham Monument reported, suggesting that the Convention pledge funds for that purpose. The suggestion was accepted and $400 was pledged. J. W. Bailey, Raleigh, N. C., will receive subscriptions from all who wish to have part in this worthy undertaking. Dr. Hufham paid Dr. Durham's memory an eloquent tribute.

Dr. R. G. Seymour was present representing the American Baptist Publication Society, and spoke at this hour. We were glad to see him and to receive his cheering message.

The Convention adjourned to attend a recital at the Durham Conservatory of Music.

NIGHT.

Rev. G. N. Cowan led in prayer.

Rev. Carey Newton submitted the report on Foreign Missions, and spoke on the subject. The man spoke. His life, now offered up to the Gospel in China, spoke. His very frame spoke. With splendid earnestness, words deeply spoken, and every utterance from the heart, he gave first the objective reasons for going to China. They are, in short, summed up in the fact that the heathen cannot know God as Father until they shall know Christ; that there can be no salvation without the atoning Blood. The address seemed complete. The argument was sufficient; every one was convinced. But mark! How far is reason from reality. The young man now began to tell not why men should go, but why Carey Newton should go. He related his experience. God had laid His hand upon him, and he was called. Likewise had his wife been called. The great audience won by reason and earnestness was now moved by the spectacle of a concrete reality in religion. They saw rather than heard, and felt—knew in their hearts—rather than reasoned. So much for the hour in which a life speaks.

Dr. Willingham followed with an impassioned call to the front. Our missionaries in foreign lands have been increasing year by year. We now have more than 150. Our income is close on to $200,000. The attitude of the Chinese is changing. God is calling His people to make Him known to the nations.

Dr. Hufham moved that the North Carolina Baptists undertake to raise $20,000 for Foreign Missions. Enthusiasm! Yes, God in us—that sort of enthusiasm. To speak irreverently of this great hour as an hour of mere enthusiasm were sin of no light sort: to fail to fulfill it with great achievement were worse, though.

Newton stood there, the tears streaming down his cheeks, while scores and scores crowded forward to grasp his hand.

Dr. Marsh called upon Dr. Barron to lead in prayer. Brother Newton requested that all should pray that he might be wholly fitted for his work, and that Dr. Barron's hands should rest upon his head. Well may the pen pause here.

This hour consecrated the Convention. All littleness and baseness took flight before the presence of God. And so the first day was a holy day of the divine presence, never to be forgotten; an hour that will mark an epoch—the Foreign Mission epoch—in North Carolina Baptist history.

FRIDAY.

After devotional exercises conducted by Rev. J. A. McKaughan, and a little miscellaneous business, Rev. A. W. Setzer introduced the subject of education with the report on General Education. The report urged that the State maintain extra appropriations so long as necessary to maintain the free school term in every school four months. Mr. Setzer yielded for the introduction of a message from the Conference of Baptist Secondary school men, asking for the appointment of a Committee on Schools to take up the subject of forming a Baptist Educational System. The Convention appointed the following Committee: J. W. Bailey, C. E. Taylor, A. E. Brown, A. W. Setzer, R. T. Vann, J. C. Scarboro, F. P. Hobgood.

Dr. Hufham spoke on this subject. So did Dr. C. S. Blackwell. The latter brought out the fact—brought out some time ago in these columns—that there are Baptist schools in North Carolina that receive aid from the State—by absorbing the free schools. He claimed that there are many. We purpose to find out just how many. Our opinion is that the number is not over ten, and that in every instance they will prove willing to acquit themselves of this contravention of Baptist principles and history.

The Convention was prompt to reaffirm its disapproval of the policy of denominational schools receiving assistance from the State upon any grounds.

Dr. Thomas Hume declared that there was room and call for both denominational and State institutions and paid a beautiful tribute to the character of President Venable of the University of North Carolina. Dr. Hufham declared himself for the forming of a denominational system, and also argued that the prospect for denominational schools is bright instead of gloomy.

Rev. W. D. Hubbard introduced the subject of Home Missions. Secretary F. C. McConnell took the floor, and he made a great speech. He recited the story of the South in Epic conception; her stately civilization before the war; her awful struggle; reconstruction; the industrial awakening; the present hour of unspeakable promise. It is an Epic poem, and the speaker is the first man we have heard approach it with even promising worth. The poet has yet to come. Dr. McConnell's application lies in the trial of Israel before Canaan and in the trial of Job. The South has been tried. She has endured. And she is now on the banks of Jordan. All the larger hope of nobleness in our great country spoke in his towering sentences.

The Convention agreed to undertake to raise $10,000 to save the South to Christ, and also to relieve the Board of $1,500 of the sum it is now expending in North Carolina. That is, to be willing that this sum shall be spent elsewhere. Our policy should be to depend less and less each year on the Home Board and to free it to do work where there are not so many (and such good) Baptists!

AFTERNOON

In the afternoon Rev. W. H. Reddish, of Morganton, submitted the Report on Woman's Work, and made a good speech on the subject. One-fourth of our missionary contributions come from our Societies. Their contributions this year amount to $11,000. Rev. J. R. Pace spoke also on this subject.

Rev. C. W. Blanchard submitted an unusually full report on Obituaries. The following are names of the brethren mentioned: T. F. Toon, P. W. Johnson, A. A. Marshall, Dennis Simmons, E. K. Proctor, Jr., J. L. Lankford, C. G. Jones, S. Gilmore, A. R. Pittman, R. W. Brooks, J. B. Davis, G. F. Mainwaring, Joseph Bennett, Wm. M. Brooks, Haywood Morris.

Rev. B. W. N. Simms submitted a resolution of sympathy in the death of Rev. W. C. Norman, D. D., pastor of the Methodist church in Durham, and Rev. W. C. Tyree paid that noble man's memory a beautifully touching tribute. Rev. J. C. Troy and Rev. T. E. Skinner, D. D., also spoke, the latter on Dr. Norman's helpfulness as a fellow pastor in Raleigh. The Convention was deeply moved as it stood singing "Blest be the Tie that Binds."

A. Johnson, editor of Charity and Children, introduced a resolution in favor of a State Reformatory for Youthful Criminals, which was unanimously passed.

After a statement of the objects of the meeting—Bible Study, Spiritual Life, Sunday-school Methods, Young People's Work, etc.—the Convention heartily approved a plan to hold a Midsummer Meeting of the North Carolina Baptists next summer. Dr. Hufham, Dr. Barron, Rev. S. J. Porter spoke in favor of the meeting. The following committee will have it in charge: W. C. Tyree, N. B. Broughton, Neil Johnson, A. Johnson, J. W. Bailey.

NIGHT SESSION

Rev. Braxton Craige conducted devotional exercises.

The new pastor at Durham, Rev. C. J. Thompson, was introduced.

The report on the Baptist Female University was read. Number of students 237. The debt of $42,000 has been reduced to $20,000. Legacies from the wills of the late Dennis Simmons, W. T. Faircloth and Virginia B. Swepson assure us of an endowment of $70,000. But much of this money is not yet available.

Mr. W. N. Jones, Chairman, submitted report of Central Committee appointed last year to raise $50,000 for schools. Thirty-one thousand four hundred dollars has been collected. Expenses, $2,700. The Convention was of one mind, namely that the balance of the Winston-Salem pledges must be paid. There are $15,000 in pledges outstanding. Rev. M. L. Kesler introduced a resolution setting May 1st as the limit for the payment of these pledges, and declaring that the honor of the denomination demands that they shall be paid. There were a number of short speeches directed to the support of this resolution. The Convention does not want it to be said that its pledges are not good. Instead of taking new subscriptions this year, the policy is to collect those already made. The balance of the $50,000 should be raised by May 1st.

SATURDAY

Rev. Joseph E. Smith conducted prayer.

The Committee on Place and Preacher for next Convention, Mr. T. M. Pittman, Chairman, reported in favor of Charlotte; and Rev. C. W. Duke was named as preacher, with Rev. W. A. Smith alternate.

State Missions was the subject. Secretary Johnson had consented that it be put off to the last day, but only for this year. He pleaded for the State Mission cause, and then gave way, call-

ing for State Missionaries to speak. Rev. J. E. Smith, Rev. M. L. Wood, Rev. W. D. Hubbard, Rev. A. E. Brown, and Rev. C. W. Blanchard spoke.

President Kilgo, of Trinity, was introduced. He said that the Baptists and Methodists hold the destinies of an immense body of people in their hands.

Rev. W. C. Tyree submitted report of the School Visiting Committee. Only one school had been visited, namely Oxford Seminary. Report will be printed later.

The Sunday-school work of the State Board of Missions was next taken up. Mr. T. Neil Johnson spoke, explaining the nature of his work. He is endeavoring to promote the educational phase of Sunday-school work. There was some discussion of the manner of supporting this work, there being opposition to the method of supporting it out of State Mission funds. Secretary Johnson offered a resolution, which passed, as follows:

"Resolved, That the Sunday-school Committee be and is hereby instructed to use every effort to secure the entire amount necessary for the support of the Sunday-school department this year, and that the Board make an appropriation necessary to make up the deficiency, should any exist, provided the expense of this department does not exceed $1,100.

"Resolved, second, That this matter be presented to the Associations at their next sessions, and permission be asked to make pledges to Sunday-schools and colportage."

Rev. E. E. Folk, D. D., editor of the Baptist and Reflector, was present to represent the Sunday-school Board of the Southern Baptist Convention. Secretary Frost, being seriously, but, he hoped, "not dangerously ill." Brother Folk is a son of Wake Forest that the College is proud of, and his presence was appreciated. He made a clear presentation of the Sunday-school cause, tracing the instruction of children from Abraham down.

Secretary Broughton read the report on Wake Forest College. The hour was late. But every one forgot what time it was when Dr. Lynch began speaking. His address was one of the most perfect—thrilling and convincing—that we have heard. The Convention actually broke forth into applause—the sincerest tribute it could pay. We shall hope to print this speech and Rev. W. C. Newton's.

The hour was later when Rev. W. R. Cullom took the floor for Ministerial Education, and no one envied him his task of following Dr. Lynch. But he captivated his audience, and held them with perfect ease, while he told of the work of educating the young ministers at Wake Forest. Forty students now receive aid. A debt of $350 was relieved by a collection Saturday night.

In the afternoon Rev. W. C. Tyree read the report on Minister's Relief, Secretary MacDuffie being absent. Five beneficiaries have died during the year, Rev. J. W. Collins, Mrs. J. W. Collins, J. Shumate, John Hughes, and Mrs. Nancy Ray. The Convention was touched when it heard that Rev. T. M. Honeycutt had been stricken with disease and is now in sore affliction. Several tributes were paid to his memory, and a Christmas present of $30 was forwarded to him. Dr. Hufham spoke with old-time eloquence on the Poverty of the Preacher, defending the minister manfully, and pleading for a higher regard for the calling. His theme was that it requires time to make money, and that the preacher has no time to give to such a purpose. Messrs. H. A. Reams and N. L. Shaw and Rev. F. M. Jordan also spoke.

The Board received this year from the churches $1,316, an increase of $60. The total amount received is $1,936.52. All this had been paid out but $366. The invested funds of the Board amount to $4,000. The Board is aiding about twenty-five beneficiaries.

The Convention adopted the following, introduced by Rev. S. J. Porter:

"Resolved, That the Baptist State Convention of North Carolina assures their brethren of Great Britain and the non-Conformists in general of that kingdom of profound sympathy with them in their proposed policy of resistance to the English educational bill recently passed in the House of Commons and now in process of enactment. We would greet with a cheer their heroic resolution to resist at the price of distraint of goods and imprisonment the encroachments upon the rights of conscience and the integrity of the Christian religion contemplated in the bill. In such a course they prove themselves worthy of the fathers—even those in whose blood the foundation of our religion was laid.

"Resolved, That W. R. Gwaltney, C. E. Taylor, and L. Johnson, be designated to convey this resolution to our Baptist leader in Great Britain, Dr. John Clifford."

By resolution a Committee was appointed on Baptist History, with instructions to raise funds and to pay not more than $500 a year for the writing of North Carolina Baptist history. Rev. T. J. Taylor is chairman of this Committee. It is no secret that the Committee will employ Dr. Hufham in this work, if it can raise the funds.

WILLIAM CAREY NEWTON,
Missionary to China.

MRS. W. C. NEWTON,
Missionary to China.

At night there were two subjects—Temperance and Periodicals.

Last year the Convention appointed J. A. Oates, N. B. Broughton and C. L. Greaves a campaign Committee on Temperance. Brother Oates submitted the report of this Committee. He showed that there has been progress and that the tide of sentiment against the saloon is rising. Half the distilleries in the United States are in North Carolina. The saloon flourishes in this State mainly in the "black" districts. The report appeals to the General Assembly to make prohibitory laws.

Rev. W. C. Barrett submitted a report on Temperance, and spoke eloquently in behalf of the cause.

The subject of Periodicals came up, and the editor of the Recorder, the editor of the Skyland Baptist, the editor of the North Carolina Baptist, and the editor of Charity and Children appeared. Vice-President Winston made an effective speech on the value and the power of the press. The report endorsed the Recorder as organ and commended the other papers.

With the collection to pay off the debt on the Board of Ministerial Education, the work of the Convention closed. This collection cleared away the last dollar of the Convention's indebtedness, so far as the regular objects are concerned. None of the debts were large. Manifestly in this respect the work was never in such good condition.

On Sunday Methodist, Baptist, Presbyterian pulpits were filled by our ministers. It was a beautiful day, and large crowds attended. At night the final services took place in the First Baptist church. Words of farewell were spoken by a number of brethren.

CONVENTION NOTES

Mr. Howard Banks represented the Charlotte Observer in the Convention. He gave his paper clear, full and sympathetic reports; and of him only may this be said. It were better not to report at all than to make an unintelligent and unbalanced report.

The meeting of Secondary School men preliminary to the Convention was not largely attended; but it was a success. It is the first step in the right direction. The men enjoyed coming together. They will come in larger numbers from now on. The speeches were much enjoyed. Rev. A. W. Setzer who called this meeting, and who presided, deserves the thanks of the brethren.

The Woman's Societies had a great year and then closed it with a great meeting. More than one hundred delegates were present, and the audience filled the large church all the time. We have never heard so many speak so enthusiastically of the Convention before. Miss Heck's report will be read with interest.

Dr. A. T. Robertson and Mrs. Robertson contributed much to the meeting. His friends were delighted to meet the genial doctor's wife, and they were all the time the object of hearty greetings.

The order of business in the Convention is much crowded nowadays—too much. One or two speeches broke up the schedule, and there were collisions from then on. Our President is too kindly to call the brethren to order when the time expires, but clearly it must be done hereafter or the Convention will suffer.

There were too many collections the first day. The wonder is that the Convention did not go to pieces under this fire for small debts. We could wish that an end might be put to this method of procedure.

There are two men whose silence was eloquent. The man who can keep silent is a great man—especially the man who is used to talking. These two men are great men with their tongues. Had they spoken no one would have regretted it. But they were silent—beautifully, strongly silent. One is Dr. Skinner, grand old soldier, clear of mind, sweet of spirit and warm of heart. The other is Stringfield. How did he manage to hold himself down? The secret would be worth a fortune.

Rev. J. N. Prestridge, D. D., editor of the Baptist Argus did bring Mrs. Prestridge, and was all the more welcome for that. He also proved his power as a newspaper man by getting a hundred subscribers for the Argus and one for the Recorder—the Biblical, of course. We believe he and Mrs. Prestridge will come to the Midsummer Meeting.

Durham's hospitality was perfect. She is such a city that she can handle our Convention and scarcely know it. Her people were interested in the happiness of their guests and in their meeting. We have never known a Convention to be so largely attended at every session. Even the afternoon sessions had fine audiences. Messrs. Rogers, Riggsbee, Cole, Howerton, and Foushee, deserve profound thanks for the care they took of the Convention itself, while the pastors and the people deserve most generous praise.

Rev. J. W. Mitchell represented the Religious Herald, of which he is associate editor. We all miss Dr. Dickinson, and we should have been glad to see Dr. Pitt again. But we liked Brother Mitchell.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JOYNER, Raleigh, N. C.

Let Us Pray.

In considering and conducting missions we are mad if we forget to pray; we are fools if we do not make God our trust. Although we have missionaries and converts we can count by the thousands, and agencies that have proven successful and indispensable under the blessings of our Lord, our trust must be in God now, as truly as in the beginning, before there was a convert or the blessed forces of organized work had been set in motion. Christ is our hope, and to Him belongs the kingdom, the power, and the glory.

Foreign missions must be nourished in prayer. God uses agents and agencies, but first and last it is His work, and by His Spirit it must be conducted. The work is too great for the wisdom and power of man. But the plan of our Heavenly Father is to so guide and strengthen us that we can do all things through Him. Let us, therefore, pray without ceasing.

Foreign missions were born of prayer; not the prayer of sentiment, but the prayer of faith which girds itself for work. "Thy kingdom come" means Thy kingdom come in and through me and you, and all who call on the name of the Lord. "God, in man, will work out His plan." In 1447 Jonathan Edwards published his "call for extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." A reprint was made of this pamphlet in the latter part of the eighteenth century. In obedience to this call, the Baptist ministers of Northampton, England, "set apart an hour for prayer on the first Monday in each month." Out of this prayer service came forth William Carey, the apostle of modern missions. This man closed his first address to the people with an "appeal for united prayer, and besides, since prayer without suitable effort would be but mockery, the gift of a penny a week was suggested."—Missionary Worker.

A Century of Missions.

We print below a review of missionary work during the last century by Eugene Stock, Secretary of the Church Mission Society, London. He said in part:

In rapidly surveying the missionary history of the nineteenth century let us take it in four periods of twenty-five years each. The early years of the century saw the establishment of two of the greatest missionary organizations, the British and Foreign Bible Society in 1800, and in 1810 American Board of Commissioners. Two great struggles in the British Parliament marked the early years of the century, both of which had an important influence upon the missionary enterprise. In both cases it was William Wilberforce, the greatest Christian statesman England has produced, who led the Christian party to victory. In 1807 he carried the abolition of the British slave trade. In 1813 he compelled the East India Company to open the doors of India to missions. England, from being the chief kidnapper of Africans, became their deliverer. China missions began in 1807 with the going forth of Robert Morrison. New Zealand owes the gospel to Samuel Marsden, who visited the cannibal islands in 1814.

The second quarter was a period of progress among the simpler races of the world. Missions spread rapidly among South Africans, in the Polynesian Islands, among the West Indies negroes and the simpler villagers of India. Alex. Duff, the mighty Scotchman, invented a new method to reach the higher classes and castes in India by the offer of a good English education. China's doors were at least ajar before the second quarter had run its course.

We are accustomed to think of Protestant missions being a century old or more, and we all fail to realize how great a part of our progress has been achieved during the last fifty years. In 1805 there were in Africa no Niger Missions, no Congo Mission, no Ziambesi Mission, no Nyassa Mission, no Tanganyika Mission, no Uganda Mission, no North Africa Mission. Moreover, there was no Japan Mission, no Corea Mission, no New Guinea Mission, no missions in the far northwest Canada, no Melanesian Mission, no South American Missions. The China missions has only just begun. India was the most advanced field, but even in India there was no native church organization, and none of the great missions. The long barred gates of Japan were gently pushed open by Commodore Perry in 1854.

The third quarter of the century was notable for martyr deaths in the mission field. Besides many missionaries and native Christians cruelly murdered in the Indian Mutiny, the southern hemisphere was especially stained with the blood of Christ's servants. The great Northwest mission of the Dominion of Canada, a vast field, was opened during this quarter.

The immense advance of the missionary spirit in England in the last twenty-five years—I cannot speak of America—is due in the main to the influence of evangelistic and spiritual movement in the church at home. I refer to Mr. Moody's great campaigns of 1874-'75 and 1882-'84, the parochial mission movement, the Mildmay Conference, the Keswick Convention and the Children's Special Service Mission. In more recent years the most striking sign of the awakening has been the Student Volunteer movement.

"Failure of Missions."

Some time ago we furnished one or two instances of the "failure of missions," of which we hear so much these days. We have pleasure in furnishing one or two more. A couple of weeks ago there passed away the Rev. Joel T. Janvier, native minister of the Methodist Episcopal Church in North India. He was the only person connected with this church in India, except Dr. William Butler, the founder of the Missions of that church, and his wife, in the year of the Mutiny, 1857. During the ministerial career of that one Indian minister the church of which he was the solitary representative in 1857 has grown into a vast organization embracing a Christian community of over 111,000 persons, of whom more than 78,000 are church members and probationers, with 92,000 children regularly attending Sunday-school, and 22,000 in day and boarding-schools. There are one hundred and fifty-six ordained ministers, and 3,610 Indian workers of all grades. In 1857 there was not a solitary building of any kind in India owned by the Methodist Episcopal Church. Before Mr. Janvier died there were nearly three hundred church buildings, and a much larger number of parsonages, schools and other buildings, aggregating in value 4,385,000 rupees.—Indian Witness.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

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Continues to make Miraculous Cures
READ THIS LETTER:
ALMOST A MIRACLE.
DILLON, S. C., Aug. 25th, 1902.
Gentlemen:—In September, 1900, I took rheumatism in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "RHEUMACIDE." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "RHEUMACIDE" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.
Will say further, that I began to walk in about six days after I began to take "RHEUMACIDE," with the aid of crutches; in about three months after I began to take it, I could walk as good as anybody, and went back to work again.
Very truly, JAMES WILKES.
All Druggists, or sent express prepaid on receipt of $1.00.
Rabbitt Chemical Co., Baltimore, Md.

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Is the lightest water in the world. It returns its guests longer than any other water. What we say about it others can testify to.
Spartanburg, S. C., August, 1901.
White Stone Lithia Water Co.,
White Stone Springs, S. C.
Gentlemen: I have tested the virtue of White Stone Lithia Water, and now most earnestly commend it to anyone with any kidney disease. It has done more for me than any water I have ever tried.
For years I have suffered at times with the passage of uric acid calculi, and have tried a number of celebrated mineral waters, among them Buffalo Lithia Water, Tate, Capon Spring and Waukesha Bethesda, having spent two months each summer for eight successive summers.
While I was somewhat benefitted I can safely state that I find no comparison in the action of White Stone Lithia Water, for in it I find that they act powerfully on my kidneys clearing up the urine and in thoroughly washing them out, when I drink White Stone Lithia Water in sufficient quantities. If what I learn from my doctors is true about flooding the kidneys, then I can see no reason why I should suffer more with uric acid calculi or the fearful shocks of renal colic. As long as I can get it I will try no other water but White Stone Lithia.
Yours respectfully,
JOHN T. McBRYDE, Pastor Presbyterian Church.
Largest Brick Hotel in the Carolinas and Georgia. Open the entire Year.

A Prominent Columbian
GIVES HIS TESTIMONY.
Tannopiline Manufacturing Co., Columbia, S. C.:
Gentlemen:—After suffering torment with Piles for thirteen years, and after many of the prominent physicians of the city had advised me to submit to the knife, I concluded to try your Tannopiline Ointment. Thanks to your wonderful preparation, I am to-day a new man entirely cured. I will sing its praise forever. Yours truly,
J. P. McCARTHA,
Proprietor McCartha's Livery Stables, Columbia, S. C.
Around each bottle is a certificate which entitles the purchaser to $5.00 if not entirely cured. Price $1.00 per bottle. If your Druggist does not keep it we will mail same to you Post Paid.
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Sunbeams' Corner.

Conducted by Miss ELIZABETH H. BROOKS, Field Superintendent for North Carolina.

FOR FIRST MEETING IN JANUARY.

Farms and Farming in China.

From the earliest records and stories of Chinese history, farming has been placed among the most honored callings. Indeed a legendary emperor said to have lived 2727 B. C. is said to have invented the plow and thus established a lasting connection between the throne and the farm. Down to the present time it has been customary for the emperor in the early spring of each year to turn a furrow and thus open the farming season. His example is followed by the governor or viceroy of each province.

With the same wish to set a good example to the women, the Emperor, as soon as the leaves appear on the mulberry trees, gathers some to feed to the palace silk-worms.

In spite of the fact that the Chinese plow was invented by an emperor, it is a very poor affair, being little more than a spade fastened to a single handle by bamboo bands. As a rule it is drawn by a buffalo, and some travelers even claim to have seen women harnessed in the same yoke with these beasts of burden. From its shape, the Chinese plow does little more than disturb the surface of the soil, and seldom goes deeper than four or five inches.

Rice is one of the principal products of China. This grain has to be planted when the ground is covered with water, and the Chinese use many ways to water the rice fields. They are a very hard working people, however, and often two or three men will draw hundreds of buckets of water a day to irrigate the land.

Tea is always thought of in connection with China, and yet few know the care that a tea plantation needs. First, great care is taken in selecting the seed, and when, after long tending, the seedlings are four or five inches high, they are planted out in rows two or three feet apart. No leaves are gathered from these plants until the end of the third year. After this they yield three crops a year. The leaves, when first gathered, are dried in the sun, then rolled in the hands and next slowly baked over charcoal fires.

Before planting any crop, the people of China always burn incense and offer prayers to the gods of the field.

Means of Traveling in China.

WHEELBARROWS

The Chinese are very poor and it is beyond the means of the vast majority of them to own a horse and cart. Because of this wheelbarrows are used to carry goods or people from place to place. In these barrows the wheel, which is quite a large one, is placed directly in the middle. Thus the load has to be placed on each side of the wheel, being protected from it by boards. It is no uncommon sight to see two Chinese women out for a ride on a wheelbarrow, one on each side of the big wheel.

CHINESE CARTS

Every traveller to China tells or writes of the misery of riding in a Chinese cart. In the first place these carts are by no means easy to enter. One must step on the wheel, kneel on the shaft and then crawl on hands and knees into the cart through the one door in the front. After getting so far one must turn around and sit on the floor of the cart with feet tucked under. The driver seats himself on the shaft thus almost shutting out light and air and the awful bumping begins. Chinese roads are as rough as it is possible to imagine and the carts have no springs at all, so the poor traveller is thrown from side to side until he feels himself jolted almost to death. Yet these are the vehicles in which the dignified mandarins and viceroys ride, though nothing less dignified than crawling into them and being bumped about in them can well be pictured. Carts of this kind have been in use for at least thirty centuries, yet the Chinese make no attempts to improve the comfort of them.

SEDAN CHAIRS

Sedan-chairs, as you know by the many pictures of them, look like large boxes swung in the middle of two long poles. Four men carry these poles on their shoulders and as they run the motion is rather pleasant. The great drawback to comfort in this means of travel is that every hundred yards the poles have to be shifted to the other shoulder of the bearers. The one riding cannot be quite happy in thinking of the discomfort of the carriers, though these men themselves are so trained that they can easily carry the chairs for long distances.

Chinese Marriage Customs.

Everything done by the Chinese is done slowly and with great dignity or many ceremonies. This is especially true with their marriages and there are so many people to be consulted, letters to be sent back and forth, and presents to be exchanged that we can hardly get a connected idea of them all. We have heard often of the "go-between" or "match-maker" of China, who makes the first arrangements between the parents of those to be married. These go-betweens visit the girls' parents and tell them of the man their daughter should marry, then go to the man's parents and praise (not always with truth) the girl selected for their son. If the parents are suited they write letters to each other and send them, with presents, by the "best man."

After much consultation, a lucky day is decided upon for the marriage. For some days before the date set for the wedding, the bride is expected to weep and wail over the thought of leaving home. On the day before the wedding the bride's trousseau and household furniture are sent to the groom's home.

When the wedding day arrives, the groom, with a procession of friends and musicians, goes to the bride's home. On entering he is given a goblet of wine by his father-in-law. The groom pours some of the wine before the family altar, at the same time making a low bow. The bride, covered from head to foot with a red veil, next comes in and bows in the direction of her future husband. Neither has as yet seen the other.

Friends place the bride in a sedan-chair and she is carried to the bridegroom's home. Here she is offered rice and preserved prunes. After this she is received in the reception hall by the groom. Here he lifts her veil and for the first time they see each other face to face.

The marriage proper has yet to be performed and for this purpose the young people fall on their knees before the ancestral altar. The bride-groom announces to his ancestors that, in obedience to his parents' commands, he has taken so-and-so to wife, and at the same time he begs them to bestow their blessing. This ends the ceremony except for the feasting in which the bride often has little part.

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Cured by Horsford's Acid Phosphate.

It relieves immediately, and then gradually restores the stomach to perfect health. A permanent cure and a most excellent Tonic.

MOZLEY'S
LEMON ELIXIR.

Regulates the Liver Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure and nervous prostration.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation take Lemon Elixir.
Fifty cents and $1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicines, that did me no good.
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

MOZLEY'S LEMON HOT DROPS
Cures all Coughs, Colds, Sore Throat, Hoarseness and Bronchitis. 25c., at Druggists.

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CLOTHING AND
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1868.—Established—1868.
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Help for Tobacco Users.

The Rose Tobacco Cure *cures*. Not a word of complaint for ten years. Price, $1.00 per Box. Order of Rose Drug Company, Birmingham, Ala.

(Continued from Page 5.)

thing for this object last year. If all remembered this occasion, the thousand dollars would be speedily raised. To put this before the societies and to proof by the increase of this fund, the interest gained in this meeting should be the first care of all present. With these words she placed the summary of the past year's work before them:

To Foreign Missions	$2,801.69	
To Christmas Offering	759.65	
Total for Foreign Missions		$3,561.34
To Home Missions	1,057.91	
To Home Mission Boxes	3,313.67	
To Self-Denial Fund	663.24	
Total for Home Missions		5,034.82
To State Missions	1,755.10	
To State Missions Vol. Fund	365.63	
Boxes	90.00	
Total for State Missions		2,210.73
To Orphanage		162.19
To Ministerial Education		15.70
To Sunday-schools		3.92
To Ministerial Relief Fund		6.60
To Church Extension		5.00
		11,003.13

Miss Elizabeth N. Briggs, Band Superintendent, reported their work, saying that it had been the aim of the Sunbeams to report in hundreds what the Woman's Missionary Society reported in thousands. They had not reported eleven hundred dollars, but there was nevertheless much to encourage them. First of these encouragements was the appointment of Dr. Charles Arthur Hayes, of Wu Chow, China, as the North Carolina Sunbeam Missionary. The fact that he was a medical missionary had appealed strongly to the children. To his support they had reported $490.71, or $9.29 less than the amount they were striving for, but they had not wished to spend all upon their own missionary, even in foreign lands, and so had given $35.69 to the Christmas Offering.

Another helpful factor in their work was that the Sunbeams now had a column of their very own in the Recorder. Here would be given two programs each month and much else for their very own help. Already there were many evidences of new interest awakened by this new department. She would recommend to the Sunbeams the same aim for this year as last—eleven thousand dollars—feeling sure they would reach the top of the hill this year, perhaps over-top it.

Of the amounts reported by Mrs. Jones, the Sunbeams had given as follows:

To Foreign Missions	$490.71	
To Foreign Christmas Offerings	35.69	
Total		$526.40
To Home Missions	101.88	
To Home Self-Denial Offering	19.39	
To Home Mission Boxes	94.02	
Total		215.29
To State Missions	93.09	
To State Mission Vol. Fund	13.95	
Total		107.04
To Orphanage	11.63	
To Orphanages Boxes	8.00	
Total		19.63
Grand Total		868.36

The Associational Vice-Presidents of whom a larger number were present than at any former meeting, representing Associations from the French Broad to the Atlantic, had been asked to answer the question—Does religious growth in your Association keep pace with material? As one after another first told of material growth, schools, factories, towns, one's heart swelled with patriotic pride, and in most instances religious growth was, they said, keeping pace now and giving larger promise for the future in the newly established religious schools. Many came with a number of new societies to report; others could only tell of faithful seed-sowing, but, taken together, hopefulness was the predominating note. Those reporting their work were—beginning in the west: Mrs. W. H. Woodall, French Broad; Miss E. A. Draughan, Buncombe; Mrs. W. A. Gwaltney, South Fork; Mrs. Delia Burke, South Yadkin; Mrs. T. J. Ramsaur, King's Mountain; Mrs. Harvey Crist, Pilot Mountain; Mrs. J. C. Murchison, Pee Dee; Mrs. Lizzie Battle, Mt. Zion; Mrs. T. B. Henry, Pee Dee; Miss Annie Erikson, West Chowan; Mrs. H. L. Grant, Neuse; Mrs. A. L. Betts, Eastern; Mrs. Hight C. Moore, New Bern.

A social ten minutes and an informal and general handshaking closed the first session.

Friday morning found the ladies, both delegates and visitors—there were a hundred and five delegates enrolled before the final correction of the rolls—in their places at 9:30.

The devotional exercise was on Christian Needs and Bible Answers, and again the time allotted was too short for all the helpful thoughts that many would have expressed to find utterance.

While no formal report was asked for from each society, each represented had been requested to tell in one minute "How my Society was helped." Of the many answers only a few can be summarized. Many said by the Home Department; also many by adding a social feature; several by making the programs more interesting and preparing and giving out several months beforehand; by regularity in meeting, in spite of wind and weather; by assigning to each lady a country on which she shall report each month; by passing round missionary books; by the Week of Prayer and the Christmas Offering; by the consecrated life of one devoted member; by packing the missionary box; by observing each of the special offerings; by uniting with our gifts to missions personal visits to the sick or needy; by keeping up our work for missions at the same time as our own church building by following the programs in the Recorder, etc. How long this symposium of helpful things might have continued cannot be told, had it not been brought to a close by the arrival of the Secretaries of the Boards, accompanied by Dr. T. E. Skinner and Mr. Cary Newton.

In turn Dr. F. M. McConnell, of the Home Board; Rev. Livingston

MEN AND WOMEN

DR. HATHAWAY.

who are in need of the best medical treatment should not fail to consult Dr. Hathaway at once, as he is recognized as the leading and most successful specialist. You are safe in placing your case in his hands, as he is the longest established and has the best reputation. He cures where others fail; there is no patchwork or experimenting in his treatment. Personal attention by Dr. Hathaway, also special counsel from his associate physicians when necessary, which no other office has. If you cannot call, write for free booklets and question blanks. Mention your trouble. Everything strictly confidential. J. Newton Hathaway, M. D., 66 Inman Bldg., 23½ S. Broad St. Atlanta, Ga.

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AUCTION SALE OF TOWN LOTS AND FARMING LANDS.

At the hour of 1 p. m., on December 15, 1902, I will sell to the highest bidder for cash, six lots in the town of Wake Forest.

Three of these are on the main business street, not far from depot, adjoining each other, and each containing seven eighths (⅞) of an acre. All lie well.

One lot of one-fourth (¼) acre, with a two-room house, on east side of railroad.

One lot on west side of railroad, containing one acre, very level.

One lot in western part of town, containing one and five-eighths (1⅝) acres, with tenement house.

Place of sale near W. C. Brewer & Co.'s store.

At the same time and place I will sell to the highest bidder, on easy terms, to be made known on day of sale, four hundred and forty-four (444) acres of farm lands divided as follows:

One farm of 105 acres near the town of Wake Forest, a small portion in the corporation, known as the Abernathy Tract. Lies well, has clay subsoil, easily made rich and easily kept so. Two tenement houses.

One farm in Wake Forest Township, one and one-half miles southeast of Wyatt's Station of R. & G. R. R., containing one hundred and one (101) acres. Lies well, easily cultivated and productive. Fine tobacco land. Known as Brickhouse Tract, No. 1.

Brick House Tract No. 2 joins No. 1, and contains one hundred and seventy-eight (178) acres. It lies between No. 1 and Wyatt's Station, and is on the north bank of Neuse River. Soil gray loam, very productive and lies well. Excellent for tobacco. Extra fine grass pasture on Smith's Creek. Brick dwelling from which it takes its name. Fine fruit orchard.

For plots and information call on, or write to

F. M. PUREFOY,
—Agent for Legatees of Mrs. E. E. Johnson, Dec'd.
Wake Forest, N. C., Nov. 14, 1902.

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you of Stomach or Liver trouble for 25 cents a month. We mean just what we say, and will send you a free sample of either medicine for the asking.

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Johnson, of the State Board, and Dr. H. J. Willingham, of the Foreign Board, brought the ladies greeting and messages from their respective departments of the one great field. Dr. McConnell especially spoke of the work women were doing in connection with the Home Board at the pier in Baltimore, in Cuba and in the frontier and mining towns of the West; Mr. Johnson, of the enlarged possibilities for woman's work; and Dr. Willingham, of the need of women in foreign fields. The greatest interest was felt in the message of Mr. Newton, who spoke, he said, of his wife and for his wife, who had gone to spend the short time ere they sailed for China with her aged parents, whom she feared she would never see again, in a distant State. As he pictured her devotion to the cause to which she had given her life, and as through his words of her he unconsciously revealed his own devotion to the cause for which his parents and only sister laid down their lives in Africa, there were few dry eyes; and as at the close of his message Dr. Willingham led in prayer, that those women present might indeed lead many, many others in the home land to care for these things, every heart followed him, asking for strength to carry out great resolves.

It was then that in the hand of every delegate and visitor present was placed the beautiful Missionary Calendar of the Women and Children's Societies of North Carolina for 1903, bearing on it the faces of Mr. Newton and his wife—a pledge of our unceasing prayers and support.

After this the recommendations for 1903 were presented by the Central Committee and unanimously adopted as the working plans for the year. For these, the very heart-work, may we ask careful study?

RECOMMENDATIONS OF THE CENTRAL COMMITTEE FOR 1903

Recognizing the great blessings which have come to the Woman's Missionary Societies in the past by carefully planned and united effort, we would lay before their representatives here convened the following recommendations, begging that if adopted by them, each delegate will hold herself personally responsible to the uttermost extent of her ability for the carrying out of these plans:

1. United Prayer and Deeper Study.—That continued and increased emphasis be placed on united prayer, the topics in the Woman's column of the Biblical Recorder and on the Mission Card being used to direct our minds and hearts into the same channels. That it be recognized that a wider and more exact knowledge of mission fields is an imperative demand for our own missionary life, as well as for the increase of attendance on the Societies; and that, therefore, every organization supply itself with a Missionary Library and seek to increase the circulation of the Foreign Mission Journal, the Home Field, Kind Words, and other missionary magazines. That the Societies endeavor to increase missionary enthusiasm throughout the whole church, to this end using its influence and giving its assistance to the revival of the missionary concert of prayer.

2. Increase of Membership and of Societies.—In view of the fact that at present but a small part of the women and children of the churches and Sunday-schools with which the Societies are connected are members of them or are taking other active part in Mission work, that one of the chief aims of this year's work be to double the membership of all existing Societies, success or failure in this to be reported at our next annual meeting. To reach those who cannot attend, the Home Department is especially commended. That in view of the fact that more than two-thirds of the churches of our Convention are still without Societies, each of those now organized endeavor to plant one in a neighboring church.

3. Concentration of Effort.—That the aim of each Woman's Missionary Society be to give not less than ten cents a month per member for Home, State and Foreign Missions, the objects represented and reported by the Central Committee; that if other objects commend themselves to the Societies for gifts, they be assisted by extra offerings or additional dues; the ten cents a month above mentioned being held sacred for the primary purposes of the Societies.

4. Young People.—Realizing that the young people of our churches and Sunday-schools must be trained for Missions if the future church meets its rapidly growing demands, that the Woman's Missionary Societies take under their fostering care societies for boys and girls, and urge the young women of the churches to form themselves into Young Ladies' Mission Circles. That the Societies be urged to arrange for the observance of Mission Day in the Sunday-schools the last week in September.

5. Christmas Offering and Week of Prayer.—That the Christmas Offering this year be made a thousand dollars, to be devoted to the support of Mr. T. C. Britton and Miss Lottie Price, of China, our Yates Memorial Missionaries, and that with this offering be coupled the Week of Prayer for Missions in which all the churches shall be invited to unite.

6. Home Missions.—That in view of the rapidly increasing population of the Southern States, that Home Missions be given a growing place in our thoughts and affections, the Week of Prayer and Self-Denial in March being a time of special money-eyed offering for this work and the early fall for box-packing.

7. Volunteer Teachers.—That with great thankfulness we recognize the remarkable work done by the Teachers' Volunteer Movement in the past three years, and that while in view of the lengthened term of the public schools so large a number of teachers as have gone out in the past may not be called for in Western North Carolina, that the work which may be done in all parts of our State through similar agencies be laid particularly upon our hearts, and that we consider the advisability of such work, not only in the extreme eastern and western part of our State, but in the factory villages of Central North Carolina. That for this work we observe a Thanksgiving Day for State Missions the second week in June.

8. Vice-Presidents and Associational Meetings.—That the Societies come into close relations with the Vice-President and other Societies in their respective Associations reporting quarterly to the Vice-President, and assisting her in holding fifth Sunday Associational Missionary Meetings.

9. Aim for 1903.—That in pursuance of the work above enumerated, we take as our aim for 1903.

(a) Doubling the membership of the Societies already organized.

(b) Organization of one hundred new Societies.

(c) Contribution of twelve thousand dollars for State, Home and Foreign Missions.

SUNDAY AFTERNOON

The third and last meeting of the ladies was held Sunday afternoon, its whole session having been planned so that the ladies in attendance might miss as little of the Convention as possible.

All during the two preceding sessions the presence and the voice of Miss Lottie Price, our Yates Memorial Missionary, in prayer or praise, had been an inspiration, and deep interest was felt in hearing her on Sunday afternoon, and with her Mrs. R. T. Bryan, both of Shanghai.

Again the great church was filled and soon was crowded to the isles, the largest assembly of North Carolina women your writer has ever seen. That they came to talk of Missions was a joy to all that loved that great cause.

It was fitting that one of their own number who still works at home, Mrs. J. C. Murchison, of Greensboro, should first plead with them for fuller giving up of all from God to all for God.

Following this plea came Mrs. R. T. Bryan, a Durham woman, who sixteen years ago left her home for labor in the Orient. Mrs. Bryan spoke of transformed lives in China, gracefully telling of some whom she had known who had withstood persecution for the sake of Christ.

Miss Price, who eight years ago went from Asheville, must first, she said, express her deep sense at once of humility and honor at having been chosen to represent Mrs. Yates as a living memorial in China. The thought had sustained her in the past; it would be clearer still to her after this meeting with us. Her own work was in central China, but she loved all Chinese women so much she must speak for all. She begged us to believe that they were lovable and they were worth saving. Convert a man and you convert the individual; convert a woman and you make a Christian household. The women of China might be downtrodden from our standpoint, but try as a Chinese man might, until his wife was a Christian his children would be taught to worship idols. They ruled their households in a very true sense. Reach them and you reach the Nation. Men were needed, but far more were women missionaries needed. She was praying for two young North Carolina women to labor, one with her and one in a city not far away.

As this little wisp of a woman, whom a breath might almost blow away, pleaded thus, her hearers were stirred with her; and when Dr. Willingham took up the thought and contrasted the glory of American womanhood with oppression of heathen lands, pity rose to almost pain.

But the parting moment was at hand. In a few impressive words Mr. Newton, who was to leave his native State ere another sun set, bade the great audience farewell. Then with one accord they surged forward to seize the hands of our three representatives on the other side of the globe; and as the sweet, sad words of "God be with you till we meet again," died away, the twelfth and best annual meeting of the Woman's Missionary Societies closed.

LOCAL

Societies should send to Miss Heck at once for Christmas Programs and envelopes for the Christmas Offering for the support of the Yates Memorial Missionaries, Miss Lottie Price and Mr. T. C. Britton.

This is an old custom of the Societies, and one that grows better year by year. Societies have been a little slow in ordering this year. Let them send at once. They want to begin the year with a Christmas Gift of a thousand dollars.

Order at once Christmas Programs and Envelopes for the Christmas Offering for the support of our Yates Memorial Missionaries, Miss Lottie Price and Mr. T. C. Britton of China.

A Generous Gift.

At Durham it was announced that Mr. A. G. Cox had recently given $10,000 for the Associational School at Winterville. Mr. Cox is one of our most consecrated business men in our churches, and his interest in education means a great deal for progress.

A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for all Catarrhal Diseases.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of 15, 20 and 25 years' standing.

Rev. Geo. E. Parsons, Groveton, Tex., writes: "Cured me of hoarseness. Can preach twice a day." Rev. L. A. Townsley, Covington, Ga., writes: "I am sound and well after using four boxes of your Catarrh Cure." F. A. Wynne, M. D., Atlanta, Ga., says: "Efficacious in all forms of Catarrh."

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid. Address Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

S. A. L. CHRISTMAS HOLIDAY RATES.

Account of the above occasion the S. A. L. Railway will sell round-trip tickets to the public for one and one-third first-class limited fares for the round trip between all points east of the Mississippi and south of the Ohio and Potomac River, including Washington, D. C., and St. Louis, Mo. Tickets on sale December 23rd, 24th, 30th, 31st, 1902, and January 1, 1903. Final return limit January 8, 1903.

FOR STUDENTS.

Same rates will apply as shown above on presentation and surrender of certificates signed by the Superintendent, Principal or President of school or college. Tickets sold December 16th to 22nd, 1902, final return limit January 8, 1903.

For further information apply to
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The Southern Railway announces Excursion rates to all points south of the Ohio and Potomac and east of the Mississippi Rivers, account Christmas holidays, season 1902-1903.

Rates: One and one-third first-class standard one-way fares for the round trip.

Tickets will be sold December 23, 24, 25, 30, 31, 1902, and January 1, 1903. Final limit January 8, 1903.

FOR STUDENTS.

Same rates as shown above will apply and tickets will be sold on presentation and surrender of certificates signed by Superintendents or Principals of various schools and colleges December 15-22, inclusive final limit January 8, 1903.

For full particulars call on any Southern Railway agent or write
T. C. STURGIS, C. T. A.,
Fayetteville St. Office, Raleigh, N. C.

Please mention this paper when writing to advertisers.

Household and Farm.

The Progress of Improved Highways in Durham County.

It is refreshing, and certainly encouraging, to occasionally review the road situation in our communities, and note the changed attitude of people who a few years ago opposed the progress of the movement. In practically every locality where the best good-roads work is now being done, the sturdy determination of a few leading spirits in the community has overcome the opposition of a large majority of the citizens to the introduction of improved methods of laying out, draining and constructing the public highways. The result of this disinterested public service is beginning to be felt in some of our more populous and progressive counties. In almost every instance a great deal of the successful growth attending these centers of trade has been attributed, and rightly, to improved roads. As an illustration, we use the following letter from a prominent lawyer of Durham, where improved highways and commercial and industrial prosperity are going hand in hand:

Durham, N. C., Sept. 9, 1902.

Prof. J. A. Holmes,
Chapel Hill, N. C.

Dear Sir:—I take pleasure in saying that the good-roads movement is making rapid headway in this county.

In the fall of 1897 the magistrates of Durham Township sent a committee to Charlotte to look at the roads of Mecklenburg County, and this committee made such an enthusiastic report that the magistrates decided to buy a rock-crusher and proceeded to macadamize one of the roads leading north from Durham. There was considerable delay in getting the crusher, and little was done until winter weather came on. There were a great many difficulties at first, and quite a number of people did a lot of kicking; some even saying the rock-crusher would ruin the county.

There were found to be radical defects in the road law, and in the Legislature of 1899 the Holmes law was adopted in Durham County. This turned the management of the roads over to the County Commissioners. This law has become very popular in this county. This was evidenced at the last primary, when every candidate for County Commissioner came out and announced boldly that he was in favor of the road law, and two of the candidates published cards denouncing certain parties who had put out reports that they were opposed to the road law. No man opposes the present good-road movement, and a candidate not in favor of it could not get a corporal's guard to vote for him for any office.

We now have in this county eighteen miles of macadam road, and the county is building at the rate of from four to six miles a year. We have forty-five convicts, but we need more, and it is expected that the commissioners will petition the Legislature for permission to get more convicts from the penitentiary. We could employ as many as one hundred if we could only get them.

People are moving into this county because of good roads, and all along the line of the macadam road property has doubled in value.

The only complaint we have to make is that we cannot build roads faster, and there is some sentiment in favor of a large bond issue so as to macadamize the leading roads of the county right away.

Yours very truly,
HOWARD A. FOUSHEE.

Please mention this paper when writing to advertisers.

Dressing a Wound.

When a child rushes in from play with head or face covered with blood, wash the part with cold water and press the finger over the bleeding point. This closes the cut vessels and helps to stop the flow of blood. Dip a piece of soft gauze or old linen in water that has been boiled and cooled. Lay it over the cut and fasten it on with a narrow strip of cotton wound around and around; slit the end of this bandage and tie it around the part. Leave the dressing undisturbed for two days, unless the blood comes through. The uncontrollable curiosity of the surgeon is said to be one of the reasons why wounds do not heal readily. Nature will do the work of healing if only the wound is let alone.

Rules of Diet.

1. Plenty of water, but not too much at any one time, especially not with meals.
2. Plenty of fruit.
3. No drugs except small quantities of tea, coffee and chocolate, and spices for flavor, not for physiologic effect.
4. No putrefied meat, very little meat prepared by frying or double-cooking, small quantities at not more than two meals daily.
5. Thorough mastication, leisurely habits at the table.
6. No eating between meals. Liquids that require digestion, like milk, ice-cream (which melts during the process of swallowing), etc., come under this head.
7. No alternation of abstinence and excess. Use candy, fruits, desserts, etc., in moderation, at the end of meals.
8. No overloading of the stomach at any time.
9. No etiquette which forces one to eat improper foods. If pie is served, leave the bottom crust without apology. Treat similar foods likewise.
10. Arrange your meals so that you can enjoy them. Don't try to eat a hearty breakfast so early that your stomach is not awake. Have your heartiest meal at noon or in the evening. Don't imagine that you can grow strong on foods that you dislike. Better fried ham and chocolate cake with a good appetite than a health cereal with milk and distrust.—A. L. Benedict, M. D., in April Woman's Home Companion.

Tutt's Pills

stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequaled as an

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CANNOT BE RUBBED OUT

But a good liniment or plaster will often give temporary relief because it produces counter irritation or reduces the inflammation and soreness. But no sort of external treatment can have any effect whatever upon the disease itself, for *Rheumatism is not a skin disease*, but is due to an over acid condition of the blood, and the deposit of irritating matter or Uric Acid salts or sediment in the muscles and joints, and no amount of rubbing or blistering can dislodge these gritty particles or change the acid blood. Rheumatism often becomes chronic, and the muscles and joints permanently stiff and useless and the nervous system almost wrecked, because so much time is lost in trying to cure a blood disease with outside applications or doctoring the skin.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating or poisonous substances from the system.

S. S. S. strengthens and enriches the thin acid blood, and, as it circulates through the body, the corroding, gnawing poisons and acid deposits are dislodged and washed out of the muscles and joints, and the sufferer is happily relieved from the discomforts and misery of Rheumatism.

Louisville, Ky., March 27, '02.
Gentlemen:—I am glad to say that S. S. S. has cured me of Rheumatism. About two years ago I suffered from Rheumatism in my knees and feet, my ankles swelling so that I could not put on my shoes. This continued for several months, during which time I was applying liniments and going by my physician's directions, but derived no benefit. I was told of S. S. S. and tried it. I immediately got relief, and continued the medicine until I was entirely well.
2108 Floyd St. D. J. DUANE.

External remedies are all right so far as they go, but they don't go far enough, and you can't depend upon them to do the work of a blood purifier, and those who pin their faith to liniments and plasters as cures are bound to meet with disappointment, and will be nursing a case of Rheumatism the greater part of their lives.

SSS

S. S. S. is a purely vegetable remedy, does not contain any Potash or mineral of any kind, and can be taken with safety by old and young.

Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made. We will mail free our special book on Rheumatism, which is the result of years of practical experience in treating this disease. It contains in a condensed form much information about Rheumatism.

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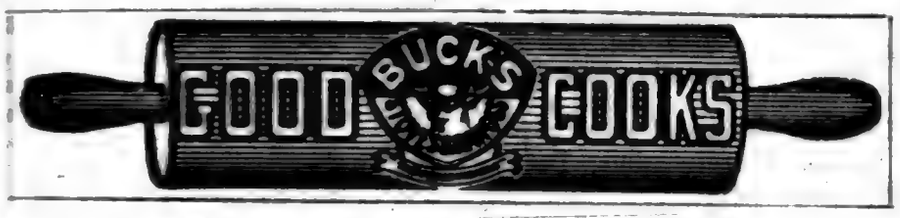

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Obituaries.

"There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, whosoe'er defended
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying
Will not be comforted!

Let us be patient! These severe afflictions
Not from the ground arise,
But often times celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps,
What seem to us but sad, funeral tapers
May be heaven's distant lamps."

BROWN.—Margaret Saville, infant daughter of Rev. T. L. and Azalia Brown, of Crabtree, N. C., born December 2, 1900. For 21 months and 10 days she was the light and joy of the home. A pet and favorite in the Sunday-school and community. She loved singing, and when suffering most, would say, "Mama by by." and mama's lullaby would always hush her into sweetest slumbers, until Jesus took her to Himself.

STONE.—At his home, three miles north of Henderson, at the ripe old age of 80 years, Brother James Stone gently passed over the mystic river, on December 4, 1902. He had been a great sufferer for many years, but he bore his affliction with Christian fortitude. He had been a faithful member of the Baptist church for more than sixty years.

May God bless the bereaved ones.

R. P. WALKER.

HOWARD.—Bro. Barney Howard, was born on Febuary 5, 1882, and passed into rest November 15, 1902. He was in his 21st year, with bright prospects of a very useful life before him.

Four years ago, he accepted Christ and united with the Williamston Baptist church. His Christian life was an exemplary one, and he was held in high esteem by all who knew him.

He had been married only a few weeks, and leaves a heart-broken young wife and several relatives to mourn their loss.

May our God comfort them in this dark hour. R. K. MASON.

December 4, 1902.

HONEYCUTT.—On August 1, 1902, at the late residence of her husband, Bro. J. A. Honeycutt, Sister Mary Honeycutt died in the 59th year of her age. For several months she suffered great pain. Her disease seemed to be beyond human skill, having been treated by experienced physicians in North Carolina, also in Richmond, without receiving any benefit. She bore her affliction with as much patience as the nature of her disease would allow. For many years she was a member of Mt. Vernon church and her life so far as I have seen has been very consistent. She seemed to love her church, and was always found ready to do her part. She did not long survive her husband, and now they have both crossed the river that runs between this and the eternal world of beauty and I believe are resting in a Saviour's love. She leaves two brothers and a large number of relatives and friends to mourn their loss. To them we extend our heart-felt sympathy in this sad hour of bereavement and point them to an Alwise Being who doeth all things well.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

J. W. ATKINSON.

Augustine Osborne.

At his home on Mills River, in Henderson County, N. C., October 14, 1902, Prof. Augustine Osborne breathed his last. He was seventy-one years old; had been a member of the Presbyterian church about 38 years.

He was born at New Bern, N. C., where his father, Rev. Dr. Michael Osborne, was pastor of the Presbyterian church.

In his early childhood his father moved to Raleigh, where his mother was buried about 1836. When he was 10 years of age his father moved to Virginia. He was educated at Hampden-Sidney College, whence he graduated with the degree of A. M., in 1852. He was married to Miss Maith Smith, of Farmville, Va., in 1858.

Teaching was his chosen profession, and he spent his life in that work. He taught about 20 years in the Farmville Academy; then at Covington, and other places in Virginia.

His last work was in North Carolina, at Rocky River and Mills River Academy.

For the last seven years he has been an invalid, and unable to do active work in the school room. But after he had to give up regular work he continued to give instruction to his pupils in his home for some time. Brother Osborne was a devoted Christian. With him the Bible was the book of books. He had committed a great portion of it to memory.

There was no topic of conversation that interested him so much as the religion of Christ. He dwelt much on the doctrines of grace, and loved to quote from the Epistles of Paul.

He was for several years an active worker in the Sunday-school of Mt. Gilead Baptist church, of which church his wife is an honored member. He leaves a wife, three children and several grand children to mourn their loss.

His oldest son, Rev. Paul Osborne, is a Baptist minister living in South Carolina.

He was buried in the presence of a large gathering of friends at Mills River Academy.

May the grace of God which was his comfort in life be the stay and support of his bereaved family.

A. I. JUSTICE.

Fruitland, N. C.

Claire Stephenson.

Claire, the eldest daughter of Mr. and Mrs. J. B. Stephenson, of Severn, N. C., passed away on the evening of November 20, 1902. Soon after the sun-set hour, her little soul winged its way to its eternal home with the angels. Yes, she has gone to join her grand-parents, Rev. and Mrs. J. N. Hoggard, of blessed memory, who crossed over the river a little while ago and who are now rejoicing over the arrival of their beloved grand-daughter. Claire was just a little over fifteen,—right in the bloom of girlhood. Her death was very unexpected, as she had been confined to her room just a little over a week. We all thought that she was getting along well till that awful message came, "Claire Stephenson is dead." To say that it was a shock to us all but poorly expresses it. There is no word to express such an awful realization.

In her home life, Claire was as nearly perfect as it is possible for mortal to be. To her parents she was dutiful and obedient. She was the pride of their life. Her brothers and sisters all petted her. But this petting did not spoil her. She was always in good humor. In her home she ever met you with a smile which was an index to that unbroken purity and innocency which she possessed to such a rare degree.

In school these same amiable traits followed her. She ever tried to please her teacher and schoolmates. To quote from one of her school mates while Claire still lived: "She has the sweetest disposition of any girl I have ever known." It was her parents' intention to send her off to college next year.

When a child, she gave her heart to Christ and joined the Severn Baptist church. She was baptized by Rev. J. C. Fleetwood, who entered that pearly gate just a little while before she did. As a church member, she tried to do her duty. She was always present and in her place, unless providentially hindered. Thus, a loving and lovable child, a faithful student, and a true Christian, she could not have been but loved by all.

I don't think that I have ever seen a girl who liked to laugh and take part in innocent fun more than she did. But she was thoughtful beyond her years. In her fun, she never forgot the feelings of others. She was always careful to speak to old people,—a compliment to any young person. I don't remember ever having heard her say one disrespectful word about another person, no matter in what kind of crowd or under what circumstances. She had that innate thoughtfulness which made her guard against wounding the feelings of others. A child in years, she was a woman in ways, with all the amiable qualities of both woman and girl happily blended.

The whole community bows in deepest sympathy to the parents and brothers and sisters of this little angel. It is hard, hard; may God teach them to say, "Thy will be done."

GILBERT T. STEPHENSON.

Pendleton, N. C., November 22, 1902.

Temperance.

Dispensary or Prohibition.

The following opinions have been received from prominent North Carolina ministers:

The legislation proposed in your card with conditions, meets my most hearty approval

JOHN M. ROSE.
Pastor Presbyterian Church.
Laurinburg, N. C.

I am most heartily in favor of both conditions in the proposed dispensary system for our State. Have not received your card until today. And write at once.

F. W. FARRIES.
Goldsboro, N. C.

Your card to hand. I stand with you. Want the dispensaries wherever we can't have prohibition. I am with you to work till the end is accomplished.

ANDREW P. TYER.
Wilson, N. C.

I am heartily in favor of the dispensary system on conditions named on your card. Best men ought to manage dispensaries—best men are in the church, and should be retained until we can get prohibition. On this last point I am open to conviction.

D. H. TUTTLE.
Elizabeth City, N. C.

I should much prefer to ask the General Assembly for a prohibition law for the whole State, with a proviso that any corporate town, township or county may have a dispensary, or open bar-rooms if a majority of the qualified voters of said town, township or county, shall so elect. Make the State decent, and let it remain so till the qualified voters of a section say they must have whiskey, and how.

N. M. WATSON.
Chapel Hill, N. C.

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Rev. J. W. COBB.....Traveling Agent.
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.....Representative in Western N. C.

Miss Heck at Kinston.

The coming of Miss Heck to Kinston means much, we trust, for the cause of Christ in our town. The one regret is that more of our women did not avail themselves of this great opportunity to listen to the pleadings of this lovely, consecrated woman as she begged that each of us might lay our lives on God's altar as a reasonable service.

We trust that each one who heard her may aspire to a higher plane of Christian living and Christian giving. It was a great privilege to have her with us.

God bless Miss Fannie Heck and the cause she loves so well.

Mrs. ARACHEL.

Kinston, Nov. 27.

IS CANCER HEREDITARY?

Dr. Bye, the Eminent Specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease. The Doctor has printed a valuable book, profusely illustrated, which is sent free. Parties afflicted or having friends afflicted should write him. Address Dr. W. O. Bye, Kansas City, Mo.

....The House of Commons has passed an English Education Bill, putting elementary education in the hands of the Established Church. It remains to be seen now if the Nonconformists will raise the payment of rates, and if on the other hand the Government will force them by confiscation and imprisonment. It is a great day in England.

A Few Puzzles.

Why is a railroad conductor like a school-teacher? One minds the train and the other trains the mind.

Why is a horse like the letter O? Because it takes gee (G) to make it go.

Why must a fisherman be rich? Because his is all net profit.

When may a ship be said to be in love? When it wants a mate.

Why is a good resolution like a crying child in church? Because it should be carried out.

What is the difference between a farmer and a dressmaker? One gathers what he sows and the other sews what she gathers.

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RALEIGH, N. C., WEDNESDAY, DECEMBER 24. 1902.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 26.

THE FESTIVAL OF GOOD-WILL.

At any rate good-will survives and will survive in Christmas. There are heathen elements a plenty; there are corruptions; and because of them there are men that make wry faces at Christmas and declare that the observance of the day is a mockery and a disgrace to Christendom. But they have made the mistake of looking so hard upon the corruptions of Christmas that they themselves have overlooked the contribution they ought to make and preserve in Christ's name, the contribution that will yet dominate Christmas and all the world—namely, Good-will, the distinctively Christian contribution to Christmas and to civilization. Their work is worse than that they criticise.

The revelry of Christmas, the noise and hilarity, are not Christian. They are far from the thought of Him whose advent Christmas celebrates. But even in these the deeper significance of Christ is reflected. They are poor shadows or gross caricatures of that deep joy of the world in the fact of Salvation. They are likewise broken lights of that great calm liberty, that freedom of the man, with which Christ has invested men.

But let these go until the day of realization, and think now on the gentler aspects of the Christmastide.

Christmas begins in the home. It is the children's festival. Churches have their "services"; but Christmas never took place in a church—never in this world. Churches are for worship and instruction and work; Christmas is for joy, for expression, for life. Christmas begins at home; and it centers in children. The race is forever gathered about its children in holy ministry to the Future; but at Christmas it draws a little closer, and so far as may be all the world becomes a child again—happy, simple, generous, and rejoicing in little things. So Christmas renews the weary race's youth, rubbing out the wrinkles with smiles and lighting the fading eyes with new light.

There are people who know nothing of this. It is all mere talk. O, pity him who is too old for Christmas—this young man of thirty who mopes about and enjoys confiding to the public that Christmas has for him lost its meaning, or that father who cannot take part in his children's delights. They stand in the presence of the Fountain of Youth without the sense to drink. They thirst, but they are blind. And the one is foolish; and the other pitiful.

Could they get a small boy by the hand on Christmas morning and follow him a little, he would open once again the gate, and lost Eden would stretch before them.

It is this festival of childhood that refreshes the world at Christmas. What does He care in Heaven if it is not labelled of Him? Shall He not be glad sufficiently that men become simple, gentle, kindly, childlike and joyous, dimly seeing Him in the background of it all, and in the calmer aftermath seeing clearly that it is of Him? Religion is all the better without a label. Christ moved ever in disguise.

Christmas then begins in the home and in the child-heart. But it ends not here. Having kindled its light, the entire house is filled; good-will is a fragrance that cannot be confined or repressed. It pervades the whole house, and whether there be gifts or not, each one carries a light that is itself a gift and a benediction. And from the home it flows like light at sunrise, athwart the whole earth.

And so good-will is the Christmas word. It redeems the feast. It is the savor of all the jargon and crude revelry. It was the word at the first and should be unto the last. Let good will be born in a man's heart as on Christ's day he returns to childhood; let him look forth that day to the ends of the earth with good will toward men; let him give fullest play to this divine impulse, and Christmas will be Christmas, and he will find himself a new and holier being ere the Day is done. He will have gained a vision that will lead him onward. We may fall back, but we shall never fall so far as we might have had not this higher point been taken, even though it were only for a day.

Who can measure the contribution Christmas has thus made to the world's progress toward peace and good feeling? Who would not make this Christmastide a period of splendid journeying toward the Star that rests over the manger where the Christ awaits? And who on such a journey would not emulate those first wise seekers who seeking bore gifts for Him whom they sought?

THE HYMN ON THE NATIVITY.

BY JOHN MILTON.

It was the winter wild, while the heaven-born child, all meanly wrapt, in the rude manger lies; nature in awe to him had doff'd her gaudy trim, with her great Master so to sympathize; it was no season then for her to wanton with the sun, her lusty paramour. No war, or battle's sound was heard the world around: the idle spear and shield were high up hung; the hook'd chariot stood unstained with hostile blood; the trumpet spoke not to the armed throng; and kings sat still with awful eye, as if they surely knew their sovran Lord was by. But peaceful was the night wherein the Prince of Light his reign upon the earth began: the winds, with wonder whist, smoothly the waters kist, whispering new joys to the wild ocean—who now hath quite forgot to rave, while birds of calm sit brooding on the charm'd wave. The stars, with deep amaze, stand fix'd in steadfast gaze, bending one way their precious influence; and will not take their flight for all the morning light, or Lucifer that often warn'd them thence; but in their glimmering orbs did glow until their Lord himself bespoke, and bid them go. The shepherds, on the lawn, or ere the point of dawn, sate simply chatting in a rustic row; full little thought they then that the mighty Pan was kindly come to live with them below; perhaps their loves, or else their sheep, was all that did their silly thoughts so busy keep. When such music sweet their hearts and ears did greet as never was by mortal finger strook—divinely-warbled voice answering the string'd noise, as all their souls in blissful rapture took: the air, such pleasure loth to lose, with thousand echoes still prolongs each heavenly close. Ring out, ye crystal spheres! once bless our human ears, if ye have power to touch our senses so; and let your silver chime move in melodious time; and let the base of heaven's deep organ blow; and with your ninefold harmony make up full concert to angelic symphony!

AT CHRISTMAS TYDE.

"Two sorrie Thynges there be—
Ay, three;
A Neste from which ye Fledglings have been taken,
A Lambe forsaken,
A redde leaf from ye Wilde Rose rudely shaken.

"Of gladde Thynges there be more—
Ay, four;
A Larke above ye olde Neste blythely singing,
A Wilde Rose clinging
In safety to a Rock; a Shepherde bringing
A Lambe, found, in his armes, and Chrystemasse
Bells a-ringing." —Selected.

CHRISTMAS ALL THE TIME.

"It is only for thirty-six hours of the three hundred and sixty-five days that all people remember that they are all brothers and sisters, and those are the hours that we call, therefore, Christmas Eve and Christmas Day."

"And when they always remember it, * * * it will be Christmas all the time."—Edward Everett Hale.

THE ORIGIN OF TOYS.

Everybody knows that a toy is a thing with which the children play, but everybody does not know that toys have a long, long history, and that nearly every one, from the jumping-jack to the Christmas tree, has a very honorable ancestry. One day all these playthings were taken just as seriously as the tools and weapons and other appurtenances of man. Nay, they were often his most cherished possessions; they were symbols of his religious aspirations, factors in his worship, sometimes the very images of the gods themselves. Little by little their old uses have been forgotten, but no doubt they are just as useful and just as honorable nowadays, since they serve to keep the youngsters out of mischief and to give them healthful enjoyment.—December Woman's Home Companion.

A PRAYER.

O God, who hast revealed Thyself in man, we thank Thee for the coming of our Lord Jesus Christ, in whom was all Thy fullness bodily. Let the message of the angels who sang the hidden glory of his birth be more and more fulfilled in our hearts and lives. Give us that good will which is the harbinger of peace. Attune our hearts to the loving reverence which desires Thy glory. Make our service a continual joy. Let the brotherhood of Christ to us in feebleness of childhood, and fellowship of suffering and death, be inspiration for our brotherly kindness. And may the life that found no room for its beginning save the stable of the beasts in Bethlehem, the life that grew to triumph through the cross and resurrection, begin in our hearts with humility and faith and come to its perfection in the glory of everlasting love. Through Jesus Christ our Lord. Amen.—From the Congregationalist.

My heart was glad that Christmas Eve—just as if the Babe had been coming again to us that same night. And is he not always coming to us afresh in every childlike feeling that awakes in the hearts of his people?—George Macdonald.

We put ourselves in the way of divine visits, when we employ ourselves in honest business. Tidings of Christ's birth were brought to the shepherds, when they were keeping their flocks.—Matthew Henry.

"In the production of iron ore the United States proved itself to be a veritable land of unbounded possibilities. It produced very nearly 36 per cent of the total iron produced, and that of the very best quality. In the past year the United States produced 39.3 per cent of the world's product of pig iron. In 1900 it produced, roughly 10.1 million tons of steel, or 42 per cent of the world's product, and in the year 1901 the United States output was increased to 13.5 million tons.

Men cannot see the good when the mists of passion are on the windows of the soul.

"THE DEATH OF CHRIST: ITS PLACE AND INTERPRETATION IN THE NEW TESTAMENT."

A Review by Dr. Robertson Nicoll.

(From British Weekly.)

Dr. James Denney is recognized as a foremost scholar of England and the world. An utterance from him carries the force not only of a devout Christian but a genuine scholar. He has recently issued a book bearing the title above. It deals directly with the Atonement, that doctrine about which the camps of modern Christendom are now fighting a final battle. We take it therefore that our intelligent readers will be much interested in the utterance of Dr. Denney, and we have found no description of it equal to that quoted here from Dr. Robertson Nicoll, to whom is due as much as to any other man the reaction against rationalism in British Christendom:

"Dr. Denney's aim is practical. He seeks to help the church to take up the slack and nearly broken thread of continuity with the mighty evangelism of old. In his view the most hopeful method of effecting this is to show the unity of the New Testament, and especially its unity on the theme of central and permanent importance, which is the death of Christ. Starting from the life and teaching of Jesus Himself, he passes on to the primitive Christian teaching in Acts and in the 1st Epistle of Peter. He deals at greater length with the teaching of St. Paul, and follows with a study of the Epistle to the Hebrews and of the Johannine writings. He concludes with some reflections on the importance of the New Testament conception of Christ's death alike to the evangelist and the theologian. Dr. Denney, save for one or two digressions, rigorously abides by his subject, and it would be impossible to summarise a book so compressed, or to discuss seriatim the conclusions arrived at. Suffice it to say that to him the death of Christ has stored up in it the redeeming virtue of the Gospel. It is the hiding place of God's power, the inspiration of all Christian praise. There is a Divine necessity for the death of Christ, a necessity not blank and blind, but intelligible and moral. Life before the death of Christ has touched it gropes or fumbles after something it can never find. When it has experienced the power of Christ's death, it becomes real and satisfying and fruit-bearing. The New Testament interpretation of Christ's death is that in His passion Christ bore our sins, accepted their responsibilities, stood in our room and stead. To the writers of the New Testament sin is a problem which cannot be ignored or suppressed. It is not a problem that can easily be solved. To the writers salvation is a difficult thing; nay, in itself an incredible and impossible thing. It is the wonder of wonders that it should be, a wonder that can never cease. The only manner in which it can be solved is by the Atonement, and the priestly or reconciling ministry of Christ. In other words, Christ is the Substitute of the sinner, and takes sin away by His propitiatory death. Through the death of Christ, God is just, and the justifier of them that believe in Jesus. For the answer of faith to the death of Christ is the believing abandonment of the soul to the righteousness of God that has satisfied the moral order of the world, and to the love of God, which signifies its strength in what Christ has done for men. Dr. Denney lays great stress on the teaching of St. Paul and St. John, that the propitiatory death of Christ is the proof, and the only satisfying proof, of the reality and infinity of the love of God for man. His death is a loving death only because in that death He took our responsibilities upon Him. If His death did not do as much for us, it is no proof of love. The Gospel is that the death of Christ is a work outside of us in which God so deals in Christ with the sin of the world that it is no more a barrier between Himself and men. Without this doctrine we have no Gospel to preach. Unless the death of Christ does this, the sinful have to be left alone to their responsibility, their doom, their curse, and their death. The response of the soul to this redeeming love embraces the whole development of the Christian life. It is in its essence an unspeakable sense of obligation. The words of the revival hymn,

"Jesus paid it all, All to Him I owe,"

go near saying it, but nothing can express it fully, for redeeming love is the last thing in the universe, the thing which all praise must exalt, and to which everything else must be subordinate. Dr. Denney, with the utmost care and candour, and the highest exegetical ability, goes over the whole ground, and proves, we think beyond dispute, that all this is witnessed by the consenting testimony of the New Testament writers. He has not presented the evidence completely, and we may afterwards try to show that he has made at least one signal omission, but that he is right in declaring that according to the New Testament where there is no atonement there is no gospel, it will be very hard to deny. All preaching of the love of God and the forgiveness of sins out of relation to the death of Christ is not Gospel preaching if the New Testament is the rule and standard of Christianity. No one can be a preacher of the New Testament if he is inwardly at war with the idea of Atonement, constantly engaged in minimising it, maintaining an attitude of reserve or even of self-defence in relation to it. We may take it or leave it, but it is idle to attempt to propagate the Christian religion on the basis and with the authority of the New Testament unless we have welcomed it with our whole heart. The Gospel is the message of a sin-bearing, sin-expiating love which takes the whole responsibility of the sinner unconditionally if only he abandons himself to it. In John Wesley's words full salvation now is the burden of the Gospel. The whole relation of the believer to God is determined not at all by sin or law, but by Christ, the Propitiation, and by faith. This preaching of full salvation, and this preaching only, has in it the promise of revival, and carries with it the New Testament spirit of joy and assurance. All this is explained with a cogency that is triumphant, and in full view of all that can be said on the other side, whether by critics or exegetes. Dr. Denney's book will take rank with that of Dr. Dale, and ranks higher as a masterpiece of exegesis. It must find its way into the hands of all Christian teachers who are in earnest about their work."

Will Christmas Come to You?

Christmas Day is not a point of time that comes once a year—to many it has not come yet. It is only theirs who find that precious Saviour, who know the living Christ as the gift of God to men. This great Christmas gift of God is the separate, personal gift of Jesus to a man's own soul. There are many who stand yet on the other side of Bethlehem, and the other side of Christmas. To them Christ is not come. But this is still the Glory of God that He seeks to come into our life as the little child, the beginning of a new and higher life, the revelation of the Father, bringing to the heart peace and breathing into the soul His own good-will to men.—Mark Guy Pearse, in The Young Woman.

If you would advance in true holiness you must aim steadily at perfection in little things.—Abbe Guillore.

Christmas Thoughts.

(Editor Gaines in Baptist Union.)

WHEN JESUS CAME.

It was a dark night when he came. There were stars overhead, but the stars had gone out in men's hearts. It matters little whether there are stars in the sky; if the sky of the heart is starless, the firmament above gives no cheer. It was a dark night when he came—for the fires of hope and expectation had died down on the heart-altars of the world. The lamps lighted by the splendid philosophies of the ancients had lost their warmth and their brilliancy; they were only painted lamps. The pleasures of men had become the orgies of brutes. "On that hard, pagan world disgust and secret loathing fell"—just before Jesus came. The wise men from the east were more than travelers; they bore the heart-sob of a world for Something—they said "The King of the Jews," but they said less than they felt; it was a world's cry—"Where is He?" Teachings had lost their zest because they never had life; men turned away from the shadow and longed for the substance! Oh, it was a sick and weary world—when Jesus came. Is it a wonder that the knowledge of Him spread over the whole known earth within a hundred years? The world was looking for Him! There was little hope "unless One should come," but who Plato could not tell. When He came—He came as purest blessings ever come, in the sunrise on a baby's face. And a little child shall lead them; and still He is leading on! But so many did not know Him—when Jesus came!

IF WE KNEW HIM.

These two thousand years He has been here—and for great multitudes He is still the unrecognized Christ. "There standeth one among you whom ye know not," said John. It was too true; Jesus moved in and out among men, but they did not recognize Him; down to the end they were often confused—even His best friends. "Have I been so long time with you, and yet hast thou not known me?" It is Jesus, speaking lovingly, yet reproachfully, to Philip. Philip should have known better, but somehow he didn't. Yet He is standing here, right in the midst of us—what if we knew Him! There are those who sing His praises, talk of His teachings, yet they do not know Him as He stands there—He, a kingly stranger still. It is the pathos of human experience, it is the sad fact of history. The fruits of His life are eagerly received, the stream of life He began yonder in Bethlehem has watered hill and plain—but we do not recognize Him! If we knew Him, there would be fewer sorrows in the world, human speech would be kindlier, the hand pressure would be warmer, there would be more smiles on the faces of the children, more peace in the heart of the pilgrim as He nears the setting sun, more hope and holy courage in the hearts of the world's struggling ones. If we knew Him we should love Him, and love would make a heaven below; for loving Him we should love each other, and "where love is, there God is!"

WHEN JESUS COMES

The first advent brings up again the teaching of the second advent. He is coming again—and every eye shall see Him. No more a child in Bethlehem; no more a lad among the hills at Nazareth; no more a driven and hounded and persecuted man of Galilee; no more a lowly Master on trial; never again a crucified Lord; but risen, glorified, reigning Lord, who shall come again, bringing judgment with Him. We shall know Him; there will be no mistaking Him for another. * * * Of the times and seasons it is not needful to speak, for it would be idle speech; no man knoweth the day of His appearing, though in one great stupendous sense we can determine the time and manner of His coming to us—on this Christmastide. The appointing is beyond our ken, the "coming" is in the range of human determination. When Jesus comes a new life will break in upon you; the horizon of it will be bounded by God's eternity, the love of it as wide and deep as the ocean's flow, the strength of it as the everlasting hills. You will not belong to yourself. Yet you will be heir of all things. When Christ comes in, evil goes out, a heaven-born joy abides, and the tone of your days will be set after God's eternal music. Is it not strange that He stands waiting—waiting so long to come in? And yet we shut the door upon Him. "You treat no other friend so ill." "Oh, come to my heart, Lord Jesus, come! There is room in my heart for Thee."

The Mother of the Christmas Babe.

When God would give the world a great man—a man of rare spirit and transcendent power, a man with a lofty mission—he first prepares a woman to be his mother. Whenever in history we come upon such a man, we instinctively begin to ask about the character of her on whose bosom he nestled in infancy and at whose knee he learned his life's first lessons. We are sure of finding here the secret of the man's greatness. When the time drew nigh for the incarnation of the Son of God, we may be sure that into the soul of the woman who should be his mother, who should impart her own life to him, who should teach him his first lessons and prepare him for his holy mission, God put the loveliest and the best qualities that ever were lodged in any woman's life.

We need not accept the teaching that exalts the mother of Jesus to a place beside or above her divine son. We need have no sympathy whatever with the dogma that ascribes worship to the Virgin Mary, and teaches that the Son on his throne must be approached by mortals through his more merciful, more gentle-hearted mother. But we need not let these errors concerning Mary obscure the real blessedness of her character. We remember the angel's greeting, "Blessed art thou among women." Hers was the highest honor ever conferred upon any woman.

We know how other men, men of genius, rarely ever have failed to give to their mothers the honor of whatever of greatness or worth they had attained. But somehow we shrink from saying that Jesus was influenced by his mother as other good men have been; that he got from her much of the beauty and the power of his life. We are apt to fancy that his mother was not to him what mothers ordinarily are to their children; that he did not need mothering as other children do; that by reason of his deity indwelling, his character unfolded from within, without the aid of home teaching and training, and the other educational influences which do so much in shaping the character of children in common homes.

But there is no scriptural ground for this feeling. The humanity of Jesus was just like our humanity. He came into the world just as feeble and as untaught as any other child that ever was born. No mother was ever more to her infant than Mary was to Jesus. She taught him all his first lessons. She gave him his first thoughts about God, and from her lips he learned the first lispings of prayer.

Jewish mothers cared very tenderly for their children. They taught them with unwearying patience the words of God. One of the Jewish rabbis has fittingly said, "God could not be everywhere, and therefore he made mothers."—P.

A Month's Bible Study for Pastors.

BY REV. W. R. CULLOM.

Since writing of this matter some days ago a sufficient number of pastors have indicated their purpose to come; so that we are glad to announce that the class will be formed. Those who have indicated this purpose seem to prefer coming about the middle of January and continuing until the middle of February. This will be best for several reasons. It will avoid the confusion necessarily connected with the opening of the spring term during the first week in January; and it will give those who come the opportunity of remaining with us until the Anniversary exercises, February 13th. To many friends of the College these exercises are the most interesting public gatherings that we have during the year.

The class will meet for organization, distributing books, assigning work, etc., on Monday afternoon, January 11th, at 3.30 o'clock, and the regular classes will meet daily (except Sunday) from that time until February 13th.

THE WORK TO BE DONE.

The general purpose of this work is twofold (1) As servants of God studying together, to broaden, deepen, and enrich our own hearts in God's eternal truth. (2) To get a stronger and more intelligent grasp on our work as preachers of the gospel and shepherds of the churches of Christ. To meet this double purpose there will be three classes organized for daily meetings.

1. The Acts of the Apostles.—This book is nothing more than a little tract or booklet so far as its size is concerned, but in its subject matter it is the greatest narrative of missionary endeavor that the world has ever seen. Surely no Christian can read and ponder its chapters without having his heart stirred with a burning desire to see God's work, so well begun in those early Christians, reproduced in his own heart and carried out in his own life. This great book will be studied with the Bible text, and with Dr. Stifler's Introduction. There will also be frequent references to the best commentaries and best biographers bearing on the book, most of which may be found in our college library.

2. The Book of Romans.—In this masterly epistle we have set forth Paul's great discussion of the doctrines of sin, atonement, justification, sanctification, God's purpose as to the Jews, and certain practical results in the Christian life following from those doctrines. Besides the Bible text, we shall use Stifler's Commentary and H. C. G. Moule's expository lectures on this book.

3. The Christian Life.—This is the title of a series of studies running at present in the columns of the Baptist Union. So helpful have they been to me personally that I shall use them as the foundation for a series of studies with our pastor's class.

4. Problems of the Pastorate.—This will embrace a course of lectures and conferences on such subjects as: The Pastor and the Sunday-school, The Pastor and Soul Winning, The Pastor and the Great Commission, The Pastor and Church Discipline, The Pastor and Raising Money, etc. The above is intended to give only a general idea of the work contemplated. Other things may be introduced and some of these left out if it is seen best at the time to do so. The first two courses are expected to run through the whole month; the last two will run for two weeks each.

THE COST.

This will be made just as light as possible. No charge will be made for any thing the college can do for this work. The three items in the cost to be thought of are, railroad fare, board, and books. The cost of reaching Wake Forest and of returning home will of course depend on where one lives. Board can be had here at actual cost. Everything in this line, including table fare, room, fuel and lights ought not to cost over $9 or $10 for the month. The books will not cost more than $3 or $4, and will be just such books as every preacher will feel that he must keep by him. Indeed, the last item should not be counted as part of the cost of this work; for surely every preacher who expects to grow and help his people in his ministrations to them, will purchase a few fresh books once in a while—whether he attends this class or not.

1. Let no one think he is too old, or too rusty, or too poorly prepared to enter this work. To the man who feels the years as they accumulate on him, what can be more healthy and invigorating than to come in touch with the current of life as it flows so freely and vigorously among our 300 young men at Wake Forest! The preacher above all men needs to be continually renewing his youth, and thus silence forever that dread phrase—"dead line in the ministry." If one feels that he is rusty or poorly prepared, let him remember that this is not a regular college class, but a class which has as one of its main purposes to help him.

2. Let no one allow a few difficulties in the way to keep him from coming. Every worthy move has to be taken in the face of difficulties. Who sees this illustrated oftener than a preacher? Surely he will be the last man to give way to them.

3. Let those who plan to come make it a point to be here promptly on the opening day and remain to the close, and so carry away with them a wholesome impress that shall make the whole year brighter and happier and more fruitful of good in the Master's work.

4. If one finds that he wishes to come, but can't quite make the arrangement, let him write to me, and possibly I may be able to assist him in opening the way.

5. If those who expect to come will write me before hand I will have books and all other necessary arrangements ready for them when they get here.

W. R. CULLOM.

Wake Forest, N. C., Dec. 16, 1902.

North Carolinians in Georgia.

BY WALTER M. GILMORE.

It was the writer's privilege recently to visit Atlanta, Baptist headquarters in Georgia. Nothing interested him more than the wonderful work that is being done there by two of North Carolina's most gifted sons, Dr. L. G. Broughton and Dr. John E. White. Dr. Broughton's work at the Tabernacle is well known, yet to comprehend its magnitude you must go to Atlanta. Thousands of people flock to hear Dr. Broughton every week, I am told. We cannot here enter into the details of his many-sided work. The public generally perhaps are more interested in his "General Conferences" held in the spring, at which he calls together a number of noted religious teachers from this and other countries. These have been largely attended and very successful in the past. Dr. Broughton has recently signified his purpose to give up all evangelistic work for a while and devote himself wholly to his Tabernacle work. He is very ably assisted in his work by his brother, Dr. Joe Broughton, who is a dentist in the city.

Dr. John E. White's many friends in North Carolina will not be surprised to hear that he is sustaining himself magnificently at the Second Church. He has organized his church precisely on the same model he organized the work in North Carolina, and it is working very successfully. He has solved the difficult problem, in a measure, of reaching the masses. By his splendid oratorical gifts, by his strong personality, by his sound orthodoxy, and by his deep spirituality and passion for the souls of men, he has won his way into the hearts of all classes in Atlanta.

Dr. A. M. Simms, of Hawkinsville, though a Virginian, is entitled to a place with Tar Heels, because of his pastorate at the Raleigh Tabernacle for several years. He is succeeding nicely. He has the happy faculty of doing the right thing at the right time. This was demonstrated recently at our State Convention.

Bro. T. J. Watts, of Forsyth, of whom Raleigh may well feel proud, has had marked success in his pastorate. He has a very important field. Monroe Female College, one of our very best Baptist schools, is located in Forsyth.

Bro. A. J. Taylor is doing very efficient work as assistant pastor at Moultrie, one of our most flourishing South Georgia towns. Prof. Roscoe Barrett, a very bright and promising young Tar Heel, is superintendent of the graded school in Moultrie.

Professors T. J. and J. H. Simmons, of Shorter College, Rome, are in the very forefront of educators in this State. Under their wise and capable management Shorter College has taken a long step forward, and now ranks with the very best of our Southern female colleges.

Bro. J. C. Caddell was a magnificent gift from North Carolina to Georgia. He is the same genial, big-hearted, lovable man that he has ever been. Send us more like him.

There are many other North Carolinians among us, perhaps, whose names are just as worthy of honorable mention, but I cannot recall them now, and this series of articles must close.

Though we are separated from you by an entire State, be assured of our continued love for you and all of your institutions, and of our best wishes for you,—a merry Christmas and a happy new year.

Brunswick, Ga., Dec. 8, 1902.

The Real Work of A. and M. Colleges.

BY G. T WINSTON, LL. D.

A great deal is said now-a-days about industrial education, and the public mind is full of the subject. Newspapers and magazines discuss it, and schools, colleges and universities find it fashionable to teach it.

There is a very real industrial education and a very sham industrial education. The substance and the shadow are here, as everywhere else in life.

Forty years ago Senator Morrill, of Vermonpt, secured the enactment of a law by the United States Congress establishing industrial colleges in each State and Territory. Public lands were granted for their endowment. North Carolina received 370,000 acres. When the Morrill act was passed there was little interest in or knowledge of industrial education among our people. The result was, in the different States, a great variety of views, a great variety of plans for industrial colleges, and perfect concord on one point only,—the advisability of getting the money.

In some States the new idea of industrial education was taken up by the existing State college or university, the funds were thus secured from Washington, and the farmer and the mechanic were set up in classic halls beside the lawyer, the preacher, the poet and the orator, and all were proclaimed to be "of equal dignity and honor." No practical instruction nor manual training was given, but great stress was laid upon "the sciences, the languages, mathematics, history, philosophy, literature, and other studies essential to a full understanding of agricultural and mechanical pursuits, and especially essential to maintain the dignity and honor of the laboring professions and expand the mind of the farmer."

In other States were established separate colleges; schools of technology, or polytechnic institutes, but usually agricultural and mechanical colleges. Most of these from their very foundation, were low grade and pretentious imitations of already existing literary colleges and universities. Having procured a very small equipment of tools, machinery, apparatus, animals, land and buildings, and having framed a curriculum of industrial instruction with a minimum requirement of manual work and technical study and training, they organized general courses of study with practically no industrial features, granted such degrees as literary and classical colleges usually grant, and emphasized the necessity of "broad and liberal culture for industrial workers, especially of literature, philosophy, languages, history, etc., etc." And, so, the agricultural and mechanical college shadow rested on the land without sharpening a pruning hook or sprouting a seed. It is interesting to see how these two shadows of industrial education, the literary college with industrial caudal appendage and the A. and M. College with literary ears, walked before each other, walked over and under and through each other, braying and gesticulating and attitudinizing before the public, each claiming to be what the other was, and each knowing that its claim was pure nonsense!

The time has come when the public will no longer endure sham industrial education. The "literary industrials" must take off their caudals and the "industrial literaries" must take off their ears. The wisest of them have done so. The real industrial school is a school for the training of workers; not mere workers, not mere thinkers, but men who can both work and think. Such a school requires of every pupil, from the very beginning of his pupilage, as much handcraft as headcraft. It tests him, or trains him, as the case may be, in forgeshop, at carpenter's bench, at turning-lathe, in foundry, in pattern-shop, in drawing and designing room, or in dairy, green-house, barn, orchard, garden, and field. By doing work along these many simple lines, a lad discovers which industrial career he is best fitted for by nature; and he then begins to do more skilled work, more advanced work, along the special lines of his chosen industrial career. He may become a thinker and an inventor, as well as a skilled worker; if not, he will be at least a skilled worker instead of a mere laborer. Lads who are unwilling to do this sort of work, several hours daily, unwilling to get their hands soiled and hardened by tools and machinery and hard physical labor, who do not wish to wear overalls and to be taught by professors in overalls, such lads are unfit for industrial careers. Let them go to literary colleges and be trained for literary professions. Let the industrial colleges be honest, and tell them to leave. And let the literary colleges be honest, and not encourage the wasting of precious years in the vain endeavor or the shallow pretense of learning literature, languages and philosophy by lads who have no talent nor inclination for such culture, but who can be taught to work, even to do skilled work.

GEO. T. WINSTON.

A. and M. College, Raleigh, N. C.

Working Too Hard—
Weak, Nervous and Restless?

Horsford's Acid Phosphate restores strength, quiets the nerves, induces restful sleep. A most reliable constitutional tonic.

Seek to cultivate a buoyant, joyous sense of the crowded kindness of God in your daily life.—Alexander Maclaren.

News Notes.

....Remember also the people who do not remember you.

....Why did you not carry the Convention home with you!

....The Recorder was the only paper that reported the Convention in full, including the Woman's Meeting.

....Sunday night Dr. T. N. Ivey congratulated Dr. Tyree upon "the integrity of his Baptisticism." Tell it not in—Kentucky.

....The Evangelical Alliance invites the churches of Christendom to join in a week of united, world-wide prayer January 4-11.

....The brother who can prove that Christmas does not come on the 25th of December is making his annual appearance in the papers.

....Rev. E. S. Pierce has returned to North Carolina after a year's trial of the Sacred Soil. He is at Currituck. We welcome him home again.

....In the death of Dr. J. M. Stifler, of Crozer, the ranks of Christian scholarship lose a foremost man. His book on the Acts of the Apostles is a standard.

....There is in reach of every reader of this paper some one who needs help of some sort. See that you render it at Christmas. You cannot be happy otherwise.

....We received last week one new subscriber from Washington State and another from Mexico, and quite a number from North Carolina. We are coming towards 10,000.

....Rev. G. P. Hamrick has accepted the call of the Cherokee Avenue church at Gaffney, and will enter upon his pastorate there January 1st.—Baptist Courier, S. C.

....Rev. M. A. Love changes his address from Cullasaja to Franklin. He reports a good meeting with Ellijay church. He will give some time this winter to evangelistic work.

....The North Carolina Association of Academies will meet at Raleigh December 26th and 27th. We hope Baptist Secondary School men will be largely represented in this meeting.

....1903 is the year—this is the time of the year—to increase pastor's salaries. Make the move in very next conference, and report to us. Do not forget this. There will be no better New Year resolution.

....In the death of Rev. C. F. James, D. D., President of Roanoke Female College, we have lost a valuable man. His work on the Struggle for Religious Liberty in Virginia will bring all generations into his debt.

....The South Carolina situation is a luminous commentary on the divine fitness of boards of Trustees to determine orthodoxy. The State is divided into hostile camps. Furman is irreparably injured, and no man cay say just why.

....No paper next week. We shall all take a rest and clear up things for the New Year; and we hope the wide circle of our readers will do likewise. Here's our wish for a happy Christmas and a Prosperous New Year everywhere.

....Our readers will be gratified to see that President Winston has so sound a conception of the mission of the A. and M. College. He is directing the College toward the ideals suggested in his article. There is no doubt that in making the College what it was meant to be he will draw to it thousands of students and fulfill a great mission. Not one young man in five can afford to take a Literary or Professional Education.

....We take it that honest people have nothing to fear in the suit of South Dakota against the State of North Carolina. If the bonds are valid, we should pay them. If not, we should not. And we ought to know. The putting of politics into such matters is foolish.

....In behalf of the friends of the College was thank Congressman Edward W. Pou for making Wake Forest College a Government Repository for books and publications which the Government desires to preserve permanently. Only those who understand how many valuable publications our Government issues will appreciate this deed of Mr. Pou.

....The daily papers state that Rev. R. F. Tredway, of Shelby, has accepted a call to one of our churches in Montgomery, Ala. We regret that he will leave our State. Coming hither from Louisiana several years ago, he has done excellent work at Shelby and has won many friends in the brotherhood at large. We wish him much success in his new field.

....Venezuela has practically surrendered to Great Britain and Germany, and those nations have requested President Roosevelt to arbitrate the matters involved. The President in turn has suggested that the matter be adjusted before the Hague Tribunal. The United States has made it clear that the Monroe doctrine shall not stand between the South and Central American countries and the payment of their just debts.

....Rev. W. C. Tyree, D. D., was formally recognized as pastor of the Raleigh First Baptist church Sunday night. Dr. T. E. Skinner presided. Mr. T. H. Briggs extended greeting in behalf of the church, Mr. N. B. Broughton in behalf of other Baptist churches, Mr. Livingston Johnson in behalf of the Convention, Mr. T. N. Ivey in behalf of the Christian forces of Raleigh. Mr. Tyree followed with an earnest address to his people. The church is quite happy.

....We thank Dr. Thomas Hume for the following note: Chapel Hill, N. C.—Since Dr. J. William Jones left us for his work in Richmond I have been giving as much time as I could to filling our pulpit and directing our work. We are deeply concerned as to the necessity of securing a man after God's own heart who will guide the church and bless with a telling message the ninety-six Baptist students and the many others who attend upon our services, and we hope for the prayer and help of our brethren. What gracious influences may be distributed from this point over all our great Commonwealth! Dr. C. S. Blackwell and Rev. W. F. Fry have rendered us most effective service in the pulpit. Will not all our churches feel the spiritual impulse of the great Convention in Durham?

....In the Charlotte Observer for Sunday are two contributions that tell the dawn of Literature in North Carolina. Thomas Hufham's character sketch of Thomas B. Reed is the best piece of work that we have seen in a year. It surpasses Will Allen White's sketches of eminent public men in McClures. It also reveals a wonderful grasp of American politics. He has received the genius of his father. The other contribution is a poem by Rev. Baylus Cade. If we are a judge, it will go the rounds of the American press and will not be permitted to pass out. The Charlotte Observer's patronage of John R. Morris, H. E. C. Bryant, Mrs. Shipp, Mr. Banks, Irvin Avery—who will surely make literature in his day—and others like Mr. Hufham and Mr. Cade, marks it as the representative North Carolina journal. Biographers of Twentieth Century writers will search its columns.

....The fourth trial of the so-called conspiracy suit brought by Rev. S. A. Hayden against a number of Texas Baptists has been recently concluded. The verdict of the jury exonerates four of the nineteen defendants—viz., D. G. Wooten, J. M. Robertson, F. W. Freeman, and George W. Truett. The further verdict was against the fifteen remaining defendants for $15,000. These defendants are J. B. Gambrell, J. B. Cranfill, W. H. Jenkins, T. J. Walne, J. M. Carroll, George W. Baines, L. R. Millican, J. C. Burkett, R. T. Hanks, R. A. Lee, J. B. Riddle, Bennett Hatcher, L. M. Mayes, I. B. Kimbrough, and A. E. Baten. The defendants will, of course, appeal.—Religious Herald.

....Professor Cullom, of Wake Forest, has grown wonderfully in every way. The denomination realizes that in him it has a strong and substantial man. His new winter school is characteristic of him: it will do solid service; it is practical. We hope many pastors will enter. Dr. Taylor sends the following, which refers to Professor Cullom's announcement on third page:

Professor Cullom has kindly allowed me to read his announcement, and I cannot refrain from expressing my great gratification on learning that this new work with and for pastors is no longer a pleasing dream, but is to be an actuality.

As Professor Cullom does not know that I am writing this, I am going to venture to tell the brethren that in scholarship, in experience, and in sympathetic interest in pastoral work, he is thoroughly well qualified to carry out the suggested plan.

This is a golden opportunity, rich in promise especially for those who have not been able to take extended courses at Theological Seminaries. There are a hundred Baptist pastors in North Carolina who would never regret availing themselves of it if they can possibly make arrangements to do so.

....In rendering a decision allowing damages for the injury of a child (nine years of age) employed in manufacturing, Justice Clark of the Supreme Court gave out the following interesting facts: "But, as it is a subject of growing importance to lawyers as well as to the public interest generally, it may be well to cite as indication of the conclusion to which the maturer judgment of mankind is tending, the age below which legislative construction in other States has made it illegal and therefore negligence per se to employ any child in a factory. In Florida, Rhode Island and Washington under 15; California, Connecticut, Illinois, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New York, Oklahoma, South Dakota, Tennessee, Wisconsin and Wyoming, under 14; Ohio, girls under 16, boys under 13; Colorado, Maine, Maryland, North Dakota, under 12; Pennsylvania, under 12. It might be with this concensus of opinion that it would not have been error if the judge had held that it was negligence per se to put a child of the tender age of 9 to work on a dangerous machine, which he had never seen before, without any instructions or warning and to leave him there without stopping the machine; but, however that may be, it was certainly not error to leave the question of negligence to the jury with the charge given in connection therewith, which was very favorable to the defendant."

Oh, how homesick it made me to read that superb report in the Recorder of the recent Convention at Durham! I congratulate my brethren in the dear old State on the record of the past year, and I pray God to bless them graciously during the year that is to come.

JUNIUS W. MILLARD.

From Dr. Robertson.

Louisville, Ky., Dec. 17, 1902.

I wish to make a correction concerning the collection for the Students' Fund taken at the late Convention at Durham. The amount turns out, on a careful calculation, to be $723 instead of $600, as it was understood at the time the collection was taken. I am not sorry that the mistake was made by the Secretary, because it seemed to result in a larger collection than was apparent at the moment. I hope that nobody will feel like he is released from his subscription because the amount seems larger. We need every cent of it, and more. We need it for the North Carolina men.

I never met so many young ministers anywhere who were anxious to come to the Seminary as came to me eagerly at Durham to talk about coming to the Seminary in Louisville. I took their names and addresses down and brought them home with me for Dr. Mullins, and they will be written to and catalogues will be sent to them. At least twenty-five of the finest young men in North Carolina are anxious to come to the Seminary, some this year and some next. Many of them have burdens and are making heroic struggles. I gave them all of the cheer that I knew how, and promised them help. It is needless to say that this promise of help rests on the confidence that I have in the North Carolina Baptists. I know that they love their young ministers, and that they want them to have the best education possible to fit them for the great work of preaching the gospel. We are going to help these young men to the extent of their actual need, and we are going to call on the North Carolina Baptists to help us do this thing, and I know that the call will not be in vain. The large collection for the Students' Fund at Durham, perhaps the largest ever given by the North Carolina Baptist Convention for this purpose, gives me confidence both for the present and for the future.

May I be allowed to say that my heart was greatly cheered by the spirit and by the power of the meeting at Durham. Surely the Lord was there. As I come after a lapse of some five years, I note the wonderful progress made by the North Carolina Baptists in every direction. Nothing seems impossible now for the Baptists of the State. Wake Forest College is going to march ahead, the Female University is going to be sustained, State Missions is going to sweep the State for the Baptist cause, and the North Carolina Baptists are going to take Home Missions, Foreign Missions, the Orphanage, our Seminary, and the whole world into their hearts.

I had a glorious day in fellowship and in memory at Wake Forest College after an absence of almost fifteen years. What a joy it was to look into the faces of the almost three hundred splendid young men, and to be with the faculty and the families who make up Wake Forest. I thank God that so much of my early life was linked with the Baptists of North Carolina. A large part of my heart will always be there.

A. T. ROBERTSON.

Louisville, Ky.

Belcross, N. C., Dec. 19.

I don't write much in these latter days. I just want to say, you people at Durham did not have all the feast to yourselves. The fragments you sent out this week in the Recorder, to those of us who were not there, was truly inspiring. I have read your account twice and laid the paper aside. May want to read it again. I don't know but I took on new life. Thank God for the army of well equipped young men He is raising up in North Carolina, to take the kingdom. The old ship is safe.

R. R. OVERBY.

Conditions in Stony Fork and Blue Ridge Associations.

This is a part of God's creation known for its strong anti-mission and anti-educational Baptists. There are a few Missionary Baptists in this country, but they are slow to confess it, owing to strong opposition.

This territory of which I am speaking includes the Stony Fork and Blue Ridge Associations. This is Baptist territory almost entirely. Collections for missions of any kind are seldom asked for. Our preachers (most of them) oppose it and fight it bitterly. There is where the trouble lies. These people, if they were taught their duty, would gladly respond to any call. These mountain people are generous-hearted and willing to give of their means, and would give of their means if they were asked to, but they are taught that it is wrong. Hence they are doing nothing. Our adjoining Associations, viz., Three Forks, Ashe and Brushy Mountain, are doing some better, but not what they ought and could do.

Now, we consider it high time that our Baptist State Board was recognizing this territory in its critical condition, and help us. Our people do not read, consequently they must have the gospel preached to them in its purity. We have a limited number of brethren and sisters who are willing to sacrifice time and means to give these people the true gospel. We have but few Sunday-schools, and these object to literature. Our church-houses are, with a few exceptions, log houses, not sealed or weather-boarded. We need help to build churches. We badly need a colporter to supply us with Bibles at least.

The writer has been on the Blue Ridge Baptist force for two years, but, feeling a greater work can be accomplished by preaching the true gospel to these people, I have given up office work for a while at least.

My opposition is very strong, but am thankful for a few brethren who will stand by my side to the end. This is my old home, and I long since learned to love them, and want to see them emerge from their state of darkness into the light of the true gospel.

I will do all I can for the Recorder in this territory.

D. S. LEE.

Report of Convention's School Visiting Committee.

Your committee regrets that it has so imperfectly performed the duties assigned to it by this Convention at the last session.

We have received only two invitations to visit schools. One of these came from Bethel Hill, which was not practicable for us to accept. The other was from the Oxford Seminary for Girls. Only one member of the committee found it possible to accept this invitation, and the following is the impression he received from his visit to this excellent institution: The enrollment for this session was 82 boarding pupils and 20 local pupils. This is the largest patronage which the school has ever had, and it necessitated additions and other improvements. Several rooms have been added to the dormitory. A new art-room has been provided, which is in every way admirably adapted to its purpose, and thoroughly equipped. Five new pianos have been purchased this session, making eleven in all. They are all superior instruments, especially the new ones. Water-works are now under construction, designed to supply the whole building with water, which will add much to the convenience and comfort of the students. The faculty consists of ten admirable teachers. As an evidence of their ability and efficiency, and also as a proof of the president's wisdom and good judgment, most of these teachers have been teaching in the institution for a long time. The health of the faculty and students of this school has always been proverbially good, and never before has it been better than this session. Neatness and order were observed in every department. The young ladies seemed contented, bright and happy. This school has had a long and honorable career, and by its thorough and faithful work has placed the denomination under just obligation. We are sure that this Convention will hear with gladness the report that it is steadily growing in patronage, equipment and usefulness. Its success in the past, and its prosperity at the present, is of course largely attributable to its progressive and accomplished president, Prof. F. P. Hobgood.

W. C. NEWTON,
W. C. TYREE.

Education for Farmers and Farm Boys.

A great opportunity is offered young farmers and farm boys to get a training in scientific agriculture at the A. and M. College this winter. The winter course in agriculture and dairying begins January 2, 1903, and lasts ten weeks. This is at a time when hundreds of farmers can be spared from their work, permitting them to obtain this important training that will mean dollars and cents to them. Practical instruction in all phases of farm life is given. One young man of last year's class declared that he made two hundred dollars after he got home by having learned some of the principles of feeding.

This training is a paying investment to the farm boy. We hope all will attend who can. The college charges nothing for its work; the only expense is the students' board, room, books, etc., which, altogether, amounts to only thirty dollars.

Plan to attend the course. If you have not already received a circular write to Prof. Charles William Burkett, West Raleigh, N. C., for full information.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble: too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO

There is comfort in the knowledge so often expresed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Raleigh Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghampton, N. Y., on every bottle.

GREAT EASE with Pearline washing—no possible harm. Points that put PEARLINE above every other washing medium. Plenty of things make washing easy, but are ruinous to the clothes. Plenty are harmless enough, but hard to wash with. Wash in common sense way—soak out the dirt, with little or no rubbing. PEARLINE'S way. 669

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HEADACHES
CURED WHILE YOU WAIT, BY
CAPUDINE
NO EFFECT ON THE HEART.
Sold at all Druggstores.

STATEMENT

Knights and Ladies of Honor,

OF KENTUCKY.

Condition December 31, 1901, as shown by statement filed:

Amount of net ledger assets December 31 of previous year		$17,402.31
Income—From policy-holders, $1,315,810.37; miscellaneous, $5,698.-08; total		1,321,508.45
Disbursements—To policy-holders, $1,175,275-00; miscellaneous $90,-476.74; total		1,265,751.74
Business in force—Number of policies, 51,808; amount		58,583,500.00
Written during year—Number of policies, 7,912; amount		7,133,500.00
Losses—At beginning of year, $110,951.00; incurred, $1,181,000.00; paid		1,182,375.00
ASSETS.		
Value of real estate (less amount of encumbrances)	$3,834.00	
Interest and rents due and accrued	1,126.16	
Cash in home office and deposited in banks ...	64,457.62	
Assessments actually collected and held by subordinate bodies ..	109,600.00	
All other assets, detailed in statement	4,867.40	
Total	183,885.18	
Less assets, not admitted	1,930.48	
Total admitted assets		181,954.70
LIABILITIES.		
Losses in process of adjustment or reported		88,076.00
Losses adjusted and unpaid		21,500.00
Losses resisted, none.		
Salaries, rents, accounts and bills, due and accrued		234.06
All other liabilities as detailed in statement.		3,400.00
Total liabilities as to policy-holders		113,210.06
Balance on hand to protect contract in addition to right of assessment, under following funds:		
Mortuary $52,233.04		
Expense 16,511.60		$68,744.64

BUSINESS IN NORTH CAROLINA IN 1901.

Policies or certificates in force—number, 297; amount, $458,000.00.

Policies or certificates written or revived in 1901—number, 23; amount, $27,500.00.

Policies or certificates decreased or ceased in 1901—number, 39; amount, $47,000.00.

Total amount premiums or assessments collected or secured, $12,-310.91.

Losses and claims unpaid at beginning, none; incurred, $11,500; paid, $11,500.

President, L. R. Lockard.

Secretary, C. W. Harvey.

Home Office, Lenocks Building, Indianapolis, Ind.

General agent for service, Insurance Commissioner, Raleigh, N. C.

Business manager or organizer for North Carolina, managed from home office.

State of North Carolina,
Insurance Department,
Raleigh, May 31, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Knights and Ladies of Honor, a fraternal order of Indianapolis, Ind., filed with this Department, showing the condition of said company on the 31st day of December 1901.

Witness my hand and official seal, the day and date above written.

(Seal.) JAMES R. YOUNG,
Insurance Commissioner.

S. A. L. CHRISTMAS HOLIDAY RATES.

Account of the above occasion the S. A. L. Railway will sell round-trip tickets to the public for one and one-third first-class limited fares for the round trip between all points east of the Mississippi and south of the Ohio and Potomac River, including Washington, D. C., and St. Louis, Mo. Tickets on sale December 23rd, 24th, 30th, 31st, 1902, and January 1, 1903. Final return limit January 3, 1903.

FOR STUDENTS.

Same rates will apply as shown above on presentation and surrender of certificates signed by the Superintendent, Principal or President of school or college. Tickets sold December 16th to 22nd, 1902, final return limit January 8, 1903.

For further information apply to
C. H. GATTIS, G. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

SOUTHERN RAILWAY ANNOUNCEMENT CHRISTMAS HOLIDAY RATES.

The Southern Railway announces Excursion rates to all points south of the Ohio and Potomac and east of the Mississippi Rivers, account Christmas holidays, season 1902-1903.

Rates: One and one-third first-class standard one-way fares for the round trip.

Tickets will be sold December 23, 24, 25, 30, 31, 1902, and January 1, 1903. Final limit January 3, 1903.

FOR STUDENTS.

Same rates as shown above will apply and tickets will be sold on presentation and surrender of certificates signed by Superintendents or Principals of various schools and colleges December 15-22, inclusive final limit January 8, 1903.

For full particulars call on any Southern Railway agent or write
T. C. STURGIS, C. T. A.,
Fayetteville St. Office, Raleigh, N. C.

R·I·P·A·N·S

There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N·S Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Home Circle.

While Sallie Is Cooking the Meal.

Jest settin' around before Christmas, while Sallie is cookin' the meal—
That's a time, I've discovered right often, when memories over me steal;
Say tollible a'rly of mornin's, when the stock has been given their hay,
An' the coffee is simmerin' softly, an' the roosters is crowin' fer day,
An' you see through the small kitchen winder the moon like a breast-pin of gold
Fastened on to the bosom of darkness by the Lord before time was so old.
A silence comes, somehow er other, so plain it is mighty-nigh seen,
Till you an' the past stand together, with seemin'ly nothin' between.
An' I'm shore I have thoughts then that's better than the ever'day thoughts that I feel—
Jest settin' around before Christmas while Sallie is cookin' the meal.

A feller don't never, I reckon, forgit the old mother an' home,
No matter jest how you have prospered, no matter jest where you may roam;
An' they come purty plain at sich moments as they wus in the times gone by,
Till you sorter lean back in the shadders to keep hid the mists in your eye!
You see yourself once more a toddler, a-rompin' around the h'arth there,
An' hear the old voice with the music to which nothin' else can compare;
Then your thoughts travel onwurd an' onwurd as you think of your own boy, too—
An' wonder, wherever he's roamin', ef he ever thinks that way of you.
So I live thus the past years over, an' a glad sort er sadness feel—
Jest settin' around before Christmas while Sallie is cookin' the meal!

—Will T. Hale.

Christmas.

Christmas is peculiarly the festival of parents and children, for it was a Child who gave it to the world, and it is the birthday which all the families of the world may keep. Birth always brings joy; it is as the day-spring after darkness, and even in the poorest home, where another mouth to feed means harder work for father and mother, more care, more anxiety, more strain to make both ends meet, the advent of a babe awakens gladness. The mother, pale on her pillow, with her infant in the arc of her arm is transfigured in the light of a rare happiness; the father, bent under the daily burden, straightens up and feels the throb of a new dignity. The Angel of Life has crossed the threshold, and heaven has sent them the gift of another little child.

Never was there a poorer home than that which received the Infant Christ. It was in fact not a home at all in any sense of permanence; rather, it was a makeshift of the nomad, less comfortable than the camp of the caravan or the tent of the pilgrim. No room for these weary wayfarers in the inn, but shelter in the stable, and there, in her hour of anguish the Virgin brought forth her wonderful first-born son, wrapped him in swaddling clothes and laid him in a manger. It was meet that he who in this world should have no place to lay his head, should thus first find hospitality in the stall of the dumb beasts and that, lowliest of the lowly, he should open his eyes on surroundings most humble and mean. He was always to be a Little Brother of the Poor.

The Mother cradled him on her breast, and the wise men came, and the angels sent the shepherds. A star and a song were the messenger-heralds, the one flaming in the sky for the sages, the other thrilling from it for the simple-hearted herdsmen who watched their flocks by night. A star and a song, and a Child and a Mother! Thus came the first dear Christmas to the world.

Our American way is to lavish money in our Christmas merry-making, to lavish it sometimes without the requirement of individual adaptation. And if we have not money enough to go round a large circle, we are compelled to leave outside some whom we might please without great expense, if only we exercised more thrift. A bit of holly, a Christmas card, a flower, a letter, a message, a hand-clasp, all these cost little, but how much they may carry of heart warmth to the friends on the edge of things, instead of in the midst. Run over the list of acquaintances, and you will discover that in your church, in your husband's office, in your favorite charity, somewhere you know a home-sick or a homeless person who ought to be brought in to the love-light of your own Christmas.

These are days when business calls so many away from home, that it is by no means possible for every household to gather its sons and daughters in one beautiful group when the holidays return. But every woman in whom motherhood is regnant may do some sweet thing for some other mother's boy or girl, for the sake of the Child who brought peace on earth and good will to men. She may widen her Christmas friendships till the circle takes in more than kith and kin, and as she does so a blessing shall come to her own life.

Strange Origin of the Christmas Tree.

Most of us know that the Christmas tree comes to us direct from Germany. And we know of the tree-worship of the Druids which obtained in England and France, and which probably had some influence on the later use of the tree in the Christian festival. But we do not all know that a similar festival with the tree as a crowning feature is observed among many heathen nations, and that it comes from sun-worship, which is older than history. The revival of the sun after the winter solstice has ever been the subject of rejoicing and of celebration by ceremonies which represent the new light brought back to the world. Our tree, with its small candles, its gilded knick-knacks and toys for the children, is a direct descendant of this old festival in honor of the sun.

Traces of it exist in Iceland, where the "service-tree" is found adorned with burning lights during Christmas night. The English yule-log is a faint survival of this festival. But it is beyond these that I wish to draw your attention, back further even than the Druid mysteries of the Gallic forests. It is to China, that home of all wonders and of all history. It has been shown that as long ago as 247 B. C. a tree with a hundred lamps and flowers was placed on the steps of the audience-hall. This appears again in the records of Princess Yang, who lived 713-755 A. D., and who caused a hundredlamp tree eighty feet high to be erected on a mountain. It was lighted during New-Year's night, and the illumination was seen for hundreds of miles, eclipsing the light of the moon. This candle-tree is no longer lighted in China, being replaced by an unusual number of lanterns, which are hung everywhere. A suggestion of the tree, however, still survives in Japan. At the New-Year two evergreen trees are placed without, on either side of the door. Their tops are tied together with the sacred band of straw, and various objects, dried lobsters and oranges are fastened to their branches.—Stewart Culin, of the University of Pennsylvania, in the December Woman's Home Companion.

Complete Treatment
FOR EVERY
Humour
Price $1.00

CUTICURA SOAP, to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT PILLS, to cool and cleanse the blood. A SINGLE SET of these great skin curatives is often sufficient to cure the most torturing, disfiguring, itching, burning, bleeding, crusted, scaly, and pimply skin, scalp, and blood humours, with loss of hair, when all else fails.

Millions of People

Use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. In screw-cap vials, containing 60 doses, price 25c.

Sold throughout the world. SOAP, 25c., OINTMENT, 50c., PILLS, 50c. British Depot: 27-29, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

WE WILL CURE

you of Stomach or Liver trouble for 25 cents a month. We mean just what we say, and will send you a free sample of either medicine for the asking.

Address
The HOME REMEDY CO.
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FAST FREIGHT AND PASSENGER ROUTE BETWEEN NORTH and SOUTH.

Quickest Route To Florida.

FOR RATES, SCHEDULES PULLMAN ACCOMODATIONAL AND FURTHER INFORMATION WRITE

H. M. EMERSON,
Gen'l Passenger Agt.
F. M. EMERSON,
Traffic Manager.
WILMINGTON, N. C.

STATEMENT

Rochester German Insurance Co

OF NEW YORK.

Condition December 31, 1901, as shown by statement filed:

Capital stock authorized $200,000; subscribed, $200,000; paid in cash, $200,000.		
Income—From policy-holders, $589,547.83; Miscellaneous, $49,757.78; Total		$649,305.60
Disbursements—To policy-holders, $323,536.97; Miscellaneous, $272,015.99; Total ...		595,552.96
Risks written or renewed during year, $77,496,139.00; In force..		86,058,390.00

ASSETS.

Value of Real Estate (less amount of encumbrances)	212,633.19
Value of Stocks and Bonds (United States, State, etc., owned)...	441,375.00
Loans on Real Estate (first lien on fee-simple)	386,479.77
Interest and Rents due and accrued	12,141.94
Cash in Home Office and deposited in banks	119,867.36
Premiums unpaid	81,589.89
Total Assets	1,254,092.15

LIABILITIES.

Losses unpaid	$49,562.67
Unearned Premiums ...	482,463.75
All other Liabilities as detailed in statement	470.63
Total Liabilities to Policy-holders	532,497.05
Capital paid up	200,000.00
Surplus beyond all Liabilities	521,595.10
Total Liabilities	1,254,092.15

BUSINESS IN NORTH CAROLINA IN 1901.

Risks written, $340,478.00; Premiums received, $7,747.03.

Losses incurred, $1,428.31; Paid $3,827.53.

President, Hon. Frederick Cook.
Secretary, H. F. Atwood.
Home Office, Corner West Main and Irving Streets, Rochester, N. Y.
General Agent for service, C. J. Hunter, Raleigh, N. C.
Business Manager for North Carolina, E. G. Siebels, Columbia, S. C

State of North Carolina,
Insurance Department,
Raleigh, February 17, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Rochester German Insurance Company, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1901.

Witness my hand and official seal the day and date above written.

(Seal.) JAMES R. YOUNG,
Insurance Commissioner

Raleigh Marble Works

Cooper Bros.
Proprietors,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

Young People's Page.

What Holly Means.

An old Christmas carol, sung for centuries by English folk, explains why holly is used to decorate our houses at Christmas-tide:

"The holly hath a prickle
As sharp as any thorn,
And it was for to be crucified
That Jesus Christ was born;
The holly hath a berry
As red as any blood,
And Jesus Christ did shed forth his
To do poor sinners good."
—The Sunday-school Advocate.

Christmas Pranks.

When every stocking was stuffed with
dolls and balls and rings;
Whistles and tops and dogs (of all
conceivable things!)
Old Kriss Kringle looked round, and
saw, on the elm-tree bough,
High hung, an oriole's nest, lonely
and empty now.

"Quite like a stocking," he laughed,
"pinned up there on the tree!
I didn't suppose the birds expected a
present from me!"
Then Old Kriss Kringle, who loves
a joke as well as the best,
Dropped a handful of flakes in the
oriole's empty nest.
—Thomas Bailey Aldrich.

The True Christmas.

In all the joy and gladness of this Christmas-tide, when the holly and the mistletoe adorn our happy homes, my mind turns to some homes where there will be no holly and mistletoe, and little joy and gladness. The fortunes of those homes have not been favorable this year. The light of easy circumstances does not lighten their burdens. Their Christmas portions are not measured by plethoric purses. They will be happy indeed if the tables can be set with even the comforts of living, and the wardrobes replenished with even the ordinary garments fitted to the season. No fancy presents are needed there, but the substantial gifts that will cause less thought of the hard world about them. Do we dare to let the Christmas season pass without one effort to carry peace and good will to these lonely firesides? I am sure that no reader who sees this will forget that even the humblest gift to a needy one in His name whose birth we celebrate is far worthier than unlimited giving to those who do not feel the pinch of poverty. Remember he brought peace for all.—The Epworth Herald.

Life for Life.

In a recent magazine is told the thrilling story of Alexander Cumine Russell, a Scottish youth, to whom a memorial is raised in Glenalmond School, where he was educated.

Till time shall be no more, there can be no grander deed, in every sense, done by mortal soldier—let alone by a boy just out of school, a mere lad of seventeen, who yet was an officer of the Seventy-fourth Highlanders, now the Highland Light Infantry. Everybody knows the story of The Loss of the Birkenhead—how the troopship struck upon a rock; how the soldiers were formed in ranks to die, whilst the women and children were being saved.

Russell was ordered into one of the boats carrying the women and children, for the purpose of commanding it, and he sat with dimmed eyes in the stern, some way off the doomed ship, watching the forms of his beloved comrades and fellows standing upright there. He saw the ship go down, carrying with it the hundreds of brave hearts. He saw those fearful creatures of the deep seizing their prey and heard the screams of scores of human beings being torn to pieces by sharks.

Then, just when all for him was safe, when to him was given (with honor) life, ambition, and glory, he saw a sailor's form rise close to the boat, and a hand strive to grasp the side. There was not room in the craft for a single person more without great risk of upsetting the boat. But as the sailor's face rose clear at the boat's side, a woman in the craft called out in agony, "Save him! save him! He is my husband!"

No room in that boat for one more! But Russell looked at that woman, then at her children, then at that sailor struggling in the waves, with his eyes beseeching help, then at the dreaded sharks feasting on every hand.

Alexander Cumine Russell rose in the stern of the boat. With a bold plunge he jumped clear of it, and helped that sailor into what had been his own place—and safety. Then amidst a chorus of "God bless you!" from every soul in the boat, the young officer—a lad of seventeen—turned to meet his death. Those in the boat shut their eyes and prayed. When they opened them again. Alexander Cumine Russell was nowhere to be seen.

Chinese Money.

Strange as it may seem the Chinese have only one coin, known to us as cash. It takes about twenty cash to make a penny and, as they have holes in the centre, they are carried strung instead of in purses. One dollar's worth of cash weighs about eight pounds, and consequently it is a serious matter to carry much money.

The origin of the "cash" is very strange. When money was first made in China, about 2,000 B. C., it was shaped like a knife, no doubt because knives were before that time exchanged for food, clothing, etc. These knife coins first had a blade, and handle, finished with a round end with a hole in it. The coins were as nearly as possible like the real knives. After a time the blade was left off and later still the handle disappeared, leaving only the round end with the hole in it. And this still remains the "cash" of China.

The Meaning of Christmas.

What is the thought of Christmas?
Giving.
What is the heart of Christmas?
Love.
What is the hope of Christmas?
Living.
What is the joy of Christmas?
Love.
No silver or gold is needed for giving,
If the heart is filled with Christmas love;
For the hope of the world is kindly living
Learned from the joy of God above.
—Table Talk.

I don't make all the lamp chimneys; no trouble with mine.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

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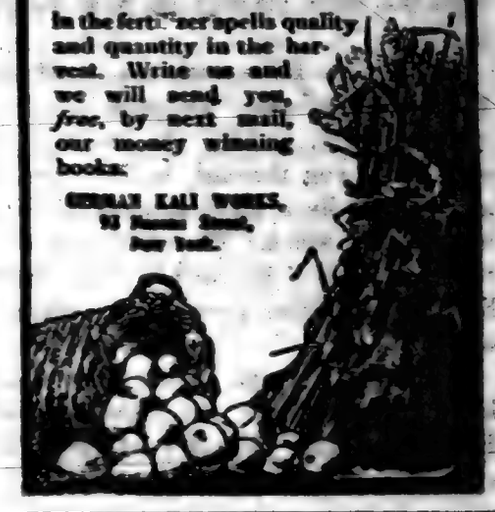

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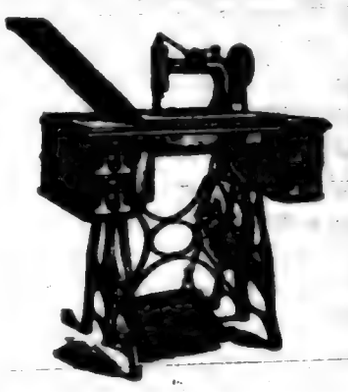

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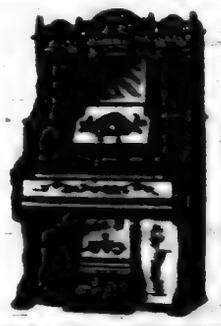

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Editorial.

TO READ THE BIBLE THROUGH.

When Mr. Taylor, the missionary, was in Raleigh last winter he gave a good plan of reading the Bible through in six months. We give it here that those of our readers who expect to begin to read the Bible through on New Year's Day may use it.

Divide the Bible into six equal divisions, of 180 chapters each. In each division read one chapter daily, making six chapters a day. This will bring you through in 180 days, and it will give you daily a good amount of Bible reading, but not too much. The chief virtue lies in that the reading will be varied. One chapter will be historical, another prophetic, another devotional, etc.

We advise all who do not take this plan to at least keep up with the Sunday-school lessons. Every Christian should read the Word of God every day. How can one do less?

GOD THE HELP OF HIS PEOPLE.

Next Sunday being review Sunday, the comment on the Lesson is omitted this week. We suggest that as teachers review the last twelve lessons they endeavor to discover the elements of God's character brought out in them. To reveal God's character was the object of all that Israel underwent; to reveal that character is the object of the Scriptures; to reveal that character should be the purpose of every teacher. As you look over the lessons you will find writ large in them, God's Holiness, God's love of right, God's patience with His people, God's helpful purpose, God's persistence in progress, etc., etc. If we can close the old year and come into the new with thoughts on God as the Help of His people, our living, past and future, shall not prove in vain. These two conceptions, one that God is holy, the other that He is the only help of men, are the beginning of religion; and in the full realization of them will also be found the consummate flower of religion —Jesus Christ, the Holy and the World's Present and Eternal Help.

SUPERINTENDENT JOYNER'S POSITION.

The discussion of State-aid to Sectarian schools injected by Dr. Blackwell into the consideration of General Education in the recent Convention has called forth much interest. Mr. Joyner, the State Superintendent of Public Instruction, has declared that the ruling of his office—the head of the public school system—has been uniformly against this policy since Mr. Mebane declared himself. The late Superintendent Toon left an unequivocal record on this subject. Mr. Joyner goes a step beyond any of his predecessors, however, and declares that the use of public funds by sectarian schools is contrary to law. We take it that this will have no small effect in our State. There are Baptist, Presbyterian and Episcopal schools in North Carolina—particularly Western North Carolina— that are now using public funds. We fear that some of these schools will endeavor to conceal their denominational character in order to maintain their relation to the State. A school whose officers are elected by a church or that receives aid from a church is surely a sectarian school. Let the lines be clearly drawn, and let the sectarian schools stand alone.

THE SOUTH CAROLINA PREDICAMENT.

The Board of Trustees of Furman University met during the recent South Carolina Baptist State Convention. It was thought that the Cody convention—the letters passing through Dr. Cody's hands from Messrs. Montague and Moore, and the very plain efforts of Dr. Moore by public sermon and private letters, including one to Dr. Eaton, editor of the Western Recorder, to square himself with the most exacting demands of orthodoxy, had settled the matter. The man had absolutely absolved himself of every charge of heresy by public avowals. His sermon on the old Gospel and his confession of faith to Dr. Eaton could not be excepted to by the most blood-thirsty heretic-hunter.

But the Board of Trustees called for his resignation nevertheless. Whereupon his friends in the Convention raised a storm, and the Trustees revised their action. The Convention seemed intent upon endorsing Dr. Moore as man and minister. But it is understood that he will retire from Furman as soon as possible.

He will go out not as a heretic, but as a man who by wavering made it as impossible for friends to defend him as for enemies to attack him. He cannot regard himself as a martyr. He has stood for nothing. He will retire, and his opponents will be at a loss to tell why. There are worse things than heresy.

Dr. Roper, of Spartanburg, has been chosen President of Furman. We do not know him. But we will give him a bit of advice: South Carolina needs nothing now so much as a president who is a man, who will not shrink before the critics and who will not waste time on the weaklings. There has been enough watching clouds and fleeing from storms. Let him speak straight words with his lips and do strong things with his hands—give no favors and seek none. The policy of peace—the doctrine of conciliation—the apotheosis of expediency will ruin any man, and it ought to. Meet the opposition with the indifference of a man who has work to do and it will join your ranks.

EPISCOPALIANISM IN WESTERN CAROLINA.

The Charlotte Observer is right. Archdeacon Hughson may have the best intentions but his lectures in the North to raise money for mountain schools of his church misrepresent the State. They leave an impression that is not true. If we cannot get help without representing our own people as heathen, let us do without it. They are not heathen. That there is need of schools and of money in Western North Carolina, is true. And a man like A. E. Brown, to the mountains born, can seek aid without humiliating his people. He raised $25,000 in the mountains before he asked for a cent from beyond. That acquitted the people of his State. His argument is the craving for education—an honorable thing—not the indifference to it. We doubt if Archdeacon Hughson understands the mountain people. We are quite sure they will never understand him and the manner of his denomination.

Colonel Andrews, of this city, is fond of telling how an Episcopal Bishop broke up a Baptist Association in Western North Carolina. The bishop arrived at the place, and was informed that the Association was in session. He was not daunted. There were about 2,000 people gathered around the little church and about 300 inside. On his way to the hotel the bishop passed the crowd. There was no Episcopal meeting house, so the bishop made ready to hold services in the court-house. He donned his bishop's toggery, gown and all, and started for the place. He had to pass the Baptist meeting-house. The people had never seen a man in a robe before. They wondered. The bishop made for the court-house. They followed. Whether angel or patent-medicine man they knew not, but he was new and wonderful. The whole Association (saving the crowd in the church) followed the bishop to the court-house and—heard him preach no better than a man in every day clothes. Great was their disappointment.

Once was enough.

Mrs. Mary Baker G. Eddy—the woman Pope of the Christian Scientists—has issued a statement advising her followers to decline to treat infectious or contagious diseases until the public thought becomes better acquainted with Christian Science. We are glad that she has conceded so much; and we are not inclined to use it to her disadvantage. It is just on this point that Christian Science has been doing most harm.

BILLS.

North Carolina is probably the only section in the United States in which there are a large number of people who are so honorable that they regard the presentation of a bill against them as a reflection upon their honor.

This is a survival of the good old days when money was easy, profits large and life moved slowly. The farmer bought freely from his merchant and paid surely when it was convenient without any urging whatever. A bill was evidence that trust was at an end.

But this day has passed. Men trust each other as much as ever. But bills have a different significance and are more necessary. They are not a sign of distrust, but of the need to collect accounts. The world moves faster now; money must flow faster; profits are scant and collections must be prompt to save interest and discount.

A man wrote a newspaper man in this city last week that he was eighty years of age and had never received a "dun for money" until the newspaper man sent him one. His honor was touched. We had a somewhat similar experience with a Baptist minister recently.

While there remain men who do not wait for bills the vast majority will not pay until they have received a bill. In towns and cities nearly every one waits until a bill is received. We could wish it were otherwise.

This being so, bills must be sent out. They must be sent out or accounts will not be collected, and loss and ruin will follow. Quick and full collections are essential to success.

Nor can discrimination be made. The editor has so much else to do that he cannot send out the accounts. If he might, he could discriminate. But he cannot. The matter is given into the hands of a clerk with instruction to include all—it being thoroughly understood that a statement of account is not a sign of impatience or distrust but of the need of money.

With this simple statement we are going into our annual campaign for renewals. We shall send statements far and wide. We want everybody to renew—and promptly. You cannot afford to miss our next year's program, and we cannot afford to lose your support.

If statements hurt your feelings, pay up this week, and all will be well.

TWO HEROES.

The vein of heroism runs rich as ever in human nature. The heroes of the present are not presented in the glare of war or romance, but their heroism is the grander for that it is unapplauded. That is mere posing which stands out before the public gaze—much of it at any rate.

Lately circumstances—that mysterious combination of conditions that sooner or later prove the heart of every man—brought out two heroes in North Carolina. One was a negro, a porter on a train. When a gang of drunken negroes were about to shoot the conductor, this porter rushed in between him and danger, saying: "No man shall shoot my captain!" and received the shot himself. That is worthy of the age of chivalry. His name is Jim Mitchell.

The other, a young man, found the plant of his employers on fire either went into the business office to save the books or stood at his post too long in the hope of conquering the fire, and perished. This is better than the Boy that Stood on the Burning Deck. This young man had only the desire for the welfare of his employers to impel him—this and his sense of duty. He deserves to be remembered amongst those who, like Robert E. Lee, hold the word Duty to be the greatest word in the world. His name is Wilson.

These have been made known. In another day others will be called. Every hour proves some one; and no man knows when his hour shall come. One should pray to be hero all the time.

Accuse not nature; she hath done her part; do thou but thine.—John Milton.

OUR HELPFUL FRIENDS.

Since our last acknowledgments the following friends have obliged us by sending in clubs of renewals or new subscriptions. We most heartily thank them: R. Q. A. Teauge, Farmington; Joe Powell, Jr., Lenoir; C. C. Teague, Fremont; Rev. J. B. Newton, Fort Barnwell; Rev. A. H. Sims, King's Mountain; J. W. Smith, Forest City; Rev. G. W. May, Red Oak; Mrs. K. B. Morris, Chadbourn; Noah Biggs, Scotland Neck; Rev. D. J. Clark, Clarkton; W. C. P. Etchison; Rev. J. T. Shell, Petra; Rev. T. L. Brown, Clyde; Rev. A. L. Betts, Warsaw; Rev. S. B. Barnes, Branning; Rev. C. V. Brooks, Apex; M. J. Hendricks, Cana; Dr. A. M. Baldwin, Wilmington; C. C. Jones, Cameron; Rev. C. P. Bogert, Edenton; Rev. M. A. Adams, Auburn; Rev. W. B. Waff, Reynoldson; Rev. E. Y. Pool, Mappsville, Va.; Rev. T. T. Speught, D. D., Lewiston.

THE PROGRESS OF ANTI-SALOON SENTIMENT.

As was long hoped, the first-fruits of the disfranchisement of the negroes bids fair to be progress in legislation prohibiting the saloon. There are men and newspapers that have been willing to be accused of weakness on the temperance question rather than agitate it when for them to agitate it would have divided the white people and put the baser element in power—thus retarding rather than forwarding the cause of prohibition. That they had courage to wait while agitators, whose agitation amounted to nothing because they had no influence, made capital at their expense; that they have silently borne the slings and slurs of these fellows in loyalty to the common weal rather than play the demagog, will be reckoned by intelligent people to their credit, not their discredit.

The time has now come when they can speak whose speaking counts, and in consequence from one end of the State to the other temperance sentiment is asserting itself. There are those who say that this is a new thing begotten of themselves. But intelligent men know that temperance sentiment has been strong in North Carolina for more than a generation. The Baptist churches and their pastors have been long preparing for such an hour.

It is clear that progress is being made. There are now in half-a-dozen counties strong campaigns for prohibition. In scores of communities the forces are marshaling. This progress is inevitable. The local forces are sufficient in many places.

But there is likewise clear promise of progress in other legislation. It is clear that a State Dispensary system is not desired by the representative moral forces of the State. Our poll of the ministry proves this. There were many who preferred the Dispensary system to the open saloon, but even these would not call for a State system. It is clear, therefore, that instead of State Dispensary system, the progress against the saloon in this respect must be accomplished by local systems. There are thirteen local dispensaries in the State. The Democratic party has made a precedent of establishing dispensaries wherever a majority of the people have petitioned for them. Our advice is, to the people in a community where prohibition cannot be obtained, to get up petitions for dispensaries.

The dispensary question aside, there is now in the public mind quite a question as to general anti-saloon legislation. So far as the State Chairman and the National Committeeman of the Democratic party can speak for it, the program of that party this winter will be to drive the saloons and distilleries out of the country districts and leave them to struggle for existence in the cities and incorporated towns.

There are those who say that this is well, but not well enough.

There are those who say that this is a mere political scheme; that the saloon in the country amounts to nothing; that the wholesale liquor men will be only too glad to get rid of their competitors, the rural distillers and that the city saloon will also welcome the demise of its country competitors. They add that the city saloons will be willing to pay higher taxes under these conditions, and that this is the motive of the gentlemen who have announced this policy.

There are those who think that the hour has struck to move for absolute prohibition.

The thing to do is to get these elements together before the matter comes up in the General Assembly. There are men in that body—shame upon their constituents—who will fight hard for the saloons. They should be met with a fixed policy and a solid front.

We are quite favorable to the prohibition of the rural saloon and distillery. We are none the less favorable to the prohibition of the town saloon. But we have learned to be satisfied with one step at a time if it is a step in the right direction. If we can kill out the rural saloon and distillery this year, local option will surely kill out the town and city saloons later on. On the other hand, if we insist on nothing less than complete prohibition, we may lose all.

Our policy is then, this:

1. Local Dispensaries wherever prohibition cannot be instituted.

2. State laws prohibiting the existence of saloons or distilleries outside of incorporated towns and cities.

3. Local option campaigns in towns and cities wherever sentiment is promising.

This leads directly to complete prohibition, and it leads surely. It also preserves the principle of local option—local self-government—which is a precious one to men who believe in Democracy.

Let us all get together.

BOOKS.

The Church Economist, a weekly paper published in the interest of the practical side of Christian activity. One who reads it will find many helpful methods for managing church or Sunday-school. It is a remarkably successful paper. Price $1.50 per year. Sample copy free. 111 Fifth Avenue, New York.

The New Heathenism, a monograph by Rev. J. O. Rust, D. D., LL.D., reprinted from the Presbyterian Quarterly. This is a powerful utterance, worthy of every thinking man's attention. It not only maintains but increases Dr. Rust's position as one of the most thoughtful Baptist preachers in the South. The scope of his article will be indicated by its four sub-titles: Commercialism, Aestheticism, Occultism, Socialism. He makes his point of Heathenism under each of these heads. The style is quite apothematic.

Peloubet's Notes. A commentary on the International Sunday-school Lessons for 1903. By F. N. and M. A. Peloubet. $1.25.

This is an annual of twenty-eight years standing. For the coming year it will be what it has been——a suggestive, helpful commentary on the Sunday-school lessons. The work is notable for its details and its illustrations. It is the best work of that sort that is now being superseded by the inductive Bible studies.

The Gist of the Lessons; by R. A. Torrey. Fleming H. Revell Co., New York. Price 25 cents. A vest pocket commentary suitable only for men who travel and who therefore cannot conveniently keep a quarterly or carry a book.

While we have the subject up we may say that the best Sunday-school help is the Sunday-school Times, weekly. $1.00 per year. Philadelphia. One who will use his Teacher or Quarterly with a good Bible diligently may not need a great deal of help. The present difficulty in the Sunday-school is not lack of helps, but lack of wisdom and diligence in using them. The Convention Teacher has been much improved. The Baptist Teacher is second to none.

The first six months of the New Year will be in Acts and Epistles—intensely interesting and important.

APPORTIONMENT IN WILMINGTON ASSOCIATION.

The Wilmington Association in its session at Long Creek passed a resolution that the Executive Committee should apportion the amount of seven hundred dollars we wished to raise for Associational Missions, among the churches. This has been done, and we have written each church clerk the amount his church has been apportioned and asked him, his pastor and his church to raise this money, the whole apportionment of his church to be divided in twelve payments, one each month, and send it to our treasurer, Bro. R. S. Atkinson, Sloop Point, N. C., and to try and have the amounts sent to the treasurer by the 5th of each month.

As Brother Blackwell told us that the First church of Wilmington was paying $425 a year to State Missions, and the Southside church pays $40 to State Missions, and receives $250 from State Missions, we concluded to leave these two churches out of our apportionments.

You will notice in adding up our apportionments, it does not make quite as much as seven hundred dollars, but we have one or two individuals who have agreed to make up the deficit.

The churches were apportioned the following amounts:

Barlows Chapel, $35; Bethlehem, $35; Brooklyn, $40; Caintuck, $40; Burgaw, $40; Caswell, $25; Jacksonville, $30; Masonboro, $35; Moore's Creek, $30; Riley's Creek, $35; Teachey's, $40; Willards, $25; Wells Chapel, $50; Bear Branch, $5; Berea, $20; Blackwells Chapel, $5; Catharines Lake, $5; Castle Haynes, $5; Emma's Chapel, $15; Haw Bluff, $20; Long Creek, $20; Mount Holly, $15; Olive Branch, $10; Olivett, $5; Shiloh, $15; Salem, $5; Tar Landing, $5; Colvins Creek, $5.

We wish to say further, that each church can subscribe and pay what they choose to State Missions which is separate from the above amount to Associational Missions.

EXECUTIVE COMMITTEE,
By D. L. GORE, Chairman.

FINE MEETING AT CLAYTON.

It may be that in time past, we were not wholly free from the charge of being hard to suit, and cross-grained. But it seems now that it was because we had not found our own.

We believe that God has a pastor for every people, and we thank Him for sending us the one for whom we so long have waited. Most of you know Brother Blanchard, and do not need to hear words of praise that we can speak of him, to rejoice with us that he has been sent to be the shepherd of this fold.

When he first took his stand in our pulpit as our pastor, he said, that from the time he first entered the ministry, his heart had yearned over us, and he longed to be with us, and help us. That though the time seemed long in coming he believed always that God was bringing us together and that he had been happy every moment of the time since he had accepted our call. Can you wonder that all our hearts leaped up responsive to this tender feeling?

And when he said that "the lines had fallen unto him in pleasant places and he had found a goodly heritage," we said in our hearts that the goodly heritage was ours, and that at last we had found our own. And oh, our eleven days meeting which closed last evening.

Brother Blanchard did all of the preaching, and surely no other was needed. About forty have been gathered into our church, and there are several more who have confessed Christ, meaning to join other churches.

The whole community has been stirred as never before. Such vast crowds came together, there was scarcely room for them in our large church. And all hung breathless on the quiet, gentle, persuasive words of this devoted man of God.

Rejoice with us, that God has given us our hearts' desire, and may our good work for His eternal glory. I. H. H.

Clayton, N. C., Nov. 20th.

Prof. Francis G. Peabody, in an address on the Puritan, said some things which should be heeded by this lax generation. Speaking of the characteristic traits of Puritan character, he declared that the first principle which came from the Puritans was liberty. Out of the limited liberty which the Puritan allowed himself there has come the conscious liberty of modern civilization. The second principle was duty. The Puritan had a rugged and abiding faith. What a relaxation from it we see today, when the world appears to be living on a sort of left-over piety. If our democracy is to continue, it must be by means of a revival of honest, honorable, real religion, of the essence of that of the Puritans.—Zion's Herald.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Thanksgiving vs. Giving Thanks.

BY MRS. W. A. MONTGOMERY.

"They say there isn't much in a name," said Miss Mehetabel, "but I don't know; just turning a name round, end for end, has made life a new thing to me."

Here Miss Mehetabel stopped to count stitches of an intricate sort in a soft gray shoulder-shawl she was knitting, and I waited, sure of the story that was to follow. It was a pleasant place in which to wait, the little sitting-room of Miss Mehetabel, all gray and white and sweet with exquisite cleanliness. I loved the delicate blue in the afghan and the one warm, glowing bit of color in the picture that hung above her desk, a water-color landscape. The peace of the place stole into my heart; then its wide sympathies and broad, human interest.

"Tell me about it," Miss Mehetabel," I said. "I'm sure there's a story."

"Not very much of a story, dear, I'm afraid, but a bit of living that after all is God's story-book. I'd love to tell you about it, though, for it has been such a help to me."

"It was five years ago this coming Thanksgiving morning. I had been invited out to Cousin Elvira's for dinner, and expected to go home with her folks after church.

"It was a beautiful morning, crisp and cold, with little sparkles of frost in the air and glorious sunshine, warming one's heart. We all felt thankful, too. The songs and the psalm made all His benefits seem near and dear to us every one, and when we settled down to the sermon we were in a good, old-fashioned thankful frame of mind.

"While the choir were singing the last anthem I found myself saying softly, 'Thanksgiving, thanksgiving, giving thanks.' And then all at once it struck me and I'm afraid I didn't hear one word of our pastor's sermon, though they tell me it was a masterly effort.

"'Thanksgiving, giving thanks! We never kept a thanksgiving day in our life; this isn't one. It is a giving thanks day.' If some one had spoken the word I couldn't have heard them plainer. And then I sat and thought it out, and argued it out, and as I said, it has changed my life.

"It seemed to be spread out before me like a great picture the way the day was kept. Thousands of voices saying: 'Bless the Lord, O my soul, and forget not all His benefits.' Thousands of prayers of grateful acknowledgment; thousands of hymns of praise; all of it giving thanks, all of it the expression of true and beautiful emotion.

"Then I seemed to see another picture of what might be if we all turned the word around and made our thanks a giving unto God, transmitting it into deeds instead of word, transmitting it into terms of will rather than of emotion. The service seemed so short that I could hardly realize that the people were rising to go, just as I said, with a great peace filling my heart: 'Lord, I will make this a year not of giving thanks, but of real thanksgiving. I will translate every emotion of gratitude into service.'

"That very day my first opportunity came. It was after dinner, when we were all gathered about the fireplace in Elvira's comfortable sitting-room—you know Elvira has the Grandfather Knox place and she has always kept the old fireplace in the sitting-room. It was a dear homey time, all of us visiting and telling family news and interrupting each other and laughing over old family jokes together. Mary had brought a letter from Ralph to read—you know he was surveying a railroad in Mexico. The letter told all about a dreadful fall he had up there in the mountains, and how he really owed his life to the courage and presence of mind of his chum. You know I always thought a great deal of Ralph, and I said right out while she was reading, 'Thank God; O, thank God!'

"I hadn't sooner said the words than the sweetest sense came into my heart that I would thank Him and could thank Him by making one other heart thankful. That very night I wrote a note to Dr. Mitchell, enclosing a dollar bill, and asked her to use it in her hospital to help some poor soul that needed help.

"You know ordinarily it is hard to keep up a real glow of thanksgiving for any great length of time. Every time you say 'I'm so thankful,' you have to say it a little more emphatic to make it seem as wonderful as it did at first, and finally, in spite of all you can do, it just seems a matter of course.

"I found that expressing a thankful feeling in doing had just the opposite effect. It made my heart warmer and softer and brighter, and sent the thankful pulse beating faster every time I thought of it.

"Lots of times I hadn't money, then I knew I was meant to translate my thanks into service. The main thing was to pass it on, to keep every coin of gratitude that came into my hands circulating.

"I can't tell you how it has all worked out—the hundreds of ways I mean. There have been countless unremembered blessings that have filled my mite-box with prayer, gilded promises and gladdened gray days like sunbeams. There have been times of joy that had to express its burden of thanksgiving in ways that my friends thought extravagant giving. There have been experiences that brought me face to face with Christ, and every day the river of my peace has flowed deeper as I have striven to translate giving thanks into thankful giving.

"Well," said Miss Mehetabel, looking at me with clear, untroubled gray eyes, "what do you think of my story, dear?"—Helping Hand.

Lyman Abbott on Religion.

Religion is the art of living, and nothing else—living with hands, with feet, with eyes, with palate, with conscience, with reverence; it is the life of the whole man. Nothing less than this is religion; nothing more than that is possible. * * * What is religion? Reverence for God: loyalty to God, regard for the rights and welfare of your fellowmen. "But I have not regarded the rights of my fellow-men: I have not been loyal to God: I have not honored His name; I have broken His covenant. How can I bridge the chasm between myself and Him?" "Do justly; love mercy; walk humbly with thy God; do unto others as you would have others do unto you; have compassion and pity upon the suffering and the sinful; and come back into fellowship with God and walk with Him, not in pride and self-satisfaction because you are a member of His church, but in humility and reverence." And what else? Nothing else; that is all.

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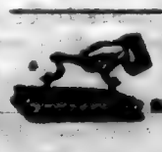

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Sunbeams' Corner.

Conducted by Miss Elizabeth H. Brian, Band Superintendent for North Carolina.

SUNBEAM PROGRAM FOR FIRST MEETING IN JANUARY.

New Year's Meeting.

Hymn.
The Lord's prayer in concert.
Hymn.
Bible reading; subject: "I am the door."
Thoughts for Bible reading: Christ being the door opens the way for us. In entering the New Year let us enter through Christ our door that we may walk in His paths.
References.—John 10:7; I. Cor. 16:9; Acts 16:26; Rev. 3:8; Rev. 3:-20; Rev. 4:1.
Hymn.
Roll call.
Collection.
Reading: Farms of China; Traveling in China; Chinese Marriages.
Recitation (selected).
Reading: Chinese Funerals; Missionary Growth.
Hymn.
Adjournment.

Chinese Funeral Customs.

When a member of a Chinese family is very ill and about to die, they think that one of the three souls have left the body. They go out and wail loudly and piteously for the spirit to come home and, if it is night they hold a lantern to show the soul how to return. If a little boy is dying the children of the family go about crying, "Little brother! little brother!" until it almost breaks one's heart to hear them.

While this wailing goes on, the sick person is carried into the central hall, laid with feet to the door and clothed in as fine robes as possible. After death a sup of water is placed at the door for the spirit to take a last drink, and then a priest is called. He goes through many ceremonies, commanding one of the souls to go to the happy land in the west, and then to remain with the corpse in the grave, and the third to attach itself to the ancestral tablet in the family hall.

The coffin is large and heavy and is sealed with cement after the body is placed in it. Much care is taken in the selection of a coffin, and often men buy their coffins and keep them in the house that they may be sure to have a good one.

As in marriages, a lucky day has to be chosen for the funeral, and when it arrives, food is placed beside the coffin, and the mourners, dressed in coarse white sackcloth, bow many times before it. If the dead belong to a family of wealth, the funeral procession is very long. At the head goes a man with a long white cloth, known as the "soul-cloth." He is followed by men with banners, and behind them two sedan chairs are carried. In the first chair is the ancestral tablet of the dead man, and in the next his portrait. Supporting themselves by the shafts of these sedan chairs the two principal mourners drag along, as if unable to walk from grief.

Behind the coffin follow the women and friends. As the procession moves, paper money is scattered to the ghosts supposed to be along the road. When the coffin is lowered into the grave rice and tea are scattered over it. The "soul-cloth" is buried, and also paper money and paper clothes.

On returning home the mourners place the dead man's tablet in the principal room. They then celebrate the "feast of the dead," and the funeral ceremony is ended. The nearest of kin do not shave their heads or change their clothes for thirty days, and a son is expected to wear mourning for his father for twenty-seven months.

Convention Notes.

It is no uncommon thing for us to say that the last good time is the "best time we ever had," but every mission worker who went to Durham feels honestly that this Convention was the very best of all. Those present were so thoroughly interested, and the women's meetings were so largely attended, that it was an inspiration to be in the church.

Reports of the women's meetings will have reached every corner of our State ere this, and these notes are intended for the Sunbeam workers, the real owners of this "Corner."

Those especially interested in children's mission work wished to have a quiet little conference all by themselves, so Friday afternoon was selected for this. It was raining, and many of the ladies were quite tired, so we had a very small but such a good little meeting in a corner of the big church. It often seems that rainy-day meetings are the very best, and the Band leaders who braved the weather made proof of this again. In a real home way the perplexities of Band work were discussed, and it is hoped that every Sunbeam Society in North Carolina will be helped by the suggestion given.

One of the leading thoughts was the assistance Band was to render Band through the medium of the "Sunbeams' Corner." A portion of the two columns is to be given often to "Helps and Hints for Band Leaders." A special request is to be sent to all lady managers for a share in the successful plans tried, books suitable for use in children's meetings, entertainments given, and ways of making money. By this means each Band may share in the good things of every other Band.

Another matter of importance discussed was the separation of girls and boys in mission work. The question of interesting a girl of five and a boy of fourteen has long puzzled Lady Managers, especially where the Band is large. "I am tired of singing 'Hear the Pennies Drooping,'" said one boy, and his Leader immediately realized that the songs for the little children seemed "babyish" to him. Several announced their intention of organizing regular "Boys' Bands," with programs especially adapted to boys' interests. May we not hear that others who have heretofore been confronted with this difficulty are ready to solve it in this way?

Open or public Band meetings were talked over, and the general conclusion reached that they did not pay in many ways. The practices are tiresome to all, and the children often robbed of their child frankness by being pushed before the public. It was therefore decided that the simplest meetings were best. A few chorus songs, with a simple talk by the pastor or Sunday-school superintendent, and maybe some other feature of interest added, were considered all in all the most successful.

These were some of the matters discussed, and each Leader was cheered with the thought that her difficulties were the common difficulties of all. At the next Convention there is a plan to have a larger Band meeting, but one on the same order—an exchange of ideas and helps.

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LUCAS COUNTY.

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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Acknowledgements.

Raleigh, N. C., Dec. 24, 1902.

State Missions.—Green Springs, Cedar Creek, $2.22; Cold Water, 5.00; Tyson's Creek S. S., Sandy Creek, 1.42; Flat River Union, Flat River, 1.02; Ayden, 3.00; Chestnut Hill, So. Yadkin, 10.00; China Grove, So. Yadkin, 10.00; Enon, So. Yadkin, 3.00; Lexington, Liberty, 13.29; Dunn, 2.75; W. M. S., Elam, W. Chowan, 1.45; Elam, W. Chowan, 2.30; Jackson, W. Chowan, 15.00; Kelford S. S., 2.30; Rock Spring, 6.55; S. S., Rock Spring, 5.00; Wake Forest, 16.00; Sunbeams, Second, Goldsboro, 6.00; May's Chapel, Sandy Creek, 3.66; S. S., Cary, 5.55; W. M. S., Cary, 6.70; Cary, .50; W. M. S., Clement, Person Co., 10.06; Worthville, 6.10; Cowell (J. M. Stoner), 2.00; Liberty, Liberty, 2.50; W. M. S., Buckhorn, W. Chowan, 7.00; Perry's Chapel S. S., 2.50; Hill Side, W. Chowan, 2.53; W. M. S., First, Greensboro, 5.00; C. B. F. Institute M. S., 6.00; Lexington, Liberty, 10.89; Orphanage Ch. and S. S., 5.35; Severn, W. Chowan, 5.00; R. K. Thompson, 1.00; Neuse Asso., J. B. Jackson, 7.50; N. Wilkesboro, 9.35; Magnolia, 1.00; Friendship, Meck. and Cab., 7.00; W. M. S., Burlington, Mt. Zion, 2.55; W. M. S., Albemarle, 2.00; W. M. S., Ephesus, Beulah, 1.60; J. William Jones, 5.00; cash, 2.00; Marshall, 1.00; C. W. Scarborough, 5.00; J. B. Richardson, 5.00; C. B. Justice, 5.00; Thomas Dixon, Sr., 5.00; Mt. Tabor, W. Chowan, 2.85; Berea, Chowan, 5.00; Elkin, 11.00; Lowell Seminary, 3.75; Wake Forest, 2.00; W. M. S., Falling Creek, .50; Weldon, 18.00; Green Street, High Point, 2.00; Wilson, 15.00; Bethlehem, 12.00; Morven, 4.50; Pritchard Memorial, 2.84; Fruitland, 1.75; Western Carolina, 9.63; Brevard, 1.23; Smyrna, 1.32; Taylor's Grove, .70; Ann's Chapel, 25.00; Waccamaw Union, 1.00; Grassy Creek, 12.00; Salem, Raleigh, 1.20; Ephesus, Tar River, 2.00; Edgewood, Brushy Mt., 5.40; Antioch, Yadkin, 2.00; A. B. Smith, 4.00; W. M. S., Magnolia, So. River, .82; Wilkesboro, 20.00; Lumber Bridge, 10.00; Raft Swamp, 5.00; S. S., Chapel Hill, 5.00; Ephesus, 17.60; Juniper Springs, 1.51; Penny's Grove, Liberty, 15.10; W. M. S., Oxford, 3.00; S. S., Oxford, 10.69; Oxford, 36.31; Bethany, W. Chowan, 11.00; Broad Street, Winston 10.00; Kinston, 7.05; Oxford, 3.60; Warren Plains, Tar River, 2.89; W. M. S., Warren Plains, Tar River, 4.70; Cane Creek, 4.10; Flat Creek, 5.00; Lower Creek, Caldwell Co., .80; Lenoir, Caldwell Co., 2.25; W. M. S., Lenoir, Caldwell Co., 3.25. Total, $573. 98.

Foreign Missions.—Cold Water, $4.00; S. S., Rock Spring, 3.30; W. M. S., Antioch, Robeson, 5.64; W. M. S., Mt. Moriah, Robeson, 6.20; So. Fork Asso., 56.69; Fern Hill, Biltmore, 18.65; R. K. Thompson, 1.00; Sylva (Miss Price's School), 12.00; Sunbeams, Henderson, Tar River, 2.50; Sunbeams, Lumberton, Robeson, 6.36; W. M. S., Albemarle, 3.50; New Hope, C. F. and Col., 1.52; Penny's Grove, Liberty, 9.00; Bethany, W. Chowan, 6.00; W. M. S., Aberdeen, 3.75; Ballard's Bridge, 20.00; Warren Plains, Tar River, .15. Total, $160.26.

Home Missions.—So. Fork Asso., $49.78; W. M. S., Albemarle, 2.00; Mt. Olivet, .50; Penny's Grove, Liberty, 8.21; Bethany, W. Chowan, 5.00; Warren Plains, Tar River, .10; Brown's, Tar River, 1.50 Total, $67.09.

Education.—Forestville, $25.15; So. Fork Asso., 6.85; Elizabeth City, 5.00; Mt. Zion, Flat River, 9.34; Oak Grove, W. N. C., 1.15; A. L. Betts, 5.00; R. H. Marsh, 5.00; Warren Plains, Tar River, 1.36. Total, $58.85.

Sunday-schools and Colportage.—S. S., Salem, So. River, $1.66; do Matthews, 2.64. Total, $4.30.

Ministerial Relief.—So. Fork Asso., $13.43; Elizabeth City, 2.79; Mt. Zion, Flat River, 2.30; Poplar Springs, 1.00; Warren Plains, Tar River, .30; Hopewell, 1.00; Thomas's, 2.00; Pleasant Plains, .50. Total, $23.32.

WALTERS DURHAM,
Treasurer.

Educational Fund.

Cash collections on Educational Fund for week ending December 13, 1902:

Mt. Zion Asso.: Berry's Grove Ch., 50c.; Lystra Ch., $25; East Durham Ch., W. R. Dupree, $2.50; Bethel Ch., $12.50; Burlington Ch., A. H. Garner, .50; Mrs. Bettie Barrett, .25; East Durham Ch., F. D. Markham, $100; West Durham Ch., $53.23; Graham Ch., Y. A. Oldham, $1; Miss Jennie Underwood, $1; Miss Pattie Neal, .50; Mrs. Emma Allbright, .50; Mrs. A. K. Howland, .50; a widow, .04; Chapel Hill Ch., M. D. Williams, .50; T. W. Ellis, .25; J. H. Whittington, .25; Mrs. F. M. Holleman, .25; cash, .15; A. Riggsbee, .50; Mrs. J. C. Hocutt, $12.50; Mt. Carmel Ch., $2.25; Second Ch., Durham, S. S., $5; Mars Hill Ch., $1. Raleigh Asso.: Holly Springs Ch., Essie Hunter, .25; Mt. Moriah Ch., $3.90; C. W. Carter, $4. Catawba River Asso.: Wilkie's Grove Ch., $3; N. Catawba Ch., $3.50; Oliver Hoffman, $5; Miss Lillian Hoffman, $5. Chowan Asso.: South Shore Ch., $10.26; Gum Neck, $5.67; Creswell, $3.50; Shiloh, J. H. Morrisette and wife, $20; E. P. Dailey, $5; M. M. Duncan, $1; H. E. Burgers, .50; Minnie Godfrey, .25; Ethel Godfrey, .25; Rev. J. A. Shaw, $5; W. B. Stevens, $5; J. H. Morrisette, $5; Robert Godfrey, $5; Talmen Godfrey, $5; J. B. Williams, $5; J. B. Bell, .25; Willie Burgess, $5; H. E. Forbes, .50; B. B. Burfoot, .50; W. P. Barco, .50; J. M. Dailey, .50; H. F. Whitehurst, $1; Charlie Brown, $1; C. L. Beoskette, .25; Lizzie Morrisette, .50; Elizabeth Bray, $1; C. B. Garrett, $1; C. D. Berry, $2.50; S. G. Squires, .50; N. C. Burgess, $1; W. K. Burgess, $1; W. G. Godfrey, $1; W. S. Wright, $1; Susan Godfrey, .50; M. B. Lotey and son, $5; Rev. John A. Shaw, $1.50; cash, $16.50; Murfreesboro Ch., C. W. Scarborough, $25; G. P. Harrill, $20; J. G. Babb, $10; R. Sewell, $10; U. Watson, $5; J. C. Scarborough, $10; G. D. Payne, $5; Mt. Tabor church, E. Curle, $5; J. T. Benthall, $2; T. W. Sewell, $1; W. A. Futrell, $1; J. M. Forbes, .50; Z. D. Futrell, .50; Elizabeth City church, $49.75; Coinjock, $2.56. Flat River Association: Island Creek church, .75; Fellowship church, H. F. Adcock, $5; Grassy Creek church, $10.23; Oxford church, Mrs. J. Webb, $1; Flat River Union, T. S. Waller, .50; Lucy Twine, $1; Rebecca Peed, .25; Daisy Manse, .25; G. Tilly, $1; Hattie Veazy, .50; Woodsdale church, Rev. T. W. Fontaine, $5; Mrs. W. A. Woody, $2; Miss Sadie Jones, $2; Jack Crutchfield, $2; Walter Day, $1; M. S. Jones, $50; Roxboro church, W. W. Kitchin, $50. Tar River Association, New Bethel church, W. G. Watkins, $2; Miss Irene Greene, .25; Mrs. H. Hight, .25; Miss Ida Duke, .25; Miss Nora Duke, .25; Ira Frazier, .25; D. H. Dicke, $2; cash, $9.40; Warrenton church, J. H. Kerr, $5; Mis Sallie Miles, .25; Brown's church, John Stevenson, $5; Elm City church, J. E. Adams, .25; J. L. Turner, .25; Dr. B. Chears, $1; J. H. Barkley, .50; Mrs. Linda Walston, .25; Mrs. Sudie Dawes, $1; Miss Minnie Barnes, $1; J. Y. Barkley, $1; H. S. Barkley, .50; Dr. R. B. Whitley, .50; Miss Minnie Williams, .25; Miss Maud Chears, $1; W. E. Wells, .25; T. W. Broswell, .25; Mrs. R. D. Carroll, .50; Geo. Carroll, .50; Tarboro church, Mrs. W. S. Whitehurst, $5; Rev. T. S. Crutchfield, $10; Warrenton church, W. T. Johnson, $25; Mrs. A. V. Fleming, $10; Henderson church, T. P. Stewart, $5; Hickory Grove church, $5. Beulah Association, Ephesus church: $10; Clement church, $27. Kings Mountain Association, New Prospect, $30.25; Bethlehem church, $4. Yadkin Association, Huntsville church, $1.65. Liberty Association, Jersey church, $2; Taylor's Grove church, $1; Thomasville, $2.50; Denton, $4.75; Abbott's S. S., $1; Lexington church, $15. Little River Association, Juniper Springs, $1.75. Montgomery Association: Troy Church, $21.50; Fork of Little church, $2.50; Wadeville, $6; Troy S. S., .50; Black Woods Chapel, Rev. H. M. Ingram and family, $2; W. H. Ussery, $1; Mrs. Maggie Steele, .50; J. R. McKinzie, .25; M. E. Shamburger, .50; R. P. Steele, .20. Union Association: First church, Monroe, $57.50; Bethel church, $5; Macedonia church, $5; Hermon, $5. Piedmont Association: Greene Street church, High Point, Mrs. R. J. Jones, .25. South Yadkin Association: Statesville church, J. C. Turner, $25; New Hope church, $6.75. South River Association: Fayetteville church, $8.23; John A. Oates, Jr., $10; Spring Branch, G. F. Pope, $5; T. G. Lynton, $5; W. S. Strickland, $1; O. D. Strickland, $2; W. J. Pope, $1; Bertha Pope, $1; Litha Naylor, $1; B. Holland, .25; S. L. Jackson, .50; R. M. Warren, $1; Mrs. R. M. Warren, .25; Mary Strickland, .50; Manly Bland, .25. Eastern Association: Onslaw's field, $6. Sandy Run Association: Bethany church, $2.30; Lavonai, $1.25. French Broad Association: Laurel Seminary church, $5; Grapevine church, $5. West Chowan; Meherrin church, J. E. Griffith, $1; D. H. Hines, $1; Rich Square, .50; Harrellsville, J. M. Powell, $10; J. C. Williams, $25; Dr. H. Askew, $5; J. Valentine, $1; Chowan church, T. D. Boon, $2.50; J. S. Shaw, $2.50; W. S. Herring, $2.50; J. H. Matthews, $2; A. J. Pearce, $2; J. C. Carter, $2; W. P. Shaw, Jr., $1.50; J. P. Freeman, $1.25; J. E. Vann, $1.25; H. B. Vann, $1.25; T. J. Matthews, $1; C. F. Griffin, $1; W. W. Sorrell, .50; G. W. Lowe, .50; P. A. Peterson, .50; C. L. Askew, .25; Eliza Lowe, .10; W. P. Taylor, $42.40; Windsor church, $1; Robert's Chapel, $44.15; Winton S. S., $5; Chowan S. S., $3.25; Bethlehem S. S., $11; A. B. Adkins, $4; Potecasi, J. P. Blanchard, $1; C. W. Harrell, $1; H. Davis, .25; B. F. Naylor, $5; J. A. Parker, .50; J. R. Baughan, $1; cash, $7.25; Holly Grove S. S., $5; Buckhorn S. S., $5. Buncombe Association, Beaver Dam church, $16.

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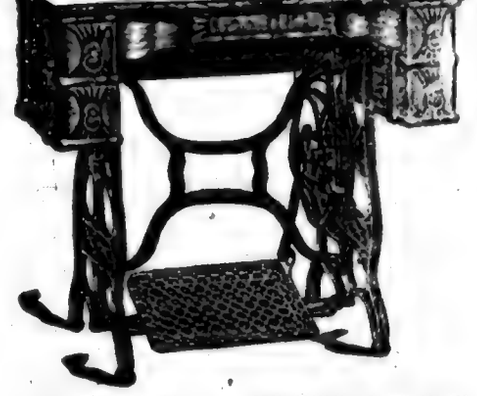

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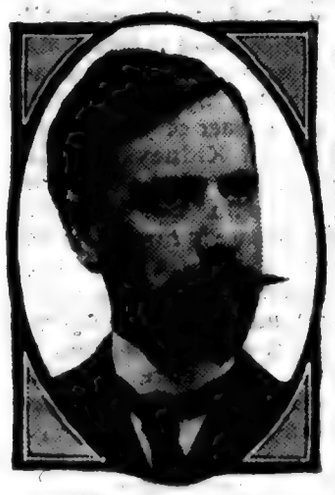
10; Beaver Dam S. S., $3.90; Antioch church $10. Little River Association, Dunn S. S., $5. South Fork Association: Gastonia church, $5; Hickory church, $12; W. M. S., $5; J. N. Walker, $4. Stanley Association: Silver Springs church, $7.27. French Broad Association: Mars Hill, $6.50. Cape Fear and Columbus: Whiteville, J. T. Williamson, $10; Miss Mary English, $1; Dan McMacken, $5; J. L. Britton, $1; D. J. Lewis, $5; Mrs. D. J. Lewis, $1; Smyrna church, Wash Friar, $1. Central Association: Perry's Chapel, $30.18. Mecklenburg and Cabarrus: Pritchard's Memorial church, $25; Twelfth Street church, Charlotte, $23.20; Phaneals church, $1. Neuse Association: Kinston S. S., $5. Sandy Creek Association: Sanford church, E. D. Nall, $10; Mrs. E. D. Nall, $5; Tyson's Creek church, $2.50; Jonesboro S. S., $5. Montgomery Association: Mt. Gilead church, $25. Greene River Association: Marion S. S., $1.25; Rutherfordton church, Mat McBrayer, $25; Mrs. M. L. Justice, $10; W. C. Twitty, .50; Miss Annie Justice, $2; Pleasant Hill, G. W. Hodge, .25; W. E. Lewis, .25; J. B. Gify, $1; J. Shehan, .25; Lee Taylor, $1; H. Hodge, $1; Annie MacFaddin, .25. Stanley Association: Albemarle church, Miss Hattie Austin, .25; J. R. Dunn, .25; T. W. Lowder, $2; B. L. Austin, $1; T. H. Sibley, $5; Mrs. M. Hatley, .50; S. T. Gulledge, $1; N. J. Pennington, .25; Mrs. B. Howard, $1; Mrs. R. L. Sibley, $1; R. E. Austin, $1; Mr. and Mrs. A. M. Morten, .50; Mrs. S. T. Gaddy, $1; W. M. S., $5.00. Elkin Association: Elkin church, Chas. Utley, $12.50; Chas. Mosley, $10; L. J. Bray, $5; Mrs. W. J. Boyles, $5; R. P. Crater, $2.50; B. C. Duke, $2. Tar River Association: Conoconary church, $5.50; A. G. Wilcox, $1. Bladen Association: Sandy Grove church, $3; Zion Hill, $1; Love's Grove, $1; cash, $15. Liberty Association: Reeds Cross Roads, $8. Robeson Association: Antioch, $1; Pembroke, $4.50; Saddle Tree, $5; Lumberton, $28; Ten Mile, $10. Ashe Association: J. F. Fletcher, $5.80. Cedar Creek Association: Sharon church, $3.50. Tar River Association: W. E. Daniel, Weldon, $100; Miss Kate Dunn, Scotland Neck, $1. Atlantic Association: New Bern S. S., $6.50. ..... Association: Rockfish, $6. Personal: W. W. Mills, $25; Tabernacle church, Raleigh, B. R. Adams, $2.50; W. B. Tarkington, $5; Jas. Adams, $2.50; W. J. Phippe, $1. Rev. D. P. Harris' Field: Baren W. M. S., $5; Ramoth Gilead W. M. S., $5; Corinth S. S., $3.66; Berea church, $25; Ramoth Gilead church, $1; Rev. S. J. Porter, $10; Rev. A. A. Butler, $25; Rev. W. R. Cullom's Field: Falls church, $25; Mt. Vernon church, $10; R. G. Kendrick, Jr., $5; F. C. Geer, $100; Wake Forest church: W. M. S., $5.10; G. F. Fall, .50; W. M. Dickson, $2; Mrs. M. E. Simmons, $5; C. C. Crittendon, $5; J. B. Newton, $2.50; Rev. S. D. Swaim's Field, $35.21; Boonville church, $10; Rev. W. R. Cullom's Field, Poplar Creek church, $55; Mt. Vernon church, $1; Meadow Branch church: J. B. Mullis, $1; J. B. Griffin, $1; J. L. Austin, $1; H. P. Meigs, $1; Miss Annie Harrell $1; Mrs. Addie Joplin, $1, J. W. Outen, $1; cash, $1.25; Miss Roberta Dunlap, in memory of Hannah Dunlap and Mrs. McCallum, $5; Rev. A. L. Betts' Field, Corinth church, $2.50; Rose Hill, $4.25; Johnson's, $14; Warsaw, $3.40; Mrs. A. L. Betts, $10; Concord church, $75; E. J. Justice, $15; Mrs. W. A. Ayers, $25. Collected west of Blue Ridge and expended on mountain schools by A. E. Brown, $2,325.

Total, $5,128.34. Total amounts previously received, $25,059.86. Total receipts, $30,188.20.

Corrections: E. J. Harrell, Woodland church, $25, should have been $5; Rev. R. Cale, Severn church, $1, should have read, $5; Dr. and Mrs. N. G. Carroll, Raleigh, $24, should have been $25; Winston church, $1,000, should have been First church, Asheville, $1,000.

L. D. WATSON, JR.,
Treasurer.

CURES AT HOME



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Household and Farm.

To Remove Ink from a Carpet.

Of ink stains, as of all other stains, it may be said that the more promptly they are treated the more easily they are removed. Rub the stain with a strong solution of oxalic acid. If the rubbing does not remove the stain, make the spot quite wet with the solution, place a piece of cloth over it and then apply a hot iron. It may require wetting several times. This treatment will change the color. Sponge with clear water, then with diluted ammonia water. It is almost impossible to remove the stains made by some inks.

Cleaning With Gasoline.

A correspondent of Good Housekeeping writes.

"A tailor gave me a few ideas on cleaning with gasolene so as not to leave that unsightly ring about a spot. Ever since I have been able to clean the worst soil from the most delicate of satins or silks. He said: 'Use as a sponger some of the same material as that to be cleaned, and rub with the weaves, lengthwise always. Rub till dry.' On a spot of ink in the front of my gray wool gown he told me to use a dampened match head and apply only to the inky spot to prevent spreading. What success I had is proven by the unblemished front of that gown today."

Worth Knowing.

Dirt in Carpets.—To remove spots of dirt from carpets, make a suds with a good white soap and hot water and add fuller's earth to this until the consistency of thin cream. Have plenty of clean drying cloths, a small scrubbing brush, a large sponge and a pail full of fresh water. Put some of the cleaning mixture in a bowl and dip the brush in it. Brush a small piece of the carpet with this, then wash with the sponge and cold water. Dry as much as possible with the sponge, and finally rub with dry cloths. Continue this till you are sure that all the carpet is clean, then let it dry.—United Presbyterian.

A Floor Polish.—A polish recommended for hard or stained-wood floors is made by cutting eight ounces of yellow bees-wax into small pieces and adding to it two quarts of spirits of turpentine and one quart of Venetian turpentine. When the bees-wax is dissolved the mixture may be boiled for use. It should be applied with a piece of soft flannel.—Selected.

The Art of Sleeping Healthfully.

It will be readily seen that how much sleep a man requires depends very largely upon how he sleeps. He who sleeps normally may be well and strong on six, perhaps even fewer, hours of sleep. He who sleeps as do the majority of people will be apt to find even eight or ten hours inadequate. The question is, rather, how to sleep than how long to sleep—the art of sleep rather than the abolition of sleep. There are people who never rest. Sitting or lying down, as well as walking or working, their muscles are active. On the other hand, there are some who can lie down, relax all the muscles, stop thinking, and rest in this way without sleeping for half or quarter of an hour. One may rest without sleep, just as one may sleep without rest.

Sleep is very largely a matter of self-command. "How far away are the enemy?" asked Napoleon. "They will reach us in twenty minutes." was the answer. "Then I'll have twenty minutes' sleep," he remarked. And he slept calmly and restfully. Dr. William Pepper, of Philadelphia, had the same power; so had Von Humboldt. These men had mastered the art of sleep. Sleeping is an art—an art to be required, happily.

How to antagonize insomnia in a normal way is, perhaps, one of the most important problems which are given to a brain-worker to solve. Blessed are they who can solve it in the right way; and unblessed are they who try to solve it in the wrong way. Let me give a morsel of personal experience. After a day of more or less exacting brain activity is done I am in the habit of using some artificial and mechanical means to get the circulation away from the head back to the extremes. I used to think that walking would do this, and it is certainly helpful, but it is by no means always to be relied upon. Here is a little recipe: Before getting into bed, stand on tiptoe, letting the body down slowly as far as possible, then rising again with deliberation. Do this twenty to fifty times every night at least. I have heard of an octogenarian in my neighborhood who attributes his long life and good health to a faithful observance of this little device.—Health Culture.

To Dry Shoes.

This is a good season to try the old method of drying the footgear. "When the boys and girls come in from school with their shoes soaked through," says a shoe dealer, "take the shoes off, lace or button them up and fill them full of dry oats and set them away. The oats will absorb the moisture and swell themselves in doing it, and in the morning the shoes will be almost as good as new; not shrunken up and stiffened, as would have been the case had they been thrown in a corner and left to take care of themselves."

Hoarseness.

A bit of borax, as big as a pea, dissolved in the mouth, is said to relieve in an hour or two the hoarseness and huskiness caused by a cold. The relief may be temporary, but even then would be valuable to professional speakers and singers. Or frequently gargle with a decoction of sage. A piece of flannel dipped in brandy and salt, applied to the chest, and covered with a piece of dry flannel, worn all night, will dispel hoarseness.—Baltimore Sun.

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With a disordered LIVER there cannot be good blood.

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LOOK OUT FOR CATARRH

When the cold wave flag is up, freezing weather is on the way. Winter is here in earnest, and with it all the miserable symptoms of Catarrh return—blinding headaches and neuralgia, thick mucous discharges from the nose and throat, a hacking cough and pain in the chest, bad taste in the mouth, fetid breath, nausea and all that makes Catarrh the most sickening and disgusting of all complaints. It causes a feeling of personal defilement and mortification that keeps one nervous and anxious while in the company of others.

In spite of all efforts to prevent it, the filthy secretions and mucous matter find their way into the Stomach and are distributed by the blood to every nook and corner of the system; the Stomach and Kidneys, in fact every organ and part of the body, become infected with the catarrhal poison. This disease is rarely, if ever, even in its earliest stages, a purely local disease or simple inflammation of the nose and throat, and this is why sprays, washes, powders and the various inhaling mixtures fail to cure. Heredity is sometimes back of it—parents have it and so do their children.

Manchester, Va., March 6, 1901.
Gentlemen:—I had all the symptoms that accompany this disease, such as mucus dropping in the throat, a constant desire to hawk and spit, feeling of dryness in the throat, cough and spitting upon rising in the morning, scabs forming in the nose, which required much effort to blow out, sometimes causing the nose to bleed and leaving me with a sick headache. I had thus suffered for five years.

I commenced to take S. S. S. and after I had taken three large bottles, I noticed a change for the better. Thus encouraged, I continued to take it and in a short while was entirely cured. JUDSON A. BELLAM.
Main and Vine Sts., Richmond, Va.

In the treatment of Catarrh, antiseptic and soothing washes are good for cleansing purposes or clearing the head and throat, but this is the extent of their usefulness. To cure Catarrh permanently, the blood must be purified and the system relieved of its load of foul secretions, and the remedy to accomplish this is S. S. S. which has no equal as a blood purifier. It restores the blood to a natural, healthy state and the catarrhal poison and effete matter are carried out of the system through the proper channels. S. S. S. restores to the blood all its good qualities, and when rich, pure blood reaches the inflamed membrane and is carried through the circulation to all the Catarrh infected portions of the body, they soon heal, the mucous discharges cease and the patient is relieved of the most offensive and humiliating of all complaints.

S. S. S. is a vegetable remedy and contains nothing that could injure the most delicate constitution. It cures Catarrh in its most aggravated forms, and cases apparently incurable and hopeless. Write us if you have Catarrh, and our physicians will advise you without charge.

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Lectures delivered at the Southern Baptist Theological Seminary by.. REV. WILLIAM E. HATCHER, D.D.

LECTURES.
1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.
Appendix—Historical.

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Marriages.

MYERS—STEPHENS.—At Charlotte, December 9th, Miss Sophie Convere, daughter of Mr. and Mrs. John S. Myers, and Mr. George Stephens.

STROUP—JOHNSON.—At Fallston, January 1st, Miss Lola Blanche, daughter of Mr. and Mrs. J. B. Stroup, and Mr. Joseph Shepherd Johnson.

BROWN—M'NEILL.—At Statesville, December 17th, Miss Cora Beatrice, daughter of Mr. and Mrs. George H. Brown, and Mr. Robert Hayes McNeill.

NORWOOD—LAWRENCE.—At Waynesville, December 23, Miss Emma Louise, daughter of Judge and Mrs. William Lucas Norwood, and Mr. Robert C. Lawrence.

GREENE—WATSON.—December 24th, in the Baptist Church, Louisburg, N. C., Miss Lillian, daughter of Mr. and Mrs. Eugene S. Greene, and Mr. Thomas Wayland Watson.

Obituaries.

"What if some morning, when the stars were paling,
And the dawn whitened, and the air was clear,
Strange peace and rest fell on me from the presence
Of a benignant Spirit standing near;

And I should tell him, as he stood beside me,
"This is our Earth—most friendly Earth and fair;
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air:

There is blest living here, loving and serving,
And quest of truth, and serene friendships dear;
But stay not, Spirit! Earth has one destroyer—
His name is Death! Flee, lest he find thee here!"

And, what if then, while the still morning brightened,
And freshened in the elm the summer's breath,
Should gravely shine on me the gentle angel,
And take my hand and say, "My name is Death!"

WHITE.—Sister Jennie White, the beloved wife of Bro. W. R. White, fell asleep early in the morning of the 25th of November, 1902, at the age of 26 years. Some four years ago, she gave her heart and life to the Savior and united with the Williamston Baptist church. She was a consecrated Christian, doing what she could for her Master and church. Hers was a beautiful Christian life, and she was loved by all who knew her. A faithful child of God, devoted wife, and fond mother has been called from our midst to her eternal reward. Our loss is her everlasting gain. To her husband, and relatives, we extend our heartfelt sympathy, and pray that God may comfort them in this sad bereavement.

B. K. MASON.

Dec. 4, 1902.

HUNTER.—Sister Martha Hunter was born February 11, 1827, and died October 2, 1902. Sister Hunter was the oldest member of Stony Creek Baptist church. She began her Christian pilgrimage in early life and was until death a faithful and patient Christian in whom every one had confidence, and as long as she was able was a punctual attendant upon divine services. She leaves three children to mourn her departure, besides a host of relatives and friends who will miss her in the neighborhood in which she lived.

She is gone to be with her God. Truly we can say a good mother and sister is gone. We extend our heartfelt sympathy to the bereaved ones.

ANNA VICK,
ANNIE GRIFFIN,
S. J. F. ELLIN,
Committee.

A. J. Tatum.

At a regular meeting of the Cooleemee Baptist Sunday-school the following resolutions were adopted:

Whereas, it has pleased our Heavenly Father to take from our Sunday-school Bro. S. J. Tatum, one who was faithful to every duty; one who was a friend to all and honored by all. His devoted piety and his fidelity and loyalty to our Lord made him a most valuable councelor eminently useful in every sphere of life. A man of strong common sense and excellent judgment. A devoted husband and loving father.

Resolved 1. That while we bow in humble submission to Him who does all things for the best; yet we are deeply grieved on account of his death.

2. That we extend to the bereaved family our sincerest sympathy in this sad hour of their great affliction and commend them to Him who can whisper words of consolation to them in distress.

3. That a copy of these resolutions be sent the bereaved family, to the Davie Times, Davie Record, Charity and Children, North Carolina Baptist and Biblical Recorder for publication.

J. L. RAYNER,
J. F. SMITH,
JAS. L. TURNER,
Committee.

Rev. J. D. Elliott.

Whereas, our Heavenly Father in His infinite goodness and mercy has seen fit to remove from our midst, by death, Rev. J. D. Elliotte, and

Whereas, we, the members of the Ladies Missionary Society of High View Baptist church, have thereby sustained so great a loss and the church a faithful pastor, and

Whereas, we recognize in him a true Christian and an earnest, devoted minister; therefore be it

Resolved 1. That we bow in humble submission to the Divine will, knowing that our loss is his eternal gain.

2. That we strive to emulate his virtue and to imitate his example in sincerity, humility and faithfulness in every walk in life.

3. That we cherish his loveliness of character, and that the influence of his short life among us may woo us nearer to God.

4. That we extend our heartfelt sympathy to the loved ones of our departed brother, assuring them that our tears mingle with theirs in a mutual loss.

5. That a copy of these resolutions be sent to his aged, bereaved parents, one to the Biblical Recorder for publication, and that they be spread both upon the church and missionary society records.

MRS. R. D. THOMPSON,
MISS ANNIE FERRELL,
MISS ANNIE THOMPSON,
Committee.

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Temperance.

The Teetotaller's Lump.

A man who had reformed and kept sober for a year called upon the tavern-keeper, who welcomed him back to his old haunt. "Oh! landlord," said he, as in pain, "I have such a lump in my side!" "That's because you have stopped drinking," said the landlord; "you won't live long if you keep on." "Will drink take the lump away?" "Yes; and if you don't drink you'll soon have a lump on the other side. Come, let's drink together"; and he poured out two glasses of whisky. "I guess I won't drink," said the former inebriate, "especially if keeping the pledge will bring another lump, for it isn't very hard to bear, after all." And with this he drew the lump—a bag of dollars—from his side pocket, and walked off, leaving the landlord to his reflections.

Most Pernicious Doctrine.

The silliest and most pernicious doctrine that was ever proclaimed in the ears of sensible men is that because the whisky seller is essentially a law breaker, and will not obey the statutes enacted by society for its own protection, therefore the proper thing to do is to compromise with him, to kneel before him, to let him have his way in part, begging him, meantime, to be at least moderately decent. Why not make similar terms with thieves and murderers? The thing to do with all who trample law under foot is to throttle them, to scourge them, to make life so hard and bitter for them that they will cease to do evil and learn to do well. —Nashville Christian Advocate.

The Boy and the Cigarette.

It is possible that the refusal of merchants, manufacturers and professional men to employ boys addicted to the cigarette habit will do more to check the evil than all the laws ever passed or planned. When a boy knows that his future chance to earn a livelihood depends on his quitting the ill-smelling cigarette the knowledge will doubtless have more effect on him than a dozen parents' or pedagogues' lectures on the subject. The beauty of the thing is that no manner of deceit will avail, for the cigarette-smoking boy carries the literal sign manual of his vice on his fingers. A Chicago boy confessed last week that out of ten places to which he had applied for work the head of not one had neglected to ask him if he smoked cigarettes. In a number of instances he was made to show his fore fingers. Few people will be sorry even if the action of the employers results in cutting off some of the profits of the Cigarette Trust. The dividend paid in brain, body and muscle will more than compensate the community.—Chicago Tribune.

A Telling Lecture.

Two colored barbers, one an old man and the other a younger one, had the shop. The young one took off his apron and started for the door.

"Yo's gwan to get a drink?" asked the elder.

"Dat's what I'se gwan to do."

"Go and get yo' drink. I used to do de same thing when I was young. When I wuz fus' married dah wuz a gin mill next to de shop wha I wucked, an' I spent in it fifty and sebenty cents a day outen de dollah an' half I eahned. Well, one mawnin' I went into de butchah shop, an' who shood come in but de man what kep' de likker shop.

"'Gib me ten er twelve pounds po'terhouse teak,' he said.

"He got it an' went out. I sneaked up to de butchah and looked to see what money I had left.

"'What do you want?' said de butchah.

"'Gib me ten cents wuf of libber,' wuz my remark.

"It wuz all I could pay fur. Now you go' an' git yo' drink. You'll eat libber, but de man what sells you de stuff will hab his po-terhouse steak. De man behin' de ba' eats po'terhouse—de man in front eats libber. I ain't touched de stuff fo' thirty yea's and I am eatin' po'terhouse myself."

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ECONOMICAL MANAGEMENT,
EXCELLENCE IN INVESTMENT."

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ROBERT B. HALL, MANAGER FOR NORTH CAROLINA,
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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JANUARY 7. 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 27.

1902.

How little the record of events as reported in the papers amounts to, appears when at the end of the year one undertakes to sum up the events of the year. Of the two thousand columns of news in your daily last January, how much do you remember this morning? Of the fifty columns that you "scan" this morning, how much will you know next week? Out of such reasoning men will yet return to the weeklies and monthlies, in which news can be obtained not in impossible bits, but as a whole. Very seldom can an event worth remembering happen in a day. All great things grow.

Even more than a year is required for the growth of a real event. One must clear away much unfinished business left over by 1901 before he will find anything that belongs wholly to 1902. For example, the most notable mark of the year in the United States, was also the mark of 1901, namely the unparalleled, the world-astonishing prosperity—of the corporations! The people are perhaps better off. Prices are better. Very few men are unemployed. But American prosperity, the astonishing phase of it at least, is mainly in the great corporations and their few owners.

This prosperity has been marked by two conditions, namely an immense strike, that gave the Nation much concern, and by the fattening of trusts and the waxing of agitation against them. Mr. J. P. Morgan and Mr. Roosevelt were the central figures in this scene—in the prosperity, in the strike, in the trusts, and in the agitation. And the man of money played the major part. Nineteen hundred and two will be memorable for the exploits of Pierpont Morgan—the Northern Securities Company, the Steamship Trust, the Armistice of the Coal Strike. But Mr. John Mitchell, salary $1,500 a year, will not be forgotten. He is the leader of the miners, and if 1902 has brought Organized Labor forward, its most hopeful exhibit is a leader of brains and character.

The South has enjoyed this prosperity in a limited degree. She is dependent on crops more than on stock dividends. There was manifest industrial progress. There was decided educational progress, the awakening having maintained itself well, and the General Education Board having injected quite an amount of enthusiasm. There has been political progress. The negro has been largely eliminated, and the people are moving on. The days of the small politician are numbered, though he does not know it.

And Cuba has taken her place among the nations of the earth, and no such central place as she had when the United States was making a nation of her.

Porto Rico, Hawaii and the Philippines have likewise become stale to the public mind, and the American people have concluded to take them for granted; even the politicians have found it wise to make an issue of the tariff and the trusts.

It has been a quiet year abroad, and the diplomats have had no great trials. England has concluded a war, in which the vanquished all but dictated terms; she has crowned a king, who is only a figure-head; she has hailed a new prime minister who is a king; and she has enacted an Education Law that will make Nonconformity or unmake it—and since God is on the side of Nonconformity, we look for its making. In France the movement against the monastic orders and Roman Catholicism in education has gained ground. But we have no space for the chronicle of such events. The Continent of Europe has been as quiet as at any time since the Franco-Prussian War.

And the Orient presents nothing more significant than a questionable restoration of equilibrium in China and the alliance of Japan and England to hold Russia back from the goal of power in the Far East.

The principle of arbitration—a footprint of the Prince of Peace—has deepened into civilization. The recent reference of the Venezuelan affair to the Hague Tribunal, the successful adjudication of a claim between Mexico and the United States by that Tribunal, and the reference of other cases, are most happy omens.

In single deeds Marconi leads with his wireless telegraphy. In great achievements may be mentioned the Assuan dam of the Nile in Africa; and the rapid-transit tunnel under New York City, by which cars will travel for miles underground.

Cecil Rhodes died leaving an immense sum for education; part of it to be devoted to the education of selected American and German youths in England, in the hope of cementing these nations. Mr. Carnegie gave away about $40,000,000 for educational institutions and libraries, setting the world a marvellous example of stewardship. Mr. Rockefeller endowed "unreservedly" the General Education Board, whose purpose is to build up the cause of education—of elementary and secondary education—wherever it is weak in the United States. There were many smaller gifts.

Whether in the midst of so great prosperity, such strenuous achievements, such ambition for riches, the churches held their way onward, we know not. We only know that never in this world was the preaching of the ideals of Jesus of Nazareth so much needed as it is needed by the hurrying, restless millions who make up the nations that are called Christian and that assume to be civilized. Could we but see Him looking on while we rush and strive and kill ourselves for the things of this life—could we but see Him, 1903 would tell another and a happier story to the ages.

JIM MITCHELL.

Raleigh, Dec. 25, 1902.

I am glad to see you record those two heroic deeds in your last issue. Of one of the men I know—Jim Mitchell. Besides being a real hero, he was the best patient I ever had—tractable, trusting, cheerful, grateful. I did the operation which saved him—sewed up the two openings in his intestines and also removed the appendix, which was torn off by the bullet. Jim was heroic at the critical moment and ever afterward. I am sincerely thankful that I was permitted to restore him to live out his self-sacrificing life.

Yours faithfully, H. A. ROYSTER.

Keep the New Year resolution. To resolve and then to fall is to cultivate the disease of the will called generally weakness. Not to resolve at all is to woo depravity. To refuse to rise, once having fallen, is to invite despair. To hold a steady cause right onward is the way to strength. One may lose greatly by small things. It has the same effect upon the will to break an inconsiderable resolution seriously made as to break a considerable one. We are made or unmade not in signal hours; but by the long process of the minutes. They culminate in the hours that we call signal. But the minutes long forgotten were more important.

If each one of us would put his hand in God's hand as he goes forth into the New Year, all that makes life hard would flee away. Can a Christian consistently do less? Can any man afford to do less?

"I would rather walk in the dark with God
Than walk in the light alone."

THE STORY OF A GREAT PREACHER.

When the voice of Geo. W. Truett searched out the inmost heart of 2,000 people in the Southern Baptist Convention, there was one unanimous question, Who is he? That he was a man, a man of God, was clear enough. But men will not rest until they have learned the story of such a man.

It was quickly told that Geo. W. Truett grew up in a mountain home in North Carolina, simple and modest, but by no means ordinary. By this we do not mean that it was better than many another in North Carolina. There was mother and father, brother and sister, four walls, a fireplace and food. There were other things that are commonly found in a home, of course. But there were yet others that made a difference, that went to make George W. Truett a star to lead men on forever. Hear his statement of it, before the Northern Baptists in the St. Paul anniversaries:

"The picture of such a home parses before me now. Its inmates were poor and lived in a section where they must toil through all the seasons in order to provide a livelihood. But, though all thus had to toil, from the oldest to the youngest, and though the home in which they lived was exceedingly humble, yet they held converse with the men and movements of the great, wide world. The parents turned every extra dollar into good literature for their children. They believed with Erasmus when he said, 'I buy books first; after that, if I have any money, I buy clothes.' They believed with a great theological teacher, who said to his class, 'Young gentlemen, shirts are necessary, but books are indispensable.' And so into that home a choice book came as often as it could be afforded, and several of the great religious papers came every week. Among those papers were The Examiner, of New York; The Biblical Recorder, of Raleigh; The Religious Herald, of Richmond; The Youth's Companion, of Boston. Those papers and books silently wrought their destiny-shaping power upon all that large family of children, and, though far removed from the scenes of the world's great movements, yet they thus became vitally real to all those children and entered into their lives. And when they went forth to the work and warfare of the world all of them had been won to Christ and do joyfully walk in his blessed service to this day. Is this a mean or ordinary result? Nay, it is the sublimest result possible in the history of an earthly home. And more than all things else, the literature provided out of a scant purse for those children, during the plastic years of their childhood and youth, shaped their characters and determined their destiny. Oh, how can parents and teachers and preachers be oblivious to this transcendently important matter of right literature? Carelessness here is worse than being foolish, it is wicked."

There are thousands of fathers who cannot send their children to the highest schools; ten thousands who cannot give their children the benefit of travel and contact with men. But, such is the favor of God, the time is here when any one can bring the life of the race into his home, and thus give his children the benefit of enlarging contact with the great world.

This is best done by a denominational paper, as Mr. Truett bears witness. It wins the child to his fathers' church and at the same time gives him the broadening knowledge of the world.

The man who neglects such an opportunity robs his child, robs his race and robs his God.

Suppose Geo. Truett's father had shut papers out of that home? It would have been equal to murdering the great man that was in him and putting a little man in his stead. What a robbery it would have been! What a crime!

How many fathers will have to answer for robbery at the last day as they are confronted by children whose one fault was that they lacked a chance. Imagine the grief of a father upon seeing what his child might have been but for his decision against taking a religious paper.

The Presence of the "Other."

BY REV. J. B. TAYLOR, D D.

"When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things:
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied."

A minister had preached a sermon which received much favorable comment. The subject was important, the thought solemn and impressive, the style direct and attractive. The sermon was from a standpoint scriptural and strong. The attention of the audience was so profound that the tick of the clock at the end of the church could be distinctly heard. The speaker said afterwards: "I never so felt the powerlessness of the preacher as when that sermon was ended. Every one in the house must have admitted the truth that was presented. But I knew and felt that, unless the Holy Spirit took that truth to the hearts of the listeners, the sermon would have no effect—no saving effect—upon them. That thought kept me very humble."

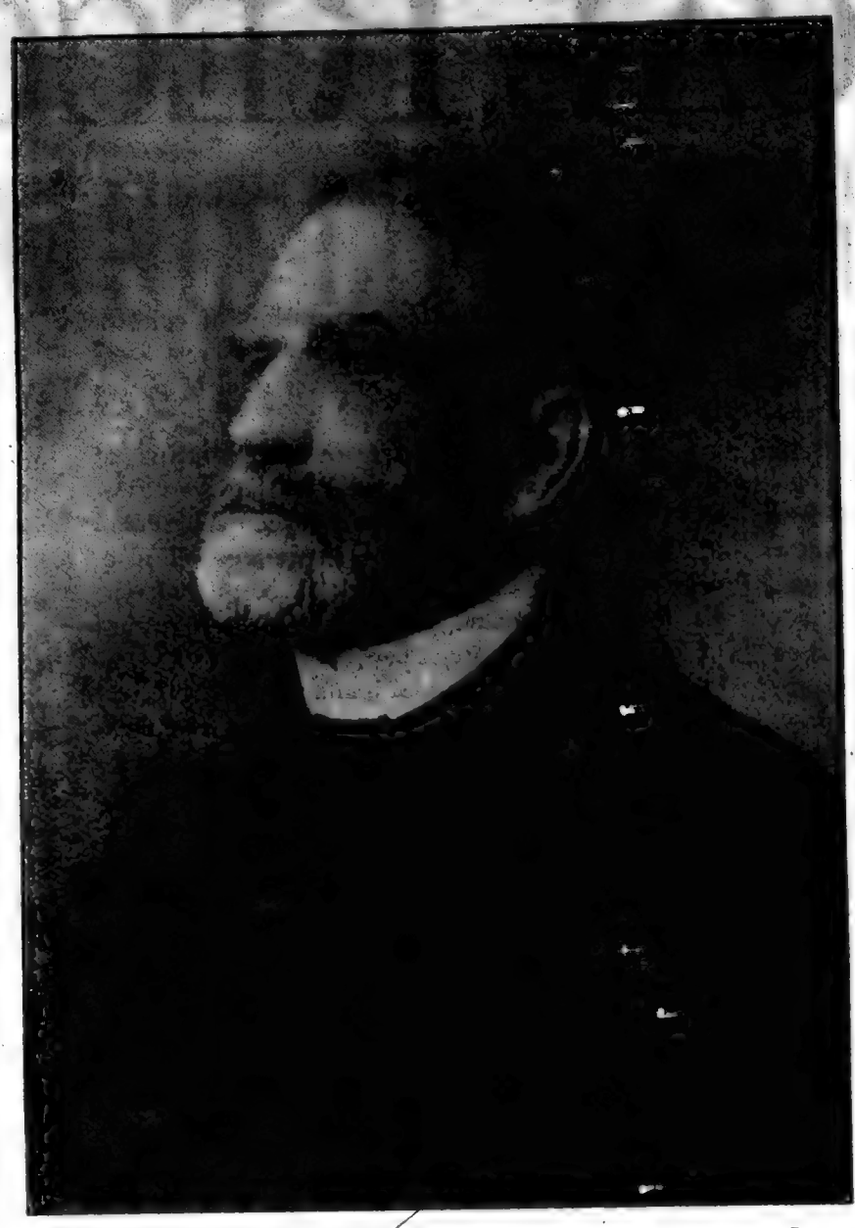
He was right. Preaching is of no avail unless the divine power attends it, even the power of the Holy Ghost.

Men wonder at the strange influence of preachers who have been eminently successful. They study their rhetoric, and seek by adopting their methods to obtain their power to draw the multitudes and win souls. But they often overlook what constitutes the true secret of power.

The Apostle Paul explains the mystery when in his epistle to the Thessalonians he says: "Our gospel came not unto you in word only, but also in power in the Holy Ghost, and in much assurance." That power which comes with the Holy Ghost and with the strong assurance of faith is what gives true success, not only in preaching, but in all Christian effort. Those who have had this subtle power have been the men and women whose souls were surcharged with divine electricity. They do not talk of themselves and their doings. They do not pose as though standing on some lofty eminence of holiness, from which they look down with self-complacency upon their brethren and sisters. They do not talk of some "second blessing" which they claim to have received. Like lighthouses, they do not sound a gong, but shine not knowing that they do shine. But those who come nigh them feel their strange, mysterious influence. These so honored of the Lord have not always been "gifted" according to man's estimate, but blessings attend their lives and labors, for they go not in their own strength, but "with demonstration of the Spirit and with power."

Our Lord, in Luke 11: 13, sets forth the way by which this power may be obtained. Aye, Jesus Himself will be with those who truly seek His presence, and He said: "Without me, ye can do nothing."

It is related that long years ago there was a Scotch preacher whose labors were signally successful. He was a mighty man of prayer and faith. He had an appointment in a certain community. The time for the service had arrived, but the preacher was not present. His host sent word that the people had assembled and were waiting. The servant returned, and said that he did not like to interrupt the preacher because he seemed to be talking to some one. "Did you hear anything that was said?" inquired the master. "Yes; he said 'I will not go except thou come with me,' and he kept begging the other to come." "That will do," said the host; "he will come, and the Other will come with him, and great things will be done here today."



REV. JAMES B. TAYLOR, D.D.

That blessed "Other" was with Baron Stow, of Boston, when he preached a single sermon which resulted in the conversion of a hundred souls. The minister had prayed a whole night over that sermon. The same glorious One was with Adiel Sherwood when in 1827 at Antioch church in Georgia he preached during the session of the Ocmulgee Association, that historic sermon under which three thousand people turned to God, and which was followed by the greatest revival ever known in Georgia, during which fifteen thousand people were added to the churches.

Ah! the presence, the company of the Other is what we all must have if we would have true success in our labors for God. Mere intellect, with little heart; elegant style, but no unction; unanswerable logic, but little faith; fervid imagination, but no Holy Ghost power—what does it all amount to? Pastors, evangelists, editors, secretaries, agents, Sunday-school teachers, church members, let us in our daily intercourse with God believingly seek after the highest possible spiritual attainments, that we may be used by Him. Going forth in God's might, we will not go in vain. We may not have the so-called "second blessing," but, clothed with humility, will have a great more of the first, with more to follow, and we wait upon the Lord.

Atlanta, Ga.

Those Pastors' Salaries.

Editor Biblical Recorder:—It occurs to me that you have a happy faculty of saying good things well, and that it is a habit of yours. Your recent article on Pastors' Salaries was a most timely one. And the need is almost universal. No men in the world, of equal ability, are so inadequately supported. None work harder, nor put more ability nor heart nor integrity nor lofty purpose into their work. Nor do I conceive that there are anywhere in the world a company of men and women, so many in number nor so competent in ability, who would ask all a man's time and talents in any other enterprise and offer him so little compensation. Here is a fair illustration which can be duplicated as often as one wishes. I know two men who graduated in the same class from a literary institution. One was a preacher, the other a teacher. The preacher took the honors over the teacher. They have both been diligent students since. And there has never been a time when the preacher would have been outclassed by the teacher. And yet the institution of learning has followed the teacher with its honors, but has not, so far as I know, given consideration to the preacher. As the salaries have advanced, they have always been in about their present ratio. At present, I understand that the preacher is receiving $1,500 and the teacher $2,500. And he is not receiving more than he is worth. There was a business man in that class, and he receives, I think, $3,000 a year for his services. Is this right? The preacher could earn more money in other callings. Say some more on that subject.

Now I have a suggestion whereby churches can easily advance their pastors' salary. We have in Texas a Ministers' Benefit Association, of which I have the honor to be the President. A church may take membership in this, and for thirteen dollars a year insure the pastor's life for one thousand dollars. And it will cost then thirteen dollars a year, one dollar a month and a dollar extra for a new year's gift.

Any white Missionary Baptist preacher under sixty years of age, who is regularly at work and in good health, may become a member. Let any who are interested write me at Texarkana, Ark. Information cheerfully given. O. L. HAILEY.

Mechanical and industrial training is as important for the learned professions as for those whose life's work is wholly along industrial avocations. It gives to mental power practical quality obtained in no other way, says the National Printer's Journal.

Winter School for Country Pastors.

I write to express my unqualified endorsement of Prof. W. R. Cullom's proposition to have a Winter Class for Country Pastors at Wake Forest College. Now let the country churches vote their pastors one month's vacation and supply them with funds to attend these meetings. A few noble women in each church could easily raise the amount to bear their railroad expenses and board bills, and they would return to their charges invigorated by social contact with one another and with the professors, and rejuvenated by daily contact with the young preachers at the college.

The instruction, in my opinion, should be largely, though not entirely, by lecture, and should deal principally with the practical duties and responsibilities of a country pastorate. More than 85 per cent of our population, perhaps 90 per cent of our Baptist population, live in the country. They cannot be reached by the same methods as those who live in towns and villages. A country pastor's life and work differ as widely from a city pastor's work as the life of a country doctor differs from that of a city doctor. His whole environment is different. The city pastor can see and confer with his members about important matters, on short notice. If he wants to call them together he can do so by putting a notice in the morning paper and ringing the church bell at night. The country pastor has to hitch up his horse and ride from house to house, a distance of perhaps fifty or a hundred miles, and wait at the house till they can be called from the fields. And then perhaps he must wait till the next monthly conference to get them together. All notices have to be given out a month in advance at 11 o'clock on Sunday to reach the congregations, for many come on Sunday that fail to attend on Saturday; and where there is no rural free delivery the pastor has no means of conferring with the absent ones till the next monthly meeting.

I think one subject that ought to be discussed at that winter school is "Difficulties in the Way of Country Pastors, and How to Remove or Overcome Them." It strikes me that the chief difficulty just now is a lack of means of communication with each other and with their churches. We can never hope to have well-developed country churches nor country schools until we get better roads and rural free delivery in our sparsely settled communities. So long as posting a letter requires the stopping of a horse from the plow and riding from three to eight miles, going to and coming from a country post-office, no matter how cheap the rates of postage, the country people and the country pastors will labor under difficulties that the town people and town pastors know nothing of.

Let us have the winter school for the benefit of our country pastors, and by all means have questions of practical interest to pastors who live in the country brought forward. A country pastor is one who lives in the country and preaches to country churches, and not one who lives in town and preaches to country churches.

It is for these hard-worked, self-sacrificing, poorly-paid and ofttimes unappreciated country pastors that I enter my plea. I believe if the school were wisely conducted to meet their real wants and difficulties, it would be one of the wisest investments the college or the Baptists who stand behind it could make for Ministerial Education.

NEEDHAM B. COBB.

If one human being has an inalienable God-given right to moral and intellectual development, so have all.—Dr. J. L. M. Curry.

But—and—If.

A. L. VAIL.

In his address of welcome to the Baptist State Convention of Texas this year, Dr. B. H. Carroll was swept into such a tide of eloquence that he let off this: "If there be a man in this house, from where the lone wolf howls on Alaska's shore to Hong Kong, and you come in Christ's name, you come in fellowship of spirit and work; God bless you." But why so limited a welcome and blessing? From Alaska to Hong Kong is water all the way—nobody to come from there. That is true if the orator was thinking of the shortest route between the two places. That welcome missed every man on the floor. If the line had been drawn from the Pan Handle to the Gulf, or something of that sort, it would have corralled a great host. But then accuracy is hard on eloquence, and addresses of welcome know no law.

* * *

President Garfield is quoted as saying, in a discourse on the advantages of poverty, that he never knew a man to drown who was worth saving. But how are we to know whether one is worth saving until after he is saved? Only then can his value be determined. If it is claimed that previously he had been worthless, the reply is that the ducking may wake him up. It does not follow because a boy, or man, has so far failed that he will always fail. Genius has a gift of slumber, and the best people slip up sometimes. Great things have been done by those of whom many critics expected nothing—by those who have trodden the margin of suicide in hours of despair. Mr. Garfield's saying carries a curt edge, but it illustrates the recklessness of epigram.

* * *

A day star of peace has arisen on the southwestern horizon. The battle of the Baptists down there—the battle of the Baptists with each other—has been raging for a long time. The charges of the contending forces against one another have been weighty and severe. The uproar has seemed to others to be very deplorable, and it was coming to seem interminable. But now at last a sign of cessation shows itself. One party charges that a leader of the other party got his title of "D.D." irregularly. Now when the brethren cannot say anything worse than that, it looks as if they were nearly out of ammunition. They can't fight long over "a little thing like that." Got his "D.D." irregularly? Why that's nothing. Lots of the "salt of the earth" have done that. Surely there is the sound of the wings of a dove on the southern breeze, and we hear the clinking of the music of the dishes for a great, sweet love feast.

* * *

The Pacific Baptist says: "There is an inexplicable element in human nature that leads people to find the most fault with that which costs them least." That is quite true as to the element in human nature, but not so clear concerning the "inexplicable" quality of it. Sometimes one's complaint against a cheap thing is explained by the worthlessness of the thing. As a rule, what is cheap in one sense is cheap in two senses. The failure to recognize this fools a great many investors, and when one is fooled where he ought to have known better, especially, he relieves himself by grumbling, not altogether because the thing is poor, but partly because he is provoked with himself for failing in his little scheme to get something for nothing. However, the explanation of this "inexplicable" quality of humanity is often this: One's identification with any enterprise is measured by his investment in it. If he invests but little, he has correspondingly but little sympathy with it; if much, his sympathy is great; and sympathy with anything restrains one from criticism of it, at least from carping criticism. To take the editor's illustration: if one gives but little to his church, he is ready to complain at the church because he has but little sympathy with it; but if he gives much, and so binds himself to the church sympathetically, he will be slow to disparage it. There is a good deal of philosophy intertwined with human impulses and passions, and we can often explain the froth on the surface if we understand the flood below. That the small contributors to an enterprise are the great grumblers at it is not "inexplicable"; it is easily explainable on a basal principle of human nature.

Philadelphia, Pa.

Some Wake Forest Men in Ohio.

BY REV. E. W. WEAVER.

Three and one-half years have passed since I left the "Southland." During this time I do not recall having written any letters regarding my work. Believing that a certain interest is felt in the work of Wake Forest men wherever they are, I beg leave to use some of your valuable space in telling of Wake Forest men in Ohio.

The students of '88-'92 remember C. D. Graves. We ran the initials of his name together and made one word, "Seedy." He was not a ministerial student, and, I presume, had no idea in those college days of becoming a minister; but he left behind a record at college of which any ministerial student might well be proud. He graduated from the Seminary in Louisville with a degree of Master of Theology at the June commencement of 1900. Some months later he received a call to the First Baptist Church at Franklin, O. He came to its pastorage, bringing with him a fair Kentuckian as his bride. During these two years he has paid off nearly ten thousand dollars of church indebtedness and freed his beautiful church building from mortgage. His membership has increased. Mr. Graves is the leader of a civic reformation in Franklin. Last summer he secured evidence against the violators of law in that city, among them the mayor himself. Through his efforts, thirteen cases are now pending; four of them are indictments against the mayor. He originated the movement for drawing the young men from the saloons by giving to them a substitute. An excellent gymnasium and an attractive reading-room are the results of his efforts.

Rev. D. B. Rickard came to Cincinnati last June to be the assistant pastor in the Ninth Street Baptist Church. During his six months of service he has won the approval of the pastor, the church and the Cincinnati Conference. Dr. Partridge, pastor of the Ninth Street Baptist Church, speaks of him in the highest terms. So well pleased is he with the work done by Bro. Rickard that in selecting another assistant pastor, he goes to the Louisville Seminary to find him. By the way, the number of Louisville men in Ohio is increasing.

The First Baptist Church of Middletown ranks twelfth in numbers and financial strength among the Baptist churches of Ohio, but in mission work performed, it stands fourth or fifth. In connection with the church work, there are held from twelve to seventeen meetings each week. Five of these are preaching services, three prayer services, and four sessions of Bible schools. The church supports three missions and four Bible schools. Our expenditures for church work average one hundred dollars a week. Thirty were received by baptism during the past year. At a recent meeting the church elected two assistants to aid the pastor in his work. The one is a graduate from the Seminary at Louisville. He comes to take charge of our work in the missions and will preach every Sunday in the chapels we own. The other assistant is a lady, who comes from the Moody Training School. She will take charge of part of the pastoral visitation. The church further honored its pastor by increasing his salary to two thousand dollars a year. During the past two years his church has been raising thirty thousand dollars for a new building. A committee has been appointed upon the new site, and the work will begin in the spring.

The work of the pastor in the North is much harder than in the South. There is, however, this difference: In the South the activities of the congregation depend very largely upon the state of religious feeling; and this is the rule: the activities of Southern Baptist churches are more marked during or immediately after a period of revival effort. In the North the churches are more highly organized. Societies are multiplied to excess. Nearly every night there is a meeting of some church organization. The numerical results for all this expenditure of energy is no greater than in the South, but I am convinced that the training received and the culture resulting is superior to the training resulting in Southern churches. Many evils exist here in form and strength far greater than they exist in the South. Roman Catholicism in many places exceeds numerically Protestantism. In this little city there are sixty saloons, one for every fifty men. Church attendance is limited largely to women and children. A very small number of unconverted men are ever seen within church doors. The work is harder in the North, but because of this it is none the less enjoyable. The strain is greater, but none the less exhilarating.

Permit me to say that recently I brought out a little book dealing with the problems of personal work. If there are any of my brethren in North Carolina who desire to see this book, I will gladly forward it to them upon receipt of a two-cent stamp to pay postage. The title of the book is "The Spiritual Apostolate."

Middletown, O.

North Carolina Regimental Histories.

This work, which is a complete history of the North Carolina Troops in the great war of 1861-'65, is now ready in five large octavo volumes of over 800 pages each, a total of 4,100 pages.

The histories were written and the work edited entirely by participants in the war, without charge for their services; and the engravings were furnished by friends. The State furnished paper, printing and binding and owns the work, which it is selling at cost. For the above reasons the book is being sold at the marvelously low figure of $1 per volume.

There are over 1,000 fine engravings of officers and private soldiers, including all of the 35 Generals from North Carolina. Also 13 full-page engravings of battles and 32 maps. The indexes are complete and embrace over 17,000 names. It is a magnificent work, telling the story of the finest soldiery the world has seen.

The edition is limited. Now sold at $5 for the set or $1 per volume. When the edition is exhausted the set will doubtless sell readily at a very high price. Persons purchasing the books must pay express or postage. Express within the State on single volume, 25 cents; postage on each volume anywhere in United States, 34 cents.

Also, Colonial and State Records at $3 per volume.

Cash must accompany all orders. Send order and money to

M. O. SHERRILL,
State Librarian,
Raleigh, N. C.

Dec. 18, 1902.

A New Day.

BY L. M. MONTGOMERY.

Through the wide-open portals of the morning's splendid gates,
Across the silver hill-tops where the dawn-glory waits,
O'er valleys scarfed with pearly mists and meadows flowery gay.
Comes with its guerdon of dear hopes a beautiful new day.

A day that's all unwritten yet, a day that is to be
Made what we will to make of it, comes now to you and me.
A promise and a happiness are dawning for us here,
Born of God's love and kindness to all His children dear.

Now we may banish from our hearts the pain of yesterday:
Its fears, mistakes, and failures may all be put away,
For here's a new beginning and here' a world made new,
With tender, helpful words to speak and loving deeds to do.

Let's fill its page with gracious thoughts and write a record fair
Of brave endeavor, kindly acts, and hope and faith and prayer,
And thus when sunset splendor fades to twilight deep and gray,
We'll win the blessing that it brings, this beautiful new day.

A New You.

We might as well undeceive ourselves about this popular fiction that there is a new year, just as we once did about Santa Claus coming down the chimney. New people there may be, with new experience, but the so-called "new year" is only Station Nineteen Hundred and Three, on the spiral railway of time, just a grade nearer the sky-line than was the Station Nineteen Hundred and Two—that's all.

Passengers will leave, and new ones will get aboard, and there will be various petty incidents of travel, but, with pretty much the same company on the cars, and with the same kind of landmarks whizzing past the car windows; the only element of newness in this trip which will have more than passing value will be within ourselves.

Just here the subject widens like a western prairie. There are twelve months, each one of which may be so transformed by the magic of new, brave striving on our part that we shall want to christen them by new names. Project into January a new spirit of concern for what Jesus would do if He were in your place, and you will want to name it "Joy." What a beginning that would make for a "new" New Year!

Each of the fifty-two weeks will have but seven days, as of old, but miss no duty or opportunity in the first one, and then turn to the Master for His smile, and you will say it was a new week in your experience, and will want to make it the standard for the other fifty-one.

Three hundred and sixty-five exquisite, new sensations are at your call. Trying to do some new service for Jesus or for His little ones will bring a new thrill of joy each new day.

Yes, there is a New Year, but not for those who live it in the old way. There's an eternity of newness for each of us to experience. Why, then, should we be satisfied with a tame repetition of last year? A new you is more than a new year.—Adapted from the C. E. World.

The glory and safety of a republic lies in the intelligence and independence of its toilers and wealth producers, for from them comes the tendency to growth or decay. A higher life for all the people is the need of the hour.—National Printer's Journal.

News Notes.

....Increase your pastor's salary for 1903.

....You can have a happy new year, if you want one.

....Prize winners will be announced as soon as possible.

....Rev. Baylus Cade will accept the call to Murphy, N. C.

....Rev. B. M. Bridges has moved from Gastonia to Mooresboro.

....Rev. J. E. Hocutt changes his address from Spring Hope to Bethel.

....Kinston church increases her pastor's salary to $1,000. She will never regret it.

....Rev. Geo. E. Spruill changes his address from Williamston, S. C., to Pelzer, S. C.

....Rev. W. A. Nelson, D. D., has accepted the call of the First church, Harmony Grove, Ga.

....Rev. Len. G. Broughton has under consideration a call to the Seventh Street church, Baltimore.

....Address Rev. R. G. Kendrick at Laurinburg, N. C., instead of Piedmont, S. C.

....Rev. T. J. Hudson, who left the Baptists for doctrinal reasons, joined the Methodists.

....Rev. Dr. Cave, of Paducah, Ky., has been called to the First Presbyterian church, Raleigh, N. C.

....There will be a Temperance Rally at Mt. Vernon church the second Sunday. Rev. R. S. Stevenson will speak.

....Rev. E. B. Hatcher has resigned the pastorate of the First Baptist church, Norfolk, Va., to take effect March 1, 1903.

....If young men just out of the Seminary take all the good-paying pastorates, what will become of the rest of the brethren?

....We extend a cordial welcome to Rev. M. P. Matheny who has recently moved from Charlotte, N. C., to Greenville.—S. C. Baptist.

....Rev. A. L. Betts has been engaged to aid in the work of raising the balance of the Educational Fund. He is admirably fitted for this work.

....Mr. E. F. Smith reports a good meeting at Lexington in which Bro. S. J. Porter aided Pastor Smith. There were six professions of conversion.

....Rev. T. J. Cobb, of Statesboro, Ga., recently completed his fifth year in the pastorate there. This year thirty-six were added by baptism, one an old man 86 years of age.

....Before 1903 shall get well started, we hope to be sending the Recorder to 10,000 subscribers. The enlarged plans demands a larger reading membership. Many brethren assure us by word and deed that they are with us in this work.

....Rev. A. P. Sorrels, of Garden City, reports progress in McDowell County. He has baptized twenty-three on his field. They are building a Christian school at Clear Creek. He looks forward to the time when the work will be self-sustaining.

....Rev. John Lewis reports the following: "Aaron's Creek, Va.—Pastor John Lewis.—Thirty-nine baptized, five restored. Clarksville, Va.—Pastor John Lewis, aided by Pastor W. L. Waytt., Beuna Vista, Va.—Five baptized, one restored."

....The better part of the $20,000 for Foreign Missions and the $10,000 for Home Missions must be raised in January, February, March and April, 1903. After May 1st, little money can be raised for any object but State Missions.

....Rev. Henry R. Battle, D. D., of Petersburg, preached very acceptably to our Greensboro church recently. Virginia may look out.

....We shall see now what the moral forces of this State amount to. Let every man count for his full weight in this campaign for temperance.

....We hear that Thomasville wants the Mid-Summer Meeting. It will be worth having, and we are in favor of the available place that will do most to make the meeting a great meeting.

....If the brother who subscribed through Bro. R. J. Bateman for the Foreign Mission Journal and has not received a copy, will foward his name to Bro. R. J. Bateman, Milton, his name will be entered.

....In obedience to the will of God Rev. J. F. Love has resigned the Wadesboro pastorate and accepted the position of Corresponding Secretary of the Baptist State Convention of Arkansas. He will bring peace to that troubled State.

....We are glad to record that Rev. C. A. Ridley is doing successful work in Georgia. He recently dedicated a house of worship at Monticello, Ga., which cost $5,000. He has received quite flattering notices in the local press of his ability to speak.

....Rev. T. M. Honeycut sends the brotherhood his love and thanks one and all from the bottom of his heart for the Christmas present sent to him by the Convention. Very seldom has a man received such recognition as this; and certainly no man has so well deserved it.

....Rev. J. A. Stradley writes: "Rev. J. D. Hufham, the "old man eloquent," aided, some weeks ago, in a meeting at Tally-Ho. Nine new members have been received. The good sisters of the church kindly made up more than money enough to send their pastor, J. A. Stradley, to the Convention."

....The Methodist Protestant church and the other churches of Henderson united Sunday night before Christmas in a service in honor of Dr. J. D. Hufham. The several pastors paid earnest tributes to Dr. Hufham's work. Governor Charles B. Aycock and Secretary Livingston Johnson were present, and also spoke.

....The Clerk of Raleigh Association mailed the Minutes of the late session of the Association to church clerks on the 20th of December. The delay was caused by failure of several churches to send in their church letters to the Association, and Brother Birdsong had to write for them so as to get them reported in the Minutes.

....Rev. W. D. Hubbard has resigned the pastorate of the Raleigh Baptist Tabernacle. The resignation, he informs us, is final. Under his ministry the Tabernacle has flourished as it has in no other period of its history, and his resignation will be much regretted. The church will receive the resignation Wednesday night.

....The political division of North Carolina into East and West is the creation of a smallness of mind that is so small that it cannot see itself. When we come to elect a Senator or Governor we should choose the best man, no matter where he was born. The politicians make these divisions, not the people.

....We regret that Mr. T. B. Parker, State Business Agent of the Farmers' Alliance, was painfully shot by accident during the holidays. He is a most valuable man, both to the Christian cause and to his State and people, and we join with his friends in sympathy and in earnest wishes for his recovery.

....In consequence of his re-election as Corresponding Secretary of the American Baptist Home Mission Society, Rev. H. L. Morehouse, on December 11, 1902, tendered his resignation as Corresponding Secretary of the American Baptist Education Society to take effect January 1, 1903. He has served in this capacity since 1893.

....On New Year's Day the following changes took place in the Supreme Court: Justice Walter Clark became Chief Justice, Chief Justice Furches retiring; Hon. Platt D. Walker and Hon. H. G. Connor became Associate Justices, succeeding Justices Clark and Cook. The other Justices are Hon. R. M. Douglas and Hon. W. A. Montgomery.

....We are sorry to hear of the accident to Bro. W. M. Jones, pastor of the Williston church. The papers state that he was accidentally shot in the right arm while out hunting one day last week. It was hoped that amputation would not be necessary. We hope that the results will not be serious and that Brother Jones will soon be quite well again.—Baptist Courier.

....The Religious Herald will celebrate its Diamond Jubilee on January 12th, being 75 years of age. Dr. Dickinson has recently retired from the Presidency of the company, though he will remain on the staff. Dr. Pitt succeeds him; and Rev. J. W. Mitchell succeeds Dr. Pitt. The Herald is a fine paper. It is one of the most worthy Baptist institutions. We wish it great prosperity this year.

....One of the most beautiful deeds of the Christmas season was the gift by Rev. and Mrs. B. W. Spilman to the girls of Mars Hill College, those there now and all that shall come, of a home, the amount being $1,000. This will strengthen the College in more ways than one. Deeds like this sanctify colleges. The home will be a permanent memorial to little Raymond Pollock Spilman, who died last June.

....Secretary Johnson says: "Ten days ago I received a letter from a brother inquiring about a small amount sent by him for State Missions from his church December 1st. The letter has been mislaid, and I can't recall the name of the brother or the church from which the money came. If he will be so kind as to drop me a card, I will take pleasure in looking up the matter. Let me add that those who made pledges at Durham, to pay the State Mission debt, will confer a favor by sending the amount they pledged as soon as possible."

....The State Board of Missions and Sunday schools met in Raleigh, December 23rd, and many brethren pronounced it the most satisfactory session that they had attended. The work was done handily, having been presented in fine order by the Secretary. The reductions were not great, as the Board's freedom of debt made this unnecessary. About 100 missionaries were engaged, and about 400 preaching places designated—some new, but many of them old. Some places reached the point of self-support last year, and it is hoped that others will this year.

....Rev. Z. J. Edge writes: "We have been at Pearisburg since the first of August. I had to give up my work at Alva, Okla., to which I was very much devoted, on the account of my wife's health. The church here gave us a hearty reception, and our board up to date has cost us only $1. It has been freely given to us by the good people of the church. A debt on the church building which has been hanging over the church for twenty years, was paid a few days ago, and we are all rejoicing. I have never seen people take a deeper interest than these. May the Lord continue to help us."

....Rev. D. G. Washburn, a Baptist minister, upon returning from the Convention of that church, which was recently held in Durham, became sick and, as the disease progressed, it developed into a genuine case of small-pox. The house was at once quarantined, the other members of the family were vaccinated and it is hoped that there will be no spread of the disease from this case. His friends are today trying to get a nurse for him. He is a brother of Mr. H. I. Washburn and lives five miles from Lattimore.—Charlotte Observer.

....The papers announce that Rev. C. L. Dowell, pastor of the Welsh Neck and Cheraw churches, has resigned. He had been the beloved pastor of these churches for eight and seven years, respectively, and has done faithful work. He is highly esteemed and loved by all. We hear that Brother Dowell has accepted the church at Henrietta, N. C. We regret that he is to leave the State. He has been one of our best and wisest pastors. We wish for him blessings and success in his new field.—Baptist Courier. We could give no one a more cordial welcome to North Carolina than we wish to give Brother Dowell. He is the sort of man that adds strength to the work at every point.

....Rev. J. D. Newton writes from Thomasville: "It would probably be of interest to your readers to know that on last Thanksgiving night I met with the brethren at Asheboro, the county seat of Randolph, and constituted a church with seven members. One joined for baptism, which makes a beginning with eight as fine people as there are in the town. These good people are determined to push forward in the work of the Lord. They are now looking for a lot upon which to build and the denomination may hope for many rich returns from this organization in the years to come. God grant that the Board may encourage this little band all they can. What a great Convention we had in Durham!"

Rev. F. H. Jones writes: "I recently closed an interesting meeting of eight days length at Boonville. Rev. C. L. Greaves preached ten sermons and the writer four. Twenty persons were baptized, one other was received for baptism and one was received, on statement, from Mt. Nebo church. Others had been baptized a short while before the meeting of days. So we gave the hand of fellowship to twenty-five on the last day of the meeting. Four others will join at the next meeting. The Boonville church was perhaps never in a better condition spiritually than at present. The school at Boonville is doing well under the leadership of Profs. Woodhouse and Trivett. Miss Minnie Jones has charge of the Music Department and hears some other classes. Her work gives satisfaction and is highly appreciated."

....Rev. C. C. Haymore writes from Mt. Airy: "My churches have given me January as a rest month, that I may sit by my own fire, and renew my energies for a new year's work. Two of them sent me enough of the necessaries of life to make me easy, while absent from them. Some of the members of Danville church sent me several nice presents. Pinnacle church sent me a box that was valuable indeed. These were enough to make both pastor and wife happy all during the Christmas holidays. The Lord will reward the liberal soul. My trip to the Convention did me much good. I really thought that I had been a missionary for the last thirty years; but when I fell into the spirit of the Convention, and saw the forward movement of missions, and mission work, I said surely I have not done what I could to give the Gospel to those who have it not; and if the Lord will let me live I will be a missionary from this time on."

....Rev. John H. Couch, of Pamplin City, Va., has resigned his field after ten years of successful service. His churches have grown steadily. We should be glad to welcome him back to his native State, and since he saw the Durham Convention we are sure he would be glad to come back. What North Carolinian would not in this day of great awakening!

....Rev. George W. Moore, who is the present Superintendent of Missions for the Colored Baptist State Sunday-school Convention, has been recently elected Corresponding Secretary of the Home Board of the Lott Carey Home and Foreign Mission Convention of the United States, which Convention now has both a Home and Foreign Board. The latter is the older and supports five missionaries in Africa. The former is just organizing its work, but it has a great field of usefulness. Its special work will be directed along the line of mountain mission work along the Blue Ridge Mountains in all the States, the effort being to increase State help to such work and also enlist help from others in whose States there is no such need. Mr. Moore is thoroughly competent to fill this position and a great work is expected of him. The Lott Carey Convention is made of the conservative element of the colored race, and should receive encouragement at the hands of conservative white Baptists.

SPECIAL NOTICE.

January is the month of the year for renewals in the Recorder office. Hundreds of our deliquents wait until this month; and thousands of subscriptions expire this month.

We take this opportunity therefore to urge every one to renew, and to renew promptly. It is a small matter to you, but it is a matter of first importance to us. Renew today.

Do not order your paper stopped. If you have enjoyed it heretofore, you will surely enjoy it this New Year. You have seen our Program. We confidently promise you a better paper than ever.

Besides we cannot afford to lose your subscription. We are endeavoring to reach 10,000. Every "stop" sets us back. If you desire the Baptist people to be represented by a worthy paper, stand by the Biblical Recorder.

If fortune has gone against you, and you cannot pay, tell us; and we will tell you how to get the Recorder free.

But if you have the money, renew; and renew quickly.

BIBLICAL RECORDER.

J. S. PEARSON, Manager.

January 1, 1903.

Free to Everybody.

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

The people of Anson will shortly put up a $1,200 Confederate monument in the public square at Wadesboro.

Those Unpaid Pledges.

The Central Committee on Education have for the past week or two been sending out statements by letter showing the amounts paid on the pledges to the Educational Fund since the Winston Convention, and what is now due on them. We desire to ask those receiving these statements to help us as far as they can in getting the balance due on the pledges paid. We ask that this may be done at the very beginning of the year. It will be easier then than later, because the people have more money now than they will have further on in the year.

While the Convention in Durham extended the time for the payment of the pledges until the first of next May, we believe if the matter is delayed it will be much harder to get the best results than if the work is attempted now. We, therefore, ask the pastors and Sunday-school Superintendents to whom these statements have been sent, to lend a helping hand and do so at once. We ask that this may be done in January, if possible. Let a statement of the situation be made and then let the people do what they will in behalf of the Educational Fund, whether the result is large or small.

The Central Committee reported to the Convention in Durham that the debt on the University had been cut down to $19,000. They also reported that $15,000 of the pledges made at Winston were unpaid. In addition to these unpaid pledges, which we believe will be redeemed for the most part, subscriptions to the amount of $6,500 were reported to be paid in case the University debt was raised by the Convention at Durham. Some of the brethren who made these subscriptions have agreed to let them stand in case the debt is paid by next May. We believe all who made these additional subscriptions will do likewise, so that the balance remaining to be raised is not so large but that it should be accomplished in a short while. We, therefore, earnestly ask for the prompt help of all, that this debt may be moved out of the way, and that it may be done at the very beginning of the year.

Let all help who can.

W. N. JONES,
For Central Committee.

Bible Study for Pastors at Wake Forest.

It is gratifying to note the favor with which this move has been received. Quite a number of pastors have indicated their purpose to come, and we are looking forward to a month of helpful study and conference together.

Besides the work outlined in the Recorder of December 24, we expect to have several public lectures during the month from such men as Editor Bailey, Dr. Wm. E. Hatcher, Dr. R. J. Willingham, and Dr. J. D. Hufham. The regular college classes will be open to any one wishing to attend them.

The books needed in the Bible work will be Stifler's Introduction to the Book of Acts, Stifler's commentary on the Book of Romans, and Moule's expository Lectures on Romans. Should any one have any of these books, it would be well to bring them. An order for books will be sent off in a day or two, and a few more will be ordered than appear to be necessary at present. So we hope that all who come will find everything ready to begin work at once. The class meets for organization on Monday afternoon, January 12th, and regular work will begin on Tuesday morning.

Several have written during the last week asking about expenses. It ought not to cost a man more than $10 to stay here a month. Books will not cost over three dollars, and no man would take that for them when he is through.

We urge all who can possibly leave their work to come, and to come prepared to remain through the month, take in all the work, all the lectures, have a good time at the Anniversary exercises, and then go back to their fields for such a year's work as has not been done before.

Churches will find it to their advantage to encourage their pastors to come, and if necessary to help them a little in coming.

W. R. CULLOM.

Jan. 3, 1903.

Beware of Ointments for Catarrh that Contains Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price 75c per bottle.
Hall's family Pills are the best

STATEMENT

Knights and Ladies of Honor,

OF KENTUCKY.

Condition December 31, 1901, as shown by statement filed:

Amount of net ledger assets December 31 of previous year		$17,402.31
Income—From policy-holders, $1,315,810.37; miscellaneous, $5,698.08; total		1,321,508.45
Disbursements—To policy-holders, $1,175,275.00; miscellaneous $90,476.74; total		1,265,751.74
Business in force—Number of policies, 51,808; amount		58,583,500.00
Written during year—Number of policies, 7,912; amount		7,133,500.00
Losses—At beginning of year, $110,951.00; incurred, $1,181,000.00; paid		1,182,375.00
ASSETS.		
Value of real estate (less amount of encumbrances)		$3,834.00
Interest and rents due and accrued		1,126.16
Cash in home office and deposited in banks ...		64,457.62
Assessments actually collected and held by subordinate bodies ..		109,600.00
All other assets, detailed in statement		4,867.40
Total		183,885.18
Less assets, not admitted		1,930.48
Total admitted assets		181,954.70
LIABILITIES.		
Losses in process of adjustment or reported		88,076.00
Losses adjusted and unpaid		21,500.00
Losses resisted, none.		
Salaries, rents, accounts and bills, due and accrued		234.06
All other liabilities as detailed in statement.		3,400.00
Total liabilities as to policy-holders		113,210.06
Balance on hand to protect contract in addition to right of assessment, under following funds:		
Mortuary $52,233.04		
Expense 16,511.60		$68,744.64

BUSINESS IN NORTH CAROLINA IN 1901.

Policies or certificates in force—number, 297; amount, $458,000.00.

Policies or certificates written or revived in 1901—number, 22; amount, $27,500.00.

Policies or certificates decreased or ceased in 1901—number, 20; amount, $47,000.00.

Total amount premiums or assessments collected or secured, $12,310.91.

Losses and claims unpaid at beginning, none; incurred, $11,500; paid, $11,500.

President, L. B. Lockard.

Secretary, C. W. Harvey.

Home Office, Lenecke Building, Indianapolis, Ind.

General agent for service, Insurance Commissioner, Raleigh, N. C.

Business manager or organizer for North Carolina, managed from home office.

State of North Carolina,
Insurance Department,
Raleigh, May 31, 1902.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Knights and Ladies of Honor, a fraternal order of Indianapolis, Ind., filed with this Department, showing the condition of said company on the 31st day of December ,1901.

Witness my hand and official seal, the day and date above written.

(Seal.) JAMES R. YOUNG,
Insurance Commissioner.

SEABOARD

AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 34. NORTHBOUND.

1.35 a. m. "Seaboard Express" for Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.15 a. m. "Seaboard Local Mail." For ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50a. m. "Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 31. SOUTHBOUND.

4.15 a. m. "Seaboard Express." For Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

3.45 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.

6.58 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

Tickets on sale to all points. Pullman berths reserved. Tickets delivered and baggage checked from hotel and residences without extra charge at

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS
CONSUMPTION

Home Circle.

Through Endless Years.

Through storm and sun the age draws on
When heaven and earth shall meet,
For the Lord has said that glorious
He will make the place of His feet;
And the grass may die on the summer hills,
And the flowers fade by the river,
But our God is the same through endless years,
And His word shall stand forever.

What of the night, O watchman
Set to mark the dawn of day?
The wind blows fair from the morning star,
And the shadows flee away.
Dark are the vales, but the mountains glow
As the light its splendor flings,
And the Son of Righteousness comes up
With healing in His wings.

Shine on, shine on, O blessed Sun,
Through all the round of heaven,
Till the darkest vale and the farthest isle
Full to thy light are given—
Till the desert and the wilderness
As Sharon's plain shall be,
And the love of the Lord shall fill the earth
As the waters fill the sea.
—W. Robertson Nicoll.

The Well-Dressed Woman.

The smart girl is showing a decided preference for gray this winter—steel-gray, not the perishable silver shade. Her covert-cloth coat, with its strapped or slot seams, is no longer in tan; it is now made up in steel-gray. Gray squirrel is the fur of the moment, and squirrel fur and orange velvet is the smartest of combinations.

The one-color idea is another fad of the smart girl. Whatever color she selects for her very own, she is careful to see that a suggestion of it is visible in every costume she wears. If gray is the color she chooses, she will not only have her calling costume of gray, her raincoat gray, her furs and velvet jacket the same shade, but she will be particular to have even her dress accessories in gray, too.

For the smart girl who affects gray there is a new style of umbrella. It is made of dark gray silk, with a border of a lighter shade of gray. The handle is gun-metal, and in place of the usual tassel there is a small gun-metal trinket suspended by a short chain passing through the hole in the handle. This, too, is gun-metal. It looks like an oval-shaped case, and when opened it may contain either a bit of a mirror, a coin-purse or a powder-box.—December Woman's Home Companion.

The Perfect Woman.

It is safe to say that not more than one woman out of five hundred is able to walk, stand, sit, breathe, or rest correctly; by correctly I mean normally, for whatever act is performed normally is always correct. What is normal poise? Normal poise is natural poise, a poise of strength and confidence; an erect, natural carriage of the body over a strong base or centre. In standing, this strong base or centre should be always on the balls of the feet, of one or both feet as the case may be.

Look at a child, a young child, before it has been coddled, pampered and squeezed out of its normal state. It does not have a sunken chest, protruding abdomen and bent knee.

Look at the average woman; if compelled to stand she shifts uncomfortably from one foot to the other; if compelled to stand for a half-hour, her face takes on a look almost of haggardness, caused by the weariness she is enduring. The legs become trembly and she wants to sink. The law of gravity is such that it is natural for the heavier part to seek the earth, but the laws of nature are also such that it is natural for the vital part or center to furnish the limbs of our body with sufficient strength to do our bidding without excessive fatigue. A weak person, therefore, cannot be well poised. Whence comes our strength? From the air we breathe, from the food and drink taken into the stomach, and from the exercise that we take to distribute that nourishment. As strength is possible only through the medium of the vital organs, it is imperative that these organs be kept always in a condition of normal activity. It is obvious that they must not be squeezed out of place, neither must they be allowed to sag and press one upon another.—Mrs. Helme, in The Pilgrim for January.

From Nature's Storehouse.

Honey is wholesome and nourishing.

Maple sugar is better than cane sugar, and maple syrup better than molasses.

The juice of pineapple cuts the membrane from the throat in diphtheria.

Sour oranges are said to be a good fruit in cases of rheumatism.

The anti-scorbutic properties of lemons are well understood, and they are extensively used in gout and rheumatism.

"Throw physic to the dogs"; they won't touch it, and if you feel "bilious" eat lemons or drink the juice in hot or cold water, unless you prefer to fast a few days, and so save an illness.

A Roman remedy for malaria is this: "Cut a lemon into a pint of water, peel and all, boil down to one-half. Take one teaspoonful before meals. Better than quinine."

Hot or cold lemonade, with or without sugar, is very grateful at any time, or if one is feverish or has a cold. Fasting, rest in bed, and lemons would work wonders in many a case of colds and la grippe.

Sugar, lemon juice and the white of an egg is a common remedy for hoarseness. Lemon juice and glycerine in small sips will relieve an irritated throat.

Cranberries are used internally and externally in cases of erysipelas.

Oranges and pineapples make fine drinks as well as other fruits. Use saccharine in place of sugar for sweetening them.

The raspberry and blackberry have long been recognized for their medicinal qualities. In France huckleberry juice is used for drink in fevers. Indeed, there seems to be some medicinal quality ascribed to every herb, tree and fruit that the earth produces, and if people ate a little fruit for breakfast and nothing else the doctors' signs would diminish.—Health Culture.

The Use of Perfumes.

Perfumes were not in general use in England before the reign of Queen Elizabeth, though they were never—not even in Egypt—richer, more popular or more costly than in her time. Sweet candles were burned in the bedrooms, sweet cakes were thrown upon the fire to diffuse gentle odors, rose-water was handed after dinner in silver bowls, cosmetics were kept in fragrant coffers, pomanders, made of gold or silver, chased and perforated, to let the fragrance escape, hung from girdle and chain; bottles of perfume, called "casting bottles," were worn and carried by men and women; the wearing apparel of knight, lord and lady was fragrant with delicate scents.

The Queen wore perfumed gloves and shoes made of perfumed leather, and it was she who introduced the fashion, recently again so much in vogue, of silk and satin sachets in the writing desks among the letter paper. This extreme fashion continued in England until Beau Brummel declared against it for men, and its decline in excess dates from that time. But Lord Byron returned to the old fashion and always carried a little scent case, made out of a walnut shell, which had a gold-mounted rim and held two gold-stoppered bottles.

A fancy of Louis XV., which became a court fashion, was to use perfumes in routine, the apartments of the royal palaces being one day balmy with tuberoses, the next with musk, the next with saffron, etc.

The Empress Josephine was passionately fond of perfumes and sweet-scented her complexion daily with milk which had been poured boiling over a basin of fresh violets.

The Duchess of Cornwall and York is so fond of Atkinson's "White Rose" that it became greatly in fashion in England at the time of her marriage and still retains its popularity.

In America, however, the famous epigram of Henry Ward Beecher in regard to perfumes—"The pleasantest smell of all is no smell"—seems to have pervaded the refined feminine element, and even sachets are rarely used by fashionable people, either among clothing or letter paper.

The Need of Men.

Our home life needs the more active relation of men. The imperialistic notions of the day revive the worship of masculine qualities, but not the right kind. It is not ancient ideals of physical force or military strength or strategy that are needed, but the manhood that stands for balanced judgment, the suppression of brute instincts by an enlightened will and conscience. Women are not too active in the creation of new social ideals, but men are not active enough. The Sunday congregation, the study class, the social gathering suffer from the willful and determined absence of men, their indifference and refusal to co-operate in much of the work that tends to refine and elevate the standards of living. Those whom God meant to join together, "yoked in all exercise of noble end," too often walk separately and apart, sundered by a sordid devotion to material objects on the man's part, a growing independence on the woman's; which is not always the independence that contributes most to her happiness or usefulness.—Celia P. Woolley, in The Pilgrim for January.

CANCER OF THE BREAST.

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Southard, of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. Bye, of Kansas City, Mo. Mrs. Nancy F. Billings, of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. Bye for 112 page illustrated book on the treatment of cancer in its various forms. Address Dr. W. O. Bye, Kansas City, Mo.

LUMBAGO
or pain in the back, immediately relieved and cured in one day. Sparhawk Rheumatic Cure is guaranteed to cure Lumbago or money refunded; price 50 cents. Send for testimonials.
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Skin, Scalp and Blood Humours

Speedily Cured by Cuticura Soap, Ointment and Pills

When the Best Physicians and All Else Fail.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scalled head; the facial disfigurements, as in pimples and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in milk crust, tetter and salt rheum,—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment and Pills are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures, blood purifiers and humour remedies of the civilized world.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation and inflammation, and soothe and heal, and, lastly, take the Cuticura Resolvent Pills, to cool and cleanse the blood. This complete treatment, costing but one dollar, affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning and scaly humours of the skin, scalp and blood, and points to a speedy, permanent and economical cure when all other remedies and the best physicians fail.

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Gen'l Passenger Agt.
F. M. EMERSON,
Traffic Manager.
WILMINGTON, N. C.

Young People's Page.

A Christmas Story of the Year 1864.

BY S. H. THOMPSON.

"Papa, tell us a story of the time when you were a boy," begged the blue-eyed lassie of eight at my side one evening, just before Christmas. Christmas when I was a boy! This brought back memories of the past which I have tried to blot out, but try as I may they will not down at my bidding. I took the little girl on my knee and told her of one Christmas the memories of which I here set down that others may know something of those times when even the coming of Santa Claus brought little of joy to childish hearts.

I remember one Christmas when a boy, whose dark shadows will never fade from my life. The clouds of war which had darkened so many homes were fast closing around our own. We children did not understand it nor did we know why our mother's black sparkling eyes were so sad. Ah, how much she wept in those days which were filled only with grief and burden-bearing. Years after when peace had come and plenty smiled, we knew. Christmas was coming but it would bring no glad tidings to her. It was not a time of peace and good cheer, but one of war and poverty and want. We wanted Santa Claus to bring something and put it in the long row of stockings which were sure to be hung up, but mother knew we needed shoes and clothes and food much more than trinkets. Poor mother, in imagination I see her now as with her own hands she tried to make a Christmas cake with sorghum molasses as a substitute for sugar. How saving she was with the flour and other materials. Little did the rollicking boys and laughing girls know how near it was to the bottom of the flour barrel.

How often she sighed and said to herself, "If father only would come." Christmas Eve came at last. The sky was overcast with thick clouds and the gloom thickened. It seemed to cast its shadows over everything. Old Nero went around whining, Nero, the faithful watch dog, that father loved so much.

"Cheer up, dearies," chirped mother to us boys, "and feed the horses and cows, maybe Santa Claus will come after all," but there were tears in her eyes as she spoke. They were two solemn-faced boys that climbed up into the old cutting room to feed Bill and Dick, the thin, lank, half-fed horses in the stable. The gloom and depression seemed to have extended to them and the cows under the shed. How careful we had to be with the fodder and the shucks. How little corn the horses received at our hands. Just a few nubbins was all that could be spared. The soldiers had come and carried away all except what mother made us and the negroes store away in the bedroom where we boys slept.

"Ock, what is the matter with everything?" I asked of my brother, a lad of fifteen and several years older than myself. He did not answer, and I continued, "I saw mother in the kitchen a while ago crying and talking to herself. Why does mother cry so when she is by herself and wipe her eyes so quickly when I come?" The tears were in his own eyes, and a sob arose in his throat, but he did not reply, so I continued, "Why don't father and Mike come home for Christmas? If I was a great general I'd send all my men home to spend Christmas with their folks. I wish they'd come for I've got two rabbits and a partridge for father tomorrow. I told mother about them, but she only cried and went to her room and lay down on the bed and sobbed. Ock, why don't you talk?" Poor Ock, he was scarcely fifteen, but he had seen a man's cares for two years. He was mother's standby. The weight of sorrow which was crushing mother's life out, he had in his boyish way tried to help carry. He tried to comfort me and to explain why father could not come home for Christmas. Dear father, who was at Salisbury with the soldiers as one of Captain Montgomery's company, would be so sorely disappointed. Ock had read the letter from him which had said that Stoneman was expected to raid the town and the promised furlough could not be had. So mother was heart-sick, and almost heart-broken, but she must not let the little ones know. It began to rain, and oh how hard it did rain. The very heavens above seemed to be weeping in sympathy with earthly things. Supper was soon ready and the row of children on either side of the table was very still. Each little face looked funereal. The poor supper was not appetizing and mother ate nothing. Corn bread and butter with sorghum and a little crisped bacon was all we had. Mother was thinking of father, liable to be taken prisoner at any moment, and Mike, poor Mike, in the trenches below Wilmington. How I missed him, my brother dear, and Monroe and Oliver, the two cousins who always made Christmas so delightful. Long before this Christmas Eve, Oliver, so quiet and good, had been laid to sleep in the white sand at Point Lookout. Christmas without all these would certainly be dull and uninteresting. Ever since I could remember they had come with guns and dogs, and hunting, sport and fun had been the order of the day. It was all changed this Christmas Eve. Mother was so sad, the little girls were so still and Ock was so solemn, I could stand it no longer. I rushed out to the wagon shed and wept out my sorrow on old Nero's head for he seemed the only friend I had left. How I hated the war and all that pertained to it. I had thought it such a grand thing when Mike went away in full uniform to be a soldier. He looked so tall and manly and seemed so proud. I wanted to be a man and go with him to the army, but tonight the glory of it was all gone. He was away from home, standing in the dark and rain and cold, without sufficient clothing, without any fire, without food and maybe would be shot by some skulking scout in the dark and rain. The thought of Mike below Wilmington and Monroe near Petersburg, doing this very thing at this very moment, inspired me. In sheer sympathy with them, I stepped out into the foot-path which led across the field back of the house, and with one hand on Nero's head, a stick for a gun in the other, I took my place on picket. Ock had told me about it and what soldiers on picket were expected to do. My soldier's cap was poor protection from the driving rain which continued to pour down. The cap had been given by one of a foraging party of soldiers. My poor little round-a-bout jacket was fast becoming drenched with the rain but I did not mind that. In imagination I was in front of the camp below Wilmington with Mike. Suddenly footsteps were heard approaching along the footpath. Nearer and nearer they came. I could hear them in the mud and slush. Nero uttered a low growl and stooped as if about to spring upon the oncomer. I could just see the figure of a man in the dark and he was coming directly toward me and the dog. I wanted to run, but I remembered that neither Mike nor Monroe would flee at such a time as this. I too was on picket and must not fly from danger. I knew exactly what the soldiers would do under such circumstances. Instinctively the world "halt," came from my lips in a much louder tone than I expected. The man stopped.

"Approach and give the countersign," I said. Old Nero had sprung to meet the enemy and had leaped up on him, but somehow the man did not seem to mind him. He stopped one moment playing with the dog. A flash of light from a window near by had revealed the picket. One quick bound forward and the sentinel was captured—was in the hands of the enemy—then a voice which filled me with supreme delight said in my ear, "You rogue, the countersign tonight is, Home and Christmas." With one loud cry of "Father's come," the household came to my relief and my captor was captured.

This Will Interest Many.

To quickly introduce B. B. B. (Botanic Blood Balm), the famous Southern blood cure, into new homes, we will send, absolutely free, 10,000 trial treatments. Botanic Blood Balm ((B. B. B.) quickly cures old ulcers, scrofula, eczema, itching skin and blood humors, cancer, eating, festering sores, boils, carbuncles, pimples or offensive eruptions, pains in bones or joint, rheumatism, catarrh, or any blod or skin trouble. Botanic Blood Balm (B. B. B.) heals every sore or pimple, makes the blood pure and rich and stops all aches and pains. Botanic Blood Balm (B. B. B.) thoroughly tested for thirty years in hospital and private practice, and has cured thousands of cases given up as hopeless. Sold at drug storess, $1 per large bottle. For free treatment write to Blood Balm Company, 82 Mitchell Street, Atlanta, Ga. Medicine sent at once, prepaid. Describe trouble and free medical advice given. Botanic Blood Balm (B. B. B.) gives life, vigor and strength to the blood. The finest Blood Purifier made. Botanic Blood (B. B. B.) gives a healthy Blood supply to the skin and entire system.

DROPSY Cured in 30 to 60 days, 10 days treatment free. O. E. COLLUM DROPSY MEDICINE CO., 313 Lowndes Building, Atlanta, Ga.

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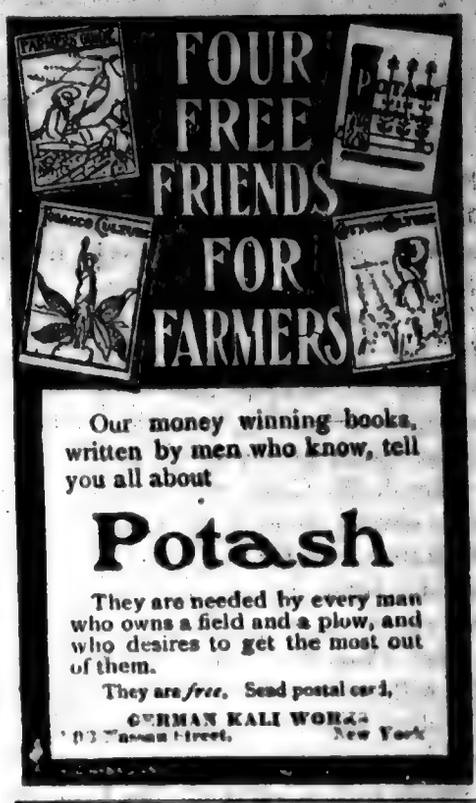

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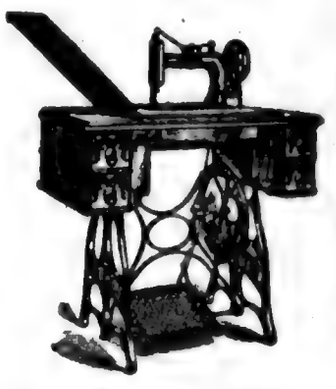

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Editorial.

A NEW MEMBER OF OUR STAFF.

We have pleasure in announcing that Rev. J. S. Farmer will be our General Representative in 1903. He will visit the churches, aid the pastors in every good way, and make a specialty of new subscribers for the Recorder.

Mr. Farmer is one of our strong young men. He left a good record at North Rocky Mount, and he has already proved his capacity for his present work. We bespeak for him the hearty co-operation of the brotherhood.

Mr. J. W. Cobb will remain on the staff and will devote himself to special territory—from Wilmington to Rutherfordton, and to other points on the Seaboard Air Line. His many friends, we are sure, will continue to stand by him.

Mr. Thomas will represent us in the West. He will enter upon a canvass of Western North Carolina very soon, and we hope that the pastors will see to it that our lists are largely increased.

With such a force in the field, and with the pastors—ever our helpful friends—to guide them, we feel sure that the Recorder's list will grow this year as it never has.

We lack less than 2,000 of having 10,000 subscribers. A generous and persistent effort the next three months will bring us to the mark, we feel sure.

BRO. FARMER'S SALUTATORY.

We are now entering upon the new year, with the brightest prospects before us that have ever greeted the Baptists of North Carolina; our plans for our Master's work are enlarged, we are well able to take the land for Christ and His coming kingdom; but we need to utilize our every force if we would do well the work Christ is expecting at our hands. Let no man beat a retreat, and let no man who loves God and His cause fail to do his duty. Let the North Carolina Baptists stand in line, ready to march to any point of need in the cause we profess to love; every man doing his full duty, and God will add the blessing.

I enter upon the new year with the Recorder, feeling sure that every man on the Recorder is in full sympathy with all parts of our work, and that the ministry of North Carolina is ready to aid me in this work. The task is hard, and I need the co-operation of all the pastors; this I feel sure will be mine. We have now eight thousand three hundred subscribers; we must have ten thousand by next Christmas. There are many good people who are waiting for a chance to subscribe to the Recorder. I am coming to see you, brother pastors, and hope you will have time to introduce me to your people. I can do the rest. Moses said "'Stand still," but God cried from the cloud, "Go forward." Let this be our motto, and we must succeed. They seldom fail who work and wait; they never fail who do their best.

Jan. 1, 1903. J. S. FARMER.

A QUESTION OF THE HOUR.

Is the world growing better? This will yet be reckoned an infidel's question. For to believe in God will be to believe in the inevitable rise of His creatures, made by Him with grasp so far surpassing reach. To believe in Christ will not only be to look for a city which hath foundations whose builder and maker is God and eternal in the heavens, but it will be to look also and early for the coming of that kingdom, that cometh upon the earth without observation, that grows like a seed, that spreads like leaven, that kingdom in the hearts of men here and now by reason of which the kingdoms of this world shall become the kingdom of our God and His Christ—the New Jerusalem not in heaven, but come down from heaven, come from the heart of God into the heart of His upward-looking children.

Did the world grow better in 1902? Well, what if the bird dips now in his flight? It is but to soar yet higher. What if the one great battle, the only battle, of which all other struggles and conflicts and activities whatsoever are but manifestations, as bubbles at the top of the cauldron tell of the fierce fire unseen below, what if in the great battle between Good and Evil, God and Satan, Good's banners fell back? What if that? No idle question. It is no help to say that Good will yet prevail, that God is invincible, that the Eternal Purpose must prevail. To be sure. But for thee, O child of today, it is a grave matter how goes the battle in the time and on the field of thy fighting. God will win; but shall you?

Shall we review the year to find out? But who would find the record of the world's heart in a review of the year? There was more money last year circulating than ever before; there were greater crops; there were more manufactures. Calvin Wiley's "Demon of Prosperity" held high carnival. There were likewise more beggars; more insane people; more criminals. Greater bridges were built, marvellous inventions were brought into play; ships and trains moved faster and carried more; the hand of man reached a notable climax of power. Yonder Assuan dam commands the lordly River Nile and bids it redeem for human need an ancient desert—an achievement far surpassing the Great Pyramid, and foretelling the day when the Dark Continent shall be enlightened and the open sore of the world shall be healed. Marconi calls Kings across the sea with never a wire, at once annihilating Time and Space, the ancient limitations of man. Dumont directed a flying machine at will above the city of Paris. Lorenz came 3,000 miles and straightened the hips of hundreds of little American children deformed from birth, revealing his discovery of a way to do this blessed thing without shedding blood. He came at a millionaire's bidding and charged him $150,000 to cure his child. He remained to cure the children of the poor free, proving his own benevolence as well as the blessing of the rich to the poor. But the struggle for existence went on more intensely than ever, and the cries of God's creatures for light and release were never less numerous or more desperate.

Did the world grow better in 1902? After nineteen hundred years on the Cross, did Christ see of the travail of His soul? Or did prosperity make men more greedy of gold; did achievement whet the lust of power? Did the church lose or gain ground? Did Christianity spread abroad only to fail to spread in New York City and in your neighborhood? Watchman, what of the night?

The kingdom cometh. Cometh not with observation. Therefore, who can tell? It is enough to know that it cometh. It is all to know that it cometh. There is no question then, save this, Is it coming in thy heart? Did the kingdom come a bit in thy heart in 1902, thou child of the kingdom, minister of the kingdom, agent of the kingdom, abode of the kingdom, creature of the kingdom, with body in Time and heart already in Eternity and nigh unto the Unseen! The vast glacier moves not at all to the eye; but one may mark, and in a year's time it will have moved a foot. A small distance; but the half of a mountain moved one foot is more than a hay-stack moved one million miles. There were many great transactions last year; many big events; but these are as hay-stacks to mountains beside the moving ever so little of the kingdom of God into the heart of a man. By this is meant, the receiving of God more perfectly, the gaining of a better idea of God, the reaching of a more perfect following of His will. For this Christ came. To this all the ages look. This is not only Eternal Life, it is life, and nothing else is. It is the supreme calling of a man.

Did the world grow better last year? Did you? Is the world growing worse in 1903? Are you?

One test is yourself. There is one other—your child.

The Kingdom of Heaven cometh without observation. Those who asked for a sign were disappointed. But there are two sure signs of its approach, namely, a devout man and a child in the way he should go. Above the noise of the modern world, in spite of the vast strife, over against all the poverty and suffering and crime stands the largest fact in modern history, the concern of the race for its children. God made mothers and fathers to love their children from the first. The lowest animals are redeemed by this God-likeness. But man alone has succeeded in vastly improving himself, and he has done this by improving not himself, but by improving the conditions of his children. Each generation endeavors desperately to lift that that is to follow upon its shoulders. Schools and knowledge and helps of every variety for the betterment of children are now in the hands of all but the barbarians, and ten thousand men and women are studying to discover a child's needs. If there were no other sign that the world is growing better, that the Kingdom is coming, this would be sufficient. If there were no other Revelation of a good and Father God, this would speak of Him. If there were no other spur to endeavor and to hope, this would avail much.

TRIUMPH IN SIGHT.

The Executive Committee of the Anti-Saloon League met in Raleigh December 30th. Messrs. Broughton, McKelway, Oates, Ivey, Blair and Bailey were present. Mr. Q. K. Nimocks represented the North Carolina Conference and Mr. M. L. Kesler represented the Baptist State Convention.

Mr. Oates reported that local leagues had been formed in about twenty counties. He has been Secretary for several months and has done faithful and effective service. He will receive no salary for this work. The Committee heartily gave him a vote of thanks.

After long and earnest consultation the bill described in our Temperance column was recommended to the people and the General Assembly. We invite the reader to turn to page 15 of this paper and inform himself of the legislation proposed.

The bill is now in preparation, and will be submitted to the public within a few days. It will be offered in the General Assembly, and it is hoped that the Anti-Saloon sentiment of the entire State will gather around its standard for one final triumphant battle for God and Right.

In one word, the bill is designed to prohibit the sale and manufacture of liquor, save for medicinal purposes, everywhere in the State save where a majority of the people petition or vote for dispensaries or saloons.

The moral forces of the State have right, after having suffered the salons to be put upon us by no choice of our own, to ask in this day of intelligent suffrage for a battle on fair ground. This the bill calls for. This and no more.

The promise of success is good. Freed from long restraint the temperance sentiment of the State has recently aroused, and the Commonwealth is moved with enthusiasm for the regulation and suppression of the traffic. If the sentiment now in existence can be successfully directed to the General Assembly convening as this paper is printed, we shall have no doubt of the issue. The voice of the people is yet supreme in North Carolina.

The editor of the Recorder was elected to conduct this campaign. To this high purpose he gladly commits himself. He asks of the reader most cordial support. He asks of the Christian forces of North Carolina unrestrained co-operation. He will send out many letters. He will make many requests. He counts on every friend of temperance to attend to these requests freely and gladly. Everything must be done quickly.

Without unquestioning faith in the cause committed to his hands, he would not have accepted this task. As it is, he sets to work cheerfully; for he has also the assurance that he has working with him a host of the noblest men and women that ever fronted the cause of wrong.

After long years, victory over the saloon, one of God's worst enemies, is in sight. Think of it,

men and brethren. We can win. Victory is in sight. For so much shall we not every one gladly fight hard; shall we not give all that we can give, and do all that we can do, to achieve this unspeakable blessing! Surely the thousands who have fought and prayed in the darkness will now fight with renewed courage and devotion, now that one more last heavy battle will bring our enemy and God's to the death.

THE STATE'S APPROPRIATIONS AND THE GENERAL ASSEMBLY.

It is thoroughly known that the Treasury of the State of North Carolina will report to the General Assembly in January an excess of expenditures over receipts of $300,000—more or less. That is, the income of the Treasury runs behind the expenditures by about $150,000 a year.

Nevertheless there is preparing a more exorbitant demand than ever for the public funds. One educational institution will ask for about $200,000 in addition to its present liberal appropriations; others, we hope, will ask for less—for decency's sake, if for no wiser motive. There will undoubtedly be demand for largely increased maintenance funds for our hospitals for the insane. Then there is the sadly needed reformatory for youthful criminals, which cannot be started with less than $50,000.

Clearly, with a deficit inside, and such demands outside, the present administration must look forward to the first sixty days of the new year with unhappy anticipations. If we have heard correctly, it is consoling itself with two more or less desperate plans of meeting the situation.

The first is to increase the tax on railroads by levying a franchise tax. Fearing, in view of the demands, that this will be insufficient, even if successful (and its success is quite a question yet) it is confidently hoped that the General Assembly will authorize an issue of bonds. So far the amount has not been fixed.

The North Carolina people are not extravagant, and they have a downright horror of extravagance in civil administration. They likewise dread a bond issue. This is well. A bond-issue is an open door to extravagance. Easy come easy go, is a law of money that is brilliantly illustrated in government. We feel safe in saying that the North Carolina people will disapprove any bond issue that is not based upon absolutely plain necessity.

A bond issue for the asylums and the reformatory might be successfully defended, if our information with regard to the demands upon the asylums is correct. Even this would be dangerous in view of the policy of the asylums. And certainly a bond issue to make way for a general raid upon the Treasury, our word for it, will stir the great deeps of the Commonwealth, and righteously. This is the danger of a bond issue, that it will invite a raid by the lobbyists for the State's institutions.

Candidly, we have yet to be persuaded that a bond issue is needed. The report of the State Board of Examiners, made recently after carefully investigating each of the State's institutions, recommends only $600,000 in appropriations against $700,000 made by the last General Assembly. The difference lies in the fact that the last Assembly appropriated much for permanent improvements, while this one may content itself with measures for maintenance. If $100,000 may be saved here, the saving will amount to $200,000 each two years. This lacks $100,000 of meeting the deficit. But the penitentiary is now self-sustaining, and this will give additional relief. Besides the proposed Franchise tax will quite considerably increase the State's income; and we all know that in the next general assessment valuations will be greatly increased. The present deficit can be handled by notes easily. The true policy now is economy, not bonds.

We are opposed to increasing the appropriations to institutions of higher education. They have been increased steadily for years, barring one Assembly. To issue bonds and to increase these appropriations is to announce that the bonds are not based upon necessity, but are issued mainly to open the way into the Treasury for these institutions. No doubt they will ask for much, and representatives of all but the University—the most needy and the most worthy of them all—will infest the lobbies. But we hear that this General Assembly is composed largely of experienced men. In this is our hope.

We will not close this editorial without saying also that there are other considerations than these that deserve the attention of the Assembly. They cannot lightly tread underfoot the voluntary institutions or refuse to respect the protests of their friends. We may tolerate a certain amount of taxation for higher education, but when it shall reach the point of destroying our religious institutions, we have right not only to protest but to resist, and in God's name, we will. With Chairman Barringer of the University of Virginia announcing a program of ruin for the church colleges, and one of our State institutions making ready to call for a gift of $200,000 or more—a sum that would enable it to so far disturb the educational equilibrium as to seriously handicap the Christian colleges, we are not far from that point. Gentlemen may wonder; but really it is no marvel that institutions with immense incomes can destroy institutions with small ones, or that confronted with this menace, their friends murmur of resistance. We should think, therefore, that intelligent legislators who desire to serve the Commonwealth, would have a care to see that an equilibrium is maintained; and if they are ever so bent upon aiding one State school or another, they will nevertheless see to it that their aid does not injure the other institutions that have succeeded so long and so well in serving the State without any subsidy whatever—that ask nothing of the State save freedom in giving it good citizens. Be assured, there are thousands in North Carolina who would resist the payment of taxes to these State institutions rather than see them used to destroy the institutions nurtured in the bosoms of their fathers and set for the defence of the faith that they hold dearer than life.

PRACTICAL CHRISTIAN IDEALS.

Sunday-school Lesson for January 11. Philippians 4: 1-13.

The earnest student will read the entire letter. There is no more sense in reading the last part of one of Paul's letters than in reading one else's in the same way. Imagine the Philippians reading his letter in this way. Imagine Paul writing his letter to be read in this way. Read the entire letter if you are serious. You can do it in twenty minutes.

It is a wonderful letter. If every scrap of Christian record save this letter had been lost, we should know what Christianity is: It is as complete a statement as a man could desire. It is not a formal statement; but it is a statement in terms of life—of living activity. The motive for this activity is directly given—Jesus Christ.

We thus come to the word "wherefore," at the beginning of our lesson. Whether it refers to all that has gone before, or only to the paragraph beginning with verse 17 in chapter three, we do not know. We take it that it refers directly to this paragraph.

There are men in the church, says the Apostle, who are enemies of the Cross, whose end is perdition. Their ideals are of the earth earthy. On the other hand, he continues, our citizenship is in heaven; we wait for a Saviour, the Lord Jesus Christ, who shall raise us from the dead, and who is able to subject all things to Himself.

"Wherefore," says Paul, "stand fast." That is a great "wherefore." It contains the Gospel; it speaks of inevitable death; and it looks to the resurrection and eternal life.

Then he drops into a personal exhortation to oneness of mind and to co-operation. When men differ in little things in the church; when men sulk and grumble, they should have this great "Wherefore" thundered into their ears. Before it all littleness will pass out. Who could quarrel or sulk in the presence of Christ?

Then the Apostle comes to name two ideals of living based on this "Wherefore."

I. Joy and Peace. In nothing be anxious. Trust in God. His peace shall guard you. If anything that Christ said about God be true, this is. This is the ideal of calm indifference to the things of this world, even to death itself, and of calm trust in God. How noble would such living be!

II. The other ideal is no less elevated. It deals with the life that now is. The first looks to God and to the end. The second is levelled at every-day living. It is the Christian's ideal; hear it: Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." And then with the boldness of a true shepherd he commends his own example.

In a word, says Paul, set your mind on the good. It is the way to become good. Try it. Most men go down pulling at others. Thinking is the beginning of every evil.

Verses 10 to 13 revert to the first ideal—peace and joy. I know the secret of life, says Paul. I am content. I can do all things through Christ. That is, Paul's own joy and peace—his very independence of the Philippians—is given as commentary on his calm superiority to all earthly things, since he has that great "Wherefore" in his mind and heart.

Motive is the secret of all action. Weak motive, weak action. Strong motive, strong action. The motive of Paul—the powerfulest motive a human life has known—is in that "Wherefore."

It is worthy of remark that this Philippian church was not of Jewish but heathen character. Paul left Asia and came over to Macedonia, being called by a vision. Upon his arrival he did not find the man that he saw in the vision, but a woman—several women. He baptized Lydia. This was the beginning of the Gospel in Europe. Then he fell into prison, and converted the jailer. It seems that this good church—one of the best in all history—was founded in this way. Out of such a small beginning Europe has been re-made a hundred times over by the Gospel that began for that continent at Philippi.

It is also worthy of remark, by way of conclusion, that Paul's letter, and particularly that part of it given for our lesson, reveals the positive character of Christianity. It is not don't; it is do. It is not things to hate, but things to love. It is not realities to despise, but ideals to aspire to. Christianity has suffered much at the hands of those who have interpreted it destructively. If Paul had begun this way in Europe, it would have made no progress. The true wisdom is to get men out of evil by getting them into good. Christianity is constructive.

We do not care if North Carolina churches call their pastors from the ends of the earth, so they call good ones. We think Charity and Children is wrong, first, in taking the liberty to give a church public advice; second, in the nature of its advice. If we shut up the State only to natives, we shall do ourselves and God violence. We all are citizens of the world, and the sooner we find it out the better for us.

RIGHT.

Winston-Salem, N. C., Dec. 25, 1902.

To the Editor of the Biblical Recorder.

The article in the last issue of the Recorder on Bills is good and timely. Not only is it no reflection on a debtor to receive a bill or statement of account, whether due or not due, but it is a certain sign that the debtor who takes umbrage at this is a man of very small affairs. It is the usage of many large business houses to send out statements of accounts every month to keep them straight. In these days of quick sales and large business it is almost impossible to, without sending out accounts or bills, and people must learn to be patient and charitable, and not take offense even if the bill is not correct. Mistakes often occur and sometimes with the best of men.

Truly yours, S. J. MONTAGUE.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Program for January.

Programs are suggestive. The selection of additional hymns, subjects of prayer, etc., is left with the Society.

Subject—Cuba.

Each New Year is a New Opportunity from God.

1. Hymns: "Onward, Christian Soldier." "Nearer, My God, to Thee."

2. Commands of Consecration: Of ourselves, John 21: 15, 16, 17; John 15: 16; Rom. 12: 1; Col. 3: 16. 17. Of time, Eccles. 11: 6. Of money, 2 Cor. 9: 7.

3. Prayer: Thanksgiving for opportunities, petition that God may be glorified in every life.

4. Leaflet: "Present-Day Problems in Cuba," by Dr. D. W. Carter and others.

5. Facts Regarding Work of the Home Mission Board: To be selected from leaflet, "Cuba," by Rev. C. D. Daniel, and read by different members.

6. Leader: Emphasize importance of making this a year of prayer, also helpfulness of Mission Topic Cards.

7. Two Five-Minute Papers: "Looking Backward." "Looking Forward."

8. The Roll-Call may be a helpful feature for this year's meetings; an accurate record of attendance to be kept by the Secretary.

9. Plan for Securing New Members: Personal appeal is most effective—not fault-finding.

10. Other Business: Specially remember the uninterested and the needs of Cuba in the closing prayer.

Christmas in Brazil.

So far as I know, no tropical country has invented any legends about Santa Claus and his generosity to children at Christmas. There are no substitutes for his sledge full of toys, drawn by reindeer over snow and ice. Then, too, there are no chimneys to the houses, and no fireplaces around which to hang the empty stockings. It seems that by common consent all the good cheer of Christmas has been left to the children of the cold North.

The Brazilians have many legends and superstitions, but all can be traced to the teachings of the Romish Church. There are few customs that tend to make the home happy or brighten the lives of the children.

Obtaining a Blessing.—Just at midnight, on Christmas eve, the priests have mass in the principal church of each city. This is called the Missa do Gallo (cock's mass), on account of the hour at which it is held. At the close of the mass the priest steps to the front with the image of a baby in his arms, and the crowd press forward and one by one kiss what they call the infant Jesus.

The children who are kept up and taken to this mass do not understand a word that is said. Generally they go to sleep, and are waked up only at the last. They carry away a confused remembrance of the bright candles on the altar, the gay robes of the priest and his attendants, the crowded church, the loud music, and, perhaps, a certain awe comes over them as they remember they have kissed the new-born Jesus and thus have obtained a blessing for the coming year. There is nothing to do on Christmas day except rest from the dissipation of the previous night.

Windows for Santa Claus.—But wherever there are American children, they are very apt to keep up an interest in their dear friend, Santa Claus. Some of them down in Brazil imagine that he jumps in the window and fills their stockings from the capacious pockets of a light coat; for Christmas, you know, is in the summer time. Before going to sleep all must make sure that a window is left open, and that the stockings are duly hung on the window sill. The little Brazilian children regard this as a very queer idea, such as only foreigners could invent, and they show no desire to appropriate it for themselves.—The World for Christ.

Romanists and the Bible.

"The Tablet," a Roman Catholic quarterly journal, of Baltimore, recently issued a "Bible number." It is very interesting reading, and in its way is a curiosity. Its appeals to the people to read the Bible are very touching; its eulogies of the Bible, quoted from Popes and prelates through the centuries, are very edifying; the ease with which the faithful can procure indulgence for their own souls (and bodies), and for "the holy souls in Purgatory," by reading the Holy Gospel fifteen minutes a day, is proof of the paternal regard of Pope Leo XIII., by whom these indulgences are guaranteed. The matter in "The Tablet," like so much put forth by the Roman Catholic church for its lay people, and for the general public, is intended for those who know very little of the history of that church, and of its consistent and constant attitude toward the Bible. The church, its priests and laity are told, is in no way dependent on the Bible, and its authority is nothing as compared with the authority of the church, and of its head, the Pope. The editor of "The Tablet," however, gives his case away. Noticing the statement that the American Bible Society last year issued and circulated 1,500,000 copies of the Scriptures, he adds: "It is safe to say, after a careful computation, that not 5,000 Catholic Bibles were sold in the United States last year." That is probably true, and yet the Catholics claim a membership in this country of over 9,000,000, about one-third of the church membership of the entire Nation. The Roman Catholic Church issues a smaller number of Bibles in a year than the American Bible Society issues every week. Our own Baptist Publication Society probably sends out every month more copies of the Scriptures than the Catholic Church puts forth in a year. These facts tell their own story.

A STRONG STATEMENT.

Three years since we began to offer the public our remedy, Vernal Saw Palmetto Berry Wine, stating we had a preparation that would effect astonishing cures of stomach, bowels, liver and kidney ailments: Do it quickly, perfectly and permanently. The thousands of unsolicited letters of recommendation we have received proves we have made good all our claims. These people, many of them, have been cured by Vernal Saw Palmetto Berry Wine after other remedies had utterly failed.

This preparation cures, because it reaches the root of the ailment, heals the mucous lining of the stomach and bowels, and puts these organs in perfect condition to do their work, so your food gives you nourishment, is properly digested, and the waste portions carried out of the system.

We are ready to send any reader of the Biblical Recorder a small trial bottle, Free and Prepaid, upon request. Only a postal card addressed Vernal Remedy Co., Nos. 101 to 107 Seneca St., Buffalo, N. Y., will bring a trial bottle to you.

The most stubborn cases of indigestion, catarrh of the stomach, and constipation yield to the influence of Vernal Saw Palmetto Berry Wine, and are cured in a short time, to stay cured.

Vernal Saw Palmetto Berry Wine is for sale at all leading Drug Stores.

Rheumacide

Is a new and scientific compound made from roots, herbs and barks—containing neither opiates nor poisons. It purifies the blood and removes the cause of rheumatism and all blood diseases. Anyone can take RHEUMACIDE with absolute safety. Does not injure the digestive organs.

TWO CURES.

FLORENCE, S. C., Aug. 16, 1902.
Gentlemen:—I began to suffer from rheumatism about three years ago, and had it very bad in my limbs. At times I could hardly walk. Was treated by a physician without benefit. More than a year ago, Mr. George Wilson, an engineer on the Coast Line, living in Florence, told me that "RHEUMACIDE" cured him. I got a bottle and it benefitted me. I took five bottles and am now as well as I ever was in my life. I regard "RHEUMACIDE" as a great medicine. I know of others it has cured.
Truly,
S. T. BURCH.

DARLINGTON, S. C., Aug. 19th, 1902.
Gentlemen:—About two years ago I had a very severe attack of inflammatory rheumatism. I suffered great pain and was confined to my bed for five weeks. During the time I was treated by two Physicians without permanent relief. Capt. Barker, a conductor on the Atlantic Coast Line heard of my condition and sent me two bottles of "RHEUMACIDE." I began to take it and in a week I got up and walked on crutches. After taking three bottles of the remedy I got entirely well and went back to my business.
I personally know of a number of other bad cases that were cured by the use of your medicine, in this town and vicinity. It is all that you claim for it.
Truly, J. L. SIMS, M.D.

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Master's Call, (Shape or Round Notes $3.60 or $5.40 postpaid.

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Send for sample song book at dozen rate. Money refunded if not wanted.

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White Stone Lithia Water

Is the lightest water in the world. It returns its gases longer than any other water. What we say about it others can testify to.

Spartanburg, S. C., August, 1901.

White Stone Lithia Water Co.,
White Stone Springs, S. C.

Gentlemen: I have tested the virtue of White Stone Lithia Water, and now most earnestly commend it to anyone with any kidney disease. It has done more for me than any water I have ever tried.

For years I have suffered at times with the passage of uric acid calculi, and have tried a number of celebrated mineral waters, among them Buffalo Lithia Water, Tate, Capon Spring and Waukesha Bethesda, having spent two months each summer for eight successive summers.

While I was somewhat benefitted I can safely state that I find no comparison in the action of White Stone Lithia Water, for in it I find that they act powerfully on my kidneys clearing up the urine and in thoroughly washing them out, when I drink White Stone Lithia Water in sufficient quantities. If what I learn from my doctors is true about flooding the kidneys, then I can see no reason why I should suffer more with uric acid calculi or the fearful shocks of renal colic. As long as I can get it I will try no other water but White Stone Lithia.

Yours respectfully,
JOHN T. McBRYDE, Pastor Presbyterian Church.

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GIVES HIS TESTIMONY.

Tannopiline Manufacturing Co., Columbia, S. C.:
Gentlemen:—After suffering torment with Piles for thirteen years, and after many of the prominent physicians of the city had advised me to submit to the knife, I concluded to try your Tannopiline Ointment. Thanks to your wonderful preparation, I am to-day a new man entirely cured. I will sing its praise forever. Yours truly,
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Proprietor McCartha's Livery Stables, Columbia, S. C.

Around each bottle is a certificate, which entitles the purchaser to $5.00 if not entirely cured. Price $1.00 per bottle. If your Druggist does not keep it, we will mail same to you Post Paid.

TAN-NO-PIL-INE M'F'G CO., Columbia, S. C.

Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Program for Second Meeting in January.

Hymn.
Our Lord's Prayer in concert.
Hymn.
Bible Reading; subject: "I am the way." (Review the Bible reading of last meeting by asking questions about Christ as the Door. Lead to study of this meeting by speaking of doors as means of entering where we will, and also of shutting out dangers. Christ our Door opens up the Way that leads to God.)
Psalms 119:1; Proverbs 10:29; Mark 1:3; John 14:4-6; Psalms 139:-23,24.
Short prayer by leader.
Hymn.
Minutes of last meeting.
Roll call.
Collection.
Reading on Chinese Babies; Chinese Girls; Chinese Dress; Martyr Missionaries.
Hymn.
Reading—Chinese Customs. (This reading is to be cut into paragraphs and given to a number of the children to read.)
Dismiss.

Some Queer Chinese Customs.

The style for Chinamen to wear their hair in a queues was introduced only two hundred and fifty years ago. Before that time the Chinese wore full heads of hair. When the Tatars fought against them and took the throne of China, they compelled the men to shave their heads and wear queues to show that they had been conquered.

If a man in China wears a moustache, it shows that he is a grandfather.

Chinese lepers are compelled to live in boats and they beg by holding out little bags on the end of bamboo poles.

Our tailors draw the needle inward; Chinese tailors stitch outward.

Chinese soldiers wear their swords on the right side while ours wear theirs on the left.

We use our own names when engaged in business; in China fancy names are taken.

An American man wears one watch hidden in his pocket; a Chinaman sometimes wears two outside his clothes with the faces exposed.

We think it impolite to ask a person's age; in China it is a high compliment, and there a man is congratulated if he is old.

A Chinaman has no pockets, but uses his stockings for his papers and carries his folded fan stuck in the back of his neck.

The Chinese begin dinner with desert and end with soup and fish.

The spoken language of China is never written, and the written language is never spoken.

A Chinese visiting card is eight inches long, three inches wide and bright red in color. Besides the name, sometimes is added, "Your stupid younger brother bows his head in salutation."

A Chinaman never shakes hands with you, but shakes his own hand instead. We cut our finger-nails short; they let theirs grow long. Long finger-nails denote the lady and gentleman in China. Ladies sometimes have silver shields, which they put over their nails to keep them from breaking.

The Chinese do not kiss. They seldom embrace, and, in bowing to one another, they bend down almost to the ground. Men and boys in our land remove their hats when they enter the house; in China they keep them on.

The women and girls do not receive visitors in company with their husbands, sons, and brothers. When a Chinese doctor is called to attend a woman or girl he generally sees only her wrist.

We wear black when we go into mourning. The Chinese wear white, and they send out white mourning-cards. They put on light blue for half-mourning. When the days of sorrowing are ended, they give a feast to their friends.

Officers of the Chinese army wear buttons on their caps instead of epaulets on their shoulders, to indicate their rank.

They begin their books at the back instead of the front; and in dating their letters they put the year first, then the month, and then the day.

They boil their bread instead of baking it. Peddlers go about the streets selling boiled biscuits. They eat eggs, but never serve them soft boiled. They pickle the eggs in lime; and the older such eggs are, the better they like them. They never drink cold water, and their wine is served boiling hot.

They do not wash their hands before dinner. After the meal a servant brings a hot, wet cloth, and the guests use it to rub off their hands and faces, passing it from one to the other. They eat from the table as we do. They use chop-sticks instead of knives and forks. The food is served in small porcelain bowls, the meats being cut into little cubes; and the tea is served in cups, with the saucers on top.

Shoes are made principally of straw and of cloth. We black our shoes all over; but a Chinaman whitens his, and then only the sides of the soles. When a baby begins to walk, it is given a pair of knit shoes with a cat's face on the toes, this being supposed to render it as sure-footed as the cat.

At Chinese weddings old women act as bridesmaids.

Martyr Missionaries.

Among the brave and faithful missionaries who suffered martyrdom in the Boxer uprising in 1901, none suffered more than two English Baptist missionaries, a Mr. Dixon and his wife. They were working in the province of Shansi when news came that nearby mission stations had been destroyed. They had been in danger of the Boxers for some time, and when they were threatened so nearly they decided on flight.

Taking food, bedding and clothing, they hurried away, finding afterward that two hours after they left their home it was destroyed by order of the Governor. Mr. Dixon persuaded the faithful native preacher, Mr. Chao, to leave them. Several months later Mr. Chao returned to Shansi and heard the sad death of his friends.

For twenty days Mr. and Mrs. Dixon lived in a cave. Their hiding place was discovered and soldiers offered to escort them safely to a town. The missionaries had been for five days without food.

They were taken to the town officer, who drew for himself all the money they had put in the bank. Then they were put in the common jail and kept for sixteen days. At the end of this time they were taken out and told that they were going to be sent to the coast. Instead they were placed in carts, carried outside the city and put to death. Later a friendly official wrapped the bodies in mats and had them buried.

How sad a story this is, and how much it makes each one of us feel that we must do all in our power to carry on the work these noble missionaries died for.

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50 cents and $1.00 a bottle at druggists.

AT THE CAPITOL.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

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Cures Coughs, Colds, Hoarseness, Sore Throat and Bronchitis. 25c. at druggists.

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Insure your property against fire and lightning in this "old and reliable" company. It is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable, and worthy of confidence; its investments are all in North Carolina securities, and the money paid to it is kept in your State. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

Conditions in the Southeast.

I have for some time been thinking that I ought to let the brotherhood hear from this part of the State, for I am sure that very little is generally known of the true conditions, both with regard to the uplifting of the people and developing of the country, and the peculiar and special needs of our denominational work.

This has been an easy place to make a living and is yet, but the people are beginning to aspire to better homes and some have been pressing upward in education and many are joining the ranks.

Very little of the land is in cultivation, but nine-tenths of all the land in the six counties nearest Wilmington will bear a high state of cultivation. And the land surrounding Atkinson for many miles is as fine as you can find.

The trucking interests are growing very rapidly and especially the growing of berries. This is a newly opened country for the most part, and bids fair to rival the leading sections of our country some day. Two millions of people could make a living easily in this eastern country trucking.

There have been many things to impede the progress of our denominational interests. The main thing has been the great lack of a stronger ministry. The people need leadership along the lines of our work. Many good people have little or no interest in our organized work. Some churches are torn and divided. Proper leaders, time and education will largely remedy these things if stronger and more aggressive pastors can be secured.

While the Baptist people have been contending and struggling with divisions in their own ranks the opposers to Baptist progress have been at work, deepening the wounds and enlisting every interest possible during the dearth of interest in our churches. And it is so now through this entire section of country. The very things that have come to the light in Western North Carolina will come to the light in this section, only it has not been as well organized, but rapidly, quietly and effectively many of our people are being led from Baptist principles and practices to what Pedo-Baptists call liberal Christianity. They lead the young people in our churches to dance and enjoy social life, so-called, and make them tired of the doctrine of "Deny yourself, take up your cross and follow me."

I showed in a talk on the Lord's Supper, some time ago at Long Creek Church, how Baptists could not consistently commune with other denominations without recognizing their baptism; and some of the most intelligent people of this section reported me to have said that everybody would be lost but Baptists, and they contend until yet that I implied it if I did not say it in so many words. There is a Roman Catholic Church a few miles below here, and an Episcopal Church here, but there are members of the Roman Catholic faith all over this country—they only need their names changed. Religious persecution is a common thing. Only called by a different name.

I have a very good school of seventy on the roll, about fifty-five regular attendants, and a splendid music class. Four-fifths are children of Baptist parents.

There are eight Baptist churches within eight miles of Atkinson; the others are supplied by pastors living out of this section, and generally come on the last train before appointments and leave on the first one after preaching.

That is the state of the pastoral work done all over this country. There has never been a Sunday-school Institute at any of these points—nothing to rally our people. We need a deeper interested ministry and more consecration.

I am preaching at several little country churches, and every Sunday at the Academy. I desire Moore's Creek Church, Calvin's Creek Church, and the Baptists around Atkinson to unite in building a strong church at this point. It is within handy reach of them all. I hope we shall be able to do this, and we will if there is co-operation on the part of the people. This is a central point and can be used to great advantage in developing this entire section. Indeed, it is a splendid place for an associational school, which is needed in this new Association.

I had no idea of writing half so much.

I like the enlarged form of the Recorder and will send you a list of subscribers before long.

Fraternally,

J. J. PAYSEUR.

The Midsummer Meeting; Where Shall It Be?

Why not have it on our Orphanage grounds near Thomasville? The Orphanage owns more than three hundred acres of land, some of which would furnish beautiful sites for an encampment. This is as far east as a midsummer should be held for our people from all parts of the State and is as healthy a community as can be found any where. It is on the line of a great railroad and is near enough to the depot at Thomasville to make it easily accessible and convenient to all needed supplies. Such an annual meeting established there would be of incalculable benefit to our Orphanage. Thousands of people in a few years would see it and become acquainted with its workings who without such an institution near the Orphanage would never visit it. Who knows but that the people of Thomasville to have such a yearly meeting so near them would furnish a big tent or construct a large tabernacle and in many other ways aid in its establishment?

Let the brethren say what they think of this. I verily believe that it will be a good place for the meeting, and will accomplish great things for the Orphanage.

W. R. GWALTNEY.

Hickory, N. C.

Samples Mailed Free

A Trial Package of Dr Blosser's Catarrh Cure Will Be Sent Free to Any Sufferer From Catarrh.

To demonstrate the merits of his remedy, Dr. Blosser offers to mail, free of charge, to any one suffering from Catarrh, a three days' trial package of this valuable medicine.

If the trial package does not convince you of its curative properties, you will have been at no expense; if it benefits you, you will gladly order a month's treatment at $1.00.

It is a harmless, pleasant, vegetable compound, which is smoked in a pipe, the medicated smoke, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, heals the ulcerated parts, effecting a radical and permanent cure.

Mr. Joseph Chabot, Kaycee, Wyo., writes: "I am free from catarrh, owing to your wonderful remedy." Annie E. Young, Camden, N. J., writes: "Am completely cured of catarrh after using your medicine." Mrs. E. M. Howd, Water Valley, Miss., writes: "Smoking your remedy has entirely cured me."

If you wish to try the remedy and get full particulars, testimonials, etc., write to Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

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BIBLICAL RECORDER.
Raleigh, N. C.

A Pastor's Purpose.

I want ten (10) families in my church to take the Recorder. This will include about all there is. (We have about 25 members.) You have kindly sent some sample papers, and at our Jubilee meeting last first Sunday, I heard some say they were going to take the paper. So if you will send it to ten families for four months, at 50 cents each for the four months, I will try and collect the amount at my next regular meeting, first Sunday in January, 1903, but whether I collect it or not, I will send you the money, $5. I want every family in my church to read the Recorder, they may be poor in this world's goods, but its the best church in North Carolina. I have just finished my third year with them and I ought to know. In 1903 I will commence my fourth year in their service as their pastor. Last Sunday they gave a nice collection to the Orphan Asylum, and paid their pastor in full for 1902, and did something else, just to show their hearts were full of love to the man who has been their pastor for three years. I cannot help but love and appreciate such a people.

The paper is better and better each week.

Yours,
C. P. BOGERT,
Pastor Roper Baptist Church.

From Our General Representative.

Brother T. J. Taylor, of Warrenton, was ready to aid me in getting acquainted with his people, and say good words for the Recorder. He gave good service in going with me from man to man. No pastor has a more loving people than Brother Taylor.

It was my privilege to spend a few hours in Littleton, and Bro. J. T. Edmondson was very kind. He took me up to supper and while there his good wife, sister of J. W. Millard, told this story: "Brother Farmer, I suppose we have one of the finest cows in the State, and this is the way she came to us: There was a woman in a certain church who prayed and made a vow to God that if her son, then nine years of age, was converted in the meeting they were soon to have at her church, she would make a thank offering to God. The boy was converted, but his mother was afraid he was too young to understand what he had professed, so refused to allow him to be baptized. Four years passed and the boy was one of the most faithful, so the mother remembered her vow and sent us the cow as her thank offering to God." Oh, that we would believe God hears our prayers and pay our vows to Him.

The work at Weldon is prospering in the hands of Jno. W. Morgan, the new pastor. He is from Richmond College and Crozer Theological Seminary. The work is moving quietly forward and almost every Baptist family gets the Recorder. Brother Morgan's wife is from Pennsylvania, but is making a good Southerner and tar-heel.

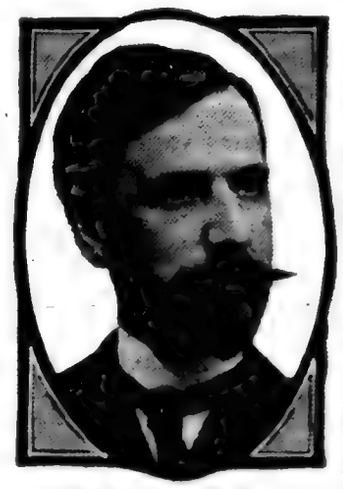
Bro. H. S. Ruffin and his people are working hard at Roanoke Rapids. This is one of the towns that sprang up in a day. There are already two Baptist churches at this point, and Brother Ruffin is giving all his time to them. Brother Lumpkin is expected to return to this field at the end of his seminary year, and Brother Ruffin will return to Richmond College, as he did not finish his course. His wife is glad of this arrangement as she is from Richmond.

J. S. FARMER.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

CURES AT HOME



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These certificates are of $100.00 each, and carry six semi-annual coupons of $2.25, payable at Commercial and Farmers Bank in June and December. They will be sold for $90.00 cash, at which price the investment pays six per cent., with taxes paid by the Company. GEO. ALLEN, Secretary, Raleigh, N. C.

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Household and Farm.

Of Value to Cane Growers.

A pamphlet entitled "Fertilizing Sugar Cane," written by a practical sugar planter from Hawaii, has just been published by the German Kali Works, 93 Nassau street, New York, N. Y., and a copy of it can be obtained by writing to them. No doubt many of our readers will be interested to learn how this crop is treated so as to produce large yields of cane and sugar, and the pamphlet mentioned contains many valuable points pertaining thereto.

How Good Roads Reduce Distance and Increase Values.

Two men were recently discussing the respective merits of their farms. Said one: "I am only three miles from the market, while you are five." "Yes," said the other, "but my five miles lie along a good level road, over which my two horses easily haul two tons, while your road is hilly and rough, and you would not think of putting more than a ton and a half on your wagon."

Farmers are just beginning to realize that the distance they are from the market is properly measured in time, not in miles; hence the movement in favor of good roads. The cost of getting a product to market is borne by the producer. A bushel of corn has different values in different parts of the country, and this value is the value in the ultimate market, less the carrying charge.

It will be easily seen, then, that any reduction in the cost of marketing a product is to the advantage of the Nation, for if the producer does not make the difference, the consumer will. It should not be difficult to convince the city man that he is directly interested in the construction and maintenance of good roads. If he can be convinced of this fact he will be willing to be taxed that road-building may be carried on in every part of the county of which he is a resident.

The value of land in remote sections would be increased fifty per cent, and in some case one hundred per cent, by cutting and filling and smoothing the roadways.

Mastering Moths.

Moth protection is much more than half accomplished when a garment is brushed free from dust, stains, spots, and any soil removed, and every fold and seam scanned closely for a deposit of moth eggs. If it can be made sure that none of the latter are in the garment, it is easy and cheap to keep them out. Immediately on finishing the cleansing and inspecting treatment, slip the garment into a bag made of calico or muslin, that will hold it easily, and that has not the smallest break or tear. Close the opening by running the ends together in the sewing machine, and lay away on a shelf or in a trunk, as preferred. A housekeeper who has kept blankets, furs and clothing year in and year out in this way here in moth-infested New York, gives this as her advice, after her long and successful experience. "Sometimes," she says, "I dip a cloth in turpentine and drop it in the bag with my blankets, and I always go over the closet shelves, or the trunk, or the bureau drawer in which I pack away this bagged clothing, etc., with a brush dipped in turpentine. Moths won't eat cotton or linen, and if you are very careful to keep them out of the garment till it is into the bag, they are out for the summer. Don't use cheesecloth for the bags; it is too sleazy. Use any clean firm cotton or linen material. Old pillow-cases that are not broken or worn through anywhere are useful for the purpose. Many things accumulate in the house that may be used, light oilcloth dress-linings, faded chambray, percale, or linen-dress skirts, and the like. I have such articles ripped and washed, and made into straight bags of various sizes. These accumulate in my linen closet ready for the spring packing away."—Selected.

Baffling the Borers.

A well-known lawyer of the Pine Tree State, Hon. H. M. Heath, of Augusta, sends to the Maine Farmer the results of his experiments in keeping borers out of his fruit trees. He writes:

"Possibly the experience of a lawyer, who envies farmers for their practical knowledge of nature, may be of value and worth stating. I have but twenty-five trees, but am very fond of them and allow no one but myself to work about them.

"In fighting borers I treat my apple, peach, cherry, plum and quince trees as follows: I dig a trench around the tree about three inches deep and of the same width. The trunk is then carefully cleaned, tarred paper is wrapped (or rolled) around the trunk from the bottom of the trench up to a point say four inches above the level of the ground. The paper is closely tied at top and bottom and enough between to make sure that the trunk is well enclosed. The trench is then filled with wood ashes well heaped up.

"The fly, accustomed to enter the bark through the ground, is not likely to go through the ashes. If it does, when it strikes the tarred paper its progress stops. Built to lay eggs upon soft bark, it will not do its work when called upon to eat tar. Upon large trees I have found a thick coating of coal tar applied to the same depth and height equally good.

"For three years I have had no borers and expect none under the treatment. It is cheap and easily applied.

"My many acquaintances among the farmers will understand that I do not assume to teach them in their great profession, but intend only to give them the results of observation."

RHEUMATISM

ACUTE AND CHRONIC, MUSCULAR, MERCURIAL, ARTICULAR AND INFLAMMATORY.

Some people have been suffering from Rheumatism so long that they can scarcely remember the time when they were entirely free from an ache or pain, and have long since forgotten the joys of a painless existence. They are at the mercy of every ill wind, and their misery is aggravated by exposure to cold or sudden changes in the temperature. They become walking barometers and most accurate in weather predictions, the increasing pains in muscles and joints foretelling the approaching storm or the coming of bad weather. It is from these constant sufferers that the great army of rheumatic cripples is recruited. Their bodies are worn out by the incessant pains and the joints become so stiffened and bent that they are at last compelled to give up or hobble about on crutches.

Nobody ever outlived Rheumatism; the disease never loosens its grip or leaves of its own accord, but must be driven out by intelligent and persistent treatment through the blood, for Rheumatism of every variety and form is caused by an over acid condition of the blood, and the deposit in muscles, joints and nerves of corrosive poisons and gritty particles, and it is these irritating substances that produce the inflammation, swelling and pains, which last as long as the blood remains in this sour and acid state.

To cure Rheumatism permanently the blood must be purified and invigorated, and no other remedy does this so well or so promptly as S. S. S. It refreshes and restores to the thin acid blood its nourishing and health-sustaining properties. And when strong, rich blood is again circulating through the body the acid poisons and irritating matter are washed out of the muscles and joints, and the pains at once cease and Rheumatism is a thing of the past. S. S. S. is a purely vegetable medicine and does not derange the stomach like the strong mineral remedies, but builds up the general health, increases the appetite and tones up the digestion.

Bowling Green, Ky.

Gentlemen:—About a year ago I was attacked by acute Rheumatism in my shoulders, arms and legs below the knee. I could not raise my arm to comb my hair. Doctors prescribed for me for over two months without giving me any relief. I saw S. S. S. advertised and decided to try it. Immediately I commenced its use I felt better, and remarked to my mother that I was glad I had at last found some relief. I continued its use and am entirely well. I will always feel deeply interested in the success of S. S. S. since it did me so much good. Yours truly,

MRS. ALICE HORTON.
311 Twelfth Street.

SSS

Through our Medical Department the pain-racked, despondent Rheumatic sufferer will receive helpful advice from Physicians of experience and skill without charge. Write us fully about your case. THE SWIFT SPECIFIC CO., ATLANTA, GA.

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will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

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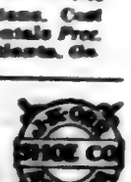

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The Pastor and the Sunday School.

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LECTURES.

1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

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Marriages.

HALL—COX.—On December 25, 1902, in Goldsboro, N. C., Mr. Felton R. Hall and Miss Eunice Clyde Cox, by Rev. C. A. Jenkens.

WALLACE—TAYLOR.—On December 25, 1902, in Goldsboro, N. C., Mr. H. A. Wallace and Miss Mabel I. Taylor, by Rev. C. A. Jenkens.

NICHOLS—SORRELL.—On December 18, 1902, Mr. Robert B. Nichols and Miss Effie Sorrell, at Leesville Baptist Church; Rev. J. W. Atkinson officiating.

SHEERON—WATTS.—On November 16, 1902, Mr. Claud Sheeron and Miss Malissa Watts, of East Durham, N. C.; Rev. J. W. Atkinson officiating.

BURGIN—KELLEY.—Mr. Allie P. Burgin, of Buncombe County, N. C., and Miss Nannie Lou Kelley, of Vance County, N. C., December 24, 1902, by Rev. J. A. Stradley.

POOL—MASSEY.—On December 25, 1902, Mr. Rufus Pool and Miss Eliza Massey, at the residence of the bride's father in Wake Forest Township; Rev. J. W. Atkinson officiating.

FLECHER—PERRY.—On December 17, 1902, Mr. W. W. Flecher and Miss Emma Perry, at the residence of the bride's father, Mr. E. M. Perry; Rev. J. W. Atkinson officiating.

CHANDLER—NICHOLS.—On November 12, 1902, at the residence of the bride's father, Mr. D. B. Nichols, Mr. D. H. Chandler and Miss Sallie C. Nichols, all of Wake County, N. C.; Rev. J. W. Atkinson officiating.

Obituaries.

"It is not death to die!"
Sweet rang the choral song,
And on the gathered throng,
Consoling, dwelt full long:
"It is not death to die!"
Ah, no!

"It is not death to die!"
Then when life's light is fled,
And Death's gloom o'er thee shed,
Empty thy heart of dread:
"It is not death to die!"
Ah, no!

PUREFOY.—Hattie F., only child of Marion and Lucy C. Purefoy, was born October 23, 1883, and died August 31, 1902.

Few as were the years of her earthly sojourn, they afforded her time to enshrine herself in the hearts of all who knew her. She was a believer in the Lord Jesus Christ, and the sweet perfume of her pure and guileless life lingers in the wake of her short pilgrimage. The memory of their darling's virtues, and the assurance they have that she is with the Saviour whom she loved, should be a perpetual solace to the bereaved father and mother. May God comfort them in their great sorrow, and grant them at last a blessed meeting with their loved one.

WILSON.—Col. Etherton Wilson was born on the 19th day of April, 1812, and died on the 5th day of December, 1902. If he had lived until the 19th day of April next he would have been ninety-one years old, being as old, if not the oldest man in Bertie County.

For over fifty years Bro. Wilson had been a faithful member of Colerain Baptist Church, and for about forty years he had served his church as deacon. As a Christian and as an officer in the church of Jesus Christ, he was true and tried. His brethren loved him and were willing to trust him as a leader in the house of God. As a husband, father, neighbor and friend, he was all that could be desired. We shall meet, but we shall miss him; for though old, he was very seldom ever absent from his church meetings. A soldier of Jesus Christ is gone to his reward.

On the first Sunday in December, 1902, surrounded by his many friends, he was laid away to rest in the old family graveyard, there to await the morning of the resurrection.

W. P. JORDAN.

Colerain, N. C.

Helen Knight Jackson, Born April 20, 1830; Died November 21, 1902. "Well Done."

JACKSON.—At the home of her daughter, Mrs. Dr. N. P. Wood, in Independence, Mo., November 21, 1902, passed away one of the sweetest Christian characters it has been our privilege to know.

The closing days of this long and active life were rendered happy by the tender love and gentle ministrations of her children and grandchildren, nearly all of whom were with her at the last.

Some one has said: "We raise our own mourners." Truly we do. Those to whom we minister in life are the ones who mourn our death. It is they who feel our loss and miss our presence.

And so Mrs. Fannie Jackson Wood, in whose home the deceased had lived for the past four years, especially misses the form from the empty chair, and the voice that calls no more.

It was only a little over a year ago (July 18, 1901) that the husband of the deceased, Rev. J. B. Jackson, passed to his reward. He was one of the oldest Baptist ministers in the State of Missouri. He had given his whole life to the service of the Master, and had also laid by a comfortable competence for his old age.

Mrs. Helen Knight Jackson was the youngest daughter of Noel Knight and Amy Robinson Knight. She was born in Wake County, near Raleigh, N. C., on April 20, 1830. She was the last living of her father's family, her eldest sister having died about a month previous to her own demise.

At the age of 18 she was converted and joined the New Hope Baptist Church. At the age of 20 she was married to the Rev. J. B. Jackson, then pastor of the New Hope Church. For nearly twenty years they lived and labored in their native State, his last pastorate in North Carolina being in Thomasville, Davidson County.

In 1869 they moved with their family to Missouri, living at different times in Pleasant Hill, Blue Springs and other places, but doing his best work in eastern Jackson County.

There were born to Rev. and Mrs. Jackson six children—Julian, Noel, Walter, Donald, Sidney and Fannie. But besides her own family, whom she raised to noble manhood and womanhood, she took into her home at different times seven orphan children, the youngest of these being her adopted daughter, Miss Mayme Westerman, a young lady of high Christian principles and sweet social qualities, who mourns her death and loves her memory even as an own child.

She was willing and waiting to go, ever anxious to enter the kingdom of the Father; and yet she enjoyed her life and loved to be with her friends, of whom she had a great many.

Being an invalid for a long time, her airy, pleasant room became a welcome resort for those who loved to spend an hour or an afternoon with one whose presence was a benediction and whose feet were so near the better shore.

The funeral services were held at the residence of Dr. Wood, on Delaware street, at 11 o'clock a. m., and conducted by Rev. W. T. Campbell, Rev. D. P. Mason, Rev. A. D. Madaria and Rev. Mr. Wallace.

After the services, the remains, accompanied by a large number of friends, were taken to their last resting place at Lee's Summit, Mo.

At the grave, further remarks were made by the above-named ministers, while a closing eulogy on the lives of both husband and wife was delivered by their lifelong friend, Hon. G. H. Noel. He spoke of her good deeds and broad charity, closing his remarks by placing a bouquet of white flowers on her casket and the grave of her husband, saying that they were emblematic of their spotless lives. Hers was a noble life, well lived and well rewarded. She lived to see the fruits of her labor in the lives of those whose feet she had guided in the straight and narrow way. She has finished the course; she has kept the faith, and has entered her well-earned rest.

FLORENCE S. CRAIG.

Temperance.

Temperance Legislation Proposed.

The following are the features of the temperance legislation proposed by the Executive Committee of the North Carolina Anti-Saloon League in session with authorized representatives of the North Carolina Methodist Conference and the Baptist State Convention:

1. Prohibition of sale or manufacture of intoxicating liquors outside of incorporated towns. Prohibition of sale of liquor in towns of less than 500 population, whether incorporated or not. Prohibition of manufacture of liquors in towns of less than 1,000 population, whether incorporated or not.

The distinction is made between incorporated towns and unincorporated communities because incorporated towns are organized and policed. It is made also to protect the rural districts from the saloon. It is made also to protect the towns and cities from being surrounded by saloons. The distinction is made in respect to population mainly to prevent the evasion of the law by the incorporation of saloon or distillery settlements.

2. Local Option elections in incorporated towns of more than 500 inhabitants at any time upon 30 days notice and upon petition of one-third of the qualified voters; provided elections shall not take place oftener than once in two years.

In such elections the question of saloons or prohibition, or saloons or dispensary, or dispensary or prohibition, may be submitted as petitioners may request; only one question at an election, however.

3. Prohibition of the importation of liquors by any means into prohibited or dispensary territory.

4. After July 1, 1903, all applicants for license to sell or manufacture liquors shall present with their application petitions in their behalf signed by a majority of the qualified voters, save in those towns and cities in which between the date of the enactment of this bill and July 1, 1903, an election shall have been held and carried for saloons.

These propositions are clear, and need no exposition. They look to the suppression of the saloon and distillery in the rural districts, and to local option elections in the towns and cities in the near future on a fair and reasonable basis. There should not be a saloon in any town or city unless the majority of the people expressly call for it.

The people of North Carolina are entitled to this. They have long been opposed to the saloon. They have never had a fair chance in a struggle with it. They have been hampered by the ignorant vote. They have stood in fear of division. But these things are now passed. And now that they are passed, the General Assembly should freely grant the people's petition for a fair opportunity to grapple with the evil that in their long affliction fastened itself upon them.

Especial attention is directed to paragraph four. That calls for the recognition on the part of the General Assembly that the people of North Carolina are moral people. The saloons now exist not with the consent of the people of North Carolina, but solely because conditions have prevented the moral forces of the State from asserting themselves in elections against the saloons. Every intelligent public man in the State knows that this is true. It is but reasonable to ask now that the patience of the people be rewarded, and that the true attitude of the majority be recognized. Is it unreasonable to presume that the saloons should not be opened unless it is expressly voted by the majority to open them? Is it more reasonable to presume that the people of North Carolina desire the saloons—recognized as ruinous, as the sources of all manner of crime—to go on with their work unless they vote to the contrary? To be sure, he does violence to the character of the people who holds that they favor saloons and that saloons must exist until they have been voted out. One does not ask a good man if he loves virtue. His character is answer. One who believes in the people of North Carolina will say that the people desire the saloons closed, and he will not ask the people to prove this, but will bid the saloon men disprove it. This is just what paragraph four calls for. It is fair; it is representative; it is reasonable; it is only a just recognition of the patience of the moral forces of North Carolina; it presents them with the opportunity that they have long waited for. In their name we ask for this recognition and this opportunity to vindicate themselves and those who respect them.

J. W. BAILEY.

Raleigh, N. C., Jan. 2, 1903.

The Executive Committee:—N. B. Broughton, A. J. McKelway, J. O. Atkinson, T. N. Ivey, I. C. Blair, J. O. Oates, J. W. Bailey, and Q. K. Nimocks, representing the N. C. Conference, and M. L. Kesler, representing the Baptist State Convention.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

Acknowledgements.

January 7, 1903.

State Missions.—Tryon St., Charlotte, $5.17; Tryon St., Charlotte, 5.10; Midway, 1.00; W. Workers, Johnson's, 1.83; Mount Ch., 11.39; Scotland, Meck. & Cab., 25.00; Bessemer City S. S., 2.35; W. M. S., Weldon, Tar River, 1.52; W. M. S., Maxton, Robeson, 5.63; Maple Springs, 3.00; First church, Raleigh, 10.00. Total this week, $71.99. Previously reported, $573.98.

Total this year, $645.97.

Foreign Missions.—Ivander S. S., Miss Pria, $30.00; Pine Forest, W. Chowan, 1.49; W. M. S., do., do., .65; Mooresville, 2.40; X Roads, C. F. & Col., 2 35; W. M. S., Marshville, Union, (Xmas), 5.00; Hallsville, 1.00; Sunbeams, Murfreesboro, 2.50; W. M. S., First church, Gastonia, 9.15. Total this week, $54.54. Previously reported, $160.26. Total this year, $214.80.

Home Missions.—Mary's Chapel, Eastern, $.74; Olive Chapel, Mt. Zion, $25.00; Red Banks, 2.25; Kenansville, 1.63; Advance, So. Yadkin, 12.50. Total this week, $42.12. Previously reported, $67.09. Total this year, $109.21.

Education.—Kendall, $2.00; Prospect, Stanly, 1.00; High Point, 14.00; T. S. Crutchfield. 5.00; Collection at Convention, 132.80; Murfreesboro, W. Chowan, 2.50; Hallsville, .73; Chinquapin, .41; Palmersville, 3.00; C. L. Greaves, 5.00; N. L. Shaw, 5.00; R. J. Willingham, 10.00. Total this week, $181.44. Previously reported, $58.85. Total this year, $240.29.

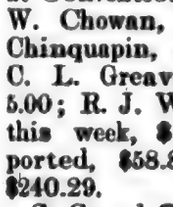
S. S. and Colp.—Ivander S. S., $5; Weldon, 4.71. Total this week, $9.71. Previously reported, $4.20. Total this year, $14.01.

Ministerial Relief.—Fort Barnwell, $2.50; Dr. D. I. Watson, 2.00; Griffins X Roads, 1.56; J. W. Powell, 3.00; Mt. Zion, Eastern, 1.00; Edenton, 12.66. Total this week, $22.72. Previously reported, $23.32. Total this year, $46.04.

Yates Memorial.—Sunbeams, Lumber Bridge, $12.42.

Total for all objects this week	$394.92
Total for all objects previously reported	887.80
Total for all objects this year	1,282.72

WALTERS DURHAM,
Treas. Bapt. State Con.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Educational Fund.

Cash collections for week ending December 27, 1902:

Mt. Zion Asso., Mt. Gilead church, I. R. Seymore, $11.00; Chapel Hill church, T. F. Loyd, $5; J. M. Riggsbee, 50 cents. Meck. and Cab., Mrs. C. Gresham, $25; Tryon Street Ch., $15; Wilson's Grove, $10.00. Sandy Creek Asso., Sanford S. S., $3.49. So. Fork Asso., Lowell Ch., $5.30. Tar River Asso., Scotland Neck Ch., W. A. Dunn, $20. Robeson Asso., Pleasant Hill Ch., $10. Stanley Asso., Corinth Ch., $.20; Gold Hill, 80 cents. Sandy Run Asso., Mt. Pleasant Ch., $5.27. Stanley Asso., Stanley Ch., $2.45. Raleigh Asso., Apex Ch., $32; Big Lick S. S., $5; Big Lick Ch., $3; Xenia Ch., W. H. Muney, $5; I. M. Dobson, $1; B. Harris, 50 cents. Piedmont Asso., High Point Ch., $1; Blackwood Chapel, G. M. Covington, $1; Miss Lottie Covington, 50 cents; Rev. W. R. Cullom's field, Creedmore, $9; Mt. Vernon $3; Poplar Creek, $1.25; Tabernacle, Raleigh, W. C. Richardson, $2; J. H. Hughes, $3; W. H. Holloway, $7; S. & D. Berwanger, $10. Total, $202.26. Total amounts previously received, $30,188.20. Total receipts, $30,390.46.

Corrections: Madison Ch., W. H. Wilson, $20, should have read W. H. Wilson, $20.

L. D. WATSON, JR.,
Treasurer.

Cash collections on Educational Fund for week ending January 3, 1903:

Union Asso., Monroe Ch., Miss Minnie Sutton, $1. Ashe Asso., A. H. Eller, $25. Tar River Asso., Scotland Neck Ch., Mrs. W. A. Dunn, $30; J. A. Kitchin, $49.85; W. W. Parker, Henderson, $50; Washington Ch., Ethel Latham, $5; Mrs. T. J. Latham, $5; Mariana Latham, $3; cash, $22; Rock Spring Ch., $6. So. Yadkin Asso., Cooleemee Ch., $4; Statesville Ch., Miss Laura Lazenby, $2; Mrs. Delia Burke, 50 cents; H. H. Mashburn, $15. Robeson Asso., Maxton Ch., $18. Mt. Zion Asso., First Ch., Durham, T. E. Cheek, $25; A. L. Phipps, $10; Red Mountain Ch., R. Bowen, $10; J. W. Riley, 10 dollars; J. T. Lumsford, 50 cents; M. Rhew, 50 cents; Charlie Bowen, $1; Mrs. G. Parrish, 50 cents; Samuel Glenn, $3; Effie Glenn, 5 cents; Alice Bowen, 15 cents; S. H. Jones, $2; Eliza Cothran, 25 cents; Bethel Ch., W. G. Page, $1; Mrs. W. G. Page, $1; Bessie Page, $1; Fannie Hobson, $1; Mrs. A. V. Wrenn, 50 cents; Mrs. Lucie Hodge, 25 cents; cash, 26 cents; Edgemont Ch., Alex High, $1; R. E. Hurst, 50 cents. Pee Dee Association, W. M. S., Wadesboro, $5. South Fork Asso., Kerr's Chapel, $1.15. Beulah Asso., Ephesus Ch., $10. Eastern Asso., Lisbon Ch., $3.08. South River Asso., Fayetteville Ch., $12.40. Chowan Asso., Edenton Ch., Mrs. A. T. Bush, $12. Western North Carolina Asso., Little Brasstown, $1; Nantahala, $2.46; Tusquittee, $1.56. ..... Asso., J. C. Morris, $1.10; G. W. Henderson, $1; L. Smith, $1; Liberty Hill Ch., $2.57; cash, $14.50. Personal: W. M. S., Waynesville Ch., $10; Dobbin & Ferrall, $50; Rev. R. R. Ray, Mayodan, $5; First Church, Raleigh, Mrs. B. G. Cowper, $5; W. J. Peele, $15; J. W. Denmark, $10. West Chowan Asso., Buckhorn Ch., Reams, $2. Total, $461.75. Total amounts previously received, $30,390.46. Total receipts, $30,852.19.

Corrections: J. T. Williamson should have read J. I. Williamson, and Don McMackan should have read Dan McMacken.

The Treasurer will be glad if those sending in subscriptions will state the Associations from which they come.

L. D. WATSON, JR.,
Treasurer.

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THE SPIRITUAL LIFE: WHAT IT IS.—BY Z. T. CODY, D.D.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JANUARY 14, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 28.

THE GOVERNOR'S MESSAGE.

The Governor's message is an exhaustive paper. It is a complete report on the condition of the State's affairs and institutions; and every line of it is elevated. The Governor's utterances invariably mark him as a man of the nobler type. The reader will be more interested in his recommendations, and in his general policy, than in the information about the institutions, and we will therefore turn to them.

The first recommendation is that all property be assessed at its true value, whether railroad property or farm property. The Governor regards the present law as sufficient. It is a matter, therefore, of administration rather than legislation. Whether this will lead to a tax on railroad franchises or not, we cannot say. It is not wholly definite.

The chief subject on the Governor's mind is education—popular education, universal education. He pleads manfully against the division of the school funds according to the races. He not only argues from high ground, but he brings to bear the more impelling arguments of expediency and wisdom. We commend this section of the message to those of our readers who have differed with the Governor.

He recommends appropriations for buildings in the State University, the State Normal College, the State A. and M. College (white), and commends these and the other institutions heartily to the General Assembly.

His position against the employment of children is worthy of him: He recommends that the employment of children under twelve years of age be absolutely forbidden, and likewise that the employment of children for night work, under fourteen years of age, be forbidden. He also recommends that eleven hours be fixed as the extreme length of a day's labor in manufacturing establishments, and that in night work ten hours shall constitute a day.

He calls for separate provision for the dangerous insane in the Penitentiary. He says rightly, insane people, whether dangerous or otherwise, ought not be kept in the penitentiary. And he earnestly recommends the enlargement of our hospitals for the insane.

As to intoxicating liquors he recommends the passing of a law prohibiting the sale of liquor everywhere but in incorporated towns, and the application of the same restrictions that now apply to liquor-selling to liquor-manufacturing.

He makes a worthy plea against lynchings. He recommends the appointing of a Code Commission. He advises that North Carolina send a liberal exhibit to the Louisiana Purchase Exposition at St. Louis. He commends the Audubon Society for the protection of birds and game.

He hopes that the members of the General Assembly may see their way clear "to make a beginning in the discharge of our duty to the young criminals, who by your action may be saved and made useful men."

The State's indebtedness is $319,419.41, due to increased cost of living and to low taxation assessments. It is impossible, he says, to meet the floating debt of the State, together with current expenses and the absolutely necessary permanent improvements. He recommends, therefore, an issue of $500,000 in bonds to run for fifty years.

We regret that the Governor has taken this step. We understand his view of it; and we appreciate the fact that the bond issue is exceedingly limited. But a precedent of issuing bonds in time of peace is not wholesome. Another Assembly may convene and cite this precedent for extravagance. Again, a State should pay as it goes. To argue that it cannot, is to argue that its system is wrong. There is no extraordinary reason to justify the extraordinary recourse to a bond issue. Moreover, the bond issue will be an invitation to plunging extravagance. If the present General Assembly shall issue bonds, we warrant that the next will find a larger deficit and a more urgent call for bonds than this one has. The heavy pressure in the lobby for increased appropriations these last ten years is responsible for the condition of the Treasury. Bonds in a time of peace cannot be explained and cannot be securely defended. According to the State Treasurer's report, the State's income is only a few thousand dollars less than its expense. A wise economy is always a wholesome precedent, and from any point of view a good thing. Practice economy, increase assessments, find new subjects of taxation; but do not set the precedent of issuing bonds in a time of peace and prosperity.

NEGRO LAND TENURE IN THE SOUTH.

The Rev. G. S. Dickerman contributes to the January number of the Southern Workman a valuable article, compiled from the last census, on the land tenure of Negroes in the South.

"The most remarkable exhibit of Negro ownership of farms," says the writer, "is afforded by Virginia and Maryland. Virginia contains 100 counties and only one, Accomac, has so small a proportion as 13.5 per cent of owners and managers. Only 9 counties have less than 40 per cent and only 79 less than 50 per cent. More than half of the counties have over 70 per cent, 33 over 80 and 12 over 90. Moreover, if we compare these figures with those for white farmers it will be found that in 39 counties a larger per cent of the negroes own their farms than of white farmers. It is very much the same in Maryland.

Of course it is to be borne in mind that these farms of the negroes are generally very small, especially as compared with those of the whites, often containing no more than two or three acres, and this perhaps in a swamp or pine barren where the ground is so poor as to be called almost worthless. Yet even in such cases, the actual ownership of a piece of real esate with the most modern improvements, signifies a great advance over a condition of absolute penury.

THANKSGIVING.

I will give thanks unto thee; for I am fearfully
and wonderfully made:
Wonderful are thy works,
And that my soul knoweth right well.
My frame was not hidden from thee,
When I was made in secret,
And seriously wrought in the lowest parts of
the earth.
Thine eyes did see my imperfect substance,
And in thy books were all my members written,
Which day by day were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O
God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake I am still with thee.
—David, the man after God's own heart.

I make a record deeper than the skin. THE SOUL.

POSSESSION.

Cleon hath a million acres,
Ne'er a one have I.
Cleon dwelleth in a palace,
In a cottage I.
But the poorer of the twain
Is Cleon, and not I.
Cleon, true, possesseth acres,
But the landscape I.
Half the charms to me it yieldeth
Money cannot buy.
Cleon sees no charm in nature,
In a daisy I.
Cleon hears no anthems ringing
In the sea or sky.
Nature sings to me forever,
Earnest listener I.
State for state with all attendants,
Who would change? Not I.

THE HUMAN HEART.

(Selected)

We may, if we choose, make the worst of one another. Every person has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of him whose name is Love.

There is a story of a German baron who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of summer, and in the still air the wires hung silent. Autumn came, with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that he was made perfect through suffering.

NOT FATAL, ALAS!

Please tell me, what is an adenoid? My son keeps his mouth wide open when he sleeps and snores a great deal. Whenever he has a cold he is a positive nuisance in the family. My doctor says he has adenoids, and must be operated on.—Mrs. Clara L., Batavia, Ill.

Your doctor is quite right in suggesting an operation which can be done without very much constitutional disturbance, and by using an anesthetic, without pain. The adenoid is a growth which comes in the back part of the nose, what in medical parlance is retro-nasal. No one ever dies from the presence of these growths but —Woman's Home Companion. The sentence is not completed. You may read it,—"But" they ought to; or,—"But" their wives do; or,—"But" their friends do.

We know some eminent Baptists that have adenoids. We favor raising funds to have them operated upon. We shall run the subscription acknowledgments individually not in the lump, in order that contributors may designate their beneficiaries. Name your man and send your money.

THE SPIRITUAL LIFE—WHAT IT IS

BY S. T. CODY.

Perhaps the first essential to a definition of the spiritual life is to recognize clearly that we can know nothing of the inward processes of the Spirit's work; or if we know them we cannot so describe them as to make others understand us. If the mystic is right in ascribing certain sensations to the Spirit, he cannot frame his feelings into a definition by which the Spirit's presence in others can be tested. We are compelled to look at the spiritual life in its cause or in its effects; we simply know nothing of processes. Again, the spiritual life is not to be distinguished from the intellectual or moral life, and identified with the emotional life. There are fleshly emotions which are as unspiritual as is the cold light of the intellect. The truth seems to be that there is a life, intellectual, moral and emotional, which is spiritual, and another equally as comprehensive which the Bible ascribes to the psychical nature.

The spiritual life, viewed from its cause, is the life which the Holy Spirit imparts. And if our consciousness of the Spirit's personality and presence was clear this definition would be all-sufficing. But because it is not, the definition needs defining. In this respect the first Christians had a great advantage over us. Their consciousness of the distinct character and personality of the Holy Spirit seems to have been almost as definite as is our consciousness of the color we call red. What was so clear to them needed no defining; rather, their knowledge of it was taken as the starting point for argument. Paul could abruptly ask of the Galatians, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Had he been writing to a modern church he would have been under the necessity of explaining first of all what was meant by "receiving the Spirit" before he could have asked his conclusive question. But with the Galatians he was under no such necessity because they clearly knew within themselves what it was.

We must form our conception of the spiritual life by its effects. The Holy Spirit always imparts a life which human nature at its very best can never produce. What is this life?

This question can be answered either by a complete description of the spiritual life, or by specifying that which distinguishes the spiritual life from all other types. It is shorter and more satisfactory to take the second method. (If one wishes to pursue the first I would refer him to Jeremy Taylor's Holy Living.) Much that must be in every spiritual life is also in the nobler types of this world. But there is something in the spiritual life that cannot be found in any other type, however noble it may be. What is that something?

It is more difficult to answer this question today than it was in the days of the Apostles, because the contrast between the world and the church was greater then than it is now. Christianity has greatly improved the sentiments, beliefs, morals and manners of society. It has given much of itself to the world; and in the world itself a nobler life is seen. Of course there are many whose lives are as vile as was that of any Pagan; and the contrast between them and Christianity is as great as the world has furnished. But the life of the Spirit is seen not in what differentiates it from the worst, but from the best of the world. And the very fact that Christianity has given so much of itself to the world—so much which a man can have and yet not be a regenerated man—makes it the more difficult to distinguish the work of grace. But there will ever remain a vast difference between the work of the Spirit and the best which even a Christian civilization can produce, and in that difference will be found the essence of the spiritual life.

The Word of God alone can determine what that ultimate difference is. The New Testament, in marking the distinctive work of the Spirit, describes it from the standpoints both of doctrine and of life. From the standpoint of doctrine it is belief in the incarnation (1 Jo. 4: 2); from that of life, it is the inward sense of God's mercy in the cross (1 Jo. 4: 10). But from these two viewpoints only one thing is described, for the Bible knows of no separation between belief and life. When this belief in the incarnation and this sense of God's mercy in the cross so unite in a heart as to give one fellowship with Paul's words, "Christ Jesus came into the world to save sinners of whom I am chief," we have that which distinguishes the humblest Christian from the very best man that this world can produce. As I see the matter, this is the spiritual life, the life which is received at the sacrificial feast of the Son of God who came down from heaven and gave His flesh for the life of the world. It is that which, when found in a heathen's heart, entitles him to be called a Christian—which, when absent, denies even to those who eat and drink with Christ, or who work miracles by His power, the right to His name.

I haven't time to give the bearing of this conception of the Spirit's distinguishing work. But a moment's thought will suffice to show how germinal it is. The doctrine of the incarnation, above all other doctrines, regulates the intellect and keeps it Christian. The doctrine of God's mercy in the cross, above all other manifestations of divine law, regulates the heart and keeps it in a life of love and lowliness. All of life flows from the intellect and heart, and by putting these under the power of these doctrines, the Holy Spirit presides over the very sources of our life and preserves us from both the heresy of thought and of will.

In recent years the Spirit's work has been identified with holiness and power. These are from the Spirit, but, like the other gifts and graces, they are fruits, and the Spirit produces them by growing the tree that bears them. Evidently Peter's power on Pentecost was the power of a man who had a firm conception of and faith in the incarnation. It was that doctrine that was powerful. And all Christian holiness must grow out of the sense of God's mercy in the cross, and will ever present the paradox of a good man confessing that he is the chief of sinners.

The same can be said of power: it will ever be exercised by the man who has a living faith in the risen but ever-present and working Saviour—the Saviour who does all. The Saviour is everything, the man nothing. And so again we have the paradox of the powerful, "When I am weak, then am I strong."

Greenville, S. C.

The Pastors' Sunday-school Institute at Louisville, Ky.

On December 9-12, there was held in the First Presbyterian church in the city of Louisville a meeting unique in character. It was a Sunday-school meeting for pastors. There have been pastors' institutes before and Sunday-school Institutes by the score, but it was a new thing in the world to have a distinctively Sunday-school meeting for pastors.

Another feature of it was that it was a success. Not counting the students from either of the Seminaries of the city there were present pastors from ten States. Men from New York and Pennsylvania were studying side by side with the men from Arkansas and Mississippi. St. Louis, Mo., New York City, Philadelphia, Cincinnati and other cities had their pastors there as well as a large number of pastors from the country.

On the program were the presidents of three Theological Seminaries. There were three members of the International Lesson Committee present. Mr. Chas. G. Trumbull, editor of the Sunday-school Times, was present throughout the meeting. Mr. Marion Lawrance, the General Secretary of the International Sunday-school Convention, was present and took part through the meeting.

Of our own Baptist forces there were present R. M. Inlow, Field Secretary of the Sunday-school Board West of the Mississippi, H. Beauchamp, Little Rock, Ark. Sunday-school Secretary of the Arkansas Baptist State Convention, and L. P. Leavell, the Sunday-school Field Secretary of the Mississippi Baptist State Convention.

The Seminary Lectures on the Sunday-school were delivered during the same week.

A yet greater meeting is already being planned for next year. In Seminary and Sunday-school circles there is much talk of putting in a regular training school for Sunday-school workers in connection with the Seminary work.

B. W. SPILMAN,
Field Secretary.

Sunday-school Board, Nashville, Tenn.

Blessings of Childhood.

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated Obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, Faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.

A Bill to be Entitled "An Act to Regulate the Manufacture and Sale of Liquor."

The General Assembly of North do enact:

Section 1. That it shall be unlawful for any person, company or corporation to manufacture or barter or sell or give away any spirituous, vinous, malt, fermented or other intoxicating liquors outside of the corporate limits of incorporated cities and towns.

Sec. 2. That it shall be unlawful for any person, company, firm or corporation to manufacture spirituous, vinous, malt, fermented or other intoxicating liquors in an incorporated city or town having a population of less than one thousand inhabitants, within its corporate limits.

Sec. 3. That it shall be unlawful for any person, company, firm or corporation to sell or barter or give away any spirituous, malt, vinous, fermented or other intoxicating liquors in any city or town, having a population of less than five hundred inhabitants, within its corporate limits.

Sec. 4. That the place where delivery of any spirituous, malt, vinous, fermented or other intoxicating liquors is made in the State of North Carolina shall be construed and held to be the place of the sale thereof, and any station or other place within said State to which any person, company, firm or corporation shall ship or convey any spirituous, malt, vinous, fermented or other intoxicating liquors, for the purpose of delivery or carrying the same to a purchaser, shall be construed to be the place of sale: Provided, this section shall not be construed to prevent the delivery of any spirituous, malt, vinous, fermented or other intoxicating liquors to druggists in sufficient quantities for medical purposes only, or to legally organized dispensaries.

Sec. 5. That after the first day of July, 1903, it shall be unlawful for the Commissioners of any county, city or town, or the Board of Aldermen of any city or town to issue license for any person to manufacture or sell intoxicating liquors who has not, thirty days prior to the granting of such license, made written application for the sale, and filed with the said application a petition, which shall be kept open to public inspection, asking that the license shall be granted, and signed by a majority of the qualified voters of the city or town in which the license is to be operated: Provided that the provisions of this section shall not apply to cities or towns in which, within two years prior to such application for license, an election shall have been held and carried for saloons.

Sec. 6. That all liquors or mixtures thereof, by whatever name called, that will produce intoxication, shall be considered and held to be intoxicating liquors within the meaning of this act.

Sec. 7. That all charter rights giving power to authorize the manufacture or sale of intoxicating liquors in conflict with the provisions of this act be and the same are here abrogated and the laws granting the same are hereby repealed.

Sec. 8. That this act shall not be construed to forbid the sale of spirituous, vinous or malt liquors by a druggist for sickness, upon a written prescription of a regularly practicing physician licensed by the Medical Society of North Carolina and having such sick person under his charge.

Sec. 9. That any druggist who shall more than once fill the prescription mentioned in the preceding section of this act without each time receiving anew the written direction of the physician who gave the same, shall be guilty of a misdemeanor.

Sec. 10. That any physician who

shall make any prescription or written direction to a druggist for the purpose of aiding or abetting any person or persons who are not bona fide sick and under his care to purchase any intoxicating liquor contrary to the provisions of this act, shall be guilty of a misdemeanor, and shall forfeit his license to practice medicine in the State of North Carolina.

Sec. 11. This act shall not be so construed as to prohibit any person from manufacturing and selling wine or cider manufactured from grapes, berries or fruit grown on his own lands.

Sec. 12. That it shall be the duty of the Board of Commissioners of any county, upon petition of one-third of the registered voters of any incorporated city or town in said county having more than five hundred inhabitants within its corporate limits, said petitioners being persons who actually voted in the preceding general election in such county, to order an election, to be held at a date not sooner than thirty days nor later than ninety days after the filing of the said petition, and not sooner than thirty days after it is ordered, to determine one of three questions, to-wit: (1) whether the sale of intoxicating liquors shall be prohibited in said city or town or shall be made by licensed saloons; or (2) whether the sale of intoxicating liquors shall be prohibited in said city or town or shall be made by dispensary; or (3) whether the sale of intoxicating liquors shall be made in said city or town by licensed saloons or shall be made by dispensary; and the said election shall be ordered to determine that one of the three questions which the said petitioners shall designate in their said petition: Provided, that such elections shall not be held oftener than once in two years: And provided further, that nothing in this act shall be construed to permit the sale of intoxicating liquors in any city or town where there is already prohibition, or to permit the holding of such election in any county, city, town, township or locality where the sale of intoxicating liquor is now prohibited by any special act of the General Assembly.

Sec. 13. Such city or town election, when so ordered, shall be held under the same rules and regulations as are prescribed for holding elections for members of the General Assembly, so far as the same may be applicable, and the returns shall be made to the Board of County Commissioners, who shall meet at 11 o'clock on the Wednesday following said election, and who shall canvass the returns of the same, have record of the result entered upon their minutes, and declare the result in the same manner as is required to be done by the Boards of County Canvassers in elections for members of the General Assembly.

Sec. 14. Any person allowed to vote in such city or town for members of the General Assembly shall have the right to vote at such election, and every such voter who favors the prohibition of the sale of intoxicating liquors in the city or town, if such question is being voted upon, shall vote a ticket on which shall be written or printed the words "No Liquor," and every such voter who favors such sale by licensed saloons, if such question is being voted upon, shall vote a ticket on which shall be written or printed the word "Saloon," and every such voter who favors such sale by dispensary, if such question is being voted upon, shall vote a ticket on which shall be written or printed the word "Dispensary."

Sec. 15. That if the majority of the votes cast at any such election in any city or town shall have written or printed thereon the words "No Liquor," it shall be unlawful for the Board of Commissioners of the county in which such city or town is located to grant license to any person for the sale of spirituous, vinous, malt or other intoxicating liquors, and it shall be unlawful for any person to sell any spirituous, vinous, malt or other intoxicating liquors within such city or town until another election shall be held reversing such election: Provided, that liquor dealers in such cities or towns holding license at the time of such election shall be allowed six months after such election in which to close out the stock of goods on hand at the time of such election, if their license shall so long remain in force.

Sec. 16. That if the majority of the votes cast in any such election in any city or town shall have written or printed thereon the word "Saloon," it shall be lawful for the Board of Commissioners of the county in which such city or town is situated to grant license in such city or town to all proper persons applying for the same according to law.

Sec. 17. That if a majority of the votes cast at any such election in any city or town shall have written or printed thereon the word "Dispensary," then it shall be unlawful for any person, company, firm or corporation to sell, barter, exchange or give away any spirituous, vinous, malt or other intoxicating liquors in such city or town, except the officers of a dispensary which shall be established in such city or town in the manner and subject to the rules and regulations following, to-wit:

Subsection A. The County Commissioners shall, within fifteen days after such election, select three discreet and suitable citizens, who are qualified voters in the said city or town, and who in the said election voted for the establishment of a dispensary, and shall appoint them a Dispensary Board of Commissioners for the said city or town, whose term of office shall begin immediately and continue until their successors shall have been elected at the next general election for members of the General Assembly of North Carolina, and shall have qualified. That at the general election for members of the General Assembly of North Carolina next after the appointment of such Dispensary Board of Commissioners their successors shall be elected by the qualified voters of said city or town; and every four years thereafter at such general election for members of the General Assembly preceding the end of the term of office of such Commissioners their successors shall be elected by the qualified voters of said city or town. Any vacancy occurring by death, resignation or removal shall be filled by the said Dispensary Board for the remainder of the unexpired term. The said Dispensary Commissioners, before entering upon the duties of their office, shall make oath that they will well and truly carry out to the best of their ability all the provisions of this act, and the resident Judge of the District may remove any of said Commissioners when it shall be made to appear that he has violated his oath or been guilty of a malfeasance; and the said Dispensary Commissioners shall be paid fifty dollars each per annum for their services: Provided, the said Board shall select one of its members as chairman and one as treasurer, and may allow the treasurer such additional compensation as they may see fit, and said treasurer shall give bond, payable to the said city or town, conditioned upon the proper accounting for the moneys that may come into his hands as such treasurer, in a sum not less than five thousand dollars, to be fixed by said Dispensary Board: Provided, said bond shall never be less than the amount of money in the hands of the treasurer: Provided further, that said treasurer may give bond with some safe bonding and trust company as surety, and charge the expense of giving such bond as an expense of said dispensary.

Subsection B. That said Dispensary Board, on the first day of July, 1901, or as soon thereafter as possible, shall establish one dispensary in the said city or town, to be located on one of the principal streets, for the sale of spirituous, vinous and malt liquors, and there shall be no prosecution under this act for the sale of liquor until said dispensary shall be opened. The said Dispensary Board shall elect a manager for said dispensary, who shall be a man of good character and sobriety, who shall have charge of the same under the supervision of said Board, and who shall hold said position at the pleasure of said Dispensary Board, subject to be discharged without notice. The said Board may appoint such assistants or clerk as they may deem necessary, and may discharge them at pleasure without notice. The said manager shall be required to give bond, payable to the said city or town, in such sum as the Dispensary Board may determine, not less than one thousand dollars, conditioned upon the proper accounting for all the moneys that may come into his hands as such manager, and for the faithful performance of the duties of his office of manager, as prescribed in this act and the rules and regulations of said Dispensary Board, and the said manager shall receive such salary or compensation as may be fixed by said Dispensary Board, which shall not exceed one hundred dollars per month, and shall never depend upon the amount of sale. The said Board may likewise require bonds, payable as aforesaid, and in such amounts as they may deem proper, from such clerks or assistants as they may employ.

Subsection C. The said Dispensary Board shall have power to employ attorneys, agents and detectives to assist in the detection and prosecution of persons, firms or corporations violating this act and for other purposes; may employ chemists or other competent persons to test liquors: may borrow money; and shall have power to do all other proper things not contrary to law to carry out the true intent of this act.

Subsection D. The manager of said dispensary shall on Monday of each week pay to the treasurer of the Dispensary Board all moneys which he may hold as said manager, and shall keep a strict account of all liquors received by him, the amount sold and the amount on hand; and the said treasurer shall hold and disburse all the funds belonging to said dispensary, and after paying expenses and after reserving such a sum as the Dispensary Board may deem necessary to carry on the dispensary, shall, on the first day of January and on the first day of July of each and every year, pay over fifty per centum out of the profits of said dispensary to the treasurer of the city or town and fifty per centum of said profits to the treasurer of the county in which said city or town is located, to be used as the law directs the application of the moneys received from the issuance of liquor license.

Subsection E. The manager of said dispensary shall, under the supervision of said Dispensary Board, purchase all liquors necessary and proper for said dispensary, and may purchase such pure liquors as may be in the hands of the liquor dealers in the said city or town: Provided, said Dispensary Board shall refuse to pay for all liquors found not to be pure.

Subsection F. No liquor of any kind shall be sold in said dispensary on Sunday or election days, and said dispensary shall never be open or liquor sold therein before sunrise or after sunset on any day. The prices at which said liquor shall be sold shall be fixed by said Dispensary Board: Provided, all sales shall be for cash and at a profit not to exceed eighty per centum of the cost thereof. No liquor shall be sold in said dispensary except in unbroken packages or bottles, which shall contain not less than one-half pint and not more than one quart, and it shall be unlawful for said manager or any other person to open any such package or bottle on the premises; and the said manager shall not allow loafing, loitering or drinking on the premises, and any person drinking liquors on the premises and any person refusing or failing to leave said premises after being ordered to do so by said manager shall be guilty of a misdemeanor and fined not more than fifty dollars or imprisoned not more than thirty days.

Subsection G. It shall be the duty of the manager to keep a register, on which shall be kept a record of the names of persons to whom any liquors are sold, the quantity sold, price paid and date of sale: Provided, that said register shall be open only to the inspection of the Dispensary Board and its employes, and the contents thereof shall not be published. No intoxicating liquors shall be sold to any minors, and the Dispensary Board shall make such rules and regulations not inconsistent with this act as may be proper for the management of the dispensary.

Subsection H. If the manager or clerk shall procure any intoxicating liquors from any person other than those that the Dispensary Board shall direct and offer the same for sale, or shall adulterate or cause to be adulterated any intoxicating spirituous, vinous or malt liquors by mixing with coloring matter or any drug, or ingredient whatever, or shall mix the same with water or with other liquor of different kind or quality, or shall make a false entry in any book or returns required by this act, he shall be guilty of a misdemeanor.

Subsection I. Every person who shall directly or indirectly keep or maintain by himself or by associating or combining with others, or who shall in any manner aid, assist or abet in keeping or maintaining any club-room or other place in which intoxicating liquors are received or kept for barter or sale or for distribution or for division among the members of any club or association by any means whatever, shall be guilty of a misdemeanor.

Subsection J. All books required to be kept by the manager except the one provided for in subsection G shall be open to the inspection of the public.

Sec. 18. That any person, company, firm or corporation violating any of the provisions of this act shall be guilty of a misdemeanor and fined or imprisoned, or both, in the discretion of the court.

Sec. 19. That all laws and clauses of laws in conflict with the provisions of this act be and the same are hereby to the extent of such conflict repealed.

Sec. 20. That this act shall be in force from and after its ratification.

Your Besetting Sin.

1. The sin you do not want to be reproved for.
2. The sin you are readiest to defend.
3. The sin your thoughts run most upon.
4. The sin that leads you captive the easiest.
5. The sin you find the most excuse for.
6. The sin that often beclouds your spiritual sky.
7. The sin that causes remorse of conscience the most frequently.
8. The sin that makes you doubt your present acceptance with God.
9. The sin you are most unwilling to acknowledge you possess.
10. The sin that you are most unwilling to give up.

The finest writers are Christians.

News Notes.

....Look out for Peter Plain.

Send in your renewal—to-day.

....One man bought one hundred yearly subscriptions to Charity and Children and had them sent to individuals.

....Concord church, so long a weak mission point, raised $1,450 last year. Pastor Smith is leading the people onward.

....Murfreesboro and Mt. Tabor have extended a call to Rev. A. A. Butler. He preached at Murfreesboro recently.

....Asheville First church has raised her pastor's salary $500,—from $2,000 to $2,500. And you cannot pay yours $1.00?

....There are twenty churches in the West Chowan Association which have an average of three hundred and ten members each.

....R. D. Garland has been elected Field Secretary of Virginia State Board. He is well known as a fine evangelist in parts of this State.

....Rev. W. T. Bradley conducted a meeting at Flat Creek with Bro. Staley of Biltmore, that brought about a general revival and many conversions.

Rev. C. E. Edwards has accepted the call to Swansboro and some country churches in Onslow County. He will do good work in that promising country.

....Writers who have sent their copy to other papers owe us the courtesy of so informing us. It is not every one that is so important as to make his syndicate matters desirable.

....Rev. M. M. Landrum, of Forest City, has been released by his church for the winter on account of ill health, and they have sent him to Stephens, Ga. May he be restored to his beloved people.

....There is an article in the American Baptist Flag that raises the question, Can a Christian attain to sinless perfection in this life? Well, we should say not, if he reads the Baptist Flag.

....The Council of Seventy of the American Institute of Sacred Literature has called a Convention to inaugurate a forward movement for religious and moral education. The date is February 10-12; the place, Chicago.

....Bro. J. S. Kilby, of Trap Hill, one of our most valuable men, is at Blackfoot, Idaho, for his health. We hope he will rapidly improve. His impressions of that country would interest our readers. Send them to us, Brother Kilby.

....We are glad to know that the condition of Bro. W. M. Jones, of Williston, is favorable. Mrs. Jones writes that if there are no complications he will soon be convalescing. The physicians hope to save the arm. —Baptist Courier.

....Bro. M. S. Proffitt, of Democrat, reports good meetings at Big Ivy, Antioch and Morgan Hill. Bro. Stringfield has won that county to himself. Bro. Sprinkle aided Bro. Proffitt in a meeting at Ivy Hill, and also at White Oak.

....We have received the following notice: The trustees of the South Fork Baptist Institute will meet at Maiden, N. C., on Thursday, February 5, 1903, for the purpose of electing a teacher for said school. The undersigned would be glad to correspond with any persons desiring to take charge of a school, and will present the same to trustees.—J. A. Hoyle, Chairman, Maiden, N. C.; D. P. Bridges, Secretary, Lincolnton, N. C.

....Thirteen ballots for United States Senator have been taken in the Democratic caucus at Raleigh. Mr. Overman has led with 50 votes, Mr. Watson following with 39, Mr. Craig with 30, Mr. Carr with 17, Mr. Alexander with 8. Mr. Hoke has withdrawn.

....Rev. W. D. Hubbard insisted upon his resignation as pastor of the Raleigh Tabernacle, and at his solicitation it was accepted. This was a disappointment to a large number of his people, and indeed the entire church is attached to him. We shall print a sketch of his pastorate later.

It was my pleasure, writes Bro. J. S. Farmer, to be with Bro. C. W. Scarboro at Roberts' Chapel on Saturday and Sunday. He has a strong hand on his people and they are working like good men. There were one hundred and forty male members present on Saturday, and the weather was very favorable. The twenty who were not there sent good excuses.

....Brantley's Grove church was dedicated on January 28th. Rev. B. Craig preached the sermon. Rev. L. M. Curtis offered the prayer. There was a large congregation. The people brought dinner and there was an educational meeting in the afternoon. Pastor S. B. Barnes is doing good work. It was a pleasant day's service.

....The Recorder cannot promise to print resolutions endorsing retiring pastors. We have such from Durham, Raleigh Tabernacle, Shelby, Henrietta, Quankie and numerous other churches. Bob. Peele once said of them, "If needed not deserved; if deserved not needed." But these records are worthy, and we shall be glad to print them whenever matter less important makes way.

....Rev. J. O. Alderman goes to East Durham. He doubled the Recorder's list at Windsor, which is only one evidence of the permanency of his work there. His successor will find a strong church. Brother Alderman is admirably fitted for the East Durham pastorate—one of the most important in the State. They are ready to go forward there, and he is ready to lead them.

....Rev. Frank Willis Barnett enlarges his picture on the first page of his paper, the Alabama Baptist, and announces that having given his time wholly to the business management of his paper in 1902 he will try the experiment of devoting "our best thought to the editorial department." Look out for squally times about next August, Brother Barnett, and a sudden return of attention to the business end of the thing about 2 o'clock in the morning.

....If you are serious in your anti-liquor talk, stand by us. There are men who have been accused of making speeches on this subject because it is the only subject in our Associations that does not carry a collection with it. Alas, we are now taking up a collection for this. We must have money for literature, postage, clerk, etc. Let the men who talked last fall talk now. Talk now or keep quiet the balance of your life on this matter.

....Rev. A. B. Smith writes from Marble: "Our new church building is going right on at Andrews. We have but 16 members, poor every one, but one sister, very poor. But we are building an $800 house. No debt so far. Andrews is a small place—has two new factories, or rather one steam tannery and one spoke and handle factory—and Andrews is now beginning to build a large extract plant, or tannic acid factory. Great need of a Baptist church at Andrews. We would much appreciate any assistance or help on our building."

....Rev. D. H. Tuttle suggests that the week of January 18-24 be set apart as a week of Fasting and Prayer in behalf of the cause of Temperance. We should like to know that the people of our State are so earnest in this matter; and we do hope that prayers will be made everywhere for this cause. If the pastors will preach on the subject, it will be easier to get up petitions.

....This note, from Rev. M. A. Jenkins, will be read with interest: "My church has voted me a vacation of six months, if I want that much time, which I am to spend touring and studying in Europe and the Orient. I expect, D. V., to sail from New York on February the 7th. I have a friend now in India, Dr. Marshall, of the Bible Institute, Chicago, whom I will probably join in Alexandria about the middle of March. Rev. W. L. Walker will have charge of my church during my absence."—Christian Index.

....Rev. J. A. Campbell writes: "We have a fine opening for spring term. We are rejoicing. Brother Treat offers liberal help to put roof on building, provided we can raise a certain amount by an early date. Offer is not in definite shape yet, but it gives us hope for the day dawn. If any friends wishes to help along the work, it will be a great relief to us at this time. Already a large debt is on us for work on walls and still the roof is to go on and windows and doors bought. A happy new year to the Recorder people."

Rev. J. F. Love, of Wadesboro, will prove a strong addition to the southwest, and we expect that he will contribute powerfully to the healing of the wounds in Arkansas. He is a strong, true man, no compromiser in the bad sense, but a man of broad vision and broad sympathy. If he can reconcile the brethren honorably, he will do it. He is a strong Christian, a ripe Baptist, and an able speaker. In Mrs. Love he has one of the most admirable of wives. Their departure is a great loss not only to Wadesboro, but to all North Carolina.

....Rev. C. W. Blanchard writes: I am so happy to see that the anti-saloon campaign is now formally open in the whole of our State. When the Christian people of North Carolina shall say to the saloons "Go," they will go. I believe they are now ready to assert their authority in this matter. If it is right for a minority of good people to submit to the existence of evil in their midst on principles of Democracy, it is equally right for a minority of evil-doers to be governed by the voice of the good. Let the campaign be wisely and prudently managed, but managed with determination of ultimate success. I want to do what I believe every true gospel preacher in the State is ready to do—offer help and hearty co-operation in supporting the campaign.

Let the Christian Forces Get Together.

I am endeavoring to get in touch with the leaders of the Christian forces in North Carolina. All churches and creeds can make common cause of Temperance and the Suppression of the Saloon.

I hope the ministers throughout the State will work together for the bill of the Anti-Saloon League introduced in the Senate today by Senator H. A. London.

In many places a meeting of the ministers will be wise and helpful. In many others mass-meetings may be held.

By all means let every minister throw himself and his people into this work. I am today sending out letters to the ministers. I hope not one will be neglected.

J. W. BAILEY,
In charge Anti-Saloon League.
Raleigh, N. C.

Beginning the New Year Right.

The list below shows that many brethren began the New Year by increasing the Recorder's list and therefore by aiding every cause that the Recorder stands for. We congratulate them and thank them. From now until April 1st we shall wage with their help and the help of the others who are with us such a campaign for enlargement, enlistment and enlightenment as the North Carolina Baptists have never seen.

In every church let us have a hearing.

Rev. W. R. Cullom, Wake Forest.
Rev. W. H. Wilson, Madison.
Rev. W. C. Barrett, West Durham.
Rev. A. B. Smith, Dillsboro.
Mrs. S. E. Garvey, Bear Creek.
Rev. C. J. D. Parker, Durham.
Rev. A. A. Pippin, Wakefield.
Rev. J. S. Hardaway, Oxford.
Rev. S. J. Becker, Leaksville.
Rev. S. L. Swaim, Mocksville.
Mrs. P. H. Hudgins, Marshall.
M. J. Cochran, Catawba.
Rev. J. B. Newton, Fort Barnwell.
Rev. L. R. Carroll, Warsaw.
J. M. Beaty, Smithfield.
Rev. D. F. Putnam, Cherryville.
Rev. J. F. Love, Wadesboro.
Rev. R. H. Herring, Albemarle.
Rev. A. G. Wilcox, Spring Hope.
Rev. Josiah Elliott, Hertford.
Rev. T. J. Taylor, Warrenton.
W. R. Cobb, Windsor.
Rev. R. D. Cross, Jackson.
Miss Meta Cannady, Louisburg.
Rev. C. W. Scarborough, Murfreesboro.
Dr. A. M. Baldwin, Wilmington.
A. L. Ervin, Shawnee.
T. H. Street, Millcreek.

At Graham.

Let me say that the New Year has dawned very graciously upon our home. All through the Christmas we have had many tokens of God's goodness and the kindness of His people here.

Graham church is learning to walk alone nobly. She is getting no aid from the Association's board this year. With the generous poundings and prompt payment of their salary, their pastor feels that it is good to labor here. The fragrance of last night's offerings still lingers, and will for many days. May we still have with us some of the sweets of that first pounding they gave us when we came in September. All this, with the twenty-five additions and the outlook for more still to follow, overshadows some of the disappointment of not being able to return to the Seminary. God must be in it all, and if He is, all is well, though it has cost us much anxious care and giving up of cherished plans to undertake pastoral work this year that has now passed out. With faces to the future and in the midst of a struggle to enlarge our plant here to meet the needs of the Lord's cause, we are going forward all along this line.

Let me say, too, that a debt of gratitude is due former Pastor Chapel for his faithful sowing; also Bro. Hocutt, who came before him, is still remembered here. Indeed, I doubt if any pastor that comes after him can fail to be quickened to greater endeavor by the kind words spoken of his pastoral ability. Then just a word for the influence of this Sunday-school. After all, I doubt if it could have been possible to have baptized nineteen young people without the faithful teaching of our Sunday-school teachers.

I haven't time nor space to tell of Haw River and Mebane.

With hands full of work, and good will to all for a year of great achievement for Christ, let me wish for you and the Recorder the place you deserve in the homes of our people.

J. J. ADAMS.
Graham, N. C.

Home and Foreign Missions.

Those who were present at the Convention remember the enthusiastic meetings which were held in connection with the discussion of Home and Foreign Missions. Never in the history of the Convention, perhaps, was there a manifestation or greater spiritual power than the night on which Foreign Missions was discussed. At the close of that memorable session, it was moved, and unanimously carried, that we undertake to raise, this year, for Foreign Missions twenty thousand dollars. That is an advance over last year of four thousand two hundred dollars.

On Friday, Dr. McConnell made a speech of wonderful power on Home Missions, and stirred the hearts for this work. It was agreed unanimously to set the mark for Home Missions this year at ten thousand dollars, which was an advance of three thousand and eight hundred dollars.

If all the Baptists in the State could have heard these discussions there would be no trouble about raising these amounts, but only a few were present. It is with these few to go back and stir up the masses who were not permitted to be at our Convention. What we do for Home and Foreign Missions must be done largely between now and the meeting of the Southern Baptist Convention. That is just a little over three months from this hour. For some years past we have carried over a debt on State Missions which required our attention for a month after the Convention, but this year, having no debt, the time should be given to Home and Foreign Missions, and these objects should be pressed very vigorously.

I would like very much to speak somewhere every Sunday between now and the meeting of the Southern Baptist Convention on Home and Foreign Missions, or both. If the pastors will give me an opportunity of presenting one, or both, of these objects to their churches, I shall be greatly pleased to visit just as many of the churches as possible. If a string of appointments could be arranged in the week, so as not to involve too much expense in traveling, I will be glad to fill such appointments. Pastors who feel that a visit to their churches might help them in this work will please communicate with me, and I shall arrange a calendar of appointments, lasting until the second Sunday in May. Of course, very few of the churches comparatively can be reached by the Secretary; therefore, it devolves upon the pastors to bring these important matters before their people. We must make a great effort to reach the marks set before us. To do this will mean very much for all our work during the rest of the year.

LIVINGSTON JOHNSON,
Cor. Sec.

From Rev. C. V. Brooks.

Dear Recorder:—I did five month's work in the Bible Department at Wake Forest. It has been so helpful to me that I hope a number of pastors will take advantage of Prof. Cullom's instruction this winter. He is doing most excellent work and my pastorate is happier for having studied with him.

About thirty have been added to my flock this year. Some of our members are very efficient workers, honored for their piety and consecration. We have given nearly $200 this year to the Baptist Female University, and none of the other objects suffered serious loss. Our Thanksgiving offering for the Orphanage amounted to about $50, and the W. M. S. sent a forty-dollar box to a missionary. The children gave an entertainment Christmas night during which Santa Claus filled their stockings.

For four years I have been preaching in this community, and each year adds to my acquaintance and pleasure. Our people are neighborly. We have been abundantly pounded. My expenses to the Convention were paid by them. Christmas wishes and gifts have been freely bestowed. Of course we are happy. Now we turn from the experiences of the old to the demands and possibilities of the new year. There are souls to be saved, lonely hearts to cherish, children to be taught—all around us here. Then that $20,000 to be raised for Foreign Missions in which we will gladly do our part, without neglecting anything else. With sincere gratitude to God for giving me work to do, and with confidence in the people with whom I am to work; I enter upon the labors of the new year with bright hopes and earnest endeavor.

Apex, N. C., Dec. 31, 1902.

SPECIAL NOTICE.

January is the month of the year for renewals in the Recorder office. Hundreds of our deliquents wait until this month; and thousands of subscriptions expire this month.

We take this opportunity therefore to urge every one to renew, and to renew promptly. It is a small matter to you, but it is a matter of first importance to us. Renew today.

Do not order your paper stopped. If you have enjoyed it heretofore, you will surely enjoy it this New Year. You have seen our Program. We confidently promise you a better paper than ever.

Besides we cannot afford to lose your subscription. We are endeavoring to reach 10,000. Every "stop" sets us back. If you desire the Baptist people to be represented by a worthy paper, stand by the Biblical Recorder.

If fortune has gone against you, and you cannot pay, tell us; and we will tell you how to get the Recorder free.

But if you have the money, renew; and renew quickly.

BIBLICAL RECORDER.
J. S. PEARSON, Manager.
January 1, 1903.

Congress is discussing the bill to make four more States. It is also considering the wisdom of lifting the tariff on coal. The scarcity of coal is not only pinching the poor, but the rich are also suffering inconvenience. The subject of trust legislation is also up.

Free to Everybody.

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

The investigation of the miners' strike continues. It seems that much violence was practiced by the miners. This is not to be condoned, but it does not condemn their cause, so far as wages are concerned.

The President wishes to make Governor Taft, of the Philippines, Associate Justice of the United States Supreme Court.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of Biblical Recorder May Have a Sample Bottle Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

14 West 117th St., New York City.
Oct. 15. 1901.

Dear Sirs:—"I had been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it, had it not promised a sworn guarantee with every bottle of your medicine asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases with the same good results."

With many thanks to you, I remain,

Very truly yours,
ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sedi-

ment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTICE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in The Biblical Recorder.

ARE YOU SICK?

We have advised and cured sick people for more than twenty years, we offer you our advise and a sample of either our new Stomach or Liver medicine free for the asking.

The HOME REMEDY CO.,
Austell Bldg., ATLANTA, GA.

PRICES REDUCED FOR 60 DAYS.

$4.00 Vapor Bath Cabinet $2.85 each
$5.00 Quaker " " 3.50 each
$10.00 " " " 6.10 each
$1.00 Face & Head Steam. Attch. 65c
Quality best. Guaranteed. $2. Book Free with all "Quakers." Write for our New Catalogue, special 60-Day offer. Don't miss it. Your last chance. New plan, new prices to agents, salesmen, managers. Wonderful sellers. Hustlers getting rich. Plenty territory. World M'f'g Co., 420 World Bldg., Cincinnati, O.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Sewing Machines

Direct From Factory at Factory Prices.

We can deliver you a New Champion Ball-bearing Drop-head Sewing Machine at any railroad station for $18.25. Similar machines are sold by agents at $45.00 to $50.00. We guarantee for ten years. Have same Machine with cheaper cabinet, not ball-bearing, for $16.00. Send order with cash to

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Home Circle.

Over and Over.

BY HELEN F. BOYDEN.

Over and over, forever and aye,
Summer and spring and fall,—
So Father Time rolls the years away,
Winter and summer and all.
Spring we would hold with covetous thought,
Summer is fair and sweet;
Winter with many a joy is fraught;
Autumn brings gold to our feet.

We would not lose from the seasons that pass
Even a tiny hour.
Bitter is sweet when 'tis gone, alas!
Brambles may turn to flower.
So we would hold, would hold the Old Year
(Is it the midnight bell?)
Sorrow and joy, regretting and fear,—
Never to say farewell.

Over and over, forever and aye,
Winter and summer and spring;
Bless the New Year that is sure, we say,
Blessings in plenty to bring.
There must be beautiful secrets laid,
Folded in all the weeks;
Laughter and song, and joys all made,
Treasures for him who seeks.

God give us grace for the earnest prayer;
Kindness in word and deed;
Thoughts that arise like incense in air;
Many a Christlike seed.
Over and over, forever and aye,
Soon will our days be past;
Lowly we bow, and humbly we pray:
"May we be Thine at last."

The First Twenty Years.

Live as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing; they seem so when we look back on them: and they take up more room in our memory than all the years that come after them.

Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes.—Selected.

My Mother.

Who is queen of home and hearts? Mother, whose deep, strong, deathless love has no compare.

What child is there who does not with pride and pleasure speak of his mother in marvelous words, recounting her virtues and declaring many mothers may have been noble, true, and loving, but my mother excelled them all. She is God's vicegerent, to her is delegated the glorious work of training the young heart and pressing her child into the Savior's loving notice. Rich gift of heaven to whom every good and great man is indebted. All honor to my father, but laurels must crown my Mother! The Bible mentions the steadfast Moses, pious little Samuel and youthful Timothy, and other jewels that would crowd the mother's casket. Doddridge, Newton, the consecrated Wesley's many other noble champions for Jesus bless God that they had such mothers. I would not forget the mother of George Washington, she is entitled to a Nation's gratitude! It was at her knee that the little statesman learned the lessons of truth and obedience and whom to look for conquest and victory when life's battles waged and hard the contest.

Hear what the great Emperor of France declares, "My opinion is, that the future good or bad conduct of a child depends entirely upon its mother." And mark his tribute to his mother. "Ah! what a woman! where shall we look for her equal?" Many a boy dares to disregard his father's voice careless of a parent's sorrow, but O, where is the cruel heart that would trample on a mother's tears or ungrateful prove to her smiles and benedictions. Napoleon asked Madam Campan, "what do young woman stand most of need to be well brought up in France?" Her ready answer was, "of good mothers." My companions, can we prize too highly a mother's love, her anxious heart, her fervent prayers. Remember the Savior's willing obedience to his mother and his tender, loving provision of her while in the throes of agony and death. When Bathsheba approached the great Monarch of Israel to ask a favor of royalty, the King rose and met his mother, bowed himself unto her and on the throne he caused a seat to be placed on his right hand and said, "ask on, my mother, for I will not say thee nay." Noble Solomon!—A Girl of Long Ago, in Maryland Baptist.

Physical Culture No Fad.

I would not advise any woman to take up physical culture merely as a fad. If you do, it is very apt to end, as most rads do, in vapor. Aim at some particular, permanent improvement, and work seriously for its accomplishment. It may be for the overcoming of some physical defect, either inherited or acquired, it may be for better lung development; it may be for general health culture; it may be for grace, poise, ease of manner, symmetrical development, or for the reduction of weight. It matters not what may be your particular object in taking up the work, the first step must be always to acquire strength; strength first of the lower limbs and the vital organs, for on this depends your poise and general carriage.

A woman should never take up the practise of any vigorous exercise until she has first acquired the habit of carrying the vital organs well raised—a prominent chest—and has a pair of strong legs with which to carry the chest weight easily and gracefully.—Mrs. Helme, in The Pilgrim for January.

Don't "Answer Back."

The habit of "answering back" is as reprehensible in grown people as in children, and should be suppressed by every person anxious to lead a peaceable and harmonious life. The "scrappy" household, in which every member strives for the last word in the argument is most anxious to maintain an independent course of action, is afraid lest he shall be imposed upon, is not a happy household, nor can it ever become such a one. It is an odious place to visit, and the separate individuals that compose it can always have a pleasanter atmosphere and time somewhere else; yet it is but seldom that any one will give up the habit or as a whole reform and institute a new order of things. There is but one way to produce a lasting result, and that is to "withhold your tongue" on each and every occasion when sharp words arise to the surface. The old adage, "It takes two to make a quarrel," is invariably true, and, while silence is an aggravating response to an irritating remark, its effect is inevitable. The temptation to repudiate an unjust accusation is strong; but if it is unjust, it will be regretted more than if a quarrel resulted, in which both parties lost their temper. She who will inwardly determine to "withhold her tongue" from ill-natured remarks, from unkind suggestion, from bitter retort, from nagging, will begin a revolution in her own home. Do not wait for some one else to start the movement; have the joy in your own soul that you have planted the seeds of happiness yourself.—Philadelphia Ledger.

Things to Remember.

DON'T

Throw the weight of your body on your heels.
Let street care spoil you.
Let your shoulders droop forward.
Carry your head down.
Slouch.

DO

Do throw the weight of your body on the balls of the feet.
Take long walks in the early morning.
Thrust your chest forward.
Hold your head high.
Breathe deeply.

A Practical Glove Case.

The most practical glove case, where one keeps many pairs, especially in damp climates, or by the sea, is made of velvet or plush padded with cotton batting and lined with soft silk. The case is made thirty-two inches long by twelve. About four inches from each side two lines of silk garter elastic are run, and fastened all along at intervals of three inches; in each loop of which a pair of gloves is slipped. Long gloves go through the two lines. When the case is full it is rolled and tied with ribbon. When gloves are bought by the dozen, it is better to roll the new gloves in thick flannel and then in oil silk, as dampness affects the kid and makes hopeless spots.—"Vogue."

Parents Can be Their Children's Comrades.

There is much a mother can have which a father cannot, but there is one thing both can have, and that is comradeship with their sons and daughters. There is much a father can accomplish through comradeship which a mother cannot, when youth begins its flights into the great world where character is to be tested and new temptations met. The father can be the guide now many times when a mother is of little use, and it is her comfort to know that the father can and will act well his part here. Not only must he be willing to come and go anywhere, from a lecture to a roof-garden, but he must so be that the young folks adore him as a father, desire him as a chum, and respect him as a guide.

Thus are we brought again and again to see that a large part of fatherhood is a beautiful cooperation with motherhood. The most successful father will be the one who, seeing the necessity that the father-life and the mother-life shall each fill its own particular place in the home-life; who, thoughtfully considering and thoroughly realizing the place the mother-life holds, will wisely study to comprehend his own best relation and his true place within the family circle.

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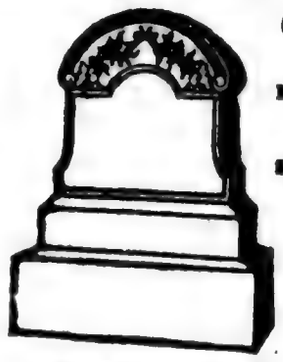

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Young People's Page.

The Most Wonderful Horse of All.

His name is JIM KEY, as spelled by himself, and he has been on exhibition several weeks at the Mechanics' Fair. It was Saturday when I visited him, and there was a crowd of children there, including, I hope, many Cornerers—I recognized two or three. But for the thousands who were not there I wish to describe this wonderful horse. He is a bay in color, an "Arabian and Hambletonian" in breed, and eleven years old; he was raised in the South, where his former owner and present manager, Dr. William Key (a veterinary surgeon), seeing his intelligence spent years in training him.

When I told the doctor that I was watching the performance for the children he kindly gave me a seat inside the rail, right down in front of the platform, for I was anxious to see if there were any signs by which the horse knew what to do. After a short speech by the manager —beginning, "Ladies, Gentlemen and Children"—the horse went and picked up a bell with his teeth and marched across the platform, shaking it vigorously. Then came his spelling lesson. From a rack at the rear of the platform he took out with his lips any letters asked for by the manager or the audience and handed it —or lipped it—to him. "Spell your name," said the doctor. He brought one letter after another and gave them to the Southern boy who was assistant (a nice boy too—I got acquainted with him afterward) and he placed them in the small rack in front. But when Jim brought the last letter of his name, Y, he put it in its proper place himself.

"Spell Boy." He spelled it as quick and easy as you could! "Spell Girl." He did that. "Now make it Girls." He immediately added the s. Then six little boys from the audience were asked to come down in front and spell against the horse, the prize being a dollar bill, which Jim brought from a drawer. Hard words were put out which the boys would not be sure of—but Jim knew them by heart! Isaiah was one. "Ewe a female sheep," was another. The boys spelled it yew, yue, yewe, etc.; Jim spelled it right, and carried off the prize and put it in his chest. I will say here that after lunch I went in again to Jim's performance, and again the next week and heard other words given out by the audience, all of which were spelled correctly, except one, which the horse understood as Burt, and so spelled. But when the man said he wanted "Birch," Dr. Key repeated it, Birch, a tree, and Jim got it!

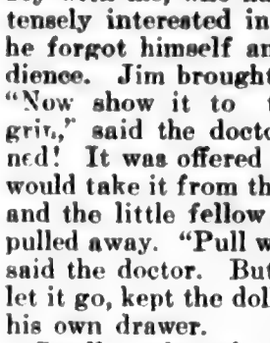
He gave the number of days in a year, in a leap year, in a month, in a week, the working days in a week, the school days in a week, how often we should go to church in a week (1), weeks in a month and in a year, and days in a month—in February, 28! Then came the arithmetic lesson proper, the strangest and most successful of all, the questions being given by the audience. "Four times five," said a little girl. Jim picked out 20 and brought it. Five times five, five times nine, two times twelve, were called for, and answered at once. "Four from twelve," said the little boy by my side, and Jim got 8. Two times ten—that answer was not in the rack, 20 already being in Stanley's hands, from which the horse took it. Then some one called for two times ten, less twenty, and I watched with interest to see what Jim would do with that problem. There was only one thing he could do—and he did it, instantly bringing a cipher!

At a later exhibition I saw still harder "examples" promptly done—the horse evidently thought it out every time! 21 divided by 7—he brought 3. 2 times 15, less 16, and Jim did not hesitate in picking out 14. 4 times 4 was asked. Not finding 16 in the rack, he looked for it in the boy's hands in vain, and then returning to the rack discovered it on the floor. 30 less 12 was called for, and he gave Stanley 18 at once. A minute after some one asked for 3 times 6, and without looking at the rack Jim remembered (?) that he had just put it in the boy's hands, and went to him for it.

Only once was there any approach to a mistake. The question was, 5 times 4, and Jim brought 24, but apparently saw his error at once, going back for 20, and giving a funny little jump with his fore feet, as much as to say, "Do excuse me—what a fool I was!" Several times he added and subtracted in the same example, as 9 and 8, less 4, when he brought 13. The climax was reached when some one called out, "Take 7 from 4." Jim listened but did not stir, only to shake his head gravely, meaning, "No, sir, you can't fool me!" In the same way he shook a prompt negative when asked to divide 27 by 4. As far as I could make out he heard every question, reasoned it out just as one of you boys, eleven years old, would do, and gave the answer. He was limited in these operations to 30, probably having never practiced any higher than that.

From a set of post office pigeonholes, on one side of the platform, he would take out a letter as called for and carry it across to a set of drawers, also labeled, and deposit it in one of them. "Letter for Jim," said the little fellow beside me, and Jim took one from his own box and put it in the designated drawer, perhaps A B. When that performance was over he pulled down the roll-top and closed the office. He was equally good as a cash boy, going to the drawer and bringing pieces of money, as requested—a nickel, a dime, a quarter, a half-dollar, a silver dollar or bill. "Get a silver dollar," shouted out the boy with me, who had become so intensely interested in the lesson that he forgot himself and the great audience. Jim brought it in his teeth. "Now show it to the audience—grin," said the doctor, and he grinned! It was offered to the boy if he would take it from the horse's mouth, and the little fellow stepped up and pulled away. "Pull with both hands," said the doctor. But Jim would not let it go, kept the dollar and put it in his own drawer.

Small cards of different colors were placed in the small rack, and he would pick out any card called for—red, green, blue, etc., as fast as they could be named. Another curious feat—performed with his teeth—was to put his head away down into a glass jar of water, and, without drinking a drop, pick up a silver dollar and show it to the audience. He was told to put that dollar in his safe, and to bring a towel from a drawer, with which the doctor carefully wiped the water from his face, and put into his mouth an extra bit of apple, after which he opened the drawer and replaced the towel.—Congregationalist.



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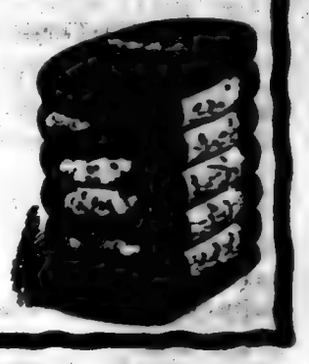

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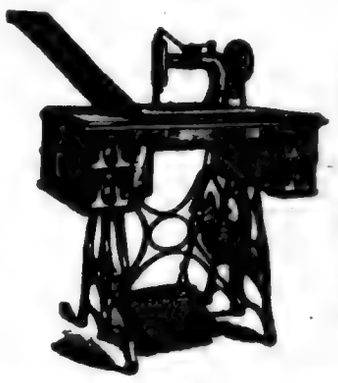

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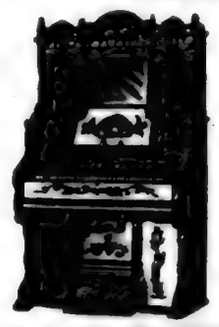

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Editorial.

DAY-BREAK.

See, morn at length. The heavy darkness seems
Dilated, gray and clear without the stars;
The shrubs bestir and rouse themselves as if
Some snake, that weighed them down all night, let go
His hold; and from the East, fuller and fuller,
Day, like a mighty river, flowing in.

—Paracelsus.

PROPOSED TEMPERANCE LEGISLATION.

We invite a careful consideration of the proposed Temperance legislation. The text in full will be found on second page.

This bill is reasonable. It is just. It is timely. It is needed. It is representative of the temperance sentiment of North Carolina. It was framed by a committee personally and officially representing the leading Christian bodies in the State.

It is reasonable. Where local option is wise it provides for local option. Where it is not wise, it does not provide for it. The principle of local self-government is preserved. In the unpoliced rural districts and in the smaller towns, it calls for the suppression of the saloon. At the same time making a wise and reasonable concession to the individual berry- and grape-grower.

It is just. It calls for local option with the burden of proof on the advocates of the saloon. Heretofore and now we have local option with the burden of proof on the side of temperance. This would be just if there were question of the evil of the saloon, if it were presumable that the saloon is a moral and beneficial institution, or if it were presumable that the majority of the people are immoral. But no one ventures such a presumption. On the other hand, the people of North Carolina are moral people, and they regard the saloon as an evil and a curse, a source of crime and of shame and loss to the State. It is just, therefore, to hold that saloons should no where exist save where the majority expressly calls for them.

But how comes it that saloons are now in existence in North Carolina, if the people are moral and recognize them as a curse? It is a good question and worth answering. The saloons exist because the moral forces have never been given a chance at them. The white people in North Carolina have had to stand together for white supremacy, regardless of the saloon question. Now this is no longer so. But have we not had local option for years? Yes, and it is another good question, and worth answering. We have had local option, and by this means and by special legislation the saloon has been suppressed in sixty counties. The other counties, you will observe, are counties in which the ignorant negro vote is larger. This explains the presence of the saloon: It rests upon ignorant negro votes and vicious white votes. But now the negro is eliminated.

The bill is, therefore, timely. The people of North Carolina have waited for this day when they can raise a moral issue freely and when a moral cause will not be jeoparded by a large and ignorant vote. The editor of the Recorder advocated the Amendment in these columns and on the platform largely on this ground, and the moral forces of the State stood with us. Now the people have won the battle, and they have right to make this issue. Let the men upon whose brows the laurels of the people's victory rest beware how they respond to the people's call for their rights. The Amendment was not an end; it is a means to an end—that end is the rise of North Carolina, aye, the rise of every good cause in North Carolina.

Let it be clearly understood, too, that this bill looks to a fight all along the line—to local option elections in Raleigh, in Wilmington, in Charlotte, in Asheville, in Greensboro, in Durham, in Elizabeth City, in every town and city of 500 population or more in which saloons now exist. These elections will take place before coming July 1, 1903. The bill is, therefore, a call to battle. Let no city or town be lost. We hear from Wilmington, our city of sixty saloons, that the liquor dealers are making ready for their side of the conflict. We have also been told that $50,000 will be spent by the liquor dealers (national and local) to save the State to the saloon. They will fight here in the arena of the General Assembly. Then they will fight in every city and town where their interests are at stake. The moral forces must arouse. They have no easy battle ahead. The saloon is taking its last stand in North Carolina, and it will fight every inch desperately.

If the churches—if the Christian army in this State cannot win, they ought to lay down their arms, throw away their uniforms, release their Captain from their unworthy selves, and go out of business. Never were the ministers, the captains of the moral forces, called upon to prove their loyalty to Christ as they will be the next four months. And the sharper test will be upon them in ten days—is upon them now. For they must hurl the moral sentiment of the people upon the General Assembly now or never.

The bill is representative. It is representative morally. It is also representative of diverse opinions and conditions. For example, it provides for prohibition wherever possible: but where it is not, it makes it possible to establish a dispensary. In this way it gathers the force of the entire anti-saloon sentiment of North Carolina. It will therefore measure the force of that sentiment.

Do we fear the issue? Can we bear the measuring? Surely we can. We are ready for the battle. Let those falter who have a heart for faltering. But let those who have heart for the battle throw themselves into it. The battle will not be won otherwise. Every man must count. Every ounce of influence that you have must be exerted. Every letter that you can write, every word that you can speak, every deed that you can do to carry this bill in the General Assembly, must be done. The saloons have dollars. We have men. We have reason. We have justice. We have right. We have God.

And if we do our duty, we shall have Victory.

THE SUNDAY-SCHOOL FIELD SECRETARYSHIP.

There is no work so much needed and none so little appreciated as the work of the Sunday-school Field Secretary. This has been true these twelve years—perhaps longer.

There is no other feature of our work that is so slightly understood. And of course, being misunderstood it is not valued. This is the secret of the whole matter.

The Sunday-school Field Secretary has a certain work to do. What is that work?

Generally speaking, it is to improve our Sunday-schools. Specifically speaking, it is to improve the teaching in our Sunday-schools. Improve the teaching and you improve the school. The teaching is the school. The rest is—wheels, just wheels.

There be those who think the Sunday-school Field Secretary is called to improve attendance. He could never get around at that. That is the work of the church, the pastor, the missionary and the Superintendent and teachers. The Field Secretary might help, but not much. Besides we do not need improvement in attendance half so sorely as we need improved teaching. We have laid the emphasis on attendance and machinery long enough.

There is no sight today so depressing as great schools of children incompetently taught, and of willing and earnest teachers that do not know what studying or teaching is.

Again, we have heard of some who hold that it is the Sunday-school Field Secretary's business to organize new schools. How impracticable! He could never keep them going; he could never cover the State. This is peculiarly the business of our excellent body of missionaries, 100 strong, covering the State.

The Sunday-school Field Secretary's business is the most important business in all the field of religion at this moment—the improvement of teaching in the Sunday-school. This embraces the introduction of modern methods of study and of teaching, and the inculcation of the higher ideal of the Christian teacher's calling. The Sunday-school has been regarded as a slight thing long enough. It is an unspeakably great and holy thing, or it is a nothing. The impression that any body can teach has been suffered too long; and likewise the impression that one can teach without earnest study and devotion.

If it is agreed that this is the vital point of the matter, how shall we get at it?

First, we must reach the teachers that are.

Second, we must reach the teachers that shall be.

We must reach the teachers now at work—not only in mass-meetings, but also in teacher's meetings. One good teachers' meeting is likely to be worth a dozen rallies. The teachers must be taught by example and precept how to study the Scriptures and how to teach religious truth. Many a teacher has had little experience in study and little acquaintance with the methods of teaching. But if such a one will come into contact with an expert, he will quickly acquire no inconsiderable efficiency.

The teachers that shall be are now in school. Our schools are doing nothing if they are not preparing men and women to teach in Sunday-school. But many of our schools have no department of Bible study and no department of Teaching. To such our Sunday-school Field Secretary has a mission—a great mission.

Our Field Secretary will never sit on the house-top and blow his horn, thank heaven. He will go into the wilderness first. But we Baptists should neither require a man to blow his horn nor to go into the wilderness. We should see what he is doing; and if he is doing well, hold up his hands; and if not, bid him go. Last year Field Secretary Johnson attended four union meetings, three Sunday-school Conventions, twelve institutes, led forty-three teacher's meetings and one summer school, besides delivering seventy-nine addresses. Is not that enough? But hold! He introduced Bible classes with a view to developing Sunday-school teachers, in twenty schools, and this work is rapidly growing; and formed 1,000 people into classes for studying the Life of Jesus. He has done all this so quietly that the brotherhood does not know it. And, therefore, they have not supported this work as they will.

We believe in Field Secretary Johnson's policy, of reaching the teachers that are through institutes and classes, and of reaching the teachers that are to be through classes and guilds in schools and colleges. We also believe in Field Secretary Johnson. He is competent. He knows the Scriptures, having long been a diligent student under most favorable conditions. He understands teaching. He is a consecrated man. He has a mission. He is genuine, and he has no patience with clap-trap.

Brethren, stand by this work. It is the most important work that the North Carolina Baptists are doing.

Editor Johnson should go to China. They allow no rhymes over there save those used by Confucius, and he made only 127. The poets would never trouble him. By the way, we should like to know if Mr. Henry Jerome Stockard's and Dr. A. J. McKelway's Christmas poems reached him? He will yet become a patron of North Carolina poets; and out of his State will yet arise a man to sing the world heavenward.

Since our last report rural school libraries have been established in the following counties: 3 in Buncombe; 2 each in Richmond and Rowan; 1 each in Surry, Tyrrell, Wilkes, Davie and Richmond.

NOTES OF A LOOKER-ON IN THE GENERAL ASSEMBLY.

BY PETER PLAIN.

Mr. Editor: The Legislature is in the Capitol—the Legislature and its—well, we'll call them its former friends and fellow-citizens. The lobbyist is in the lobby; and the girl is in the gallery! And the peanut-man sings at the peanut stand, while the peanut politician sings all around.

Your paper is a religious paper, I know, but your readers are citizens, and informed pretty well, thanks to your pen, on public affairs in North Carolina; and I shall take the liberty occasionally to submit to you some notes of the Assembly;—not religious notes particularly—I am opposed to that antique division of things into secular and religious; I will divide them into good and bad or clean and unclean, but 'sacred and secular" I will not abide. I will endeavor to write on such matters as well-informed and well-intentioned citizens are interested in.

They did not have such a hard time with the place-seekers this year. Times are better, and the struggle for jobs is by no means so heart-breaking. Wise men do not run into politics for fun; they go of necessity; and there were some desperately pitiful cases, of course. To be sure, they are men who run constitutionally; born office-seekers. I was saying to an embryo candidate for Governor the other day, "But you will surely be beat!" "Well," said he, "it is something to have run." It will help his family standing; and perhaps will improve his position in "the church"! There are two classes of men: one class believes "it is better to have loved and lost," etc.; the other doesn't believe in losing under any circumstances. These are the men. The fellows who dearly love to run for office, whether they win or not, have what is called ingrowing egotism: it is terrible—on their friends. There is a chronic example here now; but that is another story. There is true wisdom in running, however, as the contest for Speaker proves.

They elected a good Mr. Speaker. He is a Methodist when he is religious, at least when he pays his dues; but my adjective refers to his general qualities. When I was at college my boarding-house keeper turned to my room-mate and said, as he hesitated over his plate, "Mr. P., do you not think the chicken is good?" Mr. P. is a suave gentleman, and profoundly polite. "Yes, indeed, Mrs. W.," he replied, "this was one of the best chickens I ever knew. I was very fond of her in her youth."

The word "good" speaks a various language. Mr. Gattis is an experienced legislator; a representative North Carolinian; a lawyer by profession, hailing from that seat of ancient glory, Hillsboro, whose atmosphere carries the charm of the knights of old. He will make a first-rate Mr. Speaker. His opponents were richly rewarded by the papers and by caucus chairmanships, though their vote was so light that one feels that they were more than rewarded by being recognized as candidates. They got more than they would have if they had not run.

Lieutenant-Governor Turner presides in the Senate. His superior in that capacity never sat in his seat. If by some freak of politics (and it is a maxim of the wise that no one can tell what a Legislature will do), Mr. Aycock should be elected Senator, Mr. Turner would stand well in the Governor's shoes, and—since the West must be represented—he would represent the West. At least Statesville is farther west than Durham. It is funny to me, this East and West business. Sometimes, for example, Durham is East; again it is West. Is it on wheels? Again, there are people who hold that anything not West of Asheville is East. This is politics, gentle reader—politics of the peanut variety. North Carolina is big enough for a big man; but the little fellows must reduce competition by this process of exclusion.

The contest for Senator is only fairly interesting; it is hot, it is uncertain. It is not great—no battle of giants. There seems to be a concensus of opinion that none of the men stand out and above the rest, like Vance would. There are two dozen other men in the State who need not blush to challenge them. None of them commands large following. Any of them is liable to lose his men. It is anybody's game. There are some men who are running just to be running, of course; but there are four that are in earnest, and three of them are certain of victory. The other hopes to run in as dark-horse. It is a great prize. The position of Senator pays no more than that of Congressman. But Congressmen in Washington are despised, while Senators are worshipped. Only the ignorant and the helpless go into politics for money. It is matchless honor to be a Senator of the American Republic. This side of Rome in her glory there is nothing to compare with it. And these candidates are breaking their hearts for this honor, and each has an army of workers hammering the line for him. It is much like a foot-ball game. How beautiful it would be to return for an hour to the good old times and instead of a General Assembly being harassed out of reason by candidates, to send forth and call some Nathaniel Macon from the field! We shall yet come to this, far from it as I am tonight as I stand in the rotunda on the eve of the caucus and behold the breath-bated hunting of votes. Some man will yet rise too great to play the beggar for votes. I fancy if Mr. Cannon, the next Speaker of the House of Representatives in Washington, were here, he would have to hail from the West and organize a campaign in order to get voted for. I wonder what would have happened, had he remained in North Carolina.

I heard the Governor's Message, but I shall leave you to review it. I was surprised that the legislators did not listen to it, if it was miserably read. What a crime to rasp Aycock's sentences through an ordinary throat! How one missed Aycock's eye and note and body and smile! The call for a reformatory; the call for education; the call for laws against child-labor went unapplauded. There is more in who says the word than who writes it. Aycock would have evoked the echoes. The men were not listening. Some were talking; others writing. But I like the new clerk of the House better than his predecessor. He always looked like a school-master setting tasks for very inferior children, or even like a galley-master commanding a crowd of pigmy slaves—so extremely impressively unimpressive.

Many bills have been introduced, those for the relief of this or that constituent, in fulfillment of campaign promises, being as numerous as ever. There are two bills to Regulate the Manufacture and Sale of Liquor. One would merely drive the saloon out of the rural districts. The other would do this and make way to drive it out of the State. The one will be supported by the Saloon Association. It is their only hope—"a sop to Cerberus." The other will be supported by the Anti-Saloon Association. There is a difference. But any way you look at it, the saloon is on the run—is retreating, not to the wilderness, but to the cities! If your people will do their duty, this Monster will not stop on this side of our boundaries. I hope you will succeed in rousing the entire State. It is a rare opportunity.

If I can discover some leaders, I shall tell you about them. The men who can lead this body are worth while.

Yours sincerely,

PETER PLAIN.

P. S.—I was about to forget something important—your pastor's prayer. Every man that heard it must have become a better man. It cleared the air. The House began well. I shall surely hear Mr. Tyree preach.

Paul came to Thessalonica by a Roman road. So the Empire made way for Christ, the Empire that slew Him. Paul made the Synagogue his arena and the Hebrew Scriptures his argument. So the Jews that slew Him also made way for Christ. They, their history, their literature, their blood, their religion were the road of God's revelation in Christ.

A RECORD OF PERSECUTION AND PROGRESS

Sunday-school Lesson for January 18. Acts, 17:1-12.

The section gives us a typical portrayal of the experience of Paul. It is twenty years since Jesus was crucified, and Paul is charged with having turned the world upside down. This man Paul has testified to Him in Judea, in Asia, and is now in Europe. He carries the world on his back. Jerusalem is far behind; before him stretch vast continents of people who know neither him nor Christ; and those face to face with him either do not know Christ or, for the most part, hate him. And that is one man. He is worth any million Christians since. Paul never falters—never. He works night and day. He fears nothing. He has God with him. He can make tents. He can preach and pray. Driven out of Philippi, he makes a journey of 100 miles to Thessalonica, and before the stripes of his Philippi beating are healed, he is in a Synagogue, as his custom was, testifying to Christ—and giving the same message that has caused his suffering and giving it to the same sort of people and in the same way, doubtless not expecting less than imprisonment and pain, but rejoicing nevertheless with a full heart.

Paul's call to Macedonia was not of men. Had it been, his reception would have deterred him. But since he was called of God, nothing that men could do could affect him. O for modern calls of that sort—not from friends or deacons, but from God! Suppose Mr. Preacher, running from a trouble-maker, you had gone to Thessalonica! Do you think the ages would have heard from you or your Gospel?

Nothing short of a divine motive could have sustained him. With less he would have turned back the first week. But he could say, The Love of Christ constraineth me—is my motive.

This lesson brings out Paul's motive directly. He goes to Thessalonica and gives the people a message. What is that message? (1) That the Old Testament conception of Messiah is that of a suffering, a vicarious Messiah, and that in Jesus this conception was fulfilled; (2) that the Old Testament conception of Messiah was of one who should rise from the dead, and that Jesus has also fulfilled this conception. Verse 3. This is Paul's Gospel—all of it so far as this record goes. It is as complete as a brief record can be. Paul's motive and message then was the Suffering and Risen Lord. This carried him over all obstacles. Any one else who believes as Paul believed will live for Christ and Christ only.

Observe, too, Paul's appeal to the Old Testament Scriptures. He spoke from the Old Testament. Evidently he believed in its inspiration. He took it for granted that the others did. So long as his example lasts, there will be men who will do likewise. It is a distinct loss of ground to assume that you must prove inspiration.

For the rest we have the story of the founding of two churches. There is a striking contrast between Thessalonic and Berea. There is a fine illustration of the widening mission of Paul and Paul's Gospel, from the Jewish synagogue and the Jewish Saviour in ever enlarging circles until the whole race is embraced. There is an impressive illustration of the place of woman in the estimation of the exponents of the new religion. There is the old, old commentary on the stubbornness of the Jews. There is a suggestive note of the Gospel's appeal to the more elevated classes. There is also a striking record of progress. If we do not elaborate these points, it is because we prefer to leave them to the student.

The preaching won certain devout (proselyte) Greeks, and of the chief women not a few. But the Jews were jealous. That is, they did not want the Gospel preached to the Gentiles. Likely, too, they were jealous of Paul's crowds and success and ability. They made an uproar, and finally got Paul out of the city. Their testimony to the progress of the Gospel is remarkable: "These that have turned the world upside down are come hither also." Evidently Christianity had been heard of in Thessalonica before Paul got there, and they had heard how the cities had been stirred.

All this was nineteen hundred years ago. How the Gospel has spread! Then one could count the churches on his fingers; now they pass the stars for number. From Philippi, Thessalonica, Berea and Corinth, Christ has moved across all Europe, and the millions name his name, while every king upon her world-ruling thrones is crowned by His authority. But Thessalonica is a mission station, yet; and last year a woman went forth from that place to tell of Christ, and brigands captured her and held her for ransom while all the world prayed. That was Miss Stone. O, the incomparable patience of Christ! He will win the world. Of course He will. His patience is bound to win it. He has been waiting for Thessalonica 1900 years.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Special Objects for Prayer.

First Day.—For Power of the Spirit.
Second Day.—Pagan Countries.
Third Day.—Home and State Missions.
Fourth Day.—China.
Fifth Day.—Papal Countries.
Sixth Day.—Southern Baptist Convention.
Seventh Day.—For Personal Consecration.

What Men Have Done by Prayer.

Raised the dead.
Stopped the mouth of liars.
Brought rain.
Found deliverance from enemies.
Opened prison doors.
Been delivered from shipwreck.
Been directed by God.
Brought help to friends.
Raised the sick.
Brought great revivals.
Came into God's presence and talked with God.
Shall we not pray?

Missionary Calendars.

A number of societies having asked if they could purchase Missionary Calendars, such as were presented to the delegates of the Woman's Meeting in Durham and sent to the President and Secretary of each organization, a few extra copies have been purchased and will be sold to societies at cost of printing and postage. Single calendars five cents each, lots of ten or more to one address three cents each.

We would be glad to see these calendars in every home, but have only a few, so that those who wish them must send early.

Report on Woman's Work at the Convention.

W. H. Reddish, for the committee, offered the following report, which, after remarks by W. H. Reddish and J. R. Pace, was adopted:

WOMAN S WORK

It was the knowledge of the lost condition of the world without Christ, and a fervent desire to carry out the command of the blessed Son of God, "Go ye into all the world and preach the gospel to every creature," that brought the Woman's Missionary Society into existence. The Spirit of God which was manifested in the beginning of woman's organized mission work in North Carolina, has been seen and felt in this movement all these sixteen years of its history.

Not less than two-thirds of the membership of our churches are women, and not more than five out of every hundred of our Baptist women belong to the Woman's Missionary Society, and yet these good women who have organized themselves into a band of Christian workers, and who now have five hundred and fifty Societies in the State, are making great sacrifices to make "the kingdoms of this world the kingdom of our Lord and of His Christ." They have given to the objects of the Convention this year $11,003.13. This not only shows an increase of more than twelve hundred dollars over the past year, but it shows also that one-fifth of all contributed this year by this Convention to State, Home and Foreign Missions has come through the Woman's Missionary Society.

One of the greatest works that is being done by this organization is its educational work. Twenty-four Christian women were sent out this year to teach in destitute parts of our State, and they gathered eleven hundred and ten pupils into the school-room and taught them for two months. Eternity alone will reveal all the good that has been done by these self-sacrificing young women. Into these Societies goes the very best of missionary literature, where it is studied with a zeal to do the will of Him who has called us out of darkness into the marvelous light and liberty. This knowledge of missions and Christian enthusiasm gained in the Societies is taken into the home, where the children and male members of the family catch more of the Spirit of our Lord's great commission. Hence the pastor's task in developing his church, that has a Woman's Missionary Society, is rendered easier.

But the greatest benefit derived from this organization has been the deep spirit of Christian piety and consecration, both among its own members and in the homes from which they come. Prayer and sacrifice, which makes one strong in the service of the Master, have no secondary place in the meetings of this Society.

Believing, as we do, that this work has been ordered by the Master, and blessed by His Spirit, we, your committee, heartily commend it to all our pastors, and urge them to give this work their encouragement and support.

W. H. REDDISH,
J. B. JACKSON,
C. B. PAUL,
H. C. M'NEILL,
Committee.

Notes for Band Leaders.

Plans from some Children's Mission Bands:

"Our Society furnishes a short program for the Sunday-school every first Sunday."

"We study our mission fields systematically, and the names of our missionaries in alphabetical order."

A book that has been of much value to one Lady Manager in arranging the opening exercises and Bible readings for the Sunbeam Society is "Children's Meetings, and How to Conduct Them." This is not strictly a book for Mission Bands, but many of the ideas suggested and songs given are suited to Band work. Fleming H. Revell Co., New York, publishers. Price, paper covers, 50 cents.

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Biblical Recorder may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y. They will send a small trial bottle Free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

Rheumacide

Thoroughly eradicates the excess of Uric and Lactic Acids from the system, starts the kidneys into healthy action, cures constipation and indigestion.

THIS DONE, YOU ARE WELL OF

RHEUMATISM,

AND ANY OTHER DISEASE CAUSED BY IMPURE BLOOD.

Do not be discouraged if other remedies have failed. RHEUMACIDE has made its reputation by curing alleged incurable cases. Does not injure the organs of digestion.

GOLDSBORO, N. C., Aug. 25, 1902.

Gentlemen—Some six years ago I began to have sciatica, and also a chronic case of muscular rheumatism. At times I could not work at all (my business being baggage master on Southern R. R.). For days and weeks at a time I could not work. My suffering was intense. Physicians treated me, without permanent relief, however. Tried a number of advertised remedies without permanent benefit. Finally I tried "RHEUMACIDE." It did the work, and I have had excellent health for three years. I can cheerfully say that all rheumatics should use "RHEUMACIDE," for it is by far the best remedy.

R. A. LOMAX.

Price $1.00 prepaid express, or from your Druggist.
Bobbitt Chemical Co., - - Baltimore, Md., U. S. A.

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For School, Church, and Sunday-School SUPPLIES.

WE SUPPLY EVERYTHING WANTED IN THE WAY OF BOOKS.

Teacher's Bibles, clear type, Maps, References, Helps and Concordance, etc., $1.25 or $1.50, with index, postpaid.

NEW SONG BOOKS.

Crowning Day, No. 5, (Shape or Round Notes) $2.50 per doz. $3.00 postpaid.

Master's Call, (Shape or Round Notes $3.00 or $3.60 postpaid.

Baptist Quarterlies 2 Cents Each.

Send for sample song book at dozen rate. Money refunded if not wanted.

Alfred Williams & Co., Booksellers, Raleigh, N. C.

White Stone Lithia Water

Is the lightest water in the world. It returns its gases longer than any other water. What we say about it others can testify to.

Spartanburg, S. C., August, 1901.

White Stone Lithia Water Co.,
White Stone Springs, S. C.

Gentlemen: I have tested the virtue of White Stone Lithia Water, and now most earnestly commend it to anyone with any kidney disease. It has done more for me than any water I have ever tried.

For years I have suffered at times with the passage of uric acid calculi, and have tried a number of celebrated mineral waters, among them Buffalo Lithia Water, Tate, Capon Spring and Waukeha Bethesda, having spent two months each summer for eight successive summers.

While I was somewhat benefitted I can safely state that I find no comparison in the action of White Stone Lithia Water, for in it I find that they act powerfully on my kidneys clearing up the urine and in thoroughly washing them out, when I drink White Stone Lithia Water in sufficient quantities. If what I learn from my doctors is true about flooding the kidneys, then I can see no reason why I should suffer more with uric acid calculi or the fearful shocks of renal colic. As long as I can get it I will try no other water but White Stone Lithia.

Yours respectfully,
JOHN T. McBRYDE, Pastor Presbyterian Church.

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The Spring Term of
Converse College, Spartanburg, S. C.

Begins Feb 1, 1903. A High Grade College for Women. Conservatory of Music. School of Art and Expression. Special feature during Spring Term—Grand Musical Festival April 29 and 30 and May 1. For Catalogue address
ROBT. P. PELL, President.

Sunbeams' Corner.

Conducted by Miss Elisabeth N. Briggs, Band Superintendent for North Carolina.

READING FOR PROGRAM OF FIRST MEETING IN FEBRUARY.

Boys in China.

What a fuss there is in China when a little boy is born! Congratulations and presents are poured upon the happy father, and if good wishes could bring happiness there ought to be no fear with regard to the future of the new-born little one. When the little boy is one month old there is a grand gathering of friends, for at that early date his head is shaved for the first time. A name is also given him. His first name is called the milk name, and lasts only until the child goes to school, when it will receive another name, called the book name; this name is given by the master. The little girls have a milk name, which we should call the baby name, which they keep until they get married, and sometimes all their lives.

Chinese boys are very much like English boys, ever on the watch for an opportunity to play tricks. Every boy has the hair on the front part of his head shaved off, but the hair on the back part of his head is allowed to grow very long, and is braided into a tail. We always know a Chinese boy or man by his long plait. And what a constant temptation a boy's plait is to all his young friends in the school! It is so easy to tie a boy to a chair or a form by his plait, and two boys, and sometimes three, may be tied together by their plaits, without much difficulty, by a boy who is clever at playing tricks.

A short time since, some of the Ku Cheng young men spent much time learning to shoot arrows on horseback. There are few horses in Ku Cheng, and some boys thought they'd find a substitute.

One boy stood in front and put his hands out behind him. Two boys stood behind, each putting one hand on the front boy's shoulder, and thus making a saddle, and the other hand grasping the hand of the front boy thus making stirrups. A fourth boy sat in the saddle, and put his feet in the stirrups, and shot arrows at these targets as the horse ran. Sometimes the hind and front feet did not keep time, so the rider had hard work to keep his seat, let alone shooting at a target. He then wanted another turn, but a third part of the horse declared it was his turn to shoot; and the rider must become a part of the horse.

In Foochow some of the boys have fine fun being interpreter for the idols. The idols can speak only Mandarin, so must have an interpreter. They always use a boy because he is light to carry about on the shoulders in the procession. They want a bright boy, who can think up cute answers to the people's questions. For instance a storekeeper will prepare a feast for an idol and invite him in to eat. The interpreter must tell the idol of the invitation, and then think up a good excuse for his not accepting. If the interpreter pleases the people, after the procession he is seated at a long table, in the second seat of honor, and allowed to partake of a fine feast. Of course the boys like this. Generally boys whose fathers work in the Yamen get the chance, because they know Mandarin best.

I have a friend who used to be the best interpreter in his part of the city. He is now a Christian. I asked him how he came to know the Doctrine. He said when he was fifteen years old he went far away from his home with an official. His mother was a widow, and he the oldest son. His mother heard he was sick and went to inquire of the idols. They told her that her son was dead. She was so sad that she became very ill, and his brother wrote for him to come home. When he reached home he was so angry at the idols for deceiving his mother that he lost all faith in them, and went to a Christian chapel to learn of the true God.—Selected.

Chinese Games.

In that delightful book, "The Chinese Boy and Girl," Dr. Headland introduces us to some quaint Orientals who know how to enjoy a great deal in a quiet way. He went out among the school-boys on purpose to see their games, and a solemn-faced little fellow named Chi led his mates through a series of them.

They first played "Forcing the City Gates," where a line of boys, taking hold of hands, with their captain, faces another line. Each appoints a boy who tries to break through the opposite line, alternating until one side or the other is broken up. As they played they sang a verse which faintly suggests "Yankee Doodle."

"He stuck a feather in his hat
And hurried to the town,
And children met him with a horse,
For the gates were broken down."

The boys next played "Blind Man" nearly like our own "Blind Man's Buff." Then came "Man-Wheel," which took five boys, the outer two being small enough to be whirled from the ground as the "wheel" revolved. Following this were games with sticks, and guessing games, and one which American boys could not possibly play, called "Queue," the object of the game being to catch a boy with his queue down his back.

Another game was called "The Hawk Catching the Young Chicks," which was similar to "Hen and Chickens," where a leader has a long line of "chicks," which he tries to keep from a robber hawk.

We were especially interested in the rhythmical games, for we have never supposed the Chinese had much "music in their souls," nor the ability to make poetry. But in one game called "Strike the Poles," they repeat in harmony with the "fencing" the following, which, if as good as Dr. Headland's translation, discovers to us a new phase of young John Chinaman's character:

"Strike the stick, one you see,
I'll strike you, and you strike me.
Strike the stick twice around,
Strike it hard for a good big sound.
Strike it thrice, a stick won't hurt;
The magpie wears a small white shirt.
Strike again, four for you,
A camel, a horse and a Mongol, too.
Strike it five, five I said,
A mushroom grows with dirt on its head.
Strike it six, thus you do,
Six good horsemen caught Liu Hsiu."

And so on until ten is counted.

Of course they play marbles like boys in every land, and shuttlecock, which we have seen played by a Chinese student, whose heels were so educated as to catch the feather-tipped toy like another pair of hands, keeping it in the air many minutes. Altogether we find the boys in China-land very much like American lads in their sports and games.

In addition to games and rhymes, Dr. Headland tells us that the fairs which are held in great Buddhist temples are to the Chinese boy what a circus or Fourth of July is to an American boy. He has his cash for candy or fruit, and his crackers for New Year's, when he delights his soul in noise. He also enjoys kite-flying, pet birds, crickets and gold-fish. Most boys in China are very poor, but even for these there are cheap toys and pleasures. Selected.

"The Chinese Boy and Girl," published by Fleming H. Revell Co., New York. Price, $1.

MOZLEY'S LEMON ELIXIR.

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Spring Hill's Pastors.

Last Sunday our new pastor at Spring Hill, Brother Kendrick, preached his first sermon for us. It is with great happiness that we once again welcome a pastor, who have been so long without one; and the unanimous opinion of the membership is, that we have an excellent one. His sermon, on the text, "I am determined to know nothing among you but Christ and Him crucified," showed directness of thought, simplicity, great earnestness and a full understanding of the fundamental Christian doctrines. We feel that his ministry is to be fruitful in reviving the church and bringing sinners into the fold.

My mind must ever revert, when these new pastors come in, to the men of God who have occupied this pulpit in the past. Rev. Daniel White organized the Spring Hill church in 1819, and became, as the editor of the Recorder once said, "the spiritual father of the Scotch-Baptists" in this region. He served as the first pastor until 1824, when Rev. John Monroe succeeded him, and went in and out before the people as their pastor, almost as their patriarch, for sixty-five years. With the great careers of both of these men, your readers are familiar.

Then, after John Monroe's death in 1889, came Rev. Rufus Ford—who was his assistant for some time beited a man—as sound and able a ited a man—as as sound and able a preacher as heart could wish. He is now pastor at Bennettsville, S. C., where he has been for many years. Our next pastor was from Virginia, Rev. J. W. Wildman. His ministry was brief, but his influence for good is still felt in the community.

After him that master of eloquence and example of piety, frail in body, but a giant in spirit, Rev. A. W. Price, became our shepherd. What a preacher he was! He made the fields of Zion green and blossom anew, and we shall never cease to regret his untimely death, just when he was coming into the full flush of his influence and power.

Rev. B. H. Phillips, a man of education, culture, hard practical sense, and sound religion, was next sent to us, but he, too, was seized by consumption, and taken before his time to his reward.

Rev. M. L. Kesler served us a number of years. He is now, as everybody knows, at Scotland Neck. There is no need to comment on him. Wherever he is known he is loved. I have never known a man with more tact, more common sense, than he. His influence was unbounded and his name here is still one to conjure with. He was succeeded by Rev. W. M. Jones, who came to us from Virginia, and left us for South Carolina. As a sermonizer the equal of Brother Jones is rare. Sunday after Sunday he had thought out some theme for us and embellished it with rhetoric and logic. In mind and in body sound, earnest and young, Brother Jones has still before him a great career. And last—before Brother Kendrick—was our beloved F. O. S. Curtis, now of Lumberton, whose ministry will always be a sweet memory to us. Affable, sympathetic, big-hearted, consecrated entirely to the service of Christ, his season of communion with us could not be forgotten if we tried to forget it. Wherever he goes our prayers will follow him (we earnestly coveting his for us), and however full his joys may be they canout exceed his deserts. So much for a running comment on the pastors of a country church.

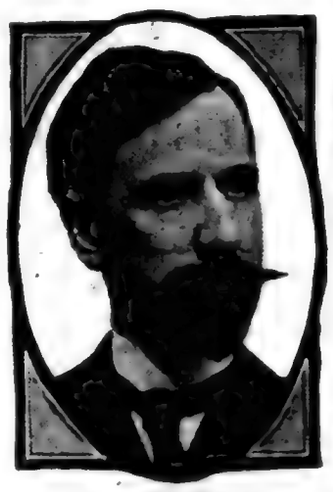
The editor of Charity and Children said some weeks ago that the country churches had the advantage in the stability of their membership. The gray heads seen in our congregation have worshiped for the most part in the same church from childhood, and the gospel sounds sweeter to them within its walls than elsewhere.

So we rejoice that a new pastor, a good, strong man, is come to preside over us and to lead us. May Bro. Kendrick's harvest be abundant.

DUNCAN McNEILL.

Durham Herald: Dr. H. F. Linscott, a member of the faculty of the University, died at his home in Chapel Hill Tuesday morning, at an early hour. He had been extremely ill but a short while, and his death was a great surprise and shock to all of his numerous friends.——Quite a number of deer are being killed in Granville County this season—more than for years. It is nothing unusual for one of these animals to be brought into the city over the Oxford and Clarksville road.

CURES AT HOME



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$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

Annual Convention North Carolina Association of City Superintendents and Principals of Schools, Raleigh, January 22 to 24th.

The Seaboard Air Line Railway has announced round-trip tickets to Raleigh, based on tariff No. 2, which is about 1 1-3 fares for the round trip. Tickets sold January 21st, 22d and 23d, limited until January 27th, 1903.

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1:20 a. m. "SEABOARD EXPRESS," for ALL points Raleigh to Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

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11:15 a. m. "SEABOARD LOCAL MAIL" for ALL LOCAL points Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L. at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.
11:50 a. m. "SEABOARD MAIL" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. & O. for Cincinnati, Chicago and St. Louis, at Washington with Penna. and B. & O. for all points.

SOUTHBOUND.

No. 31.
5:25 a. m. "SEABOARD EXPRESS" for Charlotte, Atlanta, Columbia, Savannah, Jacksonville, St. Augustine, Tampa and all points south and southwest.

No. 41.
4:01 p. m. SEABOARD LOCAL MAIL for Charlotte, Atlanta and all local points. Connects at Atlanta for all points south and southwest.

No. 27.
6:27 p. m. "SEABOARD MAIL" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points south and southwest.

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A Trying Situation and a Great Opportunity.

BY R. J. WILLINGHAM, CORR. SECRETARY.

Southern Baptists have a very important question now before them in connection with their Foreign Mission work. Let us carefully consider some of the factors in the case. For four years past we have been making a very decided advance. At the Convention in Norfolk in 1898 the Board reported 76 missionaries and 117 native assistants, or in all 193 workers as our force in foreign lands. This year the Board reported 115 missionaries and 171 native assistants, an entire force of 286. Since the Convention others have been added, so that now we have about 300 workers.

Last year we had 1,439 baptisms. This year a very large number of additions are being reported, and the work is developing so rapidly that our missionaries plead with us for new workers.

In 1899 our contributions were $109,267.43; in 1900, $140,192.20; in 1901, $156,063.33; in 1902, $172,439.49. This Convention year we have been hoping that we would get $200,000. But now here comes the troublesome question. The missionaries sent out are human beings and need to be cared for. Many of them are pleading with us for houses in which to live. Their families must be cared for. To live in the native houses means not only great inconvenience and hence inefficient work, but very often it means to court disease and death. After selecting many of our most consecrated, best equipped young men and women for this work, it is the part of reason and common sense as well as good religion that we take care of their health and strength. We want them to be strong and vigorous and live long, so that they can do much effective work for the Master. To secure six or eight of these needed homes in the large cities where our missionaries live will cost us many thousands of dollars. Even then some of our missionaries will still have to make out as best they can in the native houses, knowing that when they are enabled to awaken a deep interest they are liable to be turned out by the unfriendly landlords. The Board feels that we must furnish, in certain localities, homes for the missionaries.

In addition to this heavy expense, our missionaries have opened a number of Theological Training Schools to train the native preachers and thus better prepare them for the important work of taking charge of the rapidly developing interests in connection with the struggling native churches. It requires money to gather forty to fifty young preachers and train them, yet what a very important work this is! It must be done, though at great cost.

Besides this, we have sent out several medical missionaries. It has been found by experience that the Christian physician, healing the body, gains access to homes, and overcomes barriers which otherwise seem insurmountable. The physicians now on the field need dispensaries and hospitals, so that they can minister to the thousands afflicted in body and soul who come to them and beg for help. Shall we not furnish the facilities to these laborers so that they can do effective work?

In addition to the above, some of the weak churches are begging for help to aid them in erecting chapels in which to worship God. They do not ask for great edifices. They beg simply for the crumbs which fall from the tables of their more favored brethren who live in Christian lands, so that they can have a place in which to worship God. In some cases they build without aid; in others being very weak, they ask help. Shall we not grant it?

To supply all of the above needs will require liberal gifts. But then when we remember that in addition to all these, others of our choicest young men and women are begging to be sent to the fields white to the harvest, what are we to do? As Secretary of the Board, I have made an estimate of what our missionaries are asking to be granted to the various fields for another year, and not allowing for any more missionaries to be appointed it would take about $220,000 to $240,000 to supply their requests. The Board tries to work with faith in God and faith in the brethren, but to lay out our work on such a basis as this would look like presumption. Some of our missionaries we fear will have to be disappointed. We cannot well grant all that they ask. Earnestly, faithfully, successfully as they are working, we will have to say to them the brethren at home will not go so fast; we cannot supply all your needs, although they are so urgent. Still, brethren in the homeland, shall we not grant a part of their requests and help them to go forward?

Kind friends have sent $2,500 to build a hospital in South China as a memorial to Rev. John Stout, formerly of South Carolina. This hospital will be a great blessing. Several brethren and sisters have sent their checks for $500 or $600, and thus provided the salary of certain missionaries. Churches have done the same. Other individuals and churches give $100, and thus pay the expenses of a native preacher on the foreign field. Can we depend on a general advance? Can we not get other large gifts? If any brother or sister would like to correspond on the subject I would be glad to answer any letters. We are confronted with a trying situation and at the same time with a great opportunity. What shall we do? Will not all who love the Lord's work pray to God to give wisdom to the Board to whom the brethren have entrusted the direction of this work, and also pray God to open the hearts of our people that they may see their God-given opportunities and give for the work as never before?

One word in conclusion. God has given us a noble set of brethren and sisters, who are faithfully representing us at the front. He has blessed and is still blessing their efforts. Let us praise and render thanksgiving to Him for His mercies and blessings. Surely He will be better pleased with us if we praise and thank Him as well as pray to Him. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and Amen."

Richmond, Va.

Greensboro Record: Hon. Lucius F. C. Garvin, who has just been elected Governor of Rhode Island, is a Democrat and lived in Greensboro before the war. His mother came here from Knoxville, where the new Governor was born, his father dying when he was six years old, and married the late Wash. McConnell. She was a teacher in Greensboro Female College. Mr. Garvin went to school at New Garden, but left here before the war and afterwards served in the Union Army. Many still living here remember Mr. Garvin. He is now 61 years of age.

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New Year in the Old Chowan.

BY REV. C. W. DUKE.

The New Year opens with ringing good cheer in the historic old Pasquotank, and the Baptist host send up their hearty shout, "Long live the Recorder and its most estimable Editor."

The people of Elizabeth City are soon to enjoy an intellectual feast in the form of a series of doctrinal and historical lectures to be given in the Baptist church, each by a specialist on his respective theme. "The Beginnings of North Carolina, Civil and Religious," will be presented by Dr. Hufham, the Nestor among Baptists, and the Recorder will kindly lend us her editor to close the series with a discussion of "Baptist Ideals."

This is historic ground, and sacred to Baptists. The first permanent settlement in North Carolina was made along the Pasquotank River, and the "Baxter farm," just a mile down this river from Elizabeth City, is the ground on which the first capitol was erected. The first meetings for worship were held by Baptists at Salem, only eight miles further away, and the first property given by an individual Baptist for church purposes was at Shiloh, on the same river. Even the Convention and the Recorder had their origin in the hearts of Martin Ross and Thomas Meredith.

While this section has long lived in Baptist history, it has lost none of its pristine vigor and progressiveness. Never were the Baptists of Eastern North Carolina so numerous, so rich, more pious and more happy than today. And why should they not be all this? The soil is the richest and most arable in the State, its transportation facilities are excellent, since a majority of the farms are located upon a creek, a river or sound, and railroads are traversing the country so as to put every one within easy reach of the great cities; the waters are so rich in fish and game as to make them worth more per acre than the fertile soil that surrounds them, and Baptists—they are indigenous to the soil; they are one of our natural products.

The ministerial brotherhood are prospering in spiritual goods, and all are contented and happy. Dr. Overby, our referee and umpire, maintains his wonted youthfulness of heart and sympathies, and always carries a liberal stock of sunshine wherever he goes. He resigns from Sawyer's Creek church, and they, uniting with Shiloh, have called Rev. J. W. Reams, and are anxiously awaiting his decision. J. B. Ferebee and D. P. Harris are the eloquent bishops of practically all Pasquotank and Camden counties, and E. S. Pierce assumes the care of all lower Currituck. Road Street Chapel, Elizabeth City, has metamorphosed into Blackwell Memorial Church, and has called W. A. Ayers for all his time. Thus Elizabeth City has two excellent Baptist churches, and one chapel, each manned by a pastor. The organization of a third church has been much mooted, and its inception is a matter of only a very short time. Elizabeth City is growing as is no other town of all this section, and the Baptists seem fully awake to their opportunity.

The First Church has enjoyed a blessed revival under the tender and powerful preaching of Rev. Weston Bruner, D.D., of Baltimore. Few men possess such gifts as does this consecrated brother, and the blessing which God sent us through him will abide with us. In his own church he seldom preaches without witnessing professions of faith.

Last Sunday morning our church treasurer entertained us with an interesting piece of literature in the form of a report on finances for 1902. We began the year without any debt or any surplus. Including a conditional pledge to the Female University at Raleigh, which will be paid so soon as the conditions shall be met, our church has contributed to all objects during 1902 nearly $6,000, more than half of which goes to missionary and educational enterprises.

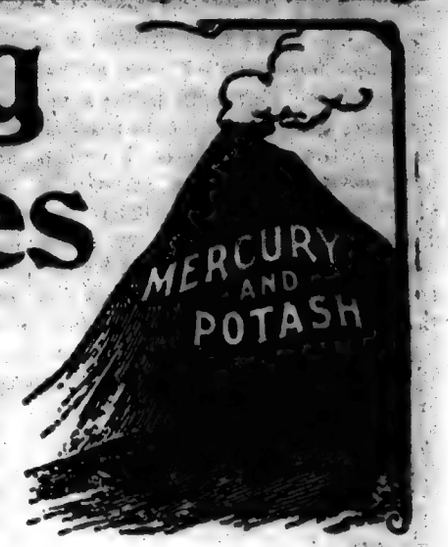
Christmas was the most joyous season our citizens have witnessed for many a day—perhaps ever. It was truly a time of peace and good will. The poor were never so generously remembered, and of course each pastor came in for his share of the tokens of love and esteem. One poor woman said to me, "It seems as if Santa Claus has lost his head, and is going to bankrupt himself." Every one you met on the street seemed radiant with joy, and every home one entered seemed aglow with thanksgiving and praise. People never seemed so grateful to a beneficent Providence for health and prosperity, and seldom does one witness such universal good-will. If prosperity is hurtful to liberality and spirituality, surely we have found one notable exception to the rule. The Y. M. C. A. visited 163 homes with generous donations, the W. C. T. U. also engaged in some work of the same character, and of course all the churches took a liberal part in the same kindly generosity. One of our largest dry-goods firms (Baptist) opened its doors for one and a half hours Christmas morning and gave away one hundred capes and cloaks to those who had been selected by the various pastors to be recipients of this generosity. The store verily did present the appearance of a "bee-hive," and such a swarm of happy souls they did send out that Christmas morning!

But with thanksgiving to God for a happy year, we turn our faces hopefully to the future, and earnestly pray that 1903 may bring us still greater opportunities and witness in us far greater achievements. A "Happy New Year" to the Recorder and to the Brotherhood.

C. W. DUKE.

Elizabeth City, Jan. 5, 1903.

Sleeping Volcanoes



A thin, vapory smoke, lazily ascending from its crater may be the only visible sign of life in the sleeping volcano, but within is a raging sea of fire, molten rock and sulphurous gases. Those who make their homes in the peaceful valleys below know the danger and, though frequently warned by the rumblings and quakings, these signs of impending eruption go unheeded. They are living in fancied security when the giant awakes with deafening roars and they are lost beneath a downpour of heated rock and scalding ashes.

Thousands of blood poison sufferers are living upon a sleeping volcano and are taking desperate chances, for under the Mercury and Potash treatment the external symptoms of the disease disappear, and the deluded victim is happy in the belief of a complete cure, but the fires of contagion have only been smothered in the system, and as soon as these minerals are left off will blaze up again. Occasional sores break out in the mouth, a red rash appears on the body, and these warning symptoms, if not heeded, are soon followed by fearful eruptions, sores, copper colored splotches, swollen glands, loss of hair and other sickening symptoms.

Mercury and Potash not only fail to cure blood poison, but cause Mercurial Rheumatism, necrosis of the bones, offensive ulcers and inflammation of the Stomach and Bowels.

Bowling Green, Ky., March 24, 1902.

Gentlemen: For over four years I suffered greatly from a severe case of contagious blood poison. I went to Hot Springs, staying there four months at a big expense. I then consulted physicians, who prescribed Mercury. Nothing did me any good, in fact, the treatment proved more harmful than beneficial. I mentioned my case to a friend, who told me that S. S. S. had certainly cured him. I at once commenced its use, and in six months could find no trace of the disease whatever. This was about two years ago. I continued S. S. S. for some time to make sure of a permanent cure, and I can truthfully say I am entirely well.

D. M. SANDERS.

The use of S. S. S. is never followed by any bad results. It cures without the slightest injury to the system. We offer $1,000.00 for proof that it contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, and the only radical and permanent cure known. It destroys every atom of the virus and purifies and strengthens the blood and builds up the general health.

SSS

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Marriages.

DAVIS—HALL.—Mr. Herbert Davis and Miss R. J. Hall, Rev. J. K. Howell officiating December 24th.

NEAL—TAYLOR.—Mr. T. H. Neal and Miss Katie Taylor, Rev. J. K. Howell officiating, December 24th.

LONG—WALLACE.—Married at North Rocky Mount, on December 24th, by Rev. J. K. Howell, Mr. Walter Long and Miss Ettie Wallace.

CLARKE—SPIVEY.—Married at Youngsville, N. C., December 24, 1902, by Rev. W. B. Royall, Rev. Frank A. Clarke of Mars Hill College, to Miss Nannie Ruth Spivey, of Youngsville.

Obituaries.

KING.—On December 14, 1902, at 6 o'clock a. m., Mrs. Frederick King wife of Mr. L. J. King, of Wilmington, N. C., passed through the valley of death into the Land of Eternal Sunshine.

She leaves to mourn her loss her devoted husband and three sons—Rev. A. T. King, a graduate of Richmond College and the Southern Baptist Theological Seminary; J. Edgar King, and Oscar King, of Wake Forest College.

One seldom meets a person of riper Christian experience or a disposition so swettened by personal contact with Christ.

Sister King was indeed a remarkable woman so quiet, meek, and unassuming and yet so loyal and true to every object that tended to uplift humanity.

Her example of industry, patience, and perseverance, will perhaps be felt when her name is almost forgotten.

She was a member of South-side Baptist church, and ever held a sweet smile and encouraging word for her pastor. She always looked at the bright side of everything and by her noble example and cheering words, was continually scattering rays of sunshine in the pathway of those whose lives misfortune had saddened.

But she has gone, her journey on earth is ended. So quietly so suddenly did she cross the river that it is hard for us to realize that her work is ended. Nay, verily, she has but ceased from her labors and her works do follow her.

To her bereaved family we extend our sincerest sympathy. Sleep on dear sister and take thy well-merited rest.

The winds of summer will sing their mournful anthems above thy sleeping dust, but only a few more years and thy loved ones will meet thee where parting will be no more.

Sarah Mabel White.

Departed this life on Christmas eve morning at 5.35 o'clock, 1902. She was the only daughter of Dr. and Mrs. J. L. White, Macon, Ga., and was twelve years, nine months, and fifteen days old. Her body was laid to rest in Riverside Cemetery Christmas morning at 11 o'clock. The angels will watch her precious dust until Jesus comes, when she will rise with the just.

In her last hours she was perfectly rational. Three of the staff of physicians who attended her through her illness, Drs. Howard Williams, Clarke and Elder, were standing by and add their testimony that she was rational to the last. The scene of the last hour of her precious life is given as well as it can be in human words, in the hope that her testimony may bring joy and peace to other hearts, and be an unanswerable argument for child conversion. She was converted and joined the church when only eight years of age.

About an hour before the spirit fled, Mabel said, "Turn on the light, turn on the light." Her mother said, "If she knew that she were going, it would satisfy her." Then her father said, "Mabel, darling, Jesus will turn on the light." "Yes," she replied, "He said He would be with me, Jesus the Light of the World," and began singing,

"We'll walk in the light, beautiful light,
Come where the dew drops of mercy are bright,
Shine all around us by day and by night,
Jesus the Light of the World."

Then calling each one of the family by name, she put her arms around them, and kissed them good-bye. After resting awhile, she said, "Let me kiss you all again," and called each one by name, and kissed them. Then said, "Now let us all sing," and she began singing, and sang alone through these words:

"Hark, the herald angels sing,
Jesus, the Light of the World;
Glory to the new-born King;
Jesus, the Light of the World;
We'll walk in the light, beautiful light,
Come where the dewdrops of mercy are bright,
Shine all around us by day and by night,
Jesus, the Light of the World."

As she closed singing, she said, "Yes, Jesus, the Light of this whole world." Then she requested her mamma to sing. Her mamma asked, "Darling, what shall I sing. I will try to sing for you?" "Happy Day, mamma." And as her mother began, Mabel joined in, and sang through the chorus in a clear sweet voice:

"Oh, happy day that fixed my choice,
On Thee, my Savior and my God,
Well may this glowing heart rejoice,
And tell its raptures all abroad,
Happy day, happy day,
When Jesus washed my sins away.
He taught me how to watch and pray,
And live rejoicing every day,
Happy day, happy day,
When Jesus washed my sins away."

And after a moment, she said, "Jesus washed my sins away," and fell on sleep in Jesus. The name of Jesus took away all fear, and her heart was filled with His peace and the glory of the Lord rested upon her face.

In Memoriam.

Bro. S. J. Tatum, late of Cooleemee, Davie County, was a man of the highest type. This was manifested in every relation of life.

At his funeral, at his old home at Jerusalem, where his remains rest in the family cemetery, his worth was attested by the presence of the entire community in which he was born and bred, and where his life was spent until a few years ago, when he removed to Cooleemee, a few miles distant. There were also numerous representatives from many contiguous neighborhoods. The immense concourse showed their high estimate of the deceased by every possible loving token. All sincerely mourn the great bereavement.

At the request of his family, the funeral services were conducted by his recent pastor at Jerusalem, Rev. S. D. Swaim, aided by his former pastor of the same church, Rev. J. N. Stallings; the pastor of his two oldest children at Salisbury, Rev. M. E. Parrish, and the pastor at Cooleemee, Rev. C. H. Utley. Each spoke briefly of the exalted worth of the departed brother. Mr. Parrish of his deep devotion to the great work of missions in their several departments; Mr. Stallings of his faithfulness and great value as a church member; Mr. Utley of his worth as a citizen and neighbor, and in the domestic circle; Mr. Swaim of his Christian life in all its relations. While all spoke in earnest and unstinted eulogy, the truth of all that was said was fully attested by all present.

Brother Tatum was a most earnest and valuable worker in his church; a faithful attendant and helper, and a judicious counsellor and leader. He was no less so in the South Yadkin Association of which he was the efficient clerk from its organization till his death, with the exception of one year, when he was unavoidably absent at its organization. He was for several years a member of its Executive Committee. His advice and services, both as Christian and citizen, were always in demand. Experience demonstrated their great value. His death is a severe loss to his Association, to his church, to his community, to his family. All are sorely bereaved. Their loss is his gain. The Lord has taken him. All bow humbly at His feet in submission to His will. He will make even this a blessing. May His grace sustain the family.

Brother Tatum departed this life at his home in Cooleemee, the 24th of October, 1902, leaving surviving him a widow and ten children. He was perfectly conscious when the end came and gave to each member of his family a final word of Christian admonition. He embraced each and gave a parting kiss of love. The minutes of his Association were delivered just before his departure, at which he expressed his gratification. His end was perfectly peaceful. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The undersigned were appointed at the last session of the Union meeting of the South Yadkin Association to prepare a tribute to the memory of our departed brother, and to have it published in the Biblical Recorder, the North Carolina Baptist, and Charity and Children.

While complying with that duty and conveying to the family assurances of the sympathies of the brethren, we, individually desire to express our own deep and sincere condolence. The Lord sanctify the bereavement to the good of all!

J. N. STALLINGS.
S. D. SWAIM.
M. E. PARRISH.

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No. 41.

3.45 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.

6.58 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

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(Organized 1901.)

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Acknowledgements.

January 14, 1903.

State Missions.—Home Board, $1,500.00; Mt. Zion, Piedmont, 9.08; Ephesus, Beulah, 5.00; Sanford, 1.81; New Bethel, Raleigh, .80; S. S., Union Hill, 1.10; Autryville, .93; S. S., Mt. Pisgah, Mt. Zion, 1.63; Great Hope, 4.35; Cane Creek, .52; Byarsville, 1.51; Bear Creek, 1.95; Alexander Asso., 3.00. Total this week, $1,531.68. Previously reported, $645.97. Total this year, $2,177.65.

Foreign Missions.—Sunbeams, New Bethel, King's Mt., .68; Sunbeams, New Bethel, King's Mt., Christmas offering, $.236; Sunbeams, Gastonia, First, 11.20; Reynoldson, Chowan, 15.65; Cameron, Sandy Creek, 5.10; Miss Mollie Holloway, Christmas offering, 1.00; W. M. S., Maxton, Robeson, Christmas offering, 5.00; W. W., Southside, 7.89. Total this week, $48.88. Previously reported, $214.80. Total this year, $263.68.

Education.—Mars Hill, W. Chowan, $5.08; New Hope, 1.15. Total this week, $6.24. Previously reported, $240.29. Total this year, $246.53.

Ministerial Relief.—Carr's Chapel, Beulah, $1.67. Previously reported, $46.04. Total this year, $47.71.

Total reported this week for all objects.....$1,588.47
Previously reported for all objects 1,282.72
Total reported this year for all objects..... 2,871.19

WALTERS DURHAM,
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Educational Fund.

Cash collection on Educational Fund for week ending Jan. 10, 1903: Tar River Asso.: Wilson Ch., W. W. Briggs, $15; Mrs. J. E. Barrett, .50; J. W. Harrison, $5. Atlantic Asso.: Truitt, $1.35; First Ch., S. S., New Bern, Mrs. S. A. Churchill, $2. Robeson Asso.: Ashpole Ch., $36. Raleigh Asso.: Leesville Ch., Mary Beavers, .50. Robeson Asso., Mrs. D. H. Britt, $10. Personal: A friend, $50. Total, $120.35. Total amounts previously received, $30,852.09. Total receipts, $30,972.44.

Corrections: Stanley Asso., Corinth Ch., .20, should have read $4.20.

L. D. WATSON, Jr.,
Treasurer.

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An Open Letter From Dr. Gregory.

Greensboro, N. C., Jan. 1, 1903.

Col. W. H. Osborn, President, the Keeley Institute, Greensboro, N. C.

Dear Colonel:—I send you this letter to congratulate you on the success of your work with The Keeley Institute.

Like all other good and grand discoveries and inventions in the healing art, The Keeley Treatment, now so well known and successfully used, met with bitter opposition, but it has lived and flourished, proving that "Truth is mighty and will prevail."

Eleven years ago, October, 1891, The Keeley Institute was opened in Greensboro, N. C., under your management. Being a practicing physician of the city, and having the pleasure of the acquaintance of the gentlemanly officers of the Institute, and feeling the greatest interest in the practical testing of the discovery of Dr. Keeley, I watched with close care the results; and I unhesitatingly say, that from my professional knowledge and personal observation of the Keeley Treatment, in cases in which it is indicated, that it is the best and most successful plan of cure now known. Facts prove the truth and value of it.

Year after year the good work and success have rewarded your efforts. Business has steadily increased. The year just ended shows a registration of 207 patients with a total of 3,500 since the Institute was opened. Over 100 men from Greensboro and Guilford County have been cured, and returned to their families and homes, and patients have been received from nearly every State in the Union. It would be a great pleasure if I could tell of the joyful and glad hearts this Institute has made, but I know that words cannot express the gratitude that the many wives, mothers, children, and friends have felt at the restoration of their loved ones. In my own heart I rejoice with you and ask God's blessings on The Keeley Institute and its officers.

In the management of the Institute every auxiliary is used. The officers know that the patient is diseased from drink or drugs or both, and the co-operation of the patient must be had in his treatment. He is a sick man, and must be treated as such under the direction and guidance of that skillful resident physician—Dr. B. B. Williams.

The Institute is an ideal home, the splendid residence of Governor Morehead, with all to make it attractive and every comfort and convenience which modern invention has brought out. In connection with the Institute and for its use is a magnificent farm with its fine Jersey cattle, poultry, etc., to supply the Institute with the necessaries and luxuries to build up the broken-down man.

It is a wise and essential requirement that the patient must reside in the Institute while undergoing treatment, where all necessary influences can be brought to bear upon him and under the kind and watchful care of its officers.

Now, in conclusion, I congratulate you again and assure you that I feel the deepest interest in the Institute and its continued success and prosperity, and will always take pleasure in doing anything in my power to direct in the future, as I have done in the past, the poor unfortunates to The Keeley Institute, Greensboro, N. C.

With my highest regards and best wishes for your continued success in the future, I am

Very truly yours,
Very truly yours,
R. K. GREGORY, M. D.,
Greensboro, N. C.

Troy Examiner: Teachers for the public schools are scarce in this county. Well prepared teachers are in demand, and this should be an inducement for teachers to prepare themselves thoroughly for this profession.

The negro woman postmaster of Indianola, Miss., having retired, from fear or threats, President Roosevelt ordered that post-office cut off the list, much to the inconvenience of the inhabitants. The President is losing ground in the South.

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RALEIGH, N. C., WEDNESDAY, JANUARY 21, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 29.

THE SITUATION WITH REGARD TO ANTI-SALOON LEGISLATION.

The light of hope for the temperance cause shines not from the Capitol outward, but from the people toward the Capitol.

The General Assembly does not appreciate the situation. It does not think that the fight against the saloon is serious. It lightly relies upon a compromise, a compromising compromise at that. It would please the Anti-Saloon people, but it would not wound the feelings of the saloon people. It is studying about votes, not about the curse of the saloon, or the consciences of the people. It has not perceived that this matter is a matter of conscience; or that this awakening is the arousing of mighty forces long repressed. Hence we have been told on every hand that we are asking too much; that the putting of the presumption in favor of the moral forces is out of all question—not to insult us by saying sense. There is much talk of driving the saloons and distilleries out of the rural districts, but there are many who would leave room for wine and cider shops in their stead. There is some favor for the putting of the Dispensary option in local option elections, but even this is treated with no great seriousness. It is plain, on the whole, that the Assembly has not yet felt that the conscience of the State is behind the bill known as the London bill. Compromise, not conscience, is the dominant note. Votes not right is the guilding consideration. The Liquor cause has strong friends in the Assembly and in the lobby, and they are hopeful.

It is evident that the moral forces of North Carolina must make the greatest fight in their history to win. They can win, but it will require killing earnestness. We do not regret this. We are ready for the trial. Let those falter who have no heart for the battle. Let those be silent who have no blood to shed. In such a conflict as this only men are worthy whose hearts and minds and money and all will be freely offered up.

Where the people are in earnest let them be heard. Let them make their earnestness felt. Where a few can gather let them gather; where many can gather let them gather. Where there is but one he can pray, and he can write letters. Let every ounce of every man's influence count. If we win, it will only be by the convincing of the Assembly that the moral forces have aroused and are in line of battle not to break up until the last saloon is closed; that to appease the liquor men will be to displease the Christian forces; that to gain the liquor votes will be to lose the Christian votes.

We did not ask that the saloons be closed at once. We have not asked them to fight our battle; we have asked only for a fair opportunity to fight for ourselves. We might reasonably and righteously have asked for more after so long. We have only asked for opportunity to grapple fairly with our ancient enemy. Shall this be denied us? Shall men appease us by converting the bars in the rural districts into wine and cider shops? Shall they plead that to do more will cost them the liquor vote? Are you and I made of that sort of stuff—and calling God our God, and claiming to have been made in His image? We have asked for opportunity to fairly grapple with the saloons. The men who deny us this opportunity are not our friends. They may reason, and they may protest; but if they deny us this, we shall understand, and they shall understand. They can no more serve us and the liquor dealers than they can serve God and mammon.

If the moral forces would win, let them fight with terrible earnestness. This, or confess your moral impotence. We are not to speak once, but a hundred times; not to pray once, but without ceasing; not to do one thing, but a hundred things. Remember how the dying prophet laid his hands upon the King's hands and told him to shoot arrows, the arrow of the Lord's deliverance and the arrow of the deliverance from Syria. "And he said, Take the arrows. And he took them. And he said unto the King of Israel, Smite upon the ground. And he smote thrice upon the ground and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it."

Our victory shall rest in smiting our enemies again and again and again and again and again, and, if necessary, again. So only shall we convince the General Assembly, by an overwhelming demonstration, by mass-meetings, petitions and personal appeals, that the conscience of the State is aroused and will accept no compromise.

Are you in earnest? Then up and to your task this hour.

WHO ARE THE EIGHT THOUSAND?

BY W. W. SMITH, A. M., LL. D.

The second edition of "Who's Who in America," (from the press of A. N. Marquis & Co., Chicago) contains 1,300 pages of brief biographies, without eulogy, criticism or comment, of such persons now living in America as have become noted as factors in the progress and achievement of the age. "Endeavor has been made," say the editors, "to include all Americans of more than local note in all lines of useful effort." No name is inserted or omitted for financial considerations; the book is sold on its merits.

With a view to determining what effect education of the various grades has had on success in life, effort was made to ascertain the school training of each of these men and women "of more than local note" and 7,852 on their United States list were thus educationally classified.

According to the best estimate we can make from the latest census returns there are in the U. S. 40,782,007 persons over 21 years old. These are divided educationally about as follows:

Class 1. Without school training	4,682,498
Class 2, With only common school training	32,862,951
Class 3. With common and high school training	2,165,357
Class 4. With college or higher education added	1,071,201

Now the question is, how many of the eight thousand distinguished citizens of the United States on the Who's Who list came from each of these classes.

The 4,682,498 of class 1 furnished	31
The 32,862,901 of class 2 furnished	808
The 2,165,357 of class 3 furnished	1,245
The 1,071,201 of class 4 furnished	5,768

It thus appears:

1st. That an uneducated child has one chance in 150,000 of attaining distinction as a factor in the progress of the age.

2d. That a common school education will increase his chances nearly four times.

3rd. That a high school training will increase the chance of the common school boy twenty-three times, giving him eighty-seven times the chance of the uneducated.

4th. That a college education increases the chance of the high school boy nine times, giving him two hundred and nineteen times the chance of the common school boy and more than eight hundred times the chance of the untrained.

It is a surprising fact that of 7,852 "notables" thus gathered, 4,810 proved to be full graduates of colleges.

The Baptists are the only people in the world that furnish their cranks with plenty of rope. This explains at once why they have so few; and why these few make so much more noise and cut so much larger figure than the far more numerous crowd in other connections that have strings tied to them.

VALOR.

Valor consists in the power of self-recovery, so that a man cannot have his flank turned, cannot be out-generalled, but put him where you will, he stands.

This can only be by his preferring truth to his past apprehension of truth.—Emerson, Circles.

Compare the respective courses of the Thessalonicans and Berreans, in last Sunday's lesson. The one preferred their past apprehension of truth; the other preferred truth. Which do you prefer?

BOOK NOTES.

BY REV. J. A. CHAMPLIN.

The Representative Men of the Bible. By Geo. Matheson, D. D. A careful reading of this book does not meet the expectation raised by the introduction. He says, "To us there will be but one artist—God Almighty. It is the pencil of this Artist that we will try to trace." Of course all any writer can do is to put down his mind's picture of a Bible character. The chapters on "Adam the Child" and "Abraham the Cosmopolitan" are disappointing on account of the strange philosophy of the Garden of Eden and the narrowness of treatment. The treatment of "Joseph the Optimist" and "Job the Patient" is full and inspiring. Probably an impossible task was undertaken in trying to make the picture of each man mean just one thing. But the book as a whole is very inspiring and will stimulate much thought. It is very practical. He says: "A revelation from God is not a statement of what men once did; it is a statement of what men may always do. There lies the power of the Bible." This is one of the new books well worth buying.

Bible Criticism and the Average Man. By H. A. Johnson, D. D. This book gives a review of Bible criticism from the days of Thomas Hobbes, the English Deist, until the present time. The deductions of the higher criticism are fairly given, while the answers of the conservative critics are stated with equal fairness. All the books of the Bible are treated in their relation to modern criticism. There are also chapters on "The Place of Miracles," "Christ and the Critics," and "The Problem of Inspiration." The treatment of the Pentateuch and the Major Prophets is very full and satisfactory. The purpose of the book is stated: "A popular hand-book on the subject of Bible Criticism is a wide-spread need. As far as possible the story of the movement should be told in plain words. The statement of the case should seek to settle faith rather than foment doubt." The writer has admirably succeeded in his purpose. The reading of this book will confirm one's faith in the Bible, "The Impregnable Rock of Holy Scripture." I heartily commend this book to all who desire to read along this line.

HE WILL HAVE TO COME OVER.

Greensboro, N. C., Dec. 15, 1902.

Biblical Recorder, Raleigh, N. C.

Gentlemen:—I herewith enclose $2.00 for the renewal of my paper. I am a Methodist, but my father lived and died a Missionary Baptist preacher. I became a Methodist through the influence of my mother, who until recent years was a Methodist herself. Since I left home, however, she has fallen from grace and joined the Baptist church, too; hence you will see that while I am a Methodist and was at one time a Methodist preacher, I nevertheless have a kindly feeling towards the Baptist church. This feeling I would have even though none of my people were Baptists, for I glory in the great work that your denomination is doing in North Carolina and especially the cause of Christian Education. I wish you could stir up the minds of the Methodists, by way of remembrance, and get them to take a firm stand for Christian Education. I enjoy reading the Recorder very much and think it is one of the ablest papers of its kind in the country. I first began to read it twenty-five years ago, and have been delighted to renew its acquaintance and have it in my home.

Yours truly, R. L. STAMEY.

Baptisticism and Baptistism in Peace and War; in Song and Story; in the Dictionary and on the Brain.

BY REV. JOSIAH WILLIAMS, D. D

Baptisticism is a word that divides Zion. One camp hates it; the other camp rolls it fondly on the nimble tongue. Neither knows why, nor pauses to question. Alas, we are chosen in this world, even by words; poor critters all, flattering ourselves with long discussions of the freedom of our wills, we never choose. It is even so when the potatoes are passed in my boarding-house. They select us. There are those who see in this word a rank heresy, and their thirst for the fires waxes sharp; there are others who see in it the flowering of Christianity. They see in their eyes, of course, not with them. That is, they have Baptisticism or Baptistism on the brain. Alas, we all have things on the brain, or things have us; and we know nothing aright. It is only a word, and words, sir, are things—mere things, the symbols of sounds or the integers of visible combinations; and from the foundation until now, they have never meant more than the seer could see or the hearer could hear. As Dr. Gambrell says, "I do not mean what I say; I mean what I mean." And why, then, should we let the word put us to battle? Baptisticism or Baptistism is a technical term. No one should object to calling a gyascutus a gyascutus. There is no possible heresy in that. A man may be a heretic, but do not impeach him with a dictionary—not Today, unless you live in South Carolina, or Versailles, Kentucky. You may have some faults you would like to hide in the smoke of the fires that ascend over your brother's doxy, but beware of the dictionary. It has played out. History, Hymn-books and the "Seminary Creed" alone are left. There is no heresy in Baptisticism, and none in Baptistism. They are new in a way; but to be new is not to be heresy—not exactly, Today. What's in a name? Baptisticism will not wreck the Western Recorder no more than will Dr. Harvey's winsomeness in Arkansas or Dr. Eaton's talkativeness at large. You cannot kill a paper anyhow. A paper, a goat and cat defy the wreck of matter, etc. Nor will it spread the Baptist Argus abroad. Circulation must be based on sterner stuff, James N., and you have more than your share, too, of that stuff. To be sure the Biblical did get one subscriber by it; but, as I shall prove, he was predestinated, and couldn't help himself. The word may yet make Doctor Rufus Weaver famous—in the dictionary. But who would object to that? Dictionary fame will never excite any one's envy. The dictionary has played out, we say. In the words of the commencement orator who is speaking for fame and expenses, "Ladies and Gentlemen.—What is fame?" The word is nothing. But this is true: If the Western Recorder, the Baptist Argus, Dr. Weaver and the rest of us will have a care to deeply illustrate Baptisticism, we will illumine the universe, the stars will beg light from us, and the ages that shall move in from out the vasty deep of Life will take their reckoning by us, and we shall rule the world from sea to sea and deep to dome. For the universe is waiting for a Baptist who is a Baptist—perfect, no more and no less—as it waited for the sun through the blind and groping aeons ere the starry planets saw each other by its light and began singing love songs to one another and high praise to Him that holds them in His hand.

Baptisticism is a word. Is, mind you. Is, is to exist. To exist is all. Ego Sum! What matters for the rest! Eternal death is the infinite punishment, Eternal Life the infinite reward. Baptisticism is not to come, it is. Here; and choosing us poor critters to suit itself. To say that a thing is, is to say all that there is to say. Baptisticism is, and whether we will or not, it will choose us, or reject us. With this in view we have been watching its career. Here it has chosen; there it has not. Hark as we call the roll:

Baylus Cade: There isn't an inn that isn't a species of insanity. Josiah Williams: Including Baptisticism? B. C. Yes, indeed. From J. W. wireless sympathy to Dr. Weaver.

J. N. Prestridge: Baptisticism is the logical and etymologically exact name that expresses everything Baptistic. (Choking sensation in the Mergenthaler. Proof-reader yells for the Brittanica and the throat gargle.)

A Methodist School Teacher to the Editor: I think I apprehend your Baptisticism. (The editor gives the signal of distress, and the foreman appears with the shooting-stick and the first and only edition of the towel.)

Z. T. Cody: I subscribed for the Biblical Recorder on the strength of its editorial on Baptisticism. (This is the first achievement of the word. Editor.) We needed the word. (Evidently it had a mission to Dr. Cody. Editor.) There is not a word that stands for that body of faith and practice which we hold. The word was foreordained. (By the same reasoning so was Dr. Cody's subscription. Editor.) When once we got a clear vision of the thing and saw it had no name—why it just named itself. (But, if that is so, what will become of Dr. Weaver's budding fame!)

Chas. A. G. Thomas: I am against Baptisticism. (Which means that Baptisticism is against him.)

T. T. Eaton: I see nothing in it. (Get out of the green light.)

Mrs. M. J. B., of Blackwoods: "Baptisticism." What next! O for simplicity. * * * All such words as "Baptisticism" are an abomination. Some will say, people are much wiser than they used to be. But it is written, "The world by wisdom knew not God." Why confuse the minds of the readers of your interesting paper with such stuff as "Baptisticism"? We need no new Isms, but we do need to know more of the wisdom mentioned in Jobe 28:12-28. * * * The world is full of Ism. Presbyterianism, Methodism, Roman Catholicism and abominable Mormonism.

(I like the new spelling of Jobe. Job is highly political. It is also a technical printing term. But I fear some one will lay it to the charge of this good sister that she has severe Anti-ismisticism complicated with Simpliciticism.)

More seriously, I understand that the Western Recorder has resolved to espouse the cause of the word Baptistism, if it cannot devise any other means of defeating the cause of the Baptist Argus' word, Baptisticism. I propose therefore a battle-hymn for the coming conflict:

Prologue:

A Ticist Bapt. met a Tistist Bapt.
In Louisville, Kt.
In Louisville, K t.
Said the Tistist to the Ticist,
With becoming piety;
(His tongue was very apt; and his manner was quite rapt):
"What have you for to say?"

The Hymn:

Said the Ticist to the Tistist,
"I am for J. N. P.,
His is the greatest paper
On either side the sea.
The other's but a taper"—
But the Tistist stayed the Ticist
With mighty energy:—
Said the Tistist to the Ticist:
"I am for T. T. E.
His paper is quite flawless
And his editorial we
Never knew nor saw hes"—
Then the Tistist and the Ticist rapped
Each other good and roundly,
For T. T. E. and J. N. P.
But each went off more soundly
A Ticist Bapt. and a Tistist Bapt.
Than if they'd sat each other rapped.

Chorus (after Sophocles):

"Tisn't tistist,"
Cried the Ticist;
"'Tisn't ticist,"
Yelled the Tistist—
Till their tongues
They were twist
And their lungs
They were hist,
And their fists
They were rapped;
But their ists
Were still Bapt.

N. B.—This will sing better than it reads, and as the battle grows it will become more appropriate.

It is dedicated to Doctor Rufus Weaver, as he thinks that he is the cause of it all.

The Christian's Assurance of Salvation.

REV. E. A. JENKENS,
Pastor First Baptist Church, Dublin, Ga.

I. The Grounds for Assurance.

May we know that we are saved? To sensitive souls, the question seems immodest. We are great at forming notions and cutting the Bible to fit them. Scores in our churches are inactive, because they lack assurance, and feel their own unpreparedness to help others. No doubt a very great weakness in our ranks is just here.

There are those lacking assurance, who put their trust in a religion of works, and are trying by their good deeds to save themselves, a thing unwarranted in scripture, and utterly incapable of good results.

But there are many of the Lord's children who lack assurance because they lack knowledge of the teachings of the Word on this subject. For assurance, we must look into the Book and up to God; not within or about ourselves.

1. The Foundation of Assurance.

"That I may know him."—Phil. 3: 10. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

Assurance is founded on Christ. In His death we have redemption, through the atonement by blood. In His resurrection we have justification. "Who was raised for our justification." In His ascension we have deliverance from the dominion of sin. At His second coming He will deliver His people from the presence of sin.

It all centers in the blood. From the earliest need of a Saviour from sin, the blood was typified as the only hope. It is seen in Gen. 3: 21, where the shame and nakedness of man's sin was covered by the suffering of innocent victims. Also in Gen. 4: 3 it is Abel's sacrifice of blood that meets Jehovah's approval. In Exodus, twelfth chapter, we have the passover. In the slain lamb, and sprinkled blood, we see Jesus dying on the cross, and His blood, by faith, applied to the believer's heart, the seal and surety of his salvation forever. All that needed concern the Israelite when the death angel passed over was whether he was behind the blood. It was the blood that gave him safety.

If the believer would have assurance, let him see that he is behind the blood of the Son of God. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Pet. 3: 18. "For he hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him."—2 Cor. 5: 21.

2. The Coupling Link.

By acting upon what God told them to do, the Israelites found themselves secure when the moment of judgment came. Their work in slaying the lamb, sprinkling the blood, and going into their houses that night, is to be commended, not as saving their first born, but as giving evidence of their faith in the God of deliverance. Works have their place, not as a means of salvation, but as proof that one is already saved. "Show me thy faith without thy works, and I will show thee my faith by my works."—Jas. 2: 18. The man who loves and fears God will obey Him. Where there is faith there are works following.

But faith is the link that couples the dying soul to the saving blood. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4: 4, 5.

The reason why so many of God's people are living without assurance, and in dread of the future, is because they are looking to themselves, and not to the blood. From the press, the platform, and the pulpit it is becoming quite the thing to magnify the life of Christ as a saving example, rather than the atonement by blood. Dr. A. C. Dixon was invited by a minister's union in one of our Northern cities to address them on a certain occasion, and when he notified them he would speak on the atonement, they cancelled the engagement. Dr. Strong, in his recent book, "The Re-discovered Christ," declares that the work of the church is not to teach men how to live rather than save souls. My brethren, there is but one foundation, and that is the blood. That which sets the blood aside is from the pit.

Glory to God! faith in the blood saves. "And he said unto the woman, Thy faith hath saved thee; go in peace."—Luke 7: 50. "Thy faith." No place for works, yet how tender and touching was her devotion. No place for feeling, and yet how deeply she felt. The word "feeling" is mentioned only twice in the Bible, once in Eph. 4: 19, and once in Heb. 4: 15, but in neither instance do they refer to the plan of salvation. How much people depend on mere feeling. Plenty of assurance when they feel happy. I imagine that in one Israelite's home there was anxiety and dread, and in the one next to it there was joy and gladness; but one was safe as the other, because both were behind the blood. Thank God, salvation depends on faith in the blood of Christ.

The Christian may have assurance for the present, as well as for the future. "Hath saved thee." "Now are we the sons of God." Saved now, and waiting for the glory.

In an article to follow, we will speak of the manifestations of assurance in the believer's own heart, as presented in the Word of God.

This World is Not an Orphan Asylum.

We are living out these lives of ours too much apart from God. We toil on dismally, as if the making or the marring of our destinies rested wholly with ourselves. It is not so. We are not the lonely, orphaned creatures we let ourselves suppose ourselves to be. The earth, rolling on its way through space, does not go unattended. The Maker and Controller of it is with it and around it and upon it. He knows us infinitely more thoroughly than we know ourselves. He loves us better than we have ever dared to believe could be possible.—William R. Huntington.

The Life and Character of Elder A. R. Pittman.

BY R. R. PITTMAN.

Alfred Rowland Pittman was born in Robeson County, N. C., June 19, 1829. His parents were Nathan and Sarah Elsiph Pittman. By his first wife, Mary Catharine MacArthur Pittman, he had three children: A. McA. Pittman, now editor of the South Carolina Baptist; Mrs. A. E. Floyd, wife of the principal of Ashpole Institute of Union City, N. C.; N. R. Pittman, pastor of Savannah Avenue Baptist church, of St. Joseph, Mo. By his second wife, Martha Watson Pittman, he had several children, three of whom are now living: Rev. A. E. C. Pittman, of Rennert, N. C.; Miss Rena Snow, of Rennert, and Dr. J. W. Pittman, of South Carolina.

SCHOLARSHIP

Rev. A. R. Pittman entered Cape Fear High School after his first wife died. He was a close, persistent student. He gathered many books—the best of books. His mental sinews were strong like chains of steel. What he knew he knew that he knew. He was as immovable in his principles as are mountains from their divinely wrought foundations. His blood, his soul, his firmly fixed faith were worked into his religious learning. His desire to teach was equal to his desire to know. Both desires were passionate. He was eloquent in speech. He was an orator. He was a glowing truth-teller. He was an ardent learner.

A PEOPLE'S MAN

He inherited much immediately. His mother was Welch. In her was some English blood. She was pious. She read much. I remember how she read Bunyan, Christmas Evans, the Prince of the House of David, the Children of the Abbey, the hymns, the Bible. She was the devoutest woman I ever knew. My grandfather Pittman was Irish, mostly. He was wealthful in humor and wit. He was magnetic. He was charming. Men, dogs, horses—every living creature found refuge in him. When sixty years were upon him he could stand flat-footed and vault into the saddle and dash away on his horse and sound his horn and fire his gun. To him the world was alive and hounds and men must have enjoyed him in the chase and race. From him and Sarah Elsiph my father inherited a life whose composite gave him access to God and men—gave him, through the blood of the cross, hospitality to divinity and humanity.

HIS SERVICE.

Lumberton and Ashpole I now see through a mist of years, a mist of tears. Our home on the Horn Camp, a home of plenty, of hospitality, is idealized. There my mother died. There my grandfather and grandmother Pittman died. From that home I went away to school—to many schools. In that community my father was pastor more than a quarter of a hundred years. The Mitchells, Inmans, Thompsons, Floyds, Granthams, Popes, Atchisons, Bullocks, Moores, Lees, etc., loved him. The Presbyterians were his friends. A. A. McQueen was for many years pastor of what we called Presbyterian Ashpole church. My mother was a Presbyterian when my father married her. I have visited her kinsfolk from the Cape Fear to Southern Texas. They honor God and serve the race for which the God-man died. I consider that Rev. A. R. Pittman, was one of the noblest, purest, truest of men because the best people in the world loved and honored him throughout his life which to them was open and intimately known. He served wisely. He wrought in prayerful inspirations. He baptized about three thousand converts.

ASHPOLE INSTITUTE

His four sons studied in Wake Forest College; but he believed in fostering academies. To him more than to any other man is honor due for the existence of Ashpole Institute at Union City, N. C. The Institute did cost him much toil and much money. His son-in-law, A. E. Floyd, is now principal of the thriving academy.

DENOMINATIONAL WORK.

From my childhood he had about him Baptist papers and lots of charming books. I was passionately fond of reading. In the Biblical Recorder I learned the names of the Baptist leaders when I was a lad. Ford's Christian Repository was among his periodicals. He gave to me every book which I would read. He invited his loved ones to get acquainted with the people who were doing honest work for the Lord. As he grew older he made sacrifices that he might be in the Southern Baptist Convention. He knew the brethren and silently loved them. I never knew a man who more tenderly and thankfully loved the people of God. He might have taken a far more conspicuous place, but he so despised envy or jealousy or immodest ambition. Once when he came to my St. Joseph home from a Texas meeting of the Southern Baptist Convention he expressed a wish to move to Missouri, but as he thought upon the impulsive wish he felt that he would be happier and more useful among his brethren in Robeson. He urged his brethren to be partakers in all the general work of the denomination. He was an interested helper in the work of the Southern Baptist Theological Seminary.

During his fatal illness I visited him three times. I would tell him of my love and he would declare his love for me. His letters were always enriched with noble words of love. To journey half across the continent to talk with him was always a pleasure to me. I have met him in Wilmington, Washington, Norfolk, Richmond, but my enjoyment of him was wealthiest when I rode with him to Ashpole, Bear Swamp, Lumberton, Lumber Bridge, Saddle Tree, etc.

His body was buried at Ashpole church. There under the trees which are festooned with moss are the graves of Nathan and Sarah Pittman, Alfred R. and Mary C. Pittman. In going to that dear place where I surrendered to the Lord many years ago I have been often and greatly blessed. At the funeral service Elders C. H. Durham and O. P. Meeks delivered appropriate addresses. In the recent session of the Robeson Association, of which he had been Moderator, memorial addresses were spoken in honor of him and E. K. Proctor, who was Clerk of the Association.

My father was the sincerest of men. His work for Christ was real, earnest, scriptural. The work, the answered prayers, the pure gospel preaching will last as long as eternity endures. I loved him. I love him now. My mother died when I was born, but I love my mother. They are gone, gone home, and to me heaven is nearer and Christ is dearer; and, as I glance into the yesterdays and gaze into the radiant tomorrows, the time seems short.

St. Joseph, Mo., Dec. 29, 1902.

It is well to let our spirit of prayer find expression according to God's grace and our needs. It is said that "when a Breton sailor puts to sea his prayer is, 'Keep me, my God; my boat is so small and the ocean is so wide.'" We need God's loving care at all times, and no place or degree of danger is beyond the limit of His ability or readiness to give protection.

Does Prohibition Prohibit?

No; in some cases not at all, in others only partly. In the case of Adam and Eve, even God's prohibition did not prohibit. God forbade them eating of the fruit of a certain tree in the garden of Eden. But the devil, who always opposes prohibition, told them that God's prohibition was hard, and against their best interests, but that if they eat of the forbidden fruit, they should not surely die, but that by eating they would be greatly benefited. They obeyed the devil rather than God, and brought sin, sorrow, and ruin on themselves and their posterity. So we see the devil was the first opposer of prohibition. A thing that is not bad needs not to be prohibited; but whenever a bad thing is prohibited by law of God or man, the devil opposes it. He has always bitterly opposed the prohibition of the liquor traffic, because it helps him more in his devilish work than any other agency he employs. He whispers in the ears of his followers, saying: "You are free; don't allow your liberty to be taken from you." If you listen to the devil, you become the most degraded of slaves—a slave to the devil, and a ruinous appetite.

God has said: "Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery." All these prohibitions of God are violated. Are they wrong because wicked men violate them? Did God make a mistake in enacting them? Did he ever reverse them, because they were not fully obeyed? Never, and He never will. They are right, and ought to be obeyed.

While these prohibitory laws of God have not entirely prevented the sins they forbid, they have greatly diminished the number of these sins. Where God and His laws are known, these sins are not half so common as in heathen lands.

Just so sure as it was right for God to prohibit murder, stealing, adultery, etc., just so sure is it right to prohibit the liquor traffic; for this traffic is the most fruitful source of all these evils, and of innumerable others that blight and curse mankind.

Prohibition does not entirely prevent the selling and drinking of liquors, but it does greatly lessen the traffic and the evils that attend it. Where prohibition prevails, there is less of drunkenness, poverty and crime. If druggists and doctors would prescribe and sell only for medical purposes, and if officers of the law would search out and bring to punishment violators of the law; then peace, prosperity, and happiness would gladden our land.

J. A. STRADLEY.

Talks on Industrial Education.

BY DR. GEO. T. WINSTON.

Nearly all the great men of the world were born and raised on the farm. They grew up on the bosom of Mother Earth, climbed trees, swam the streams, followed the plow in the furrow, and drank in the glories of earth, air and sky. Mother Earth knew them as her children, and gave them the best of her riches: health, strength, self-reliance, cool heads, free from nervous exhaustion and fictitious excitement.

How different from Mother Earth's training is that of Stepmother City! Foul air, no woods, no streams, no meadows, no birds, no wild flowers! No swimming, no hunting and fishing, no sunrise nor sunset, no roar of tempest in the forest and no companionship of animals. Here is work without recreation; excitement without repose; exhaustion and strain of mind, nerves and body by incessant labor, or social frivolity, or vicious dissipation. No wonder we see few great men born and reared in the city; no wonder that the third generation of city-born children is apt to be degenerate.

Yet the strong, clear-headed man, born and raised on the bosom of mother earth, far out in the country, comes to the city to find a career. He may fail to find it, or he may secure the highest success, and yet live to see children or grandchildren grow up in city homes, weak in body, mind or character. He may wish that he had stayed in the country. No matter! others will not profit by his example, but will come and come and come in never-ending stream from country to town. A century ago only one-fifth of the people in the United States lived in cities; now more than half. How to stop this loss of the country's best life-blood is one of the greatest problems of the age. We cannot expect it to stop entirely. It would not be well for it to do so. Not everybody is adapted to country life, and the city must have some help from the country. It must get a new supply of health, strength, brains, character and power during each generation from those who were raised in the country. But the supply at present is far too great. For the last thirty years the migration from country to city has been almost a stampede.

Our system of education is largely responsible for this. Country boys are taught little or nothing in school that binds them to the country, or helps them in their country life. Every book that they study leads to the city, every ambition that they receive inspires them to run away from the country, the things that they read about are city things, the folks that they talk about are city folks, the greatness that they dream of is city greatness. All this should be changed. Country boys and girls should begin as soon as possible to study country things: plants, animals, insects, flowers, the weather, soils, the streams, the forests and the sky. All these things could be taught them in the public schools.

The new science of agriculture, which makes farming not only interesting but profitable, must have a place in the public schools. Nature study, which tells how nature works and lives in field and forest, of flowers and fruits and birds, of insects and animals and bacteria, should be taught to every country boy. How little does the average country boy know of these things! How few of them know even what the tassels and silk of the corn are for; what the little tubercles on the roots of the cow-peas are for; what the brown balls on the cedar trees are for; which birds are beneficial, and which harmful to the farm; how insects which destroy crops are bred; what laws govern the weather and the seasons; what bacteria have to do with butter and cheese-making; what the reasons are for rotating crops; how animals may be bred up for special purposes; how fruit, grain and vegetables may be cross-fertilized and bred in special directions for special use, or how soils are made. Thousands of things like these should be taught in our public schools to country boys and girls. The only lack is teachers, and these can be supplied without great difficulty. The A. and M. College is going to have a summer school for teachers next July, in which will be taught rural science, nature study, and manual training. Let the teachers from other colleges and academies and high schools come and learn these subjects and teach them next year in their summer schools. Let the teachers of public rural schools come, and let us have a genuine agricultural revival, so that we may inspire country boys and girls with love of the country and keep them on the farm. In this way we will build up the race; and, if we do not create so much wealth, or so rapidly, we will create sturdier types of manhood and womanhood.

News Notes.

....Are you in the battle against the saloon?

....We have plenty of petitions. Call on us freely.

....If your pastor's salary has been raised, send us word.

....Yes, let the women sign the petitions. But get all the voters you can.

....Rev. V. M. Swaim changes his address from River Hill to Cool Spring, N. C.

....Under pastor Jos. G. Blalock our church at Whiteville has steadily gone forward. It has now a nice parsonage.

....Rev. Martin A. Wood, of Marshall, recently baptized fourteen converts at Madison Seminary. Rev. L. J. Baley and Rev. J. A. Bradley aided him.

....In taking his new field at Spring Hope, Rev. A. G. Wilcox writes: "Nothing less than putting the Recorder into every home will satisfy me."

....Rev. J. A. Stradley has accepted a call to Fellowship church, near Creedmore. It is the church that so abundantly entertained the last Association.

....Dr. Willingham has issued a tract entitled "Christ's Second Campaign," by Rev. J. W. Millard. We advise every one to read it. It is an inspiring utterance.

....Brethren will greatly favor us by promptly informing us of their acceptance of calls. It is a false modesty that refrains from giving information of this sort.

....Rev. A. B. Thomas reports a revival at Beta, in which he and Bro. W. H. Davis preached. Bro. Davis, he says, is an earnest, faithful servant of God, and a fine Gospel preacher.

....Rev. J. E. Hutson is aiding Rev. W. A. Therrell in a meeting in French Broad church, Asheville. "I hope to succeed here," says Brother Therrell, "and desire the earnest, importunate prayers of my brethren."

....Rev. J. R. Moore, of Seneca, has been called for half his time by the Westminister church. He will remain at Seneca, where the work is encouraging, even if he should accept the Westminister call—Baptist Courier.

....Rev. S. J. Porter has been called to our church at Henderson. He will reap well where Dr. Hufham has sowed, and will sow for many reapings. His presence will give strength to the Tar River Association from border to border.

....Rev. B. W. N. Simms writes from Waynesville: "I see great needs up here. Cade has gone to Murphy. I miss him. He was a true yoke-fellow, and true to his pastor. I rejoice that he is yet my neighbor, and on the line front of me, looking west. We are praying for a revival."

....We regret to record the death of Rev. J. B. Marsh. We did not know him in the time of his activity, but in his old age we found him a most lovable and warm-hearted minister. It was a pleasure to be with him or to receive his letters. We extend sympathy to his loved ones.

....Our good friend Rev. Nicholas P. Stallings and Miss M. Nina Riddick were united in marriage December 30. Our congratulations may be late, but they are none the less warm. Our ministry has no more genial brother than Brother Stallings and his friends will join us heartily in wishing him and his bride great happiness.

....Rev. T. B. Justice has begun work at Franklinton under most happy auspices. The debt on the church has been paid and the brethren are thinking of building a parsonage. Brother Justice is a decided addition to the Central Association.

....In Congress active measures are on foot to restrain the trusts. They are designed to prevent destroying competition and to prevent discrimination in freight rates, and also to provide for publicity. These are three wholesome lines of action.

....The San Jacinto Oil Co., Rev. J. B. Cranfill president, has gone into the hands of a receiver. This means that it has failed. This paper did not accept the advertisements of the company until it struck oil in great quantities. Then it became a legitimate enterprise.

....Rev. W. L. Hayes, of South Carolina, is the new pastor at Sanford. We hear him spoken of most highly. He comes to Sanford at an opportune moment. That town has a fine future, and our church there has a great mission. We welcome him to North Carolina.

....We were glad to see Rev. F. O. S. Curtis in Raleigh last week. This good brother is now divided between upper Carolina and lower Carolina, having accepted a call to Dillon, S. C., for a part of his time. We are glad at any rate to have part of him in North Carolina.

....Rev. R. R. Overby, D. D., of Belcross, the old warhorse of the Chowan country, writes: "I am with you with all my heart in your war against whisky. Have been doing all the talking, will continue, that I can against the saloon. God bless you in your fight against the many wrongs in the State."

....The Democratic caucus has not yet nominated a Senator to succeed Mr. Pritchard. Mr. Overman leads with sixty votes; Mr. Watson has fifty-five and Mr. Craig thirty. The others are practically out, Col. Carr and Judge Hoke having withdrawn, and Mr. Alexander never having had a chance.

....Rev. S. J. Beeker has resigned the pastorate of Leaksville. He has done good work here as he has done wherever he has labored. His zeal and his high purpose to serve mark him as a young man of great usefulness. Our readers will recall a letter only a few weeks ago showing how the church at Leaksville has prospered.

....Lieutenant Governor Tillman, of South Carolina, met Editor Gonzales, of the Columbia State, on the street unarmed and shot him. The wound is very serious. Tillman should be convicted of murder if Gonzales dies, and should be promptly executed. On being asked for an expression concerning the matter, Governor McSweeney, of South Carolina, deplored the fact that an officer of the State should have been found carrying a weapon! The Governor should be impeached for weakness. He was too afraid of the Tillmans to express condemnation of the murder. He is a weak gentleman.

....President Mullins, of Louisville, writes: "The second half session of the Southern Baptist Theological Seminary will begin February 2nd. Our classes are so arranged that students desiring to do so can enter on that date and take up the studies with advantage. This applies to all the studies taught except the languages which must be begun at the opening of the session in October. Any students desiring to come at that time whose arrangements are not already made can secure information by writing to myself, or in reference to board by writing to Mr. B. Prenkey Smith, Room 10, New York Hall, Louisville, Ky."

....Rev. H. H. Mashburn, the able young pastor in Louisburg, brought a bride to the Convention at Durham, having been married that week (Dec. 9), in Louisville, Ka., to Miss Emily Roberts Haycraft, Rev. E. Y. Mullins officiating. His brethren at the Convention took great pleasure in congratulating him upon his good fortune, and his friends who were not present will join us now in congratulations and good wishes.

....We need not say that we are distressed at the possibility of Dr. Battle's removal from the State. He has been not only a notably successful pastor of his great church in Petersburg, but his brethren throughout Virginia cherish him as one of the truest and noblest of men. No man in Virginia has more loyal and faithful friends. If he goes to Greensboro, that flourishing and enterprising city is to be congratulated most heartily.—Religious Herald.

....If you are in earnest in the battle for the London bill you will write several letters today. You will write one to your representative in the Senate; one to your representative in the House; one to a member of the Senate Committee on Propositions and Grievances and one to the House Committee on this subject. And having done this, you will also join with others and get up a mass-meeting. This is very little to do. Do at least this much, and do it quickly.

....Mr. T. B. Wilder, of Louisburg, and Miss Frances Page, of Aberdeen, were united in marriage (December 18) shortly after the Convention, which accounts for our failure to record the happy event. Mr. Wilder is a favorite layman, known to all our people, being a familiar figure in general and local meetings. He is especially useful in the Tar River Association. Miss Page is a member of the Page family, so well known in our State, and is a woman of rare personal charm and accomplishment. We congratulate our good friend, and we wish him and his bride much happiness.

....One of the most liberal pledgers at Winston-Salem was Rev. A. L. Betts, and he was very ably seconded by his excellent wife. They gave and gave and gave and gave again. Not a rich man, and pastor in an Association that had not been active in this cause, perhaps some wondered how he would ever meet his pledges. Well, he met them, promptly, to the last cent, good measure and running over! How did he do it? One word, He worked. The Committee was looking about for a man to succeed Brother Fry in this work. They were unanimously for Betts. He is now in the field and at work. The world waits for the man who can. His friends may address Brother Betts at Washington, N. C., for a time.

Pastors' School at Wake Forest.

The pastors who came to Wake Forest to study the Bible under Prof. Cullom for a month, organized and began work Monday, the 12th of January.

As outlined in the Recorder some time ago, we are studying Acts and Romans with the help of text books and commentaries secured from Prof. Cullom and the College Library and a lecture and conference on every lesson each day. In addition to the work done on Acts and Romans Prof. Cullom lectures each day on "Christian Living." The lectures are principally quotations from the Bible. We have had only a few lectures yet, but I have already been more than paid for all of my trouble and expense.

The work that has been mentioned will continue until the 13th of February. But this is only a part of the good things in store for us. In a few days Bro. T. Neil Johnson will begin a course in Sunday-school work. This will continue through several days. On January the 22nd, Editor J. W. Bailey will lecture on Baptist Ideals. February the 1st Dr. J. D. Hufham will lecture on The Pastor as an Evangelist. February the 2nd Dr. R. J. Willingham will lecture on World-wide Evangelization. February the 12th Dr. Wm. E. Hatcher will lecture on The Country Pastor: His Difficulties and How to Overcome them; His Opportunities and How to Meet Them.

This opportunity is too great to miss. If it be possible lay down every thing and come and get the lectures and the rest of the studies. It will be pleasant and profitable.

To the country churches: If your pastor is not able to come make him able. It would be only a small amount for each, if the four churches will help. But the month will be passed before the pastor will get around to his churches again. Then it will be too late for this year. You are a Christian. You are interested in your pastor, in your church, and in the Master's work everywhere. Go to your pastor and tell him to come. Lend him the money if you are not able to give it to him. If you havn't it to lend, tell him to borrow it from some one else and you will see that his church or churches pay it. Then go to work in your own church and if your pastor serves other churches get some one to work in them and raise the amount. God will bless you and your pastor and your church.

Every church ought to try to make its pastor a better pastor and a better preacher. Every missionary in the State ought to be here.

W. C. BARRETT.

At Wake Forest.

Laurinburg and Spring Hill.

Dear Recorder:—I am now fairly well at work on my new field; but, of course, have not had time to get a full grasp on the work. A general survey of the field has convinced me that there is much to be done. The good people here and at Spring Hill gave me and my family a royal welcome. Almost every day has brought us some fresh token of the sincerity of the love and esteem of the people—some of whom are not Baptists. One of the many tokens of appreciation was a well filled larder when we moved into the new and handsome parsonage hard by the church. Such deeds of kindness as we have received have gone for toward healing the wound made by tearing away from our many devoted friends in South Carolina—not a few of whom are to be found in the Piedmont church, which for four years we endeavored faithfully to serve. Not soon shall we forget our stay in the Palmetto State, and the host of ardent friends to whom we reluctantly said, "Good-bye."

Yet we are really glad to be numbered among the citizens of our native State; and especially to be numbered among the progressive Baptist host of the State. In no State in the Union—save perhaps, Texas—are Baptists making more rapid progress in all departments of their work than the Baptists of our State. An absence of four years from the State followed by an attendance upon the Durham Convention in December, has convinced us of this fact. Here we planned greater things for the new year, and this scribe for one came away with the full determination to help carry these plans to a complete and final consummation. May this be the happiest year to us all because it shall be the busiest year in history of North Carolina Baptists.

Yours for the Master,

R. J. KENDRICK, JR.

Laurinburg, N. C., Jan. 3, 1903.

Please mention this paper when writing advertisers.

To the Baptists of North Carolina.

Dear Brethren:—At the recent Baptist State Convention in Durham, a committee appointed to consider the advisability of employing a historian made the following report, which was unanimously adopted:

"Your Committee on the Advisability of Employing a Historian, recommend that a committee of three be appointed to employ a competent person to collect and put in permanent shape material for a history of North Carolina Baptists, and that said committee be instructed to secure contributions from churches and individuals to pay the historian a salary not exceeding five hundred dollars."

The undersigned were appointed a committee to carry out the purpose of the Convention as set forth in the above report.

The committee held a meeting in the city of Raleigh on the 24th day of December, 1902, and decided to employ Rev. Dr. J. D. Hufham as historian, as soon as sufficient funds to pay his salary shall have been secured. We have no way to raise the salary of the historian but from the contributions of our brethren and sisters throughout the State; therefore, we call your attention to the following considerations:

THE WORK IS IMPORTANT

North Carolina Baptists have a glorious history, but it has never been written. Here and there a fragment has been preserved from oblivion, but much has been lost. Our people have been content to do noble deeds, perform heroic service, and achieve glorious success, through great tribulation; but have seemed indifferent to the preservation of the story of their arduous labors, patient endurance, remarkable heroism, and wonderful success. Much of this history has been lost; but, in every part of the State, there is an abundance of material awaiting the diligent searcher after truth. This material should be secured, and the history of the Baptists written for the instruction and encouragement of our people.

THIS SHOULD BE DONE AT ONCE

Much time and material have already been lost. The fathers are dead, and there is no one to tell the story of their lives and labors, as they could have told it; but we may gather up the fragments, and weave them into a thrilling story of the past, if we will do it now. To delay is to love much of what remains. We must not delay.

The most capable man in the State for this work is now in a position to undertake it. A few more years and his eloquent tongue will be silent, and his hand that now wields the pen of a ready writer will be cold in death. If we would save the material for our history we must do it now. If we would use the man that God seems to have raised up to write our story, we must undertake this work now. The time, the work, and the man by the providence of God have met, and shall we refuse to improve the opportunity that calls us to this great work.

Dear brethren, we bring this matter to you. It is your cause, the history of your people, and it is only by your help that the work contemplated can be accomplished. Will you help? We believe you will.

The Convention indicated the salary of the historian, but we have no funds. The amount necessary to be raised is five hundred dollars. This must be secured before we can put him to work; for we are unwilling to create a debt. Please let us know as soon as possible what amount you will contribute to this object, and when we may expect to receive it. Address T. J. Taylor, Warrenton, N. C.

The work is great, time is short, come to our help at once, and let us have a history worthy of our noble ancestors.

Yours for the work,
T. J. TAYLOR,
J. S. HARDAWAY,
THOMAS M. PITTMAN,
Committee.

Pastor Tredway and Shelby.

After more than five years of faithful service and successful work, Rev. R. F. Tredway has resigned the pastorate of the Shelby Baptist church, and accepted a call to the Graham Street Baptist church, of Montgomery, Ala., and I want to say that the severance of his pastoral relation here was genuinely and sincerely regretted, not only by the members of the Baptist church, but by the people of the town in general. The most perfect harmony and cordial good-will existed between pastor and people, and strong inducements were offered him to remain; but in obedience to a sense of duty he adhered to his decision, to accept the call to Montgomery. The retiring pastor was presented with a very handsome gold watch as a token of the church's appreciation of his work and labors.

During Brother Tredway's pastorate the contributions and membership of the church have more than doubled, and he leaves it in a thoroughly united and prosperous condition. Brother Tredway is a preacher of exceptional ability, a cultivated Christian gentleman, and by his faithful ministrations, Godly walk and consistent example, had very strongly entrenched himself in the confidence and affections of the people of the whole town and community.

Our best wishes and prayers will follow him to his new field of labor, where I am sure, under God, he will do the best work of his life.

C. J. WOODSON.

Shelby, N. C.

Appreciation of a Good Church.

I have decided to go to East Durham. I leave a fine field, one that has in many ways been the most pleasant I ever occupied. It is with regret I leave these people. They have been all kindness. The people in Windsor have been constantly giving us things of various kinds. When I started to New York city last June to take my boy to Dr. Gibney, the ladies handed me to my surprise a purse of $32.00. I was not expecting anything of the kind. But I am hardly surprised at any good or kind deed done by them, having experienced so many at their hands. The numerous gifts that have come to us from the members of the Windsor congregation I can not attempt to enumerate. Space is too short. And the kind consideration shown us by every kind of courtesy binds our hearts to the people of Windsor. All, old and young, I have learned to love. The children especially I have deeply seated in my heart.

Then the church at Capehart which I have served just one year, has done so well and responded so nobly to every call I have made to them that they will ever hold a large place in my heart. I always come back from this church with my money in my pocket. Every month they paid me in full. At the October meeting I proposed that we pay to Foreign Missions $35.00 instead of $25.00, the amount they had been paying, and to my glad surprise they walked up and made it $50.00. This is a country church. All the objects they look after. I hate to leave them.

Then my other church, Sandy Run, the oldest church in the county, has literally bound me to them in heart and soul. Never have I served a church that responded quite so well in every way as has dear old Sandy Run. Absolutely I have no fault to find with this church as a church. I have served this church one year only. Last year they paid to all benevolent objects a total of $67.19. At the September meeting, closing the Associational year, I called on them for $40.00 to round up our year's work. They came forward to my call and our year's work for benevolence amounted to $239.84. And then at Christmas they gave me a purse of $20.00 for a Christmas present. There have been members received into this church every meeting during the year but four. The young people that I have baptized here and at the other churches in this field I prize as special friends.

The Sunbeams at Windsor remembered me at Christmas and gave me a beautiful little clock.

It has been hard to consent to leave this field and go elsewhere. And yet duty seems to tell me to go to East Durham. There I expect to find a noble band and one that I shall love as I have loved and ever shall love these.

Here is an opportunity for some one to do good work. Windsor is developing. It is growing into a brick town so that soon the old wooden buildings will be a thing of the past. Within the last few months six brick business houses have been erected. And others are contemplated.

The right man here has an opportunity and will find as good people as the earth affords.

J. O. ALDERMAN.

Windsor, N. C., Jan. 8, 1903.

Is It Worth

while to risk ruin to your clothes for the saving of a few cents? Saving so very little—chance of loss so very great. What you could save in a year by using poor washing-powders would not pay for one ruined garment. PEARLINE costs a trifle more—but it's absolutely safe. 671

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I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No slaughtering oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

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Rose Tobacco Cure $1.00 per box or three for $2.50. Cure guaranteed. Rose Drug Co., 2105 2nd Ave., Birmingham, Ala.

Home Circle.

A Prayer.

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today.
Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for today.
Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself
Just for today.
Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for today.
Cleanse and receive my parting soul;
Be thou my stay;
O bid me, if today I die,
Go home today.
So for tomorrow and its needs
I do not pray.
But keep me, guide me, hold me, Lord,
Just for today.

GOD'S ANSWER

Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you. 2 Chron. 20: 15, 17.

In all thy ways acknowledge Him, and He shall direct thy paths. Then shalt thou walk in the way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Prov. 3: 6, 23, 24.

The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil. Prov. 19: 23.

A Mother's Need.

BY EMMA GRAVES DIETRICK.

"What grace do I most need to cultivate in my boy?" asked a young mother of a saintly old lady. "Patience in his mother," was the instant reply. What a world of truth is contained in those four words! Is there anything which so quickly develops stubbornness and ill temper in a child as impatience in government? And yet how often the mother's patience fails when it is most needed. What can she do? A mother was one day trying to enforce obedience in a headstrong boy. It seemed as if every effort had been made to no avail. Under the strain her patience gave way, and with a torrent of angry words she reproached the boy. Hardly had the words left her lips when she realized what she had done.

Pausing suddenly, she said: "My boy, I ask your pardon; I am very wrong to speak so; I will try to have more patience with you. Shall we both try again?"

The boy looked at his mother in amazement, and as he saw her sad and troubled face, he burst into tears and said, as he threw his arms about her neck: "Mamma, dear mamma, I will never trouble you again."

Long afterward the boy said: "I never knew till then how I troubled her, and I never felt so mean as when she asked me to forgive her."

The lesson was not lost on either the mother or child. Not only did the mother grow patient, but the boy grew considerate, and the bond between them was grown closer as the years passed.

"But I haven't any patience," said a thoughtless mother. "Things vex me, and I just say what I think." As if that were sufficient excuse for rudeness and often abuse. The one to whom this mother spoke, replied quickly: "You are mistaken, my dear; you have patience, but you do not use it toward your own; you keep it for visitors. Yesterday when Mary and her children were here they were a great trial. You remember how the children meddled, and how rude and disobedient they were to you while their mother was lying down! But you never said an impatient word. Was it because you cared more for them than for your own?"

The mother's face crimsoned, and she slowly said: "Indeed I don't; but it looks that way, doesn't it?"

"Patience in the mother" is a grace pitifully lacking in many a Christian home. How can it be acquired! "Ask and ye shall receive." "If ye shall ask anything in my name I will do it."

But asking is not all. There must be effort—real hard, earnest effort—to practice this grace of which we read. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—Christian Work.

Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions, and did not believe all the world wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by; and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life, and a happy one.—Selected.

The Record of Heroism.

Dr. S. Weir Mitchell employed a Clippings Bureau to furnish him for a year all newspaper accounts of individual acts of heroism for the sake of others. The flood of material was such that he stopped it at ten months. Even then it was a good while before he succeeded in reducing it to order. The occasion for this somewhat unusual compilation was a discussion which arose among some friends as to whether or not the spirit of altruism is gaining ground in the modern world. The result of it as reported in the Century is wholly cheering. Eliminating first the rescues at the hands of soldiers and the coast-guard and all actions of men in groups or organized companies, there remained as the result of a manifestly defective collection a record for ten months of eleven hundred and sixty-three separate acts of heroism in the face of danger to others. After still further culling out the risks taken by mothers for their children, there were more than seven hundred instances, or nearly an average of three a day. It is a tribute to the dominant power of Christian thought in our modern life that many of those who attempted to save others from danger at great peril to themselves admitted that they acted on some sort of an instinct without exactly weighing their own motives. Many of the rescuers were little children. The meaning of these two facts cannot be far to seek. The doctrines of Christ as to the claims of others are the fountain from which all true altruism springs. And these doctrines have been wrought into our modern life till the very babes have imbibed their spirit, and men and women confronted by an emergency act on Christian principles so naturally and promptly that they forget the source of them, and call it instinct! One of our exchanges lately contained in its editorial columns a prose poem in honor of the locomotive engineer who had died at his post in a wreck the writer had recently witnessed. It is a mistake, by the way, to suppose that an engineer can help matters by staying on his engine. He cuts off the steam and sets the brakes of the whole train at "emergency" in an instant, after which he can do absolutely nothing and ought to jump if he can. Yet many times that single instant of delay is fatal. Nevertheless, we venture to say that of the thousands of men thus employed it would be impossible to find one who would leave his engine without staying to push home the throttle lever and twirl the little bar that governs the brakes.—Christian Advocate.

Concerning Sleep.

The scholar and professional man, like the anxious housewife, is apt to carry his cares to bed, and insomnia becomes a curse. Men and women who are busied in getting and gaining, the merchant, the banker, all alike, fail to secure that self-control which can manage the mind as well asleep as awake.

Normal sleep should be purely a physiological repose similar to the rest of animals who go to sleep with the darkness and awake with the light. Some one has said that sleep is like hunger and thirst, representing a diminution of energy throughout the entire body. I hardly think this can be true, but in my judgment sleep rather suggests the diminution of the energy of the brain, and he is a wise man who takes the hint when brain fag sets in of an evening, and goes comfortably and properly to bed.

Of course it goes without saying that night is not the only time for sleep. Men and women who are busy could steal just a few minutes before or after the noon-day luncheon, to catch a little nap, and, indeed, I am nearly sure that the noon-day nap is worth far more than the noon-day meal, for the digestive processes are surely hindered during the periods of mental activity, and it is the exceptional person in this busy world of ours who is not called upon to use all his brain and brawn to make a living. It has been my habit to advise mothers to steal a while away from every "cumberous care," and even if sleep fails to be wooed to take about twenty minutes every day in absolute peace and quietness, diverting the mind from all anxieties and relaxing all the muscles. A habit of this kind is easily acquired, and we might have fewer neurasthenic women whose nerves make life hideous to their families, if a word like this, spoken from considerable experience, were heeded.—Julia Holmes Smith, M. D., in the Pilgrim for October.

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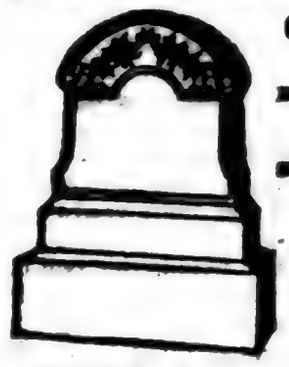

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Young People's Page.

A Wonderful Boy.

BY FRANCES WILSON.

We met in the midst of a dream;
But I'm waiting for him to come true!
The style of his nose I've completely forgot,
But his eyes, I remember, were blue.

It was just 8 p. m. by the clock—
Which stood, I recall, on its head—
When his mother spoke up and said:
"Kiss me, my son,
And run away quickly to bed."

I thought that the next thing would be
Loud wrath and perhaps even tears;
But instead—well, I really give you my word
That I've not been so staggered for years!

The Stork's Message.

BY MARY GORDON

Far away in Norway there is a quiet little village where the figure of a stork appears, carved on the church and over many of the houses. All children in that village know the history of that stork, and how, in return for kindness, he saved the boy, Conrad, from hopeless misery.

Conrad and his mother once lived in this village. She was a widow, and this little lad was all she had to love in the world. God had implanted tenderness in the boy's heart for bird and beast, and he grew to love a stork which every summer built its nest on the house-top.

When Conrad was grown to be a young man, he went as a sailor, and set out for a distant land.

At first all went well with the sailor, but one day, when they were near the coast of Africa, a number of pirates took the ship and put the crew in irons, and, on reaching port, sold them as slaves.

Conrad, years after, was toiling by himself one day in some lonely place, when a stork came flying close and wheeled about him. In a moment he thought of the days of his boyhood, of his home, his mother, and their yearly visitor.

He whistled as he used to do to call the bird long ago, and to his joy the stork came to him, as if to be fed.

At that moment Conrad's heart was full of tears and thanksgiving. It was as though a dear old friend had found him.

But Conrad's heart grew sad again as the time came for the bird to fly away to the north. Was it going to his mother's cottage? Was there any one to welcome it now and to feed it?

Suddenly a thought came to him. He might find help in the stork, and yet get away from his slavery. He managed to write a line or two on a scrap of paper, telling where he was, and that he was a slave. This he tied firmly round the bird's leg, and committed his message to God's care.

Spring came again to the cold north lands, and with spring came the stork to seek its old nest. The widow's eyes grew bright at sight of the bird, which reminded her of her lost boy, and she welcomed and fed it tenderly. As it took the food from her hand, she caught sight of the paper tied to its leg, and with some curiosity removed it. What was her joy to find it a message from her son!

She could scarcely believe her eyes as she read it. She ran hastily to the minister of the little parish to show the precious letter. The news spread through the village, and a cry went forth from every house: "We must send and redeem Conrad!"

They meant it, too. The next Sabbath morning they brought their money to the church, and each gave what he could for the widow's son. Then they chose one of their number to go to the king to lay the case before him, and get him to send a ship of war to help Conrad—such a one as no pirate dare touch.

It was done. To the simple faith of those times, it would have seemed disobeying the will of God had such a sign been neglected. The war ship made good speed, and she was given good success, for the stork had not flown on the autumn day when the bells of the church rang out, and all the people rejoiced with great joy, for the widow's son was redeemed, and was safely at home again in his mother's cottage.

Such is the story of the stork told in the quiet Norway village to this day.—Children's Friend.

Do Not be a Second-Class Man.

You can hardly imagine a boy saying: "I am going to be a second-class man. I don't want to be first-class, and get the good jobs, the high pay. Second-class jobs are good enough for me." Such a boy would be regarded as lacking in good sense, if not insanity. You can get to be a second-class man, however, by not trying to be a first-class one. Thousands do that all the time, so that second-class men are a drug on the market.

Second-class things are only wanted when first-class cannot be had. You wear first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread; or if you do not, you wish you could. Second-class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce, or is too high-priced for the occasion. For work that really amounts to anything, first-class men are wanted.

Many things make second-class men. A man menaced by dissipation, whose understanding is dull and slow, whose growth has been stunted, is a second-class man, if, indeed, he is not third-class. A man who, through his amusements in his hours of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his limbs tremble like leaves in the wind, is only half a man, and could in no sense be called first-class.—Success.

He Fixed It.

A few days ago, while walking through Arch Street, Boston, just at the hour when empty trucks are standing there, and while the horses are struggling to get their oats out of their detestable nose-bags—while the drivers are off eating their dinner—I noticed a truck horse uneasily turning and twisting his head from side to side as if in search of somebody or something. I watched him for a moment or two, and concluding that the nose-bag had become disarranged was about to cross the street to see if I could readjust it. As I stepped forward the horse seemed to have been struck with a new idea. He lifted his head, and for a moment looked steadily up the street in front of him. Suddenly his whole aspect changed. He shook himself, gave a snort of satisfaction, as if he had discovered what he had been looking for, and with his head high in the air and his ears pricked up, he moved briskly forward. Much interested, I followed him. Arrived at the corner of Franklin Street, he deliberately halted at the tail of an empty truck standing there, and resting his nose-bag upon it, contentedly finished his oats.—Our Dumb Animals.

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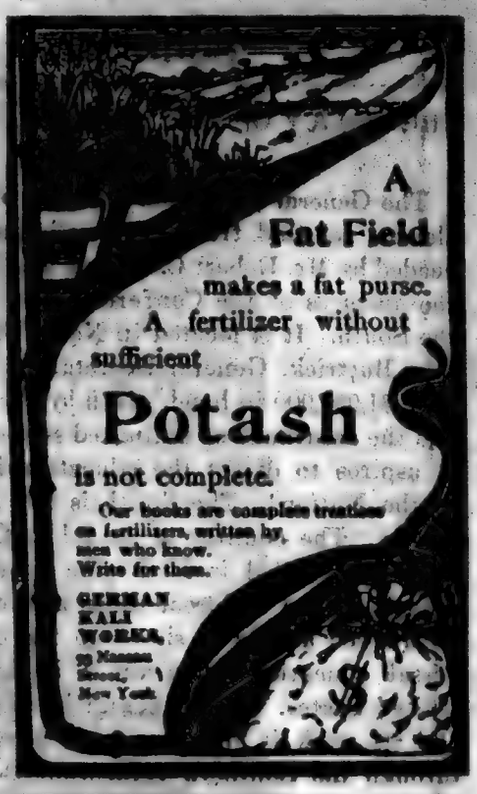

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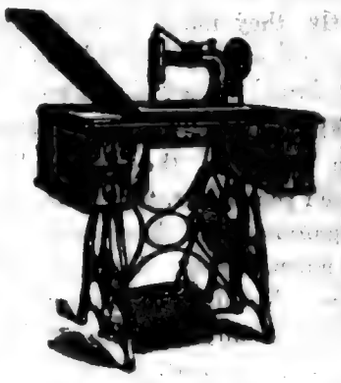

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Editorial.

THE POLICY OF THE GENERAL EDUCATION BOARD.

The General Education Board is a body of gentlemen, selected from the North and the South, headed by Mr. Robert C. Ogden, and formed under the auspices of the Conference for Education in the South. It is located in New York, Rev. Wallace Buttrick, General Secretary. It is said to have $1,000,000 in hand, given by Mr. Rockefeller, and the assurance of unlimited support from him. It aspires to direct the educational benevolence of the Nation! The South is not its field—not wholly. The country is its field. Conditions in the South called it forth—the condition of the schools of the children, white and colored. But its avowed aim is to shore up the cause of universal education wherever it is needed in the United States. It has begun in the South first, and its work is for the most part being done through the Southern Education Board, located at Knoxville, Tenn., practically in the University of Tennessee. The General Board is surveying its field and gathering data.

We have understood that the policy of the General Board and its branch, the Southern Board, is to help the free schools—the schools of the great army of helpless children—thousands in mere cabins of school-houses, thousands in none at all, none in any school long, and the best of their schools being but poor make-shifts. Understanding so, we have welcomed this Board, we have defended it, and we have worked with it. We did protest on two occasions, and it is fitting to recall them since we come now to a third and not unlike protest.

We pointed out once that the Southern men on the Board were men who were not in sympathy with the free schools, men who were looking after schools of their own—higher schools—and men, we will say now, in North Carolina where they are known, who know well how to look after their own interests and know nothing else. Again we protested against a meeting here at Raleigh, and found it becoming to apologize for that. We shall not recall that apology. We shall ever regret that it was necessary. And its necessity is bedded not in a blunder on our part, though we let it pass as our blunder at the time. The private and denominational school men who walked into that meeting last February in spite of our warning, and signed that declaration, so innocently, they made it necessary. Had they seen what we saw, they would neither have walked in nor signed. They blundered.

What is it? They welcomed the General Education Board to the State, did they not? They signed the declaration that made way for the n propaganda, did they not? And proud were they? No harm, surely. Well, then, what has happened since? Nothing, to them at any rate. Have they been asked any odds since? Have they been called "Leading Educators" since? Has any one regarded them since? Have they been invited to anything since? Has the General Education Board said aught to them since? Have they, these welcomers, these signers, these men who made that meeting a meeting representative of North Carolina Education, had any part in the Board's policy since? Not so much as inhabitants of No Man's Land. The Board was welcomed by all. All hailed it as the friend of all. But so far as this State is concerned, it has been wholly in the hands of a clique, a very small clique, and if the welcomers and signers in behalf of the denominational and private school men wait until this clique invites them to do anything but welcome and sign for them and bolster them up, they will wait till the doomsday shall burst upon them—and then in vain.

What is it? Well, hear. The General Board has declared time and again since that day—even with tears—that it cannot help private schools, and that it prefers not to help denominational schools. This is worthy of an institution run by and for Messrs. McIver (of North Carolina) and Dabney (of Tennessee)—two powerful men, second only to Alexander, Cæsar and Napoleon—in concern for their own interests. The private and denominational schools welcomed and bolstered. They served that purpose. They are now out of it.

Again. Read Superintendent Joyner's recommendations to the North Carolina General Assembly, just issued. Very innocent; very good; very beautiful language—a flight or two beyond the clouds and back again, safe but breathless, with a strange sensation in the abdomen. But mark. There are three letters. One from Doctor McIver, always on hand, and to be commended for his industry in looking out for his school, and his ability to drive men along; one from Dr. Winston, the resourceful and bland, the man who is crowding his A. and M. College with all conditions of young men and making them work, and who will ask the General Assembly for $200,000 in the face of a deficit in the State Treasury with the coolness of—well, of a Winston! There is Dr. Venable, the sincere, the straight, the lofty, the man who has doubled the University's income from students—from students, not the State, and therefore not a little to be praised, having done the most remarkable thing in education that we have heard of—even Dr. Venable is there with a letter, too. Read these letters, innocent! They are concerned only with departments of normal instruction. Are they? Read on—departments of normal instruction for—now mark—for free school teachers! Now you have arrived. Is it not a new thing? These State schools, after exactly sixty-four years, taking up the work of giving free school teachers normal instruction! Wonder they never did think of it before! Getting themselves connected at last. What can it mean?

Well, here is what it means. It means that these three institutions want to get connected with the General Education Board, that has $1,000,000 that it is going to spend, and perhaps $10,000,000 more! Hence these letters. They are worth while. They will help the cause in the Legislature, and they may make connection with Mr. Rockefeller!

But where are the welcomers and signers, the representatives of the private and denominational schools? We have found no letters from them. We look again. Alas, they were not even consulted, not even given a chance; not even told that a letter might be worth anywhere from $1,000 to $20,000. Alas, these welcomers and signers completed their work last February, and they will not be heard of again, not soon. Had they once asserted themselves, they might be reckoned with. But the lemon is squeezed. The private and denominational schools are absolutely not reckoned in the Board's policy so far as we can discover.

If the General Education Board is going into this business, it should recognize the private and denominational schools. These sixty-four years they have given free school teachers all the training that they have received. They have trained one hundred where the State schools have trained one. We do not believe that even the General Education Board can get the free school teachers to these higher institutions. The average teacher will defy Mr. Rockefeller's millions. They will never come. But if it is going to try, it might is well experiment with the denominational schools. They are a part of the State and the universe—yes, and the universe, including heaven. And they have so far trained more such teachers than these others. Besides, did they not sign and welcome last February? The private secondary schools have really trained the free school teachers, and if the General Board is going into this business, let it either help these schools or establish some like them. It might establish effective normal departments in twenty schools in North Carolina with money that would be all but thrown away on normal departments for free school teachers in higher schools; and this is far better policy, it seems to us, both for the State and the Board.

One more word. We wish to stand by the General Education Board. We shall so long as it stands by the free schools. If it must be run for or against other schools, we prefer not to have anything to do with it. If it shall be a mere base of operations for Messrs. McIver and Dabney, the sooner known the better. We ask only that the Board shall stand for the free schools. It should know—and know of its own mind by now—that the men from the South that are of its membership have no legitimate desire and no right and no qualification whatever for representing the vast denominational and private school interests in the South, and, furthermore, that until this good hour, while these men have talked much about the free schools, whenever the noise has died away and the air cleared, one has invariably found ten strokes for themselves and their schools to one for the free schools. They are men of force and influence and achievement. But they cannot wholly represent the free schools, nor can they in the remotest degree represent the denominational and private schools. We do not hold it against them that they so industriously look after the great institutions in their care. They set a good example. But we do hold that they cannot and should not attempt to represent education and the South. They can represent their part of it, no doubt. But the present situation, the current policy of the Board, will convince any one that they cannot guide it.

TO THE CHURCH---AT YOUR PLACE!

Sunday-school Lesson for January 25. 1 Thess. 5:14-28.

The letter of Paul to the Thessalonian Christians was meant for you as well. It tells what a Christian should do. It tells what it is to be a Christian. It is the first letter to a Christian church. It was written before the Gospel was written. It is then fresh with the earliest conceptions of the Christian life. What are those conceptions? Let us read the text: it is a passage that is perfectly simple, and requires meditation rather than comment:

"14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16. Rejoice evermore.

17. Pray without ceasing.

18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19. Quench not the Spirit.

20. Despise not prophesyings.

21. Prove all things; hold fast that which is good.

22. Abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful is he that calleth you, who also will do it.

25. Brethren, pray for us.

26. Greet all the brethren with a holy kiss.

27. I charge you by the Lord, that this epistle be read unto all the holy brethren.

28. The grace of our Lord Jesus Christ be with you. Amen."

Suppose, brother, such a letter should come to your hand today, straight from Paul and Paul's Master? So in truth it does come. Read it accordingly.

The dominant notes of the letter are (1) toward fellow-men patient helpfulness and persistent goodness; (2) toward God, joyful prayerfulness and trust; (3) toward spiritual leaders and teachers shrewd discrimination—prove them, do not swallow whole what they say; you have a Spirit in you to teach you as well as they; (4) be holy, by God's constant help. These aims were none too high for the little company of believers at Thessalonica, and they are none too low for the most advanced Christians of today.

NOTES OF AN ON-LOOKER IN THE GENERAL ASSEMBLY.

Mr. Editor:—You have read the story of the Ship that Found Herself—how the new ship rocked and rolled and jerked and creaked, until in one good hour at length out in mid-ocean she got herself together, got herself in hand, found out what she was meant for and how to do it. Houses, boys and Legislatures have to find themselves. The present Legislature has been in session nearly two weeks now, but it has not found itself. The lines are not drawn; the members have not shown their tags, and the leaders have not proved their leadership. Nobody has accused anybody of being a railroad man, outside of the Senatorial contest. This contest, for one thing, has prevented the Assembly from getting into its work and has maintained a division that is artificial. Moreover, the party majority is so large that division cannot be along the usual lines, but will be within the party and must therefore develop slowly. This will be interesting to watch. We shall probably see the two schools of thought and morals and policy in the Democratic party well developed, and we may see even more.

It strikes me as a characteristic Legislature. There is the fellow who should have been carried from the depot straight to the asylum instead of the Capitol; there is the political aspirant, with a bee bigger than his head buzzing like a dynamo; there is the young man sent in compliment to his fathers or to his prospects, or to get rid of him, or because no one else would run, or some reason equally as valid; there is the fellow who invariably allies himself with the forces that make against the State, and who is a monument to the political incompetence of his people: (I can look over this Assembly and tell you where the machines have away); there is the innocent brother who has to be told on which side to vote—and one does not wonder how he got in; clearly he was sent by men who were ready to tell him. There is the fellow who feels "great." And there are some men. Men, intelligent, experienced, able and well-intentioned. These are the Legislature. The rest—well, they are representatives—of our mixed-up and various human race. The division of men into Democrats and Republicans is not half so serious as the division of men into men and things. I stand with Henry George—for men—and I hate things.

It was not very interesting last week, and then it was. For example, the list of committees is interesting. The chairmen of committees are leaders or favorites who are meant to be. This government is not government by the people. It is government by committees. You Baptists believe in democratic government. You will have no one-man ruler. But you have committees; you are great on Boards, and Boards are great on committees. If you know the Committees of the General Assembly, you know what is going on. For example, when I read Speaker Gattis' appointments on the Committee on Propositions and Grievances I felt sorry for you and the Anti-Saloon League. Mr. Watts is Chairman. He is for the Watts bill, and the Watts bill just suits the Liquor Dealers' Association. It is money in their pockets and patrons at their counter. Then Mr. Watts' fellow-member from Iredell is put on—two from a county. Then there is Mr. Morton, the gentleman from Wilmington, in whom the Liquor Dealers recognize a champion. As if this were not enough, our "good Mr. Speaker" went up to Alexander and Wilkes for two Republican members who are out and out for the saloon side. In a local case where a distillery and saloon combined were killing a school, one of them, Mr. Bryan, actually voted for the saloon as against the school. I do not mean that the Republicans are out and out. Our English language needs repairing as well as our liquor laws. I should like to have the relatives—who, which, etc.—prohibited in both town and country. I heard a Republican say the other day that he is in favor of declaring out and out against saloons and distilleries. He turns his being down to advantage by holding his ear to the ground.

Your people will have to fight, Mr. Editor, against odds. These gentlemen up here think you are asking entirely too much. They have taken no recent reckoning with this subject. They have not gauged the popular conscience. And your cause will be lost unless the moral forces of North Carolina follow your example and throw themselves body and soul into this fight. And they must be quick about it.

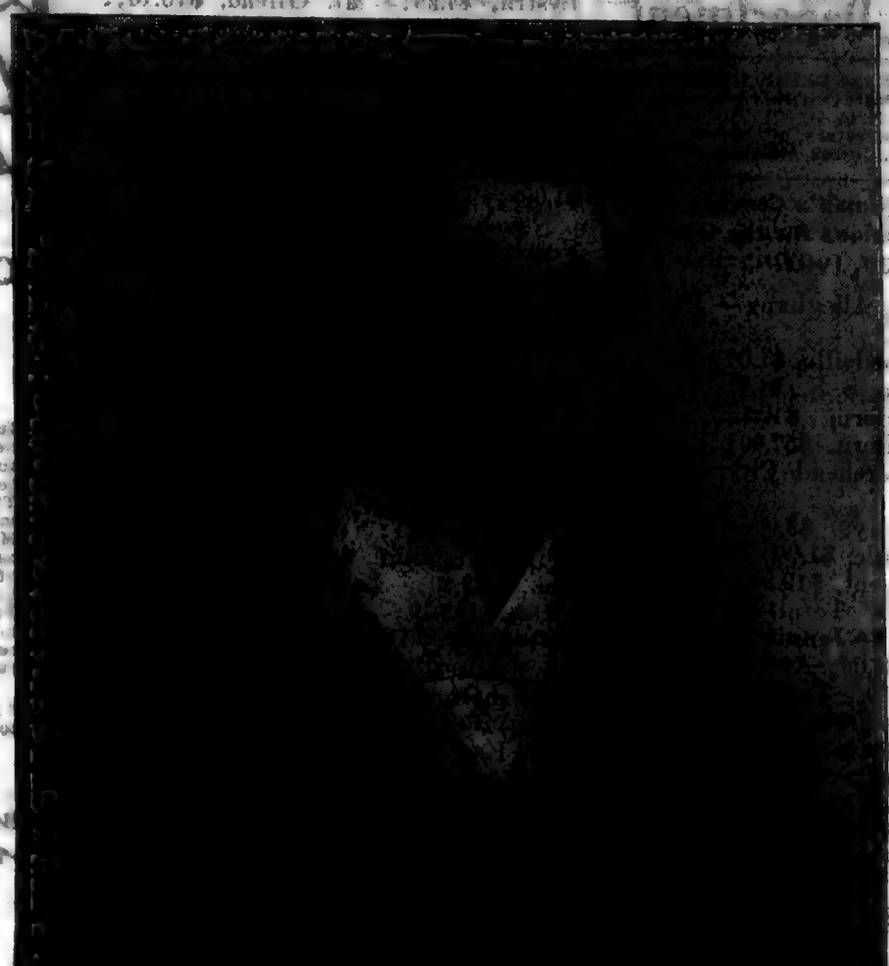
Did you hear ex-Supt. Glenn of Georgia on Education? He is assistant to Dr. J. L. M. Curry. His presence is a token that the grand old chieftain—of the Old and the New South—the most eminent man that we have, is finding the burden of years too heavy. God grant him joy even now. Mr. Glenn made a fair speech—nothing new, nothing better than a dozen North Carolinians can do. He is not Curry. Who is? When shall we find another friend of popular education that will pray so earnestly for the children and the schools as to arouse the people sleeping in the next room?

I do not see why we should keep up this custom of having the Agent of the Peabody and State Funds address the Assembly. As long as Dr. Curry could come, there was reason. But there will not be again, I fear. These funds do not mean so much to the State as they once meant. The State Normal College stops a large part of the Peabody Fund at Greensboro. The Slater fund goes to colored schools.

The liquor lobbyists from Wilkes arrived promptly, and seem to enjoy their distinction—not to mention the $500 that the saloon men paid them. I warrant they have raised more money in one day than you will this year. That is one thing that counts for the saloon cause. The earnestness of the saloon men is terrible, fighting earnestness. They go into their pockets, and they fight. These gentlemen and the others representing the National and the State Liquor Dealers are on the ground and are at work. They will not speak of God or the people; they will say nothing about progress or conscience; they will talk in whispers, of votes and of gold and of ambitions. Do you recollect that picture of Boss Platt of New York with a cage full of dogs under his arm accosting Boss Croker with the question, "Mr. Croker, don't you want to buy some dogs (votes)?" "No," says Mr. Croker, "I don't buy dogs, I make 'em." These gentlemen do not buy dogs; they make them.

It was amusing to see the petty war over the resolution to prevent legislators from accepting offices created by the Legislature. I have seen a dog fight a snake. He would rush at him, and stop short; he would snap at him and rush away. He finally got him by the body and shook the life out of him. The gentlemen hated this bill like my dog hated the adder. And they feared it the same way. But they finally got hold of it, and yonder it is, limp and lifeless, in the ditch. This Assembly will create several fat offices; the Code Commission, the Reformatory management, etc., etc. And there are gentlemen who would not deprive the Governor of their services simply because they are legislators. I remember so well a member coming to me once and saying that he would not let my name as member of a Board go through unless I promised to vote for him for a $750 job in the gift of the Board. A vagabond offered me $25.00 to get him the same place. One is no better than the other, but good clothes or something got the man into the General Assembly. While not many are so bad, I see plainly that many members of every General Assembly are more bent on gaining some more lucrative office than they are upon doing what they were elected to do and sworn to do—make laws for our State and people. That is why they will not lead out. They are afraid. They want office. I think they are making a mistake. Times have changed in North Carolina. The new day is here. The machine—and the negro in the wood-pile—did put a premium upon mediocrity, upon conspicuous colorlessness. But men want men. Strength is magnetism. And men are in the saddle again in Carolina, or soon will be. The Machine's foundation is gone. The man who rises up with a mind of his own and proposes to do something worth doing; the man who refuses to take counsel of his fears or of the people or of the politicians, that man will sweep the State. But it is not every man that can do this. The most of them are mediocre—hopelessly brain-bound.

Yours, etc., PETER PLAIN.



REV. W. D. HUBBARD.

Rev. W. D. Hubbard was born at Jennison, Ala., and educated at Howard College, located at East Lake, Birmingham, in his native State, and at Louisville, Ky., at the Theological Seminary. He has been pastor of churches at Greenville and the First Church of Eufala, Ala., and the Raleigh Tabernacle, which position he has held for nearly three years. During his ministry the church has greatly prospered. The congregations have been very large; the financial system has been strengthened and the contributions increased; and the membership has increased at the rate of nearly one hundred a year. His departure is regretted both within and without his church. Bro. Hubbard has accepted a call to Shelby, one of the leading pastorates in the State, and one of the best churches to be found anywhere. We predict for him a long and happy ministry at Shelby and in the grand old King's Mountain country.

STILL COMING.

We thank the brethren named below for new subscriptions and renewals sent in last week. They believe that a good denominational paper is a great and essential factor in denominational progress and life, and they are numbered among those who are helping the Recorder to be what it ought to be. Let us reach the 10,000 mark this winter.

Rev. S. J. Becker, Leaksville.
Rev. E. S. Whisnant, Maiden.
Rev. A. T. Hord, Cleveland.
A. R. Foushee, Roxboro.
Mrs. T. C. Davis, Wilson's Mills.
Mrs. Frank Elam, Cleveland Mills.
Rev. K. C. Horner, Troy.
Rev. J. H. Atkinson, Raleigh.
Rev. A. D. Hunter, Cary.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Report of the Woman's Central Committee of Missions for the Quarter Ending Nov. 30, 1902.

Ashe and Alleghany—Beaver Creek, $13.64.

Atlantic—Woodville, $1.00; Tabernacle, New Bern, S. S., $4.47; Tabernacle, New Bern, $10.55; First Church, New Bern, $57.90; Swansboro, $5.12; Morehead City, $32.30. Total, $111.34.

Beulah—Trinity, $3.00; Shiloh, $2.85; Yanceyville, $1.00; Lea Bethel, $21.46; Clement, $19.86; Yanceyville Sun., $1.10. Total, $49.27.

Brunswick—Jennie's Branch, $1.77; Bethel, $5.00; Antioch, $4.60; Southport, $24.70. Total, $36.07.

Bladen—Gilead, $12.50.

Buncombe—Beaver Dam Sun., $6.61; Cane Creek, $9.25; Cane Creek S. S., 25c.; First Church, Asheville, $281.81; Antioch, $6.20; Beaver Dam, $2.75; Mrs. T. P. Sluder, 25c.; Berea, $2.50; Fern Hill, $26.00; First Church, Asheville Sun., $50.00; Mrs. Miller, S. S., Laurel Bluff, $1.86; Garrison's School House, $3.50. Total, $390.98.

Carolina—Ebenezer, 70c.; Fruitland, $5.00. Total, $5.70.

Cape Fear and Columbus—Smyrna Sun., $3.44; Chadbourn, $4.20; Whiteville Sun., $4.08; Whiteville, $35.23. Total, $46.95.

Chowan—Blackwood's Chapel, $48.63.

Cedar Creek—Great Marsh, $3.58; Hope Mills No. 2, $3.14; Cape Fear, $2.00; Rock Fish, $10.00; Cedar Creek, $2.41; Green Springs, $2.00. Total, $23.13.

Central—Bethany, $3.13; Wake Forest, $162.20; First Church, Raleigh, $155.20; First Church, Raleigh, Sun., $8.66; Bethlehem, $3.53; First Church, Raleigh, Y. L. S., $29.15; Wake Forest Y. L. S., $8.00; Flat Rock, $24.10; Youngsville, Sun., $1.20; Youngsville, $14.50; Mt. Vernon, $14.00; Perry's Chapel, $14.05; Perry's Chapel Sun., $3.50; Hopkins' Chapel, 63c.; Forestville, $5.00; Wake Forest Sun., $1.75; Rolesville, $2.05. Total, $450.65.

Eastern—Mt. Olive, $30.72; Clinton, $3.30; Warsaw, $5.35; Clinton Y. L. S., $1.85; Clinton Sun., $4.15. Total, $45.37.

Elkin—Elkin, $4.50.

French Broad—Marshall, $4.55.

Flat River—Mt. Zion, $17.05; Mt. Zion Sun., 90c.; Oxford, $71.00; Oxford Seminary, Maggie Nutt Society, $59.00; Knott's Grove, $3.55; Mill Creek, $5.00; Florence Avenue, $2.00. Total, $158.50.

Green River—Montford's Cove, $3.00; Mountain Creek, $15.30; Mt. Vernon, $8.25; Marion, $3.70; Marion Sun., $3.00; Dysartsville, $11.85; Pleasant Hill, $1.00; Rutherfordton, $51.85; Rutherfordton Sun., $4.72. Total, $102.67.

Haywood—Pleasant Hill, $10.00; Waynesville, $52.95. Total, $62.95.

King's Mountain—New Bethel, $2.69; Shelby, $65.70; Elizabeth, $1.50; Cleveland Mills Sun., $1.65. Total, $71.54.

Liberty—Lexington, $5.00.

Little River—New Hill, $1.00; Dunn, $10.00. Total, $11.00.

Mecklenburg and Cabarrus—Tryon Street, Charlotte, $188.85; Pritchard Memorial, $7.60; Twelfth Street, Charlotte, Sun., $2.00; Tryon Street Charlotte, Y. L. S., $89.00. Total, $287.45.

Mitchell County—Bear Creek, $2.00; Lily Branch, $1.00; Mrs. Lucretia Young, $50.00. Total, $53.00.

Montgomery—Blackwood's Chapel $1.35.

Mt. Zion—First Church, Durham, Sun., $15.43; Burlington, $5.00; Second Church, Durham, Sun., $6.02; East Durham, $11.25; Bells, $1.45; Lystra, $4.25; Mt. Gilead, $10.10; Chapel Hill, $4.00; Graham, $4.25; Bethel, $4.25; Chapel Hill Sun., $1.85; First Church, Durham, Sun., $15.00; Second Church, Durham, $83.00; First Church, Durham, Earnest Workers, $16.47; Graham Sun., $1.00. Total, $128.32.

Neuse—Spring Garden, $4.80; Fort Barnwell, $4.00; Fort Barnwell Sun., $1.50; Kinston, 107.50; Goldsboro, First Church, $72.80; Pollocksville, $2.44; Pollocksville Sun., $1.00; Goldsboro, Second Church, $6.50; Goldsboro Band, $11.76. Total, $212.30.

Pee Dee—Polkton, $2.00; Pee Dee, $3.40; Wadesboro, $76.00; Spring Hill, $10.00; Roberdel, $5.00; Rockingham, $35.24; Ansonville, $1.15; Laurinburg Sun., $2.95; Spring Hill Sun., $3.50; Laurinburg, $24.15. Total, $163.39.

Piedmont—High Point, $81.74; Greensboro, First Church, $96.00; Greensboro, First Church, Y. L. S., $49.00; Greensboro, First Church, Boys' Band, $1.20; Greensboro, First Church, Busy Bee Band, $23.25; Summerfield, $2.75. Total, $253.94.

Pilot Mountain—Mayodan, $2.50; Madison, $5.00; Salem Mission, $4.00; Waughtown, $28.00; Mt. Airy, $11.00; Mt. Airy Sun., $11.75; Leaksville, $71.60; First Church, Winston, $84.50; First Church, Winston Sun., $21.00; Lewisville, $3.00; First Church, Winston, Y. L. S., $7.00. Total, $249.35.

Raleigh—Apex, $46.00; Morrisville, $41.84; Tabernacle, $240.25; Holly Springs, $4.00; Holly Springs Sun., $1.00; Cary, $73.10; Ephesus Sun., $6.31; Four Oaks Sun., $2.00; Clayton, $82.55; Clayton Sun., $3.50. Total, $501.15.

Robeson—Bethany, $2.01; Red Springs Sun., $2.10; Big Branch, $8.70; Saddle Tree, $4.50; Rowland, $7.35; Raft Swamp, $4.15; Raft Swamp Sun., $4.53; Fair Bluff, $7.85; Parkton, $6.50; Back Swamp, $8.45; Pleasant Hill, $11.10; Long Branch, $6.60; Lumberton, $98.00; Ashpole, $10.00; Ashpole Sun., $4.16; Pleasant Hope, 25c.; Centerville, $5.90; Great Marsh, $3.58; Antioch, $1.47; Bear Swamp, $5.00. Total, $200.20.

Sandy Creek—Aberdeen, $6.80; Cameron, $8.60; Siler City, $6.16; Bear Creek, $2.05; Carthage, $36.00; Jonesboro, $54.24; Pittsboro, $29.15. Total, $193.00.

Sandy Run—Mrs. L. D. Bell, $15.00; Immanuel, $6.75. Total, $21.75.

South Fork—Gastonia Sun., $10.00; Maiden, $6.06; Newton Sun., $2.65; Gastonia, $121.68; Hickory, $7.04; Hickory Sun., $13.00. Total, $160.43.

South River—Spring Branch, $9.05; White Oak, $3.30; Antioch, $5.00; Salemburg, $15.35; Mill Creek, 50c.; Fayetteville, $53.46; Salemburg Sun., $6.65. Total, $93.31.

South Yadkin—Statesville Sun., $7.52; Cleveland, 35c.; Mocksville, $5.45; Statesville, $4.90; Salisbury, $32.23. Total, $50.45.

Tar River—Sandy Creek, $5.00; Weldon, $82.12; Scotland Neck, $163.74; Henderson, $25.30; Hickory, $4.37; Rocky Mount, $28.00; Spring Hope, $5.80; Hobgood, $10.00; Louisburg, $76.25; Louisburg Sun., $6.00; Cypress Chapel, $3.25; Washington, $6.28; Battleboro, $5.00; Poplar Spring, $13.50; Warren Plains, $4.70; Corinth, $3.20; Scotland Neck Sun., $7.29; Wilson, $8.50; Greenville Memorial, $43.10; Henderson Sun., $36.00. Total, $537.40.

Transylvania—Brevard, $33.86.

Union—Monroe Sun., $5.00; Meadow Branch, $10.00; Monroe, $92.50. Total, $107.50.

West Chowan—Ahoskie, $17.00; Murfreesboro Sun., $5.62; Lewiston, $4.00; Roanoke, $2.00; Rich Square, $16.10; Hebron, $4.20; Lawrence Cross Roads, $2.00; Capehart's, $1.76; Cashie, $4.04; Cashie Sun., $6.85; Buckhorn, $82.00; Buckhorn

(Continued on Page 14.)

Rheumacide

Continues to make Miraculous Cures

READ THIS LETTER:

ALMOST A MIRACLE.

DILLON, S. C., Aug. 18th, 1902.

Gentlemen:—In September, 1899, I took rheumatism in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "RHEUMACIDE." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "RHEUMACIDE" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.

Will say further, that I began to walk in about six days after I began to take "RHEUMACIDE," with the aid of crutches; in about three months after I began to take it, I could walk as good as anybody, and went back to work again.

Very truly, JAMES WILKES.

All Druggists, or sent express prepaid on receipt of $1.00.
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For School, Church, and Sunday-School SUPPLIES.

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Teacher's Bibles, clear type, Maps, References, Helps and Concordance, etc. $1.25 or $1.50, with index, postpaid.

NEW SONG BOOKS.

Crowning Day, No. 5, (Shape or Round Notes) $2.50 per doz. $3.00 postpaid.

Master's Call, (Shape or Round Notes $3.00 or $3.60 postpaid.

Baptist Quarterlies 2 Cents Each.

Send for sample song book at dozen rate. Money refunded if not wanted.

Alfred Williams & Co., Booksellers, Raleigh, N. C.

White Stone Lithia Water

Is the lightest water in the world. It returns its gases longer than any other water. What we say about it others can testify to.

Spartanburg, S. C., August, 1901.

White Stone Lithia Water Co.,
White Stone Springs, S. C.

Gentlemen: I have tested the virtue of White Stone Lithia Water, and now most earnestly commend it to anyone with any kidney disease. It has done more for me than any water I have ever tried.

For years I have suffered at times with the passage of uric acid calculi, and have tried a number of celebrated mineral waters, among them Buffalo Lithia Water, Tate, Capon Spring and Waukesha Bethesda, having spent two months each summer for eight successive summers.

While I was somewhat benefitted I can safely state that I find no comparison in the action of White Stone Lithia Water, for in it I find that they act powerfully on my kidneys clearing up the urine and in thoroughly washing them out, when I drink White Stone Lithia Water in sufficient quantities. If what I learn from my doctors is true about flooding the kindneys, then I can see no reason why I should suffer more with uric acid calculi or the fearful shocks of renal colic. As long as I can get it I will try no other water but White Stone Lithia.

Yours respectfully,
JOHN T. McBRYDE, Pastor Presbyterian Church.

Largest Brick Hotel in the Carolinas and Georgia. Open the entire Year.

The Spring Term of

Converse College, Spartanburg, S. C.

Begins Feb 1, 1903. A High Grade College for Women. Conservatory of Music. School of Art and Expression. Special feature during Spring Term—Grand Musical Festival April 29 and 30 and May 1. For Catalogue address
ROBT. P. PELL, President.

Sunbeams' Corner.

Conducted by Miss ELISABETH N. BRIGGS, Band Superintendent for North Carolina.

Program for First Meeting in February.

Hymn.
Reading by President—Psalm 15.
Prayer by Leader.
Singing—Tune, "America."

SHEPHERD OF TENDER YOUTH.

(The earliest known Christian Hymn.)

Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ our triumphant King,
We come Thy name to sing;
Hither our children bring
To shout Thy praise.

Ever be Thou our guide,
Our shepherd and our pride,
Our staff and song;
Jesus, Thou Christ of God,
By Thy perennial Word
Lead us where Thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we Thy praises high,
And joyful sing;
Infants and the glad throng,
Who to Thy Church belong,
Unite to swell the song,
To Christ our King.

—Clement of Alexandria, about 220 A. D.

Bible Reading—Subject: "I am the Truth." Pilate saith unto Him, What is truth? John 18: 38.

Jesus saith unto Him, I am the way, the truth and the life. John 14: 6; John 1: 14; John 1: 17.

How be it when He, the Spirit of Truth, is come, He will guide you into all truth. John 16: 13; Psalms 25: 10; Psalms 119: 142; John 8: 32; 1 John 3: 18-19.

Hymn.
Minutes of last meeting.
Roll-call.
Reading—Boys of China; Chinese Games; Chinese Villages.
Hymn.
Reading—Missions in China Today.
Talk by Leader.
Collection.
Hymn.
Adjournment.

Mission Facts About China.

The first stage of Protestant Missions in China was from 1807 to 1842—the era of Robert Morrison.

The second stage was from 1842 to 1865. At the opening of this period English gunboats made breaches in China's walls. Treaty ports were opened and missionary work begun along the coast.

The third stage was from 1865 to the present time. In the last 35 years Missionary Societies at work in China have grown to number 54, of which 23 are American.

Baptists have had a good part in mission work in China. Rev. J. Lewis Shuck, a Virginian, was our first missionary. He it was who, as as young man, wrote on a slip of paper and put into the missionary collection plate the word "myself." His wife, the young and lovely Henrietta Shuck, was the first American woman to go with her husband on a mission to China. They left this country September 22, 1835, and the next February, having sailed about 17,800 miles, they landed near Calcutta. They went to Macao in September, 1836. Here Mrs. Shuck soon gathered a home school of fifteen children; and in addition to her family cares and with the frailest of health, she found time to visit the homes of the people. In 1842 they moved to Hong Kong, where two years later, in the midst of her labors she suddenly died.

In China the Southern Baptists now have a force of 130 laborers, 24 churches, 2,839 members. We also have a number of day schools and the Chinese Publication Society, which does a splendid work by printing and circulating Christian literature.

Rev. E. Z. Simmons, of Canton, China, writes: "The possibilities of the Chinese, religiously, are very great. They are naturally very religious. They are ready to break with idolatry if there is something better. He must know this better faith. You must not expect him to crave this blessed hope, this joyous life in Christ, until he knows something of it. When a Chinese becomes a Christian you can count on him. He is not going back to idolatry. He can be led and taught. He is ready to take part in worship. You can call on him to pray and he will do his best. He will preach his new-found faith. Tell him what to do and show him how to do it, and he will do it. Our members do much voluntary work in the way of preaching, distributing Christian literature, etc. They have enough human nature and independence about them to make good Baptist churches. They have in them the possibilities of great power for the spread of the Gospel. China as a mission field is great; as to number of people, 400,000,000. She is great as to her need of the Gospel—full of cruelty, idolatry, superstition and sin. As great as China is as a mission field, it is our duty and God-given privilege to give her the Gospel, and to give it to her during this generation. Can we do it? Yes. Will we do it? That depends upon you and me."

The reports from China show a wonderful change for the better. Many are turning to the Lord in that country. The missionaries are encouraged and feel that they enjoy such opportunities as never before. They report 484 baptisms for the year. They beg for more laborers. (From report, 1902, of Foreign Mission Board, S. B. C.)

There are now upward of a thousand schools of various descriptions for natives in China under foreign instruction and direction. They range from the village day school up to high schools and colleges. Many of these schools have been in operation from ten to twenty years, so that the number of youthful Chinese who have been brought up under foreign educational influence of a Christian character may safely be estimated at considerably over a quarter of a million.

CANCER MICROBE SAID TO HAVE BEEN DISCOVERED.

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the Eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula and all skin and womb diseases. Address Dr. W. O. Bye, Cor. 9th & Broadway, Kansas City, Mo.

ARE YOU SICK?

We have advised and cured sick people for more than twenty years, we offer you our advise and a sample of either our new Stomach or Liver medicine free for the asking.

The HOME REMEDY CO.,
Austell Bldg., ATLANTA, GA.

Please mention this paper when writing advertisers.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists.

For biliousness and constipation. For indigestion and foul stomach. For sick and nervous headache and the grip. For pains, palpitation and irregular action of the heart take Lemon Elixir. For sleeplessness and nervousness. For loss of appetite and debility. For fevers, malaria and chills, take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50 cents and $1.00 a bottle at druggists.

AT THE CAPITOL

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNICH, Attorney.
1225 F. Street, Washington, D. C.

MOZLEY'S LEMON HOT DROPS

Cures Coughs, Colds, Hoarseness, Sore Throat and Bronchitis. 25c. at druggists.

CROSS & LINEHAN CO.,

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CLOTHING AND * MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Fall line than you'd expect even from us.

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Up-to-Date Clothiers and Furnishers.

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Erie Engine Works, Boilers and Engines; Tudor Boiler Works; Gardiner Pumps; Eddy Valves; American Linde Refrigerating Co.; Old Glory Boiler Compound.

Boilers, Engines, Saw Mills, Grist Mills, Machine Lathes, Wood Lathes, Planers, Hoisting Engines, Gas Engines, Gasoline Engines, Brick Machinery, Saw Blades, Water Wheels, Fans and Blowers, Heaters, Dynamos and Motors, Wood Pulleys, Iron Pulleys, Clutch Pulleys, Hangers, all sizes and kinds, Belting, Shafting, Steam Pipe and Fittings, Governors, Injectors, Valves, Steam Traps, Iron Rail, Tanks, Dies, Wrenches, etc.

STACKS MADE TO ORDER

Anything sold by us has to be as represented. Write or call on us when you need machinery or hardware, or have anything to sell, and we will make you money.

R. H. BATTLE, President. ALEXANDER WEBB, Vice-President. CHARLES ROOT, Sec. and Treas.

The North Carolina Home Insurance Co.,

OF RALEIGH, N. C.

1868.—Established—1868.

The Leading North Carolina Company.

OVER $1,000,000.00 LOSSES PAID IN NORTH CAROLINA.

Insure your property against fire and lightning in this "old and reliable" company. It is a home institution, seeking home patronage; it has been successful in business for more than thirty years; it is safe, solid, reliable, and worthy of confidence; its investments are all in North Carolina securities, and the money paid to it is kept in your State. In patronizing it you help to build up North Carolina. Agents wanted in unoccupied territory.

Ordination.

The Cove Creek Baptist church, of Watauga County, N. C., in session Saturday before the third Sunday in December, 1902, by motion, set apart Bro. A. C. Sherwood for ordination to the full work of the Gospel ministry. And on motion, the following Presbytery was called, viz.: Elders D. C. Harman, E. F. Jones, J. H. Farthing and J. J. L. Sherwood, who met with the Cove Creek Baptist church, of Watauga County, N. C., on Wednesday, December 31, 1902, and after a relation of his Christian experience, call to the ministry, and a thorough examination by the Presbytery, as to his faith and doctrine of the Bible, it was unanimously agreed by the Presbytery and church that he should be fully set apart to the full work of the ministry by prayer and laying on of hands by the Presbytery. The ordaining prayer by Elder J. H. Farthing, charge by Elder D. C. Harman, presentation of the Bible by Elder E. F. Jones. The church united in singing. "How firm a foundation ye saints of the Lord," and Presbytery and church extended the hand of fellowship to the candidate as a token of love and appreciation of the young brother in his work.

The church and community hold the brother in high esteem.

Elder A. C. Sherwood is attending Wake Forest College. He will graduate this year. May the Great Head of the Church use him for His glory in the spread of the pure and old time-honored Gospel of Jesus.

May God keep him in the truth as it is in Jesus.

INSURANCE MEN MEET.

Stockholders of the Home Companies Hear Reports of Last Year.

The Greensboro fire insurance companies held their annual meetings here yesterday. The old officers were re-elected, B. D. Heath president of the Southern Stock Mutual Insurance Company, J. VanLindley, president of the Underwriters of Greensboro, R. L. Holt, president of the Home Insurance Company of Greensboro, E. P. Wharton, president of the Insurance Department of the Southern Loan and Trust Company, and A. W. McAlister, manager of the whole group.

The year 1902 was an eventful year for these companies. Early in the year 1902, the fire insurance companies throughout the country on account of excessive losses advanced their rates 25 per cent. The fire record in North Carolina since the establishment of the insurance department had been exceptionally favorable, and the Greensboro companies took the position that there was no occasion for them to make any advance in rates and they have successfully maintained their position and have stood their ground against much strenuous "persuasion." They increased their net premiums, that is, premiums less reinsurance, 70 per cent during last year, the year's business amounting to over $150,000.00, and their losses for the year amounted to only 32 per cent. The people of North Carolina will rejoice in the success of these companies, and that they have made a record in 1902 which so fully vindicates their attitude towards the advance in rates.—Greensboro Telegram.

Notice.

Notice is hereby given that the stock-holders of the Biblical Recorder Company will meet in annual meeting in the offices of the Company at Raleigh, February 5, 1903.

C. J. HUNTER,
President.
J. S. PEARSON,
Sec'ty and Treas.

Cash collections on Educational Fund for week ending January 17, 1903:

West Chowan Asso., Galatia Ch., D. Cale, $3.50. Sandy Run Asso., Caroleen S. S., $3.60. Mt. Zion Asso., Yates Ch., $7; First Ch., Durham, G. Bernard, $5; G. W. Lynn, $1; J. B. Elliot, .50; J. E. Suitt, $5. Mecklenburg and Cabarrus, D. M. Austin, Charlotte, $20. Liberty Asso., Liberty Ch., $2.54. Little River Asso., Dunn Ch., $9.52. Robeson Asso., Rennert Ch., $3.25. Personal: Cash, $5; W. B. Morton, $10; E. F. Tatum, $5. Total, $79.91. Total amounts previously received, $30,972.44. Total receipts, $31,052.35.

L. D. WATSON, JR.,
Treasurer.

....Bro. J. A. Mason says: "I have resigned the Gibson, Bruton's Fork and Hickory Grove churches, and accepted the call to Nichols, Horeb, Buck Swamp and Gapway churches in Marion County. My postoffice will be Page's Mill, S. C." —Baptist Courier.

Free to Everybody.

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

Special Rates via S. A. L.

$25.50 to New Orleans, La.
$23.50 to Mobile, Ala.
$22.00 to Pensacola, Fla., account Mardi Gras Celebrations February 18 to 24, 1903. Tickets on sale February 17 to 23 inclusive; final limit February 28th. On payment of fee of 50 cents tickets will be extended until March 14th.
$35.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

Annual Convention North Carolina Association of City Superintendents and Principals of Schools, Raleigh, January 22 to 24th.

The Seaboard Air Line Railway has announced round-trip tickets to Raleigh, based on tariff No. 2, which is about 1 1-3 fares for the round trip. Tickets sold January 21st, 22d and 23d, limited until January 27th, 1903.

RED MEN'S BAZAAR, RALEIGH, JANUARY 19-24.

The Seaboard Air Line Railway will sell round-trip tickets to Raleigh from all points in North Carolina at rates based on tariff No. 2, which is about 1 1-3 fares for the round trip. Tickets to be sold January 20th to 22d inclusive, with final limit January 24th, 1903.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Notice.

Notice is hereby given that application will be made to the General Assembly of North Carolina, now in session, for the incorporation of the North Carolina Baptist School System.

Raleigh, N. C., Jan. 20, 1903.

DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHITAKER, M. D., 61 Irwin St., Atlanta, Ga.

The Greatest Poet of the Age.

Breathes there a man with soul so dead,
Who never to himself hath said—
I will try a certain cure,
That the Tannopiline Co. know
That if you try and it should fail,
You will get by return mail
A check for five dollars, certain,
Sure.
If just three jars do not cure,
You have nothing then to lose,
So between the piles and money
choose.

Your druggist will explain that around every jar there is a certificate, which entitles the purchaser to five dollars if not entirely cured.

TANNOPILINE MFG CO.,
COLUMBIA, S. C.

Dobbin & Ferrall

—AT—

Tucker's Store

RALEIGH, N. C.

Late Winter and Early Spring
WEDDING
OUT - FITTINGS.

You know what a vast out fitting center this Store is.

You know what tremendous advantages its commanding resources permit you to enjoy.

You know that we can supply every Dry Goods need, and that our prices are always less than elsewhere.

You know we have what you want, and what you cannot find elsewhere.

You know we always sell better goods at lower prices than any other store.

A personal visit to our store is better—but our free delivery system is always at your service—as we pay express freight anywhere in North Carolina—on all prepaid mail orders of $5.00 and over.

Dobbin & Ferrall.

Sewing Machines
Direct From Factory at Factory Prices.

We can deliver you a New Champion Ball bearing Drop-head Sewing Machine at any railroad station for $18.25. Similar machines are sold by agents at $45.00 to $50.00. We guarantee for ten years. Have same Machine with cheaper cabinet, not ball-bearing, for $16.00. Send order with cash to
W. H. WORTH & CO., Raleigh, N. C.

The 'Dexter' Mattress
15.00.
The 'Rex' Mattress
10.00.
The 'Regal' Mattress
7.50.
Ask for Them.

Newest Shoe Styles
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Positions Secured for 5,000 DEPOSIT. R. R. Fare Paid. 1,000 FREE Scholarships offered. All graduates at work; many earn $1,000 to $5,000 per year. Write Quick! DRAUGHON'S BUSINESS COLLEGE, Macon, Ga.

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CURED WHILE YOU WAIT, BY
CAPUDINE
NO EFFECT ON THE HEART.
Sold at all Druggists.

SEABOARD
AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 34.
1:20 a. m. "SEABOARD EXPRESS," for ALL points Raleigh to Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.
11:15 a. m. "SEABOARD LOCAL MAIL" for ALL LOCAL points Raleigh to Portsmouth, Norlina to Richmond; conects at Henderson for Oxford and Weldon with A. C. L., at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.
11:50 a. m. "SEABOARD MAIL" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. & O. for Cincinnati, Chicago and St. Louis, at Washington with Penna. and B. & O. for all points.

SOUTHBOUND.

No. 31.
5:25 a. m. "SEABOARD EXPRESS" for Charlotte, Atlanta, Columbia, Savannah, Jacksonville, St. Augustine, Tampa and all points south and southwest.

No. 41.
4:01 p. m. SEABOARD LOCAL MAIL for Charlotte, Atlanta and all local points. Connects at Atlanta for all points south and southwest.

No. 27.
6:27 p. m. "SEABOARD MAIL" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points south and southwest.

Tickets on sale to all points, Pullman berths reserved, tickets delivered and baggage checked from hotel and residences without extra charge at

UP-TOWN TICKET OFFICE,
Yarborough House Building.
C. H. GATTIS, C. T. & P. A.,
'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Better Pastors' Salaries.

There has been several things said of late, by you and others, about raising the pastor's salary. This is a new thing under the sun. There is very little said in our church papers on this subject. There is a special effort made at the meeting of the Associations to get the churches to raise their pledges for all objects; and then at the meeting of the Convention, when the delegates are present from all parts of the State, a very great effort is made to raise or increase the amount to be raised by the churches. This is right and ought to be done; but this makes the responsibility that rests upon the pastor much greater, and his work much harder; at the same time little is said or done at these meetings to raise the pastors' salaries. It is said, this is the pastor's work. In a sense it is, in another it is not. A pastor can go so far along this line of work and no farther. Why can he not go farther? Because the church will say to him, you are the servant of the church, we are an independent body, hold your peace, we will attend to this matter ourselves. A friend said to me a few days ago, that the only objection he had heard brought against me as pastor, was: I had too much to say about money.

There are a few churches, that will stand by their pastor and tell him to push this part of the work, but there are many others that will say to the pastor, if he has much to say on the money question: you resign; we have heard money until we are disgusted with the whole thing, and sometimes deacons will make this announcement to the pastor. O the many pastors that are held down by stingy deacons. Another thing that churches ought to be told of. As long as they can plead hard times to their pastor, and thus hold them to about a half salary, they will do it; and then if times get better, and the members get a big price for everything they have to sell, they then are apt to fall behind with their pastor, and if any one member suggests that the pastor's salary be raised, quite a number of the members will begin at once to kick, and say no; we have paid every cent we expect to pay, let him go; we can get a cheaper man. So the poor fellow that's lived on half salary, must get out, and the new man walks in. Now there is a great deal to be said on this subject, and ought to be said, by men who are not pastors. I want to say to editor and layman say on. Don't let all the responsibility rest upon the preacher. Pastors need such encouragement.

C. C. HAYMORE.

Death of Rev. J. B. Marsh.

Dear Sir and Brother:—Our beloved brother Marsh, who had been sick about seven months, died here on the night of January 8th, and was buried by the side of his beloved wife who died a little over two years ago. Brother Marsh was elected the pastor of the Piedmont Baptist church ten years ago, and served us with great acceptability and much success for six years, until his health entirely failed. He was a good and most faithful preacher, and delighted to tell the glad tidings of salvation. He was born in New York State nearly 78 years ago; converted at nine, came to North Carolina in his strong manhood; was happily married at Greensboro to Miss Rachel Lanier—a first cousin to Sidney Lanier, the Southern poet.

Brother Marsh was a most popular man and minister. He was loved by all denominations. He loved his church and all her institutions. He loved the church papers, especially the Biblical Recorder. He loved every good cause.

The writer has often been delighted to hear him tell of his labors in your State as missionary of Sunday-school Mission, as president of Mars Hill College, of his pastorates, both west and east of the Blue Ridge, etc. He was truly abundant in labors. I could say much more; but I forbear. He was most tenderly cared for by his sister-in-law, Miss Julia Lanier, in all his long sickness.

Will the Landmark please copy; also Sylvan Valley News, at Brevard; as Mr. Marsh had many old friends in Western North Carolina.

Very truly yours,
R. Y. H. SHUMATE.
Piedmont, S. C., Jan. 15, 1903.

Beware of Ointments for Catarrh that Contains Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucuous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucuous surfaces of the system. In buying Hall's Catarrh Cure be sur eyou get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price 75c per bottle.
Hall's family Pills are the best.

FERTILIZERS

VIRGINIA-CAROLINA CHEMICAL CO.

Standard Fertilizers

Lowest Prices

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FERTILIZERS NO HIGHER!

Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

AXIOM:

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high!
Likely to continue high!

VIN-GU-OL

is the best remedy you can possibly get to cure that Cough or Cold, and to give you strength.

It builds tissue and purifies the blood. It creates and maintains a normal appetite.

As a general Tonic and Invigorator, Vin-gu-ol has no equal. Thousands of people will bear cheerful testimony that they have derived prompt benefit by the use of this Medicine.

It is not a stimulant. The benefit is not temporary, but permanet.

TRY A BOTTLE TO-DAY. Price $1.

Prepared only by

T. A. MILLER,
Pharmacist
519 East Broad Street,
Richmond, Virginia.

For sale by druggists generally. If can't obtain from local dealer, we will deliver on receipt of price.

Wanted—By a refined lady, a position as companion. Capable of making herself generally useful. Will be an acquisition to any family. References exchanged. Address, CAPABLE,
Barton Heights,
Richmond, Va.

Eczema *Cured Forever By* **Tetterine**

"The box you sent me has cured the most obstinate case of Eczema you ever saw."—James L. Jones, Jellico, Tenn.

50c. at druggists, or by mail from
J. T. SHUPTRINE, Sole Proprietor, Savannah, Ga.

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7. Mr. Wolfsohn, the well-known gospel singer, has made a close study of church music, and has carefully selected the hymns.
8. Many churches are using the book, and all say it is the finest church hymn book known.
9. It has singable music.

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Lasting Hymns

Round and Shaped Notes.
300 Songs by 100 Authors.

The Best Old and New Songs for use in Baptist Sunday Schools and Churches.

Board, 35c. each, $3.00 doz.; ex. 50 copies 25c.
Muslin, 25c. each, $2.50 doz.; ex. 50 copies 20c.
Manila, 20c. each, $2.20 doz.; ex. 50 copies 15c.

EXPRESS NOT PREPAID.

Sample Copy 25c., to be Returned and Money Refunded if Not Satisfactory.

J. A. LEE, 7921 St. Charles Ave.,
Mention Biblical Recorder. NEW ORLEANS, LA.

A PIANO IN THE HOUSE

Makes it More Home-like—More Cheerful.

It rests the tired father and weary mother; it brightens and educates the children. A good piano is a life-long friend. We are not the only dealers in the world. We are not the only honest ones; but we attribute our success to our honest methods.

Good Goods at Lowest Prices

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RALEIGH, N. C.

TWO STORES. Everything in Furniture.

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A very important feature in the conduct of my business has been the establishing of three points:

1. Nice in Appearance.
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3. As Good as is Made.

If Twenty Years' of experience is worth something, you cannot afford to buy before seeing my stock.

2 Stores. {Fulton Building, Fayetteville Street. S. Wilmington Street, near Streuach's} 2 Stores.

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MECHANICS AND INVESTORS UNION.

A North Carolina Investment Company, Chartered May, 1893.

Will Sell 50 TEN-YEAR SIX PER CENT. Coupon Certificates,

DATED JANUARY 1, 1903, DUE DECEMBER 31, 1912, OR REDEEMABLE ON DEMAND.

These certificates are of $100.00 each, and carry 30 semi-annual coupons of $2.25, payable at Commercial and Farmers Bank in June and December. They will be sold for $90.00 cash, at which price the investment pays six per cent., with taxes paid by the Company. GEO. ALLEN, Secretary, Raleigh, N. C.

(Continued from Page 10.)

Sun., $4.09; Meherrin Sun., $1.96; Potecasi, $6.59; Chowan, $43.14; Mt. Tabor, $7.00; Woodland, $4.30; Jackson Sun., 96c.; Pine Forest, $5.00; Mt. Carmel, $7.45; Roberts' Chapel, $7.75; Galatea, $9.50; Holly Grove, $9.00; Pleasant Grove, 75c.; Elam, $8.05; Ross', $5.50. Total, $266.61.

Wilmington—South Side, Wilmington, $7.00; Jacksonville, $8.50; First Church, Wilmington, $92.40. Total, $107.90.

No association given—Colton, $2.00.

Contribution annual meeting of Woman's Missionary Union at Asheville—For Theological Seminary, Rome, $58.49; for church building and loan fund, Home Mission Board, $50.50; Mrs. J. M. Forrester, Asheville, for C. B. Loan Fund, $1.00.

SUPPLEMENTARY REPORT

Mars Hill, French Broad, $3.23; Burlington, Mt. Zion, $2.55; Wadesboro, Y. L. S., Pee Dee, $7.00; Wadesboro Sun., Pee Dee, $11.50; Lumberton Sun., Robeson, $6.36; Henderson Sun., Tar River, $2.50; Elizabeth City, Chowan, $38.00. Total, $71.14. Grand total, $5,465.73.

Appropriated as follows:	
To Foreign Missions.....	$1,115.16
To Home Missions, $330.37; to Home Missions, boxes, $2,707.22; total Home Missions	3,037.59
To State Missions $1,032.17, volunteer fund $63.60 boxes, $90.00; total State Missions	1,185.77
To Orphanage $16.77, boxes $91.78; total to Orphanage	108.55
To Ministerial Relief.....	2.85
To Ministerial Education..	11.59
To Sunday-school Board...	3.92
To Expense Fund.....	.30
Total	$5,465.73

Of the above amount the Sunbeams contributed:

To Foreign Missions	240.28
To Home Missions $38.35, boxes $39.02; total Home Missions	77.37
To State Missions.....	42.09
To State Missions volunteer fund	3.10
To Orphanage	.37
Total	$363.21

Quarterly letters, 1,100; other letters, 350; postals, 89; blanks, 1,150; tracts, 5,000; Christmas Envelopes, 3,000; new societies, 20.

Respectfully submitted,
FANNIE E. S. HECK, Pres.
Mrs. W. N. JONES, Sec.

Chinese Villages.

Travelers who have visited China tell so many different things about that great country that it sometimes makes us wonder what to believe. In a country so large, of course one part must differ from another. Thus, when we come to study Chinese villages, we find that in one part of the Empire they are very unlike those in another part.

In the low, flat country the houses are made of rude bricks, the rooms are small, the walls thin, and the pigs and chickens live under the same roof with the family. The houses are scattered here and there with little regard to order.

Much prettier villages are to be found among the hills, especially along the banks of small rivers. The houses are built with pointed roofs that curve upward at the corners, and are much decorated with wood carvings. A village of this kind usually has but one street at each end of which is a small decorative gateway, often with a tower and wind-bells. Often fruit trees, cedars and poplars grow around these villages and picturesque bridges span the rivers.

Along the Yangtse Kiang River are many wild, beautiful villages, built on the rocky cliffs over the water. Now and then a pagoda will be seen built over the edge of the cliff so that it seems hung in air. These villages are cleaner and more attractive than the lowland towns. Sometimes the houses are built on terraces with steep, dangerous looking flights of steps leading from terrace to terrace.

Darkness at Noon.

The sayings of little children may often point a lesson to children of larger growth, for, in the face of many a problem of time and eternity, the most learned are but as little ones, dimly understanding, and often mistaken in judgment. On a stormy day the atmosphere grew dark and gloomy while some little occupants of the nursery were taking their early dinner, and, after regarding the state of affairs in bewilderment and some impatience, a small boy settled the case by exclaiming: "Mother, we'd better all go to bed. God has made a mistake." A smile went around the table at the child's notion that the Almighty had sent the night before its time; but, after all, have none of us now and then come to as foolish a conclusion respecting the dealings of our Lord? Things have gone all wrong in our opinion, and the arrangements we mentally decided to be best, have been suddenly and sadly frustrated. In the midst of noonday sunshine, storm and darkness have veiled our sky, and our hearts are inclined to murmur, "God has made a mistake." To the child's remark the elders would say decisively, "God never can make mistakes"; but let us believe this as well as say it. Let us remember the years gone by, when, through the changing days, the hand of our God has led us on by the right way, when His appointments have proved better than our fears, our hopes, our prayers; and let us be very certain that however dark may be the shadows, however bewildering the surrounding circumstances, the Lord is guiding us, with His eye upon us in love and remembrance; and the hereafter will bear glorious witness that even through the darkness He abides, "too wise to err, too good to be unkind."—Quiver.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH,

they will promptly relieve the nausea,

SICK HEADACHE

and nervousness which follows, restore the appetite and remove glossy feelings. Elegantly sugar coated.

Take No Substitute.

Ferry's Seeds

Seeds the Kind that Leads

cost more—yield more. sold by all dealers. 1903 Seed Annual postpaid free to all applicants.

D. M. Ferry & Co. Detroit, Mich.

WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials Free. DR. WOOLLEY, 104 N. Pryor St., Atlanta, Ga.

Please mention this paper when writing advertisers.

Chronic Sores

Eating Ulcers, A Constant Drain Upon the System

And a source of worry, anxiety and endless trouble to those who are afflicted with them, particularly so when located upon the lower extremities where the circulation is weak and sluggish. A gangrenous eating ulcer upon the leg is a frightful sight, and as the poison burrows deeper and deeper into the tissue beneath and the sore continues to spread, one can almost see the flesh melting away and feel the strength going out with the sickening discharges. Great running sores and deep offensive ulcers often develop from a simple boil, swollen gland, bruise or pimple and are a threatening danger always, because while all such sores are not cancerous, a great many are, and this should make you suspicious of all chronic slow-healing ulcers and sores, particularly if cancer runs in your family. Face sores are common and cause the greatest annoyance because they are so persistent and unsightly and detract from one's appearance.

Middle aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some previous sickness, or excessive use of mercury, are the chief sufferers from chronic sores and ulcers. While the blood remains in this unhealthy, polluted condition healing is simply impossible and the sore will continue to grow and spread in spite of washes and salves or any superficial or surface treatment, for the sore is but the outward sign of some constitutional disorder, a bad condition of the blood and system, which local remdies cannot cure.

Valdosta, Ga., September, 1900.
Swift Specific Co., Atlanta, Ga.
Dear Sirs:—Something like a rising came on my instep, very small at first, not at all painful, but as it grew larger and began to pain me I consulted a doctor, but in spite of all he could do the sore got worse and began to discharge; then other sores came until the whole top of my foot was one large mass of sores and I could not walk. Then my husband, who had been cured of scrofula by the use of S. S. S., said he believed it would cure me. I began taking it and eight bottles cured me; my foot healed up nicely. I believe I would have been a cripple for life but for S. S. S.
MRS. C. M. KING.

S. S. S. reaches these old chronic sores through the blood. It goes to the very root of the trouble and counteracts and removes from the blood all the impurities and poisons, and gradually builds up the entire system and strengthens the sluggish circulation, and when the blood has been purified and the system purged of all morbid, unhealthy matter the healing process begins, and the eating ulcer or chronic sore is soon entirely gone.

SSS

S. S. S. contains no mineral or poisonous drugs of any description, but is guaranteed a purely vegetable remedy, a blood purifier and tonic combined and a safe and permanent cure for chronic sores and ulcers. If you have a slow-healing sore of any kind, large or small, write us about it, and our physicians will advise you without charge. Book on Blood and Skin Diseases free.

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The Pastor and the Sunday School.

Lectures delivered at the Southern Baptist Theological Seminary by.. REV. WILLIAM E. HATCHER, D.D.

LECTURES.

1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

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Marriages.

GWYNN — WILLIAMS. — December 31, 1902, at Roanoke Rapids, by Rev. H. C. Ruffin; Miss Lottie Gwynn and Mr. David Williams, each of Roanoke Rapids.

DUPREE—STEPHENS.—At the home of the bride's father, Mr. David Stephens, of Emo, N. C., on December 31, 1902, Rev. S. W. Oldham officiating, Mr. Newton Dupree to Miss Lillie Stephens.

HOLLEMAN — ADAMS. — At the home of the bride's father, Col. J. T. Adams, Holly Springs, N. C., on December 3, 1902, Mr. Joseph Holleman to Miss Maude Adams; Elder S. W. Oldham officiating.

OLDHAM — ADAMS. — On December 3, 1902, at the home of Col. J. T. Adams, father of the bride, Mr. E. B. Oldham, of Chatham County, to Miss Maggie Adams, of Holly Springs; Elder S. W. Oldham officiating.

WOOD — HARRELL. — On December 31, 1902, at the home of the bride's mother in Windsor, N. C., Mr. Benjamin T. Wood, of Hertford, N. C., and Miss Lucy E. Harrell, of Windsor, N. C.; Rev. J. O. Alderman officiating.

RIGGSBEE—DANIEL. — At the home of the bride's mother, Mrs. Polly Daniel, on December 23, 1902, Mr. F. L. Riggsbee, of Chatham County, and Miss Addie Daniel, of Orange County. Elder S. W. Oldham performed the ceremony.

Obituaries.

"There's many an empty cradle,
There's many a vacant bed,
There's many a lonely bosom
Whose joy and light have fled.

For thick in every grave-yard
The little hillocks lie,
And every hillock represents
An angel in the sky."

ROY.—On December 9, 1902, Wiley J. Roy, brother to Joseph B., died in New Mexico, at the age of twenty-two. J. O. A.

ROY.—On December 23, 1902, Joseph B. Roy died of consumption at his home in Bertie County, N. C., at the age of twenty-six years and six months. Bro. Roy was a member of Capehart Baptist Church, and died full of hope. He goes to his parents, gone before. J. O. A.

CAMPBELL.—Near Sanford, Fla., November 27, 1902, Mrs. Catharine Campbell, in the seventy-second year of her age, consort of John A. Campbell, Esq. In early life she professed religion under the ministry of Rev. John Monroe, and continued a faithful member of the Baptist Church. Until recently she was a resident of Robeson County, N. C.

BAZEMORE.—Bro. Frank Bazemore departed this life at the advanced age of 88 (thereabout), at his home near Roxobel, Bertie County, N. C., on December 21, 1902. He was a member of Sandy Run Baptist Church. The relatives and friends may hope to see him again only when the roll shall be called on the other shore. J. O. A.

BRIANT.—On December 12, 1902, Bro. Harrison Briant went to join his loved ones on the other shore. He had reached the ripe age of 86, and leaves numerous relatives and friends to mourn his departure. He was a member of Sandy Run Baptist Church, Bertie County, N. C., having gone back to the church about four months before his death. J. O. A.

COOPER.—Sister Adelia Cooper, the beloved wife of Bro. L. M. Cooper, departed this life Friday night, November 21, 1902, aged 42 years. In early life Sister Cooper joined the Baptist Church, and by her orderly walk and Godly conversation she gave continued evidence of her love for her blessed Saviour and her church. Mrs. Cooper possessed a lovable character, looking more to the comfort of others than to herself, and would suffer in silence rather than distress her young family. Surely her life was worth living, leaving behind her an influence so lasting, and those who knew and loved her best will miss her most. Her husband, seven young daughters and one son, with an aged mother and father, are left to mourn the loss of this good woman. The Kenansville Baptist Church has sustained another loss in the death of Mrs. Cooper. Although she had many domestic cares, she was never absent from a service. May her virtues be emulated by all who knew her, and, following the example so manifest in her character, be ready to respond to the call, "Come up higher." May they, like Mrs. Cooper, without dread or fear, close their eyes on earth to wake in heaven.

B. J. B.

Kenansville, N. C., Jan. 13, 1903.

TURNER.—Sister Annie M. Turner, beloved wife of J. L. Turner, departed this life at her home in Coinjock, N. C., December 31, 1902. She was 43 years old, was a devout Christian and a consistent member of Rehoboth Baptist Church for twenty-eight years. Sister Turner was resigned to the will of her Lord and Master. Christmas was one of great sorrow to Bro. Turner, and only those who have drunk of the bitter waters know how to sympathize with him. But when we think of the home of the blessed, why should we weep? For it is such a glorious exchange. To think of them in the presence of their Saviour, for "Where I am, there shall ye be also." If they could speak to us they would say "Weep not for me."

It was always pleasant to be in the home of our dear sister. She did all she could to make it pleasant. It has been the privilege of the writer to visit her home and I always enjoyed her hospitalities. She is gone, but not forever, for the time is coming when we shall meet again. When Peace shall wreath her chain around us forever.

God of love and grace be with Bro. Turner in this sad hour, and help him to understand that all things work together for good to them that love God. May he realize more fully that his dear wife has learned that her name is written there, as she so loved to sing "Is my name written there?" Well may we say:

Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won;
Enter thou the Master's joy.

Life's race well run,
Life's work well done,
Life's crown well won—
Then comes rest."

A FRIEND.

Resolutions of Respect

Whereas, it has pleased our Heavenly Father to take from our Sunday-school and church sister Bessie Giles, one who was faithful to every duty, one who was a friend to all and honored by all. Her devoted piety and her fidelity and loyalty to our Lord made her a lovable character, a valuable counsellor and useful in every sphere of life. A woman of strong common sense and excellent judgment, a devoted daughter and Christian worker; therefore be it

Resolved 1. That while we bow in humble submission to Him who doeth all things for the best, yet we are deeply grieved on account of her death.

2. That we extend to the bereaved family our sincerest sympathy in the sad hour of their great affliction and commend them to Him who can whisper words of consolation in their distress.

3. That a copy of these resolutions be sent to the bereaved family a copy spread upon our church and Sunday-school records, and a copy be sent to the Biblical Recorder, North Carolina Baptist, and our county papers for publication.

Respectfully submitted,

MISS ANNA BROADAWAY,
J. S. GERMAN,
A. D. GRIFFIN,
Committee.

Dr. W. P. Kennedy.

At the regular meeting of the Baptist church at Warsaw, N. C., on the fourth Sunday in December, 1902, the following resolution was unanimously adopted:

Whereas, it has pleased our kind Heavenly Father to take from our midst our dear friend and brother, Dr. W. P. Kennedy; therefore,

Resolved 1. That while we bow in meek submission to the Divine Will, yet we recognize the fact that in Dr. Kennedy's death the church has lost one of the strongest members, the pastor a most faithful ally, and the poor and afflicted a friend and physician whose place it will be difficult to fill.

2. That while we extend to the bereaved wife and loved ones our sincere sympathy in this, the hour of their deep sorrow, we cheerfully commend them to Him who still knows and loves and says "My grace shall be sufficient for them."

3. That these resolutions be spread upon the minutes and a copy be sent to the family of the deceased and to the Biblical Recorder and North Carolina Baptist for publication.

J. W. R. BASS,
O. P. MIDDLETON,
L. R. CARROLL,
Committee.

A LETTER FROM OTSEGO, MICH., MAN.

The Vernal Remedy Co., Buffalo, N. Y., proprietors of the preparation known as Vernal Saw Palmetto Berry Wine, take pleasure in publishing the following letter from a citizen of Otsego, Mich., as it verifies all the claims they have made about their remedy. The name of this party can be had upon request to the Vernal Remedy Co.

Vernal Remedy Co., Buffalo, N. Y.

Gentlemen:—"For the last twelve or fifteen years, I have been obliged to void urine from twenty-five to thirty times a day; sometimes more than that. I never felt better in my life than I do now, and it is now 2 o'clock p. m. and I have been obliged to void urine only three times since morning. I actually did not expect to notice any difference at all from one bottle, as I have tried other remedies and did not have one bit of faith in your remedy. If I could have people believe what I say about this medicine I would be glad. I have followed the directions exactly, not missing once. The medicine is worth fifty dollars a bottle."

Yours truly,

Vernal Saw Palmetto Berry Wine has made many astonishing cures of similar cases to the above. If you are suffering from any ailment of the urinary organs, the stomach or the bowels, our remedy will help you. It reaches the root of the disease, cures by healing the mucuous linings of these organs, restores to a condition of perfect health, so they can correctly perform their work.

Any reader of Biblical Recorder can have a small trial bottle of this remedy by writing and asking for it. It will be sent Free and Prepaid. Address the Vernal Remedy Co., 101 to 107 Seneca St., Buffalo, N. Y. Vernal Saw Palmetto Berry Wine is for sale by all leading druggists.

CURES RHEUMATISM, BONE PAINS, SWOLLEN JOINTS, ACHING BACK.

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or pain in the back, immediately relieved and cured in one day. Sparhawk Rheumatic Cure is guaranteed to cure Lumbago or money refunded; price 50 cents. Send for testimonials.

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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

Subscription one year, in advance..... $1.50

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J. S. PEARSON, Manager.

J. W. BAILEY.....Editor.
JOHN S. PEARSON...Business Manager.
J. S. FARMER.....Gen'l Representative.
Rev. J. W. COBB.....Special Agent.
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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

Acknowledgements.

Jan. 21, 1903.

State Missions.—S. S. New Hope, $2.22; Dysartsville, 3.00; W. M. S., Dysartsville, 1.00; O. Joe Howard, (D. pledge), 5.00; Oak Grove, .63; Macedonia, 2.21; Sawyers Creek, 5.00; Providence, 5.00; Ramoth Gilead, 22.00; Ebenezer, 2.00; Mayock, 2.50; Berea, 20.00; Yeopim, 15.00; Mt. Airy, 13.31; W. M. S., Creedmore, Flat River, (expense fund), .55. Total this week, $100.12. Previously reported, $2,177.65. Total this year, $2,277.77.

Foreign Missions.—Mrs. W. H. Carr, Neuse, $1.00; Spring Garden, Neuse, 2.00; Cove, Neuse, 1.00; Dover, Neuse, 1.00; S. S., Beaver Dam, Buncombe Co., 14.29; Inanda, Miss Price, 12.00; First church, Asheville, (W. C. Stradley) Native, 60.00; First church, Asheville, 25.68; W. M. S., First church, Asheville, (Xmas Off.), 51.00; Tenn-Valley, 2.22; S. S., Rolesville, 1.29; Sunbeams, Gastonia, 1.12; Yeopim, 10.00; Mt. Airy, 6.80; W. M. S., Shiloh, .75; W. M. S., Meherrin, 4.36. Total this week, $194.51. Previously reported, $263.68. Total this year, $458.19.

Home Missions.—Warrenton, Tar River, $24.10; Troy, Montgomery, 2.22; Yeopim, 10.00; Mt. Airy, 6.80. Total this week, $43.12. Previously reported, $109.21. Total this year, $152.33.

Education.—Warrenton, Tar River, $10.07; Browns, Tar River, 1.50; D. P. Harris, 6.20; W. C. Barrett, 5.00; G. W. Paschal, 2.50. Total this week, $25.27. Previously reported, $246.53. Total this year, $271.80.

Ministerial Relief.—Warrenton, Tar River, $12.77; Stoval, 2.50. Total this week, $15.27. Previously reported, $47.71. Total this year, 62.98.

Total reported for all objects this week	$78.39
Total previously reported for all objects	2,871.19
Total reported for all objects this year	$3,249.48

WALTERS DURHAM,
Treas. Bapt. State Con.

In the Recorder, December 24th, twenty-five dollars was reported for Forestville church for Education. It should not have been reported here, having been sent for the Educational Fund, B. F. U., etc.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier) says if any sufferer from kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

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We Manufacture Complete Outfits. All Sizes.

Why Slave Longer for Some one Else

to make a profit out of you? Remember your employer will only pay you a salary as long as he makes a profit out of your labor.

Why not go in business for yourself, reap all the profits and get a standing in your community?

In this era every bright man and woman is looking to own a business, to employ help and to make money. It is just as easy to make money for yourself as it is to coin money for some grasping employer who pays you a small salary.

If you are making less than $35.00 weekly it will pay you to read this announcement, for it will not appear again in this paper.

If honest and industrious we will start you in this profitable business. We will teach you absolutely free how to conduct it.

$20.00 to $35.00 and expenses weekly can be made at home, or traveling and doing plating and selling Prof. Gray's new line guaranteed plating outfits for doing the finest of plating on Watches, Jewelry, Tableware, Knives, Forks, Spoons, Castors, Bicycles, sewing Machines, Swords, Revolvers; in fact, all kinds of metal goods. Heavy plate warranted. No experience necessary.

Demand for Plating is Enormous. You can do business at nearly every house, store, office or factory. Every family has from $2.00 to $10.00 worth of tableware, besides jewelry, bicycles, watches, etc., needing plating. Every jewelry, repair shop, dentist, surgeon, undertaker, manufacturer, college, hotel, merchant, retail store wants plating done.

You can do plating so cheap that every person wants their goods plated. You won't need to canvass. Secure your outfit and advertisement. Put out your sign, do a little plating for your friends, and quickly you will be favored with all the goods you can plate. If desired, you can hire boys for $5.00 or $6.00 per week to do plating the same as we do and solicitors to gather up goods to be Plated for a small share of the profits.

TREMENDOUS PROFITS.

To plate 6 teaspoons requires about 3 cents' worth of metals and chemicals, 6 knives, forks or tablespoons about 5 cents' worth. Agents usually charge from 25 to 50 cents per set for plating teaspoons; from 50 cents to $1.00 for tablespoons, forks and knives. We allow you to set your own price for plating. You have no competition.

The Royal Silver Outfit, Prof. Gray's Famous Discovery, New Dipping Process, latest, quickest method work. Tableware plated by dipping in melted metal, taken out instantly with fine, brilliant, beautiful plate deposited already to deliver. Thick plate every time. Guaranteed to wear 5 to 10 years. A boy plates 100 to 300 pieces of tableware daily, from $10.00 to $30.00 worth of goods. No polishing or grinding necessary neither before nor after plating.

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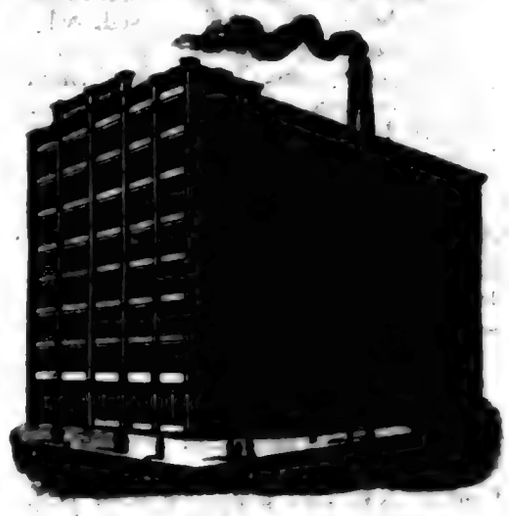
We teach you everything, furnish receipts formulas and trade secrets free, so that failure should be impossible.

We are responsible and guarantee everything. Reader, here is a chance of a lifetime to go in business for yourself. Now is the time to make money.



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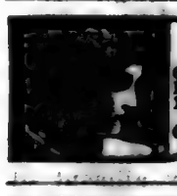
Write Today to GRAY & CO., Plating Works, 400 Miami Bldg., Cincinnati, Ohio.

The most momentous truth of religion is that Christ is in the Christian.—Henry Drummond.



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CAPUDINE
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Everything for the Garden

Is the title of Our New Catalogue for 1903—the most superb and instructive horticultural publication of the day—190 pages—700 engravings—8 superb colored plates of vegetables and flowers.

To give this Catalogue the largest possible distribution, we make the following liberal offer:

Every Empty Envelope
Counts as Cash.

To every one who will state where this advertisement was seen, and who inclosses 10 Cents (in stamps), we will mail the Catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds, containing one packet each of *Sweet Peas, Large Mixed Hybrids; Pansies, Giant Fancy Mixed; Asters, Giant Victoria Mixed; Big Boston Lettuce; Early Ruby Tomato and Cardinal Radish*, in a coupon envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of $1.00 and upward.

PETER HENDERSON & CO.,
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USE TAYLOR'S Cherokee Remedy of Sweet Gum and Mullein Coughs, Colds, LaGrippe all Throat and Lung Nature's Great Remedy for Troubles. Thoroughly tested for 40 years. All Druggists, 25c, 50c and $1.00.

SUNDAY SCHOOL OFFICERS, BY B. W. SPILMAN.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JANUARY 28, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 68, NUMBER 30.

THE TRUE POLICY.

This sentence from the recent message of the Governor of North Carolina must be kept going in North Carolina:

There is but one way only to serve the people well, and that is to do the right thing, trusting them as they may ever be trusted, to approve the things which count for the betterment of the State.

It must be kept ringing in the ears of the people until the time-server, the ring politician and the exponent of expediency have folded their tents and fled from our borders. He who spoke it and who stands for it must be vindicated for an example and a memorial to the effect that Right shall never again be crucified upon false pretences in the name of Wisdom.

It is a platitude, you may say, but it is a new one in North Carolina. Even now the halls of State resound with the alarming notes of the company of Liquor Lobbyists, who, wanting in other arguments, who daring not to name the name of the State or the People, who daring not to invoke the Spirit of Right or of Reason, are crying out, "It will ruin the Party!"

This was ever a coward's cry. There is not a moral note in it. It is the whisper of the minion of Satan to the weak of heart or the cry of the coward to the cowardly candidate for the people's suffrage. How clear and true rings that declaration from the Governor, "There is but one way to serve the people well, and that is to do the right thing"—in this hour amid the confused and terror-stricken cries of the men who seek to shield their own despised and outlawed business, now by threats and again by invocations in "the Party's" name! There is in it that sun-clear quality that goes with Truth and Right and drives before it the shadows even as the morning sun.

There are two sorts of politicians. They sail in the same ship, but they have separate ports and their pilots have different compasses. Until now in North Carolina they have sailed together in such desperate storm that no port whatever has been reached and they themselves have not recognized their differences. But now the sky clears and an open sea invites; and we may mark them plain and true. One sort works silently for the most part; they work by organization; their appeal is to party loyalty, not to principles; their trust is in the machine, and their goal is office. This class has had a great run in North Carolina, and it is well represented in the present Assembly. There are two Senators at least whom the people have right and reason to despise, but who have for years been dominant in their counties. Their power is not popular power. It is the power of the schemer. They get the nomination and then force the people to vote for them in their party's name. Their policy is to do nothing good that they have not to do; their rule is to exchange legislation for votes, if not for money; Right is no consideration. Fear is their master; and Expediency their governing motive. The message from the Governor sounds strange in these men's ears. They laugh at it; they defy it; they recognise it as either a sentence of political death to them or a mere platitude not seriously meant and not to be seriously taken. In either case they despise it. They do not know what is going on in North Carolina, and Heaven grant that they shall remain complacent until a great tide rolls in and sweeps them forever from the public arena. For we do not want to hear such a sentiment from their hypocritical lips. Like Satan they will quote it, if no other way of getting into office will avail.

The other class of public leaders believes in the people—not in the mind of the people necessarily; but in the conscience of the people. They believe that if they do Right even though the people oppose them, that the people will trust them still. They prefer to lose office and retire for a time or for all time to doing wrong. Their motive is the Betterment of the State, their guide is a good Conscience. Their wisdom is the true wisdom. They cannot control machines; the office-seekers and the township "whoopers-up" hate them; but they are popular leaders. Great uprisings thrust them into office, and the machines embrace them in order to be saved from overwhelming destruction. Such a man is he who uttered the sentence that we have quoted. His power is wholly in the people. The machine men cling to him because they fear not to. But if the people should turn their backs, the machine would grind him to dust.

The people have a voice. They have more power than they think. Let them insist upon the leadership of men who hold that "There is but one way to serve the people well, and that is to do the right thing." Let this be made the true policy in North Carolina. The party that seeks to save itself, let it perish, as it deserves. The politician who seeks to save himself, mark him for your opposition. And the man and the party that seek to do Right, whether you think so or not, whether they run over you or not, stand by them. There is safety in no other course.

TO HENRY JEROME STOCKARD.

Pure as a maiden's heart thy word, thy thought,
  Serene amid the clash of traffic's wars,
  Thou stand'st with face upturned toward the gleaming stars.
Poet we name thee, name full fraught
With meaning beautiful wherein is caught
  The music of far spheres blent with bars
  From tender human melodies, nor Discord mars
Their perfect harmony since all's Love-taught.

Sing on, and men o'er weary with the strife,
  A while will cease from toil and hark to thee,
Till nerves are soothed, and heart is calm, and Life
  Takes on a fairer look while memory
Awakes forgotten faiths of days gone by
Till God once more is real and Heaven nigh!

MRS. F. L. TOWNSEND.

Mt. Airy, N. C.

DR. JOHN CLIFFORD TO THE NORTH CAROLINA BAPTISTS.

Westbourne Park Chapel, Porchester Road, W.
January 1, 1903.

Dear Sir:—I am deeply indebted to the State Convention for the resolution passed and forwarded in reference to the education controversy now going on in England. It is a grave emergency we have to face. We are fighting for principles we thought perfectly secure from attack. We are beaten, for the moment; but only for the moment. We shall fight on, and God will give us the victory. It greatly encourages us to know that we have the sympathy and prayers of our brethren in North Carolina.

I am gratefully and fraternally yours,

J. CLIFFORD.

Rev. Livingston Johnson.

THE LIMIT OF KNOWLEDGE.

Elder Griffith knows as much about the approach of the millenium as a hog knows about the shooting of comets—that's nothing!—Baptist Union, Colored.

RECOMMENDATION OF SUPERINTENDENT JOYNER TO THE GENERAL ASSEMBLY.

1. To insure the erection of better school houses, require all new houses to be constructed in accordance with plans adopted by the County Board of Education, and approved by the State Superintendent of Public Instruction.

2. Authorize County Boards of Education to set aside for building, improving and equipping school houses as much as twenty-five per cent of the total school fund annually before apportioning the same.

3. Amend section 31 of the School Law so as to allow the condemnation of more than one acre of land for school sites, and require all sites for new houses to be approved by the County Superintendent and County Board of Education.

4. Authorize the State Board of Education to use, under such rules and regulations as they may adopt, the funds now in their hands from the sale of State lands, etc., to aid in building and improving school houses in districts and counties that are least able to build and improve houses for themselves.

5. Amend section 26 of the School Law so as to allow an appropriation of not more than two hundred dollars by one county for a Teachers' Institute or summer school for teachers, to continue for four weeks or more.

6. Increase the facilities for the improvement of the rural public school teachers.

7. Consolidate the seven colored normal schools into three strong ones, and introduce into each of these manual, industrial and agricultural training.

8. Continue the special appropriation of two hundred thousand dollars for a four months school term in every school district, or so much thereof as may be necessary to be used for this purpose.

9. Empower the County Board of Education of every county to employ a competent man for all his time as County Superintendent, at a salary of not less than $500.

10. Provide for the employment of at least five Deputy State Superintendents to aid in the work of State supervision, at an annual salary of $1,250 and expenses, to be appointed by the Governor or elected by the State Board of Education, upon recommendation of the Superintendent of Public Instruction.

11. Require County Boards of Education to pay out of the general school fund the railroad fare of County Superintendents attending the annual meeting of the State Association of County Superintendents.

12. Enact a law prohibiting the employment in cotton mills or factories of any sort, of children under twelve years of age, and of children under fourteen years of age who can not read and write.

13. Continue the special appropriation of five thousand dollars for the establishment of rural Libraries, and make a reasonable additional appropriation for the maintenance and enlargement of those heretofore established.

WHICH SHALL IT BE?

And many of them that sleep in the dust of the earth shall awake, some
To Everlasting Life,
and some
To Everlasting Contempt.

And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars
For ever and ever.

—Daniel 12:2,3.

SUNDAY-SCHOOL OFFICERS.

BY REV. B. W. SPILLMAN, SUNDAY-SCHOOL FIELD SECRETARY.

I. The Superintendent.

In Sunday-school work, as in all other things that are worth the doing, the "man behind the gun" is worth more than the method which he uses. For this reason the first thing in considering the Superintendent is the man himself. The ideal to be pointed out below does not imply that no man should be the Superintendent of a Sunday-school until he reaches a given standard. There have been and are now many men in the world who have done real service who had limitations impossible to be removed, and yet in spite of them they have done their best, and such service is pleasing to the Lord. But a Superintendent with right ideals will more nearly reach the point of the **greatest** possible efficiency than the man with low ideals. The work is of sufficient importance to demand the best efforts of the Superintendent, and he should be satisfied with nothing less.

THE SUPERINTENDENT'S QUALIFICATIONS

From the very nature of his work the Superintendent comes in contact with many people and with all sorts of people. There being a social side to his work, some social characteristics are needful. A pleasant man, one who knows how to edapt himself to all sorts of people, will make a better Superintendent than the man who has the misfortune to always say the wrong thing or do the wrong thing. Some people make it a point to be on the other side of everything that comes up. Some people with great, warm hearts are so rough in their manner as to make everybody long for the other side of the street when they are seen coming. Such a man is very seriously handicapped in the work.

Children constitute a large per cent of every Sunday-school, and with them the Superintendent is constantly brought in contact. Happy the man who, in the office of Sunday-school superintendent, has as a part of his social make-up a fondness for children.

The Superintendent needs some things besides social equipment. One of the most needful, and that which perhaps should come first of all of the desirable qualities, is common sense. Dealing with so many sorts of people and with no way of making people do things in the Sunday-school, common sense is a valuable acquisition.

The Superintendent should have an exalted conception of his work. When a man thinks his work a side issue and of small importance, it is liable to become so.

He should be firm, but by no means hard-headed. Consideration for the opinions of others should be a prominent part of his character. He may be right, but he should remember that he is only one in the conduct of the affairs of the school, and if the majority think differently from him he should execute the will of the majority. To be firm and considerate and make the school do its best work, he must have executive ability. He needs to be a man who can bring things to pass. It takes as much, if not more, executive ability to make a Sunday-school do its best work than it does to secure the best results from the same number of people engaged in any other line of work.

Of course it goes without saying that he ought to be a Christian. He should know why he is one, and be loyal to his pastor and to his church.

PRACTICAL WORK

The work of the Superintendent should extend through seven days in the week. Not that he should devote himself entirely to his Sunday-school unless he is paid to do just that thing. The general interests of the school need to be carefully considered. Periodicals are to be read. A book occasionally must be gone through to see if there is not some new thing there that may be used with profit in his school. Meetings for Sunday-school workers come on now and then at long intervals; these must be attended or the Superintendent will not keep his school up with the best in Sunday-school work. Christmas is coming; the picnic season is drawing near; a house-to-house canvass is talked of; the Home Department needs jogging up; the teachers' meeting needs special attention; the library is not doing what it might do. How may it be improved? These and a thousand other things need the ever-watchful eye of the Superintendent. They demand thinking for the school if not the Superintendent?

The wide-awake Superintendent is ever on the alert for new scholars. Some scholars are about to drop out of the school. Of course the teachers should look after this, but the Superintendent must keep his hand on the whole of the machinery. A scholar is sick; maybe it is a teacher; death enters the home; the one next to the pastor who may naturally be expected in the home is the Superintendent and teacher of the Sunday-school.

The lesson for next Sunday must be prepared. Perhaps it falls to the lot of the Superintendent to conduct the weekly teachers' meeting. But if he does not conduct it, he ought to be there. This takes time.

The Superintendent should be in his place in the Sunday school some time before the time for opening the school. If he is not there at least ten minutes before the time for opening, he is late. He should open the school on time and close it on time. Wait for neither teacher nor scholar nor organist. If the time appointed is too early, change the time, but when the time appointed for opening the school arrives, begin.

In calling the school to order, call just once. Never repeat the call. If a bell be used, ring it just one time and then stand still. It will not be very long before it will be understood by the school that the sounding of the bell means order, and the signal will be obeyed. If, however, the Superintendent rings the bell and, failing to secure order, he rings it again, the following Sunday he will have to ring it three times, and the next Sunday four times, and the sounding of the bell will be meaningless.

A live song service arranged before the beginning of the school will be a good introduction to the exercises to follow. If there be a leader of the music, let him plan and conduct this part of the worship. In the prayer to follow the song service let the Superintendent lead or call on some one to do so, notifying him beforehand.

The Scripture reading following the prayer may be either the text of the lesson for the day or some related passage. As a rule, the lesson for the day is read. Some strangers may be present who have not seen the lesson; and it is not a thing unknown that some who are not strangers come occasionally without having seen the lesson. For these it is well that the lesson be read. Urge upon the school the bringing of Bibles that the lesson may be read from the Bible.

A song will conclude the opening exercises.

SPECIAL DUTIES

While the lesson is being taught, the Superintendent should be busy. If there be some real good reason for it, he may teach a class. But in a large school there will be enough for the Superintendent to do to keep him busy without teaching a class. Some of the things that a Superintendent should do while the lesson is being taught are: (1) Supply teachers for the classes whose teachers are absent. This should be the first thing that he does. Teaching is the thing for which the school has met. The time is very limited at most, and none of it should be lost if it is possible to avoid it. Classes of boys are sure to become disorderly if left to themselves. (2) Receive new scholars, have the Secretary register them, classify them and take them to the classes. (3) Welcome visitors. (4) Take a peep at the matter of heat and ventilation. (5) Attend to a hundred odds and ends of things that will come to his attention. (6) Sound the warning bell five minutes before the time to re-assemble, and again at the time to re-assemble.

One of the things that the Superintendent should not do is to wander around among the classes, talking to the teachers and the scholars. And if anybody else attempts it, be kind enough to your teachers to ask the disturber of the teachers to please be seated.

CLOSING EXERCISES.

The closing exercises of the school should be very simple and short. A song, a short review by some one who knows how to do it (if such an one cannot be found, leave out the review), announcements, miscellaneous matters, the Secretary's report put on a blackboard, a closing song and perhaps a short closing prayer will do. There are quite a number of other things that may be helpful in some places such as the Bible drill, the show of Bibles, the repeating of Scripture verses, the birthday offering, etc.

II. The Assistant Superintendent.

This officer is generally a sort of "fifth wheel" arrangement in most schools. It need not be so, and should not be so. The Assistant Superintendent can be very valuable. When the Superintendent is absent, of course he is to be the Superintendent with all of the duties of the office. But he should at all times be a real Assistant. Here are some of the things that he may do: (1) Stand at the door and welcome visitors. (2) Have supervision of the song-books. (3) See to the supply of teachers for the classes whose teachers are absent. (4) Have charge of the matter of registering and classifying new scholars. (5) Have in charge the matter of keeping track of the absent scholars. (6) Lead the school in the responsive reading if the lesson is read that way. (7) Conduct the Bible drill. (8) Review the lesson.

There must, of course, be a clear understanding between the Superintendent and the Assistant as to what the Assistant is expected to do.

III. The Secretary.

The Secretary should (1) register every new scholar, giving the date of entrance into the school, the class to which assigned, and if in a city school, the address of the scholar. (2) He should keep an accurate record of the attendance, noting as carefully those absent as those present. (3) He should make a report of this each Sunday on a blackboard. The Secretary may act as Treasurer, in which case he should keep an accurate account of all funds received, pay them out only on written order of the Superintendent, authorized by the school or by the church if the church has charge of the school. The reports of the Treasurer should be clear and complete.

This article is already too long, and the discussion of the Librarian, the Director of the Music, the Organist and the Ushers must be put off for another article.

Nashville, Tenn.

Trust not your money to one whose eyes are on the ground.—Spanish proverb.

Tennessee Items.

Week by week the Recorder has been coming into our home as an old and familiar friend. We are always glad to see it, and miss it greatly when the mails miscarry, as they did with the copy of November 26th, which did not reach us until today, bearing on its outside page the genial face of North Carolina's grand old man, Dr. J. D. Hufham. The Recorder has been bringing to us the news from our North Carolina friends, but now we seek the use of its columns to convey a message to them. When the hosts were gathering at Durham, how we longed to go up with them on the annual pilgrimage! But it was not until after we had read of the great things which were done in the Convention that we began to realize how much we had missed. We rejoice in the great meeting and in every forward movement which was undertaken and only regret that we may not have part in the good work which North Carolina Baptists are to do during next year.

We are beginning to get comfortably adjusted to our new surroundings and to feel at home here, though we have not ceased to wish for many faithful friends whom we left behind in North Carolina. The Tennessee brethren gave the strangers who came into their midst a warm and cordial welcome. At a recognition service held in the Murfreesboro church soon after our arrival, State Secretary W. C. Golden, Drs. John O. Rush, Lansing Burrows, I. J. Van Ness and John Bell Keeble, Esq., all of Nashville, made speeches of welcome. After so many hearty words from so many distinguished men, we could not feel otherwise than welcome had we tried to do so. On moving into our new home, the members of our church were very kind in supplying our pantry with many useful gifts. The outlook now promises a pleasant, profitable and fruitful pastorate.

In Tennessee there is much to remind one of North Carolina. Many names of North Carolina counties, towns and people are duplicated here. Murfreesboro, N. C., and Murfreesboro, Tenn., get their name from the same family, if not from the same individual. The pioneer here was a North Carolinian, one Hardy Murfree, of Revolutionary fame, who, receiving grants of western land in recognition of his services, settled here and gave the place its name.

In December, Bro. B. W. Spillman paid us a visit, bringing the cheer of his pleasing face and charming personality. We were delighted to see him and hope to have him come again in the spring for a Sunday-school institute. He is a genius in his special field, of whom his native State has a just right to be proud.

We are also much pleased to have with us Miss Eunice McDowell, one of North Carolina's elect women. She recently accepted a position as teacher in Soule College, of this place. It will be a source of gratification, though by no means a surprise, to her many friends to know that she is rapidly winning her way among the strangers into whose midst she so recently came.

The Tennessee Baptist Convention comes to our church next fall. We are looking forward to it with pleasure, not only because of the opportunity which it will give of meeting the Tennessee Baptists, but also because we are expecting the Convention to bring a blessing to our church.

To the many friends in North Carolina, and especially to those in Statesville among whom it was our pleasure to live, we make your paper the bearer of our salutation and love. How much we miss Gilbert, our faithful and beloved co-laborer, and many others we love!

EDWARD S. REAVES.

Schools: Church and State.

BY REV. JOHN LEWIS.

Yes, Baptists have believed and do believe in the complete separation of Church and State. It is not too much to claim that they have been and are more consistent than any other denomination of note in the application of this principle. But it is idle for us to claim that all of us are agreed about the right application of the principle to all the details of conduct. Personally, I believe that comparatively few Baptists even have fully grasped the principle and are prepared to apply it rigorously at all times. Sometimes I am inclined to use the words attributed to our Saviour in connection with the woman taken in adultery: "He that is without sin among you, let him first cast a stone at her."

I do not believe that there ought to be any religious tests for any government office, but I am not inclined to censure very severely men like Myles, Tombes, Dyke, Jessey and others for sitting on Cromwell's Board of Triers about 1662, though the English Baptists had long before that declared definitely and distinctly against the union of Church and State. The position was one of great difficulty, and perhaps I would not have done as well with the light they had. The proper application of the principle has been of gradual growth. If I mistake not, Baptist missionaries in British India and elsewhere have, without scruples and I suppose with the sanction of the home authorities, received government aid in consideration of the secular instruction given in Baptist mission schools. Who will say that they did wrong, considering the circumstances? It is simply the question of the application of a principle. The secular education was as good as, and perhaps better than, any given elsewhere. There was no compulsion about attending religious exercises, and the heathen parents and pupils did not object to the study of the Bible as literature. In our own land, the only country of note that has "complete religious liberty," some Baptists are greatly disturbed because Supreme Courts declare against the religious use of our King James' Version and the offering of prayer in the public schools. Only a few months ago I received a gloomy letter on this subject from a brother in the ministry. I have read editorials of the same character in Baptist periodicals. When the best translation of the best book is cast out of our public schools as literature we have a right to complain, for the history and geography and biography of the Bible is, at least, quite as worthy of study as any other. But we as Baptists cannot consistently uphold the conducting of religious exercises by the teachers at public expense any more than we can consistently apply religious tests to public school teachers. Religious exercises conducted by irreligious teachers is, according to Baptist views, mockery if not blasphemy. I know of only one Baptist church in the whole world that is paying taxes on its property. If the question of taxing churches were raised today, I fear that a host of Baptists would raise their voices and use all their power and influence against such taxation. Yet, I am afraid it is true that the man who does not believe in churches has a right to complain because his taxes are higher on account of the exemption. It appears to me futile to try to justify such exemption on the ground that ours is a Christian nation. According to the Baptist conception, there is only as much Christianity in this or any other nation as there is in the hearts and in the lives of these men and women who make up the nation. Neither will it avail to say that churches are charitable and educational rather than commercial institutions. How does this appear from the standpoint of the unbeliever? The pastor who worships in a church and lives in a parsonage on which no taxes are paid had better be careful when throwing stones at some of his brethren.

During the Civil War and the Spanish War, as well as in times of peace, many Baptist ministers acted as chaplains and received their salary from the government without any compunction. During the sessions of our Legislatures, Baptist pastors conduct devotional exercises in legislative halls and receive compensation from the different governments, and no cry is raised against it. Is this consistent with our ideas of the voluntary principle in religion and of the complete separation of Church and State? I do not believe it is.

Why do I write this? Because I have discovered a little tendency to be severe towards some Baptist brethren who have received State aid for Baptist schools, even on Baptists whose schools are not directly under denominational control. To suggest the inquiry as to whether we have fully grasped the principle and are consistent in its application.

Paul prayed that the love of the Philippians might abound more and more in knowledge and all discernment in order that they might distinguish the things that differed and approve the things that were excellent. Baptists of today as well as those of yesterday, those by the sea as well as those in the mountains, need the same prayer answered.

Clarksville, Va., Dec. 14, 1902.

Why Art Thou So Far From Helping Me?

Psalm 22:1.

A hundred times have I sent up aspirations to which the only answer has seemed to be the echo of my own voice, and I have cried out in the night of my despair, "Why art thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God—that the very silence was an answer. It was a grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Lazarus and a revelation of eternal life as well. There are some prayers which are followed by a divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulchre and beg with tears the dead body of Jesus; we are answered by silence because we are to get something better—a living Lord.—George Matheson.

Soul-Winning.

Much is said about the duty of soul-winning; and we are urged to the study of ways by which that blessed work may be done. There are two things to be said which may help us somewhat: Soul-winning considered as a duty will rarely be successful; it is the most joyous privilege of the disciple; until the duty of soul-winning merges into the joy of it, the results will be unsatisfactory. The other thing to be said is: Equipment for soul-winning is by way of spiritual power rather than by a studied process. Your words will never win unless your life is winsome. A wrong life will never win to a right life. The chief equipment of the soul-winner is a Christlife, and every life should be a natural introduction to Jesus Christ. The message and the life behind it must be one. Study for service—live for power!

Love Conquered Her.

Just across the State line in Ohio there lived an old woman who was the terror of all who had seen or heard of her. She was finally arrested and sent to the Columbus penitentiary. She broke every law of the institution, and they exhausted every form of punishment upon her. Times without number they had sent her to the dungeon, and for weeks at a time she lived on bread and water.

Finally an old Quaker lady from the same part of the State asked permission to see her. The prisoner was led into her presence, with the chains upon her hands and feet. With downcast eyes she sat before the messenger of Christ. The old Quaker lady simply said: "My sister." The old woman cursed her, and then she said: "I love you."

With another oath the prisoner said: "No one loves me."

But she came still nearer, and taking the sin-stained face in both her hands, she lifted it up and said: "I love you, and Christ loves you."

She kissed her face first upon one cheek and then upon the other, and she broke the woman's heart. Her tears began to flow like rain. She rose to her feet. They took the chains off, and until the day of her death they were never put on again; but, like an angel of mercy, she went up and down the corridors of the prison ministering to the wants of others.

Mrs. Theodore Roosevelt.

Writing of "The 'Personality' of Mrs. Roosevelt," in the Ladies' Home Journal, Edward Bok asserts that "it is high time some of our women should learn that a woman may be respected and loved for the things she does not do, as often as she is for the things she does do. Hundreds of thousands of men and women respect Mrs. Theodore Roosevelt today because she has chosen to keep her personality in the background, and refused to stand in the glare of publicity. She has no place there and she knows it. By her attitude she has won a warm place in the affections of American women, and in the respect of American men. Yet she might shine, instead of keeping in retirement, if she so chose, as every one who knows her will at once concede. She has simply chosen to be a wife, a mother and a woman, and not a publicist. She has elected to give the benefit of her talents and gifts to her husband, her children and her friends rather than to society in its promiscuous sense. She has her work to do in the world, but she does not believe that work to be of a public nature. She is content to leave that to her husband. She remains in the home, and one need only to hear Theodore Roosevelt speak of that home to discern at once how strong upon him has been the influence which has radiated therefrom."

To Improve Your Work.

All our work is better when it is filled with prayer. Christ's power is as helpful in weekdays' duties as in Sunday devotions. There is no right thing to be done that will not be the better done with the help of Jesus than without it. Some years ago in West Point was a young cadet named Leonidas Polk. He afterward became a bishop in one of our Southern States. Before he was a Christian he was careless and neglected his studies. As soon as he became a Christian he began to study very diligently. He could not, however, in weeks make up for the loss of months. At the annual examination he was called to the blackboard and given a problem to solve. It was one he had never studied. He knew nothing about it, and was at a loss to know what to do. He thought of the disgrace of a failure both to himself and to the Master whom he loved. He lifted up a prayer for help to his new-found Friend. Then he took the chalk and began to work. At first all was dark, but soon he saw a beginning, and he worked slowly through to the end. He did not know whether it was right, and after explaining the process he waited for the verdict. The professors whispered together, and he feared it was wrong. At last one asked him, "Mr. Polk, where did you get that solution?" "Is it not right, sir?" "Right!" replied the examiner. "It is not only right, but it is the most beautiful demonstration of that problem ever given. It is new and not to be found in any of the books."

God's Knowledge of Us.

We cannot know any life perfectly. Kindred spirits know much of each other, but deep in the nature of each human being is a secret chamber into which no human eye can look. But God looks and God knows. We attach importance to public opinion. But public opinion is determined by the imperfection of human knowledge, so that what society says may be true or may be false. But what God sees is the measure of what I am. What God knows is the standard by which I am judged. It is said that some church people keep company with the world. They do as the world does. Some methods of recreation, some pursuits of pleasure in which some church members participate are incompatible with their profession and standing in the church. I have never felt it my duty to pry into the secret life of the people who come to hear me preach, nor do I feel called to judge of people's conduct. I claim the right to be my own judge in certain things, and I hope I am man enough to grant that right to others. But I want to emphasize this important clause in the letter, "I know thy works." The minister may not know, but God knows, church members do certain things which they claim are perfectly right. But they do not invite the pastor to join them. Why? They go to certain places, and it is not wrong But if they met the pastor there they would be surprised and hurt. What for? The pitch that will tarnish the minister's garment will do precisely the same thing for the trustee and the private member. I want to impress you with this thought: God knows us.—Rev. A. H. Goodenough, in The Treasury.

Emancipation.

MALTBIE D. BABCOCK.

Why be afraid of death as though
your life were breath?
Death but anoints your eyes with
clay. O glad surprise!

Why should you be forlorn? Death
only husks the corn.
Why should you fear to meet the
thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave
your wooden bench?
Why not, with happy shout, run
home when school is out?

The dear ones left behind! O, foolish one and blind;
A day—and you will meet; a night—
and you will greet!

This is the death of Death, to
breathe away a breath,
And know the end of strife and
taste the deathless life,

And joy without a fear, and smile
without a tear,
And work, nor care to rest, and find
the last the best.

—Baptist Home Mission Monthly.

News Notes.

....Macedonia Baptist Church, Nash Co., raised Pastor Coppedge's salary. Let us hear from your church.

....Lo and behold, the Universal Invisible church has been found—in the Seminary Creed. But does that settle it!

....We understand that Rev. Henry W. Battle has indicated that he will accept the call extended by Greensboro church.

....Congress is considering an anti-trust bill, a bill to make States of certain Territories, and a bill to effect reciprocity with Cuba.

....Rev. R. J. Bateman delighted the Fayetteville Street church Sunday. In the morning he baptized one of the University students.

....Mr. Carnegie has offered Wilmington $25,000 for a library. We are glad to note that Mr. J. H. Gore had a prominent part in obtaining this gift.

....Pastor D. C. Britt, of Rockingham, has been encouraged by an increase in his salary. Such a thing is a testimony to the church as well as to the pastor.

....The Woodland Baptists have the foundation laid for their church building. Bro. E. J. Harrell is their pastor, and they are in good spirits about their church.

....Pastor C. Almon Upchurch and his Swift Creek people have just finished a $1,000 church. Remember this young man's name. You will hear it more and more.

....We were glad to see Rev. W. C. Barrett in Raleigh Monday. As usual he brought some subscribers for the Recorder. He is enjoying the Winter Bible course at Wake Forest.

....The pastor who received one of Mr. J. W. Millard's articles on "Christ's Second Campaign," and failed to read it will not know what he missed until—he does read it. Look it up.

....Rev. G. A. Martin, the new pastor at Rocky Mount, writes: "My work here is taking shape and the outlook is bright." He promptly took hold of the work for temperance legislation.

....The Recorder's year ends February 5. We have a note on the purchase to pay, and we want to make a good showing. Will you not send in your renewal right away. Let us have it before February 5.

....Mr. Green: This is news—the San Jacinto Oil Company has gone into the hands of a Receiver. Mrs. Notso Green: What's news about that! I thought it was in the hands of a Receiver to begin with!

....The brethren who are taking the month's work at Wake Forest are delighted with the work. They will go to their homes to work for Wake Forest College, and especially for the future Bible courses.

....Rev. R. A. Hedgepeth has taken the work at Forest City, and has moved from Autryville. He is a consecrated young preacher, and the Green River Association will find him a good helper at all points.

....The Georgia Baptists will have a Bible Conference February 17th, at Macon. Such meetings are proving quite popular. We expect 400 or 500 people to attend the North Carolina Baptist Midsummer meeting at —well, wait a few weeks.

....Dr. Charles Manly has resigned the pastorate of the church at Lexington, Va., and will move to his new home at once. Dr. Manly's many friends in South Carolina will be glad to learn that he is coming nearer to his native State.—Baptist Courier.

....At any rate Rev. Dr. Josiah Williams did not buy his D. D.—or ask his friends to worm it out of some college for him. He just appropriated it, which is far better.

....Rev. S. J. Porter writes: "Judge C. M. Cooke is holding his first court in Fayetteville. He has shown that he understands his business." Of course he does. Never a better judge graced the Bench.

....The best spectable in American life at present is that of Governor General Taft refusing the position of Justice of the Supreme Court in order to serve his country and the progress of the race in the Philippines.

....The U. S. Senate has lifted the tariff on coal. In some parts of the country the condition of the people is desperate, and leading citizens have joined in mobs to confiscate coal that was passing through on freights for other points.

....The North Carolina Methodist Handbook is a valuable publication, creditable alike to its editor, Dr. Ivey, and to the Methodist people. It is a mine of valuable information. We should think Dr. Ivey would sell ten thousand of them every year. Price 25 cents.

....Dr. T. T. Eaton is on a tour of the West Indian volcanoes and Cuba. He will give Mt. Pelee some new ideas in sudden eruptions, and doubtless will gain some. Look out for seismic manifestations, shocks and sulphureous fumes in the region of Savannah May 10—if not sooner in and around Louisville, Ky.

....It will relieve the friends of Rev. J. S. Hardaway to learn that he has at last overtaken that "most unkindest cut of all," and has buried the wooden part and made bullets of the metal. It is thought that the cut kept off the blues and other diseases from our office all last year. But regard for Bro. Hardaway impelled us to surrender it.

....Rev. Jno. T. Jenkins, who has already given valuable service at several points in this State in addressing anti-saloon meetings, is still open for engagements during February for similar work. We commend Bro. Jenkins to any community wanting to organize an Anti-Saloon League, or where a good speaker is wanted for a temperance meeting.

....Rev. Dr. W. A. Nelson changes his address from Jackson, Ga., to Harmony Grove, Ga., and writes: "After a pastorate of four years and three months with one of the best churches I ever saw, I willingly suffer the pain of separation from them in obedience to the Master's own planning and call. The wonderfully juicy report of the Durham Convention rejoices my heart."

....A letter from Carey Newton, dated San Francisco, Jan. 20, reads: To-day we embark upon our long journey. * * * We feel that we are now almost on the threshold of our work. * * * Sunday evening when I spoke in the Chinese Baptist church to my first audience of Occidentals I felt as I had not before. * * * My address will be Teng Chow, China. The letter is personal, and we would not venture to quote more.

....Our Danville letter intimates the probability of Dr. Thames' acceptance of the call extended to him by the First church of Elizabeth, N. J. We sincerely lament the departure of Dr. Thames from Virginia. He has been a prominent figure in our denominational life, is a true comrade and brother, preaches the rich old gospel with rare power, and is a most lovable man. If he goes to Elizabeth, the church there deserves congratulations.—Religious Herald.

....Marconi sent a long wireless message from President Roosevelt to King Edward, and promptly received a long and happy response! This is wonderful indeed, more so than any fairy story! Marconi has written his name with the names of Columbus, Fulton, Franklin, Morse.—Baptist Argus.

....Rev. J. T. Jenkins spent Sunday in Raleigh and preached acceptably to the Baptist Tabernacle congregation. Those who heard Brother Cashwell at the King's Mountain will be glad to learn that the revival there led by Brother Jenkins resulted in the conversion of 25 people. Brother Cashwell should be happy. His prayers have been answered.

....The jury convicted James Wilcox of murder in the second degree, and he was sentenced to 30 years imprisonment. At first glance one would say that he either deserved hanging or acquittal. But there is ground to hold that he committed the murder of Miss Cropsey without premeditation. In like manner young Utley, of Fayetteville, was convicted of murder in the second degree last week.

....Dr. Madison C. Peters, of the Immanuel church, Baltimore, believes that churches should pay taxes. In a recent sermon he said: "Tax churches and only those able to bear taxes will dare to be extravagant. Tax churches and modest buildings will be erected where they are most needed, instead of a few imposing structures in the fashionable quarter. Every tax-payer in the city, the county and the State has his percentage of State tax correspondingly increased because of the needlessly expensive church properties of the cities, churches which he may not enter."—Baptist Courier.

....I am sorry to learn that my good friend, Rev. John T. Riddick, pastor of Spurgeon Memorial church, Norfolk, is sick, but glad to learn that his people "have made it better for him financially." That plucky little church has been doing well all the while, and now, that they "have made it better," we congratulate both pastor and people, and have great hopes of Riddick's recovery. By the way, there is not a pastor in the State who has forged to the front more rapidly than he, nor one who has succeeded better in developing his churches. Besides, he has splendid evangelistic gifts. Spurgeon Memorial has had a hard struggle; but, with that splendid new building, and Riddick as pastor, the skies are brightening, and that church will be heard from in the future.—Religious Herald.

....Rev. S. W. Bennett sends us the following note, having given it the title of "A Dissatisfied Church":

"We have labored together as pastor and church at Mt. Herman in the Raleigh Association, for just one year, and at our service last Saturday the church became dissatisfied on the question of pastor. So deliberately and prayerfully the church agreed to support a native preacher in China this year at a salary of $100. The brethren say this was the greatest service they ever enjoyed at Mt. Herman, and that this will be the easiest $100 they ever raised. In this old church we have some of the salt of the earth and their savary influence is to be felt to a greater extent this year than ever before. I know all the brethren will rejoice with us. We have only been giving $10.00 for Foreign Missions before this."

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists CONSUMPTION 25 CTS.

To the Moral Forces of North Carolina.

Wednesday and Thursday, January 28th and 29th, are the days on which the Joint Committee on Propositions and Grievances will hear argument for and against the several bills to regulate the sale and manufacture of intoxicating liquors. This will be the beginning of the hand to hand fighting. The battle will move rapidly from this arena to the floor of the House and the Senate. I look for it to last many days yet.

I write, therefore, to the moral forces of North Carolina—a good and valiant army, above which shines a pillar of light that moves irresistibly over sea and river and embattled hosts of enemies—to keep up the fight. Be of good courage. Our enemies are numerous, but the Lord of Hosts is our Leader.

Let mass-meetings be held everywhere. Pass resolutions; appoint working committees. Send them to Raleigh if you can. Take up collections for expenses.

We need reinforcements here at Raleigh. The Liquor Lobby is 100 strong. We cannot leave the field to these men. They are declaring that their sections are opposed to our bill, that its passage "will destroy the party," etc. We must counteract this false impression by all means. If you cannot come to Raleigh, you can write letters. But if possible, send a delegation here to see your Representatives. We need reinforcements at this point.

Continue to circulate the petitions. Thousands of names are coming in. But we must not be content until every man and woman has been counted that is worth counting. I have plenty of blank petitions, and I will gladly send them to you. Every time you get 100 names, send them in.

Finally let constant prayer be offered for the help of the Lord of Hosts. He is our Refuge and our Strength.

Do not quit the field of battle until you hear that the Right has triumphed.

Sincerely yours,

J. W. BAILEY.

Cheering.

I have been shut in all the week, the result of a four hour's drive in the fearful weather of last Sunday.

The Recorder brings good news, and this issue alone is worth the subscription price for a whole year. Bro. Farmer is here working up our little town, and he tells me the list is steadily mounting up to the 10,000 mark. I wish it were already twice that figure.

It is cheering to think that two of the mightiest forces in North Carolina, the Biblical Recorder and the News and Observer, are leading in the effort for advanced temperance legislation for our State.

Your proposed bill, as outlined in the last paper, meets my hearty approval. It is a long, long stride in the right direction. That fourth proposition is especially gratifying, and ought to be enacted into law without opposition. It is thoroughly fair and just, and contains in its essence the root principle of democracy.

I believe in prohibition, but it should be democratic and not autocratic.

God help you win the fight.

We have just succeeded in closing the saloon in this place. It was a thing of evil, and should have died years ago.

My Chowan people presented me with a fine suit of clothes Christmas. Are they not the "salt of the earth?"

A happy and prosperous New Year to you and the old paper.

Sincerely,

T. G. WOOD.

Aulander, N. C., Jan. 9.

The Missionary Campaign.

Please allow me to say to the brethren of the State, and especially the pastors, that I sincerely hope that we will all strive together to make this year notable in the history of North Carolina Baptists on account of what we do for Foreign Missions. It seems clear to me that the time has fully come when our people in the State should make just such an effort. There is now nothing in the way, and there are now many reasons to justify and make necessary a united, vigorous, zealous and prayerful campaign for this great cause. Our unanimous action at the Convention in resolving to raise $20,000 for Foreign Missions this year commits us to just such an earnest and resolute effort, because without it this can not and will not be done. We all felt that God's spirit was undoubtedly present in that memorable meeting when this resolution was pressed, calling upon us thus to go forward. Our action was prompted by Him, as we believed, and simple obedience to His command. I think, brethren, that we ought to feel very grateful that God's spirit manifested His presence so graciously at that time, for it was the seal of His approval of the work that our Convention is doing for God's glory and the world's good. But shall we during the year forget the vows we then made, shall we ignore this wonderful and solemn visitation of the Holy Ghost by failing to put forth the necessary effort to accomplish what He prompted us to undertake? If we do may we not reasonably fear that, in the future, we shall have no more such precious, glorious and life-giving visitations? I believe that many, very many, anxious hearts are longing for a great spiritual awakening—a mighty and irresistible spirit of revival in all of our churches. Many things make us feel the need of it and we have been earnestly praying for it. The teachings of God's Word and the history of the great revival movements cause me to believe that if North Carolina Baptists will rise up and do great things for Foreign Missions, we may confidently expect God to send us just such a blessing. Brethren, let us try it. For some time we have been forced every year to put most emphasis on some home work or enterprise. This has been necessary and therefore right, but nevertheless we have not as a people enjoyed the spiritual benefits that always have come from praying, working and sacrificing for this, the most unselfish and therefore the most Christlike work that God's people can engage in.

Other important objects will necessarily claim our attention after the first six months of the year, so it is very necessary that we begin at once to do our best for Foreign Missions. If my brother pastors will allow me I would suggest that we have our churches meet several times to study together what our obligations to this work are, as taught in God's Word, and earnestly pray for wisdom to teach, and grace to enable us to do our duty, before the collection is taken. If such meetings are held I am sure a great deal more will be given and the givers will be much more blessed. As Vice President for North Carolina I will gladly render to the pastors and churches any assistance I can.

Sincerely your brother and fellow laborer, W. C. TYREE.

Notice.

Notice is hereby given that the stock-holders of the Biblical Recorder Company will meet in annual meeting in the offices of the Company at Raleigh, February 5, 1903.

C. J. HUNTER,
President.
J. S. PEARSON,
Sec'ty and Treas.

As Seen From South Carolina.

My Dear Sir and Brother:—I want you to send me four extra copies of the Recorder for the month of January, beginning with the issue of January 7, with which I want to show the good Baptist people down here in Edgefield just what the North Carolina Baptist organ is.

The issue of January 7 is a tip-top good number, and in fact, they all are good, but this one is, in particular.

Since leaving the Old North State there is nothing that comes into our home that has a warmer welcome there, in one form or another, than the Biblical Recorder, and it is a source of the very greatest pleasure to both myself and my wife to see how generously the Baptists of the State have stood by their promises to educational and all other obligations, and nothing affords us more pleasure than to see the very strong and faithful interest they show in the orphanage.

Orphanages generally are pets with me, and this one at Thomasville is the first of all in my estimation and affection, despite the fact that I have left the Old North State.

Our hopes are brighter for North Carolina, and especially just now with such an excellent Governor, and with him and all the strength of the State combining with him in the great move towards education, and I am glad to see that the Baptists are not behind anybody, either in the task, nor in the accomplishment in this kind of work.

Our hopes for the Recorder are bright, and our belief is that its scope of usefulness and sphere of influence will, and should be extended, for it is an important factor everywhere it goes as a contributor towards general up-building, in and out of the State of North Carolina, and especially to the Denomination of which it is the exponent.

I am, yours fraternally,
C. J. BURTON.

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done, and is now doing for sufferers.

A small trial bottle is sent Free and Prepaid to any reader of the Biblical Recorder who writes to Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

We have received thousands of unsolicited testimonial letters from persons who have been cured by this wonderful remedy, when other preparations have failed.

Every sufferer from catarrh of the stomach, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a specific for the cure of inflammation of bladder and prostate gland. A trial bottle is sent free and prepaid if you write for it.

For sale by all leading Druggists.

Drink is the greatest obstacle to the diffusion of education.—John Bright.

Sanford's New Pastor.

I am glad Rev. W. L. Hayes has become pastor of our Sanford church. Our whole State is to be congratulated upon the addition to our ministry of a man so noble and so true. He comes to us from Virginia, by the way of South Carolina—a good route for a man whose lot is to be among us Tar Heels. For six years he was the beloved pastor of our church at Marion, S. C., where he did an excellent work. Last March I aided him in a meeting—one of the best I was ever in—and I learned to love and honor him. Let all our brethren welcome him, for he is worthy. I confidently look for an advance movement on our Sanford field, which is one of the most important we have. I claim the liberty of another word: Mrs. Hayes is the ideal pastor's wife—a worker and a soul winner. Before her marriage she held a position with Dr. Willingham in the Foreign Mission Rooms in Richmond, and so has a valuable knowledge of all our Foreign Mission work. She will be a helpful co-laborer with our women in all the plans and meetings of their mission societies.

Respectfully,
SAM. J. PORTER.
January 21, 1903.

Is It Worth while to risk ruin to your clothes for the saving of a few cents? Saving so very little—chance of loss so very great. What you could save in a year by using poor washing-powders would not pay for one ruined garment. PEARLINE costs a trifle more—but it's absolutely safe. 671

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DR. HATHAWAY.

Dr. Hathaway, who has long been recognized as the leading and most successful specialist in treating Chronic Diseases, has cured thousands of cases at the home of the patient. By means of his complete symptom blanks he is able to correctly diagnose your case, and send you treatment which will cure you. Twenty years' experience devoted exclusively to chronic disease has given him expert knowledge, and his treatment is intelligently directed. If you want the services of a skillful specialist, write him about your case at once, and he will send you the necessary symptom blanks. His fees are moderate, and he furnishes all medicines required without extra cost. Correspondence confidential. Address J. NEWTON HATHAWAY, M. D., 63 Inman Bldg., Atlanta, Ga.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

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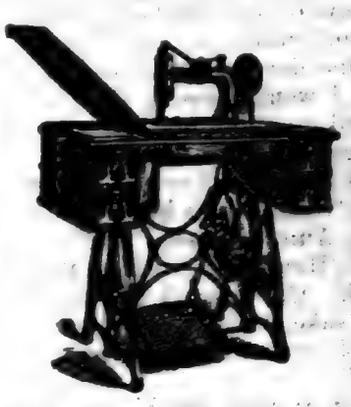

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Home Circle.

Three Old Saws.

If the world seems cold to you,
  Kindle fires to warm it!
Let their comfort hide from view
  Winters that deform it.
Hearts as frozen as your own
  To that radiance gather;
You will soon forget to moan,
  "Ah, the cheerless weather!"

If the world's a wilderness,
  Go build houses in it!
Will it help your loneliness
  On the winds to din it?
Raise a hut, however slight;
  Weeds and brambles smother;
And to roof and meal invite
  Some forlorner brother.

If the world's a vale of tears,
  Smile till rainbows span it!
Breathe the love that life endears,
  Clear from clouds to fan it.
Of your gladness lend a gleam
  Unto souls that shiver;
Show them how dark Sorrow's stream
  Blends with Hope's bright river.
—Lucy Larcum.

Ellen's House.

BY SUSAN TRAIL PERRY.

"I never go into Ellen's house but that I think of the story that little girl told about her friend's family being very rich folks. They were so rich, she said, that every chair had something in it, so there was no place to sit down."

This was what Aunt Jerusha Barnes said, as she came into her sister's sitting room and took off her wraps.

"It does beat all," replied her sister. "And Ellen is such a really good, true woman, too, one always has a nice time visiting her, only that she will work around all day in a peck measure and keep everything at sixes and sevens."

"It must annoy an orderly person to live with a disorderly one. If Walter never says anything relative to Ellen's ways of housekeeping, yet I know he can not help being made uncomfortable by them."

"One day when Ellen had a headache I went through that house and picked up and hung up and arranged things in order, and when Walter came home he looked around and said, 'I guess you have been at work here, Aunt Jerusha.' Ellen herself said, 'How very nicely the house looks.' Oh, dear, I do wish for her own sake and Walter's that she would overcome this one fault of hers."

Just at that point a boy came up the steps with a telegram for Aunt Jerusha. She was not in the habit of getting telegrams; indeed, she had never had but two before in her whole life, and she was "all of a tremble," as she told her sister. These were the words she read as she opened the yellow envelope:

"Do come to us at once. Ellen is very ill. Walter."

That night Aunt Jerusha was unpacking her grip in Ellen's home, tip-toeing about the room as she put the contents away. Ellen was very ill, and dear, good, faithful Aunt Jerusha devoted her time and strength for a number of days to trying to bring about a restoration. In her own home she kept rolls of flannel and old linen and things needed to be found quickly, just where she could put her hands on them in case of need, but Ellen had never thought of these requisites, and a messenger was dispatched here, and another one there, among the neighbors, to get the little things that are absolutely necessary in every sick room.

Recovery was slow, and in the meantime Aunt Jerusha had found the right places for everything in Ellen's house, and when the invalid was able to go about it once more, her first remarks were relative to the beautiful order of all the household goods.

"They do look so contented in their new positions, auntie," said Ellen. I read an article once, on the 'Perversity of Inanimate Things,' but I believe a great deal of their perversity comes from not being well treated and respect shown them by those who have them in their keeping. I am going to begin now to keep my house in order. Poor Walter! how often I must have tried him with my careless ways, and yet he has been so sweet and patient with me. And dear mamma, how I did use to try her when I was at home! I don't know why I have been so unmindful of my great fault. I am going to take my own training in hand, and make myself obey the laws of order."

Aunt Jerusha stayed with her niece until she was entirely well and strong, and with her able advice and example Ellen did become an orderly housekeeper, and found her work was not half so hard after she got in the way of putting everything where it belonged at the proper time.

After Aunt Jerusha's second visit, she said, "Sister, I do wish you could go through Ellen's house now; it is always in such perfect order."—Exchange.

The New England Conscience.

In a New Hampshire town lives an active, sensible little woman whom I shall call Margaret. Last summer, having some particular sewing to be done, I bethought me of Margaret's skill and called at her pleasant little home.

After our business was transacted we sat a few minutes among the morning glories and phlox in her old-fashioned garden while the bees hummed about us.

"You must be lonely here now since your husband died. Perhaps you will feel like marrying again, you are not so old," I ventured.

"O Miss Mary," she answered in a voice full of feeling, "if I only could—if I only dared!" Greatly surprised I inquired what troubled her, and this is her story.

When a girl of sixteen she knew and loved a young man, a joiner by trade. Her mother, with a heart full of ambition (and there is no more ambitious person in all the world than a humbly born New England woman), frowned on the affection of the young people and succeeded in keeping them apart, and after a time—her lover having moved to another town—she married a quiet, steady man several years her senior.

Lately she received a letter from her old-time lover saying he had never for a moment ceased to love her and begged her, now she was free again, to become his wife.

"But," said I, "that is beautiful—just think of his not having seen you for over twenty years, and living without hope of ever having you and yet keeping faithful; what more could any one ask?"

"Yes, my dear," said she, "if I had loved my husband I could go to James with a happy heart—oh, how happy! But although things were pleasant enough between my husband and me I always felt the difference and at heart I was unfaithful to him. I think this is meant for my punishment for thinking of James while I had a husband living. We can never marry."

As I wandered home with my bunch of marigolds and phlox, I mused with an added wonderment at the fineness of feeling so often found among the seemingly matter-of-fact people of our New England towns.

"What answer did I make to her? Well—what would you have said?—Transcript.

A VISIT TO THE EMPRESS DOWAGER.

One Who Was Present Tells of the Historic Event in the Chinese Court.

Frank G. Carpenter, who is now in the East, sends to the Saturday Evening Post a long article about the Empress Dowager and China, his facts having been gathered only a few days before the present troubles broke out. Two years ago the Empress Dowager set aside all precedents and received the ladies of the foreign Legations at Peking. One who was present told Mr. Carpenter about it. Among other things she said:

"Her Majesty was dressed in a pale yellow silk gown, beautifully embroidered with flowers and dragons of the same color. She wore the headdress commonly worn by elderly Chinese women, her hair being fastened in a knot at the back just below the crown, the front of the head and a part of the forehead being concealed by a silk band heavily embroidered with pearls of large size.

"I was struck with Her Majesty's youthful appearance. She was sixty-four, but she looked ten years younger. Her face was plump and free from wrinkles. She had a high forehead, elongated perhaps by the custom of the Chinese ladies of pulling out the hairs at the edge of the forehead with tweezers. She had a strong face and in youth must have been very pretty. During the audience she frequently smiled, and I could see no signs of that cruelty with which she has been charged.

"Her Majesty made us welcome to the palace and to China. She said she was glad indeed to receive us as foreigners, and that we should be friendly with one another, for were we not all of one family?

The banquet was fine, being made up of many courses and consisting of both Chinese and foreign dishes.

"After the banquet the Empress Dowager again met informally with the ladies, drinking tea with each of them in turn, and in some cases throwing her arm about one and embracing her.

"At this time she gave each lady a present of a beautiful gold ring set with a pearl as big as a marrowfat pea, three silk dresses from the royal looms and a set of two dozen combs. Throughout the whole audience she was exceptionally gracious, and her manners were as polite and affable and at the same time as dignified and ladylike as could be those of any Empress of Europe."

There isn't a lamp chimney made that isn't ashamed of its maker except MACBETH'S.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

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And greater still, if possible, is the wonderful record of cures of torturing, disfiguring humours among infants and children. The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and blood. Infantile and birth humours, milk crust, scall head, eczema, rashes and every form of itching, scaly, pimply skin and scalp humours, with loss of hair, of infancy and childhood, are speedily, permanently and economically cured when all other remedies suitable for children, and even the best physicians, fail.

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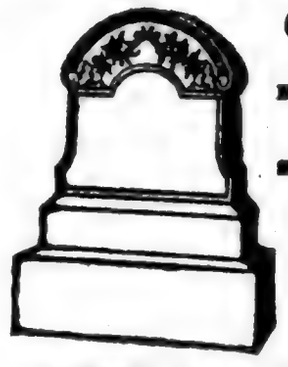

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Wilmington, N. C.

Young People's Page.

Not Always Easy.

It isn't always easy, when the day is cold and bright,
And you're very fond of coasting and can skate,
To be sitting on a school-bench, with the hills and pond in sight,
And adding rows of fractions on your slate.

It isn't always easy when the brook is full of trout,
And your fishing-rod's behind the closet door,
To have to fill the wood-box, and go pottering about
At things which never seemed so hard before.

It isn't always easy, when the sky is softly blue,
And the other girls are romping in the yard,
To practise all the morning—"one and two, and one and two"—
And plod through scales ridiculously hard.

It isn't always easy, but it certainly is right on hand,
Which is pleasanter than study or than work,
To keep a steady spirit, and take a
And to tell yourself there's no such word as shirk.

It isn't always easy, but it certainly is right,
And it won't be long before results will show
That work and study give us all we have that's good and bright—
What little boys and girls can't always know.

—Golden Days.

A Secret Society.

When four children with sound lungs talk at once, can any big sister understand a story? Helen Howard could not; but, instead of scolding her sister and brother and two cousins, she said, "How you do chatter!"

"Oh, Helen! we want to start a secret society!"

"What have you to keep secret?" she asked.

They did not exactly know; only Tom said that secret societies were great fun; they had them in colleges; he had heard his big brother tell all about them.

"Well, dearies, you run away now, and tonight I will tell you how to start a fine one."

Helen told them to invite in all the girls and boys that they wished to have in their society, and she promised to have plenty of popped corn and apples. At 8 o'clock the Howard dining-room was full of children. Miss Helen made a speech; she proposed that they keep secret the name of their society, merely letting it be known as the S. S. Society. Then she explained what the object should be. Their name was really the Society of Stray Sunbeams, but outsiders knew it only as the S. S. Society.

One week later, they had another meeting, and each one brought a basket or bundle, out of which came broken dolls, pictures, books, and playthings of every sort, the most of them a little the worse for rough usage. These were spread on the table and examined by Miss Helen, who had been appointed president the week before. Out of her basket came paste, paints, pretty paper, silks, tubes of gold powder, and all kinds of queer things. The children came early this evening and stayed until 9.30. When they went away, they said they had never had more fun than they had had in putting those toys in order, pasting the books neatly, and dressing the dolls. The next day, a box was going to the ward for sick children in a hospital not far away, and every toy or book would stand for the Stray Sunbeam that started it to make bright some dark corner.

Before the children went home, the president asked for a report from the Searching Sunbeams, who were a division of the order. Then one of the members told of a child of a working woman, with spinal disease. She had only a few old playthings and books. Number 2 told of a lame boy who could go to school much easier if he had a better crutch, for his old one was too short. Number 3 knew a little girl in a wealthy family; her mother, who was an invalid, had gone to a sanitarium; the father thought that the little girl need not be lonely when she had all sorts of playthings, but she had no little friend to play with her, and the days seemed very long. Then they told of an old gentleman who liked to have some one fetch him his letters and papers from the post office, when he did not go for them himself. And last of all Helen's sister said that a little girl who went to the same day school with the most of the Sunbeams never had a nice luncheon, but sometimes had only an apple.

Next the president made a fine-sounding speech about "the business before the meeting," and "motions" were "made" and "carried." She said that, when the Sunbeams got to work, as they planned, they must not think that they were doing anything remarkable; for they would only be doing what they ought to do—that was to help wherever they could help anybody in need. The society was to make them see quickly, and to teach them to use tact. Then she told them what tact was. After that, they planned their next work, and how to do it best.

The little bed-ridden girl was to have a new book lent her every Saturday, and something given her for easy fancy work. One little girl was to teach her how to do this work, which later, perhaps, she might sell. The president told them that the best help was to teach people to help themselves. The lame boy was to have popped corn and home-made candy to sell, and so he could buy his own crutch. They would make and give him the first candy, and later make it, but let him pay for supplies as he was able. Miss Helen also promised to see the father of the little rich, but lonesome child, and to ask him to let her join the Sunbeams, who would keep her busy and happy. After the business ended, the society spent a half-hour in games, and then went home delighted with the S. S. Secret Society.

It was a real success. The very next day, Jessie Evans saw only a bit of bread and an apple in Mollie Bennett's basket. Remembering what her sister Helen said about tact, she dropped down by Mollie and talked about the arithmetic lesson before she said: "What nice, big apples you have, Mollie! Let's go shares. I love that kind of apple!" Then Mollie was glad to give her the larger half, and Jessie hurried to drop into Mollie's basket some of her cake, pie, cold ham, and all the nice things she had put up on purpose. The next day they had a "picnic luncheon"—everything in together; and so in some innocently cunning way they managed almost every day to help out Mollie's luncheon. Her apples were more sought after than any other kind, and the child did not suspect that it was because she had plenty of them.

The society grew, for whenever the president learned of a selfish or a hard-hearted boy or girl, she got him or her to join; and so the society did good to others before they realized it.—Annette L. Noble, in Morning Star.

Virtue consists in action.—Dutch proverb.

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove what the Great Kidney Remedy, Swamp-Root, will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull aches in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination, it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

(Swamp-Root is pleasant to take.)

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Biblical Recorder.

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Editorial.

A NEW MISSIONARY IN THE EAST.

A gentleman invested $25 Monday in missionary work.

"If I will buy Recorders for twenty-five people, at what rate will you let me have them?" he asked.

"Twenty-five dollars," said we. (This is the Recorder's rule, to allow one-third off on subscriptions of this sort. It is not a cut, but a gift.)

"Well," said he, "I want to do some missionary work. I hear that in the Atlantic and Neuse Associations there are many representative families that belong to no church. I want the Recorder to reach them. This is not charity," he went on. "I do not mean that the subscriptions shall be given to people because they are poor. I wish representative people who are connected with no church to read the Recorder one year."

We are obliged to him. He gives good evidence of his belief in the Recorder. We shall endeavor to vindicate him. The Recorder has done much good this way and will do much more. It has ever made the Baptist people known to themselves, their friends and their opponents.

We shall call on the Atlantic and Neuse missionaries to nominate the twenty-five new subscribers.

THE SITUATION IN THE ASSEMBLY.

This week the London bill, the Watts bill and the Justice bill (which is very like the Watts bill)—each to regulate the sale and manufacture of intoxicating liquors in North Carolina—will be heard by the Joint Committee of the House and Senate on Propositions and Grievances. The readers of this paper are deeply concerned in these measures. We trust that every one has made his influence count in some way. If you have not, there is yet time, as the final bill will not be put upon its passage until next week. If you mean anything, let yourself be heard.

We are prepared to say with confidence that unusual progress will be made in temperance legislation. Perhaps not all that has been asked for will be granted. But we are confident that either the Watts bill with strengthening amendments or the London bill with somewhat weakening amendments will be passed—if the people will keep up their good work. The Liquor Lobby here is powerful, numerous and in fine fighting trim. To yield a point of effort at this hour, to take anything for granted, might be disastrous.

The Watts bill with amendments will be quite effective in the rural districts, clearing them of distilleries and bars. That part of the London bill providing for elections on the dispensary question wherever desired will give the moral forces a good fighting chance in every town and city in North Carolina. We are prepared to encourage our people to hope strongly for legislation of this sort. Whether the Assembly will go one step farther and put the burden of proof on the saloons in local option elections, we do not know. In our opinion the advocates of prohibitive legislation can as well afford to go into an election on the offensive as on the defensive. Action of this character by the Assembly would be evidence that the gentlemen are disposed to take high moral ground and to give the people an open field against the liquor evil. It would be somewhat advantageous, perhaps, but it would be more creditable to the Assembly and the party in power, and more advantageous to them, than to the forces that have been mustered against the saloons and distilleries.

The people in our towns and cities should now be preparing for local option elections. They have no right to expect the Legislature to close their saloons if they cannot do it by majority vote—especially with the dispensary option.

Nothing so much detracts from sermon, prayer and speech as cant phrases of religion. That man is heard who speaks out his own experiences in his own phrases.

LOOKING FOR TROUBLE.

Some Virginia brother is looking for trouble. He takes to himself the name "Agitator" and writes a letter to the Religious Herald suggesting that the Gospel Mission brethren and the brethren who either do not believe in our present forms of organization or who do not give money through them, be excluded from the Southern Baptist Convention. The Herald manages to get on both sides of the question.

"Agitator" fails to make a distinction. He should not include the Gospel Mission brethren with the anti-mission brethren. Nor should he include them with the non-mission brethren. Nor are they necessarily disorganizers. They are attached to a method.

Nor should he confuse the vast but silent and unenlisted host with the gentlemen who, finding that they cannot lead in the regular work, are taking their craving for publicity and prominence out in kicking. The unenlisted masses are ours—to win; they are parents of a great generation to rise up.

In our opinion we must all stand together. We must enlist all these elements in our general organizations. The Boards will survive, and will grow by this plan, if they are right. Support of a given plan of work should be no test of that broad fellowship that obtains amongst Baptists. We should all work together, and all in one way. And we are doing this ever more and more. But an effort to coerce or exclude will bring on endless trouble, as it ought. The Baptist kicking propensity is not without compensations.

Our Baptist economy is that of a Democracy. We are alive and at work. We are not set in our ways. We must trust the masses. If a man is wrong, we must hear him. We must have differences, and we must profit by them. In a word, we must trust the principle of Democracy. If we go back on this principle, who shall stand for it?

North Carolina is in a state of peace. But she looks back only a few years to see herself almost where Arkansas now is. And her word to Arkansas is this: Be patient and loving; hold the right way; go on with your work; but be patient with the people who are disaffected. They are Baptists, and they are worth winning. Win them by working.

THE REDEEMING GIFT.

Do you remember the moment in which it flashed upon you that you must die? It has returned many a time since, sometimes with appalling horror, at others with mere regret. Life is sweet—just to live, leaving out the houses and the clothes and the friends and the work and the hopes and the triumphs, just to be alive is sweet and unspeakably glorious. We understand that other animals love life. Their struggle is not less desperate than man's. But they have no such consciousness of their being alive as men have. Perhaps they are not unlike human beings are in child-hood, the more happy because the less conscious of existence. We are told that the animals do not know that they die. Man alone knows that he dies.

The fact governs his entire existence—the fact of death. The animal does not look even to the grave. Man looks to the grave and beyond. But most of us are somewhat like the animals, are we not? We know that we are alive; but we find no joy in the knowing. Our joy is in some activity; a superficial and fleeting joy when we might have a profound and abiding joy. We know that we must die. But we dismiss the impression, and so far as possible strive for the lower animals' ignorance.

Now let us be sensible. We are alive; can think of the Past, the Present and the Future. We can even think of God. Shall we not do the highest things with our Life? Or are we mere animals of meat and bread careers? Is Life—great Life—so to be despised?

Again. We know that we must die, and that soon. Shall we not triumph over Death—not at the last; it will be too late. Fear abides in the Valley of the Shadow. Now is the day of Triumph. Not resignation, but triumph. Can not a man look the fact of death in the face and unfaltering say, "I shall emerge." Can he not stand by his own grave and repeat the words of Him who conquered the last enemy. Because I live, ye shall live also. * * * I am the Resurrection; I am Life? To us mortals this is given. It is the redeeming gift of God. Life would be shadowed over with fear and regret but for it. Let us seize it now and triumph now.

AN ELEMENTARY LESSON IN RELIGION.

Sunday-school Lesson for February 1. Acts 17:22-34.

The Thessalonian Jews made it necessary for Paul to leave Berea; and he came to Athens, apparently without deliberate purpose; but of course he would give testimony to Christ, wherever he might go. Waiting in Athens for Silas and Timothy, for whom he has sent with all speed—as if an important need for them had arisen—he sees the city full of idols, and his spirit is moved. Once again he goes to the synagogue, and also he lifts up his voice in the market-place. Two or more opinions are created to him; he is brought to a place where the learned may hear him; and his opportunity comes. He will tell to these people the new religion—the true religion.

Mark his introduction. On the way he had taken note of a tablet to an unknown God. I perceive that you are religious. (The word superstitious does not convey the meaning of Paul. He seems to have meant, "you are more than others respectful of what is divine.") You have religion, but not the true religion. Paul recognises that his task is to instruct the Athenians in religion. And he finds his text in the inscription to the unknown God, whom ye ignorantly worship. They worship; but they worship ignorantly. He begins with the idea of God—to make known to them the unknown God.

God is, first, the creator of the world. Such a God cannot possibly be an inhabitant of temples or be served by men's hands, as the Athenian gods. He gives all life. He is Creator not creature. Thus he brings the higher conception of God—the spiritual conception as well as the conception of Him as Creator.

In the second place, God not only made the race, but He made them of one blood, having determined their places, having made them nations and tribes, with a purpose, namely, to seek Him. God is the world's guest. They feel after Him—in a vague and all but hopeless way—though He is not far from any.

In the third place, men are not only His creatures and not far from Him; but in Him we live and move and have our being; for we are His offspring.

These three ideas centre in God as creator. But they reach climax in the idea of man not merely as creature but as off-spring of God. These ideas are fundamental to true religion.

Before such an idea the idols must pass at once. Paul's first purpose was to get the idol-conception of God out of the minds of his hearers. It will repay you to retrace his steps to see how he worked up to this from the inscription to the unknown God to their propensity for religion and the ignorant character of their religion. From this to the elementary truth about God, namely that he is Creator. From this to the futility of idols.

With so much progress achieved, Paul makes bold to prepare the immediate message of his heart. And he prefaces it with a statement that is quite difficult. God, he says, has overlooked the times of your ignorance. (Drop the word winked at. It is not appropriate.) But now—evidently referring to the fact that Messiah and the true revelation are come,—God commandeth repentance. He has appointed a judgment, and a judge and standard of righteousness, namely Christ. And He has given proof of this in the Resurrection. Paul ever harks back to the Resurrection. But the Greeks could not receive this.

Professor Ramsay takes it that Paul regarded

his preaching at Athens as practically a failure. The fruits were meagre; and he seems to have changed his method. Compare vs. 30 with Romans I., 18-32. Also compare his philosophic tone here to I. Cor. 2, 2. He had the hardest problem a man ever had—that of communicating from an inferior position a new and incomparably lofty idea of God to men who thought that he could not possibly teach them.

We may take as the basis of our lesson, (1) God as creator, (2) God as having created us to seek after Him to be like Him; (3) ourselves as His offspring; (4) God as near to every one. (5) God as commanding repentance. (6) God as holding the world in judgment by Christ. (7) This as witnessed by the resurrection of Jesus.

THE NOTES OF AN LOOKER-ON IN THE GENERAL ASSEMBLY.

Mr. Editor:—I understand that Mr. Watts has prepared some amendments strengthening his bill. This fact together with his vigorous fight against strong opposition in his own county and his considerate treatment of Mr. Bradshaw who is here fighting almost single-handed and alone against terrible odds for prohibition in Wilkes, constrains me to revise my remarks of last week. There is nothing in the Watts bill that affects saloons and distilleries in towns, and therefore the North Carolina Liquor Dealers' Association, composed of town saloon men, are not affected adversely. Nor are the large wholesale men from beyond our borders. But it is quite praiseworthy to take arms against the myriad distillers and cross-road bars in our State, and I wish to give Mr. Watts honor for this. I watched him all last week, and he is in good fighting humor. He has Mr. Simmons' trait of hitting the line hard and often; and he has Mr. Simmons' capacity for detail. He can call the roll of the Assembly up and down, by counties or districts and he knows every man. Politics is a gift. One must not be merely right; he must understand. If the Watts bill shall go through, and the Dispensary part of the London bill, I think they will have King Alcohol in the worse corner he was ever in in North Carolina. As I see it, he will be as completely surrounded as Lord Roberts had Cronje.

Aside from the Senatorial contest, which was somewhat heart-rending, the Liquor fight and the Rail Road fight had quite a place in the arena last week. There were many other bills introduced, among them, I regret to say, the same old bill to extend the time for allowing divorces on account of abandonment two more years. I hope that this bill will be killed. Last session it was passed only upon the assurance that it should not be passed again. But I guess some of the lawyers have scared up some divorce cases since, and they must get them provided for. My wife says that divorced people have no more provocation for living apart than married people. We all have provocation, she says; but it is not a matter of provocation. She says that the people that get divorces are like the religious denomination known as Come-outers: in Italy they are Protestants; in England they are Dissenters; in America they are Kickers,—or Sanctificationists. There are people who were meant to flock by themselves. Give them a divorce, they will marry again, and soon want another, or worse. They should not get married, to begin with. And when they do get married they should take things as they come,—for better or for worse, as the experienced men who made the Prayer-book provided,—and by no means upset the laws of God and the State for their accomodation. The woman that cannot stand all sorts of trouble, in all shapes and sizes, should not get herself married. Nor should the man. Love is meant to tide them over; and that is why men have to love so hard beforehand. Wise nature would give them a running staart and an extra supply. She knows that it will be needed. And I used to think that she gives a woman wisdom; but of late I doubt it.

Mr. Craige could not hold his men. He still has a following; but his chances are desperate, even forlorn. He has made an heroic fight, and I admire his persistence. Messrs. Watson and Overman are now competing for his votes, and Mr. Watson is gaining, being now seven votes ahead, and within seven votes of the nomination. He is a skilful politician. I have seen him day after day sitting in the corridors of the Capitol, some times alone, but ever alert. Other times I have seen him doing "missionary work." He has made quite a personal canvas. This is 93,000,000 miles and a fraction from the good old days, but this is an hour in which the longest pole and the most persistent politician knocks the persimmon. My only consolation is that the persimmon is not so much worth having, by reason of the poles that are knocking it, and that the Government still lives. Mr. Watson led the cause for the impeachment of the judges (he and Mr. Craige) and he also was leading counsel in Mr. Gattis' suit against Mr. Duke, Dr. Kilgo, et al., for Mr. Duke's character and Dr. Kilgo's money. These things should not count for or against him; but they are being used much in his favor. In these good days we demand of a candidate that he must have fought the American Tobacco Co., and the Southern Railway—as if any body could not rail against them. It takes a man to get their fees, however. How times have changed since the free-pass law was enacted and the North Carolina Railroad Anti-Lease fight was made. Mr. Overman is not suspected of alliance with these corporations, but his trouble is that he happens not to have been hired to bring suit against them.

The Raleigh papers are happy—the morning papers: the afternoon paper is always blissful. They have had a rail-road right; and they have drawn their same old billingsgate and brandished it in the same old way. The fight began over the Durham depot. Durham has no depot, as those of your readers that attended the Convention remember. One who waits for a train there has only the consolation of knowing that he is getting a free dip of snuff as he stands in the fragrant atmosphere. Now why Durham has no depot is another question, and I know nothing of its merits. I know only that she should have a depot, and a Union depot at that. But the Railway has reasons and stood on them, stood pat and got called. Mr. Jones Fuller did it. He put in a bill to empower the Corporation Commission to compel the building of union depots under proper circumstances. It has passed the House and is now in the Senate. It looks like the Railway stands to lose much by refusing to yield little—always a poor policy. It may have to build a dozen union depots now. Stubbornness is weak policy. And, evidently, wrong does sometimes breed right.

I wonder if your readers took the vote on this bill for a sign that "the rail-roads" do not own the House. For there are yet survivors of that school that holds that all that they do not own is owned by the Southern Railway. Neither this road nor all of them have controlled a General Assembly in several years. There have been times when they have won. There will be other times. And the old cry will go up. It was said of Jack Bunting that, "He knew not what to say, and so he swore." This is true of the men who raise this cry about the railroads and the corporations, more than half the time. They know not what else to say. The rail-roads are not eternally wrong. They are always looking out for themselves exclusively. They have unusual resources in a contest, money, passes, jobs, influence and social pulls. Yes, they carry social pulls. I knew a yellow-haired girl who got the vote of a red-headed Sampson County Populist once, and then let him—rip; and rip he did. But she got married. Then there is the Capital Club—very innocent, but quite a political coaling station. Truth is, the rail-roads fight not for advantage; but they fight for advantage in order to get their rights. They are on the retreat in North Carolina, and have been for five years. A corps of lawyers and lobbyists, and sometimes newspapers, are just as much a part of their outfit as the engineers and firemen; and they are needed, too, quite as much. Is it not true that in a free country men will have to fight for their rights until the millenium?

Very interesting were the skirmishes between the Liquor men and the Anti-Liquor men. There was quite a crowd on hand Wednesday when the Joint-Committee met, thirty strong. But I saw that the battle was not to begin. I think Mr. Morrison also saw it; but those who knew him will not require to be told that he made a speech. He and little Mr. Ward are missed by the present Assembly. But there is no longing for the sound of a voice that is still, or a head that is empty. Mr. Morrison began by saying, "I am here as the paid attorney of distillers in my county." You would have thought that he was proud of it, but he was not; he merely meant to disarm criticism or that score. He made a good speech. His injured tone, wordy tongue and plausible air, became his cause well, and his head is not empty. When he had ceased, the general bill was sidetracked and the Iredell case was sprung. Mr. Watts stood his ground; and Mr. Hartsell backed him up. The lawyers of the opposition fired question upon question. A heavy petition was filed on each side, Mr. Watts having the larger. The life and death of the party was discussed. Mr. Watts laughed. Then the saloonists drew their big gun (calibre 22) in their friend and beneficiary, Mr. Webb, the tomb-stone-maker of Statesville. "I am a Prohibitionist," said he, "but"—there is no use telling the story. He is a Prohibitionist working for the barkeepers. He is a Prohibitionist—but—and a fine specimen he is. It is beautiful to see a tomb-stone man helping a saloon man. It is a sign of benefits remembered. Gratitude still lives, thank heaven. Every man that has taken the Saloon-side so far has declared himself a Prohibitionist and one of them has invoked the Spirit of God and the name of the church—Mr. Bryan, seventy-years old, whom Mr. Bradshaw portrayed, to his face, as a man with one hand knocking at the door of eternity, and the other consigning the women and children of Wilkes to the curse of liquor. Mr. Bryan, a life-long Republican, is also making heroical efforts to save the Democratic party. Mr. Curtis of Buncombe is a man, Mr. Editor. His moral sense towers here like Washington's monument. He is not a politician. He is a man. He did Mr. Bradshaw much service. I'd rather find such a man in a day's journey than the Kohinoor diamond. But all the questions went over. One could see that the trend is toward temperance legislation. But no test was reached. I await the battle this week. Bring on a heavy delegation. The enemy is numerous, and they have been throwing up breast-works all the week, and they are ready for battle.

I am, sir, yours, etc.,

PETER PLAIN.

P. S.—Dr. McIver has arrived; and the Committee on Appropriations is laying in provisions for a long seige.

P. P.

PRESIDENT ROOSEVELT AGAIN.

The President has made his policy quite clear. He confused us all at first. He came down South, talked of his Southern mother and approved the Mecklenburg Declaration and praised the Confederate Veteran, and did other patriotic things. Then he went back home, had Principal Booker Washington to lunch with him, thanked the Army of the Potomac for saving the Nation from anarchy in 1860-'65, appointed some negroes to office, closed up the Indianola post-office, made a great ado about Vick and the Wilson office, appointed a negro in Boston to the Assistant District Attorneyship, gave a reception and had two negroes present. Of such is the strenuous—tongue!

It is clear, is it not? We are not confused. We concede that the President is sincere. We acquit him of the charge of catering to the negro vote in the National Republican Convention. He does not have the remotest understanding of or sympathy with the Southern people. He inherited nothing from his Southern ancestry—absolutely nothing. His impulsiveness is not Southern. And we can expect nothing of him. If he will conduct the affairs of his office honestly, keep our Nation out of trouble and advocate Cuban Reciprocity and a real anti-monopoly law, the Southern people will relieve him of his self-imposed task of praising the Confederate soldier or talking of his Southern blood, or trying in any way to please them. He cannot do it, and they know it. The more he tries, the greater his essential incapacity appears.

The President may or may not disclaim it; but he is preaching and practicing the doctrine of social equality. In this he does the negro a worse injustice than he does himself. The negro race is now all but prostrated with high notions—not aspirations but superficial and exceedingly foolish pretensions. And the President is encouraging them. The South is safe. It should cease to be concerned. It cannot save the negro from his misguided friends; it cannot save the President from his impulsive and unwise course. But it can and will save itself.

GOING TO CHURCH.

O sweeter than the marriage feast,
'Tis sweeter far to me
To walk together to the kirk
With a goodly company!

To walk together to the kirk
And all together pray,
While each to his great Father bends,
Old men and babes and loving friends,
And youths and maidens gay.

He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us
He made and loveth all.

—Coleridge.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Mission Studies.

In resuming again this year the Mission Studies which formed a prominent feature of this column in 1902, I do not think leaders can do better than consider the following "Don't" given by a writer of wide missionary experience.

The material given here is not intended for reading in Societies, but to furnish material from which with much from other sources, bright and helpful programs can be made. For the next three months the study will be Brazil.

PLEASE DON'T:

1. Think that these studies have been prepared with a view to relieving the Circles of any work in preparing lessons.
2. Cut out or copy the text and give it out at the beginning of a meeting to be read.
3. Try to get along without a map.
4. Omit to supply yourselves with the items of present interest published every month in the Journal and elsewhere.
5. Be content without original study of all available information. These lessons are not exhaustive, nor are they as complete as the writer wishes they were, but we trust that as far as they go they are accurate.
6. Above all, please don't try to prepare a lesson or hold a meeting depending on this book alone; ask earnestly for wisdom from God to adapt the material furnished to just the needs of your individual Circle. So praying, and so studying, may all who use these lessons be abundantly blessed.

Home Life in Brazil.

[Note.—The writer of this article has written of home-life in Brazil, as known to her personally, and as fairly representing that of South America in general, so far as the interior of the country is concerned.]

While the coast cities and the interior towns connected with them by the few railroads which until the present time have penetrated into the "Sertao" (as the vast region little known and thinly populated of the interior of Brazil is called), have the civilization and modes of life of Southern Europe, the people of remote country districts retain many of the primitive habits and customs of the Eastern ancestry. It would be easy to imagine one's self back among patriarchal races and Biblical customs.

The houses of the poor and middle classes are of the simplest construction, called pao a pique. Heavy posts set in the ground serve as a framework, while upright poles between them, interlaced with pliant boughs (or the cipos, which climb over the trees in every Brazilian forest), plastered with clay, form the walls. There are wooden shutters to the apertures which serve as windows, and there is a tile roof or grass thatch. A few articles of rude furniture supply the needs in that direction.

Even the more pretentious houses, with their curtainless windows and bare floors, seem but cheerless homes to the more favored inhabitants of colder climates. The mild climate and open-air life, however, render such civilized appliances less indispensable, and the swarms of children who pour from these humble dwellings prove that they are not unhealthy.

Women, though ignorant and superstitious, hold a higher position and exert a greater influence than in many other countries. According to their light they are often notable housewives, attending well to their duties, which consist in the care of the children and the preparation of their food.

INDUSTRIES

One of the household industries is the preparation of farinha, which supplied entirely the place of wheaten bread until a comparatively recent period, and is still a principal article of food in the country, where baker's bread cannot be procured. Most of the farms have what is called a monjolo, a simple contrivance for crushing corn, hulling rice, and even coffee in small quantities. It consists of a large square log, twenty or thirty feet long suspended on a pivot in the middle. One end is hollowed out into a sort of large spoon, capable of holding several gallons of water, and the other end furnished with a strong, heavy wooden pestle, which falls into a mortar under it. The spoon of the moniolo is placed under the fall of any small stream of running water. As soon as it is filled it empties itself by its own weight, and the pestle at the other end falls back with a heavy thud into the mortar. This process repeats itself as long as the water is turned on, and is said to be the most perfectly adapted labor-saving machine ever invented for the use of primitive people. It is generally protected from the weather by a slight building, which contains a long trough, in which the Indian corn is soaked for several days before crushing, and three or four little piles of brick or stones to support the large sheet-iron pan in which the meal is toasted, after being taken from the mortar and sifted.

FOOD.

The farinha thus prepared keeps for a long time and is sprinkled over the food or used with milk. It is an indispensable part of a meal in the interior. Farinha is also made of the mandicoca or cassava root, and with feijao—dark beans, and rice, constitutes the larger part of the family supply of food. Conve and the tender green sprouts of the abobara or cushaw pumpkins, are largely used for green food. The conve is what is known as collards in some parts of the United States. It is shredded fine like slaw and scalded. Thus prepared it makes a very wholesome dish ,which is much esteemed. The family must be poor, indeed, which has not its little conve patch. The use of the pumpkin shoots was learned from the Indians, from whom many customs were derived.

Palm cabbage is another food in general use. The top of one species of palm is cut off in a stick two or three feet long and is as thick as a man's arm. Layer after layer is peeled off until the tender bud is reached and it supplies a small dish of palmito. A tree is, of course, destroyed to furnish each dish, but this is considered of little importance, as the palms are abundant and of rapid growth. Butter is little used except in the towns, and is imported from Europe; but home-made cheese is an important article of diet, and milk, fresh from the cow, is largely used and considered very beneficial for invalids. It takes the place of the universal early morning coffee on the farms, and is brought into the towns in bottles strung across the backs of horses or mules.

MEDICINES

The people are quite skillful in the use of vegetable remedies, the flora of the country being exceedingly rich in medicinal plants and trees. Much of this knowledge was also derived from the Indians, and every experienced head of a household possesses an almost unlimited pharmacopia. They seem to make up for the want of knowledge derived from books by a much larger amount of practical knowledge than usually

(Continued on Page 15.)

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Gentlemen: I have tested the virtue of White Stone Lithia Water, and now most earnestly commend it to anyone with any kidney disease. It has done more for me than any water I have ever tried.

For years I have suffered at times with the passage of uric acid calculi, and have tried a number of celebrated mineral waters, among them Buffalo Lithia Water, Tate, Capon Spring and Waukeha Bethesda, having spent two months each summer for eight successive summers.

While I was somewhat benefitted I can safely state that I find no comparison in the action of White Stone Lithia Water, for in it I find that they act powerfully on my kidneys clearing up the urine and in thoroughly washing them out, when I drink White Stone Lithia Water in sufficient quantities. If what I learn from my doctors is true about flooding the kindneys, then I can see no reason why I should suffer more with uric acid calculi or the fearful shocks of renal colic. As long as I can get it I will try no other water but White Stone Lithia.

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Queer Sayings.

America is not the only country where a "Poor Richard's Almanac" has appeared, judging by the following Chinese saying:

When they wish to describe a person who pretends to be very brave and makes a great parade in order to show his courage, they say that "he is cutting off a hen's head with a battle axe." A coward who boasts of his courage they call a "paper tiger." They compare a person who pretends to be what he is not to a fox who tries to look as noble and strong as a tiger. If a person is ignorant of books, they will say: "Turn him upside down, but not a drop of ink will come out of him."—Selected.

Keeping the Eighth Commandment.

Very affecting and stirring, too, is the account given us by the missionaries of certain Chinese Christians, and the intense desire that possesses them to tell the good news to others. So soon as they have learned of Jesus their hearts burn with the longing to tell others of Him who do not know, to share the good thing that has come into their possession with those who have it not. They ask themselves the question: "Will we not be breaking the eighth commandment if we keep back what belongs to another?"

Would that each one of us could be as conscientious as this! How speedily then would the others come into possession of these good things we hold in trust for them!—Selected.

Curious Facts About China.

"Wisdom, when she came from heaven to earth, was lodged in the head of the Greeks, the tongue of the Arabs, and the hands of the Chinese."—Mura, conqueror of Spain.

Paper was manufactured in China in the third century.

The Chinese used the mariner's compass in the fourth century.

The Chinese sailing boats are large and pointed. The sails are huge and ribbed with cross-bars, like the wings of a bat. Upon the bow of each is painted an enormous eye, for the mariners of China say: "If boat no have eye, how can boat see go?"

There are few good roads in China. In the northern provinces, where carts are used, the roads are often worn below the land on each side, and in the rainy season they become mere watercourses. Travelers sometimes have to swim across them; and people have been drowned in a Chinese roadway.

Chinese Priests.

Two kinds of priests hold in religious fear the people of China. The Taoist priests dress in long gray robes and may be found thronging the temples. They profess to be able by their magic arts to avert the ills of life; to send away want and sickness; and to get for their followers the blessings of immortality. When a Chinaman builds a new house, he has a Taoist priest find a lucky situation, also the place of the family grave must be selected by these priests. In starting on a journey, engaging in important business, a priest must first be consulted that luck may follow. If a person is ill a priest is sent for to cast out the devil, for they are supposed to have great power over evil spirits. For all these things the priests are paid, and they use every means to add to the people's belief in them and their powers.

Besides these, there is a multitude of shaven, yellow-robed Buddhist priests in monasteries and temples. These men, with their foolish rites, impossible stories, great temples, and vast number of idols, use every means, whether honest or not, to get money from the people. They make a good income also from theatricals at the temples, sales of incense and paper prayers and money for worship, as well as fees for long services to the dead.

Chinese Temples.

From the time a Chinese child can totter along by the side of his mother or nurse he is taken to the temples to worship. The little ones are often very much frightened at what they see and hear, and it is not surprising.

First, a great gateway must be entered, and on each side are horrible-looking idols with their hideously painted faces. Passing through a sort of yard, the temple is entered. Here are large, gloomy rooms filled with the heavy odors of incense. Priests are chanting long prayers and queer, solemn music is constantly played. Low-toned bells or loud, harsh gongs sound through the dim, dusty halls. Hideous idols are on all sides and seem to glare at the little frightened worshippers. In the center is the large idol of Buddha, before which each must certainly bow.

More frightful even than this are the city temples. In these are groups of crude figures, showing the punishment of the wicked in the Buddhist hell. These groups are horrible to look upon and strike terror to the children's hearts. The punishments represented are dreadful beyond words, some of the least horrible showing victims pounded in a mortar, sawed in pieces, eaten by dogs, or boiled in oil.

Another temple is called "The Temple of the Five Hundred Gods." Five hundred life-sized statues of Buddha are here. Before each statue is a small jar, in which worshippers burn incense and paper money.

Chinese Doctors.

Chinese doctors are thought very ignorant unless they can tell just how sick a person is by merely feeling the pulse. If they are called to attend a lady, they see nothing but her wrist, thrust out between the curtains of the bed. Those who prescribe for internal diseases are called "inside doctors," while others are "outside" men, just as some of our medicines are labeled "for external use only."

Aside from a few well-known herbs, the medicines of China seem foolish beyond belief. A favorite cure for fever is a soup of scorpions, and powdered grasshoppers is a popular remedy for some ailments. Dried lizards are recommended as a tonic for "that tired feeling." Iron filings are used in some cases, and others are treated by running a needle through the tongue. Chinese physicians say that certain diseases are curable only by medicine with a piece of flesh cut from the arm or thigh of the patient's son or daughter, in it. To supply this flesh is thought to be one of the noblest proofs of devotion.

In the Pekin Official Gazette of July 5, 1870, is an editorial calling the Emperor's attention to a young girl who had cut off two joints of her finger and dropped them in her mother's medicine. The mother got well, and the governor of the province proposed to erect a monument in honor of the child.

The Chinese believe that a special place in hell is given to ignorant doctors. For bad practice they will be boiled in oil for centuries.

A rather sensible plan of the Chinese is to pay their doctors as long as they are in health, but if they fall ill the doctor's salary is stopped until they are again well; then the salary continues as before.

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In Montgomery Association.

I have thought for some time that I'd write a letter telling of my work in the Montgomery Association. I am pastor of four churches, viz: Troy, Mt. Gilead, Wadeville and Forks of Little River. Thus far the work has been very pleasant. The churches are fairly hopeful—two of them are very hopeful.

We have some in all of these churches, who may be termed the "salt of the earth" and the "lights of the world;" others who are indifferent and indisposed. It affords me pleasure to say that I am serving some of the best people in the world—kind-hearted, hospitable, generous, beneficient and appreciative.

Last summer we hoped to hold revivals in all these churches, but we were providentially hindred, so that there has not been any great ingathering into the flock. Our meeting began at the Forks of Little River on the fifth Sunday in August and closed on Wednesday of the same week on account of my ill health. We had evidences of a good meeting, and trust that good results may follow. We began our meeting at Troy on the second Sunday in November. We expected to have Rev. R. D. Haymore, of Mount Airy, with us, but he failed to come, consequently we had no ministerial assistance. The church did nobly. She stood by her pastor; God gave the "increase," and we had a wonderful meeting. Some of the "Trojans" say there has not been such a meeting here for years. Surely God was with us in every service. We had an "old time" revival, and we verily believe that all felt the influence of the "old time religion." We closed the meeting on Friday night. We had six accessions to the church, five of whom I baptized on the first Sunday in December. One of the pleasant feature of the baptism, was the fact, that three of the candidates were the children of the latelamented Dr. L. R. Wright, and notable too, was the event, because these candidates were baptized in the waters of Little River at the identical spot, where years ago, Dr. Wright himself was baptized. What a benediction and an inspiration to stand in the waters of this stream and baptize believers where such a man as he had been baptized. We could but feel the nearness of heaven and earth.

Moreover, the Troy church made up an extra purse to send her pastor to the Baptist State Convention. God bless such a people! I appreciate such a favor, and hope to be better prepared to serve them in the future.

We began our meeting at Mt. Gilead on the third Sunday in November. We had fairly good congregations, but not as much interest as we hoped to have among the unconverted. There were only two or three converts; but we hope to reap the harvest later. We had Rev. Oscar Haywood with us a part of the time. He charmed us all with his eloquent sermons. He is one of the best preachers I ever listened to. He knows how to preach. I feel confident that we will have a rich harvest after such a sowing of the seed as he did, and too in answer to such earnest, ardent prayers as were offered by the faithful ones of that church. Christian souls yearned for the salvation of the unsaved in such a way during the meeting that we feel safe to say that we believe God will reward such faithful servants at the proper time.

We held no revival at Wadeville church; but we are looking forward to a time when we shall have, at that place, a great refreshing from the presence of the Lord. The signs are indicative of a glorious revival there in the near future. I happened at the depot a few days since, and the agent said: "There is a box here for you from Wadeville." I had it brought up, and found in it many tokens and expressions of love and appreciation.

There was joy in our hearts as we took from the box the packages, and placed them in the pantry for "future reference." I thought—and I thought: how nice it is to have friends! Then I thought again, surely such friends are more to be desired than gold—yea, more than much fine gold. Ah, it is delightful, quite delightful, to have our lot cast along such pleasant lines.

To God we attribute praise for all these things.

K. C. HORNER.

Troy, N. C.

Educational Fund.

Cash collections on Educational Fund for week ending January 24, 1903:

Mt. Zion Association, Lystra church, $10.75; South Fork Association, Hickory church, $3.20; Pilot Mountain Association, South Side church, $24.45; Clemmonsville ch., $20; French Broad Association, Forestville church, $25.15; Tar River Association, Sulphur Springs Sunday School, $1.10. Total, $89.77; total amounts previously received, $31,052.35; total receipts, $31,142.12.

L. D. WATSON, Jr.,
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$22.90 to Pensacola, Fla., account Mardi Gras Celebrations February 18 to 24, 1903. Tickets on sale February 17 to 23 inclusive; final limit February 28th. On payment of fee of 50 cents tickets will be extended until March 14th.
$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

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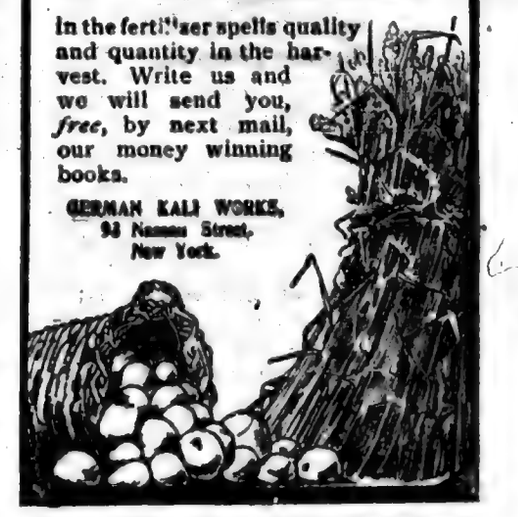

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11:50 a. m. "SEABOARD MAIL" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. & O. for Cincinnati, Chicago and St. Louis, at Washington with Penna. and B. & O. for all points.

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No. 31.
5:25 a. m. "SEABOARD EXPRESS" for Charlotte, Atlanta, Columbia, Savannah, Jacksonville, St. Augustine, Tampa and all points south and southwest.

No. 41.
4:01 p. m. SEABOARD LOCAL MAIL for Charlotte, Atlanta and all local points. Connects at Atlanta for all points south and southwest.

No. 27.
6:27 p. m. "SEABOARD MAIL" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points south and southwest.

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H. S. LEARD, T. P. A.,
Raleigh, N. C.

From Marion, N. C.

I feel that many will be glad to know that we have had a good meeting in this whiskey cursed town. From the 5th to the 15th Rev. J. T. Jenkins preached day and night. The Lord blessed and used him, and there were many professions. Up to this date nine have been approved for baptism in our church. The interest and attendance upon the part of all Christians, was beautiful and blessed. We thank God and take courage.

THE NEW PARSONAGE.

The new year found us in our new parsonage. It is not finished, but so we can use it, and it is a great comfort. To every one, far and near, who helped us to get it we return sincere thanks.

PROHIBITION

Bless God the tide is rising and the great curse is to be suppressed and finally driven out. We have a Prohibition rally at the court-house Thursday, 22, in the interest of the proposed prohibition bill now before the Legislature. "Faith can not be unanswered, but cries it shall be done." The sword of the Lord and Gideon has been unsheathed.

C. S. CASHWELL.

January 20, 1903.

Received for Robersonville Baptist Church.

Please acknowledge the following amounts received for the Robersonville Baptist church, Martin County, Tar River Association:

Sunday Schools of the West Chowan Asso., $80; at the Neuse Asso., and from brethren in Goldsboro, $30.50; Camden and Currituck Union, $15.25; Sawyer's Creek Ch., Chowan Asso., $11.25; Warwick Ch., Chowan Asso., $11; Blackwell's Memorial Ch., Chowan Asso., $4; Shiloh, Chowan Asso., $3.63; Ballard's Bridge, Chowan Asso., $5.35; Reynoldson Ch., Chowan Asso., $2.80; Oxford Ch., Mt. Zion Asso., $12; Plymouth Ch., Tar River Asso., $10; Bethel Ch., Tar River Asso., $5; Dr. W. H. Bagwell, $5; T. M. Arrington, $3; J. S. Mann G. M. Lindsey, Mrs. W. R. Smith, Mrs. Rebecca Hobgood, Miss Annie B. Hobgood, each $1; J. W. Bryant, 50c.; total, $208.78.

We have just completed the carpenter's work on our house. We have now the painting to do, and we are very much in need of a bell and organ.

Our present indebtedness is some less than $500. One hundred and seventy-five dollars of that amount is now due, and must be paid within a few weeks.

Remember, this is a little mission church with only nine members, surrounded by a strong anti-mission sentiment, our denomination having no financial strength in the community. Only about one in every ten is a member of any church. These people need the gospel, and should have a comfortable place to hear it.

There are a few brethren and sisters who can send me $5 each for this object, and there are a great many who can send me $1 each. This is the Lord's work, and you are the Lord's people. Help as the Lord has prospered you.

Thanking those who have helped, also those who are going to help, I am Yours in the service,

JAS. W. ROSE.

Plymouth, N. C., Jan. 7, 1903.

Free to Everybody.

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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is the best remedy you can possibly get to cure that Cough or Cold, and to give you strength.

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As a general Tonic and Invigorator, Vin-gu-ol has no equal. Thousands of people will bear cheerful testimony that they have derived prompt benefit by the use of this Medicine.

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Notice.

Notice is hereby given that application will be made to the General Assembly of North Carolina, now in session, for the incorporation of the North Carolina Baptist School System.

Raleigh, N. C., Jan. 20, 1903.

King's Business College.

A personal investigation will convince anyone that KING'S is absolutely the largest, best equipped and most successful college of BUSINESS, SHORTHAND, TYPEWRITING, PENMANSHIP, and ENGLISH, in the Carolinas, regardless of any claims the small fry are making. Strong financial backing. REFERENCE: Every bank and leading business concern in Raleigh. College Journal and Special Offers free.

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Our Pianos are Well Made,

and as to purity of tone and quality, they cannot be excelled. Come in and look over our fine stock, get terms and prices, and you will not go elsewhere to purchase.

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A North Carolina Investment Company, Chartered May, 1893.

Will Sell 50 TEN-YEAR SIX PER CENT. Coupon Certificates,

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These certificates are of $100.00 each, and carry 20 semi-annual coupons of $2.25, payable at Commercial and Farmers Bank in June and December. They will be sold for $90.00 cash, at which price the investment pays six per cent., with taxes paid by the Company. GEO. ALLEN, Secretary, Raleigh, N. C.

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Cures Coughs, Colds, Whooping Cough, LaGrippe and all Throat and Lung Troubles. MADE of Pure SWEET GUM, MULLEIN & HONEY. Your Druggist sells it 25 & 50c

Everything for the Garden

Is the title of Our New Catalogue for 1903—the most superb and instructive horticultural publication of the day—190 pages—700 engravings—8 superb colored plates of vegetables and flowers.

To give this Catalogue the largest possible distribution, we make the following liberal offer:

Every Empty Envelope

Counts as Cash.

To every one who will state where this advertisement was seen, and who incloses 10 Cents (in stamps), we will mail the Catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds, containing one packet each of *Sweet Peas, Large Mixed Hybrids; Pansies, Giant Fancy Mixed; Asters, Giant Victoria Mixed; Big Boston Lettuce; Early Ruby Tomato and Cardinal Radish*, in a coupon envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of $1.00 and upward.

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Good Bedding

"Dexter"-"Rex"-"Regal"

Each, at its price, is as good as can be made.

Nature Study in Rural Schools.

BY DR. GEORGE T. WINSTON.

The country boy who is going to spend his life on the farm should be in close touch with nature, especially with the plant, the animal, and the soil. No education can come closer to his daily life than that dealing in some way with nature. Nature Study consists in studying and observing the simple facts and familiar phenomena of animal and plant life.

Few people are familiar with even the common plants about them, the abundance of diseases among plants, the life histories and habits of insects and birds, or with the laws that control the moisture of the soil and the life of the plant or animal. On every hand we find facts of nature with which the farmer is in most dense ignorance and yet which have a most distinctly practical bearing on success in farm life. Few people understand thoroughly, or even casually, the methods of propagating plants by cutting, budding, and grafting, or know how to increase the yield of their crops by proper seed-selection. I believe that every country school should teach the boys and girls how to raise a fruit tree from the seed, how to bud or graft this tree when it is one year old, how to properly prune it in later years and protect its foliage and fruit from insect or fungous enemies. Every school should teach this, and every boy should go home and practise it, until the land is rich in orchards and vineyards.

It is feasible in the country school to teach boys and girls to recognize harmful weeds and their seeds. Our farmers lose much by buying impure seed. One sample of timothy seed on the floor of Chicago Board of Trade contained 30 per cent impurity; 288,000 weed seeds of one kind and 450,000 of another kind, per pound. Plant diseases abound on the farm. Few of these are observed, or their importance recognized. The oat smut cuts down the farmer's profit from 15 to 40 per cent of the value of the crop. This, if the farmer knew how, could be prevented at a cost of 3 or 4 cents per acre. The treatment is simple, and the country school can teach it. Scab of Irish potatoes, oftentimes very serious, can be prevented at an expenditure of 10 cents per acre. This simple treatment has been known to double the value of the yield. The fire blight on the apple and pear, which does such immense damage in our State, can be controlled. The club root of the cabbage and the peach curl are other preventable diseases. The country school should teach each pupil to know and recognize these diseases, to estimate in the field their cost, and to make experiments in the field showing how they may be controlled.

Insects do great damage to crops. Oftentimes insects assume different forms in different periods of their lives. The tobacco worm changes into the moth, the cabbage worm becomes the butterfly, and the wigglers of the rain barrel develop into mosquitoes. These are changes familiar to the few but not known to many. It is very easy and very inexpensive to arrange in each school a box in which the eggs may hatch into caterpillars and their life followed to the perfect winged state. By nature study the child not only learns things which will be of value in his farm life, but also gains the power of observing closely and seeing accurately. Along with these lines of work each school may make a collection of insects, including every stage from the egg to the adult. Similarly, collections of weeds and weed-seeds should be encouraged. Many of the fundamental facts regarding contagion and isolation may be emphasized.

Nature study for the country school should in every way possible be made to bear upon the practical; and thus many facts will be taught, which, besides making life more beautiful and interesting to the farmer, will also increase the profit from his crops. There is no difficulty in introducing nature study in the country school on account of expense, as nature is lavish in her furnishings; and the teacher will easily find at his disposal all the material needed. Little or no apparatus is required. The chief thing that is necessary is a little knowledge on the part of the teacher as to right methods of teaching. Facilities nowadays abound, so that any teacher who desires this knowledge may readily secure it. All these and other subjects will be taught in the A. and M. College Summer School next July; and rural teachers will make with their own hands out of simple materials the necessary apparatus, will peform by themselves the necessary experiments, and will go over precisely the same ground of instruction that they will afterwards repeat to the country boys and girls in their rural schools.

Nature study is to be one of the greatest studies of the future. It is to revolutionize country life: (1) by making it more attractive and interesting to bright minds and giving food for the highest mental culture; (2) by furnishing practical and useful knowledge that will help the farmer to secure wealth, comfort, independence.

It is estimated that there are about two million pounds of tobacco in the hands of the farmers of Granville. The crop has proved good for fine wrappers, as Dr. E. T. White has bought of this crop more than he did in the two last crops.—Oxford Ledger.

A good word quenches more than a cauldron of water.—Portuguese proverb.

So Tired

It may be from overwork, but the chances are its from an inactive **LIVER.**

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

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RHEUMATISM

CANNOT BE RUBBED OUT

But a good liniment or plaster will often give temporary relief because it produces counter irritation or reduces the inflammation and soreness. But no sort of external treatment can have any effect whatever upon the disease itself, for ***Rheumatism is not a skin disease,*** but is due to an over acid condition of the blood, and the deposit of irritating matter or Uric Acid salts or sediment in the muscles and joints, and no amount of rubbing or blistering can dislodge these gritty particles or change the acid blood. Rheumatism often becomes chronic, and the muscles and joints permanently stiff and useless and the nervous system almost wrecked, because so much time is lost in trying to cure a blood disease with outside applications or doctoring the skin.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating or poisonous substances from the system.

S. S. S. strengthens and enriches the thin acid blood, and, as it circulates through the body, the corroding, gnawing poisons and acid deposits are dislodged and washed out of the muscles and joints, and the sufferer is happily relieved from the discomforts and misery of Rheumatism.

Louisville, Ky., March 27, '03.
Gentlemen:—I am glad to say that S. S. S. has cured me of Rheumatism. About two years ago I suffered from Rheumatism in my knees and feet, my ankles swelling so that I could not put on my shoes This continued for several months, during which time I was applying liniments and going by my physician's directions, but derived no benefit. I was told of S. S. S. and tried it. I immediately got relief, and continued the medicine until I was entirely well.
2106 Floyd St. D. J. DUANE.

External remedies are all right so far as they go, but they don't go far enough, and you can't depend upon them to do the work of a blood purifier, and those who pin their faith to liniments and plasters as cures are bound to meet with disappointment, and will be nursing a case of Rheumatism the greater part of their lives.

S S S

S. S. S. is a purely vegetable remedy, does not contain any Potash or mineral of any kind, and can be taken with safety by old and young.

Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made. We will mail free our special book on Rheumatism, which is the result of years of practical experience in treating this disease. It contains in a condensed form much information about Rheumatism.

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Appendix—Historical.

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113 Fayetteville Street, RALEIGH, N. C.

(Continued from Page 10.)

falls to the lot of those who have more theoretical information.

They are a kindly and hospitable folk, almost Eastern in their kindness to strangers.

CUSTOMS.

Marriages are made very early, sometimes at twelve years of age, and frequently at fourteen or fifteen. As in warm climates generally, children develop very early, and, consequently, the burdens of life fall heavily upon the women especially. The girls are pretty, bright creatures with sparkling eyes and abundant glossy, dark hair; but they soon fade and lose their beauty. By the time they are thirty-five or forty they look like old women. Children are much more docile than their more active fellows in colder countries, and even in their plays are rather languid. Their minds seem to partake of the early bodily development, and where they have the opportunity to attend school they are often more advanced than the children of the same age in northern countries, but they (the girls especially) frequently leave school so young that the development is apt to be arrested after a certain age.

There is much that is patriarchal in the simplicity of their lives. Some of their ways are quite interesting. When a young person comes into the presence of the parent after a short separation the father or mother extends the hand, palm downward, and the child bows over it and presses it to his lips in a most reverential manner.

The families are frequently very large—twenty or twenty-four children by one mother are not uncommon. In one of the native churches a man of thirty-two years of age had two grandchildren,he having married at sixteen and his daughter at twelve.

The custom of going barefoot still prevails largely in the sitios. Tamancos, a species of wooden soled half-shoe, or chinellas—slippers which can easily be slipped off the feet—are generally used. The feet are always bathed at night, and it would be a breach of hospitality not to offer water to guests for that purpose. The earthen floors and careless habit of throwing scraps of food and bones on the ground offer abundant opportunities for the dogs to eat of the crumbs which fall from their master's tables.

Until quite recently the custom of "weeping and wailing and making a noise" on the occasion of death prevailed in remote places, and even the hired weeping women are still spoken of by aged people. Corpses are brought into the rural cemeteries wrapped in a sheet and carried by bearers in a hammock and buried without coffins. In the small towns little children's bodies, dressed in the gayest apparel obtainable, are borne in an open pasteboard coffin, hired for the occasion, by their little playfellows to the grave, with the little dead faces exposed for the last time to the sun's rays and then taken out and laid in the bosom of Mother Earth.

It is not unusual to see a number of rude baskets, woven of the cane which grows abundantly in the thickets, turned upside down over the tiny graves after they have been used to bring the little bodies from a distance for burial. The earth, they say, was cursed, and the idea of burying in unhallowed ground is so abhorrent that long journeys are made to lay them away in holy ground. In some places the bells ring out a merry peal when a baby dies, to celebrate the entrance of an anginho—a little angel—into heaven.

Babies are usually brought for baptism on the eighth day. They are sprinkled with holy water, signed by the cross, salt and spittle from the priest's lips is put into the mouth and his breath breathed into their nostrils to give them a living soul. If they die before this ceremony takes place, their little bodies are buried in an unconsecrated corner of the cemetery, and their souls supposed to be in limbo. When death approaches the ignorant people frequently take the dying from their rude beds and lay them on a rude mat or on the ground, to breathe their last, placing candles in their hands to light their way through the dark valley.

NANNIE HENDERSON.

Salem, Va.

Marriages.

GARRISS—CHERRY.—At Aulander, N. C., January 14, 1903, by Rev. T. G. Wood, Mr. Wm. D. Garriss to Miss Carrie M. Cherry, both of Lewiston.

NEWSOME—DERBY.—At the home of the bride's aunt, Mapleton, N. C., December 4, 1902, Mr. William Newsome to Miss Lelia Derby, by Rev. Geo. P. Harrill.

NORFLEET— HANCOCK.— At Aulander, N. C., January 14, 1903, by Rev. T. G. Wood, Mr. George S. Norfleet of Lewiston, to Miss Emma A. Hancock of Scotland Neck.

VANN—BROWN.—At the home of the bride's father, in Northampton County, N. C., November 5, 1902, Mr. W. E. Vann to Miss Annie Brown, by Rev. Geo. P. Harrill.

BOYETTE—BEALE.—At the home of the bride's grand-father, Murfreesboro, N. C., December 25, 1902, Mr. E. T. Boyette to Miss Sallie Beale, by Rev. Geo. P. Harrill.

Obituaries.

BLAND.—Bro. D. P. Bland was born December 6, 1836, and died January 9, 1903. Brother Bland was a valued member of Bethlehem Baptist church, having served as deacon for the past ten years. He was also superintendent of the Sunday-school for a long time.

Never did the writer have the pleasure of working with a man more consecrated to the service of the Master.

A faithful child of God, a devoted husband, and a kind father has been removed from earth to heaven.

Woods never seemed more appropriate than when we, standing around his casket, sang—"Asleep in Jesus." R. H. HEWLETT.

BOOTH.—Thomas Hinton Booth was born in Wake County, N. C., November 19, 1821. He was converted early in life and baptized into the fellowship of Shady Grove church, where he served as deacon for a number of years.

March 20, 1844, he married Miss Liddy Womble. To them were born nine children—six of whom are living. They are all Bible students, zealous Christians. Like their father they are honest, and careful about debt.

Brother Booth was a plain spoken, sincere, guileless man. He had little education, but encouraged his children to prepare for their life's work. Two of them—J. H. Booth and J. N. Booth are college men. They have two lay brothers that are fine church workers. They are E. J. Booth and T. S. Booth, who have been very helpful to me in my pastoral work. Mrs. Dupree is too good a woman to be left out of this notice—though a silent worker in her church.

Brother Booth was a member of Merry Oaks church at the time of his death, November 28, 1902.

C. V. BROOKS.

Apex, N. C.

C. B. Wilson.

Whereas, Almighty God in His infinite wisdom has removed from our midst our brother, C. B. Wilson, a beloved member of our church, and an active member of our Sunday-school,

Resolved 1. That in his death we sustain a great loss and that we miss his genial presence among us. That as a citizen, a brother in the church and as a man, we commend his worthy example to those who knew him.

2. That we are cognizant of and appreciate his worth as an active and faithful member of the church and feel that he has been removed from this presence into the presence of the King to receive a crown of everlasting life and joy in the great beyond.

3. That we deeply sympathize with his widow and his relatives in their afflictions and commend them to the Great and Glorious Master whose mercy endureth *forever* and who is father of the afflicted and bereaved and who is Himself infinite love and compassion.

4. That a copy of these resolutions be sent to the Biblical Recorder, a copy sent to the widow and a copy be spread upon the record of the church.

A. WAYLAND COOKE,
HOWARD GARDNER,
Committee for First Baptist church, Greensboro.

Greensboro, N. C., Jan. 14, 1903.

Household and Farm.

Good Receipts.

SPICED GRAPES.

Spiced grapes are delicious with cold meats. Press the skins and put the pulp through the colander; add the skins and weigh. To every seven pounds of grapes add one cup of vinegar, two ounces of powdered cloves, and three and a half pounds of sugar. Boil an hour and a half, till thick, and then bottle.

PICKLED PEACHES AND PEARS

Take large peaches, and pare but do not cut them; stick three cloves in each. Weigh seven pounds of fruit to three and three-quarters of sugar. Put the sugar in a porcelain kettle with a quart of vinegar, two sticks of cinnamon, and a tablespoonful of whole cloves, and boil ten minutes. Add the fruit a few pieces at a time, and cook till clear, but not soft, as they will cook in the cans. Lift them into the cans, boil down the syrup, and pour over them. Pears should have their stems left on, and be pickled whole unless they are very large, when they are better cut in halves and cored. Large plums are also nice prepared in this way. When any of these pickles are used in winter save the syrup and cook cored and quartered apples in it, and use without canning them.

A SAFE CLEANSING FLUID

A five-cent package of soap bark placed in a thin muslin bag, and boiled in two quarts of soft water until reduced one-half, makes the safest cleanser known.

Divided into two parts, one has a cleanser for black and for colors. Into the pint reserved for black, put two tablespoonfuls of ammonia, and mark "for black wools and silks."

For colors, the second bottle is filled with the soap bark liquid only.

All goods should be carefully brushed before wetting, to remove loose dust. Use a black cloth to cleanse black goods and a cloth of the same color as the goods to be cleaned for colors; this method avoids a lint that will show. The cleanser at first will leave the goods looking soapy; but there should be no rinsing, as the soapy look soon evaporates.

Lay the spots over a smooth surface and rub well with the wet cloth—both sides, if possible to get at them—stretch but never wring; it is rarely necessary to press, if the goods are properly smoothed out under the hands. Wringing makes wrinkles that pressing can scarcely eradicate.—Sara M. C. Aldrich, in "The Household."

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Blood poison and deadly cancer are the worst and most deeply-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained coup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Bontanic Blood Balm (B. B. B.) which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

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Acknowledgements.

Jan. 28, 1903.

State Missions.—Chowan, $8.00; Dunn, 5.00; Salemburg, 5.00; J. M. Broughton, pledge, 5.00; C. J. Hunter, pledge, 5.00; Brantley's Grove, W. Chowan, 4.80; Browns Creek, Bladen, .45; Abbottsburg, Bladen, .97; Caney Fork, 1.20; Olive Branch, Flat River, .50; Kinston, 5.00; New Life, 1.05; Jerusalem, So. Yadkin, 10.00. Total this week, $51.97. Previously reported, $2,277.77. Total this year, $2,329.74.

Foreign Missions—W. M. S., Chowan, W. Chowan (xmas off.), 13.55; W. M. S., Florence Arnell, Flat River, (Xmas off.), 7.21; W. M. S., Shiloh, Beulah, (Xmas off.), .30; W. M. S., Youngsville, (Xmas off.), 3.40; Lawrence X Roads, W. Chowan, 6.00; M. S., Jackson, W. Chowan, (Xmas off.), 5.75; Boone, 1.45; W. M. S., Fayetteville, 9.07; Sunbeams, Fayetteville, 1.27; Fayetteville, 1.25; Mt. Gilead, 2.93; Matthews, 7.00; W. M. S., Knotts Grove, Flat River, (Xmas off.), 2.07; W. M. S., Knotts Grove, Flat River, 4.96; Stanley, 5.00; W. M. S., Laurinburg, (Xmas off.), 16.50; H. P. D. S., Laurinburg, (Xmas off.), 2.53; Lennons X Roads, C. F. and Col., 5.15; W. M. S., Carthage, (Xmas off.), 7.10; W. M. S., Lumberton, 1.15; W. M. S., Lumberton, (Xmas off), 21.50; W. M. S., Tabernacle, New Bern, Atlantic, (Xmas off.), 10.50; Margarettsville, W. Chowan, 4.02; W. M. S., First, New Bern, Atlantic (Xmas off.), 9.00; W. M. S., Ahoskie, W. Chowan (Xmas), 5.00. Total this week, $153.66. Previously reported, $458.19. Total this year, $611.85.

Home Missions.—Aberdeen, $5.54; Mt. Olive, 4.00; Margarettsville, W. Chowan, 1.45. Total this week, $10.99. Previously reported, $152.33. Total this year, $163.32.

Education.—Bear Swamp, Tar River, $1.50; Middleburg, Tar River, 7.55. Total this week, $9.05. Previously reported, $271.80. Total this year, $280.85.

S. S. and Colp.—B. S. C., Palmersville, $1.52. Previously reported, $14.01. Total this year, $15.53.

Ministerial Relief.—Zion Hill, Bladen, $1.21; Salem, So. River, 2.00; Long Branch, So. River, .70; Sharon, Flat River, 1.42. Total this week, $5.33. Previously reported, $62.98. Total this year, $68.31.

Total reported for all objects this week	$232.52
Total previously reported..	3,249.48
Total reported for all objects this year	3,482.00

WALTERS DURHAM,
Treas. Bapt. State Con.

Scald Head

That itching, disgusting disease of the scalp, can be completely cured by

Tetterine

"I have an invalid friend from Florida who derives great benefit from Tetterine in a case of chronic Tetter. Send another box."
Dr. James C. Lewis,
Tip Top, Ky

Cures All Skin Diseases.

50c. at druggists, or by mail from
J. T. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 20 to 60 days. S. T. WHITAKER, M. D., 41 Irwin St., Atlanta, Ga.

IF YOUR LIVER

is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

Price, 50 cents and $1.00.
PREPARED ONLY BY
E. A. CRAIGHILL,
DRUGGIST,
LYNCHBURG, VIRGINIA.

For sale by all Druggists.

ARE YOU SICK?

We have advised and cured sick people for more than twenty years, we offer you our advice and a sample of either our new Stomach or Liver medicine free for the asking.
The HOME REMEDY CO.,
Austell Bldg., ATLANTA, GA.

R·I·P·A·N·S

There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N· Tabule. For sale by druggists. The Five-Cent packet is sufficient for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

AN OHIOAN'S GOOD LUCK

Invents a Device that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs the Most Obstinate Diseases by Nature's Method of Steaming the Poisons Out of the Blood.

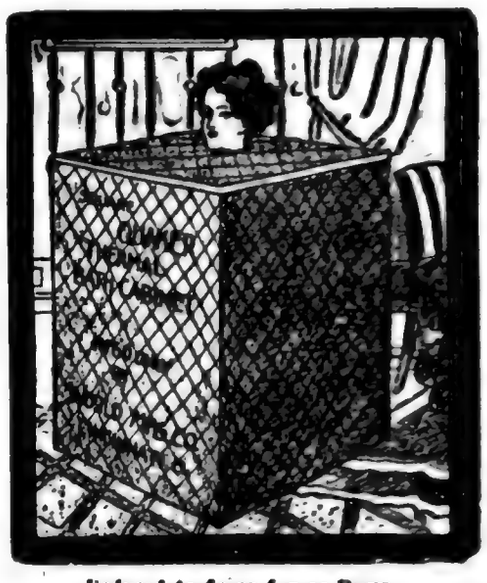
Enormous Sales of Vapor Bath Cabinets—Getting Rich Are Hundreds of Men and Women Selling Them. A Special Money-Making Offer to Our Readers—Will Be Sent on 30 Days' Trial.

It has remained for a prominent business man of Cincinnati to discover that in the application of Hot Air to the skin and its resultant perspiration lies the secret of good health, vigor, freedom from disease and beauty. He proved beyond the question of a doubt that the Romans and Greeks had

No Physicians for 500 Years

but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique, strength and beauty to vaporized air or "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of these baths without expensive apparatus, bath rooms and at smallest expense.

The now famous Quaker Bath Cabinet was the result of his efforts.



Reduced to $3 50 for 30 Days.

An Enormous Business.

Invented and patented six years ago—the demand has been so great that over 300,000 Cabinets were sold during the past year, and hundreds of men and women are growing rich selling them, as the makers offer splendid inducements to hustlers.

It is an air-tight enclosure, a rubber-walled room in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous, cleansing, curative and invigorating effects of the famous Turkish, Russian, Hot Air, Hot Vapor Baths, medicated or perfumed, if desired, with no possibility of taking cold afterward, or in any way weakening the system.

Clouds of Hot Air or Vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the body and system all the impure acids, salts and effete matter, which, if retained, cause sickness, debility and affliction.

Astonishing is the Immediate

improvement in your health, feeling and complexion. There is not a single person living who should not possess one of these Cabinets.

Famous Physicians Believe in It.

Many well known physicians have given up their practice to sell these Cabinets, and today over 27,000 physicians use and recommend them, and every well-equipped hospital and sanitarium in the world use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some referring to

Rheumatism, La Grippe and Kidney Troubles.

Will be interesting to those who suffer from these dread maladies.

Mrs. Anna Woodrum, Thurman, Iowa, afflicted for years, testifies that it has cured her of nervous prostration, headache, indigestion, kidney and female ills after doctors and medicines failed.

Judge J. O. Hutchins, Hayward, Cal., writes that it rescued him from the grave. Was a confirmed invalid 15 years. Thank God, the marvelous power of the Quaker cured him of weak heart, sleeplessness, dropsy, catarrh, piles, rheumatism, kidney troubles and partial paralysis.

John H. Staunch, Marboro, N. J., says physicians at Long Branch Hospital told him four years ago that he had that deadly disease, Locomotor Ataxia, and he would never be well. He read of the wonderful cures of the Quaker, sent for it and commenced to grow better at once.

John Curtis, Box 221 Malone, N. Y., afflicted from head to foot with frightful eczema, also bad kidneys, impure blood and weak heart, was cured after doctors had failed.

L. J. Morrison, Pellville, Ky., afflicted 30 years, unable to walk, was cured of kidney disease, rheumatism and general debility.

D. P. Smith, Greenburg, Kansas, an old soldier, a mere wreck 66 years old, never a well day since 1862, was cured of heart failure, kidney troubles, rheumatism, etc.

Mary L. Willis, Cloverdale, Ala., writes that it saved her life. Cured her of dropsy and kidney troubles.

Hundreds of Ministers

write praising this Cabinet.

Rev. J. W. Henderson, Weston, La., writes that this Cabinet cured his son 13 years old with dropsy, after the doctors had given him up to die.

Rev. Fred. D. Hamilton, Buffalo, says this Quaker treatment did his wife more good in three weeks than three years doctoring and a fortune spent at Hot Springs. Cured her of female weakness, nervousness and dropsy, of which she had long suffered. U. S. Senator, Hon. Chauncey M. Depew, Congressman John J. Lentz, John T. Brown, Editor "Christian Guide," Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of influential people recommend it.

Physicians are unanimous in claiming that colds, la grippe, fevers, kidney troubles, Bright's disease, cancer, in fact, such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers. Write for it.

To Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist Nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

Another Important Feature

is the astonishing benefit in diseases of women and children. It removes the inflammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physicians says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fever, croup, congestions, etc.

With the Cabinet if desired, is a

Head and Complexion Steamer,

in which the face, head and neck are given the same vapor treatment as the body, producing a bright, pure, brilliant complexion, removing pimples, blackheads, skin eruptions; cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, Ohio, says: "Since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has not returned. Worth $1,000 to me. Have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills and our children."

Whatever Will Restore Profuse Perspiration

everyone knows is beneficial, but other methods of resorting to stimulants and poisonous drugs are dangerous to health. Nature's own method is provided by the convenient, safe and marvelous power of this Quaker Cabinet.

We find it to be a genuine Cabinet, with a real door, opening wide. When closed it is air-tight; handsomely made of best durable goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bath-room within itself. Has the latest improvements.

A splendid stove for heating is furnished with each Cabinet, also medicine and vaporizing pan, valuable recipes and formulas for medicated baths and ailments, plain directions, and a 100-page "Guide Book to Health and Beauty." Cabinet folds flat in 1 inch space when not in use. Easily carried. Weighs 30 lbs.

After investigation, we can say this Quaker Cabinet, made by the Cincinnati firm, is the only practical article of its kind. Will last for years. Seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism—often after $50.00 reward for a case that can not be relieved). Cures the most obstinate cases of women's ailments, la grippe, sleeplessness, neuralgia, malaria, headaches, gout, eczema, acne, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity.

It Will Cure a Hard Cold

often with one bath, and for breaking up symptoms of la grippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

Cleansing and Refreshing Bath Known

and even those enjoying the best of health should use it at least once or twice a week, for its great value lies in its marvelous power to draw out of the system impurities that cause disease, and it is truly proving a God-send to humanity.

How To Get One.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 926 World Building, Cincinnati, Ohio, and ask them to send you their valuable illustrated booklet, describing this invention and these remarkable baths. The price of these Cabinets has always been $5.00, but the makers offer to our readers for 30 days this Cabinet for $3.50 complete, or their $10.00 finest and best double-walled Cabinet for $6.10. Face and Head Steaming Attachment, if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

30 Days' Trial—Don't Fail to Write Today

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, $500,000.

The Cabinet is just as represented, and will be promptly shipped upon receipt of Money Order, Bank Draft, Certified Check or Registered Letter.

Don't fail to write at once for booklet, whether you intend to buy or not, for you will receive great benefit by doing so.

Getting Rich

are men and women selling this grand invention. Ira Gleason made $1,777.00 first year. Mr. Van Tassel made over $1,500.00 the first 5 months selling these Cabinets. Mrs. Howard, $50.00 one week. Miss Nease, $265.00 profit. Mrs. Flora Reed, $400.00 profit. Robert Peart sold over 1,000 Cabinets first year. Hayward Gamet took orders for 625 Cabinets in 2½ months.

Any energetic lady or gentleman having spare time can get a good position at big wages.

Write at once.

ORTHODOXY, HETERODOXY AND KENODOXY—BY A. M. CROXTON, Th. D.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, FEBRUARY 4, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 31.

THE BATTLE IS ON.

This is the most significant sentence that has been uttered in North Carolina in a generation:

"A battle for moral supremacy is now being waged in North Carolina that means more by far than any fight for white supremacy."

It was spoken last week in the State Senate, and spoken worthily, in reply to heart-sickening pratings of Senatorial Courtesy. The man that spoke it is Senator C. W. Mitchell, a man of clean hands and clean heart. He is the leader of a great people. He graces the moderator's chair in the largest and ablest Baptist Association in North Carolina—the West Chowan, and he is a worthy representative of that great people. He is from the East. He knows what his words mean. He knows what the battle for white supremacy meant; he knows what the menace of negro domination meant. He knows what immoral politics mean. And he knows what the battle for moral supremacy means. His utterance is the signal of the new day in North Carolina, the battle-cry of the children of God as, freed from Egypt, the wilderness behind them, they cross over Jordan and begin the conquest of the Promised Land. And as they shall march around Jericho the seventh time they shall lift up their voices and shout it unto victory.

It served an immediate purpose by turning a flood of moral light in the midst of darkened gentlemen who were overlooking moral considerations in the name of Senatorial Courtesy. It not only put morality above courtesy, but rescued courtesy. For courtesy is a grace of the heart, not a political pawn or pretense; and men of Senator Mitchell's mould know more of it and have more of it and value it more than any thousand of those who make a pawn of it. But we wish now to speak of the broader significance of this utterance rather than its immediate mission.

Heretofore men have ridden into office in North Carolina over the will of a helpless electorate. To raise a question of morals, to hesitate on account of a candidate's character, has been made little less than high treason. We have had to choose such men or negroes, or men who must needs pledge themselves to political affiliation with negroes. At last patience was exhausted. The people arose up and eliminated the ignorant black vote:—to eliminate two quantities in a political equation that has worked out humiliation for them for forty years with mathematical ruthlessness,—the demagogs that used the negroes for support and the professional politicians that used them as a bulwark. One of these quantities is gone—into the desert not to return until the leopard shall change his spots. Of the other there are survivors, and they are determined to survive. The new battle must be between these survivors and the patient moral forces. This must be won or the other victory was in vain.

It is not easy fighting. These survivors are not so few; and they are entrenched here and there. They have many a local machine. The people are used to their leadership, and they are used to the dark and devious ways of politics. They are not without backing, for they are useful to men that seek to gain advantages. They have served them all these years. They are not without followers; for there can be no greater mistake than to assume that the people at large are all moral. Their consciences in politics are undeveloped. And there are large numbers that have weak or vanishing consciences. It is no easy battle. It will require men of strength, and men of real conscience, men who passionately love righteousness, to win it. To raise the moral banner will not suffice. Unfought for, it will sink in derision. Men must be glad for opportunity to die for it.

Men are what they are. One cannot make himself moral in a day. There is a vast difference between a man who sees a moral issue and a man who sees Senatorial Courtesy in the same situation. It is not wilful. It is not superficial. It is inherent. It is a difference not of an hour but of ages—of ancestors. There are men in North Carolina, in college, in ministry, in school, in newspaper offices, in stores and shops and farms who are "good men." They stand well. They are respected. But their will for righteousness is as water. In this battle these men, no matter if they are in the church and the school, will be found on the other side. There is, besides, the immoral class, that still votes in large numbers. And there is that school of politicians, used to dispising the people, schooled in self-interest, the tool of wrong-doers, incapable of unselfish service, to lead these hosts. It is indeed no easy battle.

But right will triumph. Let the lines be drawn. There are bills now in the Assembly that will draw them. We shall know who is who; and the people shall know. We hope every man will show his colors. We would rather they should vote for bad measures and reveal themselves than that they should vote for good ones and deceive the people. We want them to stand out. We want their names. We shall nail them to the mast—not for a week—but for every week until they are done for.

The battle is on. A battle for moral supremacy is now being waged in North Carolina that means more by far than any fight for white supremacy. It is a battle for right supremacy. It means incomparably more. It is a battle for the supremacy not of the skin but of the heart and conscience of the Anglo-Saxon race.

The battle for the supremacy of the white race now leads—as we all hoped and prayed—into a battle for the supremacy of the right-minded members of that race. To lose this second battle will be to forfeit all the benefits of the first. Thank God for the booming of the guns over against us. The battle is on.

ALL FOR THE CAUSE.

Hear a word, a word in season, for the day is drawing nigh
When the cause shall call upon us—some to live and some to die!
He that dies shall not die lonely, many an one hath gone before,
He that lives shall bear no burden heavier than the life they bore.
Oft, when men and maids are merry, ere the sunlight leaves the earth,
And they bless the day beloved, all too short for all their mirth,
Some shall pause awhile and ponder on the bitter days of old,
Ere the toil of strife and battle overthrow the curse of gold;
Then 'twixt lips of loved and lover solemn thoughts of us shall rise;
We who once were fools and dreamers, then shall be the brave and wise;
Hear a word, a word in season, for the day is drawing nigh.
When the Cause shall call upon us, some to live and some to die.

—William Morris.

There is nothing in the Christian religion to make people prissy. But one doubts at times if there is anything in it that will cure prissiness. Thievery, murderousness, bestiality it will cure—but prissiness, well, how can religion reach a prissy person?

MOVEMENT AGAINST THE SALOON IN THREE STATES.

As we read our exchanges of last week we were surprised to find that there are uprisings against the saloons in Tennessee and Virginia quite as strong as the uprising in North Carolina. Indeed the passage of the temperance bill in the Tennessee Senate greatly encouraged us. The Tennessee Bill is called the Adams bill. The Baptist and Reflector does not describe its terms save only to say that it extends "the provisions of the four-mile law to towns of 5,000, hereafter to be incorporated." We do not understand, but this statement is clearing:

"The effect of the bill will be to give to every town in this State, with the exception of eight, the privilege of getting rid of saloons. There will be about forty towns that will come under the provisions of this law. Judging from the experience of the towns up to 2,000, nearly every one, if not every one, of these forty towns will take advantage of the law and drive saloons out of their midst. This will give prohibition in about nine-tenths, we might almost say ninety-nine one hundredths, of the State of Tennessee."

We infer that the bill gives towns of 5,000 population and less the opportunity to vote the saloons out of their limits and also to forbid their establishment within four miles of their limits.

In Virginia Judge Mann, an eminent citizen, has introduced the Mann bill. According to the Religious Herald, the bill provides "in addition to the requirements of the present law, that, before a license can be issued in towns and counties, it must be proved: 1. That the place is 'one at which police protection is afforded.' 2. 'That the majority of the qualified voters of the district or town are in favor of the application.' 3. 'That the sale of ardent spirits at that place will not be contrary to a sound public policy or injurious to the morals or the material interest of the community.' The gist of this measure is that it lodges the responsibility for the saloon with the community in which it is situated, with the father whose boy will be tempted, with the man who wishes the whiskey. Let not the State foist a saloon upon a neighborhood without its consent."

We like that better.

Even more significant is the national movement; for recently the Hepburn bill passed the National House of Representatives. It provides that intoxicating liquors shipped into a State shall be subject to the laws of that State. That is, it aims to make the Duplin Anti-jug law national. It is an extremely important bill. The Conference of Temperance leaders at Raleigh last week approved this bill and urged our Senators and Representatives to support it.

In England a new "drink law" makes the seller responsible for selling to drunken people, and he is obliged to show that drunkenness, when reported, did not result from liquor sold by him. He is also forbidden to sell to an habitual drunkard.

Evidently the battle against the liquor curse is growing hot all along the line. Are you in your place?

I count life just a stuff
To try the soul's strength on, educe the man.
Who keeps one end in view makes all things serve.

—Robert Browning.

Life is a burden; bear it;
Life is a duty; dare it;
Life is a thorn—crown; wear it.

—Father Ryan.

Naught shall prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings.

DOXIES.

BY REV. A. M. CROXTON, TH. D.

In the three pastoral epistles—the two to Timothy and the one to Titus—are found certain expressions, which are wholly unknown in any of Paul's other epistles. These peculiar phrases, "form of sound words," and sound doctrine," occur six or seven times in these letters and never anywhere else. The origin and use of the terms are accounted for by advancing years, change of circumstances, wide-awake "observation of men and measures," and the emergence of new difficulties and enemies.

ORTHODOXY.

"Sound" and "unsound," theologically, are expressions of very common use among us; and the popular interpretation of their meaning hides and obscures the important lessons to be drawn from the true understanding of them. When Paul exhorted Timothy to "hold fast the form of sound words," he did not mean "a doctrinal formula." This is evidenced by noticing his use of the word rendered "form." It is employed in the first letter to Timothy, where he speaks of his own conversion as "a pattern to them that should hereafter believe." The meaning here intended is not a cut-and-dried (and chiefly dried) creed, but a body of Christian teaching which can not be compressed within the narrow limits of an iron-clad creed. It is a pattern for the lives of the men who will practice it.

The Scriptures use these words not so much to describe the contents of a systematized credal formula, but to point out the essential nature of that "pattern of teaching," which is to be wrought out in the lives of the men to whom it has been given. To the ordinary reader the expression, "sound doctrine," conveys the idea of a dry, abstract theological statement of some truth; but "teaching" is the scriptual use and meaning of the word "doctrine." And the qualifying term, "sound," literally means wholesome, healthy, healthful, healing, making-whole. "Sound doctrine" is not the description of the contents of scriptual teaching in conformity with some formulated standard, but of its essential nature as being wholesome, "sound" in a physical sense. Its effect is healing and health-giving. Philologists tell us that "healing" and "holy" are etymologically connected. The healthful properties of the teaching, to which Paul refers, are found entirely in its tendency to make men better, to produce a nobler manhood, purer morality, loftier ideals, and thus bring harmony and health into diseased human nature. The only healing for humanity is to be holy and the only way to be holy is to assimulate the healing properties of this body of teaching, which is, not "in a confession of faith," but "in Christ Jesus."

HETERODOXY

If "the form of sound words" is the pattern of "healing teaching," then its opposite, "the form of unsound words" is a pattern of unhealthy, diseased and disease-producing teaching. "Heterodoxy" literally and scriptually means "another teaching," and a teaching differing in quality, fashioned after a different "pattern." Systems of teaching are to be judged by their effects in human character. That body of teaching which produces nobler manners, purer conduct, and holier character, is "sound;" that which does not is "unsound." The Bible couples creed with deed, precept with practice. Conduct is the legitimate fruit and true test of faith. This will be evident, if you will notice the long catalogue of the things given in the scriptures as contrary to "sound doctrine." It is a list of black vices, divergencies of conduct and not aberration of opinions. "Deceivers," "covetous," "profane," "unholy," "liars," "drunkards," "perjurers," "ungodly" sinners, and such like, are catalogued as contrary to health-giving doctrine. Everything that is profitless and without bearing on life and godliness is branded as unworthy of consideration and discussion. But there is a third "pattern of teaching," or "doxy," which Paul unsparingly condemns. This "form of words" he calls

KENODOXY

This word occurs in Gal. 5:26, where it is rendered "vainglorious." The Galatians had divided themselves into three parties. There were the Judaizers, a strong, belligerent party contending for certain forms or doctrines; and then, there was a weaker party, which, being defeated in their contention against the narrow and rigid claims of the Judaizers, retaliated against their vaunting challengers with envy and hatred. The third party, being of a more pacific and milder disposition, emptied their "doctrines" of all elements, that would lead to questionings and contentions. They gloried in the fact that they had "no-doxy," "no special pattern of teaching." Theirs was an "eagerness for empty glory." It was a "glorying without reason—conceited." In Phil. 2:3 a similar expression is translated "vainglory," and in this connection it means "self-esteem," "empty pride," "vain opinion." They set themselves up as a "pattern of teaching." Much of the thinking in our own age is of this class. One man, accounting nothing as settled, never focuses his mind on anything; another, running after every sort of speculation, scatters his mind over everything. On the one hand we have those who repudiate the central truths of the "pattern of all wholesome teaching," and on the other, we have those who follow after all manner of curious and useless speculations. They spend their strength in discussions that have as little to do with shaping conduct as the debate of the old schoolmen concerning the number of angels that could dance on the point of a needle.

THE APOSTLES HAD NO CREED

I beg leave to think that there were no creeds in the time of the Apostles and that Christianity today would, in all probability, have a firmer hold on "sound words" if there had never been any "church creeds." We are all familiar with the use of creeds. At first they were apologetic, defensive, forms of personal and "special pleadings." But now, their use is aggressive and too often with a view to condemn and to "read out of the synagogue." Doctrines are properly pronounced "sound" when they are in conformity to the creed of the critic. Many a man has carried a little leaden image of saints and the virgin in his hat and the very devil in his heart.

THE SOURCE OF THIS HEALING TEACHING

The message of Jesus Christ and His salvation is the healing remedy for all human ills. There never has been such an instrument for elevating and regenerating humanity as lies in the "teaching" of Christianity firmly grasped and honestly worked out in life and conduct. Their healing power comes from the consciousness of sin, from the sense of pardon and acceptance. Sin must be dealt with, not only in the aspect of habit, but specially in its consequences of guilt, responsibility, separation and alienation from God. The disease of sin requires a constitutional treatment; and this we have in the gift and sacrifice of Christ for the world. This "health-giving teaching" contains the perfect example of Christ; his operative love to inspire and mould the character and life. It contains guidance, inspiration, impulse and motive power. It brings to us a Divine spirit, which lifts us to heights of purity and goodness, to which man's unaided feet could not climb. But these healing and health-giving effects will not be produced except by the gospel. If you change the "pattern" of the "healing teacher" you change the health of the world. Now, salvation does not defend upon the acceptance a rejection of any theological system; but it does defend upon the truth of the incarnation, the sacrifice on the cross, the resurrection, the ascension and session at the right hand of the Father and the gift of the Holy Spirit. Less than these will be a remedy too weak to cure the poison of sin.

THE PURPOSE OF "SOUND WORDS"

The world is a "Bethesda," "a house of mercy," filled with impotent folk. All manner of sick people are lying round about us, waiting for some one to come and help them. This "pattern of teaching" given to us in the gospel of Christ is for the healing of the nations. Christianity is not a "patent nostrum" to be rammed down people's throats, nor a number of "shibboleths" to be sworn by; but it is a remedy to restore life. It is a fountain gushing up, into which, whosoever will, may step and be healed of his disease.

An Act of Worship.

O Lord of all the worlds! O Father of all the lights! from amid the grandeurs and the greatness of Thy works I humbly call to Thee. Amid the ceaseless anthems of unspoken praise ascending evermore to Thee I humbly mingle my own weak tone of adoring worship. I thank Thee, O God, for all the expressions of Thyself in these works of Thy hand; for the curtaining clouds, the tented heavens, which, bending down and enclosing all things, do thus declare Thine all-enclosing, all-sheltering presence and providence in the world, make the great and wide immensities of space and time homelike, near and familiar to my heart; for the vast and varied beauty bathing all things, even to the commonest, and declaring the tenderness and gentleness which bathes every attribute of Thy nature, every act of Thy power.

I thank Thee, O Lord, for all the silent, quiet places on the hills and in the fields and in the deeper haunts of silence in the woods—silent, quiet places where Thy Spirit broods and rests, ungrieved by the discords of human life, and where my spirit finds and feels Thy presence as it does not elsewhere; silent, quiet, places so like another world, and where the spirits of the dead gather on the outskirts of this world, and make their presence felt even to the spirit cumbered with its clay.

I thank Thee, O God, for all the wild luxuriance of all the humble plants which Thou hast created to cover the nakedness of the earth and to fill its empty places with all soft colors and forms of grace, declaring thus the overflowing bounty and the exhaustless fulness of Thy creative power and loving goodness.

I thank Thee, O Lord, for the mosses and the ferns, for the creeping vines and the gentle race of flowers which love the forest glades. O most blessed God, these declare Thine equal tenderness for all, both small and great, and cure the fear of barrenness in the long future to come. They, even more than the vastness of the world, are the assurance of Thy sufficiency for all the wants of all Thy creatures.

I thank Thee, O Lord, for the subtle sympathies that bind me to Thy nature and hold me in its harmonies; for the dear feeling of kindness to me which I meet in all the elements of the world, and for the sweet sense of a home in Nature, begotten of these sympathies even when the social home is desolate.

I thank Thee, O blessed Father of all, for all the loving care the world betrays by the perfection of its minutest parts and the beauty and joy of its smallest creatures. I need not to see Thee, but only move sensibly to feel the goodness of which the world is full.

Blessed be Thy name also, O my God, for all the truth and wisdom which Thou hast written out for me in the universe of Thy works—the endless and blessed studies for my spirit in the long ages to come.

I pray Thee, O my Father, make me worthy to appear among these pure and perfect works of Thy power. Deliver me from all selfish ambitions, I pray Thee, from all gross and sensuous passions, from all dominion of pride and covetous longings, that I may inherit Thy peace, while I share also Thy life in Thy great Nature.

O God, am I not a part of that great Nature Thou lovest so well? I pray Thee, O my Father, love me! Let Thy beauty be upon me also; and through all these teachings of Thy love in my earthly home, I beseech Thee fit me for the higher and still more divine life in Thee in the heavenly mansions. From the growth of time and the fruit of life may my soul be strong and rich for the life that opens by the gateway of the grave; and when time shall be no longer, receive me, I pray Thee, into habitations of eternity with all Thine accepted ones; through Jesus Christ, our Lord. Amen.

My Lord and I.

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully;
I could not live apart from him,
I love to feel him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as he bids me lean on him,
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love him.
He knows I love him well,
But with what love he loveth me
My tongue can never tell;
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so he bids me go and speak
The loving word for him;
He bids me tell his wondrous love,
And why he came to die,
And so we work together,
My Lord and I.

I have his yoke upon me,
And easy 'tis to bear,
In the burden which he carries
I gladly take a share;
For then it is my happiness
To have him always nigh—
We bear the yoke together,
My Lord and I.

—Mrs. L. Shorey.

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.—H. J. Van Dyke.

THE BIBLICAL RECORDER AND A WIFE.

Three Illustrations From Actual Life.

A gentleman of my acquaintance was in search of a wife. He is a Baptist. He "wished a Baptist lady as a companion." His eye fell first upon a pretty widow he saw at church. He meets her, cultivates her acquaintance, rather likes her. He visits her pastor and enquires about "her religious and her social life." After a few weeks, wishing to be very careful and prayerful, he again seeks advice, by letter this time, from her pastor, as to "his idea of her as a fit companion, etc. He asks three questions: "What is her social standing, her religious worth, her suitability as a companion," stating finally, "Would you be willing for your son to marry her?"

The reply was, "Her social standing is excellent, but she talks too freely. She is an ardent church worker, yet she is not really devout. I would not be willing to see my son marry her, for she will play cards in the social circle." This was enough for him. He visited her no longer.

Months afterwards he met another young lady. She was of a fine family, educated, cultivated and pretty. He visited her. He knew her father to be a good Baptist. "In a buggy ride, he sought to bring her out on Bible doctrines, and upon denominational affairs." He asked if her father took The Recorder. (He thought that he did.) She replied "she thought so." "Did you see that article in last week's paper upon"—? "Well, I do not now recall. Let me see! Well, I do not remember; but I believe I did read it." "How did you like it?" "Well, as far as I recall it," was her reply. They drove on. He was "wondering if she really did read The Recorder. He doubted it seriously. A few weeks later he found out from her father that "he did not take The Recorder, and had not done so; but had for some time contemplated it."

Thereupon he "discovered the girl would not do for a companion. For she sought to deceive him. He visited her no longer. (Moral: Ladies, take The Recorder and read it.)

A year or two later this same excellent brother met two ladies, fast friends, companions at school. Being almost constantly at one another's house, they were often together. He visited them both and he did so a long time. They each had special charms. He had not addressed either. He "was honestly in doubt." He prayerfully sought to know their real characters. For he is a wise, discreet, pious man today and he was even then. Finally, one day, Mary said to Annie, "Annie, are you and Mr. B. engaged?" "No indeed; why?" "Well, I believe you love him; and he may love you. I do not know. But let me say this to you, Annie: I have an engagement to go with him to E—, and I confess to you that I like Mr. B. He seems to be a perfect gentleman. Yet, if you and he are engaged, I'll not accept his friendly attentions after this engagement is out; for I love you better than I do myself. I would not seemingly be robbing you of his attentions, though only friendly, if you love him, and are engaged to him." The sequel showed that Annie was seeking to make a false impression upon many, if while up to this time the gentlemen "had not addressed either," Annie was endeavoring to make many believe he had addressed her. When this was discovered to be the fact, he at once felt that Mary was the one for his wife. He addressed her. She accepted him and they married—and all because one was honest, generous and truthful, while the other sought to deceive.

Mary made him a lovely, sweet wife. Everybody said "the match was made in heaven. She took the Recorder!!

That gentleman is now a rich widower of 36 years. To my certain knowledge he seeks a wife. He is finding out, as he quietly passes along to and from the great Baptist Conventions "who read the Recorder." And while he is humbly seeking just as before to find a wife from the Lord, he has an idea some way, strangely fascinating to him, that, when he does discover her, she will be a truthful woman who reads the Recorder, and who will not deceive any one about anything.

The above, Mr Editor, are all facts in substance, and if you will excuse me, I would suggest that the editor of the Recorder take Bro. B's motto: "A good wife is from the Lord, and a reader of the Recorder."

R. W. N. SIMMS.

P. S.—As this is no advertising scheme, either for a wife for my friend, the widower, nor for the Recorder, I hope I shall not receive very many letters of enquiry from the ladies, especially the widows and the marriageable girls.

Was She Right?

BY REV. J. A. STRADLEY.

A good Baptist mother raised a bright, intelligent girl. In early life the girl made a credible profession of faith, and joined a Baptist church. It came to pass that the girl married a clever gentleman, a member of a Pedobaptist church. After the marriage the Baptist mother said: "My daughter has maried a Pedobaptist, and I think it will be well for her to join his church; it will be more pleasant for them to be members of the same church."

Was the mother right? This is a serious question, and a right answer depends on important considerations. If the young wife did wrong in joining a Baptist church, if she went contrary to New Testament teachings, in joining a Baptist church, then she ought to leave it, and join some other, and so should her mother and all Baptists do so too. If this young wife ought to leave her church, then there is no need for Baptist churches, and they ought to be left, and let them go down. But if she did right in joining a Baptist church—if her church is modelled after the New Tastament plan, in government, doctrine, ordinances and work—then she ought never to leave it until her Master calls her home to Heaven.

The Baptist who does not firmly believe that Baptist churches are the only churches, organized fully after the New Testament plan, is a weak Baptist.

But why did not the Baptist mother say, "My daughter's husband ought to join her church; I think it will be more pleasant for them to be in the same church." Is not a husband under as much obligation to change churches as a wife? And is it not reasonable to suppose that a Baptist would think a Pedobaptist under more obligations to change than a Baptist?

The truth is, neither one ought to change unless they believe, on Bible authority, that their church is wrong, and the other is right. Jesus does not allow us to follow any human being in religious matters; he says, "Follow me."

It is not desirable that Baptists and Pedobaptists should marry. But if they do, they should live together in love and harmony. Neither should do any thing to disturb the other in the discharge of their duties or in the enjoyment of their church privileges. There should be no bitter controversy. But it would be well for each to study the New Testament, and see whose church is nearest the New Testament model. It will not do to say that one church is as good as another. This cannot be, when they teach things so opposite to each other.

A wife who is a Bible Baptist can never conscientiously join the church of a Pedobaptist husband. She believes that none but converted persons are fit subjects for church membership. She believes that immersion alone is Bible baptism. She believes that belief and immersion are essential to church membership. She believes that church membership is prerequisite to partaking of the Lord's supper. She does not believe in the baptism of unconscious infants. She does not believe in sprinkling or pouring for baptism. Therefore, she could not honestly join a Pedobaptist church. Were she to do so, she would give her life, influence and money to uphold that she does not believe to be right. Should children be born to her, she would be placing them where they would be almost sure to go contrary to what she believes is right.

No, let the Baptist wife never leave her church to follow her Pedobaptist husband, but let each hold what they believe is Bible truth, and let them live in love.

Oxford, N. C.

On Pleasure.

BY CHARLES L. CREAVER.

The smallest thing could give us pleasure then,—
The sports of the country people,
A flute-note from the woods,
Sunset over the sea;
Seed-time and harvest,
The reapers in the corn,
The vine-dresser in his vineyard,
The village girl at her wheel.
—Arnold's Empedocles.

He who cannot find pleasure except in gaiety, nor recreation except in some sort of amusement, is a creature made of coarse and sordid clay. The pursuit of pleasure is quite an occupation with many people, but pleasure is an elusive spirit and is more often captured on a still hunt than by the hot and strenuous chase. There have been men and women who have spent their lives amid the giddy excesses that are supposed to constitute pleasure's peculiar realm who have died confessing that they never knew a day of happiness in all their lives. The world saw the glitter and pomp that surrounded them, but could not know of the heartaches and soul hunger that often lurked behind the smiling faces.

You noisy, restless fellow; pursuing pleasure in gaiety and dissipation, do you know what you are missing? If you would only try, you might get a more serene and lofty pleasure in another way. Last night as you were hurrying to a ball you felt sorry for the lot of the poor young laborer whom you met going home after his day's work. But while you were bowing and smiling and dancing and drinking in the stuffy hall and the glittering saloon, he was sitting by his fireside chatting his wife, frolicing with his babies, smoking his pipe, nor envying you any of your rioting. He felt sorry for you this morning when he met you going home through the early dawn flushed with wine and nervous with excitement.

Oh, reveller, you have been pursuing pleasure, but last night as you hastened along pleasure was pursuing you and you heeded it not. The stars looked down upon you from their far heights, and you could have beheld the splendor of ten thousand worlds had you but lifted your gaze. You could have beheld what moved David to poetry and worship, Job to divine philosophy and Copernicus to discovery and exploration. Orion, the armed warrior, held his lofty station, Arcturus flamed in dazzling brightness their "gentle influence," Ursa Majir swung half way around his mighty polar circle, while you were listening to tinkling instruments and shuffling feet. You might have seen it all; and have watched the morn rise over the shaggy hill and thus have been "present like an archangel at the creation of light." Today your face would have been less pallid and your hand more steady besides.

Last night instead of going to the dance you might have gone to bed, which would have been so much better. You could have listened to the wind around the gables and under the eaves. You could have let your imagination run riot, and have conjured up many a pleasant fancy. You could have heard the voices of the spirits of the night as they trooped by in the wild gusts. You could have thought of the fox prowling under the winter moon, the rabbit hopping timidly through the brush, the great owl blinking at the stars, the lamb in the fold, and the little child in his cot.

You have longed to see Swiss sunsets and Italian skies; but are you familiar with American sunsets and skies? They are not common-place. Sit in your western window this evening and watch the glorious sun go down, and you will not wonder that simple, untutored peoples have worshiped it as a god. With what resplendent glory does it veil its departure! What cloud-mountains of gold and jasper, what stately palaces lifting their heads to be crowned in living light, what varigated banners athwart the world! Watch the light fade away until the beauty is faintly visible in the distance, like the gates of heaven, far, far away. Then lift your eyes to the pale evening star which, like your soul, lingers in sight of, but all too far from, the courts of glory. And you will wonder if you can ever have an evil thought again, or an unholy ambition—and this will be pleasure such as spirits enjoy about the throne of the Highest.

You would go to Italy to see its beauteous skies! Wait until some mild day next June, and go out into the orchard, and lie down flat of your back in the lush clover, and look up through the branches of the apple tree to where the white clouds are floating in seas of ethery blue. And presently you will begin to wonder, to wonder that you never knew before that the skies were so blue over your orchard. And as you gaze solemn and sweet thoughts will come to your soul unbidden. How paltry and mean will all those things appear that vexed and worried you only yesterday. You will look upon the things of earth from the heights of heaven and see them as they are. And your soul will be thrilled with ecstacies of pleasure, and you will be happy with the same kind of happiness that fills the mocking bird's throat with melody and the poet's mouth with song.

These are a few of the pleasures that you might have in place of those giddy rounds of amusement that are eating out your heart and ruining your life. But you say it would take a poet to enjoy all this, to see and hear the glory of earth and sky. Yes you must be a poet or a child. Many of us who cannot be poets have to content ourselves with the hearts of children. Throw off the artificial trumpery of your foolish manhood, and listen to old Mother Nature again, that dear old mother whom you deserted before you had learned your spiritual alphabet under her kindly teaching. You live under the sky and under the stars, but when did you really see them, gaze at them, enjoy them. The multitudinous voices of nature praise God all around you, have you ever heard their anthems? Stop your mad chase after the pleasures of sin, and let the waves of pleasure from the throne of the Infinite sweep into your soul.

Reidsville, N. C., Jan. 26, 1903.

The education of the will is the object of our existence.—Emerson.

News Notes.

....Kinston church will raise $800 for Foreign Missions.

....The Candlelight story for our young people should be credited to the Examiner.

....Rev. W. H. H. Lawhon, of Lawhon, has returned from a visit to his son in Florida.

....T. B. Thames, D. D., formerly of Danville, Va., has accepted a call to the First church, Elizabeth, N. J.

....The Western Recorder likes a religious paper to have religious editorials. Who would have thought it?

....The 6,000 stock-holders might be happier if the Sunday morning thoughts had also gone into the hands of a receiver.

....Stock-holders in the Biblical Recorder Company will meet second Wednesday in February—not February 5th, as we gave notice.

....Greenville has more than doubled her gifts to Foreign Missions. Dr. Bomar recently visited the church, writes Pastor Booth.

....Dr. Lansing Burrows says that the Universal Invisible church is the prayer-meeting. If so, we are safe, as we can subscribe to that.

....Asheville First church will raise $1,000 for Foreign Missions. Raleigh First church must raise as much or lose her ancient prestige.

....Dr. Willingham spoke on Foreign Missions to the Raleigh churches Sunday. He went to Wake Forest Monday. His visits are always effectual.

....The Mechanics Dime Savings Bank is moving this week, and Cashier Durham, our Treasurer, has not had time to prepare the acknowledgements.

....Rev. P. S. C. Davis has resigned the pastorate of Warwick's Chapel, much to the regret of the church. He has accepted a call to South Norfolk, Va.

....E. J. Edwards, after a term of hard and successful work at Southport, has resigned to accept another field. He does good, earnest work wherever he goes.

....There are many ways to handle intoxicating liquors, but the saloon's way is conceded to be the worst of them all. Why should there be a saloon in the State?

....The Arkansas Baptist is evidence that the trouble in Arkansas is not want of religion or morals, but want of sense. They have not reached the level of the other wants.

....Rev. Geo. V. Tilley recently closed his third year at Huntsville, Mo. The church has made great progress, one evidence of which is a $200 increase in the pastor's salary.

....The trouble in South Carolina is that they do not know what is the matter with Moore. They have cleared him of all charges; but it seems to be a case of "I do not like thee, Dr. Fell!"

....Bro. W. M. Jones, of Williston, has gone to Baltimore, accompanied by Mrs. Jones, to have his wounded arm treated. It is stated that he is doing as well as could be expected from the serious nature of his wound.—Baptist Courier.

....Dr. A. T. Robertson says the man is a heretic that does not believe in the Universal Invisible church. We are grateful to know what a heretic is at last. But it is so disappointing to find that he is only Dr. Eaton or Dr. Hall—the heretic hunters. At any rate, though, we now understand their activity in the chase.

....So good a judge as Editor Poe of the Progressive Farmer says Rev. C. L. Greaves' article in this paper is a fine bit of work. Look it up. And you had better read Dr. Croxton on the Doxies, for he has a new one that might get you if you are not looking—Kenodoxy.

....We regret to hear that Rev. R. H. Gilbert has resigned his work at Statesville to go to Abbeville, Ala. He has done good work in North Carolina, particularly at Statesville. We regret to lose him from our State. May great success attend his labors in Alabama.

....Secretary of State Hay has signed the treaty with Colombia, ceding to the United States the strip of territory needed for the Panama Canal. The price paid is $10,000,000 and a perpetual annuity of $250,000. The building of the canal is now a practical certainty.

....The $60,000 received by the Seminary comes to cut off a yearly unavoidable deficit and does not allow any forward movement. The Seminary needs a million dollars, and with this addition it has only $540,000. Of course the buildings are not counted in this amount.—Baptist Argus.

....Rev. C. E. Jervis writes: "Thank you for your editorial on the Northern Education Board. It was on the right line. I am progressing here, and have received a call to Corinth church, Buncombe, County. I recently baptized eight, and we have received some additions nearly every meeting since I become pastor."

....We do not believe the charge that the Council of Seventy of the American Institute of Sacred Literature endeavored to capture the Sunday-school lesson committee in the interest of the Higher Criticism. Very likely the Committee of the Council undertook to get the International Committee out of the ruts. Somebody will have to yet.

....Dr. H. K. Carroll's authoritative figures show up the Baptists to advantage. He says: "The leading Protestant denominations all had a prosperous year. The Baptists have not yet furnished full figures, but their net gain last year was 48,600. The Methodists gain 35,384; Presbyterians, 30,000; Disciples of Christ, 27,836; Congregationalists, 13,000."

....Trinity College has undergone right much common abuse, but she winds up with two Senators from North Carolina in Washington. If a college send forth Senators—all the Senators that a State has—no one can complain, except the fellows who couldn't. Every college should cultivate civic spirit—and a Cristian college should be as zealous to send forth Christian citizens as to send forth preachers.

....Mr. Green: But only seven lawyers put in appearance for the liquor dealers last Wednesday and Thursday. Peter Plain must have been mixed up when he said there were a hundred in Raleigh. Mrs. Notso Green: Peter Plain counted before the News and Observer's editorial came out and the Temperance Army arrived. The ninety-three that had reputations to sustain evidently ran to cover. But I venture they are working.

....We are permitted to announce a free lecture by Miss Christine Tinling at the Metropolitan hall on the evening of February 6, at 8:30 p. m. She has a national reputation in England as a temperance lecturer. This is her second visit to America. She was so much liked where she lectured on her first visit that she was pressingly invited to come again. She will lecture at several places in North Carolina. Will be at Durham on the 5th of February, and here on the 6th.

....Mr. V. G. Sanford, of Holloway, writes: "I have been a reader of the Biblical Recorder for about twenty years. I can't see how a Baptist can be one without it. You may deem me as a life-time subscriber. I enjoy Bro. J. A. Stradley's writing so much. Most especially the piece on reopening the old wells. Let us hear from him again."

....His friends throughout the State will deeply sympathize with the greatly beloved Dr. T. E. Skinner in the grave illness of his dear wife. He and Mrs. Skinner have served the Baptist cause with devotion many years. Their service to the work at Raleigh is inestimable. Their sorrows are the sorrows of the great people whom they have so signally served.

....There seems to be more ground than was at first thought for the sensational reports of cruelty to convicts working on the Marion-Burnville road. There will be an investigation. The management of convicts is one of the most difficult things. A certain degree of apparent cruelty—whipping, etc.,—is all but necessary; but exposure is not by any means.

....Rev. O. P. Meeks writes from Rowland: "Rev. S. J. Porter has just closed a meeting in my Rowland church which has resulted in several additions to the membership and a spiritual uplift to the entire town and community. This gifted brother is destined for a great work somewhere. His growing pulpit power, his clear insight into gospel truth and aptness of illustration, his lovable disposition and burning zeal for souls all fit him for the masses, whom he is bound to reach from some great centre."

....Rev. Junius W. Millard, of Baltimore, President of the Alumni Association of our Seminary at Louisville, writes us that the Executive Committe of the Association is making plans for the alumni banquet in the dining-room of the De Soto Hotel, at 9 o'clock, on the evening of the day before the opening of the convention in May, at Savannah. This will be Thursday evening, May 7, 1903. In all probability the invitation to the banquet will include not only the alumni, but also the trustees and editors of our Southern Baptist papers. The price per plate will be $1, and it is the desire of the committee to have three or four hundred men in attendance. When the plans of the committee shall have been perfected we will speak of the matter further.

....Rev. J. T. Jenkins writes: "I have just closed a ten days' meeting with Bro. Cashwell at Marion. Perhaps no town in North Carolina is so completely dominated by the liquor sentiment as Marion. Bro. Cashwell has sounded the alarm and the tide is rapidly changing now. The liquor business has assumed respectability there, as I have never seen before. We had a number of conversions in the meeting, and nine had been approved for membership before the meetings closed. We greatly enjoyed being with Bro. Cashwell, for he is always so earnest and faithful. There is no 'sham or pretense' about him. I do not think there is a man in North Carolina who would have done what he has at Marion. Amongst other things: he has built a beautiful parsonage (with his own hands). Any Baptist preacher would be glad to live in such a house. The people of Marion were very kind to us in every way—in fact they surpassed anything we have seen in so small a place, in every good thing. We shall never forget that pleasant meeting. All denominations took a very active part. We went back last week to speak at a prohibition meeting. There was a large crowd out at the court-house, and it was a good meeting."

....In the death of Mrs. Maria Parham the world lost a woman in whom the New Testament traditions of woman's devotion to religious work were strikingly illustrated. To her church and denomination she rendered constant service, and she abounded in all manner of good works. She leaves several sons who are successful business men, and who will ever honor their mother's name. We hope Dr. Hufham will write an appropriate sketch of Mrs. Parham.

....Mr. C. B. Webb, of Statesville, declares that he is an out and out prohibitionist, and resents the interpretation of his action by Peter Plain. Neither we nor Mr. Plain have any controversy here. Birds of feather flock together. Mr. Webb may be a prohibitionist. But the liquor men were with him before the Committeee. Nearly every man that has spoken for the liquor cause has declared himself a Prohibitionist. We shall have to get a new dictionary, we suppose.

....Rev. G. A. Martin writes from Rocky Mount: "We had a good day yesterday. Large congregations at both services, the night congregation filling the church. The Lord was present in spirit. Had five additions—one by letter, two upon statement and two for baptism—all grown. This makes six in all, one for each week since I have been pastor here. The Lord has still greater things in store for us. Pray that His spirit may guide the pastor in all of his ministrations.

....Will the Christian Index please say to the esteemed Dr. A. J. Dickinson that in his "Federate and Fight or Surrender" speech the editor of the Recorder did not advocate that the churches go into elementary education? He did not seek to array the church schools against the common free schools. We avoided that. We spoke for a federation of secondary schools and colleges. Our point is that the academy or high school is essential in the denominational economy. We are quite of opinion that the city graded school is here to stay and should stay. The Sunday-school bids fair to cover the elementary work adequately, without conflict with the common free schools, and it may eventually cover the secondary field. But not soon, at the present rate. We must Federate our Academies and Colleges and Fight for Christion Education or Surrender, Bro. Dickinson. We must locate our academies beyond the region of competition with city graded schools.

....The second year of the Recorder under the stock company plan ends this week. Our readers know what changes in the appearance of the paper has been made. Profits have been freely sacrificed to service. They also know how our list has grown. New subscribers have come in not only from every part of the State, but from other States. The Recorder has reached a point where its friends can make it a greatly useful paper. This is our heart's desire. We believe they will, both for the service it may render the denomination and the service it may render the Commonwealth. It is the only paper in the State that is passed on annually by the people in open meeting. It is one of the few papers in the world that is subjected to such a test. It is well-known, however, that we conceive our calling to be not to please the people but to serve them. The only way to deserve their good will is, as Governor Aycock says, to do the right thing. This the Recorder purposes to do. We enter upon this second year with our heart set on running our list up to 10,000 subscribers. There is no reason in the world why we should not do it. Lend us your hand, brethren, in this forward movement.

Mr. P. B. Lineberry writes from Pittsboro: "We have been without pastor quite awhile, but have now Rev. W. L. Hayes. He is a Virginian, and a graduate of Richmond College and S. B. T. Seminary. Has been for six years at Marion, S. C. He preached for us last Sunday. We like him very much. A good practical, sound-in-doctrine, unassuming preacher, and appears to be a Christian worker of deep piety and humility. His field will be Sanford, Cool Springs, Pittsboro and Mt. Gilead. He will live in Sanford. Bro. Dowell's field is not exactly as you had it. He preaches at Carthage, Cameron, Jonesboro and Sifer City, and lives in Carthage. These two men will be a great help to old Sandy Creek."

....The Virginia Baptists have a somewhat relentless way of calling first-class preachers from other States, but they do not always find it easy to hold new conquests. About a decade ago the First church of Petersburg secured Dr. H. W. Battle. He is a lovely Christian gentlemen, a man of scholarly instincts and habits, widely admired as a preacher and greatly esteemed by his ministerial brethren. Now Greensboro, fast becoming the largest city in North Carolina, has laid its hand somewhat imperiously on Battle's collar and ordered to him to come out of Virginia. The Virginia people are much against Greensboro in this affair, and Dr. Battle is in a great perplexity.—W. E. H., in Baptist Argus. We are glad to hear that Dr. Battle is coming to Greensboro.

....The work of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, has grown to colossal proportions. Perhaps not many people are aware that our sisters contributed last year to the work of the Foreign Board $34,787.17, to the Home Board $19,510 and to the Sunday School Board $478.87, making a total of $54,776.52. In addition to these large cash contributions the sisters sent 495 boxes packed with clothing and other articles to missionaries. The value of all these boxes amounts to $33,353.55. Adding the value of boxes to the cash contributions we have a grand total of $88,130.07, as the sum given by our Southern Baptist women in one year for the glory of Christ. Besides all this our sisters put their money in the regular collections of their churches and helped all their State, county and city missionary work.—Alabama Baptist.

Let Us Take Our Bearing.

Our Conventional year closes in December, and the Southern Baptist Conventional year in May. What is done for Home and Foreign Missions in the way of increasing our contributions must be done largely between now and the meeting of the Southern Baptist Convention in May.

From May 14, 1902, to December 10, our Convention in Durham, we had raised for Foreign Missions $7,343.20. Since the Durham Convention we have received enough to make it, in round numbers, $8,000. That leaves $12,000, if we raise the twenty thousand by the meeting of the Southern Baptist Convention. Of course, that pledge was for our Conventional year, and the hope is that we may report twenty thousand when we meet in Charlotte next December, but if that be true, it must be borne in mind that the increase must be made largely between now and the Southern Baptist Convention, which meets in May in Savannah. It is a fact that we raised from our Convention last year to the Southern Baptist Convention six thousand dollars. It will be seen by this that we must be nearly double that to stand where we did when the Southern Baptist Convention meets.

To put it a little differently. If we raise $12,000, twice the amount we reported last year from our Convention until May, then we will have the same amount to raise that we did from the Southern Baptist Contion to our Convention if we report the $20,000.

Now, as to Home Missions: From May to December last year we raised $2,239.86. Since then we have acknowledged about enough to make it $3,500. This leaves $6,500 to be raised between now and May if we report the ten thousand dollars which the Convention pledged itself to raise.

It is true with Home Missions as it is with Foreign that the increase must be made between now and May, as we cannot expect to increase our contributions very materially after that period over what they were last year. This will show that there is no time to be lost and that we had just as well buckle down to business.

There was a great enthusiasm at Durham when Home and Foreign Missions were discussed. If those who were present at that great Convention will try to create something of that enthusiasm in their churches, we will reach the amount set before us.

Let me say this in regard to Home Missions. Whatever contribution your church may make in the way of boxes to the frontier missionaries should be counted as so much extra. It is all right to pack boxes, provided that it does not detract one cent from your cash contributions. In some cases the cash contributions to Home Missions have certainly fallon off because of the packing of boxes. That is altogether wrong. The Home Board has to pay its missionaries whether they receive boxes or not, and it is dependent upon the contributions of the churches to pay them. The pledge at Durham was $10,000 cash, and no boxes were taken into the account. I hope this point is clear. The boxes have been great blessings to the poorly-paid missionaries, but if they are to take anything from the cash contributions they will work evil rather than good.

Now, brethren, let us all determine that these two very important objects shall receive our earnest attention for the next few months, so that North Carolina may move up on the roll of States in its contributions to Home and Foreign Missions.

LIVINGSTON JOHNSON,
Cor. Sec. Baptist State Convention.

From Mt. Holly, N. C.

Four denominations, Lutheran, Presbyterian, Baptist and Methodist, have houses of worship in our little town. They are so near, too, to each other that you could stand in the midst of them, and cast a stone to either one.

A few days ago two supposed to belong to the Adventists, claiming to be preachers of the gospel of Christ, came into town. They asked permission to preach in the academy. The school trustees denied them this privilege, so they passed on.

Well, we suppose you are now ready to say, surely Mount Holly has preaching enough, and perhaps we have along certain lines.

As far as we know the Lutherans and Presbyterians are moving along harmoniously.

The Baptists and Methodists are divided. The Baptists have for pastor a Gospel Mission preacher.

The Methodists have for their pastor a "Holiness" preacher.

Now, we are to a point where we want to ask some questions.

What did the Apostle Paul in 2 Cor. 12:7 mean by "thorn in the flesh?"

What did he mean by "flesh and Spirit in conflict," in Rom. 7?

What is meant in First John 1:8-9?

Hoping some one will give us light on these Scriptures, we are,

Sincerely, AN INQUIRER.

A Great Meeting in Richmond.

The Second Annual Convention of the Anti-Saloon League of Virginia was held in the Centenary M. E. church, Richmond. It was a meeting of great power and enthusiasm. The delegates and league advocates are greatly encouraged and strengthened.

Time and space will allow only a brief report. The address of welcome by Dr. W. W. Lear, pastor of the Centenary church was hearty and eloquent. Dr. A. E. Owen, of Portsmouth, reponded in behalf of the Convention in his own characteristic and eloquent style. The greeting by Mrs. Howard M. Hoge, President of W. C. T. U. of Virginia, and Hon. Geo. W. Hawxhurst, G. C. S., representing the Virginia Good Templars, were very enthusiastic and helpful.

The address by Prof. S. C. Mitchell, the efficient and untiring President of the League, was most inspiring and stimulating. It set the keynote to the Convention. The work done by Supt. Crawford and Field Secretary West, both of whom have denied themselves and sacrificed greatly for the cause, has been most gratifying.

All honor to these splendid workers!

Dr. G. S. Gardner's magnificent and convincing address on "the Dispensary" will be published in tract form by request of the Convention. He showed that the Dispensary is an inglorious failure. Everybody ought to read and study this tract.

"The Southern Field for Anti-Saloon League" was the important and comprehensive theme, so ably discussed by Rev. James Cannon, Jr., and the Convention requested Bro. Cannon to print his address, so full of vital facts, in his paper, the Methodist Recorder, and to request it to be printed also in other papers. It would no doubt do great good if all our religious papers would publish this splendid document.

Wednesday night the Convention and great audience that packed the Centenary church were exceedingly fortunate in having the privilege of hearing Dr. David N. Beach on "The Redemption of Cambridge." This was a powerful speech, and the strongest argument in favor of local prohibition I ever heard. Cambridge has been free from the curse of the saloon, licensed or unlicensed, for over sixteen years. The law has been enforced in Cambridge and in many other places. The prohibitory law can be enforced in Richmond. If our officers will not enforce the law, let us elect men who will enforce the law. Say, "Amen."

At the close of Dr. Beach's address came a unique and masterly address by Dr. Howard H. Russell on "Christian Politics and the Saloon." Dr. Russell is a man of great power, fluent and eloquent. His argument is "logic set on fire," and absolutely unanswerable. He showed, beyond the shadow of doubt, that Christian men ought to control politics. Dr. Russell described how the League has succeeded wonderfully in securing good legislation and in enforcement of the laws in Ohio and elsewhere.

Passing over many interesting features of the Convention, we hasten to record the Thursday night's meeting, when the high water mark was reached. On this occasion the large auditorium was packed with earnest and interested hearers. The first address was delivered by Judge Mann on "The Mann Bill." It was a great speech. Judge Mann certainly easily carried his audience with him. If this Mann Bill becomes a law, it will practically destroy the saloon in Virginia in two years. The liquorites seem to realize this, and hence their activity in endeavoring to defeat the bill. Now is the time for all the temperance forces all over the State to bring every possible influence to bear upon the Legislature. Let our representatives know that we demand a hearing. Storm them with letters and petitions. Let us hope and pray that God will give us the victory in this fight for right.

The last speech of the Convention was delivered by Evangelist Stuart on "The Stuff We Need for the Conflict." Stuart is a cyclone, he is a tornado. It is utterly impossible to put his address on paper. He makes men cry and laugh, applaud and shout, "Amen, Amen," and when he closes everybody feels like saying, "Go on, go on, don't stop!"

Men, who hear Stuart, have another feeling. They feel inspired to rise up, and in the name of Christ our King, demand that the "saloon shall go."

When the time comes for the fierce conflict in Richmond, and it is coming, I move that we use Stuart ten days. We are encouraged. God is with us. The sky is brightening. Victory is nigh.

The Convention decided to raise $3,000 at once for our work this year, and $2,600 is in sight already. This amount of $3,000 will be supplemented through the year by free-will offerings. We are pushing on along the lines of agitation, education and the annihilation of the saloon. "If God be for us, who can be against us?"

I. S. BOYLES.

From Mr. D. F. King.

I rejoice to see the noble fight the Recorder and some other papers are making to overthrow the saloon and distillery. If we fail in getting the London bill passed, I want us to demand the repeal of the law applying the license tax on saloons to the public school fund, as this is the only argument that the friends of the saloon can make in its favor. Instead of using this fund in this way let it be used to buy the potter's field in which to bury its victims, and the residue to pension the widows and orphans made by reason of its existence. King alcohol is the only ruler that gives no pensions to the widows and orphans of those who lose their lives in his service. How long, oh Lord of hosts, how long, shall the hosts of the Lord suffer North Carolina to wear this crown of thorns, and her noble young men crucified on this cross of Beelzebub, to gratify the greed of depraved man.

Yous in the fight to the finish,
D. T. KING.
Leaksville, N. C., Jan. 29, 1903.

To Old Friends.

Regret that my delay, for which I have no excuse, imposed the necessity for reminder. Herewith find inclosure, and you will move up accordingly. This goes with hearty appreciation of the value of the paper, and earnest desire that the goal of the Recorder's ambition may be speedily reached, then doubled, then quadrupled, and that it will continue to bear good fruit correspondingly. Greetings to my beloved North Carolina brethren, with whom I had the honor and joy to labor for thirty of my best years. From the standpoint of seventy, those years from 1855 to 1886, seem to me unprofitable, but they are in God's past and their record is in His keeping. Will know by and by.

Brotherly yours,
D. P. DAUGHTREY.
Suffolk, Va.

But If He Hadn't.

Dr. Henry W. Battle, of Petersburg, preached for the Greensboro brethren last week. They certainly covet the best gifts.—N. C. Baptist. Dr. Battle, pastor of the First Baptist church, Petersburg, Va., is considered equal to the ablest ministers among us. He was the first to send us a V for the South Carolina Baptist, moving his subscription forward to May 11, 1905.—South Carolina Baptist.

Home Circle.

Common Things.

Give me, dear Lord, Thy magic common things,
Which all can see, which all may share,
Sunlight and dewdrops, grass and stars and sea,
Nothing unique or new and nothing rare.

Just daisies, knapweed, wind among the thorns;
Some clouds to cross the blue old sky above;
Rain, winter fires, a useful hand, a heart,
The common glory of a woman's love.

Then when my feet no longer tread old paths
(Keep them from fouling sweet things anywhere),
Write one old epitaph in grace-lit words:
"Such things look fairer that he sojourned here."

—Spectator.

The Great White Plague.

BY ARTHUR K. STONE, M. D., BOSTON.

Tuberculosis, meaning by this term all the various forms of disease caused by the action of the microscopic organism, the bacillus of tuberculosis, upon the various tissues of the body, is one of the most common of all diseases. Nearly one-sixth of all the deaths throughout the world is due to this cause alone. And so great are its ravages, that it has been called the great white plague.

Sometimes a whole family follow each other in quick succession to the grave, and we are horrified at the disaster, but never in the same way that we are where a few cases of some other acute disease attacks the community. Let a single case of cholera or plague approach our shores and we are at once excited. If a dozen cases of typhoid fever appear in a community the whole energy of the town is evoked to aid in checking its spread. Tuberculosis, indeed, is so insidiuos, so common, that until recent years it has passed almost without comment. In London 12,000 persons die annually of tuberculosis to 1,000 from typhoid fever. In Boston, as well as most other places, the deaths from tuberculosis outnumber those from typhoid fever, diphtheria, scarlet fever and measles.

It is not to be wondered at, then, that in the past decade the medical profession should have held a series of international congresses to consider the best methods to check this enemy of mankind. The British Congress on Tuberculosis, held in London, July 1901, was attended by physicians from all over the world and was under the patronage of King Edward and the presidency of the Duke of Cambridge and other high men in the councils of the British nation. A similar congress has recently been held at Berlin.

In spite of the great mortality from tuberculosis it is distinctly a curable disease. No one need despair because a diagnosis of tuberculosis has been made while yet the disease is not advanced. Many post-mortem examinations show scars of healed patches of tuberculosis in the lungs. Arrest of severe symptoms often takes place, but the danger of recurrences is great and must constantly be borne in mind as an inspiration to right living. There is no need to look upon heredity as the cause of tuberculosis. A consumptive parent may give the child a body of diminished vitality, one likely to fall a victim to an infection which a stronger might easily escape. But the disease itself comes from without, not from within.

The question of the transmission of tuberculosis by means of the milk and meat supply is one which since the paper presented by Professor Koch at the London congress, and recently reiterated, has been much discussed. There was nothing revolutionary about Professor Koch's address. He carried out a series of experiments, confirming work done in Boston four or five years ago, work which proved that cattle were not susceptible to the human form of tuberculosis. Reasoning from analogy and confirmed by his studies of hospital records, Professor Koch made the statement that, though bovine tuberculosis may be transmitted to man, it is only in rare instances.

If Koch's thesis is borne out it will narrow down the strife against tuberculosis to a single factor—the destruction of the bacilli-laden sputum, or, in other words, the material which the consumptive patient coughs up, so that it shall not have a chance to infect others. While the sputum is moist there is no danger, but if allowed to dry it becomes converted into fine dust and may be inhaled into the lungs of another person and a tuberculosis lesion be produced.

The great danger from infection comes in workshops and close rooms and is enhanced by all filthy habits, especially promiscuous spitting. At best, unless care is taken to protect the mouth, small particles of sputum will escape during coughing. Where the invalid is confined to a small, ill-ventilated room the danger of contagion is increased. It may be reduced to a minimum by a little care. Let the patient hold a piece of cloth or gauze in front of the mouth when coughing is necessary, and expectorate into the cloth or soft paper, or, better still, into a portable spit-cup carried in the pocket. The cloths should be burned, not washed, and the cup cleansed with boiling water.

For a person with tuberculosis the most important thing is that the disease should be recognized as such as soon as possible. In the early stages the chances of recovery are great. Too often a patient refuses to accept the diagnosis and goes from physician to physician seeking relief, until, having thrown away precious weeks, he is forced from the loss of weight and strength to acknowledge the seriousness of his condition. The disease once recognized must be considered as a direct menace to the life of the patient. What shall be done? The remedies are three: rest—bodily and mental—fresh air and plenty of wholesome food. To these are to be added such medicine as the individual patient may require. The remedies seem simple; they are, in fact, the most difficult to attain, meaning as they do changes in the whole manner of life.

The question of climate is not so important as has been thought. There is no one place where a tuberculous patient can surely recover. There are places where certain distressing symptoms are much less common than in others. Most people do well in high, dry altitudes. Homesickness, lack of means of support, as well as weakened conditions of the heart, may hinder the patient from getting expected results. Rich and poor and those in moderate circumstances must receive different advice Even for those who must work much can be done. Open air employment can be found, and even in New England cities the house-tops or a south porch can be utilized to secure open air sleeping accommodations for many months in the year.

One of the greatest benefits to be derived from a stay at a sanatorium is that the responsibilities of living are removed from both the patient and the patient's immediate family. It is to be remembered that while this is the most desirable thing to be accomplished, that there are some people who practically cannot be treated in an institution. They are not amenable to a routine of life which is beneficial to the majority.

More States are following the example of Massachusetts and founding sanateria for the cure of persons in the early stages of tuberculosis. Municipalities, also, should establish hospitals for the treatment of advanced cases of phthisis. The sanatoria will pay in the valuable lives they save. The patient will receive better care and the infection of the home will be prevented. They will teach the great object lesson of the value of fresh air and sunshine to both patients and friends.—In Congregationalist.

Household Hints.

A good way to kill unpleasant odors arising from cooking is to sprinkle granulated sugar either directly on the stove or on a shovel of hot coals. This gives a delicious scent, permeating the room.

To remove dirt from porcelain sinks, bath tubs and marble wash bowls, dampen a woolen cloth with gasoline and rub over the places. The dirt will instantly disappear, leaving the surface clean and polished.

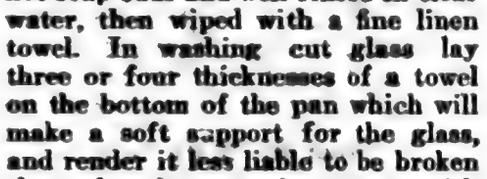
Another use for gasoline is in the cleaning of dainty ribbons, lace, or chiffon, which will not bear washing. Place the articles to be cleansed in an air-tight vessel, and pour enough gasoline over to cover.

Now that the winter season is upon us, and houses are tightly closed, great precaution must be taken to keep rooms and bed clothing well aired. Frequently expose the bed clothing to the direct rays of the sun; by this means they are sweetened, and given a sense of freshness that is promotive of rest and sleep.

Coffee sprinkled on a hot stove will take away with it every vestige of bad odor. To prevent disagreeable fumes from arising when anything boils over onto the stove, sprinkle salt quickly over the place. Best of all, though a trifle expensive, is to put a few drops of oil of lavender in a cup, and pour over it boiling water. There is nothing sweeter than the fragrance of old-time lavender.

Glassware should be washed in hot soap suds and well rinsed in clear water, then wiped with a fine linen towel. In washing cut glass lay three or four thicknesses of a towel on the bottom of the pan which will make a soft support for the glass, and render it less liable to be broken than when it comes in contact with a hard substance. Use a brush to remove particles of dust from the deep cutting. A little bluing added to the water in which the glass is rinsed will enhance the brillancy of the crystal.

Fancy bags may be made of three colors of ribbon three inches wide, each made separately into a bag, and then sewed up to within four inches of the top, then the remainder of the ribbons joined together in one, and about an inch turned over to form a hem with a second row of stitching above the hem to form a casing through which a narrow ribbon or cord may be run through to draw it up. Feather-stitch where the ribbons join and edge off the ruffle. Fill the bags with candy, and hang them on the tree.—The Pilgrim for December.



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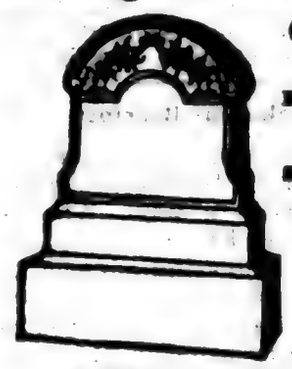

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Young People's Page.

Candlelight Story in Chestnut Time.

It was one of those lovely autumn days that make us all wish that it were always autumn; one of those days when the sun was warm, the breeze crisp and cool, and the trees turning to the most beautiful shades of red and gold. The children were just longing for something to do, and their spirits were overflowing with the restlessness that the lovely weather caused. They were all out on the piazza or scattered over the lawn, and the two dogs, Peter, the big collie, and Snap, the little fox-terrier, were out there, too, having a game of foot-ball with the old rag doll that little Bob has refused to play with any longer because "dolls is girl's toys, anyway, and I isn't a girl, nohow."

The suggestion of going chestnutting came from Cousin Tom, who was fourteen and big enough to lead a party, and the woods were really only a little way from home, and mother gave her consent to all four of them going on condition that they would be at home by five o'clock for little Bob's supper. The dogs, however, were left behind as too bothersome for chestnutting. They had taken Peter a year before, and he had been uncomfortable for a week because of the burs in his long fur.

There had been a nipping frost the night before, and there were many nuts to be found. Cousin Tom cut strong sticks for each of the party, and with these they poked the dry leaves about and found the nuts that were modestly hidden underneath. Geordie carried an old skate-bag, and in this they all piled their nuts, until it was as full as it could be. Then they started for home.

But just then somebody—Billy, the eldest, probably—remembered little Bob and realized that he was missing. Somehow, with the usual idea that taking care of children is a woman's or a girl's work, the boys, both her brothers and Cousin Tom, turned on Margaret as the natural care-taker for the baby of the party.

"Well, I don't know where he went any more than the rest of you," she protested. "I saw him a few minutes ago, I'm sure, over by that tree, and I can't see where he can be."

So they shouted, and gave Indian war-whoops and cat-calls, and called the small brother's name until they were tired and hoarse.

"I guess he got tired and went home," suggested Ray; "he's a pretty small kid, you see, and his legs get awful tired."

This, they had supposed, explained his absence, and they cheerfully tramped homeward, taking turns carrying the bag of chestnuts to feel how heavy it was. Cousin Tom was to stay for supper and help roast the nuts.

"Where's Bob?" was the first thing they heard when they reached home, and where Bob was was a mystery, because he hadn't reached home at all. Then the children were all well frightened, and the more penitent because mother didn't scold, but only looked white and worried. It was almost dark and poor little five-year-old Bob was out somewhere alone. Even big Cousin Tom admitted to himself, even though he would have scorned to tell anyone, that he wouldn't at all care to be in little Bob's small shoes.

Two lanterns and some matches were the first thing mother asked for, and when she started out with a dismal escort to find the way back to the woods. Word was left for father to follow when he reached home. After them came the dogs running with tails down and a worried, uncertain look that showed they knew there was trouble.

But no little brother appeared, and Margaret was quietly sobbing while Ray and Billy sniffed suspiciously several times, and kept out of the light of the lanterns, which were lighted before they got into the woods. Those pretty tree shadows didn't look anywhere near so pretty now, and the children wondered how they had ever enjoyed being in the woods at all. They jumped when a branch crackled under their feet, and the little half-moon made queer creeping shadows on the path. The dogs nosed around and Peter looked more and more troubled, as if he wanted to ask what was the matter. But suddenly he darted forward and barked joyfully. No one of the searching party could see any reason for this, and they thought it must have been of the little squirrels he had seen. Back came Peter, however, barking and waging his tail and jumping at his mistress, and then running forward again but off the path into the underbrush. They all knew enough of dogs to be sure that he had some good reason for this, and they followed on a run. And, in a little hollow sheltered by a mass of bushes, they found a sleepy little chap, who sat up and rubbed his eyes and looked about much surprised to find a lantern and trees and a starlit sky instead of his own bed, his usual night lamp, and the queer little flowers that climbed all over his ceiling at home.

"Oh, Bobbie, where were you? why didn't you stay with us?" asked four hysterical, half-crying and half-laughing voices, and they all made a grab at him. But mother only hid her face in his neck and gave two or three big sobs as she clutched him up in her arms, while Peter, the rescuer, licked Bob's face all over with joy and then went at his hands, and the poor little terrier, Snap, couldn't find anything but his boots to lick.

Grinners and Growlers.

A young woman recently applying for a position as domestic in a Western family, after an exhaustive examination by her prospective mistress as to qualifications, said: "Now, ma'am, let me ask you one question before I say I'll work for you. Are you a grinner or a growler?"

"Why, what do you mean?"

"Do you try to make the best of things as they come or do you make the worst of them?"

"Why, I try to make the best of things, I believe. I never gave much thought to the matter before."

"Then I'll work for you. I never could work for a growler, but I'd work day and night, too, for a grinner. Growlers are so plenty now 'tain't easy to find an out-and-out grinner."

It is a question every housewife might well ask herself: "Am I a grinner or a growler?" It is a question upon which depends the happiness of every household. No other department of life affords grander opportunities for the exercise of optimism than the home. Pessimism is creeping into every corner of the social fabric. It permeates business and society and educational institutions. "What's the use?" is the cry. Keep this mournful, nerve-destroying, soul-destroying wail out of the home, which should be the brightest, cheerist spot on earth.

Every time a growler is changed to a grinner the world becomes a little brighter. "Grin and bear it" was old advice, and it's good to-day. Cheerfulness makes for long lives, good digestions, worldly success. The Housekeeper preaches the gospel of cheerfulness. It intends to help its readers to lead happy lives. Morbid, discouraging, pessimistic articles will have no place on its pages. Cheerfulness is the most contagious of all conditions. Let's catch it ourselves, and then do all we can to give it to others. Let all who are grinners to continue and all who are growlers turn grinners.—Robert W. Jones in February Housekeeper.

A Double Blunder.

There are persons in every community who in the social circle have an astonishing talent for saying and doing the wrong thing. One of these unfortunate gentlemen, at a reception in London, once said to Lord North, "Who is that uncommonly ugly lady opposite to you?" "That uncommonly ugly lady, sir, is my wife." "No, my lord," said the querist, "I mean the one at her right." "That, sir, is my daughter."—Saturday Evening Post.

Rival Accomplishments.

A new boy had moved into the neighborhood. He was sitting on the fence that separated his particular back yard from the yard pertaining to the next-door neighbor, and was proceeding to cultivate the acquaintance of the next-door neighbor's boy.

"I've gone through grammar school," he said. "I can do every sum in the mental arithmetic, and I always got a hundred mark in my history and geography."

"Well," responded the other boy, thrusting out his lower jaw, "I can move my ears, and you can't."

New Sayings of Mrs. Wiggs.

"I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile."

"You never kin tell which way any pleasure is a' comin.' Who ever would 'a' thought, when we aimed at the cemetery, that we'd land up at a first-class fire?"

"I b'lieve in havin' a good time when you start out to have it. If you git knocked out of one plan, you want to git yerself another right quick, before yer sperrits has a chance to fall."

"The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin', to keep on believin' the sun is a-shinin' when the clouds is thick enough to cut."

"Don't you go an' git sorry fer yerself. That's one thing I can't stand in nobody. There 's always lots of other folks you kin be sorry fer 'stid of yerself. Ain't you proud you ain't got a hare-lip! Why, that one thought is enough to keep me from ever gittin' sorry for myself."—From "Lovey Mary." by Alice Caldwell Hegan, in the Century Magazine.

Tetter, Itch, Eczema.

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You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Raleigh Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghampton, N. Y., on every bottle.

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Editorial.

THE VALUE OF THE PRESS.

The late Hugh Price Hughes was a great force in journalism as well as in the more formal pulpit ministry, and from earliest boyhood had had a keen interest in newspapers. One of his last talks was with David Williamson, editor of The Examiner, who quotes him as saying: "We Free Churchmen are only gradually awakening to the value of the press. The Roman Catholic Church, with its usual astuteness, has set itself to train journalists, and so has the Salvation Army. We shall have to do the same, for the newspaper can help the church marvelously." In saying this Mr. Hughes was telling but the simple truth. It is an apposite remark for this country as well as for England, and while Mr. Hughes had in mind the secular press, it is fair to apply his words to the sphere of religious journalism. No denomination can do its legitimate and foreordained work which does not have a press which adequately represents it, informing its members of what is happening, interpreting those facts in a suggestive way, and unifying the sisterhood of churches as no other agency can do. It is the shallowest kind of optimism which supposes that denominationalism—not sectarianism—can live in a healthy way without vigorous, progressive journalism backing it.—From the Congregationalist.

That is, brethren, a good paper is essential to a progressive denominational work. We North Carolina Baptists have ever insisted upon having one paper, upon controlling it and having it to represent us. We want a strong paper; for we have great things to do. We want a handsome paper, for we are a worthy people. We want a growing paper, for we are a growing people. We will, therefore, continue to concentrate our support upon one paper, and demand of that that it shall be strong and handsome and growing and representative. We cannot demand so much and then give it a poor support. In order to be what it owes the Baptist people to be, in order to do what the Baptist people expect it to do, the Biblical Recorder must have 10,000 subscribers. We lack just 1,500 of having that number today. In this year, why not in this month, will you not add at least one subscriber to our list!

"No denomination can do its legitimate and foreordained work which does not have a press which adequately represents it." Therefore, in supporting the Recorder you render your denomination, as well as yourself, a real service.

YOUR RELIGION: WHO IS GOD TO YOU?

You believe in God. But what do you believe in God? What is your idea of God? What are your conceptions as to God? You say you believe in God; but do you? You believe in the three letters. They strike solemnity to your soul. But is God a living, real, person to you? Has your God character?

When you say the word "God," stop and think. What is all its meaning to you? Never say it again until you can give it some meaning. To take His name in vain is sin of the first order.

God is. If you believe this, your life will be planned accordingly. If God is, and you know it, you will live for God—in the fear of Him that made you and who only can redeem you—not for your helpless self. God is—Creator, Father, Judge, Savior, Lord. God is holy; God is loving; God is merciful. God is revealed to us in Christ. Jesus was God in the flesh—in finite terms for human comprehension. God may be known. I came to reveal the Father, said Christ. Aye, God must be known. For this is life eternal that they should know thee the only true God, and him whom thou didst send, Jesus Christ.

Man, you may know God—which is eternal life. This is the great knowledge, and the only knowledge. It is the whole business of a man. Your religion consists in this. The warm or cold state of your religion amounts to nothing beside the high or low state of your knowledge of God. The question is not, how warm do you think you are, but what do you know of God.

Who is God to you? This is your religion. Answer the question.

THE STATE AROUSED.

Wednesday, January 21, the Joint Committee on Propositions and Grievances met in the Senate Hall. There was a large attendance of men—of lawyers particularly. The Watts bill was called. The London bill was called. No one spoke for them. The lawyers representing the distillers and bar-keepers called for some one to advocate the bills. No one responded. Mr. Watts did state the object of his bill, and Mr. Morrison, for the distillers, fired away. But the meeting adjourned. What was the trouble?

The people had not heard. They had not been given notice that that day they were expected to speak. It was too early in the session. So the Committee appointed another day—two days, Wednesday and Thursday, January 28 and 29. This was early in the session, too. Brief indeed has been the time since the London bill was introduced. But the people heard. And they made themselves heard. That in so short a time such a tide should rise is nothing short of an astounding testimony to the state of public sentiment in North Carolina. Hundreds of petitions have come in; nearly every county has been heard from. Mass-meetings have been held throughout the State, and many of our towns and cities have sent delegations to Raleigh. The demonstration is without parallel in our knowledge. And the end is not yet. Rev. J. M. Rhodes spoke, officially, for the North Carolina Conference; Rev. S. B. Turrentine spoke, officially, for the Western North Carolina Conference; Rev. M. L. Kesler represented the standing committee of the Baptist State Convention; Rev. A. J. McKelway spoke unofficially but not without authority for the Presbyterian Synod. Mrs. M. C. Woody spoke for the Friends and the Woman's Christian Temperance Union. Mr. T. F. McVey for the Pleasant Hill Temperance Society, the oldest in North Carolina. Dr. F. D. Swindell spoke for Wayne County and Goldsboro. Mr. C. H. Ireland spoke for Greensboro, our city that sent a large and effective delegation. And on and on until twenty-five spokesmen had spoken, and the second day ended with 10 ready to speak and the time expired. All around the lobby and in the seats were enthusiastic friends of the cause. The opposition, dismayed by a powerful editorial in the News and Observer, had already scattered. The men that were left were few; and they were utterly overwhelmed.

We cannot name all the people who came. But we cannot refrain from naming the lawyers and leading men who without fee came here and pleaded for the London bill, Be their names never forgotten: J. C. Clifford of Harnett, A. F. Johnson of Clinton, A. W. Cooke of Greensboro, A. M. Scales of Greensboro, J. C. McCall of Charlotte, J. A. Hartness of Statesville, Henry A. Page of Aberdeen, H. H. McLendon of Wadesboro, G. S. Ormond of Kinston. Q. K. Nimocks of Fayetteville, Charles F. Tillett of Charlotte, W. A. Dunn of Scotland Neck, J. O. Atkinson of Elon College, Henry A. London, Senator. Now there were others who would have spoken and should have spoken. But we cannot name them here.

The hearing was a triumph. But the battle lies ahead—just ahead. The General Assembly was powerfully impressed. But this impression must be followed up. It must be deepened right now. Every man and woman must count. The bills will come up in a few days; but a final vote may not be reached for ten days or more. We should thank God for this opportunity to array yourself on His side. Now is the hour in which to write to your Senator and Representative. TODAY. Do not take things for granted. The spirit of compromise and half-dealing is ever present. The temptation to say, "Well, the people do not care," is strong. If you do not act, you cannot blame your representative.

The hearing made it clear that the London bill is not regarded by fair-minded men as extreme. Such men as Charles F. Tillett and W. A. Dunn endorsed it heartily. It is a reasonable bill. Let the people of the State stand by it now with all their might, and it will become law. It is a question who has most influence, you or the bar-keeper. He is here. He makes himself count. Do you? Are you more or less than he. Better or worse? Stronger or weaker? Or is he a positive man, and you a weakling that has no voice? Your course this day will reveal yourself to yourself.

Do not be content merely to sign a petition. The petitions are worth while. We hope the pastors will continue to circulate them. But be sure and write a personal letter to your representatives. Every word will count.

THE LORD SPEAKS.

Sunday-school Lesson for February 8. Acts 18: 1-11.

To get a full view of this lesson one must read the letters to the Thessalonians; for they were written from Corinth—the scene of this lesson; and one can learn more from the letters of the central figure in an action than he can from a brief narrative by another.

Paul was in a certain sense an exile and a fugitive. He had to leave Philippi, Thessalonica and Berea, and his stay in Athens was brief and disappointing. He came to Corinth depressed and in fear. That imperial spirit was sinking under its load. The man faced a world of hard hearts, and his heart was breaking with the love that constrained it. And lo, God speaks!

He goes to Corinth to preach (2 Cor. 12:15). But he did not preach at first. He sought out a friend and fellow-citizen, and made tents with him, weaving the fabric from goats' hair. And he did venture to go up into the synagogue once again to reason with the stubborn Jews and the Greeks. And when Silas and Timotheus came, bringing cheering messages from Macedonia, he was the more encouraged and testified that Jesus was Christ. (So far as the record goes he sent for them in such haste not to help him but to relieve him of his utter loneliness.)

Mark the message. We run the two names together, Jesus Christ, and miss the entire meeting. To preach the Gospel is to testify that Jesus is Christ. Jesus is the name of a Person; Christ is the name of an Office. The Person we know, in part. Paul could tell the story of the Man of Galilee. The Office, do we know that? The office was that of one whom the Jews looked for to answer all their aspirations—to redeem them and save them. It will be interesting for teachers to have their pupils describe Jesus, and then define the Office, Christ. This is the Gospel—all of it—Jesus, Christ.

But the Jews would not hear. And Paul acquits himself. This is a remarkable action. A man can fulfill his obligation to his fellows. Paul fulfilled his. Of very few can this be said. "I am clean," is a sentence that not one in ten million may speak. And he began preaching to the Gentiles in Corinth. Once again Christ's own receive Him not and drive Him forth to lift up and save the despised Gentiles. There is nothing more pathetic than Christ's persistent effort to save His people and their persistent refusal of His salvation.

Paul's ministry to the Gentiles in Corinth is more successful. And since Crispus was converted, his work with the Jews cannot be regarded as a failure. But Paul was not at ease. He was with the Corinthians in "weakness, and fear and much trembling," as his letter says. It was in such an hour that the Lord spoke to him.

As we read the Bible those passages arrest us that speak of the speaking or the appearing of the Lord. For that is a mighty event. He comes not without immense reason. He now comes to the weak and weary tent-maker, disowned by his people, to comfort and cheer. "I am with thee," says the Lord. The Master has work for Paul to do. The man that God has use for will be cared for. The man that serves God, God needs. (And Paul is safe in the great heathen city because he is there for God.

God comes to His servants when they need him most. The hour of weakness (after one has done his best) is God's hour.

God takes care of men who serve him.

NOTES OF A LOOKER-ON IN THE GENERAL ASSEMBLY.

Mr. Editor:—A candidate for Senator showed me two weeks ago a talisman, saying that he was sure it would win for him. A lady had picked it up in a trip around the world. Every nation has its token of luck. The Americans have the graveyard rabbit's left hind leg; the Irish have the shamrock, etc. This talisman had these, the St. Joseph (that gets Roman Catholic girls husbands), the Black Dwarf, etc. There were a dozen. The lady gave it to the candidate for luck. The candidate accepted it for luck. That night his vote decreased. Then it rose. Then he lost. And all of a sudden he came down the Yarborough house steps, his face like a full-moon, a Senator! It was Mr. Overman. Ten minutes before he came down those steps I saw Mr. Craige, excitedly making for the capitol. He had been sent for. He had no rabbit's foot. In the same period I saw Mr. Watson walk across the Yarborough lobby alone, a defeated man. No rabbit's foot. Suppose the lady had given either of them the talisman! But I do not believe in luck—not I—though I confess that when I am taking my Swoboda treatment I dare not stop any exercise on the thirteenth movement. It might, you know.

Mr. Overman is a fine man. He does not tower greatly above the great people of a great State as the member to whom was appropriated the honor of formally nominating him, said for the lack of anything else in his mind to say. But he is a man of good character, good capacity for development and adaptation, of fine manners, and altogether one who will do well in the Senate, if he will apply himself. And if he will not, I hope he will be retired. The State requires as much real application as the Supreme Bench. Lodge and Spooner and Hoar are what they are because they are great students. To go to the Senate is to go to school—the hardest in the world.

I am glad this contest is at an end. It was clean, tolerably, and that is much; but it was not exhilarating.

That Liquor bill hearing last week was too much for me to report. It was the bravest and most impressive demonstration ever made by the moral forces in this State, and it signalized the birth of an epoch in the life of the State. But I cannot report it. I have something else to write about. Let me be content with urging that the people follow it up with strong and fast work. The battle has just begun. Reaction now means disaster. Let the State flame with signal fires.

A man asked me the other day if I knew where he could get a book setting forth what the General Assembly had done. He could learn nothing from the papers, and less by looking on. There are speeches, reports, readings, votes, motions, committees; but when do they get a thing done and how can I know it? I told him that the things were printed in books, both in the form of a daily record, called the Journal, and in a volume or two of Laws. But only Lawyers dared delve into these books; for only they can tell what is in them. Laws make lawyers, and lawyers make laws. It may be a question whether the egg started the hen or the hen started the egg. But I have no doubt that lawyers started the law, and that they will never let it stop. Why one lawyer told me that he believed there were lawyers base enough to oppose anti-liquor legislation because whiskey made law practice for so many of them. Did you ever think that complete temperance would take away half the practice in criminal law! But never was there a finer array of lawyers than they who came to Raleigh at your call last week and routed the Liquor Lobby. And they came without a fee. There are lawyers and lawyers. It is all in the way you say it.

Going back to my point—the truth is, there are a thousand little things done to one big one. And then there are some interesting things, that are not big. I think the passage of the bill to let people heretofore divorced for abandonment marry again was a big thing and a bad one. I have nothing against these people. But if you destroy the safe-guards of the marriage-bond you destroy the home; and when the home goes I would not give a blast of powder for your Nation or your church. I am satisfied these gentlemen do not know what they are doing. I hope the bill will yet be defeated; and also that the bill to prolong the period for getting a divorce for abandonment. We are very near to encouraging worthless men to marry with a view to abandoning their wives in North Carolina—dangerously, alarmingly, shamefully near. Pause and contemplate what that means, my fellow citizen who has a daughter! [Since the foregoing was written, Senator Henderson has had the Senate pass an act repealing the abandonment law. This will make it impossible for people to get divorces in the future on this ground. This is a great step forward, and takes the venom out of the Baldwin bill. But I hold that Senator Baldwin's bill to permit people heretofore divorced for abandonment to marry set a pernicious precedent, and I hope it will be defeated.]

And as for the fire-cracker bill, I am for it. I think now with a shudder of Christmas day. A boy I love was shooting off these things with me—these large two-inch bombs. Next day when I read the list of injuries, I thanked the good God for taking care of my fool self for a little boy's sake. Let the law be passed. And I wish something could be done to make men going hunting one at time and then to always go over a fence and across ditches first and pull the gun over stock-foremost! (This act to apply mainly to residents of cities and towns.)

The Reformatory bill that was approved by the Committee is not the bill of the State Board of Charities. I regret this. The latter bill is much fairer, much broader. I understand there is a discrimination with regard to races in the approved bill.

The Tarboro Dispensary bill will have hard sailing in the House, where Honorable (accent last syllable) Senatorial Courtesy will not figure.

I like Senator Brown, Mr. Editor. He is a man. I have seen him through three sessions of the Assembly. If I am a judge, he has served the State as few men have—and purely for the love of it. He is a business man and successful, with a passion for politics and gifts to match. He fears nobody. He trains with no ring. He loves to fight, and he fights for the right as he sees it; and little does it matter whether you or the Empress Dowager sees it so or not. He hurls himself against the opposition with unsparing force, asking no favors and giving only what is right. I saw him vote No—the first man—one day when the honor of the Senate was at stake, and his political life had been threatened should he not vote Aye. But in tones forged by forty years of hammering against the Powers he answered No. O for the man that dares!

Who is he? Well, he is a man whose black eyes sparkle as does no other man's in the Senate. Look for that sign when you come. He talks and moves and looks and smokes like he means it; and the fire burns on the altar of his mind and heart all day. His mind is a mind that goes all the time—that of an intense, free, and independent man; and one who has a great knowledge of men and affairs, an inexhaustible supply of mental fuel. One must pay the penalty for such gifts. He must think, think, think, and burn, burn, burn, all the day long. Such a man does not die of old age. He cannot rust out. I have seen Senator Brown resting. It is ridiculous. Some man with a three-minute mind and an eight-day mouthpiece gets to talking. Mr. Brown finds the lounge, and stretches out. He knows all that that man can say. He will rest. But mark that cigar—see it go up in clouds. The Senator thinks he is resting, but his mind is going at a 2.03 pace, and directly the cigar is gone, the man is on his feet, the eight day fellow is down, Brown is talking in soft, clear, strong, incisive tones, and the people are awake, every man hearing sense.

I wonder that Senator Brown hasn't been in Congress these ten years. But I am glad he has been in the State Senate. Many a good cause would have gone forlornly without a champion, had he not been. The Hon. Senatorial Courtesy would have sat upon many a poor fellow, had he not stood between. But as it is, Col. S. C. has limped out of the hall many a time with a black eye and split silk hat and a tailless frock coat, to seek consolation in the Yarborough bar or the Capital Club.

Senator Brown began life carrying the mail on a country route. He was ten years of age, and taking care of his mother. Stop here, you college man, and think what you missed. He was not so well-clad, when winter came. And he took to warming in the village store—a bar-room. That was a bad prospect for that alert, high-strung boy. I wonder that there is light in those eyes. But he told his widowed mother about it. And she prayed to him and to the God of fatherless boys, and he came through uncathed. Do you remember the three men in the fiery furnace, and do you doubt it? He is a man of means and influence now, but he thinks that a mother and sister saved him, and so far as I know he has never let pass an opportunity to save other boys from the temptation that he was subjected to.

Did I not say, Senator Brown is a man? I repeat it. God, give us men like him to represent every county and district in North Carolina!

PETER PLAIN.

P. S.—There is a singular silence on the Bond Issue—every where. But I judge from the preparations for a raid on the Treasury that the State institutions think at least $1,000,000 will be issued, if not more. Really, why not? We have credit. Why not burn it?

MINISTERS AND MARRIAGE.

The Bishop of London has announced that he will not visit the churches of ministers that officiate in ceremonies in which a divorced persons is married.

We need also a crusade against ministers officiating at the marriage of runaway couples. This is one of the most fruitful sources of divorce.

A minister who performs a marriage ceremony with a mercenary purpose has no proper appreciation of his office. But in many instances that have come under our notice this has appeared to be the only motive. If the marriage relation is sacred, he who seals the bonds must be governed by sacred considerations. The minister who knowingly unites in marriage people who are unfit or unready, to his knowledge, is a party to the ruin that inevitably follows.

A LOVE STORY.

It is a love story, and not a system of philosophy. The gospel is preeminently a heart appeal. Is it therefore an unreasonable thing? No, it is all the more "reasonable" because it is indefinable. The invitation of the Old Testament is "Come, let us reason together." The cry of the New Testament is "Come unto me and I will give you rest." The message of love goes further, sinks deeper, than the message of reason. You may reason out the construction of the rose, but no man yet defined its fragrance; it is an appeal to heart love; the fragrance always baffles our philosophy. The basis of the gospel appeal is love—not fear, nor reason. The parables of Jesus are love appeals; the lost sheep, the lost son, tell of the Father's heart. The parables always suffer when one attempts to "reason" them out. The world knows enough to depart from evil, but it is love—and not knowledge—that will win the world, if it is ever won.—Baptist Union.

TELL THE W. C. T. U.

"Temperance cranks" are the greatest users of patent medicines, and while they fight beer which contains from 2 to 5 per cent alcohol, they take and recommend the following, which Dr. Bumgardner analyzes thus:

Green's Nervura	17.2
Hood's Sarsaparilla	18.8
Schneck's Sea-Weed Tonic	19.5
Brown's Iron Bitters	19.7
Kaufman's Sulfur Bitters	20.5
Paine's Celery Compound	21.0
Burdock's Blood Bitters	25.2
Ayer's Sarsaparilla	26.3
Warner's Safe Tonic Bitters	35.7
Parker's Tonic	41.6
Hostetter's Stomach Bitters	44.3

Peruna is said also be "whiskey-strong" in the amount of alcohol it contains. Temperance and religious periodicals are respectfully requested to copy this item!

ROMANISM VS. PROTESTANTISM.

BY A. R. LOVE.

If any body thinks that Roman Catholicism is in harmony with Protestantism, or that Roman Catholics are in love with Protestants, let them read the following quotation from the Western Watchman, a leading Catholic paper. It appears in the 1892, October number of the Homiletic Review, p. 365: "The following quotation from Father Phelan in the Western Watchman speaks for itself. Here it is: 'We would like to rack and quarter Protestantism; we would like to impale it and hang it up for crows to build nests of; we would like to tear it with pincers, and pierce it with red-hot irons; we would like to fill it with molten lead, and plunge it into hell-fire a hundred fathoms deep.'" There now. If any body wants to know the present day attitude of Roman Catholics toward Protestants, here it is. Father Phelan was not a contemparary of Bloody Mary and Henry VIII., he is a present day priest. If the vocabulary of hell could have furnished more caustic language Father Phelan would doubtless have employed it, to give vent, if possible, to his insatiable wrath and inappeasable anger against Protestantism. As it was he exhausted the English language. A fathom is six feet. It is evident that Father Phelan thinks hell is just six hundred feet deep. For we may be sure that no point short of the bottom of that red-hot pit of divine wrath would satisfy him as the place of eternal abode for Protestantism. And yet Protestants are called upon to help build, and to hail with delight, the advent of Roman Catholic churches, schools, orphanages and convents.

W. M. S. Department.

Edited by Miss FANNIE M. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Brazil the Key to South America.

If South America is ever to play a mighty and beneficent part in the future of the World's History, the initiative must be taken by Brazil; for this favorably located and richly endowed country holds the key which will unlock the door of the Continent's success. Brazil holds to South America a relation, in many particulars, analogous to that which the United States maintains to North America. As to territory, the Republic of Brazil is larger than the United States. It is very little smaller than all Europe. Her sea coast stretches for four thousand miles, and land boundaries touch every country on the Continent except Chili. It boasts of giving, within its own territory, full scope to the world's greatest river, the Amazon. This mighty water course is navigable for two thousand miles from its mouth, and unique in having neither shoal nor cataract in all this distance. With width of one mile at the boundary of Peru, this river broadens until, at its mouth, a hundred and eighty miles wide, it pours into the Atlantic Ocean five hundred and fifty thousand cubic feet of water every second, and for a distance of four hundred miles at sea, refuses to be lost in the Ocean's identity. Many other large water courses flow in blessing through Brazil, among which might be mentioned the beautiful San Francisco, comparing favorably to our Mississippi. Its vast territory is rich in untold mineral wealth, and the lavish fertility of a tropical climate. "It is is the home of summer." Gold in abundance invites the hand of man, and vast stretches of land await the husbandman's plow.

In political and social life, also, Brazil holds the strategic position in South America. It is a Republic whose constitution is formed strikingly on that of our own great Republic. It was discovered and colonized by the Portugese. It passed with Portugal under the Spanish yoke. In the Seventeenth Century there was strong effort made by the Dutch to establish colonies at Bahia and Pernambuco, but these efforts were defeated at the battle of Guararapes, called the Thermopylae of Brazil. In the next century the French took Rio and sold it again to the Brazilians. In 1822 the country became independent. Dom Pedro II. was enthroned as Emperor in 1841. In three wars with Buenos Ayres, Uruguay and Paraguay, the Emperor was victorious. A million slaves were freed in 1888 without the shedding of a drop of blood. The comparatively recent bloodless rebellion led to the transformation of the Empire into a Republic. The liberal laws have theoretically abolished Romanism as the State Church, and given the rights of religious liberty and a free press. This government rests upon better conceptions than any which obtain in the other independent nations of South America. Thus we realize that, in both material and political conditions, Brazil holds South America's keeping within itself.

South America to be made great alone through Brazil; but Brazil in slavery to Romanism! What will free this great country—great now only in its undeveloped resources and possibilities? The same power which has liberated the United States and North America, the pure gospel of Jesus Christ as taught by Protestant Christianity. And this gigantic task devolves upon Protestant America.

The Presbyterians have been laboring in Brazil about forty years. And their labors have yielded gratifying results. The money spent by this denomination is far greater than that expended by the Baptists.

The Methodists were the next to institute work in that land, having begun their mission in 1875. This work has also been blest of God. The Episcopalians swung into line in 1889.

Our own missionary efforts commenced in 1882, and the splendid results attained call for deep gratitude to Him who giveth the increase in all spiritual life. "It was next to the last country into which Southern Baptists entered for mission work," and now "only two of our foreign missions have a larger membership—China and Mexico." We have 19 missionaries and 19 native assistants; 27 churches and 45 out-stations; 6 houses of worship and 1,922 members.

God's Own Children.

It is a blessed fact that, weak as human nature is, the good God does still use it to spread the knowledge of himself. Christ speaks in his Church. He speaks through the voice of His minister. In Christ's stead the minister beseeches men to be reconciled to God. A good and therefore great man once said to a college undergraduate who thanked him for spiritual impulses communicated, "God in His unearned mercy has permitted me to be a vehicle of grace; humbly I thank Him for a privilege so high." Mr. Spurgeon once said to his own wife, "God has some fine children: you are one of them." How beautiful!—Central Christian Advocate.

Prove Me.

Proving God is a very good way to prove our own Christian experience. Character is not the accident of birth, not the product of secular employment. The king on the throne may have no more character than the miner under the earth. Character comes by proving God—that is, trusting God, or trusting moral and spiritual principles proceeding from God. God's government over us, God's government in us, transforms all colors into beauty, all scenes into art, all sounds into harmony, all feelings into devotion, and weaves all experiences into character. Doing the will of God is proving Him. "He that heareth these sayings of mine and doeth them" is the solid and unshakable character. — California Christian Advocate.

Do your whole duty; do it well. Let the result alone. The best that any of us can do is but a fragment. Our duty is to do our part well. We are responsible for that alone. The things we cannot do, some other one is waiting and preparing to do after the work has passed through our hands.

DEADLY CANCER CURED WITH OILS.

This terrible disease has at last yielded to a mild treatment. Dr. Bye, the able specialist of Kansas City, Mo., states that this terrible disease can be cured. The Doctor has accomplished some wonderful cures recently in what seemed incurable cases cured in from two to ten weeks' treatment with a combination of Medicated Oils. A handsome illustrated book is sent free showing the disease in its various forms. The Oil cures cancer, tumor, catarrh, piles, fistula and all skin and womb diseases. Call or address Dr. W. O. Bye, 9th and Broadway, Kansas City, Mo.

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TWO CURES.

FLORENCE, S. C., Aug. 14, 1902.

Gentlemen:—I began to suffer from rheumatism about three years ago, and had it very bad in my limbs. At times I could hardly walk. Was treated by a physician without benefit. More than a year ago, Mr. George Wilson, an engineer on the Coast Line, living in Florence, told me that "RHEUMACIDE" cured him. I got a bottle and it benefitted me. I took five bottles and am now as well as I ever was in my life. I regard "RHEUMACIDE" as a great medicine. I know of others it has cured.

Truly,
S. T. BURCH.

DARLINGTON, S. C., Aug. 12th, 1902.

Gentlemen:—About two years ago I had a very severe attack of inflammatory rheumatism. I suffered great pain and was confined to my bed for five weeks. During the time I was treated by two Physicians without permanent relief. Capt. Harker, a conductor on the Atlantic Coast Line heard of my condition and sent me two bottles of "RHEUMACIDE." I began to take it and in a week I got up and walked on crutches. After taking three bottles of the remedy I got entirely well and went back to my business.

I personally know of a number of other bad cases that were cured by the use of your medicine, in this town and vicinity. It is all that you claim for it.
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Sunbeams' Corner.

Conducted by MISS ELIZABETH H. BRIGGS, Band Superintendent for North Carolina.

Programme for Second Meeting in February.

Hymn.

Prayer by Leader.

Bible Reading. Subject: "I Am the Light of the World."

Responsive reading:

Leader. Come ye, and let us walk in the light of the Lord.

Response. Lord, lift thou up the light of thy countenance upon us.

Leader. The Lord shall be unto thee an everlasting light.

Response. For God, who commanded the light to shine out of darkness, hath shined in our hearts.

Leader. To give the light of the knowledge of the glory of God in the face of Jesus Christ.

Response. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

All. For with thee is the fountain of life: in thy light shall we see light.

Hymn: The Morning Light Is Breaking.

Roll call.

Reading of minutes.

Readings; Chinese Temples; Chinese Doctors; Medical Missions in China.

Hymn.

Review of China as studied during First Quarter.

Collection.

Adjournment.

Note to Lady Manager.

This last meeting in February ends our study of China for this year. It may be we shall not do more than touch upon it next year and this makes the review of great importance. It may also be made very pleasant for the members of the Bands.

One way to have the review is to write upon slips of paper some subjects that have been studied, such as How Chinese boys dress; What they study at school; Describe a Chinese cart—a sedan chair; Tell about the Chinese water-clock; Tell something of Peking, etc. These subjects should be made as simple as possible so the children can tell about them in a few sentences. Put the slips in a basket and let each child draw one out. If the one who draws the slips cannot answer it, it must be passed on until some one can. Very simple subjects may be put in a separate basket for the very little ones and read to them by the larger.

Another simple way for the review is to call the roll at the end of the meeting and have each child respond with something he or she has learned about China during the Quarter. The meeting proper should be shortened to allow time for the review.

The study for March will be "Frontier Missions," and at this meeting bags, envelopes or boxes should be given the children for their self-denial money. It is hoped that most of the Bands will observe the whole month of March as one of especial self-denial.

Medical Missions.

There is one kind of mission work that interests everybody, and that is medical missions. Travellers who write of their journeys may not often tell of their missionaries as teachers and preachers, but they are almost sure to tell of their work as doctors.

This is true especially of the medical work in China, and it makes all the North Carolina Sunbeams very happy to feel that they have a part in this.

People of high rank among the Chinese who would not go to hear a missionary preach are willing for him to enter their homes in times of illness. Mandarins and officers, attended by their servants, go to the hospitals for treatment or send for the doctors for advice and medicine. Some of the hospitals are large and all are well ventilated and as clean as polished lacquer can make them.

In connection with the hospitals there are often a kind of "drug store" where passersby can stop and rest, and where the many drug store articles, such as soap, rubber tubing, meat extracts and condensed milk may be bought. This room is used also as a sort of chapel for preaching and an office for inquiries of all kinds.

Chinese doctors are taught and trained in these hospitals, and prove very quick in learning surgery. After studying under the missionary doctors they often go elsewhere and practice. Their cures seem miraculous to the Chinese.

It is often said that the Chinese are zealous as patients. They are used to taking a quart of medicine at the time. When our kind of medicines are given them they drink a bottle full at a time, sometimes causing serious results thereby.

Suicide is horribly common in China. One of the things a doctor is oftenest called upon, is to restore a desperate man or woman who has tried to commit suicide by taking opium, a poison, or cutting themselves with a knife. The native doctors are powerless in these cases, but the missionary is able to save the lives in very many instances.

Patients go for miles to the hospitals, and when they return to their homes, they are often able to teach their neighbors and friends of the God whom they have learned to love while in the hospital. Mrs. Trabella Bird Bishop writes in a book of travel in China: "Recently a patient, who had been for some weeks in the hospital, recounted what he had there heard of Christianty with such effect that over forty of his fellow-villagers, after some months, gave up their heathen practices and became Christians; and this after he had been beaten for his new beliefs on first going home."

"The London Mission (in Peking) has a large hospital with outside dispensaries, and nothing has so opened the way and advanced the work of these different missions as this free medical aid. The medical missionary is the most influential worker in the cause of enlightenment, and his ministrations do most to allay prejudices, to prove the unselfishness and sincerity of the missionaries' lives, and at least to prepare the rising generation to receive other truths."

ELIZA R. SEIDMORE,
In "China, the Long-Lived Empire."

"Of the Medical Mission Hospital as a Christian agency, I need scarcely write, as its name is significant of its work. I believe in medical missions, because they are the nearest approach now possible to the method pursued by the Founder of the Christian faith, and to the fulfilment of His command, 'Heal and Preach.' It is not, as some suppose, that the medical missionary takes advantage of men in their pain and distress to 'poke at them' the claims of a foreign religion, though if he be an honest Christian he recognizes that the soul needs enlightment as much as the body needs healing. I have never seen a medical mission among the forty-seven that I have visited in which Christianity was 'poked' at unwilling listeners, or in which, in the rare cases of men declining to hear of it in the dispensary waiting-room, it was in the very smallest degree to their disadvantage."

MRS. ISABELLA B. BISHOP,
"The Yangtze Valley and Beyond."

No man can lose what he never had.—Izaak Walton.

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TAYLORS Cherokee Remedy of Sweet Gum & Mullein

Cures Coughs, Colds, Whooping Cough, LaGrippe and all Throat and Lung Troubles. MADE of Pure SWEET GUM, MULLEIN & HONEY. Your Druggist sells it 25 & 50c

Our Loving Friends.

But of them we should lack much of encouragement, and our tasks would be much heavier. They make us feel that our work is worth while, and they give us hope in the Recorder's larger mission. Read the list here of the men who have recently sent us new subscribers or renewals, and, friend, if you have it in your heart, join with them in the work of endowing the Recorder with 10,000 subscribers and the Baptist denomination with an army as brave and strong as Xenophon's: Rev. J. E. Smith, Concord, N. C.; J. W. Bivens, Wingate, N. C.; W. R. Cobb, Windsor, N. C.; Rev. W. B. Waff, Reynoldson, N. C.; Noah Biggs, Scotland Neck, N. C.; Rev. W. C. Barrett, West Durham, N. C.; Rev. R. S. Stephenson, Raleigh, N. C.; Rev. W. R. Cullom, Wake Forest, N. C.; Rev. C. V. Brooks, Apex, N. C.; Rev. C. L. Greaves, Reidsville, N. C.; W. H. Middleton, Warsaw, N. C.; M. J. Lawrence, Dort, N. C.; Rev. R. H. Hewlette, Wilmington, N. C.; Rev. J. F. Lancaster, Kernersville, N. C.; Rev. D. F. Putnam, Cherryville, N. C.; Rev. C. H. Durham, Lumberton, N. C.; J. M. Dismukes, Bynum, N. C.; Mrs M. T. Beachum, Ansonville, N. C.; Mrs. C. C. Holder, Drew, N. C.; Rev. R. D. Cross, Jackson, N. C.; Rev. G. L. Merreel, Hobgood, N. C.; Rev. M. E. Parish, Salisbury, N. C.; Rev. Josiah Elliott, Hertford, N. C.

Letter From Hertford Baptist Church

Some time ago the Road Street Baptist church, at Elizabeth City, N. C., extended a call to our pastor, Rev. W. A. Ayers. At first Bro Ayers declined the call, not being able to see that it was his duty to make any change. But later, he reconsidered the matter, and has accepted the pastorate of the Road Street Baptist church in Elizabeth City. He tendered his resignation to us on Sunday night, December 21. The same was accepted, with much reluctance, nevertheless in the spirit of Christ.

While we exceedingly regret that we could not keep Mr. Ayers in our midst and as our pastor, we earnestly pray God's blessings upon him in his new field. We say with pride and pleasure, that while we have lost, the church in Elizabeth City has secured one of the very best preachers in the State of North Carolina.

Bro. Ayers has been our pastor for the past twenty-seven months, during which time 18 persons have joined the churches in his field here. All three churches here, Hertford, Behel and Yeopim, have been repaired and painted. We have not, however, quite completed the repairs at Hertford, as they have been rather extensive, aggregating about $3,000. We cannot, in a short letter, recount the good that has been accomplished during Mr. Ayers pastorate here, but we feel that he has done much to make us feel strong. He organized a regular system of giving missions, and more than three hundred have been enrolled as "systematic givers." In our mid-week prayer services we consider the Scripture lesson for the following Sunday. The splendid talks in these meetings by Mr. Ayers on the International Sunday School Lessons, have done much for the spiritual growth of our church, as well as to contribute to the efficiency of the Sunday School work.

GEO. W. BARROW,
Clerk.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (the clothier), says if any suffer from Kidney and Bladder Disease will write to him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

The Church and Young Men.

In connection with the Department of Sociology at the University of Chicago, a special investigation is being made of religious work on behalf of young men. The results are to be published in book form, and in order that facts and suggestions from pastors, superintendents and other church workers will be welcomed. Information as to books and magazine or newspaper articles bearing upon the subject is also desired. Any measure of co-operation will be much appreciated.

G. F. CRESSEY.

Let your religion make you more considerate, more loving and attractive, more able to think of and enter into the pleasure and interests of others.—Arthur C. A. Hall.

NOTICE.

Having qualified as the Administrator of the estate of H. W. Jones, late of Wake county, this is to notify all persons having claims against his estate to present them to the undersigned on or before the 1st day of February, 1904, or this notice will be plead in bar of their recovery. Those indebted to said estate will make immediate payment to me.

C. D. JONES, Administrator,
Hickory Grove, N. C.

CRANBERRY IRON AND COAL COMPANY.
No 240 South Third Street,
Philadelphia, Jan. 20, 1903.

The annual meeting of the stockholders of the Cranberry Iron and Coal Company, will be held at the office of the Company, No. 240, South Third street, Philadelphia, Pa., on Tuesday, the 17th day of February, 1903, at 12 o'clock M., for the purpose of electing a Board of Directors to serve for the ensuing year, and for such other business as may be brought before the meeting.

JOHN S. WISE, Sec'y.

Wanted, Agents—A good opportunity. The Carolina Benevolent Association of Raleigh, N. C. will give contracts to a few good agents.

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and bronchitis respond promptly to Vin-Go-Ol. It acts in a direct way. For weak lungs, throat troubles, and colds there is nothing that will give you so much real benefit as this preparation.

It not only cures, but by its great tonic and vitalizing effect wards off and prevents these ailments.

Vin-Go-Ol is the great tonic and health-builder. It does not disappoint. It is composed of medicines of true merit, such as the Hypophosphites, Lime, Soda, Potash, Manganese, Iron, Quinine and Strychnine, Extract Wild Cherry, Guaiacol and the extract of pure Cod Liver Oil. Thousands and thousands of bottles have been sold in the last few months. Thousands of people have been benefited.

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Special Rates via S. A. L.

$25.50 to New Orleans, La.
$23.50 to Mobile, Ala.
$22.90 to Pensacola, Fla., account Mardi Gras Celebrations February 18 to 24, 1903. Tickets on sale February 17 to 23 inclusive; final limit February 28th. On payment of fee of 50 cents tickets will be extended until March 14th.
$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

For further information apply to
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You know we always sell better goods at lower prices than any other store.

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Trains leave Raleigh as follows:

No. 34.
1:20 a. m. "SEABOARD EXPRESS," for ALL points Raleigh to Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.
11:15 a. m. "SEABOARD LOCAL MAIL" for ALL LOCAL points Raleigh to Portsmouth, Norlina to Richmond; conects at Henderson for Oxford and Weldon with A. C. L., at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.
11:50 a. m. "SEABOARD MAIL" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. & O. for Cincinnati, Chicago and St. Louis, at Washington with Penna. and B. & O. for all points.

SOUTHBOUND.

No. 31.
5:25 a. m. "SEABOARD EXPRESS" for Charlotte, Atlanta, Columbia, Savannah, Jacksonville, St. Augustine, Tampa and all points south and southwest.

No. 41.
4:01 p. m. SEABOARD LOCAL MAIL for Charlotte, Atlanta and all local points. Connects at Atlanta for all points south and southwest.

No. 27.
6:27 p. m. "SEABOARD MAIL" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points south and southwest.

Tickets on sale to all points, Pullman berths reserved, tickets delivered and baggage checked from hotel and residences without extra charge at

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'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Wilmington Association.

Having moved headquarters from the banks of the beautiful Lumber River to the city of Wilmington, I have come to the conclusion that it will be in accordance with the eternal fitness of things to write you a few lines from this section. The good people of Wilmington and vicinity are at this precise moment stirred as never before on the subject of the drink problem and the temperance question now before the State Legislature and the people of North Carolina.

I can scarcely realize that I am no longer in the Robeson Association, where I so long lived and labored. When I think of Proctor, Pitman and a host of others with whom I so often held sweet counsel, it makes me feel unutterably sad and depressed, and there comes a sigh along with the remembrance of the days that are gone. I am now in the Wilmington Association, which is composed of about thirty churches. In November it met with the Long Creek church in Pender County. This was practically its first annual session for it was organized only a year ago. In a short time it is going to be heard from for it is predestined to become one of the leading associations in the State. Several of the ministers of this association live in and around Wilmington. It is almost unnecessay to say that our three churches in Wilmington are under the leadership of three strong men, Blackwell, Paul and Vippermann. These brethren are holding their own and doing all in their power to develop the spiritual power of their respective churches.

Rev. R. H. Hewlette, one of our most excellent young preachers, lives in Masonboro. He is pastor of the following influential churches: Moore's Creek, near the historic battle ground, Caswell, Canetuck and Bethlehem. The next meeting of the Wilmington Association will be at the last named church, and pastor Hewlette and his people will extend a warm greeting to the brethren. Bro. Hewlette has done a great work in his churches and has developed them to that degree that they pay up the pastor's salary regularly and contribute systematically to all of the benevolent objects of the convention. Bro. Hewlette's churches are in such cordial sympaty with the organized work of the State that they gave him more than enough money to pay his expenses to the State Convention at Durham.

Rev. M. C. Walton is pastor at Burgaw, Barlow's Chapel and Riley's Creek. He is a strong man and is doing a great work in the Association. He is said to be a great revivalist, and we know that he is a strong debater in a Union meeting.

We have among us Rev. J. W. Wheeler, who recently came to us from the Methodists. He is now preaching to several country churches, and is going to prove to be a very useful man. Our good Bro. Marshall, who lives in the city, is also preaching to churches along the line of the railroad. Rev. J. J. Payseur, formerly the pastor of the Brooklyn church, has established a High School at Atkinson, a village on the railroad leading from Wilmington to Fayetteville. We understand that his school is in a flourishing condition, and he desires to make it an Associational School.

At the recent Association it was determined to supply the destitution in what is known as the Onslow field, and the executive committee was authorized by a unamious vote of the churches to make an appointment upon them sufficient to put a man for the whole time upon the Onslow field. The Association also appointed a committee, consisting of brethren Hewlette and Paul, to make arrangements for a grand Sunday-School Institute this spring, and we understand that the committee has already conferred with Bro. Johnson in regard to this matter. The Sunday School work was discussed by the brethren at the last Union meeting, which was held with the Masonboro church.

This article, perhaps now so long must close, but with the statement that the churches of this Association are under the leadership of good conscientious Christian men who will compare favorably in ministerial character and power with any other association in the State. We hope that you will soon hear that Wilmington is redeemed from the greatest curse known to civilization—the whiskey traffic—which ought to be branded with eternal infamy by the strong arm of law.

A. J. SMITH.

The Work at Mars Hill.

I am sure the Recorder and her readers will rejoice with us in the prosperity of the work here both in the school and the church, and they are largely one in interest and aim, and never before perhaps so thoroughly united in interest.

The Bible work in the school has continued to grow from the first, but in no session before this has the interest in Bible study been so marked and so general.

Over and over I have told the students that the Bible is the Book of books, that a knowledge of its contents is more important than that of any other book or all other books combined. We have reason to feel that our teaching has not been in vain. Two lessons a week is given to the whole school, in this much greater interest is shown than ever before. In the three Bible classes which meets daily I have forty-four, and these are all voluntary Bible students.

The interest and attendance at the young women's prayer-meeting, the Young People's Union, Junior B. Y. P. U. and Sunday School are excellent. The attendance upon the regular meetings of the church and the interest in the work of the church at home and abroad is markedly increasing.

On Saturday, December 29, 1902, we had a reunion and annual roll-call of the church. The largest number since I have been here were present and responded to their names by prayer, Scripture quotation, testimony and otherwise. The good sisters brought well filled baskets, and we had dinner at the church, and after dinner an earnest business-like business meeting was held. The day was one of deep spiritual blessing to the church, and meant much for her future good.

Christmas eve night a rally was held for the Christmas offering for China. On their way to the meeting the people entered the home of the pastor in large numbers and gave him a most abundant pounding, the effects of which have not yet entirely passed away. Their zeal for the salvation of the Chinese was no whit lessened by this unusual procedure.

Improvements on the church building in the way of repairs, painting and lights within and graveled walks and a large street lamp without, have added greatly to its attractiveness and comfort.

On January 18, at the quarterly observance of the Lord's Supper, the largest congregation of the members during his pastorate, listened to the pastor's sermon and partook of the supper. A spirit of revival seems to be moving among us. Pray for us that He may come soon in great power and abundance.

Fraternally,
W. H. WOODALL.

Mars Hill, Jan. 26, 1903.

Smoking Cures Catarrh.

A Combination of Herbs, Smoked in a Pipe, Cures Catarrh of Head, Nose and Throat.

SAMPLES MAILED FREE.

Contains No Tobacco and is Pleasant and Easy to Use.

The fact that the smoking of tobacco is injurious to the health is no argument against the use of Dr. Blosser's Catarrh Cure in a pipe or in the form of cigarettes, as this remedy contains no tobacco or any injurious drug. The effect of a remedy applied directly to the diseased part is much better than the uncertain action of medicines taken into the stomach. This is the philosophy, profound as it is simple, of the treatment of catarrh with Dr. Blosser's Catarrh Cure.

It is the only known remedy that can penetrate the recesses of the head, throat and lungs. No liquid remedy can do this. No spray that ever was devised—surely no "constitutional" nostrum taken into the stomach—can reach the inflamed surfaces and cleanse, soothe and heal them as this medicated smoke-vapor does.

In order to demonstrate its merits, a three days' trial treatment will be sent, absolutely free, to any sufferer. Address, Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

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I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Yours, DR. SCOTT MASON,
Dry Bridge, Va.

Sewing Machines.

Westlake Machines, Five-drawer Drop Head, $18.00, delivered at your Railroad Station. Guaranteed 10 years.

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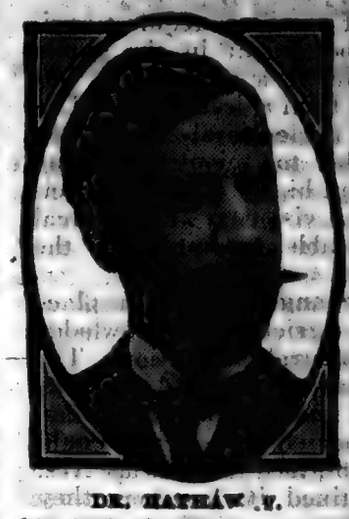

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Treble quantity, double crop!

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LYNCHBURG — VA.

Agriculture in the Public Schools.

BY DR. GEO. T. WINSTON.

The law of our State requires agriculture to be taught in the public schools. This is a proper law, but so far it has been a dead letter. Until recently agricultural instruction has been either too scientific for any persons except highly educated specialists, or too visionary, unpractical and unprofitable to appeal to the average mind.

A great change has taken place recently in agricultural knowledge and in agricultural instruction. The specialists have discovered "reasons for things;" and this knowledge can easily be imparted to those who could never have obtained it by themselves. Having obtained it, however, they can put it into practical operation. For example: by long and diligent study and investigation the specialists have discovered that apple rust, which destroys so many apple orchards, is nothing but damage done by live bacteria, feeding upon and consuming the apple leaves. When the leaves fall off, most of the bacteria perish. They dry up into small particles, and the wind blows them over the face of the earth. The only place where they can live in the winter is on cedar bushes and trees. Many of them get a good hold here, and eat the cedar, causing it to swell up into dark brown balls with bright yellowish jelly-like tassels. The apple rust bacteria can live during winter only in cedar balls. The farmer could never have discovered these facts by himself, but he can use them. He can destroy all cedar bushes and trees near his orchard; and, by co-operation with other farmers, can destroy all cedar balls in the country. Thus apple rust will be stamped out. There are thousands of facts, similar to these, of great practical value to the farmer. All such facts can easily be taught in the public schools.

Again, by careful selection, feeding and breeding of animals and plants, wonderful results can be obtained. A Scotch shepherd began thirty years ago to improve his flock of sheep, simply by observing the most fertile ewes. A few of the ewes each spring bore twin lambs. These and their lambs he marked and retained in the flock, selling others. These lambs, on reaching maturity, also bore twins. Thus he evolved a flock, which yielded him each spring twice as many lambs as there were ewes. Presently a ewe bore triplets. The triplet lambs became ewes, and bore triplets. The law of heredity was working. By careful feeding, sheltering and guarding, one of these had power enough to bear four lambs at a birth. The flock now consists of four hundred ewes. In thirty years the shepherd has selected, and bred up, up, up, until now four hundred ewes yield him twelve hundred lambs each spring. No money, and little education, was required to accomplish this result. The principles of stock raising are no more difficult to understand than the above experiment. They can easily be taught in our public schools.

Again, all kinds of seeds, corn, wheat, oats, potatoes, etc., etc., can be selected, cultivated and bred up, up, up, just like the animals. For example, let us take a crop of corn. The average farmer selects seed corn from the crib, picking out large healthy-looking ears. Occasionally a farmer will select ears in the field, but not according to any clearly defined principles. Suppose he is seeking to increase the yield per acre, his best plan would be to find growing stalks that yield two or three large full healthy ears. Such a stalk is like the ewe sheep that bore triplets. By taking ears from these stalks he can gradually evolve a field of corn in which every stalk bears two, three or even four good healthy ears. In this way the largest quantity may be obtained. By similiar observation, breeding and cross-fertilization, other results of different kinds may be secured. Early corn, late corn, seed corn, hardy corn, etc., etc., may be produced. All these facts and principles may be taught in our public schools. The country boys and girls will quickly understand them. The country teacher can easily learn to teach them. More than this, they can conduct experiments without one penny of expense; for all the material is abundant and at hand.

Again, how to drain soils, and why they should be drained, is not clearly understood by all farmers, nor why the thorough pulverization of the soil is desirable. Many a farmer permits the choicest part of his land to remain idle for lack of drainage. Many a farmer permits his crop to suffer for lack of rain, when more culture and pulverization would have secured the desired results. Many a farmer wears out his land by raising on it year after year the same crop. Crop rotation, crop manures, the judicious application of commercial fertilizers and soil enrichment by legumes are all subjects which have been carefully thought out and explained so clearly that the average man can easily understand them. They can all be taught in our public schools. There is no need of technical language, technical instruction or technical experiments. It is not a matter of training in chemistry or physics or zoology or botany. The average boy or girl from twelve to twenty years old can understand the whole science of agriculture, and it can be taught in the public schools of North Carolina even by the teachers now teaching those schools. The only thing needed is for these teachers to receive the right kind of instruction, then to obtain the right kind of text-book, and to teach their pupils in a common sense practical way.

For the purpose of instructing teachers in agriculture and nature study, especially rural teachers, the A. & M. College will conduct during month of July a summer school. The same lessons, the same subjects, the same experiments, the same book will be used in this summer school that teachers can use in their country schools with the country boys and girls. Women can learn to teach agriculture, also, as well as men. In my opinion this is the biggest step forward that has been taken in education in North Carolina.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

IMPARTING VIGOR

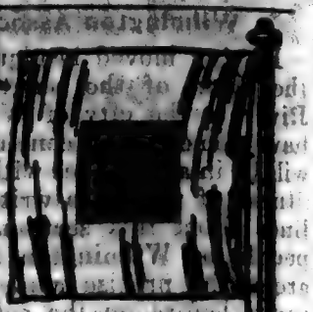
to the kidneys, bladder and LIVER. They are adapted to old and young.

Ferry's Seeds

are planted by farmer and gardener who has supplied himself with Ferry's Seed Annual—postpaid free to all applicants. D. M. FERRY & CO., Detroit, Mich.

WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials *Free*. Dr. WOOLLEY, 101 N. Pryor St., Atlanta, Ga.

LOOK OUT FOR CATARRH



When the cold wave flag is up, freezing weather is on the way. Winter is here in earnest, and with it all the miserable symptoms of Catarrh return—blinding headaches and neuralgia, thick mucous discharges from the nose and throat, a hacking cough and pain in the chest, bad taste in the mouth, fetid breath, nausea and all that makes Catarrh the most sickening and disgusting of all complaints. It causes a feeling of personal defilement and mortification that keeps one nervous and anxious while in the company of others.

In spite of all efforts to prevent it, the filthy secretions and mucous matter find their way into the Stomach and are distributed by the blood to every nook and corner of the system; the Stomach and Kidneys, in fact every organ and part of the body, become infected with the catarrhal poison. This disease is rarely, if ever, even in its earliest stages, a purely local disease or simple inflammation of the nose and throat, and this is why sprays, washes, powders and the various inhaling mixtures fail to cure. Heredity is sometimes back of it—parents have it and so do their children.

Manchester, Va., March 6, 1902.

Gentlemen:—I had all the symptoms that accompany this disease, such as mucus dropping in the throat, a constant desire to hawk and spit, feeling of dryness in the throat, cough and spitting upon rising in the morning, scabs forming in the nose, which required much effort to blow out, sometimes causing the nose to bleed and leaving me with a sick headache. I had thus suffered for five years.

I commenced to take S. S. S. and after I had taken three large bottles, I noticed a change for the better. Thus encouraged, I continued to take it and in a short while was entirely cured. JUDSON A. BELLAM, Main and Vine Sts., Richmond, Va.

In the treatment of Catarrh, antiseptic and soothing washes are good for cleansing purposes or clearing the head and throat, but this is the extent of their usefulness. To cure Catarrh permanently, the blood must be purified and the system relieved of its load of foul secretions, and the remedy to accomplish this is S. S. S. which has no equal as a blood purifier. It restores the blood to a natural, healthy state and the catarrhal poison and effete matter are carried out of the system through the proper channels. S. S. S. restores to the blood all its good qualities, and when rich, pure blood reaches the inflamed membrane and is carried through the circulation to all the Catarrh infected portions of the body, they soon heal, the mucous discharges cease and the patient is relieved of the most offensive and humiliating of all complaints.

SSS

S. S. S. is a vegetable remedy and contains nothing that could injure the most delicate constitution. It cures Catarrh in its most aggravated forms, and cases apparently incurable and hopeless. Write us if you have Catarrh, and our physicians will advise you without charge.

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A NEW BOOK

The Pastor and the Sunday School.

Lectures delivered at the Southern Baptist Theological Seminary by.. REV. WILLIAM R. HATCHER, D.D.

LECTURES.

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2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

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Marriages.

CAUDLE—GOOCH.—At Enon church, near Oxford, N. C., January 27, 1903, Mr. Theron L. Caudle, of Wadesboro, N. C., and Miss Susie Gooch, daughter of Mr. D. J. Gooch, of Granville county, Dr. R. H. Marsh officiating.

Obituaries.

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end in self,
In thoughts sublime that pierce the night like stars,
And with their mild presistence urge man's search
To vaster issues."

BUCHANAN. — Our Heavenly Father, in His allwise power, has seen fit to remove from our midst our sister, Mrs. W. R. Buchanan, on January 2, 1903; be it

Resolved 1. That in the death of our sister, Knotts Grove Missionary Society has lost an earnest, faithful member and worker.

2. That we bow in humble submission to the will of God, and that we extend our sympathy to the bereaved husband and son.

3. That a copy of these be sent to the family, a copy to the Recorder and a copy preserved in the minutes of our society.

Respectfully submitted,
MRS. PACE.

CHEEK.—Alberta Christine Cheek, daughter of Mr. and Mrs. E. D. Cheek, of Roxboro, N. C., in her seventeeth month, passed into everlasting rest, January 9, 1903. While on earth Jesus loved little children, and said "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." He loves to hold them up as a type of the Christian life. In His providence He loves to pluck for the heavenly home little children that they may enter into His own joy in their absolute purity before they know sin. So it was in the life of little Alberta. The purest, sweetest, loveliest in this home God wanted, and He reached down and lifted it to his own bosom. Alberta was an unusual child for her age in winning ways, intelligence and gentleness. All who knew her loved the little life and noted her fondness for music. We are glad God loaned her to us, even for so short a time, and now she is another hand beckoning us from the other shore. Some time, dear loved ones, now so sad, she will greet you at the beautiful portal. — G. T. W.

Resolutions of Respect.

How sad it was, on Christmas day, December 25th, 1902, when we met at the home of Bro. David J. Smithson, whom the Lord had, on the 23rd of December, 1902, taken from his sufferings to the beautiful city where "there shall be no more crying neither sickness nor death." Bro. Smithson had been from early life a devout Christian. His fidelity to Berea church and Sunday School, his Christian influence in this community, and his untiring devotion to his family were noticed and praised and admired by every one who knew him. His conduct as a citizen and a Christian gentleman was always beyond question. For a long time he served as deacon of Berea church, and at the time of his death was the beloved Superintendent of Berea Sunday School. When quite a young man he took the temperance pledge and lived to be forty-eight years old without breaking that pledge. Oh, how Christlike one can be when fully governed by God's spirit. We are sad and shall continue to miss him from our work and his home. The cries of his loved ones, while the funeral was being conducted by Revs. D. P. Harris and C. W. Duke, will not soon be forgotten. But we are willing that God's will be done; therefore be it

Resolved 1. That, while we deeply mourn his death, we bow to our Father's will.

2. That our community has lost one of its best citizens, our church a worthy member and deacon, and our Sunday School a faithful Superintendent.

3. That a copy of these resolutions be sent to the bereaved family. Also that a copy be spread upon our Sunday School and church records, and a copy be sent to each of our county papers, to the Biblical Recorder and to Charity and Children for publication.

Respectfully submitted,
W. E. WOOD,
SIMEON PRITCHARD,
N. T. HALSTEAD,
Committee.

Whereas, our Heavenly Father has, in His infinite wisdom and love taken unto himself our dearly beloved sister Ella Mae Waters, who was a member of the River Side Sunday-school; therefore be it

Resolved 1. That in the death of sister Waters the school realizes its great loss. She was a faithful and competent teacher, an untiring worker, and had gained for herself the love and admiration of the entire school.

She had taught her own children, not only by words to love and attend the school, but by her example. She was always at her post of duty, through rain as well as sunshine. Her presence was an inspiration to the superintendent, for he always found her with words of encouragement.

Resolved 2. That while we mourn the loss of our sister, yet we bow humbly in submision to the will of Him who doeth all things well.

Resolved 3. That the school extend to the bereaved family its heartfelt sympathy, and pray that the All-wise Father may comfort and sustain them in their great grief.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them "dead!"

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

And ever near us, though unseen,
The dear immortal spirits tread,
For them the boundless universe
Is life—they are not dead.

Resolved 4. That a copy of these resolutions be sent to the family of the deceased, and the same be spread on the minutes of the school and published in the Biblical Recorder and Tar Heel.

J. D. SYKES,
RILEY H. ABBOTT,
W. E. SMITH,
Committee.

Hope reaches forward towards things that are beyond its reach. Faith reaches the rest of the way and lays hold! And if it is the right kind of faith it will not let go!

Woman's Benefactor.

A new benefactor of woman has arisen, Mr. James Buckham, who in the American Kitchen Magazine, refutes the popular theory that house work is physically beneficial to the sex that usually perform it. Almost no woman knows how to sweep properly; sweeping tends to make the sweeper one-sided, fills her lungs with dust, and causes a weak back. Men, it seems, knows how to sweep without raising dust, and have stronger backs. Washing, scrubbing, and all the heavy work of the household is detrimental to the strength and good looks of the woman who undertakes such tasks. The conclusion seems to be that men are the natural toilers in the home as outside, and that woman will cease to be a drudge. There is also an implication of womanly weakness and failure here, but we will not stop to point it out.—Celia P. Woolley, in The Pilgrim for December.

A Simple Dinner Gown.

A charmingly simple dinner gown recently made in New York for Miss Alice Roosevelt was of filmy cream-colored muslin, the skirt only touching all around and edged with cream-colored lace. At the heading of the scant appliqued lace flounce there was an insertion of the same lace. Extending down from the waist line were straps of lace ending in picket points, and these were graduated to form a yoke effect. The insertions reappeared on the bodice, where the crossing lines formed a block yoke. The sleeves also showed the narrow insertion. The stock was simple and made of insertion and muslin.—The Pilgrim for December.

HOW A MINISTER WAS HELPED.

The following letter from a well-known minister of Buffalo speaks in high terms of the value of Vernal Saw Palmetto Berry Wine as a builder of physical, mental and nerve forces. We will show the original letter to any interested party who will call at our office:

Vernal Remedy Co.,
Buffalo, N. Y.

Gentlemen:—Unsolicited, and for the public good, I freely give this word of recommendation to your excellent medicine. I have used it at different times for the last year or two with good results, but my experience with it during the last five or six weeks has been exceptional. Aside from my regular work I had on my hands some literary work which I was under the necessity of doing over hours. The task was a strain upon me, and I know that I could not have carried it through successfully if it had not been for your Vernal Saw Palmetto Berry Wine. For brain-workers who would keep their system in good condition I know of no medicine equal to yours. I am of the opinion that it is a remarkable builder of physical, mental and nerve forces of the body.

Sincerely yours,

What stronger evidence than the above is needed to convince the most skeptical? We can only urge that everyone who has stomach trouble or constipation give Vernal Saw Palmetto Berry Wine a fair trial. It will cure these troubles, build up the entire system so you can eat well, sleep soundly, think readily and enjoy life.

A small trial bottle of this wonderful preparation will be sent free and prepaid to any reader of the Biblical Recorder if they will write and ask for it. Address your letter to the Vernal Remedy Co., 101 to 107 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine is sold by all the leading druggists.

RHEUMATISM

A BLOOD DISEASE.

How a Biblical Recorder Reader was Cured.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his kneecaps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

B. B. B. for sale by druggists everywhere at $1 per bottle. For trial treatment address Blood Balm Co., 89 Mitchell Street, Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble, and we will give free medical advice. Don't despair a cure, as we have over 3,000 voluntary testimonials of cures by B. B. B.

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Corrections: Forestville church should have been under Central Asso. Omitted, French Broad Asso.: Marshall church, $2.64; Madison Seminary, $2.51.

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I leave in about two weeks for a tour of the Orient and Europe. Rev. W. L. Walker, a North Carolinian in Georgia, will supply for me. I will return to my work about June 1.

I ask an interest in you prayers for myself and church.

Yours in Christian love,
MILLIARD A. JENKENS.
Dublin, Ga., Jan. 19, 1903.

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RALEIGH, N. C., WEDNESDAY, FEBRUARY 11, 1903.

JOSIAH WILLIAM BAILEY, Editor.

VOLUME 68, NUMBER 32.

THE PECULIAR OPPORTUNITY OF THE PEOPLE.

There are several conceptions of a legislator's duty. One man will leave every question that he can to the people. Another regards his election as a vote of confidence in his judgment and leadership, and undertakes to interpret the will of his people. It appears to us that the former class has rapidly out-grown the latter in the present General Assembly. There are others that regard themselves as representatives of their counties or districts only, and who are interested only in local matters. In general issues they are diligent rather to please their people—or to get their people's share—than to act as legislators for the whole State. There are other and larger men who identify their districts' welfare with the common weal. There are, of course, men who are moved by only their own ambition for office or cupidity. If they vote for a measure it is because it is to their advantage to do so. To them politics is not the science of man's relation to man, but merely the game of exchanging votes for political or social or financial support.

In this editorial our purpose is to point out certain considerations involved in the first distinction, and in the increased tendency to refer matters to popular vote. We have mentioned the others to suggest that the people elect men who have the will and the ability to represent the Commonwealth, not counties nor individuals.

It is characteristic of a democracy that so far as possible the people are encouraged to govern themselves. The ideal in view is that of each governing and none governed. Therefore, the trend toward leaving important questions to a vote of the people, whether in a county or a municipality, will gain strength in the ratio that democracy proves successful. The leaving of questions to popular vote, whether because the representative lacks courage to take the initiative or acts from a higher incentive, is to be encouraged. The people must learn that they really are in a democracy and that they not only can but must govern. The initiative and referendum are of the essence of democracy.

It is quite clear that the large majority of the white people in North Carolina have been governed until they have absolutely lost all idea of the nature of a democracy. Nothing is so far from them as the sense of sovereignty. They say, we have not a democracy, but a representative government. That is a half-truth. We have a representative government that was and is meant to be a democracy—that is, in which the people rule. They have been content, however, to repose their power in parties, which always means the enthronement of an individual and at length a "boss." Popular votes—or referendums or initiatives—have been impossible in the South, because of the condition of the electorate since 1865. But before that Southern notions were aristocratic, and popular government meant government by the slave-owners.

Now the war made an end of the aristocracy. And recently the people made an end of the black vote. We are, therefore, today confronted by absolutely new conditions in the South! For the first time popular government—real democracy is possible. We may also point out that this is more true of the South than of any other section. The North is handicapped by an electorate of foreign birth, to whom democratic ideals have but meagre meaning. The West is yet in a pioneer and radical condition. But the South is Anglo-Saxon and her life is stable. Herein is the peculiar opportunity: We can establish the rule of the people. We can make the experiment of democracy.

Now what shall we do with our new and stupendously significant situation? The answer is plain.

The people must realize that they can govern. They must rise out of their passive politics of the last hundred years and become active. They can govern, if they will. This is the stupendous fact: We can realize the ideals of democracy in the South as they have been realized no where else on the globe. The one thing requisite is to bring the people to realize that at last their voice may be effectually raised. To be sure, many are ignorant and all are unused to power; but experience will cure these defects. We may suffer for a time, but it will be worth while.

These considerations have been awakened in the writer as he has undertaken to arouse the people of North Carolina to active advocacy of legislation in behalf of temperance. First, the legislators have said, "But my people are not ready." That is, there people had not ventured to speak. Again, legislators have said, "Let us leave it to the people." That is, they are beginning to work toward popular government, calling on the people to take the initiative rather than themselves. To this course, in whatsoever instances there is doubt of the popular will, we shall never raise objection. For we desire the people to govern, and to be schooled as rapidly as possible in governing. But again, we have found the people stupidly unaware of their power. They have been governed so long that they do not know that their time to govern has arrived. They have not known how to proceed. The people have aroused in behalf of temperance legislation recently in larger numbers than they have been aroused on any other question outside of partisan programs. Let us say that 30,000 have signed petitions. (It is an estimate, and we include petitions for local as well as general legislation.) Considering that but ten days were given for circulating our petitions, the response has been really remarkable. But the petition is the weakest form of popular expression. How many have written personal letters to their representatives? Must we not conclude that the great mass of people in North Carolina do not value their immortal right and obligation to speak their will and do not realize that the government is of, for and by them? The thrill of their new power has not yet touched them.

This campaign will bring better temperance laws, we fondly hope. But it has brought more, and will bring yet more. It has brought the people a question that will ally the moral forces of the State, that has called out an army in behalf—not of parties—but of righteousness. It has brought to many the message that the people may govern. It has emphatically introduced the new epoch and the final opportunity for democracy in the State and in the South. It has drawn a line in the Commonwealth straight through all parties—between the good and bad. We have no respect for threats; and we do not mean to make one when we say that the introduction of the temperance question in the State will have the same effect that it has had in Mecklenburg and Cumberland. The General Assembly will be filled with out-and-out temperance men.

So much in general. Now this in particular. The people will obtain from the present General Assembly only such temperance laws as they desire. The men here will hear the people. If a man is silent, he is counted on the other side. If you mean anything, speak to-day.

To share another's heartache is to forget one's own.—Abraham Lincoln.

ONE.

"I am but one
But I am one.
I cannot do everything,
But I can do something.
What I can do I ought to do.
And what I ought to do,
God helping me, I will do."

HOW DID HE LIVE?

So he died for his faith. That is fine
More than most of us do.
But, say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to tryth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt
While his friends met his conduct with doubt
And the world with contempt;

Was it thus that he plodded ahead
Never turning aside?
Then we'll talk of the life he led,
Never mind how he died.

—British Weekly.

HAVE YOU A BOY TO SPARE?

The saloon must have boys, says the Presbyterian, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 from each generation for raw material some of these factories must close out, and its operations must be thrown on a cold world, and the public revenue will dwindle. "Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The Minotaur of Crete had to have a trireme full of fair maidens each year, but the Minotaur of America demands a city full of boys each year. Are you a father? Have you contributed a boy? If not, some other family has had to give more than its share. Are you not selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?

Our boys, as well as their fathers and mothers, may well give serious thought to the question asked on a placard posted among the advertisements in some street cars.

The placard reads as follows: "A saloon can no more be run without using up boys than a flouring mill without wheat or a saw mill without logs. The only question is: Whose boys? Yours or mine? Our boys or our neighbors'?"

A part of the responsibility of answering that question falls on the boys themselves. Are they willing to ruin themselves to help support a saloon-keeper? Think of it, boys, and let it not be you or your friends who furnish the material on which the saloon prospers.

WHERE THE DEACONS COME IN.

At one of Bishop Potter's visitations were a number of young deacons, and one rather vacuous personage remarked to the bishop: "In the Benedicite occurs the verse, 'O all ye priests of the Lord, bless ye the Lord,' but there is no mention of us deacons." "Oh, yes, there is," rejoined the bishop. "Here it is—'O all ye green things upon earth, bless ye the Lord.'"—Congregationalist.

CHRISTIAN ASSURANCE.

II.—Its Manifestations.

BY REV. E. A. JENKINS.

In our former article, we showed that the only foundation for assurance is the blood of Jesus Christ; that they who trust to their own works, or to the works of any other save Jesus on the cross, are not only lacking in assurance, but are lost.

Not even the ordinances of the church can save, or have any part in saving men. They become but vain idols when allowed to take the place of the blood. Baptism is a profession to the world that we believe that nothing but the death and resurrection of our Lord can redeem and justify the lost soul; and that we are already dead to sin, made so by the regenerating power of the Holy Ghost on our having repented for sin, and exercised faith in the atoning blood of Christ; and that furthermore, as we are buried with Him in the likeness of His death, we also are resurrected with Him in the likeness of His resurrection. The old man Adam, with his sins, has been put off, and the new man Christ Jesus, with His righteousness, has been put on. Rom. 6: 1-7; Col. 2: 12.

So likewise the Lord's Supper. It has no part in saving the soul, but points the soul already saved back to the cross where its salvation was purchased, and it was freed from the penalty of sin. As we go back to behold that scene, we are bidden to examine ourselves. What a time for self-examination and for self-emptying! It bids us also to look forward to the coming of the Lord: "As oft as ye eat this bread and drink this cup, ye do show forth his death till he come." Unless we are His, we are warned against eating this supper, lest we add to our condemnation.

No, thank God, we stand on the blood. And, as if to give us no reason for lack of assurance, there is given certain manifestations in the Word by which we may know whether we are saved. It is the purpose of this paper to look into some of them.

1. Love to God.

But do not all men love God? They owe all they have and are to Him. Can men sink so low as to hate God? Rom. 1: 30, "backbiters, haters of God," etc. Yes, multitudes hate God. And why? John 15: 24, "If I had not done among them the works that none other man did, they had not had sin; but now they have both seen and hated both me and my Father." And why did they hate Him? He had shown them their sins and had reproved them, and they hated Him for it. When a man sees himself a sinner he will either turn to God for salvation, or he will go deeper into sin. He will turn to love the right and hate the wrong, or he will have a more intense hatred for the right and a deeper love for the wrong.

But God's people love Him, and it is a mark of assurance that they are among His called ones. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28. If a man love God, he knows two things—first that he is God's child, and second, that all things are working together for his good. Triumphant certainties, these.

2. Love for God's people.

In 1 John 3: 11-16, God impresses this truth upon us by a very vivid contrast. He repeats the new commandment, "that we should love one another," and then gives us the assurance both of salvation and damnation. "We know that we have passed from death unto life, because we love the brethren." Furthermore, "He that loveth not his brother abideth in death; whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

Do you love the people of God? Then you have another triumphant certainty.

3. Hatred for the Things Once Loved.

"Wherein in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2: 2. Now, what is the course of this world? "Adultery, fornication, uncleanliness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5: 19-21.

Are you walking in these? Not if you are not God's child. "Among whom also we had our citizenship in time past in the lusts of our flesh, fulfilling the lusts of the flesh and of the mind, and were by nature the children of wrath, even as others." Eph. 2: 3. Those things are in the past, and God's child hates them. He hath been quickened from the old dead carnal life, and been made to sit with Christ in the heavenlies, as taught in the following verses of this same chapter.

The soul that has had a definite settlement with God at the cross, who has taken the blood of His Son Jesus for his salvation, and finds in his own life that he loves God, that he loves God's people, and that he hates the things he once loved, upon authority of the Book, he may say "I know whom I have believed." May the Spirit of God so testify with the spirit of every believer.

In a third paper we will consider some of the difficulties in the way of a realization of this precious doctrine.

A Consecrated Life.

Who can estimate the good accomplished in such a life, especially when, in God's mercy, it is continued many years? None but the Omniscient Mind can follow the lines of moral influence and power. The Christian throws the pebble of prayer into the ocean of divine providence, and the influence is felt in every direction, widening and deepening along the course of eternal ages. Our mission is not to trace out results, but rather to create and put in motion influences. We spin the threads of life, but God weaves them, and in designs of his own. By simple faith we must do our work, and then leave the results with him. We may have only "five loaves and two fishes," but under the quickening and directing power of the divine Spirit these are sufficient to feed the multitude with many baskets of fragments remaining. Causes are constantly creating changes in the material world, but in all the changes created there is no loss—not a particle of matter is wasted. Through the power of heat a quantity of water is converted into steam, and this passes beyond the reach of human vision and even the power of human knowledge. So the power of divine grace, acting upon the human soul, generates influences which radiate through the wide expanse of God's spiritual kingdom, but in ways unknown to finite minds. Wonderful beyond the power of human thought is the web woven from the threads of every human life. Eternity will not be long enough to trace all the threads in this marvelous web. What inspiration dwells in this thought! What a powerful motive it presents to the people of God to purer devotion and more complete consecration in his exalted service!—Leander Hall.

William Lloyd Garrison's Motto.—"I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; I will be heard."

Here is a motto that all reformers would do well to adopt.

The Christian Business Man.

BY REV. H. W. BURTON, KNOXVILLE.

There has been a change of emphasis in religion from argument to life. When John sent two disciples to Jesus with the question, "Art thou he that should come? Or look we for another?" Jesus said—no Jesus did not at first say anything—this is what we read: "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Christ's answer to John was not an argument, but a demonstration. The world is demanding this to-day more than ever before. The result is that, to some extent at least, the pulpit looses its pre-eminence and the business man is put into the vanguard of the Christian army. This places upon him a great responsibility, for in a very true sense he becomes the world's Bible. Christianity meets the needs of men because it is a religion of incarnations. Men care very little about a religion that lives only in a book. But Christ became incarnate, living the perfect life under human conditions; and He dwells in His followers by faith, becomes, in a sense, incarnate in them. The duty, therefore, of the Christian business man is, comprehensively stated, to manifest in his business the life and spirit of Christ.

The Christian business man must first of all face two limitations. There is a limitation as to the business in which he shall engage. It is suggested in I Cor. 3: 9: "For we are laborers together with God." The Christian's business must, therefore, be limited by God's co-operation. He has no right to put his hand to any task upon which he cannot confidently ask God's blessing, and in the performance of which he cannot expect God's co-operation. I believe that would take the tobacco out of every Christian's store. I believe it would take the unjust case out of every Christian lawyer's hands. I believe it would keep the Christian out of every business that thrives upon the weaknesses or vices of his fellows, or that makes no contribution to the welfare of the race.

Then there is for the Christian in business a limitation as to method. It is suggested in Col. 3: 17: "And whatsoever we do in word or deed, do all in the name of the Lord Jesus." Every transaction is to be of such a character that it could, without inconsistency, be coupled with the name of Jesus. Supplying recently in Buffalo, N. Y., I noted with interest on one of the streets the advertisement of a firm of carpenters, "Thomas & Christ." I do not know who composed the firm, but I know that He, concerning whom the citizens of Nazareth asked, "Is not this the carpenter?" is willing to go into any honest business with a Christian and inspire its methods and bless its results.

The business of a Christian will be run, not primarily that he may lay up for himself treasure on earth, but that he may serve his Lord and do His will. His business may be the medium through which he renders his service. There is a story from England of a gentleman who, upon being introduced to a very devoted Christian, asked what was his business: "My business is to serve Jesus," was the reply, "but I make shoes to pay expenses." That is the ideal of the Christian in business.

But this, of course, is not easy of attainment. There are difficulties, trials and temptations in the way. Nowhere is the stress and strength of the tendency to separate life into the sacred and the secular, felt as in the business world. Men thus separate their work and their time into these two divisions as the great passenger vessels are separated into water-tight compartments, with no connection between them. "Business is business," they say, as if it were some lonely island at which no ship of religion was even to be permitted to call. Against this the Christian must fight with all his strength. For God has not different moral codes for the various conditions and occupations of life. When God says, "The soul that sinneth, it shall die," He does not provide, "Except the sin be a commercial sin." When He declares "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself," He does not add, "Unless you are a business man." That is a poor travesty upon Christianity which does not go with a man from the church to the office, which does not control and dominate the bargains of the store as well as inspire the prayers and songs of the sanctuary.

Another of the trials of the Christian business man arises from the fact that he is in competition (I hope not in partnership) with unscrupulous men. They care nothing for honesty, they never take God into consideration, and the law of self-interest is the controlling principle of their lives. They misrepresent and adulterate their goods or do anything else that will increase their profits. All that and more is true, but surely no Christian thinks of following their example. That would be practical atheism, it would be to put God outside the realm of human affairs and to think that human cunning can over-reach the justice of the Eternal. But God is in His world. He exalts and He casts down, and therefore dishonesty and trickery never pay. The Christian must live in the atmosphere of faith; he must learn from the lilies and birds the truth of God's ever watchful care over His creatures. And, therefore, he who has gained a large profit, but has at the same time displeased God, has suffered an immeasureable loss. The whole matter is summed up by Solomon, "I know that it shall be well with them that fear God,—but it shall not be well with the wicked."

Another very real trial to the business man is the temptation to refuse to take a public stand on public questions lest offense be given to customers and a loss of business result. For this reason many business men refuse to be outspoken on the whiskey and other similar questions. They put themselves first, and will do nothing for the good of the public that in the least endangers their own prosperity. They forget that, if the history of the race has put any proposition beyond controversy, it is that no man that always puts self first ever really succeeds. "Except a corn of wheat fall into the ground and die, it abideth alone," and that means failure. Death is the absolute surrender of self and leads to the largest and most permanent success. A firm approached once by customers with a threat of a loss of trade if they took a certain position on a public question, said indignantly, "We sell our merchandise, not our principles." The Christian business man can have no better rule than do right and leave the consequences with God. F. W. Robertson says that during one period of his life he was so beset with doubts and difficulties that he was sure of but one thing, and that was that it was always right to do right. That is a principle that never changes, a star that shines brightly through the darkest and most tempestous night.

From the fact of their position in the vanguard of the Christian army and of the peculiar trials and temptations that beset them, Christian business men have an exceptional opportunity for commending their faith to the world. The ultimate test which the world applies to a creed is the

test of its results; and nowhere can the results of Christianity be made to appear to better advantage than in the sphere of business where Christian men conduct their affairs or "they that use this world as not abusing it." When Peter and John were brought before the Council on account of the healing of the man lame from his mother's womb, the record says, "And beholding the man which was healed standing with them, they could say nothing against it." And the world is still without an argument with which to answer a faith that comes into men's lives and makes them honest and true and loyal under all circumstances and against all temptations. Because the life of the Christian business man is beset with peculiar trials and difficulties, it leads to a larger influence for God and richer ultimate reward. If you want to see the Scottish Crown Jewels in the old Edinburgh Castle, you must go along a very dark passage, and up very narrow, winding stairs, but if you persist you will stand at last where a nation's wealth gleams in rarest jewels. The way of duty may seem narrow and unpromising, the ascent ——, appear difficult, but it ends in the Throne Room where the King garners and guards His jewels.

Why Not?

Why should preachers not expect and look for conversions every time they preach to unsaved people?

"Behold now is the accepted time; behold now is the day of salvation." We see, according to the word, that when preachers preach to sinners, the Book means for them to have earnestness and faith, and Christ in their hearts, so as to be indeed the "accepted time" and the day of salvation to the unsaved to whom they are preaching.

Then, preachers with a full preparation of heart to preach the gospel, I repeat, why should they not look for conversions every time they preach to sinners, since God declares that that is the accepted time for their accepting Christ.

Ought the gospel to be more effectual one time than another? I suppose we have the same gospel today that Philip preached to the Ethiopian Eunuch. David seemed to think at one time that his preaching would not be effectual, so he asked God to restore unto him the joys of salvation, then he said he would be prepared to preach the gospel. Yea. Then he says, I will teach transgressors the way of the Lord and the unsaved shall be converted unto the Lord Jesus Christ.

"Behold now is the accepted time."

R. Q. A. TEAGUE.

A Motto Sweet.

The following lines, says the Pittsburg Methodist Recorder, are from an illuminated text on the wall of a Scottish home. The thought of it is so exquisite and charming and tender that it is well worth being repeated, and written in unfading letters in memory:

I asked the new year for a motto sweet,
Some rule of life by which to guide my feet;
I asked and paused; it answered soft and low,
"God's Will to Know."
"Will knowledge then suffice, New Year?" I cried,
But ere the question into silence died
The answer came, "Nay, this remember, too,
"God's Will to Do."
Once more I asked, "Is there still more to tell?"
And once again the answer sweetly fell
"Yes, this one thing all other things above
God's Will to Love."

Soldier Life in the Philippines.

BY REV. J. R. TAYLOR, CHAPLAIN ARTILLERY CORPS.

You see by my address that I have been transferred to another station since I wrote you last. We are now on Malahi (pronounced Ma-la-ge) Island, upon which is situated the military prison of the Philippines. On the 21 of November I was sent on detached duty to be chaplain of the prison and garrison located here. It is detached duty because there is no artillery here, the garrison being one battalion of 28th Infantry.

The island is in the lake or laguna (Laguna de Bay) at the head of Pasig River, and is about forty miles from Manila. The lake is a very picturesque one, nestled among mountain peaks and dotted here and there with islands. The greatest elevation on Luzon—so I am told—is a mountain peak just southeast of us a half-days journey. Its height is somewhere about 7,000 feet above sea-level. Most people in the States get the idea that the Philippines have mostly swampy, jungle nature, but this is a mistake. The great majority of the country is rough and mountainous. Of course this kind of country is harder of access on this very very account; for besides the rank vegetation of every tropical variety that reaches to the loftiest summits, there are added ravines, boulders and precipices that make progress very slow and arduous. On the mountain ranges the climate is almost that of the temperature zone, and upon the whole as healthful as any part of the United States. Of course one misses everywhere here the revitalising influence of winter and frost.

We, here on this island, are very pleasantly located, and, should cholera sweep the Islands again, feel that on account of our position we would be entirely free from danger.

It may be interesting to your readers to know something of the life of the soldier in the Philippines. His condition and experiences vary very widely, depending upon both time and place. In the earlier days of the occupation his lot was of course more arduous and fraught with dangers than at present. But even now soldiers in Mindanao and remote provinces labor under greater disadvantages and privations than those in and around Manila—getting mail only at long intervals, and deprived of ice, fresh meats and other articles of diet which the distance and nature of the country make it impossible to convey. However, with the exception of the scenes of hostility with the Moros, those whose lot is cast in the provinces have usually greater freedom from disease, since the population is not so conjested as in the larger towns.

The Philippines are becoming from year to year a comparatively comfortable place for an abode. Danger from insurrectos has now practically become a thing of the past, with the exception of Mindanao. Ladrones highwaymen, pillagers, thieves who follow in the wake of warfare, examples of which have been seen during and persisting after every war in history. The great danger that faces the soldier—both enlisted man and officer—is disease. Cholera, despite the utmost vigilance and caution of military and civil authorities, took away quite a number of our soldiers, while they are at all times falling a prey to dysentery and other like disorders. But after careful observation, I am prepared to say that fully four fifths of our cases of sickness and deaths come from flagrant disregard of quarantine regulations and the well-known laws of health on the part of the individuals themselves. Did all the army, privates and officers, follow the simple and reasonable instructions given them by the medical department from the time they leave San Francisco until they on the return leave the Philippines, there certainly would not be one-fourth the amount of sickness and mortality that usually exists. But the average soldier is a very reckless being. This is easy to understand when we remember that for a number of years, maybe, he has been in close proximity to dangers of every kind and has almost lost sense of fear for anything. On the other hand some of the men who have served in the army for a long term have grown methodically careful and wary. This, however, is rather the exception.

The soldiers' daily tasks when in camp or barracks are quite monotonous. In fact his whole life is one of routine. "Reveille" is sounded at 5:30 or 6 o'clock every morning from one year's end to another. After "reveille" the trumpets call to breakfast—"mess call." Then comes "drill call" and all troops are required to turn out except those who are sick, cooks, prisoners, other detailed laborers and certain corps men. This morning drill usually lasts from one to two hours. After this "fatigue call" is sounded and all prisoners, detailed laborers, teamsters and the like must begin the day's work. At some hour in the forenoon "guard mount" is sounded and soldiers, whose turn it is to be on the guard roster for the next twenty-four hours, fall into line, are inspected and march off to relieve the old guard. "Recall" (from fatigue) comes at 11:30, "mess call" again at 12 m., "fatigue call" at 1:00 or 1:30 p. m., "recall" at 4:30, "mess call" again at 5:00 and "retreat" at 5:30. At "retreat" soldiers are formed into line, roll is called, the trumpets play "the retreat," during which the flag is lowered or cannon fired. After this, soldiers go to quarters, but are not usually compelled to remain in quarters until 9:00 or 9:30, when "call for quarters" is sounded. At 10:45 comes "tattoo," and at 11:00 "taps" are sounded and all lights must extinguished and all soldiers go to bed. This is the usual dail program, with a few omissions. Cavalry and mounted artillery have "stable calls," at which time horses must be groomed, fed and watered. Of course every soldier is required to keep all his arms and apparel thoroughly clean. The time for these calls vary with different posts and the arm of the service that forms the garrison. Here at Malahi guard duty is very heavy on account of the prison, each man being on guard now one day and off two. But at the average post over here a man is on guard once in from five to ten days.

On account of this endless routine and the remoteness from home influence, there are great temptations before the soldier over here. Since the canteen law was amended, allowing no liquor sold at an army post, a large number of saloons of the worst kind—if there be any difference—have flourished in close proximity to the posts. I doubt that there is a post in these islands where there are not saloons within a convenient distance, some of them gambling dives. This is not the fault of the War Department, for it has no jurisdiction outside the reservation boundary. Besides this danger, there is the social danger, not so manifest to a casual observer, but even more insidious. Large numbers of soldiers who come into the army pure and clean from the farm or shop return from the island fatally contaminated morally and physically. It is pitiable to think of, and yet each individual is responsible for the outcome. The chaplain has a great task in trying to hold in check this tide of vice. He and the young men of the army need the prayers and best efforts of every child of God in the Home Land.

The Y. M. C. A. is doing a grand work for both army and navy. In fact, it is the most potent Christian organization extant in the work of grace and reform among soldiers and marines at the present day. It has a splendid corps of young men in Manila and other important towns, whose work it is to minister to the soldier's spiritual, moral and intellectual needs where there may be no chaplain. Besides the holding of services, etc., is supplies every post (that makes the request) with music books, organ, testaments, stationery, pens, ink, game-boards, circulating libaries and magazines, and in fact thoroughly equips chapel reading and recreation rooms. Besides this outside work, it has splendidly equipped headquarters in Manila, where all soldiers are welcome, and for a nominal sum have access to library, reading-room, dormitory, lunch-counter, bath-rooms and the like. Too much cannot be said in praise of the noble work done by the Y. M. C. A.

Upon the whole, since the days of "licking" are about past, the lot of the soldier over here may be both pleasant and profitable one. A large majority of the army is composed of young men of one enlistment who have come into the army for the novelty an experience, and quite a number of these are of good families and fair education. Military discipline in the regular army is so very strict and inflexible that very few soldiers serve more than one term of enlistment (three years) unless they aspire for a non-commissioned office, as corporal, seargent, seargent-major or through these to a commissioned office. There are quite a good per cent of the soldiers who are from the lower strata of humanity and who serve in the army from year to year, content with being "a high private in the rear rank," with no higher aspiration. Such a one I met a few weeks ago. He was at a post where guard duty was very light, and I said to him: "It seems to me you young men ought to make good use of your leisure time reading or following some line of study." For reply, he laconically said: "Well, Chaplain, w'en er man's er goin' ter sojer all 'is life, 'taint much use er readin' an' studyin'." But after all the soldier's shortcomings, he is above all a sturdy, hardy, obedient and heroic fellow in time of peace, and in days of martial strife the unconquerable defence and pride of his native land.

An experience in the army means a great deal to any one. It will either make a young man more manly, stronger, better and wiser or cast the die on the other side. It is a great test, and many come out fatally scarred. It is equal to a decade of experience in civil life crowded into three brief years—a test such as comes in any other walk of life, only much shorter, more severe and usually very decisive. But patient determination to do the right at any cost, a fixed purpose in life and a self-sacrificing, prayerful spirit can make a soldier's career golden to him for future days.

Malahi Island, Laguna, P. I., December 17, 1902.

Gold in California.

In 1848, California was bought by the United States from Mexico. The same year gold was discovered there and the news spread all over the world. There were new wagon lines leading to the gold region and great crowds of people passed almost daily along them. Some towns began to spring up on these much travelled roads, for the long trains of people had often to stop for new horses, wagons, food, etc. Thus it was that in a very few years villages had grown into cities, new territories were organized and new States were admitted into the Union.

As railroads were built and travel made easier, people came from all over the world to settle in the West. These are some of the causes for our West being so different to-day from what it was fifty or sixty years ago.

News Notes.

....Rev. A. C. Baker has moved from Monroe, N. C., to Ruby, S. C.

....Suppose we settle the invisible church question by a hand primary!

....Remember that gentle "reminder"! We shall be glad to hear from it.

....Send us ready-made brief items of news from your church for this column.

....Rev. John R. Jordan has resigned the pastorate of our church at Lilesville.

....They are about to build a new house of worship at Marshall, and Pastor Wood is happy.

....His many friends will sympathize with the beloved Geo. M. Duke in the illness of his son.

....We congratulate Prof. Cullom upon the success of his Winter School for Pastors.

....Rev. A. D. Hunter is in the field for the Educational Fund, and will gladly respond to calls for his services.

....Mr. I. N. Henderson, of the Atlantic Association, was recently ordained to the work of the Gospel Ministry.

....Virginia Baptists have only until March 1st to raise the $12,000 needed to save the splendid Bristol school property.

....Rev. R. A. Hedgepeth changes his address from Autryville to Forest City, having accepted the pastorate of our church there.

....The Recorder is a little late this week, and some of the paper is below the usual grade. But things will happen once in a while.

....Charges of a grace character have been preferred against President Forbes of Stetson University, De Land, Fla. The matter is in the courts.

....We regret to hear that that saintly minister, Rev. Josiah Elliott, is in ill health. His people are much distressed. May he be spared to them!

....We were glad to see Dr. J. D. Hufham in Raleigh Monday, and Rev. N. S. Jones Tuesday. Dr. Hufham is preparing some articles for the Recorder.

Dr. J. J. Hall, of Norfolk, delighted the Tabernacle Sunday morning and night, and also on Monday night. His former flock was glad indeed to see him.

....We were glad to see Dr. John Mitchell in Raleigh Tuesday, looking well and on the way to enjoy anniversary with the young men and young ladies.

....We regret to record the death of that noble soldier of the Confederacy and loyal follower of the Master, Major C. H. Clarke. He died at Melrose, Fla.

....Do not give up the fight, no matter what you hear. We will win by working right on, not by quitting. A thing worth fighting for is worth fighting for till it is won.

....This week Rev. F. O. S. Curtis move to Dillon, S. C., but he will continue to serve one church in North Carolina. The tar sticks. We shall have all of him yet.

....We were glad to see Rev. J. W. Rose in Raleigh Tuesday. He was taking a collection for the Robersonville church. He is one of our most efficient missionaries.

....At a recent prayer-meeting at North Rocky Mount, there were eighty-three church members who answered to their names. The work is progressing under the new pastor.

....The Sunday-school lesson comments by the editor are omitted this week, he having been too much engaged to prepare them.

....Bro. F. H. Poston, for several years pastor at Swansea, will move to Union and engage in mission work at the cotton mills, under the State Board.—Baptist Courier.

....Dr. Rufus Hunter of Richmond College, charmed a large audience in the hall of the B. F. University last Friday night with wonderful demonstrations of the freezing qualities of liquid air.

....History moves in a circle, they say. There is a Hufham on the Recorder staff again—Mr. Robert Hufham, nephew of the venerable Dr. J. D. Hufham. If we can make an editor of him, it shall be done.

....The Annual Tabernacle Bible Conference, Atlanta, will take place February 27—March 8. Rev. G. Campbell Morgan and other distinguished men will have part in the meeting, among them Mr. W. R. Moody.

....Thomas Dixon, Jr., says that his book, "The Leopard's Spots" has reached 90,000 copies and is selling faster than ever. He also declares that it is the most faithful presentation of the race problem that he is capable of.

....There are twelve Baptist churches on the island of Porto Rico. A new house of worship was dedicated at Ponce recently, costing including lot $13,000. Five native preachers aid in the work in the island, and the outlook is encouraging.—Ex.

....Wake Forest Anniversary this week—Friday of course and a good time for everybody. The debaters will discuss the deportation of the negroes; and the orators are Messrs. W. S. Privott and Earl B. Fowler. The invitations are strikingly pretty.

....Miss Mary Currin, daughter of Mr. J. M. Currin, of Oxford, died February 8th, at her father's home, after a long illness. She was a sister of Mrs. W. C. Tyree of Raleigh, and was a most lovely Christian woman. Our readers will join us in sympathy with the bereaved family.

....Rev. J. O. Alderman entered upon his pastorate at East Durham Sunday under most happy conditions. Notwithstanding the weather large crowds greeted him; and there were six additions to the church, and more than half the pledge for State Missions was raised. That is a magnificent beginning.

....We regret to hear that Dr. J. L. M. Curry is extremely ill at Asheville, and that his wife is also sick. Every child in the South, and every one who has been a child or who has a child, owes this old man everlasting gratitude. He has done more for popular education than any 1,000 men in the land.

....We congratulate editor Oates upon the twelfth anniversary of the North Carolina Baptist. It would be better to have but one paper, and all the Convention's strength concentrated in it; but since there are others, they should live in peace; and their editors have no litttle ground for mutual sympathy.

....Our energetic general representative is making a great success of his work. He gave us this note Monday: "I wish to thank all the brethren at whose hands I have received aid in my work for the Recorder and other real kindnesses. The brethren can do great good by aiding the Recorder and they are gladly doing so." Let Bro. Farmer know if you want him on your field. He is making a specialty of new subscribers this year.

....Mr. W. O. Allen, well known in many places in North Carolina, has been put in charge of the Baptist Book Store. He is an experienced merchant, and we are confident that he will build up the Store. Give the Store a chance at your orders; and by all means order your Sunday-school literature through the Store.

....The first union meeting program has come into sight. The Fifth Sunday comes in March. It will not be worth while to print programs after first Sunday in March. If you are interested enough to get mad about it, you will send them in time for that issue. If you send them later, we will understand that you merely wished us to know about it!

....Rev. C. S. Blackwell, D. D., has announced that he will accept the call to the First Baptist church at Norfolk, we regret to say. At Elizabeth City and Wilmington Dr. Blackwell has adorned and magnified two of our leading pastorates. He is quite a North Carolinian. In Norfolk he will not be far from home. We predict for him and the First church a long and happy union.

....The Watts bill will come before the House Thursday of this week. The Senate Committee is preparing a bill with the several bills as a basis. This means that temperance legislation is yet in plastic condition and that the people may do much in shaping it. All depends on the strength and the tone of the voice of the people—not the papers, not the preachers, but you—the people.

....Rev. Higth C. Moore has accepted the call to Chapel Hill. His pastorate at New Bern covers a period of five years, during which the church has grown steadily. His departure will be a blow to our work in all that section. He is peculiarly adapted to the pastorate of our church under the shadow of the University. He is a young man's man, and besides a man who is worthy of a scholarly environment. Chapel Hill and the University and Mr. Moore are to be congratulated.

....The Maryland Baptists, after long delay, have at last found, as it seems to us, just the man they needed for their secretaryship of missions, in the person of Rev. Eldridge B. Hatcher. Sensible, tactful, resourceful, and energetic, he will in many most important respects make an ideal man for the work to which he is called. On the other hand, he has a great opportunity for usefulness. He has a compact field and a faithful and progressive constituency. May blessings richly crown the new secretary and his colaborers!—Religious Herald.

....The remarkable achievement of American Methodists in raising $20,000,000 for special purposes in addition to their regular contributions for missions has attracted public notice throughout the country. The effect of this movement will be far-reaching. Many Methodist schools will receive increased endowments; several new hospitals and other institutions will be founded; all church debts throughout the denomination will, it is expected, be paid; and every Methodist cause will feel the impetus of this effort; though unquestionably there will be a reaction that may temporarily diminish receipts for some time to come. Not only have the Methodists raised this great amount of money, but their spiritual work has not suffered. During the four years of the money-raising they have received into their churches as probationers about 1,500,000 persons. There is a demand, however, for more aggressive evangelistic efforts, now that the fund is complete, and some propose the appointment of a national secretary to devote his time to this one cause.—Baptist Standard, Chicago.

....The article on the Christian Business Man is a rare good bit of work. Read it twice over and get your "business" friends to read it. The author is Rev. M. W. Egerton—one of the foremost younger ministers in the South, and one of the finest men in the land. He is pastor of the First church at Knoxville. He is a North Carolinian, too. Was educated at the University. Practiced law at Hendersonville. Was called to preach, and went at once to the front, and so quietly that his North Carolina friends have not found it out. His article explains his rise. He has strong wings.

....Another church moves into line. Second church, Durham, signalizes the fifth anniversary of Pastor Parker's pastorate by raising his salary. That speaks eloquently for the church and for him. Our pastors' salary agitation is rapidly assuming the proportions of a movement. We observe that other papers are taking it up. It is really one of the most important things before our churches. Our pastors not only deserve the advances, but our churches owe the advances to themselves. The movement presents a fine opportunity for liberal-minded laymen. Take it up in the next conference, brethren.

....The editor of Charity and Children is a Scotchman. A Scotchman is a man who never sees a joke unless it is his own and who does not believe that any one but Robbie Burns can write poetry. We are, therefore, under necessity of informing editor Johnson that we meant Superintendent Joyner nothing ill in the remark that to his Scotch mind appears both a "fling" and gratuitous. We have made it plain in forty ways that we regard Mr. Joyner highly and have endeavored to support him in his great work. If we rollick a bit at the expense of his style, he is not the man to misunderstand us. We shall not have interesting papers in North Carolina until it is recognized that a writer may be free and easy.

...."Rev. A. L. Stough, the venerable pastor of Flint Hill Baptist church, in Fort Mill township, preached his last regular sermon in that capacity last Sunday. Mr. Stough has been pastor of Flint Hill for two terms, aggregating in all about twenty years. His work has been able and acceptable but because of his advancing years and the wide range of territory that the big congregation covers, he decided sometime ago that he could not well continue his duties with entire satisfaction to himself and so he resigned. Rev. Mr. Stough still has, however, heavy demands on his time and services, and has no idea of quitting work so long as the splendid health he is enjoying continues."—Yorkville Enquirer.

....The statement is made that the gifts of the year 1902 to various objects amounted to $77,297,167. Of these the gift of W. S. Stratton of $15,000,000 to various charities is the largest in the list unless Mr. Andrew Carnegie's $20,470,500 to various libraries and schools be expected. Mr. John D. Rockefeller's gifts, as far as given in this list, amounted to $5,131,000. Next comes the gift of John M. Burke, of New York, of $3,000,000 to charities, then that of John McPhee, of Philadelphia, of $1,000,000 to charities. Of the institutions which have received large amounts the University of Chicago has received $1,226,000 from Mr. Rockefeller, and Havard University and the Southern Educational movement $1,000,000 each. Tulane University, New Orleans, received $1,000,000 from A. C. Hutchinson. The Watchman, from which we take the above item, thinks "it is an impressive fact that gifts of less than $1,000,000 are so numerous that it becomes difficult to mention them separately."

....High Point sent the most impressive delegation to Raleigh in behalf of the London bill that has ever come to the Capitol in behalf of any legislation. In the delegation was the mayor, the Chairman of the County Commissioners, six manufacturers representing 1,500 employes and an immense investment of capital, a bank president and several directors, a minister, and a real estate agent. They united in asking for the London bill and in the testimony that prohibition is good for a town or city. Mr. William Porter writes: "We have a demonstration of the success of prohibition. Our business men, representing more than fifty factories of various kinds, together with banks and mercantile establishments, are practically a unit on the temperance question, and will not be satisfied with anything short of stringent legislation."

....In a short time we shall resume our weekly summary of the news. We have omitted it on account of the amount of other matter and because of the uninteresting character of general news for the last six weeks. Practically nothing worth remembering has happened. Last week the trying situation between Germany, England and Venezuela was brought to a close—the little war is over—and thanks to the skill of United States Minister Bowen, Venezuela is protected. The Powers will be satisfied—that is guaranteed; but some of the questions will be referred to the International Tribunal at the Hague. Another matter of interest is the hearing of the case between the miners and the min-owners, growing out of the recent protracted strike. This hearing is now approaching an end and interest is growing. Most important of all are the efforts of Congress to restrain the Trusts by publicity and other measures. The papers report that Mr. John D. Rockefeller sent six Senators telegrams protesting against anti-trust legislation. The President intimates that unless an anti-trust bill shall be passed, he will call an extra session of Congress. Meantime the Statehood bills, the Cuban Reciprocity and the Philippine Relief bills are about to be crowded out, as Congress reaches an end March 4. The "reform" administration in New York is fostering a law to permit the the opening of saloons from one o'clock p. m. until eleven p. m. on Sundays. That city is absolutely helpless.

....The wave of temperance enthusiasm sweeping over Tennessee is most remarkable. There has never been anything like it, not even during the prohibition amendment campaign in 1887. The country districts and smaller towns which had already gotten rid of saloons are rejoicing that other towns are to enjoy the same privileges and blessings which have come to them. The towns which will come under the Adams law are taking steps to take advantage of its provisions. Mass meetings are being held and petitions circulated. Among these towns are Covington, Brownsville, Trenton, Humboldt, Union City, Paris, Gallatin, Franklin, Pulaski, Murfreesboro, Shelbyville, Winchester, Fayetteville, Tullahoma, Morristown, Dyersburg, Springfield, Dayton, Rockwood, and perhaps others. The charter of Newport was abolished last week and the town was reincorporated without saloons. Columbia has over 5,000 population, and so she can not come under the Adams law. But her citizens are greatly excited, so the papers state, over the question of having a dispensary instead of saloons. They have chartered a special train and are coming to Nashville in force this week to ask the Legislature to give them the privilege of having a dispensary. The Ministers' Alliance of this city on last Monday passed a resolution asking the Legislature to give to the eight cities not included in the Adams bill the privilege of voting by wards upon the question of having saloons. And so it goes. The days of the saloon are doomed in Tennessee, if not everywhere. The saloon must go.—Baptist and Reflector.

The wave in North Carolina is fully as strong; and we expect its power will yet be felt. Let every man count.

....This, from the Journal and Messenger, will pass. Its information is not wholly statistical: "An inquirer wishes to know what is the number of the "Old School," or "Primitive" Baptists in the United States. The best information on the subject is that obtained through Dr. Carroll's report in the Christian Advocate, and that gives the totals as follows: Ministers, 2,130; churches, 3,530; communicants, 126,000. These figures have changed but little during the past ten years. The strength of the denomination is in the South, though it is scattered through most of the Northern States. There is still a remnant in Ohio, and a larger remnant in Indiana; a small number in New York, and other places North, but the strongholds are in Alabama, Tennessee, North Carolina and Kentucky, the last named State being that in which The Western Recorder principally circulates. Their chief organ is that State is, however, The American Baptist Fag, which seems to stand on practically the same ground with those who separated themselves from the regular Baptists in the years 1835-'40. Of course those in Indiana, of the same way of thinking, are disposed to take The Flag rather than The Journal and Messenger."

The Opportunity at Tryon.

The protracted and critical illness of my daughter compelled a change of climate and hearing of the many climatic virtues of Tryon, N. C., I brought my daughter here where I shall leave her in care of her mother until health returns. On the first Sunday of February I had the privilege of preaching in the Baptist church both morning and evening to congregations both large and attentive. The interests of the Baptists are not receiving the attention which they should at the present time owing to the absence of the Hon. Mr. Ballenger, who is attending to his duties at Raleigh as Representative of this people in the State Senate. His absence has weakened the forces, especially in leadership, so that the Sunday-school has been closed until his return.

I hear the kindest things of the retiring pastor, Bro. Justice. For many years his monthly visits have refreshed and edified this people. Rev. Prof. Gibson, of Hendersonville, N. C., will visit Tryon soon and those who know him hope he may become pastor. The special object of my communication is to call attention to the present opportunity for Baptists here in this city. Tryon is fast becoming a health resort, and the many people of means will surely visit this place. The Congregationalists have a meeting house not so good nor so large as ours, but they have a settled pastor who preaches every Sunday, thus keeping the church open for all. Of the health-seekers I find many are Baptists, and in the community there are many of our faith who would become active in church work if they were looked after by a careful under-shepherd.

Knowing that you have an ardent interest in all that pertains to the establishment of the "faith once delivered to the saints," and hoping that through your paper the attention of the Baptists may be turned to this field helpfully, I am very truly yours in our common cause.

E. M. STEPHENSON.

NEW MANAGEMENT OF BAPTIST BOOK-STORE.

A Word to Baptist Sunday-School Superintendents.

Dear Brethren:—Very few of you are patronizing your Book-Store here, by orders for your Sunday-school literature. You may or may not have good reasons for your action in this matter. Be that as it may, the work of the Board of Missions and Sunday-schools, is suffering by your failure to do so, and I beg you to test the willingness and ability of the new management of your Book-Store, to give your orders prompt attention. If you will notify us about the middle of March, what litergture you will need for the second quarter, you may feel reasonably sure that your wants will be fully met. In ordering your supplies direct you get no better terms or prices than we are prepared to give you. This being true, you have gained nothing by the transaction, while the State Mission Board has lost the stipulated commission allowed on all orders, going through the Baptist Book-Store. Whatever resources arise from the commissions given us by the publishers on your orders, are promptly devoted to denominational work.

Brethren and sisters, help us!

Let every Sunday-school in our State order their supplies through the Book-Store for the next quarter. There is ample time if you will give this request prompt attention. And not only this write for Sunday-school libraries, for religious and secular books, for stationary, picture books, cards, etc. All profits after defraying necessary expenses, go to State Missions. Give us a generous response to this appeal.

Cordially yours,
W. O. ALLEN,
Manager Baptist Book- Store,
Raleigh, N. C., Feb. 7, 1903.

Rev. C. J. Thompson.

The State Mission Board of Virginia desires to express the high regard its members feel for Bro. C. J. Thompson.

Though a native of North Carolina, most of his ministerial life has been spent in Virginia. While pastor in Lynchburg, his work was so evangelical, strong and successful, that the Board turned to him with unanimity and enthusiasm as the man to enlist the Virginia Baptists in a deeper interest and an enlarged work in State Missions.

For three years Bro. Thompson devoted himself unsparingly and enthusiastically to this great work, showing marked wisdom and tact in marshalling the forces of the denomination in renewed efforts and greater work.

We desire to commend him to the churches of North Carolina and the brotherhood as a man of God, full of the Holy Gost and power, and in every way qualified for the important pastorate to which he has gone or to any work to which he may be called by the denomination.

WM. ELLYSON.
W. T. DERISUX.

FREE TO EVERYBODY.

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

Kinston Baptist Church.

On Sunday last our pastor asked the members of the church to contribute two hundred and fifty dollars that day to foreign missions. They gave two hundred and eighty dollars.

Our pastor has a way with him that cannot be resisted. He has made a reputation of being an exceedingly impressive and powerful preacher. Since he has been with us, six months, every department of church work has received an impetus that is felt throughout the entire membership. Very greatly increased interest is felt in missions of every kind, as shown by the enlargement of contributions. The members are becoming better acquainted with each other. The indigent, sick and suffering are being carefully looked after. Every member has become personally acquainted with the pastor by his visits, repeated at regular intervals. The lady members of the womens' societies have become, if possible, more interested in their work, and their treasuries have received more liberal amounts than ever before.

Our town has grown so rapidly, of late, that the population cannot be much less than six thousand. Of course, we do not mean to say this number of people are included within the corporate limits—we refer to the suburbs also. This enlarged area requires more time for the pastors to visit the several members of their flocks than ever before.

The Baptist outlook is better now than ever before in this place. Our church has, every Sunday, more and more new members of the congregation. The energy, power and directness of Pastor Cowan's preaching is attracting the attention and attendance of many who have not heard preaching in a very long time. So mote it be; so may it continue.

ARACHEL.

January 30, 1903.

The Pee Dee Association.

The year just closed has been one of blessings, large and abundant. The churches made better reports, there were more conversions, and there is more unity than for several years past.

The people are more awakened to educational progress than ever before. The Pee Dee Institute has been freed from debt. Another dormitory will be built this year. A large number of students is in attendance and the work is progressing well.

Several of the churches are on the lookout for pastors, and they form a promising field for development.

Men who desire large opportunities for usefulness among an appreciative people and are willing to work patiently for the Master and to make sacrifices will find a hearty welcome. The field is "white unto the harvest."

Wadesboro church is sorrow-stricken. "Whereases" and "resolves" are not strong enough to express our deep regret at the loss of our pastor. No pastor ever labored more faithfully among his people than Rev. J. F. Love among us, and no pastor ever had more unitedly the love of the people whom he served. God wondrously blessed his labors from the very beginning till the very close of his work here.

He was thoroughly loyal to every department of work in North Carolina, and strove with unstinted zeal for their highest success. Our cause in this State loses much by his leaving it for his great work, and a difficult one, in Arkansas. He and Mrs. Love, who is an ideal pastor's wife, carry with them the abiding affection of the people of Wadesboro who devoutly pray God's blessing upon their work.

W. J. FERRELL.

Wadesboro, Feb. 4, 1903.

Home Circle.

A Prayer.

I crave, dear Lord,
No boundless hoard
Of old gold and gear;
Nor jewels fine,
Nor lands, nor kine,
Nor treasure-heaps of anything.
Let but a little hut be mine,
Where at the hearthstone I may hear
The cricket sing,
And have the shine
Of one glad woman's eyes to make
For my poor sake
Our simple home a place divine;
Just the wee cot—the cricket's chirr;
Love, and the smilling face of her.

I pray not for
Great riches, nor
For vast estates and castle halls—
Give me to hear the bare foot-falls
Of children o'er
An oaken floor,
New-rinsed with sunshine or bespread
With but a tiny coverlet
And pillow for the baby's head;
And, pray Thee, may
The door stand open and the day
Send ever in a gentle breese
With fragrance from the locust trees,
And drowsy moan of doves, and blur
Of robin-chirps, and drone of bees,
With after-hushes of the stir
Of intermingling sounds, and then
The good wife and the smile of her,
Filling the silence again
The cricket's call
And the wee cot,
Dear Lord of all,
Deny me not.

I pray not that
Men tremble at
My power of place
And lordly sway—
I only pray for simple grace
To look my neighbor in the face
Full honestly from day to day—
Yield me this horny palm to hold,
And I'll not pray
For gold—
The tanned face, garlanded with mirth,
It hath the kingliest smile on earth—
The swart brow, diamonded with sweat,
Hath never need for coronet
And so I reach,
Dear Lord, to Thee,
And do beseech
Thou givest me
The wee cot, and the cricket's chirr,
Love and the glad, sweet face of her.

A Clever Boy.

While superintending the floating of logs at the Delaware Water Gap, a lumber merchant tumbled from his boat and fell into the swift current. In swimming to a big rock which stands in the middle of the stream, the merchant lost his pocket-book.

Wilbur Lake, a farmer's son, then resorted to strategy to recover the money. Throwing a chip into the river, he watched its course, and followed it down stream in a boat. Half a mile from the point where the merchant fell into the water, the chip swirled toward the bank and lodged against the branches of a tree which dipped into the water. Lake rowed to the place, and there, near the chip, was the pocket-book, floating on the surface.—Exchange.

To clean windows dissolve a little soda in water, dip into it a clean sponge and with it wash over the glass. Wipe and polish with a clean dry cloth. Old cloths should be saved for window cleaning, for the softer they are the better. Soft paper makes an excellent substitute for cloths for window cleaning.

The Home Garden.

The best way to raise children is to let them grow.

The gardener does not quarrel with the bean because it is not a cabbage, nor blame the rose because it does not bloom like a lily. He does not try to raise corn on a pea vine, nor apples on a peach tree. He recognizes the limitations of his power and yields to them. The varieties of human nature are as many and as great as those in the garden or the orchard. The minister's boys will not all preach. The lawyer's son may take to mechanics, the merchant's to farming, the farmer's to physic.

One cause of the slow progress of the East is the idea that every boy must follow his father's trade. Solomon was wiser, for he said: "Train up the child in his way (so reads the Hebrew; see the margin); and when he is old, he will not depart from it." The child trained in some other way—in some way foreign to his disposition—will, like a corn stalk tied to a bean pole, either leave it or languish in it. The parent, like the gardener, first of all, should know the nature of his plants and suit his culture of it.

The child has one quality the plant lacks—imitation. The infant is first a monkey and a parrot, doing what it sees others do, and saying what it hears others say. It is more disposed to imitate its parents than any others. While it lives in its mother arms and on its father's knees, it lives their lives, speaks their words and thinks their thoughts. Parental example in the home garden is the strongest influence over the tender plants.

The gardener gives the plants room to grow. He takes away the weeds. He removes them while they are little. He is watchful. Every day they stay they will injure the plants. Thus parents should be as watchful and as diligent in checking the faults that will prevent the child's growth.

Tillage is as needful as weeding. The ground must be loose so that the roots may penetrate it. Its surface must be stirred that is may retain its moisture. Fortunately farmers cultivated deeply, but now shallow cultivation is preferred, in order not to break the roots. Childen need the mellow soil of love to grow aright. The courtesies keep this soil mellow as the mulch of dust keeps the garden soil damp. To whom should we be courteous and polite if not to our own children? The tendrils of affection should never be broken nor bruised by rudeness.

To make the plants grow, a rich soil is needed. The home garden should be enriched as much as the means and the abilities of the parents permit. There are many ways of enriching it. For the Sabbath there should be rest and preaching, and Sunday-school and religious books and papers and picture books. For week days there should be schools. Books, papers, pictures, music, reading aloud, tools, games, travel, all enrich the minds of the young. There should be work, and play and talk. These are more useful to the young than costly furniture, handsome buildings or expensive equipage. These minister to the pride of the parents rather than to the growth of the children. But how often, alas, we see rich parlor furniture and empty book-cases.

Sometimes pruning is needed to secure the best growth and the fruitfulness of the plant. It should be done with discretion and as early as possible. An inordinate fondness for stories, for example, is easier nipped in the bud than pulled out when fully grown. To cut off large branches is apt to injure the tree, but twigs can be cut out without danger of damage.

"Ye are God's husbandry," wrote the apostles to the saints. Children are their parents' husbandry. The home is the parent's garden. From it he can gather the richest fruit and the sweet flowers. But if neglected in the pursuit of fashion or of money, it will produce ugly and poisonous weeds that will neither nourish nor please the gardener, but rather poison him, and that will scatter evil seed throughout the neighborhood.

Piety, like charity, should begin at home. Neither will end there.—The Christian Observer.

Colds.

Drinking cold water when one has a cold coming on, is one of the best remedies, because it stimulates the system and helps to wash out poisons formed in the body. Living on fruit for two or three days and drinking hot or cold water freely, with milk, for nourishment, will often cure an ordinary cold if taken in time, says an authority. The old proverb, "Stuff a cold and starve a fever," is a contradictory one, for a cold is a fever.

People suffering from a cold and continuing to eat heartily of beefsteak, mutton chops, roast pork and similar foods, are simply adding fuel to the flames as surely as one pours oil on a fire. Such heating food stimulates the morbid processes at work in the body, and far from curing the disease, makes it worse.

Home and Farm.

Cheese Drops.—Put six tablespoonfuls of boiling water into a small pan. When boiling add half a level tablespoonful of flour, one and a half eggs unbeaten, adding one, then beating well, then add the half and beat again. Drop from a spoon on a buttered pan, brush with egg and sprinkle with grated cheese and a little cayenne. Bake in a quick oven about eighteen minutes.

Cream Sauce.—Pour in a small saucepan one-half pint of rich cream (milk will do). Season with one saltspoonful of salt and one-half same of pepper. Boil four minutes slowly, remove from fire, add half a teaspoonful of fresh butter well mixed with a teaspoonful of flour. Stir well.

If You Have Rheumatism

URICSOL the great tested and endorsed California Remedy will cure you. It also cures Liver, Kidney and bladder diseases, caused by an excess of uric acid. It never fails, and builds up the health and strength while using it. Send stamp for book of wonderful certificates. Price, $1 per bottle. For sale by druggists. If your druggist can not supply you it will be sent prepaid upon receipt of price. Address

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Cuticura Ointment is beyond question the most successful curative for torturing, disfiguring humours of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, and followed in the severer cases by a dose of Cuticura Resolvent Pills, is often sufficient to afford immediate relief in the most distressing forms of itching, burning and scaly humours, permits rest and sleep, and points to a speedy cure when all other remedies fail. It is especially so in the treatment of infants and children, cleansing, soothing and healing the most distressing of infantile humours, and preserving, purifying and beautifying the skin, scalp and hair.

Cuticura Ointment possesses, at the same time, the charm of satisfying the simple wants of the toilet, in curing for the skin, scalp, hair and hands from infancy to age, far more effectually, agreeably and economically than the most expensive of toilet emollients. Its "Instant relief for skin-tortured babies," or "Sanative, antiseptic cleansing," or "One-night treatment of the hands," or "Single treatment of the hair," or "Use after athletics," cycling, golf, tennis, riding, sparring, or any sport, each in connection with the use of Cuticura Soap, is sufficient evidence of this.

Millions now rely on Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for baby rashes, itchings and chafings, as well as for all purposes of the toilet, bath and nursery.

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Young People's Page.

A Prisoner's Experience Among the British.

BY S. H. THOMPSON.

In the town of Graham, N. C., there lives a venerable old gentleman by the name of William Turner. He is now past four score years of age, but his mind is clear and his memory good. He has been a great reader and loves to talk about the olden times which lie just back of the generation of which he is a representative. His grandfather, with whom he was contemporary for more than thirty years, was a soldier in the War of Revolution, and took great delight in telling his children and grandchildren of his war experience during those trying days. On the twenty-seventh of Jaunary last, I visited this old gentleman to learn from him some points concerning a family record. He showed me the old Bible brought from Ireland when the first settlers came to central North Carolina and which bears the date of 1704, as its time of publication. During the conversation about the family record, the old gentleman turned to me and said:

"Did you ever hear about my grandfather's experience when he was a prisoner among the British?"

"Yes," I replied, "I have heard something of it, but I want you to tell me just what he said to you."

"Well, I was a kind of favorite with him, and I have heard him give it many and many a time. We used to go to Sunday-school with Uncle Tom Bradshaw down at old Salem, the same place that you went when you were a boy. Uncle Tom Bradshaw and grandfather were great friends, although the former was not in the War of Revolution. At first my people were all Presbyterians, but some of them joined the Methodists, and they had this Sunday-school to which I went. In this way grandfather talked to me as a boy, and after I grew to be a man I liked to hear him talk about it. You know at the time of the Revolution that Hillsboro was the capital of the State of North Carolina. Here all the State officers lived and the State's business was done. Here, too, the Legislature met at their regular sessions. My grandfather was in the regiment, a detachment of which, was detailed to guard the town of Hillsboro and the State government. They did not anticipate any trouble as there were no British troops in the State except a regiment under Major Craig at Wilmington. The tories under Fanning, however, were active in the southern part of the State, but no one thought that they would be bold enough to make a dash as far from their territory as Hillsboro. This made everybody careless. The militia under General Butler were sent home, subject of course to the call of the authorities."

"Uncle Billy," I asked," where did General Butler live? I read of him as being from Orange county, but I have not been able to locate his community."

"He lived," replied the old gentleman, "where Swepsonville now is. You remember the house in which Seymour Puryear used to live when you were a boy? It was then known as the Glass house, and there is where General Butler lived. He was much of a braggart, but no military man as the sequel shows. When I was a boy they used to tease an old man who had been in the army during the Revolution but could not stand the charge of the British regulars at Guilford Court-house. It was said that Butler did not behave with anything like true bravery on that occasion, so a wag in the neighborhood made a rhyme when 'Old Gray,' as this old soldier was called, would begin to brag of what he had done. This verse ran something like this:

'There was an old man named Gray,
From Guilford Battle ran away;
He ran so fast
He actually past
General Butler's big black horse.'

'This house about which you ask still stands, but has been remodeled and is used as one of the cotton mill tenements. As I was saying, when you asked your question, my grandfather was in Hillsboro as a soldier, when Governor Thomas Burke was captured and was taken with him and many others by the Scotch Tories and those under David Fanning. They crossed the river somewhere near Saxapahaw, probably at that place, and went on down towards Lindley's mill or what is now known as Dixon's mill on Cane Creek on the west side of the river. They hurried their prisoners on expecting an attack from the Whigs. There were two bodies of these tory troops, one under Fanning, the other of the Scotch under Colonel Hector McNeil. They entered the town from two different roads about daylight, on the morning of the 13th of September, and as I have said, no one expected an attack, there was no defense, and most of the officers, the Governor and the guard, were caught and carried off. There were two Colonels, Mebane by name, of whom John was taken, while Colonel Robert, leaving his horse to the tories, escaped by stooping and running through the high weeds in the lots and unimproved streets. This Colonel Brobert Mebane lived in the Hawfields, and belonged to General Butler's troops. He hurried home, reported to Butler, and began collecting his troops, as did Butler and others until they had quite a little army. These hurried down the west side of the river until they reached the mill I have mentioned. Here they prepared for battle, and when the tories came into view on the 14th, the whigs met them with a hot fire from the other side of Cane Creek. The whigs had the best of it until Fanning found a way to cross the creek above the mill and attack them from the rear. General Butler ordered a retreat, but Colonel Mebane remembered that his Governor and his kinfolks were in the hands of the tories and refused to obey. He rallied the men, and continued the battle for some time. At last the tories got away and went on towards Wilmington. Butler gained a little courage from Mebane, and followed quite a distance, but never recovered the Governor and his men. These were carried to Charleston from Wilmington, where Fanning had carried them, for McNeil had been killed at Cane Creek. Grandfather said that they were compelled to walk all the way to Wilmington. The Governor was treated a little better than the rest and was allowed to ride most of the way. When they reached Wilmington they were turned over to Major Craig, who had them placed on board a ship and sent to Charleston. In this city they were confined in close quarters, huddled together and almost starved. One day when grandfather was talking about his prison life, I said:

'Grandfather, what did they give you to eat?'

The old man laughed very heartily as he replied, 'You could never guess no matter how long you might try.'

'Well,' said I, 'I am not going to try, so tell me.'

'I can tell you, my son, it was pretty tough living, and no mistake. We got one small cake made of meal from corn-field peas ground up. This was given us only once a day. Of course we had water, but this was bad compared to the fresh water from our Hawfields springs.'

'What did they give you for meat?' I asked him. The reply was one which caused the old gentleman to laugh more heartily than before.

'Why,' said he, 'we had fresh meat nearly every day, but our butchering had to be done under trying circumstances, for we had to catch and kill as we could.'

'What were you killing, cattle or sheep?' I asked.

'Well, my son, we were not killing either, nor were we killing even chickens. We were killing some of the biggest rats, though, that you ever saw in your life, and I tell you they were first-rate meat when they were properly dressed and cooked.'

'Why grandfather, did you eat rats sure enough?' I asked.

'I certainly did, and was very glad to get them, for I tell you a fellow gets mighty tired of pea-meal biscuits after he has lived on them for a month or so. The biggest fight I ever had, was over a turn to watch the hole through which the rats came into our quarters. We took it by turns, and when my time came another fellow claimed it, and when I demanded my time he would not give up, so I struck him, and thus we fought, but I won. It was a very important thing to me, as well as to all the rest. I tell you we had a terrible time, and they gave us no attention. Many of our men died and were buried in the sand down there. The Governor was paroled, but was not allowed to leave the island on which he was confined. He did escape, however, but our people never approved of his violating his parole. They were very strict about such things then."'

Uncle Billy Turner told me many things which were of great interest. He thinks that prison life among the British was worse than service in the field, and if his grandfather's experience was an example of what they had to endure, so do I.

ARE YOUR KIDNEYS WEAK?

Kidney Weakness Caused by Over-work, by Lifting or a Strain.

We do not always know the constant danger that confronts us through all the daily walks of life. It may be an accident or sudden illness, or perhaps a disease that has been stealing upon us from day to day.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Now by this is not meant that you should overlook all the other organs and merely look after the kidneys.

Your other organs may need attention—but your kidneys most, because they do most.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney remedy, because as soon as your kidneys are well they will help all the other organs to health.

The kidneys may get weak or diseased from a thousand and one causes; from overwork, worry, a simple cold, from lifting, a strain, or excess in high living.

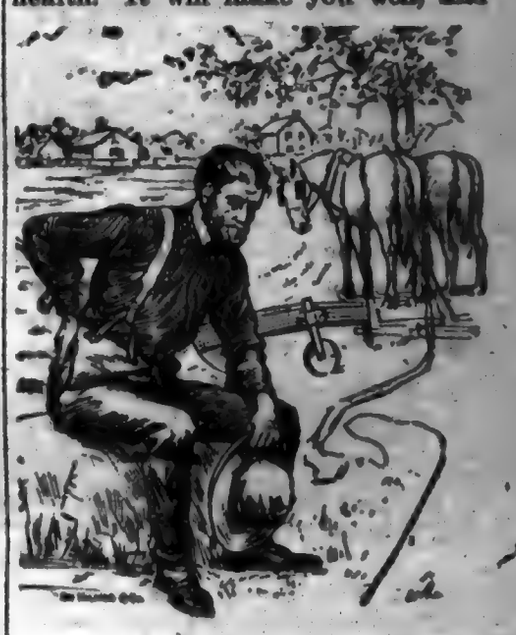
Others may suffer from diabetes, dropsy, swelling of the feet and ankles, rheumatism, bad blood, gout, gravel, catarrh of the bladder, sleeplessness, anaemia, nervousness, headache or neuralgia.

All these symptoms are due to kidney trouble, and the most prompt and effectual cure is Dr. Kilmer's Swamp-Root, the great kidney remedy.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about two ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root should at once be taken upon the least sign of ill health. It will make you well, and



Thousands Have Kidney Trouble and Never Suspect It.

is for sale the world over in bottles of two sizes and two prices—fifty cents and one dollar.

Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning that you read this generour offer in the Raleigh Biblical Recorder, when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghampton, N. Y., on every bottle.

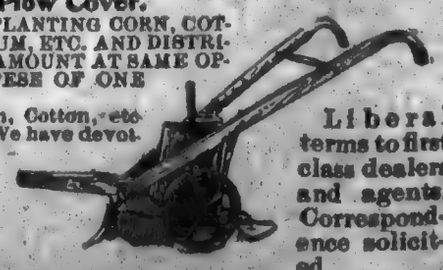
The Cole Combination Planter,

Made With Drag, Roller or Plow Cover.

COLE'S COMBINATION PLANTER FOR PLANTING CORN, COTTON, PEANUTS, VELVET BEANS, SORGHUM, ETC. AND DISTRIBUTING GUANO EVENLY AND IN ANY AMOUNT AT SAME OPERATION; SAVES AT LEAST THE EXPESE OF ONE HAND AND ONE MULE EVERY DAY.

We make a full line of Planters for Corn, Cotton, etc. Fertiliser Distributors and Grain Drills. We have devoted more than fifteen years to making this class of farm implements and our machines embrace time-tried principles and the best and latest improvements known to the business. Every machine is fully guaranteed.

Write today for description, testimonials, etc.



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THE COLE MFG. CO. Charlotte, N. C.

Editorial.

PRACTICAL CHRISTIANITY.

There are five measures in the General Assembly that appeal to practical Christianity: (1) The reformatory bill; (2) the child-labor bill; (3) the temperance legislation bills; (4) the divorce legislation; (5) legislation looking to the improvement of the free schools. It is not politics to be concerned deeply in these measures; it is religion. They vitally affect humanity. This is our apology for devoting unusual space to the General Assembly.

Christianity presents two phases: interior and exterior-life and fruit. The former is fundamental; the latter is essential, not incidental. It is the sincere aim of each edition of this paper to minister to the interior life of the Christian and to the exterior manifestations of that life. God forbid that any of us should become so much engrossed in practical Christianity that we should neglect the inner life; and likewise may we all be saved from so concerning ourselves with that life that we shall become "cloister saints" rather than energetic servants of the Christ.

Rather let us seek both to nurture the tree and to bear its fruits in its season.

The Reformatory bill needs strength. So far it has proceeded upon sentiment—a mere bowing to the ladies. Our opinion is that a reformatory should be managed by men. We hope the bill will be changed, and we hope the change will gain support for the bill. Its success is now threatened because no one in particular is supporting the gentlemen who are sponsors for the bill.

This is true of the bills to prevent the employment of children in factories, etc. The Governor, the Superintendent of Public Instruction and the Commissioner of Labor have called for this legislation. But at the hearing last week the floor was occupied by gentlemen in opposition. The people presume that some sort of bill will go through. This is not wise. We may here express the opinion that such legislation as may be enacted on this subject should not be limited in its application to factories. It should apply to all in-door work and even to farming to this extent, that no child under twelve years of age shall be made to work unless he or she has attended the public school within the year. We prefer the child-labor bills that insist upon schools for the children. Senator Durham's bill is strongest on this point. The divine right of Kings is dead, but the divine right of every child will live forever.

The temperance cause calls upon us every one for loyal support. This week and next you should make your wishes known.

As for the divorce question, we are fortunate in that the words of Christ deal directly with it. Senator Henderson's bill will put an end to divorces on the ground of abandonment, and will, therefore, reduce the grounds of divorce to the four established in The Code. Loose divorce laws will undermine the foundation of the home, the nation and the church. All Christians should be zealous to approve constrictive and restrictive legislation touching this matter. We are opposed to letting persons heretofore divorced for abandonment marry again. It sets a ruinous precedent.

Finally, the education of all the children is a distinctly Christian desire. There will be a measure in the Assembly to provide for spending the State's direct appropriation of $200,000, not throughout the State, but in counties where for genuine reasons the term continues to fall short of four months. This will call for the exercise of the very best Christian spirit—the strong giving help to the weak for common good.

We believe in the Christian life—the life within. We likewise believe in Christian citizenship—the life without. These measures that we have mentioned call powerfully for the exercise of genuine Christian citizenship—that is, the expression in civic affairs of the will of Jesus Christ.

IMPROVEMENT OF RELIGIOUS EDUCATION.

Interest in orderly Bible Study has grown to such an extent in America within the last ten years that the excellent and mightily useful International Sunday-school system has become inadequate. There is yet room for it, however, more room than ever. But it cannot cover the whole field. It falls short of the demands of both primary and the higher work. In the large domain lying between it will continue to answer the demand. It is also not adaptable to the modern method of education or of study. Consequently a body of the foremost Biblical teachers are this week in convention in Chicago with a view to devising a more effectual system. The four principles for which this convention will proceed are stated as follows:

1. That the religious and moral instruction of the young is at present inadequate, and imperfectly correlated with other instruction in history, literature, and the sciences; and

2. That the Sunday-school, as the primary institution for the religious and moral education of the young, should be conformed to a higher ideal, and made efficient for its work by the gradation of pupils, and by the adaptation of its material and method of instruction to the several stages of the mental, moral, and spiritual growth of the individual and

3. That the home, the day-school, and all other agencies should be developed to assist in the right education of the young in religion and morals and

4. That this improvement in religious and moral instruction can best be promoted by a national organization devoted exclusively to this purpose.

The movement marks the beginning of a great advance in Bible Study. In a little while Bible Study will become the most serious work of the churches.

A RECORD OF GRATITUDE.

The Recorder this week begins the third year of its career under the present management. We are grateful for the record of the last two years. It is a record of enthusiastic support on the part of the pastors and the people and the steady growth of the paper's circulation. On the other hand, we count it not immodest to say that we have spared neither money nor pains to make the paper what it ought to be. Our ideal is high. We shall improve and enlarge the Recorder as the Baptists of North Carolina shall make us able.

We are glad to begin the new year with this record of gratitude, and also with a special recognition of certain brethren for kindness in the last few days. We hope that every pastor will follow their example. We have found the early months of the year most favorable for gaining new subscribers. We hope the brethren will begin preparing right away for a vigorous spring campaign. If so, we shall expect to reach 10,000 subscribers. These are the brethren who have sent in new subscribers and renewals recently:

Rev. W. R. Cullom, Wake Forest, N. C.
Rev. W. S. Olive, Apex, N. C.
Rev. S. D. Swaim, Mocksville, N. C.
N. A. Norwood, Mocksville, N. C.
Wm. H. Taylor, Dysartville, N. C.
Rev. P. H. Fontaine, Bethel Hill, N. C.
W. H. Ussery, Pekin, N. C.
Rev. A. D. Hunter, Cary, N. C.
Rev. C L. Greaves, Reidsville, N. C.
Rev. J. A. Stradley, Oxford, N. C.
Rev. F. T. Wooten, Chadbourne, N. C.
Rev. Jas. H. Dobson, Atkinson, N. C.
J. M. Beaty, Smithfield, N. C.
Rev. R. J. Kendrick, Jr., Laurinburg, N. C.
Rev. J. A. Campbell, Buie's Creek, N. C.
W. L. Griffin, Bynum, N. C.

Mr. C. B. Webb continues to insist that the Recorder has treated him unjustly. We repeat that we have no desire to treat him unjustly. He declares that he is a prohibitionist, and insists that he opposed the Iredell bill only because it did not go as far as he wished—for absolute prohibition. That is, his prohibition ardor got him on the petition with the liquor dealers and distillers. We hope he will clear himself by voting and working with the temperance people in the Statesville election.

BOOK NOTE.

The Expositor's Bible, Edited by Dr. W. Robertson Nicoll.

A. C. Armstrong & Son announce for publication February 2 a new edition of The Expositor's Bible complete in 25 volumes, from the same plates as their 40 volume edition, but sold only in complete sets, and at the extremely low price of $15. The books are printed on fine laid paper, handsomely bound in cloth, silk finish, and make one of the cheapest sets of books ever offered.

This edition, superior in every way to the unauthorized reprint, is issued at this nominal price in order that purchasers while procuring the best edition may do so to greater advantage than if they bought a reprint in six (6) large double column volumes, published without the consent of and without compensation to authors or editor.

To facilitate the distribution of this new authorized edition of The Expositor's Bible, the publishers have made special arrangements for a limited time with the Denominational Boards—Presbyterian, Methodist, Congregational—by which they will have exclusive control of its sale.

FOR THE TRIUMPH OF RIGHT OVER WRONG.

Editor of the Recorder:—Your comments on the words of Senator Mitchell, of Bertie, were greatly enjoyed by me. They are good, far beyond and above the ordinary, and Senator Mitchell deserves every word of praise given in your article and much more. He is every inch a man. This is a fight for moral supremacy, and for the triumph of right over wrong and decency over debauchery. The men who stood for white supremacy are going to stand—are now standing—for moral supremacy and will fight for the victory until the finish comes and the battle is won. The time has come, and the battle in on. It can not be otherwise than a victory for the moral forces, and the victory cannot be much longer delayed. We are "in for the war," is the sentiment among the good people in this section. The sooner this is known the better. The folks in this fight will not have a sham put off on them. Let those who have the decision of this matter in hand note this and act accordingly.

The white folks leading this fight want a direct and positive answer to this appeal. Let it be an emphatic "Yes," if those in charge of the decision mean that. Let it be an emphatic "No," if they mean that. Then the issue for the future will be squarely drawn.

Let it be known and recognized by all men that the white men and women who are contending for moral supremacy in North Carolina in this fight will not cease until their voice shall be heard and heeded, and the liquor traffic shall be swept from the borders of our State. This question stands along side of the great question of education. Both must be settled, and settled right by the white folks and their representatives.

You and Editor Daniels are making a glorious fight. We are with you.

Your friend,
JOHN C. SCARBOROUGH.
Murfreesboro, N. C., February 6, 1903.

CONSOLIDATION OF SCHOOLS.

P. P. Claxton, of the Bureau of Investigation of the Southern Education Board, is preparing a Bulletin on the consolidation of schools in the Southern States. Truly remarkable are the opportunities revealed by such a report,—opportunities that we believe the intelligent citizens of our rural districts will not be slow to appreciate. Better teachers, more teachers, better school-houses, longer terms! And the cost is simply the reduction of the number of schools in each county to 1 in every 20 square miles and fraction thereof, making 2½ miles the longest distance any child will have to walk. Such are the advantages and such is the cost. Will it pay? Let us prove the affirmative by selections from Prof. Claxton's statistics. Knox County, Tenn., with an area of 520 square miles and a school

population (exclusive of Knoxville), of 12,881 children, has 120 white schools, an average of 4 1-8 square miles and 112 children to each school. If the number of schools were reduced to 1 in every 20 square miles and fraction thereof, there would be only 26 schools in the county; each school would have the funds now supporting 4½ schools; the number of children per school would be 534; and the number of teachers for a 70 per cent attendance, on the basis of 1 to every 50 children and fraction thereof, would average 8 per school. Forsyth County, N. C., with an area of 369 miles and a school population (exclusive of Winston-Salem), of 7,896 children, has 73 white schools, an average of 5⅛ miles and 109 children to each school. If the number of schools were reduced to 1 in every 20 square miles and fraction thereof, the county would have only 19 schools; each school would have the funds now supporting 3 3-5 schools; the number of children per school would be 415; and the number of teachers for a 70 per cent attendance would average 6 per school. Clay County, Ky., with an area of 475 square miles and a school population of 5,953 children, has 91 white schools, an average of 5¼ square miles and 65 children to each school. With the suggested consolidation, the county would have only 24 schools; each school would have the funds now supporting 3¾ schools; the number of children per school would be 248 and the number of teachers 4. Such statistics as these are arguments too strong to be considered lightly. Professor Claxton's Bulletin will be published in the next few weeks, and the Southern Education Board will gladly send it to those who write and ask for it.

NOTES OF AN ON-LOOKER IN THE GENERAL ASSEMBLY.

Mr. Editor:—Two bills in the General Assembly last week reminded me of the saying that, if you lie down with dogs you will get up with fleas—a saying that I have learned to take with the grain of salt that it depends upon whether fleas like you better than the dogs. (Yes, I know men that the fleas wouldn't take to). I do not refer to Mr. Vann's dog-tax bill, the biennial dog-tax bill that comes up every two years and goes down as regularly. You cannot collect dog-tax in Raleigh save from 180 people, and there are 17,164 dogs here, more or less. The rest threaten "to ruin the party" if you insist on it, and the collector understands that you mean delicately to suggest that you will make his reappointment difficult, and the dog and you go unwhipped of justice and of taxes; but the party is saved and the officer continues to sign the pay-roll. The dog is an institution in the home and the State. He plays a big part in politics—both the biped and the quadruped species. But the sheep is only an agricultural attachment, excluded from incorporated towns of more than 16 population, left at the mercy of the four-legged dogs in the rural districts, and fleeced by the other variety in cities and towns and political conventions. I did not know that there is such a remarkable analogy the between the experience of the sheep and the experience in store for the distillery.

But my remark about the dogs and the fleas refers to the Tarboro and the Jackson County liquor bills. They passed. They have a dispensary at Tarboro. The bill calls on the people to vote on the question of putting saloons in its place. It was presented by friends, patrons and advocates of saloons, worthily represented by Senator Gilliam. The Jackson County bill is worse. Jackson is a prohibition county. But some fashionable hotels have set up there. The bill permits these hotels to sell wine, and opens the way for the rest of the list of intoxicating liquors and all that they entail. That is, the State of North Carolina overrules the people of the county of Jackson for the sake of two hotels. It is a shame and a crime! It defeats Democracy and condemns the principle of local self-government. I hope the Senate will defeat the bill. I know they say that the hotels will run their bars on a high plane. That is what they said when the State let the Atlantic hotel fly the red flag of liquor in the face of the Morehead people. But if ever a bar-room bred drunkenness and gambling and debauchery, the Atlantic hotel bar does from June to August every year. Why, from the time one takes the State's car "Vance" at Goldsboro drinks are offered him. There are no respectable bars. By the way, the State now owns this hotel. I wonder will the State run or lease the bar there this summer? I wonder, and, by my soul, if the State shall some one else will wonder.

I say these bills remind me of the saying about dogs and fleas. They have moved me to invent an axiom, a thing I hesitate to do, out of respect to Euclid, Solomon, Ben Franklin and Aesop, and the gentlemen involved, now living, but soon to be politically as dead as Aesop. But I leave it to you to print or not. It is this, "If you send liquor-drinking legislators to Raleigh, you must expect to get liquor laws." One judges a district by the men it sends. The men demand that their fellow-representatives do this. This is the core of Senatorial courtesy. "I am here, they say; my people know me; they know what they were doing. I represent them, not you. Vote as I say, therefore." I have sympathy with appeals for temperance legislation from such districts, but I cannot put down an impulse to rebuke them for sending here such men to kill the votes of sober legislators who stand on the moral side. Oh, yes, there are such "honorable gentlemen" here. One of them has had the delirium tremens, and another was about to have them last week. If the Senate defeats the hotel bill it will not be by the leadership of the Senator from the Jackson County district. I hope Tarboro will vindicate herself in the election that has been put upon her. After all, it is a fairer election than the friends of the dispensary had reason to expect—thanks to amendments to Senator Gilliam's bill—no thanks to him.

The House has passed the anti-cannon-cracker, anti-air gun bill, and killed the anti-Bible-kissing bill. I hope the air-gun bill will pass the Senate, with an anti-hot-air amendment. The House has also set Thursday of this week to consider the Watts bills. They say it will be discussed several days. The Smith bill has won many followers, as it puts the whole State under prohibition and permits each county to vote as a whole—if the advocates of saloons or dispensaries care to call an election. That is, it puts the burden of proof on the liquor men. This, and the fact that it refers the matter to the whole people of a county, are the bill's strong points. The out and out temperance men, the anti-Watts-bill men, the leave-it-to-the-people men and the anti-legislation men are circulating around this bill. It has decidedly troubled the waters. You must look to the Senate for a way out. For the Watts bill is not adequate, and the Smith bill will hardly survive. Altogether then for the London bill!

The anti-child labor bill and the reformatory bill are suffering by reason of having too many friends. Every one has taken them for granted, save the opponents of the former, while the latter is dying for want of an enthusiastic champion. Good management will be required to bring these bills through. The reformatory bill as it stands is extremely foolish—providing for a directorate of seven women! A reformatory and a nursery, Mr. Editor, are separate departments. Let the women take the nursery. Ribbons and laces never turned a widower's and bachelor's head more effectually than they did at the hearing of this bill. The grand-stand—well, it is a great institution to play base-ball to, but not to make laws to. Out with the nursery for young convicts! Gallantry will cover no end of foolishness, but not in this serious business of making men of youthful criminals. [Since this was sent in a substitute has been reported providing a directorate of five women and three men. But the reformatory is distinctly a man's business. Editor.]

I take it that your readers would be glad to know more about the man whose name has become a household word in North Carolina—Mr. London, who introduced the London bill. I know Mr. London well. He is a newspaper man, lawyer, churchman and citizen. And when the time was he was a soldier. I have heard him tell how W. H. H. Lawhon rushed over the breastworks in one of the big battles and grabbed the flag in a Yankee's hand and wrestled with him, in the midst of a hail of bullets, until he brought soldier, flag and all into the Confederate ranks! That war not only tried men. It made men. But I wander.

Mr. London is a man of high ideals—every way. His home moves on the highest plain, and happiness and sweet fellowship reign there. He has a wonderfully happy wife and children. And they begin the day in devout family prayer. I heard a gentleman say that Mr. Richard H. Battle was the only truly pious Episcopal gentleman that he knew. Of course his knowledge is exceedingly thorough or exceedingly limited. I wish to add Mr. London, as not second to Mr. Battle. Mr. London's ideals are high, I say, and he is a man of true religion. So there are two.

That is one reason why he has not held great offices. I spoke of him as a citizen. I could not call him a politician, though he has always been active in politics, and is a strong partyman, indeed a good partizan. He has stood for office—stood, as a man should. He has not run for it like wild; and he never will. There is a touch of the old school in him, though he is not an old man. His course in politics has ever been that of a true, modest and strong man. He has served his party faithfully; and he has served his State with genuine unselfishness.

I have never heard of Mr. London going to headquarters for orders, and I have known him to win unpopularity with the people in duty's cause. He can think, and does. Lots of these fellows who do not think cannot; that is why they have to get a ring to run them. Such rings are not in their noses. That is a sign of strength. They are round the fellows' necks, which is the sign of a monkey every time. Mr. London takes no orders. And, while the soul of courtesy, he does not stand by Col. Senatorial Courtesy. Altogether, if I am a judge, and he grew on me as a man of parts and character as did no other man in the last General Assembly, Senator London is a man who seeks to serve every good cause, who subscribes to the Governor's creed, that the only way to serve the people well is to do right. And he knows right from wrong. His ancestors did, which is a great thing. He is a moral man, a follower of Christ. Plenty of men think they are moral, but like the gentleman who asked where the morals of a certain anti-liquor bill came in, they would not see the moral quality in an issue if it stood out like the pyramids or shone like the sun. They are blind. That blindness, Mr. Editor, is far worse than pitiful loss of the sun's light. You say the battle for moral supremacy is on. You may raise your white banner, but there are thousands that will cheer you at the start who will fail you in the day of battle. They are morally dead, and being dead do not know it. But Mr. London is alive, and in the day of battle he will be a leader of the hosts.

Bradshaw got his bill through the House Committee by 16 to 1—by prayer and laying on of hands. Yes, honest! That mountain boy, how he thrills my heart! When I began this letter I had in mind to tell his story, the narrative of a Ten Years' War, as brave and wonderful as that of Jacob Riis' in New York against the Slums. As I have seen him going from man to man and laying hold of him and begging him to save Wilkes, I have thought of John Knox praying, "Give me Scotland, or I die;" and of Morrison praying for China; and of Carey for India. And I have cheered him with the old college cry, "Go it, Brad!" I cannot tell the story now. I have him on my list of heroes, and when I get time I will tell you a story that will awake all that is good in every boy's heart in North Carolina. I want a page! For the present, it is enough that "the little preacher from Wilkes" has won his fight, the bravest and best of the year, and is happy. I hope the Legislature will follow the Committee. To reject that bill will be like murdering an angel.

My two columns is out. The Assembly didn't do much last week. The reaction from the Senatorial contest was on. But look out for storms around the Watts, Smith and London bills this week, and if you have a voice, you reader, let it now be heard, or else forever after hold your tongue.

I am, sir, yours, etc.,

PETER PLAIN.

P. S.—The Governor has sent in a message asking for $50,000 for the University of North Carolina—all of it for improvements, doubtless needed. I hope Dr. Winston will let him back his bond-issue enterprise up with a message calling for $200,000 for the A. and M., and that Dr. McIver will kindly let him ask for $100,000 for his college, and then that the Assembly will establish several normal enterprises to aid members to get into Congress. This, the asylums, the code commission and the reformatory should pull out quite a respectable bond issue. We must issue bonds, you know. For did not Father Grover Cleveland teach us so?

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. R. JOYNER, Raleigh, N. C.

Subjects for Prayer.

February: Africa—Japan. "God that made the world . . . hath made of one blood all nations . . . that they should seek the Lord."

Africa.—Missionaries, 10; native assistants, 13; churches, 6; membership, 459; baptisms, 93; out-stations, 6; Sunday-school scholars, 245; day schools, 5; pupils, 115. Contribution of churches, $1,024.48.

Japan.—Missionaries, 10; native assistants, 7; churches, 2; membership, 114; baptisms, 25; out-stations, 0; Sunday-school scholars, 265. Contributions, native Christians, $101.03.

Study Topics.—Locate African missions on map. Note (1) large number of baptisms for 1901; (2) liberality of African churches. Rapid growth of Japan as a nation. Peculiar obstacles to the gospel: (1) In the character; (2) the history of Japan. Signs of a great awakening.

Notice.

Orders for Missionary Calendars cannot be filled after February 20, as the type will have been broken up. If you wish them, order at once. Single copy five cents. In lots of ten or more three cents each.

Our Work in Africa.

"Our African work is in Guinea, in West Africa, between six and eight degrees north latitude. We call the whole country Yoruba, though of several tribes speaking the same language only one is properly Yoruba, and this is the largest and principal one.

Our work was begun in the Yoruba country proper, that is, in the interior, about 1850, but from the time of our American Civil War till 1875 little was done. While our force of workers is very small at present, I think our apparent prosperity was never greater, though in some things, especially school work, we have gone backward. But in self-support, and independence of native churches, and in number of churches, we have made much progress.

I think from the point of the number of converts, our work in this field will compare favorably with most other fields, in porportion to the number of workers actually on the field. Why is it that people expect so much greater results in a heathen field than they actually have at home; when the difficulties in the heathen country are very much greater!"

A Missionary's Bill of Fare.

"For breakfast we have tea or coffee, with porridge, if European stores hold out; if not, putty-pudding—i. e., manioc macerated and pressed into large lumps, from which the poisonous juice has been squeezed out. Dinner at mid-day consists of meat, usually hippopotamus, if we can get it; otherwise bananas and plantains and sometimes pumpkins, and again "putty-pudding." Some of us eat tinned meat; others, like myself, dislike it so much we prefer to do without. Supper is a repetition of dinner, with the addition of tea. Our diet is tempered by pineapples. These on the Kongon are small but very abundant; we don't cut them in slices,—but scoop them out with a spoon. Sometimes on a journey I have had nothing else to eat all day. When I returned home I never wanted to see another! The natives consume bats and parrots; the former, smoked very slowly over wood fires, are considered a great dainty. We can't bring ourselves to eat them. Fowls and eggs are small and scarce, but they do exist."—Missionary Review.

Probing the Open Sore.

"Shades of Rameses and Pharoah." Are we awake or do we dream! A traveler writes of "a fine bridge across the Nile," and "the rush of electric cars" in the streets of Cairo.

It is stated that the Cape to Cairo railway has been surveyed as far as the Zambesi, where a great steel bridge, having one span of 500 feet, will carry the line across the river at the Victoria Falls. The whole section from Bulawayo to the Zambesi—275 miles in length, or nearly 1,700 miles from Cape Town—is expected to be opened next year."

Women of Africa.

"Book-learning seems to be entirely uncongenial to most of them; digging, cooking and gossiping have been the sole occupation of Baganda women for so long that it is difficult to arouse in them a desire for any other kind of knowledge, nor do even the most enlightened of the men seem to think they ought to send their daughters to be educated, though they are only too delighted to send their sons. "What good is it going to do girls?" they ask.

Industrial work is not to be overlooked, and some Banza Manteke women are happy possessors of sewing machines, and as eager to get a certain cut of yoke or sleeves as the fashionable women at home. Miss Sowara, of Ibeke, wishes we could hear the Scripture recitations in her school, 250 voices reciting in perfect unison twenty or thirty parables and miracles. The girls have taken $50 in the sale of garments they have made, and are also trained in cooking, laundry work and gardening.—Baptist Missionary.

Southern Baptists in Japan.

Have the labors of Southern Baptists been commensurate with the hopes, of whose fruition we so easily despond. "He that soweth sparingly shall also reap sparingly." Once more, does the Gospel meet the demands in Japan? It does. Has the Gospel proven to be the power of God unto such as are being saved—in the work of Southern Baptists on Kyushu? It has. Let the facts witness: Less than ten years ago two young men, each accompanied by his wife, utter strangers to the people, their customs and habits, landed on Kyushu. Aliens, they came to make known the knowledge of the true God, from whom having been alienated for centuries, the people regarded as the aliens of God.

Five years more have well-nigh gone. They, too, have borne, and are bearing a cumulative testimony, evidencing the power of the Gospel to save. For, each year has witnessed an ingathering, which, though small compared to the nine million on Kyushu, makes the vaults of Heaven to ring as the angels around the throne re-echo the glad news, "Rejoice for the Lord brings back His own."

Great Mistake

Many women are "down" on washing powders. They tried some, were dissatisfied, and claim that all powders are poor. This is wrong. PEARLINE is not like other powders. Test it for washing. Compare the soap paste made from PEARLINE with that made from any other soap powder or washing powder. 672

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Please mention this paper when writing advertisers.

Rheumacide

Thoroughly eradicates the excess of Uric and Lactic Acids from the system, starts the kidneys into healthy action, cures constipation and indigestion.

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AND ANY OTHER DISEASE CAUSED BY IMPURE BLOOD.

Do not be discouraged if other remedies have failed. RHEUMACIDE has made its reputation by curing alleged incurable cases. Does not injure the organs of digestion.

GREENSBORO, N. C., Aug. 26, 1902.

Gentlemen—Some six years ago I began to have sciatica, and also a chronic case of muscular rheumatism. At times I could not work at all (my business being baggage master on Southern R. R.). For days and weeks at a time I could not work. My suffering was intense. Physicians treated me, without permanent relief, however. Tried a number of advertised remedies without permanent benefit. Finally I tried "RHEUMACIDE." It did the work, and I have had excellent health for three years. I can cheerfully say that all rheumatics should use "RHEUMACIDE," for it is by far the best remedy.

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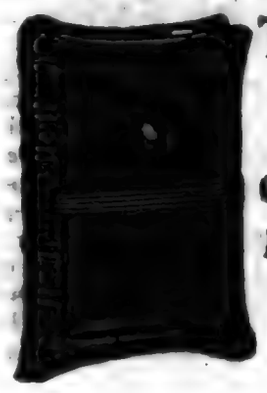

Teacher's Bibles, clear type, Maps, References, Helps and Concordance, etc., $1.25 or $1.50, with index, postpaid.

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Crowning Day, No. 5, (Shape or Round Notes) $2.50 per doz. $3.00 postpaid.

Master's Call, (Shape or Round Notes $2.00 or $2.50 postpaid.

Baptist Quarterlies 2 Cents Each.

Send for sample song book at dozen rate. Money refunded if not wanted.

Alfred Williams & Co., Booksellers, Raleigh, N. C.

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are not economy. It won't pay you to buy one. They will last for awhile, but the kind you want is one that will last for a lifetime. That is the kind we are selling.

Our Pianos are Well Made,

and as to purity of tone and quality, they cannot be excelled. Come in and look over our fine stock, get terms and prices, and you will not go elsewhere to purchase.

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Everything for the Garden

Is the title of Our New Catalogue for 1903—the most superb and instructive horticultural publication of the day—190 pages—700 engravings—8 superb colored plates of vegetables and flowers.

To give this Catalogue the largest possible distribution, we make the following liberal offer:

Every Empty Envelope

Counts as Cash.

To every one who will state where this advertisement was seen, and who incloses 10 Cents (in stamps), we will mail the Catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds, containing one packet each of *Sweet Peas, Large Mixed Hybrids; Pansies, Giant Fancy Mixed; Asters, Giant Victoria Mixed; Big Boston Lettuce; Early Ruby Tomato and Cardinal Radish*, in a coupon envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of $1.00 and upward.

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Sunbeams' Corner.

Conducted by Miss Elizabeth N. Bridges, Band Superintendent for North Carolina.

A New Version of an Old Theme.

This a box called a Mite Box.

This is some money that wanted to go in the Mite Box.

This is the purse that held the money
That wanted to go in the Mite Box.

This is the maid with the crimpled hair
Who owned the purse that held the money,
That wanted to go in the Mite Box.

This is the clerk with the jaunty air,
Who sold the ribbons of colors rare,
That tempted the maid with the crimpled hair,
Who owned the purse that held the money,
That wanted to go in the Mite Box.

This is the store with the brilliant glare,
Where stayed the clerk with the jaunty air,
Who sold the ribbons of colors rare,
That tempted the maid with the crimpled hair,
Who owned the purse that held the money,
That wanted to go in the Mite Box.

This is the safe, well-made for wear,
That stood in the store with brilliant glare,
Where stayed the clerk with the jaunty air,
Who sold the ribbons of colors rare,
That tempted the maid with the crimpled hair,
Who owned the purse that held the money,
That wanted to go in the Mite Box.

Then into that safe, well-made for wear,
That stood in the store with the brilliant glare,
Where stayed the clerk with the jaunty air,
Who sold the ribbons of colors rare,
That tempted the maid with the crimpled hair,
Who owned the purse—went the money,
That wanted to go in the Mite Box.
—The Palm Branch.

Outline of Study for Second Quarter.

March—Subject, Home Missions.

First Meeting—The Great Western Movement; Indian Life; Indian Schools; Homes of Frontier Missionaries.

Second Meeting—Ranch life; New Cuba; Growth of the Southern Baptist Mission Work.

April—Subject, Mexico.

First Meeting—Map Study; Mexico before Cortez; Religion in Mexico before 1519.

Second Meeting—Spanish Conquest; Wild Tribes; Ruins in Mexico; Beginnings of Roman Catholicism.

May—Subject, Mexico (continued.)

First Meeting—Mexico City; Home Life in Mexico; Mexican Sports; Martyrdom of our First Missionary to Mexico.

Second Meeting—Mexican Priests; Image Worships; Southern Baptist Mission Schools; Missions To-day in Mexico.

Program for First Meeting in March:

Subject, Home Missions.
Hymn.
Psalm 89:11-18 in concert.
Prayer.
Bible Reading—"Good Stewards," Luke 12:33-44 by Lady Manager.
Proverbs 3:27; Matthew 24; 45, 46; 25:44, 45; I Corinthians 4:1, 2; I Timothy 6:17-19; I Peter 4:9, 10; I John 3:23 by selected readers.
Hymn.
Roll-call.
Collection.
Reading of Minutes.
Reading, The Great Western Movement.
Hymn, "America."
Reading, Indian Life; Indian Schools; Talk by Lady Manager on Self-Denial.
Reading, Homes of Frontier Missionaries.
Hymn.
The Lord's Prayer in concert.
Adjournment.

The Great Western Movement.

THE UNKNOWN WEST.

It hardly seems possible for us to think of the great Mississippi valley and the vast extent of our country beyond as unknown. Yet little more than fifty years ago there were no flourishing cities connected by many railroads and crowded with people from all over the world. Instead there were but here and there, far scattered villages farms and trading posts. Indians, buffalo, antelope and wolves roamed the praries and mountains at will. But few white men had crossed the continent nor learned of the wild beauty of the mountains and rivers, and the possibilities of commerce, agriculture and mining were undreamed.

BEGINNINGS OF THE MOVEMENT

In the early half of the last century, people began to move to what they called "the Western Country," but this usually meant Kentucy, Tennessee, or at most, Arkansas and Missouri.

As late as 1846, St. Louis was thought almost the "jumping off place." Beyond it stretched trackless praries, across which now and then strange looking lines of travellers passed.

TRAVELLING OUTFITS

A man may now take a train in the east and in six or seven days reach the Pacific coast. Fifty years ago it took about as many months. Covered wagons contained the family goods and carried the women and children. The men marched behind or rode on horse-back, driving sheep and cattle which they were taking to their new homes. Sometimes the heavy wagons would sink in the mud of river beds and hours would have to be spent by the men, knee deep in water, trying to get them out. Again, water would fail, and more than one family has almost fainted of thirst.

Usually these early settlers of the west formed large parties for better protection against Indians and wild beasts. When they stopped for the night they built camp-fires and kept guard, for they could hear the wolves howling and sometimes see Indians stealing toward tthem. Many graves mark the early highways across the country as those too weak for the long journey, died by the way.

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways, TAKE

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And save your health.

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A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists.

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50 cents and $1.00 a bottle at druggists.

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I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

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Cures Coughs, Colds, Hoarseness, Sore Throat and Bronchitis. 25c. at druggists.

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Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Fall line than you'd expect even from us.

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Anything sold by us has to be as represented. Write or call on us when you need machinery or hardware, or have anything to sell, and we will make you money.

We Make No Exceptions When We Assert that Three Jars of

TAN-NO-PIL-INE

Will Positively cure any case of Piles, No Matter of How Long Standing. YOU MUST CONFESS That we have Unlimited Confidence in Our Tannopiline, to say nothing of NERVE when we offer the Sum of $5 00 for any case three jars fails to cure.

Remember: We do not require a Physician's Certificate.

$1.00 PER JAR Our Treatment 3 Jars, $3,

For Sale By All Druggists.

TAN-NO-PIL-INE M'f'g Co., Columbia, S. C.

Pastors at Wake Forest.

The pastors who have been attending the special course in Bible Study at Wake Forest, desire to say that they greatly appreciate the privilege so kindly extended to all of our pastors. Prof. Cullom has presented many well digested features of Bible truth and has cordially rendered to us, every possible aid. This has been, to us a pleasant and helpful recreation.

Bro. T. Neil Johnson has given some clear expositions of the best methods of teaching the Bible in Sunday-school. He is a hard student and does his work well. Our sojourn here has been at small expense, while every advantage, of library, gymnasium, etc., has been extended to us. The utmost courtesy from faculty, students and residents, has made our stay home-like and enjoyable. Prof. Poteat lectured once and Dr. Willingham gave us a grand talk on world wide evangelization. Dr. Hatcher is to follow, and of course we anticipate a feast.

How much we wish that more of the pastors were here, especially the country pastors. We know what it is to go the rounds from year's end to year's end, with scarcely an opportunity to hear a sermon except what we grind out ourselves.

How helpful is the association, how freshening the touch, with brethren, books and hearts. They tell us that we may have the same privileges next year. Let us try to get ready. Doubtless the country fields can give their pastors a month's vacation and not deduct it from their salaries. It would be a great treat to the State missionaries. Perhaps the Board will consent for them to leave their fields for a month. The time would be well made up by the renewal strength and energy, after the rest.

We were told that this is to be an experiment. If it is not satisfactory, it is so, only to those who have failed to attend.

Let us encourage the brethren to get ready by next January, so we can have a good attendance.

Pure gold is brighter for being brushed up.

The brethren desired me to write these things, and we all endorse what is written.

T. B. JUSTICE.

Feb. 2, 1903.

Alas!

Generally when I submit an article for publication I determine beforehand to submit to whatever emendations the printer makes. But a typographical blunder on the large, beautiful sheets of the Recorder looks so bad, especially when it is in an article of mine, that I am determined to request correction of my article "On Pleasure" in the following respects:

To begin with, the printer blotted the Pleiades from the heavens and made me speak of the gentle influence of Arcturus. Now the Bible speaks of the sweet, or gentle, influence of the Pleiades; so the printer laid me liable to the grave accusation of making a blunder regarding the Bible and the science of astronomy also. I decided however to let it go, until I remembered that the name Arcturus came from two words meaning "bear's tail." Now if there is any gentle part of a bear I suppose it is his tail, but I would not risk either end of one. Besides I fear my old teacher in astronomy has read the article, and has regretted that he ever passed me on that important science.

There was one expression in my article on which I especially prided myself, "the moon rising over the shaggy hill." I patted myself on the back when I wrote that, and mentally ejaculated that it was as florid as the rhetoric of Henry Blount. But alas! The printer put it. "the morn rising over the shaggy hall." It took a long while to bring me around to a condition of compos mentis after reading the frightful blunder.

I cannot write well, but it does seem that a printer who can read Brother Bailey "handwrite" ought to read Hebrew without a teacher, to say nothing of my writing, which is as legible as that of Horace Greeley and other great men.

Sincerely,

C. L. GREAVES.

The editor was looking after the London bill delegations that week and the rest of the force did their best under exceedingly disadvantageous conditions. We beg pardon. Let these shortcomings be counted first amongst the sacrifices required by the Temperance campaign. We hoped not to neglect the Recorder, but we have been compelled to do so.

Cure Catarrh at Home.

A Practical Remedy So Simple and Pleasant That Even a Child Can Use It.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, or cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped-up feeling in the nose and head; extreme liability to take cold, etc. These conditions often lead to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases.

SAMPLES MAILED FREE.

In order to demonstrate its virtues, a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is $1.00 per box (one month's treatment), sent postpaid. Address Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

CAPUDINE
CURES
Sick Headache, Nervousness, and Feverishness.
NO EFFECT ON THE HEART.
Sold by all Druggists.

It is a pleasure to note the success of The Bobbitt Chemical Company, of Baltimore, Md., manufacturers of Rheumacide, which is said to be a very superior remedy for rheumatism and other blood diseases. This Company has grown from a small beginning until it is now one of the most extensive advertisers in the United States, using newspapers and other methods, also.

Please mention this paper when writing advertisers.

Beware of Ointments for Catarrh that Contains Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucuous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucuous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price 75c per bottle.
Hall's Family Pills are the best.

INDIVIDUAL Communion Cups
SANITARY COMMUNION OUTFIT CO., Dept. 128, Rochester, N. Y.
SEND FOR OUR FREE BOOK
Why do you permit a custom at the communion table which you would not tolerate in your own home? We will send a list of over 1200 churches where our Individual Communion Cups are used. Trial outfit free to any church.

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We have advised and cured sick people for more than twenty years, we offer you our advise and a sample of either our new Stomach or Liver medicine free for the asking.
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50¢ GUARANTEED BY DRUGGISTS 50¢
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THE BEST SHOE IN AMERICA FOR $2.00

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IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.
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and bronchitis respond promptly to Vin-Gu-Ol. It acts in a direct way. For weak lungs, throat troubles, and colds there is nothing that will give you so much real benefit as this preparation.
It not only cures, but by its great tonic and vitalizing effect wards off and prevents these ailments.
Vin-Gu-Ol is the great tonic and health-builder. It does not disappoint. It is composed of medicines of true merit, such as the Hypophosphites, Lime, Soda, Potash, Manganese, Iron, Quinine and Strychnine, Extract Wild Cherry, Guaiacol and the extract of pure Cod Liver Oil. Thousands and thousands of bottles have been sold in the last few months. Thousands of people have been benefited.
TRY A BOTTLE TO-DAY.
If local druggist does not handle we will ship on receipt of price.
Price $1.00.
Prepared Only by
T. A. MILLER,
Pharmacist,
519 East Broad Street,
Richmond, Virginia.

Special Rates via S. A. L.

$25.50 to New Orleans, La.
$23.50 to Mobile, Ala.
$22.90 to Pensacola, Fla., account Mardi Gras Celebrations February 18 to 24, 1903. Tickets on sale February 17 to 23 inclusive; final limit February 28th. On payment of fee of 50 cents tickets will be extended until March 14th.
$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
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Trains leave Raleigh as follows:

No. 34.
1:20 a. m. "SEABOARD EXPRESS," for ALL points Raleigh to Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.
11:15 a. m. "SEABOARD LOCAL MAIL" for ALL LOCAL points Raleigh to Portsmouth, Norlina to Richmond; conects at Henderson for Oxford and Weldon with A. C. L., at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.
11:50 a. m. "SEABOARD MAIL" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. & O. for Cincinnati, Chicago and St. Louis, at Washington with Penna. and B. & O. for all points.

SOUTHBOUND.

No. 31.
5:25 a. m. "SEABOARD EXPRESS" for Charlotte, Atlanta, Columbia, Savannah, Jacksonville, St. Augustine, Tampa and all points south and southwest.

No. 41.
4:01 p. m. SEABOARD LOCAL MAIL for Charlotte, Atlanta and all local points. Connects at Atlanta for all points south and southwest.

No. 27.
6:27 p. m. "SEABOARD MAIL" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points south and southwest.

Tickets on sale to all points, Pullman berths reserved, tickets delivered and baggage checked from hotel and residences without extra charge at

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Raleigh, N. C.

Please mention this paper when writing advertisers.

Bequest of $60,000 to Baptist Seminary.

President E. Y. Mullins, of the Southern Baptist Theological Seminary, has been notified that a bequest of $60,000 has been left to the Seminary by Mrs. Rebecca P. Bartlett, of Memphis, Tenn., who died Monday at the age of seventy-two years. The will of Mrs. Bartlett provides that the money shall be used to endow a chair to be known as the "Porter Chair" in memory of Dr. D. T. Porter, brother of Mrs. Bartlett. The trustees of the Seminary will not decide until May what chair will be supported by the bequest.

Mrs. Bartlett's gift to the Seminary was solicited by President Mullins over a year ago. The President saw Mrs. Bartlett and her life-long friend, Capt. John W. Dillard, of Memphis, and persuaded her to give a part of her fortune to the Seminary. Mrs. Bartlett left an estate of several hundred thousand dollars. Over $100,000 was left to found a home for orphans in Memphis.

While the bequest of $60,000 is a great help to the Southern Baptist Seminary the institution still needs money. John D. Rockefeller has assisted the Seminary in times past, and may do it again, it is said.

The Old Tar River Forever!

In the Recorder of last week, in your article "The Battle is On," in referring to Bro. C. W. Mitchell, the Senator from Bertie, you say, "he is the leader of a great people. He graces the Moderator's chair in the largest and ablest Baptist Association in North Carolina—the West Chowan." Everything you have said about Senator Mitchell is true. He is a great man and represents a great and good people, but I am sure when you were writing you forgot the old Tar River Association, with its 86 churches, 33 ministers, 9,475 members, 97 Sunday-schools with 4,677 scholars, contributing last year $33,569.98, and church property worth $90,225, and still growing. There should be no rivalry between Associations save that in striving to do all we can for the Master's kingdom. We are proud of the Tar River Association and the great work it is doing. Don't forget us my brother. Our next session, which is the seventy-third, meets with the church at Rocky Mount, of which I am a member, Tuesday night, October 6, 1903, and you are cordially invited.

Come and see what we are.

Fraternally,

T. M. ARRINGTON.

Rocky Mount, N. C., February 8,

[We will be there, and make ample explanations.—Editor.

Sunday-school Lesson.

The Question Concerning Idol Meat.—The church at Corinth was young in the Christian life. Its members were in the midst of an environment bitterly antagonistic to the true principles of Christianity, and they were therefore constantly face to face with practical difficulties in leading a Christian life.

Among the problems which pressed upon these Corinthian Christians for a satisfactory solution was the question of eating meats which had been previously offered in sacrifice to idols. These meats were those parts of the animals used in sacrifice which were not laid upon the altar, but which belonged partly to the priests and partly to those who had offered the sacrifice. These remnants, we are told, were sometimes eaten at feasts held in the temples, or in private houses, and sometimes sold in the markets by the priests, or by the poor, or by the niggardly. The problem which agitated the minds of some of the Corinthian Christians were whether or not they might eat this meat without defiling themselves.

The Best Way.—In the verses selected for our study Paul suggests a satisfactory solution of this whole difficulty. It is simply this, that the Corinthian Christians allow themselves to be guided in their conduct by the principle of love. For the sake of those whose consciences were weak, it were better, in the spirit of love, to refrain from eating meat that had been offered to idols. Paul insists upon the principle of liberty, but he shows very clearly that the supreme and guiding consideration should be love, which will hold the spiritual welfare of a brother or sister in the faith as dearer than the right to eat meat of any kind.

Modern Social Problems.—The problem which confronted the Corinthian church was essentially a social problem. So to-day the Christian church is confronted by manifold social problems. Perhaps the most pressing, as well as the most difficult, of solution is the temperance problem, for the liquor interest is strongly intrenched, and its baneful influence permeates almost the whole fabric of our modern social life.

The Solution Offered by Christianity.—For all our modern problems Christianity offers the same solution which Paul presented to the Corinthian Christians. What is needed to solve the temperance problem is the adoption of the principle of love for our neighbor as against the principle of self-love. Self-love will dictate to a man that he follow his own inclinations in the matter of drink, but the spirit of true Christian love will prompt him to deny himself (if total abstinence from intoxicating dring can properly be spoken of as self-denial), in order that he may not cause his brother man to fall.

When lamp chimneys don't break my name is on them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

SPECIAL TO PASTORS For a Limited Time...
500 Linen Bond Noteheads, 500 Envelopes, all printed, $2.00
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IF YOUR LIVER

is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

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Some Wholesome Advice Where Badly Needed.

Rupture is one of the many Chronic Diseases requiring special skill and experience for its proper treatment. Not only is it a source of constant pain, but if neglected or improperly treated it completely disables and incapacitates one, rendering them unable to stand the least physical exertion. Unskilled treatment is dangerous, for it only aggravates the trouble and makes the patient worse. No matter how competent your family physician may be, there are many diseases wh ch he cannot treat satisfactorily for the reason that he has not the time necessary to devote to the deep study and research of Chronic Diseases, nor has he he had the experience in treating them which is absolutely necessary in order to enable him to understand them thoroughly.

My treatment is Absolutely Painless and involves no surgical operation.

I have cured some of the most severe cases of long standing.

I do not use out-of-date methods.

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No other physician in the United States has treated as many cases of rupture as I have, and the superiority of my special plan of treatment is demonstrated in every case I undertake. I do not rely upon the old-time, slow and tortuous methods so long in vogue, but I have originated a thoroughly modern scientific plan which is prompt and certain in results, in even the most severe cases. It is absolutely painless and does not involve the horrors of the knife or other dangerous treatment relied upon by other doctors. Write me for symptom blanks which explain fully how I can cure you at your own home.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

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Dry Bridge, Va.

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CRANBERRY IRON AND COAL COMPANY,
No 240 South Third Street,
Philadelphia, Jan. 30, 1903.

The annual meeting of the stockholders of the Cranberry Iron and Coal Company, will be held at the office of the Company, No. 240, South Third street, Philadelphia, Pa., on Tuesday, the 17th day of February, 1903, at 12 o'clock M., for the purpose of electing a Board of Directors to serve for the ensuing year, and for such other business as may be brought before the meeting.

JOHN S. WISE, Sec'y.

NOTICE.

Having qualified as the Administrator of the estate of H. W. Jones, late of Wake county, this is to notify all persons having claims against his estate to present them to the undersigned on or before the 1st day of February, 1904, or this notice will be plead in bar of their recovery. Those indebted to said estate will make immediate payment to me.

C. D. JONES, Administrator,
Hickory Grove, N. C.

Christ Is All.

How difficult it would be to name a noble figure, a sweet smile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a despondING saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor, sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and am I to be condemned? He is pardon. To deck him out and set him forth, nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at his feet. The skies contribute their stars. The sea gives up its pearls. From fields, and rivers, and mountains, earth brings the tribute of her gold, and gems, and myrrh and frankincense, the lily of the valley, the clustered vine, and the fragrant rose of Sharon." Tertullian said, "If thou endurest wrong for Christ's sake, he is a revenger; if sorrow, he is a comforter; if sickness, he is a physician; if loss, he is the restorer; if life, he is a reviver."

Things to be Remembered About Japan.

1. Japan is about the size of California.

2. It is a beautiful country, and so mountainous that not more than one-tenth is under cultivation.

3. There are more than 45,000,000 inhabitants, or more than in Great Britian or France.

4. The population is rapidly increasing without immigration.

5. The government is a constitutional monarchy. Suffrage is limited by property qualifications. The country is well governed.

6. Japan has all the scientific machinery and inventions that mark modern civilization.

7. It has an excellent school system, with 81 per cent of the boys and 51 per cent of the girls under instruction.

8. Heathenism is still strong in Japan.

9. The people are without Christ, "walking in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their minds."

10. Roman Catholic missionaries entered about 1550, and were expelled in 1597. Protestant missions began in 1859, the first convert was baptized in 1864, the first Scripture portion published in 1871, and the first church organized in 1872.

Use What You Have.

"What is in thine hand, Abel?"

"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to Thee, a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for me."

And he did, and with it wrought more wondrous things than Egypt and her proud kings had seen before.

"Mary, what is it that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint Thine only One called Jesus."

And so she did; and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has, ever since, been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"

"Only two mites, Lord. It is very little, but then it is all I have, and I would put it into Thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it that thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for Me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but inspired by her loving life. "Dorcas Societies" even now continue their benign mission to the poor throughout the earth.—Christian Budget.

The Bell of Justice.

A beautiful little story is told which is well worth repeating here. In one of the old cities of Italy, so the story goes, the king had a bell hung up in a tower in one of the public squares, and called it the "Bell of Justice," and commanded that any one who had been wronged should go and ring the bell, and so call the judge of the city to come and see that justice was done. In the course of time, the end of the bell-rope rotted away, so a wild vine was tied to it to lengthen it.

One day an old and starving horse that had been turned out by its cruel owner to die, wandered into the tower and in trying to eat the vine rang the bell to which it was attached. When the judge of the city came to see who had rung the bell, he found this horse. Then the judge sent for the owner of the horse and ordered that, since this animal, which had been so wronged, had rung the "Bell of Justice," he should have justice done to him. He commanded the owner, therefore, to take the horse home and feed and care for him as long as he could live.—Apples of Gold.

CURES BLOOD AND SKIN TROUBLES, BONE PAINS, RHEUMATISM, ETC.

Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health and all due to the use of Botanic Blood Balm. Yours truly,

MRS. D. K. STAUFFER.

B. B. B. (Botanic Blood Balm) heals all ulcers and festering, bleeding, eating sores, even Deadly Cancer, Scrofula, Eczema and Itching Skin Humors, Swellings, Risings and Bumps on the Skin, Blood Poison, Rheumatism, Catarrh and all Deep-Seated Blood or Skin Troubles, the kind that refuse to heal under doctors or patent medicine treatment. B. B. B. gives life and vigor to the blood, and B. B. B. is a food for the blood, bones, nerves and tired, worn-out muscles. B. B. B. thoroughly tested for thirty years. B. B. B. improves the digestion. Give it a trial. Druggists, $1. Trial treatment free by writing Blood Balm Co., 82 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given.

WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials Free. Dr. WOOLLEY, 185 N. Pryor St., Atlanta, Ga.

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RHEUMATISM

ACUTE AND CHRONIC, MUSCULAR, MERCURIAL, ARTICULAR AND INFLAMMATORY.

Some people have been suffering from Rheumatism so long that they can scarcely remember the time when they were entirely free from an ache or pain, and have long since forgotten the joys of a painless existence. They are at the mercy of every ill wind, and their misery is aggravated by exposure to cold or sudden changes in the temperature. They become walking barometers and most accurate in weather predictions, the increasing pains in muscles and joints foretelling the approaching storm or the coming of bad weather. It is from these constant sufferers that the great army of rheumatic cripples is recruited. Their bodies are worn out by the incessant pains and the joints become so stiffened and bent that they are at last compelled to give up or hobble about on crutches.

Nobody ever outlived Rheumatism; the disease never loosens its grip or leaves of its own accord, but must be driven out by intelligent and persistent treatment through the blood, for Rheumatism of every variety and form is caused by an over acid condition of the blood, and the deposit in muscles, joints and nerves of corrosive poisons and gritty particles, and it is these irritating substances that produce the inflammation, swelling and pains, which last as long as the blood remains in this sour and acid state.

To cure Rheumatism permanently the blood must be purified and invigorated, and no other remedy does this so well or so promptly as S. S. S. It refreshes and restores to the thin acid blood its nourishing and health-sustaining properties. And when strong, rich blood is again circulating through the body the acid poisons and irritating matter are washed out of the muscles and joints, and the pains at once cease and Rheumatism is a thing of the past. S. S. S. is a purely vegetable medicine and does not derange the stomach like the strong mineral remedies, but builds up the general health, increases the appetite and tones up the digestion.

Through our Medical Department the pain-racked, despondent Rheumatic sufferer will receive helpful advice from Physicians of experience and skill without charge. Write us fully about your case.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

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Gentlemen:—About a year ago I was attacked by acute Rheumatism in my shoulders, arms and legs below the knee. I could not raise my arm to comb my hair. Doctors prescribed for me for over two months without giving me any relief. I saw S. S. S. advertised and decided to try it. Immediately I commenced its use I felt better, and remarked to my mother that I was glad I had at last found some relief. I continued its use and am entirely well. I will always feel deeply interested in the success of S. S. S. since it did me so much good. Yours truly,

MRS. ALICE HORTON.

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The Pastor and the Sunday School.

Lectures delivered at the Southern Baptist Theological Seminary by.. REV. WILLIAM K. HAYCHER, D.D.

LECTURES.

1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Corner.

Appendix—Historical.

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Marriages.

TOTTY — WESTON. — At the home of the bride's father, Roanoke Rapids, N. C., February 1, 1903, Mr. Orril Totty to Miss Lilly M. Weston.

ADCOCK—SMITH.—On January 27, 1903, at the home of the bride in Wake county, by Rev. A. D. Hunter, Mr. J. W. Adcock to Miss Lillie A. Smith.

GRAY—HARRISON.—On December 25, 1902, at the home of the bride in Wake county, by Rev. A. D. Hunter, Mr. Patrick D. Gray to Miss Maud Harrison.

KNOTT—HODGOOD.—In Granville county, January 29, 1903, by R. H. Marsh, pastor, Mr. P. Wesley Knott and Miss Jamie Hodgood, daughter of Samuel C. Hodgood, deceased, and Mrs. Rebecca Hodgood, all of Enon church.

REDMON — WATSON.—At the home of the bride's father in Glenville, Jackson County, N. C., January 27, 1903, Mr. Wade H. Redmon, of Marshall, N. C., to Miss Martha E. Watson. E. Lee Fox, officiating.

Obituaries.

I sit and think in the twilight gray,
When my heart is so lonely and sad;
I shall one day stand by the side of the river,
And list for the sound of the boatman's oar
That will carry me safe to the other shore,
And land my glad soul in the haven of rest;
I shall know the loved ones who have gone on before,
And joyfully sweet will that meeting be,
When over the river, the peaceful river,
The Angel of Light has carried me.
—(Mrs.) L. E. Barger.

PASCAL ELLINGTON.—Deacon Pascall Ellington was born January 16, 1822, and died December 30, 1902, aged 80 years, 11 months and 14 days. He married Miss Margaret Jane Cheek on the 23rd day of January, 1845, which relation was blessed with eight children, six boys and two girls, six of whom are now living. He professed faith in Christ and joined Mt. Olive church in the early forties, and remained a faithful member of that church till 1875, when he joined Emmaus church with a letter from Mt. Olive, and remained one of her most faithful members till his death. He was ordained a deacon of Mt. Olive church in 1849, and filled that office faithfully in Mt. Olive and Emmaus churches till his death. Brother Ellington was an exemplary Christian and a faithful church member, having the confidence of all who knew him, and being always at his post as a church member. He was regular in his attendance at his church and always ready to contribute for her support. He was able to give a reason for the hope that was in him, and told his pastor in reference to death that there was nothing in his way and that death to him was only going home. He was a reader of the Biblical Recorder from his early life till about four years before he died, and loved it dearly. He was a regular contributor to the objects of benevolence and rejoiced in the success of our missionary enterprises. Truly a good man is gone. He left a wife and six children to mourn their loss. We extend to the bereaved family our heartfelt sympathy and pray the God of all grace to comfort them with His spirit.

L. R. DIXON,
C. N. JUSTICE.

WATSON.—Dr. W. D. Watson of Rives Chapel, Chatham County, N. C., was born December 27, 1828, and died December 18, 1901. He was baptized into the fellowship of Rives Chapel by Dr. Marsh in 1867. He was a practicing physician for quite a number of years, making lots of friends, and, as a matter of course, made enemies too.

I remember well when I became his pastor in 1895. I was his pastor five years. There was quite an attachment formed between us. When I resigned as pastor of his church he tried to prevail on me to continue. Often he would go with me to visit his neighbors. I regarded him as one of my dearest friends. We talked freely on matters of the church and the cause of Christ generally. He gave me lots of good advice. He seemed to be alive to the interests of the church. He was tender-hearted, generous and beneficent. He loved his church, his pastor and his God. Dr. Watson was a Christian, I verily believe, though not perfect. He would confess to me that he talked too much. He would say, "that's one of my failings." He realized it, and I think in his latter days tried to fight against it. He leaves three sons, of whom any father might be justly proud. He loved his boys, and spoke of them often to me. Rev. J. W. Watson, of Newton, N. C., the oldest, is a successful minister. T. M. and R. J. Watson are both fine teachers. He left also a host of friends to mourn their loss. He is greatly missed.

He is gone but not forever, for the time is coming when we shall meet again. May the God of love and grace be with his children; may they remember that all things work together for good to them that love God. Well may we say:

Servant of the Lord, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thou the Master's joy.
K. C. H.

Tribute of Respect.

On October 17, 1902, at her home, our Sister Mary F. Woodward passed from earth to the rest prepared for the people of God. Our sister was a devoted Christian, highly accomplished because a true Christian, true wife and loving mother.

She was married to H. N. Woodard thirty-two years. Baptized at the early age of fourteen, she faithfully attended her church until her health gave way. She was constant to her Bible, and therein found her greatest joy and profit.

It might be said of her as Jonathan said of David, "Thou shalt be missed," missed in her church, missed in her neighborhood, missed by the stricken husband, by the aged mother, by the loving, faithful daughter whose vigilance lost no expression of suffering, day or night, for by the bedside she constantly waited; therefore

Resolved 1. That we bow in humble submission to the Divine decree, but as a society we do kindly feel and mourn our loss in so true and faithful a sister.

2. That as a society, and as individuals, we extend our heartfelt sympathy to the bereaved husband and family.

3. That these resolutions be recorded on our minutes, a copy sent to the family, and also to the Biblical Recorder.

MRS. W. R. SHANNONHOUSE,
MRS. L. W. NORMAN,
Committee for Ladies' Aid Society of the Hartford Baptist church.

Whereas, our Heavenly Father in His wisdom has seen fit to take from our midst the sweet spirit of our sister, Mrs. Penny, into His own eternal rest, therefore be it

Resolved 1. That in the death of our sister, both the church and Missionary Society has lost a loyal and self-sacrificing member. She was a woman of positiveness and candor of speech, but careful for the feelings of others, true to her religious convictions, she held the confidence of all who knew her. For several months she endured intense suffering with much patience. On Wednesday, July 9, 1902, God took her and relieved her of all earthly anxieties, and in her experience of the divinity of her Saviour. Her body was laid to rest in the church yard.

2. That we extend to the bereaved sons, sister and brother our deepest sympathy, commending them to Him who is able to bring them into a celestial and eternal reunion.

3. That a copy of these resolutions be sent to the Biblical Recorder, and a copy be spread upon the minutes of our society.

Done by order of the Woman's Missionary Society of Apex Baptist church.

MRS. C. V. BROOKS.

Tetterine

Will cure that Irritating Eczema—stop the progress of that Ringworm and heal it completely.

A convenient, cleanly local application, harmless to sound tissue, death to microbes. The only sure remedy for all forms of itching skin diseases.

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You can make money by giving a part or all of your time to the work. Write at once for terms.
Address, The Carolina Benevolent Association, Raleigh, N. C.

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Potash

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writes FRED. BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making $6.00 to $8.00 every day I work." MRS. M. ANDERSON, of Iowa, writes: "I made $5.00 to $6.00 a day." Hundreds doing likewise. So can you. $5.00 to $10.00 daily made selling Jewelry, Silverware, Lamps, etc., metal goods with gold, silver, platings, etc. Everywhere wanted. We teach you FREE. Write—offer free.

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Co-operating with the Baptist State Convention of North Carolina.

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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S W.O on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

Feb. 11, 1903.

State Missions.—New Hope, King's Mountain, $1.50; Zion, King's Mountain, 5.00; Lattimores, King's Mt., 10.00; Orphanage, 5.00; Crabtree, 5.00; Orphanage, Liberty, 1.50; Piney Grove, Liberty, 10.00; First, Goldsboro, 25.00; King's Mt., 5.00; First, Durham, 19.00; Weldon, pledge, 12.00; Dunn, 5.88; A friend, 1.63; Wake Forest, 10.00; Averysboro, Little River, 2.00; Healing Springs, Ashe, 1.00; State Line, Flat River, 4.25; B. G. Early, pledge, 10.00; Baptist Grove, Little River, 1.00; Field of J. R. Taylor, 3.75; J. S. Allen, Sr., pledge, 5.00; Tarboro, pledge, 5.00; S. S., Middle Swamp, 3.00; Severn, 2.00; Bessemer City, 2.75; First, Greensboro, pledge, 10.00. Total this week, $166.36. Previously reported, $2,329.74. Total this year, $2,496.10.

Foreign Missions.— Lattimores, King's Mt., $5.00; S. S., Poplar Springs, King's Mt., 1.00; W. M. S., First, New Bern, 6.98; W. M. S., First, Greensboro, 7.00; W. M. S., Ansonville, (Xmas off.), 3.50; W. M. S., Ansonville, 1.50; W. M. S., Washington (Xmas off.), 10.75; First, Wilmington, 35.82; Sunbeams, Smyrna, C. F. and Col., (Xmas off.), 4.00; Smyrna, C. F. and Col., 2.14; New Bethel, .25; Autryville, 1.26; Pleasant Union, .68; W. M. S., First, Fayetteville, (Xmas off.), 10.00; W. M. S., First, Fayetteville, 6.69; Orphanage, Liberty, 19.70; South Henderson, Tar River, 2.25; Pleasant Plain, C. F. and Co., 4.00; Miss Mary Cox, 1.00; Wake Forest, 3.00; Y. L. M. S., Wake Forest, (Xmas off.), 11.12; M. S., Wake Forest, 7.50; W. M. S., Wake Forest, (Xmas off.), 26.65; W. M. S., McAdensville, So. Fork, (Xmas off.), 2.25; South Side, 15.00; Sunbeams, Tabernacle, New Bern, (Xmas off.), 2.40; W. M. S., Pleasant Hill, (Xmas off.), 1.60; Healing Springs, Ashe, 1.00; W. M. S., Graham, (Xmas off), 10.50; Sunbeams, Graham, 4.20; Mt. Carmel, W. Chowan, 6.50; W. M. S., Mocksville, (Xmas off.), 3.50; Louise, 2.00; W. M. S., Morehead City (Xmas off.), 2.25; W. M. S., Hobgood, Tar River, (Xmas off.), 4.75; East Bend, Yadkin, 4.34; M. S., Johnsons, 1.82; W. M. S., New Hill, Little River, (Xmas off.), 2.00; W. M. S., New Hill, Little River, 3.25. Total this week, $289.15. Previously reported, $611.85. Total this year, $851.00.

Home Missions. — Lattimores, King's Mt., $3.00; S. S., Poplar Springs, Kings Mt., 1.00; Mopsek, Chowan, 3.09; Smithfield, 2.91; S. S., Smithfield, 1.76; Miss Mary Cox, 1.00; A friend, 1.62; Wake Forest, 2.00; Healing Springs, Ashe, 1.00; Mt. Carmel, W. Chowan, 5.10; Battleboro, Tar River, 1.05. Total this week, $23.44. Previously reported, $163.32. Total this year, $186.76.

Education.—Red Oak, Tar River, $2.34; New Bethel, Tar River, 10.00; Bear Swamp, Tar River, 1.00; Smithfield, 10.00; Gethsemane, Tar River, 2.25; Hobgood, Tar River, 2.05; Wilson's Mill, 2.00; Hectors Creek, 1.50; Peach Tree, 1.48; Conoconary, .70; Tillery, 5.39. Total this week, $39.16. Previously reported, $330.85. Total this year, $390.01.

S. S. and Colpt.—Orphanage, Liberty, $1.74; S. S., Orphanage, Liberty, 1.27. Total this week, $3.01. Previously reported, $15.53. Total this year, $18.54.

Ministerial Relief—Knights Chapel, $1.01; Lattimores, King's Mt., 1.00; Oxford, 6.23; Healing Springs, Ashe, 1.00. Total this week, $9.24. Previously reported, $68.31. Total this year, $77.55.

Total reported for all objects this week	$489.36
Previously reported for all objects	3,482.00
Total reported for all objects this year	3,963.36

WALTERS DURHAM,
Treas. Bapt. State Con.

Educational Fund.

Cash collection on Educational Fund for week ending February 7, 1903:

Central Asso., New Bethel Ch., Mrs. Erastus Ross, $1; W. T. Rogers, .50. Mt. Zion Asso., Mt. Moriah Ch., $3.45. Tar River Asso., Red Oak Ch., $2. Stanley Asso., Barbee's Grove, $5.00. Liberty Asso., Orphanage Ch., $5. West Chowan Asso., Ahoskie Ch., A. G. Bazemore, $2; Winton Ch., Mrs. M. A. Cody, $5; Chowan Ch., W. W. Sorrell, $2; W. J. Cofield, .50; cash, $1. Chowan Asso., Ebenezer Ch., $25; Mrs. M. A. Bell, $10; Ariel Ch., $3.50; Cool Springs Ch., $9.60; Roper Ch., $5. Personal: Mrs. K. Averette, $10. Total, $95.55. Total amounts previously received, $31,457.39. Total receipts, $31,552.94.

L. D. WATSON, JR.,
Treasurer.

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to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y., will send you Free and Prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

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Notice.

Notice is hereby given that application will be made to the General Assembly of North Carolina, now in session, for the incorporation of the North Carolina Baptist School System.

Raleigh, N. C., Jan. 20, 1903.

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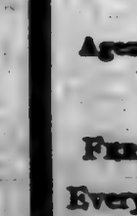

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, FEBRUARY 18, 1903.

JOSIAH WILLIAM BAILEY, EDITOR

VOLUME 68, NUMBER 33.

NORTH CAROLINA: THE TYPICAL AMERICAN DEMOCRACY.

This will be the toast of a President of the United States chosen from North Carolina one day, perhaps, when the traveller from Australia shall stand on London Bridge and sketch the ruins of St. Paul's. For the present it is a line from that startling book now going round the habitable world, by Mr. Thomas Dixon, junior—"The Leopard's Spots." It is a striking line. That night we read no more, though it was reached on the fifth page. The, Typical, American, Democracy, are each words calculated to arrest one; and, besides, it is a strange thing to find North Carolina mentioned in a book going round the habitable world.

Let Mr. Dixon's paragraph be printed whole, that his meaning may appear.

"North Carolina, the typical American Democracy, had loved peace"—the Civil War is just at an end—"and sought in vain to stand between the mad passions of the Cavalier of the South"—that she did until the politicians and the men that later passed the twenty-slave ownership exemption from the army led her out—"and the Puritan fanatic of the North. She entered the war at last with a sorrowful heart but a soul clear in the sense of tragic duty. She sent more boys to the front than any other State of the Confederacy--and left more dead on the field. She made the last charge and fired the last volley for Lee's army at Appomattox."

Very true, but wherein does this explain the word "Typical"? It does explain, as we shall see.

That reluctance to secede and that readiness to spill her last son's blood, once having seceded, speak much.

North Carolina is not the typical American democracy in respect to the character of her population. She is Anglo-Saxon. The typical American democracy is cosmopolitan. North Carolina is not the typical American democracy in respect to employment—not even in agriculture. But Mr. Dixon is right, North Carolina is the typical American democracy. Not the typical State or Commonwealth; but the typical democracy. The heart of the matter is in the word "Democracy."

North Carolina from the beginning has been the land of plain people and plain living—just folks, straightout, true, every day, unpretentious and imperfect folks. She has not been an ideal Democracy—not that, but typical; the representative American type. The United States was British to begin with. North Carolina is British and has always been. The United States was the land of plain people to begin with. So has North Carolina been, and so she is. New Englnad was Puritan. Virginia was Cavalier. North Carolina was neither; and today is neither. She prefers to be regarded as Cavalier, but her niggard hills have taught her children many a Puritan lesson. Much of her population came in protest by humble and simple men against Cavalier impositions in Virginia; and many a traveller from New York and Pennsylvania finding Virginia inhospitable made way to North Carolina, while not a few came by way of Charleston and the Cape Fear. We are English and Scotch and Scotch-Irish in North Carolina—not Cavalier, not Puritan, but an average that makes us a typical people. There is the Puritan reluctance to desperate measures, and the Puritan-Cavalier persistence and enthusiasm in a cause. 'Twas that that drenched the Cavalier hills of Virginia with our blood.

And as for democracy, the people have had a clearer opportunity to rule in North Carolina than in any other State, though, as we said, our democracy has by no means reached an ideal. There has been no long dominant family or ring or city or section, though not unto this day have we been without obstacles. The people have not failed every now and then, however, to speak effectually in spite of all obstacles. We take it that Mr. Dixon meant just this, that in North Carolina have been from the beginning the elements in larger measure and better balance that the fathers had in mind when they signed the Declaration of Independence—a great body of plain people of homogeneous character working out the last problem of human government—the problem of Democracy.

Now two obstacles have stood in the way of this people. We named them last week. But we shall name them again and again. For a long time slavery had no considerable hold in North Carolina. In those days ignorance was the great obstacle to Democracy. But we reached a high degree of popular government. Then came the inevitable curse of the slave—an aristocracy. It had no such force here as it had North and South of us, but it had gained much ground. While slavery grew Democracy waned. There is no better sign of the rise of Aristocracy than the law exempting owners of twenty slaves or more from the war—a law that did more to wreck the Confederacy than Grant's innumerable regiments and Sherman's march to the Sea, a law that is mentioned nowadays not at all for very shame. The fact that it is not mentioned indicates how signally the people put down the Aristocracy—the people and the general wreck of '61-'69. Never in this world will that dragon rise again. He is laid.

Then came the negro, citizen and candidate for office. He once made an aristocracy unwillingly. He now made party rule and the rule of a few imperatively expedient, and with no such intention of course. Fortunately that rule was in good hands—Vance's. More fortunately, soon after he died, when the inevitable degeneration was threatening there was an uprising that began in the overwhelming of the regime and ended in the elimination of the negro—the favor of Fortune appearing in the latter not the former.

The Typical American Democracy has thus thrown off—as a sound body will—two diseases that have attacked it. One remains, Ignorance, that she began combatting as soon as she had life, and that she had prepared to vanquish in 1858 when the war came on. She moves today with torch in hand and driving this monster forth with all her power.

This done—and even now the dawn appears—the Typical American Democracy will become the ideal Commonwealth. Such an opportunity is presented no where else on the globe. We have Anglo-Saxon population, neither Cavalier nor Puritan; we have stable civilization; we have native independence; we have passion for self-government. If we will work together; study our business of self-government; reject the increasing temptation to surrender our obligations to rule in order to make money; and resolve that things ought to and shall go right,—we shall bring forth out of these typical conditions the ideals that nerved the fathers' hearts as they signed the Declaration, endured in the Wilderness, wrought out the Constitution, and patiently laid the other foundations for Democracy.

This is a task that will call to every man and woman in the State in whom aspiration has room with thrilling power. God meant that the people should rule; and the day in which they shall attain to sovereignty Heaven will witness a consummation as which the mind of man has not yet been able to descry anything so noble or ennobling.

AN OUTRAGE.

The State Superintendent of Public Instruction has issued a statement that reveals a condition of affairs that we have often exposed—namely, the State school men though professing great zeal for the free schools, have taken their appropriations and have left the Treasury so empty that the free schools cannot obtain theirs. These gentlemen opposed the extra appropriation to begin with, but when they saw it coming they outshouted everybody. Mr. Joyner declares that he will demand that all appropriations shall be scaled hereafter—instead of making the free schools lose all. Read his straight words:

"The failure to provide this money now would work a hardship to more people than the failure to provide for any appropriation made by the last Legislature. This second $100,000 was appropriated by the Legislature of 1901 for this purpose. It is as binding as any other appropriation made by that Legislature. It affects more vitally the educational interests of the great masses of the people of North Carolina than any other appropriation made by that Legislature. If the other appropriations made by that Legislature are provided for, and some of them have been paid in full to date already, then this appropriation made for the benefit of the little children of North Carolina must be provided for. If there should not be enough money to pay all the appropriations made by the last Legislature then, as State Superintendent of Public Instruction, and a legal representative of the educational interests of the children of the State, I shall insist that all appropriations shall be scaled, and that this appropriation shall be put upon the same footing with all others, and that the same per cent of this shall be paid; in other words, if we have not money enough to pay all, then I shall insist that all appropriations made by the preceding Legislature shall be pro rated. It would not be fair or just to allow all the deficits or the largest part thereof to fall upon the appropriation for the public schools and the little children. I am confident, however, that this Legislature, composed of many of the State's able, patriotic and just representatives, will see the wisdom and the justice in providing the means to keep the State's pledge to its little children."

If he will refuse to be run over, the people will see that the men who try to are crushed beyond recognition. They have run over the free schools the last time. That is refined hypocrisy indeed that covers the face of the earth with spread-eagle free school talk, but quietly takes all the money in the Treasury.

A HERETIC HUNTER BURNT!

Our alert heresy-hunting contemporary, the Arkansas Baptist; has unearthed a really alarming condition of unsoundness at the Southern Theological Seminary. It appears that Professor Sampey, not having the fear of good Archbishop Ussher before his eyes—nor yet, it should seem, if the quotation be correctly reproduced, of Lindley Murray—has ventured to affirm that "recent researches has (sic) shown that the beginning of the human race must be put back several thousand, possibly 10,000 years before Christ." This is dreadful indeed; it is stark, staring higher critical heresy, for do not all the margins of all our dear old Family Bibles (of the King James variety) tells us a very different tale! But hold—was it not an Episcopal bishop who figured out these marginal dates! Yet here is the ultra Baptistical Arkansas Baptist standing up for his chronology against a Baptist scholar! This will never, never do. We call our Arkansas contemporary to order. Doesn't the merest tyro of a Baptist scholar know more about the Bible than any mere Episcopalian! Go to, brother; mend thy ways, lest thou thyself be summoned to the bar for heresy.—Examiner, New York.

SOUTHERN BAPTISTS AND THEOLOGICAL LIBERTY.

BY E. C. GARDNER.

Southern Baptists are a great host, scattered throughout a vast region, and in different sections subjected to the action of diverse local and traditional influences. In this great body all types of mind, all grades of culture, all social strata are represented. Many of them live in cities and are influenced by the liberalizing, rationalizing tendencies of city life. Many of them live in towns and country communities which are adjacent to cities and whose life and thought are largely modified by city influences; many of them live in remote and comparatively inaccessible rural districts and mountain fastnesses, where they have but slight and occasional contact with the great world and where habits of life and modes of thought are rude and primitive. One cannot look over one of our great representative mass-meetings or assemblies, without realizing what a remarkable and significant fact this wide geographical and social distribution is.

Moreover, these people are sticklers for individual liberty and local autonomy. These principles are bred in them. At the same time they are powerfully influenced, some of them consciously and some unconsiciously—and where it is unconscious the influence is all the more powerful—by the great time-spirit of our age, the instinctive impulse, the over-mastering trend toward consolidation or collectivism.

Hence has arisen a very decided and, in some quarters, quite insistent and somewhat reckless sentiment in favor of ecclesiastical centralization, and it is not uncommon to hear the ancient Baptist principles and habits of individual liberty and local autonomy scouted in terms not very respectful. But individualism and localism show a very persistent life among us. They will not be quickly routed from the field by the onset of the forces of centralization.

Baptist life in the South is in a state of rapid development, a development more rapid, more general, more significant than any we have passed through at any stage of our history. And this development is profoundly affecting both our theology and our polity. Indeed, one of the curiosities of the situation is that, in many instances, those who are making the most radical departures in polity are very trenuous in their opposition to those who show a corresponding restlessness and discontent as to the old standards and formularies of theology. And vice-versa. The truth is that those whose bent of mind is toward the achievement of practical results in missions and education are giving our polity a thorough shaking up, feeling that it has been a comparative failure in eliciting and directing the combined practical power of the denomination. But being of an entirely practical and unspeculative turn of mind, they are more than content with the old and time-honored theological statements. On the other hand, there are men among us who are more devoted to intellectual pursuits and scholarly investigations, and some of them are making themselves felt, to the uneasiness of many, by unconcealed dissatisfaction with the old theological statements and standards. Sometimes it is a direct denial of theological propositions which have been accepted as fundamental truth. Sometimes it is a feeling that the old forms of statement, while containing essential truth, need to be recast in order to bring them into harmony with a larger knowledge; or that the truth contained in the old forms needs to be re-stated from another and, as alleged, higher point of view. In other cases, while the old forms of doctrine are accepted without question, they are not felt to be vital and fitted to present-day religious needs. They are venerated, but not accentuated; not given up, but not preached; professed, when orthodoxy is in question, but not proclaimed. Whether it be for the better or the worse, it is not now my purpose to inquire, but it seems to me it is futile and idle to deny that the two great trends among us are apparent, one toward a more thorough organization and close integration in our polity, the other toward a modification of our theological standards. One other tendency may be noticed in passing. Along with this seething denominational ferment, there is, as is natural, a reactionary drift. There is a body of men who represent a resistance to this whole development which is stubborn, vociferous, ill-tempered and most violent. These brethren are pessimistic, suspicious, denunciatory. They scent heresies and scandals everywhere; and they are fully persuaded that they only are the true Israelites with whom the Ark of the Lord abides, and that all the rest are Philistines.

It is a great mistake, however, to suppose that these tendencies are actually as clearly defined as I am seeking to make them in this discussion. Many men whom I have in mind as representing one or another of these drifts would probably stoutly deny that they do so. Men are often not more than semi-conscious of the fundamental bearing of their opinions and policies. But I am persuaded that this is a substantially correct analysis of the present situation, which is somewhat cloudy and chaotic. The tendency to theological modification is stronger in the east than in the west; the struggle concerning polity is more accentuated in the west and southwest. In the middle section, both tendencies are marked. To those who know men and their inmost thoughts in all sections, it is apparent that there are significant variations and important divergencies everywhere. "Mixed" is the word which describes the superficial aspect of the case. But, underneath, the tendencies which have been mentioned can be distinctly felt.

Now in the presence of conditions such as we confront, what spirit ought we to cultivate? I answer in one brief phrase, the spirit of conservative liberty. The developments that are going on among us are signs of life, not of decay or apostasy. We Baptists are a mighty, multitudinous, multiplying, living, progressive and aggressive body. The expanding life of this great body, composed of so many men of various gifts and powers and grades of culture and living under such diverse social and intellectual conditions, is entirely too large and too complex to be cast in any selected mould by any man or group of men. To attempt to compress and confine it within a given mould will be an unfortunate thing for the mould. Growing life may be guided in its development, to some extent, but it cannot be arrested without disaster.

We must cultivate liberty—not toleration, but liberty. That old fundamental principle of the Baptist polity and faith must not be given up. And it ought to be liberty within the denomination. Of course there is liberty on the outside. Liberty which is enjoyed not by the grace of the denomination at all, a liberty that is guaranteed by the law of the land. But what I am advocating is the liberty within the denominational fold, a liberty enjoyed by the grace of the Baptist brotherhood. Liberty is of the very essence of Baptist polity and life. If we deny it within the fold and grant it only on the outside, we do no more than the most intolerant and tyrannical of ecclesiastical bodies. In developing our methods of co-operating and bringing our great missionary and educational agencies to a high state of efficiency by more thorough organization, we ought to set ourselves sternly against the incipient tendency to make of them ecclesiastical courts for disciplining local churches and controling the opinions of men. If we become alarmed at what seems to us the growth and spread of error, we ought to remember that truth flourishes best in the atmosphere of liberty, while error grows fat upon the repression of thought and the excommunication of dissent. Fraternal liberty does not generate extremism, but is the most effective integrating and cohesive force in the world. Under its spell the brethren of tangential or erratic tendencies can be saved from radical error, or gradually sloughed off without rancor or division. The application of co-ercive methods is the surest way to give the erratic brother a following and to produce a schism in the body. In our present situation it seems to me that we are under the necessity of cultivating a large, wise, loving conservative liberty, or else of precipitating schism and division.

But this safe-guarding of liberty of dissent within the denomination imposes a corresponding duty upon the brethren who feel it necessary to claim the right of liberty. The tendency of some to multiply tests of orthodoxy and fellowship ought by all means to be checked as dangerous, but it is no more dangerous than the tendency of others to subject fellowship to an unnecessary strain by a certain aggressiveness and belligerency of tone and language in presenting their variant views. It is without doubt the duty of a brother, when he finds himself diverging from his brethren either in matters of polity or theology, to practice self-restraint; not to sacrifice his freedom of thought, but to give the benefit of doubt to the commonly accepted views; to seek, as far as he can honestly, to keep in touch with his brethren; to promulgate no opinions until after they have passed their tentative stage, been revised and modified in the light of subsequent study and become well-thought-out convictions. Intellectual honesty does not require a man to proclaim his half-formed or hastily-formed opinions. In fact it requires him to withhold them from public declaration until he is sure that they truly represent him and that he is willing to stand for them. Intellectual honesty no more requires that a man should do all his thinking before the public than commercial honesty requires that he should print all the details of his business and the state of his accounts every morning in the newspapers.

Upon the brethren of conservative tendencies and those of radical tendencies alike there is a common obligation, viz: to make sure, in the first place, that they understand one another, to avoid being betrayed into a mere war of words, to seek for common ground, to emphasize points of difference; and in this way it is almost certain that both will arrive at clearer and better views of truth. By this method, I am persuaded that the denomination can preserve its unity without giving up the advantage of variety, and maintain its character as a conservative and at the same time progressive body.

But the maintenance of a united denominational life implies that as a denomination we must stand for something definite. There clearly must be a limit beyond which a man cannot go and retain any just claim to denominational fellowship. Where and what is that limit? This is a practical question of great difficulty. We have no authoritative creed, in the ordinary sense of that word. We have no body which has the authority to delimit our denominational frontiers. It is against our polity to establish any such creed-making body.

"What is it necessary for a man to believe in order to be a Baptist?" That question was recently asked of a company of Baptist ministers. A witty brother replied, "That depends on where he lives." There is truth in the answer. In one section of the country a brother who holds an influential post in the denomination denies that any baptism at all is necessary to membership in a Baptist church. In another section an influential Baptist newspaper announces that no pastor who would receive into the church a person baptized by a minister of another denomination is wanted in that region. Are that pastor and the editor both Baptists? It clearly is an utterly futile thing for any man or body of men to undertake to mark out the limits of our fellowship. And I have only this suggestion to offer, viz: when it is done, if ever, it must be done indistinctly.

We must consider the facts of our situation. In the reception of members into our churches, we observe certain limitations that are about as clearly defined in practice as is the case with ecclesiastical bodies which have their fully-formed and authoritative creeds. In some local churches the lines are more closely drawn than in others, but there is a practically universal consensus of opinion on certain points which are deeply embedded in our denominational consciousness, though nowhere authoritatively formulated. The supremacy of the scriptures as the rule of faith and practice; a regenerated church membership; the right and duty of individual judgment and the autonomy of the local church; salvation through faith in the Lord Jesus and that alone; the observance of the ordinances in their original and proper form and meaning; the duty of the churches to propagate the Gospel—these seem to be the pillars which mark the boundaries of Baptist life and fellowship. Hard and fast lines cannot be drawn. But there is a Baptist type or expression of Christianity which is easily felt and not often mistaken by conservative men. And our constant effort should be to make and keep the Baptist type of religious life so broad that it shall not dwindle into a one-sided expression of Christianity, but shall embody all the principles and the whole spirit of the Kingdom of God.

The chief danger of our large democratic denominational life is the demagogue, the agitator. Is there not among us a class of men who, being filled with ambition to control, or being soured by disappointment in their ambitions, are chiefly occupied in destroying the standing and influence of other brethren? They make and circulate exaggerated or utterly false reports about brethren who occupy conspicuous positions and will be satisfied with nothing less than the deposition or utter ruin of the men against whom their spleen is directed. They disturb and keep disturbed the peace, until for the sake of peace their demands are granted. It is well for us to consider whether in this way we are not in danger of inaugurating a reign of the agitator. Shall we for the sake of pacifying men who can be pacified with nothing less than personal denominational activities in the hands of men who thus show themselves to be the least worthy of such potential influence?

We ought to resist the agitator; we ought to seek unity, peace, progress by the cultivation of conservative liberty.

Richmond, Va.

Make good use of the talents God has given you, be they great or small; apply your whole energy to the business you have in hand, and look up for the divine blessing on your toil; do this and—no fear of you!—Rev. Thain Davidson, D. D.

If the King is indeed near of kin to us, the royal likeness will be recognizable.—Frances R. Havergal.

A Primitive and Missionary Debate.

REPORTED BY B. A. MORROW.

A large congregation of attentive listeners assembled at the Missionary Baptist church to hear the joint discussion on the subject, "Who are the Primitive Baptists," by the pastor, Rev. A. C. Davis, and Elder S. C. Little, anti-missionary Baptist. Devotional services opened at 11 o'clock a. m., by singing. Prayer, P. G. Hartsell leading. Elder Little then read Rom. 11:1-14. Text: Rom. 11:7-8. I cannot follow the speakers all the way, but will give impartially the leading points. Mr. Little based all hopes of salvation upon the grace of God bestowed upon his chosen people according to an unconditional election. He said that there are two and only two religions in the world—the true and the false, that of grace and that of works, that of God and that of the devil. God has a people whom He will save, and He will save them without the help of man. If God did not love you in the beginning, He does not love you now; and, if He does not love you now, He never will love you, for you can do nothing that will cause Him to love you. If man could do anything to secure his own election, then it would be an election of his own making and not of God's. All attempts on the part of man to save God's people is only an attempt to do His work, and is an insult to Jehovah.

The devil does not always wear his black robe as in drunkness, but he sometimes puts on his white robe and works under the garb of religion. He then tells his subject that he can get religion, if he will only try.

So the man, being deceived by the devil, sets about the work of getting religion, and works until he gets it, sure enough of the devil's giving. This is a religion of works, but not of grace; of the devil, but not of God. If Christ came into the world to save all and all be not saved, then He failed in His undertaking and therefore does not possess all power as a God. If he died to save all and all be not saved, then He died in vain for those who are not saved. There is nothing in the Gospel for the sinner. Sinners are as the dry bones of Ezekiel's vision.

They are dead, and we all know that a dead man cannot hear the Gospel though he be preached to. As those dry bones only received life when breathed upon by the four winds, even so the sinner is dead in trespasses and sins (Eph. 2:1), and can only live spiritually when quickened by the Holy Spirit. Man is entirely helpless and can do nothing acceptable to God, until God, according to His good pleasure, bestows upon him His free grace and regenerates him; then comes faith in Jesus Christ; then follows Godly sorrow—repentance. His closing point was an earnest exhortation to the children of God to a loving obedience to God's commands.

Adjourned one hour.

EVENING SERVICES.

Rev. A. C. Davis preached. Text: Jude 3d. His sermon was interesting from the beginning. He did not make bare statements, but he gave quotations from Scripture and history for all he said. The following are only a few of his many points, viz: Salvation is wholly of grace which God graciously bestows upon His people according to His own will. But we should distinguish between God's will of purpose and His will of precept. God's will of purpose is always accomplished in things in which God is the actor. He worketh all things after the counsel of His own will (Eph. 1:11). But in things in which man is the actor, His will of precept or command is violated every day. God wills that men be saved, yet all are not saved (2 Pet. 3:9); that all men pray everywhere, but all do not pray (1 Tim. 2:8). It was God's will of command that was violated in Eden, and is being continually violated by sinners.

MAN'S ACCOUNTABILITY

is measured by his opportunity of knowing good and evil. Man has light. God saw that man had become as one of us, knowing good and evil (Gen. 3:22). The heavens declare the glory of God (Ps. 19:1). So even the heathen are without excuse (Rom. 1:20). The Holy Ghost reproves the world of sin because they believe not on Christ (John 16:8). God everywhere in Scripture addresses man as being capable of knowing good and evil and having the power to choose life or death. I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live (Deut. 30:19). Man's trangression being voluntary, his obedience must be voluntary also. How long halt ye between two opinions. If the Lord be God follow Him (1 Rom. 18:21). Choose you this day whom ye will serve (Josh. 24:15). When I called ye did not answer; when I spoke ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not (Isa. 66:12). How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not (Luke 13:34). If ye believe not that I am He (the Christ), ye shall die in your sins (John 8:24). If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin (John 15:22).

GOD'S LAW

demands perfect obedience of all His intelligent creatures (Jos. 2:10). In consequence of man's imperfections in his depraved state, he is unable to obey the law or to atone in any way for his sins. He, in unbelief, like a criminal at the bar of justice, is already condemned and justly under the curse of the law and must suffer the penalty unless he obtains mercy.

ATONEMENT OF CHRIST.

What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit (Rom. 8:3-4). By the offence of one judgment came upon all men condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life (Rom. 5:18). Where sin abounded, grace did much more abound (Rom. 5:20). So we see that God's grace is just as extensive as the fall of man. Jesus Christ, therefore, is able to save them to the uttermost that come unto God by Him (Heb. 7:25). So then no one is condemned for Adam's sin, but for his own sins. The soul that sinneth, it shall die (Eze. 18:4). Every one shall die for his own iniquity (Jer. 31:30). Every one of us shall give an account of himself to God (Rom. 14:12).

INFANTS

and such as have no sin of their own are saved without repentance, or faith, or any other act of theirs, Adam's not being spiritually imputed unto them. Of such is the kingdom of heaven (Matt. 19:14).

ADULTS.

All who attain to a knowledge of good and evil, being depraved in nature, choose darkness rather than light, and voluntarily transgress God's law, as Adam did, and are therefore condemned by the law and under the curse for their own sins, until the obedience and righteousness of Christ be imputed to them.

FAITH

is the medium of justification by which God in mercy confers His abounding grace. Christ having perfectly obeyed the law, and offered himself, a perfect sacrifice without spot to God for sin, has suffered the penalty of a violated law. He is, therefore, the end of the law for righteousness to every one that believeth (Rom. 10:4). Being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1). Believers are reconciled to God by the death of His Son; and being reconciled they shall be saved by His life (Rom. 5:10). Unbelievers are already condemned (John 3:18). But there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Rom. 8:1). Christ hath redeemed us from the curse of the law, being made a curse for us (Gal. 3.13). Faith and repentance are inseparable graces, and precede the blotting out of sins (Acts 3.19). Bartemeus (Mark 10:46); the Centurian (Math. 8:5); and the thousands who came to the Saviour and were healed, believed, had faith in Him as the Messiah before they obtained the blessings for which they sought.

THE PLAN OF REDEMPTION

is sufficient to save all, for the same offering that saves one man is sufficient to save every one, who will accept the offered grace by a cordial, a penitent and an obedient faith. It took the same obedience and sacrifice to satisfy the law and effect a reconciliation to save one, as to save all. So then Christ died, suffered all that he suffered, and shed all His precious blood for each one of us. Each and every one then can say, with Paul, I through the law am dead to the law (to all hopes of justification by my obedience to it), that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life, which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me (Gal. 2:19-20). Then, if Christ died for all, that is to effect a reconciliation for all who will accept Christ as their Saviour, and all do not accept and be saved, Christ did not shed His blood in vain for those who are lost. He will be glorified just the same as though all were saved.

GOD DEVISETH MEANS—2 SAM 14:14

God willeth not the death of any, but that all men be saved (1 Tim. 24; 2 Pet. 3:9; Eze. 18:23). God gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life (John 3:16); and has given the Holy Ghost to reprove the world (John 16:8). But the Spirit does not act independently of God's appointed means, but accompanies and blesses the means to the salvation of all who accept Christ by an obedient faith. This He has abundantly done ever since Jesus said, "Go into all the world and preach the Gospel to every creature," and said, "I am with you always, even unto the end of the world." He that believeth and is baptized shall be saved, but he that believeth not shall be damned (Math. 28:19-20; Mark 16:15-16). The written word (John 20:31; Tim. 3:16); the establishment of a visible church (Math. 5:16); and the preaching of the Gospel are means ordained of God through which the Holy Spirit works to convey the grace of our Lord Jesus Christ to lost sinners. We are workers together with Him (2 Cor. 6:1). We are laborers together with God—God's husbandry (1 Cor. 3:9). God hath given to us the ministry of reconciliation (2 Cor. 5:18). It pleased God by the foolishness of preaching to save them that believe (1 Cor. 1:21). The preaching of

(Continued on Page 14.)

News Notes.

....Rev. S. J. Porter's address is Fayetteville.

....Bethel Hill has increased Pastor Fontaine's salary.

....Troy church has increased Pastor Horner's salary.

....Mr. J. C. Caddell is at Wake Forest again for a season.

....We under stand that Dr. Blackwell will go to Norfolk.

....There were 147 additions to the church at Hertford, not 18, as was reported.

....The Pastor's Salary Movement is sweeping not only the State but the South.

....Stovall church has increased her pastor's salary. We congratulate Bro. Adams.

....Rev. S. J. Beeker has been prevailed upon by his church to remain at Leaksville.

....We are glad to know that Rev. W. H. Rich is in the State. He preached at Henderson recently.

....Dr. Eaton reports Mt. Pelee disappointingly quiet upon his arrival. Who would blame Mt. Pelee?

....Rev. J. T. Jenkins preached for the Raleigh Tabernacle Sunday and six persons joined the church.

....Rev. E. J. Edwards has accepted the Delgado work, Wilmington, for which he is admirably fitted.

....Kinston raised $300 for Foreign Missions—not $800. The printer's error was by way of prophecy.

....Rev. A. E. Brown has moved his family from Asheville to Clyde; his headquarters will continue to be in the field.

....The Governor of Tennessee has appointed a woman Superintendent of Public Instruction. He has made a mistake.

....Rev. C. E. W. Dobbs has become pastor at Marietta, Ga. He was baptized by Rev. John Mitchell at Greensboro.

....All the candidates from the University and Wake Forest Law Schools succeeded in passing the recent examination.

....Between Petersburg and Greensboro Dr. H. W. Battle is finding it difficult to reach a decision. Each appeals deeply to him.

....Rev. A. R. Love publishes "The Christian Pilot" in connection with his Hendersonville pastorate, containing each week one of his sermons.

....The anti-jug law merely gives a county power to enforce its own laws and govern itself. But they are strenuously objecting to this at Raleigh and Washington.

....General Manager Boone of the Thomasville Orphanage was in Raleigh last week with other Orphanage Superintendents looking after certain legislation with regard to orphanages.

....Vermont has overthrown her State prohibition law by a majority of 1,000, and will take up local option. The trouble was Vermont did not have prohibition. There were 326 retail dealers in the State, not to mention the blind tigers.

....Bro. W. M. Jones, of Williston, who sustained serious injury from the accidental discharge of a gun several weeks ago, writes as follows from Baltimore: "The improvement from the wound is slow, and indeed marked with great suffering. However, I am much better than when I left Williston a little more than two weeks ago, but a very great deal yet remains to be done."—Baptist Courier.

....We agree with Bro. Mitchell of the Religious Herald that Pastor Watson's message to his people for 1903 is one of the best productions of its kind that we have ever seen. Bro. Watson is one of our strongest men, and he grows all the time.

....Rev. L. H. Green writes: "I am in the midst of a revival here at Bakersville. I have been preaching twice a day for two weeks. Up to this time there have been 40 conversions and 22 have joined the Baptist church. More to follow. Pray for us."

....Attention is called to the advertisement of the Mutual Publishing Company. This paper is printed by this company, and is interested in it. It makes a specialty of letterheads, envelopes, commercial work, etc. And it makes a point of good printing.

....The Western Recorder maintains the even tenor of its way despite the absence of the editor-in-chief. We begin to believe that Dr. Eaton is a figure-head and Mrs. Peck is the entire staff. Its editorials teem with the same old sophistical therefores and wherefores.

....Our friend Rev. W. Edgar Woodruff sends us a report of the Convention for Religious Education at Chicago last week, and speaks of it advisedly as one of the most significant meetings of modern times. We regret that we must defer publishing his letter until next week.

....The Recorder stock-holders met in annual session last week. They found the paper in good and promising condition, and elected two new directors, Messrs. C. F. Meserve and T. B. Parker. The directors also met and re-elected the present staff and cheered them on in their work. Now that the year is opening we are looking forward to a vigorous campaign sweeping the State for new subscribers. The Recorder will soon be seventy years of age, and it ought to enter its seventieth year with a round and prompt-paying constituency of 10,000. Then the Convention will be secure.

....The midsummer meeting will be held at Jackson Springs, in the centre of the State, practically in the country, with a remarkably fine spring of water, a large hotel and a pavilion 100 feet each way. Board and room will be $1.00 a day. If you take a tent you can have board for 75 cents. Accommodations for 400—and we expect 400 there. The program is now being made. Churches should send their pastors. Date, between June 15 and June 30. The meeting will be spiritual, inspirational and educational. There will be instructive in methods and in life and doctrine. It will bring back the ancient Feast of Tabernacles. Let all the tribes go up.

....We intended to be present upon the occasion of the Sixty-eighth Anniversary at Wake Forest, February 13th, but the Temperance cause requires our presence here every hour. We learn that the Anniversary was one of the best in the long list of these delightful occasions. The weather was fair and balmy, the young men in fine fettle, the audience numerous and enthusiastic—and unusually representative, many legislators and State officers attending—and the young ladies more charming, if possible, than ever. (This we write not with authority, but just anyhow!) In the Debate Mr. W. H. Stephenson presided, Mr. W. A. Seagraves being Secretary. Messrs. E. M. Harris and I. N. Loftin discussed the negative and Messrs. T. A. Allen and W. H. Whitehead the affirmative of the Query, "Resolved, that barring constitutional objections the deportation of the negro from the South is desirable and feasible." The judges, Governor Aycock being chairman, gave the palm to the negative. At night Messrs. W. S. Privott and Earl B. Fowler delivered orations. Mr. Arch. Johnson, whose taste in such matters is far more reliable than his taste for poetry or humor, says that Mr. Fowler's oration was worth going all the way from Thomasville to Weldon to hear. Then there was the traditional reception in the Society Halls—the one social event of the College year. There ought to be four—for the practice of it!

....The President has triumphed, and Congress will enact certain anti-trust legialation. Publicity and prohibition of special favors by railroads, etc., will be the chief features of the new legislation. It will become citizens more to give these measures a trial than it will to decry them for partisan purposes. Reports are coming from Washington that are extremly creditable to Minister Bowen, our representative in Venezuela and Venezuela's representative in the recent negotiations with Great Britain, Germany and Italy. These powers desired to be preferred above all others in making certain settlements with Venezuela, and they also sought to collect disputed claims by force. Minister Bowen has succeeded in bringing about peace and having the matters in dispute referred to the Hague Tribunal. That was quite an achievement, and reflects honor upon the United States and makes much for our advantage.——Mr. Quay's bill to make four more States appears to be losing ground.——The Coal Strike Commission has heard the argument of counsel and now has the decision under consideration. This decision will be an important factor in the struggle between Capital and Labor.

Will We Raise $200,000?

Last May at the Southern Baptist Convention in Asheville we decided to try and raise $200,000 this Convention year for Foreign Missions, so that we could largely increase our work in the foreign lands. The time is rapidly passing, and we have only two months and a half more in which to send what we will contribute. For the past five years we have given as follows: In 1898, $124,249; 1899, $109,267; 1900, $140,102; 1901, $156,083; 1902, $173,439. This year we can easily go to $200,000, if only our pastors and churches in general will do as well as some, who are doubling and quadrupling their gifts of former years. Many churches are now raising $500, the salary of a missionary in China, and several which formerly gave $200 or $300 have gone up into the $1,000 list. Quite a number of the smaller churches are trying to raise $100, enough to pay the salary of a native preacher in some foreign lands. We have a thousand churches which would be blessed themselves by moving up into the $100 line, besides thus greatly helping to send the Gospel to others. Many of our country churches are making a noble advance. Instead of giving a few dollars a year, they are finding out that by combining, two or three of them can easily raise $75 or $100, and thus pay the salary of one native preacher in the foreign land. We rejoice to see that it is not simply the large, strong churches, but many of those more limited in means, who are making a glorious advance in liberality.

The work on the foreign fields is moving onward. Our missionaries are rejoicing as they see many turning to the Lord, but at the same time they look back longingly to the home land, and beg for workers to come to their help. Many of our strongest and most talented young men and women are saying, "Here am I. Send me." Surely at such a time as this, God's people ought to prayerfully consider our great opportunities and increased reponsibilities.

We hope that the churches will not put off taking their collections until April. If the pastors will present this matter in February and March, the brethren will gladly subscribe, and it will give them some little time to prepare to make larger gifts. We will take pleasure in sending tracts, sample Journals and mission envelopes, free, to any who will write for them.

Yours in the Master's service,
R. J. WILLINGHAM.
Richmond, Va., Feb. 14, 1903.

From Warwick Church.

After five years of faithful service and successful work, Rev. P. S. C. Davis has resign the pastorate of the Warwick church and excepted a call to South Norfolk Baptist church of Virginia, and we want to say that the severance of his pastoral relation here was genuinely and sincerely regretted, not only by the members of the Baptist church, but by the people of the community generally. The most perfect harmony and cordially good will existed between pastor and people and strong inducements were offered him to remain, but in obedience to a sense of duty he adhered to his decision to accept the call to South Norfolk, Va.

During Bro. Davis' pastorate the contributions and membership have increased. He leaves it in a thoroughly united and prosperous condition.

Bro. Davis is a preacher of exceptfonal ability, a cultivated Christian gentleman, and by his faithful ministration and godly walk and consistent example had very strongly entrenched himself in the confidence and affections of the people of the whole community. Our best wishes and prayers will follow him in his new field of labor, where I am sure under God he will do the best work of his life.

Done by order of Conference the fourth Sunday in January, 1903.

JAS. W. ROSE, Moderator.
A. F. ROUNTREE, Clerk.

"Once More Into the Breach, Dear Friends!"

This week the battle is on in both Houses of the General Assembly. We have good reason for hope. We went into this battle to fight, and to fight unto victory. Let no one falter now. To falter now is to surrender in the critical hour. If you have any means of exerting your influence for the London Bill, and do not exert it, in the battle here and in the sight of Him who presides above all the conflict between Good and Evil, you count against us. For at this moment he who is not for us is against us.

The Assembly looks to the People. Let People look to the Assembly and answer it well. Everywhere the State is stirred. Our desire is that this sentiment shall be put in definite, palpable and active form—in mass-meetings and delegations to Raleigh—at the earliest moment possible.

Let the people everywhere pray for the help of Him in whom is all our help.

Sincerely,
JOSIAH WILLIAM BAILEY.
February 15, 1903.

The Treasury.

Receipts for Foreign Missions from May 1, 1902, to February 1, 1903:

Georgia, $13,390.16; Virginia, $12,874.12; Kentucky, $9,750.08; Alabama, $8,271.32; South Carolina, $8,169.45; North Carolina, $6,315.89; Texas, $5,358.77; Missouri, $4,734.31; Mississippi, $3,758.79; Tennessee, $3,266.16; Maryland, $2,741.83; Louisiana, $2,024.98; Arkansas, $989.50; District of Columbia, $350.52; Oklahoma, $182.65; Florida, $171.13; Indian Territory, $144.18; other sources, $3,074.35—total, $85,568.19.

Why Not Now?

Help the old preachers. The Ministers' Relief Board meets the last Wednesday in this month to consider applications, make mid-winter apportionments, and elect officers for this year. There are several applications in hand for consideration and several to come in. Let me say to those who have not sent them in: Please see that the application is indorsed by the Moderator and Executive Committee of your Association. Please get them in my hands by the 23rd inst., if you want them considered by the Board at this meeting and acted upon.

Some one has wisely said: "Life is a battle; man's a soldier in it." The best soldier is he who has sacrificed most, suffered most and spent most, or has thrown himself and his being into the struggle. We love true patriotism any where, and at all times. The man who labors well deserves pay. We say this of every true man, be he a statesman or a servant. We are loyal to arduous laborers in any vocation of life. The lady who sat by the infidel's sick bed nursing him in his last illness, was asked by him: "Which of my works do you admire most?" She replied: "Your Age of Reason." "Why?" asked the infidel. "Because," said she, "you made the most strenuous effort of your life to establish your principles, and made the most inglorious failure." Such loyality excites admiration, though it tends to vice.

If there be a class of people in our land that deserve a loyal support, surely it should be the men and women who have fought bravely and planned wisely, and laid broad and deep foundation for us to build on. "We are workers together with Christ. One soweth and the other reapeth." They have stood the heat and burden. Shall they suffer for bodily want and necessities when it is in our power to help them? Surely not. A good brother wrote me a few days ago enclosing a check, saying: "I was meditating last night and my sympathies were drawn out and wrought upon. I could not sleep until I decided to send you a check for the old preachers and their families." I think we would get many checks if the brethren would be a little more meditative and prayerful.

"Lay up for yourselves treasures in heaven" by "feeding the hungry" (old preachers), "clothing the naked" (old preachers), "visiting the sick" (old preachers), "for as often as ye do it unto one of the least of these my brethren, ye do it unto me," said the Master. I don't know that God wants you to stop your work, brethern, and go personally (unless it is convenient) to see them, but He does want you represented in the administration of these things. Let yourself be represented in your contribution and let your prayers go along with it. These, to my mind, are some of the "treasures" laid up in heaven.

Yours for the needy,
J. F. MACDUFFIE,
Cor. Sec. M. R. B.

City Mission Work in Raleigh.

Thinking that the brethren at large would like to know something of the work of the Baptist City Mission Board of Raleigh, I beg space in the Recorder for the same.

The City Mission Board is composed of representatives from all of the Baptist churches of the city.

This work has been in successful operation for a number of years, and has grown all of the time until it has become to be an important factor in the work of the denomination in Raleigh and vicinity.

The year just closed has been the most successful one in the history of the City Mission work. The Mission Board aids the following churches, whose work for the year 1902 is given below:

West Raleigh, though small in numbers, raised for the different objects, including the pastor's salary in 1902, $345.42; at this church we have baptized several and the work is in a prosperous condition. The Ladies Aid Society of this church is now adding two rooms for the primary department of the school. Much credit of the work is due to the faith-superintendent, Bro. N. A. Dunn, and his faithful teachers.

Samaria church, about three and one-half miles from the city, that has become an arm of the First church, has now a good Sunday-school, superintended by Bro. W. A. Taylor, who has faithful help in Bro. Thos. Chalmers, and the teachers who stand by the work. I preach there once a month—on the third Sunday evening at three o'clock. The church is now beginning to respond to the objects of our work, and the congregations are large at each service.

Swain Street Mission, a mission station of the Tabernacle church, is making progress, having a Sunday-school and service once a week. The faithful superintendent, Lonnie Bagwell, is to be congratulated on the faithful work that he is doing with the help of the faithful teachers for the Master.

The Soldier's Home is a preaching station, and is an important field. As there are so many of the inmates of that institution who are unsaved, we hold service here every Friday night.

Caraleigh Mills is also a mission station, and under the supervision of Brother David Smith. I preach there once a month on Sunday night, and through the aid of the brethren fill the pulpit every Sunday night.

During last summer we had the privilege of assisting some of the pastors in meetings and there was good results from the meetings. I am grateful to the Lord for the success of the work and for the many kindnesses that have been shown me by the different brethren. And I pray that the work may be enlarged from year to year till all of the city shall feel the power of the Gospel and shall be brought to a saving knowledge of Him who gave himself for sinners.

Our Mission Board at our last meeting was very kind in adding to my salary one hundred dollars.

Allow me to say that the Recorder brings to my home every week a spiritual feast of good things.

REV. R. S. STEPHENSON,
City Missionary.

Raleigh, N. C., Feb. 4, 1903.

The Wilmington Union.

Meets at Salem church, Onslow County, on Friday before the fifth Sunday in March.

Introductory Sermon—C. B. Paul.
Alternate—J. L. Vipperman.

1. Wilmington Associational Missions and the Pastor's Relation to the Monthly Collections for the Same.—D. L. Gore, D. N. Page, J. W. Wheeler.

2. Is a Person Really a Missionary Baptist Who Refuses to Contribute Systematically to the Support of the Gospel?—M. C. Walton, E. J. Edwards, B. Ward.

3. Is it the Duty of a Church to Sustain a Live Sunday-School?—C. B. Paul, D. J. Corbett, J. S. Canady.

4. The Greatest Enemy of the Church: The Manufacture, Sale and Use of Intoxicating Liquors.—J. L. Vipperman, J. A. Smith R. H. Hewlett.

Delegates will be met off trains at Folkstone. If you wish to be met, send card to Rev. B. Ward, Marines, N. C.

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But if You Have Kidney, Liver or Bladder Trouble, You Will Find the Great Remedy Swamp-Root, Just What You Need.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

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Gentlemen:—"I have prescribed that wonderful remedy for kidney and bladder complaint, Dr. Kilmer's Swamp-Root, with most beneficial effect, and know of many cures by its use. These patients had kidney trouble as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man, and accept a specific wherever I find it. For desperate cases of kidney complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it, and from personal observation state that Swamp-Root has great curative properties.

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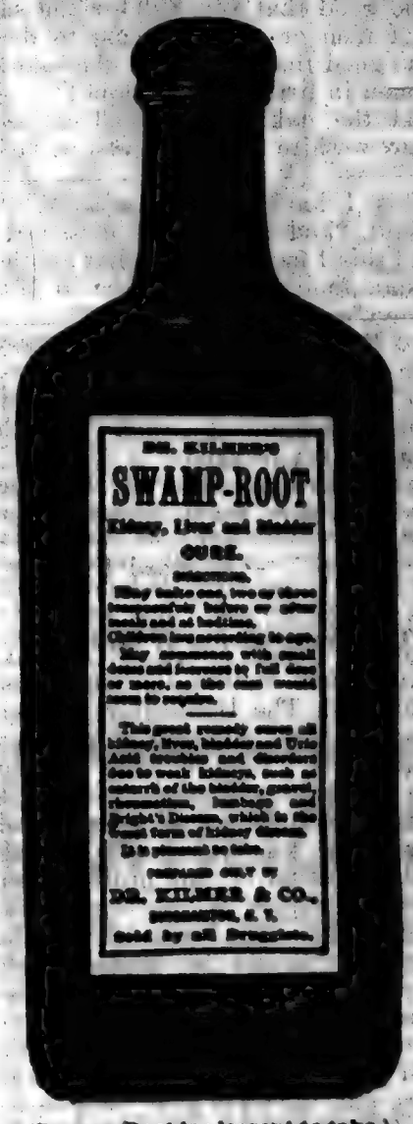

(Swamp-Root is pleasant to take.)

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

No matter how many doctors you may have tried—no matter how much money you may have spent on other medicines, you really owe it to yourself to at least give Swamp-Root a trial. Its staunchest friends today are those who had almost given up all hope of ever becoming well again.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root—Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Sample Bottle of Swamp-Root Sent Free by Mail.

SPECIAL NOTE.—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Biblical Recorder.

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Home Circle.

What Ha' Ye Done?

And they came to the gate within the wall, where Peter holds the keys,
"Stand up, stand up now, Tomlinson, and answer loud and high
The good that you did for the sake of men or ever ye came to die—
The good that ye did for the sake of men in little earth so lone!"
And the naked soul of Tomlinson grew white as a rain-washed bone.

"This I have read in a book," he said, "and that was told to me,
And this I have thought that another man thought of a prince in Muscovy"—
And Peter twirled the jangling keys in weariness and wrath.
"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run:
By the worth of the body that once ye had, give answer—what ha' ye done?"

—Rudyard Kipling.

The Amusements of Children.

An article on the amusements of children in The Delineator for February contains a wealth of practical suggestions. Most mothers are usually at their wit's ends to provide suitable entertainment for the children. The kindergarten is an aid in the solution of this problem; but it only occupies a portion of the child's time. The work of the kindergarten should be supplemented by play and instruction of a like character in the home. The seed sown in the heart and mind of the child bears abundant fruit in later years, and the good that they derive from song and story and healthful bodily exercise cannot be overestimated. A love of Nature, habits of neatness and order, politeness of manner can be instilled in the little one by intelligent effort.

Fashion Hints for Winter.

The shirt-waist costume is essential to a perfectly appointed wardrobe, and velveteen of good quality is desirable for its development.

Cape collars distinguish nearly all the new coats and jackets.

Velvet has been the material par excellence of the season, and it will undoubtedly continue in favor.

The cloth costume will be a prominent feature of the spring fashions, and white mohair with a silky surface is promised an unprecedented reign.

Crepe de Chine is the most artistic material for evening gowns or those intended for semi- formal occasions; but many of the evening dresses are made of chiffon and lace, and show narrow borders of fur, chinchilla or mink tail.

Lace becomes more and more a feature of fashionable dress, and leather has an important position in trimmings this season.

Muffs have grown to a prodigious size.—From The Delineator for February.

Mrs. Stanton and Horace Greeley.

The late Elizabeth Cady Stanton was particularly apt at retort, and one of her swift parries of a thrust delivered by Horace Greeley against her favorite doctrine of woman suffrage, is historic.

"Madam," said Horace, one day during the Civil War, "the ballot and the bullet go together. If you want to vote, are you ready to fight?"

"Certainly, sir," she responded, "I am ready to fight, just as you are fighting—through a substitute."

Notwithstanding their differences of opinion, Mrs. Stanton and Greeley were personally friendly until the New York Constitutional Convention of 1868. A woman suffrage clause was strenuously pressed upon that body, and as vigorously opposed by Mr. Greeley. One day, after the Tribune editor had made some particularly rasping remarks upon the subject, George William Curtis rose, and said:

"I have the honor, Mr. Chairman, to present a petition in favor of the woman suffrage amendment, signed by Mrs. Horace Greely and three hundred other ladies."

Greeley was furious, and rightly ascribed the appearance of the memorial at that moment to Mrs. Stanton.

"Why did you not put my wife's maiden name on that petition, and call her Mary Cheney Greeley?" he demanded, the next time they met.

"Because," said Mrs. Stanton, "I wanted all the world to know that Horace Greeley's wife protested against her husband's report on the suffrage amendment."

"All right," retorted the editor, "hereafter you shall always be spoken of in the Tribue as Mrs. Henry B. Stanton." And so it was to the time of her death, although the name of Elizabeth Cady Stanton was known to hundreds of thousands who could not identify the woman by the appellation under which the Tribune, for revenge, tried to obscure her fame.—The Pilgrim for December.

The Distribution of Seeds.

Seeds are really the children of the plants, and few human children receive more careful attention. While they are young and delicate they are protected by thousands of ingenious devices, and when finally the time comes for them to leave their parents they are given every chance to make a successful start. And this is absolutely necessary, for in spite of all the care bestowed upon them only one seed in many thousands gets a permanent foothold in the soil. Of the untold billions which fall to the ground every year there are comparatively few which do not perish from one cause or another. Tons of them are destroyed annually by birds; many fall upon rocks or other sterile ground, and even of those which succeed in getting their roots into the soil the majority are crowded out or starved out by stronger and more vigorous competitors. The more widely the seeds are distributed, the greater chance there is that some of them will escape destruction and find conditions well suited to their needs; and this is the reason why plants employ so many agents to carry their children far and wide.—October Woman's Home Companion.

A Happy Poor Woman.

Of course a poor woman cannot buy many violets in mid-winter, or many posies of any sort; and yet, if she be a worshipper of beauty, she wants her vases filled with vines and blossoms. I manage always to give a bowery look to my wee rooms; a couple of growing ferns helps a lot; there are quantities of the grey-green and red-brown grasses that are so feathery and lovely, and that kindly keep their loveliness until the flowers bloom in the spring; and then the trailing ground-pine and the cedar give greenness and spicy fragrance.

A room, to mind, is well furnished that has an open fire and a clean hearth; a harmony in the choice and arrangement of the furniture, no matter how inexpensive this may be: necessary, but not too many, articles about; and some perfume and beauty of plant life. Very little outlay of money can attain this, but considerable love and thought are involved.

To-night I sit before my "sea coal glow" and thank God for health and strength, for the simple beauty about me, the simple living, the simple joys, before me. I think of no hunger unsatisfied, no taste starved. Over there, "my song birds in a row" await the moment my present idle mood shall pass. Near by lives a friend who is due to drop in later in the evening, and together, over the walnuts and the apples, we will talk of many things. We will speak of the day's work; of our coming dissipation at the theatre, a weekly indulgence; exchange a few secrets, and a few happy hopes.

An open fire of a winter's evening, a friend beside it, a plate of apples at my elbow; what more could a woman ask for?—Katherine Pope, in The Prilgrim for December.

Dr. Koch on Typhoid Fever.

The Medical Department of the German War Office publishes a report by Professor Koch on the combating of typhoid. The professor remaks that sanitary reforms in the towns have done much for the prevention of the disease, while in the country it is still widespread on account of the small attention paid there to matters of health. Typhoid is, according to Professor Koch, essentially transferable. He has found that in typhoid districts children very often fall ill without the doctor or any authority being called in, so that the illness can easily be passed on to others, especially as children are able to contract it without any great disturbance of their general health. The only means of preventing typhoid from spreading consists, he says, in the complete isolation of the sick, and on these lines he has so successfully experimented at Treves that he was able to stamp it out completely in a group of villages in the neighborhood, notorious for the frequency of its typhoid cases. Professor Koch, at the conclusion of his report, suggests that a new institution for the combating of infectious diseases should be founded.—London Standard.

Cannot you take this trial also into your own heart and be ignorant, not because you are obliged, but because that being God's will, it is yours also?—James Hinton.

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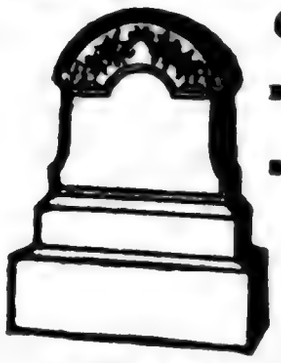

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Young People's Page.

The Sting of the Hornets.

BY S. H. THOMPSON.

"Father, did you know that the British are in Charlotte?" asked a small boy of his father one day as he was told to get his horse ready and proceed to the field where some wheat had already been sown on the ground. "Yes, my son, but we must get our wheat turned under in spite of the British. I can not be with you today, so you must do the best you can without me." The boy went on toward the field complaining to himself of the hardship of his lot. "I don't see why I can't go with father. I know he and the rest of Captain Thompson's men are going to try and get a crack at the redcoats, and I must stay here and do nothing but plow in this old wheat. They think I can't shoot, but I intend to show them if I ever get a chance. But there is no use of planning anything for father never lets me go anywhere nor do any thing. If the British come this way—Whoa, Bess, what is the matter with you?" The mare which the boy was plowing had stopped short and giving a snort had turned round and was now looking in the direction of the main road leading by the field from Charlotte. A long line of British soldiers were coming into view from behind a piece of woods, followed by quite a wagon train. One moment the boy looked and then dropping the chains which hitched his horse to the plow, he mounted on Bess's back to give the alarm to the neighbors. He knew that these men had come out for forage and cattle for the army of Cornwallis which had been for a few days at Charlotte. He also guessed that they would take prisoners, rob houses and frighten women and children. Like all boys of the neighborhood, he knew every bypath in the country and could easily reach the homes of the people long before the foraging party. Through the fields, across strips of woodland, up hill and down throughout the whole community, went the lad, until every house was visited and all the men and women were notified and treasures secreted.

So well had the boy done his work that in less than two hours bands of determined men were gathering ready to strike a blow in defence of their property and their homes. Cornwallis had been in the court house town of Charlotte but a short time and was already out of provisions for his men and provender for his stock. He had ordered Major Doyle to take four hundred men and proceed to gather such supplies as were needed, from the surrounding country. His Lordship had felt the sting of these people whom he had denominated "Hornets" and knew that it would take a strong party to accomplish anything. This party of foragers divided into two parties when they were about six or seven miles from Charlotte. At McIntyre's farm one of these divisions stopped to lay in their supplies while the other passed on to another place to do likewise.

Captain James Thompson and thirteen of his neighbors had that morning assembled at Mitchell's mill not far from Charlotte to watch the movements of these foraging parties. These men under Thompson as well as their Captain were expert riflemen and were also as brave as men ever get to be. They were not in the least overcome by the large numbers which they saw the British had with them. As the men under Doyle passed by the mill where Thompson's party had secreted themselves, the latter followed through the woods, keeping almost parallel with the British but out of sight in the woods alond the road. As Thompson and his men approached the house at McIntyre's they found the British busy at work gathering up whatever they could lay hands on. Some were in the fields plucking the ears of corn from the stalks while others were in the barn throwing down oats from the barn loft, and still others were chasing the poultry about the yard assisted by the dogs which they had brought with them. Some of them were plundering the house of anything of value which could be found in it. The officer seemed to be enjoying the havoc which his men were making of the property of the farmer. The dogs and men that were chasing the pigs and poultry in the yard and lot had upset some bee-hives and the bees, mad at being thus disturbed, followed the soldiers and stinging them right and left, made merry sport for the Englishman in command. A great confusion was thus made by these various parties as they gathered up their plunder. Their wagons were being filled with things needed in the camp and none of them dreamed of death or danger. They had placed a sentinel some little distance from the house, but he saw no signs of trouble although he seemed to be uneasy. His attention was attracted by the noise and confusion at the house and he was not aware of the impending calamity which was coming.

Such was the position and the work of the British, when Captain Thompson and his men came upon the scene. They had approached under cover of the woods and had a full view of the situation. A rocky ridge covered with bushes and undergrowth led from the road to the spring which was only a short distance from the buildings. Almost completely surrounding the house and its buildings were deep woods. Captain Thompson called his men together and said, "Boys, we will strike the first blow from this ridge and then passing round through the woods a little further give them another round and keep moving from place to place they will think that our numbers are much greater than they are, we will, I think, start them on the run." All agreed to this plan and moving about ten feet apart they got as close to the house as possible. The farmer, whose house was being plundered, said to his companions, "Boys, I can't stand this any longer, I'll take the Captain, the rest of you select his man and look out for yourselves."

Drawing a bead on the officer who was standing between the door-posts, that individual dropped to the ground. Each of the party did likewise and brought down his man. Captain Thompson fired and killed the sentinel at a distance of seventy-five yards. Thompson also shot the commanding officer as he was standing near the barn door giving orders to his men. This officer was badly wounded and was carried to Charlotte where he died in the house of one of the citizens two days afterwards. After the smoke had passed away the British found that their commander, nine men and two horses were either dead or badly wounded. The trumpeteer sounded a recall but by the time the British collected their dragoons together a scattering fire was poured into their ranks from a different direction which increased their surprise and confusion. Again and again did this occur until the foraging party concluded that they were completely surrounded by a large number of Americans. When Major Doyle heard the firing he immediately returned to assist his men who had been attacked. He too was deceived by the constantly shifted position of Captain Thompson and his men. Doyle deemed it the wisest thing to retreat towards Charlotte with what supplies he already had and it was ordered. The Americans saw this movement and prepared themselves accordingly. Along the road for the most of the way were great woods and to these went the patriots and as the British column passed by they would pour in their deadly rifle fire. The hilly country, with the swamps between the hills made it impossible for the redcoats to follow even had they seen their foes.

They endeavored to put the blood hounds upon the tracks of the Americans and at one time the trail was started, but when the foremost dog came up to one of Thompson's men, who had just fired his rifle, he killed him with a pistol which he carried in his bosom. When the rest of the pack came to this dog, they smelled it for a moment then giving a mournful howl all went back to their masters. The patriots killed some of the lead horses hitched to the wagons which blocked the roads so that the rest could not follow. This so confused the soldiers of Doyle that many of them cut the other horses loose from the wagons and went hurrying back to their camp at Charlotte, swearing that behind every bush on the road side was a rebel firing away at the King's troops. The British were utterly routed and confused. They could not fight an enemy whom they could not see and as the Americans would fire with deadly accuracy then retreat into the woods it made it impossible for anything like a regular engagement to take place. By the time they came near to Charlotte, the men who had been warned by the boy on Bess's back, came to the assistance of Captain Thompson and his faithful little company. Hurrying into town with many of his men wounded and quite a number dead on the road behind him and with only a small amount of forage, Major Doyle reported to Lord Cornwallis his commander-in-chief. His Lordship decided that it did not pay him to stay in a section where it took an army of over four hundred men to do a little foraging, so he ordered a retreat from such an unhealthy land.

The boy, who had done such valiant service in warning the neighbors of the approach of Doyle's men, after all had the opportunity of seeing the British run and hearing the guns of his father and the rest of Captain Thompson's men as they brought the dragoons to the ground. He also had the approval of all the men for his brave work in letting them know of their danger.

AWFUL DISEASE, CANCER OF THE LIP.

The most frequent location of terrible disease in the male caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye the Specialist on the Treatment of Cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become envolved under the chin. Mr. N. H. Henderson, of Wilsey, Kansas, was recently cured of a very bad cancer of the lip by the Combination Oils. Persons afflicted with this disease should write the Doctor for an Illustrated Book on the treatment of Cancer and Malignant Diseases. Address Dr. W. O. Bye, 9th and Broadway, Kansas City, Mo.

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Editorial.

DR. J. L. M. CURRY.

Dr. J. L. M. Curry died last week at Asheville after a protracted illness, aged more than seventy years.

So passed the most notable Southern man; one of the most notable men in the Nation; and in usefulness second to none.

J. L. M. Curry was the son of a well-to-do Southern planter. He was born in Georgia, but his father moved to Alabama when he was thirteen years of age. He began life as owner of a cotton plantation, and made a success of this work. He was educated at the University of Georgia and at the Harvard Law School. He served in the Mexican war. Then entered politics, becoming a member of the Alabama Legislature. Then to Congress, in those stormy four years that ended in war. He was a deputy to the Southern Convention, a member of the Confederate Congress; he wrote the address of the Congress to the people of the Confederate States; he served in the war, under Joseph E. Johnston. Upon surrender he became president of Howard College, Alabama, a Baptist College. Then professor of English, Philosophy, etc., in Richmond College. Soon he became Trustee for the Peabody and State Education Funds, in which capacity he did the overtowering work of his great career. During this period he was Minister of the United States to Spain, at which high post he won distinction for himself and honor for his country. When the Cuban war had ended and Spain was about to crown her young King, Dr. Curry was sent as the most acceptable representative of the United States.

There is much more to be said that we cannot say now, but in the bare statement of his career we must mention two very considerable items in addition to the rest: He was a Baptist minister, although his other activities were so great that he preached but little. He was a royal Baptist, a man of devout soul, mighty in prayer—to hear him pray was better than a sermon—and he served his denomination with a fealty not short of that with which he served his Southern fellows and our common country.

Moreover, he was an author. His book on Gladstone; his historical works; his discussion of the Confederate point of view in the Civil War, are powerful books.

But his chief distinction lies in his work for general popular education—for whites and blacks. He has done more to create sentiment and to bring to pass legislation for popular education than all the rest of the educators in the South; and he has done even more for universal education. It is this that will embalm his memory, that he arose up out of the darkness of '64 and '65 with the light of high purpose on his brow. He was not bitter. He loved the South. But he also loved the Nation. He led the real Reconstruction. In him were first manifest the reunion of North and South—and South stood out in him, for all that union, so grandly that neither North nor South could but applaud. He was representative of the South at her best before the war and after the war. So he preached the Gospel of Good Feeling and of Universal Education and of High Purpose. He was prophet rather than preacher. He could preach, and he did preach; he was much at home in a Baptist meeting in the country; but he was more than minister, he was a prophet in the time of desolation and in the day of hope. And he was at home in the Court of the Queen of Spain.

Go over the narrative again: Farmer, lawyer, teacher, politician, soldier, college president, educational leader, Minister Plenipotentiary, author, Prophet. He got out of college in 1843. He died sixty years afterward. He was active in more history—a figure of importance in one of the world's most trying arenas—longer than any man that we have known, and throughout it all he bore himself with matchless demeanor. One can but feel that with the years his name shall find an ever higher place in the race's esteem. To count him now with the Nation's best is not presumptuous.

There is a sense of irreparable loss in the death of such a man. Surely no one can take his place—no matter to whom falls his office. But he has left a complete work—as complete as that of any man that we have known or heard of. Times will come when advocates of education will vehemently need him; but his work has been so well done that we shall not need him as we might have. To invoke his name will never fail to summon the better angels of us all in the South, and in the day of battle we shall not be without his aid: His spirit will march on in this land until the last trump.

IN THE GENERAL ASSEMBLY.

The temperance bills are now out of Committee and in the General Assembly. The Watts, Smith and Murphy bills are in the House and the London bill is in the Senate. Definite action may be expected this week, though final action is not so likely.

The London bill was reported favorably by the Senate Committee. Messrs. Brown, Beasley, Lamb, Hicks, Godwin, Marshall voted for it. Messrs. Vann, Warren, Crisp and Hunter were against it. Messrs. Vann and Warren offered a substitute, they with Mr. Brown having been appointed to draw up a bill. Mr. Brown proposed the London bill in place of their substitute. This substitute offered mild legislation, and to be applied only to counties upon majority vote by citizens thereof or by request of Senators. It was, in our opinion, evolved out of a total misapprehension of the nature of temperance legislation as well as the state of the public mind in North Carolina.

The Smith bill has developed much strength in the House. It declares the State "dry" and puts the burden of proof on the advocates of saloons, etc. It also permits voting for dispensaries.

A strong effort to so amend the Watts bill as to limit the manufacture of liquors to towns of 500 population and the sale to towns of 300 population is on foot.

The London bill was modified by the Committee in respect to the Fifth clause. That clause in the original required that saloon-keepers get either a majority vote or a majority petition before they shall get license. The amendment requires only one-third petition or a majority vote. This seriously weakens the petition feature. If earnest efforts can save this feature, it shall be done.

On the whole, the situation is promising. Our cause has grown steadily, and thanks to the earnestness of the people will continue to grow.

THE RISING TIDE.

Our list is mounting upward, thanks to the enthusiastic response of the brotherhood. All North Carolina is going forward and the Baptists and their paper are going faster than any body. Ten years have wrought wonders in our Convention's work; but all has been by way of preparation for a far more wonderful decade: We shall become a great religious Republic with light going out to all the world.

We cordially thank the brethren named below for their kindness. We call attention to the fact that several names have appeared many times:

Rev. W. R. Cullom, Wake Forest.
Rev. Jno. C. Hocutt, Chapel Hill.
S. Hufman, Morganton.
Rev. W. C. Barrett, West Durham.
Rev. Mr. Baker, Madison.
Rev. N. S. Jones, Burlington.
Rev. J. B. Olive, Swansboro.
Rev. R. H. Hewlett, Wilmington.
Mrs. H. D. Belk, Monroe.
Rev. J. O. Alderman, East Durham.
Rev. G. L. Merrell, Hobgood.
Mrs. R. D. Cross, Jackson.
Rev. S. F. Bristow, Aulander.
T. W. Brickhouse, Newberry.
A. W. Early, Aulander.
W. H. Pridgen, Creek.
Rev. C. P. Begert, Edenton.

SOUTHERN BAPTISTS AND THEOLOGICAL LIBERTY.

The Recorder takes pride in the fact that it is the medium of an article so timely, so able and so conservative of the denomination's life, as that in this edition by Rev. C. S. Gardner, D. D., of Richmond. Dr. Gardner does not write frequently for the press; but when he writes, one is assured of clear and high thinking. He has analyzed the Southern Baptist situation with rare insight, and he has revealed the only spirit and method that will lead us out.

We commend this article to the brotherhood throughout the South, and to our North Carolina readers of course.

SUNDAY-SCHOOL LESSON FOR FEBRUARY 22

I. Cor. xiii.

BY T. NEIL JOHNSON.

Since the word "charity" has come to be restricted mainly to alms giving, the revisers have very properly put the word "love" in its place.

Last week we saw that knowledge is not the surest guide in Christian conduct, but that it often has to yield first place to Love. The thought is continued this week. We see Love taking her place as queen of all the Christian graces. She goes up head. She passes one by one those gifts which Christians covet, and takes her throne as chiefest of them all.

The theme of this chapter then is The Excellence of Christian Love, and Paul unfolds the theme by showing:

1. Love's Comparative Value. Vs. 1-3.
2. Love's Native Worth. Vs. 4-7.
3. Love's Enduring Quality. Vs. 8-13.

The Apostle in verses 1-3 takes up five gifts which are considered desirable in themselves. He shows that as compared with love they take inferior rank, and that without that grace, they are absolutely worthless. He takes the gift of "tongues"—of that holy enthusiasm which results in rapt emotion and ecstatic speech in praise of God, and declares that without love there is no music in this praise. It is as harsh and grating as a clanging cymbal. Paul thus assigns to religious ecstasy the lowest seat, and well he may, for it is the most selfish of the gifts. "He that speaketh in a tongue edifyeth himself," and himself alone.

Then there is the gift of prophetic insight into spiritual mysteries and divine knowledge. This is a gift by which we can be of service to others in Sunday-school and prayer-meeting and pulpit. May we not covet it? This gift, too, has its selfish side. It is showy and ministers to human ambition. Without love it too is nothing.

Then let us take great "faith." By this gift one is enabled to quietly trust God when overwhelmed with difficulties mountain high. Like Mueller surrounded by his orphans and confronted with an empty larder; or Hudson Taylor with his missionaries, looking to an empty treasury. Is not this a gift greatly to be desired? Without unselfish love even "all faith" is as nothing.

Suppose one may have the grace of persistent benevolence which leads him to give to every one that asketh, turning a deaf ear to no appeal, until like John Paton "all my goods" are given away; or suppose I may have the martyr spirit and like those in ancient Rome or modern China, "give my body to be burned" in loyalty to my Lord. Even this without love "profiteth me nothing."

We may now ask Paul why he places love above these gifts, what right she has to that honor. He replies, that she has won her place in the crucible of daily conduct. She stands that fiery test and comes out pure gold and thus reveales Love's Native Worth.

Let's observe her as she undergoes this test. How, for instance, does she bear herself when wronged? She is not quick to retaliate, she "suffers long" and bides her time, confident that the right will win out in the end, and meantime she is "kind"—yes, she goes out of her way to do a kindness to the one who wronged her.

Suppose she sees her rival striding past her to

success—a success which rightfully belongs to her,—"love envieth not."

Suppose on the other hand that she herself succeeds. Few things so test one's native worth. How sits the laurel on her brow? What is her demeanor to those less fortunate in the race? "Love vaunteth not itself, is not puffed up."

That is well enough you say for she is only occasionally wronged, and still more seldom does her rival succeed. How does love bear the test of conduct every day in those closer and more trying relations,—say of social life? Even there she causes no one to regret her presence by critical, faultfinding, or "unseemly" conduct. See her in any company. She forgets herself in her ministry of love to others—in fact, she uses these close personal relations only to make others happier—truly "she seeketh not her own." In this ministry she is not concerned about the courtesies that are due to her, so she is "not easily provoked" to defend her rights. She is not over-sensitive or "touchy" and if one is observed to do her wrong, she "taketh not account of evil" done her. She not only forgives but she forgets; she never bears a grudge.

But now let's put her to the supreme test. James says, "But the tongue no man can tame." What is love's record here? What is her attitude toward gossip? Suppose she hears that one noted for his goodness has gone wrong. She "rejoiceth not in unrighteousness," but is glad to bear testimony if she hears that one has withstood temptation and has come out unscathed. It is of this she talks. She rejoices when people act in loyalty to "the truth" they profess.

Suppose Madam Rumor hurls her fiery darts of scandal at one of Love's friends. She takes the shield of confidence and with it "beareth" up against "all things," "enduring" it all, and like a mother shielding her wayward boy, she believes and hopes that only the good is true of her friend.

Love comes out of these tests untarnished. She has revealed her intrinsic value and now Paul is led to speak of her enduring quality.

The gifts of prophesy, tongues, knowledge, and even faith belong to an imperfect order of things. Now we know and speak and judge by parts. All the tests through which Love is made to go arise out of this imperfect vision. When that perfect time for which we long shall come, we shall lay aside the things we now hold dear, even as a grown up child lays aside its playthings. The time is coming when we shall understand and be understood and in that perfect time we shall see that the grace most needed in this life and the only one which shall last throughout the perfect time to come is that of Christian Love.

May we not then heed the Apostle's next injunction "Follow after love"?

NOTES OF AN ON-LOOKER IN THE GENERAL ASSEMBLY.

Mr. Editor:—"We have only nineteen more legislative days," declared Mr. Graham of Granville, February 13, "and we have no time to spare." He is right. The big bills and the real conflicts lie all ahead. The appropriations, the bond issue, the educational bills, the revenue act, the labor bills, the reformatory, the franchise tax, are all to be discussed. But the Assembly is not so much behind. I noticed only a moderate pile of bills on the Speaker's desk Saturday. Night sessions will clear the docket.

But the legislators are weary—especially the new members. The novelty is gone, and there is nothing left but wear and tear. A Senator declared Saturday that no consideration could induce him to come again—"No sirree, I have a plenty. If it were only making laws, I would not mind. But this is no part of it." You see a legislator must be in the capitol from 10 to 1 each day work on committees all the afternoon—from 3 till night; and after that either work on another committee or see his constituents or be pulled for some measure or go out to dinner or to a party. He gets to bed about mid-night. It would rack the nerves of Jobe in sixty days.

Besides there is this other nervous strain. A legislator does not go far before some one threatens him with political oblivion if not immediate and endless damnation. The fellow who is nursing a more or less precarious future is thus kept on the edge of nervous prostration. One of them came to me last week in much perplexity. He wanted to vote right; but he had reasons. "Now," said he, "you know my predecessor was a good man. The whole county was for him. He stood a chance for Congress and aspired to a State office. But he came here and a question of this kind came up and—and he flickered! Now he cannot get three votes for constable." Did what? I asked. "Flickered," said the member; "just flickered." Now young man, whatever you do, learn what "flickered" means, and if you want to get any office, don't you flicker. For one thing, to flicker is to try to please both sides. The scientific books call the noisy yellow-hammer a yellow-shafted flicker; but I wouldn't give one of his tail feathers for a legislative flickerer.

I have learned, Mr. Editor, that it was not the widow's rabbit's foot that elected Mr. Overman Senator; but I have not learned that it was the liquor men. Mr. Overman has a good record for temperance; he has always stood on the temperance side. The liquor question had nothing whatever to do with his election or the other gentlemens' defeat. Mr. Overman was elected by the new representative of Fate named the Psychological Moment—by the arrival of that mysterious tide in the affairs of men which taken at the flood leads on to fortune. That tide came first to Mr. Watson; but his boatmen were not ready. Then it came to Mr. Overman, and his men dashed their oars into the flood. It was irresistible. Always rush matters on a rising tide, my political friend.

By the way, I have an Overman story. Since he is to be Senator there should be hundreds. I'll tell the first. You remember he was private secretary to Governor Vance, and that he married the daughter of Vance's rival, Senator Merrimon. He fell in love with the girl and won her just before the battle between these two men. And as things warmed up, the young man became embarrassed. But he made short work of his perplexity. One day he walked in to the Governor with his resignation, saying, "I love Judge Merrimon's daughter; you and he are running against one another; and I have but one way out—that is, to relieve you, kind as you have been." How worthy it was of Vance to say, "Young man, keep the girl and the place. If Merrimon can stand it, I can!"

It is a great thing to be Senator, but to be honorable or magnanimous is more.

There are numerous interesting bills here in process of becoming laws. The bill to require tenants to stay on and make out the crop; the bill to protect tenants and employees, on the other hand; the bill to destroy homes, called the divorce for abandonment bill; the bill to issue bonds that calls the Assembly to follow one bad precedent with another; the bill to require engineers to ring their bells to warn walkers on the railway tracks—as if that could reach that habitual track-walking class, the deaf and dumb and the citizen with ear-mufflers on; and the counter-bill to forbid people to walk on railroad tracks, etc. I am in favor of a law to require all people to stop at a railway crossing, count ten and look both ways. Did you ever notice how scrupulously a railroad train stops just before it crosses a railroad track? That is because a railroad train knows what it is to be run over by some 100,000 tons or more. I wish we humans knew. If a man walks on a railroad track, there being a country road convenient, I think he should do so at his own risk. This would put some lawyers out of business, I reckon, but no matter. We shall have to do without them in the millenium any way.

The dynamite-toy bill was killed in the Senate. I think the members that had not seen the new deadly weapons, loaded with dynamite, are responsible. They were actuated, they said, by a desire to please the children. I make no doubt of this. But the same incentive would set up a buzz-saw in a nursery. The children would enjoy the wheels, you know; and a hand or two now and then would be cheap pay for so much fun. The papers bear witness that these cannon-crackers and toy-pistols are a positive menace. I warraut some of these same gentlemen think foot-ball barbarous and bar-rooms quite harmless. A great institution is the human thinking apparatus.

The child-labor bills were compromised—and no one comes off with the coveted glory. The bill provides that no child of twelve years or less shall be employed in manufacturing establishments. But unfortunately the father will be the witness as to age. Now I understand that the fathers are the men who have been hiring these children out. I do not think a "vampire" will mind lying. Love for one's child comes before the ten commandments. It exists in the monkey, the dog, the hen, and the fish. The fellow who will sell his child will lie. I fear we have not accomplished a great deal for the children. I was reading the other day an article by a man in South Carolina, a minister. He was called one day to perform a marriage ceremony. There was a gaunt groom whose general appearance suggested a piney woods rooter, on the one hand, in middle life; a blushing and buxom bride of 35 or more, on the other. He did his work and asked no questions, receiving a dollar for his valued and timely aid. Several years later he was called to make a special visit to another factory village. In passing who should he see but the bride of a few years before and her old man taking life mighty easy? Their evident leisurely conditions aroused his interest, and upon inquiry he found that the gaunt groom was a widower with seven children when he performed the ceremony and the buxom bride was a mother of four. They had pooled issues, and were living in ease off the earnings of their joint-broods, amounting to $120 per month, and were now surrounded by four more young ones of their very own—soon to be old enough to maintain their present happy style of life by taking the places of the elder broods. These good people should have been whipped publicly, Mr. Editor, divorced by law, and put on the roads for the public health, and made to take that trip from over the mountains to Marion in December.

The penitentiary investigation is bringing out some heartrending testimony. On that march across the mountains the men must have suffered. But the way of the transgressor is hard. I have sympathy, I hope, with my fellows; but I understand that a convict must necessarily think his lot hard and embrace every opportunity to complain. I remember a time when according to the papers they complained bitterly of an administration that gave them straw-berry ice-cream suppers. I believe in discipline. I know numbers of people outside of the penitentiary that will yield to nothing but force and cow-hides. I sympathize with the authorities. But by my soul I abhor the man that will bully and browbeat and curse a defenseless convict. If it turns out that the evidence to this effect is true, I hope there will be a summary reckoning. There is no room in this world for cruelty or brutality—not even in a penitentiary.

Mr. Webb is not the only "Prohibitionist-But," Mr. Editor. I have never seen so many. There are sixty or more here, and others to hear from. Every man yet that has spoken against the temperance bills has begun by saying "I am a Prohibitionist-But." I shall propose the word to Funk & Wagnalls for the Standard Dictionary, and cite them to Mr. Bryan of Wilkes, as a shining example. The true definition of the new word is this: A Prohibitionist-But is a Prohibitionist that doesn't prohibit and doesn't want any one else to try. He would also save the party.

This week will tell the story, I reckon. Temperance sentiment has grown grandly every day. I hope it will triumph before next Sunday. The situation is not so mixed, if there are five bills and two dozen amendments. A clear head and a strong, straight purpose will bring any man out. The men who are acting from conscience will not be confused, nor will they flicker. But there are men here who are digging their graves with great glee. Let them dig, say I.

I am, sir, yours, etc.,

PETER PLAIN.

P. S.—The latest argument for the bond issue is a $30,000 appropriation for the St. Louis Exposition. But they will have to bring in Dr. McIver to ask for an appropriation that will make the issue a real necessity. He can do it. The final argument is that if you issue the bonds, you will not have to tax the railroads, etc. The steady increase of appropriations has made the deficit, and now we must have more appropriations to make the bond issue. The hair of the dog is good for the bite, you know. But it looks like we shall have a bond issue every other year from now on. Why not?

BOOKS RECEIVED.

Old Time Stories of the Old North State. By L. A. McCorkle. D. C. Heath & Co., Publishers, Boston.

A Manual of Church History. Vol. II. By Albert Henry Newman, LL.D. American Baptist Publication Society. Postpaid $1.95.

The Philosophy of the Christian Religion. By A. M. Fairbairn, LL.D. The MacMillan Co. Price $3.50.

Memorable Places Among the Holy Hills. By Robert L. Stewart, professor of Pastoral Theology and Biblical Archaeology, Lincoln University. Price $1.00. Fleming H. Revell Co., 158 Fifth Ave., New York.

The Miracles of Our Saviour. By W. M. Taylor, LL.D. A. C. Armstrong & Son, publishers, New York.

Dr. William E. Hatcher gives us an inaugural address in the last Argus: but when was he elected Moderator in Chief? Was it since Dr. Eaton went away?

An Open Field.

BY REV. F. C. MCCONNELL, D. D.

Business men have some times asked why the Southern Baptists do not perfect some plan by which we may avoid conflicts in our different branches of work. It is well-nigh a marvel that so many interests before the same constituency do not suffer more than ours seem to suffer. Yet who can tell how much more rapidly all these good causes might have advanced if there had been system even in presenting them to the people who furnish the money with which they are carried on.

Orphanage work, education, State Missions, Home Missions and Foreign Missions all take their several chances without any definite plan of procedure, and all get along in remarkable harmony. This is possible because every true lover of one branch of our denominational work is a friend of all others, and if there should appear to be loss to one, he is thankful to hope that his loss has been his brother's gain.

Nothwithstanding the lack of system, there is after all, a sort of system in the general idea that the latter winter months and the spring shall be given to Home and Foreign Missions. While this works a hardship on the funds of these two Boards, making it necessary for them to borrow money to tide over the summer and fall, yet it has the advantage of giving them "an open field" at the close of our Conventional year, and makes room for enthusiasm to carry us forward from year to year, as we gather to talk and pray about these things at the Convention in May.

We have but four months remaining of this Conventional year, in which time the great bulk of the money must be gathered. The missionaries have been on their fields since May; they have endured their toils, and they have rejoiced in their triumphs. God's blessing has been upon them this year.

The reports encourage the expectation that this is to be a year of signal and significent record. Possibly never before have the triumphs of grace been so many and so great, but so far the advance in interest among the giving churches has not been as ready as was expected. Fortunately the good time for Home Missions has just now come. A phenomenal year of material prosperity has just come to a close. The fewest financial failures have occurred this year of any year in the recent past. Almost all industries are experiencing prosperity. Our people are more able to give than they have ever been, and doubtless they are more willing to give than they have ever been.

Let us hope that January and February will gladden all our hearts in the enlarged liberality of our people. March will bring the consecrated endeavor of our women in a noble effor for Home Missions. It is confidently expected that the week given specially to this service will surpass any one of former years, and then the month of April will remain to us for the final culmination of the year's prayers and hopes.

What shall this year tell of sacrifices and successes on the part of the men and the women who have gone for their Lord into the fields white for the harvest? Who can reckon the amount of toil and tears that they have given? Who can compute the good they have done? God's recording angel alone keeps count. Some of them have gone out for their first year's labor; others will have worked their last on earth and gone to rest. Heaven keeps watch and makes record of all these faithful toilers in the vineyard of their Lord.

What shall be the account of the givers? How many shepherds of God's flock will with gladdness close this year of earnest effort to lead His people into living fellowship with those who are really trying to obey their Lord and Master? What part shall each of us recall in the spread of the gospel and the coming of the kingdom of the blessed Redeemer?

Our financial condition is hopeful. On January 1 last year our receipts from all sources were $37,105.86, including a bequest of $5,000 from Mrs. J. Lawrence Smith of Louisville, Ky., which was available for current uses. Thus it will appear that our receipts from regular sources this year are $34,447.42. Shall we witness the advance this year that our ability justifies us in expecting? Shall we show ourselves worthy of the responsibility God has placed upon us? Shall we obey Jesus Christ our Saviour in the one service appointed us? Shall we go into all the world and preach the gospel to every creature. The Lord help us.

Corresponding Secretary.

Romance and Reality in Home Missions.

Let no man think that he is throwing his life away if he goes and preaches to miners, lumbermen, or ranchers away out in the West.

The first time I struck one little town I asked a man who was sawing wood in his back yard on Sunday where was there preaching-place, and he said he didn't know. The stores were open; the mines were going, the saloons full blast. * * * In six months we had built on the flat down below the mines a little church with a tower on it and Gothic windows. They like a church in good style, so we had the Gothic windows and the tower.

I preached there once or twice every Sunday, but even while I was away there was a great big sermon being preached all the day long; a sermon that was preached by that church. It was a little difficult for men to run their saloons, and for Christian men to keep their stores open on Sunday under the rebuke of that church building. The church is doing the work because it stands for the spiritual and for righteousness.

I remember one missionary who, in his early days had been something of an athlete. He went out to a Western town, and was met by a deputation to tell him that no missionaries were wanted there.

"Well," he said, "I was sent here by my church, and until they tell me to quit I am not going to quit."

They rather liked that about him, and let him settle. He went quietly about his work. The first night he slept under a lumber pile. One day they were building a road up the valley, and every man in town was impressed to work or pay money. The saloon-keepers all paid money. The committee came to the preacher and asked five dollars.

"Well," he said, "gentlemen, silver and gold have I none, but I will do a day's work for you."

So he went to work, and kept at it a week. The boys working beside him said, "It is an awful pity that a man who can shovel like you should go preaching." But he won their respect. They helped him build his church, and he became an institution in the town.

One day a big flood came down the valley and swept away a great many houses. The missionary opened the church and for some weeks the people slept there. . . . It is worth while giving your life to make this country a great and noble country for God and for man.

—"Ralph Connor," in Missionary Review of the World.

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READ THIS LETTER:
ALMOST A MIRACLE.
Dillon, S. C., Aug. 28th, 1902.
Gentlemen:—In September, 1900, I took rheumatism in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shortened up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "Rheumacide." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "Rheumacide" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.
Will say further, that I began to walk in about six days after I began to take "Rheumacide," with the aid of crutches; in about three months after I began to take it, I could walk as good as anybody, and went back to work again.
Very truly, JAMES WILKES.
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Indian Schools.

The earliest attempt made by the government to educate the Indians was in 1775 when the Continental Congress gave $500 for the education of Indian youths. Now more than two and a half millions of dollars is given by the government for educational purposes alone.

Attempts are being made now to teach the older Indians farming and cattle raising, and to give the children education in books as well as teach them to work that they may be able to make a living when they are older.

There are a number of farm boarding schools for Indians. The boys are taught farming, shoe-making and other means of supporting themselves, while the girls learn to cook, sew and keep house in an orderly way. At these schools the pupils are taught also simpler books in reading, writing and arithmetic and above all the English language.

After these schools come the higher schools in which the brighter and more easily taught pupils are carried further in their studies and training.

There are only 150 day schools for Indians, but it is expected that there will soon be many more and a greater number of the children will learn to read, write and work.

Some of the largest and best of the farm schools are supported by Christian people in the east.

Indian Life.

An Indian reservation, as we all know, is land saved by the government for the Indians. When we remember that all of North America once belonged to the Red Men, the little land that we have left them now seems very small and pityful. Once they could travel anywhere over the prairie, but now most of the reservation may be crossed in a day.

The Indians used to spend much time in visiting friendly tribes. Now they may not go often, and only with a written pass from the white agent of their reservation.

When people, their fathers and grandfathers farther back than any one can know, have always wandered about killing wild animals for meat, knowing nothing of farming, but the raising of a little corn and tobacco, and moving from place to place as they wanted to, it is hard for them to learn to settle down and stay quietly in one place. This is what must be taught the Indians. It is not an easy thing to do.

The Indians love excitement so much that many of them have learned to look for it in drinking. Although many attempts are made to keep them from getting whiskey, men who love money more than anything else, will sell it to them.

Many Indians have learned to live in homes and wear clothes as we do. Other wilder tribes generally called "blanket tribes" still live in tents and dress in skins and blankets. Sometimes the tribes who have learned to use the farming tools and to wear the clothes provided by the government are allowed to visit the blanket tribes. These visits help both, as it shows one tribe how much better off they are than they used to be, and makes the other more ready to give up their blankets and tents.

Two Frontier Homes.

Those who have not visited the frontier and shared the home life of the missionaries can have but faint conception of their manner of living or of the work which they are doing. By giving a glimpse into two homes in which we were most cordially welcomed and kindly entertained, we hope to bring others in closer touch with the missionaries.

In one of these, there is evidence everywhere of extreme poverty. Poverty, not only in scarcity of furniture and many little things so essential to comfort, or as seen in thread-bare garments, but saddest of all, such poverty as reveals itself in loss of appetite, pale faces and weakened systems.

The missionary is an intelligent, educated man. Some years ago, he was pastor in the State of Georgia, later in Kentucky, but believing he could do a greater work in the more destitute section, the sacrifice had been made. His wife, a refined, earnest woman, with the same noble thought had willingly consented. Their first experience involved disappointment and hardship. They had hoped that a house would be provided, but there was none. They succeeded in finding a forlorn looking place, the walls of which had been papered, but this was partly eaten off by rats, and here they had made their home. Three children, boys of twelve, ten and eight, share it with them.

The second home is located in a town of about five thousand inhabitants, where one year ago, there was not a single house. There is no Baptist church, and our host is the only Baptist missionary in the whole country. He is an uneducated man. We were told that he had had but three months' schooling having run away from home because of his father's second marriage. He became a cow-boy, and later in life, after becoming a follower of Christ, there had been few opportunities for the study and culture which are generally regarded as essentials to effective preaching of the Gospel. Before marriage his wife had been greatly interested in missions, and when asked to share the life of a frontier missionary, she believed God was leading, and gladly looked forward to greater opportunities than those of the home church. In the course of time, the opportunities came, and with them, hardship to which she was not accustomed. But the little woman endured them bravely, and few comprehended all the suffering involved in the various services she rendered.

We found them in this new settlement, doing all in their power to win souls, and strengthen the work of the Southern Baptists. Their greatest need was a church building and we were told this must be had at any cost.

That his ministry has been most abundantly blessed is shown by the fact that he has baptized over one thousand.—Selected.

Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a

Torpid Liver and Bad Digestion

The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.

Take No Substitute.

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HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
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A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists.

For biliousness and constipation. For indigestion and foul stomach. For sick and nervous headache and the grip. For pains, palpitation and irregular action of the heart take Lemon Elixir. For sleeplessness and nervousness. For loss of appetite and debility. For fevers, malaria and chills, take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50 cents and $1.00 a bottle at druggists.

AT THE CAPITOL.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.
J. H. MENNICH, Attorney.
1225 F. Street, Washington, D. C.

MOZLEY'S LEMON HOT DROPS

Cures Coughs, Colds, Hoarseness, Sore Throat and Bronchitis.
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Anything sold by us has to be as represented. Write or call on us when you need machinery or hardware, or have anything to sell, and we will make you money.

We Make No Exceptions When We Assert that Three Jars of

TAN-NO-PIL-INE

Will Positively cure any case of Piles, No Matter of How Long Standing. YOU MUST CONFESS That we have Unlimited Confidence in Our Tannopiline, to say nothing of NERVE when we offer the Sum of $5 00 for any case three jars fails to cure.

Remember: We do not require a Physician's Certificate.

$1.00 PER JAR Our Treatment 3 Jars, $3.

For Sale By All Druggists.

TAN-NO-PIL-INE M'f'g Co., Columbia, S. C.

Washington.

Our church here has just passed through a delightful series of meetings. Bro. C. W. Blanchard was with us and did the preaching. His presence and work here has been a great blessing to us as a people, and his faithful and forceful preaching of the Gospel won for him many friends and admirers. We have had eight additions to the church by experience and baptism, and are expecting others. We had a baptizing last Sunday night.

The people here are right much aroused over the whiskey question. They are expecting substantial temperance legislation and will not be satisfied with the Watt's bill as it left the committee. I have never seen the people so in earnest for anything as they are now for temperance legislation. They are expecting and demanding the London bill or something practically equivalent to it. Should a deaf ear be turned to this just demand, and the whispers of the saloon-keeper prove louder than that of the sober and honorable and the God-fearing, then there will be many disappointed people in this burgh. And they will not forget. We have anti-saloon league meetings nearly every week, and the people come. The days of the saloon are numbered.

Your editorials are splendid.

Fraternally,

JOSIAH CRUDUP.

Washington, N. C., Feb. 6, 1903.

In South Carolina.

Please move up the date of my label two years, the price of which I send you. I expect to read the Recorder as long as I live, and prefer to have it paid two years ahead than one month behind. Intended renewing at the Convention in Durham, but my fond hope of attending that I had to abandon. Just then my own work claimed my close attention, having been away the previous week in attendance upon the South Carolina Convention in Greenville.

I was struck by the cordial greeting given to us all who had recently come to this State, of whom there were several, and the North Carolina exiles were quite in evidence. I was brought to appreciate what Dr. Prestridge, of the Baptist Argus, Louisville, Ky., wrote me when I first came here. "I love the South Carolina folks and the South Carolina spirit." This was a good convention, and despite some little disturbing ripples playing through the uniformly placid body, the most fraternal spirit prevailed throughout.

As you were gathering in Durham the next week, how I longed to be with you! Though I am thoroughly a South Carolinian now, and identified with the Lord's work here, my heart stills beats warm for the North Carolina brotherhood and every interest of the North Carolina Baptists. What joy was mine in reading the accounts of the glorious meeting—the great interest manifested in our educational enterprises and the Lord's work generally. The wave of missionary enthusiasm was wonderful and soul-stirring. I know the Lord will bless Carey Newton in his noble work among the heathen. His consecration of himself to the foreign field doubtless added to the wave of enthusiasm manifested in the general advance movement along all the lines. Forward seems to be the watch-word all over our God-favored land. Praise God for this spirit of enlargement! Texas may lead, but the rest do not refuse to follow. May pastors all catch the fire and set the blaze aglow in all our churches, that we may have great rejoicing in the Lord's work as we meet next May in Savannah!

That proposition of Bro. L. Johnson will doubtless be hailed with joy by the pastors, resulting in great good, through their hearty co-operation, for the cause of missions. All these things I watch with interest as reported through the Biblical Recorder and North Carolina Baptist, whose weekly visits are looked forward to with great pleasure.

I am watching now with much pleasure and interest the great fight in North Carolina for prohibition. Well have you waged the battle. May God be with you all the way, till you see the bright dawn of prohibition throughout the State. It is coming. Some reforms are being pushed at our State capital now (Columbia) looking toward changing the dispensary law.

Now to my work here. It is far more encouraging than during the summer and early fall. My field for next year will be more compact, as I shall accept the call to Westminister, to begin the first Sunday in February. This gives me these too towns in close touch, taking all my time.

With best wishes for yourself in your work and for the continued success of the Recorder.

I am your friend.

JOHN R. MOORE.

Seneca, S. C., Jan. 30, 1903.

Louise Church, Charlotte.

Dear Brother:—Please allow me space in your paper to say a few things about my work.

In the first place I beg leave to say "that it is very young" and but little is known of it outside of Charlotte. We organized in April, 1901, with fifty-five members, all of which were mill people, and at that time we had no home in which to worship or even a lot on which to build. Through the kindness of the Mill Company we were allowed the use of their school-building free of charge. We went to work, and in August, 1901, we took shares in the Building and Loan Association and bought a lot, and since that time we have paid for the lot and built a house that has cost us over eleven hundred dollars. During this time our membership has grown from 55 to 105, and the interest is still growing.

We have a good Sabbath School which is well attended by both old and young. One of my deacons said that the Sabbath School was for children and not for old folks. I never rested until I got him interested, and now he is one of the faithful ones in the work.

When the church was organized we had only about two members reading religious papers, and now we have quite a number reading the Recorder and the Baptist. I am working for subscribers to the "Foreign Mission Journal," and they are going to take that also. I am trying to get my people to read good sound literature and educate them along the line of giving.

I am laboring among a people who are ready to do their duty as soon as they know what it is. I am working among a warm-hearted people—a people who deserve the respect and confidence of the man they support. They always stand by me as their pastor. They paid my way to the State Convention, which was a treat to me; one that I greatly enjoyed as their unworthy servant. They have agreeably surprised me several times by knocking at my front door and marching through to the dining room, and placing on and around the table such things that would gladden the heart and make the face look cheerful.

We have paid on our church in the last three months $250.00, and raised in the Sunday-school about $27.00, besides the amount they have paid their pastor. We are trying to build so we can stand and not have a mushroom growth that will fall in time of trouble.

I am glad to say that we have large congregations and good attention.

We are located in a manufacturing section of Charlotte, and a lot of good people are moving here from the country. We hope to be able to plant the Bible truths in the hearts of this people, and get them enlisted in the work of our Lord and Master.

D. F. HELMS.

Charlotte, N. C.

WHAT A CLEVELAND MAN SAYS.

The following letter from a Cleveland man tells what Vernal Saw Palmetto Berry Wine did for him. The Vernal Remedy Co., Buffalo, N. Y., will give the name and address upon request. We have thousands of other letters recommending our remedy. None of them have been solicited:

Vernal Remedy Co., Buffalo, N. Y.

Gentlemen:—I wish to inform you that Vernal Saw Palmetto Berry Wine has effected a cure, and I cannot thank you enough. I most heartily recommend your remedy to everyone suffering with stomach trouble.

Yours truly,

Our remedy cures because it reaches the seat of all stomach and bowel troubles, heals the mucous linings of both these organs, restoring them to a condition of perfect health, so you can eat and properly digest your food, thus renewing the strength, muscle and tissue used in your daily work.

We will send any reader of this paper a small trial bottle of this great healer free and prepaid, if you write and ask for it, mentioning the Biblical Recorder.

Address the Vernal Remedy Co., 101 to 107 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine is for sale by all leading druggists.

Notice.

Notice is hereby given that application will be made to the General Assembly of North Carolina, now in session, for the incorporation of the North Carolina Baptist School System.

Raleigh, N. C., Jan. 20, 1903.

ARE YOU SICK?

We have advised and cured sick people for more than twenty years, we offer you our advise and a sample of either our new Stomach or Liver medicine free for the asking.

The HOME REMEDY CO.,
Austell Bldg., ATLANTA, GA.

SPECIAL RATES VIA S. A. L.

Account of Southern Educational Conference, Richmond, Va., the S. A. L. Ry. will sell round-trip tickets from Raleigh and all points at the rate of one and one-third fares for the round trip.—Tickets on sale April 20th and 21st, with final return limit April 28th.

Account of Anniston Chatauqua, Anderson, Ala., the S. A. L. Ry. will sell round-trip tickets to Anderson, Ala., at he rate of one first class fare for the round trip. Tickets sold April 18th to 24th, with final return limit April 26th.

Madigras, New Orleans, Mobile and Pensacola, Feb. 23d and 24th. Account of the above occasion, the S. A. L. Ry. will sell round-trip tickets to the above points at the rate of one first class fare for the round trip. Tickets will be sold Feb. 17th to 23rd, final limit Feb. 24th, but may be extended for a longer period.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
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To keep your home free from bugs and insects, use

Death Dust

Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not mailable.

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IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

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CAPUDINE
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DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 20 to 40 days. S. T. WHITAKER, M. D., 61 Irwin St., Atlanta, Ga.

Special Rates via S. A. L.

$25.50 to New Orleans, La.
$23.50 to Mobile, Ala.
$22.90 to Pensacola, Fla., account Mardi Gras Celebrations February 18 to 24, 1903. Tickets on sale February 17 to 23 inclusive; final limit February 28th. On payment of fee of 50 cents tickets will be extended until March 14th.
$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

From the Old Robeson.

Well, Brother Bailey, again I come bearing news from old Robeson. It is only a few months since my last letter to the Recorder, but these months have been fraught with grief and change, toils and victories, for the Baptists in this part of the moral vineyard. Brethren Proctor, Pittman, and now Carlyle have gone to rest. Brother Proctor's place seemed especially hard to fill, but already there are indications that not one but a score will rise up, not in his strength, but in his spirit, to carry forward the burden borne on his broad shoulders. Or, rather, in the opening produced by the fall of one giant oak, many saplings, formerly over-shadowed, are now putting forth branches and attaining vigor and sturdiness of trunk. So that the future is richer of promise than the past is full of attainment.

The Lumberton church is in excellent trim. In spite of the loss of two of its largest contributors, there was never so much given by it in any other year as in last. The contributions of the church for all purposes during the last thirteen months have amounted to considerably over $5,000, possibly $4,000. The church has built a chapel in East Lumberton, and there conducts a most successful Sunday-school. In fact, the attendance at the branch school exceeds that at the church. At this moment, a handsome parsonage, or pastorium, stands near completion, while the Robeson Institute building has been remodelled inside, and supplied with water-works, thus making it a fit abode for the revivified school, which, with the active and sympathizing co-operation of the trustees, is a genuine success under the auspices of that most excellent teacher and man, Prof. P. S. Vann.

But the leading spirit in it all is our excellent pastor, Rev. C. H. Durham. Brother Durham is a prince among men. Now, while I do not wish to tempt others to covet him, yet, in justice to Pastor Durham, I must say what I think of him. First of all, Durham is a man. He was cast in no small mould. Bro. Editor, you and I knew Durham at college, and even then the genuineness of his manhood protruded through his modesty. His growth is not that of the mush-room nor even of the spruce, but that of the sturdy oak. When many of his possibly more brilliant school mates have long ceased to grow, Durham, if he lives and retains his health, will still be expanding his branches and increasing his girdle. He is dearly beloved by his people, and though, sooner or later, we expect to see him enter a broader field, yet our confidence in him is such that we know he will not leave us by enticement of honor or salary, but only at the call of duty, which is the voice of God. Our prediction is that one day the Baptist hosts of the State will look to this Durham with as much confidence as they once looked to that other Durham. But, Brother Bailey, don't send a copy of the paper containing this communication to Bro. Durham—I fear he will think it fulsome; but, in defense, I point to what reputation for candor I may have hitherto gained.

Well, Robeson has as nearly absolute prohibition now as it is possible to have. Thirteen jugs, varying in contents from one quart to four gallons and a half, were returned to the shippers last Thursday. Some amusing scenes are said to have centered around the express office the first of the week, and if you, Brother Bailey, had been on hand, you could have learned something of how a man feels and talks when his "rights have been taken away."

Well, a long step in advance has been made, but now, as never before, there is a necessity for alertness, courage and positive action by the individual temperance man. It absolutely requires individual work to carry into effect prohibition laws, but one man, with the law back of him, can do more than a score without the law. But a law without, at least, one active exponent, is dead.

I wonder if half your readers know how easy it is to put the law into operation! Three days ago this scribe wrote three lines and put them in Solicitor Lyon's hands, and as a result a habitual retailer stands under indictment of the grand jury. Just name your man and the witnesses, and the solicitor will see to see to the rest.

With congratulations for the excellent fight you are leading for temperance legislation, and because of the general excellence of your paper, I close.

O. J. PETERSON.

Lumberton, N. C., Feb. 6, 1908.

Rev. A. G. Wilcox.

More than twenty years ago that consecrated man of God, Rev. A. G. Wilcox, came into our community and began to preach the Word of God under a brush arbor. God blessed his messages of love and souls were converted to Christ. With the assistance of the venerable Dr. J. D. Hufham and Rev. R. E. Peele, he soon organized us into a church and during the years since has been our beloved pastor. During this period, under his able ministry, hundreds have professed faith in Christ and been received into our fellowship. He has baptized our children, buried our dead, comforted us in our sorrows and led us on in the Lord's work, as we believe no other man could have done. To our great sorrow, he has resigned the care of our church. He has taken this step solely because he feels that God has called him to another field of labor. Since the day he first came among us, he has been the unanimous choice of our people, and we love him as we do no other man. The church desiring to express their love for him, passed the following resolutions:

Whereas, our beloved pastor, Rev. A. G. Wilcox, who has so faithfully served us for many years, feeling that God has called him to another part of His vineyard, has seen fit to tender his resignation as our pastor; therefore be it

Resolved 1. That in his removal from us we have lost a preacher of great ability and one of the very best pastors and Christian workers.

2. That we gladly testify to his superb Christian character, his spotless life and his unselfish devotion to the cause of Christ.

3. That our prayers shall continually be for the richest blessings of God upon him and his family in their new field, and that we thus assure him of our continued love and that with gratitude we shall ever remember his labors of love among us.

4. That if at any time in the providence of God he should locate again in reach of us, he may be assured that a loving welcome to our homes and to the pastorate of our church awaits him.

5. That a copy of these resolutions be sent to Brother Wilcox and also to the Biblical Recorder with request for their publication.

W. T. COOK,
In behalf of the church.

(Roanoke News, Scotland Neck Commonwealth and Nashville Courier please copy.)

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (the clothier), says if any suffer from Kidney and Bladder Disease will write to him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Summer School for Teachers at A. & M. College, Raleigh, N. C.

Geo. T. Winston, A. M. LL.D., President.
Charles J. Parker, Secretary.
Charles W. Burkett, M. S., Ph. D., Dean of Industrial Department.
Edward P. Moses, A. M., Dean of Normal and Literary Department.

Instruction will be given in:
1. Agriculture and Nature Study.
2. Manual Training.
3. Common School Branches and Pedagogy.
4. Model Practice School (Methods and Management).
5. College and High School Branches (Languages, Literature and Mathematics).
6. Child Study, Kindergarten and Nature Study in reference to Child Study.
7. Music (Vocal and Instrumental, including Sight Singing and Chorus).

Session begins June 15 and ends July 11. Board and lodging in the College buildings, for entire session, only $10. New dining hall, with accommodation for 600, new kitchen with steam cooking, assembly hall seating 1,000, separate dormitories for ladies, with baths and sanitary conveniences. Those who prefer may board elsewhere. Electric cars from College doors to all parts of the city every fifteen minutes. The College is on elevated ground overlooking city, with cool breezes all summer. Pullen Park and the "wild woods" immediately adjacent.

Circulars with full list of studies and of faculty will soon be issued. Address President Winston or Secretary Parker.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

CRANBERRY IRON AND COAL COMPANY.
No. 240 South Third Street,
Philadelphia, Jan. 20, 1908.

The annual meeting of the stockholders of the Cranberry Iron and Coal Company, will be held at the office of the Company, No. 240, South Third street, Philadelphia, Pa., on Tuesday, the 17th day of February, 1908, at 12 o'clock M., for the purpose of electing a Board of Directors to serve for the ensuing year, and for such other business as may be brought before the meeting.

JOHN S. WISE, Sec'y.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No slaughtering oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else in the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

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CONSTIPATION
DYSPEPSIA
FEVERS

Prevented

by yourself without cost. Address with stamp,
E. A. GATLIN, White Sulphur Springs, W. Va.

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500 Linen Bond Noteheads, 500 Envelopes, all printed, Complete, J. A. Purdie & Co. Richmond, Va. **$2.00**

Samples Mailed Free.

A Trial Package of Dr. Blosser's Catarrh Cure Will Be Sent Free to Any Sufferer From Catarrh.

To demonstrate the merits of his remedy, Dr. Blosser offers to mail, free of charge, to any one suffering from Catarrh, a three days' trial package of this valuable medicine.

If the trial package does not convince you of its curative properties, you will have been at no expense; if it benefits you, you will gladly order a month's treatment at $1.00.

It is a harmless, pleasant, vegetable compound, which is smoked in a pipe, the medicated smoke, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, heals the ulcerated parts, effecting a radical and permanent cure.

If you wish to try the remedy and get full particulars, testimonials, etc., write to Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

R·I·P·A·N·S

There is scarcely any condition of ill health that is not benefited by the occasional use of a R·I·P·A·N· Tabule. For sale by druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 72 cents, contains a supply for a year.

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CURED WHILE YOU WAIT, BY
CAPUDINE
NO EFFECT ON THE HEART.
Sold at all Druggists.

3% INTEREST

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W. H. WORTH & CO., Raleigh, N. C.

A Primitive and Missionary Debate.

(Continued from Page 3.)

the cross is to them that perish foolishness, but unto us who are saved, it is the power of God (1 Cor. 1:18). It is the power of God unto salvation to every one that believeth (Rom. 1:16). How shall they believe on Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? (Rom. 10:15). The three thousand at Pentecost (Acts 2:38); the great many in Samaria (Acts 8:12); the five thousand (Acts 4:4); the multitudes (Acts 5:14); the house of Cornelius (Acts 10:44); the jailer (Acts 16:33); Lydia (Acts 16:15); the Eunuch (Acts 8:37), are all examples that faith cometh by hearing (Rom. 10:17).

THE DRY BONES

of Ezekiel's vision were prophesied unto before they came together, and were formed into bodies, having sinew and flesh, and were thus prepared for receiving the breath of life which came into them when blown upon by the four winds (Eze. 37:9,10.

THE NEW TESTAMENT CHURCHES

were missionary churches. God's sending His Son into the world was a missionary gift. Christ's mission to this world to seek and to save the lost was a missionary work. The command to go into all the world and preach the Gospel to every creature is a missionary command. Ye shall be witness unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth (Acts 1:8).

The missionary work of the church is the work of Christ. The church at Antioch sent Paul and Barnabas to preach to the heathen (Acts 13:1-3). For on account of labors see Acts, 14th and 15th chapters. From the church at Thessalonica the word of the Lord sounded out into every place (1 Thess. 1:8). The church at Phillippi once and again administered to the relief of Paul at Rome (Phil 4:16-18).

HISTORY.

Ancient Baptists were missionaries. For amounts raised for this purpose (see Benedict's History, pp. 440 to 443). The Baptists have been objects of persecution in all kingdoms and nations, but wherever and whenever allowed, they have been firm advocates of missions and education. In 1223, the Waldenses had many churches, and in 1229 they had ten schools supported by contributions. (Orchard's History, p. 273.) For a list of Baptist schools in England and the United States, see Cramp's History, pp. 581, 582. The first school for ministers in the United States was in New Jersey.

ASSOCIATIONS.

The Charleston of S. C. was organized in 1751, and from the first contributed to missions and to educating its ministers. (Benedict's History, p. 709.) In 1707, the Philadelphia was formed and was missionary until 1836. (Benedict's History, p. 633.) In 1765, the Kehukee of North Carolina was organized and was active in missionary work till 1827, and in it was formed the first missionary society in North Carolina. (Benedict's History, p. 682.) In 1758, the Sandy Creek was organized, and was missionary from the first. (Purefoy's History, p. 51.)

Considering so much scriptural and historic proof, we arrive at the conclusion that the Missionary Baptists are the Primitive Baptists, and that the old school Primitive Baptists (so-called) are the Predestinarian Baptists, this being the name first assumed by them. (See first minutes of the Bear Creek Association, organized in 1832.) Brother Davis's last point was a pathetic appeal to Elder Little's friends to support him in his declining years, concluding with a public collection amounting to about $12.

I have written by request, and largely from memory. I have endeavored to do justice to both parties, and think that the foregoing sets them in the true light. However, if I have made any mistakes, it was not my attention so to do.

May the Lord bless the truth.

Big Lick, Stanly Co., N. C.,
October 18, 1902.

We Two.

We two make home of any place we go;
We two find joy in any kind of weather;
Or if the earth is clothed in bloom or snow.
If summer days invite, or bleak wind blow,
What matters it, if we two are together?
We two, we two, we make our world, our weather.

We two find youth renewed with every dawn;
Each day holds something of an unknown glory
We waste no thought on grief or pleasure gone;
Tricked out upon his harp new song or story.
We two, we two, we find the paths of glory.

We two make heaven here on this little earth;
We do not need to wait for realms eternal.
We know the use of tears, know sorrow's worth,
And pain for us is always love's rebirth.
Our paths lead closely by the paths supernal
We two, we two, we live in love eternal.

—Ella Wheeler Wilcox.

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William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B. (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumatism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B.B.B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out, Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all these syptoms take B. B. B. It works like magic. B. B. B. cleans out the posions and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B. B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

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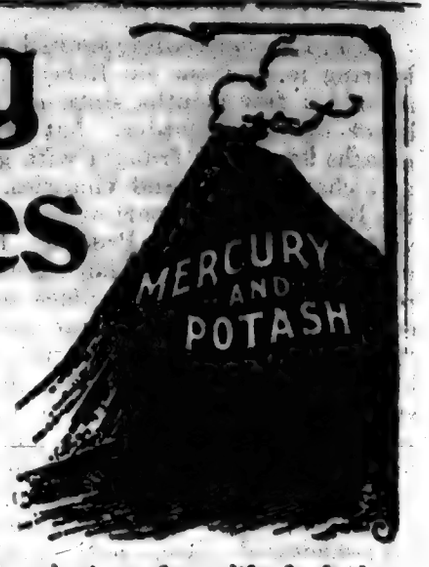
Sleeping Volcanoes



A thin, vapory smoke, lazily ascending from its crater may be the only visible sign of life in the sleeping volcano, but within is a raging sea of fire, molten rock and sulphurous gases. Those who make their homes in the peaceful valleys below know the danger and, though frequently warned by the rumblings and quakings, these signs of impending eruption go unheeded. They are living in fancied security when the giant awakes with deafening roars and they are lost beneath a downpour of heated rock and scalding ashes.

Thousands of blood poison sufferers are living upon a sleeping volcano and are taking desperate chances, for under the Mercury and Potash treatment the external symptoms of the disease disappear, and the deluded victim is happy in the belief of a complete cure, but the fires of contagion have only been smothered in the system, and as soon as these minerals are left off will blaze up again. Occasional sores break out in the mouth, a red rash appears on the body, and these warning symptoms, if not heeded, are soon followed by fearful eruptions, sores, copper colored splotches, swollen glands, loss of hair and other sickening symptoms.

Mercury and Potash not only fail to cure blood poison, but cause Mercurial Rheumatism, necrosis of the bones, offensive ulcers and inflammation of the Stomach and Bowels.

Bowling Green, Ky.,
March 24, 1902.

Gentlemen: For over four years I suffered greatly from a severe case of contagious blood poison. I went to Hot Springs, staying there four months at a big expense. I then consulted physicians, who prescribed Mercury. Nothing did me any good, in fact, the treatment proved more harmful than beneficial. I mentioned my case to a friend, who told me that S. S. S. had certainly cured him. I at once commenced its use, and in six months could find no trace of the disease whatever. This was about two years ago. I continued S. S. S. for some time to make sure of a permanent cure, and I can truthfully say I am entirely well.

D. M. SANDERS.

The use of S. S. S. is never followed by any bad results. It cures without the slightest injury to the system. We offer $1,000.00 for proof that it contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, and the only radical and permanent cure known. It destroys every atom of the virus and purifies and strengthens the blood and builds up the general health.

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Marriages.

ALLISON—RECTOR.—In Marshall, N. C., at the home of Mrs. Mary Gage Hudgins, January 14, 1903, Mr. Claude R. Allison and Mrs. Cora L. Rector, Pastor Martin A. Wood officiating.

Obituaries.

Release.

When we have closed the sad, world-tired eyes,
And clasped the hands above the pulseless breast,
And stand in stricken silence crossed with sighs,
In the dim chamber of untroubled rest—
This is not Death, whose mystic lines invest
The white-robed form with strange and stately grace,
But the glad passing of our sometime guest
To higher planes and realms of wider space.
It is not Death's chill fingers that endow
With unaccustomed beauty the still face,
And crown with starry majesty the brow
Late seamed with sorrows of our mortal race.
Not Death, but Life, that, parting, leaves the trace
Of new-found glory on its prison-place.

BLANCHARD.—On September 14, 1902, Bro. A. J. L. Blanchard was gathered unto the Father. He was born in Chowan County, N. C., May 14, 1847. His youth was spent mostly at the place of his birth. As he grew up, he was much concerned about education and his soul's salvation, and not his alone, but others. It was his desire by the help of God to preach the gospel, and the church of which he was a member knowing him—and to know him was to love him—recommended him as a worthy young man for the ministry. It was Brother Blanchard's desire to go to Buie's Creek inasmuch as Rev. J. A. Campbell was principal. He made his stay there until health so failed that he was unable to study, and he came home almost exhausted by bodily strength, but spiritually strong. Rev. J. A. Cambell gave him a letter of recommendation with some words like these: "During his stay here I have found him faithful to all duties, upright in life and as diligent in his work as his health would permit. In leaving us for a while in the hope of building up his physical condition, I desire to heartily commend him to those among whom he may spend his time."

Whereas, we desire to make record of our love for him and our esteem for his worth,—now, therefore, be it

Resolved by the members of Warwick Baptist church, and the Woman's Missionary Society, assembled 1st. That we recognize the fact that in the death of our brother this church has lost a member whose heart was enthroned with a love for the work in which we are engaged. But we bow in humble submission to the Father who doeth all things well.

2nd. That the Sunday-school has lost one of its best workers; and as a temperance worker he was found at his post of duty, ready to discuss the great evil of intemperance.

3rd. That we commend to the mother, brothers and sisters, the consolation of the Holy Scriptures and cherishing with them the memory of his beautiful home-life as a heritage. We also extend to them the tenderest sympathy and brotherly love.

A. F. ROUNTREE,
DAVID HOLLOWELL,
A. J. WARD,
Committee.

Tribute of Respect.

Whereas, God in His inscrutible wisdom and power has removed from us our beloved sister, Lou J. Perry, the Ladies' Aid and Missionary Society of the First Baptist church have lost a true and loyal member. She was ever ready to give cheerfully to the Lord's work, and while the church and societies will miss and mourn for our dear sister, yet we feel that she has been called to her heavenly home, and we bow in humble submission to Him "who doeth all things well."

Resolved. That we extend to the bereaved husband and family our heartfelt sympathy and pray that they may have the richest blessings of our Heavenly Father resting upon them. May they look to God for comfort and consolation in their hour of sorrow.

Resolved. That a copy of these resolutions be sent the Biblical Recorder, to the city papers, and to the family.

Respectfully submitted,
MRS. J. H. ALLEN.
MRS. W. T. PEARCE.
MRS. C. L. HAYWOOD.

Died Monday, January 26, 1903.

In Memoriam.

Maria Southerland Parham dead! She to whom "amidst all life's quests, there seemed but worthy, one—to do men good!

Back, through the vista of years, I see her—a lovely young girl, the gayest of the gay, amidst scenes where youth and beauty and joy held full sway.

Again, I see her when the shadow of misfortune and sorrow has fallen. "Grim visaged war" has swept away wealth, a beloved father is dead and an idolized brother—a young lieutenant, with a Confederate flag draped above his rude coffin, has been laid to rest.

With that nobility of soul that knows how to bear and rise above misfortune, Maria, beautiful and accomplished becomes the stay and support of mother and younger sisters.

Many in Warrenton lament the death of this wonderfully gifted woman, who labored and never faltered—whose smiling face was always a benediction.

She went to Henderson a bride, and when I next see her she is a happy wife and mother, not only the light of her own home, but of the community in which she lived.

When I see her again she is the only guide and support of her six fatherless children. With unfaltering faith in God she fulfilled this sacred trust.

Beautiful in life and beautiful in death!

Her daughter wrote me that her life was, indeed, "one grand sweet song." She looked even more beautiful in her last sleep than in life. Her wonderful hair, as it grew in waves of glossy beauty about her noble brow, and "on her features the fine chisel of thought and emotion were eternally stamped."

"After life's fitful dream she sleeps well."

Adieu dear friend. Athwart the shadow of thy grave shines the brightness of thy beautiful life, and thou hast only "gone before."

"Man, thou shalt never die!"
Celestial voices hymn it with our souls.
According harps, by angel fingers touched,
When the mild stars of morning sang together,
Sound forth still the song of our great immortality."

P.

John Y. McGhee.

On the 28th day of August, A. D. 1902, Bro. John Y. McGhee was called from labor to eternal rest. He lived a long and useful life. He was a good citizen, a Christian, a devoted husband, a faithful son to his mother, and kind and loving parent. For a long time he filled stations and places in Franklinton Lodge with pleasure and honor to himself and brethren. He was a Mason. He was about eighty years old. He was buried by Masons. He was accompanied to the grave by a great many sorrowing friends. In his death our brotherhood has lost a friend and brother. His widow, Susan E. McGhee, has sustained an irreparable loss, a loving Christian husband.

His children and grand-children, and all good citizens ought to remember him and benefit by his Christian example.

Resolved. That we acknowledge our great loss in the death of Bro. John Y. McGhee, and continuously remember his good examples.

Resolved. That our Fraternal sympathies are extended to the bereaved widow, and family, and friends.

Resolved. That this memorial be recorded in the secretary's book of proceedings and a copy given to Mrs. Susan E. McGhee, the widow of our dead brother, John Y. McGhee.

B. F. BULLOCK,
For Committee Franklington Lodge, No. 123, A. F. & A. M.

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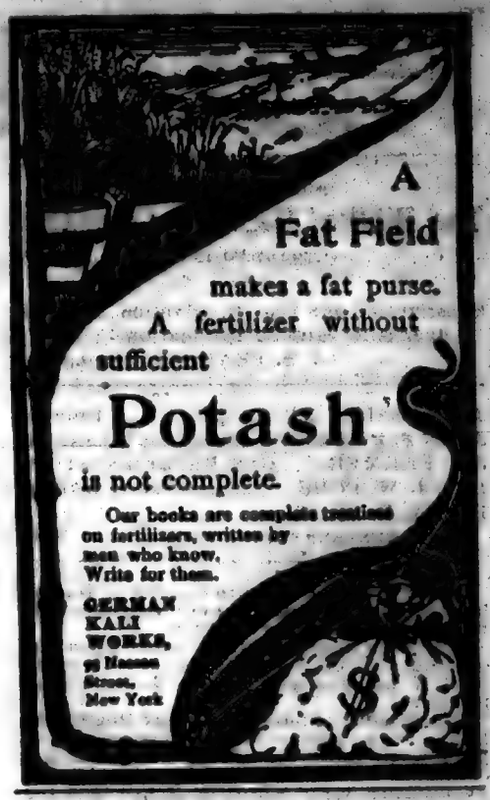

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4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
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NOTICE.

Having qualified as the Administrator of the estate of H. W. Jones, late of Wake county, this is to notify all persons having claims against his estate to present them to the undersigned on or before the 1st day of February, 1904, or this notice will be plead in bar of their recovery. Those indebted to said estate will make immediate payment to me.

C. D. JONES, Administrator,
Hickory Grove, N. C.

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Ordination of I. N. Henderson.

By request of Enon Chapel and and Cool Springs Baptist churches and Atlantic Association, a council was called, consisting of C. E. Edwards and B. H. Matthews, of Swansboro Baptist church; Dr. W. J. Montford, W. G. Smith and Wm. Smith of Enon Chapel; E. I. Provost of Atlantic; J. B. Olive and W. E. Morton of Piney Grove; R. M. Riggs and R. C. Jones of Capernaum. The council met with Enon Chapel Sunday, February 1, 1903, for the purpose of examining and setting apart to the full work of the ministry Isaac N. Henderson, if found worthy. After a song and prayer Rev. C. E. Edwards was elected chairman of the council and B. H. Matthews clerk. The examination was public, and proved satisfactory, both to the church and council, as was manifested by a unanimous vote of the council. Rev. C. E. Edwards then preached the ordination sermon. The ordination prayer was offered by Bro. J. B. Olive, and the laying on of hands by the council. The charge was delivered by B. H. Matthews, the Bible given by J. B. Olive and the benediction by Bro. I. N. Henderson.

B. H. MATTHEWS, Clerk.
February 1, 1903.

A Tribute.

Dennis Carlyle is dead! He was my friend, and a tribute to his worth and a token of esteem I would here render. He was a man, every inch of him, and "none knew him but to love him."

Brother Carlyle died early last Tuesday morning, after suffering of puenmonia for two weeks. He was forty-one years of age. He was never married, but lived a quiet, though happy life at the old homestead, where his maiden sister, Miss Thesia, was the devoted housekeeper. Here was a home it was good to visit, and, by his own fireside, only a few short weeks ago, we chatted, he and I, while his heart of hearts was opened, displaying the truest devotion to his church, his State and his God.

Brother Carlyle had not had the opportunity of securing a collegiate education, nevertheless he was a man of no little information, while his native ability was not one whit less than that of his talented brother, Prof. J. B. Carlyle, of Wake Forest College. His integrity and good sense were proverbial, and these qualities, with his open countenance and genial manner, had already given Brother Carlyle a high position in the counsels of his party and denomination in county, while promises of future promotion and honors were not lacking. But he is gone. God has taken him. His friends are bereaved, but we are assured that he is now with that best friend of all—Jesus—whom he loved and served.

The burial was at the family graveyard, where several generations of Carlyles sleep. His pastor, Rev. I. P. Hedgpeth, preached the funeral sermon to a large concourse of friends and admirers, who had assembled to pay the last tribute of friendship and esteem to one whose memory will long be fragrant around old Saddle Tree, in which church Brother Carlyle was the leading spirit, being at the time of his death clerk of the church, a deacon and superintendent of the Sunday-school.

O. J. PETERSON.
Lumberton, N. C., Feb. 6, 1903.

A New Book Coming.

Branson's Collection of Fugitive North Carolina Poetry—that is to say such poems as have not been published in any book. I am asking citizens of the State to send me any original poem, or poems as they may have in hand. They will be carefully examined by a committee of competent scholars. Any citizen, contributing one or more poems, that are accepted and published in the book, will be entitled to a copy of book free when issued. The book of about 300 pages, will be bound in cloth and retailed for $1.00.

Also any newspaper publishing this card, and sending me a marked copy of the paper, will get a copy of the book free, sent by mail when issued.

LEVI BRANSON,
Publisher, Raleigh, N. C.

Practical Farmers.

The pamphlet "Stassfurt Industry," just published, contains an interesting description of the famous potash mines in Germany, from which all the potash imported into this country and used for manuring is derived. The chapter about the use of potash in agriculture as one of the important ingredients of a complete fertilizer, adds largely to the value of the book, and among the many fine illustrations those showing the experiments at Southern Pines, N. C., are of particular interest to practical farmers. Copies of this pamphlet can be had free, by writing to the German Kali Works, 93 Nassau Street, New York, N. Y.

Lady of the house (to peddler)—"If you do not go away I'll whistle for the dog."

Pushing peddler—"Then let me sell you a whistle, mum."—Tit-Bits.

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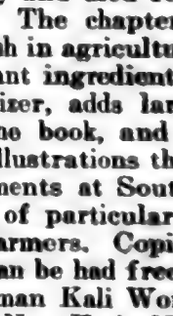

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JOSIAH WILLIAM BAILEY, Editor.

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ORGANIZE.

There is a deep and powerful movement in the hearts of the people of North Carolina, the people who are allied under the name of Christ and whose desires for the Commonwealth entitle them to be called the moral forces. In them is the hope not only of moral legislation, but of moral progress of every sort. In them lives the Kingdom of God and His Righteousness; out of them shall come that Righteousness to exalt our Nation.

This movement is at this moment concerned with the legislation proposed to the General Assembly in the interest of temperance. We have regarded it as the expression of deep convictions long suppressed. If we are not mistaken, it will increase, not decrease. It has been predicted in the General Assembly that it will die. We believe that it will die so far as the temperance cause is concerned, but not until the drink evil and the drink curse have been removed from North Carolina, and then it will begin to live for some other good cause.

In all the legislation that has been proposed local elections in our cities and towns have been contemplated. All that has been asked of the General Assembly, so far as cities and towns are concerned is the privilege of voting for dispensaries in local elections. This privilege will assuredly be granted. North Carolina is the land of local self-government. So far as possible the expressed will of the people must shape her laws. The policy of the General Assembly is, therefore, to refer as many important matters as possible to a popular vote. Freemen cannot object to this. We do not object, however, to the prohibitory legislation in rural districts without a popular vote. We understand thoroughly why a popular election was undesirable. The question was decidedly a State matter and a matter of police regulation. We are glad, however, that the cities and towns are left to handle this question by popular vote. It is a call to the moral forces of the State. The moral forces have called on the Assembly. The Assembly now calls on the moral forces to prove themselves. Nothing could be more desirable.

In local elections the people will be permitted to vote for saloons and distilleries or prohibition or dispensaries. It will require a majority to establish saloons or distilleries. If under these conditions the people cannot keep saloons and distilleries out of their towns, in our opinion no one should try to keep them out. But with the suffrage purged and the moral forces on their metal we cannot be doubtful of the issue. We have heard that we cannot hope for Wilmington and Asheville. But we do hope for Wilmington and Asheville. They are goodly cities, and if a movement in them against the saloons shall be organized and discreetly led, it will succeed. The moral forces have no right to surrender any city. Never mind the odds; ours it is to fight. He who made the sun to serve His soldiers fights with us.

We are for prohibition where it can be safely effected. We are not for prohibition where prohibition will mean the springing up of blind-tigers and the conversion of drug-stores into saloons. Under such conditions prohibition will defeat itself and ground will be lost. If we may judge by the illicit morphine and Sunday ginger trade by some of the Raleigh drug-stores, they would be only too glad to open up whiskey-annexes as soon as they should become profitable. We prefer dispensaries to this sort of lawlessness. We prefer dispensaries to saloons. We understand the argument that to establish a dispensary is to go into the nefarious business. The answer to that is that by means of the license system we are all in the business now and in its worst form; and that the first step outward is the dispensary. There are queer men in North Carolina who are such strong prohibitionists that they help the saloon men all the time. If they were soldiers they would refuse to go into battle except upon assurance that the first volley would destroy the enemy utterly. They are for teetotal prohibition immediately and forever; and if you will not agree with them, they will not agree with you; and the saloons will go on with their business. We are all for prohibition. But we must move up to it in the quickest and surest way. To enact State prohibition would be the longest way. State prohibition has been tried in sixteen States and has defeated itself outright in eleven. To move along the line of local option is the surest way. It is democratic; and it is adapted to local conditions. To move in these elections along the line of dispensaries is likewise a recognition of conditions. A dispensary destroys the saloons on one hand, and the blind tiger and drug-store business on the other. It also separates the drink evil from its prospective victim, the youth. It is a decidedly constructive step.

But we set out not to make an argument. Our purpose here is to call on the people in every town and city in North Carolina to organize: To get together and go to work against the saloon. The saloon must go, and it will go if the moral forces will get together. Where prohibition is possible, let us get together for that. Where a dispensary is needed to make the step up to prohibition, let us get together for that. We are all against the saloon. We all desire to cure the drink evil. Let us get together.

TO A SNOW-BIRD.

BY CHARLES L. GRAVES.

Thou fleet, frail voyager of the scowling sky,
Thy heavens swept by storms, thy earth so cold,
Thou art too small with venturous wings to try
Mid surging gusts thy devious course to hold:
What charm doth keep thee here, when stronger forms
Have sped in screaming haste before these storms?

A sparrow's form, an eagle's heart is thine,
Small wings, but strong and sure mid perils stern,
Not honied ease, where tropic suns do shine,
Can win thee from these frost-bound hills to turn;
Thy being tuned to its wild melody,
The storm is dearer than the calm to thee.

Oh surely kindly heaven has made thee know
That secret taught by him of Galilee,
To comfort timorous men long years ago;
That He who rules creation thinks of thee,
Through eddying snow doth heed thy chirping call,
And when confused and weary marks thy fall.

Thou small, true knight upon my window ledge;
Teach me to love the storm like thee, to keep
Myself from sunny ease, to hold the pledge
Of heaven sure while tempests round me sweep,
So in my heart shall summer's calm warmth cheer
The bitter winter of life's strenuous year.

Reidsville, N. C.

Sure of the Spring that warms them into birth,
The golden seeds thou trusted to the Earth;
And dost thou doubt the Eternal Spring sublime,
For deeds—the seeds which Wisdom sows in Time!
—Friedrich Schiller.

There's One, who sits
In His own bright tranquillity enthroned,
High o'er all storms, and looking far beyond
Their thickest clouds.
—Felicia Hemans.

THE NEGLECTED FREE SCHOOLS.

Last fall during the campaign it was announced throughout the State that the free school term had been brought up to four months. It was widely understood—being announced in this paper and many others—that every county in the State had reached the point where it was able to maintain its schools four months. This is the requirement of the Constitution, this is the pledge of the dominant party, and it is the least the people should demand.

It is a commentary on the dumb indifference of the people of North Carolina to the interest of the schools and their children that this statement went unchallenged throughout the campaign. Only recently have we learned that in forty counties the term falls short of four months. It amounts to nothing to run the schools ten weeks in Tyrrell County and seven months in Durham. The average may be four months or five; but that does not educate the boys and girls in Tyrrell; nor does it redeem the dominant party's pledge; nor does it come up to the letter or spirit of our Constitution.

What is worse the State Superintendent announces that other institutions have received their appropriations in full while the application of the free schools is turned down with the answer that the Treasury is empty. We hold that the free schools have the Constitution behind them; the party pledge behind them; the welfare of the State in most vital degree behind them; and that the money appropriated to them must be paid if no other is paid. If the Constitution and political promises and public welfare mean anything, the free schools have first call. But they have been put last.

The announcement of the State Superintendent is calculated to emphasize the movement for a bond issue. But the bonds must not be saddled on the free schools. The debt of the Treasury was created in paying other appropriations. The bonds are called for mainly to pay this debt. The steady increase of appropriations and the incessant enlarging of State institutions have done more to run the expenditures of the State above its income than the appropriations to the free schools. It is not right to withhold their appropriation and use their need to defend the bond issue.

The free schools still need friends. We are astonished and chagrined that the people of North Carolina seem so indifferent to the interest of their schools. If they shall not stand by them, nobody can stand. If after so much has been said and promised, they will silently accept the statement that the schools are running four months throughout the State, and follow that up by letting them be made the defence for a bond issue, while numerous institutions array themselves for a raid on the Treasury, the men who have set themselves to build up the free schools may well despair of this generation.

We hope the $200,000 appropriation by the General Assembly will be continued, not on the present basis, but on a basis that will bring about a balance. That is, let this money be devoted wholly to the counties that fail to make the four months term under honest conditions. This will bring the term up to four months throughout the State.

And let the swamp-land fund be appropriated for school-houses before by some means it is used to hold the free schools off while others invade the general Treasury.

That pious undenominational sheet, "The Christian Herald," is booming its circulation with another "Famine Fund."

Christian Assurance.

BY REV. E. A. JEFFRESS

We frequently find Christian people who are earnest, godly, devoted to their church, but lack assurance. About as far as they can venture is "I hope so." Satan has them fettered with doubt, and so they have not that deep abiding peace which the Lord has purchased for them. "Because fear hath torment."—1 John 4:18.

To such an one, the Christian life is not one of abundant fruit-bearing. "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." With many it is doubt, and fear, and weary heartache. Such Christians realize that there is difficulty somewhere, and are asking to know where it is.

We would suggest that

1. The Difficulty is Perhaps in Trying to Keep One's Self.

This no soul can do. "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. 1:12.

The sinner does the committing, and God does the keeping. Have you committed your all to Him? Rest assured that He who is able to keep, will keep that which is committed. "I give unto them eternal life, and they shall never perish."—John 10:28. Thank God for that. Tell me how is the devil going to get at that? God says His word is settled forever in heaven (Ps. 119:89), and how is Satan going to unsettle it? Jesus keeps His own. I just throw that in the face of the adversary.

2. Perhaps the Difficulty is in Consecration.

To have assurance, the life must be yielded. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God."—Rom. 6:13. Then the believer is God's purchased property. What is complete consecration? Yielding God His purchased possession. Call it the surrendered life if you will, so Jesus is enthroned in your life, and you are His willing and obedient servant. "Now thanks be unto God who leadeth us about in triumph in Christ."—2 Cor. 2:14. In captivity to the will of God. That is it.

Another definition of consecration you will find in 1 Chron. 29:5, and Ex. 32:29, R. V., "Who is willing to consecrate his service (fill his hands) this day unto the Lord." "For Moses had said, Consecrate yourselves (fill your hands) to-day to the Lord." Half-heartedness in God's service will not bring assurance.

Dr. Wharton tells of a lady, a member of his church, who came to the conclusion she was not saved, and asked to have her name taken off the church roll. Dr. Wharton thought he knew her trouble. She had been mixing with the world right freely, and was doing nothing for her Lord.

He said "Sister, I don't think you ought to do that, but if you will promise me to do a certain thing, and then if you feel as you do now, I will have your name taken off the roll. She said she would do anything he said. Dr. Wharton told her to go down to a certain part of the city for three afternoons that week, that if an opportunity presented itself to talk to some poor fallen girl, and try to rescue her from her shame, to do so.

It was a hard task, but the woman undertook it. The first afternoon, she saw a beautiful young woman standing in the door of a barroom. She approached her and spoke to her, but the girl turned back into the saloon. The next afternoon she saw her again at the same place. This time she asked her her name, and the girl said, "They call me 'Red Bird,'" and darted back into the saloon. That night the woman wept and prayed for "Red Bird." Next day she went to that saloon determined, by God's help to rescue the girl. She carried a bunch of roses, and pinned to them was her card. She went in where the girl was, put her arm around her, and asked her if she did not want to change her life. The girl said "No," and pushed her aside. She handed her the bunch of roses, and with a look of pleading love, told her goodby.

The girl went to her room, and put the roses in a vase, and sat them in her window. She carefully put the card away. That night she wept herself to sleep. Next morning she awoke, the sun was shining; it was a beautiful spring morning. She looked at the roses, and they were withered. She said, "How like my own young life. There is purity all about me, but my life is blasted." She took the little card, and started to find the home of the good angel who had come to lead her back to a pure life. When she got there they told her she could not go in; that the lady was taken very ill the night before, and all company had been forbidden. Then the poor girl told her story, and said, "I must come in. She has saved me, and I must have the privilege of nursing her back to health."

When she entered the room, and told her story of salvation, the face of that woman burst out with the light of glory. She lingered for several days, most of the time delirious. But all the time was in an ecstacy of joy, and died saying, "Scatter roses if you want to be happy."

Let Christ have your service as well as your love, and you will be so busy rejoicing over the sheaves He has enabled you to garner, that you will forget your doubts and anxieties.

To the Roman soldier, the word "Imperium" meant the laying on the altar of his country himself, his property, his all, for life. He was never to lay claim to himself, or anything he possessed any more. All was his country's. When the Christian learns to translate the word "Imperium" into the language of his own soul, he will find that his

"* * * heart goes singing all the day."

3. To Have The Fullest Measure Of Assurance, we must learn the lesson of the whole burnt offering. "When the burnt offering began, the song of the Lord began also."—2 Chron. 29:27. You will read about the law of the burnt offering in Levit. 22:18,19. It may be a part of, or it may be a whole offering, but it must be voluntary. In the sin offering, we see Jesus "who knew no sin, being made sin" for us, that we might be brought from under condemnation (John 3:18), and in the whole burnt offering, we see Him giving up Himself for us as our cleanser, and keeper. And in the whole burnt offering, we see that perfect consecration which He delights to see in His people.

In Rom. 12:12, God calls the Christian to this high standard, and teaches him that it is his "reasonable worship." R. V. Now, when all goes on the altar, the song of the Lord begins. The heart begins to sing with a certainty before unknown,

"I am His and He is mine,
Forever and forever."

It is said that Ole Bull one day entered the work-shop of John Ericson who was absorbed in his work. Notwithstanding his fame, his face showed signs of weariness. Ole Bull handed the great genius his violin, saying that there was something the instrument needed, and asked if he could remedy it. Mr. Ericson looked the instrument over closely, but could find nothing it needed. "Ah," said Ole Bull, "I will show you what it needs," and drawing his bow across the strings he drew forth such matchless strains that the passers by were attracted into the shop by it. And as he played the music grew more bewitching. It leaped, it danced, it shouted, it sang. Ericson stood entranced. When the music ceased he burst into tears as he said, "Ole, I never knew what was lacking in my life before."

Many have found the Christian life one of hard duty, and have not gotten out of it the joy for which they crave. And coming face to face with God in His demands for a fully surrendered life, with the promises of victory, and power in service, they are made to cry out, "I never knew what was lacking in my life before." I trust that it is even so with you my reader, and that you will hand yourself over entirely to the Great Musician, and allow Him to touch the chords of a heart fully consecrated, and call forth the music of a life of beauty and power.

Which Frame Mischief by a Law.

In verse 20 of the 94th Ps. we have a vastly important question asked, and a startling declaration made. The verse reads: Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

A throne is a law-making, and ruling power. A bad throne makes bad laws, and violates good laws. A good throne makes good laws, and enforces them. God's throne is good; "justice and judgment are the habitation of Thy throne;" Ps. 89:14. God never made an unjust law. His laws are all perfect. Laws made by men are imperfect; and are constantly undergoing changes. No law of God ever has been, or will be, changed. They are perfect.

And now the great question is asked: "Shall the throne of iniquity have fellowship with thee"? Shall God's pure and just throne have fellowship, partnership, with a throne of iniquity, injustice? To ask the question is to answer it. No, God has no fellowship with unjust laws; or with those who make them, or with those who work under them, from choice.

Look now at the startling declaration, "Which frameth mischief"—evil, wrong—"by a law." God has no "fellowship" with a "throne," a law-making power, that "frames mischief by a law."

Now I claim on the authority of God's Word, and in accordance with the clearest view of common sense, that a law-making power, that frames a license law to make and sell intoxicating liquors, except for medicinal and mechanical purposes, is a "throne of iniquity, framing mischief by a law."

I strongly claim, and confidently affirm, that no law ever framed by man has caused as much wrong and ruin, as the law licensing the liquor traffic. The law-making power that framed such a law is a "throne of iniquity," and has framed the worst of "mischief by a law." God has no "fellowship" with such law-makers. But the devil has fellowship with them. He is a constant lobyist where such laws are made. He suggests them, and urges their enactment. He helps distillers and sellers to carry out the law. He rejoices whenever a distillery or a saloon is started. He smiles and welcomes every one who enters a bar-room. He pats the bar-keeper on the shoulder and says: "Go it, my good fellow, you are doing a lawful business." When bar-keepers impoverish and kill men, and make widows of their wives, and beggars of their children, the devil says to them: "It is a pity, but your law-makers gave you the right to do it." No matter how much harm the liquor seller does, his license eases his conscience, and at the same time hardens it.

When the people have a right to vote, and a majority of them do vote to license saloons, then that majority becomes a "throne of iniquity," and "frames mischief by a law."

Nothing can injure a people more, than the enactment, and enforcement of bad laws. The worst law ever made is the law to license the unlimited making and selling of intoxicating drinks.

The law-makers who enact a liquor license law, and the persons who obtain such a license, to carry on their ruinous work, will, in the day of judgment, have to meet an angry God, and a firey doom.

J. A. STRADLEY.

Pastors' Salaries.

BY A COUNTRY PREACHER.

I am interested in what the Recorder has been saying about pastors' salaries. You talk about $1,000 and upwards salaries. You are not pleading for the country preacher; and especially not for the Western Carolina—west of Blue Ridge—country preacher. The figures named in the Recorder are altogether above our dreams. I see it stated in the Recorder that about ninety per cent of North Carolina's Baptist population live in the country. Country congregations are much smaller than city congregations. Four Western North Carolina country churches will aggregate less in numbers than one city church. Then the Recorder is considering increased salaries for, perhaps, less than ten per cent of our pastors. What does the Recorder think about the Western Carolina country preacher who preaches to country churches, far apart, in obscure sections; who is faithful, loyal and self-sacrificing, and, who receives $150, often much less, for his services?

I heard an Eastern Carolina teacher say that the preachers referred to are uneducated, and could not command larger salaries. I heard, also, an educated Eastern Carolina brother, who traveled amongst us, say that our country preachers west of the Blue Ridge are abler preachers than his brother east of the Ridge—on an average.

Well, these Western country preachers have an occupation besides preaching. Yes, else their families suffer, and they bring reproach on the cause.

I know a brother having a good business, who entered the ministry late in life. He left his business with others and gave himself entirely to his pastorate, which promised him $300 or $400 per year. He had to draw on his business to care for his large family. After three or four years he found his business so involved that he had to leave his loved field of labor to care for the business to protect his creditors. At the present time this preacher is working hard, almost "day and night," in his business trying to pay off his debts. He also preaches to three country churches, who will pay him altogether, probably $100 to $125 for his services. Yet he gives to all the objects of our Convention, to associational schools, etc.; and is helping one of his little struggling churches to build a meeting house. In all this that obscure preacher blesses God for His benefits, and thanks God that He permits him to labor for his release from debt, and to serve His blessed cause.

If the Recorder can do anything to bring about a salary ,or an increased salary, for the country preacher it will surely be more than bread thrown upon the waters. God bless the Recorder.

COUNTRY PREACHER.

There is nothing more amusing than the self-conceit which puts on airs of humility for the sake of extorting praise.

Reconstruction in Porto Rico.

BY RICHARD J. RIGGS, JR

Yabucoa, Porto Rico.

Late in July I received a cablegram announcing my appointment as teacher of English in the public schools of Porto Rico, work to begin the first of October. A week later I sailed from New York for San Juan, in order to become as proficient as possible in the use of Spanish before entering upon my duties.

On the steamer with me was a Mr. Humphrey, a Baptist preacher from Kansas, on his way to Porto Rico as a missionary. However, we did not become acquainted until a short time after my arrival, when we met in Rio Piedras, a suburb of San Juan, at the charming home of Rev. H. P. McCormick, our missionary for that place and the capitol.

In Rio Piedras, I spent a month attending as an auditor, the summer Normal School for native teachers. This was of great profit to me in learning to understand the spoken language. I was also materially aided by the sermons of Mr. McCormick, who, in addition to his perfect command of Spanish, has a very distinct enunciation.

Three weeks after my arrival in Porto Rico, returned from her vacation at Wake Forest Mrs. Janie P. Duggan, another missionary, well known to the readers of the Recorder. As she spent a few days at the home of the gentleman above mentioned, before going to her station, I had the delightful opportunity of renewing our acquaintance formed at Wake Forest and of learning the latest news of the "Hill" and the college.

At the close of the session of the Normal School, I had the pleasure of seeing Mr. McCormick baptize several of its student-teachers, converts from the Church of Rome.

Mr. and Mrs. McCormick are both Southerners, from Virginia and Alabama respectively, and they extended to me a hearty Southern hospitality. Before coming to Porto Rico Mr. McCormick was for a number of years a missionary in Mexico. He is a fearless preacher, and a man of much influence and profit to the community.

Having been appointed to teach in the schools of Humacao, a town on the eastern coast, I decided to go by land, in order to become better acquainted with the Island. Means of communication in Porto Rico are not yet well developed. Twice a month one can go from one port to another by steamer. There is a railroad along the northern coast and elsewhere several shorter ones, and between San Juan and Ponce, on the Southern coast, a distance of seventy miles, there are daily coaches over an excellent military road. In other places communication is mostly by private conveyance, at very high rates, and some of the roads are only passable on horse-back. At times during the rainy season, some of them prove absolutely impassible.

The distance between Rio Piedras and Humacao is about thirty miles. Sending my baggage by steamer I took the Ponce coach as far as the town Caguas, about half way. The remainder of the journey I made on foot, thus indulging a fondness for walking, which has not left me since my college days. It was in the mountains, and the refreshing breeze which almost constantly blows in Porto Rico, kept the sun from feeling oppresively warm. The people along my route stared at me in amazement, because here nobody thinks of walking for pleasure. At the inn where I stopped for my midday meal, when it was known that I had come on foot, I was evidently taken for a tramp, and my hostess stayed close to me until I had settled my meal.

After I had taught a week in Humacao, the Department of Education asked me to exchange positions with a lady who had been assigned to the town of Yabucoa, ten miles toward the south. She had gotten as far as Humacao, but the road for the rest of the way being impassible for other vehicles than ox-carts, and the lady never having been on a horse, she was afraid to make the trip. The town of Yabucoa itself offered me some inducements to make the change, which I decided to do.

This is a place of approximately 3,000 inhabitants, of whom nearly half are colored or mulattoes. As the Latin races have never regarded the negro as we do, so here there is no negro problem as it exists in North Carolina. Although social equality is not practiced, and none of the people with whom I come into intimate contact are negroes, yet the latter attend the same churches and schools as the whites. Only a small proportion of the colored children, however, go to school.

My pupils, boys and girls, seem as bright as American school children, and are very anxious to learn English, without some knowledge of which many positions are closed to the natives.

There are about one hundred and twenty-five Americans teachers in Porto Rico. The first year all, men and women, whether high-school, college or university graduates, are paid by the Government $50 a month, and the town where they teach pays them from $6 to $15 for house rent. The second year those who prove most capable are transferred to the cities and given a big increase in salary. There is some complaint on the part of the teachers on account of their small remuneration the first year, and when it is considered that board here costs $20 a month and upward, and the teachers have to pay their own expenses to and from Porto Rico, and during the three months vacation, is no wonder that they complain. However, the Department of Education has little trouble to secure teachers at the salary above mentioned, because many come for the novelty and stay just a year, and others like myself embrace the opportunity of learning Spanish without cost.

Being within the Torrid Zone a perpetual summer reigns in Porto Rico, although the thermometer seldom goes above ninety degrees. We have fresh fruits and vegetables the year round. To one visiting the tropics for the first time the Island's vegetation has many wonders in store, and it is indeed an education to see growing coffee, bananas, oranges, pineapples, cocoa-nuts, bread fruits, etc.

Yabucoa, though only two miles from the sea-coast, is prettily situated on the foot-hills of the mountains. The people I find hospitable and pleasant, and I look forward to an agreeable and profitable year spent in their midst. I am the only American in the town. This, however, would offer no inconveniences were it not for the fact that I am also the only Protestant.

Since the American occupation, Protestant churches have been established in all of the larger and in some of the smaller towns, there being one in Humacao, supported by the Congregationalists. The Baptists have churches in San Juan, Rio Piedras, Ponce, and elsewhere. The following is an extract from a letter to the San Juan News from Ponce, concerning the Baptist work there, in which Mrs. Duggan is also engaged.

"The fine new Baptist church here is almost complete. It is now receiving the finishing touches, and when finished will be the finest and most substantial church in Ponce and one of the best Protestant churches on the island. The edifice cost about $9,000. The funds were furnished by the American Baptist Home Mission Society.

Its architecture is a modified form of the Spanish-Moorish style and harmonises with the surroundings. It is built of substantial brick and a composition which forms an artificial stone.

The main entrance is very beautiful and the large doors are of polished Porto Rican cedar. The interior is finished in hard American pine painted a drab color.

The roof trusses are very artistically constructed and are a novelty here. The iron roof is painted a dark red.

The building has 55 feet frontage and a depth of 76 feet.

The new church is located on Victoria street near the northwest corner of the market.

Rev. A. B. Rudd, the pastor, was instrumental in obtaining the money to build the church. Rev. Mr. Rudd, who has lived many years in Mexico as a missionary, speaks Spanish as fluently as English. He has a flourishing congregation here.

The Religious Education Convention Held in Chicago.

BY W. EDGAR WOODRUFF.

Today saw the last of the series of meetings held in this city for the promotion of religious and moral education. These meetings have extended over three days during which large and enthusiastic audiences have listened to speeches from the foremost clergymen, educators and laymen in America. The first meeting of the Convention was held Tuesday evening in the Auditorium. There were some 3,000 persons present. Music was made by a select choir of 200 voices. After the devotional service and some preliminary business, there followed five addresses by prominent members of the Convention on "The Next Step Forward in Religious Education."

On Wednesday the Convention held three meetings in the Second Presbyterian church, and today (Thursday) the Convention assembled twice in the University Congregational church. These gatherings were all notable for the scholarship and high position of the speakers and for the harmony, enthusiasm and deep religious convictions of all. It is safe to say that no gathering of modern times has been so significant both as regards the position and character of those assembled and the purpose for which they had met together.

We ask, "What means this coming together of this great pan-denominational body of America's most prominent ministers and educators?" This question can best be answered by quoting the call from the Council of Seventy, in response to which the Convention was held.

"We, the undersigned, members and associate members of the Council of Seventy, and others, believing

1. That the religious and moral instruction of the young is at present inadequate, and imperfectly correlated with other instruction in history, literature, and the sciences; and

2. That the Sunday-school, as the primary institution for the religious and moral education of the young, should be conformed to a higher ideal, and made efficient for its work by the gradation of pupils, and by the adaptation of its material and method of instruction to the several stages of the mental, moral and spiritual growth of the individual; and

3. That the home, the day-school, and all other agencies should be developed to assist in the right education of the young in religion and morals; and

4. That this improvement in religious and moral instruction can best be promoted by a national organization devoted exclusively to this purpose, unite in calling a Convention, under the auspices," etc.

That there was a pressing need for such a Convention was attested by the fact that out of the 403 delegates invited 360 were present. These delegates representing twelve Protestant denominations, were from twenty-three States and five foreign countries. The speeches were all free from denominational taint and heterodoxical gangrene. This is all the more marvellous when we remember that the speeches were made by presidents and professors of all the chief universities, colleges and theological seminaries in America, by superintendents of public instruction, editors of religious papers, secretaries of mission societies, international S. S. workers, leaders of Y. M. C. A. and Christian Endeavor societies, and a host of pastors from the four winds of the earth. (Some seemed to have five winds.) In the representation the Mason's and Dixon's Line was obliterated, and the Alps of denominational prejudices moved into the sea. The deep religious spirit, unanimity of thought and purpose and the fearless, yet truly Christian spirit manifested by this variegated denominational body was so marvellous as to suggest Isaiah's vision concerning the lion and the lamb.

So much for the conviction which prompted the calling for such a Convention to convene and the response to that call. Now what did the Convention actually accomplish? In short, three things:

1. It impressed the idea upon the mind and heart of both delegates and visitors that the sound, scientific, sensible teaching of the Scriptures is necessary to the highest moral and religious development of the commonwealth.

2. It sent these delegates and visitors home, having pledged themselves to labor unceasingly until the day shall come when the English Bible shall be taught in every university, college, day-school and home in the land.

3. It effected a permanent organization. This organization is to be known as "The Religious Education Association," and it will meet annually in general assembly. The membership of the Association will be made up of ministers, Sunday-school workers, educators and any other such persons as shall be actually engaged in, or in any way interested in, moral and religious education. All members will be charged a membership fee and a yearly fee, which in the former case, if I remember correctly, will be $1.00 and in the latter $2.00.

The machinery of the Association is made up of a council of 60 members, a Board of Directors and an Executive Board. The constitution provides for the election of the Council and the committees by ballot of the Association. Thus the Council and committees are so hedged about that it will forever be impossible for the work of Biblical instruction to fall into the hands of any clique, denomination or school of thought. The radicalism of one denomination will be held in check by the conservatism of another denomination. So a healthy, happy progress will be the result.

Chicago, Ill., Feb. 12, 1903.

A Way to Pleasure.

A few pictures in books or on the walls, a little reading now and then each day, never overlooking a choice bit of poetry, a visit to the art-galleries, museums, libraries, whenever possible, without neglecting the more practical needs of life and soon, while the mind is young, the habit is formed—the love of knowledge, books and art will become deep-rooted, and continue to grow until old age comes. When it does come, it will add gray hairs—yes, and wrinkles, too, perhaps—but it will also find smiles and contentment, with a vista of years gone by which will bring memories of the past, "and half their joys renew."—Sat. Evening Post.

News Notes.

....Raise your pastor's salary.

....Come to the Midsummer meeting.

....Patronize the Baptist Book Store.

....Organize to drive the saloons out of your city.

....Contribute liberally to Home and Foreign Missions.

....Stand by Baptist schools and defend the free schools.

....The Y. M. C. A. Convention will meet in Winston-Salem March 7-10.

....Statesville church has called Rev. C. G. Wells, the able pastor at Spencer.

....Keep your subscription paid and your powder dry, i. e., read the Recorder.

....Rev. B. L. Hoge, formerly of Concord, has accepted a call to Jackson, Ga.

....Rev. S. J. Porter preached most acceptably for the Raleigh Tabernacle Sunday.

....We commend to Mr. Arch'd Johnson the poem in this paper by Mr. C. L. Greaves.

....Rev. W. S. Ballard writes from Clarkton: "My work is pleasant and the outlook bright." He is serving five churches.

....Mr. Perrin Busbee, of Raleigh, will deliver a lecture at Leesville High School on Friday, the 13th of March, at 7 o'clock p. m.

....Rev. B. W. N. Simms, of Waynesville, is available to assist pastors in meetings. He has had much success in this work.

....The house of worship at Crouse, N. C., was blown down February 16. Rev. D. P. Bridges will receive contributions to rebuild.

....Our sympathy to the editor of Charity and Children. He has fallen into Baptisticism and cannot get himself out. Dr. Weaver has him.

....Rev. G. W. Nobles is serving New Hope church, near Raleigh this year. He is one of our best and most faithful men and does good work wherever he goes.

....We regret to learn that Mars Hill church, Bertie County, was blown down by the storm last week. Judge Winston says, however, that the brethren will lose no time rebuilding.

....Holly Springs church has added 50 per cent to Pastor Oldham's salary. He will be relieved of his school work soon. He is one of the most substantial young men in the North Carolina ministry.

....Mooresville has voted to repair her house of worship and also to increase Pastor O'Neill's salary. The church is more hopeful than she has been in years. Doubtless she feels better because she is doing better.

....Rev. Charles A. G. Thomas is printing a local paper at Edenton called the Baptist Bits. Of course it is interesting. Bro. Thomas has been chosen Superintendent of Public Instruction in Chowan County. He will make a good one.

....Temperance legislation campaigns are in progress in Virginia, Tennessee, Kentucky, Alabama and North Carolina. The removal of the ignorant black vote made way for the moral forces. They will never again be coralled and driven.

....The Dallas, Tex., women who asked Mrs. Roosevelt for a gift to sell and then refused to accept her gift of a handkerchief because it was not an expensive one, may be ladies but they evidently do not know the rules. They disgraced the women of the South.

....The steamer "Olive" went down on the Chowan River last week in a gale, twenty miles above Edenton, and seventeen lives were lost. That so great a disaster could happen on that quiet river was beyond the thought of any of those who have made the trip to Edenton.

....Olivet church, Charlotte, seems to be in a dying condition. Rev. S. F. Conrad writes in the Baptist that it "will probably be held as a kind of mission and for Sunday-school work." It seems to have been unwisely located, as our other churches there have grown wonderfully.

....We regret to lose Dr. Blackwell from North Carolina, but Norfolk is not far, and we shall count on him for all practical purposes. He stood at the front in Wilmington, and did a really fine work. The church was most reluctant to let him go. No wonder, he is not only a captivating preacher, but a clever and genial gentleman.

....The Statehood bill, as compromised, will carry only two new States into the Union, Oklahoma and Montezuma. The latter State will embrace the territories of New Mexico and Arizona. Indian Territory and Arizona may later become separate States. Congress has passed the bills calling for publicity in the business of trusts and forbidding discrimination by the railroads.

....Rev. J. T. Jenkins will supply at Greensboro until Dr. Battle shall arrive from Petersburg the middle of March. The entire State is fortunate in Dr. Battle's coming. He knows North Carolina and she knows him. He will be ready for work from the beginning, and in his central position and with a strong church behind him, himself a strong man, his place in our work is assured.

....Rev. Bruce Benton has become editor of the Baptist Chronicle, Alexander, La. It is the Baptist paper of that State. He is a talented young man, and his experience as teacher and preacher should make him a wise editor. He graduated from Wake Forest a few years ago. With Farris, Folk and Benton in Baptist editorial chairs in other States, Wake Forest need not be ashamed.

....Wadesboro church has called Rev. Clarence D. Graves of Franklin, Ohio, one of the most lovable young ministers in our acquaintance. He was second to none in popularity at Wake Forest and the Seminary. And in his pastoral work he has achieved great success. We earnestly hope that he will come. If any church will tempt him from Franklin, Wadesboro, with her fine record for good work and loving her pastors, should.

....In front of the postoffice Saturday afternoon at half past four o'clock, Mr. Ernest Haywood, a prominent attorney of Raleigh, shot and instantly killed Mr. J. Ludlow Skinner. The nature of the trouble between Mr. Haywood and Mr. Skinner will be brought out in the trial, which Mr. Haywood now awaits. There were points of difference between them in regard to delicate personal and business affairs. Profound sympathy is felt for both families.

....Rev. F. C. McConnell, Secretary writes: "The sisters are giving the third week in March to prayer and special effort for Home Missions. It would be a pleasure to me to aid these good women in any way possible to make the week greatly interesting and fruitful. It is not possible for me to be present at these meetings. 'I entreat three true yoke fellow,' give them all the encouragement you can. We shall need a special effort this year to meet the increase in our work. May the spirit manifestly work through us in fulfilling the purpose of God."

....Churchman—"We had a spelling-bee at the church last week. The pastor gave the words. Did you hear about it?" Ascum—"No; was it interesting?" Churchman—"Rather. The first three words he gave out were 'increase,' 'pastor,' 'salary.'" —Philadelphia Press.

....Rev. Weston Bruner, the pastor-elect of Calvary church, in this city, accepts the call, and will enter upon his work April 1st. On Sunday he announced his purpose to his Lee Street church, in Baltimore. He will be a valuable accession to the Baptist ministry of the city.—Religious Herald.

President Greene, of William Jewell College, anounced on the 12th that only $2,000 was needed to complete the $100,000 to be raised by the 15th. It is safe to say that the needed $2,000 was forthcoming. Shall we not do as well in this old State this year for Furman University?—Baptist Courier.

....Then comes Cabell Street church, shepherded by Dr. J. A. Mundy. Never was this church more prosperous. We, in Lynchburg, call Dr. Mundy "The Old Shepherd," as a wholly inadequate expression of his loveliness, tenderness, and wisdom; but he is the "youngest" man among us. He shepherds his people tenderly, preaches with increasing power, and laughs at our "Mondayishness" as if the younger men had descended from some weaker stock than some older preachers of our acquaintance! He may be right. He is right on a good many questions.—Lynchburg, Va., Cor. Religious Herald.

....We again call the attention of our readers to "Biblical Studies," the new periodical issued by the American Baptist Publication Society. These studies cover the Old and New Testaments and consist of one hundred lessons. They give a concise yet comprehensive view of Scripture history and teachings. They are especially adapted to adult classes and for home study. The thirty lessons on the Old Testament entitled "Preparation for Christ" are now bound together and can be had at 25 cents per copy. They are so arranged that several weeks may be given, if necessary, to the study of each lesson. Send for a sample.

....The Peabody Fund, amounting to a little over two millions, the interest of which was used for educational purposes in the South, is at an end, and the principal is now to be used. It has not yet been decided how it shall be spent; whether it shall be used in establishing a teachers' college somewhere in the South, or be divided pro rata among the Southern States. In the latter case, North Carolina would get about $200,000.—Christian Advocate. But it will be better to establish a school that will live forever. Let it be centrally located and we all will profit by it. Or let the interest on the fund be used as endowment for teachers' scholarships. We are opposed to distribution.

....We are deeply pained to receive a telegram announcing the death Sunday morning of Mrs. Jas. P. Eagle, and we tender our sincerest condolence to our honored brother in this sore bereavement. Mrs. Eagle was one of the brightest, fairest, gentlest and noblest of the daughters of Kentucky. She had been a great sufferer for many months. Governor Eagle brought her to Louisville last fall for special treatment and they spent some weeks here, but all in vain. The best skill could bring no relief. And now as the telegram stated she has "fallen asleep in Jesus." Her life was beautiful and her death triumphant. Many thousands of hearts are touched and moved by this death.—West-

....Dr. J. D. Hufham has been called to Warsaw, N. C., and will probably accept. Nothing could be more fitting. It is the land of the Doctor's boyhood and his life-long friends. It is, too, the region in all this State that most needs the presence of a man of Dr. Hufham's qualities as preacher and leader. The Eastern will rival the Tar River yet! Dr. Hufham has tried twice before to lay down his arms, but each time he has been called to live for a great work's sake. So now may it be.

....Maine judges have been in the habit of laying fines of only $100 or $200 on violators of the Prohibition law. The retailers have paid these fines and gone on with their business. But last week fines of eight hundred dollars and costs were laid on wholesalers and two hundred dollars on retailers. Chief Justice Wiswell has announced that after March 1st fines will no longer be accepted as settlement of liquor cases out of court. He will see if sending the law-breakers to jail will have a salutary effect.

....On Wednesday of last week the definite proposition came to President Gray from Mr. John D. Rockefeller that the latter will give $25,000 for the additional endowment of Georgetown College provided $75,000 more is secured by the first of next January. While the time is short, if the Baptists will take hold it can easily be done. It simply means that we must give—yes, give—$75,000 to Georgetown College by the end of this year. Dr. Gray will at once set about raising this money. We hope he will meet with prompt and hearty responses.—Western Recorder.

....This note from the Examiner, New York, should be of interest to Raleigh people: "Mr. Jefferson M. Henson passed away at his home in the Borough of Brooklyn, New York, February 5, 1903. For the last forty years or more, he had been favorably known in the Eastern District among Baptist circles. He was an officer in the Confederate army, mustered the Oak City Guard of North Carolina, and was made its commanding officer. His command was in the front of many important engagements, and at the battle of Gettysburg it was in the most perilous part of the strife. The brave Guard numbered 100 soldiers, but when Lee's army took flight into Virginia, only four of them had survived. Mr. Henson was a deacon of the former Hope church, and after its amalgamation with the Second church, he was re-elected to the same office, which he held to the time of his death. His pastor, Rev. James G. Ditmars, conducted his funeral services on Saturday evening last. The wife of the deceased died a few years ago, and her remains were interred in Evergreen cemetery. They will be placed by the side of those of her husband in Mount Olivet cemetery."

It is a Wonder!

Enclosed please find $1.50 for renewal of my subscription to the Recorder, which expired January 12th. I enjoy the Recorder very much, and expect to take it just as long as I am able to pay for it. Don't see how any Baptist can afford to do without it. Wishing the Recorder and its editor a prosperous new year, I am

Respectfully,
(Mrs.) ORA L. BARNES.
Stantonsburg, N. C.

The Voice of the Demagog.

"Federate and Fight" is the slogan of a subsidized publication. "Fight Federation" is the shout of liberty-loving freemen. Federation means consolidation; consolidation means centralization, and centralization means priestly domineering, then Romanism.—Arkansas Baptist.

Much to be Done, and a Short Time in Which to Do It.

Only two months remain in which to work for Home and Foreign Missions before the Treasurer's books shall close. March and April have always been the months in which these objects have been pressed. This year we must do far more than ever before if we come up to what we set out to do.

FOREIGN MISSIONS

Last year we had raised, from the 10th of May up to the present time, for Foreign Missions, $6,944.37. From last May up to the present date, we have raised $8,194.20. It will be seen that we are ahead of last year $1,249.83; but it must ever be borne in mind that we have undertaken to raise a little over four thousand dollars more than we did last year, and not half of this increase is yet raised.

As was stated in a former article, if we raise the twenty thousand dollars pledged by the Convention, we must have in hand by far the greater part of this increase by the meeting of the Southern Baptist Convention. That means, that when the Treasurer's books close they should show that North Carolina is four thousand dollars ahead of what it was at the Southern Baptist Convention last year.

These figures, while somewhat encouraging, show that we are yet far below the mark. Let every pastor see to it that his church does more for Foreign Missions this spring than ever before; otherwise we must come short of our undertakings.

HOME MISSIONS

From May 10 up to February 11 last year, we had raised $3,460.16 for Home Missions. For the same period this year we have raised $3,526.62. It will be seen that we have only increased our contributions over last year the very small sum of $66.46. Remember we have gone up in our pledges from six thousand to ten thousand dollars, an increase of four thousand dollars. Unless we mend our pace very greatly, when we meet in Charlotte next year we will be able to report very little over six thousand for Home Missions.

North Carolina somehow has never shown the interest in this important department of our work that it should have done. Surely after the enthusiastic session on Home Missions at our recent Convention, we cannot be content to report next year just what we did last.

It is a sort of unwritten law that the churches in our State give the month of March to Home Missions. Let us begin with next Sunday and press this object most vigorously until the larger part of the four thousand increase shall have been raised. There is not one moment to lose. It will mean very much for all our Conventional work if we raise the twenty thousand for Foreign Missions and the ten thousand for Home Missions, as we determined at Durham to do.

BAPTIST BOOKSTORE

A word about the Baptist Book Store. The new quarter comes in in April. At that time our Sunday-schools will need their literature for the quarter. Will not every Sunday-school favor the Book Store with its orders. This is not a private enterprise, but belongs to the denomination and every Baptist in the State is a stock-holder. You get your literature at the very same price you would by ordering direct, and all profits go to our denominational work. You thus have an opportunity to help on the Baptist cause in the State without its costing you one cent.

If you will send your orders to Bro. W. O. Allen, Manager of the Baptist Book store, by the middle of March, we guarantee that the literature for the new quarter will be in your hands in ample time.

If you can approximate the amount you need each quarter, you can save yourself some trouble by ordering for the whole year. Your orders will be placed on file. Of course you will not be expected to remit until the literature for each quarter is in hand.

We want to make the Sunday-school literature a prominent feature in the business of the Book Store, and to that end earnestly solicit the patronage of all our schools.

LIVINGSTON JOHNSON,
Corresponding Secretary.

A Plain Statement from the Board of Education.

A distinguished theological educator remarked a few weeks ago that four States of the American Union were noted for the production of preachers. These States are Texas, Missouri, Georgia and North Carolina. Surely North Carolina has cause to feel proud of the men she has sent to the North, to the West, to the South and to the far-away lands of the heathen, not to speak of her many sons who are so worthily carrying forward the highest life within her own borders. If this is a distinguishing characteristic of our North Carolina life, it must mean that the Lord has a great mission for his people in this State to perform to the world. But whether our men are to work at home or elsewhere, we certainly owe it to ourselves, and to the interests of the Lord's work to see that these men are equipped for doing the best service of which they are capable before we put the stamp of our approval on them and send them out as leaders of the Lord's hosts and shepherds of the flock of God. The Board of Education is the agency through which our Baptist people are seeking ever to increase the efficiency and multiply the usefulness of its ministry. No phase of our denominational work affects every interest of the Lord's Kingdom among us so vitally as does the matter of what kind of preacher we have in our pulpits and the kind of pastors we have among our people. Some one may say that the making of preachers is God's work, and that we have nothing to do with it. So is conversion the work of God, but He uses human agency. And in the making of preachers there is a human as well as a divine side. A large majority of the church members in North Carolina are Baptists. If then God is pointing out to us that He means to accomplish great things for the world through poor boys called into His ministry from our State, it certainly devolves upon us Baptists to see to it that no one shall take our crown in the matter of sending to the front men that shall be able to make an impress on the world for good. There are forty-odd earnest, consecrated men here at the College now who are receiving aid from the Baptist people of the State with the understanding that their lives are to be given directly to the building and the spread of God's Kingdom in the world. No contribution that we make will count more toward this specific end than that contributed at this point. When you send out a man, who is a man sure enough, you have made the greatest of all contributions toward every phase of our work, whether it be missionary, philanthropic or educational. This is the work that the Board of Education is trying to do. The work has enlarged, and we believe is growing in favor with the people, and in the blessing of God.

During the month of January and the first half of February the Secretary was kept very busy with the Pastor's Bible Class, and could not push this work as he wished. At the beginning of February he was more than $300.00 behind with Treasurer Durham, and at present those figures have not been cut down very much. The first of March will soon be here, and then another month's expenses will be due. The payment of the debt on the Female University, Foreign Missions, Home Missions, and many things are pushing the churches. But does not the finger of God point His people to this work also? Brethren, the need is urgent. Will you not help us, and help us before March 1, if possible?

W. R. CULLOM,
Cor. Sec. Board of Education.

Dr. Battle Goes to Greensboro.

The following in the Richmond Times-Dispatch brings good news to North Carolina:

Dr. Battle has resigned as the pastor of the First Baptist church, in this city, and after the morning service yesterday wired the First Baptist church, of Greensboro, that he would accept the pastorate tendered him by that church.

When Dr. Battle gave his final decision, the scene was, indeed, an affecting one. He requested the members of the church to remain after all visitors had retired, and to them alone he announced his decision. They had hoped that he would remain in Petersburg, but knowing the man and hearing what he said was his final decision, they knew they could hope no further. Many who would have risen to speak in protest found their voices too trembling to atempt a speech. There was hardly a drye eye in the church, and though the pastor spoke deliberately while seated in a chair (being unable to stand on account of a recent accident to his knee-cap), he too, was forced to brush away a tear. He stated that he believed it to be his duty to take charge of another field, and said he hoped he would never love any congregation more than he had loved his congregation at the First Baptist in this city.

The committee of fourteen, appointed by the church to consider Dr. Battle's resignation when it was first presented, declined to accept it, and the entire committee called on him at his home and urged him to withdraw his resignation, and pledged to him even a more cordial and hearty support if he would remain as their pastor. Those close to Dr. Battle say he was more than once on the point of deciding to remain in Petersburg, but that when he ultimately reached the conclusion that it would be best for him to resign, no amount of pressure of personal nature could sway him from his determination to do the thing he thought duty required. The sentiment of deep regret over his departure is universal.

During his administration as pastor of the First Baptist church, which is the mother church, and by far the strongest Baptist church financially in the city, two splendid brick churches have been erected by the Baptists and that great denomination has made the most substantial progress in this city during its history. The Rev. Mr. Leake, formerly pastor of the West-End Baptist church of this city, but now of Richmond, recently said: "I could not have turned a wheel in Petersburg had it not been for the help of Dr. Battle." The influence of his pulpit and of his life have permeated the entire city, and their effect will remain long after Dr. Battle has gone.

Free to Everybody.

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

The King's English.

The Biblical Recorder says he knows some eminent Baptists that have "adenoids." Well, why don't you turn your grammatical fulminate on to them and close their mouths!—American Baptist Flag.

KIDNEY AND BLADDER TROUBLES PROMPTLY CURED.

A Sample Bottle Sent FREE by Mail.

Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this great kidney remedy, Swamp-Root, and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

FERTILIZERS

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And if you will give me a reasonable portion of your circulars to mail, I will promise you good faithful service in mailing them.

Rates for 90 days, 6x9, 3 pages and less for 10c per 100. Give me trial.

JOHN B. TISDALE,
Wakefield, N. C.

Home Circle.

Who?

There is a little girl,
A happy little girl,
And everybody seems to love her well.
If you would like to know,
Why they all love her so,
I think I can the pretty secre tell.

It is because she's kind,
And quick to hear and mind.
Her daily tasks she seldom does forget,
She's pleasing in her ways,
She's tender in her plays,
Not often does she sulk or frown or fret.

Who is this little girl,
This loving little girl,
With face so smiling and with heart so true,
Who is, as I've been told,
Quite worth her weight in gold?
Sweet, winsome little maiden, it is you?

—Selected.

How the Business Woman Should Dress.

The subject of dress is a question difficult indeed to the woman in business, who of course has the feminine tastes and foibles peculiar to other women, yet who must study carefully the economy of the question, for her clothes must answer many demands. Always first comes the tailor-made costume which seems to answer so well the many requirements of modern life, and particularly the needs of the business woman. It is certainly the most useful and economical costume that she can have, for new changes in the way of little accessories are possible with a suit of this sort. With a few blouses, a tailor-made suit means almost a "wardrobe" to the woman of slender means. With it, and a flannel or challie blouse for working-hours, a silk one for evening and church, and one of chiffon or lace for the theatre or any small informal affair, she may always appear well dressed.—Mrs. Ralston, in the February Ladies' Home Journal.

A Little Gentleman.

He was a tiny little fellow, surely not more than five years old, and, as he called for his afternoon papers at the corner of Twelfth and Market streets, many people gazed at him with mingled amusement and pity. He had long, brown curls, wet with the drenching rain; and his shrill little voice had a baby lisp. A very stout, elderly woman, apparently weighing close to two hundred pounds, paused at the south side of Market street, and looked askance at the miniature river of slush and water and at the passing procession of wagons and trolley cars. The little newsboy was quick to size up the situation. Running up to her, he exclaimed: "Don't be afraid, lady; I'll help you across." Reaching up his tiny little hand, he clutched her by the arm, and together the pair threaded their way to the opposite curb. Then the stout woman opened her purse, gravely handed the little fellow a coin, and disappeared into the Reading Terminal.—Philadelphia Record.

The Tendency to Sing.

This natural tendency to sing ought to meet with encouragement. The study of voice culture has so many advantages—physically, mentally, morally—it offers so much and demands in comparison so little, that one may well ask why more young women do not embody in their education a thorough vocal training.

It has often been said that "the curse of American music is its mediocrity. Yet the influences that militate against music are only those which work against perfection in any art. The glare of the foot-lights blinds us all, and only with the dawn of a working-day do we realize that even singers are not born.

The great singers of any age are great women. They have spared neither money, strength, brains nor indomitable courage to attain the perfection of their art. Even the girl with an exceptional voice can hope for no degree of success without work, unstinted, interminable work. "I think I would rather not sing at all," writes Melba, "than always sing the same. Each time I try to do better than before, and in this way my work is made interesting." Can we wonder that such a woman succeeds?

In attempting to view music from a financial standpoint, which, by the way, is like taking the heart out of a robin to watch its pulsations, we may consistently divide our subjects into two classes according to the amount of capital (and by capital we mean voice, time and money) they will invest.

There are so many different roads to music, and they are so hopelessly intertwined, that it is difficult to find even their beginning. Regarding the first requisite, the amount of voice one should possess, it is impossible to lay down a rule, difficult to make even a rough generalization. Some of the finest singers have had voices which at first gave little promise. A dozen lessons under a competent teacher, however, still determine two classes of singers, the best and the poorest. For the great class between there is but one determining factor, intelligent work.

If after these trial lessons the girl finds herself in possession of a good voice, a real love of the art, and the money to spend years in the training of competent instructors, she may feel free to adopt that branch of the art for which she shall be qualified, concert or church singing, or the teaching of vocal music.—Lillian K. Sabine, in The Pilgrim for January.

Seasonable Recipes.

Fruit Cake.

One pound or two coffee cups sugar (white).
One pound or one and one-eighth coffee cups butter.
One pound or two and one-half coffee cups flour.
One pound or two coffee cups of raisins.
One pound or two coffee cups currants.
One and one-half pounds citron.
Ten eggs.
Two nutmegs.
One-half pint brandy.

Cold Water Pound Cake.

Three cups of sugar.
One cup butter.
One cup cold water.
Four cups flour.
Six eggs.
Three teaspoonfuls baking powder.
It will make two loaves.

Delicate Cake.

One pound sugar.
Three-fourths pound butter.
The whites of sixteen eggs.
One pound flour.

Jumbles.

One cup sugar.
One-half cup butter.
One-half cup sour cream.
One egg.
One teaspoon baking powder.

Lady Cake.

One coffee cup butter.
One coffee cup milk.
Three coffee cups sugar.
Four coffee cups flour.
The whites of ten eggs.
The juice of one large lemon.
One and one-half teaspoonful of baking powder.

Household Economy.

In the September Woman's Home Companion Mrs. Mary Graham gives the following useful hints:

"For a good-sized family, flour is the largest item in the line of dry groceries, and should be bought by the barrel. The mistress of a household who studies economy will rarely go to the baker's. Rolls for breakfast occasionally, and once in a while a loaf of bread for toast or as a change from that made at home, should be the exceptions. The cost of a barrel of flour is seldom below five dollars, and often much in advance. Never keep a barrel of flour in a place that is all hot or damp In buying Indian meal, Graham flour and cereals only small quantities are needed—say from seven to ten pounds. They should be kept in covered earthen jars and in a dry place.

"Sugar is not enough cheaper when purchased in large quantities to make any material difference, but it is a convenience to have from ten to twenty pounds always on hand. Good coffee can be bought by the sack as low as seventeen cents a pound. This is in the bean and green; but getting it in this way saves about one-half, and it is very little trouble to brown two or three pounds at a time. Put the coffee in an iron spider with just a little butter, and stir it often until of the right color. It should always be ground the last thing before using.

"Tea can be bought for much less by the box, and two kinds are a saving where there are servants, as they are most lavish users of tea, and as a rule like the cheaper grades quite as well as the better. In fact, they are likely to prefer very inexpensive tea, for the reason that boiling is the favorite kitchen method of preparation, and extereme strength and blackness a quality much desired.

"Starch is much cheaper bought in bulk. Soap should be bought by the box, and well dried before being used; green soap is wasteful. For floors and coarse towels soft soap should be made from the refuse fat by the addition of potash, then boiling. In buying soap care must be taken that it is of the right quality. Any good grocer will help in the selection; a light yellow soap is usually the best choice, while delicacy of flavor is the quality sought for by the person of superior taste."

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Young People's Page.

The Stolen Mare, and How She Was Recovered.

BY S. H. THOMPSON.

Doctor David Caldwell was one of the most cultivated and patriotic citizens of the colony of North Carolina, during the period of the Revolution and the years just preceding. He was a practicing physician and also a pastor of two large and flourishing churches still in existence not far from Greensboro. These are Buffalo and Alamance. Dr. Caldwell was highly esteemed by his neighbors and the members of his churches, and was well and favorably known through the colony. He took a prominent part in all public affairs, and when the war broke out, he counseled and advised his neighbors and friends as to their duty. He abhorred a tory and was on their part cordially and heartily hated. The Doctor had many narrow escapes from capture and death. When Cornwallis was in his section of the colony, the plantation of Caldwell was over-run, his house pillaged and much of his property destroyed. The large and valuable library which he had slowly accumulated through many years was totally destroyed and even his written sermons were carried to a baking oven in the yard and burnt.

There have been many stories told of his experience and hair-breadth escapes, but one of the most interesting is that concerning his fine English mare which he valued very highly. During the time Green and Cornwallis were marching and countermarching across this part of the State, Doctor Caldwell was coming home one evening riding his favorite mare when he was met by some men at the head of his own lane. He did not know these men, for they were strangers in that part of the country. One of them said to him:

We are trying to find horses for the army of General Greene, and you must dismount, for we must have that horse which you are riding. We are acting under orders of the General."

"I am a patriot and want to do all I can for my country," said the Doctor, "but you must show me by what authority you are acting. Where is your order for such conduct!"

This so enraged the man that he whipped out his sword and began to flourish it, saying: "This is my authority, and if you do not at once dismount you shall feel the weight of it. Get down, sir, I will wait no longer to parley with you."

As the Doctor could not defend himself against superior numbers, there was nothing else to do but submit. He dismounted, and the man leaped into his saddle, saying:

"There is that pack of bones which you may take if you choose." They then rode rapidly away, leaving him with the very indifferent horse which the other had been riding. The saddle was in keeping with the horse. Of course the Doctor was not pleased with such horse-swapping. His mare was a great favorite with him, besides being a most valuable animal. The next morning some of his neighbors reported to him that these men were at Guilford Court-House, which place was called Martinsville. He mounted the horse which had been left by the men in his possession, and went in pursuit of them, hoping to get back his mare. As he came up to where they were, one of them said: "Well, Old Saw Bones and Neck-Choker, what do you want?"

"I want my horse back which you took from me last evening," replied the Doctor.

"So you were not very well pleased with your swap it seems. All right, get down old man, and we will fix you," said one of the men.

The Doctor dismounted, and the man who had spoken, called one of his companions, saying: "Old Saw Bones is not satisfied with his trade. Bring out old Sore-Back and let him see how he will suit. In these trying times a man must not be too particular about a little thing like horse-swapping."

They brought up a very poor and wretched old horse with a very sore back, which had only a piece of a saddle on, and said: "Now you mount and move on to where you belong, and if we ever see you fooling around us again it won't be good for you."

The Doctor was greatly indignant, but there was nothing left for him to do but to get on the poor old horse and make his way home the best he could, a great deal worse off than ever. By this time he was satisfied that these men were simply horse thieves, and he was determined to have that mare back if he could devise any means of doing so. He could not take her by force, but he determined to resort to strategy.

In the evening after he came home from the Court-House, one of his neighbors came over to his house and said:

"Doctor Caldwell, your mare is now in the stable over at McCustin's where those rascals have put up for the night. I think we can get her for you to-night if you say so."

"I am much obliged to you, and if you are sure she is there, I think I can form a plan by which she will be in my possession before to-morrow morning without troubling my neighbors."

"She is certainly there, and I am ready to help you if you need me," said the man. The Doctor thanked him, but declined his assistance. He owned a negro who had been brought from Africa and sold in the colony, and who was the blackest man ever seen in those parts. Calling up Tom, the Doctor said: "Tom, can you steal!" Tom was a notorious thief, and was very proud of his accomplishments in that direction, so he replied:

"Does you mean dat, Mars David?" asked Tom somewhat incredulously.

"Yes, sir, I picks up things sometimes when dey ain't nobody lookin.' Does you want me to do a job fo' you, sir?"

This amused the Doctor very much, but he replied, greatly to Tom's astonishment, "Yes, I have a job of stealing for you and will give you five dollars if you succeed in getting what I want you to steal."

"Yes, I certainly mean it. I want you to do some stealing for me, and I shall pay you well for it if you succeed. You know that some men took the English mare away from me yesterday and left me with a very poor horse in her place. I went to the Court-House to get her back, and now look in the back lot and see what they gave me in return for the one I got from them yesterday. What do you think of that?" he asked as Tom went to the lot and took a look at the poor old horse which the Doctor had ridden from the Court House.

"He sho' am po' an' bony," said Tom, "does you want me to steal him, Mars David?" said the negro as he laughed heartily.

"No, Tom, but I do want you to steal my English mare back for me. She is now over at Mr. McCustin's in the stable and if you can get her out and keep her till these men leave the neighborhood, I will pay you what I told you. Do you think you can get her."

"I don' know sir, but I'll try my bes' an' ef you don' see her den hit won't be Tom's fault."

The Doctor had faith in Tom's ability to steal what he tried to, for on more than one occasion, he had punished him for thieving but it had made little impression upon him. Tom gloried in the fact that he was an expert and also in the fact that he was seldom caught. He had learned the art in his native Africa and like his black skin it remained with him. That night after night-fall Tom went with a bridle over to Mr. McCustin's which was only half a mile away. The night was cloudy and very dark. Tom stripped himself so that should he be heard he could not be seen in the dark. The men were asleep in the hay mow on the hay while the mare and other horses were in the stables below.

Very cautiously the negro approached the barn and studied the situation. He soon located the mare and quietly let her out without disturbing the rest of the horses. Mounting her back he sped away in the dark and kept her until the men had left the community. He always, as long as he lived, referred to this adventure as the most praiseworthy stealing he had ever done and as the very best stealing anybody could do.

A Farewell.

My fairest child, I have no song to give you;
Nor lark could pipe to skies so dull and gray;
Yet, ere we part, one lesson I can leave you
For every day.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long:
And so make life, death, and that vast forever
One grand sweet song.
—Charles Kingsley.

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Editorial.

THE SITUATION IN THE ASSEMBLY.

After seven days of hard fighting the Watts bill passed the House. The London bill men stood by it. The out and out no-legislation men number about thirty-one in the House. There are fully twenty-five, if not thirty others who desire to refer all general temperance legislation to the people. Many of them are true temperance men. Mr. Watts has, therefore, had to call in the prestige of the authorship of his bill and invoke party loyalty to get a majority to stand by him. This makes the prospect for a strong bill like the London bill not bright in the House. The Senate will have this week to determine not only whether it will pass the London bill but how strong a measure will survive the opposition in the House. There is a general impression that a stronger measure than the Watts bill is from every point of view demanded.

As indicated elsewhere sufficient legislation is assured to justify preparations for local option elections throughout the State. The one thing to do is to begin preparing for them.

A VINDICATION.

A few years ago the State rang with charges of cruelty against Mr. Lewis Summerell, Supervisor of one of the State's convict farms. Mr. Summerell sued one of the papers. The Recorder investigated the charges and simply expressed doubt of the veracity of the charges, pleaded against public judgment against Mr. Summerell and protested against the effort to so arouse the State that a fair trial would not be granted him. For this the Recorder was mercilessly attacked. But the paper stood its ground. Last week Mr. Summerell was vindicated by the paper that he sued. The paper withdrew its charges and expressed regret that it had made them. The next time the Recorder appeals for justice for a citizen, we hope the good people will be more patient. But we shall not wait to see. We did not know Mr. Summerell at the time, and we spoke not for him but for Justice. May the day never come when this paper shall fear to do as much for the humblest citizen no matter what the odds are, and no matter what party is in power.

It is noteworthy that this vindication comes when men in charge of the State's convicts are under charges of cruelty again. Political control has changed. But the conditions of humanity have not. As we invoked justice for the others we have invoked it for these—and not forgetting that convicts have rights and that they must not be cruelly treated.

A MANUAL OF CHURCH HISTORY.

We have received Dr. A. H. Newman's Manual of Church History—two volumes, in cloth, American Baptist Publication Society, covering the entire period of church history.

We are gratified that a man has appeared amongst the Baptists whose place in the front rank of modern church historians is so well assured. Though yet one of the younger men, his History of Anti-Pedobaptism and History of the Baptist Churches in the United States have not only put the denomination permanently in his debt, but have won recognition for him from every quarter. His new Manual of Church History is a stronger book than either of the others; and dealing with the broad subject that it deals with from the standpoint of a Baptist scholar, its appearance is really a monumental event amongst Baptists.

The Outlook reviewer speaks of it as eminently fair: "no other of the standard church histories in the English tongue deals so thoroughly and so fairly with those progenitors of the free democratic, or congregational, type of Christianity who, under the name of Anabaptists, have suffered much from undiscriminating censure."

Dr. Newman supports Dr. Whitsett's view that immersion did not become the rule among English Baptists till after 1640. The Outlook says that this will grieve the Southern Baptists. Not so. Their objection to Dr. Whitsitt was not on this point. Dr. Newman is professor in Baylor University, Waco, Tex., the very heart of the Southwest—the institution that has been bidding for a place as rival of the Louisville Seminary with the Whitsitt controversy as the basis. But Dr. Newman will not be tried, nor will the Western Recorder or the Texas Standard agitate the masses. Nor do we expect the Christian Index to rise up and remark that it has saved Zion.

THE AFFLICTION OF A BROTHER BELOVED.

At dawn February 19th, Mrs. T. E. Skinner, wife of Rev. Thomas E. Skinner, D. D., of Raleigh, fell on sleep—as we who saw her here would say, though doubtless loved ones gone before would tell us that she arose in that moment from this valley of mortal humiliation to greet Him whom to know is life eternal. It was far surpassing dawn to her. She beheld the Father and His glory.

On the Saturday following, the day after the funeral, Mr. J. Ludlow Skinner, the oldest son of Dr. and Mrs. Skinner, was shot and killed—as briefly recorded in another column.

The death of Mrs. Skinner after a long illness had touched every heart with grief and sympathy. The terribly sad taking off of Mr. Skinner following so closely shocked our city and State to the deepest degree; and every heart is bowed with sympathy for the aged and beloved father and his family in their heartrending loss.

Mrs. Skinner had given her life freely to our city, and through her husband she had rendered the Christian cause wider service. In the long ministry of Dr. Skinner she was a help and a mainstay. No little of the present usefulness of our Raleigh First Baptist church is due to her. In the day of small things she shared its fortunes. In the better day she loved it and served it. When time came that she could no more attend upon its services she continued in communion with the Great Head of the Church and in good works. She died in fulness of faith.

She was a generous woman. Of her goods she gave freely to the poor and to all good causes. But her contribution was not of money after all. She gave our city a life that was noble—that from every point of view sent back light to the world. In the social circle, in her home, in all the relations of mother, wife and friend, she lived loftily—as becomes one in whom the true God dwells. One who passed her door often in the years when sickness rested upon her and she could hardly leave her house, found her cheerful, kindly and full of good humor. There was with her a power that lifted her above earthly affliction. Her greetings were gracious and from the heart. She was patient to endure, and she has won the crown for them that overcome.

Terrible as it is, it is sweet to think that so soon her beloved son came to greet her in the skies. Brief indeed was their separation. The annals of devotion will not bring forth an instance of a son's love for his mother more beautiful than this young man's. He had a home and family of his own; but no day was so short but that he saved some moments for his mother, and on Sundays he was sure to be found by her side. He was her unfailing comfort in the long years of her waiting.

Nor has our city known a young man more gentle, more kindly; nor one more worthy of the name of Christian Gentleman. His modesty was unusual. There was a quietness in him that marked him. Men said he was as gentle as a woman, and yet he was a man. The mystery of his death has not been cleared; but every man in Raleigh knows that his honor is unimpeached; and, on the other hand, there is every evidence that he paid the forfeit of his life in heroic discharge of his duty as a man and a citizen. He was so quiet and modest that no one could have expected a violent death for him; but every now and then a tragedy reminds us that it is the quiet and modest man that moves in the straightest line.

The mother and the son are gathered with the saints about the Throne of God. They understand, and it is well with them. On this side the river the husband and father lingers—the weight of three score and ten years and more upon him; grief and sympathy moving in great tides upon his heart, one after the other. In the circle of this paper's orbit there is no man more loved than Dr. Skinner. He has been a force in our denomination all his life. In the years of his retirement many of us have learned to look to him as a father. He has been a monument to the serenity of the Christian's old age. It will comfort thousands to know that in this hour his faith in God is a monument to the religion of the Christ. He does not complain. He is not bitter, but forgiving. He stands up in the hope of Christ, even as he preached for half a century, and awaits the will of the Father. He understands that God's love is around him.

WHAT IS CONVERSION?

Sunday-school lesson for March 1, Acts 18:24 to 19:6.

We have here a puzzling section of Scripture. If nothing else, it reveals to us how much we lack of having a clear apprehension of the conditions in the early churches.

An eloquent man comes across Paul's path, preaching with power—but only the power of a well-stored mind, a well-meaning heart and an eloquent tongue—yes and with somewhat of a prophet's power. He was not one of the disciples of Christ. He harks back to John. He is following Christ afar off and in comparative darkness. He was instructed in the way of the Lord, but he knew only the baptism of John.

That is, he had received John's doctrine of Christ and had been baptized accordingly unto repentance. His baptism meant repentance to him. Christ called him only to repentance. With this foundation he does well even as John did well before him. He makes disciples even as John; but they lack much.

Two of Paul's converts perceive his ignorance and instruct him. He is readily teachable, strong man that he is, and he is quick to sit at the feat of a tent-maker. They teach him of Christ and Christ's baptism. That is they teach him of the relation of baptism to the death and resurrection of Christ, and of the meaning of His death and resurrection to His followers. Until now his strength had been in his knowledge of the Old Testament and of John's message. Now he shall preach with deeper and more real power—in the risen Lord.

Now Paul returning from Jerusalem and on his third missionary journey comes to Ephesus, where Apollos had been preaching, Apollos having gone to Corinth. At Ephesus Paul finds certain disciples. They are described as disciples, but they are half-fledged. They are not such disciples as Paul was or as Paul won. Paul addresses himself to them. He makes two inquiries.

1. Have ye received the Holy Ghost since ye believed? They had not.

2. Then what was the meaning of your baptism? Only repentance, they answer.

Paul forthwith builds upon the foundation laid by Apollos, even as Christ followed up the work of John. He baptises them not unto repentance, but unto the death and resurrection of Jesus and unto the Holy Spirit; and they received the Holy Spirit and spoke with tongues. They had a new and genuine experience of religion.

The main lesson is this, that in genuine conversion the Holy Spirit comes upon one; and that conversion rests not only upon repentance but upon faith in the death and resurrection of Jesus.

The incidental, but essential, lesson is this, that knowledge of the Christ is necessary. We are not merely to repent of our sins; not merely to long for His coming; not merely to make ready for His coming: We must know Him as the Savior

who died for us and arose again, and for whom the Holy Spirit dwells in us.

The question must come to every man, If you believe on Christ, what is your belief? What is He to you? And likewise, when you were baptized was it merely unto repentance or unto life eternal? And when you believed did you receive the Holy Spirit? If not, you have need of the instruction of Aquilla and Priscilla and of Paul, aye of Christ.

We may think these questions out of date, but in the writer's judgment every Christian should search his heart honestly with them ;and every church should examine herself with them. Not a few come in now upon repentance merely; and the death of Christ means little, and the Holy Spirit is as unknown to them as he was to the disciples at Ephesus.

The church must instruct her disciples even now. If this lesson serves no other purpose it should quicken us every one to study Christ more.

There is incidentally a beautiful example in Apollos—he was not bigoted; and likewise in Paul. He was not offended either in Apollos or in his followers. But he was glad to lead them gently into light.

NOTES OF AN ON-LOOKER IN THE GENARAL ASSEMBLY.

Mr. Editor:—They passed the anti-child labor bill through the Senate last week and killed the railroad bell-ringing bill; they passed the Code Commission bill through the House; and if they did anything else of interest, it escaped me. That is, anything but discuss Temperance legislation; and since the end is not, I take it you prefer that I should not speak my mind out on that just now. The Hon. Personal Privilege might get you.

But I will say that this gentleman, Colonel Senatorial Courtesy, Mr. Leave-it-to-the-People, Major Whiskey Ite and Mr. Prohibitionist-But, and Dr. Save-the-Party have cut quite a figure in the Assembly these seven days. They have worked together admirably—and to some purpose, I lament to relate.

They had the Watts bill almost out and done for on two occasions, and they made it quite impossible to improve it with an amendment. On test votes there were not five supporters to spare. They tried to kill it with amendments. Too many cooks spoil the broth; too many doctors would kill a cat; and too many legislative amendments will kill any bill. This being the plan of the opposition, the friends of temperance legislation along the line of the Watts bill—and the London bill is a fine edifice built upon this rude frame-work—had to withhold their amendments. To be sure, Mr. Watts added the amendment providing for elections on the dispensary question in cities and towns, and this has passed through the House with the bill. This is quite a help. And a majority voted for the anti-jug law amendment twice, but fearing lest it would jeopard the bill, the temperance men changed their votes and killed it for a time. A General Assembly is like a sea; and a bill is like a ship setting out to cross it. If you weigh your bill down it will sink in the first storm. The anti-jug law was in the interest of temperance, but it would have been used by the opposition to defeat all temperance legislation; and so it was withdrawn.

The Watts bill, as passed by the House, prohibits the sale and manufacture of intoxicating liquors outside of incorporated towns. It permits the sale by druggists upon proper prescription. It also permits the manufacture of wine and cider, to be sold in quantities of not less than one gallon, not to be drunk on the premises. It also permits the manufacture of brandy, to be sold in unbroken packages of not less than five gallons, not to be drunk on the premises. It also provides that towns and cities may vote on the Dispensary question.

The bill aims at rural saloons and distilleries. It aims particularly at Wilkes, Iredell, Stokes and Yadkin Counties, the home of the small distillery. If the size of the incorporated towns in which liquor may be sold or manufactured shall be limited and a jug law put on, provision made to prevent wine and cider shops, with brandy annexes, from taking the place of the rural saloons and distilleries, the bill will be equal to the London bill, barring the fifth section—a fine section, to be sure, and much to be desired. In the Senate this week the Watts bill will be considered in the light of the London bill. I think the light will improve it. It is a consummation devoutly to be desired.

The battle in the House was stormy, even thrilling; there were many speeches, very many by the opposition; but not one above 32-calibre. The gentlemen have no broad grasp of the drink evil; their minds are much employed with little partisan by-play, and they cannot get above the tone and method of the stump. What is worse, no one has yet appeared that can lead the House. Mr. Doughton is the one man of the leader's qualities and capacity, but on this question he was not quite prepared. Mr. Davidson and Mr. Graham might lead, but somehow their hold is not quite sure. Mr. Watts marshalled his forces only by most strenuous efforts. Mr. Morton and Mr. Murphy lead the opposition with vigor and desperate earnestness; and Mr. Smith mustered the leave-it-to-the-people forces. And he would have won, had he not been persuaded that the liquor men would rejoice in the result. His bill would leave the question to the counties with the burden of proof on the liquor men. This is well; but it is a question if this procedure is wise just now. Certainly Mr. Smith is a strong temperance man—as is Mr. Graham—and their position is not to be inconsiderately criticised. Had the Smith bill passed there is no telling what would have happened in the General Assembly and the Commonwealth. Mr. Graham offered an amendment calling for a State Dispensary System. It was defeated viva voce. I wish he had had a roll call.

It is interesting to watch the gentlemen who are seeking special appropriations. They walk quietly around saying pleasant things to the honorable members. You know that something like $1,200,000 is asked of this General Assembly. A gentleman with a modest request for $35,000 is put in the second-class these days. Dr. Winston stands at the front with a firm and faithful insistence upon a raise of $217,000. And since Dr. McIver began to circulate around the pea-nut stand, North Carolina bonds have lost two points on the market—in fear of an over-supply.

I want to make a point on this matter. To issue bonds for only $400,000 will not meet the demands. The last six General Assemblies have made special appropriations upon special appropriations until the State institutions have the State Treasury hopelessly in their debt. To issue $400,000 and pay off Treasurer Lacy's note for $200,000 in New York and leave $200,000 to meet over-due appropriations, will relieve matters only for two years. We shall have to call for another bond issue two years hence, and another two years after that. I say that it is dangerous—from every standpoint—to issue bonds in a time of peace. I say remember Grover Cleveland and what became of him and his bond-issue. I say it is dangerous, too, for a State Treasurer to borrow $200,000. I say, put the knife in now. Stop these gentlemen. Tell them the Treasury must not be raided every two years. Do this, or issue $5,000,000 in bonds and be done with it. Never fear, you will be done with it for ten years or more. Our State is in distress because of the constant increase of appropriations, not because its revenue is inadequate. The way to save the day is not to yeild to this biennial raid, but to put an end to it once and forever. Inaugurate an era of economy, and make people pay their taxes.

The legislators are susceptible, many of them, and the bland gentlemen who have appeals before the committee are too many and too smooth for them. The average head of an institution has so much more sense than the average legislator.

I saw one gentleman with an appropriation on the docket last week. "I am going home," he said. "They have out-classed me. I asked for only $———!" Later on I saw another who had asked for about five times as much. "I hear you have run the rest of the brethren out of the capitol," said I. "Indeed," he answered, "then have I not rendered the State a service? Thank you, I shall use your information for my credit." He always falls on his feet, and he always gets a big appropriation.

Then I met another gentleman who was looking on with me. A gentleman was up fighting a local anti-saloon movement with that ancient weapon, Senatorial Courtesy. The gentleman's partner-in law is openly in the Liquor Lobby. "You have heard," said our fellow-on-looker, as we listened to the gentleman's appeal, "Dr. Johnson's saying that patrotism is the last resort of grand rascals?" "Yes," said I, "only he said it worse than that." "Well," said my fellow-on-looker, "I think Senatorial Courtesy is next to the last."

In truth a man with a good cause has no need of Senatorial Courtesy; and when the Colonel is invoked you may look out.

The discussion of the London bill in the Senate has been on a high plane. Indeed the Senate is much stronger than the House. Mr. London, Mr. White, Mr. Beasley, Mr. Brown, Mr. Travis and Mr. Justice made fine speeches. Mr. Beasley is one of the younger members. He is well-equipped for legislative work—has information, brains, courage, independence, and a straight tongue. I should vote him a life-membership, if I had my way. Such a man clears the air.

I head the opinion expressed that Senator White made the best speech in the debate—lofty, well-expressed and effectively delivered. Senator London said it was beautiful. Mr. White reminds one much of his brother John; and if he grows as rapidly for five years to come as he has these last five years, he will outstrip his big brother, taking a high place in the life of our State. He is decidely intellectual, and his eye is a moral eye. He is true to the Right. And before heaven that is a great, and none too common thing—in a legislator. I fondly hope that he shall be found amongst the leaders for forty years to come in the moral advancement of our Commonwealth.

That Christian Science hearing was unique and very interesting. I wondered, though, what use Christian Scientists had for lawyers or laws. Think of that mixture! It seems to me that on the same principle they should call in physicians and physic! There was Dr. Lewis over against them, and I hear he expected them to demonstrate their faith against him at any moment and dissolve him into thin air, or as Mrs. Eddy might say immaterial material, or relieve him of his crutches. The hearing came about in this way. A citizen set up in the practice of Osteopathy—bone-treatment, washing, rubbing and jerking, etc., gentle reader—at Southern Pines. He was tried for being a doctor without legal qualification. He went into the Supreme Court without a lawyer and by Osteopathy or something he won his case. He had no fool for his client, I tell you. The Court decided that you are not a physician unless you give people pills, I think. Now a law has been proposed to meet this decision. The law would prevent people from practicing the healing art without license from the North Carolina Medical Society. Of course this strikes the Christian Scientists as well as the Osteopathists, who regard pills as the essence of sin and the agents of Death and the Devil. It almost reaches the religious papers that prescribe so freely at twenty cents an inch, illustrated! The Christian Scientists came up against this law. But instead of relying on faith or thought, mortal or immortal, they relied on exceedingly mortal lawyers who began their speeches as follows: "I am not a Christian Scientist—but," etc. You know the rest. They said, "But I have a fee," or something lower in price but equally as good. The Committee reported against the Scientists. They will blame the lawyers, of course. They should have worked a miracle. I do not think Christian Science is quackery; at worst, one can only that it is delusion. And since we all practice delusion and enjoy it so much, I think this matter should be left to the people, and, if it will not hurt the party or the prospects of any of the legislators, with the burden of proof on the Osteopath.

I am, sir, yours, etc.,

PETER PLAIN.

P. S.—I forgot to say that Mr. Curtis, of Buncombe, did redeem the temperance discussion in the House with a really fine, though homely, speech.

NOW FOR A GREAT SPRING CAMPAIGN!

Next Sunday is March 1st. Spring is on the threshold!

From any time in March until January 1, 1904, we will send the Biblical Recorder on trial to new subscribers for one dollar! This is the lowest offer we have ever made. We make it in sight of our goal of 10,000 subscribers. March 1st to January 1st, $1,00. Ten months one dollar. Ten cents a month. Are there not three thousand Baptists who will accept this offer!

The campaign has been going on at a fine rate for weeks, as our acknowledgments have indicated; but now we expect a regular Spring Boom. We are grateful to our friends for their good help, and we have much pleasure in thanking the following brethren for favors recently received:

Rev. N. P. Stallings, Winfall, N. C.
Rev. D. P. Harris, Elizabeth City.
Rev. H. C. Ruffin, Roanoke Rapids.
Rev. A. H. Porter, Orton.
Rev. D. Cale, Potecasi.
W. H. Pridgen, Creek.
A. S. Sears, Yates.
E. H. Anders, Lagoon.
Rev. A. G. Wilcox, Spring Hope.

Remember now, from March 1st to January 1st, one dollar. The sooner the subscriber begins the more will he get for his money.

WEEK OF PRAYER—MARCH 14-22, 1903.

An Appeal—"Go Forward."

At this time of writing, the great host of Methodists are rejoicing in the success of their immense undertaking to raise $20,000,000 as a Centennial Offering. As we think of what they have done, how our hearts yearn for the putting forth of greater effort by Southern Baptists!

The Home and Foreign Mission Boards, S. B. C., have again asked that special effort be made by the women of the churches for the advancement of the work entrusted to them. A few months ago, pleas were made for a Christmas Offering for Foreign Missions. Now it is our duty and privilege to urge that the Woman's Mission Societies and other women of the churches, also the young people "Go Forward" in a united effort for Home Missions.

First.—Let us "Go Forward" with Information. Knowledge gives impetus. One has truly said "As well expect heat from a painted fire as zeal from one whose love has not been fed with the fuel of facts." Therefore, the literature sent out for meetings during this week should be used to the best possible advantage.

Second.—Let us "Go Forward" with Finances. Few of us, probably none, but have experiences in self denial. These are determined by the circumstances of our lives, but how great the difference between enforced self denial as a necessity or principle of life, and that which is the voluntary offering of earnest workers anxious to give to Christ a special proof of appreciation of His great sacrifice for them. Those who in past years have tasted the joy of such self denial, at the season when a general effort was made for the Home Board and others in sympathy with this phase of giving, are asked to make Self Denial Offerings. Some may prefer the idea of a Thank Offering. If so, may gratitude for boundless blessings spiritual and temporal be the inspiration! The precious assurance that we are the children of God and co-workers with Him, the knowledge of sin conquered, of grace sufficient to bravely bear sorrow, the loved ones spared in the home circle, the joy of friendship, the pleasure of sunshine and flowers, and many, many blessings which come with every day, all make claims upon us. As each purposeth in her heart, so let her give whether it be a Self Denial or Thank Offering, only let us all have some part in this effort for Home Missions.

Third.—Let us "Go Forward" in Prayer. David Livingstone said, "God had but one Son and He was a missionary." "How did he conduct His compaign? In His personal preparation, He spent a whole night in prayer. He prayed till he was transfigured. He prayed beside the tomb of Lazarus and, in the crisis and consummation of His ministry, the great high priestly prayer brought heaven and earth together." He left His poor, tired, scattered disciples to continue His work. By what means? Through the power of the promise: "Ask and it shall be given unto you." As mission workers, let us claim this and other precious promises and make definite requests during this Week of Prayer, March 15-21.

Atlanta, Georgia.

Dear Sisters:—I take pleasure in writing this brief word in view of the approaching week to be given to prayer and special effort for Home Missions.

Never in the history of our work has there been greater encouragement to the workers, and never has there been such an "open door" of usefulness. While you are praying to God and collecting together the gifts of God's children for this week, remember that our Lord in rich abundance is blessing the men and women whom your gifts support in their work.

The crowning glory of this year's work is the grace of God made known in saving the lost.

"They that sow bountifully shall also reap bountifully."

Heaven bless you as you pray and give.

Your brother in Christ,
F. C. McCONNELL.
Corresponding Secretary.

New Societies.

1. South River Association.—W. M. S. Magnolia church. President, Miss Minnie Bryant, Stedman; Secretary, Miss Lena Jones, Stedman.

2. South Fork Association.—Sunbeams, Gastonia. President Master Willie Wetzel, Gastonia; Secretary Master Edwin Watson, Gastonia.

3. King's Mountain Association.—Elizabeth church, W. M. S. President, Miss Cora Mauney, Shelby; Secretary, Miss Josie E. Spake, Shelby.

4. Union Association.—Meadow Branch Sunbeams. President, Miss Ila Bivens, Wingate; Secretary, Miss Hallie Benton, Wingate.

5. Beulah Association.—Ephesus W. M. S. President, Miss Mollye Walters, Woodburn; Secretary, Mrs. J. P. Woody, Alton, Va.

6. Mitchell County Association.—Roan Mountain church W. M. S. President Mrs. J. B. Naugle, Clarissa; Secretary, Miss Larcena Buchanan, Clarissa.

Wing. President, Mrs. Jas. Buchanan, Wing; Secretary, Mrs. J. J. Murdock, Wing.

7. Robeson Association.—Lumberton Y. L. S. President, Miss Rosa Curtis, Lumberton; Secretary, Miss Mary Perry, Lumberton.

8. Brushy Mountain.—N. Wilkesboro W. M. S. President, Mrs. C. F. Caffey, N. Wilkesboro; Secretary, Miss Lena Jones, Stedman, N. C.

9. Sunbeams, N. Wilkesboro.—President, Master Fred Fletcher, N. Wilkesboro; Secretary, Miss Bertha Bradshaw, N. Wilkesboro.

Association Unknown:

10. W. M. S. President, Miss Elizabeth Dockery, Dockery's Store; Secretary, Miss Mamie Hicks, Dockery's Store, N. C.

11. W. M. S. President, Mrs. Alfred Sprinkle, California Creek; Secretary, Mrs. E. Drake, California Creek.

12. W. M. S. Persimmon Creek. President, Mrs. Joe Montgomery, Persimmon Creek; Secretary, Miss Ella Cline, Persimmon Creek.

Pine Bluff. President, Mrs. Alice D. Ives, Pine Bluff, N. C.

Drexel. Secretary, Miss Lillian Hoffman, Drexel.

Costly.—Poor Washing Powders cost a trifle less, but all you save in a year wouldn't pay for the harm done in one wash. Some powders, if given you, would be too expensive. There's more saving with PEARLINE than with any other washing medium. PEARLINE is absolutely safe.

Best by Test 673

ARE YOU SICK?

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Rheumacide

The great rheumatic remedy not only cures every form of rheumatism, but makes radical cures of

Contagious Blood Poison,

Scrofula, Sores, Boils, Catarrh,

and all diseases arising from impurities in the blood. Endorsed by physicians and prominent people everywhere after thorough trial.

DOES NOT INJURE THE DIGESTIVE ORGANS.

RALEIGH, N. C.

Gentlemen:—I take pleasure in bearing testimony to the curative properties of your "RHEUMACIDE." Two bottles cured my son of a bad case. If this will be of any benefit to you in advertising your meritorious remedy, you can use it.

Yours truly, W. H. RAND, *Steward State Blind Institution.*

All Druggists, $1.00; or prepaid on receipt of price.

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Teacher's Bibles, clear type, Maps, References, Helps and Concordance, etc., $1.25 or $1.50, with index, postpaid.

NEW SONG BOOKS.

Crowning Day, No. 5, (Shape or Round Notes) $2.50 per doz. $2.00 postpaid.

Master's Call, (Shape or Round Notes $2.00 or $2.50 postpaid.

Baptist Quarterlies 2 Cents Each.

Send for sample song book at dozen rate. Money refunded if not wanted.

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are not economy. It won't pay you to buy one. They will last for awhile, but the kind you want is one that will last for a lifetime That is the kind we are selling.

Our Pianos are Well Made,

and as to purity of tone and quality, they cannot be excelled. Come in and look over our fine stock, get terms and prices, and you will not go elsewhere to purchase.

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I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

IF YOUR LIVER

is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

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Sunbeams' Corner.

Conducted by MISS ELIZABETH H. BRIGGS, Baptist Superintendent for North Carolina.

Two Letters from China.

Canton, China, Jan. 10, 1903.

Dear Miss Briggs:—The Sunbeam Society which we organized soon after returning to China, closed its first year on November 23. We held regular meetings every Sunday afternoon, only missing three times during the year. I believe we have five members and three honorary members who attend occasionally. At each meeting Scripture verses on some special subject chosen the previous meeting were recited by each member. Reading selections, recitations, repeating Psalms and hymns have given us pleasant entertainments. The collection is the most interesting feature of the meetings though. The contributions for the year amounted to $48.24. The Society is planning to open a Sunbeam school for Chinese girls in Canton at the beginning of the next Chinese year, and hope to be able to support it entirely.

Greetings to all the North Carolina Sunbeams.

VALLERIA GREEN,
Secretary.

LETTER FROM MRS. G W GREEN.

Canton, China, Jan. 10, 1903.

My Dear Miss Briggs:—I enclose my little daughter's report of the first year's work of their Sunbeam Society. There is little to report beyond the contributions, because the information gained, the missionary zeal inspired and the pleasure derived from the meetings cannot be reported.

The children have never tired of the meetings, nor one time expressed a wish to discontinue them. They have entered upon the second year's work with more enthusiasm than they had at the beginning, and I have no fear that they may tire of the work later on.

As soon as the Chinese New Year is over we hope to open a girl's school near our home to be supported by the contributions of the Society. We cannot contribute enough monthly to cover the expenses of the school, but having now more than $50 in the treasury, we think we can do nicely for a year or two.

Dr. Hayes, the new Sunbeam Missionary, is connected with our mission work here. We all like him very much, and expect him to do a fine work in China. I wish he could have visited North Carolina and met the leaders of the work there, also met and addressed the children. He is a great lover of children, and my children are very fond of him.

You probably know that he did not go to Wu Chow as first appointed, but after looking over the situation, he chose a new field where there had never been any medical work done before. He and Mrs. Hayes have opened a dispensary at Ying-Tak, and are having fine opportunities.

They are both earnest consecrated Christians, and are anxious to lead those whose physicial sufferings they relieve to the great Healer of souls. I hope the Sunbeams may succeed in supporting them. * * *

The report of the South China Mission for 1902 will soon be distributed. Our work has had many hinderances during the year, but it seems to be in a more hopeful condition now, and we hope for progress along all lines during the coming year.

About 450 baptisms during 1902.

The needs of our field are very great, especially do we need more women to work for the women in this field. We have lost six of the single ladies who have been connected with us during the past ten years, and only four others have come to take their places.

Everywhere in the city and country the women are anxious to hear, but there are none to tell the good news. The women are more ready to accept Christ than the men; yet more men are received into the church every year than women, because we have many more workers among the men.

Let us pray the Lord of the vineyard to thrust forth more laborers, for the fields are white unto harvest.

Wishing you a happy New Year, and great prosperity in your work.

Yours with love,
VALLIE P. GREEN.

My Dear Sunbeams:—Are we not proud of our Sunbeam Society in Canton, China? Think of a Band of only five members and three honorary members giving $48.24 in one year. What if every Sunbeam in North Carolina gave six dollars a year for missions! There would be no trouble then about Dr. Hayes' salary.

How glad we are to hear this news about Dr. Hayes. It makes us very happy to know that we have a part in this great work in China, does it not?

And just here let me remind you to send in your reports for the First Quarter immediately, if you have not already done so. We want a fine beginning this year, and a still greater ending to our work for 1903.

E. N. BRIGGS.

Home's Enemy.

The greatest foe to home peace and happiness is worry. The habit of worry keeps us crossing bridges before we have reached them. The evils that fret us most are those which threaten us but have not yet arrived. Stop thinking about the bread you are afraid will not rise in the morning, the new dress you are sure the dress-maker will spoil, and next month's gas bills. If you will firmly resolve to worry only about the evil or special hardship that confronts you this hour or minute, and cannot be avoided, ninety-nine times out of a hundred you will find there is no such evil or hardship.—Celia P. Woolley, in The Pilgrim for January.

AN OLD ADAGE SAYS

"A light purse is a heavy curse"
Sickness makes a light purse.
The LIVER is the seat of nine tenths of all disease.

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

Give tone to the system and solid flesh to the body.

Take No Substitute.

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OUR BRANDS.
LEONTE,
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HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
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DROPSY CURED! Gives quick relief, removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to
Dr. H. H. GREEN'S SONS, Specialists
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MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists.

For biliousness and constipation. For indigestion and foul stomach. For sick and nervous headache and the grip. For pains, palpitation and irregular action of the heart take Lemon Elixir. For sleeplessness and nervousness. For loss of appetite and debility. For fevers, malaria and chills, take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50 cents and $1.00 a bottle at druggists.

AT THE CAPITOL.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNICH, Attorney.
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MOZLEY'S LEMON HOT DROPS

Cures Coughs, Colds, Hoarseness, Sore Throat and Bronchitis. 25c. at druggists.

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Will Positively cure any case of Piles, No Matter of How Long Standing. YOU MUST CONFESS That we have Unlimited Confidence in Our Tannopiline, to say nothing of NERVE when we offer the Sum of $5 00 for any case three jars fails to cure.

Remember: We do not require a Physician's Certificate.

$1.00 PER JAR Our Treatment 3 Jars, $3.

For Sale By All Druggists.

TAN-NO-PIL-INE M'f'g Co., Columbia, S. C.

Acknowledgements.

The acknowledgements failed to appear last week. I regret that such was the case, but it was of necessity as we were moving our place of business, and everything was in such a torn up condition that it was with difficulty your treasurer found a place to sit down much the less a desk on which to write out the acknowledgements. We are at home now in our new quarters, and hereafter the acknowledgements shall appear promptly. I crave the indulgence of the brethren.

WALTERS DURHAM,
Treasurer.

Raleigh, N. C., Feb. 25, 1903.

State Missions.—W. M. S., Yanceyville, $1.18; Seaboard, W. Chowan, 2.02; Dunn, 5.00; W. M. S., Tryon St., Charlotte, 7.00; Brantley's Grove, W. Chowan, 3.25; W. M. S., Fort Barnwell, Neuse, 2.00; Mars Hill, 4.00; Coleraine, W. Chowan, 19.95. Total this week, $44.40. Previously reported, $2,519.77. Total this year, $2,564.17.

Foreign Missions.—Conoconary, Tar River, 90 cents; W. M. S., Magnolia, $2.15; S. S., Meadow Branch, 5.00; W. M. S., Yanceyville (Xmas Offering), 1.30; W. M. S., Yanceyville, 1.17; W. M. S., Rolesville, Central, 1.27; W. M. S., Bear Swamp, Robeson, 2.25; Cape Fear, 5.00; Seaboard, W. Chowan, 4.59; Gibsonville, 3.00; Fort Barnwell, 5.00; Murfreesboro, W. Chowan, 10.00; Ramseur, 2.29; Ruffin, 1.50; Margarettsville, W. Chowan, 4.00; Antioch, South River, 2.50; Island Creek, 9.70; W. M. S., Broad St., Winston, 5.00; W. M. S., Tryon St., Charlotte (Xmas Offering), 35.00; W. M. S., Tryon St., Charlotte, 9.90; Jersey, Liberty, 11.20; W. M. S., Pee Dee, 1.75; Huntsville, Yadkin, 1.05; Tar Brush, Yadkin, 1.55; W. M. S., Fort Barnwell (Xmas Offering), 4.00; W. M. S., Fort Barnwell, 1.00; Sunbeams, Fort Barnwell, 1.00; W. M. S., Mars Hill, 11.00; Forest Home, Ashe, 1.65; Sunbeams, Murfreesboro, 3.32; Lennons X Roads, C. F. and Col., 5.25. Total this week, $154.29. Previously reported, $1,129.93. Total this year, $1,284.22.

Home Missions.—Jefferson, $2.25; S. S., Meadow Branch, 5.00; W. M. S., Yanceyville, $1.18; W. M. S., Hebron, 4.85; Seaboard, W. Chowan, 3.30; Ramseur, 1.11; Ruffin, 1.40; Island Creek, 4.44; W. M. S., Tryon St., Charlotte, 7.00; Jersey, Liberty, 1.70; W. M. S., Roberdell, Pee Dee, 1.80; Sandy Creek, 2.10; Cove, Neuse, 1.00; Dover, Neuse, 1.00; Spring Garden, Neuse, 1.50; W. M. S., Fort Barnwell, Neuse, 1.00; Sunbeams, Fort Barnwell, Neuse, 1.00; Mars Hill, 1.00. Total this week, $42.72. Previously reported, $270.32. Total this year, 313.04.

Education.—Rives Chapel, Sandy Creek, 50 cents; Rich Fort, $1.62. Total this week, $2.10. Previously reported, $369.05. Total this year, $371.17.

Ministerial Relief Fund.—J. W. Powell, $3.00. Previously reported, $93.82. Total this year, $96.82.

Students' Aid Fund.—J. D. Boushall, $5.00.

Total reported for all objects this week.....	$251.53
Total previously reported for all objects.....	4,414.83
Total reported for all objects this year.....	4,666.36

WALTERS DURHAM,
Treas. Bap. State Con.

Raleigh, N. C., Feb. 18, 1903.

State Missions.—Shiloh, Chowan, $10.00; Mt. Vernon, Green River, 1.50; Pilot Mill, 2.77; Y. L. M. S., First Ch., Greensboro, 6.40; Middleburg, 3.00. Total this week, $23.67. Previously reported, $2,456.10. Total this year, $2,519.77.

Foreign Missions.—Maggie Nutt, S. S., Oxford (Xmas Offering), $3.00; W. M. S., Potecasi (Xmas Offering), 6.00; Newton, South Fork, 3.62; Shiloh, Chowan, 5.00; Rutherfordton, Green River, 10.50; Mt. Vernon, Green River, 1.50; Sunbeams, Newton, 2.25; North Henderson, 2.25; W. M. S., Mt. Carmel, W. Chowan (Xmas Offering), 7.10; Sanford, 9.60; W. M. S., Macedonia (Xmas Offering), 1.50; W. M. S., First Ch., Asheville, 5.47, First Ch., Asheville, 24.78; S. S., Inanda (Miss Price), 15.00; Macedonia, Tar River, 1.00; Jackson, W. Chowan, 11.00; J. P. West, 1.00; W. M. S., Neuse (Xmas Offering), 23.91; W. M. S., Neuse, 50.00; Sunbeams, Kinston, Neuse (Xmas Offering), 6.00; Pilot Mill, 2.77; W. M. S., Warsaw (Xmas Offering), 4.25; Cameron, 5.25; Y. L. M. S., First Ch., Greensboro (Xmas Offering), 12.85; Y. L. M. S., First Ch., Greensboro, 7.75; Mt. Zion, Flat River, 23.44; W. M. S, Monroe (Xmas Offering), 25.00; W. M. S. Washington, 7.05. Total this week, $278.93. Previously reported, $851.00. Total this year, $1,129.93.

Home Missions.—Potecasi, $13.18; W. M. S., Potecasi, 3.00; Ramseur, 3.89; Mt. Vernon, Green River, 1.50; W. M. S., Mt. Carmel, W. Chowan, 2.16; J. P. West, 1.00; Back Swamp, Robeson, 5.28; Saddle Tree, Robeson, 12.85; Bethany, Robeson, 1.08; Pilot Mill, 2.77; Edenton, 30.00; W. M. S., Warsaw, 3.20; Sunbeams, Forestville, 1.55; W. M. S., Washington, 2.10. Total this week, $83.56. Previously reported, $186.76. Total this year, $270.32.

Education.—Spring Hope, Tar River, $2.09; S. S., Smithfield, 1.75; C. E. Taylor, 10.00; R. E. Royall, 10.00; J. B. Carlyle, 5.00; C. E. Brewer, 5.00; T. E. Holding, 2.50; Poplar Creek, Flat River, 5.70; Lincolnton, 2.00; W. B. Royall, 5.00. Total this week, $49.04. Previously reported, $320.01. Total this year, $369.05.

Ministerial Relief.—Back Swamp, Robeson, $2.94; Saddle Tree, Robeson, 8.67; Bethany, Robeson, 1.06; Pleasant Hill, Robeson, 1.30; Mars Hill, Mt. Zion, 2.30. Total this week, $16.27. Previously reported, $77.55. Total this year, $93.82.

Yates Memorial.—Fern Hill, $1.00. Previously reported, $12.42. Total, this year, $13.42.

Total reported for all objects this week.....	$452.47
Total previously reported for all objects.....	3,962.36
Total reported for all objects this year.....	4,414.83

WALTERS DURHAM,
Treas. Bap. State Con.

HOW NEAR THE BRINK.

A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Biblical Recorder may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 101 to 107, Seneca St., Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulency; catarrh of the stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for trial bottle. You will receive it promptly. Free and Prepaid. For sale by all leading druggists.

Have You Got Rheumatism

You Can Be Cured; FREE, A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned upside down, or being half choked to death and made to vomit, and every sufferer from rheumatism should welcome this new and marvelous discovery with open arms and give it an honest trial. This new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know, if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains and vomiting, and some of them are so dangerous they will cause heart trouble. And the worst of it is, they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons, with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured, and I will send you a box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, deformant, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one, but write to me to-day sure. "Gloria Tonic" will stop those aches and pains, those inflammations and deformities, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial box of "Gloria Tonic" free.

Never before has a remedy been so highly indorsed as "Gloria Tonic." It has been indorsed by such world-noted men as Dr. Quintero, of the University of Venezuela; Hon. E. H. Plumacher, United States Consul, Maracaibo; Prof. Macad m, of Surgeons' Hall, Edinburg; the famous magazine, "Health," London, and a column of others.

If you are a sufferer send your name to-day, and by return mail you will receive "Gloria Tonic," and also the most elaborate book ever written on the subject of rheumatism, absolutely free. This book contains many drawings from actual life, and will tell you all about your case. You get "Gloria Tonic," and this wonderful book at the same time, both free, so let me hear from you at once and so n you will be cured. Address, JOHN A. SMITH 1228 Germania Building, Milwaukee, Wis., U. S. A.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Turner Jones and wife, April 23rd, 1900, and recorded in book No. 151 at page 521 in Register of Deeds office of Wake County, N. C., we will, on Saturday, April 4th, at 12 o'clock m., at the court house door, in the city of Raleigh expose for sale and sell to the highest bidder, for cash, lot No. 43 in the plot of the Watson land lying east of the city of Raleigh between Lenoir street, extended, and South Boundary street extended from the southeast corner of city, made by W. C. Riddick, surveyor, and recorded in Book of Maps, 1885, in the office of the Register of Deeds of Wake County, N. C., page 34, and described as follows: One lot, No. 43, beginning at the southeast corner of lot No. 41 on South street, running thence along said street south 50 feet to the northeast corner of lot No. 45, thence west along the north line of said lot No. 45 one hundred and fifty feet to the southeast corner of lot No. 44, thence along the east line of No. 44, north 50 feet to the southwest corner of lot No. 41, thence along the south line of lot No. 41 one hundred and fifty feet to the beginning.

For better description of said lot, see mortgage and maps above referred to.

This February 23, 1903.

PEELE & MAYNARD,
Attorneys for Brown Watkins, Mortgagee.

Notice.

Notice is hereby given that application will be made to the General Assembly of North Carolina, now in session, for the incorporation of the North Carolina Baptist School System.

Raleigh, N. C., Jan. 20, 1903.

To keep your home free from bugs and insects, use

Death Dust

Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not mailable.

THE CARROLLTON CHEMICAL CO., Baltimore, Md.

Southern Girl SHOES.

THE BEST SHOE IN AMERICA FOR $2.00

TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO.
LEADING SHOE MANUFACTURERS OF THE SOUTH.
LYNCHBURG — VA.

Indigestion Pains
RELIEVED IMMEDIATELY BY
CAPUDINE
SOOTHES THE STOMACH.
Sold at Druggists

DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. B. T WHITAKER, M. D., 41 Irwin St., Atlanta, Ga.

Special Rates via S. A. L.

$25.50 to New Orleans, La.
$23.50 to Mobile, Ala.
$22.90 to Pensacola, Fla., account Mardi Gras Celebrations February 18 to 24, 1903. Tickets on sale February 17 to 23 inclusive; final limit February 28th. On payment of fee of 50 cents tickets will be extended until March 14th.
$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Central Union, Bladen County.

The next session of the Central Union will be held with Bethel church, March 28 and 29, 1903.

Saturday, 11 a. m.—Introductory Sermon by Rev. Jude Freeman.

1.00 p. m.—Organization and election of new officers.

Queries:

1. The duty of members towards pastors and churches.

2. Have our Union Meetings accomplished anything for our churches. By Rev. W. L. Brissen and Rev. R. M. Hilburn.

REV. W. L. BRISSEN,
O. M. JONES,
Committee.

Liberty Union.

The next session will be held at Denton church, March 27-29, 1903.

Introductory Sermon by Henry Sheets.

Program.

1. What do the Scriptures enjoin upon Baptist churches in relation to their pastors? By. C. M. Wall and P. M. Snider.

2. How may we develop the spirituality of our churches? By John R. Miller and John A. Summey.

3. What are the Scriptual commands and plans of mission work? By Wm. Bowers and W. A. Smith.

W. A. Smith, H. Sheets and A. Johnson were appointed a committee to report plans for the immediate establishment of an Associational school.

JOHN R. MILLER,
Secretary.

Program of South Fork Union.

The Union meets at Mt. Grove church on Friday before the fifth Sunday in March.

11.00 a. m.—Introductory Sermon. By. B. L. Hoke.

Queries:

1. Justification; its author; its grounds; its benefits.

2. The effects of Associational missions on our other work. By J. A. Hoyle and W. A. Graham.

3. The benefits of the South Fork Baptist Institute to the people generally over the Association. By W. F. Watson.

4. Foreign Missions; its success; its outlook. By P. W. Bangle and J. D. Moore.

5. The furnishing of the South Fork Baptist Institute. By J. D. Elliot and J. A. Hoyle.

Doctrinal Sermon Sunday, at 11.00 a. m.

D. P. BRIDGES,
For Committee.

Western N. C. Association Union Meeting.

The Union Meeting of the Western North Carolina Association meets with Marble Spring church, Marble, N. C., on the 27th of March, it being Friday before the fifth Sunday in March, 1903.

Program.

Friday, 11.00 a. m.—Introductory Sermon by Rev. John T. Platt.

Adjourn one hour for dinner on the ground.

1.00 p. m.—Thirty minutes Devotional Services, led by Rev. H. C. Whitaker.

Organize—Discussion—Subjects.

1. What progress are our churches and Christian education making? Opened by Rev. C. F. Martin.

Sermon Friday night, the preacher appointed by the Preaching Committee—T. B. Bristol pastor, and delegates of Marble Spring church.

Saturday, 9.00 a. m.—Devotional Service fifteen minutes; leader appointed by the Moderator.

9.15.—Discussion. Subject:

2. What is the right course for the church to pursue when an objection is made to the reception of a brother by letter? By Rev. J. T. Platt.

3. What should be the attitude of our churches towards the Baptist church and cause at Murphy? By Rev. Baylus Cade.

11.00 o'clock.—Sermon; the preacher having been appointed by the committee.

Adjourn one hour for dinner on the ground.

1.00 p. m.—Fifteen minutes Devotional Service.

1.15.—Discussion. Subject:

4. Belleview High School. By Prof. Brown.

Subject: Intemperance and Temperance. By Rev. J. E. Norton and Rev. J. C. Stanberry.

Sermon Saturday night; the preacher having been appointed by the committee.

Sunday 9.00 a. m.—Sunday-school Mass Meeting.

Sunday 11.00 a. m.—Sermon. Subject: Missions. By Rev. H. C. Standridge; Rev. Baylus Cade, alternate.

A. B. SMITH,
Z. Y. BARTON,
Committee.

Bertie Union Meeting.

The next session of the Bertie Union Meeting meets with the church at Chowan March 27-29, 1903.

To preach the Introductory Sermon, E. J. Harrell; alternate, L. M. Curtis.

To preach the Missionary Sermon, J. O. Alderman; alternate, C. W. Scarborough.

Practical Subjects.

1. The leading doctrines of the Mormon "church," so-called, their purpose and plans as to mission work in our State, and the duty of our people in view of these facts. By J. O. Alderman, C. W. Scarborough and Jack Barnes.

What are our distinctive doctrines, and to what extent ought our pastors to preach them? By L. M. Curtis, N. W. Britton, C. E. Edwards and T. T. Speight.

3. As our beneficient work is now managed, does it not necessarily force our pastors before the people too largely as money-getters rather than preachers of the Gospel? By E. J. Harrell, W. T. Sorrell, P. J. Long and J. C. Scarborough.

4. How can we best develop a stronger temperance sentiment in our bounds? By J. T. Cale, J. W. Fleetwood and R. D. Cross.

5. The blessings of Christian education. By C. W. Mitchell, T. G. Wood and C. W. Scarborough.

W. R. COBB, Clerk.
J. C. TYNES, Moderator.

Swift Creek Union.

The Swift Creek Union will meet with Fishing Creek church, March 27-29, 1903.

Friday night, 8 o'clock.—Introductory Sermon, by Rev. Dorsey Morris.

Union will convene Saturday at 1.30 o'clock.

Devotional Exercises.—Conducted by W. Dozier.

10.00 o'clock.—Organization.

10.15 a. m.—Should our churches co-operate in organizing fields for pastors? By G. M. Duke and G. W. Coppedge.

11.00 a. m.—The sin of omission. How does it compare with other sins? By Rev. J. D. Bowers and Bro. C. F. Ellen.

1.30 p. m.—A deacon's duty, and what part should he perform in enforcing church discipline? By Rev. C. C. Williams and A. G. Wilcox.

2.15 p. m.—Why ought the Christian to be a missionary, and how can we best develop the missionary spirit? By Rev. W. C. Nowell and G. W. Coppedge.

Sunday, 10.00 a. m.—Sunday-school class taught by Rev. G. M. Duke.

11.00 a. m.—Sermon by Rev. A. G. Wilcox.

1.30 p. m.—What are the best plans for country people to devise for educating their children. By. Rev. J. P. Bowers.

G. W. MAY,
For Committee.

Red Oak, N. C., Feb. 16, 1903.

From Rev. C. W. Blanchard.

The Clayton Baptists are planning to greatly improve their church building. The first improvement will be the building of two classrooms for infant and primary classes, and a baptistry. Interest here is growing along all lines of work.

There will soon be a Baptist church constituted at McCullers N. C., a station on the Raleigh and Cape Fear Railroad, twelve miles from Raleigh. It is one of the most important points for a church in the county, where there is not one. The effort deserves the encouragement of all our people.

Recent Missionary Institutes, with the churches in Jones County, demonstrated their worth and importance in encouraging the weak churches to become self-supporting. Though a rainy week, the results will no doubt be much greater than the entire expenses of the General Missionary to the State Board.

Rev. J. K. Faulkner will supply the mission field in Greene County till permanent arrangement can be made. He will preach at the same time for the LaGrange church.

Winterville High School has reached an enrollment of 250 pupils this session. This is the strongest secondary school east of the W. & W. R. R. It promises much for our cause in Eastern North Carolina.

C. W. BLANCHARD.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucuous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

CHEST COLDS

and bronchitis respond promptly to Vin-Gu-Ol. It acts in a direct way. For weak lungs, throat troubles, and colds there is nothing that will give you so much real benefit as this preparation.

It not only cures, but by its great tonic and vitalizing effect wards off and prevents these ailments.

Vin-Gu-Ol is the great tonic and health-builder. It does not disappoint. It is composed of medicines of true merit, such as the Hypophosphites, Lime, Soda, Potash, Manganese, Iron, Quinine and Strychnine, Extract Wild Cherry, Guaiacol and the extract of pure Cod Liver Oil. Thousands and thousands of bottles have been sold in the last few months. Thousands of people have been benefited.

$1.00.

Prepared Only by
T. A. MILLER,
Manufacturing Pharmacist,
619 East Broad Street, Richmond, Va

If dealer does not handle, will deliver on receipt of price.

WANTED.

Good energetic agents to represent the Illinois Life Insurance Company, of Chicago. Admitted assets over $4,000,000. You can make money by giving a part or all your time to the work. A good opportunity for students to make money during vacation. If you are interested, write at once to

JUNIUS H. SMITH,
State Manager, Raleigh, N. C.

Smoking Cures Catarrh.

A Combination of Herbs, Smoked in a Pipe, Cures Catarrh of Head, Nose and Throat.

SAMPLES MAILED FREE.

Contains No Tobacco and is Pleasant and Easy to Use.

This is the only remedy that goes directly to the diseased parts and cures Catarrh, Bronchitis, Deafness and Asthma, without burdening the system by taking into the stomach medicine which deranges the digestion and breaks down the general health.

Dr. Blosser's Catarrh Cure is a vegetable compound to be smoked in a pipe. The medicated smoke is inhaled into the head, nose, throat and lungs, reaching every affected spot, giving speedy relief and effecting a permanent cure.

This remedy is put up in tin boxes containing a month's treatment, which will be sent by mail to any part of the United States or Canada for $1.00.

Trial samples will be mailed free to persons desiring to test the remedy. Address, Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

SOUTHERN RAILWAY.

In effect January 12, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 39, "Atlanta Express," Pullman sleeper and day coaches to Atlanta, Pullman Tourist sleeper to San Francisco, Cal., Tuesdays, Thursdays and Saturdays via New Orleans and Southern Pacific. No. 35, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:30 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. CHADWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. E. GREEN,
City Ticket Agent.

Office in Yarborough House Building, Raleigh, N. C.

Industrial Schools and Colleges.

BY DR. GEORGE T. WINSTON

I have just received a report of the United States Commissioner of Labor for 1902. It tells the story of trade and technical education in the various industrial schools and colleges of the United States and Europe. The names of these schools and the subjects they teach would more than fill all the columns of this paper. This is an age of education; and industrial education is growing, expanding, and developing in a greater degree than any other line of education.

The industrial schools of the United States are classified, as follows: Building and Mechanical Trade Schools; Brewers' Schools; Dairy Schools; Schools of Dressmaking, Millinery, Domestic Training, etc., Textile Schools, Schools for Watchmakers, Engravers, etc., Barbers' Schools, Miscellaneous Trade Schools, Technical and Continuation Schools, Young Men's Christian Association Schools; Instruction by Correspondence, Schools of Industrial Drawing and Design.

The largest and most thoroughly equipped trade school in the country is the "New York Trade School," founded in 1881 by Col. Richard T. Auchmuty. The purpose of the school is to provide instruction for young men in certain trades, and to afford young men already in those trades the opportunity to acquire additional skill and knowledge. The apprentice system no longer affords young men wishing to learn a trade that careful, systematic, and thorough training, which they should receive if they are to be mechanics of the highest skill. By this Auchmuty system a course is arranged in which both the practical and the theoretical branches of the trade are taught, so that not only is skill quickly acquired, but the scientific principles that underlie the work are also studied. This system is now being adopted very generally in our industrial schools and colleges.

The course of instruction in the New York Trade School includes drawing, house painting, fresco painting, sign painting, blacksmith work, steam and hot water fitting, brick laying, plastering, cornice and sky-light work, carpentry, pattern making, printing, wood turning, electrical work, and plumbing.

Any one who looks to the future of North Carolina, will procure this volume and carefully read it. He will realize that all the world is engaged in industrial education, all the world excepting the South, and excepting especially North Carolina. But North Carolina has a plenty of industrial work to be done, with few skilled workers to do it. We have houses to build of wood, brick, stone, or iron, but few skilled workers. We have steam to use and machines to run, but few skilled mechanics or machinists. It is very difficult to find competent workmen in our State in any line of work. The complaint is universal as to lack of skilled bricklayers, plasterers, carpenters, painters, stone-cutters, mechanics, machinists, plumbers, engineers, etc., etc. I do not speak of highly educated brain workers, who combine talent and technical knowledge with handicraft and manual skill. The State has so few of these, that it scarcely realizes its need of them; but it does realize, and complains daily of, lack of skilled laborers, of thorough, honest workmen.

Under the old apprentice system such workmen were abundant enough to meet the supply. Now the apprentice system is gone. Elsewhere its place is supplied by a system of industrial schools and colleges. In North Carolina we have neither system. We must do better; we must have trade schools in Raleigh, Wilmington, Charlotte, Greensboro, Winston-Salem, and Asheville. We must teach manual-training and drawing, with work in wood and iron, in every city graded school. We should equip the A. & M. College at Raleigh with dormitories, forges, and anvils, carpenters' benches and tools, lathes for wood and metal working, machinery for wood and metal construction, looms, spindles, and other technical machinery, harvesters, shredders, and huskers and other agricultural machinery and implements, with tools and machinery for butter and cheese making, etc., etc., sufficient to teach every boy and every girl that wishes to learn how to work.

We have long enough been teaching our youths to talk and think and write. We must now teach them to do something, to make something, to give substantial form and reality to their thoughts, to create wealth instead of talking about it.

A. & M. College, West Raleigh, N. C.

At one of Bishop Potter's visitations were a number of young deacons, and one rather vacuous personage remarked to the bishop: "In the Benedicite occurs the verse, 'O all ye priests of the Lord, bless ye the Lord,' but there is no mention of us deacons." "Oh, yes, there is," rejoined the bishop. "Here it is—'O all ye green things upon earth, bless ye the Lord.'"—Congregationalist.

Willie, a five-year-old youngster, was in the habit of complaining of his dinner, and one day his father said: "Willie, you should not find fault with what is set before you. When I was your age I was thankful to get enough dry bread to eat." Willie finished his dinner in silence, but as he climbed down from his chair he said: "Pa, ain't you awful glad you come to board with us?"

Mother—"Why, Johnny! aren't you ashamed of yourself—striking your little brother?"

Johnny—"I'm doing it for his own good, ma, and it hurts me more than it does him."—January Woman's Home Companion.

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Chronic Sores
Eating Ulcers, A Constant Drain Upon the System

And a source of worry, anxiety and endless trouble to those who are afflicted with them, particularly so when located upon the lower extremities where the circulation is weak and sluggish. A gangrenous eating ulcer upon the leg is a frightful sight, and as the poison burrows deeper and deeper into the tissue beneath and the sore continues to spread, one can almost see the flesh melting away and feel the strength going out with the sickening discharges. Great running sores and deep offensive ulcers often develop from a simple boil, swollen gland, bruise or pimple and are a threatening danger always, because while all such sores are not cancerous, a great many are, and this should make you suspicious of all chronic slow-healing ulcers and sores, particularly if cancer runs in your family. Face sores are common and cause the greatest annoyance because they are so persistent and unsightly and detract from one's appearance.

Middle aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some previous sickness, or excessive use of mercury, are the chief sufferers from chronic sores and ulcers. While the blood remains in this unhealthy, polluted condition healing is simply impossible and the sore will continue to grow and spread in spite of washes and salves or any superficial or surface treatment, for the sore is but the outward sign of some constitutional disorder, a bad condition of the blood and system, which local remdies cannot cure.

Valdosta, Ga., September, 1902.
Swift Specific Co., Atlanta, Ga.

Dear Sirs:—Something like a rising came on my instep, very small at first, not at all painful, but as it grew larger and began to pain me I consulted a doctor, but in spite of all he could do the sore got worse and began to discharge; then other sores came until the whole top of my foot was one large mass of sores and I could not walk. Then my husband, who had been cured of Scrofula by the use of S. S. S., said he believed it would cure me. I began taking it and eight bottles cured me; my foot healed up nicely. I believe I would have been a cripple for life but for S. S. S.

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Incidental Benefits of Prohibition.

BY J. B. CAMPBELL.

The prohibition fight is regarded as a fight with the saloon because the saloon is the dispenser of intoxicants, and, through drink, brings to ruin many men and their families. An institution which stands in the line of destruction deserves no quarter, and should have against it every man who believes that humanity is above greed. The inherent evil of the whole saloon business lies in the fact that under the license sanction of the State, the greed of one set of men is put against the humanity of another set of men, with innumerable women and children. Further. This greed of a distinct, well organized, compact and powerful class of men is against the sobriety, the peace and the well being of society, and succeeds in its only object, making money, in proportion as it pulls down the State. The whole license system is a monumental piece of folly, from the standpoint of statecraft.

I have said that the inherent evil of the system lies in the fact that it puts the greed of one class of men against the general well being of everybody else. This evil cannot be eradicated from the saloon system, unless you could eradicate the total depravity of the saloon-keepers, and when you do that, they would not want to keep saloons. Because of this ineradicable evil, every attempt to regulate saloons by law has been to a large extent a failure. The State, by its laws, creates a force for evil and then attempts to limit it; but the evil constantly works to circumvent the law. The position of the North Star is no more certainly fixed in the heavens than is the fact established that saloons are essentially lawless. They are that from their very nature.

It is the purpose of this article to point out some benefits of the prohibition movement, aside from the absolute breaking-down of the saloons, and the lessening of the drink evil. I say lessening of the drink evil advisedly, because in dealing with any great evil, gambling, stealing, murder, etc., it is a question, not of making a final and everlasting end of it, but lessening it to the smallest possible limit.

In discussing the incidental effects of the prohibition movement, I mention first its reformatory effect on the saloons themselves. It is notorious that wherever the saloons feel safe in their tenure, they work incessantly to overthrow the law and to break down all restriction. Every saloon is practically a school of anarchy. We have abundant proof of this in any of our cities. Just now we hear of a reform movement among our saloon-keepers. I have seen no notice that the real estate agents of the country, or the wholesale dry goods merchants, or the retail merchants, or the lawyers, or the railroad people, have met together and solemnly agreed to keep the law. The saloon-keepers alone enjoy this peculiar distinction, that they are now, in localities where prohibition is rife, meeting together and agreeing to keep the law. That this is a surface reform does not admit of argument. It does not come out of the heart of the business. The heart of it is inhuman, impious, lawless and devoted singly and alone to the god of Mammon. It is a prohibition sentiment that is working some sort of outside reform in the saloon business. It is far better, as a reform movement, than all the police regulations or legal restraints devised to keep this rapacious monster within limits. If we are to have saloons at all, let us have a very strong prohibition sentiment, for that alone can restrain them. A very astute member of the Mississippi Constitutional Convention, when this writer was presenting the claims of prohibition, with a view to getting a prohibition clause in the Constitution, said: "I am not a Prohibitionist, but I freely recognize the good work they are doing. I wish them all possible success, short of success in the end. They keep up the danger signals and are a powerful restraint on the liquor power." I hold that any sensible man, wishing well to humanity and being patriotic, even though he be an Anti-prohibitionist, will see the good sense in what the gentleman quoted above said. But the terror of prohibition would be lost on the saloon men, if it were not possible to beat them.

I mention as another great benefit of prohibition, outside of the question of limiting the traffic, the moral sentiment that is built up by every prohibition campaign. It appeals to what is good in humanity. The only worse thing than a saloon in any country is the sentiment that will allow a saloon, and prohibition heals and elevates that debased sentiment. Prohibition coincides in its movement and spirit with religion, pure and undefiled. It makes people better, it builds up against saloon sentiment, which is destructive of all that is good. The good accomplished in this way is beyond all calculation. Many a man in a warm campaign, who has been drifting unconsciously to the bad, has his better nature stirred, puts in his vote on the right side, and becomes conscious that he is a part of a great, ennobling movement. He breaks his connection with the bad and starts on the up-grade movement for a better life. This kind of work is fundamental to the well being of society. Who can tell the value of it?

As a result of building this better sentiment, many a man quits drinking, and the saloon is deprived of much of its revenue, through the power of moral sentiment. Let those who plead for moral reform in temperance remember this: A moral reform can never be brought about by admitting, as a principle of government, an immoral practice. It is far away better for morality to stand for prohibition and fail to carry your county or State, than it is to admit the bad principle of licensing immorality to regulate it. Morality cannot be built up by participation in immorality, and men of common-sense ought to know that much.

The short of it is, the prohibition movement to-day is far away the most conservative, elevating, restraining and helpful movement in all the realm of practical statesmanship, and whoever helps it, helps to limit the amount of drinking and helps to whip the saloon. Yea, more; he helps to uphold moral sentiment and principle, and this helps to save society. Moral sentiment and principle saved, religion is saved, society is saved, the State is saved—all is saved. Whoever talks, writes, votes, or in any way helps Anti-prohibitionists, helps first to lower moral sentiment to the level of the saloon. He makes the atmosphere of the saloon and makes this evil, with alls its train of evils possible.—In Baptist Standard.

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Obituaries.

We watched her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.

So silently we seemed to speak,
So slowly moved about,
As we had lent her half our powers,
To eke her living out.

Our very hopes belied our fears,
Our fears our hopes belied—
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad,
And chilled with early showers,
Her quiet eyelids closed—she had
Another morn than ours.

—Tom Hood.

Obituary of Mary Currin.

At the home of her father, J. M. Currin, in Oxford, N. C., Miss Mary Currin passed peacefully away on Sunday morning, February 8, 1903.

Her sickness was long, and at times her suffering was great, but she bore her trial with patience, and was cheerful and unmurmuring under her sufferings.

Everything was done for her that medical skill could do; and loving hands and hearts ministered incessantly to her comfort, but all without avail.

From her early childhood she had been a Christian, and was active and useful in the church, until her health failed. She was a member of the "Sunbeams"—a Missionary Society—as a child, and a member of the choir—and was for some years the organist of the church, only giving up the work when it became a tax upon her health. She was a regular attendant upon the services, and an interested and devout worshipper.

Her character was singularly beautiful. A mixture of gentleness, goodness, meekness, purity and love. Her face was an index to her character. Refinement, purity and gentleness, blended there into a rare sweetness and beauty. All that knew her loved her.

So sweet was her spirit, so amiable her disposition, so full was she of all that ennobles and beautifies human character, that it may be truthfully said of her, what Gladstone said of his friend Arthur Hallam—that she "resembled a passing emanation from some other and less darkly checkered world."

We laid her to rest in Elmwood cemetery on Tuesday evening, February 10, assured that she, like Mary, the sister of Martha, "Had chosen that good part which shall not be taken away from her."

J. S. H.

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Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

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Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

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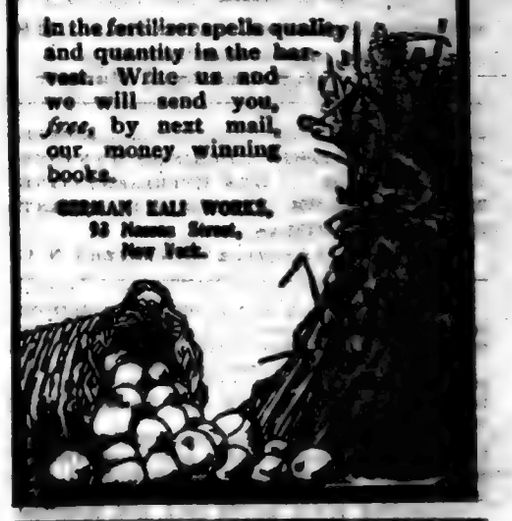

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4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

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NOTICE.

Having qualified as the Administrator of the estate of H. W. Jones, late of Wake county, this is to notify all persons having claims against his estate to present them to the undersigned on or before the 1st day of February, 1904, or this notice will be plead in bar of their recovery. Those indebted to said estate will make immediate payment to me.

C. D. JONES, Administrator.
Hickory Grove, N. C.

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Educational Fund.

Cash collections on Educational Fund for week ending February 21, 1903:

Central Association: Franklinton Ch., W. F. Joyner, $5; Forestville Ch., $5. West Chowan Association: Ashoskie Ch., Mrs. B. L. Myers, $1; J. T. Parker, $1; T. E. Vann, $10; J. J. Vann, $1; Geo. Shoalars, 25 cents; V. E. Askew, 25 cents; B. W. Parker, 20 cents; I. P. Newsome, $1; E. W. Sessums, 25 cents; M. E. Newsome, 25 cents; K. Holleman, $1; J. E. Newsome, 50 cents; R. Miller, 50 cents; R. H. Overton, $1; D. L. Myers, $1; R. F. Newsome, $2; J. C. Jenkins, $2; A. Miller, 50 cents; W. H. Jernigan, $2; J. R. Garrett, $5; W. H. Miller, $5; Mrs. J. C. Jenkins, $2; S. H. Leary, $1; A. G. Bazemore, $1; F. J. Dilnay, 50 cents; L. M. Curtis, $10; Mrs. L. M. Curtis, $1; Centre Grove Ch., $29.60; Murfreesboro S. S., $3; Murfreesboro Ch., Dr. and Mrs. W. D. Freeman, $10. Pilot Mt. Association: Winston Ch., W. C. Brown, $2.50; W. F. Hauser, 50 cents; Mrs. G. P. Moir, $5; Mrs. J. R. Rotan, $2; E. F. Spaugh, $2; A. E. Dorsett, $1. Tar River Association: Teachey's S. S., 75 cents; Sharon Ch., Rev. L. C. Perkinson, $5; Littleton Ch., E. W. Ferguson, $1; M. M. Ferguson, $5; Maple Springs Ch., $10; Gethsemane Ch., O. L. Pitman, $25; K. L. Wesley, 25 cents; Mrs. R. L. Pitman, $1; A. Anderson, $5; Mrs. A. Anderson, $1.50; Enfield Ch, F. J. Dennis, $1; S. S. Alerp, $2; J. C. Branch, 50 cents; cash, $4.01; Nashville Ch., R. A. Cooley, $10; L. M. Ponders, $5; J. A. Whitaker, $5; Mrs. C. C. Ward, $2.50; G. C. Collins, $2.50; Miss M. L. Scott, $1; M. C. Yarborough, $1. Chowan Association: Ariel Ch., $2; Great Hope Ch., $10; Sound Side Ch., J. W. Pinner, $1; E. D. Hopkins, $5; W. Brickhouse, $5; J. E. Swain, $2; Miss Alice Hopkins, $1; J. G. Brickhouse, $2; R. M. Holloway, $2; W. C. McCless, $5; T. A. Rhodes, $1; T. W. Holloway, $1; W. B. Rhodes, 50 cents; Ed. Hopkins, 50 cents; B. W. Brickhouse and wife, 75 cents; cash, $1.21; Columbia Ch., Hon. J. A. Spruill, $5; Mrs. T. Spruill, $1; M. Mayett, $5; Chas. Bateman, $5; A. L. Walker, $2; C. E. Harris, $1; John Sykes, $3; C. T. Goodwin, 50 cents; Mt. Pleasant Ch., H. A. Litchfield, $5; Miss J. Litchfield, $1.25; S. Armstrong, $1; A. Barnes, 50 cents; Rehoboth Ch., $19.75; Coinjock, $7.60; Shady Grove, $11. Eastern Association: Haw Bluff Ch., $4. West Chowan Association: Cashie Ch., $27.52. Green River Association, through Rev. C. B. Justice, $37.50. Caldwell County Association: Union Ch., $64.50. Personal: E. McGoodwin, Morganton Ch., $50; Miss M. Reid, Tabernacle Ch., $2.50.

Total	$550.39
Total amounts previously received	31,552.94
Total receipts	32,103.33

L. D. WATSON, JR.,
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Revival at Mar's Hill.

The spirit of revival which was felt among us for some time past found outward expression and large fruitage in a meeting of seven days—February 3-9.

Bro. R. L. Patton left home Monday and preached here Tuesday at 11 a. m. We had done something by way of preparation for his coming, by cottage and student prayer-meetings, and quiet personal work. A large congregation met him the first day, and grew each meeting. Bro. Patton preached with unusual clearness, earnestness and power, the old, old story of Jesus and His love. I have seldom ever seen the presence of the Holy Spirit so manifest in a meeting. Twenty-five professed faith in Christ. Seven were received for membership with us, five were baptized Sunday afternoon, and others will come. A number were students who will join their home churches. Few pastors are so greatly blessed with helpers as the pastor here. The teachers of Mars Hill College and some twenty-five or thirty young men and young women threw themselves in the work in earnest, personal hand to hand work with the unsaved. Prof. Moore, Prof. Clark and the young ministerial students were especially helpful in many ways.

I have never seen more modesty, earnestness and judgment exhibited in personal work by young workers. The church was greatly strengthened in the deeping and quickening of its spiritual life.

At the close of the meeting, not a girl in the Raymon Pollock Spilman Home was left unconverted, and in the entire school more than nine-tenths are professed followers of the Lord Jesus. To instruct, train and develop these young lives into strong, active, effective followers of the Master is our God-given privilege, with its great responsibility. Herein lies the distinctive mission of the denominational school under the guardianship of the local church and in hearty sympathy and co-operation with it.

We are doing what we can here at Mars Hill. Pray that we may have Divine wisdom and guidance for our great work.

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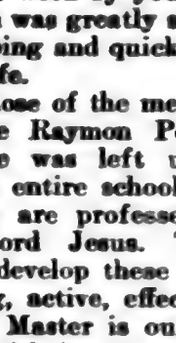

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RALEIGH, N. C., WEDNESDAY, MARCH 4. 1903.

JOSIAH WILLIAM BAILEY, EDITOR

VOLUME 68, NUMBER 35.

PRACTICAL EFFECT OF THE WATTS ACT.

The Watts bill has passed the House and Senate and will become a part of the law of North Carolina July 1, 1903.

The act forbids the manufacture and sale of liquors—with certain exceptions—anywhere in North Carolina save in incorporated towns. In incorporated towns upon petition of one-third of the voters an election will be ordered to determine whether liquor shall be manufactured and sold within their confines or dispensaries or prohibition shall obtain.

Whatever conclusion one may reach, therefore, he must admit that under the laws as they now stand the people of North Carolina can regulate the liquor traffic to suit themselves. This being true, it will become them to give themselves directly to this business and not to wait for another General Assembly. In a Democracy direct action is incomparably more desirable than indirect.

Under the Dispensary section of the Watts act elections cannot be held within ninety days of a State or local or general election. It will therefore be impossible to hold elections on this question before September, 1903. This is desirable. The dispensaries should not be partisan affairs; and besides we need six months in which to prepare the cities and towns for this question.

But if any city or town or county desires to vote on the question of saloons and distilleries as against absolute prohibition, that election may be held in the month of May. This is in the old local option law, which in this respect—we assume—is not superseded by the Watts Act. (It is certainly not superseded this year; for the Watts Act will not go into effect until July 1, 1903).

The exceptions to the Watts Act are as follows: Wine and cider may be manufactured and sold outside of incorporated towns; and so may brandy. But, if we read the law aright (as if any one but the Supreme Court could really) the seller of wine or cider or brandy must also be the manufacturer thereof. Besides the Revenue Act is complementary of the Watts Act; and requires that wine-sellers shall pay a tax of $100.00 annually and sell in quantities of not less than one gallon; and brandy-sellers must also pay a tax and sell in unbroken packages of not less than five gallons.

The way to prohibition in North Carolina is clear: It will obtain in the rural districts by law; it may be obtained in the incorporated towns by elections. It may also be obtained by electing county commissioners who will refuse to grant licenses. The sooner we assume the responsibility and face the issue, the better. If the cities and towns do not rise up immediately and drive out the saloons, we shall understand that they prefer them. But we do not believe that the saloons will stand even in their strongholds any considerable length of time.

It will not be easy to enforce the Watts Act. It is threatened from two quarters. If it shall not be enforced, the General Assembly will be discouraged from further prohibitive legislation, and the cause will be set back for years to come. Nothing less than alert and determined public sentiment will suffice to enforce it.

There are 518 registered distilleries in North Carolina. There are about 350 incorporated towns. Very few of them will tolerate a distillery—for sanitary reasons, if for no other. Many distilleries will go out of business, leave the State, or seek hiding in the backwoods and become illicit. Even now Judge Thomas R. Purnell, of the United States Court for this district, declares that eighty per cent. of the blockade cases in this (Eastern North Carolina) District arise in prohibition counties; and the worst is, prohibition counties constitute only one-fourth of the district. If there shall be a similar increase of blockading throughout the Commonwealth, the friends of restrictive legislation will have to confess that the effort to regulate has failed; there will be a revulsion and irreparable loss.

We plead, therefore, that the leaders of the moral forces of North Carolina will now determine to foster and maintain a sentiment that will choke out blockading and make the law a success.

Again, the Watts act is threatened by certain citizens who say that it discriminates against the country. It discriminates in favor of the country—in the opinion of every man whose standard of judgment is moral. If the Assembly had thrust the saloons out upon the country, that would have been discrimination indeed. The action of the Legislature was based upon and is the fulfillment of and recognition of a movement in the country throughout the State—the movement whereby thousands of churches and schools have been incorporated for the sole purpose of protecting communities against distilleries and saloons. This good work has culminated in the Watts act. The list of country churches that have been incorporated since 1890 is ample refutation of the cry of "discrimination against the country." This cry was first raised by saloon men. There is no denying that it was taken up by good men with the best of intentions, but they did not press it after they saw to what uses it was being put. Discrimination where there is a legitimate distinction is legitimate. The distinction between the town and country in this matter is legitimate: (1) The country has moved steadily against saloons and distilleries for twenty years, as indicated by the incorporation of churches and schools. (2) The country districts are not policed, and in their very nature cannot be. A country saloon or distillery is absolutely uncontrolled. A town saloon is under the eye of the officers of the law and the public. So it will be with the town distillery.

The friends of restrictive legislation will do well to frown down all efforts to stir up strife and bad feeling over the measure. On the other hand, they should encourage the people in the country to be thankful that they at least are to be delivered from the curse of the saloon and distillery and to jealously guard the law that delivers them.

The General Assembly has not granted all that was asked—not by much. But we submit that this editorial shows that it has granted enough to engage the energies of every man and woman in North Carolina in enforcing the law and in carrying on the campaign for the advancement of temperance. If the people of North Carolina wish to be rid of the saloon and distillery, they have but to say so in the ancient democratic way.

ENEMIES.

He has no enemies, you say;
My friend, your boast is poor;
He who hath mingled in the fray
Of duty, that the brave endure,
Must have made foes. If he has none
Small is the work that he has done.
He has hit no traitor on the hip,
He has cast no cup from perjured lip;
He has never turned the wrong to right,
He has been a coward in the fight.

The next time you are discouraged just try encouraging some one else and see if it will not cheer you.—J. R. Miller.

WHAT IS APPROPRIATED FOR THE COMMON SCHOOLS IN THE SEVERAL STATES.

The following figures for typical States from each section of the United States indicate the relative amounts which the States of these sections pay for the common school education of their children. North Carolina spends annually an average of $1.92 for the common school education of each child of school age in the State; Mississippi $2.06; Tennessee $2.23; Kentucky $3.32; Texas $3.63; Minnesota $8.63; Kansas $8.76; Michigan $8.90; Ohio $9.94; Illinois $11.17; New York $10.91; California $16.44; Massachusetts $17.79. In each State the number of persons between the ages of five and twenty years old is reckoned as the school population. It is easily seen that several States in other sections pay from four to eight times as much for the education of each child of school age as the States representing the Southern section.

WHERE OUR IMMIGRANTS COME FROM.

During the last ten months the number of arrivals has been as follows:

Austria-Hungray	156,672
Italy	174,403
Russia	105,388
Total	435,863
All the rest of the world	169,350
Total	605,221

The total number is almost 50 per cent more than the corresponding ten months of last year. Four hundred thousand of these immigrants at least are a curse to the United States, since of the 435,863 immigrants from the three countries named certainly not more than 35,000 ought to have been admitted. It would be greatly to our advantage if we could limit immigration to the people of Great Britain, Germany, the Scandinavian countries and France. Not one in ten of the immigrants from other countries can safely be admitted.

TWO FACES.

Many years ago there lived a great painter whose name was Leonardo da Vinci. He was for some years painting one of the most famous pictures in the world. It was the last supper of our Saviour when he sat with his twelve disciples and took bread and wine. The painter wanted to have a very holy-looking young man to help him in drawing the likeness of the Saviour. At length his attention was fixed on a chorister in the cathedral named Pietro Bandinelli. He had a very noble face and a devout demeanor. The great painter used him as a model of the Lord. Soon after Pietro went to Rome to study music. There he remained for some years; was led by bad companions to drink and became a very wicked youth. The painter went on year after year with his picture. He had completed all but one face—that of Judas the apostle. He walked about the streets of Milan seeking a suitable person from which to draw a portrait marked by crime. One day he met a miserable unclean beggar man in rags, with with a villainous look about the face. Looking at him more narrowly, he found that it was his old friend Bandinelli. His wickedness had changed his countenance from being beautiful to become hideous.—Journal and Messenger.

THE USUAL RATE.

Five hundred converts were reported from Sam Jones' meeting at North Wilkesboro. Four joined the Baptist, ten the Methodist and none the Presbyterian.—Exchange.

Fulness in Christ.

BY REV. JAMES LONG.

"The Word became flesh and dwelt among us—and we beheld his glory, glory as of the only begotten from the Father—full of grace and truth. . . . Of His fulness have we all received, and grace for grace." These words were written by John concerning the incarnation and its relation to the Christian.

The appearance of Christ in the flesh was a unique fact in history, and this because the need He came to meet was likewise unique. Humanity was filled with an eternal yearning, yet cut loose from eternal life. The great eternal problem was to restore man to his lost fellowship with God. The two things needed were grace to bring life and truth to bring that life to consciousness. Men were dead in trespasses and sins; if they lived they must be quickened. Whence this quickening power? It must be a revelation, for man was without life or knowledge or the pow- to obtain them.

Help could only come through Jesus Christ, the Son of God, born into the flesh. He came as the express image of the Father, and thus revealed the Father. "And this is life eternal that they should know thee, the only true God and him whom thou didst send, even Jesus Christ." "In Him dwelleth all the fulness of the God-head bodily." "For it was the good pleasure of the Father that in Him should all the fulness dwell." He was full of grace and truth, the two pre-eminent characteristics of God's nature in the Old Testament.

He appeared to reveal the glory of the Father, but that was more than a holy character. It was God entering into suffering, sinning humanity. Jesus came to bear the sin of the world and to become the life of all who believe. The incarnation was the working out of the plan of salvation, but it was also the beginning of the process of redemption.

Christ's being born into the flesh was the beginning of His life in the flesh which is to continue till flesh is no more. Christianity is an incarnation." The church which is His body, the fulness of Him that filleth all in all." If Christ was born into the world once, and suffered and died and went away to sit on His throne apart from His world and His redeemed ones. He was only a Demiurge or a wonder-worker. If He appeared as God in the flesh that He might enter into human life, then He becomes a living reality to needy men. "A little while and ye behold me no more, and again a little while and ye shall see me." "Lo. I am with you always, even unto the end of the world."

Through the Holy Spirit He came into the world after the Ascension, in all the fulness of the incarnation. "I in them and thou in me," He spoke of His relation to the Father and the disciples. There are no favorites in Christ's Kingdom. He dwells, according to capacity, as richly in the humblest child of God as in the great-souled Spurgeon.

One of the saddest things about our religious conception is our failure to grasp this fact. Christ is not only far away upon His throne, but is also ever present to help us. He is walking "in the midst of the candlesticks" to trim the tapers and feed the flickering lights. More, He is born into the souls of His children. He is formed in them the hope of glory. "The glory which thou gavest me, I have given to them." For the Christian, life is Christ. The deepest consciousness of the soul is that Christ is an abiding friend. How He is near we do not know, how He helps we do not know, but, blessed assurance, our hearts can testify to the fact.

"I am the vine, ye are the branches." The life of Christ and the Christian is one and inseparable. Christ said to His disciples and to us, "Let us work the works of Him that sent me." In the same connection He said, "I am the light of the world." On a former occasion He said, "Ye are the light of the world." "If they hear my words they will hear yours." "We are ambassadors of Christ and pray you in Christ's stead." "We are co-workers with Christ."

This doctrine, with all its preciousness, is shunned by many, and a formal conception of the plan of salvation is substituted for it. The formal doctrines are necessary, but they are, in a large measure, powerless, unless they are articulated and infused with the life of Christ, the foundation of doctrine. It would look sometimes as if Christians were afraid to claim their high privilege in Christ Jesus.

We need not be unmindful of the fact that here "sinless perfection," "inner light" and other doctrines as foolish and extreme take their rise. Suffice it to say that the best things in life are often perverted into the worst. The highest gift bestowed upon man was the power to choose and man prostituted it to a choice of hell.

Here is the soul of Christianity and the Christian life. Baptists have often made the mistake of dwelling too exclusively on the formal things of the Gospel. It is seldom that we hear an exposition of the parable of the vine and the branches. Often because we have not had a deep spiritual conception of the Christian life, but perhaps more often because the parable is so easily overlooked. The point in the parable is that the relation between the Christian and Christ is a vital one.

If you insist on applying the laws of logic you destroy its force and make it absurd. To say that this parable teaches that the Christian must be sinless like Christ, is to destroy the force of the parable. The essential thing in the Christian life is fellowship of life with Christ. That life in the Christian is a growth. The spirit of this parable is typical of the teaching of the Gospels and the Epistles in regard to our life in Christ. This vital relation sets up a process of assimilation. By beholding the Lord we are transformed into the same image from glory to glory. "We are being transformed." The inner-man is being renewed and enlarged, while the outer-man is growing weaker and decaying. God has predestined us to be conformed to the image of His Son.

This doctrine of incarnation does not imply "sinless perfection." Jesus was born into the flesh sinless. Jesus the sinless one is being born into sinful men by the Holy Spirit, that He may lead them out of sin. "As many as received Him to them gave He the power to become the sons of God." Our relation with the blessed Saviour is not a formal relation. Substitution is a glorious fact. Jesus is our righteousness; but how? By a surrender of our wills and blending of our life with His. Salvation is a fact of life, not of safety. Christ becomes our life. We become partakers of the divine nature. Jesus entered into the flesh, bore the burden of sin, died the death, flung wide the gates of heaven, and laid bare God's compassionate soul, through His own broken body and loving heart; and it is only as we come into possession of His life and live His life, that we have access to the Father.

As we feel the promptings of the nobler life welling up within us and feel our own sin and perversity of nature, we can pray with the devout Mahometan, "Give me first, O Allah! a death in which there is no life, and then a life in which there is no death." Or, as the poet puts it:

"Oh, for a man to arise in me
That the man I am may cease to be."

"For me to live is Christ." I have been crucified with Christ; yet I live, and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God." The implied thought in Paul's mind was: The life which I now live in the flesh I live by the faith—the same faith—which was in the Son of God. Paul's support was the same as Christ's when he was in the flesh. The writer to the Hebrews says "we are become partakers of (or with) Christ." Paul spoke often of being "in Christ." He dwelt "in heavenly places in Christ Jesus." He was hid with Christ in God. So we have the double relation to Christ; "Christ in us," and "we in Christ."

God was working in Paul and the Philippians to will and to do. I can do all things through Christ enstrengthening me, said Paul. This was not a substitution or suppression of personality or responsibility, but an impression. Jesus is full of grace and truth. "Of His fulness have we all received and grace for grace." Just as Jesus went alone to the Father in His hours of struggle, and the Father helped Him, so is it the privilege of every struggling child of God. The same power that was working in Jesus is working in our lives. "Christ, who to you-ward is not weak, but is powerful in you. . . . . But we shall live with Him (Christ) through the power of God toward you."

Some one has illustrated by supposing a piece of imperfect glass placed against the beautiful stained glass through which the sunlight is pouring. The imperfect, colorless glass assumes all the tints of the beautiful stained glass through which the sunlight pours into it. But that does not illustrate our relation to Christ. Take the imperfect glass away and it is still imperfect and colorless. To use an anti-climax it is rather feeding the pig upon madder till the very flesh of the pig becomes red. So we are feeding upon Christ, talking Christ into our hearts and lives, till our very characters become Christ-like

How this ought to draw us to fellowship with Jesus! He is our friend. It is our privilege to live with Him. Paul realized this. "I long for you in the tender compassion of Jesus Christ." It was Paul who yearned for the Philippians, yet that longing was Christ's longing in his soul.

How this ought to purify our lives! We ought to think His thoughts. Our conversation ought to be heavenly, for our citizenship is there. Ours is a high (heavenward) calling in Christ Jesus.

How this ought to sweeten life! Duty is gone. It is now loving service. The love of Christ for us and in us, and our love for Christ, become constraining powers in our souls.

How it ought to impress upon us our high privilege! We are sons of God, joint-heirs with Christ. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "God said, I will dwell in them and walk with them. . . . And they shall be to me sons and daughters saith the Lord Almighty." Thus we enter the Father's family. If we open our hearts Jesus has promised to come in and sup with us and we with Him.

In Him who hath conquered death, hell and the grave, we are more than conquerors, even in this life, for he hath become in us the resurrection and the life. How better can we close this meditation than by praying Paul's prayer for the Ephesians! May the Father grant us according to the riches of His glory that we may be strengthened with power through His spirit in the inward man; that Christ may dwell in our hearts through faith; to the end, that we being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length, and height and depth, and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God.

Faith in Work.

That is an old story which has been many times told of the two colored brethren who held somewhat differing views regarding the necessity of work. This is the record given of what occurred one day as they were walking along the road:

"I jes believe," says Johnsing, "on lying down on the promises and jes trusting in de Lord, until he done brung it to pass."

"I believe in de promises, just same as you do, but laws, I additionally b'lieve dat a man should jes do all he can ter bring dem promises around himself. Suppose my boy Jim says, 'I want a drink.' I say what for you botherin' me about it. Go to de spring and get—Say, what's dat dust in the road? Dat am Mistah Carter's bull!"

Mr. Johnsing went over one fence and Mr. Thomson over the other fence, leaving the animal a clear road. After walking some distance in the fields they came together and Mr. Thomson cried out in derision:

"Eh, oh my! Did I see Brother Johnson lying down on dem promises?—a restin' on dem promises when de bull came down de road? Eh, eh, oh no!"

"Hol' on dar, hol' on dar, doan you go circumventin' me and a-jeerin' me. I jes want to tell you mighty plain dat when de Lord made dem promises, dar warn't no such animals aroun'. No sah! Dat animal was a contingency, sah."

A Thing of Beauty.

A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.
Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'erdarkened ways
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits. Such the sun, the moon,
Trees old and young, sprouting a shady boon
For simple sheep; and such are daffodils
With the green world they live in; and clear rills
That for themselves a cooling covert make
'Gainst the hot season; the midforest brake,
Rich with a sprinkling of fair musk-rose blooms;
And such, too, is the grandeur of the dooms
We have imagined for the mighty dead;
All lovely tales that we have heard or read;
An endless fountain of immortal drink
Pouring unto us from the heaven's brink.

—John Keats.

He lives long who lives well.—Fuller.

THE BIBLE AND CO-OPERATION.

The Better Way for the Negro.

The colored people here have just closed their seventh New Era and Bible Institute.

This meeting was conducted by Dr. J. A. Whitted, General Missionary for the State, and Rev. Geo. O. Bullock, Western District Missionary.

Although these Institutes have been conducted here annually (with one exception) for eight years, this last will probably be more effective and extensive in its results than any yet held. The remarkable growth of these people along all lines tending toward their uplift, has peculiarly fitted them for this New Era work.

The first of these meetings held in the State, was with these people. Somehow that meeting found the colored people here, Baptists especially, praying, waiting and looking for just such light and help, as was to be brought them through the missionaries and workers who conducted it. They listened eagerly to the wholesome teachings of white and colored brethren alike; and having heard them with unbiased minds, they began, like the Bereans, to search the Scriptures to find for themselves "whether these things were so."

Owing to the above conditions, the power of co-operative work may be seen here as it cannot be seen in some sections of the State.

Persons who know of these people and their daily lives and habits, ten years ago, and saw the drinking, rioting, street quarrels, family disturbances and the like, might easily imagine themselves in the midst of an entirely new generation, as they come in touch with the same people to-day.

The officers of the law, who once found reason to make frequent arrests among them, now, as a rule, pass on to other quarters.

These people have found a new and living way. It is evident that they have a deeper sense of the responsibility of citizenship, a higher regard for law and order, and a truer knowledge of their relation to their fellow-creatures and to their God. This of itself inspires us as it does all lovers of humanity, to go forward in the effort to lift up the fallen.

Within the last eighteen months, not less than $1,000 that was earned by common day labor, has been spent in purchasing small sites for homes. These lots, according to their size and position, vary in cost, ranging from $20 to $40; some two or three of them costing $100 each. Upon some of these, new cottages, conveniently arranged and economically furnished, now stand, while others are in constant progress.

Within the last five years not less than forty dwelling houses, owned by colored people, have been either built or remodeled so as to be made more suitable for family purposes. All this, too, in plain sight of the church, of which 85 per cent of these people are members.

Then, too, within the last six years these people have co-operated with the other people and churches of this (Lumber River) Association in the erection of a school building, which cost not less than $700.

The third session of this school is now in progress, with Prof. W. H. Knuckles, a graduate from Shaw University, at its head. The enrollment for this session has already exceeded 140.

As we see it there can be no greater evidence of moral, spiritual, intellectual and material progress.

While we know that the greatest work yet remains to be done, we can and do truly say with a deep sense of gratefulness to Him from whence cometh all good—a great work has been done.

The fact that such progress has been made, together with some remarks recently made by parties of both races, who have had an opportunity to know, have led us to the conclusion that in justice to those who are interested in this New Era Christian work, we should speak out in praise of what we recognize to be the prime factor in this uplift.

If we were called upon to name in one word the great centre of this prgress, we would say—the Bible. We believe that the teachings of this great Book are suited to all the needs, of all the people, at all times, and under all circumstances. We believe also that this Book carried and taught through united hands and unprejudiced hearts, will begin and complete in others what it has begun in us.

It is our earnest prayer, therefore, that all who know the blessedness of applying these teachings to their own hearts and lives may ever be united in interest and purpose; and thus united, may we go forward at the command of Him who has commissioned us to make disciples of all nations.

W. C. POPE.

Lumberton, N. C. Feb. 23, 1903.

Alone With God.

The late George Mueller, who conducted great orphanages containing hundreds of children by faith alone, and who received nearly a million dollars in answer to prayer, told how he found out the will of God, as follows:

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Bible.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge.

The Leap in Dr. Johnston's Logic.

[Editoria in Baptist Argus.]

We have read with interest the address of Dr. R. P. Johnston on the query, "Is Baptism Essential to Church Membership?" He goes astray in his very first point. Everything else is vitiated by that fatal slip. He says: "Confessedly it is not essential to entrance into the kingdom of heaven. For, according to the assumption of this paper, and I think also according to the teaching of the Son of God, of history, of reason and of fact, one must already be in the kingdom before there can properly be a baptism; or at least, that membership in the kingdom is not dependent upon baptism. Therefore, to make baptism essential to church membership is to demand more for the church than is required for the kingdom. Is that a proper requirement?" We say unhesitatingly, yes. Dr. Johnston says, no. Would Dr. Johnston admit infants into his church at Fifth avenue? If they die, are they not in the kingdom? Would Dr. Johnston admit imbeciles into his church? If they die, are they not in the kingdom? Surely Dr. Johnston does not believe that local church membership is coextensive with the kingdom. That was Dr. J. R. Graves' position. He held that the kingdom of Christ was composed only of Baptist churches. He brought the kingdom down to the compass of Baptist churches. Dr. Johnston seeks to square all local churches with the kingdom. Both efforts are equally futile. The local church is the great agency for spreading the kingdom, but not Baptist churches nor all the local churches of all time make up the kingdom of God. Dr. Johnston strangely says: "But the point here is that it has no authority to exalt into an essential that which is merely fitting and desirable." The local church should not make its own rules of membership. They are made for it by Jesus Christ and his apostles. Who has said in the New Testament that baptism is merely "fitting or desirable" for local church membership? A thing can be "essential" to local church membership and not be essential to the kingdom. For instance joining the church is essential to local church membership, but that is not essential to the kingdom of God. The kingdom is the rule of Christ in the heart and has nothing at all to do with rites or ceremonies. It is the spiritual work of grace in the heart. The local church is a visible body organized for service. The kingdom is not an organization and has no machinery. The local church is organized with officers and ordinances. To argue from one to the other is a hopeless leap in logic. It is a bold non sequitur. It is useless to take up the other points of Dr. Johnston.

The Teachers' Library.

BY PROF. C. C. CRITTENDEN.

Perhaps the most cheering feature of our educational revival is the desire on the part of the teachers themselves for more knowledge and better methods. Hundreds are asking, "What books ought I to read?" "What magazine should I subscribe for?" Many Sunday school teachers are making the same inquiry. It is hoped that the following list may prove helpful to all such. No attempt at exhaustiveness is made, but only such books are named as are best suited to the average teacher. Those who can purchase but a few volumes should get the one first named in each division.

The first three divisions are very important, constituting the groundwork on which all education must forever rest.

History of Education—
Davidson, History of Pedagogy.
Compayre, History of Pedagogy.
Quick, Educational Reformers.
Great Educators Series, Scribners.

Psychology—
Halleck, Psychology and Psychic Culture.
James, Psyshology (Briefer Course).
James, Talks to Teachers.
Baldwin, Story of the Mind.
Gordy, Psychology.

Child Study—
Notes on Child Study—Columbia University.
Child Study—Report of Commissioner of Education, 1896-'7, 1897-'8.
Search, Ideal School.
Hall, Ideal School, The Forum, September, 1902.
Dubois, Point of Contract.

General Methods—
McMurry, Method of the Recitation.
White, Pedagogy.
Abner, An Experiment in Education.
Dewey, School and Society.
Wells, Sunday-School Success.
Trumbull, Teaching and Teachers.

Special Methods—
White, The Art of Teaching.
Arnold, Waymarks for Teachers.
Mistakes in Teaching, Hinds and Noble, New York.
Arnold, Reading—How to Teach it.
McMurry, "Special Method" series.
Kellogg, "How to Teach" series.

The last two named devote one small volume each to the ordinary school branches—reading, arithmetic, geography, etc.

Teachers in high schools and academies should by all means get:

The Teaching of Elementary Mathematics, Macmillan.

The Teaching of English, Macmillan.

The Teaching of Latin and Greek, Longmans.

The Teaching of History and Civics, Longmans.

School Management, etc.—
White, School Management.
School Hygiene, Heath (25 cents).
School Sanitation and Decoration, Heath.

Periodicals—
Educational Review, Macmillan (3.00)—A general survey of the field.
School Review, University of Chicago (1.50)—For academies and colleges.
Atlantic Educational Journal, Richmond ($1.00)—Invaluable for all interested in Southern education.
Primary School, Kellogg ($1.00).
Drawing and Manual Training Journal, Charleston ($1.00).
The Sunday-School Times, Philadelphia.

The literature of kindergarten and primary work, of nature-study, etc., is too large for even a partial list to be attempted here. We must not omit, however, to suggest that every teacher write to the Department of Education at Washington for free literature on almost any phase of education in which she feels especially interested. Much of the very best matter may be procured at almost no cost from Cornell University, Ithaca, N. Y. This literature concerns itself chiefly with nature-study, agriculture and forestry, and is extensively used by the schools of New York and other States.

The books recommended may be obtained at reduced prices from most of the large book stores; such as The Supply Company, of Chicago, John Wanamaker, of Philadelphia, or The Baker & Taylor Co., of New York.

Why should not the teachers of a community form a club and get these books? Were there a teachers' library for every Sunday-school and for every public school township, with regular courses of reading and meetings for discussions, a veritable revolution in teaching methods would result.

Wake Forest, N. C.

Serious Questions for Citizens.

Do we want saloons? If so, why?

Who of us want them, and for what?

Is time spent in them which could be better spent elsewhere?

Is money spent in them that would do more good spent otherwise?

Is there likely to be gambling in them?

Is any money worse than wasted in them?

Do any fathers set bad examples there for their boys?

Do our boys get good habits there that will make them good men, or habits that may make them good-for-nothing men?

Are our wives, mothers and sisters made happier by having loafing and drinking places to tempt their husbands, sons and brothers to waste their time and spend their money in drinking and loafing instead of being at home with their families?

Is the saloon a good place to educate the young men, who are to be the husbands of our daughters?

News Notes.

....Congress will adjourn this week.

....Rev. C. G. Wells has accepted the call to Statesville.

....To January, 1904,—$1.00—round trip. All aboard!

....All of Rev. G. W. Harmon's churches have raised his salary.

....Rev. W. R. Cullom preached for the Raleigh Tabernacle Sunday.

....Greenville church, under leadership of Pastor Booth, is repairing her house of worship.

....Richmond College will found a Department of Technology in honor of Dr. J. L. M. Curry.

....We hear that the Washington people are more and more enthusiastic over their pastor, Rev. Josiah Crudup.

....Rev. Hight C. Moore was welcomed to Chapel Hill, Sunday, by Dr. Hume, Professor Cobb and Rev. Mr. Watson.

....The church at Lumber Bridge is building a parsonage and enlarging their church. That should please Pastor McKaughan.

....The Baptist church at Southport, N. C., has called Rev. J. A. Smith, of Wilmington, N. C., for all his time.—S. C. Baptist.

....Southern Baptist Press Association will meet at Biloxi, Miss., March 18, and all the editors will smoke the pipe of peace.

....A wind-storm blew down a wall of the Avon Mill in Gastonia, and two girls were badly hurt. One of them was only 12 years of age.

....His many friends will join us in sympathy with the beloved Dr. A. C. Barron in the death of his sister, which occurred recently in his home.

....East Durham Baptists are building a pastor's home—in testimony no doubt of their gratification in obtaining Rev. J. O. Alderman to lead them.

....Rev. A. L. Betts has declined the call to Hertford, and will continue to assist the Education Committee in raising the money pledged at Winston-Salem.

....We should have recorded that in response to a request made by her years ago, Dr. J. D. Hufham assisted in the funeral services of the late Mrs. Dr. T. E. Skinner.

....There is a general movement to unite the tobacco growers of this county in a self-protective organization. It is another case of Federate and Fight or Surrender.

....The bills in the General Assembly to separate the taxes for schools by races have met with scant sympathy. They have not gathered sufficient strength to demand decent opposition.

....The next annual session of the Sunday-school Convention of the Raleigh Association will be held with Selma Baptist church, Selma, N. C., March 27, 28, 29, 1903. A fine program has been prepared.

....Bro. J. M. Beaty writes from Smithfield: "We have raised our pastor's salary $50.00 notwithstanding that we are building a new church." Pastor Suttle is building it anew within while they build without.

....Rev. T. A. Hall writes from Fayetteville: "Our contribution to Foreign Missions last Sunday was the best in the history of the church. Bro. Livingston Johnson was with us, and preached two excellent sermons. We feel a deep interest in the effort of our churches to raise $20,000 this year for Foreign Missions. It means a hard pull, but the amount can be reached if we all do our best."

....The recent article in the Biblical Recorder entitled "Southern Baptists and Theological Liberty" by Dr. C. S. Gardner, of Richmond, Va., is an exceedingly weighty production.—Raptist and Reflector.

....The General Assembly elected Messrs. N. Y. Gulley, T. R. Womack and W. B. Rodman to revise the Code of North Carolina. Mr. Gulley led all the candidates. The position pays $1,000 a year for two years.

....Henderson church has called Rev. F. H. Martin, D. D., of Salem, Va. By all means let him come. His labors in North Carolina ten years ago won quite a place for him, and he has grown steadily in the intervening years.

....Georgia has just closed a Midwinter Meeting very much like the meeting proposed for June 16-27, at Jackson Springs, for North Carolina Baptists. We have a letter telling about it from Brother Gilmore for next paper.

....Scuppernong Union, Chowan Association, writes Rev. Duncan McLeod, will meet at Columbia. Introductory sermon Friday night before fifth Sunday. Every church is urged to send a delegation. The work moves on smoothly at Belhaven, he adds.

....Mr. R. W. Haywood has come into ownership and control of the Greensboro Telegram. He is one of the best newspaper men in North Carolina, and Greensboro should encourage him generously. His paper will grow as rapidly as his patronage justifies.

....Excessive rains last week caused dangerous high water in the Mississippi and Ohio valleyes. In eastern Tennessee there was a landslide that wrecked a Southern Railway passenger train causing the death of several people and the injury of many others.

....The Pope of Rome celebrated recently the 25th anniversary of his reign. He is above ninety years of age. On this occasion devout Romanists gave him a crown and $80,000. He is reckoned second to none of his long line of predecessors, in wisdom, tact and diplomacy.

....The trial of Utley for homicide in Fayetteville; the trial of Bishop for homicide in Charlotte; two homicides, one near Hamlet and the other in an adjoining county, and the sensational homicide at Raleigh,—are sufficient to call for a fresh effort to impress upon our people the sacredness of human life.

....Recorder Shannonhouse of Charlotte, has had a number of citizens arrested on charge of playing poker. And it is printed in the city that he got his information from some pastor to whom a conscience-stricken offender confessed. But this has been denied by a Presbyterian and a Roman Catholic minister.

....Rev. L. N. Chappell has accepted the call to Lilesville and Hamlet. Those churches are to be congratulated, and so is the Pee Dee Association. We believe that Brother Chappell will lay the foundation for and build up a strong church at Hamlet. There is no field in the State readier for the work of such an earnest and consecrated minister.

....Under the proposed new law the appropriation of $5,000 for school libraries is continued on the same terms, that is, any school raising ten dollars will receive ten from the county and ten from the State. Two thousand five hundred dollars is set aside for improving libraries that have been established—any school raising $5.00 will receive $5.00 from the county and $5.00 from the State. After all, this rural library scheme is the best thing the State has devised for the people in twenty-five years.

....We suggest that towns and cities that prefer not to vote on the Dispensary question, get up a petition and vote on the question of saloons or prohibition in May. Action must be prompt, as notice must be given. Many small towns can protect themselves against distilleries by carrying an election for prohibition in May.

..Lent has begun; and there will be no balls or germans or punch-bowl receptions and card-parties for a season. Lent has a good prohibitive effect on many Baptists. They haven't the social strength to go on when the Episcopalians stop. We are sorry for them. The Episcopalians stop because they wish to; but these Baptists can't help themselves.

....President Roosevelt has issued a statement in which he says the agitation in the South about his appointments is incomprehensible to him and somewhat painful. He declares that his attitude toward the negro in politics and society is similar to that of his predecessors. Very likely; but the Southern white people are more sensitive and more aggressive on this subject than ever before.

....We are sorry to hear of the sorrow that has come upon Rev. J. A. Mason, of Marion County, in the death of his wife, which occurred last week. Mrs. Mason was fatally burned and after suffering for several days death came as a happy release. Brother Mason was burned at the same time in trying to extinguish the flames. We extend our heartfelt sympathy to Brother Mason and family.—Baptist Courier.

....Judge Peebles learned that a man who had a case in his court in Sampson County had taken one of the jurors in the case home with him to spend the night, and had invited another. He sent the man and his guest to jail for 30 days, and fined the other man twenty dollars for talking with the man whose suit he was to pass upon. The judge did right. The men pleaded ignorance; but if they knew anything they knew they were doing wrong.

....Evangelist T. T. Martin had a gracious time in Baltimore. For five weeks he addressed every day a mass-meeting of twenty Baptist churches. Brother Martin is certainly one of the most effective preachers God has ever given to the world, and we do not wonder that he is greatly blessed. He is so unselfish, so consecrated and so brave. He is now laboring in Hendersonville, N. C., and on the 8th of March he begins in Mobile, Ala.—Western Recorder.

....Emperor Wiiliam, who maintains the antique notion that a monarch is guardian of his people altogether, has issued a statement in which, while showing quite a tolerant attitude toward all investigators and critics, he stands for the inspiration of the Scriptures and the divinity of Jesus. His attitude toward the Scriptures is modified, however. This interview follows the Pope's declaration for inspiration in his utterance appointing a commission to pursue certain biblical inquiries raised by modern scholarship.

....Mr. Walter H. Page has become quite popular in North Carolina. The papers that resounded with denunciations of Mr. Page two years ago are now resounding with his praises. He delivered three addresses in North Carolina last month. one at Trinity, upon the opening of the Duke Library building, one at the University, and one at Wake Forest. Yes, Wake Forest. Mr. Page is editor of the great monthly magazine called the World's Work, and in "off" years is highly regarded in North Carolina. He stands well in the wide world all the time.

....Professor John L. Kesler, who graduated from Wake Forest in 1891, known widely in North Carolina as head of the department of Science in the Baptist Female University until last year when he accepted the department of Biology in Georgetown, Ky., has recently accepted the department of Biology in Baylor University, Waco, Tex. This puts him at the front in his department in the South. He will have at his command a fine laboratory and complete equipment. This writer knows him and we have not a doubt that his name will soon stand in the front rank of Scientists. His devotion to his work, his splendid enthusiasm and his unusual mental capacity will render the world great service. Baylor is to be congratulated. She now has two able Wake Forest men—Daniels, of '92, and Kesler, of '91.

Let the Old Guard Charge Once More.

It should be remembered that May 1, 1903, is the limit of the time which the Convention in Durham fixed for the payment of the balance on the debt of the Baptist Female University. That time is rapidly approaching. More than half of it has already passed. The receipts thus far on the Educational Fund have not been as much as we had hoped, and much remains to be done. A great many letters have been written to individuals, churches and Sunday-schools asking their aid, and we hope there may be a generous response to appeals made.

Most of the time of brethren Hunter and Betts has been spent in the Chowan and Tar River Associations, and these Associations have materially increased their payments on the pledges made for them at Winston. Of course brethren Hunter and Betts can go to comparatively few sections between now and May 1st, and I desire to ask that pastors and leaders in the churches will use their best endeavors to help where it is possible towards the payment of the debt. We make this request not only to those who are behind on pledges made at Winston, but those who are not also. The history of this movement will, no doubt, be like those that have preceded it in our denominational work—the most liberal helpers will have to give again to finish up the work.

Let all help who can, whether they have given before or not.

W. N. JONES,
For Central Committee.

Educational Fund.

Cash collection on Education Fund for week ending February 28, 1903:

Neuse Asso., LaGrange Ch., $10.18. South River Asso., Fayetteville Ch., J. C. Bond, $2. Tar River Asso., Hobgood Ch., W. H. Harrell, $1; R. J. Shields, $5; J. C. Weeks, $1; Dawson's Ch., Dr. O. C. Stallings, $10; Frank Branch, $1; B. Dunn, $5; W. Dunn, $2; Lucy House, $1; R. L. Fleming, $1; K. L. Weeks, .25; E. B. Bryant, .50; Tillery Church, J. G. Powell, $25; Cash, $13.43. Sandy Creek Asso., Pittsboro, Miss Eva Hatch, $1. Chowan Asso., Middle Swamp Ch., $35; Whiteville Grove Ch., $25; Urike Ch., $15; Warwick Ch., $14.52. West Chowan Asso., Mt. Carmel S. S., $1. Little River Asso., Benson Ch., $9.45. Total, $179.33. Total amounts previously received, $32,103.33. Total receipts, $32,282.66.

L. D. WATSON, JR.,
Treasurer.

Mecklenburg and Cabarrus.

The Mecklenburg and Cabarrus Union will meet with the Baptist church at Hopewell on Friday before fifth Sunday in March, 1903.

Introductory sermon Friday, at 11 o'clock, by J. Q. Adams.

Organization 1 o'clock p. m.

First query: Associational opportunities. Do we see and grasp them? L. R. Pruett.

2. Importance of raising Foreign Mission pledges at once. J. E. Smith.

3. What can be done to arouse more interest in our Sunday-school work? D. F. Helms.

4. Baptist church polity.

(1) Doctrines—A. C. Barron.

(2) Membership.—W. T. Talbirt.

(3) Ordinances.—W. J. Wyatt.

5. Our associational school. Its need and our duty. E. H. Hinson.

Let all the churches send delegates.

All are cordially invited.

Those desiring to go by railroad will be met at Caldwells.

Write to G. L. Winecoff, Caldwells, N. C.

J. F. DAVIS,
For Committee.

Camden and Currituck.

The Camden and Currituck Union meets with Sawyer's Creek church on Friday, March 27th.

Friday—

11 a. m.—Introductory sermon.

2 to 2.30 p. m.—Devotional meeting. J. A. Shaw.

2.30 to 3.—Organization.

3 to 4.—The work of our Home Mission Board. W. M. Price and C. W. Duke.

Saturday—

10 a. m.—Devotional meeting. E. S. Pierce.

10.30 to 11.30.—The Christian Home. What is it? J. E. J. Warren and W. A. Ayers.

11.30 to 12.30.—Functions and duties of deacons. W. N. Gregory and J. B. Ferebee.

2 to 3 p. m.—Devotional meeting and report of missionaries.

3 to 4.—Foreign Missions. J. A. Shaw and R. R. Overby.

Sunday—

10 to 11 a. m.—Sunday-school mass-meeting. C. B. Garrett.

11 a. m.—Missionary sermon.

The names of those who were appointed to preach the introductory and missionary sermons do not appear on the program, but they are supposed to know of their appointment by the last Union.

D. P. HARRIS,
For Committee.

Germanton and Dobson.

I preach once a month for the Baptist church at Germanton and also for the church at Dobson. The former is one of the oldest little towns in this part of the State; it has long since gotten its growth. It used to be noted for its educational facilities.

Several years ago, before the writer came back to the home land, C. C. Haymore led in the building of one of the best houses of worship in the county. It has never been painted, and on last Sunday a subscription was made for this purpose. A sufficient amount was raised to guarantee the work, and a committee was appointed to collect the money and have the work done. The outlook for this church was never brighter. The amount paid the pastor, which is far in advance of what had been previously attempted, was fully met; and now an advance step is being taken in beautifying the house.

Dobson is the county-seat of Surry, and while the Baptists have had an organization there for several years, no house of worship had ever been built. Last fall an effort was made for this object, and now the walls of a public church are up, and the structure will be completed in the spring.

These are the only regular appointments I have. The other half of my time is held in reserve for protracted meeting work, and I would be glad to correspond with pastors who may need my services.

R. D. HAYMORE.

From Forest City.

It is with great pleasure that I can write a few lines for the Recorder this morning. On the 27th of January we took charge of the pastorate here. On reaching here we were so greeted and welcomed that we felt that we were at home at once. It was a great pleasure to preach to these good people the first eve we reached here. We were welcomed into the fellowship of the church as well as pastor, all at the same time. We at once began to work and go among the brethren, and found that there was a great deal of work to be done, but we soon found that we had the co-operation of the church, and we are pulling up toward a high standard in the short time we have been here. The church has trippled her pastor's salary, and is also giving one hundred dollars to her former pastor, who is unable to work at present. This shows the proper spirit in God's people here. We are moving right along on missions, and will pay more than our pledges. We have one of the most interesting Sunday-schools, and it is rapidly growing every Sunday. Bro. W. W. Pool, one of the most consecrated young men we ever saw is Superintendent, and is a fine helper for the pastor. There have been six additions since we have been here and several more to unite with us at next service. This mountain section is coming to the front. We have more calls to preach than we can fill. We expect to give a great deal of time to evangelical work, and help to reach the people in this country.

The Biblical Recorder is read by a good many people in this town, but we are going to try to get it into every family of the Baptist church. May God bless you and your work.

Fraternally,

R. A. HEDGPETH.

Forest City, Feb. 28, 1903.

Ordination of H. L. Swain.

The churches in the Mt. Zion Association of which Bro. H. L. Swain is pastor, having asked for his ordination, the church of which he was a member, authorized the Second Baptist church of Durham to call a Presbytery and examine him as to his worthiness and fitness for the Gospel ministry. This Presbytery composed of the pastors of the Baptist churches of Durham and deacons of the Second Baptist church, met on February 1, 1903. After careful examination the Presbytery heartily and cheerfully recommended that he be ordained. Brother Swain was formally set apart to the work of the Gospel ministry on Sunday afternoon, February 22, 1903. Bro. C. J. Thompson preaching the ordination sermon. Bro. C. J. D. Parker offering the ordaining prayer, and Bro. W. C. Barrett delivering the charge. Brother Swain pronounced the benediction.

Durham, N. C., Feb. 25, 1903.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm

West & Truax, Wholesale Druggists, Toledo, Ohio.

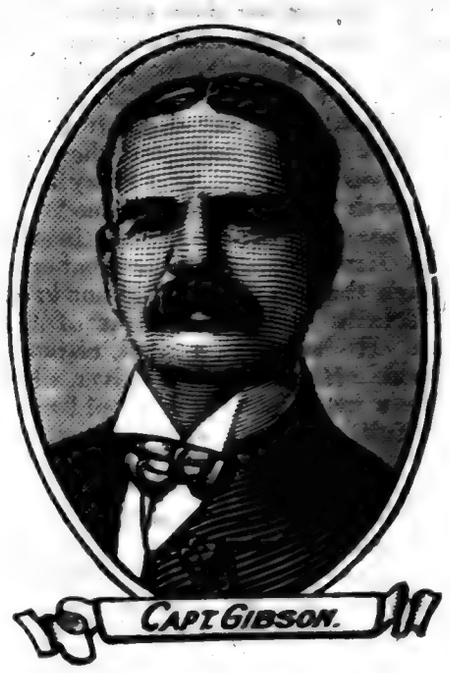
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

DON'T NEGLECT YOUR KIDNEYS.

Because if Kidney or Bladder Trouble is Permitted to Continue, Fatal Results are Sure to Follow.



An interesting letter to our readers from Capt. Woolman Gibson, of Washington:

Washington, D. C., Dec. 11, 1902.

Having seen numerous articles so highly recommending Dr. Kilmer's Swamp-Root for the cure of kidney and bladder complaints, I concluded I would try it. I wrote Dr. Kilmer & Co. for a sample bottle of Swamp-Root, and it came promptly. After taking the contents of the sample bottle, I experienced some relief, and then bought from my druggist a supply. After taking the contents I experienced more relief. My kidneys and bladder resumed their normal condition, the pain in my back left me, and I felt like a new man. I had been treated by the doctors for uric acid and also for what they termed catarrh of the bladder and kidney trouble. I am constrained to admit that Dr. Kilmer's Swamp-Root, so far as my experience goes, is a great boon to the human family, and I feel it my duty to add my letter to the thousands of others received in praise of this wonderful medicine. This testimonial letter can be used as you see fit.

I remain, truly yours,

Capt. Woolman Gibson

No. 1220 H. St., N. W.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Raliegh Biblical Recorder.

If you are alreay convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Positions Guaranteed by a $5,000 DEPOSIT. R. R. Fare Paid. 1,000 FREE Scholarships offered. All graduates at work; many earn $1,000 to $2,000 per year. Write Quick!

DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 20 to 40 days. S. E. WHITAKER, M. D., 6 Irwin St., Atlanta, Ga.

THE COUNTRY IS RINGING WITH THE PRAISES OF THE

"Southland Belle" Shoes

FAMOUS BECAUSE MERITORIOUS.

THE BEST IN AMERICA FOR $1.50

TAKE NO SUBSTITUTE.

IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

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LEADING SHOE MANUFACTURERS OF THE SOUTH.
LYNCHBURG--------VA.

FERTILIZERS

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Standard Fertilizers

Lowest Prices

Agents Throughout Your State

FERTILIZERS NO HIGHER!

Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

AXIOM:

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high! Likely to continue high!

IF YOUR LIVER

Is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

Price, 50 cents and $1.00.

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And if you will give me a reasonable portion of your circulars to mail, I will promise you good faithful service in mailing them.

Rates for 90 days, 6x9, 3 pages and less for 10c per 100. Give me trial.

JOHN B. TISDALE,
Wakefield, N. C.

Home Circle.

Little Things.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind;
I love you, my dear," each night;
But it sends a thrill through the heart, I find—
For love is tender, as love is blind—
As we climb life's rugged height.

We starve each other for love's caress;
We take, but we do not give;
It seems so easy some soul to bless,
But we dole the love grudgingly, less and less,
Till 'tis bitter and hard to live.
—McCall's Magazine.

Concerning Waists.

The women with a small waist, that is, a waist out of proportion to her body, is now made painfully aware of the fact by contrasting her own abrupt lines with the gracefully undulating lines of her athletic sister. While it is not absolutely necessary that a waist must be large in order to be correct, yet it certainly must be in good proportion, and there should be a difference of not more than ten inches between the bust and the waist, and between the waist and the hips. At least, these are the measurements generally accepted by most of the best authorities on physical development.

The great fault with the American woman's form is the possession of an absurdly small waist, and, in proportion, abnormally large hips. The comparison made years ago, when the fashionable woman was said to resemble nothing so much as an hour-glass, is still in force, for nothing so aptly describes the appearance of a woman who seeks by artificial means to conceal an accumulation of flesh, and who, instead of succeeding, simply accentuates her defects.—The Pilgrim.

How to Have a Fine Complexion.

"My dear, don't you know that the foundation-stone of beauty is laid in the stomach? It is. And hot water, either plain or with lemon or with salt, is the chief preservation of a healthy digestion."

"It's medicine," pouted Melissa. But she took up her cup, poured half the contents of her pitcher into it, salted it, and began to sip the mixture.

"Take it—a pint of it—an hour before breakfast every day in the year, and the chances are that you'll need no other medicine," declared Hortense, finishing her cup.

She watched her cousin drink the pint to the last drop, then she assumed her sibylline manner, and said, "Melissa, you have the making of a first-rate cream-and-peachy complexion, but you're inclined to that most prosaic complaint on the list—biliousness. Aren't you?"

Melissa blushed. "Yes, I dare say I am. How did you know?"

"Dull skin," said the beauty expert, sententiously. "Well, hot water an hour before breakfast every day, with occasional doses of the same remedy midway between meals two or three times a month, will cure biliousness. And your eyes and skin will show it at once. It's a cheap remedy, my dear."—Woman's Home Companion.

Mournfully Late.

The old farmer died suddenly, so when Judge Gilroy, his only son, received the telegram, he could do nothing but go up to the farm for the funeral. It was difficult to do even that, for the judge was the leading lawyer in ——, and every hour was worth many dollars to him.

As he sat with bent head in the grimy little train which lumbered through the farms, he could not keep the details of his cases out of his mind. He had been a good, respectful son. He had never given his father a heartache: and the old man died full of years and virtues, "a shock of corn fully ripe." The phrase pleased him.

"I wish to tell you," said the doctor, gravely, "that your father's thoughts were all of you. He was ill but an hour, but his cry was for 'John! John!' unceasingly."

"If I could have been with him!" said the judge.

"He was greatly disappointed that you missed your half-yearly visit last spring. Your visits were the events of his life," said the doctor.

"Last spring? Oh, yes; I took my family then to California."

"I urged him to run down and see you on your return, but he would not go."

"No, he never felt at home in the city."

The judge remembered that he had not asked his father to come down. Ted was ashamed of his grandfather's wide collars; and Jessie, who was a fine musician, scowled when she was asked to sing the "Portuguese Hymn" every night. The judge humored his children and had ceased to ask his father to the house.

The farmhouse was in order and scrupulously clean; but its barenness gave a chill to the judge, whose own home was luxurious. The deaf old woman who had been his father's servant sat grim and tearless by the side of the coffin.

"Martha was faithful," whispered the doctor, "but she's deaf. His life was very solitary. The neighbors are young. He belonged to another generation."

He reverently uncovered the coffin, and then with Martha went out and closed the door. The judge was alone with his dead.

Strange enough, his thought was still of the cold bareness of the room. Those hacked wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable—to have hung some pictures on the wall! How his father had delighted in his engravings, and pored over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to notice before—a sagacity, a nature fine and sensitive. He was the friend, the comrade, whom he had needed so often! He had left him with deaf old Martha for his sole companion!

There hung upon the wall the photograph of a young man with an eager, strong face, looking proudly at a chubby boy on his knee. The judge saw the strength in the face.

"My father should have played a high part in life," he thought. "There is more promise in his face than in mine."

In the desk was a bundle of old account books with records of years of hard drudgery on the farm; of work in winter and summer and often late at night, to pay John's school bills, and to send him to Harvard. One patch of ground after another was sold while he waited for practice, to give him clothes and luxuries which other young men in town had, until but a meager portion of the farm was left.

John Gilroy suddenly closed the book. "And this is the end!" he said. "The boy for whom he lived and worked, won fortune and position—and how did he repay him!"

The man knelt on the bare floor, and shed bitter tears on the quiet old face. "Oh father! father!" he cried. But there was no smile on the quiet face. He was too late.—Youth's Companion.

How to Be a Gentleman.

Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in, or the money that he spends. Not one, or all of these things do it; and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how! By being true, manly, and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how, and finally, and above all, by fearing God and keeping his commandments.—Western Christian Advocate.

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The earnestness of life is the only pas-port to the satisfaction of life.—Parker.

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Young People's Page.

Patience.

All Nature waits th' appointed hour,
The seed to start, the bud to flower;
But man, impatient, hurries on,
To lose the cause that might be won.

Calm wisdom ever counsels: Wait!
Time solves the problems of the State;
When seed of a righteous cause is sown,
Trust time to show its flower full-blown.

A Fellow's Mother.

"A fellow's mother," said Fred, the wise,
With his rosy cheeks and merry blue eyes,
"Knows what to do if a fellow gets hurt
By a thump or bruise, or fall in the dirt.

"A fellow's mother has rags and strings.
Bags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean—
If a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put in a patch you'd never see!
"A fellow's mother is never mad,
And only sorry if you are bad;
And I'll tell you this, if you're only true,
She'll always forgive you, whate'er you do.

"A fellow's mean who would never try
To keep the tear from her loving eye.
And the fellow's worse who sees it not
That his mother's the truest friend he's got!"

—Margaret E. Sangster.

"Old Abe," the War Eagle.

As Chief Sky, of a band of Wisconsin Chippewas, was on a hunting tour one day in the spring of 1861, he climbed a ledge of rocks from the top of which he saw a large nest containing two young eagles. As the mother bird was not in sight he took the eagles home as playthings for his papoose. One died soon after, but the other thrived.

In the fall of 1861 a band of soldiers stopped at the home of Chief Sky and before they departed purchased the bird for a bushel of corn. Later they presented the lively young eagle to their regiment. The men were very fond of him and named him "Old Abe," after President Lincoln, whom they all loved.

Old Abe was placed in the charge of one of the soldiers and during the long marches this soldier often carried him on a shield fastened to a standard. The big bird would not touch food unless his soldier gave it to him, nor would he ride on the standard unless his soldier carried it. Sometimes when he was tired of riding or when he felt that his master was tired from carrying his heavy load, or when he needed exercise, he would leave his perch and fly away. The cheers of the men as he soared aloft must have warmed his heart.

Old Abe received his rations as regularly as did the soldiers. He was particular about his food; if fresh meat became scarce he would fly away and be gone for several days, returning with a lamb in his talons. The men never feared but that he would return. He could distinguish between the blue and the gray, and was never known to alight in a Confederate camp, though he sometimes went to the wrong Union regiment before finding his own.

During the battle at Jackson, Miss., Old Abe flew into the air and there remained from dawn until dusk. What a picture we should have could he have but given us a "bird's-eye view!"

At Missionary Ridge, in which the Eighth Wisconsin, his regiment, participated, Old Abe was struck several times by bullets, but he was so high in the air and his feathers were so thick he suffered little harm.

Sometimes when the din of battle was the loudest, Old Abe would dance on his perch and let his screams be heard above the boom of cannon. His savage, eagle nature seemed to delight in scenes of carnage. Once while he was dancing a feather fell from his wing and a soldier in the battle line wished to get and keep it as a souvenir. The feather floated toward the front of battle, but the soldier rushed after it, captured it and stuck it inside his blouse. This feather, encased in glass, now hangs in the house in Washington where President Lincoln breathed his last.

When the war ended and the Wisconsin Eighth, like other regiments, disbanded, the soldiers once more to become merchants, artisans and farmers, Old Abe became the property of the State of Wisconsin, being given a home in the capitol at Madison. In the winter he roomed within the building, and in the summer he occupied a cage on the grounds.

A live animal was always given him for his breakfast. A white chicken was offered to him one morning, but, whether it was from compassion or from a longing to have a feathered friend share his loneliness, he fed the chicken some of his corn, allowed her to share his perch at night, and sheltered her with his big wing.

In 1876 Old Abe was taken to the Centennial Exposition in Philadelphia. Visitors from all parts of the country came to see him and he seemed to feel that he was highly honored. He was old and dignified and appeared to watch the sale of his pictures and the story of his life with interest. Some of his quills sold for five dollars apiece, the money going to charitable objects.

In the spring of 1881 Old Abe took sick. The doctors pronounced it a case of lung trouble. Everything was done for him, but he soon died. His body is preserved in the museum of the State Historical Library at Madison, Wis.

As Old Abe did not speak English, we shall never know whether he was content to give up his life of freedom and dwell with the maddening throng. There must have been moments in which he would have preferred a nest on the rocks with young eagles to care for to all the pomp and ceremony of his life. There must have been times when a kind look from a fierce mother eagle would have meant more to him than General Price's exclamation, "I would rather capture Old Abe than a whole regiment."—Edith M. Shortt, in the American Boy.

How Roland, the Great Physician, Got His Chance.

The recent death of Professor Rowland has brought his name before the public, and I have often been asked how at the age of twenty-eight he was selected for the important chair of physics. The facts are these:

While on service as a member of the Board of Visitors at West Point in the summer of 1875, I became well acquainted with General Michie, then professor of physics in the United States Military Academy. I asked him who there was that could be considered for our chair of physics. He told me that there was a young man in Troy, of whom probably I had not heard, whom he had met at the house of Professor Forsyth and who seemed to him full of promise.

"What has he done?" I said.

"He has lately published an article in the Philosophical Magazine," was his reply, "which shows great ability. If you want a young man you had better talk with him."

"Why did he publish it in London," said I, "and not in the American Journal?"

"Because it was turned down by the American editors," he said, "and the writer at once forwarded it to Professor Clerk Maxwell, who sent it to the English periodical."

This at once arrested my attention and we telegraphed to Mr. Rowland to come from Troy, where he was an assistant instructor in the Rensselaer Polytechnic Institute. He came at once, and we walked up and down Kosciusko's Garden, talking over his plans and ours. He told me in detail of his correspondence with Maxwell, and I think he showed me the letters received from him. At any rate, it was obvious that I was in confidential relations with a young man of rare intellectual powers and of uncommon aptitude for experimental science. When I reported the facts to the trustees in Baltimore they said at once, "Engage that young man and take him with you to Europe, where he may follow the leaders in his science and be ready for a professorship." And so we did. His subsequent career is well known. —From "The Launching of a University," by Ex-President Gilman, in the March Scribner's.

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Editorial.

GREENSBORO'S PASTOR.

Henry Wilson Battle, the pastor-elect of the First Baptist church of Greensboro, though an Alabamian by birth, really belongs to the large and influential Battle family of North Carolina. He is the son of Gen. Cullen A. Battle, of Confederate fame, and Georgia F. Williams, daughter of Hon. Wilson Williams of Georgia. On the paternal side he is a lineal descendant from Elisha Battle, for twenty years a member of the North Carolina General Assembly and also Moderator of the historic Kehukee Baptist Association. This great-great-grandfather of the subject of our sketch presided over the Assembly when the famous Bill of Rights was passed in Committee of the Whole. By his great ability, integrity, and social prominence Elisha Battle powerfully upheld the Baptist cause in those early and trying days. In Mr. Battle's maternal line are to be found a number of distinguished names,—notably, for Baptists, that of Dr. William Williams, one of the immortal trio (Boyce, Broadus, and Williams) who consecrated their splendid abilities to the founding of the Southern Baptist Theological Seminary. Dr. Williams was pronounced by Alexander Stephens, "The Demosthenes of the Southern pulpit." Mr. Battle was educated for the legal profession, and was admitted to the bar in his twentieth year by special act of the Alabama Legislature, which also conferred upon him the right to "qualify" for any office in the State, without regard to non-age. He practiced his chosen profession, at Eufaula, the home of his father's only sister, Mrs. Governor Shorter, for three years with increasing success, and then entered the Southern Baptist Theological Seminary at Louisville. Naturally a hard student, his health was here so much impaired by close application that, after the first session, he assumed the pastoral care of the First Baptist church of Columbus, Miss., on the recommendation of James L. Boyce. Here his labors were crowned with great success, but the already enfeebled state of his health made him an easy prey to malarial poison, so that, after three years, he felt constrained to seek relief in a change of climate and less onerous duties. He then became successively pastor of Baptist churches at Bennettsville, S. C., and at Wadesboro, New Bern, and Wilson in this State. His North Carolina record is still remembered, and probably had much to do with his call to what is perhaps our most promising field.

Eleven years ago, Dr. Battle became pastor of the First Baptist church of Petersburg. During this period, hundreds, in Petersburg and elsewhere, have been converted under his ministry, and the denominational interests have been fostered and promoted. Doctor Battle has not failed to attack moral evil in the concrete, after the most vigorous and unequivocal fashion, when such action seemed to him to come within the sphere of the duties of a preacher of righteousness. Though scrupulously courteous to all, he can be intensely aggressive, and his fiery sentences at such times have aroused large audiences to a white-heat of excitement. A number of such dramatic incidents, which came to him unsought in the line of duty, served to bring him very close to the heart of the people of Petersburg. On many occasions he was made the city's representative and orator. Once he was sent to Springfield, Mass., to speak for Confederate Veterans, and was the special guest of the Grand Army of the Republic. He has delivered special sermons and addresses in many of the largest cities of the North. In evangelistic meetings North and South he has been greatly blessed. Dr. Battle is President of the Sunday-school and Bible Board of Virginia, Moderator of the Portsmouth Association (the strongest in the State), a trustee of the Woman's College, Richmond, and Division Chaplain of the Sons of Confederate Veterans of Virginia. He received the degree of doctor of divinity from Wake Forest College. He married Miss Margaret, daughter of Rev. J. L. Stewart, of Clinton.

His return to North Carolina is a great surprise to his Virginia friends, but for all he has the sufficient reply: "It seemed to me that I could do more good for the Master's cause, at just this time, in Greensboro than in Petersburg."

THE DAY IS FAST APPROACHING.

If the true situation of Baptist educational institutions was known, the present indifference with regard to them would give way to the gravest concern. They are beset on every hand. Our secondary schools cannot accept public funds. They must, therefore, compete with the local public schools or find a geographical location and a region in the process of education where competition is at the minimum. They must stand together in a federated system with the higher denominational schools, or fall before the federated and subsidized State system. We must do this or surrender the field to the State, and that soon.

We submit here a letter from a thoughtful Virginia pastor who clearly understands the situation:

My Dear Bro.:—"After re-reading your speech before the Convention at Durham, I am the more impressed with your views. I suppose this is true partially because they so closely coincide with my own so often expressed here in Virginia. Our problems here are almost identical with yours in North Carolina. Surely, 'we must federate and fight or surrender.' The only thing in which I disagree is the number of academies you propose to try to maintain. You say forty, while I would, if I could, limit the number to four. Whatever we may say about denominational loyalty, doctrinal integrity and kindred sentiments, two things in the main determine the place of our school life, namely, cost of the work offered and the kind of work done. There are only two classes of schools that can possibly be sustained in the future. First, the State institutions, public common schools, high schools, technical schools, normal schools and the great universities. The aim of these schools is to cover the whole realm of human knowledge. We already have the effort made to do this here in Virginia, including military and medical instruction, the latter leading to the M. D. degree. In this State, the matter of education alone being considered, there is absolutely no need for the denominational college or high school. This certainly applies to our young men and boys. The State endeavors to cover the whole ground, and as the years go by will most effectually do so. The other class of schools which can hope to sustain themselves in the future, are private or denominational institutions which are so richly endowed that they can compete in every respect with the State institutions. I mean by this that these latter institutions must be equally as well equipped and give free tuition to all comers. When this is done the patron can make choice between the State school uncommitted to any religious instruction or special faith and the private or denominational institution with special emphasis laid upon some form of faith or religious teaching, without the matter of cost or work being considered, both supposed to be equal. I am sure that in this case history will repeat itself. This has been the result in every State where public or State schools have been developed to a high degree. I have personal knowledge of the conditions in Ohio and Indiana where every denominational school without endowment has gone out of business. In Indianapolis thirty years ago the Baptists had a fine woman's school of the highest grade then in that section of the Union, situated at the centre of the State and manned by strong men, but without endowment. It failed as all such schools among us will fail sooner or later. At Granville, Ohio, the Shepherdson College for Young Ladies had to be absorbed by the authorities that it might become a part of Denison University. The strong sentiment of the Baptist hosts of Ohio could not prevent a catastrophe, though this school was a favorite of theirs. I have been to the grave of too many private and denominational schools which undertook to maintain themselves on personal influence or denominational loyalty, to be very enthusiastic about them now. The day is fast approaching when only the two classes of schools I have named can command respect and support."

Nothing is so clear in this writer's mind as that the Baptists of North Carolina must federate their schools, strengthen them all along the line, work out a thorough and orderly system, and give battle in the name of Christian Education. Not to do this is to surrender the field. In addition to the endowment that we now have we must have at least $1,000,000.

FIFTEEN MINUTES THAT WILL LAST FOREVER.

We have made the offer heretofore of the Recorder for the balance of the year in April. This year it was announced February 25,—more than a month sooner. February 26th we received the following letter:

Caroleen, N. C., Feb. 26, 1903.
Editor Biblical Recorder, Raleigh, N. C.

Dear Brother:—I put in 15 minutes work for the Recorder this morning and secured five subscriptions under the $1.00 offer in this week's paper.

These are all new subscribers with the exception of one. I shall try and find time to put in a few more minutes work for the paper. I had no idea it would be so easy to get subscribers for the Recorder.

Sincerely,
J. R. MOORE.

This fifteen minutes work will count in the lives of these subscribers and in their childrens' childrens' lives; it will also count in the work of the denomination for all the years to come. How much can be done in fifteen minutes! Bro. Moore will never regret his use of that part of his time.

The tide is rising. The list below shows that there is a forward movement all along the line. The people are peculiarly ready for just this movement. We hope it will be started in every church. These brethren deserve our lasting gratitude for subscriptions sent last week:

Rev. W. C. Barrett, West Durham, N. C.
Rev. W. B. Waff, Reynoldson.
N. A. Norwood, Stovall.
Rev. W. H. Reddish, Morganton.
Rev. R. D. Cross, Jackson.
Rev. J. A. Stradley, Oxford.
J. H. Bowen, Askewville.
J. W. Bivens, Wingate.
D. L. Webster, Siler City.
Rev. Jas. H. Dobson, Atkinson.

WHAT IS LIFE FOR?

These forty or fifty or seventy years of mine—what are they for? Only worms and stones refuse to front this question.

The answer—well, your answer is plain. Life is for, to your mind, what you are doing with it. To make money; to run a farm; to raise a family; to enjoy sensual pleasures; to acquire power or fame, etc. Is that all?

Well, then, how do you explain it in the light of the swift approach of the end? What have these things to do with death? Not one of them can survive.

Life is for life eternal. Life is given to us not for Time, but for Eternity. You and I were meant not to live seventy years, but for ever and ever—either to live eternally or to die eternally, all depending upon what we engage ourselves in these seventy years in the world. You choose. If you pursue dying things, perishing things, clearly you choose eternal death. If you choose eternal things, the Great Judge understands.

The most impressive fact of life is that God suffers a man to determine his eternal destiny by his determination of his temporal life. Seventy years of wrong choice issue in countless millions of years of death—indescribable. Seventy years of right choice issue in endless ages of life—unspeakably full glory.

What is the engagement that leads to life eternal? It is to know God. Not to be good, not to give money, nothing of the sort. It is to know God. "And this is life eternal that they should know Thee, the only true God, and him whom thou didst send, Jesus Christ." Not to know about God; not to know that God is Creator; not to know that God is Father; not to know that God is holy. But to know God.

And how may I know Him? Speak to Him. Walk with Him. Serve the world with Him. See Him and be led by Him in Christ Jesus.

That man is foolish who gives more time to anything else than he gives to God—to knowing God. For moments spent in this engagement bring forth at length endless joy.

Life is given to us to know God.

WHERE JESUS' NAME FAILED.

Sunday-school Lesson for March 8. Acts 19: 13-20.

This is an extraordinary passage in Paul's experience. Not only is the miracle extraordinary—and quite mysterious, since it is based on that mysterious condition, demoniac possession, not at all understood in this day—but also extraordinary in its surroundings. Paul is in the great heathen city of Ephesus. His preaching is successful, both among Jews and Greeks. He has found it necessary to form two congregations, one of Christian Jews, the other of Christian Gentiles, for no more then than now did Christianity erase all human and sinful prejudices. So successful is his work that he remains two years, "and all they which dwelt in Asia" (not every person or every city by any means, for the Chinese were in Asia) "heard the word of the Lord." Moreover Paul wrought miracles, and handkerchiefs that he had touched sufficed to heal the sick.

No wonder then that the healers, the magic men, the exorcists (or men who drove evil spirits out of men) followed up Paul's method. Their work had been spurious; Paul's was manifestly genuine. They, therefore, imitated him. They had seen him cast out devils in Christ's name. They thought, therefore, that Christ's name was a talisman, a name to conjure with. They undertook so to use it. Mark the result. The evil spirits fell upon them. They had no power against them. Christ was only a name to them.

Now these conditions do not obtain precisely in modern life. But there are many Christians to whom Christ is but a name. They expect to see the gates of heaven open merely upon mention of His name. They expect to overcome sin merely by mentioning His name. To such this Scripture bears an important lesson: Men are not saved by the name of Jesus. They must know Him, not His name; they must serve Him not His name. He must dwell in them, not His name merely upon their lips. The duty of the Christian is to know the person and the Spirit of Jesus. Paul and the Exorcists each knew His name; likely the Exorcists had faith or trust or credulity—as you choose—in His name; but Paul knew Christ, and they did not. The devils know the difference.

The signal failure of the exorcists was a signal testimony to Christ and to Paul, as a matter of course. All the city heard of it. And the hypocrites came forth and confessed lest their impositions bring upon them an affliction like that that befell the exorcists. An insincere man knows his weakness and such an occasion as this will always bring him to terms.

A certain man who made no profession of religion once made the wish that the devil would appear on Fayetteville street at Raleigh at noon and catching a certain church-member by the coat-tails, pull him bodily into the earth. But why? I asked. "Well, sir," he answered, "it would put the hyprocrites out of business. They would confess their sins or get out of the churches, and the churches could then do something." Of course my friend regarded the man he wished the devil to make example of as a hypocrit.

There is point in this matter and it is set off in this lesson. The fate of the exorsists was a fearful warning. Those who had used curious arts—which they well knew were spurious and hypocritical—gave up their business, brought their books together, and though they cost much, destroyed them.

The imposters were not only put out of the way, but true religion was emphasized, God's real servant established as apart from the exorcists, and the whole city was thus brought to hear of the Christ. "Mightily grew the word of God and prevailed."

It would grow mightily and prevail here likewise if only those used it who knew not only the name but the Person and Spirit of Jesus. The lesson is that the power of Jesus is not in His name but in Himself. We sing "All hail the power of Jesus' name," but that is mere heathenism if we mean it literally. One may as well worship and depend on stock and stone as upon a name. Christians follow a living Lord.

THE "HANDIEST" MAN.

Prof. W. L. Poteat, of Wake Forest, has made many charming addresses at picnics, educational rallies and district associations during the vacation period. He is the "handiest" man to have around that I know. He is so modest, and yet so willing to work. He can occupy the pulpit during the "preaching hour," to the delight of the hearers; he can make an address on missions, education, the Orphanage, Sunday-schools, well, just any subject you may suggest. He is equal to any emergency.—H. A. Brown, in Christian Index.

NOTES OF AN ON-LOOKER IN THE GENERAL ASSEMBLY.

Mr. Editor:—As I have looked on in the Assembly these two months a variety of emotions have been awakened. One time I thought I would wind up my notes with a letter on the degeneracy of the General Assembly and call on you to treat the matter editorially. In truth I am ready to insist that the press shall do all possible to encourage our ablest men to stand for this high business and plead with the people to elect them. We pay only $4.00 per day; but we cannot get along with $4.00 men.

As I have seen some of the men tossed about by contrary winds, one crowd urging them one way, the other the opposite, the men themselves striving to maintain their former glory and popularity, and not knowing how, my sympathy has been touched. If they were great strong leaders of the people, it would be different. But they are not. They are rather servants of a two-headed master, and they have not known which head to serve. I heard a conversation that throws some light on the situation. One man said, in regard to the temperance legislation, "I must leave it to the people." The other answered, "My people have left it to me." Happy is the man who has the confidence of the people and is not afraid. Another said that in his opinion all important matters should be referred to the people. You see what this would bring us to. The reason for the existence of the Assembly would pass away; for County Commissioners can attend to all unimportant matters already. Members of this type are never happy save when the clerk is calling the roll at a gatling-gun rate and the members are voting in volleys—passing small bills of no importance whatever. But a legislator should be made of sterner stuff. Now there are some positive and strong men here; but on the whole I do not think there has been a General Assembly since the war in which the disposition to leave it to the people was so strong and insistent. One more step and we shall have the legalized primary and the initiative and referendum—which I understand that you favor.

I say the wonder is that the Watts bill passed. It passed only by the hard work of Mr. Watts, the prestige of its origin and the support of the men who really desired more advanced legislation but who gave up their plans for the sake of getting this bill through. It was only too plain that the London bill could never survive the House. It might have been pressed in the Senate, had the contest in the House not demonstrated that that body was not a temperance body and would support as strong a measure as the Watts bill only in fealty to the party and in fear of the people whose demands made them admit that something must be done.

But I do not sympathize with your Senator from Wake. He can take care of himself! I did not know there was such a master in the county. I have not seen anything like it since the circus that kept four performances going at once, in three rings and a platform, went out of style. You remember the Japanese juggler that kept three knives, a pistol, a bottle of wine, two balls and a basket of eggs in the air for ten minutes without a break! Well, listen, Mr. Norris was on the affirmative and negative side of all the phases of the complicated temperance question, and never faltered. He was as bland as a brahma rooster. The history of politics has not known the equal of his performance. And yet how modestly he bears his distinction. He does not seem to know that he has broken all the records. But hear me: He was in favor of the Vann substitute, the bill to let each Senator put his county under conditions called for in the London bill barring the fifth section. He offered an amendment putting Wake under these conditions. He was for the London bill—so he said—minus the fifth section. When the Watts bill came into the Senate he withdrew his Wake County amendment, and announced that he would support the Watts bill. But when an amendment was offered allowing counties to be exempted from this bill—an amendment that would destroy it—he was for that. The Senator was perfectly consistent: He was opposed to the whole thing. I only wish he had said so. He said that he was a temperance man, but wished to go slow and be sure not to have a revulsion. If we do not have one, we shall vote him thanks. When your crowd get in need of a guardian, Mr. Editor, I commend the Senator from Wake. He is certainly temperate—if not quite prohibitive—in respect to temperance legislation. He will never lead you into an extreme that will react in a revulsion or cause the saloon people to feel badly.

Well, the end is at hand. The Revenue bill has passed the House and is now in the Senate, and the appropriations that have been hung out to dry in hopes that forty days of drying would get them in the condition of Zeb. Vance's catfish, are now coming in to be passed upon. But they have not "swunk" much. A bond issue of $400,000 or $500,000 is inevitable. The Governor says so. The word "Must"—necessity, not command—is on his lips. The credit of the State demands it, the officials say. Perhaps so; but it would not, if the heads of institutions had not come to Raleigh every two years for a decade and pulled big appropriations for big buildings and bigger appropriations to maintain the big buildings, and bigger buildings to accomodate the bigger faculties and student bodies that were drawn by the bigger buildings and bigger appropriations. It reminds me of the endless chain business or the T. Bright cherry-tree company, unlimited. Only that was stopped by the Government; and this being a part of the Government there is no stop to it. We shall have a bigger bond issue, I suppose, next time, to maintain the buildings built by this one. And the increased attendance, Oh never forget—as if any man could not fill the Penitentiary with students or beneficiaries with education free and room-rent thrown in!

Mr. White's bill to make the State swamp-land funds—about $200,000—available in loans to counties for building school-houses, has passed. Now let some one see that decent houses are built! But the bill to make the second $100,000 appropriated for 1902 available—a bill that might have been entitled an act to make the bond issue inevitable—was hurled out of the house, and by men who love the free schools, too! The "eloquent" pleas for the starving teachers did not move them. It was Mr. McNeil who let the gas out of a speech by quietly calling for the names of those teachers.

I was going to say that the Assembly's main work is to get up the Revenue bill and make the appropriations—to raise the money and spend it. The rule is that, this done, the less done the better. The new revenue act is like the old; but there are some changes. It taxes the side-shows and tables, etc., at Fairs for one thing. I hope the tax will prove prohibitive. But the dogs escaped again. It is said that the act will raise $100,000 more than the present Act, but that remains to be seen. You have heard about section fifty. Perhaps you are by that like some of the gentlemen are by the fifth section of the London bill. You have never seen it and do not know whether it puts the burden of proof on Osteopaths, grasshoppers or hopper-grasses, but are nevertheless "agin it"! The section fifty directs the Corporation Commission to assess the franchises of railroads. The franchise is somewhat like the goodwill. It is neither dirt, depot nor engines. It is valuable and pays dividends nevertheless. It is invisible property. (You and Dr. Eaton understand, I am sure, as you have to write about the invisible church now and then.) Railroads should pay taxes like the rest of us, no more and no less. Value should be determined by earning capacity and capital actually invested. I am for section fifty. I am also in favor of devising some plan to make wealthy people pay full taxes. They do not now, and it will not help matters to call me a Populist for saying so.

You notice the bill to incorporate the town of Williams in Yadkin. That is the home of Old Nick—who sends his card announcing liquors of all ages to your preachers and to young boys, if he can get their names, and who boasts of the fact that his family has been in the business a century or more. Old Nick is personified, personally represented at least before the General Assembly, by a gentleman who wears a silk hat, a frock coat, a walking cane, a red face and an over-important air. I never expected Old Nick to show his horns or tail above ground, but I did not think he would use a stove-pipe hat and a long-tail coat to conceal them. He is ingenious. The gentleman is owner of the present works at Williams, and he is truly proud. I think the town will be incorporated. The gentleman is wealthy, and his silk-hat is irresistible, not to mention the air. And he is a glorious party-man! Hail to the town of Williams and its lofty first and only citizen, "Old Nick"! Think of "Old Nick" taking residence in an incorporated town after so long in the bowels of the earth!

I am, sir, yours truly,

PETER PLAIN.

P. S.—The new law compelling lawyers to cut their speeches short in the Supreme Court will be amended so as to apply to preachers if the present abuse continues two years.

AND IN NORTH CAROLINA.

"The Louisville pulpits thundered on last Sunday against the crime of murder in our commonwealth," says the Baptist Argus. Some thundering of the same kind is needed in South Carolina. Scarcely a day passes that the papers do not report the killing of some person in this State.—Baptist Courier.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Mission, Raleigh, N. C.
Corresponding Secretary of Central Committee, Miss W. H. JOYNER, Raleigh, N. C.

The Young Cadet Mission Band of Roberts Chapel Church.

(A paper read before the Society on the fourth Sunday in February, 1903, by one of its 6 charter members.)

About fifteen years ago Mrs. Susie Stephenson taught a class of little girls in this church. One of these little girls was Katie Sykes. She was very much attached to her teacher and became very interested in Mrs. Stephenson's little talks to her class about the Chinese children. Katie would eagerly tell her parents and brothers and sisters what her teacher had told her and would ask them to read to her about these little heathen.

One night, while they were sitting around the fire, Mr. Syke's family began to talk about the missionaries. The children, especially Katie, Wiley and Mattie, showed by their expressions that they were interested and wanted to help to give the gospel to those little Chinese girls and boys. Mrs. Sykes decided to get up a mission band in her home and to ask the children of the neighborhood to help. The band was organized with the name, Fireside Mission Band.

For two years the Fireside Band worked quietly and successfully, when the mother conceived the idea of introducing the work into the church and of sharing the pleasure of the work with others. But before the society was brought into the church, it had changed its name to Hoarding Society and had been contributing to missions. It had given $5.00 to help raise the Foreign Mission debt which was hanging over us at that time.

Mrs. Sykes asked for the use of one of our infant rooms in which she might talk to those who were interested in missions and might try to get up a children's missionary society. We little boys and girls took on to the idea readily. We were overjoyed at the thought that here was something in which we might take an active part. To turn aside a little. I believe the reason so many of our young people lose interest in church work is because we do not give them anything to do. Boys and girls like to be doing something, and when they have to be silent members it is not long before they are not members at all.

The next Sunday, the fourth Sunday in April, 1897, we met in one of the infant rooms to organize. The first thing to do was to name ourselves, which was left to Mr. Jeff. Joyner, the Superintendent at that time. While he was considering what we should call ourselves, we had elected all our officers and were in working order.

In a week or two, Mr. Joyner, with the aid of Mrs. Sykes, decided upon the following as the name for our society: "The Young Cadet Mission Band." The name was accepted and we were soon calling ourselves young cadets. I thought that it was a high-sounding name, which it is, but the words carried no meaning to me. I had not the slightest idea who a cadet is. Don't you reckon some of you are in the same fix as I? Don't you reckon some of you say that you are young cadets when you really don't know what you say? Or even worse, I am afraid that some of you have forgotten the name of the society entirely. I notice that of late the society has been referred to as the Ladies' Missionary Society. Look here! Are we going to let the beautiful name be forgotten!

Let me tell you who a cadet is: He is a young soldier or a boy preparing to be a soldier. Way up on the Hudson, not far from New York, is a school called West Point where young men go to prepare to be soldiers. They are preparing to defend their country, if ever her rights are interfered with.

Then let us see what we are. We call ourselves young cadets, meaning that we are young soldiers of some kind, but of what kind? What battles are we preparing to fight, whose rights are we preparing to defend? Here is God's West Point and we are the little cadets in His school. The West Point boys have a country to fight for and a real enemy to meet. Have we? Yes, we have a worse enemy than any West Point boy will ever meet. They are fighting for the United States; we are fighting for the whole world. Their leader is the President of the United States; ours is God. They have to conquer men's bodies; we have to conquer their souls and bring them in humble submission to the will of our leader. Our battle field is the world and all the hosts of satan are our enemies. The West Point cadet marches under the flag of the stars and stripes to the strains of the "Star-spangled Banner"; while we march under the flag of the Cross and Crown as did the Crusaders of medieval times. Our battle hymn is "Onward, Christian Soldier, March as to War." Don't you see how infinitely more important is our victory than that of the West Point cadets? We ought to be glad that we have enlisted under so great a leader.

Those West Point boys hope some day to meet their enemy on their own field. How many of you ever expect to meet your enemy face to face. How many of you expect to preach the gospel to the heathen? How are you going to be soldiers, then, without ever going on the battle field? There is only one way to help carry on the war, and that is to have your representative on the field. Were not those who stayed at home to care for the week and helpless, the old men and widows, just as truly soldiers of the Confederacy as those who made that desperate charge at Gettysburg, or who fill the unmarked graves of a hundred battle fields? Who were doing the nobler work for their country: those who prepared the food and clothes and ammunition for the soldiers; or those who used them on the field? One could not have existed without the other. Here lies our work, young cadets. We may not meet the hosts of Satan on the field, but we may work to keep our representatives in fighting order —men who are overcoming the powers of heathenism in every country and among every people.

We have seen who we are and the stand we have taken. Now let us see what we are doing to keep our representatives on the foreign field. We have been working nearly six years, and what do you think our average contribution to missions has been? Less than two cents a month for each member. Just think! With a membership of sixty we give a monthly contribution ranging from fifty cents to a dollar. We meet only once a month, and when our names are called we walk up and drop a penny, or maybe a nickle in the basket. Is this the best that we can do? Two cents a month for a man to fight our battles for us! Two cents a month to spread the gospel over the whole world! It is a shame upon us. We can do better, we must do better. There is not one of us who does not every month spend five times two cents for things which do us not a particle of good. If we do not want to do better, we ought to get out of the society, for we are clogs in its wheel of progress.

Now listen to me. There is not one of us who does not like to have things to call his own. Nothing pleases a boy or girl more than to be able to say, "That's mine." We have an instinctive desire to own things. Well, I have a plan by which we may own something better than anything else we can buy.

Most of you heard our pastor not long ago speak of our keeping a missionary on the foreign field at our expense. The matter has not come before the church yet. I do not know how the church is going to receive it, but I hope that it will approve of the proposition. But can't we do something like that? If we can't keep a missionary a whole year, we can feed and clothe him part of a year. Some other society might come in and help us. How many of you can save a penny a day? I believe there is not one of you who could not make as much as a penny every day. But how much would a penny a day amount to in a year?—$3.65. If only a few of us would agree to pay a penny a day to missions, we might raise enough to keep a missionary in China at least half a year. It takes only $100 to keep a native worker a year. I think it might be well to appoint a committee to get the names of those who are willing to give one cent a day to missions. But that is not for me to say. We must start some plan to do better than we have been doing.

Boys and girls, young cadets of God's army, let's get up and do something this year. Let's not go to sleep on the field of battle. While we sleep millions are dying and filling Christless graves. Heathen are dying on every hand. We can save them; we must save them; God will hold us accountable if we do not save them. Let us save them while we can, for soon our life's star will go down and we will have to give an account for a life without fruit.

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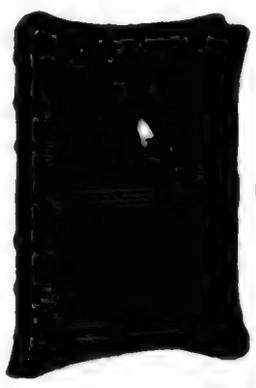

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Program for Second Week in March.

Subject—Home Missions.
Hymn.
Bible Reading.—The Blessings God Promises Upon the Land of Those Who Serve Him.
Reading by Leader.—Leviticus 26:1-13.
Readings by Members.—Deut. 11:-11-12; Judges 18:10; Isaiah 1:19; Malachi 3:12.
Secretary reads Rev. 22:1-5.
(Special emphasis should be made upon the fact that all these promises are conditioned upon obedience.)
Prayer for blessings upon our country.
Hymn.—America.
Roll Call.
Reading of minutes.
Readings on subject of meeting—Ranch Life—New Cuba.
Hymn.
Growth of Southern Baptist Home Missions.
Collection of Self-Denial Money.
Adjournment.

Ranch Life.

The great grazing lands of the West lie in what is known as the arid belt which stretches from British America on the north to Mexico on the south, through the middle of the United States. In chosing new ranges, old cow-hands, who are also seasoned plainsmen, are invariably sent ahead, perhaps a year in advance, to spy out the land and pick the best places. After days of excitement and danger and often months of weary monotonous toil, the chosen ground is reached and the final camp pitched.

Ranch Buildings.—The footsore animals are turned loose to shift for themselves, outlying camps of two or three men each being established to hem them in. The small outlying camps are often tents, or mere dug-outs in the ground. But at the main ranch there will be a cluster of log buildings, including a separate cabin for the foreman or ranchman; often another in which to cook and eat; a long house for the men to sleep in; stables, sheds, a blacksmith shop, etc.,—the whole group forming quite a little settlement, with the corrals, the stacks of natural hay, and the patches of fenced land for gardens or horse pastures.

Cowboys.—As a rule the cowboys are known to each other only by their first names, with, perhaps, as a prefix, the title of the brand for which they are working. Often they receive nicknames, as, for instance, Dutch Wannigan, Windy Jack, and Kid Williams.

Singly or in twos or threes they gallop their wiry little horses, their lithe, supple figures erect or swaying slightly as they sit loosely in the saddle; while their stirrups are so long that their knees are hardly bent, the bridles and tight enough to keep the chains from clanking. They are smaller and less muscular than the wielders of axe and pick; but they are as hardy and self-reliant as any men who ever breathed—with bronzed, set faces, and keen eyes that look all the world straight in the face without flinching as they flash out from under the broad-brimmed hats. They do not walk well, partly because they so rarely do any work out of the saddle, partly because their leather overalls hamper them when on the ground; but their appearance is striking for all that, and picturesque too, with their jingling spurs, the big revolvers stuck in their belts, and bright silk handkerchiefs knotted loosely round their necks over the open collars of flannel shirts.

Cowboys are probably the only working-men in the world who invariably wear gloves buckskin gauntlets being preferred, as otherwise the ropes would soon take every particle of skin off their hands.

"Rope."—Californians use the Spanish word "lasso," which with us has been entirely dropped, no plainsman with pretentions to the title thinking of any word but "rope," either as noun or verb.

The rope, whether leather lariat or made of grass, is the one essential feature of every cowboy's equipment. Loosely coiled, it hangs from the horn or is tied to one side of the saddle in front of the thigh, and used for every conceivable emergency, a twist being taken around the stout saddle-horn the second the noose settles over the neck or around the legs of a chased animal.

All cowboys can handle a rope with more or less ease and precision, but great skill in its use is only attained after long practice, and for its highest development needs that a man should have begun in earliest youth. Mexicans literally practice from infancy; the boy can hardly toddle before he gets a string and begins to render life a burden to the hens, goats and pigs. A really first-class roper can command his own price, and is usually fit for little but his own special work.

"Bronco-Busters."—The flash riders, or horse-breakers, always called "bronco-busters," can perform really marvelous feats, riding with ease the most vicious and unbroken beasts, that no ordinary cowboy dare to tackle. Although sitting seemingly so loose in the saddle, such a rider cannot be jarred out of it by the wildest plunges, it being a favorite feat to sit out the antics of a bucking horse with silver half-dollars under each knee or in the stirrups under each foot. But their method of breaking is very rough, consisting only in saddling and bridling a beast by main force and then riding him, also by main force, until he is exhausted, when he is turned over as "broken." Later on the cowboy himself may train his horse to stop or wheel instantly at a touch of the rein or bit, to start at top speed at a signal, and to stand motionless when left. An intelligent pony soon picks up a good deal of knowledge about the cow business on his own account.

Care of the Cattle.—During the early spring months, before the round-up begins, the chief work is hauling out mired cows and steers. The cattle, which have had to live on snow for three or four months, are very eager for water. They rush heedlessly into any pool and stand there, drinking gallons of icy water and sinking steadily into the mud. They are lost unless some one of us riding about discovers and hauls them out.

The cattle are fattest and in best condition during the fall, and it is then that the bulk of the beef steers are gathered and shipped—four-year-olds as a rule, though some threes and fives go along with them. They are occasionally really dangerous, and it is never entirely safe for a man to be on foot when there is a chance of meeting the droves of long-horned steers.—Selected from "Ranch Life and The Hunting Trail," by Theodore Roosevelt.

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Acknowledgements.

March 4, 1903.

State Missions.—Lea Bethel, Beulad, $2.72; Henderson, do pledge, 25.00; W. M. S., P. M., Charlotte, 5.50; Clayton, 34.00; Pittsboro, Sandy Creek, .75; W. M. S., Clayton, Raleigh, 7.66; W. M. S., Lexington, 1.75; Jonesboro, Sandy Creek, 1.95; W. M. S., 2nd, Durham, 2.00; W. M. S., Haw River, 2.00; Antioch, Neuse, 3.13; W. M. S., Antioch, Neuse, 2.12; W. M. S., Mt. Zion, Flat River, .20; W. M. S., White Oak, So. River, .50; W. M. S., Waxhaw, Union, .81; Enon, Flat River, 5.55; W. M. S., Mt. Airy, 5.00; Sunbeams, Mt. Airy, 1.00; Princeton, 2.00. Total this week, $103.64. Previously reported, $2,564.17. Total this year, $2,667.81.

Foreign Missions.—W. M. S., Lea Bethel, (Xmas off.), $1.43; W. M. S., Lea Bethel, $3.50; W. M. S., Buckhorn, (Xmas off.), 5.37; W. M. S., Buckhorn, $5.13; W. M. S., Bethlehem, 2.60; W. M. S., Long Branch, Robeson, (Xmas off.), 4.00; W. M. S., Long Branch, Robeson, 1.40; W. M. S., Bear Creek, Mitchell Co., (Xmas off.), 5.00; Sunbeams, Elizabeth City, Chowan, (Xmas off.), 7.64; W. M. S., Lowell, So. Fork, (Xmas off.), 3.00; Mrs. Jas. H. Frayter, (Xmas off.), .50; W. M. S., Pleasant Hill, 6.50; W. M. S., Galeed, Bladen, (Xmas off.), 3.15; Sunbeams, Clinton, Eastern, (Xmas off.), 1.00; Sunbeams, Clinton, Eastern, .80; Y. L. M. S., Clinton, Eastern, (Xmas off.), .50; Y. L. M. S., Clinton, Eastern, .75; W. M. S., Tabernacle, New Bern, 7.60; W. M. S., First, Goldsboro, (Xmas off.), 12.85; W. M. S., First, Goldsboro, 8.75; W. M. S., Jonesboro, Sandy Creek, (Xmas off.), 2.70; New Bethel, Kings Mt., 32.68; W. M. S., New Bethel, Kings Mt., (Xmas off.), 1.27; W. M. S., New Bethel, King's Mt., .75; Sunbeams, Cleveland Mills, .87; Gilead, Mt. Zion, 2.95; W. M. S., Gilead, Mt. Zion, (Xmas off.), 1.95; Sunbeams, Gilead, Mt. Zion, (Xmas off.), 3.00; W. M. S., First, Winston, (Xmas off.), 13.00; Sunbeams, First, Durham (Xmas off,), 7.37; Sunbeams, First, Durham, 15.93; Brassfield, Central, 6.50; E. W., First, Durham, (Xmas off.), 16.51; E. W., First Durham, 6.63; W. M. S., P. M., Charlotte, (Xmas off.), 8.00; Sunbeams, Cashie, 1.25; W. M. S., Cashie, 1.75; W. M. S., Leaksville, Pilot Mt., 3.15; Long Branch, So. River, 1.00; W. M. S., Salem, So. River, (Xmas off.), 8.00; M. B., Salem Mission, (Xmas off.), 2.00; W. M. S., B. M. Ch., E. City, (Xmas off.), 3.25; Pittsboro, Sandy Creek, 10.00; W. M. S., Rich Square, W. Chowan, (Xmas off.), 1.77; W. M. S., Rich Square, W. Chowan, (Xmas off.), 3.23; First, New Bern, 20.50; First, W. M. S., Durham, (Xmas off.), 24.00; First, W. M. S., Durham, 30.00; W. M. S., Clayton, Raleigh (Xmax off.), 12.00; W. M. S., Clayton, 3.15; Sunbeams, First, Winston, 4.65; W. M. S., Ahoskie, W. Chowan, 5.00; S. S., First, Goldsboro, 5.00; W. M. S., Lexington, (Xmas off.), 1.66; W. M. S., Lexington, 1.75; W. M. S., Mt. Gilead, Montgomery, (Xmas off.), 4.00; W. M. S., Mt. Gilead, Montgomery, 2.50; W. M. S., Mt. Tabor (Xmas off.), 1.50; W. M. S., Saddle Tree, Robeson, 6.30; Jonesboro, Sandy Creek, 1.76; Sunbeams, Carthage, 1.70; M. N. Band, First, Greensboro, Piedmont, (Xmas off.), 2.00; M. N. Band, First, Greensboro, Piedmont, 2.00; W. M. S., Lumberton, Robeson, 17.80; W. M. S., Cary, (Xmas off.), 8.90; W. M. S., Cary, 5.20; Y. L. M. S., Cary, (Xmas off.), 1.75; W. M. S., First, Durham, (Xmas off.), 9.00; W. M. S., First, Durham, 2.00; W. M. S., Rockingham, 5.00; W. M. S., Haw River, (Xmas off.), 11.25; W. M. S., Parkton, 3.10; W. M. S., Statesville, So. Yadkin, (Xmas off.), 12.03; W. M. S., Polkton, Pee Dee, (Xmas off.), 1.60; W. M. S., Polkton, Pee Dee, 1.40; W. M. S., Ephesus, Beulah, (Xmas off.), 2.50; W. M. S., Ephesus, Beulah, 1.50; W. M. S., Mt. Zion, Flat River, (Xmas off.), 1.70; W. M. S., Mt. Zion, Flat River, 1.25; Sunbeams, Mt. Zion, .85; Sunbeams, Rockingham, Pee Dee, (Xmas off.), 2.31; W. M. S., Antioch, So. River, (Xmas off.), 4.30; W. M. S., Antioch, So. River, 2.70; W. M. S., White Oak, So. River, (Xmas off.), 5.25; W. M. S., White Oak, So. River, .50; W. M. S., Waxhaw, Union, 1.00; Sunbeams, Lumberton, Robeson, 3.58; Aberdeen, 3.20; Enon, Flat River, 21.95; Kenansville, 2.29; W. M. S., Salem St., High Point, 15.00; Peach Tree, Tar River, 2.03; Lebanon, 2.17; W. M. S., Spring Hill, Pee Dee, 3.00; M. S., Poplar Springs, Tar River, 4.00; Fayetteville St., Raleigh, 65.61; Mt. Gilead, 2.00; State Line, 9.91. Total this week, $604.38. Previously reported, $1,284.22. Total this year, $1,888.60.

Home Missions.—W. M. S., Lea Bethel, $.75; Bethlehem, Sandy Creek, 2.00; W. M. S., Marshall, French Broad, 1.23; W. M. S., Winston, 5.50; W. M. S., Reynoldson, 6.06; W. M. S., Youngsville, 2.25; Sunbeams, Youngsville, 1.25; Forestville, Central, 1.60; W. M. S., Graham, 2.50; Long Branch, So. River, 1.15; W. M. S., First, Durham, Building Fund, 5.00; W. M. S., East Durham, 5.50; W. M. S., Lexington, 1.50; New Hope, So. Yadkin, 5.24; W. M. S., Mt. Tabor, 6.67; W. M. S., Carthage, 6.35; W. M. S., Second, Durham, 2.00; Chowan, 5.50; W. M. S., Polkton, 1.00; W. M. S., Mt. Zion, 1.00; W. M. S., Seaboard, W Chowan, 3.10; W. M. S., White Oak, So. River, 1.00; W. M. S., Waxhaw, Union, .75; Enon, Flat River, 1.00; W. M. S., Woodland, W. Chowan, 2.76; Autryville, 1.16; West Raleigh, 10.05. Total this week, $83.87. Previously reported, $313.04. Total this year, $396.91.

Education.—W. M. S., Clayton, Raleigh, $2.60; W. M. S., Antioch, Neuse, 10.00. Total this week, $12.60. Previously reported, $371.17. Total this year, $383.77.

S. S. and Colpt.—S. S., Reynoldson, 3.00. Previously reported, $18.54. Total this year, $21.54.

Ministerial Relief.—King's Creek, Caldwell Co., $3.60; Mt. Moriah, Raleigh, 4.38; Antioch, Neuse, 5.00. Total this week, $12.98. Previously reported, $96.82. Total this year, $109.80.

Yates Memorial Fund.—Sunbeams Roanoke, W. Chowan, .74. Previously reported, $13.42. Total this year, $14.16.

Total reported for all objects this week	$821.21
Previously reported for all objects	4,666.36
Total reported for all objects this year.....	5,487.57

WALTERS DURHAM,
Treas. Baptist State Con.

A Sunday Morning Thought.

"Truth lies at the bottom of a well." "Yes," says a sprightly paragraph; "but how about an oil well?" Never mind: just italicise the second world in the old saw.—Religious Herald.

CANCER, TUMOR, PILES, CATARRH, ULCER AND SKIN DISEASES.

Successfully cured by a combination of Medicated Oils. Thousands of persons come or send to Dr. Bye, of Kansas City, Mo., for this wonderful Oil. Many cases are treated at home without the aid of a physician. Persons afflicted should write for illustrated book showing the various diseases before and after treatment. Physicians endorse this mild method of treatment. Call or address Dr. W. O. Bye, Cor. Ninth and Broadway, Kansas City, Mo.

Smoking Cures Catarrh.

A Combination of Herbs, Smoked in a Pipe, Cures Catarrh of Head, Nose and Throat.

SAMPLES MAILED FREE.

Contains No Tobacco and is Pleasant and Easy to Use.

The fact that the smoking of tobacco is injurious to the health is no argument against the use of Dr. Blosser's Catarrh Cure in a pipe, or in the form of cigarettes, as this remedy contains no tobacco or any injurious drug. The effect of a remedy applied directly to the diseased part is much better than the uncertain action of medicines taken into the stomach. This is the philosophy, profound as it is simple, of the treatment of catarrh with Dr. Blosser's Catarrh Cure.

It is the only known remedy that can penetrate the recesses of the head, throat and lungs. No liquid remedy can do this. No spray that ever was devised—surely no "constitutional" nostrum taken into the stomach—can reach the inflamed surfaces and cleanse, soothe and heal them as this medicated smoke-vapor does.

In order to demostrate its merits, a three days' trial treatment will be sent, absolutely free, to any sufferer. Address, Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

Rev. J. A. Linn, Mt. Pleasant, N. C.—The water cured a case each of Eczema and Cancer in my family in 1901. It succeeded where everything else failed.

$4.00 for 15 gallons prepaid. Book of evidence free.

'To keep your home free from bugs and insects, use

Death Dust

Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not mailable.

THE CARROLLTON CHEMICAL CO., Baltimore, Md.

CAPUDINE

Cures COLDS, LA-GRIPPE, and all HEADACHES, etc.

Sold at all Drugstores.

Special Rates via S. A. L.

$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

If your School is not using the Convention Series, you should send for samples and compare with those you are now using

OUR SPECIALS for this year are: KIND WORDS, which is enlarged and improved, making it a first-class religious paper for young people, and the BIBLE CLASS QUARTERLY, for adult grades, unique among Sunday school publications. Send for samples.

OUR B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

PRICE LIST PER QUARTER.

The Convention Teacher	$0 12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Child's Gem	6
B. Y. P. U. Quarterly, in orders of 10,	6
Kind Words, weekly, no advertisements	13
Youth's Kind Words (semi-monthly)	6
Bible Lesson Pictures	25
Picture Lesson Cards	25¢

OTHER SUPPLIES.

S. S. Record, complete, each	$1 00
Class Books, per dozen	40
Class Collection Envelopes, per doz.	50

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE.

We Make No Exceptions When We Assert that Three Jars of

TAN-NO-PIL-INE

Will Positively cure any case of Piles, No Matter of How Long Standing. YOU MUST CONFESS That we have Unlimited Confidence in Our Tannopiline, to say nothing of NERVE when we offer the Sum of $5 00 for any case three jars fails to cure.

Remember: We do not require a Physician's Certificate.

$1.00 PER JAR Our Treatment 3 Jars, $3

For Sale By All Druggists.

TAN-NO-PIL-INE M'f'g Co., Columbia, S. C.

RICHARD J. BIGGS & CO.,
Commission Merchants, Baltimore, Md.
Prompt Sales, Favorable Prices, Business Solicited.

USE TAYLOR'S Cherokee Remedy of Sweet Gum and Mullein nature's Great Remedy for Coughs, Colds, LaGrippe all Throat and Lung Troubles. Thoroughly tested for 30 years. All Druggists. 25c, 50c and $1.00.

Union Meeting Central Association.

This session will meet with the Hopkins Chapel church—13 miles east of Wake Forest—fifth Sunday and Saturday before in March. The following is the program:

Saturday—

1. Sermon. W. C. Tyree.
2. The Progress of the missionary enterprises of N. C. Baptists. W. L. Poteat.
3. Six hundred dollars for missions within the Central Association. General discussion.
4. Informal report of Treasurer.

Sunday—

1. Devotional exercises.
2. Baptists in History. J. W. Bailey.
3. Sermon. T. B. Justice.
4. Christian Stewardship. J. W. Lynch.

Jackson County.

Jackson County Union convenes with East Fork Savannah church, Friday before fifth Sunday in March, 1903.

Friday—

11 a. m.—Introductory sermon by Rev. E. Lee Fox. Alternate, J. T. Carson.

1.30 p. m.—Organization.

2.30 p. m.—How can we best raise means for the benevolent objects? Rev. T. F. Deitz. T. C. Bryson.

Saturday—

9 a. m.—Devotional exercises.

9.30 a. m.—The needs of co-operation among our Baptist people. Rev. E. Lee Fox. J. L. Owen.

1.30 p. m.—Question box.

Sunday—

9 a. m.—Devotional exercises.

9.30 a. m.—Sunday-school mass-meeting. J. W. KESTERSON.

Union Meeting.

The Union of the Eastern Association will meet with the Baptist church at Warsaw, N. C., Friday before the fifth Sunday in March, 1903.

Introductory sermon at 11 a. m., by W. N. Johnson.

1st. Query.—Has the church of Christ the right to change the ordinances to suit the opinion of the applicant?

2. Has works any relation to faith? If any, what?

3. What is the relation between the spiritual growth of a church and the mission work?

4. What is adoption and when does it take place?

5. Exegesis of Romans 14:21.

Sunday, 11 a. m., missionary sermon, by L. Johnson, Cor. Secretary S. M. B.

Let all of the brethren study the queries, and be prepared to discuss them.

Let all of the churches be represented and send a collection for Associational Missions.

COMMITTEE.

THERE IS A CURE

for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Saw Palmetto Berry Wine.

Any reader of the Biblical Recorder may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 86 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

This remedy for sale by all leading druggists.

Comparisons that are Odious.

One of the most conservative and considerate pastors in the State says: "Your last issue was worth much more than a two cent postage stamp or a cheap cheroot, and yet it costs the reader only that much. In the near future I intend to write you an article for the paper. I mean to help you by sending you the best in my shop.—South Carolina Baptist.

So Said We All.

Last year the special appropriation of $200,000 by the Legislature accomplished the desired end, and all the public schools were run four months. But now the cry is heard, "No money in the State Treasury to pay the $100,000 with."—North Carolina Baptist.

But the truth is the white schools were run four months in only fifty-three counties.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Turner Jones and wife, April 23rd, 1900, and recorded in book No. 157, at page 521 in Register of Deeds office of Wake County, N. C., we will, on Saturday, April 4th, at 12 o'clock m., at the court house door, in the city of Raleigh expose for sale and sell to the highest bidder, for cash, lot No. 43 in the plot of the Watson land lying east of the city of Raleigh between Lenoir street, extended, and South Boundary street extended from the southeast corner of city, made by W. C. Riddick, surveyor, and recorded in Book of Maps, 1885, in the office of the Register of Deeds of Wake County, N. C., page 34, and described as follows: One lot, No. 43, beginning at the southeast corner of lot No. 41 on South street, running thence along said street south 50 feet to the northeast corner of lot No. 45, thence west along the north line of said lot No. 45 one hundred and fifty feet to the southeast corner of lot No. 44, thence along the east line of No. 44, north 50 feet to the southwest corner of lot No. 41, thence along the south line of lot No. 41 one hundred and fifty feet to the beginning.

For better description of said lot, see mortgage and maps above referred to.

This February 23, 1903.

PEELE & MAYNARD,
Attorneys for Brown Watkins, Mortgagee.

3% INTEREST

The American National Bank

is operated under the strict banking laws of the United States Government. It accepts deposits of any amount from $1.00 up and pays 3 per cent. interest, compounded twice a year. Capital, Surplus, and Stockholders' Liability, $650,000.00.

Write for instructions how to bank by mail.

American National Bank,
Richmond, Va.

Liberty Mills.

OUR BRANDS
LEONTE,
DE SOTO,
MAJESTIC.

HIGHEST GRADE PATENT FLOURS.
Full weight. Best quality. Ask for them.
LIBERTY MILLS, Nashville, Tenn.

Farmer's Friend Horse Power.

1 1-2 C. AN HOUR.

We make a specialty of 1, 2 and 3½ H. P. Gasoline Engines for farm use, such as Grinding Feed, Pumping Water, Sawing Wood, running the Grind stone, or for any other purpose whatsoever requiring small power. We guarantee satisfaction.

NO SMOKE! NO DANGER! NO FIRE!

Write us for prices and terms.

Bishoolee Mfg. Co.
Birmingham, Ala., U. S. A.

Dobbin & Ferrall

123 AND 125 Fayetteville St. RALEIGH, N. C.

Our Spring Dress Goods ARE READY.

Our Dress Goods Stocks Are At Their Best.

Bouretted effects are the striking feature of this season. You find rough dots and dashes on the thinest voilles and the heaviest Cords, Etamines, in the most charming variations.

The prices run from $1.00 to $1.50 a yard.

Our free delivery mail order system is at your service. We prepay express or freight charges in North Carolina on all cash mail orders of $5.00 or more.

Dobbin & Ferrall.

There's Life in Every Drop.

There is no remedy that contains such life-giving or life-sustaining properties as Vin-gu-ol. In the hypophosphites there is the very best food and vitalizing and invigorating principles for the nerves, bone and tissue.

In the Guaiacol you have the best antiseptic and healing agent for weak throat and lung tissue. Cod Liver Oil, divested of all the fatty and disagreeable properties, gives you the best alterative and flesh-producing remedy. The combination elegantly aromatised presents the very best tonic and general health builder you can possibly get.

$1.00.

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T. A. MILLER,
Manufacturing Pharmacist,
519 East Broad Street, Richmond, Va

If druggist does not handle, will ship on receipt of price.

APPENDICITIS
CONSTIPATION
DYSPEPSIA
FEVERS
Prevented
by yourself without cost. Address with stamp.
H. A. GATLIN, White Sulphur Springs, W. Va.

SPECIAL TO PASTORS For a Limited Time... $2.00
500 Linen Bond Noteheads,
500 Envelopes, all printed,
Samples. J. A. Purdie & Co. Richmond, Va.

WANTED.

Good energetic agents to represent the Illinois Life Insurance Company, of Chicago. Admitted assets over $4,000,000. You can make money by giving a part or all your time to the work. A good opportunity for students to make money during vacation. If you are interested, write at once to

JUNIUS H. SMITH,
State Manager, Raleigh, N. C.

WANTED.

Surveyor-General's Scrip, Louisiana Scrip, Private Land Scrip, Bounty Land Warrants, Agricultural College and all other kinds of land scrip; also Soldiers' Additional Homesteads. Immediate cash payments.

E. M. TALBOT,
G. 32, Sioux City, Iowa.

NOTICE.

I want every man and woman in the world interested in the Opium and Whiskey habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 307, and one will be sent you free.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No disfiguring scar. No injection of acids. No blood poison. No pain. I cure internal cancer just as quickly as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "HEROIC TREATMENT," but if you have been handicapped till you have lost faith in the honesty or ability of every one to benefit you, come to my home at Bay Ridge, and I will cure you or you pay. And what I mean by cure, I will explain when I meet you. I will get money in the bank to back up that statement. You will be absolutely under no obligation to me. You can investigate to your heart's content, and when you are satisfied that I can cure you you will be proud of that fact. You owe it to yourself, a good deal perhaps, and more deeply if you have internal cancer, for by delay before I get you under my treatment you may be operated on or experimented with by others before I get you, and if you do not believe it, go ahead and do it, but remember you are a sure goner after they have killed. Will you not write me a full description of your case and let me tell you what I can do for you?

DR. SCOTT HARDY,
Bay Ridge, Va.

WHISKY! ... at home without pain. ... a specialty. Over 30,000 cured. Endorsed by physicians. Cost within reach of all. Book of testimonials Free. Dr. WOOLLEY, 323 E. Pryor St., Atlanta, Ga.

SOUTHERN RAILWAY.

In effect January 12, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:30 a. m. No. 111 daily for Greensboro and local points. Cotton Palmetto sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 35, "Atlantic Express," Pullman sleeper and day coaches to Atlanta, Pullman Tourist sleeper to San Francisco, Cal., Tuesdays, Thursdays and Saturdays via New Orleans and Southern Pacific. No. 35, "Florida Express," for Charlotte, Columbia and Jacksonville, Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, dining room, sleeping car service, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilmington, Danville, and local stations. 4:30 a. m., No. 113, daily for Greensboro and local stations; connecting at Greensboro with Atlantic Coast Line for Wilmington, N. C., Weldon, N. C., Portsmouth, N. C., Norfolk, Va., and intermediate stations; also at Greensboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Louisburg and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman sleeping room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 109, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Clyde Steamship Line for Baltimore and all other outgoing steamers.

3:32 p. m. No. 105, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Louisville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36 for Columbia, Augusta, Savannah, Charleston, Pullman sleeper and day coaches; with train No. 38 for Atlanta, Birmingham, Montgomery and Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman sleeping room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound train No. 36 and 38 for Washington, and all points North. Pullman sleeping room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 103, daily for Goldsboro and local stations.

C. H. ACKERT, General Manager.
W. A. TURK, Pass. Traf. Manager.
H. H. CHADWICK, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
T. E. GREEN, City Ticket Agent, Office in Yarborough House Building, Raleigh, N. C.

A Good Meeting at Waynesville.

We caught Bro. J. E. Hutson, of Richmond, Va., "on the fly," at Asheville, on the 21st of January, and induced him to assist us in a meeting here from that date to this. The meeting closed last night, a success. There were many professions, and the aggregate additions will sum up between twenty and thirty. We had a baptism of eight last night, and we have received about ten others. It is "the best meeting Waynesville has had in many years," while "the Baptists never had such," it is said.

Bro. Hutson is an excellent preacher. He had fine congregations, notwithstanding we had rain and mud almost without measure. The rain fell on an average of every other day, all during the three and a half weeks of the meeting. He is no high-pressure evangelist. He uses no clap-trap methods. He preaches direct to the unconverted. He uses no notes in his pulpit; but he uses the Word of God mightily. The effects of the meeting will be fruitful of far-reaching results. He has been induced by the writer and by Rev. Baylus Cade, to go from here to Murphy and hold a meeting there. He leaves this week, as Bro. Cade has just come for him to-day.

The Baptists of Waynesville now number about 250, the roll having been increased one way and another about 50 since the present pastor took charge last July. But we are yet poor as a church in this world's goods. We greatly need a new house of worship, or to have the old house remodeled.

This town is rapidly growing. It is getting to be quite a health resort. Thousands of visitors were here last season; thousands more will come next. The Baptists should be in the front rank here. Who will help us to rise up and lead?

We commend Bro. Hutson as a safe and sound Baptist preacher.

B. W. N. SIMMS.

Waynesville, N. C., Feb. 16, 1903.

At Shelby.

We are comfortably located in our new home in Shelby. The loving reception which awaited us here, can only be expressed in the same spirit of love and loyalty on the part of the brethren of the Tabernacle and other Baptists in Raleigh when we said good-by to them.

There is no greater inspiration in life than to know one is being used in helpful ways.

After nearly three years of service in the capital city, I felt of course that the lives of very many, both within the Tabernacle and outside, were part of my own, but I felt in leaving, as the great crowd of friends followed us as far as they could, and especially when they so generously gave me the purse they did in parting, that I had not fully known the devotion they had for their pastor before.

The Tabernacle is a dear old church. Surely she is fulfilling her mission and the command of our Lord in "Going out into the highways and hedges." The Shelby church is strong in its three hundred true Baptists, its splendid financial resources and its hosts of eager and energetic young people. Already, in the three weeks we have been working together, we have called in these young people for organization. We formed a teachers' meeting for the greater usefulness of our Sunday-school work, and adopted that best of all financial plans, the one urged in Corinthians. So you see that while it was sad to leave the old faces of friends back home, still it is glorious to find such a field of promise for the future.

This is going to prove a most delightful home. The people are cultured, the water is unsurpassed, the climate, as all the readers of the Recorder know, is free from the rigors of the mountain in winter, and in summer most desirable. Above all here is a great field of usefulness which will fill any laborer's heart and life to the full. With love for all the saints.

W. D. HUBBARD.

Corrections.

My Dear Bro:—In my article on "Southern Baptists and Theological Liberty," in the paragraph discussing the obligation resting on both conservatives and radicals, I am made to say that they should "emphasize points of difference." It is either my fault or the type-setter's; but that is the opposite of what I meant to say. It should read, "emphasize points of agreement; and endeavor by frank and fraternal conference to clear up points of difference."

The next to the last sentence in the article should read: "Shall we for the sake of pacifying men who can be pacified with nothing less than personal domination, place the direction of our denominational activities in the hands of men who thus show themselves to be least worthy of such potential influence?"

I fear that it is an imposition on your good nature to ask you to print these corrections, and I make them not in the spirit of complaint.

I thank you most heartily for your kind and unmerited comment upon my article. May God prosper you in your great work!

Yours for conservative liberty.

C. S. GARDNER.

Richmond, Va., Feb. 21, 1903.

Fifty Years.

Please continue the Recorder to me for the enclosed $1.00. I cannot do without it. I have been reading it for fifty years. God bless you in the great work you are doing for our denomination and the temperance cause.

Sincerely,

(MRS.) N. E. TURNER.

Salem, N. C., Feb. 4, 1903.

CURES OLD SORES, ACHES AND PAINS.

Impure Blood—Treatment Free.

W. L. Pruiett, Dudley, Mo., states I suffered from blood poison, having aching bones and joints, eruptions, sore throat and gums, attended with swollen glands; lost my appetite, was all run down. Patent medicines and doctors failed to arrest the disease, but Botanic Blood Balm changed the nature of my blood, and by degrees the sores, pimples and ulcers healed perfectly, the aches and pains vanished, and my blood circulated in the old vigorous manner again. I will recommend B. B. B. to all sufferers from impure blood. Yours truly,

Wm. L. Pruiett

Is your blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Drug stores $1. Trial treatment free by writing BLOOD BALM CO., 82 Mitchell St., Atlanta, Ga. Describe trouble, and free medical advice given. Over 3,000 voluntary testimonials of cures by B. B. B.

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RHEUMATISM

CANNOT BE RUBBED OUT

But a good liniment or plaster will often give temporary relief because it produces counter irritation or reduces the inflammation and soreness. But no sort of external treatment can have any effect whatever upon the disease itself, for *Rheumatism is not a skin disease*, but is due to an over acid condition of the blood, and the deposit of irritating matter or Uric Acid salts or sediment in the muscles and joints, and no amount of rubbing or blistering can dislodge these gritty particles or change the acid blood. Rheumatism often becomes chronic, and the muscles and joints permanently stiff and useless and the nervous system almost wrecked, because so much time is lost in trying to cure a blood disease with outside applications or doctoring the skin.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating or poisonous substances from the system.

S. S. S. strengthens and enriches the thin acid blood, and, as it circulates through the body, the corroding, gnawing poisons and acid deposits are dislodged and washed out of the muscles and joints, and the sufferer is happily relieved from the discomforts and misery of Rheumatism.

Louisville, Ky., March 27, '02.
Gentlemen:—I am glad to say that S. S. S. has cured me of Rheumatism. About two years ago I suffered from Rheumatism in my knees and feet, my ankles swelling so that I could not put on my shoes. This continued for several months, during which time I was applying liniments and going by my physician's directions, but derived no benefit. I was told of S. S. S. and tried it. I immediately got relief, and continued the medicine until I was entirely well.
2108 Floyd St. D. J. DUANE.

External remedies are all right so far as they go, but they don't go far enough, and you can't depend upon them to do the work of a blood purifier, and those who pin their faith to liniments and plasters as cures are bound to meet with disappointment, and will be nursing a case of Rheumatism the greater part of their lives.

SSS

S. S. S. is a purely vegetable remedy, does not contain any Potash or mineral of any kind, and can be taken with safety by old and young.

Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made. We will mail free our special book on Rheumatism, which is the result of years of practical experience in treating this disease. It contains in a condensed form much information about Rheumatism.

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4. The Pulpit and The Sunday School.
5. The Pastor and the Corner.

Appendix—Historical.

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Marriages.

SORRELL—MORGAN.—On February 12th, at the home of Mr. A. S. Morgan, McCullers, N. C., Miss Annie Morgan and Mr. Earl Sorrell, Rev. C. W. Blanchard officiating.

WILLIAMSON—BELL.—At the home of the bride's mother, near Warsaw, N. C., on the 11th inst., Mrs. Rosa L. Bell and Mr. Jas. K. Williamson, L. R. Carroll officiating.

JONES—PETTY.—At the residence of the bride's father, near Carthage, N. C., Wednesday, February 20, 1903, Mr. Chas. C. Jones, of Cameron, and Miss Annie Petty, Rev. Geo. J. Dowell officiating.

REDFERN—ASHCRAFT.—At the residence of the bride's father, in Marshville, N. C., on February 19th, Mr. A. S. Redfern to Miss Lou Ashcraft, daughter of Maj. C. A. Ashcraft, Rev. G. O. Wilhoit officiating.

Obituaries.

Life.

The period of life is brief,
'Tis the red of the red rose leaf,
'Tis the gold of the sunset sky,
'Tis the flight of a bird on high.
But one may fill the space
With such an infinite grace,
That the red will tinge all time,
And the gold through the ages shine;
And the bird fly swift and straight
To the portal of God's own gate.
—Selected.

MITCHELL.—Died, at the residence of Mr. W. J. Mitchell, near Wake Forest, N. C., at 11.30 Sunday morning, the 15th of February, 1903, Little Helen, aged ten months. The only daughter of Prof. and Mrs. J. W. Smith, of Forest City, N. C. Little Helen being always a delicate child had been for some time at her uncle's, with the hope that the change might make her strong. Her little body was quietly laid to rest in the family burial ground near Eagle Rock, N. C. AUNTIE.

LOFLIN.—God in His wisdom has seen fit to call away our beloved brother, A. A. Loflin, who died January 12, 1903, aged 67 years, 1 month and 1 day. Brother Loflin was a member of the Baptist church at Gravel Hill. He struck the second lick towards building the church at that place, was the first one to join there, and the first one laid to rest in the Gravel Hill cemtery. He was Superintendent of Gravel Hill Sunday-school for about three years. He was true to his church, true to his God and a constant Bible reader. The last reading he ever did, was in his Bible. He was very patient during his illness and often made the assurance that every thing was all right. His last words were: "Everything looks very beautiful." He had a desire to get well, but no doubt God saw he was ripe for heaven and immortal glory. He is greatly missed in his church, his Sunday-school, his home, for he was a good husband and a loving father. Yes, he is missed throughout the entire community. He leaves a wife, one son, and two daughters, thirteen grandchildren, and two great-grandchildren to mourn their loss, while one son and three daughters have gone before to greet him on the other shore.

May God comfort the bereaved wife and children and ever guide them through this world of sorrow. When done with this world, may they unite an unbroken family around God's throne in heaven, where no farewell tear is shed.

JEFF LANNING.

BOWEN.—Died, at the residence of his parents, near Askewville, N. C., John C. Bowen, on Sunday, February 8th, at 3 o'clock a. m., of heart trouble, aged 23 years. John was the only child of Mr. and Mrs. John H. Bowen, and was dearly loved by his parents and his friends and acquaintances. He professed religion and joined Holly Grove Baptist church in 1896; attended school at Aulander Academy, Bethel Hill Institute, and Wake Forest. John was a perfect gentleman in his conduct. He was unselfish, lovable, self-sacrificing, attentive to others. We thank God for his life and noble character. Its impress will abide with us and do us good in our home-life. John is with the Savior. Shed no more tears for him, but for ourselves in our loneliness. God knows best and He always does what is best, as a loving father, and takes our loved ones to draw us closer to him and to make us be better subjects for heaven. John was born at Merry Hill, October 27, 1878, and his early childhood was spent at that place. His many friends of that place will hear with sad hearts of his sudden death. We all extend Christian sympathy to the bereaved family. The writer has known John from infancy and will always remember his gentle and affectionate bearing towards his parents and all others that he came in contact with. I was by him in his last suffering and saw the beautiful and heavenly smile light upon his face when his spirit was wafted home. With sad hearts we laid him to rest in the family burying ground at his old home, and as we turned away we felt that he was not lost but only gone on before until we meet again before His Throne clothed in the spotless robe that God gives His own until we know even as we are known. M. T. P.

Mrs. Adelia A. Cooper.

At a regular meeting of the Kenansville Baptist church, the following resolutions were adopted:

Whereas, the angels of death visited the home of Mr. J. M. Cooper, Kenansville, N. C., on the 22nd day of November, 1902, and peacefully bore to a brighter home above Mrs. Adelia A. Cooper, wife of J. M. Cooper, aged forty-five years. Mrs. Cooper leaves to mourn her death seven daughters, one son, and an aged father and mother, and a devoted husband, and a host of friends. Sister Cooper's life was one of a true Christian, her influence for good was felt by all with whom she came in contact. She was one whom to know was to love. She was a faithful wife, a devoted mother, a true friend, a devout Christian. Her sweet Christian life will long be felt by those who knew her, her influence for good will never die. She was for many years a faithful member of the Kenansville Baptist church; therefore be it

Resolved 1. That in the loss of Sister Cooper, the Kenansville Baptist church has lost one of its most faithful members.

2. That while we deeply deplore the death of sister Cooper, we humbly submit to the will of Him who doeth all things well.

3. That we extend to the beloved family in this their sad hour, our most heartfelt sympathy and Christian love. That we commend them to Him who hath said, "lean on me."

4. That a copy of these resolutions be sent to the family, and a copy to the Biblical Recorder, and North Carolina Baptist for publication. and a copy be spread upon the record of this church.

THAD JONES, JR.,
J. C. D. HERRING,
JNO. A. GAVIN, JR.,
Committee.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (the clothier), says if any suffer from Kidney and Bladder Disease will write to him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

The Liquor Dealer's Prayer.

At evening he retired to pray,
And kneeling low, began to say:
"Our Father, still in heaven the same,
Hallowed be thy glorious name!"—
When conscience, rising in his breast,
The prostrate suppliant thus addressed:
"Daily you sell that drink for gain,
Which makes your neighbor so profane;
With boisterous hand and poisoned breath,
He scatters firebrands, arrows, death;
Can then your heart one wish afford,
That God's great name should be adored?"
Although convicted—almost dumb,
He still proceeds—"Thy kingdom come!"
Again does the reprover rise,—
The monitor within replies:
"You still pursue that deadly craft,—
Still vend the soul-destroying draught,
Which so obstructs that kingdom's course,
And adds to sin and Satan's force;
How dare you now pretend to plead
That heavenly kingdom may succeed?"
Still venturing on, once more he said,
"Give us each day our daily bread!"—
"What! while your bins and bags contain,
Exchanged for drink, the poor man's grain;
Or in your till the price is laid
Which should have bought his children bread?"
His soul with keen conviction stung,
With struggling heart and faltering tongue,
He cries: "Forgive! grant me salvation,
And henceforth keep me from temptation;
Nor any longer will I lay
Temptation in my neighbor's way;
What thus is gained, when understood,
I see to be the price of blood;
I'd rather dig, or beg, or serve—
Yea, henceforth, sooner will I starve,
Rather than once again I'll stain
My hand with such unrighteous gain!

The Rum Business Defined.

It is a business which should be opposed by every clergyman in the country.

It is a business which every merchant and business man should hate and detest.

It is a business which is the standing dread of every true mother.

It is a business which is the constant fear of every thoughtful father.

It is a business which is the horror of every life.

It is the business which makes 90 per cent of the business of the criminal courts.

It is the business which makes 90 per cent of the pauperism for which the taxpayer has to pay.

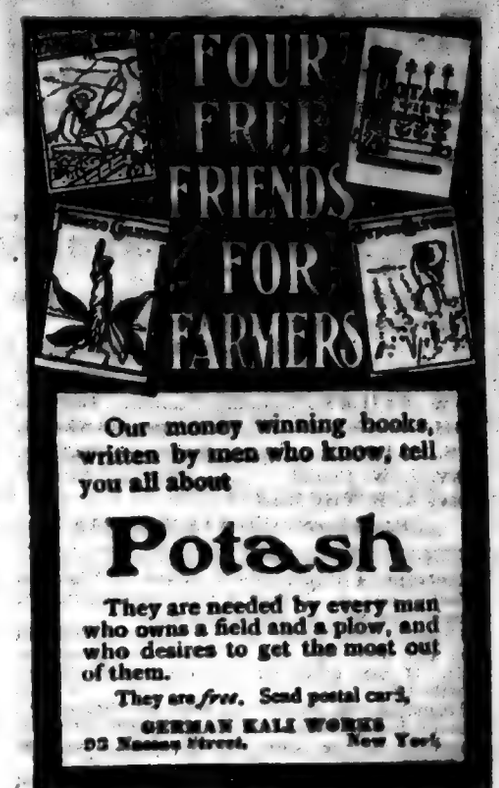
It is a business which keeps employed an army of police in the cities.

It is a business which put out the fire on the hearth, and condemns wives and children to hunger, cold and rags.

It is the business which fosters vice for profit, and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice.

Drunkenness means peculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes.—Religious Intelligencer.



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No. 41.

4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.

6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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NOTICE.

Having qualified as the Administrator of the estate of H. W. Jones, late of Wake county, this is to notify all persons having claims against his estate to present them to the undersigned on or before the 1st day of February, 1904, or this notice will be plead in bar of their recovery. Those indebted to said estate will make immediate payment to me.

C. D. JONES, Administrator.
Hickory Grove, N. C.

The Biblical Recorder.

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South Yadkin Union.

Time.—Friday before the fifth Sunday in March, 1903.

Place.—Farmington.

Preacher.—M. E. Parrish.

11 a. m.—Introductory sermon.

1 p. m.—Organization.

1.30.—What should be done to interest all of the members of our churches in church work? G. W. Reid and J. C. Turner.

2.30 p. m.—What is our duty to the Orphanage? V. M. Swaim and J. A. Reid.

7.30 p. m.—Missionary work and our duty to it in the S. Y. Association. Dr. J. N. Stallings and E. F. Eaton.

Saturday—

9.30 a. m.—Devotional exercises.

10 a. m.—Home Missions and our duty to it. M. E. Parrish.

11 a. m.—Our duty to Christian education. C. G. Wells and W. F. Merrill.

1 p. m.—Paying, then giving, to the Lord. R. H. Gilbert and J. A. Davis.

2 p. m.—Reports from the churches.

7.30 p. m.—Foreign Missions. G. G. O'Neil and C. H. Utley.

Sunday—

9.30 a. m.—Sunday-school mass-meeting.

11 a. m.—Sermon, collection, and adjournment.

COMMITTEE.

Sandy Creek Sunday-School.

The Sandy Creek Baptist Sunday-school Association convenes with Mt. Olive church on Friday before the fifth Sunday in March, 1903.

Introductory sermon by Rev. W. H. H. Lawhon on Friday at 11 o'clock a. m.

The following queries are suggested for discussion:

1. What are some of the greatest hindrances to the Sunday-school and how to overcome them? Rev. O. T. Edwards, N. R. Dixon, R. F. Andrews.

2. How can we secure the organization of a Sunday-school in the churches of our Association which have none? Rev. G. W. Harmon, J. T. Paschal, W. V. Cheek.

3. How can we improve our Sunday-schools? Rev. W. H. H. Lawhon, D. L. Webster, T. J. Dark.

4. Should we encourage Sunday-schools at school houses? Rev. J. L. Smith, C. N. Justice, W. A. Duncan.

5. The importance of our raising by the first of May, 1903, the balance of our pledge on Century Fund. R. B. Lineberry, W. C. Petty, Rev. W. L. Hayes.

L. R. DIXON,
For Committee.

"We Read it in the Papers."

The editor, J. Wm. Bailey of Raleigh, N. C., says, "The Governor of Tennessee has appointed a woman Superintendent of Public Instruction. He has made a mistake." Nay, nay, beloved! The erudite editor has made a mistake. The Superintendent is a Mister.—Baptist and Reflector. We are glad to hear it.

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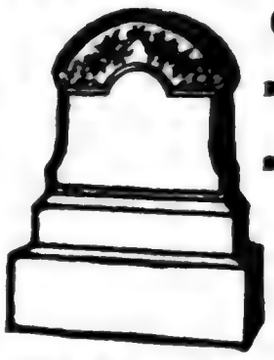

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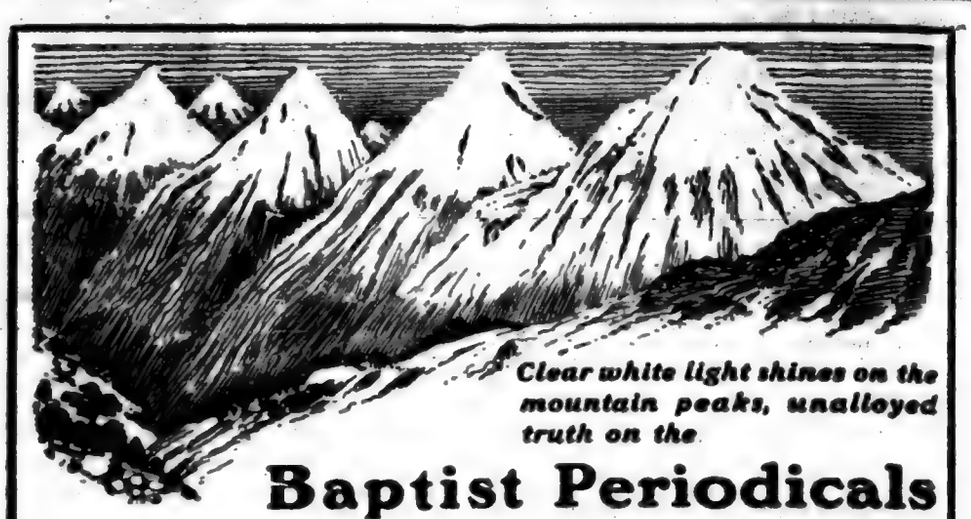

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The Verde Water and Power Company has been organized for the purpose of creating power and irrigating this land. The enterprise has been planned and is being financed in the interest of the land owners, rather than for the usual purpose of earning large dividends for the share holders.

ELECTRIC POWER. The water will be stored in a mountain reservoir, which expert engineers pronounce one of the largest and finest natural reservoir sites in the country. Over $50,000 has been spent in perfecting the surveys and engineering for the enterprise. Before the water is spread over the land for irrigation, it will be used to develop electric power. The company will develop 12,000 horse power, for all of which there is a present demand at high prices.

THE LANDS. The wonderful fertility and crop capacity of these lands has been demonstrated by cultivation under a dozen canals in the immediate vicinity. The soil is very deep and rich. A crop of wheat and a crop of corn are frequently harvested in one year from the same piece of ground. With a full water supply, four or five heavy crops of alfalfa hay can be cut from April until November; in addition, the fields can be grazed through the winter season. No grain is fed to beef cattle or milch cows. Southern California is only 200 miles distant. All the fine fruits of that section are raised here.

WATER-RIGHTS. We are now selling the water-rights for these lands, which will enable the purchaser to obtain title to the land and guarantee adequate water for its cultivation. Only 25 cents per acre is to be paid until the works shall have been completed, ready for the service of water. This preliminary payment is to be held in trust by a leading New York Trust Company until all the water-rights have been sold and the enterprise fully financed; so the subscribers assume no risk. The land will be secured direct from the government at $1.25 per acre. It is not now subject to purchase, but, under the law, will be thrown open by the time it is needed to carry out our plans. An average year's crop from the cultivation of the soil will pay the total cost of both water-right and land. It is the common opinion of those who have seen this land that it will have an intrinsic value of $100 per acre as soon as irrigated, and that within a few years, it will sell for that price. We are offering these water-rights to Christian people, who, upon the cultivation or sale of the land, will be glad to devote a portion of the profits to the extension of the Lord's kingdom. We have no desire to dictate the amount anyone shall give or through what channel it shall be contributed.

CLIMATE. A more healthful climate can not be found. The air is very dry and pure. The winter climate is conceded to be one of the finest in the world. The summers are warm, but the summer season is the healthiest part of the year. The record shows the death rate among children to be lower in the Salt River Valley than in any other part of the United States.

This beautiful country will develop rapidly. Towns, churches, schools, electric railways—a highly Christian community, will arise rapidly when the water is ready for service; thus the usual discomforts of settling a new country will be largely avoided. Now places will soon be surrounded with plenty of fruit and shade, and all the comforts of older Eastern homes.

We shall gladly send free (1) statements from forty-nine Arizona farmers, (2) testimonials of five Phœnix pastors, (3) statements from numerous reliable Christian people from half a dozen States, who have made a trip to Arizona to study this enterprise; also maps and other printed matter describing our plans.

Please address, mentioning this paper,

JOHN G. HUDSON,
WATER-RIGHT AGENT,
43 PICKERING BUILDING, CINCINNATI, OHIO.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, MARCH 11, 1903.

JOSIAH WILLIAM BAILEY, EDITOR

VOLUME 68, NUMBER 36.

WHERE LIBERTY HAS BEEN LOST.

Deeper rights than the right to vote or to be president are the rights that the right to vote was given to protect—the right to work, the right to burn coal, or to buy food without paying tax to any baron of the realm or of finance, and the right to worship God. If one is taxed with representation as a citizen but is taxed without representation as a consumer of food or a producer of energy, or if one may have his vote counted with 13,000,000 others but cannot stop work to rest or worship on Sunday, he should not be greatly blamed for taking no extraordinary joy in his freedom.

The average man would rather live freely than vote freely; and, we venture, all but a very few would give up voting before they would give up living. And so when you give a man unlimited freedom to vote, but put his coal, his food, his money, his work, his body's and soul's necessities in the hands of other men, you do him small favor and less honor. There are ten thousand chances that his life—his necessities, his absolute need of food and work and life—will slaughter his vote before his vote can make way for his life. For, after all, it is not one vote that counts, but the majority—6,000,000 or more. And how is the man to subsist while 6,000,000 fellows get in mind with him, many in no such condition as he, and some in more immediate need? Bread comes before citizenship as a necessity of life. Who rules my bread is my king.

The attack upon American liberty has not been made at the point of the ballot. Oh, we have guarded that with the jealousy of children. Had it been made at this point, it would have been like murder in the market-place. But the attack has been made at the point of the necessaries of life. Instead of taking life, they gained control of the necessaries of life; instead of taking liberty, they took charge of the conditions that govern liberty; instead of taking property, they have merely arranged to fix its value to suit themselves.

This attack made at the point of the necessaries of life has succeeded. If we have the necessaries of life, it is by grace and high prices. If we are not in the midst of a terrible panic, it is because Mr. Morgan—not we—does not wish for one just now. If we get ten cents for cotton or tobacco, it is because the men that control the market are willing to pay so much. While citizens have taken their liberty out in voting the ticket and hurrahing for the candidate, in shooting off fire-works the Fourth of July and raising children for the presidency, the essential conditions of liberty have been stolen away. They went with the oil supply, the food supply, the meat supply, the coal supply, the work supply, the money supply—they went in the fall of the market-place, the citadel of civilization.

But it is only an eclipse. Democracy will come out on the other side, brighter than ever. One cannot be blind to the fact that our country has fallen into the hands of several monopolies; but that we have yet the power of recovery and that we shall recover, we have no doubt. Only let us neither blind ourselves to the fact that monopolies do exist and that they are a menace and a wrong, nor go wild with foolish notions and schemes. This is no time to make political capital. The men who relieve this evil will not do it as politicians. A steady and a thoughtful line of action, relentless opposition and vigilance and careful selection of our leaders will surely carry us back to the purposes for which our government was formed. For the present the land is prosperous and conditions not as bad by any means as they might be. We may take pleasure in this, but it should not solace us for the real loss of fundamental human rights. Already we have been too easily content with superficial conditions, or too easily aroused by mere variations of the same. We must look to the profounder conditions of life if we would guard our civilization; and neither prosperity nor adversity should deter us from our inspection of them and our zeal to right them and improve them.

SENATOR HOAR ON THE SOUTH.

Senator Hoar is the most respected member of the United States Senate. By length of service and by a record of integrity, ability and faithfulness unsurpassed he has commanded the respect of the entire Nation. He is a typical New Englander, and his point of view is far removed from that of a Southerner. But as the years have passed, the Senator has mellowed with sympathy. In a recent speech he uttered the sentiments submitted below, which should go not only to touch us with a kindly feeling for the aged Senator, but also go to reassure us that we are a Nation "one and indissoluble":

"I know how sensitive our Southern friends are on this matter of social equality and companionship, and I think I might say fairly and properly—and that perhaps I have a right to say it—that it is not wise for the people of the North to undertake to deal rashly or even to judge hastily of a feeling so deeply implanted in their bosoms.

"Time, the great reconciliator, will reconcile them to that if in the nature of things and in the nature of man they ought to be reconciled to it. And if in the nature of things and in the nature of man time does not reconcile them, it will be a sign that they ought not to be reconciled to it; and that some other mode of life for them must be devised.

"Now, my friends, having said what I thought to say on this question, perhaps I may be indulged in adding that although my life politically and personally has been a life of almost constant strife with the leaders of the Southern people, yet as I grow older I have learned not only to respect and esteem, but to love the great qualities which belong to my fellow-citizens of the Southern States. They are a noble race. We may well take pattern from them in some of the great virtues which make up the strength as they make the glories of the free State. Their love of home; their chivalrous respect for women; their courage; their delicate sense of honor; their constancy; which can abide by an opinion or a purpose or an interest for their States through adversity and through prosperity, through the years and through the generations, are things by which the people of the more mercurial North may take a lesson. And there is another thing—covetousness, corruption, the low temptation of money has not yet found any place in our Southern politics.

"Now my friends, we cannot afford to live, we don't wish to live, and we do not live, in a state of estrangement from a people who possess these qualities. They are friends of ours, bone of our bone; flesh of our flesh; blood of our blood, and whatever may be the temporary error of any Southern State, I for one, if I have a right to speak for Massachusetts, say to her, 'Entreat me not leave thee nor to return from following after thee. For where thou goest I will go and where thou stayest, I will stay also. And thy people shall be my people, and thy God my God.'"

SPRING.

"Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers."

TO THE HERETIC-HUNTERS.

"Who art thou that judgest another's servant? To his own lord he stands or falls."—From Paul, the Apostle.

FAILURE.

Not always is it he who wins his way
Through proud achievement to his worldly goal,
Upon whose shoulders falls the sacred stole
Of sweet serenity when wanes life's day.
Oft times the weary who beneath the sway
Of so-called failure would give up his role,
Has risen through the gloom with strengthened soul,
And caught the gleam of some diviner ray.

Failure, success, are terms but relative;
They are not measured in the Mind Divine
By such poor standards as our earthly are.
Who patient through apparent failure live
Are like the watcher who, at sun-decline,
As daylight fades beholds the even star.

—Herman Montague Donner.

MIND THE PLOWED GROUND!

He convulsed his hearers by describing the first railway locomotive he ever saw. He thought a railroad was simply a road made out of rails. He got in a long cut when he heard the train coming. He ran like a deer to get out of that cut. He had often likened himself to a Western boy who had plowed close up to the railroad track. He had never seen a train before, and when one came in sight he took the track and down it he sped. The engineer blew the whistle and rung his bell, but the boy would not leave the track. Finally he stopped, and going up to the boy, who sat puffing and blowing on the ground, he said, "Why didn't you get off the track?"

"I knowed," the boy replied, "that you'd ketch me if I ever got out in that plowed ground."—From a speech by F. C. McConnell.

THE CITY NEGRO—HIS EDUCATION.

The status of the city negro seems to furnish a contradiction of the prevalent belief that education will solve the race problems. Experience seems to show that the problems grow in difficulty as general intelligence increases. This is no discredit to education nor a derogation of its function. It simply shows that the case was wrongly diagnosed in the first instance. In the city of Washington, and in a corresponding degree the same may be said of other cities, the educational facilities for colored children are practically as good as any offered the most favored class of children anywhere on the face of the earth. These schools have been crowded for a quarter of a century and have now more than fifteen thousand in attendance, a higher average than prevails in the white schools. And yet the race problem at the national capital is not solved. It is mild criticism of negro education to say that it has not had satisfactory reaction upon the mass life of the race.

It is on this account that there has recently sprung up such a widespread movement to modify the plan and policy of negro education so as to bring it into closer relation to those for whom it is designed. The present programs of instruction were adapted to the needs and circumstances of white youth rather than to those of the negro. It cannot be considered a compliment to any race to measure its requirements by that of another, but its educational programs should be interpretable in terms of its own needs and circumstances. The courses of study in city schools cannot be wisely readjusted until we have made a careful study of the lines of employment in which negroes are engaged and are likely to be engaged for years to come.—Kelly Miller in the January Southern Workman.

By thy own soul's law learn to live,
And if men thwart thee take no heed,
And if men hate thee have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer.

—Packenham Beatty.

The Wise Men and the Star.

BY REV. J. M. STALLINGS, D. D.

The general idea is that the wonderful star that the wise men saw, and which they followed stood over the manger and guided them to the birth-place of the infant Savior. This idea expressed by all writers whose productions I have seen, with a single exception—Prof. Geo. L. Robinson, of McCormick Theological Seminary—is manifestly incorrect. As Prof. Robinson says: "Approximately two years had elapsed between its first and second appearance,' or, in other words: between its first appearance and their arrival at Bethlehem. Assuming that the star made its first appearance at the Savior's birth, the account given by Matthew of the visit of the wise men, and that given by Luke of the birth and the immediate subsequent events make it certain that the visit must have been months after the birth, and probably approximately two years after.

Luke in the second chapter gives an account of the birth; the announcement to the shepherds by the angel; their visit to the manger; the wonder of all to whom the shepherds told the glorious news; then says: "But Mary kept all these things, and pondered them in her heart. And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told them. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord." Then the account of Old Simeon's and Anna's recognition of the infant Savior is given, and in verse 39, he adds: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth."

Now it is perfectly clear that the visit of the wise men and the immediate subsequent events recorded by Matthew could not have taken place up to the time Luke leaves the family at Nazareth, which was over forty days; as forty days is the period after birth prescribed by the law for the purification of the mother. All those things preclude the possibility of that visit during that time. The journey into Egypt which followed immediately after their visit could not have taken place during that time. It follows that the wise men came subsequently to the return of the family to Nazareth. It further follows that the family afterwards removed from Nazareth to Bethlehem, where it is irresistibly inferred that they went to live. Hear what Matthew says: "When they heard the King, they departed; and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshiped him: and when they had opened their treasuries, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."

Now, is it not perfectly certain that these events were not contemporaneous with those recorded by Luke?

What then is the conclusion?

That after the family had gone to Nazareth, as recorded by Luke, and had probably lived there some time, Joseph and Mary concluded to go to Bethlehem, the royal city of David, to make it their home, as the proper place to rear "the King of the Jews," whom they knew to be "the Son of God." While there the wise men came, directed by the wondrous star they had seen some two years before. This view harmonizes the two gospels. Besides, some such interpretation is rendered necessary by the language used, and by the events described: For instance, the star stood over the house, not over the manger; immediately after the wise men returned another way to their own country, Joseph took the young child and his mother and departed into Egypt. Such a journey would have been impossible for Mary and the babe from the manger. Then, again, Herod slew all the male children from two years old and under, "according to the time which he had diligently inquired of the wise men." Again, it is clear that they had made Bethlehem their new home, before the wise men came (their stay at the birth being only temporary) from the fact that when they returned from Egypt they expected to go to Bethlehem. This conclusion is clear from the account given by Matthew. He says of it: "And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither! Notwithstanding being warned of God in a dream he turned aside into the ports of Galilee: And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

Here we have the reason assigned for the family going to their old home in Nazareth in Galilee to live, instead of returning to their more recent home in Bethlehem of Judea, the royal city of David.

A Miracle in Nature.

Rev. J. R. Miller, D. D., illustrates a great principle as follows:

"The palm tree, the Arab says, stands with its feet in salt water and its head in the sun. Oft times they cannot drink the water found in the oasis where it grows, it is so brackish. Then they take the trees and drink the sweet palm wine which flows out. The tree, by the magic of its inner life, so changes the elements found in the unkindly soil around it, that they are made to minister unto its growth, strength and fruitfulness. It takes the evil of its environment and transmutes it into spiritual life. It is possible for us to live, as it were, with our feet in the mire of sin's bitterness, with noxious influences all about us, our life smitten meanwhile by fierce temptations, and yet yield for the blessing of others the fruits of love and holiness. If we have Christ in us there is a magic power in our life which rejects the evil and assimilates the good, which takes the evil and transforms it into the good. The world has no power to harm us if our life be hid with Christ in God."

Character is what a man is in the dark.—Elijah Brown.

The Diapason of Brotherhood: A Plea for International Arbitration.

BY ROBERT S. MACARTHUR, D. D.

We have associated almost always with the word "patriotism" the thought of loyalty in war; ought we not to associate with it as well the thought of loyalty to the flag in peace? Ought we not to give new significance to the oft-quoted line of Milton?

"Peace hath her victories no less renowned than war!"

Is he the only hero who has won victories on the field of battle, or who has destroyed ships in naval conflict? I think that many men in modern times may appropriate the words of Scripture, spoken to Joshua, "As I was with Moses, so will I be with thee." We have too much relegated God to ancient times and to remote countries; we have not been willing to see evidences of his hand, and hear the tones of his voice, in the great movements that are going on all about us at this moment. The time has come for us to set before our young men in academies and colleges and in all the walks of life these new ideals of heroism and patriotism. Is he not a hero who saves life? Is he not a hero who adds to the prosperity of the people in scientific discovery and in all forms of progress, as well as he who wins his laurels on the bloody field?

We ought to set before our young men the vast possibilities of international arbitration. The days of American heroism are not in the past; the heroic days of the republic are yet to come. Great statesmanship was never needed as at this hour. We want statesmen who can take their places beside the noble John Bright, loyal to his country's flag and yet faithful to the great principles of unbroken peace and amity with all the nations of the earth. We want statesmen who can take their place, if God will give them the opportunity, beside the immortal Gladstone. We want statesmen like Daniel Webster as loyal expounders of the Constitution; we need men who shall speak with the silver tongue and with the brave words of Henry Clay. A new era is dawning for the republic. Questions graver than have ever arisen since the formation of the Constitution are to be discussed before twelve months shall pass. God, I trust, will give us the men, with clearness of head, with warmth of heart, with loyalty of purpose, and with peace and good-will toward all the nations of the earth.

Every decade, certainly every century, has its special message to the world. As there is a diapason in every great oratorio, so there is a diapason in every noble life, there is a diapason in every century. We have been listening to that pervasive, dominant, concordant note at the end of the nineteenth century; and are now catching the melliflous music of the twentieth century which is now sounding through its opened door. That diapason is the brotherhood of man. Never before in the history of the race has that idea been so emphasized as today. How glorious will be the music when all nations shall sing the song. It comes to us laden with the breath of a noble brotherhood. I love to think that altruism is not a mere name; and that those of us who were not born under the American flag, but under the British flag, today share in the great fraternity of Americanism. A union of Britain and America, not for war, not as a menace to any people, but as an assurance of peace and as a benediction to all nations, will be the crowning glory of the opening years of the twentieth century.

A little time ago I was in India. I visited, as all who go to India strive to visit, the Taj Mahal. I went there in the moonlight, as all who visit Agra strive to do. In the soft, sweet light of the Indian moon I saw first that dream of love, that vision of beauty, that prophecy of immortality. I went next morning, and saw it in the blazing, dazzling light of the Indian sun. I saw it last in the soft light of the Indian gloaming. You know the story, the story of Shah Jehan and his beautiful bride. Seven times she went down to that mysterious land of motherhood, and came back each time with a babe; the eighth time the babe came back alone. He had promised her, sitting in the glorious garden at Agra, that he would build for her the most beautiful palace the world had ever known. Now, when his beloved wife was brought back to the garden, he said: "My Mumtaz Mahal, you shall have your palace; although it shall be your tomb." He now lies beside her. He put this inscription on her tomb, certainly a remarkable inscription for a Mohammedan, "To the memory of an undying love." I pronounced it as I stood beneath the dome, and I listened. "Love, love, love!" The echo went to heaven, it came to earth, it softly rolled around the walls. Softer and sweeter it went to heaven again, and then returned to earth, until my eyes were moist and my heart was tender. To the memory of an undying love, that is the motto that must control the twentieth century, the motto that must guide arbitration, that must shape civilization. I would that we, as living temples inspired with love to God and love to men of every race and every color, might dedicate ourselves to the cause of humanity, of arbitration, of truth, of justice, of peace throughout the world with the inspiration of an undying love.

New York City.

Advice to Preachers.

I am very much in favor of an increase in pastor's salaries. Some of them are very poorly paid. And I rather think that many of them are to blame for their own small salaries. If the pastor will take the church paper, and get as many of his members to take it as he can, and encourage his members who take it to hand the paper to other members after they have read it, and he will keep well up with all the objects of the church, Association, and Conventions, both State and Southern Baptist Conventions, and try to get his members to pay their quoto of all the amounts to be raised for these different objects, and while doing this, try to keep himself well informed on the Bible as well as the news of the day, in the way of reading at least one of the best magazines, and one good commercial paper, also do all possible to visit the sick of his congregation, and handle all matters that comes before him in as honorable and as broad-minded way as possible. If he has merchant members, trade some with each of them, if farmers or mechanic members, trade with them in their line, but try never to get in debt to his own members, and surely never owe them large amounts as he might not be able to pay them promptly, and thus would lose his influence with them. If we could all live the religion daily that we preach in the pulpit and pews what a great help it would be to us in all the walks of life. Have each member to pledge the amount he can pay, and after he promises, have no false modesty in asking him or her for it. Of course this is in case the salary is not paid promptly. Mix honest business methods in your religion and your salaries will increase to a reasonable amount.

These are crude thoughts from one who has no experience in pulpit preaching.

Very truly,

D. L. GORE.

Punctuality is the soul of business as brevity is of wit.

EARLY BAPTISTS IN WESTERN NORTH CAROLINA.

An Interesting Letter From Judge W. H. Eller to Maj. W. A. Graham.

Maj. W. A. Graham, Machpelah, N.C.

Dear Brother:—Your favor has been received and also your copy of history, and I have this day written Capt. Duncan McNeil for his little history. Let me thank you for this suggestion.

I will read your review of Williams' History of North Carolina with great pleasure.

I note your wish regarding myself or family, taking up the question of history in Ashe and Watauga and Wilkes Counties, and in regard to this wish will say that I have used every endeavor to get the real history of Baptists in that mountain country.

My father, now quite aged, gave me all the information he had, and I have visited Col. James Eller, his brother, who stills lives in Ashe County and other old people, and I suppose there is nothing more that I can do.

I quite agree with you in many points regarding the origin of Baptists in that mountain country, and inasmuch as you have asked for the information, I will give you a general statement of what I know. But you will have to pardon me for referring to the lives of my ancestry in connection with what I say to you about it.

I have read Williams' History and will begin with one named by him who is my great-great-grandfather. I refer to Elder George McNeil. If there was any other pastor in that country prior to his day, it must have been either one or both the Clevelands, the one named John and the other Eli. Williams is in error with reference to Elder McNeil. He must have gone to that country from Virginia, where he married his wife, whose maiden name was Coates. Elder Eli Cleveland and Elder John Cleveland were brothers to Bob and Ben, and must have gone to that country with them.

A family named McGlarmry settled in that country at an early day. I think there was more than one of that name. They had a brother whom we know in colonial Baptist history as Elder John Meglamre. Semple's History places Elder Meglamre as coming into North Carolina from Virginia. These brothers lost track of one another shortly after landing in America and accidentally met at the old Sandy Creek and Kekukee Union, I would say in 1772. This latter would bring the pioneers of the Lewis Fork and New Hope church in affiliation with the Sandy Creek Association. It is a fact which I have from Martin McGlamry Esq., about one year ago. However, Williams is in error again in his sketch of Elder Smith Ferguson in not stating the fact that the New Hope church was formed by members who were dismissed from the old Cranberry and Lewis' Fork churches.

My great grandfather Vannoy and two of my grandmothers are numbered among its constituent members, and my two grandfathers were baptized within twelve months after its organization, the one becoming its deacon and the other its clerk for many years.

Nathaniel Vannoy was the son of John Vannoy and was born in 1745. He, John Vannoy, is named by the Rev. Hugh McAden, who stayed all night with him, September 3, 1755. At that time he lived about forty miles from where I write you to-day and in the direction of Charlotte, and not far northeast of a ford of the Yadkin River. I have not gone into the community, which is about the southwest corner of Randolph County, and on the west side of Uwharrie River and near the community there now named New Hope.

It would appear to me that our New Hope mentioned by Williams must have borrowed its name from New Hope church on the Uwharrie, if ever there was one there; but, for the fact, that out of deference to Nathaniel Vannoy, he was called on to name it.

Having served probably with the Regulators, together with his father, and certainly under Ben Cleveland at Kings Mountain, and elsewhere participated in the execution of the Tories and otherwise, deporting himself as a patriot during the Revolution, he is said to have made a talk substantially in these words:

"My brethren, you now call upon me to give you a name for our little church. Heretofore, we have had but one hope. Every spring we would take our cattle and horses over the mountains, hoping to find them again in the fall, and in the fall we would go and bring them to our farms, hoping that we had enough provender to feed them over winter. but now brethren, we have a New Hope, which is a better one, and I propose that we call our church the New Hope Baptist church."

I am impressed with the certainty that at the former residence of the Vannoy's on Uwharrie River there was a Baptist church in 1755, and that Brother Miller, who was sent down from Philadelphia Association, preached there a part of his time at least, and doubtless Elder John Gano. Rev. Hugh McAden passed the night together with Robt. Rankin at John Vannoy's in search of Presbyterians. Upon his diary he found the fact that there was a church there (but no Presbyterians) and pastor by the name of Miller, and that Miller was a Baptist. John Vannoy was of Hugenot parentage, and had evidently joined the Baptists before that time. To get his history would necessitate an examination of the Euhaw church of South Carolina, and then of the churches, if any, along the Edisto, which I have never made.

I have mentioned the Cranberry and Lewis Fork churches having greater age than New Hope. In fact. Cranberry and Old Fields, the latter of which was near the home of Elijah Callaway on New River, and the other much lower down, were both older than New Hope. Benedict, in his history of the Strawberry Association, does not mention the Cranberry church, but upon the organization of the New River Association in 1793, or later the organization doubtless included the Cranberry. A trip into that country with Col. James Eller, to the Ashe Association in 1899, revealed the fact to me that a large number of brethren went on foot, crossing rivers and mountains, to get to those Associations whose names are never known, and whose homes could hardly be reached at this age and time. Their churches kept no records one hundred years ago, and it is impossible to find out. But a number of members were dismissed from the Cranberry church to organize the New Hope, and among them I reckon Nathaniel Vannoy and others of the same name.

When New Hope church was organized, it made a requisition on this church for a preacher, as was the custom, and a pastor was sent them for part of his time for two or three years.

I will bear in mind your request, and will be very glad to correspond with you further. You can make such use of my letter as you deem of advantage to the denomination. I believe it is correct. You will see, however, that the question presented by your letter to me is debatable, and that Baptists emmigrated to that mountain country both from the Virginia and Sandy Creek Association.

With best wishes, I am,

Very truly yours,

W. H. ELLER.

Greensboro, N. C., Jan. 4, 1902.

Georgia Letter.

BY WALTER M. GILMORE.

In Dr. J. L. White's church in Macon there was held last week, February 17-22, the first Missionary and Sunday-school Conference under the auspices of the State Convention. It was a great success from every standpoint, for which much credit is due our excellent secretary of missions, Dr. S. Y. Jameson. There were some 250 in attendance from all parts of the State, besides a large local representation. The addresses were all of an unusually high order. Dr. J. R. Sampey of our Seminary lectured twice daily on the prophets, in some instances simply reading his own splendid translation of their books, but with such vividness, pungency, and power that one felt that it was the old prophet himself speaking. Dr. Sampey is a great teacher as well as scholar.

Rev. B. W. Spilman, of whom Wake Forest and North Carolina should feel justly proud, lectured twice daily on the Sunday-school work. He is a thorough master of his subject. Great enthusiasm was aroused in Sunday-school work. The State Board, acting on the advice of the Conference, will put out one or more regular Sunday-school men on the field at once.

Two of the greatest addresses made were those by our own Drs. R. T. Vann and J. E. White, on "Christian Education" and "State Missions" respectively. By the way, Wake Forest was in evidence throughout the Conference as she is in all other great Baptist gatherings in our State. Our people received Dr. Vann and his great burning living message with open hearts, and we shall greatly rejoice to see him within our borders again.

Dr. W. E. Hatcher, of Richmond, in his own inimitable style, delivered a great address on "Ministerial Sovereignty." Dr. Hatcher is assisting Dr. White, of Macon, in a meeting at present.

The missionary spirit ran very high. Drs. Willingham, McConnell, Jameson, and Bell, were at their best. Missionary enthusiasm is spreading rapidly all over our State. Quite a number of churches that have been giving less than $100 for Foreign Missions have run up to several hundred dollars. My own church ran up to $400 last Sunday for Foreign Missions, and we are sure to make it $500 before May 1st, quite an advance for us. Our city has great prospects at present. We are reasonably sure of getting a four million dollar steel plant that will employ 7,000 operatives. It is hard to realize what that will mean to Brunswick and the South. It means work for us Baptists. South Georgia is developing more rapidly than any other section of our country, perhaps. Our churches are trying to keep pace with the material development. This week we will have in Jesup, a centrally located town in this section, a Conference similar to the one in Macon. Brother Spilman, Drs. Jameson, J. D. Jordan and J. B. Taylor, will assist us. Brother Spilman is to be with me here next Sunday. We are expecting big results—and good ones.

We pass along three cheers for you in your heroic fight for temperance, and your noble stand on every other moral issue.

I notice by today's Recorder that your midsummer meeting will be held at Jackson Springs, in my home county. I'll be there, D. V.

Brunswick, Ga., Feb. 24, 1903.

All virtue and all goodness are workmen upon that invisible temple which every man is. * * * I shall be a temple built in the darkness to reveal light, built in sorrow to produce joy which shall never die.—H. W. Beecher.

A Pledge Unbroken.

At twenty-two years of age, and without a particle of "religion," and a heart full of the world, and its pleasures, and its vile pursuits. and its hateful abominations, this writer took a total-abstinence pledge from all intoxicating drinks, whether spirituous or malt liquors, wine, or cider; and, to this day, that pledge is unbroken; and, at my next birth day, eighty years will have passed over my head.

It may be asked, "How long after that was signed, before you gave your heart to Christ?"

"It was about two years after," I reply.

"Were you never, during those two years, tempted to break your pledge?"

Oh! you don't know how severely I was tried, again and again, both by young men of my own age, and also by lovely women of society.

"And did you stand firm and true to the pledge?"

"Thank heaven! I can say, I did. Now, one more question:

"What kept you from falling away from your pledge? You say you had no religion. What was it?"

I answer: "God, in heaven, only knows!" He did it surely, even though I knew Him not He never intended that I should be a drunkard! He had something better for me than that; and, to tell the real truth of the whole matter, I do believe that it is God's electing love that is at the bottom of all our salvation! For, "in the fulness of time" my heart was effectually drawn, and I sought the Lord, as a thirsty deer seeks the cooling streams to satisfy thirst, ready to faint and perish.

"In the day thou seekest me with all thy heart I will be found of thee."

I sought the Lord with all my heart, and He gave me the grace to find Him. Bless the name of the Lord forever!

W. B. HARRELL.

Dunn, N. C.

The Command is to All.

BY P. S. HENSON, D. D.

I don't believe that the Lord ever meant to intrust the execution of the great commission to a little coterie of people set aside by ecclesiastical councils and by the laying-on of the hands of the president. When our Lord said, "Go into all the world and preach the gospel to every creature," he meant every man, woman and child, whose life has been transformed by the redemptive power of grace.

There never was and there never will be enough straight-coated, white-cravated, stovepipe-hatted, theologically-educated clergymen to go around. We want a great army. The world will never be converted, the millennium will never come, till the Church universal realizes its responsibility and opportunity and goes forth everywhere preaching the word.

The grace of courtesy is not the least of life's charms. Nowhere should it grow richer than in the Church of Christ. A smile a handshake, a kindly spoken greeting, the sharing of a hymn book, invitation to a seat, such little things as these have often gladdened an overburdened heart, led a life nearer to Christ and been the "cup of cold water" delighting the heart of the master, brightening the life of the recipient and making the soul of the giver glow with a consciousness of having helped the Christ in His ministry of love to men.—Charles H. Moss.

There will come a time in our lives when we will acknowledge the wisdom and love that tested us and showed us our faults. "Oh that men would praise the Lord for goodness, and for His wonderful works to the children of men."

News Notes.

....Down with the Saloon.

....Come to the midsummer meeting.

....Cary has increased Pastor Olive's salary. Next!

....Rev. J. D. Larkins writes:"My work in Clinton is progressing nicely."

....The Scotland Neck Church is doing fine work under the leadership of Brother Kesler.

....We are glad to hear that Rev. R. P. Walkers' work in Henderson continues to prosper.

....Brother Wilcox is stirring his new field at Spring Hope. He has just bought a nice bell for his church.

....Will the pastors in Western North Carolina send us items of news? We shall be delighted to print them.

....Convention two months hence. Altogether for Home and Foreign Missions; and then, everybody, on to Savannah!

....The Nashville Baptists are moving along nicely. Brother Nowell is a faithful minister, and is doing a good work.

....The great church, with seven hundred members, expects to have Brother Tom Speight at Ross's so long as he lives.

....The First Church at Rocky Mount is rapidly becoming one of the best churches in the State. Brother Craig is much loved.

....Rev. T. T. Speight has accepted a call to Capehart's Church, and will preach there the fourth Sunday in the afternoon.

....Now is the time to make that balance-of-the-year offer count. It is the most favorable offer ever made by a Southern Baptist State paper.

....Rev. G. B. Moore, the well-known Furman Professor, will leave Furman and become Superintendent of the Virginia Anti-Saloon League.

....Rev. John J. Wicker, of Trenton, N. J., once a North Carolinian, filled the pulpit of the Raleigh Tabernacle Chuch Sunday morning and evening.

....Under the ministry of Rev. Edwin R. Harris our church at Edgemont, Durham, is making substantial progress. He is a capable young minister.

....In Tarboro the saloon forces defeated the dispensary, although eighteen voters are challenged, and if they shall be thrown out the dispensary system will stand.

....Rev. G. N. Cowan writes from Kinston: "My work is encouraging. The people are becoming interested in missions, more and more. This means life and progress. The church that goes, grows."

....Bro. G. N. Cowan is conducting a series of prayer-meetings, in which the great subjects of the Bible are to be studied—God, His righteousness and justice; sin, salvation, missions, etc.

....Rev. N. S. Jones has planned a denominational Missionary and Educational meeting for Burlington in the week of April 13th. The Governor will have a place on the program.

....Rev. J. E. McManaway, formerly of this State, and Rev. V. I. Masters are in the field for the Baptist Courier. They make a powerful field force, and we expect them to take the State.

....We hear that Mr. J. C. Caddell will return to North Carolina this spring and will take charge of one of our Raleigh papers. We should be glad to welcome him to our city and State.

....His friends in North Carolina will be glad to hear that Rev. Wm. L. Richards, once pastor at Hendersonville, has a delightful pastorate at Albany, Ga., in the work of which he is greatly blessed.

....Rev. C. J. F. Anderson has sent us two tracts that he has translated into Italian; one of them is the notable production by Dr. A. E. Dickinson on "What Baptist Principles are Worth to the World."

....Rev. C. G. Wells has done excellently wherever he has labored. His record doubtless commended him to Statesville. He leaves a well-established church at Spencer. At Statesville he will surely carry the church right onward.

....Rev. D. M. Pressley changes his address from Jonesboro, Ga., to Cartersville, Ga., having accepted a call to that place. This is the home, we believe, of the Rev. Sam. Jones. We hope Mr. Pressley will preach to him a little.

....Taking up the proposition that Baptists must Federate their Schools and Fight for Christian Education, or Surrender, Dr. J. T. Dickinson, of Alabama, advocates Surrender. He will perform a high duty if he will present that side in the very strongest way.

....Recently Pastor Eller took a collection for foreign missions at Sandy Creek—the first that had been taken in eighty years. The Baptists of the State ought to pay the small amount due on the building of this church for a memorial to Shubal Stearns and for a testimony to the Gospel.

....The Reverend L. S. Denton, we gather from a letter, is masquerading in Tennessee as "a missionary sent out from North Carolina by the Ladies' Aid Society of the Baptist Church." Perhaps so; but not from any Baptist church. Rev. L. Johnson says that he is flying false colors.

....We are grieved to hear of the death of Mrs. W. H. Jennings, of Shelby. She was one of the most excellent Christian women within our acquaintance. One of the pleasures of a visit to Shelby was the hospitality of her home. We extend sympathy to her husband and children.

....Dr. E. H. Johnson, of Crozer Theological Seminary, will deliver the Gay lectures this year, before the Southern Baptist Theological Seminary, March 9th, 10th and 12th. Dr. Johnson is one of our brightest, clearest and strongest men, and his coming will be a rich treat to us all. —Western Recorder.

....The baptisms on all our foreign Baptist mission fields average 168 a week, not counting Europe. But at present rate of advancement the average will probably reach 200 a week by the end of 1903. A century ago, the baptisms did not average one a year. Now we baptize enough for a strong church every week.

....Rev. R. L. Patton will close his work as pastor at High Point with the present month. He has done a wonderful work there, and the church will go right onward, we hope. Brother Patton will likely campaign the State for Foreign Missions. If the temperances forces could engage him, he would arouse the State.

....We regret to hear that Rev. W. E. Wilkins will leave Western North Carolina. He has done a great deal for the cause in the West, as editor, teacher and preacher. He has also won friends throughout our State and found quite a place for himself in our Convention. He will do well at Columbia we are sure. But who will take his place in the West!

....The temperance forces in North Carolina must go to work. The issue is before us, and the time is ripe. We advise that a Temperance Convention be held at Raleigh early in the spring, or certainly by June, and that the campaign be projected upon an organized footing in every county in which liquor is sold.

....Rev. R. S. Stephenson reports a meeting at Caraleigh, near Raleigh, in which fourteen people were converted. Rev. J. M. Martin assisted. Two persons joined West Raleigh by experience Sunday, and three joined Fayetteville Street Church. Four persons joined Inwood. Bro. Stephenson is now visiting in Atlanta.

....We understand that Mr. F. P. Hobgood, Junior, will locate in Greensboro for the practice of law. He will prove an addition to the life of the city in every particular. He is one of the best trained lawyers in the State, having taken a thorough course under Justices Harlan and Brewer of the United States Court in the Columbian University.

....A woman writes: "I am a poor widow with a family of little children to care for. They love to read the Recorder, but you will have to stop it, I guess." Mark that "I guess." She hopes not after all. Well, we do not stop such subscriptions. But now and then we have to carry so many that we are inclined to mention it and let others share the privileges.

....Rev. Walter E. Wilkins, of Clyde, N. C., will accept the position offered him, that of assistant to Dr. W. C. Lindsay and missionary of the State Board. He will be employed conjointly by the First Baptist Church of Columbia and the State Board. We are glad he has so decided. It is an important position, and we believe he is a good man for it.—Baptist Courier.

....We must get "The Baptist Conscience" behind the temperance movement in North Carolina. At least two Baptist deacons and several other good Baptists gave themselves wholly to the opposition in the General Assembly. If anybody thinks that all is over in the war against the saloon but the shouting, he is much mistaken. All is over but the fighting. Now is no time to be glorying.

....Rev. A. E. Brown reports that our academies in the West are flourishing. Their one danger is that money will not be raised soon to build sufficient dormitories. Brother Brown thinks of visiting churches throughout the State in this good work. The new building at Belleview has been completed, and the brethren are justly proud of it it. Professor F. A. Brown has charge of it and the work is flourishing in his hands.

....Mr. Reed Smoot, a Mormon, has taken his seat as United States Senator. It strikes us that the missionaries in Utah might make more progress against Mormonism by sending their tracts and preaching to Utah instead of to the newspapers throughout the country. It is a misappropriation of energy and a misdirection of policy to fight Mormonism in the United States Senate. That is not laying the axe to the root of the tree.

....Rev. C. V. Brooks writes: "On account of the Sunday-school Association at Selma, the Western Union of the Raleigh Associations will not be held at Collin's Grove in March. Let the delegates to the Union go to Selma instead of Collin's Grove. Apex church has invited the Union for August, and the May meeting naturally falls to Collin's Grove, or that will be the first session since the invitation given at Inwood in December."

....No, the Midsummer Meeting is not strictly a preachers' meeting. Baptists are not respectors of persons. The meeting is to be a spiritual meeting for all the people—after the manner of an old-time camp meeting. There will be a department of Instruction in Methods and of Bible Study; and there will be, probably, several important conferences upon one phase or another of our work. But the meeting will be designed for the consecration of the life.

....Pastor J. W. Morgan, of Weldon, writes: "A most interesting series of meetings has just closed at our church here. Dr. E. W. Winfrey, of Virginia, preached for us with great power. He presented the "old Gospel" with a weight of logic—with a force and tenderness that we have never heard excelled. There were several only who professed conversion, but the church was greatly edified; and now, having had the joys of salvation restored to us, we hope to be able to teach transgressors the way."

....Mrs. B. T. Price writes from Charlotte: "The members at Friendship Church have decided at last to finish the church, and we now have a very comfortable building, and hope to paint it soon. Mr. D. W. Thomasson, of Belmont, is our pastor. We hope to do more this year than we have ever done. So many of our young people leave us for the city that we feel their loss, but we hope to have some new members soon. Have a right good Sunday-school open all the year, and preaching twice a month."

....The last issue of the Standard, Chicago, is the handsomest Baptist newspaper that we have seen. It celebrates the fiftieth anniversary of that sterling paper. We congratulate Mr. Dickerson. As our readers know, we desire our North Carolina Baptists to read a Baptist paper from beyond our borders. We commend to them the Standard. As a home and literary, as well as a religious journal, it is not to be surpassed. Address The Baptist Standard, James S. Dickerson, manager, Chicago, Ill.

....President Pollock, of Mercer University, Macon, Ga., announces that funds have been recently contributed to erect two buildings on the grounds of the University, both of them to be memorial halls. One of them is to be a Science Hall, to be worth, when completed, about $12,000. The other, a Young Men's Christian Asociation Hall, the building itself to cost $5,000, and the furnishings to cost an additional $2,000. President Pollock hopes to announce before the close of this college year a donation to build a library to cost not less than $25,000. We heartily congratulate President Pollock and Mercer.—Baptist Courier.

....Congress adjourned, but the President called an extra session of the Senate to consider the Panama Canal treaty with Colombia. The notable feature of the adjournment of the House was the formal retirement of Speaker Henderson. Mr. Henderson will be succeeded by Mr. Cannon, who was born in Guilford County, N. C. Congress expended and appropriated between $1,500,000,000 and $2,000,000,000—unthinkable amounts! The anti-trust legislation is regarded as weak, while the refusal to reduce the tariff and save Cuba and the Philippines from great suffering, urged as the reduction was by the President, is absolute proof of the hold that the trusts and the protected classes have upon the party in power. The notable event in the new Senate is the return of Mr. A. P. Gorman to the floor and his immediate rise to leadership of his party.

....There are certain men in the General Assembly who deserve a special vote of thanks for their valiant support of temperance legislation. There are a good number who voted for the temperance measures, and at the proper time these will be mentioned. But we wish now to single out Messrs. Curtis, of Buncombe; Alexander, of Charlotte; Goode, of Cleveland; Moore, of Cumberland; Morphew, of Graham; Love, of Gaston, and Hinton, of Pasquotank, for special praise and gratitude. In season and out they worked for all good causes and thus honored the people who elected them. In the Senate Messrs. London, Brown, White, Beasley and Hoey formed a powerful group that likewise rendered constant and noble service. It would be such a great thing to elect an entire Assembly of such men.

....The proceedings of the Baptist Congress, held in Boston in November last, have been put into a well-printed pamphlet of 222 octavo pages, which seems to give a verbatim report of all that was said, at least of all the papers read, as well as the substance of every other address. As, in the case of previous Congresses, we cannot endorse all that was said, and must positively dissent from several utterances, yet we must admit that the report is exceedingly interesting. Sometimes we wish that the Congress might dissolve, and go out of business, and then again, we rather rejoice that such a crater for the escape of pent-up fires, stones, and hot water has been opened. It thunders and bellows and throws out its contents for a few days in the autumn, giving us due notice when the thing is to begin, and then it keeps quiet all the rest of the year, so that we can sow and reap and gather in the crops before the mud and water and other things begin to come in their season. Bright things were said in Boston. Not a few of them were true and good, and were well spoken. Some of them were illogical, captious, untrue. But the good things are more than the bad things, and now that we have all in print, we can sit down and separate between the true and false, and assign each to its proper place. Beside, the denominational newspapers can pick out and point out to their readers what they may find to approve or disapprove, and that is a satisfaction —to the editor. He would hardly be fit for his editorial chair if he did not like to express his opinion. Here he can do it with all freedom; for the brethren who appeared in Boston came together for that very thing—to furnish something for the denomination at large to talk about and think about. "The Proceedings" is worthy of thoughtful treatment. It is published by The Baptist Congress Publishing Company, New York. Price 30 cents.—Journal and Messenger.

Pastors Responsible.

For what? That $20,000 for Foreign Missions. Our people are well able to raise it, and will gladly do it when informed. How little the average Baptist knows of the wants of the world-field.

Think of 926 Missionary Baptist preachers in North Carolina. At Durham we pledged most solemnly $20,000 for this year to Foreign Missions. Divide this among ourselves and we will scarcely have $22 a piece to raise. Divide it among the great host of 170,000 missionary members at our backs, and they will have less than twelve cents each, or one cent per month. Many will not pay even this. Why? Uninformed!

In most cases the blame, yea, the guilt, will lie at the door of the pastor. Thousands of our members are waiting for their pastors to lead them in this greatest and divinest enterprise of the church, world-wide missions.

Converted Baptists will gladly give to this cause when well informed about it. They give to no cause until they know about it. Let a Galveston flood or an India famine call for relief, and their money flows in streams. Why the difference? Information! In cases of the flood or famine, the appeal for relief fills every newspaper, is emphasized in every pulpit, is echoed loud and strong in public meetings, is talked in every home, and is on every child's lips. They know about the flood or famine and naturally give. Brother Pastor, inform your people. Tell them over and over of that famine of famines, of the eight hundred millinos who are to-day famishing for Jesus, the Bread of life. That twenty-five millions of these, without any knowledge of Him, will pass into eternity before the assembling of our Convention in Charlotte. That in every thirty days, while we average a cent a piece for their relief, over two millions, equal to the population of North Carolina, die without hope and without God.

Tell them of that flood of floods, whose waves of sin and storms of death, have submerged millions of our brothers and sisters for whom Jesus died. How He loved them. How heavy was the cross He carried for them. No wonder His parting words were, "Go ye."

Let us begin now a campaign of mission information that shall not end until Christ comes.

Let us have specific plans for our churches. Let each church undertake, through our Richmond Board, some definite work. Many churches that have paid $100 can rise up and give $500. Some that have paid less than $100 can this year raise $250, half the salary of a missionary. Then we have a number of Baptists in the State that can alone pay $500. Again, it is well to have the members of a family combine to support a missionary.

Many churches, families and individuals, will soon give sufficient sums to support a missionary, if only the pastors will be faithful.

The great and solemn day is approaching when each pastor will stand out before the Judge in awful aloneness and hear the questions, "Did you neglect a dying world?" "Did you stand as a sleeping watchman or stumbling block in the way of the people I put under your care?" May He say, "Well done, faithful servant." R. L. PATTON.

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We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.

MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin, of New York City:

New York City, Nov. 9, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. I was in the Hospital in February last, before I used Swamp-Root, and the doctors examined my kidneys and said there was no trouble there, but after hearing so much about Dr. Kilmer's Swamp-Root, and what it had done for other women, I concluded to try it, with the result that to-day I am well again.

Gratefully yours,

Mrs. E. Austin.

359 West 19th Street.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Raleigh "Biblical Recorder."

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and $1 size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

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JOHN B. TISDALE,

Wakefield, N. C.

Home Circle.

The Light of Other Days.

Oft in the stilly night
  Ere slumber's chain has bound me,
Fond memory brings the light
  Of other days around me:
    The smiles, the tears
    Of boyhood's years,
The words of love then spoken;
    The eyes that shone,
    Now dimmed and gone,
The cheerful hearts now broken!
  Thus in the stilly night
Ere slumber's chain has bound me,
  Sad memory brings the light
Of other days around me.

When I remember all
  The friends thus linked together
I've seen around me fall
  Like leaves in wintry weather,
    I feel like one
    Who treads alone
Some banquet-hall deserted,
    Whose lights are fled,
    Whose garlands dead
  And all but he departed!
Thus in the stilly night
  Ere slumber's chain has bound me
Sad memory brings the light
  Of other days around me.

—Sir Thomas Moore.

Happy Living.

BY MRS. J. T. E.

I notice on page 10 of February 4th issue, a little article on "Duty." It impressed me no little, and I am sure it will impress others also, for it is unusually good. A part of it says: "The things we cannot do, some other one is waiting to do after the work has passed through our hands." Never before had I thought of that beautiful idea! We worry and fret, and fume and putter over things that amount to less than nothing. And it seems that things do not improve any as we are growing older. The great American tendency is to do everything you think falls to your lot, but it has to be framed in (as it were), with worry, fussing and fretting. Is that the right way friends? Ah, no, especially no, to a professing Christian. How much depends on that word Christian, when we read that "even Christ pleased not Himself."

All of us like pleasant work, but how few want to do the unpleasant things of life. Suppose the hands on these cotton plantations say, "It is no need to pick out the cotton, I cannot go with it to gin, and to all the factories and weaving mills to see how it all will get along and look?" Instead, they sing their carefree songs and work away in God's beautiful sunshine, and do their best, well knowing that some one else is "waiting and preparing" to take up the work after it has "passed through their hands." If we only could sing this little verse, and mean the words from our heart—

"I do not ask for earthly store
Beyond a day's supply,
I only covet more and more
A clear and single eye,
To see my duty face to face
And trust the Lord for daily grace."

Once there was a great singer singing at a music hall in England, and in the audience there was a very noted, special musician, sitting with a lady friend. The lady friend asked him "what he thought of her voice?" He replied "that if she ever had a deep sorrow, should marry a wicked man, and he would break her heart, the world would hear from her." Well, she married a man that cruelly treated her and broke her heart, then the world heard from her. Must the world wait for their hearts' idols to be destroyed, and then with broken hearts and crushed hopes, give all the remainder of their life-work to God! Ah! no, do not wait for all that, but in young and happy days, and all along the journey of life, give God the best, and always remember "some one is waiting and preparing to do the work after it has passed their hands." And do not let your work be half done, but do your best so you could not be made ashamed.

With best wishes for the Recorder and its hundreds of readers.

Affection for the Aged.

There is a pathetic charm about old age. We are sure that nothing is so lovely as the saintly old grandmother occupying her accustomed place in the chimney-corner. There is something that entrances while we watch the silver-haired patriarch as he fondles his darling grandchild on his knee. They are the salt of the earth, the treasure in the home, the familiar figures in community life. And more than this love of others, there is coming a time in our own individual history when we shall crave the caresses and love of friends. Old age is more keenly sensible to neglect than at any other time. It is not intentional—no, we may commit this neglect amid our devotion to and attendance upon other matters. We forget, however, that the inward craving of old age conceives of no apologies and knows no reason why the old-time cares and fondling should be things of the past. It transmutes everything into neglect. Age softens the heart and the soul pines for the touch of the hand that would stroke the golden locks of a prattling child. Let's love them more than by a mere sentiment! What would we do without these saints? Amid these reveries, we recall the lines of Elizabeth Gould:

"Put your arms around me—
  There, like that;
I want a little petting
At life's setting,
For 'tis harder to be brave
When feeble age comes creeping
And finds me weeping
  Dear ones gone.
Just a little petting
At life's setting;
For I'm old, alone, and tired
And my long life's work is done."

—Selected.

The Legend of Two Sacks.

An ancient legend describes an old man traveling from place to place with a sack hanging behind his back and another in front of him. In the one behind him he tossed the kind deeds of his friends, which were soon quite hidden from view and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he walked along, day by day, which naturally hindred his course.

One day, to his surprise, he met a man coming slowly along, also wearing two sacks. "What have you there?" asked the old man.

"Why, my good deeds," replied number two. "I keep all these before me, and take them out and air them frequently."

"What is in the other big sack?" asked the first traveler. "It seems weighty."

"Merely my mistakes. I always keep them in the sack hanging over my back."

Presently the two travelers were joined by a third, who, strange to say, also carried two sacks—one under his chin and one on his back.

"Let us see the contents of your sacks," exclaimed the first two travelers.

"With all my heart," quoth the stranger. "For I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one under his chin, "is full of good deeds of others."

"Your sacks look full. They must be very heavy," observed the old man.

"There you are mistaken," replied the stranger; "they are big, but not heavy. The weight is only such as sails are to a ship. Far from being a burden, it helps me onward."

"Well, your sack behind can be of little use to you," said number two, "for it appears to be empty, and I see that it has a great hole in the bottom of it."

"I did that on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through and is lost. So you see, I have no weight to draw me backwards."—Exchange.

Infant Subjugation.

Many an earnest, conscientious young mother, with a heart full of love and a mind full of superstition, believes it to be her duty to bring her infant into a state of subjection the instant it manifests a touch of self-will. "How," they ask, "is the child to be taught obedience without the use of force?" Before answering, let us settle the question of what degree of obedience is meant. Absolute, instant, invariable obedience cannot be taught without force, nor maintained without injustice. But the degree of obedience that it is rational to wish for, and that is compatible with the proper evolution of youthful character, can be beautifully taught by gentle means, if there is never any relapse from sympathetic treatment into dogmatical severity. The mild and affectionate mother who is always gentle is obeyed from choice by her children, because they believe in her and desire to please her. But if she occasionally departs from her ordinary disposition and administers in-justice, they lose confidence in her.—July Woman's Home Companion.

We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is weakness. They return from a journey, greet their families with a distant dignity, and move among their children with the cold and lofty splendor of broken fragments.

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Young People's Page.

Baby's Prayer.

When weary with her evening play,
the little curly head,
Is bowed in childish worship as she
kneels beside the bed;
That little white-robed figure is a
picture wondrous fair,
And God seems very near to us while
baby seys her prayer.

Her simple "Dod bess papa," how it
thrills my very soul!
I'll hold it in remembrance while
eternal ages roll—
Tho' heavy be the burdens that my
heart is called to bear,
I'll always find them lighter after
baby says her prayer.

No gloomy fears or doubtings find a
harbor in her breast;
She offers her petitions up and leaves
with Him the rest—
It seems to me no mortal man
should ever quite despair,
If once he was the subject of a trust-
ing baby's prayer.

George D. Gelwicks.

Death of Light Horse Harry Lee's Trumpeter.

BY S. H. THOMPSON.

There is one place, the battle-ground at Guilford Court House, which should be the pride of every North Carolina youth. Notwithstanding the many misrepresentations, the old "Tar Heel State" did nobly on that glorious field. Through the patriotic efforts of such men as compose "The Battleground Association," the people of the State have here a common center to which on the fourth of July they make pilgrimages annually, or as often as they wish to refresh the minds of the youth, concerning the never-fading lustre of the glory of the fathers. Here are found many monuments of those worthy men who in the past made the old State ring with deeds of valor and her soil redolent with the riches of true patriotism. Every citizen of the Commonwealth should, if possible, make this pilgrimage once in his life-time. I know of no one thing which would so inspire and fire with a worthy pride of State the school boy's heart as to stand among these monuments and learn the story which they would tell.

There is one, the figure of a noble boy, bugle in hand, which moves one to tears as he reads the inscription thereon. This monument was erected by the students and alumni of Oak Ridge Institute, a celebrated school of the "Old North State," near which place the tragedy of the bugler's death occurred. The story of this sad affair is as follows:

While Lord Cornwallis was in the neighborhood of Guilford Court-House and General Greene was probably at "The Iron Works" on Troublesome Creek, near Reidsville, Colonel Harry Lee was continually hovering about with his Light Horse Troop reconnoitring, gathering information and in every possible way annoying his Lordship's army. Lee's Legion, now on file in the State archives in Richmond, Va., shows that he had something over one hundred men, well armed, carrying light baggage, mounted on good horses and ever ready to move at the slightest notice. With this small troop, and often with not more than half of them, he was a constant source of trouble, and frequently of terror to the British.

Not far from Oak Ridge is a noted colonial cross-roads known as Bruce's Cross-Roads. Near this point lived a Mr. Bruce, after whom the place took its name. Bruce was a devoted whig and interested in all that pertained to the welfare of the American cause. One day about dinner time Colonel Lee, with about half of his men, came to his house and asked for refreshments. While they were waiting for this meal, then cooking in the kitchen, and were enjoying the aroma of frying bacon and eggs, and just as they were in the act of going to dinner, Isaac Wright, a citizen of the community, rode up in a gallop and said:

"Colonel Lee, as I was returning from the mill I saw a large party of Tarleton's dragoons only a short distance up the road ahead of me."

"How far were they from here, sir?" asked Lee.

"I don't think that it can be a mile," replied Wright.

"Gentlemen," said the Colonel, "you cannot eat until you ascertain the truth of this report."

This was his invariable rule, and to such caution much of Lee's success was due.

"Lieutenant," continued the Colonel, "take twenty-five men with you and see whether this man has told the truth."

Wright turned his pony around as if to go home, when Lee said:

"You can consider yourself in our custody until the facts are known about what you have reported. Furthermore, you must go as a pilot to the Lieutenant and his men. Take the lead and show them where the enemy is."

"I have no objections in the world to going," said Wright, "but I do not think it right to force me on such an errand with only this pony upon which to escape should the British attack your men in superior numbers. Let me have a good horse and I will gladly show your men the place where I saw the British."

This seemed reasonable, so Colonel Lee said to his little trumpeter, "Let this man mount your horse while he goes as pilot with the Lieutenant and the men."

Wright led the way and the Lieutenant and his men followed in a gallop. Pretty soon after they started the trumpeter decided that he would follow on Wright's little "flea-bitten" pony. They went on some distance farther than Wright had first said the British were from Bruce's. The men began to grumble, for they remembered that the bacon and eggs were waiting for them at the cross-roads. Finally the Lieutenant said:

"Here, you man, I don't believe you have seen any British, and that you have purposely deceived us. What do you mean by such conduct? We will take you back to Colonel Lee and he will see what shall be done with him who raises false reports to disturb him and his men."

"I tell you," replied Wright, "I am not trying to deceive you nor the the Colonel. I certainly saw the red-coats not far from this point. I was frightened at them, and I may have been mistaken in the distance, but I am not mistaken in the fact that I saw the dragoons. Let two or three of the men go with me if all of you won't go, and I am certain I can show you the British in a little while. What do you say to that?"

The trumpeter and two others volunteered to go a little farther with Wright, and the four set out, leaving the rest behind. They went about a half a mile from their companions, when suddenly they came upon a party of the dragoons close at hand. The four Americans turned and fled, while the British raised the cry of pursuit, and followed close after. Wright and the other two were in no special danger as they were well mounted, but the poor little trumpeter was in sore straits, for the pony was no match for the strong horses of the dragoons. He put his spurs into its flanks, and taking off his cap whipped him with that, but all in vain. The British gained at every step, and as they came up behind him he began to cry, "Quarters, quarters," which was a term used in those days meaning, have mercy. The brutal soldiers mockingly answered, "We will quarter you," as they rode up by his side, cursing and striking him with their broad-swords. They cut him to pieces, as he begged piteously for his life.

Wright and the other two sped to where the Lieutenant and his men were waiting and these came on to the aid of the trumpeter, but it was too late to save the poor boy's life. However, the Americans were upon the enemy before they had ceased to hack at the boy. Like a whirlwind they came upon the dragoons in their bloody and murderous deed, and quite a skirmish took place. Seven of the British were killed, while only the little trumpeter among the Americans lost his life. This party of the dragoons, finding themselves decidedly worsted in the conflict, began to retreat, and hurried back to their main force. The Lieutenant did not dare follow, as Tarleton and his whole troop was not far away. They quickly returned to Bruce's and reported to the Colonel, who, not having his full force, could not risk a battle with Tarleton. Taking the family of Mr. Bruce with them, they took up their line of march without waiting for the much needed dinner. They retreated across Haw River that night, while Tarleton occupied Bruce's house and destroyed nearly everything on the place. This skirmish is one of many similar ones which occurred during the war in this part of the State. It took great bravery to be a true patriot in those terrible days. It is told of Colonel Lee that he was greatly grieved over the loss of his trumpeter whom he loved devotedly, and after that nothing suited this stern warrior like a battle with Tarleton and his men, each one of whom he slew he felt was in some measure a retaliation for the cruel death of his little friend.

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Editorial.

THE BAPTIST CONSCIENCE.

The late Hugh Price Hughes was one of the foremost men of his time. He commanded the attention of all England. He was a Methodist. The following paragraph from him is of decided interest to Baptists:

"I assert, with a full sense of responsibility, that I believe that the great battle of the twentieth century will be the final struggle between the Jesuit Society in full possession of the authority of Rome, and the individual human conscience; and when, like Oliver Cromwell, I look around to see where I shall find Ironsides, who will vindicate the rights of the human conscience, my eyes fall upon the Baptists. The anvil on which theJesuit hammer will break to pieces is the Baptist conscience. I should like all the world through to pit the Baptist conscience against the Jesuit. I believe the Baptist Missionary Society has no more urgent duty than to creat Baptist consciences all over the world. The Baptists are pre-eminently the people to give the Jesuits a 'bad quarter of an hour.'"

Now what did Mr. Hughes mean? What is the Baptist Conscience? Is there such a thing? Are not Baptists when you meet them here and there just like other people? To be sure, Mr. Hughes did not think so.

Mr. Hughes makes a contrast between the Jesuit conscience and the Baptist conscience. The supreme rule of the Jesuit conscience is that the end justifies the means. Mr. Hughes meant to say that the Baptist Conscience is the antipodes of this. A Baptist will do right if it hurts him. He will not do wrong even if good will come of it. With him there is no compromise. His eye is a moral eye. His question is, Is it Right?

This is a great thing. We hope American Baptists, particularly North Carolina Baptists will live up to Mr. Hughes' conception. Let us make it clear to the world that there is such a thing as the Baptist Conscience—a conscience that moves in a straight line, that fears God and no other, that loves Right for Right's sake and abhors wrong because it is wrong. So we shall forge a power that will fulfill Mr. Hughes's prophecy and break the Jesuit conscience that now pervades the whole world.

ANNUAL CALLS.

Calling a pastor is an undertaking in which men often bungle, with the result that the minister is humiliated and the church injured. Committees that have this work in hand cannot be too circumspect.

But in moving a pastor far more awkwardness is displayed, and ill-feeling is often engendered. We need not here recount the various un-Christian and unfeeling methods that are sometimes resorted to to get rid of the pastor.

It is indeed a difficult matter, and the man who undertakes it is as a rule made of much the same fibre that they are made of who rush in where angels fear to tread. The best way is to leave it to the pastor to reach his own conclusion unless he is a man who flagrantly esteems his own interest above that of the church. The next best is to leave the matter to the deacons, if they are men who are capable of representing the church. There are people who hold that the annual call is the best way; but it seems to us to foster all the bad possibilities in the matter and to make way for none of the good ones. The annual election is a fine opportunity for the trouble-maker or the man with a grudge. It invariably puts the pastor in an embarrassing position, too.

Some time ago we received the following note from one of our oldest and most successful pastors. It seems to us that he has found the wisest plan:

"As a rule, no pastor ought ever to accept any other call—except an indefinite call.

"For forty-odd years I have worked under the indefinite call. It is far better than the annual call. I have this contract with my churches: I say to them, Brethren, when on my part I want to leave you I will give you two or three months notice before leaving, so you can have time to get another pastor. On your part, at any time you wish to change pastors, you may privately inform your deacons of your desire for a change, then the deacons will consult, and if they find the church wants to change, they will privately inform me, and I will resign, continuing two or three months; giving you time to get another pastor.

IGNORE THE AGITATOR.

In the Southwest there are three groups of Baptist ministers who are in open warfare upon the organized work in their States, and incidentally antagonizing the Southern Baptist Convention. We refer to Editor S. A. Hayden and his followers; Editor Clark and his followers; and Editor J. N. Hall and his followers. The three are of one type. They deal freely in billingsgate and in accusations that are calculated to destroy confidence in their brethren. They do not offer a definite policy. Their chief desire seems to be to destroy what is, but more especially to destroy the men that are in representative positions. Each of the three men is a man that has tried to rule his denomination, and having failed is now trying to ruin it. Each has a following. Each is a martyr and a hero in his own eyes. Each is making a living and gaining some notice that he would not otherwise gain by his martyrdom. A fish going with the school attracts no notice. But let him turn the other way. Even a minnow will disturb the waters and a horney-head will make a ripple.

These men have declared their opposition to Conventions. One of them, at least (Hall) has sworn relentless warfare on the boards of the Southern Baptist Convention, and the others manage to conduct themselves in a way to obstruct the Convention rather than aid it.

Nevertheless these gentlemen attend the Convention and sit as delegates. A well-adjusted sense of propriety would prevent them, but they plead guilty to no such impeachment of softness. There has arisen somewhat of a movement to request or prevent these men from taking seats in the Convention. It would surely be no less. But we advise against it. It will be better not to notice them. They will die of nothing so quick as they will die of being ignored. They find their reward in the attention they attract, and to make them objects of the Convention's concern would gratify them beyond expression. Besides it would make martyrs of them and they would sell their biographies and circulate their papers on the strength of it.

Let them go on. They will never disaffect intelligent people; and sooner or later every body will be intelligent. They cannot do much harm. Indeed they can do only what any other designing men can do with ignorant people. To get rid of them would be to invite the rise of others no better.

PERMANENT EQUIPMENT.

Every minister is working to add to the permanent equipment of the forces of good as arrayed under our Baptist State Convention. The greatest of hunts, says General Kitchener, is a man-hunt. When a man has been found who will maintain a loyal interest in the enterprises of our churches, a discovery of lasting value has been made. The minister has done something. He has made the man larger and the denomination stronger.

For such a purpose the Biblical Recorder was called into existence. For such a purpose it lives today. It is not a one-man paper. But it is the object of the care and support of the Convention and all its workers. Nothing so reassures us as the evidence that the best men in the denomination are now united in the effort to increase the paper's usefulness by increasing its list, and so enabling us at once to render a larger and a more worthy service.

Right at this time we are making a special effort to win new subscribers on the offer of the paper for the balance of the year at one dollar. We are also cutting off some trial subscribers received last fall. Will not our friends bear these facts in mind and seek for new subscribers and also urge these trial subscribers to renew?

From week to week it gives us pleasure to acknowledge here the favors received from our friends. This week we offer grateful thanks to the following:

Rev. A. E. C. Pittman, Rennert, N. C.
J. C. Turner, Statesville.
Rev. Jas. W. Rose, Plymouth.
Rev. L. R. Carroll, Warsaw.
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D. O. Bryan, Jonesboro.
J. W. Morgan, Weldon.
Rev. J. A. Beam, Bethel Hill.
J. R. Moore, Caroleen.

THE RIOT AT EPHESUS.

Sunday-school lesson for March 15. Acts 19:-29-40.

To get the sense of this lesson one must read the entire chapter. Paul, having won remarkable success in Ephesus, was about to leave, when his very success made maters acute, culminating in somewhat of a riot.

The lesson is mainly a statement of the progress of the gospel. The riot began in the "no small stir concerning the Way"—a significant characterization of the Gospel: "The way." The way of life; the way of living, of thinking, of religion, of morals. It was peculiar, and friends and enemies could think of no better name for it than "The Way." Would that it were now so peculiar and distinct. The stir was caused by the success of "The Way." It commanded the attention of the entire city. In last lesson we saw how it undid the wonder-workers. In this lesson we see the whole city in clamor about it. We also learn that Paul had found friends in the chief officers of Asia—natives. This is another testimony to the progress of the Gospel and the success of Paul.

But there is another and very significant testimony in the anxiety of the idol-makers for their trade. There was not only much talk about "The Way," but the idol business was suffering. And the idol-makers egged on the rioters, frankly declaring that "by this business we have our wealth"—a hideous motive for defending a religion. Their plea for Diana almost seems ironical. It was doubtless insincere, as these men cared more for their business than for the goddess. Their one objection to Paul's preaching was that he said "that they be no gods which are made with hands."

Preaching Christ to such people was far harder than preaching Him to the Jews. But Paul faltered not. He would have faced that very mob and told them The Way.

The crowd was quieted by a level-headed officer that assured them that Diana was as safe as she ought to be, explained to them that the usual process of law was sufficient for the idol-makers, and appealed to them to disperse lest they find themselves accused of making a riot without cause.

It is no miracle that saves Paul and the disciples this time—save the miracle of a level head! God can use such quite as effectively as He uses earthquakes.

Now the lessons are simple, though not direct. There is a goodly warning against making a business of religion, against preaching for a living, etc. There is the usual impetus to zeal in the example of Paul. There is the straight inference that God looks after His own. There is the encouraging assurance that no obstacle will suffice to long hinder the progress of the Gospel. And by analogy there is warning against letting your business blind you to the truth. Have you not often said, "But if I join the church, or if I live up to the Christian ideal, I shall lose my business"? How near then are you to Demetrius who opposed the Gospel because it deprived him of business?

In "Faust" Satan one time contemplates leaving the earth for good. After a moment he says, "Well, no, I will not; their business would not prosper without me!" Is Satan a partner in your business? Either "The Way" is in it or the Evil one is.

A HIT!

Editor Biblical Recorder:—The statement of Judge Purnell that eighty per cent of the blockade cases arise in prohibition counties is no argument that eighty per cent of the blockading is done in those counties. It is an evidence that the people are trying to prevent it there. Revenue officers cannot find men or stills in communities where the people are all friendly to the blockade.

Yours, W. C. BARRETT.

West Durham, N. C., March 4, 1903.

SOUTHERN BAPTISTS ARE COMMITTED TO FEDERATION.

Nearly all of our colleges and schools have increased their endowments and equipments, but much else is needed. The slogan has been sounded, "Federate and Fight, or Surrender." It was born out of a general consciousness that our Baptist cause faces a grave issue. In every State from Virginia to Texas and from Missouri to Georgia and the Carolinas, there is but one opinion about the necessity of federating our schools. How to do this is the question. How can Baptists, who would give their lives in opposition to a hierarchy of Baptist schools as quickly and willingly as they would in opposition to a hierarchy of Baptist churches, so combine their schools and colleges as to develop unity and power? It is a question worthy of our best thought and most earnest prayers. It is solvable. God never ordered his people to go forward without having made a way for them.

Southern Baptists are committed to federation. Let no selfish interests, no local pride, no personal ambitions stand in the way to its consummation. Let no man who has a word of warning, a ray of light, a dollar to give, a heart to pray, fail to act. The Baptist Argus has committed itself confidently to the system of federation for more than fifty years in operation among Baptists in Maine, but it is anxious to listen to arguments, and its columns are open for differences of opinion on the subject. But—let us learn the right way and federate, and that at once.—Baptist Argus.

NOTES OF AN ON-LOOKER IN THE GENERAL ASSEMBLY.

Mr. Editor:—This is Friday, and to-morrow is the last pay-day of the Legislature. If the gentlemen stay over Monday it will be at their own expense; and as serving the country free of charge is contrary to all precedent, I take it that the Assembly will break up before your paper gets out. But I cannot write about legislation this week—there is so much of it half-done, unfinished, that my notes would be inaccurate. I will, therefore, give my review of the legislators this week, and my review of legislation next week or later.

But even in a review of the legislators I am in an uncertain state in many respects. For example, I cannot divide the sheep and the goats with respect to Temperance legislation. There are surely two classes here, but where the Pure in Heart begin and the Morally Stunted end I cannot say. How can a man make such a division amongst gentlemen who vote in one movement to incorporate the town of Shore for the sake of a distillery and in the next vote overwhelmingly to close the saloons throughout the State at eight o'clock at night? It is my purpose to make a study of the roll-call votes later on, but if I say no more about it, you will understand that I could make nothing of it.

For the present I will deal in certainties. Mr. Watts, for example, deserves praise and thanks for his labors. You may say that his bill was political, though I have never discovered in what special respect it is, and that it is not strong. Very well; it is stronger than any other liquor-restrictive bill ever passed by the General Assembly in North Carolina, and it puts the temperance forces on good fighting footing. And had it not been for Mr. Watts this bill would never have passed—and we should not have any restrictive legislation Mr. Watts has shown himself consistently on the side of reasonable restrictive legislation, and he deserves thanks accordingly. He has worked hard, day and night, and for my part I give him full credit for his labors. That he would have made his bill stronger if he could is proved by his bill to make the law stronger in his own county and by his friendliness to stronger local measures. He has also opposed the bills to make towns of distilleries. I would rather have his record than the record of the leave-it-to-the-people prohibitionists or the prohibitionist-buts. As I have measured the oposition I have wondered that Mr. Watts won out. Nothing less than the hardest sort of work saved his bill.

And there is Mr. Speaker Gattis. I began by saying that the Assembly elected a good Mr. Speaker. Then I told a joke about my boarding-house keeper's chicken, explaining the variations of the word "good," but, I assure you, meaning no reflections on Mr. Speaker. Then his committee on Propositions and Grievances was announced, and I did not like its complexion. The proof of a pudding is in the eating. The proof of a legislative committee is in its work. In Mr. Speaker's behalf I desire to say that if the House had been as much for temperance legislation as the Committee came to be, I should have had little to desire. The truth is, the Committee as first announced was not complete. After it got into good working order, it was, as I say, much stronger than the House. I have no criticism of the Speaker, therefore, in this respect; and in all others he has done well. I am reminded again of a definition of the word good. A Gentile was talking to a Jew. "Now," said he, "there are good Jews, but"—. "Yes," the Jew interrupted, "I understand, a good Jew in your opinion is a Jew that a Gentile can cheat." This in no way applies to the subject in hand. I wish merely to suggest that there is danger that one will use his word "good" according to the attitude toward him of the subject of it. I think Mr. Gattis has been fair to all sides. He would have voted against the London bill; but if there had been a tie on the Watts bill he would have voted for it.

I have been impressed with the unusually low level of intelligence in the House. The Senate is up to if not above the average. The House has exhibited a singular inability to grasp questions. It has never "found itself," and I doubt if it ever might. It has been decisive as to nothing positive. Ignorance in responsible position is more than likely to be decisively negative.

Out of my looking on have come these impressions, which I will here give.

1. Our people must strive to elect stronger men to the General Assembly, men who can and will think for the masses, men who will not fear to go ahead in a righteous cause; and men who can grasp the meaning of a proposition. I have looked on here and longed for some man to stand up and squarely explain a bill so that all could understand its bearings. There are men here who could, but they have not been able to rise above the confusion. The low average of intelligence as well as desire for righteousness was amazing.

2. Evidently in Senate and House there is a powerful disposition to leave the determination of all local measures to the members from the localities concerned. In this General Assembly a legislator is absolute master of his county. If he asked that his bill be passed, it passed. If he moved that the court-house be moved to the nearest or farthest swamp and appealed to Senatorial Courtesy, the motion passed. Now there is but one conclusion from this, namely, that the next time you vote for a legislator you must be sure that you can wholly trust your county to him. When he gets to Raleigh, the Assembly will do what he advises so far as your county is concerned.

I have remarked that politics is the game of swapping legislation for votes. A member will pass a measure if he can win votes in his district by so doing. If he will lose more than he will win, he will not pass the bill. There is another phase of this game. One member will suport another member's measure if that member will pay him back by voting with him. On the other hand if you vote against a member, he will pay you in the same coin. Senatorial Courtesy is not courtesy so much as it is fear and fawning and selfishness. The man who yields to Senatorial Courtesy as well as the man who appeals to it usually has an axe to grind.

Again. I heard many members say, especially in the temperance debate, "I am in favor of this bill, but I pledged my convention, or my constituents not to vote for anything of the kind." If this is going to be the rule in North Carolina, let the people demand that every pledge shall be public. Vote for no man unless he promises to give no secret pledges. And if county conventions are going to exact pledges of their candidates, let the people exact pledges of those conventions or overthrow them.

Lastly, since the ignorant negro has been eliminated, there is a great trend toward leaving important questions to the people. Let the people be on their guard here. Let them not demand that questions covering the whole State must be left to each county. That is oligarchy, not democracy. It will destroy the State. If the Watts bill, for example, should have been left to be adopted by each county, one county would have adopted it and another would have rejected it, and there would have been prohibition in neither. If such a measure must be voted on, let it be by all the people at once, not by one county at a time. We cannot afford to divide North Carolina up into 97 little camps. The State must stand as a whole. Counties should vote only on questions that affect them and them only. Let the policy of referring questions to the people be encouraged; but beware that political cowards do not use this cry to get themselves out of the obligation to uphold some good measure. Time will and should quickly come when all important questions will be referred to the people. That will be the Referendum. Time will come, too, perhaps later, when the people by petition or in mass-meeting or in elections can recommend the passage of a law or the repeal of a law. This will be the Initiative. These are not such formidable things to a people nurtured in the love of democracy.

The number of men in the House and the Senate who are unblushingly on the side against the moral forces, who consistently vote for every bad measure, who not only serve the saloons but make themselves the instruments in every measure against the people, who are consistently used by the corporations that have laws to kill or to create for their special benefit, the number of such men was unusually large considering that the people now are free. There was a clear majority in the House for Liquor. They did not even claim to bt prohibitionist-buts. I hope the people will cut this number down to the vanishing point next time. I should like to see one General Assembly in which there were no drinkers, no drunkards, and, instead, every man was a moral, intelligent and patriotic citizen. It seems a small thing to ask, and I hope to see it after a little. The people are just beginning to feel their responsibility.

P. S.—The blow has fallen. Senator Norris has invoked Capt. Personal Privilege and made a funny speech about me. It is the first time that he has taken an out-and-out stand since he took his seat. He is in favor of my retirement! I do not blame him. But I do not see how that will help his record on the temperance question. The Senator's course reminds me much of a story of Davy Crockett. When Crockett was in Congress a new member arose in front of him to speak. He like Senator Norris, wished to take a position, but not to take one that would "cause a reaction"—as the Senator would say. The new member began, "Mr. Speaker, the ginerality of mankind in gineral is liable to be like the ginerality of mankind in gineral." Davy jerked his coat-tails, saying, "Sit down you goose, you've run into the same hole you came out of!" The Senator did just this. He ended up where he began—in the camp of the saloon men. On the Tarboro bill, the London bill, the Gilliam amendment to destroy the Watts bill, and the bill to incorporate the distilleries of Williams and Shore, his record is consistent, perfectly consistent; and I do not see why he should hope to hide the fact by abusing me. Do you?

P. P.

QUESTIONS AND ANSWERS.

1. What is the American Institute of Sacred Literature, Hyde Park, Chicago? J. D. N.

The American Institute of Sacred Literature is conducted by the Council of Seventy—a body of eminent Biblical students who, for the most part, are engaged in teaching the Scriptures or subjects relating to them, in the greater universities and seminaries. Its Principal is President Harper, of Chicago. The Institute claims to have the largest Bible school in the world, having ten thousand students annually enrolled. Its work is done by mail. There are courses for ministers and for laymen. The Institute is naturally subjected to the charge of being set up in the service of the Higher Criticism. But it professes merely to stand for Bible study with the best modern advantages. Samples of its literature, its lessons, etc., and a statement in detail, may be obtained by applying to G. L. Chamberlin, Secretary, Hyde Park, Chicago.

What is the Baraca Movement? A. R. D.

The Baraca Movement is primarily a class method of Bible Study. It is the organization under the name "Baraca" of classes in churches and Sunday-schools. They have a limited secret feature. There are now nearly one thousand Baraca classes, all composed of young men. Mr. R. N. Simms, of Raleigh, N. C., will give you information upon request.

3. How many Baptists are there in North Carolina? E. C. D.

No one knows. A careful estimate is that there are 170,000 white Baptists, and 130,000 colored Baptists.

But from the standpoint of contributions to denominational work, there are not more than 60,000 effective white Baptists in the State. Why count a man who does not count himself?

Oh let me love my Lord more fathoms deep
Than there is line to sound with: let me love
My fellow not as men that mandates keep:
Yea, all that's lovable, below, above,
That let me love by heart.

—Sidney Lanier.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

WEEK OF PRAYER, MARCH 15 TO 22, 1903.

Self-Denial and Thank Offerings for Home Missions.

Sunday, March 15th.—Power and Prayer.

Scripture—Acts 1:12,13,14; Acts 2:1-4,41.

Suggestive Thought: A Pentecost costs something. It costs time, thought, zeal, sacrifice, power, life. Whoever will pay the cost of a Pentecost may have it.

Prayer Pearls.—"Every time the church has set herself to praying, there have been stupendous movements in the mission fields."—A. T. Pierson. "Whatsoever we beg of God, let us also work for it."—Jeremy Taylor. The last words of John Eliot were, "Pray, pray, pray."

Reading of Appeal.—"Go Forward."

Pray for a special outpouring of the Holy Spirit upon the women of the churches and societies during this Week of Prayer.

Monday, March 16th.—Our Substitutes, Home and Foreign.

Opening Hymn.—"Conquering now and still to Conquer."

Lessons from Bible Heroes of Faith.—Walking with God, Gen. 5:-22, 24; Building the ark, Gen. 6:13-22; Conquering cities, Josh. 6:12-21; Winning victories, Judges 7:19-22; Heb. 11:32-34; Paul's testimony, Rom. 8:31, 35-39.

Thanksgiving for the encouragement and inspiration of the Bible.

Missionary Heroes.—Readings by different persons. (See Leaflet.)

"Two Frontier Homes"—See November and December numbers of Our Home Field.

Short prayers to be offered at intervals during the meeting for our missionaries laboring today in home and foreign fields; that the privilege of laboring together with them may be appreciated; that faith in God's promises may be unwavering.

Tuesday, March 17th.—Perils and Opportunities at Home.

Nuggets of Thought.—"We must have as much faith in the possibility of saving men at home as that they can be saved abroad." "It is worth while giving your life to make this a great and noble country of God and man."—Ralph Conner. "Every opportunity is an obligation."

Bible Teaching.—Prov. 4:34; Isa. 58:13,14; Deut. 10:12,13; Isa. 40:9; Isa. 60:1,3,4,10,11; Micah 4:2.

Chain of Prayer.—That God may overrule all wickedness and hasten the time when, in fact as in name, this will be a Christian land.

Suggested Readings.—"Far Reaching Influence;" "Modern Cities;" "Roman Catholicism;" "Facts for Thinking People Regarding Mormonism;" "Immigrant Children;" "Indians of Indian Territory." (To be found in "A Home Mission Mosaic."

For Leader.—Select appropriate, familiar hymns to be sung between the readings.

Discussion of threatening dangers.

Closing Prayer.—Bringing before God the special needs emphasized in "Readings."

Wednesday, March 18th.—Young People's Meeting.

A special program has been prepared to be obtained from Central Committees in the various States, or from Woman's Missionary Union, 233 N. Howard Street, Baltimore, Maryland.

Thursday, March 19th.—Christian Liberality, Self-Denial and Thank Offerings.

Motives which should govern our giving.—The authority of the Word, duty giving: Deut. 16:17; Matt. 10:8.

The Example of the Lord Jesus: Self-denial giving, 2 Cor. 8:7,9; Sam. 24: 22-24.

Gratitude for blessings received. The thank offering: Psalm 86:2-8.

The needs of humanity. Sympathetic giving: Luke 10:30-35. The need of each one to share blessings as a preventive of selfishness: 2 Cor. 9:6-11; Luke 6:38.

Helpful words from Dr. Tichenor —Leaflet "Self-Denial."

Facts on Home Mission Fields.—To be selected from "Home Mission Catechism."

Leaflet.—"Irene's Self-Denial."

Prayer.—That in harmony with God's will the poor may give of their poverty, the rich of their abundance, that all may learn the blessedness of Self-Denial for Christ and appreciate the privileges of Thank Offering.

Friday, March 20th.—Pagan and Papal Fields.

Testimony of the World Renowned Traveller, Mrs. I. B. Bishop.—It is one of the most piteous things I know in travelling in those countries, to find nearly every station undermaned and underwomaned and the continual complaint is, "What are the people at home doing? Don't they know the position?" It makes one ashamed of the Christianity of this country; it makes one ashamed of one's self.

In Christ's Stead.—John 17:18; John 17:11, 4; John 10:16; John 13:-20; John 14:13,14; John 20:21,22; 2 Cor. 5:18-21.

Prayer of Thanksgiving.—For the privilege of service. Penitence for short comings in service. Consecration to future service.

Questions and Answers on China, Japan, Africa.—Questions to be asked by leader from "Catechism on Foreign Missions," those present giving answers if possible; if not, the leader will answer. To increase interest, let her review those questions which are not known.

Leaflet.—"The Cost of Being a Roman Catholic in Mexico."

Saturday, March 21st.—The Whole World for Christ. The Foreign Mission Board, the Home Mission Board, the Sunday-school Board, Woman's Missionary Union.

A Cluster of Quotations.—"Two things are true of you: first, you have need of Christ and second, Christ has need of you." "Life's no resting, but a moving, let thy deed be deed on deed." "God's commands are His enablings."

Diversities of Gifts.—1 Cor. 12:-4-21.

Silent Prayer.—That each may do her part towards the coming of the Kingdom.

Worth Knowing.—1,439 baptisms on foreign fields last year; 20 new missionaries sent out by our Foreign Mission Board. W. M. U. contributed to Foreign Missions last year $34,787. Baptisms on Home Fields last year 8,150; churches constituted 231. Contributions of W. M. U. to the Home Mission Board in cash, $19,510.

Praise.—For what has been accomplished.

Petition.—That God may direct those who have the work in charge; that means may be given them for entering open doors; that Southern Baptist women may become more interested in the Master's work; that the young people may be won; that the supreme thought of every heart may be "for the glory of God."

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The Growth of Home Missions.

(Selected from "Catechism of Home Mission Work.")

Ques.—When was the Home Mission Board inaugurated?

Ans.—In 1845, upon the formation of the Southern Baptist Convention.

Ques.—Where is the Home Mission Board located?

Ans.—Atlanta, Georgia.

Ques.—Has the Home Mission Board done much work?

Ans.—One proof of great work is the fact that ninety out of every one hundred towns from Baltimore, Maryland, to El Paso, Texas, have at some time been mission stations of the Board.

Ques.—What can you say of the increase in number of Baptists?

Ans.—Fifty years ago the Baptists of the South numbered about 450,000. Now there are over 3,000,000 and much of the increase is due to the Home Mission Board.

Ques.—Is there much work yet to be done by the Home Board?

Ans.—More than ever before.

Ques.—Why is this?

Ans.—Because the territory has been extended, and because of great increase in population. In 1845, there were about 8,000,000 people in the South; now there are 20,000,000.

Ques.—How many of these are not professed Christians?

Ans.—About 12,000,000.

Ques.—Where is the field of the Home Mission Board?

Ans.—The field of the Home Mission Board covers the entire South, includes Oklahoma, Indian Territory and also the Island of Cuba.

Ques.—What organization aids in advancing the work of the Home Mission Board?

Ans.—Woman's Missionary Union, the general organization of Southern Baptist women and children.

Ques.—How does Woman's Missionary Union aid the Home Mission Board work?

Ans.—By cash contributions towards its work, and by the sending of boxes of clothing, etc., to frontier missionaries.

Ques.—What special effort has been made for the increase of cash contributions?

Ans.—The annual observance in March of a Week of Self-Denial and Prayer.

Ques.—What Fund of the Home Mission Board was started by the Woman's Missionary Union?

Ans.—The Church Building Loan Fund. It was started by gifts of $3,500 made in 1900, as a nucleus around which other amounts should gather.

Ques.—What is included in the Frontier Field?

Ans.—Indian Territory, Western Arkansas, Oklahoma, and that part of Texas which borders on the Rio Grande from El Paso to its mouth.

Ques.—How large is this frontier region?

Ans.—It is about equal in size to the States of Alabama, Georgia, Florida and South Carolina.

Ques.—What of the population?

Ans.—It consists largely of white people, though it includes Indians, Mexicans and other nationalities.

Ques.—Mention one reason why we should be specially interested in Frontier Work?

Ans.—Because so many of the settlers are your "brethren, your kinsmen according to the flesh."

Ques.—How should Christian people treat the foreigners that live among us?

Ans.—"The stranger that dwelleth with you shall be as one among you, and thou shalt love him as thyself."

Ques.—What part of our population is foreign born?

Ans.—One in every seven of our population is foreign born.

Ques.—Is work among the foreign population very important?

Ans.—It is, for unless they become Christians, they will be as the enemies of God in Canaan were to the Israelites, "Snares and traps, scourges in their sides and thorns in their eyes, until they (the people of God) perish off this good land which the Lord our God hath given us."

Ques.—What was one of the first requests made of the Home Board?

Ans.—In 1845, it was asked to take measures for the instruction of the colored people.

Ques.—How many colored people are Baptists?

Ans.—More than a million and a half.

Ques.—What are the colored people of the South beginning to realize?

Ans.—That Southern Christians are their friends, and that those with whom they have lived all their lives understand them better than others can.

Ques.—What are the needs of the great mass of colored people?

Ans.—They need to learn how to study the Bible, and that religion is for daily living.

Ques.—Why is it necessary to send missionaries to Cuba?

Ans.—Because though priests and nuns are seen anywhere, though churches abound, the people know little of the Savior.

Ques.—When did Southern Baptists begin missionary work there?

Ans.—In 1886.

Ques.—What are the special needs of our work?

Ans.—More missionaries, and a good house of worship for each of our Mission Stations.

Ques.—Who may have a part in all mission work?

Ans.—Every one who has received anything from the Lord. "Freely ye have received, freely give."

Ques.—What can we give?

Ans.—Money, prayer and self, in loving service.

Ques.—What reward has God promised?

Ans.—"They that turn many to righteousness shall shine as the stars forever and ever."

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Acknowledgements.

March 11, 1903.

State Missions.—St. John's, West Chowan, $5.00; Goodhope, Raleigh, 2.85; W. M. S., First, Raleigh, 6.34; W. M. S., First, Goldsboro, 10.00; Lawndale, 10.00; A. A. Butler, 5.00; Sunbeams, Salemburg, So. River, .22; W. M. R. Rocky Mt., Tar River, 3.35; W. M. S., Beaver Creek, Ashe, .66; W. M. S., Centreville, Robeson, 1.10; W. M. S., Scotland Neck, Tar River, .75; Southport W. M. S., Brunswick, .50; Mars Hill, Mt. Zion, 3.65. Total this week, $49.57. Previously reported, $2,667.81. Total this year, $2,717.38.

Foreign Missions.—Liberty, Piedmont, $6.70; Star, 6.00; Shiloh, Chowan, 10.00; St. John's, W. Chowan, 7.00; Goodhope, Raleigh, 2.85; W. M. S., Second, Goldsboro, 2.00; Sunbeams, Pollocksville, 1.10; W. M. S., Pollocksville, (Xmas off.), 5.00; Sanford, 9.40; Yates M. B., First, Raleigh (Xmas off.), 4.67; W. M. S., First, Raleigh, (Xmas off.), 36.20; W. M. S., First Raleigh, 12.68; W. M. S., Clyde (Xmas off.), 16.39; Dysartsville, Green River, 4.00; W. M. S., Dysartville, Green River, 1.00; W. M. S., First. Goldsboro, (Xmas off.), 20.00; W. M. S., Leaksville, Pilot Mt., (Xmas off.), 8.12; Lawndale, 20.65; Smithfield, 9.68; Sunbeams, Perry's Chapel, Central, 2.00; W. M. S., Dover, 1.00; Junior Union, Clayton, (Xmas off.), 1.00; Junior Union, Clayton, 1.36; W. M. S., Weldon, Tar River, (Xmas off.), 5.00; Sunbeams, Second, Durham, Mt. Zion, 1.50; Sunbeams, Salisbury, So. River, .75; W. M. S., Ashpole, Robeson, (Xmas off.), 5.50; W. M. S., Ashpole, Robeson, 4.60; Sunbeams, Ashpole, Robeson, (Xmas off.), 3.55; Sunbeams, Ashpole, Robeson, 2.45; W. M. S., Clinton, Eastern, 1.60; W. M. S., Waughtown, Pilot, (Xmas off.), 5.00; W. M. S., Rocky Mt., Tar River, (Xmas off.), 3.00; W. M. S., Mill Creek, Flat River, 5.00; W. M. S., Beaver Creek, Ashe, .67; W. M. S., Oxford, Flat River, (Xmas off.), 30.00; W. M. S., Oxford, Flat River, 29.40; W. M. S., Bethel, Brunswick, (Xmas off.), 1.44; W. M. S., Bethel 1.46; W. M. S., Madison Seminary, French Broad, .83; W. M. S., Shiloh, Beulah, 1.20; W. M. S., Fair Bluff, Robeson, 4.10; W. M. S., Marion, Green River, (Xmas off.), 1.25; W. M. S., Marion, Green River, 3.35; Sunbeams, Marion, Green River, 1.17; W. M. S., Society, Pee Dee, 2.40; W. M. S., Scotland Neck, Tar River, (Xmas off.), 23.50; W. M. S., Antioch, Brunswick, (Xmas off.), 1.00; W. M. S., Antioch, Brunswick, 1.00; W. M. S., Southport, Brunswick, .35; Carthage, 5.80; L. H. Sunbeams, McNair, 5.75; W. M. S., Waynesville, (Xmas off.), 7.52; W. M. S., Waynesville, 1.50; W. M. S., Pittsboro, (Xmas off.), 9.25; W. M. S., Pittsboro, 1.30; Rich Fork, Liberty, 13.86; New Bethel, Raleigh, 1.75; W. M. S., Cameron, 5.50; Cameron, 4.00; Sunbeams, Tabernacle, New Bern, 4.35. Total this week, $390.55. Previously reported, $1,888.60; Total this year, $2,279.15.

Home Missions.—S. S., Rock Spring, Flat River, $3.97; Rock Spring, Flat River, 2.43; Cedar Rock, Tar River, 1.75; Shiloh, Chowan, 5.00; Rocky River, Anson Co., 3.20; St. John's, W. Chowan, 5.00; Mr. Henry Sheets, Lexington, 6.62; W. M. S., Pollocksville, 2.50; W. M. S., First, Raleigh, 6.35; Lawndale, 11.05; Matthews, 3.78; Baptist Grove, Little River, 1.25; W. M. S., Dover, .80; W. M. S., Weldon, Tar River, 8.60; Sunbeams, Salemburg, So. River, .25; W. M. S., Beaver Creek, Ashe, .67; W. M. S., Scotland Neck, Tar River, 1.00; W. M. S., Southport, Brunswick, .80; Carthage, 3.50; W. M. S., Waynesville, .80; Pleasant Plain, C. F. and Col., 3.00; New Bethel, Tar River, 10.23; So. Henderson, Tar River, .37; So. Side, Pilot Mt., 10.13; Rich Fork, Liberty, 4.94; Johnsons, 7.45; Mrs. May S. Ferrebee, Belcross, 5.00; Mt. Carmel, 6.81; W. M. S., Mt. Carmel, 1.19. Total this week, $118.43. Previously reported, $396.91. Total this year, $515.34.

Education.—Henderson, $26.10; Mr. Henry Sheets, Lexington, 3.50; Tarboro, 3.50; J. K. Henderson, 5.50; Z. V. Peed, 2.00; W. N. Johnson, 3.00; W. M. Dickson, 2.00; Chapel Hill, 5.00; W. H. Haywood, 1.00. Total this week, $51.60. Previously reported, $383.77. Total this year, $435.37.

Ministerial Relief.—Broad St., Winston, $14.75; W. M. S., Oxford, Flat River, .75. Total this week, $15.50. Previously reported, $109.80. Total this year, $125.30.

Total reported for all objects this week, ...	$625.65
Previously reported for all objects	5,487.57
Total reported for all objects this year	6,113.22

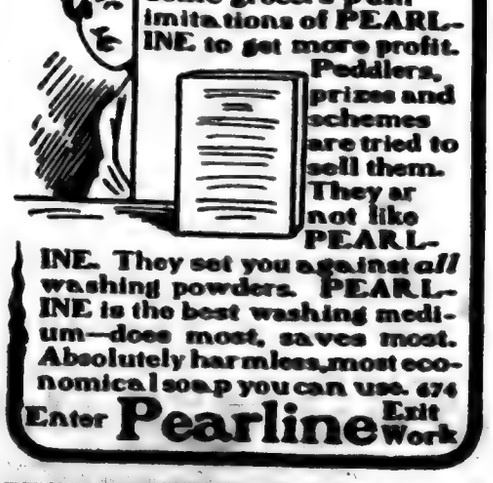
WALTERS DURHAM,
Treas. Bapt. State Con.

Educational Fund.

Cash collection on Educational Fund for week ending March 7, 1903:

Central Asso., Mr. Frazier, $1; Flat Rock church, $2.50. Chowan Asso., Poplar Branch church, $10.50; Powell's Point, $6.60; Macedonia, $7; Rocky Hock, $89. Green River Asso., Mt. Harmony, $1.70; Mt. Harmony S. S., .80. Tar River Asso.: Samaria church, W. Pugh, .50; H. S. Strickland, .25; A. T. Taylor, .50; J. J. Dedmun, .25; J. R. Chamblee, .50; D. S. Cone, .50; J. S. Howard, $1; H. G. Murray, .25; G. H. Bryant, .25; W. L. Morgan, .25; B. O. Conce, .25; C. H. Murry, .25; W. H. Cone, .25; J. D. Strickland, .50; G. T. Taylor, .25; J. R. Murry, .25; J. H. Murry, Jr., .50; J. T. Morgan, .25; J. W. Glover, .25; V. F. Cone, .25; W. L. Whitley, .25; S. C. Hopkins, $5; B. A. Strickland, .25; W. B. Bergeron, .25; R. E. Privett, .50; R. C. Glover, .50; W. S. Privett, .50; W. T. Bryant, .25; W. A. Dedmun, .25; W. D. Cone, .50; J. M. Strickland, .25; W. O. Williams, 25; P. B. Cone, .25; Mrs. D. Strickland, .25; Mrs. R. Whitley, .25; Stan Hope Church, T. Westray, $5; J. H. Pitts, $1; G. D. Ricks, $2; C. D. Morgan, $1; O. Morgan, $1; J. V. Morgan, .50; Spring Hope church, J. D. Dodd, $5; J. A. Marshburn, $1; J. M. Pearson, $1; Bertis Cone, .25; J. L. Cornwall, .50; J. T. Fulford, $1; G. W. Bunn, $1; T. C. May, $5; W. B. Wheeless, $1; B. Culpeper, $1; cash, $1.26. .....Asso., Four Oaks church, $2.50; Tabernacle church, J. H. Anderson, $5; Capt. J. J. Bernard, $25. Total, $196.86. Total amounts previously received, $32,282.66. Total receipts, $32,479.52.

I. D. WATSON, JR.,
Treasurer.



"Cas-To-Rine is the only Perfect Tasteless Pure Castor Oil. 15 cents per Bottle. For sale by all dealers. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C."

Cure Catarrh at Home.

A Practical Remedy So Simple and Pleasant That Even a Child Can Use It.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, or cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped-up feeling in the nose and head; extreme liability to take cold, etc. These conditions often lead to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases.

SAMPLES MAILED FREE.

In order to demonstrate its virtues, a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is $1.00 per box (one month's treatment), sent postpaid. Address Dr. Blosser Company, 93 Walton St., Atlanta, Ga.

3% INTEREST

The American National Bank

is operated under the strict banking laws of the United States Government. It accepts deposits of any amount from $1.00 up and pays 3 per cent. interest, compounded twice a year. Capital, Surplus, and Stockholders' Liability, $650,000.00.

Write for instructions how to bank by mail.

American National Bank, Richmond, Va.

Liberty Mills. OUR BRANDS LEONTE, DE SOTO, MAJESTIC.

HIGHEST GRADE PATENT FLOURS. Full weight. Best quality. Ask for them.

LIBERTY MILLS, Nashville, Tenn.

WANTED.

Surveyor-General's Scrip, Louisiana Scrip, Private Land Scrip, Bounty Land Warrants, Agricultural College and all other kinds of land scrip; also Soldiers Additional Homesteads. Immediate cash payments.

D. H. TALBOT,
G. 20, Sioux City, Iowa.

NOTICE.

I want every man and woman in the world interested in the Opium and Whiskey habits to have my book on these diseases. Address B. M. WOLLEY, Atlanta, Ga., Box 337, and one will be sent you free.

To keep your home free from bugs and insects, use

Death Dust

Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not mailable.

THE CARROLLTON CHEMICAL CO., Baltimore, Md.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Turner Jones and wife, April 23rd, 1900, and recorded in book No. 157, at page 521 in Register of Deeds office of Wake County, N. C., we will, on Saturday, April 4th, at 12 o'clock m., at the court house door, in the city of Raleigh expose for sale and sell to the highest bidder, for cash, lot No. 43 in the plot of the Watson land lying east of the city of Raleigh between Lenoir street, extended, and South Boundary street extended from the southeast corner of city, made by W. C. Riddick, surveyor, and recorded in Book of Maps, 1885, in the office of the Register of Deeds of Wake County, N. C., page 34, and described as follows: One lot, No. 43, beginning at the southeast corner of lot No. 41 on South street, running thence along said street south 50 feet to the northeast corner of lot No. 45, thence west along the north line of said lot No. 45 one hundred and fifty feet to the southeast corner of lot No. 44, thence along the east line of No. 44, north 50 feet to the southwest corner of lot No. 41, thence along the south line of lot No. 41 one hundred and fifty feet to the beginning.

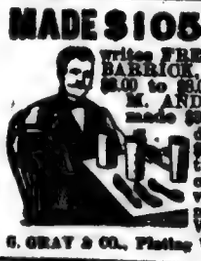
For better description of said lot, see mortgage and maps above referred to.

This February 23, 1903.

PEELE & MAYNARD,
Attorneys for Brown Watkins, Mortgagee.

Positions Guaranteed by a $5,000 DEPOSIT. R. R. Fare Paid. 1,000 FREE Scholarships offered. All graduates at work; many earn $1,000 to $5,000 per year. Write Quick! SALA BUS. COLLEGE, Macon, Ga.

MADE $105 THE FIRST MONTH



writes FRED. BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making $8.00 to $9.00 every day I work." MRS. J. M. ANDERSON, of Iowa, writes: "I made $9.80 to $4.80 a day." Hundreds doing likewise. So can you. $5.00 to $10.00 daily made plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write—offer free.

G. GRAY & CO., Plating Works, A Block 1604, Cincinnati, O.

We Make No Exceptions When We Assert that Three Jars of

TAN-NO-PIL-INE

Will Positively cure any case of Piles, No Matter of How Long Standing. YOU MUST CONFESS That we have Unlimited Confidence in Our Tannopiline, to say nothing of NERVE when we offer the Sum of $5.00 for any case three jars fails to cure.

Remember: We do not require a Physician's Certificate.

$1.00 PER JAR Our Treatment 3 Jars, $3

For Sale By All Druggists.

TAN-NO-PIL-INE M'f'g Co., Columbia, S. C.

Fifty Years!

Dear Brother:—I have been wanting to say that I aprove of your position in regard to our public schools, and I also wish to say that I am hearty in the fight for temperance.

At our last church meeting we voted to raise our pastor's salary from $150 to $200. Rev. P. H. Fontaine is our pastor.

I have been reading your paper since 1850, and I wish to say I think the dear old Recorder gets better every year. Enclosed you will find check for $1.50 to extend my subscription one year.

Wishing you a year of greater usefulness, I am,

Yous in Christ,
RUFFIN WOODY.

Bethel Hill, N. C., Jan. 29, 1903.

Order at Once.

Raleigh, N. C., March 9, 1903.

To the Superintendents of Baptist Sunday-schools in North Carolina.

Dear Brethren:—In a previous issue of the Recorder we requested you to send your orders for literature through the Baptist Book Store. This request was made in behalf of the Board of Missions, but not enough by hundreds, have responded. It will soon be too late. Let us have your orders, please, before the 15th inst. If you are not supplied with order-blanks, notify us, and they will be sent. We are in earnest about this matter, feeling assured that by your help, in this way, the cause of missions will be greatly promoted.

Cordially yours,
W. O. ALLEN,
Manager Baptist Book Store.

The Yeopim Union.

Will beet with Warwick Baptist Church, March 27-29, 1903.

Introductory sermon by W. A. Ayers; N. P. Stallings alternate.

Missionary sermon by C. A. G. Thomas; W. B. Waff alternate.

Query 1. "The duty of our churches to co-operate in calling pastors." By Lycurgus Hofler, N. P. Stallings and S. F. Britton.

2. "What should be the attitude of our churches toward the liquor business, including wine?" By E. S. Norman, Josiah Elliott and C. A. G. Thomas.

3. "What is the mission of the church?". By W. D. Welch, J. E. Copeland and W. A. Ayers.

LYCURGUS HOFLER,
Moderator.

R. S. H. NIXON, Clerk.

Western North Carolina.

Our Baptist cause at Waynesville, under the wise and genial leadership of Rev. B. W. N. Simms, is, in my opinion, in the best condition that I have ever known it. Advance and progress, on all lines of work, seem to be the watchword with the pastor and all the members too. And no wonder, with such a man as Simms at the head. He wants each family to take and read the Recorder, and he lays himself out in that direction. I have visited his town and church twice since he has been pastor, and both times he not only spoke kindly of the Recorder to his people, but he went with me to the homes and places of business of his members as no other pastor has ever done, and gave me his influence, and I was successful both times in securing new subscribers for the paper.

The brethren in Texas have their eye on him, but I hope that the Master will overrule the Texas brethren and let Brother Simms remain at Waynesville. The whole church and community seem to be devoted to him. Our work in the Western part of the State would suffer a great loss.

Clyde has lost their pastor, Rev. W. E. Wilkins. Columbia (S. C.) First Church has captured him as assistant pastor to aid Rev. Dr. Lindsay. We are truly sorry to lose Wilkins from Clyde and all our mountain work, for he was felt all over Western North Carolina.

Our school at Sylva is in a fine condition. Dr. Gwaltney, of Hickory, N. C., is to preach the commencement sermon in May, and Professor Sikes, of Wake Forest, is to deliver the address.

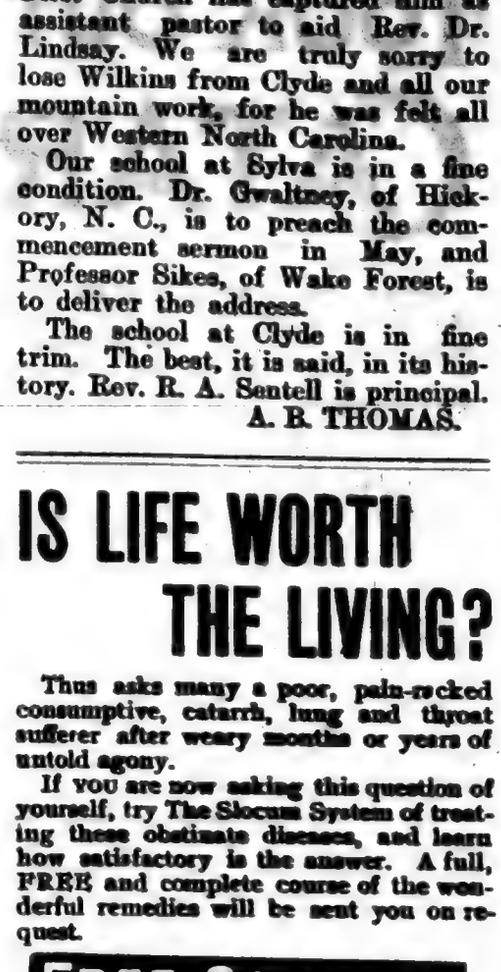
The school at Clyde is in fine trim. The best, it is said, in its history. Rev. R. A. Sentell is principal.

A. R. THOMAS.

IS LIFE WORTH THE LIVING?

Thus asks many a poor, pain-racked consumptive, catarrh, lung and throat sufferer after weary months or years of untold agony.

If YOU are now asking this question of yourself, try The Slocum System of treating these obstinate diseases, and learn how satisfactory is the answer. A full, FREE and complete course of the wonderful remedies will be sent you on request.



"I have prescribed these Remedies in hundreds of thousands of cases with wonderful success.'. *DR. SLOCUM.*

The CONSUMPTIVE Can be CURED

Did you ever hear of a MASTER KEY? The Slocum System of treatment consists of FOUR GREAT REMEDIES, each of which is a MASTER KEY to certain organs of your body.

This infallible System of Medicine unlocks the door held shut by disease, and lets in the sunshine of Health.

It is a MASTER TREATMENT, and certain Cure for Disease.

The four remedies taken singly or together, or alternately, according to directions contained in every package, will positively cure you.

Consumptives, lung sufferers, catarrh victims, and all who are troubled with any disease or weakness of throat, chest or lungs, will find in the complete Slocum System quick relief and positive permanent cure for all their ills.

And this complete FREE TREATMENT of Four Scientific Remedies is yours for the mere asking.

If you are sick, write me at once If you are well, write so as to have these most potent remedies in the house, in case of emergency, for yourself or your neighbors.

Simply send your name and address to

Dr. T. A. SLOCUM, 198 Pine St., New York,

mentioning the Raleigh Biblical Recorder, Raleigh, N. C., and the FOUR FREE REMEDIES will at once be sent you.

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Tetter, Eczema, Salt Rheum, Ringworm *Cured Speedily, Safely, Surely, By* **Tetterine**

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Farmer's Friend Horse Power.

1 1-2 C. AN HOUR.

We make a specialty of 1, 2 and 3½ H. P. Gasoline Engines for farm uses, such as Grinding Feed, Pumping Water, Sawing Wood, running the Grind stone, or for any other purpose whatsoever requiring small power. We guarantee satisfaction.

NO SMOKE! NO DANGER! NO FIRE!

Write us for prices and terms.

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Birmingham, Ala., U. S. A.

Dobbin & Ferrall

123 AND 125 Fayetteville St. RALEIGH, N. C.

Our Spring Dress Goods ARE READY.

Our Dress Goods Stocks Are At Their Best.

Bouretted effects are the striking feature of this season. You find rough dots and dashes on the thinest voilles and the heaviest Coura, Etomines, in the most charming variations.

The prices run from $1.00 to $1.50 a yard.

Our free delivery mail order system is at your service We prepay express or freight charges in North Carolina on all cash mail orders of $5.00 or more.

Dobbin & Ferrall

There's Life in Every Drop.

There is no remedy that contains such life-giving or life-sustaining properties as Vin-gu-ol. In the hypophosphites there is the very best food and vitalizing and invigorating principles for the nerves, bone and tissue.

In the Guaiacol you have the best antiseptic and healing agent for weak throat and lung tissue. Cod Liver Oil, divested of all the fatty and disagreeable properties, gives you the best alterative and flesh-producing remedy. The combination elegantly aromatised presents the very best tonic and general health builder you can possibly get.

$1.00.

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T. A. MILLER,
Manufacturing Pharmacist,
519 East Broad Street, Richmond, Va

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WANTED.

Good energetic agents to represent the Illinois Life Insurance Company, of Chicago. Admitted assets over $4,000,000. You can make money by giving a part or all your time to the work. A good opportunity for students to make money during vacation. If you are interested, write at once to

JUNIUS H. SMITH,
State Manager, Raleigh, N. C.

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CURED WHILE YOU WAIT, BY

CAPUDINE

NO EFFECT ON THE HEART.
Sold at all Druggstores.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

SOUTHERN RAILWAY.

In effect January 12, 1902.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 30, "Atlanta Express," Pullman sleeper and day coaches to Atlanta, Pullman Tourist sleeper to San Francisco, Cal., Tuesdays, Thursdays and Saturdays via New Orleans and Southern Pacific. No. 33, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
H. H. CHADWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. B. GREEN,
City Ticket Agent.

Office in Yarborough House Building, Raleigh, N. C.

Sifting Character.

Weakness turned into power! His failure made an eternally helpful thing to his brethren in all ages. His fall and rising again made the doctrine of divine forgiveness a vital energy in his sermons and letters. After this experience, what gospel had he to preach? He knew by experience the unforgetting, rescuing love of the Christ—the grace of God. O, what a reality it was to him! Pentecost rings yet with the eloquence of that once broken heart. Hope in Christ; O, what a certainty did it have to him. His first letter is called "the epistle of hope." Jacob, the Supplanter, had been made Israel, Prince of God. And now Peter was sifted out of Simon—sifted out with an experience which made him a ceaseless strengthener of men. O, Simon! are you being sifted? Tried by your wealth, tried by your poverty, tried by joys, tried by sorrows, stand up to God's purpose. There is a Peter in you, and God is overruling everything that he may be brought out. Do not faithlessly resist the divine purposes. Do not throw aside every possibility of your nobler self by declining the sifting processes of life. It is not a hopeless, but a most hopeful process. "Simon, I have prayed for thee, that thy faith fail not." "Help my brethren," you say. Yes, but first you must be helped—like Peter turned again to the all-helping goodness. Shall we resist being made strong and true by the sifting of life? No; by God's help let us say: "Permit anything, Lord God, any trial, any sifting, only sift me out of my weakness, only bring out the Peter out of the Simon, and then let me by my sorrows and my sifted power strengthen my brethren.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted.
And now though ages intervene,
Sin is the same, while time and scene
Are shifted.

—F. W. Gunsaulus.

Life a Rehearsal for Heaven.

I learned a lesson this morning that will always be helpful to me. A friend was telling me of an incident in her life as a musician. Her husband had arranged a musical entertainment for the benefit of some charity and my friend was playing the organ and leading the band of music as well as the choir boys, but in the midst of it all she became so fascinated with the fine execution of the band and so delighted with the singing of the choir boys that she ceased playing and listened. All at once her husband rushed up to her exclaiming: "Don't you know that you are leading? They are waiting for you!" In an instant her hands were on the organ and she resumed the leadership. How quickly I saw how careful we must be. Others are following us and we must not stop. When Christ said to Peter: "I have prayed for thee, that thy faith fail not," he had his mind on others. My friend said afterward, when she realized what she had done, she was almost overcome at thinking how serious a matter it might have been. I am sure we do not know what our keeping the music of faith and hope and love going is doing for others: "No man liveth unto himself." I suppose all of life is only a rehearsal for the perfect concert of heaven, but we have our part to play and others are following us, whether we know it or not.—Mrs. Margaret Bottome.

We cannot make men Christians, but we can and ought to obey God in meeting the requirements He has laid down for us, viz.: a holy life, unceasing prayer, self-denying service. Then will follow tokens of His presence and power.

The Phonograph Discovered by Attention.

"I discovered the principle by the merest accident," says Edison, the great inventor. "I was singing to the mouthpiece of a telephone, when the vibration of the voice sent the fine steel point into my finger. That set me to thinking. If I could record the actions of the point and end the point over the same surface afterward, I saw no reason why the thing would not talk. I tried the experiment first on a strip of telegraph paper, and found that the point made an alphabet, shouted the words 'Halloa! Halloa!' in the mouthpiece, ran the paper back over the steel point, and heard a faint 'Halloa! Halloa!' in return. I determined to make a machine that would work accurately. That's the whole story. The phonograph is the result of the pricking of a finger."—Thomas A. Edison.

A Grandmother's Rules.

Somebody's grandmother has bequeathed to her descendants these admirable rules of advice:

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do. Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—Presbyterian Record.

Believe in religion more than you do in muddy coffee and cold ham.—C. A. Eaton.

CURES RHEUMATISM, BONE PAINS, SWOLLEN JOINTS, ACHING BACK.

Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful agonies of rheumatism or neuraligia, thus making a permanent cure. If you have aching bones, swollen joints and muscles, pains in the back and shoulder blades, difficulty in moving the fingers, toes or arms and legs, or if the pains and aches are shifting from one part of the body to any other part of the body, then Botanic Blood Balm will make a perfect, permanent cure by CHANGING THE NATURE OF THE BLOOD, making it pure and rich, thus giving a healthy blood supply to the affected parts. Relief is felt after the first few doses. Hundreds of cases of 40 to 50 years standing cured by Blood Balm. Most of these cured cases has taken Blood Balm as a last resort, after doctors, patent medicines and mineral waters had failed but Blood Balm cured them and it is especially recommended for old, obstinate, deep-seated cases. Botanic Blood Balm is the very remedy for rheumatism, the result of mercury and contagious blood poison. Druggists, $1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Co., Atlanta, Ga. Special free medical advice also given.

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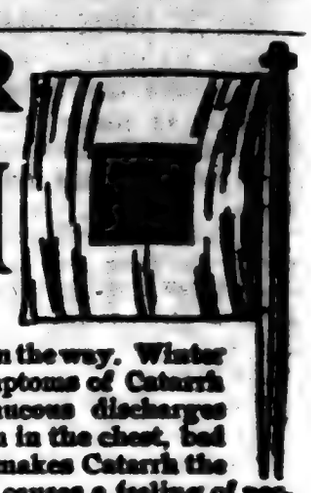
LOOK OUT FOR CATARRH



When the cold wave flag is up, freezing weather is on the way. Winter is here in earnest, and with it all the miserable symptoms of Catarrh return—blinding headaches and neuralgia, thick mucous discharges from the nose and throat, a hacking cough and pain in the chest, bad taste in the mouth, fetid breath, nausea and all that makes Catarrh the most sickening and disgusting of all complaints. It causes a feeling of personal defilement and mortification that keeps one nervous and anxious while in the company of others.

In spite of all efforts to prevent it, the filthy secretions and mucous matter find their way into the Stomach and are distributed by the blood to every nook and corner of the system; the Stomach and Kidneys, in fact every organ and part of the body, become infected with the catarrhal poison. This disease is rarely, if ever, even in its earliest stages, a purely local disease or simple inflammation of the nose and throat, and this is why sprays, washes, powders and the various inhaling mixtures fail to cure. Heredity is sometimes back of it—parents have it and so do their children.

Manchester, Va., March 6, 1901.
Gentlemen:—I had all the symptoms that accompany this disease, such as mucus dropping in the throat, a constant desire to hawk and spit, feeling of dryness in the throat, cough and spitting upon rising in the morning, scabs forming in the nose, which required much effort to blow out, sometimes causing the nose to bleed and leaving me with a sick headache. I had thus suffered for five years.
I commenced to take S. S. S. and after I had taken three large bottles, I noticed a change for the better. Thus encouraged, I continued to take it and in a short while was entirely cured. JUDSON A. BELLAM.
Main and Vine Sts., Richmond, Va.

In the treatment of Catarrh, antiseptic and soothing washes are good for cleansing purposes or clearing the head and throat, but this is the extent of their usefulness. To cure Catarrh permanently, the blood must be purified and the system relieved of its load of foul secretions, and the remedy to accomplish this is S. S. S. which has no equal as a blood purifier. It restores the blood to a natural, healthy state and the catarrhal poison and effete matter are carried out of the system through the proper channels. S. S. S. restores to the blood all its good qualities, and when rich, pure blood reaches the inflamed membrane and is carried through the circulation to all the Catarrh infected portions of the body, they soon heal, the mucous discharges cease and the patient is relieved of the most offensive and humiliating of all complaints.

SSS

S. S. S. is a vegetable remedy and contains nothing that could injure the most delicate constitution. It cures Catarrh in its most aggravated forms, and cases apparently incurable and hopeless. Write us if you have Catarrh, and our physicians will advise you without charge.

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Marriages.

GRADY—BIZZELL.—On the 25th of February, 1903, near Beston, Wayne County, N. C., Mr. N. H. Grady and Miss Ora E. Bizzell, Rev. C. A. Jenkens officiating.

NOLLEY—JACKSON.—At Fayetteville, N. C., March 11, 1903, Miss Ettie McDowell Nolley, daughter of Mr. and Mrs. Emmett Woodville Nolley, to Mr. Robert Miles Jackson.

HACKETT—SCOTT.—At Huntsville, N. C., on the 25th of February, 1903, by Rev. M. Baldwin, Mr. A. T. Hackett and Miss Cora L. Scott. The former of Rowan County, the latter of Yadkin.

Obituaries.

"For thee, O dear, dear country!
Mine eyes their vigil keep,
For very love, beholding
Thy happy name they weep;
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love and life and rest."

BOWLING.—February 24, 1903, in Durham, N. C., William, the little son of Dr. and Mrs. E. H. Bowling. While William was only ten months old,yet he struggled manfully against the disease, pneumonia, which was followed by bronchitis. He rallied several times during his illness, giving hopes of final recovery, but the repeated attacks were to much for his tender age. He was laid to rest in the family cemetery at Red Mountain church Durham County. As the florist gathers from his garden the lovely, tender and choicest flowers for his use, so the Lord is gathering unto Himself many of the loveliest and sweetest little ones before the evil days come. A large circle of friends will sympathize deeply with the bereaved parents.

C. J. THOMPSON.
Durham, N. C., March 3, 1903.

CARTER.—On December 12, 1902, the Death Angel entered our midst and claimed for its own Mary Ida, the daughter of Mr. M. V. Carter, in the 20th year of her age.

In early life she became a member of Ephesus Baptist church, and though our hearts are bowed down with sorrow, yet it is not without hope, for we have the blessed assurance that her beautiful young life, which only blossomed here, has been transplanted to live forever in the land of eternal joy. We miss her from our church and community, and we extend to the stricken family our deepest sympathy and trust that He who is too wise to err may comfort and sustain them.

MRS. J. P. WOODY,
MRS. L. P. DUNCAN,
MISS PATTIE BASS,
Committee.

Mrs. L. H. Tobey.

Sister L. H. Tobey was born at Shelburne, Mass., March 23, 1816, and died January 19, 1903.

Sister Tobey came to Lincolnton about 1850, and has lived here ever since. She became a Christian while quite a young girl, and united with the Baptist church. Her life, as a church member, was all that could be asked of one of God's children. She was faithful to her church, an excellent Sunday-school teacher and a consecrated follower of the meek and lowly Jesus. There was given her only one child, Capt. F. A. Tobey, who lingers behind and mourns her loss. Just before she died she called the family about her and told them good-by, saying that it was all well with her and asked them all to meet her in the glory land. The funeral was conducted by the writer in the Lincolnton Baptist church.

Thus we have lost our oldest and one of our best members. But she has left a world of sin and suffering and gone to one of happiness and bliss.

D. P. BRIDGES.
Lincolnton, N. C., Feb. 4, 1903.

A Tribute of Love.

Resolutions adopted by the Woman's Missionary Society of the Oxford Baptist church in memory of Miss Mary Currin:

Whereas, God in His love and inscrutable wisdom, did see fit, on the 8th day of February, 1903, to call from her earthly home to that sweet rest in His heavenly Kingdom, our dearly beloved Sister Mary Currin, who had been for years a faithful member of our Missionary Society; therefore be it

Resolved 1. That we cherish in loving memory the cheerful Christian spirit of our sister, and that we, from her fortitude during a long and oftimes painful illness, catch inspiration. We deeply feel the great loss, but we humbly bow to the will of our Heavenly Father.

2. That we pray for the rich blessings of God, and the presence of the Holy Comforter to abide with the bereaved family.

3. That a copy of these resolutions be sent to the family of our departed sister, that they be placed upon the Missionary Society records, and be published in the Biblical Recorder and in the "Oxford Public Ledger.

MRS. H. M. SHAW.
MRS. J. B. ROLLER.
MRS. J. G. HALL.

Temperance.

The Death of Little Mary.

"Father!" The stillness was broken by Mary. Her voice was clear and even. "Father, I want to tell you something."

"What is it, Mary?"

"There'll be nobody to go for you, father."

The child's lips now quivered and tears filled her eyes.

"Don't talk about that, Mary. I'm not going out in the evening any more until you get well. Don't you remember I promised?"

"But, father——," she hesitated.

"What, dear?"

"I'm going to leave you and mother."

"Oh, no—no—no, Mary! Don't say that"—the poor man's voice was broken—"don't say that! We can't let you go, dear!"

"God has called me."

The child's voice had a solemn tone and her eyes turned reverently upward.

"I wish He would call me! Oh, I wish He would call me!" groaned Morgan, hiding his face in his hands. "What shall I do when you are gone? Oh, dear! Oh, dear!"

"Father!" Mary spoke calmly again. "You are not ready to go yet. God will let you live here longer, that you may get ready."

"How can I get ready without you to help me, Mary?—my angel child!"

"Haven't I tried to help you, father, oh so many times?" said Mary.

"Yes—yes, you've always tried."

"But it wasn't any use. You would go to the tavern. It seemed almost as if you couldn't help it."

Morgan groaned in spirit.

"Maybe I can help you better, father, after I die. I love you so much that I'm sure God will let me come to you an stay without always and be your angel. Don't you think that He will, mother?"

But Mrs. Morgan's heart was too full. She did not even try to answer, but sat with streaming eyes gazing upon the child's face.

Nearly five minutes glided away and then Mary whispered the name of her father, but without opening her eyes.

Morgan answered, and bent down his ear.

"You will only have mother left," she said; "only mother. And she cries so much when you are away."

"I won't leave her, Mary, only when I go to work," said Morgan, whispering back to the child. "And I'll never go out at night any more."

"Yes; you promise me that."

"And I will promise more."

"What, father?"

"Never to go in a tavern again."

"Never!"

"No, never. And I promise still more."

"Father?"

"Never to drink a drop of liquor as long as I live."

"Oh, father—dear, dear father!" And with a cry of joy Mary started up and flung herself upon his breast.

Morgan drew his arms tightly around her and sat for a long time with his lips on her cheeks—whilst she lay against his bosom as still as death.

"As death!" Yes, for when the father unclasped his arms the spirit of his child was with the angels of the resurrection!—By T. S. Arthur, in National Advocate.

Took His Last Drink.

Dallas, Tex., Aug. 3.—The right to sell liquor in Hunt County, adjoining Dallas on the north, expired at midnight of Saturday, and prohibition went into effect at that hour for the next two years.

Pearl Austin, Toby Jackson and Pete Dewey determined to "drink whiskey till the last minute under the law." Each had a large bottle. The three men were standing in a farm wagon just as the clock struck 12. Austin raised his bottle to his mouth, saying, as he did so: "Here goes the biggest drink ever taken in Hunt County." He took a long pull at the bottle, when his head bent far backward.

Suddenly he began to reel, then to lurch, and in a moment fell to the floor of the wagon. Physicians were called, but it was too late; he had taken his last drink and drawn his last breath.

WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Company, 86 Seneca St., Buffalo, N. Y., will send you Free and Prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of the Biblical Recorder who needs it, may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent Free and Prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

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11.15 a. m. "Seaboard Local Mail." For ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

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No. 57. SOUTHBOUND.

5.25 a. m. "Seaboard Express." For Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 37.

6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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NOTICE.

Having qualified as the Administrator of the estate of H. W. Jones, late of Wake county, this is to notify all persons having claims against his estate to present them to the undersigned on or before the 1st day of February, 1904, or this notice will be plead in bar of their recovery. Those indebted to said estate will make immediate payment to us.

C. D. JONES, Administrator,
Hickory Grove, N. C.

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From the East.

I have given up the church at Oak Ridge in order to accept work for the same Sunday nearer home. I leave Oak Ridge united and more hopeful than when I began service there. The membership of Oak Ridge Church contains some of the salt of the earth. I regretted to leave them, but it being so far away I thought perhaps I could do more good nearer home. They, I think, will have the same man to preach for them that preaches at Shiloh.

I am still preaching at the Baptist church on old historic Roanoke Island. The church is but a few hundred yards from the monument that marks the spot where little Virginia Dare, the first white child in America, was born. Roanoke Island Church is a great church in many respects. It, too, contains some of the salt of the earth. They are noted for their generosity and hospitality; but they lack in one thing. They do not take as many Recorders as I would like. They have just purchased a nice library from the American Baptist Publication Society. Now if I can get the Recorder into most of the homes, I shall feel sure that their children will become Baptists when they grow up.

I am going to make the second Sunday in March Recorder day with my Roanoke people. I am going to make a little speech to them on the importance of taking the Recorder. I have begun preaching in a little schoolhouse, about six miles from my church, on Roanoke Island, in a neighborhood where there is no church of any kind, and the people have raised about $300 with which to build a small chapel.

I think the Recorder of the 18th inst. was the best paper I have seen yet. If you continue to make as good a paper as that, it will not be long before you have your ten thousand subscribers.

About two-thirds of the people who live on Roanoke Island are Methodist, and many do not belong to any church. I ask the brethren and sisters to pray that when I'm preaching there I may be able to hold up the faith once delivered to the saints.

GEO. W. WHITE.
Rocky Hock, N. C.

The Montgomery Union.

The next session of the Montgomery Union will convene with the Pleasant Grove Baptist Church, five miles south of Troy, N. C., to begin on Friday at eleven o'clock, before the fifth Sunday in March.

1. "The Gospel church. By Rev. W. M. Bostic.
2. "Scriptural baptism." By Rev. K. C. Horner.
3. "Duties of the pastors of Baptist churches." By Rev. N. H. Shepard.
4. "The best method on pastoral support." By Claudie Coggin.
5. "Our duty to missions," By Rev. H. M. Ingram.
6. "What are the sins of omission?" By W. A. Miller and Lawrence Ballard.
7. "The destitute of the Gospel in our Asso., and how to reach them." By T. F. Haywood and Calvin Smith.

Intrductory sermon by Rev. K. C. Horner.

Subject: "Washing one another's feet, as taught by Christ" (St. John 13-5), Friday at 11 o'clock a. m.

It is desired that a full delegation be present and take an active part in the work.

GEO. W. HENDERSON,
For Committee.

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Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best Dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

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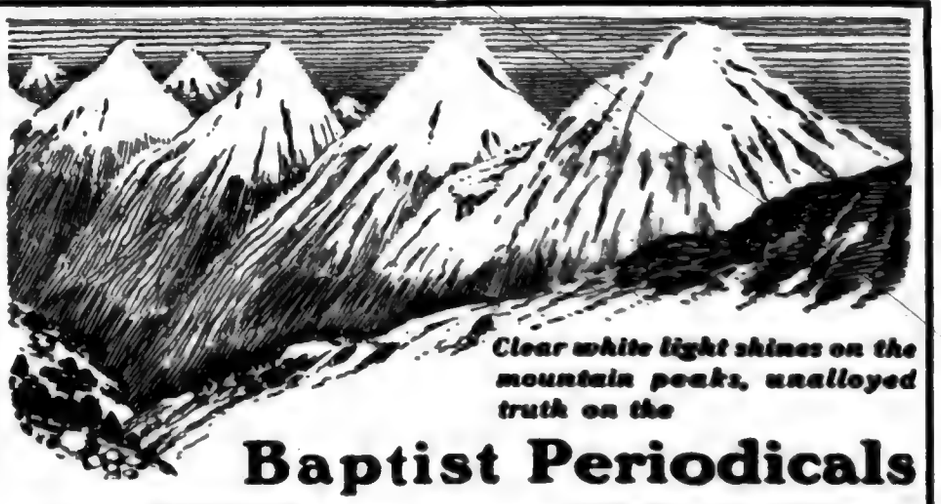

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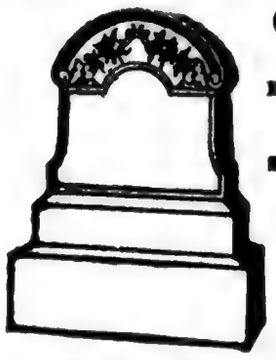

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RALEIGH, N. C., WEDNESDAY, MARCH 18. 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 37.

FACING THE ISSUE.

The people of every town and city of North Carolina that licenses the saloon will now be put to the test. Under the terms of the Watts act an election may be called at any time save within ninety days of another local or general election. In many of our towns there will be local elections for town officers, etc. It is too late to have an election before May. But in August, September, October, November, or in any of the several months following, elections may be held. It is not too soon to begin preparations for elections, even though they will not occur until August or later.

Not to call for an election is to surrender in abject acknowledgement of weakness—of heart or of power. The issue is before the people, and the moral forces must give battle or strike their colors in surrender.

There are a number of things to be said. We shall offer here some suggestions, and we invite others to use these columns for the same purpose.

First, we should have a Temperance Convention and recognize our working forces. The Convention might offer a broad plan of operation and provide for the expenses, the literature and the speakers in the campaign. To this meeting should come every man that is interested. Upon its success much would depend. The aggregation of our forces would be of inestimable value in shaping views, in creating opinion, and in eliciting enthusiasm.

Secondly, we must have strong local organizations. This contest is local in its character, though general in its significance. The fighting will be hand to hand fighting. Campaign speeches, newspaper articles, sermons, etc., are indispensable; but they must make way for rather than make way with earnest, intense and resolute personal work. We cannot carry these elections with a hip, hip and hurrah. There must be organization and vehement leadership.

Thirdly, the line of battle must be clearly drawn. Citizens may differ on the dispensary question. Doubtless in one place a dispensary would prove undesirable; in another quite the only practicable step. Be this as it may in one town or another, in every contest let this be emphatically impressed, namely, that the saloon plan is the worst plan of dealing with the drink evil.

For we are dealing with the drink evil at the point of the drink supply. We are not to forget that we have much work to do now and for long years to come at the point of the victim—our main work will always be at this point—but in these elections we are dealing with the drink evil at the point of supply. And while there may be question of the expediency of attempting to cut off the supply entirely or controlling it by dispensary, there can be no question that the saloon is of the three choices the worst, the most damning. The saloon is destructive. Its appetite grows by what it feeds on. It is alluring. It endeavors to create demand for drink; it encourages the drink traffic; it aggravates the drink evil. Moreover, it invades the domain of politics and attempts to promote or to thwart legislation. The saloon exists for the benefit solely of the saloon owner; the dispensary should, and if properly conducted will, exist with a view to and a concern for the public welfare. The saloon is destructive, its trend is downward; the dispensary is constructive, its trend is upward. Send a boy along the street. The saloon reaches out for him, and allures him with pictures, with boon companions, with sweet drinks and with music. On the other hand the dispensary forbids him to enter. There is a vast difference.

Then let the forces, divided though they may be in opinion between prohibition and dispensary, fight in solid line of battle against the saloon. Under the terms of the new law in an election, the saloons must carry a majority. It will not greatly matter if the moral forces shall differ, if they will only vote.

There is another suggestion. On every hand we may expect to be told that 'It's no use to vote the saloons out, you cannot enforce the law." Let the moral forces of North Carolina sound forth this answer, "We can and will; we are not going in merely to win a victory at the ballot box, we are going in to enforce that victory, and if an officer fails us, we will force him to get out of the way and give room for one who will." The same vote that carries an election can compel officers to do their duty or choose better officers.

Once again, the issue confronts us. We have brought it upon ourselves. We have no one to blame. Let no one falter now. Rather let us thank God that we can save our Commonwealth in our day and generation and hand her down a nobler and happier land than we found it. There is a God of Battles; and mightily doth He use brave men. That God fights on our side.

TOM DIXON ON THE NEGRO.

The world never sees anything or knows anything until it hears both sides. You can't hush up a question like this. It is the largest and most dangerous problem before this nation today. The war never settled the negro question. It only settled the Union question. We have not yet squarely looked the negro problem in the face. The establishment of the Union on its inevitable centralized national basis at Appomattox, only complicated this negro question and made it more difficult and dangerous.

You say the negro will be "regenerated, redeemed and disenthralled." I hope so. He has my profoundest sympathy and pity. What you are going to do with them when the millions who are now humble peasants and servants are hamstrung morally with a smattering of education and turned loose, I don't know. You are wiser than I am if you can see the end of it. You say my book is a libel on the New Testament because the Book declares "God hath made of one blood all nations of men for to dwell on the face of the earth" (Acts 17:26). Exactly, but you and all muddled sentimentalists persist in leaving out the most important clause in that passage of Scripture, viz.: "And fixed the bounds of their habitation." God never meant a negro to be a white man or to dwell with white men, but made a negro a negro and fixed his habitation in the tropics. One of three things the white South must do in this century—sink to the level of the negro, raise him to their own level, or remove him. The negro race will number 60,000,000 in the United States by the end of this century at their present rate of increase. I do not say the negro is a brute. I do say he is 3,000 years behind the Caucasian in the evolution of civilization, and that he cannot be lifted to your level within a thousand years even by inter-marriage. Will you sink to this level, or will you separate him from contact with your children? Which of these three things will you undertake?

Soul, that a thought divine
Bears into heaven,—thy first ascent survey!
What charmed thee most on earth is castaway—
To soar—is to resign!
—Bulwer Lytton.

ONLY ONE.

Only one May a year,
One mystery
Of bloom, by mount and mere,
Coming to be.

Only one youth a life,
One passionate spring,
Tender, and warm, and rife
With blossoming.

Only one dawn of love,
Apocalypse,
Lifting the soul above
Its self-eclipse.

And May and youth may fly:
If love remain,
Joy will be always by,
And frost be gain.

THE MAN OF NAZARETH.

See how the Man of Nazareth has consecrated the commonest things; transfiguring water into baptism, eating and drinking into holy communion, society into church, cross into brooch. In sum, we see how the Lamb of Calvary is reorganizing human chaos, reversing human instincts, revolutionizing human tendencies, marshalling human powers, disclosing human potentialities, celestializing human character, uprearing the temple of the New Humanity. Jesus, the Christ, is the Universal Seminary at which mankind is evermore learning. He is the contemporary of all ages; the water-shed of humanity, all yonder side of him flowing into oblivion, all this side of him flowing into immortality—himself the

Lever to uplift the earth,
And roll it in another course.

—From the "Problem of Jesus," by Geo. Dana Boardman.

The Fight Against Disease.

Mr. John D. Rockefeller has offered to place the huge sum of several millions at the disposal of Rush College, the medical department of the University of Chicago, for the study of contagious diseases, especially tuberculosis. It is generally understood that Mr. Rockefeller's interest was aroused in these investigations because of the death of a grandchild about a year ago from scarlet fever, and he formed the purpose of providing experts with the resources for discovering and combatting the germs of these diseases. The practical object of these researches will be the discovery of a serum that will be as satisfactory a specific for other diseases as antitoxin has proved to be for diphtheria. The desired discovery of course may be made by a country physician, working with the meagerest equipment, and Mr. Rockefeller's millions afford no stable guarantee that it will be made in Chicago by professors who are working with every appliance. The discovery, if it is ever made, will be the achievement of some genius. But this endowment will provide every material aid to the work of a genius, if he happens to be able to avail himself of its assistance.—The Watchman.

Hail to the coming singers;
Hail to the brave light bringers;
Forward I reach and share
All that they sing and dare.

I feel the earth move forward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

WHY THE CHURCHES SHOULD IMMEDIATELY SUPPLY THE WORLD'S NEED OF THE GOSPEL.

BY REV. J. C. OWEN.

There are two facts which, if candidly met and honestly acted upon, would lead the churches to send out and support all the missionaries needed for the speedy evangelization of the world. The first of these facts is that Jesus Christ, our Lord, has commanded us to go into all the world and preach the Gospel to every creature. The second fact is, that in His efforts to save all men, our Saviour has need of more workers in the foreign fields.

I. Christ has commanded His people to preach His Gospel to every creature in all the world. If we reject every word of doubtful authority, and make due allowance for all mistranslations and interpolations, and for all other mistakes in the Bible from whatever source, this command of our Lord remains clear and unmistakable. Matthew reports Him as saying (Matt. 8:19): "Go ye and make disciples of all the nations." Mark says that Jesus commanded His disciples, saying (Mark 16:15): "Go ye into all the world and preach the Gospel to every creature." Luke says that, among His last words to His disciples, Jesus said (Luke 24:47-48): "Thus it is written that the Christ should suffer and should rise again from the dead on the third day, and that repentance and remission of sins should be preached in His name among all nations. Ye are witnesses of these things." He repeats this same command in the eighth verse of the first chapter of Acts.

Now, Jesus Christ either has the authority to give this command, or He has no such authority. If He has such an authority, then every Christian must obey, or meet the consequences of disobedience. Has He this authority?

(1) He Himself has laid claim to it. He says: "All power (or authority) is given unto Me both in heaven and on earth." In the latter part of the seventh chapter of Matthew, He sets forth, by illustration, the difference between those who obey His words and those who do not. At the end, it is He who is to sit on the judgment seat and pass sentence on the world.

(2) Paul says that the time will come when every knee shall bow and every tongue confess that Jesus Christ is Lord.

(3) Every Christian is constantly acknowledging the authority of Christ over his life. Just think! Every time you pray, you acknowledge Him as Lord, as Master, as Saviour, as Father, as Creator, as Judge, as Captain of your salvation, or as God. In using such words as these, you declare that Christ has a perfect right to the exclusive use of every faculty of your body and soul. In temporal warfare, those who have enlisted as soldiers, must obey their General. If they obey orders, they share in the glories of victory when it is gained. If they disobey, they are thrown into chains and by order of a court-martial, as traitors to the cause which they had pledged their honor and their lives to defend. Every Christian is a volunteer in the army of the Prince of Peace. Our Leader has commanded each of us to deliver His message.

II. My second reason why the churches shall send out and support a sufficient number of missionaries to give the Gospel to all the world, is that Jesus Christ our Lord has need of them.

A prophecy was to be fulfilled. The King of Glory was to enter in triumph into the holy city. For hundreds of years pious Israelites had looked forward with yearning hearts to that blessed day when Jerusalem should welcome with hosannas the Prince of Peace. The great day has dawned, and yonder toward Bethany the heavy tread of the multitude may be heard. But in order that this day may be perfect and God's word fulfilled, the services of one of the humblest and most despised of all beasts is required. Jesus said to His disciples: "If any man ask you, why do you loose him? thus shall you say, the Lord hath need of him."

You ask, can God our Father or Jesus Christ our Saviour have need? Are they not perfect in every way? How then can they be in need of anything?

There are two senses in which any being may have need. He may lack the means of gratifying all his individual desires and his own personal happiness, or he may lack the means necessary for placing in the hands of those whom he loves, that which will perfect their happiness. You who are husbands or fathers, if you are men, know that the needs of your wife or child appeal to you with infinitely greater force than do your own personal needs. The degree of their destitution and danger and the amount and intensity of suffering which is caused or threatened thereby, and second, by the intensity and tenderness of our love for them. But when our love is the deepest and most tender of which a being is capable,and the distress and danger of the loved one is the most terrible the mind can conceive; and at the same time we possess all that is needed to bring relief and happiness, and lack only the means of conveying the relief to the beloved but distressed, our feeling of need can only be faintly imagined. Such is the need of Jesus Christ for missionaries in China.

1. You ask, are the Chinese in need of the Gospel? No, you would not be so narrow as that. But the Christian people of America have but the faintest idea as to the extent of this need. When one first sets foot on this shore, he recoils at the scene of utter wretchedness and filth which confronts him. And the more perfect one's knowledge, the deeper the impression that from the sole of the foot even unto the head, there is no soundness in the nation, but wounds and bruises and festering sores. And this is true of every phase of individual and national life. While the country is rich in natural resources, the Chinese are a nation of paupers. Rich stores of minerals lie just beneath the surface of the ground, but the superstition of the people make these stores worthless.

While no other people feel so proud of their intellectual superiority, as the Chinese scholars, yet no other people is so appallingly ignorant as this. On the best authority I have consulted it appears that one in ten of the men, and one in ten thousand of the women are able to read. Every one who attends school in China, except the few in Christian schools, must worship the lifeless image of their dead sage.

Their moral condition is even more appalling. The highest standards they have are imperfect, and, in some instances, ignorant and wicked men. But none of the people live up even to these their own standards. The most distressing of all, however, is their spiritual condition. They worship only what they fear. And in their religious life they are much the same as in their civic and social life. They believe that they may commit the grossest crimes and then, with a few knocks of the head and the burning of a little paper and incense, appease the wrath of the gods. How could the lot of any people be more pitiable than theirs? Their spiritual lives are characterized by a slavish fear, hopelessness and despair, and they die without hope.

2. Jesus Christ our Lord, loves these people. Human language cannot express the depth and strength of that love. If our imagination can picture all the blessedness and honor and majesty and glory that were His with the Father in heaven, and then behold Him as, beaten, bruised, bleeding, forsaken by His friends, rejected by His own people, nailed to the cross between two thieves, forsaken of God in indescribable agony, He breathes out His soul in death, we may get some idea of the extent of that love. "Yes, it was love made Him die on the tree"—love for these Chinese men and women.

3. And He is able to supply all their needs, whether physical, mental, social, moral or spiritual, by the riches of His own boundless grace. I do not say that the civilization of the West can supply all their needs. It is insufficient for the task. Neither do I say the Gospel as a system is sufficient to attain this end. But Jesus whom we preach, and He alone can cleanse them from all imperfections and present them faultless before God. The other day, as I was explaining to a little group of young men, how Jesus satisfies all the deeper, inner longings of the soul, a fine young man said, "Teacher, this is just what our people all need. When they once come to know Him they find that He ,and He alone fully and permanently satisfies their souls."

If their needs are so great, and their danger so threatening, and Jesus alone is all they need to make them complete and safe forever, and Jesus loves them with an immeasurable love, how must His own pure soul long to be made known to them. But for this, he needs men. He does not send angels to make him known to men. He first makes Himself known to a man, and then He sends that man to make Him known to others. He wants men for this work because we are men and therefore may understand the struggle of those to whom we go. The bright little daughter of a missionary was leaving her home in the interior of China to enter school at Chefoo. This made it necessary for her to be separated from her mother for nearly a year. She came up, and putting her arms about her mother's neck, said "O mother, how can I go." Her mother said "You must be brave. Your mother would." "But mother," she answered, "was never sent away from home to school. She had her governesses and was taught at home. She cannot understand." It is because we are sinful men saved by His grace that Jesus sends us to our fellowmen whom He loves. The enemy is spreading destruction and death in this land. From the time these lines are penned till they are read in the homeland, about a million and a half will go from this land out into eternal night. And think, oh my brother at home, some of them will doubtless be lost because you have not done your duty. I ask not how will you stand at the Judgment and meet those to whom you have denied the Bread of Life, but, how will you stand before that Judge whose loved ones you have allowed to die when you might have saved them from death? May God help you to answer this question now that it may not be counted against you throughout eternity.

Christ's Constant Attitude.

FROM A SERMON BY DR. R. F. JOHNSTON.

The topic for the sermon was, "Divine Yearning for Human Fellowship." The text was Rev. 3.23, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and sup with him and he with me."

Holman Hunt's picture, "The Light of the World," was the first picture which opened the eyes of Europe and the world to the teaching power of Art. It represents a man with an eager, benevolent, yearning face, standing before the door of a cottage overgrown with vines and weeds, which prevent him from entering it to dispense his comforts and blessings and hopes. Write underneath it the text, "Behold I stand at the door and knock," and you have a picture touching the divine yearning toward men, the divine longing to be in fellowship with men. The thought is oppressive in its boldness. Can it be that the majestic, infinite, eternal God longs for the fellowship of man? The Bible spells out this truth to the world. Take this truth out of the Bible, and you have little and comparatively valueless material left. The very idea of revelation rests on this fact. Revelation is the fulfilment of a desire, a purpose, to make ourself known. Its very essence is in the expression of this desire. It is a yearning towards men. God is seeking through the Bible, and through Christ to communicate something of himself to man.

There are two elements in religion, the yearning of the human being for the divine being, and the yearning of the divine for the human. Really these two may be only one. As all the rivers run toward the sea, they seem to be yearning for rest and fellowship in its great deep, but usually the sea yearns for the rivers, and from itself sends out the vapor which, falling in rain, makes the rivers possible. All seeking after God originates in God, (1) in creating man with faculties to yearn after him, and (2) in moving him by his Spirit to yearn after him.

This divine yearning is the great message of the Bible. The influence of this conception of God's disposition toward us, is to make us live worthily. The great worthies of the world were really "heroes of faith." They believed in God, and lived in his presence.

No other than the Christian religion gives us a morality saturated with religion, or a religion saturated with morality. Religion is a real life in God, and the life of God in the soul of man.

Christ is manifesting his yearning by standing at the door and knocking. This is his constant, not his occasional attitude. The conditions of blessedness are (1) "If any man hear my voice," and (2) "if he open the door."

Christian Enthusiasm.

BY REV. D. W. KEY, D. D.

Enthusiasm means in God. Its older meaning signified pseudo-inspiration, frenzy, ecstatic feeling, excitement to extravagance. But the word now means commendable devotion, eager interest. Nothing great or good can be carried against the hindrances of the world without fervor, intensity, vehemence. Right enthusiasm makes allies of faith, courage, hope.

Reading the Bible with thermometer in hand we notice the high temperature of many words and the enthusiasm of the great leaders and preachers. Their earnestness provoked criticism and aroused opposition. Enemies characterized John the Baptist as a reed that bends to every wind, or as a pretentious and ambitious candidate for high place. Jesus, consumed of a holy zeal, was reproachfully described as one who "hath a devil." "Thou art mad, Paul," was the contemptuous response of Festus to a fervent proclamation of the gospel by one of the greatest of preachers. Such enthusiasm may be despised, but it breaks the chains that fetter the feet of progress, urges the messengers of peace over mountains and seas to still the strifes of a maddened world and to lead the lost into the untroubled rest of eternal life.

Christian enthusiasm gives celerity. It puts wings on the feet and gives skill to the hand. The quick step measures the velocity of quick thought. It packs the hours with work and makes life intense. When Michael Angelo was an aged man he would sometimes fall to work upon a block of marble with the ardor of his youth and accomplish three times as much as the young stone cutters un-

filled by the fervid spirit of the great sculptor. John the Baptist thronged the highways of all Judea with eager hearers. His great work was done with dispatch. Jesus emptied cities into his audiences. With burning zeal he went about doing good. He robbed his couch of sleep and forgot his meals, proclaiming that the kingdom of God is not meat and drink, but righteousness and peace. He foresaw the approaching night and threw himself into his work with sublime devotion and unresting energy. Enthusiasm lengthens life by increasing its speed. It feels the backward pull of serried foes, but, filled with "an insatiable desire of doing good," it cries out: "Forgetting the things that are behind, I press forward."

Enthusiasm is known by "mighty works." Too often speed means loss of power. But genuine enthusiasm enables one to work rapidly with might. Moses, Elijah, Jesus were mighty workers. They were pressed for time but they were filled with immeasurable power. John Chrysostom, John Knox, Martin Luther were heroes whose labors shook the world. With refreshing exaggeration Paul said: "I can do all things in him that strengtheneth me." Such a spirit does not make us all equally mighty, but it brings us into fellowship with the Almighty so that we are enabled to overcome every foe and to do every duty. The author of "Ecce Homo" said that it would not be "possible to set a bound to the restoring and converting power of virtue, when, as it were, it takes fire and becomes a burning and consuming passion of benevolence, an energy of self-devotion, an aggressive ardor of love." Such enthusiasm is contagious. It raises the surrounding temperature and makes every sympathetic heart beat with an accelerated stroke. It constrains people to think, feel and act so as to bring things to pass. It generates momentum and achieves. It is not chilled into inactivity by mistakes nor reduced to despair because of defeat.

Christian enthusiasm perseveres. It is a sustained passion that does not soon become a "perished delight." It was said of Jesus that "having loved his own he loved them to the end." At the close of his brief life he said to his Father with deep emotion: "I have finished the work which thou gavest me to do." The abundant labors of the Apostle to the Gentiles did not cease till he stood in the darkening shadows of death, when, looking back to the cross and up to the crown, he exclaimed: "I have finished my course." Whitfield preached to a great throng on the last night of his life on earth in spite of the protest of loving friends and great bodily weakness, justifying his course by remarking: "Better wear out than rust out." After Judson had toiled three years in Burmah without having a single convert or even a single promising listener, he wrote home to a friend: "If a ship were lying in the river ready to convey me to any part of the world I should choose, and that too with the entire approbation of all my Christian friends, I would prefer dying to embarking." While preaching to the Indians, David Brainerd slept many nights in the inhospitable forests of New England on midwinter snows with broken boughs and a blanket for a bed. Consumption stole away his bodily strength, but he grew spiritually strong in his weakness and often prolonged the services almost through the long winter nights, though compelled to speak much of the time in a whisper. His earnest labors ceased only with his death in his thirtieth year. His enthusiasm fired the heart of Henry Martyn, who devoted himself to mission work in the far East. After undergoing many hardships, at the early age of 32 his spirit sped away to the bosom of God.

The enthusiasm of these heroic spirits abides. It is still quickening many devout souls into fuller life and more abundant service.

Genuine enthusiasm does not need a thousand tongues of noisy speech. It may fly to its end with the silent speed of electricity. It does not covet public praises or the highest places. It disdains not to consort with the meek and quiet spirit. It can lie in an obscure prison or face a frowning world. It does not mistake agitation, commotion or any visible demonstration for earnestness. It is not afraid, neither is it foolish. It is not of the earth, it is a child of the skies. "The secret of the Lord is with them that fear him."

Greenville, S. C.

Easter Services in Baptist Churches.

REV. W. H. WOODALL.

The newspapers from different parts of the State report each year: "Rev. X. Y. Z. conducted a very impressive Easter service at the Blank Baptist Church at 11 a. m. "A delightful Easter concert was given by the Baptist Sunday-school," etc. An "Easter service" of any kind in a Baptist church is very impressive to me—very sadly so if it be the celebration of "Easter Sunday." The brethren may say it is none of my business, but it grieves me to see and hear it, nevertheless. I suppose that anything that affects the welfare of the churches ought to be of interest to every Baptist, however humble he may be.

It is a great surprise to see the rapid increase of this Romish innovation in Baptist churches. What do Baptists want with these observances? What can they hope for from the practice?

Baptists claim the Old and New Testament Scriptures as their only rule of faith and practice. They teach and profess to believe that nothing is to be done in a New Testament church which is not clearly taught in the New Testament, either by direct precept or example, or is not unquestionably in accord with the spirit of such teachings; that no Christian body is a true New Testament church which does not measure up to this standard; that all Christian bodies, other than Baptists, do deviate from this standard, adding to, taking from, or perverting the meaning of such teaching, and are to that extent in disobedience to the teaching of Christ and not entitled to recognition as New Testament churches.

Now, if Baptists observe these times and seasons, it devolves upon them to show that Christ or His apostles taught that such should be observed and confirmed it by example in the churches of New Testament times. The world at large and our Christian brethren of other denominations demand this of us. Where is our example? Where is such teaching in the letter or the Spirit? For my part, I do not know of any such teaching or example. Probably Gal. 4:8-11, Col. 2:16-23. Rom. 14:1-23, Mat. 28:18-20, Rom. 6:3-5, Col. 2:12, Mat. 26:17-30, Mark 14:22-26, Luke 22:14-23, Acts 20:7, 1 Cor. 10:16-17, 1 Cor. 11:17-30, will throw some light on the subject.

The Lord set two ordinances in the churches to be observed as memorials of Him "till He comes." These two commemorate His burial and resurrection, His broken body and shed blood and bid us look forward with hope to His return. The apostles and early Christians adopted the "first day of the week" as a day of worship apparently in commemoration of the day on which Christ arose from the dead. Mark 16:2-9, John 20:1-19, 26; Acts 20:7, 1 Cor. 16:2, Rev. 1:10. But his Resurrection Day recurred fifty-two times in the year. No other memorial day, after the discontinuance of the Jewish Sabbath and feast days, appears to be kept by them, nor was any one of these first days of the week exalted above the others by any special Easter or other service.

The facts in the case are that this custom of observing special days, other than the regular first day of the week, was unknown in the apostolic churches. It grew up gradually in the early centuries after the apostles from two very different sources—the judaizing and the secularizing tendencies among Christians. The Catholic hierarchy true, even in its youth, to its ostrich-like propensity of taking in everything in sight, chrystalized these tendencies, adopted numerous heathen festivals and incorporated the whole incongruous mass into its capacious ecclesiastical maw, renaming them "Christian festivals."

Christmas, Candlemas, Shrovetide, Lent, Palm Sunday, Good Friday, Easter Sunday, and the whole calendar of "Sacred (?) Festivals" were legally authorized as "Holy Days" by the Nicean (325 A. D.) and subsequent councils.

As an illustration of the lengths and absurdity to which this observance of days may go, we have only to recall the "Feast of Fools" and the "Feast of the Ass." In the former boy-bishops surrounded by boy-abbots and boy-deacons conducted services in church, interspersing the liturgical acts with the coarsest travesties and parodies to the greatest amusement of the congregation. The festum assinorum was in great favor in France. When the mass was said the priest brayed thrice like an ass instead of saying the usual "Ita, missa est," and the whole congregation answered with "hin-han," instead of the usual deo gratios.

These "days" multiplied among Catholics until almost every day in the year is a "Holy Day."

This is so literally true among Eastern Catholics that in Russia in 1900 it was found impracticable to change from the old style to the new style calendar, according to the desire of the authorities, because such a change would necessitate the dropping out of twelve days. Each of these days is a "Holy Day." Jesus, Mary or some "Saint" would be thus dishonored. The populace would be incensed and serious public disturbance would surely follow.

It has become an essential part of the Catholic system. These observances have grown to such proportions in the various Protestant bodies that to remove them now, could such be done, would cause serious derangement in their worship.

Baptists are drifting with the tide. What is our justification? I confess I do not know one plausible reason or excuse for the practice. If it in any way tended to lead the unsaved to a knowledge and acceptance of Christ or in anyway contributed to the strengthening, deepening or beautifying of the spiritual life of the saints, there might seem to be some justification for it, but the history of the custom seems clearly to teach that it has always tended in the opposite direction, going even to extravagance and gross absurdity.

My observation in the matter has led me to the same conclusions. In 1830, a controversy arose in an influential Episcopalian congregation in New England over the proposition to place a cross on the steeple because it savored of popery. The liberal-minded ones prevailed, and now they have about swallowed the whole regime.

For many years evangelical Protestant bodies in New England rejected all formalities in worship, now you could scarcely distinguish between their "order of service" and that of some Episcopalian bodies, and the man who would protest against their common practice of observing Palm Sunday, Good Friday and Easter Sunday would be as unwelcome as was Roger Williams to their forefathers. I know numbers of Baptist ministers who observed Palm Sunday by "appropriate" sermons, decorations and "exercises." I saw while there Congregationalist, Methodist and Unitarian pastors unite in observing Good Friday in a religious service "appropriate to the occasion," with the seeming approval of their congregations.

Baptisms are purposely delayed even for months that the candidate may be baptized on Easter Sunday, even in Baptist churches. And there are few Baptist churches in New England that would not regard, as "very peculiar," if not "narrow," "illiberal" and bigoted, the man who would decline to celebrate Easter by a sermon on the resurrection with "appropriate" decoration of Easter lillies and concert attachments.

"And so we go to Rome." And the South is in the current, drifting; drifting into formality and frivolity, show and shallowness, levity and leanness, dearth and death. Soon we may have the edifying spectacle of Baptists observing the whole calendar from Christmas and Easter to the Feast of Fools and the Feast of the Ass. And why not? If one is good, why not all that commemorate, as these confessedly do, important events in the life of our Lord?

To me the last-named feast contains the striking characteristic of them all.

But I have great faith in the fidelity of Baptists to the Word of God.

Great effort has been made in the last six months for a revival of Bible study. God hasten its coming. His Word is the great sovereign remedy for all our disorders.

Mars Hill, N. C.

Reaching the Unsaved.

Missions never will save the city—no, not if there were half a million of them. Every one is a new revelation of the false position of the church. Every one raises the barrier between the rich and the poor. We invite the rich, with fine raiment and elegant ways, to come into the auditorium on the avenue, but the poor man, whose coat is ragged and who is untidy and unkempt, must go to heaven, if at all, by the way of the small chapel on the back street. This is raising the spirit of church caste—a spirit that is of the devil. The redemption of the city means the redemption of the world. Some people lay great stress on education; others think poverty is the supreme curse and that its relief is all that is needed. There are those who dwell on the environment and maintain that social settlement opens the way to the desired end. While we are in full sympathy with what is good in these methods, let me lay the responsibility where it belongs, at the feet of the ministers. When the ministry fails of its plain and unmistakable duty the great end cannot be accomplished.—H. I. Rasmus.

What Christianity Is.

Christianity is that historic religion founded by Jesus of Nazareth and having its bond of union in the redemption mediated by him, in which the true relation between God and man has for the first time found complete and adequate expression, and which throughout all the changes of intellectual and social environment which the centuries have brought, still continues to maintain itself as the religion best worthy of the allegiance of thoughtful and worthy men.—Schleiermacher.

Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of the life which has come in you by the grace of God.—Phillips Brooks.

News Notes.

....Rev. G. M. Duke has moved from Dukes to Mapleville.

....Of course you are going to the Southern Baptist Convention.

....Rev. J. H. Couch will travel for the Religious Herald. Success to him.

....Rev. A. T. King is supplying the pulpit of the First Church, Danville, Va.

....Rev. L. M. Roper has declined the presidency of Furman University, S. C.

....Rev. W. B. Riley, of Minneapolis, has been called to Fort Worth, Tex., and has accepted.

....Dr. Rufus W. Weaver has been visiting his mother and preached in Greensboro the 8th. Dr. Battle took charge the 15th.

....Rev. W. S. Ballard, of Clarkton, is serving five churches. He writes: "My work is pleasant and the outlook is bright."

....The Sunday-school lesson is omitted this week. We should like to know how many miss it. Silence means that you do not care.

....The Annual Conference for Education in the South will take place in Richmond, Va., April 22-24. Reduced rates on the railroads.

....Bro. E. Walton, of Nelson, announces that the Mt. Zion Union will meet at Cedar Fork Church. Delegates by rail will be met at Nelson.

....Rev. C. W. Blanchard has organized an anti-saloon league at Clayton. The Clayton church has projected two additional rooms and a baptistery.

....Rev. Charles M. Caldwell, of Rockwell, N. C., having received special preparation at the Moody Institute, is ready to aid churches in revivals, etc. He is a native of Catawba County.

....Rev. C. J. D. Parker writes from Durham: "We are in the midst of the best revival meeting ever held in the Second Church. Brother Alderman, of East Durham, is assisting me."

....There is a Committee on Church Building appointed by the State Board. Applications for aid should be sent to this committee before being published. Address Secretary Johnson.

....Bro. J. R. Moore writes from Caroleen: "Bro. Clarence L. Dowell is getting in some good work. He is going to be a power for good in our community. Everybody is delighted with him."

....The receipts at the play of Julius Ceasar by Mansfield in Charlotte one night last week amounted to $4,000. Every seat was taken within an hour after the sale began; and after that large premiums were paid.

....Rev. T. M. Alexander, of Wake Forest College, supplied the pulpit of Fayetteville Street Baptist Church on Sunday the 8th. His theme was "Christ: who is He?" Matt. 22-42. Dr. R. T. Vann preached in the morning and Brother Alexander at night.

....We record with grief the death of Professor W. G. Quackenbush, of Laurinburg, which occurred March 9, of paralysis. He was an ideal citizen, a friend of his fellow-man, upright and true-hearted. Upon the soil of his State there never lived a more worthy instructor of youth. He was a teacher—a master teacher. We knew him as a friend and fellow Christian. His life was pure and strong. Our State, our work, and all good causes are poorer by his death. His pastor will write a formal sketch for these columns.

....Rev. W. C. Tyree is holding a meeting at Buie's Creek. The Raleigh First Church people are enthusiastic in their devotion to him and Mrs. Tyree.

....Pastor Savage reported the largest Sunday-school and enrollment in twenty years.—Religious Herald. That is Rev. W. V. Savage, of Churchland, Va.

....An elaborate program has been prepared for the Annual Sunday-school Convention of the Raleigh Baptist Association, March 27-29, at Selma. Let every church be represented.

....Rev. W. B. Harrell was in Raleigh Sunday at the funeral of his son, the late Col. Eugene Harrell, who died in the Philippine Islands, where he was in the Government service. The brotherhood will sympathize with our aged brother in his loss.

....Memorial services will be held at Saddletree Church Sunday, March 22, in memory of the late D. D. Carlyle. Hon. S. McIntyre will speak on his life as a friend and citizen, and Rev. I. P. Hedgepeth as a Christian. Anyone else who wishes will be given an opportunity to speak. All friends are invited to attend.

....Rev. C. S. Gardner, D.D., of Richmond, Va., will preach the next commencement sermon at Mercer University, and Prof. W. L. Poteat, of Wake Forest College, N. C., will deliver the literary address. These are strong men, and Mercer is to be congratulated on being able to secure their services.—Christian Index, Ga.

....Elder J. N. Hall, the agitator of Baptist Flag fame, met Elder J. P. King, of Wilmington, N. C., in joint debate at Tampa, Fla. They discussed Second Adventism. Elder Hall frightened Elder King and he sat down, wept and quit. Elder Hall is quite proud of his triumph and has two columns about it in his Flag.

....Rev. S. O. Swaim writes: "Delegates and visitors coming by rail to attend the Union Meeting of the South Yadkin Association, which convenes with Farmington Church on Friday before the fifth Sunday, will be met at Mocksville if they will notify Bro. S. V. Furches, Farmington, N. C. Please state what train you expect to come on.

....The Daily Mail correspondent at Shanghai telegraphs that the rebellion in the Kwang-Si- province is spreading seriously. Several villages have been captured and authority of the government in that province is practically at an end. The popular hatred for the Christians, adds the correspondent, is displayed in the Santung province, by the destruction of the churches.

....The young Baptist Church at Pine Bluff worshipped in their neat, new building for the first time on March 8th, the interior being very nearly completed. A large audience was present. The occasion was made more memorable by the reception of the first addition to its membership. The hand of fellowship was given to two brethren and their wives. More than one pair of eyes was dim with joyful tears. Pastor Ives's text was Psalm 27:4. The dedicatory services will occur at a later date.

....The financial statement of the American Baptist Missionary Union to February 1, shows a total increase for the ten months of the fiscal year, of $77,171.96 over the receipts for the same period last year. The actual receipts have been $276,448.19. The debt, April 1, 1902, was $35,473.12, the schedule for the current year, with additions up to February 1, including $6,477.14 "specifics," is $519,137.61,and the amount required by March 31, to close the year without debt, $287,126.54.—The Examiner.

....Durham has organized an anti-saloon league, and is making ready for battle.

....Rev. J. H. Rich, who is doing good work in his Greensboro field, reports a fruitful meeting, in which Rev. J. T. Jenkins aided him.

....Statesville carried for prohibition by a vote of two to one on Monday. Congratulations. So the State will go. Iredell is now a prohibition county. This is a timely illustration of the Watts Act. It makes prohibition possible in any county.

....Rev. R. P. Johnson, D. D., of New York, will deliver the Baccalaureate Sermon at Wake Forest Commencement. Yes, he is the pastor of Fifth Avenue Church, and is the brilliant preacher that produced that notable paper on the relation of baptism to church membership.

....All last week the people living along the Mississippi from Memphis to New Orleans were in terror of a great flood. Monday the waters actually rose above the levee in Arkansas, and so far as destruction of property in that region is concerned the worst is at hand. But the people have had ample time to flee. It is one of the worst floods in years.

....The formal notices of the Southern Baptist Convention take up more room than they are worth. The Convention will meet in Savannah, Ga., May 8th, in the morning. The Woman's Union will meet on the same day. The Young People's Auxiliary will meet the day before. Railroads will give the usual reduced rates. Apply for them at your station. Hotels run from $1.50 to $3.00 per day. Come.

....There will be reduced railroad and hotels rates for the Midsummer meeting at Jackson Springs. Rev. R. T. Bryan, of China, and Rev. A. T. Robertson, of Louisville, will take leading parts in the meeting. There will be first-rate music from the old Gospel hymns, a leader having been come. Every church should send her pastor and Sunday-school Superintendent. Over fifty people will be on the program.

....Rev. H. A. Brown, D. D., writes from Winston-Salem: "Please say through the Recorder that the Union Meeting of the Pilot Mountain Association will not be held in March owing to the prevalence of small-pox in the community in which it was appointed. Rev. W. H. Wilson, of Madison, will aid me in a meeting, to begin on the fifth Sunday in March. Rev. J. A. Garrett will begin a meeting in the Broad Street Church on the third Sunday in April. He will be assisted by Rev. W. P. Hines, of Virginia. Brother Garrett was very successful in holding meetings last year. The Lord gave gracious revivals wherever he went. He hopes to hold a few meetings this year where his services may be desired."

....Rev. A. R. Love writes from Hendersonville: "We have just closed a three weeks' meeting. Evangelist T. T. Martin was with us. He was preceded a week by J. F. Hadley and wife. Brother Martin left Sunday morning, but the meeting did not close until Sunday night. Assistant Secretary A. E. Brown was with us at both services on Sunday. Brother Brown is well known here, this being his home church. Both of the services were intensely interesting and instructive. Our church will try to raise $100 this month for Fruitland Institute. Brother Martin is an earnest, zealous worker, and well beloved by our people. There were twenty conversions and eleven others united by letter. The church has been blessed, and it is our purpose to go forward in many lines this year."

....Grover Cleveland has again declared that he is out of politics. "Politics is absolutely the remotest thought in my mind at the present time and has been for years past." He was the central figure in the recent memorial exercises in honor of Henry Ward Beecher, and his address revealed a depth of religion that Mr. Cleveland has not been accustomed to reveal. As he grows older, his hold upon the hearts of his countrymen grows stronger. He is easily the greatest individual figure in American life at the present time.

....The proclamation of Religious Liberty in Russia is one of the greatest and most astounding events in modern history. It is even a greater thing than the emancipation of the serfs. Russia is the Empire of the Holy Greek Church; and that church has been more intolerant than the Roman Catholic Church. The proclamation will immortaline the Czar. It will also bring about great changes in Russia. The Czar must stand well in the list of kings with the great Peace Tribunal and this proclamation of Religious Liberty to his credit.

....This week settles the fate of the Virginia Institute. On Thursday, Judge Barksdale, Treasurer of the Educational Commission, will go to Bristol, carrying every available dollar he has. Hening, who has been working with irrespressible energy, will meet him there, and they will face the situation. They have not yet a sufficient sum of money to pay the debt and the expenses incurred in collecting what they have. They need at this writing (Monday) a round thousand dollars.—Religious Herald. Of course they did not fail for want of this sum.

....The State loses one of her poets in the death of John Henry Boner. He had the gift of song, and though his lasting productions were few, they are full recompense for the hard struggle of his life. His "Whispering Pines" is his best poem. It is not lofty, not immortal; but it is gentle and sweet and reaches the heart with genuine pathos. One wonders now what might have been if the singer had not been compelled to pawn his soul for bread and finally wreck his body in the life's battle. He might have given us music for all time had we but given him a chance. The last time we saw him his fingers were drawn by the hard work he had done with pen and pencil making a living on the daily papers.

HOW NEAR THE BRINK.

A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Biblical Recorder may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 86 Seneca St., Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulency; catarrh of the stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for trial bottle. You will receive it promptly. Free and Prepaid. For sale by all leading druggists.

....The State Y. M. C. A. met last week in Winston-Salem. We gather the following from the Charlotte Observer's report:

"In glancing over the work of the past year, we are impressed with the evidences of divine leadership, and feel that the following facts call for a most earnest prayer of thanksgiving to God:

"1st. The inauguration of a city association at Elizabeth City.

"2d. The awakening of an interest in foreign missions.

"3d. The substantial growth in the definite religious work.

"4th. The increase in membership.

"5th. Increased financial support.

"6th. The salvation of men, and the development of Christian workers.

"Recommendations: 1st. The federation of the associations of North and South Carolina with headquarters at Charlotte.

"2d. That $2,500 be raised for the coming year's work in North Carolina; that in view of increased work, each association be urged to increase its usual contribution at least 10 per cent; that pledges for at least one-half of the whole amount be asked for in this convention.

"3d. That the State executive committee be empowered to employ an office secretary."

Prof. Hanna next read the report of the treasurer of the State work, showing the year's work was closed free of debt. Nearly $3,000 has been expended during the year on the work.

Secretary Huntington read the report of the treasurer for foreign work, showing contributions from North and South Carolina of $328.56.

The nominating committee presented its report, recommending the following permanent officers: F. C. Abbott, of Charlotte, president; Henry Louis Smith, of Davidson; B. J. Sheppard and R. B. Crawford, of Winston, vice presidents; secretary, Ed. McDonald, of Chapel Hill; assistants, T. M. Alexander, of Wake Forest, and R. M. Harper, of Chapel Hill. This report was unanimously adopted, and Mr. Abbott took the chair. Mr. W. C. Dowd, of Charlotte is Chairman of the executive committee.

A Fortune in Eggs.

I got so many letters from my old home about preserving eggs, that I will answer them through your paper. I started in 1888 with $36, bought eggs at 8 to 10 cents in summer, preserved them and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years and made $30,000. My niece started in 1894, with $10, which she reinvested each year, with the profits, and now she has $16,346, all made from $10, reinvested for eight years. You can buy eggs from 8 to 10 cents and sell them from 25 to 30 cents; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters as I travel, but any person can get desired information by addressing the PEOPLES' SUPPLY CO., No. 5, New Concord, Ohio, enclosing a 2 cent stamp; they started me. This is a good business for city or country.

C. GREEN.

Sandy Run.

The Sandy Run Sunday-school Convention will meet with the Mt. Harmony Church on Saturday and Sunday, March 28-29.

Introductory Sermon by Rev. W. D. Bostic.

Missionary Sermon by Rev. J. T. Moss.

1. Scripture, John 18:36. Speakers—C. L. Dowell and J. M. Good.

2. Scripture, Luke 17:20-21. Speakers—Z. D. Harrill and R. A. Hedgepeth.

1. Query.—"How shall we best interest our young people in the Sunday-school work." Speakers—B. P. Green and A. P. Hollifield.

2. Query.—"Is it the duty of every church to keep up a live Sunday-school." Speakers—H. D. Harrill and J. D. Calton.

Let all the churches be represented.

G. B. PRUETT, Clerk.
J. W. GREEN, Secretary.

Delegates to Southern Baptist Convention.

North Carolina is entitled to eighty delegates on the money basis. These are appointed by the Board of Missions. Those who wish to go as delegates will please send me their names.

LIVINGSTON JOHNSON.

Musicale at C. B. F. Institute.

Soiree Musicale, "With M'lle Cecile Chaminade," "The World's Greatest Woman Composer," by pupils of Miss Clements, Director of School of Music, Chowan Baptist Female Institute, Murfreesboro, N. C., rendered Friday evening, February 20, 1903, in auditorium of the institute:

Part I.

1. Rigandon (two pianos)—Misses Mitchell, Hancock, Morris and Privott.

2. Air de Ballet—Misses Hoggard and Jordan.

3. La Lisonjera (Flatterer)—Miss Bessie Hoggard.

4. Andante and Scherzettino (two pianos—Misses Mitchell and Hancock.

5. Arabesque—Misses Scarborough and Wasdon.

6. Pas des Amphores (two pianos)—Misses Hoggard, Horton, Vann and Lassiter.

Part II.

1. Valse Carnavalesque (two pianos)—Misses Boyette and Day.

2. La Morena—Misses Lassiter and Harrell.

3. Zingara (Gipsy)—Miss Fannie Boyette.

4. Pas de Cymbales (two pianos)—Misses Vann and Morris.

5. Etude de Concert (Fileuse)—Miss Bessie Hoggard.

6. (a) Le Soir (Evening); (b) Le Matin (Morning)—two pianos—Misses Hoggard and Vann.

The playing of the pupils was remarkable for clean, clear cut technique, delicate shading and correct phrasing, showing their thorough appreciation of their careful teaching under the guidance of the director of the department.

A large audience favored us with their presence, and at the conclusion of the well selected and well rendered program gave free expression of their appreciation of the excellence of the entertainment.

JOHN C. SCARBOROUGH.

There is hardly more unnatural sight than one of those families without heart. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in Nature's scenery.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

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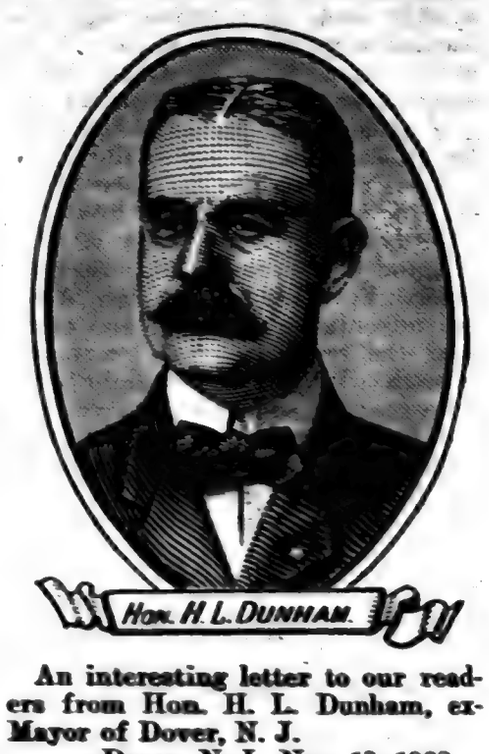
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHITAKER, M. D., 61 Irwin St., Atlanta, Ga.

NATURE'S GREATEST AID.



An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positively beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopical examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham

Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Raleigh Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Special Rates via S. A. L.

$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

THE COUNTRY IS RINGING WITH THE PRAISES OF THE

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Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

AXIOM:

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high! Likely to continue high!

IF YOUR LIVER

Is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

Price, 50 cents and $1.00.

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And if you will give me a reasonable portion of your circulars to mail, I will promise you good faithful service in mailing them.

Rates for 90 days, 6x9, 3 pages and less for 10c per 100. Give me trial.

JOHN B. TISDALE,
Wakefield, N. C.

Home Circle.

I Shall Not Pass This Way Again.

Then let no chance by me be lost
To kindness show at any cost,
I shall not pass this way again;
Then let me now relieve some pain,
Remove some barrier from the road,
Or lighten some one's heavy load;
A helping hand to this one lend,
Then turn some other to befriend.
O God, forgive,
That now I live
As if I might, sometime, return
To bless the weary ones that yearn
For help and comfort every day—
For there be such along the way.
O God, forgive, that I have seen
The beauty only, have not been
Awake to sorrow such as this;
That I have drunk the cup of bliss,
Remembering not that those there be
Who drink the dregs of misery!
I love the beauty of the scene,
Would roam again o'er fields so green;
But since I may not, let me spend
My strength for others to the end;
For those who tread on rock and stone,
And bear their burdens all alone;
Who loiter not in leafy bowers,
Nor hear the birds, nor pluck the flowers,
A larger kindness give to me,
A deeper love and sympathy.
—Mrs. Eva Rose York.

Grandmother's Bureau Drawer.

"Oh, dear! I've cut my finger, and I can't find a nice little rag to tie around it. Haven't you an old handkerchief, grandma, that I could tear up?"

"Why, to be sure, dear child. Look in the second bureau drawer, in the left-hand corner, back, and you'll see a roll of soft pieces—just what you need."

"You blessed grandmother! You always help a body out of trouble. And just look at this drawer, in such perfect order—mine is like a haymow."

"When your sight is nearly gone, you'll have need to keep things in order, dearie. How often I recall my father's words. He used to say, 'Put away every article and know where to put your hand upon it in the dark.' He bought each of us, three sisters, a small trunk, and it was our delight to see how neatly we could arrange our clothes and treasured things."

The old lady was about to retire, and as she talked, she was taking off and folding her white muslin apron.

"There," she said, with a laugh, "you must learn to roll up your apron smoothly and pin it, for I saw my own grandmother, when I was a child, roll and pin her black silk apron as I am doing this. A small matter to observe and do? Ah, my dear, there is nothing small. One thing rightly done leaves its impress upon character, and the shaping of character is no little thing."—Ex.

Teaching the Alphabet.

This method was employed by a bright young mother: Instead of answering her little one's eager inquiries about the symbols on her blocks by a mechanical repetition of their names, she made up a play which should familiarize the child with the letters as individuals. First, she bought a large box of blocks of all shapes and sizes; then, selecting twenty-six small cubes, she painted the letters on them, and put them all in a box by themselves. Showing this to the child, she told her that these persons all belonged to one family, called the Alphabet family. There were mother A and twenty-five children, and a father (&c.), who was away on a voyage and would not be back for some time. The child's imagination seized the idea with avidity, and on the first day he learned with ease the names of the mother and four children. Afterward he was limited to learning two new names each day until the number was complete. Upon the introduction of each new member of the family they built him a house of other blocks, just the shape of himself, and then drew his likeness upon paper. Each letter had a tale of his own adventures to relate, and many were the evolutions he was put through. Within a fortnight the three-year-old child was constructing new characters by putting letters together, and the rapidity and ease with which he proceeded to spell was surprising. Florence Hull Winterburn, in the June Woman's Home Companion.

Combinations in Salads.

It seems in these days as if nothing that is left over from the table need go to waste. If there is no other use for it, it can generally be made into some kind of a salad. Of course, there are a few things that will not serve for this purpose; but one sees so many new and original ways of using things in salad that one comes to think there is no limit to the possibilities in this line.

And really, the combinations are often surprising. Sometimes there will be only two different articles in one salad, and in others there will be three or four, or even more, and a judicious choice and arrangement of these ingredients will allow one to use somethings that would almost seem impossible.

We learn this economy in using everything that is left over from the French people, who never allow anything to be wasted, and we Americans are improving in this respect on what used to obtain among us.

One thing that the housekeeper should remember is that there is practically no vegetable that cannot be used as a salad. Whatever may be left over from dinner one day, may be used for luncheon the next day, and make a most palatable salad. Almost anything is possible with a good mayonnaise dressing. Beans, peas, beets, carrots, are all good, and one of the latest vegetables to be used for this purpose is cauliflower.

Any two or three of these may be combined; the best way is to try the different ones, and see which you like, but don't be afraid of mixing different things. The addition of a little celery will improve many of them; or, still better, green peppers; or one may use both celery and green peppers in almost any salad. There is nothing that will give a better flavor than a little green pepper, and just now they are so cheap that it costs almost nothing to use them.

Meat that is left over from dinner, as well as vegetables, can be used to make salad. Any kind of poultry is very good, and, though it can always be used with just celery, as the ordinary chicken salad is made, one can also take some much more original kinds. If you have duck, one of the nicest ways to use it is to buy some watercress and chop up that and the duck together, using a mayonnaise dressing with them.

Then either duck, turkey or chicken is good with a mixture of both celery and green peppers, served on lettuce, or one can give a little different flavor by using radishes instead of either the celery or the green peppers.

When it comes to buying things particularly for one's salads, there are innumerable combinations to be made. All kinds of fruits are now used—apples, pears, oranges, bananas, pineapples, and even melons. —Examiner.

Girls Should Remember.

That the home kitchen, with mother for a teacher and a loving, willing daughter for a pupil, is the best cooking school on earth.

That "the most excellent thing in woman"—a low voice—can only be acquired by home practice.

That true beauty of face is only possible where there is beauty of soul manifested in a beautiful character.

That the girl everybody likes is not affected, and never whines, but is just her sincere, earnest, helpful self.

And, finally, that one of the most beautiful things on earth is a pure, modest, true young girl—one who is her father's pride, her mother's comfort, her brother's inspiration, and her sister's ideal—which girl we should all try to be.—Michigan Advocate.

Old Maids are Invaluable.

"I like the term 'old maid,'" writes Marbaret E. Sangster, in the May Ladies' Home Journal. "A spinster means any unmarried woman; a girl may be a spinster. An old maid is, well—just that. She may have her little ways, and thankful she may be that no one is privileged to interfere with them. If she keeps house, as many an old maid does in these days of independence, it is very daintily done, with an exquisite finish and neatness surpassed by none of her sisters. Probably the lady has plenty of people to stay with her—nieces to chaperon, nephews to champion, invalid relations to coddle—all sorts of people to counsel and comfort. In society she is simply invaluable. As an unattached person who, at an emergency, may be called upon in the family by any one in need, brother or sister, father or mother, take the helm, she is simply worth her weight in gold."—Ladies' Home Journal.

Massage the Baby's Scalp.

Vigorous massage of the scalp to stimulate it is necessary in treating a child's hair that does not grow luxuriantly. Whatever tonic is chosen, most of the good derived from it depends upon its being thoroughly rubbed into the roots of the hair. This should be done at least three times a week. The hair should be cut if it is very long and thin.—Ladies' Home Journal.

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Young People's Page.

Childhood's Prayer.

The fire upon the hearth is low
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows flutter and go.
And as the shadows around me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there.
And as I hear the child's amen
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hand again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet, as the shadows around me creep,
I do not seem to be alone—
Magic of that treble tone—
And "now I lay me down to sleep."
—Eugene Fields.

The Gingham Nest.

"Mamma," said Edie, coming in from school, "our teacher wants each of us to bring her a piece of one of our school dresses to put into a quilt. Can't I give her a piece of this new gingham dress?"

"Yes, certainly," said mamma; "and I know of another place where some of your dress might be welcome. Some very little bits."

"Where?"

"Mrs. Robin Redbreast is building a nest in the pine tree, and if you take this handful of clippings and scatter them about under the tree, she may be glad to weave them in."

Edie did so; and Mrs. Robin made good use of them. After the nest was done, Edie could look up and see the bits of red and blue; and she called it a "gingham nest."—Exchange.

Questions for Boys and Girls to Think About.

If you are good at guessing or answering, here are a few questions you can wrestle with:

You can see any day a white horse, but did you ever see a white colt? How many different kinds of trees grow in your neighborhood, and what are they good for? Why does a horse eat grass backwards and a cow forward? Why does a hop vine wind one way and a bean vine the other? Where should a chimney be the larger, at the top or bottom, and why? Can you tell why a horse, when tethered with a rope, always unravels it, while a cow always twists it into a kinky knot? How old must a grape vine be before it begins to bear? Can you tell why leaves turn upside down just before a rain? What wood will bear the greatest weight before breaking? Why are all cow-paths crooked and none straight?—Exchange.

Tony's Second Thought.

"Tony! Tony!"

"That's Tom," said Tony to himself.

"Where are you, Tony?"

"Where might ye be all the time?"

"That's Bridget," said Tony.

Tony was out under the garden wall. He had taken his slate and started to school. Then an ugly thought came into his heart.

"Why do you go to school, anyway? It's such a beautiful day. Such a nice day for playing truant."

"Tony—Tony—Tony," still they called. He knew they were looking down the street where he should be as he went to school.

"I won't go a step," said Tony. "They just want to make sure I'm going."

How unhappy he felt as he stood beside the wall. He never felt so unhappy when he was on his way to school. Then he always skipped and laughed.

Did it pay to be naughty? To run away from his duty—to deceive every one who loved him?

"I won't do it. I'll see what they want. And then I'll go to school." He ran out of the garden by the back way, and around to the front gate.

"Hurrah! Here he is," cried Tom.

"Come along, Tony."

What a surprise it was. There stood a big sleigh with a merry party in it.

"Where have you been, Tony?" said Tom. "I ran all the way to school and couldn't find you. Uncle George has come to take us for the day, and we're excused from school."

Tony did not tell where he had been until he talked with mamma that night.

"If I hadn't come when I did they would have gone without me," he said. "But that isn't what I'm the gladdest for. I'm glad I was coming when I didn't know there was any fun in it."

"Yes, dear," said mamma, "because you knew that was right—even when we do not get a merry-making by it."—Sydney Dayre, in Sunbeam.

Capital, Three Cents.

One day, in 1862, a boy who lived in Portland, Me., asked his mother for a quarter for spending money. He had at the time in his pocket three cents remaining from what his mother had given a few days before. The mother said: "Why don't you try to earn some money, Cyrus, and thus have spending money of your own?"

"Can I have all I make?" he inquired.

"Certainly," she answered.

The boy forthwith began to plan. Running across a newsboy in the street, Cyrus offered a penny each for three papers. The regular price was three cents, but the boy was overstocked and gladly made the sale. Cyrus sold his papers at three cents each and went home richer by six cents.

This was the beginning of a fortune which Cyrus Curtis, the owner of the Ladies' Home Journal and the Philadelphia Saturday Evening Post, has since acquired. After the first business venture, young Curtis sold papers regularly when out of school. When but thirteen years old he published a little amateur sheet called Young America. He paid the printer five dollars for printing four hundred copies. The business did not succeed, however, but this didn't discourage the boy. Saving a few dollars from the sale of newspapers he went to Boston, where he purchased a small printing outfit and established a little printing office.

From these humble beginnings Mr. Curtis became one of the great publishers of the present day.—American Boy.

Why Johnnie Wept.

Johnnie and Jennie were having a tea party. "You can pour out the tea, Jennie," said Johnnie, graciously.

"Well," said Jennie, greatly pleased.

"And I will help at the cake," went on Johnnie.

"We-el," repeated Jennie, doubtfully.

So Jennie poured out the tea, and Johnnie cut the cake.

Mother had given them a large piece, which Johnnie cut into five smaller pieces, all of about the same size. He helped Jennie to one piece, and then began to eat another himself. Jennie poured out the tea, and the feast went merrily on. Presently there arose a discussion, and then came a prolonged wail from Jennie.

"What is the matter?" asked mother.

"Jennie's greedy and selfish, too!" cried Johnnie. "We each had two pieces of cake, and there was only one left, and Jennie took—she took it all."

Mother looked perplexed. "That does seem rather selfish of Jennie.

"Yes, it was," Johnnie wept; "cause I cut the cake that way, so's I could have the extra piece myself."—Exchange.

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Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 121 West Ninth Street, Cincinnati, O., will secure a free treatise on the subject.

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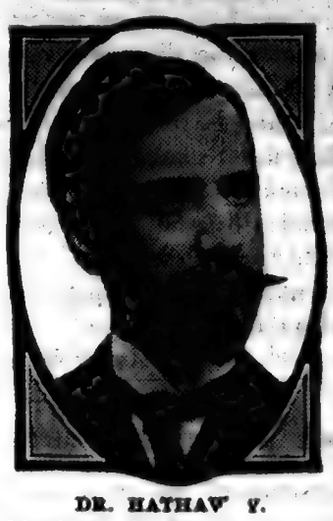

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Editorial.

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

—Henry W. Longfellow.

HOME AND FOREIGN MISSIONS.

The observance of the week of self-denial by our women should bring our denomination throughout the State into an active mind with regard to Home and Foreign Missions. A Christian like his Master is engaged in ministering to the whole world. The world is his field. There are no bounds to his outlook; no limits to his influence. Each man and woman and child is engaged in the salvation of the world. Undoubtedly the most glorious use of money is this, the making it to make way for the coming of Christ to all the world. By this means one's life is infinitely enlarged. It reaches the infinitely high point of working with God. One's sacrifices enable him to share the sacrifice of Jesus. From the earthly point of view, one's gifts to missions stretch forth his heart to embrace the very uttermost parts of the earth and the islands of the sea. The mere animal man becomes man in in the image of God. The heart that merely looks about it becomes a heart bigger than the earth. Nothing in the human constitution is more wonderful than man's power to be large—to be greater than the great world, and even to be like the great God Himself. It is to this that we one and all are called. It is this that the collections for Home and Foreign Missions will lay before us now. We hope every reader of the Recorder—every one—will make a contribution to each of these objects in the next six weeks.

MOUNTING UPWARD.

In a few weeks the campaign for new subscribers may not be so favorably conducted as it is now. Will not our friends make hay while the sun shines and our dollar offer holds good? There are one or two men in any church that might take the Recorder. They have put it off again and again. Right now may be the happy hour in which to strike them. Many brethren are helping us, as our weekly acknowledgements prove. But there are many others to be heard from. The Recorder is ready to help every worker in the field. In turn it begs the help of every worker. We must all go forward together. May we not expect to hear from your church in March or April?

Meanwhile we take pleasure in thanking the following brethren for sending in new subscribers:

Rev. J. E. Hocutt, Bethel, N. C.; Rev. C. W. Blanchard, Cary, N. C.; J. W. D. Baity, Cross Roads Church, N. C.; Rev. N. P. Stallings, Winfall, N. C.; W. H. Wilson, Madison, N. C.; Rev. C. S. Cashwell, Marion, N. C.; Rev. Braxton Craig, Rocky Mount, N. C., Rev. W. P. Jordan, Colerain, N. C., Rev. D. P. Bridgers, Lincolnton, N. C.; Rev. J. L. Shinn, Salemburg, N. C., W. Hayes, Asheville, N. C.; Rev. R. D. Cross, Jackson, N. C.; Rev. D. S. Morton, Whitley, N. C.; Rev. J. H. Henderson, Weldon, N. C.; Rev. O. T. Edwards, Ore Hill, N. C.; Rev. C. H. Utley, Elkin, N. C.; Johnnie Bazemore, Lewiston, N. C.; Rev. W. C. Barrett, West Durham, N. C.; Rev. S. J. Becker, Leaksville, N. C.; Rev. N. H. Shepherd, Eagle Springs, N. C.; Rev. J. H. Rich, Greensboro, N. C.; Mrs. Pink Marcom, Morrisville, N. C.; Rev. J. B. Olive, Swansboro, N. C.; S. Huffman, Morganton, N. C.; E. B. Duffy, New Bern, N. C.; Jno. A. Coppedge, Cedar Rock, N. C.;; Rev. W. H. H. Lawhon, Lawhon, N. C.; Rev. A. H. Porter, Orton, N. C.; Rev. N. P. Stallings, Winfall, N. C.

A SUGGESTIVE COINCIDENCE.

Last week we received a clipping from a Salisbury paper describing how the observance of Lent had spread. Amongst others the Baptists were put down as having begun to observe this "holy season." We guessed from certain marks that a Roman Catholic had written it. Later in the week we found precisely the same article copied from a Kentucky paper and exposed in the Western Recorder. Can it be possible that this false article is being circulated generally? Will the Salisbury paper state where it got its copy? We take the following exposure of it from the Western Recorder's exposure:

"This is a curious exaggeration. One is reminded of the story of the three black crows. The National Gospel Campaign Committee named Februarv 25th as the date on which they suggested that protracted meetings begin in different parts of the country. Wednesday night is when most of the town churches have their prayer-meetings, and the committee proposed a particular Wednesday night, February 25th, which this year is 'Ash Wednesday.' It may be the committee thought that during this 'Lent' season, there would be a lull in the revelry, since the revelers are so largely Lent observers, and so that would give a good opportunity for evangelists to get at sinners, as they might not otherwise be able to do. We had not heard of a single mission board of any denomination that has 'urged the keeping of holy week.' Certainly no Baptists board has done anything of the kind. Nor have we heard of any of these bodies who have 'formally recommended the keeping of the season.' We get at this office leading papers of all the denomintions, and we have seen nothing of the sort in any of them. The Standard editor has been misled. He is certainly wide of the mark so far as Baptists are concerned, and we are confident he is mistaken about the others as well. 'The season' lacks a great deal of having 'the endorsement of all religious America.'"

THE GENERAL ASSEMBLY.

We print elsewhere the excellent summary of the acts of the General Assembly by Col. F. A. Olds in the Charlotte Observer. Last week we submitted some notes on the Assembly in general. Our purpose here is to discuss some of its more important actions.

The $200,000 extra appropriation to the free schools was continued; but it will be more effectually applied. That is, $100,000 will be devoted exclusively to counties in which the term is short of four months. The Literary Fund, that under the Constitution belongs to the schools, was touched in two ways. First it was provided that this fund may be loaned to counties for the purpose of building school-houses. (See the article entitled "Changes in the School Law.") Again the State borrowed $100,000 from this fund, giving a $100,000 bond as security. We deeply regret that the State borrowed from this fund; but it will be repaid, and there will then be nothing to regret. Superintendent Joyner and Governor Aycock and Treasurer Lacy are uncompromising friends of the free schools. An assistant to the State Superintendent was provided, and this will greatly strengthen the office. An examination of the statement elsewhere of changes in the school law will persuade the reader that quite an unusual amount of constructive legislation was enacted in this cause. The system has been strengthened, and advanced steps inaugurated. In nothing will the Assembly's record be so strong as in regard to the free schools.

We print also a list of the appropriations. There were few increases. The A. and M. College made a tremendous pull of $68,000 out of the State Treasury, $15,000 out of the Department of Agriculture and then endeavored in the last hours of the Assembly to get $10,000 more from the State. This caused a severe reaction, and President Winston was soundly criticised. The other institutions were more restrained in their requests. They recognized the condition of the State Treasury. President Venable came to Raleigh, submitted his report and returned to the University. There will be a time when this course will command a heartier response than any other. Appropriations were not increased because the condition of the Treasury made it impossible. They have been increased steadily for years, and a "stationary period" may prove not unwholesome. There is and has been for a long time too free a way in spending the public money.

The bond issue and the criticism that it will subject the administration to will teach a lesson here. A wise economy instituted six years ago would have made this issue unnecessary. But it was not instituted. The only defense for the bond issue is that it was necessary to the payment of the State's debts. These debts were the culmination of several years of increasing appropriations. The issue is small, but the precedent is big. A bond issue in a time of peace—well, may it never have to be repeated in North Carolina; and to that end let us now institute the policy of economy that we should have instituted six years ago.

The worst act that was passed was the new divorce law. It recognizes abandonment as a ground for divorce, and provides that two years abandonment is sufficient cause for divorce; and allows remarriage of either party after five years. This is abominable. It is enough to disgrace the State. It is a step backward, not forward. It is an invasion of the home and of the Christian religion. It makes a form of bigamy legitimate; and also makes marriage a means of seduction rather than wedlock. It was enacted in the name of deserted women and children. It will increase their number by ten where it will enable one to marry again.

On this subject of divorce our State has been shamefully indifferent. Had the ministers or the press of the State done their duty, this law would never have been enacted. We trust that the religious organizations of North Carolina will see to it that it is repealed by the next General Assembly, and that the grounds for divorce are limited to the four provided in the Code.

There was no significant legislation with regard to corporations, etc., but such as there was indicated a new feeling in North Carolina, the feeling that is neither that of the bulldozing braggart nor that of the venal coward. The railroads were not imposed upon; but they did not dictate laws. The tax clause passed, and so did several minor bills that the railroads vigorously opposed.

The child labor bill is a weak one; but it is better than none. The reformatory bill was not given a fair chance. The men behind it were not very much in earnest.

We have discussed the temperance legislation at length. The Watts act is by far the most far-reaching act of the Assembly. It lays the foundation for prohibition in North Carolina.

On the whole, it will be perceived that the Assembly was not a strong one. It was not conservative in the true and good sense; it was merely reluctant to make decided changes. It was not radical in the good sense or the bad sense. Stronger men and braver should be sent to the Capital. This Assembly was neither bad nor good, hot nor cold.

QUESTIONS.

Mrs. J. P. H.: (1) The Midsummer meeting at Jackson Springs will last ten days, probably beginning June 23rd. (2) You will surely be offered reduced rates. (3) Women will be most welcome, to be sure.

J. T. A. wishes to learn the name of the author of the following lines and to get a copy of the poem in which they appear:

"Life is a sheet of paper white, on which each of us must write
His word or two, and then comes night.
Though I have time but for a line, be that sublime;
Not failure but low aim is crime."

Will the reader send us the desired information?

NOTES OF A LOOKER-ON ABROAD.

I went in quest of silence and separation and to greet Persephone on her annual return from the Shades with the spring-time in her breath. When I passed Monroe the last man that I knew had left the car. I was at breakfast. There was a Pittsburg mineoperator at a table across the isle; a bride and groom in front returning from their wedding journey, and one or two young men beside. The operator talked with a South Carolina young man; the bride and groom were eating, I reckon; and I gazed out of the window looking for Persephone, quite lonely. Persephone is a girl—and more, let me explain. She loved a flower too well, and Pluto snatched her from the earth. She lives with him one-third of the year. That makes winter. She then returns to earth; and that makes spring. I am no heathen, but I love these gods of Hellas fondly. And I went to greet this one. The Greek religion did not lack the element of beauty, at least.

By and by I saw a peach-blossom, and then a tree all blossom. Further on I saw the white plum blooms, and wished I might drink their odor for an hour. Then a pear-tree all white came into view and circled by. Far down in Georgia the train stopped. By the roadside were festoons of yellow jasmine. It was afternoon, five o'clock; and the sun shining like as on a June day. I heard a bird singing, the notes beating faintly through the car window. I raised it, and saw the bird leap in perfect ecstacy from the top of the pole ten feet upward singing in glorious joy. There is no bird so happy as the mocking-bird. Three hundred miles further South I heard them singing every moment in the day and far into the moonlight. They must be the angels and already in the bird-heaven, happy and making happy all the day.

In about two days my world had passed out of mind. There was no one here that I knew or that knew me or cared to know me. Thank heaven for capacity to forget. I wandered silently about; gazed afar to the Gulf; or smoked amid music and flowers and studied the herds of billowy clouds that moved lazily above the horizon; or turned and marked the restless throng in the hotel. There was silence and separation, and spring-time. There was no one here that knew that the Legislature had been in session, or could tell the name of the Governor of North Carolina or cared whether the Southern Baptist Convention should meet or not. I began to wonder what is worth while. I began to seek for the constant factors, the universal things. I will write about them one day. There are things that are but for a moment; that pass like the shadow of a dream. And there are things that endure.

Over at St. Augustine I had a glimpse of the splendor in which the modern rich live. There are many sights there, but the hotel that was built to shelter the people that should come to see the sights surpassed any and all of the sights—the hotel and the church annexed! For the owner of the hotel has built a church there. It is not a large church, seating only five hundred people. But the mahogany wood in the church cost $150,000, and the font from which the children are sprinkled—if they ever have any—cost $8,000. It is a far cry back to the manger of Bethlehem. That day the child was the great concern; to-day the font is the big thing. And the hotel? It is beyond description. Millions of dollars have been lavishly expended to make it beautiful and comfortable beyond desire. Statues, frescoes, carvings, paintings and beautiful architectural effects make the place instructive as well as splendid.

Up the way is a pile of antique masonry; out beyond is old ocean. It is the fort, the earliest in the United States, and one of the earliest in the New World. Nearly four hundred years it has been standing, and though any modern gun could destroy it in an hour, it will likely survive the tooth of time five thousand years to come. I loafed two hours on the sea-wall of the fort. It is one of the most delightful spots that I have seen. It was there that I wished for a friend.

I turned homeward one night and looked at the map. The maps run upward. The railroad stretches 700 miles or more. I am used to making five miles an hour going from depots to associations, and I recollect times when I have made four and less—on foot! It seemed a mighty hill to climb. But I went to sleep and in the morning I ate breakfast at Hamlet, and at noon I was reading letters in my office. That Hamlet breakfast opened a Massachusetts man's eyes. He had been paying five dollars a day at the Tampa Bay. "But," said he, "that breakfast was the best meal I have had in the South." The Seaboard is a great road for speed and comfort. It is building up a big business, as it deserves, and its future seems assured.

Sunday morning I caught the odor of spring in Raleigh. The maple buds were bursting; the aspens were gay with pretty tassels; the peach and pear and plum trees were in bloom; out in Oakwood a mocking bird was singing over the graves of them who have found the spring eternal. Spring had arrived ahead of me. Persephone had slipped by me in the night. But I am consoled. North Carolina is fairer than Florida.

THE MOST DANGEROUS STATE.

Were it necessary to give up either the Primary Schools or the University, I would rather abandon the last, because it is safer to have a whole people respectably enlightened than a few in a high state of science and the many in ignorance. This last is the most dangerous state in which a nation can be.—From a letter of Thomas Jefferson to Jos. C. Cabell, January 13, 1823.

North Carolina gives less per capita than any other State for the education of the children in the free schools. She gives more per capita than any Southern State save two for higher education!

And yet we claim to be followers of Thomas Jefferson!

A BETTER DAY.

The generous recognition of the character and the services of United States Senator Jeter C. Pritchard upon his retirement after eight years of service, indicates a more wholesome condition of the public mind than has existed in this State at any time since the War Papers whose antipathy to his party and to his policy have been warm in their praise of his character and his honesty of purpose. This is well. It is not desirable that men shall cease to be good party men; but it is desirable that men shall neverthless be brotherly. One should be able to praise a man for good work and to recognize character and yet oppose his party and his policy with vigor. Mr. Pritchard has endeavored to serve his State, and he has succeed. He has stood well in the National Capitol and has revealed a remarkable capacity to grow in ability and in popular esteem. He retires from office without the least reproach upon his integrity. Perhaps his best service will prove to be his effort to recognize the popular will in this State in removing negroes from Federal offices and adapting his party to the demands of white supremacy.

BEGIN NOW.

Mr. Editor:—I notice in the different papers comments on the Watts bill. Some say it will do no good while others think it will. But we all know that it is not what the people wanted and petitioned for. Now is the time to begin the next campaign and let the people be posted on the subject of temperance and let the good people of the State turn out at the primaries and see to it that liquor men are not nominated for the Legislature, for we know the old saying is true that when the wicked rule the people mourn.

Some say Christian people, especially the preachers, have no business in politics. That is what is the matter with us to-day. We have been too slack along that line and let the liquor men and their business run over us by letting them run the politics and Legislature.

With best wishes, I am yours,

Very truly, W. L. FREEMAN.

Ether, N. C.

HOW BAPTIST DOCTRINE IS NEUTRALIZED.

As Baptists we claim to hold and propagate the truth as it is in Christ Jesus. Three reasons compel us to do this, the value of this truth to us, its value to the world, and our obligations to Christ who taught it. The importance and value of this truth consists in its power to make men Christlike, and it is for this reason that Christ reveals it and commends us to practice, preserve and teach it. An unchristlike character or spirit in the advocate of this truth neutralizes his testimony and advocacy. Gospel truth has transforming virtue, because its root-idea and real essence is love to God and love to men. If we hold the truth of God's Word and contend for it and teach it in an uncharitable spirit or for a selfish reason we are treasuring up and commending to others salt, which lacks the saline property and is, therefore, worthless, though it may have the form and appearance of salt. A holy character and a loving spirit is, therefore, to us as a people just as essential as fidelity to the truth and zeal in its propagation. I fear this has not always been realized. The progress of human thought and learning has not invalidated but confirmed Baptist doctrines. I am sure we will hasten the progress and conquest of Baptist principles and spirit while contending for them. "They were not able to resist the wisdom and spirit by which he (Stephens) spake."—W. C. Tyree, D. D., in Baptist Argus.

"FEDERATE AND FIGHT OR SURRENDER."

At the recent session of the North Carolina Baptist State Convention, Mr. Bailey, editor of the Biblical Recorder, made a speech, entitled, "Federate and Fight, or Surrender." The speaker struck the key-note of a practical problem in the world of education now in process of solution, and one which will enter all plans and determine their form in the future. He boldly advocated the federation of all denominational schools in order to array them against the rising State school system. The sound of war was in his words, a war between church and State as to which shall occupy the field of education. Is it the duty of the State or the church to educate the youth of the land? Shall we prosecute this work of education as citizens in co-operation with the State, or a churchmen in fellowship with the church? This is the question now pressing for solution.—A. J. Dickinson, D. D., of Birmingham, Ala., in Christian Index.

MUCH PLEASED.

We are so much pleased with a very able article from C. S. Gardner Richmond, Va., which appeared in the Biblical Recorder, that we wish it might be circulated broadcast in tract form. The title of the article is "Southern Baptists and Theological Liberty." We can quote but a part of one paragraph:

"The supremacy of the Scriptures as the rule of faith and practice; a regenerated church membership; the right and duty of individual judgment and the autonomy of the local church; salvation through faith in the Lord Jesus and that alone; the observance of the ordinances in their original and proper form and meaning; the duty of the churches to propagate the Gospel—these seem to be the pillars which mark the boundaries of Baptist life and fellowship. Hard an fast lines cannot be drawn. But there is a Baptist type or expression of Christianity which is easily felt and not often mistaken by conservative men. And our constant effort should be to make and keep the Baptist type of religious life so broad that it shall not dwindle into a one-sided expression of Christianity, but shall embody all the principles and the whole spirit of the Kingdom of God."—Baptist Argus.

A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and idle is all fear of remaining unknown. If a man know that he can do anything,—that he can do it better than anyone else,—he has a pledge of the acknowledgement of that fact by all persons. The world is full of judgment days, and into every assembly that a man enters, in every action that he attmpts, he is gauged and stamped.—From Emerson's Essay on "Spiritual Laws."

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

The Work of Self-Denial.

All over the South the women are this week praying and making self-denials for Home Missions. Will you not, whoever you may be—man, woman or child, look up the Recorder of last week, and day by day join with them in the subjects for prayer and offering as there given?

Report of Woman's Central Committee of Missions.

Motto for 1903: All from God, all for God; whose I am and whom I serve.

Aim for 1903: To double the membership of societies now organized; to add 100 new societies; to give $12,000 for State, Home and Foreign Missions.

Total for first quarter as reported below $2,111.63, contributed as follows:

Ashe Association.—Mission Home, $1.46; Beaver Creek, $2.00. Total $3.46.

Atlantic.—Tabernacle Sunbeams, New Bern, $6.75; Tabernacle, New Bern, $18.10; First church, New Bern, $15.98; Beaufort, $1.75; Morehead City, $3.35. Total, $45.93.

Beulah.—Trinity, $2.00; Shiloh, $2.35; Yanceyville, $6.97; Ephesus, $5.60; Lea Bethel, $5.93. Total, $22.85.

Brunswick.—Antioch, $2.00; Bethel, $2.90; Southport, $1.70. Total, $6.60.

Bladen.—Galeed, $3.15.

Buncombe.—Beaver Dam Sun., $1.40; First church, Asheville, $114.68; Cane Creek, $2.64; Cane Creek Sun., 25c.; Beaver Dam, $5.95. Total, $124.92.

Caldwell.—Lenoir Sun., $1.51; Lenoir, $3.25. Total, $4.76.

Cape Fear and Columbus.—Chadbourn, $5.13; Chadbourn Sun., $4.37; Whiteville, $8.55; Whiteville Sun., $3.75; Smyrna Sun., $4.00. Total, $25.80.

Chowan.—Elizabeth City, $87.03; Elizabeth City Sun., $7.64; Blackwell Memorial church, $3.25; Reynoldson, $6.06. Total, $103.98.

Cedar Creek.—Rockfish, $8.50.

Central.—Wake Forest, $39.50; Bethlehem, $3.85; Youngsville, $5.65; Bethany, $2.10; Forestville Sun., $1.55; First church, Raleigh, Y. L. Soc., $9.55; First church, Raleigh, Sun., $4.67; First church, Raleigh, $61.57; Perry's Chapel Sun., $2.00; Wake Forest Y. L. Soc., $11.12; Rolesville, $1.27. Total, $142.83.

Eastern.—Clinton Y. L. Soc., $3.25; Clinton Sun., $1.80; Johnston's Sun., $6.59; Warsaw, $17.27; Clinton, $37.10; Johnston's, $3.65. Total, $69.66.

French Broad.—Marshall, $1.23; Mars Hill, $11.00; Madison Seminary, 83c. Total, $13.06.

Flat River.—Creedmore, .55c.; Florence Avenue, $11.36; Mt. Zion, $4.15; Mt. Zion Sun., .85c.; Mill Creek, $5.00; Oxford, $59.40; Roxboro, $6.00; Knotts Grove, $2.07; Oxford, Maggie Nutt Soc., $3.00. Total, $92.38.

Green River.—Mountain Creek, $3.50; Rutherfordton Sun., $2.90; Montfords Cove, $9.36; Rutherfordton, $8.59; Pleasant Hill, $1.80; Marion, $4.60; Marion, $1.17; Dysartsville, $4.40. Total, $36.32.

Haywood.—Waynesville Sun., $1; Clyde, $15.00; Waynesville, $9.82. Total, $25.82.

King's Mountain.—New Bethel, $2.25; Mrs. J. H. Trayles, 50c.; Cleveland Mills Sun., 51c.; New Bethel Sun., $3.60. Total, $6.86.

Liberty.—Lexington, $6.66.

Little River.—New Hill, $5.25.

Mecklenburg and Cabarrus.—Tryon St., Charlotte, Y. L. Soc., $50.00; Pritchard Memorial, $13.50; Tryon St., Charlotte, $58.90; Twelfth St., Charlotte, Sun., $4.00. Total, $126.40.

Mitchell County.—Lilly Branch, $1.00; Bear Creek, $10.00; Roan Mountain, $2.00. Total, $13.00.

Montgomery.—Mt. Gilead, $9.43.

Mt. Zion.—Second church, Durham Sun., $1.50; First church, Durham, $59.00; Second church, Durham, $15.00; Burlington, $3.00; Mt. Gilead, $1.95; Durham First church Earnest Workers, $23.14; Chapel Hill, $5.40; East Durham, $5.50; Graham, $13.00; Graham Sun., $4.20; Haw River, $13.25; Mt. Gilead Sun., $3.00; First church, Durham, Sun., $7.37; Lystra, $1.70. Total, $157.01.

New Found.—Macedonia, $1.50.

Neuse.—Pollocksville, $7.50; Second church, Goldsboro, $8.00; Dover, $1.80; Goldsboro First church, $21.60; Antioch, $7.10; Kinston, $73.91; Fort Barnwell, $8.00; Fort Barnwell Sun., $2.00; Spring Garden, $3.00; Kinston Sun., $6.09; Falling Creek, $6.50; Pollocksville Sun., $1.10. Total, $146.60.

Pee Dee.—Ansonville, $7.20; Wadesboro, $31.30; Rockingham Sun., $3.36; Pee Dee, $2.40; Spring Hill, $5.10; Polkton, $4.00; Roberdel, $3.55; Laurinburg Sun., $2.53; Laurinburg, $16.50; Rockingham, $7.70; Spring Hill, Lee Holland Soc., $5.75. Total, $89.39.

Piedmont. — Highpoint, $15.00; Greensboro, Mary Newton Band, $4; Greensboro Y. L. Soc., $27.00; Greensboro, $12.00; Reidsville, $5.39. Total, $63.39.

Pilot.—Leaksville, $11.27; Mission Band Salem, $2.00; Winston First church, $18.50; Waughtown, $5.00; Winston, $4.65; Broad St., Winston, $6.00; Mt. Airy, $5.00; Mt. Airy Sun., $1.00. Total, $53.42.

Raleigh.—Apex, $6.75; Tabernacle, Raleigh, $8.07; Tabernacle, Raleigh, Y. L. Soc., $7.00; Tabernacle, Raleigh, Y. P. Union, $2.00; Cary, Y. L. Soc., $1.75; Cary, $14.10; Clayton, Junior Union, $2.36; Clayton, $22.81. Total, $64.84.

Robeson.—Maxton, $10.63; Ashpole Sun., $6.00; Parkton, $3.10; Pleasant Hill, $10.45; Ashpole, $10.10; Fair Bluff Sun., 65c.; Red Springs Sun., $2.90; Bear Swamp, $2.25; Antioch, 65c.; Saddle Tree, $6.30; Long Branch, $5.40; Lumberton, $39.30; Fair Bluff, $4.10; Raft Swamp, $3.57; Raft Swamp Sun., $1.50; Lumberton Sun., $3.58; Centerville, $1.15; Back Swamp, $5.00; Mt. Moriah, $6.20. Total, $122.83.

Sandy Creek.—Aberdeen, $9.81; Pittsboro, $10.55; Jonesboro, $2.70; Carthage, $6.35; Carthage Sun., $1.70; Cameron, $5.50; Southern Pines, $8.66. Total, $45.27.

Sandy Run.—Mrs. L. D. Bell, $5; Immanuel, $5.06. Total, $10.06.

South Fork.—Hickory, $6.96; McAdensville, $2.25; Lowell, $3.00; Newton Sun., $2.25; Gastonia, $12.26; Gastonia Sun., $12.32. Total, $39.04.

South River.—Salem, $11.30; Salem Sun., $1.22; Fayetteville, $16.69; Antioch, $7.00; White Oak, $7.25; Magnolia, 87c.; Autryville, $2.60; Fayetteville Sun., $1.27. Total, $48.20.

South Yadkin.—Statesville, $1.08; Statesville, $12.03; Mocksville, $3.50. Total, $16.61.

Stanly.—Albemarle, $7.50.

Tar River.—Pleasant Grove, $5.00; Sandy Creek, $5.00; Henderson, $14.00; Wilson, $11.00; Weldon, $13.60; Scotland Neck, $25.25; Rocky Mount, $6.35; Poplar Spring, $4.00; Washington, $17.80; Hobgood, $4.75; Hickory, $2.25; Louisburg, $13.50; Greenville Memorial, $23.60. Total, $146.10.

Union.—Marshville, $5.00; Waxhaw, $2.56; Monroe, $25.00. Total, $32.56.

West Chowan.—Mt. Tabor, $8.17; Potecasi, $8.95; Hebron, $9.45; Seaboard, $3.10; Meherrin, $4.36; Rich Square, $5.00; Woodland, $2.75; Roanoke, $2.73; Buckhorn, $10.50; Pleasant Hill, $6.50; Mt. Carmel, $10.45; Holly Grove School-house, $5.00; Murfreesboro Sun., $5.82; Mt. Pleasant, $3.00; Cashie Sun., $1.25; Cashie, $1.75; Elam, $1.45; Murfreesboro, C. B. F. Inst., $6.00; Pine Forest, 65c.; Chowan, $18.55; Jackson, $5.75; Ahoskie, $10.00; Rich Square Sun., $4.55. Total, $135.73.

Wilmington.—First church, Wilmington, $23.67; Southside, Wilmington, Sun., $7.89. Total, $31.56.

No Association given.—A. Volunteer teacher, $1.40; Miss M. Holloway, $1.00. Total, $2.40.

Grand total, $2,111.63.

Appropriated as follows:

To Foreign Missions, $602.76; to Christmas Offering, $977.38. Total for Foreign Missions, $1,580.14.

To Home Missions, $216.33; to Home Mission Boxes, $129.03. Total for Home Missions, $345.36.

To State Missions, $185.58.

To Expense Fund, 55 cents.

Total, $2,111.63.

Of the above amount the Sunbeams contributed:

To Foreign Missions, $102.12; to Christmas Offering, $49.80. Total for Foreign Missions, $151.92.

To Home Missions, $6.97.

To State Missions, $6.11.

Grand total, $165.00.

Respectfully submitted,

FANNIE E. S. HECK,
President W. C. C.

Mrs. W. N. JONES,
Cor. Sec. and Treas. W. C. C.
Raleigh, N. C.

(Note.—For V. Pres. Reports and list of new Societies see next week's Recorder.)

Letters written, 402; postals, 137; quarterly letters, 1,650; Xmas Offering programs, 2,044; Xmas Offering envelopes, 6,432; Home Department leaflets, 81; Home Department booklets, 23; Home Department envelopes, 220; programs week of Self-denial, 1,287; envelopes week of Self-denial, 2,000; Home Mission letters, 1,100; minutes of annual meeting, 550; recommendations, 5,500; leaflets, 8,000; calendars, 1,150; constitutions, 30.

Rheumacide

Continues to make Miraculous Cures

READ THIS LETTER:

ALMOST A MIRACLE.

DILLON, S. C., Aug. 25th, 1902.

Gentlemen:—In September, 1899, I took rheumatism in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "RHEUMACIDE." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "RHEUMACIDE" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.

Will say further, that I began to walk in about six days after I began to take "RHEUMACIDE," with the aid of crutches; in about three months after I began to take it, I could walk as good as anybody, and went back to work again.

Very truly, JAMES WILKES.

All Druggists, or sent express prepaid on receipt of $1.00.

Bobbitt Chemical Co., - - Baltimore, Md.

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For School, Church, and Sunday-School SUPPLIES.

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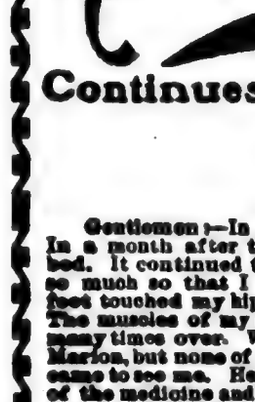


Teacher's Bibles, clear type, Maps, References, Helps and Concordance, etc., $1.25 or $1.50, with index, postpaid.

NEW SONG BOOKS.

Crowning Day, No. 5, (Shape or Round Notes) $2.50 per doz. $3.00 postpaid.

Master's Call, (Shape or Round Notes $2.00 or $2.50 postpaid.

Baptist Quarterlies 2 Cents Each.

Send for sample song book at dozen rate. Money refunded if not wanted.

Alfred Williams & Co., Booksellers, Raleigh, N. C.

Good Bedding

"Dexter"-"Rex"-"Regal"

Each, at its price, is as good as can be made.

Sunbeams' Corner.

Conducted by Miss ELISABETH N. BRIGGS, Band Superintendent for North Carolina.

Program for First Meeting in April.

Subject.—Mexico.
Hymn.
Responsive Reading:
Leader.—"For whosoever shall call upon the name of the Lord shall be saved."
Response.—"How then shall they call on him in whom they have not believed?"
Leader.—"And how shall they believe on him of whom they have not heard?"
Response.—"And how shall they hear without a preacher?"
Leader.—"And how shall they preach, except they be sent?"
Response.—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."
Leader.—"Teaching them to observe all things whatsoever I have commanded you."
Response.—"And, lo, I am with you alway, even unto the end of the world."
Hymn: "The morning light is breaking."
Prayer.
Scripture Lesson: "Why We Should Be Missionary Workers." Read Isaiah xliii. 10-12; Ezekiel iii. 17-19; and Luke xxiv. 45-48.
Roll call.
Minutes of the last meeting.
Map study of Mexico. (Have a may of Mexico and hang where all may see it.)
Reading: Mexico before Cortez.
Religion in Mexico before 1519.
Hymn.
Reading by member: "A Bag of Wishes."
Collection.
Adjournment.

Map Study of Mexico.

1. Bound Mexico. Mexico is bounded on the north by United States; east and south by Gulf of Mexico, Caribbean Sea, and Central America; west and south by Pacific Ocean.

2. What is the size of Mexico? It is about one-fourth as large as the United States.

3. Describe the surface of Mexico. Along the coasts the country is flat, but in the center it rises to a high table land broken by mountain ranges.

4. What effect does this have on the climate? In the highest mountains it is cold; on the table lands it is pleasant throughout the year, but along the coast it is very hot. In twenty-four hours, one may travel from the heat of the tropics to the cold of mountains capped with perpetual snow.

5. What of the seasons? The year on the table-land of Mexico is divided into two seasons: the dry season, from November to May; the rainy season, from June to October. The pleasanter is the rainy one as the rains usually fall late in the afternoon and at night, leaving the morning bright and clear and the air fresh and cool. All the year roses bloom in the city of Mexico, and there are places where one may eat strawberries every day of the three hundred and sixty-five.

6. What is the principal mountain range? The Sierra Madre, which is divided into many branches.

7. What of the highest mountain peaks? The ten highest peaks in Mexico were at one time volcanoes. The three principal ones are called Smoking Mountain, Star Mountain, and White Lady. The first even now sends out occasional clouds of smoke and ashes.

8. What is the government of Mexico? It is a republic much like the United States.

9. How many States are there? Twenty-seven, and one territory, Lower California.

10. Name the capital and some of the larger cities. Mexico City, Vera Cruz, Matamoros, Saltillo, Zacatecas, Tuxpan.

A Bag of Wishes.

BY JULIA H. JOHNSTON.

(The Leader carries a bag containing six slips on each of which a wish is plainly written. Those taking them should have a chance to read them beforehand. The responses should be committed to memory.)

The Leader (holding out her bag).

I've a bag of wishes, as you all may see;
Missionary wishes, they appear to be.
Where they dropped, I gathered what you here behold,
Maybe you will read them, as they are unrolled.
Each of you may draw one; read, and you will see
What these various wishes in my bag may be.

Each draws a slip, and leader quietly calls the number, so that numbers may be given in order, though those on platform may not respond in the order in which they stand.)

Number One.

I wish I were rich. If I'd plenty of money,
I'd give to the heathen and make their lives sunny.

Reply.

Beware of such wishes, so smooth and so stealthy;
Oh, listen, my dears; do not wait to be wealthy;
Give now what you have, to bring joy to the sad;
A cup of cold water may make a heart glad.

Number Two.

I wish I were great. Oh, the good I would do!
I would use all my powers to help the work through.

Reply.

Well, how do you know that you would, may I ask?
Just prove it, by now doing each little task.

Number Three.

I wish I were big, and could go to far lands,
To carry the Gospel, as Jesus commands.

Reply.

Don't waste time in wishing, but just as you are,
Do what you can now, for the nations afar.
You can pray, you can give, you can learn what they need,
And while you are growing, do many a deed.

Number Four.

I wish the poor heathen knew better. I'm sure
I hope they will learn what is lovely and pure.

Reply.

Then help your own wish to be answered, I pray;
Do something yourself to bring on the glad day.

Number Five.

I wish that all people knew more of the need
Of millions of souls that for knowledge still plead.

Reply.

Well, what are you doing to make them know more?
Do you tell your next neighbor what you've heard before?

Number Six.

I wish that more workers were ready to go
To help the great work that continues to grow.

Reply.

For those waiting to go, pray, how much will you do?
Are you getting ready, if God should call you?
Ah! wishes, good wishes, should grow to good deeds,
That the world may be helped in its piteous needs.
Don't spend time in wishing, if aught you can do,
Don't leave it to others—the Master calls you.
The wishes are good, if they prove to be seeds,
Which, planted and watered, grow up to good deeds.
I'll gather them up, and take care of them, too;
You must do what you can to make them come true.

(After dropping slips again into the bag, all join in singing, to air, "I think when I read that sweet story of old.")

I wish, yes, I wish that the Savior I love,
Would help me and guide me each day
And that I might be able to share in the work
Of showing the lost ones the way.

Oh, this wish of my heart is a prayer unto Him;
I know He will hear it above;
And may all His dear children be faithful and true.
And spread the glad news of His love.

—Over Sea and Land.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and apendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and $1.00 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO.
West End, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable. 25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Fall line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

JNO. A. WATERS, President. J. N. GORMAN, Vice-President. H. D. BATES, Secretary-Treasurer.

JOHN A. WATERS & CO.,

(INCORPORATED.)

RICHMOND, VA.

New and Second-Hand Machinery

Sectional Asbestos Pipe Covering and Other Asbestos Goods.

AGENTS FOR

Erie Engine Works, Boilers and Engines; Tudor Boiler Works; Gardiner Pumps; Eddy Valves; American Linde Refrigerating Co.; Old Glory Boiler Compound.

Boilers, Engines, Saw Mills, Grist Mills, Machine Lathes, Wood Lathes, Planers, Hoisting Engines, Gas Engines, Gasolene Engines, Brick Machinery, Saw Blades, Water Wheels, Fans and Blowers, Heaters, Dynamos and Motors, Wood Pulleys, Iron Pulleys, Clutch Pulleys, Hangers, all sizes and kinds, Belting, Shafting, Steam Pipe and Fittings, Governors, Injectors, Valves, Steam Traps, Iron Rail, Tanks, Dies, Wrenches, etc.

STACKS MADE TO ORDER

Anything sold by us has to be as represented. Write or call on us when you need machinery or hardware, or have anything to sell, and we will make you money.

Acknowledgements.

Raleigh, N. C., March 18, 1903.

State Missions.—W. M. S., Wilmington, $2.17; W. M. S., Pleasant Grove, Tar River, 5.00; a volunteer teacher, 1.40; Kelford, 15.00; H. C. Bridges, 1.50; Ross, 20.00; Y. L. M. S., Tryon St., Charlotte, 10.00; W. M. S., Greenville, 10.00; W. M. S., Morehead City, 1.10; Antioch, Neuse, 9.95; W. M. S., Antioch, Neuse, 3.55; W. M. S., Pleasant Hill, Green River, 50c.; W. M. S., Rutherfordton, Green River, 1.86; Sunbeams, Rutherfordton, Green River, 46c. Total this week, $122.49. Previously reported, $2,717.38. Total this year, $2,839.87.

Foreign Missions.—Fair Bluff, Robeson, $2.70; W. M. S., Wilmington, Wilmington (Xmas off.), 15.00; W. M. S., Wilmington, Wilmington, 4.34; Sunbeams, Mocksville, South Yadkin, 1.10; Sunbeams, Chadbourn, C. F. and Col., 4.37; W. M. S., Mission Home, 1.46; W. M. S., Virgilina, Flat River, 4.15; W. M. S., Hickory, Tar River, 2.25; W. M. S., Bear Creek, Mitchell Co. (Xmas off.), 5.00; W. M. S., Lilly Branch (Xmas off.), 1.00; W. M. S., Rowan Mt. (Xmas off.), 2.00; W. M. S., Rock Fish, Cedar Creek, 8.50; W. M. S., Bethany, Central, 2.10; W. M. S., Aberdeen, Sandy Creek (Xmas off.), 4.41; Sunbeams, Fair Bluff, Robeson, .65; Sunbeams, Red Springs, Robeson (Xmas off.), 2.30; W. M. S., Whiteville, C. F. and Col. (Xmas off.), 5.35; W. M. S., C. F. and Col. (Xmas off.), 3.20; Sunbeams, Whiteville, C F. and Col., 3.75; W. M. S., Pleasant Plain (Xmas off.), 3.00; Mrs. J. O. Bell, Sandy River (Xmas off.), 5.00; W. M. S., Spring Garden, Neuse, 1.50; W. M. S., Cedar Fork (Xmas off.), .71; Wilson Grove, Montgomery, 3.75; Ivanhoe, 4.19; Poplin's Grove, Stanley, 1.95; Sunbeams, Rich Square, W. Chowan, 4.55; Sunbeams, Twelfth Street, Charlotte, 4.00; Big Spring, 5.00; New Hill, Little River, 1.00; Colin's Grove, Raleigh, 3.50; Griffin's Cross Roads, C. F. and Col., 3.33; Y. L. M. S., Tyron Street, Charlotte (Xmas off.), 40.00; Ruffin, 2.17; W. M. S., Greenville (Xmas off.), 13.60; Oak Grove, 4.92; Sharon, Pilot Mountain, 15.00; W. M. S., Madison, Pilot Mountain (Xmas off.), 1.35; W. M. S., Gastonia, 4.12; S. S., Smithfield, 1.33; Montford's Cove, Green River, 5.00; Round Hill, Green River, 4.35; W. M. S., Pleasant Hill, Green River (Xmas), .25; W. M. S., Green River, .50; W. M. S., Montford's Cove, Green River (Xmas), 5.00; W. M. S., Montford's Cove, Green River, 2.36; W. M. S., Rutherfordton, Green River (Xmas), 3.00; W. M. S., Rutherfordton, Green River, 1.86; Sunbeams, Rutherfordton, Green River, 1.97; Roberdell, Pee Dee, 2.15; M. W. Tryee, 1.57; M. S., Holly Grove, 5.00; G. M. B., First, Goldsboro, 3.55; Cross Roads, Yadkin, 4.62; P. Mem., Charlotte, 114.00; Thomasville, 2.81; Philadelphia, Tar River, 1.15; Edenton, 50.00; Bayboro, 1.00; L. D. McNabb, 5.00; Cove Creek, 3.04; Macedonia, 1.05; Oak Grove, 2.06; W. M. S., Antioch, 1.30; W. M. S., Fairview, 1.75; Sunbeams, Fairview, .25; Cane Creek, 1.39; W. M. S., First Church, Asheville, 33.21; W. M. S., West End, .50; M. S., Beaver Dam, 1.40; First Church, Asheville, 35.08. Total this week, $498.77. Previously reported, $2,279.15. Total this year, $2,777.92.

Home Missions.—W. M. S., Wilmington, $2.16; W. M. S., Chadbourn, C. F. and Col., 5.13; W. M. S., Burlington, Mt. Zion, 3.00; W. M. S., Sandy Creek, Tar River, 5.00; W. M. S., Aberdeen, Sandy Creek, 5.40; Sunbeams, Red Springs, Robeson, .60; W. M. S., Spring Garden, Neuse, 1.50; W. M. S., Cedar Fork, 4.48; Ivanhoe, 3.28; Holly Springs, Raleigh, 4.50; W. M. S. Mayodon, Pilot Mt., 3.00; Montford's Cove, Green River, .80; Mt. Creek, Green River, 7.20; W. M. S., Pleasant Hill, Green River, 55c.; W. M. S., Montford's Cove, Green River, 2.00; W. M. S., Rutherfordton, Green River, 1.87; Sunbeams, Rutherfordton, Green River, .47; Roberdell, Pee Dee, 1.38; Thomasville, 1.20; Forest Home, Ashe, 2.00; Murfreesboro, 5.00. Total this week, $60.52. Previously reported, $515.34. Total this year, $575.86.

Education.—Ivanhoe, 70 cents. Previously reported, $435.37. Total this year, $436.07.

Ministerial Relief.—Ivanhoe, .75; Republican, $4.14; Second Church, Durham, 25.00. Total this week, $29.89. Previously reported, $125.30. Total this year, $155.19.

Total reported for all objects this week.....	$713.27
Total previously reported ported for all objects...	6,113.22
Total reported for all objects this year.....	6,825.59

WALTERS DURHAM,
Treas. Bapt. State Con.

Educational Fund.

Tar River Asso.: Pactolus Ch., J. H. Satterwhite, $1; M. T. Speer, $1; Bethel, Ch., W. A. Knox, $1; T. A. Carson, $1; Rev. J. E. Hocutt, $1; Dr. R. J. Grimes, $1; J. W. Thomas, 50 cents; Elm City Ch., Oscar Manning, $1; Gardner's Ch., W. P. Rodwell, $2; J. T. Dodwell, $1; J. J. Nicholson, $2; J. C. Gardner, $2; Wiley Coleman, $1; Mrs. Wiley Coleman, 50 cents; Mary Rodwell, $1; Wm. Pegram, 50 cents; C. F. Burrows, 50 cents; J. J. Riggan, 25 cents; W. L. Perkinson, 25 cents; J. J. Pegram, 25 cents; J. J. Twitty, 25 cents; W. A. Harris, 25 cents; H. C. Sadler, 25 cents; L. T. Vaughan, 50 cents; J. W. Shearin, $1; W. P. Rodwell, 50 cents; Mrs. J. W. Shearin, $1; Lucy Shearin, 30 cents; cash, $1.31; Vaughan Church, J. L. Shearin, 50 cents; E. P. Pearce, 50 cents; W. G. King, 50 cents; Rev. B. A. Fishel, $1; Mrs. Jas. Harris, $1; cash, 90 cents; Fishing Creek Ch., $2; Stanhope Ch., E. Dillard, $7.50; Mrs. E. Dillard, $1; S. R. Pearce, $1; I. R. Pearce, $1; W. E. Daniel, Weldon, $50. Pee Dee Asso.: Spring Hill Ch., $5.32; Spring Hill S. S., $1.40. Chowan Asso.: Whiteville Grove Ch., $25; Sandy Cross, $25; Roanoke Island, $4. Neuse Asso.: LaGrange, $5.50. Robeson Asso.: Raft Swamp Ch., $14.10. Rev. W. Waff's field, Ballard's Bridge Ch., $51.25.

Total	$222.58
Total amounts previously received	32,479.52
Total receipts	32,702.10

L. D. WATSON, JR.,
Treasurer.

Cash received from Woman's Educational Union to March 14th, as follows:

Mrs. Julia Jones, $1; Mrs. Geo. Nissen, $1; Miss Maude Harrell, $1; Mrs. J. F. Lanneau, $2; Mrs. C. A. Camp, $1; Mrs. W. L. Holleman, $2; Mrs. S. W. Oldham, $2; Mrs. Mary C. Brinson, $2; Mrs. Phipps, $1; Mrs. W. C. Moore, $2—total, $15.

L. D. WATSON,
Treasurer.

AWFUL DISEASE, CANCER OF THE LIP.

The most frequent location of terrible disease in the male caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye the Specialist on the Treatment of Cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become envolved under the chin. Mr. N. H. Henderson, of Wilsey, Kansas, was recently cured of a very bad cancer of the lip by the Combination Oils. Persons afflicted with this disease should write the Doctor for an Illustrated Book on the treatment of Cancer and Malignant Diseases. Address Dr. W. O. Bye, 9th & Broadway, Kansas City, Mo.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

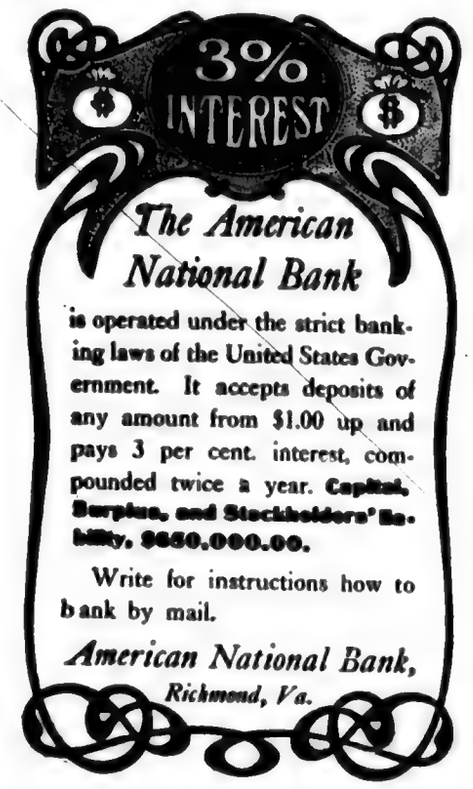
Tutt's Pills

stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequaled as an

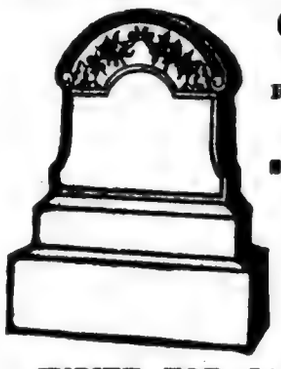
ANTI-BILIOUS MEDICINE,

In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated.

Take No Substitute.



Raleigh Marble Works



Cooper Bros.
Proprietors,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

NOTICE.

I want every man and woman in the world interested in the Opium and Whiskey habits to have my book on these diseases. Address B. M. WOLLEY, Atlanta, Ga., Box 337, and one will be sent you free.

To keep your home free from bugs and insects, use

Death Dust

Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not mailable.

THE CARROLLTON CHEMICAL CO., Baltimore, Md.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Turner Jones and wife, April 23rd, 1900, and recorded in book No. 157, at page 521 in Register of Deeds office of Wake County, N. C., we will, on Saturday, April 4th, at 12 o'clock m., at the court house door, in the city of Raleigh expose for sale and sell to the highest bidder, for cash, lot No. 43 in the plot of the Watson land lying east of the city of Raleigh between Lenoir street, extended, and South Boundary street extended from the southeast corner of city, made by W. C. Riddick, surveyor, and recorded in Book of Maps, 1885, in the office of the Register of Deeds of Wake County, N. C., page 34, and described as follows: One lot, No. 43, beginning at the southeast corner of lot No. 41 on South street, running thence along said street south 50 feet to the northeast corner of lot No. 45, thence west along the north line of said lot No. 45 one hundred and fifty feet to the southeast corner of lot No. 44, thence along the east line of No. 44, north 50 feet to the southwest corner of lot No. 41, thence along the south line of lot No. 41 one hundred and fifty feet to the beginning.

For better description of said lot, see mortgage and maps above referred to.

This February 23, 1903.

PEELE & MAYNARD,
Attorneys for Brown Watkins, Mortgagee.

FITS

If you suffer from Epilepsy, Fits, Falling Sickness, St. Vitus's Dance, or Vertigo, have children, relatives, friends or neighbors that do so, or know people that are afflicted, my New Treatment will immediately relieve and PERMANENTLY CURE them, and all you are asked to do is to send for my FREE TREATMENT and try it. It has CURED thousands where everything else failed. Will be sent in plain package absolutely free, express prepaid. My Illustrated Book, "Epilepsy Explained," FREE by mail. Please give name, AGE and full address. All correspondence professionally confidential.

W. H. MAY, M. D.,
94 Pine Street, New York City.

Indigestion Pains
RELIEVED IMMEDIATELY BY
CAPUDINE
SOOTHES THE STOMACH.
Sold at Druggistes

USE TAYLOR'S
Cherokee Remedy of Sweet Gum and Mullein
Coughs, Colds, LaGrippe
Nature's Own Remedy for all Throat and Lung Troubles. Thoroughly tested for 80 years. All Druggists. 25c, 50c and $1.00.

A Summary of the New Laws.

Col. F. A. Olds in his Raleigh correspondence, gives the following valuable outline of the work done by the recent General Assembly:

Public Laws.—To issue $300,000 of bonds to run ten years at not over 4 per cent interest: to borrow $100,000 for the literary fund, payable January 1, 1906, at 4 per cent interest: to appropriate $200,000 to the public schools: to loan the literary fund $203,000 to the counties for improvement of public school houses: to appropriate $50,000 for the celebration of the settlement of Roanoke Island, provided $250,000 is otherwise raised: to provide for the payment of the deficit in finances during 1901-'02: to provide for sale of property in which there is a contingent remainder: to amend The Code so as to give divorce for two years abandonment and allow remarriage five years after the divorce (applies to 1901-'02): to shorten time of notices of sale: to prescribe fees for registering agricultural liens: to protect water supplies: to provide for a code commission: to register the sale of adulterated commercial feeding stuffs: to regulate sale, inspection and branding of cotton-seed meal: to provide for registration of trained nurses: to prevent the abduction and elopement of married women: to regulate labor of children in factories (none to be allowed to work under 12 years of age): to incorporate the North Carolina Veterinary Medical Association: to validate irregular probates: to allow railways to file petitions as to rate of speed through towns: to appropriate $10,000 for the exhibit at the St. Louis Exposition, provided a like amount is raised otherwise: to define ownership of land bounded by water: for the better protection of persons where corporations act as trustees, guardians, etc.: to prevent more than one trustee or director of a State institution being from one county: to define the duties and liabilities of hotel keepers: to create a historical commission: to protect telephone messages, also to protect telephone and electric light wires: to regulate procuring of dead bodies for dissection: to require text book contractors to have sufficient depositories: to define the practice of medicine and surgery: to allow the Secretary of State to charter banks: to allow judges to regulate and limit arguments of counsel in the Superior Courts: to amend the law regarding arson.

Incorporating Banks.—Windsor, Winston, Spring Hope, Kernersville, Selma, Washington, Whiteville, Taylorsville, Warsaw, Bank of Martin County, Bank of Franklin; Pittsboro, Hamlet, Columbia, Bank of Burlington, High Point, Wilson, Ayden, Stoneville, Gastonia, Oxford, Raeford, Whitakers, two Raleigh, two Durham, Harnett, Bellhaven, Spencer, Lillington, Aurora, Nashville, Concord, China Grove.

Insurance Companies.—Southern Life, Union Benevolent, People's Mutual, Accident and Sick Benefit Association, Guaranty Life and Indemnity, High Point Fire, Perpetual, Southern Underwriters, Southern Surety and Casualty, Protection.

Insurance Laws Amended.—Sec. 68, of law of 1899 so brokers can place insurance in companies not doing business in this State, upon paying license fees, etc.; to amend law regarding investigation of fires, to require the insurance commission to pass on all insurance on State property: to amend charters of underwriters and home companies of Greensboro: to regulate insurance companies and their government: to regulate insurance and increase the public revenue.

Railways.—Merchants, Caney River, Raleigh Light and Traction, Chapel Hill Trolley, Hiswassee Valley, Raleigh and Eastern, Winston-Salem [illegible]hbound, Currituck County, Virgi[illegible]a and Carolina, Washington and Vandeere, Salisbury, Virginia, Warrenton and Carolina, Salem and Black Rock, Southport and Northwestern, Carolina Coast, Cumberland, Tennessee and North Carolina, Lumberton and Raleigh, North Carolina and Ohio, Elizabeth City and Carolina Through Line.

Road Laws.—For counties of Cleveland, Johnson, Jackson, Columbus, Person, Halifax, Madison, Burke, Henderson, Chowan, Rutherford, Hyde, Chatham, Robeson, Beaufort, Transylvania, Haywood, Granville, Clay, Durham, Forsyth, Rockingham, Macon, Sampson, Cabarrus, Brunswick, Greene, Alamance, Orange, Yancy, McDowell, Gates, Stokes, Lincoln, Northampton, Swain.

Towns Incorporated.—Wendell, Stokes, Shelmandine, Bladensboro, West Tarboro, Dudley, Hassell, South Wadesboro, Lawndale, Fountain, Overman, Chocowinity, Pinetops, Oakley, Teacheys, Abbotsburg, Williamsburg, Shore, Old Sparta, Scotland, Swan Quarter, Lillington, Core Point, Gladstone, Myrtle, Caesar, South Mills, Cokely, Faith.

Graded Schools Established.—Madison, Westfield, Swan Quarter, Rosboro, Graham, Tryon, Fremont, LaGrange, Greenville, Lenoir, Alamance County 8, Hope Mills, Williamston, Weldon, Oxford, Plymouth, Fayetteville, Edenton, Spring Hope, Forest City, Raeford, Pelham, Roper, Ivy, Scotland Neck, Morganton, Clinton, Elizabeth City, Columbia, Copeland, Mt. Prospect.

Training school for teachers for Watauga, and six other counties in Western North Carolina.

Number of County Commissioners Increased.—Rockingham, Guilford, Cumberland, Carteret, Wayne, Lenoir, Richmond, Buncombe, Cabarrus, Gaston; county commissioners appointed for Greene, Craven, Halifax; self-government restored to Brunswick, Perquimans, Pasquotank.

Dispensary Laws.—To establish dispensary at Wilson, Cresswell, Littleton, Pine Level, Marshal, Edward, Oxford, Graham, Scuppernong, to repeal Union County dispensary law. To allow Gates County to establish dispensary. To abolish dispensary at Rutherfordton.

To prohibit manufacture and sale of liquor in—Watauga, Warren, Robeson, Scotland, Johnston, Cumberland, Harnett, Polk, parts of Watauga and Hyde, and brandy in Iredell.

Towns Authorized to Issue Bonds.—Asheville, Waynesville, Elizabeth City, Greensboro, High Point, Elkin, Greenville, Whiteville, Edenton, Charlotte, Leaksville, Lexington, Kernesville, Dunn, Louisburg, Lincolnton, Rutherfordton, Washington.

To Punish Public Drunkenness in—Macon, Stanley.

Bond Issues or Special Tax Authorized by Counties.—Nash, Carteret, Haywood, Washington, Johnston, Jones, Caswell, Cleveland, Polk, Union, Lenoir, Mitchell, Beaufort, Dare, Camden, Yancey, Alamance, Bertie, Guilford, Cumberland, Montgomery, Sampson, Granville, Rowan, Pitt, Richmond, Onslow, Henderson, Anson, Madison, Tyrrell, Greene, Harnett, Gaston, Iredell, Brunswick, Edgecombe, Wake, Buncombe, Ashe, Transylvania, Macon, Watauga, Rutherford; in several cases issue of bonds and levy as special tax being authorized for same county.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (the clothier), says if any suffer from Kidney and Bladder Disease will write to him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Tetterine For All Painful Skin Eruptions.

"Send me four more boxes of Tetterine for my little girl. It does her more good than anything we ever tried."—Jas. S. Porter, Lynchburg, S. C.

50c. at druggists, or by mail from
J. T. SHUPTRINE, Sole Proprietor, Savannah, Ga.

Farmer's Friend Horse Power.

1 1-2 C. AN HOUR.

We make a specialty of 1, 2 and 3½ H. P. Gasoline Engines for farm uses, such as Grinding Feed, Pumping Water, Sawing Wood, running the Grind stone, or for any other purpose whatsoever requiring small power. We guarantee satisfaction.

NO SMOKE! NO DANGER! NO FIRE!

Write us for prices and terms.

Blakeslee Mfg. Co.
Birmingham, Ala., U. S. A.

Dobbin & Ferrall

123 AND 125 Fayetteville St. RALEIGH, N. C.

Our Spring Dress Goods ARE READY.

Our Dress Goods Stocks Are At Their Best.

Bouretted effects are the striking feature of this season. You find rough dots and dashes on the thinest voilles and the heaviest Coura[illegible], Etamines, in the most charming variations.

The prices run from $1.00 to $1.50 a yard.

Our free delivery mail order system is at your service. We prepay express or freight charges in North Carolina on all cash mail orders of $5.00 or more.

Dobbin & Ferrall.

There's Life in Every Drop.

There is no remedy that contains such life-giving or life-sustaining properties as Vin-gu-oi. In the hypophosphites there is the very best food and vitalizing and invigorating principles for the nerves, bone and tissue.

In the Guaiacol you have the best antiseptic and healing agent for weak throat and lung tissue. Cod Liver Oil, divested of all the fatty and disagreeable properties, gives you the best alterative and flesh-producing remedy. The combination elegantly aromatised presents the very best tonic and general health builder you can possibly get.

$1.00.

Prepared Only by
T. A. MILLER,
Manufacturing Pharmacist,
519 East Broad Street, Richmond, Va

If druggist does not handle, will ship on receipt of price.

SPECIAL TO PASTORS For a Limited Time...

500 Linen Bond Noteheads, 500 Envelopes, all printed, $2.00
Samples. J. A. Purdie & Co. Richmond, Va.

DROPSY CURED! Gives quick relief, removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to
Dr. H. H. GREEN'S SONS, Specialists
Box G, Atlanta, Ga.

CAPUDINE

CURES

Sick Headache, Nervousness, and Feverishness.

NO EFFECT ON THE HEART.

Sold by all Druggists.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else in the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

SOUTHERN RAILWAY.

In effect January 12, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:30 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 36, "Atlanta Express," Pullman sleeper and day coaches to Atlanta, Pullman Tourist sleeper to San Francisco, Cal., Tuesdays, Thursdays and Saturdays via New Orleans and Southern Pacific. No. 23, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:30 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:32 p. m. No. 136, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 126, daily for Goldsboro and local stations.

H. W. ACKERT,
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W. A. TURK,
Pass. Traf. Manager.
R. H. CHADWICK,
G. P. A., Washington, D. C.
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Office in Yarborough House Building, Raleigh, N. C.

Beulah Union.

Beulah Union at Clement, March 27-29, 1903:

Friday, 11 a. m.—Introductory sermon. Rev. S. B. Wilson.

Dinner.

2 p. m.—Organization and enrollment of delegates.

2.30 p. m.—What is our duty to the Minister's Relief Board? Lead by J. E. Jordan.

3.15 p. m.—What is our duty to the public schools? Lead by W. C. Pulliam.

Saturday, 10 a. m.—Religious exercise.

10.30 a. m.—The present condition and means of developing the spiritual life of our churches. Discussed in speeches of 10 minutes each.

11.30 a. m.—Importance of immediate effort at Paylor's school-house. Lead by Rev. R. A. Moore.

12.30 a. m.—Dinner.

1.30 p. m.—What is our duty as Christians to enforce the recent temperance legislation? Lead by R. J. Bateman.

2.30 p. m.—The pastor as leader. Lead by S. B. Wilson.

Sunday, 9.30 a. m.—Devotional exercise.

10 a. m.—The importance and means of conducting a successful Sunday-school. Lead by C. J. Yarborough.

11.30 a. m.—Sermon by W. C. Barrett.

R. J. BATEMAN,
Chairman Ex. Committee.

Sunday School Convention, Newbern.

The pastors and Sunday-school workers of the Neuse and Atlantic Associations are to unite in a Sunday-school Convention with the First Baptist church of New Bern, March 26-29. Delegates and visitors who expect to attend should send their names to John C. Whitty, New Bern, who is chairman of the committee on hospitality, not later than March 21st. The A. and N. C. R. R. grants reduced rates from all points along its line to those who wish to attend.

Three or four Sunday-school experts are expected to be present and to participate in the Convention. Rev. T. Neil Johnson, Field Secretary of our Sunday-school work in the State, is to be with us during the entire meeting. Rev. B. W. Spilman, Field Secretary of the Sunday-school Board of the Southern Baptist Convention, has promised to come if he can possibly arrange to do so. Mr. W. A. Cooper, the noted primary expert, of Raleigh, will most probably attend and render valuable service. Not unlikely other prominent Sunday-school workers will come and contribute toward making the meeting a great stimulus to our cause in the Baptistically destitute East.

The following is the program arranged for the occasion:

Tuesday evening. 8.00.—Sermon by Rev. Geo. N. Cowan.

Friday morning, 10.00.—Opening exercises. Rev. A. A. Butler.

10.30.—The Problems of our Sunday-schools in Eastern Carolina. Five-minute responses by field-workers; the discussion to be lead by Revs. M. P. Davis, J. B. Jackson, C. W. Blanchard, John E. King, W. L. Bilbro, and N. L. Gaskins.

11.15.—Classification. Address by Secretary T. Neil Johnson.

Friday afternoon, 3.00.—Song and prayer service. Rev. C. E. Edwards.

3.15.—Open Conference on Sunday-school Management. Conducted by Secretary Johnson.

Friday evening, 8.00.—Devotional exercises. Rev. J. B. Newton.

8.15.—The modern Sunday-school. Address by Rev. C. A. Jenkens.

Saturday morning, 10.00.—Prayer service. Rev. S. E. Garner.

10.30.—The Art of Teaching: as related to the Teacher, by Principal J. Paul Spence; as related to the Matter Taught, by Principal A. W. Setzer; as related to the Pupil, by Principal G. E. Lineberry.

11.30.—Question Box. Conducted by Secretary T. Neil Johnson.

Saturday afternoon, 3.00.—Song service. Rev. J. R. Taylor.

3.15.—How to Prepare a Sunday-school Lesson as a Teacher: For advanced classes—Hight C. Moore; for intermediate classes, J. L. Jackson; for primary classes, D. J. Thurston.

Saturday evening, 8.00.—Song and prayer service. Rev. W. L. Bilbro.

8.15.—How to fill the Sunday-school. Responses by Supts. W. H. Cale, of Morehead City, C. C. Clark, Jr., of New Bern, J. J. Rogers of Kinston, H. B. Parker of Goldsboro.

Sunday morning, 11.00.—Preaching by members of the Convention.

Sunday afternoon, 3.00.—Meeting for children in connection with the Sunday-school of the First church. Special primary work by Mr. W. A. Cooper of Raleigh; brief talks also by J. B. Carroll, A. G. Cox, J. E. Peterson, and S. M. Brinson.

4.00.—A Model Teacher's Meeting (for S. S. officers and teachers especially). Conducted by Secretary T. Neil Johnson.

Sunday evening, 8.00.—Preaching followed by closing exercises.

COMMITTEE.

Sunday School Convention.

To the Sunday-school Teachers and Officers of the Raleigh Association.

Greeting:—The time for our annual convention is Friday before the fifth Sunday in March, 27-29.

The place is Selma.

These meetings are very helpful.

Will you not make an effort to be with us? We need you and you need us. Please for the Master's sake come and bring your friends with you.

If you are on the program and cannot take your post, please notify me or the secretary at once. Entertainment will be furnished all who came.

Will you not pray for the Holy Spirit to be present from beginning to the close of the meeting.

Yours in the work,
M. A. ADAMS, Pres.
J. M. Beaty, Sec.

CURES BLOOD POISON, CANCER, EATING SORES, ULCERS, ETC.

Blood poison and deadly cancer are the worst and most deeply-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained coup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Bontanic Blood Balm (B. B. B.) which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

RHEUMATISM

ACUTE AND CHRONIC, MUSCULAR, MERCURIAL, ARTICULAR AND INFLAMMATORY.

Some people have been suffering from Rheumatism so long that they can scarcely remember the time when they were entirely free from an ache or pain, and have long since forgotten the joys of a painless existence. They are at the mercy of every ill wind, and their misery is aggravated by exposure to cold or sudden changes in the temperature. They become walking barometers and most accurate in weather predictions, the increasing pains in muscles and joints foretelling the approaching storm or the coming of bad weather. It is from these constant sufferers that the great army of rheumatic cripples is recruited. Their bodies are worn out by the incessant pains and the joints become so stiffened and bent that they are at last compelled to give up or hobble about on crutches.

Nobody ever outlived Rheumatism; the disease never loosens its grip or leaves of its own accord, but must be driven out by intelligent and persistent treatment through the blood, for Rheumatism of every variety and form is caused by an over acid condition of the blood, and the deposit in muscles, joints and nerves of corrosive poisons and gritty particles, and it is these irritating substances that produce the inflammation, swelling and pains, which last as long as the blood remains in this sour and acid state.

Bowling Green, Ky.

Gentlemen:—About a year ago I was attacked by acute Rheumatism in my shoulders, arms and legs below the knee. I could not raise my arm to comb my hair. Doctors prescribed for me for over two months without giving me any relief. I saw S. S. S. advertised and decided to try it. Immediately I commenced its use I felt better, and remarked to my mother that I was glad I had at last found some relief. I continued its use and am entirely well. I will always feel deeply interested in the success of S. S. S. since it did me so much good. Yours truly,

MRS. ALICE MORTON.
311 Twelfth Street.

To cure Rheumatism permanently the blood must be purified and invigorated, and no other remedy does this so well or so promptly as S. S. S. It refreshes and restores to the thin acid blood its nourishing and health-sustaining properties. And when strong, rich blood is again circulating through the body the acid poisons and irritating matter are washed out of the muscles and joints, and the pains at once cease and Rheumatism is a thing of the past. S. S. S. is a purely vegetable medicine and does not derange the stomach like the strong mineral remedies, but builds up the general health, increases the appetite and tones up the digestion.

SSS

Through our Medical Department the pain-racked, despondent Rheumatic sufferer will receive helpful advice from Physicians of experience and skill without charge. Write us fully about your case.

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A NEW BOOK

The Pastor and the Sunday School.

Lectures delivered at the Southern Baptist Theological Seminary by.. REV. WILLIAM E. HATCHER, D.D.

LECTURES.

1. The Pastor at the Door.
2. The Pastor Inside.
3. The Pastor Abroad.
4. The Pulpit and The Sunday School.
5. The Pastor and the Garner.

Appendix—Historical.

75 CENTS Postpaid.

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Obituaries.

"He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

"The birdlike voice, whose joyous tones
Made glad the scene of sin and strife,
Sings now its everlasting song
Amid the tree of life.

"Where'er He sees a smile too bright,
Or soul too pure for taint of vice,
He bears it to that world of light
To dwell in paradise.

"Born into that undying life,
They leave us but to come again;
With joy we welcome them the same,
Except in sin and pain.

"And ever near us, though unseen,
The dear, immortal spirits tread,
For all the boundless universe
Is Life; there are no dead."

POPE.—Erasmus Pope fell asleep at the home of his son, H. J. Pope, February 28, 1903, in his eighty-sixth year. He had been a deacon in his church for nearly thirty years; during which time he was faithful to his church, to his fellowman and to his God. He was pre-eminently a man of one book—the Bible. It was the study of his life, and the topic of his conversation. Upon it, he founded his hope, built his character and rested his faith. He was great for his devotion to God's word. He leaves five children and an aged wife and many friends to mourn their loss. He has gone to his long rest. His place would be hard to fill. No one who knew him well has any doubt as to his future destiny. May his children and loved ones follow him as he has followed Christ.

PLEAS. H. MASSEY.

Mrs. Mary A. Dozier.

On last Tuesday I was summoned, by telegram, to Tryon, to attend the burial of Mrs. Mary A. Dozier—one of the saddest duties of my life.

December the 17th, 1902, in the Baptist church at Tryon, I married Miss Mary A. Ballenger, daughter of Hon. T. T. Ballenger, State Senator, from Polk County, to Mr. Thos. H. Dozier, of Athens, Ga. They were a couple before whom life appeared to hold up beautiful prospects—Christian, young people, educated and cultivated, we would have predicted for them a career of great usefulness. But it was a short life for the fair young bride. Disease, that thwarted the skill of the very best physicians, laid its grasp upon her, and never relaxed its hold, till the spirit forsook its wasted tenement and went home to rest and God. She was twenty-two years old, and had been a member of the Tryon Baptist church since she was fourteen years old. Not only a member but a worker in the vineyard of the Lord, she was faithful to her duties as organist and teacher in the Sunday-school, and on many a day when the mountain winds were bitter cold, or the clouds hung heavy and rainful, she met her class of little children and taught them of a better life—and a brighter home. Her fidelity to duty was an inspiration to her pastor, and her cheerful fortitude was a main stay to her father, upon whom the responsibility of the church work and Sunday-school often rested with depressing force. Her loss comes to us as the shadow of a great grief, but through our sorrow we see, by the light of hope, a meeting by and by. Our bereavement is the gain of her life, while we laid her body to rest in the shadow of the great blue mountain she loved so well.

T. R. JUSTICE.

Franklinton, N. C., March 3, 1903.

Resolutions of Respect.

Whereas, it hath pleased our Heavenly Father, in his infinite wisdom, to gather to himself our sister and co-laborer, Mrs. Maria Southerland Parham, therefore be it

Resolved 1. That the Woman's Missionary Society of the Henderson Baptist Church in her has lost its strong right arm, who for twenty years has carried forward the work of the Master; who first as President and later as Secretary and Treasurer of this body has borne the burden of the work.

Resolved 2. That we extend to the bereaved family our sincere sympathy, and commend them to Him who has translated her from time to eternity.

Resolved 3. That a copy of these resolutions be sent to the family and a copy to be spread upon our minutes, and one sent to the Biblical Recorder for publication.

By order of the Woman's Missionary Society.

MRS. C. M. COOPER,
MRS. J. H. LASSITER,
MRS. J. T. ALDERMAN,
MRS. W. B. SHAW,
Committee.

Temperance.

The Maine Law.

"The Maine law does not close the saloon." To this common objection the editor of the Maine Temperance Record says:

"Of course it does not. Did you ever see an axe that would chop wood? That would be a good tool for a lazy man who wished to sit by the stove all winter, while his axe worked in the woods. The prohibitory law is an effective instrument when put in the hands of officers who are not tipplers or saloon sympathizers, as has been proven this year in six counties and more than a score of cities and villages."

Fallacies About Alcohol Exploded.

Now, there are three reasons given for the drinking of intoxicating drinks, about which I want you to be very doubtful.

1. Don't believe that intoxicating drinks will make you strong.

The strongest animals in the world do not need intoxicating drinks; the lion, the tiger, and the elephant are all teetotallers.

There are millions of people in the world who live long lives and do much hard work without the use of intoxicating drinks.

The chemist cannot find any food substances in intoxicating drinks such as he can in milk upon which the body can grow.

2. Don't believe that intoxicating drinks can make the body warm.

The body is kept warm by the burning of carbon in the body, this carbon being burnt up by the oxygen of the air.

Fatty foods contain much of this carbon; when they are burnt in the body they give great warmth.

No intoxicating drink contains the smallest quantity of fat.

Alcohol sends the blood into the skin and so lets the heat out of the body.

Alcohol prevents the oxygen doing its duty, thus the carbon in the blood is not burnt up in the way it should be.

3. Don't believe that intoxicating drinks will help to digest food.

All food must become soft and liquid like gruel before it can become blood, and so cause the body to grow, and be fit to do its work.

Alcohol softens those substances which are not fit for food, such as gum.

Alcohol hardens those substances which are fit for food; bread, fruit, meat, sugar, all become harder when placed in alcohol.

There is no alcohol in any of the foods God sends us, but there is plenty of water. There is no alcohol in any of the liquids which soften the food of the body. The saliva in the mouth, the gastric juice in the stomach, the bile coming from the liver, and the other digestive liquids are nearly all water.

On these three points you may exercise your disbelief. Don't believe that alcohol will make you strong, that it can give you warmth, or that it can help to digest your food.—Temperance Advocate.

A Foe to Missions Everywhere.

Rev. Dr. Brown, Secretary of Foreign Missions of the Presbyterian church, says:

"In my travels in foreign fields I learned that not only the customs of the people hinder missionary activities, but I found the slime of the pit as represented in the American saloon, had been transferred to those fields.

"There is a brewery in Jerusalem.

"There is a distillery on Mount Lebanon.

"There are American saloons in Damascus."

The saloon is the church's greatest foe in its foreign missionary work. The missionary goes to Christianize, while the rum-shop follows in his steps to destroy his work—even to hurl the people back into a worse than heathen darkness.

The Drop.

"Getting the drop on him" is a phrase which, among the lawless pioneer miners and among the lawless generally, means that the one party has his gun cocked, aimed and ready to fire before the other has time to draw his weapon. The man who has the drop against him has a sudden choice to surrender and be disarmed, or die. He is at the mercy of his enemy. It appears from the following conversation, reported to us by a friend, as occurring between two Chicago Irishmen, that there is more than one way of getting the drop on a man:

"Come in Patrick, and take a drink of something."

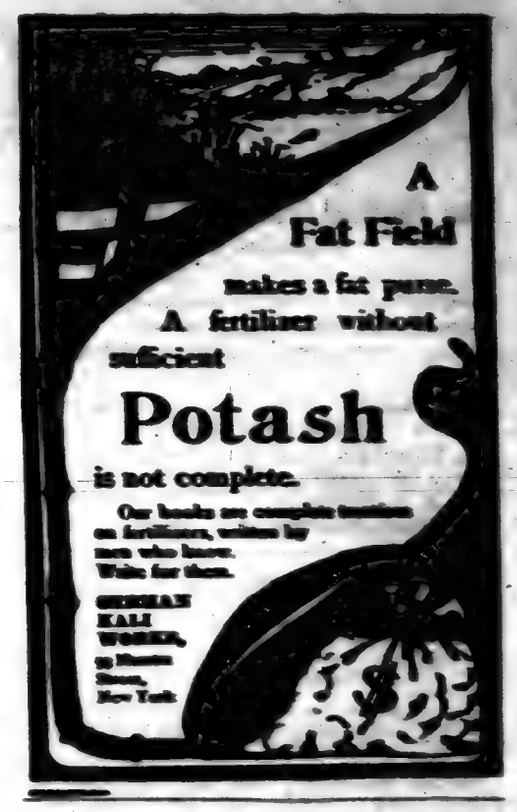
"No, Mike; I am afraid of drops ever since Tim Flaherty died."

"Well, what about Tim?"

"He was one of the likeliest fellows in these parts. But he began the drop business in Barney Shannon's saloon. It was just a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He lost his place, he lost his money, he lost his hat and coat; he lost everything but his thirst for strong drink. Poor Tim! But the worst is yet to come. He got crazy with drink one day and killed a man. And the last time I saw him he was just taking his last drop, with a slipping-noose around his neck. I have quit this dropping business, Mike. I have seen too many good fellows when whisky had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, and they dropped into the grave. No rumseller can get the drop on me any more; and if you don't drop him, Mike, he will drop you."

The whisky business is a lawless desperado. It tries to get the drop on boys and girls, on men and women, on politics, politicians and officers, on the government, and on the country. The train-robber presents his pistol with the demand, "Your money or your life." Rum gives no such alternative. Its demand is, "Your money and your life."—Interior.

There are sometimes such unexpected chimes of joy in the darkness.—Victor Hugo.



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Trains leave Raleigh as follows:

No. 50. NORTHBOUND.
1.20 a. m. "Seaboard Express." For Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.
11.15 a. m. "Seaboard Local Mail." For ALL POINTS from Raleigh to Portsmouth, Norfolk to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.
11.50a. m. "Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.
5.25 a. m. "Seaboard Express." For Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.
4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.
6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

Tickets on sale to all points. Pullman berths reserved. Tickets delivered and baggage checked from hotel and residences without extra charge at

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Raleigh, N. C.

The Biblical Recorder.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

To the Pastors and Churches of the State.

As many of you know, the time in which to finish up raising the Educational Fund was extended to May 1st, by the State Convention. Some may be in doubt as to whether we have sufficient time, but the work can be finished up with the pledges now in hand if there is an earnest effort made. If the pastors and churches and Sunday-schools will make an earnest effort, each one giving a sepecial Sunday to the work, we can come to the first of May with the work completed. Now, let us do this. I must give my time to my churches from the first of May.

Yours in the work,
A. D. HUNTER.

Legislative Appropriations.

Annual appropriation for School for Deaf Mutes, $42,500 regular, $5,000 special; School for White Blind and for Negro Deaf Mutes and Blind, $60,000 regular, $10,000 special; State Hospital for Raleigh, $75,000 regular, $12,000 special; Western Hospital, $125,000 regular, $4,760 special; Criminal Insane; $5,000 regular; Soldiers' Home, $13,000 regular, $2,400 special; State University, $37,500 regular, $7,500 special; Cullowhee High School, $2,000 regular, $2,000 special; State Normal and Industrial College, $40,000 regular, $7,000 special; Agricultural and Mechanical College at Raleigh, $10,000 regular, and $10,000 from the Agricultural Department's revenues, said Board of Agriculture to also provide out of the fertilizer tax fund not over $12,000 annually to complete buildings and $68,788 is appropriated out of the Treasury to pay the debt now existing; and after the passage of this act the scholarships of this college are limited to one to each member of the House of Representatives and no more; Agricultural and Mechanical College for Negroes at Greensboro, $7,500 regular, and all other appropriations are revoked.

The bill further provides that no deaf insane or deaf mutes blind shall be received into institutions unless upon the payment of a sum sufficient for their maintenance, it being made a misdeamor to violate this provision. No greater sum than is appropriated shall be expended by any institution or any officer thereof and no part of any appropriation shall be used save for the specific purpose named, and no debt shall be contracted by directors of institutions, it being made a misdemeanor to divert or assent to the division of any part of any sum herein appropriated from the purposes to which it is specifically appropriated. And it is made unlawful for the Treasurer to pay to the credit of any institution any greater sum than is appropriated by this act.—Col. Olds.

Changes in the School Law.

Superintendent Joyner has given out the following interview, summarizing the ten changes made by the Legislature in the school law of the State. They are as follows:

"1. The amounts that may be set aside from the school fund for building school-houses are limited to twenty per cent of the total fund, where the fund does not exceed five thousand dollars, sixteen per cent where it does not exceed ten thousand, ten per cent where it does not exceed twenty-five thousand dollars, and seven and one-half per cent where it exceeds twenty-five thousand dollars.

"2. The building of all houses is placed under the direction of the County Board of Education and must be in accordance with plans approved by the County Board and the State Superintendent of Public Instruction. The County Board pays not exceeding one-half the cost of building and the school district pays the other part. All contracts for building must be in writing and all buildings must be inspected, received and approved by the County Superintendent.

"3. The time of meetings of County Boards is changed from second to first Monday.

"4. In counties having more than four months' school term in some townships and less in others, one-sixth of the total fund is to be set aside, if necessary, to aid in bringing all districts in county to four months.

"5. Two hundred instead of one hundred dollars may be used by a county for a summer school for teachers, affording opportunity for a school for teachers lasting for a month or so instead of an institute of one week.

"6. School districts may be formed out of portions of contiguous counties by consent of the two County Boards of Education.

"7. County Superintendents are required to attend one annual session of State Association of County Superintendents and allowed traveling expenses.

"8. In counties with a total fund of over fifteen thousand dollars the County Board of Education may employ County Superintendent for all his time at such salary as may be fixed by them.

"9. No child with negro blood in his veins, however remote the strain, shall attend a school for the white race.

"10. Annual statements of the receipts and disbursements of the Board of Education are required to be published."

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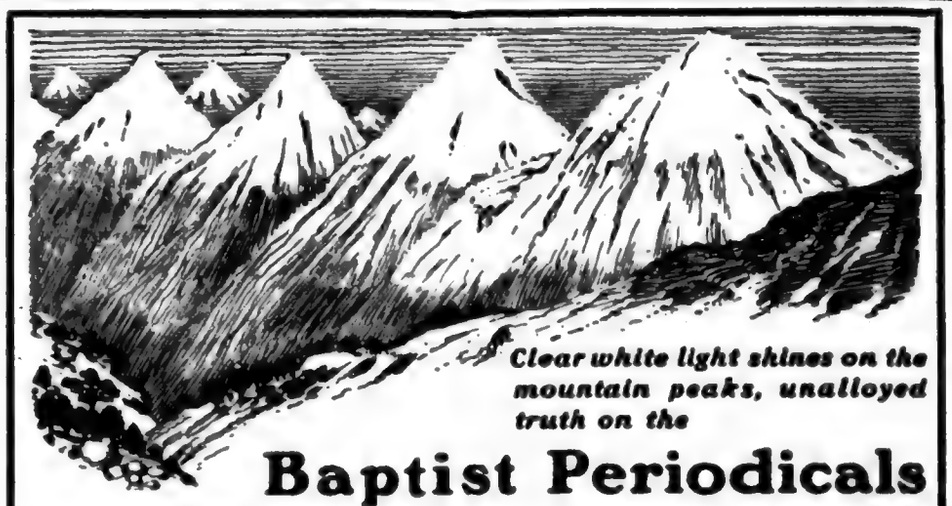

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THE SCHOLAR AND THE DREAMER IN POLITICS.

A scholar is not necessarily a dreamer. Too often the scholar has no capacity to dream. Nor is the dreamer necessarily a scholar. Only too seldom do we find a dreamer who is a scholar.

But whether scholar or dreamer or scholar and dreamer,one has right to be—yea, in a free country must needs in duty be—in politics, and the sneers of the bread and butter fellows tending the flocks for what they are worth will never keep the dreamer from the court of Pharoah.

We do much violence by our low conceptions. We poison things with our own hands and then hold off crying "Beware!" Just so we have made politics a bad business. Why, politics is one of the highest relations. Religion is man's relation to God. Politics is man's relation in a large sphere of his activity to his fellow man. Can that be a bad business? Can we afford to let that be a bad business? Whence this whisper, "but let us keep it out of politics, and let us keep out"?

If ever scholar were needed any where it is in politics. For in what sphere is there such need of the patience, the exact knowledge and the deep wisdom of the scholar? If ever human need cried out to men, this field of politics cries out for dreamers. Is not this in Holy Writ? What is the story of the Dreamer Joseph but the record of God calling a dreamer to a post in politics? But for dreams of better things, how should the race march onward?

And yet the bread and butter fellows—the spoilsmen—sneer. Well may they. They never dream save bad dreams of spoils. They have no scholarship and no need for scholarship save that mastery of the art of getting in. Well may they sneer at the dreamer of a dream of a free country, well-officered and conducted for the people instead of the politicians. Well may they sneer at the scholar setting forth the principles of government and saving the Nation while they save themselves. The dreamer's dreams and the singleness of the scholar's eye and heart bodes them no good. But what if they do sneer? In the day of the dreamer's triumph they shall scramble for the highest places at his banquet.

The scholar is in all politics, and the dreamer is by his side. The two are carrying the race on their backs and carrying it forward in spite of the self-seeking sneerers. The Scholar and the Dreamer rule the world. Every great political idea has sprung first in a scholar's brain, found voice on a scholar's lips, and had form and character first in the dreamer's heart. Long time do they wait; much do they endure; but they ever triumph.

The scholar produces his idea: the dreamer gets a vision of it. They make these known. The peoples awake long after scholar and dreamer have gone, and raise a great clamor for this dream. It is a demand now. It is in platforms now. The sneering bread-and-butter fellows are rolling forth great sentences about it now. But the scholar and the dreamer are silent. Other scholars and dreamers are working at greater things, while this self-same crowd reaping the fruits of long-dead dreamer's tears sneer at the living dreamers. It is the old story of building monuments to dead prophets the while you slay the living prophets.

Yes, there is room for the practical politician. God is the great Economist. He uses even the wrath and the foolishness of man. And by the selfishness of the practical politician He gets the scholar's idea and the dreamer's vision made known to the people and made real in their government. Room for the practical politician; but scant room would there be for him had there been no scholars and dreamers to make way for him. He'd be smilingly bowing to some tyrant's yoke, bending the pregnant knee in some gilded court, had not scholars thought and dreamers wrought for him. And his children's children would lose their way and turn backward but for the thinking that the scholars are now doing and the visions that dreamers are now seeking while he runs for office with a curl on his lips for all who aspire to a nobler life.

In this new land—new and very young—in this new and last experiment in self-government; here in America where Anglo-Saxon and Celt and Gaul and Negro are mingled in a cosmopolitan democracy ,where all things are new, where every step is a step in the dark save to one who deeply knows history and life, where there are infinite diversities and innumerable complexities; here in this most tremendous experiment in human history, the scholar is needed more than any other man save the dreamer, whose heart of hope, whose eye of light, whose hand that knows no fear at all nor any selfishness, is needed altogether.

For famines shall yet befall Jacob; and his flocks shall not always be a multitude, nor shall his enemies flee before him. In the hour of his old age, when the days shall become evil and all manner of perplexities shall beset him, Heaven grant that close by the source of authority in our land Joseph the Dreamer who once was put away with a sneer may be found to relieve and bless.

SOMEWHERE!—SOMEWHEN!

BY REV. BAYLUS CADE.

There be acts that have never come out into fact,
  There be loftiest deeds that have never been done;
The capacious of soul, who were broken and racked
  On the frowning adverse, ere the race was begun;
Shall the acts and the actors meet not any more?
  Shall the deeds and the doers be alway estranged?
Is there not a wide place!—an inviting, fair shore?
Where the man and the moment shall meet, nor deplore,
The evanished old order of things gone before—
  That the faded and worthless old vesture is changed;
O, there must be!—there must be, fruition for Hope!
  Hid away in the bosom of swift-coming years.
When the able may climb up ambition's wild slope,
  Nor occasion the downpour of innocent tears!
    O, hands unused!—O, waiting men!—
    Somewhere!—Somewhen!

There be men that are weary, so weary, with strife,
  There be moiling and toiling with never reward;
There be shoals of dumb toilers whose problem of life,
  Is the doing of tasks that are thankless and hard;
Shall there be never more a surceasing from care?
  Nor the blessing of respite from profitless pain?
Is there no place at all in the universe, where,
The a-down-bending Heaven shall hush the long prayer,
That for Aeons on Aeons has voiced the despair
  Of those delvers, and fill them with hoping again?
O, there must be a time!—O, there must be a place!
  Lying out in the sunlight, and throbbing with song,
Where the dimn'd eye shall brighten and gladness efface
  All the tokens of stressing and struggle with wrong!
    O, Wear Ones!—O, moiling men!—
    Somewhere!—Somewhen!

There be sculptors that never have modeled a form,
  There be limners that never have painted a dream;
The potential in art craft, whose souls are astorm
  With ideals of beauty most nobly supreme;
Shall the limners and sculptors ne'er come to their own?
  Nor attain the applause and resounding acclaim
Of the eager, expectant, and yearning unknown,
Who abide and await, without murmur or moan,
The up-springing of seeds that were lavishly sown,
  In the fallow-land world, for the Harvest of Fame?
O, there must be a time!—and it cometh amain—
  When the soul of dumb beauty shall flash into form,
And the world catch at last the entrancing refrain,
  That announces arrival of Art's final Norm!
    O, Artist Souls!—Unuttered men!
    Somewhere!—Somewhen!

There be Arias pulsing on ears that are dumb
  There be grandest of poems hath never been heard;
The magicians of music, whose lips shall be dumb,
  Till unfolding Intention shall say the glad word;
Shall the gamuts long silent ne'er give up the tones
  Of their limitless potence of possible song?
Shall those Princes of verse never come to the thrones
Of their title supreme, nor fill up the wide zones
Of the gladdening earth while it gleefully owns
The approaching of harmonies waited for long?
O, it must be a part of the dominant scheme!
  That, enfranchised and free as the light on the waves,
Shall the song, never heard but in Prophet's wild dream,
  Make the answer at last, that enlarges and saves!
    O, Poets, mute!—O, rythmic men!—
    Somewhere!—Somewhen!

There be acts and the actors awaiting their day,
  There be weary and moiling Ones looking for rest,
There be sculptors and limners expectant alway,
  There be poets and singers awaiting God's hest;
Must those long-waiting souls be forever denied
  The fulfillment of hope and the meed of renown?
Shall the less be enthroned at the last in its pride,
And the limitless mind cower down at its side,
While the impish of spirit shall jeer and deride
  The undiademed great, when it fails of its crown?
O, it must not be so, in the fast-coming years,
  Sweeping on with the guerdon for manhood unknown!
It hath alway been else in the dreaming of Seers—
  And fulfillment of Prophecy setteth her throne!
    O, manhood great!—Ye longing men!—
    Somewhere!—Somewhen!

10,000 WHITE YOUTHS IN DANGER OF DISFRANCHISEMENT.

Many of the Southern States have disqualified the negro as a voter because his illiteracy unfits him for the exercise of the suffrage.

The North Carolina school census reports of 1901-2 show there are 10,678 male white children between the ages of 12 and 21 who can not read and write. The same reports show that there are 10,246 male negro children between 12 and 21 who can not read and write. After 1908 no North Carolina man who becomes 21 years old can vote, unless he can read and write. Other Southern States are confronted with the disfranchisement of a large number of prospective white voters on the ground of illiteracy.—Southern Education.

Better shun the bait than struggle in the snare.
—Dryden.

"OUR HUMILIATION."

An Explanation of Life.

BY W. ROBERTSON NICOLL, IN BRITISH WEEKLY.

The English Prayer Book contains nothing more noble, more adequate to its intention, than the order for the Burial of the Dead. And that service comes to a climax in the awful, heart-piercing words of committal, which end with St. Paul's prophecy—"Who shall change our vile body, that it may be like unto His glorious Body, according to the mighty working whereby He is able to subdue all things to Himself." There is only one word which jars on the spiritual ear. The Apostle wrote, not "our vile body," but "the body of our humiliation." He had no tinge of Stoical contempt for flesh and blood. Yet he perceived the sensuous side of man to be the symbol and instrument of our low estate, whether living or dying. Through the body we lie exposed to the passions and sufferings and indignities of existence. And these physical conditions and necessities become of themselves "our humiliation." To St. Paul's mind this stood apart from the question of personal sinfulness. There may be, indeed, some original flaw in Nature, which corresponds to an original fall of man. But the Apostle was no Manichaean. He never placed the essence of evil in man's material constitution. He recognized sin as resident in the will. And so he wrote not "the body of our guilt," but "the body of our humiliation."

Now this way of looking at life is something distinctly Christian, unlike the Hebrew beatitude of well-being, still more unlike the Greek worship of physical beauty. And it is implied in the Gospel rather than expressed. The complex constitution of man is one of those mysterious facts which Christianity takes for granted, without pausing fully to explain. The New Testament is occupied, not with the philosophy of human nature, but with its redemption. Yet what a piece of work is a man! What an amalgam of contradictions, what a medley of opposites—the paragon of animals, the quintessence of dust. Our purest affections are rooted in physical instincts. The senses themselves seem to connect us with a supersensual world. This strange dependence of spirit upon matter for its basis and its growth has been described as the deep, sacramental secret of existence. At any rate, we may not put asunder in theory what God has so fearfully and wonderfully joined in life. Nevertheless, it is true that "man's bodily nature in its relation to his spiritual nature will always in a greater or less degree be found to be a house of bondage." To many Christian minds there is something humbling about the very conditions of their lot on earth, as though the soul had kept not its first estate in God's bosom, but was made subject unto vanity by its birth into this material world. Although the New Testament teaches no doctrine of pre-existence, yet the dreams of the mystics sometimes stray backward to when

They knew not yet the gauge of time.
Nor wore the manacles of space.

And the Apostle himself writes as if he felt our bodily necessities to constitute in themselves a burden and a cross to the inner man.

Who has properly described the amazing paradox of human existence? How grotesque it often seems, to possess such powers and faculties, imprisoned in such limitations. The heir of immortality is compelled to spend half his time in eating and washing and sleeping. The philosopher is tormented with toothache. The saint stammers at his prayers. The poet can count himself king of infinite space, and yet he has bad dreams. The infallible Pope is choked with a fly. It is this immense irony in mortal affairs, this mingled greatness and littleness of man, which barbs the satire of Swift and lurks under Shakespeare's inscrutable smile, and bewilders great masters of Christian thought, like Newman and Pascal. The unspeakable contrast between our aspirations and our necessities makes the standing anomaly of life. And the perception of it lies at the root of what we call humor. For humor depends on this profound incongruity between the actual and the ideal. Perhaps it is one sign of our humiliation that we can appear so ridiculous to one another, and sometimes so absurd to ourselves. When the incongruity passes beyond a certain point, it becomes painful and revolting. We say it is profane or obscene; and those two words stand for different aspects of the same contradiction between man's physical and spiritual nature. Both sins would be impossible alike for mere brutes and for abstract intelligences. But in humanity the soul of the angel blends with the body of the beast; it is our humiliation.

There are times and seasons when we wake up keenly to this aspect of earthly experience. We chafe and rebel against its strange indignities and contradictions which baffle and sadden the soul. Beyond our bodily needs and appetites, there follows our industrial routine. Men who must eat to live, must work to eat. Improve the social order as we may, this world will remain a hard, stern place, a valley of humiliation for most of its inhabitants. We submit to our daily drudgery as a matter of course. We have no alternative. We have been drilled into it, by the patient toil of a hundred generations. We even learn to say, "Blessed be drudgery." But sometimes as we consider God's lilies which toil not neither spin, and His birds which have neither storehouse nor barn, the thought dawns upon us that to eat bread in the sweat of the brow is not the permanent destiny of sons and daughters of the Lord God Almighty. So also as regards the dark problem of our physical pains. We can trace little direct connection between a man's misdeeds and his sicknesses and sufferings. Disease and decay come upon the holiest saints, as surely as they visit the worst sinners. No optimist "gospel of healthy-mindedness" can ever persuade us that we are not part of a groaning and travailing creation. We are made subject unto vanity against our will. And sooner or later the final humiliation lies in wait for us, one by one. As Pascal says, "The last act is always tragedy: on mourra seul, we shall die alone."

And even while we live, these mortal bodies with their ignoble necessities, their often infirmities, enclose us like prisons, in that they control their inmates. They cut us off from one another. Who has not mourned over the inadequacy of human expression? The lover finds no words to convey his tenderness. The artist has no power to portray his haunting vision. The dull, plain-spoken man can never make himself properly understood, as he longs and strives to be. We gaze out wistfully through the windows of our isolation, we call and signal to each other across the severing spaces, but we cannot penetrate the barriers of personality to the real self who dwells captive there. Each of us must live his truest life in solitude, aloof and apart from his kind. And when we suffer in loneliness or fall into mutual misunderstanding and estrangement, when Christians cannot be brought to realize the wrongs they are inflicting on each other, this, also, is part of our humiliation.

The anomaly of human nature and human life grows distressing when we realize it. Yet it would be fatal for us to forget it, or to treat it as if it were an illusion. The mistake of the ascetic and the anchorite is trifling compared with the blindness of the secular, sensual man. The doom to dread is that we become subdued by our mortal environment—"tamed in earth's paddock, as her prize." In "Little Derrit" the horror and curse of long confinement arrived when the debtor had grown naturalized and acclimatized in his prison, and felt proud to be called "the father of the Marshalsea." These physical appetites and necessities of ours have, in themselves, nothing common or unclean. They possess no inherent evil. But in their quality and character they are of the earth, earthy. And man's supreme instinct is that which makes him always a stranger and pilgrim upon earth, encamped here, but never properly domesticated, because his heart and his treasure are otherwhere. The romance of literature is filled with pictures of humiliation. The banished duke, keeping court on the greensward in Arden, the foundling princess bred up in the shepherd's cottage in Bohemia, are like parables of the spirit of man in exile, waiting for the times of restitution, when mortality shall be swallowed up of life.

The Gospel discloses the purpose and meaning of humiliation. He who has made us what we are and placed us where we are, desires above all things that we may learn humility. The first of His beautitudes belongs to the poor in spirit. So one main function of these physical necessities is to serve as a discipline for the soul, to tame our pride, to wean us from self-pleasing, to subdue our self-will, "according to the working whereby He is able to subdue all things unto Himself." Let humiliation, therefore, have its perfect work. This is the road, strange and hard and unexpected, along which God brings His sons unto glory at last. This is the pathway which the Eternal Word has trodden. Forasmuch as the children were partakers of flesh and blood, He likewise Himself took part in the same. By His unspeakable humiliation He has illuminated and redeemed our own. Christ explains our low estate by sharing it. He teaches us how we too must be made perfect through those very things which appear the signs and instruments of imperfection. The use and meaning of them all is to conform us to Himself.

He shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory. Such a mighty promise, from its very nature, must transcend our ideas and expectations as to its fulfilment. No mortal thought can imagine what is that transformation by which this corruptible shall inherit incorruption, and this mortal shall put on immortality. Yet the doctrine of the Resurrection, impossible though it be to express in categories of time and sense, corresponds with the mystery of human nature. "It is this belief which brings with it all that is actual and personal into our future life; all, too, that is homely and familiar; that gives us back our friends, looking and talking as they did here; gives us back our feelings and occupations, in fact, our lives. For the body is, after all, the home of the soul, endeared, even like the actual home, by the very sorrows that have been endured within it; and we can conceive of nothing entered upon in separation from it, that is worthy to be called life." It hath not entered into our hearts to conceive what God shall fashion for them that love Him. It is enough that when that which is perfect is come, that which was in part shall be done away. As we have borne the image of the earthly we must also bear the image of the heavenly. All our purified powers and faculties will harmonize with their transfigured expression. By the influx of Christ's endless life, the soul shall be endued with a symbol and instrument conformed to the glory of its Redeemer. Yet even then, looking back in remembrance, each saint will confess: "It was good for me that I was humiliated." Surely that note belongs to the song which none can learn but those who have been redeemed from the earth.

Home Missions.

We are moving up slowly indeed on Home Missions. We stand today $106.05 above what we did for the same date last year. We must go to Savannah with something like four thousand dollars in advance of what we did last year if we reach the ten thousand agreed upon at the Convention in Durham. As has been said before, if we do not make this increase between now and the meeting of the Southern Baptist Convention, we cannot expect to raise ten thousand dollars during our Conventional year.

Why is it that our people do not take more interest in Home Missions? Certainly North Carolina ought to feel an interest in this part of our work, as we receive from the Home Mission Board something like four thousand dollars. It may be said that we could supply our own destitution if we put the money we raise from Home Missions in our State Mission work. That may be true so far as North Carolina is concerned; but remember there are very many States of which that is not true. In several of the States in our Convention, Baptists are too weak to supply their own destitution and the Home Mission Board is rendering them valuable assistance. In that respect the conditions are similar to those in our own State. Some Associations are abundantly able to take care of their own destitution, but there are others which are not. If these strong Associations would argue that there is no use in giving to State Missions because they can take care of themselves, we would never build up the weak places in North Carolina. Is it not a very selfish policy for us to say that we are not interested in Home Missions because we are able to supply the destitution within our own State? So long as we have the frontier States with their great stretches of destitute territory, there will be need for the work being done by the Home Mission Board. Remember, brethren, that we are taking the funds of the Home Mission Board to do mission work in North Carolina and are thus brought under obligations to the Board. Remember further, that the Baptist cause in the South is ours, and that we should not be satisfied to see it languish in any section without making an earnest effort to give them relief.

Will not every pastor present Home Missions to his people between now and the Convention, and take a collection for this object? The pastors must ever be the leaders in all our work. I appeal to them to press Home Missions that we may redeem the pledge made at our late Convention in Durham.

LIVINGSTON JOHNSON,
Corresponding Secretary.

But They Will Do It.

No agent of another paper has a right to spend hours with our subscribers endeavoring to induce them to stop the Word and Way and take any other paper. Such a course on the part of any man will finally recoil upon his own enterprise, and do us good, and yet we confess that it annoys us and makes it more difficult for us to love and respect our brethren.—Word and Way.

Forgive your enemies and conquer your aversions.

The Gospel Ministry, No. 1.

BY LIVINGSTON JOHNSON.

"'Tis not a cause of small import,
The pastor's care demands,
But what might fill an angel's heart,
And filled a Savior's hands."

The most important and honorable calling known to men is that of the Gospel Ministry. The work of the minister is so responsible, that one should hesitate long and well before entering upon it. The responsibilities of the ministry should not be lightly assumed, for he who enters upon it without serious and prayerful consideration, will most likely deeply regret it. With the hope that it may be helpful to some who are trying to settle the important question as to whether it is their duty to preach, I purpose writing a few articles on the Gospel Ministry. Every man who is considering this question should study very carefully and prayerfully the epistles to Timothy and Titus. In the first article I wish to consider

The Qualifications of the Minister:

Paul says (1 Tim. 3:1-7): "This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no stickler, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God)? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." Now, every Christian ought to measure up to the standard here given, but the preacher must do it. It is sometimes said that God makes no distinction between the preacher of the Gospel and any other Christian; that he requires of one as exalted character as he does of the other. There is this difference: A man may be a Christian, who falls short in some respects, of the standard above given, but a man has no business preaching the Gospel unless he can measure up to it. Is it strange that the standard is put so high for the minister of Jesus Christ? Why when you think of what the minister is, it is not strange at all. He is to stand between God and men, as a messenger of God to plead with men to believe on the Lord and be saved. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." If this is the work of the minister, does it seem strange that he is required to have "a good report of them that are without"? The sum and substance of this description given by Paul is simply this: The character of a preacher must be above reproach, so that he will have the confidence, not only of his fellow Christians, but of those who are not Christians as well. It is a deplorable fact that many preachers do not come up to this standard. This is frequently true of ministerial students. While many, perhaps a large majority, of them impress their fellow-students with their piety and consecration, there are others who are not as careful of their conduct as they should be. They do not look at the matter seriously. They imagine that during their college days they have license to do things which they will not do when they get out into the active ministry.

One serious result is that the opinion of the student body in regard to the ministry, is greatly lowered. Many a young man has gone to college with a high ideal of the gospel ministry. Some consecrated man of God, with irreproachable character, who has preached to him from childhood, is his ideal of what a minister should be. Coming in contact with some ministerial student, our young friend sees him doing things at which his moral sense revolts. At once his opinion of the ministry is lowered, for he finds his "idol is but clay." Just in proportion as his opinion is lowered, just in that proportion is the influence of the ministry over him lessened.

Again, the cause of ministerial education is injured by indiscretion on the part of ministerial students. Many churches give this as an excuse for not contributing to ministerial education. This may not be a valid excuse, as a small per cent, comparatively, of ministerial students are guilty of questionable conduct, and none of this class may be on the Board, but it has its effect.

Once more, inconsistencies in the life of a ministerial student may seriously affect his future. The name of a man is suggested to a church as a suitable man for pastor. The church would likely call him, but some member of that church was at college with him, and objects to him, because his career at college was not such as should be expected of a minister of the Gospel. This is not imaginary; such instances have come under the personal observation of the writer. Now I am persuaded that much of this is the result of mere thoughtlessness on the part of these young brethren, but the evil influences that follow such conduct should lead them to consider this matter very seriously.

Occasionally we see a brother out in the pastorate who is not as careful about his manner of life as he should be, but these cases are very rare. Take them as a whole, our preachers are a noble, consecrated set of men who are trying to follow in the footsteps of the Master, and who desire so to live as to have "a good report of them that are without."

Every young man who is thinking about entering the ministry, should read this passage from Timothy, and see if he is willing to live up to its requirements, and to make any sacrifice necessary—if sacrifice it be—to do so. If he is not, that should settle the question of his entering the ministry.

Now, it is not the duty of every one whose life is above reproach to preach the Gospel. There are thousands who are not preachers and have never been called to preach, who are men of the highest characters. While every one who preaches the Gospel, should have a character altogether above suspicion, it doesn't follow at all, that every one who has such a character should preach. This brings us up to the divine side of the gospel ministry; but we must leave the consideration of that subject to the articles which are to follow.

Plenty of Time, But None to Lose.

The Foreign Board needs about $85,000 to go to Savannah with all accounts paid. The little streams make the rivers. May there come from country and city churches thousands of streams into the treasury of the Lord.

It requires prayer, thought and preparation to get good collections. But how certain it is that where God's people are informed and given proper opportunities, they will give for the Master's work. During several months past churches have been prevented from having good congregations by inclement weather. While there is a plenty of time still to collect the offerings for Foreign Missions, yet many new missionaries have been sent out and must be provided for. The reports which come from the foreign fields are glorious. When we meet in Savannah, the heart of the brotherhood will be made glad on seeing the reports from those at the front. Many of our best young people are begging to be sent to the work. Shall we not pay all we owe and make the way clear for a decided advance in our work?

Last summer we asked North Carolina for $15,000 this Convention year. Up to March 1, 1903, we had received $6,312.89. By a united effort of pastors and churches the remainder will be forthcoming. Many churches in country and town are making decided advance.

Can we depend on you and your church? Remember that all contributions must be in Richmond by April 30, or they cannot be included in this Convention year.

Yours for world-wide evangelization,

R. J. WILLINGHAM.

N. B.—Tracts, sample Journals and Mission envelopes sent free to any who will write for them.

Giving Himself.

The letter below has just been received from a noble young man in one of our colleges. We give it to show the struggle going on in the hearts of many of our young people, and to help some to decide the great question of where and how they shall serve God. May the Great Teacher lead many of our brightest and best to give their lives to this greatest of all works. Here is the letter:

"Last Monday was a day of decision in my life, and I want to thank you for coming to our college to speak to us on missions. When the call came to me some years ago to enter God's ministry, with it came the impression to go to the foreign field. I did not want to go, and tried to throw aside that feeling. I would not study the question for fear of having the matter laid so heavy upon my heart that I should be obliged to declare my intention to go if I had peace about it. I was a coward. When the minister spoke on missions I tried to say that was for some one else, not me.

"When I came here and was entreated by the boys to join the mission study class, I would not, fearing that information on the matter would force me to a decision. I can't begin to tell you the struggle it has been for me. Suffice it to say, that when you came and spoke to us last Monday I saw that the time had come for me to make up my mind or be so miserable that I could not work. I came to my room, after hearing you, took my book, and for more than an hour tried to study, but was in such agony that I had to give up without knowing one word I had seen. I decided to go and see you, but still had not made up my mind. On the way I felt that I must go off to God in prayer over the matter. I did so, and asked Him to make my duty plain to me. It was the hardest struggle of my life to say, "Thy will be done," but when I did say, "Lord, if it is Thy will that I should go to the foreign field, I am ready to go," He spoke peace to my soul. My joy was great.

"I found that you were at the hotel sleeping some before train time, and decided to come back to see you at 2 a. m. that night. When I came the hotel man told me the train was two hours late, so I returned to my room.

"I graduate next year, and it is my purpose to sail for some point in Brazil the following autumn if God opens the way. I want you to write me concerning the work, and send me any printed matter you may have on the different fields.

"I have written my good pastor regarding this step, and asked him to make it known to my family. I fear that they will not want me to go, but God has called me and I feel that I must go. It will be hard, indeed, to part with loved ones, but in this world He says: "He that loveth father and mother more than Me is not worthy of Me."

"I knew Jesse Owen and heard him preach his last sermon at our church on the Sunday before he started to China. He lived not very far from my home, and was greatly loved by all who knew him.

"I have been asked to sign a card by one of the boys here who expects to be a foreign missionary. I don't understand just what I should be obligating myself to were I to sign it, but am ready if I am convinced it is proper. I want to go as a worker under the Board which you represent. I shall await your advice upon the matter. Pray for me that I may be guided aright in my preparation for the work."

This letter appears in the Foreign Mission Journal for March. We think its writer is a student in Wake Forest College.

How to Win Subscribers.

Many papers are conducted in the interest of some specialty and thus do not contribute to the formation of all-round Christians who evenly sustain the institutions and work of the church.

Only a few things well attended to are necessary to increase your list 50 per cent. These are:

1. To commend heartily and emphatically from the pulpit.

2. To procure and send samples to those families who do not now take the paper.

3. To call upon them and show them the advantage the weekly visits of the paper would be to themselves and their families.

4. To urge official members to take it, so that they may be fully acquainted with the work of the church, as well as see the duties of their office fully described.

5. To induce Christian parents to subscribe for the paper to be sent to their sons and daughters away at school.

6. To direct the attention of Sunday-school teachers to its value in affording them illustrative facts for use in their classes.

7. To direct the attention of every couple you marry to the importance of taking a religious paper, and suggesting The Christian Advocate.—New York Advocate.

An Axiom of Scholarship.

It is now an axiom of scholarship that Scriptural baptism was immersion in form. Here is Prof. R. J. Knowling, the author of the able commentary on Acts in the "Expositor's Greek Testament," who says on Acts 8:38: "Even if the words are rendered 'unto the water' (Plumptre), the context, καταβαινω εις indicates that the baptism was by immersion, and there can be no doubt that this was the custom in the early church." Prof. Knowling is not a Baptist, but he is able to see such a plain truth as this. We have won this point. Now let us win the world to the acceptance of Baptist views and to the practice of them.—Baptist Argus.

Every youth who is taught to observe the principles of justice and forbearance becomes an intelligent friend of the doctrine of peace; and every endeavor which aims at such instruction is deserving of the highest commendation.—President McKinley.

"Charity should begin at home, but it should not stay there." "Life is service. Service is a part of life; it is the only real human life, and from Christ's own existence we see the great example of it."—Phillips Brooks.

News Notes.

....Waco, Texas, wants the next Convention. Let her have it.

....Rev. W. C. Tyree reports a gracious meeting at Buie's Creek Academy.

....Rev. Weston Bruner accepts the call to Calvary Church, Richmond, Va.

....Rev. F. H. Jones has resigned the pastorate of Boonville after a good term of service.

....Rev. W. A. Atchley, of South Framington, Mass., preached to the Baptist Tabernacle Sunday.

....If the Arkansas editor who is so opposed to Conventions will only stay away, all will be forgiven.

....The Wake Forest Student for March is quite an honor to the college. The work is high class throughout.

....Rev. Sam. J. Porter reports a glorious meeting with Dr. Hutson in Pine Street Church, Richmond; many converts.

....If Wilmington can persuade that magnificent preacher, Dr. Egerton, to return to North Carolina, she will do herself proud.

....Rev. W. S. Leake becomes State Evangelist of the Virginia State Board. Should North Carolina have such a work!

....Rev. M. P. Davis succeeds Rev. Hight C. Moore as editor of the Atlantic Messenger. We welcome him into the newspaper circle.

....Are you going to the Convention? It will not meet so near home for some time. The trip to Savannah will be well worth the time.

....Rev. M. A. Adams reports an advance of 40 per cent in the attendance of his school. He is a success both in the pulpit and the schoolroom.

....Do your level best for Foreign and Home Missions. We must make large advances this spring to reach the point set for us at the Convention.

....The Anti-Saloon League Executive Committee will meet here this week—Thursday night—and probably formulate a plan of campaign.

....Diaz reports having baptized twenty persons and married 227 in Cuba within the year. The Cubans evidently like the Protestant marriage ceremony.

....Dr. Johnson will deliver the Literary Address at Wake Forest Commencement. The Societies select the Literary orator, the Faculty the preacher.

....The Sunday-school Board, S. B. C., has purchased a new place of business, at a cost of $60,000. Dr. Frost is evidently making a success of his great work.

....The series of articles on "The Gospel Ministry," by Rev. Livingston Johnson, will command serious attention. He has contemplated such a discussion for two years.

....Rev. R. L. Patton has decided to stay at High Point and the church will build a beautiful house of worship. He will stay anywhere as long as "there is something doing."

....The report that Montreat would be abandoned is denied by the residents of Montreat. It will continue to be a religious village, and the meetings will be maintained.

....The American Weekly, of Chicago, will change its name to "Christendom," and Dr. W. R. Harper will become editor-in-chief. It will have the ablest staff in America; and will no doubt become a great factor in American life.

....Rev. C. D. Graves has accepted the call to Wadesboro. He is a most admirable man, and will be an addition to our work at every point. Wadesboro is to be congratulated.

....Send in your name if you wish to be a delegate to the Convention at Savannah. We will give adequate information with regard to hotels and railroads later. The usual reduced rates may be expected.

....The Little River Record has completed its fourth volume. It is edited by Rev. J. A. Campbell. One wonders that he does so many things, and each so well. The Record shows that he would make a first-rate newspaper man.

....Rev. W. A. Ayers asks: Has any church in the State ever employed a pastor for all his time and become self-sustaining the first year of organization? We do not know. This is true of his church—Blackwell memorial of Elizabeth City.

....One subscriber from each Baptist church in the State will bring our list up to 10,000. Surely our dollar offer (balance of the year, one dollar) will be accepted by one man or woman in every church. See to it that your church is heard from.

....It is reported that this and that county is exempted from the Watts Act. It is understood that prohibition counties are exempt, but no others. Every effort to exempt liquor counties was defeated. Likely the Act will be tested in the Courts.

....Rev. J. T. Glenn reports a meeting in the State of Tennessee that resulted in the conversion of forty-three persons. At Big Laurel he is leading the people in building a new house of worship. He changes his paper from Grayson, Ashe County, to Hemlock.

....The Mississippi waters did not subside last week. There were several breaks in the levees, most of them on the Arkansas side. Great damage to property, but little loss of life has been reported. The people had been warned and had found places of safety.

....Rev. Baylus Cade is producing more good poetry of late than any man in the State. His poem in this paper and another in the Charlotte Observer for Sunday are evidence that he has unusual gifts. There is something in his lines that reminds one of Edward Markham. Let him give full rein to his gift.

....Virginia Baptists have raised the $12,000 necessary to save the Southwest Virginia Institute from the auctioneer's hammer; and they deserve to be congratulated. A debt of $25,000 remains on the property. It will be worth $100,000 at no distant day.

....Mr. J. C. Caddell has taken charge of the Raleigh Times, and has already established his personality in the columns of that paper. His son John has become local editor. Brother Caddell's return to North Carolina will be gratifying to the thousands of his friends.

....We reprint the article from the pen of Dr. Robertson Nicoll, not because we have not much else to print, but because of all that we have read his article carries the most satisfying explanation of life. Read it again and again, and then put it away to read when the way grows dark.

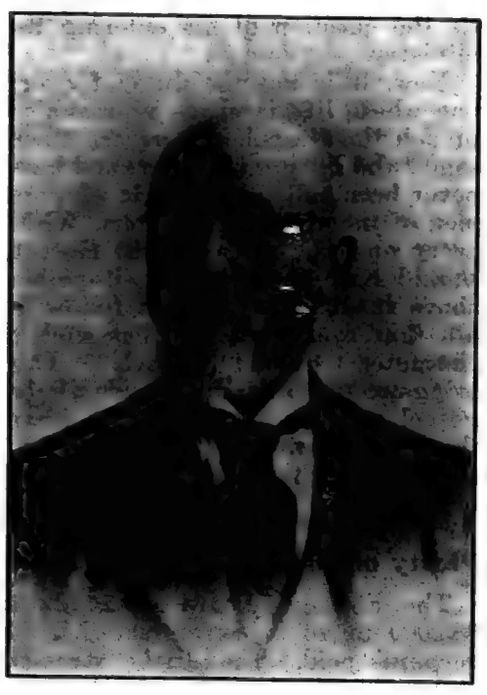
....Mr. John B. Stetson, who is the chief founder of Stetson University, Fla., some time ago expressed his desire that President Forbes retire from the University. A conflict came on, and finally charges of gross immoratlity were preferred against President Forbes. The trustees acquitted him; and he is now suing Mr. Stetson for $250,000.

....The rise of a man to one of the world's foremost pulpits is a signal event. Rev. R. J. Campbell has been called to succeed Dr. Parker in the London City Temple. His weekday congregations are far larger than his great predecessor's. He promises to rank with Spurgeon.

W. R. GWALTNEY.

....Invitations to the marriage of Mrs. Mary Lucas White and Rev. A. W. Setzer, at Raleigh, April 7th, have been issued by the mother of the bride, Mrs. S. A. Harrison. Mr. Setzer is well-known to our readers as the pastor in Morehead City, a gifted and promising young minister. Mrs. White is a popular lady of our city. We extend to them our best wishes.

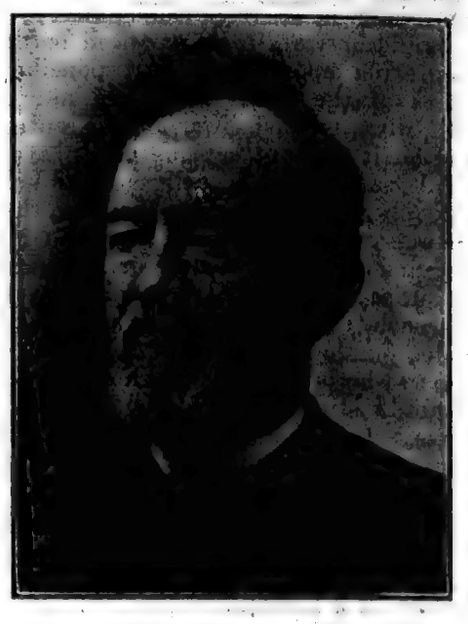
....The Independent, New York, reports that a new Baptist denomination has been formed in Arkansas "advocating substantially the Presbyterian idea of church government." We suppose this refers to Rev. Dr. Clark, the Arkansas imitator of Hall and Hayden. If so, it is wide of the mark. He has simply called out a crowd of malcontents and is fighting everything that he cannot rule. There is nothing Presbyterian about it.



T. E. SKINNER.

....Rev. N. S. Jones has issued the program of the Educational and Missionary Convention at Burlington, April 2-19. Rev. L. Johnson, Mr. N. B. Broughton, J. W. Bailey, Gov. C. B. Aycock, Rev. R. T. Vann, Dr. H. W. Battle, Prof. James D. Bruner, Hon Thomas M. Hufham, Dr. E. W. Sikes, and Secretary R. J. Willingham are on the program. We may say that this list presents a remarkable variety—a Convention secretary, a layman who is a Sunday-school leader, an editor, a statesman, an educator, a pastor, a professor of Romance languages, a lawyer and writer, a professor of Economics, a foreign mission secretary. Very good, Brother Jones.

....The Western Recorder has suddenly developed quite an interest in Home and Foreign Missions as conducted by the Convention's Boards. It is not so long since Hall, the agitator, was on the staff of that paper; and within the year its business manager took part in a splitter's meeting in Arkansas. But Dr. Gambrell has brought the brethren around, and

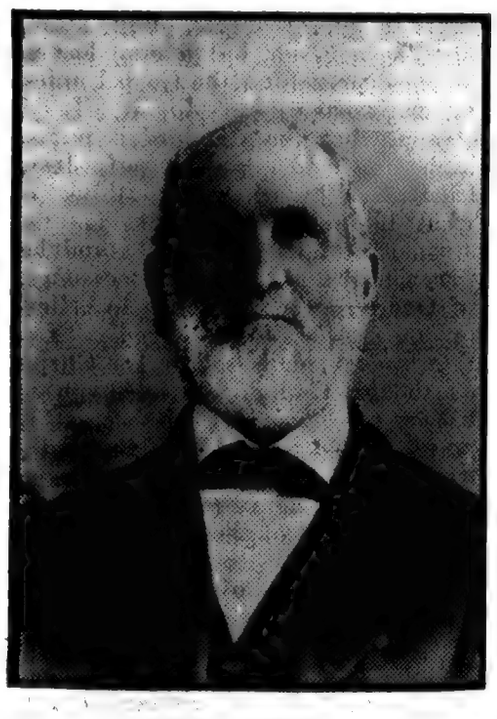


JOHN MITCHELL.

now, overtaken in wrong-doing, they are whimpering, "Don't talk about us, talk about missions."

....We thank Miss Attie T. Bostick, of Tai-An-Fu, China, for the following New Year's greeting, sent January 29, 1903: "This is the first day of the Chinese New Year, and corresponds more to our Christmas than any holiday they have. Everybody and everything puts on a festive appearance and from midnight last night the festivities began, there being a continual roar of fire-crackers as evidence. We have had a cold winter, which still holds on."

....Dr. J. D. Hufham has entered upon his work at Warsaw, and Rev. L. R. Carroll writes: "To say that our people are pleased does but feebly express our gratification. All denominations share in the joy of his presence here and in his preaching.



R. R. OVERBY.

His health is much improved since he came." Dr. Hufham is fulfilling a prophecy that was made, namely, that another and nobler climax was before him in the Baptist work. Even now the old Eastern thrills with new hope.

....His friends throughout the circle of our readers will be glad to read the following from the venerable Rev. G. M. Webb, of Athens, Ga., so long a pillar of the Kings Mountain Association: "Thinking my many friends in North Carolina would like to hear from me, I will say to them through the Recorder that I am doing very well. I am preaching to two churches regularly, and preach nearly every Sunday. I like the Georgia saints very much.

All that I have met are solid Baptists and are the salt of this part of the earth. I send love to all my North Carolina brethren and sisters, and hope to meet many of them at the Southern Baptist Convention at Savannah and the next Carolina Baptist State Convention at Charlotte. I think the Recorder is better than ever before.—G. M. Webb, Athens, Ga."

....It is reported in Arkansas that "the Carolinas are on the verge of disruption on account of episcopacy plainly seen in the methods of the Convention and the Boards." The editor of the Arkansas Baptist evidently has some of Senator Arkansas Jones' capacity for making claims and seeing things that are not. If he really thinks that we are in such a condition, let him move his paper to this State. It would perish in six weeks. No, brother, there is neither disruption nor episcopacy over here. And if there were episcopacy, it would not require disruption to relieve us of it. Our people are too free and too intelligent for anything of the kind. One hour in an association would do the work. Episcopacy is impossible amongst intelligent Baptists. But it is a good cry for demagogs amongst the unintelligent, and the cry from Arkansas seems to begin and end in just this.

....The Senate of the United States has ratified the reciprocity treaty with Cuba, but the relief looked for is prospective rather than actual, as it has been discovered that the House of Representatives must also pass on this particular treaty since it provides for raising certain revenue. Meanwhile Cuba will continue to suffer. Her trade relations are far less unfavorable than they were in the day of Spanish Dominion. The Senate has also ratified the treaty with Colombia relative to the Panama Canal. Very likely now this canal will be cut. It will have a great tendency to bring trade South, and some think New Orleans will become the metropolis of the nation.

The more informed papers do not regard the ukase of the Czar with much enthusiasm. It is an attempt to pacify his people with a poor promise, they say. They do not think that religious liberty in fact will be conceded, but that the present tolerance will be made more generous. Russia imprisons a person for inducing any one to leave the Greek Church. She permits other churches to exist, but if they proselyte they must suffer.

Let the Union Meetings Help.

I trust the brethren will remember the Educational Fund in the Union meetings next Saturday and Sunday. We ought in this month and the next to raise enough money to pay the debt on the University. The debt is now $1,800. To pay this we have interest-bearing notes which are good for $1,000, and good subscriptions conditioned on raising the debt for $6,000. This leaves $11,000. We must raise this $11,000 in order to get the $6,000. Shall we not make an earnest effort to do this? I trust all will help in the matter who can.

We ask the brethren at the Union meetings to bring the matter up and do what can be done to enlist our people in one more earnest effort to pay the debt on the University in the time now remaining to the first of May.

W. N. JONES,
For Central Committee.

Delegates to Southern Baptist Convention.

North Carolina is entitled to eighty delegates on the money basis. These are appointed by the Board of Missions. Those who wish to go as delegates will please send me their names.

LIVINGSTON JOHNSON.

$1.00. BALANCE OF YEAR. $1.00.

This is the lowest offer of the Recorder that has ever been made. It is made with the deliberate purpose of swelling our list to 10,000 subscribers and thus reinforcing our denomination all along the line in that degree.

We want workers all over the State. We urge every reader to make this offer known. Mention it to your neighbor the very first opportunity.

JOHN S. PEARSON,
Business Manager.

Very Important.

The minutes of the Baptist State Convention have been bound and preserved with great care. They will be most valuable history in the years to come. We have, in the Mission rooms, every copy of the minutes from the first that was issued, in 1830, up to the present date, except those of 1871-75, inclusive. During the war there were one or two copies missing, but this perhaps was because they were not published. The ones mentioned above were doubtless bound in a copy to themselves, and some brother likely took them from the office to look up some history. Whoever has them will confer a lasting blessing on the Convention if he will return them as soon as possible to this office.

Brethren, please do not pass this over as a light matter, for a link in our denominational history will be lost if this volume of minutes cannot be recovered.

It may be possible that some one has a single copy for one or all of these years; if so, he can render his denomination and posterity a service by donating them to the Mission Board.

LIVINGSTON JOHNSON.

Nearing the End.

We are coming close to the time when the Treasurer's books will close, but we are a long way from the mark we set for Home Missions. In looking back over the receipts for several years, I find that the increase to Home and Foreign Missions has been largely made between the meeting of our Convention in December and the meeting of the Southern Baptist Convention in May. Remember that we are to go forward, according to the pledge we made in Durham, four thousand dollars to each of these objects.

We are now nearly two thousand dollars ahead of what we were at this time last year on Foreign Missions and $605.37 ahead on Home. If we make the increase we must raise for Home Missions, within the next forty days, $3,400, which is $1,144.69 more than we did for the same period last year.

It will be remembered that at our Convention in Durham we decided to ask the Home Board for $1,500 less than they gave us last year. One thousand dollars of the appropriation from the Home Board was on condition that we send them six thousand dollars in cash after the expenses for State work had been taken out. We confidently expected to have this six thousand in the hands of the Treasurer by the first of May, but unless we move up very much we shall fail. If we do not reach that amount, it means that State Missions will be reduced by $2,500 instead of $1,500. This will be a very serious loss to us and will tell on our work next fall when we are winding up our collections for State Missions. He who helps now helps twice. We not only increase our contributions to Home Missions, but we save a round thousand dollars for the State Mission work. Brethren, we must not fail. Let every pastor put his shoulder to the wheel, and every church take a collection, in order that the amount we have set out to raise may be reached.

LIVINGSTON JOHNSON,
Corresponding Secretary.

The Wake Forest Pastor's School.

I have read the Biblical Recorder for more than a quarter of a century and could not well do without it as a medium of important information. Through it I will express my appreciation of the Pastors' Institute at Wake Forest, ably conducted by Professor Cullom. What a pity that all our pastors did not come. I know it would be very helpful, enabling us to more fully understand the Bible and Christian work in all its phases. I am sure if this pastors' course becomes annual, it will prove a great factor in the Lord's work, enabling us to work together with more harmony, insuring greater success for the conquest of the world for Christ.

J. L. BENNETT.
Marshville, N. C.

A Call to the Union Meetings of the Associations.

The last opportunity for presenting the Educational Fund to the Union meetings in all our Associations, before the first of May, has come. At these meetings will be representatives of our churches throughout our State. This is an opportune time for us to do our best work for the Educational Fund. If we fail in this, the Executive Committee will be compelled to report the $50,000 unpaid. I do not believe the 170,000 Baptists of our State are going to fail. Allow this suggestion from one on the field and whose heart is in the work.

Let the pastors and laymen see to it that the Educational Fund has a place on the Union program. Let one or more brethren make strong appeals for this work. Then follow the appeals with a collection—not a hat collection—but let each one make a contribution, either for himself or for the church of which he is a member, and let his church have credit for the contribution and not the Union. In this way the brethren will take more interest in the collection, when they know their church will get credit for same.

Try this, brethren, and urge them to do all they can, for this will be the last appeal through the Unions until the first of May, when the time given the Executive Committee for raising the amount still due, expires. Before the collection, let the Union spend at least half an hour in earnest prayer to God that this debt be raised, and raised now.

Cordially,
A. L. BETTS.

The Dying and the Living.

In 1850 the anti-mission Baptists numbered 68,000, and the mission Baptists numbered 687,000. In 1889 the figures stood 49,000 to 2,296,000. In 1890, 45,000 to 3,000,000.—Exchange.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Please mention this paper when writing advertisers.

ARE YOUR KIDNEYS WEAK?

Thousands of Women Have Kidney Trouble and Never Suspect It.

An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

VINTON, IOWA, July 15, 1902.

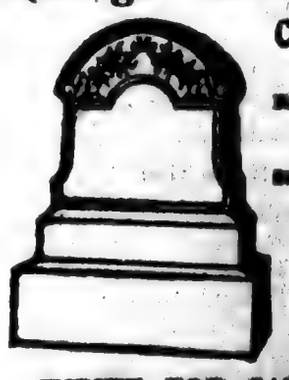
In the summer of 1896 I was taken violently ill. My troubles began with pains in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store, and I took it. My family could see a change in me for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,
Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Raleigh Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Raleigh Marble Works



Cooper Bros.
Proprietors,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

NOTICE.

I want every man and woman in the world interested in the Opium and Whiskey habits to have my book on these diseases. Address B. M. WOOLLEY, Atlanta, Ga., Box 307, and one will be sent you free.

Home Circle.

Little Things.

A little thing, a sunny smile,
A loving word at morn,
And all day long the sun shone bright,
The cares of life were made more light,
And sweetest hopes were born.

A little thing, a hasty word,
A cruel frown at morn,
And aching hearts went on their way,
And toiled throughout a dreary day,
Disheartened, sad, and lorn.

—C. L. Hill.

The Atmosphere of Dwellings.

Under the head of Child Training, in the April Delineator, are a number of valuable suggestions for keeping the air of the house pure. Among them are the following:

The use of stained floors and rugs in preference to carpets.

A thorough daily airing of each room.

Shaking and brushing clothing out-of-doors.

Removal from the bedroom at night of clothing worn during the day.

Daily airing and occasional beating of mattresses and blankets.

Open war against the feather duster.

A dry cellar at all seasons.

Frequent inspection of plumbing.

Little furniture and no uncovered vessels containing soiled water, in the bedroom.

Opening windows at night; discarding weather strips.

Plenty of sunlight.

Birds That Can Talk.

It is not a little singular that while the so-called dumb animals have all some language of their own, a method by which each species can hold converse with its kind, it is in the feathered world alone that we find any creatures capable of being taught to use the speech of man. Certain birds not only are capable of producing articulate words and sentences, but it would appear from many well-authenticated instances as if they possess in some measure the reasoning faculty which enables them to apply their acquired art of speech with peculiar aptitude.

The raven, the jackdaw, the magpie and the jay may all be trained to imitate sounds and to utter words and even sentences, distinctly, but more familiar to most people are talking birds of the parrot tribe, which acquire the gift of speech in far greater perfection than any other of their species. The voice of the parrot is also much more human in its tones; the raven is too hoarse, the jay and the magpie are too shrill; but there are modulations in the parrot's notes when speaking that are sometimes absolutely uncanny in their weird resemblance to the "human voice divine." This superiority is due to the construction of its beak, its tongue and head. The parrot, too, has a wonderful memory and rarely forgets what it has once thoroughly learned.—Our Young Folks.

The Southern Girl.

In the Woman's Home Companion Mr. H. S. Canfield has an entertaining article on "The Southern Girl of Yesterday and Today." He compares the girl of the South with the girl of the West and North and finds much in the former's favor. He says:

"In former days the more slaves a girl's father owned, the more she felt it a requirement to become an accomplished housewife. These recondite arts, of which we men pierce not the mysteries and see only the results, are preserved today 'down South;' and if there is one quality which more than another endears a Southern girl to her worshipers it is her love of home, her pride in her home and her ability to make that home a home. This is a knowledge which does not glare oppressively in the drawing-room; but when she marries it becomes more and more golden year by year. The young Southern mother happily married does not think her life restricted because that life is homelife. She does not feel 'cabined, cribbed, confined.' She enjoys brief excursions into the outside world; but she tires readily, and on the return journey her eyes light up as the car-wheels whir under her, and she thinks, 'Each revolution is that much nearer home.' If some wrestler wearied in the arena of earth's activities, some cynic sickened with 'this deep disease of life,' should seek her in her peaceful fastness, and, borrowing from sardonic Iago, tell her that her mission is to 'suckle fools and chronicle small beer,' she would smile superior. She knows better. Home is home—in summer when the wide fields stir not in the swooning noons; in autumn when hillside and valley blaze in a riot of hue; in winter when the mild air has a tang that merely hints of snow in the far country whence the wild goose beats his way with steady wing; in springtime when she sees 'the fat soil rise and roll in smooth, dark waves back from the plow.'"

The Prayer Overheard.

As Rev. Henry Bromley, a city missionary in Brooklyn, N. Y., was one day passing through a dark hall in a tumble down tenement house, he saw through a broken door a woman and three children sitting at a bare table, on which there was only a loaf of bread.

As he paused an instant, arrested by the evident indications of refinement in the quiet little group, they all bowed their heads and repeated in concert:

"God bless our going out, nor less
Our coming in and make them sure.
God bless our daily bread, and bless
Whate'er we do, and whate'er endure;
In death unto His peace awake us,
And heirs of His salvation make us."

The visitor's eyes were dimmed with tears as he made his way down the uncertain stairs. A few hours later, at a supper in the conference-room of the church with which he was connected, he was called upon to "ask a blessing." With the scenes in the chamber of poverty fresh in his mind, he repeated Prince Albert's translation of a German hymn, as the poor woman and her children had done over their half-dime loaf; and afterward he related the incident of the afternoon.

All the persons at the table listened with attention and interest, but a stranger in the city, who had come in with a business acquaintance by what seemed the merest chance, was so impressed by the story that he could not keep silence. He approached Mr. Bromley, and inquired particularly as to the appearance of the family, and if they lived far away.

"Oh, no," said Mr. Bromley. "By a short cut, entirely familiar to me, we may reach them in a few minutes. If you wish to reach them in the way of benevolence, we can go after supper."

"Let us go now," said the gentleman. "But allow me to explain."

"Long ago in a country home in Scotland, my grandmother taught my sister and myself to repeat that grace. The old grandmother died, the sister married when very young, and went I know not where.

"It is years since I lost sight of her, but always in my own American home I have the feeling that if my sister is living it is said in her home, also. May not this be a clew?"

"It may, indeed," said the missionary, and making their excuses, the two men hurried away.

The evening's entertainment was not over when Mr. Bromley returned and described what he had seen to the interested group around him.

"It was one of the most remarkable instances of God's guiding hand I have ever known," said he. "The brother and sister recognized each other immediately. It seems that the poor woman has been through all phases of poverty, from a decent home to destitution in a garret. For a time she forgot God, and ceased to say her grandmother's grace. 'It seemed mockery,' she said, 'when we had so little to eat.' But the words whate'er we do, whate'er endure, brought it back to her heart, and she resolved: 'If God can bless what I endure, I will keep on saying the prayer.'"

This purpose she followed, and in it found reason for increased faith in the Divine faithfulness and love.

The clew that leads one back to lost friends and fortune is not always an act of piety or an "unconscious virtue;" but we are sure that a soul, however desolate, that never forgets its duty to its conscience and its God lives nearest to the Guiding Hand.—Youth's Companion.

Seasonable Styles in Millinery.

Although the turban was worn during the winter, it has come forth in straws and in all of the dainty materials belonging to Spring and Summer. A rival to the turban is the sailor hat.

The flower toques were never so attractive, and nothing more appropriate can be chosen for present wear.

Burnt Tuscan and black is a favorite combination for the hat that is intended for actual service, and black-and-white hats are always in good style.

That the crowns of hats will remain low and flat is assured, and the square, box crown characterizes many of the smartest shapes in straw, both small and large. Soft, highly finished satin ribbons are a feature of many of the new hats, though in less exaggerated effects than were used in the past season; flowers are also conspicuous on the latest models, and the sweeping ostrich plume has not yet lost favor.

The aigrette is a very fashionable ornament. In adjusting it on the hat, it is important that it slant over the top of the hat from the back to the front. There are all sorts of arrangements for securing it, one of the most unique and pleasing of which is the jet arrow-head.—From The Delineator for April.

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Young People's Page.

Keep A-Trying.

Say "I will!" and then stick to it—
That's the only way to do it.
Don't build up a while and then
Tear the whole thing down again.
Fix the goal you wish to gain,
Then go at it heart and brain,
And, though clouds shut out the blue,
Do not dim your purpose true
with your sighing.
Stand erect, and like a man
Know "They can who think they can."
Keep a-trying.

Had Columbus, half seas o'er,
Turned back to his native shore,
Men would not, today, proclaim
Round the world his deathless name.
So must we sail on with him
Past horizons far and dim,
Till at last we own the prize
That belongs to him who tries
With faith undying;
Own the prize that all may win
Who, with hope, through thick and thin
Keep a-trying.

Col. Robert Mebane.

BY S. H. THOMPSON.

There are many names which stand out like shining stars on the pages of history and deservedly so, while there are others that seem to be forgotten or at least neglected by latter day generations. No name deserves to be more deeply engraved on the tablets of the State's record of fame than that of Mebane. The first of the name came from Ireland, settled in Pennsylvania, and after a residence of some years in that State came to North Carolina and settled in Orange County. This first Alexander Mebane was a Colonel in the Royal Militia but when the War of Revolution broke out both he and his sons took an active part in the defence of his country's rights. He, himself, was too old to take an active part, yet by his influence, advice and financial aid he showed in substantial ways his earnest desire for the success of the Whigs.

William Mebane, the oldest son, was a captain in the service of his country; Alexander was also a captain and commissary, doing excellent and necessary service in furnishing provisions to the army; John entered as a captain and was afterwards colonel and served faithfully to the end of the war. David, the youngest of the sons, did not arrive at the age of service until near the close of the struggle but he too gave two years of hard fighting to save the liberties of his native land. Probably the most distinguished of this family of zealous patriots was Robert, who was a colonel in the Continental line. These brothers lived in the community of Hawfields church not far from the railroad station called Mebane on the Southern Railway some fifty miles west of Raleigh.

The bravery of Colonel Robert Mebane is amply illustrated by his daring action during the battle of Cane Creek between the Whigs under General Butler and the Tories under Colonels McNeil and Fanning. The latter were trying to get out of the Whig settlement with Governor Burke and other patriots whom they had captured in Hillsborough. They were met at the Lindley mill, now Dixon's mill, on Cane Creek on the west side of Haw River by the Whigs as they were hurrying toward Chatham County. The aim of McNeil was to avoid a battle with the patriot troops, if possible. But on arriving at this mill they found Butler and his men drawn up in line of battle to oppose his progress. The Whigs had decidedly the advantage until Fanning crossed above the mill and attacked them somewhat in the rear. General Butler thinking all was lost if he did not retreat ordered his men to do so and himself began by riding away from the field. Robert Mebane was not made of such material so he turned his horse and galloping to the front dismounted and cried:

"Men don't be cowards today. The battle is not lost. I am willing to stay as long as a man is left among us or as long as there is a Tory in sight."

Some of the men halted to hear what their colonel was saying and this caused others to stop which gave Mebane the opportunity and he continued:

"Fellow soldiers, we must not leave our governor and our kindred in the hands of Fanning and his cutthroats. Fall into line and defend the right and you will yet win the day."

These men were encouraged by such words and forgetting that a superior officer had ordered the retreat they hastily re-formed the broken lines and began to shoot. Others seeing the brave stand of Mebane and his little group did likewise and the charge of Fanning was checked, and he, himself, received a severe wound in the arm. Soon the word came to Mebane that the men in the front line were out of powder. Taking off his hat he filled it with powder and passing alond the line he gave each man as much as he needed, saying:

"That's the right thing my men, give it to them. I see them giving way. Don't yield an inch, men, we are fighting for home and wife and children."

This brave stand of Colonel Mebane and his violation of General Butler's orders to retreat caused the Tories to hurry away, but they did not have to yield their prisoners. The Whigs hesitated for a while for their numbers were very much inferior to those of the Tories, but after they had rallied as many of their men as possible they continued the pursuit and at a place called Brown Marsh again gave them battle. Here it was reported to Butler that the Tories had field cannon, and he again called a retreat, but once more Mebane refused to obey. He called out to the men under him to stand firm, and they did so. As the Tories with their greater numbers came on to overcome the men under Mebane he said to his men:

"Steady, men, don't flinch. Now give it to them," he cried, as they came into view. Then as the Tories wavered and halted to recover from this un-expected fire, he said:

"Load again boys, and give them another round-fire."

Notwithstanding the bravery of the men and the determined spirit of their colonel the Tory numbers were too great to be overcome and Mebane reluctantly retreated. The governor and the other prisoners were not recovered, but were taken on to Wilmington and handed over to the British authorities at that point. After the battle Colonel Mebane sought out General Butler and offered his sword, saying:

"General Butler, I have been guilty of insubordination in that I did not obey your order to retreat. I did not feel that the circumstances warranted the order which you issued, hence I deliberately disobeyed you, and I alone am to blame for the disobedience of these men who I command. Here is my sword, sir. I am ready for any orders you may issue in reference to me for my acts."

Be it said to the credit of General Butler he refused to accept the sword and if there was any further notice taken of the affair no account has come down to us. General Butler has probably been too greatly blamed for his orders, particularly in view of the brave stand taken by Colonel Mebane. The facts no doubt were that Butler knew the numbers of the Tories better than Mebane, and he wanted to save his men from being slaughtered. In the second attack, the thought of cannon influenced him. We, of this day, have no conception of the panic which artillery caused in raw troops during the Revolution. It is a fact that cannon are the most in-effective weapons used on a field of battle, but it was not known to the average soldier of those days. Butler knew this, and was influenced, because of this tendency to panic, to order the second retreat.

Col. Robert Mebane was with General Rutherford on his celebrated march against the Cherokee Indians over the Blue Ridge mountains during which he quelled their uprising and destroyed many of their towns. He was in many struggles with the British and Tories. After the battle of Cane Creek he, with his regiment, was on the Cape Fear river looking for the Tories who were particularly strong in that region. A message came to him that his services were needed in the northern part of the State. He started out with only one of his servants with him. On the way he came upon a notorious Tory and horse thief by the name of Hightower. This man was well armed, having a British rifle which was much superior to the average gun of the colonists. Colonel Mebane was brave and sometimes reckless. In this case he gave chase to Hightower and just as he caught up with him he lifted his sword to strike when suddenly the Tory wheeled and shot him. This was the end of a noble and patriotic life which had been given without stint to the cause of American liberty. The name has been a prominent one for more than a century in North Carolina history. The last of the name to appear prominently in public affairs was Superintendent of Public Instruction of the commonwealth.

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WHISKEY

Editorial.

A NEW INSTITUTION.

A law was enacted by the General Assembly incorporating a mutual benefit institution for the North Carolina Baptist ministers. It is a fraternal organization with a view to providing annuities for ministers in their old age. Rev. T. J. Taylor is head of the movement, and among the incorporators are Messrs. W. C. Tyree, W. B. Morton, Livingston Johnson, W. R. Cullom, R. G. Kendrick, A. Cree, J. N. Booth, J. T. Edmundson, and M. L. Kesler. These names guarantee the safety and the conservatism of the institution. We invite Bro. Taylor to lay the details of his plan before our readers.

PAINFUL FACTS.

The average number of days of schooling received by each child in the State of North Carolina is 30 per year, the lowest rate in England or the United States! The length of our school term is only 78 days.

Of the 217 most illiterate counties in the United States—or in the Anglo-Saxon half of the world for that matter—forty-three or about one-fifth are in North Carolina. Two hundred and twelve of them are in the South.

Until these conditions shall be changed no man or woman in North Carolina should take a moment's satisfaction in their State. Citizens may boast, but these facts put North Carolina at the foot of the list. We may be better than they indicate, but the world will not believe it.

WITHIN ONE OF 10,000.

Mr. Pearson says that more new subscribers have been received within the last ten days than in any period of that length in his recollection. This is a fresh evidence of the vital condition of our denomination.

Rev. A. C. Upchurch brought in seven new subscribers from a country church last week. We were thanking him. "Why," said he, "you owe me nothing. I had only to make an announcement and take about ten minutes in personal work after services. I was glad to do it."

Think what seven new readers in every church would mean, good friend! Will you not endeavor to find them in your church. Our offer of the Recorder for the Balance of the Year for one dollar will be attractive all through April, and we hope that before that month shall pass every church shall be heard from.

Be sure and have your church in the list by at least one new subscriber. One new subscriber from each church in the State will carry us beyond 10,000.

This week we make grateful acknowledgement to the following brethren:

Rev. A. P. Smith, Wilmer, Ala.
Rev. J. J. Marshall, Vaughan, N. C.
Chas. C. Jones, Cameron.
Rev. Jno. R. Miller, Thomasville.
Rev. W. N. Johnson, Delway.
Rev. J. M. Fleming, Salemburg.
Rev. A. V. Joyner, Wake Forest.
Rev. W. P. Jordan, Colerain.
Rev. C. H. Utley, Elkin.
Rev. Josiah Elliott, Hertford.
Rev. R. D. Carroll, Elm City.
Rev. C. A. Upchurch, Apex.
Rev. W. S. Olive, Apex.
Rev. V. M. Swaim, Cool Spring.
Rev. J. F. Lancaster, Kernersville.
Rev. C. M. Murchison, Penelope.
Rev. W. B. Waff, Reynoldson.
John A. Coppedge, Cedar Rock.

DID HE TAKE THE ARGUS OR THE FLAG?

The Western Recorder is authority for the statement that a man in Quincy, Ill., recently kicked at a cat, missed his aim and fell and broke his neck. The Recorder adds: "He was not a reader of the Western Recorder." Nor of the Baptist and Reflector.—Baptist and Reflector.

THE STRENGTH OF THE NORTH CAROLINA BAPTISTS.

Some valuable young men have appeared in the ranks of the North Carolina Baptists within the last decade. The Convention is in a decidedly vital condition, and the denomination at large is more alert and stalwart than it has ever been. But the remarkable thing is not that young men have appeared. They must appear wherever a people are vital. The remarkable thing is that these young men have been led by some older men on whose heads are the snows of many winters, men who builded no little of the structure that these younger men have been building upon, or, changing the figure, men who cleared the grounds and sowed the seed where these younger men have found such delightful laboring, the older men leading right on. The peculiar feature of Baptist work in North Carolina is the active presence of a large number of grand old men.

The most fortunate man in the world is the man who can live to see the fruition of his early struggles. These men have received this blessing.

There are more than four such men in our ranks today. We will not call them old men. 'Twere better to speak of them as Fathers. We print four photographs. We have printed others, Dr. Hufham's and Rev. F. M. Jordan's for example. But we may point to the four whose faces appear this week as typical men of the magnificent epoch in North Carolina Baptist life from the opening of the war until today—and may the sun stand still above their heads stretching this today out year yet upon year.

There is Dr. R. R. Overby, the old war-horse, as he has been called. For years he has not attended the Conventions, but if you will go to the Chowan Association you will find him as hearty a man and Christian as in those days of his prime when all that Chowan country felt his power directly. Indirectly that section and the entire State will feel his power until the Judgment. A gentleman of the old school, a man of few words but they from his heart, a loyal Baptist, a strong preacher, and an heroic citizen—a State of such men would be loftier than any commonwealth that has ever been dreamed of.

There is Dr. Gwaltney, in his prime, right now doing as much work as any man of any age in the State and more cheerfully, and yet somewhere above sixty-five years of age. He has built churches in our best cities; he has preached the Gospel throughout the State; he has stood for the Convention and all its work in heroic devotion; and, taken all in all, we believe that he stands second in service, in actual work done, to no Baptist in the State. Throughout he has presented the life of an humble and devout but valiant soldier of the cross. He attributes his freshness today to the helpful presence of the Spirit of God.

There is Dr. John Mitchell. It is but a short time since he was campaigning the Associations. He is now not retired, but a pastor, and above three score and ten. He is called the Beloved Disciple, because John the Apostle is the model of his life. No man in our acquaintance is so gentle, so loving, or more devoted to his Master. His life has been and is a benediction to the Commonwealth, and its fragrance will linger for decades, if not indeed forever.

There is Dr. Skinner, whose ministry reaches back to the early times of the Convention, who has given half-a-century to the Baptist ministry, standing every hour at the forefront. In the Convention, in pulpits, in social circles, in the eyes of men and women of every class, he has been a monument to the Baptist way. Today in the shadows of sore bereavements he stands amongst his brethren in tenderer and more loving spirit than ever, a monument to the comforting power of the Christian religion. He has indeed reached a hand through time to snatch the far off interest of tears. It is wonderful to see a man realize upon the future life though dwelling in the land of change and sorrow.

Our denomination owes much to these men and others like them. They are today its best possession. They are its strength. In their voices speaks the moving faith of the fathers; in their courage is the confidence of men who have endured the day of small things and triumphed, seeing the hand of the Lord; while living and laboring in the present and looking forth into the future, they endow all around them with an inspiration that could from no other source be brought, while their long experience guides and conserves as nothing else could. Well may we thank God for grand old men.

NORTH AND SOUTH AT ONE.

It is quite incredible even with the evidence before us that representative men of the North have reached the point of acquiescence in, if not approval of, the South's attitude toward the enfranchisement of the negro race. We submit here a paragraph from the Boston Watchman, a conservative and notably broadminded paper, that with the recent utterance of Senator Hoar leaves nothing in this respect to be desired:

No authoritative voice has contradicted, nor has any one brought forward satisfactory evidence to controvert the recent declaration of Secretary Root at the Union League Club anniversary in New York that the experiment of colored suffrage in the South has proved a failure. In the past this has been vehemently denied, but when the statement is made by a foremost representative of a Republican Cabinet, it is accepted as a correct account of the situation. But the striking feature of the case is not simply that the general truth of the proposition is recognized throughout the great party which after emancipation gave the negroes the ballot, but that nowhere is there any movement to redeem the situation and make colored suffrage a success. Practically everywhere, except in small and inconsequential circles, there is no hope of restoring to the negro his political rights. The Republican party is dumb. A few years ago nothing could rally the party like a force bill to protect the political rights of the negroes. Now the proposal of a bill for that purpose would be pigeon-holed in Committee, and very few Congressmen would object. The Democratic party never believed in negro suffrage, and in the South at any rate is glad that the experiment has failed. It is not an accident that Secretary Root's confession should be accepted at this time. Three years ago it was clearly pointed out that the experiment of denying citizenship to the Filipinos would react upon the political status of the American negro. The only rational defence of negro suffrage was the doctrine known as "manhood suffrage," and when we denied citizenship to one class of subjects there is no logical reason why you should not deny it to another class for equally good reasons.

One obstacle to the solving of the race problem has been the contrary opinions so doggedly held by the North and the South. If the sections will get together, there will be more ground for hope than has lately been entertained.

BOOKS RECEIVED.

A Tar Heel Baron. By Mabel Shippie Clarke Pelton. Illustrated. J. B. Lippincott Co. Price $1.50.

The Correlation of Our Educational System. Address of Dr. Edwin Mims, as President of the N. C. Teachers' Assembly.

The Story of the Churches. The Baptists. By Henry C. Vedder. $1.00. The Baker & Taylor Co., New York.

Select Writings. Vol. I. By Henry Holcombe Tucker. Compiled and edited by B. J. W. Graham. Published by Bell & Graham, of the Christian Index, Atlanta, Ga.

Modern Secret Societies. By C. A. Blanchard, president Wheaton College, Illinois. Issued by the National Christian Association. 300 pages. A severe but not altogether strong protest against the fraternal orders, Masonry in particular. The author's position is that these orders not only stand in the way of the churches, but that Masonry, at any rate, is inimical to Jesus Christ. This is not our impression. The best men we have known have deceived themselves, if Mr. Wheaton's theory is true. The Christian people have no warfare to make on orders and lodges. Let them rather strive to offer the world a better fellowship and life. If the church cannot be better than the lodge, it has no business attacking the lodge.

PAUL, THE IDEAL CHRISTIAN.

Sunday-school lesson for March 28th. Quarterly Review.

As if Jesus were not a sufficiently practicable ideal of the life in God that the newly born must live, we have shortly following Him, Paul, whom we know was a man and nothing more. We read his Christian story against the background of a career altogether human. Jesus is the Christian's ideal; Paul is an ideal Christian. That is, of all the men that have lived Paul has most wholly revealed the human capacity for attaining the ideal of Jesus. Our Sunday-school lessons for the quarter have been in the Acts not of the Apostles, but of Paul; in the words not of the Apostles, but of Paul. We have been studying the life of Paul, and will continue to study his life until midsummer. It will be worth while, therefore, to use this review lesson for considering Paul as the ideal Christian.

There is a decided contrast between the life of Paul and that of Paul's Savior. There is a busyness, an indefatigability, a restlessness that the Son of Man, burdened as He was with the world's salvation and buffetted by Pharisee and Scribe, never knew. The one serene figure in all the ages is Jesus. He was Master. In communion with God in sereneness, no mortal has ever reached His sublime heights. It is easier to see the divinity in Jesus; easier to see the human in Paul. There is effort in Paul's logic; but in the sentences of Jesus what ease! There is struggle in the career of Paul; but in that of Jesus, what calm!

It is in the human phase, of course, that Paul reaches highest; that Paul stands so much nearer to Jesus than any other man has stood that men readily set him apart. In courage, in persistence, in human suffering, in tireless ministry, he certainly achieved the right to have it said that of all the men that have followed the Man of Galilee, Paul most worthily followed Him. And that is the highest word that can be spoken of a man. Whether it be in actual suffering, whether it be in profound passion for the Gospel, whether it be in the far-spreading of his life, whether it be in the absolute sinking of himself into the will of God, it is not extravagant to say that he more nearly approaches the ideal of Jesus than any man.

Paul is an ideal Christian. What he was, you may be. The same elements were in his body that are in yours; the same spirit breathed upon his new birth that breathed upon yours. The same human race confronted and surrounded him that surrounded you. The same Jesus dwelt with him that dwells with you. The same love saved him and hurled him on from continent to continent that saved you. Paul is marvellous; but he is no miracle. He is a man, a sinner saved by grace.

The record of his life is familiar: His preparation, his preaching, his travels, his sufferings. But the secret of his triumph—alas, many know but few realize. Let us seek to grasp at least some of the elements of the secret.

The first word that was spoken by Jesus to Paul was a word that identified Jesus, the risen Messiah, with his followers. Imagine Paul hearing the words, "Why prosecutest thou me?" His immediate impression must have been—"I am wrong; this Jesus is Messiah, and is risen." His second impression must have been—"And He so relates Himself to His followers that to persecute them is to persecute Him." Paul's belief in the presence of Jesus was the dominant note of his career. "For me to live is Christ." "No longer I live, but Christ liveth in me." "This is your reasonable service, that ye should present your bodies a living sacrifice." Each of these sentences centre in the identity of Christ with His follower.

Consider this one fact as the whole explanation of Paul's life. He was a holy man. With Christ in him, how could he have been unholy? He was zealous to preach the good news to men. With Christ in him what else might have been expected? He looked out upon the whole world and broke over racial bounds. With Christ in him, how could he have done less? He feared nothing, he accounted physical existence as nothing, he could do all things, he depended not upon men; he was as free to speak on Mars Hill as he was to sing in jail, etc., etc. How could he have been less with God, His Savior dwelling in his soul and body? Paul conceived the reality of Jesus. There was no speculation, no uncertainty. He was sure of the inseparable love of God and of the life eternal. How can a man be sure of these things and fall short of Paul's devotion?

And yet———.

Hope not the cure of sin till Self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget:
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own.
—John Greenleaf Whittier.

BAYLOR AND THE SEMINARY.

Waco, Texas, March 14, 1903.

Biblical Recorder:—The Christian Index of March 13th, quotes a paragraph from the Recorder that I must have overlooked in your own columns. The paragraph as quoted says: "Baylor University has been bidding for a place as rival of the Louisville Seminary with the Whitsitt controversy as a basis."

This, however unintentionally, does great injustice to Baylor University in two particulars: (1) The Institution here has not been bidding as a rival of the Louisville Seminary. (2) The Whitsitt controversy is not a basis of anything done here.

Whenever I regard Baylor University's theological department as a rival of the Seminary, then I will resign as Seminary trustee and quit influencing Texas preachers to attend the Seminary. The Seminary sustains a peculiar relation to the whole Southern Baptist Convention, which, so far as I know, no theological department in any Southern college or university seeks to share.

Entirely apart from this fact, the theological work here is a necessity for the thousands of the Texan ministry, of whom, under the most favorable conditions, a very small number comparatively will ever be able to attend the Seminary.

While there are doubtless some things taught in the Seminary from which some Texas brethren may dissent, the spirit here is one of good-will toward and of cooperation with it.

Moreover, we are delighted here with most of the work done in the Seminary, and hold it in high honor as a Baptist institution. Whenever we can, we get its scholarly professors to aid us in our work here, and even now are looking forward with pleasure to Dr. Mullins' promised visit and cooperation in the forthcoming dedication of the new Carroll buildings.

We see no good to anybody, but only evil to all concerned, in the creation of a jealous or hostile sentiment between the Seminary and and Southern colleges and universities.

Fraternally,

B. H. CARROLL.

THE LINE MUST BE DRAWN.

And to go a step further, I say that it is the duty of every Baptist paper in the South that believes in order, in fraternity, in righteousness, in peace and progress, and which does not believe in slander and discord and strife, malice and evil surmising, to throw its whole strength against those who are known before the whole world as the breeders of strife in the churches and among the brotherhood. If this is not "a plain denominational duty," then a Baptist paper has no denominational duty.

I once heard Sam Jones describing the woes of a drunkard's wife and the sympathy of good people who do nothing to close the saloons. He used this forceful illustration: "A rabbit was running for dear life with the dogs close behind. As she passed a kind-hearted man, he said: 'Run, sister cotton tail, I think you can possibly make it to your hole.' The rabbit said: 'I am doing my best. If you want to help in this case, keep the dogs back.'" To apply the illustration: We appreciate Dr. Eaton's kindly feelings, but if the Recorder is to do any good in Texas, it must come out on New Testament principles and help us save our weak, untaught churches and people from being led away from the denomination. There is no good in a merely sentimental treatment of the situation. It is far beyond that stage.

But looking beyond Texas, I go back to my former questions: Is there any point on the down grade of calumny, slander, malice, sowing the seeds of discord, etc., beyond which truth and righteousness will not allow us to go in fraternizing with those who thus offend against righteousness and shame the Baptist name? I believe there is.—J. B. Gambrell in Texas Standard.

THREE SUGGESTIONS.

1st. Some time ago one of our Baptist editors said editorially, "the people hate doctrine, but they love the Gospel." Will Bro. J. S. Hardaway, of Oxford, kindly tell us the difference between "the gospel" and "doctrine," in the light of the following and kindred passages: Mat. 7:28; Mark 1:22; Acts 2:42; Rom. 6:17, and 16:17; Tit. 2:7-10.

2nd. During the temperance agitation in our State let not Christians forget that the local church is the only temperance institution set up by our Savior to successfully do battle against the evils of strong drink, let all Baptist churches and all Methodist and Presbyterian, in fact, all the churches, take high ground and shape their discipline according to the New Testament idea, and cease to soften their dealing and twist their rules for fear of losing some drinking members, or for fear some other church will get them.

3rd. Let the friends of popular education remember that the illiteracy of our State will never be wiped out without a compulsory educational law. If the term last twelve months, what good would it do that class who do not attend? We are sorry to say that under the present system 1908 will find many white young men in the country unable to read and write, which, to, my mind, is a sad thing to anticipate. We have many incompetent teachers that do not control their schools in that hightoned manner that they should; the price paid is so small that all competent teachers find better pay elsewhere. Most parents have children that are just entering the foot of fool hill, and fear to send them to an incompetent teacher at that critical age, for fear that they will be expelled from school and thus be injured for life. More money, better teachers, and compulsory attendance is indispensable.

S. C. PAGE.

Godwins, N. C., March 15, 1903.

THE IMMENSE COMMERCE OF THE UNITED STATES.

The new Department of Commerce will have the unique distinction of dealing with the largest commercial interests of the world. In domestic exports, in manufactures, in transportation, and in internal commerce the United States is at the head of the world's list of great nations. Some figures just compiled by the Treasury Bureau of Statistics, which by the new law becomes a part of the Department of Commerce, estimate the internal commerce of the country at twenty billions of dollars, or equal to the entire international commerce of the world.

In arriving at this estimate of $20,000,000,000 for the internal commerce of the United States, the Bureau of Statistics includes only one transaction in each article produced, while, in fact, a very large number of the articles produced pass through the hands of several "middlemen" between those of the producer and those of the consumer. The estimate is based upon the figures of the Census, which put the total value of manufactures in 1900 at $13,000,000,000; those of agriculture at nearly $4,000,000,000, and those of minerals about $1,000,000,000. Adding to these the product of the fisheries, the total value of the products of the great industries in 1900 would be $18,000,000,000, and the rapid growth in all lines of industry since 1900, especially in manufacturing, seems to justify the conclusion that even a single transaction in all the products of the country would produce an aggregate for 1902 of fully $20,000,000,000.

Estimating the internal commerce of the country at former census years by the same method, the Bureau of Statistics finds that the total internal commerce grew from about $2,000,000,000 in 1850 to $3,500,000,000 in 1860, $6,125,000,000 in 1870, $7,750,000,000 in 1880, and $12,000,000,000 in 1890. It will be seen from this that the internal commerce seems to have increased 50 per cent in the decade from 1890 to 1900, and is ten times as large in 1902 as in the year 1850.

During the same period, from 1850 to 1902, the population has increased from 23 millions to 79 millions, and is therefore only three and one-half times as great as in 1850, while the internal commerce is ten times as great as at that time. This relative gain of internal commerce over population is due, in part, to the greatly increased facilities for transportation, the cheapening of cost of articles utilized, and the increased earnings and increased wealth of the people. The railroads have increased from 9,021 miles in 1850, to 201,839 miles in 1902, and the estimated wealth of the country from $7,135,780,000 in 1850 to $94,300,000,000 in 1900—a per capita increase of from $308 in 1850 to $1,236 in 1900. This increase in wealth has been accompanied by an increase in deposits in banks, those in savings banks alone increasing from $43,431,130 in 1850, to $2,597,094,580 in 1901.

Meantime the foreign commerce has made rapid increase, though not at a rate of speed proportionate to that of internal commerce. The imports of 1850 were $173,509,526; those of 1902, $903,320,948. The exports in 1850 were $144,373,720; in 1902, $1,381,719,401.

While it is not practicable to measure the internal commerce of other countries with the same accuracy as that of the United States, it is known that in agricultural products, manufactures and minerals the United States now outranks the other nations of the world, and that the transactions in these products, which form the internal commerce, may therefore be assumed to surpass those of any other country. The manufactures of the United States are now about double those of the United Kingdom, while the value of the agricultural products of the United States far exceeds that of any other one country.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Food for Thought.

Shall the boys be taught of missions?

Of these men are made. If not taught in Missionary Societies how shall they be instructed? Read and consider the following resolutions passed at the last annual meeting:

"We suggest that a Boys' Band will prove a wise provision in many of our churches.

"When you have instilled manly ideas into a boy, and deal with facts and not fancies, when you have made him feel that he is an important factor in any department of life, and that he has part in the conversion of the heathen, then you have won him for good and for general usefulness. It is suggested that Bands be formed in the different churches, either as a separate organization or in connection with the Girls' Band, at the discretion of the leader. As to definite plans, these may be best considered, when the needs of the occasion are definitely known, each on her return home.

"Respectfully submitted,
"MRS. C. D. RAY,
"Chairman."

New Societies.

1. Kings Mountain Association, Union Church—President, Mrs. J. M. Bridges, Camp Call; Secretary, Miss May Porter, Pearl.

2. Goldsboro Sunbeams.—Secretary, Miss Eunice Edmundson; President, Miss Annie Farrior. Members, 10.

3. Neuse Association, Woman's Missionary Society, Dover.—President, Mrs. Nellie Garner, Dover; Secretary, Mrs. W. A. Wilson, Dover.

4. Piedmont Association, Carey Newton Society, Proximity.—President, Miss Lillie Neese, Proximity; Secretary, Mrs. J. H. Rich, Greensboro.

5. Raleigh Association, Woman's Missionary Society, Ephesus Church.—President, Miss Maud L. Castleberry; Secretary, Miss Lizzie Powers, Method.

6. Piedmont, Woman's Missionary Society, Worthville.—President, Mrs. Ella Wrenn, Worthville; Secretary, Miss Ollie Jenkins, Worthville.

7. Piedmont, Woman's Missionary Society, Centrals Falls.—President, Mrs. R. L. Summey, Central Falls; Secretary, Miss Mattie Howell, Central Falls.

8. Green River, Mt. Vernon St.—President, Miss L. P. Smith; Secretary, Miss Ruth Walker, Rutherfordton. Members 6.

9. Association not given—Atkinson. Address Mrs. J. J. Payseur, Atkinson, N. C. Members 15.

10. South Yadkin, Sunbeams, Spencer.—Leader, Mrs. T. H. Krilzer, Spencer. Members 15.

11. Tar River, Washington Sunbeams.—President, Miss I. Smith; Secretary, Miss L. Eloise Davenport, Washington. Members 10.

12. South River, Concord.—Address Miss Martha A. Davis, Autryville.

13. South River, Judson Church.—Address Miss Minnie Lessoms, Idaho.

14. South Yadkin, Spencer.—President, Mrs. S. W. Taylor; Secretary, Mrs. Lee Armstrong, Sepencer. Members 6.

ASSOCIATIONAL VICE-PRESIDENTS

Atlantic.—Mrs. Hight C. Moore, New Bern.

Beulah.—Miss Hattie Tiler, Ridgeville. Letters written, 10.

Brunswick.—Mrs. David Ward, Lubert. Letters written, 27; societies visited, 1.

Buncombe.—Miss E. A. Draughan, Asheville. Letters written, 19.

Carolina.—Mrs. Harriet Gibson, Hendersonville.

Central.—Mrs. R. J. Campers, Youngsville. (Not tabulated.)

Cape Fear and Columbus.—Mrs. J. G. Blalock, Whiteville.

Eastern.—Mrs. A. L. Betts, Warsaw. Letters written, 15.

French Broad.—Mrs. W. H. Woodall, Mars Hill. Letters written, 9.

Green River.—Mrs. J. A. Grayson, Rutherfordton. Letters written, 21.

Haywood.—Mrs. B. F. Hill, Clyde.

Kings Mountain.—Mrs. T. J. Ramsour, Cleveland Mills.

Mitchell County.—Mrs. Lucretia Young, Ledger. (Not tabulated.)

Mt. Zion.—Mrs. L. A. Battle, Durham.

Neuse.—Mrs. H. L. Grant, Goldsboro. Societies organized, 2

Pee Dee.—Mrs. T. B. Henry, Wadesboro.

Piedmont.—Mrs. J. C. Murchison, Greensboro. Letters written, 12; societies organized, 3.

Pilot Mountain.—Mrs. Harvey Crist, Winston-Salem. (Not tabulated.)

Raleigh.—Mrs. C. V. Brooks, Apex. Letters written, 5; societies organized, 1.

Robeson.—Mrs. H. B. Pope, Lumberton. Letters written, 22; societies organized, 1.

Sandy Creek.—Mrs. T. H. Chapin, Pittsboro.

South Fork.—Mrs. W. R. Gwaltney, Hickory.

South Yadkin.—Mrs. D. Burke, Statesville. Letters written, 10.

South River.—Mrs. Samuel A. Howard, Salemburg.

Tar River.—Mrs. Josiah Crudup, Washington.

West Chowan.—Miss Annie E. Erekson, Seaboard. Letters written, 19; societies organized, 1.

Sandy Run.—Mrs. G. P. Hamrick, Caroleen.

Band Superintendent.—Miss Elizabeth N. Briggs, Raleigh. Letters written, 10.

Fourteen from one hundred leaves 86. The aim for the year is a hundred new societies, therefore there are 86 to be formed in the remaining three quarters.

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FOR FIRST MEETING IN APRIL.

Mexico Before Cortez.

There are many stories told of the first people who lived in Mexico, but so little is known of them that we speak of Mexican history as beginning about 600 A. D. It was near this date that a tribe known as the Toltecs settled in the valley of Mexico. They are supposed to have lived before that time in what is now our own United States. They were a farming people, and wore long tunics, sandals and straw hats.

Many other tribes followed the Toltecs into Mexico, some savage and warlike, others as peaceful as the Toltecs themselves. Among these tribes were the Aztecs who afterwards called themselves Mexicans for one of their chiefs, Mexi. They wandered from place to place for long years being despised by the other tribes. Finally they were successful in a war against their proud neighbors and left their miserable islands and marshes for better homes.

Through their priests, the Mexicans received a message from one of their gods telling them to settle where they should find a cactus growing from a rock, upon the branches of which should be sitting an eagle with a snake in his beak. When the people found this very thing they were satisfied that the place had been chosen for them. Here they built a city where now the City of Mexico stands, and the flag of Mexico with its picture of the rock, the cactus and the eagle with the snake keeps in mind the old story.

LAWS OF THE AZTECS.

The early Aztecs or Mexicans had at first so few laws that the people knew them by heart. They were represented to the people by paintings and the judges had clerks who by means of this picture writing, described the law cases and the people concerned in them.

Some of the laws were kind, others very severe. In every town was a court to enforce law and punish those who broke it. Inns were built along the roads for the free accommodation of travellers, and bridges and boats for their convenience in crossing rivers. Roads were kept in order at the public expense.

The Mexicans had two sorts of prisons. One for people who could not pay their debts and those not condemned to die; the other, a kind of cage, in which criminals and prisoners of war who were to be put to death or sacrificed to one of the gods were confined. People were punished with death for murder, even of a slave; for any treason against the monarch, stealing tax money, etc., the offender and all his kin to the fourth degree were put to death. Drunkenness in youth also meant death at the hands of the law. Prisoners of war were made slaves or offered as sacrifices, consequently in battle the Mexicans tried to capture them alive.

Slaves about to be sold might free themselves by taking refuge in the royal palace. Slander and lying to the harm of another was punished by cutting off a part of the lips and sometimes the ears.

Marriage required the consent of the parents of both parties and devotion to father and mother was one of the great virtues of the Aztecs.

AZTEC HOME LIFE.

The true occupation of the Aztecs in spite of their many wars, was farming. All the people, even in the cities, cultivated the soil, except the soldiers and the nobles.

Men did the heavy work and the women helped by scattering seed and such light work.

They were devoted to flowers, and wove long garlands of the beautiful blooms in their land for festivals and rejoicing. Also they were a music-loving people and their temple service was attended with singing and playing.

The women were not oppressed, but ruled their homes peaceably, taking care of the children, cooking the food, and looking after the household needs. Cotton cloth was woven and the robes of the kings were made gay with the bright feathers of tropical birds.

The Aztecs had no alphabet but used certain signs and pictures to describe their subjects upon which they wrote. This manner of writing was handed down from father to son, and taught in colleges or by priests. They wrote on paper made from the fibre of a plant or on linen cloth. The colors used were usually vegetable dyes, so lasting as to remain clear up to the present. The Spanish conquerers of Mexico destroyed many of these paintings, but a few are still preserved.

RELIGION IN MEXICO BEFORE 1519.

The Aztecs believed firmly in a future life though they thought different places of happiness were ready for different kinds of people. Warriors killed in battle were immediately to dwell in the house of the sun; souls less great went to live in the different planets. But they were later to go to still another and happier place. For four years after the death of any one, friends and kinpeople offered meat, wines, flowers, and perfumes to the dead in certain months of the year. One month was dedicated to children, another to men killed in battle.

When an Aztec chief died his body was prepared as for a long journey. Four papers were presented to the dead man as passports across the mountains, from the evil of the great serpent, to put to flight alligator, and for a safe passage across the eight deserts and the eight hills. A little red-haired dog was killed, a leading-string tied about his neck, and he was buried near the grave. For rich or poor, warrier or slave, the little dog was killed to guide his master across the nine great torrents which every departed soul must encounter.

There was an order of priestess among the Aztecs and one of their most worshiped deities was a goddess called She of the Skirt of Serpents. A statue of this goddess was found long after people had forgotten her. It is now in the museum of Mexico. She was the goddess of the earth after sunset and also of the dead.

Although most of their religion was peaceful and mild, there was the awful stain upon it of human sacrifice.

HUMAN SACRIFICE.

In the museum of Mexico is a large carved stone known as the Drinking Cup of the Eagles. There was an order of nobles known as the Eagles whose god was the sun. At certain ceremonies they offered a human victim upon this stone, the Drinking Cup of the Eagles. The victim was chosen from among the captives of war and taken to the temple. The priests gave him messages to their god, the sun, and these he was made to repeat in a loud voice before the carved image of the sun. He was then put to death with the command to go with his message to the real sun in the other life.

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W. H. MAY, M. D.,
94 Pine Street, New York City.

DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHITAKER, M. D., 61 Irwin St., Atlanta, Ga.

IF YOUR LIVER

is inactive, or your DIGESTION out of order, use MONA LIVER TONIC, which is the best preparation known for producing a healthful and continuous secretion from the liver and other organs. It is an absolute cure and preventive of torpid or inactive liver, thus preventing costiveness, or curing this condition if it already exists. Of course the consequent troubles of obstinate costiveness, such as sick or nervous headache, restlessness, sour stomach, colic, heartburn and kindred diseases are relieved by this most excellent remedy. Blotches, pimples, or rough skin, caused by indigestion or costiveness, will be relieved in a few days by the use of MONA LIVER TONIC, thus producing a beautiful complexion. It will cure JAUNDICE in a few days.

Price, 50 cents and $1.00.

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E. A. CRAIGHILL, DRUGGIST,

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For sale by all Druggists.

Charlotte Affairs.

Though Baptist headquarters are not located in the Queen City, still we feel that this is the "hub" of the North Carolina universe, and that what interests us interests the balance of mankind. Charlotte grows materially all the time; new enterprises are launched almost daily, and building goes on with a rush, from the modest home to the $600,000 cotton mill. The prediction is now made that our population will be doubled in the next ten years—that is what real estate men and builders say—of couse they speak the truth, occasionally. But really this promises to be the greatest building year Charlotte has known.

BAPTIST AFFAIRS

But you are most interested in the religious situation. We are trying to keep step with business men. Our churches are doing well. Out in Dilworth, Dr. J. Q. Adams is pushing Pritchard Memorial with all his might. A city is building up around him, and he is rejoicing in frequent additions. Sunday week several were baptised. The Doctor has just moved into an elegant home which he erected, as he tells us, for old age, which means that he is a fixture.

And this reminds us that the whispering breezes tell us that a strong and prosperous church is seeking to capture Rev. L. R. Pruett, of the Twelfth A. Church. He is doing a fine work, and we wish folks would let him alone. His church is hoping to begin the new building soon. It will be a handsome affair, and in a splendid section.

At Louise, Rev. D. M. Helm is pushing church work in that growing suburb. Already there are four or five manufacturing plants in his field, and now the new and half a million cotton mill is to be located, with a population of 1,000 or 1,500.

Tryon Street moves on as usual. Our Sunday-school has grown rapidly in the last two or three months. We have now almost a regular attendance of 350. We recently enlarged our school-room, and now we are face to face with another enlargement. Our Baraca and Philathea classes are on a boom; also the primary department.

In the beginning of the year our Baptist Young People's Union began to move in the matter of supporting a missionary in the foreign field. Sunday week Dr. R. J. Willingham, of Richmond, paid us a visit and raised about $1,100 for Foreign Missions. The next Monday night the young people increased this by a good subscription, so that with what the Sunday-school and female mission societies give, we shall reach the neighborhood of $1,400. This is pretty good for old Tryon Street. A few years ago we gave only a few hundred, and not many years ago we had one feeble church in Charlotte.

Now that we are bringing the tithes into the store-house, we are looking for the Lord to open the windows of heaven and pour us out such a blessing as we shall not be able to contain. We receive nearly every Sunday additions by letter, but we are praying for conversions.

A. T. BARRON.

Charlotte, N. C., March 14th.

Virgilina Notes.

I will say that my pastor, Rev. J. M. Coleman, of South Hill, Va., is doing a good work at Virgilina. He's a most excellent preacher, and, better still, he is a grand and gloriously good man—stands high as a gentleman everywhere he is known.

We are trying to get up money enough to make some improvements in our house of worship, such as adding new pews, painting the house and adding a vestibule and belfry, etc. These are badly needed.

You would be surprised to know how rapidly and substantially Virgilina is forging to the front. The mines afford employment for a great many laborers, and it is this, in large part, that's building up the town. You will also be very glad to know that Rev. John Lewis is doing a most excellent work at Aaron's Creek. I think he is succeeding quite well also at Clarksville. The members at Aaron's Creek are very enthusiastic over his fine, sensible preaching. From all accounts he's a No. 1 preacher. So say his members.

The cause there seems to be in admirable plight, and no wonder; for twenty years they had the able services of Rev. H. G. Crews, of Scottsburg, whose sound, logical preaching has borne very abundant fruit. Then came the spiritual, loving Rev. G. T. Walkins, with his overflowing heart of Christian zeal, which did much to kindle the flame of religious fervor. Now they have Lewis, than whom you will find few abler expositors of the Word. They are growing, and they ought to!

M. F. WILLARD.

A Great Sunday School Campaign.

The Executive Committee of the North Carolina Sunday-school Association has inaugurated a campaign in the interest of the Sunday-school work which will probably cover the entire State. At least such is the hope of the Committee. The campaign is conducted by a Tour Party composed of four persons, all of whom are specialists in their respective lines of Sunday-school work. The members of the party are: Prof. E. M. Smith, of Elon College, General Secretary of the Association and leader of the tour; Rev. John T. Jenkins, formerly of Marietta, Ga., a prominent minister, writer and platform lecturer; Mr. Chas. Elmer Furman, of New York, a chalk artist and Scripture illustrator; Rev. Walter Holcomb, of Montreat, N. C., who spent last summer in the great Sunday-school of the First Methodist Church of Memphis, Tenn., and is a most attractive teacher and speaker.

This Tour Party will visit the various counties of Eastern North Carolina, holding a two-days Convention in each county, as given in the itinerary below. The Sunday-schools of every denomination in these counties are earnestly requested to attend these Conventions and take part. The Tour Party does all the advertising necessary and furnishes a large four-page souvenir program for use at each Convention. Each county, however, is asked to furnish four or five speakers, who, with the members of the Tour Party, will make up the principal speaking force of the Convention. The Tour Party will be in this county on the date given below. The Sunday-schools of the county are earnestly requested to begin to get ready for this Convention which will probably be the largest held in the county. Every Sunday-school should send at least five delegates and as many more as possible. The Sunday-school Superintendents and pastors in the town where the Convention is to be held, in each case, should hold a meeting and make all arrangements for the Convention, selecting the place of meeting, appointing a committee, etc. The name of the chairman of the Entertainment Committee should be reported to the General Secretary as soon as possible. The Tour Party furnishes the leader of the music, the organist and the song books for each Convention, but the choirs of the town in which the Convention is to be held are requested to furnish special music. The sole purpose of this tour is to organize the Sunday-schools of each county into an Association, and to bring to the Sunday-school workers of the State the best methods of teaching and conducting Sunday-school work.

Each Sunday-school in these counties visited by the Tour Party is requested to bear its proportional part of the expense, which will probably be about two cents per member, which money should be sent by the delegates to the County Convention. Pastors and Superintendents are ex officio delegates and members of the Convention. Another helpful feature of each Convention will be the Literature Table, in charge of one member of the Tour Party, where all kinds of the latest, best, Sunday-school helps will be on exhibition and for sale. The first tour will close with State Convention, which meets at Kinston, April 28-30. All communications concerning the work should be addressed to Prof. S. M. Smith, General Secretary, Raleigh, N. C., or to points ahead as indicated by the itinerary, which is as follows:

Fayetteville, Cumberland County, Thursday and Friday, March 26-27.

Lumberton, Robeson County, Saturday and Sunday, March 28.29.

Wilmington, New Hanover County, Tuesday and Wednesday, March 31. April 1.

Warsaw, Duplin Copnty, Thursday and Friday, April 2-3.

Clinton, Sampson County, Saturday and Sunday, April 4-5.

Wilson, Wilson County, Tuesday and Wednesday, April 7-8.

Enfield, Halifax County, Thursday and Friday, April 9-10.

Rocky Mount, Nash County, Saturday and Sunday, April 11-12.

Williamston, Martin County, Tuesday and Wednesday, April 14-15.

Washington, Beaufort County, Thursday and Friday, April 16-17.

Greenville, Pitt County, Saturday and Sunday, April 18-19.

Beaufort, Carteret County, Tuesday and Wednesday, April 21-22.

Jacksonville, Onslow County, Thursday and Friday, April 23-24.

New Bern, Craven County, Saturday and Sunday, April 25-26.

Kinston, Lenoir County, State Convention, April 28-30.

From the Beginning!

Dear Brother:—Inclosed you will find money order to pay my subscription to the Recorder. I have been taking and reading the Biblical Recorder ever since there was one, and I do not feel like I could do without it.

Your sister in Christ,

MRS. M. A. IVEY.

Ashpole, N. C., Feb. 24, 1903.

A HAPPY HOME

Is one where health abounds.
With impure blood there cannot be good health.
With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood.
Pure blood means health.
Health means happiness.

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LATEST STYLES.
LYCETT STATIONERS,
ENGRAVERS TO SOCIETY,
311 North Charles Street,
BALTIMORE, MD.

When writing advertisers, please mention this paper.

A woman has used a lamp chimney of mine for fourteen years.

What a jolly good time she has had!

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

'To keep your home free from bugs and insects, use

Death Dust

Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not mailable.

THE CARROLLTON CHEMICAL CO., Baltimore, Md.

MORPHINE,
OPIUM, WHISKEY AND ALL DRUG HABITS
Cured Without Pain at Your Home.
THE BEST OF SANATORIUM FACILITIES IF DESIRED.

If you are addicted to these habits you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment, LEAVING OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best Dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address, Dr. B. M. Woolley, 201 Lowndes Bldg., Atlanta, Ga.

DURHAM NOTES.

On the first Sunday in March we made by far the largest contribution to Foreign Missions we ever made; and interesting is it to notice at this time began the greatest revival ever seen in the Second Baptist Church. After continued services for two weeks, the meeting closed with between sixty and seventy persons making a profession of faith in Christ; thirty-five of whom at once presented themselves for church membership, many of whom were grown-up people. There are many yet that we expect to come into the church; several children who are waiting for careful examination on part of parents, Sunday-school teacher and pastor.

Bro. J. O. Alderman, who has recently come to East Durham, assisted the pastor in this meeting. His preaching was excellent and most applicable, and everybody fell in love with him.

There are a few things which I think evidently led to this remarkable revival meeting.

First, the progressive spirit of missions. No church can hope for a great revival whose consuming zeal is not to give the Gospel of Christ to all the world. God only comes to us as we seek to go to others. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." Luke 6:38.

The second helpful agency to this meeting was efficient Sunday-school work which has been going on for months, in which the purpose of all officers and teachers has been to lead the unsaved to Christ, looking forward to this series of meetings for large harvesting. The Sunday-school whose purpose is not to lead to Christ and thus prepare the church for great revivals is a misnomer.

The third immediate aid to this meeting, I believe to have been the power of the Spirit in song, making melody unto the Lord. I believe the effectiveness of many powerful sermons is destroyed by the presence and singing of ungodly folks in a choir, or at least a choir composed of others beside spiritually-minded Christians. Let the pulpit and choir be on a level as far as possible in spirituality.

The last, but not least help to our meeting, was the splendid fellowship and brotherly love existing in our church membership, and we continued with one accord in prayer and supplication.

In closing may I add that things pertaining to the Kingdom in general are hopeful in Durham. Our people are being greatly aroused on the cause of temperance, and it seems to have taken new life since the Legislature adjourned. Only last week we organized an Anti-Saloon League with over two hundred voters. A large number of names have been added since. Next Tuesday night, March 24, the League will meet again. The court-house, not being large enough to hold the crowd as shown by our last meeting, we will meet at Trinity Methodist Church. We are in this temperance fight to the finish. May God give us the victory soon.

Brethren Thomnson, Alderman and Harris are geting strong holds on the hearts of their people, and are proving themselves in every sense worthy successors to the splendid brethren who went before them. And Barrett, at West Durham, is old gold anywhere.

We appeal to the brotherhood at large to pray for the Baptist cause in Durham, which has been so abundantly blessed by God. We hope to have all our new pastors in the Association and many visitors at our fifth Sunday meeting which meets with Cedar Fork Church.

C. J. D. PARKER.

From Dukes to Mapleville.

Dear Brother:—I write this to inform you that I have moved from Dukes, Nash County, to Mapleville, Franklin County, N. C. You will please send my paper to this place and ask my correspondents to do the same.

I desire to say through your paper that my reason for moving was to be nearer my work, which is all in Franklin County.

I wish to express through the Recorder my thanks to the people of Nash County for their love, confidence and many acts of kindness shown to me and mine all through my stay with them, and especially during my son's sickness and death. We will always love the people of Nash, and will pray God's blessings upon them. And sometime we will come back again.

The people of Franklin have received us with open arms, and have done all they could to make us welcome and feel at home. On Friday evening after our arrival on Tuesday, the people of Mapleville took possession of our home, and for three hours they came each with a bundle and a glad smile and happy welcome. Finally Professor Beebe's school sixty strong, came in a body, and they gave us a delightful evening. During the time, tea was served; the table was beautiful and all had a pleasant time.

When the good people went home the preacher's pantry was full, and the hearts of the pastor's family were full of gratitude to God and love to the people. There may be better people than these somewhere, but I have not found them.

On Saturday Popular Springs pounded us again; so that we have all and abound. God bless them all, and help me to be more abundant in my labors than ever before. In all my sorrow in the loss of my son, God has been so good to me in raising me up so many friends.

G. M. DUKE.

Mapleville, N. C., March 10, 1903.

Dr. Curry's Request.

In 1901, Dr. Curry made a memorable speech before the Legislature of North Carolina, upon the subject of education. His closing sentence, heard and noted by the Private Secretary of the Governor, Rev. Baylus Cade, needs to be recalled, and now heeded by those of us who shall seek to perpetuate his life's mission. This is it:

"When I shall die, or soon or late, if any one shall have enough interest in me to place a simple stone upon the turf that shall contain my ashes. I could wish that he might write upon it, 'Here lie the mortal remains of one who loved little children and gave part of his life in efforts to promote their education.'"—B. W. S. Simms, in Christian Index.

SPECIAL RATES SOUTHERN BAPTIST CONVENTION VIA SOUTHERN RAILWAY, SAVANNAH, GA., MAY 7-14, 1903.

The Southern Railway announces that on account of above occasion a rate of one fare, plus 25 cents, for round trip, from all points South of the Ohio and Potomac and east of the Mississippi Rivers.

Tickets on sale May 5 to 7, inclusive, with final limit May 20, 1903.

Extension of return limit can be obtained until June 1, 1903, if deposited with Mr. Jos. Richardson, special agent, on or before May 20, and on payment of a fee of 50 cents.

Every facility for the comfort and convenience of those attending this meeting will be provided by the Southern Railway.

Rate from Raleigh, $10.85.

For rates, sleeping car reservations and other information, apply to any ticket agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

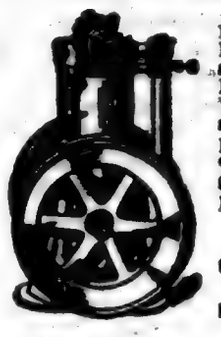
Tetter, Eczema, Salt Rheum, Ground Itch.

"I unite in the wonderful merits of Tetterine. It has cured me as sound as a gold dollar. I spent over four hundred dollars for other remedies without relief."—W. M. Tuttle, Savannah, Ga.

50c. at druggists, or by mail from
J. T. Shuptrine, Sole Proprietor, Savannah, Ga.

Farmer's Friend Horse Power.

1 1-2 C. AN HOUR.



We make a specialty of 1, 2 and 5 H. P. Gasoline Engines for farm uses, such as Grinding Feed, Pumping Water, Sawing Wood, running the Grind stone, or for any other purpose whatsoever requiring small power. We guarantee satisfaction.

NO SMOKE! NO DANGER! NO FIRE!

Write us for prices and terms.

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123 AND 125 Fayetteville St. RALEIGH, N. C.

Our Spring Dress Goods ARE READY.

Our Dress Goods Stocks Are At Their Best.

Bouretted effects are the striking feature of this season. You find rough dots and dashes on the thinest voilles and the heaviest Coures, Etoumes, in the most charming variations.

The prices run from $1.00 to $1.50 a yard.

Our free delivery mail order system is at your service. We prepay express or freight charges in North Carolina on all cash mail orders of $5.00 or more.

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There's Life in Every Drop.

There is no remedy that contains such life-giving or life-sustaining properties as Vin-gu-ol. In the hypophosphites there is the very best food and vitalizing and invigorating principles for the nerves, bone and tissue.

In the Guaiacol you have the best antiseptic and healing agent for weak throat and lung tissue. Cod Liver Oil, divested of all the fatty and disagreeable properties, gives you the best alterative and flesh-producing remedy. The combination elegantly aromatised presents the very best tonic and general health builder you can possibly get.

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CHURCH ENVELOPES, PRINTED TO ORDER

We can save you money on them. Write us for samples. Give membership.
J. A. Purdie & Co., Richmond, Va.

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$5,000 DEPOSIT. R. R. Fare Paid. 1,000 FREE Scholarships offered. All graduates at work; many earn $1,000 to $2,000 per year. Write Quick! DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Macon, Ga.

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CURED WHILE YOU WAIT, BY
CAPUDINE
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I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No cauterine. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "HOSPITAL TREATMENT," and if you have been humbugged till you have lost faith in the honesty or ability of any one to handle that disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything ails in the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go about and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MARSH,
Dry Bridge, Va.

SOUTHERN RAILWAY.

In effect January 18, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 36, "Atlanta Express," Pullman sleeper and day coaches to Atlanta, Pullman Tourist sleeper to San Francisco, Cal., Tuesdays, Thursdays and Saturdays via New Orleans and Southern Pacific. No. 33, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 138, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
H. H. CHADWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. E. GREEN,
City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

Temperance.

The Bar.

The saloon is sometimes called a bar,
that's true—
A bar to heaven, a door to hell;
Whoever named it, named it well.
A bar to manliness and wealth;
A door to want and broken health;
A bar to honor, pride and fame,
A door to sin and grief and shame.
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life;
A door to brawling, senseless strife.
A bar to all that's true and brave,
A door to every drunkard's grave,
A bar to joys that home imparts,
A door to tears and aching hearts,
A bar to heaven, a door to hell,
Whoever named it, named it well.
—Author Unknown.

A Temperance Psalm.

A stands for Alcohol; deathlike its grip.
B for Beginner, who takes just one sip.
C for Companion, who urges him on.
D for Demon of Drink that is born.
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist.
G for Guilt he afterwards feels.
H for the Horror that hangs at his heels.
I his Intention to drink not at all.
J stands for Jeering that follows his fall.
K for a Knowledge that he is a slave.
L stands for Liquors his appetites crave.
M for convivial Meetings so gay.
N stands for No that he tries hard to say.
O for the Orgies that then come to pass.
P is for Pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R stands for Ruin that hovers around.
S stands for Sights that his vision bedims.
T for the Trembling that seizes his limbs.
U for his usefulness sung in the slums.
V for the Vagrant he quickly becomes.
W for Waning of life that's soon done.
X for his eXit regretted by none.
Youths of this nation, such weakness is crime.
Zealously turn from the tempter in time!

The Chief Value of Prohibition in Kansas.

BY T. E. STEPHENS.

The chief value of an enforced prohibitory law to any State or community is the protection which it affords the young and easily tempted. It closes the road over which they would otherwise travel to reach a destination of shame. This is a matter of primary importance.

The boy twelve or fifteen years of ago is easily led astray, but let the same boy grow to manhood away from the alluring temptations of the saloon and the chances are that even though his lot in after life be cast in a license community the saloon will have few if any attractions for him. The law has protected him during the thoughtless or "wild oats" period of his youth. The education of his environment has been against the saloon and against indulgence in drink. It is this fact which accounts in large measure for the sober habits and manly conduct which characterized the Kansas soldier-boys during the Spanish-American and Philippine wars.

The protection of the youth means the protection of the home and of the community. It means the prevention of two-thirds of all pauperism and crime. It means the averting of calamities, the magnitude of which is indicated in the fact that, according to conservative statistics, one boy in every ten in the average license community actually becomes, first, a moderate drinker, and then a drunken sot; and it is out of the vast army of sots thus created that the majority of our paupers and criminals come. These are they who fill saloon communities with want and woe, who crowd the jails and almshouses, and who heap up taxation for the rest of the community to pay. And all to satisfy the greed of debased humanity and the appetites of weak-willed victims, both of which classes speedily degenerate into cruel brutehood—devoid, sooner or later, of moral sense—physical, social, intellectual and spiritual suicides. These are some of the unspeakable calamities which are visited upon license communities, but which Kansas prohibition, by protecting Kansas youth, prevents in a large part of Kansas territory.

Topeka, Kan.

Gowns for Girl Graduates.

White organdy has become the accepeted material for gowns for girl graduates. When expense is no object these gowns are trimmed with ruffles of the same, each edged with a row of number one white satin ribbon. They are usually worn over slip skirts, and trimmed waist linings cut low-necked and sleeveless. The waists are striped with lines of the ribbon gathered to alternate with clusters of fine tucks.—May Ladies' Home Journal.

The Elizabeth City Economist says that a mammoth stock farm, containing 90,000 acres of fine pasture lands, has been established in Hyde County. Twenty-five thousand head of cattle and horses are to be kept on the farm.

Sleeping Volcanoes

A thin, vapory smoke, lazily ascending from its crater may be the only visible sign of life in the sleeping volcano, but within is a raging sea of fire, molten rock and sulphurous gases. Those who make their homes in the peaceful valleys below know the danger and, though frequently warned by the rumblings and quakings, these signs of impending eruption go unheeded. They are living in fancied security when the giant awakes with deafening roars and they are lost beneath a downpour of heated rock and scalding ashes.

Thousands of blood poison sufferers are living upon a sleeping volcano and are taking desperate chances, for under the Mercury and Potash treatment the external symptoms of the disease disappear, and the deluded victim is happy in the belief of a complete cure, but the fires of contagion have only been smothered in the system, and as soon as these minerals are left off will blaze up again. Occasional sores break out in the mouth, a red rash appears on the body, and these warning symptoms, if not heeded, are soon followed by fearful eruptions, sores, copper colored splotches, swollen glands, loss of hair and other sickening symptoms.

Mercury and Potash not only fail to cure blood poison, but cause Mercurial Rheumatism, necrosis of the bones, offensive ulcers and inflammation of the Stomach and Bowels.

Bowling Green, Ky.,
March 24, 1902.

Gentlemen: For over four years I suffered greatly from a severe case of contagious blood poison. I went to Hot Springs, staying there four months at a big expense. I then consulted physicians, who prescribed Mercury. Nothing did me any good, in fact, the treatment proved more harmful than beneficial. I mentioned my case to a friend, who told me that S. S. S. had certainly cured him. I at once commenced the use, and in six months could find no trace of the disease whatever. This was about two years ago. I continued S. S. S. for some time to make sure of a permanent cure, and I can truthfully say I am entirely well.

D. M. SANDERS.

The use of S. S. S. is never followed by any bad results. It cures without the slightest injury to the system. We offer $1,000.00 for proof that it contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, and the only radical and permanent cure known. It destroys every atom of the virus and purifies and strengthens the blood and builds up the general health.

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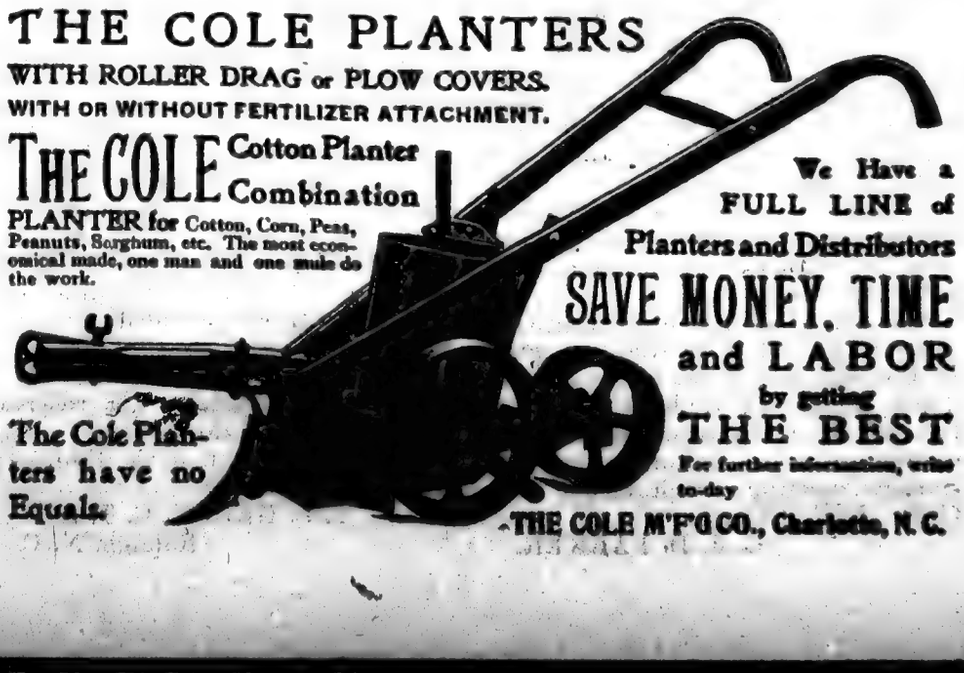

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Marriages.

PERRY—PARKER.—Miss M. I. Perry and Dr. James R. Parker, April 1, 1903, at Belvidere, N. C. At home, Cisco, N. C., April 15.

MYERS — MASSEY. — At the home of the bride's father, Mr. J. W. Massey, Reeds, N. C., on March 12, 1903, Mr. Jesse Lee Myers to Miss Carrie Emma Massey, John R. Miller, officiating.

Obituaries.

EURE.—On February 2, 1903, our dear brother, Elmore Eure, died at his home near Eure, Gates County, N. C., at the age of 61 years. He was a deacon and a faithful member of Cool Springs Baptist Church. When he was called home for his bright reward.

He leaves a loving wife, one child and many friends to mourn their lost, and has gone to meet his dear son, Rev. J. Z. Eure, in heaven.

VICTOR HARRELL.

Crowned.

Major Charles H. Clarke, after a long life of loyal service, has at last received the King's summons, "Well done thou good and faithful servant, enter thou into the joy of thy Lord," and has passed on through the pearly gate to the New Jerusalem.

Nothwithstanding the fact that he was nearly seventy-six years old and had been in feeble health for several years, his naturally cheerful disposition made him seem much younger, and the end came as a shock to his family and friends.

Major Clarke began his earthly life in Henrico County, Va., on May 24, 1827, and was promoted to the heavenly life from Melrose, Fla., January 31, 1903.

During the late Civil War he distinguished himself by his bravery and loyalty to the South. At the first call for troops he enlisted in the Henrico Southern Guards. At the re-enlistement in 1862, he was made captain of his company, and after the battle of Malvern Hill, he became Major of the regiment. He was actively engaged in many battles and was seriously wounded at Drewry's Bluff in 1864. After his recovery he again took his place in the regiment and served faithfully until the close of the war.

Returning to his home, he found it devastated by the armies, and decided to move his family to Goldsboro, N. C. He afterward removed to Cary, in the same State. In later years he lived in Richmond, Va., and for a few years past had spent considerable time in Melrose, Fla.

Major Clarke was an enthusiastic Sunday-school worker, whose heart was kept young by his interest in children and young people, and a consistent Christian gentleman whose influence for the right was felt by all who knew him.

He returned to Melrose last October and was cordially welcomed by relatives and a large circle of friends who had learned to honor and love him.

During the few weeks of his last illness everything that family and friends could do to prolong a useful life was done, but the time for his relief from suffering had come and he willingly responded to the call.

He loved the sunny Florida, and is laid to rest in the Baptist cemetery at Melrose.

R. E. MERRYMAN.

Melrose, Fla.

Tributes of Respect.

Whereas, it has pleased our kind Heavenly Father to take from our Sunday-school and church our friend and brother, Dr. L. W. Battle; therefore be it.

Resolved 1. That, while we bow in humble submission to the Divine will, yet we recognize the fact that in Dr. Battle's death the Sunday-school has lost one of its most loyal teachers, the pastor a strong friend, and the poor and afflicted, a friend and physician whose place it will be difficult to fill.

2. That while we extend to the bereaved wife and loved ones our sincere sympathy in this, the hour of their deep sorrow, we commend them to Him who knows and loves, and says "My grace shall be sufficient for them."

3. That these resolutions be spread upon the minutes of the Sunday-school, a copy sent to the family of the deceased and to the Biblical Recorder and North Carolina Baptist, also the Durham daily papers for publication.

Respectfully,
MRS. E. L. ROGERS,
MRS. J. A. SMITH,
MR. R. T. HOWERTON,
Committee for the First Baptist Sunday-school.

DAVIS.—It is in humble submission that we bow to the will of our great Grand Master in calling from us our beloved brother, A. L. Davis, who was born in March, 1822, and died February, 1903.

He professed Christ and joined the Baptist Church in 1842. He was soon after married to Miss Glafrey Bailey. There's was a congenial, happy life together. They were blessed with eight children—all of whom, save one, have a hope in Christ. His wife and two children were, before him, called to furnish music among the ransomed choir.

He was a man, though of limited education, who served his community, county, State, lodge and church, with earnest endeavor. His advice was sought and accepted by his neighbors. He was Justice of the Peace for many years, his voice was heard in the Legislature of North Carolina and in the Constitution Convention during the Reconstruction period. He had the moral courage to maintain what he believed to be right.

He was made a Mason in the Franklinton Lodge in 1855; was a charter member of New Light Lodge, No. 215, in 1860, and later, joined the Granville Lodge, No. 380. He served as Master of the Lodge for ten years—six in the New Light and four in the Granville Lodge, of which he was a member at death, honored and loved.

He joined the Brasfield Church, where he was loyal to her cause. Afterwards, by letter, he joined Woodland Church, where he remained faithful until the summons came: "Well done, good and faithful servant, come up higher." Earth's loss, but Heaven's gain.

We, as committee, ask that a copy of the above be sent to the bereaved family, one to the Biblical Recorder, one be written on the church record and one upon the minutes of Granville Lodge.

Lovingly submitted,
P. R. ALLEN,
J. H. WADKINS,
S. N. LITTLE,
Committee.

One who has wrought well in this sinful and wicked life ought to be remembered. Such a life is a proof of what can be, and is, therefore, an inspiration to others.

On the twenty-second day of July, 1902, Miss Leona Watson, of Dillon, S. C., was twenty-five years old. On that day she was happily married to Rev. J. A. Mason, then pastor of the Baptist church at Gibson, N. C. Their married life lasted only six months and a half, as she died on February 7, 1903, from severe burns received twelve days before.

This death is a very strange providence, but the ways of God are far beyond comprehension. We must not ask to know the ways of God, but ask for resignation to do His will.

This young woman was beyond the ordinary in many respects. She was an expert with her hands in almost any work which she attempted. She reminded one of Solomon's excellent woman as given in the thirty-first chapter of Proverbs. Her skill and industry, her independent spirit and good judgment, her perfect candor and unselfishness, all of these noble traits of character were wholly consecrated to the Master's service.

As a young woman in the social circle, her influence was always positive. She never walked on the border-line of truth and error. If anything in social life was questionable, she did not do it. She was as true to her convictions as the needle to the pole.

As a member of the Home Circle, she was without a superior. Her father and mother, brothers and sister, have been helped in every way by this one member of the family in the home. One of her brothers is a college graduate, but behind that college education is the heroic self-sacrifice of a noble sister. Her moral and religious influence over the children of the household can never be known till we "know even as we are known."

Her life was free from the narrowness of the bigot, but there was a consistent loyalty to the truth as she believed it which made people who held a different opinion respect her faith.

At the time our Brother Mason married her she was, and had been for some time, a great worker in her church. A teacher in the Sunday-school, President of the Woman's Missionary Society, leader of Sunbeam Society, President of W. C. T. Union an organist.

Her husband found in her a helpmeet indeed. Better for him to have loved such a woman and lived with her as his wife for only a short while than never to have known the wealth of her love and the consecration of her life.

Our dear brother is quite a young man to have passed through such sore trials. This is the second time that the twain which have become one flesh have been torn asunder by death. And yet no Christian must despair. God is as loving as He is powerful.

"The way at times may dark and weary seem,
No ray of sunshine on our pathway beam,
The dark clouds hover o'er us like a pall
And gloom and sadness seem to compass all;
But still, with honest purpose, toil we on;
And, if our steps be upright, straight and true,
Far in the east, a golden light shall dawn,
And the bright smile of God come bursting through."

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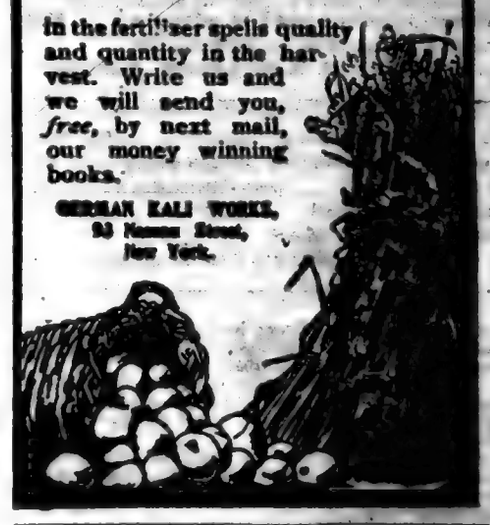

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4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

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Acknowledgements.

March 25, 1903.

State Missions.—S. S. Boiling Springs, $1.00; Red Oak, Tar River, 3.70; W. M. S., Salem, So. River, 3.30; Aberdeen, 4.00; Brantley's Grove, W. Chowan, 4.05; North Henderson, Tar River, 6.50; Gibson Mill, 3.00; Forestville, 8.61. Total this week, $34.16. Previously reported, $2,839.87. Total this year, $2,874.03.

Foreign Missions.—Midway, $1.25; Ephesus, Tar River, 1.00; W. M. S., Lystra, Mt. Zion, 1.70; W. M. S., Louisburg, Tar River (Xmas off.), 5.25; W. M. S., Louisburg, Tar River, 8.25; W. M. S., Immanuel, Sandy Run (Xmas off.), 2.25; W. M. S., Immanuel, Sandy Run, 2.81; W. M. S., So. Pines, Sandy Creek, 4.33; Y. L. M. S., B. F. U., Central, 16.79; Worthville, 3.45; Reeds X Roads, Liberty, 16.61; Holloways, Liberty, 16.14; Jersey, Liberty, 7.10; Bethany, Flat River, 5.10; Cary Chapel, Tar River, 9.18; Fort Barnwell, 2.50; Mt. Tabor, 4.25; Jr. B., First, Statesville, 2.58; Gibson Mill, 1.00; Eagles, Tar River, 2.50; Bryson City, 5.00; Blackwoods Chapel, 1.50; Lennons X Roads, 7.15; Woodland, Central, 3.25; Hickory, So. Fork, 6.00; W. M. S., Hickory, So. Fork, $5.25; Lebenon, Brunswick, 6.00; Silent Grove, C. F. and Col., 2.00; Creeksville W. M. S., W. Chowan, 10.00; Lea Bethel, 5.00; Sandy Bottom, 1.00; Forestville, 2.55; Conoconary, Tar River, 1.04. Total this week, $169.78. Previously reported, $2,777,92. Total this year, $2,947.70.

Home Missions.—Ephesus, Tar River, $2.35; W. M. S., Chowan, W. Chowan, 5.00; W. M. S., So. Pines, Sandy Creek, 4.33; Macedonia, Chowan, 6.00; Worthville, 3.85; Margarettsville, W. Chowan, 5.94; Fort Barnwell, 3.00; Greens X Roads, 10.00; Island Creek, Flat River, 9.38; Mt. Tabor, 4.00; Mooresville, 7.06; Dunn, 7.40; Blackwoods Chapel, .35; Olive Branch, Mt. Zion, 7.00; Hickory, So. Fork, 2.00; Lebanon, Brunswick, 6.00; Silent Grove, C. F. and Col. 2.00; Forestville, .50. Total this week, $86.16. Previously reported, $575.86. Total this year, $662.02.

Education.—Mt. Olive, $2.52; Hickory, So. Fork, 1.50; Chowan, W. Chowan, 6.00; Sol. Allen, 2.00; J. H. Gorrell, 3.00; P. Olive, 5.00; Scotland Neck, 25.00. Total this week, $45.02. Previously reported, $436.-07. Total this year, $481.09.

Ministerial Relief.—Hickory, So. Fork, $6.13. Previously reported, $155.19. Total this year, $161.32.

Yates Memorial.—W. M. S., Hickory, So. Fork, $1.71. Previously reported, $14.16. Total this year, $15.87.

Total reported this week for all objects $342.96
Previously reported for all objects 6,825.59

Total reported this year for all objects 7,168.55

WALTERS DURHAM,
Treas. Baptist State Con.

Correction.—In Recorder of March 11th, State Missions $10.00 and Foreign $20, acknowledged from W. M. S., First, Goldsboro, should have been Greensboro, and "Collins Grove" should be "Pleasant Grove $3.50, Collins Grove $3.00 for Foreign Missions.

WALTERS DURHAM.

Cash collection on Educational Fund for week ending, March 21, 1903:

Neuse Asso., LaGrange church, C. S. Wooten, $10. Central Asso., Rolesville church, Miss Maud Freeman, $1.50. Sandy Creek Asso., Bethany church, $3.25. Mt. Zion Asso., Lystra church, S. W. Oldham, .50. Chowan Asso., Salem church, $15; Corinth church, $23.25; River Side Chapel, $6.75. ..... Asso., Fair Bluff church, $3.09. Tabernacle church, Raleigh, C. H. Anderson, $5. Total, $68.34. Total amounts previously received, $32,-702.10. Total receipts, $32,770.44.

L. D. WATSON,
Treasurer.

"Well Done, Good and Faithful Servant."

The Baptist State Convention at Durham last December unanimously adopted a resolution most respectfully urging every pastor of every church to solicit a contribution, however small, from every member, for missions. That includes me, and so I shall promptly forward a contribution, "however small," from every member of the small church of which I have the great responsibility to be pastor.

It seems to me that no pastor need shrink from complying with this request, for every one who gives to missions from a sense of duty to God and man will receive in his own soul a blessing from God worth much more than it costs. And the pastor who teaches every member to give both intelligently and conscientiously is sure of his reward, both in time and eternity. To be on the best possible terms with God is the height of wisdom; but we cannot reasonably expect to hear from Him, "Well done, good and faithful servant," unless we are good and faithful.

W. A. THERRELL.

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For the Committee.

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, APRIL 1, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 39.

THE STRUGGLE WITH SIN.

If the people who claim that they have reached a point of sinlessness are correct in their claims, they are much to be congratulated. There is no terror in this life like the terror of sin. There is no depression so horrible as that that comes of knowing that one cannot resist temptation. There is nothing so pitiful as the conflict in the human heart as to which of two ways it will take, the good or the evil. Nothing could be sweeter than to feel that one has at last broken the bonds of sin and is free. If this writer understands anything at all, it is this, that sin is the one affliction of life, that the one burden and sorrow of the heart is sin, that the one dominant struggle that rends the soul is the struggle with sin.

There are disappointments, of course. Hearts' dearest wishes are denied. Fond plans fail, and sweet hopes are rudely broken. But these are nothing when weighed in the balance with sin. There is a heaviness of spirit that falls upon the best of us now and then. Friends seem not friends; life is not life; there is no joy in the open fields, no peace in the far away, no satisfaction in one's work. But this heaviness is as a shadow compared with the black pit of sin perceived in one's own soul. And death itself robs every heart, and the grief over the still form of a loved one passes all power to describe. But yet more grievous is the lot of him who knows that he has sinned and knows that temptation will return yet again and find some strange and subtle response in his soul.

Sin is the supreme affliction. It is not only the root of our life's sorrows; but it is the chiefest of them. It alone is so enormous as to require the sacrifice of the Son of God.

How unworthy of man is sin. He who stands upright must crawl in the dust. He who has the hope of good must make company of evil. He who knows the right must dally with wrong. In all the annals of philosophy there is no paradox like this. We are so fair within in our better moments, so exalted in our inmost souls, and so dark and base in a moment's time. We who love our fellows treat them with bitterness; who so desire honor stoop to dishonor; who so love love woo the spirit of hate. But the more grievous burden of the conflict is not here—not even here. It is when a man contemplates the Source of his being, when he reckons with Him from whose bosom he came; when a man stands—as we every one stand this hour—before the all-knowing and the Holy Judge; and worse, yet, when one stands before that Judge and understands how He has loved, how He has suffered, how He has died for him; it is at such a time that the terror of the chasm that sin has set between him and his higher self, that the horror of the blackness of his heart appears in indescribable proportions.

The burden would bear any one to the earth but for the hope that he has in the Sin-bearer, in Him who taketh away the sin of the world. Had Christ not come the race must have long ago despaired. We who cannot find the perfected joy of sinlessness, can find joy nevertheless in the peace of Him who redeems us from our sins.

But by this very mark we will strive to be sinless. One will not sin that grace may abound. To such a one, grace will not abound, but condemnation. An overwhelming assurance in the forgiveness of God is assurance of nothing so much as that the man so assured is deeply ignorant of God and himself and is under condemnation. We will not sin because grace doth abound. But by the very fact of recognizing that grace we will strive the more against sin. We have a Sin-bearer, but His purpose is to make us holy as well as to redeem us from the bondage of sin. And he will arm us for the conflict. He will strengthen us in the struggle with the Tempter. And He will give us victory. He is one who understands the conflict in every detail. He has been through the battle. He knows us. And He is able to keep us. Who shall separate us, then, from Him? Remember Paul's exulting defiance to the powers of evil. Nothing can suffice to separate God from us. But in a moment the least things can separate us from God. The sun shines for every creature, and not the greatest mountain or the mightest storm, neither life nor death can separate the sun from the smallest insect. But the insect may separate itself from the sun with a leaf. Nothing can separate God from His child—nothing but the child, who, by a sin, in a little matter or a great one, can stretch a chasm wide and dark and deep beyond plummet's sounding. He is able to keep us, if we will that He shall. Our danger is not in principalities and powers, not in life nor death, but in ourselves. In the struggle with sin there is no refuge save in constant closeness to Jesus Christ. The moment one forgets His presence, that moment his security is gone.

THE BRIGHTENING DAYS.

The old, old wonder of the lengthening days
Is with us once again; the winter's sun,
Slow sinking to the west when day is done,
Each eve a little longer with us stays,
And cheers the snowy landscape with his rays.
Nor do we notice what he has begun
Until a month or more of days have run,
When he exclaims, "How long the light delays!"
So let some kindly deed, however slight,
Be daily done by us, * * *
Till we feel the night
Is less within our souls, and broader spaced
Has grown the cheerful sunshine of the heart.

WILL STEER CLEAR OF OKEFINOKEE.

The Biblical Recorder, whose editor is becoming more and more of a crusty old bachelor, has the following:

"The Dallas, Texas, women who asked Mrs. Roosevelt for a gift to sell and then refused to accept her gift of a handkerchief because it was not an expensive one, may be ladies, but they evidently do not know the rules. They disgraced the women of the South."

There is a world of injustice in this criticism. The handkerchief was accepted, and it brought the largest revenue of anything in the bazar. The Dallas women, dear Bailey, are the brightest, most considerate and queenliest of their sex. True, some of them criticised the fabric that came from Washington, but the entire matter was distorted by prurient sensation-mongers who, by some strange abnormality, have secured positions as press reporters. After printing the foregoing unjust and ungallant paragraph, Editor J. W. Bailey is warned never to come nearer to Dallas than the Okefinokee Swamp.—Texas Baptist Standard.

SHALL WE BAPTISTS DO LIKEWISE?

North Carolina sends greetings to the Synods of Iowa and Wisconsin. Each has resolved not to depend upon the Home Mission Board any longer, but to do all its own work, and Iowa is going to raise $18,000 a year (almost up to the North Carolina Standard) and Wisconsin is going to raise $13,000, which the Interior says is about a dollar a member. We are surprised to learn that there are only 13,000 Presbyterians in Wisconsin, but we suppose that the State is still more noted for its beer than for its Presbyterianism.—Presbyterian Standard.

LENT.

Is this a fast—to keep
The larder lean
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour
Or ragg'd go,
Or show
A downcast look and sour?

No! 'tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate—
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin.
Not bin—
And that's to keep thy Lent.

—Robert Herrick.

THE CHANGED CONDITIONS.

There is a college president in North Carolina whose tongue never fails him. His identity will be disclosed by a story that has recently been told of him. Having spoken at a certain place in his peculiarly enthusiastic strain of the need of industrial education, a young lawyer, none too harassed with clients, accosted him. "Doctor, do I understand you to hold that the one thing, the only thing, the whole thing for North Carolina boys now is to learn trades and practical industries?" Yes, sir. "But, doctor, do you know how I came to go to school and become a lawyer?" No. "Well, you came to this town a few years ago and made a speech just as you have to-day, save with even more enthusiasm. You told us that all that North Carolina needed was welle-ducated men, men prepared to teach and preach, and practice law and medicine. You pointed to our industrial life, our farming, and declared that our one want was men of culture to lead us. And I was induced by your eloquence to go to school, leave the farm and become a lawyer. Now, you see, here I am, and according to you, I've made a mistake. We all ought to be farmers and mechanics."

But the doctor was not daunted. "Hold on, my dear sir, what I said a few years ago was all right. And what I have said to-day is all right. There is no inconsistency. Too many of you fellows took my advice, and now I must move heaven and earth to get the farmers and mechanics able to support you. We shall reach a balance in a few years."

And, heaven knows, we do need men who are cultivated, men of the highest culture, and men who are skilled, men who are masters of land and machines; and happy shall be when these qualities shall be found in each man. For there is no reason why a farmer or an artisan should not have the same basis of culture as the preacher, or the lawyer or the doctor or the teacher; nor is there reason why teacher or preacher or lawyer should be ignorant of practical industries. That is not effective education that acquaints a man with the glow of letters only to blind him to the light of nature.

By the way, our school debaters will find this a suggestive theme for discussion—Resolved, that there is more need in North Carolina of Industrial Training than Higher Education.

THE GOSPEL MINISTRY.

No. II.—A Divine Call to Preach.

BY REV. LIVINGSTON JOHNSON.

There is a divine and a human element in the Gospel Ministry. The minister of Jesus Christ, to be successful, must recognize both these and keep them in their proper relations. There is danger of emphasizing either of these to the neglect of the other.

A century ago, not enough emphasis perhaps was put on the human element. Among our anti-missionary brethren, this is true today. They think that education and other kinds of preparation is wrong because it interferes with the freedom of the Spirit.

It is clear to the writer that the trend with us is the other way. We need to put more emphasis on the divine side of the preacher's life and work. In this article let us consider

A DIVISE CALL TO THE GOSPEL MINISTRY.

The fathers were certainly on Scriptural ground when they held that true ministers of the Gospel of Christ are divinely called to that great work. The preaching of the Gospel is like no other work in the world. It isn't a profession, it is a calling, and the most sacred calling known to men. So sacred is this office and so weighty its responsibilities that a frail, sinful human being would often sink in discouragement, if he did not feel under his feet the solid rock of a divine call. The Scriptures teach us that God moves men to preach His Gospel. The prophets of old declared that they brought to the people the messages sent by God. Christ called twelve, out of the whole number of disciples, who were to be trained for the ministry. "He called unto him His disciples; and of them he chose twelve, whom also he named apostles." (Luke 6:13.) Paul says (1 Tim. 1:12): "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." In the introduction of many of his epistles, he declares that he was called to the apostleship. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God." (Rom. 1:1). "Paul called to be an apostle of Jesus Christ through the will of God." (1 Cor. 1:1; Col. 1:1.) Paul an apostle of Jesus Christ, by the commandment of God our Savior, and Lord Jesus Christ which is our hope. (1 Tim. 1:1.) Very many other such passages might be given, which show beyond all question, that Paul was called to preach the Gospel. Nor was this confined to the apostles. The Holy Spirit called men in after years to the work of the ministry, and made them overseers or elders of the churches. In speaking to the Ephesian elders, Paul said: "Take heed, therefore, to yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood." (Acts 20:28.)

Here a very practical and pertinent question presents itself, viz: "How does the Holy Spirit make it known to a man that it is his duty to devote himself to his special work?" The Holy Spirit will not call to him in an audible voice. He does not address men that way. He must be inwardly moved. He whom God calls to preach, is, in the first place made willing to serve in any way that God shall see fit to designate. Like Saul, at Damascus, he exclaims, "Lord what wilt thou have me to do?" And in answer to that question, the Holy Spirit often impresses a man so strongly that his God-given work is preaching the Gospel, that he has somewhat the feeling of Paul when he exclaimed, "Woe is me, if I preach not the Gospel." As Dr. Wayland says, "It may lead him to sacrifices, self-denials, the surrender of many a cherished project, the suffering of much that flesh and blood would gladly escape; but all this matters not. The voice of God has said to the man: 'This is the way, walk ye in it,' and come what will he does not walk in any other. The way may seem dark to him, but from time to time the promise whispers, 'Lo I am with you always;' and with his whole heart he surrenders himself cheerfully to the service of Christ in the ministry of the Word."

Sometimes a man, by exercising his gifts, is led into the Gospel ministry. In leading prayer-meetings or teaching a Sunday-school class, he begins to discover his aptness to teach. He feels, too, a peculiar unction, which is given him by the Holy Spirit. A joy comes to his soul which he has never felt in any other work, and a longing, burning desire to go into a broader field, and "tell the old, old story" to a larger circle, takes possession of him. This is the point reached which Paul describes in 1 Tim. 5:1: "If a man seeketh the office of a bishop, he desireth a good work." (Revised version.) "Literally stretches himself out after." (Harvey.)

Sometimes, again, the Holy Spirit may impress other people with the fact that one should preach. They know that he is a man whose life is above reproach. They are also convinced that he has the gifts necessary to the Gospel ministry, such as "aptness to teach," or, their hearts have been stirred by his words as he has spoken in the prayer-meeting, and hence conclude that he has been called to preach, and urge him to enter the ministry. There are two dangers here, which should be carefully considered by those who urge young men to enter the ministry.

First, there is danger of what Bro. J. H. Mills used to speak of as the "horizontal call," a call which he had received many times. A young man of irreproachable character, who is gifted in speech, is urged by his brethren to enter the ministry. He yields to their advice, consents to be ordained, and takes charge of a field provided he receives a call. After some months, or at most a few years, he becomes discouraged. His ministry is not fruitful, and he doesn't find the joy in it that he expected, and at last, disappointed, he drops out of the ministry. Many a man who was a capable Sunday-school superintendent or a model deacon, has had his usefulness destroyed by being pushed into the pulpit by his brethren.

The other danger is that men who are truly called of God will remain out of the pulpit for years and perhaps for ever. That comes about in this way: The members of a church urge a young man to preach. About that time he begins to feel impressions that he should preach. He believes in a divine call and fears that he will make a mistake. The impressions that he should preach have been produced by his brethren and not by the Lord, and so he is thrown into a state of indecision from which he finds it hard to discover the right way out. If he had been left alone, he would have found it much easier to have decided this most important question, for he would have known that these impressions were from the Lord. Because of these two dangers, when brethren think that a young man in their church is called to preach, they should talk very earnestly to the Lord about it before they do to the young brother.

It is my earnest conviction that if a man can be satisfied to follow some other vocation, and can be happy out of the ministry, he ought not to enter it. I cannot conceive of anything that would be more disappointing and depressing to man than to find that he was mistaken about his call to preach. On the other hand, while the ministry has its trials and sacrifices, there are no richer, purer joys on earth than those which come to the God-called minister of Jesus Christ.

Reminiscences of Dean Farrar.

BY MRS. V. L. PENDLETON.

Dean Farrar is dead! How well I remember how he looked when I heard him preach in one of the suburban churches of London; and well do I remember, too, how earnestly he pleaded for a pure and upright life; declaring that outward forms amounted to nothing without love to God and love to man in the heart. He was speaking in behalf of the poor children of London.

As I met my friend Miss C—— in the long corridor of the hotel that pleasant summer morning, she said: "And where will you go to church this morning?" "To hear Spurgeon, of course," I promptly replied; "where will you go?" "I suppose as the most of our party will go to Spurgeon's Tabernacle, I will have to go too, but I do not wish to go there." "Well, don't go," I replied; "I wouldn't, if I were you, for you know you think it is a sin. Why don't you go to hear Dean Farrar. I am going to hear him this evening." She frankly admitted that she did not believe in going to other places of worship, and acted on my advice and went with several others to St. Margaret's to hear the noted Dean of Westminster. He was elected Archdeacon of Westminster in 1883; but no preaching is done in that venerable pile devoted to the memory of England's noted dead, but services are held at St. Margaret's near by. Miss C—— returned enthusiastic over Dean Farrar's sermon, but regretting that a large pillar intervened between her and the speaker.

"His sermon," she said, "was for the purpose of raising funds for sending the poor of London to breathe for awhile the pure air of the Highlands of Scotland," and he said: "Will not you, who have the means, send these needy ones to the knee-deep in the brocken and ankle-deep in the purple heather?"

I was equally as enthusiastic over the touching sermon of Spurgeon, who portrayed Moses as the mediator between God and his people—typical of the Great Mediator between God and man. I told her how I had gone into Spurgeon's reception-room in the church after the sermon, and how he asked about our own Southland, and with a warm shake of the hand, and "May God bless you," bade me good-by.

In the afternoon, on inquiry, I found that Dean Farrar was not going to preach at St. Margaret's that night, and not one of the party could tell us where he would hold services.

Dr. Marshall, who was prevented by headache from going in the morning, was also anxious to hear this noted theologian and writer; so proposed to me to go to St. Margaret's and try to ascertain there where he would preach that evening. We went, and the dignified Verger gave us the name of the church. We took a hansome and proceeded to the church some three miles distant. It was a pleasant little church, and not at all crowded, and I sat near enough to see the earnest blue eyes of the speaker, and as he proceeded, I knew that it was the same sermon that he preached in the morning. I laughingly told Miss C——, on my return, that I had heard the Dean with no pillar between us, and that pillar in the morning was a judgment for not going with me to hear Spurgeon.

I was delighted with Dean Farrar's sermon, and so was Dr. Marshall, and he said to me that he would like to have shaken him by the hand. "And why not?" I said; and his answer was that Americans had such a reputation for making themselves conspicuous when abroad, that he decided not to speak to the Dean.

I thought that no such charge could ever be brought against our refined and elegant North Carolina divine; but I said: "I am sorry you did not speak to him," and then told him of my pleasant interview with Spurgeon in the morning. Surgeon has been dead for many years; Dr. Parker has recently gone to the spirit-land, and now Canon Farrar has gone to his reward. Who can compute the good they have done!

Dean Farrar's "Life of Christ" was a great success, and passed through a dozen editions. He was a fine lecturer, as well as charming writer. Though not perfectly orthodox, for his "Eternal Hope" combats the doctrine of everlasting punishment; yet his simple, earnest sermons, his efforts to ameliorate the condition of young men in London, and his promience in advocating temperance reforms, not to speak of his great intellect, made him a man of power in the great metropolis, and the people delighted to do him honor. He was an honorary chaplain to Queen Victoria from 1869 to 1873. He became rector of St. Margaret's and canon of Westminster in 1876, and was three times re-elected by the clergy of Westminster as their rural dean.

Frederick William Farrar was born in Bombay, India, August 7, 1831; the son of Rev. G. P. Farrar, a vicar. He was educated at King's College, London, and Trinity College, Cambridge, and gained scholarship and prizes at both colleges.

He was Master at Harrow for sixteen years, and for five years head Master of Marlborough College, but resigned all school duties when elected canon of Westminster. When he visited the United States in 1885, he was cordially received by all denominations. He was made Dean of Canterbury in 1895. He has been in delicate health for a long time—disabled by creeping paralysis, but though unable to officiate himself, was a constant attendant at the services of Canterbury Cathedral. His condition became serious Sunday morning, and at seven o'clock p. m., March 22, he went peacefully to his heavenly home.

An Enduring Delight.

Certainly in love is the only enduring delight. Love, pure and unselfish; love, supreme to God as Creator; love, complete and abiding, to Jesus Christ as our divine Redeemer, Saviour, Elder Brother; love for our neighbors, for all humanity, such as moved Christ to come to earth and die for our sins.

Love like this is a perennial fountain of joy in the soul. When one awakens to a full realization of this over-mastering love, through faith in Jesus, then and not until then, does he come into a possession of an endless delight. The burden of guilt is rolled away; the self-condemning, soul-tormenting sin is blotted out; the eye of faith sees God as revealed in Jesus Christ, as the "Friend that sticketh closer than a brother;" the assurance of salvation is complete; the satisfaction of soul is perfect; the stream of joy flows like a river. This is the Christian's exalted privilege.—Selected.

Half the charm of people is lost under the pressure of work and the irritation of haste. We rarely know our best friends on their best side; our vision of their noblest selves is constantly obscured by the mists of preoccupation and weariness.—Hamilton W. Mable.

Horace Greeley.

BY W. R. DODD, PH. D.

The appearance of a new Life of Horace Greeley recalls to the public mind that valiant, but tragic, career which closed under a cloud of despair in 1872. Greeley had been nominated for the Presidency by reform Republicans and also by the Democrats; the notorious corruption of Grant's administration had called for correction. The great New York editor was judged to be the right man to defeat Grant, one who could command a great following among Republicans and perhaps, a greater among the Democrats who remembered his efforts in procuring the release of Jefferson Davis from prison, or, his opposition to much that Lincoln had done during the war. But when the returns came in, it was seen that the military services of the President outshone all the civic and personal virtues of Greeley. Grant was elected by an overwhelming majority.

Greeley, already overcome with grief because of the death of his wife, just before the election, was abused and maligned unmercifully by the triumphant Republicans; even his own fellow-workers, on his paper, the New York Tribune, joined his enemies; he could not bear up under the disappointments which had come thick upon him, and yielded up his life three weeks after election day.

Horace Greeley was born in 1811 on a fifty-acre farm in New Hampshire; his father was all his life in debt, a bad manager who labored hard with his own hands from early morn till late at night striving to pay his debts; but they were never paid and the farm was sold and the poor father forced to flee the State to escape imprisonment. Young Horace saw, with heavy heart, the wreck of the home of his boyhood; but he joined the father in the new State, Vermont, where they contracted at seven dollars an acre to clear fifty acres of heavy forest land. The land was cleared, but the owner died and the laborers, hard pressed as they were, did not receive their pay. By this time the boy was fifteen years old, and beginning to seek a calling for himself. So when the father decided to move again Horace engaged himself as a country printer's apprentice, hoping in that way the better to help his struggling parents; he was to work six months for his board, after which he was to receive about six dollars a month "if he suited."

Was ever a great and useful career begun under such harsh conditions? Rather was there ever a great soul which did not pass through some similar ordeal? The life of the man which grew out of that boy is an honor to this country of ours. It has been a stimulation to thousands who have struggled through equally trying difficulties to useful careers.

In 1830 young Greeley arrived in New York City with only a small sum of money and only one suit of clothes. After three days of earnest search for work, his "gawky," almost ignorant, appearance having defeated many of his applications, he was given a task which four others had given up in despair. Greeley was not of that class which shuns a rough piece of work. While he was at work the owner of the printing house came in and, eyeing the young type-setter sharply, told the foreman to "pay off that fellow and let him go," but the foreman soon found out that there was "something in Greeley," and let him go on to other work when his first task was completed. This was the beginning of a series of triumphs which made Greeley known throughout the city and State of New York within ten years.

In 1842, in the face of rivalry and actual opposition, Greeley had the courage to begin the publication of the New York Tribune on a capital of $2,000. At the end of the first week the income of the enterprise was $90 and the expenditure about $500: but the undertaking was not given up. Within one year's time the Tribune had made a place for itself; all the great papers of the town combined against it and tried to prevent newsdealers from selling it; they intrigued with the postmaster of New York to get Greeley's mailing list and sought in that way to injure the rising editor. But Greeley continued to prosper. In two years the Tribune was the most widely read paper in the United States and its editor was looked upon as a veritable tower of strength for whatever was good, honest and patriotic.

Space forbids a further review of this wonderful life. The reader has seen how it went out in a sad eclipse; but not until after many a triumph had been won. Greeley's awkward form and homely, but benevolent, face became familiar to Americans in every part of the country. He was enthusiastically received everywhere, very much to the chagrin many a time of aspiring politicians. And when he at last laid down his armor, friend and foe united to do him honor. Fifty thousand people viewed his remains in one day as they lay in state in the old New York city hall, and President Grant, his triumphant rival, followed him to the tomb.

The simple record of such a life is calculated to do more good, if put into the hands of young men and boys, than many months of routine teaching of the ordinary sort. There are hundreds and thousands of boys in North Carolina today, struggling against great odds, who would be helped immeasurably if some one would give them this simple Life of Greeley, published by the Appletons, of New York. Such a life in the concrete is so helpful to the truly ambitious, to him who sometimes feels that there is no use to fight forever against adverse circumstances. Such a life as Greeley's makes history a vital subject in the training of the young, in the building of character.

Randolph-Macon College, Va.

The Fool and His Money.

Every man is parted from his money in one of two ways. The money is taken from him or lost by him, or he leaves it when he dies. It is only a question of time when a man is stripped of all his possessions. It is not an indication of vice, for a man to try to get money. I believe it is essentially wrong for a man not to try to get rich, when he can do so by wise and legitimate methods. A man who would get rich must bear one thing in mind, and that is to save something from his earnings. You must spend less than you earn, or you will never get rich unless you inherit it, or marry some one who has money. If you inherit it, you are likely to squander it; and if you marry money, having that fundamental idea, you may expect to be unhappy most of your life.

The man who accumulates and hoards and never gives anything for public charities, and is thoughtless towards the needs of the world, that man may become immensely wealthy and own great estates, and snap his fingers at the public; but in the Scripitual definition of it, he is a fool. He is not wise in the possessions that are given to him. I want you to lay out for yourself large things in life. You will be a wise man in doing so. But you will be a fool or not, according to the use that you make of it. The minute you have got a dollar in your pocket, you are a capitalist. Capital is work boiled down. Every dollar invested in business is the product, somewhere, of work. The question is, what do you propose to do with your dimes and your dollars?—S. T. Ford.

The Purpose and Hope of Our Churches.

BY REV. W. M. VINES.

(1) What is the purpose of our churches? For what object did our Lord establish the local church? The answer is easily found. Here it is in the language of the great Head of the Church Himself: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." "Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the world." From this command there is no appeal. The extension of the Kingdom of God on earth or the enterprise of missions is the supreme aim and purpose for which the churches of Jesus Christ exist on earth. In the language of Dr. A. T. Pierson, the work of Foreign Missions is indeed "the greatest work in the world." No church can claim to be a New Testament church or orthodox in the truest and best sense of the word unless it is a missionary church. A Baptist church may be truly orthodox in every particular save this one and so fail in being a New Testament church because it omits the greatest, the grandest and most comprehensive of all our Lord's commands.

(2) What is the hope of our churches? It logically follows that if the greatest work in the world is Foreign Missions, then the hope of the churches consists in obeying this greatest command of our Lord: "Without me, ye can do nothing." "Lo, I am with you always," is absolutely essential to the churches' prosperity and this promise is conditioned upon obedience to the Saviour's command to preach the Gospel to all the nations. "Prove me now, herewith, saith the Lord of Hosts if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it." But in order to obtain this blessing, "bring ye all the tithes into the store-house that there may be meat in mine house and prove me now herewith saith the Lord of Hosts." The history of our churches shows that only those churches that have been missionary in teaching and in practice have survived. All others are either dead or dying. Foreign Missions is the main-spring of the church. When the main-spring is broken the machinery stops. Foreign Missions is the heart of the church. When the heart stops, the body dies. Let me then make an appeal to all our churches to greatly enlarge their gifts to Foreign Missions during the year 1903. We must do this in order to meet the pledge made at our State Convention at Durham to give $20,000 to Foreign Missions during the present year. This obligation can be easily met if our churches will increase their contributions to this cause, and thereby not only co-operate in the pledge of our Convention but bring to themselves enlarged spiritual life, greater prosperity and "joy unspeakable and full of glory."

Domestic Remedies.

Put five drops of chloroform on a little cotton or wool in the bowl of a clay pipe, then blow the vapor through the stem into the aching ear and instant relief will be afforded.

Use tar smoke for diphtheria or croup; place in an iron pan over the fire two tablespoonfuls of liquid tar and two of turpentine. The patient inhaling with pleasure the thick smoke that arises immediately experiences relief.

Three Items for Sunday School Workers.

(1) The Convention Normal Course is being taken by quite a number of Sunday-school workers already. There are two small volumes in the course. Volume 1 is on "The Sunday-school," and is a course of twenty-four lessons on Sunday-school work. Volume 2 is "The Bible by Books," being a short manual of Bible studies containg fifty lessons. The cost of volume 1 is 25 cents, of volume 2 is 30 cents, unless taken in lots of a half-dozen each, in which case the price is 15 cents and 22 cents, respectively. The student must also do some reading in addition to the volumes of Normal studies. The Field Secretary will be glad to send a more detailed statement to any one interested in the matter.

(2) The Pass-It-On Club is a feature of the Field Department, which is proving popular. In my work I frequently meet with pastors, superintendents, teachers and Sunday-school workers generally who ask me to send them any new thing that I may pick up in traveling around. I often find things that I am sure would prove helpful to many other Sunday-school workers if they only knew of them; but from the very nature of the case it is impossible to send them to all who would like to see them. The Pass-It-On Club has solved the problem.

Any one interested in Sunday-school work may join the club. There are no fees and no dues. Lists of the members are kept in the office of the Field Secretary, grouped under the heads of "Pastors," "Officers," "Teachers." When the Seretary finds something of value he starts it through the mails with a list of the Pass-It-On Club attached. Each person receiving it sends it to the next on the list; the last-named on the list sending it back to the Field Secretary.

In sending in your name for membership always state the position occupied in the school and also whether you are Mr., Rev., Dr., Miss or Mrs. A change of address will of course be sent to the Secretary at once.

(3) Inquiries are constantly reaching the office of the Field Secretary asking for information to be used in speeches, essays, etc. A department has been established to meet this demand. A large number of periodicals reach the office and from these the best articles are clipped and filed. When requests come there is almost certain to be something that will be helpful to the inquirer. This is sent to the one asking for it, and is used by him and then returned so that others may get the benefit of the Bureau of Information.

Address all inquiries as to above-named matters to

B. W. SPILLMAN,
Field Secretary Sunday-school Board Southern Baptist Convention,
Nashville, Tenn.

Twentieth Century Funds.

The success of the Twentieth Century Funds has been remarkable, forty million dollars having been raised thus far, and ten million more being confidently expected. The Northern Methodists have raised $17,000,000. The Northern Presbyterian Church has not yet finished its work. It is interesting to Southern Presbyterians to know that the Canadian Presbyterian Church, about the size of our own, started to raise $1,000,000 as we did, raised $1,430,000, and expects to make it $1,600,000,000. The Congregationalists of England have raised $3,321,000, and had planned to raise only $2,700,000. They have paid about all their church debts, amounting to $2,500,000. The English Wesleyans have raised $4,500,000. The Southern Presbyterian Church will have its million at the appointed time.—Presbyterian Standard.

News Notes.

....April is Foreign Mission month.

....Oxford's dispensary is now in operation.

....Get ready for the Southern Baptist Convention.

....We will begin printing our Prize Articles next week.

....The North Carolina Baptist has adopted the sixteen-page form and makes quite an improvement in appearance.

....Preparations are in progress for a banquet and a great reunion of the alumni at Wake Forest commencement.

....When one reads an editorial in the Independent (New York) touching the Baptists, one wonders who wrote it.

....Pastor Ayers writes that he expressed the hope that Blackwell Memorial Church will become self-sustaining in its first year—not the fact. We hope so, too.

....Asheville will have prohibition meetings all this week. Dr. E. O. Taylor, of Boston, will speak several times. The editor of the Recorder will speak Friday night.

....April is the month in which to push our balance-of-the-year-one-dollar offer. It is taking everywhere. One subscriber from every church will round up 10,000. Get him for us.

....Rev. Joel I. Allen, who is at work for Furman University, trying to raise $100,000, reports good progress in his work. The effort is being made to get four hundred men to give $250 each, payable in five years.

....Pastor Battle is delighted with conditions at Greensboro. His congregations are large and enthusiastic and the question of enlargement is being mooted. The ladies of the church will tender his family a reception this week.

....Rev. J. C. Massee, of Mansfield, Ohio, has been called to the pastorate of the Raleigh Baptist Tabernacle. He is thirty-two years of age, a graduate of Mercer and Louisville, and a man of undoubted gifts. We hope that he will accept the call.

....Secretary Johnson was at the Union Meeting of the Eastern Association last Sunday, and is making a campaign of the Association in the interest of Home and Foreign Missions. He will wind up his work with the churches in Wilmington the second Sunday in April.

....Rev. N. S. Jones reports that the Mt. Zion Union planned for a great missionary campaign of the Mt. Zion Association. A number of the pastors will move in a body throughout the Association. This is a fine idea. Bro. Jones thinks that it will double contributions.

....It is announced that the next International Sunday-school Convention is to be held at Jerusalem, in April, 1904. It is proposed to charter one of the largest steamships in the world, to carry about 850 members of the Convention to the Holy Land, and back. The vessel will stop at many points of interest both going and coming.—Baptist and Reflector.

....Rev. D. P. Bridges writes: "On the night of the 16th of February the Baptist church at Crouse, N. C., which was nearly ready to occupy, was blown down by the storm, and is almost a complete wreck. It will have to be torn to pieces and rebuilt, which will cost not less than $100. This is a Mission point and the house was built at a great sacrifice. Can you send us a contribution to help rebuild it? If so, it will be greatly appreciated. Send money to me at Lincolnton, N. C."

....The Southern Baptist Press Association evidently enjoyed the meeting at Biloxi, Miss. Dr. E. E. Folk was chosen president—a well-deserved honor,—and Editor Frank Willis Barnett was chosen to succeed him as Secretary. Mrs. Jefferson Davis received the Association at her home.

....William Jewell College has one hundred thousand additional endowment. On Saturday evening last, President J. P. Greene was able to announce that he had procured the seventy-five thousand dollars necessary to make good the offer of twenty-five thousand from the Educational Society.—Central Baptist.

....We print in this paper a statement of the decision of the Strike Commission. It will be remembered that this body was called into existence by the President. It is a timely example of the principle of arbitration in the struggle between Labor and Capital. The decision seems to bear out most of the miners' positions, but it is not altogether on their side.

....The French Premier, M. Combes, maintains his stand resolutely against the demands of the Pope. Two bishops and a cardinal have opposed the execution of the law against the religious associations which refused to comply with the requirements of the law in regard to registration. M. Combes has stopped their stipends.—Western Recorder.

....On Thursday night, the 19th inst., Dr. E. W. Sikes of Wake Forest College delighted the student body of Cary High School with his most excellent lecture on "Our Presidents." It is well known that Dr. Sikes is an orator of rare gifts as well as a profound scholar. Our schools which provide a lecture course for their students would do well to arrange a date with him for the above named lecture.

....The Baptist Advance, of Arkansas, produces a number of fac simile letters and proves that Dr. Bogard, the "great" champion of orthodoxy in Arkansas, not only conducted an extensive campaign for the degree of D. D.—engaging a manager, etc. But that he also affected modesty and pretended not to care for the degree. He bore direct false witness. A man who is orthodox in doctrine and crooked in morals is an abomination in the sight of men and angels. It is remarkable how these religious "reformers" invariably prove to be bad men.

....A few weeks ago it was discovered that a brass foundry in Philadelphia was building up an export business in Buddhist images and shrines for China and Japan. Commercial reports mentioned this as a proof of American enterprise. Birmingham firms have long dealt in these goods with their East Indian customers. When merchants of professedly Christian nations allow their commercial instincts to make them blind to religious values it is little wonder that the cupidity of ancient Ephesians could be roused by the appeal of Demetius.—Chicago Standard.

....We are surprised, however, that men, who had advocated the London bill, were whipped by party leaders into rejecting the anti-jug amendment (word for word) taken from the London bill. Has conscience no appeal from the ukase of a party leader? Must the convictions of a life-time go down in the effort to "help the party"?—Raleigh Christian Advocate. The jug-law amendment was withdrawn because it threatened the passage of any temperance legislation—not in response to the party whip. This must be said in justice to the men who changed their votes. Their motive was unimpeachable.

....So far as heard from the Rev. N. L. Clarke, pastor of the Baptist churches of Newton and Decatur, Miss., and editor of the Mississippi Baptist, is the oldest active preacher in America, and, perhaps, the world. He is ninety-two years of age. We hope he will let us see him at the editors' gathering at Biloxi, March 18th. He has a noble record.—Western Recorder.

....The Anti-Saloon League Executive Committee met in Raleigh last week and decided to call a convention in the cause of temperance July 7th. The editor of the Recorder was requested to manage the campaign. He will prepare a statement this week. We look forward to a long and arduous struggle and we desire the hearty support and sympathy of our readers. The immediate work will be that of organizing an Anti-Saloon League wherever liquor is sold in North Carolina and in prohibition territory as well, if in such territory there are men and women who wish to aid the cause in the rest of the State. A supply of literature must be obtained and a large number of campaigners.

....Rev. J. A. Campbell writes: "We had a delightful meeting. Dr. Tyree preached the Gospel with such tenderness, earnestness and power! About 25 or 30 professed faith in Christ. Eleven have given their names to join our church here, some will join other denominations, some will not join until they go home, and I think a few more will join us. The glorious results of the meeting continue to manifest themselves in the school-room work. There are now only 16 or 18 above ten years of age who are not professing Christians. We praise the Lord for such a friend and preacher as the beloved Dr. Tyree. Our enrollment is beyond all former years—415. We are hoping to begin work on the new building again soon. Dr. Taylor preaches our Commencement Sermon May 17th."

....The following information about the student body in the University of North Carolina is highly interesting: The great majority of the students are from North Carolina, 91 per cent in fact; South Carolina sends 11, New York 5, Pennsylvania 2, Florida 2, Maryland 3, Georgia 2, and Tennessee, Mississippi, Massachusetts, Rhode Island, Kentucky, Ohio, Connecticut, New Jersey, and Holland send one each. Mecklenburg has 33 representatives, Orange 26, Guilford 23, Wake 22, New Hanover 22, Forsyth 19. There are 149 Methodists, 115 Presbyterians, 95 Baptists, 119 Episcopalians, 10 Christians, 9 Hebrews, 9 Lutherans, 5 Moravians, 5 Reformed, 4 Disciples, 4 Catholics, 1 Friend, 1 Universalist, and 1 Congregationalist. Sixty-three per cent of the students are church members. Of the last graduating class 90 per cent were church members.

....The Baptist Argus says: "It gives us much pleasure to present the face of the new editor of the 'Baptist Chronicle,' published at Alexandria, La. Brother Benton was born in Union County, North Carolina, Dec. 20, 1869. His preparatory education was had at Union Institute, and he afterwards received in 1896 M. A. from Wake Forest College. For a time he taught Latin and Greek in Keachie College, Louisiana, from where he was called to be pastor at Mansfield, La., October, 1897. He married Miss Virginia Rives, of Mansfield, in 1898. He afterwards was pastor at Baton Rouge, from which place he was called to the editor's chair a few weeks ago. At Baton Rouge he was pastor of Governor Heard, a number of other State officials, and six of the church's members are professors in Louisiana State University. He surrendered an important field to enter upon his present great work. Brother Benton has large ideas of what a religious journal ought to be, and we expect the 'Chronicle' to grow in usefulness and power from year to year."

....Rev. Oscar Haywood has recently become pastor of the church at Waterbury, Conn. The Baptist and Reflector prints a picture of him and gives the following sketch: "Mr. Haywood was born in North Carolina. He is a relative of Judge Haywood, after whom Haywood County in North Carolina, and also Haywood County in Tennessee, was named. He was educated at Wake Forest College, North Carolina. His pastorates have been Morristown, Tenn.; Huntsville, Ala.; West Point, Miss., and Jackson, Tenn. At all these places he was very popular and had large audiences. He has just accepted a call to the pastorate of the First Baptist church, Waterbury, Conn. This is one of the foremost churches in Connecticut. It has about seven hundred members, a Sunday-school of five hundred pupils and a beautiful house of worship. Mr. Haywood is a genial, social man and an eloquent speaker. He has many friends in this State and over the South who will wish him the most abundant success in his new field of labor."

Seven Thousand Dollars will Save the Day.

Dear Brethren:—By order of the Convention collections among the churches for the liquidation of the debt on the Baptist Female University will close with the month of April. Other interests which have been sidetracked for the time must soon be brought forward and pressed. Our time (for how long I know not) is rapidly passing; but we have one more month of grace, and a good chance of winning out in this month.

MY PROPOSITION.

We have $17,000 still to raise. If our pastors and brethren will raise $7,000 of this amount I will undertake the task of securing the remaining $10,000 privately by January. Brethren, will you make this final effort? If you are willing, select some Sunday in April and take a general hat collection. Announce the collection beforehand and talk it up; urge every one to bring something on that day. Just before the collection is taken state the facts and the great importance of wiping out our debt this year.

This appeal is not to those who have not given before, but to those who have given, and given often. Those who have not given will not give now. If we are to come out at all the old reliables who have borne the burden so long must make one final rally. Brethren, our only hope is in you. Brother pastors, if you will lay the matter upon your people's hearts they will respond in sacrifice. April is our last month; choose a day and work in your own way.

I ask that those pastors who are willing to make the effort will write me a postal card at once announcing their decision.

Yours in the work,

R. T. VANN.

Conditions in Arkansas.

BY J. F. LOVE, CORRESPONDING SECRETARY.

Dear Bro. Bailey:—In response to your request, I send you a few words concerning matters in Arkansas. I have been in the State but six weeks. My knowledge of affairs in the State is therefore meagre and superficial. Nevertheless, some distinct impressions have been made upon me by the people whom I have met and the things which I have seen and heard.

THE CHARACTER OF THE PEOPLE

I have found no where a more sympathetic, cordial and fraternal people than I have met in Arkansas. I had inherited the tradition that by a no mean minority Arkansas grew a citizenship of a mossy variety, and that they had a breezy Western disregard for the amenities. Kind and solicitous friends forewarned me when I decided to come to the State that gentle consideration for the feelings of a stranger or a minister were out of the question. These things have not been confirmed. As a matter of fact, Arkansas is,I think, ahead of North Carolina in popular education (this fact is not recognized with pride by this writer). I have found the best system of graded schools in the cities and towns of the State I have ever seen. And among the leaders of public thought there are many men of genuine ability. I do not recall ever to have seen a body of men who impressed me more by their intelligent appearance than did a recent popular gathering of political leaders of the State upon which it was my pleasure to look: and no where have I ever witnessed a more thoughtful and fraternal consideration for fellow-servants of Christ than is shown among the better class of Arkansas Baptists. The spirit of fellowship is warm-hearted and spontaneous, and impresses and refreshes an Easterner—even a North Carolinian.

POSSIBILITIES AND DIFFICULTIES.

I heard "Private John Allen," the distinguished Mississippian, in a speech before the Arkansas Legislature last week. In that speech he gave it as his opinion that no State in the Union gave promise of such development in the next twenty years as does Arkansas. A great material development is a certainty. The material resources are varied and immense, and many of them are of a kind that are comparatively scarce in most other States. The lumber industry is being prosecuted upon a large scale. Vast areas of fertile land are being redeemed for agriculture. The State stands first in the Union in apple growing, and other fruits are being found greatly profitable. The pearl industry is assuming large proportions, and some of the gems are of exquisite beauty and great value. It is not an uncommon thing for single pearls taken from the White River to sell for one, two or even three thousand dollars. It is said that more railroads are building in the State than in any other of the forty States in the Union.

The religious development in Arkansas is the greatest problem before its patriotic citizens. When a school boy, Sidney Lanier wrote in his note-book "Patriotism, liberty and Christianity are on their knees before the men of the South, and with straining eyes and uplifted hands are begging them to become Christians." If that beautiful sentiment was ever true, it is true in Arkansas to-day. Baptists sustain a close relation to the religious development of Arkansas, by reason of the truth and evangelical spirit which they represent. Arkansas is larger than North Carolina, is crowding that State hard in the matter of population, but in North Carolina there are 175,000 white Baptists, while in Arkansas there are but 70,000. In North Carolina the 175,000 are harmoniously speaking the same things, and bending to their task of redeeming the State and girdling the globe with the gospel of Christ. Here we have dissention, strife, many difficulties and sore discouragements. F. M. Ellis's battle cry, "Brethren, advance on your knees" is the hope of victory in this State. But the Kingdom is perceptibly coming. There is a growing passion for souls, an increasing benevolence in the churches, and a host of devout and serious men are getting a broader vision of the things of Christ. Soon the great questions will absorb the small ones now agitating us. One of our Southern editors says, "The eyes of the South are upon Arkansas." Brethren, soon you will see the ship of Zion tremble from stem to stern with a mighty spiritual energy which will more and more propel her toward a glorious haven carrying a precious cargo; for we are crying unto God in our trouble and He will make the storm a calm so that the waves thereof shall be stilled. Then shall we be glad because we be quiet: so shall He bring us to our desired haven. In that day the servants of Christ in Arkansas will not forget those brethren in the South who have helped them by their prayers and words of encouragement in the day of their trial.

$1.00. BALANCE OF YEAR. $1.00.

This is the lowest offer of the Recorder that has ever been made. It is made with the deliberate purpose of swelling our list to 10,000 subscribers and thus reinforcing our denomination all along the line in that degree.

We want workers all over the State. We urge every reader to make this offer known. Mention it to your neighbor the very first opportunity.

JOHN S. PEARSON,
Business Manager.

The Baptist Ministers' Annuity Association.

Dear Bro. Bailey:—I greatly appreciate your reference to the Baptist Ministers' Annuity Association, and at an early day the details of our plan will be made public through the columns of the Recorder.

The charter members of the Association will hold a meeting some time toward the last of April for the purpose of effecting a permanent organization. A notice of this meeting will be sent to each member next week.

Yours truly,
T. J. TAYLOR.
Warrenton, N. C., March 26, 1903.

Rocky Mount.

Our work is taking on new life. We have a flourishing B. Y. P. U., with thirty-five members. Our young people are entering upon this new feature of church work with real enthusiasm. Also a Jr. B. Y. P. U. that numbers twenty-eight and promises to be a great blessing to the children.

Congregations are good and increasing. Sometimes we have more than we can seat. We average one addition a week. Received one yesterday, baptized five, and gave the hand of fellowship to six. Our Home Mission collection exceeded any previous offering to same Board 25 per cent, and we expect to give at least $40.00 to Foreign Missions. The Recorder has contributed its part in making this advance possible. I find that the people who are informed are ready for every good work.

G. A. MARTIN.
Rocky Mount, N. C., March 23.

Good Reasoning.

Matthews, N. C., March 6, 1903.
Biblical Recorder, Raleigh, N. C.

Dear Sir:—Please to extend my subscription to January, 1904, as per recent offer. I enclose a money order for $1.00. This follows a trial subscription. I think every reading man should include a religious journal among the periodicals he peruses. Every intelligent man should be a reading man. Every Baptist who can not read should learn to do so at once, and take the Recorder.

Very truly yours,
Wm. A. FAULK.
(Mecklenburg County school teacher.)

Shaw University.

The Commencement Exercises of Leonard Schools of Medicine and Pharmacy and the Department of Law will begin Sunday, April 5, at 4 p. m.

The Baccalaureate Sermon will be delivered at that hour by Rev. Charles E. Taylor, D. D., President of Wake Forest College, Wake Forest, N. C., and the Commencement Exercises proper will occur at 10.30 a. m., Thursday, April 9. The Annual Address will be given by Rev. Charles H. Watson, D. D., of Boston, Mass., and the diplomas will be presented to the graduates by Hon. J. Y. Joyner, State Superintendent of Public Instruction.

These exercises will all take place at the University and the public will be welcome to the extent of the seating capacity of the chapel.

The procession will form promptly at 10:15 a. m.

Raleigh, N. C., March 24, 1903.

Leesville, Glen Royall and Pleasant Grove.

Dear Brother Bailey:—I have been thinking for some time that I ought to give you a few notes from my field. I have the Leesville, Glen Royall and Pleasant Grove churches. Leesville has agreed to increase pastor's salary forty dollars, paint the house inside and out, put new pews and carpet the isles. A nice per cent of this work has already been done.

Professor Dowd has an excellent school here. They are well pleased with his work.

Last November Dr. Royall aided us in organizing a church here at the Royall cotton mills. We started with twenty-three members. That number has increased to over forty.

Pleasant Cove is four miles east of Creedmore. We are repairing our house here. We are going to make all the out side new and put new pews inside.

It is a very great pleasure to be back in the pastorate after one year's rest.

My work is so arranged that I can do my college work in addition to my pastorate work.

I shall be glad to give you any items of news on my field.

Yours truly,
W. M. WHITESIDE.
Wake Forest, N. C., March 21.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucuous surfaces of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best

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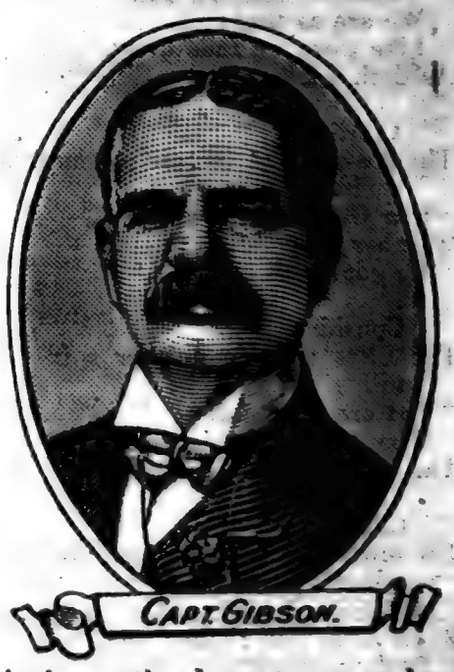

An interesting letter to our readers from Capt. Woolman Gibson, of Washington:

WASHINGTON, D. C., Dec. 11th, 1902.

Having seen numerous articles so highly recommending Dr. Kilmer's Swamp-Root for the cure of kidney and bladder complaints, I concluded I would try it. I wrote Dr Kilmer & Co. for a sample bottle of Swamp-Root, and it came promptly. After taking the contents of the sample bottle I experienced some relief, and then bought from my druggist a supply. After taking the contents I experienced much relief. My kidneys and bladder resumed their normal condition, the pain in my back left me, and I felt like a new man. I had been treated by the doctors for uric acid, and also for what they termed catarrh of the bladder and kidney trouble. I am constrained to admit that Dr. Kilmer's Swamp-Root, so far as my experience goes, is a great boon to the human family, and I feel it my duty to add my letter to the thousands of others received in praise of this wonderful medicine. This testimonial letter can be used as you see fit.

I remain truly yours,
Capt. Woolman Gibson
1220 H Street, N. W.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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Home Circle.

Consider.

Consider
The lilies of the field whose bloom is brief—
We are as they;
Like them we fade away,
As doth a leaf.

Consider
The sparrows of the air of small account:
Our God doth view
Whether they fall or mount—
He guards us too.

Consider
The lilies that do neither spin nor toil,
Yet are most fair—
What profit all this care
And all this coil?

Consider
The birds that have no barn nor harvest-weeks;
God gives them food—
Much more our Father seeks
To do us good.
—Christina Rossetti.

Children are Not Given for Playthings.

"Mothers must remember that their babies are not given them for their own pleasure or amusement, nor to display as marvels to their friends," warns Barnetta Brown, writing of "Mothers' Mistakes and Fathers' Failures," in the Ladies' Home Journal. "But mothers must consider that from the first moment of life the child is destined toward growth, development, progression. A dallying with this bit of wisdom in the beginning makes rare occasions for much that is disagreeable later. And let no mother make the error of being baffled by the cry of 'heredity.' Much of what is called heredity is really imitation of what is to be seen and felt in the environment; and the most objectionable human heredity can be overcome. The inheritance of the divine spark which is ever ready to fly upward must never be forgotten."

Spring's Awakening.

Trailing Arbutus, the first flower to greet the Pilgrims, after their first winter, on a seemingly inhospitable shore, was enshrined in their hearts, and in those of their descendants, as the "flower of hope and faith," brave and beautiful, blooming fragrant, wherever the sun melts the snow from its bosom. Though loved by all, it seems to die away in our woods, as civilization spreads. The woodsman, while in the depths of the pine forest finds it plentiful, perhaps besides a heavy drift of snow, its flowers even dare to push up through a light snow.

Hepatica, or Liverwort, also is brave, but Skunks' Cabbage, of the bogs, is braver still, rushing out to meet Jack Frost, who often nips it, when it stands in icy bravado until the sunshine warms, then it melts away. Neither its name nor odor are pleasant, we can only admire its boldness, and wonder at its oddity. Hepatica comes well wrapped in fuzzy furs, its lavender flowers standing in a background of its last year's leaves, rejoicing the winter-worn nature lover. Nor is Hepatica so afraid of civilization as is Trailing Arbutus, creeping out in the sunshine from the woods, to meet the passer-by.

Quick to follow we have the wood Anemone, or Wild Flower. Mythology tells us that when Venus approached the Isle of Cyprus in her swan-drawn chariot, she heard the groans of her beloved Adonis. Descending to earth, she alighted, and found his lifeless body. Overcome by grief, she reproached the Fates, saying, "Theirs shall not be wholly a triumph. Memorial of my grief shall endure, and the spectacle of your death, my Adonis, and of my lamentation, shall be annually renewed. Your blood shall be changed into a flower, that consolation none can envy me."

She then sprinkled nectar on the blood and the Wind Anemone arose. The wind blows them open, and then blows the petals away, so short-lived are the beautiful white, blue or pink tinted Anemones of our woods.

Nature soon is less drowsy, and begins to martial her beauteous coryphees to dance in the mellow spring sunlight, to the music of the soughing branches of the trees, the ice-freed brooklet, intermingled with basso of an early wakened frog.—The Pilgrim.

Little Failings.

Do you know people who are as good as gold, who have odd little ways of their own, little failings that annoy and inconvenience their friends? Some have trying little habits that rasp others, and put them in a fidget much as they love those who are unconsciously forgetful, others that have trifling tricks of manner that make their friends exclaim inwardly: "Oh, I wish you wouldn't!"

There are foibles as well as faults; there are weaknesses as well as wilfulnesses, and all these must be borne with. In some cases they may be corrected, but oftener these small idiosyncrasies are fixed in the character, are flaws even in the fine gold. We must make the best of them; we must make the most of the gold and not magnify what mars it.

When we are tempted to be impatient with these little failings, it is good to remember that others have to bear with ours. How do we wish them to do it? Let us mind the Golden Rule then. If others were perfect, how would they get on with our imperfections? If others were perfect, would we feel at ease with them? If we had nothing to bear with, could we be truest friends?—Young People.

To Love Means Increase of Physical Beauty.

Spiritual development, material success and the general upliftment constitute no mean bounty. But loving has other rewards. One of these is beauty. Not alone beauty of character and purpose and gentility of nature; but actual physical beauty, of contour, expression and grace. Hatred and pessimism take but a short time to wreck the most wondrous beauty. They set mean lines by the mouth; they contract and harden the eyes, fixing little wrinklets there to emphasize their stamp; they square the shape of the jaws; detracting from the beauty of its oval; and they give to the countenance whereon they sit a downward tilt that hollows the cheeks and dispels every vestige of beauty.

And love? Love is the natural beautifier. It begins with the foundations. It makes young the heart, installing it as a veritable fountain of perpetual youth, to pump gladness and enthusiasm through every vein. It imparts physical poise as well as mental. As every impulse is filled with tenderness, so does every act become gentle and the bearing that of genuine culture. As every thought is pure and unselfish, so does it leave its imprint on the face. As optimism becomes a habit, so do the corners of the mouth go up, and wrinkles keep away. As faith and gladness are ever present, so do the eyes flash wide, and the creases of contraction are avoided. People who are plain and uninteresting have grown fascinating under the influence of loving. Women who are undoubtedly homely have changed till by common consent they were called beautiful. Men who were graceless have found a charm. For it is true that thought will alter not only the expression, but also the lines and contour of the features.—The April Cosmopolitan.

Home Health-Exercise.

One of the most important teachings and most radical helps of physical education is the help to best breathing. Lying prone, very flat upon the back, with arms flatly outstretched at the sides, is the best position for learning to breathe well. In this position the body is so placed as to offer fullest and freest facility for the breathing exercise. To make sure that the chest is well up and widely expanded, flatten the shoulders very flat upon the mattress, and raise and lower the extended arms on either side (from the hips to overhead) until the muscles of the chest, front body, sides and upper back feel thoroughly well stretched. Finish this expanse with the chest held well up by the muscles of the chest and upper back, and keep it there, not held up by the breath, but muscularly held up. Then with arms outstretched and chest well up, holding the chest and shoulders and arms perfectly motionless, relax thoroughly the muscles over the front body and ribs, so that they are softly mobile and ready to contract and expand vigorously without disturbing the quiet of the upheld chest and of the shoulders and extended arms. Thus one is ready to breathe well.—April Woman's Home Companion.

My Smoke House.

A man who lives in Albany, and whose business was that of a clerk, said that he has lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford so fine a dwelling. "Why," said he, "that is my smoke house." "Your smoke house! What do you mean?" "Why, I mean that twenty years ago I left off smoking and put the money saved from smoke with the interest in my house. Hence I call it my smoke house."—King's Herald.

Corn Bread.

Sift together a scant cupful of Indian meal, one-third cupful of flour, one-fourth cupful of sugar, half a teaspoonful each of salt and soda. Beat one egg till light, add one cupful of sour cream and stir into the other ingredients. Bake in a shallow pan twenty-five minutes.—The Pilgrim for April.

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Young People's Page.

The Tongue.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes this form instead:
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed"
Says the Chinese, "outstrips the steed."

While Arab sage doth this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

—Rev. Philip Burrows Strong.

Flossie's Mistake.

IDA T. THURSTON.

"Oh, Flossie, come home with me and play till supper time. Your mother'll let you, won't she?"

"I guess she will. Wait till I ask her."

Kathie dropped down with her bag of books, on the doorstep, while Flossie ran up stairs to the nursery, where her mother sat holding baby Harold. The baby put out his hands and smiled at sight of Flossie, but she paid no attention to him.

"Oh, mamma," she cried eagerly, "Kathie wants me to go over to her house to play. I can, can't I? She has a lovely new swing."

"No, dear, you cannot go this afternoon," her mother answered. "Poor little brother's teeth are troubling him so that he has been fretting all day, and Ellen has been busy in the kitchen, so I have had to take care of him. Now I want you to amuse him while I write some letters that must go in the next mail."

"Oh, dear," said Flossie, with a scowl, "I always have to 'tend baby when I want to go anywhere. I must tell Kathie that I can't go, then."

She ran down to the door. "Isn't it mean, Kathie?" she said, "I've got to stay home and 'muse that cross baby."

She looked so cross herself that Kathie did not feel so very sorry. "Good-bye then," she answered, picking up her bag, "maybe you can tomorrow."

Flossie stood looking after her until the blue dress and sailor hat disappeared around the corner. Then she went slowly upstairs. Her mother set Harold on the floor, and Flossie flung herself gloomily down beside him. He was a loving little fellow, and now he laid his pretty golden head against his sister's arm in his cunning, coaxing way, trying to make her smile. But Flossie felt cross. She began to build a block house and Harold watched her gravely.

As she put on the last block he suddenly knocked it all over with a gurgle of baby laughter. Generally Flossie laughed too, when he did this, and began to rebuild it, but today she exclaimed sharply:

"You naughty boy. Don't you do that again," and then she slapped the chubby little hand. She slapped it softly. It didn't hurt the little hand a bit, but it hurt the baby's feelings, and he began to cry. Then Flossie, afraid that her mother would come and ask what was the matter, hushed the baby and cuddled him, and in two minutes he had forgotten his grievance and was laughing at the big leaps Flossie made the flannel rabbits take over the tumbled-down block-house.

But neither of them really enjoyed the play, and when his mother came into the room, Harold turned quickly away from his sister, and laid his head on his mother's shoulder with a contented little laugh that was half a sob.

"He's awful cross," Flossie said as she gathered up the blocks and the flannel rabbit.

"Poor little man," replied mamma. "Maybe sister would be cross too, if her teeth were aching as his are. Now Flossie, I want you to take these letters to the post office; but first, go to the kitchen and tell Ellen that if she has finished the baby's ironing, I want her to take him out in his carriage. He has not been out today."

It was quite a distance to the post office and Flossie did not hurry. As she came back, half an hour later, she saw a crowd in front of the house. She began to hurry then.

"What's the matter?" she asked a girl of about her own age who was standing there.

"It's a baby got run over," the girl answered. "The carriage was all smashed up. See, there's one of the wheels."

Flossie's heart began to beat heavily. She could hardly breathe.

"Was—the baby—killed?" she gasped.

The girl looked curiously at Flossie's white face.

"I guess so," she replied. "It didn't open its eyes. They carried it in there," and she pointed to Flossie's own home. Flossie felt as if she were in a dreadful dream as she went up the steps and into the house. At the foot of the stairs she stopped a moment, then she went slowly up. As she passed the nursery door she saw half a dozen strange people gathered about Harold's little bed. A woman came out, and Flossie whispered: "Is he dead?"

"No, but the doctor says he can't live," the woman answered hastily as she passed on; and Flossie crept away to her own room, shut the door, and flung herself on the bed.

"Oh," she sobbed, "if I only had been good to him this afternoon. If I only had."

A long, long time she lay there. She heard people go up and down stairs, heard the front door open and shut many times, but she did not move. She felt as if she never could speak to any one again. It was quite dark when her mother opened her door and called softly:

"Flossie, are you here?"

The child sprang up then and threw her arms around her mother's neck. "Oh, mamma, mamma, is Harold dead?" she sobbed.

"Harold? Why my poor little girl, did you think it was our baby? It was not Harold. It was the little Gilmore baby whose mother died last week. He is with her now. They brought him in here because the accident happened right in front of our house."

What a weight rolled from Flossie's heart, then, and how she ran down and hugged her baby brother, and kissed again and again the little hand that she had slapped that afternoon.—New York Observer.

The Migration of Birds.

The birds which travel by night include by far the greatest number of migrants. Among them will be found the thrushes, with the exception of the robin and the bluebird, which migrate by day; the nuthatches and titmice, creepers, thrashers and wrens, warblers, tanagers, vireos, most of the sparrows and finches, orioles, meadow-larks, fly-catchers, with the exception of the king-bird, the cuckoos and the woodpeckers. You will observe that most of these birds have neither very strong nor very rapid flight, and consequently require the shelter of darkness to protect them from their enemies. Moreover, most of them take their food in small quantities, and require some time to make a full meal. If they attempted to divide up the day between eating and migrating they would travel but slowly. So they journey by night, and spend the day in feeding and resting.

The day migrants, on the other hand, are for the most part birds strong enough to resist attack or swift enough to avoid it. They include the horned larks ,tit-larks, robins, bluebirds, cedarbirds, swallows, blackbirds, grackles, jays, crows, night-hawks, chimney-swifts, humming-birds, hawks and doves. Some of these—the night-hawks and chimney-swifts, for example—do not require to stop for food, but feed on the wing as they travel; the rest, although they may have to stop for refreshments now and then, are so swift of wing that they can easily make up for lost time. Of course, there are times when some of these migrants are obliged to cross considerable bodies of water, and in such cases it sometimes happens that they have to travel during a part or the whole of a night.—April Woman's Home Companion.

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of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

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Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1062 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 121 West Ninth Street, Cincinnati, O., will secure a free treatise on the subject.

Editorial.

I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God appoints.
I will trust in Him,
That He can hold His own; and I will take
His will, above the work He sendeth me,
To be my chiefest good. The glory is not in the task,
But in the doing of it for Him.

It is expected that every converted man and woman in North Carolina will take an active part in the battle for Moral Supremacy in this State.

It is almost as bad to baptize a child that is not old enough to understand as it is to sprinkle an infant. Christ said, "Suffer little children to come unto Me;" but He did not have them baptized. One element of the Baptist theory of religion is that each individual must have a clear conception of what he is doing when he joins a church or professes regeneration.

NOW FOR A GREAT CAMPAIGN.

But one month remains in which the work for new subscribers may be effectively carried on. Throughout April our offer will be attractive—one dollar balance of the year.

One subscriber from each church will round up 10,000 May 1. We hope that some one will see to it that our offer is canvassed in every church. We are counting on our friends in this matter. Let us have a short, swift and sweeping campaign of the whole State!

BAPTISTS AND EASTER.

We have been requested to write on this subject. We confess that there is need for some remarks on it. We wish to point out in particular that Baptists have a great mission in this matter, and that Christianity will lose much if they abandon this mission.

It is an axiom that Baptists have no criticisms to lodge against the customs of others. They believe in liberty of conscience. We do not write, therefore, to criticise the Roman Catholic church or the Episcopal church or others for their custom of Easter, either in its manner or in its purpose. If we were disposed to lodge a criticism, it would not be based upon the fact that Easter is said to be the transformation of an heathen custom. For to transform an heathen custom into a Christian custom cannot be gravely objectionable if the transformation is made complete and in good faith. Nor would we base objection upon the fact that Easter is said to have been brought into vogue by the Roman Catholics. As much as we abhor Romanism, it would be violent to conclude that anything fostered by Rome is to be criticised. Our criticism would rather lie in the fact that the observance lacks Scripture example and precept and also in the fact that it defeats itself: Instead of making for holy joy, it makes for license and the joy of release from solemn duties. Moreover, the season has in no small degree become exalted above the Savior. One hears so much more of Easter than he hears of the Resurrection! And gravest of all, the season passes and with it passes for a year even the little that is thought upon the Resurrection.

Now in a few churches Baptists are thoughtlessly falling into the observance of Easter. They are modest in their imitation as yet, being content to sing an anthem, decorate the church and perhaps have a sermon on the Resurrection. We wish to talk to them frankly on the subject.

In the first place Easter follows Lent—of which it is the culmination. One cannot properly celebrate Easter unless one has gone through Lent. It must strike our Episcopal friends with pity to see a Baptist church come out and celebrate Easter without having undergone the forty-days prayer and fasting and the sobering course of the Holy Week. It is so clearly a superficial and heartless imitation that one might laugh did he not too much respect religion for that.

But this is only in passing. Let us get to the Baptist mission in the matter.

We Baptists stand for the Resurrection Life—not a Resurrection season or day. We take the fact that Jesus arose from the dead and illumine every day with it. There is no task so high and holy as this. More impelling, more pleasing to God than all the sermons and anthems and flowers and paraphernalia must be the heart of a man or woman in which the joy of the Risen Savior dwells all the day long.

Now whenever one of us gives up this ideal, we give up the heart of the Christian life. We surrender an unspeakably glorious mission for ourselves and the human race. To exchange such an ideal for a celebration once a year is infinite loss.

Again, we carry our doctrine of the Resurrection as the heart of Christianity to such an extent that we celebrate the Resurrection every Sunday. That is why Sunday is called the Lord's day—it is the day of His Resurrection. The Moravians, we believe, meet each other on Easter morn with the greeting, "He is Risen," He is Risen." That is quite beautiful. But more beautiful is it to meet at the hour of worship each Lord's day with a gladness in the heart that unmistakably speaks this message.

To give all this up for one day of observance—how poor the exchange!

A Baptist is prepared to celebrate the Resurrection as is no one else. He is himself a man risen from the dead. The thrill of the Risen and Eternal Life abides in his soul. In baptism he has gone down into the grave and risen once and for all. Let us, therefore, live our doctrine rather than exchange it for a custom that we are poorly prepared to imitate and which is incomparably below our own.

This is the main argument. When Baptists reach the ideal of living the Risen Life all the year, all the denominations will abandon their customs and join with us. But there is one other point.

We Baptists stand for the interior life and for simplicity. We insist upon the heart, upon genuineness, upon reality. In these celebrations there may be genuine, heartfelt worship, but we all know how easy it is for them to become mere forms. We have much to lose by surrendering at this point. The spiritual character of religion—regeneration—religion itself is involved in it.

Now let us not imitate the others, and let us not criticise them. But let us so live our own doctrine that they will see the beauty and the glory of it.

FROM ARKANSAS.

Our friend and brother, Barton, editor of the Baptist Advance of Arkansas, reads the Religious Herald and the Biblical Recorder a lesson on the subject of Rev. J. B. Cranfill, of the Texas Standard. He numbers us amongst the traducers of our brethren; he makes us a justification for that quartet of agitators, Hayden, Hall, Clark, Bogard, and the nondescript papers at large, characterized by our gentle brother as "renegade and slanderous." He lets down a little and refers to the Herald and the Recorder's remarks in this connection as "mean insinuations," and winds up by considerately referring to us as "good and highly honored." All because he imagines that we are persecuting that pious brother on account of the failure—so far as the good people are concerned—of his oil well projects. Our readers know that we have said very little on the subject.

We are much obliged to Brother Barton. We understand his gentle phrases. They were coined for Arkansas and Dr. Bogard. But Brother Cranfill would have small reason to be grateful to him, should we care to go into the matter of the immaculateness of his character or of the justification of a Baptist paper in criticising him. Brother Barton has quite enough to carry the work in Arkansas without taking the Texas load on board. We really have nothing against Dr. Cranfill, however, on account of the San Jacinto Co. He and 6,000 other Christians went into that business to make money. It is the old story. He comes out with a bag full; they come out with no bag at all, but much wiser and quite as pious as when they went in.

The last state of Brother Cranfill and the last State of his fellow investors presents quite a contrast. But who would blame Brother Cranfill? Who could blame the author of Sunday Morning Thoughts? It was the Word and Way, not the Recorder, that said that Brother Cranfill should divide his winnings with the losers. We never entertained the delusion for a moment. We advise Brother Barton to turn his guns on the Word and Way and see what happens.

PAUL'S FAREWELL.

Sunday-school lesson for April 5. Acts 20:-17-38.

Only they who understand that Paul had laid his life upon the alter in founding the churches in Asia can appreciate the pathos of his departure. Imagine his concern. Shall the work last? Will the converts continue in the path? You "shall see my face no more," he says; "my work is in your hands. Take heed therefore unto yourselves and unto all the flock."

Paul is evidently speaking to the leaders, who have come at his bidding from Ephesus to Miletus to greet him. He is putting upon them the care of the work that he has begun. Paul trusts God, but he uses men; he understands that God carries His work on through men. If it had been only a matter of trusting God, Paul might not have made this solemn farewell address. But evidently he feels that all the work that he has done depends upon these men. Fancy, will you, a missionary having preached in China for three years—all but alone—and now about to depart for good. How earnestly would he entreat his converts at the last moment.

I have acquitted myself, he says, having declared the whole counsel of God. For your part "take heed unto yourselves and unto the flock;" that is, a minister or Christian leader must look after himself as well as the people. He next brings out the importance of the church by citing the fact that they are bound not to him or to the church, but that they are officers of the Holy Spirit, called for one purpose, namely to feed the church of God, which he purchased with His own blood. Contemplate the force of that. How diligent must a man be in a work given to him by the Spirit of God, and the work, too, of feeding the church so precious as to have been bought by His own blood. This comes to every Christian, for each of us is a child of the Spirit and has been purchased by that Blood.

There are two sources of trouble, says Paul: (1) Wolves shall enter in, that is, persecutors; (2) within the flock evil men shall arise * * * to draw away disciples after them. He evidently refers here to the egotists who seek after a following and who sacrifice Christ's church and fight against the Spirit of God to gratify their vanity. This should be a wholesome warning in the present time.

In view of these dangers, says Paul, there are two courses to be pursued: First watch—be alert for danger, stop things in the beginning; be alert for your own hearts, keep them pure. Second, remember my example. Remember my admonitions and my tears. * * * I was unselfish, working not for money, making my living with my own hand. Giving an example of helping the weak and giving of my goods freely. He also commends them to God and speaks out his confidence that God and His word (the good news of Christ) is able to build them up and give them the true inheritance among all them that are sanctified. After all God is the Christian's refuge and the Gospel is the Christian's hope of an inheritance among the chosen. There is much to do, says Paul, but we must count most on these.

They hear him and give evidence of deep love for him. He must have been a happier man after that affectionate farewell. He had many sorrows, but here is a memorable compensation. The minister's reward is the love of his people and the approval of Christ.

We have in this lesson a good description of Paul's ministry beginning with the 18th verse. Mark the words "serving the Lord," "lowliness of mind," "tears," fearlessness and persistence amid trials, "teaching," "house to house," "testifying," etc., etc. We have at large a striking evidence of Paul's love for his churches for Christ's sake in the earnest strain that runs throughout his words.

His address reaches climax in verse 35: "In all things I have given you example, that so laboring you ought to help the weak and to remember the words of the Lord Jesus—'It is more blessed to give than to receive.'" That is, in Paul's mind the most striking manifestation of Christianity is to help the weak. He might have held up his example of honesty, but he took that for granted; he might have held up his example of zeal, but he let that go by; he might have held up his example of holiness, but he knew that that would come to the true follower of Jesus; he might have held up his example in a thousand aspects, but he mentions this one above all—helping the weak. Think on that. Patience with the backward, sympathy with the erring, succor for the destitute. We are so quick to grow contempt for a fellow's weaknesses. But Paul's word is Help.

And he bases this on a saying of Jesus that the Gospel writers omitted, a saying that wholly covers the case—"It is more blessed to give than to receive":—not merely food and money, but sympathy, patience, consideration, Help. After all, one of the greatest words in the Christian's vocabulary is Help. Christianity is the hope of all the world's weak.

The teacher may find the following suggestions of value:

First, get the pupils familiar with the facts in the lesson.

Then take the following analysis of Paul's Farewell Address to the Elders.

1. Paul's concern for his work in Asia, as shown throughout this address.
2. Paul's idea of the church. Vss. 28, 29, 30.
3. Paul's example. Vs. 31, 33, 34, 35.
4. Paul's faith. Vs. 32.
5. Paul's ideal of action. Vs. 35.

Incidentally stress may be laid with good effect upon the admonitions to take heed," and "watch." God keeps us, but we must keep ourselves in Him. God has a destiny for His blood-bought church, but a part of that destiny is the church's working out of her career in spite of trials and temptations. The Scriptures exalt God, but they also exalt the human race with marvellous liberty and responsibility.

HOME MISSIONS MUST HAVE A DEFINITE DISTINCT FIELD.

The editor of the Biblical Recorder of North Carolina in an article just preceding the Convention at Asheville, advocated concentrating the money given for Home Missions upon some one or two departments of our work so as more effectually to do what we undertake. Whether we should do this or not becomes a serious subject for discussion. Certainly much more could be done in the given fields proportionately, but what would become of much that we are now doing in the fields we should give up? Some think we might withdraw from the State Boards with whom we co-operate. These are Texas, Arkansas, Mississippi, Louisiana, Alabama, Tennessee, Kentucky, Florida, Georgia, North Carolina, Virginia and Maryland. In some of these States the work done by the Home Mission Board is small, and might be taken up by the State Boards without loss to our cause. This might be true of Georgia, Alabama, Mississippi, Virginia and Kentucky, but of all the other States with which we co-operate it cannot be said. Our co-operation with these States which greatly need us, not only helps the State Boards to save the day, but greatly stimulates the brethren in doing their own work well.—Our Home Field.

NOTES OF AN ON-LOOKER.

I had the good fortune to attend two of the Fifth Sunday meetings. It was good to be in a Baptist meeting again!

On the way to the Sunday-school Convention of the Raleigh Association I noticed the blooming of the red-bud trees. I reckon now they wish they had waited a bit. Somebody told me once, by the way, that the red-bud tree is called also the Judas tree, there being a tradition that Judas hanged himself from this tree. I do not know, but there are two or three grounds for the rise of such a tradition. While I was looking out of the window I saw the Neuse River spreading far beyond her banks, and got a faint idea of the terror along the great Mississippi that is now sweeping across hundreds of farms and ruining them.

At Selma I found a goodly company. Pastor Adams was in charge of the Convention as President. He is doing fine work both as president and pastor. The Selma church is in lively condition. The number of delegates enrolled the first night indicated that the Convention would be a good one. But I left at eleven o'clock, p. m., and set my clock at home to rouse me at 6.30 a. m., at which time Brethren Ray and Boushall were to come, on the way to the Union meeting of the Central Association at Hopkins Chapel, twenty-one miles from Raleigh.

The road was remarkably good, considering, and the outlook from trap quite gratifying. Wake County is beautifuly rolling—there are no more plains than mountains. The land is many colored, red, yellow, grey, dark; there is much green, and the number of friut orchards—all in full bloom—along our way is unusual. The sky was blue, the air balmy, the company good and the horses tolerable. Four hours and twenty miles slipped easily behind us.

We found Prof. Charles E. Brewer in charge of the meeting. He is the man that is bringing the Central Association into fine spirit again. We wish Bro. Arch Johnson had been present. More than two-thirds of the churches were represented, and there were nine ministers, brethren Morris, Bennett, Wester, Weston, Whiteside, Williams, Lynch, Tyree, and Justice. Brother Tyree made an excellent address on Foreign Missions, using the map of the world to good effect. Brother Williams invited us all to an abundant dinner. In the afternoon Brethren Whitesides and Bennett spoke on the mission work at Falls and at Wake Forest (Glenroyal) and pledges were received. It will be remembered that the Association agreed to raise $600 to employ a general missionary. This proved to be impracticable. You cannot get a man and a horse for that. So it has been generally agreed to help build the church at Falls and aid the work at Glenroyal Mill. On every hand were evidences of new life, and we expect that the Central Association will take her rightful place in the front rank.

Hopkins Chapel is in a fine section for tobacco. I was surprised to learn that land sells at from five to eight dollars per acre. A brother told me that some of the common land that would hardly sprout peas had been found to be first-class for tobacco. I also discovered a general fear that prices would be low this year.

There are a number of fine old-time homes between the church and Raleigh, memorials of a period that has gone not to return until trolleys and automobiles and good roads, telephones and the craving for isolation shall send the well-to-do back to the country. There was one particularly large, square house. It was painted white once, and the shutters were green thirty years ago. The white-oaks round about were as handsome as ever. Toward sunset along the path we saw a couple slowly walking and in muffled conversation. The day's work was done, and they were taking the evening breeze—a colored couple, well-along in life, their children looking on from the piazza beneath the old-time pillars! The negroes had moved into the "big-house"! Could a slave have dreamed that dream fifty years ago?

One of the brethren fell into reminiscence. "Many a time," said he, "have I come along here, and had people sweep by me in their fine carriages, with never a thought of a poor clod-hopper like me!" It is wonderful how the world turns about. While the clod-hopper worked like a slave, gaining thereby a great body and a high soul, the sons of the planter rode their fine horses, ordered the negroes about and had a good time. But now the clod-hopper rides and they struggle for existence. It is better to struggle in one's youth than to struggle when one is old—incomparably better.

THE NEGRO AND POLITICS.

Having been criticised in the Baptist Sentinel for certain utterances in his paper on the race question, the editor of the Recorder wrote for that paper a statement of his attitude. We take it that at least the following paragraphs may interest some of our readers:

"I give it as my candid opinion that there is nothing but evil for the negro in politics. Every time one gets an office the great rank and file suffer. I am for the rank and file. The chances in politics for the negro office-seekers will grow fewer and fewer for many years to come. The State offices will be closed to them in five years. Let them, therefore, get themselves out of politics. The white people will give them justice in the courts and will serve them well in the other departments. What negro in North Carolina would not sooner trust Governor Aycock with his affairs than any negro that he knows? What negro would not go to Justice Clark for justice rather than to any negro?

I may be counted an enemy of the negro for this, but this is my fixed policy, and I want the negroes to know it. I shall discourage every effort to bring the negroes into politics. I regard political activity as the great curse of the negroes. I am sure that their part in politics has been the greatest obstacle to their progress. I am fearful that further activity in politics will set them back to a point from which they cannot rise at all—will destroy their chances in education and in industry.

The North is with the South in this matter. There has been a great change of sentiment in the North; and the change continues to go on. If the negro would rise let him know that he can rise only in his work. That is a law of life. Every time he attempts to rise by politics he injures his work and sets himself back.

I believe the Negro will make progress. I have repeated disappointments in my hopes. The negro has not yet vindicated the wisdom of people who insist upon educating—neither with respect to elementary nor higher education. This is conceded by eminent authorities connected with the Hampton Institute—so I judge by a recent article in the Hampton monthly "Workman." But I say give him a chance. I take it by faith, that being a man education will at length help him. But remember that work comes before education. Work is the great educator. The white race was educated by work. We had few schools 150 years ago. The white race rose by sticking to its work. Any education that leads a negro from his work, is a curse. Any man, or set of men, that lead the negroes from their work—the work they are fit to do and have opportunity to do—are curses. Work is the lever that lifts a race or a man. Work is the great educator.

"I believe the negro will remain black. The race will not be merged into the white race. I believe the negro will remain in America. I believe the negro will neither die out nor be exterminated. I have no fear of a race-war. It will never come. I believe the negro will improve morally and religiously; but all such progress is slow. I believe the negro will improve financially and in working efficiency and in ability to take care of his property. I believe the negro will rise; but not in politics, not in white society. He will rise as a man; will be stronger, better, more prosperous, more efficient. The two races will remain apart. There will be gradations amongst the negroes as there are amongst the whites. Character, sense and financial standing will sift the race, and those who are deserving will be rewarded by standing at the front of their own race instead of standing at the rear of the white race. A self-respecting negro will not desire more. This rise, I repeat, will come by work. Work is the basis of life in all its phases."

The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God.
—John Keble.

A Question of Privilege.

I rise to a question of personal privilege, and in order to gain information. If my intention was to write on purely political matters, I would solicit publication in the secular, not in the religious papers. I have read with pleasure and profit the contributions to the Recorder by "An On-Looker in the General Assembly."

I have ever been instructed by the ablest writers, that, in all free countries, the right of petition has never been denied. There are two ways to deny this right, viz., by a contemptuous silence, or by a dolorous wail of unconstitutionality. The township in which I live, in a geographical sense, is peculiarly situated. Though in the county of Hertford, it is entirely separated from it by two navigable rivers. I read with pleasure of the annihilation of both saloon and dispensary by legislative enactment upon petition. With pride I know that by petition, many counties have secured the right of self-imposed taxation for betterment of the public school. These are good and righteous laws, and I take pride in their passage. Drunkenness is a crime, and ignorance is a disgrace, and every good citizen rejoices when either receives a fatal stab.

In this portion of Hertford County, Maney's Neck, we have a very large negro poplation. Like the majority of that most unfortunate race, these people for the most part are thriftless and impoverished. These people have dogs, worthless, vagabond curs, by the hundreds. It is safe to say, in this small township—an area only twelve by fifteen miles—there are not less than one thousand dogs, all told, of high and low degree. The whites, as a rule, are industrious, prosperous and well-to-do; a sober and religious people, law-abiding and peaceful. The registered white vote is not quite 150. Let me add that the intelligence among them is far above the ordinary standard.

We have been greatly injured by dogs in the complete annihilation of our sheep. I speak from statistical knowledge, that within ten years six hundred sheep have been killed by dogs. Many of our farmers, who had flocks of a hundred, have not one left. I made it my business to "get up" a petition to our late General Assembly to grant us the right to tax all dogs, and that the amount raised by this special tax should be expended in improving our public roads. I earnestly solicited signers to the petitions. I met not a single rebuff from any one of any intelligence. I readily secured one hundred and twenty signers. I could have secured all had I had the time to canvass. As I have said, the white vote, in exact figures, is one hundred and forty-three. There lives not a man in the township of substance, real or mental, who refused to sign. The names represented the intelligence, the morality and the wealth among us. Our representative, the Hon. John E. Vann, writes me that he presented the petition—that it was referred to a committee, who tacitly rejected its report on the plea of its unconstitutionality. Would some gentleman, learned in law, be so kind as to enlighten my ignorance.

I have only to add, that its rejection has excited a profound indignation, and called forth much comment. We wish to know the reason "why."

J. H. PICOT.

Como, N. C.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (the clothier), says if any suffer from Kidney and Bladder Disease will write to him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

A Famous North Carolinian.

Dr. Richard J. Gatling, a famous North Carolinian, a native of Hertford County, died in New York on February 26, aged 84 years. He had been in ill health for quite a while, but heart failure was the immediate cause of his death.

Dr. Gatling was educated for the medical profession, but never became a practitioner. He possessed an inventive mind which began to show development in early life through the invention of a machine for sowing rice. His most notable invention, and the one which did most to make him famous, was the Gatling gun, which was perfected in 1862, and which is still among the artillery equipment of the United States Army. By its use thousands of shots may be fired per minute out of a pepper-box cannon barrel controlled by a crank arrangement. In 1866, Dr. Gatling invented a gun metal composed of steel and aluminum. He also invented a hemp breaking machine, a steam plow and other machines. Some years ago Congress voted him $40,000 for proof experiments in a new method of casting cannon.

We have heard a story to the effect that the horrors of war, as shown by the return home of wounded and dead soldiers early in the Civil War, induced Dr. Gatling to attempt the invention of a gun which would take the place of a number of rifles and require only a few men for its operation, and that the death-dealing machine, which bears his name, is the result of this effort.—N. C. Christian Advocate.

Interesting Information.

The following paragraph, printed some time ago, contains a hint appropriate to the planing and planting season, and also gives some interesting information:

"The State Commissioner of Labor is rapidly receiving reports from different classes of people, and to-day made up those from farmers. He says that 82 per cent of these declare in favor of compulsory education. They report that there was more profit in crops this year than in many years past. Crops were made far more cheaply than usual. This was largely due to the fact that owing to the failure of crops last year the farmers worked last spring harder than ever and economized in all possible ways. Reports of representative farmers in every county to the State Labor Commissioner show an increase of value of and in 65 counties, a decrease in two and no change in 30. Sixty-nine counties report a tendency to smaller farms, nine to larger ones. Seventy-two report labor scarce, 22 plentiful, 3 abundant and 93 out of 97 report negro labor unreliable, 2 reliable and 2 no negro laborers, 65 report employment regular, 41 irregular. The cost of living increased in 95 counties. The highest average wages of men is $15.40, lowest $9.72; women, highest $10.08, lowest $6.61; children average $5.97. Fifty-seven counties report increase in wages. Sixty-eight counties produced cotton at a cost of 5½ cents per pound; 75 produced wheat at 66 cents per bushel; 96 produced corn at 46 cents per bushel; 42 produced oats at 33 cents per bushel; 48 produced tobacco at 6½ cents per pound. The educational conditions are reported as good in 6 counties, fair in 39, poor in 52. Eighty-five report improvement in education; 81 report improvement in morals; 5 report financial condition good, 46 fair, 64 poor and 44 report it as improving. Eighty per cent of the answers favor compulsory education and 20 per cent oppose it.

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and all diseases arising from impurities in the blood. Endorsed by physicians and prominent people everywhere after thorough trial.

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Program for Second Meeting in April.

Hymn.
Read in concert, Psalm 67.
Responsive Reading.
Leader. "Thou art the God that doest wonders: thou hast declared thy strength among the people."
Response. "For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."
Leader. "The crooked shall be made straight and the rough places plain: and the glory of the Lord shall be revealed."
Response. "His name shall be great among the heathen."
Leader. "Let them give glory unto the Lord, and deciare his praise in the islands."
Response. "Let the children of Zion be joyful in their King."
Leader. "The Lord shall be King over all the earth: in that day shall there be one Lord, and his name one."
Response. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him."
Prayer.
Hymn.
Roll-call (respond with names of our missionaries in Mexico).
Minutes.
Readings: Spanish Conquerors of Mexico; Wild Tribes of Mexico.
Hymn.
Readings: Ruins of Mexico; Beginnings of Roman Catholicism in Mexico.
Hymn.
Adjournment.

MONTEZUMA I

At our last meeting we studied something of the history, life and religion of the Aztecs. We learned that they were much afraid of their gods and in the court life fond of gorgeous display.

Montezuma II was the last of the Aztec emperors. Before he became emperor he was both soldier and priest. As Emperor,he showed the greatest love of rich dress and great display. He wore, when he was crowned, a robe woven entirely from the bright colored feathers of birds. He had the swiftest runners waiting in houses three miles apart along all the main roads. Thus, if anything happened, some one would write a letter in the queer picture writing and send it to the Emperor by these runners. All this cost so much that the people had to be taxed very heavily to pay it. They soon began to dislike Montezuma because he loved his own grandeur more than his comfort.

About this time the priests began to tell of strange signs in the stars and in the temple fires. They believed and taught that this meant that Mexico was going to be conquered. We will see later how this effected Montezuma when the Spaniards reached Mexico.

SPANISH CONQUERERS OF MEXICO—CORTEZ

The first European to visit Mexico was Cordova, but he only touched the southern coast. One other explorer followed him and both told wonderful stories of the land, the people and the gold to be found there.

Hernan Cortez was a Spaniard who went in 1511 to Cuba where he held an office under Charles V of Spain. On hearing the reports of the first explorers of Mexico, Cortez determined to go to that land for gold.

He was put in command of ten vessels and landed in Mexico March 4, 1519. The natives were much afraid of him, his horses and brass guns, but they tried to drive him back. He gained that battle and several others, and took the part of some of the tribes against the tax collections of Montezuma. Thus Cortez won them to his side and they joined him in marching against the Aztec Emperor.

When Montezuma received news, by his runners, that white men were in his country, he at first believed them the men the gods had said would come. He sent messengers to meet Cortez, and when the Spaniards reached the city of Mexico a beautiful palace was offered them as their quarters.

But some of the Mexicans were not as glad as the Emperor to see these strange men. A band of them attacked some of the Spaniards. Cortez made this an excuse and took Montezuma captive in his own palace and carried him to the Spanish quarters. Montezuma, being afraid of a great uprising, pretended to go willingly.

Later on the people revolted against the Spaniards, and Montezuma was brought out to speak to and try to quiet them. They became angry at his taking sides with the white men and began to throw and shoot at him. He was badly wounded and refused all remedies, tore off the bandages and died in a few days.

Cortez and his men were driven from the city, and many of them killed. But after collecting a larger force of natives, Cortez returned and captured the city, August 13, 1521.

His great cruelty caused him to be hated and feared by the Mexicans while he was Governor and Captain-General of their country. This position was taken from him and given to another by the Spanish Government. Cortez died, neglected and alone in the sixty-third year of his life. His love and search for gold had brought him neither friends nor happiness.

The Thank Offering of Jack and Jill.

Once upon a time,—and this is a true story, children,—there was a nine-year-old boy who had a little seven-year-old sister. I think we will call them Jack and Jill intead of their really truly names.

Now they were never noted for being model children. But I want to tell you how much their thank-offering helped them to be good. I suppose you children think of a thank-offering as being wholly something to help the people where the money goes—away off in some foreign place.

But this is not true. It can be a means of helping the people who save the money here, almost as much as it helps the people who receive it there.

The leader of the Mission Band to which Jack and Jill belong told the children that she did not want them to ask their mammas and papas for the money to fill their envelopes, but she wanted every cent to be either earned by themselves or saved by doing without candy, gum, soda, etc.

"Mamma, can I have a cent to spend this morning?" was a frequent cry, and if the cent was forthcoming, in view of extra good service in the morning chores, it popped into the thank-offering envelope instead of into the money-drawer at the corner store.

With Jack and Jill their ambition in life seems to be, as they call it, to "keep even." They never have a box of candy without counting it out piece by piece, and if it comes out "odd," some third person has to eat the extra piece in order to keep the peace.

So every night those evelopes had to be emptied out and the contents counted, and if one had gained over the other, there was a plea for some extra work to enable the one behind to earn the amount to make them even again.

"Well, one day, Jack came bounding into the house with the kind of a whoop that no one but a nine-year-old boy can make, and held up—guess what! A half dollar! He had done an accommodating deed for a gentleman, without the slightest idea of a reward, and had been given this—not as pay, but as a present.

Now Jack's mother pretends to be a woman of faith, but she never for an instant gave that boy credit for thinking he would put that half-dollar into his thank-offering! So imagine her surprise when she asked, "What are you going to do with so much money, Jack?" and he replied, "Put it in my thank-offering—sure thing!" and in it went.

It was a pretty solemn occasion that night when the money was counted and Jack was fifty cents ahead. But the crowning point of my story comes now. As soon as brother head the question (was it conscience spoke?) "What would be the kind thing to do?" He went to his mother and asked her to change his half-dollar into two quarters, and Jack and Jill were even again. And their mother's faith was strengthened in many lines.

Think this over, children, and see how many different people can be blessed by your next thank-offering. —Selected.

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LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO.
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The Strike Commission's Awards.

On Saturday the Coal Strike Commission rendered a unanimous decision upon the supremely important industrial dispute submitted to its arbitrament. The awards upon the chief points in dispute were as follows:

1. Wages: A ten per cent increase to all miners who are paid according to the amount of work done, and to all other employees whose hours remain unchanged.

2. Hours: Eight hours (or three shifts) daily without any reduction of pay to engineers and firemen now working twelve hours or two shifts, in hoisting water; free Sundays and a five per cent increase in pay to pumpmen, and a nine-hour day with present wages to substantially all other workmen paid by the day.

3. Payment by weight: Pronounced impracticable in many mines, and not to be extended except by mutual agreement between employers and employed; the miners to be permitted to employ check weighmen and check docking bosses where they think it desirable to insure fair treatment.

4. Recognition of union: Future disputes to be submitted to a permanent board of conciliation, of whom three members shall be selected by the employers, three by the miners of the three districts or by "an organization representing a majority of said miners," and the umpire, in case of disagreement, to be selected by one of the United States Circuit Judges of the district containing the anthracite fields; neither union nor non-union men to be discriminated against in any way by either employers or unions.

5. Sliding scale of wages: In case the price of coal at tide-water is above $4.50 per ton (for standard quality and sizes) the mine workers shall receive an additional one per cent in wages for each five cents added to the designated price of coal, but in case the price of coal at tide-water falls below $4.50 per ton there shall be no reduction in the wages awarded by the Commission.

It is stipulated that the general ten per cent advance in wages shall be paid upon all work performed since the first of November and until the first of April, on which date all the provisions of the award shall go into effect and remain in force until March 31, 1906.

THE COMMISSION'S RECOMMENDATIONS

Besides rendering these awards upon the matters directly submitted to it for its decision, the Commission reviews the entire evidence brought before it and makes the following most important recommendations:

The discontinuance of the system of employing the "coal and iron police," because this force is believed to have an irritating effect, and a resort to the regularly constituted peace authorities in case of necessity.

A stricter enforcement of the laws in relation to the employment of children.

That the State and Federal Governments shall provide machinery for compulsory investigation of difficulties similar to the investigation which this Commission has made.

As regards this third point, the Commission takes strong grounds against compulsory arbitration, and urges that the chief benefits possible from it can be secured by the compulsory investigation it recommends. Such an investigation of mining disputes, it says, might be provided for by an act of Congress similar to that passed in 1888 in reference to railroad disputes, and this would have the effect of placing conditions "authoritatively before the people, that public opinion may crystalize and make its power felt." "Could such a commission as that suggested," it continues, "have been brought into existence in June last, we believe that the coal famine might have been averted—certainly the suffering and deprivation might have been greatly mitigated." The Outlook has so frequently urged the measure here proposed that we need not again summarize the arguments in its favor. We doubt whether it will prove the final remedy for industrial disputes which leave the public helpless to supply itself with the needs of life, but it is certainly the first step toward the final remedy, and absolutely necessary for the development of intelligent public control of public perils.

RESPONSIBILITY FOR LAWLESSNESS

The remainder of the report, reviewing industrial and social conditions in the anthracite mining regions, is to the effect that these conditions—except as to the peril of life and limb in the mines—are better than the miners' champions have commonly asserted, and afford no justification to the miners who have sent their little children into the factories to increase the family earnings. The National leaders of the miners' union and a majority of its members are freed from responsibility for the violence employed against non-union men, but the Commission finds that a lawless minority, with too much sympathy from local leaders, stained the history of the strike "with a record of riot and bloodshed, culminating in three murders, unprovoked saved by the fact that two of the victims were asserting their right to work, and another, an officer of the law, was performing his duty in attempting to preserve the peace." As to the acquiescence of the orderly element, the Commission says pointedly: "The resentment expressed by many persons connected with the strike at the presence of the armed guards and the militia of the State does not argue well for the peaceable character or purposes of such persons. No peaceable or law-abiding citizen has reason to fear or resent the presence of either." The extreme forms of boycotting employed in many instances against non-union men are condemned as "cruel and cowardly," and as deserving to be punished as criminal conspiracies. These conclusions of the Commission which also are unanimous, demonstrate the possibility of securing just judgments all along the line from a commission representing men of the most diverse employment and sympathies. In addition to its significance as the settlement of the most important labor controversy of the decade, this Commission by its action marks an important stage in the development of the industrial problem; in this respect we are inclined to think it is the most important event in the industrial history of the past quarter-century. Of this aspect we shall have something to say in a future issued of the Outlook.—The Outlook.

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Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best Dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address, Dr. B. M. Woolley, 201 Lowndes Bldg., Atlanta, Ga.

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NO BAD EFFECTS.

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Thus asks many a poor, pain-racked consumptive, catarrh, lung and throat sufferer after weary months or years of untold agony.

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Did you ever hear of a MASTER KEY?

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USE TAYLOR'S Cherokee Remedy of Sweet Gum and Mullein Nature's Great Remedy for Coughs, Colds, LaGrippe all Throat and Lung Troubles. Thoroughly tested for 30 years. All Druggists. 25c, 50c and $1.00.

From Rev. E. R. Harris.

We have completed our new church building at Knap of Reeds. It is a neat, convenient house, costing some over fifteen hundred dollars. The brethren have worked faithfully, and have sacrificed much, but rejoice that they can spend and be spent in the Master's cause.

Several years ago the church was located on Flat River, several miles from where it now stands. It was then known as "Flat River Union Baptist Church." After it was moved they continued to call it by the same name. But at our last meeting, by order of the church, the name was changed to "Knap of Reeds Baptist Church." This seemed to be appropriate as it is located at Knap of Reeds, and will save much confusion.

The Flat River Union Meeting will be held there the fifth Sunday and Saturday before. On Sunday we will dedicate our new building to the Lord. Rev. M. A. Adams, the last retired pastor, will preach the sermon. We cordially invite all the former pastors to meet with us at that time.

Some of them are Rev. J. A. Stradley, Oxford; Dr. R. H. Marsh, Oxford; Prof. W. R. Cullom, Wake Forest; Rev. H. H. Mashburn, Louisburg.

We will raise our gifts to Foreign Missions from $4.40, last year, to $10.00 this year. We hope to go forward along all lines.

E. R. HARRIS.

Rev. H. C Moore.

Whereas, in the departure of Bro. Hight C. Moore, our church has lost the services of a devoted and faithful pastor; and, whereas, we wish to place on record an expression of our deep regret at this severance of the pastoral tie;

Resolved, by the First Baptist Church of New Bern, N. C., in conference, that the faithful and energetic labors of Brother Moore during the five years of his stay here have been fruitful of happy results, and the church and all interests associated with it have felt the stimulus which comes from a consecrated and vigorous pastorate. Our earnest hope is that the field upon which he has just entered may be richly blessed, and his own life be filled with a full measure of happiness.

Resolved, that these resolutions be spread upon the minutes, a copy be sent to Brother Moore and a copy be furnished the Biblical Recorder for publication.

S. M. BRINSON,
Church Clerk.

From President Mullins.

I write to second the appeal of the Treasurer of our Student's Fund, Mr. B. Pressley Smith. It is becoming very necessary that our Students' Fund have some additions made to it in the very near future. Many of our best students are receiving aid from this Fund. They are among the most worthy men we have. They are dependent upon it for their weekly expenses. Some of them are married men with small families. We of course are dependent on our friends and brethren in the denomination. Will you not at once take the matter up and send Mr. B. Pressley Smith a remittance.

I know you are in sympathy with the purpose of the Fund and the work it is doing, and simply write to call your attention to our needs, and to ask as a special favor that you will hasten matters as much as possible in aiding us.

Thanking you in advance, and with best wishes, I am,

Yours most fraternally,
E. Y. MULLINS.

March 20, 1903.

GENERAL ITEMS.

Secretary Jos. Chamberlain has returned in triumph from South Africa, whither he went to promote peaceful reconstruction. His visit was most gratifying, and he seems to have strengthened his position in English politics.

The President has appointed Hon. J. C. Pritchard Justice of the Supreme Court of the District of Columbia—one of the most desirable positions in our Nation. It is for life and the salary is $6,000 per annum. This means the retirement of the ex-Senator from politics.

The French Chamber of Deputies has by a majority of fifty decided to establish state schools in place of the Roman Catholic schools that have been suppressed. It looks like a new day has come for priest-ridden France. A door of opportunity is opened for Baptists in France and Russia.—Western Recorder.

The Panama canal will be 49 miles long, and the estimated cost will be $184,222,358. The French company is to receive $40,000,000 for their concession and the work already done. Since they quit work their excavation has filled up in some places, but the estimate of its present value is nearly thirty millions. It is estimated that it will take ten years to complete it, and when it is done vessels can pass through it in twelve hours.—Ex.

Little surprise is shown in the press over the failure, by popular vote in New Hampshire, of the woman-suffrage amendment to the State Constitution. This amendment, with nine others, was submitted to the voters last week and was lost by a vote of nearly two to one, in spite of a very active campaign carried on by its supporters. The vote is reckoned at about 15,000 in its favor, to about 26,000 against it.—Presbyterian Standard.

A dispatch from London states that ministers and religious editors of all denominations regard the address made by the Hon. Arthur J. Balfour, the British Premier, before the Bible Society, with much satisfaction. They say the fact that the Premier elevated the Scriptures beyond the reach of destructive criticisms is calculated profoundly to strengthen the Christian faith among the masses of the United Kingdom. Mr. Balfour's declaration, the Emperor of Germany's letter to Admiral Hollmann in defence of revelation and President Roosevelt's fearless advocacy of Christianity in his recent speech to the Methodists of the United States, are considered a group of utterances that make the most remarkable contribution to Christian literature in modern times. —Baptist and Reflector.

A NEW INVENTION

BIG MONEY MAKER.

BIG WAGES To Hustlers, Write for Special offer to Men and Women, at home or traveling, all or part time, showing, taking orders and appointing agents for HARRISON'S BLUE FLAME NEW FUEL OIL STOVES. Wonderful invention. Just out. Nothing else like it. A Great Seller summer and winter.

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A SPOONFUL OF OIL MAKES A HOGS-HEAD OF FUEL GAS.

Generates its own Fuel Gas from Kerosene or common coal oil. No cotton wick, dirt, kindling, ashes, or hot fiery kitchens. Splendid cooker, roaster and baker. Makes summer cooking a pleasure.

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10 to 20 CENTS a week should furnish Fuel Gas for small family for cooking. A gallon of Kerosene oil costing 5c to 10c should furnish Fuel Gas for a hot blue flame fire for about 18 hours.

NO MORE NEED OF THE

DANGEROUS GASOLINE STOVES

No more Big Coal Bills, Smoky Cotton Wick Stoves, expensive, dirty coal and wood stoves—ours are absolutely safe—will not explode—easily operated. Should last 10 years. Handsomely made. All sizes. PRICES, $2.00 UP.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHITAKER, M. D., 41 Irwin St., Atlanta, Ga.

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The prices run from $1.00 to $1.50 a yard.

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SPRING TONIC

At this season you need a medicine to fortify yourself against the possible ills which are the result of, or follow a debilitated or run-down condition. You need a medicine to tone the system and keep the blood in good condition.

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Price - - - - $1.00.

It builds up, it makes bone and muscle; it vitalizes and invigorates; it increases the appetite; it makes you well.

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SPECIAL RATES SOUTHERN BAPTIST CONVENTION VIA SOUTHERN RAILWAY, SAVANNAH, GA., MAY 7-14, 1903.

The Southern Railway announces that on account of above occasion a rate of one fare, plus 25 cents, for round trip, from all points South of the Ohio and Potamac and east of the Mississippi Rivers.

Tickets on sale May 5 to 7, inclusive, with final limit May 20, 1903.

Extension of return limit can be obtained until June 1, 1903, if deposited with Mr. Jos. Richardson, special agent, on or before May 20, and on payment of a fee of 50 cents.

Every facility for the comfort and convenience of those attending this meeting will be provided by the Southern Railway.

Rate from Raleigh, $10.85.

For rates, sleeping car reservations and other information, apply to any ticket agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

Temperance.

Awake, O Church!

The drinking of rum is the most fruitful source of human misery.

Admitted.

The saloon is the world's chief death-trap, the center of diabolism on the earth.

Admitted.

The existence of this chief death-trap has been authorized by municipal, State and Federal laws, and the ruinous business is as legal as any other business in the land.

Admitted.

The number of communicants in the Christian churches of this country approximates 28,000,000. Counting but one member in five of the Protestant churches and one in six of the Roman Catholic church as voters, a conservative estimate places the Christian vote of the Nation at not less than 5,200,000.

Admitted.

The drink evil stands squarely in the way, as no other obstacles does, of the progress of the church and the evangelization of the world.

Admitted.

Then, in the name of our God of holiness, and of debauched and ruined souls and their weeping, despairing kindred, why do we not arouse ourselves and seek to put a stop to this work of destruction?

What a strange paralysis has taken hold upon the Christian citizenship of the Republic! While we are sleeping in fancied security, what has the enemy not done?

He has subjected us to a tyranny worse than that which any other page of history records. He has bound us in bondage worse than any other human slaves endured. WE HAVE LICENSED HELL. For a price we have given the devil permission to produce poverty, profligacy, cruelty, wretchedness, death. We submit while he transforms heirs of heaven into felons, harlots, paupers, madmen and murderers. We permit an organized, devilish despotism to be reared at our own doors which possesses money without limit and audacity without bounds. This giant oligarchy moves forward with gigantic strides, inflames society with all the passions of the pit, robs its victims, tears out their manhood, crushes out hope, and finally pushes them downward to an awful doom. This institution is the school of anarchy, the prolific breeding place of crime, the nursery of every human woe, the irreconcilable enemy of the Christian church!

How long is this sleep of indifference to go on? Who will sound out a trumpet call loud enough to arouse the drowsy disciples of our Lord?

Shall not bishops and editors and secretaries and pastors and influential laymen who stand high in the councils of political parties, and the young men and women who will soon be upon the blazing fireing line of the battle against unrighteousness, gird themselves for a war determined and terrible against our satanic foe?

O CHURCH OF OUR LOVE, AWAKE!!—Epworth Herald.

The Temperance Movement in Texas.

There has been introduced in the Texas Legislature one of the most radical liquor laws in the Union, placing all manner of restrictions upon the saloon business. Strange to say, the law was prepared by the liquor dealers themselves, and will have their ardent support.

But little over a year ago a stalwart prohibition movement struck Texas. Nine out of ten counties holding local option elections voted against licensing the sale of liquor. As in Mississippi and other States, the prohibitionists, having carried a majority of the counties, decided upon appealing to the Legislature for a State election which would pass on the liquor question for the entire State. A few years ago prohibition would have been voted down in Texas by an overwhelming majority, but the movement is so strong now that the saloon people believe it could carry "the Lone Star State." They are afraid of the election and are working to avoid it. In order to do so they have offered the bill to which we refer.

Every saloon-keeper, in renewing his license yearly, must make oath that he has violated no statute, that he has allowed no minors or students to drink in his saloon, that no gambling is permitted there, that the saloon is not kept open after hours or on Sunday, and that he has not violated any of the laws. If he does not so swear or if he is detected in violating any statute, his license will be taken away from him and he will be prohibited from operating a saloon for two years. If he swears falsely, he is in danger of a long term in the penitentiary for perjury.—New Orleans Times-Democrat.

London's Liquor Law.

London is waging a vigorous warfare against its increasing drunkenness through the licensing act, which went into operation on New Year's Day. Under this law any one found drunk in any public place may be arrested, prosecuted, and punished. Formerly, no matter how drunk a man or woman might be, unless they were also disorderly, the police could not touch them. Three convictions within twelve months constitute a "habitual drunkard." The name is then put on the blacklist. This means a heavier penalty to the one convicted of purchasing intoxicating liquors within the next three years. Under this law habitual drunkenness is made a ground for legal separation, and through its aid many have already sought relief by severing the marriage tie. Children are also protected by this act. Any one found drunk in charge of a child is liable to a fine of ten dollars, or a month's imprisonment. The act strikes a blow at the many bogus clubs which are run merely for the purpose of evading the licensing law. Before this, violation of the old law was punishable merely by a fine; but now fear of imprisonment has forced many to close in despair. The saloon keepers, too, are in dismay. The law will evidently force people to assume the virtue of temperance, even if they have it not.—Western Christian Advocate.

CURES BLOOD AND SKIN TROUBLES, BONE PAINS, RHEUMATISM, ETC.

Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health and all due to the use of Botanic Blood Balm. Yours truly,

MRS. D. K. STAUFFER.

B. B. B. (Botanic Blood Balm) heals all ulcers and festering, bleeding, eating sores, even Deadly Cancer, Scrofula, Eczema and Itching Skin Humors, Swellings, Risings and Bumps on the Skin, Blood Poison, Rheumatism, Catarrh and all Deep-Seated Blood or Skin Troubles, the kind that refuse to heal under doctors or patent medicine treatment. B. B. B. gives life and vigor to the blood, and B. B. B. is a food for the blood, bones, nerves and tired, worn-out muscles. B. B. B. thoroughly tested for thirty years. B. B. B. improves the digestion. Give it a trial. Druggists, $1. Trial treatment free by writing Blood Balm Co., 82 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given.

Chronic Sores
Eating Ulcers, A Constant Drain Upon the System

And a source of worry, anxiety and endless trouble to those who are afflicted with them, particularly so when located upon the lower extremities where the circulation is weak and sluggish. A gangrenous eating ulcer upon the leg is a frightful sight, and as the poison burrows deeper and deeper into the tissue beneath and the sore continues to spread, one can almost see the flesh melting away and feel the strength going out with the sickening discharges. Great running sores and deep offensive ulcers often develop from a simple boil, swollen gland, bruise or pimple and are a threatening danger always, because while all such sores are not cancerous, a great many are, and this should make you suspicious of all chronic slow-healing ulcers and sores, particularly if cancer runs in your family. Face sores are common and cause the greatest annoyance because they are so persistent and unsightly and detract from one's appearance.

Middle aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some previous sickness, or excessive use of mercury, are the chief sufferers from chronic sores and ulcers. While the blood remains in this unhealthy, polluted condition healing is simply impossible and the sore will continue to grow and spread in spite of washes and salves or any superficial or surface treatment, for the sore is but the outward sign of some constitutional disorder, a bad condition of the blood and system, which local remdies cannot cure.

Valdosta, Ga., September, 1900.
Swift Specific Co., Atlanta, Ga.

Dear Sirs:—Something like a rising came on my instep, very small at first, not at all painful, but as it grew larger and began to pain me I consulted a doctor, but in spite of all he could do the sore got worse and began to discharge; then other sores came until the whole top of my foot was one large mass of sores and I could not walk. Then my husband, who had been cured of Scrofula by the use of S. S. S., said he believed it would cure me. I began taking it and eight bottles cured me; my foot healed up nicely. I believe I would have been a cripple for life but for S. S. S.

MRS. C. M. KING.

S. S. S. reaches these old chronic sores through the blood. It goes to the very root of the trouble and counteracts and removes from the blood all the impurities and poisons, and gradually builds up the entire system, and strengthens the sluggish circulation, and when the blood has been purified and the system purged of all morbid, unhealthy matter the healing process begins, and the eating ulcer or chronic sore is soon entirely gone.

SSS

S. S. S. contains no mineral or poisonous drugs of any description, but is guaranteed a purely vegetable remedy, a blood purifier and tonic combined and a safe and permanent cure for chronic sores and ulcers. If you have a slow-healing sore of any kind, large or small, write us about it, and our physicians will advise you without charge. Book on Blood and Skin Diseases free.

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OUR SPECIALS for this year are: KIND WORDS, which is enlarged and improved, making it a first-class religious paper for young people, and the BIBLE CLASS QUARTERLY, for adult grades, unique among Sunday school publications. Send for samples.

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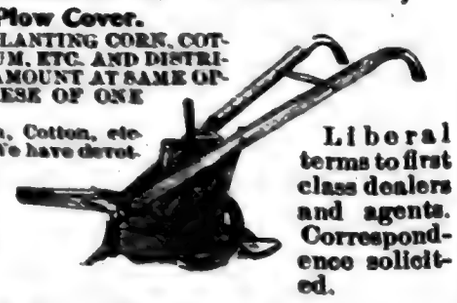
COLE'S COMBINATION PLANTER FOR PLANTING CORN, COTTON, PEANUTS, VELVET BEANS, SORGHUM, ETC. AND DISTRIBUTING GUANO EVENLY AND IN ANY AMOUNT AT SAME OPERATION; SAVES AT LEAST THE EXPESE OF ONE HAND AND ONE MULE EVERY DAY.

We make a full line of Planters for Corn, Cotton, etc. Fertilizer Distributors and Grain Drills. We have devoted more than fifteen years to making this class of farm implements and our machines embrace time-tried principles and the best and latest improvements known to the business. Every machine is fully guaranteed.

Write today for description, testimonials, etc.



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Indigestion Pains
RELIEVED IMMEDIATELY BY
CAPUDINE
SOOTHES THE STOMACH.
Sold at Druggists.

PRICES REDUCED FOR 60 DAYS.

$4.00 Vapor Bath Cabinet $2.25 each
$5.00 Quaker " " 2.50 each
$9.00 " " " 4.10 each
$1.00 Face & Head Steam. Attch. 65c
Quality best. Guaranteed. $2. Book Free with all "Quakers." Write for our New Catalogue, special 60-Day offer. Don't miss it. Your last chance. New plans, new prices to agents, salesmen, managers. Wonderful sellers. Heathen getting rich. Plenty territory. World Mfg. Co., 6000 World Bldg., Cincinnati, O.

Obituaries.

I Shall Be Satisfied.

Not here! Not here! Not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters;
"I shall be satisfied"—but O, not here!

Not here, where all the dreams of bliss deceive us,
Where the worn spirit never gains its goal;
Where haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know;
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us,
Than these few words, "I shall be satisfied."

"Satisfied! Satisfied!" The spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning,
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing,
The aching void which nothing earthly fills—
O what desires upon my soul are thronging,
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending;
Saviour and Lord, with thy frail child abide!
Guide me toward home, where, all my wanderings ending,
I shall see thee, and "shall be satisfied."

NIXON.—On March 12th death visited the home of Bro. Charles Nixon and took his lovely wife, aged about 30 years. She was the daughter of Bro. John Peel, born and raised in this county (Chowan). She made a profession of religion when quite young and united with Rockyhock Baptist church, and remained a consistent member till her death. She had been afflicted with consumption for several months previous to her death. But in all her affliction she was never heard to murmur or complain. She will be missed in the church, in the community, but above all, in her home.

The funeral was preached by the writer, from Romans 14:7, after which we laid her to rest in the old family graveyard to await the day when our ignorance shall be enlightened and the sea gives up its dead. The large number of people gathering to pay the last tribute of respect at her funeral showed in what high esteem she was held by all who knew her. She leaves a husband, four children, father and several brothers and sisters, with a host of other relatives and friends to mourn their untimely loss. The Lord comfort the bereaved.

GEO. W. WHITE.
Rocky Hock, N. C.

E. G. Conyers.

A good and faithful servant entered into the joy of his Lord when, on February 21, 1903, Bro. E. G. Conyers died at his home near Wendell, Wake County, N. C.

He was a native of Franklin County and lived to be a little more than sixty years of age. His was a noiseless, but not a fruitless life. He was a patriot, serving his country alike faithfully in war and peace. He was a philanthropist. Much of his life was passed in the school room, where patiently, sympathetically, and often at great personal sacrifice, he helped to the light of knowledge many a boy and girl who will honor his memory, but whose indebtedness to him only eternity can reveal. He was a Christian, a Baptist, loyal to his Master, and exemplary in his daily walk.

A priceless legacy he has bequeathed to the dear ones who survive him in the good name he has left behind. May the gracious Father comfort their sorrowing hearts. R.

Allie Twine.

Resolutions adopted by the Ladies' Aid Society of Roanoke Island Baptist church, March 12, 1903:

Whereas, it pleased God, the Father, who doeth all things well, for His own glory and the good of his creatures to remove from our midst our much-beloved sister, Allie Twine, therefore

Resolved 1. That we bow in humble submission to the will of the Divine Maker, who is too wise to err and too good to be unkind, though we are deeply sensible of the loss sustained in the removal from our midst of such a character as that of our departed sister. As a neighbor she was sympathetic and helpful, always answering calls whenever possible. As a wife and mother her love and devotion were intense and genuine. Her life was a benediction to her church, her neighbors and her family, and now that she is gone, we rejoice that she is with her Lord and that we are still blessed by her influence, which continues to live.

2. That we extend to the sorrowing family our most sincere sympathy, and we assure them that we are partakers, with them, in their sorrow and sadness.

3. That these resolutions be spread on our minutes and a copy be sent to the bereaved family and also to the Biblical Recorder for publication.

BLANCHE FORBES,
ROXIE ETHERIDGE,
NANCY MEEKINS,
Committee.

John King.

I feel constrained to pay an humble tribute to one whom I loved and one whose memory I cherish. On August 30, 1902, Virgilina neighborhood lost a most influential and valuable citizen in the death of Mr. Jno. King. His life as a straightforward, upright, high-toned Christian gentleman was exemplary. In his bearing he was plain, candid and unassuming. So highly did he regard genuineness that he loathed a farce. No man loves the truth more than he did. His friends loved him, his enemies esteemed him. The confidence which his fellow-citizens in Granville County, N. C., had in him was shown by their electing him (unsought by him) to represent their county in the Legislature. His idea was that the office should seek the man and not the man the office.

Brother King professed religion somewhat late in life and then lived until his death a consistent and influential member of the Baptist church. He carried with him in his church a mind that had been trained in practical business affairs, which proved a great benefit to the cause. There was no one in his church whose opinions were sought after and respected more than his.

Of all the traits blended in him to make a good church member his loyalty to his pastor was conspicuous. No matter who the preacher was—whether his choice or not—he received from Jno. King moral and financial support. It has never been my privilege to serve a church in which there was a member who was more loyal to the pastor than was Brother King during the five years I was his pastor. He could always be counted on. Several years before the messenger summoned him to his reward, Florence Avenue church elected him to the office of deacon, which position he filled wisely and ably. In his death this church has sustained an irreparable loss. O! how this church has been afflicted. Our brother has gone to join ranks with Deacons Hill, Tom Amis and Bro. Ralph Currin, who preceded him just a few years. As much as we miss thee, brother, we would not call thee from thy position on high. May the God of all peace and consolation keep and sustain her who walked with him hand in hand for so many years, but is left to fight life's battles alone a few years longer.

W. T. CREATH.
Elmo, Va., Feb. 10, 1903.

Cuba.

It is not often that a new government springs up and a new nation takes its place in the world. There has never been anything in history quite like the beginning of the Cuban Republic. The island when taken from Spain had been oppressed for centuries and the United States had a great task in putting things to rights. But, under the management of Gen. Leonard Wood, there was a great difference between Cuba as our country found her and Cuba as she was given self-government.

The island was cleaned from its dirt and so made healthful; charities and hospitals were begun; a school system was taught the people; the insane are no longer caged like animals, but treated in a hospital; the prisons from being death-holes, are greatly improved; light-houses and bridges have been built; and the people helped in making laws for themselves.

FREE CUBA.

The gift of freedom to Cuba was quiet in itself, but greeted with wild joy on the part of the Cubans. General Wood, representing the United States, read the paper of transfer prepared by the War Department. The Hon. Tomas Estrada Palma, as President of the Republic of Cuba, signed the paper. The transfer was ended with the lowering of the American flag and the raising of the standard of Cuba.

The flag raised was bought by a subscription of the people. When it first floated out on the breeze, there was a moment's silence. Then the people seemed to realize that they had a country of their own through the power of our country, and they gave one mighty shout of "Long live the United States!"

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11.50a. m. "Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

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No. 41.
4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.
6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Acknowledgements.

April 1, 1903.

State Missions.—Murfreesboro, W. Chowan, $5.00; Berry's Grove, 2.00; Western Prong, C. F. and Col., 1.50; Knights Chapel, 2.20; Mrs. A. Taylor, 1.00; Moore's Chapel, Piedmont, 1.45. Total this week, $13.15. Previously reported, $2,874.03. Total this year, $2,887.18.

Foreign Missions.—W. M. S., Wilson, $5.50; W. W. Johnson, 1.33; Mt. Elam, S. River, .35; Hector's Creek, Little River, 5.03; Pleasant Grove, King's Mt., 7.19; Berry's Grove, 5.00; Cashie M. S., W. Chowan, 8.55; Western Prong, C. F. and Col., 3.33; Lumber Bridge, 8.00; W. M. S., Lumber Bridge, 3.49; Bogue Chapel, C. F. and Col., 2.35; Mt. Gilead, 4.47; Moore's Chapel, Piedmont, .55; Forest City, 14.90; Laurel Spring, 7.00; Taboro, 12.00; W. M. S., Shelby, (Xmas off.), 11.00. Total this week, $122.04. Previously reported, $2,947.70. Total this year, $3,069.74.

Home Missions.—N. Rocky Mount, $20.00; Battleboro, Tar River, 1.00; Berry's Grove, 2.00; Cashie M. S., W. Chowan, 8.55; Cypress Creek, Pender, 3.20; Brasfield, Central, 8.00; Bethlehem, 5.00; Stoney Creek, Tar River, 3.00; Western Prong, C. F. and Col., 4.08; W. M. S., First, New Bern, (Self-denial), 8.00; Weldon, 15.25; New Hope, 5.57; Moore's Chapel Piedmont, .50; Mt. Pisgah, 2.00. Total this week, $86.15. Previously reported, $662.02. Total this year, $748.17.

S. S. and Colpt.—Weldon, $5.80. Previously reported, $21.54. Total this year, $27.34.

Total reported for all objects this week	$227.14
Total previously reported for all objects	7,168.55
Total reported for all objects this year	7,395.69

WALTERS DURHAM,
Treas. Bapt. State Con.

Cash collection on Educational Fund for week ending March 28, 1903:

Neuse Asso., Falling Creek Ch., 4.90. Tar River Asso., Stoney Creek Ch., J. J. Coley, $12.50; Maple Springs Ch., J. H. Wheelis, $1; A. W. Perry, $1; Miss Eula Duke, $1; Cedar Rock Ch., W. O. Stone, $1; J. W. Evans, .50. Piedmont Asso., Green Street S. S. High Point, $2.04. South Yadkin Asso., Mrs. J. B. Holeman, Cool Spring, $50. Rev. W. B. Waff's field, Reynoldson Ch., $5.35; Miss Alice Ferrell, .50. Tabernacle Ch., Raleigh, C. P. Spruill, $5. Total, $80.79. Total receipts previously received, $32,770.44. Total receipts, $32,851.23.

L. D. WATSON, JR.,
Treasurer.

Money Received for Robersonville Baptist Church.

Please acknowledge in the Biblical Recorder the following amounts received for the Robersonville Baptist Church:

In Raleigh, $29.75; Wake Forest, $14.50; New Bern, $22.50; Kinston, $17.50; Louisburg, $12.90; Corinth, $6.85; Rock Springs, $5.25; Clayton, $6.50; Enfield, L. L. Leary, M. A. Allen and J. D. Biggs, each $5.00; Fayetteville Baptist Sunday-school, $6.50; collected, Mrs. J. J. Waters, Danville, Va., $14.06; Rev. C. A. G. Thomas, $3.00; A. G. Stroud, $1.00; Rev. A. L. Betts, 50 cents—total, $132.65.

I am glad to say, our house is complete, with the exception of painting. We have funds enough on hand to put one coat on the outside.

Our indebtedness now is about $300.00. I desire to thank the lay brethren and pastors for their cheerful response and most valued aid. A man engaged in church building, as a missionary work, has no better opportunity to study the character and spirit of man religiously. It is a great privilege to be brought within such vital touch with the great Baptist brotherhood of our State.

The time has come when financial deficiency of our denomination in a community to build houses of worship need not deter the progress of our missionary work. If the conditions and needs are worthy the money can be secured.

Thanking you again for your aid, I beg leave to remain

Your brother in the service,
JAS. W. ROSE.

Plymouth, N. C., Mar. 13, 1903.

Ernest Haywood was arraigned in Wake Superior Court last week on the grand jury bill of indictment charging murder in the killing of Ludlow Skinner, and, after a lengthy tilt between counsel over a prayer by the defendant for contiuance, Judge Justice ordered a continuance until the July term, with the stipulation that it come up first on the calendar for the first day of the court, that the venire be drawn then, and the case go to trial on Thursday.

The Mississippi River broke over her eastern banks last week and the flood is at its worst. Great damage has been done in Greenville, Miss., and much farming land has been temporarily ruined.

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For the Committee.

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, APRIL 8, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 40

A FUNDAMENTAL ISSUE.

The reader hears every four years of a paramount issue. We come now to discuss with him a fundamental issue—one that arises not every fourth year but every year. It is, in short, the moral issue. If a man is wrong morally, it is of no importance that he is right politically. One morally wrong is fundamentally wrong. You cannot trust him. He is not worthy of a part in civic life: his coming to the front even in a good cause sets back civilization and that Kingdom which is described not only as the Kingdom of God, but of Righteousness, and not only of Righteousness, but of His Righteousness.

There are questions that are merely economic. Such a question is the tariff question. Neither high tariff nor low tariff is moral. There are questions that are political, such as the administration of affairs in Porto Rico. But there are questions that are economic, political and moral. In such questions the moral consideration is of first importance. The agitation of them is a tonic to the political body. They strengthen the foundations of the Republic. They sift the politicians, separating the sheep from the goats. Of late the latter class have dreaded this sifting and they have prevented the raising of a moral issue. They have scorned the idea. Politics is politics, say they; and purity in politics is an iridescent dream. And with fine skill they have brought non-moral questions to the front, thus pulling the wool over the eyes of the people.

A moral issue is fundamental. And it ought to be paramount. It reaches the heart of the matter—the conscience of the voter and of the candidate. And we believe that the Saloon issue, being a moral, political and economic issue, even now fundamental in North Carolina, will also become paramount. A man wrong on the saloon question will not be safe to trust on any other. Even if he should stand for good measures, his standing for the saloon will do more harm than they will do good. The man who is afraid of the saloon issue has a bar-keeper for his master; and the people cannot trust him. The political party that compromises on this question and endeavors to carry the saloon vote and the church vote must be reckoned not only on the saloon side but also classed with the fools and hypocrites. On a moral issue there can be no such compromise. To dodge the issue is to surrender your claim to morality; to compromise the issue is to impeach your character. There is but one thing to do, and that is to face the issue, and choose the one side or the other. Silence is worse than wrong choice. "On which side, Bezonian, speak or die!" This is the word of the sovereign citizen of North Carolina in this hour to every politician.

We have right to demand that this issue shall be squarely met. The moral forces have temporized on this question, have yielded to the pleas for harmony until they are ashamed of themselves. Now, the ignorant black vote eliminated, they propose to vindicate themselves before God and man. They prefer defeat in open battle to compromise; for compromise is defeat, and shameful defeat. They prefer that a leader shall be openly against them rather than that he shall be secretly with them. At present they have no use for men or machines that are not bold enough to come squarely out into the arena. Being moral, they cannot play tricks. They ask only for a straight-out battle, and if they shall be beaten, they will take the consequences.

The issue is timely. The hearts of the people are ready for it. The act of the General Assembly really calls for it. The action of Virginia, Tennessee and South Carolina in taking steps against the Saloon far in advance of North Carolina, urges us on. The issue is big enough. It is the biggest issue in the world. From the saloons come ninety per cent of crime, half the poverty, half the divorces, and nine-tenths of the vice in our land. It is easily the greatest public question, the greatest economic question and the greatest moral question.

Let us confront it and demand that others shall also confront it. Let us say to the politicians that the candidates that will not face this issue are not the candidates for us; that the men who will compromise this issue are not the men for us; that the men that are silent on this issue are not the men for us. Who is not with us is against him, and we will not forget him. It is a matter of conscience, and therefore not only paramount, but fundamental.

LET JUSTICE HAVE FULL OPPORTUNITY.

The affidavit of Mr. Ernest Haywood petitioning the Wake Superior Court for a postponement of trial is an unusual utterance. We do not refer to his version of the homicide or his plea of self-defense. We have printed none of the evidence and do not intend to print any of it. We refer to his statement that the state of the public mind is such that not only a trial in the court then sitting could not be properly had, but that popular sentiment has reached a point where witnesses dare not confess that they have testimony. The friends of the late Mr. Ludlow Skinner desire only that justice shall be done, and that it shall be done in the established way and with even hand. The forming of hasty opinions is always unwise; it is not only so in matters of law, but it is contrary to the spirit of civilized institutions. In a matter of life and death none but the thoughtless and impassioned will reach a conclusion in advance of the Courts of Justice. Not even they should dare to make the giving of testimony difficult. While serious citizens will assure every man protection and due respect in making his contribution to that enlightenment out of which Justice is born. Juries, and not the public, find the facts and the verdict. In so far as a citizen prejudges a case, to that extent he helps to create a sentiment calculated to make difficult the work of Justice. It should be remembered that each of us has all to forfeit and nothing to gain by tying the hands of Justice No one knows in what hour he may be tried in the erratic court of Public Opinion. The spectacle of a case moving from county to county in a free and civilized land seeking conditions in which Justice is possible is not pleasing to men who have been accustomed to say proudly that our Republic is a Nation in which Justice is dealt with even hand.

HOW IT WAS CURED.

Out in Ohio an earnest advocate of Christian Science noticed a very lame man passing her house morning and evening and determined to effect a cure through absent treatment. After several days of prayer she was delighted one morning to see that his limp had almost entirely disappeared. That evening she accosted him as he approached and joyfully related what she had done for him. "Yes, ma'am," said he, "it has been very bad lately, but yesterday I had it fixed. You see, ma'am, it's a wooden one."

AMERICAN IRRELIGION IN THE PHILIPPINES.

In a sermon preached by Rev. Dr. George F. Pentecost in Manila, P. I., on December 21, 1902, and published by the American Bible Society, occurs this trenchant paragraph:

In a recent Thanksgiving sermon preached from this platform I ventured to call attention to the regrettable fact that no American member of the Civil Commission for the Government of these Islands participated in the public worship of God on the Lord's day, and that the Sanctuary of the Lord's day was habitually invaded and desecrated by the needless transaction of public business; and that this public and official example was being followed by the more prominent Americans in Manila; and that it was the common belief that there was some implicit policy on the part of the government to discourage the worship of God in Protestant Christian churches in this city and throughout these islands. I am more than happy to say that the Governor assures me that there is no such policy either explicit or implicit on the part of the Insular Government, but only that the unanimous non-church going habit of high government officials is a pure coincidence arising from the fact that the American members of the commission are all non-church-going men.

We Protestants do not in any sense assume to compel our public men to be Christians, but we feel that it is within our province to criticise such a unanimous non-religious habit on the part of officials. If this is their attitude toward religion and the public recognition of God it is not a matter of wonder that almost the entire American community in Manila follow their example, and that, while we find the public race courses and the fields of sport crowded, the social clubs of the city in full blast, public business in full swing on the Sabbath day, the houses of worship are practically empty and the worship of God under whose blessings we have become so great a people is almost totally abandoned. Such habits, especially in official circles, are utterly inconsistent with the declaration of our honored Governor quoted above in another place, namely that, "the founders of our government were profoundly convinced that religion must be upheld for the benefit of the State, and that it was the basis for the morality of the citizen." If this is a true statement of the "profound conviction of the founders of our government," I hope I will not be deemed impertinent if I ask our present rulers if they are honestly seeking to give this profound conviction forceful and objective expression?

And I venture, in closing the discussion of this point, to say that the unanimous habit of ignoring the public worship of God on the part of our civil rulers and high officials is not according to best American ideals, it is poor religion; it is bad morality: and worse politics.

MOMENT BY MOMENT.

Remember that your work comes only moment by moment, and as surely as God calls you to work, He gives you strength to do it. Do not think in the morning, "How shall I go through this day? I have such and such work to do, and persons to see, and I have not strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come, only do not look forward an hour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagle's wings." Do not worry yourself with misgivings; take each thing quietly.—Priscilla Maurice.

THE GOSPEL MINISTRY.

No 3. A Divine Call to a Field of Labor.

BY REV. LIVINGSTON JOHNSON.

God not only calls men into the ministry, but he calls them to the field He would have them occupy. In speaking of Paul to Ananias God said, "He is a chosen vessel unto Me to bear My name before the Gentiles, and kings and the children of Israel." God called Paul and Barnabas to a special work. "As they ministered to the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13: 2.)

When Philip was preaching in Samaria, in the midst of a very gracious meeting "the angel of the Lord spake unto him saying, arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." (Acts 8: 26.)

When Paul and Silas came to Mysia, they determined to go into Bithynia, "but the Spirit suffered them not." This whole article might be filled with quotations from the Bible, showing that God's people looked to Him for guidance, and that He led them to their field of labor. A generation ago, churches and preachers depended on the Holy Spirit to guide them in this important matter. If a church became pastorless, a week of prayer and fasting was appointed. The church met and earnestly sought the guidance of the Spirit and in answer to their prayers God sent them the man of His choosing. Now, I do not say that there are not churches and preachers today who depend on the Lord to lead them, but it is apparent, to even a casual observer, that this is not as universal now as it once was.

What is the modern method? Why as soon as a pulpit is vacant, a pulpit committee is appointed. When the names of this committee are published, they are at once flooded with letters, stating that certain brethren "could be moved," or "would like to come before the church," etc., etc. Then begins that modern abomination, "the sampling business." Who can think of Paul as going to a certain church "to preach a trial sermon?" Now, it may be all right as a matter of convenience, to have a committee through whom correspondence is to be carried on and details arranged; but the church should not leave the responsibility with the committee, but should pray earnestly that God will guide the committee. The committee, on the other hand, should not assume the entire responsibility of securing a pastor, but should confer freely with the church as a whole, and ascertain the conclusion the church has reached after prayerful consideration. I think it is entirely legitimate for the members of a church to get what information they can about a brother whose name may be before them. This information can be used by God to strengthen any impression he may make, but all the time the hearts of the people should be open to let the Spirit come in and lead them.

Does some one say that to depend on God to lead preachers and churches is all very pretty theory, but that it will not work out in practice? Why that very question is evidence of want of faith in God in regard to one of the most important matters connected with His kingdom.

It may be asked how can a preacher and a church be brought together without human manipulation? Well, God is at work at both ends of the line. We have two striking examples of it in the book of Acts, in the 9th and 10th chapters. Read these chapters and see how God answers prayer. Paul prays, Ananias sent to answer his prayer. Cornelius prays, Peter the chosen instrument to bring Cornelius answer to his prayer. Every man who enters the ministry should put himself entirely under the authority of his great commander, to be sent wherever He sees fit to send him. Now, if the preachers are all in that attitude, it is not difficult for us to see how God can bring the preacher and the church together. A church earnestly prays for divine guidance in calling a pastor. God directs their hearts to a certain man, and they extend him a call. The responsibility is now on him. If he is in the right relation to God, all he wants to know is what God would have him do. He makes it a matter of earnest prayer. If God, in answer to their prayers, has led the church to call him, in answer to his prayer God will lead him to the church. Now, there is nothing wrong in making the proper use of human means. It is all right for a church to take into consideration a man's peculiar gifts and judge as to whether that is the kind of gifts needed on their field. It is well for a preacher to compare the conditions on the field he now occupies, with those on the field to which he has been called, the circumstances under which he was called, etc., and let that have its weight. But even these things should be made subordinate to any impression God's Holy Spirit may make on the minds of His people. It often happens that the kind of man a church does not think it needs, is the very kind of man God impresses them to call, and frequently a field which a preacher does not desire, is the very one to which he is called to go. Jesse had no idea that David would be considered at all as the future king of Israel, and yet the shepherd lad was God's choice. Philip, no doubt, thought it strange that he should be called from the great meeting in Samaria to the barren desert, but God had a work for him to do in the desert which he could not have done in Samaria. While it is legitimate to make a proper use of human means, to depend altogether on human influence, or to resort to anything that has the semblance of political wire-pulling to secure a field, is enough to make the angels weep! This thought in closing: If God calls a man to a field, He calls him to stay there until his work is done. That being true, a pastor has no right to regard his field as a temporary makeshift, or to use it as a stepping-stone to what, he declares, a more important pastorate. No matter how modest the pulpit, or how hard the field, if God calls a servant of His to it, he should be willing to spend his life there. God doesn't usually keep such a man on such a field all his life, for his very willingness to stay proves his fitness for a more important field. A preacher who is convinced that he is on the field to which God calls him, he is going to do the very best work of which he is capable, and though it may not be a "prominent pulpit," he will thoroughly enjoy it, because the blessing of God will rest upon his labors.

Note.—Permit me to add this personal note. When in the pastorate I made it a rule not to recommend any man to a church unless the church asked my advice. If the church wanted my opinion it would only cost them a penny to get it. If they didn't invest a penny, I concluded they didn't want it, and that it would be presumption on my part to offer it. Since becoming Secretary, I have seen no reason for changing that rule. My opinion is more frequently asked now than when in the pastorate, but that is because of my larger acquaintance with the brethren, and not by virtue of my office.

A brother frequently writes me in confidence that he thinks his work at a certain place is done, and that he would appreciate it if I can conscientiously present his name to some church without a pastor. That, I consider, entirely proper, and if some church asks me to suggest a pastor for them, and I honestly believe the brother will suit them. I take pleasure in presenting his name; but unless I am asked, brethren must excuse me from making suggestions to churches.

Baptists and Easter.

BY REV. A. B. LOVE.

I do not care to take issue with Brother Woodall on the Easter question, and hope that what I shall say will not be so construed. In the main, I agree with him, but do not think he is altogether in the right. There are two sides to every question. Some one has said there are three—your side, my side and the right side. The right side is generally found between the two extremes.

The same process of reasoning that would object to the observance of Easter Sunday, because Rome indorses it, would object to a violin in church because it is a favorite among the gay and giddy.

Baptists have lost much reverance for the Cross because Rome has put so much stress upon it. The fact that Rome reverences the Cross should not make it any less sacred to Baptists. The fact that Rome observes Easter Sunday, in memory of our risen Lord, is no reason why we should not observe it, neither is it any reason why we should.

If it is a beautiful, appropriate and helpful thing to do, and the Bible does not prohibit it, then why should we object to it?

"But," says one, "the Bible does prohibit it in Gal. 4:9-11."

No, brother, Paul was condemning something very different from the observance of memorial days in honor of our Lord. He was condemning the observance of fast days, or penance days, and days and seasons observed in honor of Diana and other gods and goddesses.

Many of the Jews fasted not less than two days in every week. They did this to punish their bodies for the sins of their souls, in the vain hope of atoning for their sins and working out a righteousness of their own. The Judaizers had induced the Gentiles, the Galatian Christians to observe these days, and the heathen priests had induced them to continue the observance of days and seasons they had formerly kept in honor of the heathen gods. For this reason Paul was distressed. He feared that he had bestowed his labor upon them in vain. He had striven hard to show them that salvation was by grace through faith in Jesus Christ, and not a thing their false gods could bestow, nor a thing to be purchased by prayers, fastings and alms-deeds. The fact that they were still clinging to these things was cause for alarm. Instead of condemning the observance of memorial days, Paul is extremely liberal on the point.

"One man esteemeth one day above another; another man esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it."

The observance of special days "unto the Lord" is not a crime, neither is it a duty. It is a matter of conscience and a question of personal privilege with every individual. Hence, it is neither a sin nor virtue to observe Easter Sunday or any other day "unto the Lord." Jesus did not denounce the observance of special days and seasons which were kept in memory of God's dealings with His people. On the contrary, He sanctioned them and observed them.

We know that He attended the feast of the Passover and perhaps the feast of Tabernacles also; and it would not be a rash presumption to assume that He attended many of the special days and seasons observed by the Jews.

Brother Woodall says "there are few Baptist churches in New England that would not regard as 'very peculiar,' if not 'narrow,' 'illiberal' and 'bigoted,' the man who would decline to celebrate Easter by a sermon on the Resurrection, with appropriate decoration of Easter lilies and concert attachment. And so we go towards Rome," he adds.

According to this statement, the great majority of our Northern brethren do not accept Brother Woodall's position on the Easter question.

Is it not possible that our Northern brethren would be right in their judgment? Are we justifiable in accusing them of "going toward Rome," because they see fit to observe, in a special manner, one Sunday in each year in memory of our Lord's resurrection? I hope not.

But a Baptist preacher who ventures to preach an Easter sermon or a Resurrection sermon on Easter Sunday is looked upon with suspicion by some of his brethren. He is suspected of heretical tendencies for observing a heathen (!) festival.

The word "Easter" is of heathen origin. It is to be regretted that the word which commemorates the most blessed fact in the Christian faith should come to us from pagan sources. But we can not unmake language. We must take it as it is found, and fill it with nobler, higher and diviner meaning.

The names of the days of the week and the months of the year are also heathen in their origin, but we cannot reject them because that is true. The Easter festival was first instituted in honor of "Ostara," the goddess of the East, or the morning. She was also regarded as the goddess of the Spring. The festival was originally observed in a most hilarious manner, by nude dancers who indulged in the foulest immoralities.

The custom of observing the Easter festival was introduced into England from Germany at a very early day.

The Christian people, not being able to prevent the heathen from observing the festival, introduced a rival festival at the same time of the year. Instead of keeping their festival in honor of "Ostara," the heathen goddess, they kept it in honor of their resurrected Lord, who arose about the same time of the year the "Ostara" festival was observed. I am not prepared to say whether it was wise or unwise, in the early Christians to have adopted this course, even with the noble purpose they had in view. But since the Christian's Easter festival was, and is observed wholly in memory of our risen Lord, I see no harm in it.

True, we observe Sunday in view of the fact that Jesus Christ arose from the dead on that day.

The resurrection day was indeed the beginning of days. It constituted a new era in the history of the world. Old forms, customs and ceremonies were to pass away and with them the Jewish Sabbath. From that day to this Christian people have observed the first day of the week, Sunday, or the Lord's day, as it is called in the New Testament, instead of Saturday, the old Jewish Sabbath. The resurrection of Jesus Christ on the first day of the week is the only thing that explains the change in the observance of the Jewish Sabbath to that of the Christian Sunday.

Hence, every Sunday is Easter in the sense that it is observed in memory of our Lord's resurrection. Yet, I regard it as a beautiful custom to observe, in a special manner, one Sunday in each year, in memory of that day, on which the angel broke the Roman seal, which no man dared break, and rolled away the stone from the door of Joseph's new tomb, and the Son of Man came forth a mighty conqueror from the regions of death,

as the first fruits of them that slept.

The resurrection of Jesus Christ is the crowning miracle of Christianity. "It is God's amen and hallelujah over a completed salvation for lost men," says one.

It was Peter's great theme on the day of Pentecost. "Remember that Jesus Christ, of the seed of David was raised from the dead," said Paul to Timothy in his last epistle.

"He is not here, for He has risen as He said," was the angels message to the women.

This glad news will be proclaimed from ten thousand pulpits to ten million people, perhaps, on Easter Sunday. It will be sung, chanted and harped around the globe, and I see no reason why Baptist preachers and Baptist choirs should not join in the grand chorous:

"He is risen; He is risen,
Tell it with a joyful voice,
He has burst His three days' prison;
Let the whole wide earth rejoice;
Death is vanquished, man is free,
Christ has won the victory."

"He is risen; He is risen;
He has opened the eternal gates;
We are loosed from sin's dark prison,
Risen to a holier state."

Hendersonville, N. C.

DEVELOPING AND USING ALL THE FORCES OF THE CHURCH.

A Call for Personal Work.

BY REV. W. A. THERRELL.

The population of the cities of the United States is said to have doubled in the last twenty years. From the Roman Catholic countries a constant and increasing stream of imigration flows into this country, and especially into the cities. Upon arrival, every one may kiss the crucifix, if he prefers it to the Bible, and is identified.

Catholic children are early taught to hate everything Protestant, and do hate the one as intensely as they love the other.

From the Evangelical churches in every State and country, a constant stream flows at the same time into the same cities, and half of them find no church home.

Probably half the population under twenty-five years, in every State, is not attending any Bible school, while so many who do attend one grow up and quit before they are converted.

Organizations, supreme selfishness, saloons, Sabbath desecration, agnosticism and the like, flourish exceedingly; but attendance in Evangelical churches does not increase as it should.

In 1890, after conversing with thousands of young men, especially college students, this writer addressed classes in several colleges, gathered and taught a Bible class of 100 of them, and proposed to increase the school from about 500 to 1,000, but had no opportunity.

In 1901 he proposed to bring 500 into one of the best Sabbath Schools in Chicago, but permission was not granted until 1896, when he proposed to find 500 girls and boys not in attendance in any, and bring them into that school, in three months, without any remuneration whatever, and thus clearly demonstrate its possibility.

Permission was granted, and the Lord gave most marvelous and perhaps quite unprecedented success to his exertions.

His object was thus to demonstrate, clearly and indisputably, that it is easily possible to double the present average attendance in almost any or every Evangelical church, at all the regular services for preaching, prayer, praise, and especially for study of the priceless Word of God.

He appealed then to his brethren, spoke forcibly, and wrote letters, but published nothing about the possibility for his demonstration to double the attendance in Sabbath School "by the twentieth century," and continued several more years to demonstrate in influential churches in the largest cities, with success quite equal to opportunities, taking certificates from pastors and superintendents.

The Presbyterians say: "The Twentieth Century Movement took its rise in the fall of 1897"—over one year later. It is very gratifying to see that they have moved even much faster than formerly, as their annual reports show.

Now, in the language of William Carey, himself a Baptist, our denomination should much more than ever "expect great things from God, and undertake great things for God," especially around our homes and churches.

To every one possessing the essential Scriptural qualifications for church membership, God entrusts special spiritual gifts for use and cultivation in the propagation of Christianity.

Every one, when soundly converted, desires the salvation of the unsaved near him, as quickly, naturally, sincerely and earnestly as he loves the brethren; and until death, should constantly influence them personally to attend church.

When converted, Andrew quickly found his own brother Peter; he told him they had found the Messiah, and brought him to Jesus.

Philip quickly found Nathaniel, when converted, overcame his prejudices, and brought him to Jesus.

The woman at Jacob's well, when converted, left her water-pot, and hastened, and influenced so many to see one who must be the long predicted Messiah of the Jews, that he stayed and preached even there two days, and many were saved.

Philip, having heard the Ethiopian eunoch read aloud the fifty-third chapter of Isaiah's prophecy, seizing the passing opportunity, ran, overtook the chariot, and so clearly and forcibly explained to him its fulfillment in Christ, that then and there he was saved.

Thus God expects every saved person, to go in the power of the Holy Spirit, freely sacrificing ease, comfort and all things for the glory of Christ, and to rescue souls by earnest personal exertion. It is the Lord's work, to be done by, in, and for the church. Every member, old and young, rich and poor, cultured and rude, can influence some one to attend church, for preaching, prayer, praise or study of the Bible, and thus all classes can be easily reached with the glorious Gospel by scriptural methods.

So much good could be done in no other way so quickly, easily, pleasantly, acceptably, economically or scripturally.

Nothing can make up for failure to save souls, and in this scriptural way every member may become a preacher, a Bible teacher, etc., as what one does by another he does himself.

If God has given Baptists to understand and teach the Bible correctly. He has entrusted to us the sublimest work on earth.

If one man, a stranger, unaided, except by the Holy Spirit, in three months brought 600 boys and girls not attending elsewhere, it is evident that any and every Baptist church could, and should, double the present average annual attendance at all the regular services. The harvest is great, and the laborers are few. If pastors will get their members all to try it, in the power of the Spirit, their churches and hearts, too, will overflow.

Certainly it is possible to develop the entire forces of our churches.

It is certainy possible for every Evangelical church to unite in effectively reaching the unsaved at home and in foreign lands, and in fighting the great giant evil that crushes our race—the liquor traffic.

The powers of darkness are united for the greatest evil on earth.

Every wind and wave of ocean rolls the filth and scum of all the world to our shores, and the whole moral atmosphere is very fast being totally poisoned. Thus the fair land for which our fathers bled and died is being prostituted to this most ruinous business, backed by the strongest organizations on earth.

If I could make my voice to be heard by all the dear people of God in the land, standing on highest mountains, I would speak in tones of thunder, that should echo and reverberate throughout our great country, and in the name of Christ and humanity would most earnestly plead with God's people to arouse themselves to the sublimest work ever entrusted to mortals. But God has given this work to every leader of every Evangelical church. And whenever our dear churches and pastors fully realize the transcendent importance of consecrated personal exertion on the part of every individual member of every church, and thus develop and utilize the entire forces, the saloon and its attendant evils will be banished from our land of Bibles and in the simple, quiet, natural way, God's cause will prosper.

Every one who will give this a fair trial will have a genuine revival in his own soul. Then, why not enlarge the small number in every church, who are consecrated to the Lord's service! It certainly is both possible and desirable.

Asheville, N. C., March 23, 1903.

"Shall I Know My Child in Heaven?"

BY REV. J. A. STRADLEY.

Lately, a loving mother laid in the grave a bright, beautiful babe. When she returned to her dessolate home, she saw the empty crib, and heard not the prattle of her sweet babe, then with streaming, upturned eyes, she asked: "O, shall I know my babe again when I get to heaven! Tell me, O tell me, does the Bible throw any light on this question!"

This heart-hunger for heavenly recognition, has been implanted in the human breast. God must have put it there. If He has, then it seems He would give some teaching in His Word to satisfy this longing desire. I do not know that God has positively declared anywhere in His Word that we shall know each other in heaven; but I believe there are Scriptures that imply this fact. In 2d Sam. 12th chapter, when David lost his child, he says, verse 23: "I shall go to him, but he shall not return to me." If David had have known that when he got to heaven he would not know his child from any other child, or not known him at all, it seems to me, that his fond hope of meeting him again would have been robbed of much of its joy. He was comforted by the belief that he should meet, and know, and love his child again. Know him as his own child—love him, not simply with parental love, but with the higher and holier love of the redeemed and glorified.

In Luke 9:28-36, we have an account of the Transfiguration of Christ. On that occasion we are told (verse 30) that Moses and Elias appeared and talked with Christ. Moses had died and passed from the world more than 1,400 years before that, and Elias more than 900 years before. But after these long periods of time they appear again. They had not lost their identity. They were recognized as Moses and Elias. They talked with Christ. Peter and John and James saw them as two men standing with Christ (verse 32). If they preserved their identity so as to be recognized, will not the same thing be true of all God's people! What reason is there to doubt it! If true, what sweetness in the thought that "We shall know each other there."

Paul, in 1st Cor. 13:12, is showing that knowledge in heaven will be more perfect than it is on earth. "Now," he says, "We see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." I understand the Apostle to teach, that in heaven, our knowledge of persons, and all heavenly conditions, will be more full and perfect and satisfying than it is here.

The late saintly and renowned William Hill Jordan was once asked this question: "Brother Jordan, do you think we will know each other in heaven!" His answer was: "My brother, do you think we will be bigger fools there than here!"

It seems to me that the fact of heavenly recognition may be based on the doctrine of the Resurrection of the dead. The fact of the Resurrection of the dead is established in the 15th chapter of 1st Cor. beyond the shadow of a doubt. "The trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality." Our bodies will be changed, but the change will not destroy their identity. The dying body will become undying; the corruptible body will become incorruptible. In these purified and glorified bodies shall we not know each other!

When our loved ones die we lay their bodies in the grave. They decay and moulder back to their mother dust. But God watches every particle of that dust, and in the morning of the Resurrection He will bring it together again and reorganize and reanimate it, and then:

"Arrayed in glorious light
Shall these vile bodies shine;
And every form, and every face,
Look heavenly and divine."

"Wherefore comfort one another with these words."

Oxford, N. C.

The S. B. T. Seminary Alumni Banquet.

Rev. J. W. Millard, President of the S. B. T. Seminary Alumni Association, with the Executive Committee appointed at our last meeting at Asheville, are arranging for a banquet to be held in the De Soto Hotel in Savannah on the evening before the opening of the Convention, viz.: Thursday evening, May 7th, at 9 o'clock.

All former students of the Seminary are invited. Each one can also invite a guest, male or female. We suggest that as many as possible invite some brother in the ministry who has not attended the Seminary.

The Seminary trustees and editors of Baptist papers will also be present.

In addition to the menu, an interesting program is being prepared.

The price will be one dollar per plate.

As the banquet is to be held the evening before the Convention, it is necessary for the Committee to know before hand how many to expect, as the hotel must be notified how many to prepare for.

The Committee would be glad to have the names in hand before April 25th. Decide at once to attend and send money and name to Rev. H. W. Kemp, 749 W. Cross St., Baltimore, Md. Also drop me a card at Whiteville, N. C., that we may know how many will attend from North Carolina.

J. G. BLALOCK,
N. C. Vice-Pres. S. B. T. Sem. Alumni Association.

News Notes.

....Now is a good time to send the Recorder a news letter from your field.

....Trustees of the Baptist Female University will meet April 14th, at Raleigh.

....Get that Foreign Mission collection ready and make it as large as possible.

....Rev. G. N. Cowan, of Kinston, preached at First church, Danville, Va., recently.

....Our work at Lexington is in fine shape, writes Pastor W. A. Smith, and prospects are bright.

....Rev. G. N. Cowan, the able Kinston pastor, writes a hearty endorsement of Secretary Johnson's articles.

....Rev. E. F. Jones has moved from Zionville to the State of Washington. We wish him success in his far away home.

....Rev. Geo. E. Spruill, of South Carolina, preached for the Raleigh Tabernacle Sunday. His sermons were much enjoyed.

....Rev. O. W. Triplett, one of our young mountain preachers, has accepted a call to the Baptist church at Prineville, Oregon.

....If a sufficient number apply for tents for the Midsummer Meeting the editor of the Recorder will see if they may be obtained.

....May we not begin praying everywhere now that the spirit of revival shall sweep our Commonwealth this summer? Surely.

....We are glad to hear that Rev. A. T. Howell has decided to accept the call to Mount Airy. He comes to do the work of his life in North Carolina.

....The church at Bessemer City, Rev. D. M. Putnam pastor, has just completed a neat house of worship which will be dedicated the fifth Sunday in May.

....Monroe people have organized to show that prohibition will prohibit. They are fighting blind tigers. That is excellent. Vigilance is the price of law enforcement.

....The friends of the late W. G. Quackenbush will erect a monument to him at Laurinburg. That is worthy of him and of them. No man has rendered his day and generation loftier service.

....Rev. C. W. Blanchard reports a meeting at LaGrange in which the entire town was interested. There were numerous additions to our church. Brother Blanchard will supply the church for a time.

....Rev. R. R. Ray has resigned his position as principal of the Mayodan School and pastor of Madison and Deep Springs churches, and entered Chicago University. Rev. J. M. Stanford succeeds him in the pastorate.

....Newspaperdom has the following: "The biggest trust on the earth is the newspaper trust. It trusts everybody, gets cussed for trusting, mistrusted for cussing, and if it busts for trusting gets cussed for busting.

....This month, writes Rev. V. M. Swaim, of Cool Spring, enters me upon my third year's pastorate on this field. The future is full of hopefulness. I will do all I can to swell your list of subscribers to the greatest number possible.

....Bro. W. R. Gwaltney is carrying on a meeting at Hickory. Brethren J. F. Hailey, of Texas, and T. T. Martin, of Liberty, Mo., have been aiding. Brother Hailey preached the first week and Brother Martin is now doing the preaching. Six have been received into the church to date.

....Rev. J. B. Soloman, D. D., of Henderson, Ky., sends greetings to his North Carolina friends. He has been reading the Recorder ever since it was founded, nearly seventy years ago. He is eighty years of age.

....Rev. A. D. Cohen, of 1439 N. Gay St., Baltimore, sends gretings to the North Carolina brethren with whom he labored in the long ago, particularly Dr. Cobb, Dr. Skinner, Mr. N. B. Broughton and Dr. Hufham. He continues to preach—though 81 years of age.

....In the battle against the saloon who is not with us is against us. The campaign is on in Asheville, Durham, Goldsboro, and it is opening in many other places. We hope every "saloon town" in North Carolina will organize a League and get to work. Read the call in this paper.

....Dr. R. H. Graves, the veteran missionary in China, is expected to visit the home-land in the near future. It is also hoped that Dr. Geo. B. Taylor, of Rome, Itlay, will return for a season. It would be a great pleasure to have these faithful servants present at the Southern Baptist Convention in Savannah.—Christian Index.

....Our worthy Morganton pastor, Rev. W. H. Reddish, will be united in marriage with Miss Minnie Huffman, daughter of our esteemed friends, Mr. and Mrs. Samuel Huffman, April 14, at Morganton. We congratulate our fortunate friend, and in behalf of the brotherhood give him and his bride heartiest good wishes.

....Our aggressive Waynesville pastor not only proposes a new house of worship for his church, but is planning a midsummer institute for July and August. He is corresponding with some eminent lecturers. Bro. Simms is evidently carrying his work with great enthusiasm. Let his people follow him in the same spirit.

....Rev. George Braxton Taylor, who was for some time pastor of the First Church, Macon Georgia, but who for the past eight years has been pastor at Liberty, Virginia, has accepted a call to Hollins, Virginia. The Lord has greatly blessed his labors at Liberty, and Hollins is to be congratulated on securing his services.—Christian Index.

....Moderator Brewer sent us this note after the Union at Hopkins Chapel: "Wish you could have been with us yesterday. The winds blew and the rain descended, but the people came till the house literally overflowed. They sat on the pulpit, on the floor—everywhere. Stephenson, Justice and Lynch did great work." There are people that the weather cannot down. They are the people that build up the Kingdom and do anything else that is worth doing.

....If the Southwest shall propose an issue to the Southern Baptist Convention, let it be clearly put. At present the Clark and Hall programs are not identical though they are of a kind, while Hayden can be counted on to run with either or both of them. Dr. Gambrell has announced that the split has come; but Hall seems not to think so. Let the case be made up before it is presented to the Convention.

....The Rev. Doctor Ben Bogard, who actually organized a propaganda for the degree of D. D., pleads guilty to the exposure in the Baptist Advance—having no other course, the proof being conclusive. He convicts himself of having no conscience by claiming that he has done nothing wrong. The worst feature of the whole business is that the Rev. Doctor does not know that he has disgraced himself.

....Bro. L. R. Carroll, of Warsaw, is doing mission work at Faison without charge to the Board. They are collecting material to build a house of worship and hope to have it ready for use in the near future.

....Rev. R. L. Patton has just closed a great meeting at Marshall, N. C. Pastor Wood is very happy over the results and says that the meeting has reached and stirred the whole town and has accomplished lasting good.

....Miss Blodgett, who so helped our city with a thirty day series of Bible Studies last year will begin another class here shortly. She is a most accomplished teacher, and many are looking forward to her coming with great pleasure. We advise every one to join her class.

....Dr. Charles Manly, who is so well and favorably known throughout the South, has become pastor of the church at Lexington, Virginia. The members of his new charge are to be congratulated on securing the services of Dr. Manly. He is consecrated in head and in heart.—Christian Index.

....Rev. R. F. Walker, a missionary of the Board at Henderson, has secured a lot in North Henderson and will begin the erection of a house of worship at an early day. Last year Brother Walker, through the liberality of the Henderson people, built a house at another point on that growing field.

....Rev. J. F. Fletcher, of Jefferson, N. C., a missionary of the Board, has just closed a remarkably interesting meeting at Obids, a mission station on the Blue Ridge. There were eleven professions and the little mission church has gained great strength by this meeting, as some of those who were received will add much to the efficiency of the church in every way.

....Pastor Tyree baptized five persons last Wednesday night. The church is in a condition of revival, and next week he will begin a series of meetings. This week a number of services will be held preparatory to the meeting. They will centre around the subject of Foreign Missions, and Rev. R. T. Bryan will take part. The First Church will be grateful to those who remember her in prayer just now.

....Rev. J. C. Massee, of Ohio, has accepted the call to the Raleigh Tabernacle. He is described as an attractive and tactful minister, just entering the prime of life; a native of Georgia, a graduate of Mercer and Louisville, and a man of proven success. He is at the front of affairs in Ohio. The Tabernacle is to be warmly congratulated, and so are all the Baptists of Raleigh and the State.

....Rev. R. T. Bryan, D. D., our beloved missionary of Shanghai, is in Raleigh, after a long separation from loved ones. He preached for the Raleigh First Church Sunday morning. Of course he will do much work while on furlough, but we hope he will first get a good rest. We voice the mind of all the brotherhood in bidding him a hearty welcome home. By the way, he will have no small part in the Midsummer Meeting.

....Rev. Clarence A. Barbour, D. D., of the Lake Avenue Church, Rochester, N. Y., has not seen his way clear to accept the call to the pastorate of Tremont Temple Church, but it is gratifying to know that the act of extending the call and his interviews with the officials of the church has had a very pleasing influence, and even in the disappointment because he is not to be pastor there is a more united and cordial feeling in the church than before. If Dr. Barbour could not come he has made the way clear for some one else.—Watchman.

....Rev. W. H. Rich has been called to Middle Street Church, New Bern. We earnestly hope that he will accept.

....The saloons were defeated in Wilson on Monday after one of the most exciting contests in the history of that town, by a majority of twenty-one. A dispensary will be established there. Messrs. John F. Burton and Fred. Woodard managed the campaign. Senator White and Mr. N. B. Broughton contributed to the victory by excellent speeches.

....Wilmington First Church has called Rev. M. W. Egerton. We devoutly hope that he will accept. Among the Baptist preachers of the South he stands in the first rank. He would prove a magnificent addition to the work in North Carolina and our church in the City by the Sea would flourish under his ministry. Let him come by all means.

....Principal E. Lee Fox, of Sylva Collegiate Institute, writes: "Our school is progressing nicely. We had Mr. T. Neil Johnson with us right recently who did some excellent work in the school in Bible study. Our commencement exercises will take place May 19th and 20th. Dr. W. R. Gwaltney, of Hickory, preaches the sermon, and Dr. E. Walter Sikes, of Wake Forest, delivers the address. The prospects of this school for the future is very bright.

Only Thirty Days.

The last two Sundays in March were very disagreeable days and, as is always the case, the acknowledgments in the Recorder are very small for those two Sundays. There are just three more Sundays in which to work for Home and Foreign Missions. Brethren, there is not one moment to be lost.

Will not those churches which failed to have service on the days above mentioned and who may not have another service before the Treasurer's books close, take some steps to secure contributions for Home and Foreign Missions? It is a good long ways yet to the mark set before us, and unless we make a mighty effort we shall come short. Let us keep in mind that just three Sundays remain in which to do our work for this year.

LIVINGSTON JOHNSON,
Cor. Sec.

April 10th the Books Must Balance Shall We Borrow Money?

Treasurer Durham has been kind enough to allow the Board of Education to overdraw its account to an amount sufficient to save us from borrowing, and thus save the denomination the expense of paying interest so far. He has honored the drafts of the Board with the understanding that our accounts would be made to balance at any time that he might call for it. Such a balance will have to be made in just a week from now—April 10th. Shall we borrow the money with which to do this? If fifty individuals or fifty churches will send Mr. Walters Durham, Raleigh, N. C., $10.00 each during the next week no money will have to be borrowed. Are there not that number of the Lord's stewards in North Carolina who would honor their Master and do themselves good by putting $10.00 each into this part of His work? We are very anxious to close the session without any debt on the Board. What is done to meet this particular emergency must be done quickly.

W. R. CULLOM,
Cor. Sec. Board of Education.
Wake Forest, N. C., April 8, 1903.

Appreciation.

The church at Register, N. C., in Conference do desire to express to the Rev. Calvin S. Blackwell, D. D., of Wilmington, N. C., our appreciation of the service rendered this church of one week in 1902, as a result of which lasting good was done in establishing unity of the brethren.

Resolved therefore, That we join in this, our regret, in this section and the State in the loss of so great and noble Christian leader, expounder of the truth as it is in Christ.

Resolved, That we congratulate the brethren at Norfolk and the State of Virginia in securing the service of one whom we so highly esteem.

I. A. REGISTER,
Y. R. PORTER,
S. H. HELBURN,
Committee.

REV. J. W. WHEELER, Mod.
March 22, 1903.

At Durham.

Three and a half months have passed since I laid down the State Mission work in Virginia and returned to the pastorate in my native State.

My former work was pleasant indeed, with most delightful associations. The Virginia Baptists are a noble and lovable people. I cannot hope to have a happier period of time than the eight years I spent with them, unless it shall prove to be so at Durham and with my brethren of the Old North State.

In my experience it has been my good fortune to be most pleasantly situated in the Master's work. And in breaking those ties and associations, I have felt each time that it could not be altogether as delightful with me again. But from the short stay at Durham, I am persuaded that again "the lines have fallen to me in pleasant places."

I have found the work here well organized, and the people very kind, responsive and hearty in their co-operation. How could it be otherwise with the thorough training they have had by such a noble line of pastors in the past. Possibly no church in the State, and few in the South, have been more highly favored in this respect.

Still this church has never done its best, and we have laid plans for enlargement, especially in our missionary work. Every condition warrants the expectation that this will be the greatest year for missions in the history of the church.

The four other Baptist churches in Durham are well manned by young, vigorous and well-equipped pastors. They are congenial, hopeful and happy in their work. So far as I can see, our cause in Durham is very encouraging.

At our recent Union Meeting held at Cedar Fork Church, plans were projected for a thorough campaign of missions in the Mount Zion Association, by which we hope to reach and stir up all the churches in the work of missions. With the enlargement determined upon at the last Convention, we feel that every church in our Association should make a proportionate advance in its contributions. May it be so throughout the State.

With a pleasant pastor's home, with improvement in the health of his family, and with many kindnesses of this good people, the new pastor of the First Church is happy in his work.

I am here for the Lord and my brethren, desiring to have a part in every good thing to be done in the State, so far as that can be so.

We began a series of meetings here on yesterday. We solicit the earnest prayers of the Lord's people—that He may give a gracious reviving of grace to the church, and a harvest in the gathering of souls.

Yours in the Master's work,
C. J. THOMPSON.

Durham, N. C., April 6, 1903.

The Sunday School Convention at New Bern.

The program as announced in the Recorder three weeks ago was carried out with very slight disarrangement. The attendance while not very large was drawn from every section of the territory covered by the Atlantic and Neuse Associations—ten or more counties from Goldsboro to the ocean. The various speakers were unusually well prepared and so the addresses were of a high order, the interest and profit being correspondingly good. The introductory sermon by Rev. Geo. N. Cowan, of Kinston, was excellent and marks him as one of the strongest of our younger ministers. Professors Lineberry, of Winterville, and Cale of Morehead City, both experienced teachers and active Sunday-school workers, contributed to the success of the meeting. A goodly number of the pastors also participated interestingly in the various topics for discussion.

Special note should be made of the excellent work of Secretary T. Neil Johnson, who was present throughout the entire meeting. Though he had formerly visited Morehead City and Kinston, this was his first opportunity to meet in a body the pastors and Sunday-school workers of this section. He certainly did fine work and made a profound impression. By training and by nature he is a teacher of teachers. A fluent and agreeable speaker, his strength lies in an exceptional ability to convey his message in accordance with the most effective pedagogical principles. He has made a thorough study of his subject seemingly in every phase, and can handle a question box with rare tact and wisdom. I have no doubt his work will be more and more appreciated as not only expert in character but also wise in policy as our people over the State get acquainted with it. His coming to New Bern was a benediction.

Our Sunday-school work in the East needs a decided stimulus, and such meetings as this recent Convention are calculated to prove very helpful. HIGHT C. MOORE.

Educational Fund.

Cash collections on Educational Fund for week ending April 4th, 1903:

Chowan Association, Yeopim Union, $11.25; Bethlehem Church, $50.00; Rehobeth, 50 cents; Poplar Branch Church, $2.07; Powell's Point, $1.82; Shady Grove, $14.10; Whales Head, $16.05. Eastern Association, Warsaw Chuch, A. L. Betts, $5.00; O. P. Middleton, $5.00; Mrs. Rufus Bass, $5.00; J. W. Belle, $1.00; F. F. Hobbs, $1.00; Mrs. J. Barden, $1.00; D. W. Hobbs, 1.00; Mrs. O. Middleton, 1.00; cash, 4.88; Johnson's Church, C. F. Middleton, $1.00; W. H. Middleton, $1.00; Clinton Church, J. S. Beaman, $5.00; A. H. Herring, $1.50; B. F. Powell, $2.00; J. C. Draughan, $1.50; Dr. C. S. Boyette, $1.00; D. P. Herring, $1.00; A. D. Carroll, $1.00; cash, $1.00; Clinton Sunday-school, $5.00. Mt. Zion Association, Red Mountain Church, Dr. E. H. Bowling, in memory of son, $75.00; First Church, Durham, B. L. Tyree, $10.00; R. H. Riggsbee, $10.00; C. D. Strickland, $5.00; W. T. Pollard, $5.00; R. T. Howerton, $5.00; T. J. Howerton, $5.00; W. A. Hewett and Bro., $5.00; W. H. Rogers, $5.00; J. T. Womble, $1.00; Mrs. W A. Fulford, $1.00; Ida Thompson, $2.50; Mrs. E. E. Thompson, $1.00; Miss Ethel Thompson, $1.00; Emmett Thompson, $1.00; Josephine Thompson, $1.00; Fred. Thompson, $1.00; Lila Markham, 50 cents; Mrs. A. J. Faucette, 25 cents; W. H. Holloway, 50 cents; cash, 5 cents; Miss Amanda Cheek, $2.50; N. C. Carlton, $2.50; R. M. Hobgood, $2.00; W. C. Conch, $1.00; T. S. Christian, $1.00. ..... Association, Lawnadale Church, $1.00. Total, $289.10. Total amounts previously received, $32,851.23. Total receipts, $33.140.33.

L. D. WATSON, JR.,
Treasurer.

AT BURLINGTON.

Educational and Missionary Convention, April 12—19.

The purpose of this meeting will be to give inspiration and instruction.

We hope for a great impetus and forward movement along the lines of education and world-wide evangelization.

May there be creation of thought and interest that shall be world-wide in its influence.

The following subjects will be discussed by some of the most prominent educators and Christian workers in the country.

Sunday, 11 a. m.—Subject: "The State Mission Work in North Carolina, its Past, Present and Future," by Rev. Livingston Johnson, Corresponding Secretary Board of Missions, Baptist State Convention, Raleigh, N. C.

8 p. m.—"The Sunday-school Work, What it has Done and What it Means to the Evangelization of the World," by N. B. Broughton, Superintendent Tabernacle Sunday-school, Raleigh, N. C.

Monday, 8 p. m.—"The Press and the Part it Plays as an Evangelizing Power and Moulder of Public Sentiment, by J. W. Bailey, editor of the Biblical Recorder, Raleigh, N. C.

Tuesday, 8 p. m.—"Education as a Factor in Good Government and World-wide Evangelization," by Chas. B. Aycock, Governor of North Carolina, Raleigh, N. C.

Wednesday, 8 p. m.—"The Colleges and Universities, their Responsibility and the Part they have Played in Evangelizing the World," by Rev. R. T. Vann, D. D., President Baptist Female University, Raleigh, N. C.

Thursday, 8 p. m.—"The Pulpit and the Pew, their Responsibilities and Possibilities in Saving the World," by Rev. H. W. Battle, D. D., Petersburg, Va.

Friday, 8 p. m.—"The Literary Attractions of the Bible," by Prof. James D. Bruner, University of North Carolina, Chapel Hill, N. C.

Saturday, 8 p. m.—"The Masses or the Bread Winners. What have they Done and what can be Done for them Educationally and Religiously," by Thos. M. Hufham, attorney-at-law, Hickory, N. C.

Sunday, 11 a. m.—"The Home Mission Work, its Relation to and what it Means for our Country," by Prof. E. Walter Sikes, Wake Forest College, Wake Forest, N. C.

8 p. m.—"Foreign Mission Work, What it has Done, What it is Doing and What it Means for the Redemption of the World," by Rev. R. J. Willingham, D. D., Secretary Foreign Mission Board Southern Baptist Convention, Richmond, Va.

The Missouri Supreme Court has fined five beef-packing companies $5,000 each for unlawfully combining to fix prices.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucuous surfaces of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.

An interesting letter to our readers from Mrs. E. Austin, of New York City:

NEW YORK CITY, Nov. 9, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles, and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. I was in the hospital in February last, before I used Swamp-Root, and the doctors examined my kidneys and said there was no trouble there, but after hearing so much about Dr. Kilmer's Swamp-Root, and what it had done for other women, I concluded to try it, with the result that to-day I am well again.

Gratefully yours,
Mrs. E. Austin.
350 West 19th Street.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and $1 size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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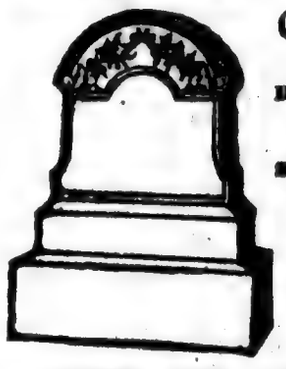

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WRITE FOR CATALOGUE

Wedding Invitations
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LYCETT STATIONERS,
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BALTIMORE, MD.

Home Circle.

Prize Winners.

[The Home Circle this week was gotten up by Birdsong Harris. We shall print the selections of several others and then will name the prize-winners. The opinions of our readers will be valued.—Editor.]

Look Pleasant.

We cannot, of course, all be handsome,
And its hard for us all to be good;
We are sure now and then to be lonely,
And we don't always do as we should.

To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to be kindly,
Although you feel worried and blue;
If you smile at the world and look cheerful,
The world will smile back at you.

So try to brace up and look pleasant,
No matter how low you are down,
Good humor is always contagious,
But you banish your friends when you frown.

No Room for Idlers.

An Englishman of high rank visited some friends in this country who possessed wide influence and great wealth. They took him one day through a large establishment where cannon are manufactured. He was surprised when one man, covered with grime and oil, separated himself from the thousands of other workmen and greeted him cordially. It was the son of his host.

"Bob," said his father, as they walked on, "is learning this business. The only way to do that is to master the theory in college, and then learn the practice as an ordinary workman. It is a common custom in our great industrial works. That lad," pointing to another black and greasy workman, "is the son of a bishop, and that one the nephew of a former president."

"The chief difference that I note between your people and ours," said his guest, "is that the class which is idle with us all work with you. The sons of your prominent men and millionaires are busy in professions or in amassing more millions. The few exceptions, men who idle their days in yachts or who frequent foreign courts, are, I find, looked upon with disfavor here."

"Yes," said his host, "our American creed is that a man must justify his right to be alive by doing something for his fellowmen. No amount of wealth will exempt him from that duty. He must give employment to others, write books, paint pictures or invent something. He must take up some work that will grow and bear fruit, or he is regarded as a fungus—an unwholesome growth. It is a libel on our American life to say that the sole motive of its energy is the making of money. The instinct of mutual progress prompts much of our activity. Whether the motives are wise or the abnormal energy is well directed is a question which American boys and girls may answer for themselves."

Wanted, Sunshiny Women.

Some of us like to complain of the world and the spot we are destined to occupy in it. Things are not just as we want them nor as we feel they should be for us. But we overlook the fact that the particular spot in this world which we are given to occupy is, and will be, precisely what we choose to make it. Whether we do right or wrong, whether we are happy or otherwise, depends very largely, if not entirely, on ourselves.

We have all experienced the feeling of brightness which a sunshiny woman carries with her wherever she goes. She may have just as many worries to face, just as many anxieties to bear, but she overcomes them largely by a bright and sunny disposition. We are not all capable of laughing in the face of trouble or adversity, but we can at least make an attempt, and even if the laugh lacks the ring of heartiness, it is infinitely better than the frown or sigh. —From the Housewife, December number.

On Shaking Hands.

Did you ever stop to think about the custom of shaking hands, and wonder why it is that we always shake the right hand? Probably you have never thought about it at all, or, if you have,you think that the only reason for using your right hand is that you were taught not to use your left one, says the Buffalo Courier. In reality this custom now so common is a very ancient one, and it originated in this way: In the days when people were not as peaceable as they now are, and when each man settled his quarrels in his own way, every man carried a sword or dagger to defend himself. The sword was worn on his left side, where the right hand could quickly grasp it for use in time of peril.

Therefore, when a man wished to show that he was friendly, he extended his right hand, which would be clasped by the other's right hand, if he, too, meant peace. Thus each could be sure that the other would not draw his sword.

With the dawn of more peaceful times the custom lost its one-time purpose, but it still retains its original meaning—to show friendship.

Look Within.

We grow so accustomed to words, phrases, that they often lose for us a large part of their significance, even while we use and repeat them thinking we grasp all their meaning.

If you do not believe this just take some familiar thought or expression and say it over slowly to yourself, searching it for its inmost meaning. It will be strange if it does not soon grow luminous with light of which you had not dreamed, and if you take one by one the words of which it is composed, you will find each full of hitherto unguessed meaning.

It is a pity that we live so fast now-a-days that we have no time to take into our consciousness the significance of much more than the surface of things. There is such a world of truth and beauty ready at our hands for the taking, could we but pause to look and consider. And what enrichment of our lives would come from even a little looking and considering! Mrs. Browning you know tells us of—

"Every common bush aflame with God."

but—as she adds significantly

"Only he who sees takes off his shoes."

It is a terrible thing that we should be so blind, blind to the heavenly vision that we might behold on all sides, in the sky, in the trees and flowers, in the "sound of gentle stillness" after the storm, in the faces and lives of those about us, and in the common phrases and expressions of our conversations that have become household words to us all. We might so greatly enable and dignify our lives did we but feel the significances of common things.—Mary Lome Dickinson in The Home Magazine.

The Man Who Does Things.

Every institution wants him. He is not looking for positions; positions are looking for him. He does not complain, he acts. He accomplishes results, and these accomplished results speak more loudly in his favor than acres of subsidized newspapers. What the world wants, what the world rewards, is the man who does things. Discouragement and failures are meaningless nothings to him; results are the substantial things for which he strives and attains. There is a settled air of assured success in his manners and movements. There is no trouble in selecting him from a crowd. He can be picked out just as unerringly as his opposite, who abides with discouragement and failure, and they leave a more attractive imprint on the countenance. Men who do things in industrial, commercial and financial life are as scarce as their opposites are plentiful. Opportunities are not scarce, they are plentiful, more plentiful than ever since history was written. They await the poor boy who does things without looking at the clock. People who are always looking at the clock never amount to much in anything. Men who do things never consult the time to see if they can stop; they know time "was made for slaves," not for virile men who enthusiastically do things. Employes who frequently consult the clock will always be employes with no hope of rising. The man who does things may in his absorption forget his meal or his bed, but his opposite will be ever ready ahead of time for both or either.—Taken from the November number of The Woman's Magazine.

Out of Door Life for Women.

BY KATHERINE POPE, IN THE PILGRIM.

There is nothing like out-of-doors to drive the blues away, to make up for something one has lost, to make up for something one has never had. When I am tired, I go for a long carride on the gripman's special. When I think my family is disagreeable, I go for a walk. When I know I am disagreeable, I go for a walk. When my friends omit to send me invitations, I go for a walk. When my clothes look timeworn and discouraged, I go for a walk. When my favorite players are in town and the prices to see them correspond to my desire to see them, I go for a walk. When ermine is the only fur worn, I go for a walk. When my late sweetheart decided it was the other girl after all, I stayed at home in a dark room and cried for a while. But afterwards I got up, and I went for a walk. And now it is all right.

Earnest, fervent, persistent and silent prayer to God for Truth, Light, Guidance and Wisom, is the noblest and manliest thing a man can do.

A FACT
ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT
which may be demonstrated by trying a course of

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They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

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When the Best Physicians and All Else Fail.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scalled head; the facial disfigurements, as in pimples and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in milk crust, tetter and milk rheum,—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment and Pills are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures, blood purifiers and humour remedies of the civilized world.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation and inflammation, and soothe and heal, and, lastly, take the Cuticura Resolvent Pills, to cool and cleanse the blood. This complete treatment, costing but one dollar, affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning and scaly humours of the skin, scalp and blood, and points to a speedy, permanent and economical cure when all other remedies and the best physicians fail.

Atlantic Coast Line R. R. Company.

Passenger Department,
Wilmington, N. C., Feb. 14, 1903.

The magnificent New York and Florida Special via Atlantic Coast Line consisting of Pullman compartment, sleeping, drawingroom, library, observation and dining cars, electric lighted throughout and steam heated, leaves Jacksonville daily at 12.50 p. m., arrives Savannah 5.05 p. m., leaves Savannah 5.13 p. m., arrives Charleston 9.15 p. m., Richmond 6.40 a. m., Washington 10.23 a. m., Baltimore 11.42 a. m., Philadelphia 1.57 p. m., New York 4.45 p. m. The long-standing reputation of this train for elegance of appointment and perfect service commends it to the tourist and traveler in general. All information regarding space reservation, rates, etc., cheerfully given upon application to any representative of the Atlantic Coast Line.

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Young People's Page.

Prize Articles.

We begin this week the publication of our Prize Articles. The article below wins the prize offered for the best story of Paul by a writer between the ages of 18 and 25.

Paul.

BY MISS CORA L. TAYLOR, OF WILSON.

Saul, or Paul, was born at Tarsus, a city of Cilicia. His father was a Pharisee, therefore his son was educated in the most strict principles of that sect. He was educated in Greek Literature at Tarsus and at an early age was sent to Jerusalem to study law and learn the Jewish traditions under Gamaliel, a celebrated teacher of that day. Here he was taught a great hatred for Christians and his life till his conversion was spent in persecuting them. Even in this he followed the dictates of his conscience as he shows in speaking of God forgiving this great sin because it was ignorantly done. Early in youth he showed this faithfulness to the dictates of conscience, perseverance, great zeal, and firm resolution which characterized his whole life. As a completion of his education he learned the art of tent making. For it was the Jewish custom to teach, even youths of the highest birth, some mechanical occupation which would enable them to earn their own living should it become necessary.

Paul, or Saul, as he was called until after his conversion, obtained letters from the high priest granting him permission to bind and imprison any Christians he found in Damascus. While on his way there, on this mission, the great change in his life occurred which caused his after-life to be spent in the service of the Master whom he then despised. He was surrounded by a great light and heard the voice of the Master calling him. Being thoroughly convinced of his sins he determined to atone by consecrating the remainder of his life in the work now pointed out by his Savior. The numerous trials and persecutions which he had to undergo only strengthened his great faith, zeal, and perseverence in winning souls. Paul's conversion can be taken as a complete proof as to the divine origin of Christianity.

Shortly after his visit to Damascus he went to Arabia and here it is thought he was instructed in the doctrines of the Gospel, not only by diligent study, but also by special revelations. While here he saw and heard the most of his visions and revelations; and, as he expresses it, that he might not become too exalted there was given him a "thorn in the flesh." This is supposed to have been some affection of countenance and voice, which was borne with patience as were all his many sufferings.

In the year 42 Paul and Barnabus preached with great success at Antioch. It was during this time a great famine was predicted and a collection was taken for the sufferers in Judea and sent by Paul and Barnabus.

Then followed seasons of preaching at Antioch, Cyprus, Paphos, and Iconium. In danger of being stoned at Iconium he went to Listra from which place he was dragged out, stoned and left for dead. But he recovered, went to Derbe and preached in Galatia and Phygia. Having thus traversed all Pisidia he returned to Antioch after a circuit of about two years.

Paul, after a few more years work, received in a vision a call to Macedonia. Here he and Silas were severely beaten with rods and thrown in prison for casting out an evil spirit. That night the prison doors were opened by a great earthquake, which caused the conversion of the jailer and his family. The next day Paul and Barnabus were released by the magistrates of the city and went to Thessalonica but were sent from there. After stopping at several places he came to Athens and was carried before Areopagus, where he addressed the learned men of the city. Next he went to Corinth where he labored successfully for a year and six months. His success so angered the Jews that they took him before Gallio the proconsul of Achaia who, however, released him. From Corinth he went to Ephesus, Caesarea and Phygia. His first Epistle was to the Corinthians written in the year 56 from Ephesus. Being driven from Ephesus he first went to Troas, then to Macedonia.

During the two years of his first imprisonment in Rome Paul not only wrote his Epistles to the Ephesians, Phillipians, Colossians and to Philemon, but continued to preach to all with whom he came in contact. After his release we have little or no account of his labors till his martyrdom. His active exertions in Rome caused him to be again imprisoned, for how long is unknown, but it is thought that he was confined a year or more before his death. Just before his death he wrote his Epistle to Timothy, in which he shows that he realized his life was almost over. As to the manner of his death we have no information, but suppose he was beheaded on the 29th of June A. D. 66, at Aquae Salvia; and buried about two miles from the city. Here Constantine the Great, had erected a church to his memory. But the most lasting monument, which will never crumble or decay, was erected by Paul himself—his beautiful words of comfort and hope!

Paul's design was to spread the Gospel throughout the whole world and though the preacher's voice is dumb his work still goes on through his written sermons which bring hope and peace to many Christians. Many a lesson may be learned from his noble life, his great faith, which was not lessened but strengthened by suffering and persecutions. His whole life may be summed up in his own words: "I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness."

Carving Meats.

"There is a real pleasure in following the skillful carving of a fine, well-cooked turkey," says Ella Morris Kretschmar when writing of "The Art of Carving" in the Woman's Home Companion. "The carver should place the fork firmly in the breast, the neck-end being to the left, then separate the two thigh-joints from the body. Next remove the wings at the shoulder-joint, then slice the breast down to the long wedge-shape piece—the 'Emperor's muscle.' Next the bone should be removed whole, and then remove the oysters from the back, divide the legs and thighs, and begin the serving. Remove the filling with a spoon.

"A goose, unless young and tender, is a carving problem, and even when in prime condition is a deceiving meat dish in the matter of quantity. The same may be said of ducks, wild and tame. There is almost no meat on the backs of these birds; the wings and legs are far from choice, having little meat, and that not often tender; so there remains only the breast for satisfactory servings. Cut the breast-meat straight down parallel with the bone. A roast from the round must be thinly sliced across its face. Carve a rib roast in slices parallel with the ribs, never parallel with the backbone, and make the slices as thin as possible. A fillet can only be cut through in uniform slices, somewhat thicker than from a rib roast. A sirloin must have the tenderloin removed and sliced separately. Roast or boiled legs of mutton, venison or veal are carved by cutting at right angles down to the bone, the thick side first, then turning to get at the thin side. In veal, mutton and lamb the lowest bit of meat on the leg, the hock, is the choice piece, being very tender and juicy. Tongue should be cut in slanting slices, as thin as wafers. Ham, likewise, should be shaved rather than sliced toward the bone. When one understands the exact location of joints and the grains of meats the rest of carving is easily acquired."

Japan a Factor in the East.—The young Christian church of Japan with zeal and foresight, sent missionaries to accompany the armies that attacked China in the days of the Japan-China War. Later in the Boxer uprising she sent Christians to accompany the armies of Japan. Now she asks that some be spared to go to China as teachers and preachers. What a spectacle for the world—a nation but forty years out of heathendom, and even yet retaining in her midst many gruesome superstitions, asking that some go filled with the Spirit to that millenial old civilization of China.

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Editorial.

IS IT WORTH WHILE?

Be sure that the paper that you read is worth the reading. The reading is a greater consideration than the price. One spends three cents in money for a Recorder, two dollars in energy and ten, perhaps, in time and eye-sight. The question is not, Is it worth the price? but is it worth while? Many a man is throwing away dollars' worth of time on two cent papers because they are cheap. Man, they are the costliest things in the world! A paper that does not instruct and uplift, but rather runs through a man's mind—in and out again—is exceedingly dear at any price.

SHALL WE FAIL?

Those who were present at Winston-Salem will not forget the promise registered there. Nor can the reiteration of that promise at Durham be forgotten. We North Carolina Baptists have pulled and tugged at the debt on the Female University and the Educational Fund long enough. One would think that we are a small and weak, if not a selfish, people.

We yet may achieve our victory. Seventeen thousand dollars remained to be raised when we resolved at Durham to clear the debt away by May 1st. Last week President Vann announced that he would stand for $10,000 of that amount, if the churches would raise $7,000. It seems to us that this proposition is most reasonable, and should thrill our denomination with the spirit of victory. Of course we can raise $7,000 in two weeks. Of course we can. If the men and women of the State will respond to this opportunity with any spirit whatever, we will raise this sum with no trouble whatever. But each one must count upon himself—not upon the rest. Let every man and woman do his or her duty, and do it this week.

WHILE THE DAYS ARE GOING BY.

Many are using the opportunity presented by our Dollar Offer—Balance of the Year One Dollar—to endow our denomination with intelligent and lively supporters. That is what it means to get a new subscriber for the Recorder. It is to make the man a better man, make his wife a happier woman, and his home a more promising home. We regret that some of our churches are not embracing this opportunity. Three weeks remain, however. Let us hear from them, please. We want one new subscriber in every church.

Meantime we record here our gratitude to the following goodly number of men and women at whose hands we have received favors in the last two weeks:

Rev. C. A. Upchurch, Wake Forest; Rev. S. W. Oldham, Holly Springs; Rev. N. L. Gaskins, Gaskins; Rev. J. M. Williams, Collinsville; Rev. D. S. Morton, Whitley, Mrs. Ella Crawford, Sugar Hill; Rev. J. H. Rich, Greensboro; Rev. S. C. Page, Godwin; Rev. G. W. Henderson, Blaine; Rev. D. C. Britt, Rockingham; Rev. D. P. Bridges, Lincolnton; Rev. C. A. G. Thomas, Edenton; Rev. J. A. Campbell, Buie's Creek; Chas. A. Sigman, Wake Forest; Mrs. K. H. Haynes, Asheville; Rev. W. L. Bilbro, Ayden; Rev. J. J. Marshall, Vaughan; Rev. E. S. Pierce, Currituck; E. P. Dailey, Shiloh; Rev. A. H. Porter, Orton; Rev. J. B. Richardson, High Point; Rev. E. R. Harris, Durham; Rev. W. R. Beach, Granite Falls; Rev. T. S. Crutchfield, Tarboro; Rev. O. L. Edwards, Ore Hill; Rev. C. W. Scarborough, Murfreesboro; Rev. N. P. Stallings, Winfall; Rev. R. D. Cross; Jackson; Rev. Jas. W. Rose, Plymouth; J. S. Kilby, Trap Hill; T. C. Joyner, Franklinton; Rev. W. A. Therrell, Asheville; Rev. A. E. C. Pittman, Rennert.

Sow in the morn thy seed,
At eve hold not thy hand,
To doubt and fear give thou no heed,
Broadcast it o'er the land.
—James Montgomery.

THE MID-SUMMER MEETING.

This meeting will be held under the auspices of the Baptist State Convention. It will be held at Jackson Springs. Jackson Springs is a popular health resort on account of the water and the quiet. It is in Moore County, on the Aberdeen and Ashboro Railroad—which runs from Aberdeen on the Seaboard Air Line to High Point on the Southern, and thus may be reached via Aberdeen or High Point. The connections will be convenient; the railroad rates low. The hotel rate will be one dollar a day, or seventy-five cents if you do not take a room. (I know of a party that is coming with a tent, not to save twenty-five cents a day, but to get the out-door life.) We will meet in a large pavilion—a roof lifted above the ground, all-out-of-doors, except the hot sun, blowing in.

The meeting will be a spiritual meeting, a revival meeting. The days will begin with services, especially prepared, and they will end with preaching by foremost ministers. In between there will be daily lessons in the Life of Jesus by Rev. A. T. Robertson of the Southern Baptist Theological Seminary, discussions of live subjects related to the life of the churches; and work in Bible Study, Sunday-school training and management.

We invite
Ministers,
Sunday-school workers,
Educators,
Men and women, especially.
Young people,
Anybody that hungers and thirsts for the water of life, and we promise
Old-time religion,
Good singing,
Preaching,
Recreation,
Good society,
Instruction,
Health,
Fine water
and the best time you ever did have!

The Gospel hymns will be used. A gentleman has been engaged to lead the music. Another will be there with a piano and a cornet, and every one that hath half a mind to sing will be elected to membership in the choir.

You cannot afford to miss it. Remember the date, June 23, and look out for other announcements.

THE CHRISTIAN'S TRIUMPH.

Sunday-school lesson for April 12th. Cor. 15: 20, 21, 50-58.

The slightest interest in this theme of themes will impel the faithful student to carefully read the entire chapter—one of the sublimest utterances in human language.

Paul turns aside from the practical affairs of the church to give an epitome of the Gospel. He has been writing on the subject of woman's activity. When he has concluded his epitome he begins talking about a collection.

Now what is Paul's Gospel? (1) That Christ died for our sins according to the scriptures; (2) that He was buried, and that He hath been raised on the third day according to the scriptures. (Chapter 15; 3, 4.) This is the Gospel, all of it. It is much in little. It includes fulfillment of prophecy in Jesus; salvation by grace; the sacrifice of the Son of God; and the triumph of Him and all His over Sin and Death.

According to Paul, verses 12-19, the resurrection is the keystone of the Gospel. If Christ arose not, the world's hope is vain. It is the keystone of the world's hope of immortality. To deny the resurrection of the dead is to deny the resurrection of Christ. Verse 13. To deny the resurrection of Christ is to cut the race off in despair. Verse 17.

In no passage of the Scripture does the Christian's attitude toward death come into such striking relief. To believe in Christ is to believe in the resurrection not only of Himself, but of yourself—to believe in immortality and in the prospect of living with Christ. Jesus is no Saviour unless He arose; and you are no Christian unless you have in you the hope of a similar resurrection. It would, therefore, seem that there was more than one object in the death of Jesus. He died to redeem us from our sins; but He also died that He might show us the Christian's progress after death. We shall rise just as He rose. He is the fore-runner, the first fruits, the first riser of all the hosts that shall go down into the grave.

The contemplation of death is the beginning of religion—often at least. Only that religion satisfies that triumphs over death. There is a modern emphasis upon Christian living, upon Christ as Example, that is quite wholesome. But no amount of emphasis upon living can relieve the human craving for an answer to the challenge of the grave. If Christ aids us only in living, we are of all men most pitiable. Verse 19. The human race depends upon Christ not because He is the immaculate Example, but because in Him only can mortal man conquer the King of Terrors. He is Example because He is Conqueror of Death.

The Resurrection of Christ is, then, the keystone of Christianity. If that falls, all falls.

It is likewise the assurance of man's immortality. To deny immortality to Jesus is to deny it to yourself and every one else. No matter what else you believe about Him you must believe in His Resurrection.

From these considerations—which, be it forever remembered, are the heart of the Gospel and not to be dwelt upon once a year but every hour of one's life—Paul turns to the nature of death and of the risen man, the triumph over the grave and makes the assurance of that triumph the basis for an exhortation to stedfastness.

We die, says Paul, like the grain dies. If the grain is marvellously changed, how much more may be changed? We are sown a natural body. Paul means that when we follow a loved one to the grave and lay the body away, we shall do so with the hope like that of the farmer who buries a seed in the earth. There is no lament about that. The grave-yards are called God's Acres, not in sentiment, but in veritable reason. In them are His seed sown; from them shall His sheaves be garnered. As the grain is transformed to the luxuriant plant and full ear, so shall we be marvelously changed; our corrupt and earth-born bodies shall come up spiritual and glorified bodies; the earth-born shall become the heaven-born. The earth-like shall become the heaven-like. We shall not live in heaven in flesh and blood. Verses 50-54. We shall be changed incomparably for the better.

Wherefore, Christianity swallows up—mark the largeness of that expression—death in victory. Death is routed; sin is vanquished; ours is the victory.

For this reason, be faithful. The prospect of victory over death and life immortal is a supreme motive of stedfastness. All life should be lived with a view not to the time-life but to the eternal life. He who expects to live forever with God will begin by living with Him here and by abounding in His work. Verse 58. For all that we shall do for Him, though it profit nothing in Time's estimate, shall not be in vain in the Eternal estimate. And by so much as Eternity is greater than Time, by so much does the Eternal estimate outweigh the Time estimate.

Jesus is the answer to the grave and the dread of death. As He rose so shall we. The joy of the Christian is the joy of triumph over death. There is no denying that we all dread death quite as much as we love life. One can hardly contemplate the face of the dead and think of himself as doomed to the same fate without a nameless horror. The darkness, the loneliness, and the corruption of the grave strike terror to the stanchest heart. The swift ending of life

is bad enough to one who loves his friends, his work and the sweet visions of the earth. These would make it hard to die; but the condition of death adds infinite terrors to the pangs of separation. But in the resurrection of Jesus these pangs are assuaged by the assurance that the separation is not real, that we merely pass into sweeter visions and happier fields, and this terror is absolutely swallowed up in the rejoicings of victory.

Could such a conception of religion have been born in the mind of man? Surely Christianity is its own proof of its divine origin.

NOTES OF A TRAVELLER.

I left home Thursday afternoon bound for Asheville. From Raleigh to Greensboro I had the pleasure of sharing a seat with my friend, Col. F. P. Hobgood, who was returning from the Supreme Court. (Colonel—I say—not President.) He is one of the most gifted representatives of the young men of the South, and I look to see him adorn not only the Profession of Law but to grace the Bench of North Carolina. He was enthusiastic upon four subjects—Greensboro, Dr. Battle, a certain candidate for the office of Governor not to be named just yet, and the Law. Dr. Battle, he said, has already won the heart of Greensboro, and our church there is accordingly uplifted with joy and hope. When I reached Greensboro my friend Cooke, another young lawyer of uncommon promise, associated with the chivalrous Major Stedman, confirmed Col. Hobgood's opinion of Dr. Battle. "He is," said he, "an orator from the heart." He also confirmed him on the other three points.

But before I reached Greensboro I made an acquaintance. A sweet-faced, dark-haired, smiling little maiden held up a lead pencil somewhat smaller than a policeman's club. The rest of the travellers were tired, but not she. The pencil was painted red, white and blue. "Can you write red, white and blue with it?" inquired the gallant and tactful Colonel. "Yes, indeed," said she. I, guileless, examined the point, and warned her about the fate of young ladies that mind not their tongues and play pranks with young men, and then with great glee she wrote the words red, white and blue. She confessed that she was 7 only, was afraid that her eyes were not so pretty as the Colonel made out, was bound for her home in Indiana, and liked North Carolina quite well. At Greensboro we scattered, she with her mother to visit kinspeople, the Colonel to his office, and I to supper.

Then I made my way to Thomasville for the night, meeting in the twenty miles nothing more interesting than a gentleman evidently from the country who had a ticket for Utah and one wife in hand somewhat older than himself, another lady who moved her lips as if in prayer and was evidently in trouble, and a black-haired, rosy-cheeked, grey-eyed, buxom and untroubled lassie who confided to the attentive young man in the seat with her that she had met eight boys in a certain town and remembered only one. I warrant that one gave him a bad night. It is wonderful how they know how to make a fellow writhe.

I found Arch. Johnson, Mr. Moore—who runs the mechanical department of Charity and Children and also no small part of the rest of it when Johnson is making speeches—Pastor Harrill, and the family—a wonderful delightful family, to be sure—waiting for me. We had a jolly good time of it, even so that I lost sight of the depressing fact that I must catch a daybreak train in the morning.

But I caught it, and reached Salisbury at length. Whom should I see as I entered the car there but the little sweet-faced maiden that I had lost at Greensboro? Her eyes widened as if I had come suddenly up from the bottom of the sea, and had left the Colonel at the bottom; but, reassured, she gave me such a smile as only a child can give. And whom should I see as I took the street car in Asheville but the untroubled lassie who remembered one fellow in eight? But she showed no surprise. Perhaps I belong with the forgotten seven. The grown ones, you know, understand that they must look blank, and no one can tell what they think. But my Utah-bound couple appeared no more.

There was somewhat of a snow-storm coming on in Asheville. I climbed Battery Park Hill to look once again on that moving panorama and to think of my friend McKissick, whose life-business it was to make the world comfortable, his friends happy and to love his mother.

Pastor Vines, Rev. C. Frank Siler, Mr. J. H. Tucker and others are doing a great work. They have organised an anti-saloon league, 600 strong, and have declared war. The weather did not prevent a large audience from coming out. I believe they are going to win in Asheville. They are enthusiastic; they have strong leaders, and as Vines said, "Victory is in the air."

Asheville church heads the list in North Carolina—so far as Baptists are concerned—in many respects. They love their pastor—and he is worthy of it; they are good workers, and they are liberal givers. Vines is a growing man. You should see his library! It is a veritable treasury of good strong books. No wonder so many churches want him.

I came out of the hotel at 6 a. m. in a proper mood and into a driving snow. On the cars I fell in with three drummers. One of them was speaking of the improvement that has been made in the personnel of commercial travellers. They are not permitted to drink now; and the custom of treating in order to get orders has practically passed out. One of the three had been a drunkard. I was better off once, he said. But I am straight again now. The only way to fight whiskey, he continued, is to fight it off the face of the earth, and I am in for the fight. He said that he was selling more machinery in East Tennessee and Western Carolina than his factory could promptly supply—especially sawmills. "See that wheat heading out," he continued, "I was telling my people that wheat was heading out up here and they wouldn't believe it. I am afraid we cannot supply the demand for threshers in time." The other two drummers were ardent opponents of the saloon. We talked of this and of temptation, and we agreed unanimously that we were not sanctified and that temptation is given to make a man a man. One of them is the leading man in the Baptist church at Granite Falls—Mr. Kiser—and he is about as fine a Christian gentleman as you will meet in any good day's journey.

At Hickory I saw Dr. Whitesides. Mr. Kiser had been telling me of the new and beautiful Baptist church there and of Dr. Whitesides' sacrifices for it and of Dr. Gwaltney's great work. "I do not know all of them," he said, "but in my judgment there is no better man in the Baptist ranks." As the train pulled out I found that some one had put a temperance tract on each seat. Dr. Whitesides had told me to find Evangelist T. T. Martin on the car. I found him easily. His appearance is not particularly preachitorial, but I picked the man that was reading a chapter on Joshua. "An old man named Morse"—Dick Morse I knew—"sixty-two years old, distributed these temperance tracks," said Brother Martin. "He has an agency for a floor-mop, and he goes from town to town selling this article and putting temperance literature in every home. A saloon-keeper at Hickory attacked him and badly beat him the other day." How the blood boils! This old man has gone on with this work at his own expense. Much has he done for the cause, and great will be his reward. Somebody ought to stand by him.

Brother Martin said that the meeting at Hickory was a good one—about thirty conversions. I cannot hold short meetings, successfully, he said; but Brother Gwaltney's work is easy to follow up. At Newton Rev. J. W. Watson came on, on his way to Catawba. He has been ill, but is now recovering, and was as genial as ever. While I talked with Brother Martin, he found a seat. As he got off at Catawba he introduced me to a minister who expects to go to Mexico as a missionary for the Southern Baptists. We three talked of many things, particularly of Baptist conditions in the Southwest, upon which my companions are particularly well-informed. Changing the subject I, with no uncertain reminders of my effort of the night before, inquired of Brother Martin if he suffered with sore throat. "Never," said he. Well, said I, remembering the doctrine of the Elocutionists, do you form your sounds in your throat or in the roof of your mouth? "I do not know," he answered, "I guess I form them down here—placing his hand on the pit of the abdomen. But that is no matter. The way to speak is to get a 17½ shirt and collar to match. That is the secret. Your neck swells when you speak, give it room," and he sank his chin into his shirt-collar and threatened to sink his head through it. "There was a fellow at the Seminary who thought he was dying with consumption, I bought him six shirts and now he weighs 180 and can beat a saw-mill making noise." Brother Martin makes from two to three addresses a day three hundred and sixty days in the year, speaking more than any man in America, and is as bright and lively as a cricket. "There is one thing about making a speech," he said, "besides the shirt. It is to be sure and have something good for the last ten minutes. It is the last ten minutes that makes or ruins a speech," he added. "As for the rest, a good plan is to punch your audience in the ribs to begin with, then pile on your argument, and then burn up the woods all around." He is an unusually level-headed man, in my opinion.

Brother Parish met us at Salisbury and took Brother Martin up town. He is now holding a meeting there. There is a new boy at Brother Parish's house—a young preacher, he said. Whether this or the prospects of the meeting or the growing sentiment against the saloon, I cannot say, but one or the other had put the worthy Salisbury shepherd in his happiest mood, and I wished I might follow him home.

There is ever so much to say. Twenty-four hours in this world is a wonderful time. The true history of one day would charm the world. There was just in front of me on the way home from Greensboro a newly-wedded pair. The bride's hat was pitifully white and beautiful. I know little about such things, but I knew that one hour on the train would unalterably change the complexion of that hat. But she got off in thirty-four minutes—I count the minutes homeward. Across the isle in the smoker were two young white men with hands locked in the links of shame. They were poor. I was struck with the evidences of poverty more than with the marks of depravity. They were strangely silent. In the hour that my eyes were upon the car they spoke not a word. And at Durham there came aboard a mother whose son had died at Trinity College, and whose body was in the other car. The students stood by in solemn sympathy. The president of the College was going home with that mother. "It is the first of my boys that I have lost," he said, all sympathy. There was also a committee from the student body. But the poor mother sat silent and uncomforted. I think of the Master, and I do not wonder that when He met a mother following the body of her son, He summoned all the power of the Godhead and brought him back to life. That was divinely done, but Jesus never did a more human thing. How close akin are our impulses to His.

At last the familiar trees and hills wheeled into sight and peace stole over my heart; and now I sit here in the night at my old trade, the papers all around me, home again and toward the coming in of the blessed Sabbath day. My mine runs over the route, up those mountains and down again; I think of the wonders of life and the glory; of Him that abides in all, of His care and guidance; of the journey up the hill of manhood and the return at last to the restful home of the soul. And across the night my heart answers across the earth to the watch-cry of the faithful in the far lands of Allah, "God is great and God is good." And then silence, darkness, peace, oblivion.

THE DAY A BIT OF ETERNITY.

The day is long and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of day to live through and of work to be done;
Tired of ourselves and of being alone
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our arm;
He turns the arrows that else might harm.
And out of the storm He brings a calm;
And the work we count so hard to do,
He makes it easy, for He works too;
And the days that seem so long to live are His,
A bit of His bright eternities; and close to our need His helping is.

WHEN WORDS FAIL.

Where's the words big enough to thank God? I don't know 'em. I can't ever think 'tis true yet.—From Phillpott's The River (Stokes.)

Life is tessellated so;—
Woof of joy and warps of woe;
Its divinest hues appear,
When a smile, upon a tear,
Calls an iris into view,
Giving heart to hope anew.

—Theo. H. Hill.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Foreign Mission Notes.

The blessings of God on our Foreign Mission work are wonderful. Year after year the reports of conversions have grown greater. We may expect to hear good things at the Convention in Savannah, but, brother, has your church a part in this year's work? What about the collection? Have you done your best to show your appreciation of these blessings?

* * *

The Foreign Mission Journal for April contains a number of very interesting letters from our missionaries. Tidings come from almost all fields of the blessings of God in the conversion of souls. God is plainly calling us to go forward, but that will be possible only as the men and the means are furnished by the churches. April ought to witness great collections for the Master's work, and let us not forget to pray the Lord of the Harvest to send forth laborers into His harvest.

* * *

Dr. John A. Broadus once called attention to the fact that the only specific prayer Jesus laid upon his disciples was, "Pray ye the Lord of the Harvest to send forth laborers into His harvest." He also said that this was very frequently neglected. Our harvest fields in China, Japan, Africa, Italy, Mexico and Brazil are ripe. Let us pray God to send forth laborers and let us contribute now, while the harvest is white, to send forth those whom God has called to this work. There are a number of choice workers applying to our Foreign Mission Board to be sent out. Shall we send them? God certainly calls on us to send them, as He has called them to go.

Now is a word that ought to be sounded in the ear of every Missionary Baptist. The clock has struck eleven. Soon the 30th of April will be upon us, when the books of the Foreign Mission Board will close for the years 1902-'03. Now, during the few days that remain, every church should do its best to make a good collection for God's work. Let us all get to work now.

* * *

March rains have hindred collections for Foreign Missions, but Baptists can do a mighty work in April. They must do it.

A consecrated pastor of a struggling church came into the office of the Foreign Mission Rooms at Richmond, Va., a few days ago, to say that although his church had taken a collection for Foreign Missions sometime since, for some reason (maybe on account of the weather) it was not satisfactory. He expressed his purpose to take another immediately. This incident raised the question: Are there not others who have not taken a satisfactory collection, but who could and should do so this month? Nothing is done until it is well done.

* * *

Collections may be classified as follows: The careless collection, the perfunctory collection, the painstaking and thorough collection, the prayerful collection and great collection. Evidently that only is a good collection where the church does its best. In taking our Foreign Mission collection, we ought not to be satisfied with anything short of the very best we can do in the sight of God.

* * *

The time to take collections for Foreign Missions is short. What is to be done before the Convention, must be done soon, and the money must be in the hands of the Board by April 30th.

India Missionary Growth.

Christianity introduced 1792.

In 1800 there were converts, 1; in 1810, 5,000; in 1820, 10,000; in 1830, 20,000; in 1840, 40,000; in 1850, 100,000; in 1860, 200,000; in 1870, 300,000; in 1880, 600,000; in 1890, 1,000,000.

TELUGUS

Christianity introduced 1860.

In 1870, there were converts 10; in 1880, 10,000; in 1890, 30,000; in 1900, 50,000.

JAPAN

Christianity permitted by law to be preached first in 1872.

In 1880 there were converts 10,000; in 1890, 50,000; in 1900, 100,000.

These figures are significant. About a similar rate of increase is noted in every heathen land. Madagascar has been Christianized. The Hawaiian Islands, the Fiji Islands and many other islands of the seas have been brought to Christ. Christian sentiments prevail all over the world, in every civilized nation. Even in China there are over a million converts to Christianity.

Hoodish Matrimony.

All the expenses of a wedding are assumed by the bride's family—cards, carriages, floral decorations—everything.

The bridegroom's first privilege is to pay the clergyman's fee.

It is the bride's prerogative to name the wedding day.

The fashionable hour for the ceremony is "high noon."

Church, clergyman, and all the details of the wedding are left to the choice of the bride.

It is the present fashion to have four, six or eight bridesmaids, as many ushers, a maid of honor, a best man, and sometimes one or two little girls. The bride decides what the gowns of her bridesmaids shall be.

The bride always wears the bridegroom's gift.

The bride wears her veil over her face so arranged that, immediately after the ceremony, the maid of honor may part it, disposing of it becomingly.

Fashion now dictates white suede gloves. The left one is removed when the ring is given.

Presents are sent at any time after it is known that the date has been fixed for the wedding, but the receipt of the invitations is the general signal for their offering.

It is a recent fashion to invite those who have sent presents to come and see them on some day shortly before the wedding, if they are not to be displayed at the reception.

A widow bride wears pearl gray, or some light silk, or a traveling costume with bonnet. She removes her former wedding ring. She may no more wear both rings than she may bear both names.—Mrs. Burton Kingsland in Ladies' Home Journal.

The Leaven of Christianity.—Christians are still few and weak in Japan, but they exert an influence out of all proportion to their numerical strength. By continually emphasizing the higher things of life, by doing sweet charity, by preaching a lofty morality, and by living clean lives they have obtained recognition as one of the moral and religious forces of the land, and are exercising a great molding and transforming influence on society. And many scholars and statesmen are coming to look hopefully to Christianity as the one regenerating power which can cure all the ills of men, and satisfy the deepest longings of the human heart.

"The horizon of life is broadened chiefly by the enlargement of heart."—Hugh Black's "Culture and Restraint."

Rheumacide

Is a new and scientific compound made from roots, herbs and barks—containing neither opiates nor poisons. It purifies the blood and removes the causes of rheumatism and all blood diseases. Anyone can take RHEUMACIDE with absolute safety. Does not injure the digestive organs.

TWO CURES.

FLORENCE, S. C., Aug. 14, 1902.
Gentlemen:—I began to suffer from rheumatism about three years ago, and had it very bad in my limbs. At times I could hardly walk. Was treated by a physician without benefit. More than a year ago, Mr. George Wilson, an engineer on the Coast Line, living in Florence, told me that "RHEUMACIDE" cured him. I got a bottle and it benefitted me. I took five bottles and am now as well as I ever was in my life. I regard "RHEUMACIDE" as a great medicine. I know of others it has cured.
Truly,
S. T. BURCH.

DARLINGTON, S. C., Aug. 19th, 1902.
Gentlemen:—About two years ago I had a very severe attack of inflammatory rheumatism. I suffered great pain and was confined to my bed for five weeks. During the time I was treated by two Physicians without permanent relief. Capt. Harker, a conductor on the Atlantic Coast Line heard of my condition and sent me two bottles of "RHEUMACIDE." I began to take it and in a week I got up and walked on crutches. After taking three bottles of the remedy I got entirely well and went back to my business.
I personally know of a number of other bad cases that were cured by the use of your medicine, in this town and vicinity. It is all that you claim for it.
Truly, J. L. SISKRON.

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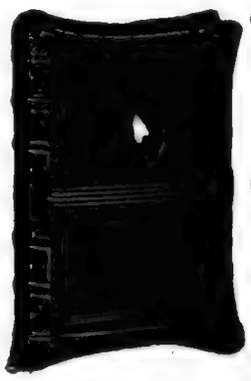

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NEW SONG BOOKS.

Crowning Day, No. 5, (Shape or Round Notes) $2.50 per doz. $3.00 postpaid.

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Send for sample song book at dozen rate. Money refunded if not wanted.

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HIGHEST GRADE PATENT FLOURS.

Full Weight, Best Quality. Ask for them.

LIBERTY MILLS, Nashville, Tenn.

Sunbeams' Corner.

Conducted by MISS ELIZABETH H. BRIGGS, Band Superintendent for North Carolina.

For Second Meeting in April.

BEGINNINGS OF ROMAN CATHOLICISM IN MEXICO.

One of the first things Cortez and his soldiers undertook when they conquered Mexico was to convert the Aztecs to Christianity. This would have been a good and glorious work if it had been done in a different way. But Cortez thought if he destroyed the old temples and sprinkled the people with "holy water" it was all that needed to be done to make them Christians.

When the people found their temples in ruins they accepted the new religion that was offered them, without clearly understanding what it all meant. They kept many of their old beliefs, merely adding new ones taught them by the priests. Thus when they were told to worship Mary, the mother of Jesus as the "Blessed Virgin" or "Queen of Heaven," the igorant Aztecs thought her a new goddess and worshipped her as one. The old dances and songs of their heathen belief were changed a little, but left much as of old,and Mary was worshipped as "Our Lady of Remedies."

As time went on and the Spanish rulers became more cruel, the Aztecs or Mexicans began to hate the Spanish Virgin or "Our Lady of Remedies," as she was called. The priests saw this, and to quiet the people, made up a story of a miracle. The people believed it, and to-day worship the "Virgin of Guadalupe" as "The Patron Saint and Protectress of Mexico." These are the stories of two "Virgins" in Mexico.

"OUR LADY OF REMEDIES"

This "Virgin" was brought over from Spain by the army of Cortez. On the night of a battle, the image was missed. Afterwards it was found on the top of a mountain in a cactus plant and joyfully hailed by the Spaniards.

Her fame spread abroad, a church was built for her and many beautiful robes and rich jewels given her. A painting of the image hangs in the church, while the image itself is kept in a shrine away from sight, except when the priests show it to visitors or worshippers. For long years thousands and thousands of people went to see the image and to kiss —the hem of her satin robes. Now she is neglected by all but the few Spanish families who hold their old belief in her. One who has seen her describes her in these words: "The image is a wooden doll about a foot high, holding in its arms an infant Jesus, both faces evidently carved with a pen-knife, two holes for the eyes and another for the mouth. The doll was dressed in blue satin and pearls, with a crown upon her head, and a quantity of hair fastened onto the crown. No Indian idol could be much uglier." The image is badly scratched,but the story is that artists who have tried to repaint the fadded face, have sickened and died.

"THE VIRGIN OF GUADALOUPE."

The "Virgin" worshipped by the native Mexicans is a painting, roughly and badly done. It pictures the "Virgin" in a blue cloak covered with stars, a dress of crimson and gold, her hands clapsed, and her foot on a crescent supported by a cherub.

The story of the painting is well known and widely believed in Mexico. It is said that ten years after Mexico was conquered, the "Virgin Mary" appeared to an Indian on a mountain and told him to say to the bishop that she wished a church built to her on that spot. The bishop did not believe the Indian's story.

The "Virgin" met the Indian for the third time on the 12th of December. She told him to go to the top of the mountain and gather the roses he would find there and take them in his blankets to the bishop. The Indian did as he was commanded, found the roses growing on a rock and put them in his blanket. When he stood before the bishop he unfolded his blanket to show the roses, when, lo, this picture of the "Virgin" was found upon the blanket.

A church was built to hold this picture done by a miracle, as the people were taught to believe, and now the "Virgin of Guadalupe" is the "Patron of Saint" of the Mexicans.

She and "Our Lay of Remedies" became such rivals that the people almost faught over them, and a law had to be passed forbidding them to be carried through the streets in the religious processions.

The Bible as a Missionary.

One day a colporteur entered the village of Montalborejo, in the Province of Toledo, in Spain, and offered his goods for sale. Among others he also sold a large Bible. Already the priest had been informed of the transaction. He rushed out of the church standing in the market place, swiftly approached the colporteur, tore the book out of the buyer's hand, cast it upon the ground and angrily exclaimed: "These books of the devil shall never enter my parish!" He roused the people, especially the pious women, to anger, and they took up stones and cast them at the inoffensive man, causing him to flee, thankful to escape with his life.

Six weeks later the colporteur was again on the road leading to the selfsame village. To his astonishment, the first man he met at the gate detained him with the question: "Are you not the man who sold the Bible?" With fear and trembling, he answered: "Yes, I am the man." "Then come to our village; all our people desire to purchase your book," was the amazing reply.

This was how the change was wrought. A merchant of the village picked up the book in the market place, concluding that the paper might be used. Accordingly leaf after leaf was torn out to serve as wrappers for salt, sugar, rice or other groceries, thus entering every hut. And so it was that, when the leaves were scattered throughout the village, the pages were eagerly scanned, and one by one the people came to the merchant requesting additional stray leaves to satisfy their thirst for knowledge concerning the Bible. The joy of the man as he heard this wonderful tale may well be imagined. In less than two days he had disposed of all his books, and was even compelled to tarry some time longer in order to teach the people the way of salvation.—Selected.

Who makes the lamp chimneys?

Macbeth makes the good ones.

His name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

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A Pleasant Lemon Tonic.

For biliousness, constipation and spendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and $1.00 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO.
West End, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable. 25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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IS QUITE AS IMPORTANT AS LUXURY IN THE PARLOR. WE'VE A LARGE NEW LINE OF POPULAR WARE at POPULAR PRICES.

Tinware, Graniteware, Woodenware.

THOMAS H. BRIGGS & SONS, RALEIGH, N. C.

Dr. Sikes at Oak Ridge.

On Friday evening, March 20th, Dr. Sikes, of Wake Forest College, delivered a most interesting and instructing lecture before a large audience at Oak Ridge. His subject, "The Presidents of the United States," was well chosen, and for an hour and a half he held his listeners in the strictest attention. The address was full of information, supplemented by appropriate anecdotes of the executive, and was enjoyed to the utmost by all present. Especially pleasant was the sound of the Doctor's voice to this writer, who in time past has had the good fortune of hearing him three times a week in his recitation room at the college. Dr. Sikes will always be a welcome guest, and we hope to have him with us again in the near future.

Yours very truly,
E. W. TIMBERLAKE, JR.

From Dr. Willingham.

Our work in foreign lands is being blessed. This year we will report many more baptisms on the foreign fields than ever before. New churches have been organized and new interests fostered. Our schools for training native young preachers are doing a fine work. We have sent out a goodly number of new missionaries; our force has been increased from 76 five years ago, to 128 at present, and besides these, we have about 175 native helpers employed to work with them on the foreign fields. The outlook is blessed and inspiring. Here at home we have many young people saying, "Here am I, send me." Shall we send them to the fields white to harvest? That depends on the churches. We know that our people are financially in much more prosperous condition than a few years ago. God has entrusted us with the means. Now while contributions from our people have been larger thus far this year than heretofore, yet on account of our great enlargement in the work we need about $80,000 more by April 30th to enable us to go up to the Convention in Savannah, in May, with all indebtedness paid; we can easily get this if all will help. I take it for granted that you have already given. But I want to ask that you give now some of your time and thought in seeing that a good collection is taken from your church, if it has not yet been taken. We need business in religion as well as religion in business. Try to get the subject before the people with the idea that each and all should help liberally. A hearty co-operation on your part will help your pastor much in presenting the work to the people. Will you not give this for the Master's glory?

In case the collection has been taken, please see that it be sent forward promptly. Unless it reaches me by April 30th we cannot count it on this Convention year's expenses.

Our God is a great God. Let us look to Him with rejoicing while we serve Him in trust, fear and love.

Yours in His service,
R. J. WILLINGHAM,
Cor. Secretary.

The China Baptist Publication Society.

The Society is now nearly four years old. Active operations were commenced just a little over three years ago. We have been working under difficulties, but the results make plain both the need and the opportunity for such work.

During 1902, 51,000 tracts and books were sold, being an increase of 21,000 over the sales of the previous year. Besides these a total of 10,800 copies of True Light, the Chinese Baptist Monthly, were printed. Four new books have been published, and two editions of the New Testament and a revised edition of Gospel Hymns are in process of printing.

The total cash receipts for the year were $11,928.14, being contributed stock $7,408, donations to the Missionary Fund (for Scripture publication, etc.), $1,935.19, and receipts in the business department $2,584.95. Nearly half of the contributed stock was given by missionaries in China who thus show how fully they realize the importance of the work. The total amount of stock paid in up to the end of and including the year 1902 was $16,011. The cash balance in hand was $4,821.08. In spite of the losses incurred during 1900, the profit and loss account now shows a small balance on the right side.

Two valuable lots, situated in the foreign concession, Canton, immediately across a canal from the native city, admirably adapted to the Society's purposes, were purchased in September, 1902, at the cost of $6,800. On these we owe $3,600. A contract has been let and work has been commenced on a building to cost $6,800. We need at once type and other additions to our plant that will cost about $2,000. It will be seen that something over $7,000 silver, say $3,500 gold, is wanted to meet our present needs. Other contributions, large and small, are requested for our Missionary Fund.

A full report of the Society's work is nearly ready to be sent out. A copy will be sent to each contributor, and other copies will be sent to those who may be, or may become, interested.

The appeal that goes with this statement should, and surely will, meet with a hearty response from Baptists everywhere. It is emphatically true that he who gives promptly now gives twice.

Address all communications to,
THE COR. SECRETARY,
China Baptist Publication Society,
Canton, China.

$1.00. BALANCE OF YEAR. $1.00.

This is the lowest offer of the Recorder that has ever been made. It is made with the deliberate purpose of swelling our list to 10,000 subscribers and thus reinforcing our denomination all along the line in that degree.

We want workers all over the State. We urge every reader to make this offer known. Mention it to your neighbor the very first opportunity.

JOHN S. PEARSON,
Business Manager.

Confederate Veterans' Reunion, New Orleans, La., May 19—22, 1903.

For the above occasion the Southern Railway will sell tickets to New Orleans, La., and return at rates named below: Goldsboro $19.75, Raleigh $18.35, Durham $18.25, Greensboro $17.15, Winston-Salem $16.95, Salisbury $16.20, Hickory $15.50, Charlotte $15.30. Approximately low rates from other points. Tickets sold May 16-21, 1903, inclusive, with final limit to leave New Orleans without validation May 24, 1903. Original purchaser may secure extension of final limit, leaving New Orleans up to, and including June 15th, 1903, by personally depositing ticket with Special Agent at New Orleans on, or before May 24th, 1903, and upon payment of fee of fifty cents at time of deposit. These rates apply via Atlanta, Montgomery and Mobile, or via Atlanta and Birmingham.

Gen. J. S. Carr has selected the Southern Railway, via Atlanta, Montgomery and Mobile as the official route for his annual "Confederate Veterans' Special," which will consist of first class day coaches, and Standard Pullman Cars to be handled through to New Orleans without change. This special train will leave Raleigh, N. C., at 3.52 p. m., Sunday, May 17, 1903, and will reach New Orleans about 8.30 p. m., Monday, May 18th. Berth rate from Raleigh and Durham $6.00, Greensboro $5.50, Salisbury and Charlotte $5.00. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Special low rates from New Orleans to nearby points. Ask your agent for rates from your station. For further information and sleeping car reservation write

R. L. VERNON, T. P. A.,
Charlotte, N. C.

HOTEL RATES IN SAVANNAH.

Savannah, Ga., Mar. 12, 1903.

Delegates and visitors to the Southern Baptist Convention and Auxiliary Bodies may procure entertainment at the following places and terms per day:

700.—The De Soto Hotel, headquarters, $2.00, $2.50 and $3.00.

200.—The Pulaski Hotel, $2.00 to $2.50.

150.—The Screven House, $1.75 to $2.00.

120.—The Forest City, lodging only and for men only, 50 cents to $1.00, with swimming pool privileges; meals 25 cents to 50 cents near by.

50.—Broughton Street Hotel, 75 cents.

50.—The Marshall House, $1.00.

75.—The Planters Hotel, $1.00.

60.—The W. C. T. Union, new, with shower baths, $1.00.

10.—The Central Hotel, $1.00.

20.—The Oglethorpe Hotel, ladies only, $1.00.

12.—Helmken's Cafe, $1.50.

20.—Mrs. Young, 104 Harris St., East, $1.00.

16.—Mrs. Jenkins, 125 Habersham St., $1.00.

10.—Mrs. Whatley, 224 State St., West, $1.00.

75.—Mrs. Allen, 18 Oglethorpe Ave., West, $1.00.

30.—The Palmetto House, $1.00.

8.—Mrs. Miller, 122 Bryan St., West, 1.00.

500.—Tybee, on the beach, affords splendid accommodations at $1.00 for bed and breakfast. Special trains to suit guests. Other meals 25 cents to 50 cents.

All these places, except Tybee, are within five blocks of headquarters, and the meeting places of both men's and women's meetings. Tybee is 17 miles out.

The numbers to the left indicate the capacity of the house for guests. In a few days we will have a folder published with all places where guests can be entertained. These will be furnished in quantities to all State Secretaries and may be obtained either from them or the undersigned.

The Committee shall be glad to serve any brother or sister; but we advise all to make their own arrangements in writing with your host.

Bannon Lodge at Thunderbolt—three miles out on the flats—will entertain twenty gentlemen for $1.50 each a day. Cars run both ways every fifteen minutes. Here is the finest eating place for sea food in the South.

JOHN D. JORDAN.

TO CONVENTION DELEGATES AND VISITORS.

Savannah, Ga., 2-23, 1903.

The beautiful Tybee Island and beach are just seventeen miles from Savannah. I have been requested to make arrangements for some to stop there. In compliance with this request I have made the following arrangements:

1. The Central of Georgia Railway Company will run a special train to Tybee at the close of the night sessions of the Convention, and from Tybee to Savannah each morning after breakfast. The run will be made in thirty minutes. The fare will be twenty-five cents for the round trip.

2. Mr. Chas. F. Graham will open Hotel Tybee (which accommodates four hundred guests), if a large number wish to stop on the beach.

3. Mr. W. H. Bohan has cottages and a resturant sufficient to accommodate eighty persons, which he will have opened if desired.

4. The rates will be one dollar for lodging and breakfast. The other meals can be had in Savannah for twenty-five to fifty cents each.

5. There will be other trains running to and from Tybee during the day, on any of which the twenty-five cents ticket will be good.

6. This is a splendid arrangement for those who wish to spend their nights on the beach and enjoy the breeze and sea food. Those who wish to accept this proposition should write me on a postal card early as to the number of their party, and the nights they would like to spend on the beach so that all plans may be perfected for an ideal entertainment.

Fraternally,
JOHN D. JORDAN.

ATLANTIC COAST LINE RATES

Richmond, Va.—Southern Educational Conference.—Tickets on sale from points in Virginia, April 20, 21 and 22, final limit April 28, 1903. From all other points, April 20 and 21, final limit April 28. One and one-third fares.

Savannah, Ga.—Southern Baptist Convention and Auxiliary Societies.—Tickets on sale from all points at one fare for round trip, plus twenty-five (25) cents, May 4 to 7, inclusive, final limit May 20, 1903. An extension of the final limit until June 1 may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fee of fifty (50) cents.

New Orleans, La.—United Confederate Veterans Reunion.—Tickets on sale May 16 to 21, inclusive, final limit May 24, 1903. An extension of final limit to June 15 may be obtained by deposit of tickets with Joint Agent at New Orleans on payment of fee of fifty (50) cents. Rate one cent per mile.

Call on Ticket Agents for exact rates and any other information and see that your tickets read via the the Atlantic Coast Line.

W. J. CRAIG,
Gen. Pass. Agent.

Approved:
H. M. EMERSON,
Traffic Manager.

Special Rates via S. A. L.

$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
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Raleigh, N. C.

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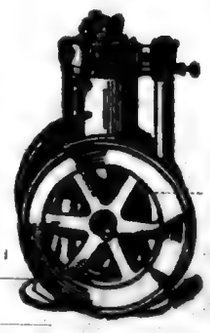

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April Weather.

The following are weather averages for the month of April for the last sixteen years:

Mean or normal temperature, 58 degrees. The warmest month was that of 1896, with an average of 64 degrees. The coldest month was that of 1901, with an average of 53 degrees. The highest temperature was 95 degrees on April 18, 1896. The lowest temperature was 30 degrees on April 10, 1892. Average date on which first "killing" frost occurred in autumn, November 1st. Average date on which last "killing" frost occurred in spring, April 8th.

PRECIPITATION (RAIN AND MELTED SNOW).

Average for the month, 3.47 inches. Average number of days with .01 of an inch or more, 10. The greatest monthly precipitation was 7.95 inches in 1895. The least monthly precipitation was 1.40 inches in 1893. The greatest amount of precipitation recorded in any 24 consecutive hours was 3.37 inches on April 2 and 3, 1901. The greatest amount of snowfall recorded in any 24 consecutive hours (record extending to winter of 1884-85 only) was 3.5 inches on April 4, 1899.

CLOUDS AND WEATHER.

Average number of clear days, 13; partly cloudy days, 9; cloudy days, 8.

WIND.

The prevailing winds have been from the northwest. The highest velocity of the wind was 45 miles from the northwest on April 7, 1899.

C. F. von HERRMAN.
Raleigh, N. C. Weather Bureau.

$30,000,000 for Religious Work.

The calculation is made by the New York Evening Post that aside from all local demands, and all general ones outside of the churches, there are denominational appeals out this spring for not a penny under $30,000,000. The Young Men's Christian Association of Boston heads a campaign for $3,000,000. In Brooklyn the same Association is asking for $600,000. Methodist missions ask this year for $3,000,000, or $1,500,000 more than they ever asked for in a single year before, and the Methodist Twentieth Century Fund, officially ended, but really as live as ever, is out to get $3,000,000. Roman Catholics ask for $1,000,000 with which to complete the endowment of the Catholic University, $1,000,00 for other educational ventures, including the new Paulist Mission House at Washington, and there are European schemes, chiefly fostered by religious orders, seeking aid in America to the extent of $2,000,000. For ventures in connection with the observance of the four hundredth anniversary of the nailing of the theses to the door of the church at Wittenberg by Martin Luther, American Lutherans ask for $2,000,000, and Presbyterians, for their building in New York, for missions, for education and for worn-out ministers, ask for $4,500,000. Episcopalians seek to increase their mission offerings to $2,000,000, and they have cathedral schemes on hand that will absorb $6,000,000, of which at least $2,500,000 is needed immediately. The Jews have some educational plans in hand that will require, they say, $2,500,000 and relief plans, chiefly in connection with the Zionist movement and the taking care of the horde of poor Russian Jews who come here, that will take at least $2,000,000. Churches are being appealed to for all manner of charitable aid, the amount of which easily reaches $5,000,00.—Watchman.

When writing advertisers, please mention this paper.

GENERAL ITEMS.

The Mann Bill has passed only one branch of the Virginia Assembly. It has been amended so that the strong feature—putting the burden of petition upon the saloon men—will apply to towns of 500 population and less.

The President started last week on a tour of the interior States of the West. He will reach twenty-six States and travel 14,000 miles. He will make hundreds of speeches. At Chicago he spoke on the work of Congress, and at Minneapolis on Trusts. He is being opposed for the Presidency by the politicians, and this tour is calculated to strengthen his hold against them. But for the Booker Washington "incident," coupled with the closing of the Indianola post-office, and the appointment of Crum to the Charleston, S. C., Collectorship, he would be quite popular in the South, considering that he is a Republican.

It was contrary to all conceptions of propriety, but Senator Tillman's castigation of the men of Charleston, S. C., at a banquet they had given him, adds another to the list of extraordinary actions that evince the essential sincerity of his spirit. The Charlestonians have sneered at him for years. If they could have ruined him, he would have been ruined years ago. But they failed. The Senator has steadily risen. Of late Charleston has needed him and he has rendered the city great service. This banquet was given in appreciation of that service. The Senator used the opportunity to inform the Charlestonians that his opinion of them had not changed and that he cared for no favors at their hands. It was rude, but it was sincere.

The liquor interests are so thoroughly alarmed at the growing temperance sentiment all over the South, and especially in Texas, that a bill was recently introduced in the Legislature of Texas by the Liquor Dealers' Association providing that any saloon-keeper who sells to minors or to students, who allows his place to be used for gambling or for any immoral purposes whatever, who permits disreputable characters or criminals to patronize or hang around his saloon, or sells on Sunday, forfeits his license for two yers. The liquor dealers hope in this way to save something out of the wreck. But after the passage of this law what assurance is there that it will be enforced? For our part we are not asking anything at all from the Liquor Dealers' Association. We are not begging. We are demanding.—Baptist and Reflector.

Chinese Students in Japan.—China is sending students by the hundred to Japan, some by government aid, some by private endeavor; but the effort is tending to one and the same end: the acquisition of Western learning in a form palatable to the Chinese mind. A certain powerful and militant state of Europe is doing all in her power to prevent the Chinese taking this step. She is moving heaven and earth to still hold the balance of power at Peking. Now is the time for broad-minded, earnest, Christian men to influence the newly forming thought of China at its cradle in Japan. Forces of world-wide influence are at work, and if lost to Christianity the car of progress will be retarded. Think of the possible effects on Christianity of sending these young men back to China in sympathy with Christianity. Think of the marvelous effects if these men should go back soundly converted to Christianity. Why not?

Dr. J. L. M. Curry.

The death of Dr. Curry seems to be a very great loss to the free school interests. When great men pass off, for awhile it seems to be beyond repair, but there is no cause that affects the general interest that rests wholly on any one man. At the present day and time there are men coming to public notice to take up work for the good of the masses, equipped and ready for such work as was not common to past ages. The fathers of the past were grand men, and for the work of those days they were pillars. We should honor their names for the foundation work they did. During the last fifty years what a host have gone from stations of importance! It seemed for a while to crush the spirits of the brave and thoughtful. A Wait, Wingate, Pritchard, Dodson, Broadus, Mills, and a host of others. But our hope is in God, and our work is before us and at hand; greater works than these. The isles of the seas, whose doors are opening, calls for the missionaries and our support. As we drop off, others are marching up to the work. We that are old are so glad to see the planning of the young for enlargement of mission work. You have our congratulations.

R. R. MOORE.

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BIG MONEY MAKER.

BIG WAGES To Write for Special offer Members, to Men and Women, at home or traveling, all or part time, showing, taking orders and appointing agents for MARSHALL'S BLUE FLAME NEW FUEL OIL STOVES. Wonderful invention. Just out. Nothing else like it. A Great Seller summer and winter.

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A SPOONFUL OF OIL MAKES A HOGS-HEAD OF FUEL GAS.

Generates its own Fuel Gas from Kerosene or common coal oil. No cotton wick, dirt, kindling, ashes, or hot fiery kitchens. Splendid cooker, roaster and baker. Makes summer cooking a pleasure.

CHEAPEST AND SAFEST FUEL, 20 to 30 CENTS a week should furnish Fuel Gas for small family for cooking. A gallon of Kerosene oil costing 5c to 10c should furnish Fuel Gas for a hot blue flame fire for about 18 hours.

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No more Big Coal Bills, Smoky Cotton Wick Stoves, expensive, dirty coal and wood stoves—ours are absolutely safe—will not explode—easily operated. Should last 10 years. Handsomely made. All sizes. PRICES, $2.00 UP.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

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Our Dress Goods Stocks Are At Their Best.

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SPRING TONIC

At this season you need a medicine to fortify yourself against the possible ills which are the result of, or follow a debilitated or run-down condition. You need a medicine to tone the system and keep the blood in good condition.

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It builds up, it makes bone and muscle; it vitalizes and invigorates; it increases the appetite; it makes you well.

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SPECIAL RATES SOUTHERN BAPTIST CONVENTION VIA SOUTHERN RAILWAY, SAVANNAH, GA., MAY 7-14, 1903.

The Southern Railway announces that on account of above occasion a rate of one fare, plus 25 cents, for round trip, from all points South of the Ohio and Potamac and east of the Mississippi Rivers.

Tickets on sale May 5 to 7, inclusive, with final limit May 20, 1903.

Extension of return limit can be obtained until June 1, 1903, if deposited with Mr. Jos. Richardson, special agent, on or before May 20, and on payment of a fee of 50 cents.

Every facility for the comfort and convenience of those attending this meeting will be provided by the Southern Railway.

Rate from Raleigh, $10.90.

For rates, sleeping car reservations and other information, apply to any ticket agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

An Address to the Men and Women of North Carolina.

The favorableness of conditions is itself a sufficient call to the men and women of North Carolina to gird themselves for battle against the saloon, their ancient and remorseless enemy.

Public sentiment against the saloon is stronger than it has ever been. It is recognized by all intelligent men as the chief source of the drink evil—an evil of the gravest character and greatest proportions; and enlightened citizens are convinced by painful experience that the saloon is the worst of the several forms of the liquor traffic. Moreover, the political leaders have grown weary of the influence of the saloon in political life, and are ready to join in an effort to destroy it. On the whole, therefore, the condition of public sentiment is most auspicious.

Again, the ignorant black vote having been eliminated, the saloon's hope in voting, as they have in the past, large numbers of ignorant negroes, is cast down, while, on the other hand, the intelligent and honest classes of the colored race who yet have the ballot have made a rule of voting against the chief enemy of their weaker brethren—the saloon. Of larger significance, however, is the fact that the white race feels at liberty to take up this question now, after long years of waiting and suffering, and they take it up with the determination to settle it and settle it right, and if need be of choosing officers of the law who will enforce their will when once it has been expressed.

Again, under the new Act of the General Assembly known as the Watts Act there are three changes that make decidedly for the temperance cause.

First, the saloon and distillery are excluded from the country districts. That is, evasion and destruction of municipal prohibition, such as has been accomplished by setting up saloons just outside of prohibition towns and cities, is now rendered impossible by a sweeping statute.

Second, elections may be held at any time of year, not within ninety days of a political election. Formerly the local option elections have been limited to the month of May in which many cities and towns hold municipal elections, and these have often served to muddle the issue. Now the issue may be presented without any complications whatever.

Third. We may have choice of prohibition, saloons, or distilleries, or dispensary.

These are decided advantages and should encourage every citizen who has the welfare of the Commonwealth at heart to go readily into this campaign against the saloon.

Let it be observed that the new Act does not go into effect until July 1, 1903. This accounts for the fact that we look for the elections not to occur earlier than September or October of the present year. But this is not the only reason. We are of opinion that this campaign must be commenced immediately. We must work thoroughly and earnestly, and six months is none too long a time. We cannot afford to take chances in a matter so grave. Frequently to lose an election will mean a set-back for ten years.

We expect that in every community there will be discussion of the dispensary question, and we take it, therefore, as the part of wisdom to declare our position now. We are first of all opposed to the saloon system. It is recognized as the worst form of the liquor traffic. We are, secondly, for prohibition. It is recognized as the only really desirable treatment of the liquor traffic. If in any community the argument shall be made for a dispensary, let it be based upon the understanding that a dispensary is favored only on the two grounds, namely (1) That it is an improvement upon the saloons, giving protection to the rising generation; and (2) That it will make way ultimately for prohibition. We regret to confess that we fear that there may be cities in our State in which an abrupt change from the open saloon to prohibition could not be so successfully made as we desire. In such cities the dispensary is the practicable half-way step. We respectfully recommend that the friends of prohibition take this question up and treat it according to their knowledge of conditions in their cities or towns, and that once a course shall be determined upon, every man who opposes the saloon system shall give it hearty support.

We expect that elections will be called for in every city and town in which saloons now exist. We would here remind the opponents of the saloons that they must get up a petition of one-third of the qualified voters and that thirty days notice of the election must be given. It is of the highest importance that the friends of temperance proceed immediately to organize in every town, and that they select officers and committees that are capable of wisely and vigorously conducting the campaign. An organization formed now will be able to do its best work in the summer and fall. This contest is wholly local. It presents the aspects of a general warfare, but each election is a battle in itself. The work will not be done, cannot be done, from headquarters at Raleigh. It must be done by the local organizations. Nothing short of a hand to hand canvass of every voter should be aimed at in every town and city.

The Executive Committee has called a temperance convention for July 7. The object of such a convention is mutual encouragement, to forward the campaign, to strengthen the movement all along the line; to elect field men, etc. If conditions seem ripe for this meeting, we shall have it. If not, the character of our movement being local, we shall not fear not to have it.

It is proposed to supply the demand for literature and for speakers, and it is expected that sufficient funds will be contributed to pay expenses. We shall rely upon the press of the State no little, but we shall also prepare a distinctive campaign literature. We here and now call for volunteer campaigners, promising them travelling expenses. We already have the names of some of the State's leading men and we expect the flower of the Commonwealth to join in this great battle for Moral Supremacy.

The movement is non-denominational. It appeals to all good men and women. It is non-partisan. It will sift the men in all parties. It is a movement in the name of God and Humanity against the saloon, and in it should be gathered the full moral strength of our good Commonwealth.

J. W. Bailey, of Raleigh, has been chosen manager of the campaign. Let every organization report to him the names of its President and Secretary. Let persons proposing to organize freely advise with him. Also send to him applications for literature, speakers, information, contributions, etc.

Finally, we appeal to all good men and women heartily to give themselves to this holy cause. The curse of the saloon is known too well—too well. We are verily in danger of growing so used to it and its terrible work that we will fail to apprehend its awful proportions. It is the source of ninety per cent of crime, seventy-five per cent of pauperism, and above fifty per cent of insanity. (The first two items are based upon the report of the Bureau of Statistics of the State of Massachusetts for 1895, and the third is based upon another official investigation in that State.) These facts are submitted to remind the indifferent that the question that we are raising is the most serious question that can be raised in America, and that the liquor evil is an evil that calls for the concern of every man that loves his fellow man, his God and country, his home and his children. We bid the friends of our cause to greet the conflict with a cheer, to face the old discouragements with overcoming faith and zeal born of desperate necessity, to give themselves to this cause freely, and throughout the struggle to reckon upon the conquering leadership of Him Whose we are and Whom we serve, for Whose will and glory we shall endure what we shall endure, and in Whose Name we shall conquer.

Respectfully submitted,
N. B. BROUGHTON, Chm.,
T. N. IVEY,
J. W. BAILEY,
I. C. BLAIR, Treas.,
J. A. OATES, Cor. Sec'y.,
J. O. ATKINSON,
J. I. JOHNSON,
Executive Committee.
By J. W. BAILEY, Manager.

Scald Head
That itching, disgusting disease of the scalp, can be completely cured by
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Dr. James C. Lewis,
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Cures All Skin Diseases.
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50¢ GUARANTEED BY DRUGGISTS 50¢
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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.
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For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

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TAYLORS Cherokee Remedy of Sweet Gum & Mullein
Cures Coughs, Colds, Whooping Cough, LaGrippe and all Throat and Lung Troubles. MADE of Pure SWEET GUM, MULLEIN & HONEY. Your Druggist sells it 25 & 50c

Obituaries.

The Old Familiar Faces.

They drift away. Ah, God! they drift forever.
I watch the stream sweep onward to the sea.
Like some old battered buoy upon a roaring river
Round which the tide-waifs hang—then drift to sea.

I watch them drift, the old familiar faces,
Who fished and rode with me, by stream and wold,
Till ghosts, not men, fill old beloved places,
And, ah! the land is rank with church-yard mold.

—Charles Kingsley.

HILL.—In Kinston, N. C., on 25th inst., of heart failure, the result of a paralytic stroke, James F. Hill. He was a consistent, upright Baptist Christian for the last twenty-seven years of his life.

ANGEL.—Mrs. Cora Lee Angel, aged 21 years, died at her home near Higdonville, N. C., February 25, 1903.

Our beloved sister was a daughter of Deacon J. A. and Mrs. Annie Higdon, good citizens of Macon.

On January 5, 1902, the subject of this sketch was married to B. M. Angel, Esq., but was not long permitted to enjoy her new home.

Our youthful sister was converted in a meeting held by Bro. A. B. Thomas about eight years since, and some months later was baptized into the fellowship of Sugar Fork Baptist Church by Bro. E. Allison. She was delighted to attend church and Sunday-school, and was a lovely daughter and wife. Her life was truly devoted and she died in the Christian's hope. Separation and grief are known here, but how consoling the thought that those who die in the faith shall again unite where God shall wipe away all tears from their eyes.

A FRIEND.

Higdonville, N. C.

[Skyland Baptist please copy.]

TITUS WILLIAM CARR.

Confederate Soldier, Merchant, Planter, Philanthropist.

The late Titus William Carr, subject of this sketch, was born in Pitt County, N. C., on the 27th day of February, 1841, was married on the 27th day of February, 1896, and died on the 28th day of February, 1903, rounding out in peace the even 62 years of a quiet but useful life.

His father, Matthew Carr, was fourth in descent from Robert Carr, who came to Nansemond County, Virginia, from England, in the year 1737. Upon the death of Robert Carr, whose will dated 1773 is now in the possession of the family, a son, Titus Carr, removed to North Carolina, settling in what was then Dobbs, now Greene County. The lands upon which he settled, the original deed for which dated 1785, is still in the possession of the family, was held by the late Titus Carr at the time of his death, never having passed out of the family.

He was prepared for college at the Horner School, and entered the University of North Carolina in 1859. After graduating, he entered the Confederate Army as First Lieutenant and Acting Captain of Company K., 67th North Carolina Regiment. After a few months active service he was captured in a cavalry skirmish near Kinston and was held as a prisoner of war at Fort Delaware, returning to his home on parole shortly before the close of the war. The hardships of prison life, though they did not bear so heavily on him as many others, probably laid the foundation for the disease which ended his life.

Upon his return from prison he entered upon what was to be his life work, and settled down as a merchant and farmer in Greene County. While at the University he had taken up the study of law, not with a view to the practice, but as a preparation for a business career. With unfailing courtesy and application he achieved success not only from a financial point of view—which would probably have been greater in a wider field—but morally as well, leaving behind him the memory of a noble and upright life. Probably no man was more beloved by those who knew him. He had found time during a busy life to lend the helping hand to many less fortunate, and his charities, though characteristically quiet, were large and freely given. No man with whom he had business dealings but feels the loss of a personal friend, while the poor mourn the loss, not only of a friend, but of one who has often extended help in the hour of need. He was a member of the Missionary Baptist Church.

He was married to Ada G. Little, of Pitt County, February 27, 1866. Upon her death, February 8, 1882, he married Dora E. Little, September 1, 1887.

Four children survive the first marriage, W. C. Carr, of Wilson, N. C.; Dr. M. L. Carr, of New York; F. L. Carr, of Greene County, and Dorothy Carr.

Which of the brothers shall have the inheritance, the monopolist or the covetous? Either—neither—who cares? Fifty years hence what will it matter? But a hundred thousand years hence it will matter whether they settled the question by mutual generosity and forbearance.—F. W. Robertson.

That Japan will profoundly influence Asia is a foregone conclusion. It is for the Christian world to say whether that influence shall be in line with the teachings of Him who came to bring the nations to Himself or whether it shall be in line with grasping greed, with overpowering selfishness, with blare of trumpet and blast of war.

A STRONG STATEMENT.

Three years since we began to offer the public our remedy, Vernal Saw Palmetto Berry Wine, stating we had a preparation that would effect astonishing cures of stomach, bowels, liver and kidney ailments: Do it quickly, perfectly and permanently. The thousands of unsolicited letters of recommendation we have received prove we have made good all our claims. These people, many of them, have been cured by Vernal Saw Palmetto Berry Wine after other remedies had utterly failed.

This preparation cures, because it reaches the root of the ailment, heals the mucous lining of the stomach and bowels, and puts these organs in perfect condition to do their work, so your food gives you nourishment, is properly digested, and the waste portions carried out of the system.

We are ready to send any reader of the Biblical Recorder a small trial bottle, Free and Prepaid, upon request. Only a postal card addressed Vernal Remedy Co., 86 Seneca St., Buffalo, N. Y., will bring a trial bottle to you.

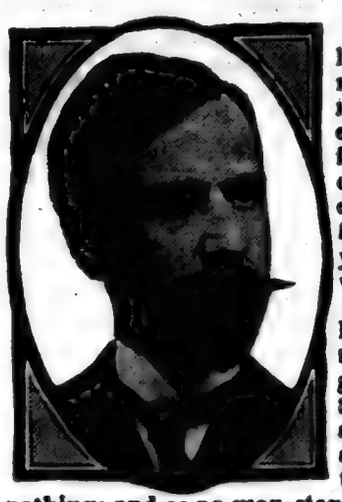
The most stubborn cases of indigestion, catarrh of the stomach, and constipation yield to the influence of Vernal Saw Palmetto Berry Wine, and are cured in a short time, to stay cured.

Vernal Saw Palmetto Berry Wine is for sale at all leading Drug Stores.

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.



There is no longer any need of giving out money or doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home use, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1 Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition) 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J NEWTON HATHAWAY,

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Potash

in the fertilizer, many bales and a busy gin—A BANK ACCOUNT.

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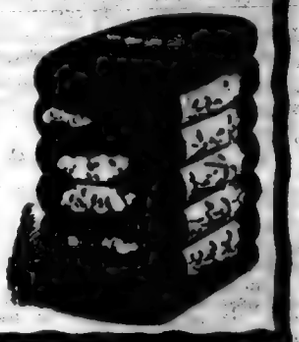
GERMAN KALI WORKS 66 Nassau St. New York



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SEABOARD

AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m. "Seaboard Express." For Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.15 a. m. "Seaboard Local Mail." For ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50a. m. "Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

5.25 a. m. "Seaboard Express." For Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.

6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

Tickets on sale to all points. Pullman berths reserved. Tickets delivered and baggage checked from hotel and residences without extra charge at

UP-TOWN TICKET OFFICE,

Yarborough House Building,
C. H. GATTIS, C. T. & P. A.,
'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

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(Organized 1901.)

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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S W. O on your label If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

Raleigh, N. C., April 8.

State Missions.—Bertie Union Meeting, $4.45; W. M. S., Albemarle, Stanley, .50; W. M. S., Elkin, Elkin, 1.00; Chadbourn, 4.80; East Durham, 14.21; sale of calendars, 1.40; Apex, 2.35.—Total this week, $28.71. Previously reported, $2,887.18. Total this year, $2,915.89.

Foreign Missions.—Grassy Creek, $16.00; Cottonville, 2.12; Bertie Union Meeting, 4.45; Mountain Creek, Flat River, 21.13; Red Baul, 3.00; W. M. S., Albemarle, Stanley, 2.50; W. M. S., Bethany, Robeson, 1.30; W. M. S., Elkin, Elkin, 1.25; W. M. S., Scotland Neck, Tar River, 4.60; W. M. S., Holly Springs, Raleigh, 6.00; W. M. S., Swansboro, Atlantic, 12.00; Lisbon, 3.38; Chadbourn, 1.40 East Durham, 9.84; Sunbeams, Second Church, Goldsboro, 2.00; Sunday-school Convention, Sandy Run Association, 2.17; J. L. Stewart, 1.00; Macon, Tar River, 2.00; Cleveland, South Yadkin, 2.50; Apex, 1.00; W. M. S., Apex (Xmas off.), 3.25; W. M. S., Apex, 3.50; Camden and Currituck Union, 10.00; Robeson Association, 20.09; Centre Hill, Chowan, 10.00; Chappell's Hill, Chowan, 10.00; Reynoldson, Chowan, 4.46; Warwick, Chowan, 8.00; Bethel, Chowan, 5.78; Beulah, Chowan, 8.00; Cool Springs, Chowan, 25.00; Gatesville, Chowan, 15.00; Hertford, Chowan, 20.00; Salem, Chowan, 3.50; Warwick, Chowan, 8.42; Whiteville Grove, Chowan, 15.00; Yeopim Union, Chowan, 3.35; Centre Hill, Chowan, 8.00. Total this week, $280.99. Previously reported, $3,069.74. Total this year, $3,350.73.

Home Missions.—Pittsboro, Sandy Creek, $10.00; W. M. S., Albemarle, Stanley (Self-denial), 1.50; W. M. S., Stanley, .50; W. M. S., Immanuel, Sandy Run (Self-denial), 5.32; W. M. S., Elkin, Elkin, 1.00; W. M. S., Marshville, Union (Self-denial), 1.15; W. M. S., Scotland Neck, Tar River (Self-denial), 17.10; W. M. S., Swansboro, Atlantic, 6.00; Lisbon, 3.81; Chadbourn, 1.82; W. M. S., Clayton, Raleigh (Self-denial), 14.38; W. M. S., Clayton, Raleigh, 9.78; East Durham, 5.59; Sunbeams, Second Church, Goldsboro, 1.50; S. S. Convention, Sandy Run Association, 3.17; New Hope, Central, 3.50; Hopkin's Chapel, 2.25; Macon, Tar River, 2.00; W. M. S., Knott's Grove, Flat River, 3.30; Knott's Grove, Flat River, 1.59; Cleveland, South Yadkin, 2.50; Apex, 1.65; Robeson Association, 111.08; Reynoldson, Chowan, 3.37; Warwick, Chowan, 8.00; Warwick, Chowan, 7.00; Bethel Chowan, 3.73; Cool Springs, Chowan, 3.00; Cool Springs, Chowan, 12.00; Hartford, Chowan, 12.00; Salem, Chowan, 2.83; Whiteville Grove, Chowan, 12.00; Yeopim Union, Chowan, 3.35; Centre Hill, Chowan, 4.00; Eureka, Chowan, 5.78; Mount Senior, Chowan, 1.00; Ballard's Bridge, Chowan, 10.32. Total for this week, $297.77. Previously reported, $748.17. Total this year, $1,045.94.

Education.—Bertie Union Meeting, $4.45; Woodville, 3.05; East Durham, 2.13; Lawndale, King's Mountain, 2.40; Robeson Association, 1.25; J. L. Lake, 3.00; Jno. C. Moore, 5.00; Miss L. Perry, .50; Greenville Mem., 5.00; Quankee, Tar River, 5.00; Weldon, 2.00; Littleton, 6.78; S. S. Convention, Salem, 8.71; Union Meeting, Central, 3.87; W. L. Poteat, 5.00. Total this week, $58.14. Previously reported, $481.09. Total this year, $539.23.

S. S. and Colpt.—Dunn, 1.25. Previously reported, $27.34. Total this year, $28.59.

Ministerial Relief.—East Durham, $3.21; Robeson Association, 9.60. Total this week, $12.81. Previously reported, $161.32. Total this year, $174.13.

Total reported for all objects this week	679.67
Total previously reported for all objects	7,395.69
Total reported for all objects this year	8,075.36

WALTERS DURHAM,
Treas. Bapt. State Con.

The Way to Help.

Asheville, N. C., R. F. D., No. 1.
March 30, 1903.

Dear Brother Bailey:—Enclosed you will find money order for two dollars, for which please send the Recorder for the rest of the year to the following addresses:

Mrs. Annie Yates Rice, Asheville, N. C., R. F. D. No. 1.

Mr. J. Terrell Justice, Asheville, N. C., R. F. D. No. 1.

I think the Recorder grows better each week and we do enjoy reading it so much, and I find the notes on the Sunday-school lessons very helpful to me in my Sunday-school work. I shall endeavor to get more of our church members to subscribe, for I think every Baptist in our State should take the Recorder. I have been reading it for nearly sixty years, and I think it is better now than ever before.

Very respectfully,
MRS. K. H. HAYNES.

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ROYAL

BAKING POWDER
Absolutely Pure
THERE IS NO SUBSTITUTE

To keep your home free from bugs and insects, use
Death Dust
Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.
Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not mailable.
THE CARROLLTON CHEMICAL CO., Baltimore, Md.

FERTILIZERS
VIRGINIA-CAROLINA CHEMICAL CO.
Standard Fertilizers
Lowest Prices
Agents Throughout Your State
FERTILIZERS NO HIGHER!
Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?
AXIOM:
Treble quantity, double crop!
Cotton high! Corn high! Tobacco high!
Likely to continue high!

3% INTEREST
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is operated under the strict banking laws of the United States Government. It accepts deposits of any amount from $1.00 up and pays 3 per cent. interest, compounded twice a year. Capital, Surplus, and Stockholders' Liability, $650,000.00.
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TAKE NO SUBSTITUTE
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LEADING SHOE MANUFACTURERS OF THE SOUTH.
LYNCHBURG — VA.

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writes FRED. BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making $8.00 to $9.00 every day I work." MISS M. ANDERSON, of Iowa, writes: "I made $3.00 to $4.00 a day." Hundreds doing likewise. No cap. you $5.00 to $20.00 daily make plating jewelry, tableware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write at once for Free.
G. GRAY & CO., Plating Works, 4 Masonic Bldg., Cincinnati, O.

SOUTHERN RAILWAY.

In effect January 12, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 29, "Atlanta Express," Pullman sleeper and day coaches to Atlanta, Pullman Tourist sleeper to San Francisco, Cal., Tuesdays, Thursdays and Saturdays via New Orleans and Southern Pacific. No. 33, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 109, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT, General Manager.
W. A. TURK, Pass. Traf. Manager.
S. H. CHADWICK, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
T. E. GREEN, City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

THE GROWTH OF THE DENOMINATIONAL IDEA—BY J. B. GAMBRELL.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, APRIL 15, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 68, NUMBER 41.

THE WAR ON THE GENERAL EDUCATION BOARD.

There is a considerable war on the General Education Board and its agent—the Southern EducationBoard—at the hands of the able Editor R. H. Edmunds, of the Manufacturers' Record, and Mr. Edward Ingle, who writes for that weekly and other papers, and who writes with the force of an intelligent and admirably well-furnished debater. We do not know Mr. Ingle. He writes from the point of view of an aggressive representative of the Old South. His general attitude is that the South is all right; that she is doing quite well; that her self-respect demands that she shall not receive aid; and, finally, he holds that the General Education Board is wrong on the race question and that its policy is to put the two races on a level in education. Mr. Edmunds represents the New Industrial South, no matter what he writes. His Journal is at the head of the Industrial development of the South and has been for two decades or more. His attitude toward the General and Southern Education Board and their work is identical with that of Mr. Ingle.

This paper has criticised the General Education Board and its Southern department, but not on these grounds. We have insisted that the Southern men on these boards are not prepared to represent either elementary popular education or higher voluntary education. We stand by that, and the Board will yet see that we are right. But we are at a loss to account for the position of gentlemen like Messrs. Edmunds and Ingle. They are intelligent and onward-moving men. Their conservatism is not that of men who live in the past. They are not men to be ruled by prejudices. Mr. Edmunds has seemed to unite in himself the strong pride of the Old South and the splendid hopeful energy of the new; and we would think that he would joyfully give a hand to this movement. But he opposes it, almost bitterly.

For our part we attach no importance whatever to the talk about placing the education of the races on a level. It is written in the policies of the Southern States that they must give elementary education to each race, whether the General Education Board exists or not. And it is fixed by inexorable conditions that, barring the equal length of term, there can never be anything like a level reached in the actual process of educating the races. It strikes us, therefore, that the cry of "negro" lacks force here.

We do not think that the South is all right in regard to education. So long as the per cent. of illiterates is greater in the South than anywhere else in the land, we shall not complacently fall back upon our pride. Nor can we keep silent so long as her school term is only four months and half her children are not in school. To boast of past achievements is in the presence of facts like this; to unfold a glorious list of great names to defend a fact like this, is to stultify one's self. The South is not all right. She is coming gloriously, thank God; but she has not arrived.

And as for receiving help, we confess that there is too much of dependence everywhere. Self-reliance and self-respect and self-help have fled the country and made beggars of us all. Churches and schools are on the perpetual beg. We would have the South keep out of this. Let one spot remain in which tubs will stand on their own bottoms, and men can look men in the eye. Nothing so indicts our age as the clamorous crews gathered around millionaires and begging for endowments. As if endowments could make colleges!

But this General Education Board is not in the money-giving business. Here are two years going, and how much has it given? It has only a million—ten dollars or less for every school in the land, and its field is the United States. This outcry against being pauperized is ridiculous to a man that has kept up with the movement, and it must be terribly so to the throngs of Southern (save the mark) schoolmen that, hearing of the organized propaganda of pauperization, etc., etc., rushed in to get themselves handsomely pauperized! The object of the General Education Board and its Southern department is to bring forward the cause of education, not by giving money, but by disseminating intelligence. Its field seems particularly to be elementary and industrial education. We say, let it do all that it can.

And is it North helping South? It is not. We have arrived upon a period in which things are not labelled "North" and "South." It is the United States, the Twentieth Century Republic straightening up her line, helping herself. May not the Nation act as one in such a cause?

So far as we have observed, this movement is putting forth endeavors in the following directions: First, the creation of interest; second, the improving of school systems; third, the training of teachers; fourth, the collection of data; fifth, the helping of a few schools. Besides this, Mr. Edgar Gardner Murphy, the Executive Secretary of the Board has waged a telling warfare upon child-labor in Southern mills, worthy of mention here, for it has been associated with the work of his Board and accounts in considerable degree for some of the opposition to it. For our part, we endorse this as freely as we endorse the educational work, even more so.

In short, we do not think the warfare on the work of the General Education Board is justified either by the conditions in the South or the nature or policy of the Board, but rather that there is every reason why the Southern people should give themselves to this movement.

A DREAM.

(Baptist Argus.)

"Last night I had this dream: The Eternal sat upon the judgment seat and caused the great throng of humanity to pass before Him. The Judge said to Moses:

'What didst thou give to thy people?'

'The law.'

'What did they make of it?'

'Sin.'

Then he asked Charlemagne:

'What didst thou give to thy people?'

'The altar.'

'What did they make of it?'

'The stake.'

Then he asked Napoleon Bonaparte:

'What didst thou give to thy people?'

'Glory.'

'What did they make of it?'

'Shame.'

So he asked of many, and every one made complaint that his gift had been dishonored by the people.

At last the Eternal asked also His Only Begotten:

'My beloved Son, what didst thou give to men?'

'Peace.'

'What did they make of it?'

Christ answered not. With pierced hands he hid his face and wept."

The world's life hangs on your right hand
See to it what you do!
Or dark or light
Or wrong or right,
The world is made by you!
—Charlotte Perkins Gilman.

THE NATION'S DRINK BILL.

The American Grocer presents its annual estimate of the retail cost of stimulating beverages, from which it appears that the Nation's drink bill is at high-water mark. Since 1880 the use of alcoholic beverages has nearly doubled, having increased from 10.09 gallons per capita to 19.48 gallons, a gain of over 93 per cent.

The use of the milder stimulants has not grown so fast, that of coffee rising from 8.78 pounds per capita to 13.37 pounds, a little over 52 per cent, while tea dropped from 1.39 pounds to 0.94 pounds, a decrease of nearly 48 per cent. The supplanting of the milder for the stronger stimulants does not indicate greater National regard for better social and higher physical conditions.

The total bill of the Nation for stimulants in 1902 was $1,369,098,276; the average yearly expenditure for the past five years, $1,239,108,955. The record for 1902 represents a per capita expenditure for stimulants of $17.33 for the 79,003,000 inhabitants of the United States, or 4.7 cents per day. The users of alcoholic stimulants are estimated to form one-fourth the total population, on which basis the per capita cost of alcoholic beverages is $69.32, or 19 cents per day.

Bringing together into one group the cost at retail of all beverages, we find that the United States consumed in 1902 alcoholic and non-alcoholic stimulants to the value of $1,369,098,276, as follows:

Alcoholic drinks		$1,172,565,235
Non-alcoholic stimulants—		
Coffee	$149,891,030	
Tea	39,642,011	
Cocoa	7,000,000	196,533,041
Total, 1902		$1,369,098,276
Total, 1901		1,273,212,386
Total, 1900		1,228,674,925
Total, 1899		1,146,897,832
Total, 1898		1,177,661,366

The above represents a yearly per capita expenditure for beverages of $17.33 for the 79,003,000 inhabitants of the United States, or 4.7 cents a day.

The quantities of the four leading beverages consumed for the year ending June 30, 1902, were as follows:

	Gallons.
Coffee	1,498,910,304
Beer	1,381,875,437
Tea	396,420,115
Spirits and wines	157,206,554

The use of spirits is quite steady, the returns for 1902 showing a per capita increase of only 0.03 gallons, or 1.36 gallons, against 1.33 gallons in 1901 and 1.27 gallons in 1900. The tax of $1.10 per gallon is the barrier to increased use of whiskey and serves to establish beer as the favorite alcoholic beverage The total quantity of imported and domestic spirits consumed in 1902 was 107,452,151 gallons. The revenue ($1.10 per gallon) derived from spirits during the last fiscal year was $121,138,013.

A POINT FOR THE PREACHER.

Professor Day, speaking at the archaeological opening at Andover last week, made one remark that received great applause and that may have a homiletical value to the ministry at large. He said that every time he saw the arrow-heads in the museum he felt like taking them into his classroom for distribution to the students as a hint how to make sermons: "Be short, and have a point to what you say!"—Congregationalist.

THE GROWTH OF THE DENOMINATIONAL IDEA.

BY J. B. GAMBRELL.

The only ecclesiastical unit is a church and every church is a complete unit, self-governing and independent of every other church. Each church is competent to perform any and every ecclesiastical act that any other church can perform. No two churches can combine in any way so as to blend their authority. Every church, by reason of its organization, and by reason of its relation to Jesus Christ, its Head, must forever remain a separate and distinct body. There is no way by which churches may merge into a general body. Baptists do, indeed, have general bodies, but they are in no sense ecclesiastical, and can perform no church act. They occupy a sphere entirely distinct from the churches.

The principles above-stated are now and always have been recognized by Baptists as fundamental. No doctrine, not even the doctrine of immersion, is so completely ingrained in the Baptist mind as the independency of the churches, for in England some churches have gone to the length of receiving unbaptized people into membership, but they hold steadfastly to the principles of congregational government.

The principles just stated appear all through the New Testament. The length of this article does not allow an investigation from the standpoint of the New Testament, but that discipline and all matters affecting the churches were appealed to the churches themselves for settlement, and not to some extra ecclesiastical body is clear to all who read the New Testament with the least care. This is the first view one gets, and the correct view of church life, and the one Baptists have always tenaciously held.

Denominationalism may be defined as that general spirit of comity among churches of the same faith and order, leading to co-operation in building up interests common to all. The second view in the New Testament is the one just stated. The churches unquestionably were, all of them, independent and self-governing. Each church was charged with the responsibility of carrying out the will of its Head; but looking further, we see that the churches co-operated in maintaining proper standards of doctrine and in good works. The growth of the denominational idea may be measured by the growth of the spirit and the practice of co-operation.

Naturally there has always been a very strong tendency to concentrate thought and interest in the local church. It is easier to interest people in things near than in things afar. The denominational idea has been compelled to battle with a strong array of forces. Local feeling is a strong force in human nature. Christianity is a world-wide religion, both in its teaching and in its spirit. In proportion as Baptist churches have been intelligent, spiritual and religiously aggressive, they have tended to the broader views, and have become more and more denominational.

The denominational idea, furthermore, has been compelled to encounter much prejudice. There have always been alarmists who have insisted that we were running square into centralization of power. These have been heard by great multitudes of Baptists, not because they had any proof to offer, but because of the ignorance and prejudices of many who had not investigated. It goes without saying that, if widely scattered churches co-operate, there must be channels of co-operation. These channels have been Boards of Associations and Conventions. It has been quite easy for those who have not wished to co-operate to raise an objection to these Boards. The anti-missionary element in the denomination has always been against the denominational idea, as expressed in enterprises of common interest. Baptists have not been more careful of anything than in guarding the independence of churches in their associational capacity, holding uniformly that associations and conventions shall never, in any way, interfere with the independence of the churches. But these open and strong declarations have not prevented a great many from asserting exactly the opposite. Nevertheless, from the formation of the London Association onward there has been a constantly growing feeling of comity and co-operation. With the formation of the missionary society in England, of which Andrew Fuller was the first secretary, the larger views spread rapidly in England. Not without opposition, but in spite of opposition the denominational idea has completely taken possession of the churches of the mother country.

In America the early associations were missionary and conducted missionary enterprises on a small scale. There were also some efforts dating back almost from the beginning of organized co-operative work in America to establish schools. A broad survey of the field shows, beyond doubt, that the two things which more than everything else have contributed to the growth of the denominational idea have been missions, world-wide and Christian education. Beginning with the conversion of Judson and Rice to Baptist views, and the inauguration of world-wide missions among the American churches, there set in a most strenuous conflict within the denomination. The anti-missionary or hard-shell element being opposed to the general movement for preaching the Gospel abroad, assailed the Boards, and all the means of co-operation devised by the brotherhood. These assaults were made on pleas specious and misleading, but which down to our day have force with many who are untaught. The capital mistake of their contention was the confounding of things doctrinal and things belonging solely to the realm of expediency or method. To illustrate: They would allow that it is the duty of churches and parents to teach the Bible to the young; but they would oppose a Sunday-school, because there is no scripture for it, ignoring the very plain fact, that the Sunday-school is only a method of teaching the Bible. This mistake runs through the entire contention of the hardshells. The missionaries of that period, however, took strong ground not only for missions, but also for co-operation in missions and for reasonable methods and channels by and through which independent churches could co-operate if they choose, co-operation always being held to be purely voluntary.

The period of hardshell agitation in the thirties was a tremendous period in American Baptist history. Voluntary organizations for counsel, and for promoting co-operation were multiplied and greatly enlarged. And many of our older institutions of learning had their origin at that time, so that from the thirties onward till our day, there has been a large development of the denominational idea through our State Conventions, National Societies and the Southern Baptist Convention. More and more, Baptists are looking away from home to the great lost world. More and more, we feel the importance of denominational fellowship. Clearer and clearer, it is seen that independence is not necessarily isolation. Stronger and stronger is the conviction growing that each independent church is under obligation to God to combine its efforts with other churches of like faith and order for efficiency in doing the things for which every church stands in the world. Unquestionably the denominational idea is greater than it ever has been, and, yet, we are far from having reached that degree of unity and co-operation making for our highest and best usefulness as a great people.

The local church is the stake which is to be strengthened; the denominational idea is the cord to be lengthened. A proper balance of the two is for the health of each church, and for the health of all the churches. The local church is to be made stronger, not by isolation, but by expansion in thought, in prayer, in effort. This is the great lesson to be learned by many churches to-day. The church which seeks to live simply to live will die. The church which lives to serve and desires to serve in the most acceptable manner, recognizes its relations to all other churches and to the lost world, has in it, the elements of the highest possible development.

It is well for us, that from small beginnings in recent times, the denominational idea has taken hold on the strong churches of the Baptist faith. The achievements of the past on the idea of denominational unity of interest and work are a guarantee for the future, if we who are the inheritors of the past, are worthy of our inheritance. The most urgent work of to-day is the pushing of the denominational idea until every true church shall feel the dignity, the strength and the joy of the fellowship of God's churches, everywhere in our common work of upholding the truth and spreading the Gospel to the ends of the earth.

The advantages and dangers of the denominational idea are to be discussed in two subsequent articles.

Dallas, Texas.

THE GOSPEL MINISTRY.

No. IV.—Divine Aid in the Preparation and Delivery of the Sermon.

BY LIVINGSTON JOHNSON.

The minister is a messenger of God, and as such, he should bring a message from God to the people. The preacher should constantly gather material for his sermons. In reading his Bible he should keep a note-book near at hand, and jot down any text that strikes him as being fruitful for a sermon. Any thought that comes to him at the time the text impresses him, any outline that suggests itself, should be put down with the text, otherwise it is liable to be forgotten and lost. Often a sentence from a book or newspaper article suggests a fruitful subject for a sermon. For instance, the writer once read this short suggestive sentence from Dr. Wayland Hoyt: "The secret of it. John 2:7." Turning to the passage, with the key given by Dr. Hoyt, he unlocked a treasure house. Try it and see if you do not have a like experience. The faithful pastor finds that some of his most practical and helpful sermons are suggested to him in his pastoral work. If he makes his visits pastoral in the true sense, and draws out his people so that they will confide in him, give him their religious experiences, and tell him of their trials, troubles and temptations, he will be led to present some phase of God's truth which will be helpful to them, and he will find that hundreds of others who have had similar experiences, will be reached and helped by the sermon. What a rich field for gathering material for sermons the preacher loses, who fails to do regular, systematic, conscientious pastoral work.

Occasionally when reading the Bible, a text will leap on a preacher, take complete possession of him, and thrill every fibre of his being. A natural analysis opens up to him, and he sees the outline of a complete structure standing out before his mind. He should, then and there, lay everything aside and work out the sermon, for he will never be able to do it so well again. What unspeakable joy there is in preparing a sermon under such circumstances, for the preacher is conscious of the fact that the Holy Spirit has given him this message for his people. These occasions, however, are very rare, and the preacher has to secure his message in a different way. Going into his study to begin the preparation of his sermon, he should, first of all, have a season of earnest prayer, during which he should endeavor to bring himself into perfect communion and fellowship with the great Being of whom he is an ambassador. His own heart must be in the right relation to God, before God can speak through him to lost men. After his season of prayer in which he seeks the preparation of his own heart, he should ask the Holy Spirit to lead his mind to the subject He would have him discuss. Then taking his note book, and running over the material he has in hand, he will most likely find something there to which his mind turns so strongly that he interprets it as the leading of the Holy Spirit. It is sometimes true that none of the material which he has gathered, impresses him as being just the thing for next Sunday's sermon. In that case, he must take his Bible and go "text hunting." If he goes about it in the right way, he will be rewarded by finding a text upon which his mind can fasten. Now, he is ready to begin the work, and it is real work, of preparing his sermon, for as important and valuable as is the aid of the Holy Spirit in the preparation of a sermon, he doesn't do it all. "Study to show thyself approved of God, a workman that needeth not to be ashamed," was Paul's injunction to a young preach-

er. In the preparation of a sermon there is need for the exercise of the highest intellectual gifts the preacher may possess. He who depends on the Holy Spirit alone, and fails to use the natural endowments bestowed on him by his Creator, may expect in a short time, to desire a call to another part of the moral vineyard. When a preacher prefaces his sermon by the remark that he "hasn't made any preparation," if he is telling the truth, the statement is superfluous, as the congregation will have no difficulty in finding it out. Freshness in preaching can only be maintained by hard study, and he who would push the much-needed "dead line" far into the future, must be a close and constant student.

Before leaving this part of the subject, permit a word of caution. There is danger that the preacher may neglect the devotional study of God's word, in his search for material out of which to construct sermons, and while seeking food for others, his own soul may be crying out with hunger. Some hour of each day should be given to purely devotional reading of God's word, so that the preacher's own soul may be kept in a healthful spiritual condition.

In the delivery of a sermon no less than in its preparation, does the preacher need the aid of the Holy Spirit. When the messenger of God comes before the people to deliver his message, his own soul should be filled with consuming earnestness and holy zeal, which can come only from God's Spirit. It is frequently the case that the Holy Spirit makes up, by his aid in delivery, what may have been lacking in the preparation. If the preparation has been thorough and the preacher feels that he has his sermon well in hand, he is likely to enter the pulpit with a sort of feeling of self-assurance--a very dangerous frame of mind in which to begin the delivery of his message. If, on the other hand, after hard and conscientious work, he is still not satisfied with the preparation, he comes before the people conscious of his own weakness, and with a humble reliance on the Holy Spirit. This is why some of our best sermons sometimes fall flat, while others that we know are poor sermons, reach the heart and bring forth fruit.

During the preparation of the sermon, a preacher should be enveloped in a very atmosphere of prayer, and when the hour comes to deliver it, he should go from his knees into the pulpit.

These articles have been written by one to whom God has given the "shepherd heart," and who regards the pastorate as the most delightful work on earth. They have been written with the hope that some helpful suggestions might be given to our young brethren who are entering that most high and holy calling, the Gospel Ministry.

Straight Home.

"I am going straight home." These words fell upon my ear as I was hurrying along in the gathering twilight a few days ago. They were spoken with no thought of their being heard by any but the one to whom they were addressed—by one friend parting from another; but they lingered in my heart for some time afterward, and their echo is there still. We love to go straight home, most of us, at the end of a weary, busy day. We want no wandering or loitering then—home is what we crave. It may be a bright, full home, with noise and light and laughter, or it may be one where a pale invalid or a little serving maid only will give us a smile of welcome; but if it is home, and if rest and peace are there, it draws us straight to itself.

And how is it with that other, better home beyond the river? Are we drawn straight thither through all the toil and weariness of our life's day? Are our faces and our footsteps always steadfastly turned toward that home? Is there no loitering or wandering by the way? No forgetting of the end of the journey in caring for the journey itself? Does it never seem as if we almost lose sight of the Father's house in the many things that distract and distress us on our way thither? We might so fasten our eyes upon that "sweet and blessed country," that the roughness of the road would scarcely cause us a pain or a sigh, and its turnings would all be seen by the eye of faith to be part of the King's highway, leading straight to himself.

And oh, the welcome and the greetings of that better home! Oh, the light and beauty and restfulness of that home where our dear ones are watching for our coming! Yet even their presence will be to us the far lesser joy, when we find ourselves with the Lord, looking upon Him whom our souls love, who has washed us in His most precious blood and redeemed us to Himself forever. How the weariness and the windings and the conflicts of the journey will all sink into utter insignificance in the joy and blessedness of that homecoming! Christians, are we going straight home, although twilight or darkness may be about us? "Let us comfort one another with these words."—Selected.

John Milton on Baptism.

That he was at one with the Baptists in their distinctive principles was settled beyond the possibility of successful questioning by the discovery and publication about seventy-seven years ago of Milton's "Treatise on Christian Doctrine," which he left in manuscript and which had remained in concealment for a hundred and fifty years. His definition of baptism is in every respect accordant with the Baptist position: "Under the Gospel, the first of the sacraments commonly so called is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in His death, burial, and resurrection." It is interesting to compare with this definition the beautiful lines in Paradise Lost:

"Then who shall believe
Baptizing in the profluent stream, the sign of washing them from sin to life
Pure, and in mind prepared, if so befall,
For death, like that which the Redeemer died."

Milton's Scriptural defense of each element of the above definition seems to me unsurpassed in Baptist literature. After quoting the principal proof-texts, he proceeds: "Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the Word. For how can infants, who understand not the Word be purified thereby; any more than adults can receive edification by hearing an unknown language? For it is not that outward baptism, which purifies only the filth of the flesh, that saves us, but the answer of a good conscience, as Peter testifies; of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants, nor required of them."

In reply to those who sought to ground infant-baptism on the fact that Christ blessed little children and said "of such is the Kingdom of Heaven," he remarks: "Seeing then that they were neither brought to Christ to be baptized, nor, when received were actually baptized by Him, it is impossible to admit the sophistical inference, that they were properly qualified for baptism; or, which is still more difficult to conceive, that not little children merely, but infants, are so qualified. For if competent to be baptized, they are competent on the same grounds to be partakers of the Lord's Supper! The expression "of such are the Kingdom of Heaven," "must mean," he says, "of such in respect of simplicity and innocence; whereas neither simplicity nor innocence, although they may be predicated of little children, can properly be attributed to infants, who have not as yet the faculty of reason; neither does it follow, that because he is included in the covenant, he has therefore the right of participating in such signs and seals of that covenant as demand the exercise of nature, faith and reason."—From the Central Baptist.

When the Net is Spread.

No one can foretell what the results of a revival effort will be. Dr. Cuyler, of Brooklyn, N. Y., tells the story of once making very large preparations, and after two weeks of daily meetings having as a result a poor little girl coming to him as the only one anxious about the salvation of her soul; he was nearly discouraged, but persevered, and the further results were large enough to satisfy even him. A certain church in Chicago undertook a series of meetings and the only convert was a drunken man, who stumbled into the church and fell down near the door; there was not much joy over that series of meetings; but that converted drunken man became a host to lead others to Christ; his name is now well known through the West as one of the leaders of a certain great Christian movement. When the net is spread it gathers in all sorts of fish. Again when the sons of God came together Satan comes also; the kingdom of evil cannot be raided without retaliation on its part.

In every revival God is the factor; it is His work and it is done for Him. A true view can be had of every soul when the human desire is also that all men may be brought into right relations with God: then there is a harmony between human and divine agencies for saving men.—Advance.

Aids to Prayer.

Hand in hand with prayer, there is another helper of scarcely less importance. This is the helper of observation, study, and meditation. If God expects us to pray for wisdom, and he certainly does, he expects us to work for it also. It is sheer folly to expect God to answer the prayer of indolence. If we attain to wisdom in inviting the awakened, we must observe carefully the conditions in which they live, we must study patiently to meet their needs, and we must meditate much with ourselves on the necessity of Divine guidance in the work. We must pray and, as we pray, look about us for the new things God will reveal to us, believing that, as we pray and look, He will open our eyes to still other helpful things. We must pray and, as we pray, study the lives that God has placed about us, believing that, through our prayer and our study, he will equip us with new wisdom and new power. We must pray and, as we pray, meditate on the glorious possibilities God has set before us, believing that, as we thus pray and meditate, he will enlarge the field of our possibilities, and our service.—Rev. F. G. Lewis.

Consider what must be involved in the truth that God is infinite, and that you are a part of his plan.

Moody Institute.

The summer schedule of the Moody Bible Institute will run from May to September (inclusive). Courses are arranged to meet the needs not only of regular students, but also of pastors, evangelists, returned missionaries and other Christian workers, as well as laymen and women, such as college students and school teachers on vacation, who can devote only a limited time to Bible study. In addition to the regular Bible and Music courses and the practical training which is a prominent feature of the Institute work, special courses of lectures will be given. During May Dr. Len G. Broughton, of Atlanta, pastor of Tabernacle Baptist church, and director of the Atlanta Bible Conference, will deliver lectures on Practical Themes such as, City Problems, and how to meet them; Church Activities; The Need and Preparation of Workers, etc. Mr. S. D. Gordon, of Oberlin, Ohio, will give Quiet Talks on Power, covering such points as, "The Channel of Power, Hindrances, The Price of Power, How to Receive Power, The Floodtide of Power, Fresh Supplies, Five Outlets; and also a second series Prayer the Greatest Outlet of Power, Why so many papers are not answered, Why answers are sometimes delayed, How to assure answers, The Master of prayer, etc. Prof. Rhys R. Lloyd, of Evanston, Ill., will lecture on The Epistle to the Romans. During the remaining months Rev. R. A. Torrey and Rev. James M. Gray, D. D., of Boston, and other Bible teachers will be the leading lecturers. Full information can be secured by sending stamped envelope to A. P. Fitt, 80 Institute Place, Chicago.

The New Form.

Biblical Recorder:—Please find enclosed money order for amount of subscriptnion price to the Recorder for another year. I beg your pardon for not renewing earlier. I can give many excuses, but no real reason.

I enjoy reading the Recorder so much that I feel as though a most welcome visitor were gone if the paper fails to come to my home. I like the paper so much better since it is issued in book form. I really must tell you, it is the form, more than the paper I expect that causes me to see so much difference. When I first subscribed for it, I had been taking the Herald, which was issued in like form as the Recorder now is, and for my life I could not become interested, but since the form has changed I enjoy it as well as I did the Herald, and that is saying a good deal. So then I have come to the conclusion that the fault was in me and not in the paper.

Of course we women are not allowed to speak in church, but I don't suppose it will be out of the way to speak privately sometime. I have never understood just what this meeting was meant to be. Is it to be strictly a preacher's meeting? If not, will you kindly explain sometime when you have spare space, for the benefit of one who is ignorant, but who feels a great interest in all things Baptists are doing.

I want to visit the Orphanage and would be glad to attend this meeting also if women are allowed.

Hoping you unexpected success.

Yours sincerely,

MRS. F. ARMSTRONG.

Hobgood, N. C.

We shall not meet at Thomasville, but at Jackson Springs. The meeting is for everybody; and is going to be a modern old-time (never mind the paradox!) camp-meeting. There will be singing and preaching and studying and praying. Everbody is invited, especially the women.

Few people give themselves time to be friends.—Southey.

News Notes.

....Rev. W. M. Vines is aiding Pastor Watson in a meeting at Gastonia.

....A series of meetings is in progress this week in the Raleigh First church.

....This week the Missionary and Educational Convention is in progress at Burlington.

....The program for the Midsummer meeting will be finally agreed upon this week. Remember everybody is invited.

....We were glad to see Rev. L. G. Broughton in Raleigh recently on his way to Europe for rest. No doubt he has earned it.

....Bro. John R. Moore, of Seneca, has gone to North Carolina for a visit of two weeks.—Baptist Courier. His friends will be glad to see him.

....Well, now, since you did not raise your pastor's salary, why not send him handsomely to the Southern Baptist Convention, and then to the Midsummer meeting?

....Dr. J. A. Speight sends us a club of ten new subscribers and pleases us much by praising the Recorder. His approval and support are valued indeed.

....Dr. C. A. Barbour, of Rochester, N. Y., has declined the call of the Tremont Temple church, Boston, of which Dr. Geo. C. Lorimer was formerly pastor.

....We have a note from Rev. W. H. Rich, from Oklahoma, a veritable land of promise, he says. But we hope he will not let that country keep him from New Bern.

....The notable Dr. Wm. Henry Milburn, the notable blind chaplain of the United States Senate, who prayed so many "eloquent prayers," died last week in California, aged 80 years.

....Thirty-five members were added to the church at Jackson, Ga., in a meeting conducted by the pastor, Rev. B. Lacy Hoge. It was, he says, the greatest revival in his experience.

....The Mann Bill, putting the burden of proof on advocates of the saloon in town of less than 500 population, will now pass the Virginia Assembly, having been approved by the Conference Committee of the House and the Senate.

....Rev. J. N. Booth has resigned at Greenville and accepted the call to Hertford. His work at Greenville has brought our church there steadily forward, and the Hertford church will congratulate herself upon his ministry, as indeed may all that section.

....We never heard before this week of an "Easter wedding" taking place in "Holy Week." In the name of our Episcopal friends we protest. It is another evidence of the degradation of the word and the season by people who imitate the Roman Catholics and the Episcopalians.

....Our offer of the Recorder for the balance of the year at one dollar has brought in several hundred new subscribers. This offer will prove attractive all the rest of this month, and we hope our friends will continue to press it. There is no work more important than that of winning new readers of the Recorder. It is like enlisting men in an army.

....Bro. N. B. Cobb, in addition to his regular work, finds time to run out occasionally and do some volunteer mission work. He recently made a trip into Onslow County and verifies the statement that there is great destitution in that much-talked of section. If Brother Cobb can make these trips often, the fruits of his labors will soon be visible.

....A letter from Bro. J. S. Smiley, of Swain County, tells of the excellent Union meeting held in that county embracing the fifth Sunday in March. A mission spirit was manifest as never before, and they took steps to press the mission and colportage work within their bounds. This means much for the development of our cause in Swain County.

....The Commencement Exercises of the Professional Schools of Shaw University took place last week. There were thirteen graduates in Medicine, five in Pharmacy, and six in Law. President Taylor of Wake Forest, preached the Baccalaureate Sermon, and it was much praised by those who heard it. We heard the most admirable address by Dr. Charles H. Watson.

....Editor Hall of the Baptist Flag has found his match—and more—a man too rough for him. His name is Srygley. Brother Hall will not debate with him, not caring to "throw mud with that sort." Evidently Editor Hall prefers to throw mud at men who are Christians and who, therefore, will throw none. We take off our hat to Mr. Srygley, the man who has overhauled Hall!

....The church at Marshall have sold their lot which was not in a desirable part of the town, at a considerable advance over the price paid for it, and have secured a most excellent site in a desirable portion of the town and will begin at an early day the erection of a good house of worship. Pastor Wood is making himself felt in that section of the State. His field will send him to the Convention.

....The Recorder has never printed abler or more timely articles than the series on Preachers and Preaching by Rev. Livingston Johnson, brought to a close in this number. In a time when the minister's calling is being degraded not only by the public but by some ministers, he has pointed out clearly the divine character of that calling and emphasized the necessity of the preacher's living up to this conception.

....We deplore the action of Colby College (Baptist) of Maine in asking that State for $25,000 on the ground that the burning of Chaplin Hall had created a special emergency. It may be so, but no emergency is sufficient to require the abrogation of most cherished principles. We hope Zion's Advocate will persuade the Maine Baptists to give the college to the State and go out of business or refuse the appropriation.

....We have received the American Baptist Year Book for 1903. We attach less and less importance to Baptist figures, but we submit the following for information: Number of Baptists in United States in 1903, 4,330,462; in 1902, 4,269,063. Loss by death 43,910. Gained by baptism, 109,881. Baptists in North Carolina, 311,351. White Baptists in North Carolina, 171,853. Gained by baptism in 1902, 4,605. Number of pupils in N. C. Baptist Sunday-schools, white, 92,327.

....In the gracious work of the Holy Spirit which is now being enjoyed at the Calvary church, Providence, R. I., a bright little girl nine years of age related a beautiful and vivid experience. Her father is a member of a Presbyterian church, sprinkled in his infancy. When she asked his permission to join the Baptist church, he said: "My daughter, I won't stand in your way, but do you think that you understand all the obligations of the occasion sufficiently to take the responsibility?" "Why, papa," she said, "I am a great deal older than you were and know a great deal more than you did when you thought that you were baptized." That is a strong Baptist position.—Watchman.

....Dr. Heber Newton went to the church of Leland Stanford University, with the purpose of working out a practical scheme of Christian Unity. He confessed his failure and has resigned. People are less "bigoted" when it comes to talking; it is the fashion to play "broad" and "liberal" and refer to others as "bigoted;" but when you get right to the point, peculiar religious conviction is as strong and as stubborn as it ever has been. Why there are people who are bigoted in their insistence upon their liberality!

....Dr. Funk, the publisher and editor of the Homiletic Review, protests against the reports of his dealings with a spiritualistic medium. We infer from his public letter that a medium did convey to him certain information relative to a coin given to him by Henry Ward Beecher. Mr. Funk had himself forgotten about the coin, not even knowing where it was. But it seems quite ridiculous that the spirit of the great Beecher speaking for the first time out of the Hereafter should be occupied in so puerile a matter. Indeed it is absurd. The spiritualists have played a trick that does them no credit even with their dupes.

....The last article by Mark Twain in the North American Review on Mrs. Mary Baker Eddy should be carefully read by every one who is inclined to accept the preposterous system promulgated in her name. Mr. Clemens shows, by her own utterances, that she claims to be divine. He shows also that she is the most absolutely absolute despot on the face of the earth, not excepting the Pope and the Czar of all the Russias. Mark Twain has written and said much of which we cannot approve, but he certainly has done yeoman service to the cause of truth in his series of articles on the pretensions of Mrs. Eddy, especially in this last one in the April North American. By no one has the monstrous absurdity of this system, falsely named "Christian Science." been so discerningly and mercilessly exposed.—Examiner.

....The Baptist Argus prints the following about Rev. J. T. Watts, a native of Raleigh, and a product of the First Baptist church Sunday-school and Y. P. Union: "Brother Watts, president of our city B. Y. P. U., and an Illinois Central railroad official, has given up his office and enters the ministry and has been called to the church at Aberdeen, Miss. He will be sadly missed in our B. Y. P. U. work. We congratulate Mississippi. Brother Watts has a twin brother, T. J. Watts, who went from the drug business into the ministry. He is now pastor of the Forsyth (Ga.) Baptist church. These gifted brothers were reared Catholics and became interested in religion through gospel songs which were being sung in the Y. M. C. A. in Raleigh. It is interestering to notice that the brothers have the same name reversed, Joseph Thomas and Thomas Joseph."

Hickory, N. C.

We held the first service in our new house of worship on the third Sunday in March. From that service the meeting was continued for three weeks with preaching at 3 p. m., and 7.30 p. m., each day. The first week Rev. J. F. Haily, of Texarkana, Texas, did the preaching, after a sermon by the pastor on Sunday morning. Then Rev. T. T. Martin, of Missouri, came and preached the next two weeks. We had made an engagement with Brother Martin to hold this meeting several months ago. He sends Brother Hailey one week ahead of him, who brings the books—they use Pentecostal Hymns—trains the choir and preaches twice a day. He (Hailey) is a strong preacher, and it would be difficult to find his equal in expounding the Scriptures. When Brother Martin came he found large congregations ready to hear him. His Bible readings just before preaching surpass any for clearness and impressiveness that I have ever heard given by any man. And in every sermon he tears away everything and shows the hearer the way of salvation so clearly that no one can fail to see it. After the sinner has accepted the Savior, he then urges him to take the word of God and ask the Holy Spirit to guide him as to baptism and church membership.

Some evangelists tell the converts to be baptized in that way that suits them best and join the church of their choice. Martin teaches no such rottenness, but presses upon all the word of God as the only rule to go by. He was asked by a member of another denomination to give a Bible reading on "close communion." He did it, and every child in that great congregation understands now why we commune only with members of Baptist churches. He was asked by somebody to give his view of infant baptism. He did, and when he got through it seemed strange that any one who heard him could believe that it had any foundation in Scripture. I doubt if he has an equal as a revivalist on this continent. He is now in Salisbury with Brother Parish. Thirty-three have been received for baptism and others will follow. Our members and many other Christians have been greatly strengthened.

W. R. GWALTNEY.

How It Stands.

It is the duty of the Secretary to keep the churches posted about the work in the hands of their Board.

Receipts for Home Missions from North Carolina on the first day of April, 1902, were $2,428.04. On the first day of April, 1903, they were $3,07.72.

Our receipts will need to be 35 per cent greater this year than they were last year, if we are able to pay all our obligations and go to Savannah without debt.

It is not possible to give exact reports as to apparent results, as many of the reports of missionaries are not in, but the reports that have come in show glorious blessing of God upon the workers.

May the grace of God abide upon the churches who lovingly give, that we may send the Gospel to thousands who are perishing in sin.

F. C. McCONNELL,
Corresponding Secretary.

Bro. Campbell Surprised.

I have been pounded. The Spring Branch people did it. I had never dreamed of such a thing. For fourteen years I have been going there monthly and I have never failed to receive something each time in the way of support. They are a noble people, loyal to their pastor. By the way, they increased my salary last year about 25 per cent, and now they have pounded me, sending boxes containing flour, meat, potatoes, sugar, coffee, soda, rice, starch, cheese, pickles, sausage, turnips and numerous articles. The pastor feels very unworthy of such kindness. We shall never forget the dear people who have contributed toward lightening the burdens that fall on our shoulders daily, that make life happier and heaven nearer.

One of our boys remarked at the supper table the night we opened the boxes, "I should like to hear you preach the next time you go to Spring Branch." Well, we shall try to do better than heretofore. The pastor has unmistakable evidence that his people love him, think of, and pray for, him in the home. We thank every giver and pray to be more useful to them.

J. A. CAMPBELL.

A Cheering Word From Our Brethren.

I recently wrote Bro. Forrest Smith, away down in Texas, calling his attention to a little balance on an old subscription, and this is how he answered:

"I am very strongly under the impression I paid that long ago. But you all want money, more money, whether I have paid or not. Wish I was able to send you $1,000. I love every Baptist institution in North Carolina. Find enclosed a small check to use on your debt. If you don't pull through this time dun me for that same old $5 again, and I will send you something."

Now, did you ever see the like of that? The "small check" was just double the amount asked for. Was ever a finer response to an unjust demand? Dear brother, has thy righteous soul been vexed by an untimely and unseemly dun? Ere thou answer harshly ponder this reply of Brother Smith; then "go and do thou likewise."

J. A. McKaughan, of Lumber Bridge, reads the Baptist papers and reads to some purpose. He has gladdened me with these lines: "I read your appeal and request in the Recorder. You can count on me to do what I can. I will, as I have done, lay the matter before my churches and take a collection. I am so anxious to see the debt lifted." Yes, I can always count on McKaughan. He is one of the few who generally does things and always tries.

Now hear the voice of the "Beloved John" from Hexelena. A further description of him is unnecessary. The whole State will identify him: "How are you getting on raising the $50,000? Hope that you may succeed by the first of May; if not, by all means during the year. I wish to join your list of conditional pledgers. You may look to me for $100, which I will send as soon the whole amount is secured." Blessings on his gray hair. May his noon be clear and sweet as June. May his sunset luster linger long and peaceful.

Meanwhile, if about 40 others would write a similar letter I should feel like saying some extremely nice things about them too. As a matter of fact, a good many of the Baptist saints are pondering that very same question and will answer bye and bye.

One of these four brethren is a sister, "The Elect Lady." I will not call her name. And yet, when I mention her deed not a few in the State will take up her unuttered name and thank God for her rich and select life. I had asked her, with some shame and self-reproach, if I might count on her for another $500, should that be necessary to pull us through this year. She had sent a check for $600 last year, and I felt like a robber in even suggesting another gift. She says, "I could not answer sooner because I could not see my way; but * * * now you may draw on me for $500 whenever you will."

In retiring from the bustle and worry of a canvass into the peace and rest of this woman's home I have felt as I imagine the Lord must have felt in that Bethany home in the sweet eventides after those trying days in Jerusalem.

I am trying to get one or two other women to join hands with this nameless saint in order to redeem our school this year.

This is on my ten-thousand-dollar effort. Brother pastors, if you have April filled up and would prefer setting a day in some other month for the collection asked of you and your churches, I shall not cherish that against you. Only bear in mind that our work among the churches must wind up with April. You choose your own time and work in your own way. I trust that your way may be the Lord's way. R. T. VANN.

From Watauga.

Forest, N. C., April 6, 1903.

We have three Baptist churches over here in Beaver Dam Township, Watauga County, with a membership of about three hundred and seventy-five.

Rev. J. F. Eller is pastor of Bethel church, and Rev. J. H. Farthing is pastor of Beaver Dam, and Forest Grove.

These brethren are good men and strong Gospel preachers.

Brother Farthing held an eleven days' meeting at Forest Grove about a month ago, resulting in nine additions to the church, and nearly all of the members were greatly revived.

More of our people ought to take and read the Recorder.

Some of the brethren say they must have the Recorder, but they seem a little slow about subscribing for it.

I want to thank you for the noble fight you made in the campaign for temperance. I hope you will still lead us in the fight. The enemy is strong and active, and unless we have a strong leader we will falter and fall back, and if we do that we will lose more than we have gained. I have been a reader of the Recorder most of the time for thirty years. I can't well do without it.

Yours truly,
J. G. HAGAMAN.

Olive Branch.

Mr. Editor:—Will you give space in your paper for a word or two from Olive Branch church? Last fall when the brethren there asked me to serve them, without a definite arrangement concerning the salary, I accepted the work. Thus it was, till February, when they decided to set my salary for the year. An increase from $80 to $100 was the result, and more than half the amount was immediately provided for.

In January, twelve young ladies were selected as Mission collectors. Three of these were assigned for the first quarter. They were glad to have an opportunity of helping in the work, and when the quarter ended in March, they reported $7.00 for Home Missions. It is said that, except on two occasions, this was more than half the sum which the church had contributed in any previous year. I have such helpers at all of my churches; and find that the young ladies make excellent missionaries. They are earnest, consecrated, zealous workers. In the main, young men and women are anxious to have some Christian work to do.

On the third Sunday in March, the church emerged from her winter quarters and reorganized the Sunday-school. Bro. J. T. Rogers was elected Superintendent, Bro. G. C. Stallings assistant, and Bro. Talmage Weatherly Secretary. The prospects bid fair for an interesting school. This is one of a few country churches where a good choir is available. Bro. Spence Suit is a fine leader of music, such as every Sunday-school needs.

Trusting in the great Leader for guidance and strength, we hope to grow more efficient servants in His cause.

Yours for service,
CHAS. A. SIGMON.
April 10, 1903.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

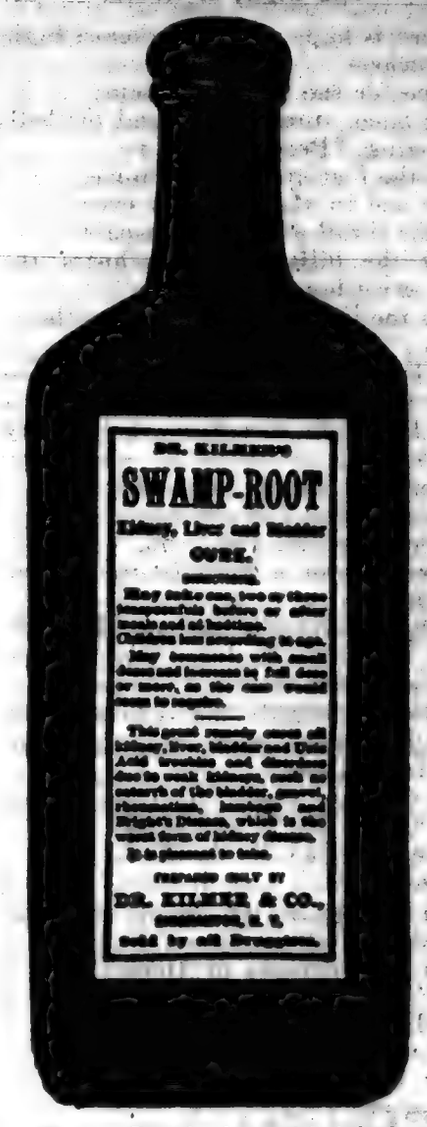
NOT RECOMMENDED FOR EVERYTHING

But if You Have Kidney, Liver or Bladder Trouble, You Will Find the Great Remedy Swamp-Root, Just What You Need.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.



(Swamp-Root is pleasant to take.)

Doctors Prescribe Swamp-Root.

Gentlemen:—"I have prescribed that wonderful remedy for kidney and bladder complaints, Dr. Kilmer's Swamp-Root, with most beneficial effect, and know of many cures by its use. These patients had kidney trouble as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man, and accept a specific wherever I find it, in an accredited school or out of it. For these sole causes of kidney complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it, and do so personal conviction that Swamp-Root has great curative properties.

L. Bentley Smith M.D.
276 9th St., Borough of Brooklyn, N. Y.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

No matter how many doctors you may have tried—no matter how much money you may have spent on other medicines, you really owe it to yourself to at least give Swamp-Root a trial. Its staunchest friends today are those who had almost given up all hope of ever becoming well again.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root—Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Sample Bottle of Swamp-Root Sent Free by Mail.

SPECIAL NOTE.—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Biblical Recorder.

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

OUR SPECIALS for this year are: KIND WORDS, which is enlarged and improved, making it a first-class religious paper for young people, and the BIBLE CLASS QUARTERLY, for adult grades, unique among Sunday school publications. Send for samples.

OUR B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

PRICE LIST PER QUARTER.

The Convention Teacher	$0 12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Child's Gem	6
B. Y. P. U. Quarterly, in orders of 10,	6
Kind Words, weekly, no advertisements	13
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Bible Lesson Pictures	75
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OTHER SUPPLIES.

S. S. Record, complete, each	$1 00
Class Books, per dozen	40
Class Collection Envelopes, per doz.	50

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE.

Home Circle.

[The Home Circle copy for this week was supplied by Miss Ruth M. Jones, of Smithfield.—Editor.]

The Light of Home.

There is hope on the darkened highway—
Hope for the feet that roam;
The black storms cease and the bells ring, "Peace!"
For the feet are nearing home.
But one in the darkness ever—
In the thrall of a mute despair
O'er the hills and dells hears the sweet home-bells—
Sees the lights in the windows there.

The beautiful lights in the windows—
The lights that sing and say:
"A Home is rest for the weary breast,
Where the dark is as the day.
After the toil and sorrow—
After the storm and foam,
There is ever a light in the dreary night
In the beautiful windows of Home!"

And men with the burdened bosoms
Leave the heights that gloom above
For the valleys sweet, where the true hearts beat—
For the cots where the Dark sings: "Love!"
But one in the ever darkness
There is still a soul to roam—
Who weeps in the nights for the dear Home lights—
Who only dreams of Home.

Surely, the lights are many
In calm white cot and hall;
Why should they leave one soul to grieve
When the're lights enough for all!
The ships to the tranquil haven—
Over the wild sea foam!
But ships are lost—by the mad seas tossed,
In sight of the lights of Home.

What is the saintly singing
Of a beautiful world above—
Of a Cross to bear and a Crown to wear!
It is here that a soul needs Love!
We need the breath of the flower
That springs from the yielding sod:
Earth's Love we need in dream and deed—
We can leave the rest to God.

O Home-lights on the highway
Where some must faint and fall,
When the day is done shine still for one
Who hath loved you best of all!
Who hath said, in a solemn midnight,
With never a star's faint beam:
"If the Darkness still be God's own will,
I shall love the Light in my dreams!"

O Home-lights on the highway!
The flower makes the honey-comb,
And the seed in the mold makes the harvest's gold,
But only Love makes Home.
And if ever a dream of Heaven
Shines through the darkness fair,
Sing this, Home-lights: "In the lonesome nights
It is Love that must lead us There!"

Getting the Worst.

A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them.

"Yes," said the lady, "I will take some."

So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch.

"Why don't you come in and see that I measure your berries right!" said the lady; "how do you know but that I may cheat you!"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it!" said the lady; "what do you mean by that!"

"Why, madam," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think you would be getting the worst of it!"

The boy was right. He who steals, or does anything wrong or mean, just to gain a few pence or a few shillings, burdens himself with a sin which is worse than all the gain. Let this be borne in mind; the one who does a wrong to another always gets the worst of it.

Cultivating Selfishness.

The mother who in the fulness of generous love runs hither and thither continually to do for the various members of the family those things which they should do themselves, comes to be regarded as a useful piece of machinery, suited to minister their wants, but she is not regarded with one whit more of love or reverence, rather the reverse.

By and by, when the mother is worn out in body and spirit, when the child, grown older, feels no need of her as its slave, it finds other more attractive playmates and companions. The mother has necessarily far more labor, care and anxiety than any other member of the household. She is continually occupied, and her work seems to have no end.

Neither husband nor children will love her the more for sacrificing herself wholly to them, as many a sad, weary mother has learned to her cost. Let her be just to herself. Not that she would make slaves of the children any more than they should make a slave of her. But children like to be useful, like to feel that they are a real help to older persons, and if a little praise, and, perhaps, too, a little money is given them, they will learn to enjoy the pleasure of helping mother and of earning something for themselves: and early taught the dignity of labor as well as save their mother a little time to keep herself in advance of them in study and thought, in general information, and in spiritual growth, so as to be always reverenced as their intellectual and spiritual guide and friend and counsellor. It has been said that, "Unselfish mothers make selfish children."

This may seem startling, but the truth is, that the mother who is continually giving up her own time, money, strength and pleasure for the gratification of her children teaches them to expect it always. They learn to be importunate in their demands, and to expect more and more.

If the mother wears an old dress that her daughter may have a new one, if she work that her daughter may play, she is helping to make her vain, selfish and ignorant, and very likely she will be ungrateful and disrespectful, and this is equally true of the husband, and other members of the family.

"Unselfish wives makes selfish husbands."

What is a Kiss?

Some years ago the following definitions of a kiss were published, and they are here reproduced, being considered well worth the place given them.

A kiss is an insipid and tasteless morsel, which becomes delicious and delectable in proportion as it is flavored with love. The sweetest fruit is the one of love. The oftener plucked the more abundant it grows. A thing of use to no one, but much prized by two.

The baby's right, the lover's privilege, the parent's benison, and the hypocrite's mask.

That which you cannot give without taking, and cannot take without giving.

The food by which the flame of love is fed.

The flag of truce in the petty wars of courtship and marriage.

The acme of agony to a bashful man.

The only known "smack" that will calm a storm.

A telegram to the heart in which the operator uses the sounding system.

Nothing divided between two. Not enough for one, just enough for two, too much for three.

The only really agreeable two-faced action under the sun, or the moon either.

The sweetest labial of the world's language.

A woman's most effective argument, whether to cajole the heart of a father, control the humors of a husband, or console the griefs of childhood.

Something rather dangerous,
Something rather nice,
Some rather wicked,
Though it can't be called a vice.
Some think it naughty,
Others think it wrong,
All agree it's jolly,
Though it doesn't last long.

A kiss from a pretty girl is like having hot treacle poured down your back by angels.

The thunder-clap of the lips, which inevitably follows the lightning glances of the eyes.

A report at headquarters.

Everybody's acting edition of "Romeo and Juliet."

What the child receives free, what the young man steals, and what the old man buys.

The drop that runneth over when the cup of love is full.

That in which two heads are better than one.

"When I Crossed the Ocean."

When I crossed the ocean in my boyhood to seek my fortune in America, all the English I knew was, "I thank you, sir," said a gentleman who is now a highly prosperous and respected American citizen.

"That one sentence served me in good stead. The captain and crew of the vessel were Englishmen, and it was marvelous how my "I thank you, sir," won smiles and kindness from others.

It was the same when I reached New York. When other words failed me, I could always say, "I thank you, sir." It was my passport, and it opened many a door and many a heart to me.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH,

they will promptly relieve the nausea,

SICK HEADACHE

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

Take No Substitute.

"Cas-To-Rine is the only Perfect Tasteless Pure Castor Oil. 15 cents per Bottle. For sale by all dealers. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C."

A $10.00 BOOK FOR $1.00.

2,000 Secrets for the Home, Farm, Laboratory, Workshop, and every department of Human Endeavor, Cloth bound for $1.00. Everything you wish to know, sent by mail upon receipt of price. Address,

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CUTICURA SOAP

The World's Greatest Skin Soap.

The Standard of Every Nation of the Earth.

Sale Greater Than the World's Product of Other Skin Soaps.

Sold Wherever Civilization Has Penetrated.

Millions of the world's best people use Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for baby rashes, itchings and chafings, in the form of baths for annoying irritations and inflammations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers, as well as for all the purposes of the toilet, bath and nursery.

Cuticura Soap combines delicate emollient properties derived from Cuticura, the great skin cure, with the purest of cleansing ingredients and the most refreshing of flower odours. No other medicated soap ever compounded is to be compared with it for preserving, purifying and beautifying the skin, scalp, hair and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath and nursery. Thus it combines in one soap at one price the best skin and complexion soap and the best toilet and baby soap ever compounded. Sale greater than the world's product of all other skin soaps. Sold in every part of the civilized world.

Atlantic Coast Line R. R. Company.

Passenger Department,
Wilmington, N. C., Feb. 14, 1903.

The magnificent New York and Florida Special via Atlantic Coast Line consisting of Pullman compartment, sleeping, drawingroom, library, observation and dining cars, electric lighted throughout and steam heated, leaves Jacksonville daily at 12.50 p. m., arrives Savannah 5.08 p. m., leaves Savannah 5.13 p. m., arrives Charleston 9.15 p. m., Richmond 6.40 a. m., Washington 10.33 a. m., Baltimore 11.42 a. m., Philadelphia 1.57 p. m., New York 4.45 p. m. The long-standing reputation of this train for elegance of appointment and perfect service commends it to the tourist and traveler in general. All information regarding space reservation, rates, etc., cheerfully given upon application to any representative of the Atlantic Coast Line.

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BAPTIST BOOK CONCERN, Inc.
642 Fourth Ave., LOUISVILLE, KY.

Young People's Page.

News Notes.

(From the Springville Breeze.)

We're pleased to state that Mr Wren
And wife are back, and at the Eaves.

The Robbins occupy again
Their summer home at Maple Leaves.

The Gardens restaurant reports
A fresh supply of angleworms.

The Elms—that fav'rite of re-sorts—
Has boughs to rent on easy terms.

We learn that Mrs. Early Bee
Is still guite lame with frosted wings.

Ye Editor thanks Cherry Tree
For sundry floral offerings.

Down Cistern-way a water spout
Has been a source of active floods.

We hear of rumored comings out
Of some of Springville's choicest buds.

In case you run across Green Lawn,
Don't wonder why he looks so queer.

'Tis only that he's undergone
His first short hair cut of the year.

—Edwin L. Sabin in St. Nicholas.

Prize Contest.

Moses proved quite an attractive subject to our young people and we received many stories. We print this week the winning story. We regard the work of the following young friends as worthy of public commendation:

Alberta Gilly, Stella Lequeux, Winifred Shepherd, Mary S. Steele, Wilbur B. Sumner, Callie Webster, Emma Jessie Lassiter. Nannie Gibson, Fanny Brown, Alleine R. Minor, Artie Low Davis. We received one excellent story that was not signed. We regret that we cannot properly acknowledge the work of its writer.

We print below the prize-winning story of Moses; it is by H. Craig Joyner, St. Johns, N. C. He is in his tenth year, and his work is quite praiseworthy:

MOSES

When Moses was a little babe, King Pharaoh commanded all the male children to be killed. Moses' mother hid him as long as she could, then she made a little floating cradle and put him into it in the river, and sent his sister to watch him. The king's daughter came down to the river to bathe herself, and she saw the little box and send her maids for it. When she opened it the babe cried. His sister then came up and asked to let her go and get a nurse, and she said go, and the little girl sent for his own mother. They, the king's daughter and his mother, raised Moses, and he became a great man.

God appointed him, with the assistance of his brother Aaron, leader of the Israelites. God promised that they should lead them to the promised land. After God had sent many plagues on the Egyptians, Pharaoh let the Israelites go. Moses then led them on toward the Red Sea, but Pharaoh sent his hosts after them. The Red Sea was before them, Pharaoh's hosts behind. God told Moses to strike the waters, and it piled up on each side, so the Israelites passed over on dry ground. But when the Egyptians tried to pass over, the waters came together and they were drowned.

Moses then led the Israelites on in the wilderness. When they had been here some time food became scarce, and they complained against Moses, who prayed to God for food, and God sent bread in the form of manna in the morning and birds in the evening. They had to get it every morning, except Sunday, so they had plenty to eat. At Rephidim they suffered from thirst. Moses prayed again to the Lord; the Lord told him to strike the rock in Horeb, and he did so, and they had water in plenty. In the third month after leaving Egypt they came to Mount Sinai. God told Moses to come up on the Mount and He would give him the Ten Commandments. He did so, and was gone forty days.

While he was receiving the Commandments and instructions about building the tabernacle, Aaron built a golden calf for the Israelites to worship, and when Moses came down and asked him why he did that wicked thing, Aaron told a lie. Moses threw down the tables of stone and broke them. He went to God in prayer in behalf of the Israelites. God forgave them, and Moses went up on the Mount and received the Commandments the second time.

After this the people were more obedient, and under Moses' direction proceeded to build the tabernacle. While at Kadesh they again wanted water and complained against Moses, who took it to the Lord. God told him to speak to the rock that water might come out, but Moses disobeyed God and struck the rock. Water came out, but Moses, for this act of disobedience, was not permitted to enter the Promised Land. Faithful to his trust, he led them in sight of Canaan, gave up his leadership to Joshua, his successor, entreated the people to be faithful to God and bade his servants and friends goodby. He then went up on Mount Nebo, saw the Promised Land, and died. God or His angels buried him, but no man ever saw his grave.

H. CRAIG JOYNER.
St. Johns, N. C.

Chinese Games.

A missionary, writing of the girls in the school in China under her care, speaks of their games, which, she says, are their own, and yet exactly like games at which American or English children play, except that in "battledore" they use their feet instead of their hands.

"'Knuckle-bones' is played exactly as boys play it in England, only they use stones. 'Hunt the Slipper' is also just the same. The Chinese, too, have the most beautiful swings—and such kites! I wish you could see them.

"Did you ever hear at home of a game called 'Mothers and Fathers?' and another called 'Keeping School?' Here we have just the same.

"These Chinese know no end of riddles, both spoken and written, and they have all kinds of puzzles.

"They have a funny way of choosing who shall be 'he' in a game. One of them holds her hands out with the open plam downward; then all the others stand round with the tip of their first finger touching her palm; then, after repeating a few words, she suddenly closes her fingers and tries to catch theirs. Sometimes she fails to catch one, and then it has to be done again; but if she does manage to imprison one finger, the owner of that finger has to be 'he.'"

How Frank Won.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen named Frank Harlow. He did not succeed in winning the prize, and, a day or two later one of his schoolmates, named Harry Marks, said, to him: "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank, cheerfully.

"Feel kind o' cut up over it, don't you?"

"No; not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George Dayton win the prize?"

"Yes, I know he won the money; but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why, what do you mean! I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank; and then he added: "They fail, and they alone, who have not striven."

"Oh, I see what you mean!" said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is too true that all but one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize which comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I that I had very little chance of winning in the contest. But one day I came across this verse:

'Straight from the Mighty Bow this truth is driven;
They fail, and they alone, who have not striven.'

"'That's a fact,' I said to myself; and I went straight to work, and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank, you did not fail, after all."

Harry was right. How could Frank fail to be a winner after the honest effort he had put forth?—Southern Churchman.

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Editorial.

THE ANTI-SALOON LEAGUE.

We find that there is quite general ignorance of the nature of this organization, and as local leagues are forming in many of our towns we deem it well to submit the following paragraphs.

The Anti-Saloon League is a national organization, but a local League need not relate itself to the national body. The local League will fulfil its calling if it will fight the saloon in its own town or city. If, however, prohibition laws are not enforced in any county or town, the formation of a League will be most wise. For Prohibition has lost more ground by the indifference of prohibition voters to the enforcement of law than by the opposition of the saloon. We are for this reason inclined to advise the organization of Leagues throughout the State.

The Anti-Saloon League is nonpartisan. It is connected with no political party. Its one object is to unite the opponents of the saloon in an alert warfare upon that curse.

This in general will be the policy of the Anti-Saloon Leagues organized in North Carolina. Our elections will not be held in connection with party elections. The issue will be single and clear. We invite all opponents of the saloon, regardless of their political or church affiliations to join with us in a clear-cut and straight-foward opposition.

We expect these organizations to be permanent. For when laws have been passed, we must see that they are enforced. Nothing could be so foolish as to quit fighting when an election shall have been won. We cannot quit the field until the enemy has been absolutely exterminated.

We hope it will dawn upon the moral forces of the State that this movement is nothing short of a permanent enlistment of the morally-disposed citizens of our Commonwealth, and that it is set for the permanent advancement of Righteousness in North Carolina.

THE TRUE ROMAN CATHOLIC POSITION.

Frequently Roman Catholics profess great reverence for the Scriptures, and they scout the charge that they have suppressed the Bible and kept it from the people. But now and then we may see their real position. Take, for example, the following from the Roman Catholic organ, Truth, published at Raleigh:

But you must remember that, according to your own Protestant principle, you have no other source from which to learn the purposes of Divine Providence except those second-hand manuscripts we are speaking of. And, of course, you must first prove that they are true copies of the inspired originals before you can consistently appeal to them to learn what God's providence would or would not do. But that is something the Protestant can never prove at all. For he denies that any witness who was living when those originals were in existence is living still to testify to what they contained. I certainly cannot conceive how a person would set about proving that the second edition of a book agreed with the first, if he admitted that the first had been utterly destroyed fifty years ago, and then asserted that no man now living knew with certainty what its contents were. In the same way I do not see how you can have any reasonable faith in your modern English Bible as long as you deny that, independently of the Scriptures, the Church of God has herself always been an infallible witness to the truths of the original revelation. If the first written records of that revelation were long ago lost for ever, and if the church cannot be depended on to tell you their contents, how can you ever find out what was in them, so as to compare your modern Bible with them to see whether they agreed?"

That is, the Roman Catholics regard the Holy Scriptures as "second hand manuscripts" merely dependent upon the Roman hierarchy for authority.

We are surprised not at the fact, but at the confession of it.

We understand that the Roman Catholics have determined to establish a chapel every ten miles in Wake County. They have already built several—perhaps as many as seven. They have quite a settlement near Raleigh and our city has become a central station for them. As our missionaries are working in Rome so are theirs working in Protestant Carolina. It is an interesting experiment. North Carolina is Anglo-Saxon and the country districts are largely Baptist. If the Catholics can win in Wake County, they can win any where. If they can plant their doctrine of Church authority here where the Baptist fathers have planted Bible and Soul authority, they can do it any where.

THE PRESENT CRISIS.

The progress of Baptists toward systematic, organized work has been marked by persistent and bitter opposition. A sort of guerrilla warfare has been waged upon the leaders of the cause of Baptist cooperation for an hundred years. The battle has been won in the North and in the South along the Atlantic Coast, and in most of the interior Southern States. At present the centre of the conflict is Arkansas and Texas, with more or less skirmishing in Kentucky and Tennessee and Missouri.

At the front of the forces that are making for order is one grand stalwart figure, J. B. Gambrell. He is in the open, and is fighting the supreme battle of his day and generation. His articles, the first of which appears this week, will disclose the convictions that he is fighting for.

The conflict is around the standard of the denominational idea—the methods of cooperation. The opponents of this idea are appealing to Baptist liberty and to church sovereignty. The task of the advocates of the denominational program, the only reasonable hope of progress in our work and mission as Baptists, is to conserve Baptist liberty and at the same time reach and maintain a balance between the centrifugal force of unintelligent liberty and the centripetal force of unity.

We regret that the opposition in the Southwest is not more dignified. We could give honor to men that are fighting for Baptist liberty, even though violently, were it in jeopardy; but these men are so patently fussing—not fighting—for prominence and control, that we have scant patience with them. The odds are inexorably against them because they lack a cause. Their claims are but pretexts.

We understand, however, that the situation is more serious in the Southwest than might be thought on this side of the Convention's territory. New State Associations have been formed in Arkansas and Texas, and the agitators are finding at least a sufficient support to keep them going. We understand that they will make bold to thrust their issue before the Southern Baptist Convention; and we may have the novelty of a contest for seats as messengers from these States. We have been formally notified that a resolution will be introduced breaking down the financial basis of representation, and putting the Convention on a numerical basis. Of course these plans can meet but one fate—failure; and we suspect that their authors have projected them with this deliberate purpose. They will then have some more ground for posing as martyrs before their ignorant followings, and for a time they may maintain a system of their own with themselves at the head of it and making livings out of it.

In the light of these conditions the series of articles by Dr. J. B. Gambrell on "The Rise and Progress of the Denominational Idea; Its Dangers and Advantages,"—is most timely. No man amongst us thinks so clearly on such themes as this, and no one has waged such a battle as he is waging for the maintenance of the denominational system of cooperation. We are sure that his articles will attract the attention of intelligent Baptists throughout the country.

Every inmost aspiration is God's angel, undefiled,
And in every "O my Father" slumbers deep a "Hear my child."

—Hymns of the Ages.

BEGIN HEAVEN ON EARTH.

Sunday-school Lesson for April 19. Romans 13:7-14.

In the last lesson Paul taught the Corinthian Christians that their eternal, heavenly life had already begun. Resurrection begins in Regeneration. The Risen Life begins this side the grave. In this lesson he gives the Roman Christians the standard of duty in this Risen Life. This standard is the heavenly standard. By living up to it we begin the heavenly career here and now.

In the first place the Christian, though first and above all—a member of the Kingdom of Heaven, must give obedience to the temporal authorities. Paul's reason is that they are ordained of God. But he does not mean that one shall render this obedience in violation of his conscience. This is not the point; the point in Paul's mind is that the Kingdom of Heaven is an interior Kingdom having interior principles and standards. These work out in certain acts. But the earthly kingdoms have their place, even in the divine scheme, making for order and peace. Be assured, however, that wherever the earthly kingdom comes into conflict with the heavenly, the Christian's duty is to immoveably stand by the heavenly.

The presumption from Paul's words is that governments are good things and that, though Christians have a higher King than any earthly King, they still have a duty to the earthly ruler. These Roman Christians were not counselled by Paul to keep the Roman law that forbade them to assemble at night. This was a duty they owed to God. But they were counselled to pay tribute and custom and fear and honour. This amply illustrates the discrimination.

Paul then broadens the scope of his instructions from the subject of duty to governments to duty to one's fellowmen—not only one's brethren, but all men.

Owe no man anything. That is, discharge your obligations in full to every one. This obligation may be financial; it may be of the weak man to the strong man, of the strong man to the weak man; of the unwise man to the wise man, of the wise man to the unwise man; of the rich man to the poor man, of the poor man to the rich man. Whoever and whatever you are, render to every man the full mead of your obligation. Now what is the standard of this obligation? How may I know what I owe? This is the central point of the lesson, and it is the central point of the Christian's life.

It is simple: To love one another. This fulfills the law. It is not to be just; it is not to pay one's debts; it is not to give alms; it is not to pay debts. It is these and more, To Love. Men often say, Have I not been honest and just; do I not pay my debts? As if that were sufficient. This is far below the Christian standard, even though there are Christian that live below it. Christ, by loving us in spite of our just deserts, renders us under obligation to love our fellows whether they are just or not, whether they are worthy or unworthy. Paul states a few of the rules of the Hebrew law. These hold. But these are not enough. One must also love his neighbor as himself.

It is remarkable, this standard of the Kingdom of Heaven. It does not forbid men to love themselves. That is not wrong, as many have thought. It is right to love one's self, provided one loves his neighbor with an equal love. Love fulfills the law by causing a man to do all that the law requires and infinitely more. The old law was to be just; the new law is to love. Clearly one who loves will be just and far more. The point leads us back to the golden rule of love. It gives what it asks: If you would have love, give love; such justice as you would have, give; such help as you would receive, give. How, then, am I to know what I must do? Do exactly what you would have done to you under the same circumstances. Put yourself and your fellowman on

a level before yourself even as you stand with him on a level before God. Strive to see the situation between you and your fellowmen as God sees it.

Paul now takes up the expectation of the coming of Christ, and pleads this as the motive to adopting the heavenly standard. It is time to awake out of sleep—there were indifferent Christians in his day, evidently; for now is salvation nearer to us than when we first believed. That is, the completion of salvation. We are all saved now, but the consummation is just ahead. The night is far spent. Paul speaks here of this life as night. The day is at hand. The future life is day; it is coming, and get ready for it by living according to its standards. "The works of darkness," evidently refers to the unsaved state. The unsaved man is in darkness. The world's standards are standards of darkness. But we are to put on the armor of light.

This is a beautiful and powerful figure. We clothe ourselves in the standards and principles of "the day," of the Kingdom, of the heaven to come. We are to live here just as if we were in heaven. And to do this is to put on the Lord Jesus Christ, and thus to live by and for the Spirit not the flesh. Here once more Paul brings up his strong doctrine that the Christian life is not an imitation of Christ, not a mere following of His example, not a mere acceptance of standards or laws; it is the incarnation of Jesus Christ—to clothe ourselves in His Personality, and thus arm ourselves with the armor of light—of the light of "the day," of the light of the Kingdom, of the light of heaven, of the light that lighteth the world.

A TIMELY WORD FROM J. S. FARMER.

This is an age in which many people read, but the masses have not learned to discriminate in what they read.

A man should be moer careful in selecting food for the mind than for the body, since the mind controls the body. The ruling faculty should be most carefully guarded.

A man is as the company he keeps. In reading we associate with the writer, so through the printed page, it is our privilege to have the companionship of great men. No man, of ordinary intelligence, would allow his child to eat half decayed food, or to associate with vile people, but how often is it the case that he pays no attention whatever to the selection of books and papers for his child.

Some even think "Comfort" equal to our best religious papers, and others that "The Union Gospel News" is the best paper in the world except "The Saturday Blade."

As I go up and down through the State, the ministers, with but a few exceptions, are very kind and helpful to me. They believe "The Biblical Recorder" is a good thing, and work for it, as its pages show. As true shepherds, they seek to lead their people into fields of good literature. There are also earnest church members, who aid in the work.

To these, I would say, Go on in your faithful service.

To all Recorder readers, I would say, You may do great good by speaking to your neighbor of the Recorder. Call his attention to some article you have enjoyed. Convince him that it is a duty as well as a privilege to read his State paper. People want a thing, when they are sure of its value.

Let every man learn to discriminate, and to speak and work for that which makes for the cause of right, and for the uplifting of the people of North Carolina.

Men, you who believe in the principles of righteousness, and in their final triumph over evil, strive to enroll the names of your friends on the Recorder list. You may thus do great good which will abide through all eternity.

J. S. FARMER.

April 6, 1903.

THE FLY ON THE BULL'S HORN.

Representative King, of Pitt, solemnly asserts that he could not support T. J. Jarvis for School Committeeman because Mr. Jarvis is favorable to the education of both races. The absolutely freezing reception that Mr. King's proposition to divide the school fund by race taxation seems not to have taught that gentleman a lesson. His refusal to approve Ex-Governor Jarvis will disturb that gentleman about as much as Aesop's fly on the bull's horn disturbed the bull. Mr. Jarvis' name will be spoken reverently on the lips of North Carolinians when Mr. King, having ceased to talk, is utterly forgotten. Few living men are entitled to the honor that Mr. Jarvis is entitled to. He has been a servant of the State and the Nation in exalted capacities, and his life is without blemish. To be sure, he will not greatly lament the disapproval of the weighty Mr. King.

BOOKS RECEIVED.

The Prohibition Year Book. By the Prohibition Press, 92 La Salle Street, Chicago. Price, 15 cents.

This book is invaluable to workers for prohibition. It gives complete information on the subject—both of the evil of the saloon and of the work done by prohibition.

* * *

How to Gesture, by Edward A. Ott, president of Ott's School of Expression. Hinds & Noble, publishers, New York. Price, $1. Quite a suggestive and helpful work for earnest and reasonable students.

* * *

Select Writings. By the late Henry Holcombe Tucker, D. D., LL. D. Compiled and edited by Rev. B. J. W. Graham. Bell & Graham, Atlanta, Ga.

This is a book of editorial essays on religious subjects of paramount interest. Dr. Tucker towered amongst his brethren in his day as a writer on the realities of religion. This book preserves the more interesting productions of his pen. It is well worth reading.

* * *

The Red Miriock, by Anna M. Barnes; Shan Folk-Lore Stories, by W. C. Griggs, M. D. Two works in one small volume. American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

* * *

The Pastor's Leadership of Sunday-school Forces. By A. F. Shauffler, being the Sunday-school Board Lectures in the Southern Baptist Theological Seminary by the Secretary of the International Committe. Price 50 cents. Sunday-school Board, Nashville, Tenn.

Mr. Shauffler is a successful Sunday-school worker, not a scholar. His addresses are practical and stimulating and to a degree informing. His methods are largely of the superficial anagram order. Following this style one is forbidden to thing of anything that does not begin with a certain letter. Take, for example, Peter's Denial of Christ and the letter C for the key:

Cock
rew.
ursed (Peter, not the cock)
hrist forgave
ome to church, if you
can

And so on and on. There is neither rhyme nor reason in such methods. They are the work of weak minds. They catch the eye and sometimes they happen to stick in the memory; but they do not educate. It is ridiculous.

Nevertheless the lectures will be found bright, interesting and suggestive.

* * *

Ecclesia—The Church. Bible Class Lecture by B. H. Carroll. The eloquent preacher discusses What is the Church? Who established it and when? What the Foundation? What the "gates of hell"? What the "keys"? What the "binding and loosing"? This is Dr. Carroll's contribution to the Invisible church controversy. We do not care to stumble into this controversy just now. The Baptist Argus has evidently carried its point that Baptist Confessions from the New Hampshire and Philadelphia to the Seminary Creed—the only Baptist Creed extant—sustain the dogma of an Invisible as well as a Visible church. Dr. Carroll, however, advocates that the church is local and that the general and invisible institution is not an assembly or church, but a Kingdom, the Kingdom of Heaven. His utterance will interest those who are interested in the fine points of the Kingdom and the structure of the church, roof and foundation.

QUESTIONS AND ANSWERS.

Dr. R. H. Lewis informs us that he finds the lines beginning "Life is a sheet of paper white" —credited in his scrap-book to James Russell Lowell.

* * *

R. M. H. asks us to name the ablest article against the dispensary system: Doubtless the article by Rev. C. S. Gardner of Richmond, who for long was a resident of South Carolina. The South Carolina Dispensary is a State system, however, and there are arguments against a State system that will not carry against a local system. On the other hand, there are fundamental arguments against the principle of the system that are quite powerful. The statistics as to South Carolina may be found in the American Prohibition Year Book for 1901 and 1902. We regret to say that they are quite adverse. The amount of liquor sold has steadily increased (having more than doubled) and so has the number of arrests for crime.

* * * *

C. A. C. inquires about the duty of Restoration, saying that Mr. Moody taught that a man upon conversion must restore anything that he has taken wrongfully. Our correspondent thinks not, quoting Christ's words, "Any man putting his hand to the plow and looking back is not fit for the Kingdom," etc. ,and Paul's, "Forgetting those things which are behind, I press on," etc. He argues that Jesus met the demands of the Law.

We firmly believe in Restoration. A converted man will square his old accounts. Repentance that falls short of this is not fit for the Kingdom of God. It is not the Law that should compel us, but the Love of the Holy and Righteous God. Our correspondent evidently fails to grasp the Scriptures that he quotes. Jesus evidently meant that any man who, once having joined Him, considered the subject of going back to his old life, was unfit. Paul's meaning is of the same order. I forget the obstacles, the cares, etc., in the grand enthusiasm of present endeavor; I forget the past in the busy work of the present; I forget the old life in the thrilling prospect of the new. But the very glory of that new demanded of him that he should have a conscience void of offense to all men and that he should owe no man anything. That Christianity which leads a man to forget his past shortcomings rather than to make them good in true repentance, so far as possible, is false.

Our correspondent asks when did the thief on the cross make Restoration? This is not argument and will not satisfy an honest mind. He had no opportunity. Christ atoned for his sins as He atones for ours; the difference is not here, but in the fact that we have life and opportunity and the dying thief had none. Our correspondent is evidently confused by the Law. It is not the Law that compels Restoration; Christ meets the demands of the Law, but not that sin may abound. It is love of Christ that constrains us to restore. The Love of Christ will bring forth a higher righteousness and nobler morality than the Law of Moses. Jesus did not let down the standards of living: He raised them.

I DO NOT ASK, O LORD.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou would'st take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only Lord, dear Lord, I plead:
Lead me aright
Though strength should falter and though heart should bleed,
Through peace to light.

I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give me but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way too see;
Better in darkness just to feel Thy hand
And follow Thee.

Joy is like restless day; but peace divine
Like quiet night,
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs W. N. JONES, Raleigh, N. C.

Italy.

PERSECUTIONS OF EARLY CHRISTIANS

The early church was often under a hot fire of persecution, the first and last under Nero and Diocletian, respectively, being the most severe. Nero, who had angered the Roman people beyond reconciliation by setting fire to the city, to escape the fury of the populace, charged the Roman Christians with the crime. The historian, Tacitus, wrote: "First those who were seized who confessed they were Christians; next, a vast multitude was convicted, not so much on the charge of burning the city, as of hating the human race. In their deaths they were made the object of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to and burned to serve for nocturnal lights."

In the catacombs of St. Sebastion in Rome rest the bodies of 174,000 martyrs, and these are by no means all who loved their Master even unto death. The method for making Christians recant was not unlike that used in China by the Boxers in 1900. Victims were asked to give copies of the Scriptures and offer sacrifices to heathen gods.—Via Christe.

SUPERSTITIONS IN ITALY.

Although Naples is the seat of a great university attended by ten thousand students from all Southern Itlay, and of the chief biological institute in the world, yet, it is, of all the cities in Italy, the one most steeped in ignorance and superstition. For every occasion of life, every scene of joy, sorrow, ambition, disappointment, there is a given religious action to perform. Not in any pagan land is the ignorance much denser, the superstition grosser, or the devotion to images more intense than in this city. There is a saint for every purpose, for every conceivable need or emergency—a saint to help girls to get husbands, a saint for wives, a saint for headache, ever so many saints besides the patron saint of the city. Every Neapolitan wears on his person, or keeps under his pillow, a little sack of relics and printed prayer, and such a sack is attached to an infant as soon as born. The Virgin Mary is of course the chief and universal friend.—Dr. Geo. B. Taylor.

ITALY AS A MISSION FIELD.

Italy was open to the preaching of the Gospel in 1870, when Victor Emmanuel entered Rome as conqueror. In 1871, Southern Baptists begun mission work in Itlay. It is one of the most difficult fields, but public opinion regarding Protestantism is gradually undergoing a change for the better. Not a few men who have been in the United States have brought back with them a love of the Gospel, and are helping the work of evangelization.

THE VATICAN AND THE NEW TESTAMENT.

A great wonder has recently happened. The Pope has actually authorized the issue of a cheap copy of a part of the New Testament. It is a popular version of the four Gospels and the Acts of the Apostles and very beautifully printed, all for twenty centesimi (four cents). Of course it has foot-notes, but they are less papistic than was to be expected, and the preface, while it contains statements which no Protestant could approve—especially the one that the modern relations of the church to the Virgin Mary are justified by what took place at the marriage feast of Cana—is nevertheless moderate, the Protestants are alluded to as "our separate brethren." What is the explanation of this new departure? One would like to believe that pure love of the truth and zeal of the Gospel has been the only motive, but it is very difficult for one who lives in Italy to believe that. There are those who say that it has become a necessity because of the large distribution of the Scriptures by Protestants. Others think that the Vatican has at last been stung by the too true accusation that the "church" did everything it could to keep the Scriptures out of the hands of the people, and not being able any longer to treat such an accusation with indifference, has determined on an act which may be pointed to as a refutation of the charge. Anyhow, it is a sign of the times for which we are thankful and will do good to Catholics who remain such, but it will make Protestants in proportion as it is distributed and read.—"Standard."

THE PEOPLE OF ITALY.

Italians of the different parts of Italy differ from each other at least as much as New Englanders, Southerners, and people from the West in our country. In fact, almost every town, city or district shows traits and customs peculiar to itself to an extent scarcely found elsewhere. Nor does this seem strange when we remember how Itlay was long divided into separate, and at times, even hostile States. The most sharply marked differences are between the Piedmontese and the Neopolitans, while Rome and each of the two chief islands present distinct characteristics. The men of the North seem to illustrate the saying "Cold in clime, cold in blood," but the coldness is mostly on the surface. Piedmontese, Lombards and Venetians are like Mount Etna, whose summit is covered with snow, while the heart is on fire. Neopolitans are gay, impressionable, superstitious, and their rapid utterance is supplemented, when not supplanted, by gestures.

Romans are usually proud and stately, partly because they call to remembrance the glories of ancient Rome, and partly because they are, or at least many of them are, of the Roman Empire. Nor is this confined to the people of high rank. The inhabitants of the quarter over the Tiber, from the main city, claim direct descent from Romans of old and are immensely proud of it, though their quarter is one of the least aristocratic. Princes of the blood could not sit with more ease in a carriage than does a washerwoman with her pile of clothes, or assume greater dignity than that with which a peasant of the Roman Campagna gathers around him the folds of his ample cloak.

CHANGES IN ROME.

Great improvements are going on in Rome. It is indeed becoming a modern city so far as the comforts and conveniencies of life are concerned, and the sunlight, which is equal to a physician, has come into many dark courts and narrow streets. Some deplore these changes, and the artists especially sigh for the darkness and dirt and cobwebs and dingy byways of former days, which were so picturesque. But there are others who think human life and health more important than picturesque dirt and misery, especially as the authorities carefully conserve the monuments of the past, and there still remains more that is artistic and ancient than the most energetic tourist can command. Nay, the very little that is sacrificed in necessary improvements is not to be compared to the treasures of ancient Rome, the statues and temples which are continually being unearthed.—Selected.

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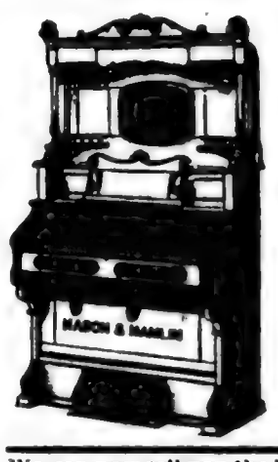
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Sunbeams' Corner.

Conducted by MISS ELIZABETH N. ENGLE, Band Superintendent for North Carolina.

Program for First Meeting in May.

Responsive Reading.—

Leader.—"Lord, lift thou up the light of thy countenance upon us."

Response.—"The Lord is my light and my salvation."

Leader.—"Thy word is a lamp unto my feet, and a light unto my path."

Response.—"For with thee is the fountain of life; in thy light shall we see light."

Leader.—"Light is sown for the righteous, and gladness for the upright in heart."

Response.—"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

Leader.—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Response.—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Leader.—"Ye are the light of the world. A city that is set on a hill cannot be hid."

Response.—"Let your loins be girded about, and your lights burning."

Prayer.

Hymn.

Roll-call.

Minutes.

Collection.

Hymn.

Questions and Answers.

Mexican Life.

Reading.—Exploding Judas.

Reading.—Mexico City—Mexican Sports.

Martyrdom of our First Missionary to Mexico.

Hymn.

Adjournment.

Mexican Life.

Leader.—Tell us something of the Mexicans.

Band.—The men are well developed and strong. The women and children are often very beautiful; as a race, they are musical and artistic, polite and courteous, and hospitality is found even among the poorest in a very marked degree.

Leader.—What of their homes?

Band.—The homes of the poorer class are built of adobe (sun-dried brick), and are usually without comfort and contain little furniture. The homes of the wealthy are built of stone and brick, are two stories high, with doors and windows opening on an open court, which is beautified with rare flowers and vines.

Leader.—What is the condition of woman in Mexico?

Band.—The better class enjoy a life of comparative ease, comfort and happiness, but the poorer class are often "burden bearers" and support themselves and children by selling their sewing and pottery from house to house.

Leader.—What home training have Mexican children?

Band.—The discipline, in both home and school, is very mild. A mother seldom punishes a child, but children are required, alike by rich and poor, to be courteous and respectful; and they are taught that to be noisy or rude is very unbecoming.

Leader.—Have the children toys, games and stories for their amusement as have the children of America?

Band.—Yes; the boys have marbles and tops for toys and sport; the mimic "Bull Fight" and lassoing the calves, dogs, cats and chickens. The little girls have dolls, but in the homes of the poor, minding the baby, grinding the corn and bringing water soon takes the place of playing with dolls. Mexican mothers, too, tell the children stories of kings and queens, saints and elves; and count baby's fingers and toes, and sing to them sweet lullabies, just as mothers do here.

Leader.—Are there schools for children in Mexico?

Band.—Yes; President Diaz has established public schools in almost every village and hamlet, beside which there are normal, private and kindergarten schools.

Leader.—Did the Romish Church improve the condition of the people?

Band.—No; three hundred years of Spanish oppression reduced them to poverty and degradation, and forced upon them a religion that brought to their hungry souls nothing of comfort or peace.

Leader.—Who came to bring to this people relief, comfort and joy, as a substitute for the oppression of Rome?

Band.—Protestant missionaries, who took to them the open Bible with its comforting message of the love of Jesus and His power to save them from their sins.

Leader.—Who took to them the first Bible?

Band.—Miss Malinda Rankin sent the first Bible across from Texas into Mexico, and later on established a training school for young men at Matamoras, from which she sent them out into the towns and villages to read and explain the Bible to the people. For twenty years she kept up this work.

Leader.—Has the Protestant Church established missions in Mexico?

Band.—Yes; the Baptist, Methodist, and Presbyterian all have missions there.

Exploding Judas.

Fred Gray was visiting Mexico City with his parents, and chanced to see a singular part of the Easter festival of that strange land.

When they came out ready for their walk, Fred's sharp eyes saw something very singular. Bright-colored strings were suspended all around the wide balcony; and hanging from these strings were hundreds of queer-looking things in the shapes of persons. There were all sizes of them; some were painted in imitation of clothing, and some were dressed in gold and silver tinsel. They all hung by a string around the neck, and the arms and legs stuck out in the stiffest, most grotesque fashion.

A cart went jolting past with a string of figures dangling forlornly behind it!

"We have arrived just in time to witness a very odd Mexican custom," Mr. Gray said. "These figures are fire-crackers, and are intended to represent Judas Iscariot. Tomorrow is Easter Sunday, and these people begin its celebration by exploding thousands of images of the great betrayer."

"When do they send them off, papa?" inquired Fred, eagerly.

"Just at 10 o'clock they will be exploded simultaneously all over the city."

As they walked through the square the strange fire-crackers, each furnished with a fuse, appeared everywhere. Fred laughed heartily at the sight of a sleepy donkey with a dozen or more hanging from his ears and nose!

In the middle of the square a black scaffold had been erected, and from it depended a figure fully ten feet long. The face was painted black, with red spots, and staring white eyes. Wide blue sleeves hung from the arms, and the stiff wooden legs were covered by yellow trousers.

The people were jostling along the streets in holiday attire, laughing and shouting gleefully. Once in a while a Judas would be struck a sharp blow with a cane or umbrella, and as he danced in the air, the crowd would break into loud cheers and cries.

Then the silver-toned bells of the cathedral began to strike 10 o'clock. The moment for the execution had come. All at once a loud sound of tearing, banging, and splitting! From all the balconies, towers, and adjacent squares came similar noises mingled with cheers and shouts. Splinters, rags, and bits of string filled the air, and when the commotion was over, there was nothing left of the Judas on the scaffold, but his ugly head jerked to one side with the staring eyes leering down at the crowd. Then the noisy multitude began to disperse, and soon the square was quite quiet and deserted, except for a squad of laborers who began clearing away the remains of the jollification.

"Well," said Mr. Gray, "these people have exploded Judas every Easter for hundreds of years; but how about the sin of Judas? Do those who have so enjoyed tearing his figure to bits hate his treachery the more? The Mexicans are not famous for their faithfulness. The work of this morning has become merely a lively game, and I fear conscience is dulled rather than quickened by such a familiar burlesque of evil things."—*Selected.*

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A Pleasant Lemon Tonic.

For biliousness, constipation and apendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and $1.00 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO.
West End, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable. 25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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Professionalism in Amateur Games.

It is humiliating to know that an institution of the dignity of the Horner School at Oxford is unblushingly encouraging professionalism in athletics; but it is refreshing to observe that its professional base ball team is being beaten on every hand. We should think the contact of the professionals with the Horner boys would be harmful; but it is far graver matter for a school to put forth a team to represent it that is not honestly representative. The Horner name stands high; but professional base ball will inevitably bring it low. While we are on this matter we may remark that professionalism and sneaking dishonesty have been the curse of college athletics in North Carolina for ten years. The teams cannot have fair and honorable contests; and victories are altogether unsatisfying. If our colleges cannot put into their young men sufficient moral self-respect to make them above fraud of this sort, what shall it profit if they do learn to take the altitude of the sun! or read in five languages! We take the liberty to suggest that the student body in each college select one of its alumni to represent it on a central board, and that that board each year give certificates to men entitled to play. If by some such means professionalism shall not be rooted out of our college and school athletics, the doom of college and school games is sealed; and the quicker it is executed the better.

Yung Lu, one of the foremost statesmen of China, and a chief instigator of the Boxer uprising, died last week.

STATE NEWS.

Mr. B. D. Heath, of Charlotte, gives Trinity College a $2,000 scholarship.

Carnegie has offered High Point $10,000 for a Library, provided the town will support it.

The suit of South Dakota against North Carolina, being a plan to validate certain North Carolina bonds, is to be heard this week in the U. S. Supreme Court.

There are reports that many negro men and women are leaving the State, being induced by higher wages in the North. In some sections a "labor famine" is feared.

Asheville's Anti-Saloon League has decided to fight its battle outside of the Democratic primaries. It will put a ticket in the field, and make a fight for moral and administrative reforms.

The departure of Rev. J. W. Stagg from Charlotte for Birmingham removes one of the ablest ministers from our State. For a number of years he has been the foremost Presbyterian minister in North Carolina.

The Carolina Fruit and Truck Growers' Journal estimates that the recent cold wave damaged truck and fruit only 25 per cent. This is an estimate subsequent to reports first sent out, and is, therefore, more accurate.

The Craige Law to domesticate corporations—that is, to put corporations chartered in other States on a level in the courts with corporations chartered by North Carolina—is this week to be heard in the Supreme Court of the United States.

Hon. T. S. Rollins has been chosen to succeed ex-Senator Pritchard as Chairman of the Republican Executive Committee in North Carolina.

The Chatham Record says there are now 132 convicts in the penitentiary. All told there are 850 State convicts, of whom 200 are on the State farm, known as the Caledonia farm. The brick-making plant at the penitentiary will be in operation by the end of April.

Captain Duckett, by request, has collected some interesting facts in the Superintendent of Public Instruction's office. He finds that for the past three years, 1900 to 1903, the State has spent $704,587.30 on negro education, while the total cost to the State of negro schools since 1874 has been $5,380,770.74 The value of school property in 1902 was: Whites, $1,163,661; colored, $303,109; total, $1,466,770. Captain Duckett says: "The negroes pay about one-fifth of what they receive, certainly not more than one-fourth."—Charlotte Observer.

It is reported that people are leaving Western North Carolina in large numbers for the West. More than 250 left at one time. North Carolina is a great State for sending her sons away to make other States. But it seems to us that this is the wrong time to leave North Carolina; the world is moving this way at last; money and work are more plentiful than ever, and conditions, religious, political, commercial, industrial and agricultural are far in advance of conditions at any time in the past. Stay in North Carolina; improve your opportunities and work.

We deplore the bad news from the truck and fruit sections of North Carolina. The recent cold wave killed much of the fruit in the bloom. It is said that the huckleberry crop in Sampson and Duplin is reduced twenty-five per cent., and that peaches and apples were damaged everywhere. As if this were not enough, a beetle pest has appeared in the strawberry fields and is destroying them utterly. The pest attacks the flowers and quickly consumes them. It is said to be more prolific than the potato bug. Reports vary, but it is well assured that the early spring's promise of rich returns to our truckers has been considerably blighted.

Asheville is greatly stirred up. The Anti-Saloon League there has taken a firm stand not only against the saloons but against the brothels, ofw hich there are a great many in that city. Rev. C. Frank Siler, a devoted minister of the Methodist denomination has taken an aggressive part in this matter. He has visited a number of the houses of ill-fame in company with a policeman. For this he has been criticised. But those who know him—and we do—know that he has neither practised deception nor made a bid for a sensation. He is working earnestly and fearlessly for the cleansing of the city of Asheville; and we bid him Godspeed. He is one of the younger men in the Methodist ministry, and one of the ablest and most devoted and saintly men in the State. He may rest assured that the Christian people of North Carolina will not lose confidence in or respect for him.

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AND OF INTEREST TO EVERY READER.

WE WILL SEND TO EVERY SUBSCRIBER OR READER OF THE RALEIGH BIBLICAL RECORDER a full-sized ONE DOLLAR package of **VITÆ-ORE,** sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. READ this over again carefully, and understand that we ask our pay only when it has done you good, and not before. WE TAKE ALL THE RISK; YOU HAVE NOTHING TO LOSE. If it does not benefit you, you pay us nothing. VITÆ-ORE is a a natural, hard, adamantine rock-like substance—mineral—ORE—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains FREE IRON, FREE SULPHUR AND MAGNESIUM, and one package will equal in medicinal strength and curative value 500 gallons of the most powerful, efficacious mineral water, drank fresh at the springs. IT IS A GEOLOGICAL DISCOVERY, TO WHICH THERE IS NOTHING ADDED OR TAKEN FROM. It is the marvel of the century, as thousands testify, and as no one, answering this, writing for a package, will deny after using. IT HAS CURED MORE CHRONIC, OBSTINATE PRONOUNCED INCURABLE CASES THAN ANY OTHER KNOWN MEDICINE, and will reach every case with a more rapid and powerful curative action than any medicine or combination of treatments which is possible to procure.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. You must not write on a postal card. In answer to this, address **THEO. NOEL COMPANY, Chicago.**

A Certain and Never Failing Cure for

Rheumatism
Bright's Disease
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Blood Poisoning
Sores and Ulcers
Malarial Fever
Nervous Prostration and Anaemia
Liver, Kidney and Bladder Troubles
Catarrh of any Part
Female Complaints
Stomach and Bowel Disorders
General Debility

DON'T say your case is incurable. Give VITÆ-ORE a trial first; it has cured others and will surely cure you. Remember, it is different from any other remedy in the world. It is not a man-made mixture of bitter herbs, or a sweetened dope, but is as superior to such decoctions as the electric light is to the tallow candle.

OLD PEOPLE.—For the aged there is nothing better than **Vitæ-Ore.** The loss of appetite and general breaking down of the digestive organs is delayed, the blood purified and enriched, the vital organs are strengthened and a peaceful old age may be enjoyed by the use of this great natural remedy without drugs.

VITÆ-ORE will do the same for you as it has for hundreds of others if you will but give it a trial, which none should hesitate to do on this liberal offer. SEND FOR A $1.00 PACKAGE AT OUR RISK. You have nothing to lose if the medicine does not benefit you. WE WANT NO ONE'S MONEY WHOM VITÆ-ORE CANNOT BENEFIT Can anything be more fair? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. WE MEAN JUST WHAT WE SAY in the above announcement and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, so that we may give you special directions for treatment if same be necessary, and mention this paper, so we may know that you are entitled to this liberal offer.

Send for $1.00 Package of Vitae-Ore at Our Risk.

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INDORSED BY CLERGYMEN—**VITÆ-ORE** has been personally used by hundreds of ministers of every denomination and we have hundreds of letters from such in our files endorsing the medicine in the strongest possible terms. Since we have been offering V.-O. on trial in this way, our offer and this company have been unanimously endorsed by the Religious Press of the country. The following extracts taken from letters received from clergymen will preach a far more forcible sermon regarding the V.-O and the cures it makes than anything we could say, and will show to every reader that none should hesitate to give it a trial on the liberal offer we make. Send for a **$1.00 package at our risk.**

BUTLER, IND.—I would be ungrateful indeed were I to remain silent concerning the great benefit I have received from the use of Vitæ-Ore The relief derived from your remedy is incalculable It has been of greater benefit to me than any other I have ever used. Vitæ-Ore prevents Hoarseness and Sore Throat, and I would not think of going into a protracted meeting of many weeks duration without first laying in a supply. I cheerfully and heartily recommend it to all, feeling that it will be a God-send to those who use it.—Theo. F. Frech, A. M., D D

VIRGINIA CITY, VA.—I am an Evangelist Preacher. Three months ago my doctors said I could not live, but the Lord has raised me from death to the Pulpit through the use of Vitæ-Ore. —Rev. B. T. Moody.

HAMPDEN, MASS.—Just one month ago I received the package of Vitæ-Ore sent me on trial and have prepared and used it strictly according to directions I must say that I never before received so much benefit from any remedy in so short a time. In three days I began to feel its good effects, and I am forced to conclude that you have a wonderful remedy. I had Catarrh of the Stomach which seriously effected my digestion and that in turn painfully affected my heart. I had a sort of all run-down feeling, but have been gradually gaining in strength and buoyancy. I actually feel ten years younger. You are at liberty to use this report in any way you see proper; I mean every word of it.—Rev. W. P Squires, Pastor Congregational Church.

NORTH ENGLISH, IOWA.—I have taken one package of your Vitæ-Ore and find it something that gives new life I want to recommend it to others; I have used it and found it good medicine.—Rev. W. M. Ayers.

MARYSVILLE, CAL.—I have used Vitæ-Ore for ten years and believe it to be the grandest curative for human beings that can be found. I hope that all sufferers will use it and give it a fair test, and am satisfied that they will find it as I and thousands of others have, a God-send remedy.—Rev. H. E. Howland.

ELLZEY, MISS.—I have been afflicted with Nervous Prostration, Liver and Kidney Trouble for about sixteen years and Piles for twenty years, so bad that I had to give up my church work. After using Vitæ-Ore four days my Piles disappeared and the bleeding ceased. I continued its use about four months, and to-day my Nervous Prostration, Kidney and Liver Trouble are all gone, and there has not been a day since that the Piles have prevented me from riding horseback. I owe all this to Vitæ Ore.—Rev. T. H. Smith.

ALEXANDRIA, IND.—I have used Vitæ-Ore with satisfactory results; also know a number of people who derived great benefit from its use. I cheerfully recommend it to the afflicted.—Rev. S. C Hummel, Pastor Christian Church.

HOPE, WIS.—I have been using Vitæ-Ore for some time. It is working remarkably well and I am feeling stronger than ever. Up to this time I have been doctoring with a renowned specialist and have spent much money, but it seems that your medicine must be given first place.—Rev. J. Wolf

NEW WINDSOR, Ill.—I have been using a package of Vitæ-Ore with considerable profit to myself and am well satisfied with the improvement of my health. You certainly have a very valuable medicine in your V.-O. Tonic. I wish all weak men and women could be brought to know of its value to them as a restorer.—Royal J. Kellogg, Congregational Minister.

HOLTON, KAS.—For three or four months before using Vitæ-Ore I suffered constantly with severe pain through the main part of my body and small of my back so that I could not turn in bed without first sitting up, which I believe was caused by Kidney and Liver Trouble. A few days after I began using Vitæ-Ore those pains all left and have not returned I was also troubled with extreme drowsiness as night came on and Bowel Trouble, which Vitæ-Ore entirely removed It is a splendid remedy to build up and give new energy and life to the human body. I shall ever speak a good word for Vitæ-Ore.—Rev. M. T. Hough.

HIGHSHIRE, PA.—Having been broken down in health and unable to attend to my duties, Vitæ-Ore was recommended to me, and after taking it as per directions for one week I was enabled to continue my work preaching for three weeks and made during the day many pastoral calls, for which I give V.-O. the credit. It has helped me many times since. I, therefore, recommend it to others as a valuable medicine.—A L. Shannon, Pastor Highshire U. B. Church.

GENERAL NEWS.

The United States now has 1,500 men working on the Panama canal. It will soon have 30,000.

The Conference for Education in the South will meet in Richmond, Va., next Wednesday, April 22nd.

Jim Tillman's trial for murder of Gonzales was postponed until the June term. He pleaded inability to obtain certain witnesses.

The Tobacco Trust last week absorbed another competitor, the T. C. Williams Co., of Richmond. It paid $4,000,000 for the business.

Tom L. Johnson, the Government ownership and single-tax leader, has again carried Cleveland, Ohio, in the mayoralty election by a handsome majority.

Cotton reached ten cents and better last week, but most of it was the sort that sells at one dollar a bale, and that is bought by men who spin not, neither sow.

The President is now isolated in the National Yosemite Park. He will be out of the public eye for two weeks. It must be a relief to the public as well as himself.

The United States Steel Corporation earned $26,275,000 in three months. The question is at what point in the profits does the spelling of the company's name change.

A tornado killed ten persons in Blount Co., Ala., last week. The hamlet of Hopewell was utterly destroyed. Twenty people were injured and several farms were destroyed.

Mr. J. Pierpont Morgan has announced that the present financial situation is satisfactory, barring the fact that a great supply of "undigested securities" are on the market—that is, stocks and bonds that people are not ready to buy.

James Howard is now on trial for the killing of the late William Goebel of Kentucky. He and Youtsey seem to have done the deed under direction of Governor Taylor, now an exile from the State, and Secretary of State Powers, now in prison.

News messages to the London Times are now passing regularly across the Atlantic from this country by the Marconi wireless system at an expense to that journal per word only slightly in excess of the charges between England and France. The high rates of the old cable companies are doomed, and no one will grieve for their stockholders or officials. They have been extortionate monopolists and they have met their just fate.—Congregationalist.

It will be remembered that Mr. Pierpont Morgan and Mr. James J. Hill combined the control of two grea inter-state railroads, the Great Northern and the Northern Pacific, into one company, known as the Northern Securities Co. These roads had been competitors. Seeing that this was a clear combination with a view to monopoly the Governors of two of the States concerned took active steps to prevent its consummation. President Roosevelt also defied these great financial powers, and the matter was brought immediately into the courts. Last week the United States Circuit Court of Appeals declared the combination unlawful. An appeal has been taken to the Supreme Court. Should this decision be affirmed by that body, it will be clearer than it now is that the "Trust problem" may be handled by Federal statutes.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Peace is more bloody than war in the American Navy. A shell exploded prematurely on a 12-inch gun on the Iowa, during practice last week below Florida, and killed three men, wounding four. The battleship is so badly injured that it will be put out of commission.

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Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed May 30, 1889, by Zachariah Stanback and wife, and duly recorded in book No. 107, at page 254, in Register of Deeds office of Wake County, N. C., we will, on Friday, the 15th day of May A. D., 1903, at 12 o'clock, m., at the court house door in the city of Raleigh, offer for sale and sell to the highest bidder, for cash, that desirable house and lot lying on the north side of West South Street, between McDowell and Salisbury Streets, in the city of Raleigh, N. C., adjoining the lots of Elizabeth Smith, Mrs. D. M. Bledsoe, and others, bounded as follows: Beginning at a point in the north line of South Street 262½ feet east of McDowell Street, said Smith's S. E. corner, and runs thence north parallel with McDowell Street 105 feet, thence easterly parallel with South Street 52½ feet, thence southerly parallel with McDowell Street 105 feet to the north line of South Street, thence westerly along the same 52½ feet to the beginning. Containing ⅛ of an acre. For better description of said lot see mortgage above referred to. This April 14th, 1903.

PEELE & MAYNARD,
Attorneys for Mortgagee.

THE COUNTRY IS RINGING WITH THE PRAISES OF THE "Southland Belle" Shoes
FAMOUS BECAUSE MERITORIOUS.
THE BEST IN AMERICA FOR $1.50
TAKE NO SUBSTITUTE.
IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.
CRADDOCK-TERRY CO.
LEADING SHOE MANUFACTURERS OF THE SOUTH.
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Shipments made to any part of the State at same prices as at shop.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

3% INTEREST
The American National Bank
is operated under the strict banking laws of the United States Government. It accepts deposits of any amount from $1.00 up and pays 3 per cent. interest, compounded twice a year. Capital, Surplus, and Stockholders' Liability, $650,000.00.
Write for instructions how to bank by mail.
American National Bank,
Richmond, Va.

SPECIAL TO PASTORS For a Limited Time... $2.00
500 Linen Bond Noteheads, 500 Envelopes, all printed, samples. J. A. Purdie & Co. Richmond, Va.

STATEMENT

Georgia Home Insurance Company,

OF GEORGIA.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—paid in cash	$200,000.00
Amount Ledger Assets December 31 previous year	798,624.38
Income — from Policy-holders, $618,627.61; miscellaneous, $251,183.55; total	564,811.16
Disbursements, to Policy-holders, $155,311.55; miscellaneous, $277,070.95; total	432,382.50
Fire Risks—written or renewed during year, $26,443,606.00 in force	27,568,827.00

ASSETS.

Values of Real Estate (less amount of encumbrances)	$178,608.34
Mortgage Loans and Real Estate	69,165.41
Loans on Stocks, Bonds and other Securities	49,968.12
Value of Bonds and Stocks	549,540.19
Cash in Home Office and deposited in Banks	47,800.56
Agents' balance, representing business written subsequent to October 1, 1902	62,150.86
Agents' balance, representing business written prior to October 1, 1902	8,000.00
All other Assets, detailed in statement	25,969.60
Total	985,680.08
Less assets, not admitted	43,034.01
Total admitted assets	942,646.07

LIABILITIES.

Losses and claims unpaid	$29,258.45
Unearned Premiums	247,602.60
All other Liabilities as detailed in statement	49,508.07
Total Liabilities as to Policy-holders	326,514.12
Capital paid up	300,000.00
Surplus	316,131.95
Total Liabilities	942,646.07

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written	1,254,141.00
Premiums received	19,224.00
Losses incurred—Fire	8,270 00
Paid	9,181.00

President—Rhodes Brown.
Secretary—W. C. Coart.
Home Office, 1148—1150 Broad Street, Columbus, Ga.
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—James M. Young, Richmond, Va.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 24, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Georgia Home Insurance Company, of Columbus, Ga., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.
Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

DOBBIN & FERRALL
RALEIGH, N. C.

SHEER FABRICS
Are in Highest Popularity this Season, and Voiles are at the very front of them all.

BLACK AND WHITE
Sell Best, but we also have them in attractive colorings in soft tones of Silver Grey, Champagne, Biscuit, China Blue, Dove Grey, Yale Blue, Reseda, Mauve and Cream.
Imported French Voiles—the only kind to buy—e can sell you at $1 00 to $1.25 a yard.
Let us send samples.

Dobbin & Ferrall.

THE SPRING TONIC
At this season you need a medicine to fortify yourself against the possible ills which are the result of, or follow a debilitated or run-down condition. You need a medicine to tone the system and keep the blood in good condition.
VIN-GU-OL
IS THE BEST REMEDY WE KNOW OF. IT ACTS PROMPTLY AND WITH PERMANENT EFFECT.
Price - - - - $1.00.
It builds up, it makes bone and muscle; it vitalizes and invigorates; it increases the appetite; it makes you well.
Prepared Only by
T. A. MILLER, Pharmacist.
519 East Broad Street, Richmond, Va.

HEADACHES
CURED WHILE YOU WAIT, BY
CAPUDINE
NO EFFECT ON THE HEART.
Sold at all Druggeres.

SPECIAL RATES SOUTHERN BAPTIST CONVENTION VIA SOUTHERN RAILWAY, SAVANNAH, GA., MAY 7-14, 1903.

The Southern Railway announces that on account of above occasion a rate of one fare, plus 25 cents, for round trip, from all points South of the Ohio and Potamac and east of the Mississippi Rivers.

Tickets on sale May 5 to 7, inclusive, with final limit May 20, 1903.

Extension of return limit can be obtained until June 1, 1903, if deposited with Mr. Jos. Richardson, special agent, on or before May 20, and on payment of a fee of 50 cents.

Every facility for the comfort and convenience of those attending this meeting will be provided by the Southern Railway.

Rate from Raleigh, $10.90.

For rates, sleeping car reservations and other information, apply to any ticket agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

Temperance.

Wanted—A Boy.

Jobson, the drunkard, is dying today,
With traces of sin on his face;
He'll be missed at the club, at the bar, at the play;
Wanted—a boy for the place.

Simons, the gambler, was killed in a fight;
He died without pardon or grace;
Some one must train for his burden and blight!
Wanted—a boy for his place.
—Exchange.

Who is Responsible?

The saloon exists; who is responsible?

I am if I keep a saloon. The saloon cannot run without some one to run it.

I am if I patronize it. For the saloon would not run a week without customers.

I am if I petition for it. If the people do not ask for it, those in authority do not grant the license.

I am if I vote for it. The saloonkeeper is but carrying out my will as expressed by my vote.

I am if I apologize for it. The business would soon run its course if respectable people did not make excuses for it.

I am if I do not oppose it. The man who knows of a contemplated robbery and does not use his best efforts to prevent it is an accessory before the act. The man who knows of the evils of the saloon and does not oppose it, is a party to the evil done. The measure of our responsibility for the saloon is the extent of our ability to prevent its existence.—Exchange.

Mr. Rockefeller's Temperance Lecture.

John D. Rockefeller has been a customer of Professor Dornhecker for a number of years. For some time the barber shaved the oil king twice each week at his home in Fifty-fourth street. One day Mr. Rockefeller got a whiff of the barber's breath.

"Professor," he asked, "are you a drinking man?"

The barber allowed that he took a nip whenever he felt like it.

"How often do you feel like it?"

The professor thought a couple of times a day would cover it.

"What do you drink mostly?"

"Good old Bourbon whiskey," said Dornhecker.

Then Mr. Rockefeller wanted to know how much the barber paid for his drinks, and Dornhecker gave him a correct answer.

The next time the professor went to Mr. Rockefeller's house the great man slipped into his hand a small piece of white paper, which looked as if it had been torn from a diary or cash book.

"Professor," he said, "just put this bit of paper into your pocket, and when you reach home, read it."

The professor had visions of a handsome provision for his old age, and, being unable to resist the temptation, he opened the paper and read what was written thereon as soon as he was out of sight of the Rockefeller house.

And what do you think it was? On that little piece of paper the oil king had figured to a cent how much money the barber had spent for liquor, allowing that he had drunk whiskey twice a day for five years, with an average of three cocktails a week in addition (which the professor had said was not out of the way), and how much the money thus spent would have amounted to had it been saved and kept at interest.

Professor Dornhecker was amused at first, but soon Mr. Rockefeller's figuring set him to thinking. He resolved to let whiskey alone in the future, and it is now two years since he tasted a drop of it. He drinks beer in moderation, but no hard liquor, and declares he has $1,000 in the bank, which, but for Mr. Rockefeller's demonstration, would be in the bartender's till.

The New Irish Land Bill.

The tenure of Irish land has been the underlying cause of modern agitation, though constantly complicated with political considerations and ambitions. The story of Irish land legislation may be thus summarized: Mr. Gladstone's measure of 1870 made it possible for certain tenants to acquire the fee of the land they occupied by paying one-quarter of the purchase price in cash and taking a loan of the other three-quarters from the State. This introduced into British legislation the principle of State aid for the dispossession of the landlords. In 1885 the Ashbourne act appropriated $25,000,000 to aid in this purchase from the landlords, and Mr. Gladstone's act of 1870 was amended to enable the State to advance to the tenants the whole purchase price. In 1888 $25,000,000 more was appropriated for the same purpose. Up to the present time $115,000,000 has been appropriated for aiding tenants to buy their land, and there are 80,000 Irish farmers, who either own their land or are paying for it in yearly instalments. But at the same time there are side by side with these, 350,000 farmers, who are tenants of private persons, and with no prospect of acquiring the fee, are paying rents that are frequently almost as large as the annual instalments of those who are looking forward to absolute ownership. Stripped of all technicalities the purpose of the present land act is to equalize these two tenures, and to enable those paying rent to own their land ultimately by paying annual instalments to the State, which advances the purchase price to the present owners.—Watchman.

Construction of Sand-Clay Roads.

The good effects following the recent efforts in some of our middle and eastern counties to construct sandclay roads satisfactorily and economically, leads us to reproduce herewith a recent article written by Mr. W. L. Spoon, who has had a great deal of experience in this matter. In this article Mr. Spoon sets forth concisely, but with sufficient clearness, the essentials of sand-clay road construction. So that his advice can be followed with profit by those contemplating the building of this class of roadways. The article is in three sections and will be given consecutively in three bulletins. The first section, forming the present installment as follows:

First.—Provide a wide road-bed, thirty to forty feet, so ditching the sides as to insure a complete surface and subdrainage. To this road-bed give a crown of about 1-20, no matter how much or how deep the sand of this road-bed, the deeper the better. Upon the middle of this specially prepared road-bed dump the clay evenly to a depth of about ten inches and a width of sixteen to twenty feet. Begin to operate nearest the claypit, heeling over the clay. This is all the rolling necessary as will be explained more fully later. If possible use wide tired wagons or carts in hauling clay. Having properly prepared the road-bed and made side drains sufficient to insure that the water shall not rise nearer to the surface of the road than twenty-four to thirty inches, and having put down the clay for a distance of a quarter to a half mile as your first experiment, cover this clay with as sharp, clear sand as you can find convenient to a depth of four or six inches depending upon the proportion of sand in the clay; the more sand there is in the clay the less sand should be placed upon it.

Able, But She Does Not.

We believe the State of North Carolina is able to protect her own forests from destruction just as we believe the South is able to solve her own educational problems without appealing to outsiders for aid. However pure the motives of the people who advocate confession of our own weakness may be, we do not believe it is either wise or safe to make that confession. Paternalism is a dreadful bugaboo until it strikes me, and then it is very nice.—Charity and Children.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Ben Price, Cashier, Bank of Oxford, Oxford, Miss., cured of Cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. R. M. Swift, 1012 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A Book addressed to Dr. Charles Weber, 121 West Ninth Street, Cincinnati, O., will secure a free treatise on the subject.

Tetter, Itch, Eczema.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Cantrell, Louisville, Ky.

Tetterine

50c. at druggists, or by mail from J. T. SHUPTRINE, Savannah, Ga. Sole Proprietor.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No disfiguring oils. No injections of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON, Dry Bridge, Va.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

BOYLAN, PEARCE & CO.,

RALEIGH, N. C.

All Attention is Now Turned to the "Sweet Girl Graduate."

LET US IMPRESS UPON YOU

The necessity of being among the early comers for materials most suitable and irresistable for Commencement Dresses. The line is now complete and consists of - - - - - - -

FRENCH ORGANDIE, PARIS MOUSSELAIME, SILK MULLS, BATTISTE OPERA, WASH CHIFFON, ORGANDIE CHIFFON, FRENCH LAWN, FRENCH NAINSOOK, ENGLISH BATTISTE, LINON D'INDE, MERCERISED LAWNS, PERSIAN LAWNS, and many other materials with trimmings to match.

Prices Always the Lowest, Quality Considered.

BOYLAN, PEARCE & COMPANY.

Obituaries.

But I have always had one lode-star; now
As I look back, I see that I have halted
Or hastened as I looked toward that star—
A need, a trust, a yearning after God."

Clifton.

Bro. W. E. Clifton, of Rich Square, N. C., died at his home, March 28, 1903, in his fiftieth year.

For years he has been a faithful member of Rich Square Baptist church and Superintendent of the Sunday-school, abounding in liberality and good works.

The family has lost a tender and true father and husband, the church a faithful member, and the community a valued citizen.

We commend the heart-stricken ones to the mercy of God.

E. J. HARRELL.

Boone.

On March 11, 1903, death entered the home of his widowed mother, and claimed for its victim Lewis Boone, aged twelve years. Though Lewis was young he loved the church and Sunday-school. He was a regular attendant of the Baptist Sunday-school at Woodland. His teacher remembers his promptness, being always ready to answer to his name, having missed only one Sunday during last year. We shall miss him in our Sunday-school. And we extend to the stricken family our deepest sympathy, and trust that He who is too wise to err, may comfort and sustain them in their grief.

HIS TEACHER.

April 6, 1903.

Vaughan.

Bro. C. O. Vaughan died of typhoid fever, September 10, 1902, at his home near St. Johns, Hertford County, N. C., in his twenty-second year. The Baptist church at St. Johns adopted the following resolutions:

Resolved 1. That while we feel deeply the loss of our Brother Vaughan, we bow humbly to the will of our Lord, believing that He is too wise to err and too good to be unkind. As a Christian young man his life was true and beautiful, as a church clerk he was faithful, as a friend he was held in high esteem.

2. That we extend to the family our sincere sympathy and join with them in the hope of a reunion in the better land.

3. That these resolutions be spread upon our minutes, and a copy be given the family, and also a copy be sent to Biblical Recorder for publication.

J. T. LIVERMAN,
J. D. EARLY,
J. T. BRITTON,
Committee.

Gone Home.

It is not hard to die. It is harder a thousand times to live. To die is to be a man. To live is only to try to be one. To live is to see God through a glass darkly. To die is to see Him face to face. To live is to be in the ore. To die is to be smelted and come out pure gold. To live is to be in March and November. To die is to find midsummer, where there is perfect harmony and perfect beauty.

The Lord Jesus came for Bro. Peaton Harrison on December 27, 1902. He was born on the 7th day of September, 1829. He joined Flat Rock Baptist church when he was about twenty years of age. He lived a devoted Christian life until his death. He was married to Vandelia Hart, an humble Christian lady, on the 17th of December, 1856. She lived with him as a true and loving wife up to her death, which was about four years before his. He was the father of five children, four of them now living—three girls and one son. For the many earnest prayers he offered for them, he left them in that faith which looks forward to the time when they shall see and embrace him in glory. It is a sad parting, but it will be such a sweet meeting. The good father is looking this way, and it will not be long before the clouds and mist will clear away and loving faces they shall see. The bereaved children have our sympathy and strong desire that they may so live that at last they too may enter into that rest that remaineth to the people of God. May the Lord's richest blessings ever rest on his children.

Brother Harrison served as deacon in his church for 43 years. He had the strongest love for his church, always looking diligently to its welfare. He was devoted to the Sunday-school, and served as Superintendent until his death, a period of 36 years. He delighted to sing until he lost his voice, and then he would sit in the choir, keeping time with his hand. He loved the Biblical Recorder, and read it so far back that his children cannot remember when it first came to the home. He was so fond of attending his church, he began to prepare a few weeks before he died to have his picture enlarged for the church. They hope to have it soon.

We believe these to be his sentiments:

"There shall I see, and hear, and know,
All I desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

A. A. PIPPIN.

"We can help make people bright by our keenness, but we can never accomplish anything toward making people good except by our tenderness."—"The Sunny Side of Christianity," by Dr. Parkhurst.

"Seems to me the Almighty just wants a feller to do the right thing by his neighbor and not be too independent, but go 'long kind o' humble like and keep clean."—"Yankee" in Ralph Connor's "The Man from Glengarry."

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the stomach, bowels and urinary organs was provided and must be maintained if health and vigor of body is expected.

You who read the pages of the Biblical Recorder are entitled to receive, Free and Prepaid, a small trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

Vernal Saw Palmetto Berry Wine is a specific for the cure of catarrh of the stomach, bowel troubles and urinary organs.

All readers of this publication, who need a cure for sluggish and congested liver, indigestion, flatulence, constipation and kidney troubles should write immediately to Vernal Remedy Company, 86 Seneca St., Buffalo, N. Y., for a bottle of Vernal Saw Palmetto Berry Wine. It will be sent promptly, Free and Prepaid. In cases of inflammation of bladder or enlargement of prostate gland it is a wonder worker. For sale by all leading druggists.

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.

There is no longer any need of giving out money or doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home uses, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

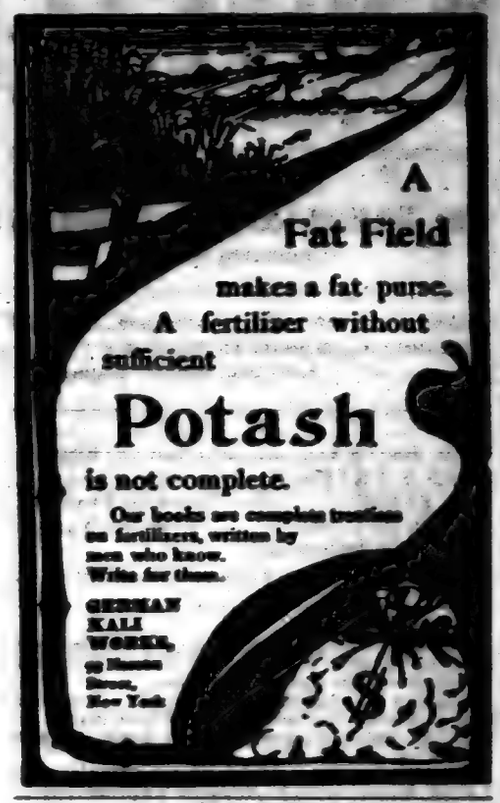
Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J. NEWTON HATHAWAY.

63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

NOTICE.

I want every man and woman in the world interested in the Opium and Whiskey habits to have my book on these diseases. Address B. M. WOOLLEY, Atlanta, Ga., Box 287, and one will be sent you free.



Wedding Invitations

LATEST STYLES.

LYCETT STATIONERS,
ENGRAVERS TO SOCIETY,
311 North Charles Street,
BALTIMORE, MD.

SEABOARD

AIR LINE RAILWAY

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m. "Seaboard Express." For Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.15 a. m. "Seaboard Local Mail." For ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50a. m. "Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

5.25 a. m. "Seaboard Express." For Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.

6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

Tickets on sale to all points. Pullman berths reserved. Tickets delivered and baggage checked from hotel and residences without extra charge at

UP-TOWN TICKET OFFICE,
Yarborough House Building,
C. H. GATTIS, C. T. & P. A.,
'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. D. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

April 15, 1903.

State Missions.—W. M. S., Mt. Creek, Green River, $.50; Staley, Sandy Creek, 1.50; Wake Union, $1.10. Total this week, $3.10. Previously reported, $2,915.89. Total this year, $2,918.99.

Foreign Missions.—W. M. S., First Greensboro, (Special), $10.00; Jackson, W. Chowan, 7.00; Ebenezer, 10.00; Spring Hill, Pee Dee, 14.38; Dunn, 5.62; Quankie, 5.00; W. M. S., Mt. Creek, Green River, .50; Mt. Creek, Green River, 9.60; Big Level, Green River, 2.05; W. M. S., Round Hill, Green River, (Xmas off.), 5.34; Zion Hill, Green River, 1.50; Round Hill, Green River, 6.00; Rutherfordton, Green River, 20.00; Ramseur, 3.58; First, Goldsboro, 35.00; Whiteville, C. F. and Col., 28.12; Antioch, Neuse, 2.09; Wadesboro, (Native miss.), 100.00; Wadesboro, 75.00; Sunbeams, Hickory, So. Fork, 7.50; Staley, Sandy Creek, 1.00; Mt. Pleasant, Sandy Creek, .50; First, Statesville, 38.59; Providence, 4.00; Mt. Carmel, 2.24; Bells, 2.51; W. M. S., Bethel, 2.90; Bethel, 1.60; Wake Union, 2.32; Ephesus, Beulah, 50.00; S. S., Ephesus, Beulah, 2.80; Grover, King's Mountain, 12.00; W. M. S., Creedmore, Flat River, 7.00; Sunbeams, Mars Hill, French Broad, (Xmas off.), 1.56; Oak Level, 12.00; Rocky River, 5.00; Tally Ho, Flat River, 10.00; Carter's Chapel, Raleigh, 2.55; May's Chapel, Sandy Creek, 2.86; S. S., Sandy Creek Association, 2.78. Total this week, $512.49. Previously reported, $3,350.73. Total this year, $3,863.22.

Home Missions.—W. M. S., First, Greensboro, (Self-denial), $22.70; Jackson, W. Chowan, 17.00; Ebenezer, 3.00; Trinity, Beulah, 6.55; Cameron, Sandy Creek, 6.00; Sandy Bottom, 2.00; W. M. S., Mt. Creek, Green River, .50; First, Goldsboro, 25.00; W. M. S., New Hill, 5.00; New Hill, 1.61; W. M. S., Morehead City, 3.00; Antioch, Neuse, 5.58; W. M. S., Antioch, Neuse, 1.92; Staley, Sandy Creek, .24; Mt. Pleasant, Sandy Creek, .50; First, Statesville, 20.00; Providence, 3.00; W. M. S., Woodland, W. Chowan (Self-denial), 1.00; Ephesus, Beulah, 33.00; Grover, King's Mt., 12.00; W. M. S., Blackwell's Mem., Chowan, (Self-denial), 6.85; W. M. S., Henrietta, Sandy Run, (Self-denial), 10.80; Sunbeams, Henrietta, Sandy Run, (Self-denial), 2.22; Tally Ho., Flat River, 5.71; Centre Falls, 3.02; Liberty, 5.11; W. M. S., First, Fayetteville, So. River, 4.35; W. M. S., First, Fayetteville, So. River, (Self-denial), 10.00; Pleasant Plain, C. F. and Col., 2.54; May's Chapel, Sandy Creek, 1.44. Total this week, $220.64. Previously reported, $1,045.94. Total this year, $1,266.58.

Education.—Ebenezer, $1.50; Lillian Davis, 2.00. Total this week, $3.50. Previously reported, $539.23. Total this year, $542.73.

Ministerial Relief.—Providence, $2.00. Previously reported, $174.13. Total this year, $176.13.

Total reported for all objects this week $741.73
Previously reported for all objects 8,075.36

Total reported for all objects this year 8,817.09

WALTERS DURHAM,
Treas. Bapt. State Con.

Cash Collections on Educational Fund for week ending March 11, 1903:

Eastern Asso., Bethel Ch., $17.75. Neuse Asso., Goldsboro, First Ch., L. N. Grant, $5; G. A. Norwood, $10; W. G. Britt, $5; J. E. Preston, $5; D. J. Thurston, $5; H. B. Parker, $2.50; E. L. Edmunson, .50; J. D. Daniel, $1; Dr. J. N. Johnson, $2.50; Goldsboro, Second Ch., Rev. J. D. Jackson, $1; Sunbeams, .60. Chowan Asso., Cool Spring Ch., E. C. Story, $5; Miss Bertie Harrell, $5; W. J. Jordan, $4; J. B. Harrell, $1; T. P. Williams, .50; Macedonia Ch., $15. Tar River Asso., Mt. Zion Ch., $5.07; Sandy Creek Ch., $3.90; Cedar Rock, $2.75; Fishing Creek Ch., $1. Brushy Mt. Asso., $2.35. Atlantic Asso., First Baptist S. S., New Bern, $5.66. Personal: H. W. Horton, $2.65; Rev. Livingston Johnson, $10; H. Montague, $5; Rev. Forrest Smith, $10; First Church, Raleigh, W. N. Jones, $50; Johnson & Johnson, $50. Total, $234.73. Total amounts previously received, $33,140.33. Total receipts, $33,375.06.

L. D. WATSON, JR.,
Treasurer.

Governor Jefferson Davis of Arkansas, who was turned out of a Baptist church under charges but quickly found fellowship in another and less scrupulous and more political one, has recently been under investigation by the Arkansas General Assembly. He is charged with misuse of certain contingent funds; acceptance of coal from a concern supplying the State institutions, etc. A majority of the Committee has pronounced these charges true. Davis has for sometime been regarded as a demagog and fraud of colossal proportions.

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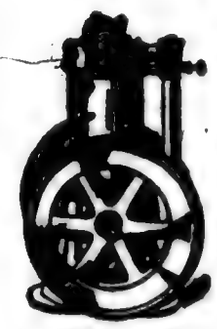

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SOUTHERN RAILWAY.

In effect January 12, 1902.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 36, "Atlanta Express," Pullman sleeper and day coaches to Atlanta, Pullman Tourist sleeper to San Francisco, Cal., Tuesdays, Thursdays and Saturdays via New Orleans and Southern Pacific. No. 32, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 36, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT, General Manager.
W. A. TURK, Pass. Traf. Manager.
S. H. CHADWICK, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
T. B. GREEN, City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, APRIL 22, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 42.

WHAT IS IT TO BE A CHRISTIAN?

Nothing is more characteristic of Christianity than the fact that after two thousand years one cannot find two Christians who will define Christianity in the same terms. So far from being a reproach, this is a testimony to the religion founded in the person of Jesus, the Messiah. It suggests that it is the religion not only for all men, but for every man—which is far better; and, moreover, that it is a religion of the soul, not of the priest or church or tribe. Christianity is indeed the Truth that makes men free.

We have for some time endeavored to form a statement of Christianity; and upon reading a dozen definitions recently the impulse was brought to a point. That we submit our statement without purpose of imposing it upon any one, is made clear by the foregoing paragraph; and that we are not presuming to do so pretentious a thing as may now appear will be perceived by the reader as he proceeds. Our one purpose is to provoke each one who may think on this matter to consider the subject and endeavor to form a statement of his own views. Upon such a matter one cannot afford to suffer a vague and incomprehensible aggregation of impressions to take hold on him.

First, then, Christianity is Christ. It is the religion of a person—of a life lived before the eyes of men. In the Christian it is not mere belief. Thousands that are not Christians believe. It is not good works. It is not worship. It is not a theory of God. It is not an attitude toward God. It is all these because it is Christ. It is Christ in the Christian, and therefore, that belief that is swallowed up in the incomparably larger relation—faith; therefore, good works, therefore worship; therefore God as Love and God as Father. It is not to follow Christ. To follow Him may be a mere form, even as the Roman Catholics follow Him in the Mass. Judas followed Him as constantly as the others, but Judas was none of Christ's. It is not to imitate Him. To imitate Him may be a work of mere Pharisaism. They imitated Moses and the Prophets to the letter. That is only a superficial matter. Mr. Sheldon's book, "In His Steps," quickened the worlds' heart in respect to imitating Christ. Its dominant theme was "What Would Jesus Do?" That is, to be sure, a high standard of living; but there is a more fundamental attitude. When Mr. Sheldon and Dr. Meyer came across the Atlantic together a newspaper remarked that one represented the Imitation of Jesus as the Christian Life; the other represented the Appropriation of Jesus as the Christian Life. We regard the Appropriation of Jesus as the true Christian religion.

This is the miracle of Christianity—the one supreme mark of its divinity: It puts God in men to make them God-like. Christianity is not an imitation; it is an incarnation. It began in the incarnation of God in Jesus the Christ; and Christ incarnates Himself and God in the Christian. This is the meaning of the mystery of regeneration. It is no mere conversion of a man—the turning away from evil, the looking upward. It is no acceptance of a theory or philosophy of living. It is a re-birth, an incarnation, the birth of the soul into the divine, the coming in of God, the advent of a new Life that shall last in glory now and forever.

This accords with the parable of the vine. I am the Vine; ye are the branches. The life of the branches is the life received or appropriated from the Vine. It explains the mystery of that passage in the sublime prayer of Jesus just before His betrayal: That they all may be one, even as Thou, Father, art in me, and I in Thee, that they may also be in us. * * * And the glory which Thou hast given me I have given unto them; that they may be one even as we are one; I in them, and Thou in me, that they may be perfected into one." The last words of that prayer are, "I in them." This also explains the Communion. In partaking of the bread and wine we appropriate Jesus. We do not think the analogy is carried too far, if we hold that, although the bread is but bread, the supper is meant to carry directly the process of receiving Jesus. It is at least the monument to the Christian's appropriation and incarnation of Christ, and surely it is a means also.

In no life is this conception of Christianity so highly marked as in Paul's. For me to live is Christ. No longer I live, but Christ. His letters abound with this thought; and his marvellous achievements despite a world of obstacles cannot in any other way be accounted for.

This conception answers for the Christian's triumph. He triumphs in Christ. Christ's victory over sin is his victory. Christ's victory over death is his victory. We are immortal not because we are men but because God is in us. When we cease to be men, in the inevitable process of death, we shall continue to live because That is in us over which death has no power.

Let a man take this conception to heart. Let him face the world with the assurance that God is in Him; that his life is Christ's life; that he may and should daily appropriate Christ,—and, daring thought, that he is an incarnation of Jesus,—and surely life will take on that glory of which it is said, Christ in you the hope of glory. Such a man will be a good man; such a man will be a brave man; such a man will have fear of no temporal event, whether of powers or principalities, or life or death, or things past, present or to come. Such a man will move out into his career not reckoning upon a day, not for the things of the years of body, but in the presence of and with a view to the invisible things that are eternal. Upon such a man everlasting life and its Time-conquering glory has already dawned, and in the brightness of that light no earthly cloud can be seen.

This it is to be a Christian!

But who, one may ask, is sufficient for these things? Again here is the explanation of a mystery. No man is sufficient. But Christ in you is.

MR. EDWARD INGLE'S ATTITUDE.

To the Editor of the Biblical Recorder:

Permit me to thank you for your generous estimate of my conduct in the discussion of the Southern Education movement, though your point of view is different and though you do not know me. If this campaign could be discussed solely upon its merits and without regard to the personalities of those engaged in it, or if those engaged in it could be considered, not according to their reputation among their friends, but according to the equipment revealed by them for the conduct of a propaganda for right education in the South, there would be hope for a right conclusion of the whole matter. But, the defense of the movement seems to bank either upon an iteration of the statement that this or that person could not possibly be connected with the campaign if it were not the best thing for the South, or upon efforts through personal letters to newspapers or to friends connected with newspapers to choke off adverse criticism of the undertaking.

Careful students of this movement are likely to agree with your contention, "that the Southern men on these boards are not prepared to represent either elementary popular education or higher voluntary education," without reflecting for a moment upon their honesty of purpose or their sincere effort to do what they think best for the South. But Southern men of best intention have made grievous mistakes before this.

You write that my "general attitude is that the South is all right." There you are mistaken. My attitude is that the South is not all right and that it will never be all right as long as it permits outside interference of any kind and from any motive with its handling of its social problems. The last forty years of that sort of thing are enough to warn the South forever against it and would be enough to shame into inaction those who would interfere, except that theirs is a spirit which if it may not prevail by one means is ever ready to invent another.

Opposition to this movement will not cease with next week's conference of propaganda at Richmond. The movement has still before it available for "campaign" or other purposes, $100,000 a year for eight or nine years. Therefore, it will last eight or nine years longer and just so much longer will the opposition continue, provided my health continues. EDWARD INGLE.

Baltimore, April 18, 1903.

A POLITICAL CREED FOR CHRISTIANS.

Surely there are enough organizations in our land; so many indeed that we need nothing so much as organization of the organizations. Last week we received the literature of a new one that has this purpose. We do not propose to endorse this new candidate for members, called The Christian Conquest Movement, but we submit here its "creed" because it is a good one to think upon and particularly timely:

I believe that human governments are ordained of God, are bound in all their acts by His law, are essential to human welfare and are, therefore, to be loyally upheld.

I believe that Christ's law, "Render unto Caesar the things that are Caesar's," binds me to the intelligent and faithful performance of my full duty as a citizen.

I believe that that duty includes the following:

The payment of all taxes justly assessed against me.

The study of the questions to be decided at the polls.

The knowledge of the several political districts in which I reside, and the records of the several candidates.

To register and vote, and to exert a positive influence at every general and primary election, so far as I may, for the triumph of righteous men and measures.

To take an active interest in public affairs and in my Country's history and welfare.

Thus believing, everywhere and always, the first affections of my heart and the first labor of my hands, next to that due to Christ's world-wide kingdom, shall be my Country's.

HIS DIFFICULTY.

"I try to keep my faith from breaking down, but it ain't easy. The Lord hasn't acted with me as I expected Him to do."

"Oh, but you can't make a contract wi' Him as if He was a carpenter," Jonas argued. "You can't say, If you does a given job in a given time, I'll own up as you're not a raskill. That ain't religion."—From King's In The Garden of Charity (Harper's).

LIKE THE STARS.

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the existence of that goodness.—Phillips Brooks.

WHERE THOU LEADEST.

O'er vale or mountain height
My feet shall follow, howsoever drear
Or dark or lone my earthly path appear,
If I but feel my feeble hand in Thine,
Behold Thy face, and hear Thy voice divine,
Life's darkest landscape shall before me shine
With glorious light.

—J. Richardson Parks.

SOUTHERN BAPTISTS AND THE CHANGING VIEW-POINT.

BY E. Y. MULLINS.

The subject on which you ask me to write needs a little defining. There are changing points of view in all departments of human effort and thought. In science, in philosophy, in education, in theology, and in methods of conducting religious work we find the same tendency.

HARMFUL AND HURTFUL TENDENCIES

It must be recognized at the outset that a change of view point is good or bad according to circumstances. The Scriptures constantly change the point of view. The teachings of the Gospels are from the point of view of the earthly manifestation of the historic Christ. Those of the Acts and Epistles from that of the risen and glorified Christ. In Galatians and Romans Paul's discussion of doctrine is with the view of meeting the heresies of the Judaizers; in Colossians he aims his teachings at an incipient form of gnosticism which had appeared. In Christian history we find the same tendency. Each of the great facts and doctrines in turn becomes the starting point of thought and action. Frequently a change in the point of view is simply a change of emphasis.

There is among Southern Baptists a very wholesome tendency to change the point of view, for example, from merely controverted points of doctrines as to the ordinances to the great constructive principles of the kingdom, and along with it a very hurtful tendency to antagonize this constructive work at every point.

Changes in the point of view become most significant when they are most radical. If we are to consider the subject in any comprehensive way we must note the following radical tendencies towards a change in the point of view.

First then there is a philosophic change in the point of view, which particularly and immediately affects theology and religion. I need not here more than refer to what is known as the monistic tendency in philosophy, or to the newer forms of idealism. These have not as yet borne their fruit in religion and theology to a very great extent. What does require attention is the modern philosophic theory of knowledge, which in respect to scientific method and religious attitude has given rise to Positivism and Agnosticism. It asserts that we cannot know things in themselves, but only in their manifestations; that all knowledge is a knowledge of attributes and not of essences. It is easy to see the bearing of this theory on religion and theology. It asserts that we are and must remain hopelessly ignorant concerning the real nature of Christ in His essential nature as a preexistent divine person, and concerning the real,and essential significance of His atoning death. And so of all religious teaching on its metaphysical side.

There is also a change in the scientific point of view. The inductive method, or the study of facts and phenomena, together with their orderly arrangement and classification, this is the standpoint of modern science, when the latter is true to its own ideals. Evolution, as a working hypothesis, has become so dominant in modern science that it was practically universal for twenty or twenty-five years, and is yet very nearly so.

In theology also there is a tendency to change in the point of view. From the age of the Reformation down to the beginning of the last century the constructive principle in theology was the idea of God, as Sovereign. Since the beginning of the last century the tendency has been to substitute man for God as the central theological standpoint. Calvin and Schleiermacher are the two great names which stand forth in the doctrinal history as most significant for these two standpoints. The characteristic of our times is humanism, and it is manifested in the rise of democracy and government by the people; in the poetry of Byron and Shelley, and in a higher sense in that of Tennyson and Browning wherein human freedom finds voice; in modern individualism in the thousand forms it assumes in religious life, in commerce, in literature and art. The standards of the middle ages which were external are giving place more and more to those which are within man himself. In theology the chief index of this tendency is the assertion of the Christian consciousness as the source of authority in religion.

THE DUTY OF THE HOUR.

The above is of course a very brief and imperfect sketch of some of the more radical changes in the point of view in modern times. It is sufficient, however, to enable us to appreciate the fact that important tendencies are at work fraught with good or evil for the world. The practical question is as to our duty in view of these tendencies.

The question of duty cannot be answered in a word. Some things, however, we may speak with confidence. "Prove all things, hold fast that which is good," is a Biblical injunction which is entirely pertinent to the situation. There is need of courage and hope. We should not conclude that God has deserted the world because men are thinking so many new thoughts. We should learn a lesson from history. God has used every great movement of the past to accomplish His purpose. He is surely doing so today directly or indirectly. It is true also that every revolt against accepted standards in religion and theology, throughout Christian history, has had partial justification in the abuses which had arisen around the truth and its various expressions. Then, too, these movements have always contained some truth in themselves. The Reformation was a change in the point of view. It substituted Christ and justification by faith for the church and justification by works.

There is especially need for discrimination. There never was a time when broadside statements or wholesale denunciations were as little warranted by the facts, when dealing with questions of Christian thought and opinion. The philosophic theory of knowledge referred to above, as applied to Christian truth can never become a permanent law of theological development. Christian experience will never rest in a make-believe Christ. Man's mental constitution will never permit him to rest with suspended judgment on the great and eternal verities of the Christian Revelation. The more spiritual wing of the Ritschlians in Germany already begins to react towards the evangelical position as to the deity of Christ and the atonement. At the same time the new theory of knowledge may warn us against over-statement where our knowledge is limited, may teach us to be accurate and conscientious in our efforts to set forth what we do actually know.

Science also may teach us a noble lesson. Her passion for truth everywhere, and her spirit of patient,plodding, laborious search for facts contains nothing but inspiration for the Christian thinker. Science becomes dangerous only when she attempts, as Dr. Van Dyke says, to become absolute, when she shuts her eyes to spiritual realities, and refuses to see any thing but physical phenomena; when she becomes so narrow as to leave no place for religion; when she outrages the heart and conscience of man. Evolution as an exhaustive and sufficient theory of how the universe was built has already proven its inability to account for all the facts. Some one has said that a mosquito riding on the outer rim of the driving wheel of a locomotive and concluding sagely that "revolution" was the sole principle involved in the movement of a train of cars, would be about as near the truth as the man who makes of evolution the only principle at work in the world. Room must be left for miracle and the supernatural or else you have an inexplicable world, and an unintelligible history. And yet Calvinists even are beginning to claim certain corrected forms of evolution as the best modern support of their system.

The Christian consciousness as an absolute standard of authority cannot become the accepted and universal rule among Christians. It is too fluctuating and imperfect in itself ever to become the measure of perfection this side the grave. It is, however, serving a splendid purpose now in vindicating the Bible against the assaults of the destructive criticism. The waves of criticism break harmlessly against the solid rock of the Christian experience which assures Christians that the message of the Bible is from God. And thus a saner and wiser criticism is slowly taking shape.

Louisville, Ky.

[In a subsequent paper President Mullins will discuss some dangers and remedies, in view of the changing view-point in Theology, with especial reference to the Southern Baptists.—Editor.]

Shall We Know Each Other in Heaven?

In the Recorder of April 8th, Bro. Stradley answers the above question in the affirmative.

I think we shall know all things we need to know for our perfect happiness. But to say we shall know our children and dear friends in heaven as such, is to take a position that will involve other questions as painful as this one may seem happy. For if we find some of our children, for instance, in heaven, and feel towards them there as we do here, and that is what Brother Stradley's position implies, then how can we be happy, if, perchance, others are not there? I think this whole matter, about which so much has been said to no profit, is best disposed of by applying our Saviour's words to the Sadducees in a general way, when he said, "They are as the angels."

That is, in the next world, we shall be completely and forever divested of all our strictly human or animal feelings, and thus be simply spiritual as the angels, because we shall be spiritual and not fleshly. I think, moreover, we shall be forever divested of all human relationships, and, together with them, all the feelings that grow out of them here. Such, for instance, as parental feelings, fraternal feelings, conjugal feelings, and all others that belong to our animal nature, will die with the flesh and no more rise again than our carnal propensities will rise again.

We shall, in my opinion, feel the same way towards one of God's redeemed people as another. Isaac will be no dearer to Abraham there than the Ethiopean whom Philip baptized.

I don't think the Scriptures Bro. S. refers to prove his position at all. As to David and his child, it seems to me that he was speaking simply as a resigned believer in God should always speak. But to say that he meant that he was going to be with the child and have the same feelings towards him as he had here, is carrying the matter too far. David doubtless spoke out of his human and parental feeling, but it will not do to make them a literal prophecy or the basis of a doctrine that is nowhere taught in the Bible, and besides would lead to other and endless questionings to no profit. And as to the appearance of Moses and Elijah, and as to how the disciples learned to recognize them, it is useless to speculate, or to base doctrines of future recognition; because we are not told how they made their appearance, or how the apostles learned who they were.

I think when we lose our dear ones it is better to try to reach Job's feelings, when he said "The Lord gave and the Lord hath taken away, blessed be the name of the Lord," than to puzzle our brains and strain Scripture to bolster up a doctrine that is simply sentimental here and totally useless there, where we shall be as the angels, and know no more and care no more for past relations in the flesh, than if they had never been.

I love Stradley and read everything he writes with pleasure. I deem him one of the safest guides in the State along all lines. But for once he has let sympathy run away with his judgment, just like many others have done before him.

W. C. NOWELL.

Nashville, N. C.

We have discovered of late that God ploughs and harrows His fields with earth-worms and puts the burden of His creation on beasts that can swarm through the eye of the needle. Awake to the significance of the insignificant; for you are in a world that belongs, not alone to the God of the Infinite, but to the God of the Infinitesimal.—Maltbie D. Babcock.

REVELATION OF THE RIGHTEOUSNESS OF GOD.

A Sermon by Elder G. N. Cowan, Pastor at Kinston, N. C.

Text: "For therein is the righteousness of God revealed from faith to faith."—Rom. 1: 17.

If we search carefully, we will almost always find some word, clause or verse, which affords a key to that book of the Bible under consideration. This key, if we can find it, helps us unlock the treasures stored up in that special part of the Scripture. The passage which I have chosen as a text is the key to the book of Romans. The Apostle in the 16th verse of this chapter states his theme. It is the Gospel. He also states why he glories in it as his theme: "For it is the power of God unto salvation to every one that believeth." Then comes the key to the Book: "For therein is the righteousness of God revealed." These two passages are inseparable; the one reaches down into the heart of the other. In as much as these words afford us a key to this masterful letter, and especially the first eight chapters, we would have you consider three things:

1. The Gospel is the power of God, because it reveals His righteousness as the soul's one great need.

God has employed various methods of revealing Himself to men. But He was shut up to one method of revelation that He might bring somethings to light. John, the beloved, wrote to the brethren, "God is love." How did he learn that God is love? He did not learn it by studying the heavens above him or the world about him. It was through the revelation of God in Christ Jesus. Just so we have learned that there is a righteousness of God. It is the revelation of God in Christ Jesus. We speak not of righteousness as a personal attribute of God. Neither do we have in mind what man endeavors to work out by his own efforts. Our righteousness in God's sight is nothing. This is a righteousness, having God as its author, Christ as its embodiment and revealer, and man as its recipient. It was a great day when God condescended, in the person of His only Son, to reveal Himself to us.

But the pivotal point here, as you can readily see, is the absolute need of such a revelation. Our key helps us to enter into the grave import of the second and third chapters of this wonderful book. Helplessness is the point stressed in these chapters. When Christ came, he found men steeped in sin and sunken in vice as never before. Some were doubting, some had lost all hope, some were leaning upon systems tottering with the weight of their heavy corruptions, and some were groping in the dark, feeling, as it were, for some ray of light; they knew not what. It was a dark picture of man's helpless state. God came into the midst of this awful darkness in the person of Christ, and what for? The Apostles in the chapters to which we have just referred is preparing to emphasize the purpose of this coming. Both Jew and Gentile are alike without God and without hope. The Gentile had forsaken the light given him. He was in thick darkness. The cloud of death overshadowed him. But on the other hand the Jew whose boast was in the law had fallen short of the glory of God. The Jew was groaning beneath the burden of ceremonialism. The demands of the law were more than he could meet. He made the law a yoke of bondage and knew it not. He claimed for the law what it could not do. Every day he violated its precepts. Every day he judged others by its standards, and at the same time was guilty of like sins. All the while it was the futile effort of man to lift himself. Just so must all human efforts to attain unto righteousness fail. Despite the plain declaration of God's Word that it is a free gift, some will hold to merit through works. Paul reaches the height of his argument in these two chapters, it seems to me, when he asserts: that all have sinned and come short of the glory of God, both Jew and Gentile, and that we are freely justified by grace through the redemption that is in Christ Jesus.

Furthermore, the condition upon which this revelation is made is worthy of our consideration. However needy the soul may be—and we have seen its absolute need—there is but one condition upon which the need can be supplied.

One who has been blind for life enters with friends into some art gallery. The wonderful works of art are discussed, views are exchanged with respect to the masterpieces; how it is we are helped by contemplating the beautiful. All of which means nothing comparatively, to the one having never seen, because the one condition is lacking, that is, sight. The one who has been deaf all his life cannot have any conception of musical sounds. The feelings which are stirred in our souls as we listen to the skilled musician sing or play, are something unknown to the one who has never heard, because the condition is absent.

To the Jew clad in his duplicity, hardened in sin, and set in his ways, the preaching of Christ crucified was a stumbling block. It was no revelation of righteousness to him. The Greek priding himself in his worldly wisdom looked upon the preaching of Christ crucified as foolishness. There was no revelation of a righteousness to him, because there was no responsiveness to the truth. Today numbers enter our churches, listen to earnest, tender gospel sermons and go away without receiving a blessing. To all such the preach- of Christ reveals nothing. They, like these Jews and Greeks, are fixed in their ways, given over to sin, and puffed up with pride. The condition upon which the revelation is given is not found in them. Then the preached gospel of Christ is not a revelation alike to all. To the man who listens to the gospel without faith the righteousness of God is not therein revealed, but to him it is hidden. The condition is faith. Faith embraces as its own the righteousness revealed in Christ. Not that there is any merit in faith. It claims no virtue of its own. As some one has said, "the glory of faith is that its utter emtiness opens to receive the consummate good."

"My faith looks up to thee,
Thou Lamb of Calvary, Saviour divine!"

2. The gospel is the power of God, because it reveals his righteousness as the soul's emancipator.

We have seen man's utter helplessness, his need of a revelation from God, and the only condition upon which it is given. Now we take our key and pass over into the fifth, sixth and seventh chapters of this letter to the Romans. Here we enter the battle field. Liberty has come, the strong fetters of sin have been broken, prison gates have been opened, and the captive set at liberty. But it is only liberty to fight. Just this, my beloved, is what our Lord has done for us.

We can consider only a few of the strongholds which are the Christian's comfort in this conflict. The first is, the assurance that we have a strong living ally: "For if when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." Life has its beginning, its progression, and its consummation. Regeneration is not all of it. It is the beginning of life. Regeneration is the babe we find at Calvary. Life ushered in leaves us in the midst of the enemies' country, the battle has just begun; enemies gather about us thick and fast, with their weapons of temptation, delusions and doubt. There is a fierce conflict going on without, and often a fiercer conflict going on within. What do we need? Surely it is the strength, encouragement and the presence of the living Christ until the last battle has been fought, and the final victory has been given unto us. In that memorable battle of Waterloo, when English tenacity struggled with French enthusiasm; Wellington momentarily consulted his watch; longed for night or Blucher. Much hinged upon the ally in that bloody conflict. Will he come? was the burning puestion. He came and saved the day for the English. In this fight it all depends upon our ally. When we are sorely pressed, does he fail us? When we call upon him, is he no where to be found? Where is this strong living ally who holds in his grasp victory? Let his own word of promise answer, for in it he has pledged himself to never forsake us.

Another great encouragement is that the Christian shall never again be brought under the dominion of sin: "For sin shall have no more dominion over you." The Apostle clearly admits that there was a time when we were under the dominion and power of sin. There was a time when we were led captive whithersoever sin would lead us. We were enslaved by the dreadful sway of sin and knew it not. But we have been delivered from sin's dominion and are now inspired with the thought that we shall never again be the slaves of sin. The soul's emancipation proclamation has gone forth This is it, "For sin shall have no more dominion over you." Steep the mountain at times and rough seems the way as we go on from victory to victory; but we are no longer manacled by sin.

But there is a third fact to inspire our hearts, and that is, this battle the Christian is waging has its climax. When is this? It is when he who fights realizes that it is not in his own strength, but that it is all of Christ. Yet I would have you be as earnest as if it all depended upon you. Paul had reached the climax of his conflict with sin, it seems to me, when he cried out: "O wretched man that I am! Who shall deliver me?" There is so much imperfection in me it seems I am doomed to defeat. His soul is rent, the storm within rages. He is looking at his own imperfections. His eyes are turned within. If we turn our eyes within, if we see our own weakness, and our futile attempts to reach better things, are we not also ready to cry out: "O wretched man that I am!" But linked to this cry which seems to us to be all but a cry of despair, we have the shout of victory: "I thank God through Jesus Christ our Lord." The climax is reached when we cast it all upon Christ, and thereby crown Him absolute Lord and Master over our lives.

"Take the name of Jesus ever,
As a shield from every snare;
If temptations around you gather,
Breath that holy name in prayer."

There is another great fact which must not be overlooked, that is, the Spirit is cooperating with the Son to bring us to final victory: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought." The Spirit teaches us how to pray as a mother teaches her child. Left to ourselves we would never pray aright. Weighed down with infirmities, we kneel to pray. Do we know how to come to God? Can we pray the prayer that bows God? Can we have the strength of God in this conflict? Never unless the Spirit helps us. The Spirit comes to our rescue and teaches us how to pray and what to pray for. The Spirit leads us into the truth.

"Spirit of truth, oh, let me know,
The love of Christ to me;
Its conquering quickening power bestow,
To set me wholy free."

3. The gospel is the power of God, because it reveals His righteousness as the soul's victory.

In the first place we saw the soul helpless; in the second place, we saw the soul set at liberty, and now we approach the latter part of that matchless eighth chapter of Romans. Oh, that we were worthy to speak of the great truths therein contained. Paul now appears upon the scene triumphant. Every note he touches is a note of triumph.

We have first what we call the believer's victorious claim: "For whom did he foreknow, he did predestinate to be conformed to the image of His Son * * * whom He did predestinate, them he also called and whom He called, them he also justified; and whom He justified, them He also glorified." One end of this claim reaches back into the eternity past, the other into the eternity future: "Them He also glorified." The Apostle is evidently thinking of that end of this claim which reaches out into the future. The eternity past is the place of departure, the eternity future is the place of consumation. He sees those who were called and justified in time standing before their King, clad, not as soldiers for the battle field, but clad in glory, for it hath been said, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels."

But we would have you think in the next place of the believer's triumphant question: "If God be for us, who can be against us?" Can anything thwart the divine purpose so as to prevent our salvation. Temptations may come, enemies may assail us, error may draw up its cohorts, things new may run up their dazzling banners, sin in every from may martial its forces, hell may loose all its vampires, but the believer still says, "If God be for us, who can be against us?"

Again, we have given us what we call the believer's pillars of assurance: First, "it is God that justifieth." Is God going back on what He has done? "Who is he that condemneth? It is Christ that died." Standing as one of the pillars of assurance, we have the death of Christ. Linked unto that we have the great fact of the resurrection, which is the divine seal set upon the sufficience of the death of Christ to solve the great problem of sin. We observe also that the intercession of Christ which means more than we have thought, no doubt, is another pillar. Will we ever know what it means to have Christ intercede for us? Not until we understand fully how weak we are. Oh, when Christ appears for us before God, the Father, bearing in His glorified body the marks of the cross, what does it mean? The poet Aesclylus had incurred the displeasure of the Athenians. He was on trial before the great tribunal composed of many citizens. His brother who had lost his arm in the battleo f Salamis, came into the court, and did not say a word, but laid bare the stump of his arm lost in his country's defense, and there stood until his brother was allowed to go free. So when we are about to be condemned and justly, our brother stands up for us and does not say a word, but only shows where he was wounded on the cross.

Finally, we have the believer's challenge. After the Apostle had

(Continued on Page 15.)

News Notes.

....Get ready for the Convention.

....Rev. F. M. Jordan preached at Fayetteville Sunday.

....There are only twelve localities in Tennessee where liquor can be sold.

....Rev. A. C. Davis is aiding Pastor D. F. Helms, of Charlotte, in a revival.

....Please give prompt attention to our delinquent notices. We must collect promptly.

....Send in collections for Home and Foreign Missions promptly. Books close April 30.

....Mr. T. Neil Johnson is conducting a class in Bible Study at Buie's Crrek Academy.

....We were delighted to see Dr. J. D. Hufham in Raleigh last week looking particularly well.

....If you wish to be a delegate at Savannah, send your name to Secretary Johnson, Raleigh, N. C.

....New Bern Tabernacle has reduced her debt $600. We congratulate her and her excellent pastor.

....Salisbury Baptists will build a new $12,000 house of worship. That speaks well for Pastor Parrish's work.

....The Conference for Education in the South takes place this week at Richmond, beginning Wednesday afternoon.

....Mr. J. C. Caddell is winning golden opinions by refusing to print degrading news in the Raleigh afternoon paper, the Times.

....When the Sunday-school takes your place in the religious education of your child, that day the Sunday-school has become an agency of Satan.

....His many friends will be glad to hear that Rev. K. C. Horner, having undergone a serious surgical operation in Baltimore, is rapidly improving.

....W. P. Fife, the drummer evangelist, has quit his evangelical work on account of throat trouble, and is selling mining stock in San Antonio, Texas.

....Olivet church, Charlotte, has disbanded, and the property falls to Tryon Street church. Olivet will continue as the basis of operations for a Sunday-school.

....Rev. W. F. Watson preached at Monroe Sunday; but Bro. J. D. Moore, of Gastonia, says that that church has no idea that he has finished his work there.

The closing exercises of Piedmont High School will occur April 23-24, at Lawndale. Rev. W. D. Hubbard will preach the sermon. Hon. E. Y. Webb will deliver the address.

....Rev. J. A. Hurtt, of Virginia, has been called to Henderson. We shall be glad to welcome him to North Carolina. Our work has received many a fine advocate from the Old Dominion.

....Mr. W. C. Douglass, of Raleigh, thinks a hundred people from Raleigh will attend the Midsummer meeting. Mr. J. J. Bernard thinks of taking 100 boys from Raleigh to encamp there. Let them come.

....Mr. H. M. Cates, of Orange County, who died recently, left $1,000 Wake Forest College, a similar sum to our Orphanage, and $600 or more to our Baptist Female University. He was the first man to re-enter Wake Forest after the war. His long life was an honor to his College and to his church. The final acts of benevolence mentioned here fitly crown his good career as teacher, citizen and man of God.

....Prof. J. T. Alderman, one of the best educators in the State, and a magnificent advocate of education "from the platform," is already in the field for the summer's campaign, having made three addresses. He is Superintendent of Henderson's schools.

....The Wake Forest base ball team was defeated at Raleigh by the A. and M. team in two games last week. The young men acquitted themselves well, however, and one had no reason to feel that the name and traditions of the college were not maintained.

....We thank Brother Woodall for an invitation to Mars Hill closing exercises, April 26-29. Rev. J. E. Smith will preach the sermon. There will be a recitation contest, a debate, a declamation contest, oratorical contest and social gathering. Mr. J. H. Tucker will deliver the annual address April 29th.

...."A week or two now," writes Rev. J. E. Smith, the consecrated and diligent pastor at Concord, "and we will be entirely out of debt. We recently raised over $400 to pay for our parsonage. This along with the largest offerings for church expenses we have ever made." The Concord church is growing grandly.

Rev. Junius W. Millard, of Baltimore, Md., who is in charge of the Seminary Banquet, at Savannah, during the Convention, desires those who wish to attend that function to notify Rev. H. W. Kemp, 749 W. Cross Street, Baltimore. Plates one dollar; and you may buy one for a friend or sweet-heart or wife!

....We acknowledge the courtesy of the following invitation: Mr. and Mrs. Augustus L. Evans request your presence at the marriage of their sister Annie J. Evans, to Rev. Clarence L. Dowell, Tuesday evening, April twenty-eighth, nineteen hundred and three, at half-past eight o'clock, at home, Cheraw, S. C.

....A North Carolina church is trying to capture Rev. Decatur Edwards. Should it succeed, it would be a great loss to the Spotsylvania churches he is serving so faithfully. —Religious Herald. "Which?" We have seventeen hundred churches in North Carolina, though not all of them are in search of a pastor.

....The North Carolina Sunbeams report $77 as their Christmas offering for China. Good for the bright Sunbeams.—Foreign Mission Journal. This refers to the excellent work of Miss Briggs, whose department in this paper should be put before the children of every church and home. Do you read it to your children?

....Twelfth Street church, Charlotte, will build a $10,000 house of worship in a more central location than the present site. The membership of the church numbers 250, and their pastor, L. R. Pruett, is a host in himself. His work in this church is not surpassed in the South. He began in a small mission station; and he now has a strong church.

....The Trustees of the Baptist Female University had quite a pleasant session in Raleigh last week. Each year the condition of the institution improves. President Vann's report showed an enrollment of 260 or more students. The expenses of the school are fully up to the income, the aim being not only to maintain a large faculty but to give satisfactory board and provide wholesome comforts. A lady principal was chosen, Miss Skelton having resigned after a year's admirable service. Mr. R. W. Winston, of Durham, and Mr. W. C. Tyree, of Raleigh, were elected members of the Board of Trustees. The debt on the institution has been reduced to $17,000, and it is earnestly hoped that this sum will be raised this year.

....M. W. Egerton, Knoxville, Tenn., has accepted a call to Fayetteville, N. C.—Baptist Argus. As Fayetteville has a most excellent pastor and is quite happy, and as Wilmington First church has none, we hope that this means that Mr. Egerton is coming to Wilmington. A Knoxville lady (a Presbyterian) said recently that Mr. Egerton is the most popular minister in Knoxville.

....The Baptist church at Smithfield, under the leadership of Pastor Suttle, has a most excellent way of being helpful to its own members. They have what they call "The Recorder Fund," and to their poor and also to new converts they send the Recorder. This plan works well at Smithfield. Hon. E. W. Pou says, "This little Baptist band has accomplished what I call a marvel, their new church would be a credit to almost any town."

...The meeting at Burlington was a success despite the untoward weather. All the speakers save one or two arrived. Brother Aycock upon his return assured Secretary Johnson that he had maintained the high standard set by Brother Johnson at the outset, and confessed that his effort had been a revelation to himself: He had no idea that he could "preach" so well. Pastor Jones deserves to be congratulated upon this meeting and upon the good work that he is doing. The church is in good condition.

....The following note will gratify every one that reads the sermon in this week's paper. It is from the venerable Dr. R. H. Lewis, of Kinston: "Please say, in the Recorder, that Rev. G. N. Cowan has declined the invitation to become the pastor of the First Baptist church of Danville, Va. He preached for them on the fifth Sunday in March, very much to their delight and pleasure. There is no stronger or richer Gospel preacher in the Southern Baptist Convention—in the judgment of a great many of us."

....There are more candidates than ever for the 1904 Convention, and we shall have a merry "fight" of it at Savannah, as the following from the Index indicates: "We have to apologize to Nashville, Tenn., for having forgotten that she was a candidate for the meeting last year. Dr. Burrows, in a letter to be found on the fifth page, sets us straight on this point, and announces that his beautiful city will extend her invitation again this year. Houston, Texas, is also desirous of entertaining the Baptist hosts. Roanoke, Virginia, also enters the field, and it is probable that the brethren of St. Louis Mo., will do likewise. If so, Waco will find her a dangerous antagonist, for will not the great Exposition be in full blast at that time, and does not everybody want to see it? And most people will be greatly tempted to so vote as to enable them and their neighbors to kill two large birds with one financial stone."

Guided by the North Star.

If a man can see the North Star when he is in doubt about his course over desert or through forest, on a lonely night, he can be sure of the right direction for him. That one sure point of light which God has fixed in the heavens above him is enough for his guidance. There may be myriads of other stars to be seen, some of them brighter and seemingly larger than the one he is guided by, but he need not look at them. The one God, the one light for guidance, and the one course of duty pointed out to him, are all that he is to heed. Thus it is to every believer in his life course. He is to be guided by his one God-given polar star, and press on confidently in the path thus shown him.

The End.

Next Sunday closes our opportunity for Home and Foreign Missions for this Southern Baptist Convention year.

Between this date and the Southern Baptist Convention last year, we raised $3,973.97 for Foreign Missions. We have been running a little ahead this year. Can't we hope to make the amount on the last Sunday show $4,000.00 as against the above figures for the same time last year? If we can do that, it will enable us to make a good showing at Savannah, putting North Carolina fifth on the list, unless some of the States move up considerably above last year's figures.

As to Home Missions: We must raise $2,000 if we get the amount we have had before us for Home Missions by the time the Convention meets in Savannah. Remember that it is not only our duty to report this much, but that our work in the State will suffer if we fail to do it. The extra thousand dollars should be a mighty stimulus to the churches in raising the $2,000 yet remaining. Surely every mission point in the State should take a collection for Home Missions next Sunday if they have not already done so. Even if they have taken a collection before, they will be on the safe side to take another and forward it to Brother Durham at once.

Please let those who have funds in hand for Home and Foreign Missions forward them without delay, so that they may be in the hands of our Treasurer before the 20th of April. Remember he has to communicate with Richmond and Atlanta, and a day's delay in reporting funds to Brother Durham may mean that they will not get in this year's report. It has been our experience every year that belated funds come in. These were raised with the expectation that they would help out the work of the year in which they were raised, but by coming in a few hours too late, they could not be counted. Let every church Treasurer having in hand any funds for Home and Foreign Missions send the same to Brother Durham just as early next week as possible.

Let us press on, brethren, to the end, and we will be able to rejoice in an excellent report when we meet in Savannah.

LIVINGSTON JOHNSON,
Corresponding Secretary.

In Ten Days.

Our good friends continue to send in new subscribers. It strikes us that the opening year should make a forward movement in this direction quite opportune; and we hope that the brethren will not relax their efforts until the hot weather sets in.

We thank the following brethren for kindnesses rendered last week:

Mr. James Williams, Pegues, N. C.
Rev. J. B. Newton, Fort Barnwell.
Rev. Geo. W. Henderson, Blaine.
Dr. R. R. Overby, Belcross.
Rev. J. J. Marshall, Vaughan.
Rev. G. A. Martin, Rocky Mount.
Rev. S. F. Bristow, Aulander.
Rev. C. A. Upchurch, Wake Forest.

Never think yourself too insignificant or the thing too mean. You and it have an infinite capacity for absorbing, storing away, raying out glory.—J. F. W. Ware.

Bro. Johnson's Articles.

I desire to express my high appreciation of the articles which Brother Johnson has recently written on the Gospel Ministry. They were timely, judicious and helpful. According to my judgment they had the rare excellence of saying well just what ought to be said on a very important subject—nothing more and nothing less. It may not be improper to express, in this connection, another feeling that I have. It is this: North Carolina Baptists are exceptionally blessed in the man who serves them and serves the Lord as the Secretary of our Board of Missions. Our former Secretaries have all been true, faithful, efficient and noble men and this I believe accounts for the unity and harmony that prevails among us, and the thorough organization of our work.

But no one has ever filled this important position more faithfully and efficiently, I think, than Brother Johnson, or been more worthy of the appreciation and love of his brethren. It is to me very clear that he feels the truest interest in everything that pertains to the spirituality and real progress of our churches, and for all of our pastors he has a brother's sympathy and concern. Let us thank God for such a Secretary and constantly pray for him who is continually praying for us.

W. C. TYREE.

State Sunday School Convention, Kinston, N. C, April 28, 29, 30.

The coming session of the North Carolina State Sunday-school Convention to be held at Kinston beginning Tuesday night, April 28th, promises to be a great meeting of Sunday-school workers and of special interest and importance to the workers in our State generally.

The generous and hospitable people of Kinston have thrown open their doors and are wishing for a great crowd. Entertainment free to all delegates and visitors to the Convention.

The railroads have granted reduced rates from all sections. Tickets on sale Monday, 27th inst.

Mr. Chas. D. Meigs, associate editor of the Sunday-School Evangel, published at St. Louis, is expected to reach Raleigh this week. He will conduct a great mission service here next Sunday, and go to the Convention at Kinston on Tuesday. Mr. Meigs is considered among the foremost of the many great Sunday-school men in this country and his presence at Kinston means much for all who go.

The program of the State Convention already published is brimful of live topics and striking things. Just what the Sunday-school people want to know.

Prof. Charlie D. Tillman, of Atlanta, Ga., one of the finest solo singers and choir leaders in the South, will conduct the singing.

Every white Sunday-school in North Carolina, of whatever denomination, is entitled to representation. Ladies as well as gentlemen will be recognized as delegates.

N. B. BROUGHTON,
Ch'r'm. State Ex. Committee.

Williamston.

We have had a good meeting here. It closed last Wednesday night. Bro. M. L. Kesler, of Scotland Neck, did the preaching, and did it most excellently.

His sermons were filled with rich thought, easily understood, and delivered with power. Christian lives were quickened and several of the lost found the Saviour.

We are grateful to God for the results we have seen, and believe a yet richer harvest shall follow those days of earnest work.

B. K. MASON.

April 15th, 1903.

Rev. Jasper C. Massee, Mansfield, O.

Mr. Massee recently accepted call of Tabernacle church, Raleigh, N. C., to take charge first of June.

Bro. Massee was born November 22, 1871, at Marshallville, Ga., graduate class of 1892, Mercer University, Macon Ga. Was pastor in Florida and member State Board of Missions of that State. Took special course

in Seminary at Louisville, while serving a church in Kentucky.

Has been in Mansfield, Ohio, since July, 1900, during which time there have been 250 additions to Park Avenue Church, of which he is pastor.

Brother Massee is very active in the State work of Ohio, being a member of the Board of Managers of the State Convention; Trustee of State Education Society, and a member of the State Executive Committee of the B. Y. P. U.

The Mansfield Daily Shield, of April 10th, has this to say of Brother Massee:

"The resignation of the Rev. J. C. Massee, as pastor of the Baptist Church in this city, came as a very great surprise to the members of the congregation, or the greater number of them at least, when it was read Thursday evening at prayer-meeting. Mr. Massee's work here has been highly successful; he has built up the church in a splendid manner, extended its sphere of action and usefulness in the city, and the thought that he is to leave this church, which he has served so splendidly, is an unpleasant one to his people.

"Last Sunday, Mr. Massee presented to the Board of Deacons his resignation to take effect June 1st, next, when he will go to Raleigh, North Carolina, to accept the pastorate of the Baptist Tabernacle Church, one of the most influential churches in North Carolina's capitol. It has a membership of 750, a modern building, and is active in evangelical work. Raleigh contains a number of colleges, and it is a centre of Christian work in that State. The field of usefulness there is a wide one.

"It is interesting to note that Mr. Massee has never seen the congregation to which he has been called as pastor; he has never preached there and they have never seen him.

"Of his work, they had heard, and after due consideration, a call was extended to him to become the pastor of that church.

"Mr. Massee is a son of the South, with that gift of oratory so frequent among the people of that section. He is yet under 32, but has done a splendid work. He came here in July, 1900, from Lancaster, Ky., and before he had been here a great while he was given a call to the pastorate of one of the large Baptist churches of Toledo, which he refused, though the offer was a most excellent one, and testified to high appreciation of his talents and consecration.

"Mr. Massee's many friends here wish him abundant success in his new work."

Wants Them Once a Month.

There is no good reason why a good thing should not be repeated over and over again, especially if it is timely.

Your editorial in this week's Recorder (A Fundamental Issue) can't be bettered, and it is just the thing needed. Johnson's article, No. 3, is dealing with a most vital question—one that must do good.

I think that you could not serve the Master better than to reprint both, at least for one whole year, once a month. I felt that I must say this much.

Yours fraternally,
R. R. OVERBY.

Belcross, N. C., April 10, 1903.

Columbus Durham.

It was during the terrible struggle in the Confederate War, known as "the Wilderness Fight"—that the company led by Capt. Plato Durham was ordered to change position, as the company marched on in the rear of the line of battle. While passing the company, to which the father, Durham, was a member, an acquaintance of the Durhams called out, "Captain D, your father was killed last night, and lies just back of the lines, unburied." He marched steadily. Columbus, who was Orderly Seargent of the company, said, "My brother, may I not turn aside and bury our father?"

The Captian said, in reply, "The country needs every available man to-day, my brother. Our father will be buried."

Oh, my brethren, if Confederate soldiers could be so loyal to their trust, what manner of Soldiers of the Cross ought we to be! May we follow "The Captain of our Salvation" as faithfully as our lamented brother C. Durham followed his Captain of our Lost Cause, and like C. Durham, be bold to stand up for the Master until death.

R. A. MOORE.

Secretary Buttrick, of the General Education Board, spoke in Rock Hill, S. C., last week. The following paragraph will interest our readers: In the strongest terms possible he declared that it is not their purpose to colonize a set of teachers from the North in the South, they do not want to shape the customs, manners, ideas and thought of any section. They have no independent program to force upon any people. However, they do stand for some things. These are: Competent superintendents, professionally trained teachers, consolidated schools and an education that does not tend away from industrial pursuits. Each of these ideas was discussed and explained. At present the Board is holding conventions and conferences with the superintendents throughout the South for the purpose of getting at first hand a right understanding of conditions and needs.

How's This?

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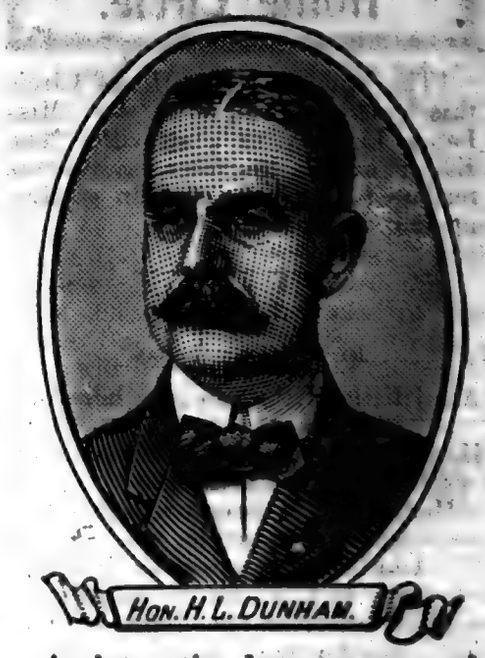

An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

DOVER, N. J., Nov. 12th, 1902

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 168 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham
Ex-Mayor of Dover N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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If you are addicted to these habits you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the begining of treatment, LEAVING OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

For full particulars address, Dr. B. M. Woolley, 200 Lowndes Bldg., Atlanta, Ga.

Home Circle.

[The copy for the Home Circle this week was supplied by Miss Laura Lazenby, of Statesville. The Editor of the Recorder invites our readers to try their skill in getting up this department.]

Kitty.

BY MARIAN DOUGLAS.

Alas! little Kitty—do give her your pity—
Had lived seven years, and was never called pretty!
Her hair was bright-red and her eyes were dull blue,
And her cheeks were so freckled,
They looked like the speckled
Wild lilies, which down in the meadow-lands grew.
If her eyes had been black, if she'd only had curls,
She had been, so she thought, the most happy of girls.

Her cousins around her, they pouted and fretted,
But they were all pretty and they were all petted;
While poor little Kitty, though striving her best
To do her child's duty,
Not sharing their beauty,
Was always neglected and never caressed.
All in vain, so she thought, she was loving and true,
While her hair was bright-red, and her eyes were dull blue.

But one day, alone 'mid the clover-blooms sitting,
She heard a strange sound, as of wings round her flitting;
A light not of sunbeams, a fragrance more sweet
Than the wind's, blowing over
The red-blossomed clover,
Made her thrill with delight from her head to her feet;
And a voice, sweet and rare, whispered low in the air:
"See that beautiful, beautiful child sitting there!"

Thrice blessed little Kitty! she almost looked pretty!
Beloved by the angels, she needed no pity!
O juvenile charmers! with shoulders of snow,
Ruby lips, sunny tresses,—
Forms made for caresses,—
There's one thing, my beauties, 'tis well you should know:
Though the world is in love with bright eyes and soft hair,
It is only good children the angels call fair!

Miss Margaret.

The talk at the Literary Club had drifted until "influence" was the theme. The young minister seized his opportunity:

"I was travelling on horseback through a mountain district," he said, "when I noticed groups of people coming from all sides, apparently having walked a long distance. It was on Sunday, but their faces and clothes did not speak of every-day cares. I came up to a man and asked if there was a protracted meeting going on.

"'Naw, mister, but Miss Margaret's dead,' he answered.

"'Miss Margaret?' I queried.

"'You-uns don't know Miss Margaret! She was the best woman ever lived—an' she's dead!' There were tears in the man's eyes.

"'Are all these people going to the funeral?'

"'Lor', yes; it'll be the biggest funeral ever seen in these parts.'

"Silent groups came hurrying past, and I resolved to join them, although I might not feel the genuine interest and regret which was visible in every countenance.

"I shall never forget that scene—the plain rough school-house, which served as a church, the plain coffin, the plainly-dressed throng, the still face of the young woman upon which the long procession of mourners gazed with streaming eyes.

"Who was she? What was she? The teacher of the district school. She had come, a stranger, among these rude, ignorant mountaineers. For the love of Christ she had spent herself in teaching the children, and through them the elders, the sweet ways of true wisdom. Because of her, the houses were better, the clothing cleaner, the manners gentler; hearts were kinder, the Bible was read, God's name was revered, and the hope of heaven glowed in many a soul led by her to the Saviour of sinners. Not one in all that company was her blood relative, but they were all bound to her by ties of blood shed on Calvary. Never was the death of queen or heiress lamented more sincerely than that of this humble, quiet girl, who chose one of earth's dark corners, and made it bright with the knowledge of God, through Jesus Christ."—Kind Words.

Alice Perot's Refuge.

Here and there in the mountains of North Carolina are ruined farm-houses, deserted by their occupants upon their removal to the fertile valleys. In one of those old cabins, deserted for more than fifty years, two fishermen took up their abode one summer. The log walls were solid and good, though the forest had grown to the very threshold.

One stormy night, one of the men discovered in the rafters an ancient family Bible. He reverently cleared it of dust and cobwebs and opened its sacred pages. They were of a deep coffee color from age. The Family Records were there in dim, faded writing. The book had evidently belonged to an old Huguenot family by the name of Perot and the register extended back for two hundred years.

Turning the leaves, he found two hearts, cut from gold and silver paper, and interlaced. They bore the names of John Drummond and Alice Perot, with the words, "What God hath joined together let not man put asunder."

Interested in this ancient love story, the man turned to the records for the note of a marriage. From these he learned nothing, but there fell out a torn sheet of paper, which had evidently served Alice for a diary. The first entry bore a date two weeks later than the inscription on the entwined hearts. It ran as follows:

"This day, July 1, 1774, I was seized of a quatern ague, which lasted for two months, I was neere to Deth. When I recovered, it pleased God to take away my hearing. I was stone deff."

"October 20, 1774. This day I talked to John, bidding him think no more of a poor deff woman. He pled with me to marry him. But I will not be a weight upon John."

A year later was a record of John Drummond's marriage with Mary Sevier.

In her diary, at the date of their wedding, Alice had written: "And when they had lifted up their eyes, they saw no man save Jesus only." Mat. 17:8.

Heart-stricken and desolate, Alice Perot had "fled for refuge to the hope set before us." Heb. 6:18. Further down in the record were the names of three orphan girls, the "adopted children of Alice Perot." Still later were the deaths of John Drummond and his wife. Their two boys became Alice's "children."

The conclusion of the story the man found in the ancient grave-yard on the mountain-side. Upon a stone, hidden deep in the moss, he discovered the words: "Alice Perot, went home, aged sixty-five. The poor were her children."—Sophie Bronson Titterington.

A Mother of Men.

Years ago, a family of four—a father, a mother and two sons—dwelt in a small house, situated in the roughest locality of the rocky town of Ashford, Conn. The family were very poor. A few acres of stony land, a dozen sheep, and one cow supported them. The sheep clothed them, and the cow gave milk, and did the work of a horse in plowing and harrowing. Corn bread, milk and bean-porridge was their fare. The father being laid aside by ill health, the burden of supporting the family rested on the mother. She did her work in the house, and helped the boys do their work on the farm. Once, in the dead of winter, one of the boys required a new suit of clothes. There was neither money nor wool on hand. The mother sheared the half-grown fleece from a sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the "meeting-house." Yet every Sunday, the mother and her two sons walked to church. One of these sons became the pastor of the church in Franklin, Conn., to which he preached sixty-one years. Two generations went forth from that church to make the world better. The other son also became a minister, and then one of the most successful of college presidents. Hundreds of young men were moulded by him. That heroic Christian woman's name was Deborah Nott. She was the mother of the Rev. Samuel Nott, and of Eliphalet Nott, D. D., LL.D., President of Union College.

Kindness.

Man has one power in particular, which is not sufficiently dwelt on, and with which we will at present occupy ourselves. It is the power of making the world happy, or at least of so greatly diminishing the amount of unhappiness in it as to make it quite a different world from what it is at present. The power is called kindness. The worst kinds of unhappiness, as well as the greatest amount of it, come from our conduct to each other. If our conduct, therefore, were under the control of kindness, it would be nearly the opposite of what it is, and so the state of the world would be almost reversed. We are for the most part unhappy, because the world is an unkind world. But the world is only unkind for the lack of happiness in us units who compose it.—F. W. Faber.

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Millions of women use Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for baby rashes, itchings and chafings, in the form of washes for annoying irritations and inflammations, and for many sanative, antiseptic purposes which readily suggest themselves.

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Young People's Page

True Heroism: A Talk With the Boys.

THE LAST MAGAZINE ARTICLE WRITTEN BY G. A. HENTY.

There is hardly a boy who does not in his heart of hearts wish that he could be a hero, and and not a few girls have sighed at the thought that they possess even less chance than their brothers of proving that they, too, were opportunity given, could show themselves capable of doing great deeds. It may be admitted at once that to only a small proportion of boys, and to a very small proportion indeed of girls. is it given to gain fame in the world. But there are vast numbers of both, and perhaps more girls than boys, who possess the true spirit of heroism. Remember Longfellow's noble words:

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sand of time."

Believe that this is so boys; remember that each of you has it in his power to influence others for good or evil, to leave a track behind you that will act as a guide to others to firm ground or to a quagmire in which they may be overwhelmed.

HEROISM MEANS TRUTHFULNESS.

True heroism consists in doing what is right, come what may. In war, this may mean giving your life for another; in peace, it often means sacrificing money, honor, position, for what is honest and right. The first qualification toward heroism is absolute truthfulness. Come what may, be the consequences light or serious, a true hero boy or girl will never tell a lie. Lying is the mother of cunning, of meanness, and most other vices. Every boy and girl should feel in his or her own heart that a lie is the most contemptible, the most cowardly sin that they can commit; and of all forms of lying, the worst is the cowardly one of lying to escape punishment. Then he can look the world in the face again; he has paid the penalty, he has no need to be ashamed of himself, while those who have lied are regarded with contempt by their fellows, and suffer a lasting feeling of shame and fear on their own part that the truth may come to light some time or other. I consider, of all virtues, absolute truthfulness stands first and forms the foundation of heroism.

AND UNSELFISHNESS.

Next to truthfulness come unselfishness. There is noble unselfishness in the soldier who will rush out from shelter and risk death in carrying in a wounded comrade. So equally, though in a less striking degree, is the unselfishness of the boy who will set aside his own pleasures for the sake of others. Every one admires the girl who is content to stay at home to take the burden off the shoulders of a weakly mother. by aiding her willingly and cheerfully in her house-work and by relieving her of the care of the little ones. And we admire equally the unselfishness of the boy who, instead of thinking of nothing but his games and amusements when he is once free from school, will occasionally devote a half holiday to the amusement of the little ones. who will repay him a hundredfold for the pleasure that he has given up, by their affection and love for him.

AND SELF-SACRIFICE.

Truthfulness and unselfishness go far to make up true heroes among boys and girls. As they grow up, there are fresh opportunities of showing heroism. Comparatively few are able to choose the exact position in life that they fancy they would prefer. It is heroism to accept the life that falls to them, cheerfully and contentedly, making up their minds to do their very best in that position to which it has pleased God to call them, striving earnestly and always to do their best to give satisfaction to their employers and to use their leisure hours sensibly and rationally. Undoubtedly there are as many real heroes among girls as among boys. Throughout life girls and women have to bear many burdens. How many true heroines are to be found among women! Patient, brave women, who hide their troubles from the world, make the best of things, and carry a cheerful face even when their hearts are breaking. These are the great heroines of life. They work and suffer in obscurity; no one honors them for their patience; their little deeds of kindness and self-sacrifice are done quietly, and no one supposes that they are heroines. In sick-rooms at home, in hospitals, in out-of-the-way slums, women are doing heroic work, and you boys should honor them for it. No comparison can be made between these heroines of private life and the men who perform heroic deeds in battle. One is done in the heat of the moment; it is laudable and praiseworthy, but it is to a certain extent the outcome of the virtue of a race. Soldiers have in them the blood of a hundred fighting ancestors. They have in them also the remnants of a time when all men fought for their lives, when their position was little beyond that of the beasts of the field.

TO BE A HERO YOU MUST BE A TRUE CHRISTIAN.

It is in boyhood and girlhood that true heroism must be felt if it is ever to be attained in riper years. Boys are apt to make heroes of those who are strongest and most skilful in games, and to despise those who are unable from ill health and physique, and that the shrinking, delicate boy may be as true a hero as the captain of their foot-ball or cricket team.

Above all, perhaps, they admire the boy who won't peach. I think that this kind of bravery is often carried to an excess. I consider that schoolmaster who insists that a boy who has bravely owned up to his own share in a piece of mischief should tell the name of his comrades, very much to blame. The boy has shown his readiness to take his full share in the punishment; he should not be asked for more, still less should he be punished for refusing to peach on his more cowardly associates. But certainly he ought not to bear the punishment due to them; and when the fault that has been committed is a disgraceful one, and the boy is asked if he knows who has committed it, I think that refusing to answer is not an act of heroism, and that he is more than justified in giving the name of the boy who has brought disgrace on the school. I know very well how strict is the code of honor among boys on such matters, but I think that when carried to an excess it is a mistaken one. Boys have the honor of their school at heart as much as their masters have, and it would be far more creditable to them to denounce a boy who has smirched that honor than to shield him.

To sum up, then, heroism is largely based upon two qualities—truthfulness and unselfishness, a readiness to put one's own pleasure aside for that of others, to be courteous to all, kind to those younger than yourself, helpful to your parents, even if that helpfulness demands some slight sacrifice of your own pleasure. You must remember that these two qualities are true signs of Christian heroism. If one is to be a true Christian, one must be a Christian hero.—Churchman.

A Certain Panacea.

There is nothing like out-of-doors to drive the blue devils away, to make up for something one has lost, to make up for something one has never had. When I am tired, I go for a long car-ride on the gripman's special. When I think my family is disagreeable, I go for a walk. When I know I am disagreeable, I go for a walk. When my friends omit to send me invitations, I go for a walk, When my clothes look time-worn and discouraged, I go for a walk. When my favorite players are in town and the prices to see them correspond to my desire to see them, I go for a walk. When ermine is the only fur worn, I go for a walk. When my late sweetheart decided it was the other girl after all, I stayed at home in a dark room and cried for awhile. But afterwards I got up, and went for a walk. And now it is all right. —Katherine Pope, in The Pilgrim for September.

Mrs. Rorer's Receipt for Making Graham Wafers.

Beat to a cream half a cupful of butter: add gradually one cupful of granulated sugar and the unbeaten white of one egg. Beat vigorously for ten minutes. Dissolve half a level teaspoonful of bicarbonate of soda in one gill (eight tablespoonfuls) of warm water. Add this to the mixture and then stir in gradually one quart of the best graham meal. Knead until smooth, roll out a little at a time into a sheet as thin as a wafer. With a sharp knife cut into squares of about two inches, and bake in a slow oven until crisp and brown.

Rye meal or whole wheat flour may be substituted for the graham. —April Ladies' Home Journal.

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Impure Blood--Treatment Free.

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Wm L. Pruiett

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It is a harmless, pleasant, vegetable compound, which is smoked in a pipe, the medicated smoke, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, heals the ulcerated parts, effecting a radical and permanent cure.

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Editorial.

NO REMEDY.

In a thoughtful editorial the Baptist Courier suggests that the differences in the Southwest be arbitrated, and that a Commission be appointed from each side of the controversy. The Courier is unduly encouraged by the success of the Hague Tribunal and the Coal-Strike Commission. It should remember that these had, the one international disputes, the other a question between organized capital and organized labor. But in the Southwest the question is merely between workers and kickers. The Hague Tribunal itself cannot cure a religious kicker of his habit. Kicking is the only religion that he has, and it is usually his only hope of a livelihood without manual labor. Under the circumstances one should not expect him to arbitrate. Peaceful processes are contrary to the genius of the tribe. To think of such a thing is to surrender their most cherished principles—the divine right to make one's self felt by kicking.

SHALL WE HAVE CONVERTS' CLASSES?

When a child ten years of age or less professes religion and comes forward to be received into the church, a different situation is created, and one that so far as we know is not provided for in our Baptist polity. The church is reluctant to hurt the child's feelings. It fears to receive the child. But it usually does receive him. We state this case to inquire if our Sunday-schools might not institute Converts' Classes with the understanding that children under twelve years of age who present themselves for church-membership shall be put in these classes for instruction? It seems to us that such a class is really required by the conception and the work of a Sunday-school. Every year's work should contribute to the making of a Christian of the pupil—without a "revival"—and when one has become a member of the Kingdom, nothing could be more appropriate than that he should take one year in preparing for the life and ideals of the church. There are too many people in the churches who do not know what church-life is.

THE MIDSUMMER MEETINGS.

This meeting is designed to be a devotional, inspirational, spiritual meeting.

There will probably be grouped about it is a conference or two of our ministers; a series of studies in Bible work and Sunday-school methods for the Sunday-school workers; a conference of Baptist educators; and, we hope a conference of our women. But the heart and dominant note of the meeting will be spiritual.

The meeting found its source in the growing tendency of our annual conventions to become too business-like. The denomination's business does indeed occupy most of the Convention's time. This meeting will not concern itself with the practical things that engage the Convention. It will be devoted to religious experience. There will be daily studies in the life of Christ, worship in song and prayer, and addresses and sermons on spiritual themes.

We are this week inviting speakers. So soon as we shall obtain their consent, we will print the program.

Jackson Springs is a notable health resort. The water is far-famed. It is a quiet, isolated place. We shall have an out-door pavilion to meet in. Hotel rates one dollar a day. Railroad rates yet to be announced. We should think at least 500 people would come to this meeting. We know already of a great number. Let us make it an old-time Baptist meeting, a genuine Feast of Tabernacles.

We feel we are nothing—for all is Thou and Thee;
We feel we are something—that also has come from Thee;
We know we are nothing—but Thou wilt help us to be. —Alfred Tennyson.

PROBLEMS BEFORE SOUTHERN BAPTISTS.

The thoughtful student of conditions in the South must perceive that Southern Baptists are not without problems of a large and grave nature. There is—

I. The theological problem of adaptation. There is a changing view point, and a people that have no creed must reckon with it. The reckoning of those who have creeds is more noticeable, but our reckoning is quite as serious. President Mullins treats this problem in an admirable article this week, to be concluded next week. That he is the man of us all to speak on this matter will be readily admitted.

II. There are the administrative problems,or the problems of polity, now moving toward a crisis in the Southwest. Dr. Gambrell gave us the first of his articles on this most important subject last week. The other two will be read with intense interest. He is the leader of the constructive forces in this conflict and his utterances ring with the sincere clearness of the actual arena.

III. There is the educational problem of adjusting our schools to each other and of adapting our educational schemes to the arduous conditions brought on by the educational activity of our States, municipalities and political districts. On this subject we have presented considerable matter, and next week we shall present a most thoughtful letter bearing upon it by a Virginia preacher and teacher.

Our purpose, in seeing to it that these vital subjects are authoritatively treated, is that North Carolina Baptists shall be enabled to think upon them with the best light to be had. They are of a character to command the interest of every member of the Baptist Democracy; indeed they find their source in this Democracy and its welfare is involved in their solution.

CHRISTIAN HEROISM.

Sunday-school lesson for April 26. Acts 21:1-16.

Our last two lessons were in the words of Paul. This lesson returns us to the narrative of which he is hero; and he is altogether the most heroic figure in human history.

As did his Master, Paul has set his face toward Jerusalem. This lesson is important mainly as introducing this fact. To apprehend its significance one must read the next three chapters and see what this meant. But, first, let us take up the subject matter of the lesson

We have first a picture of the life of the early Christians: (1) The group of travelling witnesses, going from church to church and fortifying the disciples, or from city to city and proclaiming the Way; (2) the local churches, whose devotion to these travellers is quite beautiful. See them, men, women and children, kneeling in prayer by the shore as they bid Paul and his company farewell.

There are three unusual marks of this history: (1) The disciples voiced the mind of the Spirit. The Spirit was recognized as an active personality in the church. Vs. 4. (2) In Philip's household are four daughters that have the gift of prophecy. (3) A man with the same gift appears on the scene and gives Paul an impressive warning.

We cannot discuss this matter of prophecy satisfactorily. Doubtless the women and the man spoke the mind of the Holy Spirit and were so gifted that they were recognized as separate and apart from the average Christians. Beyond this we venture not.

What is of more significance, Paul heard warnings from the Spirit through his brethren, but faltered not. To go to Jerusalem meant untold suffering. That was clear. To remain where he was meant comparative comfort. But as did his Master he set his face toward Jerusalem. It should be observed that the Spirit did not warn Paul not to go to Jerusalem. Very clearly God needed him there. Even more clearly the Spirit within him moved him to go thither. But the Spirit warned him clearly that the crisis of his life lay before him. Paul fought his battle here at Caesarea. When the actual conflict came on at Jerusalem, Paul's mind had been made up, and his triumph was secure. Had Paul faltered here, his life would have been a wreck. But it really mattered not at all whether they killed him or not. The true triumph is an interior triumph, the triumph of faith.

Doubtless Paul did not know just what God had in store for him. He only knew that God wanted him to go to Jerusalem, having need for him there, and, further, that God desired him to know that great suffering was awaiting him there. God's triumph came in Paul's fealty to Him; and therein is Paul's triumph. We are to understand that God values heroism. That is the point. It is not the Christian that lives the easy life; nor yet is it the Christian that rushes blindly into conflict, that honors God most. It is the Christian that sees what lies ahead, that takes knowledge of the cost, and that nevertheless goes right onward in the will of God. This is heroism. This is religion. This is love of God. This is Christ-likeness precisely.

There were several elements in Paul's decision that add to its heroism. He had not only the natural aversion to suffering to contend with. That is a terrible figure in the equation. But he had his love for his brethren to fight. This is a small matter in the average estimation. But not so in Paul's. It was like to breaking his heart. The tears of the brethren were worst than the blows of his enemies. Vs. 13. Surely he had every plausible reason for remaining away. The Spirit had warned him; the brethren had entreated him, and were now weeping over him. They needed him. There was work to do. So might Paul's Master have reasoned in the Garden. But no. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He serves Christ and Christ only. This is supreme Christian heroism. It is the noblest utterance of the noblest man; the best expression of Christianity, and the ideal standard of the Christian life.

The comment of the brethren is good. "The will of the Lord be done." Paul preached them a great sermon in doing the Lord's will that day. This utterance of theirs shows how effectual his sermon was. It was no mere cant. It was the utterance of men in the presence of a man whose life was wholly submitted to the will of the Lord.

And as for those prophesyings, why do we not have them now? you ask. Brother, that is a small matter beside the majesty of Paul's heroism. Perhaps when you reach the point of doing the will of God as wholly as Paul did in spite of fears and obstacles, God will se fit to warn you by prophecies. But if He should do it now, do you think you could stand it? To obtain a prophecy a man must be worthy. Who of us would have gone to Jerusalem in the face of such warnings? Would God our fealty might be such as to march deliberately into suffering for Him.

Editor Frank Willis Barrett declares that God has as distinctly called him to edit the Southern and Alabama Baptist as He called him to preach. Brother Barnett is accordingly weak on the divine call to preach. Any conception of the ministry that puts it on a level with any other vocation is ruinous. The call to the preacher is a call from God, a direct call, a clear call, a special call. We do not believe that one's call to other work can be likened to this call; and we fear that Brother Barnett's endeavor to place his editorial call high will serve rather to bring his ministerial call low. It puts the preacher in a helpless position.

AN EXILE'S VOICE.

North Carolina needs young men who will not bow the knee to the gods of the past merely because they have been inherited from worthy forebears. Kill off a few of the Baptist popes (?) in the Southland if you can, and bury your apostolic succession heresy.

Baptists, in theory, do not believe in a papacy or apostolic succession. But, strange to say, the most orthodox Baptists in the land (those in the South) are heretics according to their own orthodoxy.

Cordially, WM. J. SHOLAR.
Forty Elm Street, Westerly, R. I., Nov. 5, 1902.

A FABLE OF THE BISHOP, THE SECRETARY AND THE EDITOR.

A Board Secretary, a Methodist Bishop and a Religious Editor stood before the Judgment Seat. They were congratulating each other on the happy occasion, while they awaited their turn. There were some who were anxious about their cases, but these three were not in the least. When their time came the Judge said to the Bishop: You have asked many hard questions of your humble brethren in your time. I will now ask you one.

"When did you feed and clothe the poor or visit a man in prison?"

The Bishop studied a long time. Years and years passed before him. Finally his face lit up. "I remember," said he, with assurance, "that when I was a preacher at Cross Roads, I did these things. But you know I rose rapidly on account of my pulpit powers and general superiority, and I had to leave these things behind."

Then the Bishop was given a very low seat, the Judge informing him that pulpit powers will not promote a man in heaven. The Bishop was hurt and almost angry.

Then came the Secretary.

"You have called on the brethren often," said the Judge! "I have called upon you! What have you done! Have you visited the fatherless and the widows in their affliction?"

"Lord, I did once;" I was called to my office by the denomination and no time was left me. Since then my religion has been professional, I confess. But we doubled our contributions in the period of my service.

"What is professional religion?" asked the Judge.

"Professional religion is keeping other people's religion up to the denominational point," said the Secretary.

That kind does not pass here. But your faith and your undoubted zeal for my cause saved you. *Enter.*

Then the *Editor*, seeing all this and being quick to reach conclusions, asked for mercy, and freely confessed that in his endeavors to keep the world straight and his paper going, he had lost sight of his own path.

Then the Judge said to the three: "You are unfortunate. These things that ye have done are very well, they should have been done; but the better part ye left undone.

The three were sitting in their low seats very humbly while many came who had labored in their time in humble places than they (as they and the world thought), and were put above them. It seemed that they had worked very hard, and the new turn of things was cruel.

Then they saw at length a tall, white-tie, high-hat fellow coming. He looked more pious than any one in the crowd. He was very confident, but he did not smile. It was a rule of his not to smile on important occasions when he was in the public eye. He was the picture of Orthodoxy.

His time came.The Judge looked through his soul. "What of you?" he inquired.

The pious brother was astonished. "I expected more respect," he almost said. "What of me! Do you not know! What of me! Why, I am the man who kept up with every variation in my brethren's opinions. I discovered thirty-six heresies in four years, you remember. Do you not remember the stir—the war we had! I did that."

But the Judge didn't remember, or if He did, it did not help the brother. For He ignored the statement and repeated sternly, "What of you?"

And the pious brother was silent.

Then the Bishop and the Secretary and the Editor felt better.There was at least one man with whom the Judge had less patience.

Moral: Beware of professional religion and other people's affairs and look well to your own, for it is your own that you shall answer for. —From the Diary of Josiah Williams.

NEW BOOKS.

THE HISTORY OF CHRISTIAN PREACHING. By T. Harwood Pattison, D. D. 12mo., about 350 pages.

Dr. Pattison has a chapter on the prophetic order of preachers, and then beginning with the ministry of Christ follows the course of Christian preaching to the present time. It is a rapid survey of the entire field, but its characteristic consists in this, that it is a series of monographs on the great preachers of the different periods and schools. Origen, Chrysostom, Bernard, Francis, Wycliffe, Savonarola, Luther, Knox, and in modern times, Spurgeon, Beecher, Brooks stand out clear cut as cameos. The work has all of Dr. Pattison's known thoroughness and sprightliness of style. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, Pa.

* * * *

BAPTIST WAYMARKS. By S. H. Ford, D. D. 12 mo., 204 pages.

A new Baptist church manual prepared from the Southern view-point, giving an account not only of Baptist doctrine and usage in general, but dealing with specific cases of the later as indicated by associations, councils, etc. A. B. Publication Society, 1420 Chestnut Street, Philadelphia, Pa.

* * *

The Story of the Churches. The Baptists. This is a series of brief, popular histories of the various denominations, written for the average church-member, but by the leading historians of each denomination. The volume before us is by the well-known Dr. Henry C. Vedder, being a revision of his admirable work issued some years ago—"The Story of the Baptists." His opening chapter on "Who the Baptists Are," is quite admirable, and the others are thoroughly instructive. 225 small pages. Bound in cloth. Price $1.00. The Baker & Taylor Co., New York.

American Baptist Year Book for 1903, contains a general Baptist Directory. Statistics, roll of ministers, associations, churches, societies, schools. It will be found quite convenient for reference. It is indispensable to editors of Baptist papers. Price 25 cents. American Baptist Publication Society.

QUESTIONS AND ANSWERS.

The lines asked for in these columns are worth printing. They are from Lowell's "For An Album," and our younger friends will do well to act upon the suggestion of the title:

"Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night.

"Greatly begin! though thou have time
But for a line, be that sublime,—
Not failure, but low aim, is crime."

* * * *

Rev. D. W. Gwin, of 664 S. Pryor St., Atlanta, Ga., writes: "I would be gratified if some one would inform me who baptized Rev. George Pope, the pastor of the Abbott's Creek Baptist church, Davidson County, N. C., about the year 1800. Was he Daniel Marshall or Shubal Stearns? An early reply will be gratefully received." We refer this to our readers. Dr. Hufham, Elder Albritton or Major Graham can answer if any one can.

* * * *

W. C. P. puts the following question:

"When it so happens that a Baptist congregation attends service at a Methodist church, and some one is received into the church by sprinkling; and then the minister invites members of all denominations to come and give the hand of fellowship to the one just sprinkled, should Baptists respond by giving the hand. The minister said it was to welcome the member into the church of Jesus Christ. This happened today."

In the first place Baptists have no right to welcome people into other denominations. In the second, they cannot recognize sprinkling as a form of admission into either church or kingdom. In the third, any Christian has right and some degree of obligation to welcome a fellow man upon becoming a Christian. We take it that our Baptist friends meant to be acting in this spirit. They probably took no discriminating notice of the minister's invitation, and thus fell into an embarrassing position.

Not Fortune's slave is man: our state
Enjoins, while firm resolves await
On wishes just and wise.
That strenuous action follow both,
And life be one perpetual growth
Of heaven-ward enterprise.
—William Wordsworth.

EDUCATION AS CAPITAL.

Take a man earning $15 a month, and capitalize him like any other business enterprise at say six per cent, and he would be worth $3,000. Deducting one-third of this amount for the average chances of death, he would still be worth $2,000 to himself. His value to his family would be further lessened by the cost of his personal support. Take another earning $150 a month, and capitaline him in the same manner. He would represent a capital of $20,000, ten times that of the other. This is not a mere financial conceit. It is practically the rule of damages followed by the courts in cases of death by wrongful act, taking into consideration the life expectancy of the deceased. It should be the rule to be substantially followed in the education of every child. If a parent can educate a son from a $15 hand to a $150 hand, he has started him with a handsome capital most securely invested. If the father is unable to do it, and the State does it, is it not a profitable investment? The State recognises it as such in its system of taxation, inasmuch as it taxes a man both upon his head in the shape of a poll tax and upon his personal earnings in the shape of an income. By education I do not mean exclusively scholastic traning. I mean such training, mental and manual, as will best fit a child for the fulfillment of those duties in life which he will be called on to perform.

With increase of capital will come increase of power; but whoever would rightly reckon with the industrial forces of the South in the coming years must not overlook the human equation. Even in a material sense, the best capital a State can ever have, the noblest in its nature and the most permanent and productive in its results, consists in the educated manhood of its people.—Judge Robert M. Douglas.

LANDMARKISM DEFINED.

The Arkansas Baptist has reached a definition of Landmarkism which may be of interest to some of our readers. It says:

"What is Landmarkism? Here is what it is in eight words: No baptism, no church; no church, no preacher. There can be no scriptural church without baptism; there can be no scriptural preacher without a church. That is Landmarkism."

And this is the kind of ism that is flourishing in Arkansas and other Southwestern States. Of course it is not held by every Baptist. Indeed, there are many dissenters from it; but those who hold it are sufficiently numerous to cause a great deal of trouble and they are splitting the denomination into fragments. The converse of Landmarkism is said to be 'Whitsittism," though anti-landmarkism was prevalent in the South before Dr. Whitsitt was known to fame. "Landmarkism" originated with the late J. R. Graves, and at one time very few Baptists, either North or South, were willing to be recokned among his disciples. Possibly the number is not greater now than then; but those who hold to it are more outspoken than formerly.—Journal and Messenger.

GIVE A PLACE TO EDUCATION.

An alert Baptist layman, a banker and business man, who does not wish his name to be given, writes suggesting that our general educational work be put on our church calendars and that our churches be requested to give to an educational fund at least $1 per annum for each member; that a secretary be appointed to take charge of gathering funds and to visit the churches in the interests of this work. For years past we have advocated putting our educational work on the list of objects to be regularly fostered by the gifts of the churches, and that day must come in the not distant future.

We doubt if they can be brought to give $1 per member per year for a long time to come, but they can be brought to give generously and constantly, and this is well worth doing. If we are going to conduct Christian education, then we must take hold of it in some well-ordered and systematic way. Our brother is on the right track, beyond a doubt.—Religious Herald.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Chinese in the United States.

Number of Chinese in the United States, 100,000. Of these, there are in San Francisco, 18,000; on the Pacific coast, outside San Francisco, 50,000; and in other States and Territories, 32,000.

Christian Chinese in the United States from the beginning, divided between the principal denominations, 4,000; the present number, 1,600. Of these, in San Francisco, 600; in other parts of the coast, 500; and in other States, 500.

Evening schools in the country may be put down at 50; and Sunday-schools, 75; the scholars in attendance at these schools for one year, 3,700.

Chinese born in the United States, 3,000. Children in the mission and public schools, 500.

Lay preachers converted in the United States who have labored both here and in China, 60; ordained ministers, 12.

Amount given by the Chinese for building chapels and for Christian work in China, $60,000 in Mexican money. To this may be added a larger sum given by them for various kinds of mission work among their people in this land.

There are three Rescue Homes for the saving of Chinese slave girls and women—one Presbyterian and one Methodist in San Francisco, and one Presbyterian in Portland, Oregon. No less than 1,000 have been rescued during the twenty-five years of their existence. Many of these are now happy wives and mothers in Christian homes.

There are two kindergarten schools for Chinese in San Francisco, with 60 in attendance.

There is a circle of Chinese King's Daughters organized and conducted by Mrs. I. M. Condit in the Chinese Presbyterian church, of San Francisco, who are working for their heathen sisters and the children; it has now 32 members. At their bimonthly meetings they have more than 100 Chinese women and children.

There are six organized Chinese churches in California, the other converts being in connection with local American churches.

There are four Chinese Young Men's Christian Associations in San Francisco, connected with the different missions, and each having many branches in the State and at many other points.

A Trip Through The Holy Land.

BY REV. MILLARD A. JENKENS.

Dear Recorder:—In this far away land I don't know what I would give for a look into your cheerful face. Since the 2nd of February I have been a wanderer upon a good portion of the face of the earth. Sailing from New York on the North German Lloyd Kaiserin, I had a good voyage, and with the exception of a severe storm as I tented on the shores of the sea of Galilee, and a few days of rain and wind in Palestine, I have found the entire trip very pleasant, so far.

My first land was the island of Maderia. After "heaving and setting" for seven days, I was ready for land. This island belongs to Portugal and is a paradise. It was spring time there, and we have been following spring, with her fruits and flowers, right along since.

Next came Gibraltar, then a peep into Spain as far as Granada. Here I enjoyed the Alhambra very much. Next came Algiers, a beautiful city. Here we saw some of Uncle Sam's gun boats. How pretty "old glory" looked. This is a French province and is well governed. Then came Malta, made famous by Paul's shipwreck. England controls here, and the island is prosperous. From Malta my next point was Athens. There I stood on Mars Hill and read Paul's sermon to "men of Athens." Next came Constantinople, chief city of the Ottoman empire, a city of dogs and Mohamedans. Judging from the looks of both, they must be close akin.

And now for Palestine, land of the Bible student's dreams. After a day at Beyrout, Syria, and later a day at Smyrna and Ephesus, we steamed on down past the islands of Patmos, Rhodes, and Cyprus, and on the morning of March 5th found ourselves landing at Kaifa, Palestine.

At once a little party of us started in carriages to Nazareth, across the Kishon, past Mt. Carmel, over the valley of Esdraelon, past Jesrael, Nain, and Little Hermon, we hurried on to Nazareth, reaching there about the middle of the afternoon. Tents were soon up, and we were housed for the night like father Abraham lived on the plains, only I suspect our beds and tents were a little more comfortable.

Early next morning, while it was yet dark, one of our Arab guides, who had been watching our tents while we slept, or tried to sleep, loaded a mule with all kinds of bells and started him around the tents. No more sleep. We were soon up, and the walls of Jericho began to fall. Our breakfast of soleleather bread and boiled eggs was soon over, and our horses ready to mount. Dionysus, an old gray plug, was my express train for the day, to carry me through to the sea of Galilee. But by and by he got me there, all that I didn't lose while going—I think not more than 10 pounds. We had a sail on the sea that afternoon to the site of Capernaum. That night as we slept in our tents we had a typical Galilee storm, and next day had to ride back to Nazareth in the rain. We stopped at Cana of Galilee for lunch. Some of the party tried to get up a wedding for Cana, but some how the thing didn't work. They said it was easier to court on a tour like this than to marry, because the courting doesn't mean any thing, and the marrying does.

It was my intention to ride from Nazareth through Samaria to Jerusalem, but the storm continued through Sunday, and Monday I turned back to Kaifa, and took boat for Jaffa, and from there went by rail to Jerusalem.

This is the city of superstition, and the Greek and Latin Catholics—who compose almost entirely the Christian population—if anything are more fanatical than the Mohamedans themselves. Most every act of our Lord is localized throughout Palestine, and a church built over it. In a few instances these Greeks and Latins have agreed upon the spot. So you are shown only one place where that happened, but in these churches Mohamedan soldiers stand with guns to keep the Christians from fighting over their traditions.

The cities are filthy, the land barren, the people largely a low class of Arabs and Bedouins, are an indifferent good-for-nothing lot. The foot of the Turkish tyrant has mashed what little life remained out of the land. The curse of God is upon the land, and the only hope is the return of the blessed Christ.

Not only has the visit to Palestine been one of pleasure, but also of profit. The Bible student finds his best commentary in these hills, and mountains and plains. Calvary, Olivet, the Kidron, Hinnom, Bethlehem, the fields of Boaz, Bethany, Jericho, the Jordan, Gil Gal, the Dead Sea, and dozens of other places I have been able to visit.

I left, as every Bible student leaves, with a desire to return, just to study the Book. Passing down through the region where the Philistines dwelt, and Sampson and David wrought so mightily against them, on through Lydda where Peter healed the sick man Aeneus, and where the Crusaders and Mohamedans contented, till I came to Jaffa, and there, after visiting the house of Simon the Tanner, sailed for Alexandria, where I took rail for Cairo.

Have been here since the 18th. This is a wonderful city of 400,000 population. The country is fertile, and the people industrious. England controls, and that means prosperity. I have seen all the historic sights, and have called on the mummy of old Pharaoh who oppressed the children of Israel. He is sleeping quietly for these thousands of years, and is in a good state of preservation at the present time.

It is springtime, with fruits and and flowers in abundance. I should like a month here, but must soon move on to Naples.

Cairo, Egypt, March 22, 1903.

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GOLDSBORO, N. C., Aug. 8, 1902.

Gentlemen—Some six years ago I began to have sciatica, and also a chronic case of muscular rheumatism. At times I could not work at all (my business being baggage master on Southern R. R.). For days and weeks at a time I could not work. My suffering was intense. Physicians treated me, without permanent relief, however. Tried a number of advertised remedies without permanent benefit. Finally I tried "RHEUMACIDE." It did the work, and I have had excellent health for three years. I can cheerfully say that all rheumatics should use "RHEUMACIDE," for it is by far the best remedy.

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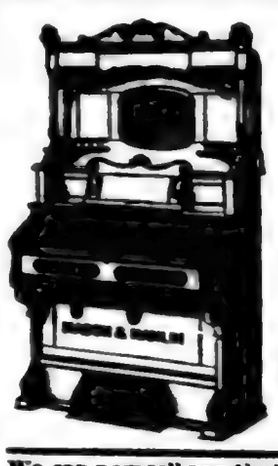

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Sunbeams' Corner.

Conducted by Miss Elisabeth N. Briggs, Band Superintendent for North Carolina.

Sunbeam Notes.

Carthage.—"I am glad to be able to tell you that our Sunbeam Society is doing well. I really feel much encouraged about the work. The children are very much interested, and always seem eager to be present at all the meetings. They thoroughly enjoy taking part in little entertainments. They appreciated Dr. Hayes' picture very much. We have very few children in our church. There are only fourteen members in the 'Sunbeams.' The Recorder is in every home represented in the Society. We also use the Band Department in 'Foreign Mission Journal' and 'Kind Words.'"

New Bern.—"We have a very good little Band, sixty-six in number, and every meeting there are new members added. We hope in another month to swell the number to one hundred. I know you never saw more active workers."

Hickory.—"I have turned over $7.50 to our treasurer for Dr. Hayes. Not quite so much as their last contribution, but I hope that the next 'barrell opening' will make it more than last year. We open the barrells every quarter. The next goes to Home Missions and the last quarter to Dr. Hayes again. They are more interested in Foreign Missions than Home Missions at present. I shall send off some books, most of them new ones, that the children brought me in response to Mr. Brendel's plea from Indian Territory in thte 'Home Field.'"

High Point.—'We organized Sunday with thirty odd members. That is very encouraging and I am sure there will be more at the next meet- and I must put them to work as soon as possible. I am glad to get the picture of Dr. Hayes and to know about him. The knowledge will be a great help to me as well as to the children.

Goldsboro.—"My little mission girls are very enthusiastic workers. I first tell them a mission story every time we met. Then I begin to read to them. I ask them to bring in anything that they could find that they think will interest us. I do this in order to arouse them and keep them on the lookout for mission reading. They were very much interested in the life of Carey, and after we finished reading it, they brought in several Japanese sketches. We have read several stories of Frontier Missions. * * * I care more forthe training than the money, and I hope and pray that these girls will be hard-working Christian women. * * * We hope to make a study of Judson's life during this quarter."

Kenneth's Half Brothers.

The missionary said the little brown boys over in India an' the black boys in Africa are my brothers, an' that's a big story. There aren't any blackies or brownies in our family, an' my father hasn't any such boys."

Kenneth had just come from church, and his mother smiled to see her little boy so excited.

"Haven't you more than one father, Kenneth?" she asked.

He shook his head.

"But what is the first line of the Lord's Prayer?"

"Our Father"—Kenneth stopped, looking as if he had a new idea.

"O, yes, if you put it that way, p'rhaps they are; but they can't have my mother."

After a little silence, he asked, "Could they be brothers without my mother?"

"Little boys who have the same father but different mothers we call half-brothers," she replied.

"Well, Mr. Bruce better know that. Mr. Bruce better say half-brothers."

"But how ought you to treat half-brothers? Let me see! Robert Curtis has a half-brother. You know little Jamie."

"O yes he's a lame feller but Rob doesn't mind. He stands up for him every time." Kenneth's eyes grew bright in his eagerness. "I tell you if a boy touches Jamie he hears Rob after him quick as a wink. The boys don't dare to say 'Limpy' or 'Hop-an'-skip,' or any such thing, because Rob has the muscle." And Kenneth bent his own small arm to show what "muscle" meant.

"Why, does Rob do all that for a half-brother?" his mother asked, a funny twinkle in her eye.

Kenneth looked at her and his face grew red as he stammered, "But—Jamie is a nice, clean little chap—you know—with good clothes; but—well," and he held up his head like the brave little fellow he was, "if God is Father of the heathen boys, I don't s'pose I ought to think about their looks—or clothes; but honest, mamma, don't you think He's got a funny family?"

There were smiles and tears in his mother's eyes as she answered. "Yes, dear; but He loves them all and He wants the strong ones who have 'muscle' like Rob to stand up for the weak and ignorant ones Be thankful, Kenneth, that you are not like those 'half-brothers' the missionary told you about, but never forget to help them."

"That's what he said. He sprung it on us—telling us we ought to give a thank-offering every single day, because we're American boys—or something like that."

"So I suppose you want to begin to earn right away, and I will give you five cents if you will take this letter to the office for me."

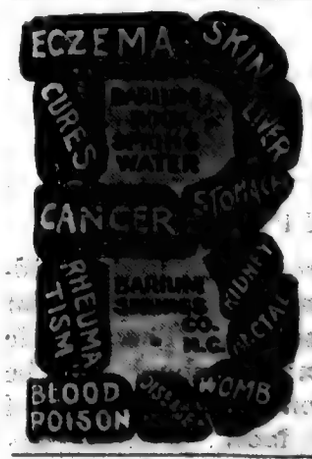
Kenneth drew a long breath, as he said, laughingly, "It's all in the family, isn't it, mamma?" And then, tossing on his cap, he dashed away, whistling as he went.—Selected.

There's a right chimney for every lamp, and my name is on it.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.



Presbyterian Orphans' Home, Barium Springs, N. C. Rev. R. W. Boyd, Supt.—I have seen many severe cases of Eczema cured by the water alone.

Rev. J. A. Lisk, Mt. Pleasant, N. C.—The water cured a case each of Eczema and Cancer in my family in 1902. It succeeded where everything else failed.

$5 to $10 for 15 gallons prepaid. Book of evidence free.

A $10.00 BOOK FOR $1.00.

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A Pleasant Lemon Tonic.

For biliousness, constipation and apendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and $1.00 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

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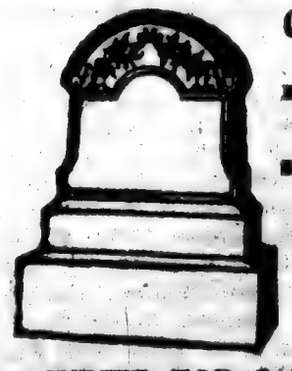

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WRITE FOR CATALOGUE

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Acknowledgements.

April 22, 1903.

State Missions.—W. M. S., First, Raleigh, $10.17; South Side, 10.00; Geneva, Chowan, 2.00; Mayock, Chowan, 2.50; Pleasant Grove, Chowan, 3.00; Providence, do., 5.00; Riverside, do., 2.00; Ebenezer, do., 2.00; Ramoth Galeed, do., 18.00; Sawyers Creek, 5.00; Elkshole, Yancey, 1.76; Spring Branch, 2.23; First, Wilmington, 10.00; Miss Macey Cox, 1.00; S. S. Dillsboro, 5.00; Roanoke Island, 5.00; Browns Creek, Bladen, .74; Central Union, Bladen, 1.19; Cedar Creek Asso., 8.45; Kelford, 4.78. Total this week, $99.82. Previously reported, $2,918.99. Total this year, $3,018.81.

Foreign Missions.—W. M. S., First, Raleigh, $20.33; Y. L. M. S., Raleigh, 12.20; Society, So. Yadkin, 12.10; Forest City, .76; K. Thompson, Ladonia, 1.00; Sound Side, 10.00; Sharon, Tar River, 2.50; Concho, Tar River, 1.69; Hobgood, Tar River, 9.75; Bethel, Tar River, 1.67; W. M. S., First, New Bern, 6.35; Ephesus, Raleigh, .90; Apex, 4.00; Ebenezer, Chowan, 5.00; Laurel Branch, Yancey, 2.51; W. M. S., Laurel Branch, Yancey, .91; Zion, Yancey, 2.46; Shiloh, Raleigh, 3.66; Baptist Centre, Raleigh, .48; Providence, Currituck, 14.02; Pilot Mt., 4.50; Becks, Pilot Mt., 4.75; Stovall, 9.00; Eagle Springs, .50; Button, 3.78; Oakdale, .78; W. Raleigh, 10.73; Dillsboro, 5.00; Ayden, 5.00; Poplar Springs, 8.34; Middleburg, 25.00; Ballards Bridge, 5.29; W. M. S., Kinston, (Xmas off.), 6.09; Antioch, Mt. Zion, 1.95; Galeed, Bladen, 28.76; Sandy Grove, Bladen, 2.52; Bethel, Bladen, 1.00; Zion Hill, Bladen, 2.00; Hickory Grove, Bladen, 2.25; Browns Creek, Bladen, .73; Abbottsburg, Bladen, 1.71; Loves Grove, Bladen, 1.00; New Bethel, King's Mt., .95; Waco, King's Mt., 1.00; New Prospect, King's Mt., 6.00; Miss Elizabeth Brown, .50; W. M. S., First, Durham, 15.00; Ebenezer, Chowan, 5.00; Riverside, Chowan, .98; Canetuck Chapel, Wilmington, 10.00; Centre Grove, W. Chowan, 25.00; W. M. S., Cedar Creek, 6.50; Cedar Creek Asso., 16.40; Kelford, 15.00; High Point, 146.79; Marble Spring, 1.65; Peach Tree, 2.08; Andrews, 1.00; Holloway's, Liberty, .68; N. Catawba, Catawba River, 23.00; Enon, 1.51; L. F. Bailey, Dunn, N. C., .50; Samaria, Tar River, 3.44; Stanhope, Tar River, 1.45; Midway, .50; Cove, Neuse, 1.00; Dover, Neuse, 1.00; Spring Garden, Neuse, 1.00; W. M. S., Fort Barnwell, Neuse, 1.50; Moore's Chapel, Sandy Creek, 1.55; Bethany, Sandy Creek, 5.00; Brantley's Grove, W. Chowan, 2.15; Spring Hope, 9.60. Total this week, $550.70. Previously reported, $3,863.22. Total this year, $4,413.92.

Home Missions.—W. M. S., First, Raleigh, $10.17; First, Raleigh, (self-denial), 40.11; Yates M. B., Raleigh, (self-denial), 15.65; Society, So. Yadkin, 10.00; Forest City, 11.90; Sunbeams, First, Durham, (self-denial), 5.00; K. Thompson, Ladonia, 1.00; Sound Side, 10.00; Hobgood, Tar River, 8.00; Gethsemane, Tar River, 3.40; W. M. S., Hobgood, Tar River, (self-denial), 7.75; Pactolus, Tar River, 1.16; Mildred, Tar River, .75; Ephesus, Raleigh, .90; W. M. S., Apex, (self-denial), 6.00; Coolemee, 4.29; S. S., Montfords Cove, 1.00; W. M. S., Graham, 6.59; Graham, 1.77; Eagle Springs, .50; W. M. S., First, Gastonia, (self-denial), 4.25; Spring Branch, 1.55; Griffins X Roads, 2.00; Sanford, 12.00; Dillsboro, 1.75; Ayden, 2.00; Middleburg, 18.10; Ballard's Bridge, 17.50; W. M. S., Kinston, 60.00; Y. L. M. S., Kinston, 5.00; Central Union, Bladen, 1.32; Galeed, Bladen, 18.00; Sandy Grove, Bladen, 2.62; Zion Hill, Bladen, 1.00; Hickory Grove, Bladen, 4.08; Brown's Creek, Bladen, .73; Loves Grove, Bladen, 1.00; Centre Road, Bladen, 1.00; New Bethel, King's Mt., 28.55; New Prospect, King's Mt., 5.00; Pleasant Grove, King's Mt., 5.00; Waco, King's Mt., 1.00; S. S. Con. Union, King's Mt., 2.35; Patterson's Grove, King's Mt., 5.59; Oak Grove, 1.50; Miss Elizabeth Brown, .50; W. M. S., First, Durham, 20.00; W. M. S., First, Durham, (self-denial), 20.00; Centre Grove, W. Chowan, 15.00; Marble Garden, .82; Peach Tree, 1.04; Andrews, Liberty, .52; Holloways, 5.26; W. M. S., Lumberton, (self-denial), 18.50; L. F. Bailey, Dunn, N. C., .50; W. M. S., Yanceyville, (self-denial), 2.55; Midway, 1.00; South Side, 6.00; Cove, Neuse, .50; Spring Garden, Neuse, .50; W. M. S., Fort Barnwell, Neuse, (self-denial), 4.00; W. M. S., Fort Barnwell, Neuse, 1.50; Moore's Chapel, Sandy Creek, 1.55; Brantley's Grove, W. Chowan, 2.20; Spring Hope, 4.80. Total this week, $462.97. Previously reported, $1,266.58. Total this year, $1,729.55.

Education.—Cape Elsie Cotton Mills, $.50; Baptist Grove, King's Mt., 1.50; J. C. Gillespie, King's Mt., 1.00; Centre Grove, W. Chowan, 7.00. Total this week, $10.00. Previously reported, $542.73. Total this year, $552.73.

Ministerial Relief.—Galeed, Bladen, $3.50; Abbottsburg, Bladen, 1.05; Kenney's Creek, Raleigh, .87; Cedar Creek Asso., 7.70; Knight's Chapel, 1.01. Total this week, $14.13. Previously reported, $176.13. Total this year, $190.26.

Student's Aid Fund.—Spring Branch, $1.85; C. E. Gower, 5.00. Total this week, $6.85. Previously reported, $5.00. Total this year, $11.85.

Total reported this week for all objects $1,144.47
Previously reported for all objects 8,817.09

Total reported this year for all objects 9,961.56

WALTERS DURHAM,
Treas. Bapt. State Con.

Educational Fund.

Cash collections on Educational Fund for week ending April 18, 1903:

Sandy Creek Asso., Siler City Ch., $30.85; Sanford Ch., $3.15; Aberdeen Ch., $10.10. Tar River Asso., Spring Hope Ch., J. J. Spivey, $5.00; E. L. Christman, $1 King's Mountain Asso., Lawnsdale Ch., $.06. ..... Association, Rev. K. Thompson, Ladonia, $1. Personal: Wake Forest Ch., $20.55. Total, $71.71. Total amounts previously received $33,375.06. Total receipts, $33,446.77.

L. D. WATSON, JR.,
Treasurer.

Greensboro.

The Baptists in Greensboro are making progress along all lines. The coming of Dr. Henry W. Battle brings to us a new life and a new purpose. It is a great acquisition to the State to have a man of so great ability, resources, eloquence and piety among us, and we feel that our brethren rejoice with us who do rejoice.

On last Tuesday evening the First Baptist Church gave a reception to Dr. Battle and his family in the Sunday-school room, which was largely attended. Happy faces and cordial greetings betokened a happy and a hearty welcome.

A few weeks ago the church purchased a parsonage on West Washington Street for the new pastor, and now we have the pleasure of seeing him and his excellent family in their new home.

There is splendid work also going on in the Missions here. Walnut Street Church, out at Proximity, of which Rev. J. H. Rich is pastor, has added about forty to its membership during the past few months, and has a large Sunday-school well conducted. A meeting was held a week or two since by Rev. J. T. Jenkins, and nine new members were added to the church. Just a little while ago this was the Cherry Street Baptist Church, a mission of the First Baptist Church. It now has its own pastor, and has itself two promising missions. The South Greensboro Baptist Church is now under the pastorate of Rev. Thos. Carrick, of High Point. Several new members have been added to this church, and its prospect is good. They have also a splendid Sunday-school, well attended, which meets every Sunday afternoon.

At the Piedmont Union Meeting, which was held at Summerfield on the fifth Sunday in March, a resolution was passed giving the pastors of the Baptist churches in Greensboro charge of a paper to be established and run in the interest of the Association, to be called The Piedmont Messenger, of which we hope you will see more later.

A large number of members have been added to the First Church already, and an interest in every department of church work has been quickened. The Sunday-school is nearly every Sunday morning favored by the presence of the pastor. It is under the supervision of Mr. M. W. Thompson, a young and energetic business man, who was graduated some six or seven years ago from Cornell University, and though reared in the somewhat Yankee city of Philadelphia, has so identified himself with the people here, that he has won the confidence and esteem of all who know him. New features and the latest methods have been adopted which have added greatly to the progress and upbuilding of the school.

A. WAYLAND COOKE.

April 13, 1903.

New Association.

Be it resolved, By the Baptist churches represented at New Hope Church, in the Union Meeting, on Saturday before the fifth Sunday in March, 1903:

That Convention of delegates from all churches in Surry County and the borders thereof north and south of the Yadkin River, is hereby called to meet at Dobson on Saturady before the fifth Sunday in May, 1903, to consider the expediency of establishing a new Association out of such churches of the Yadkin, Pilot Mountain and Elkin Associations as see proper to detach themselves from said Associations, and attach themselves to the Association to be so formed.

That each church is requested to send at least one delegate to said Convention instructed as to their wishes in regard thereto.

That in case it is inexpedient to send a delegate to said Convention, that they send a letter to J. R. Lewellyn expressing their wish as to the establishing said new Association.

That each church in said territory is requested to consider the matter at their next regular meeting.

That Dr. K. Thompson have this resolution published in the Recorder, North Carolina Baptist and the Surry County papers.

K. THOMPSON.

AN OPPORTUNITY.

Greensboro, N. C., in the Piedmont section, is an ideal place for a summer school. Then, Peele College summer school will be conducted on the fifth floor of one of the most perfectly appointed buildings in the South, where the mountain breezes are unobstructed. Plenty of filtered ice water, and a hydraulic elevator to take the students to the room in quick time. Special rates. Business and Stenography.

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Biblical Recorder may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 86 Seneca St., Buffalo, N. Y. They will send a small trial bottle Free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

SOUTHERN BAPTIST CONVENTION, SAVANNAH, GA., MAY 7 to 14, 1903.

For the Southern Baptist Convention at Savannah, Ga., May 7 to 14, 1903, the Seaboad Air Line Railway will sell tickets at one fare plus 25 cents for the round trip.

Tickets will be sold May 4 to 7, inclusive, from points north of Hamlet, N. C., west of Lake City, Fla., and south of Baldwin, Fla., and from all points within the territory embraced by a line drawn through those places will be sold May 5 to 7, inclusive. Tickets will have final limit May 20.

Extension of final limit to June 1, 1903, may be obtained by payment of 50 cents fee and deposit of ticket by original purchaser with Mr. Joseph Richardson, Special Agent, Savannah, between the hours of 8 a. m. and 8 p. m. not later than May 20.

On May 12 and 15, tickets will be sold at low rates for side trips from Savannah to Jacksonville, Fla., Columbia and Charleston, S. C.

The Seaboard Air Line Railway is the short line to Savannah from Baltimore, Washington, Richmond, Petersburg, Norfolk, Portsmouth and from points in North and South Carolina, as well as from Montgomery, Ala., and Jcaksonville and other Florida points. From the North and the South there are two through trains daily, with cafe dining cars and every appointment of a high-class passenger service.

Savannah is a beautiful and interesting city and will present its most charming aspect at the time the Convention meets. Every facility will be afforded visitors by the Seaboard Air Line Railway and its passenger representatives.

Write to the undersigned at once for Pullman reservations and other information.

H. S. LEARD,
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Map Salesmen!

Cram's Magnificent New World Chart is just out; absolutely new idea. Nothing like it ever known for beauty and value. A red-hot seller. We want 10 first-class salesmen in this State for this great work. Must be steady, hustling workers. Those with successful experience preferred. For particulars as to terms and territory address,

HUDGINS PUB. CO., Atlanta, Ga.

Please mention this paper when writing advertisers.

STATE NEWS.

Raleigh is looking forward to a gala week May 4-9, and great preparations are in progress.

Miss Alice Roosevelt is a visitor in North Carolina, being a guest of the Vanderbilts at Biltmore. She attended the Asheville Horse Show and presented the prizes.

The Southern Railway fast mail struck a rock Monday nvening, April 13, near Lexington, and was utterly wrecked. The engineer was killed. It is supposed that the rock fell from the side of the hill.

The N. C. attorneys have returned from the hearing of the suit in the U. S. Supreme Court of South Dakota against North Carolina to validate certain bonds in quite a sanguine state of mind. This week the suit to validate the Wilkes Co. bonds will be heard in that Court.

The following paragraph in the Charlotte Observer is depressing: "Farmers from the eastern part of Mecklenburg and the upper portion of Cabarrus Counties who were in the city yesterday, said that the chinch bugs are playing havoc with the wheat and oats crop in their section of the country. The pests seem to come out of the ground and destroy the grain by the acre. A large number of the farmers are plowing up their crop of wheat and oats and will plant cotton on the land. They have much fear for the coming crop of corn and will not plant corn on the land where the other grain crops have been destroyed.

GENERAL NEWS.

The President has emerged from his seclusion in Yellowstone Park.

A fire swept over the Beaumont oil fields April 15th and destroyed $1,000,000 in property and put a dozen small companies out of business.

It is generall conceded that the Irish land bill recently described in this paper will pass Parliament. It will bring great but gradual relief to the tenant peasantry of Ireland.

H. B. Youtsy testified in court at Frankfort, Ky., that James Howard killed Governor Goebel; that Howard shot the fatal bullet from a window in the office of the Secretary of State; and that Governor Taylor and Secretary of State Powers were in the conspiracy, the former having assured Howard pardon for a murder that he had previously committed. Governor Taylor ought to be brought back from Indiana and tried for his life.

Returns from all the towns in Kansas which held elections last week, disclose the fact that the vote in favor of enforcing the prohibition law is the most overwhelming in the history of Kansas. Only six towns of any importance voted in favor of saloons. This, mind you, was in a State which has tried prohibition for many years. Evidently the work of Mrs. Nation has not been in vain in stirring up public sentiment.—Baptist and Reflector.

Washington, April 19.—Minister Conger reports from Pekin, under March 12th, that an attempt has been made in the district of Yu Tien, about 1,700 miles west of Pekin, to reorganize the Boxer movement, but was promptly suppressed by the energetic action of the Viceroy, the famous Yuan Ship-Ki, who stood like a rock against the Boxers in 1900. Several soldiers lost their lives in the attempt to arrest the criminals. Several of the criminals were killed and ten others were arrested who are to be beheaded and their heads exposed. Mr. Conger says only such prompt and severe measures will prevent similar organizations in other localities, and it is hoped and believed Yuan Shih-Ki will continue as he has begun.

Mr. Cleveland on the Race Problem.

Mr. Grover Cleveland, twice President of the United States and three times the nominee of a great party, was the chief speaker last week in a meeting in Carnegie's Hall, New York, in the interest of Tuskegee Institute, the institution that is the basis of Principal Booker Washington's work and fame. Mr. Cleveland occupies this position in American life: He is a man that is retired from the partisan arena, having received all the honors possible; his voice is free of partisan interest or personal aspiration; he was always fearless, and his record shows that he preferred calumny to compromise of his policy. His utterance may then be regarded as of the very greatest significance.

Our readers will be gratified to know that Mr. Cleveland's address has been received with the greatest enthusiasm in the South and with unusual thoughtfulness in the North. It is regarded as a distinct addition to the list of his utterances that have won place for him as a figure in our life by their clearness, boldness and common sense. We cannot print the address in full, but submit the following paragraph as representative of its contents and spirit:

"I do not know how it may be with other Northern friends of the negro, but I have faith in the honor and sincerity of the respectable white people in their relations with the negro and his improvement and well being. They do not believe in the social equality of the race, and they make no false pretense in regard to it. That this does not grow out of hatred of the negro is very plain. It seems to me that there is abundant sentiment and abundant behavior among the Southern whites towards the negro, to make us doubt the justice of charging this denial of social equality to prejudice, as we usually understand the word. Perhaps it is born out of something so much deeper and more imperious than prejudice as to amount to a racial instinct. Whatever it is, let us remember that it has condoned the negroe's share in the humiliation and spoliation of the white men of the South during the saturnalia of reconstruction days and has allowed a kindly feeling for the negro to survive the time when the South was deluged by a perilous flood of indiscriminate unintelligent and blighting negro suffrage. Whatever it is, let us try to be tolerant and considerate of the feelings and even prejudice of racial instinct of our white countrymen of the South, who in the solution of the negro problem must, amid their own surroundings, bear the heat of the day and stagger under the weight of the white man's burden."

AN OPPORTUNITY.

Students who enter Peele College between May 10th and July 10th will get special summer rates. Peele College is a standard school of Business and Stenography, located in the famous Piedmont section of North Carolina, at Greensboro.

Gregg's Shorthand
BY MAIL.
You need not leave your home to learn this system. It is easy to learn, easy to write and easy to read.
Typewriter sent to responsible students. Send to-day for Booklet C.
So. Shorthand & Business University,
J. M. RENDLER, Pres't, Norfolk, Va.

When writing advertisers, please mention this paper.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed May 30, 1899, by Zachariah Stanback and wife, and duly recorded in book No. 107, at page 254, in Register of Deeds office of Wake County, N. C., we will, on Friday, the 15th day of May A. D., 1903, at 12 o'clock, m., at the court house door in the city of Raleigh, offer for sale and sell to the highest bidder, for cash, that desirable house and lot lying on the north side of West South Street, between McDowell and Salisbury Streets, in the city of Raleigh, N. C., adjoining the lots of Elizabeth Smith, Mrs. D. M. Bledsoe, and others, bounded as follows: Beginning at a point in the north line of South Street 262½ feet east of McDowell Street, said Smith's S. E. corner, and runs thence north parallel with McDowell Street 105 feet, thence easterly parallel with South Street 52½ feet, thence southerly parallel with McDowell Street 105 feet to the north line of South Street, thence westerly along the same 52½ feet to the beginning. Containing ⅛ of an acre. For better description of said lot see mortgage above referred to. This April 14th, 1903.

PEELE & MAYNARD,
Attorneys for Mortgagee.

STATEMENT

Georgia Home Insurance Company,

OF GEORGIA.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—paid in cash		$200,000.00
Amount Ledger Assets December 31 previous year		706,624.38
Income—from Policy-holders, $213,627.61; miscellaneous, $251,-183.55; total		464,811.16
Disbursements to Policy-holders, $155,211.55; miscellaneous, $277,-670.95; total		432,882.50
Fire Risks—written or renewed during year, $26,442,656.00 in force		27,168,627.00
ASSETS.		
Values of Real Estate (less amount of encumbrances)	$173,006.24	
Mortgage Loans and Real Estate	69,166.41	
Loans on Stocks, Bonds and other Securities	49,998.12	
Value of Bonds and Stocks	649,540.19	
Cash in Home Office and deposited in Banks	47,300.56	
Agents' balances, representing business written subsequent to October 1, 1902	97,150.86	
Agents' balances, representing business written prior to October 1, 1902	3,000.00	
All other Assets, detailed in statement	25,000.00	
Total	985,690.98	
Less assets, not admitted	43,084.01	
Total admitted assets		942,646.97
LIABILITIES.		
Losses and claims unpaid	239,253.45	
Unearned Premiums	267,002.60	
All other Liabilities as detailed in statement	40,398.07	
Total Liabilities as to Policy-holders	226,514.12	
Capital paid up	200,000.00	
Surplus	216,131.85	
Total Liabilities		942,646.97

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written	1,254,141.00
Premiums received	19,224.00
Losses incurred—Fire	8,270 00
Paid	9,181.00

President—Rhodes Brown.
Secretary—W. C. Court.
Home Office, 1146—1150 Broad Street, Columbus, Ga.
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—James M. Young, Richmond, Va.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 24, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Georgia Home Insurance Company, of Columbus, Ga., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

CHURCH ENVELOPES, PRINTED TO ORDER
We can save you money on them. Write us for samples. Give membership.
J. A. Parrish & Co., Richmond, Va.

DOBBIN & FERRALL.
RALEIGH, N. C.
128 and 130 Fayetteville St.

...SCHOOL... COMMENCEMENTS
We have made the greatest preparation to supply every Dry Goods need for School Commencements, and feel justified in urging you to send your orders to us for any article of dress or adornment you may wish. We mail samples of White Goods, Laces, Embroideries—samples of Silks and Nets, Chiffons, Mousselines, Ribbons, etc. We will send Gloves, Hosiery, Corsets, Underwear, Parasols, and all fancy articles.
We prepay express or freight charges anywhere in North Carolina on all cash mail orders of $5 or more.
Dobbin & Ferrall.

3% INTEREST
The American National Bank
is operated under the strict banking laws of the United States Government. It accepts deposits of any amount from $1.00 up and pays 3 per cent. interest, compounded twice a year. Capital, Surplus, and Stockholders' Liability, $6,000,000.00.
Write for instructions how to bank by mail.
American National Bank,
Richmond, Va.

CAPUDINE
CURES
Sick Headache, Nervousness, and Feverishness.
NO EFFECT ON THE HEART.
Sold by all Druggists.

"Cas-To-Rine is the only Perfect Tasteless Pure Castor Oil.
15 cents per Bottle. For sale by all dealers. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C."

SPECIAL RATES SOUTHERN BAPTIST CONVENTION VIA SOUTHERN RAILWAY, SAVANNAH, GA., MAY 7-14, 1903.

The Southern Railway announces that on account of above occasion a rate of one fare, plus 25 cents, for round trip, from all points South of the Ohio and Potamac and east of the Mississippi Rivers.

Tickets on sale May 5 to 7, inclusive, with final limit May 20, 1903.

Extension of return limit can be obtained until June 1, 1903, if deposited with Mr. Jos. Richardson, special agent, on or before May 20, and on payment of a fee of 50 cents.

Every facility for the comfort and convenience of those attending this meeting will be provided by the Southern Railway.

Rate from Raleigh, $10.90.

For rates, sleeping car reservations and other information, apply to any ticket agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

Temperance.

The Saloon Must Go

WHY?

Because it's an enemy of God.

Because its foundation is human lust.

Because it cannot stand before the better instincts of manhood, when once they are aroused.

Because its presence is a bar to highest progress.

WHEN?

When a united Christian sentiment say, "Go" to the saloon, it will depart.

When the men realize that they are their brothers' keepers.

When our religion becomes real enough to make us true humanitarians.

When the disciples get ready to obey all the commands of their Master.

BY WHOM?

The dormant knightliness of manhood, when awakened, will put the saloon to a swift death.

The voters who love their land more than they love their political party will be the saloon's executioners.

The prayers of the common mother-heart are hastening the destruction of this arch enemy of all sons.

The power of the Highest will yet be displayed upon this chief instrument of Satan.—Forward.

A Quaker's Temperance Lecture.

Several persons, among them a Quaker, were crossing the Alleghany Mountains in a stage.

A lively discussion arose on the subject of temperance, and the liquor business, and those engaged in it were handled without gloves.

One of the company remained silent. After enduring it as long as he could, he said:

"Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house of ——, but I would have you know that I have a license and keep a decent house.

"I don't keep loafers and loungers about my place, and when a man has enough he gets no more at my bar.

"I sell it to decent people and do a respectable business."

He thought he had put a quietus on the subject, and that no answer could be given. Not so. The Quaker said:

"Friend, that is the most damning part of the business. If thee would only sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them.

"But thee takes the young, the poor, the innocent and the unsuspecting, and make drunkards and loafers of them.

"When their character and money is gone, thee kicks them out and turns them over to the other shops to be finished off, and thee ensnares others and sends them on the same road to ruin."

What Can I Do?

This is a question which every Christian man and woman in America should ask very earnestly and seriously before the Lord, as touching their personal relation to the drink question and the long list of heart-ache and heart-breaking questions that logically grow out of the licensed saloon issue.

There are upward of 500,000 habitual drunkards in the United States, and 100,000 of these are toppling over into the abyss of a drunkard's eternity every year; or, in other words, 275 of these poor unfortunates of the earth are thus slipping into a drunkard's awful doom every day, which, allowing the ordinary ratio of one man representing a family of five, makes the picture a most appalling one when we realize that this fearful maelstorm of licensed iniquity is thus plunging into degradation, despair and death 1,375 people every twenty-four hours, four-fifths of whom are innocent women and children, and we turn from the ghastly scene almost in despair when we remember that 100,000 bright, clean, intelligent boys must be enticed into the net of this arch-destroyer of human hopes and happiness every year to take the places of those who have passed on to judgment, for the ranks of the first named 500,000 must be constantly recruited or the saloons would very soon be out of business.

What say you, brother, sister? Must your own darling boy fall into the snare, or your sweet daughter become the bond-slave of one who shall afterward be transformed into a drunken demon, before you will awake to the awful danger and responsibility that lie just at your own door?

For, as sure as the word of God be true, if we are to keep silence and let the nation plunge deeper and deeper into this quagmire of licensed damnation without a protest that shall ring so clear and loud that the noise and voice thereof shall reach even to the gates of heaven, we shall surely be guilty of the blood of all these that fall.

Apples an Antidote for Alcohol.

Alcohol and apples are a real antidote to each other. I have never forgotten the first Band of Hope lesson I heard as a lad of eleven. The speaker told the children that all the people he had known who loved beer had destroyed their relish for fruit, so that they could no longer enjoy eating an orange or an apple, and that the same loss was incurred by smokers of tobacco, the fine glands of the palate being coarsened and deadened. Years afterwards one of the most popular of provincial preachers confessed to me that he was unable, through the same habit of constant smoking, to distinguish the flavor of an apple from that of a pear. On the other hand, if a drinker is determined to cure himself of the relish for drink, he cannot secure any better natural aid than he will get by taking apples as a solid part of his food. The malic acid tells wonderfully on the liver and other secreting organs. It acts as a powerful antagonist to alcohol. One is an antidote to the other. A lady in London has made it a practice to offer apples to men who are in the habit of tippling, with the result often that a man who would eat an apple did not care at the time to go on drinking. Apples and alcohol will not agree.—W. Durban, B. A.

The Money Value of Good Roads to Farmers.

In view of this financial benefit and the many other advantages of good roads, it is probable that a majority of the farmers of the State would favor this construction as rapidly practical, under some efficient, economical and equitable system of highway improvement. But a considerable proportion, say one-fourth or one-fifth, who have little knowledge of the benefits of good roads would object on account of the great cost of highway improvement. They do not believe the statements of many writers relative to the losses and gains to farmers from poor and good roads, respectively, therefore they look askance upon the general agitation in favor of improved highways. Saying nothing of the educational and social advantages of good roads, or of their comfort and enjoyment, or of feeling unable to pay for them, these men regard with disfavor all plans for highway improvement, and are like-to oppose efforts for the betterment of our roads, unless they can be convinced that good roads will be a paying investment.

Speaking then, only of the money side of the question, it would seem that all must agree in the following reasons for good roads, bringing dollars and cents into the farmer's pocket. A good road will:

1. Economize time and force in transportation between farm and market.

2. Enable farmers to take advantage of market fluctuations in buying and selling.

3. Permit transportation of farm products and purchased commodities during times of comparative leisure.

4. Reduce wear and tear on horses, harness and vehicles.

5. Enhance the market value of real estate.

Katie, the romping six-year-old, came dancing and singing into the parlor. Then, seeing a strange caller, she stooped, abashed. "This is my little daughter," said her mother. "Katie, this is Mrs. Baggs." "How do you do, Mrs. Baggs?" said Katie, anxious to remove any unfavorable impression the visitor might have formed. "I know a little girl at school named Saxe. Is she any relation of yours?"

Hope springs eternal in the bald-headed man.

Tetterine

Will cure that Irritating Eczema—stop the progress of that Ringworm and heal it completely.

A convenient, cleanly local application, harmless to sound tissue, death to microbes. The only sure remedy for all forms of itching skin diseases.

50c. at druggists, or by mail from

J. T. SHUPTRINE, Savannah, Ga., Sole Proprietor.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No escharotics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else in the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON, Dry Bridge, Va.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

BOYLAN, PEARCE & CO.,

RALEIGH, N. C.

All Attention is Now Turned to the "Sweet Girl Graduate."

LET US IMPRESS UPON YOU

The necessity of being among the early comers for materials most suitable and irresistable for Commencement Dresses. The line is now complete and consists of - - - - - - - -

FRENCH ORGANDIE, PARIS MOUSSELAINE, SILK MULLS, BATTISTE OPERA, WASH CHIFFON, ORGANDIE CHIFFON, FRENCH LAWN, FRENCH NAINSOOK, ENGLISH BATTISTE, LINON D'INDE, MERCERISED LAWNS, PERSIAN LAWNS, and many other materials with trimmings to match.

Prices Always the Lowest, Quality Considered.

BOYLAN, PEARCE & COMPANY.

Obituaries.

We'll miss thy voice, thy touch, and the true helping
Of thy pure hand,
Till, through the storm and tempest safely anchored,
Just on the other side,
We shall find thy dear face looking through death's shadows
Not changed, but glorified.

PERNELL.—Sister Winnie Pernell was born near Ashpole. She connected herself with Pleasant Grove Baptist church in Robeson County in early life. About 25 years ago she moved her membership to Raft Swamp, in which she lived until April 6, 1903. Age about 68 years.

A. S. T.

Mrs. Margaret Procter.

On January 3, 1903, the death angel visited the Aid Society of the Hertford Baptist church and took from us our devoted sister, Mrs. Margaret Proctor, one who loved to meet with us and to help in our work. We shall miss her in our meetings. We mingle our tears and sympathy with her only sister and many friends in their sad bereavement. She was a member of the Hertford Baptist church for many years. She loved its services and was regular in her attendance, when her health permitted.

Earth's pain, sorrow and care for her are over. We rejoice in the belief that she is resting sweetly in the mansions above, for in her last suffering she said to her pastor, "If I never get well, it will be all right, I am resigned." Therefore, it is

Resolved, That a copy of these resolutions be recorded on the minutes of the Society, a copy sent to the Biblical Recorder, and to the bereaved sister.

MRS. I. N. WHITE,
MRS. B. F. HASSELL,
Committee.

Williams.

God, in His unerring providence, on February 16, 1903, took from our midst in a tornado that wrecked and sunk the steamer Olive in the Chowan River, Miss Charlie E. Williams, while in the bloom of womanhood, aged 29. Our community in the death of Miss Williams, loses a sweet-spirited and cheerful young lady, Christian Harbor church loses a worthy member and the Sunday-school a good worker, the mother an obedient daughter; the father his joy; the brother a loving and kind sister; all the companions (and they were many) a loving friend. We cheerfully commend her spirit to Him who is too wise to err. And pray that we may be able to join hands with Charlie in the sweet bye and bye. And we

Resolve 1. To humbly submit to the dispensation of God's providence and commend His ruling to the father, mother and brother, to the church she so dearly loved, to the Sunday-school she so faithfully served.

2. That we send a copy of this tribute to the bereaved family, with our condolence, to the Biblical Recorder for publication, and spread this record upon our minutes.

WILLIE D. EVANS,
MAMMIE A. MILER,
G. E. HOLLOMON,
Committee.

William Montford Faulkner.

On the first day of April, at his home in Person County, N. C., our friend and brother, William Montford Faulkner, departed this life, we think in his 79th year. In the year 1844 Brother Faulkner made a profession of faith and united with Ephesus Baptist church, of which he remained a consistent member until his death. Therefore be it

Resolved 1. That we would not murmur nor complain, but bow in humble submission to God's will, knowing that He doeth all things well.

2. That in the death of Brother Faulkner the church has lost her oldest male member and one of her most prominent members.

3. That the church and Sunday-school has lost one of their strongest supporters, both financially and morally.

4. That we commend the life of Brother Faulkner to our members to emulate and to follow him as he followed the Master.

That a copy of the resolutions be spread on the record of the church and that a copy be sent to the Biblical Recorder, Person County Courier and South Boston Times, with request that they publish, and that a copy be sent to his sister, Mrs. E. M. Moore.

W. C. PULLIAM,
DR. J. F. SWANN,
W. C. BARRETT,
J. P. WOODY,
Committee.

The Revelation of the Righteousness of God.

(Continued from Page 3.)

summed up in his inspired mind the grand array of truths on the side of the believer, he was ready to ask, "Can anything separate us from the love of Christ?" Physical suffering cannot do it. He gives a list of the sufferings which the Christian might have to endure, and then declares that in all these things we are more than conquerors. God makes us conquer by means of our adversaries. The answer given in verse 37 is confirmed by the declaration that nothing in time or in eternity, nothing in heaven, in the earth or beneath the earth can separate us from the divine love. This masterful argument is concluded by sweeping the entire realm of created things: "Nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Let us never forget the part faith plays from the first to the last. Faith is the victory that overcomes the world. "For therein is the righteousness of God revealed from faith to faith." The expression, "from faith to faith" stresses its importance and also suggests an increase of faith. Shall we be content with but a little faith, or shall we earnestly seek that faith by which believers have put to flight the adversary throughout all the ages!

Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky,
Conspire to raise the sound.

Salvation! O thou bleeding Lamb!
To theee the praise belongs;
Salvation shall inspire our hearts,
And dwell upon our tongues."

Her Fingers Came in Too Late.

Oliver Wendell Holmes enjoyed nothing so much as a clever retort, even if it happened to be at his own expense. One day, at an entertainment, he was seated near the refreshment table, and observed a little girl looking with longing eyes at the good things. With his invariable fondness for children, he said, kindly:

"Are you hungry, little girl?"

"Yes, sir," was the reply.

"Then why don't you take a sandwich?"

"Because I haven't any fork."

"Fingers were made before forks," said the doctor, smilingly. The little girl looked up at him and replied, to his delight:

"Not my fingers."

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.

There is no longer any need of giving out money or doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home uses, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J. NEWTON HATHAWAY,
63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

NOTICE.

I want every man and woman in the world interested in the Opium and Whiskey habits to have my book on these diseases. Address B. M. WOOLLEY, Atlanta, Ga., Box 307, and one will be sent you free.

A Golden Rule of Agriculture:

Be good to your land and your crop will be good. Plenty of

Potash

in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, *free*, by next mail, our money winning books.

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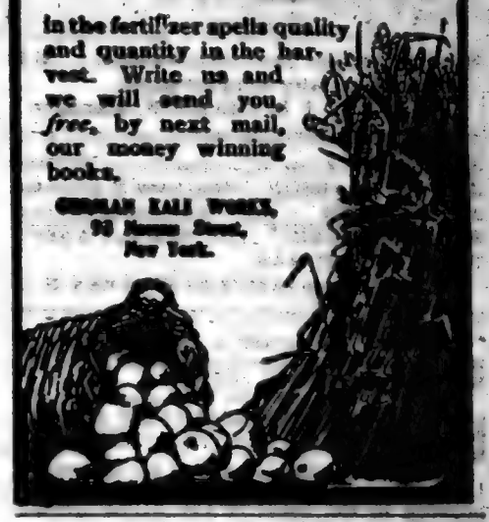

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ENGRAVERS TO SOCIETY,
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Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.

1.20 a. m. "Seaboard Express." For Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.

11.15 a. m. "Seaboard Local Mail." For ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.

11.50a. m. "Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.

5.25 a. m. "Seaboard Express." For Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.

4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.

6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

Tickets on sale to all points. Pullman berths reserved. Tickets delivered and baggage checked from hotel and residences without extra charge at

UP-TOWN TICKET OFFICE,
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'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

The Biblical Recorder.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S w. O on your label If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Important—Gather the Fragments.

Gather up the fragrants that remain, that nothing be lost. Large collections have been taken for Foreign Missions. But in many cases subscriptions have been made. Now it is very important that the fragments be gathered. Many people will gladly give if only called on. Will pastors, deacons and Mission Committees see that there is a thorough gleaning, and that nothing be lost.

A word to those who are not officers in the churches. Many of you have formed resolutions to help the work. If you have not done so, why not now? Do not wait to be called on. For five years we have gone up to the Southern Baptist Convention with all accounts paid in full. We want to do so again this year. I write (April 15th) two weeks before the books close for this Convention year. We need now about $58,000 more. If we pay all indebtedness, we can send out some of our young men and women who are begging to be sent to the fields white to harvest. If you do not feel called to go, you can help to send some one else.

North Carolina has sent this year up to date $8,469.13. We asked her for $15,000, and look for good amounts to roll in from her by April 30th, when our books close for the year.

Your Board will present at the Convention in Savannah a glorious report from the foreign fields of what God has done through our missionaries during the past year. Let us all go up to the Convention feeling that we have taken part in making the report glorious by what we have done at home. Then with joyful hearts we will praise God and and prayerfully plan for greater efforts to give to those in the night and blight of sin the glorious gospel of His love in Christ.

R. J. WILLINGHAM,
Corresponding Secretary.
Richmond, Va., April 15th, 1903.

Impossible.

If the Arkansas editor who is so opposed to Conventions will only stay away, all will be forgiven. Biblical Recorder. Better still, let him come, and then let us who believe in and love the Convention and what it represents, try to have such a gracious meeting, so full of holy zeal, humble waiting on God, that he will go away saying: "Truly, it was good to be there." Christian Index.

The Durham Convention in China.

At night fall how good it seemed to quit the rain and snow and come home. How much better to find the Durham Convention Recorder to read after supper.

You have taken me to the Durham Convention and I want to talk to you about it. If others care to listen, no harm. The first time I rode on the "steam cars" was from Salisbury to Durham to the Convention. It must have been in the seventies. Bro. E. Frost took me. We met in the old wooden churchhouse. Rev. C. Durham was pastor. I liked him; more than that, I esteemed and loved him, and have to this day. Dr. J. B. Hartwell, now of Lynchburg, was there, and I spoke of missions in China. Prof. L. R. Mills spoke to the subject of ministerial education, and conducted a very impressive collection for that object. He began by giving twenty dollars, and when no one else wanted to say how much, he took up the time by giving another twenty dollars.

During that meeting Brother Frost pointed me out to him. He spoke kindly of my father and expressed the wish that I might attend Wake Forest later. He little thought of the test he was laying up for his patience in the wish.

I stopped where Rev. Elias Dodson was guest. I walked in the middle of the night to see him up in the cold writing. Those diaries! I wonder where they are? There must be at lot that is good in them. If one only had the genious to classify and digest them.

Now, I have taken up the time in taking about the Convention.

Some weeks have passed since the above was written, but I do not forget the Durham Convention. Bro. Newton, who was the centre of inspiration of that "blessed hour," has passed through Shanghai on his way to Teng Chow, and we had the pleasure of talking over the Durham Convention. What a pleasure to have him and his family with us.

I wanted to say this: Many listened to Brother Newton as he presented Foreign Missions and told his own experience, aud their hearts burned and they cannot forget it. Let me beg such not to try to forget it, but, if the Lord will lead, come over and help us.

Yours fraternally,
E. F. TATUM.
March 20, 1903.

Dr. J. B. Gambrell's Opinion.

Very cordially I say that the Biblical Recorder is to my thinking unsurpassed in its sphere. Your handling of public questions, from the religious standpoint, suits me well.

Very cordially yours,
J. B. GAMBRELL.
Dallas, Texas, April 3rd, 1903.

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TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 35, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 33, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

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THE CHANGING VIEW-POINT: DANGERS AND REMEDIES—BY E. Y. MULLINS.

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RALEIGH, N. C., WEDNESDAY, APRIL 29. 1903.

JOSIAH WILLIAM BAILEY, EDITOR.

VOLUME 68, NUMBER 43.

THE WISDOM OF A HOPEFUL VIEW OF THE NEGRO.

There is no inconsiderable danger that the incessant discussion of the race problem from the pessimistic point of view will bring about an unlooked for and most undesirable state of affairs. There are hopeful points and we can do no better thing than to study them. For the negro is likely to be with us always, and instead of studying those things that will make us miserable and breed more evil, we shall be wiser if we will think on the better things—the things that encourage us and that tend to ameliorate conditions. It is true that there are efforts on the part of the negroes that are to be discouraged. This is but natural. But on the other hand there are efforts that are to be encouraged; and it is only reasonable that we should take knowledge of them.

First, the negro race must inevitably occupy a less and less significant place in the political, social and industrial perspective, and the "Problem" will, therefore, become less and less acute. That is, the proportion of negroes to white people is larger now than it ever will be again. The white race, having the advantage of superior numbers and of immigration, increases much faster than the colored race. The negro death rate is larger, on the other hand. But a more significant factor in the change is the inevitable scattering of the negro race. We must grant that the mass of the race will dwell in the South; but it is quite evident that large numbers are leaving and will continue to leave. They will lose themselves in the large white populations; and, fortunately, their race-consciousness will grow less intense. The effect in the South will be like this in kind, though not in degree. The whites will outnumber the negroes ten to one at length, and the black race's place on the stage will become accordingly less significant.

Second, there are good negroes. Good as laborers. Our farms could not well get along without them. Even today there is an active demand for negro labor. Good cooks and house-servants. It is a serious question whether white foreign servants will ever become quite as acceptable in the South as the negro servants are. But be this as it may, they will surely never become as cheap. But for negro servants, tens of thousands of Southern wives and daughters would have "to do the house-work," as tens of thousands do even yet. There are good men and women amongst them, good-spirited, well-meaning, level-headed. They should not be made the victims of a general prejudice. They should not be made to suffer for the wrongs of the baser element. They should be encouraged, not discouraged. They should see that their goodness is appreciated, if for no other reason, in order that they may be encouraged to rear their children to be like themselves rather than despair and let their children drift.

There is an upward effort amongst the negroes. Many are going downward, to be sure. Liberty has proved too good for many, to be sure. There is much crime, much folly and much bitterness. But there is a large element of the negroes that is striving upward. They are thrifty, hard-working, kindly disposed, and religious. The leaven of Christianity is at work in the masses of the race; and as a consequence they are tending upward. We fellow followers of the Saviour of all races that are to be saved should be sure that in our strong policies we shall not retard this progress. It is our hope as well as theirs; and, deeper obligation, it is our duty to help them as surely as it is their duty to try to do better and be better. We are God's stewards for them, doubtless. Our duty to them is the duty of the strong to the weak as the Christian conceives it—the duty of sympathy, understanding, patience and helpfulness.

Our missionary organizations are doing very little, of a truth; but even that little will be undone if we shall not show the race the Way in our own lives.

The negro has passed from the stage as a political factor. He will never be so potent as he has been. He will return, but not in such power. The menace of domination is a horror of history. He is a man, if not a citizen, and made in the image of God. He has a destiny. God has a purpose in him, never doubt. Aspiration—the yearning to be better—dwells in many a negro's heart. To direct this yearning wisely; to give it room and quench it not; to help the negro upward and not downward;—surely these are common Christian duties and are approved by the simplest dictates of common sense.

For many years the negro race will occupy the position of a dependent peasantry. They will for the most part work on farms, perform day labor, nurse, cook and wash. It is a good thing for the South that this is so. It is cheaper than white foreign labor, and more acceptable in other respects. Some will rise. Some will fall. Some will be turbulent and violent. But, in God's name, shall we make all so because some are? Shall we utterly discourage the better class and thus make all bad? In such a case, what will the South do? Wherein is the advantage or the sense? Rather shall we not strive to make this labor good labor; shall we not keep our hands on it; shall we not improve it; shall we not strive to wisely cultivate every good impulse in the negro?

You may take your choice between making the race all bad and thus bringing on a great curse, and encouraging the good and so increasing it and thus bringing on great blessing. We have no question that sensible men will take the latter course. We think our readers agree with us that good negro labor is quite the most desirable for the South. And to this end we entreat our readers to cultivate the optimistic attitude; to encourage the better negroes; to set them a good example; and to make them understand that the whole world is not crying out against them. This editorial would not have been necessary once. But of late there has been nothing good about the negroes in the papers. We have heard problem, problem, problem, race-instinct, race-hatred, race-war, crimes, conflicts and fears, until the white people are in danger of failing to make the proper discrimination and, therefore, coming to the conclusion that the race is all bad; and all the negroes, good and bad, are about to conclude that there is no hope for them under any circumstances. God forbid that moral or industrial or religious despair should come over them.

We speak to them this word of hope: There is now and always will be room, work, respect and opportunity in the South for good negroes—men and women who are honest workers—and are well-disposed to their fellowmen, white and black.

SERIOUS QUESTIONS.

(CAPT. ALFRED T. MAHAN.)

Has not the world within the last thirty years learned from the church that man's personal piety is a matter of small consequence alongside of his external benevolent activities? Has not the church come to teach, consciously or unconsciously, that external activities, outward benevolence, are not merely the fruit—for that they are, of Christian life—but the Christian life itself? That doing these things is the all sufficient living before God? Is not the judgment of the world expressed in the words of indifferent contempt for the man who is trying to save his own soul? And yet what is a man's soul? It is the one thing inexpressibly dear to God, for which, if there had been but one, He was content to give His Son, and this He has entrusted to man as his own particular charge.

APRIL.

Oh, met ye April on your way—
And was she grave or was she gay—
Saw ye a primrose chaplet fair—
Upon her tangled, wind tossed hair?

And had she on a kirtle green,
The sweetest robe was ever seen?
Oh! met ye April on your way,
With eyes like dove's breast meek and gray?

Yes, I met April on my way,
Part morrow and part yesterday—
And she went laughing, she was sad—
Wayward and pensive, grave and glad.

The fluttering fabric of her gown—
Was emerald green, in shadow brown,
Soft gray as dove's breast were her eyes,
And bluest blue of summer skies!

Light fell her step upon the grass,
As though a faery queen did pass;
Her hands were cold yet full of flowers,
Her loose hair wet with pattering showers!

Strung daisies for a girdle white
Were wound about her bosom slight—
Yes, I met April on my way,
And swift she stole my heart today!

—Edith C. M. Dart, in the Spectator.

A WOMAN'S HEART.

(From the Spinster Book, by Myrtle Reed.)

"There are three things man is destined never to solve—perpetual motion, the square of the circle, and the heart of a woman. Yet he may go a little way into the labyrinth with the thread of love, which his Ariadne will gladly give him at the door.

The dim chambers are fragrant with precious things, for through the winding passages Memory has strewn rue and lavender, love and longing sweet spikenard and instinctive belief. Some day, when the heart aches, she will brew content from these.

There are barriers which he may not pass, secret treasures that he may not see, dreams that he may not guess. There are dark corners where there has been torture, of which he will never know. There are shadows and ghostly shapes which Penelope has hidden with the fairest fabrics of her loom. There are doors tightly locked, which he has no key to open; rooms which have contained costly vessels, empty and deep with dust.

There is no other step than his, for he walks there alone; sometimes to the music of dead days and sometimes to the laughter of a little child. The petals of crushed roses rustle at his feet—his roses—in the inmost places of her heart. And beyond, of spotless marble, with the infinite calm of mountains and perpetual snow, is something which he seldom comprehends—her love of her own whiteness.

It is a wondrous thing. For it is so small he could hold it in the hollow of his hand, yet it is great enough to shelter him forever. All the world may not break it if his love is steadfast and unchanging, and loving him, it becomes deep enough to love and pity all the world.

It is a tender thing. So often is it wounded that it cannot see another suffer, and its own pain is easier far to bear. It makes a shield of its very tenderness, gladly receiving the stabs that were meant for him, forgiving always, and forgetting when it may.

Yet, after all, it is a simple thing. For in times of deepest doubt and trouble, it requires for its solace only the tender look, the whispered word which brings new courage, and the old-time grace of the lover's way."

These words are worthy to be read at the marriage altar and upon each anniversary of one's marriage.

If one man, upon being called upon to lead in prayer, would say just what he would say—and may say some day—as he stands before God, the race would have a new and thrilling experience. One has heard prayers that are mere exhortations to the people until his soul despairs.

SOUTHERN BAPTISTS AND THE CHANGING VIEW-POINT.

DANGERS AND REMEDIES.

BY E. Y. MULLINS.]

Note next some dangers. One is the danger that we may fail to recognize the real difficulties of the situation and thus fail to meet them. There is a danger that real issues will be overlooked and other false issues set up in their stead. It is important for example, that we avoid setting up a false issue between science and religion. Some writers on religion speak as if all science were of the devil. A recent philosophic defender of Christianity and a very modified form of evolution, refers to those who combat every form of development as an explanation of the world, and who at the same time identify their particular views on science with New Testament Christianity. He then goes on to say if these are the true defenders of Christianity then "so much the worse for Christianity."

To set up and overthrow a man of straw in the shape of an exploded form of scientific theory and identify such theory with science and such antagonism with the Christian spirit is not only not edifying, it is dangerous. Thousands of young men and women are coming out of our colleges and universities who are not helped but hindered by this method, and more important still the great multitudes who never entered institutions of higher learning are misled. The real and fundamental issue is between the material and the spiritual views of the world. Science and philosophy are swinging rapidly back to the spiritual interpretation, and in so doing are fighting on the side of Christianity against materialism. Men like John Fiske and William James, while not going all the way are doing and have done real service in recognizing the great spiritual facts of which Christianity is the only adequate expression. The great need then is for love of truth and for discrimination.

Another danger is that there will be a reaction to hyper-orthodoxy of a most harmful type. The man who cannot or will not think patiently through his doctrinal beliefs and their grounds, or earnestly labor to understand the real opposition to his views usually seeks to defend himself by a retreat into the extreme forms of doctrinal statement, by bold assertion merely, and by abuse of the other side. In all religious history this method has proven itself the shortest road to the production of the worst heresies. Socinianism and Arminianism were direct fruits of hypercalvinism. The modern broad church party in the church of England is the reaction against the hyper-orthodoxy of Newman and Pusey and the Oxford movement. Campbellism in Kentucky and Ohio found its chief occasion and opportunity in the extreme positions of many Baptists and Presbyterians in doctrinal statement.

A third peril is the tendency to multiply tests of orthodoxy. Among Baptists there are many questions which must be settled slowly and by discussion. Where men stigmatize each other as heretics because they fail to agree on some of the matters which are not vital there is little hope of a speedy unity and cooperation among Baptists. For writers to champion creeds and ancient Baptist tradition as one of their chief supports in one case, and decry these whenever their opponents make a similar use of them, is, to say the least, inconsistent, and on the surface looks insincere.

One of the chief perils of Southern Baptists at present is of a practical kind. It is due to the rise among us of the lawless denominational journal. Our principle of individualism has been and is one of our chief glories. It has often wrought untold mischief as well. The Anabaptist movement in Europe spent its force almost within the limits of a decade because of irresponsible misguided individualism. The movement thus lacked coherency and unity. It made shipwreck on the rock which all democratic movements have had to encounter. Our divinely originated Baptist polity and life are subject to the same danger. Nothing is so difficult of accomplishment with us as general cooperation. Nothing is so easy as to obstruct and hinder. We are always in danger of becoming a prey to the ecclesiastical agitator. We must educate our people to higher ideals. The mischief maker should be made to realize that he has no sympathizers among the constructive forces. The glory and hope of Southern Baptists are their missionary and educational movements and organizations. The obstructionist who glories in his calling has no legitimate claim to leadership among a people who are forming ranks and marshaling forces for the conquest of the world.

REMEDIES.

A few words in conclusion as to remedies for evils and abuses, wherever they exist.

The first one is argument. Intelligence and spirituality are the only ultimate standards among Baptists in all matters of expediency. What is best and what is right are the two questions which lie at the basis of all else. These can be answered finally only in the court of reason and Scripture.

The second remedy is fellowship. To trust each other, to cooperate and help, to suppress differences in the interest of a larger good—this is as truly an expression of Baptist liberty as the opposite course. The solar system is maintained in its unity and harmony by the balance of the centripetal and centrifugal forces. So must it be with our Baptist people. The centrifugal forces are always strong among us because of our strong emphasis upon individualism. We need some bond of unity. This can never be an organization or institution in any authoritative sense. No centralized authority can ever rule the Baptists. Our centripetal force must be fraternity and love in the pursuit of great ideals. The will of Christ as expressed in missionary and educational enterprises is our chief inspiration, and fraternity and tolerance of spirit alone can unite us in the pursuit of these. Parties among Baptists can easily become in effect so many denominations, when their mutual antagonisms keep them at war with each other. What boots it that they agree on great fundamentals if they constantly fly at each others throats on matters of method and organization?

In doctrinal differences among themselves also Baptists can best realize their true aims by calm and fraternal discussion, and particularly by a sympathetic effort to understand each other's spirit and point of view. Here, as elsewhere, intelligence and spirituality—or in homelier phrase, common sense and religion—are our only hope.

Our chief remedy lies in work, definite and constructive. No man can permanently rest content in an eviscerated Gospel who is engaged in a hand to hand conflict with sin as it is incarnated in actual sinners. A divine Christ and a substitutionary atonement are the essential elements of any Gospel which can redeem men. Hence evangelization and mission effort of every kind, if they be effective will fall back on the great evangelical truths. A Gospel trimmed to suit the aesthetic needs of the cultured only, may have a certain vogue in academic circles, but it cannot do the hard rough work of bringing the kingdom to pass on earth. The shortest road, then, to unity, safety, and doctrinal soundness is to be found in earnest, persistent, faithful, constructive work. This is true because such a program is in harmony with the revealed will of the Master himself.

Thoughts About the Spiritual Life.

BY REV. H. A. BROWN, D. D.

All spiritual life is the gift of God. Jesus said, "I give unto them eternal life," and the great apostle said, "The gift of God is eternal life." It is not the result of an evolutionary process having only a physical basis. That which is born of the flesh is flesh. It is the implantation of a new nature begotten by the Holy Spirit in regeneration. It is a new creation. The beginnings of our spiritual life may be so small that we are scarcely conscious of them at first. As it is in natural life so it may be in the spiritual life. Here the law of evolution asserts itself in the spiritual domain. First the seed, then the blade, then the stalk, the ear and the full grown corn in the ear. Do we not make a mistake when we refer to our regeneration as the happiest time in our life? Surely we are not like young wasps, larger at the beginning than ever after. We do not have at the first the consciousness, the spiritual apprehension, the grasp of faith, the breadth of view which come later to make our spiritual life an ever heightening and an unspeakable joy.

It is sad to contemplate that many Christians do not get far beyond spiritual babyhood. There are many cases of "arrested development" all around us. There are more dwarfs in the spiritual than in the natural world. This state of things is brought about because some Christians do not appropriate and assimilate the nourishment designed for their growth. When the Holy Spirit works conviction in our hearts and leads us to repentance and faith, we receive a new faith. The stony heart is taken away and another heart is given. This is glorious, but if we simply look back at this all the time we shall not be what we ought to be and what God wants us to be. We are to go on to perfection. The Christian life is a growing life. We need the sincere milk of the word that we may grow, then the stronger meat that we may do the larger and the greater work. At first, we see "men as trees walking" then we have the closer view, the larger conception, the broader horizon. The mustard seed planted in the garden becomes the great tree with waiving branches, and the leaven in the meal influences the whole lump. Our imaginations, our thoughts, our desires, our plans, our words and actions all become subject to the law of Christ. At first Christ occupies one room in the heart and all the others are closed and dark, but in the growing process all the windows are opened and the doors are spread and the pure air and warm sunlight of His presence are felt everywhere. Christ is enthroned and our whole being acknowledges his righteous rule.

In the spiritual life a standard of character is maintained. We hunger and thirst after righteousness. It may not be easy to define hunger or describe thirst, but if we have ever experienced them we know it. We may not hope to be all that God wants us to be in the spiritual realm if we do not have intense longings after righteous living. The kingdom of God and His righteousness are sought first. Before the heart is set on the accumulation of wealth, before the preservation of bodily health is made the chief concern, before earthly pleasures are eagerly sought we determine to do right if the heavens fall.

A standard of uniform excellence in the spiritual life cannot be preserved without constant watchfulness. "Watch and pray lest ye enter into temptation." "Let him that thinketh he standeth take heed lest he fall." One of the chief characteristics of the spiritual life is its abounding fruitfulness. We glorify Him not so much by professing His name as by "bearing much fruit." Christ is willing for men to judge His people by their fruitbearing. The corrupt tree does not bring forth good fruit. If we do not love God and our brethren and the world well enough to make an effort to bring it to Christ we are not bearing the fruit of the spiritual life. If we are not meek and gentle and tender to our loved ones and towards them that wander away we are not as fruitful as we might be. Our lives may be fragrant as a garden of roses or as an orchard laden with mellow fruit. When the woman broke the alabaster box and anointed her Lord the fragrance filled all the place. There is a blessed aroma that goes out from every loving deed done in the Master's name and for His sake.

"Consider the Lilies."

They have a lesson for us today. Christ is risen and pointing to the lilies he shows us a beautiful similitude of the great mystery. All the winter they have been dead and hidden in the cold earth, but the time has come for them to manifest their glory. "No sooner does the warm sun of the springtime shine on their graves than they rise into sudden life and beauty and every seed takes its own peculiar body. Even so is the resurrection of the dead."

With Christ in the vessel I smile at the storm.—John Newton.

Mrs. Mariah Southerland Parham, 1841—1903.

BY REV. A. D. MCPHAIL, D. D.

On the 26th of January this excellent woman passed from her home in Henderson into "the house not made with hands, eternal in the heavens." It was the passing of a gentle, but bright and heroic spirit, the closing of a life which through all its vicissitudes illustrated the ideals and methods of the best civilization that the world has ever seen. To the people of the town who, for thirty-seven years had watched the unfolding of her beautiful character and the achievements of her noble life, her death came as a personal bereavement. In many other parts of the State, and in other States of her beloved South, there was sorrow for her removal. In the church which she loved so tenderly and for which she labored so wisely and faithfully, they mourned for her as a mother in Israel. She is worthy of a foremost place among the saintly women whose names adorn the annals of North Carolina.

Through her father, Mrs. Parham came of an old English family, the Southerlands, who in colonial times settled in Bute, now Warren and Franklin Counties, and in Duplin. They were a sturdy, fearless, persistent people, having the characteristics of the race from which they sprang. They were ardent patriots during the Revolution, and some of them did honorable service as soldiers in that struggle. Ransom Southerland was the Representative of Warren County in the Legislature of 1790.

The work of the Baptists in Bute, now Warren County, began about 1740. It was aggressive and successful from the first, and the Southerlands, with other leading families, were drawn into it.

The year 1830 marks the end and the beginning of an era, for the Baptists of North Carolina. In the State Convention they found what they had been seeking for thirty years; a channel through which the churches could co-operate in the largest possible work for missions, education and benevolence. Against this forward movement of the denomination a faction had been gathering in opposition for ten years or more. Its virulence and strength cultimated in the Kehukee Association, which then included the territory lying between the Seaboard Air Line Railway and the Albemarle Sound in one direction, and the Roanoke and the Tar River in the other. Nine churches of this body, unwilling to obey the behests of intolerance and exclusiveness, withdrew and organized the Tar River Association, which, for seventy-three years, has been moving forward with a swifter pace and a widening sweep in every department of Christian activity. James Southerland, grandfather of Mrs. Parham, was chosen moderator of the body. He was a member of the church at Allen's, now Brown's; and his home, which is stilled owned and occupied by one of his grand-sons, was eight miles east of Henderson. He was the most influential layman in the new movement. He was kin to the Mercers of Halifax County and of Georgia, and was greatly beloved by Willoughby Hudgins, who, besides being the pastor and close friend of Nathaniel Macon, was accounted by his brethren the ablest preacher among them.

Of the four sons of James Southerland, the eldest was an accomplished and successful physician, who settled in Mobile, Ala. On his death, his widow returned to North Carolina and died a few years ago at her home of her sister, Mrs. Susan Smith, in Scotland Neck. Samuel Mercer, the youngest son, married Miss Lipscombe, of Brunswick County, Va., and in 1840, removed to Gainesville, Ala., remaining there until Maria, his eldest child, was two years old. Then he settled in Mobile and engaged in business as a cotton factor. In that delightful city of the old South, delightful still, three other children, a son and two daughters, were born. All the agencies which make for the building up of lofty character—the home, the church, the school, the social circle—were there in a high degree of perfection. But as the years were on the father, desiring a larger field for his business plans, removed to New York, intending that his family should join him a little later. They had made their way to North Carolina, and were tarrying among friends in Warrenton, when the storm of war burst on the land. The father waited in New York, hoping against hope, but finally joined his family. It was only to die. The son who had entered the Confederate service as a lieutenant in the 46th Regiment N. C. troops, came to be with his father in the last illness, but died himself soon afterwards. It was now the story of so many Southern homes in those dreadful years: the oldest daughter taking the place of bread-winner and manager for the household. In this case there was neither shirking nor repining. Of those who attended the Baptist State Covention at Warrenton in 1864, some are still living, and they retain pleasant memories of Miss Southerland; the charm of her beauty, the grace of her manner and the sprightliness of her conversation. By her labor as a teacher, she was able to make a home for those who looked to her for guidance or support.

In 1866 she married Captain Samuel Parham, a gallant officer during the war, and at the time of his marriage, a successful man of business in Henderson. There was a brief season of prosperity; then financial embarrassments followed by disaster: then the brave soldier entered into the rest which is prepared for those who have fought a good fight and finished their course.

Once again Mrs. Parham girded herself for the burdens which she seemed to leave behind her with her marriage: heavier than ever, since it was to provide for the maintenance and education of six children, five sons and a daughter; and this by her own labor.

Again her fine education, her splendid intellect and her lofty spirit bore her through. Returning to her favorite occupation she achieved a reputation as a teacher, and what is far better, a home for her children and adequate training for the business life. Though straitened at first, there was no happier home in all Henderson, because there was not one that was presided over by a purer, braver spirit. Through her father she inherited the clear insight of practical things, the courage which dares to do and to be right, and a perseverance which is usually a prophecy of success. There came to her, through her mother, a touch of the Huguenot. Many of her traits were French—the talent for homemaking, the power to do the most and best with small means, the promeness to see the bright side of things, the courtesy and tact which never fail. From both parents there came to her a strong religious nature which had been quickened by grace and strength by cultivation. Through all the changes of life she was perhaps foremost in all the work of her church. The illness which ended her life was hastened by attending a meeting of the Missionary Society when her strength was unequal to it. And there was in her a large-heartedness which interested her in the greater work of the denomination and also kept alive to the last her zest for literature and music, and for all that made up the busy life of the town. Her burdens were made lighter by the growth of her children, and her joy was greatly increased as she beheld her sons succeeding in life and holding places of honor in the world of business. They did what they could to make life easier and more pleasant for her. They were planning larger things for her when God took her to Himself.

This sketch has extended beyond the limits usually allotted to such papers, but there are reasons for it. To understand the struggle which was made by the South during the four years of war and the drearier years which followed, one must know the part which was borne by the Southern women of that time. Adequate provision has been made for preserving the memory of the men and their noble deeds. It is done in monument and statue, in story and song, in eloquent orations and ponderous histories. But scant record is made of the sublimer heroism and the greater victories of the Southern women of that time. It is only as we contemplate their trials and triumphs that we can fully appreciate the South and her history. The old Romans of the later Apostolic age were wont to exclaim, "Ye gods, what women these Christians made."

REV. THOMAS HUME, D. D., LL.D.,

Professor of English in the University of North Carolina—a man whose life has counted much for the upbuilding of the Baptist denomination in North Carolina.

Prayer the First Requisite.

In our estimate of spiritual values, in the way of means to an end, prayer should be held paramount. The sermon is for edification. Prayer is more manifold in its objects. It aids communion with the Father, promotes Christian fellowship, and secures the gift of the Spirit and His infilling, without which our teaching and preaching is of little or no avail. The Holy Spirit is given in answer to prayer. So prayer is the chief means whereby the great essential spiritual force is made available to both the teacher and preacher. Rev. G. Campbell Morgan, formerly of London, England, and who resigned his charge there to take up the work of the late Mr. Moody at Northfield, Mass., does not regard his own rare gift of a pulpit orator as of fundamental importance in his own or any preacher's work. The inward spirit and attitude, he says, are the really necessary attributes for a leader to acquire. To illustrate this, he tells an anecdote of Joseph Parker, the well-known London clergyman. "The great preacher came over to my church one day," he said, "and we fell to talking about the needs of the church for young men, and how to train them to teach and preach. Dr. Parker rose from his chair and, pacing up and down the room, declared, 'I tell you, for my part, I would rather show ten men how to pray than one hundred men how to teach or preach.' This is the really important thing."—Christian Intelligencer.

In a car a small boy was observed to be suddenly agitated. Soon the conductor asked for fares. When he stood before the small boy, there was a slight pause, and the passengers were surprised to hear the following: "Pleathe charge it to my papa; I've thwallowed the money."

Fragrant Messages.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.—Christ Jesus.

I hope for a resurrection, not from any power in nature, but from the will of the Lord God Omnipotent, who made nature and me. He created man out of nothing, which nature could not do. He can restore man from the dust, which nature cannot. And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ.—Charles Reade.

God, who made the first man out of dust, can make our bodies again out of the dust. One of the old saints, St. Chrysostom, explains this very well. He says that when we pull down a house in order to rebuild it, or repair its ruins, we take the inhabitants out of it lest they should be injured by the rubbish, and we find them some other dwelling till the house is rebuilt and beautified. So when God perceives our worn-out body, all falling to pieces from sickness or old age, he calls out our soul and takes it to some part of His great kingdom, and when the time comes He will place our soul back again in a restored and beautified body.—P. M. in "Holy Days."

The Resurrection Flower.

There is a plant food in sandy deserts called Anastatica, or the resurrection flower, from a remarkable power of recovery which it has. When it has flowered its leaves drop off, its branches become hard and dry, and the plant in a little while is seemingly dead. But as soon as it touches water again it gradually expands, its leaves unfold and life returns. It is a parable of the life returned from the dead; an illustration of the resurrection.

News Notes.

....Renew your subscription before the summer months come on.

....Hickory Baptist church has organized a lively Young People's Union.

....Rev. W. V. Savage is aiding Pastor Craig of Rocky Mount in a meeting.

....We have quite a list of people who are coming to the Mid-summer meeting.

....Rev. C. W. Duke is aiding Pastor Kesler in a meeting at Scotland Neck.

....June 5th Island Creek Baptist Church will celebrate her 100th anniversary.

....The American Baptist Anniversaries will take place at Buffalo, N. Y., May 18-20.

....On account of a mistake our order for Anti-Saloon League literature has been delayed.

....It is expected that the Baptist schoolmen of North Carolina will have a conference at the Mid-summer meeting.

....If you have a Union meeting program to send in, send it this week. It does no good to print them at the last moment.

....The Gattis-Kilgo case came up for trial at Oxford last week, but upon affidavit by Dr. Kilgo that he could not get justice in Granville, it was ordered removed.

....Rev. John C. Hocutt gives the following notice: "The Union Meeting of the Mount Zion Association will convene with the Second Baptist Church in Durham, May 29-31."

....The April number of the Wake Forest Student is excellent. We doubt if it has been surpassed in North Carolina College journalism. Every son of the College should take this magazine.

....We regret to hear that that stalwart preacher and noble man, Rev. T. M. Honeycut, is very ill. He has done a great work, and in his illness be may be assured of the lasting honor of the brotherhood.

....The Conference at Richmond for Education in the South was largely attended. Profesors Poteat and Carlyle represented Wake Forest, and they spoke enthusiastically of the Conference.

....Brother Holloway reports that Pastor A. C. Upchurch is doing as good work at Method as has been done there in thirty years. Every one is delighted. Brother Upchurch is a most promising young man.

....Mr. Andrew Carnegie gave $1,500,000 on April 25 for a Temple of Peace at the Hague, Holland. The world's tribunals will meet in this Temple; and it will eventually become the seat of world legislation.

....Rev. J. R. Edwards, who ought to be in the North Carolina pastorate, has accepted a call to Oil City, Pa. He has been preaching near Brooklyn, N. Y. We enjoyed very much a recent visit from him. His brother, Rev. O. T. Edwards, is a familiar figure in the Sandy Creek country.

....Rev. Geo. W. White writes: "We hope to do more this year at Rockyhock than any year in the history of the church. Last Sunday the church pledged very liberal to Home and Foreign Missions, and also decided to build a new house of worship that will do credit to our denomination. We have for our pastor Rev. T. T. Speight, who is a natural-born preacher, and the soul of good humor. The church has recently given largely to the Educational Fund also."

....Southern Baptist Convention at Savannah, May 8. Y. P. meeting May 7. Woman's meeting May 8. Come.

....The meeting in the Raleigh First church has gone on successfully notwithstanding the weather. The meetings have been well attended, there has been much interest, and a number have embraced Jesus as Savior.

....The Higher Criticism is advertising for suitable hymns. "There is," says Rev. Dr. Bacon, one of the leaders, "a great opportunity here." But the higher critics are not singers. We fear they will have to use the old ones for a long time yet.

....The dedication of the Franklinton church was appointed for Sunday, but was postponed until June on account of the rain. Rev. Dr. J. W. Lynch, who had been engaged to preach the dedicatory sermon, was present and preached.

....Rev. J. F. Love writes from Little Rock, Ark.: "I see that Brother Graves has arrived at Wadesboro. I congratulate him. There is no better church in North Carolina, if there is another so good. The lines have certainly fallen to Graves in pleasant places."

....Last week Rev. R. J. Bateman closed a series of meetings in the Raleigh Fayetteville Street church. He proved an acceptable and effective preacher and won many to the cross. Our people shall be glad to see Brother Bateman in Raleigh again. He is a very promising man.

....Russia appears to have resolved to maintain her control of Manchuria in spite of her assurances to the contrary. If she shall persist in this course, it may provoke international war. The United States and Great Britain will not stand by and see Russia acquire this great Chinese province.

....The Asheville correspondent of the Charlotte Observer reports in one letter that the Democrats have "fused" with the Republicans and also that the Anti-Saloon League has "fused" with the Republicans. The Republicans have suddenly become most extremely popular and accomodating. We hope that each report is incorrect. Certainly if the Democrats deny the right of the Anti-Saloon League to "fuse," they themselves should in honor refuse to "fuse."

....Rev. L. B. Warren writes from Ocala, Fla.: Dr. J. L. White, of Macon, Ga., has closed ten days meeting with us here. Packed houses, universal interest, between 125 and 150 confessions, between 70 and 80 additions to date, many more coming and many going to other churches. Thank God for Dr. White. A power in the pulpit, a power in the home, a power in the closed place with Him. The result of meeting gives us about 200 additions in thirteen months of present pastorate."

....The fiscal year of the American Baptist Publication Society closed March 31st. The annual report will disclose the following facts. In the Publishing Department the sales aggregate $709,656.28, an increase over the previous year of $14,771.10. In the Missionary Department the receipts from all sources amount to $121,713.90, an increase over the previous year of $12,103.67. There has been a considerable enlargement of missionary work, but the debt of last year has been reduced $2,660.33. For Bible work $13,359.31 have been received during the year, an increase over the previous year of $2,981.88. There has also been a substantial addition to our annuity funds. The total amount received from all sources will aggregate over $900,000.

....Rev. J. W. Cobb, of the Recorder staff, has planted fifty acres in cantaloupes. One would think that he aspires to supply the whole world. He is very happy in his expectations. We are not strong on arithmetic or agriculture, but we figure that our brother will have about 612,500 melons on his hands this summer. He will not canvas much for the Recorder until the fall. But Brother Farmer and Brother Thomas will keep the line straight and lengthen it a bit here and there.

....We are glad to print the following note from Rev. C. J. Thompson, pastor Durham First church: "We had a fine temperance meeting in Durham on Sunday afternoon, addressed by Mr. McCall, the ex-Mayor of Charlotte, N. C. We closed a series of meetings in our church on Sunday night, which had been in progress for two weeks under many disadvantages from rainy weather. Yet we had a good meeting, with some fifty professions of faith, and twenty-nine received for baptism so far."

....Rev. J. C. Havnaer writes from Petersburg, Ind.: "I am now pleasantly located up here. Am enjoying my work; have had 75 additions to my church within the last 10 months. God is using me for His glory. Baptists are less numerous and not so loyal up here as in North Carolina, and the South in general. Less than 58 thousand in this State. There is no bar to a Southern boy's success in the North now, the dark days of the sixties are in the background. I have many chosen friends here who were once, but not now, bitter enemies to the South."

....Evidently there are women in our State who know how to edit a Home Circle Department. The last several editions of the Recorder have been to us perfectly refreshing in this respect. We hope others will try their skill in preparing copy. We will present to the woman who sends us the best copy in any month a worthy book. We also desire our women friends to supply copy for the Children's Page, and will offer a similar prize for that department. Moreover, if you have read anything that particularly pleases you and will send to us, we shall be delighted.

....Rev. H. A. Brown, D. D., writes from Winston-Salem: "We have had a successful meeting. Rev. W. H. Wilson, of Madison, was with us twelve days. He preached the gospel in the fulness of the Spirit and with great power. The attendance was large throughout the entire meeting. More than forty persons made a profession of faith in Christ. Many had the joys of salvation restored. Sixteen stand approved for baptism, and others will follow. There are some who will join other churches. Brother Wilson will always have a large place in the affections of all our people. There are few men who are more effective in helping both church and pastor.

....We find that the recent General Assembly added two strong Baptist laymen to its list of State officers: Mr. J. D. Moore, as director of the Institutions at Raleigh for the Blind and Mute; and Mr. J. M. Forehand as director of the State Board of Agriculture. These are strong men. Brother Moore is the leading spirit in the management of five cotton factories, and is a Christian business man of the first order. Brother Forehand is a farmer who has achieved wonderful success, having by his own labors accumulated a very large estate. He is a typical representative of the Chowan country, and his great frame and kindly manner are familiar to all who attend the Chowan meetings. If such men as these shall manage the State's affairs, honest men, successful men, intelligent men, there will be nothing more to be desired.

....The Southern Baptist is a new and likely looking Florida paper. The Baptist Witness of Florida says that it is the organ of Mr. Stetson, who having preferred charges against President Forbes of Stetson University, Deland, Fla., is now being sued by that gentleman for a pretty sum. So we are to have another Baptist war with newspapers as centers of the conflict, the civil courts for umpire, and the human race for spectators—not to mention "men and angels." One day we shall all not only be Baptists but we shall also be civilized; not only Christians, but actually decent.

....The sketch of the late Prof. C. C. Crittenden, of Wake Forest College, shows what a loss our College has sustained in his death. On a visit to the College Sunday we heard on every hand praises of him. He had grown rapidly in the esteem of students and fellow-teachers and was just coming into his larger work. He had already taken hold upon the educational forward movement in this State, and State Superintendent Joyner had planned to put a large amount of Institute work in his hands. The Recorder extends sincere sympathy to his sorely bereaved loved ones.

....Secretary Mabie sends us a statement of the financial condition of the American Baptist Missionary Union, at the close of the year, March 31. Three years ago there was a deficit amounting to $111,041.12, which had been reduced, last year to $35,437.12. This indebtedness has been fully provided for, and the donations of the past year for the regular work exceeded those of the year before by $11,116.21. This may be regarded as a most gratifying report; but our joy is somewhat chastened because still it has been needful to incur other indebtedness to the amount of $21,000. This grows largely out of the necessity and opportunity of sending out twenty new missionaries during the year, calling for an additional outlay of $39,000. Altogether, the receipts in donations for the year were nearly $47,000 in excess of the year before. It is evident, as Dr. Mabie says, that "missionary interest and missionary benevolence among us is slowly but steadily increasing." It is also apparent that to keep pace with the progress of events and for the occupancy of opening fields, our offerings to the cause of missions may be largely increased from year to year.—Journal and Messenger.

....Rev. A. A. Butler writes from Beaufort: Thinking that a word from the far east might be of interest to some of the brethren, I write these lines. On last Sunday night we closed a good meeting in our church. I began on the fifth Sunday in March, and preached for a little more than a week. Then Bro. Geo. N. Cowan, of Kinston, came and preached with great power for eleven days. Brother Cowan is an ideal pastor-evangelist, possessing some rare gifts along this line. He is in every way a safe, sound gospel preacher. Last Sunday I received nine into the church—eight by baptism, and one by restoration. Our Sunday-school has grown considerably recently under the leadership of our efficient Superintendent, Bro. M. L. Davis. Progress here will necessarily be slow; but I must confess that the good Lord has blessed us beyond our expectations. I think now we all feel encouraged to "expect great things from God,and to attempt great things for Him." The Union meeting of the Atlantic Association will convene with the Beaufort Baptist church the fifth Sunday in May. We hope to have the editor of the Recorder, and a shower of visiting brethren with us on that occasion.

....Rev. W. N. Flanders will begin a meeting at Dallas, N. C., on fourth Sunday. Bro. Fred N. Day, of Winston, will do the preaching. Brother Flanders is expecting a great meeting.

....Rev. W. F. Watson is urged to accept the call to the first Baptist church at Monroe by the brethren of that church. He is reluctant to leave Gastonia, but believes the Lord is in the call; so he will accept the call. The work has greatly prospered at Gastonia under Brother Watson's ministry. The new house of worship is one of the most convenient and beautiful churches in the State.

....Rev. Geo. P. Harrill writes from Thomasville: "Rev. J. E. Hutson, of Richmond, Va., will begin a series of meetings with us at the Thomasville church on the first Sunday in May. We have recently received five by letter and three for baptism. We have two awaiting baptism at the Orphanage church. I want to express my thanks to Bro. Livingston Johnson for his recent articles in the Biblical Recorder on The Gospel Ministry."

Commencements.

Catawba College. May 17-21. Newton. Baccalureate sermon by C. B. Heller; alumni address, H. A. M. Holshauser; annual address, Conrad Clever.

Leesville High School. May 21-22. Annual address by Gov. C. B. Aycock.

Rowan Normal and Industrial Institute. April 19-20. Commencement sermon by Rev. J. Q. Adams, D. D.; annual address by Rev. A. C. Barron, D. D.

Wakefield Classical and Mathematical School. May 14-15. Annual address by Hon. F. S. Spruill; annual sermon by Rev. Dr. W. C. Tyree.

Delegates to Southern Baptist Convention.

F. P. Hobgood, Oxford; S. McIntyre, Lumberton; W. C. Barrett, West Durham; J. W. Bailey, Raleigh; L. Johnson, Raleigh; A. H. Porter, Orton; J. G. Pulliam, Lenoir; J. C. Walker, Cary; T. E. Skinner, Raleigh; C. J. D. Parker, Durham; R. A. Hedgepeth, Forest City; A. M. Croxton, Monroe; N. B. Broughton, Raleigh; J. N. Tolar, Mt. Olive; A. L. Betts, Warsaw; W. A. Therrell, Asheville; A. R. Love, Hendersonville; J. D. Larkins, Clinton; N. S. Jones, Burlington; T. J. Taylor, Warrenton; J. H. Rich, Greensboro; H. M. Ingram, Pekin; B. W. Spilman, Kinston; J. E. Hocutt, Bethel; O. J. Peterson, Lumberton; O. P. Meeks, Rowland; N. C. Cobb, Clear Run; M. A. Wood, Marshall; L. M. Curtis, Ahoskie; H. C. Moore, Chapel Hill; C. N. Duke, Elizabeth City; J. C. Caddell, Raleigh; B. W. N. Simms, Waynesville; B. L. Hoke, McAdensville; W. C. Tyree, Raleigh; R. N. Simms, Raleigh; R. T. Vann, Raleigh; C. J. Hunter, Raleigh; J. W. Lynch, Wake Forest; C. E. Taylor, Wake Forest; N. A. Shelley, Beulahville; A. B. Earley, Aulander; J. N. Stallings, Salisbury; S. J. Porter, Fayetteville; W. S. Ballard, Clarkton; S. J. Beeker, Leaksville; J. H. Tucker, Asheville; W. C. Stradley, Asheville; W. F. Watson, Gastonia; C. J. Thompson, Durham; C. D. Graves, Wadesboro; J. S. Hardaway, Oxford; E. S. Pierce, Currituck.

Cures Nervous Dyspepsia.

Horsford's Acid Phosphate, the ideal stomach tonic and nerve food, banishes the depression, dejection disturbed sleep caused by disordered digestion. Builds up the entire physical system.

Prof. C. C. Crittenden.

To our College, our community, and our State has come a loss that will be felt more and more as the true worth of the man whose death is the occasion of it shall be better known.

Prof. C. C. Crittenden in his brief connection of three years with Wake Forest College had come to be a distinctive force in its life and work. Placed in charge of a new department, whose creation was an experiment, and in the judgment of many an experiment of doubtful propriety, he was not slow in discovering the limitations and the possibilities of the situation. With high ideals, a determined purpose, and the energy of a man all alert, he sought the way of least resistance and along this pushed the work with widening track and increasing momentum. The best proof of the ability and wisdom of the man is the result reached in so short a time; for the School of Pedagogy at Wake Forest is now a recognized factor in the educational work of our State.

Professor Crittenden's work in the department of Physical Culture has been marked by a spirit of adaptation and a chastened enthusiasm that have resulted in the establishment of the department on a dignified plane. Accomplished in athletics himself, he might have devoted his time to instruction in the performance of feats. What he did, however, in this way was done mainly to secure an interest that would help him in the more important work for which he conceived that the department existed, that of instruction looking to the healthy physical development of each individual. There are those who took advantage of the skilful and faithful training given with this end in view who will ever gratefully testify to its priceless value.

In the cause of popular education Professor Crittenden was an ardent worker. His interest in the schools of the community, white and colored, was genuine and practical. Only today a prominent colored man remarked to the writer that he could not help reckoning the death of Professor Crittenden a personal bereavement, as he thought of the help and sympathy his people have received from so wise a man. In every movement having to do with enlargement or improvement in matters educational he took the liveliest interest and was to be found with his shoulder to the wheel.

In the lecture room Professor Crittenden was at his best. Patient and painstaking in the acquisition of facts and materials, he evinced skill in their grouping and presentation, and was never dry or uninteresting.

This talent he used to good purpose as a teacher in the Sunday-school and in other spheres of Christian work.

It looks to us as if a singularly useful and noble life has been cut short. But not so. Our Lord is saying: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

W. B. ROYALL.

Wake Forest, N. C., April 25, 1903.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

14 West 114 St., New York City.
Oct. 5th, 1901.

Dear Sirs: "I had been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it, had it not promised a sworn guarantee with every bottle of your medicine, asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases, with the same good results."

With many thanks to you, I remain,
Very truly yours,
ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sedi-

ment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTICE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in The Biblical Recorder.

To keep your home free from bugs and insects, use

Death Dust

Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not mailable.

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Southern Girl SHOES.

THE BEST SHOE IN AMERICA FOR $2.00

TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO. LEADING SHOE MANUFACTURERS OF THE SOUTH. LYNCHBURG — VA.

Home Circle.

[The Home Circle for this week is supplied by Mrs. C. T. Cashwell, of Ashpole. Our friends are invited to send either single articles, poems, etc., for this Department, or to send the Department complete.—Editor.]

Papa, What Would You Take for Me?

She was ready to sleep and she lay
on my arm,
In her little frilled cap so fine,
With her golden hair falling out at
the edge,
Like a circle of noon sunshine,
And I humm'd the old tune of "Banbury Cross,"
And "Three men who put out to Sea,"
When she sleepily said, as she closed her blue eyes:
Papa, what you take for me.

And I answered, "A dollar, dear little heart,"
And she slept, baby weary with play,
But I held her warm in my loving, strong arms
And rocked her and rocked away.
Oh, the dollar meant all the world to me,
The land and the sea and the sky,
The lowest depth of the lowest place,
The highest of all that's high!

All the cities, with streets and palaces,
With their people and stores of art,
I would not take for one low, soft throb
Of my little one's loving heart;
Nor all the gold that was ever found,
In the busy wealth-finding past,
Would I take for a smile of my darling's face
Did I know it must be the last.

So I rocked my baby and rocked away,
And I felt such a sweet content,
For the words of the song expressed more to me
Than they ever before had meant,
And the night crept on, and I slept and dreamed
Of things far too gladsome to be,
And I waken'd with lips saying close in my ear,
Papa, what would you take for me?

—Eugene Field.

What the Plodders Accomplish.

If we were to examine a list of the men who have left their mark on the world, we should find that, as a rule, it is not composed of those who were brilliant in youth, or who gave great promise at the outset of their careers, but rather of the plodding young men who, if they have not dazzled by their brilliancy, have had the power of a day's work in them, who could stay by a task until it was done, and well done; who have had grit, persistence, common sense and honesty.

It is the steady exercise of these ordinary, homely virtues, united with average ability, rather than a deceptive display of more showy qualities in youth, that enables a man to achieve greatly and honorably. So, if we were to make a forecast of the sucessful men of the future, we should not look for them among the ranks of the "smart" boys, those who think they "know it all" and are anxious to win by a short route.—Success.

A boiler without water will raise no steam. So with good principles: they will amount to nothing if not practiced.—Exchange.

Suggestions to Young Mothers.

"I do not remember that my mother ever kissed me," said a poor woman, who was rearing her own children in the same loveless fashion.

The mother was a farmer's wife, not, in this case, overburdened with work.

The home was comfortable and well furnished, but the children were already beginning to complain that it was "so dull" at their house that they hated to have vacation come.

The mother fed and clothed her children well, and there ended her care for them.

To caress and play and be merry with them, would have seemed to her absurd.

A safe rule to follow, when punishment is necessary, is to place the little offender on a chair until the parent has time to think the matter over; then talk with him, showing where he was wrong and why he ought to be punished.

Let us try to be merry with our children. "Mother," said a little girl, who had been away on a visit, "they are the laughingest folks at Uncle John's. Why don't we laugh more?"

At least we can smile. Keep a smile-box, the daintiest one you have, and when everybody is good-natured and happy pass it around; have each one smile in it, then shut it up. Cloudy, rainy days will come, and frowns and pouts predominate; bring out the smile-box, pass it around, and before it has completed the circle, each one will have helped himself to a smile.

Smile with refusal—it will make the refusal easier to bear. That was a beautiful compliment which a little four-year-old gave to his papa: 'Papa, your face is just like Jesus."

My ideal woman—still a thousand miles ahead—is never impatient or irritable, but firm, intelligent, devout, and loving, with sympathies and interests broad as humanity.

My ideal woman, too, always uses her company tones at home, or in speaking to her little ones. She makes it a rule to give some part of every day to the children.

It is not best to keep all that is hard from the children. Let them know some of your cares and difficulties—it will make them thoughtful and unselfish.

The mother who could not understand "why" her daughter was so "selfish," unwittingly gave the reason when she said, "I have always done everything for her ever since she was a baby.'

Do everything for your children, gratify all their desires, and in ninety-nine cases you have reared thoughtless, dependent, selfish creatures, who, if not a positive curse, cannot be a blessing to the world.

We must not wait till our children are in their teens before we teach duty. It should begin with the first "Don't."

Above all let us mothers be exceedingly careful to speak only the exact truth to our children in answering their queries, whether it be "Where does the baby come from?" or "What makes the seed grow?"

The child's legitimate questions as to its own beginning, and its own beautiful little body, should be and can be so truthfully and delicately answered by the wise, loving mother, that only pure and God-made associations will be connected in his mind with all that pertains to creation.

Here is the mother's golden opportunity to bind to her with links of mutual confidence the precious little hearts entrusted to her keeping.

The child must be taught and made strong, and kept pure from within. A bad school-mate can in ten minutes break the white stemmed lily of innocent ignorance.

The little minds and hearts take in far more than we think. Let love, firm, tender, patient, and wise, be the key-note of the family life, and in each house heaven will be already begun.—M. A. Waddell Roger, in The Household.

Start at the Bottom.

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed to graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" said the man of millions.

"I would like some sort of a clerkship."

"Well, sir, I will take your name and address; and should we have anything of the kind open, will correspond with you." As he passed out he remarked to his waiting companion: "You can go in and 'leave your address.'"

The other presented himself and his papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called for a superintendent. "Have you anything to put a man to work at?"

"We need a man to sort scrap-iron," replied the superintendent, and the college graduate went sorting scrap-iron.

One week passed, and the president, meeting the superintendent, asked: "How is the new man getting on?"

"O," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management at a salary represented by four figures, while his whilom companion was maintaining his dignity as "clerk" in a livery-stable, washing harness and carriages.—Christian Neighbor.

Don't Look at It.

I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog, and say, "No," and the dog knew he must not touch it. But he never looked at the meat. He seemed to feel that if he looked at it the temptation would be too strong; so he always looked steadily at my father's face.

A gentleman was dining with us one day, and he said, "There is a lesson for us all. Never look at temptation. Always look away to the Master's face."

Yes, this is the old way; do not look at temptation. "Avoid it, pass away." When the thought of doing wrong in any way comes into your heart, however small a thing it is, you may be sure it comes from Satan; so do not look at it, but look up at Jesus and ask him to keep you and make you more than conqueror over every temptation, through Him that loves you."—Selected.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

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have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

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And greater still, if possible, is the wonderful record of cures of torturing, disfiguring humours among infants and children. The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and blood. Infantile and birth humours, milk crust, scall head, eczema, rashes and every form of itching, scaly, pimply skin and scalp humours, with loss of hair, of infancy and childhood, are speedily, permanently and economically cured when all other remedies suitable for children, and even the best physicians, fail.

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Young People's Page

His Black-Eyed Susans.

He was going to the country—to the real wood-and-fields country—for the first time in his life. He had been to the park many a time; but a boy who was a sort of chum of his, and who had spent a summer off in the country somewhere, was always running down the park, and telling Jack that it was nothing but a big front yard anyhow. "Jes' wait till yer see the wheat-fields rollin' like the bay with the tide comin' in, and the red and white cows lashin' their tails at the flies, and the fish skippin' in the water like 'twuz a ballroom floor, and the berries hangin' black along the roads, and apples tumblin' in the grass, laughin' at yer. Go 'long, Jack! Don't say park to me; it makes me kind of sick.

And now Jack was going to see it for himself. This is the way it happened. He was selling his very last paper that evening, when the gentleman who bought it—an old customer of the boy—took a sudden, keen look at him, and said: "See here, Jack. Come along, and I'll take you out to the country with me for a night."

Jacked looked at his bare feet, his ragged trousers, his not over-clean shirt, and hesitated. "Come along," said the gentleman; "they don't care anything about clothes in the country."

But when Jack saw the carriage full of white-dressed children waiting for them at the station, he thought Mr. Sutro was mistaken. However, the children were delighted to see Jack; and the littlest tot of all cried to sit next to the newsboy, and talked to him all the way in a baby lingo which he could not at all understand, but which was very sweet.

What an evening it was to Jack! The Sutro children, who were in the country all of every summer, were highly amused at Jack's city greenness about everything. They drove him about in the donkey-cart. They walked through the woods in the twilight; and, long after the moon was making lace paterns on the porch floor, the whole party, even Josephine, were tumbling about on the grass.

Jack's first thought, when a gentle shaking brought him back from his night's sound sleep, was about the flowers he had seen in the fields the evening before. He wondered if they would let him pull some; but he was a gentlemanly fellow, was Jack. He did not like to ask for them.

After a hasty breakfast, which the hungry boy thought fit for a king, they were to start for the station, all the children piling into the carriage as before.

"Couldn't I get out and pull a few of them fellows?" asked Jack, pointing to some splendid "black-eyed Susans" growing among the tall weeds in the fence corners.

"Oh, why didn't I give you some roses and geraniums?" cried Maud, the gentleman's ten-year-old daughter.

"I'd ruther have them there," said Jack, eagerly. And, with his watch in his hand, Mr. Sutro gave them two minutes to get a handful of the yellow flowers.

It was only a handful, but Jack gloated over them on his way back to the city. They seemed to loosen his tongue, and he chattered of his home and all his belongings.

"Won't they look jes' dandy, though," he said, "when marm puts 'em in her chaney jars? My stars! We'll feel like we was quality! We'll make out we's jes' been off fur a trip, and brung these here along back." And the boy laughed at his own conceit.

When they reached town, Jack's friend took him on the street car with him, and smiled to see the dignified air his bare legs took on, swinging from the seat as a paid passenger, instead of springing in and out on the chance of paper-selling.

On the same side of the car with Jack was that most pitiful of all sights, a hump-backed child. She eyed his bunch of "black-eyed Susans" longingly, hungrily. Hardly once did she take her eyes off them. The boy looked at his flowers, and then at the child, whose poor mother was, perhaps, taking her then to a hospital for treatment.

Mr. Sutro wondered if he would offer to share them with her, and was disappointed that he did not; but he did not know his little gentleman. Jack knew pretty well where she would be going, and he would get off first, and he didn't like to be thanked for things.

Mr. Sutro was half-inclined to suggest to Jack that he should give the little pale-faced girl a few flowers: but he was very, very glad he did not; for, when Jack got up to leave the car, after an awkward speech of thanks to his friend for his "good time," he darted up to the child and laid in her lap his whole bunch of "black-eyed Susans"—his whole treasure, the only flowers he had ever had a chance to pull for himself in all his life!

"Who's that chap, Sutro?" asked an acquaintance.

"He's a friend of mine," said the gentleman—and his voice sounded a little husky—"a friend of whom I am proud."—Christian Register.

Useful Scot.

"A real good dog he is, and useful too; does his work just like a man!"

Hearing this about a dog excited my curiosity, and being desirous of knowing more, the speaker kindly gave me the history of "Useful Scot."

His master living some miles away from a railway station, often wondered how he could obtain his daily paper early in the morning. No carriers came near the house, and to make a special journey on horseback would interfere too much with the daily work on the farm. He remembered that at one part of the railway the train passed within a mile and a half of the house. Could he use Scot to go and fetch the paper, if the brakeman threw it out just at that spot?

Scot was only a young dog, but he determined to give him a trial, so he arranged with the book-seller at the station to have the paper ready each morning for the trainman, who should throw it out at the proper place.

Scot seemed to wonder next morning, after going for a walk with his master, and enjoying himself running about as collie dogs do, why he should be standing still by his master's side on a railway embankment. The train, with a shrill whistle, ran around the curve. Scot started, and was about to dash away, when his master gave the word "Steady!" On came the train with a great rush, and, just as it was passing them, the trainman threw out the paper. Scot soon knew what to do, and with a little encouragement he picked it up, and off he went for home. For three mornings following he had a lesson, and the next he was sent alone. At ten minutes to eight by the old clock, his master showed him a newspaper, saying at the same time, "Off you go, Scot!" After one inquiring look, as much as to say, "Are you not going, sir?" he bounded off, and frisked merrily away on his errand.

He was at his post in good time, waiting patiently, and when the old guard saw him alone, he looked anxiously to see how the dog would behave. He soon had the paper, and was running back home with all his might! When he arrived there, what a fine reception he had! How proud he felt to have the patting and congratulations of the whole household!

After a time he became so confident and pleased with his morning work that he would frisk about the line, waiting to catch a sight of the trainman. Once, in his excitement, he got on the rails, and but for the shrill sounding of the whistle might have been killed.

Anywhere within miles of his home you are sure to hear people talk of this noble dog. As for the family at the farm-house, they can not praise him too much. His master says he would rather lose any one of his cattle or horses than "Useful Scot."—Watchword.

Omnipresence.

"Nothing is created vainly," saith my soul. "All things that are
Have a deep, unfatomed meaning—
falling leaf or shooting star.
There is one whose tender love is
folded in the buds that blow,
Thou canst hear his holy footfalls
in the dropping of the snow.
His the starry isles of heaven, and
all that lives and moves and is:
Even the heart-throbs in thy bosom
are the echoing of his."
—Thomas Bailey Aldrich.

The tongue would not be so hard to control if there were not so many things in the heart.—Youth and Age.

Confederate Veterans' Reunion, New Orleans, La., May 19—22, 1903.

For the above occasion the Southern Railway will sell tickets to New Orleans, La., and return at rates named below: Goldsboro $19.75, Raleigh $18.35, Durham $18.25, Greensboro $17.15, Winston-Salem $16.95, Salisbury $16.20, Hickory $15.50, Charlotte $15.30. Approximately low rates from other points. Tickets sold May 16-21, 1903, inclusive, with final limit to leave New Orleans without validation May 24, 1903. Original purchaser may secure extension of final limit, leaving New Orleans up to, and including June 15th, 1903, by personally depositing ticket with Special Agent at New Orleans on, or before May 24th, 1903, and upon payment of fee of fifty cents at time of deposit. These rates apply via Atlanta, Montgomery and Mobile, or via Atlanta and Birmingham.

Gen. J. S. Carr has selected the Southern Railway, via Atlanta, Montgomery and Mobile as the official route for his annual "Confederate Veterans' Special," which will consist of first class day coaches, and Standard Pullman Cars to be handled through to New Orleans without change. This special train will leave Raleigh, N. C., at 3.52 p. m., Sunday, May 17, 1903, and will reach New Orleans about 8.30 p. m., Monday, May 18th. Berth rate from Raleigh and Durham $6.00, Greensboro $5.50, Salisbury and Charlotte $5.00. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Special low rates from New Orleans to nearby points. Ask your agent for rates from your station. For further information and sleeping car reservation write

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Editorial.

THE YEAR NOW BEFORE US.

Spring has come at last. The year opens out before us. The rainy Sundays are behind us. The preachers will be greeted by larger congregations, and happier. We can get down to work in earnest. Let us remember what is before us—one word, enlargement: Greater works; greater efforts; better living. We have $20,000 to raise for Foreign Missions; $10,000 for Home Missions, and $25,000 for State Missions. We have besides our "Greater" Orphanage—our institution of many buildings and of 250 children; our Educational work; our Ministerial Relief; our Sunday-school work which we have never decently supported. Let us keep these things in mind now that the year opens out before us.

The Associations will soon be here with their annual reports, and then the Convention at Charlotte!

HERE TO STAY.

The Anti-Saloon Leagues are coming into existence not for one campaign, but for a permanent work. Let this be understood.

Prohibition has failed to prohibit because it has not had a sufficiently vigorous public sentiment behind it. The people have risen up and closed the saloons and then retired from the field. They have almost invariably come back. Prohibition has been adopted in twenty-five States, and it has been overthrown in twenty-two of them after a trial. This does not teach that the saloon is right. It teaches that the saloon is persistent and that the drink-evil is a deep and powerful evil. It teaches that it is mere trifling to go into a campaign with anything less than a determination to stay on the field and fight ten years after the enemy has suffered its first defeat. The Anti-Saloon Leagues have, therefore, a long and serious mission. We need one in every county in North Carolina. The saloon has been practically suppressed in Union County, but the friends of temperance in that county have just organized a County League with active branches in every township. We hope that similar Leagues will be established throughout North Carolina. Nothing short of this will suffice to effect the reforms that we so much desire.

PATENT MEDICINES, ETC.

An article in the current Ladies Home Journal confirms the paragraph in a recent number of the Recorder containing a list of patent medicines that contain over twenty per cent alcohol, and that, therefore, are likely to create a craving for whiskey. The article also states that patent medicines have done so much harm that life insurance companies are beginning to refuse to insure men and women that dose themselves with them. A paragraph from "American Medicine" is quoted, from which we take the following:

"A man who will swallow a patent medicine for his blood will swallow a yellow journal editorial for his mental ballast, and he who will bolt department store pills for his liver is not a fit subject for life insurance." It goes on to refer to "patent medicine drunkards."

Avoid the medicine habit. Keep well by taking care of yourself. If really sick consult a physician.

In the same number of the Journal we find the distressing statement that our Nation is becoming an opium-using nation. The amount of opium used has increased five per cent in five years, and the use of cocaine and morphine has increased in the same ratio. These drugs are far worse than whiskey. Their work of ruin is more swift, more sure and more complete, while their hold upon their victims far surpasses that of any kind of liquor. The drug-stores are the centres of this blasting trade.

Our Nation is in the beginning of this terrible evil. We may stay it now. But if we go on for ten years as we are going now, they may be even more strongly entrenched than whiskey.

A PERMANENT COUNCIL IN THE SOUTH.

The Religious Herald brings the refreshing news that the organization of the Baptist Council of Richmond and Manchester was completed week before last. The organic law of the Council "is exceedingly simple and flexible, guarding, of course, the rights of the churches and leaving the field open for any reasonable method of cooperation." We are thankful for the open field. We do not know just what are the objects of this Council. We suppose it is modelled upon Dr. Bitting's New York Permanent Council that seems to have gone to sleep for want of cases to try. But we do not intend that our Virginia institution shall suffer such a fate, and propose now that Drs. Hayden, Hall, Clark and Bogard (d. d.) be turned over to it. We will go a point further and propose that the Council decide for the Arkansas brethren whether Bogard's doctorate shall be regarded as genuine or not; and we hereby give notice that all genuine doctorates shall be signified by D. D., and all spurious doctorates shall be signified by d. d. (This standing for doubtful deal.)

When the Council has decided this momentous question we shall refer to it the more grave matter of whether we shall call it Baptisticism or Paptistism. There is indeed much for the Council to do. If questions give out, it may take up the business of getting pastorates for the brethren whose prayers have not worked well.

NEW EDUCATIONAL CONDITIONS CONFRONTING SOUTHERN BAPTISTS.

We submit below, with the earnest request that our readers thoughtfully consider the ideas set forth, a letter from a Virginia pastor who has had wide experience in educational work and who has given much thought to the subject. In our opinion all religious denominations are confronted with most grave conditions with respect to their educational work:

"I appreciate the use you made of the private letter sent you some time ago. It was only intended for your own perusal, but as you seemed to think it worth giving to the readers of the Recorder I take it as a compliment. I am so deeply interested in all that pertains to the welfare of the Baptist people and the old North State I felt like saying just what I did to you, and if it may serve the purpose of awakening our brethren to a true realization of the present conditions I am glad it was written.

It is so hard for many among us to see that the old conditions are gone and that the new are fast crystalizing. You struck the keynote when you said that North Carolina Baptists need a million dollars for their schools in addition to what is already in hand. That is eminently true, and being true, why should we squander any more in the way it has been done in the past? Referring to some recent history here in Virginia we can get a practical illustration of the foolish waste of money by our people. We built a male academy at Roanoke into which our people put some thousands of hard-earned dollars. This is gone from us and our denominational heirs forever. We erected a splendid school building for girls at Bedford City, which now belongs to the public school system or at least is identified with it, so I am reliably informed. This I know to be true, it does not belong to us, and our Baptist money to the extent of a score of thousands, went to keep company with that which was spent on our male academy. We have made a desperate effort since the General Association to raise twelve thousand dollars to save from the auctioneer's hammer, the magnificent property at Bristol known as the Virginia Institute. Even when this is raised we will have a handsome border around it in the shape of a twenty-five thousand dollar mortgage. I think it safe to say that in these cases given, with others of a semi-denominational character, the Baptist of Virginia have lost fully a hundred thousand dollars.

In this State we have no school for girls which has a dollar of endowment—I mean denominational school. I am certain there is not one which claims to be denominational which is not in debt, else badly in need of equipment. How much wiser it would have been to have rallied around one institution and given it good buildings, good equipments and a basis for a good endowment. With such a record why should Baptists persist in doing the impossible?

I lay it down as an axiom, that no school can, under present conditions, exist as a permanency without State aid or permanent endowment. How stands the matter in the Old North State? One county may serve my purpose as an illustration. There is near the centre of the State one small county about thirty-five miles long and about twenty wide in which, since the Civil War, have existed at various times nine different academies. All of these were at one time in their history flourishing schools of their kind. All of them were pretentious enough to cater for the patronage of the general public. One of them enough so to take space in the Cosmopolitan Magazine. One of these was backed by the second largest denomination in the State. Some of them had patronage from other States, all of them had music departments. Some of them were for boys alone and some of them were co-educational, while all of them were backed by substantial citizens and manned by intelligent and efficient teachers. What is the result? Aside from the buildings now used by the public school authorities, there is not one of them in existence. The advertising columns of the Recorder for the past two decades teach or at least should teach North Carolina a lesson of the utter futility of establishing any more such schools. I recall the head-lines of their cards as they appeared during the years gone by. Alas, they are numbered among the things of the past, these Baptist schools, of which we and their managers were so proud. To me it is like reading death notices of friends printed long years ago. In a late issue of the Recorder I saw that two old and dear friends had signed a notice to the effect that the brethren of one of your Associations are requested to meet and formulate a plan for an associational school. I wanted to write and say: "Brethren, beloved, don't." The reason I would assign would be that in that very Association the Baptists have made four efforts which failed signally and the Methodists one. These brethren certainly have short memories, else boundless faith without experience. I have no means of finding out, but from what I know and from the rumors which have reached me across the line, I fully believe that there has been money enough spent in such efforts, which is already lost to the givers and the denomination, to build and equip four good academies and add fifty thousand dollars to the endowment fund of the same. Only in those communities where the public schools have not been fully developed can the ordinary academy flourish. In such places it has in the past done most efficient work and no one feels this more than I, because in just such a school did I receive my own preparation for college. The conditions are now changing, and to run counter to the current is simply to waste time, money and energy. The public schools are with us as an establishment. Whether we wish it or not, the fact can not be disputed, and men simply will not pay high tuition rates for that which costs them nothing except their taxes. Another thing does not seem to be taken into account, and that is these schools which we call academies do mainly public school work. There are two schools now prominently before our Baptist people, whose patronage is very satisfactory to the brethren who manage them, and the work seems very satisfactory to the patrons. I know that at least fifty per cent of the work, if not more, which is done in these schools, is purely public school work. Does any sane man think that these schools can command the patronage of the brotherhood when this work is satisfactorily done in the neighborhood school? Does the most sanguine think that a Baptist is going to send a boy or a girl away from home to learn the ordinary branches, paying board and tuition, to say nothing of incidental fees, when he can get the same work his children under his own roof? I, for one, would not, and I think I know enough of Baptists to say that there are very few of us who would.

What then is the proper course to pursue? This seems to me to be the only thing left for us to do, namely, meet the conditions which are upon us as follows:

1. Recognize the public school as an established fact and help in every way possible to make it what it should be to the community. Agitate for a longer term—say six months. Keep it up until the battle is won. It is coming, and help to bring it about as soon as possible. Make the public school the centre of intellectual interest in every neighborhood in the State. When our brethren are made to see that the public is their very own for a very large portion of our people, it is all that they will ever have in the way of education, then will they be awakened to its importance. The preacher should be in the forefront in this movement. It will not interfere at all with his denominational loyalty. When this is done we are ready for our own special work.

2. We must recognize the fact that there will

ever be a need among us for denominational schools, and we must meet it in a rational way. We ought to have these schools, nay, we must have them if we would preserve our integrity as a people. To do this there is only one thing which appeals to my judgment. That is to confine our efforts to the permanent establishment of only such schools as can be sustained in all the years to come. Permanent buildings and permanent endowment should be the "watch-word" for these secondary schools as much so as for the colleges. Somebody must give up cherished hopes and pet plans to accomplish this much-desired end. We cannot all have a school of high grade in our own town or community, and we must not get sour over that fact. Each one must yield for the good of the whole. Four well established schools of high grade to do secondary work for the denomination, with endowment sufficient to keep them afloat, Wake Forest with three-quarters of a million dollars endowment, the University in Raleigh with four hundred thousand dollars to its credit in good securities; this ideal realized, and we will weather any storm which may arise in the future. How shall we attain it? "Federate and Fight." That will bring it about. Not in a day nor in a year, but in ten or twenty or thirty years. We cannot afford to wait and then work, but we can afford to work and pray and toil on to the consummation of this glorious end. The State schools are fast crowding us from all public school work, and if we do not want them to crowd us from all other kinds of school work we must prepare for the struggle in a most practical way."

BOOKS RECEIVED.

Around the Capital with Uncle Hank. By Thomas Fleming. The Nutshell Pub. Co. A book purporting to be funny. It is merely ridiculous. It appears to be a typical "pot-boiler"—i. e., a book issued to catch dollars.

* * *

Scriptural Sanctification. By John R. Brooks, D. D., of Charlotte, N. C. Bigham & Smith, Nashville. The author has this book on sale in Charlotte. $1.00 cloth; 50 cents paper. To preachers, 75 cents, or 35 cents, respectively. Review later.

* * *

Internal Improvements in North Carolina Previous to 1860. By Charles Clinton Weaver, Ph.D. Johns Hopkins University Studies in Historical and Political Science. Series XXI., Nos. 3-4. Mr. Weaver has added another link to the chain of North Carolina History, and quite a strong one it is. His subject is both interesting and important. Under Arch'd. Murphy's leadership North Carolina early planned great internal improvements, which had they been executed would have made this a rich commonwealth. Mr. Weaver's work covers this interesting period. He has rendered the State a service.

* * *

Sixteenth Annual Report of Bureau of Labor and Printing for North Carolina. By H. B. Varner, Commissioner, and his assistant, Mr. Faison. This report contains a great deal of interesting information and much suggestive data. We printed some time ago a summary of its statistics. In addition to these there is a great array of opinions on sociological questions by farmers, millmen, wage-earners and editors. There appears to be quite a demand for compulsory education. There is also demand for fixing the day's labor by law. The report is worth having for the interest and instructiveness of these opinions, if for nothing else. Raleigh, N. C. Free.

* * * *

The South Atlantic Quarterly for April. Edited by John Spencer Bassett, Durham, N. C. 50 cents per copy. This is easily the most interesting number of this excellent publication, now well advanced in its second year. The articles are of a timely, substantial character, and the writers men who have right to speak. The leading editorial is entitled, "The Industrial Decay of the Southern Planter." It serves to call attention to a point of loss in the South that has all but escaped attention, large and vital as it is. Mr. J. A. Tillinghast, whose book on the negro has won him a place in the thought of the Nation, writes on Race Heterogeneity in a Democratic Society. Dr. Few gives a paper on Sidney Lanier as a Student of English Literature. There are other articles quite as able. We have reserved the article by President Kilgo for later reading and special review. Its title is "Some Phases of Southern Education."

Thoughtful men will see that they receive this important magazine. Price $2.00 a year. Durham, N. C.

QUESTIONS AND ANSWERS.

F. T. T. The best statement of the Resources of North Carolina is the book bearing that title and issued by the Department of Agriculture at Raleigh. But we doubt if there are copies on hand. Next to this is Mr. John H. Small's speech in Congress. It appears that Mr. Small got up this speech and made it to advertise North Carolina. Being a public document it goes free in the mails. His address is Washington, N. C., and he will be glad to send you a copy.

* * * *

G. T. S. You will find Tillinghast's "The Negro in Africa and America" quite an informing book. Mr. Tillinghast is a North Carolinian and has made a study of the negro race's history in light of his present condition. Along with this book you may read Principal Booker Washington's book on the negro, The Future of the American Negro. Doubtless the magazines already have more articles on this than they can dispose of. If I were beginning a literary career, I should choose another subject.

* * * *

Hon. Joe A. Spruill, of Columbia church, sends the following: "I am requested by our church to propound to the Biblical Recorder the following question, and ask for an answer to the same: Church No. 1 withdraws fellowship from a member, said member applies to church No. 2 to be received as a member; upon what conditions can church No. 2 consistently receive said member?"

Order requires that the member shall first be restored to fellowship in church No. 1, and this should be strictly followed save only in cases where the member declares that he had not been converted before joining the church or during his membership. There are only two regular ways to join a Baptist church: (1) by experience, i. e., conversion and baptism; (2) by letter from another Baptist church.

RESIST THE AGITATOR.

(Baptist Courier.)

In a very vigorous and thoughtful article in the Biblical Recorder on "Southern Baptists and Theological Liberty," Dr. C. S. Gardner says some things that ought to be read far and wide. There is nothing small about Dr. Gardner, and when he writes or speaks he says things worth while. We have not the room now for his article, but we will reproduce the closing paragraph, which we feel sure will be enjoyed:

"The chief danger of our large democratic denominational life is the demagogue, the agitator. Is there not among us a class of men who, being filled with ambition to control, or being soured by disappointment in their ambitions, are chiefly occupied in destroying the standing and influence of other brethren? They make and circulate exaggerated or utterly false reports about brethren who occupy conspicuous positions and will be satisfied with nothing less than the deposition or utter ruin of the men against whom their spleen is directed. They disturb and keep disturbed the peace, until for the sake of peace their demands are granted. It is well for us to consider whether in this way we are not in danger of inaugurating a reign of the agitator. Shall we for the sake of pacifying men who can be pacified with nothing less than putting denominational activities in the hands of men who thus show themselves to be the least worthy of such potential influence?

"We ought to resist the agitator; we ought to seek unity, peace, progress by the cultivation of conservative liberty."

"AN EXILE'S VOICE."

Under the above heading in last week's Recorder, Rev. William J. Sholar, of Westerly, R. I., informs us that we need in North Carolina young men who will not bow the knee to the gods of the past merely because they have been inherited from worthy forebears, and then gives this word of advice to the Southland in general: "Kill off a few of the Baptist popes (?) in the Southland, if you can, and bury your apostolic succession."

In regard to the South in general, I would say that the only ones who are clamoring for apostolic succession are the ones who, like Brother Sholar, imagine they have discovered popes in the South. Those who are engaged in pressing the organized work they term "popes and bishops," and are very diligently at work trying to "kill them off." So far as North Carolina is concerned, if Brother Sholar means by "bowing to the gods of the past" to criticise us for clinging to the "faith once delivered to the saints," we plead guilty to the charge and hope we may never have among our ministry those who will "preach any other Gospel." If he means that we are tied to a traditionalism and hold to these old doctrines merely because our fathers held and preached them, then his criticism is altogether unnecessary. None of our preachers, young or old, are bound by tradition, but they do preach the Gospel pure and simple as they find it taught in the New Testament, and they expect to continue that, though voices from exiles, in thunderous tones criticise them for it. LIVINGSTON JOHNSON.

PAUL ARRESTED.

BY T. NEIL JOHNSON.

The scene is in Jerusalem, at the Feast of Pentecost. The city is filled with Jews who have come from all parts of the world as pilgrims to the Feast. As they meet each asks the other about the progress which the Jewish religion is making in the distant places from which they come. The Jews from Asia Minor, from Macedonia and Achaia, all report a loss of interest in the temple and the customs which Moses taught. They say that there is one man, and he a Jew who is to blame for it all. That man is Paul. He has gone throughout their cities teaching "Jesus and the Resurrection." Many Jews have been carried away by his teaching and have joined him in opening the doors of salvation to the hated Gentiles. The more they hear of this man and his work, the more they threaten to put an end to his career. —Acts 21: 20-21.

Paul is not ignorant of their determination, for (1) at Miletus he had referred to the persecution awaiting him.—Acts 20: 22-24. (2) At Tyre disciples had warned him that he had better stay away from Jerusalem and avoid trouble. (3) At Caesarea these warnings had reached a climax. A prophet just come from Jerusalem told him of the persecution awaiting him there. His friends and traveling companions join in urging him to turn back. Paul's heart was deeply moved by their loving appeal. But he must go. The Jews at Jerusalem misunderstand his ministry to the Gentiles. This misunderstanding removed, the Jewish and Gentile Christian may be united into one fellowship. If they only knew how God had blessed this ministry among the Gentiles, would they oppose it? Could they resist the Christian spirit shown in the lives of these Gentiles who are on the way to Jerusalem with Paul, especially when they come bearing such practical proof of Christian love—contributions from the Gentile churches to the poor Jews at Jerusalem?—Romans 15: 25-26; Acts 24: 18. Any way the voice within bade him go, and he was willing, as he said, not only to be bound but to give his own life's blood if need be to seal the bond of unity between his fellow Christians.

This lesson may be introduced by making a hasty review (1) of the warnings which Paul had received and (2) by an explanation of his resolve of 21: 13 in view of the circumstances as described above in this article.

The lesson may be developed by some such outline as the following:

I. Attacked by the Jews.

(1) False rumor started by Asian Jews who (2) enlist the multitude of worshippers, (3) seize Paul and drag him from the temple into the streets, and (4) assault him there.

II. Rescued by Roman Guard.

(1) Tidings of riot go up—guard hastens down to scene. (2) Paul released by Jews and bound by Romans. (3) the Captain makes fruitless inquiry and orders Paul to castle.

III. Paul Detained for Trial.

(1) Mob press upon them, denouncing Paul. (2) Arriving at castle Paul asks to speak. (3) Is mistaken for an Egyptian sedetionist. (4) Assures Captain that he is a Cicilian Jew, and (5) is given permission to speak.

Develop each point in your outline by means of well chosen questions. When you have done this hastily review the incident, calling attention to the fact that the incident falls into three parts, an attack, a rescue, and a detention for trial.

The chief teaching growing out of this lesson for our own lives comes out of the struggle and resolve immedately following last Sunday's lesson and anticipated in your introduction to this.

It is in Paul's example of willingness to suffer if thereby he might unite his discordant brethren.

The principal teaching for the intermediate class comes out of Paul's determination to follow the voice within his own soul rather than the loving entreaty of his friends.

The lesson should be presented in three scenes to the primary class. That in "the temple," in "the streets," on the stairs. It should be put in story form and the teacher should pause and let the pupils help him fill in feature by feature of the story as he proceeds. The teaching for them will probably come out of Paul's reference, in the speech which follows, to the fact that Christ told him to go and teach these Gentiles. He had obeyed though his companions had made it difficult for him to do so. The teaching that they may get for their own lives is that "though difficult it is the heroic thing to do the right."

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

Ready to Hear.

GEORGE W. GREENE.

The Chinese are ready to hear the Gospel as never before.

In 1899, Dr. Graves wrote: "The dawn is at hand." During that year there was manifest greater willingness to hear and consider the teachings of Christianity. The accessions to the churches that year were almost twice as numerous as any previous year.

At first the troubles of 1900 seemed to turn back the tide of friendly interest. But these troubles were not aimed primarily at Christianity. The opposition was to all foreign ideas. The hated foreigners were bringing foreign goods as well as foreign doctrines. They were building railroads, opening mines, introducing foreign machinery, and now and then taking possession of a piece of Chinese territory. Thus many Chinese came to think this the reason for the presence of foreigners in China. And they thought the missionaries, going through the country, were the advance agents of their governments, preparing the way for national aggression. And the native Christians were the helpers of these foreigners in their preparation to divide China. The foreigners were called "foreign devils," and the native Christians were called "assistant devils." Hence when the attempt was made to drive out or kill all foreigners in China, the missionaries suffered most, because they were most widely scattered.

But in most cases the masses of the people, where they had any acquaintance with the missionaries, were friendly to them and unwilling to molest them. The conservative element among the literary and official classes was bitterly hostile to all foreigners and everything foreign, whether merchandise or teaching, machinery or industrial development. But the people had not much sympathy with this hostility. And as soon as the Boxers were put down and the people felt free to follow their own inclinations, they were glad to see the missionaries returning to their work. It was a sign of returning peace, and the Chinaman is a lover of peace.

The impression has gone abroad in China that the fight against foreign ideas was a failure. The attempt to drive them out has failed. Foreign things are coming. When a Chinaman sees the inevitable, he can accept it philosophically and gracefully. He is now ready to make the most of the foreign ideas, which he has not been able to push away. It is of the utmost importance that he shall have an opportunity to receive.

THE GOSPEL FIRST

The Gospel will prepare the way for the reception of all that is good in our civilization. Extortion in trade and oppression of the Chinese may be hindered, if the missionary goes before the trader. The sale of opium and whiskey may be retarded by the preaching of the Gospel. The condemnation of immorality on the part of Europeans and Americans will be more general where the principles of the Gospel are made known. But the real civilization which good people would take to the Chinese will be helped by a wide prevalence of the Gospel in that land.

But if the civilization goes first, there will inevitably be

INFLUENCES THAT HINDER

the Gospel. The representatives of the cotton-mill and the tobacco factory, the railroad builders and the mining engineers, will include some men who are not Christians, though going from a Christian land. Such is true of the business men now in China. They have gone to China to make gain, and can not appreciate the motives of one who goes only to benefit the people. Hence they often dislike and hinder the missionaries, sometimes they ridicule and slander them. In their eagerness to make money, they often disregard the rights of the Chinese, oppress them and abuse them. Having left the restraints of Christian homes for the sake of gain, they sometimes live lives of gross immorality. But in the eyes of the Chinese they are the natural products of Christianity. The Chinaman concludes that if the religion of Jesus makes such men as these, he does not want it. If only zealous Christian men would go to China as the exponents of our civilization, they would be of great help to the spread of the Gospel. But there is reason to fear that of the large numbers soon to go to China for purposes of money-making, a majority will still be unfriendly to the Gospel and a hindrance to the work of missions.

Again, there is danger, if the acts of civilization go to the Chinese faster than the knowledge of salvation from sin, that the Chinese will be satisfied with the former and think they have no need of the latter. When railroads run throughout the country and the people have slowly adjusted themselves to the new conditions; when these railroads have scattered broadcast the products of cotton, iron, and tobacco; when whiskey has been added to opium, the gift of a Christian nation to heathen China; when engines and munitions or war of the latest pattern have been furnished to the Empire, and millions of the people have been drilled to use them; if the principles of Christianity are still little known, the propagation of these principles will surely be much more difficult. Already this is the state of affairs in Japan.

The troubles and persecutions in China have cleared the atmosphere of much that prevented correct views of the situation. This is especially seen in what it has done for

THE REPUTATION OF THE NATIVE CHRISTIANS.

For years many have called them "rice Christians" charging that they joined the church from impure motives. But this slander has now been effectually removed. It is thought that the number of martyrs last year was not less than ten thousand. They preferred to suffer death rather than deny the Lord Jesus Christ. They might have saved their lives by putting back into their houses the ancestral tablets. They were offered life if they would only once bend their bodies in the idol-temples. But not even in so simple a thing would they turn their backs upon their Saviour.

This faithfulness, under persecution, must have an effect upon the minds of the people favorable to the Gospel. Persecution does not long hinder the progress of the Gospel. It does not stop men from preaching. Driven out of Jerusalem by persecution, the early Christians "went everywhere preaching the word." Nor does persecution hinder men from hearing and believing the truth. Stephen was stoned, and soon Saul, the persecutor, was converted. Last year there was fear of persecution and death in all parts of China. But in the fields reached by our South China Mission there were found more than a hundred people who dared face these dangers and receive Christian baptism upon profession of their faith in Christ. "The blood of the martyrs is the seed of the Church." So it has always been; so it will be in China. The blood of thousands has been scattered in the soils of China. Soon we may look for a great harvest of converts in that land.

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READ THIS LETTER:

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DILLON, S. C., Aug. 12th, 1902.

Gentlemen:—In September, 1899, I took rheumatism in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "RHEUMACIDE." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "RHEUMACIDE" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.

Will say further, that I began to walk in about six days after I began to take "RHEUMACIDE," with the aid of crutches; in about three months after I began to take it, I could walk as good as anybody, and went back to work again.

Very truly, JAMES WILKES.

All Druggists, or sent express prepaid on receipt of $1.00.

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Baptist Statistics.

The Western Recorder has prepared the following digest of the American Baptist Year Book:

In the United States the number added to our churches last year by experience and baptisms was 233,098, an average of 639 baptisms a day. Georgia reports the largest number—23,911, and Texas next, 23,878, and North Carolina, 15,632. Kentucky reports 13,798. These figures include colored as well as white Baptists. Taking only the white people, Georgia reports 10,899; Texas, 17,185; Kentucky, 10,972; North Carolina, 9,135.

Georgia still leads all the States in the number of Baptists, 410,615. Virginia comes next with 360,809. Then Texas with 345,153. Next Alabama with 325,810. After that Mississippi comes with 311,718, followed by North Carolina with 311,351. Kentucky then appears with 267,875. If we count the 20,000 Dr. Bow found in our mountains we have 287,875. Of white Baptists, Georgia has 196,715; Virginia, 124,388; Texas, 200,566; Mississippi, 111,151; North Carolina, 171,853, and Kentucky, 193,164; or if we count the Bow contingent, 213,164, giving Kentucky more white Baptists than are in any other State.

The largest number of Baptists in any Northern State is in New York, 153,700. Pennsylvania has 116,342; Illinois, 121,380; Ohio, 73,316; Indiania, 65,226; Massachusetts, 70,975. The numerical strength of the denomination in this country lies in the South. When it comes to contributions, however, the most of the money is in the North and the contributions are larger there. One Rockefeller could buy out all the Baptists in Kentucky. New York leads in contributions, with $1,753,137.37; Pennsylvania comes next with $1,196,227.98. Then comes Massachusetts with $1,084,096.23, followed by Illinois with $871,317.49.

Virginia leads the Southern States in contributions reported—$762,325.73. Next comes Texas with $731,739.73. Next stands Missouri with $594,811.70. Then comes Kentucky with $553,861.33, and then Georgia with $505,777.99, and North Carolina olina with $308,536.00.
reports $308,536.00.
was 376, a little more than one a day; in ordained ministers we gained 248. We have in all 44,829 churches in this country and 30,809 ordained ministers.

We received by letter last year 109,881 and dismissed by letter 107,170, indicating that there has been a gathering in of old letters, or else fewer removals than the year before. We lost by "exclusion and erasure," 84,454, which is more than a third of the number baptized. There is food for thought here. We lost by death during the year 43,910.

We have in the United States nine theological seminaries, of which three are in the South—Louisville, Waco and Richmond—the last being colored. These institutions have 77 teachers and 1,088 students. We have reported just 100 universities and colleges, with 2,033 teachers and 31,314 students. We also have 105 academies and institutes, with 828 teachers and 15,041 students. These institutions have property and endowments to the value of $48,876,113. Yet there is scarcely one of our institutions that does not need more money.

We have 42 charitable institutions, with over $1,500,000 worth of property. The number of beneficiaries is not given. There has of late years been a remarkable increase of these institutions.

And now we come to the most thrilling part of it all—there are 120 Baptits periodicals published in this country. Of these Kentucky has 6, Texas has 6, Georgia has 6, Virginia has 3, Tennessee has 8 (including Sunday-school periodicals), Missouri has 5, North Carolina has 6. No figures are given as to the circulation of these periodicals. We can only imagine how large a part of our Baptist people get no Baptist periodical at all.

Baptists in the wide world: Churches, 52,192; ordained ministers, 35,643; baptisms during twelve months, 258,511; present membership, 5,140,494. Baptists in the United States; Churches, 44,829; ordained ministers, 30,809; baptisms, 233,089; membership, 4,330,462. These "United States" Baptists own church property to the amount of $92,432,714, and made gifts during one year to religious causes amounting to the grand total of $15,065,267.02. These same Baptists onw and operate educational institutions whose plants are worth $23,565,523, with endowment of $21,241,453. In these institutions are gathered 45,737 students.

A Dozen Better Things.

Tact is better than talent.

Common sense is better than circumstance.

A minute ahead of time is better than a second behind time.

An approving conscience is better than an applauding world.

It is better to tell people of their virtues than of their faults.

It is better to secure the confidence than the advantage of others.

It is better to receive criticism than flattery.

It is better to think of the blessings you have than of those you do not possess.

It is better to overlook a wrong than to be suspicious of one.

It is better to do with less than you can use than to want more than you need.

It is better to be a good failure than a bad success.

It is better to have faith in mysteries than to believe in doubts.

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done, and is now doing for sufferers.

A small trial bottle is sent Free and Prepaid to any reader of the Biblical Recorder who writes to Vernal Remedy Company, 86 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

We have received thousands of unsolicited testimonial letters from persons who have been cured by this wonderful remedy, when other preparations have failed.

Every sufferer from catarrh of the stomach, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a specific for the cure of inflammation of bladder and prostate gland. A trial bottle is sent free and prepaid if you write for it.

For sale by all leading Druggists.

SPECIAL TO PASTORS For a Limited Time...
500 Linen Bond Noteheads, 500 Envelopes, all printed, $2.00
Samples. J. A. Purdie & Co. Richmond, Va.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and apendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and $1.00 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

LEMON ELIXIR.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO.
West End, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable. 25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND * MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

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Largest and Best Assortment

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Our Store is largely recognised and acknowledged as the supremacy of honest dealings, and the . . . . .

Values we are Offering

are worthy of your attention. We offer

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FOR ALL KINDS OF INSECTS.

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BUCK'S STOVES AND RANGES . . RALEIGH, N. C.

Farmer's Friend Horse Power.

1 1-2 C. AN HOUR.

We make a specialty of 1, 2 and 3½ H. P. Gasoline Engines for farm uses, such as Grinding Feed, Pumping Water, Sawing Wood, running the Grind stone, or for any other purpose whatsoever requiring small power. We guarantee satisfaction.

NO SMOKE! NO DANGER! NO FIRE!

Write us for prices and terms.

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Proprietors,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

When writing advertisers, please mention this paper.

Acknowledgements.

April 29, 1903.

State Missions.—W. M. S., Salem, So. River, $.50; Ebenezer, Eastern, 1.40; W. M. S., First, Wilmington, Wilmington, 2.27; Sandy Cross, Chowan, 6.00; Warwick, Chowan, 11.24; Mt. View, 1.37; Tabernacle, Raleigh, Raleigh, 44.00; Stokesdale, 10.67; Y. L. M. S., First, Greensboro, Piedmont, 6.00; Mary Newton B., Greensboro, Piedmont, .75; Sandy Run, Mt. Harmony, 1.06; Aberdeen, 3.82; Castoria, 2.25; W. M. S., Rutherfordton, Green River, 1.20; Sunbeams, Rutherfordton, Green River, .35; W. M. S., Tryon St., Charlotte, 7.00; Pee Dee Asso., 18.55; Shiloh, Bladen, 1.15; Burlingtown, 4.00; White Marsh, C. F. and Col., .42; Forestville, .50; W. M. S., French Broad, Asheville, W. A. Therrell, 2.00; French Broad, Asheville, W. A. Therrell, 5.50. Total this week, $132.00. Previously reported, $3,018.81. Total this year, $3,150.81.

Foreign Missions.—Henderson, $24.00; W. M. S., Henderson, (Xmas off.), 5.00; W. M. S., Henderson, 9.00; Knights Chapel, .75; New Hope, Central, 6.11; Jefferson, 5.00; Hickory, So. Fork, 15.36; W. M. S., Hickory, So. Fork, 4.00; Chowan, W. Chowan, 20.50; Spring Hill, Atlantic, 1.00; Piney Grove, Atlantic, 1.00; Caperniam, Atlantic, .50; Bear Creek, Atlantic, 1.00; Cherryville, 12.58; Hebron, W. Chowan, 20.00; Knotts Grove, Flat River, 2.92; Olive Branch, Flat River, 1.83; Salem, So. River, 7.92; W. M. S., Salem, So. River, .50; Sunbeams, Salem, So. River, .14; Stoneville, 2.00; Broad St., Winston, 50.00; Ebenezer, Eastern, .21; Alum Springs, 1.12; W. M. S., Antioch, So. River, .52; W. M. S., Holloways, Liberty, 6.05; W. M. S., Wilmington, 4.54; W. M. S., Aberdeen, Sandy Creek, 2.68; W. M. S., Rocky Mt., Tar River, 7.00; Enon Chapel, Atlantic, 5.00; Sandy Cross, Chowan, 10.00; W. M. S., Hebron, 3.38; Lawrence X Roads, W. Chowan, 2.00; Tabernacle, Raleigh, 70.00; W. M. S., Tabernacle, Raleigh, 15.00; Y. M. W. Club, Tabernacle, Raleigh, 18.12; Roanoke, W. Chowan, 9.00; Greens X Roads, W. Chowan, 6.50; S. S., Kelford, 2.00; Y. L. M. S., First, Greensboro, Piedmont, 30.00; Mary Newton B., First, Greensboro, Piedmont, 13.00; Mooresville, 3.10; Knap of Reeds, Flat River, 10.90; Clement, Beulah, 8.00; Kendall, Stanley, 5.00; Prospect, Stanley, 3.00; First, Gastonia, 28.29; Sandy Run, Mt. Harmony, .63; Lilesville, 9.51; Aberdeen, 1.00; Lincolnton, So. Fork, 2.00; Big Branch, 54.54; W. M. S., P. M., Charlotte, 2.50; Ashpole, 13.82; W. M. S., First, Monroe, 20.70; Monroe, 17.10; Philadelphia, 1.15; Fairfield, 1.00; Mill Creek, 2.46; Faulks, 1.00; Bethel, 3.00; Macedonia, 2.65; W. M. S., Oak Grove, 2.00; Olive Branch, 1.85; Hopewell, 3.00; Meadow Branch, 13.95; Marshville, 10.00; Shiloh, 2.85; Elm Grove, Tar River, .25; Castoria, 1.00; Marion, Green River, 25.00; Chapel Hill, Green River, 3.00; Mt. Vernon, Green River, 3.75; Bethel, Green River, 10.00; Rutherfordton, Green River, 15.00; W. M. S., Rutherfordton, Green River, 1.20; Sunbeams, Rutherfordton, Green River, .35; W. M. S., Roberdel, Pee Dee, 3.50; Shiloh, Pilot Mt., 5.00; Mt. Olive, 3.55; Albemarle, Stanley, 20.00; Second, Goldsboro, 3.04; Falling Creek, 3.00; Tellico, 1.00; W. M. S., Berea, Buncombe Co., 4.25; Marshall, Madison, 4.00; Madison Seminary, 3.00; W. M. S., Western Ave., Statesville, (Xmas off.), 1.37; W. M. S., Western Ave., Statesville, 1.10; W. M. S., Galead, Bladen, 7.50; W. M. S., Lewisville, Pilot Mt., (Xmas off.), 3.25; W. M. S., Chowan, W. Chowan, 7.35; W. M. S., Maxton, Robeson, 2.30; W. M. S., Oxford, Flat River, 16.00; W. M. S., Tryon St., Charlotte, 9.60; Pee Dee Asso., 22.98; New Hope, King's Mt., 2.07; Ruffin, Piedmont, 4.75; Central Falls, 4.00; Morganton, 176.21; Mill Creek, Brunswick, 2.00; Shiloh, Bladen, 6.76; Antioch, Flat River, 14.35; Galatia, W. Chowan, 3.20; W. M. S., Galatia, W. Chowan, 6.80; Lystra, Mt. Zion, 5.00; Mays Chapel, Sandy Creek, 2.50; Bayboro, .46; W. M. S., Carthage, 4.00; Sunbeams, Carthage, 1.40; McAdensville, 5.00; Rives Chapel, Sandy Creek, 2.35; White Marsh, C. F. and Col., .93; W. M. S., Clayton, Raleigh, 8.26; Edenton, 56.00; Severn, W. Chowan, 16.00; Potecasi, 17.25; W. M. S., Potecasi, 4.51; Forestville, Central, 12.30; Pleasant Grove, Flat River, 3.20; Red Bull, Tar River, 1.15; Mt. Zion, Eastern, 1.12; Pine Forest, W. Chowan, .97; W. M. S., Pine Forest, W. Chowan, 2.15; Coleraine, W. Chowan, 17.00; Plymouth, Tar River, 5.00; First, Greensboro, 369.55; Yanceyville (B. S. Graves), 7.70; New Hope, So. Yadkin, 8.16; Roberts Chapel, W. Chowan, 100.00; Warsaw, 16.03; W. M. S., Warsaw, 2.00; W. M. S., Atkinson, 5.00; W. W., Atkinson, 1.00; Calvin Creek, 2.50; Olive Branch, 3.01; Haw Bluff, 1.03; Mt. Olive, 6.00; Warrenton, Tar River, 66.00; Browns, Tar River, 15.25; Mt. Nelson, 1.50; Bethlehem, W. Chowan, 4.93; Olives Chapel Mt. Zion, 55.00. Total this week, $1,860.52. Previously reported, $4,413,92. Total this year, $6,274.44.

Home Missions.—Henderson, $17.57; W. M. S., Henderson, (Self-denial), 7.50; Jefferson, 2.75; Hickory, So. Fork, 12.67; W. M. S., Hickory, So. Fork, 3.00; Spring Hill, Atlantic, 1.00; Piney Grove, Atlantic, 10.00; Capernaum, Atlantic, 1.00; Hebron, W. Chowan, 20.00; Mt. Elam, So. River, 1.38; Salem, So. River, 7.12; W. M. S., Salem, So. River, 10.30; Sunbeams, Salem, So. River, 1.50; Broad St., Winston, 38.15; W. M. S., Broad St., Winston, 5.00; Clinton, 13.80; Boykins Chapel, 1.06; W. M. S., Antioch, 2.65; W. M. S., Florence Arnel, Flat River, (self-denial), 4.25; W. M. S., First, Wilmington, (self-denial), 16.50; W. M. S., First, Wilmington, 2.27; W. M. S., Aberdeen, Sandy Creek, 2.67; W. M. S., Waynesville, (self-denial), 14.55; Sunbeams, Waynesville, (self-denial), .60; W. M. S., Whiteville, C. F. and Col. (self-denial), 5.60; W. M. S., Whiteville, C. F. and Col., 1.50; Sunbeams, Whiteville, C. F. and Col., (self-denial), .75; Cape Fear, 3.00; Enon Chapel, Atlantic, 5.00; Sandy Creek, Tar River, 1.30; Sandy Cross, Chowan, 5.00; Lawrence X Roads, W. Chowan, 5.00; Tabernacle, Raleigh, 26.00; Mt. Creek, Flat River, 16.50; W. M. S., Kinston, Neuse, 5.00; Roanoke, W. Chowan, 4.00; Y. L. M., First, Greensboro, Piedmont, (self-denial), 23.00; Mary Newton B., First, Greensboro, Piedmont (self-denial), 3.00; Knap of Reeds, 5.42; Bethany, Flat River, 3.65; Cary Chapel, Tar River, 5.21; Jersey, Liberty, 2.87; Kendall, Stanley, 2.00; Prospect, Stanley, 1.00; Gatesville, 11.00; Mt. Zion, C. F. and Col., 1.28; Sandy Run, Mt. Harmony, .63; Lilesville, 6.00; Lincolnton, So. Fork, 2.00; Big Branch, 15.26; W. M. S., P. M., Charlotte, (self-denial), 16.50; Ashpole, 19.55; W. M. S., First, Monroe, 19.22; Philadelphia, 2.00; Fairfield, 1.00; Hopewell, 2.00; Meadow Branch, 7.57; Marshall, 5.00; Mt. Zion, Piedmont, 6.03; Sylva, Tuckaseegee, 3.80; Elm Grove, Tar River, .25; Johns Chapel, Tar River, 1.26; Marion, Green River, 10.00; Chapel Hill, Green River, 2.00; Mt. Vernon, Green River, 3.75; Bethel, Green River, 6.00; S. S., Rutherfordton, Green River, 1.50; W. M. S., Rutherfordton, Green River, 1.25; Sunbeams, Rutherfordton, Green River, (self-denial), 1.95; Sunbeams, Rutherfordton, Green River, .35; W. M. S., Roberdel, Pee Dee, 5.50; Mt. Gilead, 11.12; Y. L. M. S., Tryon St., Charlotte, 37.30; Dysartsville, Green River, 4.00; W. M. S., Dysartsville, Green River, 1.00; Second, Goldsboro, 3.00; Falling Creek, 2.56; W. M. S., Second, Goldsboro, (self-denial), 4.05; Sunbeams, Second, Goldsboro, (self-denial), .35; Fair Bluff, Robeson, 3.47; W. M. S., First, Statesville, (self-denial), 4.20; W. M. S., Western Ave., Statesville, .38; W. M. S., Lewisville, Pilot Mt., 2.25; W. M. S., Chowan, W. Chowan, (self-denial), 4.65; W. M. S., Maxton, Robeson, (self-denial), 11.70; W. M. S., Oxford, Flat River, (self-denial), 25.00; W. M. S., Oxford, Flat River, 3.21; W. M. S., Tryon St., Charlotte, (self-denial), 19.00; W. M. S., Tryon St., Charlotte, 7.00; Pee Dee Asso., 4.78; Bethel Hill, 12.50; New Hope, 1.00; Ruffin, 1.00; Morganton, 21.34; Sharon, 4.00; W. M. S., South Side, (self-denial), 7.00; W. W., South Side (self-denial), 7.00; Comatzar, 2.00; Bogue Chapel, C. F. and Col., 2.25; Shiloh, Bladen, 2.12; Shady Grove, Raleigh, 2.20; Lystra, Mt. Zion, 4.30; Moy's Chapel, Sandy Creek, 2.50; W. M. S., Carthage, (self-denial), 3.50; McAdensville, 5.00; Rives Chapel, Sandy Creek, 1.15; White Marsh, C. F. and Col., 1.59; Potecasi, 4.07; Eagles, 2.00; Red Bull, 1.00; Calvary, Eastedn, 6.66; Mt. Zion, 1.12; Conoconary, 1.00; Pine Forest, 2.60; W. M. S., Forest, .76; Flat Rock, 1.61; Haw River, 4.00; W. M. S., Pleasant Hill, (self-denial), 10.00; Cary Newton B., First, Greensboro, 1.45; First, Greensboro, 10.90; Yanceyville, 7.55; Sandy Grove, 2.58; D. E. Riddick (Eure), 3.00; Sunbeams, Tabernacle, New Bern, (self-denial), 1.76; W. M. S., Warsaw, 2.00; Calvin Creek, 2.50; Olive Branch, 3.02; Haw Bluff, 1.04; Mt. Olive, 5.08; Browns, 5.28; Mt. Nelson, 1.00; Bethlehem, 3.27. Total this week, $786.06. Previously reported, $1,729.55. Total this year, $2,515.61.

Education.—E. W. Sikes, $3.00; J. W. Lynch, 5.00; B. F. Sledd, 5.00; Island Creek, Flat River, 4.49; W. F. Union Socy., 5.96; J. F. Lanneau, 1.00; J. M. Brewer, Sr., 1.00; A. F. Purefoy, 2.00; R. H. Royall, 1.00; Trinity, Beulah, 2.55; W. N. Johnson, 2.50; Warsaw, 5.00; Roanoke Rapids, Tar River, 2.60; Brown's, Tar River, 1.50; Bethlehem, W. Chowan, 3.42. Total this week, $46.02. Previously reported, $552.73. Total this year, $598.75.

S. S. and Colportage.—New Bern, $13.60. Previously reported, $28.59. Total this year, $42.19.

Ministerial Relief.—Broad St., Winston, $.75; Gatesville, Chowan, 2.00; Hertford, Chowan, 10.00; Reynoldson, Chowan, 2.00; Whiteville Grove, Chowan, 5.00; Matthews, 5.06; Big Branch, 1.75; Pee Dee Association, 1.60; Tabernacle, Raleigh, 17.50. Total this week, $45.66. Previously reported, $190.26. Total this year, $235.92.

Total reported for all objects this week $2,883.86
Previously reported for all objects 9,961.56

Total reported for all objects this year 12,845.42

WALTERS DURHAM,
Treas. Baptist State Con.

AN OPPORTUNITY.

Greensboro, N. C., in the Piedmont section, is an ideal place for a summer school. Then, Peele College summer school will be conducted on the fifth floor of one of the most perfectly appointed buildings in the South, where the mountain breezes are unobstructed. Plenty of filtered ice water, and a hydraulic elevator to take the students to the room in quick time. Special rates. Business and Stenography.

SOUTHERN SHORTHAND and Business University
ATLANTA, GA.
THE LEADING BUSINESS SCHOOL OF THE SOUTH. "YOUNG MEN, YOUNG WOMEN, I will give you a position if you will take a course in Book-keeping and Shorthand at the S. S. & B. U." Its students receive thorough instruction. Its Diploma is a sure passport to a good position. Enter now. Catalogue free. Mention this paper. Address A. C. BRISCOE, Pres., or L. W. ARNOLD, Vice-Pres., Atlanta, Georgia.

Cancer Can Be Cured Without the Use of the Knife.

We cure Cancers, Tumors and Chronic Sores, charging nothing for examination. Our patients are our best friends. Come and see cancers we have removed and cured from our now happy patients; and are daily curing. They are wonderful.
If then you are not satisfied, we will pay all your expenses.

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We are in correspondence with hundreds of the best teachers in the United States for all grades school and College work. Can refer you to some that would probably suit. No charge. Members located in eighteen States at salaries $2,500 per year down.
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A $10.00 BOOK FOR $1.00.

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SOUTHERN BAPTIST CONVENTION, SAVANNAH, GA., MAY 7 to 14, 1903.

For the Southern Baptist Convention at Savannah, Ga., May 7 to 14, 1903, the Seaboad Air Line Railway will sell tickets at one fare plus 25 cents for the round trip.

Tickets will be sold May 4 to 7, inclusive, from points north of Hamlet, N. C., west of Lake City, Fla., and south of Baldwin, Fla., and from all points within the territory embraced by a line drawn through those places will be sold May 5 to 7, inclusive. Tickets will have final limit May 20.

Extension of final limit to June 1, 1903, may be obtained by payment of 50 cents fee and deposit of ticket by original purchaser with Mr. Joseph Richardson, Special Agent, Savannah, between the hours of 8 a. m. and 8 p. m. not later than May 20.

On May 12 and 15, tickets will be sold at low rates for side trips from Savannah to Jacksonville, Fla., Columbia and Charleston, S. C.

The Seaboard Air Line Railway is the short line to Savannah from Baltimore, Washington, Richmond, Petersburg, Norfolk, Portsmouth and from points in North and South Carolina, as well as from Montgomery, Ala., and Jcaksonville and other Florida points. From the North and the South there are two through trains daily, with cafe dining cars and every appointment of a high-class passenger service.

Savannah is a beautiful and interesting city and will present its most charming aspect at the time the Convention meets. Every facility will be afforded visitors by the Seaboard Air Line Railway and its passenger representatives.

Write to the undersigned at once for Pullman reservations and other information. H. S. LEARD,
T. P. A.

Please mention this paper when writing advertisers.

Raising that $7,000.00.

A WORD OF THANKS TO THE PRINTERS.

In the Recorder of the 15th the printer made two slight changes in my article, for which I give him thanks, since both were improvements over what I actually wrote. I wrote concerning "the Beloved Disciple of Hexlena'.: "His noon has been clear and sweet as June." The printer made me say "May his noon be clear and sweet as June." I forgot myself and wrote as if the good Doctor had passed his noon. The printer saw his noon still ahead. May his vision prove prophetic.

Concerning the "Elect Lady," I wrote, "her rich and silent life." The printer put it "her select life." Another improvement, which all who know her will heartily endorse.

TWO OTHER BRETHREN SPEAK.

This time it is Taylor of Warrenton, and Putnam of Cherryville, both in the harness for work and both always at it. Taylor writes that he will finish up the collections on his field and forward by the last of April. Putnam had set aside last Sunday for a collection at Cherryville and was hopeful of making it $25 from that little church. If the other pastors shall do anything like what these purposed, and what I have no doubt they will achieve, we shall doubtless go up to the Convention with joy. Our public canvass for the year is about over. Everything now depends on the pastors.

A CALL FOR VOLUNTEERS.

I am diligently looking for fifty men who will obligate to give $100 on our debt this year, and fifty men who will give $50 each, provided the whole debt shall be wiped out during the year. No doubt these friends could be found if I could leave my work here and go to seek them; but here I must remain much of my time. I cannot stay in the field. Who will volunteer to make one of the fifty—for $100 or for $50? Do not wait for me to see you, brethren. In the nature of the case I can see only a very few of our people. If you wish this debt removed once for all and are willing to join hands with others to help remove it, write me and give me your pledge, as a few others have done. If the whole amount should not be raised this year we must lose some thousands already pledged on this condition; so the amounts you give will be of five or ten-fold value by helping to secure these thousands of conditional gifts. R. T. VANN.

Southern Baptist Convention.

The Convention will assemble in the meting house of the First Baptist Church, May 8th, in the morning. A Tabernacle which seats 3,000 has been provided for the night mass meetings, and all other meetings if the Convention so desires.

A twenty-five cent rate round trip will be given to Tybee during the Convention and Tuesday May 12th.

An excursion by water will be given to Beaufort, S. C., on Tuesday for 50 cents each.

A regular Reception Committee will meet all trains to direct people to their place of entertainment.

A Committee on Information will be at the place of meeting to render service to all.

By registering with the Committee on Registration in front of the De Soto Hotel you can get a book containing maps of Savannah, also map of the surrounding country with places of special interest and directions how to reach them.

There will be a Postoffice in the basement of the First Baptist Church. Order your mail care of Baptist Convention if you wish to get it at the Convention Postoffice.

Carriages and Hansom cabs will carry you anywhere in the city for 25 cents.

JOHN D. JORDAN.

AN OPPORTUNITY.

Students who enter Peele College between May 10th and July 10th will get special summer rates. Peele College is a standard school of Business and Stenography, located in the famous Piedmont section of North Carolina, at Greensboro.

STATEMENT

Insurance Company of North America,

Of Pennsylvania.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—paid in cash	$6,000,000.00
Amount Ledger Assets December 31 previous year	9,819,011 84
Income — from Policy-holders, $6,782,984.27; miscellaneous, $632,733.90; total	7,415,718 17
Disbursements, to Policy-holders, $6,268 988.19; miscellaneous, $2,579,096.19; total	8,448,084.38
Fire Risks—written or renewed during year, $594,679,472; in force	617,467,186.00
Marine and Inland Risks—written or renewed during year, $202,600,705; in force	6,505,614.00
Perpetual Risks—written or renewed during year, $844,707.45; in force	23,505,515.01

ASSETS.

Value of Real Estate (less amount of encumbrances)	$725,500.00
Mortgage Loans and Real Estate	1,127,617.29
Loans on other than first lien	3,000.00
Loans on Stocks, Bonds and other Securities	825,900.00
Value of Bonds and Stocks	5,791,750.00
Interests and Rents due and accrued	7,857.30
Cash in Home Office and deposited in Banks	1,157,412.94
Agents' balance, representing business written subsequent to October 1 1902	986,582 44
Agents' balance, representing business written prior to October 1, 1902	33,900.11
Premiums unpaid, Marine not matured	98,059.10
All other Assets, detailed in statement	4,864 42
Total	10,702,569.61
Less assets, not admitted	38,400.11
Total admitted assets	10,664,169.50

LIABILITIES.

Losses and claims unpaid	$736,000.00
Unearned Premiums	4,099,540.91
All other Liabilities as detailed in statement	876,453.65
Total Liabilities as to Policy-holders	5,713,994.56
Capital paid up	3,000,000.00
Surplus	1,950,188.94
Total Liabilities	10,664,183.50

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written	$2,027,282.00
Premiums received	40,309.30
Marine Risks written	$13,310.00
Premiums received	2,089.95
Losses incurred—Fire	18,184.19
Paid	12 535.00
Losses incurred—Marine	500.00
Paid	500.00

President—Charles Platt.
Secretary—Greville E. Fryer.
Home Office—232 Walnut Street, Philadelphia, Pa.
General Agent for Service—Col. Walker Taylor, Wilmington, N. C.
Business Manager for North Carolina—Edward S. Gay, Atlanta, Ga.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 28, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Insurance Company of North America, of Philadelphia, Pa., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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So. Shorthand & Business University,
J. M. RESSLER, Pres't, Norfolk, Va.

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A most delightful Mountain Resort with large company every year. Everything that conduces to health, comfort or pleasure. For rates, pamphlets, etc., address CHAS. F. NELSON, Capon Springs, W. Va.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed May 30, 1889, by Zachariah Stanback and wife, and duly recorded in book No. 107, at page 254, in Register of Deeds office of Wake County, N. C., we will, on Friday, the 15th day of May A. D., 1903, at 12 o'clock, m., at the court house door in the city of Raleigh, offer for sale and sell to the highest bidder, for cash, that desirable house and lot lying on the north side of West South Street, between McDowell and Salisbury Streets, in the city of Raleigh, N. C., adjoining the lots of Elisabeth Smith, Mrs. D. M. Bledsoe, and others, bounded as follows: Beginning at a point in the north line of South Street 262½ feet east of McDowell Street, said Smith's S. E. corner, and runs thence north parallel with McDowell Street 105 feet, thence easterly parallel with South Street 52½ feet, thence southerly parallel with McDowell Street 105 feet to the north line of South Street, thence westerly along the same 52½ feet to the beginning. Containing ⅛ of an acre. For better description of said lot see mortgage above referred to. This April 14th, 1903.

PEELE & MAYNARD,
Attorneys for Mortgagee.

SOUTHERN RAILWAY.

In effect January 18, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 30, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 32, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 113, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. CHADWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. E. GREEN,
City Ticket Agent.

Office in Yarborough House Building, Raleigh N. C.

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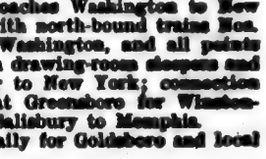

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RALEIGH, N. C.
128 and 130 Fayetteville St.

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We have made the greatest preparation to supply every Dry Goods need for School Commencements, and feel justified in urging you to send your orders to us for any article of dress or adornment you may wish. We mail samples of White Goods, Laces, Embroideries—samples of Silks and Nets, Chiffons, Mousselines, Ribbons, etc. We will send Gloves, Hosiery, Corsets, Underwear, Parasols, and all fancy articles on approval.

We prepay express or freight charges anywhere in North Carolina on all cash mail orders of $5 or more.

Dobbin & Ferrall.

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The American National Bank

is operated under the strict banking laws of the United States Government. It accepts deposits of any amount from $1.00 up and pays 3 per cent. interest, compounded twice a year. Capital, Surplus, and Stockholders' liability, $2,000,000.00.

Write for instructions how to bank by mail.

American National Bank,
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NO EFFECT ON THE HEART. Sold at all Druggists.

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SPECIAL RATES SOUTHERN BAPTIST CONVENTION VIA SOUTHERN RAILWAY, SAVANNAH, GA., MAY 7-14, 1903.

The Southern Railway announces that on account of above occasion a rate of one fare, plus 25 cents, for round trip, from all points South of the Ohio and Potamac and east of the Mississippi Rivers.

Tickets on sale May 5 to 7, inclusive, with final limit May 20, 1903.

Extension of return limit can be obtained until June 1, 1903, if deposited with Mr. Jos. Richardson, special agent, on or before May 20, and on payment of a fee of 50 cents.

Every facility for the comfort and convenience of those attending this meeting will be provided by the Southern Railway.

Rate from Raleigh, $10.90.

For rates, sleeping car reservations and other information, apply to any ticket agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

Temperance.

Boy and Bar.

BY ALFONSO ALVA HOPKINS.

Wanted!—Wanted!—a Boy for a licensed bar!
Give him, at once, as the bar demands!
Home, where the Mother and Sisters are,
Cease to withhold him with tender hands!
Church, that would guide him in days of youth,
Yield him where curses and crime begin;
School, that would teach him in ways of truth,
Give him to teachers of shame and sin!

What is the Home, when the bar must be!
What is the Boy, when the bar must live!
Who should the Mother defend, when she
Hears the Home robber command her—"Give,"
Give—of the blood of her inmost heart;
Give—of the life of her throbbing breast;
Give—of her body and soul a part;
Give—at the Home robber's bold behest!

What are the School and the Church, to men,
Greedy for gain at their cruel cost!
What do the barkeepers count it, when
Purity, learning, and love, are lost!
License them, Fathers, for price they pay!
Sell them your sons, for their paltry gold!
Millions of revenue far outweigh
Morals and love, when your sons are sold!

Nay! by the pain that the Mother knew,
Giving the boy to enrich the State!
Nay! by the hope in her heart that grew,
Holy and strong, for his Manhood great!
Nay! by the crown that the Father wears—
King in a nation of Kings indeed—
Silence forever the man who dares
Bid for the Boy in his grasping greed!

Close the saloon, with its ravening cry!
Silence the men for the bar who stand!
Lift the white banner of Manhood high,
Ever, for Home, with a Christian hand!
Banish the foe of the soul and brain;
Stand for the Right as you bravely can;
Go not with robbers for greed or gain!
Cast a clean ballot for Boy and Man!

And
Vote no license.

Why Not Vote License?

BECAUSE

The rum traffic is an unmitigated evil. Not one honest word can be said in its favor. All other trades have just and honorable foundations; but this is the trade of death.

It has no regard for honor. It knows no truce. It hears no cry of remonstrance—no appeal for quarter.

It is savage and relentless.

It is insidious to the last degree—stealing upon its victims with the subtlety of a serpent; finding its refuge in a licensed bar-room; and under that certificate sallies forth on its dreadful mission, prowling through our land with locks and hands and garments red and dripping with innocent blood.

It dogs the step of the husband and father until he falls into its hungry jaws.

It patiently tracks the unthinking youth until, by deceit and intrigue, he yields to its charms.

It hides in the gorgeous halls of the rich, and crouches low in the hovels of the poor, to blind and destroy.

It has devastated a larger area than war, or famine, or pestilence.

It has blasted more homes and broken more hearts than all these combined.

It has increased its force, multiplied its attractions, and widened its avenues of infamy, until they are the unsightly gildings of every street and the blazing attractions of every corner.

It has employed all means to entrap and hold fast the youth of our land—by nightly entertainments of music, whose sounds, in themselves innocent and inspiring, decoy to death; by arraying temptation, in the fair form of woman, whose charms and attractions, robbed of virtue, are prostituted to vice.

It has hurled defiance at the God of heaven, and with impunity insulted a Christian people, by disregarding the sanctity and claims of the holy Sabbath, making greater exertions on that day in its destructive work, and filling our streets with drunkards and brawlers, and imposing heavy burdens upon the charities and loyalty of the sober and Christian people.

It has raised large sums of money to buy decisions of law in its favor, hoping to pander successfully to the corruption of the courts by large offers of gold.

To buy long and learned legal sophistries on the constitutional rights of men to demonize themselves and scatter "firebrands, arrows and death" abroad through all the land.

To buy up ignorant and unscrupulous legislators, and secure their election, who will barter away the dearest rights of the people for the gold of the rum-seller, which has cost the blood of innocent families.

It has formed leagues, large and numerous, sworn to uphold the usurped and unnatural right, to disregard entreaty or threat, and go in its thirst for blood and ruin.

These leagues would rule in our courts as well as in our prisons and alms houses.

They would fill the judiciary as well as the grave-yard with their abettors and victims, offering them spoils.

They would thus secure themselves against further let or hindrance arising from excise regulations or the enforced restraints of moral society.

We know the rum traffic.

Fellow citizens, you also know this traffic.

What are you going to do about it!

We appeal to you with confidence.

We plead humanity's cause and yours.

We plead for your children—their lives, their property, their character, their eternal future.

We plead for the honest son of toil—whose path is beset and whose earnings are filched by the conscienceless rumseller.

And we plead in the sacred names of God and government.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Sweeten Life With Sentiment.

Commenting on Joseph's journey to meet his father, when the old man was coming down to Egypt in the time of famine, Dr. Joseph Parker said:

"Yes, I do not care what our duties are, we can add a little pathos to them if we like; whatever be our lot, we can add a little sentiment to our life. And what is life without sentiment? What are the flowers without an occasional sprinkling of dew? It may be a grand thing to sit on a high stool and wait till the old man comes up-stairs. But it is an infinitely grander thing, a 'lordlier chivalry,' to come off the stool and go away to meet him a mile or two on the road. Your home will be a better home—I do not care how poor the cot—if you have a little sentiment in you, a little tenderness and nice feeling. These are things that sweeten life. I do not want a man to wait until there is an earthquake in order that he may call, and say, 'How do you do?' I do not want a man to do earthquakes for me. Sometimes I want a chair handed, and a door opened, and a kind pressure of the hand, and a gentle word. And as for the earthquakes, why—wait until they come!"

I came from God, and I'm going back to God, and I won't have any gaps of death in the middle of my life.—Geo. MacDonald.

TETTER

"I know Tetterine to be a radical cure for Tetter, Eczema, Salt Rheum and all kindred diseases. I never prescribe anything else in skin troubles." Dr. M. L. Fielder, Eclectic P. O., Ala.

50c. at druggists, or by mail from J. T. SHUPTRINE, Savannah, Ga. Sole Proprietor.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No disagreeable oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else in the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON, Dry Bridge, Va.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

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All Attention is Now Turned to the "Sweet Girl Graduate."

LET US IMPRESS UPON YOU

The necessity of being among the early comers for materials most suitable and irresistable for Commencement Dresses. The line is now complete and consists of - - - - - - -

FRENCH ORGANDIE, PARIS MOUSSELAIME, SILK MULLS, BATTISTE OPERA, WASH CHIFFON, ORGANDIE CHIFFON, FRENCH LAWN, FRENCH NAINSOOK, ENGLISH BATTISTE, LINON D'INDE, MERCERISED LAWNS, PERSIAN LAWNS, and many other materials with trimmings to match.

Prices Always the Lowest, Quality Considered.

BOYLAN, PEARCE & COMPANY.

Obituaries.

I believe this thought of the possibility of death—if calmly realized and steadily faced—would be one of the best possible tests as to our going to any scene of amusement being right or wrong. Be sure the safest rule is that we should not dare to live in any scene in which we dare not die.—Lewis Carroll.

BRINDLE.—Died, near Sylva, N. C., Mrs. Lavada Brindle, wife of J. P. Brindle. She was born January 17, 1855, and married March 1, 1877. Sister Brindle joined the Baptist Church at Waynesville, N. C., in May, 1877. Moving near Sylva, she connected herself with the Sylva Baptist Church, and lived a consistent Christian life until her death, January 5, 1903. She was a devoted wife and a kind and affectionate mother. She leaves a husband and three children to mourn their irreparable loss.

T. C. BRYSON.
E. LEE FOX.
JNO. V. WHITESIDE.

POWELL.—At 6 p. m., on April 3, 1903, death entered the home of T. E. Powell, near Gold Rock, N. C., and took his oldest and first born, George William, aged 22 years, 11 months and 29 days.

In March, 1901, while at Wake Forest College, he was taken with rheumatism and threatened with pneumonia, and was forced to leave before the term closed. He came home, thinking he could recuperate and build up his health sufficient to resume his course at Wake Forest the following September, but his efforts, with skilled physicians, proved unsuccessful, and he was forced to yield to fate and give up the ambition of his life—to have an education.

His untiring energy never ceased in the effort to regain his health, and he was ever cheerful and hopeful of his final recovery. Notwithstanding his long illness, he was always cheerful, never uttering a murmur, he had no fear of the Great Beyond.

Since his eighteenth year he had been a faithful member of the Baptist Church. He was a devoted and affectionate son, a tender, loving brother, a true and faithful friend. "None knew him but to love him." It seems doubly sad for so noble a life to be stricken in youth. But death loves a shining mark, and the world will be better for his having lived even this short life.

"Noblest, sweetest, purest, best,
God has taken thee to rest."

In Memory of Our Beloved Kate.

In the bosom of her family, amid the kind, tender ministries of loved ones, Mrs. Kate Hampton breathed out her life on the fourth instant, at her home on Churches Island. She was ready for the change. The spirit so sweetly stepped from its frail tenament of clay into its royal palace in heaven.

While yet the dews of early womanhood were on her brow, she gave her heart to God and consecrated all her ransomed powers to His service. She so beautifully and forcefully demonstrated the keeping power of our God. Sadly will she be missed in our homes, as well as in Coinjock Baptist Church, of which she was a devoted and active member. Possessed of a bright, happy disposition, she carried sunshine and cheer wherever she went. Many lives have been brightened and sweetened by her beautiful character.

Could medical skill and tender nursing have saved her, she would now be with her heart-broken husband, but He who doeth all things well wanted her to come up higher. She leaves a devoted husband, five small children, three boys and two little girls, a mother and three brothers, to mourn over their irreparable loss. With their falling tears mingle the tears of many friends, who dearly loved this good woman—for to know her was to love her. She was only thirty-four years of age.

Oh! may we all be drawn nearer to heaven by her gracious influence. May her bereaved husband and fond children prepare to meet her in the beautiful City of God, for soon they too must die. What a happy reunion that will be.

After the funeral at her home by her pastor, Rev. E. S. Pierce, her remains were tenderly laid to rest in Hampton Cemetery.

Just one week since we laid thee low,
Beneath the earth's cold sod,
Just one week since the angels came
And took thee to thy God.
Our hearts are sad. Time cannot still
the awful aching, sad unrest,
Yet, while we mourn we know that you
Are numbered with the blest.

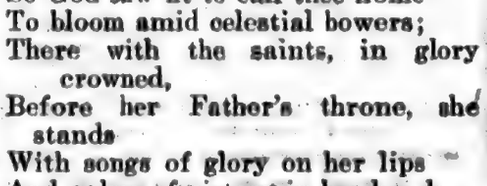
The bloom of health was on thy cheek,
The light of hope illum'ed thine eye;
You looked like one too pure to live,
too bright and beautiful to die.
But, lo! that morn God's angels came
And took from us our Katie, dear,
And left us here to weep and mourn
And shed the saddening tear.

We should not mourn—you were too pure,
Too frail for this bleak world of ours;
So God saw fit to call thee home
To bloom amid celestial bowers;
There with the saints, in glory crowned,
Before her Father's throne, she stands
With songs of glory on her lips
And palms of victory in her hands.

She was too lovely for this life;
But she is lovelier, fairer now
Since God has wiped her tears away
And set His seal upon her brow.
Sweet Katie, dost thou ever turn
From thy bright home in heaven above
To give one glance of pity down
To gild our pathway with thy love?

Oh, we should try to bear our grief,
For our lovely friend has fled to heaven,
Where parting words are heard no more
And Love's bright link is never riven;
So farewell! farewell! Katie, dear;
We bid thee now a last farewell!
And in our homes, made lonely here,
Thy name shall ever dwell.

HER BEREAVED NEIGHBORS AND FRIENDS.
April 4, 1903.



Special Rates via S. A. L.

$25.50 to New Orleans, La., and return, account American Medical Association May 5 to 8. Tickets on sale May 1, 2, 3 and 4; final limit ten days from date of sale. On payment of fee of 50 cents, tickets can be extended until May 30th.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.

There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home uses, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

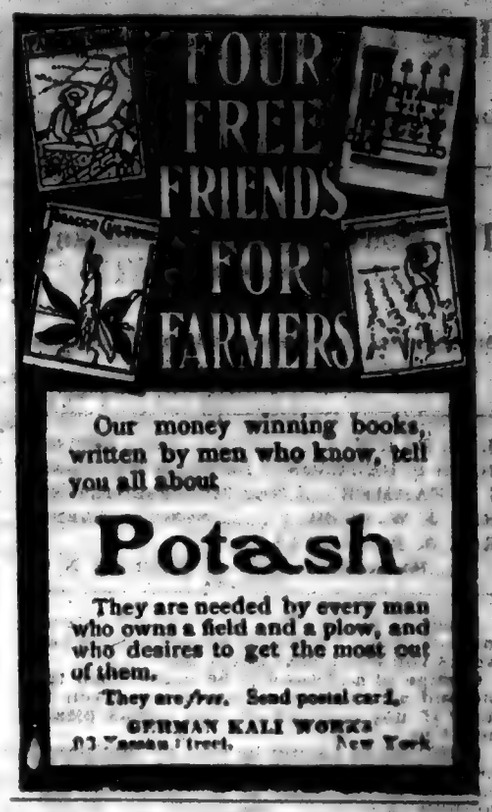
The doctor is also famous as the author of many madical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J NEWTON HATHAWAY,
63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

NOTICE.

I want every man and woman in the world interested in the Opium and Whiskey habits to have my book on these diseases. Address B. M. WOOLLEY, Atlanta, Ga., Box 367, and one will be sent you free.



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ENGRAVERS TO SOCIETY,
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BALTIMORE, MD.

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Air Line Railway

Short Line to principal cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, also North and Northwest, Washington, Baltimore, Philadelphia, New York, Boston, Cincinnati, Chicago, Indianapolis, St. Louis, Memphis and Kansas City.

Trains leave Raleigh as follows:

No. 50. NORTHBOUND.
1.20 a. m. "Seaboard Express." For Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.
No. 38.
11.15 a. m. "Seaboard Local Mail." For ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.
No. 66.
11.50a. m. "Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.
No. 57. SOUTHBOUND.
5.25 a. m. "Seaboard Express." For Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.
No. 41.
4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.
No. 27.
6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

Tickets on sale to all points. Pullman berths reserved. Tickets delivered and baggage checked from hotel and residences without extra charge at

UP-TOWN TICKET OFFICE,
Yarborough House Building,
C. H. GATTIS, C. T. & P. A.,
'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

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FOUNDED 1833 BY THOMAS MERRITT.

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PUBLISHED BY

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(Organized 1901.)

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J. S. FARMER.....GEN REPRESENTATIVE.
REV. J. W. COBB .....SPECIAL AGENT.
REV. A. B. THOMAS,
.....REPRESENTATIVE IN WESTERN N. C.

Receipts will be given in change of date on label of paper. If date is not changed in two weeks you will please notify us.

Change of address will be made when the old and also the new address are given in full. If not changed in two weeks please notify us.

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Editor Biblical Recorder, Raleigh, N. C.

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Very truly,
R. L. DAVIS.

Fellowship Withdrawn.

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Done by order of the church.
J. W. BOWLES,
Church Clerk.

Mr. Carnegie Gives $600,000.

New York, April 17, 1903.

"Wm. H. Baldwin, Jr., Trustee.

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Truly yours,
"ANDREW CARNEGIE."

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RALEIGH, N. C., WEDNESDAY, MAY 6, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 44.

THE BAPTISTS AND PERIODS OF TRANSITION

Not one Baptist in a hundred can state the Baptist position. Set a man to the task and more than likely he will give you a discourse on Communion and Baptism! Not one Baptist in a thousand conceives the genius of the Baptist position. And as a consequence our very leaders frequently put the heart of our religion under their feet and do it in the name of the faith that they are destroying. They are ready to make a heretic of one who insists on the true Baptist religion.

We have not found a better statement of Who the Baptists Are than that in one of the chapters in Dr. Henry C. Vedder's "Story of the Baptists." Dr. Vedder is a conservative, an established historian, now occupying the Chair of Church History in that most conservative Baptist institution, Crozer Theological Seminary. From that statement we copy the following:

"The cardinal, the fundamental principle of Baptists is loyal obedience to Jesus Christ. This they conceive to be the essence of Christianity. To be a Christian is not to have had a certain "experience," not to believe a certain creed, not to perform a prescribed round of rites and observances, but to obey Christ. "If ye love me, keep my commandments." * * *

Because of the authority thus recognized in Jesus Christ, Baptists receive the Scriptures—the written word of Christ—as the sole and sufficient rule of faith and practice. No special theory of inspiration has acceptance among them; they are committed to no views of the authorship and dates of the various books, and are free to accept the ultimate conclusions of sound scholarship. * * *

All creeds, all writings of the Fathers, all decisions of councils, are the opinions of fallible men, which must stand or fall as they agree with the Scriptures. The only authority to interpret these writings is the Spirit of God, promised to every believer that asks for His enlightening. It is not merely the privilege, it is the duty, of every Christian to interpret the Scriptures for himself; no one can relieve him from this responsibility, none should be suffered to rob him of this right.

* * * * * * * * *

Religion thus becomes, according to Christ's teaching, a matter between each human soul and God.

* * * * * * * * *

The religion of Christ is a strictly personal matter—a transaction between the soul and God, into which no third party can enter."

This is the statement of an historian. It is made, therefore, in view of the whole career and the governing ideals of the Baptists; and not made, as so many statements have been, to accord with the necessities of an hour or the conceptions of one generation.

This statement means that the Baptists are free. Neither dogma nor tradition binds them. Not even majorities bind them. Majorities govern in matters of polity, but in matters of doctrine nothing stands between a man and his God. They hold to certain things most surely believed—great essentials of religion—but they refuse to institute a theological system. They leave every man to study his Bible and to learn of God and to build his own religion. These things most surely believed may be stated, to a degree. They would embrace at least the following: That religion is founded in experience and must be voluntary; that Jesus is Christ the Son of God and Saviour of Men; that the Bible is the Book of the Revelation of God; and that each man is free, nothing being suffered to stand between himself and his God. Millions of Baptists believe the great systems of doctrine. Some even take in whole volumes. But it is not because they have been held for ages. It is not because they are great. It is not because they are compelled by any to believe them. They believe them because of their experience. Baptists do not enforce assent to doctrines. Their principle is voluntariness. They leave each man to work out his own religious experience. The doctrine is lived, not thought. There is after all no authority that is compelling save the authority of experience—of reality.

At certain times large Baptist bodies have uttered confessions in the form of creeds. These utterances were not binding then and are not now. They were given forth for information. Men would say, "The Baptists believe this bad thing," or "The Baptists do not believe that good thing," and clear uterances would be necessary. But if the fathers had thought that these utterances would come to be regarded as standards of orthodoxy, and thus huge impediments of Baptist liberty, they would have preferred misrepresentation and would have held their peace.

Baptists recognize the profound truth that every man must have his own experience. Every man is alone. No one can hand down his experience to another. No one can enforce another to have his experience. Each must respect every other man's separateness and singleness. They base their religion upon experience; and so they are vital; are genuine; and they are progressive.

Yes, progressive! They look for more light. Their gaze is forward. They are not afraid of more light. They understand that there are great reaches of truth ahead and wide realms of experience yet to be explored. Each of them sets forth into these realms. Each plows the great deep of the spirit. Theirs is not a religion of repose, like the Roman Catholic, but a religion of progress. They bring nothing from the past of compulsion; but each man begins the human experience with God over again under compulsion only of obeying Christ, the Revealer of the Father, and the Founder of our freedom.

This is the religion of freedom. It is the source of modern freedom. It is also the religion of and the source of democracy, since each man standing equal before God is levelled, and each man enjoying the same incomparable privileges and carrying the same infinite obligations, apprehends brotherhood. It is the religion of life. It allows no room for death or for any unreality. Each truth is tried by each successive generation; and if found good, its authority receives in the process the increment of genuine acceptance. Even so it adapts itself. As the race's grasp on truth becomes deeper, as the race's outlook becomes wider, we Baptists will naturally come into a richer, deeper and wider life. We have nothing to fear. We are out at sea, while the others are in harbor. We are in storm, while they are in repose. But we are making for port, while they are making no progress at all. And we have on board the Pilot who understands the storm, and an anchor that is sure—faith in Christ.

Well roars the storm to them that hear
A deeper voice across the storm!

Of all the religious peoples in the world Baptists are most responsible for periods of transition; their principle conditions transition. They have least to fear from transition; their principle makes adaptation easy. And they have most to gain, for this very reason. A policy of suppression or refusal to reckon with conditions is so foreign to none or so ruinous to none as it is to the Baptists.

I KNOW MY GUIDE.

I know not the way I am going,
But well do I know my guide;
With a childlike trust I give my hand
To the Mighty Friend at my side;
And the only thing that I say to Him,
As he takes it, is "Hold it fast;
Suffer me not to lose my way,
And lead me home at last."

—Rabbi J. Klein.

A MEDITATION.

Luke xviii, 17.

I met a seer.
He held in his hands
The Book of Wisdom.
"Sir," I addressed him,
"Let me read."
"Child—," he began.
"Sir," I said,
"Think not that I am a child,
For already I know much
Of that which you hold.
Aye, much."

He smiled.
Then he opened the Book,
And held it before me,—
Strange that I should have grown so suddenly blind.

—Stephen Crane.

A BISHOP TO THE PREACHERS.

In a recent address Bishop Charles N. Fowler, the presiding officer of the New Jersey Methodist Conference, said to the Conference class of candidates at Asbury Park:

You are not called upon to gabble or twaddle in the pulpit. A preacher nowadays must give his people food for thought, and food, too, that will be acceptable to people who come to church with magazines in their pockets and live on a diet of good literature.

There is only one bishop who can excuse you for duties unperformed, and that bishop is the undertaker. Don't talk about higher criticism and other nonsense. You will have enough to do to save souls. At the utmost you can preach only two hours a week, and evil influences are likely to have play almost all the rest of the time.

Circuit preaching is hard, but it is hard on the horse, not on the man. Why, it's almost as easy to be a circuit preacher as to be a bishop, and go around and preach your old sermons over and over again.

I hope you each have a good wife. If you have not, get one, and don't marry her because she is pious. Marry her because she has good common sense. If I had two women to choose from, one having common sense and the other only religion, I would take the woman with common sense; for if a person with common sense undertakes this work that person will be religious within the next hour. A woman who is only religious may backslide, and I have no doubt but a woman who has common sense will not expect us to be saints.

MAN AND WOMAN.

"For woman is not undevelopt man,
But diverse. Could we make her as the man,
Sweet Love were slain; his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man.
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the to-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the statelier Eden back to men;
Then reigns the world's great bridals, chaste and calm;
Then springs the crowning race of humankind."

—Tennyson.

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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 44.

THE BAPTISTS AND PERIODS OF TRANSITION

Not one Baptist in a hundred can state the Baptist position. Set a man to the task and more than likely he will give you a discourse on Communion and Baptism! Not one Baptist in a thousand conceives the genius of the Baptist position. And as a consequence our very leaders frequently put the heart of our religion under their feet and do it in the name of the faith that they are destroying. They are ready to make a heretic of one who insists on the true Baptist religion.

We have not found a better statement of Who the Baptists Are than that in one of the chapters in Dr. Henry C. Vedder's "Story of the Baptists." Dr. Vedder is a conservative, an established historian, now occupying the Chair of Church History in that most conservative Baptist institution, Crozer Theological Seminary. From that statement we copy the following:

"The cardinal, the fundamental principle of Baptists is loyal obedience to Jesus Christ. This they conceive to be the essence of Christianity. To be a Christian is not to have had a certain "experience," not to believe a certain creed, not to perform a prescribed round of rites and observances, but to obey Christ. "If ye love me, keep my commandments." * * *

Because of the authority thus recognized in Jesus Christ, Baptists receive the Scriptures—the written word of Christ—as the sole and sufficient rule of faith and practice. No special theory of inspiration has acceptance among them; they are committed to no views of the authorship and dates of the various books, and are free to accept the ultimate conclusions of sound scholarship. * * *

All creeds, all writings of the Fathers, all decisions of councils, are the opinions of fallible men, which must stand or fall as they agree with the Scriptures. The only authority to interpret these writings is the Spirit of God, promised to every believer that asks for His enlightening. It is not merely the privilege, it is the duty, of every Christian to interpret the Scriptures for himself; no one can relieve him from this responsibility, none should be suffered to rob him of this right.

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Religion thus becomes, according to Christ's teaching, a matter between each human soul and God.

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The religion of Christ is a strictly personal matter—a transaction between the soul and God, into which no third party can enter."

This is the statement of an historian. It is made, therefore, in view of the whole career and the governing ideals of the Baptists; and not made, as so many statements have been, to accord with the necessities of an hour or the conceptions of one generation.

This statement means that the Baptists are free. Neither dogma nor tradition binds them. Not even majorities bind them. Majorities govern in matters of polity, but in matters of doctrine nothing stands between a man and his God. They hold to certain things most surely believed—great essentials of religion—but they refuse to institute a theological system. They leave every man to study his Bible and to learn of God and to build his own religion. These things most surely believed may be stated, to a degree. They would embrace at least the following: That religion is founded in experience and must be voluntary; that Jesus is Christ the Son of God and Saviour of Men; that the Bible is the Book of the Revelation of God; and that each man is free, nothing being suffered to stand between himself and his God. Millions of Baptists believe the great systems of doctrine. Some even take in whole volumes. But it is not because they have been held for ages. It is not because they are great. It is not because they are compelled by any to believe them. They believe them because of their experience. Baptists do not enforce assent to doctrines. Their principle is voluntariness. They leave each man to work out his own religious experience. The doctrine is lived, not thought. There is after all no authority that is compelling save the authority of experience—of reality.

At certain times large Baptist bodies have uttered confessions in the form of creeds. These utterances were not binding then and are not now. They were given forth for information. Men would say, "The Baptists believe this bad thing," or "The Baptists do not believe that good thing," and clear uterances would be necessary. But if the fathers had thought that these utterances would come to be regarded as standards of orthodoxy, and thus huge impediments of Baptist liberty, they would have preferred misrepresentation and would have held their peace.

Baptists recognize the profound truth that every man must have his own experience. Every man is alone. No one can hand down his experience to another. No one can enforce another to have his experience. Each must respect every other man's separateness and singleness. They base their religion upon experience; and so they are vital; are genuine; and they are progressive.

Yes, progressive! They look for more light. Their gaze is forward. They are not afraid of more light. They understand that there are great reaches of truth ahead and wide realms of experience yet to be explored. Each of them sets forth into these realms. Each plows the great deep of the spirit. Theirs is not a religion of repose, like the Roman Catholic, but a religion of progress. They bring nothing from the past of compulsion; but each man begins the human experience with God over again under compulsion only of obeying Christ, the Revealer of the Father, and the Founder of our freedom.

This is the religion of freedom. It is the source of modern freedom. It is also the religion of and the source of democracy, since each man standing equal before God is levelled, and each man enjoying the same incomparable privileges and carrying the same infinite obligations, apprehends brotherhood. It is the religion of life. It allows no room for death or for any unreality. Each truth is tried by each successive generation; and if found good, its authority receives in the process the increment of genuine acceptance. Even so it adapts itself. As the race's grasp on truth becomes deeper, as the race's outlook becomes wider, we Baptists will naturally come into a richer, deeper and wider life. We have nothing to fear. We are out at sea, while the others are in harbor. We are in storm, while they are in repose. But we are making for port, while they are making no progress at all. And we have on board the Pilot who understands the storm, and an anchor that is sure—faith in Christ.

Well roars the storm to them that hear
A deeper voice across the storm!

Of all the religious peoples in the world Baptists are most responsible for periods of transition; their principle conditions transition. They have least to fear from transition; their principle makes adaptation easy. And they have most to gain, for this very reason. A policy of suppression or refusal to reckon with conditions is so foreign to none or so ruinous to none as it is to the Baptists.

I KNOW MY GUIDE.

I know not the way I am going,
But well do I know my guide;
With a childlike trust I give my hand
To the Mighty Friend at my side;
And the only thing that I say to Him,
As he takes it, is "Hold it fast;
Suffer me not to lose my way,
And lead me home at last."

—Rabbi J. Klein.

A MEDITATION.

Luke xviii, 17.

I met a seer.
He held in his hands
The Book of Wisdom.
"Sir," I addressed him,
"Let me read."
"Child—," he began.
"Sir," I said,
"Think not that I am a child,
For already I know much
Of that which you hold.
Aye, much."

He smiled.
Then he opened the Book,
And held it before me,—
Strange that I should have grown so suddenly blind.

—Stephen Crane.

A BISHOP TO THE PREACHERS.

In a recent address Bishop Charles N. Fowler, the presiding officer of the New Jersey Methodist Conference, said to the Conference class of candidates at Asbury Park:

You are not called upon to gabble or twaddle in the pulpit. A preacher nowadays must give his people food for thought, and food, too, that will be acceptable to people who come to church with magazines in their pockets and live on a diet of good literature.

There is only one bishop who can excuse you for duties unperformed, and that bishop is the undertaker. Don't talk about higher criticism and other nonsense. You will have enough to do to save souls. At the utmost you can preach only two hours a week, and evil influences are likely to have play almost all the rest of the time.

Circuit preaching is hard, but it is hard on the horse, not on the man. Why, it's almost as easy to be a circuit preacher as to be a bishop, and go around and preach your old sermons over and over again.

I hope you each have a good wife. If you have not, get one, and don't marry her because she is pious. Marry her because she has good common sense. If I had two women to choose from, one having common sense and the other only religion, I would take the woman with common sense; for if a person with common sense undertakes this work that person will be religious within the next hour. A woman who is only religious may backslide, and I have no doubt but a woman who has common sense will not expect us to be saints.

MAN AND WOMAN.

"For woman is not undevelopt man,
But diverse. Could we make her as the man,
Sweet Love were slain; his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man.
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the to-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the statelier Eden back to men;
Then reigns the world's great bridals, chaste and calm;
Then springs the crowning race of humankind."

—Tennyson.

The Mid-Summer Meeting.

A CALL FROM CHAIRMAN TYREE

As the Mid-Summer meeting is something new among North Carolina Baptists, it is important that its nature and the object it has in view should be clearly and correctly understood. Many I doubt not really wish to know just what is the design and purpose of this gathering. Many of our people have felt that we need some provision for the cultivation of experimental religion among us and united prayer for the coming of God's Kingdom. This Mid-Summer meeting has been projected to supply this need. It is not a Sunday-school Chautauqua. The Sunday-school as an important part of church work and fertile field for Christian labor, will be discussed. Instruction will be given to Sunday-school workers and we hope inspiration received. But this will be only one of the many incidental features of the meeting. It is not simply an assembly of Bible students to study and be taught the Bible. Instruction in the Scriptures will be necessary for the accomplishment of the real purpose of the meeting and there will be lectures which we trust will be very helpful. But it is more than a Bible school.

It is not to be of the nature of the Keswick meetings in England, nor of the Northfield meetings in America especially as these have been conducted for the last few years. For there will be no recognition of the recent tendencies to put more than proper and safe emphasis upon certain doctrines of the Holy Spirit and to give too much attention to subjective piety. I mention this in order to remove any misconception and apprehension that might prevail in the minds of the brethren. We are living in a fast age, there is but little time for calm reflection and serious meditation which is so essential for real spiritual attainments. Even church life itself is affected by the strain and stress that results from the busy and absorbed lives of its members and the many burdens of a financial and social nature which in their best times have been providentially imposed on the churches; and our Associations and Conventions have to devote all their time to the discussion and planning for the varied and multiplied work that we are trying to do. Conditions are now very unfavorable for the development of Christian character, for real growth in grace and for the acquisition of Christian experience and spiritual power. But all this is now more important for Christians than ever before. The very conditions that make genuine piety and true spirituality difficult also make it the more necessary. As the work increases we need increased force and we can only hope to impress and save a restless and rushing world by the power that comes through a deeper piety, a more thorough consecration and a more thorough knowledge of the grace and power of God. The churches never before needed so much solid piety, stalwart Christians and spiritual giants as now,—men and women who have seen God face to face, who have been made to feel what sin is and what grace can do, who have a strong grip on spiritual realities and mighty faith in God. Preachers and other Christians who wish to do their duty to the world in their short day, and long to win souls and make the world at least a little better while they live, realize their great need of such preparation and equipment for more effective service. By the discussion of suitable themes by mutual consultation and conference, by comparing our experiences, and by telling and hearing our mutual confessions and by praying for each Christ and love souls. I trust much in this direction. The other object closely connected with this is united prayer for the coming of God's Kingdom throughout the whole world and especially in our own State and for a great revival in all our churches. When we consider the many precious promises we have to encourage us to pray together for this and when we see from history how much united prayer has had to do with missionary movements and the coming of great revivals, this object of itself is enough to bring together hundreds of God's people who are burdened on account of the cold, worldly and barren condition of churches and who feel distressed to see so large a part of this present generation going down to hell. Surely a meeting with such an object commends itself to all who love Christ and love souls. I trust many will make the necessary sacrifice to attend it, and I trust all of God's people will pray earnestly that God will wonderfully bless those who come and make the meeting a great blessing to His cause.

W. C. TYREE.

ATLANTA'S BAPTISTS.

A Letter from Rev. John E. White, D. D.

Because I love the Recorder so much in the nature of a part of me, I expect I have failed to correspond with it in the formal fashion of letters from Atlanta as I ought to have done. Its increased and increasing power as an agent for good in North Carolina and the South is very much remarked by those outside of the State. That its editor may live long and prosper is the prayer of every one of us who have nothing at stake except the prosperity of North Carolina. Your fight before the Legislature was soul stirring. I sniffed the battle from afar and would have been happy to have joined in it.

Now a word about

ATLANTA.

One does not stay here long without imbibing what is known as the "Atlanta spirit." It pervades all ranks and classes. The public movement is the popular movement. Public sentiment is ready to be enlisted quickly and spontaneously in any enterprise that means a bigger or better Atlanta. As is not true of any other city I know of, the moral forces can command the reins of power. The churches maintain close connection with the civic life. The pastor is a public servant. A meeting in the Chamber of Commerce, or in the Grand Opera House to promote any great municipal cause, would be considered a failure if the pastors of the city were not called to its front. The recent achievement of two public meetings, in which $250,000 was subscribed for the great Presbyterian University, was remarkable. The popular character of the movement is indicated in the fact that the employees in one business gave $5,000. The firemen of the city gave $2,500. Atlanta is growing with startling strides. But many of your readers will be here at the Young People's Convention in July and they will see for themselves that the South has as its centre a great city.

BAPTIST AFFAIRS.

In an investigation undertaken at the instance of the Religious Herald, I have found from the official records that our Baptist church membership during the past ten years has increased at a ratio twice as great as the increase of population. In 1892 there were ten Baptist churches inside the city limits; there are now seventeen. The Methodists though showing still a larger enrollment of membership, during the same ten years have not organized a new church. It is published in the Religious Herald that the Baptists of Richmond have increased nearly 20 per cent. Baptists in Atlanta have increased 85 per cent. Our churches here contributed last year to all causes $60,000. Standing at the head of the list in age is the old First church. And standing at the head of the list in the love and admiration of the brethren is its pastor, Dr. Landrum. Those who do not know Landrum well, do not know him at all as he may be known. He has been so long prominently before Southern Baptists as a great pastor that his present usefulness and activity is accountable for only on the ground that he has a secret compact with nature never to get any older, but, as a matter of fact, he began to be well known at a very early age of life and by his loyalty and genious has kept hearts running after him all the time. The recent sale of the First Baptist church property, which will require the building of a new church, freshens his ministry here and increases his opportunity. If you ever hear that Landrum is dead, you may say that there was a man who died like a soldier with his weapons in his hands.

"One who marched breast forward;
never doubted clouds would break,
Held, we fall to rise, are baffled to fight better; sleep to wake."

The removal of the First Baptist church out Peachtree way will leave the Second Baptist church nearest the business centre of the city.

SECOND BAPTIST CHURCH

Of this church it is difficult to speak modestly. Indeed, why need one speak at all? November, 1904, will mark her semi-centennial. During the half century I suppose more streams of influence and power have gone out of this church for the progress of our Baptist Zion, than any other church in the Southern Baptist Convention. From this church came the $50,000 that Dr. Broadus always said saved the Seminary at the crisis of its history. It has been the mother of churches in Atlanta. During the past six years it has given out of its membership in bodies over five hundred members to create independent churches, which had been founded as missions. At the present time the membership is as large as ever before, proving the truth so fundamental as a missionary principle, "To him that hath shall be given." The contributions of the church last year to all objects were nearly $22,000. In its history it has had only five pastors, a record that proves the loyalty and love which the church cultivates toward its Leader. At the present time we are operating two splendid missions. Our last child is a mission named in honor of Dr. Henry McDonald, the former pastor.

It was my purpose to have mentioned at some length other churches in Atlanta which are doing good work. The Tabernacle, West End, Jackson Hill, Capital Avenue, and Immanuel. Dr. Len G. Broughton and his Tabernacle are too well known to need eulogy in the Recorder. The Tabernacle is run in lines entirely sui generis. Its work and its enterprises are much before the public. Whether the public likes them or not, makes little difference, they continue to blossom forth and everybody is trained to expect something new from the Tabernacle. Whatever else may be said of what has been done there in the last four years is a tribute to the remarkable talents of Broughton. Whenever he is here on Sunday nights his church is crowded. At present he is in Europe for repairs. Not a strong man, indeed generally a sick man, he presses in a short period such an intensity of activity that recuperation is absolutely necessary.

We are anticipating a great meeting of the young people here in July. Our committees are at work and no one need fear that the accommodations and preparations will not be sufficient for the ten thousand young people who are expected.

I wish I could send a message of love to every individual reader of the Recorder. The faces of the men and women, who for five years were my fellow laborers there, rise before me. What a harvest of hearts it is Livingston Johnson's privilege to garner! Dr. Tyree's recent tribute to him in the Recorder was just the words I would have delighted to write myself.

Atlanta, Ga.

The Lack of the Age.

The great lack of this age is spiritual vision. It is the absence of ideals. It is the loss of reverence. And yet it is better to be a peasant and reverence a king than to be a king and reverence nothing! All that has been won out of the evolution of the race from the slime of the ocean is the power to look up into the sky and down into the deeps and around on human life with reverence! When that is lost, all is lost. This is the great gift of the ages—one to another. It is the lighted torch, that (like the messenger of antiquity) each generation, spent with effort, has handed to the next. Will you extinguish it? Shall it be darkened in your hands? When you pass it to the boys and girls who come after you will you give them a charred coal for a burning flame?—Rev. Frederic Goss, in the Evangelist.

A Light for the Layman.

Probably there are no perfect ministers. Any layman can discover those qualities and limitations in his pastor which he wishes were otherwise. But for that matter there are no perfect people in the world anyway. Everybody could be improved. The part of wisdom in this, as in every other human relation, is to seek to recognize facts, adjust ourselves to them, and make the best of them. The church member should not hold an attitude of aloofness towards his pastor because he does not, in all respects, come up to his ideal. On the contrary, recognizing his inevitable limitations, he should seek to co-operate with him and encourage him in every way possible. By the very nature of their work, and the cast of their minds which makes their work effective, ministers are peculiarly dependent on sympathy, not of emotional women, but of strong and self-centred men. The intelligent and strong-minded layman can do far more than he often imagines to make the work of his minister effective in the best sense.—Watchman.

A Brighter Day.

BY THE REV. GILBERT DOBBS.

A brighter day will dawn, yes,
Bye and Bye,
The night will soon be gone, yes,
Why not? Why?
The troubles of the morrow,
Let us miss;
Instead of sorrow, borrow
Thoughts of bliss.
The God of Heaven loves you,
Do you hear?
By trials hard He proves you,
Never fear!
All earth's dross to my relief
I behold
By alchemy of belief
Changed to gold.
Each cross to mortals given
Under sin,
Brightens the crown in heaven
Then! oh, then!
There blooms again the garden
Of our God,
The home of peace and pardon,
Blest abode.
No moons nor stars there beaming,
Nor the sun,
Where heaven's lights are streaming
From God's throne;
Where streams from crystal fountains
Ever flow;
Where gales from scented mountains
Ever blow;
Where silvery sprays are kissing
Flowery leas,
And golden fruits are tossing
In the trees.
There trees of life are spreading
Healing palms,
And all those palms are shedding
Dewy balms,
That all the nations' earth-wounds
May be cured,
And all their holy mirth sounds
Be restored.
O God, what bliss to be the
Heirs of grace!
What greater bliss to see Thee
Face to face!
To hear at length the story
Of thy will,
And then to praise thy glory
Better still!
Against that day be near me,
Lest I fall;
Till I with joy shall hear the
Angels call,
And thro' death's gloaming winging
Swiftly down,
I see the angels bringing
Me a crown,
A sceptre of dominion
For me meet,
And from each pearly pinion
Floating the sweet,
The incense from the altar
Of the skies;
And chanting from their Psalter,
Paradise:—
"Come brother, come! Thy Saviour
Calls the feast!
Aloft, tired heart, and have your
Lasting rest!
Farewell, earth scenes, thy nests are
Full of sin!
The feast is spread and guests are
Gathering in!"

New Orleans, La.

Pastor J. B. Hutson and His Pine Street Church.

BY REV. S. J. PORTER.

For more than three weeks in March it was my privilege to keep my heart up close to the big warm heart of Pastor J. B. Hutson, in a meeting with his Pine Street church in Richmond, Va. The Lord's blessing was with us: during the meeting there were more than sixty professions of conversion; of this number fifty-six united with the church. I learn that at almost every subsequent service there have been other additions.

Brother Hutson is the prince of pastors, as well as the pastor of princes—for indeed the Pine Street members are children of the King. He has been in Richmond longer than any other pastor there, and is honored and loved by all who know him, that is, by everbody in Richmond, because almost everybody knows him. Brother Hutson is true to his people and true to the Gospel. The result is that his church is strong, sturdy, orthodox and spiritual. They love to hear the story of Jesus and His love. The pastor and people are like one large family bound together by many strong and tender ties. Dr. Hutson took charge of the Pine Street church, November, 1872. It was then one of the smallest churches in the city, numbering 166 active members. It now numbers 1,534. They worshipped in an old, flat, frame house, which was sold at auction for $1,500. Their present handsome and commodious house, with grounds, cost $30,000, and is entirely free from debt. It possibly has the largest seating capacity of any church building in the city. During these thirty years of Brother Hutson's pastorate, there have been in his church 1,760 baptisms, 767 marriages, and 1,428 funerals. He has made 33,000 pastoral visits. The total number of additions to the church is 3,110—an average of more than 100 a year. Within the Southern Baptist Convention his is the largest church worshiping together in the same building. The Sunday-school, of which Bro. A. R. Binford is the untiring and resourceful Superintendent, numbers 1,080—this is possibly the largest Sunday-school in the South. I wish Brother Binford could attend some of our North Carolina Sunday-school gatherings and tell us how he does it.

We need not be surprised that Pastor Hutson has a hold on his people. Think of all those baptisms and marriages and funerals and visits and sermons and prayers—each one of which is as an unbreakable chain binding him to the lives and hearts of the people. Through the years he has stood by his post of duty and God has honored him. Many a pastor would do well to study those figures, for they contain a lesson worthy to be learned—a lesson of painstaking perseverance, patient devotion to duty, and unshaken trust in God and confidence in men.

Of course the work of this great church is well organized. Among other departments of the work may be mentioned the Sewing Circle which has an active membership of 111. During the year just closed they made 559 visits, made and sold 1,249 garments and other articles, returns for which amounted to $566.74, which was given to missions and other objects. This is only one of the methods adopted by this great church in carrying on its varied work.

During all these years Mrs. Hutson has stood by her husband in his arduous labors, helping and sympathizing with him in all his plans and endeavors. Her devotion to the church and every department of its work is something beautiful. Their daughter, Miss Daisy H. Hutson, was for several years the efficient Secretary of the Woman's Mission Work of Virginia. Her varied attainments and literary tastes fitted her for the great work she did in that wide field of service. A happy lot was mine to enjoy the beautiful hospitality of Dr. Hutson's charming home during my stay in Richmond. Many, many blessings on him and his family and on his truly great church, which he loves with a love beautiful, tender, sublime.

A Prayer.

Joy is borne on the south wind,
Love is shown in the light,
Beauty is breathed from the roses,
And earth is full of delight.

Cleanse the mirrow of my soul, O Lord,
From sin and doubt and care,
That it may reflect thy loveliness,
Which is vibrant everywhere.

—Youth and Age.

"How to Deal With Doubts"

BY REV JOHN J. DOUGLASS.

There recently appeared in the editorial columns of "The Sunday-School Times," a paper published in Philadelphia and circulated throughout the country, ostensibly in the interest of Sunday-school work, an article entitled, "How to Deal With Doubts." As "sample copies" of this paper are being sent to almost every Sunday-school in the State, and the aforesaid article does violence to the fundamental principle of the Christian religion,—i. e., the necessity and importance of regeneration,—it seems necessary to notice some of its glaring errors in detail.

1. The writer says in the second paragraph: "Neither Christ nor any one of his disciples declared to ordinary hearers the duty of being born again. If it had been an important practical duty for those whom Jesus or His instructed followers were addressing in their days of teaching on earth, we should have in the New Testament more than one isolated mention of it in an utterly exceptional case. But as an actual fact the first three Gospels make no mention of this matter. It is mentioned but once in the fourth and latest Gospel, and then in an account of a midnight talk of Jesus with a member of the Jewish Sanhedrin. Even in this instance it was specifically said by our Lord that it was a suggestion of an indefinable truth, rather than the mention of a well-defined personal duty * * *."

In the contradiction of the above statements no difficulty arises. The sword of the Spirit is two-edged. It always wounds him who seeks to misuse it. See: In Mathew 5: 44-45—Jesus lays down certain requirements for the "children of God." This term is repeatedly used by Him in contradistinction to the appellation "children of the world." Only through a new, spiritual birth could men come into the inheritance and title of spiritual children. While the birth is primarily the work of the Holy Spirit, repentance and faith on the part of the believer enable him to be born again; and these things he must do. It was after these had taken place that men and women were called "the children of God." If one knows when he repented of his sin and believed on Christ, he knows when he was born into the kingdom of God. "He that believeth on the Lord Jesus Christ hath everlasting life"—a new birth! Our baptismal act is the strongest possible type of the new birth. The new birth is nothing more or less than the resurrection of those dead in trespasses and in sins.

With reference to the statement that the new birth is mentioned but once in John's gospel—in Christ's conversation with Nicodemus—I refer the reader to John 1: 12-13: "But to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

As to the conversation between Jesus and Nicodemus being "an isolated mention of it in an utterly exceptional case," it is only necessary to say that Jesus laid down a great requirement for all ages, making every man individually responsible—"Ye must be born again." It is neither isolated nor exceptional. The "light of the world" could not be isolated. There was no reason for any exception in the case of Nicodemus; Christ did not deal in exceptions; He was no respecter of persons; all men must be saved alike.

The epistles are full of references to this "new birth," which the author of the editorial in question seeks to hide in the corner of an isolated passage. In 1 Corin. 15: 8, Paul speaks of himself as "One born out of due season." Gal. 6: 15: "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creation." In another place the same writer says: "If any man be in Christ Jesus he is a new creature * * *."

Now it is useless to occupy more space with refutation of an argument so manifestly vulnerable that any child can see its weakness. The question simply arises: Are we to follow Christ, and His greatest Apostle Paul, or the editor of the Sunday-School Times? And to that question there can be, among conscientious, God-fearing people, but one answer.

Wilson, N. C.

This is a Beautiful World.

What is the secret of gladness? There are many things which help to make people glad. This is a beautiful world in which we live. When the work of creation was finished, God surveyed it and saw that it was very good. We do not think enough of what God has done for our pleasure in the way that He has adorned this world, preparing it to be our home. He has spread loveliness everywhere. He has covered the fields with a luxuriance of vegetation. He has sown the earth with flowers. The wonderful variety in nature—mountain and vale, lake, river and stream—gives an added charm to the marvelous beauty. Then over all this splendor God has thrown a vast vaulted roof of blue, in which, when night comes, instead of black darkness, thousands of star-lamps are hung to pour their soft, quiet radiance over God's children while they sleep.

Many Bible scholars say that when Jesus speaks of the many mansions in the Father's house, He does not refer to heaven only, but means that this world is one of the mansions, and heaven is another. Thus earth is one apartment of the Father's house. Surely, it is beautiful enough, glorious enough, for this. No doubt heaven will be more lovely, more resplendent, than earth; for sin has left its marrings here on everything. "The whole creation groaneth and travaileth together in pain." Perhaps earth's storms and earthquakes and floods and other calamitous events and occurrences are in some mysterious way part of the fruit of sin. In the story of the fall we have hints of a sad change that came upon the earth in consequence of sin.

At least we know that the heavenly home will not have any of these sad things in it. Earth is not so beautiful nor so good as heaven. Yet this is really one of the mansions of our Father's house, in which we are now living, and its wondrous beauty and splendor ought to make us glad. He who studies nature, and has an eye for its beauty, has found one of the secrets of gladness. There are scenes which have in them splendor enough to fill our hearts with rapture. He who has learned to see what is lovely in field and forest and landscape has found an exhaustless resource of gladness.—J. R. Miller, D. D., in The Secret of Gladness.

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, he will be to us the whole treasury of God.—Bishop Whipple.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Every true man or woman is a conductor of that mysterious life giving power of truth and love which we know as the Holy Spirit because it ever seeks to make holy spirits of us.—Charles G. Ames.

News Notes.

....Union Meeting programs next week.

....Program of Midsummer meeting next week.

....There will be one Woman's meeting at Jackson Springs.

....Rev. Sam. J. Porter and wife are supporting a native missionary.

....The Reidsville church sends its pastor to the Convention at Savannah.

....There will be an educational rally at Lumber Bridge, May 21. Pastor McKaughan is taking a leading part.

....The Warren Union will meet at Vaughan's on Friday night before the fifth Sunday in May, and will continue through Sunday.

....The exterior of Reidsville Baptist Church has been remodelled and made a thing of beauty. The inside will experience like changes soon.

....Rev. D. A. Snyder aided Pastor W. T. Talbirt, of Second Baptist church, at Concord, in a meeting in which twenty-three persons joined the church.

....Fayetteville Street church, of Raleigh, has called Rev. R. J. Bateman, of Milton. He would make a most acceptable addition to the Raleigh ministry.

....Sunday laws were enforced for the first time in Pensacola, Fla., on last Sunday. Hacks were not allowed on the streets and the morning paper was not issued.

....One of our best and most useful missionaries sends the folowing encouraging message to Secretary Johnson. "I try to pray for you and the work twice every day."

....We apologize to Bro. Lycurgus Hofler for failing to print a notice that he sent us. This week we issue his notice of the meeting of the Old Chowan. We hope to attend.

....Four hundred or more people are expected at the Jackson Springs meeting. Jackson Springs is the most popular summer resort in Central Carolina. Its water has great reputation.

....The Convention's Committee on Schools will meet at Jackson Springs; and there will be a Conference on Baptist Educational work in this State. Every school man should be present.

....A memorial church, costing from $800 to $1,000, is to be erected at a mission point in Person County to the memory of the late Rev. J. H. Lambeth, of Reidsville.—Charlotte Observer.

....Asheville police arrested R. H. Morse, the venerable Temperance worker, for blockading the street. Time will come when they will have more respect for a Christian minister than for the bar-keepers.

....Pastor Corpening of Timmonsville, S. C., has recently completed his house of worship, one of the handsomest in that region. This church recently gave $1,000 to the endowment of Furman University.

....Mr. C. P. Moore writes from Brevard: "Praise God from whom all blessings flow. The dispensary for the City of Brevard was defeated on 14th inst., by 26 majority. The vote was 2 to 1 against the dispensary."

....There were forty-five additions to our church at Goldsboro in a meeting in which Rev. J. T. Jenkins aided Pastor C. A. Jenkens. It was one of the best meetings in the town's history. Rev. J. T. Jenkins is now residing at Raleigh.

....Rev. J. N. Stallings has started "The Reasoner" at Salisbury. It is the organ of the local Anti-Saloon League. He might make it the organ for the State.

....Rev. G. A. Nunnally, who so earnestly believes that Baptist schools may receive aid from the State, will retire from the school work and go into the pastorate.

....Principal Lineberry is sending out tasteful invitations to the Closing Exercises of Winterville High School, May 13, 14, 15. Rev. C. S. Blackwell, D. D., will preach the sermon; Governor Aycock will deliver the address.

....Bro. J. R. Taylor, of Bayboro, is running out when opportunity presents itself to new points in the Atlantic Association. Mission points are not hard to find in the Atlantic, and the few missionaries there have their hands completely full.

....The Green County field in the Neuse Association, embracing LaGrange, is without a preacher. Bro. Blanchard, General Missionary for the Neuse, recently held an excellent meeting at LaGrange, which added considerable strength to the church.

....Rev. S. J. Porter is taking first rank as an evangelist. Twenty persons joined at Bennettsville, S. C., in a meeting in which he aided Pastor Ford. He has since held fine meetings at Richmond and Louisburg. He is going to hold a meeting at Fayetteville.

....Bro. W. L. Billro, one of our older missionaries, and a relative of Dr. Whitsett, by the way, is doing arduous work. His home is at Ayden, but he radiates through the surrounding country, traveling two hundred miles a month to fill his appointments.

....Pastor Greaves closed a most successful revival at the Baptist church at Reidsville last Wednesday night. There were twenty-three received for baptism, with a probability of others in the near future. The pastor held this meeting without outside help, the second within thirteen months at the same church.

....Rev. W. F. Watson has accepted the call to Monroe. He has done a noble work at Gastonia, and leaves there a strong congregation united in a beautiful house of worship. We congratulate Monroe. She has won one of our best all-round men, and he will surely build well upon Pastor Croxton's substantial foundations.

....Prof. W. J. Ferrall sends the following from Wadesvoro: "Rev. Clarence D. Graves has been tendered a most cordial welcome by the people of Wadesboro. The members of the Baptist church are very much pleased with their new pastor and believe the work so pleasantly begun will result in great good to the church and in mutually delightful relations between pastor and people. We need many more such able and consecrated young men as he. With Britt, Chappell, Kendrick, and Graves, young pastors, and the older faithful standard bearers of the Cross, the Old Pee Dee is looking up."

....The Supreme Court of North Carolina construes the late Justice Faircloth's will so that the Baptist Female University and the Orphanage will come immediately into possession of so much of the property willed to it by Mr. Faircloth as is not covered by Mrs. Faircloth's dower rights. We understand that the University will receive $13,000; and we suppose the Orphanage will receive $2,500. We understand that the Goldsboro church is not entitled to the legacy of $1,000 under the decision. The Court also decided that $1,000 pledged to the University in Mr. Faircloth's life-time was collectable.

....In a conference with directors of the Montreat Association, Mr. John S. Huyler, the wealthy manufacturer of candy, decided to maintain the Annual Summer Meetings another year. Arrangements were made to cover the indebtedness of the Association.

....Editor Barnett, of the Alabama Baptist, declares that God has as distinctly called him to edit his paper as He called him to preach. We believe every word of it, for with such foolery as that in his head it is very evident that the Lord has called him to do neither.—Charity and Children.

....Spencer. Rev. J. W. Carter, D.D., pastor. The work is moving along well under the wise guidance of the pastor. Three persons were baptized recently.—West Virginia news in Journal and Messenger. Many of our readers are glad to hear news of Dr. Carter. There was never an abler preacher in the State.

....We are glad to have this good news from New Orleans, being from the hand of Rev. Gilbert Dobbs: "My work at the Coliseum Place church continues to move along nicely. During the past year there have been over 100 accessions to the church, many of them by baptism. The church has raised my salary, and all is bright for the future."

....We regret to hear of the death of Mrs. G. P. Bostick, of China. She leaves four children and her husband who is widely known and loved in this State. She was a woman of fine character and true religion. She shared the burdens of her husband's life in China and shared them with Christian grace and courage. Our sympathy goes out to her loved ones.

....Dr. William R. Harper writes to Editor Thomas of the Baptist Courier that the Western Recorder's report that that article in the Chicago University's charter requiring that two-thirds of the trustees shall be Baptists, is incorrect. Such a change has been suggested, but it has not been seriously considered. The University of Chicago is not a denominational institution; it is not political; it is, to use Dr. Dickinson's phrase, social—a product of general civilization and existing for mankind.

....The Blanch Baptist Church was formally dedicated to-day. There was an all-day meeting on the grounds. Rev. J. C. Holland, pastor of the Second Baptist Church, Danville, Va., preached an excellent sermon and took part in the attendant exercises. The occasion was one of much interest to the people living in the neighborhood of the new church, the want of which has been long felt. The church was organized last February with a membership of between 20 and 25, taken principally from the church at Milton and Providence and Shiloh churches. The new church is centrally located between these three places and about two miles from the town of Blanch. The house is just about completed.—Charlotte Observer.

....The Philadelphia correspondent of The Examiner reports that in that city and vicinity at least 26 churches administered baptism on Easter Sunday, baptizing nearly 300 converts. It is noticeable that all over the country there is a growing custom of saving up candidates for that day. After a while we will have a fixed day to become Christians, which we will call Decision Day, and then another day for a Joining Day, and then a Baptizing Day, and all this with such an emphasis as to imply that these duties need not be looked for on any other dates. Of course, there is a very beautiful sentiment underlying the idea of an Easter baptism, but there is no warrant for it and very much against it.—Central Baptist.

....The Baptist Argus has carried its point beyond refutation that the doctrine of the universal, spiritual, church is the old standard doctrine, and that opposition to it is of modern origin. But the Argus seems not content to carry its point, but bent upon convincing the editor of the Western Recorder—which is clearly an impossibility, seeing that the editor of that paper is a woman; a woman convinced against her will is of the same opinion still.

....Rev. George Dana Boardman, D.D., LL.D., died at Atlantic City, N. J., on Tuesday of the present week, April 28, at the age of seventy-four years, eight months and ten days. He was a son of Rev. George Dana and Sarah B. Boardman, his mother afterwards becoming the second wife of Rev. Adoniram Judson. He was born in Tavoy, Burma, and was for thirty years pastor of the First Baptist Church, Philadelphia. He leaves a permanent legacy to the race in his books. It was at Asheville, we think, that Dr. Boardman spoke so happily to the Southern Baptist Convention.

....Col. J. C. L. Harris called at the Secretary of State's office and examined the copy of "An act to prohibit the sale and manufacture of liquor in Harnett County," it being chapter 245, laws of 1903. It is found that no penalty whatever is prescribed for the violation of this law, and since it is a special act, governing the liquor traffic in Harnett, the Watts bill will not apply to that county. This raises the question if distilleries cannot violate the law in Harnett with impunity, and if that county cannot be made the dumping ground for rural stills. Two lawyers disagreed in discussing the act.—Col. Olds in Charlotte Observer. We cannot believe that such a defect in the bill was overlooked by the men that had charge of it. But if it was, we think the Watts bill will apply to Harnett. If not, let Harnett make the issue and teach the politicians a lesson.

....We enjoyed a visit to the State Sunday-school Convention at Kinston last week. It was largely attended and royally entertained. Kinston is a coming city, and all that section of the State is enjoying unprecedented prosperity, due to tobacco and truck. There are more new $2,500 residences in Kinston than in any place that we have seen. Perhaps the Convention caught the spirit of progress from the town. Likely it carried no little of that spirit thither. We have never seen so many young men in a religious meeting, nor have we seen more resolution to go forward. The Baraca movement brought not a few of these young men to the meeting, and it was appropriate to make their State leader, Mr. R. N. Simms, president of the Sunday-school Convention. The work done was not as definite as might have been with Mr. T. Neil Johnson, Mr. B. W. Spillman, Mr. John E. Ray and Mr. N. B. Broughton on hand. But the Convention is more occupied for the present in getting its hand on things. It elected a State Secretary, Mr. S. M. Smith, of Elon College, a fine man, and raised $1,000.00 to support him. We believe in this State work, and we hope it will go forward. We suggest that the Methodists and Presbyterians elect a Sunday-school man, and that they and Brethren Johnson and Smith canvas the State in the interest of better teachings. The Convention was honored by the presence of Mr. Trumbull, the manager of the Sunday-School Times, easily the best of Sunday-school helps. He is a son of the eminent Dr. H. Clay Trumbull. Mr. Charles D. Meigs, of St. Louis, was also present, an contributed much to the meeting.

Well Done, Baptists of North Carolina.

It is my great pleasure to congratulate the Baptists of our State on the greatest work they have ever done in the way of contributions for Home and Foreign Missions.

Last year, we reported to Home Missions, at the Convention in Asheville, $5,306.24; this year, our report will show $7,096.14—an increase of $1,700.00 over last year.

Last year, to Foreign Missions, we reported, at the Asheville Convention, $12,693.77; this year we report $15,541.20—an increase of more than $2,500.00.

Last year North Carolina stood seventh in the list of States in her contributions to Foreign Missions. Unless the States which contributed more than she change their figures this year, North Carolina will take her place fifth in the list. In 1900, just three years ago, our State contributed less than ten thousand dollars to Foreign Missions. In three years, we have advanced thirty-three and a third per cent. There is in the State more interest in Home and Foreign Missions than ever before. This is a most hopeful sign.

With sincere congratulations and best wishes to the brotherhood throughout the State, I am

Sincerely yours,
LIVINGSTON JOHNSON.

Rev. T. J. Taylor at Laurinburg.

Our church and town have recently had a season of refreshing from the presence of God. The immediate occasion was the coming of Bro. T. J. Taylor of Warrenton, who preached the Word with power and demonstration of the Spirit for nine consecutive days, beginning April 1. The more remote cause was the preaching of the pastor for three months and the united prayers and efforts of his flock all looking to this meeting.

As a result of both, the Lord did great things for us whereof we are glad. Seventeen happy converts were led into the baptismal waters and buried with Christ in baptism. Five have been received by letter. Since the present pastorate began, December 8th, 1902, fully thirty persons have been received into the church by letter or by baptism, which is more than a third of the present membership. For all this, we thank God and take courage.

Yours for the Master.
R. G. KENDRICK, JR.
Laurinburg, N. C., April 23, 1903.

Henderson.

From the present indications, the future of the Baptists was never brighter than it is now. The First Church seems anxious for Brother Hurt to come and cast his lot with them. They are patiently waiting his reply to the call. There is a great field for work in that church for a consecrated man to do. I do not know of a more inviting work for a man who wants to work.

At the South Henderson Church we are steadily moving forward. We have completed our house of worship except painting on the inside and putting a carpet on the floor. We do not go in debt for anything, but pay as we build.

We have the most flourishing Sunday-school in town to its age. In March, 1902, we organized our school in a little cottage, having only six members, including the superintendent and teachers; last Sunday we had 104 present. Bro. A. T. Barnes, the superintendent, is doing most efficient work, together with his excellent corps of teachers.

On April 20th, we began a series of meetings at the place. Bro. Geo. T. Watkins, of Roxboro, came to assist us in our meeting and preached the Gospel to us for ten days. We have seldom heard a more effective preacher than he. The Holy Spirit seemed to be present in power in each meeting. The weather was very inclement, but despite the rain, the people came out to hear the Gospel. As a result of the meeting about fifty-five gave themselves to Christ. At the close of the meeting last night, twenty-five had been added to the church, but we hope to receive several others in the near future.

Brother Watkins did excellent work, and all our people fell in love with him. May he be spared many years to tell the story of the cross.

Brethren, pray for our work in Henderson.

Fraternally,
R. P. WALKER.

Shaw University.

Sunday, May 3, at 4 p. m.—Baccalaureate Sermon by Rev. B. B. Hill, of Reidsville.

Monday, May 4, at 8 p. m.—Oration before the Literary Societies by Prof. T. S. Bruce, of Warrenton.

Tuesday, May 5, at 3 p. m.—Class day exercises on the campus. At 8 p. m., graduating exercises of the Missionary Training School. Address by Miss Mary G. Burdette of Chicago, Ill.

Wednesday, May 6, in the afternoon.—Industrail exhibition and reception in Estey Hall. At 8 p. m. Alumni meeting in chapel.

Thursday, May 7, 11 a. m.—Commencement exercises in the college chapel. Annual address by Rev. E. H. Lipscombe, of Asheville.

The public is cordially invited to all these exercises.

Prof. Crittenden.

I wish to express my love for Professor Crittenden, of Wake Forest, who has recently died. He was one of the kindest men I ever saw. I always found him ready to oblige me at any time. He always met me soon in the morning with a bright smile on his face and would say, "Mr. Young, how do you do this morning? I hope you are well." And if I was not feeling well, his reply would be, "I am sorry; is there anything I can do for you?" I have been janitor of this institution about ten months. Professor Crittenden never has failed to stand by me in time of need. I have lost one of my very best friends on earth. I know shall miss him, but I don't feel like it is right for us to weep for him, for our loss is his eternal gain.

W. L YOUNG,
Janitor of Wake Forest College
Wake Forest, N. C., April 27, 1903.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Map Salesmen!

Cram's Magnificent New World Chart is just out; absolutely new idea. Nothing like it ever known for beauty and value A red-hot seller. We want 10 first-class salesmen in this State for this great work. Must be steady, hustling workers. Those with successful experience preferred. For particulars as to terms and territory, address,

HUDGINS PUB. CO., Atlanta, Ga.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.

An interesting letter to our readers from Mrs. E. Austin, of New York City:

NEW YORK CITY, ov. 9, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles, and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. I was in the hospital in February last, before I used Swamp-Root, and the doctors examined my kidneys and said there was no trouble there, but after hearing so much about Dr. Kilmer's Swamp-Root, and what it had done for other women, I concluded to try it, with the result that to-day I am well again.

Gratefully yours,
Mrs. E. Austin.
359 West 19th Street.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and $1 size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

3% INTEREST

The American National Bank

is operated under the strict banking laws of the United States Government. It accepts deposits of any amount from $1.00 up and pays 3 per cent. interest, compounded twice a year. **Capital, Surplus, and Stockholders' Liability, $650,000.00.**

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To keep your home free from bugs and insects, use

Death Dust

Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not mailable.

THE CARROLLTON CHEMICAL CO., Baltimore, Md.

Mortgage Sale.

By virtue of authority conferred in a certain mortgage executed May 30, 1889, by Zachariah Stanback and wife, and duly recorded in book No. 107, at page 254, in Register of Deeds office of Wake County, N. C., we will, on Friday, the 15th day of May A. D., 1903, at 12 o'clock, m., at the court house door in the city of Raleigh, offer for sale and sell to the highest bidder, for cash, that desirable house and lot lying on the north side of West South Street, between McDowell and Salisbury Streets, in the city of Raleigh, N. C., adjoining the lots of Elizabeth Smith, Mrs. D. M. Bledsoe, and others, bounded as follows: Beginning at a point in the north line of South Street 262½ feet east of McDowell Street, said Smith's S. E. corner, and runs thence north parallel with McDowell Street 105 feet, thence easterly parallel with South Street 52½ feet, thence southerly parallel with McDowell Street 105 feet to the north line of South Street, thence westerly along the same 52½ feet to the beginning. Containing ⅛ of an acre. For better description of said lot see mortgage above referred to. This April 14th, 1903.

PEELE & MAYNARD,
Attorneys for Mortgagee.

SPECIAL RATES SOUTHERN BAPTIST CONVENTION VIA SOUTHERN RAILWAY, SAVANNAH, GA., MAY 7-14, 1903.

The Southern Railway announces that on account of above occasion a rate of one fare, plus 25 cents, for round trip, from all points South of the Ohio and Potamac and east of the Mississippi Rivers.

Tickets on sale May 5 to 7, inclusive, with final limit May 20, 1903.

Extension of return limit can be obtained until June 1, 1903, if deposited with Mr. Jos. Richardson, special agent, on or before May 20, and on payment of a fee of 50 cents.

Every facility for the comfort and convenience of those attending this meeting will be provided by the Southern Railway.

Rate from Raleigh, $10.90.

For rates, sleeping car reservations and other information, apply to any ticket agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

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A most delightful Mountain Resort with large company every year. Everything that conduces to health, comfort or pleasure. For rates, pamphlets, etc., address
CHAS. F. NELSON, Capon Springs, W. Va.

Home Circle.

[The copy for this Department this week was supplied by Mrs. Dallas T. Ward, of Franklinton. Other friends are invited to send in copy.—Editor.]

A Confession.

You ask me how I gave my heart to Christ?
I do not know.
There came a yearning for Him in my soul
So long ago.
I found earth's flowers would fade and die—
I wept for something that could satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know;
I cannot tell you how;
I only know
He is my Saviour now.

You ask me when I gave my heart to Christ?
I cannot tell.
The day, or just the hour, I do not now
Remember well.
It must have been when I was all alone.
The light of His forgiving spirit shone,
Into my heart so clouded o'er with sin;
I think—I think—'twas then I let Him in.
I do not know—
I cannot tell you when;
I only know
He is so dear since then.

You ask me where I gave my heart to Christ?
I cannot say.
That sacred place has faded from my sight
As yesterday.
Pehaps He thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.
I do not know—
I cannot tell you where;
I only know
He came and blessed me there.

You ask me why I gave my heart to Christ?
I can reply;
It is a wondrous story; listen, while
I tell you why:
My heart was drawn, at length, to seek His face;
I was alone, I had no resting place;
I heard how He loved me and with a love
Of depth so great—of height so far above
All human pen,
I longed to share;
And sought it then
Upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?
I knew He died upon the cross for me—
I nailed Him there!
I heard His dying cry, "Father forgive!"
I saw Him drink Death's cup that I might live,
My head was bowed upon my breast in shame!
He called me, and in penitence I came;
He heard my prayer!
I cannot tell you how,
Nor when, nor where;
Only I love Him now.

A Clever Toast.

At the Speer-Jackson wedding in Griffin, some weeks ago, there were some very clever toasts proposed to the health of the bride and groom. A particularly happy toast was offered by Mr. Joseph D. Boyd, paying a lovely tribute to Mrs. John W. Renfroe, the groom's grandmother. It was as follows:

"Upon this auspicious occasion, which unites two of Georgia's best-known and most distinguished families, I have been asked to propose a toast to the health and happiness of the bride and groom.

"Among the many magnificent and costly presents received by this fortunate young couple, my attention was particularly attracted to several pieces of beautiful lace which had been fashioned by the deft and skilful fingers of the grandmother of the groom, and as I gazed upon these delicate fabrics artfully wrought by those skilled and flying fingers, I thought that each stitch therein represented in that grandmother's heart some tender thought, some anxious prayer, some wish of happiness for this young couple whose nuptial vows we have just witnessed.

"Therefore I can do no better now than to wish that each desire of that fond heart represented in the threads of this lovely lace, each wish born of a grandmother's love and woven by her into these beautiful representations of her artistic handiwork may be fully realized, and that Fate's loom, weaving the warp and woof of their young days may deal with them as if the tender fingers of this grandmother guided its pulsing way.

"And now in wine—old and mellow, from the store-house of the parents of this groom—placed there when he was but an infant, I drink with the hope that each sparkling drop represents a year of sparkling joy and happiness and of greatest prosperity."

Contentment.

Contentment enters largely into the making of a truly gentle character, and the sentiment should, therefore, be cultivated. Teach your boy and girl to consider the surroundings of those persons less favored by fortune than themselves, and not those of people situated above them if you wish them to be contented. If a youth wishes to attain to such a peaceful plane of existence let him think how much more he possesses than he really needs, and how much more unhappy he might be. Nothing could be truer than these words of Addison: "For this reason, as there are none that can be properly called rich, who have not more than they want; there are few rich men in any of the politer nations, but among the middle sort of people, who keep their wishes within their fortunes, and have more wealth than they know how to enjoy. People of a higher rank live in a kind of splendid poverty and are perpetually wanting, because, instead of acquescing in the solid pleasures of life, they endeavor to out vie one another in shadows and appearances."

The young should be taught that to be contented with their belongings is to possess the greatest riches. It is related that a wealthy and eccentric man once built a beautiful palace, and had an inscription cut over its superb marble entrance to the effect that it would be given to anyone who would say he was perfectly contented. Years passed and no one applied for the palace; but finally a man lifted the great knocker and said he claimed the edifice, as he was perfectly contented. The owner, however, replied: "If you were perfectly contented you would not want my house," thus effectually disposing of the claim.

A young man must learn to take what good comes to him, and not strain after other things which are difficult of attainment, and the loss of which would make him unhappy. Contentment, whether with much or little, will smooth many rough places in life and bring happiness out of misery.

Men's Wives.

"This place is perfect," Charles Kingsley once wrote to his wife from the seaside, "but it seems a dream and imperfect without you. I never before felt the loneliness of being without the beloved being whose every look and word and motion are the keynotes of my life. People talk of love ending at the altar—Fools!"

Within a few days of his death, having escaped from his sick room, he sat for a few blissful moments by the bedside of his wife, who was also lying seriously ill. Taking her hand tenderly in his, he said, in a hushed voice: "Don't speak, darling. This is heaven."

John Bright spoke of his wife as "the sunshine and solace of his days." When she died, he said: "It seems to me as though the world was plunged in darkness and that no ray of light could ever reach me again this side of the tomb. It was Cobden who shook him at last from the lethargy and despair which were paralizing his splendid energies. "There are thousands of homes in England at this moment," he said, "where wives, mothers and children are dying of hunger. Now when the first paroxysm of your grief is past, I would advise you to come with me and we will never rest until the Corn law is repealed."

Dean Stanley said: "If I were to epitomize my wife's qualities I couldn't do it better than in the words of a cabman who drove us on our honeymoon.' Your wife,' he said, 'is the best woman in England'—and I quite agree with him."

"Why should you pity me?" Mr. Fawcett, the blind Postmaster-General, remarked to a friend who had expressed sympathy with him in his affliction. "My wife is all the eyes I want, and no man ever looked out on the world through eyes more sweeter or true."

No man ever relied more completely on his wife's guidance and counsel than John Keble, the poet of the "Christian Year." She was, as he often declared, his "conscience, memory and common sense."

Dr. Pusey declared that the very sight and smell of the verbena affected him to tears, for it was a sprig of verbena he offered to Miss Barber when he asked her to marry him—"the most sacred and blissful moment" of his life.

Dr. Wordsworth, late Bishop of Lincoln, said that his wedded life had been "as near perfection as was possible this side of Eden."—Tit-Bits.

What Parents May Enjoy.

One of the happy privileges of parenthood, if only parents would realize it, is to reinhabit with their children the literary world of childhood; to follow with them once more Alice's tracks through Wonderland, the world behind the looking glass; to set sail with Jason and coast with Ulysses; to strive with fleet Atalanta; to quail before the genii with Aladdin; to soar on the roc's back with Sinbad. * * * These imaginative presences exert their greatest influence, not in the discounting formality of the school-room reading or discussion, but in the home circle. Cut them out of the real life in the home and they will seldom gain fullness of being in the school-room; and without them as household presences, the real world can never be for the child the rich world of wonder, surprise and sweet mystery, the world of heroic possibility and beckoning romance that it might have been.—From Chubb's Teaching of English (Macmillian).

FOR WOMEN

Much That Every Woman Desires to Know

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And About Curing Ulcerative Pains and Weaknesses.

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment and Pills in the antiseptic cleansing of the mucous surfaces and of the blood and circulating fluids, thus affording pure, sweet and economical local and constitutional treatment for weakening discharges, ulcerations, inflammations, itchings, irritations, relaxations, displacements, pains and irregularities peculiar to females. Hence the Cuticura remedies have a wonderful influence in restoring health, strength and beauty to weary women, who have been prematurely aged and invalided by these distressing ailments, as well as such sympathetic afflictions as anæmia, chlorosis, hysteria, nervousness and debility.

Women from the very first have fully appreciated the purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy which have made the Cuticura Soap, Ointment and Pills the standard skin cures and humour remedies of the civilized world.

Millions of the world's best people use Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, in the form of baths for annoying irritations, inflammations and ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves, as well as for all the purposes of the toilet, bath and nursery.

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Young People's Page

Boyless Town.

A cross old woman of long ago
Declared that she hated noise;
"The town would be so pleasant, you know,
If only there were no boys."
She scolded and fretted about it till
Her eyes grew heavy as lead,
And then, of a sudden, the town grew still;
For the boys had fled.

And all through the long and dusty streets
There wasn't a boy in view;
The base-ball lot where they used to meet
Was a sight to make one blue.
The grass was growing on every base,
And the paths that the runners made;
For there wasn't a soul in all the place
Who knew how the game was played.

The cherries rotted and went to waste,
There was no one to climb the trees;
And nobody had a single taste,
Save only the birds and bees.
There wasn't a messenger boy—not one—
To speed as such messengers can;
If people wanted their errands done
They sent for a messenger man.

There was little, I ween, of frolic and noise;
There was less of cheer and mirth:
The sad old town, since it lacked its boys,
Was the dreariest place on earth.
The poor old woman began to weep,
Then woke with a sudden scream:
"Dear me!" she cried, "I have been asleep.
And O, what a horrid dream!"
—St. Nicholas Magazine.

The President and the Kittens.

A feature of President Roosevelt's character, different from that with which he is commonly credited, was displayed recently in a little incident which the Saturday Evening Post relates. The President, in company with Secretary Root, was enjoying a horseback ride when a series of short cries attracted the President's attention.

"What is it?" asked Secretary Root.

"Kittens, I think," replied the President, turning his horse around. "And they seem to be in distress."

Then the Chief Magistrate began an investigation and discovered that the melancholy chorus issued from the open catch-basin of a sewer.

The President beckoned to two urchins who, from an awed distance, were admirably watching the performance.

"Will one of you crawl into the opening while the other holds his legs?" President Roosevelt asked.

Sport like that, with the greatest personage in the United States as umpire, could come reasonably only once in a life-time, and the boys fairly tumbled to the opportunity.

"Now, what do you find in there?"

"Cats in a bag," shrilled the boy with his head in the sewer. The other boy sturdily clung to his companion's legs.

"Drag them out," came the command.

In a moment the President of the United States, the Secretary of War and two excited youngsters stood around the rescue litter. Three forlon kittens struggled feebly. Then the wrath of the leader who had slaughtered wild game and shot down armed men in battle, blazed into epithets upon the wretch who had flung the kittens to die in slow agony.

The commotion brought out a wondering butler from a neighbor's residence.

"Will you care for these little kittens?" asked the President; "give them milk and a place to live?"

Had the man been asked to accept a Cabinet portfolio he could not have responded with more heartfelt eagerness.

The President thanked him, told the astonished urchins they were little men, and, joining Secretary Root, moved on to the White House.—Selected.

The Boy's Mistake.

A boy applied to a city merchant for a situation. Incidentally he mentioned that he attended St. Luke's Sunday-school.

"St Luke?" said the merchant. "Does he carry on the Sunday-school?"

"Why, no," answered the-boy, with evident disgust at such deplorable ignorance; "the saints are all dead."

The boy's mistake was a common and not unnatural one. In a literal sense it is true. One must be dead before he can have a place in the formal and official calendar of saints. But not all the saints have been canonized; nor are they all dead. There are saints of whom the world has never heard, and in whose honor no church is ever likely to be named—men and women who are bearing heavy burdens and wearing unseen the crown of thorns. No halo surrounds their brow, no poet sings their praise, and no artist glorifies them in marble or upon canvas.

There is the mother broken in health and spirits, with a family of little ones to care for, and having a dissolute and worthless husband. God alone knows how hard she toils and how much she suffers. There is that poor, patient, bed-ridden sufferer, year after year bearing her burden of pain, and growing sweeter and stronger all the while.

Far out on the frontier is the home missionary, on meagre fare and with threadbare coat, preaching the Gospel in rough mining camps and small settlements, while the faithful wife at home mends and patches, pinches and saves, that there may be fire upon the hearth and food upon the table.

Our idea of sainthood is different from that of former days. The old-time saint was mostly intent upon saving his own soul. He fled to the desert, dwelt in a cave, and dozed and dreamed the hours away, and the more dirty and wretched his personal appearance the greater degree of sainthood was he supposed to have attained.

The modern saint is one who serves and gives his life and thought for others. Many such may be found. Every paper records some heroic act of rescue, some noble deed of benevolence. There is the Red Cross nurse upon the field of battle, the Sister of Charity moving about in the quiet ward, the engineer who gives his life that the passengers may be saved.

No, the saints are not all dead.—Rev. Jesse S. Gilbert, in New York Christian Advocate.

Perfect Respiration.

For perfect respiration two things are necessary—chest capacity and breath control. The average individual, woman especially, uses but a limited portion of the lungs and upper chest in ordinary breathing. Whenever a little unusual physical effort makes demand for an extra breathing capacity, note how she puffs and pants, almost to a point of gasping. The reason for this is that the muscles of the lower chest, waist and abdomen have become well nigh atrophied through neglect and abuse. They are stiff and unresponsive, and have now to be coaxed back to a condition of activity and obedience.

It is quite as possible to educate these muscles so that they shall respond to our slightest demand, as it is that our hands are trained to do our bidding. Different teachers will advocate different forms of breathing—upper chest, side chest, lower chest and abdominal breathing—but what we most want is absolute control; such control of the muscles as shall enable us to make use of any desired form of breathing at the word or command, for all forms have special values. Full upper chest breathing is used most, but lower chest and abdominal breathing are very valuable in cases of nervousness, indigestion, stomach and bowel troubles.—Rose Edson-Helme, in The Pilgrim for February.

Thoughts on Life.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

Man's riches are to be estimated rather by the fewness of his wants than by the greatness of his possessions.

When you fret and fume at the petty ills of life, remember that the wheels which go round without creaking last the longest.

It is worse than sinful for us to think our work is greater than we can bear. God never sends to us more work than we can do, and He always gives us sufficient strength to perform each task perfectly. So when we are discouraged, it may be well for us to bear in mind that probably we do not use the Divine strength which He always sends, but are depending too much on ourselves.

Confederate Veterans' Reunion, New Orleans, La., May 19—22, 1903.

For the above occasion the Southern Railway will sell tickets to New Orleans, La., and return at rates named below: Goldsboro $19.75, Raleigh $18.35, Durham $18.25, Greensboro $17.15, Winston-Salem $16.95, Salisbury $16.20, Hickory $15.50, Charlotte $15.30. Approximately low rates from other points. Tickets sold May 16-21, 1903, inclusive, with final limit to leave New Orleans without validation May 24, 1903. Original purchaser may secure extension of final limit, leaving New Orleans up to, and including June 15th, 1903, by personally depositing ticket with Special Agent at New Orleans on, or before May 24th, 1903, and upon payment of fee of fifty cents at time of deposit. These rates apply via Atlanta, Montgomery and Mobile, or via Atlanta and Birmingham.

Gen. J. S. Carr has selected the Southern Railway, via Atlanta, Montgomery and Mobile as the official route for his annual "Confederate Veterans' Special," which will consist of first class day coaches, and Standard Pullman Cars to be handled through to New Orleans without change. This special train will leave Raleigh, N. C., at 3.52 p. m., Sunday, May 17, 1903, and will reach New Orleans about 8.30 p. m., Monday, May 18th. Berth rate from Raleigh and Durham $6.00, Greensboro $5.50, Salisbury and Charlotte $5.00. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Special low rates from New Orleans to nearby points. Ask your agent for rates from your station. For further information and sleeping car reservation write

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Editorial.

A RECORD OF PROGRESS.

North Carolina Baptists report to the Southern Baptist Convention in Savannah this week:

$7,096.14 contributed for Home Missions;

$15,541.20 contributed for Foreign Missions.

She reported $23,674.35 for State Missions at Durham.

Twenty-one years ago North Carolina reported to the Southern Baptist Convention:

For Home Missions $454.00.

For Foreign Missions $3,881.00.

For State Missions $3,273.30.

Ten years ago North Carolina Baptists reported:

For Home Missions $3,553.19.

For Foreign Missions $7,017.27.

For State Missions $14,272.95.

These figures are a record of progress. God's people have gone forward. Their prosperity has increased, and they have grown in the grace of giving.

We are sometimes distressed by the appearances of indifference, but a calm view of the facts will reassure anyone that the Baptist churches are in a vital condition.

This year the churches of the Southern Baptist Convention contributed more than $200,000 for Foreign Missions. Ten years ago the total receipts were $150,000.

In 1890 the churches reported for Home Missions $68,297.76. In 1892 the sum was $100,922.

Comparing the increases in the contributions of all the churches with North Carolina's increases, we see that our State has run ahead of the average. Her contributions to Home and Foreign Missions have increased more than 100 per cent.

In time North Carolina will take the front rank. She is even now in striking distance of the goal.

THE SOUTHERN BAPTIST CONVENTION.

The tribes are now going up to the Convention at Savannah. May our readers attend in large numbers, and may those that remain at home remember the meeting in prayer. We shall endeavor to bring to them next week a full report.

The Convention promises to be a rather quiet one. The one radical movement is the promised resolution to change the basis of representation from the present associational and financial to a purely numerical basis. There may be a counter movement to make the basis even more financial. But neither of these will create much interest. The present basis of representation is quite satisfactory.

Possibly the Southwest troubles may come into the Convention in more definite form. There might be an effort to refuse seats to the representatives of the new conventions in Texas and Arkansas. If so, we may look out for storms.

As for the work, the Home and Foreign Boards are out of debt, notwithstanding that the latter has made a considerable advance on the foreign field. This fact will give pleasure every where. The Sunday-school Board is in a most prosperous condition. The Seminary is likewise prosperous and in comparative peace. And the Woman's Missionary Union is able to report for Foreign Missions $36,852.57; for Home Missions $19,295.38; Christmas offering for China $7,534.27. The increases over last year are quite slight.

We could wish that the Convention might get out of its ruts and take a larger view of the mission of Christianity. We should like to se a definite interest taken in Education, and more or less time given to the numerous objects that engage our churches. Indeed we should not object if the Convention should undertake to consider all the human conditions in the South that relate to religion. If it shall not, other general bodies must, and the Convention will lose in proportion.

ONLY LIFE-ENLISTMENTS DESIRED.

The sooner we realize that in dealing with the liquor traffic we are not dealing with an ordinary evil, the better.

If we thought that the present effort in North Carolina were going to be abandoned as soon as elections have been carried, we would repudiate it now.

Impassioned as they are, the people are not aware of the real character of the task they have undertaken. Prohibition is by no means sufficient. Prohibition is only the beginning of the battle. Those who are shouting over prohibition are proclaiming nothing so much as their own ignorance and incompetence to deal with the drink-evil; an evil deeply entrenched in modern civilization. Tennessee's danger in this hour lies in the ease with which her elections are being carried. If this leads her good people to think that they have no battle on their hands, there will come a revulsion that will establish the saloons in Tennessee for half a century to come.

Look at the record. Prohibition has been carried in twenty-seven States, and twenty-four of them have abandoned it! It has been carried in thousands of towns, and likewise abandoned. Why? Because it was not properly followed up.

It was not enforced.

It was not defended.

The people fell back and "whiskey rings" came to the front in politics.

Moreover, nothing was done to reach the drunkard, nothing to relieve him, nothing to cure him, nothing to supply his social need.

It is not that prohibition itself has failed, but that the prohibitionists have failed.

Now is this history to be repeated in North Carolina? If so, let us not waste time and money and blood. Let us give our energies to other things.

Anti-Saloon Leagues are organized not for one campaign, but for a life-time's enlistment. We need them this hour in some prohibition counties quite as much as we need them in cities and towns that license saloons.

We want a League in every county in North Carolina; a League not for a summer's campaign, but for a life-time's service of God and humanity. Prohibition under any other conditions is not worth achieving. The history of temperance movements is a history of failures not because prohibition has not been enforced, but because a foolish people fancied that only this was necessary.

THE NEW BIRD LAW.

The bird-law passed by the General Assembly is the most far-reaching law of its kind that we know of. It affords complete protection to the birds of our State.

We submit here some of its items:

"Section 4. That from and after the passage of this act it shall be unlawful for any person within the State of North Carolina to kill or catch any wild bird other than a game bird, or to purchase, offer or expose for sale, transport or ship without the State any such wild bird after it has been killed or caught except as permitted by this act. For the purpose of this act the following only shall be considered game birds: Looms and grebs, swans, geese, brant, river, fish and sea ducks, rails, coots, marsh hens, and gallinules, plovers, shore and surf birds, snipe, woodcock, sandpipers, yellow legs, chewink or towhee, and curlews; and the wild turkey, grouse, partridge, pheasant, quail, dove, robin and meadow lark.

(a) "It shall be unlawful for any person within the State of North Carolina to take or needlessly destroy the nests or eggs of any wild non-game birds except as permitted by this act."

The English or European house sparrow, owls, hawks, crows, black-birds, jack daws and rice birds are not included among the birds protected by this act.

Boys are suffered to collect bird eggs only by a regularly issued license.

It is made unlawful to ship game-birds, dead or alive, out of the State.

Non-residents are permitted to hunt only by a hunter's license, for which one must pay ten dollars.

This law is right conceived. In the first place the birds are worthy of protection for their own sake. In the second, they are of immense value to the farmers in destroying insects. In the next they have an economic value. Better still, we can do no better thing than to suppress the cruel wantonness of the small boy and his gun. The cultivation of the spirit of cruelty by boys is a menace to their well-being.

We hope parents everywhere will encourage their children to keep this law.

PAUL THE HERETIC.

Sunday-school lesson for May 10. Acts 23:-10-35.

This section of Scripture brings sharply to mind the conditions in Jerusalem. It is a quarter of a century since Christ was crucified. The Gospel has spread far and wide; reports of it are in every city. Paul has planted it on three continents. Now he returns to Jerusalem—"to worship," as he says, and because God has impelled him thither with a view to moving the centre of His religion once and for all from Jerusalem. He is yet a Jew—this Roman-Christian-Jew world-citizen and heaven citizen. He could worship anywhere; no one in the world could worship anywhere so rightfully as he. But he desired to go to Jerusalem. It is the home of the faithful Jew, and though unholiest of cities holy to him forever more. Very likely this disposition of men to attach their religion to a city or place caused God to begin this movement. But if it did, He must have been disappointed. For Rome became quite as fixed as the site of religion in millions of minds as Jerusalem had been.

What has become of the church since Paul left on his world-tour? How fares it with Peter and John and James and the rest? The answer of this record is all to scant. One may assume that if they had been as whole as Paul in their preaching, Paul's preaching would not have been so novel. Paul stands amid the mob alone—even as Jesus stood before him. Here is the same crew—the chief-priests and the rest of the heretic-hunters. Likely enough there are Christians in the mob, and likely, too, they are willing that Paul shall suffer. The Jerusalem Jew, though a Christian, could not gracefully accept the universal character of Christ's mission. Paul is alone, save that his nephew and an angel—significant combination—stand by him.

The predicament is sore. The conditions are much like those that surrounded Jesus during the week of the crucifixion, and it will be profitable to compare Paul's and Jesus' management of themselves. Paul has supernatural help, and relies upon it. He has the help of his nephew, a boy, and despise it not. He himself uses an effective strategem, setting Pharisees and Sadducees upon each other; nor is he above pleading his Roman citizenship for protection.

The heart of the lesson is here. First, God cares for His own. Second, God expects each man to do his best to take care of himself. Use an angel if you can; but if you can use a boy, use him. The third point in the lesson, and greater point, is the persistence of God's purpose. Paul goes by way of Jerusalem and persecutions and trials to Rome, where God purposes that he shall preach His Gospel. We have not had a more striking illustration of the truth that our disappointments may be God's appointments; our trials God's real blessings. Most of us go to Rome by way of Jerusalem. The one thing to do is to follow the will of God, and rebel not. Believe Him. The Christian really suffers no loss. All change is progress. He may not see it, but if God is true and he is true, this is sure.

Paul's character stands out clearly on this point. He is alert, but calm. He uses every opportunity to carry himself along. And he feels evidently that he is wrapped about by the purpose of God. He does his human best and re-

poses serenely upon God's will. This is Christianity.

We must keep our perspective clear. Paul is a heretic, the arch heretic of his time and the most far-reaching heretic in the world's history. Paul is in some favor with the Roman officials. They find his life blameless. But this mob that cries for his blood will not hear to his release. They are the religious leaders of their time. Paul preaches Christ and the Resurrection. He is a Jew; he believes in the Law; he respects the temple. But he believes that these are not perfection; he believes in progress. And since they cannot meet him fairly they would kill him. This is the policy of suppression. It is the policy of weak minds. Your cannot suppress truth. Judaism died because it would not confront the situation, would not reckon with progress, could not conceive that "the fathers" might be improved upon. They sent Paul away, and with him went their hope. They blindly slew their own religion. We moderns may as easily do the same thing. And in so doing we shall harm only ourselves. God moved on without the Jews. He even used their wrath to found the Gospel at Rome whence it conquered the world.

THE BAPTIST TROUBLES IN TEXAS.

A recent editorial in the Biblical Recorder state that "Dr. S. A. Hayden and his followers" are libelling the best men in the denomination, warring on the organized work, and are with the "Gospel Missionaries." Believing the Recorder means fairness to all, please let me say: Having lived in Texas more than twenty years, being familiar with all Texas denominational affairs, this charge, while made sincerely, is as far from the truth and as great an injustice as anything can be. 1. Only about half the Texas Baptist Associations after all possible manipulations are now nominally in co-operation with the old Convention. 2. The new Convention shows the greatest record for missions that any Convention ever showed when so young. 3. The new Convention works with and through the Southern Baptist Convention. 4. The new Convention is organized on the belief and the old practice of Baptists—that Associations are made by, made of and controlled by Baptist churches, Baptist churches associated in mission work. With this, agree the president of the Louisiana Convention, and with but few exceptions, the Baptists on both sides of the Atlantic. 5. The charge is a most gross injustice on such noble dead as the late venerable President, R. C. Burleson, who built up Waco University and who died on these great truths Dr. Hayden stands for. 6. Out of fifty-four jurymen, chosen by both sides as impartial, forty-eight decided that the libellers are Dr. Hayden's assailants; and they now stand convicted of libel, with damages of $15,000. Dr. Hayden's assailants were the first to appeal to the courts. So the libellers are Hayden's assailants and not Hayden. This, too, with two men jailed and fined for bribery in trying to save Hayden's assailants. The Biblical Recorder has been misled by the well-known false charges that have been persistently circulated throughout the South. Instead of favoring Gospel missionaries Dr. Hayden has always opposed them by speech and pen, and is now in a discussion against one of them. I speak only to correct the charge as made against Texas Baptists. Pardon me, as I do not desire to bring our Texas troubles into your noble paper. But the editorial of the Biblical Recorder compels this reply.

W. A. JARREL.

Dallas, Texas.

[We think our readers will bear witness that we have not accused the followers of Dr. Hayden "of being with the Gospel Missionaries." That is no reproach, and we would not say anything to imply that it is. We know good men that are with the Gospel Mission. We wish that nothing worse could be said about Dr. Hayden. We did say that he was in bitter warfare against the best men in the denomination, the representatives of our regular work. We referred to his attacks upon J. B. Gambrell, B. H. Carroll, Geo. W. Truett and the Texas Convention. Any copy of his paper for five years will prove our point.—Editor.]

American Baptist Anniversaries, Buffalo, May 18-26.

A STUDY IN EPHESIANS.

Coleridge is quoted as saying that "The Epistle to the Ephesians is the divinest composition of man." Rev. Edwin M. Potéat, D. D., recently gave his church (Memorial Baptist, Philadelphia) a series of studies in this Letter. We submit here his program with a view to interesting our readers and aiding them in a similar study; each topic will prove a key to the section that is connected with it:

THEME: IN CHRIST.

Salutation.

1. The Universal Headship of Christ.—1: 1-23.
2. The Creation of the Church.—2: 1-22.
3. The Mission of the Church.—3: 1-21.
4. The Unity and Duties of the Church.—4: 1-5: 21.
5. Special Duties.—5: 22-6: 22.

Benediction.

SELECTIONS AND TOPICS FOR FRIDAY EVENINGS.

October 10th. Ascription of Praise for Salvation.—1: 1-14.

October 24th. The Power of Grace of God in Salvation.—1: 15-2: 10.

November 7th. "One New Man."—2: 11-22.

November 14th. The Mission of the Church.—3: 1-21. (Monthly Missionary Meeting.)

November 21. Unity in Diversity.—4: 1-16.

November 28th. "Grieve Not the Holy Spirit."—4: 17-32.

December 5th. "Be Filled with the Spirit."—5: 1-21.

December 26th. The Christian Soldier.—6: 10-24.

CONVERTS' CLASSES.

Magnolia N. C., April 25, 1903.

I thoroughly agree with you on the subject of "Convert's Classes," and am heartily glad to see you take up this important point for discussion, for no doubt this very branch of our work has long been neglected to our hurt. For many years I have been seeing the need of this work, and debating it in my own mind, and even discussing it with some of our workers—how our churches needed something like the "Confirmation Class" to instruct our young converts, or any others who may desire to learn our doctrine. It seems deplorable that such a large number of our church membership is almost entirely ignorant of Baptist doctrine, and cannot answer the question: "Why are you a Baptist?" or give any reason of the hope that is in them.

I hope the Sunday-schools will take hold of this work, and make a mighty effort to get all of our young Christians properly instructed. Ignorant Christians are of little service, and oftentimes injurious to the cause, but the possibilities are large where the membership is consecrated and intelligent.

May the Lord more and more abudantly bless the work and the workers, and keep you faithful in His service unto the end.

Yours in the service,

(MRS.) HATTIE COX GAYLOR.

TWO EXCEPTIONS

Wilmington, N. C., April 24, 1903.

I commend your editorial—this week's Recorder—as the sublimest you have sent out through its columns for some time. Permit me, in the kindest spirit and feeling, however, to say, that there are two errors in it worthy of notice. The phrases, "the supper is meant to carry directly the process of receiving Jesus," and surely it is a means also, are tainted with an unscriptual implication. The phrase, "it is at least a monument to the Christian's appropriation and incarnation of Christ" is all that is necessary to make the supper a memorial, but the aforesaid phrases imply more than that. The supper is not a process or condition through which we receive the Lord—it is not a condition of the reception of Christ.

"We are immortal not because we are men but because God is in us." This is Adventism and inevitably leads to the annihilation of the wicked, because if our immortality is conditioned on the indwelling of God in us, then, what about the immortality of the wicked? Christ formed in man produces a hope of glory, but does not impart immortality, for all are possessors of immortal souls whether saint or sinner. Because of the vital importance of these things, I write these lines in the very best of spirit, believing that it is in full accordance with the indications and impressions of the Holy Spirit upon my heart. May God bless you and our great Recorder.

Fraternally,

J. L. VIPPERMAN,

Pastor Brooklyn Baptist church.

[As to the first exception we take pleasure in saying that we hold the observance of the Lord's Supper to be a means of grace—i. e., of receiving Christ. As to the second, we do not think Brother Vipperman's objection will stand.—Editor.]

The enlarged and newly-equipped building of the First Church, Baltimore Md., has been opened for public worship. The pastor, Rev. Curtis Lee Laws, D. D., preached the dedication sermon. The church is one of the handsomest in the Monumental City. It is thoroughly equipped for the most up-to-date work. The addition as well as the old building is of white marble, rough hewn. Beautiful stained glass windows have also been placed in the church. The entire cost of the improvement was about $65,000. Dr. Laws has as a member of his church and trustee, Mr. Richard H. Edmonds, so well known throughout the South.

A tent at the Midsummer Meeting will cost about $5.00; not as rent, but to own. If you sleep in a tent, your board will be only 75 cents per day. Or you may board yourself and get the fine spring water and the meeting free! But if you want a tent you must inform the editor of the Recorder—with $5.00—by May 20. Two can sleep in a tent.

Raleigh and several other North Carolina towns are in possession of troupes of fakirs this week. They refer to these occasions as "carnivals." Save the mark! Big snakes, dancing women, fortune tellers give pleasure only to the barbarian class.

For one is your Master, even Christ. The Christian is answerable only to Christ. There is no freedom like the freedom of a bondsman of Jesus. Only in His bonds can one understand what it is to be independent of men.

Rev. J. E. White, D. D., recently aided Rev. W. L. Richards in a fruitful meeting at Albany, Ga. Brother Richards is fondly remembered as a former pastor at Hendersonville.

Greensboro will invite the Southern Baptist Convention. Good! We may get it; but if not, it is well to have one's invitation in a year or so ahead.

Rev. B. H. Carroll, Jr., has issued a book entitled, "The Genesis of American Anti-Missionism." Price $1.00. Review later.

OVERCOME

"Dr. Liddon told me of a minister who was called on at short notice to officiate at the parish church of Crathie in the presence of the late Queen Victoria, and, transported by this tremendous experience, burst forth in rhetorical supplication: 'Grant that as she grows to be an old woman she may be made a new man; and that in all righteous causes she may go forth before her people like a he-goat on the mountains.'"—Collections and Recollections.

SHALL EACH DENOMINATION HAVE A LANGUAGE OF ITS OWN?

Bishop Vincent is said to have conducted "vesper" services in Zurich, Switzerland. We publish this only to utilize an opportunity of saying that it is about time for Methodists to stop using words which do not belong to Methodism. "Vespers," "synods," "guilds," and "surplice" are good words, but are patented by other religious bodies. Methodism has a suitable nomenclature. Let her use it.—Raleigh Christian Advocate.

W. M. S. Department.

Edited by Miss FANNIE E. S. HUCK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. B. JOYNER, Raleigh, N. C.

China in a Nutshell.

(Valuable for Reference.)

GEOGRAPHY.

1. What is the length of the coast line of China? Three thousand miles.

2. What is the area of the Empire? Four million square miles.

3. How many provinces in China proper? Eighteen.

4. What is the population? Four hundred million.

5. What are the two largest rivers? Hoang Ho and Yang-tse Kiang. The latter is longer than the Mississippi.

6. What is the climate? Varied, as China extends over 70 degrees of latitude.

7. What is the capital? Pekin, with 1,500,000 inhabitants.

8. What is the surface of the country? Varied, with ranges of high mountains. Immense rivers and connecting canals form a complete water way through the Empire.

9. How many canals in China? Two thousand, the largest, twice the length of the Erie Canal.

10. How many walled cities in China? One thousand seven hundred, with walls to the extent of 6,000 miles.

HISTORY

1. How long has China had a constitutional form of government? Four thousand years.

2. When were its laws codified? Two thousand years ago, revised every five years.

3. How does the civilization of China compare with that of other lands? "The Chinese made and wore beautiful silks when the Britons dressed in coats of blue paint and fished from willow canoes. Before America was discovered, China had a canal 1,200 miles long. Her great wall was built 220 years before Christ was born."

4. Describe this wall? It was built to protect China from northern invaders, it is of brick and earth, and extends 1,500 miles.

5. What is the government of China? Patriarchal. The Emperor is the father of the people, and all the land belongs to him.

6. When and what was the Opium War? In 1842, as the sale and importation of opium by the English was illegal, the Emperor decided for the good of his people to stop it. This precipitated war with England, and China was made to pay $6,000,000 for opium destroyed at Canton.

7. When was the treaty of peace made? At the close of the war, when the island of Hong Kong was given to the English, and five ports were opened to commerce and to missions. In 1861, China was thrown open to the world.

8. What can you say of Chinese inventions? They made paper 150 years B. C., and gunpowder at the beginning of the Christian era.

RELIGION.

1. What are the prominent religions of China? Confucianism, Buddhism and Taoism. The Chinamen have been called the religious triangle.

2. Who was Confucius? A man who lived about 600 years B. C. He taught 3,000 disciples a very good system of morals. There are 1,500 temples in his honor and his writings are still used as text-books.

3. What did he teach? He dealt with this life only, and taught benevolence, propriety and faith. Of 3,000 crimes punished by law, disobedience to parents was the greatest.

4. What are some weak points in this religion? It tolerates polygamy; women are slaves. Children have no rights in relation to parents, and it offers no comfort for life or death, while it fails to make its followers either moral or truthful.

5. What is Taoism? It is contemporary with Confucianism, having originated with Lautze in 604 B. C. It is a system of alchemy and astrology and furnishes the gods of literature and war.

6. When did Buddhism enter China? In 60 B. C. It required 200 years to gain a footing and it is not now so popular as the other religions.

7. What is ancestral worship? It consists in erecting ancestral tablets on which incense is burned; this secures the repose of the dead with certain comforts, and protects the living from their restless ghosts. About $180,000,000 is spent annually in this worship.

8. What can you say of infanticide? Two hundred thousand girl babies are murdered annually.

ARITHMETIC.

1. Thirty-three thousand Chinese die every day; what will be the number in one year.

2. The population of the United States is 65,000,000. China has how many times that number?

3. The population of the globe is about 1,200,000,000. What part of this number are in China?

4. What part of the whole population of China do the 100,000 Christians form?

HISTORY

1. When did the first missionaries enter China? The Roman Catholics entered in the Thirteenth Century.

2. Who was the first Protestant missionary? Robert Morrison, sent to Canton by the London Missionary Society in 1807. He removed to the island of Macao, and in 1818 published the translation of the Bible into Chinese.

3. When was the first convert baptized? In 1814.

4. When did American missionaries begin? In 1829.

5. Who was the first American Baptist Missionary to China? Rev. J. L. Shuck, in 1836.

6. Who began work in Ningpo? Rev. J. R. Goddard. Later, Dr. Lord and Mr. Knowlton joined the mission.

7. When did Dr. Ashmore begin work in Swatow? In 1859.

8. Who were instrumental in opening work in West China? Rev W. Upcraft and Mr. George Warner.

9. How many stations have we in China? Eight: Ningpe, Swatow, Shaohing, Mun Keu Liang, Kinhwa, Huchan, Suifu and Kayin.

10. How many Baptist churches and church members have we in China? Nineteen churches and 1,573 church members.—Selected.

The Woman's Missionary Societies of the West Chowan.

Association met in Winton, in the Winton Baptist Church, March 28th, 1903, at 3 o'clock p. m., in conjunction with the Bertie Union Meeting.

The meeting opened with song, "Stand Up for Jesus," after which appropriate Scripture was read by Bro. R. D. Cross, followed by prayer.

Rev. Thos. G. Wood, pastor of the Chowan Church, offered a few hearty words of welcome.

Rev. R. D. Cross addressed the Society upon the subject of Home Missions. His address was both instructive and entertaining.

Song, "Jesus Lover of My Soul," and roll-call of Societies in Association. Six delegates responded, but a large number of friends to missions were present.

Miss Anna E. Erekson, our new Vice-President, addressed the Society in a charming and graceful manner. The keynote of her address was an urgent appeal to the non-interested, with a view to increasing the membership of Societies, and closing with a plea that we respond speedily to God's calls, even if it should be to "Go far hence to the Gentiles." A poem was read by Mrs. E. B. Vaughn, "I'll Go Where You Want Me to Go."

Miss Erekson spoke again upon methods of work, the importance of increasing our membership, organizing new Societies, etc., exhorting us to higher aims and aspirations.

In closing, she stated that last year, in increase in giving, the West Chowan was the banner Association.

After song and prayer, the Society adjourned to meet at Holly Grove, Saturday before the fifth Sunday in May, 1903.

MRS. JNO. E. VANN,
Secretary Pro Tem.

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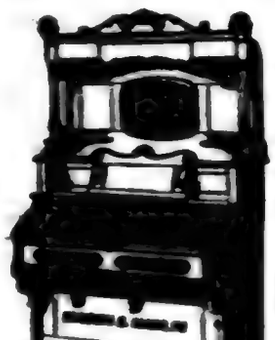

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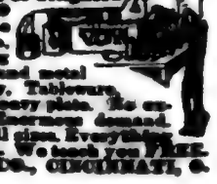

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Sunbeams' Corner.

Conducted by Miss Elizabeth H. Bryce, Band Superintendent for North Carolina.

Mexican Sports.

An American boy or girl likes to see a good game of base ball or foot ball, and we speak of these as our national games; but Mexican boys, and girls too, think that a bull fight is the very best sport.

When the children are still very small, they go with their parents, their uncles, aunts, and friends to see this cruel amusement, which was introduced into their country by the Spaniards.

The bull fight is held in a place much like our own circus tents, only it is built of stone and there is a strong stone wall around the ring, to keep the angry bulls from getting to the people. The men who are to fight with the bulls, wear very beautiful costumes: knee trousers and short jackets of some delicate color of silk or velvet, and glittering with gold tinsel. They carry gay capes lined with red, which they wave before the bull when he is let into the ring. Some of the bull fighters are on horseback, usually on old, half-blind horses. These men throw little arrows with fish-hook points that stick into the bull and make him bellow with pain. Then he rushes at the horses and men and perhaps kills two or three of the poor old horses. The men can hide behind the stone shield. The poor animals have no place to hide. The men with the red capes draw the bull from one side of the ring to the other and finally when they are tired of playing with him, a man with a sword kills the poor beast and has him dragged out of the ring. Then more horses and another bull are brought in. The ladies and gentlemen, and the boys and girls get very much excited; they throw their hats in the air and shout until they are hoarse. At every bull fight four or five bulls and many poor horses are killed, and then the people go home well satisfied because it has been such a fine game.

We think it is too horribly cruel to be called a game, yet the Mexicans think our game of foot ball is worse, because in it men are fighting with men.

At school, in the home, and in the parks, the Mexican children play many games that American children play, and very merry times they have, too. H. B.

"Jerkily Good."

"Yes, Julia is good—usually,' said a young girl who was running over a list of acquaintances in search of one who might be able and willing to help in some work she had undertaken. "If it happened to appeal to her in just the right way and right mood, she would be the best help, but that is what one never can be sure of with Julia. She is so jerkily good."

She laughed a little over the phrase that came to her lips, but it was an apt description. There is a great deal of goodness—real goodness in its way—that goes by fits, starts, and jerks, and cannot be depended upon to run steadily or smoothly. Its possessors sometimes wonder why others do not confide in them more, why their aid is not oftener invoked in causes they are willing to help. They know themselves to be kind-hearted and well-meaning, but their prejudices and unreasonableness, like their better impulses, are jerky, and no one can be quite sure which will be uppermost. It may be the chill or the fever which has the ascendency, and, since feeling the pulse at long range is impossible, the timid let them alone.—Wellspring.

We attract hearts by the qualities we display; we retain them by the qualities we possess.

Mr. Joseph A. Tillinghast on the Outlook for the Negro Race.

"According to the balance of the testimony now available, it appears that the negroes of the younger generation are restless, unsteady at labor, and impatient of restraint; that they are yielding place to the whites in many of the better paid employments, and that they are excessively fond of spending for display or other economically unsound purposes. It also appears that in their sexual and family relations there is increasing looseness and instability. Following their strongly gregarious instincts, they are rapidly developing the communal group life afforded through Church organization, rather than the private life of the home. Their imperfect socialization is revealing itself in their criminality, which is increasing at a much greater ratio than the negro population. Confronted by these facts, we can hardly avoid the conclusion that the heavy task laid upon the American negro, after liberation from slavery, has proved too much for him, and that this people, considered as a whole, is slowly but surely tending to revert. Seized and transplanted unwillingly, forced sharply into new and severely exacting habits of life, held for a time in this condition of strain, and then suddenly released, the negro finds it surprisingly difficult to suppress the hereditary instincts that do not harmonize with American social organization. He is finding that two or three centuries are all too brief a period in which to compass almost the entire range of human development. From the native Guinea to the modern Afro-American is certainly a long step, but from the Guinea natives to the Caucasian builders of our republic is yet a longer step. It is the hard fate of the transplanted negro to compete, not with a people of about his own degree of development, but with a race that leads the world in efficiency. * * * Time, struggle and sacrifice have always hitherto been required to create a great race. If these are to be exacted of the negro he must traverse a long road, not in the isolation of a country all his own, but in a land filling fast with able, strenuous and rapidly progressing competitors. Under such circumstances as these his position can with difficulty be regarded as other than precarious to the last degree."

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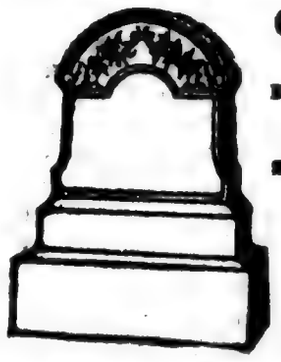

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Acknowledgements.

May 6, 1903.

State Missions.—Home Board, $1,000; J. R. Taylor's field, 4.74; First, Goldsboro, 25.00; Gravel Hill, 1.00; W. M. Webster, 2.50; Ben Waller, 1.05; S. S., Poplar Springs, 2.20; Cheerful Hope, C. F. and Col., 1.00; Pleasant Union, 1.06; Warren Plains, Tar River, 1.15; White Oak, Bladen, 1.15; Second, Gryson's Mill, 3.00; Edgewood, 1.00; Piney Grove, Liberty, 1.00; Reeds X Roads, 5.00; Juniper Springs, Little River, 1.57. Total this week, $1,052.42. Previously reported, $3,150.81. Total this year, $4,203.23.

Foreign Missions.—Jonesboro, $3.00; Rocky River, Sandy Creek, 1.25; Haw Bluff, 3.00; Mildred, Tar River, 2.00; W. M. S., Greenville Mem., 3.55; Perry's Chapel, 13.40; W. M. S., Perry's Chapel, 2.47; Laurel Springs, 3.58; Norwood, 4.21; Orphanage, 13.55; S. S., Orphanage, 2.79; Gravel Hill, 1.00; Clemmonsville, 13.00; Atlantic, Atlantic, 2.00; Green River Asso., Clear Creek Ch., 10.00; Rutherfordton, Green River, 5.00; Lower Creek, 5.66; Jesse's Grove, Yancey Co., 1.00; Buckhorn, W. Chowan, 100.00; W. M. S., Wakefield, 5.00; Cary, Raleigh, 10.50; Liberty, Piedmont, 2.56; Poplar Creek, Flat River, 10.00; White Lake, Bladen, 1.75; Cypress Creek, Bladen, 1.25; Rennert, 1.87; W. M. S., Hamilton, 5.00; Carolina, 2.00; Lenoir, 3.70; Sawyers Creek, Chowan, 10.00; Red Oak, Tar River, 1.65; Rehoboth, Chowan, 8.00; Jerusalem, So. Yadkin, 25.00; Cono, 5.00; W. M. S., Cane Creek, 2.64; Sunbeams, Cane Creek, .25; W. M. S., First, Asheville, 75.40; Mrs. G. A. Shuford's class, 6.25; Miss McIntosh's class, 5.00; Infant class, 2.60; B. Y. P. U., 10.00; Macedonia, 1.40; West End, 35.00; King's Mt., 17.57; First, Winston, 175.08; Farmington, 16.00; S. S., Farmington, 2.00; Double Sprgs, King's Mt., 3.75; Fallston, King's Mt., 8.00; Brush Creek, Sandy Creek, 2.62; Gum Springs, Sandy Creek, 5.00; Bear Creek, Sandy Creek, 5.00; Spring Hill, Pee Dee, 5.07; Parkton, Robeson, 2.40; Bloomingdale, Robeson, 11.11; Pleasant Hope, Robeson, 5.25; Antioch, Robeson, 2.33; Mt. Elim, Robeson, 7.11; Saddle Tree, Robeson, 7.00; W. M. S., Saddle Tree, Robeson, 4.00; W. M. S., Long Branch, Robeson, 4.95; Mt. Pisgah, Brunswick, 3.00; Silent Grove, C. F. and Col., 1.00; Cheerful Hope, C. F. and Col., 2.00; Antioch, Brunswick, 1.45; Lebanon, Brunswick, 2.80; J. T. Burges (Scotts, N. C.), 1.00; Friendship, Pilot Mt., 10.00; Phannel, Rowan Co., .75; Cranberry, 1.17; Deep Creek, 3.10; Brooklyn (Wilmington, N. C.,) 15.06; New Friendship, Liberty, 5.70; Palmersville, 10.00; Albemarle, 7.85; Maggie Nutt Soc., Oxford Sem., 7.00; Cross Roads, 3.65; Advance, So. Yadkin, 12.50; Hanging Dog, W. N. C., 1.55; Eatons, So. Yadkin, 8.02; W. M. S., First, Greensboro, 5.00; W. F. M. S., Mocksville, 3.50; Bethel, 1.05; Mt. Gilead, Montgomery, 7.50; W. M. S., Laurinburg, 10.70; Laurinburg, 9.30; Myrtle Branch, Brunswick, 1.00; Fellowship, Flat River, 3.05; Kenansville, 6.22; W. M. S., Woodland, W. Chowan, 2.00; Antioch, Neuse, 7.91; Kinston, 153.87; Y. L. M. S., Kinston, 10.00; Powells Pt., Chowan, 6.22; Lenoir, 15.62; W. M. S., Lenoir, 2.70; Fayetteville, 27.20; Bethel, Little River, 2.60; Forest City, 4.19; Z. D. Harrill, 3.00; M. S. Jackson, (self-denial), 3.50; M. S. Jackson, 5.54; Sunbeams, Jackson, .96; Rolesville, Central, 16.54; Louisburg, 225.00; Rocky Mt., Tar River, 57.00; N. Rocky Mt., Tar River, 40.00; Seaboard, W. Chowan, 5.00; Washington, 20.00; Warren Plains, Tar River, 4.53; Clinton, 3.55; Holly Springs, Raleigh, 12.01; High Point, 5.00; Abbott's Creek, Liberty, 10.00; Green Street, Piedmont, 15.00; Lexington, 37.86; Liberty Union, 2.25; South Side, Pilot Mt., 13.47; What Oak, Bladen, 3.00; Newton, So. Fork, 3.25; Olivett, So. Fork, 5.35; Catawba, So. Fork, 1.00; Star Town, So. Fork, .82; M. S., Orphanage, 3.06; Liberty, Liberty, 7.00; Shady Grove, 4.00; Sunbeams, Buckhorn, W. Chowan, 3.00; Mrs. A. S. Arledge, 1.00; Edgewood, 2.00; Blackwood Chapel, .50; Piney Grove, Liberty, 25.75; Bapt. Grove, 3.58; Mrs. P. S. Hartsell, Stanley, 1.00; W. M. S., Polkton, Pee Dee, 1.75; W. M. S., Holly Springs, Raleigh, (Xmas off.), 1.50; Sunbeams, Holly Springs, 1.50; West Durham, Mt. Zion, 40.00; W. M. S., Salem, Raleigh, 1.74; Ephesus, 3.00; Second, Durham, 94.00; Saluda, Carolina, 4.48; Cumberland Union, South River, 1.43; Spring Branch, South River, 8.00; Antioch, Little River, 1.31; Friendship, Little River, 5.00; Green Level, Raleigh, 35.00; Concord, So. River, 4.43; Oxford, 97.98; Burlington, 45.00. Total this week, $1,974.39. Previously reported, $6,274.44. Total this year, $8,248.83.

Home Missions.—Rocky River, Sandy Creek, $2.00; Haw Bluff, 2.00; W. M. S., First, Goldsboro, (self-denial), 14.00; W. M. S., Greenville Mem., (self-denial), 20.45; Laurel Springs, 4.00; Norwood, 6.00; Orphanage, 9.50; M. S., Orphanage, 1.35; S. S., Orphanage, 1.74; Gravel Hill, .75; Clemmonsville, 9.00; W. M. S., Mt. Airy, (self-denial), 6.30; W. M. S., Mt. Airy, (building and loan), 5.00; Sunbeams, Mt. Airy, (self-denial), 2.10; Atlantic, Atlantic, 1.00; Clear Creek, Green River, 5.00; Rutherfordton, Green River, 6.35; Cary, Raleigh, 10.10; Reynoldson, Chowan, 6.10; Macedonia, Piedmont, 1.85; W. M. S., Antioch, Brunswick, (self-denial), 1.13; W. M. S., Antioch, Brunswick, .87; Mossy Hill, 4.00; Poplar Creek, Flat River, 6.00; Rennert, 4.47; Ebenezer, Carolina, 11.14; Tarboro, Tar River, 5.00; W. M. S., Clinton, (self-denial), 1.50; Sawyer's Creek, Chowan, 15.00; Rehoboth, Chowan, 4.41; Jerusalem, So. Yadkin, 10.00; Sharon, Pilot Mt., 3.99; Fair View, Pilot Mt., 1.60; Como, 3.00; First, Asheville, 65.04; Mrs. M. S. Buckner, (self-denial), 1.00; W. M. S., Beaver Dam, (self-denial), 6.00; W. M. S., Beaver Dam, 3.00; Beaver Dam, 15.00; W. E. M., (Build. Fund), 5.00; W. M. S., King's Mt., 5.00; First, Winston, 87.53; Society, 2.00; Farmington, 7.65; Wadesboro, 50.00; Yadkin, Caldwell, 1.26; King's Creek, Caldwell, 1.60; Green Springs, Sandy Creek, 1.83; Bear Creek, Sandy Creek, 3.60; Cameron, 4.00; W. M. S., Cameron, (self-denial), 10.00; Spring Hill, Pee Dee, 21.46; Long Branch, Robeson, 18.45; Oak Grove, Robeson, 1.14; Back Swamp, Robeson, 3.37; Centreville, Robeson, .85; Mars Hill, W. Chowan, 15.00; Cumberland Union, Cedar Creek, 2.00; Silent Grove, C. F. and Col., .68; Cheerful Hope, C. F. and Co., 2.00; Antioch, Brunswick, 1.25; Lebanon, Brunswick, 2.75; Lea Bethel Beaulah, 1.25; W. M. S., Bethel, Beulah, 2.50; J. T. Burges (Scott's, N. C.), 1.00; Friendship, Pilot Mt., 6.00; Cranberry, 1.39; Deep Creek, 2.34; Brooklyn (Wilmington, N. C.), 5.48; New Friendship, Liberty, 3.15; Palmersville, 3.83; Albemarle, Stanley, 12.00; Maggie Nutt Soc., Oxford Sem., 4.00; East Bend, 2.50; Cross Roads, 4.00; Rich Fork, Liberty, 1.22; Hanging Dog, W. N. C., .78; Eaton's So. Yadkin, 3.00; W. F. M. S., Mocksville, 3.50; Bethel, 1.05; W. M. S., Mt. Gilead, Montgomery, 2.00; Laurinburg, 10.00; Lumber Bridge, Robeson, 8.40; Fellowship, Flat River, 4.60; W. M. S., Woodland, W. Chowan, 2.39; Kipston, 56.43; Powell's Pt., Chowan, 5.00; Lenoir, 15.95; W. M. S., Lenoir, 3.95; Fayetteville, 23.80; Z. D. Harrill, 2.00; W. M. S., Ansonville, Pee Dee, 4.65; Ansonville, Pee Dee, .35; Norwood, Stanley, 2.00; Rolesville, Central, 15.00; Washington, 19.00; Warren Plains, Tar River, 2.29; Collins Grove, Raleigh, 2.18; Pleasant Grove, Raleigh, 1.50; Abbott's Creek, Liberty, 5.00; Green Street, Piedmont, 3.00; Lexington, 15.15; Liberty Union, 2.25; White Oak, Bladen, 4.50; Newton, So. Fork, 7.72; Liberty, Liberty, 3.00; Shady Grove, 3.00; Bladen Union, Cedar Creek, 10.00; W. M. S., Buckhorn, W. Chowan, (self-denial), 3.45; W. M. S., Buckhorn, W. Chowan, 4.85; Lemmons X Roads, 5.20; Silver Springs, Stanley, 5.00; Vandemere, Atlantic, 1.50; Blackwood Chapel, .50; W. M. S., Sawyer's Creek, Chowan, 6.10; Hector's Creek, .65; W. M. S., Bear Creek, Mitchell Co., (self-denial), 12.00; W. M. S., Polkton, Pee Dee, (self-denial), 1.00; W. M. S., Mt. Zion, Tar River, .90; W. M. S., Holly Springs, Raleigh, (self-denial), 2.00; W. M. S., Holly Springs, 1.25; West Durham, Mt. Zion, 15.00; W. M. S., Salem, Raleigh, (self-denial), 1.45; Ephesus, 2.00; Second, Durham, 32.42; Star, Montgomery, 5.25; Saluda, Carolina, 2.20; W. M. S., Cary, (self-denial), 10.46; W. M. S., Cary, 6.65; Cumberland Union, Little River, 1.43; Spring Branch, So. River, 4.00; Antioch, Little River, 1.12; Friendship Little River, 2.50; Green Level, Raleigh, 22.15; Oxford, 46.40; W. M. S., Oxford, 2.00; Burlington, 20.00; Y. L. M. S., Cary, (self-denial), 3.15; Y. L. M. S., Cary, 3.00. Total this week, $1,035.14. Previously reported, $2,515.61. Total this year, $3,550.75.

Education.—Norwood, $.53; Poplar Springs, King's Mt., 1.50; Mt. Zion Union, Robeson, 1.50; W. M. S., Ansonville, Pee Dee, .55; Piney Grove, Liberty, 2.50; West Durham, Mt. Zion, 5.00. Total this week, $11.58. Previously reported, $598.75. Total this year, $610.33.

Ministerial Relief.—Warsaw, $10; Edgewood, 2.00. Previously reported, $235.92. Total this year, $247.92.

Total reported this week for all objects $4,085.53
Previously reported for all objects 12,845.42

Total reported this year for all objects 16,930.95

WALTERS DURHAM,
Treas. Bapt. State Con.

Correction.—Knights Chapel $2.20 for State Missions should have been for Home Missions in Recorder of April 1st.

HOW TO OBTAIN HEALTH.

You can have perfect health; you can be cured of Indigestion, Dyspepsia and Constipation quickly and permanently if you will only use the right remedy. Vernal Saw Palmetto Berry Wine is the right remedy because, it acts directly on the mucous membrane of the stomach and bowels, subdues and heals inflammation, thus enabling these organs to perform their functions readily and correctly. This remedy is not a violent cathartic, but a gentle laxative assists nature to assimilate and digest the food and pass the excrement, putting the entire system in perfect health in a short time.

Readers of the Biblical Recorder can have a sample bottle of this wonderful healing remedy by writing to the Vernal Remedy Co., 86 Seneca Street, Buffalo, N. Y. Vernal Saw Palmetto Berry Wine also acts directly upon the liver and kidneys.

It is for sale by all leading Druggists.

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CAPUDINE
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Sold at all Druggists.

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ATLANTA, GA.
THE LEADING BUSINESS SCHOOL OF THE SOUTH. "YOUNG MEN, YOUNG WOMEN, I will give you a position if you will take a course in Book-keeping and Shorthand at the S. S. & B. U." Its students receive thorough instruction. Its Diploma is a sure passport to a good position. Enter now. Catalogue free. Mention this paper. Address A. C. BRISCOE, Pres., or L. W. ARNOLD, Vice-Pres., Atlanta, Georgia.

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HOME SUPPLY COMPANY,
16 S. Broad St., ... ATLANTA, GA.

SOUTHERN BAPTIST CONVENTION, SAVANNAH, GA., MAY 7 to 14, 1903.

For the Southern Baptist Convention at Savannah, Ga., May 7 to 14, 1903, the Seaboad Air Line Railway will sell tickets at one fare plus 25 cents for the round trip.

Tickets will be sold May 4 to 7, inclusive, from points north of Hamlet, N. C., west of Lake City, Fla., and south of Baldwin, Fla., and from all points within the territory embraced by a line drawn through those places will be sold May 5 to 7, inclusive. Tickets will have final limit May 20.

Extension of final limit to June 1, 1903, may be obtained by payment of 50 cents fee and deposit of ticket by original purchaser with Mr. Joseph Richardson, Special Agent, Savannah, between the hours of 8 a. m. and 8 p. m. not later than May 20.

On May 12 and 15, tickets will be sold at low rates for side trips from Savannah to Jacksonville, Fla., Columbia and Charleston, S. C.

The Seaboard Air Line Railway is the short line to Savannah from Baltimore, Washington, Richmond, Petersburg, Norfolk, Portsmouth and from points in North and South Carolina, as well as from Montgomery, Ala., and Jcaksonville and other Florida points. From the North and the South there are two through trains daily, with cafe dining cars and every appointment of a high-class passenger service.

Savannah is a beautiful and interesting city and will present its most charming aspect at the time the Convention meets. Every facility will be afforded visitors by the Seaboard Air Line Railway and its passenger representatives.

Write to the undersigned at once for Pullman reservations and other information. H. S. LEARD,
T. P. A.

Please mention this paper when writing advertisers.

STATE NEWS.

Joseph Jefferson, the foremost living actor, played a night in Charlotte last week. The audience paid $1,500 to hear him.

Judge Shaw sentenced two of the Charlotte gamblers to the chain-gang and fined five others. He declared that gambling is a crime. Let other towns take notice.

Assistant Superintendent Brooks has arrived and is organizing the Free School House Loan Bureau of the Commonwealth. Let every county get to work. Mr. Brooks will also assist Mr. Joyner in arranging the free school summer campaign.

Six robbers dynamited the safe of Rouse Bros. at LaGrange, April 28th, and took $3,500. It was one of the boldest robberies on record. There were eight explosions. People that came near were shot at and held at bay. The robbery occurred about 1 a. m.

It has been discovered that the North Carolina Liquor Dealers were by mutual agreement paying purchase tax on their liquors on a basis of a valuation of 15 cents per gallon instead of $1.25. And yet these gentlement were boasting how law-abiding they are and how quick to pay taxes! The average liquor dealer is a bad man.

There are very ardent contests at Durham and Asheville this week between the Anti-Saloon Leagues and the dominant political forces. The men in charge in these cities acted from necessity. It is not intended anywhere to confuse the Anti-Saloon issue with ordinary political issues, but at these places it was necessary. Now that the municipal elections are over with let us get to work against the saloon throughout the State. Remember we want a League in every county.

The State Weather Report says that the week ending May 4th was the best for crops since the season began. It gives the following summary: "A large portion of the corn crop was planted, especially on uplands; corn planted early in wet lands is coming up slowly and stands are generally reported poor; cut worms are doing some damage. Planting cotton is also proceeding rapidly, but owing to low temperatures the seeds are sprouting slowly, and stands are poor; early planted cotton rotted in the ground, so that much replanting will be necessary; seeds are scarce in some sections. Transplanting tobacco is still under way and plants that have already been set are doing fairly well; in the counties growing the most tobacco, along the northern border of the State preparations for a large crop are underway, but plants in beds are not so well advanced. While winter wheat and oats have improved considerably in many counties, the damage by rust and Hessian fly is very apparent and wide-spread; some fields of wheat have been cut for feed or plowed over for other crops. Spring oats are doing well, and seeding is nearly completed in the west. Prospects for fruit are good in the eastern portion of the State, fair in the central and poor in the west, where, however, there will be some peaches and plenty of apples. Of the truck crops in the east peas, cabbages and Irish potatoes are doing well, but beans, cucumbers and melons are poor. Shipments of peas, cabbages and strawberries continue quite freely. Gardens are improving though much later than usual; tomato plants are doing fairly well. Some crimson clover and rye have been cut for feed, and meadows are generally fine."

When Tired Out
Take Horsfoord's Acid Phosphate.

It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

GENERAL NEWS.

King Edward VII has been on a visit to the King of Italy, the Pope of Rome and the President of France. Emperor William of Germany is also visiting Italy.

Lieutenant-General Miles has returned from the Philippines. He reports in detail many instances of cruelty by American soldiers. But he cannot hold up his hands in horror. He set an example of cruelty in the Civil War.

Sixty or more people in the town of Frank, British Columbia, were killed by a land-slide April 29. The place is a mountain town inhabited chiefly by miners. It is thought that an explosion in a mine set the huge rocks and tons of earth loose.

The Supreme Court of the United States decides against the negro Giles who sued for registration under the new Constitution. The decision is quite complicated. The justices distinctly aver that they have not passed upon the constitutionality of the Alabama Constitution, but that Giles is thrown out on other considerations.

The condition of labor continues to be restive. Strikes are reported from Pittsburg, boiler-makers, Baltimore, building trades, Philadelphia, building trades, Chicago, laundry workers, Scranton, plumbers, Omaha, teamsters, Boston, 10,000 men in nine trades, etc., etc. None of the strikes are of national importance, but the whole situation is.

It is now more authentically reported that Russia will evacuate Manchuria, and that each nation will have equal rights in that great province. Had Russia not yielded, the great looked-for war would have been dangerously near, with Russia, France and Germany on the one side, and Japan, Great Britain and the United States on the other. May it never come.

President Roosevelt laid the cornerstone of the St. Louis Exposition last week. This will be the greatest of expositions. It will open next year. Ex-President Cleveland was present, and made an abler address than the President, and was the object of more popular attention. Every-one is saying that he cannot be thought of for the Presidency, but every one is thinking of him for that office every day in the week. A Cleveland wave is sweeping over the land.

Twelve thousand natives, under the leadership of that fierce African chief, the Mad Mullah, surrounded 250 English troops, killing or wounding nearly every one. The British fought until their ammunition gave out and then formed a square, resisting with bayonets. Since this engagement a force of British has arrived and killed 2,000 Africans. The Mad Mullah's forces number 4,000 mounted men and 80,000 spear men.

The Conference at Richmond for Education in the South was a most impressive meeting, a worthy follower of the meetings at Capon Springs, Winston-Salem, and Athens. The fact that so noble a body of men—the flower of the land—continues to meet year after year in this cause, is the best evidence of earnestness and the best assurance that a better day is at hand. The Conference is a dynamic meeting. It is more notable for creating impulse and directing good energies than for passing resolutions. It is, therefore, impossible to report it. The significant work of the Richmond Conference will be found in the persistent evidences that the men of the North have been convinced in their own minds that the Southern people must have their way in dealing with the negro; and that South and North must work together without regard to race or section in improving educational conditions in the South.

....The doctrine against women speaking in the churches has lost ground in Raleigh for thirty days. Miss Blodgett has conducted meetings each afternoon; they have grown in interest, and the attendance has increased. Seldom do any meetings make so deep an impression as hers have. Not onl women but men attended these meetings. Miss Blodgett is a Baptist. She claims to be only a teacher. But we cannot draw the line. This is just the point. Where does preaching end and teaching begin—in Sunday-school class or the work of women missionaries! While Miss Blodgett was here a negro woman came. She also claimed to be only a teacher. She reached the colored population in great numbers and there have been many conversions.

A $10,000,000 steel company has been projected at Brunswick, Ga. Ex-Senator McLaurin, of South South Carolina, is in interested in it.

A New Cure for
Weak Lungs

Dr. Marshal Beaty's newly-discovered Antiseptic Medicated Air Treatment is a positive, absolute, unfailing **cure** for Consumption, Bronchitis, Catarrh, Asthma and all diseases and every weakness of Throat, Chest or Lungs.

Sent Free if You Ask

Dr. Beaty wants to convince you of the marvelous results wrought by his new three-course system, and will send you a **Test Treatment FREE.** Simply write and give your symptoms, and tell him where to send it.

Every sufferer who writes may feel sure of receiving Dr. Beaty's personal attention. The treatment he prepares for home use, as the result of writing to him, proves just as effective as though you had enjoyed the privilege of a personal consultation.

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Formula No. 1. Dr. Beaty's "Nutriserve." A perfect tonic and system builder. Enriches and purifies the blood, strengthens and tones up the nerves, eradicates poison from diseased lungs and all catarrhal taint, prepares the system to receive greatest benefit from the rest of the treatment.

Formula No. 2. Dr. Beaty's improved Inhaler, charged with his newly-discovered medication, constituting the most powerful germicide known to modern medical science. By inhalation, the Antiseptic Medicated Air is carried to every affected part. The only system by which the germs of the disease are thoroughly reached and completely destroyed.

Formula No. 3. Dr. Beaty's own Anti-Germ Healine. Soothes, heals and repairs all ulcerations of the entire mucous lining of the breathing organs, and renews all diseased tissues. Applied at night, insuring natural rest and sleep.

The three formulas work individually, but harmoniously, and constitute one grand treatment that has never been known to fail in the severest cases. You can easily prove how true this is, without cost, by writing to-day and stating your symptoms fully. Address plainly, Dr. Marshal Beaty, 222 West 9th St., Cincinnati, O., and the test treatment will be forwarded to you promptly without costing you one cent.

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We prepay express or freight charges anywhere in North Carolina on all cash mail orders of $5 or more.

Dobbin & Ferrall.

SOUTHERN RAILWAY.

In effect January 18, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

11:30 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 36, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 33, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 34, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:20 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

2:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 138, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. CHADWICK,
G. P. A., Washington, D. C.
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Temperance.

The Saloon a Standing Menace to Civilization.

BY ATTICUS G. HAYWOOD, D. D.

It is now understood clearly that there is no evil thing among us that the drink habit does not aggravate, and no good thing that it does not antagonize. More than everything else the saloon fosters and sustains the drink habit. It is now mere commonplace to say, "The saloon is a standing menace to our civilization." Every law passed for the regulation of the liquor traffic has its reason in the character of the business. The history of legislation in relation to the liquor business is the history of the effort made by society, through government, to protect itself against the business. The laws enacted in relation to the liquor traffic have never sought to encourage and build up the business, but to discourage and limit it. In their nature they have been proscriptive; in their design, restrictive. They have been prohibitory just as far as the consensus of public sentiment would sustain them. The existence of these anti-liquor laws is the proof of the recognized inadequacy of "moral suasion."

The history of the liquor business as conducted under laws regulative in their design and restrictive in their tendency, is absolute proof of the insufficiency of these laws. Such laws have never protected society against the enormous evils of the liquor business. The business is itself a sort of anarchy. It does not respect law; it cares only for money; it breaks every law of God or man, that interferes with its evil gains. It is "evil, only evil and that continually." Regulative laws cannot change its character; it is incapable of regeneration; this "leopard cannot change its spots." No law can make good what in its essence is evil. One cannot make the rattlesnake harmless by making a pet of him. To his last minute he will strike if he can, and kill if he strikes. The one right thing to do with a rattlesnake is to kill him. This country has had long and bitter experience with its costly and terrible pet. It is time to have done with experiments; it is time to make an end of this "old serpent."

The liquor men say: "Prohibition doesn't prohibit." This means two things: First, they intend to break the law as much and as often as they can. Second, that the people, after enacting prohibitory laws, have failed to enforce them. This is not an argument against prohibition. It is an argument for redoubled zeal in the effort to teach all the people what the business is, till they will enforce the laws they enact for their protection against their greatest enemy. If the statement of the liquor people proves anything, it proves too much. It is an argument against all law, for no law, of God or man, is so absolutely enforced as to prevent utterly what it forbids. This argument would upset the Decalogue.

VOTE NO LICENSE.

How He Won—A True Story.

A man who has rescued himself from drink, describes the climax of his fight with his appetite:

It was two years ago the seventh of June, my little girl Esther's birthday. I was getting ready to go to my work, when she came into the room where I was.

"I am ten years old to-day, papa," she said.

"Yes, I know it, little girl, and I've got just fifteen pennies in my pocket. What will I get you."

"I don't want you to get me anything, papa."

"Oh," I answered.

"But I want you to promise me something, papa," she said.

"Well, go ahead; let's hear it."

"I want you to promise me you won't drink any more. That will be my birth-day present," she said.

"Oh, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen, where my wife was, and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little confused. I never suspected that my children knew I drank. It is true that I reeled home many a night and that I scarcely ever drew a sober breath, but they were in bed, and by morning I was always over the worse effects of the liquor, but do not know how she learned it; possibly by instinct. But it was a shock to me, and unnerved me. I went back into the sitting-room and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, although I couldn't cry. I threw myself full length on the couch and sobbed out a little prayer: "Lord, if you'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me, and said:

"Papa, you've made up your mind to promise, haven't you? I know it."

"Yes, I have, little girl. I am going to try never to drink again, and more than that, I am going to put a penny in your bank for every time I refuse a glass."

Do you know that in seven weeks I had two hundred and seventy-seven pennies in that bank? But election time came on, and one morning I found that some one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said when I saw it. "I guess there are more glasses in that keg than I have pennies. Children, roll it over there on the commons. They did so, and it remained there a couple of days, but was gone the third morning. My old boon friends have given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to test me, put a gold piece in the bottom of a glass and told the bar-tender to fill the glass with beer.

"Do you mean it?" he said.

"Of course I do. Go ahead."

He did, and then my friend turned to me and said: "O, drink the beer and keep the gold."

"Not if you filled my pockets with gold," I answered.

Not long ago my five children were attacked with diphtheria. I lost a sweet little six-year-old girl. Before she died she threw her arms around my neck as I sat at the bed and said: "Papa, you kept your promise, didn't you?"

Will any sane man tell me that I'll ever drink again?

Reader, what will you do?

SIGN THE PLEDGE
and
VOTE NO LICENSE?

Bertie Union Meeting.

The next session of the Bertie Union meeting meets with the church at Holly Grove, May 29-31, 1903.

To preach the Introductory sermon, T. G. Wood; alternate, D. Cale.

To preach the Missionary sermon, R. D. Cross; alternate, S. B. Barnes.

PRACTICAL SUBJECTS.

1. The blessing of Christian education. C. W. Mitchell, T. G. Wood and J. C. Scarborough.

2. Our Home Mission work:

(a) In mountain sections. Gilbert T. Stephenson.

(b) With our foreign population. H. V. Scarborough.

3. Is it right for a preacher to serve as pastor at one time more than four churches? J. T. Williams and W. R. Felton.

4. Ought a Baptist minister to unite in marriage a person who has been divorced for any cause except that given in New Testament. C. W. Scarborough, T. T. Speight and W. P. Jordan.

J. C. TYNES, Moderator.
W. R. COBB, Clerk.

Some men keep their word because no one will take it.

I put my name on my lamp-chimneys. I'm not ashamed of them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

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I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

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W. O. ALLEN, Manager,
For the Committee.

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Obituaries.

WILDER.—In loving remembrance of my departed nephew, Fred. M. Wilder, who departed this life one week ago, April 21, 1903. May his soul rest in peace.

One long week has past away,
One long week since that fatal day,
The boy I dearly loved and prized
Lay cold in death before my eyes.
Now that you are dead, dear Fred,
And 'mid sweet flowers laid,
Out in the quiet cemetery,
Out in the quite shade.
My heart will oftimes wander
Toward that sacred grave,
Where sleeps the one I loved so well,
The one I could not save.
Sleep on, dear Fred, and take your rest,
God took you home, He thought it best.

AUNT ANNA.

William Graham Quakenbush.

The subject of this sketch was born on a farm in Orange County, N. C., December 12, 1849, and died in Laurinburg, N. C., March 9, 1903. His body rests beside that of his wife and child at the Sutherland graveyard three and a half miles from Laurinburg, N. C.

About six o'clock in the afternoon of Sunday, March 8, having attended the morning services of his church, into which he entered with his wonted heartiness, he received a third and fatal stroke of paralysis, rendering him at once speechless and unconcious. In this condition he lingered until three p. m. the next day, when his spirit was borne by the angels to the bosom of his Saviour. His parents died within a few months of each other, leaving William, a boy three years old, and three older sisters, orphans. William made his home with an aunt, in whose Christian home he found an atmosphere conducive to religious growth. At the age of twelve, he met with an accident, which resulted in the amputation of his right leg. This seemed at the time a great calamity to the precious lad, but is declared by his sister to have been a blessing in disguise. "For, she writes, in all probability, but for this accident he would have been denied the superior educational advantages he did enjoy." When fourteen years old, he entered the well-known Bingham School at Mebane, N. C., where he remained until thoroughly prepared for college. While here, his high character, his superior native ability, and his diligence as a student, added to his helplessness incident to the loss of his limb, drew the elder Bingham to him as a benefactor and life-long friend. He cheerfully bore all the expenses of his education, trusting only to the honor of the youth to repay every cent.

His college training was received at the University of Virginia, when he builded well upon the foundation laid at Bingham.

In 1882, he was married to Miss Katie McBryde, of Cumberland County. To them was born one child, which lived only a short while, and was soon followed to the better land by the young wife and mother. Thus again our hero was left homeless in the world.

Of his character as a man and a citizen no portrayal will here be attempted. It would be but an effort to paint the lilly or embellish the rose. The sea of tear-stained faces into which the pastor looked at his funeral, the long procession that followed his remains to the cemetery, the mound of flowers heaped upon his grave, and the recent determination of his friends to erect a monument to his memory speak more loudly than words of tongue or pen of his place as a man and a citizen he had won for himself in the community. But let some of his lifelong and most intimate friends speak of him: Says an editor, "He was Scotland County's foremost citizen;" says a bank president, "He was the most lovable man I ever knew—so good, so wise, so unselfishness, always standing for the right;" says an eminent lawyer and judge, "He was the truest, noblest, the most complete gentleman I ever knew;" says a former pastor, "I was always helped, and at the same time amazed, at the even balance of his mind and the goodness of his heart. Since I have known him I have settled few important questions without consulting him."

His career was that of a teacher, and he magnified his office. He was an ornament to the profession. Information gathered from his former pupils reveals a striking similarity as a teacher to two others of the South's greatest teachers—Drs. H. H. Harris and John A. Broadus. One mark of similarity was his impatience with superficiality in education, and the stress he laid upon thoroughness. Another, was the uter refusal to be hampered by conventional rules and regulations. Rising above all these he forged out a system all his own.

The sphere of his teaching was in the High School, though he could have filled with distinguished ability any chair in any college had he turned his ateution to it. His first teaching was done in the Bingham School, where he taught for several years. In 1879, he came to Laurinburg High School, and presided over it with marked ability and success for twenty-one years. The keen interest felt in education in this part of the State is largely due to his life and work as a teacher here. He was the poor boy's friend. His gratitude for the help shown him in his boyhood shone in his teaching not to a few without any prospect of renumeration. One of his pupils, he thus aided, said at his funeral: "No one was too poor to attend his school, and no one of his pupils ever denied his painstaking care as a teacher because of his poverty."

Brother Quakenbush was a devout Christian. Converted at the early age of fifteen, he was baptized into the fellowship of the Bethel Baptist Church, Mt. Zion Association, and his subsequent life was in keeping with that profession. True to the symbolism of his baptism, he lived a life dead to sin and hid with Christ in God. As his pupils sat at his feet, he sat as a humble disciple at the feet of the Great Teacher. His life as a Christian showed the rare blending of the three great Christian virtues—faith, hope, love—coupled with deep humility. In the last letter he wrote to a sister, he says: "Not because I have been good or am good, or feel like I am good, but because I trust my Saviour, I am not afraid to die. For this, I thank God. Nothing else is worth living for."

His devotion to his church and all her interests was beautiful, and his loyalty unswerving. Nothing lay nearer to his heart than the success of the cause of Christ as represented by his church and denomination. How he looked forward to the meeting held recently! Of his relation to his church, it may well be said:

"For her my prayers ascend,
To her my toils and cares be given
Till toils and cares shall end."

And how he loved his pastor! Not a week passed by without bearing with it some expression of his appreciation and deep affection.

But he is not for God has taken him. Farewell, beloved brother, teacher, friend, but not forever. Only a few more toils, only a few more battles, and we will rest with thee in the harvest home above.

His devoted pastor,
R. G. KENDRICK, JR.
Laurinburg, N. C., April 23, 1903.

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

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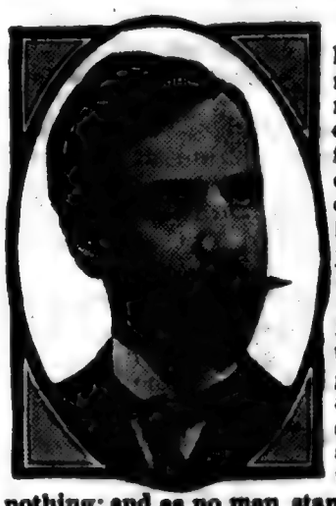

There is no longer any need of giving out money or doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home uses, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many madical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

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No. 50. NORTHBOUND.
1.20 a. m. "Seaboard Express." For Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.
11.15 a. m. "Seaboard Local Mail." For ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.
11.50a. m. "Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.
5.25 a. m. "Seaboard Express." For Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.
4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.
6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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Three Kinds of Baptists.

The Charlotte Observer is our authority for the statement that there are just three kinds of Rowan County pie—the kivered, the unkivered, and the barred—but they are all pie. So there are three kinds of Baptists in the Southern Convention,—the hard, the soft, and the sensible,—but all of them are Baptists.—Charity and Children.

Educational Fund.

Cash collection on Educational Fund for week ending May 2, 1903:

Mt. Zion Asso., Red Mountain Ch., Dr. E. W. Bowling, in memory of his son William, $25; First Ch., Durham, Rev. C. J. Thompson, $25; E. E. Thompson, $10; L. G. Cole, $10; W. J. Brogden, $10; F. G. Battle, $5; Rev. W. H. Edwards, $5; C. L. Haywood, $5; Miss M. E. Holloway, $5; Mrs. A. D. Markham, $5; Mrs. C. H. Norton, $2; W. F. Jeffreo, $1; L. J. Horton, $2. Tar River Association, Henderson Ch., $2; Gethsemane Ch., Albert Hanes, $1; Mrs. E. J. Hurdle, $5; Roy Marks, $1; J. C. Marks, $4; Lawson Ch., W. B. Bomhill, $1; Mr. and Mrs. J. Lewis, $1.50; Mrs. J. D. Lawrence, .50; R. L. Simmons, $1; W. S. Biggs, $5; S. D. Bradley, .50; Tarboro Ch., $3. West Chowan Asso., Elam Ch., $2.40; Galatia Ch., .50; Colerain S. S., $3; Flat River Asso., Concord Ch., $10. Wilmington Asso., E. Z. Milton, Wilmington Ch., $5. Catawba River Asso., Morganton Ch., $23.51; Enon Ch., $1.54. Sandy Creek Asso., Mt. Olive Ch., $2; King's Mountain Asso., Ross Grove Ch., $2.50; Mt. Sinai, $5. Union Asso., Waxhaw Ch., $12. Pilot Mt. Asso., Clemmonsville Ch., $1; Mt. Airy Ch., J. M. Hill, $1; E. M. Taylor, $1; R. B. Harris, .50; J. I. Hill, .50; A. B. West, $1.50; S. N. Inman, .50; Sunbeams, $5; H. A. S. Garines, .50; A. P. Samuels, .50; W. F. Brown, $1; M. A. Collins, $1; W. W. Cornetus, .50; W. B. Smoot, $1; Thos. Faucett, $5; Mr. Collins, $1; William Wood, .50; J. A. Martin, $1; E. A. Hanneat, $2; Robert Wright, .50; cash $1.02; Pilot Mt. Ch., W. P. Daniel, $1; J. H. Boyles, $1; E. W. Culler, $1; J. M. Napier, .50; J. L. Kirkpatrick, .50; A. L. Ashburn. .50; H. H. Lowery, .50; W. H. Stephens, .50; T. H. Brown, .50; cash .12. Yadkin Asso., White plains Ch., Rev. W. H. Beamer, $1; C. H. Fulp, .25; J. O. Fulk, .50; J. L. Huchins, .25; W. L. Sheppard, $1; cash, .50. Liberty Association, Rev. Henry Sheets, $5. Personal: Tabernacle Ch., Raleigh, George W. Kenedy, $5; Mrs. W. O. Allen, $25; Wake Forest Ch., $27.66; First Ch., Raleigh, Dr. R. T. Vann, $1.16; Baxter Durham, $5; T. H. Briggs, $125. Total, $432.91. Total amounts previously received, $33,750.99. Total receipts, $34,183.90.

L. D. WATSON, JR.,
Treasurer.

Chowan Association.

The Chowan Association will convene with the Baptist church in Woodville, N. C., May 19, 1903, at 11 a. m. The Introductory sermon will be preached by W. A. Ayers, or his alternate, S. F. Bristow.

Refer to the Minutes of 1902, page 13, for standing committees that are to report at the next session. All delegates and visitors to the Association traveling via the Norfolk and Southern Railroad, will be conveyed, free of charge, from Chapanoke to the Association. Train going north is due at Chapanoke at about 9 a. m.—the southbound at about 12 m.

Boats drawing not more than seven feet of water may land at Little River bridge, just one mile from Woodville church. Notify Bro. B. F. Bray, Woodville, N. C., how and when you expect to arrive.

Upon certificate signed by the Clerk of the Association, one-half reduction will be given on all tickets sold to those returning from the Association.

LYCURGUS HOFLER,
Clerk to Baptist Asso.

Gatesville, N. C., May 1, 1903.

Baptist Female University Commencement, May 16—19.

Saturday.—Exercises by class in Elocution, at 8 p. m.

Sunday.—Baccalaureate Sermon, at Tabernacle church, 11 a. m., by A. C. Barron, D. D., of Charlotte.

Sermon to Missionary Society at 8 p. m., by J. W. Lynch, D. D., Wake Forest.

Monday.—Class day exercises, 11 a. m.; art exhibit in the afternoon 4 to 6; musical concert 8 p. m.

Wednesday.—Annual address and graduating exercises, 11 a. m.

The Final Educational Test in the Southwest.

A brother said the other day that match games of ball had become a dead-letter in the Southwestern Baptist University. Then we said the University was the best school in the land, and every Baptist should rally to it.—American Baptist Flag.

The State bonds issued by authority of the General Assembly brought $103,592. This is considered quite good, for ten year, low interest (four per cent) securities.

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Capital, $.....; Paid in cash,	$2,000,000.00
Am't Ledger Assets Dec. 31 previous year.....	4,266,963.56
Income—From Policy-holders, $3,002,118.54; Miscellaneous, $774,147.55; Total.....	3,776,266.09
Disbursements—To Policy-holders, $1,705,110.78; Miscellaneous, $1,407,975.47; Total.....	3,113,086.25
Fire Risks—Written or renewed during year, $344,126,386.00; In force.....	375,736,229.00

ASSETS.

Value of Real Estate (less am't of encumbrances).....	$227,500.00
Mortgage Loans on Real Estate	558,050.00
Loans on Stocks, Bonds and other securities.....	21,375.00
Value of Bonds and Stocks.....	4,351,150.00
Interest and Rents due and accrued.....	44,808.87
Cash in Home Office and deposited in Banks.....	321,014.06
Agents' balance, representing business written subsequent to October 1, 1902.....	507,915.13
Total admitted assets.....	$6,027,413.06

LIABILITIES.

Losses and claims unpaid.....	$286,669.01
Unearned Premiums	2,226,866.55
Total Liabilities.....	$2,515,342.56
Capital Paid up.....	2,000,000.00
Surplus.....	1,512,070.50
Total Liabilities as to Policy-holders.....	$6,027,413.06

BUSINESS IN NORTH CAROLINA IN 1902

Fire Risks written, $1,137,549.00; Premiums received.....	$19,243.32
Losses incurred—Fire, $5,586.39; Paid.....	3,171.53

President, A. W. DAMON.
Secretary, W. J. MACKAY.
Home Office, 202 Main St., Springfield, Mass.
Gen'l Agent for Service, W. S. PRIMROSE, Raleigh, N. C.
Business Manager for North Carolina, Maj. J. B. EZELL, Columbia, S. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 18, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Springfield Fire and Marine Company, of Massachusetts, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

THE COUNTRY IS RINGING WITH THE PRAISES OF THE "Southland Belle" Shoes

FAMOUS BECAUSE MERITORIOUS.

THE BEST IN AMERICA FOR $1.50

TAKE NO SUBSTITUTE.

IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

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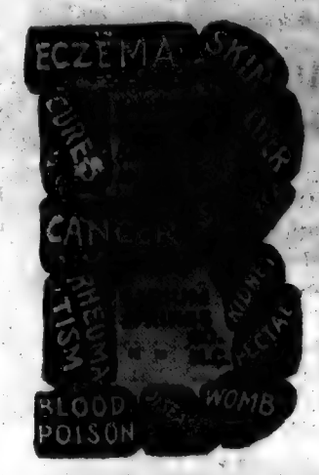


PRESBYTERIAN ORPHANS' HOME, Barium Springs, N. C. Rev. R. W. Boyd, Supt.—I have seen many severe cases of Eczema cured by the water alone.

Rev. J. A. Linn, Mt. Pleasant, N. C.—The water cured a case each of Eczema and Cancer in my family in 1901. It succeeded where everything else failed.

$4.00 for 15 gallons prepaid.
Book of evidence free.

STATEMENT

Insurance Company of North America,

Of Pennsylvania.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—paid in cash.....	$2,000,000.00
Amount Ledger Assets December 31 previous year.....	9,239,011.84
Income—from Policy-holders, $6,732,904.27; miscellaneous, $682,763.90; total.....	7,415,718.17
Disbursements, to Policy-holders, $3,868,986.19; miscellaneous, $2,579,098.10; total.....	6,448,084.29
Fire Risks—written or renewed during year, $694,679,472; in force	617,467,186.00
Marine and Inland Risks—written or renewed during year, $302,609,705; in force.....	6,505,814.00
Perpetual Risks—written or renewed during year, $944,707.45; in force.....	2,205,513.01

ASSETS.

Value of Real Estate (less amount of encumbrances).....	$735,500.00
Mortgage Loans and Real Estate	1,127,617.20
Loans on other than first lien.....	3,000.00
Loans on Stocks, Bonds and other Securities.....	225,900.00
Value of Bonds and Stocks.....	5,791,750.00
Interests and Rents due and accrued.....	7,837.20
Cash in Home Office and deposited in Banks.....	1,157,412.94
Agents' balance, representing business written subsequent to October 1, 1902.....	905,282.44
Agents' balance, representing business written prior to October 1, 1902.....	22,900.11
Premiums unpaid, Marine not matured.....	85,978.19
All other Assets, detailed in statement.....	4,884.62
Total.....	10,702,593.61
Less assets, not admitted.....	88,600.11
Total admitted assets.....	10,604,193.50

LIABILITIES.

Losses and claims unpaid.....	$738,000.00
Unearned Premiums.....	4,099,540.81
All other Liabilities as detailed in statement.....	876,450.65
Total Liabilities as to Policy-holders.....	5,713,991.56
Capital paid up.....	3,000,000.00
Surplus.....	1,950,199.94
Total Liabilities.....	10,664,193.50

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written.....	$2,027,302.00
Premiums received.....	40,200.30
Marine Risks written.....	$13,320.00
Premiums received.....	2,000.25
Losses incurred—Fire.....	18,194.19
Paid.....	12,525.00
Losses incurred—Marine.....	820.00
Paid.....	820.00

President—Charles Platt.
Secretary—Greville E. Fryer.
Home Office—232 Walnut Street, Philadelphia, Pa.
General Agent for Service—Col. Walker Taylor, Wilmington, N. C.
Business Manager for North Carolina—Edward S. Gay, Atlanta, Ga.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 23, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Insurance Company of North America, of Philadelphia, Pa., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

RALEIGH SAVINGS BANK.

JOHN T. PULLEN, President. J. O. LITCHFORD, Cashier.

Capital and Surplus over $30,000.00; Deposits over $500,000.00.

FOUR PER CENT INTEREST PAID ON DEPOSITS.

WRITE FOR FURTHER INFORMATION.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, MAY 13, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 68, NUMBER 45.

A LETTER TO A CHRISTIAN OUTSIDE THE CHURCH.

My Dear Sir:—I recognise you as one of those who, because of the Christian character of their lives, are sometimes referred to as members of "the church outside the churches." I use the phrase guardedly. There is no "church outside the churches." There are Christians outside the churches, and I have reason to regard you as one. My purpose here is to point out a reason or two why you should join a Baptist church.

You are a believer, but you do not say much about it. You have a hope in heaven, but you do not boast of it. You are acting as a gentleman should in your daily intercourse with your fellows, and you stand well, therefore, in your community. But you have never reached the point of making a profession of conversion and joining a church. Did it ever occur to you that you are by thus standing afar off withholding friendship from your best Friend and refusing to testify to Him who is your Saviour? The church is the army of Christ's witnesses.

Now I would not have you move one step in this matter until you have decided that you are a converted man. If I were an unconverted man I would rather be outside the church than in. My ultimate chance of conversion would be as good, if not indeed better. But, think you now, are you or are you not converted?

It is a serious question; it is a most grave question; it is the most terrible of questions; it is the supreme question of questions. It is the question of misery and happiness, death and life, hell and heaven. You and I are moving irresistibly toward the grave and the final judgment. Neither of us knows what a day may bring forth. We know what it means to face Eternity in doubt, for we are intelligent. Very probably you cannot settle every doubt at once, but I am sure that you can at least relieve yourself to a vastly satisfying extent. There are men and women that have arrived at a point of perfect assurance. With Paul they regard the death of the body as no more than the death of the grain of wheat—a death that introduces incomparably larger and more beautiful life. I confess that my periods of doubt continue to come, but I rejoice to say that the intervals are much farther apart than they once were and the doubts by no means so intense. For the most part, all my reckoning looks toward heaven. Where I used to fear the horrors of the Pit—even after I was converted—I now contemplate with something akin to longing the joys of Heaven. If doubts come, I usually find that foolish and sinful performances on my part have made way for them.

There is another matter. You look for a sign. You do not know whether you are a Christian or not because there has been no violent upheaval in your nature. Now regeneration is the greatest change in the world. To become a Christian involves a deep turn in one's character. But I do not say that you must needs undergo a terrible time of it. Some of the noblest Christians that I know underwent so gentle a process that they cannot say when they were converted. For my own part I recollect three distinct periods in which I was earnestly concerned. During each of them I offered myself to God. But at which of them I became a Christian I cannot say. I know this, that each year I am a new Christian; that is, every little while I look back and say that I am not what I was last year this time, my views are clearer, my fellowship closer, my happiness more real. You see, Christianity is a matter of growth, and it may begin so gently in a man that it will not wrench him. Moreover, you and I were raised in a Christian atmosphere. We were already moving unconsciously along the Christian path. Had we been on the Damascus road with murder in our hearts for the church we might have been blinded in the Light. But we were used to the Light—dangerously used to it; and yet I can never think without emotion of the greatness of that love, that gave life for me, as sinful and insignificant as I am, that I might live forever in joy.

I advise you, then, to search your heart. If you think you have not been converted, go out alone and meditate the matter with God. Ask Him in Christ's name to save you now and settle the question. Then talk candidly with some friend.

But I have supposed that you are converted. And I set out to give you a reason or two for joining a church.

You cannot afford to stay out in the cold. This is not slang; it is bitter truth. It is cold to the soul outside the church. I do not say that you will fall from grace; but your religion will not grow, you will not enjoy it, and the lamp of hope will burn low. This is but reasonable. A gentleman met me the other day and, drawing close to me said, "I reckon I'll have to tell everybody, I cannot keep it; I have had a fresh and joyful experience from God." He was perfectly happy. He and his family had rejoiced the whole night through. Bye and bye he confessed that he was afraid that He would lose his joy, and that he did not know what to do. I ventured to tell him. "You will likely get used to the present exaltation," I said; "the human race has immense capacity for getting used to things; and the only thing you can do is to move upward. You must continue to rise; you are soaring now, but there are infinite heights above. Find them, and joy will be renewed like the eagle's strength. God made us to soar forever." "But what must I do?" he pleaded. "Well, you must environ your religion properly. You must pray much; you must read your Bible every day; you must look out for opportunities to do good; you must keep your mind on Christ." And here is where the church comes in, my friend. The church gives you call to worship, it gives you instruction, it gives you work, it gives you company and fellowship. In short, it helps you to environ your soul properly and helps you to soar. Outside the church your soul grows lonely and selfish and little and weak. All that it craves is denied it. A new-born soul outside the church is like a new-born babe without a mother.

But, you ask, why should I join a Baptist church? Well, do not join one if you do not think that it is the right one to join. Your first reason for joining a church should be that you think it is the church for you to join, just as you marry a woman for a thousand reasons, but mainly for one, namely, that she is the woman for you. This is the main reason. But there are some particular reasons.

The Baptist churches aim to be like the New Testament churches. They deny the right of man to improve upon the models of Christ and His apostles. They carry you back to the simple days of Jesus and the brethren.

The Baptist churches stand nothing, not even themselves, between you and God. They place the Bible in your hand and bid you be led by the hand that led Abraham and Moses. They recognize the supremacy of God and the soul and they give them all reverence.

The Baptist churches offer a perfect brotherhood. All are equal in them. Preacher is not above people. They compose a democracy in which every man is brother, servant and sovereign. This is a recognition not only of your manhood, but of your standing before God.

Finally, the Baptist churches are doing a great work. Their missions girdle the globe; their churches are everywhere; their schools are found in almost every nation. They are a vital people standing for live principles and performing a great and timely mission. They will give your life a world-wide outlook and influence as well as an eternal career. They, therefore, infinitely enlarge you. At the same time they are voluntary. They leave you to your God, and you and He determine your duty.

Of course there are other reasons, and I may take them up at some other time. I have mentioned the foregoing because I thought they would appeal to a man of your intelligence; and I hope that you will earnestly think on them.

Sincerely yours, ——— ———.

P. S.—Of course there are men in the church that you have reason to think are unworthy. Do not judge them too rashly, and be assured that they should not be obstacles to the rise of your soul. I am quite sure that among the excuses heard at the Judgment will be that So and So was in the church. I am sorry for So and So. It is a grave thing to be an offense. But I wonder by what reasoning a man can justify his failure to do right by another's success in doing wrong. Go into the church and give it a light that will light the darkness up or drive it out. Then you have done your duty.

ADVANTAGES OF THE COUNTRY NEGRO.

(Kelly Miller in April Southern Workman.)

The average city negro grows up in the shade. He is completely overshadowed by his overtowering environment. As one walks along the streets of our great cities and views the massive buildings and sky-seeking structures, he finds no status for the negro above the cellar floor. The city negro of education and culture is forced into menial employment because higher forms of occupation are pre-empted by the more favored class. There are a dozen competitors for every dollar in sight, and in the great majority of cases, the negro is handicapped by his color.

The country negro, on the contrary, is on terms of equality with his environment. He is not confronted by suggestions of inequality at every turn. Nature is a mother who is equally kind and beneficent to all of her children. An acre of ground will yield as much for the black as for the white tiller. The markets are color-blind. No one inquires into the color of the producer of the best produce in the market except as a matter of idle curiosity. No labor organization has yet placed a boycott upon negro farm labor. The farm offers for the negro the only really unhampered field which is open to him on an unlimited scale.

"SOMETIME, SOMEWHERE."

"Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years!
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears!
Say not the Father has not heard your prayer,
You shall have your desire, sometime, somewhere!

"Unanswered yet—tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done!
If years have passed since then do not despair,
For God will answer you, sometime, somewhere.

"Unanswered yet! But you are not unheeded;
The promises of God forever stand;
To Him our days and years alike are equal.
'Have faith in God!' It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down, sometime, somewhere.

"Unanswered yet! Nay do not say unanswered;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

"Unanswered yet! Faith cannot be unanswered:
Her feet are firmly planted on the Rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, 'It shall be done, sometime, somewhere.'"

—Miss Ophelia A. Browning.

ON THE PROBLEMS OF DENOMINATIONAL INDIFFERENCE.

SOME OBSERVATIONS AND OPINIONS.

BY A LAYMAN.

It will generally be conceded by the best informed Baptists, who have the cause at heart, that the greatest problem at present confronting the Southern churches is the subject, so much discussed at our conventions—especially our Southern Baptist in recent years—of eliciting and combining our people in one great effort for the evangelization of the world.

The logical conclusion one reaches after examining the reports of our Boards, and then the statistical tables, will be that the great mass of our churches, or most of their members, are doing nothing in the way of giving to the lost in the home land and in the heathen world; but that they are still Omissionary as to practice though in name Missionary. Take our own State, for instance, for it is enough to look around us without going outside our borders. We all know that we have a great many more members than gifts, and that our showing is never creditable. Even though we raise the amounts stipulated at Durham, it would, indeed, be small in proportion to our numbers and wealth, granting that the larger portion of our membership are poor people; the amounts are a disgrace instead of a thing to be gratified at. We think the editor of the Recorder answered correctly recently when he replied to a question as to how many there were of us claiming to be Missionary Baptists, viz: that there are as to numbers in the neighborhood of 175,000, but according to gifts and what could be depended upon about half this many, or less. I saw illustrated sometime ago from a pulpit comparison as to what the leading denominations were doing (I suppose the figures were intended for America) and the figures spoke words of sadness. The Baptists were placed at a lamentable disadvantage in the list, they having only one missionary to every 19,000 members or thereabout, while the M. E. church had one to less than half this number, and the Presbyterians having a representative in foreign fields to about every 1,000 in the home-land, and the Moravians making the best showing, having the fewest members and supporting more missionaries. Of course, the comparison was unfair in some respects, for we all know that it does not take this many Baptists to support one missionary,but that a great many less than this number are the faithful ones and doing the supporting while the others are just counted as members, and certainly in name only. Other figures were given, showing how much money was expended for such things as jewelry, tobacco, whiskey, amusements and the like, evincing that, if we measure the people's love by their zeal and the money spent, they love the world the best. I presume that the figures given were on a whole correct, and do not think they were made to especially reflect upon our people, for greater stress was laid upon what the preacher's own denomination was not doing than upon the others. But while he was commenting on this I was thinking—seriously thinking of the cause and the remedy. I think most of us can arrive at the same conclusion as to the causes; and we will not mention these, except one, and that directly. We believe these figures and this comparison was unfair to us though not so intended, for I think that our people who are giving, give as liberally as any denomination; but the great trouble is most of them do not give anything and are never reached. So, therefore, here is the root of the trouble.

The question that now presents itself is what constitutes an active church member, or what are the characteristics of a Christian: all will agree that a Baptist, first of all, should be a converted man, and Bro. Bailey's definition is a good one to start with. If our members commune with Pedo-Baptist churches and otherwise persist in working in disorder they would be subjects of discipline; but when the great bulk of our people completely ignore the last great command of our Lord and Savior they will allow this sin of omission to pass by and count them as in good order and regular standing church members, and grant them letters as such, to unite with other churches. We so often find Baptists who are sticklers for the proper observance of the Lord's Supper and the scriptural way to be baptized, who contribute very little, if anything, to help propagate and extend our religion. Of what use are these members to our churches, and what benefit is the church to them? when they continually fail to take hold and help on the greatest movement of the age—that of Christianizing the world. Some will doubtless ask if we are to make giving a test for Christian life. I would say (for you know Christ has said) that "We may judge a tree by its fruit," however much faith they may claim to have. We remember one inspired of God has said: "Yea a man may say thou hast faith and I have works; shew me thy faith without thy works, and I will shew they my faith by my works—even so faith if it hath not works is dead, being alone." And while we all know that good works, even of this kind, will save no soul and that however pure our lives may be, nothing save the regenerating power of God's spirit will save, still how does a regenerated, redeemed soul manifest itself outwardly? It strikes me that one, if not the very first, evidence a new-born soul will have will be an earnest desire to see others saved, not only those around about us, but every unsaved man everywhere; and while it is impracticable for all of us to go in person, yet we may go in our substances, which are part of us, for it represents our labor. Looking at it from this standpoint, the writer has long since concluded that a great many in our churches are unconverted. We, as Baptists, claim not to believe in receiving members on probation. Still, it would seem that we are carrying out this practice waiting on them—still hoping and expecting them to do something. Why try to develop an unconverted man? The cause or one that helps to bring about this condition, and the one I proposed to refer to is, our churches are entirely too anxious, or at least a great many of them, to add numbers to their rolls regardless of the qualifications of the applicants. In this day when so much is being said about how worldly the churches are, and how hard it is to discern the dividing line, may not be because the churches are too careless as I have said, and this craze for numbers aids in bringing about this state of affairs. Are the proper restrictions thrown around the door of the church? Do we always properly and carefully examine candidates for baptism? The writer has seen some people admitted quickly, and almost carelessly by asking a few simple questions when there was great danger of a mistake being made. Sometimes we chide Pedo-baptists for asking questions and then answering them for the applicant, or putting the answers in their mouth. I fear we haven't much room here to criticize. While everyone joining a Baptist church is supposed to be a Christian, still when it comes to making a comparison as to who has the largest numbers of converted members, we haven't any stones to throw. We are not in favor of putting an applicant through a course in theology, as some one has said, but we do believe more thorough examinations, and private ones at that, should be the rule, and better results would be realized. The spiritual committee in use among some of our churches is a good plan; this committee is composed of the pastor and several of the most spiritual members and an applicant applying for church membership is referred to this committee who, after thorough examination, recommends to the church for membership, when a public examination may be had, etc. We believe that if this rule were practiced among our churches it would go a long ways toward keeping the unconverted out and serve as a preventative of what has been done.

As to the members we have who show so little, if any evidence, of being truly converted: what is to be done with them? Are not the churches too lax in their discipline? So seldom do we hear of fellowship being withdrawn from members. Cannot a church do better work with only a few faithful members than with a large number who are perfectly indifferent and dead as to such things. It would be worth far more to the cause to be composed wholly of converted people all at work and showing evidences of life. How much rather we would be a member of a church constituted of active members numbering, say one hundred, all aggressive, zealous, living uprightly, than with twice this number half of whom were dead weights and a hindrance to the advancement of the others. We are all familiar with the story of Gideon and his faithful band, the instructions God gave him as to thinning out the unfaithful and indifferent and with what result his obedience brought. If an application of this principle were made to-day in our churches possibly a blessing from God would follow similar to the one we read about. Withdrawing fellowship from those who persistently walk in disorder is little heard of these days, and maybe God is withholding His blessings on this account oftentimes. We know of a small and insignificant little church in this State with only a few members, but most of whom are active ones and bearing a part of the burden of church expenses and giving to help extend our religion, while in the same town there is a large church with twice as many members and twenty times the financial ability who pay, as support to their pastor, less than half the amount the weak church pays, and has just half as much preaching. We are sure this can be duplicated in many places in our State; still, the faithful ones are very much in the minority.

This writer, who is but a layman in the rear ranks, wishes thus to give expression to some observations and opinions that have weighed heavily upon his mind, for he feels that half is not being done that should and could be, and ventures some ideas that may be a partial solution of these difficulties, with the hope and prayer to God that our people may awake from their slumber of indifference and carelessness, and do as He would have us do, remembering that the day is far spent and the night cometh when no man can work.

Nothing really noble and worthy is ever attained easily. One may get money by inheritance from an ancestor, but one cannot get education, culture, or character, as an inheritance. These possessions can become ours only through our own struggle and self discipline.—Westminister Teacher.

The Prayer-Meeting.

When the hour of the midweek service comes round, have an attentive ear and mind to its call. Go to it with readiness, and eagerness, and promptitude. There are your Christian brethren waiting for you; and they will be disappointed if you do not join them in the praise of God and contribute your part to the interest and successof the meeting. Jesus, the best of friends, is there, and has a blessing in reserve for you if you come for it. The Holy Spirit has fresh enlightenment, cheer, and comfort for you when you honor him by your presence, where he loves to hold audience with God's people. The pastor feels quickened by your presence and help and is depressed by your absence. And do not go alone. Take your family, as far as possible, with you, or some acquaintance. This will tend to put fresh life and vigor into all hearts and be a means of benefit to your self and others.—The Presbyterian.

Ambition.

An old story tells about Phaeton, who wished to drive the chariot of Phoebus, his father, the sun-god. At school the boys made fun of him because he said he was the son of a god. He went to the temple of Apollo, and pleaded that some sign might be given in order that the world might know that he was the son of a god. He asked that he might drive the chariot of the sun only for one day. The old god tried to put him off with something less, but he persisted. The chariot was brought to him, and the horses, whose nostrils breathed fire, were harnessed to the chariot. The old sun said, "Be careful; I wish you had not asked to drive this chariot. The road is steep in front of the day, and it descends in a frightful precipice at the end. Be very careful that you keep the track." He seized the reins, jumped into the chariot, and the horses, breathing fire, felt they had a new driver, and went off as they had never done before. The track was lost, and the earth was nearly burned up. His father pleaded with Jupiter that with one of his thunder-bolts he would unseat his stupid and foolishly ambitious son. Jove then threw a thunderbod at the lad, who fell down. Do not imitate Phaeton, and be ambitious for wrong things. Ask God to fill you with His love, and that will keep your ambition in the right way.—Learmont, "Addresses to Young Folk."

His Reward.

It was Donald's first year at school and he came home one day a very sober boy.

"Mamma," he said, "the teacher says if we do it again we'll all have to stay after school. I don't just know what it is—if we whisper or if we don't study—but any way it's something like that, and when she told us, we all cried together."

"Well," said mamma, "you need not feel badly, because I don't suppose you will have to stay," and she gave Donald a reassuring smile.

"Why?" he asked.

"Because you have too much sense, it must be a very stupid boy who will play and whisper in school and then have to stay in and study in playtime."

Donald seemed satisfied with this hopeful view of the case.

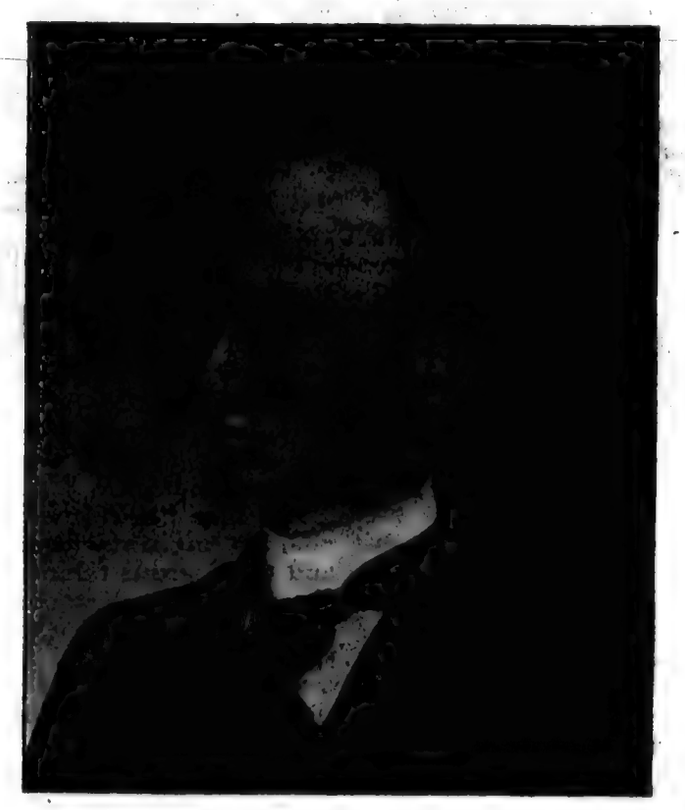
Two days after, his mamma saw him coming up the street holding his head so high he fairly leaned over backward. He came in and hung up his hat.

"Ho! Some boys may like to play and whisper and get kept, but I've got sense! All the boys but me got kept. We can't tell yet which it was—whisper or not study—but it was one of 'em, and I was still and worked, and here I am!"—Youth's Companion.

J. L. M. CURRY.

BY HENRY W. BATTLE.

Now that a bereaved people are seeking to pay honor to the memory of this eminent statesman, educator, and preacher, each incident serving to illustrate some phase of his many-sided life is of peculiar interest. I was a child when I first met Dr. Curry. He was then, with his son "Manly," on a visit to the home of my father in Tuskegee, Alabama. I must have been very young, but the brilliancy, grace, and warm-hearted cordiality of the man made an ineffaceable impression upon me. The vision of our distinguished and gracious guest lingers with me still. In close association with that early recollection is that of another, whose name and genius soon lit up all the horizon,—I mean William L. Yancey, perhaps the most eloquent man this country has produced. Curry and Yancey in those days were in many respects not unlike. Each was endowed with a striking and magnetic personality, a brilliant and highly cultured intellect, and a heart in which mighty passions slumbered ready, upon the instant, to come forth in the delicate garb of auroral light, or the lurid gleam of the lightning. Yancey was perhaps the more passionate of the two—his speech was "logic set on fire," and the fire burned as only Yancey could make it burn—but Curry also often rose to heights of impassioned eloquence, and by the sway of his resistless genius swept his audience, with the majestic impetuosity of a mountain torrent, right on to his conclusion. It was about this time that Gladstone called "The young man from the hills of Alabama," "The Chatham of America."



REV. H. W. BATTLE, D. D.

When a boy, I heard Dr. Curry speak, soon after the war, from the pulpit. Even then his great heart was yearning for a better educational system in the South, and I think he was pleading on this special occasion for Howard College. As he spoke the fire burned, the form seemed to dilate, the eyes blazed, the nervous fingers were passed rapidly through the dishevelled hair and shook electricity from every strand, —no power on earth could stay him then,—a mighty burst of eloquence, and the sacred place shook with the thunder of applause. The incongruity of the applause and the place seemed to call him back to earth; he turned almost fiercely upon the minister, and passionately exclaimed: "I told you not to put me here, I cannot help it." Nobody wanted him to help it, for there are times when conventionalities must yield to greater things.

I often heard Dr. Curry of late years, and never without a feeling of pride and of gratitude to God for such a man, but I have felt that he was not quite the transcendant orator of that earlier period. No doubt he was broader in the scope of his thought and the reach of his sympathies, yet I cannot rid myself of the feeling that he had lost some element of that forensic power which was so masterful in his earlier years. If so, it was natural. The life, under the influence of profound, almost tragical convictions and mighty responsibilities, took on a somewhat different cast, and though it may have lost in dramatic and sepectacular effect, it gained immeasurably in deep and abiding beneficence. As illustrative of this, I will relate a conversation had with Dr. Curry some years before his death. He was telling me of the great orators he had known. In his own charming and informing way he depicted many of the world's sovereigns of Pulpit and Rostrum. At length I said, "Dr. Curry, does any single sentence, uttered by a great orator, occur to your mind as having made a superlative impression on you?" As I recall my question, it seems to me unreasonable, and I wonder why I asked it. But he did not seem to so regard it,—for three or four minutes, perhaps, he relapsed into silence, then, with a seriousness of tone and manner I shall not forget, answered: "Yes, once I heard John A. Broadus exclaim, in the midst of a sermon, with uplifted hand, (and he solemnly imitated the jesture of the great preacher), "O fellow-man, I beseech you do not dare stand at God's judgment-bar, and not one soul saved!" The effect was electrical, I felt my nerves tingle and my eyes fill with tears. For fully a minute neither of us spoke, then we arose, exchanged a few words and separated.

I heard Dr. Curry say—I think it was during the same conversation, while I was his guest—that he was convinced that Dr. McIntosh and my uncle, Dr. A. J. Battle, had made a mistake in urging him to accept ordination, although he never doubted his Divinely bestowed right to preach. He gave his life, in all its marvelous fulness, to the salvation of the young manhood and womanhood of his beloved South. As the light now falls upon that life it appears almost without a flaw. In motive and achievement, worthy of the sincerest praise and the loftiest emulation.

But the other day, at the Religious Herald office in Richmond, I clasped the hand and gazed earnestly into the face of a stalwart man whose countenance wore unmistakably the noble lineaments of the great and revered Curry,—it was "Manly"; he from whom I had parted in my childhood's home so many years ago—he, then delicate and on crutches. The wheel of life had turned strangely during those years, and by a curious chance, a passing affliction, I was then on the crutches, while he stood before me in the perfection of physical strength with the grace of his inheritance on his brow. Ah well, ever and anon a voice speaks out of the depths of the Past, reminding us that the seal of the Tomb may be broken; and a voice calls from the heights of the Future admonishing us that the morning of the Resurrection draweth nigh!

Greensboro, April 28.

MID-SUMMER MEETING NORTH CAROLINA BAPTISTS.

Jackson Springs, Moore County, June 23–July 1.

The Committee submits below the program for the Midsummer Meeting.

This meeting is to be held under the auspices of the Baptist State Convention.

Its objects are spirtiual uplifting, edification, Bible Study, Sunday-school improvement, and the consideration of subjects of importance to the life of our churches.

PROGRAM.

TUESDAY, JUNE 23—MORNING

9.00.—Prayer Service G. T. Watkins.
9.30.—Organization.
10.30.—A Study in the Life of Jesus, A. T. Robertson.
11.30—"Come ye yourselves apart."

AFTERNOON.

4.00.—Heart Preparation for the Minister, S. J. Porter.
Voluntary remarks.
5.00.—Quickening the Sunday-school's Spiritual Life, R. N. Simms.

NIGHT.

Sermon.

WEDNESDAY, JUNE 24—MORNING.

9.00.—Prayer Service, C. H. Durham.
9.30.—The Religion of Childhood, T. Neil Johnson.
10.30.—A Study in the Life of Jesus, A. T. Robertson.
11.30.—Experimental Knowledge Essential for Power in Service, J. Q. Adams and W. R. Gwaltney.

AFTERNOON.

4.00.—The Pastor and His People, Rev. W. M. Vines and C. W. Duke. Remarks.
5.00.—Sunday-school Expansion N. B. Broughton.

NIGHT

Sermon.

THURSDAY, JUNE 25—MORNING

9.00.—Prayer Service, L. R. Pruett.
9.30.—The Boy Problem, T. Neil Johnson.
10.30.—A Study in the Life of Jesus, A. T. Robertson.
11.30.—How May I Know the Will of God? A. C. Barron.

AFTERNOON.

4.00.—Obstructions to Revivals, J. S. Hardaway.
5.00.—Teachers' Meetings and Teacher Training.

NIGHT.

Sermon.

FRIDAY, JUNE 26—MORNING.

9.00.—Prayer Service Joseph E. Smith.
9.30.—Our Young People, T. Neil Johnson.
10.30.—A Study in the Life of Jesus, A. T. Robertson.
11.30.—Address by R. T. Bryan.

AFTERNOON.

4.00.—Prayer, the Means of Revivals, C. J. Thompson.
Voluntary remarks.
5.00.—The Pastor's Relation to the Sunday-school.
Superintendent's Round Table.

NIGHT.

Sermon.

SATURDAY, JUNE 27—MORNING.

9.00.—Prayer Service, D. C. Britt.
9.30.—The Men and Women of Tomorrow, T. Neil Johnson.
10.30.—A Study in the Life of Jesus, A. T. Robertson.
11.30.—The Lord's Day, the Memorial of the Resurrection, H. W. Battle.

AFTERNOON.

4.00.—The Prevalent Ignorance of the Bible, C. A. Jenkens.
5.00.—Practical Uses of the Blackboard in the Sunday-school.

NIGHT.

Sermon.

SUNDAY, JUNE 28—MORNING

9.30.—Prayer Sevice, R. G. Kendrick.
10.00.—Sunday-school Lesson, T. Neil Johnson.
11.00.—The Practice of the Presence of God, J. W. Lynch.
3.30.—Children's Meeting.

NIGHT

Sermon by W. R. Cullom.

MONDAY, JUNE 29—MORNING.

9.00.—Prayer Service.
9.30.—Laws of Teaching T. Neil M. L. Kesler; C. W. Scarborough.
10.30.—A Study in the Life of Jesus, A. T. Robertson.
11.30.—Christian Stewardship, C. L. Greaves.

AFTERNOON.

4.00.—The Relation of the Preacher's Piety to Success in His Ministry, M. L. Kesler; C. W. Scarborough.
5.00.—Address, B. W. Spilman.

NIGHT.

Sermon.

TUESDAY, JUNE 30—MORNING.

9.00.—Prayer Service, W. F. Watson.
9.30.—Laws of Teaching, T. Neil Johnson.
10.30.—A Study in the Life of Jesus, A. T. Robertson.
11.30.—Self-Sacrifice, the Basis of Personal Religion, T. J. Taylor.

AFTERNOON.

4.00.—The True Rewards of the Faithful Preacher, Livingston Johnson.
5.00.—"When We Get Home," B. W. Spilman.

NIGHT

Farewell Meeting; Testimonies; Covenant, led by A. C. Barron.

Methodists' Salaries.

Bishop Andrews gets $5,000 because of his residence in New York. Bishops Merrill, Warren, Foss, Hurst, Walden, Mallalieu, Fowler, Vincent, Fitzgerald, Joyce, Goodsell, McCabe, Cranston, Moore and Hamilton get $4,750 each. The publishing agents, Homer Eaton and George P. Mains, New York; H. C. Jennings, Cincinnati, and S. H. Pye, Chicago, get $4,750 each, also Editors W. V. Kelley, the Methodist Review; J. M. Buckley, the New York Advocate, and T. B. Neely, editor of the Sunday-school publications. Editors D. D. Thompson, Levi Guilbert, A. J. Nast, C. B. Spence and F. Munz, $4,000 each, and I. B. Scott and A. N. Fisher, $1,700 each. I. G. Penn, as assistant secretary of the Epworth League, was allowed a salary of $1,700.

Southern Baptist Convention, 48th Session.

(Continued from page 9.)

$50,000 to endow the Sunday-school Board. The brethren laughed.

E. Y. Mullins found an appropriate expression for the mind of the brethren in a resolution to give Secretary Frost leave of absence. His health has been precarious for several months, and this rest is not only deserved, but demanded by a proper concern for Brother Frost and his work.

At noon Foreign Missions—the Convention's favorite theme—came on. When pastors meet nowadays they compare notes and judge churches and measure success by foreign mission contributions.

The report recommended that the churches in the Convention's territory raise $250,000. J. L. White and E. F. Yarborough spoke from the platform. Then numbers of brethren spoke from the floor. Many of the brethren praised Dr. Willingham, and he earnestly protested against such references to himself. Dr. Hale said that he ought to be released from his office work and suffered to spend all his time in the field. But Dr. Willingham pointed out that in his office work he came close to the missionaries, and that he thought there were times when a good day's work in his office was quite as good service as he could render travelling from church to church.

R. T. Bryan, of Shanghai, a soldier from the far-flung battle-line, arose and spoke on Hope for China. He said, when the devil and the Boxers got themselves under China and made an uprising, they raised China nearer to God. When they shook China in that terrible convulsion, they shook open the last remaining door. I am not afraid of Russia. God is moving on, and nothing can stop Him. The devil's grip on the feet of the women in China has been broken. You can give here and pray here and grow here without carrying China forward. We move as you move.

There is a decay of idolatry in China, and in this is the hand of God seen. They are converting some of the temples into property for the government. The people are losing interest in and regard for their idols. I read in their dilapidated condition, "We idols are dying." Wherever I have gone, I have seen idolatry going down, and the work of Jesus going up. By the side of the ruined temple rises the mission chapel.

We are sending a newspaper all over China, called "The New Light." The Presbyterians, Methodists and Baptists have formed a combine to do the work of God in China. Brother Bryan refers to missionary comity in this remark, a subject that has not been much thought of to any extent by Southern Baptists.

Our missionaries are universally hopeful. The Chinese are ready to hear the Gospel as never before. He quoted missionaries of several denominations, men of long experience in China. We shall number our converts by hundreds of thousands within a decade. The Chinese Christians are also hopeful.

When we see God marshalling His forces on this side and combining His armies on the other, we must say "and now abideth hope." At the conclusion of Brother Bryan's speech, which caught the Convention's heart, the body arose and sang "The Morning Light is Breaking."

Dr. Buckner lead in a prayer of thanksgiving, which was joined in with many "amens."

Dr. Willingham arose to ask a few simple questions:

First. Can we advance?

We have advanced. We owe no debt in bank; but we owe the eternal debt to Jesus. This is the right motive for advance.

Second. How much are we giving? A little over a cent a month.

(But this is not fair; for there are thousands of Baptists that are not to be reckoned in a calculation.)

Third. Can we advance "out yonder"?

The doors of the heathen nations are open and the walls have been torn down. God has drawn the world together. Japan is nearer the United States than Georgia was to South Carolina fifty years ago. It can be done.

Fourth. Should it be done? What are churches for? One Mission in the world—to bring in the Kingdom by preaching the Gospel. The Seminaries and colleges and newspapers are only means to an end. Their God-given mission is to lead God's people to do God's will in saving a world that is lost. The living church is God's power for dying souls.

Fifth. Will we do it? I know of fifteen town churches that have increased their foreign mission contributions from $2,000 to $13,000 in three years! How? They had pastors! I can count scores of churches in other States that might do the same thing.

Dr. Willingham closed with a word on college presidents. What positions they hold! He then spoke of one college president who prays God to send out men. That man trained many of the men that have led our forward movement at home and abroad. He referred to President Taylor of Wake Forest College.

It has been a high morning. The mind of the Convention has moved upon a high plane, and each speech has increased the exaltation. Dr. Willingham's speech made a climax. It was by far the best that I have heard from him. I have attended ten conventions. This morning has been as exalted, as interesting, as moving as any that I have known.

Secretary Jameson arose and said that he thought Georgia might raise $40,000 next year. He called upon the Georgia pastors and laymen to stand and say that they would raise this sum. They stood in large numbers. Virginia stood for $40,000, Texas $30,000, Kentucky $20,000, South Carolina $20,000. When Alabama was called, Secretary W. B. Crumpton said that he did not believe in this sort of thing. Addressing Dr. Willingham he said, "This is the biggest piece of foolishness I ever saw you do. He would promise only $18,000. But the Alabama pastors stood and asked that the Board look to them for $20,000. Mississippi $18,000. The Mississippi Secretary pleaded for Home Missions. North Carolina's Convention figure of $20,000 was taken. Tennessee $15,000, Missouri $15,000, Maryland $8,000, Louisiana $6,000, Arkansas $7,000, Florida $2,500, District of Columbia, $2,000, Oklahoma $300, Indian Territory $300.

These are merely estimates made by individuals. They are interesting only as showing how strongly Foreign Missions is taking hold of the Southern Baptists. The sum is $280,000 as against $218,000 raised this year.

SATURDAY AFTERNOON.

The morning hour closed with the remarkable manifestation of interest in foreign missions by the home land. The afternoon was marked by messages from the missionaries, who for a time are sojourning amid their own people.

Dr. R. H. Graves was introduced first. He has been a missionary nearly forty-seven years. He is our most scholarly missionary, and his works on the Chinese language and life will serve many generations. His aged form and broken voice spoke earnestly to the Convention. Such a man's eloquence is thrilling beyond all power of the tongue. Forty-seven years of self-sacrifice spoke as he stood before the Convention.

He was followed by Rev. W. T. Lumley, one of our missionaries to Africa. And he by R. T. Bryan, who made another effective address. His remarks in reply to United States General Chaffee's statement that so far no respectable Chinaman has embraced Christianity was particularly apt. He pointed out the distinction between the General's standard of respectability and Christ's. Thousands of Chinese have been esteemed by God respectable enough for His Kingdom. Chinese officials cannot be Christians. Their official duties make such a thing impossible.

The Convention resolved that it would be well for the Foreign Board to send the Secretary or his assistant on a tour of our missions.

Following the greetings from the veterans three recruits for the missionary ranks were introduced, Messrs. W. E. Sallee, T. M. Lowell, and W. B. Glass. One of the Seminary professors remarked that these are the "pick" of our Seminary.

Under miscellaneous business Judge Hillyer of Atlanta, introduced a resolution to change the Convention's name so as to make it national in its scope. He averred that the Convention's domain was wider than the South, and he seemed to think that there were many brethren in the North and West who were extremely desirous to come over and join us. This is a mistake. If it were not, the resolution would be unwise. It strikes the average delegate as ludicrous. It will come up for consideration next year, as will also the matter of changing the basis of representation in the Convention from a financial to a per capita standard.

SATURDAY NIGHT.

The enthusiasm of the day had been pretty well expended in behalf of foreign missions. It is quite evident that there is on a great tide of foreign missionary spirit. The emphasis of the Convention was never so conspicuously directed to this cause. But this did not prevent an interesting discussion of Home Missions in the closing hours of the day. Rev. W. M. Vines, Rev. W. W. Hamilton, and Rev. B. H. Carroll made strong addresses.

The Committee reported in favor of Nashville, Tenn., as the next place of meeting; and this was adopted. There is a large sentiment here in favor of leaving the selection of place of meeting to a standing committee. The campaigns in the Convention have become embarrassing.

Dr. W. W. Landrum of Georgia, was chosen to preach the introductory sermon.

SUNDAY.

The promise of fair weather failed, and Sunday found the Convention in the clutch of one of the most disagreeable northeasters that Savannah has known. We found a large crowd at the First Baptist church, Dr. B. H. Carroll, of Texas, being the preacher. His subject was "The Power of the Assembly of Christ." He gave us an elaborate discussion of the four elements of the Christian Ritual: The Preaching Service, the Giving Service, the Memorial Service, the Praying Service. The church rests on and lives by these. These are the church's testimony to the ignorant. They are the sources of her power.

Many of the other churches of the city were given over to the Convention's preachers. Dr. A. C. Barron and Dr. Henry W. Battle, of North Carolina, occupied pulpits.

In the afternoon there were services in memory of two greatly useful Baptists that have passed away since our last meeting, I. T. Tichenor and J. L. M. Curry. Dr. Whitsitt spoke on the life of Dr. Curry, and Dr. Hawthorne spoke on the life of Dr. Tichenor.

There was also a Sunday-school meeting in the First Baptist church, conducted by Rev. B. W. Spilman.

Here in the hotel a large company of brethren are standing in the corridor and singing the songs of Zion. In the midst of the singing just now a gentleman gave Dr. Willingham $500 for Foreign Missions.

MONDAY MORNING.

Monday morning dawned bright and clear. The incessant rain had kept everyone close by the Convention. The beautiful morning was our first invitation to go abroad and see Savannah. Many predicted a Convention session with empty pews, but not so.

A strong program of speakers had been announced, and the report on the complicated situation in Cuba was to come up. Side-trips were postponed and the seating capacity of the church was taxed to accomodate those anxious to hear the discussions.

Secretary Livingston Johnson spoke on the educational work of the Home Board in the mountain regions of the South.

Dr. T. T. Eaton read the report on our affairs in Cuba. It appears that the resignation of Dr. Diaz was accepted only after he had insisted upon it by offering it a second time, and that the title to the Board's property in Havana is secure against the claims recently set up in the courts against it.

Dr. Diaz has refused the Board's offer to arbitrate their differences and the Board is taking all practicable steps to protect our title there. The report recommended "that a special committee of as many as three be appointed by the Convention during the present session whose duty it shall be to carefully examine the documents and other sources of information and to prepare for publication as early as practicable a statement of the facts in regard to the course pursued by the Board in dealing with the Havana situation."

The report was adopted, but the recommendation was reconsidered Monday night, and vigorously rejected. The matter was left with the Home Board. This proved to be the most interesting debate of the session. Dr. Prestridge lead the opposition. Dr. Eaton defended his report. The conservative forces prevailed.

S. M. Provence reported on work among the negroes. He recommends enlarging this work especially through the channels of the New Era Institute work with the colored ministers.

Geo. W. Truett followed in a discussion of the relation between Home Missions and World-wide Evangelization. He declared that money spent in the enlightenment and enlistment of the Baptists of the South is applied just where it will do the most in the conquest of the world. He pleaded for utilization of our available forces through scriptural training of the people in our churches. The pastors themselves are Heaven's appointed leaders of God's flocks. Upon them depends this training in the thoughts and plans of God. Any delay in the forward movement upon the home field will weaken our line at the front upon the foreign shores.

It was recommended to raise $200,000 for Home Missions next year.

Secretary McConnell swept the hearts of the Convention with a splendid rhapsody on the Mission of the Home Board. He said the problem of directing our forces is largely the problem of our denominational newspapers, and that as Southern Baptists we must address ourselves as never before to the salvation of our cities.

R. T. Bryan, M. P. Hunt, together with C. E. Daniel and J. V. Cova of Cuba, addressed the Convention.

One result of the morning's discussion, the most earnest of this Convention, will be the appointment of a general representative of the

Convention, to do work in the States west of the Mississippi.

MONDAY NIGHT.

The final session of the Convention occurred Monday night. It was set apart for a mass meeting in the cause of Foreign Missions. Messrs. O'Kelly of Georgia, Brougher of Tennessee, and Breaker of Missouri, spoke. But this feature of the session was overshadowed by the earnest debate over the appointment of a committee to investigate the Home Board's affairs and policies in Cuba and report all the facts. In the discussion lines were sharply drawn, and the advocates of investigation were put in the attitude of voting no confidence in the Home Board. It proved quite the sensation of the Convention.

On the whole the Convention, while not extraordinary, was quite satisfactory.

The Woman's Missionary Union.

The Southern Baptist Convention is so remarkable for nothing as it is for the large number of women that appear each year upon the occasion of its sessions. The dining-room of the hotel does not present an array of mere men, but at nearly every table one will find ladies. So in the parlors. And so in the meeting-house when it is large enough to make room for others than delegates. This is well. It serves to make the Convention an impressive social occasion. So was the Feast of Tabernacles three thousand years ago. So in all the annals of religion. Dr. Carroll might have added just this point to his sermon on the Power of the Assembly of God's People, namely, that deeply wrought in its sources is the mystery of social life.

But the ladies have a direct and definite purpose as well. They have their Missionary Union that raises one-sixth of the money raised for Home and Foreign Missions, that raises every dollar that is required to support the women in our foreign missions, and that is educating the rising generation in the love of the cause of world-wide conquest in the name of Jesus the Christ.

We heard just this remark, that the sessions of the Union this year have been a bit more delightful than any of the fourteen sessions in the past. With this by way of preface, let me now take up the report—not as I saw and heard, but as I have gathered.

Mrs. J. H. Eager presided, Mrs. Stakely being absent. Mrs. William Royall Powell (formerly Miss Lannean of Wake Forest) gave the Union a gracious welcome, to which Mrs. Wheeler of Tennessee, responded.

Mrs. W. T. Lumley, of Africa, Miss Kate Perry, of Indian Territory; Miss Buhlamaier of Baltimore, and Miss Barnett, of New Orleans, missionaries, gave brief addresses on the work. Mrs. Geo. W. Truett, of Texas, discussed "The Demand for Trained Women Workers; How to Meet It."

It was decided to appoint a committee to consider the question of establishing a training school in the South for women workers. This Committee will consist of the three Secretaries of the Convention's Boards and seven ladies, and will report next year.

A collection of $650 was taken to build a home for a missionary in Southern China.

A resolution was passed attaching a salary to the office of Corresponding Secretary of the Union. The amount will be fixed by the three Boards. Miss Armstrong richly deserves the salary. The office is no play-thing but one that is both arduous and exacting.

The contributions of the W. M. Societies through the Union this year amount to $88,130.07, including boxes. The contributions to Foreign Missions were $36,852; $17,537 is the amount of the Christmas Offering. The contributions to Home Missions amount to about $26,000.

In the afternoon of Friday the ladies of the Union were tendered a most pleasing reception by the ladies of the local Union in the parlor of the hotel De Soto. Mrs. W. C. Powell, president of the local Union—a most worthy daughter of North Carolina, by the way—was the hostess. She was assisted by Mrs. C. D. Baldwin, Mrs. R. Van Deventer, Mrs. G. A. Butler, Mrs. W. C. Fripp, Mrs. Andrew L. Farie, Mrs. W. G. Brewer, and a number of other charming Savannah ladies.

SATURDAY 8 SESSION

Mrs. J. L. Burnham of Missouri, opened the meeting with a Scripture talk on Seed-Sowing. Mrs. J. H. Graves, of China, gave a brief address, as did also Mrs. R. J. Willingham and Miss M. J. Burdette. A letter of greeting to the women on the foreign field was read and approved.

A collection of $850 was taken for the church and building and loan fund.

Then was submitted the Recommendations of the Foreign and Home Boards, which we will print next week.

Mrs. Barker of Virginia, was chosen President of the Woman's Missionary Union.

Miss Armstrong, to be Corresponding Secretary.

Young People's Auxiliary.

This institution—if it may be dignified with the name—assembles on the day preceding the Convention. It seems to be engaged of late in the thrilling business of holding the boards. It is not an organization. It is doing no field work. It has no membership. Its officers seem content to get off an annual program and hold the boards.

We had some very good formal addresses. Dr. Walter Calley, the International Secretary, gave us a moving address on the importance of the churches strengthening their work of teaching and training young people. He effectively drew the analogy between the obligations of the parents to the children and the churches to the young people.

Rev. W. E. Yarborough spoke on "The Young People's Union and the Country Church." In the afternoon, that grandly promising Seminary professor, W. J. McGlothlin, spoke on "The Baptist Principle and the Future"—an address that made a deep impression. At night Dr. J. B. Gambrell spoke on "The Unfinished Battle for Religious Liberty," pointing out much that remains to be achieved.

Rev. L. O. Dawson, Alabama, was chosen president; First Vice-President, H. E. Tralle, Kentucky; Second Vice-President, L. B. Warren, Florida; Recording Secretary, W. W. Gaines, Georgia. T. Neil Johnson represents North Carolina on the Board of Managers.

This meeting ought to get out of the way or get to doing something. The annual addresses are quite valuable, but there has never been a lack of speches at Southern Baptist Conventions. There is much practical work to be done in behalf of religious education in the South, but annual addresses will never get it done.

Seminary Banquet.

Four hundred and fifty men and women sat down to dine with the sons of our Louisville Seminary Thursday night in the dining room of the De Soto hotel. It lasted until 2 o'clock in the morning, and we suppose was much enjoyed by the ministerial brethren. There were a number of addresses after midnight. Rev. Junius W. Millard is president of the Seminary Alumni, and had the place of honor at this dinner. Indeed upon him from the beginning devolved the work of managing it.

Seminary Trustees.

The meetings of the Seminary Trustees have not been the subject of much interest. The following members of the Board were elected: John E. White, Georgia; J. C. Bush, Alabama; C. H. Jones, Kentucky; G. T. Cody, South Carolina; Rufus Ford, South Carolina; J. W. Thomas, Tennessee.

Seminary Alumni.

The Alumni Association of the Southern Baptist Theological Seminary elected the following officers: President W. W. Hamilton, Louisville; Secretary Everett Gill, Louisville. The Vice-President for North Carolina is J. G. Blalock, of Whiteville.

Oxford Seminary.

The Commencement Exercises of Oxford Seminary will take place May 17, 18. Rev. R. C. Beaman, D. D., will preach the Baccalaureate Sermon. Rev. C. J. Thompson will preach the Missionary Sermon to the Maggie Nutt Society. Gov. C. B. Aycock will deliver the literary address. The annual concert will occur Monday, 5 p. m.

Commencement at Wake Forest.

Wake Forest Commencement will take place May 24, 25, 26, 27. Rev. E. C. Dargan will preach the sermon. Hon. Claude Kitchin will deliver address to the Law Class. J. W. Bailey will deliver the Alumni Address. Rev. R. P. Johnson will deliver the Literary Address. Wednesday will be the day of orations by the class.

Chowan Association.

Delegates to Chowan Association coming via Elizabeth City can arrange for conveyance to Woodville with Wiley N. Gregory, of Elizabeth City.

C. B F. Institute.

Commencement Exercises occurred May 10-13. Rev. R. D. Cross preached the Baccalaureate Sermon. Hon. John H. Small delivered the literary address.

Rev. R. J. Bateman accepts the call to Fayetteville Street church, Raleigh.

WANTED.—A married lady to act as Matron for Club House at Wake Forest. No responsibility further than to see that the food is prepared and served properly. Lady who has had experience in conducting a boarding house preferred. For further information write at once to Mr. I. N. Loftin, Wake Forest, N. C.

WANTED.

A good white girl to nurse. In a good Christian family. A good home and a good salary for the right kind of woman. Must give satisfactory references. Address "D," P. O Box No. 485, Raleigh, N. C.

UNIVERSITY LAW SCHOOL.

The Summer Term begins June 10th, to continue three months. Thorough instruction in courses admitting to the bar. Special lectures by eminent lawyers. For Catalogue, address

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THE CENTRALIA CHEMICAL CO., Baltimore, Md.

STATEMENT

Springfield Fire and Marine

INSURANCE COMPANY,

OF MASSACHUSETTS.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital, $_____; Paid in cash,	$2,000,000.00
All Ledger Assets Dec. 31 previous year,	4,280,956.33
Income—From Policy-holders, $3,407,118.45; Miscellaneous, $771,767.20; Total,	4,178,885.65
Disbursements—To Policy-holders, $1,256,118.75; Miscellaneous, $1,407,978.47; Total,	2,664,097.22
Fire Risks—Written or renewed during year, $360,178,200.00; In force,	351,776,000.00
ASSETS.	
Value of Real Estate (less amt of encumbrances),	$227,000.00
Mortgage Loans on Real Estate,	350,000.00
Loans on Stocks, Bonds and other securities,	21,275.00
Value of Bonds and Stocks,	4,251,120.00
Interest and Rents due and accrued,	61,000.87
Cash in Home Office and deposited in Banks,	221,264.35
Agents' balances, representing business written subsequent to October 1, 1902,	267,315.13
Total admitted assets,	$5,327,412.35
LIABILITIES.	
Losses and claims unpaid,	$300,000.00
Unearned Premiums,	2,235,462.35
Total Liabilities,	$2,535,362.35
Capital Paid up,	2,000,000.00
Surplus,	1,312,050.00
Total Liabilities as to Policy-holders,	$5,327,412.35
RISKS IN NORTH CAROLINA IN 1902.	
Fire Risks written, $1,127,200.00; Premiums received,	$10,200.22
Losses incurred—Fire, $3,200.20; Paid,	3,171.55

President, A. W. DAMON.
Secretary, W. J. MACKAY.
Home Office, 262 Main St., Springfield, Mass.
Gen'l Agents for Service, W. S. PRIMROSE, Raleigh, N. C.
Business Manager for North Carolina, Maj. J. R. EDDIA, Columbia, S. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 31, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Springfield Fire and Marine Company, of Massachusetts, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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Home Circle.

[The copy for this week is supplied by Mrs. M. E. Tatum, Farmington. Other friends are invited to contribute to this Department.—Editor.]

Two Kinds of Faith.

BY WILLIAM HAMILTON HAYNE.

Belief expressed in praise or prayer
That yields no fruit from year to year,
Though God's fair season o'er it roll,
Is a dead fig-tree of the soul.
But like gold flowers amid earth's weeds
Is faith that blossoms forth in deeds.

Groveton, Ga.

The Blessing of Song.

"What a friend we have in Jesus,"
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;
Sweetly rang the baby's treble—
"All our sins and griefs to bear."

She was pointing out the Saviour,
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so.

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
As he was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And he blessed the weary woman
When she came to him in prayer.

And the happy child, still singing
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

—Christian Observer.

A Hero in an Unfought Battle.

BY HELEN HOLMES BLAKE.

There was no more doubt about it. Betsy was lost. Ned had looked in the cow-yard, in the shed, and the stable, but not a sign of her did he find. He missed her from the pasture behind the house when he came home to dinner. After satisfying his hunger, he had made a thorough search of the premises. She was not there, that was certain. Where she was, Ned knew it was his duty to find out. This duty was the very thing he least wished to do.

Ned's father was a soldier. It was now a year since his regiment had gone to the Philippines. Just before he left home he said to Ned, in a private talk:

"You're almost eleven years old, and you're big and strong enough to help your mother a great deal. I want you to do everything you can for her while I am gone. You'll be the only man about the house, and I want you to be a real man."

Ned's ideas about what made a "real man" were rather hazy. But he knew quite well what to do to help his mother, and he lived up to his knowledge so well that Mrs. Long had written, only the day before: "Ned is a real little man; you would be delighted with him. He is grown so thoughtful and helpful."

Today Ned was to have the sharpest trial that had yet come to him. His mother had gone out to do some dressmaking, and Ned had permission to do just what he pleased all day. He had had a jolly morning with some of the boys, and right after dinner they were to go fishing—six of them—to Miller's pond, which was two miles from Ned's home. And now the cow was missing. That was a situation for a boy with a fishing excursion before him! Ned sat on the fence and thought. His hands were plunged deep in his trousers pockets; his face was all puckered up into a frown, and he did not whistle,—a sure sign that something was wrong. Just now he was thinking, and thinking hard, something like this:

"We can't get home from fishin' till five o'clock, anyway, and mother'll want Bets by half-past; maybe it'll take me two or three hours to find her; maybe I wouldn't find her at all tonight. Then mother'll be worried. I just can't go fishin' if I wait to find that cow now. Oh! I've got to find her anyhow; there's no use talkin' 'bout that. 'Twouldn't be much like a man to go off playin' when your cow was lost. What I don't know about's whether to go and tell the boys I can't go with them, or let them wait awhile, and then go off without knowin' why I don't come. I hate to tell them! I know well enough what Dick'll say: 'Let the cow go to Ballyhack, and come fishin'. You can find her all right tonight.' That's so; I might, and then, again, I mightn't. Well, here goes! I'll tell them, so they won't be losing time waiting for me. It seems too mean to sneak out of telling them, just because I was afraid they'd stop my doing what I've got to. I'll be man enough to let them know I'm going to stay at home and hunt up the cow."

Thereupon Ned began to whistle so loud that he did not hear the bell down the road, nor the hallo of a small boy, who was driving a cow. The boy had to repeat the hallo, and add besides, "Say, Ned, are you deaf?" before Ned paid any heed.

"Hallo!" he shouted; "where'd you find her?"

"Just beyond the turn of the road. Say, have you been all this time eating your dinner?"

"No! I'm awful glad you've found Bets, else I couldn't have gone fishin.'"

"Wouldn't your mother let you?"

"She ain't home. I wouldn't have let myself."

"H'm!" was Dick's comment; and he added, below his breath, "You're a brick Ned."—S. S. Times.

A Sabbath Keeper's Trial.

The following story appeared some time ago in the Congregationalist. May its recital here strengthen somebody's resolution to remember the Sabbath day to keep it holy.

It was in the summer of 1873. I was running extras on the railroad. A circus, traveling about the country came into the towns on our line. An order was issued for an extra train for Sunday morning. I received notice early on Tuesday morning previous. I read the notice carefully. It gave the time of arrival in our city at 9 a. m. I looked again to see if it was not 9 p. m.

I was a teacher in the Sabbath school. I had a bright class of boys about sixteen years of age just the right age to be interested in circuses, and to be wide awake when one arrived in town. My heart sank. I, a professing Christian, and withal a Sabbath-school teacher, detailed to run a circus train on the Sabbath, and to arrive, too, in my own city, where everybody knew me, just as Christians were ready for church. What should I do? I had worked hard nearly nine years as a brakeman, and had recently been promoted to a conductor. Could I afford to lose all, by refusal to do as ordered? Then I thought of my family dependent upon me, and I said I cannot throw away all these years of hard toil to satisfy conscience.

I had yet four days in which to decide. How strange it was! Notices did not usually reach us until the day previous. What long dreary days they seemed! and "the boys" heard of the order and were guessing what I would do. They knew what I had said in prayer-meeting about desecrating the Sabbath, for some of them were there. "Would he go, or would he quit?" "No, he would not quit, for he would not dare refuse to go," they said.

Saturday morning came. I must notify the office that day what I would do. Sleepless nights and weary days had passed, and I had thought and prayed, but I was decided. Duty seemed clear, very clear and it was that a Christian could not run excursion trains on the Sabbath.

My father was a deacon in the Orthodox church, and, just before going to my work, I went to him and told him the story, reserving my decision to myself, and asking his advice what to do. I knew well what he would say. What a look went over his face as he spoke! "But," I said, "father, will you help me to get something to do. I shall lose my place. I have devoted nearly my whole life to this business, and now I must turn to something else." "Trust God, my boy," he answered promptly, "and I will help you too."

I returned to the office, and walked up to the manager, as he sat, and said in a respectful voice, "I have been detailed to run the circus train on Sunday morning, and I cannot do it on the Sabbath."

Imagine my astonishment, as he looked me full in the face and said, "You! been detailed to run Sunday trains! I am surprised! You go right home and don't you worry about Sunday trains."

I have never been detailed for Sunday work since. But the men who offered to do work for extra pay upon the Sabbath have long since been discharged.

Franklin's Famous Toast.

Franklin was dining with a small party of distinguished gentlemen when one of them said, "Here are three nationalities represented. I am French, my friend here is English and Mr. Franklin is an American. Let each one propose a toast." It was agreed to, and the Englishman's turn came first. He arose, and in the tone of a Briton bold said, "Here's to Great Britain, the sun that gives light to all the nations of the earth." The Frenchman was rather taken aback at this, but he proposed, "Here's to France, the moon whose magic rays move the tides of the world." Franklin then arose, with an air of quaint modesty, and said, "Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they stood still."—Our Youth's Friend.

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Atlantic Coast Line R. R. Company.

Passenger Department,
Wilmington, N. C., Feb. 14, 1903.

The magnificent New York and Florida Special via Atlantic Coast Line consisting of Pullman compartment, sleeping, drawingroom, library, observation and dining cars, electric lighted throughout and steam heated, leaves Jacksonville daily at 12.50 p. m., arrives Savannah 5.08 p. m., leaves Savannah 5.13 p. m., arrives Charleston 9.15 p. m., Richmond 6.40 a. m., Washington 10.33 a. m., Baltimore 11.42 a. m., Philadelphia 1.57 p. m., New York 4.45 p. m. The long-standing reputation of this train for elegance of appointment and perfect service commends it to the tourist and traveler in general. All information regarding space reservation, rates, etc., cheerfully given upon application to any representative of the Atlantic Coast Line.

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Young People's Page

The Dream Angel.

The days when I've been good
  I'm glad to go to bed,
Because I know an Angel stands
  Above my head.

And in his hands he bears
  A lily, sweet and white,
Which gently to and fro he waves
  Through all the night.

And then my dreams are glad,
  And happily I roam
With dear dream-children in the fields
  Of their dream-home.

But after naughty days,
  My kindly Angel stands
Above my bed with drooping wings
  And empty hands.

No lily sweet he bears
  But from his eyes it seems
There fall the bitter, bitter tears
  Upon my dreams.

And then my sleep is sad,
  And all the night time long
I have no happy dreams, because
  My day was wrong.

—Abbie Farewell Brown, in The Churchman.

The Poor Boy.

It is only for the so-called "learned" professions of theology, law and medicine that the preliminary course in college is anywhere required as an essential. I believe that this requirement is a mistake. It involves effort to perpetuate a distinction which is contrary to the spirit of American institutions. Its tendency is to shut out boys whose fathers have no money from the practice of these callings. I also believe that it will tend to lower the standard of our collegiate degrees. Let the preliminary examinations of our professional schools be fixed as high as may be necessary; but let us not, in lieu of such real requirement, insist on preliminary residence at a collegiate institution from those who lack either the money or the inclination to profit thereby. And let us in the future, as we have done in the past, construct our collegiate courses to met the needs of those who want them, instead of reconstructing them to meet the needs of those who do not want them. There are important questions, bearing on the future of the professional schools, which are by no means thus served. One of these deals with the proper method of co-ordination between the different parts of a university. No institution, so far as I am aware, tries to require a previous college course as preliminary to take up the study of engineering or technology. To emphasize the needs of practical life was the original function of the organized professional school in university affairs; and, amid all the changes which have taken place in its position and influence, it is still charged with the same duty and invested with the same privilege.—President Hadley.

Can You Tell?

Uncle Harry came into the nursery, where his four nieces and nephew were playing, and held up a big, round, rosy, red apple.

"Children," he said, "I am going to give this apple to whichever one of you can answer a question that I shall ask about it. Stand in front of me in a row and listen."

So Fred and Josie and Dick and Totty came and stood in a row, with their eyes fixed on the beautiful apple.

"What is in this apple?" said Uncle Harry.

"A core," said Fred, "that's easy."

"Yes, my boy, but what is in the core?"

"Seeds," said Dick.

"Certainly; that's right. But those are, neither one of them, the test question. Here it is. There are several seeds in this apple. Now which way are they pointing, upward, or downward, in toward the core, or out toward the skin? Who can answer? The children looked puzzled. They had seen the core of an apple hundreds of times, but they couldn't seem to remember the position of the seeds.

However, as there were four directions to guess, Fred proposed that each guess one, and then as one of them must be right, whoever won the apple was to give a quarter of it to the other three. They agreed to this, and Fred guessed that the seeds pointed down. Then Josie guessed that they pointed up. Dick said he guessed that they all pointed inward toward the core, and as there was only one guess left, of course, Totty guessed that they pointed outward.

"You are right," said Uncle Harry, handing the apple to the one who had guessed correctly; "and I am glad you are going to share it with the others. But I must say you are a stupid lot of children, for if you had known which way the seeds pointed, and had all told me correctly, I would have given you each a apple. As it is, I shall keep the other three myself."—Carolyn Wells.

The Spirit of Boyhood

Now that all the wealth he desires is his, and that the name he vowed he would make in his chosen field of work is secure to him, it is one of John Burroughs' greatest pleasures to go back to the old Roxbury home, and visit there amid the scenes of his boyhood his brother Curtis, who has always maintained the old homestead. To be sure the house proper has been replaced by a more modern structure, but the barns are the same that John Burroughs knew as a boy, and what is best of all, the fields, the meadows, the pasture lot, and the brook at the edge of the wood remain unchanged. Of the old home Mr. Burroughs says: "It is many long years since, with the restlessness of youth, I broke away from the old ties amid those hills, but my heart has always been there." It is but natural that this interest of sentiment should remain to Mr. Burroughs, for it was "amid those hills" that first came to him the Nature love that in the years to come was to prove his strength and value to the English-speaking world. Furthermore, it is recollection of the simplicity of his youthful life that has had so much to do with the simplicity, purity and truth of his Nature essays. So keen is his delight in the memories that flood back to him when visiting the old farm, that he for a time actually becomes a boy again, and not only experiences mentally the farm boy's delights in the open, but actually does what the farm boy has done since the beginning of farm boyhood.—The Pilgrim for December.

How to Have a Good Time.

"Well, Twinses, did you have two good times?" asked Mrs. Gray, when her little girls came back from the beach, to take a bath and a midday nap.

"Yes'm," said Lacy, and "No'm," said Lula, in the same breath.

"Why didn't you have a good time, little sister?" mother asked Lula then.

"I don't know," said Lula; maybe I didn't feel good."

"Did Lacy let you play some with the bucket?"

"Yes, I played wif it all the time."

"All the time? And how about the shovel?"

"I played wif it all the time, too."

"Ah," said the mother, looking very wise, "and who played with the flag, little sister?"

Lula hung her head.

"I played wif it all the time, too," she said, presently.

"And what did my other little girl play with?" mother asked Lacy.

"I des I played wif myself," said Number Two, with a merry laugh; "but I had a dood time."

"Now, I see what was the matter with Lula," said mother. "The sun may be shining, but it never looks bright to a little girl who keeps everything to herself."

Lula did not say anything; but she understood just what mother meant, and when I saw them on the beach the next day, Lacy had the bucket and Lula had the flag, and they were using the shovel turn about!—Ariana Harman, in Cumberland Presbyterian.

Appropriating Faith.

A teacher of a class of newsboys went to see one of them, who was sick and dying. Billy was delighted to see his teacher. He said: "I'm glad to see you, captain, and I want to ask you two questions. The first is, did you tell us the other Sunday as how Jesus Christ died for every fellow?" "Yes," replied the teacher, "I did; for Jesus Christ died for every one of us." "I thought so," said Billy. "Now, I've another question: Did you tell us as how Jesus Christ saves every fellow that asks Him?" "Yes; everyone that asketh receiveth." Then, in a weak, trembling voice, Billy said, "Then I know that He saves me, because I asked Him."—Exchange.

Confederate Veterans' Reunion, New Orleans, La., May 19—22, 1903.

For the above occasion the Southern Railway will sell tickets to New Orleans, La., and return at rates named below: Goldsboro $19.75, Raleigh $18.35, Durham $18.25, Greensboro $17.15, Winston-Salem $16.95, Salisbury $16.20, Hickory $15.50, Charlotte $15.30. Approximately low rates from other points. Tickets sold May 16-21, 1903, inclusive, with final limit to leave New Orleans without validation May 24, 1903. Original purchaser may secure extension of final limit, leaving New Orleans up to, and including June 15th, 1903, by personally depositing ticket with Special Agent at New Orleans on, or before May 24th, 1903, and upon payment of fee of fifty cents at time of deposit. These rates apply via Atlanta, Montgomery and Mobile, or via Atlanta and Birmingham.

Gen. J. S. Carr has selected the Southern Railway, via Atlanta, Montgomery and Mobile as the official route for his annual "Confederate Veterans' Special," which will consist of first class day coaches, and Standard Pullman Cars to be handled through to New Orleans without change. This special train will leave Raleigh, N. C., at 3.52 p. m., Sunday, May 17, 1903, and will reach New Orleans about 8.30 p. m., Monday, May 18th. Berth rate from Raleigh and Durham $6.00, Greensboro $5.50, Salisbury and Charlotte $5.00. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Special low rates from New Orleans to nearby points. Ask your agent for rates from your station. For further information and sleeping car reservation write

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B. B. B. for sale by druggists everywhere at $1 per bottle. For trial treatment address Blood Balm Co., 82 Mitchell Street, Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble, and we will give free medical advice. Don't despair a cure, as we have over 3,000 voluntary testimonials of cures by B. B. B.

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THE YEAR'S WORK: REPORT OF THE BOARDS.

The Convention is three days in 365. The routine of the three days is not highly interesting; the record of the 365 is.

The object of the three days' meeting is to receive the reports of the 365 days' work, and to project the work for 365 days to come. The Convention works through four boards, the Foreign Mission Board, the Home Mission Board, the Sunday-school Board, and the Board of Trustees of the Southern Baptist Theological Seminary. There are two institutions that have more or less vitally related themselves to the Convention proper, namely, the Woman's Missionary Union and the Young People's Auxiliary. These meet along with the Convention. Their work is also a subject of interest.

It is remarkable that the denominational machinery is not represented in the Convention, as uniformity—if not unity—would demand. No notice is taken of State Missions save in so far as certain Home Mission fields are affected. Moreover, the great educational interests are unnoticed. One might infer that the Southern Baptist Convention believes in higher education by denominations only for preachers—which is not true. We shall some day have a General Education Board.

Again, the Convention is a body of messengers apparently from the churches but really from State Conventions and local associations. Indeed with the passing of church representation the messenger principle has passed and the delegate principle is coming in. Churches cannot send delegates; they cannot delegate; but boards, conventions and associations can. But the church is not passing out of the denominational economy. The church will survive all her devices. For the present the pastors, who attend the Conventions in such large numbers, represent their churches quite directly; and likewise every layman that comes. We only wish that each church that is entitled to representation would select her own representatives, and leave the State Boards to select only the representatives called for by the aggregate of gifts from churches whose individual gifts are not sufficient for special representation. We must come to this.

So much then for the nature of the denomination's operations. We set out to say that by far the most important feature of the Convention is the reports of the Convention's administrative bodies, the Boards; and to submit a thorough summary of these reports.

Report of Foreign Mission Board.

We reprint the following paragraphs:

"In making our Annual Report to the brotherhood we wish to express our heartfelt thanks to Almighty God for His great and continued blessings on our work during the past year. Never have we been able to report so many baptisms in one year on the foreign fields or such large contributions at home. A greatly increased interest is noticeable in the home land. The doctrine of missions so clearly taught in God's Word is being emphasized in many more of our pulpits than formerly and churches which were missionary in name and theory have become missionary in practice. As an evidence of this, some which formerly gave $100 to $200 now rejoice in contributing from $500 to $1,200—churches in the country, which gave from $2 to $10, now gladly send up $50 to $100. A large number of brethren and sisters make annual gifts of $100, enough to pay all the expenses of a native worker in some of our foreign fields; or $500 to $600, the salary of a missionary. We rejoice as we see the churches breaking the dead chrysalis of the past, and developing into a new and better state for the Master's service. Not only is this great increase of interest in missions noticed by us who have remained in the home land, but our missionaries who have returned from their fields of labor, after years of absence, note and speak of it with joy, knowing that it means more laborers at the front, where the fields are white unto the harvest."

MISSION FIELDS

Mexico. Missionaries 17. Hard year's work. Sentimental stage passed. Some persecution. Work gradually becoming organized.

Italy. Missionaries 4. Not much visible progress. Theological training school doing good work. The step recently taken by the Vatican to give the four Gospels and the Acts to the people in book form means much for the evangelization of Italy.

Brazil. Missionaries 24. Financial conditions have been hard on the missionaries. There were nevertheless 796 baptisms.

Africa. Missionaries 10. In very hopeful condition. Health of missionaries better since they moved from the coast. Training School for preachers is accomplishing a needed work.

China. The three China Missions are all doing well. To read the reports from the missionaries is an inspiration. We have had heavy expenses in providing homes for our missionaries but are glad to report several new houses built and paid for. These will save heavy rents in the future and prevent the painful necessity of having the missionaries in those places driven from one locality to another and compelled often to live in uncomfortable and unhealthy native houses. With all the difficulties in China the results were never so cheering. There must be revolution after revolution in many ways as that ancient land breaks out of the dead and petrified past into that new light and liberty which come with Christian life, thought, and civilization.

Japan has presented great difficulties to the missionaries, but nevertheless, the reports of our workers cheer and strengthen our hearts. Three new churches have been organized and our missionaries, undaunted, are pressing forward with zeal and hope. We believe in that country that the day of great blessings is near. We await God's good time.

"Some of the best work in our mission fields is being done by our Theological Training Schools. The nations must eventually be evangelized by the work of men of their own language and blood. Foreign missionaries have to begin the work, but on account of the heavy expense and for other reasons, the great ultimate results must come through the efforts of the natives. The native churches will in time have to call and support their own pastors. Those who turn to Christ in foreign lands are generally of the poorer class. Foreigners require much more to live on than the natives, so that the churches will of necessity have to call native men, if they support them. These will learn to lead by leading. Yet they need to be helped. The Training School is preparing native men to take up the work. These will transmit it to others. The churches in foreign lands must be taught independence and self-support.

We call attention to the reports of the excellent work being done in our Theological Training Schools in China, Africa, Italy, Mexico and Brazil."

Sixteen new missionaries have been sent out.

FINANCES

"We rejoice that we can come to the Convention again the sixth year in succession and report, "No debt." And this has not been brought about by curtailing the work, but while steadily enlarging it."

States.	Associations.	Churches.	Members.	CONTRIBUTIONS. 1901-1902.	1902-1903.
Alabama	80	1870	139,058	$14,850.78	16,424.06
Arkansas	50	1351	75,504	2,656.56	4,256.24
*District of Columbia	1	16	5,602	1,307.91	1,607.95
*Indian Territory	24	456	19,722	345.06	229.98
Florida	23	496	24,994	1,820.51	2,209.41
Georgia	81	2099	196,715	21,704.90	33,668.08
Kentucky	72	1680	103,164	21 971.96	28,241.77
Louisiana	28	580	39,574	3,574.69	4,896.56
Maryland	1	78	13,850	5,626.65	7,148.86
Mississippi	55	1605	111,151	9,032.72	16,105.48
*Missouri	78	1846	150,076	12,157.98	9,107.95
North Carolina	58	1718	171,953	12,693.77	15,541.20
*Oklahoma	12	281	12,804	47.88	251.67
South Carolina	36	919	101,281	13,139.08	17,809.76
Tennessee	51	1511	129,006	8,701.32	9,341.80
Texas	109	2781	200,566	18,613.44	28,267.88
Virginia	24	980	124,388	25,312.01	28,504.28
Other Sources				1,819.37	5,382.47
Total	783	20247	1,709,688	173,489.49	218,512.62

*Part of their gifts go to the Baptist Societies in the North.

The expenses of the Foreign Mission Board, all told, are six and one-half per cent of the collections. State expenses are four per cent. So that 89 cents of every dollar contributed goes to the foreign field, and the balance goes to creating interest in the cause.

TOTAL BAPTISMS FOR THE YEAR, 1,790.

Increase.—With gratitude to God we give a table showing blessed increase in our work since 1898—

	Missionaries.	Native Helpers.	Churches.	Baptisms.	Membership.	Contributions.
1898	76	117	102	701	4760	$ 124,249.09
1899	82	128	100	845	5847	109,267.43
1900	94	148	118	1341	6587	140,102.80
1901	102	171	127	1019	6773	166,089.73
1902	115	171	130	1439	7821	173,489.49
1903	127	192	157	1790	8980	218,512.62

At the Convention in 1898 we had a force of foreign and native workers of 193, and that year we rejoiced in 701 baptisms. We now have a force of 319, and praise God for 1,790 baptisms for the year, harmony and zeal at home and abroad, and all expenses paid in full.

Home Mission Board.

The Board presents the following summary of work:

Missionaries	671
Weeks of labor	24,355
Churches and stations	3,133
Sermons and addresses	85,335
Prayer meetings	12,232
Religious visits	163,587
Baptisms	8,969
Received by letter	9,716
Total additions	18,690
Churches constituted	127
Houses of worship built and improved	280
Sunday-schools organized	494
Bibles and Testaments distributed	17,903
Tracts distributed (pages)	3,044,888

There are 33 missionaries in Cuba.

The Board expends $6,349 in North Carolina, divided as follows: Factory population, $3,274.50; Mountain schools, $3,075.

Received in cash last year, $98,950.29; for church building fund $1,500.00. Gain over last year, $9,671.75.

The work in the Mountains, among the Foreign Population, in Missions West of the Mississippi, in Missions East of the Mississippi, and amongst the Negroes is reported as hopeful. In Virginia, North Carolina, Missouri and Kentucky the New Era work has brought good results. The Board is also cooperating with the National (Negro) Baptist Convention in several States.

CUBA

The growth of our work in Cuba is very gratifying. The additions to the churches, and the general spread of Baptist influence, is all that we could reasonably expect.

The situation regarding our property is unchanged since our last report. The Gethsemane Cuban Church still worships in our Jane building by permission, and the Calvary Church, composed of Americans and Cubans, also use the house for worship at different hours. Dr. Diaz still makes claim to all of our property in Cuba, but our titles are clear and unquestionable. We rely upon the justice of the Cuban Government to protect our rights, and trust that Dr. Diaz will not persist in these groundless claims.

Several preaching places have been opened in private houses in the city of Havana, and the manifest blessing of the Lord has been upon Bro. C. D. Daniel and his co-laborers, so that the Calvary church now maintains regularly a Sunday-school and prayer meeting at the Jane building, while the missionaries, one or another, preach every night in the week at some point in the city.

SUNDAY SCHOOL BOARD

The receipts for the year, as shown in the financial statement, have reached the total of ninety-seven thousand five hundred and eight dollars and fifty-four cents ($97,508.54)—exceeding the receipts of last year by over eight thousand dollars ($8,162.83). Only one item in the receipts is out of the usual line, all showing wholesome growth. There are no liabilities, and everything is in excellent shape. The usual appropriations have been made, and since the last Convention the Building Fund has been increased by over sixteen thousand dollars, and the Reserve Fund by twenty-eight hundred dollars, aggregating an increase of nearly $20,000.

In March last the Board purchased what is known in Nashville as the Cole Place, No. 710 Church Street, paying for it sixty thousand dollars ($60,000) cash. The alterations necessary to adapt the building to the Board's use will require perhaps an outlay of two thousand dollars. We hope to occupy the building in the coming summer or early fall.

In this purchase the Board used the Building Fund, which had been previously laid aside for this purpose, and so much of the Reserve Fund as was necessary, disposing of its loans at a premium of over fourteen hundred dollars, and leaving a balance in the Reserve Fund of eighteen thousand four hundred and fifty-one dollars and ten cents ($18,451.10). Since the purchase, this balance has been increased by twenty-eight hundred dollars ($2,800.00), and we still hold the building now occupied by the Board, valued at ten thousand dollars ($10,000.00), and propose to reimburse the Reserve Fund until it shall again reach fifty thousand dollars, as speedily as may be consistent with other interests, and then to hold it for future protection an enlargement.

BIBLE AND COLPORTAGE WORK.

The Board seeks collections for only two objects:

(1) On Missionary Day in the Sunday-school, the last Sunday in September, collection is taken

for Home and Foreign Missions. This money is sent to the Sunday-school Board, which furnishes the programs without cost, pays all expenses in conducting the day and forwards receipts to the Home and Foreign Boards, dividing the amount equally. Much good is done in this way for education in missions and in leading our people to larger views and activities in evangelizing the world. It is very important that the money collected on this day should be sent to the Board at Nashville, otherwise it is not credited in the day's receipts.

(2) Then, too, collection is taken on Children's Bible Day on the second or last Sunday in June. The Board also furnishes programs without cost for this service. The collection is for the Bible and Colportage Fund of the Sunday-school Board. The money returns from this service increase with each passing year. It is used for the distribution of God's Word in destitute places.

The Board has given this year over seventeen hundred books and nearly eighty-five thousand tracts and over twenty-one thousand copies of the Scriptures. This does not take into account the large number of Scriptures that will be furnished by the special appropriation of one thousand dollars to the Foreign Mission Board of Bible distribution on its fields abroad.

This work appeals to our people because of what it is in itself, and because it represents the Bible work of the Baptists of the South as co-operating in the Baptist Convention. Here as in other forms of Christian activity, one may do in combined effort what he cannot do by himself. Giving God's Word to the people is basal to every other form of Christian life and endeavor. No one can estimate the ingathering that will come from this source through the succeeding years.

FIELD WORK

The Board has secured another Field Secretary —indeed, two, since the last session of this body. Prof. L. P. Leavell, of Mississippi, has only lately been elected and will enter upon his work about July 1st. He is a man of fine spirit and ability, having given up an excellent position in his chosen profession and accepted work under the State Board of Mississippi as its Sunday-school Secretary. He will have headquarters for a while at Jackson, Miss., and operate in that State and Louisiana and Alabama, reaching possibly over into Western Florida and Eastern Texas.

In November last, the Board elected Rev. R. M. Inlow as Field Secretary to operate west of the Mississippi River, representing the work of the Southern Baptist Convention, especially in its Department of Sunday-schools. His headquarters is Nevada, Mo., where he was a successful pastor, winning a good degree for himself, greatly advancing the cause, and where he wrought out almost an ideal Sunday-school condition. He entered on the work January 1st, and like Brother Spilman, has more invitations than he can possibly meet. He is greatly honored and beloved by those who know him as a man of God and exceptionally well adapted to this work to which God has called him. Every day shows afresh the wisdom of his appointment, and he will do much to advance all the interests of the Convention lying in that vast section of its territory.

The great demand for the service of the Field Secretaries shows at once the need and desire for this kind of work, and also its far-reaching possibilities.

It is not easy to define the character of work done by the Field Secretaries. Wherever they go, however, the pastors and the people are very pronounced as to the value of their services. They emphasize the Home Department; advocate the founding of mission schools; while not themselves organizing any new schools, they stimulate others to organize them and do much to improve the schools already existing; they give instruction for better equipment, better methods in teaching, and for better organization and management of schools; they form Normal Classes with regular normal courses of study, and when these courses are completed, give diplomas as certificates of proficiency—three diplomas, one for each of the three grades as its course is completed. These men are showing themselves masters in this work, workmen that need not be ashamed. They are men of God, and with his blessing will do large things for Christ in our Southern Zion.

They are working at almost, if not altogether, the basal need in our denominational life. Improvement in the Sunday-school condition means advancement in everything else. A Sunday-school campaign means a campaign for Bible Study, for better knowledge of the Word of God among the people; in our thinking, it means enlargement of the Sunday-school idea, while in practical work it means more schools, larger schools, and better schools. It is a marshalling of the army of the Lord for a forward movement.

In the prosecution of this field work, with its vast responsibilities, the Board with its workers needs and earnestly desires the sympathy and support of the brotherhood at large. The expense, including the salary of the Field Secretaries, is supplied from the Board's Business Department. We do not ask for money contributions for this work. We do ask, however, the co-operation of our people, pastors, churches and Sunday-schools in the purchase of their supplies and in their using the periodicals of the Convention, which are published by its Board at Nashville.

APPROPRIATIONS FOR THE YEAR

Since it last report, the Board has made an outlay for denominational work in excess of the previous year, amounting in the aggregate to over seventeen thousand dollars.

The appropriations are made for the most part through the several State Boards in a desire to further the interests with which they are entrusted. Gifts amounting to over twenty-six hundred dollars in the way of furnishing periodical literature has also been given to Sunday-schools which are missionary and for one reason or another could not supply themselves.

Several thousand copies of the Scriptures and nearly ten thousand tracts, all in foreign languages, have been given to the Home Board for Miss Buhlmaier, its missionary among the immigrants in Baltimore and also Bibles and other literature to its missionaries in Cuba. One thousand dollars was given to the Foreign Board for Bible distribution on its several fields, and also much literature in the way of books, tracts and periodicals to its missionaries.

SOUTHERN BAPTIST CONVENTION, 48TH SESSION.

The Convention met on Friday morning, May 8, in the house of worship of the First Baptist church of Savannah, Ga., one of the loveliest cities in our land. As usual—only more so—the Convention and its guests could not get into the house. The lower floor hardly seated the delegations, while the gallery accomodated about one-fifth of those who desired to look on.

The delegation numbered more than 1080, representing fourteen States and a number of our foreign mission fields, while around the newsaper tables our Northern brethren were worthily represented. The representation consists of one messenger from each Association and one representative for each $250 contributed by churches to the objects of the Convention. The total attendance was estimated at 3,500.

President Eagle of Arkansas, opened the session, calling upon the venerable J. M. Weaver of Louisville, Ky., to conduct the opening exercises.

The following officers were chosen:

President, James P. Eagle, Arkansas; Vice-Presidents, E. W. Stephens, Missouri; A. E. Owen, Virginia; Geo. D. Hillyer, Georgia; R. C. Buckner, Texas.

Secretaries: Lansing Burrows, Nashville, Tenn.; Oliver F. Gregory, Montgomery, Ala.

Pastor John D. Jordan, Governor J. M. Terrell, of Georgia, discharged the formalities of welcome, and P. T. Hale responded in the Convention's behalf.

In accepting the chair, President Eagle declared that he would rather be president of the Convention than President of the United States. Of course no one believed him. He did not believe himself. Brother Eagle is a preacher and a politician, and his utterances are accordingly "patriotic" and grandiloquent.

Of the Vice-Presidents, Mr. Stephens is a newspaper man and publisher, Mr. Owen is a minister, Mr. Hillyer is a lawyer and jurist, and Mr. Buckner is a denominational servant, being head of the Texas Baptist Orphanage, which bears his name.

A brother demanded that the Secretaries should be elected by formal ballot. This provoked a variety of remarks. The brother was not opposed to Messrs. Burrows and Gregory; they are masters of their work. But he was determined that we Baptists should not fall into a custom that might make it difficult to elect a new Secretary if need should arise. He is right. Baptists should always vote by ballot.

In the morning's enrollment we found present fifty-eight brethren representing North Carolina churches (financial) and nine associational messengers. The State is entitled to 145, and every one ought to be present.

The balance of the morning hour and all the afternoon were devoted to hearing the reports of the three Boards. The reader will find in this paper unusually full epitomes of these reports.

The Seminary was the first subject formally considered. The report shows a good year, about 300 men enrolled, and the work going on quietly. Dr. Dargan, Dr. Hatcher and Dr. B. H. Carroll, —a strong trio—made addresses.

At night W. J. Williamson preached the introductory sermon, his text being "Speaking the Truth in Love." W. M. Vines, of North Carolina, alternate, preached to the "overflow" crowd in the near-by meeting house of the Presbyterian church. A tent had been spread in one of Savannah's parks with a view to bringing the great throng together, but a driving northeaster swept in from the sea Friday morning, and made it necessary to stay in doors.

One was embarrassed by more than one evidence of a want of the saving sense of the fitness of things. Here was one of the greatest assemblages about to worship God in sermon, song and prayer. A Baptist Convention has much to lose by letting down. We are an informal people, but we are not necessarily vulgar. Here we were; a big placard announcing to us that no advertising would be permitted in the house of worship proper—as if men would put the Convention and the meeting house to such uses, which of course they do and have done for years. Even in the presence of that program we had a brother to rise up and undertake to teach the Convention how to sing two new pieces from his jingle book! (Price, duly announced, 15 cents.) If the saints had risen up and swept him and his jingles off the platform with one grand old hymn, the angels—who must be rather weary of some of the performances that are put upon us in the disguise of "songs," would have rejoiced.

The Convention is quick to laugh. The brethren move swiftly from care-free laughter to solemn earnest. When Pastor Jordan ingeniously advised the newspaper men that they should not promote their sheets upon the floor of the Convention, but that they belonged below,—the entire house broke forth in laughter. Brother Jordan meant that the business enterprises should operate down-stairs in the lecture-room. But "Below" carries quite another significance. Very probably there are men here who think that some papers came from the "Bad Place" and ought to have circulation exclusively in Pluto's large and intelligent family.

There was another burst of laughter when Pastor Jordan explained that the platform of the church was large enough for only the President, Vice-Presidents, Secretaries, and Chairmen of Committees, and that the "prominent brethren" would have to be content to sit in the choir-loft—right over the platform. He did not know that one lone brother, a really prominent man and much beloved, had just taken his seat up there. It was Landrum, of Atlanta, and he disappeared. I wonder if more than one brother did not grow reminiscent upon Jordan's thrust and observe to himself that it does really "take a thief to catch a thief."

The day began in clouds and closed in a disagreeable rain and wind. But it served its purpose. It was a good day for the preliminary routine and for renewing old acquaintances. The Convention usually gets to work on Saturday morning. As it looks forward tonight to tomorrow's sessions there is dominant a spirit of good pleasure in the excellent condition of the boards and in the general increased contributions from every State. The general conditions are also good. There is no problem, no critical question ahead. Not since the war have the Southern people been in such good condition, financially, politically, socially or religiously. In this Convention there are positive confirmations of this statement, not only with respect to religion, but in each of the other respects.

SATURDAY'S SESSION.

Saturday morning's session set the Convention on a high key. Evidently the spirit of forward-going has hold upon the entire Convention. The plans of the brethren are expanding marvellously.

The first subject was the work of the Sunday-school Board, which is not only a strong publishing institution, supplying good lesson helps and some books, but also an organic force in the promotion of the practical work of improving our Sunday-school work. The Board has three men in the field, B. W. Spilman, of North Carolina, being first and chief of them. See Report of the S. S. Board.

J. K. Pace, of Mississippi, submitted the report, and spoke. He was followed by B. W. Spilman who made a clever, pointed, home-hitting speech. He emphasized the necessity of better work in the Sunday-schools and the obligation of the pastor to aid in this work. W. L. Pickard, of Lynchburg, Va., followed with an oration on the South as about to be affected by the industrial transition. The subject is fruitful of oratory, and Brother Pickard fired his audience. There was considerable enthusiasm. Dr. Hatcher endeavored to "suppress" it by suggesting that we raise

(Continued on page 4.)

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. R. JOYNER, Raleigh, N. C.

Correction.

In some of the copies of the minutes of the Woman's Missionary meeting held in Durham, there is a typographical error, the Society at Apex, Raleigh Association, being credited with $8.46, when it should be $58.46.

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1. W. M. S., Mill Creek, Brunswick Association, Mrs. Lizzie Heckman, President; Corresponding Secretary, Miss Mamie Outlaw, Funston. Members 6.

2. W. M. S., Knapp of Reeds, Flat River Association, Miss Daisy Nance, Stem, N. C.

3. Sunbeams, High Point, Piedmont Association; President, Mrs. A. B. Horton; Secretary, Miss Mildred Garland, High Point. Members 31.

4. W. M. S., Mt. Elam, Robeson Association; President, Mrs. S. E. Stone; Secretary, Miss Nellie Brett, Orum.

5. Sunbeams, Sandy Creek Association, Jonesboro: President, Miss Minnie Brooks; Secretary, Miss Laura Fittchet, Jonesboro.

6. W. M. S., Henrietta; Secretary, Mrs. Maggie Weeks, Henrietta.

7. W. M. S., Pinebluff; President, Mrs. Alice D. Ives, Pinebluff; Secretary, Mrs. Elizabeth E. Webster, Pinebluff.

Via Christi Course.

As is known to the Societies throughout the State, the Central Committee has presented to them a course of study, known as the Via Christi course, tracing missionary effort through all the ages of the church down to the close of the eighteenth century. In connection with this the following glimpses of the world in the early centuries of Christianity will be interesting. They are taken from Earliest Missions in All Lands, by Emma J. Cummings.

As this lesson is devoted to the time farthest from us which is included in this course, let us imagine a telescope through which the members of the circle look in turn, each describing what she sees.

I.

WORLD AT PAUL'S DEATH.

First, train the telescope upon the world at Paul's death, and see what countries had been touched at that time. We may see Asia Minor touched by Paul and Barnabas; Crete touched by Paul and other apostles; Macedonia, Rome, and probably Spain penetrated by the first missionary to the Gentiles. We also see the Eunuch, after his interview with Philip, giving orders to his charioteer to hasten his horses, that so the gospel may be borne the more quickly to the court of Candace, in Ethiopia.

II.

CHARACTER OF EARLY CHRISTIANS, AND PLINY'S LETTER.

Look now at the Christians themselves, and see what manner of life was produced in those who received the Word from lips touched with holy fire on the day of Pentecost.

Turn the telescope upon Pliny, the governor of Bythinia and Pontus, and see him, with knit brows and perplexed face, as he writes to Trajan, the emperor, asking instruction as to the disposition of the Christians. He is less concerned with the character of Christianity than with its extent, and yet his testimony is perhaps the more valuable because of its impartiality.

He writes that in order to find out all their practices he has put two maidens to the torture, but still has been able to discover nothing worse than "a vicious and extravagant superstition." As to its extent he reports all ages and ranks and both sexes as involved, and states that the "contagion of this superstition" pervades cities, villages, and country alike. Yet he believes that if only the right treatment can be found, it is "possible to stop it and cure it," and requests Trajan to designate that treatment.

III.

TRAJAN'S REPLY.

Now direct the telescope to Rome, the eternal city, into the emperor's palace, and into his private room; there we find Trajan, an intelligent and kind-hearted man, and one very ambitious of military renown. We see him in his purple robes, his feet resting on a carpet from Babylon, with luxuries of all kinds about him, his stern brow bent in thought, and then, after long pondering, we see him take up his iron stylus, or pencil, and write on waxed tablets the following contradictory reply to Pliny: "No universal rule, to be applied to all cases, can be laid down in this matter. They should not be searched for; but when accused and convicted, they should be punished (i. e., by death); yet if any one denies that he has been a Christian, and proves it by action, namely, by worshipping our gods, he is to be pardoned upon his repentance, even though suspicion may still cleave to him from his intecedents. But anonymous accusations must not be admitted in any criminal process; it sets a bad example, and is contrary to our age."

We may leave Trajan leaning back on his couch and regarding with pride this masterpiece, which provides an opportunity for a suspected Christian to prove his innocence of the crime, and at the same time to repent of it.

IV.

LETTER BY UNKNOWN WRITER

Turn the telescope now on one more letter, the writer of which is unknown, that we may gain a clear idea of the lives and standards of these early Christians, from which the whole race of missionaries was to spring. Read over his shoulder as he writes: "Christians are not distinguished from other men by country, by language, nor by civil institutions. * * * They dwell in Grecian or barbarian cities, as the case may be; they follow the usage of the country in dress, food, and the other affairs of life. Yet they present a wonderful and confessedly paradoxical conduct. * * * They take part in all things, as citizens, and they suffer all things, as foreigners. * * * They marry, like all others; they have children; but they do not cast away their offspring. They have the table in common, but not wives. * * * They love all, and are persecuted by all; they are unknown, and yet they are condemned. * * * They are poor, and make many rich. * * * They are reproached, and glory in their reproaches. They are calumniated, and are justified. They are cursed, and they bless. * * * By the Jews they are attacked as aliens, and by the Greeks persecuted; and the cause of their enmity their enemies cannot tell. * * * This lot God has assigned to the Christians in the world; and it cannot be taken from them."

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Yours truly, W. H. RAND, Steward State Blind Institution.
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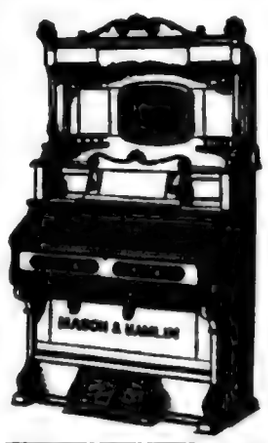
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Sunbeams' Corner.

Conducted by MISS ELIZABETH H. BRIGGS, Band Superintendent for North Carolina.

Good for Evil.

Yesterday at school, when a tall, strange man had asked him questions, Dick had hidden his face on his desk and cried. Dick had not been going to school long; he was very little.

The next day Dick was standing by the gate and humming a little song. Presently Joe Bucher came along.

"Hello, baby!" said Joe.

"I'm not!" said Dick, stopping short in the middle of his tune.

"Good-bye, cry-baby," said Joe, going off with a laugh.

Dick did not hum any more.

Soon after Joe left, Dr. Kemper drove up in his shinning buggy.

"Would you like to take a drive, Dick?" asked the doctor.

"I'm going with father."

"Oh, you are! All right. But if I knew a boy who would like to come, there's room for him. It's nice weather, and I am going a long way."

Dick knew a boy who would love to go, especially behind a fast horse. He was Joe Bucher, and he had gone into the house on the corner.

Dick chuckled. He would teach him to call him names.

But last Sunday his Sunday-school teacher told them about forgiving,

The doctor was just starting when Dick called out:

"I say, Dr. Kemper, Joe Bucher is right down there at Mr. Brown's; he'd go."

Joe went, and had a "splendid" time.

On the way home, when they stopped at the mill, there was Dick, waiting outside for his father.

"You see I got him," said the doctor to Dick; and then he said to Joe, "It was Dick who told me where to find you."

"I returned good for evil," said Dick, never thinking that the truth might hurt anybody's feeling.

Joe's face got red. The idea of calling just a little teasing "evil."

"It wasn't anything," he stammered. "I only made a little fun of him; that was all."—Exchange.

From the Heart of the Mountain.

"Grandma, do tell us a story," cried the children one rainy Sunday afternoon.

So grandma took off her spectacles, smiled at the children, and said, "Yes"—as grandmothers generally do.

"I want a true story," cried little Bess.

"A story with a meaning," said Herbert.

"A story that will help us," said Mary.

"A story with a name," said Carrie.

"How can I please you all?" asked grandma. "Let me see—I will call it, 'From the Heart of the Mountain.'

"Deep down in the heart of the great mountain dwelt the ore. It was heavy and rough and ugly and useless, but it was quite satisfied with itself. There great silent rocks upheld the frame of the mountain on which the trees and grass and flowers grew, and the earth and the mountain side was always preparing food for the plants, which sent out their roots in search of something to eat. Only the ore did nothing. It merely filled the little galleries in the rock in which it had been shut long before, and was of no use to anything.

"But one day strange sounds came to it from the outside of the mountain—steady and repeated blows, followed occasionally by loud noises, as if the rocks themselves were being broken. Day after day the sounds grew nearer, until even the central rocks, in the midst of which were the ore galleries, began to tremble. Soon the sound of men's voices could be heard.

"'It is you that they are seeking,' said the rocks to the ore, 'and it is for your sake that we are broken and scattered far and wide.'

"But the ore did not disturb itself.

"Nearer and nearer came the sounds, until the walls of the galleries were broken in, and the rough, ugly ore was brought to sight.

"'What a rich vein!' cried the miners, as they tore out the ore with their pickaxes and loaded it into tram-cars, and sent it forth to the light of day. And the rough, dark lumps lay in heaps in the sunshine, and reflected no ray of light. The insects hummed gailey around them, but the tinest could have found nothing in them to eat.

"Then the ore was put into a car, and was carried many miles from its old dwelling to a place where great fires roared and glowed, and men hurried to and fro. It was taken to the door of the furnace and thrown in. Oh, how hot it was inside, and how the fierce heat searched it through and through, until the darkest and hardest piece had become soft and yielding!

"Then it was taken out. It had become so gentle now that it went wherever it was led, and lay in one great mass of pure silver, reflecting the sunlight and the blue of the cloudless sky. All the other things which had been mixed with it, making it dark and ugly, were gone—driven off by the great heat—and for the first time it knew its true beauty.

"'Surely this is all,' it thought.

"But no; this was not enough. It was made into bars, and taken away again—far, far away, to a place where a great machine was clanking and stamping the live-long day. Into this the metal must go. It shrank and shuddered, but it was no longer as hard and stubborn as when it was in the rock galleries, and it yielded with a better grace. But, oh! the heat of the furnace was not as hard to bear as the blows of this great machine, which cut it into circles, stamped them all alike with letters and images, and dropped them in great piles of shining coin. And now, as last, the metal was ready for its work in the world.

"Is that where the little dimes really come from, grandma?" asked Bess.

"Yes, darling, it is really so. And now, Herbert, can you find the meaning?"

"I think so, grandma," replied Herbert.—Annie Simmons Deas in Sunday-School Times.

Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a

Torpid Liver and Bad Digestion

The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.

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Regulates the Liver, Stomach, Bowels and Kidneys.

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For indigestion, sick and nervous headache.
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For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
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Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

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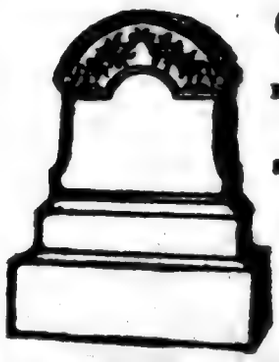

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Acknowledgements.

May 13, 1903.

State Missions.—W. M. S., New Bern, $2.85; Chapel Hill, 2.00; Coinjock, Chowan, 3.50; Rehoboth, Chowan, 8.00; Liberty, Tuckaseegee, 3.00; (W. D. Spruill), Franklinton, 1.00; W. M. S., Rockfish, Cedar Creek, 5.00; Hebron, 1.45; Sylva, 2.70; So. Henderson, 2.00; Clinton, 1.51; Hope Mills, 4.00; Hickory Grove, Bladen, 1.33; Long Branch, So. River, 2.00; W. M. S., First, Greensboro, 8.00; Mrs. Wm. Edwards, So. Pines, 12.50; Zion Hill, 1.13; First, Durham, 54.70; Clayton, 6.29; Youngsville, 5.00. Total this week, $127.96. Previously reported, $4,203.23. Total this year, $4,331.19.

Foreign Missions. — Whiteville Grove, $5.00; W. M. S., Weldon, $2.75; W. M. S., Weldon, 2.35; Coinjock, Chowan, 7.00; Rehoboth, Chowan, 2.00; Little Mt., Catawba Co., 1.51; Emmans, 2.76; W. M. S., Bear Swamp, 1.30; Pleasant Plain, C. F. and Co., 5.00; (W. D. Spruil), Franklinton, 1.00; W. M. S., Parkton, 4.50; W. M. S., Statesville, First, So. Yadkin, 3.00; W. M. S., Betts, Mt. Zion, 1.00; W. M. S., Red Springs, Robeson, 3.71; W. M. S., Mardin, So. Fork, 2.50; W. M. S., Cleveland, So. Yadkin, .60; Chapel Hill, 15.00; Glen Royall, Wake Forest, 8.00; Clinton, 4.87; W. M. S., First, Gastonia, 2.70; Hope Mills, 5.00; Mill Creek, Flat River, 40.00; Waughtown, 51.99; Chestnut Hill, So. Yadkin, 5.00; China Grove, So. Yadkin, 1.00; Enon, So. Yadkin, 1.00; Mt. Vernon, 1.25; Union Grove, So. River, 2.00; Long Branch, So. River, .40; Mt. Vernon, 3.34; W. M. S., Rowland, 1.00; Holly Grove, W. Chowan, 12.00; Y. L. M. S., Wake Forest, 3.35; Sunbeams, Wake Forest, 2.00; W. F. M. S., Wake Forest, 5.05; Wake Forest, 10.00; Rolesville, 1.50; Morrisville, 4.50; Bethel, Haywood, 1.00; W. M. S., Salem, St., High Point, 15.00; Mocksville, 12.75; Ahoskie, W. Chowan, 20.00; New Bern (J. F. Mitchell), 20.00; Mt. Vernon, 20.50; Perry's Chapel, 1.00; Mrs. Wm. Edwards, So. Pines, 12.50; Aulander, W. Chowan, 30.00; Pleasant Hill, 2.25; Bent Creek, 10.00; Cane Creek, Mt. Zion, 6.18; First, Durham, $154.57; Clayton, 12.07; W. M. S., Bethel, 10.00; Youngsville, 8.00; W. M. S., Round Hill, Green River, 2.65; Hamlet, $5.00; Yates, 7.50; So. River, 3.00; Williamston, 16.80; Long Branch, 21.21. Total this week, $618.91. Previously reported, $8,248.83. Total this year, $8,867.74.

Home Missions.—For Bush, Yadkin, $1.87; Huntsville, Yadkin, 1.56; W. M. S., Weldon, (self-denial), 1.50; Coinjock, Chowan, 2.00; Rehoboth, Chowan, 2.59; Liberty, Tuckaseege, 2.00; Union Grove, Stanley, 1.00; (W. D. Spruill), Franklinton, 1.00; Smyrna, C. F. and Col., 3.27; W. M. S., Fruitland, Carolina, (self-denial) 2.00; Mt. Zion, Flat River, 11.18; W. M. S., Leaksville, Pilot Mt., (self-denial), 4.20; W. M. S., Statesville, 3.00; W. M. S., Red Springs, Robeson, 3.71; W. M. S., Fair Bluff, (self-denial), 3.70; W. M. S., McAdensville, So. Fork, 3.25; W. M. S., Maiden, So. Fork, 2.50; Chapel Hill, 12.00; Clinton, 2.31; W. M. S., First, Gastonia, 2.75; Christian Harbor, W. Chowan, 6.00; Wilson's Grove, Meck. and Cab., 2.00; Chestnut Hill, So. Yadkin, 2.00; China Grove, So. Yadkin, 1.00; Enon, So. Yadkin, 1.00; Mt. Vernon, 1.25; Mt. Hermon, Raleigh, 3.97; W. M. S., Hepzibah, 5.18; Union Grove, So. River, 1.00; Long Branch, So. River, .85; Mt. Vernon, 1.66; Meadow Branch, 6.05; Apex, 1.50; W. M. S., Rowland, 1.00; Holly Grove, W. Chowan, 8.00; Y. L. M. S., Wake Forest, 6.40; W. M. S., Wake Forest, 42.45; Mars Hill, 5.00; Morrisville, 4.50; Bethel, Haywood, 1.00; Mocksville, 5.00; Ahoskie, W. Chowan, 7.65; Hephzibah, 4.87; New Bern, (J. F. Mitchell), 15.00; Mt. Vernon, 11.00; Perry's Chapel, 1.00; Cane Creek, Mt. Zion, 5.87; First, Durham, 3.84; Clayton, 10.57; W. M. S., Pittsboro, (self-denial), 10.00; Sunbeams, First, Fayetteville, So. River, 2.60; W. M. S., Round Hill, Green River (self-denial), .52; Hamlet, 4.60; Red Springs, Robeson, 7.83; W. M. S., Tabernacle, New Bern, 6.15; W. M. S., Pollocksville, (self-denial), 2.75; Yates, 8.50; So. River, 2.00. Total this year, $278.95. Previously reported, $3,550.75. Total this year, $3,829.70.

Education.—W. W. Holding, $2.50; Morganton, 12.03; Island Creek, Flat River, 5.51; N. Henderson, 2.00; Dunn, 5.76; Oliver's Chapel, 10.00; Holly Grove, W. Chowan, 5.00; Tabernacle, Raleigh, 17.50; Walter H. Crabtree, 25.00; L. R. Mills, Benson, 3.50; Miss Rena Lassiter, .50; Miss May Lassiter, .50; First, Durham, 11.72; Thomasville, 2.00. Total this week, $103.52. Previously reported, $610.33. Total this year $713.85.

Ministerial Relief.—Chapel Hill, $3.00; Chaneys Hill, Meck. and Cab., 1.00; (W. D. Spruill), Franklinton, 2.00; Hickory, Tar River, 1.35; Thomasville, 1.00. Total this week, $8.35. Previously reported, $247.92. Total this year, $256.27.

Total reported for all objects this week $1137.69
Previously reported for all objects 16,930.95

Total reported for all objects this year 18,068.64

WALTERS DURHAM,
Treas. Baptist State Con.

Corrections:—In Recorder of April 29th, Mooresville, $3.10 Foreign Missions, should have been $5.10. In same Recorder Piney Grove $10.00 Home Missions, should be $1.00. In same Recorder W. M. S., Henderson $5.00 Home Missions, should have appeared, but failed to do so.

WALTERS DURHAM,
Treasurer.

Educational Fund.

Cash collection on Educational Fund for week ending May 9, 1903: Chowan Asso., Macedonia Ch., $10; Olivet Ch., $5.75. Tar River Asso., Vaughan's Ch., C. B. Vaughan, $5; C. J. Tucker, $1; Dawson Ch., Mrs. Frank White, $1; J. H. Branch, $1; J. J. Partin, $1; W. J. Partin, $1; Warren Plains, $6.39; Elm City, O. J. Harrison, $2; W. D. Carter, $1; Oscar Manning, $1; Lonnie Brinkley, $1; Mrs. R. D. Carroll, $5; Washington Ch., Mrs. T. J. Latham, $5. Stanley Asso., Rev. J. A. McKaughan and wife, Albemarle, $5. South Yadkin Asso., Spencer Ch., J. T. Earp, $1; J. L. Armstrong, $1; L. Hunter, $1; W. Mims, $1; T. E. Swicegood, $1; R. L. Lawless, 1; W. B. Campbell, $1; G. W. Bell, $1; W. H. Bobbitt, $1; F. M. Lampkin and wife, $5; Mrs. C. P. Gary, $2; J. S. Eagle and wife, $2; H. Kreitser and wife, $1; Mrs. J. H. Rickman, $1; Mrs. M. E. Porter, .50; Mrs. W. L. Parker, $1; Sallie Wiseman, $1. Mecklenburg and Cabarrus, Concord Ch., A. W. Morgan and wife, $10; R. F. Byrd, $1; Mrs. J. Welch, .80. South Fork Asso., First Church, Gastonia, J. D. Moore, Jr., $1; C. A. Johnson, $2; G. W. Abernethy, $2; A. D. Clarke, $2; Hugh Long, $2; Second Church, Gastonia, $2.45. South River Asso., Fayetteville Ch., A. N. Goodwin, $5. Pee Dee Asso., Spring Hill, $11.65; Laurinburg Ch., Holland Bros., $2; G. W. Goodwin, $2; M. G. McKay, $5; J. T. Fields, .50; cash, .57. Personal: Rev. J. R. Bateman, $10. Total, $134.61. Total amounts previously received, $34,183.90. Total receipts, $34,318.51.

L. D. WATSON, JR.,
Treasurer.

Condition of the Crops.

The following statement was issued the first of May. It will give our farmer readers a general survey of conditions at the beginning of the season:

The Weather Bureau's weekly crop report says: The drought in Florida and in the Central and West Gulf States, especially the last mentioned sections, has grown more serious, and over large areas the ground is too dry for germination of seed. As in the previous week, corn planting has made slow progress, more particular over the Central and Eastern portion of the corn belt and in the Middle Atlantic States, but better progress has been made in Kansas and Nebraska, and preparations for planting have been vigorously carried on in Iowa and portions of Illinois. In the Southern States corn has suffered from low temperature and in the Central and West Gulf districts from drought also.

East of the Mississippi River early cotton has been injured by cold and much replanting will be necessary. Planting in this part of the cotton belt has progressed rapidly, except in Mississippi, where, as in the districts west of the Mississippi, planting, although, well advanced, has been largely suspended during the past week on account of drought. Warmth is generally needed throughout the cotton belt, and the Central and Western districts are in urgent need of rain.

Tobacco plants continue plentiful and healthy, though backward in Kentucky. No transplanting has yet been done, except in the Carolinas, but plants are ready for setting in Tennessee. In North Carolina the plants are not starting well, and in South Carolina stands are being impaired by worms and injury has been caused by hail storms.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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HUDGINS PUB. CO., Atlanta, Ga.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Mrs. Keziah Lynch, July 23, 1898, and duly recorded in book 151 at page 452, in Register of Deeds office of Wake County, N. C., we will, on the 18th day of June, 1903, at 12 o'clock m., at the court house door in the City of Raleigh, expose for sale and sell to the highest bidder, for cash, that tract of land lying and situate in White Oak Township, said county and State, adjoining the lands of W. F. Utley, J. J. Maynard and others; beginning at a stake in Martin Lynch's line, running north 165½ poles to a hickory, Jesse Penny's corner, thence north 88½ degrees W. 185 poles to a white oak, thence S. 170 poles to a stake, thence E. 185 poles to the first station, containing 194 acres. For better description of said land, see book and page of registration of said mortgage above referred to. This May 11th, 1903.

PEELE & MAYNARD,
Attorneys for Mortgagee-Assignee.

3% INTEREST

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is operated under the strict banking laws of the United States Government. It accepts deposits of any amount from $1.00 up and pays 3 per cent. interest, compounded twice a year. Capital, Surplus, and Stockholders' Liability, $600,000.00.

Write for instructions how to bank by mail.

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Correspondence with school officers and teachers invited.

THE EDUCATIONAL BUREAU,
(Established 1891.) Raleigh, N. C.

STATEMENT

National Standard Insurance Company,

OF NEW YORK.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—paid in cash	$200,000.00
Amount Ledger Assets December 31 previous year	522,577.79
Income—from Policy-holders, $429,131.16; miscellaneous, $118,293.15; total	547,424 81
Disbursements, to Policy-holders, $288,311.90; miscellaneous, $161,135.82; total	429,447.72
Fire Risks—written or renewed during year, $55,664,629; in force	35,984,502.00

ASSETS.

Book Value of Bonds and Stocks	$460,057.50
Interests and Rents due and accrued	1,546.66
Cash in Home Office and deposited in Banks	104,927.36
Agents' balance, representing business written subsequent to October 1, 1902	35,569 62
Total	642,101.04
Less assets, not admitted	7,980.00
Total admitted assets	634,121 04

LIABILITIES.

Losses and claims unpaid	$49,770.00
Unearned Premiums	236,495.09
All other Liabilities as detailed in statement	38,245.26
Total Liabilities as to Policy-holders	324,510.35
Capital paid up	200,000.00
Surplus	109,610.69
Total Liabilities	634,121.04

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written	$196,462.00
Premiums received	3,227.72
Losses incurred—Fire	4,631.50
Paid	4,631.50

President—R. B. Rathbone.
Secretary—E. G. Pieper.
Home Office—Forty-five William St., New York, N. Y.
General Agent for Service—T. T. Hay, Raleigh, N. C.
Business Manager for North Carolina—T. T. Hay & Bro., Raleigh, N. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, April 8, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the National Standard Insurance Company, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

The Yeopim Union.

This Union will meet with the church at Salem in Pasquotank County, May 29-31, 1903.

To preach the Introductory Sermon, C. A. G. Thomas.

Alternate, N. P. Stallings.

To preach the Missionary Sermon, J. W. Rose.

Alternate, W. B. Waff.

QUERIES.

1. How can we develop a higher standard of Christian living among our brethren? Assigned to Lycurgus Hofler, W. D. Welch and Josiah Elliott.

2. What does the Bible teach with reference to the sin of omission? Assigned to L. W. Norman, N. P. Stallings and J. W. Rose.

3. What is the relation of the churches to Ministerial Education? Assigned to R. S. H. Nixon, J. E. Copeland and C. A. G. Thomas.

Let the brethren attend and have a good meeting.

LYCURGUS HOFLER,
Moderator.

R. S. H. NIXON, Clerk.

Raleigh Union.

Union Meeting Western section of the Raleigh Association will be held with Collins Grove Church, May 29-31.

Friday, 11.00 a. m.—Sermon by Rev. D. D. Edwards.

1.30 p. m.—How should deacons aid their pastor? Led by Rev. H. W. Norris.

2.00 p. m.—Other duties of deacons. Led by Bro. Earl Booth.

2.45 p. m.—Colportage.

Saturday, 9.45 a. m.—Devotional Exercises.

10.00.—What should be a Christian's attitude to the drink problem? W. H. Burt and T. C. Council.

11.00.—How can we enlist all our members in giving? Rev. J. L. Martin.

11.30.—Sermon by Rev. J. M. White.

1.30 p. m.—Open Conference. The best plans of raising church expenses.

2.15.—Need of more doctrinal teaching.

2.45.—What should a Baptist believe in order to be orthodox? Bro. J. M. Broughton.

Sunday, 9.30 a. m.—Song service.

10.00 a. m.—Sunday-school meeting.

11.00 a. m.—Sermon. C. A. Upchurch. Collection for State Missions.

S. W. OLDHAM,
For Committee.

Beulah.

At Providence Church, May 29-31, 1903.

Friday, 11.00 a. m.—Introductory Sermon. Rev. R. J. Bateman.

2.00 p. m.—Enrollment of delegates.

2.30 p. m.—Our Baptist ministry. W. C. Pulliam.

3.15 p. m.—Periodicals. Rev. R. A. Moore.

Saturday, 10.00 a. m.—Religious worship.

10.30 a. m.—Lambeth Memorial. J. P. Woody and C. R. Vernon.

11.30 a. m.—Education. D. Y. Mebane and Wm. Lea.

1.30 p. m.—Are the Baptists afraid to do right in this recent temperance legislation? Rev. R. J. Bateman, A. C. Davis and S. L. Ware.

2.30 p. m.—Foreign Missions. S. B. Wilson.

Sunday, 9.00 a. m.—Sunday-school.

10.00 a. m.—How to conduct the best Sunday-school. Shields Harvey and C. J. Yarbrough.

11.00 a. m.—Sermon by Rev. J. C. Holland.

1.30 p. m.—Ordination of deacons.

S. B. WILSON,
R. J. BATEMAN,
Committee.

South Yadkin Union.

Time, Friday before the fifth Sunday in May.

Place, South River, Iredell County.

Introductory sermon, C. G. Wells.

1. The relation of pastors and their duties to each other. J. N. Stallings, M. J. Hendricks.

2. What ought to be the attitude of the church toward non-debt paying members. G. W. Reid, J. B. Holman.

3. What are some of the characteristics of a model church. M. E. Parrish, W. F. Reece.

4. What is the Scriptural authority for our mission work. C. G. Wells, E. Frost.

5. The duty of church members to the Sunday-school. G. G. O'Neal, G. E. Woodward.

W. C. BLAYLOCK,
Secretary of Union.

Swift Creek Union.

The next session of the Swift Creek Union will be held with John's Chapel, May 29, 30, and 31, 1903.

Friday, 8 p. m.—Introductory sermon, by A. G. Wilcox.

Saturday, 10 a. m.—Devotional exercise, by Albert Bowden.

10.15 a. m.—Organization.

10.30 a. m.—What is our duty as Christians to our Conference and Saturday meetings, by Paul Bowers, and Billie Dozier.

11.15 a. m.—Explanation of cause and effect of council at Jerusalem.—Acts 15th chap. By G. W. May.

12 m.—Dinner.

1.15 p. m.—What are the Scriptural commands and plans of mission work, by W. C. Nowell, W. E. Joyner, and A. A. Morgan.

2.15 p. m.—Does the Scriptures justify church members in moderate, or any drinking, by J. S. Haywood and D. S. Joyner.

Sunday, 10 a. m.—Sunday-school mass-meeting, by Superintendent.

11 a. m.—Dedicational sermon, by G. W. May.

12 m.—Dinner.

1.15 p. m.—Prayer, our need of it, and its effect on us, by Albert Bowden and A. G. Wilcox.

Yours fraternally,
G. W. COPPEDGE,
For Committee.

....Brethren A. D. Hunter and A. L. Betts, who have been canvassing in behalf of the Education Fund discontinued their agency work on May 1st in accordance with the resolution adopted by the Convention in Durham. In next week's Recorder a statement will be published from the books of the Treasurer of the Fund showing the amount collected, the disposition of the money and what is now due on subscriptions. We learn that the amount of the debt on the University now to be provided for is $15,000.

Georgia is to have a Secretary in the field for her Sunday-schools, and they have chosen Prof. Jno. B. Spilman, of Lexington, N. C., to that position.

Report of Convention prevents publication of Union meeting programs this week; also several announcements of Commencement Exercises.

Straight From the Bow.

The tendency to fix words in cast-iron molds, to regulate conduct by fixed rules, to bind belief to the letter of numbered articles, to concentrate smaller religious bodies into integral parts of a greater body, to make visible the spiritual, is of the same mighty force which carved the idols and erected the dome of St. Peter's at Rome.—Baptist Argus.

Our greatest glory is not in never falling, but in rising every time we fall.

Mr. John H. Small, Congressman from the first district, and a working Congressman, too, is a worthy successor of Archibald Murphy. In 1816 Mr. Murphy conceived the idea of opening our State to water transportation, up the Chowan and Roanoke, the Neuse, and the Cape Fear. Mr. Small is working on a larger but more practicable scheme—the building of an inland water-way from Philadelphia to Charleston, S. C. Such a waterway would greatly enrich our Commonwealth, and we should see some cities arise at Elizabeth City, Washington and New Bern. Success to Mr. Small.

A New Cure for

Weak Lungs

Dr. Marshal Beaty's newly-discovered Antiseptic Medicated Air Treatment is a positive, absolute, unfailing cure for Consumption, Bronchitis, Catarrh, Asthma and all diseases and every weakness of Throat, Chest or Lungs.

Sent Free if You Ask

Dr. Beaty wants to convince you of the marvelous results wrought by his new three-course system, and will send you a Test Treatment FREE. Simply write and give your symptoms, and tell him where to send it.

Every sufferer who writes may feel sure of receiving Dr. Beaty's personal attention. The treatment he prepares for home use, as the result of writing to him, proves just as effective as though you had enjoyed the privilege of a personal consultation.

How the New Treatment Cures.

Formula No. 1. Dr. Beaty's "Nutrinerve." A perfect tonic and system builder. Enriches and purifies the blood, strengthens and tones up the nerves, eradicates poison from diseased lungs and all catarrhal taint, prepares the system to receive greatest benefit from the rest of the treatment.

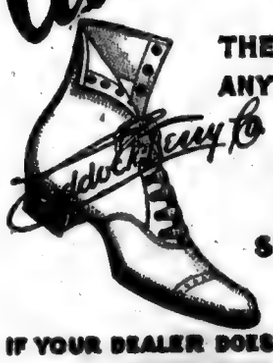
Formula No. 2. Dr. Beaty's improved Inhaler, charged with his newly-discovered medication, constituting the most powerful germicide known to modern medical science. By inhalation, the Antiseptic Medicated Air is carried to every affected part. The only system by which the germs of the disease are thoroughly reached and completely destroyed.

Formula No. 3. Dr. Beaty's own Anti-Germ Healine. Soothes, heals and repairs all ulcerations of the entire mucous lining of the breathing organs, and renews all diseased tissues. Applied at night, insuring natural rest and sleep.

The three formulas work individually, but harmoniously, and constitute one grand treatment that has never been known to fail in the severest cases. You can easily prove how true this is, without cost, by writing to-day and stating your symptoms fully. Address plainly, Dr. Marshal Beaty, 222 West 9th St., Cincinnati, O., and the test treatment will be forwarded to you promptly without costing you one cent.

Money saved is money made.

$2.50 BUYS A PAIR OF FAMOUS Autograph SHOES



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TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

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123 and 125 Fayetteville St. . . .

...SCHOOL...
COMMENCEMENTS

We have made the greatest preparation to supply every Dry Goods need for School Commencements, and feel justified in urging you to send your orders to us for any article of dress or adornment you may wish. We mail samples of White Goods, Laces, Embroideries—samples of Silks and Nets, Chiffons, Mousselines, Ribbons, etc. We will send Gloves, Hosiery, Corsets, Underwear, Parasols, and all fancy articles on approval.

We prepay express or freight charges anywhere in North Carolina on all cash mail orders of $5 or more.

Dobbin & Ferrall.

SOUTHERN RAILWAY.

In effect January 18, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 30, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 32, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:30 a. m., No. 113, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:50 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 109, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. CHADWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. B. GREEN,
City Ticket Agent.

Office in Yarborough House Building, Raleigh, N. C.

CAPUDINE
CURES
Sick Headache, Nervousness, and Feverishness.
NO EFFECT ON THE HEART.
Sold by all Druggists.

"Cas-To-Rine is the only Perfect Tasteless Pure Castor Oil. 25 cents per Bottle. For sale by all dealers. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C."

Temperance.

"Where is Thy Brother?"

SARAH DE LA FETRA.

To the ever open doors of our beneficent Hope and Help Mission, braving the bleak wind and weather, there came, one afternoon, a woman, scantily clad, without shawl or wrap of any kind, carrying on one arm a half-dressed baby and on the other some half-made portions of ladies' dresses. She had narrowly escaped the brutal treatment of her husband, who, crazed and infuriated by drink, had threatened her life. The tenderness of the mother was indicated by the look on her face, as she handed to us her child, and her worthiness and thrift, by the pathetic manner in which she held on to the goods intrusted to her care, by which she might earn the means to keep herself and child from starvation. I cannot forget the trustful, cheery face of that baby, as we gave him his bath, clothed him in soft, warm garments, and gave him the food, which he took with such relish and satisfaction. Poor, helpless child! Poor heart-broken mother! Robbed of love and home and happiness by the accursed drink!

The man was appropriately sent to the Government Asylum for the Insane—an institution which continuously shelters, at public expense, sixteen hundred or more patients—probably none of whom are more pitiful than those sent there through strong drink. And who is responsible? Can you say, "Not I"? Oh, Christian voter, sitting in your cushioned pew, so far removed from temptation and the ballot-box, in your devotions, do you feel that the drink curse can never touch you nor yours? If it be true, as the Scriptures declares, that "He that biddeth him God-speed is partaker of his evil deeds, and if God is infinite in justice, will He not call to strict account, the man who voluntarily makes the saloon as legal as the preaching of the blessed Gospel in his own church?

"Oh, Cain, where is thy brother?" His blood crieth up from the ground unto thee! And the pitiful appeal of outraged womanhood and children, yea, and even worse than widowhood, comes up daily before the throne for vengeance. God pity us, and grant to this great nation a Christian Citizenship which will, at the ballot-box, make unlawful this gigantic crime of crimes.

Answer These Four Questions.

BA ANNA CARTER.

Very weary one evening I retired to rest, and had a beautiful dream in which I saw the liquor traffic crushed out of existence. It was in this way: I saw printed in bold type at the beginning of the first column of every newspaper in the world, certain statements and questions. They were printed week after week and in that way they were planted in the minds of all intelligent persons, whether they meant them to be or not, and thus a mental vote was taken without regard to age or sex. This continued until the electrical power of concentrated thought became so intense that no one could run a saloon.

The impression has deepened that God gave me this dream for a purpose, and that you are the one that can make the ideal a reality. For this purpose I submit it for your consideration, praying that you may be guided by divine wisdom. This is what I saw, standing at the head of the first columns of every newspaper in the world:

"The saloon is the product of Satanic thought, expressed in human action at the ballot box.

"It can only live by the destruction of human beings.

"It will go by Christian thought expressed at the ballot box.

"When, will depend upon the individual answers to the following questions:

"1. Do I want a saloon to destroy me, or any of mine?

"2. Do I want it to destroy any one else?

"3. Will I consent by silence, thought, word or ballot to the continuance of the saloon?

"4. If I consent by silence, thought, word or ballot to the continuance of the saloon, what assurance have I, that I, or some of mine will not be among its victims?"

Absolutely Fiendish.

From the Presbyterian Banner of December 30, 1896, published in Pittsburg, Pa., we clip the following, given as the words of an officer of the Liquor League of Ohio at a meeting in which the interests of the saloon business were being discussed:

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things, create appetite!"

Such a statement seems absolutely fiendish; and yet, whether spoken or unspoken, the fact remains that the traffic exists only by recruits from among the boys. "Wanted, a hundred thousand boys," must be the constant motto of this infamous business, that a few may grow rich and their children live in luxury while their patrons go down to the lowest depths of degradation and poverty.

Such a frank statement ought to arouse parents to take the proper steps to protect their children from a Moloch, beside whom the ancient minotaur of Crete who fed on young men and maidens from Athens was a patron saint.

The above editorial paragraph appeared in The Union Signal, of January 28, 1897. The incident therein related has been substantiated, and we desire to hold it before the public and especially before the fathers, until they pass judgment upon the saloon business. Do you stand for your boys or for the saloon?

How it Does in Massachusetts.

On the first Monday in March, one-third of the towns held their annual elections, when of the 97 from which returns had been had been had at this writing, 14 voted in favor of license and 83 against license. As compared with last year there has been a net gain of three towns for no license, including such large towns as Framingham and Gardner. To these three there should be added Dracut that changed from license to no license. In Framingham a last year's majority of 70 for license was changed to a majority of 253 against license.

If Tired, Restless, Nervous,

take Horsford's Acid Phosphate. It quiets and strengthens the nerves and brain, restores the appetite and induces refreshing sleep. Strengthens permanently.

Gave Up Hog-Meat and Coffee.

And so W. D. Gay, who founded our Gay Lecture Course, has gone bag and baggage over to Dowie, or to the "Christian Catholic Church in Zion." Among his reasons for so doing are, he lost hope for any good to come out of our Baptist Nazareth, "after destroying, at least almost, three Baptist churches" and himself in trying to remodel the denomination; because Baptist preachers "have no authority," "are servants, in a mean sense, of deacons and the church;" because Baptist preachers "smoked cigars and chewed nasty tobacco;" because they called him "crank and crazy," etc., etc. He endorses Dowie's claim to be a prophet, gave up "hog meat and coffee and tea," and left the Baptists.—Baptist Argus.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1902 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

Tetterine
CURES
Eczema!

"I had a severe attack of Eczema, and after using other remedies with no benefit, I used Tetterine. Two boxes made a complete cure." Solomon Cohen, Savannah, Ga.

50c. at druggists, or by mail from J. T. SHUPTRINE, Savannah, Ga. Sole Proprietor.

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No doughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own house for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Ridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you, you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON, Dry Ridge, Va.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

BOYLAN, PEARCE & CO.,

RALEIGH, N. C.

All Attention is Now Turned to the "Sweet Girl Graduate."

LET US IMPRESS UPON YOU

The necessity of being among the early comers for materials most suitable and irresistable for Commencement Dresses. The line is now complete and consists of - - - - - - -

FRENCH ORGANDIE, PARIS MOUSSELAIME, SILK MULLS, BATTISTE OPERA, WASH CHIFFON, ORGANDIE CHIFFON, FRENCH LAWN, FRENCH NAINSOOK, ENGLISH BATTISTE, LINON D'INDE, MERCERISED LAWNS, PERSIAN LAWNS, and many other materials with trimmings to match.

Prices Always the Lowest, Quality Considered.

BOYLAN, PEARCE & COMPANY.

Marriages.

GUPTON—EDWARDS.—At the home of the bride's father, Mr. W. G. Edwards, Henderson, N. C., on March 29, 1903, Mr. Alfred T. Gupton to Miss Prude Edwards, R. P. Walker officiating.

DOWELL—EVANS.—At the residence of Augustus L. Evans, Esq., of Cheraw, S. C., April 28, 1903, by Elder Geo. J. Dowell, Miss Annie J. Evans and Elder Clarence Leslie Dowell, of Henrietta, N. C.

CHISHOLM—ROMINGER.—At the residence of the bride's father, Dr. C. A. Rominger, at Reidsville, N. C., Miss Euzelia Rominger to Mr. Walter Chisholm, of Sanford. Ceremony was performed by the bride's pastor, Rev. C. L. Greaves.

Obituaries.

TARLETON.—Mrs. Martha Ann Tarleton wife of J. B. Tarleton, fell asleep in Jesus, March 15, 1903, in the 58th year of her age.

She had been a victim of suffering for many years. Her loved ones did all in their power for her comfort, but the message came "The Master is come and calleth for thee." Her family, friends and neighbors mourn her loss, together with the Deep Creek church, of which she was a faithful member. In the churchyard her body awaits the call of the Master. May the Lord be very precious to the bereaved.

G. O. WILHOIT.

NEWSOME.—A month ago the angels visited our little town and carried with them back to heaven one of our happiest little girls—Lizzie Newsome by name. It is so strange to us that the happiest and best are cut down by the sickle of death, while so many wicked men, of no use to earth, but making it darker in sin and sorrow, should be spared to live on. Yet, we know it is God's will. And it is not strange after all when we reflect that God wants the brightest blooms and loveliest lilies in the Garden of Paradise to fill it with the perfect perfume of bliss.

Oh, broken-hearted mother, sisters, brothers, she is a lily fair in heaven's garden.

She was one of our best workers, and collected many dollars to send the Gospel to the heathen. Her work in person has ceased on earth, but goes on in influence and will "go on forever."

She has gone to her rest and reward—rest from the sorrows of earth and reward for the service of life. Oh loved ones and friends, let us take heart and remember, "She is not dead, but sleepeth."

C. B. WILLIAMS.

W. M. Faulkner.

On teh 1st day of April, 1903, Bro. W. M. Faulkner, of Person County, N. C., was removed from us by death to the better home.

Brother Faulkner was the oldest male member of Ephesus church, having lived to be 79 years of age. He was one of the most faithful and most liberal members of the church. His influence for good will live on.

Although he was never married, yet he was a husband to more widows and a father to more orphans than any other man in the county perhaps. He was widely known as an honest business man, and was sought by many to settle estates.

He was often persuaded by his friends to represent them in the Legislature, but he refused to be a candidate for any office.

He was agent for Wake Forest between 1855 and 1860. He collected many of the notes that had been given.

The following will show his spirit. A few months ago a committee was appointed by the church to recommend some repairs. The chairman of the committee prepared the report and presented it to Brother Faulkner who was one of the committee. He did not sign it because he did not indorse changing the pulpit. All the other members of the committee signed the report and the church accepted it. Then he told the brethren he was satisfied and would do just as much as if the pulpit was not changed. He was firm in his convictions, but always willing to yield.

He left one sister, Mrs. Moore, and a number of friends and relatives to mourn their loss. We will bow in submission to His will and ask Him to make us more useful to God and our fellowmen that we too may be missed when we are called home.

"Another hand is beckoning us,
Another call is given;
And glows once more with angel steps
The path which reaches heaven."

W. C. BARRETT.

Christiana Jones; Mrs. Charlie E. Williams.

Whereas, our Heavenly Father deemed it wise to remove from our Society, two of our faithful members, namely, Sister Christiana Jones, who died of heart disease August 27, 1902, aged 43 years; and Sister Charlie E. Williams, who lost her life in the werck of the steamer "Olive" by the cyclone on the Chowan River, February 16, 1903; and

Whereas these women were worthy members of Christian Harbor Baptist church, good workers, kind neighbors; and

Whereas they are sadly missed by us; therefore, be it

Resolved, That while bowing to the will of Him that doeth all things well, we sympathize tenderly with the bereaved families.

Ordered that the foregoing be printed in the Biblical Recorder.

MRS. J. R. WHITE,
MRS. E. W. LEICESTER,
MRS. SALLIE HOLLOMAN,
Committee.

Resolutions of Respect.

Whereas, God, in His providence, has cut short, at the dawn of a useful career, the life of our beloved professor, C. C. Crittenden, and

Whereas, his active zeal and untiring efforts both in the lecture room and on the athletic field have won universal esteem; therefore be it

Resolved 1. That we, the members of the Philomathesian and Euzelian literary societies, submit reverently to the will of an all-wise Creator.

2. That we tender our unfeigned sympathy to the stricken family and relatives in the hour of their bereavement.

3. That these resolutions be spread upon the minutes of each society, a copy be sent to the family and also to the Wake Forest Student and the Biblical Recorder for publication.

J. E. AYSCUE,
D. H. BLAND,
E. B. FOWLER,
Philomathesian Society.
J. W. WHISNANT,
W. S. PRIVOTT,
A. C. GENTRY,
Euzelian Society.

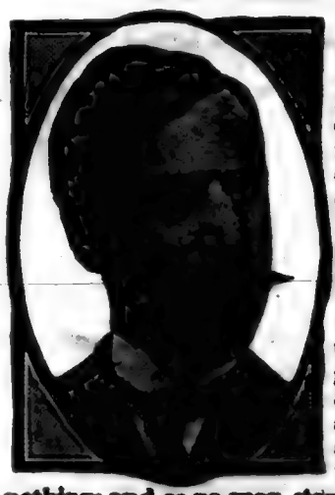
A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.



There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home uses, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J. NEWTON HATHAWAY,
63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

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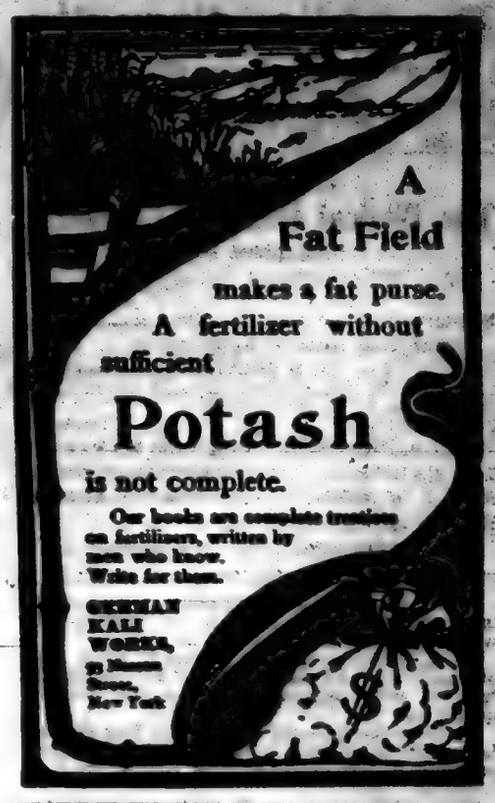

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Program for Swain Union for May, 1903.

Place.—Holly Spring Church.

Time.—Friday before the fifth Sunday in May. 1903.

Introductory.—J. S. Stanberry.

Alternate.—J. A. Ammons.

Questions and brethren to open them:

1. Our Duty as Baptist Churches to the Bible Cause, by J. S. Stanberry.
2. The Importance of Christian Literature, by T. N. Freeman.
3. Swain County Missions, by J. A. Ammons.
4. Sunday-Schools as a Factor in the Lord's Work, by J. P. Painter.
5. Importance of Good Discipline in Churches, by O. P. Williams.
6. The Swain County Ministers—What are they Doing? by A. J. Hall and S. B. Gibson.
7. Shall we have an Association of Baptist Ministers in Swain County? by H. H. Hyde.

J. S. SMILEY,
Clerk Swain County Union.

Neuse Union.

This Union convenes with the church at Ayden, May 29-31.

Introductory sermon by Rev. C. A. Jenkins Friday night.

Questions for discussion:

1. What is gospel repentance, and its kindred grace? G. N. Cowan, S. E. Garner, Prof. Nye.
2. How were men saved before Christ came? C. A. Jenkins, W. L. Bilboro, J. B. Newton.
3. The office of the Holy Spirit in conversion. C. W. Blanchard, J. K. Falkner, J. B. Jackson.
4. Temperance, and how to encourage it. Prof. G. E. Lineberry, J. L. Jackson, C. A. Jenkins.

There will be preaching Sunday morning and also at night, to be arranged by the pastor.

The Sunday-school mass-meeting will be arranged by the Superintendent.

COMMITTEE.

Wilmington Union.

The Union Meeting of the Wilmington Association convenes with the Olivet Church, near Rocky Point, Pender County, on Friday before the fifth Sunday in this month.

First Query: Can Baptist afford to neglect to preach their distinctive doctrines for the sake of so-called unity? Rev. C. B. Paul, Rev. J. J. Peyseur, Bro. W. W. Larkins and Bro. J. S. Canady.

Second Query: The sins of neglect compare. Math. 18-17 and Heb. 2 and 3. Rev. B. Ward, Rev. J. D. Hocutt and Bro. A. T. Herring.

Third Query: How to develop the young members of churches; first, in doctrine; second, in church work; third, spirituality; fourth, in temperance, and fifth, in soul-saving. Rev. J. L. Vipperman, Rev. H. R. Mosley and Bro. D. J. Corbett.

Fouth Query: What is the duty of deacons in regard to the management of church finances? Rev. B. Ward, Rev. J. D. Hocutt, Rev. J. W. Wheeler, Bro. J. T. Bland, Bro. D. N. Page and Bro. J. S. Canady.

Rev. C. B. Paul will preach the Introductory and Rev. H. R. Mosley the Alternate Sermons.

Respectfully yours,
D. L. GORE,
Chairman Executive Committee.

Chowan Association.

The Chowan Association will convene with the Baptist church in Woodville, N. C., May 19, 1903, at 11 a. m. The Introductory sermon will be preached by W. A. Ayers, or his alternate, S. F. Bristow.

Refer to the Minutes of 1902, page 13, for standing committees that are to report at the next session. All delegates and visitors to the Association traveling via the Norfolk and Southern Railroad, will be conveyed, free of charge, from Chapanoke to the Association. Train going north is due at Chapanoke at about 9 a. m.—the southbound at about 12 m.

Boats drawing not more than seven feet of water may land at Little River bridge, just one mile from Woodville church. Notify Bro. B. F. Bray, Woodville, N. C., how and when you expect to arrive.

Upon certificate signed by the Clerk of the Association, one-half reduction will be given on all tickets sold to those returning from the Association.

LYCURGUS HOFLER,
Clerk to Baptist Asso.
Gatesville, N. C., May 1, 1903.

The United States Court in Kansas City has granted a temporary injunction restraining eight railroads from discriminating against small shippers. The power of injunction is likely to be the most effective in enforcing the anti-trust laws, and in securing equal railway rates for all shippers. Injunctions are a terror to law-breakers; that is one reason why we believe in them. They are an essential feature in all good government.—Exchange. And the people who have been decrying "government by injunction" will soon be thanking heaven for it!

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RALEIGH, N. C., WEDNESDAY, MAY 20, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 68, NUMBER 46.

THE LOCAL ANTI-SALOON LEAGUE.

Its Organization, Constituency, Work and Value.

(REVISED AND REPRINTED.)

The importance of the Local League cannot be exaggerated. It is the means of communication between the State League and the people. While the State-wide work is indispensable to the highest efficiency of the Local League, this, in turn, gives solidity and strength to the State organization. Much of the temperance work of the past has failed because it was purely local, with no stronger body to reinforce its efforts and to give added significance to its endeavors. The State League is a guarantee of sustained effort by the local organization, but the ideal of State work is never realized until every county, city, town, township and voting precinct has a local league through which the departments of agitation, law enforcement and legislation are being carried forward. Each Local League represents a segment of the State work. Every community needs the local league either to secure the overthrow of the dramshop or else to keep the accursed traffic out.

DEPARTMENTS.

The departments of work are the same in the local as in the State league. They are all essential, however the place of emphasis may vary with different localities. At first the most satisfactory results will be achieved by pushing the most important, which as a rule will be

Agitation.—An aroused public sentiment underlies all substantial victory. Temperance truths lie "bed-ridden in the dormitory of the soul." Many of the people are asleep regarding the perils of the saloon. They need to be aroused and startled into action. The agitation committee should be composed of members from all federated churches and other temperance bodies, and should represent all shades of political affiliation. Let the committee carefully decide what the community needs along the line of agitation, and then bend every energy to supply that need. Plan for public meetings, circulate the membership pledge, scatter literature, make us of the local press to put up-to-date temperance matter before the people. If desirable, plan a campaign of mass meetings, secure the best local talent, provide the best music, import special lecturers, get the best local men on the platform, and make your meeting the most enthusiastic and attractive in the community. Be careful to use such speakers only as are fully informed and sympathetic along Anti-Saloon lines and methods of work. Get all you can to unite, but never imagine, because everybody does not come in, that nothing can be done. A few wise and determined souls can plan a crusade that will win its way to the hearts of the people and secure their co-operation. Some ministers and some churches are wanting in courage, conviction and consecration. They are full of compromise. A Gideon's band will get the response of the people to its call for public righteousness. In these meetings make large use of the pledge to secure additional names to your membership roll. Make the meetings so strong and winsome as to build up public sentiment against the saloon. The good people are in the majority. Get them together through your league, and you can do anything with or against the drink evil. Get away from time-worn methods and threadbare phrases. Make them "Good Government" or "Christian Citizenship" or "Pure Politics" meetings. Plan a list of topics in advance. Get all the pastors to discuss on the same day the same aspect of temperance work, and thus produce a common impression among Christian congregations. This unifies the sentiment and prepares the way for concerted action. The pulpit must set the pace of progress. This is God's chosen way. Make all such meetings special, throw routine to the winds, advertise thoroughly, make your program crisp and clear-cut, and let "sweet reasonableness" govern and control all. Do not fail to canvass homes and business houses and factories with literature. The W. C. T. U. and Young People's Societies can do this, using one kind of leaflet at a time, and making the circuit once every two or three weeks. Agitate! Advertise! Educate!

Law Enforcement.—Contrary to custom this is put second, for the reason that often it is the very best method of agitation. The laws and ordinances were put upon the statute books to be enforced. Men have been elected not to interpret but to enforce these provisions which have for their object the restriction or the suppression of the saloon. They are paid to do this work; they have sworn they would. The work of the committee on law enforcement is to force the fight, to stir up the citizens, to demand the faithful enforcement of existing laws. Make the officers feel the pressure of an aroused public sentiment. Show them that the majority are good people and desire the legal restraints about this nefarious business maintained. Help them to see that to do right in public office is easier and better than to be recreant to sworn duty. Demand all that belongs to you by statutory provision in the way of limitations put upon the liquor business. Prod the mayor, the council, the chief of police, the constable and the excise commissioners to do their whole duty, till all the restrictions relating to the hours of closing, holidays, election days, Sunday selling, screens, booths, the sale to minors, drunkards and paupers are persistently enforced. Then stand by the officers who do their duty. Rally to their support. Turn the searchlight of public indignation upon the faithless ones. Mark them as the foes of society and the enemies of good government. Plan early to turn them down at the next caucus and secure the nomination of some reputable citizens in their stead. The churches are the custodians of the public conscience. Let them relegate the saloon to the background by giving the people to understand that "what ought to be done must be done, in the only way it can be done." Enforce the law and you will diminish the power and pollution of the saloon!

LEGISLATION.

Legislation.—The aim of this department is to secure men for office who are opposed to the liquor traffic. Such men are needed in every office in city, county or commonwealth. To accomplish this, the nomination and election of bad men must be prevented and men who are friendly to temperance legislation secured in their stead. Experience shows that good men will seldom or never be elected unless nominated by good men who go to the primary and caucus. Good men will dominate at the polls and in government as soon as they are willing to perform their duties at the points where they can do the most good. A few determined and discreet men can accomplish more at the primary or caucus than five times the number can do at the polls. Be sure to vote, but do it after having used your definite influence at the primary or caucus of your own party to secure the nomination of men who are pledged against the saloon. Do the one, but do not leave the other undone. Use your influence to create an independent temperance vote in your own party.

The Committee on Legislation in the Local League should familiarize itself with the political events and issues in the community, ascertain the probable candidates of various parties and their attitude toward the saloon question. Learn the date and place of primary and caucus, and rally the foes of the saloon there to defeat the nomination of men favorable to the grogshop. Begin at once to organize for such action. Whether large or small, make your organization so compact that every member will count. Don't fire into the air. Keep your feet on the ground and your head cool. Ballots and not bullets count. Talk little and toil much. Use the mass-meeting to arouse enthusiasm, but use your own department to convert public sentiment into ballots made effective in the preliminary struggles where they will accomplish the most. Organize, work and vote; these count. Do not wail; but smile as you fight and victory will come. The warrant for good people to go into politics against the saloon is found in the fact that they have the power to do so successfully.

In all its work the Local League should keep in vital relation to the State-wide organization. Use its literature, membership pledge, and subscription cards. Secure its speakers, keep in touch with the State and District Superintendents and the Headquarters Committee. Report promptly the work done and the way you did it. Let all the departments work harmoniously together. Emphasize constantly the inter-partisan and inter-denominational character of your work. Then follow the advice of Superintendent Nicholson, of the Maryland League: "Local leaguers often wonder what they can do and how they can succeed. It is all summed up in one word: Agitation! People say they can't enforce the laws. Agitate. They say the public officers are bad. Agitate. They say public sentiment is dead. Agitate. They say church members are asleep. Agitate. The laws are not what they should be. Agitate. The ring and bosses control the primaries and elections. Agitate. The saloon element predominates. Agitate. The preachers are afraid. Agitate. We can't get League Committees to work. Agitate. A thousand and one things, twice over stand in our way. Agitate. There is the secret."

THE GROWTH OF THE SOCIALIST PARTY.

The effect of the coal strike upon the country from an economic and sociological point of view would, in itself, be an interesting study; but even from the standpoint of politics it must not be ignored. Immense gains were made by the Socialists in nearly every State. They saw their opportunity to make an impression, and they labored earnestly. Unusual efforts to win votes were exerted in Pennsylvania, New York, Connecticut, and Massachusetts, the great manufacturing centres of the country. In Pennsylvania, a Socialist State ticket was nominated and Socialist candidates ran in several districts. In the mining regions Socialistic exhorters nightly addressed enormous crowds. In New York the progaganda was also active, while in Connecticut the Socialist leaders worked in harmony with the labor organizations. The result of this industrious missionary work was seen in the figures of the election returns. * * * It is estimated that the total Socialist vote in the United States in the last election, when the figures are obtainable, will foot nearly 350,000. In 1900, Eugene Debs, the Socialist candidate for President of the United States, polled only 86,000 votes.

It must be admitted that the aggregate of the Socialist vote is still a very small proportion of the total suffrage of the United States; but this does not detract from the interest which attaches to the remarkable increases above mentioned. These point, in my opinion, to the growth of a political organization which will be the logical successor of the Populist party, and which is likely to attract to itself a following of considerable importance. If the trusts continue to increase and multiply without restriction; if they can monopolize the distribution of the necessities of life at arbitrary prices; if they can prevent the individual citizen from procuring beef, sugar, etc., except under such conditions as they prescribe, and which may be prohibitory, there will be almost universal demand for governmental interference. The citizen already chafes under some of the conditions which the trusts have imposed; and as there is now, and has been for many years, a growing tendency toward paternalism, fostered by questionable legislation, it is easy to see that many persons will look to government ownership as the only means whereby the desired relief can be secured. No student of political affairs can have failed to notice the frequency with which the phrase "Public ownership of public utilities" is being incorporated in party platforms. At first it was inserted with doubt and hesitation; but, at the present time, it is accepted without reserve. Such public ownership is a step toward Socialism, in the broad and accurate meaning of the term; and unless there be a check to the present monopolistic tendency of trusts, there will be a widespread demand for public ownership, or, at least, governmental supervision of every distributor of human necessities. Such a condition of affairs would be a serious menace to the stability of the Republic; and yet, because there is such a decided drift in this direction, the regulation of trusts becomes a question of supreme importance.—Henry Litchfield West, in the Forum.

"Make one person happy each day and in forty years you have made 14,600 human beings happy for a little time at least."

The habit of looking on the best side of every event is worth more than a thousand pounds a year.—Dr. Samuel Johnson.

The fine art of living is to draw from each person his best.—Lilian Whiting.

"WE SHALL KNOW EACH OTHER THERE."

RESURRECTION AND RECOGNITION.

BY J. W. MORGAN, Pastor at Weldon.

Two articles, treating of the recognition of friends in heaven, have recently appeared in your columns. The first, by Brother Stradley (April 8), affirms the ordinarily accepted view, that we shall know there those whom we have known here; the second, written by Brother W. C. Nowell (April 22), emphatically denies this. Instead of rejoicing in the hope of a future reunion, the latter writer would have us go back to the dawn of revelation, before the problem of human suffering had been explained, and there with Job, as he bows before the mysterious decrees of Fate, exclaim, "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."

Now, this doctrine concerning the recognition of friends in the future life, has brought consolation to many persons as they have mourned for absent loved ones; nevertheless, if Brother Nowell can show that it is false, we shall abandon it, but the burden of proof rests upon him.

A review of his article, however, will show that he has not only failed utterly to disprove the doctrine, but that he has made a number of errors more important than the one he attributes to Brother Stradley.

1. In the first place, our brother is grievously wrong when he bases his denial of a future recognition on the words of the Master in Matthew 22:30, "They are as angels." We should not quote Scripture out of its connection to "bolster up" any doctrine. This should not be our method of dealing with God's word. It is unscientific, irrational, and hence irreverent, and has been productive of much evil. The passage quoted has, in fact, an implied reference to the doctrine of future recognition, but one that tends to confirm it. This reply by Christ, as well as the question by the Sadducees, takes for granted that if there is a resurrection of the dead, those raised will be able to recognize each other. But this statement by our Lord has direct reference only to the question of marriage. He simply says that marriage in the earthly sense, which is a relation between one man and one woman, will not exist in heaven: in this particular the saints "are as angels." To infer from this that they are "as angels" in other respects is not only illegitimate but absurd. In their conjugal relations men and women are like pigeons, which mate together in pairs, but this does not mean that they are like pigeons in being unable to solve a mathematical problem. Besides, we know that in many respects we shall not be "as angels." We shall have human bodies, they have not; we shall be creatures redeemed from sin and made perfect by the work of Christ, but they have remained in the state of perfection in which they were first created; and, as we shall differ from the angels in having lived a life in the flesh, so, also, shall we differ from them in being able to remember this. Let us cease to sing, "I want to be an angel"—something far better awaits us.

2. In the next paragraph the writer goes on to say that in the future life "we shall be completely and forever divested of all strictly human or animal feelings." This statement contains several errors. First, it confounds the words human and animal. Manifestly, the contents of the two terms are not the same.

But we shall not lay aside all either of our human or animal feelings. Reverence, fidelity, love, are "strictly animal feelings," as well as human, being exercised alike by the dog and his master. Of which of these shall we be divested in the future life? Similarly, the power of self-consciousness, the ability to form general ideas and to make moral distinctions, are "strictly," as well as essentially, human faculties, but surely all these shall be retained.

But worse still, to say that in the resurrection we shall lay aside "all our human feelings" is equivalent to saying that we shall lay aside our humanity, and to say this would be to rob us of much that is vital in the Christian's hope. Who, for instance, is not encouraged to pray with greater faith by remembering that humanity, with human feelings that make sympathy with human feelings possible, sits at the right hand of God. Christ is still the God-man; His human nature was not laid aside in the resurrection from the dead, nor is there any evidence that it will be even when his mediatorial work is ended and he has "delivered up the kingdom to God." (1 Cor. 15:-24.) But further, to say that at death we shall be divested of our humanity is to set aside one of the most precious truths in Christ's teaching concerning the future life. Heathen philosophers taught the immortality of the soul, but Christ taught the immortality of man, the synthesis of soul and body; and only when our future existence is thought of in this (latter) sense does it become attractive to us. To the Old Testament saints, who knew little or nothing about the resurrection, the existence of the soul in Sheol presented no more attractions than did the future life in the "happy hunting-ground" to the American Indian. (Ps. 88:12; Eccl. 9:5.) A soul without a body is a thing of horror, and thanks be to God for the hope that in the next life we shall be neither blessed ghosts nor mere angels, but men. Accordingly, we find Paul presenting the hope of the resurrection, "the redemption of our body," which is the crowning act of our salvation, as the hope by which we are saved. (Rom. 8:24.)

No, in heaven our humanity shall not be laid aside, but purified. And since our purified human nature will be there, must not our "human feelings," purified and spiritualized, be there as well?

3. But it is near the close of the article that we find this, the most surprising statement of all: In the future life we shall "know no more and care no more for past relations in the flesh than if these had never been." As the preceding statement involved a denial of the resurrection of the body, so this one, in effect, denies the immortality of the soul. It is the soul that knows, that thinks, that remembers; and these activities can never cease until the soul itself has ceased its being. And when once an impression has been made upon the tablets of memory it may well be doubted if this can ever be erased.

But suppose it were conceivable that the sould should be deprived of this faculty, and that memory should cease. What perplexing questions would arise! What, for example, would be the value to the soul of that forgotten discipline received while in the flesh? At the Judgment what would the wicked and the righteous understand when they were condemned or approved for the deeds of their past lives? And what, for us, would be the meaning of Abraham's words to the rich man in Hades,—"Son, remember"!—But we must hasten to a conclusion.

4. Our brother seems led to reject the doctrine of future recognition because of the fear that our enjoyment of heaven would be marred by knowing that some of our loved ones are absent. But there is no occasion for this fear. We shall certainly know there, as we know here, that some of our friends are lost; but if the knowledge here does not prevent our enjoyment of earth, why should the same knowledge there prevent our enjoyment of heaven? In heaven we shall be able to feel, as we should feel now, that "the judgments of Jehovah are true and righteous altogether." (Ps. 19:9.) And then we shall also see that there is no conflict between the decrees of justice and of love. Justice gives the creature merely what is fit for him; love, except when it is misguided, gives the creature what is well for him; but the two are identical. Divine justice will give to the impenitent sinner what is fit for him,—an abode removed as far as possible from the presence of the God he hates; but this is what love would give him, since it is best for him.

And then, why should our brother think that pity for the lost is inconsistent with the happiness of the redeemed in heaven? Pity must be as consistent with the happiness of the saints as it is with the happiness of God, whose pity moved Him to the sacrifice of His Son.

In conclusion, we would say that this article by Brother Nowell offers not the slightest reason for our abandoning the hope of a future recognition of friends. The doctrine may consist largely of "sentiment," but so does the religion of Jesus in the true sense of the term. Thoughts and sentiments that are necessary or universal are very apt to have an external reality. The mathematician, following a law of thought, decided that at a certain point in the heavens a planet must exist. The astronomer turned his glass to the spot, and lo! the planet was there. It is the universal testimony of consciousness that retribution awaits the wicked, and the Bible reveals a corresponding reality. And similarly, the human heart universally demands a continuation in the future life of the pure affections begun here; and let not knowledge "looking through a glass darkly" say her nay.

True, the Scriptures have little that bears on this subject directly, but the reason seems plain,—there is no need for it. The Bible assures us that we shall live again, and nothing further is necessary. If I am assured that I shall awake in the morning there is no need of assuring me that I shall be able to recognize my wife.

No, Brother Nowell has not made out his case. Every intimation of Scripture, of reason, and of our moral faculties confirms our hope of a future recognition. Have we loved ones in the better land? Then with confidence we may continue to sing,

"O then what raptured greetings
On Canaan's happy shore!
What knitting severed friendships up
Where partings are no more!"

Shining Christians.

"I cannot be of any use," says one. "I cannot talk in meetings. I cannot pray in public. I have no gift for visiting the sick. There is nothing I can do for Christ."

Well, if Christian service were all talking, and praying in meetings, and visiting the sick, it would be discouraging to such talentless people. But are our tongues the only faculties we can use for Christ? There are ways in which silent people can belong to God and be a blessing to the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. * * * Be like a star in your peaceful shining, and many will thank God for your life.—J. R. Miller.

Never think yourself too insignificant or the thing too mean. You and it have an infinite capacity for absorbing, storing away, raying out glory.—J. F. W. Ware.

"All Through a Little Card."

A beautiful story has just been related to Mr. R. A. Torrey, superintendent of the Moody Bible Institute, Chicago, now engaged in big evangelistic meetings at Belfast, Ireland, showing the happy chain of conversions which hung on a card of invitation to his recent mission in Edinburg. A nurse had lately settled in a home in Edinburgh, and placed a card about the mission in the frame of a picture in her room. After it had remained there for two or three days, the landlady asked the nurse what it referred to. She replied that it was an invitation to the Torrey-Alexander services, but that, as she could not attend them herself, she had placed it where others could see it who might be able to go. She asked the landlady if she intended going to the Synod Hall. "Oh, no," was the reply, "I cannot even get to a church because of the children." The nurse said she would look after the little ones if the mother would go to the mission. The landlady went, and was converted that night. The change wrought in her induced her husband to go on another evening, and he came home a converted man. Later on a son and a daughter attended the meetings, and were led into the light of God. Now, all these four persons were brought to the Lord through the simple inquiry caused by a little card.

Meditation.

Meditation has always been, and must always be, reckoned among the most indispensable means of grace. Since ever saints were, their saintliness has been in great part due to a habit of meditation. Without it, the other means of grace remain hopelessly outside of us. The word does not profit except the mind be actively appropriating God's message and revolving it. Prayer is but a deluding form, that means nothing, expects nothing, and receives nothing, if mediation has not provided it material. Unless a man think upon his life and try his ways, his confession can but remove the scum from the surface, leaving the heart burdened and polluted; for the graver sins do not float, but sink deep, and must be dragged for with patience and skill, if not desired through a very rare natural clearness and simplicity of character. It is in the stillness and quiet of our hours of reflection, when the gusts of worldly engagements and desires have died down, that the seeds of grace are deposited in our souls. It is then that our thoughts are free to recognize reasons of humanity and causes of thankfulness. It is then that the thought of God resumes its place in our souls, and that the unseen world reasserts its hold upon us. It is then only that the soul, taking a deliberate survey of its own matters, can discover its position and necessities, can assert its claims, and determine its future, can begin the knowledge of all things by knowing itself. So that "if there is a person, of whatever age, or class, or station, who will not be thoughtful, who will not seriously and honestly consider, there is no doing him any good."—Marcus Dods.

How Angels Do God's Will.

A teacher was talking to his class about the words, "Thy will be done on earth as it is in heaven," and said to them: "You have told me what is to be done—the will of God; and where is it to be done—on earth; and how is it to be done—as it is done in heaven. Now tell me—how do you think the angels do the will of God in heaven, as they are to be our pattern?" One child replied, "They do it immediately." Another said, "They do it always." A fourth, "They do it with all their hearts." There was a short pause, and then another added, "Why, sir, they do it without asking any questions."

Is It Not the Turn of the Education Board Now?

Quite a number of churches and brethren were very kind in responding to an appeal that I sent out a short time ago on behalf of the Board of Education. Others said that Home Missions, Foreign Missions and the debt on the Female University would have to be pressed until May 1, and that after that time this part of our work would come in for consideration and help. We have recognized the fact that other interests of the Lord's work have had the main right of way from the Convention in Durham up to the present. A reference to the last Recorder will show that only $598.75 have been contributed to this work since the Convention. Of course this has by no means met the expenses of the Board. The Secretary borrowed $500.00 about a month ago, and the treasury is empty now. Only two weeks remain to us of the present session, and then another month's accounts will be due.

These other objects are willing to get into the back-ground somewhat now for a little while. Will not the pastors and churches over the State consider the needs of this work and help us at once in meeting the necessities of the present month without incurring further debt, and in paying our present indebtedness without any considerable accumulation of interest? If our people will only reflect for a moment on what this work has done and is doing to-day for the Baptists of North Carolina, and for the glory of God, I believe they will readily see that no money that we contribute yields richer returns than that given through the Board of Education. What West Point is to the army, and what Annapolis is to the Navy, the work of the Board of Education is to the work of North Carolina Baptists. In training a man called of God into the ministry, we are helping every other object of our work.

Shall we not all pull together for the next month or two for the relief of the Board of Education?

Yours for His work,
W. R. CULLOM,
Cor. Sec. Board of Education.
Wake Forest, N. C., May 9, 1903.

Meeting of Southern Students at Asheville.

The Tenth Annual Southern Student Conference of Young Men's Christian Associations will be held at the Asheville School, Asheville, N. C., June 13 to 21. This is one of five Conferences to be held this year for the development of the Christian life of college men and training them in leadership in the student Christian work of their institution. The first Conference of this character was held upon the invitation of Mr. D. L. Moody, at Mount Hermon, Mass., in 1886. It has since been held at Northfield, and has attained an annual attendance of over 700. Conferences will also be held this year at Northfield, Mass, Lakeside, Ohio, Lake Geneva, Wis., and Pacific Grove, Cal.

At the Southern Student Conference meetings will be held each morning with addresses to strengthen the convictions of the students and to deepen their spiritual life. At sunset each evening life work meetings are held out of doors, at which the various Christian callings needing college men are presented. At the platform and life work meetings, addresses will be made by Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions; Rev. Carter Helm Jones, D. D., of Louisville, Ky.; Prof. O. E. Brown, Vanderbilt University; Rev. Ira Landrith, D. D., Nashville, Tenn.; Rev. William M. McPheeters, D. D., Columbia, S. C., and Prof. Wilbert W. White, of New York City.

To help to promote the growing interest in personal Bible study on the part of students, normal Bible classes will be conducted each day of the Conference for the training of leadership of student Bible classes.

Mr. F. Boyd Edwards, of New York City, will conduct a class in "Studies in the Life of Christ;" Prof. W. C. Branham, of Spring Hill, Tenn., will lead a preparatory course on "The Life and Works of Jesus According to St. Mark;" and Mr. Augustus Nash, Religious Work Secretary of the Cleveland, Ohio, Young Men's Christian Association, will conduct a course on individual work for individuals.

Foreign Missions have always been strongly emphasized at these Conferences. Each morning a Missionary Institute will be conducted under the direction of Mr. F. P. Turner and Mr. J. E. McCullough, Secretaries of the Student Volunteer Movement for Foreign Missions. Special instruction in the conduct of mission study classes will also be given.

One of the most attractive features of the Conference is the wholesome manly life together of two hundred college men from seventy different Southern institutions. The afternoons are devoted to atheletics. Base-ball, tennis, golf and climbing among the hills give ample opportunities for recreation and pleasant social comradeship.

The arrangements of the Conference are in the hands of Mr. H. P. Anderson and Mr. W. D. Weatherford, Secretaries of the Student Department of the International Committee of Young Men's Christian Associations, 3 West Twenty-ninth Street, New York City.

Better Than the Convention.

By the time you receive this, or read this, you will be enjoying the great Baptist Convention. We shall be praying for all of you, especially that the Lord may bless the Convention with His own mighty presence, so that His glorious cause may be remembered and great things accomplished for missions.

I cannot say that I envy you, although my heart yearns to see you all and know you all personally. But I would not change last night's meeting in our new, though unfinished chapel, with one of the great Convention meetings in Savannah, Ga.

Oh, it was simply marvellous!

We had over 500 present, and the joy beaming from every face was enough to compensate for years and years of struggle and disappointments. Praise the Lord!

The spirit of the Lord is moving mightily amidst the dry bones of Romanism. The Gospel is penetrating into the homes of the best families. The Lord is with us and is blessing us richly.

After the meeting was over two were baptized and there are many more to follow.

The work in the interior is prospering wonderfully. New groups of believers rising up here, there and everywhere. Our little Evangelical paper is spreading the truth into every county, and I am receiving signs of its influence almost daily.

Pray for us. God bless you abundantly.

Yours in Jesus for Brazil,
SOLOMON L. GINSBURG.
Pernambuco, April 22, 1903.

Merely to want to be good may be a very vague longing. It is better if we know just what goodness is, if we can analyze it and resolve it into two or three simple elements.—Forward.

No man has a right to live below his standards; moreover, he may not have a right to live as low as his standards.—Robert E. Speer's "Christ and Life."

Fortin' and Misfortin'.

"M-i-s-f-o-r-t-u-n-e," spelled the child slowly. "Misfortune, what does that mean, Aunt Dinah?"

"Well, honey, it's dis way," explained the old woman, nodding her head in comfortable assurance of her own condition. "Fortin' is good t'ings, an' misfortin' is de good t'ings what misses you an' goes somewhar else. When somebody 'cross the street hab some pow'rful streak of luck, deys mos' tickled to def, but you ain't feel dat way kase it didn't hit your house. Dat blessin' cross de street am one of your misfortin's."

It is to be feared that Aunt Dinah's explanation uncovers the roof of a great many complaints of misfortune; they spring less from our own ills than from our estimate of our neighbor's blessings; it is not so much that evil has befallen us, as that good has befallen some one else. Selfishness sees always a wrong to itself in the good that comes to another.—The Classmate.

Nature's Method.

It is wonderful what advance the science of medicine has made in the past decade. Now consumption is to be treated by Nature's own methods. The patients are to live in tents; these are to be circular in form and are to have an open fire in the center. No matter how cold the weather, it is expected that the consumptives shall live in these tents during the entire time. They will have an abundance of felt blankets, felt sleeping-boots and a jug of hot water, and will be allowed to eat three hearty meals a day. They may have coffee for breakfast and hot chocolate at any time.

This open-air life is expected to effect a cure. The patients will have nothing of the worries of the ordinary life, and only enough of its work to cause them to sleep well at night. And they will be almost sure to sleep well, from the effects of the open air. Such a life quickly fortifies the bodily powers of these patients. It is said that the skin, hair and nails toughen and thicken, and that pulmonary catarrh stops, hemorrhages cease, and that the consumptives are entirely cured.

Nature has her own remedies for the ills to which flesh is heir, and it is our province to search them out. Could we ask her, I believe she would tell us that pure air, healthful food, absence from worry and laughter are her favorite remedies, or preventives, which amount to the same thing. We do not laugh enough. Good, hearty laughter is often of more value than twenty doses of medicine. —Ella Bartlett Simmons.

The Southern Baptist Convention Numerically.

The figures for the Southern Baptist Convention are as follows: Churches, 19,911; members, 1,737,466; baptisms, 108,398; Sunday-schools, 11,065, with enrollment of 745,384; value of church property, $21,513,888; contributions for home purposes, $3,476,876; contributions for missions, $607,789; for other benevolences, $476,922, making an aggregate of $4,561,588.66. The contributions for State Missions alone amounted in the South to $201,295.91.

The following are the figures for the Baptists of the world. Within the territory of the Southern Baptist Convention there are 1,737,466 Baptists. In the Northern States there are 1,023,438. The negro Baptists in the United States, according to their own estimate, number 1,927,089; making in the United States 4,687,993 Baptists; and in the world 5,515,023 Baptists. This would represent a Baptist constituency in the world of about 25,000,000.

Children's Bible Day.

Children's Day comes this year the second Sunday in June. It may be better to defer it until the last Sunday in June as that is Review Day and would not interfere with the regular lesson. The Sunday-school Board has prepared an excellent program, with a supplement containing recitations, etc., and a neat mite box for collections. These are furnished on application, without cost. Let us know how many you wish, and they will be sent promptly.

The program for this year is to illustrate the Word of God in the heart, and is very attractive. The influence of these services is very fine and far-reaching for good.

The collection taken on this day will be sent to the Sunday-school Board for Bible and colportage work. The Board has recently given one thousand dollars from its Bible fund to the Foreign Mission Board for sending the Word of God among the nations of the earth. It makes large distribution also with the missionaries of the Home Board in Cuba, and among the immigrants in Baltimore through Miss Buhlmaier.

Even if you do not observe the day, could you not send us a contribution for the Bible Fund of the Board? This is the Bible work of the Baptists of the South, and gifts to this fund entitle to representation in the Convention. We hope to have your support, and will use your gift to the largest advantage.

Send for program to the Baptist Sunday-school Board, Nashville, Tenn.

J. M. FROST.

Beulah in South Yadkin.

I will let you hear from this part of the Lord's vineyard in the bend of the Catawba River.

The work on my field is moving along very well, notwithstanding the rainy Sundays we have had during the winter and spring.

The fifth Sunday while God's great host of preachers were at their union meetings, I was in a gracious meeting at Beulah. Rev. J. N. Brinkley was with me and did good preaching. He endeared himself to the Beulah people. The interest increased from the first service, and its influence went out and brought the people together, notwithstanding the rain. The people flocked in to hear the Word of God. Eight joined the church, and I baptized them last Sunday.

Beulah church, in some respects, is a model church. The writer has served this church for four years as pastor, and they are united. While they have had to withdraw fellowship from some for walking disorderly, there has not been any division. Almost every question that comes up for action has gone unanimous. It certainly is the best church in that respect that I have ever served. Not only this, but they stand by their pastor. It is in a growing state, and her influence is going out to other neighborhoods and to other denominations. I have baptized into this church about fifty converts since I have been here.

The South Yadkin Association meets with this church the last of August. While we are a model church in some respects, we are lacking in this: Our people read the Bible, but only a few take our papers. I trust there is a bright day ahead for us along this line. I shall be glad when all our people will take our religious papers and less political papers.

I have good Sunday-schools in all my churches. C. E. BEAVES.

There is no need of exercise in spiritual gymnastics to secure the Holy Spirit; a pure life and a true faith are the simple requisites.—L. A. Crandall.

News Notes.

....Come to the Midsummer Meeting.

....Wake Forest Commencement next week.

....State Temperance Convention at Raleigh, July 7. One fare round trip.

....Discuss the Midsummer meeting at the Union meetings Fifth Sunday.

....Dr. J. D. Hufham is happy on his new, but old, field, and is well and strong.

....Make Commencements reports brief. The account of Creation required only 600 words

....Rev. C. A. Jenkens, of Goldsboro recently sold the manuscript of a book for quite a handsome sum.

....Johnson's articles on The Call to the Ministry were fine, writes Rev. J. S. Corpening, of Timmonsville, S. C.

....The Roanoke Union will meet with North Rocky Mount Church. An excellent program has been prepared.

....Pastor J. N. Tolar and his people are collecting money with which to build a pastor's home at Mt. Olive.

....Wake Forest Trustees meet at Wake Forest 3.30 p. m., Monday, May 25th. Commencement begins Sunday this year.

....A Presbytery at Sylva was recently called to try the case of Rev. Tobias Bright—convicted of fraud in the United States Court.

....We surrender so much space to the article on the Local Anti-Saloon League because the matter is extremely important. Read it.

....We regret that the sickness of his wife prvented Rev. D. L. Hewett, of Shallotte, from meeting many of his appointments this spring.

....Bro. L. R. Carroll is working like a young man. He has four churches, and declares that he feels stronger than he has for years.

....The Baptists of Clinton are talking about erecting a brick church. They can do so easily with Bro. J. D. Larkins in the lead.

....The Seaboard Air Line, Southern and Atlantic Coast Line have granted usual reduction of rates on account of Wake Forest Commencement.

....Some attractive speakers will take part in the Wake Forest Banquet Tuesday night of Commencement. It will be a memorable occasion.

....Rev. A. H. Eller, our scholarly brother, of Greensboro, has issued an impressive letter on "Christian Experience," addressed to The Holiness Brother.

....Rev. John A. Summey, of Hannersville, has accepted a call from Coolcemee Church. He is a faithful pastor and the church will rejoice in his ministry.

....Rev. G. M. Duke—not C. W.—aided Pastor Kesler, of Scotland Neck, in a recent meeting. The preaching was a wonderful help to our church, says the pastor.

....Brother Blanchard is very popular in the Neuse country. The people, almost every home he visits, must have his photograph. They talk about him very fervently.

....We regret to hear that Rev. K. C. Horner's residence at Troy was struck by lightning recently and destroyed. Our brother is just recovering from a serious illness. This fresh affliction will win for him a double measure of the brotherhood's sympathy.

....Mr. J. M. Beaty writes: "The next session of the Eastern Union of the Raleigh Association will be held with Thanksgiving Church Saturday and Sunday, May 30 and 31."

....Read the notice of the Midsummer Meeting. Only 400 people can be received. Send your name to Editor of the Recorder. A great meeting is assured.

....In a meeting in which Elder Snyder, of Union, aided Pastor Talbirt, a number of persons were added to the Second Church, Concord. The church now numbers 80 members.

....We have received the minutes of the Southern Baptist Convention, and we return thanks to the ablest secretaries in the world, Messrs. Lansing Burrows and Oliver Gregory.

....There have been twenty additions to the North Rocky Mount Church since Pastor G. A. Martin took charge in December. The church has given in this time $85.00 to objects of our Convention.

....The brethren at Roanoke Island are endeavoring to build a Baptist church in the town of Manteo. Help is needed, and will be gratefully received if sent to George W. Wescott, Trustee, Manteo, N. C.

....The Presbyterians will revise the Westminster Confession in the coming session at Los Angeles. More than two-thirds of the Presbyteries have approved the proposition. Live men revise their creeds every morning.

....Rev. S. J. Beeker was in Raleigh Sunday enjoying the University Commencement. We understand that he is preparing to travel for the North Carolina Baptist. He is a most capable and worthy young minister.

....Bro. C. A. Jenkens says: "We have had about one hundred professions of faith in our meeting, and forty-five have already joined our church. I think we will receive at fewest fifteen more. Bro. J. T. Jenkins has been with us in a glorious season."

....Bro. C. A. Jenkens is attending a thank and praise service with the Baptist church at New Brunswick, New Jersey. The church has just raised a large sum of money to meet an old debt, and all the old pastors are invited to join in the meeting of rejoicing.

....Rev. C. L. Greaves, of Reidsville, preaches the annual sermon at Stinceon Institute in Robeson County, on May 20th. This school has just completed its first year's work, is under the direction of Prof. M. Shepherd, and has an enrollment of over two hundred. Mr. Greaves also delivers the annual address at the closing exercises of Yadkin Valley Institute, Booneville, N. C.

....Pastor S. E. Garner has recently had Bro. C. W. Blanchard with him in a meeting at Trenton. Brother Garner baptized two believers into this church Sunday. The brethren have just secured a lot, and will start at once to raise money for the erection of a church building at Trenton. They have twenty-two members. Brother Garner is doing a good and lasting work on his field, and is so quiet about it that one beholding must admire.

....Rev. J. N. Tolar writes from Mt. Olive: "My work moves along smoothly and hopefully. Special efforts are on foot to push to completion our parsonage. Bro. J. B. Oliver, one of our most faithful members, is away at Richmond, undergoing an operation. We earnestly pray his early return home restored. My other churches, Island Creek and Corinth, will do very good work this year. I have recently accepted Corinth, having had to give up Bear Marsh to do so."

Bro. C. B. Paul has just closed a series of meetings at Southside Church, Wilmington. There were six additions to the church. His people feel that the meeting was a great success.

....Union Meeting of Central Association will meet at Brassfields May 30-31. Let every church be represented. Keep the forward movement going. A good program has been prepared.

....We were glad to see Rev. P. H. Pernell in Raleigh last week, though we regret that his presence was made necessary by the sickness of his wife, who is under treatment. Brother Pernell assures us that her sickness is not serious.

....Rev. E. J. Edwards recently closed a meeting at his Delgado Church, Wilmington, in which there were about thirty additions. He is very hopeful on this field, and gives all his time to this church.

....Pastor Tyree, of the Raleigh First Church, recently baptized more than thirty persons. We suppose there have been more than forty additions since the meeting began. It was one of the most fruitful meetings in the history of the church.

....Rev. C. J. Thompson's Durham people made his trip to the Convention doubly delightful by giving it to him. We hope a hundred churches in North Carolina will send their pastors and their wives to the Midsummer Meeting.

....Rev. T. S. Crutchfield reports a helpful meeting at Tarboro, in which Rev. Decatur Edwards, of Fredericksburg, Va., aided him. "We baptized seven persons last night (May 10). There are others that are trusting and ought to follow the Master."

....Island Creek Church, Eastern Association, will celebrate her centennial June 5. Dr. Hufham, Rev. J. T. Albritton, Rev. L. R. Carroll, Rev. J. A. Smith and Rev. J. N. Tolar will take part. All former members are invited to be present or send greetings.

....Rev. M. A. Love, of Franklin, has retired from the pastorate of Cullowhee, and Rev. W. H. Davis has been called to succeed him. Brother Love regretted to leave the church, but the distance from home made it advisable. He reports well of his Piney Grove and Flats people.

....Rev. John J. Douglass supplied the Raleigh Baptist pulpits most acceptably on a recent Sabbath. Mr. Douglass has developed rapidly as a preacher. His literary work is also commanding attention. We print this week a striking poem by him. We understand that he will soon bring out a novel.

....Rev. J. J. Payseur can be counted on to bring things to pass. He organized a church at Atkinson, N. C., last Sunday with 67 members. His academy will be used to worship in until a house of worship can be built. Atkinson Baptist Church and the Excelsior School are alive and for forward movement. Woman's Missionary Society, Willing Workers and a Sunday-school are already at work. A Girls' Home is now planned, and thirty girls can be nicely cared for, besides we have other nice boarding-houses.

....Rev. A. D. Hunter has done a noble work for Education in his canvas for the Educational Fund. He has been tirless in industry, and his personal and public efforts have been altogether admirable. His success has been marked. Above $3,000 has been raised. We appropriately here mention the work in the same field of Rev. W. F. Fry and Rev. A. L. Betts. They have done good work. In them the denomination knows that it has strong and faithful young men who in the time of need can be safely called upon.

....Rev. W. R. Coppedge, the pastor of the Presbyterian Church at Red Springs, tenders us the house of worship there for use during the Midsummer Meeting. This thoughtful courtesy is appreciated. We shall have the tabernacle for the general meeting, but the church will be quite useful for "side" meetings.

....Rev. C. M. Erwin, of Mt. Holly, reports the organization of a church at Alexis, April 26, 1903. Rev. W. B. Melrose preached the sermon, Rev. W. B. McClure was chairman of the presbytery, and Rev. J. W. Griffin, C. M. Erwin and N. A. Caldwell constituted the rest of the presbytery.

....Rev. M. M. Landrum has returned to Forest City, much improved in health by his visit to Georgia. He gained twenty-five pounds in weight in four months. In all his sickness his church has maintained his salary, and he is most grateful to them. "I crave," he writes, "the prayers of all, that God may be with me and bless me in my work."

....The Reidsville Review appears to find some comfort in the Recorder's candid statement that prohibition has failed so often because it was not properly followed up. It would become the Review rather to encourage the people to not only enact prohibition but to organize to enforce it. To do otherwise is to despair. We must institute active Anti-Saloon Leagues everywhere.

....Greensboro made quite an effective bid for the Convention. All the conditions were against her, but Dr. Battle and Messrs. Holton and Cooke got our Gate City well into the minds of the brethren. Greensboro is showing North Carolina how to grow. We differ with Charity and Children in desiring a great city for North Carolina; and we should be glad to see that city arise at Greensboro.

....Town Commissioners of Nashville, have refused to grant license. Dispensary voted out of Rutherfordton and prohibition obtains throughout the county. Hillsboro elected temperance men, and Lord Corn Liquor has gone the way of Lord Cornwallis! So the tide sweeps on. Let the friends of temperance gird up their loins. Come to the Convention at Raleigh, July 7. One fare round trip.

....Rev. M. A. Jenkens has returned from the Holy Land. He sends the following note: "After a tour half around the world, I am back to my fatherland safe and sound. I arrived from Southampton May 6th, on the 'Crown Prince Wilhelm,' North German Lloyd. For twenty-four hours in mid-ocean, we were in a fearful storm, the worst the ship has ever encountered, the officers said. The tour was a great success throughout, especially so in the Holy Land. Will take up my work again at Dublin, the third Sunday." Brother Jenkens will gladly give suggestions to others who expect to visit Palestine and the Mediterranean countries.

....As we go to press the Annual Exercises of the Baptist Female University are in progress. The graduating class numbers nine very promising young ladies. The Baccalaureate Sermon on Sunday at the Baptist Tabernacle by Rev. Dr. A. C. Barron was a moving appeal to consecration, and at night the Missionary Sermon by Rev. J. W. Lynch, was a masterly call toward "The Perfect." Never have we heard two more appropriate sermons. On Saturday night the Elocution Recital took place. On Monday night the Concert. On Tuesday afternoon the Art Reception. On Tuesday evening the Annual Banquet. These exercises will be reported in the Recorder.

....The American Baptist Flag is the only paper that approved "Professor" Cowart's Convention Music. It pronounces it "fine." This explains all the Flag's sins. The poor thing is uncivilized. Of course it is not prepared for real Christian religion. The man that thinks the Professor's performances were "fine" belongs to the day when there were no newspapers, and tom-toms were favorite instruments.

....Rev. C. E. Edwards writes: "We have just closed a revival meeting at Swansboro. There were 25 professions of faith and 21 additions to the church. The pastor was assisted by Rev. J. D. Larkins, of Clinton. The church was greatly revived, and organized a Baptist Young People's Union last night. The Swansboro Institute closed April 24. Rev. J. D. Larkins delivered the literary address. Rev. B. H. Mathews, principal of the school, has made it a fine success, and is preparing to build an academy during the summer."

....We have received "The Howler"—the Wake Forest Annual for 1903. The title will stir memories of many an old student. It is quite gratifying that the student body has reached the point of producing an Annual—and one that begins at the top. It is equal to the best that we have seen. We have heard that two students, Messrs. Sherwood and Camp are backing this enterprise, having put $600.00 in it. This sort of "patriotism" commends applause. It is quite a contribution to the College's life and makes to improve her position in the world. The book is bound handsomely and printed on excellent paper. Its price is $1.00. We hope that every trustee, every student, and every former subscriber to the old-time "Howler" will purchase a copy.

....Bro. F. J. Holloway writes: "New Hope Baptist church, near Raleigh, has recently received, as a gift, a beautiful rosewood chair for its pulpit. This chair was presented by Mr. W. G. Riddick as a memorial to his wife, Anna Ivy Riddick, who, at the time of her death, nearly three years ago, had been a member of this church for more than forty years. The chair was made over half a century ago. It is handsomely carved, and was newly upholstered before being presented, making it indeed a beautiful gift. The church appreciates the gift on its own account, and much more, on account of their loving memory of her whose memorial it is, who spent much of her life working in the church, and whose ancestors helped to found it about a century ago.

....Dr. Thomas Hume writes from Chapel Hill: "Our church has not enjoyed any experience more sincerely than the visit of Rev. Livingston Johnson, our Corresponding Secretary. He was warmly greeted in private and by large audiences, and such Gospel preaching was sure to move all hearts and do great good—one of the most effective missionary discourses in the morning and a thoroughly reasoned, penetrating, awaking sermon at night. He touches the sources from which springs the true consecration of life and means. Such preaching is the best of agency work. Our pastor we have sent to the Southern Convention, knowing that we shall receive the best requital from his visit. In the pulpit and out of it he has made his mark and is growing in effectiveness and popularity. We thank God for one so eminently well fitted to his field and work as Bro. Hight C. Moore."

....Rev. J. D. Bowen writes from Mt. Holly: "Leaving Wake Forest in June, 1901, I came to this field, and was immediately called as pastor of Newell church, Newell, N. C., Atherton church, Charlotte, N. C., Bruington church, Stanley, N. C., and Mt. Holly church, Mt. Holly, N. C. Since accepting the work the Lord, through my efforts, has added 21 members to Newell, 54 to Atherton, 9 to Bruington, and 37 to Mt. Holly. The latter three churches have recently adopted Bro. Chas. Tedder as their foreign missionary to China. They are rallying to his support most royally. These churches know just how to care for their pastor. They all want the pastor to live with them; but he can't. He wishes he could. He lives with the Mt. Holly saints. I resigned Newell recently. The Lord is blessing our labors, and we are happy in the blessed work here."

Educational Fund—Final Statement by the Central Committee.

By direction of the Convention in Durham, the effort to raise $50,000 for the payment of the debt on the Baptist Female University and other schools was to be closed May 1, 1903. The Central Committee, to whom the collection of this money was committed, have felt that they should close their work at the time mentioned. Brethren Hunter and Betts, therefore, discontinued their agency work May 1.

We had hoped at the Convention in Durham that the amount necessary for the payment of the debt mentioned would have been raised by the time limited. This has not been done, but there have been raised, as shown by the total acknowledgments, the sum of $34,318.51. With this money the debt on the University has been reduced to $17,000, and with good interest bearing paper now in hand, which will be paid, we can shortly reduce the debt to $15,000. This is the amount of the debt now to be provided for. It does not include, however, about $6,000 of conditional subscriptions made with the understanding that they are not to be paid unless the whole debt is raised. These subscriptions can be counted on, however, if the debt is paid in a reasonably short time, but not without this is done. Brother Vann thinks he can secure $10,000 in conditional subscriptions with the $5,000 already obtained, if the balance of the debt, or $5,000, is raised otherwise. It would seem that this amount should be speedily secured, especially when we consider the subscriptions of the churches and Associations made at the Winston Convention that remain unpaid. Most of these churches and Associations will pay their subscriptions, we are quite sure. All ought to do so, not only for their own sakes, but for sake of the denomination at large. Nearly all the pledges made at Winston have been assumed after due deliberation by those for whom they were made. We have not allowed ourselves to believe that they will not be paid. We prefer to have that charity that "believeth all things, hopeth all things," before coming to such a conclusion. Those who made the pledges have the ability to pay, and we believe they will do so. It is true there has been delay, inconvenient delay, but we cannot believe that will be repudiation.

The books containing the subscriptions made at Winston will be permanent record at the University, showing those who paid and those who promised. They will be in the hands of brother L. D. Watson, the treasurer of the fund, to whom all correspondence should be directed. He and Dr. Vann will try as best they can to secure their payment. We hope everyone of them will be paid before the Convention in Charlotte next December.

Let the brethren remember that this debt of $15,000 means $900 a year in interest. Such an impediment to the University ought to be removed at the earliest possible moment.

We append below a statement from the Treasurer's books showing the amount of money raised for the Educational Fund since the Convention at Winston, how it has been expended, and what now remains to be paid by churches and Associations on pledges made by them.

Total receipts on Educational Fund, $34,318.51.

Disbursements:

Mountain Schools, $2,825.00.

Chowan B. F. Institute, $1,101.40.

Baptist Female University, $26,325.26.

Salaries of agents, traveling expenses, etc., $3,938.70.

Cash in hand, $128.15.

Sandy Creek.

The Union meeting of the Sandy Creek Association will be held with the church at Fall Creek, May 29-31. Introductory sermon by Rev. A. K. Scotten.

Queries:

1. What was intended by the organization of the church militant? Rev. W. H. H. Lawhon, Rev. D. R. Sears, D. L. Webster.

2. Has the church reached her zenith? If not, how can this be attained? Rev. O. T. Edwards, Rev. T. M. Baldwin, Laban Moon.

3. What are the necessary qualifications for church membership? Rev. L. R. Dixon, J. T. Paschal, R. B. Lineberry.

4. How may worldly people in high life be brought into the church and made useful? Rev. Geo. F. Mainwaring, J. A. Ballentine, R. P. Johnson.

5. How should the church deal with members who fail to attend their own meetings but attend meetings where doctrine thought to be heretical is taught? Rev. Geo. A. Dowell, Rev. W. L. Hayes, J. L. Griffin.

6. What constitutes a call to God's ministry? Rev. P. A. Ferguson, Rev. S. W. Fuquay, Rev. G. W. Harmon.

J. L. SMITH.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Backache, Uric Acid and Urinary Trouble.

Among the many famous investigated cures of Swamp Root, the one we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

DR. KILMER & Co., Binghamton, N. Y.

GENTLEMEN:—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from backache, rheumatism and urinary trouble, also excess of uric acid. After trying the sample bottle, she bought a large bottle here at the drug-store. That did her so much good that she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since.

F. THOMAS,
October, 1902. 427 Best St., Buffalo N. Y.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Raleigh Progressive Farmer.

If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Home Circle.

The selections for the Home Circle and Young People's Page were supplied this week by Miss Annie B. Hobgood, Oxford, N. C. Other friends are invited to send copy for these departments.

New Every Morning.

Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever;
Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad days which never
Shall visit us more with their bloom and their blight.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day, and begin again.

—Susan Coolidge.

Teach Them Industry.

There are some misguided parents in this world. They send their children to school with the one aim in view to educate them, never dreaming that education or book learning alone does not accomplish much. The writer once heard a mother tell her boy that she wanted him to have an education so he could make his living easier. A boy educated with that purpose in view will not be benefited by an education. The boy when he enters school, especially the higher institutions of learning, must be given to understand that education does not fit a man for idleness but industry. That he may more fully understand his duty and be able to do it in a more satisfactory manner both to himself and society in general. Then, too, he should be given to understand that all labor is honorable. Teachers often overlook this point while they instruct the boy. A boy that is not industrious from childhood up will never amount to much, education or no education. —School and Fireside.

Pa's Prayers.

Once upon a time, sickness came to the family of a poorly paid pastor of a country church. It was winter and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened a stout farmer's boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.

I've brought pa's prayers," replied the boy.

"Brought pa's prayers! What do you mean?"

"Yep, brought his prayers, and they are out in the wagon. Just help me and we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, cornmeal, turnips, apples, warm clothing and a lot of jellies for the sick ones. The prayer meeting adjourned in short order.

How the Debt Was Paid.

This anecdote, was told by the late Zebulon B. Vance, at one time Governor of North Carolina and afterwards United States Senator.

He was seated in his office one day when an old negro, one of his "charity" clients, came in. Taking off his hat, the old man scraped his feet, and, bowing very obsequiously, said:

"Good mornin', Marse Zeb; how is you an' de Mistis dis mornin'?"

"Quite well, thank you, Romulus. How are you this morning?"

"So's to be about, thank de Lord, but I still got a little misery."

"Well, Romulus, you are always complaining, but what can I do for you this morning?"

"Dat's jest what I come to see you 'bout, Sah. You know dat triflin' nigger Jim Simpson, doan you?"

"Oh, yes; certainly I know Jim, but what's he done to you?"

"Dat's jest hit, Marse Zeb; dat's jest hit; he ain't done nothin', dat's de trouble: dat nigger been owin' me ten dollars for nigh onto five or six year, an' he ain't never pay me nair cent, not nair cent, Sah."

"Well, have you ever asked him for it, Romulus?"

"Ax him for it? Cose Ise axed him for it, and dat's how I come to come to you."

"Well, when was the last time you asked him for it?"

"Yistiddy, Sah; jest as de sun was goin' down."

"Well, you say he didn't pay you?"

"No, Sah; 'deed he didn't, an' dat's jest 'zactly how come I come to see you."

"Well, as he didn't pay you, what did he say; what excuse did he give?"

"Marse Zeb, dat no 'count triflin' nigger say he done been owin' me dat money so long, Sah, dat de intrust done eat it all up, an' he didn't owe me nair cent, Sah, not nair cent."

Prescott's Own Conquest.

When William H. Prescott, the famous historian, was a young man at college, he was one day leaving the dining room when a seemingly little thing changed his whole future life.

As he passed out of the room he turned to see what was the disturbance among his companions, just in time to receive, squarely in the eye, a large and hard piece of bread. The accident resulted in the loss of that eye, for the sight was destroyed. He was ill for awhile, but, on returning to college, worked harder than ever. Eighteen months later the other eye became so weak that he was obliged to keep in a dark room. He says that he walked hundreds of miles in this dark room, going from corner to corner, exercising and studying as best he could, until the plaster was worn away by the constant hitting of his elbows, as he kept them out to guide himself, against the walls in the corners. He wanted to be a lawyer, but the loss of his eye sight shut him off from his chosen profession. Yet, strangely enough, for this requires so much eye sight, he chose history for his life-work.

He was now twenty-five years of age, could use but one eye, and had no accurate knowledge of the modern languages, which he needed in his work. But he threw his whole strength into his work. He trained his memory, and at length could prepare, revise, and remember the equivalent of sixty pages of printed matter, which he dictated to an amanuensis.

During the time when he was preparing his "History of Philip II" he could only use his one eye an hour a day. These were the handicaps of the author of "The Conquest of Mexico" and "The Conquest of Peru." The conquest of his own life was greater than either, valuable as those works are. President Walker of Harvard College said that the impairment of the historian's eyesight after all "helped to induce that earnestness and concentration of life and pursuit which won for him world-wide influence and fame."—Selected.

What Constitutes A Gentleman?

Cardinal Newman answers this question as follows in his Idea of a University: "It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather than takes the initiative himself. The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast —all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp saying for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. * * * He knows the weakness of human reason as well as its strength, its promise, and its limits. If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity."

AN OLD ADAGE SAYS

"A light purse is a heavy curse" Sickness makes a light purse.

The LIVER is the seat of nine tenths of all disease.

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

Give tone to the system and solid flesh to the body.

Take No Substitute.

DROPSY TREATED FREE. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 20 to 40 days. S. T. WHITAKER, M. D., 41 Irwin St., Atlanta, Ga.

FALLING HAIR

Save Your Hair with Shampoos of

Cuticura Soap and Dressings of Cuticura,

Purest, Sweetest, Most Effective and Economical Remedies

For Making the Hair Grow when All Else Fails.

Prevent baldness and cleanse the scalp of crusts, scales and dandruff with shampoos of Cuticura Soap, and light dressings with Cuticura, purest of emollients and greatest of skin cures. This treatment at once stops falling hair, removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions now rely on Cuticura Soap, assisted by Cuticura Ointment, the great skin cure, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough, and sore hands, for baby rashes, itchings and chafings, in the form of baths for annoying irritations and inflammations or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and many sanative, antiseptic purposes, which readily suggest themselves to women and mothers, as well as for all the purposes of the toilet, bath, and nursery. Sale greater than the world's product of other skin cures. Sold throughout the civilized world.

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Passenger Department,
Wilmington, N. C., Feb. 14, 1903.

The magnificent New York and Florida Special via Atlantic Coast Line consisting of Pullman compartment, sleeping, drawingroom, library, observation and dining cars, electric lighted throughout and steam heated, leaves Jacksonville daily at 12.50 p. m., arrives Savannah 5.08 p. m., leaves Savannah 5.13 p. m., arrives Charleston 9.15 p. m., Richmond 6.40 a. m., Washington 10.33 a. m., Baltimore 11.42 a. m., Philadelphia 1.57 p. m., New York 4.45 p. m. The long-standing reputation of this train for elegance of appointment and perfect service commends it to the tourist and traveler in general. All information regarding space reservation, rates, etc., cheerfully given upon application to any representative of the Atlantic Coast Line.

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Young People's Page

His Shadow.

I have a little shadow that goes in
and out with me,
And what can be the use of him is
more than I can see.
He is very, very like me from the
heels up to the head,
And I see him jump before me when
I jump into my bed.

The funniest thing about him is the
way he likes to grow,
Not at all like proper children, which
is always very slow,
For he sometimes shoots up taller
like an Indian rubber ball,
And he sometimes gets so little that
there's none of him at all.

One morning very early before the
sun was up,
I rose and found the shining dew on
every buttercup,
But my lazy little shadow, like an
arrant sleepy head,
Had stayed at home behind me and
was fast asleep in bed.

—Robert Louis Stevenson.

Wolly, the Tadpole, That Wanted to be a Frog.

When Wolly wriggled his way out of the jelly mass that hung fastened to the underside of a leaf he dropped down, down through the water, to the bottom of the pond. He lay quite still for a few minutes. While he rested he saw other little fellows like himself come dropping down. They all had small, almost round, black bodies and long tails. One wiggled his tail, and off he went through the water. The others tried it and found that they, too, could swim. What fun they had! Suddenly they saw something dark in the water near them. Without anyone to teach them, how were the poor little tadpoles to know that that dark shape meant danger? It came very near. Wolly saw two shining eyes and a great mouth. Then he wriggled off and hid under a flat stone. "Where are Wiggle and Blackie?" he asked the others when they came. "We do not know," they answered and they never saw them again. After this the tadpoles knew that it was safer to play in the shallow water, near the shore. They nibbled and played and grew. When August came they were more than three inches long and a mottled greenish brown in color.

One day something splashed into the water near them. It had a green body and four legs, two short and two very long ones. It swam off, not like a fish, for it had no fins, but with quick, strong movements of its long legs. "What was that?" said Wolly. "I'd like to be like that. I would much rather have legs than fins."

Mottles looked very hard at him "Why you have legs," he said in a surprised tone. "I," screamed Wolly, "legs, what do you mean?" "Yes, you have," insisted Mottles, coming closer to see better. "They are very small and flattened close against your tail, but they are really legs."

After a time all the other tadpoles had legs, too, but they did not seem so proud of them. Only Wolly said to himself, "Perhaps I shall be a frog some day."

One morning, when Wolly's first pair of legs were quite large, he found that he could move something under the skin on his side. He hid under a flat stone and worked it back and forth. After a long time, out from under the skin came one tiny leg and foot. How pleased Wolly was. "There is another on the other side, I'm sure," said Wolly to himself, "I'll get that out, too, before I show Mottles." It was hard work, but when afternoon came it was out. Then Wolly swam over to where Mottles was sleeping in the sunshine. "See," he said, "I shall be a frog before long." Mottles looked at Wolly's four legs in surprise. "What will you do with your tail?" he asked, "frogs don't have long tails." Poor Wolly had not thought of that. "I don't know."

He was lying in the sun thinking of it when Greenback, a large frog who sang every night in the marsh near, stopped by him. "Oh, ho," he said, "so you'll soon be a frog." "I'm afraid not," said Wolly; "What should I do with my tail?" Greenback laughed. "All frogs had tails once," he said. "Learn to use your legs as much as you can. Soon you will not have any tail either." "Will it drop off?" "Wait and see," answered Greenback, starting away. "Are you sure that I shall be a frog?" called Wolly after him. Greenback swam back to him. "Did you always have legs?" he asked. "No," said Wolly. "Was your mouth always large, like a frog's?" "No, once it was very small." "If these have changed, why shouldn't the rest change?" "I can breathe with my head out of the water," said Wolly eagerly; "do frogs do that?" "Yes, I am telling you truly, you will soon be a frog."

Every day after that Wolly practiced swimming and waited for his tail to disappear. He would now sit a long while in the sunshine with his head a little way out of the water. "I can't breathe at all with my head under," he said when Mottles asked him why he went to the top so often. "All the same you aren't a frog yet."

One day Mottles noticed that Wolly's tail was not as long as his own. "Your tail is growing smaller, Wolly," he said. "Oh, good," said Wolly. After that it grew smaller and smaller. Soon there was only a little stump and then, no tail at all. "I am a frog at last," said Wolly.

He swam to a flat stone that stood partly out of the water and climbed out. Then he looked down at Mottles and Fintail and Taddy playing in the water beneath. "They will be frogs, sometime," he said, "but they are not in such a hurry as I was." He winked and blinked contentedly in the warm, bright sunshine. "It's fine to be a frog," he said; "pretty soon I shall sing with the others over there in the marsh."—Lydia A. Stryker.

Particular.

Little Dorothy had just begun to go to Sunday-school, and had been much interested in the Story of the Creation, the Story of the Flood, etc., as her teacher had told them to the class.

One day Dorothy was taken by her uncle to see the menagerie. When she came home she told her mother all about the strange animals she had seen. She enjoyed the parrots and the funny monkeys; she called the tigers "big pussies," but the huge, homely hippopotamus had evidently made a most favorable impression on the youthful mind. She described it to her mamma as well as she could —the huge, ugly beast with its great red mouth.

Then she was silent a few minutes, thinking matters over in her small mind. Dorothy usually had quite decided opinions of her own.

Suddenly she asked, "Mamma, did God make everything? Did He make all the animals?"

"Yes, dear," replied her mother.

"Did He—did He make the—hippopotamus, mamma?"

"Yes, dear."

"Well!" said Dorothy, in a tone of great decision, giving her yellow curls a toss, "then I'm not going to Sunday-school any more!"—Woman's Home Companion.

All the troubles of this world are born with wings.—Mary E. Wilkins.

BUFFALO LITHIA WATER Spring No. 1

A Boon to Suffering Women—Nature's Great Specific for Diseases Peculiar to Women.

The late J. Marion Sims, M.D., LL.D., *the Father of Modern Gynecology*, a short while before his death, wrote: "I have used in my practice the water of **Spring No. 2** of the **Buffalo Lithia Springs**, of Mecklenburg County, Va., for several years past, and have, in many cases, found it highly beneficial."

G. Halsted Boyland, A. M., M. D., *Paris, Member of the Faculty of Medicine, Paris:* "**Spring No. 1 is perhaps more than any other water in the world a specific** for **diseases** of the **Female Pelvic** organs. Both Springs 1 and 2 regulate the monthly function in much the same manner that digitalis regulates Cardiac Action."

Dr. William T. Howard, *Professor of Diseases of Women and Children in the University of Maryland*, referring to Spring No. 1, gives to this water high commendation "**in all the affections Peculiar to Women that are remediable at all by mineral waters,**" and adds the following: "**If I were called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue, in the largest number of cases in a general way, I would unhesitatingly say**, the **Buffalo Lithia Springs.**"

Dr. John H. Tucker, *Henderson, N. C., President of the Medical Society of North Carolina*, referring to Spring No. 1, says: "In many diseases **Peculiar to Women—Irregularities, Suppression,** and the many functional derangements resulting from **Chloro-anæmic conditions, I prescribe this Water with almost the same confidence that I do quinine in Chills and Fever.**"

Dr. John Herbert Claiborne, *Ex-President of the Medical Society of Virginia, Petersburg, Va.*, referring to Spring No. 1, says: "This water was used during my earliest recollection of it for diseases **Peculiar to Women,** and its restorative power justly, in my opinion, **was considered marvelous.**"

Dr. William B. Towles, *Formerly Professor of Materia Medica and Therapeutics, University of Virginia*, referring to Spring No. 1: "In **Monthly Irregularities,** notably in **Suppression** in young women, **Spring No. 1,** in my experience, has shown **special and happy adaptation.** I have witnessed some very remarkable results from its use in this class of cases where the most approved treatment of the profession had proved unavailing."

Dr. Goodrich A. Wilson, *Somerset, N. C., Member Medical Society of North Carolina*, referring to Spring No. 1: "But I feel that I should be doing but meager justice to the merits of the **Buffalo Waters,** if I failed to refer to their great **Prophylactic** virtues. Hundreds of young **Females** attain to the age of puberty *without realizing the healthful performance of their great function.* They become **Nervous, Hysterical, Chlorotic.** *In all such cases the best results may be anticipated from the use of these waters.*"

The late Dr. O. F. Manson, *of Richmond, Va., formerly Professor of General Pathology and Physiology in the Medical College of Virginia*, referring to Spring No. 1: "I have observed **marked sanative effects** from **BUFFALO LITHIA WATER** Spring No. 1, in some affections of women—Hysteria, Anæmia, Hypochondriasis, Cardiac Palpitations, etc."

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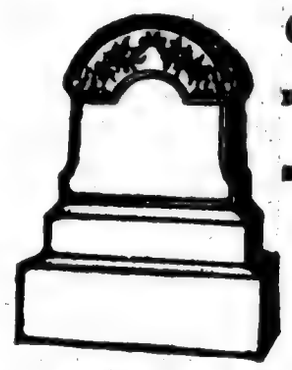

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WRITE FOR CATALOGUE

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Editorial.

THE DIVIDING SWORD.

Very clearly a line is drawn in North Carolina. In nearly every municipal election in the State this month it was drawn—the line between the Moral and the Non-moral forces. We are glad that the moral forces won outright at so many places; we are just as glad that they proved their strength at other places, even though they lost. Their work will have a good effect. It is not for victory that we rejoice now. Victory is as sure as God. We rejoice now that men have appeared asking politicians and parties and officers and candidates, "Is it Right?"

This means progress. The Commonwealth moves into a new era. In a short while the division will be complete. There are questions ahead that will be like John the Baptist's fan, winnowing the chaff from the wheat. There was never such an hour as this for Christian citizens to assert their Christian character. The battle against the Saloons will overwhelm more than their owners.

THE MIDSUMMER MEETING.

This meeting is intended to meet the demand in the hearts of the North Carolina Baptists for a social and spiritual meeting. Our Convention began in such meetings, but it has become largely a business meeting. Besides its period is brief.

The Mid-summer meeting will last eight days, beginning June 23 and ending July 1. It will have no business to look after. It will be devoted to instruction and worship.

It will take place at Jackson Springs, a most delightful spot. The editor of the Recorder spent a day there recently. For some time he had been acquainted with the merits of the water. The beauty of the place and the excellent appointments of the hotel were a gratifying surprise to him.

The proprietors are building a Tabernacle or pavilion for us.

The hotel will accomodate about 400 people. The rate is $1.00 per day.

Railroad rates will be announced later.

If you are coming send your name to the editor of the Recorder. He will assign rooms. Only 400 will be received.

So much for the practical phase. Now a word about the program.

The meeting is for everybody: not men, but men and women; not old people, but old and young people; not preachers, but preachers and folks; not Sunday-school workers, but Sunday-school workers, deacons, men, women, young people, Christians who wish to come apart in sweet communion and fellowship—the sweetest and best rest in the world.

The morning begins with prayer. Then come the talks by Mr. T. Neil Johnson. They centre around training and teaching the young. Then come the lectures by Dr. A. T. Robertson on the Life of Christ. They will be instructive to all. Then the noon hour, which will be devoted to inspirational themes handled by our ablest ministers.

In the afternoon there will be conferences. One on the Life of the Churches. This is for pastors and people. The other on the Sunday-school work. There will be much in the meeting for Sunday-school workers, and we hope that many will attend. If possible, a class in methods will be found.

At night there will be sermons by able ministers.

Mr. Wilson, of Durham, will lead the singing; and we hope to sing familiar hymns.

There will be a ladies' meeting in the interest of the Womans' Missionary Societies.

There will be a Conference on the Federation of Baptist Schools.

At Savannah several North Carolinians in other States spoke of coming. They are all invited.

Jackson Springs is in Moore County, on the Aberdeen & Asheboro Railroad. It is within seventy miles of Raleigh, Charlotte, Greensboro, Durham and Wilmington. Come by Aberdeen on Seaboard or High Point on the Southern.

Come, and bring your wife. The best rooms will be allotted to those who do!

NOTES ON THE SOUTHERN BAPTIST CONVENTION.

I always wonder if the report of the Convention is interesting to many people, and I always fail that the report spoils a Recorder.

I wish it were otherwise. Surely a Convention is interesting at first hand, even more. There is a distinct contribution to one's religion. If one should not get within the meeting-house and should linger about the hotel, he would gain deeply in the spirit. For religion is social. Social contact aids the spirit in man. I asked a man once why certain factory operatives who had been regular church-goers in the country, were now so reluctant to attend worship. I thought they were overworked. "No," said he, "that is a mistake. In the country they went to church to 'mix'; now they mix all the week. A fellow can see the people on his front step Sunday morning. In the country he could see them only at church."

There is as much in fellow-man as there is in man; as much in the other fellow as in you. The Convention is most impressive as a great institution in which between 1,000 and 3,000 men and women come together in religious impulse. The import of this is vaster far than anything that the Convention does, as the ocean is vaster than any wave, whether of peace or storm, that ruffles its surface. It is a mass-meeting, not a working organization. It gives impulse, not orders; life not operations.

The greatest educational and religious institutions of Israel—God's people—were the annual Feasts that brought the tribes to Jerusalem. They did more than all the universities and Sunday-schools and newspapers have done since.

The man or woman that stays away from the Convention loses just so much. And there is no compensation. One cannot report a Convention. The best report of our Savannah meeting was Alex. Bealer's in the Christian Index. But he will tell you that the better half can never be told. It is too vast and incoherent. The people who read his report—how far short will they fall of the heights that were reached by the men and women who saw with their own eyes and heard with their own ears. The mystery of reality is great. There is no power apart from reality.

My point is that you should come next time; that if you are not interested, the trouble is in you not the Convention. You need the doctoring! Never mind the cost. It is worth the money ten thousand times over.

Meanwhile I will record an impression or two.

* * *

The emphasis of the Convention was all on foreign missions. This is a new mark in our religious history. Time was when foreign missions had a "poor show." Now it is the passion of the church militant. My prediction is that it will go too far. This is future, not present. I do not believe in the doctrine so insistently proclaimed in Savannah that the church exists solely for foreign missions. I do not believe in home missions only for foreign missions' sake. I regret that McConnell pitched his speech on this key. I believe in home missions for their own sake. Yes, for America's sake. And, of course, for Christ's sake. So do I believe in State missions; so even more do I believe in local missions.

I also believe in Education with all my heart. Not for foreign missions' sake or home missions' sake; but for mankind's sake. I believe in lifting up the race as well as in lighting it up; in life as well as light.

And I notice that the foreign board is establishing schools on the foreign fields, theological schools. Evidently it also believes in Education.

Now I give my heart freely to world-wide missions. As I believe in Jesus I believe in missions. "All the world" takes in my neighborhood. Christianity is more than its proclamation. It only began with the angels' song. It is more than regeneration. It is infinite aspiration infinitely answered. And our Convention—shall it not stand, though vaguely, for all Christianity!

Deeply significant to me was Spilman's speech. The man is a master. But that is not what impressed me. That he should be the man to redeem that hour in the Convention—an hour that has been lost for fifteen years to the Sunday-school cause proper and given to the Sunday-school Board—this impressed me. It is this that is significant: Instead of pleading for or glorifying the Sunday-school Board, he talked about teaching, about better work, about boys, about the duty of pastors. This also marks a new era. The Board is established. It is not merely a business scheme. It is setting forth to train our teachers. This is its great calling. This is the deep and painful need of Zion.

My heart leaped when Spilman spoke on this matter. A new hour had struck. And I do say that this is the most needed and noblest and most far-reaching enterprise of the Convention, if only these teachers of teachers shall prove fit for their lofty task!

* * *

Again, another mark, significant and new—the proposal of a woman's missionary training school! Yes. The Woman's Union proposes it. Our Seminary did offer some limited opportunity to women, if I recollect; but nothing less than a school will suffice them.

Well, why not! We send out women missionaries. Surely we should train them. They have to do what the men do. They are not housekeepers, nor do they teach housekeeping. Dr. Du Bois, the eminent Presbyterian missionary authority, says that more men missionaries are needed in China. I have at times wished for the sake of our Baptist "face"—on the woman-speaking question—that the women would go at the start as the wives of missionaries, as so many of them do ultimately! I am sure this exhausts the missionary motive and meets the demands of missionary vicariousness—even when the man is not a missionary. It is positively heroic to be a wife!

But I wander. We Baptists have right largely lost our position on the woman question. The woman is at the front in the Sunday-school, the mission field and the Society. She is not silent. And I cannot draw the line between these things and "the church." I always hear that the Sunday-school is "the teaching service of the church." Then the Sunday-school woman teacher is a teacher in the teaching service of the church. Now I am in favor of women teachers in the Sunday-school. We could not do without them. I guess I will get out of my difficulty by changing the meaning of "Sunday-school"! And I honor the women missionaries. I am in favor of them. My heart bows to the frail little woman that stood up at Hot Springs as the personal representative in China of the thousand gallant knights in frock coats and high hats that had paid from ten cents to $100 for her support in the battle. Think of it, sending a little woman to the front as your substitute. Suppose men had done that in '61! And yet we looked her in the face and spoke to one another.

But I draw the line at women preaching. The men may fail, but no substitutes will be permitted here. So, let us have the training school. It stands for efficiency. It stands for education. It stands for preparation. But let the women keep out of the pulpit.

* * *

Well, what about Cuba! It is a tangled story and sad. Oh, how are the mighty fallen! And how bitter the apple of our hope! We set forth to save Cuba in a decade. We were innocent children. We know now. Nature's processes are slow. Four centuries were required to make Cuba as she is. And God respects Nature. Patience is an essential Christian grace. Christ has knocked at the door of Thessalonica 1900 years, and yet He knocks! O, mortal follower of Jesus, remember and be true! Diaz, who led our cause now seeks to take our property. His ground is that the church was purchased for him and his people (the Gethsemane Baptist church) and that the money was contributed not particularly by Southern Baptists but by Baptists throughout America. This is true; but he was working under Southern

Baptist auspices, receiving salary of the Home Board; and the title to the property is vested in that Board. During the war he made way with some of our property. But this he will sue for in vain, we trust.

Dark things are whispered about Diaz. But he holds the confidence of certain influential Northern Baptist friends, and he has a good following in Havana. He is preaching there. He is in good standing in his church; we are not.

How Rome must laugh at the plight of us who, essaying so confidently to redeem the Latin character—her own peculiar product,—have so far only proclaimed our guilelessness (which, by the way, is more than Rome can boast of).

And not all Baptists are guileless, as the sequel shows. There is Dr. T. T. Eaton. He is editor of the Western Recorder, factor in the Baptist Book Concern, and pastor of Walnut Street church, Louisville. His Baptist connections must be profitable; these positions carry salaries and dividends; and he looks prosperous, though not quite so much so as his partner, Dr. Harvey.

Dr. Eaton went to Cuba last winter. And he was appointed chairman of the Committee on that section of the Home Board's report that treated of our work in Cuba. President Eagle has been in politics, but he is not wise in his generation.

Now Dr. Eaton is not guileless. He is smart every way but one. He knew all about the Home Board's troubles in Cuba. He knew that the Home Board had made its report on this matter a year ago at Asheville. He knew that the Home Board had settled with Diaz once and for all. But he brought in a report to appoint a committee to investigate and report the facts to the next Convention.

Now this was equal to a vote of no confidence in the Home Board. It was a most serious affront.

It passed. But it was reconsidered when the brethren got their eyes open. And it was killed.

But Brother Eaton will be found right up until ten minutes of the final judgment insisting that he only "wanted to get the facts;" that "the facts can't hurt," that "it is a shame to suppress the facts;" that he is "much surprised that any one should object to facts," etc., etc.

His little report has made trouble for us. Nobody objects to the facts. But clearly the integrity of the Board was involved in this affair; and, more clearly, the discordant elements—who have heretofore found a sweet morsel in the Diaz troubles—have now a rag that they can chew for ten years. The embarrassment is plain; and it was absolutely uncalled for.

What did Brother Eaton mean? We do not know. He has been on the off side now for six years. There is somewhat on his mind. If one day he shall follow J. R. Graves, there are men who will say "I told you so." God forbid that the next fission of the Baptists shall be based upon sharp doctrinal or practical differences.

* * *

And does the Convention consist in these things? No indeed. The Convention consists in Christian meeting Christian; in prayer and song and exalted speech and uplifted spirit; in wills tuned to the Great Will of God; in mellowness of heart and genial fellowship. These other things are only incidents. Strange, is it not, how much time and space we given to them? It is the unusual that gets into the papers. Nothing else is news. The race loves trouble.

THE STRICKEN OF THE HERD.

BY JOHN JORDAN DOUGLASS.

Wounded, bleeding, trampled in the flight;
Alone upon the heathered steep;
Powerless to sweep
Into the night;
Limp, helpless, without strength to gird,
The stricken of the herd.

Hurtling o'er the crag a wolf-pack's cry,—
Fierce in its clamor raged;
By demons waged,—
Bang hoarsely by;
Majestic yet (no; kindly is the word),
The stricken of the herd.

Far down the moonlit glen, swift as the eagle's wing,
Wild-eyed and thunderous plunged the antlered throng
With terror strong,
And maddening:
Facing the snarling foe; by his last danger stirred—
The stricken of the herd.

"If, instead of a gem or even a flower, we could cast the gift of a rich thought into the heart of a friend, that would be giving as the angels give."

THE GOSPEL TO THE KING.

Sunday-school Lesson for May 24. Acts 26:-19-29.

Paul, on trial, tells the story of his life. Read it. Go back to that hour. Put yourself in Paul's place. Here are the charges. Here are the persecutors. Paul is permitted to speak for himself. He stands before the King and all the rest and tells his life-story. He pleads innocently guilty.

There was never a story like his for heroism, and this is the climax of it.

Clearly his belief in God and Christ is absolute. How else could he have preached his Gospel over again as his only defence. Never a doubt enters his mind. God does raise the dead. I am preaching that Messiah—long looked for—is come. Jesus is Messiah. I did not think so once. I was as these persecutors. But Jesus met me, and I have not been disobedient.

Evidently the appearance of Jesus to Paul was one of the greatest events in Christian history. For Paul's testimony centres in it, and Paul's testimony is the chief testimony to Jesus. But for him one wonders how the name of Jesus would have survived. Paul's experience is one of the rocks of the ages. His testimony to Jesus is absolutely convincing.

He not only pleads guilty to having preached Christ, but he preaches Christ here and now. Herein his ingenuousness, his complete absorption in his religion, shows itself in highest power.

This testimony to Agrippa speaks not only of Paul's faith, how it was centred in the Vision on the Damascus road, and how it had complete possession of him; it also speaks of his courage and enthusiasm, sure children of faith.

He was strong, too, in that he preached not from books, but preached his personal experience.

What is the testimony of this man?

1. That God has helped him.

2. That he saw Christ after He had been crucified.

3. That he received orders from God, and is obeying them.

4. That Moses and the Prophets were fulfilled in Jesus. That is, that Jesus is Messiah.

5. That they foretold that Messiah must suffer, and should rise from the dead.

6. That He must be a light not only to the Jews, but to the Gentiles. This is the point at issue. The Jews hold it against Paul that he preaches to Gentiles. Paul pleads guilty, and offers no defence but God's orders to him.

Then comes the talk of Festus and Agrippa. Festus pays a tribute to Paul's learning. Agrippa appears either to be about to be persuaded, or—as some say—to be sarcastic over Paul's presumption in endeavoring to testify of Christ before him. Paul replies to each appropriately and with effect. Doubtless they were all but overwhelmed by Paul's ingenuousness. Of his sincerity they could have no doubt. And he was a man whose experience could not be easily dismissed.

The dominant thought of the lesson is Paul's splendid conviction. This is based upon his experience, as is all conviction. Out of this comes his enthusiasm and his courage.

The statement of the Gospel is also of great interest and value. Again Paul puts Messiahship, Suffering and Resurrection uppermost.

TO THE BOY WHO DIDN'T GO TO COLLEGE.

A Letter From One Who Did.

As I read of the opening of the schools and colleges, of the crowded rooms, of the demands for more buildings and all that, I thought of you—you who didn't go; who couldn't go—you, in North Carolina, to the number of 100,000.

Many will be the speeches made over these few hundred that did go. Sweet will be their dreams. But you shall have no flattery, though no one may rob you of your dreams. You may be forgotten; but you may dream all the better for that.

The school is no god, nor even is it a touchstone. There is chance for you. All is not lost.

When I entered the sixth grade (the sixth of my twenty odd teachers, only five of whom were worth the time spent under them) Joe Watts entered a lawyer's office, Bob Bunch entered a railroad office, Henry Miller had entered the same office, Henry Litchford had entered a bank, Fred. Paxon had entered a book-store. To-day, Watts is a prominent railroad man in Kentucky, and the most active young Baptist in the city (he has entered the ministry since this was written), Miller is in charge of one of the most important departments of the Southern Railway. Bunch recently resigned the office of General Passenger Agent of a great system. Litchford is cashier of the Citizen's Bank, and Paxon is head of one of the leading stores in Atlanta, and is easily the first young man in that first city of the South. One of my fellow graduates is selling mules, another is loafing. Others are preaching or teaching or practicing law or something else. I am a newspaper man; work as hard—and receive less than any of the five men that I have mentioned. And when I meet up with them I cannot say that I am educated and they are not. They are educated. Education has been wasted on the man who thinks that they are not educated.

So gird up your loins, young man who didn't get into school; gird up your loins and "hit the line hard." That, by the way, is a college expression. It is the captain's call to his foot-ball team. While the college foot-ball men are shouting that, young man, you hit the line of life hard, true and often. Half the battle is in the way you hit it. Hit it hard.

If it's in you, never fear; and never doubt it's in you.

The North American Review did a most strange thing the other day. It telegraphed to Raleigh to C. H. Poe, and asked him for a biographical sketch of himself. Poe was puzzled, if not unnerved. He is a successful fellow, but this request put him in trouble. He cast his first vote in November, and being truthful and modest, he was put to it to make a sketch. The best he could think of for a while was that he had been born and reared, and had gone to work and had written an article or two, besides editing a paper. That magazine wished to publish an article from him, just as the Outlook has done and the World's Work is going to do. It was the second time, we guess, since 1898, when Edward Everett reviewed Archibald Murphey's plea for improvements in North Carolina, that more than a page has been printed by the Review from a North Carolinian. The other time was when Judge Clark wrote on Heredity, proving that we all are descended from royal blood.

When Poe began writing that biographical sketch he tried to find out where he was educated. But he didn't go to college. He went to the free schools. At length he wrote, "I was educated in North Carolina." Good. The State is a university, and you are entered and may take Poe's course. This is what I wanted to say to you.

And when you are twenty-one or thirty-five it may be reported of you that you have had articles accepted in one summer by three leading magazines in America—which, you know, cannot be reported of any college Professor or President or A. B. or B. S. or B. L. or M. A. or D. D. or D. C. L. or LL. D., or any other graduate in the State. Or you may run railroads and employ the young men who went to college yesterday, or issue them passes. In such a day you will receive the degree of M. A. N. from the school, the free school, of North Carolina: and Joe Caldwell, A. B. Andrews, Noah Biggs, D. L. Gore, Jas. G. Brown and hundreds of those who have taken the same course will give it the seal of authority.

Take heart young man with him who—

"Broke the bonds of insidious birth
And grasped the shirts of happy chance."

Gird up your loins, and hit the line hard. If it's in you, never fear; and never doubt it's in you. Hit the line hard.

Sincerely yours, PETER PLAIN.

The foregoing letter came to the editor last Saturday without date or postmark. It was evidently not meant for him, and we infer that it was intended for publication. It contains some heresy and much truth. There are doubtless in Mr. Plain's acquaintance numbers of men who have been much advantaged by colleges. And we doubt not that he will agree that college courses are desirable altogether, even if we must concede that there are many men who do well without them and many who do ill with them, and many on whom they apparently have no effect whatever. We will not dispute here, however. We agree with Mr. Plain that there is a chance for every boy in North Carolina, and we call upon them, whether in school or at work, to hit the line hard. There never was such a chance, such a call for honest-hearted young men as there is to-day.

And that high suffering which we dread
A higher joy discloses;
Men saw the thorns on Jesus's head,
But angels saw the roses.

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose.
Whate'er it may be,
Think He has chosen you for it;
Work loyally.

You can't buy a home. A man buys a house, but only a woman can make it a home. A house is a body, a home is a soul.—The Outlook.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

We present this week the recommendations of our Home and Foreign Boards to the Woman's Missionary Union in session at Savannah:

THE FOREIGN BOARD.

"We appreciate the earnest, consecrated zeal of our sisters in trying to send the Gospel of the Lord Jesus into all the world. Their organized efforts for disseminating information, awakening interest and gathering contributions are accomplishing great good, both by influencing our churches, and also by results which are coming to those in foreign lands. Feeling that we can depend upon our sisters for continued help, we make the following recommendations for the Convention year, 1903-1904:

"First. That you do all in your power to disseminate information by scattering tracts, getting subscribers for the Foreign Mission Journal, and telling as far as possible to those around you of what the Lord is doing in this work. Through your help the Foreign Mission Journal has received thousands of new subscribers, and we wish ten thousand more this Convention year. We look to you to help secure these.

"Second. We ask that you again make a 'Christmas Offering' for the great work in China. Your gifts in years past have helped much to develop the work in that great country, which now seems open to the Gospel as never before. Women can do a work in the homes of China that others cannot, and we hope the women in this land will help the earnest female missionaries in that land by furnishing the means for their support.

"Third. We ask that you will assist the Sunday-School Board in bringing prominently before the Sabbath-schools the special 'Missionary Day,' which has been so helpful in gathering contributions from the young people and at the same time training them in mission work.

"Fourth. We would impress the duty of systematic and proportionate giving, and ask that you use your influence in bringing this subject to the attention of the churches.

"Fifth. A large proportion of our workers in the foreign lands are females. We ask that you raise enough to support the women of the Board, who are working in foreign lands. To this end we request that you try to raise the coming year $50,000.

THE HOME BOARD.

"Turning naturally to our sisters in service, the Home Mission Board heartily greets the Woman's Missionary Union, and makes the following fraternal suggestions concerning their work for 1903-1904:

"First. The permanent establishment of the Building and Loan Fund is eminently desirable, furnishing as it does means for much needed purposes, and promising results of enduring value. The collection for this purpose taken at Asheville, deserves special mention, and the hearty thanks of the denomination. The Home Mission Board suggests to the ladies that in connection with this fund, $20,000 be raised, to be known as the Tichenor Memorial, thus associating the honored name of Dr. I. T. Tichenor, whose life for many years was devoted to this cause, with the work possibly nearest his heart.

"Second. We thank God for the efficient labors of our women missionaries, and would encourage prayer to God for enlarged numbers of such laborers. One has just been provided for at Galveston, Texas, to meet immigrant vessels on their arrival.

THE WORK BOX.

"The box work is a gracious benefaction, and often supplied the little help without which many toilers would lack comforts none of us would deny them. It is more often the self-denying wife and the children who receive from this benefaction things they greatly need.

"The varied departments of Home Mission work are well known, and the lack of means with which to meet the many urgent demands of these several fields has become a subject of devout anxiety. This anxiety has led the Board to ask for $40,000 from the Woman's Missionary Union this year. May we, therefore, earnestly request the Union itself to apportion request the Union itself to apportion asking the state Unions to make an apportionment to the several Associations and the Associations in turn to the several Societies.

"The Board commends most heartily the efforts of the W. M. U. in 'Weeks of Self-Denial,' and would encourage its adoption by all the Societies, noting with peculiar pleasure that the young people and children have been brought to participate in the service. It has been suggested that a change in the name of this week's effort might make it more acceptable to all. Leaving out the words 'Self-Denial' and 'Thank Offering,' and call it 'The Week of Prayer and Special Effort for Home Missions.'

"We would not forget to mention those who are training the children in mission work. We would ask the blessing of God upon them, believing them to be preparing the workers for the next generation, and laying the foundation for greatly increased interest and service in our Master's cause.

"The Board bespeaks the health of the Union to increase the circulation of our Home Field. At the nominal cost of 10 cents per year we ought to be able to place the paper in every Baptist home in the South. May grace be given you in your efforts, and may the spirit of wisdom and of power brood over your gatherings at Savannah and abide with you forever."

Nobility of character manifests itself at loop-holes when it is not provided with large doors.—Mary E. Wilkins.

What are lamp chimneys for?

MACBETH'S are for comfort, light and economy.

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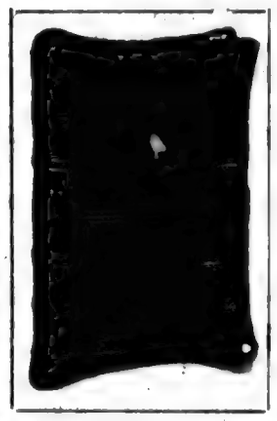

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Summer Quarter Studies.

June—Korea.
July—Alaska.
August—Greenland.

PROGRAM FOR FIRST MEETING IN JUNE.

Subject—Korea.
Hymn.
Prayer.
Responsive Reading—

Leader—"The dayspring from on high hath visited us."

Response—"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Leader—"The people that walked in darkness have seen a great light."

Response—"They that dwell in the land of the shadow of death, upon them hath the light shined."

Leader—"That was the true light, that lighteth every man that cometh into the world."

Response—"I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

Leader—"For with thee is the fountain of life: in thy light shall we see light."

Response—"For now are ye light in the Lord: walk as children of light."

Leader—"If we walk in the light, as he is in the light, we have fellowship one with another."

Response—"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

HYMN: "HELP US, GUIDE US"

(Air: Pleyel's Hymn or any 7s.)

Saviour, who thy life didst give
That our souls might ransomed be,
Rest we not till all the world
Hears that love and turns to thee.

Help us, that we falter not,
Though the fields are white and wide,
And the reapers, sorely pressed,
Call for aid on ev'ry side.

Guide us, that with swifter feet
We may speed us on our way,
Leading darkened nations forth
Into thine eternal day.

Reading of Minutes.
Roll-call.
Collection.
Hymn.
Readings on Korea.
Adjournment.

Korea.

By what two names has Korea long been known?

The Land of the Morning Calm and the Hermit Nation.

Korea is called the "Hermit Nation," because for so long a time its people were so securely shut away from those of other lands that very little was known about them. It used to be the law in Korea that no person from another country could go there. If they did, he was not allowed to go away again. The Koreans thought, and still think, their country the most beautiful in all the world, and thus they were afraid for those outside to know about it, for fear they would come and see it.

In 1882, one of our naval officers, Commodore Shufeldt, succeeded in getting the king of Korea to sign a treaty by which the country was opened not only to the United States, but to all other nations. Since then travelers have been permitted to come and go as they pleased in Korea.

What of the shape and size of Korea?

Korea is a mountainous peninsula, in the shape somewhat like Florida, and not much larger than Kansas in area. It is separated on each side from China and Japan by seas. It is only a short sail from either one. Its shores are very rocky, and all along it there are islands. There are fertile valleys as well as rugged mountains, and hundreds of beautiful sparkling streams flow down the mountain and hill sides. The banks of these streams are often covered with the loveliest flowers, sometimes with two or three kinds of lilies.

Are there wild animals in Korea?

Korea has numerous birds, and the country is full of wild animals. Not much traveling is done at night for fear of tigers.

What of the capital of Korea?

Seoul (sa-ool), the principal city and the capital, is about twenty-six miles from the seacoast. It is beautifully situated in the midst of mountains, in some places as wild and rugged as the peaks of the Rockies, and in others covered with beautiful verdure. Around Seoul there is a massive stone wall, twenty feet or more in height. It is so broad that two carriages could be driven abreast at its top. There are eight great gates leading through this wall into the city. Each gate has massive doors studded with iron. They are closed at night-fall at the ringing of the great bell, and opened again in the morning. During this time those who are within the city cannot get out, and those who are without cannot get in.

In what kinds of houses do the people of Korea live?

The houses of the poor are built of straw and mud; those of the rich, of stone and wood. The roofs of the latter are covered with tiling. Mr. Carpenter gives us a description of Seoul: "As you look you think of a vast harvest field filled with big haycocks, interspersed here and there with tiled barns, and with a great inclosure of more imposing barns under the mountains at the back. The haycocks are the huts of the poor, the tiled barns are the homes of the nobles, and the great enclosure contains the palaces of the king. The nobles live in large yards back from the street. Their houses look much like those of Japan. They have walls of paper between the rooms, and they are heated by flues which run under the floor. The huts of the poor, which make up the greater part of the city, are built each in the shape of a horseshoe, with one heel of the shoe resting on the street and the other running back into the pard. In the houses of both the rich and the poor the men live in the front, and the women are shut off in the rear. They have no views of the streets except through little pieces of glass about as big as a nickel, which they paste over holes in the paper windows. The doors which lead into these houses are of the rudest description. They are so low that you cannot go in without stooping. At the foot of each door there is a hole cut for the dog."

How do the Koreans look?

The Koreans are neither Chinese nor Japense, yet they have some resemblance to each of these races. They have the yellow skins and almond-shaped eyes of the Chinese and Japenese, but for the most part they are taller, both men and women, and their features are different. They have high cheek bones, like the Indian, and most of them have broad, flat noses; yet some of them have gray, even grayish-blue eyes, straight noses, and their skins are no darker than that of the brunettes in our own country. They are pleasant and kind, and very hospitable. A meal is often kept in readiness for one who may chance to come and get it.

What religion have the Koreans.

The Koreans have no state religion, as have the Chinese and Japanese. Their principal worship is demon worship. They think the demons inhabit every place—earth, air, sky, and even come into their homes. Accordingly they resort to all kinds of devices to frighten them away. Often the mutang, or sorcerer, is sent for, and she exercises all her charms and spells when other things have failed. All sorts of things are used to keep the demons away. Posts are driven in the ground, and from one to the other are fastened stout cords of twisted straw, which sometimes run entirely around the dwelling. On these cords are hung all sorts of charms: small bags of rice, worn-out straw shoes, strips of gay cloth, rusty locks of hair, parings of nails, and the like. On the ridge poles of the royal buildings in Seoul, and also over the city gates, there are rows of grotesque bronze and China figures, put there for the purpose of frightening away demons. Like the Chinese, the Koreans also have ancestral worship. They keep the tablets of dead ancestors, and before them feasts are regularly offered. They also go to the cemeteries for tomb cleaning and further ancestral worship.

Has our Southern Baptist Convention missionaries in Korea?

No.

Has no one gone to tell the Koreans of the God of love, who is everywhere about them, ready and waiting to deliver them from this life of fear and misery?

Band.—Yes; Protestant missionaries from the Northern and Southern, Canadian and Australian Presbyterian churches, and of the Methodist, Baptist, and Episcopal churches have all gone to Korea to tell them of the love of Jesus, the Savior of the world.

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For indigestion, sick and nervous headache.
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Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.
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Commencements.

Peace Institute, Raleigh, North Carolina, May 17-20, 1903. Sunday, May 17, 11 a. m., Baccalaureate sermon, Rev. Egbert Smith, D. D., Greensboro, N. C. Wednesday, May 20, 11 a. m., graduating exercises. Address by Rev. Frank Stringfellow, Boydton, Va.

Why Not Academy and Business Institute, May 28, 1903. Why Not, N. C. Thursday, May 28, 10 a. m., Literary address, Rev. D. C. Britt, Rockingham, N. C.

Lenoir College, Hickory, N. C., May 17, 18, 19, 20. Sunday, May 17, 11 a. m., Baccalaureate Sermon, Dr. M. M. Kinard, Knoxville, Tenn. Tuesday, May 19, 10 a. m., Alumni address, Prof. C. M. Mills, A. M., Prosperity, S. C.

Orange Grove Academy, Rocky Spring, N. C., annual commencement exercises, May 21-22. Thursday, 7.30 p. m., childrens' exercises, (rect. and dia.). Friday, 10 a. m., Declamation concert. 11.30 a. m., Anual sermon, Rev. R. T. Vann, Raleigh. 2 p. m., Annual address, Dr. E. W. Sykes, Wake Forest. 7.30 p. m., "My Lady Darrell, or A Strange Marriage." A drama in four acts.

Salem High School. Friday, May 22, 1903, 11 a. m., Literary address, Prof. Collier Cobb, University of North Carolina.

Yadkin Valley Institute, Boonville, North Carolina, May 21-22. Friday, 2.15, Literary address.

Clinton College, Clinton, Kentucky, May 6, 7, 8.

Buie's Creek Academy and Commercial School, May 17, 20, 21. Sunday, May 17, 11 a. m., Commencement sermon, Rev. Charles E. Taylor, D. D., Wake Forest, N. C. Thursday, May 21, 12 m., Literary address, Rev. C. A. Jenkens, Goldsboro, N. C.

Lenoir Academy, May 19 to the 21st, 1903. Wednesday, May 20, 11 a. m., Annual sermon, Rev. W. F. Watson, Gastonia, N. C. Thursday, May 21, 11 a. m., Annual address, Prof. J. B. Carlyle, Wake Forest, N. C.

Baptist University, Raleigh, N. C. May 16-19. Sunday, May 17, Baccalaureate sermon, A. C. Barron, D. D., Charlotte, N. C.; Baccalaureate address, J. W. Milliard, D. D., Baltimore, Md.

Whitsett Institute. May 17-20. Sunday, May 17, 3 p. m., Annual sermon, Rev. E. E. Gillespie. Wednesday, May 20, 10.30 a. m., Annual literary address, Hon. James Y. Joyner.

Cary High School, Cary, N. C. May 17-21, 1903. Sunday, May 17, 8 p. m., Annual sermon, by Dr. I. McK. Pittinger, Raleigh, N. C. Thursday, May 21, 8 p. m., Annual address, by Hon. E. W. Pou, Smithfield, N. C.

University College of Medicine. Thursday evening, May 14, 1903, at half past eight o'clock, Academy of Music, Richmond, Virginia.

Mt. Moriah Academy, May 13-14, 1903. Thursday, May 14, 11 a. m., Annual sermon, Rev. Livingston Johnson, Raleigh, N. C. Thursday, May 14, 2 p. m., Annual address, Dr. E. W. Sikes, Wake Forest, N. C.

Stetson University, Deland, Fla., May 22-26. Orator, Rev. C. A. Barbour, D. D., Rochester, N. Y.

Warrenton High School, May 26-27. Sermon by Dr. M. M. Marshall. Address by Dr. C. A. Smith.

Greensboro (colored) A. and M. College, May 24-28. Sermon, Editor A. J. McKelway. Addresses by Rev. R. M. Bolden, Rev. J. A. Whitted, Prof. Keller Miller.

Mt. Vernon Springs Academy, May 21. Dr. H. W. Battle will deliver the Literary Address.

Rawlings Institute, Charlottesville, Va., May 28 to June 3. Twenty-five graduates. Sermon, J. W. Porter. Address, Rev. F. R. Boston.

Bethel Hill Institute, May 17-19. Sermon by Rev. J. W. Wilderman, May 17. Address by Dr. W. L. Foushee, May 19.

Trinity College, June 7-10. Baccalaureate, President Kilgo, June 7. Sermon, Rev. S. Sparks Cadman, Brooklyn, N. Y. Alumni Address, J. H. Small. Commencement Address, Bliss Perry, of the Atlantic Monthly.

STATE NEWS.

Lumberton will issue $10,000 in bonds for an electric light plant.

Graded schools will be established at Pelham, Mebane and Hawfields.

Guilford County will issue $300,000 in bonds for good roads. This is the sequel to eight years of agitation.

The Corporation Commission is doing a good work in going from county to county and instructing the assessors in the details of listing and assessing property. Much property has escaped taxation by reason of incompetence and ignorance.

Ex-Evangelist Fife declares that he is supporting 36 missionaries in foreign lands and 40 orphans through the Christian and Missionary Alliance. We fear that that institution —which deals in watered stock—has misled Brother Fife. We should like to know what the 36 missionaries cost him.

A new afternoon paper will be started in Charlotte, backed by the Charlotte Observer. Mr. Howard A. Banks is editor. He is one of the best equipped newspaper men in the South. He will make a strong and lofty paper. Mr. W. I. Underwood will be city editor. He is another strong newspaper man.

Mr. J. P. Jones, an insurance agent, was murdered at Wilson, May 14. A company of men had determined to run him out of town; they broke into his room, and Jones resisted and was killed. One of the crowd was shot, not by Jones, but by one of his friends. A number of men have been arrested. Wilson is acquiring a most unenviable reputation.

The Governor has appointed the following Historical Commission, as provided by the last General Assembly: W. J. Peele, J. D. Hufham, R. D. W. Connor, F. A. Sandley. These gentlemen have distinguished themselves by their interest in North Carolina History. They will have $500.00 to devote to the collection and preservation of Historical data. The Governor's appointments could not be improved upon.

Rev. Theo. D. Bratton, of this city, has been chosen Bishop of the Episcopal diocese of Mississippi. Every one in Raleigh will agree that this is a most happy selection. Dr. Bratton is a man of rare spirit, piety and sense. He is a charming preacher withal. His presidency of St. Mary's School has been a signal success. His departure is a great loss to our city and State, and particularly to St. Mary's and the Episcopal church.

"There are now 110 local school tax districts in the State and elections are pending in 20 other districts, while 136 others are considered favorable to local taxation and our campaign work will be directed largely toward the latter," said Prof. E. C. Brooks, of the Superintendent of Public Instruction's office. "Letters have been sent to the county superintendents to arrange for educational rallies in these 136 districts. In a few days rules and regulations governing the $200,000 loan fund for building school houses will be adopted by the State Board of Education," says Professor Brooks, who has charge of this fund. "And then blank applications will be sent to the counties in order to secure information about the districts desiring to borrow the money. No loans will be made until these blanks are filled out and returned."—Charlotte Observer.

GENERAL NEWS.

The farmers now want rain.

The President is in the California big tree country—resting.

The cotton crop for 1902 amounted to 11,078,882 bales—288,000 above the average.

Cotton went up to eleven cents last week. Millions of dollars changed hands, but none went to the farmers. It was paper cotton.

It might have been worse at Savannah. Jacksonville Fla., was the centre of the storm that brought the Convention rain; and the water ran two feet deep at Jacksonville, doing much damage.

The Cotton Spinners Association in session at Charlotte recommended that Southern spinners shut down the mills three days in the week and suspend night work. Similar action has been advised in Manchester, England. The cause of it is the high price of cotton and the low price of cotton products.

Educational Fund: How the Pledges Stand.

	Pledge.	Paid.	Due.
Ashe Asso.	$100	$50.80	$49.20
Brushy Mt.	100	47.60	52.40
Buncombe	1,000	111.00	889.00
Carolina	100	83.60	16.40
Catawba River	100	18.04	81.96
Central	1,000	295.67	704.33
Chowan	3,000	1,434.71	1,565.29
Elkin	250	140.74	109.26
French Broad	25	21.62	3.38
Green River	1,000	867.00	133.00
Liberty	600	420.77	179.23
Meck. & Cab.	1,000	535.57	464.43
Pilot Mt.	500	408.15	91.85
Sandy Run	200	96.13	103.87
Sandy Creek	700	535.68	164.32
Tar River	5,000	3,730.39	1,269.61
Union	300	186.62	113.38
West Chowan	2,000	1,719.12	280.88
Wilmington	1,000	127.63	872.37
Yadkin	200	15.19	184.81
Boonville Ch.	100	75.00	25.00
Ephesus Ch	75	55.00	20.00
Elizabeth City	500	236.50	263.50
Rev. D. P. Harris' field	200	123.93	76.07
Morganton Ch.	500	310.00	190.00
N. Wilkesboro	100	50.80	49.50
New Bethel	200	191.65	8.35
Pleasant Hill	100		
Wake Forest	1,000	456.05	543.95
Waynesville	100	10.00	90.00
West Durham	100	94.63	5.37
Rev. J. L. Vipperman's field	100		

W. N. JONES,
For Central Committee.

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Raising the Educational Fund.

I filled my engagement of 16 months in the education work. I tried to do faithful work. Results were not always such as I could wish, but in many cases they were good. I tried to do a work that will bear fruit in our Master's cause in the future; not only in good to our educational work, but all along the line. This is my second week back with my churches. I feel even more at home. I have ever had a high regard for the pastorate; but my experience with the various churches and pastors I have met, has helped me to see more fully what the pastor and his work mean to our churches. I do not say that the success of every Baptist church lies with the pastor, but it is mainly true. If our church members are Christians, they want instruction and leadership. Faith is all right, but our faith is to be manifest in the right kind of living.

Yours for our Master,
A. D. HUNTER.

Cary, N. C.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Liberty Union.

The next session of this body will meet with Piney Grove church (Wallburg), May 29-31, 1903.

Introductory sermon, J. D. Newton.

Programme:

1. Associational school. W. A. Smith, A. Johnson.

2. Temperance. J. R. Miller, C. W. Davis.

3. State Missions. Jeff Lanning, G. P. Harrill.

4. Is the Orphanage growing upon our people as it ought? J. A. Summey, H. Sheets.

JOHN R. MILLER, Sec.

Mecklenburg and Cabarrus.

The Mecklenburg and Cabarrus Union meets with the Baptist church at Newells, Friday before fifth Sunday in May, 1903. Introductory Sermon by J. E. Smith.

Query 1. What is the status of our church work? Reports by pastors and delegates.

2. Is our Sunday-school work what it should be, and how can we improve it? D. F. Helms, D. M. Austin.

3. What relationship does active mission work sustain to the development of the church at home? L. R. Pruett, J. Q. Adams.

4. Are we taking the interest in education which the cause demands? A. C. Barron, E. H. Hinson.

Let all the churches send delegates. Brethren let us bestir ourselves and put more interest in the Union.

J. F. DAVIS.
For Committee.

Surry, Yadkin.

Surry Union meeting of the Yadkin Baptist Association, to be held with the Dobson church, Saturday and Sunday, May 30, 31, 1903.

Saturday, May 30, 11 a. m.—Introductory sermon. Rev. C. H. Utley.

Bible Missions.

1 p. m.—Practice of the Apostolic church. Rev. C. F. Fields.

1.30 p. m.—Responsibility of the pastor to missions. Rev. C. H. Utley.

2 p. m.—Consideration of New Association. J. R. Lewellyn.

Sunday, May 31, 10 a. m.—Growth of the Baptists in my lifetime. Dr. K. Thompson.

10.30 a. m.—My duty to my Sunday-school. W. L. Reece.

11 a. m.—Preaching. Rev. C. H. Utley.

Each church interested in the formation of New Association send delegates to Dobson, May 30th.

J. C. BASS.

Central, Bladen.

The next session of the Central Union will be held with the church at Center Road, May 30-31.

Program:

Saturday, 11 a. m.—Introductory sermon by Rev. Snooden Hester. 12 m.—One hour for recess and dinner. 1 p. m.—Devotional exercises; calling for church letters.

Queries:

1. What ought a church to do with its members who persistently refuse to take the Lord's supper, but absent themselves from the church at communion season?

2. Ought a church member to be held in full fellowship when they attend Conference once only in every three months or just often enough to keep from being reported? Are the churches doing their duty along this line?

Speakers: Rev. R. M. Hillburn, S. F. Averitt, O. M. Jones.

REV. Wm. BRISSEN,
O. M. JONES,
F. WILLIS,
Committee.

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This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package.

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MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by Mrs. Keziah Lynch, July 23, 1898, and duly recorded in book 151 at page 452, in Register of Deeds office of Wake County, N. C., we will, on the 18th day of June, 1903, at 12 o'clock m., at the court house door in the City of Raleigh, expose for sale and sell to the highest bidder, for cash, that tract of land lying and situate in White Oak Township, said county and State, adjoining the lands of W. F. Utley, J. J. Maynard and others; beginning at a stake in Martin Lynch's line, running north 165½ poles to a hickory, Jesse Penny's corner, thence north 88½ degrees W. 185 poles to a white oak, thence S. 170 poles to a stake, thence E. 185 poles to the first station, containing 194 acres. For better description of said land, see book and page of registration of said mortgage above referred to. This May 11th, 1903.

PEELE & MAYNARD,
Attorneys for Mortgagee-Assignee.

Temperance.

Call to State Temperance Convention.

After careful consideration the Executive Committee of the North Carolina Anti-Saloon League has called a Temperance Convention to meet at Raleigh, July 7, 1903.

This Convention is demanded by the conditions:

1. We have a vast amount of temperance sentiment in the State, but it is unorganized. In the process of organizing it, this Convention is necessary.

2. We are about to enter a great campaign.

3. We must greatly strengthen our operations.

We cannot cope with the situation on the present basis. The present Executive Committee needs enlargement, and those who shall lead our cause need the support of a Convention representing the entire Commonwealth.

The present manager of the campaign cannot find time to carry all his duties. We must put a man in the field who will give himself wholly to this work. Until we shall do this, we cannot reckon ourselves as very seriously engaging in conflict with the giant Drink Evil.

The Convention will have for its purpose: (1) The marshalling of the Temperance forces of our State for the conflict now so close at hand; (2) the reorganization of our executive department; (3) the selection of one or more field men; (4) the putting our work upon an adequate basis; (5) the work of forming our policy.

Now, who should attend this Convention?

Every one that is in earnest in this great cause. If our Convention shall fail, it will be taken as a sign that interest is not great. Every county should be represented. Our prohibition counties owe the cause in active counties sympathy and support. Besides, many of them need organization for law-enforcement. Every incorporated town, and especially such as are not protected against saloons and distilleries, should be represented.

The ministers of North Carolina are counted upon to attend in large numbers.

Every Anti-Saloon League in the State should send a delegation; and every place that intends to organize a League or institute a campaign against the drink evil should send representatives.

The business men and the citizens who feel an interest in this great work are especially urged to be present. We shall need them most of all.

Remember the date, July 7, and the place, Raleigh. Railroads rates will be announced later.

J. W. BAILEY,
Manager for Executive Com.

Organize Anti-Saloon Leagues.

Now that the municipal campaigns are out of the way, it becomes the people of this State to immediately organize with a view to removing the curse of the saloon from our towns and cities. I hope that we are going into this work in the most serious frame of mind. It will amount to nothing to effect prohibition unless it shall be effected by an intelligent and alert and intractable public sentiment, directed by a strong organization. We have not only to deal with the saloon, but we are dealing with the saloon in order to reach the drink evil. When we shall have eliminated the saloon from the situation, we must address ourselves to the more difficult task of enforcing the law and alleviating the condition of drunkards and drinkers. This task calls for all the courage and wisdom and patience that is in men.

I have literature on hand, model constitutions, a tract describing the Anti-Saloon League, copies of the Prohibition Year Book, and lists of Temperance tracts which I send out wherever desired. I am finding it difficult to get an accurate list of the towns in North Carolina in which liquor is sold by license. I will thank the reader of this article if he will inform me by postal card, whether the town in which he lives has saloons or not. If every one presumes that every one else will attend to this request, I shall receive no answers. On the other hand, if every one presumes that no one else will answer this request, I shall be happy in the possession not only of my information, but of a list of temperance men and women, whom I may count upon to take pains for the work.

We must proceed to the organization of Anti-Saloon Leagues immediately. If we shall have a great convention this summer, we must begin to work now. It is not one moment too soon to begin our work of getting up petitions for elections under the Watts Act, and of formally organizing our forces. The elections should take place in September or October.

I wish here to invite the public men of North Carolina to come to the aid of this cause. We have held back out of politics, in order that men might come into this work against our common enemy without breaking party ties. There are in politics in North Carolina many able men who have stood consistently on the side of temperance and against the saloon. These men can now perform a great service to their party and their State and all humanity by giving us their aid.

I hope that the ministers in every town in North Carolina in which liquor is sold, either lawfully or unlawfully, will meet within the next ten days and lay the foundation for formal organization. In every case I entreat them to report to me.

J. W. BAILEY, Manager.

The first thing you are to do when you are upon your knees is to shut your eyes and, with short silence, let your soul place itself in the presence of God; that is, you are to use this or some better method to separate yourself from all common thoughts and make your heart as sensible as you can of the divine presence.—Andrew Murray.

CURES BLOOD AND SKIN TROUBLES, BONE PAINS, RHEUMATISM, ETC.

Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health and all due to the use of Botanic Blood Balm. Yours truly,

MRS. D. K. STAUFFER.

B. B. B. (Botanic Blood Balm) heals all ulcers and festering, bleeding, eating sores, even Deadly Cancer, Scrofula, Eczema and Itching Skin Humors, Swellings, Risings and Bumps on the Skin, Blood Poison, Rheumatism, Catarrh and all Deep-Seated Blood or Skin Troubles, the kind that refuse to heal under doctors or patent medicine treatment. B. B. B. gives life and vigor to the blood, and B. B. B. is a food for the blood, bones, nerves and tired, worn-out muscles. B. B. B. thoroughly tested for thirty years. B. B. B. improves the digestion. Give it a trial. Druggists, $1. Trial treatment free by writing Blood Balm Co., 82 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given.

All the days of the week the winds of wordly care and trouble bend my spirit toward the earth; but with the Sabbath clam I see that though my present root is in the earth, my true desire is upward toward thy haven, O God of peace and truth.—E. M. Goulburn.

Dives and Lazarus were both beggars after all. The only difference was that Lazarus begged in Time, while Dives begs for Eternity. But that is a big difference, come to think of it!

Organize Anti-Saloon Leagues.

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

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W. O. ALLEN, Manager,
For the Committee.

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He Preached Better Than He Meant

Mr. H. G. Miller tells us that Rev. Dock Hairston, a colored exhorter of much local fame, was badly used up in an accident that followed a theological discussion in one of his meetings in Unity Township last week. Dock was picturing the terrors of the regions of the damned when some awe-stricken individual threw himself prostrate on the improvised pulpit. There was a crash, pandemonium followed and when Rev. Hairston emerged from the debris it was discovered that he had suffered three broken ribs.

The meeting will be resumed when the exhorter has sufficiently recovered to permit active exercise.—Salisbury Sun.

Almost Sunk in Arkansas Under His Own Devise!

Dear Flag:—When W. H. Evans run from W. M. Hicks at Harrisburg, Ark., he slung all the mud on Elder Hicks he could. When W. M. Hicks placed before the public over 300 names in over 700 affidavits showing that he was almost, if not altogether, indorsed by the Baptist denomination, and showed that in over forty open debates, with the ablest opponents to Baptists in America, Evans circulated an ignorant get up against Bro. J. N. Hall and W. M. Hicks in which the falsehoods and billings-gate were so apparent that Evans almost sunk in Arkansas under his own devise.—American Baptist Flag.

Cotton Acreage Increase.

As a result of a special investigation of the acreage planted in cotton this year, The Journal of Commerce shows by reports given in detail from 1,400 correspondents that an increase of 2½ per cent in the acreage is probable. This is equivalent to 699,885 acres and makes the acreage to be seeded this year 28,578,225 acres, against 27,878,330 acres last year. Planting is about two weeks late on the average. North Carolina shows an increase of 4 per cent, or its average 43,710 acres in the area seeded; South Carolina an increase of 3 per cent, or 73,987; Georgia an increase of 1 per cent, or 47,480; Florida an increase of 4 per cent, or 11,440; Alabama a decrease of 1 per cent, or 32,390; Texas an increase of 2 per cent, or 253,897. Arkansas increases her acreage 7 per cent and Mississippi 16 per cent.

The Supreme Court of Pennsylvania acquitted a member of the National Guard who had been arrested for shooting a Union miner during the labor troubles. The guardsman was on duty, and instructed to let no one pass. He ordered an approaching miner to halt, and as the order was not obeyed, shot him. It subsequently appeared that the man was partly deaf, and may not have heard the order, although he must have seen the guardsman. Such a case is to be regretted, and is one of the incidents of a state of terror maintained by the Union miners, in which no non-union man is safe. It is also more than likely that the man who was shot understood the reason for the placing of the guard, and knowing himself to be deaf, should have acted on what he saw. He probably intended to defy the guard. Any other decision than the one rendered would be destructive of all government.—Exchange. It is very clear that this decision justifies the last resort in suppressing strike "riots." Men have right to strike, but no right to molest property or workers.

Realize worrying as an enemy which destroys your happiness.

Realize that it can be cured by persistent effort.

Marriages.

LOFTIS—GARRETT.—Rev. R. M. Loftis and Miss Susie H. Garrett were united in marriage on the 20th of April, Rev. H. A. Brown officiating.

Obituaries.

CATES.—In memory of our esteemed brother, H. M. Cates: He was one of our deacons and a very attentive member at his church. He was also a public school teacher for many years. It gave him much time often to study God's word. He was well posted upon the Scriptures. He has gone to enjoy that mansion which our God has prepared for him and all who love His appearing.

YATES CHURCH.

In Memoriam.

Died in Richmond, Va., February 23, 1903, Mrs. Jane C. Boyd. She was the daughter of Whitmell Stallings, of Gates County, N. C. She was married to W. P. Forbes, February 11, 1851, who died February 7, 1853. She was again married to W. B. Boyd, of Charlotte, N. C., in May, 1863, who died December 9, 1891. In June, 1853, she was baptized by Rev. John Trotman into the fellowship of a Baptist church in Gates County. On her removal to Charlotte, N. C., her membership was transferred to a little church that stood on the corner of Sixth and R. Streets, in that city. Her friends in Charlotte will remember the enthusiasm with which she joined a faithful little band in erecting the splendid edifice on Tryon Street. To complete that beautiful sanctuary was the dream and effort of her life. She moved to Richmond in 1880, where she lived in the home of her only child, W. S. Forbes. At that time the Tryon Street house of worship was still in course of erection under the leadership of the pastor, the late Dr. Whitfield. In 1898 Mrs. Boyd visited Charlotte and realized the long anticipated joy of worshiping in the new church to which she had devoted so much of her time and labor. She became a member of the First Baptist church of Richmond, Va., during the period covered by the pastorate of the writer.

An acquaintance with Mrs. Boyd of more than twenty years gave me the best of opportunities to study the elements of her character. I can truthfully say that in the relation of wife, or mother, or grandmother, or neighbor, or friend, or church member, her life was ideal. Her maternal affection and care, her solicitude for the material and spiritual welfare of her family and neighbors, her fealty to her friends, her cheerfulness in the domestic circle and her meekness and patience in affliction were exceptional in a preeminent degree.

There is nothing so noble as a noble man except a noble woman, and such a woman was Mrs. Jane C. Boyd. So pure and beautiful was her character and so comforting and helpful her life in the home, in the neighborhood and the church, that I might truthfully say of her, "She was a wayside sacrament, a handwriting of God, a window opening toward heaven."

J. B. HAWTHORNE.

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Horsford's Acid Phosphate.

Nourishes, strengthens and imparts new life and vigor. Cures indigestion too.

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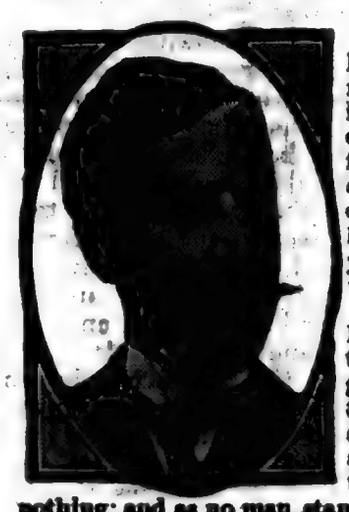

There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home uses, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, night sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

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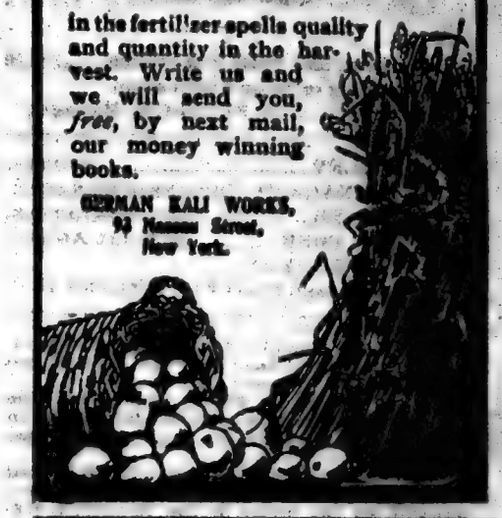

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No. 50. NORTHBOUND.
1.20 a. m. "Seaboard Express." For Norfolk, Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.
11.15 a. m. "Seaboard Local Mail." For ALL POINTS from Raleigh to Portsmouth, Norlina to Richmond; connects at Henderson for Oxford and Weldon with A. C. L.; at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.
11.50a. m. "Seaboard Mail" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. and O. for Cincinnati, Chicago and St. Louis; at Washington with Pennsylvania and B. and O. for all points.

No. 57. SOUTHBOUND.
5.25 a. m. "Seaboard Express." For Charlotte, Atlanta, Columbia, Charleston, Savannah, Jacksonville, St. Augustine, Tampa and all points South and Southwest.

No. 41.
4.00 p. m. "Seaboard Local Mail." For Charlotte, Atlanta and all local points. Connects at Atlanta for all points South and Southwest.

No. 27.
6.27 p. m. "Seaboard Mail." For Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points South and Southwest.

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The Biblical Recorder.

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ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Truth—Seeking and Disinterested.

Rome, Ga., April 27, 1903.

Editor Biblical Recorder, Raleigh, N. C.

Dear Sir:—I like your paper thoroughly. Its editorials seem to me to be writen in a more temperate tone and in a more truth-seeking and disinterested spirit than are those of any other religious paper known to me.

Very truly yours,
J. H. SIMMONS,
Professor of English in Shorter College, Rome, Ga.

Acknowledgements.

May 20, 1903.

State Missions.—Roanoke Island, $5.00; Pleasant Grove, Flat River, 2.36. Total this week, $7.36. Previously reported, $4,331.19. Total this year, $4,338.55.

Foreign Missions.—W. M. S., Pine Bluff, Sandy Creek, $2.75; Tabernacle, New Bern, 9.40; Sunbeams, Forestville, 6.67; Concord, Flat River, 3.60; Sunbeams, Twelfth St., Charlotte, 7.50; W. M. S., Elam, W. Chowan, 6.63; Mrs. Jos. H. Foyles, King's Mt., .50; W. M. S., Concord, So. River, 1.25. Total this week, $38.30. Previously reported, $8,867.74. Total this year, $8,906.04.

Home Missions.—Mars Hill, Mt. Zion, $2.50; Bethel, Three Forks, 10.00; Falling Creek, .45; Roanoke Island, 5.00; Poplar Springs, 13.12; Pilot Mt., 1.80; Leaksville, 46.54; W. M. S., Shelby, King's Mt., 6.61. Total this week, $86.02. Previously reported, $3,829.70. Total this year, $3,915.72.

Education.—Dunn, $7.43; South Side, 1.00; Jackson, W. Chowan, 5.00; Clinton, 3.98; Beulah, 2.61; Swift Creek Union, 3.19. Total this week, $23.21. Previously reported, $713.85. Total this year, $737.06.

Ministerial Relief.—Ephesus, Tar River, $1.65; Eureka, 3.50; Middle Swamp, 3.00; Centre Hill, 3.00. Total this week, $11.15. Previously reported, $256.27. Total this year, $267.42.

Total reported for all objects this week	$166.04
Previously reported for all objects	18,068.64
Total reported for all objects this year	18,234.68

WALTERS DURHAM,
Treasurer Bapt. State Con.

R. T. Bryan at Kenansville.

As nothing has been said about Kenansville Baptists lately, I want to say for us we are still worshipping at the same old sanctuary, and on last fourth Sunday in April our hearts were made glad and we enjoyed a rich feast on that day. Dr. R. T. Bryan, our missionary in Shanghai, China, reached his old home on April 10th, and there he was welcomed by his loved ones, and among them his aged father, 82 years, and one of the noble landmarks of Duplin in the service of his Master and his people, and after the joyous welcome was over Dr. Bryan, "our Bob" consented and preached for us, date above mentioned. The very name of Bob Bryan was sufficient to call a large crowd. The weather was dark and rainy, yet we had a good audience to hear him as he so sweetly and beautifully upheld the righteous cause of the risen Lord Jesus, preaching from that sweet old text, "God so loved the world," etc., and showing us how we are to be colaborers with him in the Lord's soul-saving business on earth. How grandly sublime it was to hear him tell of the blood-stained soil of China with the servants of God crying out to the people of God to go forth and redeem the world for the blessed Lord Jesus, who gave His life and spilt blood for us. Dr. Bryan spent his childhood and early days here, and this was his mother church, and if you can imagine the joy and gladness of the meeting with mother and son, who so long have been separated, then you have some faint idea of the glorious time we had in having this obedient and beloved son of the Master with us. It's beyond the power of pen to tell how deeply he is loved here among his old comrades in early life, and, too, for his self-sacrifice. He has so willingly gone forth to carry the sweet gospel message across the mighty deep, and to hear he is so richly rewarded gives us all cause to rejoice and labor with new and greater zeal for the upbuilding of the Lord's precious kingdom among men. How good, could every body hear this humble servant of the Master. I should have written sooner but had to attend the State Sunday-school Convention at Kinston, where I had the time of my life. It was so good to be there, and, too, to see you there, and all of us together laboring to build and strengthen the dominion of the Master.

Most sincerely,
THAD JONES, JR.
Kenansville, N. C., May 4, 1903.

Mr. Earnest Haywood has applied for release from jail on bail, on the ground that the killing of Mr. Ludlow Skinner was justifiable. The hearing will occur next week.

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STATEMENT

National Standard Insurance Company,
OF NEW YORK.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—paid in cash	$200,000.00
Amount Ledger Assets December 31 previous year	522,577.79
Income—from Policy-holders, $429,181.16; miscellaneous, $118,-298.15; total	547,494.31
Disbursements to Policy-holders, $288,811.90; miscellaneous, $161,-135.82; total	439,447.72
Fire Risks—written or renewed during year, $65,664,629; in force	30,984,502.00

ASSETS.

Book Value of Bonds and Stocks	$460,667.50
Interests and Rents due and accrued	1,546.06
Cash in Home Office and deposited in Banks	104,927.38
Agents' balance, representing business written subsequent to October 1, 1902	85,569.62
Total	642,101.04
Less assets, not admitted	7,980.00
Total admitted assets	634,121 04

LIABILITIES.

Losses and claims unpaid	$48,770.00
Unearned Premiums	285,495.09
All other Liabilities as detailed in statement	99,345.95
Total Liabilities as to Policy-holders	434,510.95
Capital paid up	200,000.00
Surplus	109,610.09
Total Liabilities	634,121.04

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written	$196,462.00
Premiums received	3,227.72
Losses incurred—Fire	4,631.59
Paid	4,631.59

President—R. B. Rathbone.
Secretary—E. G. Pieper.
Home Office—Forty-five William St., New York, N. Y.
General Agent for Service—T. T. Hay, Raleigh, N. C.
Business Manager for North Carolina—T. T. Hay & Bro., Raleigh, N. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, April 8, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the National Standard Insurance Company, of New York, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commission

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Dry Bridge, Va.

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SOUTHERN RAILWAY.

In effect January 12, 1902.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:30 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 30, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 36, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:30 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyaville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyaville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
R. H. CHADWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. H. GREEN,
City Ticket Agent.

Office in Yarborough House Building, Raleigh, N. C.

RELIGIOUS PHASES OF THE NEGRO PROBLEM—BY EX-GOV. W. J. NORTHEN.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, MAY 27, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 47.

THE FUTURE OF THE SOUTH.

(From "Facts About the South," by R. H. Edmonds.)

Because of the advantages given by nature to this section for profitable farm operations, and of the enormous area of tillable land, no limit can be set to the possibilities of Southern agricultural advancement. But while agriculture is advancing, coincident with it will be a continuation of the tremendous expansion in industrial and commercial interests that has been going on for several years.

With the southward trend of population and capital, and the increase in the number of inhabitants of this country, now about 15,000,000 to 18,000,000 every ten years, there must come such a rate of progress in the South and such opportunities for legitimate development enterprises as no other section of this country has ever seen.

In 1860, the entire country made 884,474 tons of pig-iron; to-day the South alone is making nearly 3,000,000 tons, or more than three times as much. In 1860 the total output of bituminous coal in the United States was 5,775,077; last year the South mined over 53,000,000 tons, Alabama alone having an output nearly double the total bituminous coal production of the whole country 40 years ago. Today the South has over 55,000 miles of railroads; the country had only 30,592 miles in 1860, and of this 9,800 miles were in the Southern States. The value of the manufactured cotton goods of the South is now over $110,000,000 a year, while the output in 1860 for the United States was only $115,000,000. The value of the lumber products of the country in 1860 was $96,000,000, while to-day the South is annually marketing over $300,000,000 worth. The South's mineral and manufactured products in 1900 aggregated $1,620,000,000, against $1,900,000,000 for the whole country in 1860. Then the country had 420 miles of street railways; now the South has nearly 3,000 miles. Then the petroleum output was only 500,000 barrels; now the South is marketing over 200,000,000 barrels a year, the output being limited only by transportation facilities, and it is, as lately expressed by a London expert, "the Gibraltar of the lights and fuels of the world." Even in banking capital we have nearly one-half as much as the United States had in 1860, viz., $205,000,000 against $420,000,000.

The trend of the world's economic development is toward the South, for, as Andrew Carnegie has recently well said, in the past capital could draw raw material to it, and thus industry centered where capital was most abundant, but now raw material draws the capital and dominates the development of industrial centers. Nature has done more than her share for the South. She has covered its mountains and its valleys with timber; she has burdened its hillsides with mineral wealth beyond the power of imagination; she has given it coal and iron and cotton and oil, marbles and granites and clays; she has furnished it a variety of soils, which, according to their kind, need but to be "tickled with the hoe to laugh with the harvest" of cotton or grain or sugar or rice or fruits. Earth has no duplicate of the wealth of nature's bounty to the South.

But the statistics which tell in cold figures the story of what the South has accomplished, which tell how our pig-iron production has grown from less than 400,000 tons to nearly 3,000,000 tons, our cotton-mill capital from $21,000,000 to $175,000,000, our total manufacturing capital from $250,000,000 to $1,100,000,000, our exports through Southern ports from $261,000,000 to $510,000, tell us really but a small part of the work which has been done. These figures only indicate something of the real story. The true advancement, and that which is destined to have the greatest effect upon this section and upon the world, is the experience which has been gained, the industrial training secured, by the factory hand as well as by the superintendent and the president, in the knowledge of how to do things, and in a better understanding of our natural resources. Against the poverty, the inexperience, the discredit and doubt at home and abroad of ourselves and our section of 1880, the South, thrilled with energy and hope, stands to-day recognized by the world as that section which of all others in this country or elsewhere has the greatest potentialities for the creation of wealth and the profitable employment of its people.

If the South has done this much with the discouraging conditions which it faced twenty years ago, what may we not expect now that the business world has come to realize that no other section of this country or any other offers equal opportunities for the investment of capital for the broadest development of manufacturing, mining, railroad and agricultural interests. And instead of having no immigration, as in the past, it is certain that we are to witness a great southward movement of population. Picture the conditions of 1880 and the results accomplished since that time, then study the present situation; recall the fact that the manifestations of to-day in railroad extension, cotton manufacturing and other directions are merely the fulfillment of plans interrupted by the war, but based upon natural advantages that war could not destroy, and attempt to forecast what will be done in Southern advancement within the next ten years!

A THOUGHT FROM EMERSON.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. It is not without preestablished harmony, this sculpture in the memory. The eye was placed where one ray should fall, that it might testify of that particular ray. Bravely let him speak the utmost syllable of his confession. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportional and of good issues, so it be faithfully imparted, but God will not have His work made manifest by cowards. It needs a divine man to exhibit anything divine. A man is relieved and gay when he has his heart into his work and done his best; but what he has said or done otherwise shall give him no peace. * * *

Trust thyself; every heart vibrates to that iron string.—Emerson, Self-Reliance.

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with designs of God.—Joseph Parker.

To be fit for circulation the gold must be alloyed.

THE COST OF CRIME.

Prominent statisticians and officers of the law, such as district judges and States attorneys have affirmed many times during the past five years that, from their experience, the liquor traffic is responsible for much of the crime in this country. Their estimates are that from 50 to 75 per cent is traceable to the liquor evil. Bower, the eminent authority on criminal law, said last year in the American Lawyer that 75 per cent of all crimes was due to the use of intoxicating liquor. Eugene Smith, an attorney of New York City, says that the criminal classes cost the United States more than $600,000,000 every year. Mr. Smith read a paper at the meeting of the National Prison Association in Cleveland in October, 1900. Among other things Mr. Smith said:

"This vast sum, exceeding the value of the cotton and wheat crops of the United States, is all of it sheer spoliation without any compensating consideration or benefit, a terrifying burden upon the industry and prosperity of the people. There is hardly any item of public expenditure that is not directly or indirectly enlarged by reason of the existence of crime or that would not have been diminished if crime could be exterminated. Crime more than all other causes combined has operated to crowd public institutions. There are a quarter of a million inmates of almshouses, asylums and benevolent institutions."

In the city and county of New York, Mr. Smith found that over $20,000,000 was spent during 1890 in the repression and correction of crime. Out of a total expenditure of about $90,000,000 this is a crime taxation of $6 per capita. At San Francisco it was $5 per capita, in Chicago $7 and in Illinois $3. In smaller cities the average is about $3.50 per capita. Mr. Smith calculates that each man, woman and child living on farms pays $1 each per year for crime. He figures that the inhabitants of American cities pay $105,000,000, town and county taxation chargeable to crime $45,000,000, and federal and State taxation chargeable to crime $50,000,000, total $200,000,000. The cost of public education in the United States in 1890 was $139,000,000. The cost of crime greatly exceeds in amount every other object of public expenditure.

The outlay of $200,000,000 represents an expenditure only in prevention and correction of crime. It is impossible to itemize all losses sustained through acts of forgery, arson or theft, but it is found that statistics based on a broad induction show that the average habitual criminal realizes from his spoliation at least $1,000 a year. This is the figure named by a committee of criminal experts before the Prison Association of New York. That is confirmed by independent investigations of Recorder Hill, of Birmingham, England. The number of prisoners in confinement in the United States at the present time is not from $100,000. The numerical ratio of criminals out of prison to those in prison has been variously estimated. Some authorities have asserted that there are ten times, others five times as many criminals at large as there are in prison. Taking the more conservative estimate it will give the total number of criminals at large in the United States as 500,000 and of these it is claimed by eminent authorities one-half, or 250,000, must be classed as habitual criminals who make a living by crime. These 250,000 at $1,000 each, represents an aggregate annual income of $250,000,000. Mr. Smith adds this to the yearly taxation caused by crime of $200,000,000, and it gives the enormous total of $600,000,000.

If we are to believe judges now sitting on the bench and prosecuting attorneys now in office, at least 125,000 habitual criminals in this country are the product of the saloon. To the saloon we must also charge up one-half of the above amount representing the cost of crime, or $300,000,000. To offset this, the State and city governments received in license fees last year about $100,000,00 and the Federal Government $183,000,000 in taxes from the manufacture of intoxicating liquors. From a financial standpoint it looks as though the people of the United States sustained a financial loss each year in their partnership with the liquor traffic.—Prohibition Year Book.

A cheerful, intelligent face is the end of culture and success.—Emerson.

RELIGIOUS PHASES OF THE NEGRO PROBLEM.

BY W. J. NORTHEN, EX-GOVERNOR OF GEORGIA.

I am not informed just what the Recorder desires of me in the discussion of the religious phases of the negro problem, but it has occurred to me that the time has come in the history of the irritating conditions that attend upon the presence of these people in such large numbers in our midst, when we, at least, ought to begin the consideration of the spiritual relations we sustain to them. I am quite sure the discharge of our duties in these relations will greatly help the white people and better the conditions of the negroes.

There have been a great many irritating conditions from the inside and the outside, tending to estrange us from the negroes and bring about indifference to their religious and general prosperity, that need now to be rebuked as altogether unworthy of our Christian sympathy.

It becomes us, now that we are settling down to calmer moments and more conservative views of the situation, to estimate the obligations we owe the negroes of this generation, because of the loyalty and faithfulness of their fathers, who served and loved us in the years that are gone. As long as I live and, after I am dead, I desire my children's children, through me, to bear testimony to the genuine worth of the negroes who, before the war, wrought well for the wealth of the South and who, during the war protected our homes, worked our farms and stood ready to protect our loved ones at the cost of their blood if necessary. However irritating the conditions of this day, we cannot afford to forget the worthiness of the past made so beautiful and the service so timely.

We must not too harshly censure the negro for his estrangement and sometimes ugly behavior. The causes that brought about these conditions are too well known and too frequently discussed to be considered here. Suffice it to say neither the negro nor the white man at the South is altogether responsible for these unfortunate relations. They are not to be remedied nor removed by crimination and recrimination, engendering bitterness and hate, but by the nobler impulses born of Christian sympathy and Christian obligation.

A little incident in the home of a most excellent Christian woman has served me a most worthy end in developing my patience and forbearance towards negroes. In the presence of herself and her husband I was discussing the negro conditions with some degree of warmth and irritation when the good woman said, "they never make me angry." Why, I said, how do your preserve yourself against them? She sweetly replied: "I could not afford to allow one of these poor ignorant creatures leave a scar on my soul." I saw the matter in a new light, and I have been more patient since.

If we will quietly and intelligently consider the negroes' conditions, our sympathies will be enlarged and our charities will be far more tender. He is not in our midst because of his own seeking. His citizenship is not the result of his petitioning nor the attainment of his ambitions. He has not gone wrong so much of himself, as because he has been led astray by the fatuous light held out by false friends. He is beginning to know for himself, that his home is at the South and his best friends are here. In view of these conditions and others like them, it is our solemn duty to ourselves, to say nothing of our duty to the negro, to take him in close Christian relation, Christian sympathy and Christian help.

If not so, our enlarged humanity demands that we give the negro constant and strong help because of the rapid decline he is making both physically and spiritually, since his delivery to the government as the ward of the nation.

At this distance it is worthy to be said that the negro, the day he was made free by the authority of the Federal Government, was as fine a specimen of physical manhood as the civilization of the world could furnish. His original selection by the slave trade from among the multitude of his fellows, looked specially to that end. The fact that he was property and involved in himself a property interest, demanded that he should be kept under the wisest discipline and training and care, looking to the preservation of his health, the development of his muscle and the increase of his vigor and the prolonging of his life. To this end he was well fed and well clothed. The sanitary conditions about his home were scrupulously guarded and in his person he was required to be cleanly and neat. He was under most excellent discipline as to his hours, being made to stay at home, except by direct permission of his master, and required to go to bed at fixed hours and rise promptly at a given time. In addition to all this, negroes were taken into the churches of their masters and put under the same government and spiritual teaching as were administered to their owners. All proper restraints were thrown about these people before they were made free. Since then they have been made to believe that liberty means license and they have gone to the extent of their opportunities to abuse themselves. Too much liberty is dangerous to the mental and physical integrity of any people.

Let us see the results of freedom, not that I am defending the institution of slavery, but that I may call attention to our Christian duties to these unfortunate people who are destroying their own vitality through the abuse of their moral sense and positively threatening the land with pestilence and general disease.

The census of 1860 shows there were only 44 insane negroes in the State of Georgia, having a population of 465,698, or one insane negro to every 10,584. The census of 1870, shows there were 129 insane negroes in a population of 545,142, or one insane negro to every 4,225. The census of 1880 shows 411 insane negroes or one to every 1,784 of the population. Since that time insanity among the negroes has increased 14 per cent as against 7 per cent among the whites. The Superintendent of the Hospital for the insane in Alabama reports the increase in his State to be as 13 per cent to 6 per cent. The sudden and alarming outburst of insanity among the negroes demands the attention of the Christian people every where, as the trouble seems, from statements made herein, to be entirely attributable to their improper modes of living.

A more alarming result of their freedom and license is found in the general prevalence of tuberculosis and all corrupting diseases that come from their unrestrained licentiousness.

The most authoritative information accessible to me just now is found in a report made under the direction of the Atlanta University and conducted altogether by colored men and afterwards published by the United States Commissioner of Education.

It seems not to have been possible to obtain reliable information except from the cities and the report referred to, confines its statements, mainly, to Southern cities.

The excess of death rate for negroes above white people in Atlanta is reported to be 81.6; for Baltimore 57.2; for Charleston 89.3; for Memphis 48.9; for Richmond 89.5. The average colored death rate for the past fifteen years in the five cities named is given to be 73.8 per cent in excess of the white death rate for the same cities. The greatest excess for Charleston, Memphis and Richmond, is found to be under scrofula and diseases resulting from licentious living, where it is 482.7 per cent in excess of the white death rate. The next greatest excess is found in infantile diseases—the excess being 165.1 per cent. The third greatest excess is due to pulmonary diseases and is seen to be 130.4 per cent above the rate for white people for the same causes. Following this statement I quote from the report: "The per cent of the excess of the colored over the white is startling and furnishes much food for reflection as to the morals of the colored people." Following this statement, I quote again: "There is an enormous waste of child life not only in the cities named, but in all cities." And further: "The causes for the excessive infant mortality are to be found in the frequency with which the partial or the entire maintenance of the household devolves upon the mother; and especially the impaired chance for life which a debauched and immortal parentage bequeaths to childhood. The infants in their graves will rise up in judgment against this evil and adulterous generation and condemn it."

These statements based on the figures presented by the report would be sufficiently alarming if the races were numerically equal, but they are absolutely startling when we remember the great excess of the white population. In the city of Nashville there were in 1895, 82 deaths from consumption among the white people. There ought to have been 49 deaths among the negroes for the same time, whereas, there were 218, or nearly four and one-half times as many as there ought to have been. It is occasion for serious thought when 37 per cent of the whole people must yield 72 per cent of the deaths from consumption.

Discussing the very rapid increase of this dread disease, the report continues: "During the period 1882-1885 the excess of colored deaths from consumption for the city of Memphis was 90.8 per cent. For the period 1891-1895 the excess had grown to over 137 per cent. For the period 1886-1890 the excess of colored deaths from consumption and pneumonia for Atlanta was 139 per cent. For the period 1891-1895 the excess over the white people had gone to nearly 166 per cent." From these facts it would appear that pulmonary consumption is the "destroying angel" among us, and yet I am told that before the war this dread disease was virtually unknown among the slaves.

Moral leprosy has taken hold of these people as by infection and the white people will not be immune. If we neglect the alarming disintegration of these people we cannot escape the consequences to our own race.

I suppose I am safe in saying that eight-tenths of the laundry of the white people of the South are given to the negroes to take to their homes. The clothes we are to wear remain five days of each week exposed to all the germs of filth and disease that have been accumulating for the last forty years in huts that know nothing of sanitation and cleanliness. How long before these dire things will take hold upon individuals, homes, communities and sections past the staying of skill, science and devotion?

My communication is already too long. I have simply stated conditions without asking space to discuss them. I simply run up the red flag to give warning of the presence of a moral leprosy that threatens the decimation and death of millions of the people, while I know no remedy but the gospel of Christ applied in its power to redeem.

Importance of Baptism.

"And where, we wonder, did our 'Jersey Baptist' friend learn that baptism, an ordinance established by the Lord of the church, is less important than church membership? He certainly did not learn it from Christ, who instituted the rite, and made it the first duty of the believer to submit to it. He did not learn it from Peter, who on the day of Pentecost said to those who asked, 'Brethren, what shall we do?' 'Repent ye, and be baptized every one of you in the name of Jesus Christ;' nor from Paul, who baptized the Philippian jailer and his household as soon as they believed. Little was said in apostolic times of 'joining the church,' because that was the natural sequence of belief and baptism. But much was made of baptism, because it was the appointed way—as it still is—of confessing faith in Christ. It is indeed important that believers should unite with the church; it is not less, but much more important that they should first obey an explicit command of Christ."—Examiner.

The Child Labor Law.

The General Assembly of North Carolina do enact:

Section 1. That no child under twelve years of age shall be employed or work in any factory or manufacturing establishment within this State: Provided, this act shall not apply to oyster canning and packing manufactories in this State, where said canning and packing manufactories pay for opening or shucking oysters by the gallon or bushel.

Sec. 2. That not exceeding sixty-six hours shall constitute a week's work in all factories and manufacturing establishments of this State, and no person under 18 years of age shall be required to work in such factories or establishments a longer period than sixty-six hours in one week: Provided, that this section shall not apply to engineers, firemen, machinists, superintendents, overseers, section and yard hands, office men, watchmen or repairers of break-downs.

Sec. 3. All parents, or persons standing in relation of parent, upon hiring their children to any factory or manufacturing establishment, shall furnish such establishment a written statement of the age of such child or children being so hired, and any such parent, or person standing in the relation of parent to such child or children, who shall in such written statement misstate the age of such child or children being so employed, shall be guilty of a misdemeanor, and upon conviction shall be punished at the discretion of the Court. Any mill owner, superintendent or other person acting in behalf of a factory or manufacturing establishment who shall knowingly or wilfully violate the provisions of this act shall be guilty of a misdemeanor, and upon conviction shall be punished at the discretion of the Court.

Sec. 4. That this act shall be in force from and after January 1, 1904.

In the General Assembly read three times and ratified this 6th of March, A. D. 1903.

Principles of the Treatment of Criminals.

In the recent session of the National Association of Charities and Corrections, Rev. Dr. Samuel Barrows made an address, which is worthy to be printed to show that Christ's method (and therefore His Kingdom) is being applied in the treatment of criminals with a view to curing rather than punishing.

Dr. Barrows said:

"Whatever differences may exist as to methods and systems, there is a remarkable unanimity among modern penologists concerning the principles to be applied to the treatment of the criminal. Whether we look at it from the standpoint of the individual offender or of society as a whole, we reach essentially the same conclusion. A penal system to be effective must be corrective. The protection of society is best secured not by exterminating the criminal but by exterminating his criminality. It is a paradox for society to punish offenders when it continues to foster the conditions which produce them. The rational treatment of the offender must begin as soon as he comes within the grasp of the law. The true function of a jail is simply as a house of detention. The assumption that imprisonment is the only disposition to be made of the offender is arbitrary and irrational. It has already been demonstrated, after several years of trial in various States and countries, that the suspension of the sentence and the release of prisoners on probation are vastly more corrective than imprisonment for first offenders, since statistics prove that a much smaller number of those placed on probation return to crime than of those commanded to prison.

"When probation fails with the first offender, it is then necessary to restrict his liberty. But the assumption that a mere deprivation of liberty will of itself improve the character of the offender is one of the great blunders of our penal system. When an offender is removed from society he should be submitted to conditions which are essentially disciplinary and corrective. Correctional and reformatory institutions should be built with this distinct end in view. The essential features of a reformatory system are an improved personnel in prison offices and efficient corps of teachers, educative and productive industries, a graded and a marking system, elevating, refining and moral influences. The prisoner should remain under discipline until his record shows that it is safe to release him. Even then his release should be conditional until by good behavior at large he has earned his absolute discharge. The parole system in many States and countries has sufficiently demonstrated its utility. To secure the best results it should be absolutely free from all partisan influences and determined by the character and conduct of the prisoner.

"Among the great regenerative forces is that of intelligent and fruitful labor. The ideal conditions of prison labor are secured when the prisoner is employed in industries which are both educative and productive; in which discipline is not disturbed, in which by the labor of the prisoner the State is reimbursed for his support, and in which the prisoner himself secures a share of his earnings. In the selection of labor for prisoners that form should be chosen which will do most to fit the prisoner for self-support when at liberty."

"What Would Jesus Do?"

My brother, is your religion a practical thing, or is it a mere hope you are cherishing because you think that one day it will be the means of taking you to heaven? If you believe that religion is for this world, not simply a kind of passport by means of which people think they are going to heaven, you will often ask the above well-worn question in reference to certain occupations or habits; for Jesus himself said, "I have given you an example."

Now let me ask, If Jesus were in your place today, would He make His money raising tobacco? Would He be engaged in a business which is an injury to the world? Would He help others to carry on such a business?

No, you say, I don't believe He would, but then He is the Son of God, and I am only an ordinary man.

Yes, my friend, but if you are a Christian, you are to be conformed to His image. Again, I say, if He were a business man in this twentieth century, with a large family dependent on Him for support, would He engage in a busines which is shortening the lives of thousands of people, causing sickness and physical disorders to multitudes, dulling the moral sense and weakening the will of many a boy, and defiling these bodies which are the dwelling-place of His Holy Spirit, because it was the most convenient way of making money?

No, you say, but then if I do raise tobacco, or engage in its manufacture, I am not asking any one to use it, and injure himself in this way.

I reply, a very large proportion of all the tobacco raised presents a temptation to some one. Would Jesus make a living by offering temptation to others? Many a boy takes His first step in an intemperate life by using tobacco. In the presence of many a dissipated life and above many an early grave, God says to you, as He said to Cain, Where is thy brother. Do you answer as he did, "I know not; am I my brother's keeper?" Do you say, If these people will kill themselves by smoking or chewing or dipping snuff to such an excess, I can't help it; I must support my family.

Paul says, "Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." A Christian need not say, I must support my family by the tobacco business. In the eyes of a faithful Christian, there is nothing that must be done except the will of God. After fasting forty days and forty nights, Jesus "was afterward an hungred," we are told, but He would not do wrong to satisfy His appetite. He said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God can and will take care of His children without their doing wrong to take care of themselves.

When these fair acres which have been devoted to the tobacco crop are used to produce something useful, when the manufacture of tobacco shall be abandoned by our church members, God is able to send such a blessing "that there shall not be room enough to receive it." We need that sturdy faith which takes God at His word, which will obey at all hazards, which marches right forward into every Jordan of difficulty whenever God commands it.

"Seek ye first the kingdom of God," and His righteousness, and all these things shall be added unto you." You cannot "seek first the kingdom of God," and engage in raising or manufacturing tobacco, or aiding in its production. Jesus is our example. What would Jesus do? What would Jesus do?

A WOMAN.

Creed Revision Assured.

The revision of the Westminster Confession that was almost unanimously agreed upon by the General Assembly of the Presbyterian church (North)at its last session held in New York City, May, 1902, has been approved by two-thirds of the Presbyteries. The matter now goes back to the General Assembly which meets this month in Los Angeles, California, and the decision of that body will be final. There is scarcely any doubt that the General Assembly will confirm the action of the Presbyteries, as more than two-thirds voted in favor of the proposed revision—only a few of the Presbyteries having rejected the Overtures.

This revision of the doctrinal standard of the Presbyterians marks an epoch in the history of that great church,—is the beginning of a new era of progress. The important changes are the following,—the Brief Statement declares that all infants dying in infancy are saved and that salvation has been provided for all men. Our Presbyterian brethren (North) are to be congratulated on expunging the horrible doctrine of "infant damnation" from their Confession. In an editorial that we wrote on the subject just after the adjournment of the General Assembly last year, we stated that "there are indications that the revised Confession of Faith will very soon be adopted by the General Assembly of the Southern Presbyterian church." That question is now being discussed in their church organs. In last week's issue of the Southern Presbyterian Rev. Neander M. Woods, D. D., states the doctrine of "infant damnation" as follows: "The doctrine of "infant damnation" may be stated about as follows, not adhering closely to any one particular form of it, to-wit: Inasmuch as all infants inherit a sinful nature from their parents and are under God's wrath and curse, nothing can save them from eternal perdition but their own personal faith and repentance, or the faith and piety of their parents. Wherefore, when children die before reaching the age at which they would be capable of understanding and acting upon the Gospel call, and without having Christian parents whose faith might avail for them, they necessarily sink to hell, where for all eternity they must endure the full penalty of inherited guilt."

Dr. Woods advocates revision of the Confession on this question. He says: "It is not enough that we abstain from teaching that this fearful doctrine is true: our duty is but half done till we proclaim to all the world that it is everlastingly false, an insult to the justice and goodness of God, and an irreverent contradiction of all the sweetness and grace and compassion of Him who when on earth gathered the dear children to His arms of love and declared that of such was the Kingdom of heaven. * * * The time has come for our beloved church to rid herself of a needless incumbrance, and to have the courage and consistency to proclaim in her creed what we preach in our pulpits, and believe in our hearts, concerning the salvation of those who die without having committed known sin."

That is strongly put. Such utterances by the leading men in the Presbyterian church are significant. They recognize the fact that revision is absolutely necessary to harmonize their creed and their actual belief. The Congregationalist sees in the revised creed of the Presbyterian church a movement towards Christian unity. "It has," says the Congregationalist, "removed barriers which have separated several bodies of the same name. It has opened the way for closer approach between it and other denominations of different names."—Southern Christian Advocate.

Heavenly Recognition.

Several weeks ago I published an article on this subject. I gave Scriptures which I think impliedly teach this doctrine. Bro. W. C. Nowel objected to my position on the subject. He said it was the first time he ever found me wrong. I have carefully considered Brother Nowel's objections to my article; and have reconsidered my position on the subject, and feel more firmly fixed in my position than I was before.

To the Scripture proofs I gave before, these may be added. Lazarus recognized by rich man in Abraham's bosom, which represents heaven.—Lk. 16: 23.

Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God.—Mat. 8:11.

If these patriarchs are recognized, and we shall "sit down" with them, shall we not know our redeemed loved ones too?

Home is the dearest place on earth. Heaven is the Christian's home. Is a home composed of walls and roof, and furniture? Would such a place filled with unknown strangers be a happy home? No. A real home is where loved ones are recognized, and their companionship enjoyed. If we shall know Jesus in heaven, we shall know each other there; for "We shall be like Him."—1st Jn. 3:12.

Dr. David J. Burrell, one of the ablest preachers of New York, says: "If there is to be a heaven at all, we shall know each other there."

Since the publication of my article, two of our best preachers said to me, "You are right on Heavenly Recognition."

I write this article, not for controversy, but for the comfort of the bereaved.

Yes, sorrowing ones, I believe you shall meet and know your loved ones gone before to heaven; and heaven will be made sweeter by such knowledge and companionship.

J. A. STRADLEY.

News Notes.

....Rev. C. A. Jenkens, of Goldsboro, has been called to Gastonia.

....Rev. A. I. Justice changes his address from Fruitland to Hendersonville.

....Pap your pastor's way to the Midsummer meeting. Get up the money now.

....Come to the Temperance Convention, Raleigh, July 7. One fare for round trip.

....Rev. C. J. F. Anderson reports from Rome: "We are all well and are hopeful in our work."

....Rev. C. M. Caldwell changes his address from Rockwell to Salisbury, his school having closed.

....Mt. Zion Union will meet May 29 with Second Baptist Church, Durham. The Missionary campaign of the Mt. Zion will begin soon.

....The admirable report of the closing exercises of the University which appears in this paper was kindly prepared by Mrs. H. E. Stone.

....Greenville Church has called Rev. O. L. Powers, of Louisville Seminary, formerly of Eastern North Carolina. He is a very promising young man.

....Mr. J. M. Stoner, of Asheville, prints a paper of his own for advertising purposes. He makes a most readable sheet. Evidently he was meant to be an editor.

....Principal Setzer reports that Dr. C. S. Blackwell preached the annual sermon and Hon. E. E. Hilliard delivered the annual address at Atlantic Institute Morehead City.

....We should have said Jackson Springs, not Red Springs—in our note of thanks to Rev. M. Coppedge for his tender of the Presbyterian house of worship to our Midsummer meeting.

....Rev. A. J. McKelway, D. D., editor of the Presbyterian Standard, will become editor also of the Charlotte Evening News. He is a vigorous editor and will bring strength to the News.

....Burlington has raised Pastor Jones' salary. The idea is growing. We will lose our men unless we pay them worthy salaries. We have no right to impose on them because they are Christians.

....Rev. J. E. White and Rev. J. L. White are two of the preachers for the Midsummer Meeting at Jackson Springs. Rev. J. E. White writes: "I am looking forward with pleasure to the meeting."

....Rev. M. A. Adams has been preaching in Richmond, Va., where his wife has been under treatment. He reports a pleasant time, and says his wife's condition is improving, with the prospect of becoming strong.

....Rev. N. S. Jones went from Savannah to lower Florida "to see the country." He reports that O'Halloran and our other Cuban missionaries lost their money in Tampa, some one taking it in the night while they slept.

....We were glad to see Rev. J. G. Blalock, pastor at Whiteville, in Raleigh last week. He takes much pleasure in the new parsonage of the Whiteville Church. Rev. Livingston Johnston will aid him in a meeting in June at Whiteville.

....The following notice was received May 20: "The next session of the Scuppernong Union meeting will be held with the South Shore Baptist Church, the fifth Sunday and Saturday before, in May, 1903. N. P. Stallings will preach the introductory sermon.—W. E. Bateman, Clerk.

....Mr. Junius H. Smith, of Raleigh, who is an accomplished chorister, will be glad to aid churches and Sunday-schools, in Sunday-school and revival music. He is quite capable and is an exemplary Christian.

....It is announced that the site of the First Baptist Church, Atlanta, has been sold to the government for a new post-office building. The First Church will build an elegant structure on a more desirable lot.—Exchange.

....Among the injured in the railroad wreck, near Raleigh, was Mr. H. B. Parker, of Goldsboro. We are glad to say, however, that he is rapidly recovering. Rev. J. W. Suttle was on board and escaped with a few bruises. He has been in four wrecks.

....Prof. John B. Spilman will bring to his new work as Sunday-school Secretary for Georgia not only rare platform gifts, but an unusual working knowledge of the art of teaching. He has been a successful teacher for years. We commend him heartily to the Georgia people.

....Rev. R. J. Bateman, the new pastor of the Raleigh Fayetteville Street Church, is a most excellent young man. He has from the first thrown himself into our denominational life, and his enthusiasm has succeeded in bringing his churches forward. We welcome him to Raleigh.

....Bro. J. H. White writes from Windsor: "Cashie Baptist Church is loking forward to bright and happy days in the near future when our new pastor, Bro. C. M. McIntosh, will be with us first Sunday in June, to commence his work among us. We welcome him with open and prayerful hearts.

....Rev. A. D. Hunter is building a church at Fuquay, in the Raleigh Association. This is coming to be a popular health resort. Brother Hunter's field now is Poplar Creek in Granville, Lystra in Chatham, Gates in Durham, and Fuquay in Wake. He is worthy to be bishop in four counties.

....The editor of the Recorder regrets that he could not attend the Chowan Association. He had resolved to attend this meeting at any cost. But his physical condition, in view of the long campaign just ahead, made it impossible. We shall not fail to be with the brethren another time, if possible.

....Mr. Charles M. Heck, who has spent the year in advanced work in the University of Nebraska, will spend next year in Germany. He is a gifted young man and will achieve an honorable place in the ranks of the world's workers and thinkers, and as well in the list of those who serve their fellowmen.

....Rev. R. P. Walker writes from Henderson: "I have just closed a great meeting at North Henderson. Thirty-eight have joined for baptism and one by letter. The membership is over doubled. Church is greatly revived. Rev. Braxton Craig helped me. He is a great preacher of the Gospel of Jesus. He preached it in purity and in simplicity. God bless him."

....Bro. J. Henry Highsmith, of Durham, writes: "I must say a word about our church work. We are getting along finely. Brother Parker came back from the Convention brimfull of enthusiasm. Our Sunday-school is the largest in years. There were 236 present last Sunday and the usual collection amounted to $6.39. Our church and Sunday-school were never in better condition. Our folk showed their interest in Brother Parker's going to the Convention by making up a fund sufficient to defray all the expenses incident to the trip."

....Rev. A. W. Setzer has resigned the pastoral care of Morehead Church in order to devote himself for a time to building up the Atlantic Association. He has done a good work in the Morehead church. His resignation is offered only because the Institute needs his services. He will doubtless render our cause in the east a great service by making this a strong Associational school.

....Mr. R. H. McNeill, one of Wake Forest's most promising sons, took the required oaths on Monday, May 18, and was admitted to practice law before the United States Supreme Court. He has rooms in the Maltby Building at Washington. We regret to lose this young man to North Carolina, but there is compensation in that his assured success abroad will be a possession to his State and people.

....Rev. C. L. Greaves, who especially believes that the commandment, "Thou shalt not lie," should not be violated, has doubtless reached the conclusion that advertising—even if it it is done in a sensational way—pays handsomely. Last night the First Baptist Church was filled to overflowing and at least 200 people were unable to gain admission. His congregation consisted mainly of Reidsvillians, but people were there from all sections of the county, Greensboro, Danville and other places. The young divine preached a very instructive sermon on Baptism, at the conclusion of which thirteen candidates were baptized.—Charlotte Observer's Reidsville Correspondence.

....Rev. J. Alfred Garrett writes from Winston-Salem: "I have been intending to drop you a note in regard to the meeting which we had here a few weeks ago. Bro. W. P. Hines, of Portsmouth, did the preaching, and as a partial result sixteen were received for baptism. I regard Brother Hines as one of the best pastor-evangelists I have ever heard. His sermons are thoroughly sound, plain, convincing and soul-inspiring. But perhaps his strongest point is the sweet, gentle, child-like spirit of the man which you can not but see and feel in each one of his sermons. Brother Hines came to Winston as a stranger to the people, but he left carrying the best wishes and affection of every one who heard him preach."

....Rev. A. E. Brown writes: "I have a letter from Rev. B. M. Ledford, President Board Trustees of Bellevue Academy, telling me of the death of his wife. This is a serious blow to him. She was a most excellent Christian wife. Brother Ledford is a great sufferer, being badly cripled, but he is the greatest power for our educational and mission work in all that country. His age and afflictions ought to retire him from such an active and responsible life, but his heart is so wrapped up in the cause that he can't refuse when his brethren call for him. Her death is a sad blow to him, for his wife made it possible for him to be so active and useful."

....A council called by Sylva church has restored Rev. Tobias Bright. The newspaper reports state that Mr. Bright confessed, declared that he did not know that he was doing wrong, and asked for forgiveness. If Mr. Bright says he did not know that he was doing wrong, he declares that he is morally insensible. It is very well to forgive a man who is truly repentant—it is required; but the statement that Mr. Bright declared that he did not know that he was doing wrong is a hard one. If, however, now that he knows that he did do wrong in the sight of the United States and of God, he will spend his days restoring the money to the women that were swindled, the Council's action will be vindicated, and not otherwise.

....The house of worship at Mooresville has been much improved. Pastor O'Neill is leading his people forward.

....Rev. A. L. Betts has accepted the call of the Mount Airy church, and will enter upon the work there at once. The Mt. Airy brethren and the Pilot Mountain Association are to be congratulated upon the accession of Brother Betts and his noble wife to this important field.

....We were glad to see our good friends, Mr. and Mrs. Williams, of Harrellsville, in Raleigh attending the University Commencement. They have two daughters in the institution. Brother Williams is a son of Rev. B. B. Williams, whose memory is revered throughout the Chowan country, he having been a great leader in his day. The son is worthy of the father, being an active Baptist, prosperous business man and influential citizen.

....Rev. W. H. Rich has begun his pastorate at New Bern under most happy auspices. He found the pastor's home ready for him, with a full pantry, and supper waiting. We take the following from the New Bern Journal: "The morning and evening services at the First Baptist Church were largely attended Sunday on the occasion of the beginning of the pastorate of the new minister, Rev. W. H. Rich. Mr. Rich made a very favorable impression on his congregations. He is an earnest and enthusiastic preacher, has a graceful, easy manner in the pulpit, and is fluent and forceful, sometimes eloquent. His subject Sunday was a very appropriate one in which he spoke in glowing terms of the ministry."

....The Northern Baptist Anniversaries are in session. We take the following information from the reports of their two leading Societies: "The total receipts for the year were $621,387.32 and the invested funds amount to $1,394,382.37 divided as follows: General, $243,401.88; educational, $288,132.41; annuity, $516,355.86; church edifice, benevolent, $158,508.20; loan, $149,618.92. There is also a conditional fund of $38,365.10, and the Society's interest in school properties is estimated at $964,000, making a magnificent total of $2,396,747.47, which is in the nature of an endowment of the work of the Society. There was a deficit of $27,885.48 at the close of the year, March 31, $13,629.69 from the previous year and $14,255.79 incurred during the year. Of the thirteen older States east of the Mississippi River five show a loss in donations the last twenty years, and eight a gain. The largest decrease is in some of the Eastern States which have been the main reliance of the Society. Where the per cent of gain has been greatest the amount per capita is still very low. It is almost startling to find that in several States where the Baptist increase in twenty years has been from 22 to 77 per cent there has been a decrease of 5 to 16 per cent in offerings, much of this in the last ten years. Among fifteen foreign races the Society has 282 missionaries and there are about 55,000 members of Baptist churches; 22,000 of these being Swedish, 24,012 Germans, 5,530 Danes and Norwegians and 3,500 French. The work among these foreign populations is increasing in importance. The Society cooperates with city mission societies in Boston, Brooklyn, Buffalo, Detroit, Chicago and St. Louis. Missionary work is carried on among eleven tribes of Indians. Fifty-three baptisms are reported in Mexico and 563 members in ten churches; seven churches in Cuba have 336 members of whom 152 were baptized last year. The progress of Baptist work in Porto Rico has been remarkable. In four years twelve

churches, with 571 members, have been gathered; 194 were baptized last year. The report of the Missionary Union gives the folowing: The total receipts of the Union for the year were $746,218.46, and the debt of $35,457.12 of last year is reduced to $28,450.70. The donations amounted to $396,843.56, the legacies to $74,638.22, the Woman's Society of the East raised $89,260.26, and the Woman's Society of the West $36,129.61. In donations the State of New York leads with $155,223.44, and Massachusetts comes next with $44,153.16; Pennsylvania is third with $30,761.86, and Illinois fourth with $20,096.50. Dr. W. E. Witter, District Secretary for New England, reports gains in all departments amounting to $22,684.27 in all; Rev. C. L. Rhoades, of the New York District, reports $8,894.84 gain; Rev. F. S. Dobbins, of Philadelphia, $4,888.11 gain; Rev. T. G. Field, of the Middle District, $3,459.94 gain; Rev. E. W. Lounsbury, D. D., of Chicago, $6,998.27 gain; Rev. Frank Peterson, D. D., of the Northwestern District, $3,498.48 gain, and Rev. Henry Williams, of the Middle Western District, $3,659.20 advance. The financial reports, as a whole, indicate a strong and growing interest in the work of the Union."

Oxford Seminary Commencement.

The fifty-third annual commencement of Oxford Seminary began on Sunday the 17th inst., with the baccalaureate sermon, which was preached in the Baptist church by Rev. Dr. R. C. Beaman, of Trinity Methodist church, Durham. His sermon from Esther 4th chapter, latter clause of 17th verse—"Who knoweth whether thou art come to the kingdom for such a time as this?"—was a masterly and exhaustive discussion of the potentialities of the Woman's Kingdom. The preacher showed in his introduction how Christ had set woman free from her condition of slavery, and had put it into her power to advance the reign of peace and purity in the earth, first as queen of the home; second, as queen of the social realm; third, as leader in the work of redeeming the souls of men. As he described her mission, we recognized the features of Solomon's wise woman; of the sisters of Bethany, ministering and learning from their Lord; of the redeemed woman at the well, bearing the good news she had just heard to her townspeople; of the women who went to the sepulchre in the dawn. The sermon made a deep impression on the thoughtful among the young women to whom it was addressed, as well as upon the large audience.

At night in the same place we had the great pleasure of hearing the new pastor of the First Baptist church of Durham, in the sermon before the Maggie Nutt Missionary Society of the Seminary. Mr. Thompson's address, founded on 1st Corinthians 16:9, "For a great door and effectual is opened unto me, and there are many adversaries," was a strong plea for home missions, his contention being that the United States is rapidly advancing to the first place among the nations of the world, and that as she is to become the leader in commerce, agriculture, science, art; so, if she is not to fail in the most vital, the one vital point, she must be the leader also in evangelizing the world. To do this she must evangelize the heathen already here, and those countless numbers yet to come. "England with her narrow limits and compact population is emphatically called to foreign mission work; the United States with vast areas of territory still to be filled by the continuous process of immigration, is emphatically called to home mission work—all ultimately to bring the world to Christ. Mr. Thompson is a very interesting speaker, his pleasant voice, his clear enunciation, and his strong grasp of his subject enlist and hold attention, and without any marked oratorical appeal to the sensibilities of his audience, he yet stirs their emotion by the sheer force of his facts and logic. It is no matter of surprise that the Virginia brethren were sorry to lose him from their State mission work. The people of Oxford and the Seminary friends hope that he will remember his promise to "run over often." The music furnished by the young ladies of the Seminary added to the pleasure of the occasion. We enjoyed especially the singing of Miss Brooks, of Greensboro, in Gounod's Forever with the Lord, and the duet, The Pilgrims of the Night, sung by Miss Adkerson of South Boston, Va., and Miss Brooks.

CLASS DAY EXERCISES

On Monday at 11 a. m., the chapel of the Seminary was filled to overflowing with the good people of Oxford and vicinity, together with the visitors from a distance "to see the girls graduate." The exercises were opened with prayer by Mr. Wool, pastor of the Presbyterian church. After a well played piano quartet by Misses Whitaker, DeCormis, Powell, and Cobb, the class exercises commenced. The class numbered the following names: Emma Pegram, Oxford, N. C.; Elsie Lee Cousins, Halifax County, Va.; Mamie DeCormis, of Camden County, N. C., taking the degree of B. L.; and Zelma Bland, of Pender County, Estelle Davis, of Camden; Rennie Purrington Peele, of South Carolina, and Pansy Greene, of Canton, China, taking the degree of B. A. Miss Bland's hoarseness prevented her from reading her paper on Instinct in Animals; Miss Pegram read an excellent paper on Elizabeth as a Ruler; Miss Greene gave us an animated description of a Chinese girl at boarding school; and Miss Peele read a very thoughtful analysis of Arthur as Tennyson's Ideal Man. Misses Cousins, DeCormis and Davis presented theses respectively on Burns as Revealed in his Poems, Intimations of the Future and Milton's Eve. The value, range and variety of these papers indicated the sterling character of the literary and scientific work of Miss Grandy and Miss Egbert, the teachers in these schools.

Miss Mary Warren Brooks, of Greensboro, and Miss Annie Penny, of Wake County, received diplomas respectively in vocal music and in art. Miss Brooks has a rich mezzo-soprano voice, and the artistic rendering of her songs, together with her smooth and finished execution, are full evidence of her right to her diploma; so also Miss Penny's display of work in oil, water-color, pastel and China-painting show the hand and taste of a real lover of her beautiful art. These two young ladies reflect great credit on their teachers, Miss Taurman and Miss Hall. Miss Penny has already been engaged without her solicitation as teacher of art in a flourishing North Carolina school.

Between the reading of the papers, the audience was pleased with Miss Brooks' singing in Les Reves, Chaminade Reve d'un Soir, Chaminade, and The Swiss Song, Eckert.

Just before Miss Peele began reading, a round of applause was heard which grew louder and louder, as General Royster escorted Governor Aycock to his seat on the rostum. It must be a great pleasure to an honest sincere man to feel that he has the simple love and loyal respect of the people over whom he rules. Governor Aycock is the man.

After Miss Peele's essay, President Hobgood read rapidly the list of honors, and spoke briefly of the pleasant experiences of the session. Then after delivering the diplomas, he, in earnest and touching words, spoke to the young women before him of what they should do with this well-earned culture of theirs, showing that it depended on their choice of two different aims in life as to whether through an existence given over to idle self-indulgence, they should sink to lower and lower depths, or through a life of strenuous service they should climb daily to nobler heights. He closed his appeal to them in Wordsworth's words:

"One adequate support
For the calamities of mortal life
Exists, one only, an assured belief
That the procession of our fate, however
Sad or disturbed, is ordered by a being
Of infinite benevolence and power
Whose everlasting purposes embrace
All accidents, converting them to good."

General Royster, in his usual happy vein introduced his Excellency, Governor Aycock, who was here to make the address before the young ladies of the Calliopean and Uranian Societies. The distinguished speaker said that he had thought of preparing a literary address, but that as his heart was full of one thing, he had decided to enlist these girls in the work to which he had devoted his life. Then he went on in his own inimitable way, of fact and fun, genial humor and kindly sarcasm, glowing period, and homely phrase, pathos, patriotism and good old North Carolina brag, to tell of what he wants for his State: that as she has the finest climate, the kindliest soil, the best people in the Union, so she shall have all the other best things, and that to get these she must educate, educate, educate. The address was so packed with good things that it is hard to make a choice, but the writer was especially struck with the presentation of the thought that nothing worth having ever comes to us; we have to go after it. "No song is sung to touch the heart, whose singer has not suffered for it. * * * no preacher's word ever reaches into our being and stirs the depths of our souls unless the preacher first has suffered crucifixion with his Lord." What a glorious thing for North Carolina that she has as her leader a man who can say things like these to a band of school girls, and can make them feel that they are a part of things, that they can help in the good work. May the Old North State see to it that her statesmen continue statesmen, and that Charles B. Aycock shall never be succeeded by a demagogue.

ART RECEPTION.

The Art Reception was held from 3.00 to 5.00 p. m. Amongst the work of the students were to be seen specimens of free-hand, pen and pencil work, crayon, charcoal, water-color, pastel and oil. Several excellent portraits were in evidence. The whole display was one of the most creditable in the history of the school. Miss Hall had on exhibition only one piece of her own work, a portrait of Mr. E. K. Proctor, painted for Wake Forest College. Two gentlemen told me that the likeness was perfect.

ANNUAL CONCERT.

The exercises closed with the Annual Concert, which took place in the chapel at 5.00 p. m. Special mention should be made of the recitation and song of Miss Adkerson, and the piano solos of Miss DeCormis, Spears and Buchanan.

Thus has closed another year's work of this useful school. The register of the students shows a large per cent of increase over last year. The capacity of the buildings has been increased, a long-needed system of water-works has been constructed adding largely to the convenience of the school. The health of the school has been maintained at its usual high rate, and President Hobgood is to be congratulated on his success. The faculty, of which all the members have been in the school for four or five years, to fourteen, will remain unchanged except in the case of the Art teacher, and that Miss Grandy will take a year off for rest and study. The place of the latter has not yet been filled; the announcement will be made later.

L.

Commencement at Mars Hill College.

I had the pleasure of being there last week and of getting better acquainted with the brethren who are at the head of that institution. I heard something about our schools in Western North Carolina during our Convention at Winston and with pleasure accepted the first invitation to visit one of them. The roads out from Asheville were long and very bad, due to excessive rain during April, but I was more than repaid for my trouble.

I found everybody expecting a good time and ready to do their part towards it. Sunday morning it was raining some but the church was about full of students and citizens of the town. They are a fine set of boys and girls. I never saw such complexions elsewhere. They are nearly all Christians, too, and their manners are beautifully modest and refined. I was surprised that so much could be done in so short a time, although I had taught a similar school for several years myself.

Professor Moore told me that they had enrolled over three hundred this year; that a larger number had continued until the close than in previous years; that the work had been far better and the conduct of the school was most gratifying. This is an excellent report of itself, but I can add something by way of a supplement. The work of the Art Department on exhibit was splendid for first and second year pupils. I heard some fine and artistic music rendered by the second year pupils. I heard some fine and artistic music rendered by the little daughter of Brother and Sister Woodall and her music teacher; other members of the class had only taken a little while. The debate caught us on Tuesday. It was first-class, as all who were there will tell you and the young ladies who recited for us Monday and Tuesday night just did fine.

There are fifty-four in the elocution class, and Sister Woodall has charge of it, but there was no charging, nothing affected, but very effective. I wish she could train me a little and some other preachers I know. We might not take a splendid polish, but we certainly would appear better afterwards.

Here is one place where there is no scarcity of water, air and students, and I think I can say ambition, as evidenced by the work the girls do in the home in order to attend school. This home must be enlarged, and they expect that to be done this summer, and they need a large main building. I do not know when they will get the latter, but let us hope and pray with that noble band of consecrated teachers that it will not be long until God will supply them with sufficient room.

I did not see Brother Stringfield while I was up there. A good sister gave a good report of him. She said that he had a beautiful rich color now and that she thought he was picking up some. So much for the mountains.

Yours truly,

J. E. SMITH.

Husband: "I see they're advertising bargains in patent medicines at Kutt and Price's drug-store."

Wife: "Isn't that too aggravating? There isn't a thing the matter with any of us."

Home Circle.

Content.

I would not if I could repeat
A life which still is good and sweet;
I keep in age, as in my prime,
A not uncheerful step with time,
And, grateful for all blessings sent,
I go the common way, content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see—
That God is good sufficeth me.
And when at last upon life's play
The curtain falls, I only pray
That home may lose itself in truth,
And age in heaven's immortal youth.
And all our loves and longing prove
The foretaste of divine love.
—Whittier.

"IN THE STREAM OF THE WORLD'S LIFE."

The Story of a Girl Graduate's First Year.

BY LOUISE GRADY CHEARS.

It was a day in early autumn. Golden October was at hand. The sunset of the dying year seemed to cast a halo of golden light over all the little village, as it lay so peacefully along the river. And a spirit of peace and rest seemed hovering over all.

Beneath some trees in a schoolyard, sat a group of people—a teacher and students. They, too, seemed filled with a spirit of release and sat reveling in the loveliness of the day.

In the midst of their reverie they were interrupted by two girls, who joined the group, and addressing the teacher, said.

"Miss Miriam, we stopped on our way from home,to see Miss Polly and Miss Sophie, and they inquired about you. Then said, 'I reckon the new teacher must be stuck up, for she has been here near about two weeks now, and hain't been to see us yit."

"And who are Miss Polly and Miss Sophie?" the young woman smilingly asked.

"Oh, they are two old ladies who live all alone, in that little cottage yonder, just beyond those pines."

"Why I was wondering this morning who lived in that cottage, nestled so snugly among the trees," the teacher replied, "and I will go this afternoon to see them."

A few hours later, and the young woman with her party of kind-hearted girls were knocking at the door of the humble abode. They were met by one of the women, who very kindly asked them in.

And never in all her life before, had that young woman beheld just such a scene as met her eyes, as she entered. Such a complete picture of old age, poverty and loneliness.

The elder of the two women was very deaf, the other a pale, weary-looking creature—her face one solid mass of wrinkles—a perfect reflection of a life of toil, of hardship and of suffering.

"We wus afraid you wus one o' them proud, stuck up kind, but now we know you ain't—fer you seem so kind and nat'ral," they said. "An' I do hope you'll come rale often, fer we don't have much comp'ny these days, but the folks is rale kind tho', I reckon, an' we or't not cumplain. An' we air a-gettin' so old, an' I reckon they air gettin' tired; an' you see its mighty lonely with jest sister'n me, with all our folks dead."

"Oh, I like to visit old people, and I will be glad to come to see you," said the young woman, and after talking with them pleasantly for a while, the party left the humble home.

Meanwhile the autumn days are passing. The birds have nearly all left us. The golden-rod in the schoolyard has become a calm and peaceful brown. The wood-bine is still hanging in graceful festoons from the elms in the woods close by, but the colors are fading, and the leaves are dropping.

And "the new teacher" is no longer considered "stuck up" by the two old ladies in the little cottage.

For they said, "She is so kind an' gentle, an' it jest seems like there is a heap mo' pleasure in livin', since she tuck the school over there, an' to-be-sure she teaches it to them scholars o' hers too, fer I believe them boys an' gurls jest loves to hep us out all they ken, an' they air so nice and pleasant mannered, too. You know thet Charlie Anderson thet folks calls so herrum-skerrum an' wild. He said to me this mornin', thet he found some nice kinlin' while they wus a playin' "fox-in-the-war," an' if we would like, they'd cut it an' fetch it up fer us. Said they'd tell Miss Miriam about it, an' they know'd she'd be glad fer 'em to do it."

Surely the words of the woman were true—and the influence of the teacher was being felt throughout the school. And while she was teaching them lessons in English, lessons in Science—she was teaching too, lessons of even more value—lessons of Charity—of love.

At length, winter with its cold, hard winds, its beautiful snows and its bright, brisk days, had come.

One morning several of the girls came in a little late, and as the teacher looked up from the lesson she was hearing, one of them said:

"I am sorry we are late, Miss Miriam, but we stoped at the cottage on our way, and Miss Polly is very ill. She has pneumonia. She asked us to tell you to come as soon as you could."

"I will go at noon, and I am glad you stopped," replied the young woman.

When a few hours later she entered the cottage, her heart was touched by the scene.

Miss Polly lay so white and still, it seemed almost as if already the summons had come. Her face lighted up with hope when the young woman entered, and she cried, "Oh, I am so glad you have come."

"Have you had a doctor?" asked the teacher.

"Oh yes, the doctor has been, an' he's mighty kind, never charges us nothin' an' he's so sympathisin', it does ye good fer him to come. He left some medicine, but ye see we ain't got no time-piece an' don't know when the times comes. An' when them spells with her head comes on sister, she can't do nothin', an' I'm gettin' tired anyway, an' don't care how soon the end comes, an' I git home up yonder."

The young woman in kind and gentle tones talked lovingly to the poor woman of Him who was always near to comfort and sustain.

In the evening Miss Miriam, with one of her girls, returned to the cottage with a time-piece and nourishing food for the women.

"Oh, thet is the first clock thet has struck in this house fer ten years, an' it will be so much company."

"You may keep the clock if you like," the young woman said.

Miss Polly was ill some time, and through it all the teacher and her kind-hearted students were ever ready to comfort the sick woman. Flowers were carried and nourishing food, and encouraging words spoken.

One morning as Miss Miriam was leaving the cottage, the sick woman said, "You looks so purty this mornin'. I don't know why it is, I don't know what makes it, but you jest gets purtier every time you comes."

But the young woman knew why: It was the response of a grateful heart touched by sympathy, and little did the ignorant woman know how her rude compliment was valued.

At last, winter is departing, and spring with its beautiful balmy days has taken its place. A few weeks more, and the birds and flowers will all be here, and with them too will come the close of school.

When the day of parting came, and the good-byes were being said and the teacher was soon to leave for her home in the distant town, she did not forget Miss Polly and Miss Sophie.

With streaming eyes they said good-by. "We'll miss you so much," they said. "It will be so lonely. An' when you come back to see the folks, you'll come to see us too, won't you?"

"Oh yes, I am coming back again, and I will surely come to see you."

And with a sad heart she left the humble place that seemed to her almost sacred, for had she not learned lessons there in "sweet charity."

Not many months afterwards, the young woman returned to the village on a visit.

She had not forgotten Miss Polly and Miss Sophie, but every day came with its round of pleasure, and then too she thought, perhaps they have forgotten and will not care anyway.

One morning, a short while before she was to leave, she said to her friend, "I know there are some calls I have not returned. but come with me, I must go and see those old ladies. I canot leave without going, for I am sure the pleasure of my visit will be marred if I do not. I am sorry that I have not gone sooner."

When a short time later they entered the cottage, Miss Polly was busy sewing. When she looked up and saw that Miss Miriam had indeed come back, she stood in astonishment, unable to speak. When her voice came back, she threw her arms around her and cried, with choking voice, "She has come at last! She has come at last!" Miss Sophie heard the exclamation of her sister and entered the room, saying, "It ain't her! It ain't her!" And not until Miss Miriam looked up and smiled, would she believe it. And then she cried in joyful tones, "Oh, it is her! It is her!"

"Oh, the time has seemed so long, an' we thought you never would come," they cried.

The young woman stayed with them as long as she could, and then bid them good-by. As she left the cottage, she said to her friend, "Not for all the pleasure of my visit, would I give this hour in this humble place, for it has indeed, been a revelation to my soul. And I realize as never I have before, that truly such as this, is the work of Him who said, 'Love one another.' And that it is 'In the stream of the world's life that character is formed.'"

Look around you, O teacher, O Christian worker, His work is waiting—even at your door.

Elm City, N. C.

The Three Cats.

A Nashville drinking man one morning told his family of a wonderful dream he had the previous night, in which he saw three cats, one fat, one lean and one blind, and he wondered what it meant.

"I know," promptly responded his little son, "the man that sells you the whisky is the fat cat, mother is the lean cat, and you are the blind cat." Good.—The Issue.

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EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.

There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home use, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

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Young People's Page

An Angel Vision.

Chisel in hand stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved the dream on the shapeless stone
With many a sharp incision;
With heaven's own light the sculptor stood—
He caught the "Angel Vision."

Sculptors of life are we, as we stand
With our souls uncarved before us,
Waiting the hour when at God's command
Our life-dream passes o'er us;
If we carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauties shall be our own,
Our lives that "Angel Vision."
—Bishop Doane.

Things a Boy Can Do.

Here are some of the things a boy can do;
He can whistle so loud the air turns blue,
Make all the sounds of beast and bird,
And a thousand noises no one ever heard;
He can crow and cackle and also cluck
Just like a rooster, a hen or a duck;
He can bark like a dog, low like a cow,
And can roar and puff like a railroad train,
Whistle down brakes, then be off again,
And with the vocal powers at his command
He can make of himself a full brass band,
And with all the instruments ever played
He is the whole show and a street parade.
It's a pretty sure sign that a boy is ill
If he is wide awake and perfectly still;
But earth would be minus of half its joys
And a dreary spot if there were no boys.
—Chicago News.

Go to the Bee.

The average life of a honey-bee, that is of a "worker," in summer, is seldom more than two or three months. "In the height of the honey-making season," says W. Frank McClure, "it often exists but six weeks. It simply works its little body out. When about ready to die, its silken wings will be found ragged and half gone." But the life of the drone, curiously enough, is usually no longer than that of the average worker bee, for the drones are generally killed by their busy comrades. In the bee communities the rule holds that the queen's business requireth haste. If all church members employed their longer lives as profitably as do the patient little worker bees that fray their little frames to pieces in six weeks, the world would be far better off than it is. Where the bee gathers honey the Christian worker stores up happiness. In any case the drones must give in their account before long.—New York Observer.

A Napoleon Among Animals.

Imagine a procession of ten thousand cattle, marching two by two, in a line fifteen miles long; let twenty thousand sheep follow them, bleating along 12 miles of road; after them drive sixteen miles of hogs, twenty-seven thousand strong; then let thirty thousand fowls bring up the rear, clucking and quacking and gobbling, over a space of six miles; and in this whole caravan, stretching for nearly fifty miles and requiring two days to pass a given point, you will see the animals devoted to death in the packing-houses of Swift & Company in a single day. Surely a Buddhist would think that the head of that establishment had much to answer for. Never before in the world's history was a massacre of the innocent organized on such a stupendous scale or with such scientific system.

The commander of the army of twenty thousand men engaged in this work earned his first penny picking cranberries in a swamp on Cape Cod, more than fifty years ago. It was at Sagamore, on that historic peninsula, that a son was born to the house of Swift, on June 24, 1829, and named Gustavus Franklin. A few years later, when the boy was not picking cranberries, he drove hogs along the Cape. It was like Napoleon exercising his infant armies at school.—From the May Cosmopolitan.

Gentlemen.

A few years ago a gentleman, going through the crowded part of the city of Glasgow, noticed a pale-faced little boot-black waiting for a job. Touched by the delicate look of the child, he thought he would give him the blacking of his boots to do. Accordingly he gave the little fellow the signal. The boy at once crept lamely toward the gentleman, and as he pulled himself along was nimbly supplanted by another bootblack, who was immediately at the gentleman's feet and ready to begin.

"What's this for?" said the gentleman to the intruder, somewhat angrily.

"It's a' right," said the new-comer, brightly. Jamie's just a wee while oot' o the hospital, and the rest o' us takes turns about o' brushin' for him."

Jamie smiled pleasantly by way of assuring the gentleman that his comrade's story was true.

The gentleman was so gratified by this act of brotherly kindness that he gave Jamie's friend a whole shilling for his work, telling him to give a six-pence to Jamie and to keep the other sixpence himself.

"Na, na, sir," quickly replied this hero, giving the shilling to Jamie and hurrying from the spot. "Na, na, sir; nane o' us ever takes ony of Jamie's siller."—Young Evangelist.

A Black and White Hero Die Together.

Not a day passes but the columns of the newspapers contain accounts of deeds of heroism worthy to be impressed upon the minds of young and old as examples of the height and depth of sacrifice humanity is capable of. Only a day or two ago, we are told of Conductor Wood, who gave his life that the passengers of an express train might be saved. This morning there came another story of men who paid the last full measure of sacrifice, this time an added tinge of pathos shading the tale in that the sacrifice was unavailing. The steamer James J. Hill was wrecked off Cape Romance, N. C., a week ago. The bark Lillian, of Boston, passed by as she was sinking. Heavy seas made more than improbable the success of any attempt at rescue, yet the Lillian's mate—Richard Steigman, of Baltimore—and a negro sailor, Henry Mitchell, volunteered to make an effort to save the Hill's crew. A small boat was lowered and they set off. They took four men from off the wreck. They returned to the very side of their own vessel, when the small boat they were in upset and all six were drowned. White man and black went down together, and both were heroes; and a finer death than theirs is not given to man.—Baltimore Sun.

THIRTY YEARS' EXPERIENCE WITH

BUFFALO LITHIA WATER

The Use of Buffalo Lithia Water in the Clinique.

Dr. E. C. LAIRD, *formerly of Haw River, N. C., now Resident Physician Hot Springs, N. C.*

To the Editors of the New York *Medical Times:*

I want to state to your readers some of my experience with **BUFFALO LITHIA WATER**, covering a period of more than thirty years, since my first visit to those now far-famed springs. Each year of my professional life I have used these waters more and more extensively, finding their virtues applicable to a wider range of diseases.

I am thoroughly convinced of the correctness of the views expressed so well by Dr. Hunter McGuire, in the following words, when speaking of the waters of the Buffalo Lithia Springs: "I know from constant use of it personally, and in my practice, that the results obtained from its use are far beyond those which would be warranted by the analysis given. I am of the opinion that it either contains some wonderful remedial agent, as yet undiscovered by medical science, or its elements are so delicately combined in Nature's laboratory, that they defy the utmost skill of the chemist to solve the secret of their power."

I have often and repeatedly prescribed the various preparations of lithia and potash, but am thoroughly convinced that the results obtained from the pure **BUFFALO LITHIA WATER** are far superior.

I have frequently heard Prof. Wm. T. Howard, declare, before his class in the University of Maryland, THAT HE HAD SEEN MORE AND GREATER BENEFIT DERIVED FROM THE USE OF **BUFFALO LITHIA WATER** THAN FROM ANY OTHER KNOWN MINERAL WATER.

BUFFALO LITHIA WATER Spring No. 1, is unexcelled as an appetizer and promoter of digestion in all forms of dyspeptic trouble affecting the whole, or any part of the alimentary tract.

Physicians and patients all testify to its virtues as a powerful restorative of the broken down or enfeebled system, whether resulting from overwork, worry or disease. It acts directly in producing a better quality of blood, and invigorating and toning up the nervous system generally. Its aphrodisiac properties are very distinctly shown in many cases each year.

As an alkaline diuretic and HEART TONIC, it has proved most efficacious and certain.

In the various forms of LITHÆMIA it is especially effective and happy in its action.

HEPATIC disorders, whether of GOUTY or MALARIAL origin and attended with JAUNDICE or BILIARY CALCULI, yield to the action of this Water like magic.

In many cases of DIABETES I have seen most gratifying results from its use.

DISEASES PECULIAR TO WOMEN, AMENORRHŒA, MENORRHAGIA, DYSMENORRHŒA, are each regulated and adjusted in a wonderful degree by these waters. Especially is this the case with young and anæmic girls just merging into womanhood.

GOUT, RHEUMATISM and ALL URIC ACID troubles are markedly relieved by Nos. 1 and 3 **BUFFALO LITHIA WATER.** "I have now under treatment a most interesting case of "SENILE or GOUTY HEART," in which my patient is comparatively comfortable, and often able to attend to large business interests, so long as he is fully under the influence of these waters, but to suspend their use for even one day so intensifies all of his symptoms of failing circulation, as to utterly prostrate him.

As a solvent and ELIMINATOR of PHOSPHATIC or URIC ACID GRAVEL these waters have never failed me. I have often placed GRAVEL in the fresh water, and to hasten the disintegrating process, changed the water a few times, when the gravel would first become "honey combed," and then break down into fine sand. It is this action on LARGE STONE in the KIDNEY, BLADDER or GALL BLADDER that causes the continued outpouring of small particles, so often, for days or weeks, with the ultimate complete relief of all those distressing symptoms from which the poor sufferer has so long complained, and sought relief in vain from "many physicians." Under the influence of No. 2, **BUFFALO LITHIA WATER**, I know a patient to PASS SIXTY-EIGHT CALCULI in one day, following an attack of NEPHRITIC COLIC. Another patient (a lady) after a severe attack of HEPATIC COLIC passed ten gall stones in one night, at once experiencing entire relief from most distressing symptoms, from which she had suffered for months.

CYSTITIS and URETHRITIS, simple or gonorrhœal, often yield to the healing influence of these waters, at once, when other and standard remedies have failed completely.

BRIGHT'S DISEASE in every stage and form, is benefited by these waters. In many cases large amounts of ALBUMEN, EPITHELIUM HYALINE and GRANULAR CASTS entirely disappeared from the urine, while in those whose kidneys are too far gone to hope for permanent benefit, all those distressing symptoms are ameliorated in an astonishing degree.

In NEPHRITIS following SCARLET FEVER, the action of these waters is especially gratifying. I invariably put my scarlet fever patients on **BUFFALO LITHIA WATER** as soon as the disease is suspected, and have yet to see any kidney trouble follow where this has been done.

In the NAUSEA and VOMITING, URÆMIC POISONING and ALBUMINURIA of PREGNANCY, I know of nothing to compare with **BUFFALO LITHIA WATER.** So uniformly gratifying has been my experience with this agent, that it has long been my habit to prescribe it as a prophylactic, as well as most potent remedy through all the stages of GESTATION.

My object in this letter is to lead my professional colleagues to think of this agent in cases where they have not before used it, with the belief that the experience will accord with my own, which covers so many years.

Haw River, N. C., Feb. 7, 1896. Fraternally yours, E. C. LAIRD, M. D.

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CHAS. F. NELSON, Capon Springs, W. Va.

Editorial.

Commencement!

It is easier to build a strong church than to find one ready made.

Where your heart is your treasure will go. God understands whether you love Him or not.

The young man who went to work four years ago may take quite as much pride in a "raise" of his salary this week as the Bachelor of Arts does in his diploma.

EMERSON.

From one end of our land to the other the name of Emerson is being celebrated. The 100th anniversary of his birth is the occasion of this striking applause. Emerson holds a unique place not only in American Literature, but in American Life. His influence is immeasureable. There was a time when New England preached the Gospel according to Jonathan Edwards; and there was a time when New England preached the Gospel according to Emerson. Today his influence is potent, but his religion is no longer its chief mark. His thought is vastly dominant. His essays and poems are immortal food for the mind and soul. One never reads him without gaining a stronger hold upon life. If our younger readers will make this anniversary the occasion of reading Emerson's Essay on Self-Reliance—from which we quote a typical paragraph—they will do well. There is nothing more dynamic in human language.

ANTI-SALOON LEAGUES.

We gave our first columns last week to an article on the Local Anti-Saloon League. We did this because this matter is most important.

We have entered seriously into an effort to save our civilization from its greatest evil, the Drink Evil. We solicit the co-operation of the strong men and women throughout North Carolina. This is no summer's campaign. This is no cranks' movement; it is not to be a spasmodic movement; it is not a political movement. It is a sincere, patient, social movement. We are aiming first at the Saloon. That is the centre for the present. But when the saloon has been eliminated we have much more to do, as any one who has studied the history of temperance and intemperance in America knows. We have set out not simply to effect prohibition but to maintain it.

We intend to establish leagues throughout the Commonwealth. Our readers are entreated to give themselves to this work.

We must have a strong State organization. To this end a Convention has been called at Raleigh for July 7. We hope a thousand men and women will come.

This problem demands the sympathy and the attention of every citizen.

THE VETERANS.

It is forty years since they quit the bloody fields of battle and took up the task of saving their stricken Southland. A new generation surrounds them; strong is the competition of young men against old; of whole men against men of many wounds. But the Confederate veteran holds his own. He is master of his land today. His people love him. The young men bow in his presence. The Old South and the New South were thrilled last week as the regiments marshalled at New Orleans, and Over the River, whither the Great Captains have led so many heroes to join those that crossed over from the field of battle, note was taken as well.

The present generation in the South is the most fortunate in all the story of man. It has been reared not in the worship of a few heroes, but in the presence of, in the bosom of the most heroic of generations. Of what other land may it be said that every son can say, "My father was a hero?" These men were heroic in battle. They were the best fighters that ever faced a foe. But they were more heroic in the day of defeat. They have rebuilt the South. They have turned defeat to triumph. Their like the race has never known.

Let every Southern boy and girl remember that our parents, living and dead, are of the heroic strain.

In our halls is hung,
Armory of the invincible knights of old.
In all things we are sprung
From earth's best blood, have titles manifold.

It is one of the most remarkable notes in history that the Confederate army maintains itself forty years after surrender. It speaks not only of the power of the tie that bound the boys in gray in'61-'65, not only of the generous mind of our Nation; but also of the profound character of the peace that was reached at Appomattox.

"WHAT WOULD JESUS DO?"

A correspondent who requests that her name be withheld raises this question in another column and applies it to the production of tobacco. We called our correspondent's question to a recent editorial in which Christianity was presented as the incarnation rather than the imitation of Jesus of Nazareth, the Son of the Living God. But she insisted that the editorial only confirmed her view. We print her article and refer it to our readers.

We are assured of the reverence of our correspondent. Let the reader be assured of our reverence in saying that the raising of this question reduces Christianity to the absurd. Would Jesus be pastor of a church? Was He? Would Jesus marry? Did He? Would Jesus edit a newspaper? Would Jesus keep a grocery store?

Jesus was and is the Son of the Living God. These things are the employment of the sons of dead or dying men. He was tempted like we; but we may not here be King like Him.

The ablest treatment of this phase of Christianity—centred about this question, What Would Jesus Do?—and represented by W. T. Stead, Tolstoi and C. M. Sheldon, is Prof. Hugh M. Scott's article in the Congregationalist for March 22, 1902, entitled "The Modern 'Imitatio Christi'—the Limitations and Defects of Certain Popular Presentations of Christianity." He views the question in light of church history. It is an old, not a new question. We quote:

We walk by faith in Jesus rather than by His example. It is the divine Christ who is with us now, and in an important sense it is true that I cannot ask, "What would the Lord Christ do?" I might as well ask, "What would God do?" Much of Christ's life and work lie entirely outside our powers of imitation. We can never say, "Come unto me," "Thy sins be forgiven thee," "Take up thy bed and walk;" for He knew what was in man and could speak with authority as we cannot. How can I tell what a sinless soul would do in a labor dispute in Kansas, in a political broil in Russia, or in a war for supremacy in South Africa?

* * * * * * * * *

To the man crying, "What must I do to be saved?" the inquiry, "What would Jesus do?" gave no relief. What would Jesus do to get free from the guilt and power of sin? The only answer is the story of His temptation. But how can a sinless Man tempted to fall show a sinful, fallen man how to rise? That question must be answered, not only at conversion, but at the point in every day's duties at which we fail. Is it any wonder that the apostle Paul, telling us how he was saved and how he was kept amid all temptations and hardships by the grace of the Lord Jesus Christ, is much more helpful than an appeal to the example of a sinless Christ?

The experience of the saints walks this way. From Augustine to Luther and Calvin and Edwards, it has been the goodly company of the apostles, the noble army of the martyrs that has cheered the saints. This cloud of witnesses has ever encouraged the believer as he ran his race, looking into Jesus, the author and finisher of his faith. The great question for the Christian is not what to do, but how to do it. Not knowledge but ability is our chief need; and it is Christ in us that gives this needed power. The light that starts from one duty actually done usually shows the next to be performed.

THE VOICE OF AN AUTHORITY.

Mrs. Isabella Bird Bishop is one of the most travelled women in the world. Her long studies in the Orient have made her an authority on the Eastern peoples. She has travelled in the East half a century. She began with a decided antipathy to Christian missions. For many years she spoke disparagingly of the missionary idea. But for fifteen years now she has been a foremost advocate of missions. The reason for this change must be impressive. Let us hear her own words:

"Everywhere, from the eastern shores of the Amur River down to the equator, I saw that humanity was craving unconsciously for the gospel of Christ, and that whatever may have been dreamed at home of the excellencies in the philosophical faiths of Asia had disappeared to a great extent out of them, leaving corruption of teaching of creeds and of religions, which was absolutely piteous to behold." Again she writes: "The sole hope for the religious, political and moral future of Asia lies in the acceptance of that other and later Oriental creed, which is centered in the Divine person, to whom, in spite of her divisions, Christendom bows the adoring knee. * * * Everywhere I have seen that the one richest in love is the most successful missionary, and that for the unloving, the half-hearted and the indolent there is no call and no room."

This is an effective answer to the statement that the heathen religions are good enough for the heathen, and that it is presumptious to offer them a foreign religion.

OUR PRIZES.

The prize for the best story of Moses, by boy or girl between ages of nine and fourteen, was awarded to H. Craige Joyner, of St. Johns, N. C.

The prize for the best story of Joseph, by writer between ages of fourteen and eighteen, was awarded to Rena Gray Lassiter, of Reidsville, N. C.

The prize for the best story of Paul, by writer between ages of eighteen and twenty-five, was awarded to Miss Cora L. Taylor, Wilson, N. C.

The Home Circle prizes have not been decided.

No prize for story of North Carolina Hero will be awarded, as contestants misunderstood us. We have received a number of biographies, but no hero stories.

The definitions of Faith were likewise unsatisfactory.

Lo, here is the June Hill. A lift, if you please.

Rev. R. T. Bryan and family will spend some time at Northfield, Mass., resting.

Rev. J. A. Campbell will again attend the Summer meetings at Chautauqua, New York.

Not how cheap, but how helpful—that is the standard in purchasing reading matter. Shoddy matter is dear at any price.

If there is no notice of your work in the Recorder, it is because you will not let us hear of it. Send a note this week. It will help the cause, and it cannot hurt you.

The article by ex-Governor Northern contains much matter on the Negro Problem that is new to our readers. It is one of the most impressive articles that we have printed.

The Recorder knows a young man who, out of a salary of $525 received last year, paid $105 for support of his sick father's family, $125 on his college debt, and took care of himself. So are men made; so are they made known.

Rooms in the Jackson Springs Hotel for the Midsummer Meetings, June 23 to July 1, will be assigned from this office June 10. Address the Editor of the Recorder. Railroad rates have been applied for, and will be announced as soon as possible.

Rev. A. E. Brown has achieved another triumph, having secured funds to pay off the debt of $510 on Fruitland Institute. Hon. J. R. Freeman has promised to finish the building, if the debt shall be paid by June 1. Brother Brown had only a week to work, but the brethren responded nobly. Prof. W. F. Powell will take control of the school. Brother Brown is this week in Ashe County, at Round Hill Academy. He is doing as much work as ever; no man is doing more or better or making greater sacrifices.

THE MIDSUMMER MEETING.

Will convene Tuesday morning, June 23, at Jackson Springs, in Moore County, and will hold until July 1.

Jackson Springs is on the Aberdeen and Asheboro Railroad. Persons coming by Southern will change train at High Point; coming by Seaboard, will take train at Aberdeen. Railroad rates have been applied for and will shortly be announced.

Jackson Springs is a summer resort. The water is famous for its health-restoring qualities. The hotel is new and modern. The situation is delightful. The hotel rate is one dollar per day.

There is room for only 400 people. For this reason persons who expect to attend the meeting will do well to send their applications to J. W. Bailey, Raleigh, N. C. He will engage rooms.

Bring with you Gospel hymns, 1 to 6. And be ready to join in the singing.

W. C. TYREE,
For the Committee.

Raleigh, N. C.

QUESTIONS AND ANSWERS.

Border, N. C., May 20, 1903.

I do not fully understand what Pauls means in the 15th chapter of first Corinthians, 29th verse. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

MRS. W. H. WHITTED.

This is one of the standard questions of Bible readers. The Hastings Bible Dictionary, the ablest of all Bible dictionaries gives it up. We have gotten from its discussion that opinion tends to the conclusion "Baptism for the dead" was baptism by proxy, of a live man for a dead one, in hope of the ressurrection. Such a pratice would upset the whole conception of Christianity. The Dictionary says:

"The reference is clearly to something abnormal. There was some baptismal rite known to the Corinthians which would be meaningless without a belief in the Ressurrection. The passage does not imply that St. Paul approves of this abnormal rite, but simply that it exists and implies the doctrine of the Ressurrection. And here all certainty ends. The practice of vicarious baptism, i. e., of baptising living proxies in place of those who had died unbaptized, unquestionably existed in some quarters in Tertullian's time, but probably only among heretics."

It strikes us that it is not much more absurd to baptize living men for dead ones than it is to receive infants into the Kingdom by proxy.

Christendom is the name of a new weekly newspaper-magazine that bids fair to win the foremost place in religious journalism. It is well supported, and its editorial staff towers above any that we know of. Dr. Shailer Matthews, the New Testament scholar, is editor-in-chief. Mr. John R. Slater, who has done much admirable work on the Standard, is one of his assistants. Dr. J. M. Campbell, formerly of the American Weekly, is another. The associate editors are Frank W. Gunsaulus, W. Douglass MacKenzie, Herbert L. Willett, Charles M. Stuart. The contributing editors are Richard T. Ely, Amory H. Bradford and Edwin A. Alderman. This is a staff of bright particular stars. We have examined the first five numbers of the new journal. It is not diappointing. Indeed, we begin to put it upon the top of our file, and have already prepared to file each number. The price is $3.00 a year. Address, Christendom, 153 La Salle St., Chicago.

Judge Charles M. Cooke gave us a call last week. He is in excellent health and is enjoying his work. The opportunity of a judge to do good is unsurpassed; he stands at just the point to share up the moral life of the Commonwealth; and Judge Cooke is a man most highly fit for such work.

RIGHT.

The Baptist churches of America have never had a uniform Confession of Faith. Any attempt to read out of the denomination a church that has the Baptist independence to write its own Confession of faith is only another evidence of the growing episcopacy that has crept into the denomination.—Arkansas Baptist.

BOOKS.

Sin, Salvation and Service. Their Relation and Interdependence. By J. R. Moody, D. D., Pewee Valley, Ky. Twenty-five cents. Baptist Book Concern. Mr. Moody is a frontier theologian of the old school. His doctrines are old; his style fresh and suggestive.

* * *

The Task of the South. An address before Washington and Lee University, by Edgar Gardner Murphy, Executive Secretary of the Southern Education Board. The clearest and best statement of the call for and the program of the movement known as the Ogden movement, under the auspices of the General Education Board, and the Conference for Education in the South. Address the author at Montgomery, Ala.

* * *

Facts About the South. By Richard H. Edmonds, Editor Manufacturer's Record, Baltimore. Dr. McConnell, Secretary of the Home Mission Board, S. B. C., said at Savannah that every minister in the South should have this booklet. The price is ten cents. It is easily the best statement of the industrial and financial conditions in the South before the War, and of the progress that she has since achieved. We agree with Dr. McConnell. Later we shall print some information gathered from this work.

* * *

The Genesis of American Anti-Missionism. B. H. Carroll, Jr., B. A., LL. B., Th. D. This work deals with the most important period of American Baptist history, and the most interesting. No crisis shall soon come like that that resulted in the Primitive division on the one hand and the establishment of denominational Conventions, Boards and other institutions on the other. Dr. Albert Henry Newman—an authority—pronounces it a "fine piece of research work." It is certainly a most difficult theme, and we judge that young Dr. Carroll has done quite well with it. He is the son of Dr. B. H. Carroll, of Waco, and one discovers many imitations of his father's style.

* * *

The Utility of an Academic or Classical Education for young men who have to Earn Their Own Living and Who Expect to Pursue a Commercial Life. An Investigation, by R. T. Crane, a manufacturer.

A most interesting work. The author holds that modern education, even that of technical design, is inefficient; that the place to learn a trade is in a trade; the place to learn a business, in a business. He does not prove his case; but he confirms his own opinion. And his opinion is shared by many thoughtful men.

The college men have themselves to thank for having raised the question of the utility of education. It threatens to become the main question, although it is decidedly secondary. The question of utility is usually a question from the materialist's point of view. It is as false and stupid to view education and the school from this standpoint as it would be to view religion and the church. The great test that Education must be put to is this: Is it helpful to man? We have quite enough of the question, "What's the use?"

We hold that education might reduce the practical efficiency of a man and thereby ennoble him. There are millions who might profit by learning not to make money-saving a life-work. It is much to be regretted that any one should have come to measure education with a materialist's measure. Such a standard is good for mules; tolerable for slaves; but infamous for men made in the image of God.

CHOWAN ASSOCIATION.

The ninety-eighth session of the Chowan Association convened with the Woodville Baptist Church on May the 19th. The association was opened with prayer, led by R. R. Overby. A. W. Ayers preached the introductory sermon from second Timothy, 1:13.

In the afternoon J. E. J. Warren called the Association to order, and read Romans 10. Prayer was then led by J. N. Booth. The roll of churches was called and the delegates enrolled. The officers elected were as follows: J. E. J. Warren, Moderator; A. F. Rountree, Vice-Moderator; Lycurgus Hofler, Clerk; J. G. Gregory, Reading Clerk, and J. M. Forehand, Treasurer.

Rev. N. P. Stallings, the pastor, gave a cordial welcome to the Association, and T. B. Boushall responded.

J. B. Boone, W. R. Cullom, L. Johnson, J. S. Farmer, Jno. C. Scarborough, A. B. Adkins, P. S. C. Davis, S. B. Overton, G. L. Merrell, and W. E. Wright, lately come into the Association, were recognized and welcome.

The report on the Chowan Baptist Female Institute was read and discussed by J. B. Ferebee, Jno. C. Scarborough and A. B. Adkins.

The Institute has just closed a most prosperous year, and the president feels very hopeful for the future. The following trustees were elected for for the Institute: T. R. Wood, J. L. Savage, J. R. Lassiter, Albert Vann and J. E. Vann.

Report on the Orphanage was next read, and discussed by R. R. Overby, N. P. Stallings, J. B. Boone and C. A. G. Thomas. A collection amounting to thirty-one dollars and thirty-seven cents was taken. The report recommended that the Association build a house on the Orphanage grounds at Thomasville, to cost not less than twenty-five hundred dollars, which shall be known as the "Chowan Building." The recommendation was received with great enthusiasm. Bro. C. A. G. Thomas then made a statement, which came from E. F. Aydlett, of Elizabeth City. Brother Aydlett sends this message to the Association, that if the Association will erect a building on the Orphanage grounds, "I will erect one to equal it." Dr. Overby just kept saying, "Let's do it," and so said they all. A committee was appointed at once to take the matter up and arrange for the erection of the building. Do other men and other Associations think this a good way to serve God, then "God and do thou likewise."

The report on Ministerial Relief was adopted without discussion.

The second day all the country round about turned toward Woodville, and came to the church, or as near thereto as possible. J. N. Booth conducted the devotional exercises.

The report on Ministerial Education was read, and discussed by W. P. Jordan and W. R. Cullom. The Association pledged two hundred and fifty-nine dollars for this object. A cash collection of eleven dollars and forty-six cents was taken.

State Mission report was discussed by D. P. Harris, L. Johnson and C. A. G. Thomas. The Association pledged eleven hundred and fifty-eight dollars and fifty cents for this object.

The afternoon session was opened with prayer and was led by E. S. Pierce. A. W. Ayers and J. N. Booth discussed the Foreign Mission report. The pledges to this object amounted to five hundred and eighty-seven dollars.

Report on Periodicals was discussed by J. S. Farmer, R. R. Overby, E. S. Pierce, J. G. Gregory and J. W. Rose.

The Recorder has some of its very best friends in this Association.

Report on Temperance was read and spoken on by Duncan McLeod, who closed the discussion for the day.

The third day found fewer people but great interest. E. S. Pierce conducted devotional meeting.

The Temperance report was further discussed by E. S. Pierce, N. P. Stallings and R. R. Overby, after which it was adopted.

Brother Duncan McLeod offered a resolution looking to the advisability of again dividing the Association. This will be considered during the year.

The Home Mission report was read and discussed by J. N. Booth and J. W. Rose. The pledges were about the same as last year.

J. E. Copeland, E. S. Pierce and J. S. Farmer spoke to the Sunday-school report. Some very interesting facts were adduced regarding the work of Bro. T. Neil Johnson.

J. W. Rose preached on the night of the second day from Acts 2-4.

After some miscellaneous reports of committees the Association adjourned, to meet at Edenton, N. C., next May.

Bro. J. N. Booth very much pleased the people, who had an hour to while away, by preaching from first John 4-17. "As he is, so are we in this world."

J. S. FARMER.

May 22, 1903.

IN CUBA!

Biloxi is one of the prettiest and most homelike places on the cost. It is an ideal winter resort for northerners and a delightful summer resort for southerners. It is a good place to go to get warm or a fine place to visit to keep cool. It is almost equal to Brother McConnell's description of the climate in Cuba. He said while there he could keep on his overcoat and be perfectly comfortable or could lay down to rest without cover and sleep warm. The thing we want to make plain is that the best way to get all there is out of Biloxi is to live there all the year round.—Southern and Alabama Baptist.

When once we give way to temper, temper will claim a right of way, and come in easier every time. He that will be in a pet for any little thing will soon be out at elbows about nothing at all. A thunder storm curdles the milk, and so does a passion sour the heart and spoil the character.—Spurgeon.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JONES, Raleigh, N. C.

VIA CHRISTI COURSES.

Some Early Writers and Writings.

CHRISTIAN LITERATURE

Now let us look through our telescope at a very important factor in the spread of Christianity, and see the beginning of Christian literature. Very early in the Christian era Jews and heathen attacked the Christian doctrine in writing, the Jews denying the divinity of Christ, and the heathen deriding Jews and Christians alike. Celsus, one of the bitterest and most prominent of these, declared the controversy between Jews and Christians as foolish as strife about the shadow of an ass. The most interesting fact about his writings is that they contain enough quotations and allusions from the New Testament to prove conclusively to his modern successors that the New Testament was in general circulation and accepted by Christians as early as the year 150.

Naturally the first Christian writings were defensive, in reply to these attacks, and so they came to be called "Apologies," but as early as 125 Christians wrote aggressively too.

ORIGEN.

Origen's most famous work was his reply to Celus, who denied all supernatural intervention. Origen very pertinently asks how Celus could discover deep mysteries in the acidents to the gods and goddesses, which show their pollution and shame, and at the same time denounce Moses, who defames neither God, angel nor man, as an imposter. He instituted a comparison of the writings of Moses with those of the best Greeks, then boldly said that Moses was as far inferior to Christ as he was superior to the greatest of the heathen sages and legislators.

CLEMENT.

Of Cyprian's writings we know very little, but Clement was the most distinctly missionary writer of his time, especially in his "Exhortation to the Heathen" (see page 189, Barnes), and "The Instructor," addressed to converts from heathenism. From this letter we may cull two passages which might well be addressed to converts in Christendom in these latter days.

"The best riches is poverty of desire, and the true magnanimity is not to be proud of weath, but to despise it. Boasting about one's plate is utterly base. For it is plainly wrong to care much about what any one who likes may buy from the market. But wisdom is not bought with coin of earth, nor is it sold in the market place, but in heaven. And it is sold for true coin, the immortal Word, the regal gold."

Regarding the tongue he writes: "We ought not to speak long or much nor ought we to speak frivolously. Nor must we converse rapidly and rashly. For the voice itself, so to speak, ought to receive its just dues; and those who are vociferous and clamorous ought to be silenced. * * * It is with triflers as with old shoes; all the rest is worn away by evil; the tongue only is left for destruction."

So we see in the earliest times the beginning of the literature that has been the backbone of Christian progress and Christian missions from that time even to this. The necessity of a Christian press is not a modern notion by any means.

SCRIPTURE TRANSLATIONS.

As Christian literature is the backbone of Christian growth, so the translation of the Word is the backbone of Christian literature. This began with the third century. Up to that time Christians had only the Hebrew Old Testament, the Septuagint, which was a translation of the Old Testament into Greek, and the writings in Greek of the New Testament. But those who heard the Word wished to read it as well; consequently in the year 200 we find the first translation of the New Testament into Syriac, and at about the same time we may discover in Africa a translation of the Septuagint into Latin.

GREGORY THAUMATURGUS, 240.

Let us focus our telescope upon a man now—Gregory—who received the surname Thaumaturgus, or the wonder-worker. We see him first in Palestine, an earnest, enthusiastic young man, listening to the teaching of Origen, who was there for a time. As he grasps the beauty of the message, his eye lightens, he eagerly attaches himself to Origen, and returns with him to that most useful school at Alexandria and remains eight years as Origen's pupil. Now we see him called to individual work, and in the year 240, full of enthusiasm and vigor, he is making his way to Neo-Caesarea in Pontus. We see him labor there with undiminished ardor for twenty-six years, when he is seized with mortal illness. We may join the friends about his deathbed and hear him return thanks to God that he found only seventeen Christians when he went there, and left only seventeen heathen. With the regret that he had been unable to win them, too, his eyes closed, and we almost behold his entrance through the gates into the city.

A century later we may hear marvellous tales of his powers—stories of cures and miracles that are truly remarkable. As a specimen we may cite one of two brothers who disputed about the possession of a lake, which both wanted. Growing angry they met on the shore of the lake to fight a duel to the death, but just then Gregory, by prayer, removed the cause of dispute by drying up the lake.

Apart from such marvels we may feel that we have seen a man of strong personality, intense earnestness and rare devotion, who left the marked impress on his time that might be expected of such a character.

WHY DO YOU HESTITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Biblical Recorder may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 86 Seneca Street, Buffalo, N. Y. They will send a small trial bottle Free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

Rheumacide

Is a new and scientific compound made from roots, herbs and barks—containing neither opiates nor poisons. It purifies the blood and removes the causes of rheumatism and all blood diseases. Anyone can take RHEUMACIDE with absolute safety. Does not injure the digestive organs.

TWO CURES.

FLORENCE, S. C., Aug. 14, 1902.
Gentlemen:—I began to suffer from rheumatism about three years ago, and had it very bad in my limbs. At times I could hardly walk. Was treated by a physician without benefit. More than a year ago, Mr. George Wilson, an engineer on the Coast Line, living in Florence, told me that "RHEUMACIDE" cured him. I got a bottle and it benefited me. I took five bottles and am now as well as I ever was in my life. I regard "RHEUMACIDE" as a great medicine. I know of others it has cured.
Truly,
S. T. BURCH.

DARLINGTON, S. C., Aug. 19th, 1902.
Gentlemen:—About two years ago I had a very severe attack of inflammatory rheumatism. I suffered great pain and was confined to my bed for five weeks. During the time I was treated by two Physicians without permanent relief. Capt. Harker, a conductor on the Atlantic Coast Line heard of my condition and sent me two bottles of "RHEUMACIDE." I began to take it and in a week I got up and walked on crutches. After taking three bottles of the remedy I got entirely well and went back to my business.
I personally know of a number of other bad cases that were cured by the use of your medicine, in this town and vicinity. It is all that you claim for it.
Truly, J. L. SISKRON.

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Bobbitt Chemical Co., - - Baltimore, Md., U. S. A.

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Sunbeams' Corner.

Conducted by MISS ELIZABETH H. BATTEN, Band Superintendent for North Carolina.

READINGS FOR THE FIRST MEETING IN JUNE—SUBJECT, KOREA.

Korean Dress.

To us the dress of the people of Korea is very strange, and the men of each class have their own costume by which we may know them. The gowns of the clerks have tight sleeves, while those of the nobles are so big that they hang down from their waists like bags. The sleeves of a Korean noble could hold a baby.

We see servants and slaves dressed in jackets and full pantaloons of white cotton. They have stockings so padded that their feet seem to be swelled out or gouty, and almost burst the low shoes which they wear. The gowns are of all colors, from the brightest rose-pink to the most delicate sky-blue.

The queerest of all to our eyes are the hats and head-dresses. Some heads show out from under great bowls of white straw as big as an umbrella, and others are decorated with little hats of black horsehair, which cover only the crown of the head, and which are tied on with ribbons under the chin. Here comes a hat of bright straw, as large round as a parasol, which seems to be walking off with the man whose shoulders show out beneath it. The man is a mourner, for, according to the Korean belief, the gods are angry with him and have caused the death of his father. For three years after the death of a parent the Korean wears a hat of that kind. He dresses in a long gown of light-gray, and holds up a screen before his face to show his great grief. If at the end of his mourning the other parent should die, he must mourn three years longer.

Here comes two men with no hats at all. They look very humble, and they slink along through the crowd, half ashamed. They part their hair in the middle, and wear it in long braids down their backs. These are Korean bachelors, and until they are married they have no rights which any one is bound to respect. Only married men can wear hats in Korea, and those without wives, whether they be fifteen or fifty, are boys, and are treated as such.

Married men wear their hair done up in a topknot, often no larger than a baby's fist. This is tied with a cord, and it stands straight up on the crown of the head like a handle. Married men and boys are obliged to wear their hair down their backs. They tie the long braids with ribbons, and look more like girls than boys.—Selected.

Selling Candy in Korea.

Korean children love sweetmeats just as you do, but I think they do not have anything so sweet. Their candy is often only pieces of barley sugar. Again it is made from a dark sirup into sticks filled with all kinds of small seeds like our caraway seeds.

The peddlers are usually small boys. They go about with their trays, attached by straps to their shoulders, hanging in front of them. They sometimes have a bell that they ring, so as to attract people's attention. At other times they shout out their wares. The young peddlers use strings of plaited straw for their purses. On these they place their money as fast as they get it. This kind of Korean money is called "cash." It is about the size of our old-time red cent, and has a square hole through the centre. It takes more than two thousand of them to equal the value of our dollar.—Selected.

The Gospel in Korea.

Korea now not only admits the missionaries, but welcomes them.

Several members of the king's new cabinet are professed Christians.

Both king and crown prince listen attentively, through medical missionaries attending them, to the truths of salvation.

The first Protestant missionary to Korea was Dr. H. N. Allen, a Presbyterian. He began with medical work, was so fortunate as to save the life of a member of the king's household, and thereafter enjoyed the favor of the monarch.

In Seoul, Korea, printing presses are already at work turning out missionary literature.—Selected.

Girls in Korea.

Though the girls in Korea do not have the hard time they do in China, still at birth they are not welcome—that is, as a general thing.

In some of the Korean vilages the birth of a girl is made known by a bit of plain straw fringe stretched across the door. When a boy is born, the fringe is made as ornamental as possible by being hung with all kinds of bright pieces of cloth or of tinsel. The occasion of a boy's birth is also one of festivity, but not so the girl's. In some houses there is a suggestion of mourning. Often the father of the girl will receive letters of condolence from his friends, which also offer the comforting suggestion that "the next will be a boy."

About the age of eight or nine the boys and girls are separated, and after that the girls rarely see any one of the opposite sex except their fathers and brothers. Mrs. Isabella Bird Bishop says: "Girl children, even among the very poor, are so successfully hidden away that in somewhat extensive Korean journeys I never saw one above the age except hanging listlessly about in the women's rooms."—Selected.

Korean Notes.

Move where you will and go where you may, you cannot get away from the evidence of spirit-worship in this country.

On my first day in Korea, while traveling from the coast to Seoul, I saw a number of "devil trees," with their rags, slips of paper, etc., floating in the breeze. A great variety of objects is placed on these trees. The trees may be of any kind and any growth. They are selected by the local sorceresses, who generally prefer those that are guarled and of irregular shape. The various objects that are hung on the trees are not without their significance. Threads and long pieces of cloth are generally for children, placed there by their parents, and imply a petition for long life. Coins are symbolic of a petition for riches; rice, a petition for good crops. Paper, salt, silk, cotton, etc., will have been offered by those who deal in such comodities, and signify a petition for success in their trade.

Among other things that attract the attention of the traveler in Korea are the curious mile-posts. They are meant to represent male and female spirits. The two poles have no connection with the mile-posts; they are seen before almost every neighborhood in the country. There is a crude representation of a duck on the top of each pole, which is supposed to induce the spirits to exercise only their benign influence.—Selected.

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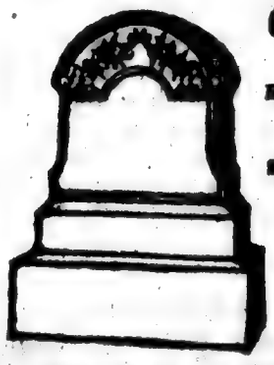
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STATE NEWS.

Fire destroyed $50,000 in property, including the Winston Hotel, May 21.

The U. S. Supreme Court decided that the Craigs Act (to domesticate foreign corporations, making them subject to State courts) is unconstitutional. It has also declared that the Wilkes County bonds are valid.

Mr. W. J. Bryan has been naming possible candidates for the Democratic nomination for the presidency. He has declared against Cleveland, Hill and, we think, against Gorman. He has named a number of citizens, and recently he named Hon. Walter Clark, of North Carolina; and it has been said that Judge Clark is Mr. Bryan's first choice. We mention this matter as an item of news and to remark that we do not share the joy that some of the papers take in the fact that Judge Clark is unknown in New York and Washington. If he is not known, what shall be said for these papers that have done so much to make him known; and what for the other 1,800,000 North Carolinians, who at any rate have not done so much as he to make themselves notable? The conclusion is that nobody in North Carolina is known; and that is not comforting.

There was a disastrous wreck of the eastbound afternoon passenger train of the Southern Railway one mile from Raleigh, May 20. The four cars were turned over down an embankment, and the track was torn up for two hundred yards. Between seventy-five and a hundred people were aboard, but none were seriously injured. This is explained in the fact that the engine, which, though it left the track first, never left the road-bed, quickly broke loose from the cars, and they were, therefore, going at a slow rate when they turned. Had they been going fast many people would have been killed .There has been much talk about rotten ties. There were rotten ties in the road-bed; but the worst that has been said is that one in five was rotten. This is not an unusual proportion. The afternoon of the wreck one of the most experienced rail-road men in the State (now in other work) told us, as we walked over the track, that the ties were in good condition. He has never worked for the Southern Railway. It is not to be denied, however, that to the average man there appeared to be far too many rotten ties.

GENERAL NEWS.

President Roosevelt spent last week in California. The country gets on as well without a President as with one.

It appears that by fraud and extravagance certain officials have made way with large sums of the post-office funds at Washington. A thorough investigation is in progress.

One hundred and fifty thousand people attended the Confederate Reunion at New Orleans. The meeting was as enthusiastic as any of its predecessors. General Gordon was re-elected Commander-in-Chief. One thousand five hundred and twenty-three camps were represented. Two hundred and four thousand four hundred and seventy-one dollars is in sight and in hand for the Battle Abbey.

But for the moment attention passes from international policies, inscrutable and sinister, to the shocking treatment of the Jews in Bessarabia, southwestern Russia. The Jew has never been treated by the Russian as a man and a citizen, but how the Jew is receiving from his oppressor outrages literally unspeakable. So widespread is the slaughter and pillage in Kischineff that transporation for as many as 65,000 fugitives is already reported sold. Mass meetings are gathering throughout the United States, and thousands of dollars in relief funds are daily cabled by the Jews of this country to their miserable brethren. It is true there may be provocations inherent in the pursuits and racial characteristics of some of these unfortunates—racial incompatibility it might be called—but nothing more serious than the boycott is ever offered in any well-governed country to offensive competitors among one's countrymen. But here, under practical sanction of the law, is slaughter in forms exquisitely hideous and fiendish. With every Jew in every land Christendom rises to denounce this barbarism. The Government of the United States may not interfere—the matter is Russia's and domestic. But the deep roar of protest that all people will send up will tend to remind the Czar that not yet are his children fit to sit in the family of the nations.—Standard.

Commencement Female University.

The Commencement exercises of the Baptist Female University, which have just closed, were marked by dignity, beauty and noble simplicity.

Saturday evening, May 14th, the School of Elocution presented its annual recital which was distinguished by variety and excellence.

THE BACCALAUREATE SERMON

The Baccalaureate Sermon was preached at the Tabernacle Baptist Church on Sunday morning by the Rev. A. C. Barron, D. D., of Charlotte. The text, Acts 26: 19, "I am not disobedient to the heavenly vision," was the subject of a clear and earnest plea for that higher and finer vision which should mark the ideal Christain life. A noble, and at times impassioned plea to the young women before him, ran through the thought and reasoning of the speaker.

"All great conquests of thought and action," he said, "are achieved by 'a dreamer of dreams;' by some man or woman who sees the heavenly vision and is not disobedient to it. Paul was a dreamer of dreams—he saw the heavenly vision, 'I saw Jesus,' said Paul; and that drew him and lifted him out of sin and of self, and through the vision of Christ he saw his opportunity to deliver the captive, to raise the fallen" and to extend the kingdom of the Master. With fine application, the speaker made the heavenly vision the opportunity of each individual life: to the boy or girl who, too, may dream dreams and see visions, and from whom may come the response, "Here am I Lord; take me."

MISSIONARY SERMON.

"The coming of the Perfect" was the text chosen by the Rev. J. W. Lynch, D. D., of Wake Forest, for the annual sermon before the Young Woman's Missionary Society of the University. It was an eloquent and scholarly presentation of a noble theme. The life of the perfect was contrasted with the imperfections of nature and of man. "The realization of the perfect lies in the future" Note the imperfection of field forest, land and city.

"Not only does man inhabit an imperfect world, he lives in an imperfect body. He follows an imperfect intellect. Human knowledge is futile: science, opinions, creeds, all, are imperfect and subject to change."

"Yet while imperfect ourselves, we are able to conceive the perfect. Man's power to conceive perfection, argues that this perfection will be attained. The possibilities of man's attainment and development arose out of man's struggle to pass from the imperfect to the perfect. Christian character is the product of this contest from imperfection to perfection. Perfection will ultimately be realized. The distance between the two is daily lessening."

With superb eloquence he drew his development of the perfect in the coming glory of the new day; and with the inspiration of this ideal, he lifted his audience into an atmosphere of spiritual and intellectual exaltation.

ANNUAL CONCERT.

Monday evening, the fourth annual concert was given in the auditorium of the college. A superb program was rendered, the quality of which has never been excelled in this institution. The variety and choice of the selections showed the demand made upon the students for display of technique and interpretation of theme.

THE ANNUAL ADDRESS

Tuesday morning the dignity of the commencement reached its height with the address to the graduating class by the Rev. J. W. Millard, D. D., of Baltimore, the conferring of degrees and the Baccalaureate address by the President, Dr. Vann.

Prefaced by an anthem, "The Lost Chord," which was sung by the University chorus, Dr. Millard announced his theme, "The Road to the Loving Heart." It was a tender, and at times humorous plea, for the service of loving hearts, and made especially applicable to the young women before him. He outlined the service of the loving heart; the need for the ministry of kindliness in a world of sin, suffering, and poverty. The speaker said in part, "With all her limitations and contradictions you may know the woman's heart is in league with righteousness and truth. There is no danger so strong as to daunt it; no sorrow so keen as to crush it. In no age of the world has there been so much wealth and intelligence, yet no age has ever felt so keenly the burden of poverty, ignorance and crime. The world holds out hands that plead for help to every lover of humanity; today there is just appreciation of woman's part in this work. All that is noblest in life gathers around the idea of service. I bespeak for you the ministry of the loving heart."

Gounod's exquisite aria, "O Divine Redeemer" by Miss Hammond, followed.

Dr. Vann's baccalaureate address was a charge of responsibility—a responsibility accentuated by educational development. A requirement first of sympathy—then of service; "honest sympathy means service,"—finally of self.

I quote from the speaker:

"The world has a right to claim every man for his servant. By so much as you have enlarged your capacity to see and enjoy the world, by so much have you increased your obligation to the world. You will never attain to your best womanhood until you have recognized the world's claim and devoted yourself to its service."

ART RECEPTION.

During the art reception, from 4 to 6, the studio of the University was filled by an eager crowd of art lovers and friends of the students. In this most superior exhibit there were several hundred subjects. A large proportion of the work was done from still life, the subjects indicating taste and refined appreciation. All mediums of art were used, and the exhibition was singularly strong in quality of work.

The Alumnae Banquet on Tuesday evening closed the series of events for the year nineteen hundred and three.

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Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1902 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

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C. B. F. INSTITUTE.

Commencement Exercises.

At eleven o'clock Sunday morning at the Baptist Church, Rev. R. D. Cross, of Jackson, preached the Baccalaureate Sermon before the graduating class of the C. B. F. Institute, thus ushering in the fifty-fifth annual commencement of that time-honored institution. Rev. Mr. Cross is one of the most highly esteemed ministers of the West Chowan Association, and is well known for his clear, forcible way of preaching. His text Sunday was the Fifth Commandment of the Decalogue and was full of great truths and earnest exhortations.

On Tuesday afternoon Miss Hobbs and her class held an art reception. The walls of the parlors, library and hall were covered with pictures, the result of an earnest and successful year's work in the art department. Lovely cut flowers and potted plants added beauty to the scene and the visitors who thronged the rooms were pleased and interested.

The annual concert took place Tuesday evening. The crowd in attendance was dense, the auditorium being packed to its utmost capacity, and still the overflow filled hall, parlors and verandas. The order was excellent for so large a crowd. Too much cannot be said in praise of the delightful rendering of the program of music and recitations.

On Wednesday morning the chapel was again packed to overflowing by patrons and friends of the school, who had gathered to hear the graduating exercises and the address before the graduating class. The program was as follows:

Symphony C Major (Mozart)—Misses Hoggard, Boyette, Vann, Hancock.

Salutatory—Miss Lina Elise Hoggard.

Rondo Capriccioso (Mendelsshon)—Miss Beulah Vann.

Class History—Miss Lena E. Gary.

Valse de Juliet (Gounod-Roff)—Miss Bessie Camille Hoggard.

Class Prophecy — Miss Beulah Vann.

March Triomphale (Goria)—Misses Hoggard and Vann.

Valedictory—Miss Bessie Hoggard.

ESSAYS

"The Vale of Decision"—Miss Lina Elsie Hoggard.

"The Secret of Character Building"—Miss Bessie Camille Hoggard.

"The Coming Woman"—Miss Lillie Ethel Beaton.

"Conversation as a Fine Art"—Miss Bessie Aria Hancock.

"Heart Culture" — Miss Helen Signora Rice.

"Some Examples of Famous Literary Women"—Miss Frances J. Boyette.

"Aspirations and Ideals"—Miss Vashti Cale.

Full diplomas were awarded Misses Bessie Hoggard and Lena Gary; English diplomas and French certificates to Misses Lina Hoggard. Beulah Vann, Bessie Hancock and Ethel Beaton. Miss Fannie Boyette received an English diploma and Latin certificate and Misses Vashti Cale and Helen Rice English diplomas.

On the absence of Dr. R. P. Thomas, President of the Board of Trustees, who is ill, Dr. John Mitchell, as president pro tem. expressed in behalf of the Board gratification at the work of the year just closing, mentioning the improvements that have been made and declaring it the most successful year in many. He also stated that the Institute would continue under the present administration.

At the close of the graduating exercises President Scarborough introduced Hon. John H. Small, Congressman from this district, who was the speaker of the occasion.

Mr. Small has been well and favorably known here by reputation for a long time, this being his third term in Congress, and he was greeted by the heartiest applause. After some very kind remarks in regard to the town of Murfreesboro, and particularly of the Institute and the work which it is doing, he proceeded to deliver a strong, forcible address on the practical side of education in North Carolina. He declared North Carolina has not kept pace with many of the sister States and proved this by comparing the public school statistics of North Carolina with those of Massachusetts. He spoke of the service rendered the cause of education by President Scarborough during the years that he was State Superintendent of Public Instruction, calling him the pioneer in the educational movement now sweeping the State. From beginning to end Mr. Small had the close atention of his audience, who were well pleased to hear so distinguished a gentleman on such a subject.

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In order to accommodate students of literary schools, Draughon's Practical Business Colleges, Nashville, Tenn., are now making a special summer rate, a reduction of almost one-half as follows: To those who enter for three months, not later than July 10th, they will sell the Bookkeeping Course or the Shorthand and Typewriting Course for $25.00, or all courses combined for only $30.00. Penmanship, Spelling, etc., is free. A chain of eight colleges endorsed by business men. Incorporated capital stock, $300,000. Fourteen cashiers and presidents of banks are on its Board of Directors. Its diploma means something. Send for catalogue.

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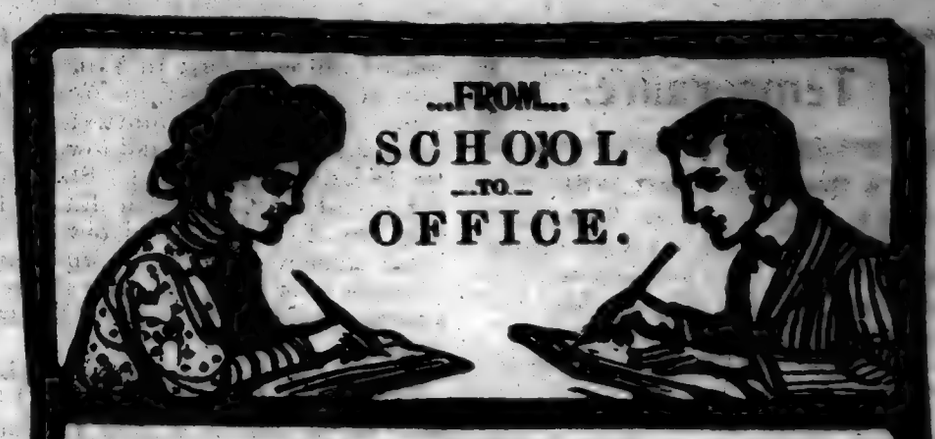

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Temperance.

A Drunkard's Last Will

Not long ago, in a New York hotel, a young man addicted to strong drink took his life, and left the following paper, headed, "My last will and testament:"

"I leave to society a ruined character.

"I leave to my father and mother as much misery as, in their feeble state, they can bear.

"I leave to my brothers and sisters the memory of a misspent life.

"I leave to my wife a broken heart and to my children the memory that their father fills a drunkard's grave and a drunkard's hell."

The Temperance Cause.

In his day Richard Cobden said: "The Temperance cause lies at the root of all social and political progress in the country; he had no faith in any other movement apart from the Temperance for the elevation of working classes." Practically this conviction masters all serious men now. Drunkenness diminishes, but we view with dismay the increased consumption of intoxicating liquors through the steady drinking of vast masses of the people; the soaking always goes on, and never ceases. The drinking habits of the people are a neurotic centre, where diseases of many kinds have their seat. Love of pleasure, often selfish and ignoble, disdaining restraint and delighting in excess, is connected with the love of stimulants; and so is the gambling mania which infects nearly all classes of the community. These and kindred problems in our national life, are not new. What is new about them is their immense bulk, the ripple has becomes "an ever-climbing wave."

The Rising Tide.

Some time ago Harper's Weekly did a good service to the cause of temperance by collecting and publishing the statistics of the growth of local option in the United States. Most of our readers, we think, will be surprised at the extent to which local option has been adopted throughout the Union. Here are the facts as collected:

The whole of Georgia is under State prohibition or local option laws with the exception of four cities; South Dakota with the exception of a few cities and towns; South Carolina, with the exception of ten cities, and Iowa, with the exception of twenty-five cities. In Montana only a few counties have adopted local option or prohibition in any form; but in most of the other States there is a goodly array of towns, counties and cities which have decided to reform themselves concerning strong drink. In New York State there are 700 cities and towns that have thus drawn the strict line of abolishing the sale of spirituous drink, and in Massachusetts, out of 353 towns and cities, 263 have fallen in line. Illinois has to her credit 650 cities and towns enjoying the local option laws; Ohio, 500; Michigan, 400; Wisconsin, 300; Nebraska, 250; Minnesota, 400; New Jersey, 200; California, 175.

In some other States the voting unit is the county instead of the township, and where this obtains the results are equally satisfactory. In Alabama 50 out of 65 counties are reported to be under prohibition laws; in Arkansas, 50 out of 75 counties; in Florida, 20 out of 45 counties; in Kentucky, 90 out of 119; in Louisiana, 20 out of 59 counties; in Maryland, 15 out of 24 counties; in Mississippi, 71 out of 75 counties; in Missouri, 84 out of 115 counties; in North Carolina, 60 out of 90 counties; in Pennsylvania, 60 cities and towns and 20 counties; in Tennessee, 70 out of 96 counties; in Texas, 120 out of 246 counties; in Virginia, 55 out of 106 counties; in West Virginia, 40 out of 54 counties; and in Washington, 50 cities and towns. Little Delaware has half the State under prohibition, and little Rhode Island, 20 of its cities and towns. In these numerous cities, towns and counties it is estimated that there is a total population of about 30,000,000 people.

That is certainly an encouraging showing. In the writer's boyhood he lived for a time in a New England village where liquor selling was forbidden, and those who thirsted for alcoholic drinks were obliged to travel six miles to the nearest city to gratify their unnatural craving. The local option movement seems to be making that a very general condition throughout the country. It is a movement to be heartily encouraged.—Examiner.

Progress of Prohibition.

Rev. Alfred Kelley, of Frazer, Pa., under the impression that "The Record" does not print all the news going to show the advance of prohibition sentiment in various parts of the country, sends the following interesting summary of recent occurrences:

The Kansas Legislature shows the State to be almost unanimous for prohibition. Three weeks ago the Supreme Court decided that the injunction feature of the law had been repealed in 1901. Immediately a stronger bill was passed by a joint vote in the Senate and House of 110 to 10.

In Tennessee nine towns have voted out the saloon in one week. In Rogersville the vote was 161 to 1, the lonely voter after the election expressing a desire to make the vote unanimous.

In Indiana the Legislature abolished saloons within one mile of all national and State military homes.

Washington's Legislature passed a Local Option bill, and refused to repeal the one-mile limit law and the law making saloon-keepers and owners of saloon property responsible for damages to heads of families.

In Texas some counties have recently made almost a clean sweep of the saloons from their midst.

The House bar in the National Capitol has been removed.

A humorous aspect of the growth of prohibition is the organization in Chicago and Jersey City of "The Bartenders' and Saloonkeepers' Total Abstinence Society."—Philadelphia Record.

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William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B. (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumatism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B. B. B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out, Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all these syptoms take B. B. B. It works like magic. B. B. B. cleans out the posions and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B. B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

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For the Committee.

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Marriages.

GAVIN—MOORE. — Mr. J. A. Gavin, Sr., and Miss Laura P. Moore, at Kenansville, N. C., on May 7, 1903, Rev. W. N. Johnson officiating.

FENNELL — DOBSON. — Mr. Bailey M. Fennell and Miss Josephine Dobson, at home of bride's father, Dobson's Chapel, Eastern Association, Rev. W. N. Johnson officiating, on April 15, 1903.

Obituaries.

In the Glad Hereafter.

Instead of the raging tempest,
A hush of happy calm;
Instead of the voice of mourning
Sound of the angels' psalm.

Instead of a day that waneth,
Dawn of undying light;
Instead of perplexing questions,
God's revelations bright.

Instead of a stony footpath,
The Great King's smooth highway;
Instead of a weary spirit,
A soul at rest for aye.

Instead of upheaving oceans,
The placid crystal sea;
Instead of earth's jar and tumult,
Heaven's sweet serenity.

Instead of these fleeting blossoms,
Flowers that immortal bloom;
And instead of this dark death-shadow
The glory beyond the tomb!

—Amy Parkinson.

HARRELL.—It is with sadness we chronicle the death of our beloved sister, Martha Harrell which occurred the 11th instant.

Sister Harrell had lived to reach a ripe old age, being about sixty years old at the time of her death. Her husband preceded her to the better land just eighteen months and one day.

She made a profession of religion in early life and united with Rockyhock Baptist Church, and remained a consistent member until the Father said, "Child, it's enough, come up higher." She loved her church and Bible devotedly. Just before the end came, the writer visited her twice and each time she would have him to read some from the dear old Book that had been her guide so many years, and kneel beside her bed and pray.

She had been a very great sufferer at times for many years; but a few months ago consumption took hold of her, which resulted in her death. But amid all her sufferings she seemed to realize that God was her refuge; her faith in His promises remaining firm to the end.

The funeral was preached by the writer from the words, "Here we have no continuing city; but we seek one to come;" after which we laid her body to rest in the old family grave-yard to await the resurrection morn. The great number of people in attendance at the funeral showed in what high esteem she was held by all who knew her.

She leaves seven children (all grown), one brother and a host of other relatives and friends to mourn their untimely loss; but we feel sure and are confident that their loss is her eternal gain. The God of all grace comfort the bereaved.

GEO. W. WHITE.

Rockyhock, N. C., May 13, 1903.

Pierce.

Died at her home near Coleraine, N. C., on the 15th of April, Mrs. Sallie C. Pierce, wife of Loderic Pierce, in the 59th year of her age. She had been enjoying fair health for several months, and was out attending to her domestic duties when the Angel of Death suddenly came and warned her that she must lay aside her earthly toils and cares and go to Him whom she had been serving so long and exchange them for a crown of glory that is the inheritance of the finally faithful.

Mrs. Pierce's death came so suddenly that her family and neighbors could scarcely realize it. A half an hour before she was standing beside the bed of her sick neighbor whom she had been so frequently trying to relieve of her sufferings. Verily she passed away with the Christian's armor on. She had been a consistent member of Bethany Church for several years. She first joined the old Colerain Church at thirteen years old, at the same meeting that her father gave his heart to the Lord. She grew up to be an earnest, faithful worker in the Master's vineyard. She loved her church and its services, and was ever ready to administer to the needs of the sick.

Mrs. Pierce leaves three sons, four daughters and a young orphan girl whom she had raised, to mourn their loss, besides a husband, four sisters and a host of friends. She exercised a sweet, motherly care over her children that was beautiful indeed; so often admonishing them to live in the fear of the Lord. Her love for her children was heartily reciprocated by them, and her death deeply deplored.

Her funeral services were conducted by her pastor, Rev. Sam Barnes, in the presence of a host of friends.

W. J. Thomas.

On Monday, May 11, 1903, the good Angel of Death called Bro. William J. Thomas, of Grotto, Moore County, to his reward. He leaves behind an aged wife, four sons, one daughter, four brothers and three sisters, to mourn his death.

Brother Thomas was 75 years old, and had lived a consistent Christian life in connection with Juniper Springs Baptist Church for forty-five years. For some time Brother Thomas was confined to his room with paralysis, but took his case easy. His room was a place of study and general information. He read his papers daily and the best literature. He was well posted on all subjects of the day. I looked on Brother Thomas as one of my best and most helpful members, though he was deprived of being with us in person at our meetings, yet he was there in spirit, and took an interest in the work. His death was no alarm to his people, nor feared by him. He was reading his paper five minutes before he died. He passed away as in sweet sleep.

The funeral was held in the church Wednesday, the 13th, at 11 a. m., and his body was buried on the grounds. Many friends witnessed the scene.

May God bless the bereaved family in these very dark hours. The church and community suffers a loss, but our loss is his eternal gain.

"Why do we mourn departed friends,
Or shake at death's alarms!
'Tis but the voice that Jesus sends
To call them to His arms."

B. TOWNSEND.

Broadway, N. C.

Mrs. Maggie Morris.

The angels of death visited the home of Mr. J. P. Morris, of Arden, N. C., on the eighth day of March, 1903, and peacefully bore to a brighter home, Mrs. Maggie Morris, wife of J. P. Morris, aged 32 years, seven months and one day. Mrs. Morris leaves to mourn her death one daughter and an aged father and a devoted husband, and a host of friends.

Sister Morris' life was one of a true Christian, her influence for good was felt by all with whom she came in contact. She was a faithful wife, a devoted mother, a true friend, a devoted Christian. She was one whom to know was to love. She was for nearly nineteen years a member of Salem Baptist Church. Therefore be it

Resolved 1. That in the loss of Sister Morris Salem Church has lost one of its most faithful members.

2. That while we deeply deplore the death of Sister Morris we humbly submit to the will of Him who doeth all things well.

3. That we extend to the family in this their sad hour, our heartfelt sympathy and Christian love, and that we commend them to Him who hath said, "Lean one Me."

4. That a copy of these resolutions be sent to the family and a copy to the Biblical Recorder for publication, and a copy be spread upon the record of this church.

MRS. DICY R. BALDWIN,
MRS. CORA CUNNINGHAM,
MRS. SALLIE READMOND,
Committee.

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$1.70—Raleigh to Chapel Hill and return, account Summer School, University of North Carolina. Tickets on sale June 12-29, final limit July 15, 1903.

$6.50—Raleigh to Morehead City and return, account meeting North Carolina Bar Association. Tickets on sale June 30, July 1-2, final limit July 6, 1903.

$9.15—Raleigh to Asheville and return, account American Society Civil Engineers. Tickets on sale June 6-8, final limit June 15, 1903.

$12.40.—Raleigh to Hot Springs, N. C., and return, account North Carolina Medical Society. Tickets on sale May 25-31, June 1-2, final limit June 7, 1903.

$12.90 — Raleigh to Knoxville, Tenn., and return, account Summer School. Tickets on sale June 21-29, July 5-20, final limit fifteen days from date of sale. Original purchasers may secure extension of limit by depositing tickets with Mr. Joseph Richardson, Special Agent, not later than fifteen days from date of purchase, and upon payment of fee of 50 cents.

$6.50—Raleigh to Roanoke, Va., account Semi-Centennial celebration of Roanoke College, Salem, Va. Tickets on sale June 5 to 8, inclusive, final limit June 15, 1903.

$6.50—Raleigh to Wilmington, N. C., and return, account of Grand Chapter Royal Arch Masons and Grand Commandery Knights Templar. Tickets on sale June 14, 15, 16, final limit June 20, 1903.

$6.50—Raleigh to Wilmington, N. C., and return, account Grand Lodge of Knights of Pythias. Tickets on sale June 15, 16, 17, final limit June 23, 1903.

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SOUTHBOUND.

No. 31.
5:25 a. m. "SEABOARD EXPRESS" for Charlotte, Atlanta, Columbia, Savannah, Jacksonville, St. Augustine, Tampa and all points south and southwest.

No. 41.
4:01 p. m. SEABOARD LOCAL MAIL for Charlotte, Atlanta and all local points. Connects at Atlanta for all points south and southwest.

No. 27.
6:27 p. m. "SEABOARD MAIL" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points south and southwest.

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All the Way Together.

Wolfe City, Texas, April 26, 1903.
Editor Biblical Recorder.

Dear Sir:—Enclosed you will find $1.50 for my renewal to the Biblical Recorder. Please accept my sincere thanks for your patience and forbearance. I don't feel like I can do without the dear old paper. It was started the year I was born, and I have never lived without it. It is like a letter to me from my native State.

Yours respectfully,
MRS. A. ROYALL.

Acknowledgements.

May 27, 1903.

State Missions.—W. M. S., Southport, Brunswick, $1.00; Bear Marah, Eastern, 4.88; Chowan Association, 49.10; Beaver Dam, Cedar Creek, 1.25; W. M. S., Washington, 7.60; Murfreesboro, W. Chowan, 6.00; Sunbeams, Lumber Bridge, 1.50; S. S., Immanuel, Sandy River, 3.00. Total this week, $74.33. Previously reported, $4,338.55. Total this year, $4,412.88.

Foreign Missions.—W. M. S., Southport, Brunswick, $.70; W. M. S., Brevard, 2.42; Chowan Association, 146.22; Lebanon, 5.00; Fall Creek, 2.11; Webster, 2.00; Sunbeams, First, New Bern, 5.00; W. M. S., Newton, 1.00; Beaver Dam, Cedar Creek, 2.50; W. W. Johnson, .95; Maggie Nutt M. S., Oxford Sem., 4.00; Bethel Hill, 7.71; Sunbeams, Lumber Bridge, 1.50; Sunbeams, First, Gastonia, 3.40. Total this week, $184.51. Previously reported, $8,906.04. Total this year, $9,090.55.

Home Missions.—W. M. S., Southport, Brunswick, $.75; Chowan Association, 114.44; Fall Creek, 2.11; Beaver Dam, Cedar Creek, 1.25; W. M. S., Rolesville, .40; W. M. S., Washington, Building fund, 2.30; Chowan, W. Chowan, 6.00; W. W. Johnson, .95; Gum Springs, Sandy Creek, 3.17; Forestville, 7.00; Antioch, Mt. Zion, 2.14; Henderson, 14.25. Total this week, $154.76. Previously reported, $3,915.72. Total this year, $4,070.48.

Education.—Mt. Moriah, $3.01; J. I. Bennett, 5.30; Chowan Association, 54.36; Fort Barnwell, Neuse, 2.50; Spring Garden, Neuse, 2.00; Cove, Neuse, 1.00; Dover, Neuse, 1.00; Deep Springs, 6.00; Dunn, 2.25; West Durham, Mt. Zion, 5.00; Potecasi, 10.00; Jersey, Liberty, 1.38; Roanoke, 2.00; Pittsboro, Sandy Creek, 6.00. Total this week, $103.80. Previously reported, $737.06. Total this year, $840.86.

Ministerial Relief Fund.—Western Prong, C. F. and Col., $4.47; Chowan Association, 21.50; Blackwoods Chapel, 1.00. Total this week, $26.97. Previously reported, $267.42. Total this year, $294.39.

Total reported for all objects this week $544.37
Previously reported for all objects 18,234.68

Total reported for all objects this year 18,778.05
WALTERS DURHAM,
Treas. Bapt. State Con.

Correction.—In Recorder of May 13, $15.00 for Home and $20.00 for Foreign reported from New Bern, should have been from Tabernacle, New Bern.

Celebration.

Island Creek Baptist Church, Duplin County, will celebrate her one hundredth anniversary, Friday, June 5th, 1903. It is the earnest desire of the church that every member shall be present on this ocasion. It is further desired that each one will make a special offering to God on this day for His wonderful blessings of a hundred years. Like Samuel of old, we want to set up our Ebenezer. Hitherto hath the Lord helped us.

We shall be glad to have the cooperation of our sister churches and of the brethren of other denominations. All will be warmly welcomed to participate in the exercises. Our prayer is, that the day may be a spiritual feast to us all.

The church roll will be called, and it is hoped that every member will respond personally or by letter. May this be a day when many hands shall be clasped in loving fellowship, when the scenes of by-gone years shall come to life again, and when many prayers shall ascend to God in gratitude for the past and hope for the future.

The exercises will be as follows:

10.00 to 10.20 a. m.—Song and Introductory Services.

10.20 to 11.00 a. m.—"History of Island Creek Church," by Rev. J. T. Albritton.

11.00 to 12.00 a. m.—"What Have Baptist Principles Been Worth to the World?" by Rev. J. A. Smith.

2.30 to 3.20 p. m.—"Early Struggle of North Carolina Baptists," by Rev. J. D. Hufham.

3.20 to 4.00 p. m.—"Our Marching Orders," by Rev. L. R. Carroll.

4.00 p. m.—Roll call and offering. Farewell remarks by the pastor.

J. F. WALLACE,
J. H. EVANS,
J. M. WALLACE,
Committee.

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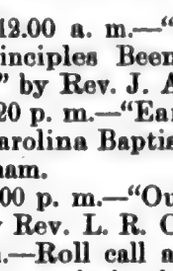

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THE CHRISTIAN'S LIFE AND THE CHRISTIAN'S MONEY—BY REV. J. S. KIRTLEY, D. D.

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BETTER: THE CHRISTIAN'S WORD.

The nobler warfare is not between the Good and the Bad. The nobler warfare is between the Better and the Good. One lives but lowly whose battle is with the Bad. Man was meant to fight upward—not against going downward. The doctrine of "let well enough alone" is heathen. The struggle against the Bad is as the life in Egypt: the struggle for the Better is as the life in Canaan.

Better is, therefore, a great word. It is also the word of the race's hope. It is also the word of the race's consolation. It is a word of prime position in Christianity.

J. W. Lynch was recently preaching in Raleigh. He painted out that Better is the great word in Paul's letter to the Hebrews. He uses it again and again. He bears his brethren the message of a "better hope," a "better sacrifice," a "better country," a "better covenant," a "better resurrection."

Christianity is the religion of Better—the better day, the better life, the better land. In nothing is its divine character more worthily shown. A religion that puts such aspiration in the heart of its subject, a religion that not only creates the aspiration but also supplies the aspiration with motive, must be divine. Christianity—that is, Christ—has been the motive in all the race's progress. It is He that has made men desire to be better and capable of being better. Those who have caught the vision of Him are divinely discontented forever more. They are led by a never waning, never setting star. Their word is Better. Each day must record rise. No attainment is sufficient. Eternity is required by them for the fulfillment of their aspirations, because, having received of God, they have infinite capacity to rise. It may be true that heaven is a place to be gained at a single bound, but a man may not be blamed for thinking that it is a place of infinite rising, seeing that of such does happiness here consist. There may be deeper joy than the joy of progress, of achievement, of rising, but men have not known it.

Who can live through a day and come to its close without consoling himself that on the morrow he will "do better" or "be better?" It is just this in your heart that carries you and the whole race onward. In this very hope do we build our heavens, and at the last we reassure ourselves by saying that all the bettering that our hearts have craved shall be attained in the moment of death. Heaven is the reaping of life's deferred aspirations.

To say that the meaning contained in the word "Better" is the race's hope, is to say that it is the race's consolation. For our consolation is hope. In the presence of loss we say Better; in the hour of pain we say Better; in the sorrow of death we say Better;—we Christians do. Our understanding is not the world's understanding. Loss and pain and death may not be altogether clear to us; but we know enough to break their power with our word Better. So we sing our song, "I worship thee, sweet will of God." So we whisper, "'Tis better so," and find ourselves possessed of peace that passes knowledge because it is better than knowledge.

We all remember Sydney Carton. That boy or girl who never heard of him is poor indeed. Of all the names in the Tale of Two Cities his will be longest remembered. Sydney Carton gave his life for the life of his friend, and he finished it with these words, "It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to, than I have even known." By such a consolation he was enabled to go unfaltering to his death. He was not mistaken. There are times when it is better to suffer; better to lose; better, at length, to die. The common notion that only they are fortunate who do not suffer, is after all but vulgar ignorance. Life is good, to be sure, and pain is no more to be wooed than death. But let us never think that life consists wholly in the happier things. A good woman wrote us recently of long sickness and financial reverses. It was easy to remind her that God blesses with misfortune as often as with fortune; that "we are put upon our backs in sickness that we may look up to God." Undeniably it is hard to see it so in the hour of the thick darkness. But in such an hour, let the word—the Christian's word—Better, arise in your heart and come forth from your life. To do less is to forfeit your religion, to give up Christ.

And, remember, in the day of fortune and attainment, the word is Better. We live not to be good, but to become Better. No curse could be more disastrous, no attainment so self-destructive as that which convinces a man that he has reached his goal.

THE SOUTH'S UNEQUALED COMBINATION OF ADVANTAGES.

(From "Facts About the South," by R. H. Edmonds.)

Nature has given this section advantages unequalled by those of any other countr. About 75 per cent of the world's cotton is raised in the South. More than one-half of all the standard timber in the United States is in the South. Iron and coal are in unlimited supply, and owing to their proximity, and to the low cost of mining, pig-iron and steel can be made at a smaller cost than in any other part of the country, if not in the world. Nearly every Southern State has an abundance of the best water-powers to supplement the advantages of cheap coal. It is not an exaggeration to say this favored land has greater advantages and resources, such as mineral, timber and agricultural potentialities, than any other section; it has greater advantages than any other country in the world; by virtue of its rivers and long seacoast it has the guarantee of the lowest freight rates; it has a climate that is conducive to good health and long life—a climate that reduces the cost of living to a minimum; it has all of these mighty factors to insure its prosperity, and with fewer disadvantages than any other factors to insure its prosperity, and with fewer disadvantages than any other equal area in the world. It can produce nearly everything, from the widest range of agricultural growth to the widest limit of manufacturing and mining diversity, at the lowest cost. It is becoming a great iron and steel centre; it is monopolizing the manufacture of coarse cotton goods, and is turning its attention to the finer grades; it is becoming the market garden of the North; its people can live more cheaply, because of natural advantages, than those of other sections, thus always insuring the maximum profit on everything that the South produces. The vast traffic of the West, which has heretofore sought a foreign market through Northern ports, is now turning to the South, and along the South Atlantic and Gulf coast there will of necessity grow up a number of opulent seaports. Climate attractions are making the South a winter home for an ever-increasing number of tourists and health-seekers, who annually spend in the aggregate many millions of dollars there.

Some countries have coal and iron, some have timber, some have oil, some have phosphate, some have good agricultural lands, some a good climate, some have water powers, some have other advantages, but no other country combines all these, and to them adds cotton, which is the foundation of one of the greatest manufacturing interests in the world. Nowhere else is this combination found.

The South is a well-watered country, with a regular and abundant rainfall. From the great mountain ranges that form its backbone innumerable streams and rivers flow to the Atlantic and the Gulf of Mexico. Some furnish cheap transportation and will forever regulate railroad rates; others afford water-powers, used only to a comparatively small extent now, but capable of furnishing sufficient power to spin all the cotton which the South produces.

The lumbering business of Michigan and the adjoining States was for years the foundation of much of their progress and prosperity; it afforded employment to millions of capital, to many thousands of hands, and yielded very large profits. In the extent and variety of its standing timber the South far surpasses any other section. It has the basis for a lumbering and wood-working business much greater than that of the North West. Its virgin forests of hardwood will furnish the raw material for as many factories to manufacture costly furniture and fine woodwork of all kinds as are now in operation in the entire country; its cheaper lumber will go into the lower grades of furniture, while its pine will continue, as it now is, indispensable in building operations.

Nowhere else are the natural conditions so favorable for the production of iron and steel on the largest scale that the increasing consumption demands and at the lowest cost. In the greater mineral and timber belt which stretches from West Virginia to Northern Alabama, covering, roughly speaking, an area of about 700 miles in length and 150 to 200 miles in width, there is a concentration of mineral and timber wealth greater than can be found in any other equal area in America or Europe, with ideal conditions for its development.

Instead of having to haul ore 1,000 miles, as many Northern furnaces do, and coke 500 to 600 miles, as many Western furnaces are compelled to do, the iron-maker in this section finds ore and coal and limestone within a few miles of each other. And as new railroads open up new and large fields, the cost of production should steadily decrease, against a gradual but certain increase in a very large part of the North and in Europe.

On one side of this mineral belt is the cotton, fruit and truck-growing and yellow-pine region of the South, needing the coal, iron and hardwoods of the mountains, and furnishing in exchange its cotton, its fruits, its vegetables and its pine lumber, creating a mutually profitable exchange. On the other side are the rich and populous prairie States, which will afford an almost unlimited market for all the manufactured products of this central work-shop region, while the development of these industrial interests will create a new market for all diversified products of the farm. The assured construction of the Isthmian Canal will open to the cotton and the coal and the iron of the South new markets, in which the demand will tax the productive capacity of this section.

A PROTEST AGAINST THE TIMES.

That man standing yonder, with pencil and note-book, measuring the hours, counting the minutes, examining the seed, writing "growth" here, and "success" there, and "failure" in another place;—that man, I say, I wish he would go away and let my heart live for an hour! He is ever speaking of "bringing things to pass," of figures as representating the true measurement of life; when the fact is, he is not measuring life at all. Heart throbs are not found in statistical tables nor are longings after the infinite on stock exchange reports. He is truly achieving who is living; whose heart is right toward God and his fellowmen; who makes each day a season for honest service, for lofty motives, for kindly relationships. Only vice is news, according to the newspaper standpoint; but heaven does not read the newspaper. The best life is the unrecorded life, and the success of heaven is a matter of heart and not of yard-stick or bushel measure.—Baptist Union.

A GOOD COAT.

A Scottish nobleman once, seeing an old gardener of his establishment with a somewhat threadbare coat, made some passing remark on its condition. "It's a verra guid coat," said the honest old man. "I cannot agree with you there," said his lordship. "Ay, it's a verra guid coat," persisted the old man; "it covers a contented spirit and a body that owes no man onything, and that's mair than mony a man can say of his coat."—John Mitchell.

Write it on your heart that every day is the best day of the year.—Emerson.

THE CHRISTIAN'S LIFE AND THE CHRISTIAN'S MONEY.

BY REV. J. S. KIRTLEY, OF MISSOURI.

His money is one of the products of his life, just as his words and his deeds are. His ideas are the fruit produced by the action and reaction between his soul and its environment of truth and fact, and his words clarify, objectify and permanently express those ideas; his deeds are the fruit produced by the action and reaction between himself and the world of sense and soul, outside of himself, in maturing and carrying out his purposes; his wealth is the fruit produced by the action and reaction between himself and the world of material values, which God has put in their raw condition, in seed and soil and under the soil, and money is the standard for measuring and the medium for managing those values.

Each product smells of the soul out of which it grows: one's words show whether the thoughts which they express have been brought into captivity to Christ, his deeds tell, as plainly as words, whether Christ lives within him the life of his life, the purpose of his purpose; his money makes manifest whether he is Christ's servant, by the way he acquires it, whether he is Christ's trustee by the way he guards it, whether he is Christ's steward by the way he distributes it. A dirty dollar denotes a dirty soul, as does a dirty deed or a dirty word. If the life is white the products of the life will be pure, whether words or deeds or money. True, our ancestors have left us words into which we can put our ideas, but it is ours to choose the use we shall make of them; they have left us deeds, which, by our approval, we can make our own. Just as Jesus told the sons of those who slew the prophets that they themselves had slain those prophets because they had the same spirit as their fathers and approved their deed; they may leave us money, but into that money we put our own spirits and through it express what we are. But whether gained by inheritance or by our own skill, our money is Christian if we are Christians, devilish if we are depraved. As thoughts expressed in permanent form make literature and literature in turn inspires and directs thought; as deeds make history and that in turn shapes deeds—so the gathering wealth of a man shows and also determines, his moral quality. A Christian man is God's ordained agent to bring the wayward world back to His loving care, and words and works and wealth are his instruments in doing it. John Wesley's motto shall give direction to the further course of this article.

1. Get all you can, as servants of God, for this is the will of God concerning you.

We know that it is His will, because He has filled the world full of the raw materials of wealth and put us right into the midst of it with wants which it alone can supply and with instincts and aptitudes which can only be satisfied by developing this material into the finished product, distributing it and reducing it to terms of money.

We know it is His will because He has ordained that the development of the soil and of the soul shall go along together. The soil with what it contains and conceals, gives us most of our callings in life and the man without a calling is a man without character and without any chance to make right character. In our daily work two processes go on all the time—the making of a living and the making of a life; the making of money and the making of manhood by means of the making of money. The immediate and transitory purpose of the callings, with all their strenuous toils and painful struggles, is to make a living, while the ultimate and real purpose is to make a career, a character, a destiny. Character grows through the action and reaction between the Christian and his environment, and a vast, and vital part of his environment is that varied material which constitutes wealth. God expects us, His servants, to grow in grace and goodness as we acquire command of the material values surrounding us.

We know it is His will, because, in the very process of making money, we not only develop soul and soil and all resources together, but minister sustenance and strength to our fellowmen. They who produce cotton and wool and corn and wheat and vegetables and meats; they who manufacture shoes and hats and clothes and furniture; they who build railroads—in fact, he who, in making money, turns out anything that adds to the comfort and convenience, the health and happiness, of others, is doing God's will and would be rebellious if he refused to make money. He should come to take more interest in these higher values that he gives than in the money values that he gains. God does. Many others do. He may.

We know it is God's will, because the making of money is so dangerous, that it ought to be done by those who are thoroughly under His control and thus an example be set to all the world of the right use of money. It is accumulating so rapidly; it has such a powerful effect for good or ill, on all those who acquire it; it is such a powerful agent in accomplishing any purpose, whether good or evil, that we can see how God would want those to acquire and use it who love Him and His will supremely and try to accomplish that will. We know how money often appeals to our worse elements—to the lowest possible motives as the mere lust for gold, or the mere love of prominence and power or the love of pleasure and luxury and thus it trains one in avarice or pride or sensuality. It often leads men to employ vicious means in gaining it and practice lying and cruelty and fraud. James (5:1-5) describes one instance of it.

We know it is God's will because money is a necessary agent in carrying the gospel and extending the lordship of Jesus over the world, and He wants as much of it as possible in the hands of those who will use it that way.

2. Save all you can, as Christ's trustee. There will then be more for Christ and less for satan, and Christ cannot have too much. We are not owners and never can be, for there is nothing we can own. We do not own ourselves nor our time, nor the materials, nor tools, with which we work, and therefore, can never own the fruits of our work. Christ owns it all and us too—by creation, providence, redemption and recreation. Not only so, but He has largely increased our productive power since taking us under his care. As we save, we save for Him. This kind of saving inspires many virtues. It forbids speculation and relying on luck. It promotes intelligence as to the laws of production. It prevents waste. It prompt self-reliance and self-respect and this is in harmony with the words of the angel to John—"Stand upon thy feet." It requires self-denial and compels one to seek higher forms of pleasure than that found in self-indulgence. It enables one to enter into the world's work and into the councils of men of affairs, where Jesus needs good representatives. Dr. Munger is not far wrong, when he says: "Character, for the most part, is determined by one's relation to money. Nearly all the virtues play about the use of money—honor, justice, generosity, charity, frugality, forethought, self-sacrifice."

3. Give all you can, as Christ's steward, for disbursing it. This reverses the law that has such a vogue, namely to give as little as possible, and that in order to be seen by men, but bids us give as much as possible because God sees us and we are His friends and admirers. No one can been an owner—he is only a steward. He may use on himself enough to make him the most efficient steward possible and enough in his business to make the stewardship as great as possible. What he spends on himself he must spend upward, as a steward should. One comes to his best as he gives his best. Money comes to its best, as it is given away. It undergoes conversion into higher forms as heat, light and electricity; Christ bids us give all we can, for He is present, in the persons of the poor, the aspiring, and the struggling, to receive it.

As one recognizes Christ's ownership while he lives, he must provide that the real Owner shall not be cheated out of what is left behind. The time will come when it will be a disgrace to leave property and not provide that Christ shall still be recognized as real Owner, to control its use and the Elder Brother to have His distinct share.

Kansas City, Mo.

Idolatry in Rome.

BY REV CHARLES J. P. ANDERSON.

Within a five minutes walk of the house in which we live, is the spot where Giordano Bruno was burned by the Catholics, because he dared to take issue with the "Holy Mother church." The spot is now marked by a beautiful bronze statue of the martyr erected by the Government. It adorns the center of what is known as "Campo di Fiore," which is the city market.

I have read the life of Giordano Bruno, in Italian, and though I am convinced that he never fully came to the truth, I thank God for the earnest protests which he made against the Church of Rome. Because of this he was imprisoned and suffered a martyr's death. I have visited the dungeon in Castel St. Angelo in which he was incarcerated. My guide, an ardent Catholic, said to me, as he pointed out that dismal cell, "This is the place from which the heretic met his fate." And I thought to myself, ah! if the "Prisoner of the Vatican" had temporal power he would be only too glad to subject me to a similar fate. But, thank God, the days of the terrible Inquisition are no more. The Pope is no longer King and while he bemoans his fate as the "persecuted prisoner (?) of the Vatican," he is but reaping what his predecessors have sown.

But the spirit of the Inquisition is not dead and will never die so long as the order of Jesuits is allowed to live. They are hated in Italy, and justly so, for they are the enemies of all progress.

It is interesting to note that the Vatican is daily losing its influence over the people, and that the spirit of religious liberty for which our Baptist fathers died, is constantly gaining ground even in Rome.

In the Ghetto, that part of the city in which the Jews were so severely persecuted by the popes, is nearing completion a magnificent synagogue which is in full view of the great St. Peters. The Pope has threatened excommunication to all Catholics who labor in the construction of that synagogue, but notwithstanding the work advances, and in a few months it will be completed, and the Jews in Rome who were once so much despised and so unmercifully persecuted may worship God according to the dictates of their own conscience.

Among the evangelicals in Rome the American Methodists are decidedly the most progressive. They have a magnificent two hundred thousand dollar building on one of the principal streets. They have a Girl's Boarding School, which is self-sustaining, a school for boys, a theological school and an orphanage. The King has recently conferred on the director of their mission the title of "Cavaliere," which shows that he appreciates their work.

Our mission is far less pretentious than that of the American Methodists, and while we are behind them in numbers and in influence, we are not discouraged, and with limited means are doing something to teach this priest-ridden people "a more excellent way." There is no doubt in the minds of those who know the facts, that Italy needs the Gospel. The idolatry that one sees in this country is shocking beyond description.

I went a few days ago with Prof. H. Grattan Guinness, of London, to the church of St. Augustine to see the famous statue of the Madonna, and as we beheld the people prostrating themselves before the image and kissing its foot, he said to me, "I have traveled in India, China and Japan, but I have never seen grosser idolatry than this."

On returning to his hotel he composed the following verses, which will give some idea of the idolatry practiced in Rome:

"Was it in India, China or Japan,
Where in the idol temples prostrate man
The sculptured stone or painted wood adores?
Chill was the gloom within the lofty doors
Of the huge temple, votive offerings hung
Thick on the walls; a doleful chant was sung
By distant voices. Seated in its shrine
Loaded with jewels, worshipped as divine
An idol shone; a woman with a crown.
A blaze of splendour! From beneath her gown
Her foot protruded, bright as burnished gold.
The shining toes insensible and cold,
Caught every eye, while every lip was pressed
With fervent faith upon it, and confessed
In silent worship the devotion felt.
Hundreds before the senseless object knelt—
Each in his turn adorning kissed the toes,
And humbly bowing from his knees arose.
Women in crowds, young children, abject men,
Joined in the act; like cattle in a pen
Together pressed. Astonishment, dismay,
Forced me to question ere I turned away,
Where this was done? The startling answer came
That this was Rome! No other, this was Rome,
Of every gross idolatry the home."

Rome, Italy, May 9, 1903.

A Pathetic Incident.

The Muscatine Journal says that a lady of that city overheard a pathetic conversation in connection with Carrie Nation's visit to that place. The lady was returning from the depot just after Mrs. Nation's arrival and was walking just behind two little ragged youngsters, who were discussing the event with great interest. "Golly," said one, "I wonder if she will smash any saloons this afternoon?" "I don't know," answered the other, and a pathetic look of longing spread over his face, "but if your papa came home drunk every night, too, I guess you wouldn't care, how many she smashed."

Social Equality.

(From the Diary of Joseph Williams.)

On my way to my day's work the other morning I came upon two little boys playing in the tender April sunshine. They had a tricycle, being too small for the bicycle. One was white, the other black. The white boy was on the seat and working away at the pedals; the black boy was trottering alongside. I took note of their appearance. The white boy was laughing and shouting; the black boy pitifully innocent of his color and his lot, though there was that that touched one in the sum of the evidences that, innocent as he was of his color, he knew clearly that there was a difference. He held himself back.

The tricycle and the boys reached the foot of the grade, and I turned round to see what would happen. I wondered whether the little black fellow had trotted alongside for the joy of it, or for the honor of pulling the tricycle and its white owner up the hill, or in ecstatic though suppressed hope of taking a ride himself in that wonderful vehicle. When, lo and behold, the white boy stepped out, and the black boy scrambled in. Instead of coming on alongside, the white boy ran ahead, took a seat high upon some flower-stands and saluted the tricycle and its occupant with a shout and a wave of his cap as they came by. The black boy put his feet arduously to the pedals. It was uphill, and no fun, though glorious honor, riding. The white boy will take the down hill trip, I thought, in my wisdom. But, no, he kept his place on the stand, and the last I saw the machine was sailing down grade, the black boy had both feet in the air, coasting, and the white boy was shouting. The white boy is the grandson of an ex-Governor, a scion of a family of the best social standing.

* * *

I went to my work and read a speech on the race problem. About noon I grew hungry for the freedom of the streets and went forth. Near the market I heard a strangely familiar voice call from behind me, "Howdye, Mr. ———!" I knew it was a negro that called. We all know and do not know why we know. There is a note in their salutations that is unmistakable. The face was as the voice, familiar, but strange. He extended his hand, hesitating a bit. I grasped it and looked him in the eye. "You don't know me!" Well, I did and didn't. I knew I had known him and known him well, and I knew it was long ago. Visions of Crabtree Creek, a drove of cows, and bare-foot time and hot summer days and of gentle, free and careless life floated dimly between his eyes and mine. I could feel my berry-bucket swinging on my arm. I marked a marvellous lot of gold in his teeth—remarkable thing, to be sure. His form was stalwart. His face all smiles and friendliness — that holding-back friendliness as characteristic as that note in a colored man's greeting—familiar, but not a white man's familiarity, and full of friendliness notwithstanding the hold-off quality. I could not call his name.

"Antony," he said, and the word wheeled the present world back and brought a lost Eden into view. I remembered everything. The dim visions became perfectly clear. How he had grown in stature and in manhood since I saw him fifteen years ago when he "minded the cows!" Evidently he had seen things. "Why, where have you been, Antony?" I inquired. "Philippines," he answered. "In the army?" "Yes, but I am out now." "Have you come back here to live?" "Oh, no; I have a job in New York." "Doing well, are you?" Everything about him answered. Army life had made him. He had seen the world and he had money. I guess he was pretty prideful amongst his own people, but he was just old Antony there on the street, saving the intelligence and confidence that wide experience and success had brought.

I recalled the time, never to be forgotten when I took one of Antony's shoes off for him. He insisted in going with us fellows. He overtook us on the way to the creek one day. He knew that he had no business leaving his cows and less "going in" with us. While we stripped, he stood on the rocks, he and we silent. I guess he wanted our invitation; but we did not want him. After we had been in the swimming hole a few minutes, Antony began silently to slip off his rags. In a moment he was in, and very friendly. But we fellows started out. As he moved down stream I fought my way up. When nearly out I saw a water-snake, about a foot long, and a happy thought struck me. In the first place water-snakes are not dangerous. In the next they cannot bite one "unless they have cotton in their mouths," and they are easy to catch in the water. This one's mouth was shut but I risked that he had no cotton, and grasped him by the head. He promptly wrapped himself around my wrist and I swam out. There was Antony's big old brogan shoe, and Antony was fifty yards down stream. I quietly put the snake in the shoe and pressed Antony's sock in after him, expecting the snake would be quick to come out when Antony should pull out his sock. That was all I planned for.

While Antony took the swimming hole, I dressed. But a fellow doesn't care to go in swimming all by himself, especially where the water is deep. It is fearfully lonesome to think of the bottom ten feet down. Antony came out. He got his rags on, and then took up his shoe, taking a comfortable position on top of a large rock in the sun. He put one shoe on. Nothing happened. Then the other. I wondered what had become of my snake. Antony lit a cigarette and began sunning himself. Directly I noticed Antony working his foot. Then he drew it up and felt of the toe. Then he tapped it against the rock. He looked at me and caught my eye.

My time had come. "Feels like a snake in there, doesn't it?" I suggested. What followed I cannot describe. My inquiry made direct connection with Antony's impressions. He yelled; he grasped his shoe; he let go; he jumped and rolled over and would have fallen into the creek in deep water, but I caught him. And I was glad enough to get his shoe off for him. It was two miles home, and Antony yelled the entire way. I seriously feared that he had lost his mind, and deeply did I repent. But he hadn't. He never went in swimming again while I was around; and he tells me he quit wearing shoes for four years.

All this passed before me while I shook Antony's hand. Then he hailed another white friend of his boyhood.

* * *

That night they brought two men to Raleigh on the same train. Each was wounded terribly. One was white, the other colored (three-fourths white, I understand). They put them in the same room. The same doctors followed the course of the bullets that had pierced their vitals. The operating tables were close together. Toward midnight the white man passed out; in the morning the colored man followed. You know the story. The colored man, being apparently white, had purchased a reserved seat at a circus in the white people's section. The white man, as policeman, had ejected him from his seat. He went away and returned. His white and black blood hot. Words led to blows and blows to pistols, and then the awful horror of death.

* * *

I have been thinking of these three incidents of a day. They mark three stages. The white boy was six years of age, the black boy was five. Antony was fifteen that day on the creek and I was fourteen. The other two were men. I wonder if we cannot save ourselves from much by pursuing a less rude method of maintaining the separation of the races. To be sure I abhor social equality. I am not ready to commend the child's ignorance, but rather his innocence. It seems to me that in my boy-hood I was able to get along with the colored people without trouble and that the wide chasm between the races maintained itself beneath the surface of our contact. Perhaps my method of treating Antony's forwardness is not quite an example. But I should like for us all to feel toward the colored people as I feel toward Antony. I am glad that he is doing well. I hope he will do better and better. I am sure he would fight for me if need should arise, notwithstanding my trick on him. I did not hesitate to shake his hand, nor did any other man in town that had known him. And when we did, never a thought of social equality entered either Antony's mind or ours.

F. B. Meyer on Baptism.

Rev. F. B. Meyer, D. D., of London, England, who was one of the much appreciated speakers at Northfield last summer, was the speaker at the Windham County Baptist Association, held in Brattleboro, Vt. He said, in part and in substance:

"I am especially glad to be here tonight and to address such a company as this. I feel grateful to this church and its pastor for the privilege afforded me yesterday of baptizing in this baptistry six persons who sought baptism at my hands. I was educated in a Baptist college and was a Baptist pastor for several years. Called to the church in London of which Newman Hall had been pastor, I accepted the call and took up the work of that great church. I believe in believers' immersion, have never yet baptized a baby, and never intend to. I believe all Christians will yet be Baptists. This may not mean a cessation of Presbyterian, Methodist and Congregational churches, but it will mean that those churches will be composed of immersed believers. While loving all Christians, one should be loyal to his own church, as one should love but his own wife and mother, though liking all women.

"Though my forefathers were Quakers and Baptists, and though I am at the forefront in opposing the state church demands in England for taxation to support church schools taught by their own priests, I am a firm believer in the church idea as set forth in the New Testament, and think we do not emphasize enough that idea as embodied in every little Baptist church.

"Make much of your church. I have no faith in these little mission halls, these free-lance movements, but believe all missionary effort should be correlated to the churches. Keep the church life clean. If a church cannot be run by the setting apart of a portion of the income of its members without resorting to fairs and worldly amusements, the sooner its doors are shut the better. Such a resort to fairs and festivals not only curses the church holding them, but curses the community surrounding it. There ought not to be a church in a community that does not act as salt in the municipal life. Never do a thing that will bring a blush to the face of Christ."

A Christian's Death.

In a sketch of his father, Mr. John William Walshe, his son Philip writes: "I think my father died of the love of God. He so loved God that he could not live without Him; the Summum Bonum simply drew the spirit out of his body. On the eve of June 28, 1900, his bell over my door rang out distinctly. There was no quivering or tinkling this time, but a distinct pull, a jerk, and yet, I know not why, there was something unnatural in the sound." On reaching his room the son found his father kneeling by the bedside, but in a faint. Upon reviving "he opened his eyes and gazed at me placidly for a long while; the eyes were still as hazel bright, still as big with wonder, as clear with innocence, as child-like, as in Sir William Boxall's portrait; the thick auburn hair had turned to a soft silky gray, the face was as white as Castellanian alabaster. Never had I seen him so beautiful. There was no look of death upon the face, but a look of departure, of departure from the life which, through death, leads to the life without end."—Central Christian Advocate.

Spirituality.

Many reverent and thoughtful persons are confused on this vital subject. Many persons turn with distrust or disgust from it, because some who profess to be spiritual are immoral. That there are many evil-doers who appear to think themselves spiritual is undeniable. Those, however, who are in this condition, and all who think that spirituality can exist in an habitually sinful person, mistake sentimentality for spirituality.

Between these states a strong resemblance may exist; but it is on the surface. Sprituality, as related to the Christian religion, is a frame of mind and a condition of heart. Wherever it exists there are truths, impulses, purposes, and emotions, and these agree. Truth is the reasonable basis of the choice; love of the truth is that which prompts to the conduct which the acknowledged obligation requires, and the emotions are such as naturally arise from a hearty acceptance of those truths of God—the soul, immortality, and righteousness—which unify the whole moral nature and keep the deepest thoughts on the things which are not seen. Sentimentality perceives chiefly with the imagination the meaning of the letter of truth; it pictures the benefits of accepting it, but the sensibilities only are affected; no purpose is formed, no deep emotions are stirred, no permanent controlling impulse arises.

Some have been greatly surprised on first learning that both sound morality and devotion to the church may exist without spirituality. Morality is the maintenance of right relations between ourselves and others; and the church is a great help to it. Spirituality is a frame and bent of the whole mind. A young man brought up in a Christian congregation may live as he is taught to live, pray each day, regularly read his Bible, and at "a proper time" enter the church on profession of faith; yet not be "spiritually minded." Years after his conscience may be fully enlightened: the thought of God appalls him, he discovers sin in the recesses of his spirit, he perceives his spiritual poverty, his imperfections pain him, a sense of helplessness depresses him. He turns to the Gospel and finds it full of spiritual ideas; its pages teem with words of faith, hope and love; fruits of the Spirit and a deeper sense than they alone can give—the witness of the Spirit, the "lively hope," the "living fire"—are offered to all. The promises shine out like stars in the midnight of his soul, and he sees that they all shine for him. He now enters upon the inner life and offers incense upon the "mean altar of his heart." The new birth from above, of the Spirit, is his. He knows that his eye had never seen, his ear heard, nor his heart felt this before; but now the Lord of heaven and earth is enthroned within him.—The Christian Advocate.

News Notes.

....Remember the Temperance Convention July 7, at Raleigh.

....Rev. W. C. Tyree preaches commencement sermon at Richmond College.

....Midsummer Meeting, Jackson Springs, Moore County, June 23 to July 1. Come.

....We know nothing about the Elkin case. And we hope that we shall be called upon to print nothing more about it.

....Rev. T. S. Crutchfield baptized seven persons at Tarboro following the meeting in which Rev. Decatur Edwards aided.

....Applications for rooms at Jackson Springs during the Midsummer Meeting are coming in. We expect 400 people.

....Under the work of Brethren Hunter and Betts about $37,000—not $3,700, as stated by mistake—was raised for the Educational Fund.

....Rev. G. A. Martin reports seven additions at Rocky Mount. They have purchased a new organ. The Foreign Mission collection reached $40.00.

....We regret to hear that our esteemed brother, Rev. E. Allison, of Brevard, has suffered much with rheumatism this spring. May he be restored to his health and work.

....Rev. A. T. Robertson writes: "I am looking forward with a great deal of pleasure to the meeting at Jackson Springs. May the Lord fill our hearts with all good things."

....Rev. W. F. Fry has been invited to assist President Vann in the field work of the University this summer; and he may take the Department of Bible Study in that institution.

....Joseph M. Terrell, the present Governor of Georgia, is an active Baptist and takes a lively interest in all the work of the denomination.—Exchange. He is a member of Rev. Dr. J. E. White's church.

....Rev. O. L. Powers, who will graduate this month from Louisville Seminary, will be pastor at Woodsdale, Ky. He is a promising young man, and we hope that he will soon return to North Carolina.

....R. W. Weaver has revised and enlarged his "Preaching by the Pew or the Spiritual Apostolate," and Edwin M. Poteat, of Philadelphia, has written for it an extended introduction. The Publication Society will issue the enlarged book some time in midsummer.—Baptist Argus.

....One of the Statesville members writes: "Our church is hopeful and much pleased with Pastor Wells. He comes feeling and making us feel that he bears a great message from a great Saviour concerning a great salvation, and that we ought to be great workers in this great kingdom."

....Mr. E. F. Aydlett's offer to build a $2,500 building at Thomasville for the orphans if the Chowan Association would build a similar building was promptly accepted. The generous action of Brother Aydlett is appreciated by the brotherhood, and of course the evidence of new and special interest by the Chowan Association in our institution is gratifying.

....Rev. W. Jasper Howell, pastor of the First Church, Cortland, N. Y., returned on Tuesday of last week, on the Kronprinz Wilhelm from a three months' tour abroad, in which he visited fourteen different countries. His trip was in every way a delightful one, and he returns in the best of health. In the fall Mr. Howell will publish a book, embodying his observations and experiences. —Examiner.

....Miss Heck sends the following notice to Secretaries of local Societies: "Attention, Secretaries! The second quarterly report should be sent to Mrs. W. N. Jones, Raleigh, N. C., by May 31. Amount that should be reported this quarter is three thousand dollars. Societies which should report, 500."

....Rev. James Long has resigned at Bruington, Va., and accepted a call to Onancock, Va. He served four years at Bruington with great success and joy, but felt led to break the strong ties. We should be delighted if this brother would come back to North Carolina next time he should move.

....We were glad to see Dr. Irving Hardesty and Prof. Collier Cobb at Wake Forest last week. One represents his Alma Mater in the University of California, the other in the University of North Carolina. Each is a man of Science. And yet there are people who think of Wake Forest as a "preacher-factory"!

....Rev. W. N. Flanders writes that the meeting at Dallas in which Bro. Fred. N. Day aided him was a great meeting. Thirty new members were received. The presence of Brother Vipperman was much enjoyed. Brother Flanders has resigned the care of this church and will spend the summer working in the mountains.

....A brother writes: "You will please excuse my recent ill-timed letter. Investigation shows the postmaster and carrier to blame. I have my papers and all is right. You are not in fault at all." We suggest that others may find similar conditions. Always report to us if you do not receive your paper. We will investigate.

....Rev. H. A. Brown, D. D., was recently elected the most popular man in Winston-Salem, and a handsome suit of clothes was given him in acknowledgment. We do not know an instance of a better testimony to the rewards of simple, faithful living up to his calling than Brother Brown's life. Men love him not because he is a preacher; but because he is what a preacher ought to be.

....I was reminded today, on hearing the great sermon preached by Rev. B. H. Carroll, D. D., of Texas, of a remark made by Dr. J. L. M. Curry after hearing a very eloquent sermon delivered by Rev. J. D. Hufham, D. D., at the North Carolina Convention. Dr. Curry said to me, as we walked out of the church: "Hufham made me cry so much that I am ashamed of myself." —A. E. Dickinson in Religious Herald.

....Bro. C. C. Wright writes from Straw: "I am glad to be able to tell you that our church—Edgwood—is alive and doing what it can for the cause. We have already raised more than our pledges for missions, etc., made last August. We are paying our pastor more this year, and all feel better for the renewed efforts put forth. Our pastor, Rev. W. R. Bradshaw, is doing a noble work for us. God give us more such men as he."

....A pleasing feature of the Wake Forest Commencement was the presentation of elegant portraits of two friends of the institution—Alfred Dockery, who helped found it and whose labors for it in the early days were as abundant as able; and E. K. Proctor, Jr., who died last year, leaving the legacy of an ideal life. He was the friend not only of the College, but of every good work. The portraits were presented by Mr. Henry Dockery and his brother of Missouri, and Mrs. Proctor. They were respectively represented by Messrs. L. Johnson and J. B. Carlyle.

....If the Charlotte Observer's story of Emma Reese does not stir the men and women of Charlotte to do something, it will be because hope has been lost in Charlotte. And hope should not be lost any where. In this particular respect conditions might be far better than they are.

....A brother writes from Pilot, Franklin County, N. C.: "Near this place is a log cabin built and used for a distillery warehouse. The business has been stopped and a bird called buzzard has a nest in said house, with a pair of young ones that reminds us that birds of the same feather will flock together. There is another house or two at and near here that we had rather, for the welfare of the county, be occupied by buzzards instead of the blind tiger."

...."Dixon's Sermons" are published monthly, two or more in each number of a neat pamphlet, at ten cents a number, or $1.00 a year. They are sermons of Rev. Dr. A. C. Dixon, pastor of the Ruggles Street Baptist Church, Boston, Mass., and are among the best specimens of preachments published. Dr. Dixon is filling a large place, by virtue of his ability and the power of God working in and through him. The sermons are always edifying and fresh. They are published by William H. Smith, 25 Stanhope Street, Boston, Mass. The first number begins a series on "Gospel Ethics"—"The Ethics of Prayer;" "The Ethics of Novel Reading."

....Rev. C. A. Jenkens sent the following note about the Goldsboro meeting before he saw the note in the Recorder. As it is more informing we print it: "We have had an excellent meeting in Goldsboro, producing results perhaps unparalleled in the history of the church. Rev. J. T. Jenkins did the preaching, making a host of friends among the denominations. There were a hundred or more professions, and about fifty persons so far have united with the church. I have baptized nearly forty, and a good number are awaiting the ordinance. A large number of men and young men have joined us. I think we have had a genuine work of grace, for which the church has been preparing for sometime. No doubt quite a number of the converts will go to other churches."

....A member writes that Brother Livingston Johnson spent Sunday with the Cameron church, much to their delight and edification—preaching a strong Missionary sermon in the morning; in the afternoon addressing the W. M. S. on their particular work and at night preaching a soul-stirring sermon that would be helpful to all, and especially the unconverted. Brother Johnson impresses the writer as he imagines Spurgeon preached, and excells as a plain practical Gospel preacher, and as a man who has great power with God. We are so thankful that God has given us such a man to lead and direct the great State Mission work. We feel that the membership is greatly strengthened and built up in the inner-man and that the missionary spirit is the stronger for his having come among us.

....Attention is directed to the official report of the case of Rev. T. Bright. Its substance is that Rev. T. Bright made a confession, thus making formal charges unnecessary, and that having asked for forgiveness, the church was advised to grant it. The action of the Presbytery is merely advisory, and doubtless it will be approved by the Sylva church. Mr. Bright's plea of ignorance was accepted by his brethren. If we remember correctly at the time of his purchase of the Amos Owen Company, he was a missionary of our Baptist State Convention. Surely he was not ignorant that he was violating a solemn obligation to go into business while holding a commission as missionary. We would not persecute this man. He has suffered. His wrong-doing was of a grave nature. His confession must be accepted. But it should be complete; and his repentance must be of that quality which brings forth fruit in restitution.

....Mr. W. F. Norton, Jr., whose death we announced last week has, after leaving less than $100,000 to relatives, friends, and servants, bequeathed the remainder of his estate to our Louisville Baptist Orphans' Home. The daily papers estimate the amount at about $700,000, but it may be less and it may be considerably more. One of those interested in settling the estate is quoted by the papers as saying that a conservative estimate of the value of the estate is $1,000,000. Two of Louisville's ablest and most trustworthy citizens are appointed executors, Geo. W. Norton and J. W. Barr, Jr.—Baptist Argus.

....We thank Pastor Hall for the following note from Fayetteville: "We have just closed a two weeks' meeting in which Rev. S. J. Porter did the preaching. The church has been greatly strengthened and revived, while twenty-five professions of religion were made. The people were thoroughly aroused under the preaching of Brother Porter, which was simple, tender, eloquent, convincing, and powerful at times. He is a man of beautiful piety, of singular earnestness, of pure consecration and of deep spirituality. He is a preacher of broad and accurate scholarship, of profound convictions, of keen penetration into Gospel truths, and possesses exceptional, exegetical skill in the scriptures. Always safe and sound, he leads his hearers in pastures green and by waters still. He has no vagaries, no clap-trap devices in revival meetings. He is the right man in the right place. No church or pastor can make a mistake in securing his services."

....We take the liberty to print the following from a letter from Dr. N. B. Cobb: "I enclose $1 to move up my figures on label. Please change my post-office address from Clear Run, N. C., to Garland R. F. D. No. 6, and request my correspondents to do the same. I am living at same place, but have put up a box on this route until we can get a R. F. D. route by my house, a petition for which was signed and sent to Washington a year ago. I am beginning to realize some progress on my field. The Dell School has already done much for the advancement of the Bethel community in Sampson, and gives promise of much more for the years that are to come. Bro. W. N. Johnson has decided to move to Teacheys, where he can be more easily in touch with the outside world, and more convenient to the churches he is now serving. He thinks that the new telephone line from Teacheys to Delway, which will be in operation before the fall term opens, will enable him, as business manager, to do better by the school residing at Teacheys than he can at Dell and more for his churches. Bro. J. N. Tolar is making his mark as a consecrated and aggressive young pastor, sound in Bible doctrine, earnest and intelligent in the presentation of the truth and striving constantly to lead his people to larger work, while Bro. J. M. Alderman is doing in his self-forgetful and unostentatious way a work that will be an uplift to spirituality of his churches for years to come. I thank God for these earnest, sound and consecrated young brethren as co-laborers in this part of the Lord's vineyard."

THE CASE OF REV. TOBIAS BRIGHT.

Recommendations of the Presbytery

We, the Presbytery, called together by the Baptist Church at Sylva, N. C., to consider with them the case of Rev. T. Bright, did convene with said church on the 15th day of May, 1903, at Sylva, N. C., and organize by choosing Rev. B. W. N. Simms, of Waynesville, Moderator, and Prof. E. Lee Fox, of Sylva, Secretary.

FINDINGS.

1. Upon the examination of the records of the church we find the church met in regular Conference on Saturday before the fourth Sunday in March, 1903.

2. We find that "it was moved and seconded that a committee of three be appointed to investigate Brother Bright's case," that "the motion carried," and that "the following committee was appointed: Bro. W. O. Buchanan, J. M. Carpenter, and J. P. Brindle," and that "the committee was instructed to report at the next meeting."

3. We find that the Sylva Baptist church met in conference on Saturday before the second Sunday in April, 1903," and that "the committee on Brother Bright's case made the following report: 'We find that Bro. Bright did at one time own and operate the Amos Owen Cherry Tree Co., which has been declared a swindle. We therefore recommend (note the language) that a charge be preferred against Brother Bright (note the future time) for operating a swindle. We believe further, that the interests of the cause and Brother Bright demand investigation by the church, and hence we recommend (note the language) that a Presbytery of five judicious ministers be called to sit with us at another date and hear the case and recommend the proper course for the church to pursue." (Signed by the committee.)

We find (4): It will be seen by the foregoing that no formal charge has yet ever been brought against Brother Bright. That the committee only recommended that "a charge be preferred." It will also be observed that we, the Presbytery, called to sit with the church at an early date and hear the case were requested to "recommend the proper course for the church to pursue," etc.

In view of the foregoing, we, the Presbytery, beg to lay before the Sylva Baptist church the following facts and observations, as being the very best the Presbytery can do in view of the very limited action of the church in Brother Bright's case:

RECOMMENDATION TO THE CHURCH.

We would suggest that the proper course for church to have pursued would have been that the "recommendation" of the committee that "a charge be preferred against Brother Bright" had been acted upon by the church, and that formal charges and specifications against Brother Bright should have been brought before the church in regular form. We believe the very meager and informal report brought in by the committee "to whom was referred rumors against Brother Bright," is not the kind of a report which should have been made, if the said report was to be considered as charges against Brother Bright. We further believe they are utterly inadequate, misleading, and unjust, to both Brother Bright and the church.

FINDINGS AS TO THE CHURCH.

1. We, the Presbytery, therefore find as to the church, that no formal charges were ever brought before the church at Sylva, N. C., as to any grievance against Brother Bright.

2. We find that Brother Bright was never formally cited to appear before the church at Sylva to answer any charges that might be made against him.

3. We find that Brother Bright was never even arraigned once before the church, that he might have a chance to make any statement he might wish as to his supposed misconduct seemingly alleged or implied in the report of the committee who reported that charges ought to be preferred or brought against Brother Bright.

4. We find that the report of the aforesaid committee was not in itself sufficient unless charges suggested by said committee afterwards had been made out against defendant; and unless he had been properly notified to appear before the Sylva Baptist church to answer such charges.

5. We find that the proceedings of the church therefore were, to that extent, not according to ecclesiastical usage and contrary to Baptist church polity, that it was neither wise in the church nor just to defendant.

AS TO T. BRIGHT.

1. That at aforesaid church conference on Saturday before the second Sunday in April, 1903, after the committee on Brother Bright's case reported, "and after" the same was adopted, we see Brother Bright was allowed (note the language) "allowed" to read the following statement and confession—"allowed" as he was not yet arraigned before the church (seemingly).

Here follows the confession of Rev. T. Bright which was both written and oral before the church.

2. We find that this statement and confession seems to be made by Rev. T. Bright upon the assumption on his part, that in some sort of sense his conduct was before or likely to come before the church for investigation; and that he was just simply "allowed to read his confession," or defense.

3. Finding that this statement and confession on the part of Brother Bright as to his irregular Christian conduct is every thing which could be Scripturally demanded of him by his church, even if he had been regularly and formally arraigned before the church.

4. That he confesses to owning and operating the Amos Owen Cherry Tree Co. for fifteen days, and from the 21st day of October, 1901, to the 5th day of November, 1901.

5. That the plan of the business of said concern has been declared to be a swindle; but that he neither knew nor believed the same to be a swindle at the time when he was led to consider and make its purchase.

6. That while he was unwittingly conducting a business that proved to be a swindle, he conducted the business honestly while he operated it; and that he proved the same before the United States Court, before which the case was tried.

7. We find in his confession that he feels and believes his connection with said business "has brought reproach upon himself and upon the cause for which he has given his best service for 33 years as a minister of the Gospel," for which he is truly penitent and deeply sorry; and that he begs forgiveness and "longs for the time to come (as he is not yet arraigned seemingly) when he can fall at the feet of his brethren" and make a complete confession.

8. We find that he considers his conduct in reference to the entire transaction "the mistake of his life, and that he holds himself ready so far as he is able to do whatever the brethren of his church advise in order to remove this stain from the cause of his Lord and Master."

9. That while he has suffered the full penalty of the courts and has paid the utmost farthing demanded by them, yet "God only knows how he has suffered in mind and heart on account of the stain upon the cause of his Lord and Master, and upon his own character and life as His minister."

10. We find that he begs the forgiveness of the church and craves an interest in their prayers, "that he may be able before he dies to in some measure atone for this grievous mistake and sin, into which he has been led."

11. We find that he thus voluntarily places himself in the hands of his brethren of the church, and asks that they pursue whatever course is most scriptural, and that will satisfy the demands of an offended cause.

12. We find further in a paper read by defendant before the church and Presbytery, May 15th, entitled "My Knowledge and Experience with the A. O. C. T. Company," (never before made public), the following facts are disclosed: That Brother Bright seems to have been drawn into the Cherry Tree business purely incidentally. Having seen the business conducted in the post office at Henrietta, N. C., by the postmistress and her assistant, and having there seen the company's mail opened by the aforesaid ladies as carried on by them, the increase of the business, its profits, etc., he purchased it of his son (out of sympathy for his son's wife more especially) whose health made it necessary for him to at once take her south to Florida; that he did this in the integrity of his heart not then dreaming that there either was or would be any fraud connected therewith—inasmuch as it was at that time being conducted in the post office of the United States, and that by the very employees of the Government. He further states in the aforesaid paper entitled "My Knowledge and Experience with the A. O. C. T. Co.,""that if while he was in the business any scion was brought or shipped that was not strictly Amos Owen Cherry Tree scion, perfect stock without scar or crook, it was unknown to him, and in violation of positive orders. That as to the sum of money he made or got out of the business it has been very much exaggerated. He stated publicly on yesterday (May 15th) in answer to the direct question, that "he has not one dollar of money which he made in the Cherry Tree business, nor has he one dollor of it invested in any way. That he gave up all of it to the courts, or to his lawyers for fees, or paid it back on the debts of the company." To the church therefore, we recommend:

That in view of the fact that no formal charge seemingly has ever been brought before the church at Sylva against Rev. T. Bright, in view of the fact that he was never formally summoned or arraigned before the church to answer any charges against him; in view of the irregular proceedure of the church in the premises, and in view of the very full, free, and scriptural confession of Brother Bright, both oral and written, and in view of the fact that up to the date of this alleged irregularity in the conduct of Brother Bright, his character and conduct have both been absolutely above reproach and unimpeachable for 33 years as a minister of Jesus Christ; in view of these facts, therefore, We recommend that the church do most heartily and with perfect unanimity forgive Brother Bright, and that they accord to him the fullest church fellowship and Christian sympathy.

We of the Presbytery do each and all of us accord to him our perfect sympathy and cordial Christian fellowship in the Gospel of our Lord and Master Jesus Christ. And while we recognize in his confession an admission on his part of his implication with the wrong the business is said to have contained, we yet believe Brother Bright was not conscious at that time that there was anything fraudulent or wrong in the business.

(Signed)
B. W. N. SIMMS,
Moderator.
E. LEE FOX,
Secretary of Presbytery.
W. T. BRADLEY.
J. D. SITTON.
W. H. MORRISON.
T. F. DEITZ.

We have received the catalogue of the University of North Carolina for the season 1902-3. The total number of students, excluding the Summer School for teachers, is 608. This is the largest enrollment in the history of the University. These come from 17 different States. The faculty numbers 66 and a very large number of courses of instruction are offered in the various departments for both undergraduate and graduate students. The catalogue shows a gratifying growth for the year, especially in the professional departments, there being 93 students in law, 83 in medicine and 46 in pharmacy. It is no longer necessary for students to go outside the State for thorough instruction in the ordinary academic branches, in graduate work, or in law, medicine and pharmacy.

Acknowledgements.

Below are the amounts that have been given us by other Baptist churches to aid in building a meeting-house at Knott's Grove:

Fairport, $3.90; Brassfield, $5.15; Enon, $18.75; Corinth, $4.75.

We appreciate these gifts, and we are proud to acknowledge them.

E. G. USRY.

May 20, 1903.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

We advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Don't make any mistake, but remember the name, Samp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Home Circle.

[We are indebted to Miss Anna E. Erekson, of Seaboard, N. C., for the Home Circle. We are glad that a number of our thoughtful readers are taking interest in this good exercise of editorial gifts, and we hope others will try their skill and taste.]

"He Careth for You."

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About His throne are eternal calms,
And strong, glad music and happy psalms,
And bliss unruffled by any strife—
Now can He care for my little life?

And yet I want Him to care for me
While I live in this world where sorrows be!
When the lights die down from the path I take;
When strength is feeble, and friends forsake;
When love and music, that once did bless,
Have left me to silence and loneliness,
And my life song changes to silent prayers—
Then my heart cries out to a God who cares.

When shadow hangs over the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

O, wonderful story of deathless love!
Each child is dear to that Heart above—
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong.
He stills the sigh and awakes the song:
The sorrows that brought me down He bears,
And loves and pardons, because He cares.

And all who are sad take heart again.
We are not alone in hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love;
He leaves us not when the storm is high
And we have safety, for He is nigh.
Can it be trouble which He doth share?
O, rest in peace, for the Lord does care!

—Marianne Farningham.

Communion With God.

My child, it is not necessary to know much about Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother, if she drew thee near her.

Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends; after each name add what thou wouldst have Me do for them. Ask much, ask much; I love generous souls who forget themselves for others.

Tell Me of the poor whom thou wouldst relieve, the sick whom thou hast seen suffer, the sinners thou wouldst have converted, those who are alienated from thee, whose affection thou wouldst regain.

Are there graces, thou wouldst ask for thyself! Write if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to Me.

Tell Me simply how proud thou art, how sensitive, egotistical, mean and indolent. Poor child, do not blush; there are in heaven many saints who had thy faults; they prayed to Me and, little by little, their faults were corrected.

Do not hesitate to ask for blessings for the body and mind; for health, memory, success. I can give all things, and I always give to render souls more holy.

To-day what wilt thou have, My child? If thou knewest how I long to do thee good. Hast thou plans that occupy thee? Lay them all before Me. Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them?

And for Me, hast thou no zealous thought for Me? Dost thou not wish to do a little good to the soul of thy friends who have perhaps forgotten Me?

Bring Me all thy failures, and I will show thee the cause of them. Hast thou not troubles? Who has caused thee pain? Tell Me all, and thou wilt forget; and I will bless thee.

Dost thou dread something fearful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting? Trust thyself wholly to My care. I am here. I see everything. I will not leave thee.

Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee. An unexpected visit which did thee good; a fear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received. I have prepared it all for thee. Thou canst show thy gratitude and give Me thanks.

Art thou resolved no longer to expose thyself to temptations? Not to finish this book which excites thy imagination? No longer to give thy friendship to a person who is not godly, and whose presence disturbs thy peace of mind? Wilt thou go at once to do a kindness to the companion who has hurt thee?

Well, my child, go now; take up thy work; be silent, humble, submissive, kind; and come back to-morrow and bring Me a heart still more devout and loving. To-morrow I shall have more blessings for thee.—Selected.

Two Singers.

A beautiful little incident is told concerning Jenny Lind and Grisi when they were rivals for popular favor in London. Both were invited to sing the same night at a court concert before the Queen. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi, that she was at a point of failure, when, suddenly an inspiration came to her. The accompanist was striking his final chords. She asked him to rise, and she took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang she was no longer in the presence of royalty, but singing to friends in her fatherland.

Softly at first the plaintive note floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into that weird, thrilling, plaintive "prayer." Gradually the song died away and ended in a sob. There was silence—the silence of admiring wonder. The audience sat spellbound. Jenny Lind lifted her sweet eyes to look in the scornful face that had so disconcerted her. There was no fierce expression now; instead a tear-drop glistened on the long, black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed her arm about her and kissed her, utterly regardless of the audience.—Commonwealth.

"Best Things."

The best theology—a pure and beneficent life.

The best philosophy—a contented mind.

The best law—the golden rule.

The best education—self-knowledge.

The best statesmanship—self-government.

The best medicine—cheerfulness and temperance.

The best art—painting a smile upon the brow of childhood.

The best science—extracting sunshine from a cloudy way.

The best war—to war against one's weakness.

The best music—the laughter of an innocent child.

The best journalism—printing the true and the beautiful only on memory's tablet.

The best telegraphing—flashing a ray of sunshine into a gloomy heart.

The best biography—the life which writes charity in the largest letters.

The best mathematics—that which doubles the most joys and divides the most sorrows.

The best navigation—steering clear of the lacerating rocks of personal contention.

The best diplomacy—effecting a treaty of peace with one's own conscience.

The best engineering—building a bridge of faith over the River of Death.

The Clothes of the Minister's Family.

"A Minister's Wife," writing on "Criticising the Clothes of the Minister's Family," in the October Ladies' Home Journal, asks "why the clothing of the minister's wife is of more public consequence than that of the doctor's family? Everybody helps to support the doctor as well as the minister," she contends, "so it scarcely seems possible that it can be because the parishioners feel that the appearance of poverty on his part reflects upon their generosity. Some one says that it is because the minister and his family seem to be a part of each household in the church, so dear and close is the relationship. Surely then the very closeness of the tie is but another reason why there should be an absence of criticism, and avoidance of hurt on the part of the congregation. Cannot the minister's wife be trusted to make the very best possible appearance that her husband's salary will permit her to make? When a woman is expected to mingle on terms of equality with the wealthy as well as the humble she naturally does not want, for her husband's sake as well as her own, to be noticeably badly dressed, any more than she wishes to bring upon herself the charge of extravagance. What she really desires, more than anything else, is to manage so well that she is able to pass unnoticed, so far as her clothes are concerned."

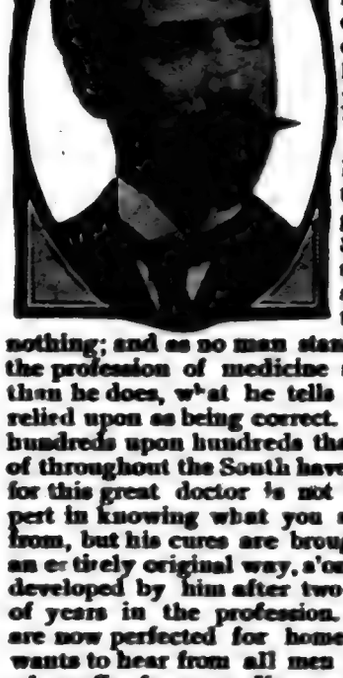
Complexion Bad, Liver Torpid Appetite Poor?

Horsford's Acid Phosphate clears the complexion by restoring stomach, liver and bowels to health. A strengthening Tonic for mental, nervous or physical weakness.

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.



There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home uses, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many madical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J. NEWTON HATHAWAY,
63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

"Cas-To-Rine is the only Perfect Tasteless Pure Castor Oil. 15 cents per Bottle. For sale by all dealers. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C."

Young People's Page

The Miner's Little Daughter.

My father dear works in the mines,
  Down in the tunnels dark.
I sing so much he often says
  I am his "meadow-lark."

Our little cabin on the hill
  Is 'mid the tall straight pines,
That seem to whisper all the day
  To me about the mines.

I've twined some vines about the door,
  I keep the house with care.
My father calls our cabin home
  His "castle in the air."

I never put my clean gown on
  Till just before our tea,
Because when father first comes home
  He's black as black can be.

And when he's coming up the trail,
  As soon as him I see,
I fly to meet him, and he leaves
  Some black, of course, on me.

The man for whom my father works
  Is very rich, I'm told;
For he owns land and houses fine,
  And mines just full of gold.

I'm rich, I've treasures in the mines—
  "As good as gold" is he;
It's father, whom I love so well,
  My father who loves me.
—Wild Roses of California.

Lessons in Politeness.

BY MARK PEYTON.

Doris was only twelve and no one thought it worth while to notice her much. She was so quiet and demure—"just like a little Quaker maid," as every one said—that she was allowed chiefly to go her own way.

Now Doris had several sisters. Two of these were very "grown-up," in fact, grown-up enough to have gentlemen callers. One of these was Boyne Jaton. Boyne was a great friend of the sisters, as well as of Doris. As long as she could remember, she had always known him well enough to call him Boyne. Every day at a certain time and in a certain place, Doris was in the habit of meeting Boyne Jaton. Much to her annoyance at times he hardly seemed to recognize her and again, the fact that she was just Doris, his friends little sister, appeared to be present in his mind for he would say, "Hello there!" or "Hello Doree!" Although Doris was but twelve, she had quite an idea as to what was fitting and proper and what was not. Therefore, when Boyne addressed her in such a familiar way, her small spirit rose in rebellion, especially against that "Doree." Her name was not "Doree" but Doris. Only papa and sisters called her that. Mamma never did. It was too babyish for a twelve year old girl.

What was to be done? Something very soon at any rate. Doris confided in her best friend, Velmonda, and they consulted with their next best friend, Joan. Still nothing definite was attained. Joan and Velmonda thought it best to take in some of the "others" as it was not a question that concerned merely Doris, but was quite a general grievance among the "big little-girls." They thought it best to teach the young man a lesson through which untold good would be done a world of other young men. Just how this was to be accomplished was a mystery. At last Floy, Lucie, Eulaine and Caryll were consulted. With the combined efforts of the new forces a plan was arranged for the fall of Boyne Jaton from his own self-esteem.

Strange to say, after all arrangements had been made. Boyne seemed to have vanished. Day after day, they watched for him at the regular place of meeting even lingering longer than was necessary about the rectory hoping to catch even a glimpse of him.

They had given up in despair when very unexpectedly, just beyond the rectory gate, they saw the hero of their plans approaching. Lucie saw him first and with an awe-inspiring whisper informed the other six.

Doris immediately assumed command and stepping a little ahead of the others, who grouped themselves just back of her, said, "Ready, girls!" Instantly there was a fussing in the ranks and then as Boyne had reached them, forestalling his "Hello, girls!" seven hats were gracefully raised in greeting and seven little school girls stood bowing before him with serene unruffled faces, but eyes dancing with excitement and mischief, as they said, "Good afternoon, Mr. Jaton. A very pleasant afternoon, is it not?" Boyne, though somewhat embarrassed, soon regained his composure and lifting his hat well, bowed profoundly to the seven, saying, "Thank you, young ladies. Yes, the day is delightful."

That night, Doris heard her sister telling her mother that Boyne had said he had learned a lesson that day that he would never forget. Now whenever Boyne Jaton meets Doris on the street, much to her delight, he greets her with lifted hat, courtly bow and a "Good afternoon, Miss Doris."

A Little Girl's Success

She was always writing, this little Western Hilda—scribbling, nurse and her playmates called it. She wrote in school, when sometimes she should have been working at arithmetic; and then the black mark in the arithmetic column more than outweighed the fine mark for her essay. Home from school, she cuddled down in a corner of the library and plied her pencil busily till mamma interfered.

"My little girl must remember that it takes plenty of play and out-door air to make a good writer," mamma would explain, buttoning the reluctant little figure into its coat. "Now run away out of doors till I call you, and tomorrow those lines will go much better."

Only mamma knew Hilda's great castle in the air, to have something she wrote and loved so well to write printed, really, truly printed in a magazine or paper. It was mamma—it always is mamma, somehow—who opened the way.

"If you will stay out doors all day this lovely Saturday," mamma promised Hilda the day she was twelve, "I shall have something to tell and show you this evening that will please you very much."

The something was a certain page in the last St. Nicholas. Hilda read it rapturously. Here was a chance for just such little girls as herself. The St. Nicholas League offered a training school for girls and boys who loved to draw and write, and each month the best work was published, with rewards of silver and gold badges and money. It seemed too good to be true.

The weeks seemed very long after the little girl's verse, "When School Is Done," which mamma thought would do, was sent off; and one could only wait for the important number to come. If you ever wanted anything with all your heart, wanted it so badly that you thought of it all day every day, and dreamed of it all night every night, and if you finally had your heart's desire, you will know how Hilda felt when St. Nicholas came at last, and there, in black and white, where no one could help seeing them, were the verses "When School Is Done." And in a few days came a beautiful silver badge. Papa's eyes shone when Hilda showed it to him; and his voice was just a little hoarse when he said he was proud of his little girl. Papa thought Hilda spent far more time writing verse and stories than was good for her; but he was very proud of a twelve-year-old daughter who could win distinction among forty thousand of the brightest girls and boys of the land.

"Perhaps you can't do it again, though," he teased. And Hilda looked serious. She had won the first prize. She must have more. And she did. How she worked over her verses on "When Fields Are Green," till she and mamma were satisfied to let them go; and the June St. Nicholas told her they had won the gold badge. And when, six months later, she put all her best into more verses, on the Christmas tide this time, and they brought her the five dollars which meant the very highest St. Nicholas League could offer her and that she must turn to a larger field, she was a very proud and happy fourteen-year-old.

Today this little lass, not yet fifteen, has seen several of her stories and poems printed, and in grown-ups' magazines too; and some day she hopes that she may be among those who write for the girls and boys of St. Nicholas. Do you suppose she will? For this is a true story, every word of it.

Curious Arithmetical Results.

The following interesting table recently appeared in "Success:"

123456789 times 9 plus 10 equals 1111111111.

123456789 times 18 plus 20 equals 2222222222.

123456789 times 27 plus 30 equals 3333333333.

123456789 times 36 plus 40 equals 4444444444.

123456789 times 45 plus 50 equals 5555555555.

123456789 times 54 plus 60 equals 6666666666.

123456789 times 63 plus 70 equals 7777777777.

123456789 times 72 plus 80 equals 8888888888.

123456789 times 81 plus 90 equals 9999999999.

This table is still more interesting when it is noticed that each multiplier is divisible by 9, and that, when the figures of each answer are added together and the added number is substracted, the answer is 0. For example, the sum of 1,111,111,-111 is 10; 10 minus 10 is 0.

The Happiest Man.

Capt. Richmond P. Hobson, at a recent Y. M. C. A. anniversary gave the following manly expression of his ideal for a Christian man:

I think that this same Christian man ought to be the happiest man under the sun. Out there on the sea he can look up to the stars and see the handiwork of God, and on the land he can see the infinitely large and from that down to the infinitely small. On the sea when the storms rise he can do his work with a clear mind, no matter what the emergency, and can recognize the situation without terror. Times come in the lives of all men which tend to produce a feeling of terror, and no being lives who has not or will not stand face to face with the intimate or ultimate. The Christian who has tried to be earnest, who has left nothing undone, who has worked hard to increase the efficiency of body and brain, who has been careful of spiritual life and moral nature, who has done his duty when it appeared, and who has tried to assist every one with whom he comes in contact, has nothing to fear. Earnest effort day in and day out is a message from the sea, and he who is willing to do the hard work which is the price will reap fully of the reward. It is this man who can hold his head up and face the universe whether in praise or terror—no, not terror, for there is no terror for such a man.

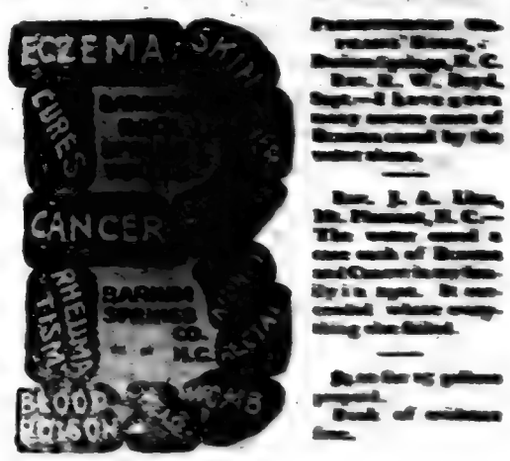
CURE CATARRH NOW.

This is the Best Season of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy, which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma, than any other medicine, says that this is the best season of the year to treat Catarrh, because the disease is not aggravated by cold and changeable weather.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent by mail for $1.00.

A trial sample will be mailed free to any sufferer who has never tried the remedy. Write at once to Dr. Blosser Company, 90 Walton St., Atlanta, Ga.



STATEMENT

American Fire Insurance Co.,

OF PENNSYLVANIA.

CONDITION DECEMBER 31, 1902, AS PRESENTED BY STATEMENT FILED

Capital—paid in cash	$
Amount Ledger Assets December 31 previous year	
Income—from Policy-holders, $1,567,416.22; miscellaneous, $95,462.44; total	
Disbursements, to Policy-holders, $862,797.36; miscellaneous, $84,477.62; total	
Fire Risks—written or renewed during year, $146,706,722; in force	
Perpetual Risks—written or renewed during year, $; in force	

ASSETS.

Value of Real Estate (less amount of encumbrances)	
Mortgage Loans on Real Estate	
Loans on Stocks, Bonds and other securities	
Value of Bonds and Stocks	
Interests and Rents due and accrued	
Cash in Home Office and deposited in Banks	
Agents' balances representing business written subsequent to October 1, 1902	
All other assets detailed in statement	
Total admitted assets	

LIABILITIES.

Losses and claims unpaid	
Unearned Premiums	
All other Liabilities as detailed in statement	
Total Liabilities as to Policy-holders	
Capital paid up	
Surplus	
Total Liabilities	

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written, $; Premiums received	
Losses incurred—Fire, $; paid	

President—Thomas H. Montgomery.
Secretary—John H. Packard, Jr.
Home Office—305 and 307 Walnut St., Philadelphia, Pa.
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—Wm. Douglass, Charleston, S. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 23, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Fire Insurance Company, of Philadelphia, Pa., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, this day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Editorial.

THE DIAZ MATTER.

Dr. Eaton declares that his report in favor of appointing a Committee to investigate the Home Board's policy in Cuba, especially with respect to Diaz, was prompted by a desire to aid the Board and not to embarrass it. It is also true that a responsible member of the Board suggested Dr. Eaton's course. It is due Dr. Eaton to say this. But it was an unwise and uncalled for action. We learn that the Home Board has met and appointed a committee of Dr. Eaton, E. W. Stephens and R. H. Marsh to investigate the Diaz matter. This should settle the matter.

A PERMANENT MISSION.

The Anti-Saloon Leagues are coming into existence not merely to carry towns for prohibition, but to maintain it. It is more important to enforce the law than to enact it. Prohibition has so often failed because men have not understood this. If men tell us that prohibition does not prohibit, it is our duty to make it prohibit.

We hope the local leaders will prepare for a life-long work. There is much to be done. We have not only to enact and enforce laws, but we have to put in power men who will strengthen them. Not only this, but we must also address ourselves to meeting the conditions that have made many a drunkard, namely, the barrenness of social life and diversion for the laboring classes. Men must have places where they can meet and have fellowship. We shall have gone far toward curing the drink evil when we provide wholesome social life for the people.

We have also some State legislation to effect, and the Leagues should hold together with a view to this.

Let no one think that the curing of the giant drink-evil—an evil that has defied every effort to check it—is in any place a mere summer's holiday. It is the most serious undertaking that men and women can give themselves to.

Come to the Temperance Convention at Raleigh, July 7. One fare round trip.

IDEAL CONDITIONS.

Under the title of "Abandoning Prohibition in New Hampshire," the Watchman presents the following discriminating statement.

"Seventeen of the States of the American Union have at one time or another adopted the prohibitory method of dealing with the liquor problem. The vote last week in New Hampshire, enacting the local option license law, reduces the number of prohibition States to three—Maine, Kansas and North Dakota. On the face of the facts the impression must be strong that the prohibitory policy has failed to commend itself to the sober second thought of the American people. Certainly it looks as if the liquor interest had won a decisive triumph over those in favor of drastic measures against the traffic. But, though this impression would be natural, it would be erroneous. What has taken place is not the defeat of the prohibitory idea, but the shifting of the unit of prohibition from the State to the townships. While State prohibition has been disapproved, township prohibition was never more widely prevalent than today. Statistics are at hand confirming this statement in the most conclusive fashion. What the people have believed is not that prohibition is wrong or impracticable, but that laws of this kind should not be made by the State for all its inhabitants, but the communities that are to be affected by them. In other words, that the liquor question belongs among the problems of local self-government."

Herein is the wisdom of the movement in North Carolina: it is local. Better still, each town is surrounded with territory free of the sale and manufacture of liquor. The conditions for successful prohibition are ideal in North Carolina. The men who made the Watts bill builded better than they knew.

The one thing needful is strong and alert local organizations. A hundred Leagues should spring into existence this week.

Come to the Convention at Raleigh July 7th. One fare round trip.

WAKE FOREST'S 69TH COMMENCEMENT.

Wake Forest's sons are scattered throughout the world, but none has gone so far that his heart does not turn toward her at Commencement. For these scattered sons, and for the people whose fathers brought forth the institution and whose sons shall be brought forth in it, we write this report of the Commencement last week.

Commencement begins now on Sunday, with the Baccalaureate Sermon Sunday night; it ends Wednesday. Thus it moves faster. But even now it is not a unity; it is not one story, but several, and it is, therefore, not easy to report. There is the social phase; there is the institutional phase; there is the detail. One would prefer to report the detail. But this once let us attempt another plan. Let us take first

The Institution.

The Trustees found an endowment of $270,000, where in 1880 there was only $100,000. Moreover by reason of the appreciation of certain stocks, especially Standard Oil stock of the par value of $24,000, but selling now at 700—the endowment is worth $425,000. The campus and buildings are worth easily $200,000 more. These figures may seem large; but in the modern perspective they are small. Wake Forest will lose—will fall back, will fall behind her present position, will rank lower in twenty years than she did twenty years ago, unless she shall receive an endowment of $1,000,000.

The institution is in good condition. There were more than 300 students last week. The Law School has established itself. The Medical School bids fair to get upon its feet. These professional annexes seem to fit right well into the demands of the College's constituency; and it is likely that they will not be suffered to interfere with its larger work of laying the foundations of life rather than building the superstructure of a career. The law school will be strengthened by an assistant to Dr. Cooke.

The discipline of the College has become more difficult with the increased number of students. But the faculty has taken steps to eliminate the discordant elements. A number of young men will not return. It is the determination of those in charge to maintain Wake Forest's name for earnestness in work and manliness in conduct. Its atmosphere must be wholesome.

Finally, there is the spirit of progress. Wake Forest is a modern institution. Its conception of education is modern. It has not carried its "modernness" on its shoulder and, therefore, has escaped the animadversions of the reactionists—the American "Boxers." This policy of going quietly onward is characteristic of Wake Forest and her president, by the way. Wake Forest breathes a modern spirit and her sons breathe it. Observe that Laboratory. See her sons resolving to build a great building to be dedicated to Biology—that new voice in the Wilderness preaching Repentance and Life!

Under this head I may mention the election of a Trustee and a Teacher, and another matter or two. The new Trustee is Dr. J. M. Parrott. He graduated in 1892. He is one of the foremost young men in the State, being an eminent physician. He is from Kinston, and a modern man.

The new teacher is Darius Eatman—an alumnus of the University of North Carolina, a self-educated young man. He succeeds the lamented Professor Crittenden, and will doubtless build worthily upon the noble foundations laid by that professor. He graduates in Pedagogy from the Columbia University this week. He will assist Professor Sledd in English in addition to his work in Pedagogy.

The tuition rates were changed The new rate is fifty dollars for tuition instead of sixty.

The Alumni.

The Alumni came in goodly numbers. All but one of them love the College. That one feels that he paid for all that he got while there. We alone know him. The others know that they owe her a debt like one's debt to his mother. They had a banquet this year, and 200 sat down to it, including many ladies. Next day in response to an appeal from Professor Carlyle they pledged $7,000 for that new Biological Building. An agent will be put in the field, and an effort will be made to raise $30,000.

Rev. C. W. Scarborough was chosen president of the Alumni Association, and Col. Frank P. Hobgood, junior, of Greensboro, was chosen Alumni orator.

The Speaking.

Time will come when not one man shall talk, but every man. The public speaking habit is bound to play out. But for the present mortals can devise nothing better when a crowd assembles than to put up a speaker and have a speech. Is it not wonderful that the custom has survived so many miserable speeches?

This does not refer to the speaking at Commencement. It was quite good. Dr. Dargan's call to the young graduates to consecrate their lives, to present their bodies a living sacrifice, was certainly appropriate and impelling. The graduate of a Christian college must be a servant of Christ or an ingrate. The Christian college's word is Service.

Hon. Claude Kitchen gave the Law Class a practical and informal address. He reviewed certain events in the period of fifteen years since he graduated. He spoke of the growth of the College; the political upheaval in North Carolina; and the entrance of the United States upon a career of conquest. He then pleaded with the young men to be diligent and honest in their practice. He was introduced by Hon. Setphen McIntyre as the Rev. Hon. Claude Kitchen, and he vindicated his introduction by giving the young men a practical sermon.

The Literary Address by Rev. R. P. Johnston, of New York, was the most enjoyed address of the week, and one of the best in the history of Commencement. It was thoughtful and the speaker gave it forth with rare charm. His subject was "A Spirit of the Age." That spirit is the passion for truth, and the endeavor to apply it. He illustrated his propositions to great purpose.

At the Banquet there were speeches by President Taylor, Rev. J. W. Lynch, J. M. Parrott, J. M. Spainhour, Irving Hardesty and F. M. Simmons. We Baptists have not yet learned how to make after-dinner speeches and to wear dress-suits. But we shall. There were signs at Wake Forest last week.

On Wednesday morning there were addresses by the graduates as follows:

Oration—Changes in Country Life, E. M. Harris, Stanly County, N. C.

Oration—The South in Literature, E. B. Fowler, Wake County, N. C.

Oration—The Red Cross, T. A. Allen, Granville County, N. C.

Oration—Flexibility, the American Ideal, W. Scott Privott, Chowan County, N. C.

Oration—The Need for College Men in North Carolina, J. E. Ayscue, Franklin County, N. C.

Oration—Democracy's Dependence upon Education, H. E. Craven, Cabarrus County, N. C.

Oration—Nationalism and World Civilization, J. B. Royall, Wake County, N. C.

Oration—Arbitration, the Solution of the World Problem, D. A. Covington, Union County, N. C.

Some of them were below standard; some average; two far above. One of the gentleman has the trouble that Demosthenes cured by filling his mouth with pebbles—he not only could not make a speech, he could not talk, could not say words. The two young men that did so well were Messrs. James Royall and Earl Fowler. We shall print Mr. Royall's address for its value to our readers, and we should be glad to receive Mr. Fowler's.

The Graduates.

Degrees were conferred as follows:

Masters of Arts.—J. E. Ayscue, H. E. Craven, J. B. Powers, B. H. Browning, B. T. Falls.

Bachelors of Arts.—T. A. Allen, J. E. Ayscue, W. S. Boyce, T. W. Brewer, E. M. Britt, D. A. Covington, W. B. Creasman, T. B. Davis, B. T.

Fails, E. B. Fowler, G. M. Garrison, A. C. Gentry, E. L. Green, E. S. Greene, Jr., E. M. Harris, H. R. Harris, S. G. Hasty, I. A. Horne, J. B. Huff, S. A. Ives, H. Johnson, H. C. Lanneau, S. A. Newell, J. W. Nowell, W. H. Pace, C. C. Pierce, R. L. Pittman, W. S. Privott, J. B. Royall, H. P. Scarborough, W. A. Segraves, A. C. Sherwood, E. J. Sherwood, J. L. Singletary, W. H. Stephenson.

Bachelors of Law.—W. Keener, E. V. Moore, O. M. Mull, C. C. Pierce, Jno. C. Sikes, Jr.

President Taylor's address was characteristically good. There was a new note in it—a call to civic activity. Just at this point Wake Forest needs a call, and we hope the young men will go forth into the State to exalt her life—not to get into office, but to lift up the Commonwealth.

Then the benediction.

But the curtain did not fall. Commencement is a Social occasion, first and last. The young men do not remain to hear addresses, neither do the young women come to hear speeches.

There is the breath of the morning in a Commencement—the freshness and the joy, the dream and the glory of youth. They are all new. There is vast sentiment. One man lingers about the familiar paths with thoughts of days that are no more; another comes immersed in the joy of the life whose cup is brimming; another looks through tears upon his son and representative in the age to come; and music, and girls and flowers, and hope and joy and love greet the vision from every direction. But these things cannot be reported: It is touching to see with what observance the young men are ushered upon the stage of life; and it is well. May they understand that much has been given to them, and that of them much is expected.

QUESTIONS AND ANSWERS.

Our esteemed friend, Rev. John T. Albritton sends the following answer to Rev. Dr. Gwin's inquiry:

Your Georgia correspondent wishes to know whether Shubael Stearns or Daniel Marshall baptized George Pope. Dr. Hufham says Pope was baptized by the latter. Stearns died in 1771, probably before Pope's baptism.

Marshall's son states that his father was born in 1706, and that he constituted the Abbot's Creek Church in the 52nd year of his life (or about the year 1757 or '58), and was ordained to the pastorate of that church at its constitution by his brothers-in-law, Henry Ledbetter and Shubael Stearns. In Benedict's table of Associations, Abbot's Creek's organization is dated 1777. This is evidently an error, as Stearns had then been dead about five or six years, and could not have aided in Marshall's ordination.

The Sandy Creek Association held its session of 1809 with Abbot's Creek Church. George Pope was then pastor, and was present; and the church then reported 160 members.

George Pope is spoken of by Benedict as being a man of sense and moderation, and as having baptized about 500 persons during the revival of 1800 and 1803, which spread over portions of Kentucky, Tennessee, and the two Carolinas.

Calypso, N. C.

The Baptist Anniversaries (Northern) took place at Buffalo May 18-26. We have printed financial summaries of the year's work. The Anniversaries were notable for the Report of the Committee of Fifteen on the relations of the several Societies, which instead of working under one body as do the Southern Baptist Boards, work independently. The committee rejected the propositions to reduce the number of missionary publications, to transfer the Chapel Car from the Publication Society to the Home Mission Society, to merge the Women's Societies into the general organizations. It recommended the appointment of a Committee of nine to decide differences between the Societies. Immediately there was referred to this Committee the question of securing an annual meeting of the Northern Baptists as a denomination to consider general questions not pertinent to any of the Societies. This meeting might take the place of the Baptist Congress.

But why not make it representative of the Baptists of America? We should think the South would come in.

THE DUTY OF THE BAPTIST DENOMINATION TO THE NEGRO.

The negroes, many of them, are members of Baptist churches, and we, as Christians, owe it to them to try to guide them religiously, and to do that, we must try to guide them industrially, in a broad, common sense way. See that they have justice before the law, both in the Inferior and Superior Courts. The time was when they blindly followed their political leaders. They do not do that now, and we should do all possible to see that our State suffrage amendment is carried out strictly in accordance with the law. Don't wink at rascality, but go up boldly and demand that justice be done at all hazards. The man that will cheat a negro out of his vote will cheat white men out of theirs when he thinks it to his party's interest to do it. If all of our white people would do right, it would be easy to manage the negro as a race.

Yes, we have some mean negroes, and some of them will have to go on the road, some to the penitentiary, but none of them should be cheated out of their votes, or lynched. We are not only building for ourselves, but building for our children and their prosterity, and oh! let us do it right. Can we afford to do wrong in this matter? Any sensible man will say a merchant is a foolish person if he does not act honest in all his business dealings, for regardless of future punishment in the world to come, it pays to be honest even as far as this world goes. The man that has not learned that is indeed silly.

Now, will our preachers and the leading laymen allow our political newspapers and our politicians lead them to neglect their opportunity, and let these people drift into barbarism? If so, our own race will become more or less so in killing them out, because they, the negroes, drift that way. The stronger race is responsible for the ruling of the weaker. The men who formerly owned slaves know that the negro,as a class,is easily ruled. They are our best common laborers, and as I am talking to Southern people who know this, it is not necessary to explain this fact. The people who, as a rule, are so set against the white race paying any free school tax toward the negro's education, are just as much against the negro educating himself. The idea is, we want to keep them all down beneath us with no door of hope open to them to rise. This makes me think of a time when a white man reported to a crowd, "We ought to run a certain negro out of town because he saw him sitting down with his feet upon his desk." The former slave-owners and their descendants, I think, are more morally responsible to do for the negro's moral and industrial upbuilding than any of the balance of us. The negro was brought here against his will. He had nothing to do with the starting of the war that freed him, and the people who were raised with him know more about his ways than others, an can, and should, use their influence for his betterment.

Brethren, we are drifting. We don't need any political brethren among us to put their ear to the ground to find out which way we are drifting.

This subject weighs heavily on me. I shall not be here long, and I dread to die with things drifting like they are. Our money-making merchants are most of them refusing to serve on juries, Boards of County Commissioners or Boards of Aldermen. In our county our County Commissioners are elected by the magistrates, and many, if not a majority of the magistrates are not worth the homestead, and several of the largest tax-payers are left out, and can't vote for the men who govern their country. Is this political bossism?

I feel that I could write a book on this subject, but I have written enough. Think on these lines.

D. L. GORE.

A REJOINDER AS TO HEAVENLY RECOGNITION.

Had Brother Morgan not misrepresented me through a seeming misconception of my meaning, I would not have said another word. In his reply to my note on heavenly recognition, he makes it appear that I deny the doctrine entirely. I did not deny or reject heavenly recognition in itself, but I did, and do still deny, that phase of it, which Brother Stradley made prominent, when he said that David would know his child in heaven, and love him with parental love, as well as heavenly love. It was that word parental that prompted my article.

By putting two and two together we make four. That is plain. And by putting two brief passages of Scripture together, and considering them in all their bearings, I formulate my position on the subject under consideration. The first is, "There is a natural body, and there is a spiritual body. (1 Cor. 15:44.) The other is "For the former things are passed away." (Rev. 21:4.) Now, we have our natural bodies here; we will have our spiritual bodies at and after the resurrection. I pass over the intermediate state, as that is as vaguely revealed as future recognition. There are certain relations, feelings and attachments, that we have here in our natural bodies, which will be unnecessary in our spiritual bodies. For instance, God intituted marriage for the natural man and woman. And that the married state might be pleasant and happy, He implanted conjugal love in their hearts. In the spiritual body marriage will not exist, and conjugal love will not be needed, and so these will be among the things that will have passed away. The same may be said of parental love, filial love, fraternal love, and every other affection and attachment, the use of which is confined to the natural body. Christian love, and all that pertains to our relationship to Christ, as God's children, will be present in spiritual as well as they were in the natural body, only purified and intensified. And, therefore, we shall be as the angels in these respects, having the very same feelings towards one as another, and loving all exactly alike. For then we shall be God's children entirely, born of God, both as to the soul, and as to the body also. God will be our Father, Christ our Brother. All other relations will have passed away.

I hope my position is understood by all, especially by Brother Morgan, lest he waste all his ammunition shooting at an imaginary bird.

W. C. NOWELL.

Nashville, N. C.

THE MIDSUMMER MEETING.

Will convene Tuesday morning, June 23, at Jackson Springs, in Moore County, and will hold until July 1.

Jackson Springs is on the Aberdeen and Asheboro Railroad. Persons coming by Southern will change train at High Point; coming by Seaboard, will take train at Aberdeen. Railroad rates have been applied for and will shortly be announced.

Jackson Springs is a summer resort. The water is famous for its health-restoring qualities. The hotel is new and modern. The situation is delightful. The hotel rate is one dollar per day.

There is room for only 400 people. For this reason persons who expect to attend the meeting will do well to send their applications to J. W. Bailey, Raleigh, N. C. He will engage rooms.

Bring with you Gospel hymns, 1 to 6. And be ready to join in the singing.

W. C. TYREE,
For the Committee.

Raleigh, N. C.

A flood in the Kansas River has been doing great damage and causing much alarm. The centre of danger is at Topeka, Kan. One hundred and seventy-five people are known to have lost their lives, and many others are in danger. In the midst of the flood a large lumber plant took fire, and a block of houses was burned—buildings in flame floating down the stream. The submerged district—including North Topeka, inhabited by 10,000 people—covers an area three miles one way and four the other.

SOME OF THESE DAYS.

Some of these days all the skies will be brighter—
Some of these days all the burdens be lightier;
Hearts will be happier—souls will be whiter—
Some of these days!
Some of these days in the deserts upspringing,
Fountains shall splash while joy bells are ringing,
And the world with its sweetest of birds shall go singing—
Some of these days!
Some of these days: Let us bear with our sorrow!
Faith in the future—its light we may borrow—
There will be joy in the golden to-morrow—
Some of these days!

—Frank L. Stanton.

STATESMAN AND POLITICIAN.

"Maw, what's de difference between er politician and er statesman?"

"Well, honey, a mushroom's good, ain't it?"

"Yes, 'um."

"And a toadstool is pizen' ain't it?"

"Yes, 'um."

"And dey bof look alike?"

"Yes, 'um."

"Des same difference from a statesman to a politician."

"No one is living aright unless he so lives that whoever meets him goes away more confident and joyous for the contact."

Death of Mrs. Bostick in China.

I am sure the friends of my dear brother will greatly sympathize with him in the sad trial through which he is now passing. His beloved wife, Mary Thornton Bostick, was called to her reward March 25, two weeks ago today, and he has not yet even seen the grave nor the five motherless children who anxiously await him.

She was in Chefoo, where all the children except the four-year-old baby boy, were in school, while brother was six hundred miles away getting a home ready to move his family to and open a new field of work.

She was taken ill March 17, and they telegraphed brother the 21st, but he only received the news the 24th, and then was delayed two days before starting. After traveling parts of four days in the mud and rain, and making a distance of one hundred and twenty miles, he reached Mr. Herring's house only to hear she was dead, but getting no particulars of her sickness at all.

He is now on this steamer with me, and tomorrow we hope to be with the motherless ones. We had a letter last night giving full particulars. She had pneumonia and suffered very much, but was concious and left sweet messages to the absent husband, expressing her faith and trust in a most beautiful way.

She was a native of Alabama, and was sent out by the Foreign Mission Board in the summer of 1890.

She has been a true helpmate to my brother, and an earnest worker for Him whom she loved and served. She had looked forward so hopefully to this new field of labor, where she hoped to give more time than formerly to the work, now that the children are larger and require less of her time, but God saw her work was finished and called her home, and we can only recall our Savior's words, "What I do thou knowest not now, but thou shalt know hereafter."

Brother is bowed in sorrow, this second so similar to that which took away his first wife, nearly thirteen years ago, but his faith is strong, and as one of our co-laborers said to him, "God couldn't trust all His children with a sorrow like this twice in a life time. I feel that your reward will be more than those whose lives are smooth." I know his friends will pray for him in this heavy sorrow.

Yours in Christ,
ATTIE T. BOSTICK.

Steamship Hoang Ho, Gulf of Pechili, China, April 8, 1903.

Ephesus in Person.

It has been some time since I sent you any news from this section. Our work at Ephesus is moving on very well. We had Dr. R. T Vann with us at our last meeting. We had an all-day service and he preached for us. This is the first time that Dr. Vann had been to Ephesus. He preached two very fine sermons and the people were delighted with him. At our meeting on Saturday the pastor gave a talk on the history of the church since its organization in 1835, which was very interesting. We have met all our pledges this year except for Ministerial Education, and will finish that in time for the Association. The Association meets with us. This time it meets on Tuesday after the first Sunday in August. The Old Beulah is taking on new life. We are building two new churches—one at Blanch, N. C., and the other at Paylors. This is a point where Bro. Joe Lambert commenced to work. He preached there several years before he died. We raised nearly $450.00 for this work at Ephesus at our last meeting. The building has already been let and the work will soon commence. We hope to be able to get the building so we can use it by September. Bro. R. A. Moore, our missionary, preaches there once a month. Our church at Ephesus has suffered a great loss recently in the death of Bro. W. M. Faulkner. He was the oldest male member and one of our strongest. We miss his kind face and smile very much. He was always present if he was at home and able to come out. We are thinking of making some improvement in our house, and hope to have it completed by the time the Association meets. Our pastor, Brother Barrett, grows upon the people; the more we see of him the more we love and admire him. He has his convictions and he is not afraid to let you know them. Our people admire and think highly of you, Mr. Editor, for the noble fight you made against our great enemy—whiskey. The more we read the Recorder the better we like it.

Mr. Editor, you made your maiden speech in the old Beulah at Ephesus in 1895, so we invite you to be with us again this year.

I am yours truly,
J. P. W.

Alton, Va., May 6, 1903.

From Robeson.

It is very encouraging to see the good reports from the pastors, and I have thought for some time that I would say something about my field. I am serving three churches, viz: Pleasant Grove, Parkton and Moore's Chapel. The outlook at all three churches is encouraging. The congregations are large and attentive, and they seem to be spiritually alive.

At Pleasant Grove we need a new house of worship, and I think it will be built. We have some brethren there who are willing to sacrifice for the Lord's work. I have never seen the spirit of liberality develop more rapidly in any church. Love in their hearts is finding expression in their gifts. This church is one of the most united and harmonious I have ever seen.

Moore's Chapel is on the upgrade. In the last three months we have received four members; two by baptism and two by letter. It is, I suppose, a rare thing that the pastor has the privilege of baptizing his own wife; but that pleasure was ours last Sunday. On the same day I baptized the wife of Deacon J. H. Wilkes.

At Parkton things seem to be moving on nicely. I have three awaiting baptism there. Guess the ordinance will be administered the first Sunday in June. We have our house of worship almost completed, except painting. It is very comfortable, and on the inside very pretty.

The Lord is blessing me in my work, for which I thank Him and take courage.

A. E. C. PITTMAN.

Rennert, N. C., May 12, 1903.

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AND ANY OTHER DISEASE CAUSED BY IMPURE BLOOD.

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GOLDSBORO, N. C., Aug. 25, 1902.

Gentlemen—Some six years ago I began to have sciatica, and also a chronic case of muscular rheumatism. At times I could not work at all (my business being baggage master on Southern R. R.). For days and weeks at a time I could not work. My suffering was intense. Physicians treated me, without permanent relief, however. Tried a number of advertised remedies without permanent benefit. Finally I tried "RHEUMACIDE." It did the work, and I have had excellent health for three years. I can cheerfully say that all rheumatics should use "RHEUMACIDE," for it is by far the best remedy.

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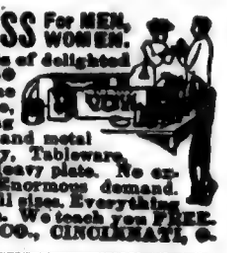

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Sunbeams' Corner.

Conducted by Miss Elizabeth N. Briggs, Band Superintendent for North Carolina.

Program for Second Meeting in June.

Subject.—Korea.
Hymn.
Psalm 89:11-16, in concert.
Prayer.
Hymn.
Minutes of last meeting.
Rall call.
Collection.
Hymn.
Readings on Korea.
Hymn.
Adjournment.

Children in Korea.

What do they look like? Well, in the first place, the boys look very much like the girls, and the girls like the boys. If a dozen young Koreans of both sexes should come pell-mell into your school-room, you would find it very hard to get them seated right, the boys on the boys' side, and the girls among your girls. For boys and girls both wear baggy clothes, long hair and no hats; that is, while they are counted children.

But presently their paths divide: so far they have been pretty free and happy; not having anything like as many pleasures and interests in life as you, my readers, have; not having anything like as much done for their bodies or minds, while as for their souls, very little account is taken of them, and the girls are not supposed to have any.

But now "Kim" is old enough, his mother and father think, to become a man; he may not be more than twelve years old, but he is dressed in his best clothes, seated in the middle of the room, and all his family and friends stand around, while his father solemnly shaves a bare patch on top of his head, and untwisting his long braid which has been worn down the back like a girl, he coils it into a knot on this shaven place. This is a sign of manhood, and little "Kim" is happy, though in order to keep his much prized knot in place he has to wear a horse-hair net very like a bird cage.

Then comes the hat, a very important event, for all these twelve years "Kim" has never owned a hat. (And if our Toms and Bobs were Korean boys, some mothers would have an easy time with no hats to hunt for!) The legend about the big, heavy hat is that long ago a wonderful ruler from China, whose name was Keni-ja, came riding into Korea, dressed in white, and mounted on a white horse; and among other reforms he ordered the men to wear these big hats in order to prove that they had not been fighting; for if they were quarrelsome they would break them, and then they would be exiled, or put to death.

So, ever since Keni-ja's day, Koreans have been peaceable, who before were violent and bad tempered. At least so they say. And as women were not required to wear the cumbersome things, it goes to show that the Korean women never were cross. But it is time to say something about Korean girls, for, as is always the case in Christless lands, the women and the girls have the sad part of life.

Up to nine or ten years old little "Chin-ju" (Pearl) has run about quite freely in her red cotton skirt and yellow jacket; but now her mother tells her she is too old to be seen on the street. Alas! this is her sentence of life-long imprisonment. She is now shut up in the back part of the house, in small and dingy rooms, with nothing pretty or bright or sweet in her life. She cannot even stand at the door and look out! During those years when our American "Margaret" is going to school, playing "I spy" with merry girls and boys, learning wise and noble lessons, making dear friends, and rejoicing in her young happiness, her namesake, the Korean "Pearl," is shut up indoors, cooking, sewing and gossipping.

Korean girls and women are sometimes pitied for having so much work to do, so much cooking, sewing, washing and ironing. But for my part, I think it is a blessing that they are kept busy, for if they were idle in their prisons, they would be miserable indeed. And sometimes this necessity of working gives them freedom, for the very poor are obliged to go out to work, even to drag a plough sometimes, and sometimes to be market women and merchant women. This sounds hard, but at least it gives them air and sunshine and the sweet blue sky.—Selected.

A School in Korea.

What is the noise we hear coming from that little hut just off the main street?

Why, it is the noise from a Korean school. The teacher squats on the floor, dressed in a gown of white or of some bright color. Today he wears rose pink, and he has a cap of black horsehair. The glasses of his spectacles are as big as trade dollars, and his appearance is very imposing. His scholars squat about on straw mats, studying their lessons aloud. They sway themselves back and forth as they sing out again and again the words they are trying to learn, all shouting at once. If one stops, the teacher thinks he is not studying, and calls him up for a whipping.

At our request, the teacher shows us how scholars are punished. A little fellow, well knowing that he has done nothing wrong and will not be hurt, stretches himself on his stomach flat on the floor, while the teacher takes a rod and taps him a few blows on the thighs. We laugh. The little Korean laughs too, and when we have given him a handful of coins worth about a cent of our money, he runs back to his seat, the happiest, as well as the richest, boy in the school.—Frank G. Carpenter.

A White Season.

Linen waists are made open in the back. In many of them the fronts are entirely embroidered in floral designs, with cuffs and collars to match; others have the cuffs, collars and centre plaits embroidered in a vine pattern, mercerized cotton being used for the work. White linen of a butcher's quality, or even lighter, makes very handsome waists when embroidered in white. Waists of taffeta, cashmere, albatross, pongee, etc., are embroidered in one color, usually white, rather than in the natural shades of the design.

The trimmings of the necks of the summer dresses are lacy, transparent and airy. With shirt-waists, linen collars, which are low, straight and turned over, or white stocks and ties will be worn.

Shirt-waist dresses of heavy and rather sleazy white linen are being made up with seven-gored flare skirts, large sleeves, waist with two centre plaits, stocks, band cuffs, belts and trimmed with large pearl buttons, all edges being finished with rows of stitching. Then linen for these dresses should be shrunk in boiling water before the dresses are cut out, and an allowance be made even then for shrinking, as linen is apt to shrink a little every time it is washed.

It seems likely that this is to be a white season for dresses, waists, skirts, lingerie, millinery, belts, gloves, veils, parasols and trimmings. —Ladies' Home Journal.

He who overlooks one crime invites the commission of another.—Syrus.

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Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure, and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
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Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.
MRS. ETTA W. JONES.
Parkersburg, West Virginia.

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CLOTHING AND * MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,
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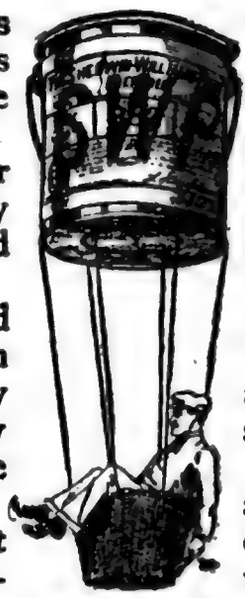

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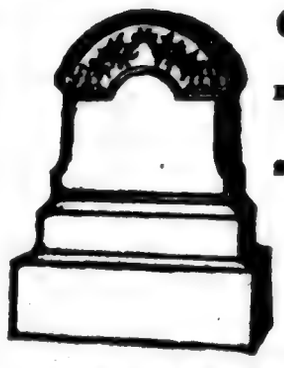

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STATE NEWS.

The Victor Cotton Mill, of Charlotte, has gone into hands of a receiver. It owes $80,000.

The Wilcox case (murder of Nellie Cropsy) was argued in Supreme Court last week. The defense took ground that evidence was not sufficient for conviction.

The Haywood habeas corpus proceedings are now in progress. The defence introduced evidence to show that the late Mr. Skinner was the aggressor. The prosecution introduced evidence to rebut this.

Wilmington, May 24.—The strawberry season in this section of eastern Carolina will likely come to a close this week. The crop of 1903 has been the most profitable in years, some growers reporting net profits of as much as $300 per acre. To date the car load shipments in refrigerator cars have been about 1,812 cars and about 54,688 crates by Southern Express, against only 1,119 cars and 41,259 crates by express during the entire season last year. The shipments this week are expected to run the total number of cars to more than 2,000 and the number of crates to over 60,000. In some sections growers report that a second crop is forming and if it matures it will prove a veritable boon to this section.—Charlotte Observer.

The following from the Gibson correspondent of the Charlotte Observer is interesting to North Carolinians: "Gibson, May 19.—The crop condition has somewhat improved, the replanted cotton has developed into fair stands and chopping is progressing with satisfactory rapidity, while small grain and all cereals are suffering for want of rain. Fruit is out of danger. The Marlboro Fruit Company, with D. D. McCall as secretary and treasurer, and Z. T. Pearson, president, will plant 94,000 peach trees, mostly of the Elberta and Cremen varieties. Five thousand trees are now growing and will bear this season, besides, 25 acres is in tobacco, 50 in corn, 40 in sweet potatoes, the company has a store, side track and bold stream on which a knitting mill will be established. This property is situated, near Osborne, Richmond County, but is just across the line in South Carolina. The character of the soil and climate is similar to that of Southern Pines, and when fruit is killed at all other points, peaches always "hit" and are abundant in this section. It is expected that Northerners will make extensive purchases in that locality and that a veritable "sanitarium" for Northern invalids will very soon be established near Osborne, in the northern portion of Marlboro."

The evening Chronicle of May 29, gives the following gloomy view of the cotton mill situation: "There is not a single ray of light through the clouds which have enveloped the cotton mill business for the past several months. There is no improvement anywhere along the line and the situation, if anything, grows worse. The spinners have been hoping against hope that there would be a stop to the steadily advancing price of cotton and that the buying price of the staple and the selling price of their yarns might become more equalized, but the spindles are still being operated at an average loss of something like two cents a pound. While there has been more or less talk of the yarn mills shutting down, a great many people have seemed to consider it a cry of 'wolf,' but, unless there is an improvement in the situation in the immediate future, silent spindles will be a sad reality in many mills. In fact, quite a number of mills have already suspended operations, and that will be the only alternative of a great many more, unless there is an immediate improvement. A very few mills bought a sufficient quantity of cotton when it was selling at seven and eight cents to run them until the prospects of the new crop force the price down, but the number of mills so situated is not sufficient to affect the present situation."

GENERAL NEWS.

The Ohio Republican Convention endorsed Roosevelt for President. Mr. Roosevelt is yet in the far West.

The National post office scandal grows worse. Machen, the Free Rural Delivery Superintendent, has been arrested for fraud and put under $20,000 bond. Serious charges are making against other officials.

The Southern Railway will double-track its track for long sections at a total cost of $25,000,000. The necessity for a double track is a great evidence of the growth of the South. The first double track will be laid from Richmond to Washington.

In the automobile race from Versailles to Bordeaux, 343 miles, one machine made the distance in 8 hours 7 minutes. The machines made 62 miles an hour outside of cities. There were many machines in the race, and there were a number of wrecks, six persons being killed.

Constantinople, May 28.—Advices today from Asiatic Turkey show a terrible earthquake on April 29 at Melazghard, vilayet of Van, eighty miles southeast of Erzeroom, on the Euphrates. The town was totally destroyed with its entire population, numbering 2,000 souls, including 700 Armenians as well as troops forming the garrison of Melazghard. In addition, 400 houses in the neighboring villages collapsed.

Mr. Jos. W. Folk, the Prosecuting Attorney at St. Louis, who has brought the criminals of that city to justice, declined a present of a $15,000 house which some of his friends desired to give him as a token of their appreciation of his invaluable services to the city. It is such men as Folk who make good government possible. Without here and there a brave man to take great risks for the cause of righteousness, all confidence in government might be destroyed. There is no man in the United States today to whom the whole country owes quite so much as to Jos. W. Folk, because his example will be an aid to the honest men of every city.—Journal and Messenger.

The General Assemblies of the Presbyterian church have for several days been the subjects of news. The Northern Assembly accepted the revision of the creed; the Southern Assembly would not. The Northern Assembly adopted resolutions calling for the expulsion of Mormon Apostle Reed Smoot from the United States Senate. In the Southern Assembly the missionary committee's report stated that the past year showed the largest increase in native converts in the history of the church and the largest increase in missionary force since 1894. The Assembly upon the recommendation of the committee, called for $250,000 from the churches for missionary work during the coming year. The executive committee was directed to continue "the forward movement" among the churches. Rev. J. O. Shelby, of the Mexico mission, was granted leave to connect himself with the Presbytery of Mexico.

Bright, Cheery Sunday-School Song Books at Baptist Book Store, Raleigh, N. C.

"Hymns That Help," net 25c., postpaid 30c.

"To His Praise," postpaid 15c., $1.50 per doz. postpaid.

Revival Hymns, No. 2, net 25c., postpaid 30c.

In round and shaped notes.

Commencements.

North Carolina A. and M. College, May 24-27. Sunday, May 24, 11 a. m., Baccalaureate Sermon, Joseph Rennie, D. D., of Norfolk, Va. Monday, May 25, 5 p. m. Class Day Exercises; 8 p. m., Alumni Address, J. S. Cates, of Swepsonville, N. C. Monday, May 25, 9.30 p. m., Alumni Banquet. Tuesday, May 26, 10 a. m., Meeting of Alumni. Tuesday, May 26, 5 p. m., Dress Parade and Publication of Promotions. Tuesday, May 26, 8 p. m., Annual Address, Hon. Walter H. Page, of New York. Wednesday, May 27, 11 a. m., Graduating Exercises.

University of North Carolina, May 31 to June 3. Baccalaureate Sermon by Rev. A. M. Randolph. Y. M. C. A. Sermon, by Rev. T. R. English. Annual Banquet, Address, by Chief Justice Clark. Alumni Address by John Sprunt Hill. Annual Debate. Commencement Address by William J. Holland. Presentation of Bibles by H. E. Rondthaler.

Franklin Female Seminary, Franklin, Va., May 24-26. Ten graduates. Baccalaureate Sermon by Rev. H. B. Dunaway. Annual Address by Rev. W. B. Beauchamp.

Seminary Commencement.

Monday, June 1, 10.30 a. m., Missionary Society. Address by Rev. J. T. M. Johnston, D. D., St. Louis, Mo. Monday, June 1, 8 p. m., Alumni Address by President R. T. Vann, D. D., Raleigh, N. C. Tuesday, June 2, 10.30 a. m., Baccalaureate Address by President J. T. Henderson, A. M., Jefferson City, Tenn. Tuesday, June 2, 8 p. m., Closing Exercises, Conferring Degrees, Addresses by Full Graduates, Address by the President of the Seminary.

May 23, 1903.

STATEMENT

Commercial Union Assurance Co.,

OF GREAT BRITAIN.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Am't Ledger Assets Dec. 31 previous year	$3,044,278.56
Income—From Policy-holders, $2,983,859.59; Miscellaneous, $897,661.52; Total	3,881,456.11
Disbursements—To Policy-holders, $1,730,747.16; Miscellaneous, $1,425,274.12; Total	3,145,021.28
Fire Risks—Written or renewed during year, $337,002,568.00; In force	405,174,717.00

ASSETS.

Value of Real Estate (less am't of encumbrances)	$668,248.69
Mortgage Loans on Real Estate	212,000.00
Value of Bonds and Stocks	2,140,981.25
Interest and Rents due and accrued	10,801 58
Cash in Home Office and deposited in Banks	168,162.65
Agents' balance, representing business written subsequent to October 1, 1902	620,381.14
Agents' balance, representing business written prior to October 1, 1902	14,070.67
All other assets, detailed in statement	19,240.77
Total	$4,073,686.75
Less assets, not admitted	14,070,67
Total admitted assets	$4,059,616.08

LIABILITIES.

Losses and claims unpaid	$336,597.00
Unearned Premiums	2,296,393.97
All other liabilities as detailed in statement	249,948.85
Total Liabilities	$2,873 937 82
Surplus	1,185,676.76
Total Liabilities	$4,059,616.08

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written, $3,522,791.00; Premiums received	$23,774.87
Losses incurred—Fire, $6,269.91; Paid	6,220.91

U. S. Manager—A. H. Wray.
Home Office—Cor. Pine and William Sts., New York City.
Gen'l Agent for Service, W. W. Smith Raleigh, N. C.
Business Manager for North Carolina—Managed from New York office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 20, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Commercial Union Assurance Company, (Limited) of London, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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THE CARROLLTON CHEMICAL CO.,
Baltimore, Md.

The Case of Elder G. M. Burcham.

Editor Biblical Recorder, Raleigh, N. C.

At a regular Conference held on the 17th day of January, 1903, we, the Baptist Church at White Plain, adopted the following resolutions without a dissenting voice, viz.:

That we renounce the action of the Elkin Baptist Church in its dealings with Rev. G. M. Burcham as unjust and unscriptural, being void of truth and reason, actuated only by an act of conspiracy prompted by a spirit of revenge. We further renounce her as unorthodox.

1. Because she receives members without an experience of grace.

2. Baptises without saying any ceremony.

3. Retains a man as pastor who teaches that God's power is limited; that He cannot stay the hand of death, and that it is only ignorance that causes a mother at the grave of her loved one to seek consolation from the precious promise of God. Therefore be it

Resolved 1. That we call on all our sister churches and all other good people among whom Brother Burcham has been and is now laboring to stand by us in this hour of trial, when the power of darkness has risen with all its satanic majesty to strike a death blow at the religious freedom that our sainted fathers suffered so much for in order that we might enjoy its blessings.

2. That a copy of these resolutions be sent to the Moderator and Clerk of this Association setting forth the unorthodoxy of the Baptist Church at Elkin and notifying them not to give her a letter of dismission until she is reinstated in fellowship.

3. That a copy of these resolutions be spread on our church book and a copy be sent to the Biblical Recoder, the Union Republican and the Wilkesboro Chronicle for publication.

Since the adoption of the above resolution we see an article published in the Recorder headed "Fellowship Withdrawn," which reads thus:

Elkin, N. C., April 23, 1903.

Editor Recorder:—At a regular meeting of the Elkin Baptist Church held January 3, 1903, Rev. G. M. Burcham was, by unanimous vote, excluded from fellowship in our church on the charge of bad character for truth and honesty of long standing, and as he is continuing to preach and officiate as a minister of the gospel, we feel it our duty to acquaint the Baptists of the State with the matter through the Recorder. Done by order of the church.

J. W. BOWLES,
Church Clerk.

Now, we, the Baptist Church at White Plain, feel it a duty to ourselves, to the cause, and to Brother Burcham, to inform the Baptists of the State through the Recorder that Rev. G. M. Burcham was not a member of the Elkin Baptist Church on the third day of January, 1903; that he had, to the knowledge of the Elkin Baptist Church, joined the Baptist Church at Pleasant Hill (one mile from Elkin) four weeks prior to that time. He joined by application, Pleasant Hill Church having adopted a resolution declaring Elkin Baptist Church unorthodox, and that they would not recognize a letter of dismission from Elkin Church for reasons set forth in said resolutions; they, therefore, notified Rev. G. M. Burcham that they would not recognize a letter from Elkin Church but that any member having joined that church by relating an experience of grace and baptized with the usual ceremony would be received on application. Now, we the Baptist Church at White Plain, in Conference, this 16th day of May, 1903, ask that you publish this in the Recorder in order that the Baptist people of the State may know that Rev. G. M. Burcham is not a "vagabond" or a "cast-away" as a few about Elkin want to make appear, but that the Baptist and all good people where he is known (save Elkin Church), and a few in league with them, and in fact two-thirds of the Elkin Church hold G. M. Burcham as a model Christian, a man of God and one of the foremost ministers of the State.

We have known him from twenty-five to forty years and know his character is above reproach, and not questioned by any save his persecutors in Elkin Church and a very few others in league with them. So please publish this that the people of the State may know how Rev. G. M. Burcham stands where he is known.

Done by order of the church, May 16th, 1903.

W. F. BYRD,
Church Clerk.

Roaring River, N. C., May 16, 1903.

Cooleemee.

I have received a call from the Cooleemee Baptist Church. This town is in Davie County, N. C., in the South Yadkin Association, some seven miles from Mocksville, N. C. It is a large mill town. There are some two thousand inhabitants, and the town is modern; has good hotel, some three are four good boarding-houses and good electric lights. The company is grading and macadamizing their streets. This town has a good graded school which is kept open some eight or nine months in each year. As to its churches, they have four churches, Baptist, Methodist, Presbyterian and Episcopal. We and the Presbyterians have no houses yet. The company furnishes us a good and well-equipped hall. Our church is young and weak. We received five by letter Sunday night, and quite a number of letters are coming, and perhaps will come in at our next Conference meeting. There are fifty or more Baptists living in Cooleemee, who hold their membership elsewhere. God helping us, we are going to try to show these good men and women the folly of staying out of the church here and away from home.

We will preach the fourth Sunday at 11 a. m. and also 8 p. m. Stay over until first Sunday visit, work among the people, preach the first Sunday at 11 a. m., also 8 p. m. We also have a good young man in the town, Bro. Willie Kyles, a ministerial student, who will preach the second and third Sundays and Sunday nights until August the 1.

JOHN A. SUMMEY.

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Rear wheel complete, without coaster brake, best hub and spokes	1.00
Front wheel complete	1,75
Morgan & Wright tires, first grade, per pair	4.40
Ajax Combination Double Tube, M. & W., inner tube and Goodyear casing—a fine tire, and one that lasts,	3.50
Ajax Single Tube, self-healing puncture-proof tire, per pair	2.50
Complete set of cones, nuts and axles for any wheel (Send old cones for proper size.)	75c
Brazing frame anywhere it is broke, from 50c. to	3.00
(Necessary to see frame before pricing.) Best steel handle bars, with leather grips (nickeled)	95c
Spokes and nippers per dozen (best needle wire)	20c
Balls per dozen (any size)	10c

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SPECIAL RATES VIA S. A. L. RAILWAY.

Monteagle Bible School, Monteagle, Tenn., July. 1 to August 30, 1903. Tickets will be sold to Monteagle for one first-class fare plus 25 cents; tickets to be sold June 30th to July 2nd, inclusive, also July 22, 23 and 24, 1903. These tickets may be extended until October 31 by depositing same with Agent.

Thirteenth Annual Meeting Southern Educational Association, Asheville, N. C., June 30 to July 3, 1903. Tickets will be sold to Asheville for one first-class fare, plus 25 cents plus $2.00 membership fee; tickets to be sold June 27 to July 1. Same can be extended until October 10 by depositing with special Agent and payment of fee of 50 cents.

National Educational Association, Boston, Mass., July 6-10, 1903. One fare for the round trip plus $2.00 membership fee; tickets to be sold July 2-5, with final limit July 12. Same can be extended until September 1.

Southern Student Conference, Y. M. C. A., and Annual Conference Y. W. C. A., Asheville, June 12-22, 1903. Rate, one first-class fare for round trip plus 25 cents; tickets to be sold June 11-13, final limit June 24.

Grand Chapter Royal Arch Masons and Grand Commandery Knights Templar, Wilmington, N. C., June 16, 1903. Rates based on tariff 2; rate from Raleigh, $6.55; tickets to be sold June 14-16, final limit June 20.

Meeting Grand Lodge K. of P., Wilmington, N. C., June 16-22, 1903. Rates based on tariff 2; rate from Raleigh, $6.55; tickets to be sold June 15-17, with final limit June 23, 1903.

North Carolina Teachers' Assembly, Wrightsville, N. C., June 8-16, 1903. One first-class fare to Wilmington, N. C., plus $2.25 which includes arbitrary beyond Wilmington and membership fee; tickets to be sold June 5-14, inclusive, final limit thirty days from date of sale.

Fourth of July (1903) Celebration. On account of this occasion the S. A. L. Railway will sell round trip tickets to all points in the territory south of the Ohio and Potomac and east of the Mississippi Rivers, including St. Louis, at one and one-third fares for the round trip; tickets to be sold July 2-4, with final limit July 8.

For further information apply to

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We are constantly filling mail orders to the satisfaction of our customers, who are gratified that they can thus enjoy the advantages to be had only in dealing with a reliable house, and one that carries a large and varied stock.
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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

Temperance.

Indirect Cost of Drink Traffic.

By James B. Dunn, D. D., Secretary National Temperance Society, New York.

To give the exact total money cost of the drink traffic to the nation is a very difficult if not an impossible thing, so many are the elements which enter into its consideration. All that we can do is to enumerate some of the most important of these. The indirect cost is appalling.

JAILS, ASYLUMS, ALMSHOUSES.

The following is the expenditures, State and local, largely due to the drink traffic (1890): Judiciary, $18,721,383; penal and reformatory, $9,226,905; police, $23,934,376; charitable, $39,958,816. Total, $91,841,480.

Of this amount it is safe to say that at least 75 per cent is due to drink, making a loss from this source of $68,881,110. But this is only the cost of the State or local governments for the courts, of police, jails, poor-houses and other methods of caring for the criminals and paupers, and does not include the private losses due to these causes. These may be safely estimated at as much more, another $68,881,110, making the cost for poverty and crime, $137,762,220.

LOSS OF LABOR.

The nation loses a great deal because of the prevention of the production of wealth on account of persons being in jails, hospitals, asylums, or in any way idle through intemperance as hard drinkers. It is estimated that this number is over 5,000,000, and as the average yearly wages are $354, this would show a loss of $1,770,000,000, but we are safe in placing the figures at one-half this sum, $885,000,0000.

Then there is the loss of others' labors occasioned by these hard drinkers; as not infrequently the working of a gang of men in a factory is interfered with by the absence of one or more through drink. We put this at one-fourth, $221,250,000, making a total of $1,106,250,000.

SHORTENED LIVES.

It is estimated that 100,000 die every year the victims of strong drink. But put the number at 60,000. Each such death robs the nation of at least an average of seven years labor, some English Parliamentary reports say ten. Put the number at seven. This would make a loss of $147,000,000.

MISDIRECTED WORK.

There is the loss which the nation suffers by having about 1,000,000 men engaged in making and selling intoxicating liquors, not actually adding anything to the wealth of the country, but creating conditions which increase public burdens. If rightly employed these men would add to the country's wealth $354,000,000.

A SUMMARY.

We do not overlook in this connection that a proportion of the national, State and municipal revenues is derived from the liquor traffic. This is what the liquor traffic pays for the privileges granted it. It is right that this amount (which will be found below) should be set over against the items of loss and the various expenditures caused by the traffic:

Direct and indirect cost of the liquor traffic:

Amount paid for liquors by consumers	$1,000,000,000
Value of grain, etc., destroyed	33,497,644
Cost of crime, insanity, pauperism, etc., chargeable to liquor traffic	137,762,220
Loss of productive labor	1,106,250,000
Shortened lives	147,000,000
Misdirected work	354,000,000
Total	$2,678,504,864

Revenue from liquor traffic (1890):

Internal revenue	$107,695,910
Customs	8,518,081
State and local revenues	24,786,496
Total	141,000,487
Net loss	$2,537,504,377

In the foregoing tables the items charged to the liquor traffic, except the official figures, are moderate estimates, and many things which might properly be included are omitted, because of the difficulty of putting them into dollars and cents. One can scarcely grasp the awful significance of the above figures!

LIQUOR AND LABOR.

$100 Spent in—	Pays Labor in Wages.
Liquor	$1.23
Boots and shoes	25.85
Furniture	29.48
Carpentering and building	26.03
Bricks	40.85
Carpets	22.08
Clothing	21.82
Cotton	$21.10
Woolen goods	16.07
Sewing machines	33.33
Books and papers	33.62
Worsted goods	16.41
Bakery products	15.48
Flour	34.02

Massachusetts Insane.

SALOONS AND INSANITY.

In the case of the insane, indirect methods of inquiry were necessary for obvious reasons, and on that account the statistics of this branch of the investigation are less complete. With reference to insanity, about 1,800 cases were investigated with such thoroughness as the circumstances permitted. Rather oddly, the percentage of drinkers and total abstainers was exactly the same among the cases where the facts were ascertained. In sixty-nine cases in every 100, where the facts could be determined, one or both of the parents of the insane persons were intemperate; and in twenty-five cases in every 100, the intemperate habits of the person himself were considered the cause of insanity.

Drink, Crime and Pauperism.

The statistics obtained from the replies of over 1,000 prison governors in the United States to a circular letter addressed to them, and a summary shows that the general average of 909 replies received from the licensed States, gives the proportion of crime due to drink at no less than seventy-two per cent.; the average from 108 officials in Prohibition States giving the percentage at thirty-seven. A considerable number of the latter were "boot-leggers," in jail for selling whiskey. Out of the 1,017 jailers, only 181 placed their estimate below twenty-five per cent and fifty-five of these were from empty jails in prohibition territory. The relation of drink to pauperism is much the same as that of drink to crime. Of 73,045 paupers in all the alms-houses of the country, 37,254 are there through drink.

North Carolina Medical Society, Hot Springs, N. C., June 2—5, 1903.

On account of the above occasion the Seaboard Air Line Railway will sell round trip tickets to Hot Springs, N. C., from Raleigh, for $12.40, and corresponding rates from other points. Tickets will be sold on May 25th, 26th, 27th, 31st, June 1st and 2nd, with final return limit June 7th.

Tetter, Eczema, Salt Rheum, Ground Itch.

"I testify to the wonderful merits of Tetterine. It has cured me as sound as a gold dollar. I spent over four hundred dollars for other remedies without relief."—W. M. Tuttle, Savannah, Ga.

50c. at druggists, or by mail from

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Senior Home Department Quarterly. 4 cents.
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per copy / per quarter

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Young People (weekly)	13 cents	50 cents
Boys and Girls (weekly)	6½ "	25 "
Our Little Ones	5 "	20 "
Young Reaper (semi-monthly)	3½ "	14 "
Young Reaper (monthly)	2 "	7 "

(The above prices are all for clubs of five or more.)

Good Work (monthly). 15 cents per year / in clubs of ten or more 10 cents per year

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

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For the Committee.

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"If you are interested in buying a good mattress and want to be safe in your investment, I drop a postal to the Dexter Broom and Mattress Co., Pelzer, S. C., and they will send you by return mail, a book of advice."

Marriages.

SWAIN—HALL — Henry Lewis Swain and Ara Ada Hall were married Tuesday, May 26, 1903, at Caldwell Institute, N. C.

KIRBY—THOMPSON.—At the Baptist church in West Durham, on May the 6th, Mr. J. H. Kirby was married to Miss Annie P. Thompson. The ceremony was performed by the pastor, W. C. Barrett.

JOHNS—SHIELDS.—In the parlors at the Carolina Hotel in Durham, Mr. C. H. Johns and Miss Rachel Shields were married on the 12th of May. The writer (W. C. Barrett) performed the ceremony.

HATCHER—HEARNDON.— At the home of the bride's father, Mr. Augustus Hearndon, near Morrisville, in Wake County, in the presence of a large number of friends, the writer (W. C. Barrett) pronounced the marriage ceremony to Mr. B. H. Hatcher and Miss Eula Hearndon on the 20th of May.

Obituaries.

PIERCE.—William Royal Pierce, the infant son of E. S. Pierce and wife Ettie E. Pierce, was takened by the Messenger of Death, May 12, 1903. He was nine days old. The Lord gave him to us long enough to be planted into our affections and entwined into our lives, then took him unto Himself that the cords that bind to heaven might be made stronger. In God we find comfort and stay. FATHER.

C. C Crittenden.

We, the members of the Yates Ministerial Class, feel that in the death of Prof. C. C. Crittenden we have lost a counsellor, a companion, a friend. We look to God in prayer, in hope, that the comforts of the religion which was his may sustain the grief-stricken wife and the heart-broken father and mother in their sorrow. We express our sympathy, our love, our sense of bereavement with them, and trust that God's holy presence may light up their hearts with joy, with the peace that passeth understanding and with the glory that shall be revealed in us.

T. M. ALEXANDER,
J. M. JUSTICE,
B. E. J. DUNN.

WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Company, No. 86 Seneca St., Buffalo, N. Y., will send you Free and Prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of the Biblical Recorder who needs it, may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent Free and Prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

For sale by all leading Druggists.

Household and Farm.

An Uglier Man Than Lincoln.

A very characteristic anecdote of President Lincoln was told by the late Rev. William Hastings, who took great pleasure in telling it, in spite of the fact that it was rather unflattering to himself. "Back in the sixties," the minister used to tell, "when I was chaplain in the army, I was on a train one day when a tall and angular stranger arose from the seat, came over to where I sat and handed me an old-fashioned pocket knife. Much astonished, I asked what he meant. The tall man, who, I soon learned, was President Lincoln, said: 'Keep it; you are entitled to it. Years ago that knife was presented to me with the request that if I ever saw an uglier man than myself I was to give it to him."—Youth.

Try.

For the complexion, flowers of sulphur mixed with milk, and, after standing an hour or two, the milk poured off for use.

For warts, lunar caustic.

Or, saltpeter rubbed on.

Clipping the split ends of the eyelashes once a month.

For freckles, one ounce of lemon juice, one-fourth of a drachm of borax, one-half of a drachm of sugar, after standing a few days, bottled.

Twelve grains of iodine to one-half ounce of lard, for bunions.

Acetic acid applied with a brush, for corns.

Muriatic tincture of iron, for soft corns.

For a sprain, the white of one egg, stirred to a jelly with alum.

For a cramp in the leg, stretching out the heel as far as possible and drawing up the toes.

For a burn, alum water.

Or, linseed oil and limewater.

Massage for the Scalp.

A fine, vigorous, daily massage, if continued, will improve the condition of the scalp wonderfully, using the finger tips on all parts of the scalp. Finally the scalp will become lossened so it can be moved over the bones beneath, thus giving perfect circulation. Sun and air are nature's hair tonics. A daily sun bath on the hair not only rejuvenates, but makes the hair grow.

Great care should be taken in dressing the hair to avoid twisting the head. This has a tendency to loosen and cause a falling of the hair. Hairpins, too, should be selected with care for their smoothness, dull points and shapeliness. Never put a crooked or bent hairpin in the hair; it not only spoils the shape and style of the hair dressing, but splits the hair. As for rusty hairpins, discard them as so much poison against the tender scalp.

Powders and oils for the hair are very bad form and remind one of life among the Indians, where "bear's grease" plays the most important part in the toilette of the men and women of the forest.

Pure vaseline rubbed on the roots at night will stimulate its growth, but there is no permissable excuse for the hair being either oily or greasy. Isobel Delarey, in The Pilgrim for February.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Are you constipated?
Troubled with indigestion?
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Virtigo?
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ANY of these symptoms and many others indicate inaction of the LIVER

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Trains leave Raleigh as follows:

No. 34.
1:20 a. m. "SEABOARD EXPRESS," for ALL points Raleigh to Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

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11:15 a. m. "SEABOARD LOCAL MAIL" for ALL LOCAL points Raleigh to Portsmouth, Norlina to Richmond; conects at Henderson for Oxford and Weldon with A. C. L., at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

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11:50 a. m. "SEABOARD MAIL" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. & O. for Cincinnati, Chicago and St. Louis, at Washington with Penna. and B. & O. for all points.

SOUTHBOUND.

No. 31.
5:25 a. m. "SEABOARD EXPRESS" for Charlotte, Atlanta, Columbia, Savannah, Jacksonville, St. Augustine, Tampa and all points south and southwest.

No. 41.
4:01 p. m. SEABOARD LOCAL MAIL for Charlotte, Atlanta and all local points. Connects at Atlanta for all points south and southwest.

No. 27.
6:27 p. m. "SEABOARD MAIL" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points south and southwest.

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SOUTHERN RAILWAY SPECIAL RATES.

$1.20—Raleigh to Durham and return, account Commencement Trinity College. Tickets on sale June 6-10, inclusive, final limit June 13, 1903.

$1.70—Raleigh to Chapel Hill and return, account Summer School, University of North Carolina. Tickets on sale June 12-29, final limit July 15, 1903.

$6.50—Raleigh to Morehead City and return, account meeting North Carolina Bar Association. Tickets on sale June 30, July 1-2, final limit July 6, 1903.

$9.15—Raleigh to Asheville and return, account American Society Civil Engineers. Tickets on sale June 6-8, final limit June 15, 1903.

$12.40.—Raleigh to Hot Springs, N. C., and return, account North Carolina Medical Society. Tickets on sale May 25-31, June 1-2, final limit June 7, 1903.

$12.90 — Raleigh to Knoxville, Tenn., and return, account Summer School. Tickets on sale June 21-29, July 5-20, final limit fifteen days from date of sale. Original purchasers may secure extension of limit by depositing tickets with Mr. Joseph Richardson, Special Agent, not later than fifteen days from date of purchase, and upon payment of fee of 50 cents.

$6.50—Raleigh to Roanoke, Va., account Semi-Centennial celebration of Roanoke College, Salem, Va. Tickets on sale June 5 to 8, inclusive, final limit June 15, 1903.

$6.50—Raleigh to Wilmington, N. C., and return, account of Grand Chapter Royal Arch Masons and Grand Commandery Knights Templar. Tickets on sale June 14, 15, 16, final limit June 20, 1903.

$6.50—Raleigh to Wilmington, N. C., and return, account Grand Lodge of Knights of Pythias. Tickets on sale June 15, 16, 17, final limit June 23, 1903.

For further particulars and tickets, Pullman Reservations, call on or address.

T. E. GREEN, C. T. A.,
Raleigh, N. C.

All 'phones, 141.

National Educational Association, Boston, Mass., July 6—10, 1903.

On account of the above occasion tickets will be sold at the rate of one fare for the round trip plus $2.00 membership fee. These tickets will be on sale July 2nd, 3rd, 4th and 5th, with final limit July 12th. These tickets may be extended until September 1st by depositing same with Speical Agent and upon payment of fee of 50 cents.

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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

An Illustrious Example.

Dear Bro. Bailey:—My subscription to the Recorder is sixteen days over due. This is the first time I have allowed such a thing to occur in the eighteen years I have been reading your paper. It ought not to have occurred this time. I am ashamed of it. Pardon my negligence.

Take this dollar and move up the figures on my paper one year.

Yours truly,
T. J. TAYLOR.
Warrenton, N. C., April 16, 1903.

Acknowledgements.

June 3, 1903.

State Missions.—Sunbeams, Cashie, W. Chowan, $4.50; W. M. S., Clement, So. River, .33; W. M. S., Mt. Carmel, W. Chowan, 2.67; W. M. S., Clayton, 6.56; W. M. S., Bethlehem, Central, 3.00; Wilson, 12.40; W. M. S., Lawrence X Roads, 3.00; Shiloh, Chowan, 10.33; Union, W. Chowan, 4.57; Ramseur, 6.79; W. M. S., Yanceyville, Beulah, .92; W. M. S., First, Goldsboro, 9.85; W. M. S., Fort Barnwell, 1.00; Sunbeams, Fort Barnwell, 1.00; Sunbeams, Pollocksville, 1.35; W. M. S., Woodland, W. Chowan, 1.11; W. M. S., Piedmont, 1.00; W. M. S., Graham, 5.90; Sunbeams, Smyrna, 2.50; Sunbeams, Murfreesboro, W. Chowan, 2.61; W. M. S., Jacksonville, Wilmington, 2.00; W. M. S., Henrietta, Sandy Run, 2.00; W. M. S., Mt. Zion, Flat River, 1.15; W. M. S., Reidsville, 3.80; W. M. S., Warsaw, 1.60; Mt. Carmell, W. Chowan, 5.50. Total this week, $97.44. Previously reported, $4,412.88. Total this year, $4,510.32.

Foreign Missions.—Clement, So. River, $1.30; W. M. S., Clement, So. River, 1.30; W. M. S., Mt. Airy, 5.00; W. M. S., Rich Square, W. Chowan, (self-denial), 1.50; Sunbeams, Rich Square, W. Chowan, 1.51; W. M. S., Mill Creek, 1.00; W. M. S., Lea Bethel, Beaulah, .25; Union, W. Chowan, 7.31; W. M. S., Yanceyville, Beulah, .91; Gethsamane, Tar River, 1.26; East Durham, 1.80; W. M. S., Pollocksville, 3.00; Republican, W. Chowan, 5.00; W. M. S., Piedmont, 1.00; King, Pilot Mt., 2.20; W. M. S., Dunn, Little River, 10.00; W. M. S., Marshall, French Broad, 1.06; W. M. S., Jacksonville, Wilmington, 3.00; W. M. S., Henrietta, Sandy Run, 3.00; Sunbeams, Henrietta, Sandy Run, 2.06; W. M. S., Mt. Zion, Flat River, 1.20; Sunbeams, Mt. Zion, Flat River, .80; Mt. Carmel, W. Chowan, 9.50. Total this week, $64.96. Previously reported, $9,090.55. Total this year, $9,155.51.

Home Missions.—Clement, So. River, $.60; W. M. S., Rich Square, W. Chowan, 3.10; W. M. S., Mt. Tabor, W. Chowan, (Self-denial), 1.00; W. M. S., Mt. Tabor, W. Chowan, 9.11; W. M. S., Lea Bethel, Beulah (self-denial), 2.50; Union, W. Chowan, 4.55; Cypress Creek, Bladen, 1.87; Johnson M. S. (Warsaw), 2.75; W. M. S., Yanceyville, Beulah, .92; Gethsemane, Tar River, .25; Sunbeams, Pollocksville, (self-denial), 1.09; W. M. S., Long Branch, Robeson, (self-denial), 1.00; W. M. S., Long Branch, Robeson, 2.00; W. M. S., Piedmont, 1.00; W. M. S., Washington, 7.85; W. M. S., Clement, Beulah, 8.20; W. M. S., Marshall, French Broad, 1.36; W. M. S., Jacksonville, Wilmington, 2.00; W. M. S., Waughton, Pilot Mt., 5.00; W. M. S., Mt. Zion, Flat River, (self-denial), 1.55; Lennons X Roads, C. F. and Col., 5.37; W. M. S., Windsor, 3.02. Total this week, $66.09. Previously reported, $4,070.48. Total this year, $4,136.57.

Education.—Capeharts, W. Chowan, $5.00; New Hope, Tar River, 2.00; Graham, 2.50; Mt. Carmel, W. Chowan, 5.00. Total this week, $14.50. Previously reported, $840.86. Total this year, $855.36.

Ministerial Relief.—Gethsemane, Tar River, $1.00; Hobgood, Tar River, 1.95; Dawson, Tar River, 1.06. Total this week, $4.01. Previously reported, $294.39. Total this year, $298.40.

Total reported for all objects this week	$247.00
Previously reported for all objects	18,778.05
Total reported for all objects this year	19,025.05

WALTERS DURHAM,
Treas. Baptist State Con.

This Will Interest Many.

To quickly introduce B. B. B. (Botanic Blood Balm), the famous Southern blood cure, into new homes, we will send, absolutely free, 10,000 trial treatments. Botanic Blood Balm ((B. B. B.) quickly cures old ulcers, scrofula, eczema, itching skin and blood humors, cancer, eating, festering sores, boils, carbuncles, pimples or offensive eruptions, pains in bones or joint, rheumatism, catarrh, or any blod or skin trouble. Botanic Blood Balm (B. B. B.) heals every sore or pimple, makes the blood pure and rich and stops all aches and pains. Botanic Blood Balm (B. B. B.) thoroughly tested for thirty years in hospital and private practice, and has cured thousands of cases given up as hopeless. Sold at drug storess, $1 per large bottle. For free treatment write to Blood Balm Company, 82 Mitchell Street, Atlanta, Ga. Medicine sent at once, prepaid. Describe trouble and free medical advice given. Botanic Blood Balm (B. B. B.) gives life, vigor and strength to the blood. The finest Blood Purifier made. Botanic Blood (B. B. B.) gives a healthy Blood supply to the skin and entire system.

BAPTIST SUNDAY-SCHOOL SUPERINTENDENTS! PLEASE REMEMBER.

That all orders for S. S. Literature should be sent in before June 15th; that the Baptist Book Store has sent self-addressed envelopes and order blanks to all Superintendents whose names are on our books, and will be glad to furnish such envelopes and blanks to every S. S. in the State. Any S. S. not having received their supplies will please notify us at once.

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Passenger Department,
Wilmington, N. C., Feb. 14, 1903.

The magnificent New York and Florida Special via Atlantic Coast Line consisting of Pullman compartment, sleeping, drawingroom, library, observation and dining cars, electric lighted throughout and steam heated, leaves Jacksonville daily at 12.50 p. m., arrives Savannah 5.08 p. m., leaves Savannah 5.13 p. m., arrives Charleston 9.15 p. m., Richmond 6.40 a. m., Washington 10.33 a. m., Baltimore 11.42 a. m., Philadelphia 1.57 p. m., New York 4.45 p. m. The long-standing reputation of this train for elegance of appointment and perfect service commends it to the tourist and traveler in general. All information regarding space reservation, rates, etc., cheerfully given upon application to any representative of the Atlantic Coast Line.

W. J. CRAIG,
General Passenger Agent.
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Traffic Manager.

SOUTHERN RAILWAY.

In effect January 12, 1902.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 36, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 33, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:20 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:32 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem, and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. CHADWICK,
G. P. A., Washington, D. C.
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THE HISTORY OF THE BAPTIST STATE CONVENTION—BY LIVINGSTON JOHNSON.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JUNE 10, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 49.

REST: FOR THE MASTER AND HIS PEOPLE.

There were times we know in the Master's life when He went apart—retired from sight of all mankind. It is explained now and then that He went apart to pray, or that He separated Himself in preparation for some unusually important task, or He rested. He grew weary. On the road through Samaria He sat by the well—tired. He drew the deep breath of weariness and knew the half-relief of relaxation. But He was not too tired to give to the woman that came of the Water of Life—the sole relief for the world weariness. Doubtless there were other times when He grew weary of the contact with men and women—a weariness that those who have known it recognize as peculiarly trying; or weary of that ceaseless conflict—for Jesus saw and felt the conflict between Himself and the World even when the surface of conditions was undisturbed; or weary of the slowness of His chosen followers to apprehend Him—a weariness that well might have broken His heart; or weary of the burden of a life that was busy with tremendous business though so poised that it seems ever calm and easy; or weary of a task whose gravity was far beyond human power to appreciate or endure but which was accomplished with a mastery that marks it almost light in thoughtless human estimation; or weary with sorrow, the sorrow of the world's hardness, the sorrow of a cruel doom; the sorrow of a life that was denied all but the least of the measure of human fellowship it craved, that denied Him even His mother's understanding;—weary, yes, Jesus, the Christ, the Son of Mary and the Son of the Living God, would grow weary, and had undoubted reason to do so. He who came bringing rest to all peoples, craved it at times for Himself with heart and body aching.

And He found it in retirement, in going apart.

Dr. Broadus scouts the notion that Jesus never smiled. Surely He smiled. Sitting in the homes of His friends, or guest at some wedding occasion, or teaching His chosen ones, surely the light of pleasure broke upon His face. Nevertheless there was reserve in it. He did not smile just so. He was restrained by the stupendous mission that He was charged with, and in the light that broke upon His face was vaguely though surely, the shadow of the Cross. It was peace that He had rather than pleasure. If ever there was an earnest life, it was His; if ever there was a grave life, it was His. Men say, with a sneer, of this or that man, "He takes life too seriously" or "he takes himself too seriously;" "he fails to see the humor in things." Very well perhaps for us mere men to perceive that we are of no great consequence, and therefore need not grow so hot over our little to-dos. But Jesus—that sort of humor could not succor Him. His recourse was—apart; was retirement; was rest; was fellowship with God, fellowship undisturbed.

Prayer—that fellowship; for it is fellowship always—must be the great recreating spring, the supreme source of rest, to all His followers. One good hour of such fellowship will renew the wings of life. To be sure we find God in the crowd and in the daily round of work; but the rest of God, the fellowship of God, that comes in fullness only where nothing else is suffered to disturb. It is a great hour when that tide flows in.

Let the men who say that there is no time to retire remember Jesus. If ever man had no time, surely He! There are men who say that the minister should not rest lest Satan slip in in his absence. But Jesus who had the real battle to wage, gave Satan that opportunity.

Truth is, rest is demanded by the economy of the kingdom of heaven as well as by human nature. Satan will overcome a tired minister far sooner than a flock that is resting their shepherd. The human mind and heart and body grow tired. The machinery will not work. Instead of life flowing forth one must bail it out with buckets—ever a warning. The man falls into a rut. His style wants freshness. His message seems flat. He himself is stale. And all is unprofitable.

Give him leave to "come apart and rest a while." Nothing less will save him.

It is now early summer. In a few weeks the vacation season will be on. Health resorts and pleasure resorts and all resorts will be crowded in a few days. We hope that hundreds of our readers will seek rest somewhere. Would that the husbands and sons that may read this sentence might think to give their patient wives and mothers a trip, a holiday, a period of change and diversion. How sweet life would grow again! And we would, too, that the men who are working as if this life were all and there were no heaven, might come apart and take time for the higher things. And, last, but not least, we would make a plea for the preacher.

The North Carolina Baptist preacher and his wife, we know them. In Conventions and by firesides we have met them. Good and true and cheerful despite all around; their thought for others, their lives offered as sacrifices in hundreds of unheralded denials, they accept their lot and do their work as become followers of the loving and patient Master. Candidly, they do not receive what they deserve. A few are right well paid; some are right well loved. But there is room for vast improvement. It means so much to a preacher to be encouraged. It means so terribly much to one not to be encouraged. His life is given to love; and if unloved—well, he at least has fresh fellowship with his Master. We heard a man say of a preacher in this State the other day that his heart is breaking because his congregations are falling away and his people are growing indifferent. It is enough.

Shall we men and women in Baptist churches in North Carolina not say to our ministers and their wives this summer: "We value you, we love you; you deserve rest; let us give it to you"? It will cost little; it will burden no one; but it will be a great contribution to the cause of Christ.

A BALLAD OF TREES AND THE MASTER.

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last,
When out of the woods He came.

—Sidney Lanier.

A RULE.

"If you your lips would keep from slips, five things observe with care: of whom you speak, to whom you speak, and how and when and where." It is important also to note what you speak.—Exchange.

HOW CLOSE?

"A man once advertised for a coachman. Of each applicant he asked this question: "How near to a precipice could you drive without going over?" One said within a yard, another a foot, etc., but one answered, "I would keep as far from it as possible." He got the job."

REASONS FOR FREE TEXT BOOKS.

BY THOMAS H. BRIGGS, JUNIOR.

All the American commonwealths, all enlightened modern nations, are thoroly committed to the principle of free public education. To make the school free is to make free all that belongs to it. To the school belongs the house and grounds, the furniture, the apparatus, the teacher, school stationery and text-books. The child needs a book to study, pencil and paper for the expression of his thoughts as much as a seat to sit in, a roof to shelter him, or a teacher to instruct him.

The free school idea has been an evolution. At first only the building was furnished at public cost, then fuel and apparatus, then a part of the teacher's salary. Fifty years ago tuition was charged in almost every State. Free instruction was next added, then came free chalk and free ink, school libraries and supplementary reading. Only one step is needed to make the schools of Illinois altogether free, namely free text-books.

The movement toward free text-books has shown a like progressive development. First has come free books for indigent children, next a law permitting districts to furnish books and supplies, lastly legislation requiring them to do so. At present ten States and Territories, all south of Mason and Dixon's line, make no provision for free text-book laws. Ten have compulsory free text-book laws. Most large cities outside of the States of the last class furnish free text-books.

The positive advantages of free text-books are:

1. They increase the school attendance; this is established by the uniform testimony of superintendents wherever free text-books are introduced.

2. They save time in the organization of the school. Not only is time lost while the children are "waiting for pay day or for father to go to town," but delay chills the enthusiasm. They become restless, inattentive, mischievous and unmanageable.

3. They will secure complete uniformity of books within the class or grade. Such uniformity is lacking in a large fraction of our rural schools. Tenant farmers, miners, and railroad men make frequent changes of residence. School boards hesitate to demand of these new comers a fresh supply of new text-books.

4. They enable teachers to control better the organization and management of their school.

5. They make possible a richer course for lower grades. Two series of readers may be had for alternate classes.

6. They make it easier to change text-books where changes are needed. Many schools are still using books that have been officially pronounced by State Superintendents as "obsolete and unfit."

7. Free text-books are vastly cheaper for the community. They may be bought at wholesale and used with successive classes. The average annual cost in the experience of several cities is less than one dollar per pupil. In stationery the saving is still greater. Dealers selling at retail must make large profits. Children are usually unable to take proper care of their stationery when purchased. Investigation shows that under private purchase, the cost of text-books and stationery is nearly three times as great as under a district purchase system.

8. Free text-books afford new opportunities to enforce lessons of respect for public property, a sort of education sadly needed in many communities.

A free text-book system would not require every child to use the free books. Parents may buy private copies for their children if they wish to do so. In other States this is rarely done. The furnishing of text-books to indigent children only is not satisfactory. In fully one-third of the districts investigated the needed books are not furnished. Many pupils are unwilling to accept the loaned books if the act carries with it the implication of pauperism. The public school is not the place for stamping the brand of inferiority upon the children of the poor.

Free text-books do not involve free shoes. Text-books belong to the school and are a part of its equipment. The State has not undertaken to clothe its citizens, but it has undertaken to educate them and must see that it is well done. If free text-books make the school more efficient it is the plain duty of the State to provide them.

HISTORY OF NORTH CAROLINA BAPTIST STATE CONVENTION.

BY REV. LIVINGSTON JOHNSON.

Introductory.

Columbus Durham, when Corresponding Secretary of the State Convention, performed a service for the Baptists of the State, which must last through all time. He gathered the minutes of the Chowan Association from 1806 to 1845 and had them bound and placed in this office. He then collected the minutes of the State Convention from its organization and had them neatly bound, that they might be preserved. In this work he was assisted by brethren John E. Ray and N. B. Cobb, and many of the elect, both men and women, rendered valuable aid by sending copies of the minutes which they had in their possession. I have been reading this glorious history at odd times this year, and have never read a romance that was, to me, more thrillingly interesting.

As I read the record contained in the minutes from year to year, the thought came to me that this history is too precious and valuable to be kept locked up in this office. It seemed to me that the Baptists, especially the younger ones in the State, should be made familiar with the heroic deeds of our Baptist fathers. The more I read, the stronger grew this conviction. I asked Brother Bailey if he would give me space for a series of articles on the history of our Convention. This he kindly consented to do. I wrote several brethren in the State asking their opinion, and they all agreed that it should be done. Thus encouraged, I decided to undertake the work.

These articles will consist of extracts from the minutes, with just enough explanatory notes to condense it, and yet make it a connected history. It may be, if the brethren think it worth while, that it can be put in more permanent form, but lest that may never be done, I would suggest that the young people cut out these articles and paste them in scrap books, as they may be valuable for future reference.

I sincerely trust that others may find it as interesting as did the compiler, when he read it, and that it may awaken in us an earnest desire to do our part in building a worthy structure on a foundation so wisely laid.

LIVINGSTON JOHNSON.

I.—The Beginning of Organization.

The Baptist State Convention was conceived in the consecrated brain of Martin Ross. In the minutes of the Chowan Association, held in May, 1809, Elder Martin Ross submitted a motion, "embracing an inquiry as to the propriety of establishing a meeting of general correspondence, to be comprised of the neighboring Associations."

The minutes of 1810 contain the following: "Business of forming a general meeting for correspondence introduced last year, was taken up; and to the Committee then appointed Elder Dossey is now added, who presented to the Association the following report: 'Your Committee beg leave to report a disagreement to the partial and contracted plan first under consideration; and would warmly recommend that this meeting be so formed and constituted as to admit freely, and upon equal ground, all the Baptist Associations in the State, similar, perhaps, to that formed, and now forming, by the numerous Baptist Associations in the State of Virginia.'"

The Committee addressed a circular to all the Associations, and received a favorable response from many of them. Consequently a meeting was called, to be held on "Friday before the first Lord's Day in June (1811) at the falls of Tar River, to form a constitution for the organization of such a meeting." The "North Carolina Baptist General Meeting of Conference" was organized, and met annually. Martin Ross was the leading spirit. There is no record of this General Meeting at hand, but from the references in the minutes of the Chowan Association, we gather that its object was to secure more perfect co-operation, and to promote the interests of Missions. Missionary Societies were organized in the Association, and the name of "General Meeting," etc., was changed to "The North Carolina Baptist Benevolent Society."

The minutes of 1826 contain this resolution: "Resolved, That Brethren M. Ross, Meredith, Newborn, Jordan and Hall be appointed to correspond with the Associations of the State, with a view to forming a State Convention, and report to our next Association."

At the next meeting (1827) the Committee reported that nothing had been done, and, on motion, they were discharged. The old adage that "it is always darkest just before daylight," was certainly true in this instance. The agitation soon bore fruit, for in the minutes of 1830 we read these words: "Resolved, That this Association cordially approve of the formation of the Baptist Convention of this State, recently organized at Greenville, and zealously patronize its objects.

"Resolved, That this Association respectfully recommend to the churches composing this body, that they take into special consideration the claims of the Baptist Convention recently organized in this State, and patronize its objects according to their several abilities."

There was held in the town of Greenville, N. C., on March 26, 1830, a meeting of "The North Carolina Baptist Benevolent Society."

The members of this Society concluded that the time had come to "lengthen their cords and strengthen their stakes," as the following resolution, "which was adopted without a dissenting voice," shows: "Resolved, That this Society be transformed into a State Convention."

Few and simple are those words, but their full import eternity alone can reveal. That short resolution called into being the North Carolina Baptist State Convention, an organization whose influence in our Commonwealth, especially in regard to Baptist affairs, none of us can fully appreciate. Martin Ross, who had dreamed of this Convention, was not present at its organization. God had called him to that "great Convention in the skies." There were fourteen brethren present, and their names are given as follows: P. W. Dowd, R. M. Guffie, William P. Biddle, Samuel Wait, John Armstrong, Thomas Meredith, Charles W. Skinner, James McDaniel, H. Austin, P. P. Lawrence, R. S. Long, Thomas D. Mason, George Stokes, R. S. Blount. Elder P. W. Dowd was elected president, Elder John Armstrong recording secretary.

It is evident that they had agreed beforehand to organize a Convention at this time, for a constitution was adopted immediately after the resolution, given above, was passed. The mission work prior to the organization of the Convention, seems to have been done through Missionary Societies, in the several Associations, rather than through the churches, and the "Baptist Benevolent Society" seems to have borne about the same relation to these Associational Societies that the Convention now bears to the churches. Indeed, the Convention simply took the place of the general Benevolent Society, leaving the others just as they were.

Thomas Meredith was appointed to prepare a circular, to be attached to the report of this Convention.

This circular letter is a carefully prepared and very able document. It is addressed to the Baptists of North Carolina, and covers thirteen pages of fine print. We learn from this letter that the Convention was organized for the purpose, primarily, of giving the Gospel to North Carolina, and then to all the world. To do this they see the absolute necessity of having a better equipped ministry, hence Ministerial Education becomes one of the important objects of the Convention. The letter is a clear, bold expression of earnest and brave men, who are entering upon a great work, with a full consciousness of the difficulties that confront them. They know that the chief difficulty will be opposition from their own brethren. They reckon with this in the outset, and meet it in a very straightforward, manly way. A few extracts from this magnificent paper will give us some idea of the spirit of the men who organized the Convention, and the purpose that inspired them in its organization.

Meredith's Great Address.

"A wish has prevailed to some extent, and it is believed to be neither an unreasonable nor an uncharitable one, to see Baptist churches in many places where they are not; and to see all under the superintendence of a faithful and successful ministry. It is a plain case that where there is no church there adequate resources for the immediate support of the Gospel cannot be expected. And it is equally plain that the insufficiency of a large proportion of the organized churches in the State is nearly, if not quite, as great. It is the grand object of the Convention to supply these deficiencies. * * * It is a State enterprise in which the welfare and reputation of the denomination are involved and in which many individuals are personally and deeply interested." After stating that the work in our own State would receive special attention, we find this sentence: "This explanation is made, not for the purpose of eluding any of the hostility, which is usually waged against Foreign Missions, for all missions are substantially the same, but for the purpose of having it distinctly seen that the primary object of the Convention at present, is to repair the waste places of our own State."

Those who oppose the "organized work" are addressed kindly but with great candor, as the following extract will show: "Brethren, you who are averse to State Conventions and to Missions and to Education Societies, and who have carried your hostility so far as even to threaten with excommunication those of your church members who dare to think and act differently from yourselves in these matters, we wish it distinctly understood that we have no quarrel with you of any kind. We neither dislike nor envy you, nor do we despise you, nor do we fear you. We regard you as Christians, as Baptists and as brethren; but we consider you sadly mistaken, and we sincerely regret the loss of your services in the important and interesting work before us. * * * You may misrepresent our intentions if you choose, you may impugn our reputations and you may conflict with our movements; but you cannot injure us nor can you prevent the accomplishment of our plans. The improvement of the ministry and of the Baptist churches of North Carolina, will be effected, and by means proposed, either sooner or later." Then follows an earnest appeal to those who are friendly to the Convention and its work. The temptation is great to quote more largely from this inspiring letter, but I forbear, and simply give the closing words of this ringing appeal: "Men and brethren, who live in the brightest day the world has ever seen, who are permitted to witness events which would have dazzled the vision and startled the faith of prophets and apostles—who are favored with opportunities which no preceding generation was ever permitted to enjoy—who sustain responsibilities more fearful, perhaps, than any which ever before oppressed the consciences of men—and whose passage through life is swifter than the flight of the weaver's shuttle; consider, we beseech you, who and where you are. Mark the surprising and momentous peculiarities of your situation! Let your own hearts speak, and more need not be said. This single advocate will set up a plea within you, more moving than the lofty pathos of Isaiah, or all the winning charms of an Apollos; and an appeal which surely will not, cannot be set up in vain."

A "Board of Directors" was appointed, which corresponds to our Mission Board, and a dozen brethren were selected as agents whose business seems to have been to present the claims of the Convention as widely as possible in their respective sections of the State.

The basis of representation was fixed at one delegate for every ten dollars contributed to the objects of the Convention. The delegates at first were not from the churches, but from the Missionary Societies in the churches.

Having finished the business of this most momentous meeting, these "heroes of the faith" adjourned to meet at "Rogers Meeting House," in Wake County, in April, 1831.

(To be Continued.)

Working up the D. D. Racket on the Arkansas Model.

BY C. C. BROWN.

The time is propitious. The college commencement season is on draught, and the dear fellows who have an eye to the D. D. ornament should be up and at business. In fact, if some steps had been taken three months ago, the chances for success would be greater. However, it is never too late to enter upon a good work, and the purpose of this writing is to lay down certain rules for the guidance of the perspiring aspirant. It happens that a new model has been set up in the growing State of Arkansas, and I am, therefore, able to give the latest and most approved suggestions concerning the latter-day methods of getting the title of D. D.

First of all, you must want the title, and feel a need for it in your business. You must also feel worthy of it, feel assured that you can wear it with consummate grace, and then sift the sand in your neighborhood in search of others who feel about you as you feel about yourself. You should not find fewer than forty of that kind—believing men—men who believe in you. Then, too, you must fix your eye on some chartered school, no matter how large nor how small. The smaller ones, like young chickens, are not apt to be so tough, and are more easily manipulated. But it must have a charter. Students and professors do not count, but a charter does. Keep this fact well in mind. It is vital to the situation. You should also have some mild claims to eminence in learning, but this does not necessarily mean that you know how to spell accurately, nor how to punctuate, nor anything like that sort of tomfoolery. If you can say, "I have had three years work in Latin and Greek," it will help you, but you need not say how hard you worked, nor submit to any cross-questioning concerning nouns in u belonging to the fourth decension. Many of these nouns are cranky and irregular, and were built to give trouble. Shy around any reference to Greek verbs also. As a rule, they are all involved in style and lack perspicuity in a variety of ways. Only one Greek verb is regular throughout, and that one became obsolete the day after it was invented.

Your record should be clear along certain lines. For instance, you should be an "author of repute, of unobtrusive benevolence, a friend of education and a successful Christian worker," but not necessarily in a Christian way. If to these virtues you can add the fact that you are a "powerful expounder of the Gospel," you can surely make a ten-strike in the college alley, and whoop to heaven, "Set 'em agin!" But the desire to have the degree of D. D. must be fixed on a firm foundation. You are not to hunt up this thing just for fun; but must be able to say from the heart (if you have one), "I will be enabled to exert more influence." I write this sentence as she "should be wrote," in as much as it is by no means necessary for you to be able to use "shall" and "will" with any degree of correctness. In Arkansas, which is now our model, the two words are interchangeable at all times and in all places. Make a note of this.

You should have a private secretary—a man to do your writing and lying—about the house, always at your bid and beck. Much writing is to be done. The boys are to be whooped up. Men must be found to recommend you to the college. The reason of this is that the modern college is run by a set of ninnies who have not sense enough to see that you need and deserve the D. D. bump, and if some one does not prompt them from behind the curtains, the play will end before the first act is over. So, get for yourself a private secretary, a man who is "up to snuff," whatever that is supposed to mean, and to him you should furnish a model letter which he will mail in large numbers to the asinine citizenship as they graze upon the hillsides. Some of these letters must go to college officials and some to men of influence. In each one of them your praises must be sounded in no uncertain way.

A mild and complacent manner of lying is also helpful. You must not lie in a jerky and disagreeable manner, but suavely and fortiter in re. After the degree has been made to order, and fitted upon your massive head, you should be able to say tearfully, "I was not a candidate for the degree; I did not know such a movement was on foot." This last is what the French call a coup de grace, and must be carefully wrought out; otherwise the joints in your job will show, and will present an uncanny appearance. (I think "uncanny" is the word I needed, but am not sure.)

You must be good at mathematics, and make no slip in your figures. For instance, in selecting the men who are to recommend you for the degree, you must work on the square with your private secretary. You should write, "That makes forty letters for you to write and forty self-addressed stamped envelopes for you to enclose." If you had said forty-one in either of these cases, without saying it in both, your unfitness for the degree would have been established, upon the simple basis of mathematical incompetency and inaccuracy. You might be allowed to lie in other ways, but not in mathematics. Of this, too, you should make a note.

You should keep your private secretary well in hand. Never put the reins on his neck nor take the twitch from his nose. Sometimes a dead private secretary plays smash with a fellow's little schemes. There are living examples of much harm done by dead men. A by-law for his guidance might be laid down as follows: "After the D. D. is conferred, at least twenty letters must be written to as many papers—Baptist papers—so that they may let the fact be known." This is absolutely essential to your future happiness. There is nothing in you to show the D. D., and hence there must be something in the papers to proclaim it.

The men best adapted for use in appealing to the college from which your D. D. is to come are on record, and among them are Coleman, Ford, Eaton, Hall, et id omne genus. I can furnish other names to you for a consideration. But, oh my son, avoid John D. Jordan, of Savannah. He is a bad man, and goes back on his friends remorselessly in this D. D. business, and will dodge behind the flimsy excuse that he does not know you well enough. Avaunt with such a man!

If some one creeps up on you, and finds out that you are working to get the D. D. title, don't be worried. Just lie like a dog, and say, "I am not a candidate for the degree." If you cannot do this in a way to command admiration, don't enter the race. But the fact that you have entered the race shows that you can do the lying as well as the running.

It may sound a little tricky, but to be able to say, "I am a native of Kentucky, am thirty-three years old," sounds large and elegant. You might put this expression into poetry, using dactylic hexameter, and sing the poetry to the tune of "She was born in old Kentucky." Song has a powerful, mollifying influence.

If you will follow up this plan, the D. D. scheme can be worked. It has been worked thus, and hence I write with a large degree of assurance.

When once you win the jewel, wear it well. Affix it to your name. Put it on your letterheads. Tell the kids about the house, "Call me no longer papa; call me Dr." And when you sign your name, never fail to put in your entitlement. This will not indicate any false pride on your part; but will be a lofty tribute to the college that degreed you, and will sound as if you said, "Mater mea alma, I wear this posy for your sweet sake." Besides, it will prevent your name from ending off too suddenly and abruptly. Beauregard Mephistopheles Baumgarten, D. D., looks better and much more finished than B. M. Baumgarten, just dry so.

Other suggestions present themselves to my mind, but I need not give them until you have tried the above.

Please address me at Sumter, S. C., when you need me in your business or out of it.

Eleven Baptist Facts.

1. It is a significant Baptist fact that the marginal references in our common English Bible were prepared and first published by Rev. John Canne—a Baptist. This was in 1637.

2. It is a great Baptist fact that the first civil government on earth where absolute religious liberty was enjoyed as a constitutional right was established in Rhode Island by Roger Williams—a Baptist. This was in 1643.

3. It is a precious Baptist fact that the most noted religious allegory ever written was the "Pilgrim's Progress," by John Bunyan—a Baptist. He wrote it while in Bedford Jail in 1660-'72.

4. It is a suggestive Baptist fact that the first public free school, from which has sprung the splendid public school system of this country, was established by Dr. John Clarke—a Baptist. This was in 1675, in Rhode Island.

5. It is a Baptist fact of scientific note that Rev. Ebenezer Kinnersly, of Philadelphia, who made pioneer discoveries of what he called electric fire, and important inventions in electrical fire, and important inventions in electrical apparatus, was a Baptist. This was in 1746.

6. It is a patriotic Baptist fact that representatives of sixty Baptist churches in the State of Virginia met in the Dover church "and instructed the Virginia delegates in Congress to declare American Independence, May 15, 1776." This was seven weeks in advance of the memorable July 4th succeeding.

7. It is a creditable Baptist fact that among all the names of the Tories in the country from 1776 to 1782, during the Revolution, the name of only one person is given who was a Baptist.

8. It is an accredited Baptist fact that the first amendment to the Constitution of the United States, securing freedom to all in the worship of God, was adopted September 23, 1789, as the result of Baptist effort.

9. It is a commendable Baptist fact that the first church of any denomination organized in what was then called the Northwestern Territory, was at Columbia, now a part of Cincinnati, Ohio, and was a Baptist church. This was in 1790.

10. It is a well known Baptist fact that the inaugurator and founder, under God, of the modern missionary enterprise, was Dr. William Carey—a Baptist. This was in 1792.

11. It is an important Baptist fact that the prime mover for the organization of the British and Foreign Bible Society, the first Bible Society in the world, was Rev. Joseph Hughes a Baptist. This was effected May 4, 1804.

We go on building mills, and instead of placing our young men in the best positions in them we are compelled to send to Northern States for competent overseers, superintendents and designers. This fact alone shows that industrial education is the foundation of industrial greatness.

The Annual Convention of the Baptist Young People's Union of America for 1903.

The Convention will be held at Atlanta, Ga., July 9th to 12th, inclusive. A large and representative local committee is engaged in making preparations for the comfort of the thousands of expected delegates and visitors. Atlanta will make this occasion memorable by her open-hearted hospitality.

The key-word of the Convention is service. Its treatment will open up the discussion of most vital topics which relate themselves to the fully rounded life of our young people. Missions will be given a large place in this program.

It is intended to make this Convention of great practical value to the Christian worker. The Conferences will be a leading feature and some part of the regular services will be devoted to normal work.

The speakers will be leaders in young people's work—experts in their various spheres and men with a message. We expect this Convention to be a great power-house of enthusiasm, instruction and spiritual uplift.

The city of Atlanta is among the foot-hills of the mountains and will not be warmer in July than many cities farther north. To many of our friends in the South it will be cooler than cities in their locality, and to the young people of the North it will afford a delightful trip through a beautiful country and they will probably encounter as pleasant weather as in any average city.

Entertainment will be provided at private homes for those who wish it, at normal rates. A one fare rate for the round trip is practically assured. This is the time to make up parties for this great Convention.

WALTER CALLEY,
General Secretary.

Seeking Comfort.

The last thing for one in bereavement, seeking comfort, is to be idle. Then the grief feeds upon the life itself, and wastes and wears it out. But when in our sorrow we turn away from self to ministries of love for others, our hearts find comfort. Thus, and thus only, can we learn to live without one who has been everything to us in the past.—J. R. Miller.

Getting into Tune.

Each human life is a whole orchestra in itself. But it is not always in tune, and before it can begin to make music its many chords must all be brought into accord. This is the work of spiritual culture. It is achieved only by the submission of the whole life to God. This is the work which divine grace sets itself to do in us. If we would have this result achieved we must sweetly and earnestly yield ourselves to God that He may bring us into tune with His own Spirit and teach us to make heavenly music in this world.

Good Associations.

We would be wise if we so adjusted our relations with others that all our days we should be under the sway of the good, the worthy, the pure-hearted, the heavenly. Then as their friends we should seek ever to bring into the lives of others only the highest, the most uplifting and inspiring, the most wholesome and enriching influence. We should aim always so to live Christ that the Christ in us shall become the very breath of God to every one whose life we touch. If we do not we are living below our possibilities in the character and reach of our influence.

The truly generous is the truly wise; and he who loves not others lives unblest.—Home.

News Notes.

....Send in orders for School Advertising early. Our space is limited.

....A new Association will be formed in the Yadkin and Pilot Mountain country. There will be in it fifteen or twenty churches.

....Dr. Calvin S. Blackwell of the First church, Norfolk, Va., recently baptized Rev. J. W. Gurgarious, a Methodist minister, of Wilmington, N. C.

....Bro. J. N. Booth and the brethren at Hertford have just completed some inside work on their church. The Hertford people are delighted with their new pastor.

....We regret with Charity and Children that the Temperance Convention will take place on the date of the Annual Meeting at Thomasville. We do not think, however, that they will interfere seriously with one another.

....Secretary Johnson attended the Union Meeting of the Kings Mountain Association, which was held in Bessemer City. He preached the dedication sermon of the Bessemer City church Sunday. This is a mission church, of which Rev. D. F. Putman is pastor.

....We hear that some of the Elkin brethren did not like it that we printed the statement of the church at White Plain. The Recorder must hear both sides, and must treat each church equally. Each has the same authority in this office. Tros Tyriusque agetur mihi nullo discrimine.

....Rev. A. W. Setzer writes from Morehead City: "One of my deacons met me this morning and greeted me with the following order: 'Prepare to go to the Midsummer Meeting. Your expenses are arranged for.' You will therefore save me a place."

....The little church at Cameron has forty-five members, of which number twenty-eight are females, and they give $8.00 per capita, and the wealthiest member in the church is not worth more than $2,500. The Recorder goes into every home save two. Is there a church in the State that can beat that?

....Rev. Z. J. Edge writes: "I have been at Pearisburg, Va., ten months, and during this time we have had twenty-five additions to the church and have given three times more to the Boards than last year. These are noble people. I love the grand old Recorder. May she grow stronger with the years."

....The brethren at Elm City, under the leadership of Pastor Carroll, have money in hand with which to begin the erection of a new church building. The house is to be large enough to seat six hundred people, with Sunday-school rooms and baptistry. The bill has already been given for the lumber, and the work will be pushed.

....Dr. J. J. Porter announces in the Central Baptist that he has agreed to discuss this proposition with Dr. C. C. Brown, of Sumter, S. C.: "The Practice of Alien Immersion Is Subversive of Baptist Principles, as Taught by the New Testament." The discussion will be in Sumter, beginning July 8th and lasting three days.—Baptist Courier.

....Pastor W. A. Ayers and his people have just purchased a lot, costing twelve hundred dollars, upon which they expect to erect a handsome brick church. Elizabeth City is the coming town of that part of our State, and Blackwell Memorial Church wishes to be ready for the city's needs. The work of this church was commended by the Chowan Association.

....The Sunday-school lesson copy is on our desk, but the rush of matter compels us to omit it. We shall hope to so rearrange our plans that this feature of the Recorder will appear without fail.

....Bro. W. R. Bradshaw and his people at Wilkesboro (not North Wilkesboro) have just completed a neat brick church, and are making progress along all lines. No man has a warmer place in the hearts of his people than has Brother Bradshaw.

....Rev. Jesse Daniel More has resigned the care of our church at Barnwell, S. C. He is a North Carolinian, having served a number of years as pastor at Red Springs and other churches. We hope that he will turn his face toward his native State.

....Virginia Baptists are exceedingly fortunate in having persuaded President J. T. Henderson, of Carson and Newman College, Tenn., to take charge of the Southwest Virginia Institute. He is one of our strongest men and will surely make a success of the Institute.

....The Baptists at Elkin, under the leadership of Pastor C. H. Utley, are nearing the completion of a nice brick church. They have the walls up and most of the slate on, and hope to have the work complete in sixty days. The Elkin brethren declare that their work is making more progress, and is in better condition under the present pastor than ever before in its history.

....The judgment obtained by Dr. S. A. Hayden, in a Dallas court, some months ago against fifteen of the Texas Baptist brethren, has been affirmed by the district court of appeals for that district. The attorneys for the defendants have made a motion for a rehearing of the case. If this motion shall be overruled the case will be appealed to the Supreme Court of the State.—Ex.

....Bro. S. J. Hagwood was ordained to the full work of the Gospel ministry at North Rocky Mount on May 28th at 3 p. m. B. Craig preached the sermon, M. L. Kesler offered the prayer, J. K. Howell delivered the charge, G. A. Martin presented the Bible and S. J. Hagwood pronounced the benediction. Brother Hagwood is from Samaria Church in Nash County.

...."The June Hill" is now a classic Baptist newspaper phrase. Nearly every paper refers to the month in this phrase. Renewals, ever dear to an editor's heart, are most welcome now; and a club of new subscribers would move the entire office to tears. And yet, such is our faith, and such our esteeem of Livingston Johnston's History of the Convention, we are sending out this week 2,000 extra papers. If you receive a bundle, please distribute.

....Rev. Tobias Bright was not exonerated by either church or presbytery. He was forgiven, although full charges were not preferred. He was elected Moderator Fifth Sunday of the Jackson County Union. There were eight votes we understand, including a woman's. We should think Mr. Bright would prefer for a while at least to keep himself in the background. A proper regard for the Master's cause would surely have ensued in such a course.

....The Roanoke Union convened with the North Rocky Mount Church. There was a faithful brother missing on acount of illness in his family. Some one suggested that a message of sympathy be sent, and N. Biggs proposed that the amount of sympathy be reckoned. Bro. B. Craig asked for an expression, and the result was a purse of fifty dollars ($50.00) sent with the message of sympathy. True sympathy always seeks to express itself in deeds rather than words.

....Rev. Charles Maddrey took the Mangum medal for oratory at the University last week. Mr. Maddrey is a self-educated young man, and has achieved remarkable success. He has been pastor of several churches and Superintendent of Education in Orange County—and a most diligent worker, too—while taking his course. He deserves honor and congratulations.

....Applications are coming in from far and wide for rooms at Jackson Springs during the Midsummer Meeting. We are sure that a good meeting and a most happy time is in store for all. The water, hotel, rest, and the meeting will make the stay a memorable one for all who come. The Tabernacle has been finished. Send in your name to J. W. Bailey, Raleigh, N. C. He will obtain room for you. The reduced rates are announced elsewhere in this paper.

....Rev. W. H. Reddish writes from Morganton: "Monday night we closed a meeting in which thirty were converted and several backsliders had the joys of salvation restored unto them. Brother Vines, of Asheville, was with us and I never heard the gospel preached with more simplicity or with greater power. Miss Moore, of Asheville, lead the singing. She has a sweet voice that has been touched by the Spirit of God. Our church seems to be in a splendid spiritual condition."

....Rev. M. A. Adams writes: "At the last session of the Sunday-school Convention of the Raleigh Association it was decided to hold several Sunday-school Institutes. I was appointed to lead this work. The idea is to get the Sunday-schools of two, three or four churches to come together for an Institute. Below we give the names of churches where the Institutes will be held and also the time. All Institutes begin at 10 a. m. It is hoped that all interested in Sunday-school work, especially the teachers and officers, will attend. Four Oaks, June 9-10; Smithfield, June 11-12; Live Oak, June 24-25; Wilson Mills, June 16-17; Baptist Center, June 18-19; Princeton, June 20-21; Lees Chapel, June 23-24; Gower, June 27-28; Clydes Chapel, July 4-5."

Rev. J. C. Massee preached his first sermon as pastor of the Raleigh Baptist Tabernacle Sunday morning. At night he was greeted by a number of brethren, as follows, Rev. W. C. Tyree representing the Baptist churches, Rev. T. N. Ivey representing the other Raleigh churches, Mr. W. S. Primrose representing the city, Mr. J. W. Bailey, representing the North Carolina Baptists, Mr. N. B. Broughton representing the Tabernacle. Mr. Massee responded with remarkable grace and appropriateness. No minister could have made a more auspicious entrance upon his pastorate than Brother Massee made. He impresses one at once as a consecrated, gifted and earnest man and minister. His church is delighted, and well may she be.

....The General Manager, Rev. J. B. Boone, issues this statement with regard to the Thomasville Orphanage: "We have recently ascertained from the Treasurer that our receipts are very much in arrears for this fiscal year, which ends the 15th of this month. Our money receipts have been about as large as usual, but our receipts in kind since Christmas have been unusually small. Our people forget that our number has increased to 260 orphans and that the prices of provisions are higher. This advance in double column on the expense side and a stand-still on the receipt side will land us more than one thousand dollars short of enough to pay up at the end of the fiscal year. If any of our brethren have funds in hand for the Orphanage they will please forward them at once, and whoever can come to the rescue will please do so promptly."

Diaz Case.

At a meeting of the Home Mission Board on yesterday, May 29, a resolution was adopted inviting Dr. T. T. Eaton, President of the Kentucky General Association, Dr. R. H. Marsh, President of the North Carolina Convention, and Mr. E. W. Stephens, President of the Missouri General Association, to unite with a committee selected from the Home Mission Board, consisting of Judge George Hillyer, Dr. W. W. Landrum and Dr. E. L. Connally, who are requested to meet on the 12th day of July next, and examine all the data in regard to our work in Havana, Cuba, and make publication as full as possible through our denominational press.

It was also ordered by the Board that Dr. A. J. Diaz be notified of the meeting of the committee, and invited to be present.

F. C. McCONNELL,
Corresponding Secretary.

A Week of Disasters.

Last week will be notable—at least in certain localities—for its unusual disasters. When it began the flood in North Topeka had reached its height. In a day more we had the report of the terrible tornado at Gainesville, Ga.; then came details of the killing drought and the consequent extensive forest fires in New England, and finally—worst of all—the unprecedented flood near Spartanburg, S. C. So far as our space will permit, we will here describe in detail each of these disasters.

The flood in the Kansas River inundated North Topeka. About 100 people were drowned, and property to the amount of several millions was destroyed. Several thousand people are homeless.

The tornado swept down upon Gainesville, Ga., without warning. Its fury was spent in a cotton factory suburb. The factory was wrecked and many of the surrounding homes demolished. Nearly 100 people were killed, and 2,000 others are out of work while 1,500 are homeless.

The floods in the South have been attended with one of the longest droughts on record in New England and New York. The Roman Catholic and Episcopal bishops have ordained days of prayer for rain. Great fires have swept over the dry district, so great that their smoke has settled over the great cities and the coast in a thick haze.

The flood near Spartanburg seems miraculous, from reports. The Pacolet River rose 50 feet in two hours, according to the Charlotte Observer's correspondent, being 60 feet above normal at its height. It swept away several great cotton mills—the Pacolet and Clifton mills—and wrecked others. They were taken bodily upon the back of the mad torrent and hurled down-stream. Six mills were destroyed, many bridges carried away, the Southern Railway suffering most seriously. It is feared that 50 or more people were drowned. The financial loss will approach $10,000,000.

Randolph-Macon Woman's College.

The Randolph-Macon Woman's College, Lynchburg, Va., closes its tenth session June 9th. Dr. R. D. Smart is to preach the baccalaureate sermon and Dr. J. M. Buckley, of the New York Advocate, will deliver the literary address.

The Woman's College has abolished all sub-collegiate work and maintains the entrance requirements of the Southern Association of Colleges, of which it is a member. It is classed by the U. S. Commissioner of Education as one of the thirteen "A" colleges for women in the United States.

....Rev. A. T. King has been called to our Greenville church, and has accepted.

Wadesboro Notes.

On returning to North Carolina after a lapse of years one is struck with surprise at the evidences of a "New North Carolina." Greensboro was a few years ago a town of but 3,000 people; today it is a city of 15,000 inhabitants. Old towns that lay dormant for a century have taken on a spirit of progress.

Wadesboro was waked by the sound of the factory wheels. It found the advantage of improvement and furnishes electric lights and a system of water-works to its citizens.

In the change from the old to the new, the membership of the Wadesboro Baptist Church have retained that spirit of true hospitality which belonged to the plantation in the "Old North State." The most striking future of the church is its strength of principle. This will keep it firm under new conditions. No member is tolerated who dances, plays cards, or votes for the sale of intoxicating liquors.

Once the church was despised, but this firmness for principle has won for it the respect and admiration of the whole community. Because it was strong in principle—it is strong in men and moral influence. It is therefore ready to present an unbroken front in defense of the morals of the community.

The Pee Dee Association, by means of the Pee Dee Institute, has solved the educational problem in Wadesboro and vicinity. During the year which has just closed, there were 211 scholars enrolled, with 53 boarding pupils. The school was built by the Association, the Wadesboro Baptist Church contributing the larger part of the money. This year, for the first time in its history, the school was self-sustaining. A dormitory for the boys was built last year. The foundation of one for the girls has been laid. It will be ready for occupancy by next September.

The commencement exercises began on Wednesday evening, May 20th, with a programme of music and recitations, followed by a debate. The medal offered to the best debater was won by Mr. W. B. Kiker. A most entertaining programme was presented on Thursday evening.

On Friday morning, Hon. R. N. Simms delivered the commencement address. His subject was, "The Gibraltar of America." It was a brilliant presentation of popular education as the stronghold of the American Republic.

The delightful cantata of Friday evening closed the year's work.

The excellence of the work done before the public indicated thorough teaching in all departments.

Professor Ferrell and his corps of teachers are doing a great work for the pupils and the Baptist cause in this Association.

Secondary schools supported by public taxation in this locality are, for the present, an impossibility.

The denominational school is the only hope of our people. It cannot help so many as the State, but it offers better help to those who can come. The denominational school offers Christian education. The State cannot . If, in the years to come, this section is filled with strong Christian men and women, it will be largely due to the fact that Prof. W. J. Ferrell, as teacher, is stamping his Christian character upon the youth of today.

CLARENCE D. GRAVES.

Progress at Lumberton.

The spirit of progress which is in evidence in our State is operating in a very perceptible manner in this county, and especially in the town of Lumberton.

The first substantial step in lasting progress was made when the county passed prohibition liquor laws, the good effects of which can be seen both in the country and the towns, and such laws are more strongly supported to-day than ever before. The towns of the county are prosperous and growing . The idea of good roads and good schools is in the minds of the people, and both are receiving considerable attention. I regard such an interest in the general good and welfare of humanity as the outcome of the Gospel of Christ. Our church in Lumberton has been, and is, alive to the importance of its opportunities and obligations, and it feel it can safely follow the leadership of its popular pastor, Brother Durham. Our membership was never more united than at present, and evidence of it is seen in attendance at church, in contributions, in care for church property and in the interest taken in our school. New furniture has been placed in the church and a new parsonage completed, and our pastor is now occupying it, which is one of the prettiest houses in the town.

In regard to our school, Robeson Institute, it has never received more ardent support than it enjoyed during the term just ended. We found the right man for the place when we secured Prof. P. S. Vann, as principal, and he found the right woman as assistant principal, the one whom he had previously dignified with the more exalted position of wife. Yes, it is the unanimous opinion that Mr. and Mrs. Vann, by their wise, careful, prudent management of the school and the success of their efforts, have infused new life and hope into the supporters of this school, so much so that the prospects of the school were never brighter than at present. The main building is to be further improved and a large dormitory of twenty-one rooms is to be erected and completed in time for the fall session. Professor Vann says he can fill that dormitory with students, and we believe what he says, so we expect soon to have one hundred boarding pupils in this school. The school was especially fortunate in obtaining the services of competent teachers, each of whom have the right to enjoy the rewards of duty well performed.

The following constituted our force of teachers:

Prof. P. S. Vann (Wake Forest College).

Mrs. P. S. Vann (Ryland Institute, Va.)

Miss Mary Perry (Baptist Female University, Raleigh).

Miss Mary Theresa Cooke (Chowan Institute, Murfreesboro).

Miss Elizabeth Beaman, music (State Normal, Peace Institute and New York Conservatory).

Miss Mattie Watson, art (Red Springs Seminary).

The progress made by the students in all departments, and especially in music and art, was remarkable.

Believing that many readers of the Recorder, and the Recorder itself, are interested in these matters, I thought to communicate them for publication.

Respectfully,
R. D. CALDWELL.
Lumberton, N. C., June 5, 1903.

CUT ALMOST HALF IN TWO AT DRAUGHON'S COLLEGE.

In order to accommodate students of literary schools, Draughon's Practical Business Colleges, Nashville, Tenn., are now making a special summer rate, a reduction of almost one-half, as follows: To those who enter for three months, not later than July 10, they will sell the Bookkeeping Course on the Shorthand Course for $25.00, or all courses combined for only $30.00. Penmanship, Spelling, etc., are free. A chain of eight colleges endorsed by business men. Incorporated capital stock, $300,000.00. Fourteen cashiers and presidents of banks are on its Board of Directors. Its diploma means something. Send for catalogue.

Special Rates to Mid-Summer Meeting.

The Seaboard Air Line, Atlantic Coast Line, and Southern Railways have made the rates below for round trip tickets to Jackson Springs on account of Midsummer Meeting:

The following rates will apply from points named:

Asheboro, $1.00; Aberdeen, .40; Charlotte, $4.35; Danville, $5.45; Fayetteville, $3.35; Durham, $4.80; Forest City, $6.45; Goldsboro, $5.80; Greensboro, $3.25; Henderson, $4.30; Hickory, $6.45; Lattimore, $6.10; Lincolnton, $5.25; Maxton, $2.40; Mooresboro, $6.20; Newton, $6.05; Norfolk, $8.55; Oxford, $5.10; Raleigh, $3.30; Rutherfordton, $6.60; Sanford, $1.30; Selma, $4.80; Shelby, $5.95; Suffolk, $7.90; Weldon, $6.20; Wilmington, $5.25.

Round-trip tickets restricted to continuous passage in each direction will be sold June 22nd to 25th, inclusive; final limit July 2, 1903.

STILL STRIDING!

$200,000 Life Insurance Company for Greensboro.

IT WILL BEGIN BUSINESS NEXT MONTH.

Capital Stock of the Southern Loan and Trust Company is Doubled and Stockholders Decide to Establish a Life Insurance Branch to be Manaxed by Gentlemen Well Known Throughout the State.

At a meeting of the stockholders of the Southern Loan and Trust Company held here to-day the capital stock was increased from $100,000 to $200,000 to be paid in on or before July 1st. Coincident with this increase of capital, the stockholders of this progressive company decided upon the establishment of a life insurance branch which will begin business on July 1st. The Southern Loan and Trust Company has increased its capital stock within the last two years from $25,000 to $200,000, and it is the purpose of its stockholders to continue to increase its capital from time to time, and to make it one of the strongest financial institutions in the South.

The life insurance branch will be under the direction of A. W. McAlister, the company's vice-president, and who will be the executive officer of this department. He will continue as manager of the Greensboro fire insurance companies which were organized by him and his associates, Messrs. E. P. Wharton and R. G. Vaughn, the conspicuous success of which has been one of the most noteworthy achievements of insurance management of recent years. Messrs. E. P. Wharton and R. C. Vaughn, the president and treasurer, respectively, will be closely identified with the management of the life insurance branch. Mr. McAlister will be ably assisted by W. W. Johnson, of Charlotte, and T. N. Winslow, of Greensboro. Mr. Johnson will occupy the position of field manager for the company, having had twenty years successful experience in the service of the leading insurance companies of the country. Mr. Winslow, who has made a reputation for his thorough knowledge of the subject of life insurance, will occupy a responsible position in the home office of the company. Dr. Thomas R. Little, of Greensboro, has been appointed medical director. The company has retained the services of Mr. David Parks Fackler, of New York, as consulting actuary, by whom all its rates and forms of policy will be prepared and approved. Mr. Fackler is the acknowledged foremost actuary of America being ex-president of the Actuarial Society, and there is no more eminent authority on life insurance in the world

The life insurance branch of the Southern Loan and Trust Company begins business equipped in the most thorough manner and proposes to offer to the public the best that there is in life insurance, and the most attractive contracts that have been devised. The company will qualify as an old line legal reserve company under the laws of the State of North Carolina.

It is a matter of more than passing interest that a $200,000 legal reserve life insurance company is within the next thirty days to begin business in North Carolina under the same management which in the last ten years has built up a fire insurance business at Greensboro with combined security or surplus to policyholders of half a million dollars, and by conducting the business on original and independent lines has to a large extent defeated a 25 per cent advance in rates in North Carolina and secured the adoption of rates for this State averaging from 20 to 30 per cent less than the rates charged in the rest of the Southern States and producing a present annual saving to the people of North Carolina of a quarter of a million dollars.

Notice to Teachers.

Those who expect to attend the Summer School at the A. & M. College, with board and room in the dormintories at $10 per month, should have rooms reserved at once, as only a few are left and these are being rapidly taken.

Accommodations can be secured in private families and in the Baptist Female University buildings, and we shall be able to entertain comfortably all who come.

Students from more than half the counties in the State and quite a number from adjoining States have registered. We are sure of having one of the best Summer Schools ever conducted in the South from the standpoint of attendance, and quality and scope of work which will include Industrial, Literary, Normal and Music Departments with a Model Graded Practice School of 100 pupils.

A certificate of attendance will be valid in any county of the State in lieu of institute attendance, according to amendment to the School Law by the last Legislature.

Railroads have granted a rate of one fare plus 25 cents for round trip. Speak to your agent about it a few days before ready to start.

A handsomely illustrated prospectus will be sent to any one interested upon application.

CHARLES J. PARKER,
Secretary. Raleigh, N. C.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Hall's Family Pills are the best.

Baptist Sunday-School Superintendents! Please Remember.

That all orders for S. S. Literature should be sent in before June 15th; that the Baptist Book Store has sent self-addressed envelopes and order blanks to all Superintendents whose names are on our books, and will be glad to furnish such envelopes and blanks to every S. S. in the State. Any S. S. not having received their supplies will please notify us at once.

BAPTIST BOOK STORE.
W. O. ALLEN, Manager.

Home Circle.

[We are indebted to Mrs. J. V. Young, of Cleveland, for the selections this week. Numbers have responded to our invitation to send "copy," and we hope that others will. —Editor.]

"Just Forty Years Ago."

I wandered to the village, Tom,
I sat beneath the tree.
Which in the school house play ground, Tom,
Once sheltered you and me.
But few were left to greet me, Tom,
And none were left to know
Who played with us upon the green,
Just forty years ago.

The grass was just as green, dear Tom,
The bear-foot boy at play.
With spirits just as cheerful, Tom,
And faces just as gay.
The master sleeps upon the hill.
Which coated over with snow,
Afforded us a sliding place,
Just forty years ago.

The old school house is altered some,
The benches are replaced
With some much like the ones
Our pen-knives had defaced.
The same old bricks are in the wall.
The bell swings to and fro,
With music just as sweet, Tom,
As forty years ago.

The river runs as bright, dear Tom,
The willows by its side,
The trees have larger grown, dear Tom,
The stream appears less wide.
The grape-vine swing is ruined now,
Where once we played the beau,
And swung our sweet-hearts, pretty girls,
Just forty years ago.

My lids have long been dry, dear Tom,
But tears came in my eyes,
When I thought of those we loved so well,
Those early broken ties.
I wandered to the churchyard, Tom,
And took some flowers to strew
Upon the graves of those we loved,
Just forty years ago.

Upon the elm above the spring,
You know I cut your name;
Your sweet-heart's just beneath it, Tom,
As you did mine the same.
Some heartless wretch has peeled the bark,
'Tis dying sure but slow,
Just like the one whose name you cut,
Just forty years ago.

Some are in the church yard laid,
Some sleep beneath the sea,
And few are left of all our class,
Dear Tom, but you and me.
And when the time shall come, dear Tom,
That we are called to go,
Oh, may we meet with those we loved,
Just forty years ago.
—Waverly Magazine.

ONLY A BOY.

Conversion and Life Work of Robert Moffat, the Missionary.

More than a century ago, a faithful minister, coming early to the Kirk, met one of his deacons whose face wore a very resolute but distressed expression. "I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work. There has been only one person added in a whole year, and he is only a boy."

"I feel it all," the minister said. "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon, "but by their fruits ye shall know them, and one new member, and he, too, only a boy. Seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man, "but charity suffereth long and is kind, heareth all things, hopeth all things. I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirk yard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation. And here; yes here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one. Only a boy. The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well," Robert said to the minister, "do you think that if I were willing to work hard for an education I could ever become a preacher? Perhaps a missionary?"

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the Divine hand now. May God bless you my boy! Yes, I think that you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose, when he spoke in public there was a deep silence. Princes stood uncovered before him. Nobles invited him to their homes. He had added a province to the church of Christ on earth; had brought under the gospel influence the most savage of African chiefs; had given the translated Bible to the strange tribes; had enriched with valuable knowledge the Royal Geographical Society and had honored the humble place of his birth, the Scottish Kirk, the United Kingdom and the universal missionary cause. It is hard to meet when no evidence of fruit appears, but the harvest of right intentions is sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that Boy, and what that one Boy was to the world.—Christian Messenger.

"The Power of Music."

"When Life's grief the heart doth wound,
And sorrows darkening clouds appress,
True music with her silvery tones
With speedy help doth lend redress."

As I sit thinking over the day's pleasures strains of sweet music come to me from the distance, and I forget it all. I forget that which had passed, and even that which was expected, and live in the present. They say only the evil spirit has the power to charm. So I suppose it must be that I am spell-bound whenever I listen to music, for music comes from God. I wonder if in the olden times long centuries before the coming of Christ—when the people worshipped gods of the sun, of the moon, of the stars, of the ocean, I wonder if any nation ever worshipped music. I would rather bow down to that than to all the elements or anything save of course an omnipotent God. Where is the place too holy for it? Not even that sacred home, the monastery, excludes it.

What home is so overshadowed by grief that soft sweet melodies will not cheer the sad hearts? Music hath charms to soothe, etc.

Music is for all—the poor as well as for the rich; the lowly born as for kings; for barbarians as for the civilized, and wherever it is, purer, holier thoughts follow in its path sweeping evil from its course.

Music reigns over all arts, and Longfellow has truly said:

"Yes, music is the prophet's art,
Among the gifts that God has sent,
One of the most magnificent."

The rapturous charm of music. what power to soften, melt, enchain within its spirit chords of subduing harmony. Truly there is great power in music—almost an Omnipotent power. It will tyrannize over the soul: it will force it to bow down and worship; it will wring adoration from it. Every emotion from its most reverent devotion to the wildest gushes of frolicsome joy, it holds subject to its imperative will. It causes the religious devotee to worship; the pariot to his country's altar; the philanthropist to his generous work; fortune to the temple of liberty: the friend to the altar of friendship: the lover to the side of his beloved. It elevates, empowers, and strengthens them all. The human soul is a mighty harp, and all its strings vibrate to the touch of music. Who does not realize the power of music—especially the power of the human voice? It is like the angel whisperings of kind words in the time of trouble. Who can be angry when the voice of love speaks in song? The human voice, the most perfect musical instrument ever made. Well it might be, for it had the most skilful maker. The voice should be cultivated to sing the tones of love to man and to God around the fireside, in the social circle. It should sing the voice of love, and at the altar of God it should pour forth all of its melodious praises.

"The Vitality of Harsh Words."

Kind words can never die, so we used to sing in Sunday-school. We only wish it were true. But as a matter of fact ugly words are possessed of the most vitality. The gray-haired man wishes sometimes that he could forget the harsh and cruel things that were said to him in his far away youth. But the iron entered into his soul then, and fifty years afterwards it is still rankling. Much of the unhappiness of life is caused by good people who can never do a painful act and seldom speak a gentle word. One of the curious contradictions of human nature is that people who are morbidly sensitive to physical suffering are wholly indifferent to spiritual anguish. We have known men who could not speak one kindly word to children or dependents. The Bible beautifully describes the life of God, not only as loving and kind, but as characterized by "loving kindness." A distinction which few have mastered, but which contains a great truth.

A crystal palace white as milk,
Lined with a curtain soft as silk.
A golden ball within appears,
Bathed in a flood of crystal tears.
No doors, no windows, you behold,
Yet thieves break through and steal the gold.

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.

There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home use, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J. NEWTON HATHAWAY,
63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

"Cas-To-Rine is the only Perfect Tasteless Pure Castor Oil. 15 cents per Bottle. For sale by all dealers. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C."

Young People's Page

The Story of Joseph.*

BY LENA GRAY LASSITER.

Among all the Old Testament characters there is not one who so nearly fulfils the ideal of perfect manhood as Joseph. He is a singularly pure, noble man, and stands out in striking contrast to the corrupt and idolatrous peoples around him.

Joseph was the son of Jacob and Rachel. He was five years old when his father moved from Padanaram to Canaan. Here he lived peaceably until he was seventeen years old. His extraordinary ability, his sweetness of disposition, together with the fact that he was the son of the favorite wife, made him especially beloved by his father. Jacob manifested his partiality to the lad by giving him a beautiful many-colored coat. This aroused the jealousy of his brethren. The feeling of enmity was increased by the relating of two of Joseph's dreams, the explanation of which seemed to portend his own future greatness.

About this time Joseph's brethren were keeping their flocks near Shechem, and he was sent to see if all were well with them. When his brothers saw him they decided that their time to destroy "the dreamer" had come. So they resolved to kill him and to lead their father to believe that some wild beast had devoured him. But Reuben persuaded them to cast him into an exhausted cistern or reservoir. He hoped by this means to rescue the lad and return him safely to his father. Soon they saw some merchants on the way to Egypt, and Judah proposed that they sell Joseph to these merchants. So the Midianite tradesmen bought the youth, carried him to Egypt, and sold him to Potiphar, one of the king's officials.

The brothers of Joseph in order to completely deceive their father, took Joseph's coat, dipped it in blood and showed it to the old man. Jacob was inconsolable at the loss of his son, and mourned for him many days.

Meanwhile Joseph by his diligence and fidelity, so obtained the favor of his master that he was soon made chief of the whole household. After living in this manner for about ten years Joseph was subjected to a peculiar trial. The wife of Potiphar fell in love with the handsome young man, and failing to awaken the same feelings in him, she plotted his destruction. So she made it appear as though he were the aggressor and she the innocent victim. When Potiphar heard of it he was very angry and had Joseph put in prison. But there, as elsewhere, the Lord was with Joseph, and soon the jailor recognized his superior character, and ability, and gave him the charge of the prisoners.

Sometime after Joseph's imprisonment Pharoah's chief butler and chief baker were committed to his care. One morning he noticed that these two men looked sad. He asked the cause of it, and found that they were troubled on account of their dreams, since they had no one to interpret them. The Lord gave Joseph the power to understand dreams, and he interpreted them for the two prisoners. The meaning of the butler's dream was that he would soon be restored to his former position; but the baker's vision foretold his speedy execution. Joseph then asked the butler to remember him and speak to the king in his behalf, if the interpretation should prove correct.

It came to pass as Joseph had predicted, but the butler forgot to mention Joseph's case to the king, until at the end of two years Pharoah had a dream which no one could interpret for him. Then he remembered the one who had been so kind to him during his imprisonment, and suggested that the king send for Joseph. He did so, and related the dream to him. He dreamed first that seven beautiful, fat cattle came up out of the river, and that seven very lean and ill-looking cattle followed and devoured the fat ones. Next he dreamed that seven large and well-filled ears of corn came up on one stalk. Seven other ears, small and withered, then consumed the full ones. Joseph showed him that the two dreams meant the same thing,—that seven years of peace and plenty would be succeeded by seven years of famine. He then advised the king to procure some person of great prudence and ability, to see that enough provisions were laid up during the years of plenty to supply the kingdom when the famine should come upon them. The king thought that Joseph was the wisest person in the kingdom, and decided to employ him to manage all the affairs of state. So Joseph was made second only to the king himself.

The famine extended even to the land of Canaan where Joseph's father and brethren lived. These, hearing that there was an abundance of corn in Egypt, came thither to buy provisions. But Jacob would not let Benjamin, the youngest son, go. Although Joseph recognized them immediately; he charged them with being spies, and treated them harshly at first. But he told them that all the others might return in safety if Simeon would remain as security that they would bring Benjamin when they came again. They agreed to do this, and having purchased the supplies, set out for Canaan. At the close of the first day's journey they found that all their money had been returned.

Another year passed and they were obliged to return to Egypt for more corn. Jacob consented very reluctantly to let Benjamin accompany them. This time they were treated with marked courtesy by Joseph and special tokens of favor were shown to Benjamin. Soon after they started home they were overtaken by the steward of the viceroy, who charged them with theft. They had brought double money this time, but it had all been returned as before. Joseph had also commanded that a silver cup be placed in Benjamin's sack. This was found in Benjamin's possession and all attempts at justification were useless. They returned mournfully to the capital and begged their brother that he would allow one of the others to become his servant instead of their father's favorite, Benjamin. Touched by their pleadings Joseph at length made himself known to them and treated them with the greatest kindness. He told them to bring their father and their families and goods and settle in the land of Goshen, which Pharoah agreed to give them. The meeting between Joseph and his aged father was touching in the extreme.

So the Israelites settled in Goshen and remained there long after the death of Jacob, which occurred seventeen years later. Joseph accompanied his father's body to the cave of Machpelah, and buried it there with great pomp and ceremony.

Joseph lived fifty-four years after Jacob's death, but no further mention is made of his public life. He too was buried in the land of Canaan. "Consider him in whatever light you will, he must appear amiable and excellent, worthy of imitation, and claiming the highest applause:—in a word one of the best and most finished characters, and an instance of the most exemplary piety and strictest virtue."

*Prize Story in Young People's Contest: Best story of Joseph by writer between the ages of 14 and 18.

A coward is the kindest animal;
'Tis the most forgiving creature in a fight.

—Dryden.

Did Not Halt Long.

Dear Brother:—Admonished by the label, I see it is about time for me to either renew or discontinue my subscription to the Recorder.

Well, I cannot halt long between two opinions on this question. But if the Recorder was not so interesting and good nowadays, when I have lots of choice reading matter and only a minus quantity of eyesight and dollars, I might well be disposed to do the latter. Never before, however, during the nineteen years in which I have taken the Recorder has the temptation to discontinue been so small as it is now. One weighty reason for this feeling, the main one, perhaps, is the new, or at least, more decided stand of the Recorder on the liquor traffic question. That question is to my mind, and has been for years, one of the most important, claiming the consideration of all our people, and especially of all who profess themselves to be Christians, to love righteousness and hate iniquity. The supineness of good people on this subject has been to me most astounding. Thank God, they are now waking up, as never before, to see the sin of licensing such an infernal business, and a tide of prohibition rising to a flood in nearly every State of the Union is full of hope and promise of a good time coming.

Now, when eighty years of age, I can hardly hope to see the curse entirely removed, but some are living today who will see it, and they will wonder why the churches, the State, the land of the free, so long tolerated a thing so atrocious. God speed the day!

A. J. HIRES.

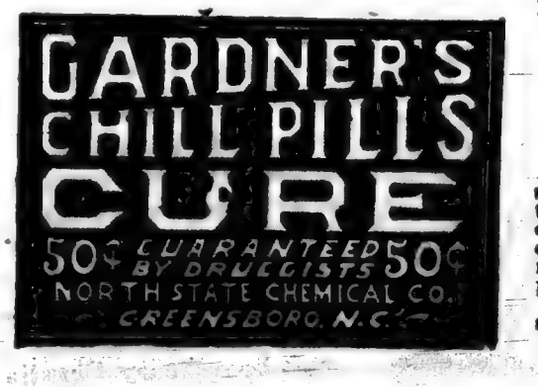
Station G, Philadelphia, Pa., May 20, 1903.

NO PERSON SHOULD DIE

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the Biblical Recorder who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 86 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of the liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

For sale by all leading druggists.



CURE CATARRH NOW.

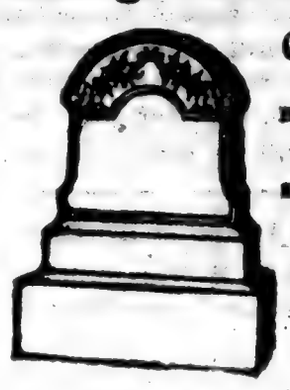
This is the Best Season of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy, which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma, than any other medicine, says that this is the best season of the year to treat Catarrh, because the disease is not aggravated by cold and changeable weather.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent by mail for $1.00.

A trial sample will be mailed free to any sufferer who has never tried the remedy. Write at once to Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

Raleigh Marble Works



Cooper Bros.
Proprietor,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

STATEMENT

American Fire Insurance Co.,

OF PENNSYLVANIA.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—paid in cash	$500,000.00
Amount Ledger Assets December 31 previous year	2,129,410 02
Income—from Policy-holders, $1,587,416.32; miscellaneous, $265,462.44; total	1,853,878.77
Disbursements, to Policy-holders, $852,790.95; miscellaneous, $654,477.62; total	1,507,268.57
Fire Risks—written or renewed during year, $148,764,722; in force	169,956,909.00
Perpetual Risks—written or renewed during year, $457,339.00; in force	22,523,017 00

ASSETS.

Value of Real Estate (less amount of encumbrances)	$392,241.74
Mortgage Loans on Real Estate	820,475.56
Loans on Stocks, Bonds and other securities	247,700.00
Value of Bonds and Stocks	767,661.50
Interests and Rents due and accrued	15,624.76
Cash in Home Office and deposited in Banks	60,189.70
Agents' balance, representing business written subsequent to October 1, 1902	197,136 44
All other assets detailed in statement	25,054.95
Total admitted assets	$2,534,984.64

LIABILITIES.

Losses and claims unpaid	$444,882.82
Unearned Premiums	1,110,443.39
All other Liabilities as detailed in statement	600,337.00
Total Liabilities as to Policy-holders	$1,855,168.21
Capital paid up	500,000.00
Surplus	179,821.43
Total Liabilities	$2,534,984.64

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written, $1,857,575.00; Premiums received	$23,192.55
Losses incurred—Fire, $9,436.52; paid	9,130.48

President—Thomas H. Montgomery.
Secretary—John H. Packard, Jr.
Home Office—308 and 310 Walnut St., Philadelphia, Pa.
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—Wm. Douglass, Charleston, S. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 23, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Fire Insurance Company, of Philadelphia, Pa., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commission

Editorial.

HISTORY OF THE BAPTIST STATE CONVENTION.

The thoughtful reader will recognize in Mr. Johnson's History of the Baptist State Convention, the first installment of which we print this week, the most important publication of the decade so far as North Carolina Baptists are concerned. The papers will rank with Dr. Hufham's sketches of Baptist History in this State. Secretary Johnson has prepared diligently for his work. He has digested carefully the available data, and his work is from his heart. He read this data for his own improvement. It stirred him so that he must needs tell the story.

These articles will run about four months. They will prove of great value in creating interest in our Baptist work. For this reason we entreat our pastors to urge their people to read them diligently. And we have thought that one could do no better thing that to put these articles in the hands of men and women that do not now subscribe. For this reason we are offering the Recorder four months for fifty cents, and we venture to request the pastors to make it known.

A VARIORUM EDITION.

The Reverend B. M. Bogard, who has recently achieved such distinction by the original creation of a sure cure for the D. D. itch—as felicitously described by Doctor Brown (page 3)—continues to preside with great dignity over the "Doctrinal and Practical" department of the Arkansas Baptist, whose martyr editor is so offended in Boards and Conventions. In the Reverend Doctor's column of last week we find the following:

"A sermon without a design is of no value. If the preachers would always ask themselves what the design of their surmon is, what are they trying to accomplish, what object they have in view, it would save many a failure. If a preacher preaches just because he has to, he had better dismiss the congregation and search the Bible for a message."

There is nothing fresh and original in this paragraph but the spelling. It is this that impels us to copy it. We suggest that the Rev. Doctor of the unique D. D. get out a variorum edition of the word sermon, and that he put "sermont" in the list next to surmon. He will yet vindicate the distinguished gentleman (see page 3) whose strenuous advices got him his celebrated D. D.

A CRISIS IN OUR STATE.

The notes printed elsewhere indicate how widely the temperance cause has been quickened in North Carolina. We trust these are but heralds of a great uprising.

There is one thing to do now. That is to organize Anti-Saloon Leagues. Without organization the opinion that has been created will pass away in vain. Organize this week.

These leagues have two objects: (1) To enact prohibitory legislation; (2) to enforce that legislation. Enforcement is more important than enactment. The Watts Act will go into effect July 1. Before it 500 distilleries should fall. Shall they fall, or shall they flee to the backwoods? Unless every county in the State shall be organized, the illicit distillery will become a terrible curse in our Commonwealth, and the gentlemen who enacted this law will despair of prohibitory legislation.

This is a time of testing in North Carolina. The men and women who are in earnest will not be content to urge others into the conflict, nor to criticise or make demands of the governing bodies, legislatures and political parties; they will come into the arena and give themselves to the cause. The time to tell others to do is passed. This is the time to do or be silent forever.

To enforce the Watts Act and to accept its opportunities will call for all that is best in North Carolinians. Not to enforce it and to fail to accept its opportunities is to forfeit our most cherished hopes. It will be to vindicate the advocates of saloons in the last session of the General Assembly.

The Convention at Raleigh July 7, should witness the assembling of a great throng of earnest citizens. It will have for its consideration tasks as noble and as grave and opportunities as inviting as ever called sons of this Commonwealth together. Every one whose heart is in this cause should come.

SOME LESSONS OF THE DIAZ AFFAIR.

The Home Mission Board has appointed a Committee to investigate the Diaz Affair, and report to the Convention, or the public. This ends the recent disagreeable incident, and ends it in the right way. We shall miss much, however, if we do not now take a lesson from it.

Publicity and candor are cardinal necessities in the Baptist polity. This paper will always stand for frank dealing with the people. But, on the other hand, there are other necessities, namely confidence on the part of the people in the administrative bodies, and common sense in all things and on all sides.

We objected to the Committee's Convention report, brought in by Dr. Eaton, because there was no call for it. All who had confidence in the Home Board knew that it had treated this most difficult affair in an honorable manner, and all who had confidence in it were willing that it should continue to conduct affairs in Cuba unmolested. The Board had put this business behind it and was pressing on with the work. So had the people—saving those that feed on trouble and dissension. This, we take it, was the mind of the Convention until Dr. Eaton began his speech calling for "all the facts."

The Committee's report was unnecessary and uncalled for, and to pass it was to pass a vote of "no confidence" in the Home Board. "Give us the facts; get out of the way; let us handle the matter; we suspect you": this was the legitimate, direct, meaning of that report. We acquit the Committee of ill intentions. We understand that so far from intending to vote "no confidence" in the Home Board, it thought it was helping the Board—had reason to think it was doing just what the Board desired.

But this does not modify the real meaning, nor does it counteract the practical effect. How goes it in the Southwest today—the turbulent Southwest? Arkansas Baptist and Baptist Flag are reeking with insinuations that something is rotten in the Home Board's policy, and gloating over the spread of suspicion. We have an agitation from the District of Columbia to New Mexico, and the Board is no gainer thereby. Confidence in the Board has been shaken in many a poor suspicious brother's mind.

Just suppose, now, that the Committee had left this matter where it was and where it is and where it must remain—in the Home Board's hands? The work here, the work in the Southwest and the work in Cuba would have been in far better plight. And Diaz would have ended where he must end—at the end of his tether.

We must trust our administrative bodies. The Convention is a mass-meeting. It cannot do practical work. We have no business cultivating distrust for the sake of winning over the distrustful. We may give an enemy our coat for the sake of peace, but surely we must not surrender to him in the name of peace our confidence in our brethren.

Finally, there are things that it is not necessary or well to print. Our State Board does not explain why it refuses to make an appropriation. It demands that there shall be some confidence in it. It proposes to be honest and efficient and frank. but the moment it is suspected, its duty is not to wash the denominational linen in public to allay that suspicion, but rather to resign. Confidence is an essential condition of success in Baptist institutional operations; frankness on the part of the administrative bodies is essential in order to confidence; and under and in all there must be ordinary Christian common sense.

NOTES OF AN ON-LOOKER ABROAD.

One invariably meets new fellows travelling. The reserve breaks away; conversation begins, and likely finds a friend. If not, the ships that pass and speak each other in passing are none the worse for having spoken. I have made a rule of saying "Good morning" to the man next me at table wherever I have been, and I do not regret it.

I was in a hotel seven hundred miles from home. There were 400 people under the roof with me; but not a soul that I knew. At breakfast I bade a gentleman Good-morning, as any one may do. "Good morning, sir," he returned; "where are you from?" "Raleigh, North Carolina." Are there any people at Raleigh interested in physical culture?" "Quite a few. I heard a lady say that some of the ladies had organized a physical culture club." "Indeed, that is fine; will you give me the names of one or two?" I gave them and he wrote them in a note-book. "I am writing a book—have several books planned—on this subject," he explained. "I am making the experience of Mr. Winebergh, who received the verdict as the best developed man in the country, the basis of my work. You know he was at death's door with rheumatism and began taking exercise and in two years made a perfect specimen of a man of himself. Are you interested in physical culture?" I confessed that I was. "It is taking the world," said he; "there is as much interest in it in Melbourne, Australia, as there is in Philadelphia. In twenty years the practice of medicine will be abandoned—relegated to oblivion as one of the world's greatest delusions." "Do you believe in mental influence," I inquired, suspecting that I had caught a Christian Scientist. "Only in a measure," he answered; "I do not follow the theories of the Christian Scientists. I have been a physician; and I know that medicine is a delusion and a fraud. The body will cure itself. No man knows what a dose of medicine will do. It is all guess." "But would you rule the doctors out?" "No, the physician can direct a man in his conduct, his habits and his diet; but the physicians will soon voluntarily abandon medicine. The surgeons will always have their work, of course."

He was eating oat-meal and milk, bread and eggs. He chewed his bread well, took no meat and ordered chocolate instead of coffee. "The fraud that the patent medicine men are inflicting upon the race is a sin and a shame," he continued. "They not only rob the people, but their medicine does much harm. Drugs have done more harm—far more—than can be estimated. You know what Dr. Oliver Wendell Holmes said? 'If all the medicine were thrown into the sea, it would be better for the sick and worse for the fishes.'" "Then," said I, "the children are right in their protests." "Precisely, we must follow nature. Their cries are the cries of nature. Nature will restore herself, if allowed a chance." "But how?" I inquired. "In the first place," said he, "men must live right. If one will live as he should, eat, bathe, work and rest as he ought, he will never be sick. Our sickness comes from disobedience. I think we eat too much meat. We need very little meat if any. Any man who wishes to be, can be well and strong. If he makes a mistake he can correct it. He must breathe well to keep his blood in circulation; he must eat carefully to keep his blood replenished; he must bathe to keep his pores open. If he falls sick the remedy lies in correction of his habits along these lines. You are here resting—nervous, I guess. You must sleep more. You must live, work and eat with a view to sleeping. You need to let up in your work. I once thought I should go to the asylum, but I saved myself by exercise, diet and common sense. We must follow nature."

"But what do you mean by following nature?" I interposed, thinking to call him back from an extreme. "Would you have us eat only raw food—it is artificial to cook, isn't it?" "Precisely," he returned. "The cooks will pass with the doctors—if not just ahead of them. We should eat fruits and grains, etc., and a little meat or other stuff now and then. Oh, I am not a crank." (And he ate a bit of rare steak to prove it!) "Well," I persisted, "how about turnips and potatoes, should we eat them raw?" "You should not eat them at all—you have no snout to root them up with. Potatoes are for burrowing animals! Follow nature, I tell you. Snouts were made to burrow with, claws to tear flesh, and fingers to pluck fruits, berries and grain!"

Now, that did 'sound' conclusive. But I rallied: "How shall the human body get the substance that it gets from meat, if we are not to eat it, then?" "Why, that is simple, my friend," he said, almost pitying me; "you eat hog-meat to get hog-meat, do you not? What does the hog eat to get hog-meat? He eats grain, does he not? Why shouldn't you eat grain and get direct what you get indirectly through the hog? I leave it to the reader.

We went back to physical culture and physi-

cians. "I guess," said I, "that President Roosevelt's insistence upon athletics and the out-door life has promoted this physical culture movement. It is quite timely, seeing that the struggle in every field has become so strenuous." "Yes," he replied, "the President has helped; but the race has perceived the need of systematic exercise, and, on the other hand, medicine has been set back from many sources. It has failed. The physicians and the people know it. The Christian Scientists, the Osteopaths, etc., have shown that they are as sure of cures as the doctors. I think they have not succeeded in proving themselves, but as compared with medicine they have succeeded. Both have failed. Medicine is doomed. It belongs to the dark ages. In twenty years its practice will cease. Why, the Chinese effect as many cures with tin pans as Americans do with medicine!"

When I reached home I inquired at the drug-store if the sale of patent medicines had decreased. "No," said the druggist; "it increases in prosperous years and falls off in bad years. This has been a good year. A fellow will read one of their advertisements, and he will be sure to think that he has one of the troubles that they cure. He will come here and buy." I picked up an almanac. Fifteen million copies of it had been circulated—one for nearly every family in the United States. "They do the work," said the druggist. An old fellow will come in here and get that almanac, and one of his symptoms will send him back in a week. It is an enormous business."

"Do they cure many people?" I inquired. "Well, I can't say," said the druggist. "Some die and some get well. No one knows. I guess there is good whiskey in most of these medicines; it stimulates a fellow, and he thinks he is better at any rate. Maybe it makes him eat."

"Then he writes a testimonial?" does he not.

"I guess so," said the druggist.

I am now looking for the time when we shall have neither cooks nor doctors. I look more earnestly for the day when health will be regarded as the basis of happiness and service, and men and women will live with a view to it. Such a day is nigh. Wealth and greed and ambition have taught the bitter lesson of their vanity.

MT. ZION MISSIONARY CAMPAIGN.

The fundamental missionary questions will be discussed in June and July throughout the Mt. Zion Association. We will print program, places, dates and names of speakers. This week we have space only to give the following:

East Durham, Monday June 29, 8. p. m. Speakers—H. C. Moore and J. C. Hocutt.

Bethesda, Tuesday, June 30, 10 a. m. and 4 p. m. Speakers—J. O. Alderman, W. S. Olive, C. J. Thompson and Reuben Shipp.

Edgemont, Tuesday, June 30, 8 p. m.—Speakers—H. C. Moore and J. F. MacDuffie.

DR. E. O. TAYLOR AT ELIZABETH CITY.

Rev. C. W. Duke from Elizabeth City: "Rev. E. O. Taylor, D. D., of Boston, Mass., has just completed here a series of five lectures under the auspices of the Anti-Saloon League, on American Citizenship, involving the scientific phase of the alcohol question. In these lectures he strikes out on an entirely new line, and the concensus of opinion is that his conclusions are absolutely irresistible. The force of his logic is cumulative, and his audiences grew apace till the last lecture was delivered in the presence of more than a thousand persons. The practical value of this discussion is compelled to be seen in rich and immediate fruitage, which it will certainly bear. By all means he should be heard in every city in this State. He goes from here to Hertford and Edenton."

BAPTIZED FOR THE DEAD.

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? (Cor. 15: 29.)

The Recorder's answer of Mrs. Whitted's question as to the meaning of the above text, leads me to say, that in my estimation the Apostle Paul himself tells what he means in it, by what he says in his Epistle to the Romans, 6: 3, 4, 5. By Christian baptism we express our faith. 1. That Jesus died, was buried and arose from the dead. 2. That we have died to sin, are buried with Him by baptism into death and raised up to walk in newness of life. In brief, baptism means death, buried and resurrection. Now Paul means to say in the above quoted text, if there be no resurrection of the dead, then our faith expressed in baptism is fruitless and vain.

This, to my mind, is the obvious meaning of a text over which there has been much foolish speculation.

A. J. HIRES.

Philadelphia, Pa., May 29, 1903.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY COMMENCEMENT.

REPORTED BY J. CLYDE TURNER.

Monday morning at 10.30, the Missionary Society of the Seminary had its last meeting. After the usual business of the Society, President Mullins introduced Rev. J. T. M. Johnson, D. D., pastor of Delmar Avenue Baptist Church, St. Louis, who spoke on "The Spirit and Methods of God's Great Missionaries." In beginning, the speaker referred very tenderly to the great lives that presided over the Seminary a few years ago but have now passed to their reward. He then took up his subject and for one hour poured forth a heart message to his audience, emphasizing the fact that every God-called man is a missionary, differing perhaps from each other in personality, but moved by one great spirit—yearning for lost souls. The lives and work and characteristics of three great men were presented briefly, yet pointedly as representatives of the three phases of our missionary work—John E. Clough, something of whose work as Foreign Missionary in India is known to every student of missions; John M. Peck, the great pioneer for God in the western part of our country, and Joseph Parker, most of whose labors have been confined to city work, the city of London being the chief centre of his activity.

All will agree that one of the most entertaining as well as thoughtful addresses of the commencement was that delivered by our Dr. Vann Monday evening at 8.00 o'clock. Dr. Vann had already won the hearts of many Louisville people by his warm, spiritual sermon at Broadway Baptist Church Sunday morning. He was at his best Tuesday evening, and again captured his audience with his strong and vigorous presentation of "The Preacher for the Century." Wit, pathos and genuine oratory, such as Dr. Vann possesses, cannot fail to hold the undivided attention of any audience. We regret that space forbids us to give a lengthy outline of his address. Under the circumstances we can give only the main points.

1. Our country calls for preachers with Christ-like character, men who can stand the test. The great need of the churches to-day is for men and not preachers. The age wants laborers, not parsons.

2. Preachers who believe in their message, who believe the Book. None can speak without authority until he feels that he is speaking God's message. Christ met His tempter with "it is written." The apostles met the doubts of their age with the same message. Likewise the preacher of to-day must meet men with God's word.

3. Preachers who believe in themselves as God's messengers, men who believe that God has a message to speak to the world through him.

4. Preachers who are leaders in intellectuality. The preacher has always been looked upon by his people as leader. Growth in education brings greater demands to the pastor. Unskilled manual labor can never produce the great results, neither can unskilled spiritual labor. The minister is called upon to study God's other great book—nature, he is called upon to study everything that is true.

5. Preachers of broader freedom. Be patient with men of different views. We are not infallible. Others who seem to us to be so far wrong may be right after all.

6. Above all, preachers who will stay close to the people and not turn from the masses to the classes. There is need for costly houses of worship and a need for plain chapels. Whatever the church building, be sure it is a place where the weary, hungry soul can come and find God.

On Tuesday morning at 10.30 o'clock the Baccalaureate Address was delivered by President J. T. Henderson, of Carson and Newman College, Jefferson City, Tenn. Subject: "The Dignity of the Ministry." It was a scholarly discussion from the standpoint of the layman. Professor Henderson has a very pleasing address and all were delighted with his masterly effort. Again we can mention only the main points of the speech. As some of the things which contribute to the dignity of the minister, the speaker mentioned:

1. Manliness. There is need of a vigorous body to meet the demands of a great soul. A gymnasium properly used is worth as much to the minister as the library. The ideal preacher is a soldier and not a dyspeptic and weakling. With strength of body and purity of person and life in view the use of tobacco among Christian ministers must be discouraged if not condemned. Manliness, furthermore, demands self-reliance. The ministry is no place for shiftless mendicants. The call is for men who can and will meet difficulties heroically, men of business capacity. He who preaches honesty must look well to his credit.

2. Broad culture. Beware of specialism until there is foundation enough to give root to the specialism. The preacher must have an education—that education which makes him broad and noble and not merely a bread-winner. It is possible for him to be unfaltering toward the Book and still be the broadest man in the community.

3. Personal character. Life is more eloquent than voice. Sermons clothed in human flesh are what the world demands.

4. Gravity—that which condemns vulgarity and levity.

5. Indwelling of the Spirit. Let the world see that you have been with Jesus. Proclaim the Gospel in the spirit of God and not in the spirit of the age.

In closing, Professor Henderson made a warm appeal to the graduating class to be students of God's word.

After the address, President Hamilton called a special meeting of the Alumni Association, and a motion was passed that the Association raise, among its own members, $60,000 to endow an alumni chair in the Seminary.

Tuesday evening a large crowd assembled to witness the graduating exercises. Five of the full graduates delivered short addresses. President Mullins then delivered the diplomas as follows: English graduates 11, eclectic graduates 5, full graduates 28, doctors in theology 2. The President closed the exercises with a short, thoughtful and inspiring address to the graduates. With the singing of the Seminary doxology, recently written by Professor Noah K. Davis, of the University of Virginia, and dedicated to the Seminary, and benediction by Dr. Frost, the forty-fourth commencement closed.

May I add a few words? In the long list of full graduates the name of only one North Carolinian appears. Next year there will not be one. And yet it is not a question of State pride—it is something higher. As one who has only tasted and yet feels new strength and power, let me urge upon every young minister in the State to consider a seminary course. Can we, into whose hands God has committed the care of the souls of men, fail to get the very best equipment for the proper discharge of our duty? It is true, souls are dying; but it is poor economy for the laborer to enter the great harvest field with a sickle in his hand when with slight delay a reaper could be had. May God put it into the hearts of many to come to the Seminary next October.

Louisville, Ky., June 3, 1903.

THE SOUTHERN BAPTIST CONVENTION.

As Seen by a Chicago Editor.

One who is used to the calmer and less demonstrative methods observable in our northern Baptist Conventions, as contrasted with the Southern Convention cannot but be inspired, uplifted, and almost jealous, although at other times he is amused and occasionally almost disgusted. The visitor from the North is inspired by the admirable burst of oratory and the spirit of loyalty to Christianity and the denomination. One is uplifted by the splendid congregational singing and fervent prayers, the enthusiasm manifested in the discussion of reports, in the contagion of giving such as was observable when delegates from the different States pledged nearly $300,000 for Foreign Missions for the year to come, an advance of $60,000 over the amount given the year before. He is almost inclined to be jealous as he sees the spirit of co-operation between the different branches of mission work and the willingness of all to work for each. He is amused at the over-statements and hyperbole of speakers, as, for instance, when one man declared that when he received a check for $12,000 from Texas for the Home Mission Board he "talked through the telephone with his heels." He is amused at times by the way rules against applause are over-ridden and notices that after all there is about as much applause in the South as in the North. He is amused at some of the statements, such as that a neighborhood is religiously destitute unless it has a Baptist church, and at another, which declared that people in a certain neighborhood "raised large families of children, as well as hogs and cattle." Although not offered in the Convention, a good colored sister in Savannah prayed in one of the negro churches, "Oh, highflying God, in thy flight from Jerusalem to Jericho, stop and have mercy upon us poor sinners." He is amused, in the coldness of his heart, to see a whole Convention of black-coated and bewhiskered men with their mouths twitching and their eyes weeping tears over some pathetic mission story, but after his amusement has evaporated he wishes that other people a few miles further north might be similarly stirred up by a missionary recital. He is disgusted when he sees groups of men smoking bad cigars in the ante-rooms of the church in the presence of scores of women.—J. S. Dickerson, in Chicago Standard.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JOYNER, Raleigh, N. C.

Via Christi.

As has been stated in these columns the Societies have been urged to follow a regular course of mission study based on the Via Christi course prepared by a Central Committee of Women representing all the woman's boards of the various denominations. Via Christi is an introduction to the study of missions showing the earliest beginnings of missions in all lands. Each Society has been furnished with programs based on the book Via Christi as a text book. This can be obtained either from the Baptist Book Store, Raleigh, or from MacMillan Publishing Company, New York, for fifty cents. All acknowledge the need of a broader, more thorough knowledge of missions. Here is an opportunity to fill an acknowledged need. Let every Society wishing to take an intelligent view of the end for which they are working follow this course.

F. E. S. H.

Some Notes on the Second Study in Via Christi Course.

Our last lesson was one of beginnings, some of them very small and indistinct, but all of importance. We found our converts, and often our missionaries, in the lowest walks of life, among the slaves and serfs, and realized that indeed "not many wise, not many mighty, not many noble," were called. We saw the Christians persecuted, tortured, and compelled to hide in the Catacombs to hold their meetings.

Then we saw the new faith, which had grown steadily, even in the hottest fires of persecution, suddenly raised by Constantine to the dignity, not only of a recognized and respected religion, but to a state religion, under the protection and patronage of the Emperor. Consequently today we see the beginning of a freer movement among the Christians. With minds relieved from the problem of self-protection, they can give heed to the command to go and preach.

Let different ones personate the different missionaries of this lesson, and describe as graphically as possible the country in which each labored, their especial encouragements and difficulties, and the results accomplished.

Ireland—Patrick and Bridget, 400.

We travel to the northwest, and crossing land and sea come to Ireland with its rugged coasts and hardy people, and join Patrick and Bridget, known ever since as the patron saints of the Emerald Isle. Patrick was the grandson of a priest of Britain, warm-hearted, very impressionable, and very zealous. He was sold into slavery and set to tend sheep and cattle. Out in the field God sought and found him. Patrick's own account, as given by Neander, reads: "There God opened my unbelieving mind, so that although late (he was about sixteen), I thought of my sins, and turned with my whole heart to the Lord my God. * * * This I certainly know, that before God humbled me I was like a stone sunk in the mire; but when He came who had power to do it, He raised me in His mercy and put me on a very high place. Wherefore I must testify aloud in order to make some return to the Lord for such great blessings in time and eternity." His slavery was in Ireland, but he escaped to the coast, and after a time obtained a chance to work his passage to Gaul. From that coast they took a tedious and dangerous journey through a desert for almost a month. Patrick improved his opportunity to labor for the conversion of his pagan comrades with rather meagre results. He remained in France for some years, then worked back to his relatives. While with them he received, through a dream, a call to work in Ireland, and set sail. Landing first at Wicklow he was driven away, so went north, and there the local chief, Dichu, believed, and gave Patrick the use of his barn, the first Christian temple in Ireland. So for fifty years he went from place to place, working wisely but enthusiastically, converting many, baptizing (as he says himself) "many thousands," destroying idols, founding Christian churches and schools. So we have accompanied the apostle of Ireland. Of Bridget very little is known definitely, excepting that she was younger than Patrick and worked very efficiently with him. Together they founded many coeducational monastic settlements, and together they made Ireland a centre of the highest type of Christianity known in those days, and the chief support of missions to other lands. See pages 259-268, Barnes, for a fuller account.

France Clovis, 496.

We turn now to sunny France, formerly known as Gaul, but when conquered by the rugged Franks receiving a new name from them. We find our first missionary in the person of the queen, Clotilda, a Burgundian princess. The king, Clovis, was a typical Frank—rough, warlike, and almost savage. He did not oppose Clotilda (who was a Christian) in what she thought right, and when their first child was born made no objection to its christening.

But a little later, on the death of the child, he attributed it to the anger of the heathen gods. However, he reluctantly allowed the christening of a second son, but remained a heathen himself.

After a time he was facing an overwhelming foe in Germany, and vowed that if Clotilda's God would give him victory he he would be baptized. By the sudden death of the leader on the other side he won an easy victory, and on Christmas day, 496, he and three thousand of his warriors were baptized with great pomp and ceremony. See page 256, Barnes.

There is every reason to fear that there was no change of heart involved in this, although Clovis received instruction before his baptism, for afterwards his life was tarnished with atrocious crimes. And the French historian, Montalembert, says: "The Franks were sad Christians. While they respected the freedom of the Catholic faith and made external profession of it, they violated without scruple all its precepts, and at the same time the simplest laws of humanity. * * * After having listened respectfully to the voice of a pontiff or monk we see them, sometimes in outbreaks of fury, sometimes by cold-blooded cruelty, give full course to the evil instincts of their savage nature. * * * Polygamy and perjury mingled in their daily life with a semi-pagan superstition, and in reading their bloody biographies, scarcely lightened by some transient gleams of faith or humility, it is difficult to believe that, in embracing Christianity, they gave up a single pagan vice or adopted a single Christian virtue."

Later the Benedictine monks brought about a change for the better, especially Columbanus from Ireland. He taught self-control, ascetic exercises, and the dignity of labor, which last was a lesson sadly needed by the Franks. Later Colum-

(Continue on page 15.)

Rheumacide

Continues to make Miraculous Cures

READ THIS LETTER:

ALMOST A MIRACLE.

DILLON, S. C., Aug. 12th, 1902.

Gentlemen:—In September, 1900, I took rheumatism in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "RHEUMACIDE." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "RHEUMACIDE" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.

Will say further, that I began to walk in about six days after I began to take "RHEUMACIDE," with the aid of crutches; in about three months after I began to take it, I could walk as good as anybody, and went back to work again.

Very truly, JAMES WILKES.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

Sunbeams' Corner.

Conducted by MISS ELIZABETH H. BROOKS, Band Superintendent for North Carolina.

FOR SECOND MEETING IN JUNE: SUBJECT—KOREA.

From Korea.

Korean children are in many ways quite different from the children of China. They dress more like our children dress—that is they have waists and skirts, and do not shave their heads, but the little girls have many colors in the dresses they wear on "dress up" occasions. They wear very bright colors, and mix them up indiscriminately. It is not hard to realize what kind of a coat Joseph's was, of many colors, after living in Korea.

They are simple, happy children, live in very simple homes, so they have not the rivalries and aspirations that American children have.

I was planting a garden last week on the lot belonging to the mission, and called in a country boy to spade it up for me. After getting it in order, I took out the seeds and dropped them in the drill while he covered them up. He then prostrated himself, with his face and hands on the ground. I asked: "Miang Sung-ee, what are you doing?" He answered: "I was asking the gods of the air to make the seeds grow." I longed to see such earnest faith directed to the true God. He goes to chapel service, and is very attentive. —Selected.

The King of Korea.

The king of Korea was born on the twenty-fifth day of the seventh moon in the rat year of the water cycle, or, to put it in an English date, about the 22nd of August, 1851. His name (Daylight), though in Korea a secret, is known to all; none ever venture to mention that sacred name; whenever it is written a slip of red paper is pasted over the word.

In 1894 the king was urged by his advisers to call for the aid of China in suppressing a rebellion in the Chulla Province. When at last Chun Choo (the capital of Chulla) was captured, the king yielded to his advisers. China promptly responded by sending three thousand troops; however, in accordance with the requirements of treaty, she informed Japan of the step about to be taken. Jealous of any seeming advantage, Japan also dispatched troops. Both troops landed in Korea on the same day.

About six weeks later a demand was made by the Japanese on the Korean government to command the Chinese troops to withdraw, intimating that if a favorable response was not given within two days "decisive measures" would be taken. Scarcely had forty-eight hours passed when, without warning, at five o'clock in the morning of the 23d of July, 1894, the Japanese pounced upon the palace, and within five minutes had the king in their power, who, seeing the futility of resistance, ordered the firing to cease and surrendered. It was not until the 1st of August that war was declared between China and Japan.

During October, while the Japanese were in command of the capital (Seoul), it was noticed that the native palace guard was considerably reduced; those men who were retained had their weapons changed for inferior ones, and their ammunition reduced to nil. Early on the morning of the 8th of October a number of Japanese ruffians (guarded by soldiers from their own country) forced their way into the palace.

From this time on (8th of October), the king was deprived of English-speaking interpreters. It is interesting to note that every evening he invited a Christian mission (one of some four or five who spoke Korean fluently) to spend the night with him. This was his only means of receiving unbiased information concerning the affairs of his kingdom. On some occasions he would sit holding the missionary's hand for hours at a time; this, he explained, gave him confidence.

That the king has confidence in foreigners, and in missionaries in particular, is shown by the fact that he turned to them in his trouble. In Korea the people regard and speak of the king as their "father." Has he a desire? the people gratify it directly, and those he favors they delight to honor. Hence the way is open for the missionary to go into every town and village on this peninsula.—Rev. C. T. Collyer.

Korean Merchants.

Leaving the markets, we walk through the crowd up the street till we come to the little temple containing the bell which sounds the opening and closing of the gates. This is the business center of the city, and the streets surrounding it are thronged with merchants and peddlers, with dandies and loafers, from sunrise to sunset. The ordinary Korean store is a little booth or straw shed, which juts out into the street, and which contains, perhaps, a bushel basketful of goods. The merchants wear white gowns and black hats, and we see them squatting outside their doors with their hats on, smoking as they wait for their customers.

About the little temple there are large buildings or bazaars, each of which is devoted to the selling of one kind of goods. These buildings have many little rooms, each the size of a very small closet, and every little room is a store. The merchants sit in the halls outside the closets, with their hats on, and bring out piece by piece as you order. They are by no means anxious to sell, and the more goods you want, the higher the price they will ask. You may get one pair of shoes, for instance, for fifty cents, but if you want a hundred, the merchant will be very sure to charge you at least a dollar a pair, on the plea that if he sold all his goods he could not keep his store open.—F. G. Carpenter.

Five Kinds of Pennies.

A boy who had a pocketful of pennies dropped one into a missionary box, laughing as he did so. He had no thought in his heart about the heathen or the Savior, Jesus. Was his penny not as light as tin?

Another boy put in a penny, saying to himself, "I suppose I must, because the others do." That was an iron penny. It was the gift of a cold, selfish heart.

A third boy gave a penny, and looked around to see if anybody was praising him. His was the brass penny; not the gift of a lowly heart, but of a proud spirit.

As a fourth boy dropped his penny into the box his heart said: "Poor heathen I am sorry they are so poor, so ignorant, and so miserable." This was a silver penny, the gift of a heart full of pity.

But there was one boy who gave his penny, saying: "For thy sake, Lord Jesus. Oh, let the heathen hear of thee, the Savior of all!" That was a golden penny, because it was the gift of faith and love.—Christian Advocate.

"But I don't believe," he said, 'that a man profits by his mistakes." "You don't?" "No, I don't. Why, I've made enough mistakes to be rich, if I could profit by them."—Chicago Evening Post.

To do so no more is the truest repentance.—Luther.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant Lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. MOZLEY'S LEMON HOT DROPS without an equal for colds, sore throat and bronchitis. 25c a bottle.

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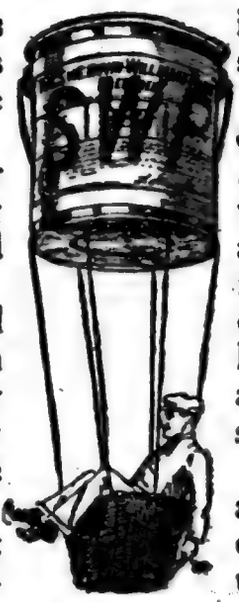

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STATE NEWS.

Twenty-one new graded schools will open in North Carolina this fall.

Macon County has voted for compulsory education, thus leading the State in this matter.

Col. Frank Cox, one of the wealthiest citizens in the State, died June 2, at his home near Rutherfordton.

Maj. Patrick F. Duffy, for fifteen years editorial writer for the Wilmington Star, died June 1, at his home in Wilmington.

The last General Assembly deserves credit for making it illegal for the gambling slot machines to be operated in North Carolina.

The U. S. Supreme Court has decided that the Stanly County Bonds are valid. We hope that there will be no more efforts in North Carolina to repudiate bonds.

Among the new Doctors of Laws are Justice Platt D. Walker and President F. P. Venable. Dr. Walker's degree comes from the Davidson College; Dr. Venable's from the University of Pennsylvania.

Mr. Ernest Haywood, indicted for murder of Mr. Ludlow Skinner, was released on $10,000 bail, upon order of Justice Douglas, June 5. The defence announced that they would undertake to prove self-defence in the Superior Court.

The "Rev." Mr. Dillard, who was last week sentenced by the Federal Court to eighteen months imprisonment for writing an obscene letter to a young woman, with the purpose of destroying her affection for a rival, was once a Primitive preacher and subsequently proposed to be a Missionary Baptist preacher.

Features of the University Commencement were addresses by Chief Justice Clark and Mr. John Sprunt Hill. Justice Clark urged that the State greatly enlarge her appropriations. Mr. Hill pleaded for larger gifts to the endowment, and closed his address by giving permanently the interest on $4,000.

GENERAL NEWS.

The Southern Presbyterian Synod was in session recently at Lexington, Ky. The following extracts from their missionary reports will interest our readers:

There will be a movement in the next Congress to spend $100,000,000 in building roads—country roads. But this should not serve to diminish local efforts.

The Grand Jury has found a true bill against August W. Machen, Superintendent of the National Postal Free Delivery Service. He is charged with stealing $20,000. His plan was to purchase articles at a watered price, he taking the extra money. Other men are implicated, and several have been arrested.

President Roosevelt has returned to Washington after an absence of 65 days, during which he made 265 "talks" and travelled 14,000 miles. His trip was a great relief to him doubtless, and it is thought that it strengthened him in the West, where, however, he has always been strongest.

The cotton bulletin of the Department of Agriculture, June 4, is as follows: The statistician of the Department of Agriculture estimates the total area planted in cotton in the United States this season at 28,205,000, an increase of 1,025,000 acres, or 3.7 per cent upon the acreage planted last year. The average condition of the growing crop on May 26 was 74.1, as compared with 95.1 on May 26, 1902, 81.5 on May 20, 1901, and a 10-year average of 86.9. The percentage of increase in acreage in the different States is as follows: Virginia, 7.0; North Carolina, 7.2; South Carolina, 5.3; Georgia, 44; Florida, 2.0; Alabama, 2.3; Mississippi, 4.5; Louisiana, 2.8; Texas, 1.5; Arkansas, 5.8; Tennessee, 6.0; Missouri, 11.0; Oklahoma, 5.5; Indian Territory, 10.3. The condition of the crops by States on May 26, was as follows: Virginia, 73; Mississippi, 78; Louisiana, 76; Texas, 76; Georgia, 75; Florida, 81; Alabama, 73; Arkansas, 76; Tennessee, 83; Oklahoma, 72; Indian Territory, 76; Missouri, 76. The condition now reported is for the cotton belt as a whole, and for the States of Georgia, Alabama, and Texas, in particular, the lowest condition ever reported at this season of the year. The crop is almost everywhere from 10 to 21 days late.

From the South Fork.

Perhaps a few dots from the South Forks Association will be of interest to some of the Recorder readers. Our Associational school building at Maiden will soon be completed. It is a frame building 40 x 80, two stories, and located on a high ridge, in full view of the mountains. We have a fine well of water in the yard and two fine springs near by. The location is all that any one can wish. Prof. B. W. Allen, of Warsaw, N. C., has been elected principal. We hope to be able to open the school the first of September.

We are to lose one of our best pastors, Rev. W. F. Waston, of the First Church, in Gastonia. He goes to Monroe, N. C. Brother Watson has done a good work in Gastonia, and we are sorry he is leaving us, as his work is not finished here yet.

I have just completed the house of worship of the Second Church in Gastonia, and the future for this church is very hopeful.

I have also built a nice country church at Cedar Grove, in Catawba County. We began work March 23, and built and painted the house out and inside, and dedicated it to the Lord the first Sunday in May without any debt on the building, though four of the brethren gave their notes for $100, to be paid in twelve months. This church also has a bright future before it.

The next church building is at High Shoals, in Gaston County. We are now building the pillars for the foundation. We are going to build a good house. This is a manufacturing town on the river between Dallas and Lincolnton. A new line of railroad has been built by this place, and the C. and N. W. train is now running through the town. The Baptists here are rather weak, but as the town builds up, so will Baptists increase in numbers. I hope to finish up this building by August or September. This will be three new houses of worship for me in one year, besides preaching for six churches and looking after the building of the South Fork Institute. I rejoice at the good reports of the Convention. May the Lord bless our work abundantly in North Carolina this year.

Fraternally,
J. A. HOYLE.
Maiden, N. C., May 16, 1903.

Yadkin County, one of the strongholds of liquor in this State, is being thoroughly organized with Anti-Saloon Leagues. They will have a great rally at Yadkinville the fourth of July.

Hon. H. A. London, author of the London Bill, writes: "Of course I will attend the Convention at Raleigh, on the 7th of July, and do all I can for the object in view. I will also be pleased to speak at as many places as my health will permit."

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from any kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Odeu, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

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WEEK END RATES VIA SEABOARD AIR LINE.

Commencing June 6th, the Seaboard Air Line Railway will place on sale week-end tickets to the following summer resorts. Tickets are sold for all trains Saturdays and fore-noon Sundays, good returning the following Monday.

Round-trip tickets from Raleigh are as follows:

From Raleigh to	
Wilmington, N. C.	$4.50
Jackson Springs, N. C.	$3.50
Portsmouth, Va.	$4.50
Ocean View, Va.	$4.50
Old Point Comfort, Va.	$4.50
Cape Henry, Va.	$4.50
Virginia Beach, Va.	$4.75

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SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Summer Excursion Rates via Seaboard Air Line Railway. Tickets sold daily June 1st to September 30th, inclusive, with final return limit October 31st. Below I beg leave to give you rates to the principal points:

From Raleigh to	
Old Point Comfort, Va.	$8.25
Whilte Sulphur Springs, Va.	$14.15
Asheville, N. C.	$10.90
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Blowing Rock, N. C.	$13.00
Lenoir, N. C.	$9.00
Cross Hill, S. C. (Harris Lithia)	$11.85
Lincolnton, N. C.	$8.25
Littleton, N. C.	$3.90
Pittsboro, N. C.	$2.35
Rutherfordton, N. C.	$9.75
Shelby, N. C.	$9.10
Southern Pines	$3.55
Mount Eagle, Tenn.	$24.45
Baltimore, Md.	$13.25
Boston, Mass	$26.25
Carolina Beach, N. C.	$7.15
Chimney Rock, N. C.	$12.90
Jackson Springs, N. C.	$4.85
New York, N. Y.	$21.25
Ocean View, Va.	$8.25
Providence, R. I.	$24.25
Virginia Beach, Va.	$8.25
Washington, N. C.	$7.30
Washington, D. C.	$13.25
Wrightsville, N. C.	$7.30

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ANTI-SALOON LEAGUE NOTES FROM HEADQUARTERS.

Progress All Along the Line.

Reidsville will organize this month, so writes Rev. C. L. Greaves.

Rev. E. S. Pierce says that Currituck County will be thoroughly organized very shortly.

Some of the foremost men in the State have volunteered their services for the campaign this fall.

Rev. T. J. Taylor writes from Warrenton: "We expect to organize an Anti-Saloon League and prepare for effective work."

There is a movement on foot to vote the dispensary out of Winton. This is the only place in Hertford County where liquor is sold.

The whole of Union County has been organized. No liquor is sold in the county, and leagues have been established in each township to enforce the law.

Kinston is well organized and is going to vote on dispensaries or saloons the second Tuesday in August. Mr. Jos. J. Rogers is leading the fight.

Salisbury is well organized. President Stallings of the League there, is publishing an excellent paper called the Reasoner. They will have an election September 29th.

Mr. Bailey, who is managing the campaign, has a supply of practical literature on hand and will be glad to send model constitutions, tracts descriptive of the State and local leagues, copies of a Prohibition Year-Book, etc., to people who are interested.

A new ordinance at Edenton will close all the saloons at eight o'clock p. m. Likewise a new ordinance at Henderson will close the saloons at nine o'clock p. m. The town commissioners of Nashville, N. C., in response to a petition of citizens, have declined to grant license.

Wide-spread interest is manifested in the Temperance Convention at Raleigh, July 7th. On account of the Summer School at Raleigh, the rate on this day will be one fare for the round trip. It is hoped that every one in North Carolina who is interested in the great temperance movement will be present on this occasion. The work in this State has never been practically organized, and this Convention will reorganize the present forces and form the policy that is to be pursued. The Convention will measure the interest of the people in this great cause.

Let everyone who is interested come to the Temperance Convention at Raleigh, July 7th. The Convention will have for its purposes: (1) The marshaling of the Temperance forces of our State for the conflict now so close at hand; (2) the reorganization of the executive department; (3) the selection of one or more field men; (4) putting the work upon an adequate basis; (5) the work of forming a policy. The work will not be cut and dried, but the purpose will be to get a genuine expression of the mind of the people of North Carolina on this question. The organization will be permanent.

An Old Man's Journey.

Dear Old Recorder:—I left home in March for a long preaching tour through the State. I began at Kings Mountain, and preached for Bro. A. H. Sims and his people; spent the night with him and his good wife very pleasantly. Found them comfortably situated, and getting on nicely with their work.

Spent Sunday in Gastonia, and preached morning and night for Bro. W. F. Watson. Here I found a good house of worship, with a good membership, in good working order, so far as I could gather.

At Charlotte I preached in Tryon Street Church for Brother Barron and his people; found the church, and the Baptist cause generally in Charlotte in a healthy condition so far as I could gather. Here I took the S. A. L. Railroad and preached at Matthews, and had a good time with the brethren and sisters there.

From here I went to Monroe, and spent three days with the saints there. Brother Griffin, the liveryman and his good wife, treated me like a father. I preached Monday night.

I preached one night at Wingate, where they have a fine school, conducted by Brother Dry, a noble young man who has been there seven years, and they want him seven more if he will stay. I read and prayed with and talked to the children.

Preached at Marshville, and spent the night delightfully with Brother Wilhoit, the old pioneer of that country. This is a small town, of large business capacity.

I spent three days in Wadesboro and preached Sunday morning and night to large congregations. This church, so far as I could see, is in the best condition of any which I found in my journey through the State. The church is united and progressive, with a fine school, presided over by Brother Ferrell, a No. 1 teacher and manager. It must have been a great sacrifice for Brother Love to leave such a church and go where he knew there was strife and division. I spent one night in the country with Brother Canale and his charming family.

My home was with Brother T. B. Henry, a heavenly home, with such a happy family, the father, mother and two bright precious little boys. One of them was sick; we prayed for him. O, how they did seem to love me, and I loved them. May their lives be spared, their health preserved, and if it is the will of the Lord, may one, if not both, preach the glorious Gospel of the blessed God.

O, what a good time I did have with old friends in Wadesboro.

F. M. JORDAN.

(To be Continued.)

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Impure Blood--Treatment Free.

W. L. Pruiett, Dudley, Mo., states I suffered from blood poison, having aching bones and joints, eruptions, sore throat and gums, attended with swollen glands; lost my appetite, was all run down. Patent medicines and doctors failed to arrest the disease, but Botanic Blood Balm changed the nature of my blood, and by degrees the sores, pimples and ulcers healed perfectly, the aches and pains vanished, and my blood circulated in the old vigorous manner again. I will recommend B. B. B. to all sufferers from impure blood. Yours truly,

Wm. L. Pruiett

Is your blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Drug stores $1. Trial treatment free by writing BLOOD BALM CO., 82 Mitchell St., Atlanta, Ga. Describe trouble, and free medical advice given. Over 3,000 voluntary testimonials of cures by B. B. B.

A man's vanity tells him what is honor, a man's conscience what is justice.—Landor.

WAKE FOREST COLLEGE

The Seventieth Session will begin August 26th. Fifteen independent "Schools," embracing Science, Language, Mathematics, Philosophy, Bible, Law, Medicine, Pedagogy, etc. Biological, Chemical, and Physical Laboratories. 16,000 Volumes in Library. The Gymnasium is one of the most well appointed in the country. Abundant baths. Expenses very moderate.

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Morgan & Wright tires, first grade, per pair	4.40
Ajax Combination Double Tube, M. & W., inner tube and Goodyear casing—a fine tire, and one that lasts,	3.90
Ajax Single Tube, self-healing puncture-proof tire, per pair	3.50
Complete set of cones, nuts and axles for any wheel (Send old cones for proper size.)	75c
Brazing frame anywhere it is broke, from 50c. to	3.00
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Temperance.

Saloons in Account with Commonwealth.

BY HENRY H. FAXON, QUINCY, MASS

Under the authority of an Act passed by the Massachusetts Legislature of 1894, the Bureau of Statistics of Labor engaged in a thorough investigation of the relation of the liquor traffic to pauperism, crime and insanity. The collection of information occupied twelve months, closing with August, 1895. The official report of this Bureau contains facts which the most ardent temperance advocate has not asserted concerning the saloon's relation to industrial prosperity. The investigation has been conducted with entire impartiality, neither theory nor bias having place in this work.

Saloons and Drunkenness. One interesting branch of the Bureau's investigation related to the arrests for drunkenness and for other crimes in license and no-license cities and towns. Of the 353 cities and towns of the State, there were fifty-three which were under the license policy during the year, and 260 which were under no-license, while there were forty which, owing to a change of policy, were partly under license and partly under no-license. The first group contained one-half of the total population of the State. The license cities and towns showed 36.24 arrests for drunkenness to every 1,000 of the population; the no-license communities showed 9.94 such arrests to every 1,000 of the population. Arrests for offences other than drunkenness were 22.34 to each of the population in the license cities and towns; in the no-license cities and towns they were 10.26 to every 1,000 of the population.

In Haverhill the average number of arrests for drunkenness per month under license was 81.63, under no-license 26.50; in Lynn, under license, 315; under no-license, 117.63; in Medford, under license, 20.12, under no-license, 13.25; in Pittsfield, under license, 93.25, under no-license, 36.75; and in Salem, under license, 140.50, under no-license, 29.63.

Saloons and Paupers.—Examining the statistics of paupers, where the inquiry covered all the persons found in the State institutions during twelve consecutive months, we find that excluding minors, about seventy-five persons in every 100 among the paupers of the State were addicted to the use of liquor, and three-fourths of these used all kinds or at least two kinds of liquor. Nearly one-half of the paupers had one or both parents intemperate. About thirty-nine in every 100 attributed their pauperism to their own intemperate habits, and about five in every hundred attributed their pauperism to the intemperance of parents.

Saloons and Crime.—When we reach the statistics of crime, we find a still more direct conection between the use of liquor and the burdens which rest upon society. To begin with, out of all convictions for crime during the year under review, about sixty-six in every 100 were for drunkenness. In nearly eighty-two cases in every 100, the offender was under the influence of liquor at the time that the offence was committed. In more than eighty-four cases in every 100, the intemperate habits of the offender led to a condition which induced the crime. Disregarding the convictions directly for drunkenness, it appears that intemperance was responsible for more than one-half of the remaining cases of crime. Finally, excluding minors, the tables show that of every 100 persons convicted of crime during the year, 96.44 per cent were addicted to the use of liquor.

From the Highest Authority.

Woe to him that buildeth a town with blood, and establish a city by iniquity!

Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also. (Hab. 2--12, 15.)

But they also have erred through wine, and through strong drink are out of the way.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. (Isa. 28-7, 18.)

For among my people are found wicked men; they set a trap, they catch men.

Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land.

The prophets prophesy falsely, and the priest bear rule by their means; and, my people love to have it so; and what will ye do in the end thereof. (Jeremiah 5-26, 29, 30, 31.)

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to His works? (Prov. 24-11, 12.)

Genuine Prosperity.

Hoopeston, Ill., a town of 4,000 inhabitants, has never had a saloon. The mayor receives a salary of fifty cents a year, the remuneration of each of the councilmen is one-half that amount and no fees are accepted. Last year the combined salaries of the mayor and city fathers were given to help a needy widow pay her taxes. Hoopeston has paved streets, electric lights, the best system of waterworks, a well-organized fire department, more and better sidewalks than any city of her size in Illinois, and the boast of her citizens is that liquor does not contribute one dollar of license money to these improvements. The town churches are not too good to have Prohibition preached to them. A drunken man must not parade the streets under a penalty of being locked up. And yet there is not a more prosperous city in Illinois.

Life Insurance and Total Abstinence.

Upon those who on entering the Mutual Life Insurance Company of New York stated they abstained from alcoholic beverages, the maximum expected loss, covering a long period of years, was $5,455,699, and the actual loss was $4,251,050. Upon those who stated otherwise, the maximum expected loss was $9,829,462, and the actual loss was $9,469,407. The abstainers show, therefore, a death loss 78 per cent of the maximum, and the non-abstainers 96 per cent. The death rate among moderate drinkers was 23 per cent higher than among total abstainers.

The United Kingdom Temperance and General Provident Association, of England, with a record covering thirty-two years—1866-'97—shows an advantage of 21 per cent in favor of total abstinence.

A fifteen-year record—1884-'98—of the Sceptre Life, London, shows a similar advantage of 23.97 per cent.

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Marriages.

THURSTON-JENKENS.—In the First Baptist Church, Goldsboro, N. C., by Rev. C. A. Jenkens, May 29, 1903, Mr. D. J. Thurston to Miss Jessie L. Jenkens. All of Goldsboro.

Obituaries.

At Her Grave.

Light shadows fall across her grave,
A sweet wind stirs the flowered grass
The song-girt branches slowly wave,
The solemn moments softly pass.

The afternoon draws quiet breath
At pause between the eve and morn,
And from the sacred place of death
The holy thoughts of Life are born.

I fret not at the will of doom;
Her soul and mine are not apart.
Dear violets upon her tomb,
Ye blossom in my heart.
—Israel Zangwill.

EVANS.—Thomas Addison Evans died at his home in Vance County, N. C., May 31, 1903, having just entered his thirty-third year.

When a youth Bro. Evans professed faith in Christ and united with New Bethel Baptist Church, Vance County, N. C. He remained a member of this church until the Cary Chapel Mission, near Henderson, developed into a church. At this time he moved his membership, and became one of the first members of this new church. He remained an honored, loved member of this church until his membership was transferred from the church militant to the church triumphant above. Brother Evans was a quiet, good man, a kind husband, an affectionate father, an obliging neighbor, a consistent church member. He leaves a devoted wife, two little children, and a large number of relatives and friends. He was buried at the old family burying ground at the home of Miss India Hicks. His loss will be sorely felt in his home, his neighborhood, and his church.

"When we asunder part,
It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again."
J. A. S., Pastor.

CONWAY.—At her home in Onslow County, near Spring Hill Baptist church, sister Elizabeth Conway, wife of Jos. Conway, passed out of this world into glory, leaving several children, husband and many friends and relatives to mourn their loss. She was twice married, first to a Mr. Eubanks. She lived with him until his death, and was a faithful companion; later she was married to Brother Conway and was faithful to him until death parted them. She professed faith in Christ when young and connected herself with the M. E. Church and was a consistent member until the 15th of March, 1903, when she joined the Baptist church at Spring Hill, and on the 19th of April she was baptized by the writer. She lived just five weeks, dying on the 23rd day of May, 1903. She was a faithful wife and mother, and a devoted child of God. We shall miss her so much, and while she cannot return to her loved ones, they can go to her, for she is waiting and watching for them. Sister Conway lived to see the most of her children obey the great command of her Lord—Repent and be baptized. Blessed are the dead who die in the Lord. She was heard to say just a short while before she died that she was going to pass from earth to glory, and while on her death-bed said that she was awaiting the Lord's will. The church has lost a faithful member, the husband a loving wife, the children an affectionate mother, and the community a kind neighbor. "But the Lord giveth and the Lord taketh away; blessed be the name of the Lord. J. B. OLIVE.

France—Clovis, 496.

(Continued from page 10.)

banus was engaged in a controversy with the dissolute court of Burgundy, which was entirely to his credit. Finally, on his refusal to bless illegitimate children, and threatening the king with excommunication, the king, having failed to silence him with bribes, first imprisoned him, then banished him.

We come now to our most interesting trip, to the fastnesses of our ancestors, in the wild forests of Britain. Here we find in the earliest times a people of Keltic origin, half naked and painted barbarians, quarrelsome, rapacious, and revengeful, so demoralized by internal wars that their conquest was comparatively easy.

They were worshippers of the genii of the woods, rivers and mountains, and offered usually in sacrifice fruits and spoils of war. In especially dangerous times human lives were the offering. Their priests were the Druids, who lived in huts and caves in the forests, and claimed all powers of education, medicine, astrology, and divination. They taught obedience to God, care for man, fortitude, immortality of the soul, and metemphychosis.

We know that Christianity was preached among them as early as 208, but can tell nothing more, excepting that it never took a deep hold upon them.

In 449 began the immigration of the Angles and Saxons who entered the country first as allies, but stayed as conquerors. They were tall, handsome and fair, but "fierce pirates, and terrible pests to the coasts of Gaul and Britain." Their work in the country was destructive; they made a complete break in institutions and language, and cruelty blotted out the feeble Christianity that existed. They killed priests before the altar, and destroyed life by fire and sword. They were counted as the most cruel among savage tribes, and worshipped Odin, a deity who rewarded the brave and punished the coward, and demanded human sacrifices.

These were our ancestors, whose only superiority over other heathen lay in the fact that they were more chaste than others, and by the year 600 they were in full possession of Britain.

In 596 Augustine, at the solicitation of Pope Gregory the Great, went as a missionary to those most forbidding and savage people, and being received by King Ethelbert with dignity and courtesy, soon led him to receive Christ. Ethelbert was baptized, and while he used no compulsion, exerted his influence for Christianity, and soon presented his teachers with the settlement at Canterbury which continues until the present time. In a wonderfully short time the country of the heathen Anglo-Saxon became the country of Christian England.

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$9.15—Raleigh to Asheville and return, account American Society Civil Engineers. Tickets on sale June 6-8, final limit June 15, 1903.

$12.40.—Raleigh to Hot Springs, N. C., and return, account North Carolina Medical Society. Tickets on sale May 25-31, June 1-2, final limit June 7, 1903.

$12.90 — Raleigh to Knoxville, Tenn., and return, account Summer School. Tickets on sale June 21-29, July 5-20, final limit fifteen days from date of sale. Original purchasers may secure extension of limit by depositing tickets with Mr. Joseph Richardson, Special Agent, not later than fifteen days from date of purchase, and upon payment of fee of 50 cents.

$6.50—Raleigh to Roanoke, Va., account Semi-Centennial celebration of Roanoke College, Salem, Va. Tickets on sale June 5 to 8, inclusive, final limit June 15, 1903.

$6.50—Raleigh to Wilmington, N. C., and return, account of Grand Chapter Royal Arch Masons and Grand Commandery Knights Templar. Tickets on sale June 14, 15, 16, final limit June 20, 1903.

$6.50—Raleigh to Wilmington, N. C., and return, account Grand Lodge of Knights of Pythias. Tickets on sale June 15, 16, 17, final limit June 23, 1903.

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National Educational Association, Boston, Mass., July 6—10, 1903.

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Acknowledgements.

June 10, 1903.

State Missions.—W. M. S., Bethany, Robeson, $.80; W. M. S., Marion, Green River, 4.65; W. M. S., Lowell, So. Fork, 1.00; W. M. S., Second, Durham, Mt. Zion, 1.75; W. M. S., Cedar Creek, Cedar Creek, 2.50; W. M. S., Clinton, Eastern, 3.90; W. M. S., Green Springs, Cedar Creek, 1.94; W. M. S., Swansboro, Atlantic, .80; Sunbeams, Pittsboro, .80; W. M. S., Lexington, Liberty, 1.75; Mt. Olive, 9.50; Y. L. M. S., Clinton, 2.40; Interest, 20.20; Hickory Mt., Sandy Creek, 2.35; W. M. S., First, Raleigh, 2.84; S. S. Convention, Sandy Run, 5.50; W. M. S., Antioch, Brunswick, .50; Kendalls, Stanly, 12.08; W. M. S., Pleasant Hill, Green River, .60; W. M. S., Mt. Creek, Green River, 1.00; Big Level, Green River, 2.50; Rutherfordton, Green River, 11.00; W. M. S., Rutherfordton, Green River, .75; Sunbeams, Rutherfordton, Green River, .15; Bertie Union, 2.95. Total this week, $94.21. Previously reported, $4,510.32. Total this year, $4,604.53.

Foreign Missions.—Eatons, So. Yadkin, $6.98; J. W. Atkinson, 2.00; W. M. S., Bear Creek, Mitchell Co., 3.50; W. M. S., Lilly Branch, Mitchell Co., 1.00; W. M. S., Roan Mt., Mitchell Co., 2.00; W. M. S., Seaboard, W. Chowan, 2.25; W. M. S., Shiloh, Beulah, 1.60; W. M. S., Silver Chapel, Mitchell Co., 1.00; W. M. S., Albemarle, Stanly, 3.00; W. M. S., White Oak, So. River, .60; W. M. S., Wilkesboro, Brushy Mt., 8.10; Sunbeams, Marion, Green River, 1.03; Sunbeams, Ashepole, .75; W. M. S., Lowell, So. Fork, 2.00; W. M. S., Fair Bluff, Robeson, 2.65; W. M. S., Second, Durham, Mt. Zion, 1.75; Sunbeams, Durham, Mt. Zion, 1.25; W. M. S., Swansboro, Atlantic, 1.00; Sunbeams, Ashepole, Robeson, 1.10; Clayton Jr. Union, 1.85; Sunbeams, Pittsboro, 2.00; W. M. S., Youngsville, 3.00; Sunbeams, Youngsville, .85; W. M. S., Pittsboro, 3.60; W. M. S., Lexington, Liberty, 1.75; Bethel, Mt. Zion, 6.00; Sunbeams, Clinton, 1.65; Sunbeams, Tabernacle, New Bern, Atlantic, 3.62; Hickory Mt., Sandy Creek, 2.00; W. M. S., Carthage, 2.30; Sunbeams, Carthage, .75; Love's Creek, 5.00; W. M. S., First, Raleigh, 5.68; Round Hill, Green River, 1.35; W. M. S., Pleasant Hill, Green River, 1.00; W. M. S., Mt. Creek, Green River, 1.50; W. M. S., Rutherfordton, Green River, .70; Sunbeams, Rutherfordton, Green River, .15; Bertie Union, 2.95; J. R. Corbett, 10.00; Poplar Branch, 2.70; W. M. S., Mt. Vernon, 2.50; Mt. Vernon, .25; W. M. S., Lamberton, 14.05. Total this week, $120.76. Previously reported, $9,155.51. Total this year, $9,276.27.

Home Missions.—W. M. S., Seaboard, W. Chowan, (self-denial), $.60; W. M. S., Shiloh, Beulah, .25; W. M. S., Albemarle, Stanly, 1.00; W. M. S., White Oak, So. River (self-denial), 2.15; W. M. S., White Oak, So. River, 1.25; W. M. S., Wilkesboro, Brushy Mt., 3.00; Sunbeams, Marion, Green River, .40; W. M. S., Ephesus, Beulah, 2.00; W. M. S., Mill Creek, Flat River, 5.00; Sunbeams, Ashepole, .72; W. M. S., Lystra, Mt. Zion, 2.40; W. M. S., Lowell, So. Fork, 2.00; W. M. S., Second, Durham, Mt. Zion, (self-denial), 3.00; W. M. S., Second, Durham, Mt. Zion, 1.00; Sunbeams, Durham, Mt. Zion, 1.55; W. M. S., Swansboro, Atlantic, 1.00; W. M. S., Ashpole, Robeson (self-denial), .75; Ashpole, Robeson, 6.25; Sunbeams, Ashpole, Robeson, 1.10; Sunbeams, Pittsboro, .80; E. W., First, Durham, (self-denial), 1.70; First, Durham, 17.66; W. M. S., Flat Rock, Central, 4.41; W. M. S., Lexington, Liberty, 1.50; Sunbeams, Perry's Chapel, 2.00; Junior Band, Statesville, 1.30; E. Durham, Sunbeams, .81; Sunbeams, Clinton, (self-denial), .95; Y. L. M. S., Clinton, (self-denial), .75; Hickory Mt., Sandy Creek, 1.15; Sunbeams, First, Durham, 3.00; Loves Creek, 5.00; W. M. S., First, Raleigh, 2.85; S. S., First, Goldsboro, 4.49; W. M. S., Bethel, Mt. Zion, 3.75; W. M. S., Mt. Vernon, Green River, 2.50; W. M. S., Pleasant Hill, Green River (self-denial), .25; Pleasant Hill, Green River, 1.00; W. M. S., Mt. Creek, Green River (self-denial), 7.90; W. M. S., Mt. Creek, Green River, 1.50; W. M. S., Rutherfordton, Green River, (self-denial), 1.50; W. M. S., Rutherfordton, Green River, .70; Sunbeams, Rutherfordton, Green River, .15; W. M. S., Mt. Vernon, Central, 2.50; Mt. Vernon, Central, .25. Total this week, $105.79. Previously reported, $4,136.57. Total this year, $4,242.36.

Education.—Mt. Vernon, Central, $5.77; Chas. L. Leonard, 1.90; Tryon Street, Charlotte, 40.00; Warwick, Chowan, 5.00; Union Meeting, Central, 4.88; Neuse Union, 1.31; Bertie Union, 2.95; Troy, Montgomery, 4.00. Total this week, $65.81. Previously reported, $855.36. Total this year, $921.17.

Total reported for all objects this week	$386.57
Previously reported for all objects	19,025.05
Total reported for all objects this year	19,411.62

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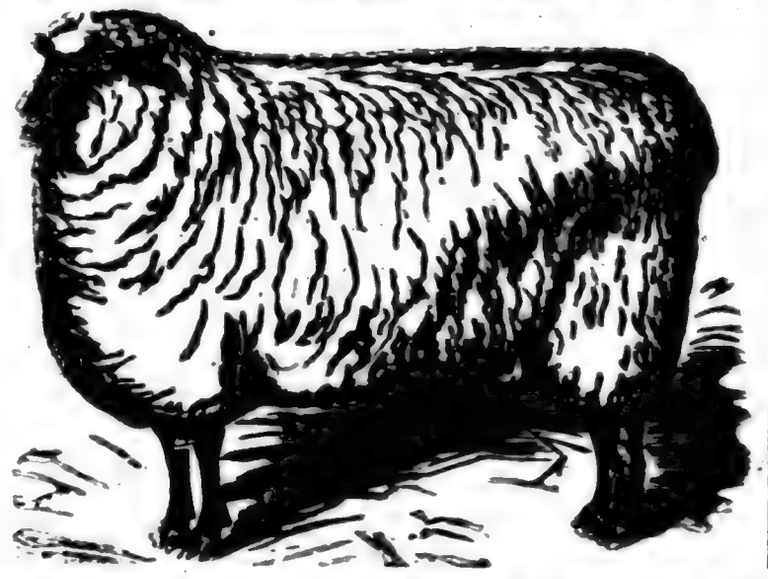
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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JUNE 17, 1903.

JOSIAH WILLIAM BAILEY, Editor.

VOLUME 68, NUMBER 50.

A SERIOUS EFFORT TO RELIEVE THE DRINK EVIL.

The evil of the saloon and distillery, the evil of drinking intoxicating liquors and drunkenness, may be properly referred to as the Drink Evil. As opium is the curse of the East, alcohol is the curse of the West. In North Carolina the object of the present widespread concern is not the extermination of the saloon and the distillery but the cure of the Drink Evil. Too often have States and communities overthrown the saloon only to this Evil persisting.

The time has come to make in North Carolina a serious, earnest, self-sacrificing effort to relieve and ultimately cure this Evil. It will be easier now than it will be in another generation—easier than it ever will be again; and it is difficult in the extreme now. To wait will be to forfeit perhaps our last opportunity. They do not now even try to relieve the Drink Evil in New York City, for example. They have long since surrendered to it. Of late they have actually surrendered the Sabbath Day of God to the saloon. Such will be our history unless we shall now rise up and resist. It will not be content with 5,000,000 victims. It will not be content with six days in the week. It will not be content with your neighbor's boy. Its greed looks to your boy and your girl.

We have not merely a commercial institution to deal with. The saloon is strong financially; and the inducement to sell liquor is the financial return. But we have a stronger factor yet to cope with. The saloon is strong politically. It is right well entrenched in municipal politics. Each saloon is a factor in every election. But deeper yet and stronger yet is the Drink Evil itself. If it were a mere matter of voting out the saloon, the work would have been done long ago. This evil amounts to nothing less than the characteristic vice of modern Anglo-Saxon civilization, that is, the characteristic vice of the foremost civilization and most important nations in the earth. If the Anglo-Saxon shall fall from his present glory, the Drink Evil will be the cause.

To drinking alcoholic liquors is traced four-fifths of the crimes committed in the United States; to drinking alcoholic liquors is traced three-fourths of the number of paupers in this country; to drinking alcoholic liquors is traced fifty per cent of the number of idiots in this country. The people of the United States drink each year in intoxicating liquors the price of their annual product of wheat, corn, rye, buckwheat, potatoes, gold, silver, pig iron, nickel, lead, and precious stones. The tariff—that great instrument of taxation—does not yield in a year enough money to pay the drink bill of the people of this country two months. Our annual liquor bill is $1,674,663,406. The people engaged in the liquor business number 238,683. The number of liquor drinkers in the United States is more than 5,000,000 and more than one million of them are hard drinkers. According to official statistics of the 140 cities in this country having a population of 30,000 or more there were arrested for drunkenness alone in the year 1898, 294,820 people. Thousands went unarrested. And thousands were arrested for other crimes induced by drinking. But here are 294,820 men actually arrested in 140 cities in one year for drunkenness alone! And the amount of liquor consumed and the number of drunkards made increases every year.

We say that the Drink Evil is the characteristic curse—and the chief curse—of our civilization. These facts indicate how terribly it has gripped modern life.

Not to endeavor to relieve it is to ignore the greatest obstacle to progress and to be indifferent to the supreme call of human and divine need. It is likewise to despair; for the Evil is growing rapidly.

The alarming proportions of the Evil have often excited people to thoughtless and ineffective policies. It is too great an Evil to be met with excitement. Indeed it has overcome most serious efforts to relieve it. It has grown steadily despite every effort to check it. State prohibition has been overthrown in twenty-four States. Local prohibition has often been thwarted and abandoned. The pledge system has been long in disuse, though there is now an effort to revive it. The Woman's Christian Temperance Union has of late seemed to falter even in its hopes. Political parties have invariably failed. The Dispensary substitute has proved greatly unsatisfactory—a failure as a State system, at least so far as relieving the drink evil is concerned and as a local institution some times a success and again a failure.

These are the facts that confront us as we come in North Carolina to make one more serious effort to relieve the Drink Evil.

They should not discourage us. They should engage us most seriously. If there is a way out, it is our duty as men not to rest until we shall have found or made it. And, as God lives, there is a way. It is weakness itself, it is criminal, too, to falter. It is a hard way, doubtless; and it is a long way, surely; but we have only the more obligation to give ourselves.

The Convention that will meet at Raleigh July 7th will take up this matter. It is no mere rally. It is no cranks' affair. Its object is not office or oratory. It is one of the most important meetings in the State's history. It is a grave hour in this Commonwealth. There is a call going out now for men who have hearts and have the burden of this great curse upon their hearts, and who will not say "it is too hot, I cannot come," or "there will be others, let me out," or "it is expensive, excuse me." We do not want men that may be deterred by such considerations. We want men and must have men who will say, "This is a supreme matter of duty, here am I."

We will find a way. First, we will organize to stay organized. We will address ourselves to this evil as an evil in our civilization well entrenched. We will organize not only a Convention, but we will organize every county in the State. Yes, every county, whether it is a prohibition county or not. Why? We need organization in prohibition counties to enforce the law, and to maintain the law, and to see that men are elected to the General Assembly who will improve the laws. We need organization in non-prohibition counties to get prohibition established. We need organization everywhere to enforce the Watts Act. If we shall fail here, well may we despair; and the Watts Act will not stand without organization to support it. We will organize in the towns on the same plan and for the same reason. Prohibition has failed because the people failed to stand by it. These organizations will stand, will work, will watch, will agitate, will fight, will win. We will exterminate the saloon and the distillery first. Of the five forms of the liquor traffic these are confessedly the worst. These exterminated, we will fight the blind tigers, and fight them desperately. And then we will look after their victim, the drunkard. We will find a way to punish him and to save him.

It is a grave task. It is worthy of the best that is in a man. One cannot do his duty by his country, his fellow, or his God, and remain indifferent to the Drink Evil. If you are in earnest, come and give yourself now to this holy cause.

DAT LIL' BRACK SHEEP.

Po' lil' brack sheep what strayed erway
  Done los' in de win' an' de rain;
An' de Shepherd, he say: "O, hirelin',
  Go fin' my sheep ergain."
An' dat hirelin' frown: "O, Shepherd,
  Dat sheep is brack an' bad."
But de Shepherd, He smile laik dat lil' brack sheep
  Is de onlies' lam' He had.

An' He says: "O, hirelin', hasten!
  Lo, here dey ninety an' nine,
But dere, way off from de sheepfol'
  Dat lil' brack sheep of Mine."
An' de hirelin' frown: "O, Shepherd,
  De rest ob de sheep am here."
But de Shepherd, He smile laik dat lil brack sheep
  He hol' it de mos'es' dear.

An' He wander out dere in de darkness,
  W'ere de night wuz col' and bleak,
An' dat lil' brack sheep He fin' it,
An' lay it ergains' His cheek.
An' de hirelin' frown: "O, Shepherd,
  Dat sheep come back to me!"
But de Shepherd, He smile laik de Lord He wuz,
  An' dat lil' brack sheep am me!

—Ethel Maude Colson.

JEROME'S RAID ON CANFIELD'S, NEW YORK.

Jerome's visit to Canfield's, it was really a raid, was made just before midnight, at a time when Forty-fourth Street was literally choked with cabs and carriages awaiting supper parties in the nearby restaurants. He took some policemen and detectives and a ladder with him. When his ring at the front door was unanswered, the ladder was poked through a plate-glass window and an entrance was effected. Everybody knew in a moment what was up, and in less time than it takes to tell it the street was crowded with men and women, hatless and in evening clothes, all anxious to see Mr. Jerome and his men at work.

There was no gambling going on in Canfield's. Canfield, with his reputed manager, was conversing with a well-known lawyer, and it looked as if the secret plans of the raiders had been betrayed.

Jerome decided to search the place. The detectives made an inspection, but nowhere did they find a single article to indicate that the establishment had ever been used for gambling purposes. Mr. Canfield was triumphant: "You see it is as I told you," he said. "I hope you will look around yourself and verify the report of your men."

"I will," replied Mr. Jerome.

With his knuckles Mr. Jerome sounded the wall of each room he entered. In what looked like a store-room he found a place that gave back a hollow noise.

"Tear it down," he said tersely, to a stalwart policeman who stood near him, ax in hand. Crash went the steel through the partition, showing a thin wall of pine board papered over to look like plaster. Two more blows and the entire side of the room fell. Canfield lost his air of confidence.

"Don't break any more," he said, "I believe there is some furniture in there; my men will get it out for you."

There was no need to accept the proferred service. The torn-out partition revealed a second store-room lined with heavy mattresses and concealing five roulette wheels, three faro lay-outs, and several thousand costly poker chips. Canfield was served with a subpoena to appear as a witness against his manager, who was identified by the detective. He went to Europe a few days later, ostensibly to have his portrait painted by the artist Whistler.—Harrie Davis in May Pearson's.

PERSPECTIVE.

When 30,000 persons perished at St. Pierre from the eruption of Mt. Pelee, the whole world stood aghast at the frightful calamity. But no one is greatly moved by the statement that every year more than a million people, and in the United States alone more than 100,000, died of consumption. The loss of 3,000 men killed in battle would be a heavy one in modern warfare, and would be announced with flaming headlines in every secular newspaper in the world; but this great enemy of mankind slays that number every day in the year. Such an enemy as this ought to be strenuously contended against.—Ex.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. II.

At the second meeting held at Rogers' Meeting-House, Wake Co., April, 1831, there were thirty-seven delegates. Dowd was again elected President; John Armstrong, Corresponding Secretary; N. G. Smith, Recording Secretary, and Henry Austin, Treasurer. The duties of the Corresponding Secretary were not the same then as now. He had a sort of general oversight of the work, but didn't give his whole time to it, and received no compensation for his services. Elder Samuel Wait was elected by the Board of Managers, which met after adjournment of the first Convention, as General Agent of the Convention. His duties were about the same as those of the Corresponding Secretary. His compensation was a dollar a day, and the salaries of the missionaries were to be ten dollars a month for single men and not more than twenty-five dollars a month for married men.

Four missionaries were employed for next year: two for six weeks each, one for three months and one for two months. These misionaries were simply evangelists, who visited churches, held meetings and explained the work of the Convention.

There are two things observed in the Minutes of the second session of the Convention, which we sometimes claim as modern movements. These are Woman's Missionary Societies, and the Volunteer Mission work. Brethren were here as delegates from Raleigh, Bethel and Cape Fear Female Benevolent Societies; and a little farther on, seventeen brethren offered a month's gratuitous service each, to be sent where, in the judgment of the Board, their labors would accomplish most.

The Treasurer's report shows three columns, one for Home Missions, one for Foreign Missions, one for Education and one for totals. Be it remembered that Home Missions in those early years meant State Missions. We can understand now, why so many brethren in the State even to this day, get Home and State Missions confused. For nearly forty years of the Convention's life, Home Missions meant State Missions.

The third session of the Convention was held at Reeve's Chapel, August 3-7, 1832. P. W. Dowd declined re-election as President, and W. P. Biddle was elected to that position. G. W. Hufham is a delegate to this Convention. This is the first mention of a name which has been an honored one in our Convention ever since.

Steps are taken looking to the establishment of a college, as the following resolution shows: "Resolved unanimously, That the Convention deem it expedient to purchase a suitable farm, and to adopt other preliminary measures for the establishment of a Baptist Literary Institution in this State on the Manual Labor principle."

A committee was appointed to solicit funds with which to purchase a farm. Two thousand dollars had already been given for this purpose. The committee was authorized to contract for such plantation as in their judgment would be "adapted to the object to which it is to be appropriated." This committee consisted of J. G. Hall, William R. Hinton, J. Purifoy, A. S. Winn, and S. J. Jeffries. Already something had been done toward ministerial education. Bro. George W. Thompson, who was conducting a private school in Wake County, generously proposed to instruct, without charge, beneficiaries of the Board. William Jones and Patrick Connelly were adopted as the first beneficiaries, and placed in Brother Thompson's school.

Already there was some opposition to ministerial education, as we gather from the following:

"Whereas, reports are industriously circulated that it is the design of this Institution, by endeavoring to promote the education of young ministers, to suppress the preaching of those not favored with such advantages; therefore,

"Resolved, That this Convention deeply regret that any person should be so wicked as to propagate such scandal, and that any should be so weak as to give it credance; inasmuch as this body has so carefully guarded against any mistake on this subject, and every person of the most ordinary intelligence must know that the Convention has not the power to affect such an object if they even possessed the inclination."

At this Convention the necessity for a denominational paper was recognized. In his report to the Convention, the General Agent, Elder Samuel Wait, says: "It will easily be seen that we have long labored under great and very serious disadvantages from the want of a well conducted religious journal. Such a paper we might hope, being adopted to the existing state of our churches, would be productive of the best consequences. Much information on important subjects could be imparted to the churches and our congregations at large, many prejudices removed, and the way soon prepared for securing to the Convention annually, a larger amount of aid."

The following resolution was adopted unanimously: "Whereas, this body has been informed that Bro. T. Meredith, of Edenton, contemplates the publication of a religious periodical, to be issued monthly at the moderate price of one dollar per annum; therefore,

"Resolved, That this Convention highly approve the undertaking, and earnestly recommend their brethren to give it a liberal patronage."

This much space has been given to the school and the paper because no other instrumentalities have had so much to do with the upbuilding of our denomination. The consummate wisdom of our fathers is seen in that they recognized the necessity of both of these agencies at the same time, and started them on their useful careers. Through all the years they have gone on hand in hand strengthening our Baptist Zion.

Another important action of this Convention was the appointment of a committee to secure a charter, or "an act of incorporation in behalf of this institution."

"Resolved, That no member of the Board of this Convention (Board of Missions) shall receive for any services he may render, any pecuniary compensation from the funds of this Convention."

That resolution remains unchanged. The members of the Board do not even receive their traveling expenses. The salary of the General Agent, as that of the Corresponding Secretary now, was paid from "the three several funds of this institution in a proportion corresponding to the amount contributed to each during the year."

One hundred dollars was appropriated to the church at Wilmington on condition that they secure a man who would be acceptable to the Convention.

In the report of Committee on "Home Missions," which meant State Missions, attention isc alled to great destitution. In Brunswick, Halifax and Robeson Counties, there was not a Baptist preacher. In Wilmington and all the lower part of New Hanover the people were entirely destitute. Wake and Johnston were mission fields. Elder James Dennis was missionary in these two last-named counties, and had constituted a church at Smithfield with forty or fifty members.

The fourth session of the Convention was held at Cartlege's Creek, November 1-6, 1833. W. P. Biddle was elected President, John Armstrong, Corresponding Secretary, Amos J. Battle, Recording Secretary, and Charles McAllister, Treasurer.

The minutes of that session are lost and we have not the history in detail. We gather from other sources, however, that Brother Meredith had started his paper, and the committee appointed to purchase a farm for the labor manual school reported that they had purchased a farm of one hundred acres from Dr. Calvin Jones of Wake County.

The fifth session was held at Cash's Meeting-House, Bertie County, November 1-5, 1834. Alfred Dockery was elected President. At this Convention delegates were appointed to the "Triennial Meeting of the Baptist General Convention of the United States." These delegates were Thomas Meredith, Samuel Wait and Amos J. Battle. Fraternal messengers were sent to the South Carolina and Virginia Conventions, and this custom was kept up for many years.

The State was divided into four fields, as we gather from the following:

"Resolved, That the following brethren be appointed agents to perform each six months' service in the portion of territory respectively appropriated to each; namely, James Thomas in that district lying west of the Yadkin, taking in also the county of Surry; John Culpepper, Sr., in that lying between the Yadkin and the Cape Fear, including also the counties of Chatham, Orange, Person and Caswell; Wm. J. Finley, in that lying between the Cape Fear and the Tar, embracing also the counties of Halifax and Northampton; and George M. Thompson, in that included between the last named boundary and the Atlantic.

"Resolved, further, That the above agents be allowed a compensation of seventy-five cents per day."

The reports of the four agents, or missionaries, are very encouraging. From their reports we glean some important facts. There were twenty-seven Associations in the State, and three others partly in this State and partly in South Carolina. Nineteen co-operate with the Convention, and in these nineteen over four thousand were added by baptism last year. The other eight Associations were opposed to Wake Forest, the Convention and all organized work. "It is clearly seen that all those churches and religious bodies opposed to practical godliness, and the missionary enterprise are lean and dry like Gideon's fleece, while those decidedly friendly are growing and flourishing like the rose."

There is a most hopeful note running through all the reports at this Convention. A brief review of the four years of the Convention's life, shows very much accomplished. Opposition is dying away. Denomination growing in influence. Arrangements made to send the Gospel to many destitute sections of the State. Wake Forest established and seventy students present the first year. More than thirteen thousand dollars subscribed, and part of it paid to erect suitable buildings at Wake Forest. Missionaries have traveled through the whole State and great revivals resulted. Enlargement of State Mission work. State divided into twelve sections and a missionary placed in each section for six months. This is an advance of two hundred per cent. No wonder the writer of the report breaks forth in the glad acclaim, "The Lord hath done great things for us, whereof we are glad."

Rum Product of 140 Cities.

According to official statistics, as gathered by Commissioner Carroll D. Wright, of the Bureau of Labor, there are 140 cities in the country having a population of 30,000 and upwards.

In these cities there were, in 1898, 294,820 people arrested for drunkenness, almost ten times as many as now comprise our army in the Philippines.

If this great army of drunkards were marshaled for a parade marching twenty abreast, it would require four and one-half days, marching ten hours a day, for them to pass a given point. And these 205,000 drunks do not include the arrests for "disorderly conduct," "assault" and a dozen other offences which grow out of the legalized rum business. The total arrests for all causes in these cities was 915,167. Counting the moderate estimate of three-fourths of these as being the victims of the lawful saloons, it would require more than a week's marching, twenty abreast, for the great procession to stagger past a reviewing stand—and the rum product of only 140 cities heard from.

The Southern B. Y. P. U. A.

BY L. O. DAWSON, PRESIDENT OF THE SOUTHERN B. Y. P. U. A.

A recent article in the Recorder touching the B. Y. P. U. Convention at Savannah makes it not amiss, perhaps, for me to say a few words about the B. Y. P. U. work in the South.

It will be remembered by those who knew the facts that to the men who are chiefly responsible for the Southern Union, the hopes of those who had to do with the young people's work generally seemed too extravagant. They never did believe that movement was going to "bring in the kingdom" before breakfast. Still they saw in it much good, some harm and a world of hard work for any one who hoped to reap the former and avoid the latter. That most of the B. Y. P. U. workers expected too much now seems certain, and it was in part to guard the movement against the evil of our inevitable reaction that the Southern Union was formed.

Again, the promoters, if I may use the word, of the Southern Union saw a greatly needed work almost forgotten in the controversy about how it should be done. We hoped to remove the main topic from the realm of controversy and concentrate the attention of the people on the one thing needful—the training of our youth—and to emphasize the thought that it should be done in a way best suited to local conditions.

We were to hold no great conventions, deeming the general B. Y. P. U., and the State Conventions, sufficent for the purposes usually attained by such meetings.

We were to emphasize educational work, and that alone. We sought to raise no money save what was needed to keep a Secretary in the field as long as possible. The hope was that we might train the young people to be more efficient, liberal and intelligent church members, nor are we disappointed in this great hope.

Our annual meetings on the day before the Southern Baptist Convention were not to be so much of, as for young people, and it was not only for the purpose of keeping up an organization, but for the more important reason of compelling the Great Convention to give such emphasis to the work as could be done in no other way.

I thus state the purposes for which the Southern B. Y. P. U. came into existence, for the quiet work mapped out renders it liable to a serious discount by many good people who were listening for the blast of trumpets and the rattle of drums.

Surely no one would for a moment say that all has been done that needed to be done, or that could have been done, or that should have been done; and yet it is true that no where in the world has the B. Y. P. U. grown as in the South; that out of these Unions our churches have taken not a few deacons, teachers and even preachers; that not a few tithers began their work in the Unions and that our churches, parents, pastors and teachers are attempting more and more the education of the youth along lines that cannot be undertaken in the Sunday-school or elsewhere.

This kind of work cannot be tabulated, and while it has helped to swell the rising tide of missions and education in the South, it cannot lift its voice and say, "Behold these figures; I made 'em!"

Many brethren, who do not share the growing dislike of the Recorder's editor for "speeches," express themselves as deeply impressed with the far-reaching power of our annual program, and could he have heard the speeches at Savannah, beyond all doubt Brother Bailey would have thought somewhat differently about the matter.

The Southern B. Y. P. U. has some how or other managed to have a representative at many of the State Young People's Conventions, and with one exception those visitors have materially aided in the work of the various meetings attended.

The Sunday-School Board is deriving financial profit, and thousands of people are getting no little help in different ways from the B. Y. P. U. Quarterly called into existence by the Southern Union.

Our relations to the International Organization are most cordial and harmonious. While strictly autonomous, we are the representatives of the B. Y. P. U. A. in the South, and it is worthy of remark that if we be regarded as a department of the wider organization, we are about the only department that is trying to do very much as a department. So far from dissolving the Southern organization, might it not be well for the various other divisions of the territory to attempt something like what we are now trying to do?

I sincerely hope this may not be taken by any one as a defense of the Southern Union, nor as a reply to any sort of criticism made by anybody; least of all, as a reply to the editor of the Recorder who is and has always been a consistent friend of the work. The article in question merely affords me the opportunity to set before the brotherhood anew the purposes and the work of the Southern Union.

When its work is done, there will be no one who will wish to prolong its life; least of all will its officers care to perpetuate an institution that adds yet other burdens to their already over-loaded shoulders. The men whom the brethren asked to "make brick without straw" are very busy preachers and laymen. Even so light a work as "holding the boards" would be a task from which they would be gladly free.

By the way, had it occurred to the brethren that about all the strictly doctrinal discussions heard in these later years at the S. B. C. were those furnished by the program of the Southern B. Y. P. U.?

Tuskaloosa, Ala.

How the Dispensary Works In Louisburg.

BY T. W. BICKETT, ESQ.

You asked me to tell in an article of one thousand words "How the dispensary works in Louisburg." It works well. I speak conservatively when I say that eighty-five per cent of the qualified voters of the town believe it is the best solution of the whiskey problem possible under existing conditions. Its best friends do not claim that it is an ideal to be satisfied with, but it is a great practical reform and a long stride towards the annihilation of the drink evil. Men here who were strongly opposed to its establishment, and others who were honestly skeptical of its accomplishing any good, are now warm advocates of its continuance.

I have talked with mayors of the town who have served both before and after the establishment of the dispensary, with the pastors of the churches, with business men of every kind, and with many of the women of the place, and from what I have learned in this way as well as from my personal observations, I am able to state the following facts in regard to the Louisburg dispensary:

1. It pays. Last year the public realized five thousand dollars net from the dispensary. The total amount realized by the public from the six saloons which were here before the dispensary was twelve hundred dollars per annum; so that from the low view point of dollars and cents the dispensary beats the saloon four to one.

2. It reduces the temptations to drink to a minium. The social feature of drinking is eliminated, and on that account the drinking among the young men of the town has been cut down at least fifty per cent.

3. It has abolished night drinking. The doors are closed promptly at sunset, and there is no such thing as "the boys" assembling in a saloon for a "night off."

4. Absolutely no whiskey is sold on Sunday.

5. It reduces the amount of whiskey consumed by the "regulars," for the reason that the hard cash must be paid on delivery. You can not "run your face" at the dispensary. The writer heard an inveterate drinker, and one who was bitterly opposed to the dispensary, say that he did not drink anything like as much whiskey since the dispensary was established as he did before in the same length of time, for the sufficient reason that it frequently happened that when he wanted to drink he did not have the money; and as he could not buy the whiskey on credit, he simply had to go without. A short time before the dispensary was established I was in a gentleman's place of business in this town when a saloonkeeper sent in a bill for eight dollars. The man said that he supposed it must be all right, but that he did not know. He then explained to me that a few nights before he had spent several hours in the saloon ordering drinks freely for himself and his friends, and the eight dollar bill was the result. Now this could not have happened under the dispensary system, because (a) the man could not have been in a saloon; (b) the dispensary is not open at night; (c) no drinking in the dispensary is allowed; (d) no man is in cold blood going to order eight dollars' worth of whiskey and pay cash for it, for one treat.

6. The dispensary is helpful to the wage-earners, those men who work hard all the week and so frequently spend a large portion of their earnings on a Saturday night debauch in a saloon. The falling off of this habit, especially among the colored people, has been remarkable, and there has been saved to the wage-earner and his family both his money and his self-respect.

7. The dispensary has been a potent factor in the purification of politics, and makes mightily for civic righteousness. As the Constitutional Amendment eliminated from politics a large percentage of the purchasable vote, so the dispensary eliminated the "whiskey ring." The coming of the dispensary marks the passing of the "whiskey ring." In the absence of the saloon the "ring" has nothing to hang on, nothing to feed on. It starves to death. It is trite to say that in all campaigns fought on moral lines the "whiskey ring" has been a lion in the path. Men who can not be bought can be seduced and debauched. Under the dispensary system this formidable enemy of all reforms is quietly eliminated, and there is a chance to fight out every question fairly and on its merits. This one fact makes good the right of the dispensary to live until some wiser and better plan is devised to take its place. The champions of the dispensary do not claim to have reached the land of Canaan; but then it must not be forgotten that Egypt is behind.

Louisburg, N. C., June 5, 1903.

Comments on a Recorder.

BY A WOMAN.

Your editorial on the word Better, gave me new food for thought. I shall never feel like saying: Let well enough alone again. It is so much better to be trying to grow better all the time, instead of coming to a standstill and only try to keep from getting worse.

Speaking of "Social Equality," I saw the same thing illustrated that you related in your article, in front of my house one day this week. Two little boys, one white and one black, playing with a bicycle. The black boy in this instance would ride down the hill and then the white boy would push him up. One seeming to enjoy the fun as much as the other. I wondered what some of our Northern friends would think to see this. They might call it social equality. Well, both races down here when left to themselves, know when and where to draw the line, while the Northern people do not.

The last part of F. B. Meyer's piece, "On Baptism," is so good, I wish you would give it a separate place in the paper some time. About those mission stations in our cities, I have often thought if it would not be better for the members of the uptown churches to go out more during the week days into the highways and hedges, visiting such as are usually expected to attend only mission schools, and try to induce them to come to the regular church services, where the rich and the poor ought to meet together and feel that the Lord was the maker of them all.

Too much cannot be said about resorting to fairs and festivals in order to raise money to carry on the Lord's work. So much reproach is brought upon the cause by such. The idea that people must be entertained to get them to attend church seems to prevail among the majority of churches now, forgetting that Christ said: "And I, if I be lifted up will draw all men unto me." Christ and Him crucified, preached by a consecrated minister, will attract the people. This plan has never failed, and why is it not followed, instead of the other, is a wonder to me.

I spent last winter in the North, and one day in conversation with a lady of another denomination, she said a certain church had just closed one of their big meetings, and during its session they found there had been quite a falling off in the attendance of the people upon church, and began to inquire into the cause, deciding that it was because they did not have enough form connected with their service, and voted to introduce more of this in the future. Neither of these were Baptist denominations, though some of our churches, I am sorry to say, seem to be going the same way.

One more thing: Please say what you think, through the Recorder, about the women speaking in church. I have observed one thing about this feature, especially is it so in the North: as the women begin to talk more in prayer meetings, the men talk less. If Paul was wrong about this, why was he not wrong about many other things? Times or time cannot change the Bible, but the Bible ought to change the times. If Paul were living now I don't think he would change his mind about the women.

I must speak of one sentence in the clippping from "Baptist Union," on "a protest against the times." It is this: "Only vice is news, according to the newspaper standpoint," etc. Think it is time the papers went in search of something good in the world, and published it. The way in which most papers publish, in detail, the accounts of a certain terrible crime so frequently committed of late, is something dreadful to go into the homes of decent people and be read by the young children.

Please excuse this lengthy letter. Each week I find so many things in your paper I would like to commend.

Yours sincerely,

MRS. J. A. L.

June 5, 1903.

Some day He will tell you He has tried you and let you look back upon your life story and see the golden thread of His fatherly love and care shining over and around it all.—Havergal.

Beware of a sudden friend and a slow enemy.—Home.

News Notes.

....Southport votes out the liquor traffic.

....Raleigh organizes an anti-saloon league this week.

....Waynesville Baptists are preparing to build a new church.

....Plans for the new Baptist church at High Point have been accepted.

....The Arkansas Baptist and the Baptist Flag at least furnish humor for the brotherhood.

....Now for the Midsummer meeting. The names have been pouring in, but still there is room.

....The Summer School of the A. and M. College, at Raleigh, opens July 1. It will be very largely attended.

....Editor Cranfill was sorely missed at the Savannah Convention—by the brethren who had oil stock to sell.

....Rev. Dr. T. T. Eaton declines to serve as member of the committee to investigate our Home Board's affairs in Cuba.

....The readers of this paper are now caring for 260 orphans, teaching, clothing and boarding them, at Thomasville, N. C.

....Rev. J. B. Harrell, who went from Franklinton to New Brooklyn, S. C., has entered upon his work as pastor at Blenheim, S. C.

....Many of our small towns will fall into the hands of liquor dealers and distillers, unless they shall embrace the first opportunity to vote them out.

....Currituck and Alleghany counties—East and West—have promised to be represented in the great Temperance Convention July 7. Let every county have a representative.

....Rev. J. G. Pulliam will transfer the title and the management of the Caldwell Academy at Lenoir to the Trustees of the Caldwell Association. Let the people build up a strong school here.

....We beg the pardon of the Christian Index and the Home Board. We have no underground wire connection with the Board, as our contemporary indicates. We use the wireless system.

....Rev. C. J. Woodson, well known throughout our State, was recently thrown from a buggy in a runaway, and his arm was broken. We offer him our sympathy. He is coming to the Midsummer Meeting.

....Taking up Dr. Eaton's report on the Home Board's work in Cuba, the Christian Index remarks, "Well, well." To this the Western Recorder replies, "Ahem, ahem!" Now what shall a poor fellow do who cannot understand baby talk?

....We have received twenty-five new subscribers since the four months offer was announced last week. Rev. A. A. Pippin brought in eleven from one country church—Hebzibah. Let us hear from the other churches. Mr. Johnson's History of the Convention should be read far and wide.

....Last week's papers reveal an astonishing silence on the part of the religious press—saving the Free-will Baptist and the Biblical Recorder—with regard to the great temperance movement and the Convention July 7 at Raleigh. What is the matter, brethren? Wake up!

....The Liquor Dealers of North Carolina were in annual meeting at Raleigh last week. They are aroused. The meeting was largely attended, and, it is reported, every saloon town in the State was represented. They have strong State and local organizations and are preparing for some hard fighting. They will not be disappointed.

....Rev. S. B. Barnes writes from Branning that Hillside Church will be dedicated the fourth Sunday in this month. Rev. L. M. Curtis will preach the sermon.

....On Monday it appears that there will be room at Jackson Springs for all who shall come to the Midsummer Meeting; and, on the other hand, we are assured of a sufficient crowd to make a delightful meeting.

....The invitations to the marriage of Miss Stella Elizabeth Middleton, of Warsaw, and Rev. George N. Cowan, our Kinston pastor, have been issued. The date is June 24th. We tender congratulations and best wishes.

....The South Carolina Baptist lost its editor—for a day or two—in the South Carolina floods! He was out hunting deliquent subscribers and the high waters cut him off. The way of the religious editor is rough indeed.

....Mt. Airy is to be congratulated upon having for her pastor Rev. A. L. Betts. He has a record that any man might be proud of, having built wisely and strongly wherever he has labored. He is one of the most efficient pastors in the North Carolina ranks.

....In the first time in history we haven't as many obituaries as—well, as we might reasonably expect to have. The Recorder is always willing and glad to be the medium through which appropriate respect is paid to the dead. Well written obituaries, we insist, are good and worthy reading.

....Rev. A. T. King, the new pastor at Greenville, N. C., is a native North Carolinian. He was reared at Wilmington, and was educated at our Louisville Seminary. He served acceptably in a Virginia field, and last fall supplied for our Fayetteville church with unusual success. We are glad that he has been called to North Carolina.

....The brethren in the French Broad Association have collected the balance due on their pledge at Winston. Bro. W. H. Woodall writes: "At our fifth Sunday meeting yesterday we raised the amount still due from this Association on the Educational Fund—$13.36. I am exceedingly glad to cancel the debt; only wish it were more."

....We were glad to see Dr. Hufham in Raleigh last week, a degree more happy than in many years. He reported the dedication of the church at South Henderson. Rev. J. S. Hardaway preached the sermon. Dr. Hufham and Rev. W. R. Cullom assisted in the services. The remaining indebtedness of the church was raised. Pastor Walker is doing a great work, says Dr. Hufham.

....We do not object to the candid expression of our Bro. Hall's opinion of us in the Baptist Flag; but such an outbreak from "a heart that lies bruised and bleeding ready for the Master's call"—as the editor describes himself in the same column—is a phenomenon that would be rare but for the weekly editions of the Baptist Standard of Texas and the Baptist Flag of Kentucky, Missouri, etc.

....Bro. H. M. Cates, of Orange County, who died recently, left in his will the proceeds of an insurance policy on his life in the Mutual Benefit Life Insurance Company for $1,000, equally to be divided between the Baptist Female University and the Thomasville Orphanage. Bro. J. F. McDuffie, one of the executors of the will, writes that he has received notice from the insurance company that Brother Cates drew from the company the amount of the policy before his death and that nothing could be paid on the bequest to these institutions.

....Rev. C. J. D. Parker and Rev. J. D. Larkins are the first to send in clubs of new subscribers on account of Mr. Johnson's History of the Baptist State Convention.

....The news comes to us that Dr. M. D. Jeffries, our esteemed correspondent from Knoxville, Tenn., has been chosen to succeed Dr. J. T. Henderson, as President of Carson and Newman College, Jefferson City, Tenn. Dr. Jeffries has been successful—eminently so—in every position to which he has been called by his brethren, and we predict a continuation of this record in his new position. Dr. Jeffries was once pastor of the Chapel Hill church. He is quite an able man, of decided executive ability. We hope he will accept the position.

....We have received the following announcement: The joint convention of the two great musical associations of the country, namely, the "National" and the "Southern," to be held at Asheville from June 30th to July 3d, will doubtless prove a memorable event in the educational history of the State. It will be the first meeting of the "Music Teachers' National Association" ever held in the South; and our North Carolina musicians should take full advantage of the rare opportunity. To meet and to hear such teachers and artists as the convention will bring together may well be to many the initiation into the higher life, which is as real in the realm of music as in that of literature or of things spiritual. Music in the public schools, church music, means and methods, will all be considered. Indeed, this is to be distinctively an educational meeting. The best music teachers, in common with earnest workers in other educational fields, feel the impulse of the times, and are moving forward toward the freedom and the power that come with fuller knowledge. The programme of lectures, discussions, concerts, and recitals, gives assurance of a delightful occasion. Let us welcome the impetus to better things which the Convention is likely to bring us. Railroad rate: One fare plus 25 cents for round trip.

Interest on an Investment.

Bro. D. F. Putnam occupies a field in the King's Mountain Association which has been for some time aided by the State Mission Board. Bro. G. M. Webb went to Cherryville about nine years ago and received from the Board on his field seventy-five dollars. The amount was reduced from year to year. Brother Webb received an average of $50 per year for five years, making a total of $250. Brother Putnam succeeded Brother Webb at Cherryville, but received no appropriation from the Board for that point. During that time a lot was secured and a neat house of worship built. The property is now worth $1,200. Besides this, the field has contributed during this time far more than the $250 appropriated to it, so that we have more than $1,200 net gain.

At Bessimer City, where Brother Putnam is also pastor, the work has been under the care of the Board for six years. They have received an average of $30 a year, making $180. They have just completed and dedicated, without debt, a house of worship worth $1,000. During this time, Brother Putnam built a neat house at a church he served in the country which received no aid from the Board. The house in the country is worth at least a thousand dollars.

On this one field, by an expenditure of $530, we have first-class denominational property worth $3,200, and we have three churches established which are now self-sustaining and will go on through all the years contributing to the work of the Convention. This is a concrete case showing how State Mission work pays, and what is true of that field is true of scores of others in our State.

Every dollar we put in State Mission work is so much added to our invested capital. When we give to State Missions, we are simply enlarging our business and making it possible to accomplish more in every line of work. Surely this is a part of our work which should so appeal to our business sagacity that men would see the importance and profit of investing in it.

LIVINGSTON JOHNSON.

Especially Gratified.

I ever remember the dear old Recorder and the noble work you are doing through its pages which are always so full of the best of spiritual food and useful information in the Christian world. To-day I am especially gratified with the piece in the edition of yesterday, "What Would Jesus Do?" by "A Woman."

It would be a little thing to do but I would be delighted to have the opportunity of taking her by the hand and looking into (that must be) her noble face. I am a young man and one that the use of tobacco in any form has never tempted, a teetotalist, but I know its powerful effect on my schoolmates and acquaintances. I want to express my very highest appreciation to the writer of the article, whoever she may be, for its strength, nobility and directness. I read the article on "Creed Revision" with much pleasure as well as others.

Fraternally yours,

D. A. KEARNS.

Concord, N. C., May 28.

A Visit to Buie's Creek Academy.

On the 21st of May, 1903, it was my privilege to visit Buie's Creek Academy. As I reviewed the work of this splendid institution, saw the campus and the numerous boarding houses, beheld the hundreds of bright boys and girls composing the student body, witnessed the throngs that gathered on Commencement Day, looked upon the great wooden tabernacle in which the exercises were held, viewed the spacious brick structure rising from the ashes of a former building and soon to be completed, that old couplet, slightly changed, came to my mind:

"This is Buie's Creek, this the place
My fancy oft hath painted."

What impressed me most, I think, was the distinct imprint made on the pupils by the principal, Rev. J. A. Campbell; and no wonder—a man of broad views, pleasing personality, clear convictions, and marvelous adaptation to the school work.

C. A. JENKINS.

Goldsboro, N. C., June 8, 1903.

Special Rates to Mid-Summer Meeting.

The Seaboard Air Line, Atlantic Coast Line, and Southern Railways have made the rates below for round trip tickets to Jackson Springs on account of Midsummer Meeting:

The following rates will apply from points named:

Asheboro, $1.00; Aberdeen, .40; Charlotte, $4.35; Danville, $5.45; Fayetteville, $3.35; Durham, $4.80; Forest City, $6.45; Goldsboro, $5.80; Greensboro, $3.25; Henderson, $4.80; Hickory, $6.45; Lattimore, $6.10; Lincolnton, $5.25; Maxton, $2.40; Mooresboro, $6.20; Newton, $6.05; Norfolk, $8.55; Oxford, $5.10; Raleigh, $3.30; Rutherfordton, $6.60; Sanford, $1.30; Selma, $4.80; Shelby, $5.95; Suffolk, $7.90; Weldon, $6.20; Wilmington, $5.25.

Round-trip tickets restricted to continuous passage in each direction will be sold June 22nd to 25th, inclusive; final limit July 2, 1903.

Temperance Convention, at Raleigh, July 7, 1903.

ORGANIZATION.

Temporary organization, 11.30 a. m.

Statement of purposes, conditions, call, etc.

Permanent organization.—Election of President, Vice-Presidents, State Committee, Executive Committee.

Appointment of Committee on Declaration of Principles, Policy, etc.

QUESTIONS THAT WILL BE DISCUSSED

I.—Law Enforcement. The Watts Act. How Shall We Suppress Illicit Distilleries?

II.—Elections in Cities and Towns.

III.—Practical Workings of State and Local Anti-Saloon Leagues, as understood by gentlemen who have been engaged in the work in Ohio.

IV.—What Shall be Done with the Drunkard?

V.—Shall We have a Field Man?

These questions, and perhaps others, including the Dispensary question, will be submitted to the Convention, and discussion will be free. Each of them will be introduced by some one who has given it special attention.

THE OBJECTS OF THE CONVENTION ARE:

(1) To form a policy in the work of advancing the cause of Temperance in North Carolina.

(2) To assist in the enforcement of present laws.

(3) To improve local and State Laws.

(4) To meet the organized work of the saloon men.

(5) And, therefore to effect a substantial and permanent organization.

(6) To encourage thorough local organization.

It is the most important Convention in the history of temperance work in North Carolina. Every friend of the cause should be present.

J. W. BAILEY,
Manager.

From Yadkin.

As we do not often see anything in the Recorder from this section, I write a few lines. We are having a great fight now on Missions, Education and Temperance, especially on the last. This county is famed for the country distillery, also for the incorporation of cross roads stores, for the protection of the liquor interests, but we have started an organization and the moral forces of the county are rallying to the support of the temperance cause and better days are coming for old Yadkin. I am now serving five points as pastor.

EAST BEND.

Here we have a school eight months in the year, supported by local taxation. The writer is the principal, and we have just closed the most successful term the school has ever had. Our church work here is moving along very nicely. The church is located in town, but the majority of the members live from two to four miles out in the country, and it makes it very hard to get them all together and do what we would like.

CROSS ROADS.

This is a country church located in a small village. It is one of the oldest and has the largest membership in this section. It is located in the centre of quite a number of country distilleries, and the church has recently passed a temperance resolution, and lost several of what had been leading members thereby. But trusting in the Lord, and the justness of the cause, we are marching forward and do not mean to compromise. There are some of the best men and women in the world at Cross Roads.

FORBUSH AND HUNTSVILLE.

I attend both of these churches the same Sunday, as they feel that they are weak financially and unable to have a pastor one-fourth of his time. They have a great deal of undeveloped strength. These churches also are surrounded with country distilleries. If the editor lived in Yadkin a while he would say more about the evil of rural distilleries. We know what it means. The "incorporated towns" mentioned are close to these churches, so we are expecting no cessation of this business, as they are preparing to increase their capacity, so that there will be as much made after July 1st (when some must stop) as there is now.

YADKINVILLE.

The Baptist have no house of worship here. We are trying to build one this year. We are rather weak here, but we have a few good devoted families living in the place and several in the country around whom we hope to enlist in the work. We are doing the best we can for all the objects of the Convention.

J. J. BEACH.

East Bend, N. C., June , 1903.

Acknowledgements.

Please acknowledge in the Recorder the following contributions for a new church house at Pittman's School House, Edgecombe County, N. C.

From the churches of the Bertie Union Meeting, as follows:

Aulander, $5; Brantley's Grove, $1.50; Cashie, $3; Center Grove, $2.50; Chowan, $5; Harrellsville, $5; Conaritsa, $3; Holly Grove, $2.41; Kelford, $5; Mars Hill, $1; Meherrin, $2; Mt. Carmel, $2; Mt. Tabor, $2.20; Murfreesboro, $5; Oak Grove, $2; Pleasant Grove, $2.50; Potecasi, $3; Republican, $2; Roberts Chapel, $5; Severn, $2; St. John's, $1.50; Union, $5; Woodland, $1; Mr. W. P. Taylor, $1; collection from Bertie Union Meeting, $7.68. From the Chowan Association: Warwick Church, $5; Ballard's Bridge, $5.25; Gatesville, $3.22; Rev. J. S. Farmer, $4, and Rev. C. A. G. Thomas (in books), $3.

Scotland Neck church $60.00.

Other acknowledgments will be made soon.

And if the brethren and churches who have pledged will please forward the amounts pledged they will greatly oblige.

The building is practically completed, and we need the money to pay bills, etc.

Thanks to all contributors.

G. L. MERRELL.

Hobgood, N. C.

"Declined the Resignation."

We have heard of a preacher who was confronted by a largely signed petition for his resignation. It seems that he declined the resignation; but a wag suggested that it was because he didn't have money enough to get away. Get right brother and the road, though narrow, will be smooth.—Arkansas Baptist.

....The church at Shelbyville has extended a call to Rev. Humphrey B. Folk, and he has accepted. He has been a student in the Seminary for the past several years and graduated last Tuesday. He made a visit to Shelbyville some time ago and the members of the church seemed to be very much pleased with him. He is highly recommended by the professors and students of the Seminary. Shelbyville presents a delightful field. The church has a membership of about 200, composed of some of the best people in the community. We have enjoyed very much supplying for them during the past several months.—Baptist and Reflector, Tenn.

From Good Hope.

Dear Recorder:—The work at Good Hope is slowly but steadily growing. While there are only sixty-two members in the church there, the Sunday-school numbers more than eighty in attendance. The Superintendent Augustus Byrd, and Assistant Superintendent, B. Herndon, are doing enthusiastic work for their Sunday-school. Two dozen new song books, "Hymns that Help," have just been purchased for the school. Each one feels an individual responsibility.

Last Sunday morning we had one baptism. Then we had our regular quarterly report of the Mission Committee, and took a general collection, all of which amounted to $9.10, against $13.00 and some cents for all last year. Since the Lord has enlarged His blessings upon these brethren, they wish to honor Him more by striving to advance His kingdom by helping those in need and by preaching His eternal truth to those who have it not.

We are looking forward to and praying for a special outpouring of His blessing upon the unsaved in the near future. Pray for us.

Yours in His cause,

CHAS. A. SIGMON.

SOUTHERN RAILWAY.

Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	$10.90
Black Mountains, N. C.	$10.25
Blowing Rock, N. C.	$13.00
Brevard, N. C.	$13.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.20
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

For further particulars write or call on

T. E. GREEN, C. T. A.,
Raleigh, N. C.

All 'phones No. 141.

WEEK END RATES VIA SEABOARD AIR LINE.

Commencing June 6th, the Seaboard Air Line Railway will place on sale week-end tickets to the following summer resorts. Tickets are sold for all trains Saturdays and fore-noon Sundays, good returning the following Monday.

Round-trip tickets from Raleigh are as follows:

From Raleigh to

Wilmington, N. C.	$4.50
Jackson Springs, N. C.	$3.50
Portsmouth, Va.	$4.50
Ocean View, Va.	$4.50
Old Point Comfort, Va.	$4.50
Cape Henry, Va.	$4.50
Virginia Beach, Va.	$4.75

For further information apply to

C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.

H. S. LEARD, T. P. A.,
Raleigh, N. C.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG,
General Passenger Agent.

H. M. EMERSON, Traffic Man

H. M. EMERSON,
Traffic Manager,
Wilmington, N. C.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL}

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Hall's Family Pills are the best.

MORPHINE

OPIUM AND WHISKEY HABITS CURED AT YOUR HOME.

Private Sanatorium for Complicated Cases.

WHAT THOSE SAY WHO ARE CURED.

Evidence Voluntary and From Such Men as Dr. Tunstall and Others Admits of No Doubt.

THE NELSON COUNTY MEDICAL & SURGICAL SOCIETY.—DR. W. M. TUNSTALL, PRESIDENT.

LOVINGSTON, VA., Dec. 12, 1902.

DR. B. M. WOOLLEY, Atlanta, Ga.:

Dear Doctor: As I am alone in my office tonight, and supposing that you are not unlike other M. D's in appreciating good reports from their patients, I shall do what I have often and for quite a while intended, drop you a few lines.

You have a great number of cases, but I shall feel it deeply if you do not recall my sad case. I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best ten dollars I ever invested. Unfortunately people are skeptical, and especially so as regards whiskey cures, as I freely admit I was. But not so now, (as regards your remedy) and my chief regret is that I had not used it before I did and that I cannot personally tell every one addicted to the use of intoxicants my experience.

This endorsement of your remedy, as you are doubtless aware, is positively prohibited by the "American Code of Medical Ethics," of which I am a strict adherent, but my excuse is plain, for I would feel that I was not a "manly man" could I not speak my honest convictions not for your advantage, but all mankind.

I am glad to say the above is entirely voluntary on my part, as I have not, as you know, heard from you for fully twelve months. With my best wishes I am sincerely and gratefully yours.

W. M. TUNSTALL, M. D.

Address for book and full particulars, Dr. B. M. Woolley, 200 Lowndes Building, Atlanta, Ga.

"One Dose Convinces"

Mozley's Lemon Elixir

Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system. Fifty cents a bottle at all drug stores.

Mozley's Lemon Hot Drops immediately cures coughs, colds, sore throat and bronchitis. 25 cents a bottle.

Mozley's Lemon Hot Drops

When writing advertisers, please mention this paper.

Home Circle.

Hollyhocks.

They rise beyond the fountain rocks,
These spinsters robed in dainty frocks,
So stately, prim and tall;
Their hue the very rainbow mocks—
These quaint, old-fashioned hollyhocks
Against my garden wall.

Their crimson e'en the rose defies;
Their pink is like the morning skies
While yet the sun is low;
And if we turn away our eyes
They hold us with their witcheries
And will not let us go.

Too coarse to cull for a bouquet,
And lacking fragrance, yet do they
Compel us still to see;
And as the breezes make them sway,
What ribboned maidens are so gay
In dance upon the lea?

And when I look the garden through,
And mark, against the mountain's blue,
The moon upon them bright,
I know not how it is with you,
But as for me, it is a true
And exquisite delight.

The poet whose imaginings
Soar upward on ethereal wings,
The higher realms to reach,
Is melted by the simplest things,
And e'en a garden flower brings
Dreams beyond song or speech.

The hands that set these posies here
Are turned to dust this many a year,
So soon our dearest die!
O Memory, in this nether sphere,
What art thou but a constant tear
That rises to Love's eye?

—Lloyd Mifflin.

How to Keep Well in Summer.

BY EUGENE CHRISTIAN, DIETETIC SPECIALIST, AUTHOR OF "PERFECT HEALTH."

The question of what to do—where to go—and how to keep comfortable and healthy during the summer season, seems to be receiving more and more attention each year. A little observation and hard thinking on this subject would undoubtedly go far towards its solution.

Summer is a wise provision of nature. It is absolutely necessary. Natural heat is the only agency known to science that will rid the body of certain poisons, the accumulation of which is the source of many ills.

In order to be perfectly healthy the body should be made to throw off every day, winter and summer, regardless of temperature, a certain amount of carbon dioxide and other poisons through the pores in the form of perspiration. In winter the heat sufficient for obtaining this result should be generated by motion (exercise). In summer the same law should be observed.

One of the most important factors in the solution of the question of a comfortable summer is that of diet. It is not only lost sight of by the average comfort-seeker, but the bill-of-fare is extended and multiplied, and the appetite coaxed and indulged. No man or woman has ever known the enjoyment of a meal who has not learned to take food natural, in the exact form that nature has produced it, without it having been rendered unnatural or artificial by heat, and the unlimited combinations of the modern chef.

The woman who would pluck from her garden a beautiful bouquet of flowers and bake them in her effort to improve them and the man who would take wheat from his garner and bake it in his effort to improve it, are each acting with exactly the same degree of wisdom, and so it is with the long line of food materials that nature has provided. Cooked food is devitalized food, and its ultimate results are unnatural results.

Constipation, the cause of so many ills, is impossible so long as natural foods are used. An abnormal appetite, which is the direct result of an irritation of the mucous membranes of the stomach also disappears with the use of natural foods. The abnormal appetite is first the result of an irritation caused by the combining of foods, the chemical properties of which do not agree. The satisfying of this appetite is next followed by a quantity of food which the system cannot use. This is followed by hyperpepsia, hypopepsia, dispepsia and a number of other stomach ills that express themselves in a dozen different ways.

There are thousands of people who pronounce themselves perfectly healthy, who have never known what it is to feel the thrill and glow of one moment's perfect health. With the use of a natural diet and the full capacity of the lungs, constipation, over-eating, over-heating, that languid feeling and the dark brown taste will all disappear. The summer would be anticipated with the same degree of pleasure that we would anticipate changing into a new home or a new suit of clothes, and the fall, the winter, the cloudy day, the sunshiny day, and all the changes of the season would be welcome, because we would be natural, and we would know that these changes were wise provisions of nature and were as necessary as the darkness and the light.

I implore people at times to take observations from the animals in reference to the laws of eating, but feel that I must caution them against allowing the appetite to dictate the quality and quantity of food. The animal has always lived naturally. He has no false appetite to battle with. He eats the quantity of food necessary only to sustain his maximum health and strength, while man has artificialized his whole bill-of-fare. He has killed his instinct by combinations of stuff that disgraces the word food. He has changed his hunger into appetite. Natural hunger is confined to the area of the salivary glands, hence its domain is in the mouth and throat. Under natural conditions it dictates the quality of food the system needs, and when satisfied, cries "enough." Appetite is a tyrant of the stomach and demands food exactly, and with the same force, and from the same causes that it demands whisky, opium, tea, coffee, or tobacco. Any man or woman who is cursed with an abnormal appetite for food, or any of the above-named powerful stimulants and narcotics, has the remedy at hand; viz., natural food taken in the natural way.

It is amazing to contemplate the density of ignorance that prevails widely among alleged civilized peoples on the question of nature's great laws of nourishment. When we speak of uncooked or elementary foods, the average mind reverts at once and draws a picture of dining in a cold slaughter house. It never seems to think of the fourteen or fifteen different varieties of fruits, the same number of varieties of nuts and almost as many cereals, besides numerous vegetables that grow above ground.

I have a great number of people under my dietetic instructions, and I have never yet known of a case where elementary or uncooked foods taken from the hand of nature has not produced and brought about a natural condition, which is a healthy condition. The result cannot be otherwise. Nature will no more withhold her blessings from men when her laws are obeyed, than a loving mother could withhold water from the thirsty pleadings of her innocent child.

Hotel Hygia, New York City, June 6.

Timely Recipes.

Corn Pudding.—Corn pudding is made by adding to one pint of raw pulp two tablespoonfuls of flour, one pint of milk, four eggs, two tablespoonfuls of melted butter, one teaspoonful of salt and one-third of a teaspoonful of pepper, and baking in a moderate oven until firm in the center.

Peach Salad.—Pare, halve, remove the stones from five ripe peaches. Stand cut side upward on ice, with one teaspoonful of sugar and three drops of lemon juice in each cavity. Crack one-fourth of the stones, chop these kernels, add to the whole stones and simmer. Strain, add one-half teaspoonful of ground mace and three tablespoonfuls of sugar, stir until the sugar is dissolved. When cold, add four tablespoonfuls of lemon juice, pour over the peaches, keep on ice until serving time. Arrange the peaches on a bed of lettuce leaves.—Ex.

Tomato Salad.—Pare five medium-sized tomatoes. Place on ice. Cut off the top, stem end, take out the seeds. Dressing: Two eggs beaten separately, onehalf teaspoonful each of white pepper, mustard, salt, four tablespoonfuls of melted butter, six tablespoonfuls of Tarragon vinegar. Add salt, pepper, mustard, to the beaten yolks, next slowly the vinegar and butter. Cook carefully over water until thick. Place on ice. Just before using fold in a cupful of whipped cream. Fill the tomatoes, serve very cold, on a bed of green leaves.

To Conquer Worrying.

Consider what must be involved in the truth that God is infinite and that you are a part of his plan.

Memorize some of the Scripture promises and recall them when the temptation to worry returns.

Cultivate a spirit of gratitude for daily mercies.

Realize worrying is an enemy which destroys your happiness.

Realize that it can be cured by persistent effort.

Attack it definitely as something to be overcome.

Realize that it has never done, and never can do, the least good.

It wastes vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies and conquer your aversions.

The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God!—Bishop Vincent.

The Proper Way to Introduce People

In making an introduction the man is always taken to the lady to be presented, and the formula is, "Miss A, may I present Mr. B?" Where two women or two men are presented the elder is addressed where the difference is marked. A girl presents her friends to her mother, but the mother says, "Allow me to present my daughter, Mrs. Blank." A woman should rise when another woman is presented to her, unless she is much younger than herself. If a man is presented she retains her seat and bows and smiles cordially. Men always shake hands when introduced to each other. Women do so when desiring to show especial friendliness.—Ladies' Home Journal.

Quenches Thirst—
Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage and strengthening Tonic—superior to lemonade.

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.

There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home uses, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J. NEWTON HATHAWAY,
63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

"Cas-To-Rine is the only Perfect Tasteless Pure Castor Oil.
15 cents per Bottle. For sale by all druggists. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C."

Young People's Page

What the Wind Brings.

Which is the wind that brings the cold?
The north-wind, Freddy, and all the snow,
And the sheep will scamper into the fold
When the north begins to blow.

Which is the wind that brings the heat?
The south-wind, Katy; the corn will grow,
And peaches redden for you to eat,
When the south begins to blow.

Which is the wind that brings the rain?
The east-wind, Arty; and farmers know
That cows come shivering up the lane
When the east begins to blow.

Which is the wind that brings the flowers?
The west-wind, Bessy; and soft and low
The birdies sing in the summer hours
When the west begins to blow.
—Edmund Clarence Stedman.

Who Kills the Birds.

Who kills the birds?
"I," said the Woman, "although 'tis inhuman,
I must have dead birds."
Who sees them die?
"I," said the Man, "whenever I can,
For my sport they must die."
Who tolls the bell?
"I," said the Boy, "I love to destroy,
I toll the bell."
Who digs their graves?
"I," said the Girl, "for a feather's neat curl
I'd dig all their graves."

* * *

So the men and the boys by the woodland and streams,
And the women and girls, with their hats like (bad) dreams,
Are robbing the earth of its bird life and song,
With never a thought of their rights, and our wrong.
But, isn't it strange, if their hearts have no pity
For the poor little birds in the country and city,
They never remember that some summer day
Not a bird can be found that a human can slay.
Why, what will become of the boys and the men,
Who can't shoot at birds, for there'll be no birds then?
And as for the women and girls of that day,
With their featherless bonnets, and hats in array,
'Tis dreadful to think what their sorrow will be,
And yet it is something I'd much like to see,
For it's certainly true, and the truth must be said,
If we kill all the birds, all the birds will be dead.
—Mary Drummond, in Oakfield Eagle.

The Adventures of a Gray Cat.

Did you ever hear of a cat playing scare-crow? And a stuffed pussy, too, at last. Not very long ago a lady who loves her garden very much was greatly troubled because of the flocks of hungry sparrows which came in families and companies, and picked up all the little grass and flower beds as fast as they were sown. They were bold, saucy little fellows, not easily frightened away, and the lady was in despair.

"Why not have a cat?" some kind friend suggested. But, no; a cat would kill the little birds. Then a bright idea came to the lady's mind, and, to her family's amusement, a sleek-looking gray flannel pussy mounted guard over the precious beds.

How the sparrows twittered and complained! But not one of them dared brave that fierce-looking sentinel!

All day long pussy sat in the middle of the garden. But late in the afternoon she mysteriously disappeared, and the watchful birds were quick to discover her absence, so that the lady was obliged to start out on a search for the missing guard. Not very far from home there sat Miss Pussy on a neighboring porch, looking as dignified as ever. She was seized upon with great satisfaction, when a door opened, and out came Mrs. Neighbor with a very merry smile on her face.

"I must tell you how completely I have been deceived," she exclaimed. "You know how very much afraid of cats I am? Well, my dear friend, I have been standing at my window for some time clapping my hands and crying 'Shoo!' 'Scat!' at that very lifelike animal, and feeling very much disgusted that I could not frighten it away!"

Both ladies had a hearty laugh over the funny circumstance, but it was yet to be explained how puss managed to get away from the garden. It was not long, however, before another funny story came to the garden lady's ears. Another lady, out fo ra stroll with her baby and two pet dogs, was startled to see one of the dogs dash past, carrying by the neck a large gray cat, and shaking it violently as he ran.

Mrs. Mother dropped her baby, and started in pursuit, crying: "You shall not kill that cat! You shall not!"

Can you imagine her surprise when she found that she had rescued a puss made of gray flannel and stuffed with cotton?

She could not guess its rightful home. So she left it on the step where the dog had dropped it, whence it came once more into the hands of its owner, and at last accounts was sitting in quiet dignity under the watchful eyes of the disappointed sparrows.—Selected.

One Girl's Secret.

"Mother, may I go out visiting this afternoon?" asked little Agnes Mahew.

"Yes, you may. You may go to see Ella, or to see Louie, whichever you like."

"I'd rather go to Louie's," said Agnes, quickly.

"Why?" asked Aunt Esther, who was sewing by the window. "Hasn't Ella a great many dolls and beautiful toys? And then, there is the pony-cart."

"I know," said Agnes, "but it doesn't matter how many nice things she has, just as soon as we begin to play she begins to wish she had something different, and it unsettles my mind so much. But when I play with Louie, if we want anything that we haven't got, she can generally think of something else which will do as well; or else she says that we can do without very nicely. She's lots cheerfuller about doing without things than Ella is, and it's much more fun to play with her."

Aunt Esther looked across Agnes at her mother and smiled.

"The same old truth," she said. "It's the spirit within that makes the world without fair or dark."

"What is spirit, mother?" asked Agnes, presently.

Her mother thought a minute.

"Well, dear, it's the way we think in our hearts. If we have happy, thankful thoughts they give us a contented spirit, and that makes the world bright for us. Nothing else can."

Agnes nodded her head very wisely.

"Yes, mother, I believe that's just the truth. Louie's got a contented spirit, and she enjoys it a great deal more than Ella does all her dolls and her pony cart and everything. Besides, it makes her just lovely company for us other girls to play with."
—The Wellspring.

The Biggest Border.

The drawing teacher was giving a lesson on borders to the kindergarten class. They had made colored borders on little tissue paper handkerchiefs, and had discovered that numerous things in the room had borders. Then the teacher said: "I want you to put on your 'thinking caps' and in a few moments be ready to tell me about the very biggest and nicest border that you know of."

Soon little hands fluttered in the air like white birds. Little Leona shook her hand so eagerly that the teacher smiled at her earnestness, and said:

"Well, Leona, what is the very nicest border you know?"

Leona's face beamed as she answered: "Misser Dean."

"I don't understand, dear. Where is this border?"

"It's Misser Dean—he's the nicest one I know," explained Leona, gravely; "and he's a boarder to my auntie."
—Ada Taylor Dawes, in Christian Register.

The Order of the Fly.

One of the usual methods in which a king nowadays signifies approval of good work or distinguished service is to confer upon the doer of it some Order or other. This is not a modern custom. It prevailed amongst the ancient Egyptians—so true is it that there is nothing new under the sun. The old Egyptians had a military Order called the Order of the Fly. Flies in Africa are like flies elsewhere, only very much more so. They tease and worry poor human beings almost out of their wits. Driven away, they come back to precisely the same nose or bald head. This habit of theirs had caught the notice of the Egyptians, who thought that in this respect a fly was like a good general, who, no matter how badly or how often beaten, always returned to the attack. So they decorated their great generals with this Order—a golden chain, from which at various points were suspended flies of gold, four inches wide across the closed wings.

A HAPPY HOME

Is one where health abounds.
With impure blood there cannot be good health.
With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood.
Pure blood means health.
Health means happiness.

Take no Substitute. All Druggists.

GARDNER'S CHILL PILLS CURE
50¢ GUARANTEED BY DRUGGISTS 50¢
NORTH STATE CHEMICAL CO.
GREENSBORO, N.C.

CURE CATARRH NOW.

This is the Best Season of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy, which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma, than any other medicine, says that this is the best season of the year to treat Catarrh, because the disease is not aggravated by cold and changeable weather.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent by mail for $1.00.

A trial sample will be mailed free to any sufferer who has never tried the remedy. Write at once to Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

WANTED—REAL ESTATE.

CITY PROPERTY, FARMS, MINERAL OR TIMBER LANDS.
All kinds of property bought and sold in every section of the State.
J. STUART KUYKENDALL,
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Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

STATEMENT
Commercial Union Assurance Co.,
OF GREAT BRITAIN.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Am't Ledger Assets Dec. 31 previous year	$3,044,278.56
Income—From Policy-holders, $2,983,890.59; Miscellaneous, $897,661.52; Total	3,881,456.11
Disbursements—To Policy-holders, $1,719,747.16; Miscellaneous, $1,425,274.12; Total	3,145,021.28
Fire Risks—Written or renewed during year, $327,002,588.00; In force	405,174,717.00

ASSETS.

Value of Real Estate (less am't of encumbrances)	$858,248.60
Mortgage Loans on Real Estate	212,000.00
Value of Bonds and Stocks	2,140,981.25
Interest and Rents due and accrued	10,801.58
Cash in Home Office and deposited in Banks	168,162.05
Agents' balance, representing business written subsequent to October 1, 1902	620,981.14
Agents' balance, representing business written prior to October 1, 1902	14,070 67
All other assets, detailed in statement	19,240.77
Total	$4,073,626.75
Less assets, not admitted	14,070,67
Total admitted assets	$4,059,616.08

LIABILITIES.

Losses and claims unpaid	$326,597.00
Unearned Premiums	2,208,393.97
All other liabilities as detailed in statement	248,0. 95
Total Liabilities	$2,873 987..2
Surplus	1,185,676.76
Total Liabilities	$4,059,616.08

BUSINESS IN NORTH CAROLINA IN 1 2.

Fire Risks written, $5,530,791.00; Premiums received	$23,774.87
Losses incurred—Fire, $6,249.91; Paid	6,229.91

U. S. Manager—A. H. Wray.
Home Office—Cor. Pine and William Sts., New York City.
Gen'l Agent for Service, W. W. Smith Raleigh, N. C.
Business Manager for North Carolina—Managed from New York office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 20, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Commercial Union Assurance Company, (Limited) of London, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Editorial.

E. M. POTEAT, PRESIDENT.

Dr. E. M. Poteat, of Philadelphia, has accepted the Presidency of Furman University, South Carolina. The South Carolina Baptists have come through much tribulation, but this compensation goes to explain it. Dr. Poteat is one of the most scholarly and devoted Baptists in this country, and his presidency will surely prove a brilliant one. His return to the South is a blessing to the entire section.

THE MID-SUMMER MEETING.

At this writing we are assured of a good attendance upon the Midsummer Meeting, although, we are glad to say there is room for the applicants who may send in their names this week. If you wish to come, send your name to J. W. Bailey, Raleigh, N. C., and if there is not room he will inform you.

All is ready at Jackson Springs—the hotel annex and the tabernacle having been completed.

It remains only for us to give final directions.

1. Let the speakers come on time.

2. Let the people bring Gospel Hymns, Nos. 1 to 6, and be prepared to sing.

3. Connections will be convenient. The train will leave High Point at 2.05 p. m. This will take passengers via Southern, from North and South. The trains will leave Aberdeen right after the arrival of morning and afternoon S. A. L. trains, North and South.

4. Let the people that cannot come give thought and prayer to the meeting.

5. The list of those coming will be carried to Jackson Springs the last day of this week, and the plan is to have every one's room assigned before his or her arrival.

Remember the meeting is a devotional meeting, a Bible Study meeting, a Conference meeting, a Sunday-school worker's meeting, a recreation meeting.

We are sure that every one that shall come will be benefitted in body and soul and will, therefore be delighted.

SOME FEATURES OF THIS NUMBER.

The contents of this number of the Recorder are unusually important. There is the second installment of Mr. Johnson's valuable History of the Baptist State Convention; the article on the Southern B. Y. P. U. A. by President L. O. Dawson; a powerful argument from example in behalf of the Dispensary, by Mr. T. W. Bickett; a very considerable amount of other reading on the question of the hour in North Carolina, the Temperance Question, letters from Dr. W. B. Harrell, Dr. J. B. Richardson, and a leading editorial in which the purpose is to put the matter candidly before the people. These are features in addition to our Departments, among the contents of which we would call particular attention to the article, "How to Keep Well in Summer," by Mr. Eugene Christian, a dietetic Specialist of the Naturalist School. Mr. Christian will be recognized as the gentleman whose conversation with the Onlooker was recently reported. We would also mention especially the Via Christi course in our Woman's Department. This is nothing less than a history of the progress of Christianity in all ages, and every reader should study it and preserve it. In addition to these features there is the usual amount of news, letters, denominational announcements, etc., etc., and two departments of especial interest to young people. There is a letter on page three from a woman who read in full the contents of a recent Recorder. It seems that she found much food for thought and no little pleasure.

I do not know when or how it may please God to give you the quiet of mind that you need; but I tell you that I believe it is to be had; and in the meantime you must go on doing your work, trusting in God even for this.—George Macdonald.

THE SOUTHERN B. Y. P. U. A.

We present this week an article on this institution by its President, Dr. L. O. Dawson.

Those who have attended the meetings of the Southern Baptist Convention must have been impressed that this Southern B. Y. P. U. A. is ineffectual. It is quickly lost in the tide of the Convention proper. It enrolls no delegates, receives no reports, gives no orders. It is only a meeting in which chosen brethren make speeches, more or less remotely addressed to the Young People's work.

We do not say that better might be done. We confess that the State organization in North Carolina proved a failure. We could have had every year for a thousand years such a meeting as the Southern Auxiliary has; but we were not persuaded that it is worth while.

We do not blame the officers of the Auxiliary. It is not their fault.

It strikes us that the Young People's work has never taken hold amongst Southern Baptists. Here and there we have a working union; there are a few others that are weekly prayer-meetings. Occasionally a strong Convention is reported. But of definite, earnest Bible Study—study for service—we have heard but little.

We believe in the Young People's work—in the necessity for it and the possibility of it. Heaven knows there must be more earnest work of preparation. Our young people are slipping away from Sunday-schools and churches.

Our contention is not against the Southern Auxiliary. Our contention is rather for a more energetic, a more decided, a more purposeful movement. Let the Auxiliary start it; or let the Auxiliary turn it over to the International Union. At any rate, let something be done. Our present condition is just the condition to make improvement impossible.

THE INCREASE OF HOMICIDES.

It seems to be generally conceded that homicides have become much more frequent in North Carolina though we have no data to justify the impression. An eminent judge last week took up the subject in a daily paper. He stated that the increase is not peculiar to North Carolina, that there has been an increase throughout the country. He also argued that juries are not so much to be blamed for being extremely reluctant to convict of murder in the first degree, since the penalty is horrible and men are merciful.

The increase of homicides is not to be ascribed to any one cause. Following every war there is a period when crime flourishes. Perhaps this in part accounts for the increase. Then, too, we have had in North Carolina a peculiar period of stress and storm. Our State has undergone a revolution since 1897. Large sections of our State were under arms. Such periods invariably bring an aftermath of violence. Again, we may find a cause in the frequency of lynchings. Life is life, and it is cheapened at every man's peril. The habit of condoning this crime will invariably react upon the white race.

There is undoubtedly a growing abhorrence of capital punishment. The theory of punishment has absolutely changed. States once punished in vengeance. They punish now with a view to reform. Penalties used to be imposed as an awful example. They serve as examples now, but that is no longer the motive. There was a time when there were a hundred offenses for which men were executed; now there are, at most, but five; and the number of executions grows less each year. It is likely that mercy has run too fast. The Law must become more stern, and juries must learn to be severe.

Every homicide is not a murder, however. Indeed one man seldom deliberately and in cold blood kills another. If he does, there is immediate presumption that he is insane. We should demand capital punishment only where the case is clear; and, whatever comes, we should await and abide by the evidence and the verdict of the jury.

VOICES OUT OF TUNE AND OUT OF DATE.

For months eminent men of the North have been expressing sentiments that indicated an astonishing awakening of understanding of and sympathy with the South. It has amounted to a revolution of opinion and an absolute change of front. Dr. Parkhurst, Dr. Abbott, Dr. Mabie, Dr. Shaw, Mr. Root and many others have made it known that the thoughtful men in the North do at last understand and admire the attitude of the South on the race question.

But recently two eminent ministers have endeavored to give voice to a reaction. The Rev. David Gregg, of Brooklyn, author of two or more patriotic books, declared that the South is drifting back to slavery; that disfranchisement is the first step; and that unless steps to cut short this trend shall soon be taken there will be an uprising—of the negroes, we suppose.

This does no credit to Dr. Gregg's information. It is the voice of '68, not 1903. There is no desire to return to slavery. The motive in disfranchisement was necessity—and as far as possible from slavery. As it was, the South furnished 400,000 men that fought for the Union. But if the question had been slavery or no slavery, there would have been 1,000,000. To-day nine-tenths of the men in the South would oppose slavery to the utmost.

The other voice is that of Dr. Newell Dwight Hillis, of the Plymouth pulpit. Dr. Hillis is a friend of humanity and a lover of truth. But in his recent utterance he is as far out of date as Dr. Gregg. He declares that white men in the South are opposed to manual labor, and that they, therefore, seek to be clerks, etc., and at the same time are jealous of the rise of the negroes, who, having to do manual labor, are rising by it.

There was a time when many white men in the South despised manual labor. It was the work of slaves, and no small measure of the curse of slavery was that it set up just this attitude in the minds of each rising generation. But these forty years have taught their lesson. The present generation in the South has been brought up on manual labor. Not a few men that left colleges last week are to-day plowing mules on North Carolina farms. The young man that has not worked and worked hard, and does not intend to work and work hard, is the exception to-day in the South. We have learned in the South that all labor ranks the same with God, and that the only difference is in the application of the man to his task.

GOD'S CHALLENGE.

The fact that so many of our churches have been blessed with great revivals is worthy of note. From all parts of our State come notes telling of great meetings; some of them having more than one hundred professions of faith and scores of baptisms. When we note the cause of these great meetings, we find that in almost every instance the Christian people had moved forward and increased their contributions, and in every case many prayers preceded the meeting. God delights to answer prayer, and those who have consecrated themselves and their possessions to Him can bear witness that He delights to honor those who honor Him. They have found the rule of God the secret of guidance, and hence the blessings have come upon His people.

God's challenge is still "Come unto me" and "Bring ye all the tithes into the storehouse." "Try Me," saith the Lord, and "I will pour you out a blessing that there will not be room to receive."

The man who responds to God's call is the man who will be able to accomplish something for the promotion of God's kingdom in this world. There is no place for a covetous man, who is an idolater, in God's vineyard, and the man who refuses to respond to the challenge of God need not expect to be blessed spiritually. Spiritual blessings are in proportion to the real consecration and self-resignation of God's children. The churches which have been so blessed are those whose pas-

tor and members first gave themselves to God. Those who have made large advances in giving themselves and their means have found God true to His challenge. He has opened the windows of heaven, and showers of blessings have been poured forth.

Brethren, God is still holding out this challenge to each of us. The star of hope is in the heavens and all may yet be well with the world. Let's tear every barrier from our hearts and let Christ bring rich blessings into our lives. Christ has yet greater blessings for those who respond to His call, "Try Me." Let's lift up our eyes and behold the time of our opportunity, ever remembering that God's approval is written on every deed of righteousness whether it be great or small. He who responds to this challenge will find God true, and that evil wins not more often than righteousness. There is surely not one Christian with soul so dead that he cannot launch out on God's promises and expect a great blessing. Brethren, the silent influences are moving among God's people, this is the day of our opportunity, God cries from His throne, "Go forward," and "Lo! I am with you always." Let's give this State and country to God that He may use it in bringing the world to Christ. Let the words of Burke at Arlington be our motto: "Applaud us when we run, console us when we fall, cheer us when we recover; but let us go on, for God's sake let us go on." And with this blessing we will conquer, and they that conquer shall reign.

J. S. FARMER.

June 8, 1903.

ON COMING INTO THE ARENA.

A Letter to A College Graduate and Others.

My Dear Sir:—Just now as you come forth into the arena you are the subject of much ceremony and the victim of more advice. But soon "the captains and the kings" will depart. I lend you my sympathy. As I saw you come forth with the scroll in your hand and the toga upon your back and the cap uneasily upon your head, the while your eyes scanned the throng in search of your admirers, I thought of the ten years that have passed since I have been fighting here on the sands. And it occurred to me that I—yes, I too—might give you some advice. I have learned much that you do not know despite your gown and degree and the speeches that have been made to you. Your teachers have taught you from books. I have been reading the book of Experience, and perhaps I may say a word or two of value. I learned more the first year I was out of college than I learned the entire fourteen I spent in school, and I regret to say I am yet accounted ignorant.

Let the very first word relate to advice. Do not take it. On three important occasions I acted upon the advice of others, and I regretted it. For the same reason, do not expect people to take yours. But let people advise you and you advise people. Every time, however, arrive at your own judgment. I admire that quality in the heathen which is celebrated in Kipling's lines—

The heathen in his blindness bows down to wood and stone,
He never takes no orders except they is his own.

You alone know all the situation within, and that which is within is often of most importance. You are responsible. You must do the suffering. Besides it is your duty to be yourself. You cannot be some one else. Rely upon yourself and cheerfully accept the consequences. A miscarriage is by no means a failure. Mistakes are blessings. They are better teachers than some that receive $1,500 a year.

Understand things. Men are but men. Do not be afraid of the most pompous. He knows you know. Look him in the eye and shake his hand as if he were yourself. He will feel better for it, and you will lose your little weak self-conscious cough and giggle. Learn how to be at ease. There is nothing the matter with you. People are not critical. The world is not full of friends, but they are more disposed to be friends than enemies. Every one of them has been where you are and understands. Go, therefore, naturally on; leave off airs with that cap and toga and seek to be just John P. Smith, aged 20, and wishing to do well. If anybody objects to you under these circumstances, it is their fault and not yours. Let them have the trouble.

And you want work. I am glad to hear it. That is what you are for. There is room for you. There is a place your size yawning for you. A smaller fellow may get it, but it will be your fault. There is—well I would say infinite room, but the word infinite was overworked during the Commencement season. There is all the room you need, at least.

Do not be so uneasy about it. To be sure life is brief—far briefer than you think. These ten years of mine seem as a day. But I remember that when I used to think it would be ten years before thus and so should come to pass, I couldn't bear it. But I understand now how our days are as grass. No matter, though, go at life deliberately. You were meant to be deliberate. Whether Congress is a deliberative body or not, you are supposed to have brains and therefore todeliberate. But do not dodge. There is a tendency, I guess, in your will to put the matter off. I planned a three year course at Johns Hopkins and four years in Germany just to avoid the embarrassment of proving that I could not earn my salt. But a merciful Providence snatched me from the project.

What shall you do? That is your question. It is not so important as they make out. The important thing is how you do what you decide to do. You may take any one of six careers, if you will only work at it hard and stick to it. But do not try them all. If you take up ditching and do it well, you will be happy and successful. I would not recommend ditching, though it is better than being a jack-leg teacher or preacher or doctor or editor or lawyer or grocery-man—far better. If you have not done so, let yourself grow into your work. Get the "professional" foolishness out of your mind. It will not help you to have a profession unless you are fit for it. Get to work—like water and electricity, at the first opportunity. If you have a star, follow it and never mind the obstacles. But if you haven't one, you are none the worse off. I have seen fellows who had no stars breaking their necks following 'lightning bugs.' The thing to do is to aim less and to work more, to work hard, to work intelligently, to be magnificently willing and to see that you prove yourself efficient in whatever you undertake. It is not beauty that will carry you along. It will not even help you to marry rich. It is not brains; nor will they. It is not knowledge. The citadel of your life is your Will. Cultivate that. It will make you do when you are about to quit. It will carry your brains. The difference between men is in the Will. Not your will over others, but your will over yourself. Drive yourself true and hard and thoroughly.

Every man in the arena is looking for men that can help him. Very often the college graduate is rejected because although he has a trained or educated mind, his will is deficient, while the "self-made" young man who has had to work has received just this training. The world will make a king every time of the man that can and will—and it will not ask him whether he went to school or not.

I could write a book to you, but you wouldn't read it. Let me close with two more suggestions. First, do not be in such haste to wed. The supply of girls will not give out in ten years, nor will you go mad. You run a great risk in marrying early, the risk of marrying a woman inferior or unsuited to yourself. You are not half so competent to choose as you think you are, nor are you the exception that proves my rule. And, again, by marrying early you rob yourself of ten good years. Why not take ten years in bachelorhood? There will then be left forty more for matrimonial bliss? Are not forty enough for once? Married life, when a man has struck his pace, paid his debts and founded his home, is honorable according to the Prayer-book and beautiful according to my creed. But alluring as it is under these conditions, there are conditions under which it must be a grind. I have seen the grind going on—and it was ever harder on the woman than the man.

And, finally, take care of your health. Live with a view to running the government in the year 1950. You will be seventy then, and you should be active and happy. Health is the basis of happiness. A good body is the first element in success. Diet, physical culture, and proper hours will aid you now, and in years to come they will make returns that the owners of $100,000 endowment policies will envy. It is but right to live every day with a view to the whole life. To-day has its bearing upon 1950. Life will be as sweet then as now and health more dear.

With my best wishes, I am, sir,

Sincerely yours, PETER PLAIN.

P. S.—Cultivate your religion. Learn about Jesus Christ. Read the Gospels for yourself and make your creed,

A LITTLE GINGER.

Governor Eagle is not so good a presiding officer as Judge Haralson. He is well enough up in parliamentary law, but he does not seem able to master the situation. There is often too much talking in the rear, and the president is painfully patient with the talkers. A little ginger would work wonderful changes, and it is a pity that Mr. Eagle appears to have no ginger handy.—Charity and Children.

"SHAME, BOTH WAYS!"

Brother Bogard writes us that he thinks our criticism on the folly of seeking the empty title of "D. D." was just, but that we should not say he was "vicious" in his method of securing it. We did not intend to say this, but to say that if any one so thought about it that in our estimation it was more "vicious" to ransack a dead man's mail in order to oppose the D. D. business. It really does seem that a conspiracy was planned to do Brother Bogard harm in this wretched business. It is a shame, both ways.—The Baptist Flag, of course.

AFTER THE FLIGHT INTO EGYPT.

O maid and Holy Child, where have ye gone?
Lost are the voices: sets the Star that shone:
Back to their folds have gone the shepherd-band:
Each king is now returned to his own land.
Love is gone forth into the world, to win
Saints to their rest, and sinners back from sin.
Gentles, O ye that here have watched our play,
Tell me, I pray you, did He pass your way?
Say, have ye Him, safe, each one in his breast?
Oh, hold Him well! So shall we all have rest.
—From "Bethlehem: A Nativity Play," by Lawrence Houseman.

"TIMELY AND INSTRUCTIVE."

Allow me to thank you for publishing the article, "Religious Phases of the Negro Problem," by ex-Governor Northen, of Georgia. It is timely and instructive.

We, of the North, want facts concerning the true condition of things in the Southland.

Your excellent paper comes to our office in exchange. It is a welcome visitor. Its editorials and general get up please and edify.

Cordially yours,

HENRY WOOD,
Field Secretary National Temperance Society,
New York City.

June 11, 1903.

HOW RIDICULOUS!

When Philip, the Evangelist, baptized the Ethiopian treasurer we are told that "they both went down into the water, both Philip and the eunuch." If Philip was simply going to dip his hand into the water and moisten the forehead of his convert, why did "both" go "down into" the stream? The description is minutely precise; there can be no doubt as to what they did, so far. But how ridiculous it would have been for two dignified, full-grown men to wade into a river in order that one of them might scoop up a palmful of the water and apply it to the head of the other. But when you read , "and he immersed him," then the going "down into the water" is seen to be no longer absurd. When will otherwise sensible men cease to "make void the law of God through their tradition?"—Examiner.

THE CONVENTION.

The Convention was intensely unique. It set out as its trade-mark, its seal and badge, a new and noble characteristic, and that was a new consciousness of power. It was the giant waked up. The Baptists of the South have risen up above their sense of their poverty and dependence upon others. They have discovered that they are mighty in resource and at the threshold of wondrous opportunities. Every branch of their work prospers and they have no unpaid debts. The new conditions lit their faces with grateful joy and brought them in the dust before God. And they are together. The homogeneity and unity of the body were gloriously emphasized by the elimination of the disruptionists. They gave us the benediction of their absence—by far the best gift they could have bestowed.—Rev. W. C. Hatcher, in Baptist Argus.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end.—Carlyle.

Chapel Hill Notes.

THE UNIVERSITY.

The most prosperous year in the history of the University has just come to a close. The attendance has been larger than at any time since the Civil War, the student body numbering more than six hundred. The work in all departments has been pronounced very satisfactory and the commencement this week has been the fitting crown to a successful year.

The graduating class numbers more than sixty, a magnificent body of young men presenting as fine specimens of physical, intellectual, and moral manhood as can be found anywhere. The sermon delivered before them by Bishop Randolph (Episcopalian), of Virginia, on Sunday morning was one of the most earnest, ornate, thoughtful, Scriptural, appropriate sermons I ever heard. Manuscript and millinery by no means obscured his burning message. The sermon before the Y. M. C. A., on Sunday evening, by Prof. English of the Presbyterian Seminary of Richmond, was eloquent and forceful, presenting from Job, Solomon and Paul the true view of life.

The Class Day Exercises on Tuesday were imposing and interesting; president, historian, prophet, and testator spoke fluently and spicily in the forenoon in the Chapel; and in the afternoon around the famous Davie Poplar in the campus came the statistician's report, the smoking of the class pipe, and the 'Varsity Yell with cheers for President Venable, and the march to the Chapel where the class gift (electrolier for the Chapel) was presented. It should be said that the present class is distinguished not only for numbers but because of its victories in the athletic field and in intercollegiate debate and the fact that it has stopped hazing in the University.

The alumni address by Hon. James Sprunt Hill, of New York City, was the enthusiastic plea of a loyal son for the larger University, and his faith was shown by his works, the address concluding with a gift of $4,000 to his Alma Mater. The debate by four juniors (two from each society)on the question of election of United States Senators by the people instead of by the Legislature was very creditable. The four orations by members of the Graduating Class were well conceived, well delivered, and well received. The medal for which they competed was won by a young Baptist preacher whose home is three miles from the University—Rev. Chas. E. Maddrey, our pastor at Hillsboro and Superintendent of Instruction in this (Orange) County. He has taken a high stand with faculty and students here, and you will hear from him in the days to come.

The baccalaureate address by Dr. Wm. J. Holland, a native Carolinian, now director of the Carnegie Museum of Pittsburg, Pa., was a fine effort, dwelling upon the opportunities of the young men just entering life in the South; he spoke of our marvelous undeveloped resources, painted glowingly our possible future, and advised young men to stay in the South for its development and for their own good. Governor Aycock, Superintendent Joyner, many Trustees, distinguished alumni, numerous patrons and friends of the institution graced the occasion and contributed to its interest. The Alumni Banquet, the Faculty Reception, and other features also combined to make this an altogether happy event in the history of this venerable seat of learning.

OUR CHURCH.

I have frequently had it in my heart to write you of the very cordial reception extended me when the present pastorate began in March: the warmth of individual greeting, the thoughtfulness which started us in our new home with a generously supplied larder, the formal welcome in which two other of the town churches and many of the University people united, and, later, the courtesy of a ticket to the Savannah Convention. These and many other things make us feel that the happy years spent in lovely New Bern on the Neuse are to be followed by a happy period in the beautiful hill country and beneath the classic shades of our great University.

This is a great Baptist country and so the majority of our townspeople are of that faith, though a goodly percentage of them hold their membership in near-by churches. A new church was recently formed at West End (in the vicinity of the cotton mill and depot) and bids fair to prosper. Our actual membership is therefore not so large, only about 160, but it contains some of the best names on earth. I think there is prospect of excellent work in our home and all-the-year-round congregations. The attendance and interest so far have been gratifying.

And of course the church sustains an important relation to the University with seven Baptists in its faculty and more than a hundred of its students from Baptist homes. The pastor is expected to conduct morning prayers three or four weeks in the college year, he is called on to aid in the Y. M. C. A. devotional meetings, he is welcome to the privileges and opportunities of the University life. A magnificent field is thus opened before church and pastor. Let every reader of the Recorder remember us in fervent prayer! It was my pleasure recently to baptize one of the University students and I truly hope it will be granted me to lead many more to Christ and into the baptismal waters.

I hear on every hand good words regarding the pastorate of Dr. J. Wm. Jones, my predecessor. He is loved and venerated for his powerful sermons and faithful pastoral labors. And during the pastorless interval the church was indeed fortunate in having the cultured and eloquent Dr. Hume frequently supply our pulpit; he was given a hearty vote of thanks at a recent conference. Thus the way was made easier for the incoming pastor. And now fairly in the harness, he looks to the future with hope, beseeching the prayers of the brotherhood and the blessing of God.

HIGHT C. MOORE.

Chapel Hill, N. C., June 4, 1903.

To the Pastors in the State.

There are a number of ministerial students from North Carolina at the Seminary and at Wake Forest who desire to spend vacation in the State either in protracted meeting work or as supplies for pastors during their vacation.

The Board instructed the Corresponding Secretary to communicate with the pastors of the State and put them in correspondence with ministerial students if they desire to effect an arrangement with them for summer work. In compliance with the instruction of the Board, I take this method of saying to the pastors that I will be pleased to put them in correspondence with the North Carolina brethren who are now at the Seminary or at Wake Forest. Any pastor who wishes a supply or would like the service of one of these young brethren in protracted meeting work, will please let me hear as soon as possible. The schools will close in a few weeks and ministerial students wish to make their arrangements before they leave school.

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He who loves not his country can love nothing.—Johnson.

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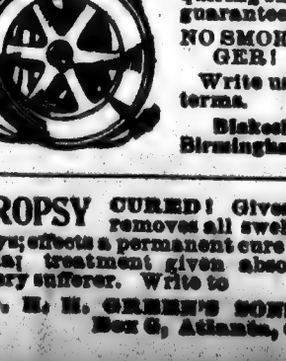

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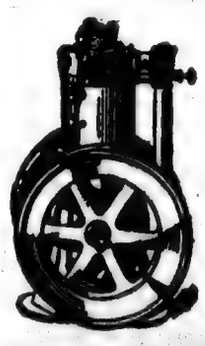

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Address DR. SCOTT MASON, Dry Bridge, Va.

Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

My Dear Sunbeams:—When I was a little girl I used to play a great many games, but the games I liked best were always the "made up" ones. We always began these "made up" games by saying, "Let's play like." Sometimes it was "let's play like we were ship wrecked on a desert island," or "let's play like you were a bear trying to catch me," or some other kind of "play like."

Now I have a game for us during the summer months. "Let's play like" we were travelling in Alaska and Greenland. Let's play that all the Sunbeams in North Carolina were going to meet in San Francisco and sail along the coast to Alaska. I think we will name our boat the "Sunbeam" and we will have it stop anywhere we want it to, so we can land and see the towns, the country and the people.

We must not forget that we shall need some warm clothes before we finish our trip, and that it might be well to have note books and pencils to take notes along the way. When we get back from our journey we may want to tell the people who did not go all about it.

Remember now, have everything ready and meet us in San Francisco on the first of July.

ELIZABETH N. BRIGGS.

The "Tithed" Rowboat.

BY ANNIE L. HANNAH.

"O Robin, may we not go with you?"

"Please, Robbie, do say 'yes'!"

"Take baby, too, Robin!"

Robin was adjusting the rudder of his boat at the end of the little pier, and at the chorus of voices turned his head and saw, standing on the green bank above him, three little girls, hand in hand, all looking down on him with eager, anxious eyes.

It was a glorious Saturday morning, and Robin had made plans for the entire day—plans which did not include girls: moreover, he was in a hurry to be off. He hesitated a moment before replying; not because he was in any doubt as to what his reply would be, but that he might make his refusal as kind and gentle as possible.

The little girls, however, mistook the silence, and hoping to tip the balance in their favor, began again to plead.

Nell's never been far up the river!"

"Baby loves the pretty boat!"

Robin turned again to his work with a "wait a moment;" and the little people up on the bank never guessed of the battle going on below.

He had sent no word to the boys; no one but his mother knew of his plans, no one but himself would be disappointed by the loss of an hour or two. Robin flung back his head with a quaint little gesture which his mother would have understood as telling of some victory won, then turned and looked up into the expectant faces.

"Come on, ladies," he said pleasantly, "the 'Water Lily' and her owner are entirely at your service."

Somebody reading in a little summer house a few feet back among the trees drew something very like a breath of relief as the self-invited guests half tumbled, half ran, down the bank and clambered into the boat, and it was a very tender glance that rested upon Robin as the boat with the happy little party glided out into the stream and made its way up the river. It was one of Robin's very attractive traits that when he had once made up his mind to do a thing he did it heartily, and without grudging. And so in this case he never allowed the little girls to guess at what a sacrifice they were enjoying themselves, but chatted to them as kindly and cheerfully as possible. Nell, their cousin, was staying with her father in the parsonage not far from them for the summer, and as she had never visited the place before, her delight was unbounded. Wherever they desired to go Robin guided the little craft: in among the tall reeds, now toward a blue or golden water flower which baby stretched her chubby hand to grasp, and answering their many questions as best he could. So pleasant, indeed, did he make the trip that when finally, at their own request, he landed the children at the little pier, two long hours had slipped away. But their thanks sent Robin off to his friends with a very warm feeling about his heart—a feeling, dear children, that any of you may experience almost any day.

"A penny for your thoughts, Robin."

"I was thinking, Uncle Robert, of what you said in your sermon this morning about giving—tithing, you know. You see I have so little to give—nothing that amounts to anything—only a few pennies a week at the very most."

"Nothing?" asked his uncle.

"Nothing but a bat and a dog and a rowboat," replied Robin, laughing, but with a very earnest expression in his face.

His uncle looked lovingly at that earnest young face, then sitting down beside him, said: "Money is by no means all that one can give, my boy; in fact, it is often the thing of the least importance in this world. Listen while I tell you a story. There was once a—well, a person who had not much money to give, who thought he had nothing to give; but he had. For there came a time when he had a whole, long, beautiful summer day for himself, and he had planned to spend every moment for his own amusement. But just as he was about to embark upon that day of pleasure, somebody—several somebodies—came along and coolly asked him for a generous slice out of it. It was not easy to grant that request; it was about the hardest thing that the—the person ever had to do, but he did it, giving up his own pleasure cheerfully, cheerfully, Robin, that he might please others. A willing 'tithing' of what he had to tithe."

And then he leaned down and laid his hand affectionately on the boy's shoulder.

Robin's face flushed, but a happy light shone in his eyes, and then for a while no sound broke the silence. The sun had dropped behind the hill, and the moon was casting her silvery light over the rippling river before a word was spoken. Then his uncle said: "Robin, my boy, what you have done once, you can do again. "Yes," as Robin turned upon him a questioning glance, "I mean just that. Now that I have taken your clergyman's place for the summer, I shall, I am sure, need just such help as you can give me. There, for instance, is old Mrs. Lane. She cannot often walk to church on hot mornings; but her cottage is close to the river, and from the spot where you could land her the walk to church would be quite within her possibilities. Then there is Milly Howard, who has neither boat nor carriage. What could be more refreshing to her tired little body than a row in the early morning or at sunset. If you can give your time to such as these I do not think you need grieve that you have not money."

Robin spoke not a word; somehow he could not; but he sat up and held out his hand with a look which carried a heartfelt promise—a promise which was nobly kept. All through the summer the "tithed" rowboat floated up and down the river on its errands of mercy; returning to its owner, by the way, "good measure, pressed down and running over.—Selected.

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GENERAL NEWS.

Cotton has reached thirteen cents—mostly imaginary cotton of the Wall Street staple.

On account of famine it is said that 1,000,000 Chinese in the Kwang province are in acute distress. Children and women are freely offered for sale.

The Nonconformists of London made a great demonstration in Hdye Park against the Education Act. The time for collecting the rates on account of this Act has come, and the men of England who do not believe in surrendering their schools to the Established (Episcopal Church) are preparing to resist to the uttermost. A crisis will shortly be reached, and it is confidently expected that the Act will be overthrown.

Last week was a week of recovering from the disasters of the week before. The Pacolet people, to the number of 12,000, were quickly relieved. There was demand for their labor, and they have moved to other mills. Twenty thousand dollars was subscribed to help them. The Pacolet mills will be rebuilt. The Gainesville, Ga., people were not so fortunate. They have received much aid, but many people were injured and are yet suffering. The floods continued in East St. Louis and Kansas City, but the worst is over.

The sensation of last week was the acutely violent revolution in Servia—interior Europe—whereby a King and Queen were murdered and a royal line extinguished. The victims were the weak and dissolute Alexander, son of the notorious Milan, and Draga, a lewd woman whom he had raised to the throne as his wife. Their life was of the bestial sort; their subjects hated them; and none seem to mourn their deaths. The end was brought about by the army. Chosen men went into the Royal Palace and presented a petition to the King to abdicate. He not only refused, but shot one of the party. Whereupon he and his wife were shot many times. Other members of the regime were killed. Prince Peter Karageorgvitch, known as the Pretender to the Throne, will be elected to succeed Alexander. Servia is an insignificant Kingdom of 2,200,000 population, occupying a territory of 19,000 square miles. Its religion is that of the Greek church.

The weather bureau's weekly summary of crop conditions says: Excessive rains in the lower Missouri, Central Mississippi and Ohio valleys, Tennessee, the Carolinas and Georgia have interrupted farm work and caused great damage to crops. Cotton in the eastern portion of the belt has made good growth, but is very grassy and is much in need of sunshine, while portions of the central districts need rain and suffered somewhat from cool nights during the early part of the week. Good showers were very beneficial in Texas, where chopping has progressed rapidly. Considerable damage by web worms is reported from north Texas and by cut worms and boll weevil in central and southern counties. The crop also sustained damage by floods in Missouri and Tennessee. Cotton continues very late. The week, as a whole, was very favorable for transplanting tobacco, which is nearly completed over about three-fourths of the tobacco area, having made favorable progress in all districts. Good stands are generally indicated and the plants are starting nicely.

All the world listens when Mr. Jos. Chamberlin speaks, notwithstand that he wears a monocle—the American mark of the dude—not to mention the orchid upon the lapel of his coat. He is the strong man of Great Britain. His latest plan is to shake up the British Empire by instituting a tariff throughout Great Britain, with England—now the free trade country of the world—as centre. The British colonies would have free trade with England and with each other; but the rest of the nations would pay tariff. This, Mr. Chamberlin thinks, would strengthen the ties that bind Old England and her colonies, and would bring forth a world-dominating Empire. On the other hand, he declares that under present conditions the colonies are becoming less attached to the Mother country, and he fears that the British Empire is losing ground. England is strong for free trade. Her people have to import food-stuffs and cotton (and other raw material) and the rank and file are therefore much opposed to protection. Mr. Chamberlin's idea is unpopular; but he will win out at length if he lives.

Much has been made in the daily papers of the reported union of the Congregationalists, Methodist Protestants and United Brethren. The following statement of the matter is accurate: "We have spoken of the movement to unite three separate church organizations, or denominations, the Congregationalists, the Methodist Protestants and the United Brethren, in one, and have seen it stated that the thing had been accomplished. But not so. Some of those who seem to be leaders have conferred and have reached certain conclusions; but what has been accomplished is in the way of affiliation, rather than organic union. The secular papers are laying much stress upon it, and seem to think it all a simple matter to be effected by a few hours of conference. Not so. Organic union between previously distinct Christian denominations is a matter of growth and the growth is quite likely to be slow. The latest report is that the Methodist Protestant and the United Brethren denominations have agreed upon a basis of union. A sub-committee of these two bodies has agreed upon a creed and a name for the coalition; but neither the creed nor the proposed name has been made public. It must yet come before representative meetings of the two and must be agreed upon unanimously, before it can be fully consummated. There are still a good many things to be settled, and it will take a good while to get all the Congregational churches in the country into such a union. It may be said with truth, that today all evangelical Christian denominations are affiliated; all dealing with the same great doctrines, working along the same lines, having the same ends in view, namely, the winning of the world to Christ and the building up of the saints in the faith and the order of the Gospel. Closer affiliation may be effected; but, if not, there will be no great loss of power because of continuance in the way now in vogue.

Mt. Zion Campaign for Missions.

The Campaign for Missions in the Mt. Zion Association will begin June 29. The following are the subjects:

1. What is the Missionary Spirit? Why is it essential to Church Growth? Why to Pastoral Success?
2. The Enlargement of Our Missionary Work for the Present Year in Our State and Association.
3. What is the Bible Doctrine of Christian Giving? What Blessings does it Promise?
4. The Work of the Woman's Missionary Societies, and their Influence in the Churches.
5. The Necessity of System, Definite and Well-Worked Plans in our Churches for the Development of the Missionary Spirit and Contributions.

The following are names, of place, speaker and statement of the time:

East Durham, Monday, June 29, 8 p. m. Speakers: H. C. Moore and J. C. Hocutt.

Bethesda, Tuesday, June 30, 10 a. m.—4 p. m. Speakers: J. O. Alderman, W. S. Olive, C. J. Thompson and Reuben Shipp.

Edgemont, Tuesday, June 30, 8 p. m. Speakers: H. C. Moore and J. F. MacDuffie.

Sandy Level, Wednesday, July 1, 10 a. m. Speakers: W. C. Barrett, A. D. Hunter, E. R. Harris and C. J. D. Parker.

Olive Branch, Thursday, July 2, 10 a. m., 4 p. m. Speakers: C. J. Thompson, J. W. Atkinson, J. C. Hocutt and W. S. Olive.

Robertson's Grove, Friday, July 3, 10 a. m., 4 p. m. Speakers: H. C. Moore, W. C. Barrett, J. F. MacDuffie and W. S. Olive.

Red Mountain, Saturday, July 4, 10 a. m., 4 p. m. Speakers: J. O. Alderman, W. J. Brogden, J. H. Highsmith and C. J. D. Parker.

Chapel Hill, Monday, July 6, 8 p. m. Speakers: C. J. Thompson and W. C. Barrett.

Lystra, Tuesday, July 7, 10 a. m., 4 p. m. Speakers: C. J. Thomson, J. C. Hocutt, J. J. Adams and C. J. D. Parker.

Bells, Wednesday, July 8, 10 a. m., 4 p. m. Speakers: J. O. Alderman, E. R. Harris, A. D. Hunter and C. E. Maddry.

Mt. Pisgah, Thursday, July 9, 10 a. m., 4 p. m. Speakers: W. C. Barrett, H. C. Moore, E. R. Harris and A. D. Hunter.

Olives Chapel, Friday, July 10, 10 a. m., 4 p. m. Speakers: J. M. White, C. V. Brooks, C. J. Thompson and C. J. D. Parker.

Merry Oaks, Friday, July 10, 8 p. m. Speakers: C. J. Thompson and J. O. Alderman.

West Durham, Monday, July 13, 8 p. m. Speakers: C. J. Thompson and J. O. Alderman.

Mt. Hermon, Tuesday, July 14, 10 a. m., 4 p. m. Speakers: W. C. Barrett, J. C. Hocutt, H. C. Moore and J. J. Adams.

Hillsboro, Tuesday, July 14, 8 p. m. Speakers: H. C. Moore and J. O. Alderman.

Cane Creek, Wednesday, July 15, 10 a. m., 4 p. m. Speakers: C. J. D. Parker, C. E. Maddry, H. C. Moore and C. J. Thompson.

Bethel, Thursday, July 16, 10 a. m., 4 p. m. Speakers: H. C. Moore, J. J. Adams, W. C. Barrett and C. J. Thompson.

Antioch, Friday, July 17, 10 a. m., 4 p. m. Speakers: C. J. D. Parker, J. F. MacDuffie, H. C. Moore and J. O. Alderman.

Mt. Carmel, Saturday, July 18, 10 a. m., and 4 p. m. Speakers: H. C. Moore, W. C. Barrett, C. J. Thompson and J. O. Alderman.

Yates, Saturday, June 20, 10 a. m., 4 p. m. Speakers: J. O. Alderman, W. C. Barrett, C. J. D. Parker and C. J. Thompson.

Berea, Saturday, June 27, 10 a. m., 4 p. m. Speakers: W. C. Barrett, C. J. Thompson, J. O. Alderman and C. J. D. Parker.

Mt. Moriah, Saturday, August 1, 10 a. m., 4 p. m. Speakers: C. J. Thompson, J. O. Alderman, H. C. Moore and W. C. Barrett.

Rose of Sharon, Saturday, August 15, 10 a. m. Speakers: C. J. D. Parker, W. C. Barrett, J. O. Alderman and C. J. Thompson.

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Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. M. JONES, Raleigh, N. C.

Hymn on the Resurrection.

[By John of Damascus, a Greek. Died A. D. 780.]

'Tis the day of Resurrection,
Earth, tell it out abroad!
The Passover of gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory.

Our hearts, be pure from evil,
That we may see aright
The Lord in rays eternal
Of Resurrection light;
And, listening to His accents,
May hear, so calm and plain,
His own "All hail"!—and hearing,
May raise the victor strain.

Now let the heavens be joyful!
Let earth her song begin!
Let the round world keep triumph,
And all that is therein;
In grateful exultation
Their notes let all things blend,
For Christ the Lord hath risen,
Our Joy that hath no end.

Notes on the Via Christi Course.

Once more we take our starting point from Ireland, which at this time led all other countries in true Christianity, and was, indeed, called the Island of Saints. But we must remember that this was comparative. England was just emerging from barbarous heathenism, Germany was almost entirely heathen, the French kings "monsters of iniquity," the Roman church rapidly growing corrupt, and Scotland wholly heathen. The slave trade between England and Ireland was in full activity. Consequently we need not be surprised to learn that the Island of Saints, the bright spot of Christianity, was full of petty wars, and that monks, clergy, and women went together into conflict.

It was natural that Scotland should be an interesting missionary field, for it was from Ireland that it had been peopled and the emigrant Scots of Ireland eventually changed its name from ancient Caledonia.

The two great historical names of Scotland, religiously considered are Columba (520-596) and John Knox (1505-1572). The one brought Scotland to Christ, the other purified her debased Christianity.

Columba, the great Celtic leader was of royal blood, and of such training as became his noble descent. His early biographer give this word portrait of him: "He was angelic in appearance, graceful in speech, holy in work, with talents of the highest order and of conservative prudence. He was beloved of all, for a holy joy ever beaming in his face revealed the joy and gladness with which the Holy Spirit filled his inmost soul."

In imitation of his Lord, he associated with himself twelve brethren and started at Whitsuntide, 562, for the regions of the fierce northern Picts, to whom he considered himself kin through his maternal ancestor. At the age of forty-two he and his twelve followers sailed for Scotland in a currach, a boat of wicker covered with hides. He was given the island of Iona, where he founded a very noted missionary settlement. One of the rules was "obedience unto death," and there was laid the foundation of the virile Christianity that characterizes Scotland to this day. Columba lived a very self-denying life, and his example equaled his teaching. He did much writing and copying of Scripture and other books. He died while at midnight devotions at the altar of the church that he had founded.

Kentigern, a grandson of a heathen king, but son of a Christian mother, born in Wales, came to Glasgow while Columba was at work at Iona. He was decidedly ascetic in his views; he wore a hair shirt and a garment of goat skin; lived on bread and vegetables; slept on a rock, with a stone pillow; rose in the night to sing psalms; recited the whole psalter every morning while standing in a cold stream; spent Lent in the desert, and spent Easter hilariously after watching all night beforehand. But equally earnest in outside work he made long tours on foot from Glasgow, preaching to all, reclaiming the lapsed and converting the heathen. About 584 he and the venerable Columba, each with his workers, met in their wanderings; they embraced, kissed, prayed and praised together, and separated each bearing the other's staff as a souvenir of the meeting.

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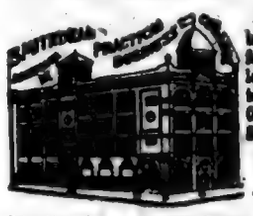

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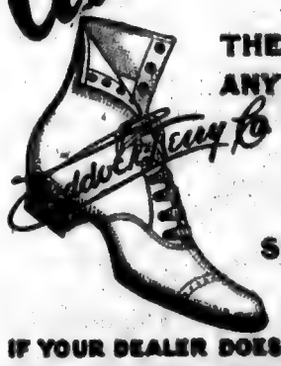

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To do so no more is the truest repentance.—Luther.

Temperance.

The Temperance Convention at Raleigh, July 7th, will be one of the most notable meetings in the history of North Carolina. The interest in the meeting is intense throughout the State. It will bring together a great host of the State's most earnest and substantial citizens.

The Battle is On.

BY REV. J. B. RICHARDSON, D. D.

Well, the battle is on, and there must be no retreating. Much has been gained, but oh how much is yet to be done before prohibition comes—some almost impregnable breastworks must be taken, some strong batteries dismantled, certain strategic points must be captured. May I name some?

From them prohibition is receiving a most deadly fire. Their guns must be spiked if possible. This can not be done in one day. First, there is the organized force of the liquor manufacturers. Organization only can effectively meet them. Second, there is the aspiring politician, the would-be Governor or U. S. States Senator. They must be relegated. Third, there is the majority of the legal profession. As a rule, no man will legislate against his pocketbook. Perhaps three-fourths of lawyer's fees come from cases originated by liquor.

Then I mention one other, perhaps the greatest of all—the most dangerous. It lies within the Christian churches, and is found mainly among the church leaders, both male and female.

So long as our church leaders take their fine toddies, set their fine wines in the social circle, dash their condiments, and pass the wine cup on the silver waiter, etc., so long is prohibitioned delayed. The common and untortored, the rough and unlettered among us are no fools, they may not be able to reason, but they can instinctively discern. So long as even our church temperance advocates give free indulgence to themselves in worldly pleasures, in attending theatres, Elk clubs, ball-rooms, wine-indulging banquets, inaugurations; and show a full conformity to worldly customs in dress-parade and kinds of inter-contests affording carnal pleasures and gambling sports (such as the common people cannot reach), so long will the masses call for their rights in a lower order of indulgence, namely, the liquor cup. They feel to have a right to pleasure the same as our leaders. The preacher who can open hell to the dram-drinker and then in dress-parade attend the club-meeting, etc., will never accomplish much for true temperance.

Four Score Years Speak!

Yours of recent date, with a copy of the "Prohibition Year Book," is received, and both have been carefully read. You ask me to attend the meeting at Raleigh, on the 7th of July. Did you know, my brother, that I am in my eightieth year, and sometimes, can hardly stand up straight, when once I am down? And while I am, heart and soul, for the total prohibition of the disgraceful traffic in alcoholics throughout our entire State, still, I am not able to leave home, or to engage in active work for the cause of prohibition now, as it once was my great delight to do—not able to venture off from the home-nest as formerly, and so, of course, I cannot attend the Raleigh meeting.

I thank you, however, all the same for the pressing invitation to do so; and help to "effect a permanent organization," and to "direct the Convention, and to form a policy," etc., etc.

Would that I might be present; but I can pray for the success of your efforts there, and that God may abundantly bless the Godly men and women who shall attend the meeting, and help them to lay plans that shall free our Old North State from the drink curse forever.

To do this, we must see to it, that none but true men be sent to the Legislature next time—men who are no "prohibitionists, with a but"—such as these, are only mere shams. We want men who are bold, and free, and brave, by the help of God, to vote, that the hateful and devilish traffic in drinks that ruins both soul and body, be squelched forever in North Carolina.

If there is anything on earth that this writer hates, and despises, and abominates, beyond all other things, before high heaven, it is the accursed traffic in strong drink.

It has destroyed its many thousands already; and, in other days, it ruined three of the best friends of my young manhood, whom I prevailed on, fifty-eight years ago, to sign a pledge with me, that we would never touch another drop of the stuff "while life lasts;" but, alas! and sad to say, that they all fell away from their pledge, in a short time, and all three of them, today, fill drunkards graves in a distant State. That pledge, this writer has kept, up to this good hour.

Hate the liquor traffic? Oh! that I do, with all my soul! And it wounds me, and grieves me—and shames me—and mortifies me, to know that Christian men (!) will pander to it, and vote to put whiskey-drinkers in office, and dally with the vile "traffic," as if it were not as abominable as hell, and as wicked as the very old devil himself!

But they do it; and still hold their membership in our churches, all in "good standing and full fellowship"! ! ! while the devil laughs and grins in great glee at them!

How long, O! Lord, how long! How long! W. B. HARRELL.

Dunn, N. C., May 28, 1903.

VERY EMPHATIC

are claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done, and is now doing for sufferers.

A small trial bottle is sent Free and Prepaid to any reader of the Biblical Recorder who writes to Vernal Remedy Company, 86 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to say cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

We have received thousands of unsolicited testimonial letters from persons who have been cured by this wonderful remedy, when other preparations have failed.

Every sufferer from catarrh of the stomach, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a specific for the cure of inflammation of bladder and prostrate glands. A trial bottle is sent free and prepaid if you write for it.

For sale by all leading druggists.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

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Bible, Intermediate, Primary . . . . 1 cent each per copy! per quarter!

Picture Lessons. 2½ cents per set! per quarter!
Bible Lesson Pictures. 75 cents per quarter!

HOME DEPARTMENT SUPPLIES

Senior Home Department Quarterly. 4 cents.
Advanced Home Department Quarterly. 2 cents.
per copy! per quarter!

ILLUSTRATED PAPERS

	per quarter!	per year!
Young People (weekly)	13 cents	50 cents
Boys and Girls (weekly)	6½ "	25 "
Our Little Ones	5 "	20 "
Young Reaper (semi-monthly)	3½ "	14 "
Young Reaper (monthly)	2 "	7 "

(The above prices are all for clubs of ten or more.)

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SUMMER STATIONERY.

We are now sending out our annual Sample book. If you have not received one, a postal will bring it. Our output of these papers is very large, consequently we are able to buy advantageously. We share this advantage with you. From 25c. per pound up. $5.00 orders prepaid.

LYCETT STATIONERS,
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PRESBYTERIAN ORPHANS' HOME, Barium Springs, N. C. Rev. R. W. Boyd, Supt.—I have seen many severe cases of Eczema cured by the water alone.

Rev. J. A. Linn, Mt. Pleasant, N. C.—The water cured a case each of Eczema and Cancer in my family in 1902. It succeeded where everything else failed.

$4.00 for 15 gallons prepaid.
Book of evidence free.

Please mention this paper when writing advertisers.

Marriages.

ROYALL—KIL GOUR.—At the residence of the bride's brother, Mr. John Fletcher Kil Gour, Jr., June 10, at 8 o'clock, p. m., Mr. John Hall Royall, formerly of Wake Forest, N. C., and Miss Mandeva Kil Gour.

Obituaries.

The Last Voyage.

My work on earth is well-night done;
I wait the setting of the sun.

I hear the surging of the sea
That beats upon Eternity.

I see far off the shadowy realm,
And thither turn the trembling helm.

The winds, that blew so cold and drear,
Grow softer as the end draws near.

The distant gleams of silver light
Relieve the darkness of the night.

There stand upon the misty shore
Faint forms of loved ones gone before.

The voice that once said, "Peace, be still,"
Now whispers softly, "Fear no ill."

I sail alone, yet not alone;
The Savior takes me for His own.

I wait His greeting when I land;
I wait the grasp of His loved hand.
—Bishop Clark.

Mrs. J. J. Bell.

At a meeting of the W. M. S., of Elizabeth City, the following resolutions were adopted:

Whereas, our Heavenly Father has in His infinite wisdom seen fit to remove from our midst our friend and sister, Mrs. J. J. Bell; therefore

Resolved 1. That we bow in humble submission to the will of our Divine Maker knowing that "He doeth all things well." She was ever an active member of our Society, always present until the heavy hand of affliction was laid upon her which she bore with Christian patience and fortitude. Her life was a benediction to her friends and her family, and now that she is gone we rejoice that she is in her Father's mansion, where there is neither sickness nor sorrow.

2. That we extend to the bereaved husband and children our heart-felt sympathy, and commend them to Him who can heal our sorrows and bind up our wounds.

3. That these resolutions be spread upon the Society minutes, a copy to the husband of deceased, also to the Biblical Recorder for publication.

MRS. F. V. WHITEHURST.
MRS. W. J. BROUGHTON.
MRS. C. W. DUKE.

Frank Cheek.

It has pleased our Heavenly Father in His unfaltering, yet to us mysterious, wisdom and providence, to permit the Angel of Death to come into our midst and take from a happy home its highest pride, and deprive our Sunday-school of one of its most devoted and faithful members. In the death of Frank Cheek his loving father, mother and sisters have lost their dearest treasure, his class has lost its most zealous pupil and truest companion and class-mate, and this school has lost a member whose fidelity was as steadfast as his life was pure and spotless. While we cannot understand our Father's will in taking one linked by ties of love and friendship to so many hearts, and one whose budding youth and upright life promised so much of service here, yet we know that He doeth all things well, and we believe He has called Frank from this world, in which there is so much of sadness and sorrow, to dwell with Jesus forever in the beautiful home beyond the skies.

Resolved, That we, the officers, teachers and pupils of the Greenville Memorial Baptist Sunday-school, and especially Class No. 2, of which he was a member, unite in extending sympathy to the bereaved family of our young brother, assuring them that we share their grief as our own, and prayerfully commend them for comfort to the Savior whom their darling boy loved and served.

Resolved further, That we cherish his memory by spreading this testimonial of esteem upon the records of our school, and that a copy also be sent to the sorrowing family with our prayer for God's blessing upon them.

Brunswick Items.

Dear Recorder:—I have intended for some time to give a few items from this part of the Master's vineyard. The work is moving along smoothly though slowly.

We are just out of the school room for our vacation, after a year of hard work. We are pleased to report a successful year for Daw's Creek Academy. Our enrollment has been a good per cent larger than ever before. The prospects for the school were never so bright. We have been assisted this year by Miss Edna T. Stephenson, of Pendleton, N. C., who had charge of the music department. She has won the hearts and good will of our people. Rev. C. B. Paul, of Wilmington, delivered the address at the closing of the school.

In connection with my school, I am trying to serve four churches, two in Brunswick and two in Cape Fear and Columbus Association. My churches have all increased their contributions to both Home and Foreign Missions, and I hope to see them do the same for all the other objects. I am now pushing ministerial education, as the next most needy object.

Lebanon church not only increased my salary twelve and a half per cent this year, but also paid part of my expenses to Convention at Durham, and gave the entire amount to carry me to the Convention at Savannah. They are a dear people, and it is a great pleasure to serve such an appreciative people. May God make this humble scribe worthy of such honor.

Antioch church also kindly met the expense of my supply while I was attending the Convention, which was greatly appreciated.

We hope to complete our house at Silent Grove this year. It has been quite a struggle for these brethren to build, their crops having been almost a failure for two years. They are responsive to every call their pastor makes upon them.

I am serving for the first year the church at Cheerful Hope in Columbus County. We are trying to complete some repairs here, that were begun before I came to them. They have also increased the pastor's salary, paying twenty-five per cent more than they have paid for several years. I am very hopeful of all my work. May I have the guidance of the Holy Spirit in trying to lead these people.

I shall ever recall with great joy the impressions received at Savannah.

Perhaps it will not be amiss for me to make this one suggestion about Convention headquarters: If it is not possible to have them in a hotel where there is no barroom attached, may we not ask that the sign be removed from its entrance while the Convention is in session?

God bless the Recorder and its faithful editor. It brings joy and glad tidings to me each week.

Enclosed find cash for my renewal.

Yours for Christ,
B. G. EARLY.

Funston, N. C., May 28, 1903.

Received for Dover.

Dear Recorder:—Please say that the following amounts have been received for the Dover church building:

Josiah Early, R. J.Dunning, E. C. Harrell, A. P. Joyner, J. D. Rice, 25 cents each; J. H. Bowen, J. P. Holloman, Jul. Brown, R. L. Teaster, E. L. Bishop, each 50 cents; Jun. Holloman, N. C. Powell, Q. A. Bass, J. U. Vaughn, S. E. Marsh, M. M. Long, W. A. Wilson, $1.00 each; R. W. White, $2.50; Joe Whitty, Mrs. E. R. Lane, J. B. Smith, J. B. Newton, each $5.00; Kelford Church, $8.00. Other amounts have been pledged, but not half enough to complete the building. We must not make a debt on the building. We thank the brethren and sisters for their help. May the Lord incline a host of others to join these that have so nobly responded to a needy and worthy call. Dover is the largest railroad town between Kinston and New Bern. She is growing rapidly. Already she has the electric lights, and, perhaps, the largest lumber factory in the State. Her farming lands and trucking interests are among the best. But the Baptist cause is weak. It need not be so. Brethren, sisters, churches, help!

Your brother in the Lord,
J. B. NEWTON.

Scald Head

That itching, disgusting disease of the scalp, can be completely cured by

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Dr. James C. Lewis,
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J. T. SHUPTRINE, Savannah, Ga.
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SOUTHERN RAILWAY SPECIAL RATES.

$6.50—Raleigh to Morehead City and return, account meeting North Carolina Bar Association. Tickets on sale June 30, July 1-2, final limit July 6, 1903.

$12.90 — Raleigh to Knoxville, Tenn., and return, account Summer School. Tickets on sale June 21-29, July 5-20, final limit fifteen days from date of sale. Original purchasers may secure extension of limit by depositing tickets with Mr. Joseph Richardson, Special Agent, not later than fifteen days from date of purchase, and upon payment of fee of 50 cents.

$6.50—Raleigh to Wilmington, N. C., and return, account Grand Lodge of Knights of Pythias. Tickets on sale June 15, 16, 17, final limit June 23, 1903.

For further particulars and tickets, Pullman Reservations, call on or address.

T. E. GREEN, C. T. A.,
Raleigh, N. C.

All 'phones, 141.

National Educational Association, Boston, Mass., July 6—10, 1903.

On account of the above occasion tickets will be sold at the rate of one fare for the round trip plus $2.00 membership fee. These tickets will be on sale July 2nd, 3rd, 4th and 5th, with final limit July 12th. These tickets may be extended until September 1st by depositing same with Speical Agent and upon payment of fee of 50 cents. Seaboard Air Line.

IMPORTANT NOTICE.

Latest 1903 edition of Cram's magnificent reversible Map of United States and World ready for salesmen. Latest, largest and most beautiful Map publication ever issued. Shows Ocean Currents, routes of travel, distances, Cable Lines, and all natural features. Absolutely correct and up-to-date. Easiest and most profitable seller ever offered. Big terms. Exclusive territory. Address,
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Trains leave Raleigh as follows:

No. 84.
1:20 a. m. "SEABOARD EXPRESS," for ALL points Raleigh to Portsmouth, Richmond, Washington, Baltimore, Philadelphia, New York, Boston and all points North, Northeast and Northwest.

No. 38.
11:15 a. m. "SEABOARD LOCAL MAIL" for ALL LOCAL points Raleigh to Portsmouth, Norlina to Richmond; conects at Henderson for Oxford and Weldon with A. C. L., at Portsmouth-Norfolk with ALL STEAMERS for points North and Northeast.

No. 66.
11:50 a. m. "SEABOARD MAIL" for Richmond, Washington, Baltimore, Philadelphia, New York and Boston. Connects at Richmond with C. & O. for Cincinnati, Chicago and St. Louis, at Washington with Penna. and B. & O. for all points.

SOUTHBOUND.

No. 31.
5:25 a. m. "SEABOARD EXPRESS" for Charlotte, Atlanta, Columbia, Savannah, Jacksonville, St. Augustine, Tampa and all points south and southwest.

No. 41.
4:01 p. m. SEABOARD LOCAL MAIL for Charlotte, Atlanta and all local points. Connects at Atlanta for all points south and southwest.

No. 27.
6:27 p. m. "SEABOARD MAIL" for Southern Pines, Pinehurst, Atlanta, Columbia, Charleston, Savannah, Jacksonville, Tampa and all points south and southwest.

Tickets on sale to all points, Pullman berths reserved, tickets delivered and baggage checked from hotel and residences without extra charge at

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Yarborough House Building,
C. H. GATTIS, C. T. & P. A.,
'Phones 117. Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MERSERVE.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

June 17, 1903.

State Missions.—W. M. S., Scotland Neck, Tar River, 4.50; W. M. S., Aberdeen, Sandy Creek, 4.15; Sunbeams, Red Springs, Robeson, .30; W. M. S., Bethany, Central, 1.71; Yeopim Union, 3.75; Fuquay Springs, 1.00; W. M. S., Roberts Chapel, W. Chowan, 4.64; So. Henderson, Tar River, 3.55; Thanksgiving, Raleigh, 3.38. Total this week, $23.98. Previously reported, $4,604.53. Total this year, $4,627.51.

Foreign Missions.—W. M. S., Scotland Neck, Tar River, $4.40; W. M. S., Sandy Creek, Tar River, 6.00; Y. L. S., B. F. U., Central, 8.82; Sunbeams, Red Springs, Robeson, 6.30; W. M. S., Florence Ave., Flat River, 2.90; Sunbeams, Louisburg, Tar River, 4.50; W. M. S., Oxford, Flat River, 8.09; W. M. S., Burlington, Mt. Zion, 1.50; W. M. S., Lewisville, Pilot Mt., 2.20; Reynoldson, Chowan, 2.16; Holly Grove School House M. S., 5.00; Margarettsville, W. Chowan, 1.81; Sunbeams, Lexington, 5.50; Hallsville, 1.20; Mocksville, 13.00. Total this week, $72.78. Previously reported, $9,276.27. Total this year, $9,349.05.

Home Missions.—W. M. S., Scotland Neck, Tar River, $5.10; Sunbeams, Red Springs, Robeson, .30; W. M. S., Louisburg, Tar River (self-denial), 6.50; W. M. S., Louisburg, Tar River, 8.50; W. M. S., Madison Sem., French Broad, 1.23; W. M. S., Bethany, Central, 2.05; Margarettsville, W. Chowan, 2.43; Cameron, .20; Hallsville, 1.47; Arnell, 2.30; Mill Creek, Flat River, 15.00; Good Hope, Raleigh, 4.00. Total this week, $49.18. Previously reported, $4,242.36. Total this year, $4,291.54.

Education.—Reynoldson, Chowan, $6.62; Centre Hill, Chowan, 5.00; Chappells, Chowan, 8.00; Cool Springs, Chowan, 5.00; Dunn, 1.07; Cameron, 5.00; Sawyers Creek, Chowan, 1.00. Total this week, $40.69. Previously reported, $921.17. Total this year, $961.86.

Ministerial Relief.—West Raleigh, $5.00; Southfield, 5.22. Total this week, $10.22. Previously reported, $298.40. Total this year, $308.62.

Total reported for all objects this week	$195.85
Previously reported for all objects	19,411.62
Total reported for all objects this year	19,607.47

WALTERS DURHAM,
Treas. Baptist State Con.

THIS IS THEIR CUSTOM.

The Greensboro Insurance Companies Highly Praised for Prompt Payment of Losses at Louisburg, North Carolina.

This is what might be called a cracker-jack notice from the Franklin Times and needs no introductory; though it may be stated that it is the custom of the companies to use no diliatory tactics when a loss occurs, but come right up to the scratch. The Times says:

"The insurance adjusters were here last week to adjust the losses in the recent fire, and while there was but little trouble in settling some of the losses we understand that there is right much 'squabbling' with others. But the Times is glad to state that all of the losses sustained by the home companies, all of whom are located at Greensboro, have already been promptly paid without a kick. The amount these home companies lost was nearly five thousand dollars, and the losers who had policies in these companies have already received checks for their losses.

"In view of the fact that these are home companies and appear to act fair and just to their policyholders the Times takes pleasure in commending them to our people. Their prompt settlements with their policyholders here, without a single kick has certainly made a fine impression upon those of our citizens who are in the habit of insuring their property. The general agent for these home companies is A. W. McAlister, of Greensboro, and the local agent is W. J. Byerly."—Daily Record, June 9, 1903.

SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.25
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.30
Blowing Rock, N. C.	$8.60
Asheville, N. C.	$7.00
Black Mountains, N. C.	$7.00
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.30
Connelly Springs, N. C.	$5.25
Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$6.90
Lake Toxoway	$7.60
Hot Springs, N. C.	$6.15
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

WANTED.

A good white girl to nurse, in a good Christian family. A good home and a good salary for the right kind of woman. Must give satisfactory references. Address "D," P. O. Box No. 485, Raleigh, N. C.

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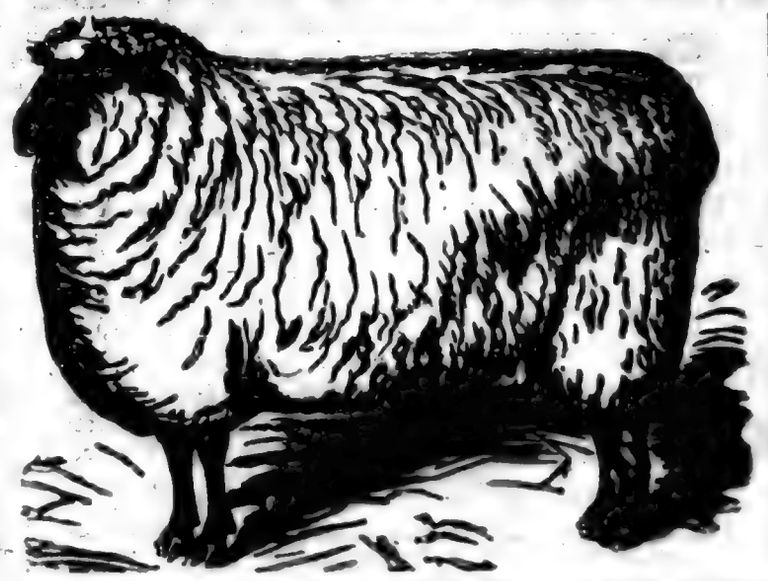

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SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Summer Excursion Rates via Seaboard Air Line Railway. Tickets sold daily June 1st to September 30th, inclusive, with final return limit October 31st. Below I beg leave to give you rates to the principal points:

From Raleigh to	
Old Point Comfort, Va.	$8.25
Whilte Sulphur Springs, Va.	$14.15
Asheville, N. C.	$10.90
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Blowing Rock, N. C.	$13.00
Lenoir, N. C.	$9.00
Cross Hill, S. C. (Harris Lithia)	$11.85
Lincolnton, N. C.	$8.25
Littleton, N. C.	$3.90
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Shelby, N. C.	$9.10
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Mount Eagle, Tenn.	$24.45
Baltimore, Md.	$13.25
Boston, Mass	$26.25
Carolina Beach, N. C.	$7.15
Chimney Rock, N. C.	$12.90
Jackson Springs, N. C.	$4.85
New York, N. Y.	$21.25
Ocean View, Va.	$8.25
Providence, R. I.	$24.25
Virginia Beach, Va.	$8.25
Washington, N. C.	$7.30
Washington, D. C.	$13.25
Wrightsville, N. C.	$7.30

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Raleigh, N. C.

SOUTHERN RAILWAY.

In effect January 25, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:30 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 36, "Atlantic Express," Pullman sleeper and day coaches to Atlanta. No. 32, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilmington, Danville, and local stations. 5:30 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Kittrells and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 109, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:02 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Kittrells, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 36, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 139, daily for Goldsboro and local stations.

C. H. ACKERT, General Manager.
W. A. TURK, Pass. Traf. Manager.
S. H. CHADWICK, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
T. E. GREEN, City Ticket Agent.

Office in Yarborough House Building, Raleigh, N. C.

THE POSITION OF THE BAPTIST FLAG—BY EDITOR J. N. HALL, D. D.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JUNE 24, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 68, NUMBER 51.

WHAT HE LOOKED FOR; OR THE OBJECT OF LIFE.

There are men who think that no one was ever busy before them. Truth is, every man from Adam on has thought of himself as "a very busy man;" has ten thousand times told his wife and neighbors that he had no time for this, that or the other unwelcome task.

Abraham was a busy man. Life moved statelily in the patriarchal days; and across the centuries the activities of the early founders of civilization seem incomparably less complex and, therefore, more calm than the activities of Today. But Abraham was a busy man. His movements seem at this great distance so majestic because he chose to live majestically—not because he did not have the thousand little burdens that harass every busy man even unto this day. There was then the question of labor; there was then the question of crop conditions, the drought and the flood; there was then the question of supply and demand; there was then the care of the flocks, the menace of disease and of wild beasts. There were the household cares, of no mean severity. There were the inimical tribes, and no strong government to rely upon—a state of lawlessness. There was upon Abraham's mind the burden of a vast estate in a strange country. He was a busy man. He had a nation to found and a religion to voice forth in the midst of surroundings most adverse and in a time when difficulties were far greater than they ever can be again.

But Abraham's life moved serenely. Of all the characters in the Bible his is marked most distinctly by the quality of poise. We should know why—we heirs of Abraham's faith. If ever there was a man immersed in material engagements, it was he. If ever there was a man beset with the gad-flies of life's little toilsome day, it was he. And yet he moved as a star moves, seems to you and me now as a star—a capital star—in the great heavens of Revelation. He was brother to the stars.

Whole generations are blind. One man is eyes and soul for a million. There were thousands of years in which no one could divine Abraham's secret. He stood forth for ages as only the father of the faithful—the founder of Israel. One man looks at a star and sees only a star. Another looks and reveals to his fellows a universe. When Abraham swept into Paul's gaze, after Christ had given him new eyes, Paul explained Abraham for all the generations:

"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: FOR HE LOOKED FOR THE CITY WHICH HATH THE FOUNDATIONS, WHOSE BUILDER AND MAKER IS GOD."

This founder of a new nation upon earth, this master of a great estate, this man beset with material things, "looked for the city." Not the lost cities of Chaldea, not a better city, not the city of Jerusalem of Judea; but the new Jerusalem—eternal in the heavens, the city which hath foundations, whose builder and maker is God. This explains the poise of his career. "By faith * * * he looked."

We men of Today so busy with our material engagements, one keeping the wolf from the door, another amassing a fortune that will perhaps break the other's door down before the wolf, we men of religion immersed in groceries, life insurance and gold dollars or copper pennies, are prone to surrender and say, "I am busy, I cannot spare the time." Before this formula our religion falls, our home-life falls, our own souls fall; our happiness falls, and our life's aims are defeated. We make of ourselves puppets of Fate and life is tragical and hard. To us comes Abraham, as busy and as beset as any one of us is, and reveals the nobler way: Not to let the things of this world go, but to master them by looking to the city that is not founded upon temporal things, but that hath foundations, whose builder and maker is God. So shall we make the things of this life a means not the end; servants not masters.

So, too, we men who are breaking our hearts to get the world right—hammering away on our Drink Evil, our Race Problem, our Degenerate Politics, our Illiteracy, our Child Labor, our Divorce Curse. Are we not making a mistake? Is not our gaze fixed too intently upon Time? God forbid that any one should cease to strive to improve conditions; to elevate the race. For this does God give us life. But we, too, may look with Abraham and all the roll of the saints not to the perfection of temporal cities, but to the Perfect City whose builder and maker is God. So shall we be enabled in ways that we know not to build our cities here—our passing tents, in truth, for the cities of Time shall at length be folded as the tents of Jacob—more perfectly. So shall our hearts know no defeat; so shall our visions remain exalted; so shall our faith be kept pure and lofty. So, amid the utmost toil and discouragement shall we have peace.

We sojourn here—in tents, as it were—not merely to make the tents more comfortable or numerous, but to make ready for the city which hath foundations, whose builder and maker is God. This is the land of our sojourning; the abiding home is the City which hath foundations, whose builder and maker is God. It is worth while to attend well and diligently to the things of this life because so shall we make ready for the life that is to come. Our eyes should look to that life and every aim and every deed should centre in it. Only by looking for the City of God shall we succeed in building aright the cities of Time.

THE LOST SHEEP.

The poem entitled "Dat Lil' Brack Sheep" in the Recorder of June 17, prompted Miss Mittie Ellis, of West Raleigh, to send us the poem below, the author of which is unknown to her:

De massa ob de sheep fol'—
Dat guard de sheep fol' bin
Look out in the gloomerin' meadows
When de long night rain begin—
So he call to de hirelin' shepa'd,
Is my sheep, is dey all come in?

O den says he hirelin' shepa'd,
Dar's some, dey's black and thin,
And some, dey's po' ol' wedda's,
But de res', dey's all brung in,
But de res', dey's all brung in.

Den de massa of de sheepfol'
Dat guard de sheepfol' bin,
Goes down in de gloomerin' meadows,
Whar de long night rain begin—
So he le' down de bars ob de sheepfol',
Callin' sof: Come in, Come in!
Callin' sof: Come in, Come in!

Den up tro' de gloomerin' meadows,
T'ro' de col' night rain and win',
And up 'tro' de gloomerin' rain paf'
Whar de sleet fa' piercin' thin,
De po los' sheep of de sheepfol',
Dey all comes gadderin in,
De po los' sheep of de shepfol',
Dey all comes gadderin in.

SOME CAUSES OF CRIME AMONG NEGROES.

Frances A. Kellor, author of "Experimental Sociology," in a valuable article in the April Southern Workman, enumerates the agencies which should be made use of in any attempt to decrease the criminality of negroes. She lays especial stress on the importance of better conditions within the home. She says: "Defects in the general domestic life of families, which make criminal careers of children more possible, include intemperance; immorality, which affects children both in inheritance and by example; inharmonious relations of parents; lax or too rigid discipline, either of which prevents confidence and mutual interests of parents and children; lack of knowledge and opportunity for individual training; absence of cultural and educational agencies within the home; poverty; unsanitary conditions and otherwise unfavorable localities for homes; illegitimacy; absence of refuges for homeless children; presence of step-parents. In many of these particulars the negro's home is below the standard required for efficient citizenship.

"The need of organized charity is perhaps one of the most essential and unrecognized. There is much indiscriminate giving—an unconscious pauperizing—so that negroes rely much upon gifts; this is a natural condition surviving slavery. But organized charity, which requires certain standards to be maintained within the family, friendly visitors, and work in return for assistance, would tend just as certainly to prevent pauperism among negroes as it has among whites."

REASONS FOR CONSOLIDATION OF SCHOOLS.

A small school is usually a weak school because it lacks the interest, importance and inspiration that attaches to a large school.

A small school is an expensive school, because of the high cost per pupil. To reduce the expenses, cheap and inefficient teachers are often employed.

The remedy is consolidation.

We already have the necessary legal machinery needed to secure consolidation. To make it effective provision for transportation of pupils at public expense may be necessary in certain communities. Such transportation is no new thing. Massachusetts began in 1869 and last year expended $150,000 for this purpose. Twenty States have now provided for transportation at public expense. The positive advantages of consolidation include:

1. The better health of the children. No more wet feet and damp clothing.

2. Punctuality and regularity of attendance. Reports from other States indicate an improvement of from fifteen to thirty-five per cent. Irregular attendance is now probably the greatest obstacle to successful work in rural schools.

3. Fewer schools to build. They will be better cared for, better heated and ventilated, better provided with libraries and apparatus, and more beautiful in appearance.

4. The consolidated school brings high school privileges to all.

5. It gives opportunity for closer and more effective supervision.

6. The larger number of children and regular attendance will make classification practicable. There will be a notable increase in interest and enthusiasm.

7. There will be fewer teachers needed. Directors will think it worth while to demand thorough professional preparation and pay an adequate salary.

8. Membership in the school board will become an office of greater dignity and honor. The best men in the consolidated districts will be chosen and will give the school a larger share of their time and attention.

9. The consolidated school is generally less expensive. The saving of teachers' wages is usually more than enough to pay all expenses of transportation.

10. School consolidation will cooperate with rural mail delivery to emphasize the need of better roads, and end the isolation of farm life.

Our present school system was adapted to an old order of things—hand labor on the farms, a dense rural populatoin, decentralization and small enterprises in all things. We must reorganize our schools in accordance with changed conditions.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. III.

The sixth annual session was held at Union Camp Ground Rowan County, October 30 to November 3, 1835. "The Interpreter," whose publication was begun in 1833, was changed to a weekly, and called the "Biblical Recorder." At this Convention John Culpepper, Sr., and Francis Hawley, father of Senator Hawley, of Connecticutt, were employed as General Agents.

The following resolution shows the spirit of the Convention in regard to Foreign Missions:

"Resolved, That we highly approve the resolution of the Triennial Convention to raise one hundred thousand dollars for Foreign Missions next year, and that we will use our best efforts to pay our full proportion of that sum."

Hear the brethren as they speak of "eliciting, combining and directing:"

"Resolved, That our agents and missionaries be instructed to learn the number of Associations, ministers and private members of the denomination in the State, also how many of the above are favorable to missions and how many are not—together with the address of the ministers."

In its report to the Convention, written by John Armstrong, the Board considers the "unsettled condition of our population as a source of discouragement and disappointment. Many of our most efficient brethren have removed to the distant west and many more are on the eve of departure."

The Wilmington church was reported to be in a prosperous condition. A committee was appointed to adopt measures that might tend to secure the services of an efficient pastor for the Raleigh church.

In concluding this report John Armstrong says: "Everything that the Convention has touched, has prospered. By the grace of God our missionaries have been successful in turning souls to the Lord; and our agents have, to a very great extent, raised up the denomination to a sense of its duties and of the wants of the people. The Great Head of the Church has especially blessed the Wake Forest Institute. The past has been one continued series of successes for which our prayer is, Lord, give us thanful hearts.' The future is before us—we have the promise of Him who is truth itself that if we faint not we shall reap."

J. S. Ballard is elected Sunday-school agent. This is the first mention of such an agent. The cause of temperance is declining. There are seventeen stills in the West. Many church members are engaged in the business.

The necessity for a Female Seminary is suggested, but no steps are taken looking to the establishment of such an institution.

The seventh session was held with County Line Church, Caswell County, November 11-15, 1836.

John Kerr and A. M. Poinderter, from the General Association of Virginia, and H. A. Wilcox, representing the American Home Missionary Society, were welcomed to seats. This is the first mention of the American Home Mission Society. Committee appointed to communicate with the Baptists in Georgia, South Carolina, Virginia and District of Columbia respecting the erection of a suitable monument to the memory of Luther Rice.

"The Committee to whom was referred the subject of a Female Seminary beg to report:

That they have had the matter under consideration, and have come to the conclusion that it is not expedient at present, to establish such Seminary. Such are the claims and wants of the Institute now under the care of the Convention, that it would appear to the Committee that it would too much divide the attention and resources of our friends and patrons to create a new Institute at this time." This report was signed by Wm. Hooper, Chairman.

A Committee was appointed "to take immediate measures to secure the amount of $17,000.00 for the purpose of establishing a professorship for theological instruction in this State."

Extracts from report on peridicals: "Your Committee think that it is a cause of just congratulation that our denomination enjoys the honor of having originated the first religious periodical in the State." Further down in the report occurs this despondent sentence: "You may suppose, therefore, that it was not without feelings of painful interest that we have learned that the very existence of our paper was in jeopardy; that the patronage it received was not at all commensurate with its necessities; and that in fact, but for certain facilities of publication which the editor enjoys, even the expenses of its publication could not be met." The Committee recommend that an agent for the Recorder be put in the field and that the friends of the paper pledge themselves for his support. This recommendation was adopted and Elder Francis Hawley was employed as agent.

The report on Home (State) Missions contains these words: "The Home Mission department constitutes one of the most important branches of operation in which the Convention is engaged. It is that on the success of which depends, to a great extent, the success of all the others. It is to this that we must look for the cultivation of the soil from which alone our resources can be obtained. It is this, therefore, to which the attention of the Convention should be directed as a matter of radical interest."

Francis Hawley, one of the general agents has encountered a spirit of apathy which alarms him. He says: "It is a painful fact that almost general apathy prevails among the churches where I have traveled relative to the interest of the Redeemer's Kingdom. The church has evidently drank deep into a worldly spirit; and many who, a few years ago seemed to run well, now seem to be bending all their energies to amass a fortune. It is evident that Christians do not realize their obligation, hence there is but little spontaneous action." Further on in his report he says, "There can be but little doubt that the Sabbath School and temperance cause are on the retrograde; many who once put their hands to the plow have looked back."

John Blount, of Edenton, bequeathed his entire estate, worth ten or eleven thousand dollars, to Wake Forest Institute. John Armstrong, in the report on education, recommended that measures be devised to add six or seven thousand dollars to this bequest and with it a chair of Sacred Literature be established to be called the Blunt professorship. It was likely, when acting on this report, that the Committee was appointed to secure $17,000.00 to establish a theological professorship.

No general agent was employed for the ensuing year. The matter was left in the hands of the Board with "power to act."

The eighth meeting was held at May's Chapel, Chatham County, November 3-7, 1837.

A resolution was passed requiring the missionaries to make quarterly reports to the Corresponding Secretary.

A proposition was submitted from the Baptists of South Carolina looking to the union of the papers of the two States. The Convention heartily favored the union, "but are of the opinion that it is indispensable to the interests of this Convention that the publication be issued in some part of this State."

"Resolved, That the brethren are affectionately requested to make efforts for the increase of the funds of the Convention generally, but especially Home Missions and education."

The Committee on religious instruction of slaves urged that places be provided for them in the houses of worship and that their religious instruction receive special attention.

Missionaries for the first time are asked to take collections. Hitherto because of the prejudice against it they had been instructed not to take collections. The Treasurer's report shows a falling off in contributions of thirty-three and a third per cent. This, doubtless, was because there was no general agent in the field.

The Committee on general agency say that in their opinion an "active and discreet agent is indispensable to the future prosperity if not to the permanent existence of the body," and recommend that one be put in the field. Elder Samuel Wait was appointed to act as agent for the Convention while traveling for Wake Forest Institute. Three missionaries were employed for full time and one for six months.

Ninth annual meeting. Brown's Church, Sampson County, November 3-7, 1838.

It should have been stated in former papers, that the Recorder, which was first printed in Edenton was, in 1835, moved to New Bern, and in 1837 to Raleigh.

The Female Seminary was considered again at the meeting in 1838. The Committee recommend that a joint stock company be organized, if possible to establish a school in Raleigh with capacity for thirty pupils.

In commenting on the report of R. McNabb, one of the missionaries, the Board says, "The Association (the Chowan) he found beyond any other devoted to the objects of the Convention. Wherever he has been he has been kindly received, and finds a general desire prevailing, that the number of our missionaries should be increased." Brother McNabb's report shows that he collected more than his salary. This is the first time such a thing occurred.

Elder Wm. Hill Jordan, Corresponding Secretary, in his report, uses these words, "Brethren, what we do must be quickly done. Death will soon come and put an end to all our schemes on earth." Dr. Durham wrote on the margin, "It did not end the schemes of these fathers."

Up to this time John Armstrong had been Corresponding Secretary, but he spent a year in Europe, and Wm. Hill Jordan was elected to fill his place.

The Position of the Baptist Flag.

BY REV. J. N. HALL, EDITOR OF THE BAPTIST FLAG.

Being requested by the editor of the Biblical Recorder to write out for him the position of the Baptist Flag on the question of Mission Boards, I most cheerfully comply.

1. The Baptist Flag does not believe there is any specific Scripture reference to the matter of Mission Boards in doing missionary work. Hence, the employment of such agencies is a human expedient.

2. But the Flag believes that the duty of preaching the gospel to every creature is explicitly required by our Lord. This duty is laid upon the churches, as such. And it is admissible for these churches to inaugurate, and use Boards, Conventions, or any other proper agencies they see fit, in carrying forward this work of evangelization that has been committed to them as churches.

3. The Flag believes the churches should have the absolute control of these Boards and Conventions. To this end each church should be allowed to send one or more messengers to the Conventions, irrespective of any money basis, but solely on the ground that it is a Baptist church. These messengers should bear with them the wishes of the churches as far as they can express them with reference to mission work, Sunday-school work, educational work, and everything else the Conventions are likely to be called upon to consider, and the messengers should vote the desire of the churches they represent.

4. If these Conventions elect, or appoint, Boards to supervise the benevolent work of the churches, these Boards should be definitely instructed by the Conventions what fields to occupy, what missionaries to appoint, what salaries to pay, and everything

else that can be known by the Conventions, and in which the Conventions can give directions. In this way the churches are controlling the work through the instructed messengers they send to the Conventions. The Flag believes that our Mission Boards should be executive, not legislative. They should be the servants, not the masters.

5. The Flag believes the churches have a God-given right to do as they please about whether they will distribute their benevolence through a Convention or a Board, or by a direct communication with the missionaries on the field. But each church is under specific obligation to Christ to extend its benevolence with as liberal hand as its ability will allow.

6. The Flag believes in having secretaries to serve as a channel of communication between the churches, and to make suggestions as the needs of the field seem to require; but we do not believe that a man who has been serving in a pastorate for seven or eight hundred dollars, should be given a salary of twelve to twenty-five hundred dollars, with all expenses paid, to act as a secretary. The Flag does not believe that a preacher ought to be selected for this secretary work, because the Lord calls him to preach the gospel. The work of secretaries should be given over to our consecrated women, and let the pastors become the teachers and exhorters to the churches to send forward the funds. Our secretaries, under our present system, are little less than Methodist presiding elders.

7. In short, the Flag believes in the "organized work," but that it needs radical reformation. It is too far from the churches. It sets a greater value on money than on men. It assumes for the Conventions and Boards the right to "elicit, combine and direct" the benevolent work of the churches, when Christ made his churches his representatives in this work.

8. The Flag declares its belief in Associations and Conventions for purposes of co-operation; in Boards as executors of the will of the churches; in secretaries to do the simple business of clerical service; in preachers to do the exclusive work of preaching the gospel and taking pastoral oversight of the churches, and in the churches as having the divinely given oversight of the whole thing. We believe in missions and missionaries, and in our estimation the missionary is a long ways greater man than the secretary, and we distinctly and emphatically deny the right of a secretary to ask or receive a greater salary out of the mission funds than is given on an average to the missionaries. The Flag believes that the salaries of the secretaries should be paid out of a special "expense fund" which the churches should be asked to contribute for that specific purpose, and if this fund will not pay present salaries it will show the churches do not value the services of the brother who is to receive it so highly as the Boards do.

In this brief article I have endeavored to state frankly the position to which the American Baptist Flag is committed, and if this be heresy, the brethren are welcome to look after the heretic. The Flag columns are open, and no quarter will be asked.

Very truly,

J. N. HALL.

Fulton, Ky.

HEAVENLY RECOGNITION.

A Reply by Rev. G. W. Morgan.

"The suburbs of the celestial city are upon earth."

Brother Nowell charges me with misrepresenting him. If I did so, his article is responsible. No one reading it, it seems to me, could fail to get the impression that the writer was rejecting the doctrine of heavenly recognition. My exact statement, however, was that Brother Nowell regrets "the ordinarily accepted view," and surely he does this when he denies that in heaven we shall "know our children and dear friends as such." It is that phrase "as such" that renders Brother Nowell's view, to say the least of it, unique. It implies, I admit, that in heaven we shall know our friends, but denies that we shall know them as such. But is there any consolation in this? I wish to see my mother, but when I meet her I do not recognize her as my mother. Or, is there any reason in it? If the husband recognizes his wife, but does not recognize her as his wife, as what will he recognize her? But we pass this by.

THE NEW ISSUE

In his last article Brother Nowell takes up a new subject. He affirms a belief in "heavenly recognition in itself"—and I am sure he here uses the term in the ordinary, and only possible, sense,—but denies that any special affections will be cherished in the future life. Husband and wife will recognize each other, but the affection that grew out of the marriage relation will be absent. The mother will awake in the resurrection to find that the child she loved through life is now no dearer to her than any other child in the great throng before the throne. Individual differences, which render one person more congenial to us than another, have either ceased to exist or else have ceased to impress us. In heaven "we shall feel the same way towards one of God's redeemed people as another. Isaac will be no dearer to Abraham there than the Ethiopian whom Philip baptized." Such is the conclusion at which Brother Nowell arrives. Let us consider this for a moment.

FALSE EXEGESIS.

In the first place, the use the writer makes of Scripture to support his theory is altogether unwarrantable. This is true, first, because both of the passages quoted are of doubtful meaning. It is plain that "by putting two and two together we get four," but it is not at all plain by any rules of sublunary mathematics that by putting two unknown quantities together we can get a known. It is well enough for Christian Science and other systems of mysticism to seek for their authority in dark places in the Bible, but it is not well for Baptists.

My second objection to Brother Nowell's use of Scripture is that he takes it altogether out of its connection. Again let me protest against our following the enemy of all truth in his method of dealing with the word of God, interpreting passages independently of their context. (Matt. 4:6.) No lawyer who respects himself dares to deal in this manner with the literature of his profession, and I trust that the same thing may soon be said of the ministry.

The justice of these criticisms will be seen on a brief consideration of the passages quoted. The first of these (1 Cor. 15:44), is simply the apostle's assurance that just as certainly as we have a natural body here, we shall have a spiritual body hereafter. There is in it not even an implied reference to the question we are considering. But given the fact that we shall have spiritual bodies, now does our brother reach his conclusion that the affections in question will not be cherished when those bodies have become our habitation? For surely there is nothing in the heavens above, in the earth beneath or in the waters under the earth that we know less about than about the spiritual body.

THE SPIRITUAL BODY.

Several things, indeed, may with more or less certainty be affirmed as to the spiritual body, but each of these indicates that there is to be a close connection between the present and the future bodies, and hence favors the conclusion that these affections, appropriate to the one, may exist in the other also.

First, the spiritual body is to be like the present body in being a material organism; for whatever else the term spiritual body may mean, it certainly cannot mean that our body will be spirit. Spirit and body are opposites, and hence to say that a body is spirit is equivalent to saying that it is a body and at the same time not a body. The obvious meaning of the language seems to be that we are to have a body—a material organism—adapted to the spiritual world, just as here we have a body adopted to the natural world.

2. Again, it is indicated that there is to be a physical connection between the new body and the present body, as there is between the stock of corn and the grain from which it grew. (1 Cor. 15:36-38.) What this connection is to be we do not know, but it will be such that it may be said: "the new has grown out of the old;" "that which was in the grave has come forth;" "this mortal has put on immortality."

3. But not only is there to be this organic connection between the two bodies: they are in some respects to be identical. Neither Enoch, Elijah nor Christ laid aside his old body, but these were changed as will be the bodies of the saints who are alive when our Lord returns. And we know that Paul, though longing for the new body, does not feel it necessary to be "unclothed"—to have the old body removed by death,—but conceives that he may be "clothed upon" with the new, i. e., have the new put on, as it were, over the old. (2 Cor. 5:24.)

I have called attention to these facts, partly to show how little we know about the spiritual body, but especially to show that the little we do know favors a conclusion exactly opposite to the one Brother Nowell has drawn. Certainly, conjugal love and the other affections mentioned will not have their origin in the spiritual body, but if there is to be this close connection—amounting even to identity—between the two bodies, what right has any one to say that special affections begun in the natural body will not be continued when we are in the spiritual body?

"THE FORMER THINGS."

The second passage of Scripture (Rev. 21:4), if not so difficult to interpret, is equally foreign to our subject. When the Apostle said, "the first things are passed away," what did he mean? Interpreting this literally, without reference to the context, I have as much right to say that love for truth and righteousness will pass away—for these are "former things"—as any one else has to say that love for parents and children will pass away. By reading the verses immediately preceding the part quoted we see what is meant by "first things." "The first heaven and the first earth are passed away (v. 1); and with these, sorrow and suffering and death, the effects of sin in our own lives, have disappeared:—these "first things are passed away." This is the simple meaning of the text. To attempt to get more than this from it is worse than idle.

AFFECTIONS UNDYING.

Having seen that these Scriptures fail of the purpose for which they were used, let us now look at a few of the reasons for believing that these affections which we have been considering must continue in the future life.

1. In the first place, to doubt this seems to me to be unreasonable. Of course, filial love, conjugal love, paternal love and the like, will be absent among the angels because the angels have never known the relations out of which these affections grow; but we have had parents and wives and children, and to what stultifying process shall we be subjected that will forever efface from our minds the memory of these relations, or remove from our souls the love they engendered? These affections were implanted in our immortal souls, and whatever belongs to the soul will not be "unnecessary in our spiritual bodies," which are to be the temples of the soul with all its faculties and affections.

2. Or, are these affections unworthy of heaven? It would certainly be degrading to some of the noblest relations of life to say that the affection of husband for wife or of father for child is nothing more than animal passion or brute instinct, which, having no root in our higher nature, perishes with the natural body.

Brother Nowell makes a distinction between paternal love and heavenly love; but is not the highest love of heaven paternal love—the love of God, the Father, for His only begotten Son, and for us, His earthly children? No, I cannot think these affections unworthy of the future life, since the relations out of which they grow are used as types of relations existing in heaven itself.

3. Then, the fact that man is a social being, and hence that there must be society among the saints in heaven is distinctly opposed to the idea that there "we shall feel the same way toward one of God's redeemed people as another." This is not true here and why should we think it will be true there?

The fact that a man is a devout Christian does not insure that he will be a congenial companion for another Christian. Paul and Silas were not wholly congenial. Even Christ seemed to find more pleasure in the society of some of the apostles than of others. Peter and James and John were frequently chosen from among the rest; while his preference for John acquired for that disciple the title "beloved." Because of individual differences in character, one person is necessarily more congenial than others; and this must be true of the future life as it is of the present—unless we are to lose our individuality and personality, and hence cease to exist as thinking beings.

4. And lastly, the permanence of these affections is implied in the Scripture. Even if man had not sinned it seems necessary to believe that the race would have been propagated as at present, except so far as the phrase "in sorrow" is concerned, and in this case conjugal, paternal, and fraternal love would have existed in the paradise of God. Then, the rich man in hades seems to have retained his affection for his brothers on earth. Christ, after his resurrection had the spiritual body, and he not only recognized his friends, but showed no change in his affection for them. And finally, Paul expects to have some special affection for the Thessalonian Christians when he assures them that they will be his hope, his joy, and his crown of glorying, in the presence of the Lord Jesus at His coming. (1 Thes. 2:19.)

Many other facts bearing on this subject might be produced, but these are sufficient to confirm us in the belief that when we meet our loved ones in heaven, we shall not only recognize them but that we shall have for them the same affections, puri-

(Continued on page 10.)

News Notes.

....Liberty Association will establish a school.

....Come to the great Temperance Convention July 7.

....Rev. C. A. Jenkens has accepted a call to Leaksville.

....The price of paper—white paper—is rising! Woe to the editors!!

....Thomasville Orphanage will need three or four new teachers in September, so General Manager Boone announces.

....Maxton is to be congratulated upon having come into Rev. J. A. McKaughan's field. He is a most faithful minister.

....Rev. Dr. E. O. Taylor delighted large audiences in Raleigh last week with his informing series of Temperance lectures.

....Rev. M. W. Egerton, D. D., delivered the Baccalaureate sermon at the Commencement of the University of Tennessee.

....Dr. Frank Bright, the ringleader in the Amos Owen Cherry Tree Swindle, has been sentenced to six months imprisonment and a fine of $100.

....The Maxton Baptists have secured the services of J. A. McKaughan for one Sunday evening until they can make arrangement for a pastor.

....The Journal and Messenger of Ohio speaks of the great loss Ohio suffers in the departure of Rev. J. C. Massee. "He has been reckoned among our very best men."

....Bro. J. A. McKaughan and his people have just completed a neat seven-roomed pastor's home at Lumber Bridge. They have now commenced work on the Sunday-school rooms and baptistry. This work adds substantial strength to the field.

....Rev. M. A. Stephens says: "Surely my lot has been cast in pleasant places. Cedar Creek is the garden spot of the world, and no pastor has a more pleasant field. My people care for me, and the work is being blessed." He baptized one last Sunday at Cedar Creek.

....A prayer-meeting in a church at Yyeng Yang, Corea, seldom falls below 70. The Congregationalist suggests that some day a Corean may come to this country as a missionary and tell us how to get church members to go to prayer-meeting. —Western Recorder.

....Dr. R. E. Hatton, recently president of Brownsville (Tenn.) Female College, has accepted the presidency of Roanoke Female College, Danville. He comes to this responsible position highly commended for scholarship and administrative ability.—Religious Herald.

....Last year William Jewell College had 117 ministerial students who reported as the result of their year's work: One thousand seven and thirty-seven professions of faith and 813 baptism. They earned by preaching $15,304.10, and by other means $3,364.73; total, $18,668.83.—Baptist Argus.

....Rev. C. J. F. Anderson writes from Rome: "Dr. Taylor sailed yesterday (June 5), from Naples for New York. He expects to be away about six months. We shall miss him so much. We are both (Mrs. Anderson) enjoying excellent health. Wish we could be with you at Jackson Springs."

....Bro. T. A. Hall and his people at Fayetteville have recently put electric lights in their church, and will also light the parsonage. The lights are well arranged and entirely satisfactory. The weekly prayer-meetings are largely attended, and the work is prospering in all of its departments.

....Rev. J. N. Tolar writes from Mount Olive: "Brother Johnson's 'History of the State Convention' is a splendid drawing card. But the Recorder generally commends itself."

....On June 25, Rev. George G. O'Neill, pastor at Mooresville, and Miss Bessie Alsop, of Enfield, will be united in marriage, Rev. T. J. Taylor officiating. We offer congratulations and good wishes.

....On June 24, Rev. George N. Cowan, our Kinston pastor, and Miss Stella Elizabeth, daughter of Mr. and Mrs. Oscar Pearsall Middleton, of Warsaw, were united in marriage. We congratulate these friends upon their happiness.

....Rev. J. W. Powell writes from Georgetown, S. C.: "Our church has almost doubled numericaly since I came and we are now doing about $2,000 worth of work in improvements." His many North Carolina friends will be glad to hear this good news.

....Rev. W. C. Barrett writes from West Durham: "We have had a good meeting at West Durham. There were between 30 and 40 professions. I have baptized 18, and others have expressed their intention of joining. The church was greatly built up."

....Rev. A. T. Howell writes from Murfreesboro: "My work here starts off well. The people have received us with open hands and hearts. We have some of the real salt of earth here. We have just survived a severe pounding. As a complement we are going to pound them with God's word."

....That strong layman, J. W. Cates, writes from Burlington: A word in regard to our work here. Brother Jones has decided to stay with us for another year. We have raised his salary from $700 to $900. I think our church will build up under the pastorate of Brother Jones. He is an able preacher and a consecrated, working pastor.

....Examinations for admission to the Agricultural and Mechanical College at Raleigh will be held July 9th, 10 a. m., in every county court-house in the State by the County Superintendent of Schools. The result of these examinations will be considered in awarding scholarships at the college. Each county is entitled to as many scholarships as it has members of the House of Representatives.

....We print the following from the report of Converse College, S. C.: "Monday morning was devoted to the graduating exercises. Hon. Locke Craig, of Asheville, N. C., a leader in public affairs in North Carolina, in the annual address maintained in glowing imagery and passionate emphasis the ultimate supremacy of the intellectual and moral, despite the apparent triumph of a commercial and industrial age."

....Mr. John A. Simpson writes: "Please to correct an error of mine, contained in last week's Recorder, respecting the railway rates to the 'Music Teachers' Convention at Asheville. The rate allowed the Association is 'one fare plus $2.25.' This is more than the ordinary summer rate to Asheville; and many persons will prefer the latter for the reason that the tickets, besides being cheaper, are good till October 30."

....Miss Annie Armstrong positively declines to receive the salary voted her as Secretary of the Woman's Missionary Union. She should have the salary; and the Christian Index's insinuation that it is mercenary to vote her a salary was a shame. It is no more mercenary for the Secretary of the Union to receive a salary than it is for the editor of the Index. Each is doing religious work, and neither is expected to work for money or subsist on love.

....Thomas Dixon, Jr., whose book, The Leopard's Spots, is now in its 120th thousand, will issue, about August 1st, a new book, entitled The One Woman. This book, we understand, deals with the problem of socialism.

....Dr. W. C. Tyree, of Raleigh, N. C., preached the annual sermon at Richmond College Sunday night. The audience was very large and representative, and the sermon was a strong, wholesome, solid discussion of "Service." An excellent impression was made.—Religious Herald.

....Dr. C. C. Brown, of Sumter, S. C., was at his best in his recent article in the Biblical Recorder on "Working Up the D. D. Rocket on the Arkansas Model."—Baptist and Reflector. He has won the title of the Baptist Mr. Dooley. We have another humorous article from him next week.

....A North Carolina correspondent of the Baptist Flag has discovered a new variety of Baptist—the "Flop Doodle" Baptist—and offers himself as a specimen. The tribe is not a vigorous one and will not be likely to increase. At present it is located at Unaca, N. C., wherever that may be.

....Rev. Henry Sheets writes: "I am glad that Brother Johnson is writing up the history of the State Convention. It is very important indeed that this be done. Then we must by all means have it in book form. Should these old minutes be destroyed by fire, much valuable history would be forever lost."

....Rev. J. M. Haymore has accepted the pastorate of our church at Spencer. Mr. Haymore is just out of college, but he has had much experience in the ministry. In many churches he has conducted most successful revivals. We are sure he will prove the man to carry forward our promising Spencer church.

....We take much pleasure in the rise of our friend and brother, Dr. L. R. McBrayer, to the Grand Mastership of the North Carolina Odd Fellows. We observe that since he took that office he has given the Order in the State much attention. He is one of Asheville's best citizens, being a physician of skill and a Baptist worthy of the name.

....Rev. C. A. Jenkens has resigned the pastorate of our church at Goldsboro. Brother Jenkens recently closed a great meeting in the church. His pastorate there has been a period of constant revival; and he leaves the church in fine condition. He is one of our ablest ministers and most valuable men, and we hope that he will remain in North Carolina.

Rev. Dr. Stevens, the notable Yale Professor of Systematic Theology, preached in Raleigh Sunday. His text was, He that receiveth a prophet in the name of a prophet shall receive a prophet's reward. His theme was "The admonition of the Good." He said that God judges us by what we approve. That it is worse than sinning to approve sin. That not the deed but the aspiration is the index of character. We are judged by what we would be and do.

....Rev. T. J. Taylor writes from Warrenton: "The Baptist Ministers Annuity Association effected a partial organization at Wake Forest on the 25th of May, with the following charter members: Rev. Dr. W. C. Tyree, president; Rev. M. L. Kesler, secretary; T. J. Taylor, corresponding secretary, and Rev. J. N. Booth, A. Cree, W. R. Cullom, J. T. Edmundson, L. Johnson, R. G. Kendrick and W. B. Morton. The Association adjourned to meet at Jakson Springs in connection with the Midsummer Meeting, for the purpose of completing the organization. It is important that every member attend this meeting."

....Rev. O. L. Stringfield says he was never so happy in all his life. He is living at Barnardsville, in Buncombe County, preparing to build a great school for the children of that beautiful section, preaching to four country churches and holding meetings with the others. He is busy as a bee all the time and says he has plenty of money and every other good thing that he needs. We believe he is doing the best work of his life right now, and that is saying a great deal, to be sure.—Charity and Children.

....Rev. G. P. Harrill writes from Thomasville: "On Sunday, June 14, Rev. J. M. Hilliard baptised thirty-five candidates for me; thirty-two into the fellowship of the Orphanage church, and three into the Thomasville church. Thirty of these were received as a result of a recent meeting in the Thomasville church, held by Rev. J. E. Hutson. The Thomasville church is on the up-grade, ten have been received by letter since the first of the year. The brethren of the Liberty recently agreed to establish an Associational School near the Piney Grove church at Wallburg."

....Rev. D. C. Britt writes from Rockingham: "We have just closed a great meeting in my church here. For more than two weeks it continued with increasing interest and power. Brother Porter's sermons have never been surpassed here. He at once got a strong hold upon the people and held it throughout. Every body seemed to be sorry when it closed Monday night. At present I can't tell how many will join our church, but certainly a larger number than at any one time before. Let the Lord be praised for continued evidences of Christ's power to save."

....Prof. J. R. Carlyle writes in regard to the Wake Forest Alumni Building: "The unanimity and enthusiasm with which the alumni and friends of Wake Forest are entering into the movement for another building on the cam— are most gratifying. Letters received, almost daily, show that the sons of the old college are thoroughly in earnest; determined to prove their loyalty to their Alma Mater in a tangible and permanent form. Contributions are already coming in and are being placed in a Savings Bank in Raleigh to the credit of Dr. J. H. Gorrell, Treasurer of the Building Committee. An earnest canvass will be pressed by the committee appointed by the Alumni Association, and work will be begun just as soon as the funds in hand will justify. The canvass will continue until every son and every friend of Wake Forest has had an opportunity to contribute."

....It is deeply gratifying to observe with what general joy the coming of Dr. E. M. Poteat to the Furman presidency has been hailed. All sides in South Carolina are rejoicing, and well may they. He is a man, a minister and a scholar; and his acceptance assures a great period for the South Carolina Baptists. North Carolina Baptists will read with pride the following sketch taken from the South Carolina Courier: "Dr. Poteat was born in Caswell County, North Carolina, in 1861, and is an A. B. graduate of Wake Forest College, class of 1881. He then took the full course in the Southern Baptist Theological Seminary, graduating in 1885. He was pastor at Chapel Hill the remainder of that year, and taught in Wake Forest for a short while as assistant in ancient languages. He then attended Johns Hopkins University two years, preaching part of the time for the Lee Street Church, Baltimore. He then went to Europe where he studied for awhile, returning to accept the pastorate of the Calvary Church, New Haven, Conn., where he remained till 1898, when he accepted the call of the Memorial Church, Philadelphia, where he is at present."

....Rev. C. G. Wells sends the following notice: "At the last session of the South Yadkin Union the committee on time and place submitted the following report, which, after full discussion, was adopted, with one dissenting vote. 'On account of the neglect and long continued failure of the churches of the South Yadkin Association to manifest a reasonable interest in the Union meetings by sending delegates, the committee on time and place have decided to recommend no time and no place for another meeting of the South Yadkin Union. We suggest that the question of maintaining this Union any longer, as a mere form, be referred to the next session of the South Yadkin Association.' A committee was appointed to bring the matter before the delegates and pastors at the next session of the Association. The report so clearly states the case that comment is unnecessary in sending this item of news to the churches and pastors."

....Rev. A. T. Robertson, D. D., sends to the Examiner the following description of Dr. Vann's Seminary Address: "Monday, at 8 p. m., Rev. R. T. Vann, D. D., president of the Baptist Female University, Raleigh, N. C., was the alumni speaker. He chose as his subject, "The Preacher for the Century," and delivered a wholly unreportable and indescribable address. The speech sparkled with wit and wisdom, and was tremulous with pathos and power. He pleaded nobly for a larger freedom, for reverence for science, as well as for theology, for adaptation to one's environment, for skill, and for the spiritual view of things. Dr. Vann has a style of his own that is out of the ordinary. His language is choice, his illustrations are apt, and his soul glows with the noblest emotion. He reaches heights of real eloquence, and left his audience entranced by the charm of his words and of his spirit." This is the first time any one has come any where near describing Dr. Vann's oratory.

A Missionary Contest.

Several weeks ago we decided to hold a Missionary Contest in our church in the hope of encouraging a greater interest in missions. We divided the Home field of the Southern Convention into East, West, South Mexico and Cuba. A lady was asked to read a paper and a gentleman to make a speech, setting forth the great needs and the conditions favorable to missionary enterprise on their respective field. Five judges were appointed to hear the discussion and award a picture of one of our great missionaries to each of the two successful contestants. Each side were allowed fifteen minutes; too short a time for such a field, but a field none too broad for first efforts.

From the first announcement of the meeting our young people were interested in it, and began writing letters in many directions for literature on the subject. The papers of the young ladies were well prepared and well read; the gentlemen were almost too full for utterance, but each did well. There was not a dull moment for 90 minutes either for the speakers or the congregation. It was new, interesting and effective. The "west" won this time and many congratulations followed which were richly deserved.

Now we want a missionary library; books on Home and Foreign Missions both in the Northern and Southern Convention. Who will make us a contribution of a book, pamphlet or a little money toward this object? Our people work in the great cotton factories here, but many will find time to read and write and speak on this subject if we can get the literature. Who will help us?

J. E. SMITH,
Pastor First Baptist Ch.

Charlotte News.

I have just closed a meeting with my church in which Rev. L. M. Roper of Spartanburg, S. C., helped me. Dr. Roper is a spirit filled man and the Lord honored his word to the deepening of the Christian lives of many of our people. There will be a few additions by baptism, but the best result of the meeting is the blessing that came to the church.

The work in Charlotte has been a new experience to me. We began from the beginning and had everything to create: church organization, church building, church choir, church societies, church pride, church spirit and all the agencies necessary for carrying on the Lord's work. I have watched this new church take on "form" and life, and it is my ambition to fashion it after the New Testament model and to have here an organization that shall stand for all that is best in the traditions of Baptists.

Brother Pruett has begun his new church, and his faith and courage is wonderful to behold. But Pruett is not reckoning without his host. He has back of him a noble people, and they will build this church, and when finished it will be a model of convenience and beauty. The brethren have shown wisdom in their location too, and in a few years they will have a strong and vigorous church. Pruett deserves to succeed, and he will. He has stood by the work here for years, and turned a deaf ear to many flattering inducements to go elsewhere.

The work at Tryon Street church moves on apace. They have enlarged their Sunday-school room, and rejoice in the large crowds that attend. It is only a question of time when this church will tear down its old house and build a new and modern structure in every way worthy of its splendid membership. Everybody loves Dr. Barron. He is the best beloved pastor of all denominations in the city. There is a feeling here that he belongs to the Christian people of Charlotte—that all have part and lot in him—that he is a kind of pastor at large. The heathen used to call Adoniram Judson the "Jesus Man" because he was ever telling them about Jesus. I will not make the application for fear of the good Doctor, and I here beg his pardon for what I have already said.

I am sorry to miss the Midsummer meeting, but our annual Sunday-school excursion to Wilmington, on which we hope to make a thousand dollars for our church building, comes off in the midst of the meeting, and I must go along to help conduct it to a successful issue.

J. Q. ADAMS.
Charlotte, N. C., June 20, 1903.

One Year at Waynesville.

We are about to confront the end of our first pastoral year at this place, July 10th. Some progress has been made. We shall find there have been between forty and fifty additions to the church, and the Sunday-school has greatly increased; while the church, the Sunday-school, the Helping Hands (Ladies) and the Sunbeams (Children's Society) have all advanced in benevolence, activity and efficiency. Our church has decided to try and rebuild. Plans and specifications for a house to cost between seven and nine thousand dollars (drawn by Bro. McMichael, of Charlotte), are to be before the church next Lord's Day for approval or rejection. Our people are poor, but co-operative with the pastor. We shall need much outside aid even in building the house projected. We hope visitors who come to Waynesville this season will "come prepared," etc. The pastor has somewhat fixed up the old parsonage and has moved into it.

Some two weeks ago, one rainy Monday night, a lot of the Baptist came to see us, all in a bunch; and they brought good words, good cheer and good wishes in substantial ways.

We find some very fine church workers in Waynesville. We really fear some of the sisters are working too hard and too constantly at the church edifice idea—too hard for their health.

We shall be pleased to have Baptist pastors who think of visiting Waynesville to give us dates, etc., so that we may be able to enlist their sympathies in our new church in a way mutually beneficial to all. May not some of them come and lecture for us?

I baptized a couple of nice young ladies last week. Others, we hope, soon will follow.

Fraternally yours,
B. W. N. SIMMS, Pastor.
Waynesville, N. C., June 16, 1903.

The Work of Rev. D. D. Edwards.

The following resolutions were adopted by the Western Union of Raleigh Association.

1. That we most heartily endorse the work of Rev. D. D. Edwards in the colportage and missionary efforts he is making.

2. That we recommend Brother Edwards to make every effort he can to put a Bible or Testament in every family in our bounds and in the hands of every individual by sale or gift; also such other sound moral and religious literature as he can get the people to buy or subscribe for.

3. That we take a collection now and ask the churches of the Union to do so as early as possible and turn it over to Brother Edwards to enable him to do this work.

4. That Brother Edwards is requested to report to our next meeting the result of this resolution.

....Dr. E. C. Dargan, of the Seminary, will spend the summer in England, where he goes to complete his studies on the history of preaching, a subject on which he will soon publish a book.—Christian Index.

Scholarships at A. & M.

Examinations for admission to the Agricultural and Mechanical College at Raleigh will be held July 9th, 10 a. m., in every county court house in the State by the County Superintendent of Schools. The results of these examinations will be considered in awarding scholarships at the College. Each county is entitled to as many scholarships as it has members of the House of Representatives.

Baptist Sunday-School Superintendents! Please Remember.

That all orders for S. S. Literature should be sent in before June 15th; that the Baptist Book Store has sent self-addressed envelopes and order blanks to all Superintendents whose names are on our books, and will be glad to furnish such envelopes and blanks to every S. S. in the State. Any S. S. not having received their supplies will please notify us at once.

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Give song, and song will meet;
And the smile which is sweet will surely find
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Give pity and sorrow to those who mourn;
You will gather in flowers again.
The scattered seeds from your thoughts outborne,
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Then give the world the best at your door,
And the best will come back to you.

The Home in Character-Building

All thinkers, teachers, rulers, philosophers, philanthropists who have been or are interested in humanity agree that the great and necessary prerequisite for all well-being is the development of character. The wise agree that for this end schools, religions, society, homes exist. The object of them all is to make the right kind of men and women. There are many elements that enter into the making of character. There are the school, and labor at one's business, and the church and books and society. But among them all there is none so fundamental as the home.

The home must have ideals, and must give them to the children. If children find within the home nothing better than they find upon the streets—the same coarseness, profanity, low views of life—it cannot be expected that their lives will be pure. The home is environment; the home is the mold for the cast. The home should have high ideals and refinement.

A home that is fit for character-building must have parents that are themselves of strong and fine moral fiber—persons of high and established character.

The best home must be a pure home; it must recognize the distinctions between right and wrong in all things, and must be kept clean from all moral defilement in act speech and influence. In these times some persons have slurring words for refinement; they consider those who insist on the little niceties to be over-nice, finical or prudish. But after all, these are but the tribute paid by coarseness to refinement.

The home must be a place where not only verbal instruction is given, where precepts are laid down, where moral rules are expatiated upon, but one where there is inspiring example, where the personalities with which the children come in contact are full of noble qualities. There must be real, genuine parents, or good people who take their place, to inspire children to fine character. Ugly moods, scolding, fault-finding, nervousness, ill-nature and the like make a poor atmosphere in which to grow the delicate plants of childhood. Where hearts are full of kindness and lives instinct with gentleness the children will drink in the same spirit.

When the home offers genuine affection, it burns and glows until the whole house is bright and warm with it, and all hearts feel its power. This is a powerful factor in character-building. Many men and women, when the world has proved cold to them, look back to the early home to warm the heart again, and memories of those conditions are more potent to waken the heart than all other things upon earth.

The home is needed to be the training-place for character. There the children are to be prepared for the great business of living, to be made ready to stand and struggle alone. They will have battles to fight, a living to earn, work to do, temptations to resist, difficulties to meet everywhere. The home aims to help them to keep pure and good, to be successful in all the undertakings of life.

The making of a home is an art, a study. Other attractions await those who can find no satisfaction at home. With such elements as those indicated, homes may be made that will establish and build characters that will be fitted for the world's battles and storms.

Taffy.

The editor of the Independent comes to the defence of "taffy" in this wise:

"Blessed be taffy! It is wanted every day from everybody. It is the universal sweetness of social and domestic life.

"Husband, have you come home and do you find your wife tired and hot with the day's work in house and kitchen? Give her a little taffy. Say a sweet thing to her. Praise her for something; tell her how nice the bread is, so much better than the baker's; that the catchup is the best she ever made; that the house looked so sweet and restful when you came in; that she has the dearest children that ever lived; and at your leisure, before she goes to bed, tell her she is your heart's treasure. It will do her good; it will make the smiles come. She may box your ears when you say sweet pettings, and tell you you were talking as you would to a cat; but she will like it just the same.

"Wife, does your husband come home weary and burdened, exhausted and—no not cross, but undemonstrative and silent? Go up to him with a sweet welcome. Say something pretty to him. Men all love to be appreciated and flattered. Give him the sugar stick. Tell him some pretty thing somebody said about him. Tell him how much you admire what he has done; and when you can sit down alone with him, take his hand and pet him and tell him that you love him more than tongue can tell. Don't be afraid of overdoing it and using comical little exaggerations. He may know, and you may know that there is taffy in it; but it is very nice taffy. We all like it: we like to be told we are loved, and the saying it makes it all the truer. It is a great deal better to cultivate one's love with warm expressions than to blithe it with frost. Pretty nothings? Why, they are big realities, the stuff happiness feeds on. Give us more taffy."

Men who do not pray much lose the power to pray, and cannot gain any great victories in the name of Jesus. Those who pray much keep within easy reach of all the batteries of heaven, and are under the inspiration of the Almighty to glorify Jesus among men. When they need special power they have control of the special electric currents, and draw all that they need.

No Time.

A minister who was riding outside a London omnibus got into conversation with the driver, and after a time asked him: "Do you love Jesus?"

With a contemptuous look he replied: "No, sir; I have no time to think of such things!" "Are you married?" was the question. "Yes, sir," was the reply. "How many hours in the day do you work?" "Sixteen, sir." "Then I am very sorry for your wife."

"Why are you sorry, sir?" asked the astonished man. "Because you have no time to love her," was the answer. "Love her," said the driver, "why I love her every yard I drive!"

The zealous worker took quick advantage of the very reply he wanted to deliver the gospel message. The love of Christ should underlie every act of daily life.—Christian Budget.

The Legend of the Two Sacks.

An ancient legend describes an old man traveling from place to place with a sack hanging behind his back and another in front of him. In the one behind him he tossed the kind deeds of his friends, which were soon quite hidden from view and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he walked along, day by day, which naturally hindered his course.

One day, to his surprise, he met a man coming slowly along, also wearing two sacks. "What have you here?" asked the old man.

"Why, my good deeds," replied number two. "I keep all these before me, and take them out and air them frequently."

"What is in the other big sack?" asked the first traveler. "It seems weighty."

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travelers were joined by a third, who, strange to say, also carried two sacks—one under his chin and one on his back.

"Let us see the contents of your sacks," exclaimed the first two travelers.

"With all my heart," quoth the stranger. "For I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one under his chin, "is full of good deeds of others."

"Your sacks look full. They must be very heavy," observed the old man.

"There you are mistaken," replied the stranger; "they are big, but not heavy. The weight is only such as sails are to a ship—far from being a burden, it helps me onward."

"Well, your sack behind can be of little use to you," said number two, "for it appears to be empty, and I see that it has a great hole in the bottom of it."

"I did that on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through and is lost. So you see, I have no weight to draw me backwards."—Exchange.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

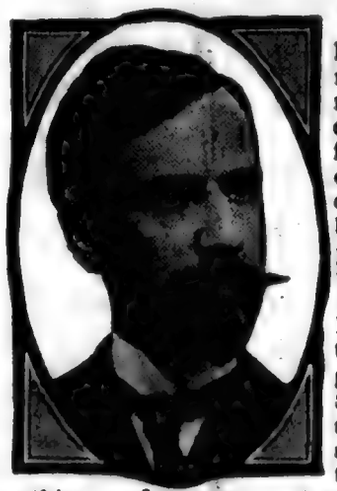
and solid muscle. Elegantly sugar coated.

Take No Substitute.

Free Help to Sick and Weak

SIMPLY WRITE TO DR. HATHAWAY, OF WHOM YOU HAVE ALL HEARD, JUST HOW YOU SUFFER AND HE WILL TELL YOU WHAT TO DO TO QUICKLY CURE YOURSELF AT HOME — SAVES DOCTOR'S BILLS.

EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.



There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home use, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many madical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J NEWTON HATHAWAY,
63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

"Cas-To-Rine is the only Perfect Tasteless Pure Castor Oil.

15 cents per Bottle. For sale by all dealers. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C."

Young People's Page

President Eliot to Newsboys.

The first quality which I want to call to your attention is alertness—quickness to see and to act at the moment. Boys differ very much in this quality of acting quickly. Two boys stand a certain distance from a spot. Another boy claps his hands, and one of the two boys will get his finger on the spot before the other. You see that in your work. A man puts his hand into his pocket for the price of a paper, and one boy will get to him first. That is the alert boy. All through life the alert, active man gets there first.

The next quality is persistence. Never leave anything untried that will help you to accomplish the work in hand. I had a friend a few years ago who was president of a large railroad corporation. One of the difficulties was that he could not get enough men of the right sort. I asked him what he meant by the right sort of men. He said of one kind of man, you tell him to do a certain job which will require some weeks, or possibly months; and after the weeks or the months he comes back to you and gives you a number of excellent reasons why he has not done the job. The other kind of man comes back, after a longer time than you expected, and says, "I met with a good many difficulties about that job. It has taken me longer than I expected, but the job is done." "Now," said my friend, "I have no use at all for the first kind of men, but I can't get enough of the second. That is persistence—sticking to the work in spite of difficulties."

The next quality I would like to recommend to you is described by the words hard work. That is a difficult subject in these days. There seem to be a great many people in the world today who don't approve of hard work, who think that hard work means misery, that the prosperous and successful man is the man who doesn't have to work at all, or very little. Now, if we look at the history of the world and the great nations of the world, we shall find that it is work that makes nations great and prosperous and fortunate, and that nothing else will. Where do the great nations live? Do they live in the tropics, where you don't have to work much to get your living? No. They live where they have to work hard for food for shelter, for clothes. It is in the temperate zones, where work can overcome the difficulties that nature presents to the human race. No nation becomes great until it works steadily.

Now, for an individual, it is exactly the same as for a nation. Work is the foundation of all civilization, and steady work is the foundation, not only of individual prosperity and success, but of the individual's joy and happiness in life.

I have read a great many letters and newspaper articles lately telling me that I am wrong about this question of hard work—that I don't understand that there are a great many different kinds of work, that some kinds are enjoyable, and that most kinds of work are not enjoyable. Let us look at the question for a moment, for I am recommending every one of you to work hard just as long as strength and health and life remain to you.

Some men work with their hands, and others work with their brains; and I observe that a good many hand workers think there is no fatigue about brain work. Now, I have tried both kinds of work myself. I have done a great deal of hard work, and I have done some work that is called brain work, and I can testify to you that the brain work is vastly more fatiguing than any other kind of work—immeasureably more. You will give out under brain work, so-called, quicker than under any other form of work. The reason is that brain work is done by the most delicate part of our organization. Moreover, there are very few manual employments that do not call for brain work, and no brain employments that do not call for manual work. There is no such sharp distinction between the two kinds of work, nor do they differ so much as they are supposed to in regard to the joy or satisfaction they yield. A mechanic is not a good mechanic unless he takes an interest in his work; and the reward in work comes from the interest taken in it.

Looking at the other side, for a minute, in what is called brain work, there is a great deal of routine and repetition. If I were asked what I considered the most objectionable form of work I should say that which was the most automatic, which required the least individual judgment at the time, which presents the least interest. Fortunately there are not many such employments, but there are a few. But the common employments are full of interest. Take, for instance, the work of the miner. I have received several suggestions lately that I try the work of a miner for a month and see how I like it. I am a little old for it now, but I am perfectly certain that for 40 years of my active life I should have liked the work of the miner. Why? Because there is chance in it, and any occupation that has chance in it is interesting. Sometimes the miner, with a single blast, gets three or four tons of coal ready to shovel up, and other times he only gets a quarter or a half a ton. That is a delightful contingency, a deilightful chance. Moreover, a spice of danger gives interest to any work. In all the vigorous sports and games there is a spice of danger, and so it is in work. Take, for example, the occupation of the trainmen on the railroad. I read in the newspaper yesterday that one trainman in 136 in the United States was killed in 1902, and that one out of 13 was injured. There is a great element of danger. Yet, that is a distinctly desirable occupation.

Any occupation is desirable which has in it the chance for the heroic deed. I admire the occupation of the locomotive engineer, and I know it to be immensely interesting. It has to a high degree the element of watchfulness. It requires an intense attention, energy, nerve, readiness to avoid danger by his own act—always the chance of the heroic deed.

The main satisfaction of life, after the domestic joys, is the accomplishment of something. Perhaps you think the satisfaction is in having done it? No; it is in doing it. What then is the right limit for work? In the first place, we may describe it as the limit of strength and health. By excess we impair our power to work in the future and this is never right, for the power to labor is the main source of joy and satisfaction.

The next quality to which I invite your attention is honesty. Of course none of you will steal or lie, or give short change to the old woman that can't see, or to the man in a hurry. I take that for granted. (Laughter.) But many of you will in your after life be paid by the day or the week or the year. You will sell your time, and it doesn't make any difference whether you sell it for $2 a day or $1,000 a year, if you are paid by time in any capacity, give your best day's work or your best week's work, or your best year's work, as the case may be.

Never work, if you are paid by time, slowly or moderately or easily. Always work at top speed. I know you may hereafter get exactly opposite advice. You will be told not to work at top speed, because by doing so you will work yourselves out of a job. That is precisely the philosophy which I believe to have a very ruinous tendency in the modern world of industry. I advise you invariably to work as hard as you can. If you work less hard than you are capable of, you cheat somebody else and you also cheat yourself. The boy who shirks his task in school to cheat his teacher also cheats himself out of the benefit of going to school. It is exactly so in the school of life.

You will hear the argument used, "I can get as much money for a slack day's work, which doesn't tire me a bit as I can get for a sharp day's work, which does tire me; and with that money will buy what I want to give me pleasure." What is the trouble with that argument? It looks pretty plausible, doesn't it? And yet it is completely deceptive, fallacious. Why? Because the main enjoyments of life, the main happiness of life, are not purchaseable. You can't buy health, strength or the capacity to enjoy food with money. It is the capacity to enjoy which makes the difference between the happy and the unhappy man, the successful and the unsuccessful man.

I want to recommend to you to be as jolly, as merry as you can all through life. That comes natural to most of you boys. As you grow older, keep it up. It is a great sweetener of life, the joyous, merry spirit. If you were looking simply to your chance of employment, you would cultivate this healthy faculty of merriness. The employer likes the jolly, cheerful boy much better than the sour boy. And, in manhood, it is just the same thing.

Finally, let me mention another use of a small portion of your time, which, I believe, adds greatly to the enjoyment of life in later years. Cultivate the habit of reading something good for five or ten minutes a day. Ten minutes a day for 20 years will make the difference between the cultivated and the uncultivated man, provided you read what is good. I don't mean a newspaper or a magazine. I mean the proved treasures of the world, in story, in verse, in history, in biography.

What is the use of being a cultivated man? Because the storing of your minds is the road to increasing happiness and joy, and after all is said, the object of human life is to increase happiness and joy.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

SUMMER SCHOOL FOR TEACHERS, RALEIGH, N. C., JULY 1 TO AUGUST 1.

On account of the above occasion the Seaboard Air Line Railway will sell round trip tickets from all points in Virginia and North Carolina and in South Carolina—Cheraw to Columbia, inclusive, and Oceola to Greenwood, inclusive—at the rate of one first-class fare plus 25 cents for the round trip. Rates from Richmond to Raleigh and return $5.05, from Norfolk-Portsmouth 5.70, from Wilmington $5.60, Charlotte $5.90; Weldon $3.35, Henderson $1.70; Oxford $2.15; Columbia $6.65. Tickets sold June 30, July 1 to 20, final limit August 1.

For further information apply to
C. H. GATTIS, C. P.& T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

Tetter, Itch, Eczema.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Cantrell, Louisville, Ky.

Tetterine

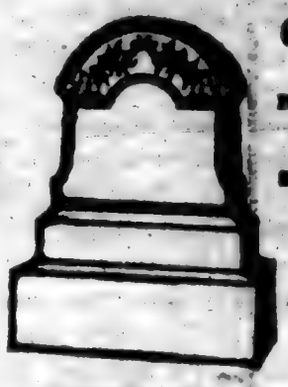
50c. at druggists, or by mail from
J. T. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

DROPSY TREATED FREE. A physician with 30 years experience will send a free treatment. Immediate relief guaranteed. A cure in 20 to 60 days. S. S. WHITAKER, M. D., 61 Irwin St., Atlanta, Ga.

WANTED—REAL ESTATE.

CITY PROPERTY, FARMS, MINERAL OR TIMBER LANDS.
All kinds of property bought and sold in every section of the State.
J. STUART KUYKENDALL,
Greensboro, N. C

Raleigh Marble Works



Cooper Bros.
Proprietor,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

SOUTHERN RAILWAY.

In effect January 12, 1902.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 29, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 33, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:33 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 30 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 138, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. CHADWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. H. GRIMM,
City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

Editorial.

AN OMINOUS WARNING.

Greensboro Female College, the Methodist educational institution of the State for women, has fallen. It has failed after nearly sixty years of usefulness.

The State of North Carolina struck it down. The newspapers say that the College failed for want of students. Its debt amounts to $48,000. They know that the direct cause of the closing of the College's doors is the State's Normal and Industrial College.

The State College rises. The Christian College falls. And Christian people go indifferently on!

The Greensboro College was well managed. Men and women worked hard for it. But leading Methodists faltered. One of their editors—now fortunately retired—took to himself great honor for advocating the State's policy; we trust he is happy and proud this morning;—other leading public men, Methodists, editors and politicians, were proud to stand up in North Carolina and claim to be too broad to protest against the State's policy; others fought John C. Kilgo, the one man amongst them who stood boldly for Christian Education, and the man that has saved them, as if he were a criminal. We congratulate them today upon their broadness. Methodists might have saved Greensboro Female College. But now it is too late. They are chargeable with its death. But they cannot bring life back again. Christian Education for their women is a dream of the past. The daily paper that calls upon them to build again knows too well that it does not mean what it says. In light of this failure, it would be unworthy of ignorant children. No they have surrendered the education of their women to the State.

The warning is ominous. As went Greensboro Female College so shall the other Christian Colleges go, unless a halt is called upon the State. For the present Wake Forest, Baptist Female University and Chowan may stand; but let the State go on in its mad career, and nothing can save them. The Greensboro College was worth $125,000; and $40,000 has been expended in improvements. It was strong. It did not die of weakness.

The question is, Will you choose State Education or Christian Education? There is no compromise. We have not made the issue. The State has made it. We would not destroy the State schools; but the State schools are destroying the Christian schools—have destroyed this one.

We Baptists must federate: must form a strong system. We must fortify that system with endowment and equipment. We must preach the Gospel of Christian Education. And we must give education that is Christian. Then we must fight. We must oppose the ruthless policy of the State. We must make the State respect our schools. And then we must go into the field for students. We must Federate and Fight, or Surrender.

If, at last, nothing else shall avail, we may emulate our English brethren and refuse to pay the taxes that are used to destroy our religion and all that we hold dear. At any cost we must preserve our heritage from the fathers and keep faith with our Lord.

ORGANIZING THE STATE.

To organize the State of North Carolina is a gigantic undertaking; but nothing less will suffice to enforce prohibition. And to enact prohibition without enforcing it is worse than not to enact it. Moreover, if the people fail to enforce the Watts Act they may reasonably expect the next General Assembly to recede from the present advanced position. The Assembly was on trial last winter; the people, the Christian people, the people that signed petitions, the reader of these lines, is on trial this summer.

Plans are now on foot to organize several counties. We hope the cause will be taken up in all the others. Let men who are interested call a convention and put the workers to work. The following letter indicates the lines of action in Union County. It is from President J. R. Walker of the League in Union:

Waxhaw, N. C., May 25, 1908.

I am glad to say that there is not a spot in Union County where whiskey can be legally sold. The object of our League in Union is to keep things thus and stop blind tigers and make temperance sentiment. Mr. B. C. Ashcraft, Monroe, is secretary and treasurer of County League. We expect to have a vice-president in each of the nine townships who shall be chairman of work in his township. So far we have secured the following seven: R. N. Nisbet, Waxhaw; Prof. W. H. Philips, Wardlaw; Jerre C. Laney, Hope; Dr. H. D. Stewart, Monroe; I. A. Honeycutt, Stouts; S. B. Marsh, Marshville; T. L. A. Helms, Unionville. I have given post office not township. The officers of County League expect to meet in Monroe last Saturday in June to plan a temperance campaign for county for July. We expect to have from two to four picnic rallies in each township, and possibly a grand rally in Monroe. Hope we may be able to send a delegation from Union to Convention.

THE POSITION OF THE BAPTIST FLAG.

We are fortunate in having the position of the Baptist Flag stated by its editor, and stated plainly. There has been much concern for the welfare of our denomination—or "our organized work"—in the Southwest; and the position of the Baptist Flag has been regarded as nothing less than a menace. There have been many statements of the Flag's position; and its editor has brought himself into most unenviable regard. For it should be stated here that that paper has pursued a personal policy, not content with advocating reforms, but going so far as to attack the characters of prominent men, and readily seizing upon every opportunity to create suspicion and foster dissension.

We baptists are free and independent and in many sections largely ignorant. Such a policy as the Flag has pursued is always possible, and it is always a hinderance. There is nothing but the grace of God and early death to prevent a man with trouble on his mind from using the freedom of the Baptists to destroy them and their freedom. He will always catch the ignorant and discontented. To the man who lusts after leadership, to the rule or ruin man, this course presents a strong temptation. The application is only temporary, however. Time will come when strong men will be too noble to aspire to such infamy and the people will be too intelligent to make it possible. But not Today.

With so much by way of introduction, we may take up the Flag's statement of its position. On the whole it is a pleasing statement. It looks toward peace. The Flag desires certain reforms. To seek reforms is good, if one will only seek them in a way becoming a Christian. Let him be ever so earnest; but let him be respectful. And let him be careful that in seeking to improve he does not destroy. We have read the Flag diligently, and it has seemed to us to be bent upon destroying confidence in the men who conduct our Boards rather than upon improving the relation of the churches to the Boards. And, we confess, these "reforms" seem to us a pretext for opposition rather than a real cause.

What are the reforms that the Flag seeks? First, that the churches should control the Boards. But the Flag has not proved that the churches do not control the Boards. The churches now control the Boards. We know of no wish that a church has expressed that the Boards have not heard; and we are sure that the voice of the churches as uttered in Associations and Conventions is absolute. The Boards cannot obey every church; but they can obey the majority; and at present they are obeying nine-tenths of them. If we thought the churches did not control the Boards, we would join in the war. But says the Flag, each church should be allowed to send one or more messengers to the Southern Baptist Convention, irrespective of contributions. This would be quite well, if our Baptist democracy were intelligent; but it is not. In the present conditions there must be restraint; and there can be no better, more just or reasonable restraint than that which so balances the numerical and the financial representations that the churches contributing nothing may be represented (by Associational delegates) while the churches that do contribute are permitted direct representation to the end that they that give may direct their gifts. This plan gives us a proper balance. If a church desires direct representation let it give. Could less be asked? The churches that do not give should not desire to direct the gifts of the churches that give.

In the fourth paragraph there is a straightforward piece of demogoguery. The Baptist Flag knows well that a Southern Baptist Convention could not possibly determine the fields to be occupied by 200 missionaries nor select missionaries. This work must be done by a Committee; and a special committee at that; and an experienced committee at that; and what is a Board but a specially experienced standing committee? The Convention can approve or reject the work of these committees or boards and does so every year. The Boards are now servants; and the Convention, speaking the voice of the giving and intelligent churches, is master. The Flag betrays its want of frankness and reasonableness here.

To paragraph five there can be no objection, if it be added that the churches must do their work in the best way according with the New Testament.

Paragraph six is rich, coming from a preacher who is an editor. It must be just as wrong for a man called of God into the Gospel Ministry to fall into the low and earthly estate of editing a paper as it is for a preacher to become a secretary. In fact the latter leap is not so great as the former. And women should do the work of secretaries! Save the mark! They should not travel and speak, of course; but in the Flag's opinion, they should stay at home, keep books, forward funds and mail tracts. This does the Flag's common sense no credit. We must have men going from church to church strengthening the churches; and we must have men who can maintain the connection between the field and the forces. See the chapter North Carolina Baptist History this week. Without secretaries our march would be backward, not forward. And, of course, we must pay them worthy salaries.

Paragraph seven lacks the same element—common sense. How could one church "elicit, combine and direct" the work of another? This can only be done by the churches as represented by Committees or Boards.

We are glad that the Flag so frankly expresses its belief in Associations, Conventions, Boards, etc. We think it must be clear to every one, even the Flag, that this conceded, all its positions, save one, utterly lacks force, and that one is untenable. That one is its belief in the numerical basis of representation, and we have explained its impracticability for the present. On the other hand, the reasonableness, wisdom and justice of the present balance between the financial and numerical basis of representation will be commended to every one that shall give the subject candid examination.

QUESTIONS AND ANSWERS.

Mr. William Wiley sends the following inquiries in respect to the operations of the Watts Act:

1. When can we vote? Ans. At any time not within ninety days of another election.

2. Do we have to petition? Yes. You must present a petition signed by one-third of the registered voters.

3. To whom? To the governing body of any city or town.

4. Do the people outside of the town have any "say" in the election? No.

5. How long before the action of an election takes effect? Six months.

Remark.—In every case the men in charge of a local movement should have the counsel of an attorney. Else some false step may make void the election.

THE LESSONS OF THE ACTS.

Sunday-school lesson for June 28. Review of the Quarter.

The narrative of the Acts of the Apostles closes abruptly and unsatisfactorily. One wonders, What else? It is easy to infer that Luke intended to write another book. One might profitably exchange all the books that have since been written for a faithful account of the balance of Paul's days, and of the last hours of him who had uttered the triumphant Resurrection chapter. But the purpose of the book has been accomplished. Luke has told his story of all that Jesus did in the flesh and now is closing his story of all that Jesus continued to do after He was received up. But Jesus yet worketh. All history is His story. The Gospel by Luke is the story of the visible Lord; the Acts is his story of the invisible Lord, as known by Luke only. Christ incarnate in the Son of Mary is hero of the one. Christ incarnated in the life of Paul is the hero of the other.

Historically, the Acts, which covers a period of 30 or 40 years, records the passing of Judaism—the cutting off of the mother of Christianity. The centre moves from Jerusalem to Rome. The circumference widens from Judea to the whole world. The Commonwealth of Israel falls before the brotherhood of faith. The Jew passes; the Gentile comes. But the Gentile comes not as a chosen race. He comes as a man. The Jew passes; man comes. Henceforth there is no chosen of blood—only the chosen of faith. Moreover there is a vast change of personnel. The narrative began with the original apostles assembled at Jerusalem. It ends with Paul the central figure and no mention whatever of the rest.

Paul was called to the Gentiles from the first. He conceived his duty to be to preach Jesus Christ to the whole world. He is the only man that has undertaken so much. Jesus did not undertake it. Paul came near to doing it. If Christ's commission is the supreme authority for world-wide missions, Paul's life is the supreme interpretation of that commission and the best argument for it save the Master's own authority. Paul is a sufficient proof of the missionary character of Christianity.

Called to the Gentiles, he was also definitely called to Rome, capital of the Gentile world. He did not know that Rome was to supersede Jerusalem, though the narrative succeeds in making a most timely contrast between the two cities. He goes to Rome by way of Jerusalem. He is sent to Rome by the persecutions of the Jews in Jerusalem. The Master in the flesh suffered the Jews to reject Him and kill Him. The Risen Master rejects the Jews and sends His Chosen Vessel to establish His Cause in a new city. Men think today that they reject Christ; in every case it is Christ that rejects them.

The sublime contribution of the Acts, on the human side, is the story of Paul. He is the ideal Christian. In this review lesson the aim should be not to get the facts only, but to bring your heart and life up against Paul's and receive of its inspiration. Seek his fidelity; his zeal; his long-suffering; his holiness; his love; his absorption in his mission and in Jesus. Inspiration is better than instruction; impulse is better than precept. Life is the dynamic of the mind and soul—not Letters. Follow Paul in this review and see what a Christian you may be.

The great religious revelation of the Acts, however, is not the capacity of a man to be a Christian, though that is one of the great points. It is not the rejection of rejecting Israel by the patient God, though that is a great point. It is not the power of Christianity to heal all nations and to spread abroad, though that is a great point. Let these points be dwelt upon. But the great religious lesson of the Acts is that God is personally present in the world—in the person of the Holy Spirit. It is the fulfillment of the promise of Jesus. The disciples were not left comfortless. By sea and land, in storm and prison and all manner of peril, in labors and in worship, and at the martyr's stake, He, the Comforter was present.

The great lesson of Acts is this, that though Jesus has returned to His Father, They Each are here now with Their Own in the person of the Holy Spirit—the Guide, the Comforter, the Leader and the Protector of the disciples, whether in Rome in the first century or in North Carolina in the Twentieth.

"BAPTIZED FOR THE DEAD."

In a late issue of the Recorder, a question was asked as to the meaning of 1st Corinthians 15-9? I have seen no answer. It reads thus: "Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?" Some of the Corinthians denied the resurrection. They allowed false teachers like grievous wolves to enter the fold and tear the flock by disturbing its peace and welfare.

Two factions formed, one contending for the observance of Jewish ceremonies, the other wrongfully interpreting the nature of genuine Christianity, encouraged indulgent excesses which were foreign from the design and spirit of the gospel. Food offered to idols was eaten. Gluttony and drunkenness were indulged in. Incestuous relations were formed. Women with uncovered heads harranged the people in their mixed assemblies. Christians went to law with Christians before heathen tribunals. The Lord's Supper was profanated. The resurrection was denied.

Paul attempted to correct these abuses.

He reproved them for not excommunicating the incestuous person. For going to law before heathen magistrates, correcting their various abuses in eating meat offered to idols and so forth. And finally he discusses the doctrine of the resurrection under three heads:

1. Will there be a resurrection of the body from the dead?

2. What character will the resurrection body assume?

3. What will be the fate of those alive at Christ's coming?

Paul proves the doctrine of the resurrection.

1. By the scriptures themselves.

2. From those eye witnesses after His resurrection up to His ascesion.

3. By the absurd position those hold who reject the doctrine.

(a) If the dead rise not, Christ is not risen.

(b) If Christ be not risen, your faith is vain.

(c) If Christ is not risen, ye are yet in your sins.

(d) They also which have fallen asleep in Christ are perished.

(e) Those baptized in the faith that Christ died for them and rose again are deluded.

(f) All who suffer persecution for Christ are unwise and unprofited.

Else what shall they do which are baptized for the dead, if the dead rise not? Why are they then baptized for the dead?

Some think the dead here referred to the Saviour. If Jesus rose not, then why be baptized in his name? Those who were baptized misplaced their faith. Others believe it means those baptized for the dead suffered martyrdom for their religion. They were baptized in blood—that is, physical suffering. But one can hardly die for his religion and die for the dead also.

Some understand this alluded to a custom of some ancients who baptized a living person over a dead body or a grave, testifying their hope of the resurrection. But no such custom was held in the apostle's day I am sure.

Others think it means clinic baptism—the baptism of those who were in bed expecting to die. While others contend it means martyrdom. They contend if one died from persecution for Jesus sake, he was regarded as baptized because he passed through the baptism of blood and physical suffering. And this baptism in his own blood would wash away his sins.

Two baptisms for those going into eternity—"profuse pouring" or "martyrdom." For the person in good health, nothing but immersion of the whole body in water would do. If the sick did not die—if the martyr recovered—they must likewise be immersed.

In those ancient times as now many would neglect baptism until near to death. Sometimes they would put it off too long and would die without it. In that case a person would sometimes be baptized for the dead who had failed to observe the ordinance.

Why should a living person submit to this if he had no faith in the dead person's being benefitted by it?

I have heard a man pray for the souls of those soldiers who died or were killed during the late war. I lived in a place where a lady baptized her grandchild while it was dying because she could not call in a minister who would assume such responsibility. In our State people have been baptized within the last thirty years after the breath had gone out of the body. Perhaps there is less danger in being baptized for the dead, than in assuming responsibility in baptizing the unconscious living. I do not understand Paul as endorsing the custom of baptizing for the dead, but simply contending for the doctrine of the resurrection on the ground of Christ's resurrection. If some believed in the duty of respecting the dead for enough to be baptized for them, and yet discarded the resurrection of Christ's body, then what was the use of this superfluous baptism?

GEORGE J. DOWELL.

Carthage, N. C.,

BOOK NOTES.

"Perfect Health" is the title of a new book by Harry Bennett Weinburgh, to whom, it will be remembered, was awarded a prize about a year ago for the most perfectly developed young man in America.

Mr. Weinburgh's case is of peculiar interest, inasmuch as he brought himself to this physical condition from a very advanced state of invalidism only about two years before this prize was awarded. The book contains not only his personal experience in combatting disease and chronic rheumatic and stomach troubles, but valuable suggestions and instructions in reference to what is known as diaphragmetic breathing, which is called "body ventilation," also valuable chapters on diet, drugs, narcotics, over-eating, constipation, no breakfast, mastication, bathing, over-dressing, sleep, exercise, etc.

Young Weinburgh was aided in the preparation of this work by Mr. Eugene Christian, a Naturalist and Dietetic Specialist in New York, who tersely describes eating as the science of making blood, exercise as the science of distributing food, and breathing and bathing as the science of purifying blood in the human body, and who asserts that upon these three great fundamental principles rest the entire structure of human health.

The book is profusely illustrated with forty-four fine half-tones of Mr. Weinburgh, giving twenty scientific lessons in physical culture, without the use of machinery. Opposite each picture is a description of the movement shown in the cut. Six half-tones of one of America's leading lady physical culturists are shown, giving as many lessons for ladies, especially adapted to their requirements, although all the lessons given from his own pictures can be taken with safety by women.

BASIS OF REPRESENTATION IN SOUTHERN BAPTIST CONVENTION.

"Article 3. The Convention shall consist, (1) of brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one delegate for every $250 actually paid into the treasuries of the Boards during the fiscal year ending the 30th day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally elected at the annual meeting of his District Association, and his election certified to the Secretaries of the Convention, either in writing or by a copy of the printed minutes."—From the Constitution.

A QUEEN.

We greatly admire the outright candor of the "Biblical Recorder" in what it said last week about the question of discipline at Wake Forest. It is no credit to a college to find worthless and disorderly students within its walls. All applicants have to be taken on probation, but the idea that the students in a denominational college can have the habits of a German university is revolting indeed, and it is to be feared that many of our American colleges put little restraint upon the habits of their students. We honor Wake Forest for many things. She is a queen in the family of our Southern colleges, but in nothing do we more sincerely respect that college than in its vigorous discipline. Our denominational colleges will lose thir power as soon at it becomes apparent that they tolerate vice and lawlessness among the students.—W. E. Hatcher, in Baptist Argus.

Buying, possessing, accumulating—this is not worldliness. But doing this in the love of it, with no love of God paramount—doing it so that thoughts of eternity and God are an intrusion—doing is so that one's spirit is secularized in the process; this is worldiness.—Herrick Johnson.

Heavenly Recognition.

(Continued from page 3.)

fied and spiritualized, that we had for them here.

Underlying the whole difficulty suggested by Brother Nowell's position, there seems to be one fundamental error,—the tendency to remove heaven too far from earth. This earth itself was heaven until the seeds of sin were sown in it, and to make it heaven again nothing is necessary but that these shall be removed. Eradicate sin from the soul, and lo! with no mysterious change in our personality, and possessed of all our innocent feelings and affections, we find ourselves in heaven though on earth. Heaven is not essentially different from holiness in this life. The suburbs of the celestial city are upon earth. As we travel inward and approach the palace of the King, the magnificence and splendor increase, but the essential characteristics are the same. For me, the question suggested by Milton to the angel is fraught with deep significance:

"What if earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought."

As Old Man's Tour of the State.

From Wadesboro I went to Lilesville, where I taught school in 1854. Many sad changes had transpired. Most of the old people were gone to their long home. The old academy is still standing there where my sainted wife and I taught the dear children, who are now scattered to different parts of the world; many of them are sleeping in their graves, and trying the realities of an unknown world, on the other side of the river. Some few are still living in the community. Here Mrs. L. A. Lee, now of Asheville, our first child, was a baby. God alone knows my feelings when I saw the paths where we walked and the old school house in which we taught.

I preached one night in the old church where we used to meet in the good old days long ago, and where we have heard the old pioneers, Noah Richardson, Eli Phillips, W. Q. Beatie, T. C. Conly, Wm. Lineberry, John Culpepper, E. L. Davis, and others, preach the glorious gospel of the blessed God. O, what a change from that day to this.

Bro. L. N. Chappel has recently taken charge of the church, and we trust under his leadership it will take on new life.

I went out four miles in the country and spent a night with old brother Benjamin Saunders, who is now 91 years old, and has been blind for about twelve years. He has been a member of the church 71 years, and has been a regular reader of the Biblical Recorder 57 years. Up to the time of his blindness, he scarcely ever missed a regular church or conference meeting. He is a man of untarnished character, has preached the gospel all over that country, and is highly esteemed by all his brethren and sisters. He is living at the old homestead with one of his daughters, who is taking good care of him. Don't know when I have ever enjoyed a visit more. We talked about half the night about the happy seasons of the good old days; and the fond anticipations of the sweet by and bye.

From Lilesville I went to Rockingham. Here I spent three days at the delightful boarding house of Bro. Y. C. Morton. He and his good wife and children treated me just like a father; I had every comfort and attention that heart could wish.

I preached Sunday morning and at night to attentive and appreciative congregations. These were delightful services. At the close of the services Sunday night, brother H. C. Dockery made a feeling and touching talk with reference to my life and labors and especially to my work in Rockingham; made mention that I baptized him with many others, and took a handsome collection for my special benefit. I baptized his first wife, one of the most beautiful and lovely women I ever saw. It will not be long before I shall meet her with many others whom I have baptized in the sweet by-and-bye. Sunday I dined with Brother Dockery and his charming family; and O, what a superb dinner it was! That big, fat turkey with all the other good things. But the sweet Christian fellowship was best of all. Sister Dockery is a noble Christian woman. Here I met my good old brother, John B. Covington, with whom I have spent so many happy seasons

How different now from the first time I ever preached in the old court house in Rockingham when the Baptists had no church nor house of worship! Now they have a good membership and a good house of worship, with a settled pastor. They need a parsonage. The beloved and sainted John Monroe, my son, W. J. Jordan, and myself organized this church in the old court house on Thursday night, April 24, 1879, of twenty-four members. What a wonderful change in and around Rockingham during the last twenty-three years!

Brother Britt, the present pastor, impressed me favorably, and he seemed to be moving on nicely with his work.

F. M. JORDAN.

If you wish to be miserable you must think about yourself, about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch, you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.

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TWO CURES.

FLORENCE, S. C., Aug. 16, 1902.

Gentlemen:—I began to suffer from rheumatism about three years ago, and had it very bad in my limbs. At times I could hardly walk. Was treated by a physician without benefit. More than a year ago, Mr. George Wilson, an engineer on the Coast Line, living in Florence, told me that "RHEUMACIDE" cured him. I got a bottle and it benefited me. I took five bottles and am now as well as I ever was in my life. I regard "RHEUMACIDE" as a great medicine. I know of others it has cured.

Truly,
S. T. BURCH.

DARLINGTON, S. C., Aug. 20th, 1902.

Gentlemen:—About two years ago I had a very severe attack of inflammatory rheumatism. I suffered great pain and was confined to my bed for five weeks. During the time I was treated by two Physicians without permanent relief. Capt. Harker, a conductor on the Atlantic Coast Line heard of my condition and sent me two bottles of "RHEUMACIDE." I began to take it and in a week I got up and walked on crutches. After taking three bottles of the remedy I got entirely well and went back to my business.

I personally know of a number of other bad cases that were cured by the use of your medicine, in this town and vicinity. It is all that you claim for it.
Truly, J. L. BISKRON.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own home for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BREESE, Band Superintendent for North Carolina.

Program for First Meeting in July.

Subject: Alaska.
Hymn.
Bible Reading.
Prayer.
Hymn.
Minutes.
Readings on Alaska.
Hymn.
Adjournment.

(Notes to lady managers.—It has been suggested that these summer meetings be made as informal as possible and the children made, in so far as it is possible, to imagine that they are really taking a trip to Alaska. It is absolutely necessary to have a map, however rough, of Alaska and the islands belonging to it.)

"The Sunbeam."

Leader: I hope all the Sunbeams are here, for we want every one in North Carolina to take this trip to Alaska with us. Our boat "The Sunbeam," is just steaming out of San Francisco now. We are going to have a fine ocean trip, and while we are sailing along with nothing to do but look at the waves, I want to find how much you have studied up about this country we are going to visit. In the first place, can one of you tell me how Alaska got its name?

Girl: The people who first lived there called it "Al-ay-ck-sa," which means "great country." From that it was called Alaska.

L. Why should it be called "great country"? Is it as large as North Carolina?

Boy. It is much larger. It is three times as large as France and would almost cover the United States east of the Mississippi River.

L. Can any one tell when and by whom Alaska was discovered?

Ans. On July 18, 1741, Vitus Behring, a great Russian explorer, first saw Alaska near Mt. St. Elias. He visited many of the Alentian islands, but died on Behring Island before he could return to Russia.

L. How is it that we own Alaska now?

Ans. The United States bought it from Russia in 1867.

L. Look here on our map for a little while and see just where we are going. You can see a long arm of islands running southwest from the main land. It looks almost as if Alaska were offering to shake hands with the other side of the world.

Our first stopping place is going to be the island of Unalaska. Our ship travels so fast that we are almost there. But what is that yellow looking place on the ocean?

Ans. Some one has just told me that is jelly-fish and that we can see acres of them as we travel.

Boy.—The captain has seen a school of humpback whales and he says we can see them soon. There they are. I saw one spout. Look, they are jumping about in the water and look as if they were playing. Why don't the men try to kill one?

Ans.—The captain said that whales are not killed in such deep water for they are too often lost. If one is struck with a harpoon he could dive so deep that he would take the boat down with him. Where the water is not so deep he would strike the bottom before he pulled the whole length of rope.

Leader.—Here we are at Unalaska. All must go ashore and when we are again on the boat we will find what each has seen.

Leader.—Now we are on the boat after stopping at Unalaska and I want you to tell me something you saw or learned on shore.

1st.—I saw a warehouse full of sea-otter skins. They were going to be shipped to London and would be worth a quarter of a million dollars there.

2nd.—I saw other kinds of fur that had been brought to Unalaska and would be sent to San Francisco.

3rd.—I learned that there are gold and silver mines on the island. Some of them are being worked by companies from San Francisco.

4th.—On the island I noticed grass growing as tall as a man and it was so strong I could hardly push through it a little way.

5th.—What I noticed was the women on the island weaving baskets, hats, mats and all kinds of things out of this grass. They dye the grass different colors and make beautiful things from it.

6th.—I heard that this grass was fine for cattle and that the people shipped butter as well as fur. Unalaska is seventy miles long and twenty miles wide.

7th.—I was interested in the people. They are thought to have come first from Asia because they look something like the Chinese and Japanese. The natives of the Alentian Islands are called Alents, and are said to be more honest, industrious and skilful than the other Alaskans.

8th.—The men as well as the women make beautiful things from grass, but they are most skillful in carving and engraving. Whenever they are given any training they can do as beautiful work of this kind as can be found anywhere. Most of the inhabitants of these Alentian Islands belong to the Greek church.

Leader.—Our next stopping place is the island of Attoo. Look on our map again and you will see that it is the hand on the long arm of Alentian Islands. Our boat is like a fairy boat and can bring us from one place to another just by our wishing. We will all stand together on this Island and I will tell you something about it. We are now seven thousand five hundred miles from Maine and more than three thousand miles west of San Francisco. So you see San Francisco is just midway in the possessions of the United States. About forty miles across the Pacific from Attoo lies the coast of Asia. Only think how far our country extends.

If we should want to go to England from Attoo, it would be nearer to go by Asia than to travel back over our own continent.

More than once in late years Japanese vessels have been wrecked on this Island, and it is believed that this is the way people first came to live here. They were wrecked and could not get home.

When men from Russia discovered this Island the inhabitants were many, warlike and brave, a strong, thrifty tribe. Now, as you see, there is only one village here with hardly two hundred people living in it. Back of the village you see those mountains three thousand feet high. Most of the year they are covered with snow.

Boy.—There are no trees on this Island, yet the houses are built of logs and I saw a woman putting wood on the fire. Where do they get any?

Leader.—Most of the women gather the dry bushes and grass at the end of summer to burn in winter. But the wood is drift-wood washed up by the sea. On the breaking up of winter in the large islands and on the mainland, the rivers bring down from the great forests through which they flow, thousands of fallen trees. The currents bear them to the Alentian Islands, and a large number are washed up on the shore of Attoo.

The people on this Island have tamed the wild goose and they also have a few small cattle. But the food they like best of all is the whale. When one is stranded on the shore, there is a general rejoicing, and it is eagerly eaten by the people, both raw and cooked. When a school of whales comes in sight of Attoo, the natives go out in their small light boats carrying lances to spear the whales. They trust the currents to carry the body where they can reach it. They would rather have whale meat to eat than anything you could possibly offer them. For fear they may want us to eat some we must go back to our boat and sail to some other place.

Help us to reach out past the things we cannot understand, to the God we trust. We thank thee for the passing of what changes, and the changelessness of that which passes not.—Maltbie D. Babcock.

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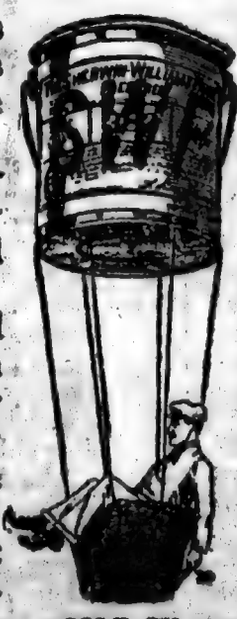

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STATE NEWS.

Negroes continue to emigrate from the State.

Charlotte sent $4,500 to the Pacolet mill sufferers.

The Supreme Court has confirmed the decision of the lower court in the Wilcox case, and Wilcox goes to the penitentiary for thirty years.

A large number of teachers met at Ocean View (Wrightsville) in the Annual Teachers' Assembly. Prof. J. B. Carlyle, who has hundreds of friends amongst our readers, was chosen President.

"Half a mountain," so the papers say, fell upon the track of the Southern Railway, near Melrose, on the Asheville and Spartanburg Railroad. More than ten days' work was required to remove the earth and rocks.

Since writing the editorial on the Increase of Homicides, our attention has fallen upon the following significant data from the report of the Attorney-General. The report gives two-year periods from January 1, 1889, to 1903, making seven such periods. In the first there were 90 murder trials, in the second 154, in the third 179, in the fourth 186, in the fifth 188, in the sixth 189, in the seventh 204. Trials for manslaughter have increased from 15 for the first period to 60 for the last, and trials for murder in the second degree, which, during the first two years were 49, are now 84. Burglary has increased from 54 to 80.

The Episcopal Convention at Henderson recently was notable for the debate on changing the name of that denomination and for the proposal of an effort to enlist the interest of the laity in the Convention. It is proposed to change the name from The Protestant Episcopal Church to the American Catholic Church; and each diocese is invited to express its choice. The North Carolina Diocese proved to be about equally divided, and a vote to indefinitely postpone was carried—wisely. The word Catholic has a bad odor—but by no fault of its own. If the Episcopalians can redeem it, they should be suffered to do so. Mr. Charles E. Johnson, Mr. R. H. Battle and Mr. J. S. Henderson were the leading laymen present. Mr. Johnson's motion to provide a program for next year with a view to attracting the laity was carried. He is precisely right. In no way can he so well serve his denomination as by enlisting the laymen.

GENERAL NEWS.

We print little general news this week because there is little. The papers are as full as ever; they have to be whether there is news or not. The real news may be stated in a few lines: President Roosevelt visited the University of Virginia.——Ex-President Cleveland again declared that he was not thinking of a fourth nomination; but he did not say that he would not run.——Peter Karageorgevitch was formally elected king of Servia. The army will rule him. Russia recognizes him; but England and America are hesitating. They expect him to punish the men who put him on the throne by killing Alexander and Draga.——The National Post Office scandal grows worse. Last week James T. Metcalf, superintendent of the money order department, was dismissed for complicity in the systematic robberies of the office.——Three hundred dead bodies have been found in the track of the flood that swept down upon the town of Heffner, Oregon, June 14. The flood was much like that of the Pacolet the week before.——Crop conditions improved throughout the country last week, although they are yet much behind.

The Watchman, Boston, adds the following thrilling statement to the information about the great demonstration in London found in these columns last week. "Not since the day when Queen Elizabeth and her courtiers stalked deer in this historic spot, not since the day that Henry VIII planted the glorious trees that this day line the walks and shade the green, has there been such an epoch-making scene as this gathering of half a million (some say a million and a half) sturdy Nonconformists to protest around the "Reformers' tree" against the iniquitous spoiling of their educational system and the trampling of their consciences under the feet of the State Church. No wind-swept forest of maple ever had its floor strewn thicker with orange colored leaves than this dense crowding of men and women to say an emphatic "No" to the London Educational Bill. The Park was radiantly beautiful—green of sward, deeper green of forest tree, bank on bank of flowers touched by centuries of culture—blue sky, flecked here and beyond with white fleece—sloping hillside filled black with masses of men—bronzed statues peering out of the crowd—yet all was still. It was an ominous stillness as though a gathering storm was making ready for onslaught. There was no noise or political clamor—the business in hand was of too much moment for froth and fume—conscience was at stake and the future welfare of the children of the Kingdom was at stake—it was the day of Judgment for the House of Commons. The appeal was to Caesar. For more than a year the outraged sentiment of the people has been flouted by Westminster, yea, insolently defied. To-day, Parliament meets in the Park in answer to the Parliament of the Priest. Here was focussed the revolt of the Nation against a monstrous tyranny, against a wilful and ignoble violation of the consciences of free men."

These are great times in England. This is true news—little noted in the daily papers though it be: it is news of the rise of conscience to her throne.

In The Land of Beulah

The Old Beulah seems to be waking up again. It was my pleasant privilege to be at the dedication of a nice church, "Blanch," on the first Sabbath in May. I aided in the ordination of three deacons. They have a large Sabbath school and a prayer meeting.

The lumber is being placed on a lot in Person County for a church—"Lambeth Memorial"—which will be worth more than $1,000 when completed. It will be in use in the near future. Another lot is paid for, upon which a church may be built when funds shall be raised. It is a mission point.

At Thomasville, in Rockingham County, is another mission point. A lot is offered upon which to build a Baptist church.

Our missionary, who was elected in August for three-fourths of his time, began work in said month, has, notwithstanding the abundance of rain and red mud, preached 39 sermons, and was in place many times when rain prevented an assemblage. Travelled 1,910 miles, made 956 calls, sold books to the value of $216.92. At his own expense gave away $54.35 worth, besides a large number of religious tracts and papers. Secured orders for Recorder, N. C. Baptist, Charity and Children, and Foreign Mission Journal.

The last Union meeting was held at Providence church, near Danville, Va., on the border of the Beulah territory. Owing to the distance from other churches and abundance of rain, the delegation was small. But congregation was large. A deacon was ordained, and good meeting enjoyed. A BAPTIST.

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The History and Language rooms will be furnished with new sets of maps and globes. The Department of Mathematics will be supplied with a new transit and a set of geometrical figures.

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E. Y. MULLINS, PRESIDENT.

W. M. S. Depa

Edited by Miss FANNIE E. ... dent of Woman's State Centr... Missions, Raleigh, N. C.
Corresponding Secretary ... mittee, Mrs. W. H. Jones, ...

Motto for 1903: "A... all for God; whose I a... I serve."

Aim for 1903: To do... ship of Societies now ... add 100 new Societies; ... 000 for State, Home ... Missions.

Total for second q... 575.08.

Number of Societies ... 255.

Total for first and sec... $4,686.71.

Report of the Womans' C... mittee of Missions for... Ending May 31, 1903.

Atlantic Association.—$20.80; First church, $17.20; Morehead City, $... nacle, New Bern Sun., $... nacle, New Bern, $1... church, New Bern Sun., ... tal, $63.31.

Beulah.—Clement, $... Bethel, $5.93; Ephesus, $... ra, $3.50; Yanceyville, $... ty, $1.80. Total, $27.48.

Bladen.—Galced, $7.50.

Brunswick.—Antioch, ... Creek, $1.00; Southport, ... tal, $6.00.

Buncombe.—Antioch, $... ville, $167.73; Cane Cree... Cane Creek, $1.75; Be... $9.75; Mrs. M. S. Buck... Berea, $4.25; Asheville, ... .50; French Broad, Ashe... Total, $188.56.

Brushy Mountain.—... $11.10.

Carolina.—Fruitland, $... Caldwell.—Lenoir, $7.5... Catawba River.—North... $5.60.

Cape Fear and Columb... na Sun., $6.76; White... $1.75; Whiteville, $7.... $15.61.

Chowan.—Blackwell's ... $6.35; Sawyer's Creek, $6... $12.45.

Cedar Creek.—Green ... $5.23; Rockfish, $5.00; C... $9.00. Total, $19.23.

Central.—First church ... Y. L. S., $19.00; First c... leigh, $92.16; First churc... Sun., $15.65; Wake For... Bethlehem, $3.00; Beth... Mt. Vernon, $5.00; Young... .85; Youngsville, $3.00; ... Sun., $6.67; B. F. Univers... Rolesville, .40; Perry's Ch... Wake Forest Y. L. S., $... Forest Sun., $2.00. Tot...

Eastern.—Clinton Y. L... Clinton Sun., $2.60; Mt. ... 12; Clinton, $5.40; Wars... Johnson's, $2.01. Total, ...

Elkin.—Elkin, $3.25.

French Broad.—Madis... nary, $1.23; Mars Hill S... Marshall, $2.42. Total, $...

Flat River.—Mill Cre... Maggie Nutt Soc., Oxford ... $11.00; Mt. Zion, $3.90; ... Sun., .80; Creedmore, $... ford, $52.90; Florence A... Knott's Grove, $3.30. To...

Green River.—Mounta... $5.50; Marion Sun., $1.4... $4.65; Rutherfordton Su... Rutherfordton, $7.30; M... $2.50; Montford Cove, $4... Hill, $8.51; Dysartsville, ... tal, $38.66.

Haywood.—Pleasant H... Waynesville, $17.05; W... Sun., .60. Total, $27.65.

King's Mt.—Shelby, $1... abeth, $5.26; Mrs. James ... Total, $23.36.

Liberty.—Lexington, $5... ways, $6.05. Total, $11.0...

Little River.—New H... Dunn, $10.00. Total, $15...

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Motto for 1903: "All from God, all for God; whose I am and whom I serve."

Aim for 1903: To double membership of Societies now organized; to add 100 new Societies; to give $12,000 for State, Home and Foreign Missions.

Total for second quarter, $2,575.08.

Number of Societies reporting, 255.

Total for first and second quarter, $4,686.71.

Report of the Womans' Central Committee of Missions for the Quarter Ending May 31, 1903.

Atlantic Association.—Swansboro, $20.80; First church, New Bern, $17.20; Morehead City, $3.00; Tabernacle, New Bern Sun., $1.76; Tabernacle, New Bern, $15.55; First church, New Bern Sun., $5.00. Total, $63.31.

Beulah.—Clement, $8.20; Lea Bethel, $5.93; Ephesus, $2.75; Semora, $3.50; Yanceyville, $5.30; Trinity, $1.80. Total, $27.48.

Bladen.—Galeed, $7.50.

Brunswick.—Antioch, $2.50; Mill Creek, $1.00; Southport, $2.50. Total, $6.00.

Buncombe.—Antioch, $1.25; Asheville, $167.73; Cane Creek Sun., .33; Cane Creek, $1.75; Beaver Dam, $9.75; Mrs. M. S. Buckner, $1.00; Berea, $4.25; Asheville, West End, .50; French Broad, Asheville, $2.00. Total, $188.56.

Brushy Mountain.—Wilkesboro, $11.10.

Carolina.—Fruitland, $2.00.

Caldwell.—Lenoir, $7.55.

Catawba River.—North Catawba, $5.60.

Cape Fear and Columbus.—Smyrna Sun., $6.76; Whiteville Sun., $1.75; Whiteville, $7.10. Total, $15.61.

Chowan.—Blackwell's Memorial, $6.35; Sawyer's Creek, $6.10. Total, $12.45.

Cedar Creek.—Green Springs, $5.23; Rockfish, $5.00; Cedar Creek, $9.00. Total, $19.23.

Central.—First church, Raleigh Y. L. S., $19.00; First church, Raleigh, $92.16; First church, Raleigh, Sun., $15.65; Wake Forest, $56.05; Bethlehem, $3.00; Bethany, $3.76; Mt. Vernon, $5.00; Youngsville Sun., .85; Youngsville, $3.00; Forestville Sun., $6.67; B. F. University, $75.61; Rolesville, .40; Perry's Chapel, $2.47; Wake Forest Y. L. S., $9.75; Wake Forest Sun., $2.00. Total, $295.37.

Eastern.—Clinton Y. L. S., $3.15; Clinton Sun., $2.60; Mt. Olive, $10.12; Clinton, $5.40; Warsaw, $5.60; Johnson's, $2.01. Total, $28.88.

Elkin.—Elkin, $3.25.

French Broad.—Madison Seminary, $1.23; Mars Hill Sun., $1.56; Marshall, $2.42. Total, $5.21.

Flat River.—Mill Creek, $5.00; Maggie Nutt Soc., Oxford Seminary, $11.00; Mt. Zion, $3.90; Mt. Zion Sun., .80; Creedmore, $11.30; Oxford, $52.90; Florence Ave., $4.25; Knott's Grove, $3.30. Total, $92.45.

Green River.—Mountain Creek, $5.50; Marion Sun., $1.43; Marion, $4.65; Rutherfordton Sun., $3.45; Rutherfordton, $7.30; Mt. Vernon, $2.50; Montford Cove, $4.32; Round Hill, $8.51; Dysartsville, $1.00. Total, $38.66.

Haywood.—Pleasant Hill, $10.00; Waynesville, $17.05; Waynesville Sun., .60. Total, $27.65.

King's Mt.—Shelby, $17.60; Elisabeth, $5.26; Mrs. James Foyles, .50. Total, $23.36.

Liberty.—Lexington, $5.00; Holloways, $6.05. Total, $11.05.

Little River.—New Hill, $5.00; Dunn, $10.00. Total, $15.00.

Mecklenburg and Cabarrus.—Charlotte Tryon Street church Y. L. S., $37.30; Charlotte Tryon St. church, $42.60; Pritchard Memorial church, $19.00; Twelfth St. Charlotte, $7.50. Total, $106.40.

Mitchell County.—Bear Creek, $15.50; Roan Mt., $2.00; Lilly Branch, $1.00; Silver Chapel, $1.00. Total, $19.50.

Montgomery.—Mt. Gilead, $2.00.

Mt. Zion.—Bethel, $6.80; First church, Durham, $55.00; Lystra, $2.40; Graham, $12.49; Chapel Hill, $1.00; Second church, Durham, $7.50; Second church, Durham, Sun., $2.80; East Durham, $1.80; First church, Durham, Earnest Workers, $19.36; Burlington, $1.50; Bells, $1.00; Cedar Fork, $5.19; First church, Durham, Sun., $23.93. Total, $140.77.

Neuse.—Kinston, $71.09; Kinston, Y. L. S., $15.00; Antioch, $12.97; Goldsboro Second church Sun., $3.85; Goldsboro First church, $23.85; Goldsboro, Girls Band, $10.00; Goldsboro Second church, $4.05; Pollocksville, $5.75; Fort Barnwell, $3.00; Fort Barnwell Sun., $1.00; Pollocksville Sun., $1.35. Total, $156.91.

Pee Dee.—Rockingham, $7.85; Laurinburg, $14.95; Spring Hill, $16.94; Wadesboro, $38.47; Ansonville, $4.65; Roberdel, $9.00; Polkton, $2.75. Total, $94.61.

Piedmont.—Reidsville, $21.44; Greensboro First church, $75.70; Mary Newton Band, Greensboro, $16.75; Greensboro Y. L. S., $59.00; Worthville, $3.00; High Point, $15; Piedmont, $3.00. Total, $193.89.

Pilot.—Lewisville, $7.70; Winston First church, $42.10; Winston Y. L. S., $15.00; Waughtown, $5.00; Leaksville, $4.20; Madison, $1.35; Mayodan, $3.00; Mt. Airy, $16.30; Mt. Airy, $2.10. Total, $96.75.

Raleigh.—Clayton, $37.26; Apex, $10.00; Clayton Junior Union, $1.85; Holloways, $6.00; Salem, $3.19; Cary, $21.01; Holly Springs, $4.75; Holly Springs Sun., $1.50; Tabernacle, Raleigh, $15.00; Tabernacle, Raleigh, Y. L. Soc., $18.12; Wakefield, $5.00; Cary Y. L. S., $6.15; Hepzibah, $5.18. Total, $135.01.

Robeson.—Ashpole, $7.00; Ashpole Sun., $2.20; Ashpole Sun. No. 2, $1.47; Lumberton, $21.25; Raft Swamp, $5.02; Raft Swamp Sun., $1.10; Maxton, $14.00; Long Branch, $8.00; Lumber Bridge, $3.49; Red Springs, $7.42; Saddle Tree, $9.35; Fair Bluff, $6.35; Pleasant Hill, $1.48; Bethany, $2.10; Antioch, .78; Parkton, $4.50; Bear Swamp, $1.30; Rowland, $2.00; Lumber Bridge Sun. $3.00. Total, $101.81.

Sandy Creek.—Aberdeen, $9.50; Pittsboro, $13.60; Pine Bluff, $2.75; Carthage, $9.80; Carthage Sun., $1.40; Cameron, $10.00. Total, $47.05.

Sandy Run.—Henrietta, $15.30; Henrietta Sun., $4.28; Immanuel, $5.32. Total, $24.90.

South Fork.—Maiden, $5.00; Hickory, $14.35; Lowell, $5.00; McAdensville, $3.25; Hickory Sun., $12.50; Gastonia, $9.70; Newton, $1.00; Gastonia Sun., $3.40. Total, $54.20.

South River.—Fayetteville, $14.35; Fayetteville Sun., $2.60; Salemburg Sun., $1.78; White Oak, $3.95; Concord, $1.25; Salem, $15.85; Antioch, $3.17; Clement, $2.23; Mill Creek, $1.00. Total, $46.18.

South Yadkin.—Statesville, $10.80; Statesville, Western Avenue Church, $2.85; Cleveland, .60; Mocksville, $7.00. Total, $21.25.

Stanly.—Albemarle, $4.00.

Tar River.—Wilson, $50.20; Scotland Neck, $31.70; Hobgood, $7.75; Louisburg, $15.00; Louisburg Sun., $4.50; Warren Plains, $4.33; Washington, $7.60; Rocky Mount, $7.00; Mt. Zion, .90; Weldon, $6.60; Henderson, $12.50; Poplar Springs, $13.62; Sandy Creek, $6.00; Greenville Memorial, $20.45. Total, $188.15.

Transylvania.—Brevard, $2.42.

Union.—Monroe, $38.55; Marshville, $1.15. Total, $39.70.

West Chowan.—Woodland, $6.48; Holly Grove School-House, $5.90; Roanoke Sun., $3.08; Cashie, $3.02; Chowan, $12.00; Mt. Carmel, $2.67; Rich Square, $4.80; Rich Square Sun., $1.51; Potecasi, $4.57; Seaboard, $2.85; Elam, $6.63; Jackson Sun., .96; Ahoskie, $5.60; Hebron, $3.38; Mt. Tabor, $10.11; Lawrence Cross Roads, $3.00; Buckhorn Sun., $3.00; Murfreesboro Sun., $3.61; Creeksville, $10.00; Oak Grove, $3.00; Galatia, $6.80; Pine Forest, $3.91; Cashie Sun., $4.30; Jackson, $9.04; Buckhorn, $6.20. Total, $123.82.

Yancey.—Laurel Branch, .91.

No Association Given.—Mrs. P. G. Harteell, $1.00; Atkinson, $5.00; Hamilton, $5.00; Bethel, $10.00. Total, $21.00.

Appropriation as follows:

To Foreign Missions, $948.56; to Foreign Missions (Christmas Offering), $74.93. Total, $1,023.49.

To Home Mission, $463.20; to Home Missions (Self-Denial), $750.59; to Home Missions (boxes), $90.75. Total, $1,304.54; to State Missions, $247.05.

Of the above amount the Sunbeams contributed:

To Foreign Missions, $103.90; to Foreign Missions (Christmas Offering), $12.06. Total, $114.96. To Home Missions, $6.82; to Home Missions (Self-Denial), $45.58; total, $52.40. To State Missions, $15.74.

Postals written, 500; new Societies, 6; letters, 276; quarterly letters, 550; quarterly programs, 550; other leaflets, 2,750; State Mission day letters, 550; State Mission programs, 1,100; other leaflets, 1,650; leaflets, 237; constitutions, 26; self-denial programs, 44; self-denial envelopes, 510.

Home Department Literature.—Booklets, 22; packages, 92; envelopes, 228.

Respectfully submitted,

FANNIE E. S. HECK,
President.

MRS. W. N. JONES,
Sec. and Treas., Raleigh, N. C.

Nearly 3 score years we have been making suits and vests for business. Only business things in 'em, and sewed in such a way as to wear like iron. Catalogue free. Postpaid by mail.
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WAKE FOREST COLLEGE

The Seventieth Session will begin August 20th. Fifteen independent "Schools," embracing Science, Language, Mathematics, Philosophy, Bible, Law, Medicine, Pedagogy, etc. Historical, Chemical, and Physical Laboratories. 14,000 Volumes in Library. The Gymnasium is one of the most well appointed in the country. Abundant baths. Expenses very moderate.

Address President C. E. TAYLOR.

Report of Baptist State Convention Committee to Visit Schools.

The following report was made to the last session of the Baptist State Convention held in Durham, by the School Visiting Committee appointed at Winston in 1901. This report is found on page 59 of the minutes of the last Convention:

Your committee regrets that it has so imperfectly performed the duties assigned to it at the last session.

*** * * The other invitation was from President Hobgood, the Oxford Seminary. Only one member of the committee (Rev. W. C. Tyree) found it possible to accept this invitation, and the following is the impression he received from his visit to this excellent institution:**

The enrollment for this session was 82 boarding pupils [this number was increased to 95 in the spring term.—President] and 20 local pupils. This is the largest patronage (boarding) the school has ever had, and it necessitated additions and other improvements.

Several rooms have been added to the dormitories. A new art-room has been provided, which is in every way admirably adapted to its purpose and thoroughly equipped.

Five new pianos have been purchased this season, making eleven in all. They are all superior instruments, especially the new ones.

Waterworks are now under construction [completed now.—President] designed to supply the whole building with water, which will add much to the convenience and comfort of the students.

The Faculty consists of ten admirable teachers. As an evidence of their ability and efficiency, and also as a proof of the President's wisdom and good judgment, most of these teachers have been teaching in the institution for a long time.

The health of the Faculty and students of this institution has always been proverbially good, and never before has it been better than this session.

Neatness and order were observed in every department. The young ladies seemed contented, bright and happy.

This school has had a long and honorable career, and by its thorough and faithful work has placedthe denomination under great obligation.

We are sure that the Convention will hear with gladness the report that it is steadily growing in patronage, equipment and usefulness. Its success in the past and its prosperity at the present are, of course, largely attributable to its progressive and accomplished President, Prof. F. P. Hobgood.

Respectfully submitted,

W. C. TYREE.
W. C. NEWTON.

Rates very moderate. Apply for handsomely illustrated catalogue to President Hobgood.

Temperance.

Temperance Convention, Raleigh, July 7.

On account of the Summer School at Raleigh the railroads have granted a rate of one fare plus 25 cents for the round trip, July 6, 7. This will enable many to attend the Temperance Convention. It is a most important meeting, and the friends of Temperance should take this opportunity to manifest their interest.

The entire State will be organized with a view (1) To enforcing the Watts Act; (2) to establishing prohibition in towns and cities; (3) to obtaining more effective legislation.

Anti-Saloon League.

PRINCIPLES: Inter-party. Members of all parties invited to join without breaking their party ties.

Inter-denominational: Support of only known friends of temperance legislation and temperance work for office.

Personal effort to enforce existing laws.

Personal influence in agitation.

METHODS: Law enforcement. We will create a sentiment that will make prohibition prohibit.

Opposition to saloons, distilleries, wineroom, whether licensed or unlicensed.

Intelligent demand for constructive local work and general legislation.

What Is Most Important?

Talk about the silver question; we don't produce silver enough, coinage value, in a year to pay our liquor bill for thirty days. Talk about the "Crime of '73," the total loss in price of silver during the past twenty-three years would not pay for our drinks in ninety days. Talk about tariff, the McKinley law never brought revenue enough in a year to satisfy our national thirst for stimulants for more than sixty days.

We drink the price of our annual product of wheat, corn, rye, buckwheat, potatoes, gold, silver (coinage value), pig iron, petroleum, nickel, aluminum, lead, platinum and precious stones, and then you wonder what in the world can be the matter with our social conditions or financial system, that we are poor in the midst of abundance, and that our children cry for bread, while nature smiles with bounteous harvests.

Ross's Exhibit in Ohio.

Ohio has in round numbers 2,500 idiots. Seventeen hundred were made so by the saloon. In her jails and penitentiary she has 14,000 convicted criminals. Ninety-six out of every hundred of these are habitual users of intoxicating drink, and eighty-two out of every 100 were more or less under the influence of intoxicants when the crime was committed for which they were sentenced. Whisky gave the finishing impulse to the crime for which 11,000 Ohio convicts are now being punished.

Ohio has 200,000 indoor or outdoor paupers. Strong drink was the feather that broke the camel's back with 150,000 of them. But for it they would not have collapsed into utter poverty.

The paupers in the poor houses alone cost the State $500,000 annually. The Dow saloon tax pays about $500,000 of this; but $700,000 is the expense to the State of the whiskey and beer-made paupers. So that the saloon is debtor to the poor-house fund $200,000.

The saloon tax paid to Ohio is about $2,500,000. But the expenses to the State of the poverty, crime and waste of labor the saloon causes is fully $7,500,000. The saloon is debtor to the expense account of Ohio quite $4,000,000.

Three thousand drunkards die annually in Ohio who have been murdered by the saloon; and 3,000 boys are drafted each year to take their places.

Points on Prohibition.

Under the first two and one-half years of prohibition, the total number of convicts in Iowa ran down from 900 to 532. Under the first four years of the mulct-law, the number ran up from 694 to 1,171. The reports from the counties are equally instructive. In 1884, before prohibition was enacted, Polk County sent twenty-two convicts to the State prisons. In 1886, under prohibition, it sent eight. In 1894, under the mulct law, it sent seventy. Mahaska County sent eight convicts in the year before the passage of the prohibitory law. In 1888, under the law, it sent none. In 1897, under the law, it sent fifteen.—Union Signal.

Governor Devine, of North Dakota, in his message to the Legislature in January, 1901, said: "There is less liquor drinking in North Dakota; less of crime, the outgrowth of its sale and use; less of suffering resultant from the traffic, and, therefore, more of public and private good. All of this should stimulate its better enforcement."

"In our prohibition State of Kansas, our jails have been empty for twenty years. During 1899 our crops were so plentiful that every barn and building that could possibly be secured was filled with grain. Then our farmers applied to the State and county officials for the use of the jails for the storage of grain. You eastern people put the grain into the men, and then put the men in jail."—Rev. Chas. M. Sheldon.

The New York World Almanac says: The average savings bank deposit for each citizen of Illinois is $6.14; Ohio, $9.42; and Maine $85.-70. Ohio has five times the population of Maine. The savings bank deposits are as follows: Maine, $53,207,590; Ohio, $34,006,215, a difference in favor of Maine of $18,-791,377.

WHY DO YOU HESITATE!

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Biblical Recorder may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 86 Seneca St., Buffalo, N. Y. They will send a small trial bottle Free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate! Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

When you doubt, abstain.—Zoroaster.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

For more than thirty years
Dr. Bigger's Huckleberry Cordial
has been curing diarrhœa, dysenterry, flux and all bowel and stomach troubles. Cures quickly and positively. Never fails.
THE BEST MEDICINE ON EARTH for TEETHING CHILDREN
On sale at all drug stores. Two sizes. 25c and 50c
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ELKIN BI ANKETS ARE ....THE BEST....

THEY PAY FREIGHT ....ON WOOL....

If you have wool to exchange, be manufactured, or sell for cash, ship it to

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and you will not regret it. Write them for samples.

If your School is not using the Covention Series, you should send for samples and compare with those you are now using . . .

OUR SPECIALS for this year are: Kind Words, which is enlarged and improved, making it a first-class religious paper for young people, and the Bible Class Quarterly, for adult grades, unique among Sunday-school publications. Send for samples . . .

Our B. Y. P. U. Quarterly in constant demand for the B. Y. P. U. . . .

PRICE LIST PER QUARTER	
The Convention Teacher	$0.13
Bible Class Quarterly	4
Advanced Quarterly	2½
Intermediate Quarterly	2½
Primary Quarterly	1
The Lesson Leaf	1
The Primary Leaf	1
Child's Gem	6
B. Y. P. U. Quarterly, in orders of 10, each	6
Kind Words, weekly, no advertisements	18
Youth's Kind Words, semi-monthly	6
Bible Lesson Pictures	75
Picture Lesson Cards	2½
Other Supplies	
Sunday School Record, complete, each	$1.00
Class Books, per dozen	40
Class Collection Envelopes, per dozen	50

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Marriages.

BROUGHTON—BRISCOE.— In Atlanta, Ga., June 18, Dr. Joseph Broughton and Frances Marion, daughter of Mr. and Mrs. Alexander C. Briscoe.

ROSSINAL—WEATHERLY.—In the Court House at Laurinburg, June 4, Mr. C. Finley Rossinal, formerly of Savannah, Ga., and Miss Lydia B. Weatherly, daughter of Mr. and Mrs. J. B. Weatherly, Rev. R. G. Kendrick officiating.

Household and Farm.

How to Get Thin.

The problem of reducing superfluous flesh is a very complex and troublesome one. A certain amount of superficial fat can be dissipated by persistent, vigorous exertion of any kind. Mere thorough-going, general use of muscles, with its quickening of the circulation and its increase of elimination, through quickened breathing, perspiration, etc., will accomplish this much.

As to diet for "reduction," the first general rule is never to eat immoderately of anything. Then, by abstaining from sweet and starchy foods, such as cakes, potatoes, bread, etc., and from alcoholic stimulant, by not drinking anything while eating, but taking care to drink abundantly of fresh water between meals, a helpful reduction-diet will be well begun.

Together with such precaution, care must be taken to cultivate full, vigorous breathing, whereby the circulation is purified and stimulated, and the heart and lungs kept strong and clean and healthy.—June Woman's Home Companion.

Effective Exercise.

In all effective exercise care must be taken to hold the body in good poise, so that a habit of dignified, efficient poise is being established for general use. Every exercise must be taken fully throughout the entire body, and in good order, beginning with full breathing and full motion, proceeding from the chest to the neck and head, throughout the arms and hands and all the muscles of the body, to the legs and feet. Every motion, besides being full, uninterrupted and gradually or successively well ordered throughout the body, should also be naturally rythmical. That is to say, motion to be good exercise should never jar nor jerk. It should be taken in time as slow as seems instinctively comfortable to the individual when the motion is oft-repeated.

The exercise of our daily work when taken vigorously, persistently and with the thoroughgoing efficiency of fine motion will serve excellently to keep our size normal, or "looks" well "up to the mark" and our condition generally capable and well and happy.—June Woman's Home Companion.

Some Nuts for the Farmers to Crack.

How much do you suppose it costs you a year to repair your wagons and harness on account of bad roads? How much does it cost you a year for shoes and clothing that are ruined by your children wading through the mud to school? How much does it cost you a year for medicine to cure your children's colds contracted in wading through the mud to school and church? How much of a damage a year to you is the mud that prevents your children from attending school, or damage to them, rather, in the loss of an education? How much damage to you is our bad roads in preventing your reaching markets with your produce? You are perfectly willing to spend plenty of money in the buying of reapers and mowers and other farm machinery. You are willing to purchase carriages and harness. At the price potatoes are today, one load would be the average farmer's tax for ten years for good roads. At the end of that time the roads would be good, and you could vote to rescind the law if you wanted to and you would have your good roads and no tax for thirty or forty years, the balance of your life.

The farmers of Walla Walla County, Washington, are trying the experiment of laying their roads with straw to improve them. The county will have its second annual straw day next month. Every fall the highways become deep with dust, making travelling hard on man and beast. Heavy rains meant mud, and the dust could not be removed without destroying the roadway. It then occurred to an enterprising individual that if all of the farmers would contribute straw, and all hands assist in laying it on the roads most travelled, there would be a great change for the better. The experiment was a decided success. The farmers turned out in force, plenty of straw was offered, ready hands laid it to the depth of a foot or more on the main thoroughfares of the county, and traveling became easy. Three hundred miles of roads will be covered with straw.

The Pilgrim's Recipes.

CURRANT ICE

Boil a quart of water and one pound of sugar until reduced to one pint. Add one pint of currant juice when cold and partially freeze, then beat in the well-whipped whites of four eggs and finish freezing. A spoonful of this beautifully colored ice is greatly relished by convalescents.

RHUBARB JELLY FOR IMMEDIATE USE.

To two and a half pounds of rhubarb stewed in a quart of water till soft, then strained, use one half a pound of best lump sugar and two ounces of gelatin well soaked. Mix all together with the beaten whites of three eggs, strain through a jelly bag and pour into a mold to set.

SHERBET.

Sherbets and water ices require a little longer time to freeze than ice-cream, but are so much more enjoyable after a hearty meal they are gaining in popularity. The following is a satisfactory recipe for sherbet: mash one quart of fruit to a pulp, add one pint of sugar, one pint of water, the well-beaten whites of three eggs, a bit of lemon juice, and freeze. For freezing, use plenty of chopped ice and salt, a layer of ice three inches deep covered with an inch of salt.

STRAWBERRY ICE.

Boil together for ten minutes three cupfuls of grantulated sugar and one pint of water, skimming carefully. When cold, add two pints of strawberry juice and half a cupful of currant juice. Beat the mixture well together, and freeze.

CHERRY ICE

In large hotels cherry ice is a favorite accompaniment to fried chicken. Stone and mash two quarts of cherries, draining through a colander for an hour. Boil a pound of sugar with a pint of water until it ropes, and when cool mix with the strained cherry juice and freeze.—The Pilgrim for June.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from any kidney and bladder diseases will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Hall's Family Pills are the best.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Summer Excursion Rates via Seaboard Air Line Railway. Tickets sold daily June 1st to September 30th, inclusive, with final return limit October 31st. Below I beg leave to give you rates to the principal points:

From Raleigh to	
Old Point Comfort, Va.	$8.25
White Sulphur Springs, Va.	$14.15
Asheville, N. C.	$10.90
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Blowing Rock, N. C.	$13.00
Lenoir, N. C.	$9.00
Cross Hill, S. C. (Harris Lithia)	$11.85
Lincolnton, N. C.	$8.25
Littleton, N. C.	$3.90
Pittsboro, N. C.	$2.35
Rutherfordton, N. C.	$9.75
Shelby, N. C.	$9.10
Southern Pines	$3.55
Mount Eagle, Tenn.	$24.45
Baltimore, Md.	$13.25
Boston, Mass	$26.25
Carolina Beach, N. C.	$7.15
Chimney Rock, N. C.	$12.90
Jackson Springs, N. C.	$4.85
New York, N. Y.	$21.25
Ocean View, Va.	$8.25
Providence, R. I.	$24.25
Virginia Beach, Va.	$8.25
Washington, N. C.	$7.30
Washington, D. C.	$13.25
Wrightsville, N. C.	$7.30

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

SOUTHERN RAILWAY SPECIAL RATES.

$6.50—Raleigh to Morehead City and return, account meeting North Carolina Bar Association. Tickets on sale June 30, July 1-2, final limit July 6, 1903.

$12.90 — Raleigh to Knoxville, Tenn., and return, account Summer School. Tickets on sale June 21-29, July 5-20, final limit fifteen days from date of sale. Original purchasers may secure extension of limit by depositing tickets with Mr. Joseph Richardson, Special Agent, not later than fifteen days from date of purchase, and upon payment of fee of 50 cents.

$6.50—Raleigh to Wilmington, N. C., and return, account Grand Lodge of Knights of Pythias. Tickets on sale June 15, 16, 17, final limit June 23, 1903.

For further particulars and tickets, Pullman Reservations, call on or address.

T. E. GREEN, C. T. A.,
Raleigh, N. C.
All 'phones, 141.

National Educational Association, Boston, Mass., July 6—10, 1903.

On account of the above occasion tickets will be sold at the rate of one fare for the round trip plus $2.00 membership fee. These tickets will be on sale July 2nd, 3rd, 4th and 5th, with final limit July 12th. These tickets may be extended until September 1st by depositing same with Speical Agent and upon payment of fee of 50 cents. Seaboard Air Line.

SPECIAL RATES VIA THE SEABOARD AIR LINE RAILWAY.

$3.30, Raleigh to Jackson Springs, N. C., and return on account of Midsummer Meeting Baptist State Convention, Jackson Springs, N. C., June 23 to July 1. Tickets on sale June 22 to 26, inclusive, final return limit July 2.

SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

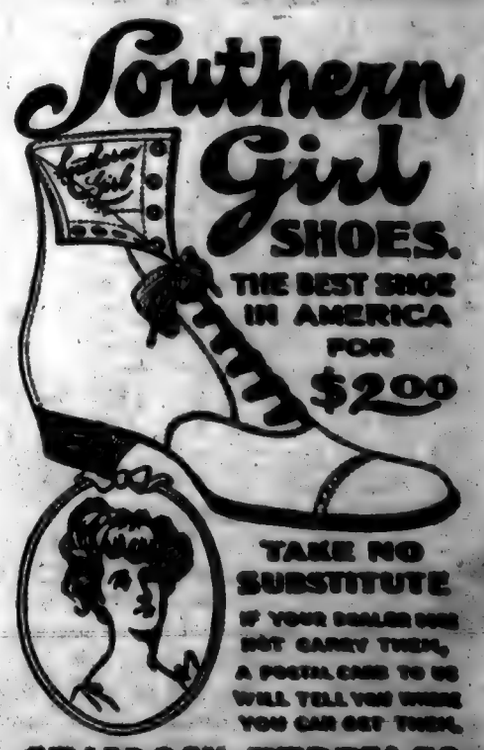
The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$6.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$6.25
Cliffs, N. C.	$6.25
Lenoir, N. C.	$6.30
Blowing Rock, N. C.	$6.80
Asheville, N. C.	$7.00
Black Mountains, N. C.	$7.00
Round Knob, N. C.	$6.45
Marion, N. C.	$6.85
Morganton, N. C.	$6.30
Connelly Springs, N. C.	$6.25
Hickory, N. C.	$6.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$8.00
Lake Toxoway	$7.90
Hot Springs, N. C.	$6.15
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

CHRONIC DYSENTERY or DIARRHOEA.

A cure guaranteed if directions are followed, or money refunded. Price, $1.00. Write to DR. WORLEY CO., 104 N. Price St., Atlanta, Ga.



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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

For Printer and Pressman!

The Recorder has come to the front as a neatly printed paper. Your issue of June 10, is surely an attractive specimen of typographic beauty. That's a fine thing on "Rest for the Master and His People." Oh for a full month at the seaside! God prosper your wise leadership in the temperance cause. I think A. J. Hires has that perplexing phrase, "baptized for the dead," about right. Adam Clarke, the commentator, Methodist though he was, gave substantially the same interpretation. He saw that immersion symbolized resurrection, and candidly said so. Hope to strike hands at Atlanta in July.

Yours,
C. E. W. DOBBS.
Marietta, Ga.

Acknowledgements.

June 24, 1903.

State Missions.—Healing Springs, $3.80; Antioch, 5.00; Oak Grove, 1.00; Head of Tennessee, 1.60; Morgan Hill, 1.50; W. M. S., First ch., Asheville, 34.36; First, Asheville, 55.83; First, New Bern, 8.00; South Fork Asso., 5.25; Troy, Montgomery, 3.50; Ruffin, 2.32; Snow Hill, Neuse, 4.00; Brown Creek, Ashe, 3.30; Jefferson, Ashe, 6.13; H. C. Bridges, 40.00; Forest Home, Ashe, 2.50; S. S., Murfreesboro, 3.00; Button, C. F. and Col., 4.40; Spring Branch, C. F. and Col., 2.01; Lilesville, 2.00. Total this week, $189.50. Previously reported, $4,627.51. Total this year, $4,817.01.

Foreign Missions. — Sunbeams, Rocky Ford, $.82; Mt. Carmel, 10.00; W. M. S., Antioch, 1.25; B. Y. P. U., Fern Hill, 25.00; Antioch, 5.00; Pleasant, L. and D., 8.65; Pilot Mt., 1.05; Concord, Flat River, .50; Edgemont boy (Hubert Dupree), .01; Murfreesboro, 5.00; Snow Hill, Neuse, 1.00; Lcesville, 4.80; Holloways, Liberty, .25; Macedonia, C. F. and Col., 1.31. Total this week, $65.24. Previously reported, $9,349.05. Total this year, $9,414.29.

Home Missions.—Antioch, $5.00; Oak Grove, .45; Concord, Flat River, 3.35; Brantley's Grove, Chowan, 6.00; Snow Hill, Neuse, 1.00; Catawba, So. Fork, 1.05; Olivet, So. Fork, 2.58; Pleasant Union, So. River, .86; Philadelphia, 1.09; Hinson's, C. F. and Col., .80; Cherry Grove, C. F. and Col., 2.52; Williamson's X Roads, C. F. and Col., 5.00; Spring Branch, C. F. and Col., 1.24. Total this week, $30.94. Previously reported, $4,291.54. Total this year, $4,322.48.

Education.—Camden and Currituck Union, $22.00; Roberdel, Pee Dee, 4.00; Snow Hill, Neuse, .65; Holloway's, Liberty, 5.00; Griffins X Roads, C. F. and Col., 2.65. Total this week, $34.30. Previously reported, $961.86. Total this year, $996.16.

Ministerial Relief.—Cary Chapel, Tar River, $1.76; Tally Ho, Flat River, 2.50; Bethany, do, 2.00; Ruffin, 2.00; Snow Hill, Neuse, 37 cts; Holloways, Liberty, 5.22; Griffins Cross Roads, C. F. and Col., 1.49. Total this week, 15.34. Previously reported, 308.62. Total this year, 323.95.

Total reported for all objects this week	$335.32
Previously reported for all objects	19,607.47
Total reported for all objects this year	19,942.79

WALTERS DURHAM,
Treas. Bapt. State Con.

WANTED.

A good white girl to nurse, in a good Christian family. A good home and a good salary for the right kind of woman. Must give satisfactory references. Address "D." P. O. Box No 483, Raleigh, N. C.

"One Dose Convinces"

Mozley's Lemon Elixir

Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system. Fifty cents a bottle at all drug stores.

Mozley's Lemon Hot Drops immediately cure coughs, colds, sore throat and bronchitis. 25 cents a bottle.

Mozley's Lemon Hot Drops

DOBBIN & FERRALL
RALEIGH, N. C.
123 and 125 Fayetteville St.

SILK AND COTTON
DRESS GOODS
WONDERFUL OFFERINGS
IN
Silk and Cotton Dress Goods

FOULARD AND LYON'S SILK DESIGNS—many of them warp printed. The finest Silk and Cotton Goods made—splendid for seashore or mountain.

40c. Values for 25c.
50c. Values for 34c.
60c. Values for 40c.

Ask for samples.

Dobbin & Ferrall.

Administrator's Notice.

Having qualified as administrator of Lenora E. Perry, deceased, late of Wake county, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 20th day of June, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will make immediate payment.

FRANK B. PERRY, Administrator.
June 18, 1903.

Illinois Life Insurance Company,

CHICAGO.

JAMES W. STEVENS, PRESIDENT.

Insurance in Force, Over $30,000,000
Admitted Assets, Over $4,000,000

Issues all desirable forms of Life and Investment Insurance policies.

Cash, loan, paid-up and extended insurance values granted after two annual premiums have been paid.

WANTED—Men of energy, ability and good character in every county in North Carolina to represent this Company. If you want to work and make money, address at once

JUNIUS H. SMITH, Manager,
TUCKER BUILDING, . . . RALEIGH, N. C.

RALEIGH SAVINGS BANK.

JOHN T. PULLEN, President. J. O. LITCHFORD, Cashier

Capital and Surplus over $30,000.00; Deposits over $500,000.00.

FOUR PER CENT INTEREST PAID ON DEPOSITS.

WRITE FOR FURTHER INFORMATION.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG,
General Passenger Agent.
H. M. EMERSON, Traffic Man
H. M. EMERSON,
Traffic Manager,
Wilmington, N. C.

IMPORTANT NOTICE.

Latest 1903 edition of Cram's magnificent reversible Map of United States and World ready for salesmen. Latest, largest and most beautiful Map publication ever issued. Shows Ocean Currents, routes of travel, distances, Cable Lines, and all natural features. Absolutely correct and up-to-date. Easiest and most profitable seller ever offered. Big terms. Exclusive territory. Address,
HUDGINS PUB. CO., Atlanta, Ga.

HEADACHES
CURED WHILE YOU WAIT, BY
CAPUDINE
NO EFFECT ON THE HEART.
Sold at all Druggists.

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Give our prices
McSHANE BELL FOUNDRY
Baltimore, Md.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS
Manufacture CHURCH BELLS
SWEETER, MORE DURABLE, LOWER PRICE.
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

WORLD'S GREATEST BELL FOUNDRY. Manufacture Church, Peal and Chime Bells. Lake Superior Copper and E. Ball Tin used exclusively. Write for Catalogue to E. W. VANDUZEN CO. Buckeye Bell Foundry, Cincinnati, O.

To do so no more is the truest repentance.—Luther.

SOUTHERN RAILWAY.

Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	$10.90
Black Mountains, N. C.	$10.25
Blowing Rock, N. C.	$13.00
Brevard, N. C.	$13.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.20
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

For further particulars write or call on

T. E. GREEN, C. T. A.,
Raleigh, N. C.
All 'phones No. 141.

WEEK END RATES VIA SEABOARD AIR LINE.

Commencing June 6th, the Seaboard Air Line Railway will place on sale week-end tickets to the following summer resorts. Tickets are sold for all trains Saturdays and fore-noon Sundays, good returning the following Monday.

Round-trip tickets from Raleigh are as follows:

From Raleigh to	
Wilmington, N. C.	$4.50
Jackson Springs, N. C.	$3.50
Portsmouth, Va.	$4.50
Ocean View, Va.	$4.50
Old Point Comfort, Va.	$4.50
Cape Henry, Va.	$4.50
Virginia Beach, Va.	$4.75

For further information apply to

C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.

H. S. LEARD, T. P. A.,
Raleigh, N. C.

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JULY 1, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 1.

NATIONALISM AND WORLD-CIVILIZATION.*

BY JAMES BRYAN.

In studying the historical evolution of the world since the Renaissance, or during that period of time which we call modern history, we find that the one principle about which the wealth of facts can be harmoniously grouped is that of nationalism. Indeed the story of modern times is the story of the historical evolution of strong national states; and nationalism may be defined as that principle which leads to the establishment of strong national States or unities—a principle which has always been of vital interest to us of the Southland. Ever since the world-state ideals of the modern history illumined behind and the sun of modern history illumined the eastern horizon the spirit of nationalism has been the force that has moved the world. Under its inspiration the swelling pulse-beats of the nations have sent their tremor into the heavens and shaken them from their foundations.

Nationalism has been the one great movement of the modern times. It is the great movement of which every other has been but a part—the great stream of conscious influence of which every other has been but a tributary. And especially has it been a conscious influence in the political life of the nineteenth century. In that century not a battle was fought, not a cannon was fired, not a sword was drawn except in connection with this great movement. Indeed, all this noise of gathering tumults, the roar of the cannon's deep voice, the throb of the drum, and the deafening tread of innumerable armies with accounts of which the pages of modern history are ablaze, are but incidents in the great movement of nationalism—but waves on the tide of nationalism that has swept the world.

This principle of nationalism in Modern History has been the touchstone of true statesmanship. All the great statesmen of Modern Times, such as Louis XI., Wolsey, Elizabeth, Richelieu, Henry IV., Cromwell, Chatham, Cavour and Bismarck, have won their title to greatness and immortality by aiding a state to achieve its national unity and develop its character.

The onward march of this principle of human progress has been irresistable. No power in heaven or on earth has been able to check it in its onward course. Even the genius of Napoleon was unavailing when he antagonized this great law of development. As when the God-like warrior Patroclus, in Homer's tale divine, having pursued the Trojans against the will of the gods, was disarmed by Apollo's invisible hand, his helmet and breastplate which all had thought invincible being hurled to the ground and covered with dust, so, it seems, some unknown, mysterious, hand disarmed, bewildered and rendered helpless this favorite child of destiny, this thunderbolt of war, when his ambitions led him to attempt deeds intended to countervail the progress of this law of the Infinite God. Nor have the bravery and courage of innumerable armies been able to stop the on-coming flood of nationalism. Not even the heroic legions of the South, the bravest of the brave, could withstand its rising tide; those legions who, though

"Stormed with shot and shell,"
thought it nothing to ride on
"Into the jaws of Death,
Into the mouth of Hell."

It is a very significant fact that this great movement of nationalism should have taken place in each of the separate nations at identically the same time. It is an awful contemplation. We are driven to believe that the Divine hand was directing the progress of this movement. Now, it is true that nationalism had been gaining force ever since the sunset of the Middle Ages, but, sirs, it was only about the middle of the nineteenth century that it swept over all the great nations of earth and before its mighty sweep eternally buried the old ideas, theories, creeds and institutions of mediaeval times. All the great nations have felt the electric touch of this principle. England, France, Russia—these are its victories. The world has seen Italy out of its confusion of states growing up into a great integrity, renewing the promises of the wonderful classic times and the glory and grandeur of Rome renovated into a new and prosperous nation. Under the astute and long-headed statesmanship of Victor Emanuel and Cavour that transalpine peninsular has again risen into a great empire with the City of the Seven Hills as its capital. And just at the time of Italy's unification the world saw the same process taking place in Germany. In Germany, notwithstanding the greatest division, the most peculiar separation of religion and even of races, yet nevertheless, by the finger touch of nationalism's great champion, Bismarck, that great German empire has come forward as a monument of the civilization of the future world and as the centre of all Europe against any form of oriental barbarism. And, sirs, it was just at this time (the middle of the nineteenth century) that the climax of the story of the development of nationality in America was reached. That is a story which we all know by heart. We have always loved this union. I do not believe that either the North or the South was really to blame for the attempted disruption of this union. The whole thing was simply an illustration of the fact that no nation can exist with two entirely different and antagonistic economic institutions side by side. But however that may be we stand today a united people. We have crowned the miracles of our past, as Henry Grady said, "with the spectacle of a Republic, united, compact, indissoluble in the bonds of love." And indeed all the great nations have passed through this historical evolution, and having passed through their historical evolution, stand now, with fully developed individualities, face to face; each girding up its loins and striving to prove its right to live, striving for the mastery.

This, sirs, is the condition; and this condition has led to the adoption by all the nations of a world policy. The principle of nationalism (and this is what I want to impress upon you) leads directly and inevitably to world-empire. In the last few decades of the nineteenth century, as it must have been apparent to every observer, there was a constant transition from nationalism to national imperialism. The policy of the nations has become a world-policy, a policy of world-missions, world civilization. The nineteenth century has been an age of nationalism. The twentieth is to be an age of national imperialism.

And now what duty does this fact lay upon us? Of what interest is this great truth to us as Americans? Now right in this connection let us look more closely at the conditions. From the facts in the case, sirs, we are able inductively, of course, to formulate a political law which may be of interest. The law is this: that nation which has the highest development of national unity within its borders is the nation which invariably exercises the greatest control in foreign affairs. And now, sirs, subsuming under this law the simple fact that America has achieved a high development of national unity we are driven to the irresistable conclusion that America is going to be a great world power. And, sirs, we might as well accept this as the verdict of the great logic of human history, as the will of the Eternal God, and quit our pessimistic "howl" about America becoming "entangled in foreign affairs."

And now, in conclusion, what is the justification of this world policy recently adopted by all the nations? In considering this point we must know some of the elements which characterize the modern national imperialism. The modern national imperialism takes as its basis a national state, and is not inconsistent with respect for the political existence of other national states! it recognizes the separate existence of other nationalities. It does not attempt to force political control on highly civilized nations, as did the old Roman imperialism, but simply endeavors to increase the resources of the national state through the absorption or exploitation of undeveloped regions and inferior races.

The modern national imperialism has been condemned by some as a movement of greed and sordidness. This we deny and resent. We ask you in God's name to contemplate the conditions in the world today. What are the conditions? Why, sirs, large portions of this earth's surface are in the hands of nations and tribes who willfully and maliciously refuse to develop their natural resources—barbarians pledged against the adoption of the approved methods of civilization. These conditions, sirs, are a barrier to the progress and highest development of the human race.

Now some timid souls tell us that we have no right to go to these lands held by these barbaric hosts and interfere with their lives, that they have a right to their independence, and so on. But, my friends, this is mere sentimental "gush," and we cannot afford to let mere sentiment, mere pride, hinder the progress and spread of the true civilization. Sentiment and pride are all right, but there are some things of far greater value and importance. We deny, sirs, the right of a barbaric people to retain possession of any quarter of this globe or to have control of the government of this world, whether at home or abroad, whether in this Southland or in the Philippines. Barbarism has no rights which civilization is bound to respect. "Barbarians" to use the words of Dr. Lyman Abbot, "have rights which civilized people are bound to respect, but they have no right to their barbarism."

We believe, sirs, that the hand of the Eternal and Infinite God is behind all this great work and directing its progress. We believe that the destiny of the present and future world rests with great undivided empires. We believe in and heartily uphold the doctrine that the superior nations and races have the mission to rule the world, and, if necessary, to use some force in doing so. When an inferior race hinders the progress of a superior race, then that superior race has not only the God-given right but the God-imposed duty of striking down that inferior race as a ruling factor. I believe that when a lethargic nation hampers the progress of the human race and civilization that the superior nations should not hesitate one moment in getting rid of that drowsy and lethargic nation. I believe in the "survival of the fittest." This, sirs, is an inexorable law of human progress and it is upon this principle that we seek to justify the attitude we have taken on this issue. It is upon this principle also that we in the South seek to justify the attitude we have taken on the race problem. The policy of England for South Africa as announced by Mr. Chamberlain and that of the South with respect to the negro are identical. Mr. Chamberlain's policy is this: "Equality for the white man, justice to the negro."

The Anglo-Saxon, sirs, is the race that we want to rule this world. By his two thousand years of authentic history he has proved his right to rule this world. And the South, thank God, rises up and declares to the world that the Anglo-Saxon shall rule this world. And now let us not recede one step from the position we have taken on this question, but go on proving by our actions our honesty and sincerity, remaining true to our trust to the end, measuring out justice to the negro in the fullness which the strong should give the weak. Then we need have no fear for the future, no matter what certain timid souls may say. Words cannot disturb us while every fact of history encourages us.

*A Graduating Address at Wake Forest College, May 27, 1903.

A ROYAL HEART.

Ragged, uncomely, and old and gray,
A woman walked in a Northern town,
And through the crowd as she wound her way
One saw her loiter and then stoop down
Putting something away in her old torn gown.
"You are hiding a jewel!" the watcher said.
(Ah! that was her heart—had the truth been read!)
"What have you stolen?" he asked again.
Then the dim eyes filled with a sudden pain,
And under the flickering light of the gas
She showed him her cleaning. "It's broken glass,"
She said: "I hae lifted it up frae the street
To be out o' the road o' the bairnies' feet!"

Under the fluttering rags astir
That was a royal heart that beat!
Would that the world had more like her
Smoothing the road for its bairnies' feet!

THE LESSON.

We hear that heirs of Mrs. Bartlett will contest her will, by which the Seminary is to get $60,000, and other institutions liberal amounts. It is to be hoped the will will stand, but therein this moral—give it while you are alive, and then you know the money goes as you wish it to go.—Western Recorder. But we would rather fight for it than have no chance at all.

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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 1.

NATIONALISM AND WORLD-CIVILIZATION.*

BY JAMES METALF.

In studying the historical evolution of the world since the Renaissance, or during that period of time which we call modern history, we find that the one principle about which the wealth of facts can be harmoniously grouped is that of nationalism. Indeed the story of modern times is the story of the historical evolution of strong national states; and nationalism may be defined as that principle which leads to the establishment of strong national States or unities—a principle which has always been of vital interest to us of the Southland. Ever since the world-state ideals of the modern history illumined behind and the sun of modern history illumined the eastern horizon the spirit of nationalism has been the force that has moved the world. Under its inspiration the swelling pulse-beats of the nations have sent their tremor into the heavens and shaken them from their foundations.

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And now what duty does this fact lay upon us? Of what interest is this great truth to us as Americans? Now right in this connection let us look more closely at the conditions. From the facts in the case, sirs, we are able inductively, of course, to formulate a political law which may be of interest. The law is this: that nation which has the highest development of national unity within its borders is the nation which invariably exercises the greatest control in foreign affairs. And now, sirs, subsuming under this law the simple fact that America has achieved a high development of national unity we are driven to the irresistable conclusion that America is going to be a great world power. And, sirs, we might as well accept this as the verdict of the great logic of human history, as the will of the Eternal God, and quit our pessimistic "howl" about America becoming "entangled in foreign affairs."

And now, in conclusion, what is the justification of this world policy recently adopted by all the nations? In considering this point we must know some of the elements which characterize the modern national imperialism. The modern national imperialism takes as its basis a national state, and is not inconsistent with respect for the political existence of other national states! it recognizes the separate existence of other nationalities. It does not attempt to force political control on highly civilized nations, as did the old Roman imperialism, but simply endeavors to increase the resources of the national state through the absorption or exploitation of undeveloped regions and inferior races.

The modern national imperialism has been condemned by some as a movement of greed and sordidness. This we deny and resent. We ask you in God's name to contemplate the conditions in the world today. What are the conditions? Why, sirs, large portions of this earth's surface are in the hands of nations and tribes who willfully and maliciously refuse to develop their natural resources—barbarians pledged against the adoption of the approved methods of civilization. These conditions, sirs, are a barrier to the progress and highest development of the human race.

Now some timid souls tell us that we have no right to go to these lands held by these barbaric hosts and interfere with their lives, that they have a right to their independence, and so on. But, my friends, this is mere sentimental "gush," and we cannot afford to let mere sentiment, mere pride, hinder the progress and spread of the true civilization. Sentiment and pride are all right, but there are some things of far greater value and importance. We deny, sirs, the right of a barbaric people to retain possession of any quarter of this globe or to have control of the government of this world, whether at home or abroad, whether in this Southland or in the Philippines. Barbarism has no rights which civilization is bound to respect. "Barbarians" to use the words of Dr. Lyman Abbot, "have rights which civilized people are bound to respect, but they have no right to their barbarism."

We believe, sirs, that the hand of the Eternal and Infinite God is behind all this great work and directing its progress. We believe that the destiny of the present and future world rests with great undivided empires. We believe in and heartily uphold the doctrine that the superior nations and races have the mission to rule the world, and, if necessary, to use some force in doing so. When an inferior race hinders the progress of a superior race, then that superior race has not only the God-given right but the God-imposed duty of striking down that inferior race as a ruling factor. I believe that when a lethargic nation hampers the progress of the human race and civilization that the superior nations should not hesitate one moment in getting rid of that drowsy and lethargic nation. I believe in the "survival of the fittest." This, sirs, is an inexorable law of human progress and it is upon this principle that we seek to justify the attitude we have taken on this issue. It is upon this principle also that we in the South seek to justify the attitude we have taken on the race problem. The policy of England for South Africa as announced by Mr. Chamberlain and that of the South with respect to the negro are identical. Mr. Chamberlain's policy is this: "Equality for the white man, justice to the negro."

The Anglo-Saxon, sirs, is the race that we want to rule this world. By his two thousand years of authentic history he has proved his right to rule this world. And the South, thank God, rises up and declares to the world that the Anglo-Saxon shall rule this world. And now let us not recede one step from the position we have taken on this question, but go on proving by our actions our honesty and sincerity, remaining true to our trust to the end, measuring out justice to the negro in the fullness which the strong should give the weak. Then we need have no fear for the future, no matter what certain timid souls may say. Words cannot disturb us while every fact of history encourages us.

*A Graduating Address at Wake Forest College, May 27, 1903.

A ROYAL HEART.

Ragged, uncomely, and old and gray,
A woman walked in a Northern town,
And through the crowd as she wound her way
One saw her loiter and then stoop down
Putting something away in her old torn gown.
"You are hiding a jewel!" the watcher said.
(Ah! that was her heart—had the truth been read!)
"What have you stolen!" he asked again.
Then the dim eyes filled with a sudden pain,
And under the flickering light of the gas
She showed him her cleaning. "It's broken glass,"
She said: "I hae lifted it up frae the street
To be out o' the road o' the bairnies' feet!"

Under the fluttering rags astir
That was a royal heart that beat!
Would that the world had more like her
Smoothing the road for its bairnies' feet!

THE LESSON.

We hear that heirs of Mrs. Bartlett will contest her will, by which the Seminary is to get $60,000, and other institutions liberal amounts. It is to be hoped the will will stand, but therein this moral—give it while you are alive, and then you know the money goes as you wish it to go.—Western Recorder. But we would rather fight for it than have no chance at all.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. IV—1839-1842.

Grassy Creek Church, Granville County, Nov. 1-4, 1839.

It was noted in the last paper that the brethren were somewhat depressed in spirit concerning the work of the Convention, owing to a general apathy on the part of the Baptists of the State. That feeling lasted for only a little while, however, for at the ninth session there was a marked advance movement. They increased their missionary operations a hundred per cent, making the number of missionaries ten instead of five.

A committee was appointed to address a circular letter to the pastors "laying before them the importance of more decided and efficient action in behalf of the Convention and requesting them to present its claims to their congregations and take up collections in favor of its funds."

In the report on General Agent, the committee says of Home (State) Missions: "Our cause is the cause of the Patriot." They declare that State Missions stands for law and order, public, individual and party interest, purity of elections," etc. Speaking of the work done in the State the committee says: "And yet your committee have found it difficult to devise a plan by which all parts of the State shall have an equal amount of preaching." Every Board which has met since has been confronted by that same difficulty.

Since the last Convention the name of Wake Forest Institute was changed to Wake Forest College.

The Committee on Home (State) Missions recommended that one missionary be appointed to labor wholly within the bounds of the Chowan Association, "and half of his time to be spent on each side of the Chowan River;" that another be placed within the bounds of the Neuse and Tar River Associations; another to supply the Goshen and Cape Fear Associations, and that two others occupy the remaining portion of the State. The committee, while appreciating the need for a greatly increased missionary force, did not feel justified in recommending the appointment of more than five. As is shown above after an enthusiastic discussion of the report the Convention decided to double the number of missionaries, and the report was amended by making the number ten instead of five.

The Convention adjourned to meet at Johnson Liberty in Johnson County (I give the spelling as it is found in the Minutes) with the understanding that three consecutive sessions would be held at that place. No reason for this condition is stated, but it is likely the entertainment was in "camp-meeting" style, and they didn't want to go to the trouble of providing tents or booths to be used only one year. Time of meeting changed from November to October.

Johnson Liberty, Johnson County, October 2 to 5, 1840.

Matthew T. Yates was presented as a candidate for reception as a beneficiary. Having passed a satisfactory examination he was appointed a beneficiary and sent to Wake Forest College.

Samuel Wait had represented the Convention as General Agent while traveling in the interest of Wake Forest College. Dr. Wait, in his report to the Board, says he believes genuine co-operation of the churches could be secured if they were given correct information. "It was not in his power to devote the whole of the past year to the business of the agency, but in the time he could give to it he visited Duplin, Bladen, Columbus, Brunswick, New Hanover, Wayne, Johnson, Cumberland, Green, Pitt, Edgecombe, Nash, Halifax, Northampton, Warren, Granville, Person, Caswell, Orange, Guilford, Chatham, Randolph, Davidson, Rowan, Mecklenburg, Iredell and Davie." This appears to be a pretty fair amount of work for part of a year, considering the fact that this traveling was done by private conveyance.

This seems to have been rather a tame Convention. Nothing of marked importance is recorded, and there is an apparent lack of spirit and enthusiasm. There has been a great falling off in interest in regard to State Missions. It will be recalled that, at the meeting before this there was great enthusiasm, and the Board was instructed to employ ten missionaries.

The Board met in June following the last Convention, and the brief record in the Minutes would indicate that the enthusiasm of the Convention of '39 had largely died away. At that meeting the Board appointed two missionaies to labor until the meeting of the Convention. At the Convention we are now considering (1840), no recommendation was made as to the number of missionaries. That matter seems to have been left to the judgment of the Board. At the meeting of the Board which was held in Raleigh in November, 1840, it was "Resolved, That we engage, for eighteen months, missionary services during the ensuing year, all of which will be employed immediately preceding the session of the Convention."

It would seem by this, that the brethren determined to try the spasmodic, high-pressure method. This one experiment appears to have cured them effectually, for we read nothing of this sort in subsequent history. There was a marked falling off in contributions to all the regular objects of the Convention. At this session the treasurer's report shows very little more contributed than was received by the treasurer the first year after the organization of the Convention. This would be very discouraging, if nothing else had been done; but it must not be forgotten that Wake Forest was drawing on the denomination. This very year Dr. Wait collected for Wake Forest in cash and good subscriptions, $4,630.56—four times as much as the treasurer reported any one year to the objects of the Convention. Wake Forest had its own treasurer, and his figures do not appear in the Minutes, but we know that the first brick building had been erected at a cost of $14,000.00, and other funds had been collected for the college.

Johnson Liberty, October 15 to 18, 1841.

The American Baptist Publication and Sunday-School Society, which has just been founded, is warmly commended.

The Foreign Mission tide is rising. W. H. Jordan made a great speech on Foreign Missions, after which the Missionary hymn, "From Greenland's Icy Mountains," was sung, and W. H. Jordan led in prayer for God's blessings on this department of the work.

Brother Meredith says he will be forced to suspend the publication of the Recorder, as it is not being supported.

"Resolved, That we consider it to the interest of our denomination, that a Baptist religious periodical shall be published in our State.

"Resolved, That we recommend to the Baptists of the State to form an organization to sustain a religious periodical."

The stock company was not formed at that time, but the Convention adopted substantially this same resolution in 1900, the stock company was formed in February, 1901, and the marked improvement of the paper since that time is a complete vindication of the wisdom of the fathers, for we are only carrying out the plans which they formulated sixty years before, as to the management of the paper.

The missionaries for the first time are asked to give verbal reports of their work.

It appears from the record that State Missions is in debt to Foreign Missions, due, perhaps, to an overdraft in order to pay the missionaries. This matter was brought up at the last Convention as the following resolution shows, though no record of it can be found in the Minutes of 1840.

"Resolved, That $200.00 be appropriated from the Home Mission to the Foreign Mission Fund, as directed at the last session of the Convention.

"Resolved further, That the balance of the Home Mission Fund be divided pro ratio amongst the missionaries, with the assurance that they shall be paid in full out of the first moneys that come to hand."

At the Convention following this, a committee was appointed to ascertain why Home (State) Missions was in debt to Foreign Missions. If that committee ever reported, there is no record of it.

The sum of $150.00 was loaned to the Convention, in order that they might pay the missionaries balance on their salaries. This money was loaned by individuals and was promptly paid back, as the treasurer's report to the next Convention shows.

In the report on Home Missions we find this expression: "We regard, therefore, the Home Missions as the ground work and support of all the other objects of benevolent effort."

J. J. Finch presented quite a full and valuable report on Foreign Missions. He gives the fields occupied, with the number of missionaries and native helpers on each field.

Johnson Liberty Church agreed to relinquish its claim on the Convention, for its next session to be held with them, on the condition that whenever they ask for the Convention after 1843, it would go to them.

Meherrin Church, Hertford County, Oct. 14 to 18, 1842.

Alfred Dockery being absent when the Convention convened, T. Meredith was elected president.

The Home Mission Society proposed to appropriate $250.00 to the Raleigh church, to aid in securing the services of Rev. Lewis Du Pre. (This, by the way, is the first time the prefix "Rev." occurs in the Minutes.) The committee unanimously accepted this proposition.

The Recorder had suspended, and a committee was appointed to confer with Elder Meredith upon the expediency and probability of publishing a weekly paper. Meredith told them that he expected to resume the publication of the Recorder and Watchman about January 1st.

This was a Foreign Mission Jubilee Year. Fifty years ago William Carey went out as a missionary. A mass-meeting on Foreign Missions was arranged for Sunday. The Committee on Religious Exercises were instructed to select three speakers to make addresses in connection with the missionary sermon. T. Meredith made the opening address, followed by W. H. Jordan, who preached the sermon, and was followed by J. J. Finch, E. Kingsford and S. Wait. Would a twentieth century congregation have lived through it?

At this session, the North Carolina Baptist Historical Society was organized.

Miss Clara Tillman made a bequest of $100.00 to State Missions "to apply to the religious instruction of the people residing on Bay River, Craven County, N. C."

S. Justice made bequest to Foreign Missions—amount not stated.

Some sort of plan for the "confederation" of Wake Forest College and Furman Theological Institution was proposed by the South Carolina Convention and unanimously approved by our Convention. What the nature of this proposition was, the record doesn't say.

The Committee on Statistics published list of Associations, when constituted, number of churches, total membership, white and colored. A list of the Baptist ministers in the State is also published. There were at that time (1842) 32,725 Baptists in the State, white and colored, and 302 ministers. There were 36 Associations, ten of which were anti-missionary, 26,235 members in Missionary Associations, and 6,490 anti-missionaries.

There seems to have been a sad decline in State Missions. For some cause the Board was in debt. Only three missionaries were appointed for the next year, and they to serve only four months each, which was equivalent to one missionary for a year.

An appeal was made to the Baptists of the State in behalf of the church at Raleigh, to pay off a mortgage which rested on the property.

An Honorary Degree Factory.

BY C. C. BROWN.

I took occasion lately to write a very able article on this subject for the Biblical Recorder. In that article, I outlined the tedious and tortuous plan pursued in Arkansas in the matter of getting an honorary degree. I am sorry if I have led any one astray, for since then, I have come upon a much shorter and simpler method of getting at least the LL. D. degree. I presume the D. D. title can be made to order at the same factory. I wish, therefore, to call off those who are working for a degree upon the plan I foolishly explained in the Biblical Recorder, and I ask them to turn their devout attention in another direction. The New York Sun tells of an institution in Nashville, whose specialty is in working the LL. D. degree. The modus operandi is based upon another piece of latin—Titula me, et titulabo te—Tickle me, and I'll tickle you. The president of this august institution needs simply to be informed of your desire to be degreed, and thereupon he writes a letter to you after this model, says the Sun, that rises and sets without always hatching in New York:

"In accordance with a time-honored custom, the college will confer a title upon some worthy educator or jurist of your State, by bestowing the degree of Doctor of Laws, LL. D., and, in harmony with the annual custom, established by the leading American and European colleges, after long continued usage, your name has been suggested as one from your state of ability, morality and integrity, and worthy of this distinction; and upon the presentation of the proper application and data, the title will be conferred, at the coming meeting of the Board of Trustees. There are no fees attached, as it is purely honorary, except the cost of the issuance of the diplomas.

"The college diploma is suitable to frame and place in the home or office, and is a testimonial of honor, prestige, efficiency and worth."

Along with the above finely written and perspicuous letter, a blank is enclosed, which the receiver must fill out, and return, together with ten dollars as an incidental fee, to pay the blacksmith who wrote the diploma. In addition, the following leading question are propounded:

1. Do you believe in the co-education of the sexes in a college of law?
2. Name the church of your choice.
3. What is your political belief in national affairs?
4. Are you a member of any secret society?
5. Do you take daily exercise?

The writer might have added: Do you use false teeth, or just gum it? But he was careless enough to omit this point.

Who the trustees are, or why they confer degrees, is not stated, except in so far as the ten dollars lets a little dim religious light in upon the matter. But the certificate they give away is a treasure. It is big enough to frame, is glaring and taking to the human eye, and a blind man would know that you have it. But if one knows you have the diploma, he is compelled to know you are a Doctor of Laws, and could, under a strain, practice in any police court in the United States. This is the most bewitching scheme yet put on the market. Be sure, however, in making your application, not to forget to enclose the ten dollars. Money makes the mill go. I doubt if the diploma could travel as far as your house unaided by the ten dollars. The fact is, if you can raise this amount of money, you may as well consider yourself degreed already. The few leading questions which are asked are merely intended to let the college know where you are at, but not one of them is perplexing—not half as much so as those the pious college professor used to put up on examination day, when you were nearly as big a fool as you are now. I have looked carefully into some of the questions, just to see if I could answer them and in order to be ready at a moment's notice, in case I should feel a need for the LL. D. degree. For the help and benefit of other applicants, I will give here my answers to some of these questions—not as models, but merely in the way of suggestion. I believe my answers are all orthodox and will hold water—such as they use in Nashville. Here we go then:

1. "Do you believe in the co-education of the sexes in a college of law?" I do. I never saw anything of the kind, but as you ask only for my belief, and as belief is not based upon sight, I am free to admit that I do believe just as you want me to do. I do not believe, however, that the female law students should allow their babies to crawl about on the floor during lecture hours, and eat all the chalk from the black-board trough.

2. "Name the church of your choice." The First Baptist Church, of Sumter, S. C. This is not exactly according to the truth of history, but will pass. The said church chose me; I did not choose it, and because of dense ignorance, weakness and general inanity, or something else, it has held on to me for many, many years, and their choice has now become mine. I make this full statement in order to express the full truth in the case. I presume a fellow given even to the mildest mendacity would not be degreed by the Nashville institution.

3. "What is your political belief in national affairs?" Now I am hit where I live. If I am up on any one topic it is my politics. What do I believe? I am a Mugwump Democrat, a middle-of-the-road politician, an anti-Tillmanite, and I don't believe in the eternal marching on of John Brown's soul—John of Osswatomie. I believe John and his soul fetched up suddenly at Charleston, W. Va., on a cold day in December, 1859, and the cause of his demise was too much rope around the aesophagus, and too little room left for breathing. Since then, John and his soul have not done much in the way of marching. But this is not all I believe. I believe in Andrew Jackson, Thomas Jefferson and the Federalist, and in Grover Cleveland, with a mild and merciful feeling for Teddy Roosevelt, the Dutchman of strenuous life and language, who has large designs upon another term in the President's chair. I also believe in the apostle's creed, and in every plank and splinter of every Democratic platform that was ever built since the day when Noah and his sons elected the first mayor and board of aldermen at the foot of Mt. Ararat in Mesopotamia or thereabouts. Being assured that the platform is Democratic, I never ask who built it nor out of what it is constructed. I never go behind the returns as Mr. Hayes' friends insisted on doing.

4. "Are you a member of any secret society?" This borders upon impertinence; but I freely confess that I am. My degree may be jeopardized if I refuse to answer the questions. So I say I am a secret society man. I join everything that comes along. I am a Knight and also a Lady of Honor, a Woodman of the World, a link in the Golden Chain, a Knight of Damon, and I know all about the Knights of Pythias, having stood the test of steel, blood and thunder. I furthermore obligate myself to join anything else that comes along, and to keep all secrets from my wife and daughters. In this matter, my record is clean.

5. "Do you take daily exercise?" I do. I am kept busy half the day and sometimes all night, dodging little niggers with beef bills; I have to carry letters a hundred yards daily to the street mail box—which is very hard on me; I have to fuss at my valet de cheval and maid of all work about not cleaning my shoes; I have to make my large and intelligent audience believe that I am killing myself preparing two sermons a week from the stump up, and then I have to preach these sermons to a hungry and clamorous multitude. I am willing to leave it to any man to answer the question as to whether I take daily exercise. Fact is, I am just run down to a frazzle, and if my new degree does not build me up, I must make some sort of cheap contract with an undertaker.

These are the questions taken from the New York Sun, with my answers appended. Any man who can raise ten dollars and answer these questions can be degreed. Don't all apply at once. But when you do apply, don't be hurried, and forget to put in your ten dollars—not that the said Nashville institution is sordid and needs money, but it demands some evidence of your good faith. See?

Sumter, S. C.

[The foregoing is printed for the special benefit of Rev. B. M. Bogard, d. d., the editor of "Doctrinal and Practical" in the Arkansas Baptist, and the prospective author of a work on the variations in the spelling of the word "Sermon."—Editor.]

Our New Mission in Buenos Ayres.

BY REV. S. J. PORTER.

Without doubt our Foreign Mission Board has acted wisely in opening a mission in Buenos Ayres in the Argentine Republic. For several years I have been convinced that there is no more inviting mission field in the world. Being in the South Temperate Zone, the climatic conditions are more favorable than in the other South American countries, the most prominent characteristic of the climate being its extreme dryness, which adds greatly to its salubrity. Not until about twenty years ago was agriculture generally introduced, especially in the Atlantic coast provinces. In the region of the Andes mountains, where the ground is easily irrigated, considerable wheat and other grain, and fruits of all kinds, have been produced for a long time. At present, wheat, corn, oats and other grain, as well as vegetables, are produced on a large scale. Cotton, tobacco, and other plants known in this country, are also cultivated. While less than two per cent of the total area of the land is under cultivation, the price of land is rising steadily. Stock-raising, which is the old national occupation, is probably still much more important than agriculture. As yet it can hardly be said that the development of the vast resources of this great country has commenced. It promises to be the leading country in South America. At least four trans-continental lines of railway connect Buenos Ayres with Chili and the Pacific coast; besides, there are numerous connecting lines. This country possibly has more miles of railroad than all the other South American countries combined. Hundreds of thousands of immigrants pour into this country every year, principally from Spain, France, Italy and Germany, while almost every other country in the world makes its contribution.

Buenos Ayres, the capital and largest city of the Republic, is situated on the right bank of the Rio de la Plata (in English often called the River Plate), which is said to have a wider mouth than any other river on the globe. The city has a population of hardly less than 800,000, and has many fine buildings and all the modern improvements and conveniences. The streets cross each other at right angles and are paved with granite.

It will be seen that this great city is a strategic point, and offers a great opportunity for mission work. It is the natural gateway to a great part of the South American continent. As the pregnant future of this capital city and commercial centre stands out before us, one can not keep from thinking that we have been too slow in starting a mission there. And we are the first Baptists to open a work there so far as I have been able to learn, and I have gone to some trouble in trying to find out. The fact that our Board has decided to send missionaries to this wide field is a fresh and strong appeal to us to enlarge our gifts to Foreign Missions. God is marching on to victory, and the man who takes no interest in the world-wide enterprise of missions is missing one of the highest, if not the highest, privileges of his entire existence in this world.

June 18, 1903.

A NEW SOCIETY.

"The Faithful Few."

BY REV. J. A. STRADLEY.

You may count on the fingers of your two hands about all the truly faithful members that can be found in most of our churches. I do not mean to say that there are not more than ten Christians to be found in individual churches. There are thousands of converted people who are far from being faithful Christians. Such may be saved, but their reward will be small. A faithful Christian is one who, out of love to God and love to man, strives every day faithfully to perform every Christian duty. Such Christians will read the Bible every day and commune often with God in secret prayer. They will maintain family worship, and all forms of family religion. They will live pure, consistent lives among their neighbors. They will clearly realize that a Gospel church cannot be kept up without a prayer-meeting, a Sabbath-school, soul-saving, and mission work at home and abroad. They will realize that they must give according to their ability of their means, to support the gospel at home, and to send it abroad. They will give constant encouragement and support to faithful pastors. A faithful Christian will make a firm resolve never to miss a prayer-meeting, a Sabbath-school or a preaching service of his church if possible. If he really wants to go, he will rarely ever find it impossible to go. People generally do what they are anxious to do. They can be at all church services if they want to go, and they will want to if they are faithful Christians.

Take out a few faithful members from our churches and they would go down. A few do the work and bear the burden of the churches. Take out a dozen of the best prayer-meeting workers, and the prayer-meeting would fail. Take out a dozen of the best Sabbath-school workers, and the superintendent would be left unaided and discouraged. Take out a dozen of the best church workers out of a church with one or two hundred members, and the church would fail. The pastor would have to resign and turn the church over to the State Mission Board, as a mission field.

This view shows how few faithful Christians we have, and how much depends upon them. The pastor, as he goes to the prayer-meeting, often feels discouraged, as he thinks of the many who ought to be there, but will not. But he remembers the faithful few who are always there and he delights to meet them. The Sabbath-school superintendent often feels he must give up his work. So few help him, he feels the burden is more than he can bear. But the aid of the few faithful ones reassures

(Continued on Page 15.)

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News Notes.

....Come to the Temperance Convention July 7th.

....Rev. E. B. Hatcher, son of Dr. W. E. Hatcher, has accepted the secretaryship of missions in Maryland.

....Prof. L. W. Bagley changes his address from Scotland Neck to Littleton. He goes there to take charge of the Littleton High School.

....Bro. W. H. Young of East Durham, says: "We could not have done better than to have called Pastor Alderman. He moves the work."

....Bro. J. M. Page has just closed a very successful meeting at Hope Mills, the result of which was more than twenty additions to the church.

....Rev. V. M. Swaim recently aided Bro. J. N. Stallings in a successful meeting at Chestnut Hill. Four were baptized and others will be added.

....At Haw River the church has funds in hand to place a brick wall in front of the church, and level up the yard. The pastor baptized two last Sunday.

....In sending in a club of new subscribers, Bro. J. D. Larkins, of Clinton, says: "My work is moving along nicely. I hope to be at the Anti-Saloon assembly."

....Rev. J. B. Harrell, who went from the pastorate of our church at Franklinton to that at New Brookland, S. C., has accepted the call of the church at Blenheim, in that State.

....Pastor J. A. Smith and the Southport brethren have been greatly pleased with the preaching of Bro. R. H. Herring, who has been with them in a meeting of ten days. There has been one addition to the church.

....Bro. T. P. Stewart, of Henderson, writes: "Our church has extended a call to Rev. J. D. Larkins, of Clinton, N. C. Hope if it is the Lord's will, he may come. We are very much in need of a good man."

....Rev. W. B. Morton has given up the care of the Red Springs church. It is unfortunate that the church could not sustain him. It needs the services of a strong man. We are pleased to hear good reports of his work at Dunn. No other kind have ever been heard of him.

....Bro. A. A. Pippin sent in another long list of new subscribers under our special offer for four months last week. Other pastors and friends have extended the Recorder's circulation into about 200 homes. The Convention Historical articles are very popular and should be read by every Baptist.

....Bro. J. J. Adams is moving along nicely at Graham and Haw River. The Baraca class has money in hand with which to begin the erection of Sunday-school rooms at Graham. Every man, woman and child should rally around this work, and stand by their pastor in every attempt to advance the cause.

....Bro. N. H. Shepherd writes from Okememee: "Our new church building at Eagle Springs, in the 'Old Sandy Creek,' seven miles from Jackson Springs, is nearing completion. This is on the A. & A. R. R., and quite a distance from any other Baptist church. Work at all my churches is moving along nicely."

....The serious illness of the beloved Dr. T. E. Skinner will be heard with sincere regret by all Recorder readers. He is suffering of bronchitis and it is feared pneumonia will set in. He is at Jackson Springs, and greatly enjoyed the Midsummer meeting as long as he was permitted to attend.

....The following clipping shows that Bro. C. G. Wells is starting of nicely at Statesville: "The First Baptist congregation, at a recent Sunday morning's service, raised the entire amount of their indebtedness on the parsonage—$440. Pastor Wells has only been with this people three months. The removing of this debt so quickly shows their appreciation and esteem for him as pastor, and that pastor and people are united in the effort to promote the Master's cause."

....Dr. C. S. Blackwell writes from Norfolk, Va.: "Rev. M. L. Green, of Ahoskie, N. C., one of the veterans in God's army, is now sick in the Protestant Hospital, Norfolk, Va. He should stay here at least a month. But his friends in North Carolina should provide him the means—forty or fifty dollars. The First church in this city has helped him through the first two weeks, but the last two should be provided for. Address him in care of the Protestant Hospital, Norfolk, Va."

....Special attention is called to the following from Rev. J. W. Morgan, pastor at Weldon: "I wish to warn our people against one 'Charles Mohammed' who is traveling through the State collecting money for mission work in North Africa. By nationality he is a Moor and Arabian. By religion, a 'Methodist, Baptist and Presbyterian.' He is small of stature, very dark, and has a full gold tooth in front. Instead of giving him your money please notify the chief of police of Weldon as to his whereabouts."

....Rev. W. S. Ballard writes from Clarkton: "My churches raised my salary, paid my way to S. B. Convention, and show appreciations of my work in many other ways. Sunday collections increasing for all objects of the Convention. This is my seventh year with some of them. Good congregations at each meeting. I hope to have Rev. S. J. Porter, of Fayetteville, with me in a meeting at White Oak, first Sunday in July. Our people are thinking more about the temperance question. I pray we may win all over North Carolina."

....Rev. G. N. Cowan, of Kinston, writes: "We have just closed an interesting meeting. There was not such a large ingathering, but very gratifying. The meeting was peculiar in that there was but one woman received. Some business men of promise were received. All who were received into the church during the meeting were deeply in earnest and seemed to have counted the cost of discipleship. I look upon this as a matter of greater importance than numbers. Bro. J. E. Smith, of Concord, was with us and did excellent preaching."

....Bro. W. N. Johnson, business manager of Dell School, asks the publication of the following: "There will be a large gathering of Christians and patriots on Dell School grounds at Delway, Eastern Association, on July 4th. It will be an earnest assembly of people interested in education. Prof. Plato Durham, of Trinity College, is expected to speak. Others will follow him. Music will be furnished by the Williams string band. Dinner served on the grounds. Let all in reach of Delway who mean business in the grave matter of education be there. An immense crowd is expected."

....Rev. G. W. Coppedge writes from Wakefield: "Three years ago I took charge of John's Chapel church unfinished, and after a long period of struggling to finish it, we reached the happy day on the fifth Sunday in May, 1903. On this day we had with us Rev. G. W. May, who preached the sermon from I. Timothy, 3rd chap., 15th v. Brother May found the church nicely painted inside and out. He preached a fine and impressive sermon, and all the people were delighted with him and his service. There were many rejoicing hearts because of having completed their house of worship. The little band is small, but is toiling to glorify their Master."

....Rev. R. P. Walker, of Henderson, writes of his work: "The Lord continues to bless me and my work graciously. Yesterday afternoon at 5 o'clock, in the presence of a large crowd, I buried seven souls in baptism at South Henderson Baptist church. It was a beautiful occasion and many went away saying that it was the prettiest baptizing they ever saw. Last night we had services at North Henderson Baptist church, and eight professed faith in Christ. Then I opened the doors of the church and nine joined for baptism, and four by letter. I feel like singing, "Praise God from whom all blessings flow."

T. M. Honeycutt.

On June 15, at Mars Hill, N. C., Elder T. M. Honeycutt "fell on sleep." For many months he lingered and suffered as few men are called upon to suffer in this world, yet through it all he manifested a patience and cheerfulness most beautiful to see.

Brother Honeycutt's life was a constant triumph for the Master, few men wrought more larely. He was energetic, unselfish, courageous and consecrated. A great man has fallen. The people loved him, and he ever led them to more abundant labors and holier living. He was a leader of his people in every movement for education or temperance, but his special gift, while he was an excellent pastor, was that of an evangelist. With a deep love for souls, fervid, tender, he was instrumental under God of leading many to a saving knowledge of Jesus Christ. He will have many stars in his crown.

Brother Honeycutt leaves a wife, four sons and four daughters.

The funeral services were held Monday afternoon, June 15, at the Baptist church. Brethren John Owens, W. T. Bradley, Woods Anderson, O. L. Stringfield and the pastor spoke words of love and appreciation. Loving friends crowded the meeting-house and covered the casket with beautiful floral tributes. The Masonic fraternity bore to the cemetery, and with impressive ceremony, laid his remains in its last resting place.

HIS PASTOR.

The Present.

We have been considering the past history of our denomination, but let us not forget that we are now making history for the future. What the record of this year shall be, is a question that should deeply concern every Baptist in the State. Let us take our bearings.

On June 25, 1902, the total contribution to State Missions, as acknowledged in the Recorder, was $4,747.58. In last week's Recorder, which corresponds to the above date for last year, the total contribution was $4,817.01. It will be seen by this that we are not quite a hundred dollars ahead of what we were this time last year.

The Convention decided to operate on a $25,000 basis this year; but asked the Home Mission Board for $1,500 less than they gave us last year, so that practically we must raise $1,500 more for State Missions than we did last year, and this must all be raised from this date. In other words, we must raise this year what would be the equivalent of $26,500 when compared to the amount raised last year.

The Associations open up this month. The Chowan met in May and did well for State Missions. Let us begin now in dead earnest and make the finest record in our history. We did remarkably well for Home and Foreign Missions this year, and State Missions must not lag. If we meet the obligations we have assumed, the churches must do more than they have ever done before for State Missions. Let us begin with the very first Association and press the work vigorously.

LIVINGSTON JOHNSON.

Five Hundred Dollars Due July 10

One year ago the Board of Education owed $750. Today the indebtedness of the Board is $500. This money will be due in the Citizens National Bank of Raleigh on July 10. Only about two weeks remain before that time is here, and there are only a few dollars in the treasury. A number of our stronger churches take their collection for this object in the summer. Perhaps some have taken their collections, but have not yet sent them in. Will not churches, pastors and church treasurers do what they can for this object during the next two weeks and send their collections at once to Mr. Walters Durham, Raleigh, N. C.

W. R. CULLOM,
Cor. Sec. Board of Education.
June 27, 1903.

Wilmington Union.

The Union meeting of the Wilmington Association to be held by the church at Berea near Wallace, N. C., on the fifth Sunday, and Friday and Saturday before, will have the following programme. The delegates attending the Union meeting will be met at Wallace, both North and South bound trains, on Friday and Saturday.

PROGRAM.

1. What is the duty of the churches toward members who will not settle their personal difficulties? Rev. M. C. Walton, J. T. Bland, Rev. B. Ward, L. R. Highsmith.

2. Should members who neglect church meetings, or to contribute to the support of the Gospel, be retained in the church, though they may be otherwise blameless? Rev. J. R. Marshall, J. S. Canady, Rev. R. H. Hewlett, D. J. Corbett.

3. What is the duty of the Executive Committee of the Association? Rev. J. L. Vipperman, G. E. Leftwich, Rev. J. D. Hocutt, Fred Shepard.

4. What effect has reading on the formation of character, and what should we read? Rev. E. J. Edwards, D. L. Gore, Rev. J. J. Peyseur, D. N. Page.

D. L. GORE,
Chairman Ex. Committee.

The truly generous is the truly wise; and he who loves not others lives unblest.—Home.

IMPRESSIONS OF THE MIDSUMMER MEETING.

Harmonious Voice of Praise for the Jackson Springs Meeting.

All through the meeting I have felt a wonderful relief from all formality. All was delightfully free and easy and in good order. The spirit of criticism was left at home—and to be hoped lost. There was a kind appreciation of each other as brethren, and so we all at once opened our minds and hearts with a delightful abandon to the messages of God's Spirit that came through the brethren we honor and love.—M. L. Kesler.

I consider the Midsummer meeting far in advance of any gathering I ever attended for social intercourse, Christian association, and spiritual uplifting. Let us make it a permanent annual meeting.—S. W. Oldham.

The meeting is a greater success than I had hoped for. The auditorium is all that could be desired. The place altogether is one of the most beautiful and best adapted to the needs of a summer meeting of any that I know anything about in the State. The hotel is one of the very best—up-to-date in every respect. Everybody is delighted with the mineral water. I believe the Baptists' Midsummer meeting of 1903 is the beginning of a great and blessed movement that will grow to wonderful proportions.—N. B. Broughton.

The meeting a blessing to all. No President, no Secretary, no Treasurer, no Executive Committee, and yet never before have we seen such deep interest and constant weeping in joy. The Holy Spirit has led us all, and blessed us together. Gwaltney and Robertson, Battle and Massee, with a score of others fed the saints delightfully. It is a twentieth century camp meeting. It is a teaching, preaching, singing, praying and weeping kind of a meeting. Jackson Springs is the place, and next year it cannot take care of the crowd which has now filled the place.—T. E. Skinner.

The Midsummer meeting brought together quite a large crowd, representing the different parts of the State, and the speeches were upon a very high plane. The lectures of Dr. Robertson on the Life of Jesus were especially fine. We should by all means continue to meet from year to year to discuss means by which to advance the cause of Christ.—W. H. Kimball.

This Midsummer meeting has been a great feast of fat things far surpassing my most sanguine anticipations. The inspiration, the spiritual uplift, has been worth great sacrifice to obtain, and I do not see how any Christian worker could afford to miss it.—N. D. Wells, Southern Pines.

The Midsummer meeting has been so thoroughly enjoyable and helpful to me that I shall look forward with much pleasure to its anniversary.—G. P. Harrill.

The meeting has been in every way helpful. Restful to body and mind, instructive, cultivating Christian fellowship, inspiring and uplifting to the spiritual man.—W. H. Woodall.

A spiritual feast, a mountain top of privilege. Our Conventions are crowded with business—necessary and important. In this meeting the spiritual things concerning Christ's kingdom are considered. The Midsummer meeting should become a permanent institution.—Livingston Johnson.

The Midsummer meeting has vindicated the wisdom of its promoters, and seems to be, for the present, a necessity in the religious life of our State.—H. H. Mashburn.

The Midsummer meeting is a surprise to me in its freshness, heartiness, depth, and sweep. There is a naturalness of feeling and a grip that one would look for in a well-established meeting. Evidently the North Carolina Baptists were hungry for this kind of a gathering. I have greatly enjoyed the addresses. Jackson Springs is an ideal place to meet. There is a great future for this work.—A. T. Robertson.

Inspired and elated by the present I would turn prophet as to the future. We have begun a great thing. The future writer of Baptist history in this State will dwell on this meeting as the beginning of a mighty influence for good. It will check the growing spirit of commercialism by which successful work is counted synonymous with successful collections. We will all become more spiritual and hence more powerful. We will meet oftener and hence have more affection for each other. The meeting has been very precious to me.—Charles L. Greaves.

Far above my highest expectation; in sweet Christian experience, in breadth of elevating instruction, and in the development of the spirit of consecration.—C. W. Scarborough.

The meeting—refreshing, inspiring, uplifting, nourishing. It cannot fail of much good to the cause. A great success every way. Let us have another, or many.—John E. Ray.

The meeting at Jackson Springs will add materially to the results of the year's work. It has been demonstrated that we need a meeting of this character. The feature of the meeting, in my opinion, was the soul-inspiring sermons.—A. W. Setzer.

The Midsummer meeting is, in my opinion, a decided success, and its chief benefit seems to me to be in bringing representatives from different sections together for consultation and general information along the lines of education and general religious information, and to give them broader ideas as to their duty to our denomination.—J. W. Fleetwood.

The Midsummer meeting has proven a great blessing to me, and I have been drawn into a closer relation to God. It is an inspiration to me and I have been greatly blessed by coming, and my only regret is that all of God's children could not attend.—E. D. Cheek.

I am favorably impressed with all that I have seen and heard at the Midsummer meeting. It cannot fail to be helpful.—F. P. Hobgood.

This meeting is of great power for the extension of God's kingdom, both in greatly deepening spirituality and instruction in God's word.—R. D. Cross.

The meeting more than realized expectation. Socially it was delightful. Educationally it was informing and inspiring. Spiritually it seemed, at times, to bring heaven down to earth. Dr. Robertson's lectures were of incalculable value, and the entire program as carried out was in harmony with this key-note. Let us have an endless series of such meetings from year to year. Make it an institution.—Henry W. Battle.

I consider the meeting a success. The sermons and addresses have been ful of information and spiritual power. The music was good—everything was good.—John R. Miller.

The meeting is a success, indeed a meeting of wonderful power. I look for great results to the glory of God. —W. H. Lawhon.

I was impressed with the idea that seemed to be in the minds of all those who expressed themselves, both publicly and privately, that the great need is deeper spiritual life among Christians, and greater effort on the part of the individual for the salvation of others. I believe the meeting will produce it. It ought to be permanent.—W. C. Barrett.

I attended the Southern Baptist Convention at Asheville, and the North Carolina Baptist Convention at Durham, N. C., but I believe I have received more real good from the Midsummer meeting than either of them. I shall go away well pleased with every speech, sermon, and lecture, and shall always feel thankful that I could attend.—G. J. Dowell.

A deep spiritual atmosphere has pervaded the entire assembly. The lectures on the "Life of Christ" have brought the people nearer to Him. Every topic has been ably discussed and irresistable appeals have been made to preachers and people for personal work and a higher Christian life. Delightful social intercourse has been without interruption. The place is an ideal one in every respect. From every standpoint the meeting is a success.—W. C. Douglass.

The meeting largely attended, wisely managed; bids fair to become a strong and vital factor in all of our work.—R. C. Charles.

The Midsummer meeting was truly a great meeting. It was full of information and inspiration, and without doubt a great benediction to all who attended.—W. H. Edwards.

The meeting was admirably managed because of the absence of management. It was the answer to a demand for a deeper spiritual life, and it was held strictly to this great purpose. It is destined to fill a large place in our work, and its future is assured.—Archibald Johnson.

Claiming that the Czar does not have a correct knowledge of the condition and the treatment that is given the Jews in his empire, the Jews in the United States have urged upon the President to transmit to the Russian government a petition signed by their leading citizens here that will convey to the Czar the true condition of their brethren in Russia and urge him to at once adopt measures to relieve them. The President has consented to forward this petition, and it will be done as soon as the signatures are obtained. Dispatches say that the Czar has expressed the wish that the petition may not be sent as his government holds to the same position regarding internal affairs as that formerly held by the United States, namely, refraining from interference with internal affairs of other powers and insisting on the same treatment for the Russian government.

Scholarships at A. & M.

Examinations for admission to the Agricultural and Mechanical College at Raleigh will be held July 9th, 10 a. m., in every county court house in the State by the County Superintendent of Schools. The results of these examinations will be considered in awarding scholarships at the College. Each county is entitled to as many scholarships as it has members of the House of Representatives.

SPECIAL RATES VIA THE S. A. L. RAILWAY.

$64.35.—Raleigh to Los Angeles or San Francisco, Cal., on account of the National Encampment Grand Army of the Republic, August 17-22, 1903. Tickets will be on sale July 31st to August 13th, 1903, inclusive, and bear a final limit until October 15, 1903.

Grand Fountain United Order True Reformers, Washington, D. C., September 1-3, 1903. Tickets on sale August 30th, September 1st and 2nd with final limit September 10th, rate to be one first class fare plus 25 cents for the round trip.

For further information call on
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Pleasantville, Ga., Feb. 17, 1903.
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Home Circle.

[We are indebted to Miss Annie B. Holgood, Oxford, for the selections this week on the Home Circle and Young People's pages.—Editor.]

A Thing Worth While.

He built a house; time laid it in the dust.
He wrote a book; its title now forgot.
He ruled a city, but his name is not
On any tablet graven, or where the rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot
Who on the state dishonor might have brought,

And reared him to the Christian hope and trust.
The boy, to manhood grown, became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens. Every noble deed
Lasts longer than a granite monument.

—Sarah K. Bolton.

How to Have Constant Good Company.

BY MILDRED C. WATKINS.

"The most charming companion I ever met was a plain little woman whose life for years had been entirely given up to the care of an invalid demented father, an old man who demanded her constant presence in his darkened room during his waking hours, in the few spare moments she had while going through the usual routine of household duties.

Poor, living in the backwoods where she never saw any society, she gained a depth of mind and a power of expression far superior to many of her old schoolmates, who had shown greater promise, and had possessed every advantage. Indeed, she was neither "smart" nor particularly studious at school, but excessively fond of fun, excitement and company.

One day I asked her the secret of the change.

She laughed: "I have been enjoying constant pleasant company for the last few years."

I stared mystified. She drew from her pocket a little quotation book and pointed to two quotations, "My own thoughts are my companions," and "They are never alone who are accompanied with noble thoughts." There were several other quotations written on the margin and the pages were well thumbed.

She said earnestly, "Looking back over my girlhood I know there is a fatal defect in the training of our girls; our words, our actions, receive attention, we are given advice and instruction in every point but in our thinking. I did not have even a conception of entertaining myself by my own thoughts; I wanted all the time to be amused by something or somebody outside of myself. Then came that plunge into sadness, poverty and loneliness, at first I believed I should become insane, then God must have directed me to this little book too worthless to be sold when our library went. One other quotation chained my mind, "Our thoughts are heard in heaven," and I began recalling my thoughts. How disgusted I was with them! Round and round in a weary rut of repining they had travelled, or even if not repining how stupid, how unelevating they had been! From that hour I determined my thoughts should be inspiring companions, when sewing up a seam they should not be, "So long and tiresome, wonder how long before I get done," and so on, and so on over and over again. Why! I would take a little trip while sewing that seam.

When washing the dishes I discuss with myself different national questions, when picking beans I decide whether optimism or pessimism is winning the day; sweeping the room I review the last book read, or perhaps a book read years ago; every duty not requiring concentration is enlivened in this way.

"Not more than an hour can I ever read a day. Our books scarcely number a dozen, but since I began to think, one verse of the Bible will unfold and unfold until it blossoms into a wonderful revelation and I hope bear fruit. Before I did not take time for the unfolding and the fruit bearing."

"But I can't control my thoughts," I objected, "they will dwell on any trouble or worry I have."

"Paul tells us that in our warfare our weapons are 'mighty to cast down our imaginations,' bringing into activity every thought'; that promise is a great help when I feel despairing over my wrong thoughts. To keep down the disagreeableness, to shake myself free from the servitude of daily fretting tasks, I drill myself into meditating on pleasant subjects, just as I would drill my tongue in company to make pleasant speeches."

"Tell the girls you teach and write to, how it is that the pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible, also that this art cannot be learned when the feebleness of age has weakened the control of the mind."

Self-Control.

Self-control is the end of all discipline and it may begin much earlier than most of us realize. Even from a selfish standpoint mothers would be infinite gainers if they would help their children to this grand mastery, which may begin with mere physical habit. We teach them to be restless by continually tossing, trotting, carrying, drumming on the window or piano, and shaking toys before their eyes till they become so that they are never satisfied unless in perpetual motion. We make them nervous when we might as easily teach them quiet, and the result is disastrous to physical well-being and the growth of character. Activity need not be restless, and the child who is never quiet is not in the best training for development, and needs steadying for his own sake.—Public School Patron.

Learning to Howl.

It is an old Spanish proverb, "He who lives with wolves will soon learn to howl."

He who lives with the faults of his friends and counts them over and sorts them and weighs them and measures them, will soon have equally grave ones of his own, which his friends will be sure to see, and which will make him positively unable to cure them. There is nothing that so deteriorates character as this undue looking after faults and blemishes in others while we are blind to our own.

There is only one way, after all, to reform the world; not by learning to howl at its faults, or to bark at its mistakes, but by first beginning the work of reformation with ourselves. We come back inevitably to the old truth, so often stated:

In order to make the best of others, we must first make the best of ourselves.—Selected.

Saving Strength.

A lady was watching a potter at his work, whose one foot was kept with "never slackening speed turning his swift wheel round," while the other rested patiently on the ground. When the lady said to him, in a sympathizing tone, "How tired your foot must be!" the man raised his eyes and said: "No, man'am, it isn't the foot that works that's tired; it's the foot that stands." That's it.

If you want to keep your strength, use it; if you want to get tired, do nothing. It is the last man to go for a helping hand for any new undertaking who has plenty of time on his hands. It is the man and woman who are doing most who are always willing to do a little more.

There Was a Good Deal to See.

Grover Cleveland during his first term as President stopped en route one afternoon at Weldon, North Carolina, and was greeted by a large crowd of natives on the platform of the little station. A witty old chap, with "back-woods" written all over him, forced his way through the crowd to Cleveland's side, and asked, "Be you the President?"

"I am, sir," was the polite answer; and Cleveland's hand was stretched out in greeting.

The old fellow grasped it, shook it like a pump-handle for half a minute, and then said, "Ive voted for many a President, but never afore seed one."

He stepped back, looked Cleveland over admiringly from head to foot, advanced again, and once more grabbing and shaking the visitor's hand, said from the bottom of his heart, "Well, Lor'! you are a whopper, tew."

Clinch It.

In a recent address Mark Twain spoke as follows on the error of rousing sentiment and not at once utilize it:

"It's a great mistake," he said, "to get everybody ready to give money and then not pass the hat. Some years ago in Hartford we all went to the church on a hot, sweltering night, to hear the annual report of Mr. Hawley, a city missionary, who went around finding the people who needed help and didn't ask for it. He told of the life in the cellars where poverty resided, and gave instances of the heroism and devotion of the poor. The poor are always good to each other. When a man with millions gives, we make a great deal of noise. It's noise in the wrong place, for it's the widow's mite that counts.

"Well, Hawley worked me up to a great state. I couldn't wait for him to get through. I had $400 in my pocket. I wanted to give that and borrow more to give. You could see greenbacks in every eye.

"But he didn't pass the plate, and it grew hotter and we grew sleepier. My enthusiasm went down, down down—$100 at a time—till finally when the plate came round I stole ten cents out of it! So you see a neglect like this may lead to crime."

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

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EIGHT MEDICAL BOOKS—A SMALL LIBRARY IN ITSELF—FREE TO ALL—SEND TO THE DOCTOR FOR THE ONE YOU WANT.

There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home use, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, kidneys, varicocele, stricture, knight events, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, restore muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

J. NEWTON HATHAWAY,
63 Inman Building, 22½ S. Broad St., Atlanta, Ga.

"Cas-To-Rine" is the only Perfect Tasteless Pure Castor Oil. 15 cents per Bottle. For sale by all druggists. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C."

Young People's Page

People Will Talk.

You may get through the world, but 'twill be very slow
If you listen to all that is said as you go;
You'll be worried, and fretted, and kept in a stew;
For meddlesome tongues must have something to do—
For people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing or else you're a fool;
But don't get excited—keep perfectly cool—
For people will talk.

If threadbare your dress, and old-fashioned your hat,
Someone will surely take notice of that,
And hint rather strong that you can't pay your way;
But don't get excited, whatever you say—
For people will talk.

If your dress is in fashion, don't think to escape,
For they criticise then in a different shape—
You're ahead of your means, or your tailor's unpaid;
But mind your own business, there's naught to be made—
For people will talk.

Now, the best way to do is to do as you please,
For your mind, if you have one, will then be at ease.
Of course, you will meet with all sorts of abuse;
But don't think to stop them—it's not any use—
For people will talk.

—Selected.

How Sea Birds Quench Their Thirst.

The question is often asked, "Where do sea birds obtain fresh water to slake their thirst?" But we have never seen it satisfactorily answered until a few days ago. An old skipper with whom we were conversing on the subject said that he had seen these birds at sea, far from any land that could furnish them water, hovering around and under a storm cloud, clattering like ducks on a hot day at a pond, and drinking in the drops of rain as they fell. They will smell a rain squall a hundred miles or even further off, and scud for it with almost inconceivable swiftness.

How long sea birds can exist without water is only a matter of conjecture, but probably their powers of enduring thirst are increased by habit, and possibly they go without water for many days, if not for several weeks.—Golden Days.

The Chimney Swallows.

One night Archie Reynolds heard a strange noise in his room. Archie is a brave boy, but his heart beat a little faster at the sounds that seemed to come from behind the chimney-board. At last he jumped out of bed and ran across the hall to his mother's door.

"Swallows," she cried with a laugh, after she had listened for a moment. The screen was taken away from the fireplace, and there were four frightened young swallows clinging to the bricks and very much afraid. Soon they were darting about the room, hiding behind furniture and sliding down the walls.

"O, if I could only keep them!" cried Archie.

"But you could not dear," said his mother. "Swallows love to be where it is warm; that is why they build nests in our chimneys, and they fly away to the warm Southland in the early autumn. They are among the first to go. They love air, and can fly far and fast. A cage would be a cruel prison for a swallow. We will throw them out upon the air, and then they will be at home."

A week later Archie's swallows flew away. He had watched them from the scuttle on the roof, and he had seen them gather and circle around the chimneys, sometimes flying so near to him that he could almost touch them. Then they followed their leader until they were lost in the blue sky; and Archie said, "O, if I could only fly away to the land where the palm trees grow!"

DOROTHEA DIX.

One of the Names of the Four Women for the Hall of Fame.

Dorothea Dix was the founder of our present humane system of treating the insane. She came from a humble home, and began to support herself when a child of twelve. At fourteen she was teaching school. While still in her girlhood she began her life of philanthropy, opening in a barn a school for outcast children, at nineteen years of age. When forty-one she began her life-work for the insane poor. At that time, unless wealthy, the insane were wretchedly treated.

But Dorothea Dix, frail, alone in the world, often so ill that her life was despaired of, conquered prejudice, won friends for her cause, and at last established in twenty States public hospitals and asylums for the insane, and saved from misery millions of people.

When the Civil War broke out she became superintendent of women nurses. In the four years of her service she would not take one day's furlough, and moreover refused any gift from the nation except a flag of her country. At sixty-five she resumed her asylum work, in which she remained till she was eighty-eight.

"The invincible power of a mighty purpose" made her a grand, inspiring example. "Her life was an epic; centuries hence it will find its Homer." The mural tablet in the Hall of Fame can only record her fame. Her great, loving "soul is marching on," forever.

The Stone of Scone.

What do you suppose is the most precious stone at the coronation of the King of England?

It is not some jewel in his crown, but the rough block of old red sandstone under the seat of the coronation chair, centuries old, and long held sacred. More stories have been told about this stone than of any other in the world. And some legends make it the stone Jacob used for a pillow! That of course, is not true; but here is its real story.

It came from the west coast of Scotland, where it was held sacred for centuries, at Dunstaffnage castle, where the kings were crowned. Centuries later, Kenneth McAlpine conquered West Scotland and carried the stone off to his palace at Scone, near Perth. There his successors were crowned upon it (Macbeth and Robert Bruce among them) for many more centuries.

You have read of the victorious campaign in Scotland of King Edward I. He caried the sacred stone to London, and it has been there ever since. All the kings and queens since then have been crowned upon it with the exception of Bloody Mary.

There was a promise made, but not kept, to return the stone. The stone did not go back to the Scotch kings, but Scotch kings have come to the stone, and King Edward himself holds his crown by descent from the Scotch family of Stuart. The Stone of Scone has been used as a coronation seat for more than a thousand years, and had part in the crowning of one hundred kings.

If the king did not use this block for his seat, many would believe that he was not properly crowned. For the Stone of Scone, they say, is the stone of destiny, and gives authority to whoever is crowned upon it. An old Latin rhyme says that a Scot reigns wherever he finds the stone of destiny.

Boys, Read This.

Idleness is the devil's own workshop, and especially is this true of boys. We never feel sorry for the boy who has to work, even if it be to help make a living for himself and family; but we do pity the boy who has nothing to do, and whose parents are able to keep him from having to labor. The boy who may work and get only a stipend of a dollar or even less per week, is learning a trade, and, what is more, is learning habits of industry. It is often the boys who begin early the life of industry that come the successful men of the nation. The boy who waits until he is grown, or until he acquires an education, before he begins to labor or learn a profession, is apt to start in life handicapped and outstripped by his seemingly less fortunate competitor who started in ahead of him. It pays a boy better in the long run to work for twenty-five cents a week and learn a trade, with habits of application to business, than to do nothing and be supported at the expense of his parents. Boys, do something, be something.—Gazette.

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

Tutt's Pills

They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.

SOUTHERN RAILWAY.

Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	$10.90
Black Mountains, N. C.	$10.25
Blowing Rock, N. C.	$13.00
Brevard, N. C.	$13.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.20
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

For further particulars write or call on

T. E. GREEN, C. T. A.,
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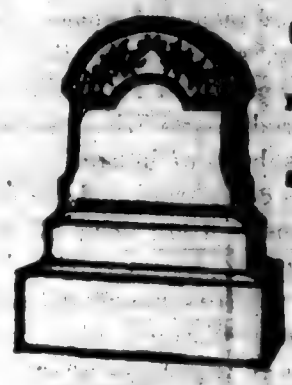

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WRITE FOR CATALOGUE

SOUTHERN RAILWAY.

In effect January 19, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 38, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 32, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 113, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va.; and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:20 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

6:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. CHADWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. E. GREEN,
City Ticket Agent.

Office in Yarborough House Building, Raleigh, N. C.

Editorial.

THE MIDSUMMER MEETING.

First Session of a New Feature in North Carolina Baptist Life.

As I look westward from this hill above the twin-springs, whose wholesome properties have drawn hundreds hither each year for half a century, I catch a glimpse of the departing new moon. Above through the pines swings the Evening Star against a sky soft with the last light of a sweet day. A shower has swept the grass, and the earth is refreshed. All around vibrates the evening songs of a myriad little children of nature, each sweetly fulfilling its mission. The hotel sits on the crest of a hill; across a purling stream, hard by the springs, is another hill. From that hill to my ears, above the vespers of Nature's children, float the voices of God's children, singing

"On Christ the Solid Rock I stand,
All other ground is sinking sand."

Just now they were all gathered on the piazzas, a happy throng of men and women and children, talking, laughing, at ease, in the peace that Christians only know, and in the joy of that fellowship of kindred hearts which assures us that this life is the suburb of heaven.

Our dream has come true, and the fulfillment is satisfying for once. Here some of the disciples have come apart to rest a while—here in the woods, close to nature's heart and God's, where there is nothing to distract, where rather every element conduces to that quiet which the worshipful soul so longs for. Here have gathered a goodly company. There are 250 or 300, representing all parts of the State, and a strong local attendance of several hundred besides. They have found the spot they wished for, the fellow-spirits they wished for, the soul-help they wished for.

The spot is beautiful. One comes through a desert—a land stricken of its glorious pines by the lumberman,—to get here. But suddenly these hills arise; and they and the healing waters have saved the pines. Men have built a comfortable and attractive hotel here. And on the other side but recently was built the best out-door Tabernacle in the State—the most desirable house of its kind that we have seen. The floor is saw dust three inches deep; the seats are chairs; and there is besides only a roof. The air sweeps through with the light. One does not weary of long sittings as he would in a closed house. The fresh air invigorates and rests, and when dinner-time arrives one is aware of an unusual readiness.

Purposes Fulfilled.

The objects of this meeting are known, by now at least. They are the deepening of the spiritual life; rest; instruction, and social enjoyment. The program was carefully arranged with a view to these purposes. Some of the speakers failed to come. They will be glad to know that their absence did not in the least mar the meeting. The main features of the program were maintained, and of set speeches and sermons there were an ample number, and they were good. But we would insist here that our ministers either decline invitations hereafter or fulfill their engagements. A public promise is as binding as a private promise. We would say more so, but that there are no degrees in the binding of a promise. A promise—heathen or Christian, by minister or layman,—is sacred. The men that did not come were the losers, not the men and women that came. For the meeting was a great feast as the hastily-gathered opinions printed elsewhere prove.

But I have been puzzled to devise a method of reporting the meeting. One cannot report the spirit of a song. One cannot report the spirit of anything. If he is fortunate he may voice it, but only once in a decade is the gift given. One reports actions—resolutions, facts, reports. And this meeting made no reports, gathered no facts, passed no resolutions. It elected neither president, secretary, treasurer, nor any other officer. It did not even appoint a committee. I reckon this is the first time in eighteen hundred years that as many as seventeen Baptists have met without appointing a committee and passing a resolution. But we failed here and gave our hearts to prayer, to hearing the Word, to conversation in the Christian Experience, to song, and to studying the things of Christ. We were marching through Immanuel's ground to fairer worlds on high. And what matters it that we passed no resolutions, if we have been lifted up to higher ground? This is just the story that I would tell. Nay, I would rather lift up you, my reader; and to that end I shall use this editorial space in an effort to reach you with the messages that we received. I cannot report all the speeches. They would fill a book. But let me venture to select such as seem more adapted to my high endeavor.

First, my friend, will you fill your hearts with prayer. The speakers here have receptive hearers. A good hearing is better than a good speech. Lift up your heart here and now to God in praise and thanksgiving and in yearning for His holiness and His life.

The Son of Man.

Then come with me and hear the story of a man that has been with Jesus—Mr. A. T. Robertson, the story of Jesus of Nazareth when He was here amongst men. We see Him a child; we see Him a boy, strong and hearty, and full of play, and yet awakening to His supreme mission as the Saviour of men. We see Him a man, working there with plane and knife, making plows and tables, for all that His mission is now perceived in His heart, a robust man, an honest workman. We see Him now arrived upon the day of His revealing. He has heard of John. He is baptized. He plunges into the wilderness and, tempted by the Satan, He overwhelms him. We see Him come forth upon His career, choosing His disciples, meeting His enemies, testifying of Himself and of His Father. We see the crowds come. All Judea is astir with His fame. We see Him resist the temptations of popularity as well as of opposition. We see the clouds gather. And He begins His ascent—not descent—to the Cross. Then the days of trial, of darkness and of agony. And then the day of triumph, of light and of joy. We see Him serene, the Master always, speaking truth, always loving to the lovable, always true to Himself and His Father. We draw nearer and nearer each day for eight days, and now we can exclaim as Thomas of old, "My Lord and my God."

I mean to say that Dr. Robertson portrayed the career of Jesus; and that he did it with matchless skill. The Lord stood forth. We forgot His messenger, save in those brilliant interpretations that so often opened our eyes. He did his work so well that we who heard him are all nearer to our Lord than we were before.

Success in the Ministry.

The meeting is varied to a degree, with a view to maintaining interest and to covering a broad field. There is food for the Christian; food for the teacher; food for the minister; food for the worker. Let us hear now a word for the minister. Indeed let us take the messages from two ministers to their fellow ministers.

Rev. G. T. Watkins gave us as his conception of the elements of success in the ministry the following: (1) Close fellowship with God; (2) Faithful use of the Word; (3) Undeviating adherence to God's will.

Rev. R. D. Cross, later in the week, gave as his conception the following: (1) Called of God; (2) Approved of God; living and working in the scrutiny of God.

There were many other suggestions for the minister and they came from earnest hearts and were by no means in vain. The meeting is not primarily for ministers. But no one here doubts that each minister that came has had his experience enriched, and will serve his Master the better for it.

For the Teacher.

Mr. T. Neil Johnson gave each day a message for Sunday-school teachers. He had prepared his work with great care, and never before in our State has there been such a series of lectures on Sunday-school work. He brought us the cream of the modern efforts in child-study. Let us take one lecture as an example, and, perhaps, a word or two from the others for their own sake.

His first lecture was on the "Religion of Childhood."

Physical activity is the chief characteristic of babehood—the period from birth to six years of age. It is greater then than in all the rest of the life. It is in this period that instinct must be worked out into habit. For example, the craving for food may be so answered as to destroy. Gratify the child's craving for food by giving him food that pleases rather than nourishes, and he loses the right conception of food. He eats to gratify his appetite rather than to build his body. In this degree the sensual gets the better of the spiritual. Many a drunkard's career begins at this point—not with liquor, but with relishes.

Again, there is the craving for recognition. The child is susceptible to egotism. By being made the centre of a company, set up to sing or speak, or the objects of constant or unusual praise, he becomes self-centered. Again, spirituality is defeated, and the possibility for reverence is destroyed, the child regarding himself as equal with his elders.

There is also the instinct of Love. It may be developed or destroyed in infancy. While the child is in the loving mood, let the mother teach him to help by getting him to do little favors. But if, on the other hand, the child is bought or forced—rather than led—its love may be lost. Love shall produce obedience always.

There are three characteristics of childhood: (a) Memory; (b) Imagination; (c) Habit of Reverence. Childhood is here regarded as the period from six years of age to twelve. In the time of memory, put the thought of God in the heart. In the imaginative period, give the child pictures—real and word-pictures—that will make him feel. One never gets rid of what he feels. In the period of reverence, teach the child to reverence you and to reverence himself, to regard his body as a temple of the Living God.

The religion of childhood is Obedience and Reverence.

This lecture, as were the others, was meant for parents as well as teachers; and we report it for both.

A Word for the Times.

There were practical as well as devotional and educative features. We select as typical Rev. C. J. Thompson's discussion of Prayer the Means of Revivals—a spiritual and practical message—and Rev. J. S. Hardaway's message on Obstacles to Revivals; and Rev. H. W. Battle's on The Sabbath. Our present condition, said Bro. Thompson, is one that should burden us all. It is a time of spiritual dearth, and there is a cry from all denominations for the blessing of God. This condition of recognized need is a promising one, however; for when God's people perceive their low State and call upon Him, He will hear.

Every great revival has been preceded by great praying. In Israel in the time of Josiah and Nehemiah this was true. Prayer brought the great Reformation. Martin Luther's prayers did more than his preaching. The great revival of 1857 began in New York in prayer and swept over our country. It began in one man's prayers, and it brought forth more conversions than any event since Pentecost. This man spent an hour a day in prayer.

The great need today is not a revival, but the revival of the spirit of prayer. What is prayer? The application of want to Him Who can grant. God is gracious in His promises to answer genuine prayers. There is a condition of heart that God will not deny. Moses, Jacob, the Syrophenician woman are examples of this condition. They were terribly in earnest. They meant their prayers.

The speaker's appeal went to our hearts and will break across the State.

Brother Hardaway began by explaining that not everything called by the name is a revival. An evangelist and a singer and a big hand-shaking do not make a revival. He put on record the sad story of such a meeting in Oxford.

There are unfavorable times for revivals. Times of political excitement, of financial prosperity, of harvest, etc., have proved obstacles to revivals. But these are not the important obstacles. Coldness and deadness in churches are the great obstacles. Commercialism and love of pleasure invade a church and quench the Spirit of God. Divisions spring up. Men regard their own wills, not God's. The church becomes a social club, bound together by social ties rather than God's love.

The speaker here paused to call attention to present day conditions. Where is the family altar? he cried. It is dead. The card table is taking its place. What has become of the old-fashioned Bible and the old-fashioned way of reading it meditatively? They have passed. The old-fashioned mother who reared her children to love this Book, where is she? What the churches need is mothers.

We are making a mighty effort to crush the saloon. But "Christian" women are serving punch in their homes. We protest against gambling, but our women are playing for card-club prizes. It would require a Philadelphia lawyer to discriminate between a modern Christian and a worldling. Men in our churches are mad with the passion for money; and one must commit a crime before the church will discipline him. Our standards of piety may well be laughed to scorn by the world.

Can we hope for a revival under such conditions?

Again, there has been a loss of hold on the word of God. Men are practically denying inspiration. The doctrine of eternal punishment is passing out of many minds. Skepticism and materialism have come in together.

God can revive and will revive in answer to believing prayer.

In the same connection we may venture to report briefly the message from Rev. Henry W. Battle, D. D., on The Sabbath. The Sabbath is as old as the race, he began. It is the memorial of Jehovah's rest. But, it may be objected, we observe the first not the seventh day. Here the eloquent speaker made a complete argument for the first day, reaching his climax in the Sabbath as the Memorial of the Resurrection of our Lord.

We need the Sabbath day now more than ever: As a memorial of creation, ever warning us against a false explanation of creation; as a day of rest, since Christianity makes men work; as a day of worship. The individual needs it. This is an age of vast industry and achievement. A French epitaph reads, "He was born a man; he died a grocer." The observance of the Sabbath rest will save our manhood and save our Nation.

The Sabbath was for Israel a sign between Jehovah and the Nation. The promise of that covenant is now for the spiritual Israel. The Nation comes close to God or swings away from Him as it treats the sacred one day in seven. Dr. Battle closed with a fervent appeal to the South to stand like a rock for the preservation of the Sabbath day.

A Man With a Message.

He was on the program for a sermon, but he did not know it. Rain prevented the delivery of the sermon. An hour was appointed for him on the next day. He was bidden to choose his own message. This message introduced him to our North Carolina brotherhood and marked him as a man come to the kingdom for such a time as this. Mark it, Rev. J. C. Massee is called not only to the Raleigh Baptist Tabernacle but to North Carolina.

He undertook to give us God's call to the men and women of Today. Effectively he showed that God has special missions for special ages. The history of the progress of the kingdom of God has been the history of the response of His people to His calls. God hurries not His work. God's plans prevail, though men often cry out that they have failed. God called Abraham to institute Faith. He waited 500 years. He called Moses and the Prophets to write His will of Righteousness. At length that call issued in His Book. Then the Book voiced the call for the Incarnation of God. Abraham said, the men of earth is in heaven. Moses said, the ruler of heaven is in earth. Jesus, the ruler of heaven and earth must reign in the hearts of men, and thus bring forth a universal spiritual dominion.

The last great call was the mission call through Carey and Judson. The response has been perfected. The church that is not missionary is out of tune with the times.

Now we must hear a new call—the new evangelism, personal evangelism. I believe God is beginning today His descent from the church to the individual.

How shall we respond? Not by the ministry. The new call is not alone to the ministry. It is to the individuals in our churches. Be soul-savers. There are three ways.

1. By pureness of life. Men no longer doubt the fact of Christ. They doubt His power to make men pure. They cannot be reached by the word. They must be reached by Life. The argument of a pure life is irresistible. I cannot see the sun with my eyes. The light is too much. I can see it in the morning-glory blooms. Men cannot see God face to face; but they can see Him in you.

2. He calls for more than purity. God wants you in His work. The great business of God's men is to let God reign within.

3. By promptness in testimony. We believe; therefore have we spoken. We need a new race of men and women who are not ashamed of the Gospel. The blessedness of personal testimony cannot be told, nor can the crime of withholding it be measured. O, let us men and women go forth telling our fellows of the Christ.

It seems a providence that the Midsummer meeting, founded in the hope of quickening the spiritual life of plain men and women should have been the occasion of this call to men and women to go forth in personal work.

A Sermon.

Sunday a great throng filled and overflowed the Tabernacle. Rev. J. W. Lynch was the preacher. His text was from Job, "O that I knew where I might find Him." His theme the "Practice of the Presence of God." Aware as we are that any report must be inadequate, we must undertake to repeat in part his great message.

Three great hungers possess men, one for food, one for love, one for God. Job and David voice man's hunger for God. The quest of God is the quest of the ages. Early in the Bible records the orphaned race begins its search. Abraham's upward look for God brought forth faith. The two types of religion have centered about the conception of God as (1) outside of His world, (2) inside His world. Jesus taught both. "God is Spirit; God is Father," says He.

Jesus reveals the presence of God, as a God seeking men, lost men. He gives the world four pictures of God, and there is nothing like them in other religions. God is as a Shepherd seeking a lost sheep; God is as a woman seeking a lost coin; God is a Father seeking his lost son; God is a divine guest knocking at the door of the human heart.

Jesus gives us five words that have changed the race's conception of God: "Father"—by which He was paternalized; "Our Father"—by which He was catholicised; "God is Spirit"—by which He was delocalized; "Go ye into all the world"—by which He was denationalized; "Receive ye the Holy Spirit"—by which He was incarnated forever in the lives of His children.

Paul on Mars Hill caught up and repeated the idea of God's immanence. "In Him we live." John on Patmos saw Heaven far away and God in it.

God was lost in darkness in the Middle Ages. He became the Absentee God. Men began to pray to Mary because there was so great a chasm between them and God.

But there has been a modern rediscovery of God in His world. Science, new study of the Scripture, the songs of Christian poets, have made way for and expressed this discovery: He

"Warms in the sun
Refreshes in the breeze,
Glows in the stars,
Blossoms in the trees;
Lives through all life,
Extends through all extent,
Spreads undivided
Operates unspent."

This discovery has brought about certain practical effects. (1) It is reconciling Science and Religion. (2) It is making the secular sacred. (3) It is shifting the seat and emphasis of religion back to the individual heart and consciousness.

If we are the home of God, we must keep our lives open. He stands at the door and we must receive Him. If we are the home of God, we must keep our lives pure. If this is the home of God, we must surrender to Him our lives. If we are the home of God, we must appropriate His grace. Know ye not that ye are the temple of the Holy Ghost?

Conclusion.

Now there was much beside. Sermons, addresses, questions and answers, song and prayer, talks by the way—and much drinking of spring water. We have chosen these addresses as typical merely, each in its class. One will see now the messages varied. How need was laid bare and supply was brought forward. We cannot report the earnest glad spirit that pervaded the meeting. We cannot report the matchless work of Dr. Robertson. He made the Gospel vivid for us. The Christ passed before us. We cannot report the restful spirit that bathed us all in peace. For once men had time—for each other and for God. Nor can we even mention the other addresses.

The meeting was a success from every point of view. It accomplished its purposes, and vindicated its right to exist. It will be repeated next year. A considerable sum was subscribed for the next meeting. We shall have Dr. Robertson again, and he will discuss the Words of Jesus. We already have the promise of Rev. Geo. W. Truett of Texas, who will preach daily. For the rest the program will move along lines similar to those of the present meeting, keeping the same objects in view. Already plans are making for enlarging the accommodations, for it is assured that many hundreds will be present.

One word may be added about the nature of this new feature of Baptist life in North Carolian. It will always be subject to the State Convention. It will never undertake to form policies. It will endeavor to supply the demand for a general meeting for the upbuilding of the spiritual life, and so its aim will be to supply our work with force and impluse and life directly from the source which is God, by means of genuine religion.

THE TEMPERANCE CONVENTION.

The great Temperance Convention will take place at Raleigh July 7, beginning at eleven o'clock in the morning.

The following is the program:

ORGANIZATION.

Temporary organization, 11.30 a. m.

Statement of purposes, conditions, call, etc.

Permanent organization—election of President, Vice-Presidents, State Committee, Executive Committee.

Appointment of committee on declaration of principles, etc.

QUESTIONS THAT WILL BE DISCUSSED.

1. Law enforcement. The Watts act. How shall we suppress illicit distilleries?

2. Elections in cities and town.

3. Practical workings of State and local anti-saloon leagues, as understood by gentlemen who have been engaged in the work in Ohio.

4. What shall be done with the drunkard?

5. Shall we have a field man?

These questions and perhaps others, including the dispensary question, will be submitted to the Convention, and discussion will be free. Each of them will be introduced by some one who has given it special attention.

(1) To form a policy in the work of advancing the cause of temperance in North Carolina.

(2) To assist in the enforcement of present laws.

(3) To improve local and State laws.

(4) To meet the organized work of the saloon men.

(5) And, therefore, to effect a substantial and permanent organization.

(6) To encourage thorough local organization.

It is hoped that this will be a truly great meeting—great in the men that make it, both in their character and in their numbers; great in its will to relieve our Commonwealth of the chief curse of our civilization; great in its permanent results.

The names of speakers have not been set forth, because it is desired that the discussion shall be free and thorough and representative. We can assure the reader that able men will handle these subjects, and at the same time that opportunity will be given for general discussion.

The object of the Convention is to organize the State and thus to put Temperance Reform on a permanent basis in North Carolina. To this end, we must have a State-wide representation. Let every county be represented.

Again and again we hear men say, "I amount to nothing; I will not come." Fellow man, you can amount to something. You have a work. Let no such thought keep you from this meeting. We need every man present in this meeting. If your heart is in this work, come.

North Carolina has been well organized by the Liquor men. In their recent convention at Raleigh every liquor-selling community in the State, we understand, was represented. Each local organization can send a man to a political meeting or to a General Assembly or raise a fund for their purposes. Shame upon us if we shall not organize more thoroughly.

Let every friend of temperance come to this meeting.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

VIA CHRISTI COURSE.

An Introduction to Missions, 12th to 16th Centuries A. D.

Latin Hymn.

[By King Robert of France, 970–1031.

Come, O Spirit! Fount of grace!
From Thy heavenly dwelling-place
One bright morning beam impart;
Come, O Father of the poor;
Come, O Source of bounties sure;
Come, O Sunshine of the heart.

Comforter of man the best!
Making the sad soul Thy guest;
Sweet refreshing in our fears,
In our labor a retreat,
Cooling shadow in the heat,
Solace in our falling tears.

O thrice blessed Light divine!
Come, the spirit's inmost shrine
With Thy holy presence fill;
Of Thy brooding love bereft,
Naught to hopeless man is left;
Naught is his but evil still.

Wash away each earthly stain,
Flow o'er this parched waste again,
Heal the wounds of conscience sore,
Bind the stubborn will within,
Thaw the icy chains of sin,
Guide us, that we stray no more.

Give to Thy believers, give,
Thy holy hope who live,
Thy sevenfold dower of love;
ive the sure reward of faith,
Give the love that conquers death,
Give unfailing joy above.

Our present lesson is calculated to make us realize that whatever may be the present faults of the Roman Catholic church we are largely indebted to her efforts in the past for our present Christian standing. It was the Catholic friar Augustine who first had courage to preach the Gospel to the pagan Anglo-Saxons; the brave Irishmen who went as missionaries to Scotland were also Catholics, and in the period covered by this lesson our material for study would be exceedingly scanty were it not for the efforts of the monks and friars of that same Romish church.

In order to understand the growth and influence of the various orders which we are to consider we must go back again to the conditions that produced them.

Within the first three centuries we saw the beginning of celibacy as a mark of devotion, and also the founding of monasteries and convents. We must bear in mind that it was an age of licentiousness, unbridled passions, and cruelty. In the recoil from these evils it was entirely natural for the Christians to say, "I will keep my body under to such an extent that even its natural cravings shall go ungratified, and will teach absolute self-control to those about me." So asceticism found its first foothold in the noble desire to set a right example, and furnish a striking object-lesson to those whose whole life was sensual to the last degree.

Again, the monasteries were not unmixed evils,—they served a great purpose. In them, by the patient labors of the monks, were preserved the Scriptures and many other invaluable writings. There young men received the best education afforded by the times, and were almost as much benefited by the lesson of industry and the dignity of manual labor as by their knowledge of books. Add to these lessons in practical unselfishness in the care of the sick, lessons in benevolence by daily almsgiving, and in hospitality to all who were weary or in need of refuge, and it is easy to understand how it was that the early Christians believed that they had solved once for all the problem of being in the world but not of it, and how it came to pass that those who were living lives of daily self-indulgence regarded with superstitious awe the men and women who were severe with themselves, but tender of others.

As we study it will also be painfully easy to understand how the veneration of outsiders appealed to minds of baser metal and led them to become monks from selfish motives, and so how greed of money and power crept in until the brotherhoods were divided and subdivided by the earnest souls that deplored evil, and knew no way to overcome it save by withdrawing from it. In this day none can fail to read the evils of monastic and conventual life, but neither should we fail to read the pure purpose and lofty motives of those who originally introduced it. Their mistake was that they added human rules and limitations to those given in the Word, and gradually, like the Pharisees of old, others continued to add, until the rules became indeed "a burden heavy to be borne."

Franciscans, 1210.

One of the best-known and most popular of the brotherhoods, the Franciscans, founded by Francis of Assisi. His was a character that appeals to all our sympathies,—ardent, almost extravagant, emotional, sensitive, generous to a fault, and humble always. He was the son of a well-to-do merchant, and in his youth wild and dissipated, although never sensual.

He was first led to feel his need of a change by a serious illness, and some time after his recovery he took a vow of absolute devotion to God. His father was bitterly angry, and tried in public assembly to compel him to give it up. In his address he taunted Francis with the amount of money he had given him and the richness of the clothing that Francis was then wearing. Francis left the meeting for a few moments, then electrified all present by appearing entirely nude and returning his clothes and money to his father. Soon he organized his brotherhood: he devised a brown habit, girded with a rope. He required a vow of celibacy, humility, and perpetual poverty. The Franciscans went among the lepers, who were at that time entirely neglected, caring for them tenderly. Where there were sick or dying Franciscans were at hand to minister to them. If domestic service was needed, one of the disciples of Francis was in the house "as one that serveth." For years their only shelter was a ruined hut, and their fellowship and devotion to their leader are almost ideal in its beauty.

The growth of the order and their fidelity to the teachings of Francis are shown by the fact that it is estimated that a hundred and twenty-four thousand died from hardship during the next century. Lepers were always known among them as "God's patients." Their original rule was found in Luke 9:1-6.

For a long time Francis refused to receive any credentials from the pope, lest it should tend to pride, but finally consented to take a safe-conduct to protect his friars from persecution.

When we consider the spirit of the order, it occasions no surprise to find them most aggressive missionaries. Francis himself went on a mission to Egypt, and we find records of his followers in North Africa, among the Tartars, in China, the Canary Islands, India, Mexico, and New Mexico, between the years 110 and 1539. The record is an honorable one, for they won converts in every place by their loving deeds and patient teaching. Francis died in 1226, so that in sixteen years he made the impress that was so deep and lasting. True to his nature, when death was near he requested to be stripped of his clothing, and laid upon the stones out of doors, and there he died, with his arms outstretched as though on the cross. It was a pure life, and one from which we may learn much of what true consecration means.

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Greensboro, N. C., Aug. 31, 1901.

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Sunbeams' Corner.

Conducted by MISS ELIZABETH H. BROOKS, Field Superintendent for North Carolina.

For Use in First Meeting in July—Sitka.

Leader.—From Attoo to Sitka is more than two thousand miles, but our boat has brought us here in a very few minutes. Sitka you know is the capital of Alaska, and we shall find many things to interest us here.

Boy.—I thought Alaska was cold but it is hot here today. Why is it when we are so far north?

Captain.—You have heard of the Gulf Stream, haven't you?

Boy.—Yes, sir.

Captain.—Well, we have a stream just like it in the Pacific Ocean called the Japanese Current. It strikes North America a little south of Alaska and divides. One part of it flows southward, warming the shores of Washington, Oregon, and California. The other part goes northward along the coast of Alaska. This is what causes the warm climate and travellers are generally surprised at it. I can lower a thermometer from the ship's deck here and then out further in the ocean, and you will see how much warmer this current is than the ocean water.

Member.—Why is it we have always been taught that Alaska is covered with ice and snow?

Captain.—Probably because so little is known of Alaska until recently. Back from the coast it is much colder and the greater part of the year there is nothing to be seen but snow and ice.

Member.—Is it cold at Sitka in winter?

Captain.—You will be surprised when I tell you that Sitka, except for fogs, has about the same climate as Richmond, Va. The harbor of Sitka is never closed by ice, and this has sometimes happened in New York and Boston. Sitka harbor is no more subject to Arctic temperature than is Chesapeake Bay.

Member.—We will not need all the thick clothes we brought then.

Leader.—Maybe not at Sitka, but remember we are going much farther north before we finish our trip. One thing we have all noticed, but have not spoken of is the long days. Can any one of you explain it to us?

Girl.—I read about that before leaving home. Daylight lasts only six hours in the middle of the winter at Sitka. But in summer there is almost no night. When it is time for us to go to sleep here, we will feel like bad little children being sent to bed in the day time.

Boy.—What is that great big building I see at Sitka.

Captain.—That is the old Russian castle. You must visit that the very first thing after you land.

Member.—Sitka is on an island and there is a high mountain back of the city.

Captain.—Yes, that is Mount Vestova. As we near the landing, if you will look into the water of the bay, you will find it so clear you can almost see the bottom.

Leader.—Now we will land and walk through Sitka to see how the city looks. Then we will visit the castle.

Member.—The town looked very pretty as we saw it from the ship.

Member.—The houses seem to be built of logs, and see what big heavy logs they are.

Leader.—Yes, even the best houses are built of logs. The castle itself is, you see, built of large cedar logs, fastened to the rock mountain with strong clamps and bolts. The castle was built by the Russians when they owned Alaska and here the Russian governors brought their wives and daughters to live. It must have been lonely for them as there were few people living on the island then except the Indians. Sometimes the Indian chiefs were invited to feasts given by the Russian governors. It may be in this large room of the castle the feasts were given.

Member.—What was this hall in the top of the castle used for?

Leader.—The Russians had plays and their great entertainments here. Sometimes, though not often, voyagers from other countries came to Sitka and then the Russian noblemen gave them great feasts and as fine entertainments as was in their power. Now the castle is so old and worn looking that we can hardly believe all these people once lived in it.

Member.—What church is that?

Boy.—That is the old Greek church the captain pointed out from the ship.

Member.—It has a tall spire or steeple and the round top is colored green.

Leader.—Inside the church here you notice there are some large pictures. They are very valuable, and were put here by the Russian government. In fact this government owns these Greek churches just as our government owns the post offices. The government of Russia spends more money for church and missionary purposes in Alaska than all the Christian churches of our country do. Rather a bad thing to have to say, isn't it, when we own Alaska?

Member.—Aren't the people of the United States doing anything to teach and help the Indians here?

Leader.—O yes. We are going now to the Training School.

Girl.—Is that the school? It looks almost like a little village.

Leader.—Yes, that is the school with the house for the teachers, the hospital, the workshops and school buildings. We will ask one of the teachers to show us through the buildings. Will you please tell us how many students you have here?

Teacher.—We have more than a hundred boys and nearly one hundred girls in the school.

Leader.—How long has the school been open?

Teacher.—About 23 years ago it was begun by the Presbyterians as a day school. A boarding department was soon opened and now the pupils are taught all kinds of work. You see what a number of buildings we have here now. All of them were built by the boys in the school with only one carpenter to direct them. Even the beds, chairs, tables, bureaus and, in fact, nearly all the furniture was made by these Indian boys.

Leader.—Is it hard to teach these Indian boys and girls?

Teacher.—No, they learn easily and seem to enjoy their studies. The school work is arranged so that each boy and girl attends school half a day, and works half a day.

Boy.—What work do the boys do?

Teacher.—Come into this building. Here you see boys learning to build boats. This trade will be very useful to them as boats are much needed here. In this room they make the furniture you saw. Here is a regular blacksmith's shop where many of them work. In this room you see they are making shoes.

Girl.—What do the girls learn to do?

Teacher.—They learn to cook, wash, iron, sew, knit and to make their own clothes.

Leader.—What kinds of homes do these boys and girls come from?

Teacher.—They are from the roughest Indian homes where everything is as dirty as can be. Those who have studied here are doing much toward improving these homes, however.

Leader.—What kind of a religion have these Indians?

Teacher.—They worship special birds and beasts. Bears are rarely harmed by these people and they worship ravens. You may have noticed how many of these birds there are on the island. The Indians believe the spirits of the dead live again in the bodies of ravens, hawks and the like. Their worship is in offering gifts to evil spirits to keep them away. They believe in a state of happiness after death for men. Women are to them only slaves and may not hope for happiness hereafter.

Leader.—How much these people need to be taught.

Teacher.—Yes, and when we remember that they belong as much to the United States as do the people of Massachusetts or North Carolina, we see how much it is our duty to teach and to educate them. The Indians are very fond of music, and one of the ways we have of attracting them is with music. We have a very good brass band connected with the school and if you will come in to the main building, we will have the boys play for you.

Leader.—Thank you, we shall be delighted to hear them.

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STATE NEWS.

The first formal application for aid from the $200,000 educational loan fund for public school buildings, comes from Gastonia.

It is reported that six tons of very rich gold ore were recently taken from the Barringer mine, near Salisbury, in Stanly County. The value is said to be $30,000 per ton.

One hundred and twenty-five students registered the first week of the Summer School at Chapel Hill. The faculty for this year is said to be one of the best ever had there.

W. W. Barnes, one of the defendants in the case of the murder of Jones, the insurance man at Wilson, has turned State's evidence in the hope of being acquitted. The trial consumed most of last week.

It is reported that Geo. W. Vanderbilt has acquired a tract of land between Hendersonville and Brevard and will soon begin the erection of a modern manufacturing city. No one will be allowed to reside there before its completion.

The Raleigh District Conference in session at Louisburg last week passed a resolution looking towards the reopening of the Greensboro Female College. The resolution states that the institution should be owned by the Methodists of the State, that is, by the North Carolina and Western North Carolina Conferences.

The frequency of railroad wrecks is becoming alarming. There were several last week, and in three of them lives were lost. A head-on collision on the Seaboard Air Line of a freight train with an engine and tender near Southern Pines, resulted in the loss of the lives of both engineers and two others on the engines. Both engineers were residents of Raleigh. Two other wrecks on the Norfolk and Western, one near Marion, N. C., and the other near Petersburg, Va., caused the death of six persons.

The State crop report for June, based upon replies from 1,400 correspondents, dated the 8th, gives the following figures: Acreage of cotton compared with last year, 100 per cent (the government report up to May 31st said 107 per cent), present condition of cotton, 79 (the government report said 74); acreage of tobacco compared with last year, 92 per cent; present condition, 78; present condition of corn, 85; of wheat, 70; of oats, 77; Irish potatoes, 85; apple prospect, 80; peaches, 70; pears, 72; blackberries, 102.

Governor Aycock was asked whether the $10,000 which must be privately raised for the State exhibit at the St. Louis Exposition would be secured. He replied: "We will certainly get the required amount. I am confident of it. I expect to see a great exhibit made there by North Carolina." When asked what amount of this needed sum had so far been contributed, the treasurer of the fund, State Treasurer Lacy, said, $1,313. The $10,000 in private subscriptions has to be raised before a like amount appropriated by the Legislature is available.—Charlotte Observer.

The North Carolina Bankers Association, perhaps the most influential organization of business men in the State, held its annual session at Wrightsville last week. It is interesting to note that the amount of capital employed in banking in this State has increased since July, 1902, in the sum of more than $1,600,000. The combined assets of State, private banks and trust companies shows an aggregate of nearly $25,000,000. The assets of the national banks is about $18,000,000, making a total of $43,000,000. There are one hundred and seventy banks and trust companies in the State.

GENERAL NEWS.

Three negroes were lynched last week in Baker County, Ga., for the murder of a white farmer named Ballard.

A strike among the motormen and street car conductors of Richmond and Manchester has caused a serious loss to retail trade and much inconvenience to the public for a week. There has been some violence, usually led by strikers or strike sympathizers. The militia has been called out and cars are now running under protection of guards over most of the lines.

Peter Karageorgevitch, the newly elected king of Servia, was greeted with much applause upon his arrival at Belgrade, the capital, on the 24th ult. The only foreign ministers taking part in his reception were those of Austria and Russia. Some three or four other foreign representatives are apparently ready to recognize him as king. America is still holding off. The King's appointment of the ministry is regarded by some as equivalent to a notification that no punishment is to be meted out to the assassins of the former king and queen.

The grand jury turned in five indictments on June 22 in the post office investigation on the specific charge of conspiracy to defraud the government. They are against Machen, Diller B. Groff, Samuel A. Groff, George T. Lorenz and Mary J. Lorenz. The charge states that Machen was to advise the purchase from the Groffs of a large number of their fasteners for street mail boxes at $1.25 each, and that upon the payment of the bill by the government 40 per cent of the amount was to go to Mr. and Mrs. Lorenz and Machen.

Much comment has been made over the warm reception given the American squadron at Kiel by Emperor William of Germany. After thoroughly inspecting the flagship Kearsage he cabled to the President of the United States his admiration of the ship and its crew. At a dinner given by United States Ambassador Tower, sentiments of the kindliest feeling were expressed for America and her people. It appears that the Emperor is prompted to so much consideration in part by the way in which his brother, Prince Henry, was received when visiting us.

The most sensational news of last week was the lynching of a negro in Wilmington, Del., for brutally assaulting and murdering a young white woman. He was arrested and placed in jail and demand was made upon the authorities to call a special session of the grand jury for his indictment. This was not granted, grounds upon which the refusal was based being that at that time a trial would have been attended by such public clamor and prejudice that a fair hearing would have been impossible. On the first night following the denial of immediate trial two mobs made efforts to lynch him. The next night a mob of two thousand men took the negro from his prison, carried him back to the place where the deed was committed, and burned him at the stake. The ministers of the city met and passed resolutions expressing their sorrow and indignation at such lawlessness, and criticized the officers for tardiness in bringing out troops. While the news of the affair has occasioned outbursts of indignation from all parts of the country at the horribleness of the crime and the punishment, one's thoughts turn to the only remedy for such cases, that of speedy trial. Whether it be in a Southern State or in a Northern State, no community can easily withstand the shock of such outrages while the man who commits the deed is held for months waiting trial.

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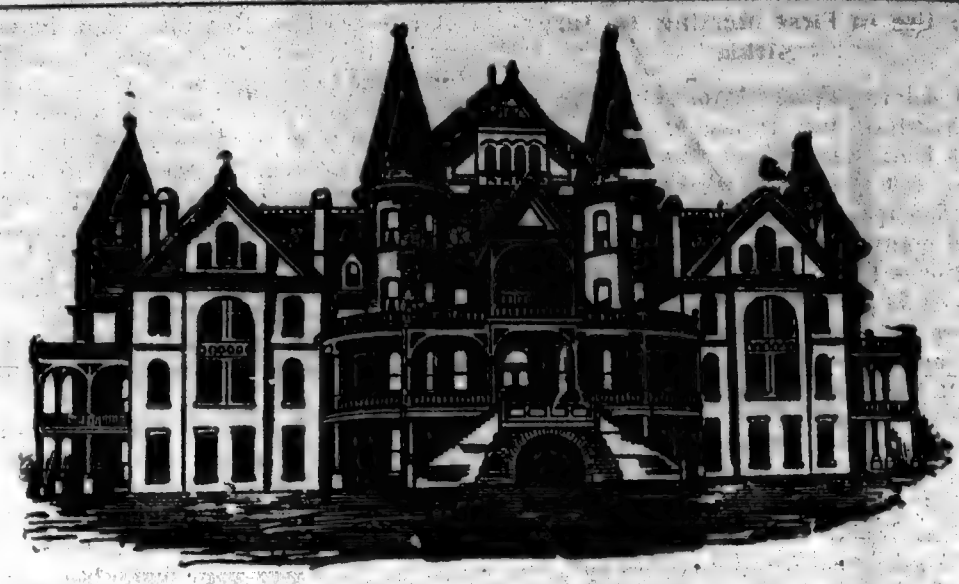

Baptist Female University

RALEIGH, N. C.

The Baptist Female University will be prepared to do better work next session than ever before. In addition to the $1,500 previously expended on equipment for the Chemical and Biological Laboratories, the Department of Physics will be equipped with $600 worth of new apparatus and appliances for illustrating, mechanics, magnetism, hydraulics, optics, acoustics and atmospherical phenomena. This department will be under the charge of a Bachelor of Science of the Chicago University.

The History and Language rooms will be furnished with new sets of maps and globes. The Department of Mathematics will be supplied with a new transit and a set of geometrical figures.

In the Departments of English, literature will be taught by a Doctor of Philosophy of Chicago University, and the language will be taught by a graduate of Hollins Institute, who afterwards took a B. A. degree from the Richmond College for Men.

The Department of Music has made a reputation through out the State. It will be under the Directorship of Mr. Wade R. Brown, President of the Music Teachers' Association in the State, and Vice-President of the Music Teachers' Association in the South. Among his assistants will be two out of the only three graduate teachers of the Clavier system in the South.

The regular work in the schools of Art, Elocution and Business, will be kept up to the former standard.

It is proposed to add to the regular course for degrees a school of the Bible, under some competent instructor not yet selected.

Of the 21 teachers in the Faculty all save three give themselves entirely to one department each thus doing the work of specialists. One hour is devoted to each recitation, instead of the usual half hour or forty-five minutes in girls' schools.

The cost of board, room, heats, lights, literary tuition, and all incidental fees, is $167.50 per session.

The Club Department, where many of our finest girls do their own work at a saving of from $45 to $55 a session, offers a fine opportunity to young women who are willing to work an hour a day.

For further information address, R. T. VANN, President, Raleigh, N. C.

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Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

Wake Forest Letter.

If change be rest, then I must have had a most restful fortnight in New York, just after Commencement. Jupiter Pluvius, however, was not propitious and it was umbrellas and overcoats all the time. But I could not see that showers and an unambitious thermometer had much effect upon the throngs on Broadway and the Avenues. Despite weather conditions, there was much to see and I saw much. I still believe that, for one who lives in the country or a small town, New York is the best of vacation resorts. Trolley-car lines, with their system of transfers, have helped much to make it so. One can ride twenty miles for a nickel, and every moment affords a new perspective from the open car. Of course city folks do well to go to "the springs" or the seaside, but I find more to interest myself, being a hayseeder, in a great city. And one who knows how can have his outing there for about two-thirds of what it would cost him at, say Tennessee Beach or the Green Potash Springs.

I did not see a silver dollar in New York. Instead, everybody seemed to be handling nice, crisp, clean, new one and two dollar bills, to say nothing of the fresh fives and tens. Why cannot our bankers send off a few tons of heavy dollars and a few bushels of filthy lucre and get in exchange what the Northern people handle?

I hope my correspondents have understood and pardoned my delay in replying to their letters. There was an enormous pile on my desk when I reached home, but I believe they are nearly all answered now. I'm ready again for any number of letters from young men who want to come to College, from parents who have sons to send, from parties who want good teachers, and, in a word, from all the brethren whom I can help in their work or who can help us in ours.

It is not our fault that the publication of the catalogues for 1903-4 has been delayed. They are out at last, about fifteen hundred have already been mailed, and the brethren are receiving them. Reading them too, I hope, for there are some new things in it.

Especial attention is called to changes in requirements for entrance (pages 20-21) into College classes; to the enlarged outline of study (pages 54-60) for Medical Students; to the requirements (page 62) for the B. S. Degree, which has not been offered here before for a number of years; to a stringent regulation adopted by the Trustees (page 67) in regard to absence of students without permission; to the "Pastors' Course" (pages 75-6); to changes ordered by the Trustees in College fees (page 82).

This last item is very important. Tuition fees henceforth will be $25 per term instead of $30, as heretofore. Instead of the "incidental and library fee" of previous years, a cash Matriculation fee of $10 will be collected from each student, including ministers and ministers' sons.

So far as I can judge at this stage of vacation, the outlook for next session is excellent. We shall miss some familiar faces, but are consoled by the thought that many of our men have passed out into wider fields of works and usefulness and by the assurance that their places will be filled by new aspirants for knowledge and culture.

CHAS. E. TAYLOR.

Wake Forest, N. C., June 27.

Brainy Men
Take Horsford's Acid Phosphate.

It increases capacity for concentrated brain work. As a Tonic in rundown conditions it is remarkably beneficial.

North Carolina Farmers' Convention at A. & M. College, July 21, 1903.

An invitation is hereby extended to farmers and other persons interested in the improvement of agriculture in North Carolina to meet in convention at the North Carolina College of Agriculture and Mechanic Arts, in West Raleigh, on Tuesday, Wednesday, and Thursday, July 20, 21, and 22, 1903. A regular program of instruction will be carried out; including lectures, discussions, and practical experiments. The program will be published soon, and will speak for itself.

This convention will devote itself exclusively to a study of agriculture. It is intended to be the beginning of a series of North Carolina Farmers' Conventions to be held annually during July or August at the State Agricultural College. Let all farmers who can, come and bring their wives, making the occasion a pleasant family holiday as well as a means of instruction. The Agricultural and Mechanical College, the Agricultural Department of the State, and the State Museum, the Capitol, and various State Departments, the Asylums, and Penitentiary, the Colleges of Raleigh, and the city's beautiful residences and buildings all combine to render the occasion worthy of the small time and expense needed for the trip.

The railroads have granted a fare of one fare and 25 cents for the round trip, being special rate tickets to the A. and M. College Summer School for Teachers. The college will furnish board at 50 cents a day, or 25 cents a meal. Lodging may be had at the college, if there is room, otherwise in the city, at reasonable rates.

(Signed)
CHAS. B. AYCOCK, Governor.
S. L. PATTERSON, Com. of Agriculture.
GEO. T. WINSTON, Pres. A. & M. College.
CHAS. W. BURKETT, Prof. of Agriculture.

Rev. Egbert W. Smith, pastor of first Presbyterian church at Greensboro, has declined a call to the First church at Richmond.

Every great book is an action, and every great action a book.—Luther.

Mary Baldwin Seminary
FOR YOUNG LADIES.

Term begins Sept 8, 1903 Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. Two hundred and sixty-six students past session from 24 States. Terms moderate. Pupils enter any time. Send for catalogue.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife No plaster. No caustics. No sloughing oils No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON, Dry Bridge, Va.

SOUTHERN DENTAL COLLEGE, ATLANTA, GEORGIA.

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OXFORD SEMINARY, OXFORD, N. C.

The following report was made to the last session of the Baptist State Convention held in Durham, by the School Visiting Committee appointed at Winston in 1901. This report is found on page 59 of the minutes of the last Convention:

Your committee regrets that it has so imperfectly performed the duties assigned to it at the last session.

* * * The other invitation was from President Hobgood, the Oxford Seminary. Only one member of the committee (Rev. W. C. Tyree) found it possible to accept this invitation, and the following is the impression he received from his visit to this excellent institution:

The enrollment for this session was 82 boarding pupils [this number was increased to 95 in the spring term.—President] and 20 local pupils. This is the largest patronage (boarding) the school has ever had, and it necessitated additions and other improvements.

Several rooms have been added to the dormitories. A new art-room has been provided, which is in every way admirably adapted to its purpose and thoroughly equipped.

Five new pianos have been purchased this season, making eleven in all. They are all superior instruments, especially the new ones.

Waterworks are now under construction [completed now.—President] designed to supply the whole building with water, which will add much to the convenience and comfort of the students.

The Faculty consists of ten admirable teachers. As an evidence of their ability and efficiency, and also as a proof of the President's wisdom and good judgment, most of these teachers have been teaching in the institution for a long time.

The health of the Faculty and students of this institution has always been proverbially good, and never before has it been better than this session.

Neatness and order were observed in every department. The young ladies seemed contented, bright and happy.

This school has had a long and honorable career, and by its thorough and faithful work has placedthe denomination under great obligation.

We are sure that the Convention will hear with gladness the report that it is steadily growing in patronage, equipment and usefulness. Its success in the past and its prosperity at the present are, of course, largely attributable to its progressive and accomplished President, Prof. F. P. Hobgood.

Respectfully submitted, W. C. TYREE. W. C. NEWTON.

Rates very moderate. Apply for handsomely illustrated catalogue to President Hobgood.

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Literary, Classical, Scientific, Pedagogical, Commercial, Domestic Sciences, Manual Training, Music.

Five courses leading to Diplomas. Advanced courses leading to Degrees. Well equipped Practice and Observation School. Faculty numbers 40. Board, laundry, tuition, and fees for use of text books, etc., $140 per year. For non-residents of the State, $160. Twelfth annual session begins September 15, 1903. To secure board in the dormitories all free-tuition applications should be made before July 15th. Correspondence invited from those desiring competent teachers and stenographers. For catalogue and other information, address

CHARLES D. McIVER, President, GREENSBORO, N. C.

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WAKE FOREST COLLEGE

The Seventieth Session will begin August 26th. Fifteen independent "Schools," embracing Science, Language, Mathematics, Philosophy, Bible, Law, Medicine, Pedagogy, etc. Biological, Chemical, and Physical Laboratories. 16,000 Volumes in Library. The Gymnasium is one of the most well appointed in the country. Abundant baths. Expenses very moderate.

Address President C. E. TAYLOR.

Temperance.

Temperance Convention, Raleigh, July 7.

On account of the Summer School at Raleigh the railroads have granted a rate of one fare plus 25 cents for the round trip, July 6, 7. This will enable many to attend the Temperance Convention. It is a most important meeting, and the friends of Temperance should take this opportunity to manifest their interest.

The entire State will be organized with a view (1) To enforcing the Watts Act; (2) to establishing prohibition in towns and cities; (3) to obtaining more effective legislation.

Anti-Saloon League.

PRINCIPLES: Inter-party. Members of all parties invited to join without breaking their party ties.

Inter-denominational: Support of only known friends of temperance legislation and temperance work for office.

Personal effort to enforce existing laws.

Personal influence in agitation.

METHODS: Law enforcement. We will create a sentiment that will make prohibition prohibit.

Opposition to saloons, distilleries, winerooms, whether licensed or unlicensed.

Intelligent demand for constructive local work and general legislation.

States With Prohibition Territory.

Alabama fifty out of sixty-six counties.
Arkansas fifty out of seventy-five counties.
California 175 towns and cities.
Colorado fifty towns and cities.
Connecticut seventy-five out of 125 towns.
Delaware half the State.
Florida thirty out of forty-five counties.
Georgia all of the State, except four cities.
Illinois 650 towns and cities.
Indiana 140 towns.
Iowa all of the State, except twenty-five cities.
Kentucky ninety out of 119 counties.
Louisiana twenty out of fifty-nine counties.
Maryland fifteen out of twenty-four counties.
Massachusetts 125 out of 175 towns.
Michigan 400 towns and cities.
Minnesota 400 towns and cities.
Mississippi seventy-one out of seventy-five counties.
Missouri eighty-four out of 115 counties.
Nebraska 250 towns and cities.
New Jersey 200 towns and cities.
New York 700 towns and cities.
North Carolina sixty out of ninety counties.
Ohio 500 towns and cities.
Pennsylvania 600 towns and cities and twenty counties.
Rhode Island twenty towns and cities.
South Carolina all the State, except ten cities.
Tennessee seventy out of ninety-six counties.
Texas 120 out of 246 counties.
Virginia fifty-five out of 106 counties.
West Virginia forty out of fifty-four counties.
Washington fifty towns and cities.
Wisconsin 300 towns and cities.

Lord Shaftesbury said that six out of ten lunatics in the English asylums were made such by drink.

A Kansas Poor Farm.

Finney County, Kansas, in 1886, purchased a county poor farm. They paid $16,000 for the farm and $7,000 on improvements. A man named Adams contracted with the county commissioners to assume charge to take care of all paupers without expense to the county, paying the expenses out of the proceeds of the farm. Although perfectly honest he made a fortune out of his contract. After a few years it leaked out that Adams had saved up $25,000 out of the poor farm and he was removed. A closer contract was made with the next superintendent, but he also made a small fortune out of it, and was removed. Then the county commissioners made a contract with the probate judge to act as superintendent of the poor farm, he to be paid an additional salary, to have rent for himself and family free, and to turn the proceeds from the farm into the county treasury. Since the time of this contract the income from the poor farm has ranged from $4,000 to $7,000 to the county. Kansas is a Prohibition State, and as the laws are well enforced in that county, it has had only one pauper in the poor house in fourteen years.

Do You Know

1—That 50 per cent of every dollar tax you pay is because of the liquor traffic?

2—That two-thirds of the crimes of this nation are due to the same cause?

3—That we have 1,250,000 drunkards with will, mind, character, hopes for this life and that of the future gone?

4—That we have another army equally as large approaching drunkenness, swelling the whole army to 2,500,000?

Who is responsible for these appalling facts?

License is not intended to stop the liquor traffic but to perpetuate it.

If you vote with the liquor dealers, you vote for their business.

The saloon curse will not be destroyed until the government—or the people—dissolve partnership with it.

The battle must be desperately fought and the field of battle is the field of politics, and the foes of the saloon must unite against its friends.

There is but one power in the land stronger than the saloon, and that is the church.

On which side are you?

Huxley on Alcohol.

In a letter published in his "Life and Letters," replying to a question as to what he thought of alcohol as a stimulent to the brain in mental work, Professor Huxley said:

"Speaking of myself—and perhaps I may add for persons of my temperament—I can say without hesitation that I would just as soon take a dose of arsenic as I would of alcohol under such circumstances. Indeed, on the whole, I should think the arsenic safer, less likely to lead to physical and moral degradation. It will be better to die outright than to be alcoholized before death. If a man cannot do brain work without stimulants of any kind, he had better turn to hard work. It is an indication on nature's part that she did not mean for him to be a head worker."

Voice of a Statesman.

No earnest, honest effort in a good cause can fail. It may not be crowned with applause of men. It may not seem to touch the goal of immediate worldly success. but it is not lost. It helps to strengthen the weak with new virtue—to arm the irresolute with proper knowledge—to animate all with devotion, which in the end conquers all.—Charles Sumner.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

For more than thirty years
Dr. Bigger's Huckleberry Cordial
has been curing diarrhœa, dysenterry, flux and all bowel and stomach troubles. Cures quickly and positively. Never fails.
THE BEST MEDICINE ON EARTH for TEETHING CHILDREN
On sale at all drug stores. Two sizes.
Manufactured only by HALTIWANGER-TAYLOR DRUG CO., ATLANTA, GA. 25c and 50c

CROSS & LINEHAN CO.,
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Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

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HERE'S YOUR OPPORTUNITY---Goldey College will be open ALL of this summer, and you may begin a COMMERCIAL or a SHORTHAND course NOW, and get ready during the dull business season for a good position next winter when business will be brisk and the opportunities for positions unusually good.

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RELIEVED IMMEDIATELY BY
CAPUDINE
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SUMMER STATIONERY.

We are now sending out our annual Sample book. If you have not received one, a postal will bring it. Our output of these papers is very large, consequently we are able to buy advantageously. We share this advantage with you. From 35c. per pound up. $5.00 orders prepaid.
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SELLS OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Marriages.

CLICK—STROUD.—On the 18th of June, by Rev. W. R. Gwaltney, Mr. J. F. Click to Mrs. L. Blanch Stroud, all of Hickory, N. C.

GRIFFIN—NEWSOME.—Mr. Julian F. Griffin, of Woodland, N. C., and Miss Kate G. Newsome, of Winton, N. C., were united in marriage at the Baptist church at Winton, June 17, 1903, Rev. J. T. Riddick, of Norfolk, Va., officiating.

Obituaries.

Death.

To live, to die,
To see the great unknown,
I wonder if when we are dead
We'll know who's right, who's wrong.

The end of life
Is wrapped in darkest night;
Will the effulgent sun arise
On an eternal morn?

We all must die,
But shall we live again?
Does death but mean eternal sleep,
Or will we wake at dawn?

And if we wake
Will all our hopes be true?
Have we beheld immortal truth
With only human eyes?

My ears have caught,
When all was still as death,
A song by fairest angels sung—
It might have been a dream.
—W. B. Parker, in the New Orleans Times-Democrat.

TWINE.—Mrs. Allie Twine, a most faithful and efficient member of Roanoke Island Baptist church, is gone. She is most sadly missed; but her sweet disposition and beautiful Christian life is an incentive to both pastor and people to nobler and better Christian living.

G. W. WHITE.

BROGDEN.—Ina May Brogden, the infant daughter of W. A. and H. F. Brogden, died at her home in Durham, the 10th of June, 1903. She was only three months and twenty-five days old. The Master who said, "Of such is the kingdom of Heaven," is preparing "a home" for the parents and friends by transplanting this bud to bloom in His "Father's mansions."

Ina May was laid to rest in the family burying ground near Roger's Store, in Wake County. Since all was done that could have been done by a faithful doctor, and constant attention of parents and loved ones to keep her here let us resign her to the care of Him who gave her. And since she cannot come back to us, let us so live that when the Master calls we can go to her.

HER PASTOR.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG,
General Passenger Agent.
H. M. EMERSON, Traffic Man
H. M. EMERSON,
Traffic Manager,
Wilmington, N. C.

A New Society.

(Continued from Page 3.)

him, and he resolves to labor on. The pastor is often thoroughly discouraged by the work of the church. The church numbers from fifty up to two or three hundred members. He thinks of what a great work they could and ought to do. He remembers how hard he has tried to get them to work in the prayer-meeting, Sabbath-school and church, and to get them to give liberally to benevolence, but he has failed. Three-fourths of his members are doing practically nothing, and only a few can be depended on for work, giving, sympathy, and encouragement in his work. But for these faithful few, many a pastor would quit pastoral work and the churches would go down; and gospel light would almost die out in such communities, and the tendency would be back to heathenism.

God be thanked for the faithful few. To such the promise is: "Fear not little flock, it is your Father's good pleasure to give you the Kingdom."

I would rather blot a dozen societies now existing than to organize a new one. But there is an old society already organized; the best the world has ever known; it is The Faithful Few in our churches. I want to beg thousands of church members to join this society, and go to work in the prayer-meeting, Sabbath-school and the church. By so doing, you will glorify God, be a comfort to your pastor and a blessing to your church and community, and be a happier Christian than ever before in your life.

Oxford, N. C.

RHEUMATISM

A BLOOD DISEASE.

How a Biblical Recorder Reader was Cured.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his kneecaps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

B. B. B. for sale by druggists everywhere at $1 per bottle. For trial treatment address Blood Balm Co., 82 Mitchell Street, Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble, and we will give free medical advice. Don't despair a cure, as we have over 3,000 voluntary testimonials of cures by B. B. B.

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It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's **Swamp-Root**, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases, and is sold on its merits by all druggists in fifty-cent and one-dollar size bottles. You may have a sample bottle by mail free, also a pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing to Dr. Kilmer & Co., Binghamton, N. Y. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Home of Swamp-Root.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Summer Excursion Rates via Seaboard Air Line Railway. Tickets sold daily June 1st to September 30th, inclusive, with final return limit October 31st. Below I beg leave to give you rates to the principal points:

From Raleigh to	
Old Point Comfort, Va.	$8.25
Whilte Sulphur Springs, Va.	$14.15
Asheville, N. C.	$10.90
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Blowing Rock, N. C.	$13.00
Lenoir, N. C.	$9.00
Cross Hill, S. C. (Harris Lithia)	$11.85
Lincolnton, N. C.	$8.25
Littleton, N. C.	$3.90
Pittsboro, N. C.	$2.35
Rutherfordton, N. C.	$9.75
Shelby, N. C.	$9.10
Southern Pines	$3.55
Mount Eagle, Tenn.	$24.45
Baltimore, Md.	$13.25
Boston, Mass	$26.25
Carolina Beach, N. C.	$7.15
Chimney Rock, N. C.	$12.90
Jackson Springs, N. C.	$4.85
New York, N. Y.	$21.25
Ocean View, Va.	$8.25
Providence, R. I.	$24.25
Virginia Beach, Va.	$8.25
Washington, N. C.	$7.30
Washington, D. C.	$13.25
Wrightsville, N. C.	$7.30

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

National Educational Association,
Boston, Mass., July 6—10, 1903.

On account of the above occasion tickets will be sold at the rate of one fare for the round trip plus $2.00 membership fee. These tickets will be on sale July 2nd, 3rd, 4th and 5th, with final limit July 12th. These tickets may be extended until September 1st by depositing same with Speical Agent and upon payment of fee of 50 cents. Seaboard Air Line.

When writing advertisers, please mention this paper.

SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.25
Cliffs, N. C.	$6.25
Lenoir, N. C.	$5.80
Blowing Rock, N. C.	$8.60
Asheville, N. C.	$7.00
Black Mountains, N. C.	$7.00
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.80
Connelly Springs, N. C.	$5.25
Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$6.90
Lake Toxoway	$7.60
Hot Springs, N. C.	$6.15
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

Administrator's Notice.

Having qualified as administrator of Lenora E. Perry, deceased, late of Wake County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 20th day of June, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will make immediate payment.

FRANK B. PERRY, Administrator.
June 18, 1903.

CHRONIC DYSENTERY or DIARRHOEA.

A cure guaranteed if directions are followed, or money refunded. Price, $5.00. Write to DR. WOOLEY CO., 104 N. Prior St., Atlanta, Ga.

GARDNER'S CHILL PILLS CURE

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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

Subscription one year, in advance..... $1.50
Advertising rates on application.
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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

July 1, 1903.

State Missions.—Boiling Springs, King's Mt., $3.25; New Hope, 2.37; Mt. Creek, Flat River, 5.05; Mt. Tabor, 18.25; W. M. S., Potecasi, W. Chowan, 3.39; Mars Hill, Mt. Zion, [illegible]; Rocky River, 8.45; Ramseur, [illegible]; Spring Hill, Pee Dee, 7.46; W. M. S., Spring Hill, Pee Dee, 2.35; Lebanon, Cedar Creek, 2.00. Total this week, $56.70. Previously reported, $4,817.01. Total this year, $4,873.71.

Foreign Missions.—Boiling Spgs, King's Mt., $3.00; Mt. Zion, King's Mt., 1.13; Greens X Roads, W. Chowan, 8.50; Girls M. B., First Goldsboro (Miss Price), 10.00; Littleton, 7.00; Atlantic Asso., 12.00; Mt. Olive, 8.15; Kelford, 5.00; W. M. S., Mt. Gilead, Montgomery, .76; Macedonia, 1.23; Sunbeams, First, Asheville, 5.17; L. D. McNabb, 5.00. Total this week, $66.94. Previously reported, $9,414.29. Total this year, $9,481.23.

Home Missions.—Mt. Zion, King's Mt., $.64; Aberdeen, Sandy Creek, 3.00; W. M. S., Whiteville, C. F. and Col., 1.95; Sunbeams, Whiteville, C. F. and Col., 1.70; W. M. S., Hickory, Tar River, 2.21; Atlantic Asso., 13.90; Mt. Gilead, 3.04; Midway, 1.97; Sunbeams, Mill Creek, Flat River, 5.00; Flat Rock, .83. Total this week, $34.24. Previously reported, $4,322.48. Total this year, $4,356.72.

Education.—Pleasant Grove, $2.06; Atlantic Asso., 4.00; West Raleigh, 2.50; Sharon, Flat River, .50; Knotts Grove, Flat River, 1.75; Olive Branch, Flat River, 2.10; Ramseur, 2.00; Lenons X Roads, C. F. and Col., 4.92. Total this week, $19.83. Previously reported, $996.16. Total this year, $1,015.99.

S. S. and Colportage.—Atlantic Asso., $4.00. Previously reported, $28.59. Total this year, $32.59.

Minst. Relief.—Pleasant Grove, King's Mt., $2.08; Atlantic Asso., 9.00; Ramseur, 3.00; Pittsboro, Sandy Creek, 4.00. Total this week, $18.08. Previously reported, $323.96. Total this year, $342.04.

Total reported for all objects this week	$199.79
Previously reported for all objects	19,942.79
Total reported for all objects this year	20,142.58

WALTERS DURHAM,
Treasurer Bapt. State Con.

It is hard for an empty bag to stand upright.—Franklin.

Acknowledgments.

For the new church at Pittmaria School House, Edgecombe County, N. C.:

From churches of the Bertie Union meeting, pledges paid: Ahoskie, $4; Bethlehem, $3.28; Buckhorn, $5; Capeharts, $2; Colerane, $3; Greens X Roads, $2; Mrs. Hill, $1; Rosses, $3.00.

From Greenville church, Tar River Association: D. J. Whichard and C. T. Mumford each, 50 cents; J. C. Tyson, E. B. Higgs, G. F. Evans, Mrs. R. L. Humber, and M. A. Allen, each, $1.

A. G. Cox, Winterville, $2.50.

From the Chowan Association: Great Hope, $1.10; Reynoldson, $5; Salem and Sandy Cross, each, $2.50; Woodville, $1.

From Enoch Ludford, $5.

From Scotland Neck: F. P. Shields, $2.50; E. T. Whitehead & Co., $2; I. B. Wheeler, and J. P. Futrell, each, $1; E. E. Hilliard, and Charlie Shields, each, $1.

Correction.—In the Recorder of June 17, Mt. Tabor, $2.20, should have been $5.20.

With many thanks to the brethren.

G. L. MERRELL.

Hobgood, N. C.

WANTED.

A good white girl to nurse in a good Christian family. A good home and a good salary for the right kind of woman. Must give satisfactory references. Address "D." P. O. Box No 485, Raleigh, N. C.

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Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system. Fifty cents a bottle at all drug stores.

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Silk and Cotton Dress Goods

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We will ship to yez by FREIGHT, all CHARGES PAID, provided yez live within 100 MILES OF RALEIGH, and the purchase amounts to $10.00. Long distances, freight allowed 100 miles.

Royall & Borden Furniture Company,
COR. WILMINGTON AND HARGETT STS.,
RALEIGH, N. C.

ST TEMB T
National Standard Insurance Co.,
OF NEW YORK.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—paid in cash		$200,000 00
Am't Ledger Assets Dec. 31 previous year		622,577.79
Income—From Policy-holders, $429,131.16; Miscellaneous, $118,293.15; Total		547,424.31
Disbursements—To Policy-holders, $268,311.90; Miscellaneous, $161,135.82; Total		429,447.72
Fire Risks—Written or renewed during year, $56,664,639.00; in force		86,064,502.00
ASSETS.		
Book Value of Bonds and Stocks		$450,457.50
Interest and Rents due and accrued		1,046 66
Cash in Home Office and deposited in Banks		104,927.26
Agents' balance, representing business written subsequent to October 1, 1902		85,569.62
Total		$642 101 04
Less assets, not admitted		7,980.00
Total admitted assets		$634 121.04
LIABILITIES.		
Losses and claims unpaid		$49,770.00
Unearned Premiums		236,495.40
All other liabilities as detailed in statement		38,245 26
Total Liabilities as to Policy-holders		$324,510.35
Capital paid up		200,000 00
Surplus		109,610.69
Total Liabilities		$634,121 04
BUSINESS IN NORTH CAROLINA IN 1902		
Fire Risks written, $192,462.00; Premiums received		$3,227 72
Losses incurred—Fire, $4,631 59; Paid		4,631.59

President—R. B. Rathbone.
Secretary—E. G. Piepr.
Home Office—45 William St., New York City, N. Y.
Gen'l Agent for Service, T. T. Hay Raleigh, N. C.
Business Manager for North Carolina—T. T. Hay & Bro., Raleigh, N. C.

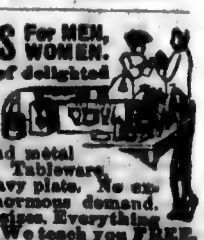
STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, April 8, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the National Standard Insurance Company, of New York, filed with this Department showing the condition of said Company, on the 31st day of December, 1902.

With as my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

BIG PAYING BUSINESS For MEN, WOMEN.



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SUMMER SCHOOL FOR TEACHERS, RALEIGH, N. C., JULY 1 TO AUGUST 1.

On account of the above occasion the Seaboard Air Line Railway will sell round trip tickets from all points in Virginia and North Carolina and in South Carolina—Cheraw to Columbia, inclusive, and Osceola to Greenwood, inclusive—at the rate of one first-class fare plus 25 cents for the round trip. Rates from Richmond to Raleigh and return $5.05, from Norfolk-Portsmouth 5.70, from Wilmington $5.60, Charlotte $6.90; Weldon $3.35, Henderson $1.70; Oxford $2.15; Columbia $6.65. Tickets sold June 30, July 1 to 20, final limit August 1.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

WEEK END RATES VIA SEABOARD AIR LINE.

Commencing June 6th, the Seaboard Air Line Railway will place on sale week-end tickets to the following summer resorts. Tickets are sold for all trains Saturdays and fore-noon Sundays, good returning the following Monday.

Round-trip tickets from Raleigh are as follows:

From Raleigh to	
Wilmington, N. C.	$4.50
Jackson Springs, N. C.	$3.50
Portsmouth, Va.	$4.50
Ocean View, Va.	$4.50
Old Point Comfort, Va.	$4.50
Cape Henry, Va.	$4.50
Virginia Beach, Va.	$4.75

For further information apply to
C. H. GATTIS, C. P. & T. A.,
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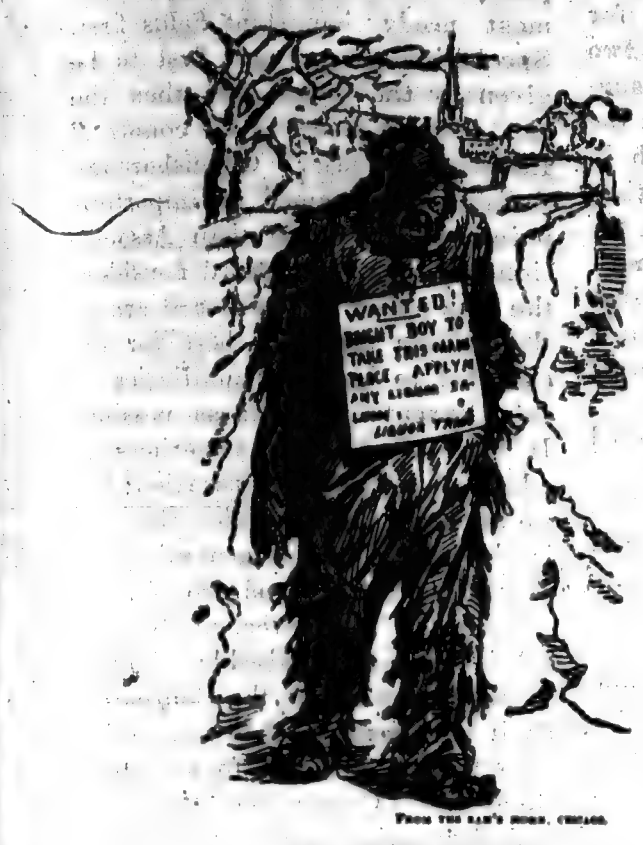
Raleigh, N. C.

OUR LORD'S SECRET OF HAPPINESS—A. J. DICKINSON, D. D.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JULY 8, 1903. VOLUME 69, NUMBER 2.

JOSIAH WILLIAM BAILEY, EDITOR.



THE FINISHED PRODUCT.

LAW-ENFORCEMENT.

The people of North Carolina have almost learned that it is not enough to make laws. It is nothing to make laws. The matter is to enforce laws.

Our State has laws sufficient, but the Commonwealth is suffering fearfully this day because her laws have not been enforced. A negro was lynched in Union County last week. We protest against that crime against the Commonwealth, that lynching of the Law and the Courts. We shall not condone it. The provocation was fearful in the extreme. But the parties to that lynching have done themselves, their State and their children much harm. They have sowed dragon's teeth, from which a crop of terrible giants shall be reaped. We charge the wrong, however, at bottom to failure to enforce the law. Too many criminals go unpunished, or unsufficiently punished. Justice is neither sure enough nor terrible enough. Too many lynching parties have been taken into the bosom of their communities and made heroes of. There is a woeful want of feeling—not to mention reverence—for the Law and the Court and the State.

You can make laws without the people. It is often done. But you cannot enforce laws without the people. This is the Anniversary of the American Declaration of Independence. That Declaration was bought by our fathers' blood to little purpose if we shall read it to mean that self-government is no government, that liberty is anarchy. Liberty is restraint. The people are free only within bounds. They are independent of Kings, but they are not independent of the necessity of preserving their laws. The Declaration of Independence took this grievous burden from the shoulders of Kings and loaded the backs of the people with it. If we reserve the right to make laws we reserve the obligation to keep them and to see that they shall be kept. Self-government is the most exacting government of all.

Nothing so threatens our Nation to-day as the want of reverence for one's citizenship—the feeling that the citizen has no duty save to "be good and pay his taxes." We would better have a King to enforce our laws than to put the kingly prerogatives and responsibilities upon a vast herd of men who neither know nor care for them. That means ruin.

The people must preserve their laws.

The Watts Act, sweeping the hundreds of distilleries out of our rural districts, cannot be enforced without the people. And in its enforcement the rural welfare of our Commonwealth is involved. Sheriffs cannot accomplish this task. The people alone can.

There was never such an hour for practical righteousness in North Carolina. It is no time for pointless outcries. No time for writing articles. Half a dozen citizens have indicated to us that they thought the thing for them to do just now is to "write a piece." There is nothing in "writing a piece." The world is full to vomiting of temperance literature. We want ACTION. And if you cannot give us action, keep out. We want action where you are. We want organization in every township in North Carolina. Every reader of this paper that has any life in him—any power to do things and to get people to do things—has a call here. We must organize Leagues to enforce our Anti-Liquor laws.

Naturally enough these institutions will make for the enforcement of all other laws, and just as naturally they will make for the improvement of all laws and of citizenship and of life in North Carolina. They will make as well for the electing of better men in North Carolina.

Let these Anti-Saloon Leagues come rapidly into existence. The Convention at Raleigh this week is of great importance. But those who did not come can acquit themselves of indifference to duty by holding a convention where they are.

LORD KELVIN ON SCIENCE AND THEISM.

Lord Kelvin is one of the foremost men of the world. His place in the front rank of Scientists is undisputed. His recent utterance on Science and Theism has been the object of profound and widespread interest. In view of this we are happy to print Lord Kelvin's own version of his statement, as found in the Nineteenth Century for June, especially since many versions have been inadequate:

With reference to Professor Henslow's mention of ether-granules, I ask permission to say three words of personal explanation. I had recently, at a meeting of the Royal Society of Edinburgh, occasion to make use of the expressions ether, atoms, electricity, and I was horrified to read in the press that I had put forward a hypothesis of ether-atoms. Ether is absolutely non-atomic; it is structureless, and utterly homogeneous where not disturbed by the atoms of ponderful matter.

I am in thorough sympathy with Professor Henslow in the fundamentals of his lecture; but I cannot admit that, with regard to the origin of life, science neither affirms nor denies Creative Power. It is not in dead matter that we live and move and have our being, but in the creating and directing Power which science compels us to accept as an article of belief. We cannot escape from that conclusion when we study the physics and dynamics of living and dead matter all round. Modern biologists are coming, I believe, once more to a firm acceptance of something beyond mere gravitational, chemical, and physical forces; and that unknown thing is a vital principle. We have an unknown object put before us in science. In thinking of that object we are all agnostics. We only know God in His Works, but we are absolutely forced by science to believe with perfect confidence in a Directive Power,—in an influence other than physical, or dynamical, or electrical forces. Cicero (by some supposed to have been editor of Lucretius) denied that men and plants and animals could come into existence by a fortuitous concourse of atoms. There is nothing between absolute scientific belief in a Creative Power and the acceptance of the theory of a fortuitous concourse of atoms. Just think of a number of atoms falling together of their own accord and making a crystal, a sprig of moss, a microbe, a living animal. Cicero's expression "fortuitous concourse of atoms" is certainly not wholly inappropriate for the growth of a crystal. But modern scientific men are in agreement with him in condemning it as utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of Creative Power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, "No, no more than I could believe that the book of botany describing them could grow by mere chemical forces." Every action of free will is a miracle to physical and chemical and mathematical science.

I admire the healthy breezy atmosphere of free thought throughout Professor Henslow's lecture. Do not be afraid of being free thinkers! If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion.

In conclusion, I have the pleasure to move a hearty vote of thanks to Professor Henslow for the interesting and instructive lecture which we have heard."

The most eminent physicist's declaration that Science positively affirms Creative Power is of great value to the times. It may not reassure Faith, but it helps; and it surely makes for peace in a domain where war is crime. "If you think strongly enough, you will be forced by Science to belief in God"—is a statement worthy of Modern Science.

A NEW BAPTIST MOVEMENT.

A division has arisen among the Baptists of some of the Southwestern States, and separate State Conventions have been formed in Texas and Arkansas, and are likely to be organized in Kentucky and Tennessee. The best brief statement of the differences we have seen is by Dr. J. B. Gambrell in the Baptist Standard of Dallas, Texas:

"The old line Baptists hold that each several church is a complete unit, and that all ecclesiastical power whatever must be exercised by a single Baptist church, not by numbers of Baptist churches in combination. It is further held, that to each church is given the great commission. It is held by the old line Baptists that the churches cannot delegate their powers or transfer their obligations to any outside body, nor can they become a part of an outside body. Churches can send messengers or not, as they please; but they cannot transfer themselves into a general body through messengers. It is further held, that the churches, each for itself, must select its agencies for carrying out the commission. Boards are held to be receiving and distributing agencies for all who wish to employ them, without the least authority or power over the churches. This is old line doctrine.

"The new doctrine is, that the general bodies are, or ought to be, made up of churches; that churches, through 'messengers,' hold sessions of general bodies composed of churches; that the several churches, through 'messengers,' can combine their authority and authorize people to preach, baptize and the like."

This is essentially the Presbyterian idea of church government, and is a radical departure from Baptist polity. The leaders of the new movement do not believe in a financial basis of representation, but have not yet withdrawn from the Southern Baptist Convention, in which the basis is financial.

This division among our Southern Baptist brethren is to be regretted, but is only one of a number of indications that there is a wide-spread ignorance among Baptists of true Baptist principles and polity.—Watchman, Boston.

Hear no ill of a friend, nor speak any of an enemy.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. V—1843-1846.

Boiling Springs Camp Ground, October 13 to 17, 1843.

State Missions still lag. For two years no agent has been in the field. At a meeting of the Board which was held after the last Convention, Elder N. A. Purefoy was elected agent, but he served only part of the year. At this session Mr. Purefoy was elected agent for the ensuing year at a salary of $300. The three missionaries who labored four months each, reported great meetings, many conversions and ripe harvests. Opposition is dying away, and the missionaries were warmly welcomed wherever they went. The Board reports the opportunities greater than ever, and would recommend the appointment of a larger number of missionaries than had ever been employed, if the funds at their disposal justified it. As it is, they recommended that only two missionaries be appointed for four months each. This is a retrenchment of thirty-three and a third per cent. Two supervisory committees were appointed, one for the East, the other for the West. These committees were composed of three members each, and they were to "superintend missionary labour." Their duties seem to have been about the same as those of Associational Executive Committees, though their fields were much larger.

Elder James S. Purefoy is treasurer of the Convention. His reports are very clear and business like.

The Minutes of this session show unmistakably a painful indifference on the part of the Baptists of the State in regard to the work of the Convention. The agent, in his report, sums up the the situation in this short sentence: "There appears to be but little opposition to the objects of the Convention, and but little in favor of them."

Raleigh, October 18 to 23, 1844.

Thomas meredith had been president for the past two sessions. Alfred Dockery is elected president again.

J. C. Furman, J. B. Jeter, Elias Dodson and J. L. Pritchard are present for the first time.

In the report on Education, Wake Forest College, Furman Theological Institution and Milton Female Seminary are endorsed and recommended. The latter to open January next, under the supervision of Rev. E. W. West.

A committee was appointed to confer with the western brethren as to the best means of co-operating with the Convention.

State Missions is gaining some. Four missionaries are appointed for next year.

The following important recommendations were made by the Committee on Sunday-schools: "Your committee would also recommend that the editor of the Biblical Recorder be requested to establish in his excellent paper, a special department for Sabbath Schools. The following resolutions are also recommended:

"Resolved, That the importance of the moral and religious instruction of the rising generation has not been duly appreciated.

"Resolved, That pastors and churches be affectionately urged to make more vigorous efforts to organize and sustain Sabbath Schools."

Elder John Armstrong has passed away since the last meeting of the Convention. He attended every session of the Convetnion from its organization until the meeting in 1838. That year he spent in Europe, taking a special course of study. At the Convention of 1839 he preached the introductory sermon, and left very soon afterward for Columbus, Mississippi, at which place he died in 1844. Dr. Hufham informs me that he went to Columbus to become professor in the University of Mississippi, to which position he was elected soon after his return from Europe. The following beautiful tribute was written by his life-long friend, James McDaniel: "He was prominent in the little band that originated the Convention and subsequently the college and bore a distinguished part in carrying them forward. For a time he filled the chair of ancient languages in the college. He was the refined gentleman, the accomplished scholar, the profound theologian, the powerful preacher, the eminent Christian. His piety was of pure and elevated character. But few have passed a career of greater usefulness and distinction, or have closed it more generally lamented."

Raleigh, 17 to 21, 1845.

The Southern Baptist Convention was organized four months before this.

"Resolved, That the Convention cordially approve the formation of the Southern Baptist Convention, and the appointment of a Foreign Mission Board at Richmond, Va., and a Home Mission Board at Marion, Alabama, and that we recommend the churches to contribute liberally to these funds."

A resolution was passed approving the formation of the Western Convention. This Convention was organized at Boiling Springs Camp Ground, Henderson County, August 30, 1845.

A resolution was passed urging the importance of establishing schools "both male and female, under the patronage of the Baptist denomination."

The Board sees that a mistake has been made in neglecting the towns. "One fact has surprised the mind of every observing man who has noticed our operations for years past: It is the culpable neglect we have been guilty of in not providing our towns and county seats with means of the Gospel."

Mrs. Judson has died since the meeting of the last Convention. A committee was appointed to present suitable resolutions in regard to her death, and T. Meredith led in prayer for the blessing of God upon the bereaved husband.

Raleigh, October 15 to 20, 1846.

It will be observed that the Convention was held in Raleigh three years in succession. No reason for this is given in the records, but two probable explanations have been suggested to the writer. One is that the Baptists were not strong enough in any other community at that time to entertain the Convention, and the other is that Raleigh was the most accessible point in the State because of railroad and stage coach lines. The latter impresses me as the more probable explanation.

Thomas Meredith was elected president of this session.

The Constitution was amended so as to provide for three Boards. "The Home (State) Mission Board, located at Raleigh; the Foreign Mission Board, located at Yanceyville, and the Board of Education, located at Wake Forest College."

Foreign Missions is the key-note of this Convention. Matthew T. Yates had been appointed missionary to China, and the Raleigh Association assumed his support. Yates was ordained Sunday night. T. Meredith preached the sermon from 2 Tim. 4:2: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." The charge was delivered by J. B. Taylor, the Bible presented by R. Furman and the right hand of fellowship extended by S. Wait.

After the ordination, twenty individuals gave five dollars each to go to the support of Brother Yates, and others added smaller amounts, making the total a hundred and thirty dollars.

The Minutes of this session contain by far the most able and exhaustive report of the Board yet submitted. It covers twelve pages in the Minutes, and is a brief review of the sixteen years of the Convention's life. During these sixteen years, Wake Forest College had been established and several ministers educated, among them a missionary to China. A denominational paper had been published, "which has done more, perhaps, than any single instrumentality to disseminate correct sentiments among our people." The Convention "has sent the Gospel to many destitute sections, established many new churches, strengthened many feeble ones, and turned multitudes of sinners into the way of life." Yet some had grown impatient and become lukewarm. "They expected the Board in a few years would succeed in filling every pulpit and supplying every community with an intelligent minister. Many have not the patience to wait the slow operations of Providence in developing great works."

The importance of the agency was emphasized. It was difficult to get a man with all the necessary qualifications. "There is no part in our operations of greater importance than the Agency; it is the fly-wheel of all our machinery. * * * Under present circumstances an effective agency is indispensable to the success of our plans." "We think the proper course is to direct our attention exclusively to destitute sections and feeble churches. As the destitution is beyond the present means of supply, we think the true policy is to cultivate, thoroughly, the most needy important fields first. Special attention ought first to be given to the towns, and then the most suitable places in the country." Edenton, Windsor, Greensborough Salisbury are named as important points. State rather than Associational Missions the Board considers the true policy. "The Board are of the opinion that it is best for the churches to be made auxiliaries to the Convention as far as possible. It may be necessary sometimes to adopt other modes of operation; but we are decidedly of opinion that this is the best plan as a general thing. It will save time and trouble. It certainly is as convenient to send funds that may be raised by a church to the Treasurer of the Convention as it is to send them to some other organization, to be forwarded by them to the Convention. And when the Convention is placed so far in the distance, and has to be reached through intervening organizations, its claims will not be seen so clearly nor met so promptly as when they are laid directly before every church." This is a magnificant report. Nothing like it has appeared in the Minutes since the great address of Meredith, which was published in the Minutes just after the organization of the Convention.

This report was written, no doubt, by J. J. Finch, who was Recording and Corresponding Secretary that year.

Elder Mark Bennett labored as a missionary in the Kehukee Association. This was an anti-missionary Association. His report shows that the field was a hard one and he was somewhat discouraged. Hear him: "The professing community of all denominations exhibits generally a mournful state of declension. Many of the preachers possess scarcely a single qualification of a bishop, especially of the anti order, and many churches tolerate dram-drinking to that excess that half the number of white male members are given daily to intoxication." The opposition of the anti-missionaries is so great that he hardly knows what to recommend, but is convinced that it is unnecessary for him to labor among them any more.

The treasurer reports $1,938.86 for missions and education. This is nearly twice as much as had been reported for any previous year.

It was not far from the Presbyterian Hospital the other day, when a child's voice caused me to stop. A little boy had crawled out on the window-sill and couldn't get back or down or up. He called to me, "Mister, get me down." I put my hands under his elbows, and quickly he disappeared in the house. All he wanted was a little lift. He was not hurt or crippled, or in danger. He had only gone into a place and could not get out. A little lift effected the cure. That's all scores of our friends need—a little lift.—Advance.

Our Lord's Secret of Happiness; Or Jesus Washing the Disciples' Feet.

BY REV. A. J. DICKINSON, D. D., ALABAMA.

"If ye know these things happy are ye if ye do them." Thus our Lord closed one of the most striking of his lessons to his disciples. They had come to the upper room and had reclined at the Passover table which the Lord with desire had desired to celebrate with His disciples as His guests. John tells us how He looked as He assumed the place and function of the host at the sacred feast. He looked as one who knows that the hour has come when He should depart out of this world unto the Father, one ready to go home to see His Father's face; as one who having already loved His own loved them now to the uttermost of love's capacity; as one who knows that God hath given all things into His hands, and conscious of being divine heir to a universal reign, He looked every inch God's King; as one who came forth from God and goeth to God, divine in origin and destiny, He riseth from supper and began taking off His rabbinical robe. John thought surely now at last He is going to discard this rabbin's robe for the royal purple and as David's successor sit on David's throne and restore David's reign to all Israel. The kingdom has at last come and His disciples will now sit at His right and left hand as rulers of God's people Israel.

But the Son ready for His Father's presence who completely loved His own and now ruling all things by divine right both in origin and destiny, instead of the purple girds himself as the humblest slave, instead of the scepter takes the basin and towel and water, and instead of reigning over all begins to serve all by washing the dust from their feet. One so divine in every look and conscious experience assumes the office and function of the humblest slave of the house, washing his disciples feet and wiping them with the towel wherewith he was girded. So he cometh to Simon Peter. John could think and be silent, but Peter must speak out the contents of his mind. It all looked so incongruous and unseemly to Peter that one who was manifestly Lord in every look should stoop to do the service of a slave, and he spoke out: "Lord dost thou wash my feet?" Peter was not slow to rebuke even his Lord. He did it before this. He felt that he was born to set every one right, even the Lord Himself. Of course his own ways of thinking were the criteria of what was right. The people who are so sure they are right that they hesitate not to rebuke all who diverge from their opinions even though it be the Lord Himself, are not all dead yet. Jesus replies to His impetuous and heady disciple. You think you understand what I do, but you do not yet, but suffer it and thou shalt understand hereafter." What the Lord does it is not necessary for us to understand, but only to know that it is He who does it. For if it be He it is all right as we will afterward see. But Peter would not yield his function as arbiter of the conduct of those about him. He was too conscious of his own immaculate orthodoxy for that. So he flatly refused, saying, "thou shalt never wash my feet." Jesus reasoned with him. Peter, that spirit would cut you out of part or lot with Me. Those who suffer not their Lord to serve them as He wills, do not participate in His kingdom which is first receiving the Lord's service as His sovereignty gives it, and then rendering service in return as grateful love prompts. So Peter has made an issue in this matter of foot-washing which involves the principle of fellowship with his Lord, and there is naught left but for him to yield, or go out. This he can never do, so he surrenders and stretches out both his feet and hands saying "Lord not my feet only but my hands and my head." So he goes from one extreme to another, but the Lord restores his equilibrium by simply remarking, One does not need to have his hands and head washed who has taken his morning bath, but is clean every whit when his feet are washed; and having washed Peter's feet He said, "Now are ye my guests all clean," but remembering Judas He added, no not all.

Then the Lord puts aside the basin, towel and slave's girdle and put on his robe, and reclined again saying: "Know ye what I have done unto you, ye call me Teacher and Lord and ye say well; for so I am. If I then the Lord and Teacher have washed your feet ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you. Now do not be above following this example because it involves humbling yourselves. For if I can do it you can, as a servant is not greater than his Lord nor an apostle greater than he who sends him. So do not be too proud to stoop to serve each other. If you know this happy will you be if you do it."

There is something in this scene which if we know and do will make us happy. What is it? It is involved here as a truth is in an example. An example is a concrete single case which illustrates and sets forth a general truth, of which it is a case in point. In the East where people wore sandals the first service a host rendered a guest was to bring water and wash the dust from the feet. We see it also when Abraham entertained the angel, and its omission was a noticeable neglect when Jesus dined with Simon the Pharisee, and a grateful service when the sinful woman performed it with her tears. It was therefore a hospitable service. It was also one which performed by the humblest slave. The aged widows used to render it in the early churches (see I. Tim. 5: 10). So the example is the Lord stooping to serve His disciples in washing the dust from their feet. The truth involved which when known and observed, brings happiness is stooping to serve. The poet sings of stooping to conquer. The Lord preaches stooping to serve. The one is the way of this world and leads one to yet greater cares; the other is the way of God, and the road to happiness. So here we have our Lord in an example teaching His disciples before His leave taking, the way to happiness, viz., stooping to serve. It is a great secret which if we know and do happy shall we be.

By making this example an ordinance you utterly lose its blessed lesson. An ordinance is an act which has no virtue in itself, but only in the truth set forth in its form, as baptism is a death, burial and resurrection suggested by a dipping in water. But an example is a case in point of a much wider and more extended truth. A concrete case illustrating a rule. When you have learned the rule you no longer need the example but can apply it to similar cases for your progress. So here the foot-washing is an example illustrating the rule that solves all the problems of the way to happiness by stooping to serve. If pastor will stoop to serve his people, happy will he be. If people stoop to serve each other, a happy church will they be. If wife stoops to serve husband happy will she be. If husband stoops to serve wife, happy will he be. If parents stoop to serve children, happy will the mother and father be. If children stoop to serve parents, happy children are they. If neighbor, like the good Samaritan, stoops to serve neighbor, happy will that servant be. It is the servant always rather than the served who is happy. So it is that we have the secret to happiness in all the relations of life. Yea it was Christ's own way of happiness when he stooped to become man, and take the form of a slave and obeyed the law even unto the death on the cross, that He might serve vile sinners as we. May we not have that same mind in us which was also in Christ Jesus. Stooping to serve; if ye know this happy will you be if ye do it.

Birmingham, Ala.

The Great Heresy.

(Editorial in Central Bapt'st.)

The substitution of infant baptism for believers' baptism is the great heresy of the ages. This we say with a profound belief in its accuracy, but with a regret for any reflection it may seem to make upon some excellent people who practice the heresy.

Much easier can Christianity outlive the changing of immersion to sprinkling, or the subversion of a simple and independent form of government by a complicated system of ecclesiastical rule, than it can throw off the evil results of infant baptism. No harm is done directly and at once to the infant, and possibly there may come to it in later years a sort of hallowed influence from the solicitude of parental love in the days of helpless infancy. No, the danger is not an immediate, tangible one. It is far more hurtful because it is remote, obsecure and concealed.

A religion which provides salvation by grace through faith in a personal Saviour, cannot have a harmless place for infant rites. Such a ceremony belongs either to a religion which saves through form or one which saves through heredity. A Roman Catholic can easily explain his practice of the ordinance on the ground that the church has a storehouse of grace or power or right and that supplies are given in return for a physical act independent of personal faith. The virtue is in the act itself. So, too, we can understand one who comes bringing his children to the front explaining that the children of believers are saved because they are born into the Kingdom just as the Jewish child was born a member of the Hebrew government. On either one of these pleas there is reason for taking an unconscious infant and performing upon it a solemn religious service, if that service happens to be the one appointed as expressing a claim to that right.

But all evangelical denominations hold in some way and in some sense to the Pauline doctrine of justification by faith, and that doctrine can give no consistent room to an ordinance which abrogates faith and secures religious advantages on some other ground. It is equivalent to blind-folding a human being and carrying him past the cross into the Kingdom in utter disregard and ignorance of the cross. Either that human being gets admission by virture of this act of alleged obedience, or he gets in because his identity and responsibility are merged in those of his parents. There is no other sufficient explanation of the rite. For this evident reason we have called this the great heresy. It contradicts the fundamental conception of a personal and intelligent religion. It antagonizes the first principles of spiritual religion. It removes personal faith and personal obedience from being the ground work of salvation and service.

When our good Presbyterian brethren came into the light two hundred and fifty years ago to write their great Confession and to explain their beliefs, they rightly determined that the old Romish idea of salvation through infant baptism was all out of harmony with the new doctrine of salvation by faith. Although they saw and declared this, they still determined to retain infant baptism. But they had to seek some new argument by which to justify it. Their only refuge was in the doctrine of election. Could they only know who the elect are, they could proceed to baptize them in their childhood, and thus they would not be attempting to perpetuate the old heresy of saving them by baptism. Therefore, when they wrote that article about elect infants, which is now causing them so much trouble, they justified their baptism of infants on the ground of their election. While trying to avoid the doctrine of salvation by baptism, which up to that time had been the justification of infant baptism, they framed an article which makes them seem to teach the damnation of infants. They are right who repudiate such an interpretation of the Confession. It was an impossible attempt to maintain the old infant rite on a new and impossible ground; and in the attempt to state that ground they fell into ambiguous and obscure language. One can but admire their heroic attempt in the seventeenth century to swing back into harmony with the doctrines of grace. Pity is that they did not abandon the old rite which till then had meant, and, to most who practice it, still means that there is saving power in it. According to the Romish doctrine, held by most Pedo-baptists, all infants are proper subjects of baptism. This implies that the virtue is in the act itself, and is not dependent on the faith of the child or of its parents or upon a decree of election. This is salvation by works. According to the Presbyterian view, however, baptism does not secure salvation, and therefore it is not in order to baptize infants promiscuously; but salvation is by election, and since the Hebrew inheritance was by physical birth we may assume that all the children of believers are elect; if they are elect, saved, they are fit to be baptized.

Of all the evils which follow to the individual, to the church and to the state from the practice of this heresy, we do not stop now to speak. They are numerous and patent. We simply call attention to the relation of this rite to evangelical doctrine.

Books.

Let us pity these poor rich men, who live barrenly in great bookless houses! Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library for the price of what his tobacco and beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are struggling up in life from nothing to something, is that of owning, and constantly adding to, a library of good books. A library is not a luxury, but one of the necessaries of life.—Henry Ward Beecher.

The Laundry in Korea.

Clothes washing is one of the hard tasks of woman's lot in Korea, for men of the lower class nearly all wear white, and each suit must be laundried often two and three times a week. The clothes are partially unpicked, boiled with lye three times, rolled into hard bundles, and pounded with heavy sticks on stones. After being dried they are beaten with wooden sticks on cylinders till they are given a polish resembling satin. The women are slaves to the laundry, and often the only sound that breaks the stillness of a Seoul night is the regular beat of their laundry sticks.

There is not a more pleasing exercise of the mind than gratitude. It is accompanied with such an inward satisfaction that the duty is sufficiently rewarded by the performance.—Addison.

Write it on your heart that every day is the best day of the year.—Emerson.

News Notes.

....Associations at hand.

....Remember the pledges made at last Association.

....Organize your township to fight the Drink Evil.

....The Recorder passed its sixty-ninth birthday before we knew it.

....Rev. Dr. Thomas Hume has gone to his summer home, Waynesboro, Va.

....Rev. T. A. Hall recently resigned the pastorate of our Fayetteville church.

....R. N. Simms, of Raleigh, is vice president of the Baracca organization in America.

....The Conference of Christian Workers will take place at Northfield July 31-August 16.

....Lots of people are saying that nothing shall keep them from the Midsummer meeting next June.

....There are pastors who never miss an opportunity to get a new subscription for the Recorder.

....Clyde church has called Rev. Mr. Pratt, of Columbia, S. C. We welcome him to North Carolina.

....The catalog of Wake Forest College may be had upon application to President Taylor, Wake Forest.

....Bro. J. T. Edmondson reports progress on his field. He has several dates still open for revival work.

....Rev. R. J. Bateman began his ministry as pastor of the Raleigh Fayetteville Street church, Sunday.

....Bro. R. G. Kendrick, of Laurinburg, N. C., will aid Rev. W. H. Eller at Liberty, N. C., the third Sunday in August.

....The Bethlehem church, one of the best in the West Chowan, will have a reunion on Saturday before the third Sunday in July.

....Rev. T. H. Plemmons has accepted pastoral charge of the church at Cynthiana, Ky. He is a worthy son of North Carolina.

....About this time his friends all over the State would like to hear from Rev. J. W. Cobb, proprietor of the fifty-acre cantaloupe "patch."

....Take a look at your label—it may be as far out of date as, well, for instance, as our treasurer is out of tune; and he neither sings nor plays of late.

....Baptists are building handsome houses of worship at High Point, Salisbury and Twelfth Street, Charlotte. We congratulate pastors Patton, Parrish and Pruett.

....We regret to hear, through Rev. C. V. Brooks, of the death of Bro. A. C. Richardson, for fifty years a member of Shady Grove church, Raleigh Association.

....Brother Walker's dream of a new church at North Henderson is becoming real. He has three hundred dollars in sight with which to begin the work.

....Mr. T. Neil Johnson is taking a special course in Psychology this summer in Clark University, with a view to his work in the Baptist University, next session.

....Rev. Henry Sheets's paper, the Church Worker, has entered its seventh volume. It is one of the most original and interesting local papers in the State. Long life to it.

....Annual meeting at Thomasville this week. We regret that we cannot be present. Our best wishes, however, are with the little people and their big friends. Will not our good friend, Pastor Harrill, report the meeting for us, and add a word about his work?

....The Leaksville and Spray churches are certainly fortunate in having Rev. C. A. Jenkens for pastor. There is not a better man in the State, whether in the pulpit or out.

....Rev. J. D. Newton says of the Midsummer meeting: "An intellectual, physical and spiritual feast. The lectures by Dr. Robertson were an inspiration to all Christian workers."

....It is understood that Dr. McConnell will not accept the call to Kansas City, but will remain with the Home Board. His salary has been increased to $3,000—small enough for life in Atlanta.

....A Raleigh paper has printed forty statements about the fall of the Greensboro Female College, but it has not dared to print the Recorder's statement of the true cause. The people cannot be deceived, however.

....The people on Bro. W. R. Cullom's field declare that they have the best preacher in all the land. The churches are making good progress, and there is a substantial development.

....Pastor Marshburn is happy in his work at Louisburg. The work is prospering (there being persons to baptize all along) and that new church is an inspiration to both pastor and people.

....Rev. Jos. E. Smith, of Concord, was prevented from attending the Midsummer meeting by a revival in his church. The church raised about $400 in cash recently to pay for the parsonage.

....State Treasurer B. R. Lacy, will lecture at Wendell on Sunday, July 12th, at 11 o'clock. He will lecture in the interest of the Sabbath-school on the subject of "Sowing and Reaping." The public is cordially invited.

....Rev. J. E. White, of Atlanta, will arrange so that North Carolina visitors to the B. Y. P. U. Convention this week, July 9-14, can obtain room and breakfast for fifty cents. He will make his home North Carolina Headquarters.

....Rev. Tobias Bright's voluntary withdrawal from the ministry will commend itself to the brotherhood. He has at last done the right thing, and his action will win for him more sympathy and regard than anything he might have done.

....We are informed that Rabbi Klein does not deserve credit for the poem over his name in a recent Recorder. We found it so in the Landmark, of Statesville. Francis Ridley Havergal wrote the lines.

....We were glad to see Rev. Baylus Cade in Raleigh last week. He reports our work at Murphy as more promising. They are now improving the house of worship and the aid of the brotherhood would be appreciated.

....We regret to hear of the recent death of Rev. A. P. Hollifield, of the Sandy Run Association. He was a faithful minister, and we hope one of his friends will write an appropriate sketch of his life for the Recorder.

....Rev. D. F. Putnam writes from Cherryville: "My work is hopeful. Large congregations attend our service and serious attention is manifest." One evidence of the flourishing condition of his church is a club of five new subscribers.

....Rev. A. E. Brown dedicated the new meeting house of Scott's Creek church recently. "It is," says he, "one of the best houses of its kind that I have seen. The church showed her faith in State Missions by giving me a good collection." July 4th Brethren Brown and Gulley spoke on Education, at Burnsville.

....Rev. Josiah Crudup writes from Washington, N. C.: "We are moving along in our church work. Our people have unanimously decided to repair and repaint our church, tint the walls, and put a new carpet on the floor. The work will probably be done within sixty days."

....We heard with sorrow of the death of Mrs. B. K. Mason, wife of Rev. B. K. Mason, pastor at Williamston. She was a sweet and Godly woman and a great help to her husband in his work. The burial was at Mocksville. We extend to our brother the heartfelt sympathy of the brotherhood.

....Is there not a far reaching truth in President Stanley Hall's suggestion that every vigorous race, however rude and undeveloped, is, like childhood, worthy of the maximum of reverence and careful study, and may become the chosen organ of a new dispensation of culture and civilization.—Watchman.

....Few pastors have so many young men in their mid-week prayer-meetings as Bro. T. J. Taylor. There are few men who have his tact and knowledge of the fitness of things. Brother Taylor has a fine outline for the work of the Warren Union, which convenes with the church at Warren Plains the fifth Sunday, (Friday and Saturday before) in this month.

....They are calling on the Dukes to save the Greensboro Female College to the Methodists or to build a new college for women. The Dukes saved Trinity. Had it not been for them the Methodists of North Carolina would today be practically out of the work of higher education. There is now no other hope for a Methodist institution of higher education for women.

....The Frenchman, Zola, has brought the severest arraignment against the Catholic church. "Filth and vermin have invaded every country where Roman Catholicism has triumphed. Wherever it has passed it has proved a blast of death, striking the soil with sterility, casting men into idleness and imbecility, for it is the very negation of life, and it kills nations like a slow but deadly poison."

....Rev. J. D. Larkins, of Clinton, has accepted the pastorate of our church at Henderson. Brother Larkins is a young man of promising gifts. Indeed his record in the Eastern Association since he graduated at Wake Forest marks him for a most useful career. He will lead our Henderson church forward and prove quite a help all along the line in the old Tar River. Dr. Hufham goes to the Eastern, and Brother Larkins to the Tar River.

....Rev. W. H. Eller writes from Greensboro: "There will be an old-fashioned basket meeting at the New Shubael Stearns Memorial Meeting House, on Sunday, July 19, 1903, at which all Baptists in reach and who have a mind to come, are invited to be present. There is abundance of shade, fine spring water, and a hospitable people. The railroad station is Liberty, N. C. Brethren in the ministry especially invited to come and see the place."

....The Watchman can be relied upon to say right things. And this is one of the best of its utterances, which we hope our readers will remember: "To a sympathetic listener, the letters from the churches read at the Associations are moving records of sacrifice and devotion. They are the essential features of the meetings, and should not be subordinated to anything else."—Western Recorder. Printed for the benefit of the editor of Charity and Children. The custom of reading the letters from the churches ought to be restored in our Associations.

....Rev. L. B. Boney writes from Gunnison, Miss.: "I took charge of the church at this place the first Sunday in this month, which occupied my whole time. The Baptist church here is young in existence, but located in a prosperous little town in the cotton section of the State. With the help of the Lord, and earnest efforts on our part, the future is bright here for the Baptist cause. There is only one other white church here, and that is Methodist."

....The news that Dr. Thomas E. Skinner now gives promise of completely recovering from his illness of pneumonia will bring joy throughout North Carolina. No man among us is so beloved as he, and no one so deserves the love of his brethren. The hearts that grew heavy as the dread disease came upon him bore witness to his peculiar place in the affection of the brotherhood. We propose that when he shall get well the Midsummer meeting people next June shall give him a particular expression of their love. He is an ideal example of the Christian in old age.

....Rev. A. B. Thomas writes: "At Webster, N. C., on June 28th, at the regular church meeting, Rev. Walter E. Wilson, a young man of promise and of fair education, joined the Baptist church, and was baptized by Pastor T. F. Deitz. Mr. Wilson was a Freewill Baptist from boyhood. He has had quite a struggle to overcome his former views. But with the years came the increase of knowledge and clearer convictions, so strange that he fully decided that while there was much that life held dear to him in the Freewill Baptist church, yet it was his duty to become a Missionary Baptist, and to teach and preach its principles the remainder of life. God bless him."

....Denominational colleges are in the balance. The States are demanding to have charge of primary and secondary and university training. The collegiate work is yet largely, in most Southern States, in the hands of different denominations. The States are invading this realm also by the literary courses in all of their technological and other colleges. The question, therefore, is shifted from whether the denominational college has the right to exist to whether it can exist. The affirmative answer to this last proposition is found in sufficient endowments, right men in the presidencies of our colleges, and with them meritorious faculties, and a solid denominational front to maintain our schools, while we remain loyal to all State institutions.—W. T. Derieux, in Baptist Courier.

....Rev. J. N. Booth writes from Hertford: "I am beginning to feel at home here, and the people are doing their best to make me feel easy. They are very thoughtful and never tire in their efforts to impress us with their appreciation of our services. A day hardly passes that some one in some way does not bring us under new obligations to them by some material remembrance. We held a week of meetings at night which so far has resulted in two candidates being received for baptism. Your informant was slightly in error when he made you say in a late issue that I had lead this people in the making certain repairs in our church house here at Hertford. The repairs have been made, but Bro. W. A. Ayers, the former pastor, and not myself, lead in that work. Since the improvements have been made we boast of one of the neatest and most comfortable houses of worship to be found anywhere. My summer campaign of revival work begins with the fourth Sunday in this month with Bro. D. P. Harris near Elizabeth City, and I shall be in one meeting and another the whole of August and a part of September."

....Tuesday Dr. Skinner is reported out of danger.

....A gentleman remarks that Easter balls and germans are apologies to the devil for not having served him with the usual zeal during Lent.

....Our report of the Midsummer meeting was sent in two days before the meeting closed. We may record that the meeting grew steadily in intrest and in power, and that the last days were the best. Only those who stayed through caught the larger meaning of the meeting. The addresses by Messrs. Greaves, Taylor, Scarboro and Kesler were of the highest order, while the last speech, that by Livingston Johnson, was one of singular appropriateness and power. It moved every heart.

....Secretary Livingston Johnson has spent every Sunday since January 1 away from his home, preaching in some church. And now the long Associational campaign is close at hand. The annals of the Secretary's office record no industry and devotion to surpass his. He is an ideal Secretary; his hold upon the work, his devotion to his Master, his place in the esteem of his brethren, his common sense, his industry, his modesty, and his loyalty—what a man he is!

....The Religious Herald gives Baptist statistics for several Southern cities. In Louisville in 10 years the Baptists have increased 67 per cent, the Southern Presbyterians come next with 37 per cent increase. The Episcopalians lost 9 3-5 per cent. In Norfolk, Va., the increase has been 90 per cent, outstripping the growth of the population. In Atlanta, while still behind the Methodists, the Baptists have increased more rapidly. In Richmond, Va., the Methodists make the best record, their increase being 46 per cent. The Presbyterians come next with 41. The Episcopalians, Catholics and Disciples are next, and the Baptists stand lowest in the list, their increase being 20 per cent.

....Rev. J. M. Page writes from Hope Mills: "At Rockfish (Hope Mills No. 1), we are in a glorious revival. God is pouring out abundantly His blessings upon us. Many have already accepted Christ, and the interest is still increasing. We hope to build a good new church here by the Association. At Hope Mills No. 2 we have closed our meeting with seventeen baptized, four by letter and one by restoration. These towns are about one mile apart and are rapidly growing. By some means we ought to have a man here for full time. The churches at present are not able to support for full time, without help. At present the pastor has to divide his time with two country churches."

....Rev. W. R. Cullom writes from Chase City, Va., June 22: "I preached for Brother Williams here last night. He has a good congregation and is doing a fine work with them. They expect to break ground for a new house of worship soon. The building committee is to make its report on plans, etc., next Wednesday night. It seems to me that a good part of the Baptist church is made up of Tar Heels, including the pastor. Rev. H. G. King, of Moore County, N. C., is here with his son, Prof. T. H. King, of Southside Academy. These Virginia people have put him right into the harness, and he is serving good country churches for all his time. I hear nothing but good reports of him and his work here, but, like most Tar Heels abroad, there seems to be a void within him which nothing but fellowship with the North Carolina saints can fill. The son, Prof. T. H. King, has been licensed to preach, and will not continue his work with the Southside Academy."

Rev. Tobias Bright Withdraws.

In view of the fact that there seems to be dissatisfaction with the action of the presbytery which investigated the charges against me for my connection with the Amos Owen Cherry Tree Co., and their recommendations to my church; and it having been represented to me that the carrying out of the recommendations of said presbytery as to my continuing in the ministry will injure the cause, with the sole desire of protecting the cause, I do withdraw from the ministry until such a time as my brethren think it wise for me to take up the work again.

There are some facts in this matter which the public should have, and I shall ask space in your paper at an early date to set them forth.

Respectfully,

T. BRIGHT.

Sylva, N. C., June 29.

The Work in Africa.

Upon arriving in Africa about one year ago, one of my most pleasant experiences was the first time I attended church services. After arriving at Ogbomoshaw and settling down, it was decided that, in company with Bro. C. E. Smith, I should go to the Okelerin church, the principal one in this city of 75,000 inhabitants. As we approached the church on a beautiful Sabbath morning, we observed quite a commodious building, having in front a high bellfry tower—the whole structure being made of mud, the native building material. Upon reaching the church a goodly number of people had assemblem, among whom were some heathen. Inside the building were no cushioned seats, but regular rows of mud seats about one foot high, and, of course, no backs. These seats are cheap and suit the natives admirably well. When the hour for services arrived the native preacher with usual dignity took his position on the platform over the baptistry and opened the services by leading the congregation in repeating the Ten Commandments. The singing was excellent indeed. The preaching was in an entirely unknown tongue, so far as I was concerned, but I was able to join with the others in spirit. Soon after the sermon began I noticed a tendency to nod, a habit which is not unknown in our home churches during hot weather. To meet this contingency a ten-foot pole in the hands of one of the members served the purpose of keeping the people awake. The sermon lasted about twenty minutes, and it must have been effective, for several expressed a desire to become Christians. The natives are taught to contribute towards the support of the church, hence a collection is taken every Sunday. The collection "plate" is a half-bushel basket, which is often filled, not with silver, but small shells, a thousand of which is valued at about six cents. English currency is legal tender and will finally supercede these cumbersome "coueries." The congregation was soon dismissed and we returned to the mission house rejoicing to have beheld so large a number of people worshipping the King of Kings in the midst of heathen Africa.

W. M. PERRY.

Ogbomoshaw, W. Africa, via Lagos, May 20, 1903.

New Association.

The following resolution was adopted by Columbia (Baptist) church at its June conference:

Whereas an idea is being mooted of forming a new Baptist Association in Eastern North Carolina, to be composed of churches in Tyrrell, Washington, Martin, Hyde, Pamlico, and Beaufort Counties, and

Whereas at the last session of the Chowan Association the above project was mooted and was favorably spoken of by many ministers and laymen: Therefore, be it

Resolved, That this church (Columbia Baptist) appoint a committee of three to take in consideration the propriety of instituting said Association, and to confer with sister churches, and to solicit correspondence from any and all brethren who are concerned in said move, so as to be prepared to report at the next session of the Scuppernong Union meeting.

Done in conference assembled second Sunday in June, A. D. 1903.

The following brethren were appointed as committee: Joe A. Spruill, Mark Majette and C. Bateman.

The undersigned committee solicits correspondence from any and all brethren who are concerned or interested in the above move.

JOE. A. SPRUILL.
MARK MAJETTE.
C. BATEMAN.

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Horsford's Acid Phosphate.

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Grand Fountain United Order True Reformers, Washington, D. C., September 1-3, 1903. Tickets on sale August 30th, September 1st and 2nd with final limit September 10th, rate to be one first class fare plus 25 cents for the round trip.

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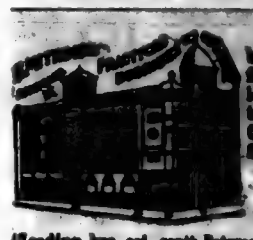

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"If better work is being done under the sun than is being done at Buie's Creek, our attention has not been called to it."—Biblical Recorder.
"A number of students have come to Wake Forest from this Academy. We have found them well prepared; and in no case have they ever given us any trouble."—President Taylor.
"I enjoyed my trip to Buie's Creek very much, and your School has been a subject of comment by me ever since. You are doing a great work—little short of wonderful. I do not know any School that has given me more joy than yours."—Governor C. B. Aycock.
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Home Circle.

The Coming of My Ship.

BY MYRTLE REED.

Straight to the sunrise my ship's sails are leaning,
Brave at the masthead her new colors fly;
Down on the shore her voice trembling with meaning,
Love waits, but unanswering, I heed not her cry.
The gold of the East shall be mine in full measure,
My ship shall come home overflowing with treasure,
And love is not need, but only a pleasure,
So I wait for my ship to come in.

Silent, half-troubled, I wait in the shadow,
No sail do I see between me and the dawn;
Out in the blue and measureless meadow,
My ship wanders widely, but love has not gone.
"My arms await thee," she cries in her pleading.
"Why wait for its coming when I am thy needing!"
I pass by in stillness, all else unheeding.
And wait for my ship to come in.

See, in the East, surrounded by splendor,
My sail glimmers whitely in crimson and blue;
I turn back to love, my heart growing tender,
"Now I have gold and leisure for you,
Jewels she brings for thy white breast's adorning.
Measures of gold beyond a queen's scorning"—
Tonight I shall rest—joy comes in the morning,
So I wait for my ship to come in.

Remembering waters beat cold on the shore,
And the gray sea in sadness grows old;
I listen in vain for love's pleading once more,
While my ship comes with spices and gold.
The sea birds cry hoarsely, for this is their songing,
On masthead and colors their white wings are thronging,
But my soul throbs deep with love and with longing,
And I wait for my ship to come in.

Learn Accuracy for One Thing.

Every boy and girl should be determined to be accurate. In studying lessons, be sure to get the exact meaning; in talking, state the truth of the thing; in working, do everything just right.

There were two boys who worked in a store. They were named John and James. Their duties were alike, and they were required to be at the store at half-past seven in the morning. John was always there to the minute, or a few minutes before time; James came the same number of minutes after time. When John arranged the goods in the window, they were accurately marked and priced; James forgot to put the number on, or priced them incorrectly.

These are only two of the things which indicated the distinction between the two boys. But every day and week they grew further apart—John doing this work accurately and therefore well, James slighting all he conveniently could.

It was not long until John was promoted for carefulness in his duties; James was warned to alter his manner, and finally discharged. The accurate boy grew up to be a wealthy, self-made man. Men liked to deal with him: they were sure of being treated fairly. James tried several positions, but lost them on account of his inaccuracy in little details; and, though he got through the world somehow, he had not the happiness and success that John achieved with the same opportunities.

There are many things which tend to make a noble character. Place accuracy high in the list.—Words of Cheer.

Packing Men's Clothes.

In packing men's clothes, fold the trousers in the front and back creases, fit them in the length of the trunk, and turn up at the foot, placing tissue-paper in the fold.

In folding any sort of coat, first lay the coat on a table, then place the sleeves flat on the back pieces, and last turn the fronts over the sleeves, and pack the coat this width if possible. If too wide, then fold together down the middle of the back. No tissue-paper is needed in the coat unless it is in this last fold, or unless a very little paper is needed at the top of the sleeves.

Where there is no special tray in a man's trunk, pack the shirts in the flat second tray, filling in the corners with socks and underwear. It is a dangerous experiment to try to pack a man's silk hat in a trunk. You see, it cannot be pinned in tight, and the least slipping about is ruinous. A hat-box is almost indispensable with a dress-hat.—June Woman's Home Companion.

Sweetness of Disposition.

It does not make any difference how much you are misunderstood, unappreciated, abused, or robbed, there is one result you can not afford to let these unhappy experiences work in you; you can not afford to let them make you cynical, sour in disposition, and uncharitable in your judgments. When the milk of human kindness in you curdles you are alienated from God and man; your capacity of doing good and of making your life a blessing is fatally discounted. There are few possessions so precious as sweetness of disposition. But sweetness of disposition does not imply that you let others impose on you and run over you. On the contrary, this trait never appears to better advantage than when you are called upon to call a halt to some injustice or to take your stand against some unrighteousness. A sour-hearted reformer is intolerable. In the great picture of Michael Slaying the Dragon, there is a serene light in the angel's face. He has passed through a fearful struggle, but it has not embittered him. His sweetness of disposition will not lead him to sheath his sword or take his foot from the dragon's neck, but he will do his duty without ceasing to be an angel of light.—The Watchman.

Good Intentions.

Fred Russell was exceedingly busy. He had only lived in the city three years, and was already known as a "rising young man." The only trouble seemed to be, he told himself that he had no time for anything but his daily business.

He could not even write to his mother. For the last year, indeed, he had sent her only an occasional hurried note.

One night, having finished his work unusually early, he sat by the fire thinking about her, and it was "borne in upon him," as she herself would have said, to write her a long letter.

Just now there did seem to be an unoccupied hour for it, and he went to work with zeal. He described his mode of life at great length, inquired with careful interest about all the home affairs, and even tried to tell her at the end that he really loved her dearly, though he had seemed to neglect her of late.

"There," said he, when he had finished, "I don't believe I have been as sweet on anybody since I was a boy; and here I register a vow that I will write every week—as good letters, too, as I know how to concoct!"

When he came home from work the next night, he found a telegram awaiting him:

"Mother is sick. Come at once."

He hurried down to the quiet country village, and by the time he reached the desolate home, the message should have been changed to read, "Mother is dead." Just as those words were uttered by his sobbing sister, he chanced to glance at the table, where lay his letter—unopened.

She would never read it. The dear eyes were not now to be brightened, nor the faithful heart cheered, by seeing, in those loving words, the record of his good intentions. It was too late.—Central Methodist.

Fashionable Millinery.

Charmingly picturesque are the Summer models with their wide, flexible brims and flowers running riot over them, suggesting the "Dolly Varden" creations. The beauty of the seasons hats is largely due to the treatment of the straw and silk braids and the mingling of nets, laces and flowers. There are demure toques and broad shepherdess and Gainsborough hats that are all admissible for the same occasion, while quite the latest thing is the revival of the little bonnet. The woman seeking novelty will appreciate the high-crowned hat to which Fashion has given approval. The crown is tall and bell shaped, and in some instances is formed of alternate rows of straw and lace. The newest shapes for street wear suggest the Alpine, though the wide brim is flattened against the sides of the hat in a slightly different way. A bird or wing is usually disposed against the brim, giving a jaunty effect. The simplicity and severity of this hat are its chief attractions. The large hat flared at the side is a charming, youthful style. It is fashioned not only a straw, but of all sorts of diaphanous materials, lace, tulle, chiffon, etc., and flowers and ribbons provide the trimming. The draping of lace over the wide brim and the fall or curtain effect at the back are features in the season's millinery, and never before were such artistic effects achieved with ribbons; not only are they used to trim hats, but to form either the entire crown or brim.—From The Delineator for July.

A congregation was considerably perplexed how to get rid of their pastor without hurting his feelings. After a considerable discussion they concluded to inform him that they were obliged to reduce his salary. A delegation was appointed to wait on him and notify him of the fact. "Brethren," was his reply. "I have been with you in prosperity, and I will never desert you in adversity."—Selected.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home use, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

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Young People's Page

The Reason.

I've often sat here and wondered
Whatever the reason could be,
That no matter how naughty I've been to her,
Mamma's always so good to me.

Today when my very best doll tore her frock
I punished that child most severely,
And locked her up in a cold, dark room,
Till she should repent sincerely.

But after I'd turned the key in the lock
I felt so unhappy, and sorry, and sad,
That I just had to bring her right out again,
For I loved her though she was so bad.

Then it came to me all in a minute,
As I rocked my doll on my knee,
That mamma is only a great big girl,
And her very best dolly is me.

Raining Upside Down.

The little tin basin of water was empty, just as sure as the world! And Peggy had left water in it the last time she made mud pies in the back yard, so to be sure and have it ready to mix with, next time. Peggy always made arrangements beforehand for things—even mud pies. And of course she hadn't thought of going out to grandpa's and staying so long, when she made this arrangement.

"Now, where's that water gone?" she mused. "If it had been at grandpa's the chickens would have drunk it up, but here—"

"Poh! I know where it's gone to!" Dickey cried loftily. Dickey went to a big school, not kindergarten, and so he knew a great deal.

"It rained up—that's where it went," he explained.

"It what, Dickey Plummer?"

"Rained up into the sky—it always does, and then by'mby, it'll rain down again. Where'd you s'pose all the rain comes from?"

"Well, I didn't 'spose it came out o' my mixin'-pan—so there!" cried Peggy's clear, indignant little voice scornfully. Then she ran to mamma to see what it all meant, for mamma always knew.

"Dickey says it rains upside down, mamma!" she cried. "I guess he'd laugh to see it!" Mamma laughed to see Peggy's face.

"He can't see it, dear—nobody can, unless the air is so cold that it runs together in tiny drops and makes a mist or fog. Dickey was right—the water in your little tin pan was taken up into the air again, to rain down some day with the other water the air has drawn up from the surface of ponds and rivers. If it should be very cold when it gets ready to come to us, it will be—what, Dickey?"

"A snow storm," said Dickey promptly.

"Yes, dear. And so it goes back and forth between the sky and earth. It's one of the wonderful things the wonderful world is full of, little Peg."—Exchange.

Two Orioles.

Do you want to know just the cunningest thing that ever two little birds did? Let me tell you—because it's true.

The birds were beautiful orioles and you know the curious, pretty nests the orioles make, swinging like a soft, gray, silken bag from the high branch of some elm tree.

Just three springs ago, the orioles had come to this grand, old elm tree that shaded the porch of a quiet farm house.

They had picked out the very branch they wanted; and now they must hunt for material to build their pretty home.

So they flew about, chirping and calling and busily gathering stray threads and moss—when—oh, joy! What was that beautiful, long, white, silky stuff on the porch just under their elm tree home? They flew down very cautiously. They flitted this way and that. Dare they take some of it for their airy home? One more peep—yes—grandpa was sound asleep. There was no doubt about it. But how should orioles know that the long, white whiskers belonged to him? They ventured nearer. They pulled one hair. They grew bolder and pulled another. Two long, beautifully silky threads for their nest! They flew off to the tree and then back for more. Grandpa still slept. The little rogues were having such a good time, when Aunt Lucy happened to spy them. She laughed aloud and of course that frightened the birds and grandpa woke. But wait—just hear the rest. Aunt Lucy was so pleased at what the cute little orioles had done, that she determined they should have all the pretty threads of hair they wanted. So that very afternoon she took some of Mary's golden locks, a few more of grandpa's and some of her own glossy black hair and spread them on a bright cloth on the porch. Then she warned the family to keep very quiet and see what happened. In less than an hour the orioles had taken every hair and carried it to their tree. Before many days the pretty nest was done and the birds were enjoying their new home.

In the fall, after the orioles had left their elm tree home, Aunt Lucy had some one climb the tree and get the nest, and there so curiously woven into the lining, were the soft, white, golden and black hairs.

Aunt Lucy keeps the nest in her parlor and counts it as one of her greatest treasures.—Bertha B. White in Primary Education.

Speakers and Topics for the Atlanta Convention, B. Y. P. U. A., July 9—12, 1903.

Below will be found the names of some of the speakers at the Atlanta Convention and the principal themes to be discussed:

Spenser B. Meeser, D. D., Pastor of the Woodward Avenue church, Detroit, Mich.—"The Call to Service."

Rev. W. T. Stackhouse, Superintendent of Baptist Missions for Manitoba and Northwest Territory.—"Motives for Service."

E. M. Poteat, D. D., Pastor of the Memorial church, Philadelphia, Pa.—"Development of Character."

Charles Needham, LL.D., President of Columbian University, Washington, D. C.—"Acquirement of Knowledge."

Prof. A. L. McCrimmon, Principal of Woodstock College, Woodstock, Ont.—"Cristian Young People and our Educational Enterprises."

Rev. James Grant, Pastor of Watertown Baptist Church, Watertown, Mass.—"Christian Young People and Evangelism."

W. O. Carver, Th.D., Professor of Missions and Comparative Religion, Southern Baptist Theological Seminary, Louisville, Kentucky.—"Christian Young People and Missions."

Rev. S. E. Price, Pastor of the Tabernacle church, Milwaukee, Wis.—"Training."

Hon. Francis W. Parker, Chicago, Ill., Member of Illinois Senate.—"Christian Young People and Reforms."

Josiah William Bailey, Editor of Biblical Recorder, Raleigh, N. C.—"Influence of Christian Young People Upon Business Ideals and Methods."

Rev. Henry Alford Porter, Pastor of First church, Cedar Rapids, Iowa—"Christian Young People and Society."

Rev. E. Pendleton Jones, Pastor of First church, Owensboro, Ky.—"Christian Young People and the Home."

Manley J. Breaker, D. D., Secretary of Missouri State Convention, St. Louis, Mo.—"Christian Young People and the Church."

John W. Conley, D. D., Pastor of First Church, Omaha, Nebraska, will preach the Convention Sermon.

President John H. Chapman will deliver the Annual Address.

Rev. William M. Upcraft, Missionary to China, will deliver the Closing Address.

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The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

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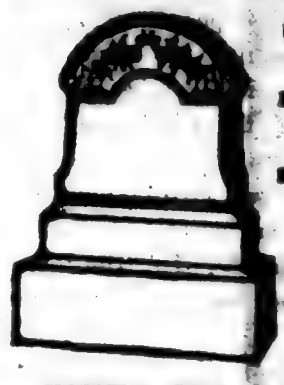

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WRITE FOR CATALOGUE

SOUTHERN RAILWAY.

In effect January 12, 1902.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 30, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 35, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyaville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 109, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyaville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

6:12 p. m. No. 136, daily for Goldsboro and local stations.

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Editorial.

UPON ENTERING VOLUME LXIX.

With last number the Biblical Recorder entered upon its sixty-ninth volume—its seventieth year. It is the oldest religious paper in North Carolina; and it has a larger circulation than any paper in North Carolina. We are in a grateful mood and would not boast; but permit us to add one more word: The Biblical Recorder has more good friends than any paper in North Carolina.

The Recorder is old and yet young. It has been useful. But the day of its larger usefulness is just dawning. For example, in the month of June—the hardest in the year—we received about two hundred new subscriptions; and we believe that when we shall begin volume seventy we shall have a list of 10,000. But this is not the object in view. The Recorder has one ambition, and that is to be the servant of the Baptist people in North Carolina; to stand, therefore, for New Testament religion; to defend and uphold the Baptist institutions and enterprises; to guide, comfort, and instruct our Baptist homes; to unite our Baptist people in bonds of doctrine, work and fellowship; to voice their spirit of righteousness in civic affairs;—in short, to fulfill the ideals of the Christian religion in the Twentieth Century.

Sometime ago we wrote upon request of the Baptist Argus an article on "The Southern Baptist Newspaper." In the conclusion we touched upon the ideals that we have referred to as follows:

"We must find an editor who is larger than the petty controversies that have until now engaged so many of us, and who will move out of them once and for all; a man whose outlook upon the world is broad and true; who can voice the Baptist ideals with authority, and who unconsciously breathes that glorious Baptist spirit which embraces the whole universe in its sweep and flowers in the baptized life. And his paper must appeal to the depths of religious thought and aspiration, and present to every phase of the home and society a point of charming interest. Such a man will have a mission, the mission of revealing to Baptists the world-encompassing character of their mission and the soul-filling significance of their principles of life; and, likewise, of manifesting through them to the race the compelling and satisfying beauty and completeness of those ideals of life—individuality, self-priesthood, democracy, spiritual achievement even unto the incarnation of God in Christ—which the fathers faithfully groped after and fought for even unto death, and which because of that fact and because no others did so fight for them all, we have come to call Baptist Ideals.

I await the arrival of such a man and his paper, ready to take my place in cooperation with him to the end that we may fulfil the manifest destiny of God's people—namely, the bringing in of a Kingdom of men and women who, exalted by the sweet influences of the Eternity in which they abide, shall redeem Time and its manifestations, the citizen, the State, Society and the race. Even so shall the Kingdom come."

For such a paper do we look. And we would entreat our friends and fellow-workers—for the Recorder is not the paper of one but of all—to strive with us to this end. For the help that has been rendered we return devout thanks and unceasing gratitude. And now * * * we press on to the mark of the prize of our high calling in Christ Jesus our Lord.

"THE TROUBLER."

"And it came to pass when Ahab saw Elijah, that Ahab said unto him: Is it thou, thou troubler of Israel?" The King of Israel has many modern followers. Call attention to any public wrong and nine times out of ten you will be blamed for its existence, instead of those who are responsible for it, and perhaps are profiting by it. Reformers are always "troublers of Israel."—Watchman.

A WORD FOR THE HOUR.

An educated dead-beat is incomparably less desirable as a citizen than an uneducated man. It does not improve a parasite to give him a diploma. Free education may defeat the objects of education, by making parasites and paupers. The men that have paid their way through school with hard-earned money or the men that have made their way through life by hard fighting are the men even today that carry the world on their backs. There is more education in getting an education for one's self—whether in school or out—than there is in all the curriculum and the rest of the process. The new British degree for men that have achieved is really the highest of degrees. In the sweat of thy face shalt thou earn thy manhood. Toil is the great teacher.

A CHANGE IN OUR SUNDAY SCHOOL WORK

Mr. T. Neil Johnson has accepted the Chair of the Bible in the Baptist Female University, and he will also conduct the work in Psychology and Greek. He has accordingly resigned his position as Secretary of our Sunday-school work.

Mr. Johnson is a most acomplished Christian worker. No Sunday-school expert in this country out-ranks him in scholarship, knowledge of the Bible, devoutness, and mastery of modern pedagogic philosophy and methods. This is a large statement, but it is made deliberately. Mr. Johnson has done admirable work as Sunday School Secretary; and his one difficulty has been his high ideals. In his new work this difficulty will become an advantage. He will prove a great power for progress and religion in our University. Mr. Johnson's work has been directed, and wisely, to our schools. He has sought to prepare the men and women that are to be teachers rather than to improve those who are now teachers. His work has, therefore, been largely under ground, so to speak. But the seed will bear abundant fruit. Now in the University he will be able to intensify the work he has done at large in so many schools. We confidently predict that he will greatly serve our people.

Mr. Johnson has abhorred the rally idea—the getting together a big crowd, and having some "talks," more or less senseless, and a hurrah. His object has been to do serious work. He has endured criticism rather than surrender his will to do real work. Time will come when such a policy will be welcomed in North Carolina. Even now it is at hand.

For the present we confront a new situation. The International (interdenominational) forces have come into the field and are organizing the State by townships. They will take collections in all churches. Their invasion of certain Baptist churches, we happen to know, tended to convince Mr. Johnson that he could not make his work self-supporting.

Now we have the International organization in the field and our own organization is falling back. It is probable that neither the Sunday-school Committee nor the State Board will elect a successor to Mr. Johnson. These agencies prefer to refer the mater to the Convention and to call upon it to point out the means of support. The temper of the Durham Convention indicates that this will be most acceptable. Meantime the International organization will hold the field undisputed.

We do not oppose the International movement. Not at all. We do oppose the "Rally" idea. It is ten years out of date. We must have serious, modern, scholarly work.

We suggest that the Presbyterians appoint a man, the Methodists appoint a man, and the Baptists appoint a man; and the three join with the International man—Mr. Smith now in the field—and sweep the State.

What say the Methodists and Presbyterians?

The Sunday-school work is of the highest importance; and we must train our teachers, both in the knowledge of the Bible and in Methods of teaching. Four men are not too many—indeed four are not enough.

THE FUTURE OF THE DENOMINATIONAL COLLEGE.

Our country is young. Most of the denominational colleges in the United States have been in existence less than eighty years. They were set up in a time (1) when State institutions were weak, (2) when the State-aid principle was not strongly established, (3) when denominational fealty was strong, (4) when competition for students was not considerable. But now conditions have changed. The question is, Will the denominational college survive this change? The more vital question is, What shall it do to survive?

The denominational colleges will not survive merely because they have been set up, or because they have endowments. Nor will the fact that they have been set up in the name of religion save them. They have existed less than one hundred years. The conditions under which they were founded and in which they have flourished are not the conditions of to-day. On the other hand, the conditions of to-day in the domain of education are powerfully adverse to the denominational college, and they are even now shaking upon their foundations.

We will name these conditions and show that they are adverse. But first we will point out that this is a most grave matter. If the denominational colleges shall fall, the denominations shall fall. The fall of the denominations will not issue in Christian union, but in an agnostic anti-Christian unity of death. There will be another crucifixion. The most serious question before the American churches of to-day is the preservation of their colleges. In it is involved the life of the churches themselves, and not merely the life of the churches but also the life of Christianity. The strongest friends of the State schools do not commend them to us as sources of strength for our churches. There is but one church that depends upon State institutions, and that church is notoriously a State-church, an unspiritual church, a dying church, a church pointed out everywhere for its laxity and for its weakness.

Now what are the changed conditions?

First, the rise of technical institutions known as A. and M. Colleges, supported by the State and Nation. These have invaded the field and, by low rates and other inducements, made the survival and work of the denominational colleges difficult.

Second, the increase of appropriations to State universities. These appropriations are not endowments but incomes. The income of the University of North Carolina, for example, has been increased by $20,000 in ten years. This is equal to increasing the endowment by $500,000, not to mention special appropriations for buildings, equipment, etc. No college in North Carolina has gained so much.

Competition is competition and one school will kill another as readily as one business will kill another business. An institution with a whole State to draw upon will swallow up the other institutions. It can give lower rates, it can employ more teachers, it can employ more agents, it can provide better equipment. In the course of human nature there can be but one result.

Again, the State has come into the field with institutions for women.

In additions to these three forms of competition by the State, there are other conditions working against the denominational colleges.

(1) There is the demand for short-cuts, indicated by the telescoping of the A. B. degree. This degree was long a four year degree. Now it is a two year degree. This means that the denominational colleges can expect now to hold its students only two or three years. Only those who understand the nature of the denominational college can measure its loss here.

(2) There is also a growing demand for professional education—or specialization. The student wishes to stay in the college two years and

then go to some great university—if indeed he shall not go direct to the great university.

(3) Finally the tendency of gifts is to the great institutions. Of the vast amounts given to education in recent years less than one-fifth has been given to the smaller denominational colleges.

Measure these conditions well, and you will agree that the situation is most grave. You will understand the assurance with which we pointed out that the State slew the Greensboro Female College, whose death-cries continue to ring up and down our Commonwealth. You will understand the earnestness of the citizens who would explain the matter away with soft and soothing words. You will understand the explanation of that Reidsville sheet whose long career of bitterness, spite, slanders and vituperations has won for it an undisputed heritage from its father, the devil. You will also understand why denominational colleges have passed in the North, why they have never had a chance in the West, and why they are struggling for life in the South—the field of their last stand in all the world. You will also understand with what seriousness it has been urged from the platform of one of our State institutions that the denominational colleges go out of existence as distinct institutions and group themselves about the State institutions. You will also understand why a rising generation of dead-beats and paupers have besieged our colleges, State and denominational, demanding everything free!

This is the program of the State. This is the inevitable consequence of the present policy: It would take complete charge of Education, and suffer us at best to hang our institutions to the skirts of the State institutions.

Others may do this. These others have connected with the State before and the affinity abides in their blood. But we Baptists have a heritage and a mission. Every principle and doctrine that we hold dear depends upon our fidelity to our mission. We must preserve Christian Education and the Christian Faith involved therein. The future of denominational colleges, and therefore of Christian progress, depends upon Baptists. If we shall falter, all will be lost.

In a subsequent editorial the ways and means of preserving our colleges will be discussed.

EARLY POLITICS.

Sunday-school Lesson for July 12. I. Samuel 10:17-27.

Israel—numbering several million people—desired and needed a King. It was well enough to have judges to settle mere local and internal disputes, but now, threatened by strong nations from without, a King, a warrior King, was needed. Besides, as our last lesson revealed, Israel had, not without reason, lost faith in the judges appointed by Samuel, and doubtless had lost confidence in him, and to a degree had lost confidence in his claims to divine guidance. Moreover God long ago promised them a King (Deut. 17:15,15.)

Israel came forward in orderly development: First a patriarch, then subjection to another nation, then a leader, then martial government, then a judicial system; now the strength of national unity is sought for in a King. This is orderly. The Republic comes last because it requires most, depending upon individual fitness and the intelligence an honor of the body politic. God has use of each form of government.

Israel was not even fit to choose a King. That is, God could not use Israel's judgment in such a matter. Israel did not even venture to petition God to instruct her judgment. There were but two other methods: (1) the rise of a King by leadership in war, as Napoleon rose to the throne of France; (2) the selection of a King by lot. Israel selected her King by lot. It would be an accident nowadays. God would reward the American people according to their foolishness if they should undertake to select a President by lot. He has given us judgment. He may rule in our judgment quite as surely as He ruled in Israel's method of selecting a King by lot. No one would agree that we should select our leaders by lot because the Bible records that Israel did.

The lesson of this lesson is that God is the God of politics. He chose Saul King. He would choose our modern rulers and officials, and He is wronged whenever we refuse to seek His instruction in such matters.

The second lesson is that God is the guide of individuals as well as nations. God not only chose Saul, but He prepared him and called him. God had made him great physically. God made him modest—no office-seeker (9:21). He was a man of self-control (10:27). He was religious. God led him unconsciously to Samuel and to his anointing. Each of us may be so led. God has a kingship—of some sort—and an anointing for each of us that will follow His will.

The general lesson for us is that God is God in all the affairs of men. Religion—God—should dominate every domain of life.

* * *

These lessons the advanced classes may dwell upon.

The intermediate teacher must direct his pupil's attention to Saul, his grand body, and God's use for it, the manner of his choosing, his fitness, and to the thought that God will guide—that God is King over each of us.

The primary teacher will find in the whole lesson an example of God's watchful love and care. And of course the thought that God is King should be impressed.

* * *

Let teachers of all classes review the facts in the last lesson and in this, by asking questions of their pupils. Be sure that your pupils carry away with them a working acquaintaince with the historical facts. Ask about Eli and his sons; Samuel and his sons; about conditions of Israel; about God's instructions to Samuel; about Samuel's attitude; about the manner of Saul's choosing, the lost asses, the anointing, the conseeration, etc.

CURRENT MAGAZINES.

"How Shall the College Curriculum be Reconstructed?" is the problem which Prof. G. Trumbull Ladd, of Yale, sets before the readers of the July-September Forum. He appends to his discussion a tabular statement of a three-year course which he suggests as a type.

Ever since the Atlantic divined the rising genius of Bret Harte, and secured his contributions, many of its most famous and brilliant articles have been Californian in topic, or written by Californians. The current (July) issue of the Atlantic is largely a California number, and contains a brilliant group of articles which will engage the attention of all readers. Herbert Bashford, editor of "The Literary West," opens the Atlantic with a thoughtful paper on The Literary Development of the Pacific Coast; President David Starr Jordan of Stanford University, writes upon The Voice of the Scholar; President Benjamin Ide Wheeler of California University, treats A National Type of Culture; and Prof. Gayley furnishes an important paper entitled What is Comparative Literature? Ethel J. Hussey, in Life at a Mountain Observatory, describes the great Lick astronomical settlement, its wonders and uses.

For a summer magazine the JulyWoman's Home Companion contains an unusual number of strong features. "Keeping House With High Explosives" is an interview with Hudson Maxim. Dr. J. M. Buckley, the best-known Methodist of America, writes of "The Methodists and Their Good Works." Ernest Harold Baynes contributes an intensely instructive article on "American Reptiles," and W. G. Bowdoin tells about the "Rarest Bibles in the World." There are six short stories, and Eden Phillpotts' strong serial, "The Farm of the Dagger." The fashion pages are full of suggestions for summer frocks. Mrs. Herrick tells how to give a basket picnic, and Joseph H. Adams has a boys' article on "Camping Out, and How to Do It." The "Housewives' Reciprocity Bureau" and "Home Dressmaking" pages are full of helpful suggestions for housekeepers. Published by The Crowell Publishing Company, Springfield, Ohio; one dollar a year; ten cents a copy.

The July Cosmopolitan contains eighteen stories and articles; there is a long list of distinguished contributors. A timely article on "The World's Fair at St. Louis, 1904," by Frederic C. Howe, is illustrated with twenty photographs. King Menelek of Abyssinia is the subject of a character sketch by W. T. Stead. Edmund Gosse contributes a notable essay on "The Ethics of Biography." The "Love-story of Shelley and Mary Godwin" is by Richard LeGallienne. H. G. Wells, in an article on "The Organization of The Higher Education," criticises the educational system of the English universities and American colleges. The gradual disappearance of some of the most noted ruins in Egypt is the subject of an article by Dulany Hunter, entitled "The Passing of Philae." Other contributions are: "The Leisured Public and the Stage," by Madge Kendal; "What Love Is," by Lavinia Hart; "Vocation and Avocation," by James H. Canfield, Librarian of Columbia University, in the series "Making a Choice of a Profession;" "Suburban Life in America," by Waldon Fawcett; three personal articles—"James Stillman," by Edwin Lefevre; "Levi Zeigler Leiter," by Samuel E. Moffett; "Herman Henry Kohlsaat," by Elliot Flower; and "Dividing Expenses, Illustrated by an Experiment in Cooperative Housekeeping," by Martha Martin. Among the fiction writers are: Henry Seton Merriman; Mary H. Peixotto, whose story is illustrated with pictures in color, drawn by her brother, E. C. Peixotto; Baroness von Hutten, and Clinton Dangerfield. The July Cosmopolitan is as remarkable for its excellent short stories as for the variety of its articles and the number of its illustrations.

CAUSES OF DIVORCE AND THE REMEDY.

Most divorces are granted after a marriage of short duration, one-half within six years. During twenty years nearly two-thirds of the divorces granted were given to women and the most frequent cause was desertion. Sexual morality seems at as high a plane in the United States as in most other countries where divorces are less common. Temper, rather than unlawful passion, is perhaps the most serious enemy of the home.

Uniform legislation, and especially better legislation, in all the States will accomplish much. For this the National League for the Protection of the Family and the State Commissions on Uniform Legislation, now thirty-five in number, are earnestly laboring. But the most hopeful sign of reform is the new place which the family is taking in the curriculums of colleges and in the recognition of the public.

The tendency to individualism which was instituted by the Christian church in the doctrine of the worth of the human soul, in the doctrine fostered by Protestantism of the right of private judgment, which achieved its logical outcome in the political doctrine of democracy, is largely responsible for that unrest within the family which leads to the largest numbers of divorce where these influences have been at work. But the increase of divorce marks no advance to worthy freedom; it marks rather the degree of evil which accompanies the excess or abuse of what per se is worthy and forms the framework of our modern thought. Individuality must not be checked; but individualism, in so far as it tends to make the family simply so many units bound only by contract, must be condemned. The happiness of the family as a unit is the question that the State, which is the third party present at every marriage, must consider prior to that of the happiness of the individual.

The increase of divorce will not be understood by one who fails to recognize the great part which the arrogant notion of rights without responsibilities plays in the unconscious thought of myraids of "well-educated" young people; who does not perceive that the new leisure class of women will be flirtatious, jealous and impatient unless they respect work and find some work to do; who does not know that men will lose their homes unless they live more in them and know their families. Late marriages, club life, the temptations of traveling men, suburban homes which serve merely as bedrooms to the business man, and the economic servitude of women whose husbands hold the purse strings, are some of the elements in the complex problem of how to be happy under modern conditions, though married.—Lucia Ames Mead, in The Pilgrim.

If we could read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm all hostilities.—Longfellow.

Household and Farm.

New Uses of Soda.

Soda is one of the least expensive and most indispensable articles in kitchen use. Acid fruits, such as gooseberries, rhubarb and plums, require less sugar if a little soda—half a teaspoonful to one quart of fruit—is put in before the sugar. Bathing a patient in hot soda-water will reduce the fever. A little soda put in water in which meat and vegetables are boiled will make them tender and sweet, besides hastening the cooking, and thereby saving fuel. When added to dish-water no soap is needed, and there is no greasy rim around your dish pan. In warm weather meats may be freshened by washing in cold soda water before cooking.—June Woman's Home Companion.

Finger Rolls.

Add one-half cupful of butter, one scant teaspoonful of salt and one heaping tablespoonful of sugar to three cupfuls of milk heated to boiling When this is lukewarm, beating. When this is lukewarm, beat in a little warm water, and the whites of three eggs whipped stiff. Sift two quarts of flour; make a hole in the center of it, pour in the liquid, and after working it into a dough, knead for fifteen minutes, and put to rise over night. In the morning take a sharp knife, and slash the dough with it until it has gone down. Set it to rise again, and when it is light make into long finger-rolls, handling little. Bake to a delicate brown.—June Woman's Home Companion.

The Bridal Veil.

The fine French tulle veil is more the vogue for June brides than the heavier veil of lace. It lends itself easily to graceful drapings, and is much more appropriate to wear with the wedding gown of filmy material. The bridal veil is no longer worn over the face unless there is some individual reason for preferring it.

There are many varying ways of arranging the bridal veil of this year, but perhaps one of the smartest is to have the veil formed in a Mary Tudor cap. The tulle is shirred on white silk cords, shaped to the head in a cap-form, and is held in place with two cabochons, one at each side of the head. These flower cabochons need not necessarily be of orange-blossoms; tiny wreaths of white for-get-me-nots or lilies-of-the-valley, gardenias or white violets may be used.—June Woman's Home Companion.

Convicts and Road Improvement.

Mecklenburg County, in North Carolina, is the banner county of the South in the matter of good roads. While other sub-divisions of the various States are engaged in discussion of methods, as if debate were still in order about roads, that county has gone ahead with admirable vigor and has now 118 miles of first-class macadam highway in use. The County Superintendent says preparations are made for building another one hundred miles of it as fast as practicable.

The labor of building the Mecklenburg roads is furnished by the county jail to supplement road-making machinery of recent construction. Convicts or prisoners are employed, and it is found that a considerable saving in cost is made in that way. A similar experiment in any county promises substantial results of the public benefit, with improved conditions for the men engaged in the labor. They are happier and healthier at work, and this work competes with no free labor, for it is work that would not otherwise be done.

Hot Weather Hints for Mothers.

A safe rule for the mother to follow whenever a very warm day comes is to reduce the food by omitting one or more ounces of milk and substituting the same amount of water or gruel; this rule also holds good on damp and close days, even when the thermometer does not register excessive heat. It may often be necessary to carry out this plan for several days, and to resume the full-strength feedings only when the weather becomes comfortable again. This has been a rule in our hospital diet-kitchen for many years for all children, and it has been found to work extremely well.

If at this season the child is teething, that fact alone makes the system unable to stand much extra drain. At this time weaken the baby's food for a few days until the teeth are through, or the fever accompanying dentition has subsided.

Again, the fact is very often overlooked that children need other fluid than that which is given them as a meal. It is quite as essential that infants should have water to drink as it is for adults, especially in warm weather; but one should be careful as to the water which is given and be sure that it is entirely free from impurities. Under ordinary circumstances the only way to be sure of this is to boil the water, and it is necessary that the water should be freshly boiled at least twice a day.—Harper's Bazar.

CURES OLD SORES, ACHES AND PAINS.

Impure Blood—Treatment Free.

W. L. Pruiett, Dudley, Mo., states I suffered from blood poison, having aching bones and joints, eruptions, sore throat and gums, attended with swollen glands; lost my appetite, was all run down. Patent medicines and doctors failed to arrest the disease, but Botanic Blood Balm changed the nature of my blood, and by degrees the sores, pimples and ulcers healed perfectly, the aches and pains vanished, and my blood circulated in the old vigorous manner again. I will recommend B. B. B. to all sufferers from impure blood. Yours truly,

Wm. L. Pruiett

Is your blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Drug stores $1. Trial treatment free by writing BLOOD BALM CO., 82 Mitchell St., Atlanta, Ga. Describe trouble, and free medical advice given. Over 3,000 voluntary testimonials of cures by B. B. B.

SUMMER SCHOOL FOR TEACHERS, RALEIGH, N. C., JULY 1 TO AUGUST 1.

On account of the above occasion the Seaboard Air Line Railway will sell round trip tickets from all points in Virginia and North Carolina and in South Carolina—Cheraw to Columbia, inclusive, and Oceola to Greenwood, inclusive—at the rate of one first-class fare plus 25 cents for the round trip. Rates from Richmond to Raleigh and return $5.05, from Norfolk-Portsmouth 5.70, from Wilmington $5.60, Charlotte $5.90; Weldon $3.35, Henderson $1.70; Oxford $2.15; Columbia $6.65. Tickets sold June 30, July 1 to 20, final limit August 1.

For further information apply to
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DILLON, S. C., Aug. 19th, 1902.

Gentlemen:—In September, 1900, I took rheumatism in a very bad form. In a month after the disease started I had to give up my work and go to bed. It continued to grow worse until my arms and hands were badly drawn, so much so that I could not use them. My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly twelve months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good until Dr. J. P. Ewing, of Dillon, came to see me. He told me to try your "RHEUMACIDE." He got me one bottle of the medicine and I began to take it and before the first bottle was used up I began to get better. I used five and a half bottles and was completely cured. That was two years ago, and my health has been excellent ever since. Have had no symptoms of rheumatism. I regard "RHEUMACIDE" as by far the best remedy for rheumatism on the market. I cannot say too much for it. I have recommended it to others since and it has cured them.

Will say further, that I began to walk in about six days after I began to take "RHEUMACIDE," with the aid of crutches; in about three months after I began to take it, I could walk as good as anybody, and went back to work again.

Very truly, JAMES WILKES.

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Conducted by Miss ELISABETH N. BRIGGS, Band Superintendent for North Carolina.

PROGROM FOR SECOND MEETING IN JULY.

Subject: Alaska.

Leader.—We are now sailing away from Sitka after our stop there to see the town and Mission School. It seems hard for us to realise that this Alaska is as much our country as is any part of the United States. Suppose, to make us feel this more, we all join in singing "My Country 'Tis of Thee" as we sail along among these mountainous islands.

(All sing as suggested.)

Leader.—I will now read the sixty-seventh Psalm, after which we will pray that Our Heavenly Father may bless these people of Alaska and us as we learn of their needs.

(Reading, prayer, and another hymn.)

Leader.—Our next stop is going to be at one of the native Indian towns, that we may see if we notice any difference between the Indians there and the Indians in the school at Sitka. The Captain suggests that we land at this village.

Member.—It must seem very different to the Indian boys and girls when they go from these queer, rough log cabins to the nice school buildings we saw.

Member.—I know they must be glad they are taught to build good houses while they are at school, so they need not live in places like this any more.

Member.—I am sorry for the boys and girls here who are not going to school and being taught how to live more comfortably. The children have such bright black eyes I am sure they could learn easily.

Member.—Did you ever see such bright blankets as the men and women wear! Then the bright red and yellow handkerchiefs tied over their heads make them look even more gay.

Member.—Well I think they are the dirtiest people I ever saw. I am glad the missionaries are teaching the girls to wash and iron and keep house nicely. Some one said that what these Indians need is a "mission teacher with his Bible, spelling-book, and—soap!"

Member.—Yes, some one else said if a mountain of soap could be discovered in Alaska it would be a fine thing for the natives.

Member.—What are those bright colored lines on the faces of the men and women.

Captain.—That is where they are tattooed. These bright reds and blues were once thought very beautiful on the faces of the people, but you will notice that the younger ones are giving up this marking.

Member.—I have just been inside one of the Indian's houses. It was full of curious carving of awful looking animals and strange things of all sorts. Many of their bowls and dishes are made from the horns of mountain goats and are carved with horrible figures. But many of these things are made with great care and I suppose the Indians think them beautiful.

Member.—Well, some of the silver work is beautiful because it is so curious and different from what we have at home. I would like to have a bracelet like the silver ones some of the women wear. They are carved with bears, birds, beasts and fishes such as none but Alaskans could imagine.

Boy.—Some one told me that these people were fond of gambling and sometimes lost all they had, even their wives and children in this way.

Captain.—Yes, this is a sad fact, and it seems almost impossible to break them of it. Another thing is their great superstitions.

Leader.—Have the missionaries not been able to teach them better?

Captain.—The missionaries are doing all in their power, but the Indians find it hard to leave their old beliefs. One story I heard will prove to you how hard this is. An Indian was very sick and the medicine-man with all his shouts and dancing could not cure him. An old man of the tribe was accused of having bewitched the sick man. The tribe therefore took the old man and whipped him almost to death and left him for three days with nothing to eat. The officers heard of it, set the old man free and fined the men who had whipped him twenty dollars each. The very next day they tied and whipped the old man again, saying they had paid for the right to do it and that the witch must be whipped out of him before the sick man could get well. They did not mean to harm the old man but thought it their duty to drive out the evil spirit in this way.

Leader.—Do they know nothing of the proper treatment of the sick?

Captain.—No, the medicine-man is their only hope in sickness. Sometimes he is not sent for and the natives give themselves up to die. They do not usually live to be very old. When doctors from our country treat them the medicine has little effect even when given in large doses.

Member.—I have heard that they have strange funeral feasts. Do you know about them?

Captain.—Yes, I can tell you something about them. When a member of the family dies, the body is not taken out of the house through the door but a plank is taken out of the back of the house and the body passed through this hole. Then the plank is nailed back and the people think the spirit of the dead cannot find its way back again to bring bad luck to the family. Sometimes they are taken from the house this way just before they die.

Member.—I remember when we studied about China we learned that the Chinese treat their sick the same way.

Captain.—Many think these Indians must have originally come from China as they have many customs that are alike. After a death there is held a "potlatch" which means a "big feast" and everybody is invited. They eat, dance, wail, sing and fight as long as the family is able to supply food and drink for them.

Member.—How are they buried?

Captain.—The ladies are often burned and you will be interested to see a burial ground. Come with me.

Member.—What are those boxes on poles? And what are those curious carved poles?

Captain.—Those boxes are coffins.

Member.—But they are so small.

Captain.—They are small and the bodies have to be crowded into them. You see some of the coffins are raised on four poles, others are on the ground.

Member.—But what of those queer painted and carved poles?

Captain.—They are the totem-poles. They often show the burial place of a chief. When a chief dies his body lies in state several days, then it is burned and the ashes put under one of these totem-poles. The carvings tell about him. A totem-pole having a wolf carved on top of it and a gun below, shows that the man was killed while hunting wolves.

Leader.—I have been glad to learn that these Indians, while they make their wives do much hard work, are kind to them. The keeper of the store tells me that a man buys and sells nothing without his wife's consent. He expects her to work harder than he does, but lets her hold the family purse.

Boy.—I have just been to see the boats made here, and they are very curious. They are made of dugout logs and polished smooth with the rough skin of dogfish. Some of them will hold one hundred men. One was made by a boy, and he could manage it as well as a man.

Leader.—We are finding so much of interest here that we will not be able to finish our trip if we do not leave now for other places.

A life of ease is a difficult pursuit.

Among the questions sent out by a school examiner was the following example in arithmetic: "If one horse can run a mile in 1 minute 50 seconds, and another a mile in 2 minutes, how far would the first horse be ahead in a match race of two miles?" A scholar returned the question with this attached: "I will have nothing to do with horse-racing."—Tit-Bits.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant Lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. MOZLEY'S LEMON HOT DROPS without an equal for colds, sore throat and bronchitis. 25c a bottle.

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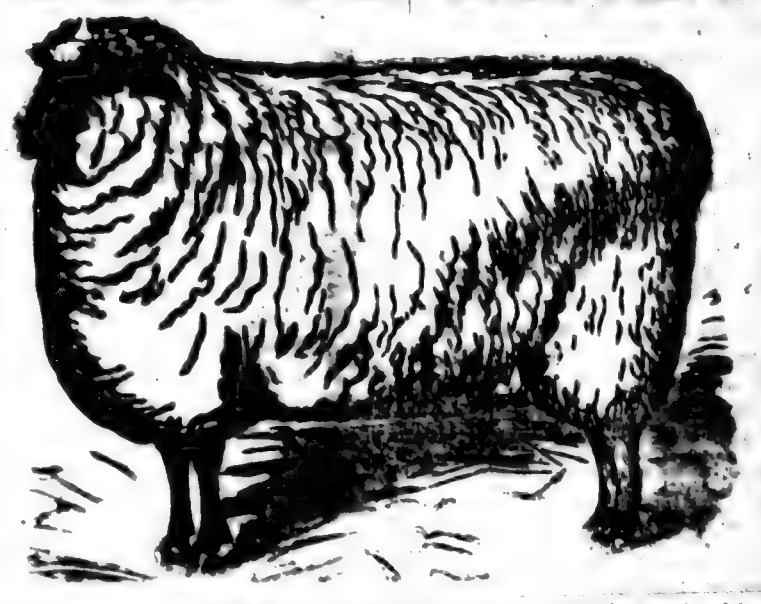

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STATE NEWS.

The Carnegie library at Charlotte was opened last week.

Fire destroyed $70,000 worth of property at Greenville, N. C., last week.

There are now 461 free public school rural libraries in North Carolina.

Rocky Mount aldermen have voted to take a distillery into the town. Make them stand for it.

The recent session of the Dental Society passed twenty-four applications of license to practice.

North Carolinians celebrated the anniversary of the battle of Gettysburg by having a reunion on the famous battle field.

There are 6,000 manufacturing plants in North Carolina and their annual output is $90,000,000—a gain of $16,000,000 in ten years.

Rev. Mr. McNeely DuBose has been chosen Rector of St. Mary's College, Raleigh, succeeding Dr. Bratton, now bishop of Mississippi.

In October a reunion of non-resident North Carolinians will take place at Greensboro. This is an excellent idea. There are many exiles who read this paper. Each of them is invited to attend this reunion.

North Carolina will put two agents in the field of canvass for funds for the exhibit at St. Louis. This is the Voluntary Principle. Suppose these agents begin a canvass two years hence for the State institutions of education!

More than five hundred divorces were granted in North Carolina last year. The blame should be attached to the General Assembly of 1901 and, likewise, to the Assembly of 1903. Ask your representative how he voted.

There is no longer any doubt, if there has ever existed any in the minds of Durham people, as to whether or not there would be an election in the fall held for the purpose of passing on the whiskey question. The Anti-Saloon League is now at work on the matter and soon after the new law comes into effect next month an election will be called to be held the latter part of October or first of November. The league is also to make a move to prevent if possible the running of any government stills inside the city limits. It has been rumored for some time that a still of this kind was going to set up business in the eastern part of the city and at a meeting of the league last night a committee was appointed to ascertain the facts in the case and take such steps as necessary to prevent the running of a still inside the city. Evidently the days of the saloon in Durham are numbered—there is going to be a fight until this business is stopped entirely.—Charlotte Observer.

The Watts Act went into effect July 1. There are hardly a score of distilleries now in operation in North Carolina. But this is not the season. Many distilleries will be set up in towns unless they shall protect themselves. And the blockade business will grow unless the country people shall organize. The following interview by Col. Olds is interesting: "The revenue collections in this (Eastern) District for the year ended June 30th, were $2,035,423. The estimates for the current year, made by Collector Duncan, are about the same. While there will be fewer whiskey distilleries in the State, now that they have to go into towns, it is intimated that they will make about as much liquor as has been made by a much larger number, for the reason that the plants which are either just finished or in course of construction will be very much larger than the old ones in the country. In fact they have to be larger for the expense of operation in towns is greater. As yet it is impossible to say in how many towns there will be distilleries. Perhaps the chief reason why the western distillers are undertaking to make such a fight against the Watts liquor regulation law is that there are so few towns west of Greensboro into which they can gain entrance. Their fight against the law will certainly not help them any. The law will certainly hold good and their action is very apt to make the next Legislature even more stringest regarding them."

GENERAL NEWS.

Pope Leo has taken severe cold, and his death is feared. He is ninety-three years of age.

Two hundred and thirty-four lives were lost in a mine explosion in Wyoming last week.

Extreme unction was administered the Pope of Rome Monday. His death is momentarily expected.

The Jews of America are forwarding to the Czar of Russia through President Roosevelt a protest against the recent massacre of their kinsmen.

Ten thousand people made a pilgrimage to the home of Mrs. Eddy, founder of Christian Science. She appeared for one minute, uttered a few words, and retired from view.

The Central Conference of American Rabbis placed itself on record last week as desiring to maintain the historical Sabbath of Israel, though a large element favored transforming the observance to Sunday—for the reason that Jews cannot afford to keep their Sabbath.

Washington, June 30.—Assistant Secretary of the Treasury Keep has made a summarized statement of the principal financial operations of the government for the fiscal year closed today. The revenues of the government from all sources for the year ending June 30, 1903, are shown to have been $558,887,526. The sources of revenue were as follows: Customs, $283,891,719; internal revenue, $230,115,256; miscellaneous sources, $44,880,551. The expenditures for the year were $506,176,590, as follows: Civil and miscellaneous, $125,016,312; war (including rivers and harbors), $118,549,683; navy, $82,696,808; Indians, $12,913,500; pensions, $138,425,618; interest, $28,556,818. The surplus for the year is $52,515,936. In comparison with the fiscal year ended June 30, 1902, the revenues show a decrease of $3,590,707, and expenditures an increase of $34,985,732. The surplus shows a decrease of $38,576,439. These figures do not include the revenues and expenditures of the postal service. The available cash in the Treasury on June 30, 1903, was $231,545,012, an increase of $19,357,651 over the cash in the Treasury at the corresponding date in 1902.

....The Bertie Union was held with the Holly Grove Church. Rev. T. G. Wood preached the introductory sermon from Romans 7:13. "That sin by the commandment might become exceedingly sinful." The "exceeding sinfulness of sin" was forcefully shown. There were several important subjects discussed, but none more important than "should a pastor serve more than four churches at one time." The tenor of the speeches looked to the time when no preacher should have more than two churches, and few more than one. Rev. R. D. Cross preached the missionary sermon. Text 1 Corinthians, 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

Baptist Female University

RALEIGH, N. C.

The Baptist Female University will be prepared to do better work next session than ever before. In addition to the $1,500 previously expended on equipment for the Chemical and Biological Laboratories, the Department of Physics will be equipped with $500 worth of new apparatus and appliances for illustrating, mechanics, magnetism, hydraulics, optics, acoustics and atmospherical phenomena. This department will be under the charge of a Bachelor of Science of the Chicago University.

The History and Language rooms will be furnished with new sets of maps and globes. The Department of Mathematics will be supplied with a new transit and a set of geometrical figures.

In the Departments of English, literature will be taught by a Doctor of Philosophy of Chicago University, and the language will be taught by a graduate of Hollins Institute, who afterwards took a B. A. degree from the Richmond College for Men.

The Department of Music has made a reputation throughout the State. It will be under the Directorship of Mr. Wade R. Brown, President of the Music Teachers' Association in the State, and Vice-President of the Music Teachers' Association in the South. Among his assistants will be two out of the only three graduate teachers of the Clavier system in the South.

The regular work in the schools of Art, Elocution and Business, will be kept up to the former standard.

It is proposed to add to the regular course for degrees a school of the Bible, under an M. A. of Wake Forest and a full graduate of Newton Theological Seminary.

Of the 21 teachers in the Faculty all save three give themselves entirely to one department each thus doing the work of specialists. One hour is devoted to each recitation, instead of the usual half hour or forty-five minutes in girls' schools.

The cost of board, room, heats, lights, literary tuition, and all incidental fees, is $167.50 per session.

The Club Department, where many of our finest girls do their own work at a saving of from $45 to $55 a session, offers a fine opportunity to young women who are willing to work an hour a day.

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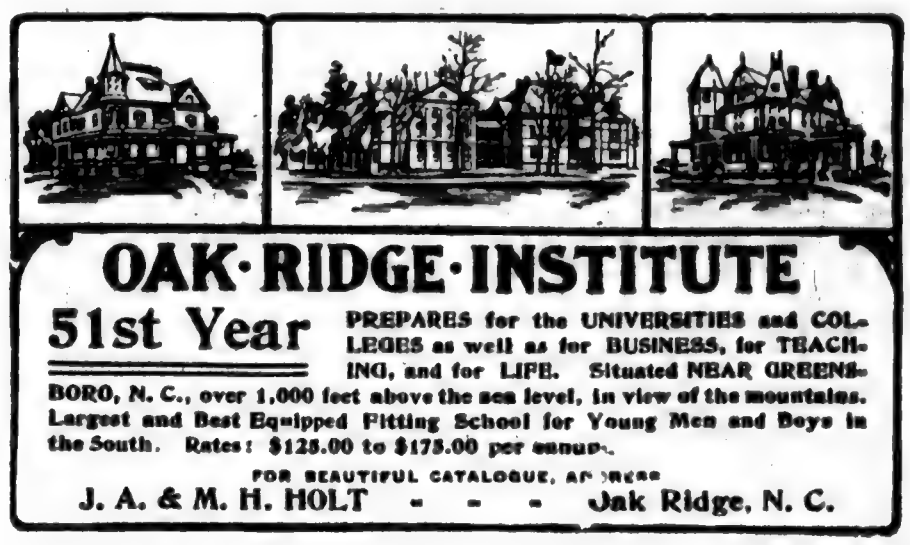

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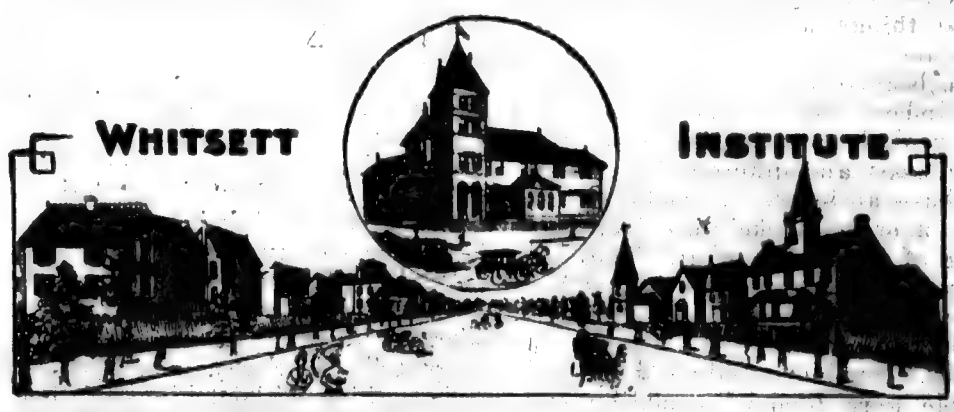

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Items from Hendersonville.

Beyond the Blue Ridge on the A. and S. Railroad in a beautiful section of W. N. C., lies the progressive little city of Hendersonville. Its pure, sparkling water, and bracing atmosphere render it the "Gem City of the Mountains," as a summer resort. Hither come people from Charleston and many other Southern cities, seeking health and pleasure. The hotel accommodations are excellent and the people generous and hospitable. The material interests of the town are rapidly advancing. New buildings are being erected in almost every quarter. The real estate agent is busy examining hills and transferring claims to new purchasers. Electric lights glitter upon the newly-paved streets at night, while the rumbling sound of carriage wheels mingles with that of the prancing horses' hoofs.

With these rapidly advancing material interests the religious interests are keeping pace.

Rev. A. R. Love is pastor here, and he is doing good work. His people are well in line. They love him, and are following him as their leader.

It was our privilege and pleasure last Sunday to hear him preach. He touched upon the new doctrines that are now disturbing the minds of some of our people—especially of those who are not thoroughly established in "the faith." His theme was "A Fair Chance." In connection with the doctrine of "fair chance," he discussed in a very admirable manner the "modern holiness movement," or "sanctificationists," as they are sometimes called. They now have a tent which they call "God's Tabernacle," in which they hold daily services. Brother Love says that our failure to do our duty is largely responsible for their success. They take advantage of our indifference. We think this is reasonable. The sermon was full of thought and well delivered.

We have known Hendersonville Baptist church from personal observation about fifteen years, and we have never seen it in better condition than at present. The members seem to be united and working in harmony with their pastor.

Brother Love is now editing a little paper called "The Christian Pilot," which is well worthy of consideration and support. It is published monthly at 25 cents a year. We heartily commend it to the brotherhood and hope it may have a large circulation.

Brethren Justice, Allison, and Jones are doing good work in their respective fields. We cherish the hope that at no distant day the Carolina Association may be one of the best associations in the State in every respect and that Hendersonville may be its Jerusalem. Under the leadership of Brother Love we believe this hope will be realized in the near future.

W. H. DAVIS.

Hendersonville, N. C., June 20.

Educational Fund.

Cash collections on educational fund for the month of June, 1903:

West Chowan Asso.: Robert's Chapel, Rev. C. W. Scarborough, $33. Sandy Creek Asso.: Sandy Branch church, $4.50; Sandy Creek church, $3. Bladen Asso.: Galeed church, $14.60. Tar River Asso.: Hon. W. E. Daniel, Weldon, $308.60; Mt. Zion church, $5; Rev. J. T. Edmundson's field, $11.98; Gethsemane church, W. I. Askew, $2; E. B. Pittman, $1; Sharon church, J. P. Paschal, $20; J. H. Hicks, $5; Mrs. M. H. Hayes, $5; C. C. Perkinson, $1; P. R. Perkinson, $10. Raleigh Asso.: Swift Creek Union, $2.50; New Bethel church, $2.50. Chowan Asso.: Chapel's Hill, $10; Eureka, $15; Roanoke Island S. S., $1.25; Rocky Hock church, T. C. White, $5; E. L. Bryum, $5; Bob Leary, $1; T. R. Hollowell, .50c.; Josiah Harrell, .50c.; Miss Mary Berryman, .50c.; Corinth church, $6.75; W. J. Coppersmith, $4; cash, $44.75. Mt. Zion Asso.: First church, Durham, Miss Olivia Burroughs, $1; Willie Upchurch, $1; John Horton, $1. Central Asso.: Mt. Vernon church, $2.75; French Broad Asso., $3.36. Eastern Asso., Mt. Olive church, B. A. Summerlin, $3; Warsaw S. S., $5. Robeson Asso., Antioch church, J. T. West, $1; Back Swamp church, $7.78; Lumber Bridge church, $6.02. First church, Raleigh, D. T. Johnson & Son, $25.62; Sheriff M. W. Page, Raleigh, $100; Mrs. M. G. Hudgins, $5. Tabernacle church, C. P. Spruill, $10. Total receipts for June, 1903, $696.46.

L. D. WATSON, JR.,
Treasurer.

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OXFORD SEMINARY, OXFORD, N. C.

The following report was made to the last session of the Baptist State Convention held in Durham, by the School Visiting Committee appointed at Winston in 1901. This report is found on page 59 of the minutes of the last Convention:

Your committee regrets that it has so imperfectly performed the duties assigned to it at the last session.

* * * The other invitation was from President Hobgood, the Oxford Seminary. Only one member of the committee (Rev. W. C. Tyree) found it possible to accept this invitation, and the following is the impression he received from his visit to this excellent institution:

The enrollment for this session was 82 boarding pupils [this number was increased to 95 in the spring term.—President] and 20 local pupils. This is the largest patronage (boarding) the school has ever had, and it necessitated additions and other improvements.

Several rooms have been added to the dormitories. A new art-room has been provided, which is in every way admirably adapted to its purpose and thoroughly equipped.

Five new pianos have been purchased this season, making eleven in all. They are all superior instruments, especially the new ones.

Waterworks are now under construction [completed now.—President] designed to supply the whole building with water, which will add much to the convenience and comfort of the students.

The Faculty consists of ten admirable teachers. As an evidence of their ability and efficiency, and also as a proof of the President's wisdom and good judgment, most of these teachers have been teaching in the institution for a long time.

The health of the Faculty and students of this institution has always been proverbially good, and never before has it been better than this session.

Neatness and order were observed in every department. The young ladies seemed contented, bright and happy.

This school has had a long and honorable career, and by its thorough and faithful work has placedthe denomination under great obligation.

We are sure that the Convention will hear with gladness the report that it is steadily growing in patronage, equipment and usefulness. Its success in the past and its prosperity at the present are, of course, largely attributable to its progressive and accomplished President, Prof. F. P. Hobgood.

Respectfully submitted,
W. C. TYREE.
W. C. NEWTON.

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Inter-denominational: Support of only known friends of temperance legislation and temperance work for office.

Personal effort to enforce existing laws.

Personal influence in agitation.

METHODS: Law enforcement. We will create a sentiment that will make prohibition prohibit.

Opposition to saloons, distilleries, winerooms, whether licensed or unlicensed.

Intelligent demand for constructive local work and general legislation.

THE SORRY LESSON OF MY LIFE.

Written by Mabel Bouton, on Her Bed in a New York Charity Hospital.

I am a victim of consumption, so my physicians say, induced by drink and drugs. My life may be almost ended. I am living on the charity of a great city. I am abandoned by my friends. I am sick. I am alone. I am in the "slough of despond," in the deepest depths of despair.

"Late, late, so late! but we can enter still.

Too late! Too late! Ye cannot enter now!"

Oh, how this despairing wail rings in my head! My young life is spent. All my hopes are withered. I cannot turn back. It is "too late, too late."

But is not "too late" for you to whom I am talking—all you women who may take a few moments to read my poor little sermon which I preach to you from this prison house of tears—you women and young girls who are just beginning to take an occasional glass because you think you need it; because you are tired or "blue," or discouraged, or just want a little "innocent fun," and think it will do you good. Good! If I could only burn into your souls what evil it will do—what awful irremediable evil!

Perhaps I can preach my sermon best by the simplest, directest method—my own story of how I came to be here at Blackwell's Island, dying. I have heard them whisper when they thought I could not hear. Dying! At Blackwell's Island!

I was born at Reno, Nev. My sister, Madeleine, and I were always told we were pretty and clever. We were told, too, that the place for beauty and cleverness, if a girl must earn her living, is the stage. I came to New York and joined a theatrical company, and we traveled in the West and South. We had many "one-night stands," and after two or three years of this trying life I got discouraged. I came to New York every summer and tried to get other engagements—tried to "better myself." It was hard, for the amateurs who will work for almost nothing crowd what we call the "professionals." The time came when often my purse was empty.

"MY FIRST TEMPTATION."

I kept on seeing managers and agents every day, being snubbed by some of them and insulted by others. It happens to be an uncertain life. A few succeed, but there are many more who fail and are often forgotten. Every summer the old anxiety of getting an engagement for next season must be lived over again. But this is only a little preliminary.

Sometimes I had a good engagement, sometimes not. It means a lot of sacrifice to save any money, for an actress, even more than any other woman, must dress prettily. It is her stock in trade. She dare not go before a manager shabbily gowned. Now to my own story.

One evening, when I had had no work for months and my money was all gone, I lay on the bed in my little hall room, crying. A friend who lived in the same cheap theatrical boarding house came in to chat with me.

"What is the matter?" she said.

"Nothing new," I answered. "I am blue and discouraged."

She went to her room and came back with a small glass with a bright brown liquid in it.

"Drink this," she said kindly. "I always take it when I feel like that. It will do you good."

"Is it medicine?" I asked. Remember, I was very young and innocent in those days.

"Yes," she said; "the best kind of medicine for the blues. It is sure to cure. Take it. It is only a glass of sherry."

I drank it, and it did seem to do me good. It drove away the chill and numbness. It warmed and comforted me. I sat up and leaned against the foot of the bed and thanked the woman who had brought it to me.

"Your eyes are bright and your color is coming back," she said. "Take another glass."

I did, and again that sense of warmth crept over me. The miserable little room looked less bare. I forgot things it made me sad to remember.

My friend laughed when she saw the flush rise to my face. I laughed back, and we had a merry evening. I did not dread the next day as I had.

Before she left she suggested to me to drink one more glass.

"It will make you say 'I don't care,' and mean it, too," she said. And she was right, for that evening.

The next day was a trying one. No engagement. No prospect of one. I looked into other discouraged faces on the streets, on the stairs and in the offices. Some of them looked as disconsolate as I felt. Others looked as though they didn't care. I wondered why they didn't care, and I remembered what had comforted me the night before! I sent for some sherry and drank it before I could go to sleep.

It is a short story. From sherry I began to drink cocktails when I could get them. Then anything after that—whatever would bring that delightful glow of warmth and forgetfulness soonest and keep it with me longest.

I got an engagement at last, and when I went "on the road" again I always carried something in a bottle with me. I needed it when it was cold and when I was tired and when I was depressed.

And when I was happy it seemed to make me happier. It was an escape from my sad moods and it increased my gay ones.

Of course there was a reaction afterward, and I hated the stuff for a little while; but not long. I needed it then, I thought, more than ever.

The friends who have taught you to drink drop away when you learn too well.

The woman who brought me the sherry that evening in New York began to avoid me.

Other friends asked me if I were ill.

Somehow I was left alone more than I had ever been in my life.

But soon after they took me to Bellevue. I was cured and discharged. But in a little while they brought me back. Then they sent me to the Island, and from the way they whisper behind the screen of my bed, the nurses and the doctor, I know it is nearly over.

Take me as an example. Remember my story when you are tempted to take that first glass because you are tired or blue, or because some one says, "It will make you feel better." It will, for a second, or a moment; but in the end, unless you are protected by riches, it may bring you where I have told you I am.

And I am in the dreariest, most forsaken place on earth—the almshouse of the greatest city in the modern world—and all alone.

Don't drink because you are lonely or sad. That first drink is only the beginning of a long loneliness and a lasting sadness.

Oh, how easy it is to begin a bad habit, and oh, how hard it is to stop!

Learn to conquer trouble within yourself. Conquer it by work, by philosophy, by religion, through love—anything but drink. For as sure as I am lying here waiting, helpless, for my release, in the end drink will conquer you.—Mabel Bouton.

THE BAPTIST BOOK STORE.

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

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W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

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Marriages.

BEASLEY—EDWARDS.— June 23, at 9 o'clock, Miss Mattie Beasley and Mr. F. A. Edwards were married by Rev. W. G. Clements.

BAY—RARELY.—On May 13, 1903, at the residence of Mr. Joseph Penny, Mr. O. L. Ray and Miss M. E. Rarely, J. W. Atkinson officiating.

HOWARD—ADAMS.—On May 28, 1903, at the residence of J. W. Atkinson, Mr. J. J. Howard and Mrs. Hoy F. Adams, J. W. Atkinson officiating.

PERRY—EDWARDS.—On June 25, 1903, at the residence of A. R. Edwards, Mr. E. C. Perry and Miss Sophie Edwards, J. W. Atkinson officiating.

PERRY—MITCHELL.—On June 23, 1903, at Youngsville, N. C., by Rev. W. B. Royall, Mr. James B. Perry to Miss Lillian Mitchell, both of Youngsville.

HOWARD--HUTCHINS.—At the home of the bride's parents, Wednesday, June 21, 1903, Mr. John D. Howard to Miss Lula Hutchins, Rev. F. R. Harris officiating.

FAUCETT — ROSENBALM.— On Sunday, June 14, 1903, in South Henderson Baptist Church, Mr. Walter L. Faucett was married to Miss Maggie Rosenbalm, R. P. Walker officiating.

BALLARD — DAVIS. — At 10 o'clock a. m., June 25, 1903, at the home of the bride, Mr. Claude Ballard, of Exmore, Va., to Miss Matilda Davis, of Davis, N. C., N. L. Gaskins officiating.

WILLIS—DAVIS.—On Wednesday night, June 17, 1903, at 8.30 o'clock p. m., in the Baptist church of Davis, Mr. Willie Willis, of Springfield, N. C., to Miss Sallie Salter, of Davis, N. C., N. L. Garkins officiating.

Obituaries.

"They are not lost; they are within the door
That shuts out loss and every hurtful thing;
With angels bright, and loved ones gone before,
In their Reedemer's presence evermore,
And God himself their Lord, and Judge, and King."

BROWN.—Jerry Brown, of Hertford County, N. C., was born April 9, 1891, and died April 15, 1903, at the age of nearly 82 years. Brother Brown had for many years been a member of Ahoskie Baptist church, and died with a firm trust in the mercy of his redeemer. He leaves four daughters and three sons to mourn his departure. He died at the home of his daughter, Mrs. John Early where he spent the last months of his life, receiving every tender attention that could be bestowed. His funeral was conducted by his pastor, L. M. Curtis.

RIGGSBEE.—On June 16, 1903, Mrs. W. J. Riggsbee, formerly Miss Lucy J. Cole, departed this life. Sister Riggsbee was one of the best and most useful members of Lystra church in Chatham County. She was 51 years old. She was especially useful in the Sunday-school work and the work of the Woman's Missionary Society. She was a real help to her pastor, and to all others who wanted to do good. Funeral services were held by her pastor, and she was buried in her church cemetery. A. D. HUNTER.

June 17th.

EAGLES.—On last Tuesday morning (June 23, 1903,) Bro. R. F. Eagles, Sr., of Crisp, N. C., fell on sleep. He was paralyzed more than five years ago, since which time he has suffered four strokes, each becoming more severe; and has not been able to utter a word or help himself in any way for nearly three years.

His parents were Anti-Missionaries, but he was a faithful member of the Baptist church, and believed in every mission which tends to make the world better.

He was a man of affairs, conducting large business interests, but was never too busy to attend his church, the Association, or serve in any way he could.

No man was so popular as he in his neighborhood. In business he was always regarded as a godly man. He loved God and His cause; his home was the home of God's servants, especially preachers.

When unable to speak it was a pleasure to him to have his pastor sit by his bed and tell about the work of the church. He could only use his left hand, and that very little, but he would motion for his wife (one of earth's most faithful), and point to the old-fashioned trunk in the corner of the room. Mrs. Eagles would ask how much he could give, and he would hold up as many fingers as he wished to give dollars. No suffering could cause him to lose interest in God's cause.

He has gone where the leaves never fade, and the weary are at rest—"That beautiful city of Gold."

I wish to express my warmest sympathy to the family so sorely bereft.

J. S. FARMER.

ALSTON.—It is painful to chronicle the death of sister Mary Eroline Alston (nee Morris) which took place at her home in Powellsville, Bertie County, N. C., on May 29, 1903, in the 28th year of her age. Born March 20, 1876. From a child sister Alston was dutiful, and affectionate, giving her parents and the family much joy and no sorrow. The years 1892 and 1893 she spent at the C. B. F. Institute, where she profited greatly the advantages of learning and culture offered by this noble Institution. While there in 1893 she have her heart in open confession to her Savior, joining the Murfreesboro Baptist church, and was baptized by Elder T. G. Wood. Afterwards she transferred her membership to Mars Hill church, in whose fellowship she remained till she died.

On May 3, 1894, she was happily married to Bro. J. J. Alston, of Powellsville, Bertie County, who in deep sadness survives her. Sister Alston leaves a father and mother, brother and sister, with two little children, Mary and little Joseph, besides a large circle of relatives and friends to mourn this heavy loss. Sister Alston was a great sufferer for several months before she died, but she bore her sufferings patiently. She wanted to live for the sake of her loved ones, but when the summons came she was ready and entered into hope of a better life beyond. Sister Alston was a good and true Christian woman. Kind to all, attentive and affectionate to her family and loved ones. Their loss is her gain. May heaven's benedictions rest upon the sorrowing ones, and His tenderest mercies abide upon the grief stricken father and the little children.

Her funeral was conducted at the home in Powellsville in the presence of a large and sympathetic audience on the 31st of May, by the writer.

She is gone but not forgotten.

L. M. CURTIS.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn., (The Clothier) says if any sufferer from any kidney and bladder disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1062 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

WANTED.

A good white girl to nurse, in a good Christian family. A good home and a good salary for the right kind of woman. Must give satisfactory references. Address "D," P. O. Box No. 485, Raleigh, N. C.

SOUTHERN RAILWAY SPECIAL RATES.

$6.55.—Raleigh to Wilmington, N. C., and return, account State Grand Lodge I. O. of G. S. and Daughters of Samaria of North Carolina. Tickest on sale July 12, 13, 14. Final return limit July 20, 1903.

$18.75.—Raleigh to Saratoga Springs, N. Y., and return account Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine. Tickets on sale July 5, 6, final return limit July 20, 1903. Stop over will be allowed at Washington, Baltimore and Philadelphia on tickets via these points.

$18.20.—Raleigh to Monteagle, Tenn., and return account Woman's Congress W. C. T. U., United Daughters Confederacy and Musical. Tickets on sale August 3, 4, 5, final limit August 15, 1903.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 7th to 11th, inclusive, final return limit August 31, 1903.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Bible School. Tickets on sale June 30th to July 2nd, inclusive, also on July 22, 23, 24, final return limit August 31, 1903.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Summer Excursion Rates via Seaboard Air Line Railway. Tickets sold daily June 1st to September 30th, inclusive, with final return limit October 31st. Below I beg leave to give you rates to the principal points:

From Raleigh to	
Old Point Comfort, Va.	$8.25
Whilte Sulphur Springs, Va.	$14.15
Asheville, N. C.	$10.90
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Hickory, N. C.	$7.80
Blowing Rock, N. C.	$13.00
Lenoir, N. C.	$9.00
Cross Hill, S. C. (Harris Lithia)	$11.85
Lincolnton, N. C.	$8.25
Littleton, N. C.	$3.90
Pittsboro, N. C.	$2.35
Rutherfordton, N. C.	$9.75
Shelby, N. C.	$9.10
Southern Pines	$3.55
Mount Eagle, Tenn.	$24.45
Baltimore, Md.	$18.25
Boston, Mass	$26.25
Carolina Beach, N. C.	$7.15
Chimney Rock, N. C.	$12.90
Jackson Springs, N. C.	$4.85
New York, N. Y.	$21.25
Ocean View, Va.	$8.25
Providence, R. I.	$24.25
Virginia Beach, Va.	$8.25
Washington, N. C.	$7.80
Washington, D. C.	$13.25
Wrightsville, N. C.	$7.80

For further information apply to
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H. S. LEARD, T. P. A.,
Raleigh, N. C.

SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.25
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.30
Blowing Rock, N. C.	$6.60
Asheville, N. C.	$7.00
Black Mountains, N. C.	$7.00
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Administrater's Notice.

Having qualified as administrator of Lenora E. Perry, deceased, late of Wake County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 20th day of June, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will make immediate payment.

FRANK B. PERRY, Administrater.
June 18, 1903.

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FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

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Acknowledgements.

July 8, 1903.

State Missions.—Mt. Calvary, $6.70; W. M. S., Stedman, 1.42; Galeed, Bladen, $15.65; Loves Cove, Bladen, 1.50; Zion Hill, Bladen, 1.52; Hickory Grove, Bladen, 1.60; Browns Creek, Bladen, .42; Center Road, Bladen, .69; Center Union, Bladen, .75; Jonesboro, Sandy Creek, 2.32; Cashie, W. Chowan, 5.88; W. M. S., New Bethel, Kings Mt., 26.10; Matthews, 5.20; M. B. Salem Mission, 2.00; Brevard, .35. Total this week, $72.10. Previously reported, $4,873.71. Total this year, $4,945.81.

Foreign Missions.—W. M. S., First Gastonia, $2.50; Brown's Creek, Bladen, .42; Center Road, Bladen, .50; Abbottsburg, Bladen, 1.60; New Bethel, 6.36; East Durham, 18.43; S. S., First, Wilmington, 5.08; Piney Grove, .80; Sharon, Flat River, 2.45; W. L. Kivett, 10.00; W. M. S., Warren Plains, Tar River, 4.33; M. B. Salem Mission, 4.00; Sunbeams W. Durham, 1.25. Total this week, $57.72. Previously reported, $9,481.23. Total this year, $9,538.95.

Home Missions.—Porterswamp, $1; Browns Cree, Bladen, 1.00; Abbottsburg, Bladen, 1.35; East Durham, 13.10; Teachys, .50; Bethany, 5.00; W. M. S., New Bethel, 2.05; M. B. Salem Mission, 2.00; Fuquay Springs, 1.19. Total this week, $27.19. Previously reported, $4,356.72. Total this year, $4,383.91.

Education.—Galeed, Bladen, $11.65; Zion Hill, Bladen, 1.00; East Durham, 5.99; Powells Point, Chowan, 2.05; Poplar Branch, Chowan, 5.00; Singletarys X Roads, Robeson, 1.45; Antioch, Robeson, 2.93; Kinston, 20.46. Total this week, $50.53. Previously reported, $1,015.99. Total this year, $1,066.52.

Ministerial Relief.—Porterswamp, $1.00; W. M. S., Clayton, 2.50; Sandy Grove, Bladen, 3.40; Bethel, Bladen, 1.00; East Durham, 3.19; Fellowship, Flat River, 2.00. Total this week, $13.09. Previously reported, $342.04. Total this year, $355.13.

Total reported for all objects this week	$220.63
Previously reported for all objects	20,142.58
Total reported for all objects this year	20,363.21

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Mortgage Sale of Land

By virtue of power conferred upon me, by a certain mortgage deed, executed by A. L. Lynum and wife, Sarah A. Lynum, which said mortgage is duly recorded in Registry of Wake County, N. C., in Book No. 84, at Page 70, I will offer for sale to the highest bidder for cash, at the court house door, in the city of Raleigh, N. C., on Friday, August 7th, A. D. 1903, at 12 o'clock m., the land in said mortgage described, lying in New Light Township, in said county and State, and bounded as follows: On the west by the lands of Joseph Pearce; on the north by the lands of Henry Scott; on the east by the lands of Thomas Allen, George T. Pleasants and the Free School lands; and on the south by the New Light road, and said to contain ninety-five acres (95 acres) be the same, more or less.

J. M. CRENSHAW,
Mortgagee.

B. F. Montague, Attorney.
Raleigh, N. C., June 29, 1903.

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Dr. J. R. Deaton, the oldest physician of Crawfordsville, Ind., writes Jan. 30th, I feel it my duty to tell all I can of the great virtue of Himalya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, to give it time to act on the system. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1106 Broadway, New York.

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HAS THE HOME BOARD A FIELD?—BY BAYLUS CADE.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JULY 15, 1903.

JOSIAH WILLIAM BAILEY, EDITOR.

VOLUME 69, NUMBER 3.

THE ISSUE DRAWN.

It is proposed that the Christian people of North Carolina shall refuse to vote for any candidate who is not openly and beyond all question opposed to the saloon.

It is proposed that such a candidate shall have made known his opposition by aiding in the battle against the saloon. In time of war a mere declaration is not enough. We now need fighters, not talkers only. And who is not with us now is against us. Little good will it do us if men shall come up when victory shall have been won and offer to lead us; and as God shall help us, less good shall it do them.

That any one should think that these propositions are extreme, is evidence how far we have fallen in North Carolina. It should not be necessary to make such propositions. It should have always been taken for granted that Christian people will not support men who are on the side of the saloon, or who are dallying with the saloon, or who are for compromising with the saloon or who are afraid of the saloon. Christian people are opposed to the saloon; they are not afraid of the saloon; they have neither right nor reason to compromise with the saloon. And now for once they demand—yes, demand—that the men that shall represent them shall put them and the rest of the world in no doubt whatever on this issue.

To do less is not to do their duty as Christians.

The saloon issue is an economic issue, and as an economic issue it is large enough and grave enough to overshadow every other issue. The saloon destroys more wealth and causes more crime than any other ten institutions. It is, therefore, of right the paramount economic issue. It debauches politics. It undermines democratic government. It destroys citizens and citizenship. It makes government difficult. Therefore, as a political issue it is the paramount issue. The saloon issue is a moral issue. It reaches the conscience. It raises directly the question of right and wrong. A moral issue with Christian people is always the paramount issue.

We can, therefore, compromise no longer. We will not hold the issue back. Under no plea or pretense will we swallow our consciences and our convictions. We will demand that every candidate, from coroner and constable and sheriff to Governor and Senator shall stand out high and true and bold on this question. To the host of candidates now training for the race next year, we Christian people of North Carolina send this clarion demand—

"On which side, Bezonian,
Speak or die!"

If to speak will "wreck the party," let it wreck. Parties that are at the mercy of the saloon had better die and the sooner the better. If it will wreck your chances, let it wreck. Politicians who are at the mercy of the saloon had better pass, and the sooner the better. We are willing to draw the issue. If the saloons can take the State, let them. The sooner we know it the better. If the moral forces shall rule, let them; and the sooner the better. Only in God's name let us have no more of half-dealing, no more compromise, no more half-and-half candidates. Never yet has a man been elected on such a policy that did not wholly serve the saloon. To vote for such a man is to support the saloon.

From one end of the State to the other the battle is on. We need men now. The men who come out now to help us will be the men that we can trust. The men that hold back now, waiting to see whether we can win or not, they are selfish and cowardly or their consciences are weak. And we cannot trust them, as we can as little use a man of bad conscience as one can use a man of weak conscience. Deliver us from weak men as well as bad men.

The Anti-Saloon League has come to enforce the law and improve the law. It stands for principles and men. It has good principles. It will not entrust them to bad men. It aims to bring forward in North Carolina good men, strong men, true men. Let no one misunderstand. It belongs to no party. It is not a party itself. It is here to redeem politics everywhere. It is, therefore, a movement that any morally disposed citizen can join and heartily support. We make one issue and we stake all on that. We are against the saloon, and we are against every one that is not against the saloon. How stand you?

On which side, Bezonian,
Speak or die!

COMPARATIVE TRANSLATION: JAMES 1: 17.

A Study in Modernizing the English Bible.

(From The Biblical World.)

Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—Authorizel Version, 1611.

Every good gift and every perfect boon [gift, R. V. (Am.)] is from above coming down from the Father of lights with whom can be no variation neither shadow that is cast by turning.—Revised Version (British), 1881; Revised Version (American Standard Edition), 1901.

Every good gift and every perfect endowment is from above, and comes down to us from the Maker of the Lights in the heavens, who Himself, however, is never subject to change or to eclipse.—Twentieth Century New Testament, 1901.

Every precious gift and each perfect endowment comes from above; descending from the Father of lights, with whom there is not a change of position or shadow of variation.—Fenton, New Testament in Modern English, 1901.

"Every gift that is good and every gift that is perfect" is from above, coming down from the Father of lights, with whom there is no shifting or shadow of change.—Moffat, Historical New Testament, 1901.

Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.—Ballentine, American Bible, 1901.

God, the source of all light and truth, is the Giver of all good things; no evil comes from Him; He is a Sun whose perfect light suffers no eclipse.—Stevens, Messages of the Bible, 1901.

God in heaven brings to His children only good things (temptation to evil is not from Him). As the sun sheds light and warmth on the earth, so God pours fourth His blessings upon men; but in contrast with those of the sun, God's bestowals are absolutely constant, for He never recedes, never is eclipsed.

WE SURVIVE AT $1.50 PER ANNUM.

The Christian Register has been obliged to put its price to $3.00 a year, after losing $25,000 in the effort to extend its circulation by making it cheaper. It is a mistake to think that making a denominational paper cheaper will greatly increase its circulation. The people on whom a paper must depend, do not object to paying a fair price for a good article, and they do not want a poor article at any price.—Western Recorder. The people who clamor for lower prices for a good paper are not of the subscribing class. They belong to the growler variety of folks.—Christian Index.

POOR RICHARD'S WISDOM.

Keep thy shop and thy shop will keep thee.

Up, sluggard, and waste not life; in the grave will be sleeping enough.

Don't judge of man's wealth or piety by his Sunday clothes.

If you would know the value of money, go borrow some.

Spare and have is better than spend and crave.

Employ thy time well if thou meanest to gain leisure.

Beware of little expenses; a small leak will sink a ship.

He's a lucky fellow who's made prudent by other men's perils.

Have you somewhat to do to-morrow; do it to-day.

LAUGHABLE DEFINITIONS.

Many children are so crammed with everything that they really know nothing. In proof of this, read these veritable specimens of definitions, written by public school children:

"Stability is the taking care of a stable."

"A mosquito is the child of black and white parents."

"Monastery is the place for monsters."

"Tocsin is something to do with getting drunk."

"Expostulation is to have the smallpox."

"Cannible is two brothers who killed each other in the Bible."

"Anatomy is the human body, which consists of three parts, the head, the chist and the stummick. The head contains the eyes and brains, if any; the chist contains the lungs and a piece of the liver. The stummick is devoted to the bowels, of which there are five, a, e, i, o, u, and sometimes w and y."—James Henry Foss, in The Gentleman from Everywhere.

THE BAPTISM OF CHRIST.

BY LEO XIII.

Forth of the hilly Galilean land
Unto the Jordan's mystic strand,
The Baptist came, led by the hand of God,
To wash the nations in its flood;
Hither the pressing multitudes have hied
To be baptized and sanctified.
And here they see Him press the sacred sod,
Jesus, the mighty Son of God,
Hiding, with downcast eye and modest grace,
The lightning splendors of his face.
The lustral sign for guilty sinners meant
He humbly craves—the innocent.
But John perceives the Godhead: I should be
Baptized by thee, not thou by me!
Yet he obeys, yielding to God's design,
And in the wave he bathes the head divine.
And lo! the heavens are rent, and glory bright
Floods the baptismal shore with light,
And from the shining vault descends a dove;
And rests the sacred head above.
'Twas God, 'twas very God descended then,
Dove-like unto the sons of men;
And as it softly rested on his head,
Came from the sky a voice that said:
I am well pleased with My beloved Son;
Him shall ye hear! O Holy One,
Jesus, thou Son of God, the world hath heard
And bowed submissive to that word;
And to Thy name doth holiest homage pay
Who art the Truth, the Life, the Way.

THE DIFFERENCE!

Rufus W. Weaver, Middletown, O.: "We had a great meeting (of the Northern Baptists) at Buffalo. The meetings were strikingly like our Convention; more white vests and no smoking. But in enthusiasm, tears when the pathetic story was told, good humor and good stories, fine speaking and grandiloquent phrasing, the Anniversaries toe the line with the Convention."—Baptist Argus.

Suffer if you must. * * * Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain.—Phillips Brooks.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. VI—1847-1850.

Friendship Church, Cumberland County, October 14 to 18, 1847.

T. Meredith declined re-election as president and Alfred Dockery was elected.

Three Boards were appointed last year, but the plan didn't work well, and the Boards were, at this session, consolidated under the old name, "Board of Managers."

The Convention was in debt to its missionaries and the Treasurer was authorized to borrow money and pay them balance due.

The reports from the missionaries of the work for last year were encouraging. John Robertson, who had labored in Stokes, Guilford, Rockingham and Surry, reported one hundred persons baptized and thirty or forty awaiting baptism. Mark May, whose field was in the Yadkin, reported one hundred and forty baptisms. R. I. Devin reported large accessions in the East River, and E. Dodson in the Beulah.

Samuel Wait, who preached at Louisburg last year, reports that the house of worship, which was a mere shell, is undergoing repairs, and, on the whole, he finds much more to encourage him than he expected at the beginning of the year.

J. J. James preached once a month at Greensboro, for which he received $50.00 from the Board. "A Sabbath School has been established and the prospect of organizing a church is quite encouraging."

The importance of doing a more permanent work has evidently gotten hold of the minds of the brethren. While they do some evangelistic work, we shall see that more and more they are concentrating their efforts on certain important points.

J. J. James was appointed agent for Foreign Missions by the Foreign Mission Board at Richmond, but this must have created some friction, for at the next Convention Mr. James introduced a resolution requesting the Board at Richmond not to appoint a special agent for North Carolina without the consent of our Convention or Board of Managers.

The following brethren were appointed the first trustees of the Convention: Thos. Settle, Alfred Dockery, Chas. W. Skinner, Calvin Graves, John Kerr, David S. Williams, Dr. G. C. Moore.

J. J. Finch, of Raleigh, "made a statement to the Convention relative to Sedgwick Female Seminary in that city." The Convention passed resolutions endorsing the enterprise.

Rockford, Surry County, October 12 to 16, 1848.

Alfred Dockery again elected president, making the time he served as president twelve years in all.

A resolution was passed requesting the churches to observe the first day in January as a day of fasting and prayer for a revival in the State and throughout the world.

The missionaries who did evangelistic work in several Associations reported a number of baptisms, though not so many as the year before. Elder Dodson says, "As I passed through the State I did everything I could for the press because my experience for the last ten years has taught me that where there was an indifference to the press, there was generally an indifference to all other important objects, or less interest manifested in them all."

Elder James reports that there are fifteen members in the town of Greensboro who are formed into an arm of the Madison church. They expect to procure a comfortable house of worship soon. He adds that "Greensboro is a flourishing town of 2,000 inhabitants and a missionary station, promises as much as any other in the State."

The Convention is now beginning to reap some of the fruit of its contributions to ministerial education. Matthew T. Yates, a beneficiary of the Board, had a little while before this sailed to China, and Wm. Jones, who was the first beneficiary of the Board, was at this Convention (1848) elected agent, in which position he was held for a number of years. Four months after the meeting of the last Convention, he was elected by the Board, and served eight months. The coming of Wm. Jones into this office gave a new impulse to all our denominational work. He was able, resourceful and energetic, and peculiarly fitted for the work of the agency.

Oxford, Granville County, October 18 to 22, 1849.

James McDaniel was elected president at this session, and served continuously until 1867, a term of eighteen years. No other president of the Convention has ever served so long.

The first account of any marked division of sentiment is interesting. The report of the Board of Managers was under discussion. "Prof. White moved to strike out that portion of the same which related to the establishment of a Female College, which motion provoked some discussion. The report, as it stood, being advocated by Messrs. Palmer, James, McDowell and Purifoy, and opposed by Messrs. White, Meredith, Finch and Trotman. The motion was lost, and the report accepted and ordered to be published with the Minutes." Turning to the report of the Board, we find the clause which caused the discusion. "Female schools of a high character have been established and are now in successful operation at Murfressboro, Raleigh, Oxford and other places. The necessity of establishing a Female College for the State, of an elevated character, in which suitable testimonials of a high grade of scholarship will be awarded, is seriously entertained by many of our brethren, and is an object worthy of their united and zealous efforts for its accomplishment." It was the last clause of this paragraph which Prof. White (President of Wake Forest) proposed to strike out.

There was a great Foreign Mission mass-meeting Sunday night; Rev. T. J. Owen, an appointee of the Foreign Mission Board, was present. He related his call to the foreign field, and gave a description of the field to which he was going. "His appearance and earnestness of manner enlisted a strong feeling of sympathy in his behalf and deep interest in the success of his mission." At the conclusion of the exercises, Mr. Owen stood on the platform and the congregation passed forward to give him the parting hand.

A. M. Poindexter was present, representing the American Baptist Publication Society.

W. T. Walters was appointed missionary to Salisbury, Mocksville, Charlotte and Statesville.

The Board appointed eleven missionaries.

The Raleigh church applied for aid, but application was denied for want of funds. An application from the Tar River church was also declined, because of more pressing needs elsewhere.

The Constitution was so amended as to make any person who contributed as much as $30.00 at one time to its funds, a life member of the Convention, provided he continued a member in good standing in the Baptist church to which he belongs.

Louisburg, October 17 to 21, 1850.

Elder J. J. James offered the following resolution, which was adopted unanimously:

"Whereas, it is in contemplation to establish a Female Seminary of high character in the town of Oxford, in this State, to be under the control of the Baptist denomination; and, whereas, such a measure is deemed highly important to our denominational interest, and to female education in general; therefore

Resolved, That this Convention concur in the propriety of establisring such an institution, and agree to give way at a suitable hour, for a public meeting to be held for the promotion of that enterprise."

The churches of the State are urged to establish schools for the oral instruction of the colored people.

The Board appropriated $100.00 to aid the church in Raleigh, and asked the Home Board for $200.00. Rev. Thomas W. Tobey, of Virginia, a returned missionary, had accepted a call to become pastor of the church.

The report on obituaries records the death of Rev. J. J. Finch, one of the giants of those early days.

Rev. W. H. Merritt, who had not attended the Convention for several years, because of feeble health but who was deeply interested in the Convention and its work, as is shown by the fact that he bequeathed $2,000.00 to ministerial education, and General Baizillai Graves, Chairman of the Board of Managers, and an honored and useful layman, both died since last Convention.

The Treasurer's report shows total contributions $3,343.81, an increase of more than 75 per cent over last year. Wm. Jones is a live agent.

The mind grows by what it feeds on.—Timothy Titcomb.

An Incident With a Moral.

GEO. C. LORIMER, D. D.

Some years since, after speaking in North Carolina, I ran into a blizzard—something unusual in the South—and I observed that everybody was frightened. They had reason to be. The telegraph poles fell about our tracks, and men had to get out of the car and remove them so that we could get along. I saw japonicas all encased in ice, and roses that had been blooming in beauty the day before all ice-enwrapped, their beautiful colors gleaming through the glassy sheathing. Everything was charming to me, except the delay; but it was not to our poor people in the South, who didn't seem to know what to do with a blizzard. Of course I knew, having had experience with them in the West, but there these poor people were shivering in their doors, I saw as we passed, and unprepared for such severe weather. We were obliged to wait on a side-track for several hours, in an ordinary coach, with some blessed children and some people not quite so blessed. I saw one man sitting near me with his head bowed on the back of the seat before him, and, of course, in my charity, I concluded the man had been tippling, and, though it was only the third hour of the day, had had too much strong drink. I had become fretful and impatient, and terribly hungry and censorious.

I moved up and down the car once or twice, and then thought I would work off my irritability by going on the track outside. I moved about, saying to myself: "Now, it is too bad that I should be deprived of all my expectations and shut up here," and really I began to be unamiable, and I went round and round that little train, and at one side of it three or four gentlemen were talking. One said to the other: "It is very sad." I said to myself: "Yes, it is sad to have all our plans upset in this way," and I walked on. As I came round again I heard one old gentleman say: "But he don't complain." Then I tramped on again, saying, "There is some amiable person on board, then, who does not complain." As I came back once more, I heard the man say, very solemnly: "And he don't charge God foolishly." Then I stopped and said: "Tell me, brother, who is this delightful soul you have on board who can stay on a side-track all these hours and yet retain his equilibrium?" "Don't you know?" they all cried. "That man in there with the bowed head. He is a railroad man, and he came home this morning from trying to clear some of the tracks, about four o'clock, and he was cold. As he entered the house, he threw off his wraps, and his wife said: 'Come into the house and go to bed.' He went to bed, and, waking about six o'clock this morning, he put his hand over on his wife, and she was dead. And the corpse is in the baggage car."

I walked to the other side of the train and I said: "Dear Lord, I hope you will forgive me. Here is a Christian who does not charge God foolishly, and who is bowed here seeking to be submissive to the divine will, and here we are fretting and worrying and wondering because our little plans have been interrupted and can't keep a miserable lecture engagement.

Abraham Lincoln's Message.

The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempts to regulate the cancer, it must be eradicated, not a root must be left behind, for until this is done, all classes must continue in danger of becoming victims of strong drink.—Abraham Lincoln.

Has the Home Board a Field?

BY REV. BAYLUS CADE.

It would seem that a candid consideration of all the facts would compel the question written above to be answered with a decided negative.

The Home Board operates in the several States and Territories composing the Southern Baptist Convention, and in the Island of Cuba. Apart from the work in Cuba, there is no part of the field operated in by the Home Board that can be classed as destitution, in the sense that it is unorganized. Each State and Territory within the Southern Baptist Convention has its own Mission Board. These several Boards within the field of the Convention are doing what they can to occupy and evangelize their respective sections. Any work now doing by the Home Board within any one of these States or Territories must be in the nature of supplementary work, doing in co-operation with those Boards, or else in entire independence of them. If the work of the Home Board in any of these States and Territories be simply supplementary and co-operative, it would seem that it would be wise to furnish this supplementary aid to those sections in some less expensive way, than in that now in vogue. If, on the other hand, the work of the Home Board is being pursued in any of these sections independently of the State and Territorial organizations, it would seem that the Home Board must, in such instances, be hindering the efficiency and delaying the development of those local Boards. It would also seem that no argument should be required to make it plain to candid persons, that the benefits of mere co-operation are too meager to justify the expenditure involved; and that independent work of the Home Board in an organized State or Territory, must bring about such friction as to make its continuance undesirable, if local organizations there are ever to be expected to come into possession of real efficiency and power in the administration of their own local affairs.

It would seem to be certainly true, that State and Territorial Mission Boards know more about the conditions and needs of their own immediate fields than can be known of them by a Board located in a distant State, however industrious, faithful and wise that Board may be. And it is certainly true, that the men upon the ground can conduct the work of employing and directing and paying their own missionaries less expensively than the same work can be done by a distant Board. Besides, all experience teaches, that the nearer the evangelizing agency comes, in both time and space, to the people to be evangelized, the more efficient and the less expensive it will be.

We conclude, therefore, that the Home Board as no field within any organized State or Territory of the Southern Baptist Convention. And that it ever had any field within a foreign country, was an evangelistic solecism.

But we forsee that some one may say, in reply to the above, "There are several States and Territories within the Southern Baptist Convention, wherein the Baptists are poor and weak, albeit they have organizations there. By denying to Home Board any field within those States and Territories would you deprive the Baptists therein of the very considerable help they are now getting from the Home Board?"

By no means! We would increase rather the help those weak States are now receiving, by putting the present machiery expenses of the Home Board into the treasury of the Convention to be apportioned to those States each year. We would help the weak States and Territories in the following, or in some similar way:

A committee of the Convention could make an estimate each year of the amount of funds wanted to assist the Boards within the weak States and Territories for that year; and then the committee, or the Convention, might apportion that money amongst the States able to take care of themselves and to send benefactions to others, and ask the State Boards of the assisting States to raise the amounts apportioned respectively, and pay them over to the Boards of the assisted States and Territories. Under the present arrangement, the greater parts of the funds used by the Home Board are raised by the State organizations, and are paid into the Treasury of the Board. It should be thus easy to increase the help rendered to the weaker States and Territories, and at the same time lessen the expenses of collecting, and greatly simplify our work.

Murphy, N. C.

Loyal to the Lord's Day.

Recently a large party of railroad conductors made a trip to a Southern city. They arrived on Saturday evening. In the morning one of the conductors, noticing that a member of the party, a friend of his, was dressing with more than usual care, asked him:

"Are you going with us on the excursion?"

"No," was the reply. "It is Sunday, and I happen to like to go to church on Sundays." To another questioner he made practically the same reply.

This brought on a discussion in which, eventually, a majority of the members of the party engaged; and finally, when the conductor who preferred to go to church started on his way, he found himself one of a company of some two hundred men, who had all been influenced by his quiet example.

We lately read of a young lady who quite as noblv "stood by her colors" at a summer resort. A college graduate, she possessed not only fine musical and scholarly accomplishments, but bright talents, wealth and personal beauty. Naturally her social influence was unquestioned. When Sunday came, a large party of boarders planned a horseback excursion, not doubting that she would join them.

"Why no," she replied, when appealed to, "I am going to church."

In vain the thoughtless company pleaded vacation liberty, disparaged the "stuffy little country church," and protested that the "sleepy old minister" was "no preacher." She reproved them in her sweet way, suggested that the "city boarders" might help to wake up the poor old minister and his people, and then went to church as she had intended.

The horseback party departed with only a fraction of its expected number.

Before the season closed, the little church had a Sunday crowd of strangers, and not only the Christian young lady but several of her friends sang in the choir and had classes in the Sunday-school. These incidents invite two reflections. There is no better mark of sterling character than the moral independence that foregoes a popular pleasure for duty's sake.—Exchange.

From China.

It is a great pleasure to me, after an absence of two months, to be at home and at work again.

As early as last October the physician began to insist that it was necessary for me to leave China for treatment. Dysentery had reached such a state with me that any considerable degree of exertion either physical or mental was sufficient to lay me aside. But the state of our work was such that I could not get rest even while confined in bed. During one week while I was confined to my room two young men came to me daily for a Bible lesson which they taught to my class of inquirers at night. Before I was able to leave my room five of these men sent in asking for baptism.

After twenty successive days in February, during which I preached four hours a day to a class averaging eighty (the most enjoyable work of my life), my health was so completely undermined that I was forced to yield to the judgment of the doctor and of the mission and leave the work. So the first of April found us in the sanitarium in Tokio, Japan, under treatment by an American and a Japanese physician, and in the care of a Japanese trained nurse. I must here record my gratitude to God for His mercy in raising me up and giving me the privilege of continuing for a while in His service. For some time it seemed that my work in China must come to an abrupt close.

It was my privilege, on my return, to spend a few days at Arima and attend the annual meeting of the Baptist missionaries in Japan. The spirit of the meeting was most hopeful. They were just closing a year of most gratifying progress in all their work. I was specially glad to meet Brother Willingham and his accomplished wife. He gave us an excellent sermon on Sunday. I know his father's heart would have rejoiced if he could have heard the sermon.

I also spent two days at Osaka, and saw something of the National Exposition. While it could not compare favorably with the great Chicago Exposition, it will surprise any one who is not well acquainted with modern Japan. Their fine art exhibit, and especially that part which consists of work done in embroidery is sufficiently good to make the little Japanese feel a reasonable pride in the progress they are making. In their respective halls, just outside the two principal entrances to the Exposition grounds, the misisonaries and native preachers, and the Woman's Christian Temperance Union, are giving all the Japanese who come an opportunity to hear the Gospel; and the thousands who crowd these halls, and the large number who sign cards declaring their readiness to make an earnest, candid study of the Gospel are a most hopeful indication. From all I saw and heard while in Japan, I think the hope, so often expressed by the missionaries, for the speedy evangelization of the people, is well founded on present indications as well as on the sure promises of God.

It was very gratifying to me to find that during my absence fifteen converts have been baptized, bringing the total, since January, up to twenty-five. The inquirers, some of them men of literary and social standing in the city, are crowding in to study the Gospel. With my wife still in Japan, hoping to regain her health, Miss Moore in America, Brother Newton not able yet to speak the language, and my state of health such as to admit of only the most moderate amount of work, do you wonder that our cry is to the "Lord of the bravest that He will send forth laborers into His harvest?" If the people at home could get the slightest idea of our needs I am sure that larger numbers would join us soon. Please pray for us.

Yours in His service,
J. C. OWEN.

Teng Chow, May 23, 1903.

The Story of the Corinthian Capital.

Dr. Quinn, the well known antiquarian, tells in Harper's Magazine, a charming legend of the origin of the design of the capital which characterizes the Korinthian pillar:

"In the winter a young girl had died in Korinth," he says. "Some time afterwards her maid gathered together various trinkets and playthings which the girl had loved, and brought them to the girl's grave. There she placed them in a basket near the monument, and placed a large square tile upon the basket to prevent the wind from overturning it. It happened that under the basket was a root of an acanthus plant. When spring came the acanthus sprouted; but its shoots were not able to pierce the basket, and accordingly they grew around it, having the basket in their midst. Such of the long leaves as grew up against the four protruding corners of the tile on the top of the basket curled round under these corners and formed pretty volutes. Kallimachos, the sculptor, walking that way one day, saw this, and immediately conceived the notion that the form of the basket, with the plaque on top of it, and surrounded by the leaves and stalks of acanthus, would be a comely heading for columns in architecture. He from this idea formed the beautiful Corinthian style of capital. Such at least is the story as the architect Vitruvius told it nineteen hundred years ago."

Rest.

The word of my Lord the King shall now be for rest." Here is the whole secret of rest from the very beginning to the very end. The word of our King is all we have and all we need for deep, utter heart rest, which no surface waves of this troublesome world can disturb. What gave "rest from thy sorrows and from thy fear" at the very first, when we wanted salvation and peace? It was not some vague, pleasing impression, some undefinable hush that came to us, but some word of our King which we saw to be worthy of all acceptations. We believed it, and by it Jesus gave us rest. We lean upon the Word of our King for everlasting life, why not for daily life also? Let us try simply to rest upon the words of our King Jesus!—F. R. Havergal.

Compensation.

In all work, honestly done, there is, to a certain degree, satisfaction, because there are good moments in every life, however joyless—moments when the sun shines, winds are warm, and there is solemn meaning in the great marshalling of the clouds, moments when the soul of the world, the presence of the great Mother Earth, is with us, bringing deep comfort and rest from pain, and Time is inexorable. There is no cry of agony in the world that with Time does not grow first hoarse and then dumb.—George Eliot.

News Notes.

....Rev. Jesse Daniel Moore will remain at Barnwell, S. C.

....We were glad to see Rev. J. W. Little in Raleigh last week.

....The school men know the paper to reach the people. Observe our columns!

....Flat River Association meets this week, Tuesday, with Corinth church, near Oxford.

....Rev. J. A. Smith has resigned the pastorate of Southport, and Rev. Dr. N. B. Cobb has been called.

....We thank Bro. Lycurgus Hofler for a copy of the Minutes of the Chowan Association. As usual the work is admirable throughout.

....The Greensboro Baptist pastors, Dr. Battle and Brother Rich, are publishing an excellent monthly, called the Piedmont Messenger. We wish them success in their high aims.

....Rev. L. B. Boney will come back to North Carolina from Gunnison, Miss., his address now being Chadbourn, N. C. He is unwilling to remain in the lower Mississippi Valley.

....One of the best addresses at the Midsummer Meeting was Rev. T. J. Taylor's, on Self-Sacrifice the Basis of Personal Religion. It was regretted that he could be present only a brief time.

....Rev. C. A. Jenkens writes from Leaksville: "I like my new home, and expect to begin baptizing next Sunday." There is no doubt that he will greatly strengthen our work in his new pastorate.

....Rev. B. W. N. Simms recently preached his first annual sermon at Waynesville. We all know how the cause there has been set forward by him. Within the year the church has received fifty-four members.

....We will print the editorial—promised last week—on "The Future of the Denominational College; the Way Out"—in the next issue. The report of the Temperance Convention compels us to omit it this week.

....Blue Ridge Institute is to be congratulated upon obtaining the services of Prof. S. J. Honeycutt as principal. He is the son of the late Rev. T. M. Honeycutt, and we believe he will do honor to his father's name. His work at Marshville was quite successful.

....Rev. J. M. Arnette has accepted a call to the Second Baptist church of Statesville. He is just from the Seminary, but his work at Durham marked him as a strong and most promising man. He and Brother Wells will bring the cause in Statesville to the front.

....The B. Y. P. U. of America met in Atlanta last week. The audiences numbered about 10,000, and it is said that every State was represented. We regret that the editor of this paper was unable to be present. He has found it necessary to his health to cancel all his July engagements and endeavor to rest.

....Mr. Archibald Johnson's oration to the North Carolina editors is the best deliverance to the North Carolina editors that has been made in ten years. We shall take occasion to comment upon it later, saying now only that he urged his fellow editors to cultivate three virtues—Freedom, Fairness, Faithfulness.

....Rev. J. A. Beam, of Roxboro, reported last week that the Commissioners had refused to grant license to sell liquor in Roxboro, thus freeing Person County. But there are distilleries in the town! Out with them. And out with the weak cry that the departure of the saloons will wreck the graded school.

....Rev. J. Alfred Garrett has resigned the pastorate of Broad Street church, Winston, after three years of highly successful service. The membership has doubled, and the church has grown in every grace. Brother Garrett is a Virginian, but he has begun so well in North Carolina that we hope he will become a North Carolinian.

....The Beulah Association will meet with Ephesus church on Tuesday, the 4th day of August, 1903. Delegates and visitors will be met at Cunninghams, N. C., Woodsdale, N. C., Denniston Junction, Va., or Alton, Va., if they will notify the committee at what station to meet them. J. M. Bray, Cunninghams, N. C.; W. A. Duncan, Woodburn, N. C.; J. P. Woody, Alton, Va., Committee.

....The Aldermen of Washington, N. C., have formally notified the saloon men that they will not issue to them licenses longer than September 30, unless the people expressly order them to do so by vote. This is quite a timely example to other governing bodies. If they wish they may put the burden of proof on the saloon. There is a strong Anti-Saloon League at Washington. Rev. Josiah Crudup is one of its leaders.

....Rev. Dr. Thomas E. Skinner has recovered from the pneumonia, and, we understand, will this week go to Asheville to recuperate. His recovery will cause great joy throughout the wide circle of his loving friends. There were those who thought with him that the time of departure had come; but his beautiful life has been spared, and we all hope that he will stand among us as father and friend and maker of good cheer for many years.

....We were very glad to see Rev. J. B. Boone, General Manager of our Orphanage, in Raleigh Monday. He was looking remarkably well, notwithstanding the hard year's work and the Annual Meeting. He says the latter was perhaps the best in the institution's history. The Orphanage is in magnificent condition every way—but this does not mean that its needs are less. It is larger and, therefore, needs more than ever. It is a pure benevolence, and its place in the hearts of the people is accordingly large and secure.

....Rev. C. W. Duke writes from Elizabeth City: "The appeal of Dr. Blackwell in the Recorder of last week on behalf of Brother Green, who is sick in the hospital in Norfolk, touched a responsive chord in the hearts of some of the members of the First church, who are well acquainted with his self-sacrificing labors in this section of the State. So upon attention being called in the Sunday-school to his condition, $12 were quickly raised and forwarded to him. This is mentioned simply in order that the attention of many others who do not know Brother Green personally, may be further encouraged to send him a contribution."

....The Pope of Rome, Leo XIII., has been extremely ill, of pneumonia, of the worst type. The physicians have despaired of his life, but the "little old man"—as he has been called with great respect and admiration—never robust—has manifested a powerful tenacity upon life, and at the present writing his condition is more promising than it was a week ago. Pope Leo is one of the worthiest, most pious and ablest, in the long line of Roman Pontiffs. He commands the respect and admiration—personally—of the civilized world, notwithstanding that his "reign" has covered a period during which his office has lost in every way. The Cardinals preparing now to select his successor will find it difficult to fill his place.

....A. J. Diaz, ex-missionary of the Home Board, upon being informed that a Committee had been appointed to investigate the Board's dealings with him and publish the facts, and upon being invited to appear before that Committee, jumped to the conclusion that the hearing was in the nature of a trial, and requested that the Committee be so enlarged that three men might be added who are friendly to himself. The Board has declined this request. It is not a trial, but an investigation to find facts. Diaz is invited to submit facts—not to defend himself against charges. He also requested that his expenses be paid to Atlanta. This also was refused. We understand that the Committee met July 8th. Diaz is no doubt worthy of the treatment he has received; but one cannot avoid the conclusion that the Board's side of it has been bungled sadly. Children might have been wiser.

Bro. J. W. Cobb writes: "Almost every week I resolve to write a note for the Recorder, but I let work crowd it out. I came home about the 15th of April and have been on the farm almost every day. I am as brown as a bunn. My heads are hard and horny. My health was never better. I preach at Clybornville and Ephesus. We have good congregations and the work is encouraging, and altogether I am having a good time. Yes, we have a fifty-acre cantaloupe patch. The prospects for a good crop are fine. Will begin to ship in a few days. Will send a crate to the Recorder and more if you come to see me. I want to say to the brethren: They shall have cantaloupes three times a day if they will visit me within the next thirty days. There are a host of you, but come on. I live at Lumber Bridge (the garden spot of North Carolina). The Associations are almost here, and I will soon be on the road with grip and bundle of Recorders looking up the brethren. Am very anxious to meet them all again. A 'rest spell' helps so much. Try it."

The Annual Meeting at Thomasville.

The annual meeting at the Orphanage is not very different from Commencement at many of our graded schools or colleges: the trustees have their meeting, the appointed minister preaches the sermon, the pupils recite and sing, the medal is given, and the elected speaker delivers the address. But unlike Commencement at boarding schools, the pupils do not board the trains and leave for home. Their homes are here, and their teachers or matrons must stay with them. While textbooks are laid aside, the moral training of the children goes on during summer as well as winter. And how much this means only eternity can reveal.

On Tuesday evening at 8 o'clock the sermon was preached by Dr. A. T. Robertson, of our Seminary at Louisville, from the first four verses of the fifteenth chapter of Romans. He didn't rant to make the people listen, he doesn't have to. The sermon was expository, truly exposing the text to view in the light of the context. His style of preaching is not very different from that in which his Midsummer lectures were delivered. His illustrations illustrated.

On Wednesday morning from half past nine till eleven was the appointed time for the children. They sang, they recited, and one of them received the Julian medal. The people laughed and wept. One man was tempted to ask the question if it wouldn't be a good thing for all the children to be orphans and placed under the care of our General Manager. A scene more tender than that of little Mamie Allen's receiving the Julian medal is rare.

At 11 o'clock Prof. J. B. Carlyle, of Wake Forest, spoke on the magnetic subject, "The Ministry of Childhood." Professor Carlyle's very first utterance firmly gripped the entire audience. Addressing the children he said he had three things to say: "Wait, watch, work." Tenderly he quoted from Isaiah, "And a little child shall lead them." He painted bright the glorious hopes in the ministry of childhood, then drew aside the curtain to let us see one dark cloud of warning already high above the horizon: the commercialism of the age. Professor Carlyle may have spoken better somewhere, but many of the audience here think this was his best speech so far.

The trustees have decided to build a common or central dining room. This will be a great advantage in more than one way.

The trustees have also voted that not a cent of the endowment fund of the Orphanage shall be used for the current expenses, but only for the improvements of the Orphanage plant.

The General Manager and his wife are surely at the right place, not only for the every day duties during the year, but also at such times as the Annual Meeting. They manage the crowds so smoothly that you are not aware that a real crowd is present.

Whatever else may be the head of North Carolina, the Orphanage surely is the heart. It is such a busy place that there is scarcely time to receive a pastoral visit without the omission of some duties.

The clear profits of "Charity and Children" turned into the Orphanage treasury during the year was the handsome sum of $1,350. This reminds me of one thing I forgot to mention: Wednesday afternoon while the annual meeting crowds still lingered on the grounds, the excursion from Wilkesboro with eight hundred on board, arrived. The bell was rung and the children reassembled in the Central Building to sing and recite for the excursionists. All who could get inside and stand at the doors seemed pleased. By and by we learned from our treasurer that the managers of the excursion turned over to him the profits of the excursion, which was $435.16.

G. P. HARRILL.

Thomasville, N. C., July 9.

Eastern Association.

Just a few notes relative to the work in the Eastern Association. Faison church house will soon be completed and will be quite a credit to the little band there. L. R. Carroll knows how to lead.

The brethren at Rose Hill held their first service in their new house, now completed, the third Sunday in June. This is an excellent house and reflects much praise upon the zeal of these brethren.

Jno. T. Jenkins will be with us next week at Mt. Olive in our meeting. We are all much interested in his coming.

Dr. Vann will be with us before long. I hope many girls from here will go to the University.

Bear Marsh church is still pastorless. The brethren had hoped that Dr. Hufham could accept. They are not helpless, however, so long as they have Brother Albritton. He preached very acceptably for them the third Sunday in June.

I am reminded here that Brother Albritton will print, in pamphlet form, the history of Island Creek church, whose centennial was celebrated in June. I would advise all interested in Baptist history in this part of the State to secure a copy of this work. His speech at Island Creek was very good indeed.

My work moves along smoothly and hopefully.

J. N. TOLAR.

Mt. Olive, N. C., July 8.

Spencer—Statesville.

After a service of more than four years at Spencer I resigned to accept the pastorate of the First church, Statesville. The closing of my pastorate at Spencer was marked by a good offering for Foreign Missions, the largest in the history of the church; by the reception of three members by letter at the last service; the presentation of a beautiful cane to the retiring pastor; and, last of all, the baptism of a happy railroad man into Christ. I left that young church with a nice house, a united and growing membership, an honorable business and financial record, and denominational prestige that is worth more than gold.

The membership of the First church, Statesville, is not so large as I had supposed; but it is clear that I have a church of choice people. I found a large remnant of an old debt on their parsonage—one of those mellow, musty, last century (1896) debts. We have raised $460 and wiped it out. The faces of my people are radiant with victory, their hearts aglow with hope; their muscles taut for the race.

The Baptists have not flourished in the towns in this part of the State. But those of us who for some years have kept our hearts close to the work, our hands upon the throttle and our eyes upon the rail, are conscious of coming change. The tide of commercialism is running strongly to our towns and bears to them many who are of the Baptist faith. We welcome the coming of these and all the good they bring.

C. G. WELLS.

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"I enjoyed my trip to Buie's Creek very much, and your School has been a subject of comment by me ever since. You are doing a great work—little short of wonderful. I do not know any School that has given me more joy than yours."—Governor C. B. Aycock.

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W. H. Camp, Villa Rica, Ga., made $165.00 per month last fall. T. E. Scott, Athens, Ga. (a State Normal student), made over $12.00 clear profit the first day. Prof. E. P. Greenwood, Forest, Tex., sold 26 books in 12 hours.
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Home Circle.

[We are grateful to Miss O. O. Lilly, of Mt. Gilead, N. C., for the Home Circle selections this week. Other friends are invited to send selections.—Editor.]

My Old House.

(Written by a lady of 91 years.)

I hail once more my natal day,
Still in my tenement of clay,
With many favors blest.
Now He who placed the structure here
Can prop it up another year
If He should think it best.

Long hath it stood through snows and rains,
And braved life's fearful hurricanes,
While many a stronger fell.
The reason why we cannot see,
But what to us seems mystery,
The Builder knows full well.

But now 'tis weather worn and old;
The summer's heat and winter's cold
Pierce through the walls and roof.
'Tis like a garment so worn out,
To mend, there seems no where-about,
So gone in warp and woof.

The tottering pillars are all weak;
The poor old rusty hinges creak;
The windows, too, are dim;
These slight discomforts we'll let pass,
For, looking darkly through a glass
We catch a hopeful gleam.

Nature and reason tell us all
This withered frame ere long must fall,
When, where or how's unknown.
We'll leave that to the Architect,
And trust His wisdom to direct
The taking of it down.

And when you see it prostrate lie,
Let not a tear bedim your eye,
The tenant is not here.
But just beyond time's little space
She finds some quiet resting place,
No more to date her year.

And though she walks with you no more
The world will move just as before
'Tis meet it should be so.
Let each his house in order set
That he may leave without regret,
Whenever called to go.

—Boston Manuscript.

Fault-Finding.

Reader do you know any one given to fault-finding? Well, what is your opinion of the person who is always finding fault with something or somebody? Why you have seen people who find fault with what they eat and what they wear; find fault with members of the family and their neighbors; find fault with the doctor, the preacher, the lawyer, the judge, the country and the king. You may do your utmost to please them and they not only fail to appreciate your endeavor to please, but, unwillingly to pass the matter over in quiet, they blurt out some complaint. They are chronic fault-finders you find them in society, in business circle, in school, in church, and I can think of only one place where they are not found, and that is heaven.

Now what do you think of such a character? Do you envy him of such a character? Do you envy him or her such a disposition that prompts this verp ugly and even malevolent business. When we look at others and calmly deliberate upon the obliquity and perverseness of that heart from which it proceeds, we draw back from it as a thing polluting.

How did these soreheads make such a character? There was a starting point. There is, indeed, a stronger bias in this direction in some persons than in others, but had they never given way to this tendency in their nature, they might, by God's help, have cherished a more amiable character and developed a sweeter disposition.

Dear reader, would you avoid the character and destiny of such? Then remember the first digression is the one that turns our feet from the path of righteousness, the end of which is life eternal.—Selected.

Honor the Dear Old Mother.

Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek—but is she not sweet and beautiful now? The lips that have kissed many a hot tear from the childish cheek are the sweetest lips in all the world.

The eye is dim, yet it glows with the rapt radiance of a holy love which can never fade. Oh, yes, she is a dear old mother. Her sands of time are nearly run out, but feeble as she is they will go further and reach down lower for you than any other on earth.

You cannot walk into midnight where she cannot see you; you cannot enter a prison whose bars shall keep her out; you can never mount a scaffold too high for her to reach that she may kiss and bless you. In evidence of her deathless love when the world shall despise and forsake you—when it leaves you by the wayside to die unnoticed, the dear old mother will gather you up in her feeble arms, carry you home and tell you of all your virtues until you almost forget that your soul is disfigured by vices.

Love her tenderly, and cheer her declining years with holy devotion.—Normal Instructor.

The Poor Woman's Gift.

Bless God that He asks for this and accepts it. The widow's mite is well pleasing to Him. He needs it. This glorifies Him. It opens the heart and pocket-books of the wealthy. It is the small seed that multiplies a thousand fold. Then the poor man or woman needs to give to God. Why? Because God always gives back to us more than we give, and the poor need these multiplied blessings. It is a privilege to be a co-worker with God. Then know that God looks at our heart which gives and blesses as the heart is liberal. A man with a dime may be as liberal (or stingy) as a man with a dollar, with a mite as with a million.

God's cause needs the gifts of all, rich and poor. Let no one withhold. We all need to give. God calls on us to give, God will bless us in giving, yea, as surely as He will bless the heathen to whom we send the Gospel.

Brother, or sister, poor or rich in this world's goods, may you be rich in the grace of liberality and in God's smile resting on you.—R. J. Willingham.

How to Test Amusements.

1. Do they rest and strengthen, or weary and weaken the blood?
2. Do they strengthen and rest or weary and weaken the brain?
3. Do they make resistance to temptation easier or harder?
4. Do they increase or lessen love for virtue, purity, temperance and justice?
5. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?
6. Do they increase or diminish respect for manhood and womanhood?
7. Do they draw one nearer to, or remove one farther from, the Christ?—Christian Commonwealth.

Infant Subjugation.

Many an earnest, conscientious young mother, with a heart full of love and a mind full of superstition, believes it to be her duty to bring her infant into a state of subjection the instant it manifests a touch of self-will. "How," they ask, "is the child to be taught obedience without the use of force?" Before answering, let us settle the question of what degree of obedience is meant. Absolute, instant, invariable obedience cannot be taught without force, nor maintained without injustice. But the degree of obedience that it is rational to wish for, and that is compatible with the proper evolution of youthful character can be beautifully taught by gentle means, if there is never any relapse from sympathetic treatment into dogmatical severity. The mild and affectionate mother who is always gentle is obeyed from choice by her children, because they believe in her and desire to please her. But if she occasionally departs from her ordinary disposition and administers injustice, they lose confidence in her.—Woman's Home Companion.

Keep a Clean Mouth.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Standard.

How to be Happy.

The simplest recipe for happiness is to make other persons happy. This rarely fails. We are so eager to do some great thing that we are apt to overlook opportunities which occur every day for doing little kindnesses. A few flowers or a simple delicacy daintly served to one of the "shut-ins;" the loan of books to hungry souls who count them a luxury, they have no money to buy; a drive into the country for a poor woman whose days are spent in household drudgery; and full pay to the seamstress or washerwoman when her work is done; an unexpected interval of leisure to a faithful employee by now and then cutting short the prescribed hours of labor; a bright, cheerful good morning to a laboring man, with a kind word about his work and welfare—these are all trifles, take little time, cost very little money, give little trouble, but they brighten the drudgery of a work-a-day life.—Selected.

Don't Lie Awake Nights.

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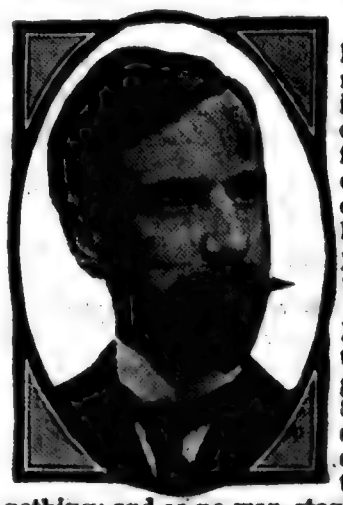

There is no longer any need of giving out money for doctor fees to find out what disease you have when you can write Dr. J. Newton Hathaway, the distinguished Southern specialist, and he will tell you for nothing; and as no man stands higher in the profession of medicine and science than he does, what he tells you can be relied upon as being correct. In this way hundreds upon hundreds that we know of throughout the South have been cured, for this great doctor is not only an expert in knowing what you are suffering from, but his cures are brought about in an entirely original way, along new lines, developed by him after two generations of years in the profession. The cures are now perfected for home uses, so he wants to hear from all men and women who suffer from any disease of the throat, lungs, heart, stomach, kidneys, bladder, female trouble, rheumatism, piles, prostatic trouble, blood poison, nervous debility, emaciation of parts, impotency, losses, varicocele, stricture, knight sweats, weak back, and all other affections of the nerves, muscles and glands. He will instantly stop all aches and pains, soreness and swelling; steady the nerves, arouse muscular energy, get the blood to circulating, put strength in the back and firmness in the tissues, and once again make you as determined and ambitious as of old. By writing to him joy and happiness can be brought into the home at no cost at all.

The doctor is also famous as the author of many madical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick, and every head of a family, should have them for reference in case of emergency, and this can be done by addressing Dr. J. Newton Hathaway, telling him which book you want, and he will send it free at once. Altogether there are eight of them, as follows: 1. Diseases of the Vital Organs. 2. Throat, Lungs, Catarrh. 3. Female Diseases (new edition). 4. Stricture. 5. Varicocele. 6. Blood Poison (modern edition). 7. Kidneys, Bladder, Rheumatism. 8. Nervous Debility and Weaknesses of Men (enlarged new edition). Ask for the book you want and the doctor will send it to you free. Write him how you suffer and he will tell your disease and the quickest way to be cured, free.

Make up your mind to write to Dr. Hathaway the first spare moment you have, since it costs nothing anyway. He will nurse you back to health, and it will not be long before you are again hale and hearty.

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Young People's Page

A Secret.

Shall I be like grandma when I am old?
Shall I wear such a queer little bonnet—
No feathers, no posies, but just a plain fold,
With a little white edging upon it?
Shall I sit in the easy chair all the day long,
With a great ball of wool and a stocking?
Shall I think it quite dreadful for folks to do wrong,
And dirt and disorder quite shocking?

Just wait till I tell what grandma once said—
I hope you won't think me crazy—
It happened one day when they sent me to bed
For being ill-tempered and lazy.
She came and sat by me, and patted my hand,
And told me, "There's no use in crying;
It's by stumbling, my pet, that we know how to stand,
And we always grow better by trying."

"Was anyone ever so wicked as me?"
I asked her between my sobbing:
Then grandma laughed just as hard as could be,
And her little white curls went bobbing.
"Was anyone ever so naughty as you?
I'm sure that I know of one other."
"Who was it?" I asked, "O, please tell me, do."
She whispered, "Your own grandmother."

Now, isn't it strange? But of course it is true.
I can tell you just one thing about it—
She'd not tell a story, whatever she'd do,
And we'd only be silly to doubt it.
But, of course, I feel certain you never will tell.
For how perfectly dreadful 'twould be
To have people know, who all love her so well,
That grandma was ever like me.
—Harper's Young People.

Monkey Got the Jam.

A sweet little story concerning a pet monkey and a pot of jam is vouched for by a Johns Hopkins University man now residing on McCullock Street, says the Baltimore Sun.

It was in the country and all on a summer's day that the family monkey was seen scudding homeward literally drenched in raspberry jam. He was pursued by an irate neighbor with uplifted broom, but once safe on the home plot he swung himself lightly into the nearest tree and peacefully listened to her tale of wrong.

It seems the neighbor had some hours before been making jam, a great bowl of which sat cooling on a table beneath the trees. This the monkey spied, but had scarcely started liberally helping himself to it when he was discovered. With loud outcry and the broom, the lady rushed toward him, when the mischievous beast, knowing his minutes were numbered, hastily overturned the bowl on the table. Then, rolling himself joyfully in it several times from head to heels, he scampered beyond her reach. During the recital of her woe, and, in fact, for the remainder of the day, the monkey sat scraping the sweetmeat from his body and licking his paws with glee.

How They Became Acquainted.

"I do wish I had somebody to play with," sighed Pearl, as she set Victoria Jane in the corner and turned with a wistful look toward her mamma. 'There isn't any one in this whole house—only papa and you and me; but papa's at the office, and you are busy working most of the time, and I get awful lonesome by myself."

"Well, there are Victoria Jane and Fluffy," replied her mamma.

"I know," said Pearl, "and I do love them both; but Victoria Jane's a doll, and Fluffy's only a dog, and I do want some people to play with."

But just then there was heard the sound of the rumbling of heavy wagons in the street, and mamma said to Pearl: "Run to the parlor window, dear, and see what it is."

"Oh, mamma, somebody's moving into the house across the street!" she cried, joyfully. And then she watched until all the furniture was safely housed, and she forgot to be lonely.

Each morning for several days, and many times during those days, Pearl would go to the parlor window and watch the house across the street, and more than once she said, "I wonder whether there is a little girl over there?"

One cold day, soon after this, mamma was busy up-stairs, and Pearl stood again in the parlor with her little nose pressed against the window, watching the house into which the new neighbors had moved, when a little curly head bobbed up at the opposite window, and the bright face of a little boy smiled across at her. Then Pearl smiled, too.

"I must bring Victoria Jane and Fluffy to see that nice little boy," she said, and hurried off to get them, and soon they were perched up at her side at the window.

The little boy greeted the new comers with a smile, and then disappeared, but returned soon and arranged a company of soldiers on the window-sill and held up a little white rabbit.

Then Pearl and the little boy exchanged pleasant smiles; the soldiers marched across the window-sill; Victoria Jane silently looked on; the rabbit raised his ears, and Fluffy barked. And then into Pearl's busy little brain came a thought and away she ran and returned with her alphabet blocks. Then against the window she spelled with the blocks, Pearl.

Once more the little curly head opposite disappeared, and when he returned he spelled with his blocks, against the window, Harry.

All through that winter Pearl and Harry played together, although the street separated them and they lived in different houses. In the window on one side were aranged day after day the different toys of the little girl, and in the window opposite those of a little boy, and mamma did not hear her little girl say again all that winter that she was lonesome.—Frank E. Graeff, in Youth's Companion.

Customer—I want a ton of coal.
Dealer—Yes, sir. What size?
Customer—Well, if it isn't asking too much, I'd like to have a two thousand pound ton.—Chicago News.

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Dog Stopped Runaway.

Not every dog knows enough to stop a runaway, but there is at least one canine in Portland equal to the occasion.

While the driver of a bakery wagon was in a building on Fifth Street this morning the horse concluded that the stable was a more congenial place than the cold stone blocks. The driver wasn't present to argue the point with the horse, so the motion to adjourn was unanimously carried. The horse started to walk, but soon warmed up in a trot and was on the verge of running when the dog came to the rescue. From Fifth Street the horse swung into Washington, and as the crowds surging past saw the driveless rig with steam accelerating every moment, there was a chorus of "Whoas!"

Snoozing on the seat lay a large white dog of the Alaska species. The shouting aroused him, and, sitting upright, he took in the situation at a glance. The dog reached for the lines with his teeth and pulled back on the ribbons until the trotting horse came to a standstill and the driver, who was running, arived.

Three times did the driver pat the dog on the head in commendation.

And the dog wagged his tail.—Exchange.

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Blowing Rock, N. C.	$13.00
Brevard, N. C.	$13.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.20
Hendersonville, N. C.	$11.60
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Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
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Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
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The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

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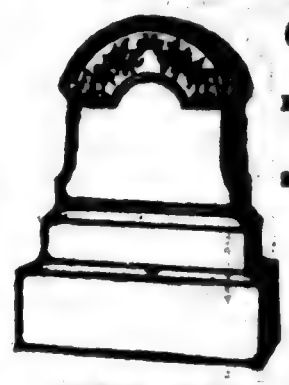

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WRITE FOR CATALOGUE

SOUTHERN RAILWAY.

In effect January 12, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 30, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 36, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 113, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:56 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyaville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 109, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:52 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyaville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:12 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
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W. A. TURK,
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Editorial.

The thoughtful reader will find the comparison of the several versions of the Scripture, as given elsewhere, interesting and suggestive. Observe how many of them are modern and how intensely modern they are!

Our Orphanage at Thomasville has grown to be a really great institution. Under Brother Mills it did well. But its growth under Brother Boone is nothing less than wonderful. It is a great system of homes. It is a great school. It is a fine working plant. It is bringing up a large family of 250 boys and girls in the right paths. It has an endowment of about $100,000 and a plant of about 20 buildsings—including machine shops, printing establishment, etc. There are many evidences of the growth of the Baptists of North Carolina; but there is no better evidence than the progress of this institution.

HAS THE HOME BOARD A FIELD?

We call attention to the article by Rev. Baylus Cade entitled, "Has the Home Board a Field?" We expect to hear the cry that to discuss this question will destroy interest and reduce contributions to Home Missions. Very well; if the Home Board cannot prove to every one that it has a field, we should not be blamed. The question is a serious question. And it ought to be discussed. If the time has come when each State can do its own work, or when the Home Board should concentrate upon the frontier or in the cities or in the mountains, or in saving the colored race, we should know it. There are those who think that the Home Board should concentrate its energies upon the evangelization and instruction of the negroes. We have requested Dr. J. E. White to reply to Brother Cade; but others may offer articles, on either side, if they wish.

DR. McCONNELL RESIGNS.

Rev. F. C. McConnell, D. D., has resigned the Secretaryship of the Home Mission Board of the Southern Baptist Convention. He accepts the pastorate of the Calvary church, Kansas City. Thus he returns to the pastorate after a brief term of service as Secretary. Any one that knows him cannot blame him. He is in a certain way adapted to a Secretaryship, but there is only one right place for him—the pastorate; and he has found it out. He has done well as Secretary, and retires with honor. For our part, we regret exceedingly that he is going so far away. He was ever a favorite in North Carolina, and always made his greatest speeches in our meetings.

A Committee has been appointed to choose a Secretary. The Committee will do well to select the strongest man available. The Home Board's entire policy needs reconstructing, and it will require a strong man to do it.

T. M. HONEYCUTT.

The death of this noble soldier of the cross has been recorded. We make this paragraph in recognition of his service. For a long period he was a minister in Western North Carolina. He knew everyone, and everyone loved him. He had the shepherd's heart—of sympathy for his fellows. Thus he came to be a man of wide influence—far wider than that of his pastorates. He was a leader of his people. In the Western Convention and as a representative of the West in the State Convention he commanded respect and honor. He was as wise in counsel as he was good in spirit. Called upon to pass through deep waters—as deep and dark as any that we have heard or read of—he bore himself valiantly. His faith grew stronger with affliction and as the last dark tide of death swept over him, his soul found peace in Christ, as his dying lips bore witness and the smile that lingered after death gave proof.

In life he was a living epistle; in death he is a memorial and a sign of the Christian's Salvation.

THE TEMPERANCE CONVENTION.

The organized temperance work in North Carolina bears the imprimatur of the Methodist Conferences and the Baptist State Convention. Committees appointed by these bodies two years ago brought the Executive Committee of the Anti-Saloon League into existence. That Committee was composed of representatives of Methodist, Baptist, Christian, Presbyterian, Friends and Episcopalian organizations. Under this committee the effort was made in the last General Assembly, and also under it the work of local organization has been carried on. More recently the Executive Committee issued a call for a State Convention with a view to reorganizing all along the line. That Convention met last week, and scored a signal success. It was pronounced by those who know to be easily the strongest and most significant body that has assembled for temperance in the history of the Commonwealth.

We have recorded this history in order that those who have not kept themselves informed may know that this great temperance movement has the backing of the strongest religious denominations in the State. It has come to stay. It is the voice of the churches, the expression of the Christian manhood of North Carolina, come forth, now that they have been made free, to act, into the open arena to grapple with the Drink Evil and the Saloon.

We shall not undertake to give a detailed report of the Convention, but rather to portray its significance.

Mr. N. B. Broughton called the body to order and gave it welcome. Mr. Henry Page, a layman, and a man of great civic spirit, was chosen temporary chairman. He is the type of man that makes the Commonwealth strong and men like him must win this battle. Mr. H. A. London, of Chatham, was elected permanent chairman. Mr. London is well known. He and Senator Brown led the fight for the London iBll. He is a public man of the nobler sort, in whose like is the State's hope. Mr. John A. Oates was chosen Secretary. Mr. Oates took the steps that led to the appointment of the Executive Committee of the Anti-Saloon League. As Secretary he has done much telling work in his office, as editor, and on the platform. His election was an appropriate recognition of his services. The following vice-presidents were chosen: W. M. Hinton, of Elizabeth City; W. A. Dunn, of Scotland Neck; J. M. Faison, of Faison; W. C. Douglass, of Raleigh; Geo. W. Watts, of Durham; Stephen McIntyre, of Lumberton; W. J. Ferrall, of Wadesboro; W. H. Burton, of Salisbury; Heriot Clarkson, of Charlotte; J. H. Tucker, Asheville.

As these gentlemen looked out upon the audience they saw a noble array of the State's best men, a well-mixed body of preachers and laymen; representing seventy counties and ten thousands of people. There were in all about 300 delegates. These men had come not for office, but for service. And their enthusiasm reminded one of an electric battery. No opportunity was lost to make a demonstration.

In the morning the objects of the meeting were stated, and Messrs. Graves and Massee, formerly of Ohio, gave statements of the workings of the Anti-Saloon League in Ohio, where it bagn. We may repeat here some information that we have often printed, to-wit, that the Anti-Saloon League is non-partisan and interdenominational; that its objects are law-improvement, law-enforcement, and agitation; that it aims to enlist and combine and concentrate all the temperance forces against the saloon. Its one platform is opposition to the saloon and to all who do not oppose it.

In the afternoon Mr. H. A. Page gave a most instructive speech on How to Suppress the Illicit Distillery. He pleaded for the election of good officers, and for local organization, and thus he struck the keynote of the Convention. We cannot enforce the Watts Act without township organizations, vigilance, committees, etc. And, as Mr. Page says, unless this act shall be successful, the future Legislatures will argue that other legislation is unwise since we have not enforced that that we have.

Mr. Page was followed by United States Senator Simmons. He pleaded for earnest support of the Watts Act, wished the Convention God-speed, saying that it stands for the moral welfare of the Commonwealth, and assured us of his sympathy. He referred quite significantly to the "cowardly" reluctance of some public men to come out in support of such causes as this.

Mr. Simmons was followed by Mr. Watts, the floor-leader for the Watts Act, which showed how far reaching the Act is.

In this conection let us remember that Mr. James H. Pou, of Raleigh, joined the League and served on two important committees. He is reputed to be the shrewdest judge of political conditions in North Carolina.

All the Anti-Saloon League will ask of any politician is that he shall fight against the saloon. All it will ask of any party is that it shall fight against the saloon. It will not ask less. It will not ask more. Evidently these gentlemen understand that the hour has struck in which this demand must be recognized as timely, right and reasonable.

Indeed there is but one interpretation of the attitude of Senator Simmons. He did not come into the Convention to help himself. He came into the Convention to give a signal to the local political leaders in North Carolina. We have no doubt that they will take courage by his example, and that they will render valiant service in the local campaigns.

The rest of the afternoon was taken up in hearing reports from each county represented. It was most impressive as delegate after delegate arose declaring that the fight was on in his county. There is no room for doubt that the entire State is interested and soon will be aroused.

The night session reached a climax. Chairman Underwood for the Committee reported in favor of raising $5,000 and putting two organizers in the field. Chairman Nimocks submitted through Secretary Oates the report on Law Improvement, approving the Watts Act and calling for improvements as originally called for in the London bill. There was free discussion. Chairman McKelway submitted the report on Principles and Policy and made a ringing address that the Convention enthusiastically responded to. As this is a report of great importance we submit it here:

"The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but it is entirely independent in its acts, and it is nonpartisan in character.

"Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystallization of a righteous public sentiment, and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts' Law, and it earnestly requests future Legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

"It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

"This organization favors calling an election under the existing law in every town or city now licensing saloons, where there is a reasonable chance of carrying the election against the saloon. This League pledges its assistance in all such elections."

This being adopted, after thorough discussion, it was proposed that pledges be taken to put the League upon a permanent basis. Within a few minutes $2,700 had been subscribed. This is highly gratifying, and surpassed our expectations. In the canvass of the State fully $2,500 more should be raised.

The Convention was in every way a success. It

did what it was called to do: It indicated how widely and how earnestly the people of North Carolina are interested; it formed a League whose work will be permanent; it made its one issue clear; it impressed the thoughtful people of the State; it raised a fund sufficient to establish its work; it opened the new era of free citizenship in North Carolina, and opened it worthily by calling the men and women of the Commonwealth to a great moral issue.

Now on with the work. Let no time be lost. Start organizations every where.

Next year there will be another Convention. We expect there will be 500 or 1,000 delegates present, and every county represented.

The Central Committee, appointed by the Convention and now in charge of the work, is composed of the following citizens: N. B. Broughton, T. N. Ivey, J. A. Oates, I. C. Blair, A. J. McKelway, J. O. Atkinson, J. W. Bailey, J. I. Johnson, W. H. Sprunt, J. C. Massee, R. C. Beaman, H. A. Page, J. H. Tucker, Braxton Craige, W. B. Cooper, G. T. Adams, R. B. White, J. A. Hartness, Q. K. Nimocks. They met Monday night and took the following actions:

J. W. Bailey was elected chairman, I. S. Blair treasurer, and G. T. Adams recording secretary. The State Committee will be announced later. The field agent was elected and upon his acceptance his name will be announced.

WHAT GOD REQUIRES.

Sunday-school Lesson for July 19. I. Samuel 15:13-23.

The demands upon our space force us to restrict this feature of the Recorder to the one purpose of aiding teachers and pupils in the preparation of the lesson. We are sure that earnest home students will find the following of our questions quite as helpful. Every reader of this paper ought to prepare the lesson each week. It is as little Bible study as may well be tolerated in live churches.

Review last two lessons briefly: (Israel Asking for a King; I. Sam. 8:10. (2) Saul Chosen King; I. Sam. 10:17-27. Bring out the historical facts in sequence with questions such as the following: (1) What forms of government had Israel had? What was God's relation to them? For what reasons did Israel demand a king? How? What was the attitude of Samuel? Was the demand just? Was it holy? Was it Samuel's fault or the peoples? What was God's attitude to Israel's demand? Did God teach Samuel that the important matter was Israel's treatment of Himself, not of Samuel, and not forms of government? Did He not also show that He teaches wilful m neby their bitter experience?

(2) How was Saul chosen? By whom? Why not by the people? What were Saul's qualifications? Detail the meeting of Saul and Samuel? Does it not appear thatGod not only lets people have their way—even in rejecting him—but that in this instance He also helped them in their unholy plans? Is there not herein the lesson of God's long-suffering patience, and His will to overrule all things for good? God is in history. God is in politics. He is our King, is He not? Do we not reject Him if we do not seek His guidance in our elections? Does He not permit—even require—self-development?

Now for the present lesson. What became of Samuel when Saul became king? Did he lose influence with the loss of office? Read the Scripture intervening between last lesson and this lesson. If you are unwilling to do this you are unfit to teach. What reason had Saul for his self-congratulation in verse 13? Whence came the sheep and oxen? Does God require more than success of His servants? What is the danger of success? How illustrated here? Was Saul's answer in verse 21 quite honorable? Were the people wholly to blame? Was the spoil desired wholly for the Lord's sake? To put evil deeds to good purposes—does this please God. Can a man appease God by offering his ill-gotten gains to God as a sacrifice in some institution or for missions? What is God's requirement above all for His Love? Saul served God powerfully, but he did not obey Him; and he fell. It is nothing to work for God, to overcome God's enemies or to give money to God unless one obeys Him and loves Him. God's standard is faithful obedience, not sacrifices or gifts or works. Religion is personal—in the inner self, not in the manifestation.

EDITORIAL NOTES.

One of the trustees of the Orphanage returned last week briming over with enthusiasm. "I'll tell you just how I feel," said he: "I want 1,000 children and $1,000,000." The Orphanage will enlarge any man's heart; but this breaks the record!

* * *

Last week we printed a letter from Africa. This week we print letters from South America and Asia. A Christian's outlook ought to be world-wide—"into all the world." Nothing so helps as interesting missionary letters.

* * *

We have received a circular from Evangelist Bill Fife—now selling mining stock in the name of God. If we are a judge of such matters, the "brother" has "fallen from grace." Even Dr. Cranfill did not plead with people to buy his stock. If you must get rid of your money, play the races. They are at least not hypocritical.

* * *

The American Baptist Publication Society proposes to discontinue its large branch stores, which do a general book business, and set up in their stead depositories for the Society's own productions. The reason for this is that the branch stores have ceased to be profitable. It is quite doubtful whether a denomination should do any business that it does not have to do in the fulfillment of its mission of serving Jesus Christ.

* * *

We were in error in stating that a Raleigh paper—the News and Observer—had not printed our statement of the cause of the fall of Greensboro Female College. It had printed our statement, as incorporated in an editorial from another paper. Naturally it was easy to overlook. In this connection we may say that most strenuous efforts are being made to save the institution. Greensboro has raised about $15,000—counting a large sum of stock from Mr. B. N. Duke. It will not be wise to restablish the school at Greensboro, however. It cannot possibly flourish with the State Normal in direct competition. The State Normal has an income—apart from students—of nearly $50,000. The Greensboro Female College will have not a cent, but instead interest to pay on a debt! And yet they blandly say that our statement is absurd and fallacious. Any business man in North Carolina—and it happens that the Greensboro Female College's trustees are business men—will agree that an institution with a debt cannot compete with an institution with an income of $50,000 over and above tuition, etc.

* * *

"The Dukes saved Trinity. Had it not been for them the Methodists of North Carolina would today be practically out of the work of higher education." We clip the foregoing from the Biblical Recorder: We perceive that Brother Bailey is suffering from excessive work in his masterful temperance campaign. He shows symptoms of biliousness. Through the munificence of the Dukes, Trinity College has been made the first college of the South. But bless your soul, young brother, we had an idea that Trinity, under Craven and Crowell, was really in the 'higher education' business without any immediate prospect of bankruptcy, and that it kept step handsomely with its companions of other denominations. Can we be mistaken?"—Raleigh Christian Advocate. Of course our contemporary can be mistaken. Only the Pope is infallible, and he is about to die. Trinity College had little or no endowment and less equipment, until Dr. Kilgore came along and revived the interest of the Dukes. We do not see how it could have stood the modern strain of competition but for them. Likewise Wake Forest College has been enabled to keep its head above water by an extraordinary income of $12,000 a year from $25,000 stock in the Standard Oil Trust.

"Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars."—Rev. E. H. Chapin.

BOOK NOTES.

Baptist Waymarks. By Rev. S. H. Ford, D. D. American Baptist Publication Society. Quite a comprehensive statement of the Baptist doctrines and faith, but no better than a score of others printed last century.

* * *

The Old South and the New. An address by Mr. R. H. Edmonds. Like all the other productions of this gentleman, this address is accurate, thoughtful, progressive and faithful to the South. We commend it to our readers; and in connection with it we as earnestly commend Mr. Edmonds' address on "Tasks of Young Men of the South."

* * *

Southern Education (North Carolina edition). The most thoroughly informing statement of educational conditions in North Carolina to be found. We urge every citizen to get a copy. Price ten cents. Southern Education Board, Knoxville, Tenn.

* * *

Pedobaptist and Campbellites Immersion. A. C. Dayton. Introduction by J. R. Graves. Baptist Book Concern, Louisville, Ky. 75 cents. A type of book that will be a literary and religious curiosity in another generation. Of the polemical doctrinal variety, it ministers nothing to the spirit and in no way makes for the Gospel's salvation, for manhood, for morals, or in any way for human good.

* * *

The Cruise of the Kaiserin. By T. T. Eaton, D. D., LL. D., with a poetical narrative by Martin Luther Berger, D. D. Baptist Book Concern. $1.00. Of no value save to the members of the party that made the cruise. For the same price one may obtain much more valuable information about Cuba, Porto Rico, Martinque, etc. The poetical narrative is of that order which is properly described as doggerel, and therefore a disgrace to the poetical form.

* * *

The Doctrines of the Baptists. A pamphlet by Rev. T. A. Hall, pastor at Fayetteville, N. C. Published by request of the Union Meeting of the South River Baptist Association. Printed by N. C. Baptist Publishing Company. Price ten cents. Quite a clear statement of certain principles of the Baptist people, but by no means bringing out anything new. The world would much value a fresh statement for the Baptists, a statement of their religion in terms of modern life and thought. There is need for such an interpretation. We Baptists have a particular meaning for the present time. Insteadof stating propositions that have long ago been stated well enough, let some one move out on new ground. The fathers have had their statement; now let the children have theirs. Shall we be imitators only? There is a formalism of doctrine more deadly than any formalism of worship.

* * *

The Duty of the Individual and the Government in the Combat of Tuberculosis. By S. A. Knopf, M. D. Consumption is well designated as "the great white plague." More than 100,000 people die each year in the United States of this disease. And yet we make no protest. We are as indifferent to consumption as the Hindoos are to the cobra or to cholera. We sneer at the Chinese for their supine resignation to the Bubonic plague; but we are just as careless as to consumption.

Consumptives walk our streets, frequent our barber-shoops, nurse our children, expectorate in cars, on side-walks, here and there and everywhere, spreading the plague with the utmost indifference. Each year the number of victims increases. Who wonders?

This pamphlet gives directions how to combat the disease; how to prevent its spread; showing what the individual should do and what the State should do. It is a particularly complete and sound statement. Apply for a copy to 105 East 22nd Street, New York City.

A PRAYER.

O great Absolver, grant my soul may wear
The lowliest garb of penitence and prayer
That in the Father's court my glorious dress
May be the garment of thy righteousness.

Yea, Thou wilt answer for me, righteous Lord:
Thine all the merits, mine the great reward;
Thine the sharp thorns, and mine the golden crown;
Mine the life won, and thine the life laid down.

Naught can I bring, dear Lord, for all I owe,
Yet let my full heart what it can bestow;
Like Mary's gift let my devotion prove,
Forgiven greatly, how I greatly love.

—S. J. Stone.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

A Hymn of the Thirteenth Century.

(Author Unknown.)

The last loud trumpet's wondrous sound
Shall wake the nations underground;
Where, then, my God, shall I be found,—

When all shall stand before Thy throne,
When Thou shalt make their sentence known,
And all Thy righteousness judgment own?

Thou, who for sinners felt such pain,
Whose precious blood the cross did stain,
Who did for us its curse sustain,—

By all that man's redemption cost,
Let not my trembling soul be lost,
In storms of guilty terror tossed

Give me in that dread day a place
Among Thy chosen, faithful race,
The sons of God, and heirs of grace.

Trembling before Thy throne I bend;
My God, my Father, and my friend,
Do not forsake me in the end!

—Selected.

New Societies.

1. Atlantic Asociation.—Reorganized. Middle Street, New Bern, Sunbeams. President, Mrs. S. H. Erwin; Secretary, Miss Fannie Holland.

2. Brunswick Association.—Mill Creek, W. M. S. President, Mrs. Lizzie Heckman; Secretary, Miss Mamie Outlaw, Funston.

3. Zion Association.—Reorganized. W. M. S., West Durham. President, Mrs. E. T. Cheek; Secretary, Miss Hattie McSwaine, West Durham. Sunbeam, East Durham. President, Miss Cora Haley; Secretary, Miss Viola Alderman.

4. Chowan Association.—Reorganized. W. M. S., Sawyer's Creek. President, Mrs. Mary S. Ferebee; Vice-President, Mrs. E. Y. Nash; Secretary, Miss Minnie Ferebe, Belcross.

5. Pee Dee Association.—W. M. S., Lilesville. President, Mrs. L. N. Chappell; Secretary, Mrs. P. Z. Seago, Lilesville.

6. Sandy Run Association.—W. S., Henrietta. President, Miss Emma I. Powell; Secretary, Mrs. Maggie Weeks, Henrietta.

From Brazil.

Now and again I see in your paper the name of a beloved brother, who spent some time on this needy field, and left many who still love and admire him. Of course you will guess that I refer to Bro. Samuel J. Porter, now one of the most successful evangelists in North Carolina, by the news I see in your important columns.

A few days ago I was thinking about him and the good work he did in this country, and wondering about the changes that have taken place since he was with us. It seems but yesterday, and yet how many changes have taken place! I suppose if dear Brother Porter should pay us a visit he would find many alterations—some things for the worse, but most things for the better.

It was a pity that Brother Porter was obliged to leave. He was a fine fellow and in the short time did a splendid work. He was very studious and in less than a year preached acceptably, gathering around him a splendid congregation. Today, if he had remained with us, he would have been one of our best missionaries, if not the best.

Why do I write all this? Ah, well, it is just to relieve my soul. I do not grudge North Carolina her evangelist S. J. Porter—but I do wish we had more men like him on the field.

Just now the cause in Brazil needs men, capable and sensible men, men of power, full of the Spirit of the Lord and men of common sense. The fight is on us. Romanism is doing its utmost to drive us out and take hold of the masses again. She is accomplishing it in a good many places. It is a struggle for liberty and life; and for this we need men of power, capable and sensible men.

Are there not some such men to be spared in North Carolina? If they are I wish they would come, for they are urgently needed.

God bless you all. Pray for me! Love to Brother and sister Porter.

Yours for Brazil,
SOLOMON GINSBURG.

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Impure Blood—Treatment Free.

William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B. (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumatism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B. B. B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out, Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all these syptoms take B. B. B. It works like magic. B. B. B. cleans out the posions and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B. B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

SUMMER SCHOOL FOR TEACHERS, RALEIGH, N. C., JULY 1 TO AUGUST 1.

On account of the above occasion the Seaboard Air Line Railway will sell round trip tickets from all points in Virginia and North Carolina and in South Carolina—Cheraw to Columbia, inclusive, and Oceola to Greenwood, inclusive—at the rate of one first-class fare plus 25 cents for the round trip. Rates from Richmond to Raleigh and return $5.05, from Norfolk-Portsmouth 5.70, from Wilmington $5.60, Charlotte $5.90; Weldon $3.35, Henderson $1.70; Oxford $2.15; Columbia $6.65. Tickets sold June 30, July 1 to 20, final limit August 1.

For further information apply to
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and all diseases arising from impurities in the blood. Endorsed by physicians and prominent people everywhere after thorough trial.
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Gentlemen:—I take pleasure in bearing testimony to the curative properties of your "RHEUMACIDE." Two bottles cured my son of a bad case. If this will be of any benefit to you in advertising your meritorious remedy, you can use it.
Yours truly, W. H. RAND, Steward State Blind Institution.
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Sunbeams' Corner.

Conducted by Miss Elizabeth H. Briggs, Band Superintendent for North Carolina.

Four Little Travellers.

Mary Alicia set forth for the east
To see where the sun comes up;
And Edward Delancey went straight towards the north
To search for a polar pup.
Margaret Anna repaired to the south,
Where oranges flourish, you know;
And Thomas Augustus struck out for the west,
Where gold mines and buffaloes grow.
'Tis a very strange thing thatI have to relate
Concerning these traveled young folk—
But the very next morning they all of them found
They were safe in their beds when they awoke.
—Elizabeth L. Gould, in Youth's Companion.

How Ponto Helped to Fill the Missionary Box.

Olive Graham was trying to be a missionary. At least she was trying very hard to earn some money for a missionary cause in which she was deeply interested. All winter long she had been hoarding her pennies, and, when in early May, her mission box held the magnificent sum of fifty-five cents, she took the money and embarked in a business undertaking.

Olive's plan was to raise chickens for the market, and with that purpose in view she invested her money in a setting of thirteen Brahma eggs, and borrowed a hen from her mother's flock to do the necessary hatching. She felt quite sure that, owing to her enterprise, her missionary box would be weighty with her offering.

But alas! From the day when the first tiny bill chipped its way through the egg-shell, misfortune seemed to attend her. The pompous old turkey gobbler, strutting about with his head, in the air, crushed two of the peeping yellow balls; croup carried off one nursling, and a sly weasel made a meal of still another. Then as if to make a bad matter worse, the discouraged hen deserted her lessening brood, and nine helpless chickens were left in charge of their inexperienced foster-mother.

The missionary's hands were now full indeed. Every spare minute through the day was spent with the flock, and each evening she tucked them in a wool-lined nest and reluctantly left them alone for the night.

One morning there was a hint of frost in the air. Olive ran to her pets to find that two chickens lay dead on the floor below. They had fallen from the nest and had perished in the chill night air; while sadder still, in the midst of the scrambling brothers and sisters lay another that had been smothered in the nest.

Olive sat down on the floor and cried. It seemed cruel to bring chickens into the world to meet such a fate, and she felt very helpless and forlorn, and very doubtful whether her investment of the missionary money had not been a great mistake.

But help was to come from an unexpected source. Old Ponto had followed her to the door of the hen-house, and was surveying her with both pity and interest. It was not often that he saw his mistress in tears. Ponto was an old shepherd dog, set aside by age and rheumatism from active duties. He was devoted to Olive, who had always a kind word or a dainty tidbit for him. He looked curiously at the dead chickens and at the restless little brood, then slowly limped away to his corner to meditate on what should next be done.

A curious sight met Olive's eyes that evening when she came to tuck the brood into the nest. Ponto lay on the hen-house floor with six tiny chickens nestled against him. He wagged his tail gently as Olive appeared at the doorway, saying as plainly as a dog could, "I have thought out a way to help you. Do not be afraid, I shall take care of your chicks."

And strangely enough from that day the missionary chickens were the especial charge of old Ponto. Every night they cuddled up to his warm body, and every day he guarded them so jealously that neither turkey gobbler nor weasel could annoy them. Even when they grew to young chickenhood they were mindful of their early protector, and to the last preferred his society to that of their feathered neighbors.

They grew up plump and well-favored, and brought a good price at the market. When the missionary offerings were made, Olive had three dollars in her box.

"But it is not quite my own offering," she said, as she handed in the money. "I did not really and truly earn it all myself."

And then she told the strange but true story of how Ponto helped to fill the missionary box.—Selected.

How Paul and Polly Helped.

Paul and Polly were sitting side by side on the roof of the play-house under an old umbrella. You might not have guessed it, but the little one-story frame building was at that moment a gallant ship, and Paul had hoisted what was left of the umbrella "for a yawning, like on Uncle Tom's boat."

"That was a big wave!" cried Captain Paul, rocking back and forth on the ridge-pole. "Feel the deck pitching. I see a ship in distress," he cried, pointing.

Polly giggled. It was only mamma, waving her handkerchief at them from the window. "Come in now, Chicks," she called.

Paul dropped the umbrella and made a trumpet of his hands. "Ship ahoy!" he shouted. "We're 'way out on the ocean. I don't know when we'll get into port."

"Make your voyage short, then, Captain, for it's time to get ready for Junior meeting."

Paul and Polly looked dismayed. Just when they were having such a grand play, and the very first day of vacation, too! "I don't believe we'll go this time," Paul shouted.

"But, Captain, you promised, and you're a man of your word."

The Captain hesitated, made a rueful face, and then roared, "Cast anchor!"

"There go those cunning Hayward twins," said Nellie Lester as she watched Paul and Polly trip past, half an hour later. "I don't believe they ever miss a meeting. Heigh-ho! I don't feel a bit like taking that walk, and I really meant to stay at home to-day and finish my book; but if those little tots can go every time, I ought to be able to, living so much nearer."

Half a block farther down the street Nellie saw Anna Knowles on the doorstep. "I've asked her so many times, and she always has some excuse, I won't say a word more about her ever going with me," she thought, but to her surprise Anna came down the path and joined her.

"I made up my mind I'd go to-day if you came along," she said.

So the Juniors had a new member added to their list. "What's come over Anna, I wonder?" thought her big brother Rob as the days went by. "She's getting to be the kind of sister a fellow can take some comfort with," he said one day to his mother.

"Anna is trying real hard to be a good girl," said the tired-faced mother. "She comes along many a times and does things to help without my ever asking her. I guess there's something in that Endeavor Society she belongs to."

"I ought to do more for mother myself," thought Rob. Next Sunday, to Anna's surprise, he appeared all ready to go to church with her. Something in the sermon that day seemed made for Rob. Before the summer was over he had dedicated his life to Christ's service and the pastor counted him one of his best helpers, for Rob was a great favorite among the young people. And Paul and Polly never knew that they helped by giving up their play to go to Junior mmeeting.—J. C. G., in Junior Builders.

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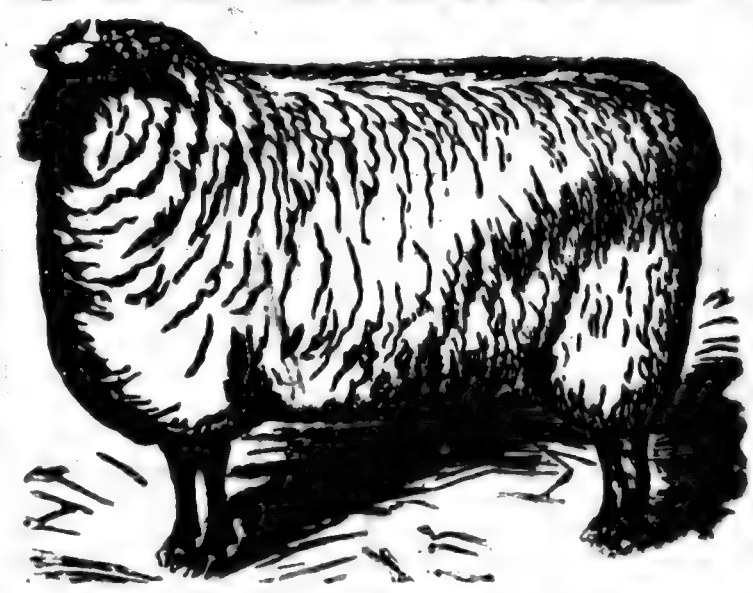

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July 15, 1903.

State Missions.—Hillsboro, $2.72; Hillsboro, 2.64; Y. L. M., First, Greensboro, Piedmont (special), 15.00; Y. L. M. S., First, Greensboro, Piedmont, 5.75; Cape Fear, 3.00; Sandy Grove, 4.35; W. M. S., Webster, 1.80; W. M. S., Washington, 1.95; Roquest, W. Chowan, 5.00; Youngsville, 5.00; Sharon, 5.00; Margarettsville, W. Chowan, 3.48; Elam, W. Chowan, 4.02; W. M. S., Elam, W. Chowan, 2.75; Macedonia, Chowan, 2.50; Valley Green W. M. S., Cary, 3.90; Mayodan, Pilot Mt., 7.26; W. M. S., First, Greensboro, (special), 10.00. Total this week, $86.12. Previously reported, $4,945.81. Total this year, $5,031.93.

Foreign Missions—Hillsboro, $1.70; Y. L. M. S., First, Greensboro, Piedmont, 21.00; Mills River, Carolina, 12.15; Sandy Grove, .21; Coolemee, 2.00; Averaysboro, Little River, 1.12; Mt. Olivet, Sunbeams, 1.00; Olive Branch, Mt. Zion, 7.50; Sunbeams, First, Washington, 1.09; Johnson's Eastern, 10.00; S. S., Rock Springs, Flat River, 3.90. Total this week, $61.67. Previously reported $9,538.95. Total this year, $9,600.62.

Home Missions.—Mills River, Carolina, $1.35; Roquest, W. Chowan, 1.50; Hectors Creek, Little River, 2.00; Coweta, 1.15; Antioch, Flat River, 6.00; S. S., Mt. Vernon, 5.28. Total this week, $17.28. Previously reported, $4,383.91. Total this year, $4,401.19.

Ministerial Education.—Hillsboro, $2.10; Woodville, 5.00; Shady Grove, 5.00; Shiloh, Chowan, 5.00; Mill Creek, Flat River, 11.00; Sandy Grove, 2.05; J. S. Farmer, 2.00; Spring Hill, Pee Dee, 6.00; Enon Chapel, Atlantic, 2.00; Mars Hill, Mt. Zion, 2.00; Macedonia, Chowan, 4.00; Coinjock, Chowan, 2.00; Sawyers Creek, Chowan, 10.00; Mayodan, Pilot Mt., 5.00. Total this week, $64.05. Previously reported, $1,066.52. Total this year, $1,130.57.

Ministerial Relief—Hesters, $5.00; Mill Creek, Flat River, 20.00; So. Side, 5.00; Clayton, 5.96; Sanford, 1.94; Sanford, 4.27; Sharon, 2.00; Antioch, 3.00. Total this week, $47.17. Previously reported, $355.13. Total this year, $402.30.

Student's Aid Fund.—Hillsboro, $2.71; Spring Hill, Pee Dee, 5.00. Previously reported, $11.85. Total this year, $18.96.

Total reported for all objects this week $284.00
Previously reported for all objects 20,363.21

Total reported for all objects this year 20,644.21

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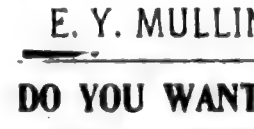

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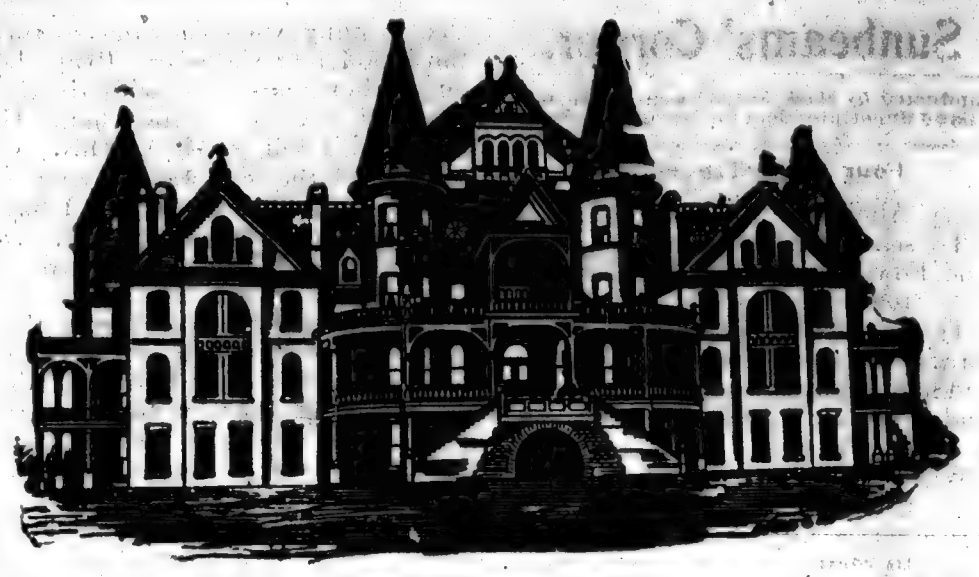

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Time and Place of Meeting of Associations.

JULY.

Tuesday, 14, Flat River Association, Corinth church.

Thursday, 30, Pilot Mountain Association, Pilot Mountain church.

AUGUST.

Tuesday, 4, Beulah Association, Ephesus church, R. R. station, Cunninghams, N. C.

Tuesday, 4, Carolina Association, Riverside church.

Thursday, 6, New Found Association, Big Pine church, Madison Co.

Thursday, 6, Yadkin Association, Bean Shoals church, Surry Co.

Tuesday, 11, Buncombe Association, Morgan Hill church.

Thursday, 13, Tuckaseige Association, Scotts Creek church, Jackson County.

Tuesday, 18, Liberty Association, Jersey church, one mile Linwood.

Wednesday, 19, French Broad Association, Upper Laurel church.

Wednesday, 19, Tennessee River Association, Sweetwater church.

Thursday, 20, Brushy Mountain Association, Shady Grove church, Wilkes County.

Thursday, 20, Haywood County Association, Ratcliff Cove church, near Waynesville.

Thursday, 20, Mecklenburg and Cab. Association, Arlington, N. C.

Tuesday, 25, Three Forks Association, Zion Hill church, 12 miles west of Boone, N. C.

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Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 6th, that he used Himalya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 23d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya completely cured me. Mr. Geo. O. Dye, Marietta, Ohio, writes Jan. 26th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, that he was cured of Hay-Fever and Asthma after severe suffering for 28 years. Miss Eva Preston, Petersburg, Ind., writes March 8th, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 1345 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. 3d, Himalya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 5th, It is my duty to tell all I can of the great virtue of Himalya. Rev. J. L. Coombs, Martinsburg, W. Va. writes to the New York World, July 23rd, that it cured him of Asthma of 30 years' standing.

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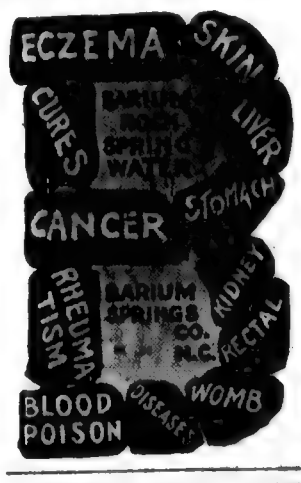

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The following report was made to the last session of the Baptist State Convention held in Durham, by the School Visiting Committee appointed at Winston in 1901. This report is found on page 59 of the minutes of the last Convention:

Your committee regrets that it has so imperfectly performed the duties assigned to it at the last session.

* * * The other invitation was from President Hobgood, the Oxford Seminary. Only one member of the committee (Rev. W. C. Tyree) found it possible to accept this invitation, and the following is the impression he received from his visit to this excellent institution:

The enrollment for this session was 82 boarding pupils [this number was increased to 95 in the spring term.—President] and 20 local pupils. This is the largest patronage (boarding) the school has ever had, and it necessitated additions and other improvements.

Several rooms have been added to the dormitories. A new art-room has been provided, which is in every way admirably adapted to its purpose and thoroughly equipped.

Five new pianos have been purchased this season, making eleven in all. They are all superior instruments, especially the new ones.

Waterworks are now under construction [completed now.—President] designed to supply the whole building with water, which will add much to the convenience and comfort of the students.

The Faculty consists of ten admirable teachers. As an evidence of their ability and efficiency, and also as a proof of the President's wisdom and good judgment, most of these teachers have been teaching in the institution for a long time.

The health of the Faculty and students of this institution has always been proverbially good, and never before has it been better than this session.

Neatness and order were observed in every department. The young ladies seemed contented, bright and happy.

This school has had a long and honorable career, and by its thorough and faithful work has placedthe denomination under great obligation.

We are sure that the Convention will hear with gladness the report that it is steadily growing in patronage, equipment and usefulness. Its success in the past and its prosperity at the present are, of course, largely attributable to its progressive and accomplished President, Prof. F. P. Hobgood.

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Temperance.

Anti-Saloon League.

PRINCIPLES: Inter-party. Members of all parties invited to join without breaking their party ties.

Inter-denominational: Support of only known friends of temperance legislation and temperance work for office.

Personal effort to enforce existing laws.

Personal influence in agitation.

METHODS: Law enforcement. We will create a sentiment that will make prohibition prohibit.

Opposition to saloons, distilleries, wineroems, whether licensed or unlicensed.

Intelligent demand for constructive local work and general legislation.

DOES PROHIBITION PROHIBIT?

Testimony of Samuel F. Pearson.

Samuel F. Pearson, the famous "parson sheriff," of Cumberland County, Maine, showed how an earnest, honest man, faithful to and always mindful of his official oath, could make prohibition prohibit. His true account of the success of his efforts to close up the liquor establishments, and all the various devices for evading the law, furnishes an unanswerable argument. In February, 1902, less than six months before his death, he told the interesting story in a speech before the Minnehaha Club of Chicago.

He told of his election and how on the 31st day of December, 1900, he took the official oath to enforce the laws of the State of Maine, and hurried from the taking of that oath to the bedside of his dying wife, who kissed him and said: "Some one has told me you are now the sheriff. Be a good one; be a true one; close the rum shops." She closed her eyes never to speak again in this world.

Thus bound by solemn oath and the memory of the last words of his dying wife, Sheriff Pearson devoted his remarkable abilities, until he himself reached his death-bed, to the enforcement of the laws of Maine. The following extracts from his speech tell how he made prohibition prohibit:

"The first day of my term of office we seized sixty-one rum shops. I drove to every hotel in Portland and told them they could have twenty-four hours to get their rum and liquor out of the way and out of the city, not to be stored on the premises, nor within the limits of Cumberland County. Every hotel-keeper said to me, 'Mr. Sheriff, we have got the best of you, we sent it away yesterday.'

"After I had been in office six months I took a carriage and drove over the city, taking two of the leading officials with me. I went across to the largest retail boot and shoe dealer in the State of Maine. I said, 'Brother Lane, I have come to ask you how business has been since I have been enforcing the law.' He said, 'Look down through that store—there are four more clerks on that floor than ever before since I have been in business, and my trade has increased 60 per cent, and I am selling the worst men and the worst drunkards in Maine boots and shoes every Saturday night.'

"A man in one of the hotels told me only a short time ago that his trade had been from $300 to $500 a week better since I had been sheriff and had torn the bar out of his premises than it had ever been since the time of hotels.

"Our city of 55,000 inhabitants had been alarmingly cursed by three hundred saloons for the last eight years. Our taxes had gone from $16 on the thousand up to $22, and the first year of my administration I turned back into the city treasury of the city of Portland 40 per cent of the entire pauper fund, because we had no need of it. We have expended money on engines in the work-shops, we have paid more than $16,000 for repairs in the Supreme Court room, and to-day, for the first time in the history of Cumberland County, after this large expenditure, Cumberland County owes no man on earth a single dollar, and the first day of January we had $64,000 in our treasury.

"There are twenty-five cities and towns in Cumberland County besides Portland, and there is no such thing in existence as an open saloon or an open bar. It does not exist, and for that reason I claim with all the power that I possess that prohibition prohibits."

Mr. Pearson told a number of his experiences in the enforcement of the law. He had information that a woman was selling liquor and his men had been to her place several times without being able to discover anything. So Mr. Pearson went himself, armed with a warrant, and began to search. There was a large shelf upon which he found soap, saleratus and other household articles, and soon he began to smell whiskey, but could not find it. He picked up a cocoa box, but did not expect to find it there, and went on. Finally he picked up the cocoa box again and found in it a gallon of whiskey. From that receptacle the woman had been selling whiskey for three months, until Sheriff Pearson made prohibition prohibit.

On another occasion an old lady, 83 years of age, sat in an old-fashioned rocking chair with curtains around the bottom. The place had been claimed to be a "kitchen bar-room," by a manufacturer whose men were getting intoxicated. Several times Mr. Pearson and his men went there, but could see nothing. Finally a search warrant was procured and the whole house was seached without success. Just as they were leaving, Mr. Pearson noticed the old lady, who had had a severe stroke of paralysis and sat there with a white cap about her face. Mr. Pearson, recollecting that she had been in that very spot on each of his visits, said to her: "Do you sit there all the time, Granny?" "Yes," said she, "all day." "Can't you get up and around?" he asked. "You don't sleep there, do you?" She said, "Oh, no, some one comes and helps me to bed." So he told a deputy to help him, and they lifted the old lady from the chair. She kicked and screamed and made a great noise; but under her chair was a jug of whiskey, from which the men at the factory had been getting their drams every day until prohibition was made to prohibit.

There was a parlor with a large table on which was a twenty-dollar Bible, but as the sheriff had suspicious reports from the place he took the furniture out and took the carpet up. In walking over the bare floor a corner-piece tipped a little. It was fastened unded the mop-board and was bound with a piece of iron and a large steel frame. There was a spring to it, and it proved to be a trap door, between which and the cellar were forty-five gallons of liquor.

One place which had been a saloon was turned into a restaurant, but complaints came that men were getting intoxicated there. The four-story building was searched thoroughly, but nothing was found. A warrant was secured for the entire block, and the next building and the next were searched, without result. Then the third house was entered and Mr. Pearson noticed that the upper front room was twelve feet shorter than the lower one, and that there was no door nor opening to get into that lost space. They entered it by the roof and found a room 10 x 12 feet, from which a pipe was traced to the chimney of the restaurant, thence down the chimney to a partition which led to beneath the bar, which cost the liquor seller $2,200, had been running four months before it was discovered.

Twenty boxes marked "hardware" were seized from the Portsmouth and Boston Express Company, and each found to hold a tank containing six gallons of whiskey, thus stopping an evasion of the law which had been going on two months before the seizure.

Sheriff Pearson told many other incidents of liquor sold from walking canes, from specially made bustles which held a gallon or more of liquor, and other devices, down to little flasks, holding a gill apiece, retailed from overcoat pockets. But in spite of the ingenuity of the rumsellers, learned in a half century of experience in the endeavors to evade the prohibitory law, Mr. Pearson was so successful in finding and jailing the offenders as to show that prohibition does indeed prohibit when there is a man behind it.

As to general results of prohibition in Maine, after fifty years of trial, Mr. Pearson said:

"In the entire State of Maine there were fifty years ago, five savings institutions, and the whole savings in five institutions amounted to less than $90,000, while to-day, after fifty years of prohibition, we have fifty-seven savings banks in our State, we have twenty-two building and loan associations, thirty-seven trust companies, with aggregate deposits of more than $118,000,000—the savings of the people under prohibition, and there is no other thing that it can be attributed to.

"But some will say, 'Prohibition has not been enforced in Portland, prohibition has not been enforced in Lewiston; there are one hundred and seventeen rum shops in Bangor.' Then you may say: 'There is the capital of your State, where your Governor resides, and there are seventeen United States tax licenses paid in that city.' That is so, and that is no fault of the prohibitive system—none whatever. I want this to be distinctly understood, and that while I have given you the very worst phase of the thing, there is to-day four-fifths of the territory of Maine that is clean and clear from intoxicating beverages."

After telling his story of the benefits of prohibition and the possibility of its enforcement, Sheriff Pearson closed with this expression of his abiding faith:

"I do not know that I shall live to see the annihilation of the last saloon in America, but I believe that there are those here who will."

THE BAPTIST BOOK STORE.

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

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W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

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Dr. Bigger's Huckleberry Cordial
has been curing diarrhœa, dysenterry, flux and all bowel and stomach troubles. Cures quickly and positively. Never fails.
THE BEST MEDICINE ON EARTH for TEETHING CHILDREN
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CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

Marriages.

HARRELL—BUNCH.—On July 1, at the residence of Mr. W. J. Bynum, by Rev. G. W. White, Mr. Augustus Harrell and Miss Pauline Bunch, formerly of Bertie County.

POWELL—BRITT.—At the residence of the bride's mother, Mrs. Sallie E. Britt, by Rev. J. D. Larkins, May 20, 1903, Mr. J. Arthur Powell to Miss Mary Overton Britt, all of Sampson.

Obituaries.

Dear, Folded Hands.

Dear, folded hands, so worn with care,
So quiet on the pulseless breast,
Will any burden need you there,
If heaven is a place of rest?
And you, dear heart, will you forget
The struggles of these lower lands?
Or is there some sweet service yet
For folded hands?

Yours was the never-ending task
Born of a never-ending need.
Our selfishness it was to ask,
Your sweet unselfishness to heed.
And now in the unwonted rest
Long promised in the better lands,
How can you sit an idle guest
With folded hands?

No tears to dry no wounds to bind,
No sufferer to tend and bless—
Where will those eager fingers find
A need for all their tenderness?
Yet, knowing all they did before,
Perchance the Father understands,
And holds some precious work in store
For folded hands.

—Youth's Companion.

Thomas Fryer.

Thomas Fryer, aged 74, passed quietly from his home in Magnolia, N. C., on the 28th of June, and entered into the rest eternal which remaineth for the people of God.

He came of one of the oldest families in Sampson County. His mother was for many years a well-beloved member of the church at Beulah

In 1858, Thomas made a public profession of faith in Christ and became a member of the Presbyterian church. In 1866 he married Martha, second daughter of the late John D. Carroll, Esq., and soon afterwards joined the Baptist church at Magnolia. Of that church he remained a member greatly honored and loved until his death. His wife and three children cherish the memory of a gentle and loving spirit and of a pure and beautiful life.

J. D. HUFHAM.

Mrs. B. K. Mason.

June 24th marked the boundary of the earthly life of Mrs. B. K. Mason. She entered into rest from Williamston, which had been her home for the last five years. She was Miss Fanny Richardson, of Winston, and was married to Rev. B. K. Mason some eight or nine years ago. For several months she suffered more than any one can ever know. She saw the Messenger coming, and spoke of the end with the calm assurance of a beautiful faith.

To the loved ones who watched her going there was "no moaning of the bar when she put out to sea."

At Mocksville, June 26th, in the midst of many friends, the last services of respect and affection were rendered.

It need not be denied that there is a special point to grief when loved ones go in life's young prime and usefulness. This writer knowing something of her home life and her wider service to the community, esteems it a privilege to pay some tribute to her memory and work. To have observed, on various occasions, the beautiful behavior of the two children left behind, was high evidence of a fine mother-love and mother-care. She wore worthily the crown of the modest and gentle spirit, and was indeed the model wife and keeper of the home. And beyond the home, she was a helpmeet for a pastor in his life of service for others. She was devoted to the work of the Sunday-school, and especially to the infant department. In the far-coming years there will grow fruit from the young lives that felt the touch of her hand and the love of her heart. Long will she be remembered by the people of Williamston. And all who knew her will join in this brief tribute to her memory and enter into deepest sympathy with Brother Mason and the two children in their sad loss.

M. L. KESLER.

Scotland Neck, N. C.

W. M. Edwards.

On June 13, after a brief illness, Bro. W. M. Edwards departed this life. Brother Edwards was for many years a deacon of the Mars Hill Baptist Church, an earnest consistent Christian from his youth, and an honorable and honored citizen, and one of Mars Hill's successful merchants and farmers.

Brother Edwards' suffering was intense until near the end, when he became quiet and passed peacefully into the Master's presence.

He spoke many words of comfort to his family, exhorting them to meet him in heaven; saying among his last words, "I must go home."

He leaves a wife, three sons, five daughters and a host of relatives and friends to mourn his loss.

The funeral exercises were conducted in the Baptist church by the pastor, Elder John Amons, a lifelong friend and long time pastor preaching the sermon.

HIS PASTOR.

Beware of Ointments for Catarrh that Contains Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price 75c per bottle.
Hall's family Pills are the best.

Mortgage Sale of Land.

By virtue of power conferred upon me, by a certain mortgage deed, executed by A. L. Lynum and wife, Sarah A. Lynum, which said mortgage is duly recorded in Registry of Wake County, N. C., in Book No. 84, at Page 70, I will offer for sale to the highest bidder for cash, at the court house door, in the city of Raleigh, N. C., on Friday, August 7th, A. D. 1903, at 12 o'clock m., the land in said mortgage described, lying in New Light Township, in said county and State, and bounded as follows: On the west by the lands of Joseph Pearce; on the north by the lands of Henry Scott; on the east by the lands of Thomas Allen, George T. Pleasants and the Free School lands; and on the south by the New Light road, and said to contain ninety-five acres (95 acres) be the same, more or less.

J. M. CRENSHAW,
Mortgagee.

B. F. Montague, Attorney.
Raleigh, N. C., June 29, 1903.

CURE CATARRH NOW.

This is the Best Season of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy, which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma, than any other medicine, says that this is the best season of the year to treat Catarrh, because the disease is not aggravated by cold and changeable weather.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent by mail for $1.00.

A trial sample will be mailed free to any sufferer who has never tried the remedy. Write at once to Dr. Blosser Company, 90 Walton St., Atlanta, Ga.

SOUTHERN RAILWAY SPECIAL RATES.

$6.55.—Raleigh to Wilmington, N. C., and return, account State Grand Lodge I. O. of G. S. and Daughters of Samaria of North Carolina. Tickest on sale July 12, 13, 14. Final return limit July 20, 1903.

$18.75.—Raleigh to Saratoga Springs, N. Y., and return account Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine. Tickets on sale July 5, 6, final return limit July 20, 1903. Stop over will be allowed at Washington, Baltimore and Philadelphia on tickets via these points.

$18.20.—Raleigh to Monteagle, Tenn., and return account Woman's Congress W. C. T. U., United Daughters Confederacy and Musical. Tickets on sale August 3, 4, 5, final limit August 15, 1903.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 7th to 11th, inclusive, final return limit August 31, 1903.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Bible School. Tickets on sale June 30th to July 2nd, inclusive, also on July 22, 23, 24, final return limit August 31, 1903.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Summer Excursion Rates via Seaboard Air Line Railway. Tickets sold daily June 1st to September 30th, inclusive, with final return limit October 31st. Below I beg leave to give you rates to the principal points:

From Raleigh to	
Old Point Comfort, Va.	$8.25
Whilte Sulphur Springs, Va.	$14.15
Asheville, N. C.	$10.90
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Blowing Rock, N. C.	$13.00
Lenoir, N. C.	$9.00
Cross Hill, S. C. (Harris Lithia)	$11.85
Lincolnton, N. C.	$8.25
Littleton, N. C.	$3.90
Pittsboro, N. C.	$2.35
Rutherfordton, N. C.	$9.75
Shelby, N. C.	$9.10
Southern Pines	$3.55
Mount Eagle, Tenn.	$24.45
Baltimore, Md.	$13.25
Boston, Mass	$26.25
Carolina Beach, N. C.	$7.15
Chimney Rock, N. C.	$12.90
Jackson Springs, N. C.	$4.85
New York, N. Y.	$21.25
Ocean View, Va.	$8.25
Providence, R. I.	$24.25
Virginia Beach, Va.	$8.25
Washington, N. C.	$7.30
Washington, D. C.	$13.25
Wrightsville, N. C.	$7.30

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
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Raleigh, N. C.

SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.25
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.80
Blowing Rock, N. C.	$8.60
Asheville, N. C.	$7.00
Black Mountains, N. C.	$7.00
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.80
Connelly Springs, N. C.	$5.25
Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$6.90
Lake Toxoway	$7.60
Hot Springs, N. C.	$6.15
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.50

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

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HUDGINS PUB. CO., Atlanta, Ga.

Administrator's Notice.

Having qualified as administrator of Lenora E. Perry, deceased, late of Wake County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 20th day of June, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will make immediate payment.

FRANK B. PERRY, Administrator.
June 18, 1903.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, B. M. WOOLLEY CO., 104 N. Pryor Street, Atlanta, Georgia.

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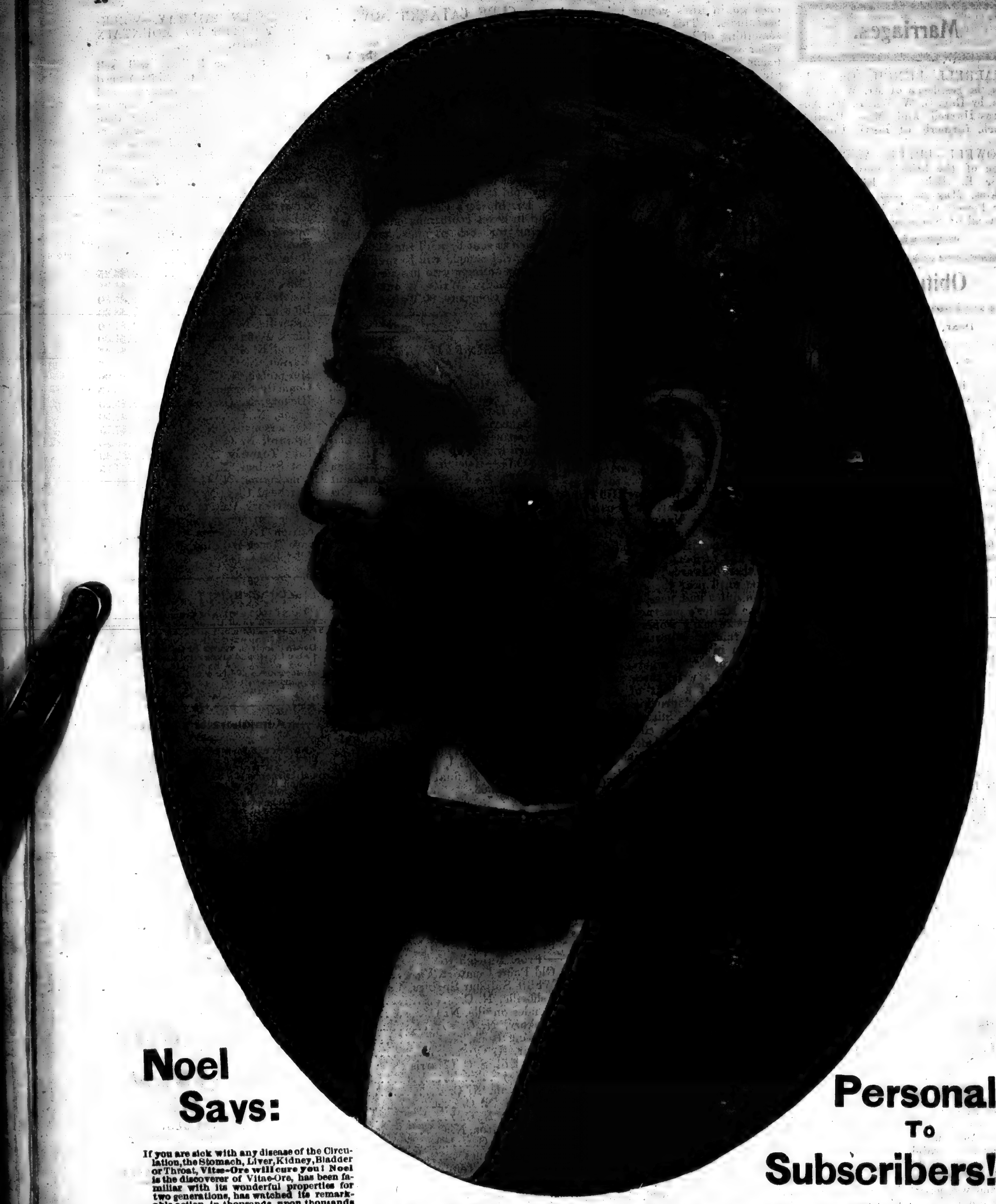

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Theo Noel

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WE WILL SEND to every subscriber or reader of the RALEIGH BIBLICAL RECORDER or worthy person recommended by a subscriber or reader, a full-sized One Dollar package of Vitæ-Ore, by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good and not before. We take the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vitæ-Ore is a natural, hard, adamantine rock-like substance—mineral—ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water, drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is a marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, LaGrippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using.

Vitæ-Ore will do the same for you as it has for hundreds of readers of this paper, if you will give it a trial. Send for a $1 package at our risk. You have nothing to lose. We want no one's money Vitæ-Ore cannot benefit. You are to be the judge. What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer.

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DANGERS OF THE DENOMINATIONAL IDEA—J. B. GAMBRELL.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JULY 22, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 4.

CUT THEM OFF; THEY ARE KILLING THE CHURCH.

Why does the revival not come? Why do not the thousands of churches take the world for Christ? What is the matter with the Power of God?

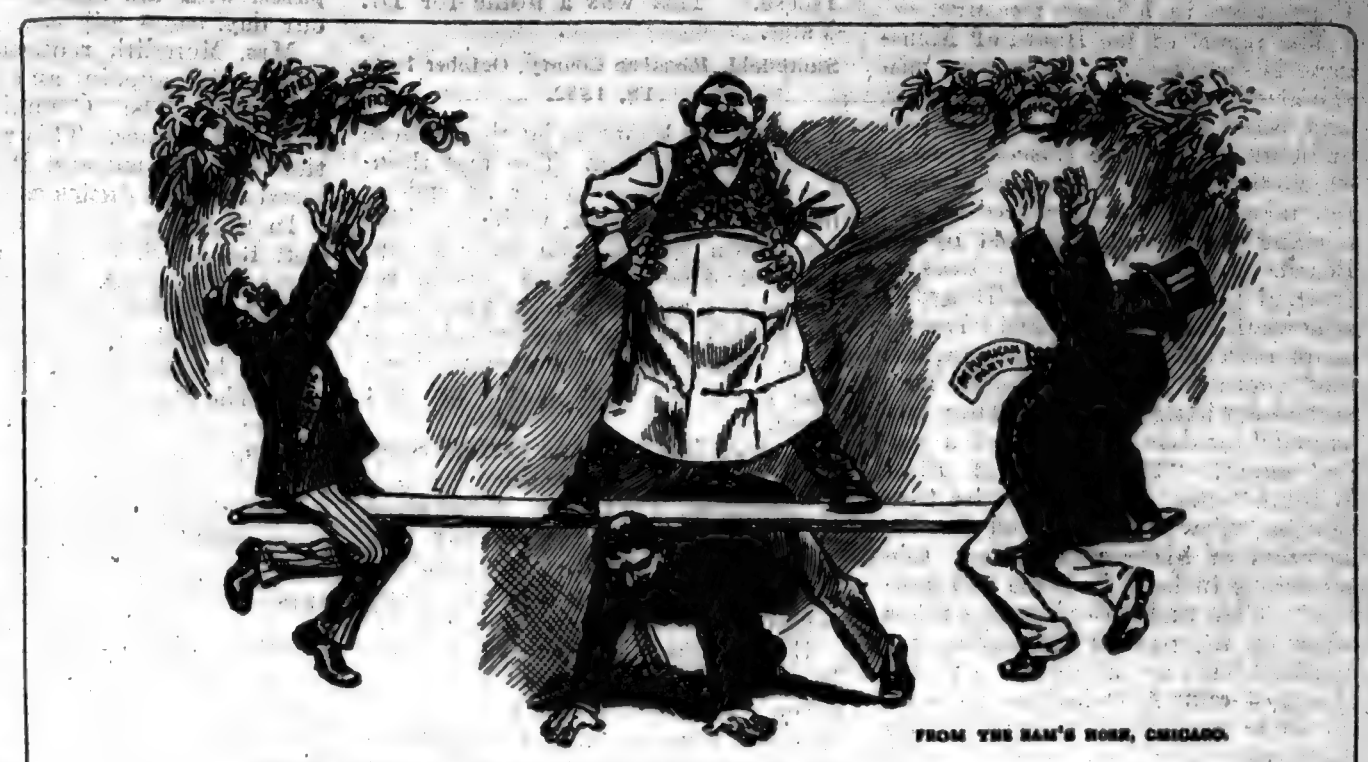
There is no mark of modern Christianity more significant, more indicative of the unhealthy state of the churches, more worthy of the grave concern of those who long for the manifestation of the ancient power of the Risen Lord dwelling in His chosen and working in His church,—no mark so striking as this, that the churches of the Living God are no longer alert and straight to discipline. They have lost their power to purge themselves!

The live body throws off dead matter daily. Life is a process of taking in living matter and putting out the dead. But by this sign the churches of today are dead. They do take in living members—comparatively few, however; but they do not throw off the dead. And the living ones all but perish within them. The branches do not purge themselves. The Vine is pure; and He will purge Himself of such branches. Very likely this explains the absence of that power of the Risen and Indwelling Christ. He is Risen indeed; but He has ceased to dwell in bodies that would not purge themselves. Unregenerate or unworthy church-members are not merely a hindrance and reproach; they are poison in the body of Christ.

It was said in the beginning that Christianity should be known by its fruits. The Master Himself gave and approved this test. The power of Christianity, or of its vessels, the individual and th church, is tested, is measured, by its fruits. A church, therefore, half full of rotten members is a reproach, yea a condemnation of Christianity and poison destroying the body of Christ Himself. Men who are believers but who are not church-members stand boldly among us and say that the church is not worth joining; that the percentage of bad men in the church is about as large as the percentage outside; and that they cannot, therefore, see what there is in joining the church. It is not separate from the world. The world is in the church and the church is in the world. They say these things, and church members and ministers cannot deny them; and the effort to explain them away but makes the matter worse. There is, of course, somewhat to be said. The churches are doing some work. There are some good people, worthy Christians, in the churches. Church-membership is worth while. We may even go so far as to say that the non-church members have absolutely no excuse in the condition of the churches for remaining outside. Their duty is to do their duty, no matter who else fails. It will avail them nothing in the day of Judgment to allege that So and So, church- member, was a worlding or a hypocrite. Nevertheless it must be conceded that the state of the churches is bad; that their salt has largely lost its savor and that their light is dim; that church-membership is no longer a mark of holiness, no longer a mark of separation, no longer a badge of distinction; and that, no matter whether these things are a legitimate excuse for men to remain outside or not, they are a reproach to the Holy Christ and a mockery of the Living God; that they have made of no account the power of the Gospel; crippled the preachers, and brought religion into contempt. They explain the present failure of the church to be all-powerful.

These he plain words, but we call the reader for witness to their truth.

We say that the churches have lost their power to purge themselves; and that an unclean church



FROM THE SUN'S ROAR, CHICAGO.

THIS SHALL BE NO LONGER TRUE IN NORTH CAROLINA.

is a puny—a powerless church; that Christ Himself is handicapped by a church that is full of dead branches; that by His own test—the test of fruits, that is, of capacity to bring forth righteousness and faith and nobler living,—He is proven inefficient. He stands defeated—and betrayed—by His own disciple once again.

We are doing considerable money-raising; we are building schools and sending out missionaries. These are good. But they do not make the whole of Christianity. Nor do all the well-known denominational objects combined make Christianity. Pure religion is personal. It is in the heart, in the mind, in the self. It is what you are, not what you do. We should do these things; but we should put the emphasis upon personal religion, personal holiness, personal soul-winning. Only so shall the churches return to their power and the great revival come.

The churches must be aroused. They must acquire new courage. They must return to the old standards of high. The liar, the drunkard, the usurer, the worlding, the indifferent, the slothful, must be turned out. These dead branches must be cut off. Else the churches will remain—dead and dying. The poison will kill them.

A gentlemen picked up a church directory recently. He studied it closely. Then he laughed. Then he scoffed. "What's the matter?" we inquired. "Why, man," he said, "it looks like all the bad men I know have joined the church!" Then he named them—man after man whose standing was certainly not such as church-membership should guarantee; men who are immersed in money-making, as utterly of this world as men can be; men who lie in the listing of their taxes; men who are talked about for their sharp practice; men who are known to drink whiskey; men who will not pay their debts; men who do not attend church. Who wonders that a church like that defeats the power of God and the angels? Such a church only can do this. Nothing else is in just the strategic position to thwart God. The devil so strong nowhere else as he is when in the church. At this point he paralyses the nerve-centre of Christianity.

This is not pleasant writing. The reader will ask, what is the matter? Some one will say that the writer is in a bad mood. Very well; if you can dismiss this matter so easily something is wrong with you. Men have become so accustomed to corruption that they cannot smell it. Look about you. How is it with your church? Is she a coward? Is she clean? Can she purge herself? Is she saving her world? Is she a light to all around? Is God's power in her?

We believe profoundly that the churches of today so much need nothing as a general judgment; a general purging; a strong and severe course of discipline. And we hope and pray that the Baptist churches of North Carolina will set about this business with no delay. Let them not fear rich or poor, great or small; let them not consult flesh and blood; let them not halt before somebody's feelings or influence or contributions. Let them purge themselves if it reduces their strength to the vanishing point. A pure church of three members has more power than an unclean church of a thousand or a million. A pure church ridden with poverty and ready for the poor-house has more power than an impure church with a million or a billion dollars running after the world.

We hope that this year will be a year memorable for the cutting out of dead branches. If our hope shall come true, we promise that next shall be memorable for the visitations of the Spirit of God. Going into battle armies, since the day of Gideon, have rid themselves of the unfit. The armies of God will win no great battle until they shall have done likewise.

THE CHILD.

When Mary sang to him, I wonder if
  His baby hand stole softly to her lips,
And, smiling down, she needs must stop her song
  To kiss and kiss again his finger-tips.

I wonder if, his eyelids being shut,
  And Mary bending mutely over him,
She felt her eyes, as mothers do today,
  For very depth of love grow wet and dim.

Then did a sudden presage come to her
  Of bitter looks and words and thorn-strewn street?
And did she catch her breath and hide her face,
  And shower smothered kisses on his feet?

—Bertha Gerneaux Woods, in Verses (Neale Pub. Company.)

AN EXPLANATION.

People hear patiently what it is understood they will not practice. But if the preacher "come down," as it is called from these heights, and assail in sober earnest, deep-rooted abuses, respectable vices, inhuman institutions or arrangements, and unjust means of gain, which interest, pride and habit make dear and next to universal, the people who exact from him official holiness are shocked, offended. "He forgets his sphere."—William Ellery Channing.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. VII—1851-1855.

Wilmington, October 16 to 20, 1851.

State Missions and the Recorder occupy the time and attention of this Convention in a large measure.

The report of the Board of Managers is interesting. Fourteen missionaries were employed last year, who received their salaries in part or in whole from the Associations in which they labored. Besides these a few missionaries were placed at important points and sustained by the Board. It seems to have been a fruitful year, and yet the Board is somewhat discouraged and recommend retrenchment. They complain that appeals to the pastors have evoked but little response. They recommend the discontinuance of a general agent. "The reports of Elder William Jones, the agent of the Convention, show a falling off in the amounts of his receipts and subscriptions in behalf of the Committee." They find no evidence of less effort on the part of the agent, but attribute it to a desire of the churches and Associations to send up their own funds through their delegates.

Turning from the report of the Board to that of the Treasurer, we find that more money had been received this year than any previous year. The total contributions for the objects of the Convention amount to $4,333.82. The Board made the mistake of measuring the success of the agent by the amount of money that passed through his hands, forgetting that his canvass had much to do with increasing the spirit of benevolence among the people. For this reason they recommend that the best agent the Convention had ever had up to that time, be dismissed. The Convention, however, refused to adopt this recommendation of the Board and re-elected William Jones as agent.

In speaking of the old Chowan Association, the mother of the Convention, Mr. Jones says: "This body takes the lead in benevolent operations, besides supplying their own destitution, and making arrangements to sustain a missionary in China, they continue to enlarge their bounty for the objects of the Convention."

Since the last Convention Thomas Meredith had died. Elder Thomas W. Tobey, pastor of the church in Raleigh, was asked to edit the Recorder until the meeting of this Convention. This he did very acceptably. A Committee was appointed, presumably at the request of Mrs. Meredith, to suggest an editor for the Recorder. The Committee, of which William Hooper was Chairman, recommended that Elder Tobey be continued as editor, the compensation for his services to be agreed on by him and the proprietors. This shows the close relation which has always existed between the Convention and its organ.

Elder James McDaniel, of Wilmington, and C. R. Hendrickson, of Elizabeth City, each of whom had been engaged in the publication of Baptist newspapers, relinquished their publications and, so far as they could, transferred the list of subscribers to the Recorder.

Elder Samuel Wait writes a letter to this Convention, notifying them of the opening of Oxford Female Seminary. The Chowan Institute had begun its useful career before this.

The report on obituaries, written by A. Paul Repiton, records the death of "Rev. Thomas Meredith, Rev. George M. Thompson, Rev. Stephen Grey and Deacon Lewis Bond."

"Resolved, That this Convention recommend to the Baptists in the State to unite in the erection of a house in Shanghai, to be called "The North Carolina Baptist Mission House." This was a home for Dr. Yates.

Smithfield, Johnston County, October 14 to 18, 1852.

Education seems to be the keynote of this Convention. The first thousand dollars is given for an endowment of Wake Forest College. This was given by ten men in subscriptions of $100 each, and was in response to a proposition by Elias Dodson to raise $15,000 in $100 subscriptions. The names of the ten brethren who gave this first $1,000 are not given.

Chowan Institute and Oxford Seminary are highly commended.

"Resolved, That each Association be and is hereby respectfully requested to establish preparatory schools to Wake Forest College, and report the same to this Convention."

High ground is taken on Foreign Missions, at a mass meeting Sunday night. Enthusiastic and inspiring speeches were made, and the following resolution was unanimously adopted:

"Resolved, That we will not suffer any apparent want of success in our (State) missions to diminish our zeal or cause us to slacken our efforts to benefit the unhappy and benighted heathen."

William Jones, the General Agent, died since last Convention.

He did more to stimulate the benevolence of the churches than any other man. He inaugurated the "Life Membership" plan, and introduced a better financial system. As general agent he did a great work. The Board seems almost to have gone daft on the subject of destroying the agency. In this report they suggest that no agent be employed. They say that Virginia had abolished the agency and was getting on well without it. We know, however, that Virginia has come back to the North Carolina plan, and came to North Carolina to get her first agent, or "Field Secretary" as they designate him. The Convention did not adopt this recommendation, but instructed the Board to employ an agent as soon as a suitable man could be found. The Treasurer's report last year showed a total contribution of $4,333.82, while this year it is only $2,661.11, a difference of $1,672.71. It must not be forgotten that the General Agent had died, and that for most of the year the Convention was without an agent. This, doubtless, accounts for the falling off in contributions. Yet in the face of these figures, the Board wants to dispense with the agency.

Rev. P. S. Henson was elected a member of the Board.

Rev. J. J. James introduced the following resolution which was adopted: "In view of the demoralizing influence of circus exhibitions throughout the State,

Resolved, That a Committee be appointed to memorialize the Legislature of North Carolina on the subject of putting down the evil in that way which, to them, may seem best."

The Recorder is still edited by Rev. T. W. Tobey, and is constantly referred to as the "Organ of the Convention."

Newbern, October 13 to 17, 1853.

Elder John H. Lacy, who had been for several years Corresponding Secretary of the Convention, was appointed a missionary to Africa, and sailed since the last session of the Convention. This is the second Foreign Missionary that has gone from North Carolina.

A collection was taken on Sunday morning for Foreign Missions amounting to $151, and at night at the close of a mass-meeting held in the interest of Home Missions and education, another collection of $162 was taken. It is noticeable that the collections taken on Sunday in this period of the Convention's life, are out of proportion to the amount raised during the year, when compared with the financial reports of our day.

Mrs. Meredith requested that the Convention appoint an editor for the Recorder. The Committee named Rev. J. J. James. This recommendation was adopted and Mr. James entered upon his duties as editor.

In their report the Board states that Rev. J. S. Yarborough had been secured as agent. He was not employed till three months before the meeting of the Convention. He was elected by the Committee for next year. The Board further declare that if they could find suitable men and had the means to support them, they might employ thirty missionaries and all the destitution in North Carolina would not be supplied.

The name of Rev. W. M. Wingate appears for the first time.

Fayetteville, N. C., October 12 to 16, 1854.

The subject of education received special consideration at this Convention. Saturday night a great educational mass-meeting was held, which was addressed by T. H. and J. L. Pritchard. J. L. Pritchard is a visitor from Virginia. A collection was taken up at the close of this meeting amounting to $140.66. The report on education states that Wake Forest has an endowment fund of $42,000, and bequests to ministerial education amounting to more than $10,000. Resolution is passed expressing gratitude at the news that an associational school has been started at Taylorsville.

Friday night a mass-meeting was held in the interest of Home Missions, and a collection of $151.50 was taken. Bear in mind that during all this period Home Missions means State Missions. Committee on New Field recommend that Goldsboro, Charlotte, Carthage, Lumberton and Washington be occupied, in addition to the towns now supplied by the Board, viz: Greensboro, Salisbury, and Wadesboro. All these places now have strong churches save Washington, which is still aided by the Board.

A church extension society was organized. Its object was to aid weak points in building houses of worship. Funds are to be raised and loaned to nearby points, provided said places raise an equal amount. It was recommended that steps be taken to raise $100 to be loaned to Salisbury, provided they comply with the conditions on which loans are to be made.

A resolution was passed looking to closer co-operation with the Associations. At almost every meeting for several years past, a similar resolution has been adopted.

A Committe on Indian Missions reported. This is the first mention of Indian Missions.

From the report on Periodicals we learn that Mrs. Meredith had "moved to the Southwest," and had sold five-sixths of the Recorder stock to brethren in Raleigh. James was employed to edit the paper. The brethren saw the importance of preserving the history of the Convention, as the following resolution shows:

"Whereas, we understand that our brother, Dr. S. J. Wheeler, of Murfreesboro, has it in contemplation to publish a history of the Convention, to be compiled from the minutes of the body from its formation to the present time; therefore

"Resolved, That we highly approve the enterprise, and most heartily commend it to the patronage of our churches and brethren throughout the State." If this history was ever published, there is no record of it.

Warrenton, November, 7 to 12, 1855.

Home (State) Missions receives special consideration at this Convention. On "New Field," Elder Dodson says, "We have neglected towns, though we have done a great deal in the country. We lose much by neglecting towns and villages. People are more liberal in the support of ministers in towns than in the country. A man worth two or three thousand dollars in a town, frequently gives more than another in a country who is worth $100,000. In a certain city a poor man who had a salary of $400, and a family to support, gave his pastor $100. Where can we find such liberality in the country?"

From the report of the Board we get the following items of interest:

Robert B. Jones had preached two Sundays each month in Charlotte. Church organized and contract let for house of worship.

A. B. Blackwell once a month at Wadesboro. J. J. James twice a month at Goldsboro. Small organization, but no house.

H. Lennon one Sunday afternoon in each month at Lumberton.

Wingate and Walters one Sunday each at Franklinton. No house.

W. T. Brooks once a month at Henderson. No organization and no house.

Thomas Landsdale at Tarboro.

Greensboro was not supplied. B. F. Marable was appointed missionary there, but declined in order to go to Furman Theological Institute.

Tarboro is the only one of the above points still aided by the Board.

Committee on agency recommend that no general agent be employed for next year. This report was adopted, and the general agency was abolished, never to be established again under that name.

This seems to have been an uninteresting Convention, perhaps the dullest yet held. Wait till next week and you will read of the most remarkable session ever held.

The Advance Movement.

The Foreign Mission Board, acting under the suggestion of the Convention, have decided to reach out and open new mission work. The Board has appointed Rev. S. M. Sowell to Buenos Ayres in the Argentine Republic. Our Brazilian Mission has been greatly prospered. Last year there were seven hundred and ninety-six baptisms in that mission. Buenos Ayres in the Argentine Republic is about fifteen hundred miles further south than Sao Paulo, our southernmost station in Brazil. We hope that it will not be long before we can have a strong force of workers in the Argentine Republic. Immigrants are pouring into that country, and it looks as though it will be one of the finest countries in South America. We must take South as well as North America for Christ.

The Board is appointing several new missionaries. Let the churches take up their contributions for Foreign Missions all through the year, and enable the Board to make these advance movements without going into debt.

R. J. WILLINGHAM,
Corresponding Secretary.

There are only forty counties in North Carolina in which liquor may be sold, and it will be easy to carry four-fifths of these this year against the saloons if the people will organize. Liquor is sold illegally in many of the counties, and there should be organizations in them for the purpose of suppressing blind tigers. The Anti-Saloon League will not stop with fighting the saloon, but will go right on and make war on the blind tigers. It addresses itself to the monster Drink Evil in all its forms. The leagues come into existence, therefore, not for a summer's campaign, but for a permanent mission.

DANGERS OF THE DENOMINATIONAL IDEA.

BY J. B. GAMBRELL, OF TEXAS.

All power carries with it an element of danger. If a train moves it may leave the track. If it is long, heavily loaded and moves rapidly the danger is increased; for it is more likely to run off the track, and the smash-up will be greater if it does. But for all that, trains are good things, and upon the whole, it is less dangerous to have and operate trains than to not have them. Denominationally great movements always carry with them considerable danger; but denominational stagnation is sure death. If a man walks he may fall and break a limb, possibly his neck; but if he stands still long enough he will not need his legs nor his neck. Seventy years ago the alarmists were filling the air with cries of danger. The hardshells appeared as the special guardians of the churches. They pointed out multiform dangers, and advised the churches not to enter into the denominational movements of the times. They succeeded to a very considerable extent. The missionary wing went out for progress braving the inevitable dangers and carefully providing against them. The hardshells chose the danger of inaction and stagnation. We have the result before our eyes today. It scarcely needs a word of enforcement. Death for the want of life carries a solemn lesson.

But there are dangers in the denominational idea to be recognized and carefully provided against. I mention first the greatest danger of all. In a former article I pointed out the fact, that underlying our entire system of co-operative work is the denominational idea. Associations, Conventions and the like stand in the order of means not divine institutions. They are councils, not legislatures. Boards are channels of co-operation, not missionary forces. The churches and individuals are the mission forces. The independence of the churches is vital to New Testament church life. Destroy this, and we are done for as a people. Now seeing, that churches statedly send messengers, often wrongly called delegates to the general meetings, there is danger that by degrees the impression will grow and deepen into a conviction that these bodies are really representative bodies and that what they do, the churches really do, "through messengers," and, therefore, the churches are bound by the general bodies. In short, the danger is that co-operation will harden into consolidation, and the real independence of the churches will be lost in general ecclesiastical bodies. This danger is real. It is imminent today. The idea has obtained that in some real, substantial sense general bodies are or should be composed of churches; that the church should control them by the exercise of ecclesiastical authority, "through messengers," that the churches composing the body do hold sessions of the body "through messengers." To the unthinking the transition from voluntary co-operation to actual consolidation is not seen. It is this transition which is signalized by the plea for the control of mission work by the churches, through representatives in the Conventions. The distinction between control by influence and control by church authority is lost.

A very able brother in the North, some time ago presented a paper, well prepared and strong, in the nature of a plea for church control of mission work. He wanted the churches to get near to the work. He described the Baptist churches as an archipelago, each church an island. His plea was for isthmuses to connect the islands along which could go church authority and control. Alas! for the isthmuses! When the Baptist archipelago has isthmuses, it will become a continent. Then will history repeat itself. General bodies will become, not councils, as now, but legislatures and co-operation of independent churches will give place to consolidation.

Against this danger all the great bodies provided in their constitutions. It is impossible in the light tions. It is impossible in the light of the constitutions to hold the wrong view, as to the nature of the denominational gatherings. It is with entire consistency, that the advocates of church authority, transmitted into general bodies, "through messengers" oppose the old constitutions. And it is fortunate that discussions have been sprung which will certainly bring the entire denomination back to its old moorings.

A second danger is close akin to the first. Churches considering themselves real constituencies, or integral parts of a great Convention lose their sense of responsibility in considering the great whole, just as in large churches many individuals lose a sense of personal responsibility, because the church is doing something. A true conception obviates this evil; but a false conception fosters it. Take a well authenticated case. With a people holding the ecclesiastical view of their general body, more than half the churches claiming to be part of the body do nothing at all for missions, and yet claim part of the work, because the body of which they are a part does mission work. The only missionary force is a person or a church, and constant care should be exercised lest the responsibility be transferred. The Master made it the work of the churches to evangelize the world, and the question of missions must be kept in the churches. They may employ boards or not, but they cannot transfer their obligations to any outside body. The very expression, "Keep missions close to the churches" in its usual connection reveals vague and incorrect thinking. Missions can never be removed from the churches by any process whatever if we hold to the true conception of New Testament polity.

As long as general bodies are regarded as mere denomination councils, and boards mere channels for co-operation; and as long as it is held that each church is a complete ecclesiastical unit, independent and incapable of becoming an integral part of any general body, and as long as it is understood, that churches must decide for themselves what they will do and how, no great danger will appear. It is a curious and instructive thing, that the present slide in the direction of consolidation is led by those who most vehemently inveigh against centralization.

I mention only one other danger. There is always more or less danger that some people will think that organization can do great things. Organization can do nothing. It may help living forces to do much.

Against the Dispensary.

BY REV. W. H. L. McLAURIN.

In a signed article, of a recent issue of your paper, which I clip from the Charlotte News, a gentleman from Louisburg gives his views as to the working of the dispensary, which I wish to notice, if you will kindly grant me space in your excellent paper for that purpose.

The gentleman above referred to very evidently, like the masses of unthinking people, has not considered the future results upon the people, and the effect the dispensary will have upon the ultimate overthrow of the whiskey traffic. In order to measure the merits or demerits of a given civic measure, or religious measure, the end of that measure must be considered as well as the immediate results accruing therefrom. But let us notice the "seven points" our friend mentions in his article, favorable, as he supposes, to the dispensary.

1. "It Pays." This statement may be called in question notwithstanding the array of figures the writer adduces. But suppose it does pay from a monetary point of view. Does not this very fact lessen the chances of a speedy or final overthrow? The Word tells us, "the love of money is the root of all evil," and it is this root of evil that inspires the individual and the municipality, to engage in the traffic. If there was no revenue in it "Uncle Sam" would never countenance such a sin, and if there was no revenue in it, no decent city would think of permitting it in any form. so that the statement that "it pays," instead of being thought favorable, should be recognized by all real friends of temperance as the very thing least desirable. We don't want "it to pay" even in dollars and cents. As long as it "pays" the majority of half-hearted professed Christian are content. It pays their taxes and educates their children. It paves their streets, and supplies their city with waterworks, and electric lights. God pity the town or individual that would sell its young manhood, and their souls, for "revenue." Better by far leave the city in darkness, and the children in ignorance; than to light the one with blood money or educate the other at the cost of their souls.

The dispensary is worse than the open saloon, (1) In that it postpones indefinitely the ultimate overthrow of the whiskey traffic. (2) In that it transfers the sin of whiskey selling from the individual to the State and to the municipality; and thus makes the citizen the direct dealer in such an abomination. (3) It debauches and demoralizes the public conscience, because of their immediate participation in the traffic, and consequently lessens the chances of prohibition. (4) It costs just as much to lose a soul under the dispensary as through the saloon. If it be said, "but there are not nearly so many souls lost under the dispensary," I answer, the history of the dispensary in South Carolina proves exactly the contrary. In the inaugural address of the late Governor Ellerbe of that State, he stated, that "the object of the dispensary was to lessen the consumption of whiskey." In his next annual report he showed, with evident satisfaction to himself, that the consumption had nearly doubled itself, and the revenue coming into the treasury of the State was proportionately increased. The statistics of South Carolina today will show that, with possibly one year's exception, there has been a steady growth in the revenue derived from the sale of whiskey and a consequent increase in the consumption, under the dispensary system. If this be true, does it pay?

That the dispensary has some features, that are superior to the open saloon, no one familiar with it will deny, but that "it pays" is the very thing most to be deplored; because it makes it more respectable than the open saloon, and consequently harder to overthrow through the public conscience or sentiment.

These are some of the reasons why I think the saloon preferable to the dispensary, though neither should be tolerated for a day.

2. "It reduces the temptation to drink to the minimum." To some extent we must admit the force of this argument, though to acknowledge the truth of it, in toto, would be to go in the face of facts, as the statistics of South Carolina prove. That the social feature of the open saloon is one of the greatest temptations, to young men in particular, is not to be denied; but who that is familiar with the workings of the dispensary will deny, that this same social feature is not supplied in the home, "around the festive board," with the dispensary whisky, and in the byways of the city where whiskey drinkers meet to imbibe! Men who drink, often step into the open saloon, and take a drink, and go on and attend to their business; whereas if they are forced to buy a bottle full to get a drink they will carry it to home, and having already paid for it, they will feel freer to invite their friends to drink with them, and when that bottle is gone, courtesy requires, that those who have partaken of his liberality, should return the favor; and thus many a debauch be started. So that while there is force in what our dispensary advocate says about the social feature of the saloon, yet there are no real facts to sustain his argument.

3. "It has abolished night drinking." Our friend must not leave his home after night fall. I undertake to say there is not a dispensary in the State, or elsewhere, but that violates the law forbiding the sale of whiskey after sundown. The facts are that men, who are so lost to all that is good, as to consent to dispense the vile stuff in any form, under any system, are not to be trusted. They have their friends, and those who have a "pull on them," and they can get whiskey any time it suits them. But suppose the dispensary is closed and not opened after sundown, can not and do not the men who drink, provide themselves with whiskey for the night, just as they do for Sunday?

4. "Absolutely no whiskey is sold on Sunday." I am surprised that such a statement could find its way to the public press over a signed article. Everybody, who has taken the trouble to observe, knows that everything and everybody the whiskey traffic touches is corrupted, and defiled. No man who dabbles in it can keep himself from its contaminating influence. God's curse is upon it, and whoever dares to touch it does so at the price of his soul, and all that is noble or worth having. Wheresoever, and by whomsoever, and under whatsoever form whiskey is sold, it can be bought by those "who have the secret pull," on the Sabbath day, and our brother had as well learn that fact.

5. It reduces the amount of whiskey consumed by the "regulars." This may be true in a few instances, but every one must know that there are comparatively few men who drink regularly, but can and do find some means by which to secure the gratification of their beastly appetite, when they want it, credit or no credit. So that the few "regulars," who are thus helped, are more than balanced by the great number who are made to drink more, because of the system which forces them to buy a pint instead of a drink at a time.

6. "The dispensary is helpful to the wage-earners." If there is any class of people that ought to be protected from this accursed traffic it is this very class; but are they so protected by the dispensary? Certainly not. They buy their whiskey by

(Continued on page 14.)

News Notes.

....W. F. Fry is doing fine work in the field for the Baptist Female University. He is a most valuable young man.

....Prof. William L. Foushee has taken ship for Europe. He will spend three months abroad, after which he will return to his Chair in Richmond College.

....Rev. J. M. Carroll announces that he has raised the $135,000 upon which was conditioned the gift of $35,000 from John D. Rockefeller to Baylor University.

....The Religious Herald, whose sense of propriety is above criticism, names several possibilities for the Home Board Secretaryship. Is this not somewhat questionable?

....Rev. R. P. Walker writes: "I baptized nine persons at North Henderson last Sunday, and received two by letter. There will be others to be baptized next Sunday afternoon."

....Rev. A. C. Irvin writes: "Revs. J. A. Hoyle, D. P. Bridges and myself met with Salem church, Lincoln County, June 11, 1903, and ordained Rev. C. W. Paysour to the full work of the ministry of the Gospel."

....The Arkansas Baptist says that "Dr. Diaz has selected Elder Ben. M. Bogard to represent him before the investigating committee which the Home Board has selected." This is the notable Rev. Dr. Bogard, d. d.

....Dr. Henry W. Battle says: "My work is prospering, even beyond my expectations. I have every cause to be encouraged." The Greensboro people love all of their pastors, and Dr. Battle is beginning to get a great share.

....Rev. R. W. Weaver, of Middleton, Ohio, has been called to the Brantly Memorial church—one of the best Baptist churches in Baltimore. He is a native of Greensboro, a graduate of Wake Forest and S. B. T. Seminary.

....Mr. Earl B. Fowler, who graduated from Wake Forest in June, has accepted a position in the Monroe Graded Schools. He is a young man of the first class—capable, noble-minded and ambitious to do well. We congratulate Monroe.

....We print this week a full list of the Associations. We shall not print it again in full. We advise the travelling contingent, therefore, to cut it out and paste it in their pocket-books. Let the brethren read it and inform us of corrections.

....Elder Thomas Dixon, who has all the gifts of his gifted children and none of their faults, recently visited Boston. He returned with a cane cut from the Roger Williams Meeting House. We propose that he speak on Religious Liberty at the Kings Mountain.

....Good sense has prevailed and the President will not forward to Russia the protest against the massacre of the Jews. We do well enough to attend to our own affairs. We are a world-power with prospects of larger influence—but the United States is by no means yet guardian of creation.

....On Monday Pope Leo XIII, the distinguished ruler of the Roman Catholic church, died. He was in his 94th year. During these two weeks of dangerous illness the civilized world has been drawn around his bedside; and in the general concern there was a lasting testimony to Leo's greatness as a ruler and to his goodness as a man. He had been Pope twenty-five years, and opponents of his religion regard him with great esteem, because of the holiness of his life and the lofty dignity with which he filled his trying office.

....Behold, the list of Associations. Hurrying and scurrying time has come—for Brethren Johnson and Farmer, at any rate. We are on the home stretch now. If possible bring the Recorder a club of subscribers at your Association.

....Prof. Ragsdale is enthusiastic upon the subject of Greenville's new pastor—Rev. A. T. King. He says the welcome service was without precedent in the history of the church. The exercises were good, but the climax was reached when, a rain storm coming up, the people were compelled to remain and talk with each other a full hour!

....Rev. B. W. Spilman, Field Secretary of the Sunday-school Board, wishes it understood that in future his office will be in Kinston, N. C., instead of Nashville. His correspondents will please take notice. We are glad to have him in North Carolina. He will help us solve our Sunday-school problem.

....Rev. H. C. Moore writes: "I have been engaged in two good meetings lately: one at West Chapel Hill with Brethren Hocutt and Watson in which there were between twenty-five and thirty professions; the other at Hillsboro with Brother Maddry, resulting in eleven or twelve accessions, four for baptism. The work here at home moves on smoothly and the prospects are bright."

....Bro. Fred N. Day is in a meeting with pastor Baptist at Concord church, near Chase City, Va. Brother Baptist and the Virginia Baptists will find a splendid Baptist preacher in Brother Day. Their own Garland is better seen by day, and Day bids fair to be a Garland. [We distinctly disclaim responsibility for this. It came from Bro. J. S. Farmer; and the brotherhood may exact of him any penalty they please.]

....Rev. Dr. A. M. Croxton has accepted the call of the first Baptist church at Norman, Okla. We regret that this brother will go so far away. His residence in North Carolina has marked him as a man of deep worth—a genuine minister of the Gospel, useful in every relation of his calling. We shall follow him to his new field with most cordial interest and good wishes. We hope he will send us letters about the new country.

....Rev. W. R. Gwaltney, who made the "speech of his life" at Jackson Springs, writes: "The Midsummer Meeting was a great success! Could be there only half the time, but found it very stimulating and helpful. With sufficient accommodations, it is destined in the near future to become the largest gathering that meets in North Carolina. It seems to me that a more promising beginning could not have been hoped for."

....Rev. A. A. Butler has resigned the pastorate of our Beaufort church and accepted a call to LaFayette Avenue church, Newport News, Va. He has done good work throughout his North Carolina career, at Durham, Sampson County, Franklinton, Raleigh and Beaufort, making himself marked for a courageous and earnest minister. The field that he goes to offers him large opportunities, and we are sure he will prove worthy of them. He sends his love to the North Carolina brethren.

....Evangelist R. A. Torrey and C. M. Alexander, singer, have returned from an eighteen months tour, during which they held meetings in Hawaii, Japan, Australia, New Zealand, India, England, Scotland and Ireland. It is computed that 30,000 were won to Christ, including many notable cases. It is one of the most remarkable campaigns in modern religious history. Mr. Torrey succeeded Mr. Moody in the Chicago Institute. We will make it the subject of editorial consideration later.

....Why not let a delegate from each church read his church's letter to the Association? And why not then refer all letters to a Committee on State of the Churches, the Committee to report and have a discussion? Our Associations get too far from the churches. We do not need reading clerks, now that everybody can read!

....Hold the last General Assembly responsible for North Carolina's loose divorce law. And hold certain lawyers in that Legislature particularly responsible. Every session the lawyers with clients who want divorces for abandonment succeed in keeping the abandonment section on the books. There are lawyers who would "wreck the party" and disgrace the State for an $100 fee.

....The Christian Index kindly sends us the following good news: "Information has been received in the Home Board rooms, from its attorneys in Havana, that the Court of First Instance had decided in favor of the Board in its suit for ejectment of Dr. Diaz, and those with him, who had moved into the Jane building and were occupying it for dwelling and school purposes. Possibly this does not establish the claim of the Board as far as title is concerned, but shows how the judge regards Diaz' right to hold possession of the property. It is probable that Diaz will appeal, but the Board's attorneys do not have any doubt as to the confirmation of this decision."

....Secretary Livingston Johnson gave us the following: Flat River reports 20 per cent increase in baptisms, and 25 per cent increase in contributions. Last year there was a most earnest discussion of the "state of the churches." The brethren looked the matter honestly and squarely in the face, confessed that as churches their condition was far from satisfactory, and determined that, by God's help, they would make progress. The fruit of the discussion last year was seen in the reports this year. The most hopeful indication, however, is the fact that the brethren, while encouraged, are not satisfied. They expect to "forget the things that are behind" and "press on."

....Rev. R. A. Moore writes this word to the Beulah Association: "The time of our annual meeting is rapidly approaching, and business of unusual importance will claim our serious and prayerful attention. A Board of Trustees should be selected to take charge of funds belonging to the Association. An associational school will be under consideration. Two bids, consisting of valuable property, have been made, to induce the location of said school. Other bids are in order. Rev. L. W. Willson, of Yanceyville, is chairman of committee on said school. Let every church in this Association see that some of her best brethren are in the meeting to help to adjust these and other important matters for the Master."

....The Sylva church having withdrawn her acceptance of the report of the Presbytery called in the case of Rev. Tobias Bright, and having cancelled his ordination, he stands now in the relation of church-member. This action followed Brother Bright's voluntary withdrawal from the ministry. It seems to us that our brother may be left now in peace. He has paid the penalty of the courts, and he has suffered the loss of his standing as a minister. Well may we pause to estimate the pangs that he has endured. In the course of time it will become his brethren to voice their present sympathy for him in making way for his restoration to his work. It may require more courage to forgive than to condemn; but we men must do each in its time.

....The Mississippi Baptist Convention in session recently reported the following: Seventeen thousand two hundred and thirty dollars and thirty-six cents collected for State Missions; Home Missions, $6,405.71; Foreign Missions, $16,105.43; Sustentation, $1,482.73; Church Building, $301.50; Orphanage, $10,289.47; Mississippi College, $11,385.02. Statistical Secretary S. G. Cooper presented his report: Number of associations in the State, 55; number of churches, 1,284; baptisms, 715; total membership, 99,409; Sunday-schools, 575; total in Sunday-schools, 33,212; value of church property, $919,185.

Flat River Association.

The one hundred and tenth session of the Flat River Association convened with the Corinth Baptist church in Granville County.

Brother R. H. Marsh preached the introductory sermon, with "The Church A Missionary Body" as his subject. Text Rev. 14:6. The sermon was able, thoroughly missionary, and pronounced by his own people as entirely new, and the best they ever heard him preach.

The following officers were elected: Rev. J. A. Stradley, moderator; J. C. Howard, clerk, and L. T. Buchanan, treasurer. The work was commenced at once. Brethren L. Johnson, A. Johnson, J. H. Gorrell, W. R. Cullom and J. S. Farmer were recognized as visitors.

The objects of the Convention were discussed, and many interesting and suggestive things said. The contributions were an increase of twenty-five per cent over that of last year. This is a very encouraging sign, though the churches reported fewer baptisms than for several years.

The spirit of the meeting was beautiful. Ministers and laymen seemed in dead earnest about the work of our Master. The spirit of humility was rather unusual, and such is always a hopeful sign. One thing which very much impresses a visitor to the Flat River, and that is that there are a score of men between fifty and sixty-five years of age who are very much in earnest about the work. The laymen do not hesitate to rise and make speeches on any and all objects.

Ministerial Education and Ministerial Relief were given special attention.

Thursday was laymen's day, and they used it in making some very earnest talks upon the different subjects.

The sign of a new day for the Flat River is seen. In the leaves of the trees, in the air, and in the hearts of God's people is the motion made—it is the motion of light and a new and better day. J. S. F.

A Place of Its Own.

Enclosed you will find a check for $1.50. I wish to renew my subscription to the Recorder. If you have not already sent me this week's issue, I would be pleased to have it, as nothing can fill the vacancy it leaves in my home, when I fail to get it.

Yours truly,

J. S. BARRETT.

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Horsford's Acid Phosphate perfects digestion, calms and strengthens the nerves, induces restful sleep and builds up the general health. A wholesome tonic.

Travels of an Old Man.

From Rockingham I went to Laurinburg. Stopped with my old friend and brother L. N. Lucas, and had a good time with him and family. Here I found Brother Kendrick, the pastor of the Baptist church, and family, living in an elegant new parsonage, with the comforts of life, and happy in their work. They had just closed a good meeting, and quite a number were received for baptism. Bro. T. J. Taylor, of Warrenton, did the preaching, and the church seemed greatly edified and strengthened.

I spent a night in the country with my nephew, J. R. Jordan; their last child had made a bright profession of faith in Christ, making a whole household of faith, and consequently a happy family.

On the 23rd of March, 1879, I began a meeting in Laurinburg. The church numbered six members without any house of worship. The church was organized by Dr. N. B. Cobb, and my son, W. T. Jordan was preaching in an uncomfortable hall. This meeting went on two weeks in the Presbyterian house of worship, and at the close of the meeting I preached on the two beautiful and significant ordinances of the church of Jesus Christ, baptism and communion, and baptized 15 persons in Mr. Roper's pond. Ever since that meeting the Baptist church and cause in Laurinburg have been growing in numbers and influence. Now they have a good house of worship, a good large growing membership, an elegant parsonage, with a settled pastor. I preached one night, and had a good time with old friends, brethren and sisters. All seemed to be delighted with Brother Kendrick and his wife, and God is blessing their labors.

From Laurinburg I went to old Fayetteville, where I went to market in the days of my boyhood, and where I held a good meeting with Brother Ebeltoft in 1881. Brother Hall, pastor of the Baptist church, and Brother Oats, editor of the North Carolina Baptist, gave me a good time, with all the good brethren and sisters. I preached one night in the Baptist church with great liberty. At the close of the service the brethren and sisters gathered around me and expressed themselves as greatly edified and strengthened by the sermon. I was in the office of the Fayetteville Observer, edited so long by E. J. Hale, now by his son.

Don't know when I have ever spent three days and nights more delightfully than in old Fayetteville. All seemed to vie with each other in making me comfortable and happy. Sister Beasley, nee McDuffie, was converted in one of my meetings at Goldsboro, and seemed to love me as a father. At almost every point I met some, more or less, whom I had baptized, or married, or both in the years gone by.

If it be so delightful to meet here on earth, what will it be to meet in heaven? F. M. JORDAN.

Correction.

In the Recorder for May the 20th there was a statement made that was not correct. If it has been corrected by those who made it I have not seen it. In the statement of the committee on the Baptist Female University debt Ephesus church is reported as having pledged $75 and paid $55. In the first place the church never made any pledge. I wrote Bro. W. N. Jones, soon after the Convention at Winston, when the pledge was sent to me, that no one had pledged anything for Ephesus. In the second place, the church has paid $197.85. During the Convention at Winston $50 by Lan Moore, $5 by W. M. Faulkner, $5 by Dr. J. F. Swann, $5 by A. J. Green. About February 10, 1902, $74.25 by the church; May 10, 1902, $10.35; April 13, 1902, $8.25. Between May and the Convention at Durham, $30. At the Convention at Durham, $10.

Whoever published that statement ought to have known better. It doesn't do the church or the pastor justice. I would prefer not having my work advertised unless it can be done correctly.

W. C. BARRETT.

Madison; Stoneville; Mayodan.

Dear Recorder:—Since the first of January I have taken the work at Madison, Stoneville, Mayodan and Kernersville. The Lord has most graciously blessed the work at these places since my coming. I have conducted meeting with the churches at Mayodan, Kernersville and Madison.

Bro. S. J. Becker assisted me in the meeting at Mayodan. He came to us a stranger, but went the beloved friend of every one. He is a strong preacher, bringing the water direct from the living fountain. As a result of these meetings, I baptized nineteen into fellowship with Christ, and at our last meeting five others were baptized. At this place we have a strong Sunday-school, a good prayer-meeting, and will more than meet our different pledges. Bro. W. H. Wilson preceded me here, and I feel that I am reaping largely from his sowing.

On the second Sunday in June, assisted by Bro. F. N. Day, of Winston, I began a ten days' meeting with the Kernersville church. As a result, I have already baptized seven, and there are others to follow. Our Sunday-school work here has increased more than one-third, we have a good prayer-meeting, and will exceed all pledges.

The fourth Sunday, Brother Day and I began a series of meetings with the Madison church. The cause here was in weak condition, having had no addition in two or three years. The Lord gave us seven new helpers for our labors. All denominations joined us in the harvesting. Brother Day, that almost unexcelled layman-preacher, won the hearts of all by his clear and forcible presentation of the Gospel. Our Sunday-school work here is also in flourishing condition.

I have been supplying for the Deep Springs church for some time. They have a beautiful house, a good Sunday-school, and will more than pay all pledges.

We hope to have our new building completed at Stoneville within a month. The Lord has been good to me in my field, and I feel that I owe our prayers largely to the faithful labors and prayers of my people.

JNO. M. STANFORD.

A. and M. College Catalogue.

The catalogue of the State Agricultural and Mechanical College shows 505 students in attendance; being 488 from North Carolina, 3 from Virginia, 4 from South Carolina, 1 from Maryland, 4 from Florida, 1 from Delaware, 1 from New Hampshire, 2 from Washington, D. C., and 1 from Santo Domingo. There are 131 students in Agriculture, 80 Electrical Engineering, 64 Mechanical Engineering, 114 Mechanic Arts, 56 Civil Engineering, 42 Textile Engineering, 18 Industrial Chemistry. There are 35 officers and teachers; tuition is $20 a year; board $8 a month; 120 scholarships. Any one can get a catalogue by addressing A. and M. College, Raleigh, N. C.

A school as well as a tree is known by its fruit. The work done by the old students of Cary High School is the strongest proof of the efficiency of the teachers in this school. Students take a high stand in college classes and make useful citizens in active life. Write for catalogue if you are interested in a good school.

Missionary Day.

All denominations are now studying the question of how to make missions a subject of study in the Sunday-school, and how to make the Sunday-school a force in our missionary operations. The Baptists of the South have answered this in part by their annual missionary day in the Sunday-schools on the last Sunday in September. This service is largely an educational service—an education in mission doctrine and mission life.

The Sunday-School Board of the Southern Baptist Convention has published an excellent program prepared by the Woman's Missionary Union and will furnish it together with mite boxes and a supplement containing recitations, etc., in any quantity without cost.

It is very important when the collection is taken that the money be sent to the Sunday-School Board, otherwise no account can be taken of it in the receipts for Missionary Day. The Sunday-School Board sends it to the other two Boards, and so it goes directly to Home and Foreign Missions. The programs, supplements and mite boxes are now ready and will be sent on request. We hope to have all the schools enlisted in this movement for the mission cause. J. M. FROST.

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Home Circle.

Charity.

Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennin wrang,
To step aside is human;
One point must still be greatly dark,
The moving why they do it;
And just as lamely can you mark
How far perhaps they rue it.

Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord, its various tone,
Each spring, its various bias;
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resised.
—Robert Burns.

How to Be Miserable.

Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth or in heaven either.

In heaven, either, I say. For that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory (so at least wise men say), that he fell from heaven to hell. He was not content to give up his own will and do God's will, like the other angels. He was not content to serve God and rejoice in God's glory. He would be master himself, and set up for himself, and rejoice in his own glory; and so, when he wanted to make a private heaven of his own he found that he had made a hell. When he wanted to be a little god for himself, he lost the life of the true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore he saw God no more, and learned to hate him whose name is love.—Selected.

Health as a Duty.

A wise man who chose to pose as a fool once said that "health is the primary duty of life." Yet the majority of us do not consider health a duty. It is a gift from God, a piece of good luck, what you will, anything but a requirement laid on mankind. We exact of a man that he be kind, that he be honest. If he is not either of these the more shame to him; but if he is unhealthy we count him unfortunate, and let it go. It would be better to regard health as a duty. We inherit some of our trouble, to be sure, but Nature is on our side, fighting for health, and most of our illness is brought about by our own indiscretion. Let us shoulder the new responsibility. We should live wisely and temperately in all things, neither overeat nor overdrink; we should keep away from intoxicants, and above all, we should not allow ourselves to worry about anything, because that harms us physically as well as mentally. We should regard an act that is likely to interfere with our well-being with as much abhorrence as we would a lie or a theft, which is a blow at character. This is the part of wisdom; it is also the part of morals. If a man is sick he will more easily yield to temptation; all the moral and mental rest inevitably on the physical, and with good health to his aid one is able to face with fortitude all the various problems of life.—Woman's Home Companion.

Uncle John on Borrowing.

"The way some folks borrow borders right sharply on dishonesty," Uncle John was heard to remark one day.

"That is a very strong statement, Uncle John," said some one who heard his remark. "What is the occasion of it?"

Uncle John was a man of very strong convictions, and he had the courage of his convictions, but he was also extremely guarded in his utterances, especially when they were in the form of criticism. Those who knew him well always felt sure of the correctness of any criticism he might make, but they loved to draw him out.

"What is the occasion of this remark?" repeated Uncle John; "I can answer you very easily, but dislike to do so. Since, however, I have said what I did, I'll have to tell you.

"There's my neighbor, Blank, who is a constant borrower, either he or his family. I sometimes tell my wife that I'm afraid they're goin' to do like Josiah Allen's wife says one of her neighbor's did on one occasion. They was awful borrowers, an' one day they actually went to the neighbor's an' asked the woman of the house to lend them her husband a while. I'm sure of this, if they was to try that project, an' succeed, one article these neighbors borrowed would find its way back home, but it would be a lonesome performance. Why, they borrow syrup, coffee, meal, sugar, napkins, butter, plates, books, parasols, umbrellas, just anything an' everything under heaven they need. A few things get back home, but many things do not. An' if they say they are lost, or that they can't find 'em, or something of that sort, that seems to satisfy their consciences, if they've got any, an' they borrow something else. That's the way it's been a goin' on for a long time, an' I'm a gettin' tired of it. It's a breakin' of the eighth commandment."

"But, Uncle John, does not the eighth commandment require the giving and lending freely, according to our abilities and the necessities of others?"

"Yes, it says all that, an' more, too. It also forbids the withholding from our neighbor of what belongs to him. The proof text that tells us to lend to our neighbors, expressly says, 'nor shut thy hand from thy poor brother.' Now, neighbor Blank is not poor, by a big lot. It is not charity to give to him. He an' his family borrow sometimes because they are careless an' forgetful. Sometimes I fear it is because they can get things easier by borrowin' than by buyin'. At least it looks that way to me. I know you are ready to say, 'Uncle John, it ain't like you to say such a thing as that.' No, nor do I say it because I like to say such things. But when things are a bein' used at their house that they could not find (?), when I asked for their return, it looks to me like——"

"It may be thoughtlessness, Uncle John."

"All the worse. Such thoughtlessness is itself a sin. Even if they could not find the article when I asked them for it, they ought to have returned it when they did find it. Now, don't think I'm not neighborly. I am, an' have been too much so for my good. I'd love to lend to the poor, an' to any one, that will make some honest attempt at return or to restitution, but when it gets to be all borrow an' no return, to say the least of it, it gets monotonous. I just dread to see any member of neighbor Blank's family a comin' in at my front gate, because I almost know it means to borrow something, an' never return it. From such neighbors, the Lord deliver us."

"Amen," said the person who had been talking to Uncle John.—Christian Observer.

Obedience and Punishment of Children.

There is no diversity of opinion as to the necessity of obedience to a child's well-being, but in the methods whereby obedience is secured is a wide difference in the practices, at least, of parents. In a paper in the June Delineator Mrs. Theodore W. Birney gives some eminently sane advice on obedience and punishment. Mrs. Birney is not partial to the rod, and she holds that incorrigibility in children is more often due to a "lack of self-control and knowledege of temperament and child nature" in the parent than to any abnormality in the child. There is, doubtless, an element of truth in that, though some may disagree. However, there are other points in the article that many parents will do well to take to heart. The author shows a wide knowledge of the nature and needs of children.

Some Interesting Facts About Boiling Water.

It may seem presumptuous to suggest that few people know how to boil water, but such is the case. The boiling point, under ordinary atmospheric pressure (sea level), is 212 degrees Fahrenheit; this point changes according to the altitude. When bubbles form on the bottom of the kettle, come clear to the surface and rupture quietly, without making an ebullition, we have simmering. At this point the thermometer should register 180 degrees Fahrenheit, and it is at this temperature that we cook meats and make soups. When the bubbles begin to form on the sides and surface of the vessel and come toward the top of the water, there is a motion in the water, but it has not really reached the boiling point. It is only when the thermometer reaches 212 degrees Fahrenheit and the water is in rapid motion that it can be said to boil; and the atmospheric gases still continue to be given off with the steam for a considerable time after the water has commenced to boil rapidly; in fact, it is difficult to determine when the last traces have been expelled. It is safe to suppose, however, that ten minutes' boiling will free the water from its gases, make it tasteless, and render it unfit for the making of tea, coffee or other light infusions of delicate materials.—Mrs. S. T. Rorer, in the December Ladies' Home Journal.

This Must Be Done.

There must be a return to family worship in every home connected with the church. The fate of the Nation rests on the religious atmosphere of the home. The sooner the pastors and parents of the churches of our land awaken to this duty the better it will be. The figure is high when we say that among church members of our time one family in ten still holds any kind of religious worship or any system of Bible reading for their children or for themselves at home.

This is raising up a generation of young men and women who will be just one remove further from the church than their parents, and the next generation springing from these children will be practically unchurched, and the generation after that will be heathen. "O," you say, "we don't believe it; surely things are not so bad as that." No, but they are on the road thither, and it is for you and me to stop it by beginning in our own home.

The lack of church officers and Sunday-school teachers who can take part in a public service in the way of prayer and exhortation is very noticeable in our churches everywhere. If you trace their case back, in most instances you will find them in homes where no family worship is held.

The lack of students for the ministry is traceable to this general cessation of homes of genuine Christian piety and of godly atmosphere, where the boy's mind is turned toward holy things and thoughts of God's claims upon his life in any service He may call him to.

We know sons of ministers who have gone into other professions, and in several instances we know it was the family atmosphere, even in a place where we would expect it favorable, but it was not.

I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

If you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

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Young People's Page

For the copy in this department this week we are indebted to Mrs. O. E. Gower.

It Doesn't Cost Money.

It doesn't cost money, as many suppose,
To have a good time on the earth;
The best of its pleasures are free to all those
Who know how to value their worth.

The sweetest of music the birds to us sing,
The loveliest flowers grow wild,
The finest of drinks gushes out of the spring—
All free to man, woman, and child.

No money can purchase, no artist can paint,
Such pictures as nature supplies
Forever, all over, to sinner and saint,
Who use to advantage their eyes.

Kind words and glad looks and smiles cheery and brave
Cost nothing—no nothing at all;
And yet all the wealth Monte Cristo could save
Can make no such pleasures befall.

To bask in the sunshine, to breathe the pure air
Honest toil, the enjoyment of health,
Sweet slumber refreshing — these pleasures we share
Without any portion of wealth.

Communion with friends that are tried, true, and strong,
To love and be loved for love's sake—
In fact, all that makes a life happy and long
Are free to whoever will take.
—Selected.

The Black Heart.

Did you ever read the story of a "Black Heart?" It is by Mr. Wells. It is the story of a boy who told a lie about the schoolmate with whom he was very angry. The teacher, believing the lie, punished this schoolmate. The boy who told the lie, we will call Black Heart; you will see why soon.

At recess the other scholars shrank away from Black Heart, and looked at him so strangely, so frightened and disgusted, that he wondered over it. The teacher looked at him intently, too. And when he reached home, his mother, with one glance at him, burst into tears. Black Heart hurried up to his room, to look in the mirror and see if he could find the reason why people were looking at him so queerly to-day. And what do you think he saw? Oh, such a terrible sight! Somehow or other he had become so transparent that his heart could be seen, through all his thick clothes, and his body. And that heart was black! His coat and vest were black, but they looked light, by the side of the blackness of that heart. What could be done? Black Heart avoided people, hung around in dark corners, and tried to keep that heart out of sight. But he could not hide it.

At last he went to his mother and told her about the lie, and how the black heart came to him. His mother led him to the mirror, and told him to look at it. And, oh, joy! his heart was growing lighter! That was because he had confessed the sin, she told him. Then she told him that if he asked God to forgive him, and then went and told the teacher and his schoolmates all about it and how sorry he was, his heart would be all right again. So he did this, and when he had told the school how sorry he was, they all forgave him. That night when he reached home he went straight to the looking-glass, and lo! and behold! the black heart was gone! And he was a happy boy again.—Exchange.

The Greatest Compliment.

One wet, foggy, muddy day, a little girl was standing on one side of a street in London, waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their darkness, wet and mud, and have watched the rush of cabs, hansoms, omnibuses and carriages, will not wonder that a little girl should be afraid to make her way through such a babel as that.

Some of the passers-by looked careless, some were in haste, and she did not find the one she sought, until at length an aged man, rather tall and spare, and of grave aspect, came walking down the street. Looking in his face she seemed to see in him the one for whom she had been waiting, and she went up to him and whispered timidly:

"Please, sir, will you help me over?"

The old man saw the little girl safely across the street. When he afterwards told the story, he said:

"That little girl's trust was the greatest compliment I ever had in my life."

The man was Lord Shaftesbury. He received honors at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honors conferred by royalty; but the greatest compliment he ever had in his life was when that little unknown girl singled him out in the jostling London crowd and dared to trust him, a stranger though he was, to protect and assist her.—Exchange.

The Horse Did Not Forget.

There lived in Auburn, N. Y., some sixty years ago, a clergyman, an intimate friend of my grandmother. This gentleman owned an exceedingly beautiful, fleet and graceful sorrel mare, which bore the classic name of Diana. She was the admiration of the town and the pride of the clergyman's family. But alas! one dark and stormy night the barn was boldly entered, and the beautiful Diana stolen from her stall. All efforts to discover the clever thief, though long and perseveringly continued, were useless. At last the family sorrowfully abandoned hope; another but inferior horse was purchased, to which, by the way, the children would not allow the occupancy of the old stall of their pet, for that, with everything else that belonged to her, they insisted on keeping sacred to her memory.

Nearly twenty years had passed, the clergyman's hair had grown white with age, and his children had become young men and women, when he chanced one autumn to be called on business to a remote part of the State. Having an easy chaise, he made the trip, as was not uncommon in those days, by private conveyance. He was riding slowly along a winding road, on the third morning of his journey, when his attention was forced from the beauties of the scenery to the strange behavior of an old horse confined in a pasture by the roadside. The creature seemed bent on attracting the clergyman's notice; it pranced, snorted, and beat the fence with its fore feet, keeping all the time in line with the slowly moving chaise. Wondering a little as to the cause of such singular conduct, the clergyman drove along to the end of the pasture, and then turned from it down a road which branched off in an opposite direction. As he did so, he was startled by a cry of such human agony from the poor creature in the pasture that he instantly stopped his horse and looked back. There, at the corner of the fence she stood, her neck thrust despairingly forward, trembling in every muscle of her body, her eyes fixed on him with an expression of utter, helpless misery, which strangely moved the tender-hearted clergyman. He now discovered that the head and face of the animal bore a marked resemblance to his lost Diana. Impressed by the likeness, he obeyed a sudden impulse and drove rapidly back to a farmhouse near the pasture, where he found the farmer, just getting up from his twelve o'clock dinner.

"Friend," said the clergyman, "is that your horse in the field yonder?"

"Yes, the mare's mine. I've had her about twenty years."

"I bought her of a peddler who cheated my wife on a gingham gown, but he didn't cheat me on that horse."

"Diana as sure as I'm alive!" cried the clergyman, starting excitedly for the pasture, followed by the astonished farmer. He entered the field, and the moment the old mare caught sight of him she rushed wildly forward, snorting with delight. Old and faded, rough and lame, the clergyman still unmistakably recognized his lost beauty; and oh, the joy of Diana! Tenderly she licked her master's hands and face, lovingly nestled her head upon his shoulder, and at last with something of her old coquettish ways, took the rim of his hat daintly between her teeth, lifted it from his head, and replaced it hind side before.

"Never saw her do that before!" cried the farmer.

It was a trick which the clergyman himself had taught her, and which she had remembered during their twenty years of separation to practice once more for her beloved master.

The farmer consented to part with Diana for a small sum, and she was welcomed back to her old home amid general rejoicing. There she lived, tenderly cared for, several years, and there she died a painless death, expending her last breath in a vain attempt to lick her master's hand.—Our Dumb Animals.

A PERFECT REGULATOR OF THE STOMACH AND BOWELS.

is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 86 Seneca Building, Buffalo, N. Y.

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have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

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to the kidneys, bladder and LIVER. They are adapted to old and young.

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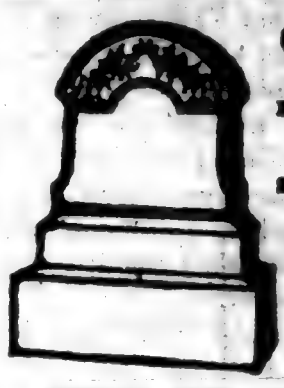

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WRITE FOR CATALOGUE

SOUTHERN RAILWAY.

Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	$10.90
Black Mountains, N. C.	$10.25
Blowing Rock, N. C.	$13.00
Brevard, N. C.	$13.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.90
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

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For further particulars write or call on

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SUMMER SCHOOL FOR TEACHERS, RALEIGH, N. C., JULY 1 TO AUGUST 1.

On account of the above occasion the Seaboard Air Line Railway will sell round trip tickets from all points in Virginia and North Carolina and in South Carolina—Cheraw to Columbia, inclusive, and Oceola to Greenwood, inclusive—at the rate of one first-class fare plus 25 cents for the round trip. Rates from Richmond to Raleigh and return $5.05, from Norfolk-Portsmouth 5.70, from Wilmington $5.60, Charlotte $5.90; Weldon $3.35, Henderson $1.70; Oxford $2.15; Columbia $6.65. Tickets sold June 30, July 1 to 20, final limit August 1.

For further information apply to

C. H. GATTIS, C. P.& T. A.,
Raleigh, N. C.

H. S. LEARD, T. P. A.,
Raleigh, N. C.

Editorial.

CLOSED MINDS.

There are two classes of people whose minds are closed to the truth of Christ, said Dr. A. T. Robertson, at Jackson Springs. First, there are the people that will not hear Him. We call them agnostics or deists or infidels. The other class call themselves Christians. But they think they know everything and thus they shut the truth out. God does not change, he said at another time. But man does change. Theology—man's interpretation of God—does change. The Bible does not change, but man's conceptions do. The truth does not change, but man's ideas of it do.

THE CUBAN MUDDLE.

That is the name of it. It is a muddle of the first class that the Home Board, with the aid of its friends, has got itself into. It is all about Diaz, of course.

Diaz did enough bad things as missionary to Cuba to have ruined a real Apostle—not to mention a false one. But the professional howlers in the Mississippi Valley set up a howl. Then the Convention's Committee called for "all the facts." Then there was a protest from the floor of the Convention, and the Committee's report was amended, leaving the matter to the Home Board. Then the Home Board appointed a Committee to investigate and report the facts to the dear people. Now the Committee has unanimously declined to serve.

Right in the midst of all, Secretary McConnell has resigned.

Of course there are people who will draw the conclusion that something is dreadfully wrong somewhere. Well, there is not. Diaz was justly cut off. The Home Board is all right. If the howlers had not howled, and the Committee had not undertaken to pacify them—as if that were possible—all would be well. But as it is, well, there is a muddle, and no body but the howlers are happy, and in the nature of things they cannot afford to be happy long. They would lose standing with themselves.

MR. ARCHIBALD JOHNSON'S ORATION.

Editor Archibald Johnson's oration before the North Carolina Press Association is a worthy production—direct, strong, elevated. The Association and the State need his message. He exhorted his brethren of the press to cultivate three essential virtues—Freedom, Fairness, Faithfulness.

The only trouble is that "you cannot get blood out of a turnip." Add to the number of North Carolina editors that get their opinions from Senator Simmons the number that get theirs from Mr. J. P. Caldwell, and you will have only enough left to make a dozen decent papers. You cannot make a man free, either by orations or by declarations of independence. If his knee is of the bending knee, bend it will—not to the Corporations, however. We all fight them—so vehemently and with such signal success! They bend to court-house rings, local sentiment, party whips and private schemes. Aye, and they flatter their subscribers to get renewals, "where thrift may follow fawning."

If an editor is also a knave, he will not be fair, but, deluded by his little eminence, will send forth his prejudiced opinions, secure in his own contemptible conceit and in the public's utter indifference to them. Fairness of mind is not a virtue. It is a gift. It is as rare as genius. Many a man thinks he has it who has it not even in remote degree.

In his conclusion on Faithfulness, our friend himself preaches Unfaithfulness. He urges his brethren to be so faithful to North Carolina that they will not tell the truth about her. North Carolina is so sick of nothing as she is of this sort of faithfulness. It is unfaithful in the extreme. We need men that will tell North Carolina people not that they are poor; this is no matter; but that they are blindly partisan, that they are ignorant, that they have a ridiculous amount of false pride and that they are intensely provincial, and that they are travelling far in the rear of modern thought—in education, in religion and in science. North Carolina needs that faithfulness that will paint her warts. Such faithfulness will come of the other two qualities—Freedom and Fairness. A man must be free from the bonds of public sentiment and fair to himself and the truth to stand up and tell his own people their faults. Much easier is it to denounce Russia and exploit the backwardness of China, and less freedom, less fairness and less faithfulness does it require; and, in the name of common sense, what good can we do the Russians and the Chinese?

But, as we were about saying, Brother Johnson's oration will go as far toward making his brethren of the press free, fair and faithful as spoken words can.

One longs at times for the return of Him who could convert men by being with them, who could make them good by telling them to be good.

THE FUTURE OF THE DENOMINATIONAL COLLEGE: THE WAY OUT.

Recently we submitted a statement of the conditions that are making against the denominational college. They are, in short, the growth and multiplication, of State institutions; the new emphasis upon technical education; the demand for short courses, as indicated by the new two-year Bachelor's degree; the demand for early professional preparation; and the disproportionate increase of the endowments of the greater universities. We closed that editorial with a promise to point out the way to preserve our denominational institutions.

As the most destructive competition with the denominational college comes from the State, one would reasonably look for a solution in the modification of that competition. If, for example, the State and denominational schools could reach a basis of charges, the benefit to all concerned would be pronounced. If, again, the State itself would increase appropriations to its institutions only in a degree that would not disturb the equilibrium, but would conserve a wholesome competition, there would be great relief. If, again, the State would go out of the work of higher education, the denominational colleges would do the full work.

But this third supposition is practically out of the present question. Time may come when the voluntary principle shall prevail utterly, but it will not come soon. It will certainly not come until there is actual assurance that the State institutions will not suffer by its coming. The disposition of every State that we know of is to increase its appropriations to higher education. The protests in North Carolina have not availed more than to slightly restrain this disposition, and it is a question if it has availed even so much.

While, therefore, this third supposition is out of the question, we submit that the other two are practicable and reasonable.

As for the third, it becomes those who believe in the voluntary principle to stand for it, whether its cause appears to rise or fall. We stand for it as the right and the good principle for State and denominational schools; and while we concede that a sudden change to it is not desirable, we can look forward to the hour when conditions will be such that the change can be accomplished with advantage both to State and denominational schools. Candidly, we do not desire the change until that hour shall arrive.

So much, then, for the State's side of the matter. What can the denominations do to preserve their institutions?

First, they can emphasize the character of education that may from them be received. Denominational colleges stand for religious education. They stand for it as State institutions cannot. There can be no real education without religion—without Christian religion. Christ is the dynamic of life—intellectual and spiritual. Our denominations must, therefore, make their colleges deeply religious. To model them after the State colleges is not only wrong; but it is false and ruinous policy. The denominational colleges have a distinctive mission. That mission is to emphasize the religious content of education—to make men by the Christian process: not to stand Christ over against Culture; but to make Culture true and complete, efficient and living in Christ. Their ideal is manhood; their motive is service. Their power is not knowledge, but Christ.

One trouble with our denominational colleges has been that they have been no more definitely religious than other institutions. They have lately established Chairs of the Bible. But this is not sufficient. Somewhat more will be required to make the colleges truly Christian, to enable them to fulfill the real meaning of Christian education. Their teachers must be Christian men of real power; and the college life must be permeated with the Christian spirit, so permeated that it will present a unity in ideal and impulse. It should be almost impossible for a young man or woman to live in a Christian college for a year and come away without the Christian view of life. When our denominational colleges shall reach this point they will have an endowment that no amount of money can rival; and their future will depend not upon what States may do, but upon the emphasis the churches shall put upon the Gospel. And they can reach this point.

This done, there will be one other highly helpful step, namely, the formation of a system of Christian schools. The denominations must get in touch earlier with the supply of students. Modern conditions demand that the students shall not remain in college more than two or three years. The one recourse is to reach down and take the student earlier. This must be done by means of the Secondary School, or High School. Nothing can shake a Christian system of Higher and Secondary School standing for genuine religious education. Imagine Wake Forest College and the Baptist Female University reinforced in the field by twenty academies, each one in vital alliance with these institutions and with each other. Could anything be more desirable? They would at once give our denomination impregnable strength and unity.

Again, there is work that Christian people can do and must do to save the denominational colleges, and, therefore, to save education and religion. They can and must send their children to these institutions, even at a sacrifice. A free scholarship comes dear if the price is your son's faith or your daughter's usefulness as a Christian; and they can give their gifts to the denominational schools. Such gifts are gifts to Christ. They help enthrone Him in the minds of men and the life of the race. They make Him the King that He is and the Light of the World, without Whom though the sun shine ever so brightly, and all knowledge be given, there is only darkness in the minds and the hearts of men.

We wonder if the gentlemen who are so desperately opposing the local dispensary really prefer the saloon? It strikes us that a dispensary can be controlled. Certainly if it cannot be, saloons cannot be controlled. To argue that the dispensary will degenerate is to argue the more powerfully against the saloon and against prohibition. A town that cannot manage a dispensary will go to wreck with saloons. A town that cannot enforce dispensary laws cannot enforce prohibition laws. And we also believe that dispensaries can be removed at the proper time. Certainly one cannot hope for successful prohibition in a place where the public sentiment is so low that the financial feature of the dispensary will keep it in existence. To make such an argument against the dispensary is to argue with all the more force against prohibition.

A WORD TO ANTI-SALOON LEAGUES.

There are Anti-Saloon Leagues throughout North Carolina, and the number is rapidly increasing.

Why do they organize?

Let the answer be understood. They organize to make a new effort to relieve and eradicate the drink evil.

What is new about it? Let this be understood, too, for the old plans have not succeeded.

This is new about it. These organizations will see that the law is enforced. How? By reporting law-breakers; by calling officers' attention to transgressions of the law; by electing men in sympathy with and pledged to the enforcement of the law. Every League should have a vigilance committee. It is a new thing for the people to stand by prohibition after they have instituted it.

Again, these Leagues will treat the drunkard as well as the saloon. They mean to reform him as well as to protect him. His demands for social enjoyment—hitherto gratified by the saloon—must be suitably met.

Again, these Leagues have special reason for existence in the improvement of laws relating to the drink evil. The North Carolina law needs improvement. The National law needs improvement.

There is, evidently, plenty to do. Let the Leagues address themselves now to the local work of carrying elections. But when this shall have been accomplished, let them remember that the battle against the saloon has always been fought after the election was carried, and that this battle has usually been won by the saloon because the saloon kept on fighting while the Christian people scattered. The Anti-Saloon Leagues should stay organized until the saloons shall have been forgotten.

How can you keep up interest? By discussing live topics. By electing resourceful and alert officers. By appointing active committees. By keeping the men at work agitating, looking after the enforcement of the law, by endeavoring to do something worthy for the saloon's victims.

Remember we have our work (1) of organizing, (2) of carrying elections, (3) of law enforcement, (4) of law improvement, improving also officers of the law wherever necessary, (5) of meeting the needs of the drunkard.

There are now Anti-Saloon Leagues at Elizabeth City, Washington, Weldon, Goldsboro, Kinston, Benson, Rocky Mount, Roxboro, Wilmington, Raleigh, Durham, Salisbury, Monroe, Creswell, Kinston, Shelby, Tarboro, Henderson, Asheville, Marion, Salisbury, Hillsboro, Wadesboro, Clayton, Beaufort, Clinton, Dunn, Nashville, and a number of other places. There are movements on foot at Lexington, in Yadkin County, Union County, Currituck County, Buncombe County, LaGrange, Elm City, Charlotte, Wilkesboro, Greensboro, Southport, Wilson, Oxford, Gastonia, Windsor, Carey, Rockingham, Reidsville, Smithfield, Greenville, Warrenton, and many other places. We expect to effect organization in every county in North Carolina.

Let this word of warning go forth: Do not rush into battle hastily. Our policy is to agitate until victory shall be practically assured. It is better to wait and create sentiment than to rush in and lose.

To the Biblical Recorder we would say that when a preacher of the gospel adds editorial work to his regular preaching work, and presses both most vigorously, that his double service is no reflection on his call to the ministry.—Baptist Flag. And yet the Flag criticises the Secretaries, every-one of whom preaches constantly. The Flag makes its rules of right as it goes, and its principle is that the Flag can do no wrong and no one else can do right.

The pastors can do much for Christian Education by urging young men and women to attend the denominational institutions. Let us stand by our own.

A WORD TO OUR YOUNG MINISTERS.

BY B. F. VANN.

Not long ago, by the grace of our Seminary Alumni, I was permitted to visit again that honored old school of the prophets; to feel the thrill of its life; to greet its teachers and students, and to spend three delightful days in the charming home of Mrs. John A. Broadus and her scholarly son, our own Archie Robertson. And then, a little later, I had the privilege of hearing a part of Dr. Robertson's graphic, suggestive, illuminating and inspiring lectures on the Life of Christ. These two experiences brought vividly back my Seminary school life under Boyce and Broadus and Williams and Toy and Whitsett, and set me to wondering why so few of our young preachers manifest any desire to avail themselves of the Seminary's advantages.

Some, no doubt, feel that their college training is sufficient, forgetting that the members of no other profession entertain such a notion, and that if they did, they would be forbidden to follow it by the law of the State. For the law-makers have discovered that no man is fit to practice law or medicine without special training. Do our young brethren feel that the ministry is less important or less exacting than law or medicine? If so, one is tempted to say that this very view disqualifies them for the ministry and that they had better turn their minds to some less exalted profession.

Others, while feeling the need of special study, intend to specialize in the Bible at home. That is, they mean to be their own teachers, playing the part of both teacher and scholar at the same time. Now if these dear brethren had tried the experience of our Seminary boys they would probably have realized that the tasks set before them in Bible study prove the mettle of the average student, even with the help of the best teachers he can get. And how many preachers ever find time for any thorough or systematic study of the Bible amid the undreamed of exactions of a pastorate?

Others come to feel either under the persuasion of unwise friends or under the pressure of an undisciplined conscience that the cause demands their immediate presence on a certain field, and that they have not time to wait. I have sometimes wondered whether, if these zealous brethren had been numbered among the twelve, they wouldn't have asked to be excused at the end of the first six months, and have rushed off to supply the crying needs of Bethsaida or Chorazin, neither of which had ever had a pastor.

It is to be feared that still others are apprehensive lest a certain pulpit which now invites, or a certain girl who is now willing, may not be available if they go off for a Seminary course. And so they take the pulpit or the girl—generally the pulpit and the girl—and live to wish very, very earnestly that they hadn't.

But I am persuaded that the one thing above all others which keeps so many young men from the Seminary is ignorance—almost utter ignorance—of what a course there means. And the trouble is, no one can tell them. It is like one's experience under fine music, of which he can tell next to nothing.

How well do I remember now after all these years what a new book the Bible became to me during the first months of my Seminary life. How the ancient lands came before me, with their vallers full of corn and the buried cities, through whose streets the Nazarene walked with his disciples! How the Gospels and epistles opened their mysteries till you felt that the veil of the temple had been lifted and you were standing in the Holy of Holies! And then the monthly mission day, when all school exercises were suspended and faculty and students spent the hours all too brief in the study of missions!

Nor can one forget the friendships formed there. And this reminds me: if you are going anywhere, Louisville is your place. Other Seminaries may be manned by as able and orthodox faculties—and this is a question which it is worth while to investigate—others will make finer financial offers. But to my mind it is beyond all controversy that if a minister comes from the South, and especially if he expects to work in the South, it is decidedly better for him to attend our own Seminary. There one forms the acquaintance of his future fellow laborers, and imbibes the spirit of comradeship, and enters into the life of the Southern Baptist Convention as he cannot possibly do elsewhere. Once A. C. Dixon and I took the silly notion to leave our Seminary and attend Spurgeon's College, and wrote to the great preacher for catalogues and suggestions. No catalogue came, but there did come this very wise suggestion: "I would not advise you to come to my school at all. Your own schools are doubtless better than mine, and certainly if you are going to labor in the States it will be far better for you to get your education there." Dixon and I have never attended Spurgeon's College.

Raleigh, N. C.

GROWTH OF THE S. B. CONVENTION.

The growth in the last few years has been wonderful. Take the figures for instance:

Receipts.	1898.	1903.
Foreign Board.....	$124,249.69	$218,512.62
Home Board.....	54,050.41	106,681.59
Sunday-school Board..	64,628.00	97,508.54
Total.....	$242,928.90	$424,682.75

And yet these figures tell a very small part of what has been done in the way of advance. We have great reason to thank God and take courage—just reason also to walk humbly before the Lord. The future is full of great opportunities and possibilities. God calls us to the front. On one occasion in a great meeting some one was speaking of what the fathers had done and crowning them with the honors they deserve. Dr. Broadus sitting in the audience was heard to say in a whisper with his voice of pathos, "Yes, shame on the sons, if standing on the shoulders of the fathers, they cannot reach higher and see further!" The past is fixed, and the making of the future is ours—what a noble part the State paper has taken in all this. And yet, in my judgment, it has a still greater part to play and will be one of the mightiest factors for building the kingdom of the Lord. God crown the editors of The Courier with his loving kindness and make them mighty in Israel.—J. M. Frost, in Baptist Courier.

PITHY SAYINGS OF JOHN WESLEY.

The Northwestern Christian Advocate has brought together these aphorisms:

I have no time to be in a hurry.

God begins His work in children.

The best of all is, God is with us.

I look upon the world as my parish.

I dare no more fret than curse or swear.

God buries His workmen, but continues His work.

I save all I can and give all I can; that is, all I have.

Loyalty (to rulers) is with me an essential branch of religion.

It is a happy thing if we can learn obedience by the things which we suffer.

It is plain God sees it best for you frequently to walk in a thorny path.

When I devoted to God my ease, my time, my fortune, my life, I did not except my reputation.

Be punctual. Whenever I am to go to a place the first thing I do is to get ready; then, what time remains is my own.

THREE BRICK CHURCHES!

Brother: I have long believed some one ought, and have wished some one would, stir up the pure minds of your North Carolina Baptist correspondents by way of calling their attention to the following erroneous statements, and to do it so effectively that such false statements will cease to be made:

1. The Baptists at Elkin, under the leadership of Pastor C. H. Utley, are nearing the completion of a nice "brick church."

2. Pastor W. A. Ayres and his people have just purchased a lot, costing twelve hundred dollars, upon which they expect to erect a handsome "brick church."

3. Brother W. R. Bradshaw and his people at Wilkesboro have just completed a neat "brick church."

Quotation marks are mine.

C. W. CHEEK.

Perry, Okla., July 8, 1903.

The point is well taken. The proper term is meeting-house.

"FUNNY."

So wonderful is the mixture that we can not easily understand the state of mind of a little girl who asked her father, "Pa, where were you born?" "In Boston, my dear." "And where was mamma born?" "In San Francisco, my dear," "And where was I born?" "In Philadelphia, my dear." "Well," said the little dear, "Isn't it funny how we three people got together?"—Rev. Henry Van Dyke.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

The Inhabitants of the Philippines.

BY J. E. YATES, CHAPLAIN, U. S. A.

It gives me pleasure to be able to write you a few words of information concerning the inhabitants of the Philippine Islands. You the population, aside from Americans, Europeans, Chinese, Japanese and other foreigners is not by any means homogeneous.

The Negritos live in the mountains of nearly every island of the archipelago and are very dark or black, having curly, matted hair, and in many respects remind one of the African. The Gaddanes, occupying the northwest portion of Luzon, and the Itovis, dwelling in the region immediately south of these are both dark in color and fiercely savage in habits.

The Igorrates, scattered over northern Luzon are dark copper colored and a trifle more civilized than those previously mentioned. All these form a very small percentage of the total population. Mindanao, the Sulu Archipelago and parts of Palauan (or Paragua) are inhabited by the Moros, supposed to be descended from the Mussulman Dyaks of Borneo. These are warlike and with true Mohammedan instinct contest every inch of aggression by outsiders, especially Christians. They are semi-savage, and are divided into petty clans or tribes presided over by a Datto or chief. They were never subdued by the Spaniards during their 377 years of nominal rule in the Philippines, and they are so fiercely warlike in their habits that it is doubtful that they can ever be reached and assimilated by Christian civilization. Numbers of them are "furamentados," or men who have sworn by a bloody oath to die killing their enemies or Christians. These are the only people that have not been completely subdued and put under stable government by the Americans. Bacolod, one of their principal cities, was taken by the Americans last week. One could write at considerable length of the Moros, but as they are of secondary interest, we will speak more at length of the so-called domesticated natives that constitute the larger majority of the population of the islands.

These are Tagalogs and Visayas, so similar to each other in features and habits that they need not be considered separately, except for the fact of locality, the former inhabitating Luzon largely while the latter occupy the southern islands, except those held by the Moros.

Both Tagalogs and Visayas are nominally Christian. I say nominally advisedly, for it seems an utter misnomer to consider them such. They are Catholics of the Spanish, Middle Age type. Until the American occupation, the parishes were held by Spanish friars of the various orders (with here and there a native priest), who practiced the same abuses and extortions on the natives that were seen in Spain during the Inquisition. The only difference lay in the fact that their conquests in the Philippines were more fraught with dangers to the invaders, and hence they must be more politic and less sanguinary. But as it has always been where Catholicism holds sway its principal forte here has been its ability to incorporate pagan beliefs, customs and superstitions under the robe of Christianity. The superstition of the average native Catholic can hardly be believed at the present day by us, and yet it does not surpass that of enlightened Europe for centuries after Constantine. All kinds of fabrications concerning miracles performed by certain shrines are put into the minds of the natives of these be-robed puppets, the Spanish friars. In a church near Manila a few years ago a wooden image was made to move the parts of its body while the preacher harrangued it in a sermon. "When he appealed to the saint it wagged its head and extended its arms, while the female portion of the audience wept and wailed." Fetichism and shrine quackery everywhere prevails. Ignorance and superstion are the great allies of the friars.

But the native, although very religious, is so only in outward form. His religion never touches his morals or becomes a factor in moulding his inner character. For him religion has no deeper significance than the symbols, rites and observances that it contains.

But despite this darkened condition of the native Filipino, I see a ray of light upon his horizon and the promise of the dawning of a brighter day. Already with the touch of a civilization, unfettered by a priesthood, and by the liberal spirit and institutions of our own government, a great revolt against the Papal See has begun. The great majority of the native Catholics cordially hate the Spanish friars, and have for years hoped and conspired for relief from their bondage. Last year the open revolt came. A large faction of these disaffected ones have openly defied Rome and organized the Independent Catholic Church of the Philippines under the leadership of a native priest named Aglipay (pronounced Ah glee py). In itself this fact may mean little, but to me it seems fraught with importance for the future. The bond is broken. Rome's absolute power is at an end, and the time is ripe for the herculean efforts of the genuinely Christian denominations, and may the Baptists take the lead. As yet, Baptists are very scarce over here. There is no church in Manlia, and our only missionary efforts are in two of the southern islands, which, however, show splendid results and glowing prospects.

Malahi Island, P. I., U. S. A.

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Sunbeams' Corner.

Conducted by Miss Elisabeth H. Briggs, Band Superintendent for North Carolina.

Programme for First Meeting in August.--Subject, Greenland.

Hymn.
Bible reading.
Prayer.
Hymn.
Roll call.
Minutes.
Collection.
Hymn.
Report of Explorers from Greenland.
Hymn.
Adjournment.

(Note.—Some difficulty was found by Lady Managers in carrying out the July programme as printed. It seemed best therefore to change the one for August by having reports from "explorers" rather than attempting a "trip" with the whole Band.)

HISTORY OF GREENLAND.

(To be told by Leader.)

In many respects Greenland is a most remarkable country, yet, with all that the explorers have done, it is little known except along the coast. Those who have tried to go far inland have soon had to turn back as they found only great mountain ranges of snow or plains of ice.

The history of Greenland is almost as little known as the geography, although it has been nearly a thousand years since it was first discovered. The first man to see its high mountains of snow was a bold seaman from Iceland. He told his countrymen of it on his return home. Twelve years later Erik the Red was commanded to leave his country, Iceland, for having twice committed murder. He determined to go to the country about which he had heard through its discoverer. After three years he returned to Iceland with many wonderful stories of the new country which he called Greenland. He persuaded a number of people to go back with him, and soon there were farms and towns in Southern Greenland. The colony also adopted the Christian religion and were governed by Icelandic laws. This was in 986 A. D.

For about three hundred years this colony lasted. Then many mishaps befell the people. A number of them died from a plague of the "black-death;" the Esquimaux killed some and carried others away captive. Wars which broke out about this time (1418) made the people forget Greenland and some years later when expeditions were sent to look for the colony no trace of it could be found. The Esquimaux show no signs of having learned from these Icelanders though there is a tradition among them of white men who were once in their country. In many ways this story reminds us of our own lost colony on Roanoke Island, doesn't it?

THE ESQUIMAUX.

(Report of first explorer.)

When our boat, the "Sunbeams," touched Greenland the first thing that I noticed was the group of Esquimaux who had come down to see us land. They do not often see boats unless they are whaling vessels along the coast, so the people were as curious about us as we were about them.

They have broad, flat faces and dark skin, seeming much darker because of the layers of grease and dirt. The men and women are not tall, though they are no shorter than many we see in our own country. Their hands and feet are small, but they have broad shoulders and are remarkably strong.

The Esquimaux have very happy dispositions and laughed and chatted to each other as we landed. They received us kindly and welcomed us not only to their country, but to their homes as well. But I will leave another to tell of these homes into which we went.

"TUPICS" AND "IGLOOS."

(Report of second Explorer.)

The Esquimaux are like our American Indians in one way. They do not live long in one place, but move about as they choose. Their houses, therefore, have to be easily built or easily moved.

In summer these people of Greenland live in tents called "tupics" made of reindeer skins. But they can be comfortable in open tents only a short part of the year.

As soon as the colder winds begin to blow they go to work to build their ice houses or "igloos." We supposed these must be very hard to build, but the Esquimaux know so well how to do it that they can have a house ready to live in in about an hour. Though we were there in summer, we learned how the "igloos" were built and how they looked when finished.

Big slabs of ice about the size of an ordinary door and three or four times as thick are cut with a long knife. These are laid around in a circle and others piled on them until a sound mound is built looking much like a great big half of an egg shell turned down on the snow. Then all the cracks between the blocks of ice are filled in with snow and packed hard. Often after this, snow is piled deep all over the house.

While the outside is being worked on the inside of the house also is being finished. Big slabs of ice and snow are piled on each other to make the bed which is the only furniture used except the tiny stove or lamp. The bed is covered with reindeer skins and the house is finished and furnished.

Next the dinner or supper must be eaten. The tiny stove looks like a big clam shell made of stone and is filled with oil. The wick is moss gathered from the rocks. A kind of soup is cooked over this stove, but much of the meat is eaten raw. At no time must the stove heat the snow above the freezing point, as this would cause the house to melt and come tumbling down on the people.

The larger room of the house can hold twelve or sixteen people crowed in, though most of the space is taken up by the bed. Often there is a smaller room built outside the larger one. In very cold weather the dogs are allowed to stay in this outer room, though they are so used to the cold that they seldom seem to feel it.

When the houses are first built they are very clear and beautiful. As the light from the little stoves shines through the clear ice an Esquimaux village looks like one built of glass.

ESQUIMAUX WORK.

(Report of third Explorer.)

I was interested in the kinds of tools the Esquimaux use. They seem to have all they need to work with, and will spend any amount of time making them.

Many kinds of spears are used for fishing or killing the walrus and seal. The bows they used before guns were known to them, could send an arrow six feet long straight into a distant mark.

Knives, spear-points and fish-hooks are made with great care from the bones and horns of the deer. Whale ribs are used in place of wood which is only now and then found drifted on the shores. Strong cords are made from strips of seal skin hide and the sinews of other animals are used in the same way.

They of course know nothing of trees and have asked travelers if the drift wood does not grow in the bottom of the sea and if it is not broken off by icebergs.

Debt is slavery.

A Perfect Laxative Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant Lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. Mozley's Lemon Hot Drops without an equal for colds, sore throat and bronchitis. 25c a bottle. **Mozley's Lemon Elixir**

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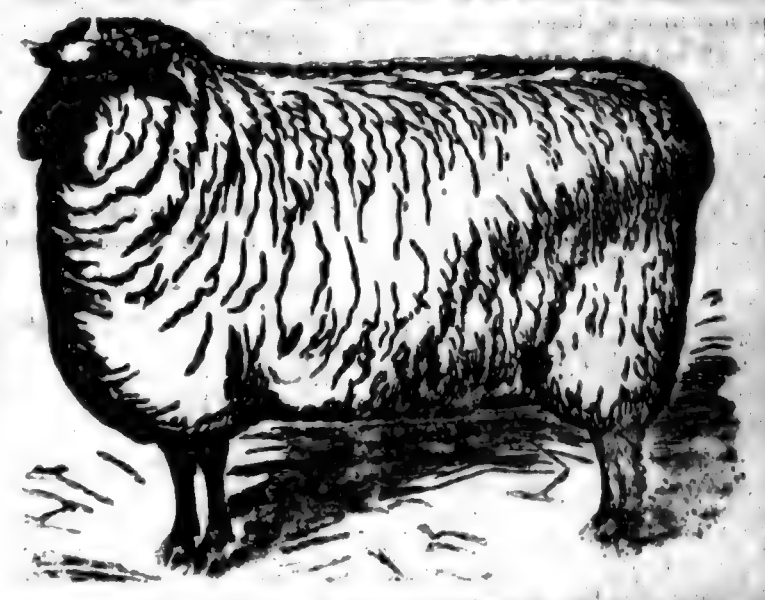

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NEWS ITEMS.

Crops have improved throughout the State.

The usual reports come from Kansas of a wheat crop too great for the supply of labor. The labor "famine" this year is reported to be worse than ever.

The Raleigh and Cape Fear Railroad now reaches Lillington, Harnett County. A road is now being projected from Raleigh to Washington, N. C., via Wilson.

The Americans beat the world in the recent target shooting contest in England. They scored 1,570 out of a possible 1,800. All the great nations were represented.

Commissioner Young, of the Department of Insurance, issues a warning against Insurance and Bond Investment Companies doing business without license. Unlicensed companies are unsafe.

The centre of race-friction has shifted for a time. The reports last week were of trouble in Wisconsin, where a negro was mobbed for walking with a white girl; from Evansville, Ill., and from New York City, where there was quite a riot.

News was of an exceedingly unimportant and uninteresting character last week. Apart from the Pope's condition and the talk about the Russian massacres, which occurred, by the way, early in April, who remembers a word that he read in the daily papers?

In the Summer School of the University of North Carolina 193 teachers were enrolled; at the A. and M. Summer School, of Raleigh, 300 have been enrolled. This speaks well of the interest of North Carolina's teachers in their work. Vacation has a new meaning of late.

The Pacific cable has been completed to the Philippines. One can now send a message around the world—and in eight minutes! The laying of the cable is an evidence that the Cable Company does not believe that the Marconi wireless system will put the old method out of use.

There will be an important and instructive Farmer's Convention at Raleigh, under the auspices of the A. and M. College, July 21, 22, 23. Low rates on the railroads. The A. and M. College is becoming quite a centre of life in North Carolina. There will be a road builders' Convention at the College at the same time. We hope the Recorder's progressive farmer readers will attend these meetings. They will surely not regret it.

Raleigh, June 12.—State Treasurer Lacy says there will be needed this year an increase of the valuation of property of between $100,000,000 and $150,000,000 in order to get out of debt and stay out. Of course this will not meet the appropriation for 1903, because the taxes on the assessment made this year will not be available until 1904. The State Treasurer made an estimate of the cost of operating the State government for the years 1903-'04, as being $2,899,600. To this sum the Legislature added $152,000 for the two years. The present assessed value of property is $341,220,209. It appears that the deficit for the two years 1903-'04 will be something like $200,000, which the Legislature hoped would be made up by the increased tax derived from the license on distilleries and the increased liquor tax, these, it being calculated, would raise $158,000. Estimates of the increase in valuation of property vary very widely, ranging from $50,000,000 to $150,000,000. Some of the officials seem to think $75,000,000 will be something like the figure, this being a little over 20 per cent increase on the assessment made four years ago. It seems to be the view that most of the increase will be in towns, but there will be some in the valuation of country property. State Treasurer Lacy says that he has really not the slightest idea as to what the increase will be, and was never more at sea in his life than as to this matter.—Charlotte Observer.

Ten months ago, when Governor Taft departed from this country to resume his administration of government in the Philippines, it was positively declared that "the friars must go" out of the islands. There are those who did not quite approve his visit to the Vatican on the way. They thought they saw in the visit a danger to his government which would manifest itself when he got back to his place. Ten months have gone, and it is said that the friars have not left, neither are they likely to leave. They have made terms with Governor Taft, and have got him pretty fairly into their net. He has apparently no controversy with them now, and they are shrewd enough not to have any controversy with him. They are going to stay, and the longer they stay the more thoroughly they will keep the islands under their own hands and the more surely will they fasten their grip upon the people who, at one time, were in revolt against them. The friars are not making much noise just now. They are like "Bre'r Rabbit," they "lie low"; but they do not expect to be servile and seclusive always. They expect a time to come when they can return to the full enjoyment of what they had well-nigh lost. They will yet be the greatest religious force in the islands. We can not blame them for their purpose to stay, nor for their effort to make themselves "solid" with the government. It is their business. But we do blame the men in authority who show themselves to be manipulated by these figures of Rome.—Journal and Messenger.

Sylva Church Cancels Rev. T. Bright's Ordination.

Unanimously adopted by Sylva Baptist church in regular conference:

Whereas, the acceptance of the report of the Presbytery, called by our church in the case of Bro. T. Bright, has caused dissatisfaction among some of the members of Sylva Baptist church, and

Whereas, there is a general dissatisfaction among the brotherhood of our State, and

Whereas, it has seriously disturbed our fraternal relations with some of the churches of the Tuckaseigee Association, and

Whereas, we believe the interest of the cause of Christ, and Bro. T. Bright demands it; therefore be it

Resolved, That the Sylva Baptist church, this eleventh day of July, 1903, do hereby cancel his ministerial credentials until such time as she may believe the interest of the cause of Christ, and Brother Bright shall call for his return to the ministry again.

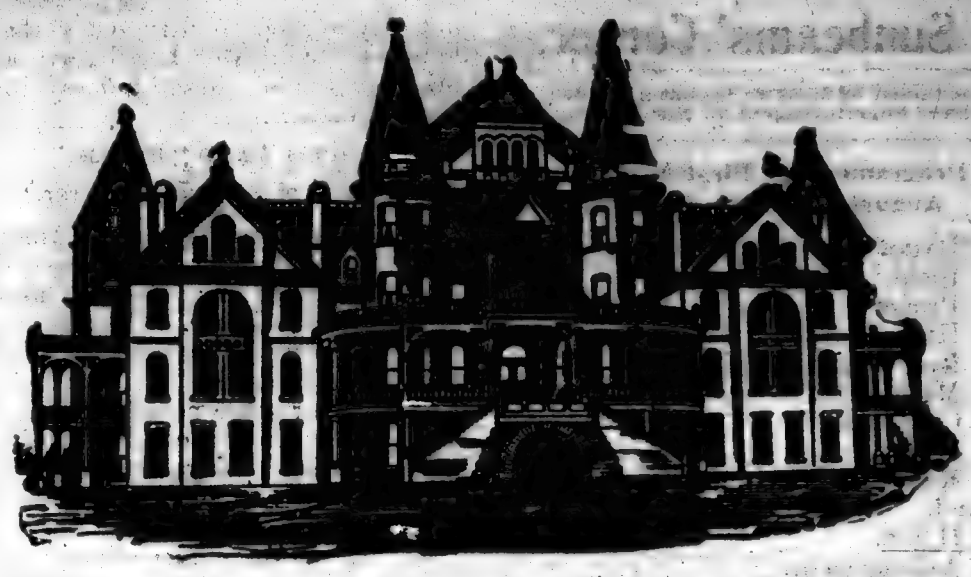
2. Having accepted his confession, we retain him as a member of our church and commend him for his voluntary withdrawal from the ministry as stated in the Recorder of July 8, 1903.

3. That a copy of these resolutions be placed upon the minutes of our church and that a copy be sent to the Recorder for publication.

J. M. CARPENTER,
Second by
JOHN U. WHITESIDE.

FREE KIDNEY REMEDY.

Dr. D. A. Williams, East Hampton, Conn. says if any sufferer from Kidney and Bladder Disease will send him their address he will mail them free of all cost, some of the remedy they are looking for—the ONE that will cure them.



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The Baptist Female University will be prepared to do better work next session than ever before. In addition to the $1,500 previously expended on equipment for the Chemical and Biological Laboratories, the Department of Physics will be equipped with $500 worth of new apparatus and appliances for illustrating, mechanics, magnetism, hydraulics, optics, acoustics and atmospherical phenomena. This department will be under the charge of a Bachelor of Science of the Chicago University.

The History and Language rooms will be furnished with new sets of maps and globes. The Department of Mathematics will be supplied with a new transit and a set of geometrical figures.

In the Departments of English, literature will be taught by a Doctor of Philosophy of Chicago University, and the language will be taught by a graduate of Hollins Institute, who afterwards took a B. A. degree from the Richmond College for Men.

The Department of Music has made a reputation throughout the State. It will be under the Directorship of Mr. Wade R. Brown, President of the Music Teachers' Association in the State, and Vice-President of the Music Teachers' Association in the South. Among his assistants will be two out of the only three graduate teachers of the Clavier system in the South.

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Time and Place of Meeting of Associations.

JULY.

Tuesday, 14, Flat River Association, Corinth church.

Thursday, 30, Pilot Mountain Association, Pilot Mountain church.

AUGUST.

Tuesday, 4, Beulah Association, Ephesus church, R. R. station, Cunninghams, N. C.

Tuesday, 4, Carolina Association, Riverside church.

Thursday, 6, New Found Association, Big Pine church, Madison Co.

Thursday, 6, Yadkin Association, Bean Shoals church, Surry Co.

Tuesday, 11, Buncombe Association, Morgan Hill church.

Thursday, 13, Tuckaseige Association, Scotts Creek church, Jackson County.

Tuesday, 18, Liberty Association, Jersey church, one mile Linwood.

Wednesday, 19, French Broad Association, Upper Laurel church.

Wednesday, 19, Tennessee River Association, Sweetwater church.

Thursday, 20, Brushy Mountain Association, Shady Grove church, Wilkes County.

Thursday, 20, Haywood County Association, Ratcliff Cove church, near Waynesville.

Thursday, 20, Mecklenburg and Cab. Association, Arlington, N. C.

Tuesday, 25, Three Forks Association, Zion Hill church, 12 miles west of Boone, N. C.

SEPTEMBER.

Thursday, 3, South Yadkin, to be held with Beulah church, Iredell Co.

Thursday, 10, Alleghany and Grayson, Liberty church, Whitehead.

Thursday, 10, Yancey, Coffee Ridge church, Kittyton, Tenn.

Tuesday, 15. Ashe, Corinth church, Grayson County, Va.

Tuesday, 15, Mitchell County, Aaron church, Montezuma.

Thursday, 17, Piedmont, Gibsonville church.

Thursday, 24, Alexander, Poplar Spring church.

Thursday, 24, Caldwell, Lenoir church, Lenoir.

Thursday, 24, King's Mountain, Pleasant Hill church, one-fourth mile to Union Mill.

Thursday, 24, Western N. C., Nantahala church, Macon County.

Friday, 25, Stone Mountain, Dehart, N. C.

Wednesday, 30, Green River, Round Hill church ten miles north of Rutherfordton.

OCTOBER.

Thursday, 1, Sandy Creek, Bear Creek church, Chatham County.

Thursday, 1, Liberty and Duckton, Shady Grove church, 12 miles west of Murphy.

Thursday, 1, Elkin, Pleasant Hill church, one mile northwest of Elkin.

Tuesday, 6, Mt. Zion, Cane Creek church, Orange County.

Tuesday, 6, Tar River, Rocky Mount.

Tuesday, 6, Eastern, Rose Hill, N. C.

Thursday, 8, Brier Creek, Shady Grove church, Wilkes County.

Thursday, 8, Catawba River, Mt. Gilead church.

Thursday, 8, Union, Philadelphia.

Thursday, 8, Sandy Run, Immanuel church, Caroleen.

Tuesday, 13, Central, Bay Leaf church, Wake County.

Tuesday, 13, Wilmington, Bethlehem, Pender County.

Wednesday, 14, Atlantic, Piney Grove church, Onslow County, near Swansboro.

Wednesday, 14, Cedar Creek, Rockfish, Cumberland County.

Thursday, 15, Brunswick, Lebanon church, Brunswick County.

Thursday, 15, Montgomery, Mt. Gilead church.

Thursday, 15, Transylvania, Oak Grove church.

Tuesday, 20, Kense, Pollocksville church.

Wednesday, 21, South River, Clement church, Sampson County.

Thursday, 22, Cape Fear and Col., Mt. Zion church, Columbus County.

Thursday, 22, Pee Dee, Brown Creek church, Anson County.

Thursday, 22, South Fork, Maiden church, Catawba County.

Tuesday, 27, West Chowan, Buckhorn church, Hertford County.

Thursday, 29, Little River, Piny Grove church, Wake County.

Thursday, 29, Raleigh, Smithfield, Johnston County.

NOVEMBER.

Wednesday, 4, Bladen County, White Oak church.

Thursday, 12, Stanley, Palmerville.

Tuesday 24, Robeson, Big Branch.

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J. G. DUNSMORE, President.

Temperance.

Against the Dispensary.

(Continued from page 3.)

the bottle, and take it home to curse and abuse their families, or to tempt their boy with; and the family must witness what the "brothel" itself is too good to listen to. There is no protection to the wage-earner in compelling him to buy a pint or more instead of a drink.

7. "The dispensary has been a potent factor in the purification of politics, and makes mightily for civic righteousness." That reads well. That is beautiful on paper, and is well said. The trouble, however, with that statement is, that it is not so. Nothing ever corrupted the politics of South Carolina like the dispensary. Every South Carolinian knows that there is not a ghost of a chance for him to be elected to any important office in his State, unless he swallows the dispensary, its corrupt founders, and their every concomitant. Never has their been such slander and vituperation, such scandal and corruption in the politics of our sister State. The whole political atmosphere seems charged with putrefying decay and corrupt administration. What the ultimate outcome will be, God only can tell. I have been a close observer of the dispensary, and because of my frequent visits, and my residence of about two years in that State, I am perfectly familiar with the facts concerning its workings. And I am prepared to say, that there never was a time in the history of the State when there was more whiskey consumed by the State or when it had a greater hold on politicians, than at the present time. South Carolina has lived to rue the day she quietly submitted to the betrayal of her people, by the hand of her leading politician, when he deliberately defeated the expressed will of the people of the State, by substituting the dispensary for prohibition; which had carried in the election just past, by a large majority. God save us from politicians, and moral cowards.

So that with all her boasted superiority the dispensary is nothing better than the saloon.

And when viewed from the "view point" of the ultimate triumph of civic righteousness and temperance, it is far worse than the saloon. Whatever system the whiskey traffic may operate under, that makes less apparent the evil of that traffic lessens the force, and amount of public sentiment against it, and consequently perpetuates that institution indefinitely. Better have the open saloon with all its concomitant evils which are open and apparent to the eyes of the public, if you would hasten the triumphs of prohibition. People are moved to oppose evil just in that proportion that they are led to see its consequences. The overthrow of the whiskey traffic does not depend upon its regulation, but upon its absolute prohibition. Legalized sin of any kind can never be regulated. The granting to it the right to live, is the granting to it the right to thrive, and the means necessary to this end, may not be denied to it. To legalize any evil is to vouchsafe to it the protection of the power granting it, and the right to exist. So that the government must protect its offspring, even at the cost of making its young manhood the prey of such a creature. God save the mark. A government legalizing a traffic, which, if it prospers, must prosper by feeding upon, and devouring the young manhood of that same State. Does it pay? Will the five thousand dollars of "blood money," that Louisburg received as the price agreed upon, as the value of her manhood, and the price of her honor, pay her, for the wrecking of her homes and the eternal loss of the many hundreds of souls, that will face these same citizens at the "Bar of God?" Louisburg, as every other city and hamlet of the State, has in her the moral forces necessary to abolish and enforce a law prohibiting the traffic altogether; and if those forces would arise and boldly assert their power, instead of cringing before the cowardly politician, and accepting the "bones" thrown to them, like those given by the last Legislature, they could at any time abolish every form of legalized whiskey selling. If the convention soon to be held in Raleigh, in the interest of temperance, will spend the same amount of energy and wisdom, in devising plans for the establishing of prohibition, that some may want to spend in planning for the regulation and control of the whiskey traffic, there won't be a single legalized saloon to tell the tale one year hence. Sin can not be legalized without sin. This being true, and the whiskey traffic being a sin, no system of regulation that legalizes, can be inaugurated, that does not make those who legalize, by vote or legislative enactment, particeps criminis. Prohibition and enforcement should be our battle cry. A Christian cannot assume any other attitude towards evil, of any kind, and be guiltless before God. God nowhere teaches us the "art of regulating" sin, but his methods are always prohibitive, and uncompromising. "Thou shalt not" is always His position proclamation where evil is involved. Let the professed Christian people of any community or State, but once assume a like position, of prohibition and uncompromising enmity to the whiskey traffic, and its days are numbered, its doom fixed.

To conclude, the writer of the article under review says, "The champions of the dispensary do not claim to have reached the land of Canaan; but then it must not be forgotten that Egypt is behind." What a delusion. Were the children of Israel out of Egypt while they still served Pharaoh? Are we out of Egypt (which represents slavery to sin) while we are the obedient servants of the whiskey traffic. If Louisburg ever reaches Canaan it must first get out of Egyptian bondage to the dispensary, and go three days journey in the wilderness," where they can proclaim freedom to the captives of franchise, and of separation from, and allegiance to, the whiskey traffic.

Wherefore hear the word of the Lord, ye scornful men, that rule this people. * * * Because ye have said, We have made a covenant with death, and with hell are we at agreement, * * * Therefore thus saith the Lord —the hail shall sweep away the refuge of lies," * * * And your covenant with death shall be disannulled, and your agreement with hell shall not stand."

Mt. Holly, N. C., June 28, 1903.

Anti-Saloon League.

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Personal effort to enforce existing laws.

Personal influence in agitation.

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Dr. J. R. Deacon, the oldest physician of Crawfordsville, Ind., writes Jan. 20th, I feel it my duty to tell all I can of the great virtue of Himalya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 5th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 21st, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred G. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, to give it time to act on the system. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1164 Broadway, New York.

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Marriages.

McNELL — TOWNSEND. — In Rowland, July 7th, at W. L. Townsend's, by Rev. O. P. Meeks, George McKay McNeill to Miss Lena Townsend.

WHITE — LEGGETT. — At the home of the bride near Palmyra, N. C., July 8, 1903, Mr. Walter S. White, of Edenton, N. C., and Miss Annie Leggett were married, M. L. Kesler officiating.

Obituaries.

"Weep not for death,
'Tis but a fever stilled,
A pain suppressed—a fear at rest,
A solemn hope fulfilled.
The moonshine on the slumbering deep
Is scarcely calmer. Wherefore weep!

Weep not for death!
The fount of tear is sealed,
Who knows how bright the inward light
To those closed eyes revealed!
Who knows what holy love may fill
The heart that seems so cold and still!

—Selected.

RATLEY.—The angel of Death came to the home of Mr. and Mrs. Neill Ratley, near Ashpole, N. C., on the 10th of June, 1903, and carried the sweet spirit of their beloved daughter, Myrtle, aged 13 years, to a brighter world than this. She was a member of Ashpole Baptist church, Sunday-school and Sunbeam Band; was a sweet, good girl, loved by all who knew her. May the God of love comfort the bereaved family.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then, sometime, we'll understand."

HORNER.—Just as the dawn was appearing in the eastern sky, July 9, 1903, the spirit of Miss Isabelle Horner, daughter of Mr. and Mrs. W. D. Horner, of Henderson, N. C., took its flight to God who gave it. She went from the arms of a loving father into the arms of her Savior whom she had served during her short life, being in the very bloom of womanhood.

She was born on May 12, 1874, and was reared in Henderson with her three brothers and one sister. Having parents who were educators her advantages were good for early training, and in 1892 she graduated from Oxford Seminary. After her graduation she taught school in a private family near Kittrell, N. C., one and a half years. She did excellent work teaching, but was taken sick and had to abandon her cherished work, and return home. Her health was very feeble then for two years; but regaining somewhat from her illness and her desire increasing to pursue the study of art more fully, she attended Cooper Institute, N. Y., one year. On returning home she accepted a position at McCall, S. C., where she did faithful work as teacher. At the close of that year's work, she accepted the chair of Art at Beuna Vista, Va. Here she spend one and a half years, after which she was forced to resign on account of ill health and return home to spend the rest of her life as an invalid. But she was never known to murmur because she was afflicted. She carried the sunshine of God's love with her and tried to make the lives of others happy. Often she would gather flowers and give them to children and to her sick neighbors, hoping by that way to make their lives happier. She loved nature, and her chief work was to paint pictures of God's handiwork. The delicate touch which she would give the work would make it more perfect than you would often see. God gave her beautiful thought and she expressed them on canvas. Yet the most sublime part was the Christian life she lived. She portrayed the life of Christ in her own life.

She was a member of the Henderson Baptist church, and a faithful worker in the South Henderson Baptist Sunday-school. All the school were devoted to her.

During the last months of her life, she seemed to enjoy the society of her mother and father more and more, and would often insist upon her mother's going out to walk, or to take a drive with her. Yet that love and devotion which she had for mother and father was only emblematic of that love and devotion which marked her Christian life. So in her last moments she turned to her mother and said, "Mother, lets go home and rest."

Her funeral was conducted at her father's home, after which her body was laid to rest in Elmwood cemetery to await the resurrection morn.

"When we asunder part,
It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again."

R. P. WALKER.

Henderson, N. C.

BRINKLEY.—M. F. Brinkley, wife of Joe Brinley, of Gates County, died May 28th, aged 33 years.

She joined the M. E. Church, when young and lived a consistant life.

Some sixteen months ago she was baptized into the fellowship of Eureka Baptist church, and took part in the entire work of the church. She also became a reader of the Recorder. Her presence was an inspiration to all who met her. She carried sunshine in her life work. Her pastor will greatly miss her as she always had a word of encouragement and gave him a warm handshake. Was always full of sympathy for those in distress, looking on the bright side of life.

Though a great sufferer at times, she would endure patiently and say, "the Lord will help." As she became conscious of her approaching end, she called her loved ones to her bedside and bade them good-bye, saying to her husband, "I hate to leave my children." She told them, to meet her in heaven. As she turned and looked toward the window, she requested it to be opened, and said "Look! it is snowing. How pretty Jesus is coming walking." An affectionate and faithful loved one has fallen, and no one can take her place with them. She will be missed by all who knew her, but none can feel the loss as the husband and children do.

The funeral took place at the home in the presence of a large crowd of sympathizing friends. She leaves behind to mourn their loss husband, six children, father, mother, five sisters, six brothers, and many friends.

The body was laid to rest in the presence of many witnesses, to await the summons.

God bless the sad home, and especially the motherless girls. Pray for them.

JOSIAH ELLIOTT.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucuous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucuous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

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$6.55.—Raleigh to Wilmington, N. C., and return, account State Grand Lodge I. O. of G. S. and Daughters of Samaria of North Carolina. Ticket on sale July 12, 13, 14. Final return limit July 20, 1903.

$18.75.—Raleigh to Saratoga Springs, N. Y., and return account Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine. Tickets on sale July 5, 6, final return limit July 20, 1903. Stop over will be allowed at Washington, Baltimore and Philadelphia on tickets via these points.

$18.20.—Raleigh to Monteagle, Tenn., and return account Woman's Congress W. C. T. U., United Daughters Confederacy and Musical. Tickets on sale August 3, 4, 5, final limit August 15, 1903.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 7th to 11th, inclusive, final return limit August 31, 1903.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Bible School. Tickets on sale June 30th to July 2nd, inclusive, also on July 22, 23, 24, final return limit August 31, 1903.

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Administrator's Notice.

Having qualified as administrator of Lenora E. Perry, deceased, late of Wake County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 20th day of June, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will make immediate payment.

FRANK B. PERRY, Administrator.
June 18, 1903.

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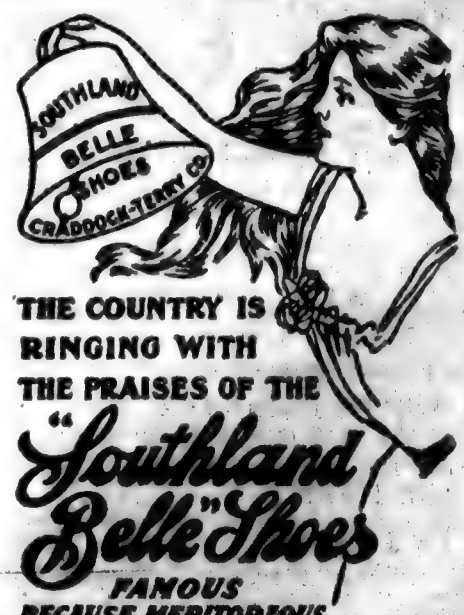

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FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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(Organized 1901.)

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Acknowledgements.

July 22, 1903.

State Missions.—Antioch, $5.00; Union, .66; Scott's Creek, 7.11; First, Asheville, 52,45; Mt. Adar, 1.45; Sanford, 12.04; Troy, Montgomery, 3.40; Ruffin, 2.04; Baptist Chapel, So. River, 1.00; Poplins Grove, Stanley, 1.00; Montfords Cove, Green River, 3.47; Pleasant Hill, Green River, 2.40. Total this week, $92.02. Previously reported, $5,031.93. Total this year, $5,123.95.

Foreign Missions.—Midway, $.62; Mt. Adar, 3.70; Griffins X Roads, 12.18; Moore's Creek, Wilmington, 6.40; Baptist Chapel, So. River, 4.45; J. R. Corbett, 40.00. Total this week, $67.35. Previously reported, $9,600.-62. Total this year, $9,667.97.

Home Missions.—S. S., Washington (Bible Fund), $5.00; Murfreesboro, W. Chowan, 5.50; Baptist Chapel, So. River, 3.00; Poplins Grove, Stanley, 1.00; W. M. S., Montfords Cove, Green River (self-denial), .85; Whiteside Valley, Green River, .60; Pleasant Grove, Green River, 2.00. Total this week, $17.95. Previously reported, $4,401.19. Total this year, $4,419.14.

Education.—Berry's Grove, $3.00; Gatesville, Chowan, 5.00; Franklinton, 4.85. Total this week, $12.85. Previously reported, $1,130.57. Total this year, $1,143.42.

Ministerial Relief.—Baptist Chapel, So. River, $.05. Previously reported, $402.30. Total this year, $402.35.

Total reported for all objects this week $190.22
Previously reported for all objects 20,644.21

Total reported for all objects this year 20,834.43

WALTERS DURHAM,
Treas. Baptist State Con.

A NORTH CAROLINA LIFE INSURANCE COMPANY PLACES A PREMIUM UPON TEMPERATE HABITS.

The Southern Loan and Trust Company, an established banking institution of Greensboro, N. C., with $200,000 capital, has recently organized a Life Insurance Department and has introduced a new feature in life insurance which is attracting considerable attention. This company insures the lives of individuals under substantially the same rules as are observed by other companies and at standard rates, but a special rate and premium is offered to those who are temperate in their habits. Experience and medical and life insurance statistics have established beyond question the fact that abstaining from the use of intoxicants contributes very considerably to length of life, and the Life Department of the Southern Loan and Trust Company which began business this month is recognizing this fact by offering a reduced rate and premium to those who have been temperate in their habits and who are temperate at the time they make application for insurance on their lives. There is no other insurance company in America that is conducting its business on this plan, and that is making this fair and equitable distinction between those who use intoxicants and those who do not.

Railroads, corporations and individual employers have in recent years been placing a premium upon sobriety by making temperate habits in employees one of the standard qualifications. But this North Carolina insurance company is the first to recognize the important part which total abstinence in the use of intoxicants plays in determining the average mortality of individuals, by charging a standard rate and premium for insurance on the lives of those who are not total obstainers and a reduced rate and premium for insurance on the lives of those who are total abstainers. This is done for the fair and just business consideration that a class of men whose life expectancy is increased on account of their regard for a law of health more important than any other, are better life risks as a class than any other and that for such decrease in the risk there should be a corresponding decrease in the price charged.

As a general proposition a man who takes a drink semi-occasionally only will not live as long as the man who does not drink at all, and the one should therefore pay more for insurance on his life than the other. It is not right that those who are careful in their habits and who faithfully observe the laws of health should pay for the life insurance of those who are ignorant, careless or indifferent in these matters. The principle is a broad one and is based upon business morals and equity and is sure to meet with the cordial endorsement of thinking business people, and it is a source of congratulation that the idea has originated and is being put into practical operation by a strong creditable North Carolina institution. The sober, industrious people of North Carolina will do well to remember this and to investigate the plans and rates of the Life Department of the Southern Loan and Trust Company of Greensboro when they have occasion to seek that protection afforded by life insurance.

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NOTICE!

Having qualified as Administratrix of the esta e of Mrs. Jane F. Pool, this is to notify those having claims against her estate to present them to me on or b f re July 20, 1904, or this notice will be plead in bar of their recovery.

ORAH M. PEARCE,
Administratrix.

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ADVANTAGES OF THE DENOMINATIONAL IDEA—J. B. GAMBRELL.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, JULY 29, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 5.

THE AGRICULTURAL RENASCENCE IN NORTH CAROLINA.*

Agriculture is the original industry. It was said of old, Man cannot live by bread alone—as if long necessity might persuade him that he must. And agriculture is the making of bread. Man was first a hunter; but he began to be civilized by domesticating his animals, working his captives and his wives and children, and so setting up a farm. From almost that day to this there has been perennial talk of the decadence of the farm; farmers have worried themselves about the weather, the pest, and the market, and there has been a general opinion that farming is a poor business. This was never true. There have been times when farmers did not receive their just returns; there have been periods of depression; always farming—like every other business—has been beset with difficulties worthy of the conquering will of man, made not for ease, but endowed for heroism, and created to labor and to rejoice in and rise by the triumph of his labors; there has been one deep curse upon the calling; but from the beginning until now, farming has been an honorable and a flourishing business; and so shall it be so long as the human species subsists upon food.

Following the Civil War, farming suffered a period of depression. Labor was unavailable and markets not easy of access. Later on came in the period of low prices and the period of political discontent. The farmer's woes were the subject of endless stump speeches and editorials. North Carolina awoke about this time to find herself in the midst of a longed-for industrial transition. Her rivers were lined with manufacturing plants in five years. The croppers from thousands of farms migrated to the factory settlements. We heard again the old cry, "the boys are leaving the farm," and the old song that Agriculture has ceased to be interesting or profitable.

The truth is, every step that civilization has taken has made for the improvement of the farmer's condition. Every city pays tribute to the farmer in the ratio of its growth. Never a man grew so learned that he outgrew his inherited desire to "raise things." Every man is a farmer at heart. Every man wants a country home—with orchard and vineyard, horses and cattle, springhouse and pond, out-of-doors, wide vistas and free air and brotherhood with Nature. The farm itself has a deeper place in the heart of man than any other institution. It is not only the basis of commerce and of civilization; by reason of the long employment of his ancestors upon farms, every man has inherited an ineradicable interest in farming. This explains why every man advises the farmer and why every man expects to buy a farm sometime and why every man thinks the farmer does not know how to attend to his business.

So far from being true that the modern trend is away from the farm, there is a tide toward the farm now the like of which was never known. The ancient curse of the farm has been lifted. For there was a curse upon it. Had there not been, human instinct would have kept the entire race on the farm. Fleeing from this curse men have built the cities and the shops of the world; and out of these cities and shops have come not only the farmer's market, but his present deliverance from the ancient curse. It is not the curse of labor. Men labor everywhere, and every man thinks his work is hardest. It is not the curse of poverty. There are more poor people in the cities than on the farm. We have no problem of the rural poor. It is the curse of Isolation. Man's longing for society, for contact, for conflict—his gregarious, sheep-like nature, against which he so often revolts, but which holds him fast and sends him to church, to school, to political convention and to city and town—moves him away from the farm. This curse of isolation made him ignorant, for the countenance of man—according to Solomon—is the great educator. This curse made him the prey of the organized forces; for it prevented him from organizing. This curse made him a laggard in life's race, cutting him off from the world's great forward marching, and he has followed fifty years in the rear. This curse deprived him of the comforts and luxuries that his city brethren enjoy.

Put see how this curse has been destroyed. Here is the day of Good Roads, striking its blow upon the head of the dragon, Isolation. Here is the Free Rural Delivery striking its blow. Here is the quick transportation—fourteen hours from North Carolina farms to New York City—striking its blow, making the truck and fruit and chicken business lucrative. Here is the Agricultural College striking its blow. Here is the Rural Graded School and its Library striking their blow. Here is the return of man's ancient love for Mother Nature striking its blow. Here are the beginnings of organization striking their blow. Isolation is dying and dying fast. And with it will go ignorance and prejudice. And in their stead will come intelligence and clear-headedness and progress, and such content as man is suffered to have.

Of such is the Agricultural Renascence. Mark how great are the forces that are making for the supremacy of the farm, coming, you will observe, from the cities, every one of them. But these are not all. The factories have carried away 100,000 tenants, many of whom were land-destroyers, and made of them consumers of farmer's food-stuffs and purchasers of farmer's cotton and tobacco and truck. At the same time the negro has migrated to a degree, and the farmers have wanted labor. But this is likewise an advantage. Less labor will make for intensive farming, will demand more intelligent farming, will put a premium upon up-to-date farming—rotation, truck business, cattle and dairy business, quick marketing, and organization. The forces behind the farmer today are compelling forces. He cannot resist them. He must fall in with them and rise or he must fall out and pass away. They will try many; and the strong and worthy will survive.

This is the farmer's day. His land is increasing in value. His condition has vastly improved. He is no longer isolated. His commercial situation is stronger and his political and social influence is inevitable. We shall have factories in North Carolina, and, we hope, a city or two. But we are an Agricultural Commonwealth and destined forever so to be. Only let our farmers and their sons seize and build upon the modern advantages. Let Science and Intelligence and Progress, now knocking at the door, have full entrance, and nothing more will be necessary to the ushering in of a New Time that will issue in the building of a majestic Farmers' Commonwealth here in North Carolina, strong with the strength of free men who stand in the world independent of all and depended upon by all.

*Notes of an address prepared by the Editor for the opening of the Summer School of the North Carolina College of Agriculture & Mechanic Arts, but not delivered.

Of a large correspondence on the subject of temperance and legislation with regard to the liquor traffic, we select the letter in this number from Justice Robert M. Douglas as the most thoughtful. We heartily commend it to our readers.

"LAYIN' BY DE CO'N."

Wake up, honey, an' sing er hymn—
  Fer we're layin' by de co'n,
Mek no diffunce ef yer dough am slim,
  Fer we're layin' by de co'n.

Gwinter hev er barbecue,
  An' er ball, an' candy sthue,
Kaze ha'd times am might nigh through,
  Fer we're layin' by de co'n.

De ol' blind mule am prancin',
  Fer we're layin' by de co'n.
An' dis niggah feel lak dancin',
Fer we're layin' by de co'n.

Gwinter soon hear massa say,
  "Ger-long, put yer tools erway,
No mo' ho'in' 'fo nex' May,
  Fer we're layin' by de co'n."

—Joe Patton, in Charlotte Observer.

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6. It is thoroughly Christian, yet free from bigotry.
7. Its scientific departments are manned by scholarly, Christian men.
8. It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum of study.
9. It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative duty.
10. It is free from agnosticism and pantheism, the greatest foes of Christian truth.
11. Fundamental in its curriculum is love for all truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum
12. It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.
13. It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.
14. It believes that teachers of youth should know the truth.
15. It is an institution born of sound doctrine, and fostered by those who have a vital faith.
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20. Its students, coming from the best Christian homes, help to create a clean, strong collegiate life.
21. Its students are taught to live economically, to think rightly, and to act nobly.
22. Its product is the well-trained, accomplished Christian citizen.—Herald and Presbyter.

GEMS FROM JOSEPH PARKER.

It is really very awkward when laymen meddle with morals. They can be very nasty about it.

The pastor who lives for his people will live in his people.

Said of an author: "She has a dreadful power of epigram. She can fit you into six words, and do it so neatly that you cannot get out again."

I always like to wake just in time to find it is not time to get up.

Dr. Johnson said that a man who would make a pun would pick a pocket. Whereupon I venture to say that a man who would make an epigram would eat an elephant. The one is just as true as the other.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. VIII—1856-1860.

In many respects this was the greatest session of the Convention ever held before or since. At this memorable meeting it was very evident that the denomination was beginning to feel the "hidings of its power." It laid aside forever the "swaddling clothes of infancy." The "day of small things" is left behind, and the admonition of Paul to the Corinthians, "be ye also enlarged" is to be the watch word of the North Carolina Baptists in the future.

This item from the Recorder of January 1, 1896, tells the story: "The greatest money-raising meeting of our Convention occurred in 1856 at Raleigh; $25,125 was raised for Wake Forest College, $800 for Home Missions, $637.40 for Foreign Missions, $485.80 for Ministerial Education, and $13,650 for the Baptist church in Raleigh." This is a total of $40,698.20. This $800 was for Home Missions of the Southern Baptist Convention, and not for State Missions as heretofore. Dr. T. E. Skinner, who was at that time the newly elected pastor of the Raleigh Baptist church, and who took a very important part in this great meeting, says that the Minutes of 1856 are singularly defective. He says the amounts raised were as follows: For Wake Forest, $44,000; for the Raleigh church, $18,750; and for Home Missions (Southern Baptist Convention), $811. This would make the total $64,684.20. To corroborate his figures, Dr. Skinner cites a statement of Mr. J. W. Moore, in his article on C. W. Skinner. In speaking of the Convention of 1856 and the part Mr. Skinner took in it, Mr. Moore gives the figures as Dr. Skinner remembers them. Dr. Skinner accounts for the error in the Minutes, as he alleges it to be, on the ground "that the frenzy of excitement dazed the clerk, as it did the rest of us, and he only attempted a rough sketch in notes, and wrote out the Minutes afterwards at his home." A note in the Minutes would seem to make this a reasonable conclusion, "Note.—A number of the delegates were instrumental in going through the house taking the above subscriptions, hence some mistakes may possibly have occurred; but I have copied papers as carefully as possible.—Rec. Sec."

Whichever figures you take as authentic, no Convention since has reached this in its magnificent giving, for every dollar of their pledges, we are told, was paid.

Fifty thousand dollars had been secured prior to this Convention, for the endowment of Wake Forest College. Elder John Mitchell (mentioned for the first time) was employed as agent for Wake Forest. He was to collect the pledges made at this Convention, and to solicit other funds. The hope was entertained that the endowment might reach $100,000.

Dr. Wingate, who wrote report on Home Missions, says that the destitution in the State was never felt so much as now, because of internal improvement. Railroads were being built, and towns were going up along these lines of road.

I have only given a brief, general outline of this great Convention. It was a meeting of remarkable spiritual power. Dr. Skinner, who was present, informs me that it was indescribable. Men wept and laughed and prayed and sang, and all felt as Peter did on the Mount, that it was good to be there.

The clerk reports Elder James McDaniel, in some remarks in opening the Convention, as saying that he was the only member present of those who were at the formation of the body. His co-laborers in that work which he regarded as one of the happiest incidents of his life, had "gone to their rest above."

Dr. McDaniel was evidently mistaken, or the clerk reported him incorrectly. Mr. C. W. Skinner, Sr., who was present at the formation of the Convention, was at this great Convention of '56, and was very much alive, as he contributed the largest sums to Wake Forest College and the Raleigh church.

Samuel Wait and P. W. Dowd, who were at the organization of the Convention (P. W. Dowd being the first president), did not die until ten years after this. At this time they had not "gone to their rest above."

I think it far more probable that Dr. McDaniel was incorrectly reported than that he was mistaken about a matter like this. This would seem to corroborate Dr. Skinner's statement that "the Minutes of 1856 are singularly defective."

Hartford, Nov. 4 to 9, 1857.

Gratifying progress has been made at some points. Charlotte has a church of fifty-three members and a house of worship finished and paid for. A missionary is sadly needed at Wilkesboro. Great destitution in Pamlico Association. Twenty-seven churches and fifteen of them closed for want of preachers. Churches a prey to designing men, "false teachers," who come in among them. Buncombe County very destitute of missionary Baptist preaching. Committee on new fields recommended Hamilton, Carthage, Statesville and Plymouth, in addition to those already occupied.

Elder John Mitchell reports a fine year's work for the endowment. Forty-five thousand dollars has been collected, leaving $5,000 of the amount they set out to raise. The five thousand was raised in connection with the discussion of report on the endowment. The rest of the evening was spent in prayer and thanksgiving. This completes the first $100,000 of endowment.

There were 10 ministerial students at Wake Forest last year.

The following high schools were established last year: Warsaw, property and fixtures worth $5,000.00; Raleigh Associational School at Holly Springs, cost not known; Beulah Associational School at Madison, cost $2,000.00, L. H. Shuck, principal.

After a sermon Sunday morning by J. L. Pritchard, a collection was taken for Foreign Missions amounting to $359.20.

A Committee which had been appointed for the purpose, report that a monument had been erected at the grave of Thomas Meredith at a cost of $200.00.

A Committee was appointed to attend a meeting at Greenville, South Carolina, to consider plans for establishing a Theological Seminary. A resolution was passed endorsing the enterprise.

A resolution was passed requesting Elder J. J. James to gather the Minutes of the Convention from the time of its formation, adn have them bound. This he must have been unable to do.

Raleigh, Nov, 10 to 15, 1858.

This is a great Foreign Mission meeting. M. T. Yates has returned from China and is present at this Convention. His speech stirred the hearts of the brethren, and they passed strong resolutions urging the churches to do more for Foreign Missions. A collection was taken for Foreign Missions amounting to $422.25.

Dr. Boyce is here in the interest of the Theological Seminary, for the establishment of which funds are being raised. The handsome sum of $5,000.00 was given in cash and pledges. The list is headed by T. E. Skinner with a gift of $500.00.

A. E. Dickinson is also here representing the Foreign Missionary Board. He and Elder Reuben Jones stir the Convention on the subject of colportage work, and the brethren determine to do something.

I have no doubt the reader will share in the pleasure the writer experienced in reading the following resolution:

"Resolved, That we hereafter denominate our State Missionary operations, 'State Missions,' in distinction from the Domestic Missions of the Board of the Southern Baptist Convention." It has been awkward to speak of State Missions as "Home Missions."

It will be recalled that the Board was bent on abolishing the agency. Hear them now: "Your Board have had no General Agent during the year, hoping that the churches throughout the State would contribute to the funds of the Convention, so as to obviate the necessity of the labor and expense of an Agent. But in this we have been disappointed. We, therefore, commend to the Convention the consideration of this subject, and await an expression of your views."

"The Committee on the agency reported recommending to the Convention, the employment of a General Agent, who should also be the Corresponding Secretary of the Board, and known by that title." This recommendation was adopted. Heretofore the Corresponding Secretary was some pastor, who did the correspondence and office work connected with our missionary operations. He received no compensation, but his expenses were all paid. Having less than a thousand dollars to disburse, and from five to ten missionaries with whom to correspond, it will be seen that his duties were not onerous. The General Agent was a sort of Field Secretary, who traveled through the State, presenting the objects of the Convention and seeking to deepen the spirit of benevolence. At this Convention the two officers were combined, and that arrangement still continues.

A. J. Emerson elected Corresponding Secretary. R. H. Griffith says that we should raise at least $8,000 for State Missions.

A complaint is made that one denomination has practically monopolized the chaplaincy of the U. S. A. Committee appointed to memoralize Congress in regard to the matter.

Collection for Asheville church amounting to $435.55.

Charlotte, Nov. 2 to 7, 1859.

J. B. Richardson is here from Wake Forest, where he is a ministerial student, and J. H. Mills from Oxford Female Seminary.

J. D. Hufham makes his first speech before the Convention, on the subject of Foreign Missions.

A. M. Lewis, Esq., states that a site has been purchased in Raleigh "for the purpose of erecting and establishing a denominational female school of high order."

The following report on periodicals evoked a lively discussion:

"Resolved, That it is the sense of this Committee that Elder James has the ability to make the Recorder such a paper as will meet the wants of our denomination in this State.

"That Elder James be recommended to enlarge the Recorder at least one column on each page.

"That he employ an additional editor, or a sufficient number of contributors, either in or out of the State, and that we pledge our hearty support to the paper, provided these recommendations be complied with by the editor."

Mr. James agreed to comply with these recommendations, and the report was adopted.

Elder John Mitchell preached at Greensboro as a Missionary of the Board, and established a church with fifteen members. Heretofore it had been an arm of the Madison church.

The Committee did some colportage work last year for the first time. Elder J. S. Purefoy was superintendent of colportage.

The Board complains that the Associations work independently and will not report their work. "This presents scarcely a tithe of mission work done in the State, because the Associations will not report their work."

"Resolved, That we make an effort to raise 25 cents per head from all our churches for State Missions and 10 cents per head for education." If we were raising that amount per capita to-day, we would receive $42,500 for State Missions and $17,000 for education.

Goldsboro, Oct. 31 to Nov. 3, 1860.

Revs. N. B. Cobb and W. R. Gwaltney attend for the first time.

Rev. T. E. Skinner was received as agent for the Raleigh Baptist Female Seminary, and received for this enterprise in cash and subscriptions $2,200.

An imposter exposed. "The attention of the Convention having been called to an imposter in Arkansas, who is using the name of a minister of this Convention, on motion the editors of the Biblical Recorder were requested to expose him in their paper."

A recommendation to create separate Boards for the different objects of the Convention was referred to a Committee. The Committee recommended the continuance of the present plan of having but one Board for all objectst.

Elder B. F. Marable was Corresponding Secretary last year. No Corresponding Secretary was secured for the next year, 1861.

Colportage work was vigorously prosecuted last year. There were ten colporteurs and the results of their work were quite encouraging.

The last five years might be termed the "Golden Age" of the ante-bellum days of the Convention. In our next we shall enter upon the dark and bloody period of the Civil War, and the still darker days immediately following it. As "night brings out the stars," this period of darkness reveals the heroic spirit of the brethren who composed our North Carolina Baptist Zion at that time.

The Midsummer Meeting.

I think it was a wise movement to inaugurate this meeting. It was needful for the social and spiritual upbuilding of our people.

You were fortunate in the selection of the place to hold this meeting. Jackson Springs, nearly centrally located, away from the rush and bustle of the business world, in the sandhills of North Carolina, where the people could rest and not be disturbed by the rushing throngs of the commercial world, and at the same time in full touch with the world, both by railroad and wire. And while enjoying the rest and spiritual upbuilding, drinking the water from the noted Jackson Springs, and gaining vigor and strength for the work that lies before them.

As for the meeting, it seems to have been all that could be desired or expected by its promoters.

Sincerely yours,

W. C. PETTY.

Carthage, N. C., June 30, 1903.

"There never was a person who did anything worth doing, who did not really receive more than he gave."—Henry Ward Beecher.

THE ADVANTAGES OF THE DENOMINATIONAL IDEA.

BY J. B. CAMPBELL, OF TEXAS.

The denominational idea is as old as the New Testament. The first churches recognized each other, fellowshipped with each other, co-operated with each other. They recognized their equality and their common standing under the headship of Christ. They also recognized that they had a common mission. The New Testament churches were not hermit churches. Of course, it is freely admitted that each church was independent and that all co-operation was voluntary. And it is as freely admitted that a church to-day may become, if it wishes to, a hermit church. It may stand by itself and refuse co-operation with sister churches. There are almost immeasurable opportunities for the display of wisdom or folly where there is perfect liberty.

Recognizing the absolute independence of all the churches and their equality under the law of Christ, it becomes a practical and serious matter to inquire into the advantages of the denominational idea. This inquiry is timely, because so many are to-day seeking to disintegrate the co-operating forces of the denomination. The advantages of a full and free recognition of the common faith, the common life and the common work of all the churches may be grouped under three or four heads.

First, the fellowship of churches. Paul made a great deal of the various fellowships. He spoke of his fellow-workers, his fellow-soldiers, his fellow-sufferers, his fellow-prisoners. No one can attentively read the New Testament without seeing that constant care was taken to knit up the bonds of fellowship between Christians and between churches. The very spirit of Christianity is the spirit of fellowship, and a church which fails to cultivate this spirit with respect to other churches must suffer loss. No little of the good accruing from our District Associations comes along the way of strengthening fellowship. The separated churches are severally made stronger by feeling the bond of sympathy and Christian felowship. This was made more of fifty years ago than it is to-day, and the churches are the losers by the decline of direct efforts to promote fellowship.

Second. The denominational idea, in its practical working, has wonderfully helped toward the promotion of sound doctrine. We have an example in the Acts of Conferences between churches or messengers and churches to get a right understanding as to doctrine. Very much of the sound doctrinal views of North Carolina Baptists can be traced back to the efforts of Baptist churches in and about Philadelphia a hundred or more years ago to promote doctrinal soundness among the weak and struggling churches of the South. Able men were sent among the churches and lasting good has resulted. This mission to the churches was based distinctly on the denominational idea. Nothing better for the future could be done than for able men to be sent in many sections of the country to teach the churches now languishing to do all things commanded in the commission. This would be acting on the denominational idea with a wise forethought.

Third. The denominational idea has vast advantages in promoting co-operation. That co-operation between churches is to be desired and is even necessary will not be questioned by any one who has given the subject serious thought. All our vast superstructure of denominational work rests on the denominational idea. Every District Association was organized on that idea and every Convention, state or general. Moreover, every denominational college and every theological seminary rests on the denominational idea. If we are to measure the advantages of this idea, we must measure the value of all of our colleges and seminaries, and all our co-operative work. The feeling that Baptist churches ought to co-operate for the furtherance of the cause common to all is the very life of all of our great denominational gatherings. They are for counsel, not for legislation, but they counsel for co-operation. Otherwise their meetings would be not worth while. Taking our hard-shell brethren, for instance. They continued their Associational and general meetings after they gave up work on the idea of having a pleasant time, and they have largely disappeared from the territory where they were once numerous. A careful historian tells us that more than half the Baptist churches now in existence in the United States were planted as the result of Associational effort. It would be quite impossible to over-estimate the practical value of the multiplied co-operative agencies set in operation, based on the denominational idea. Through these agencies, as has already been stated, our denominational institutions of learning were brought into existence and have been constantly fostered. Are our colleges and seminaries worth any thing? From a pretty wide reading, and a very close study of the matter in hand, I feel warranted in saying, that those who least esteem the fellowship and co-operation of the independent churches of Jesus Christ, are those who least esteem our great institutions of learning and care less for the success of the vast missionary operations of the denomination. Many of them have not reasoned the whole matter out, but they instinctively feel that denominationalism stands for these great enterprises, and as they do not care so much for the great enterprises, they care less for the denominational spirit.

And another remark may be made. The value of the denominational idea is recognized about in proportion as people have an outlook on the world and are advanced in general intelligence. This fact may throw a sidelight on the subject.

It is only by a clear recognition of the importance of co-operation for effectiveness, that we can ever hope to keep down faction and strife within the denomination. Two great forces are constantly in play. The centripetal and the centrifugal. Our effectiveness as a people must depend upon our ability through counsels and through organized channels of co-operation, to utilize our strength for the accomplishment of worthy denominational purposes. Whatever may be any one's theory about spontaneous co-operation and about each church acting on its own initiative, two facts stare us in the face and are decisive in favor of well concerted and well directed denominational movements. The first fact is that the New Testament churches did not each one wait to initiate something for themselves, but many came into co-operation through the solicitations of those on the outside. If any one doubts that, he may learn something by reading the Acts of the Apostles and the Apostolic Letters with a view to that matter. And the second fact is that from the days of the Apostles onward, as far as we can know, but little has been done by sporadic effort. Next to nothing has been done in that way within a hundred years, and the last hundred years deserve to be called the Baptist century, for Baptists, in that time, have had their best chance.

A due appreciation of the denominational idea will give to every little church a new sense of its dignity, its opportunity and its blessings. It will consider itself as part of a great army, an independent part to be sure, but still a part, and though it may feel that it can do but little, it will realize that that little becomes a part of a mighty movement. The victories and triumphs of the great army will be the triumphs and victories of the little church, which comes by co-operation to be practically a mission body. One of the distinct needs of our people to-day is a proper appreciation of the denominational idea. Of freedom, we have an abundance. We need now to know how to use it to help ourselves and the cause we all stand for. Nothing that concerns the Baptist cause in one place is a matter of indifference to Baptists everywhere. The denominational idea means that the strong must help the weak and that all must help each and each help all.

The Inhabitants of the Philippines.—Traits of Character.

BY J. R. YATES, CHAPLAIN, U. S. A

Now just a few words concerning the natives' traits of character. Of course the native character in Manila and other cities that are more modified by outside influence is not what it is in the outlying districts. But wherever you find him he is in essential characteristics the same—an unfathomable enigma. He has the placid countenance and solemn gravity of the typical Malay. If there is one trait that stands out as most marked, it is his duplicity. He has all the suavity of manner of his old master, the Spaniard, and behind it the treachery of an American Indian. And yet in it all he has a keen instinct for justice and equity. If punished for an offence when guilty, he bears it with stocial fortitude and seems to hold no grudge. If he is innocent or not convinced of the justice of the punishment, he is vindictive and treacherous. Forsman, in his history of the islands and people, relates an incident which is an index to one of his traits. A Frenchman in one of the colonies had a servant with him for nearly forty years. The son of the family came back from a journey bringing a valise containing $1,000.00. The old servant cut open the valise and took out $20.00 or $30.00, but left the rest untouched. He steals only what he needs, or thinks he needs, for the present moment.

The national pastime is gambling, and the most common form of this is by cock-fighting. However meagre his earnings, he prefers to risk it at this favorite pastime, and probably lose and go hungry than to be provident and save his money.

He is utterly incapable of comprehending a deed of generosity or feeling gratitude for an undeserved favor. Deeds of generosity or voluntary concession of justice are regarded as a sign of weakness or fear. For instance, if you pay a native uno peso for a service performed, and that be the customary price, he will be satisfied, but if you, out of passion, pay him uno peso e peseta, he will protest that he should be paid more. The Tagalogs can say "thank you" (Salamat-po), but the Visayas have no word in their language conveying gratitude or thanks. He is a living illustration of the saying, "Give him an inch and he will take an ell."

It is the rule among natives to turn to the left when meeting another. One of their superstitions is seen in their reverence for sleep. They have an idea that while one is asleep the soul is absent from the body, and hence they are very much averse to awakening one suddenly for fear the soul may not have time to return. If one calls on you and finds you asleep he will wait indefinitely for you to awake rather than call you or have your sleep broken. The native Filipino is lazy and improvident in the extreme, and consequently they make poor laborers. One white American can do the work of three or four Filipinos.

He never betrays anger but is revengeful, calmly awaiting an opportunity to use his bolo to greatest effect. He is stocially indifferent to pain in himself or others, and never seems to be in such ecstasy as when watching the agonies of a crippled or maimed beast or man.

But the Filipino has many good qualities. He is extremely patient and forbearing. He is sober and remarkably resigned. He is social, genial and more hospitable to strangers than his brother American. He is very obedient and does not, like the Chinese, insist on doing things his own way, but tries to do them as he is ordered whether right or wrong. He never repudiates a debt, though he may through procrastination never pay it. He is brave and admires bravery in others, and has a deep contempt for cowardice and puerility. This is the secret of his hatred for the Chinese, who are constitutionally cowards. When under a leader in whom they have confidence they make excellent soldiers, but become easily demoralized if the leader is lost. In victory they are rapacious and insatiate of bloodshed, pillage and destruction, but in this respect do not surpass others of their race in the Orient.

Upon the whole, the Filipino offers a problem which we, as Americans, are called upon to solve. The immediate future is not aglow with promise, but with patience and painstaking on our part, and the faithful and valiant efforts of the herald of the Cross we may make vast strides on this our labor of love of the ages for our brothers of the Orient.

Christian nations have combined to suppress the sale of slaves. Is it too much to ask that they combine to prevent the sale of liquor?—Benjamin Harrison.

News Notes.

....We have not abandoned the S. S. lesson. Arrangements will be made for it in a few weeks.

....Rev. J. S. Dill, of Fredericksburg, Va., has been called to Bowling Green, Ky., and will accept.

....Rev. S. T. Morgan, of West Virginia, is visiting his brother, Rev. J. W. Morgan, pastor at Weldon.

....Shall we not have a temperance convention in every county this fall? Bertie has a big one on foot.

....Rev. W. M. Vines—the most called man that we know of—has been called to First church, Wilmington.

....The Arkansas Baptist has changed its name to the Landmark Baptist, and it hopes that all true Landmarkers will subscribe.

....His many North Carolina friends will regret to hear that the daughter of Rev. J. F. Love, of Arkansas, is ill with typhoid fever.

....Here come the Union meeting programs. Get up a bright one with fresh topics, please. We shall endeavor to print them this week and next.

....The Flat River will meet at Providence church next year. Will the Providence brethren kindly meet the brethren who come by rail at the depot?

....There be brethren that do not believe in Interdenominational S. S. work. We should be glad to have the matter discussed freely in these columns.

...The Sanctified people see no sin in criticising the rest of the world. There is no sinner like the sinner who thinks that every one but himself is a sinner.

....The next union meeting of the Eastern section of the Raleigh Association will be held with Corinth church Saturday and Sunday, August 29 and 30, 1903.

....It will require the hardest and best fighting in the history of North Carolina to win the present battle against the saloon. It will not be done by shouting.

....Yes, the demand for preaching at the Associations is right. There should be a sermon every day. You cannot build missionary and educational interest on any other foundation.

....R. H. Morse—known all over North Carolina, and as innocent of the Baptist Argus as a babe—invented over again the word Baptistism last week. And yet the Rev. Dr. Rufus Weaver wanted a patent on it!

....We were glad to see President Hobgood, of Oxford Seminary, last week. As usual the genial professor is in fine health and the highest spirits. The prospects for the Seminary were never so good, and its condition is most gratifying.

....Prof. M. W. Hatton, of Bristol, Tenn., who has been in charge of the female college there during the past year, has leased the Southern Female College, at LaGrange, for a term of ten years. It is likely that the old faculty will be retained. —Christian Index.

....Rev. J. T. Watts, the new pastor at Aberdeen, seems to be taking hold of his work in fine spirit. He is dobtless much missed at Jackson, where, as a consecrated layman, he did great service for the Master. Everyone must recognize his entrance into the ministry as a call from God.—Mississippi Correspondent of the Argus. This is a brother of our Rev. T. J. Watts, of Forsyth, who has recently given up a good railroad position to enter the ministry.—Christian Index.

....Mr. Ernest L. Green, of Wake County, will conduct the Liberty Baptist Associational School. He is a son of one of the most substantial men—in character, in religion and in business—in Wake County, Mr. A. C. Green. He is a graduate of Wake Forest. No doubt he will do well.

....We are glad to note progress on the part of our "Hardshell" brethren. They are giving money to support the Rev. G. P. Bostick in China. That they should contribute to support work in China is certainly an important step forward. They even have a committee on missions. They are making progress.—Western Recorder.

....The Recorder is approaching the anniversary of its seventieth year. We hope its friends will endeavor to bring to the Associations a sufficient number of new subscribers to enable it to celebrate its "Jubilee" with a subscription list of 10,000. Mr. Pearson informs us that we printed 8,000 papers last week, and with no extra orders.

....The Wake Forest Law School has come into possession of the late Chief Justice Faircloth's bequest of the full set of North Carolina Reports—a most valuable acquisition. The Law Class, by the way, numbers forty five, and is, we think, the largest in the State. Professor Gully is delighted not only with the number of young men but with their earnestness and capacity.

....In consequence of a law passed by the Georgia General Assembly, designed to give the University of Georgia, a monopoly in teaching Law, the professors of Law in Mercer University, Baptist, have resigned. A protest will be made to the General Assembly, and, if that is not heard, to the people. May Jehovah once deliver that General Assembly into the hands of the people of Georgia.

....The July number of Dixon's Sermons contains Rev. A. C. Dixon's addresses against Christian Science. By reason of his work in Boston he has been brought into direct conflict with this cult, and he speaks from experience. Somehow we are skeptical of the value of arguments against Christian Science. It is like combatting a disease with a pamphlet on logic. Christian Science has her own and they will come to her.

....Bro. N. L. Shaw, of Drakes Branch, Va., writes in hearty commendation of Brother Cullom's words of praise for Pastor Williams, of Chase City, Va. Since Bro. Shaw moved to Drakes Branch, a Baptist church has been established there It is needless to say that he has been foremost in this good work. Brother Williams is pastor. They are looking now for visits from Rev. L. R. Pruett and Rev. W. B. Oliver.

....Rev. R. A. Hedgepeth writes from Forest City: "My field of work is very promising at present. Our congregation at Forest City has so increased until we will have to enlarge our already spacious building. We held a glorious meeting at Cliffside last week. This is a new factory town. We will hold a meeting at Waco next week. We need more good and strong preachers in Western North Carolina. The field is ripening for harvest."

....Rev. J. M. Arnette writes: "I began my work as pastor of Western Avenue Baptist church the second Sunday. The work and the congregation, too, I find somewhat disorganized, owing to the fact that the church has been without a pastor since February. However, the services have been right well attended and revival of interest is manifest. At yesterday morning's service two were received by letter. Last night's service was one of welcome to the pastor in which Deacon Woodward made a short address of welcome, the pastor a short response, and Brother Wells, pastor of the First church, a splendid address to pastor and church."

....As the Christian Endeavor movement comes to its twenty-second birthday, it finds: There are 62,182 societies of Christian Endeavor in the world. Of these, about 44,000 are Young People's; more than 16,000 are Junior societies; about 1,400 are Intermediate societies; and the rest, Seniors', Mothers', Floating, and miscellaneous societies. All told, these societies contain over three and one-half millions of members. Nearly 44,000 societies are in the United States, nearly 9,000 in Great Britain, 4,000 in Canada, and the other 4,000 in Australia, India, China, Japan, Turkey, the countries of continental Europe, and the islands of the sea.—Exchange.

....President Scarboro, of Chowan Baptist Female Institute, gave us a brief visit as he returned from the annual meeting of our Orphanage, which he has attended in the capacity of trustee from the beginning. No one has more reason than he to rejoice in the great progress of the Orphanage—nor indeed is there any one who has so long and so actively been identified with Baptist work in North Carolina. We are glad to say that the Institute has won a new place for itself since he took charge of it and now, great as its past has been, its greater glory seems to be in the future. So much for a man who will not surrender.

....The Wadesboro Messenger and Intelligencer makes the point that since, by the Recorder's own statement Wake Forest and Trinity have been enabled to survive the competition of the State, the one by reason of the large dividends from Standard Oil Stock, the other by reason of the generous gifts of the Messrs. Duke, the State must support higher education or deliver itself into the hands of wealthy and nefarious institutions. Not at all. The argument is plausible. But in the first place these colleges are controlled by churches and trustees, whose character our contemporary will not indict. In the second, if the State will give the Voluntary Principle a chance, it will obtain so largely and popularly that the point will lose even the force of plausibility.

....Pastor Simms wrote us the following good news from Waynesville July 13: "On yesterday our Waynesville Baptist church agreed to adopt plans and specifications, etc., for a new $8,000 brick church, drawn by J. M. McMichael, architect, Charlotte, "provided we first raise $5,000 of the amount in good subscriptions." We wish to pay as we go. Our church is composed of many who have little more than an humble home and some have not that; while we have really no rich members. We shall be grateful to the public for what aid they may give us, and we shall need it, even to build this $8,000 church house. Our town grows rapidly, and we must build for the future, else we shall not be wise. The church is very heartily agreed in this move, while the community will heartily help us, we believe. We hope the visitors who come to our city who are Baptists will worship with us, help and cheer us, etc. I began my second year here yesterday. 'The church grew and developed last year more than ever before,' it is said. To God be the praise."

A Letter From Greensboro.

We have not said much about it, but we have been progressing right along of late and the glow of success in the work here gives us a new spirit and a better hope.

Last Sunday at the First Baptist church we had special services for the ordaining of three newly elected deacons: Messrs. J. C. Murchison, O. J. Howard and M. W. Thompson, all three being men of strong religious convictions, splendid business sagacity, marked by their activity, energy and public spirit. Mr. Murchison was for a number of years a railroad official, but for the past few years has been at the head of one of the largest furniture factories in the country, a man of splendid business qualifications and an abundant amount of energy and enterprise. He has been for some time our church treasurer, is a valuable man, constant and devoted to the church.

Mr. Howard is with the Pomona Terra-Cotta Works, located near here, and for some time has been an active worker in the church. All departments of the church work have felt his personality. He has always been faithful and true. At Pomona he has established a Sunday-school and prayer-meeting, dependent upon him largely for its maintenance and support. Mr. Thompson hails from the Keystone State, and has been in the South only four or five years. He belongs to that crowd called Yankees with whom we had a sort of competitive drill some years back in our history. No one would ever know but what he was an old-timed Southerner, for he is intensely interested in everything which makes for the welfare of the community and State, and no man counts for more among the laymen than he. He seems as orthodox in Dixie as any of us. Educated at Cornell, he uses his talent largely for the building up of capital where "moth doth not corrupt and where thieves do not break through and steal." He is Superintendent of our Sunday-school and has given it new impulse and life. What a blessing it is to have Yankees of this sort among us, who become identified with us and our institutions, who look not with disdain upon the little things of life, but who put their shoulder to the wheel together with us and do their share; who "weep when we weep and rejoice when we do rejoice," and who enter into fullest sympathy with us and our institutions.

Dr. Battle preached the sermon, taking as his subject, "The Church." The sermon was powerful and affecting. He was followed by Rev. Livingston Johnson, who will always have a warm place in the hearts of the people of Greensboro. His speech was matchless. Full of common sense, advice and tenderness, and eminently appropriate.

After the congregation was dismissed last Sunday evening a stranger went forward to meet Dr. Battle. He introduced himself and said, "I wanted to tell you that years ago I heard you preach a sermon in this State at Rocky Mount. I was a whiskey drummer then. Your sermon made such an impression on me that I shipped my sample case back to my firm as soon as I reached the hotel where I was staying and I quit the accursed business then and there." Dr. Battle embraced the stranger on the spot, for the relation of the incident went straight to his great, noble and magnanimous heart. That gentleman is a drummer yet. The writer has known him for many years, and heard this little incident related by him. He is now a credit to his people and a kind gentle, and honorable man, and a blessing to humanity. Dr. Battle had been ignorant all these years of the good that his sermon on that occasion had done. How often the preaching of the simple Gospel finds lodgment in hearts the minister knows not of, transforms and blesses, and often sows the seeds of truth and righteousness which find their expression in the lives of those who hear, making homes brighter and happier, and constrains even communities to live a richer, fuller, nobler and more perfect life.

A. WAYLAND COOKE.

June 20, 1903.

Correction.

I notice in Bro. Livingston Johnson's History of North Carolina Convention, 1855, in Recorder of July 22, 1903, he says that Thomas Landsdale was a missionary in Tarboro. The fact is, there was no Baptist preacher in North Carolina by that name at that time. Thomas Lansdell was the man. He is still living; postoffice, Olio, Miss. I ought to know him, as he is my brother. J. J. LANSDELL.

The Recent Mission Campaign in the Mount Zion Association.

The Mount Zion Association embraces forty-five churches with fifty-six hundred members. From its borders went forth the peerless Yates; here the eloquent Dr. Robert T. Bryan received his training; here Carey Newton learned some of his earliest lessons; and hence have gone forth the Lord's laborers not a few. Last year the Association gave about $2,400 for missions, showing that the missionary spirit is by no means inert in our area. Yet it has been felt that there was a distinct need in our churches for a great missionary interest, a wider missionary information, and a larger missionary investment both in men and in money. But how was this to be accomplished, and who was to lead it?

In the providence of God the mantle of the saintly Tyree and of the lamented Durham fell upon worthy shoulders when Rev. C. J. Thompson took charge last December of the First Baptist church of Durham. As pastor and State Mission Secretary in Virginia he was a close student of missionary methods, originating there a successful series of associational campaigns in the interest of missions. A native of this State and section, hence acquainted with our present work and its possibilities, he felt that similar meetings might be held with profit in this Association. At the fifth Sunday meeting last March this matter was therefore presented. It was at once approved and a committee was appointed to arrange the program, including times, places, topics, and speakers.

The time decided on was July, so as to not interfere with the usual August meetings and at the same time follow, if possible, the busiest rush of farm work. The town churches were to be given only night services with two speakers; those in the country, all-day services with four speakers. The campaign was arranged to cover three weeks. Not all the churches could be reached on this round, but twenty-four appointments were made, largely covering the Association. It was understood and agreed that all the pastors who could do so were to attend all the rallies; speakers, however, were designated for each date and place. After each set speech, the subject was to be open for five or ten-minute talks. Each pastor was to be ready to speak at any time on any one of three of the subjects named, he having been notified privately by the committee beforehand. Five subjects were indicated, any of which or all could be discussed, as might be desired by the local church and pastor or by the speaker. The subjects (condensed) were: (1) The Missionary Spirit; (2) The Enlargement of Our Missionary Work; (3) The Bible Doctrine of Christian Giving; (4) The Work of the Woman's Mission Societies; (5) The Necessity for Definite and Well-worked Plans in Our Churches. The programs, stating the object of the rallies, the subjects, the dates, places, and speakers, were printed and sent out over the Association; announcement was also made by the pastors, in the Sunday-schools, and in the papers.

So much for the plan with its details; now as to how it worked in our churches during the three weeks just closed. It so happened that farm work was not so far advanced as usual and so many people were very busy. But the attendance at every point was very gratifying, the audiences at some places exceeding five hundred. The interest of the people was exceptional, many taking the time to visit two or three of the appointments. The pastors took hold of the movement heartily, prepared themselves well on the topics assigned, and made the round with remarkable fidelity. At not a single point was there a breakdown in the program and its purpose; if some assigned speaker was absent, his place was readily filled by another. Certainly this missionary campaign has been favored of Providence; we have had fine weather, large and attentive audiences, the earnest co-operation of pastors and people. Beyond doubt our churches have been reached as they could not be by our annual and fifth Sunday meetings; clearly, there is a place for just such a campaign to press our great missionary work and duty; with confidence we may claim for it the elements of a true and lasting success.

Of course results cannot be figured now; the full harvest will come, but it will be after awhile. For example, frequent and fervent prayers were offered on the round that God would call from our midst yet other laborers; it may be that some future missionary received his first impression and impulse during this campaign. Again, we may expect an increase in contributions to missions; this matter received special emphasis and there are indications already that many of our churches will more than double their mission offerings. The circulation of mission literature was enjoined and may be expected to increase. Needed facts and figures were presented and pressed. Manifestly, the tide of missionary enthusiasm has risen higher. Several women's mission societies have been formed during the campaign and others quickened into larger life. More effective financial plans were suggested and they will likely contribute to a more definite and systematic individual and church liberality. And while the various churches and the mission cause have thus been richly blessed, the participating pastors have themselves been greatly enriched by the touch of fraternal sympathy, the rekindling of missionary fervor, the widening of the horizon of truth and duty.

Much, very much, more remains to be done than has been done. But for this auspicious beginning of larger things for the cause of Christ we have reason "to thank God and take courage."

HIGHT C. MOORE.

Chapel Hill, N. C., July 20, 1903.

Cary School.

It is gratifying to know of the many excellent secondary schools in the State. In my opinion the men and women who are engaged in teaching in these secondary schools, are doing more to advance the cause of education in the State than any other class of teachers. There are a dozen schools which I am glad to commend to any boy or girl who expects to enter school.

I desire to say one word about Cary School. I have been a patron of this school for nearly three years, and am delighted with the progress my children have made. Professor Middleton and Sams, the principals, are both graduates of Wake Forest, and have had large experience in teaching. Miss Carlton, the music and elocution teacher, is very proficient, while Miss Lillie Jones, as a primary teacher, is unexcelled. For five years my children attended one of the best graded schools in the State, but they have studied harder and made much more rapid progress in Cary than in the city graded schools.

LIVINGSTON JOHNSON.

How the Mount Airy People do Things.

Since coming to Mt. Airy as pastor of the Baptist church, I have not ceased to be delighted with the beautiful mountain country, the interesting town and the cordial welcome so kindly extended us. But all this did not satisfy the big-hearted people of Mt. Airy. They believe in making a pastor and wife, who have come among strangers, to feel that they have a higher interest in them than a warm welcome. So, without warning, premeditated, and with an intent to pound, these good people when they learned we had become settled in house-keeping, came to our home July 8th, with boxes, sacks, bundles, and packages of almost every description and gave us a pounding which we have not gotten over, and I'm sure we never will. A people who can and do respond to the temporal needs of a pastor and wife with such a liberal hand, I feel confident will never fail to stand by them in the best interest of the church work. To every one my wife joins me in extending our deep-felt gratitude and sincere thanks for such a practical manifestation of a peoples' love.

Our church work is moving along nicely. The Sunday-school has increased from 98, the last of May, to 230. Our services are well attended, and we have received five members since my pastorate began.

A. L. BETTS.

Mt. Airy, N. C., July 17, 1903.

From Sir Hubert.

This week's issue (July 15), is one of the finest that has ever come from the Biblical Recorder office, I think. You say things, and are making a paper that leads.

Sincerely,

J. J. TAYLOR.

Norfolk, Va.

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The Home Light.

The light of home's a wondrous light,
So tender is its shining,
So soft it follows through the night,
Our weary road outlining.
Though lonely and for years we roam,
Far from the ones who love us,
Yet ever shines the light of home,
Like God's grace spread above us.

The light of home's a wondrous light,
Through life it follows, seeming,
Yet when with age the hair is white,
Clear in the front 'tis gleaming.
It shines from where our loved ones are,
Oh, this is love's divining!
And through the gates of heaven ajar
At last we see it shining!
—Ripley D. Saunders, in St. Louis Republican.

Courageous Decision.

George McDonald says: "If you have a disagreeable duty to perform on Friday, do not blacken the hours of Tuesday, Wednesday and Thursday in thinking about it." We would add to this: "If you have a disagreeable duty to perform, eliminate from your mind the idea that it is disagreeable, and in your mental vision see it already performed. See yourself a hero rather than a shrinking excuse for one. You cannot truly place yourself in the way to perform anything well unless you take hold of the thought of it with vigor and sincerity. It is the habit of looking upon the wrong side of any question and placing yourself in an inactive attitude toward it that causes you to be undecided and fearful. "He who hesitates is lost" is as true of character building as it is of inaction in the time of emergency.

To consider first that you have the power to do; second, that you have the will to do; third, that you have the courage to do—is to be an achiever of victories.

It is thus that you will learn to decide upon the right of every question; the moment it is presented to your mind you will give yourself no time to cower and shrink before the prospects, no time to put on the cloak of fear or the shoes of distrust. The moment a question comes to your mind, see yourself mentally taking hold of it and disposing of it. In that moment is your choice made. Thus you learn to take the path to the right. Thus you learn to become the decider and not the vacillator. Thus you build character.—Helen Van Anderson.

The Sermon Harvey Didn't Hear.

A well known clergyman has made it his custom for a number of years past, to spend a greater part of each summer season in the Adirondacks. For nearly all of this period it has been a plan of his family to intrust their comfort to one faithful guide, Harvey by name. Ever since the chapel was built near the preacher's camp, it has been his habit to preach there several times each season. One day last summer he said to Harvey: "I never see you at church. How is it that you never come? You would be welcome. Come next Sunday."

"Well, you see, sir"—and Harvey seemed in a half-apologetic mood for his neglect—"you see, sir, I don't have very much time, and—and—those—things—church services, and so on—are matters which do not interest or concern me. I fear, sir, I am a man of the world, rather than a man of the church."

"Will you not come and hear me next Sunday morning?"

There must have been considerable earnestness in the preacher's words, for Harvey promised. From here the story is told in the clergyman's own words:

"I went to work on that sermon. It was to be for him, and him alone. I was determined to touch his heart. He was a brave, manly fellow, good and kind in his home, and well worthy of any sermon which might be given in his behalf. But word came Tuesday that he was ill—very ill, as I found on going to his home. I was never permitted to see him alive again, for on Wednesday night his life went out.

"Saturday morning came, and I was asked to conduct the funeral services; but I had to decline from shame. I had known Harvey for ten or a dozen years, and less than a week before he died was the first time in my entire life that I had spoken to him of higher and better things than this world and this life afford. And even then I had only asked him to come to church, to hear a sermon which I was to preach. On Sunday morning I preached that sermon—my sermon to Harvey—but the words were spoken too late. He was out there in the churchyard, and I—I had neglected a great and a vital opportunity."—Sunday-school Times.

Warm Weather Delicacies.

["The Pilgrim's Cook" in The Pilgrim for July.]

CREAMED SWEETBREADS.

Sweetbreads are not as generally used as they should be, and at this season of the year when the appetite needs tempting with delicate dishes, some day try this recipe for creamed sweetbreads instead of the usual roast. For a family of four, parboil two pair of sweetbreads for 15 or 20 minutes and then separate into small pieces. Smooth two tablespoonfuls of flour with the same amount of melted (not browned) butter, add a cupful of milk or cream, season with salt and pepper, let it boil, then add the sweetbreads and serve very hot.

COOKED MEATS.

Aside from the well-known pork and beans and cornbeef of army fame, there is a large variety of canned meats little known that are invaluable to the housewife during warm weather. If purchased from a reliable dealer and turned out on an earthen dish to air two or three hours before serving, they will be found desirable adjuncts to the daily cuisine. One can get cooked roast beef and mutton, chicken, turkey, lamb and beef tongue, tripe, veal loaf and chicken tamale, and by removing from the tin, placing in an earthen dish to steam, the hot meat can be ready for dinner by the time the vegetables are cooked, thus doing away with the hot fire necessary for roasting or boiling meat. Chicken tamale is a Mexican dish greatly relished by people who like highly seasoned food.

TOMATO FRITTERS

They are appetizing made from canned tomatoes when the season is so late fresh ones are expensive. Strain one quart of tomatoes, reserving the liquor as the basis of tomato sauce for another day. Add one egg well beaten and sufficient flour (with which a scant teaspoonful of soda has been sifted) to make a batter the consistency of griddle cakes. Drop a spoonful at a time in very hot lard, and fry a delicate brown on both sides, serving immediately.

PICNIC SALAD.

A delicious salad for a picnic is made with equal proportions of chopped apples, celery and nuts packed in paraffine paper. Just before serving, pour over a good mayonnaise dressing carried in an olive bottle. The salad is more appetizing if served on a lettuce leaf.

JELLIED CHICKEN.

This makes a delectable luncheon or supper dish, and is a satisfactory way to serve an old fowl. Cook until very tender, remove skin and bones, and when cool chop very fine. Allow the broth to cool, skim off all fat and boil until reduced to one pint, add one-half a box of gelatine previously dissolved, season with salt, white pepper and celery seed, stir in the meat and mold in egg shells. When ready to serve, garnish with cress or parsley and slices of lemon.

True Helpfulness.

The best and truest help we can give to others is not mere present gratification, but strength, courage and cheer, that they may rise into nobler, worthier life, and go on continually with new energy and hope. It may be easier, when you find one in need through his own indolence, to give him money to supply his wants, than to help him into a position in which he will learn to earn his own bread. It may be easier, but after you have provided for his necessities for a time, short or long, you leave him just where you found him, in poverty, with no more power than before to care for himself. But if you have ignored his plea for alms and, instead, have taught him to work, and inspired him to do it, you have lifted him above the near need of asking charity and have set his feet in the path toward manhood.

Mary Lyon's Devotion.

A beautiful example of Christlikeness and consecration is portrayed in the life of Mary Lyon of Mount Holyoke Seminary.

How fittingly was it said of her that "She seemed to stand between her pupils and God to assist them in learning His will." "Is it according to the law of love?" was a question she often pressed home to her pupils in the settlement of their difficulties. The Bible had the first place among her text books. She said at one time, "Education, property, time, influence, friends, children, brothers, and sisters, all should be devoted to the great object of the advancement of the Redeemer's Kingdom and the salvation of men."

A few days before her death, she said, "There is nothing in the universe I fear but that I shall not know all my duty, or fail to do it."

All my happiness I owe to the central effort that my father and mother made to make home the happiest place on earth.—Edward Everett Hale.

NEVER NEGLECT CONSTIPATION.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assist the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 86 Seneca Building, Buffalo, N. Y.

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For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8 Kidney and Bladder Troubles, I can cure you.

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Young People's Page

For the copy in this department this week we are indebted to Mrs. C. E. Gower.

The City Boy.

God help the boy who never sees
The butterflies, the birds, the bees,
Nor hears the music of the breeze
When zephyrs soft are blowing;
Who cannot in sweet comfort lie
Where clover blooms are thick and high,
And hear the gentle murmur nigh
Of brooklets softly flowing.

God help the boy who does not know
Where all the woodland berries grow;
Who never sees the forest glow
When leaves are red and yellow;
Whose childish feet can never stray
Where Nature doth her charms display.
For such a hapless boy, I say,
God help the little fellow!

—Selected.

Just Like a Girl.

"Isn't that just like a girl!" and the fond mother smiled indulgently as her daughter, rosy and smiling, came in from school, tossed her muff on a chair deposited her books on top of the piano, carelessly dropped one glove on the floor, then, after kissing her mother and saluting others in the room, ran lightly upstairs to her chamber. Yes, such ways may be very pretty and engaging now, but how will they appear after becoming fixed habits of character? Simple heedlessness in a young girl, in the care of her person and possessions, develops into slovenliness with advancing years; and of all disagreeable sights, one of the most unpleasant is a middle-aged or elderly woman who is not neat. The girl who tumbles up the contents of her bureau drawers, and leaves things scattered about for others to pick up, will surely make an untidy housekeeper when she has no mother to pick after her. Her habits will be an annoyance to her husband, if he be a lover of order and system, and, as a guest, she will always be dreaded in homes differently conducted from her own. The disorderly girl will make a disorderly woman; and as cares increase and strength fails, she will be likely to be not only disorderly, but slatternly. Think of this future, mothers, and insist upon your children—boys as well as girls—being neat and orderly, even if they carry the virtue to the point of fussiness. Better this than going to the opposite extreme in these matters.

The Cup of Loving Service.*

BY JEAN E. HAYNES.

Many years ago, in a poor little cabin in a lonely mountain region of a country far away, a little boy lived all alone with his mother.

One day as he stood watching the steep rough road which wound about the mountain, then down to the valley, he saw something that made him run back to the cabin, get his little tin pail, a pewter mug, and a clean cloth, and, filling the pail at a clear, cold spring by a big rock, run swiftly down the mountain path.

There he found what he had seen from above—a traveler, overcome by the heat and weariness, lying by the roadside, while near by stood his horse.

"Please wake up," begged the little lad, as he slipped his arm under the man's head. He was such a little fellow, he hardly knew what to do. But he managed to rouse the traveler, and give him a fresh cold drink; and that revived him.

"What angel of mercy sent you here?" asked the traveler. "I have seen neither man nor beast in this forsaken wilderness. I have been wandering, lost, and oh! so thirsty! Never was draught so sweet as this." And he drank still another cupful. Then he drew from his pocket a bright coin. But the little fellow drew back, and put his hands behind him. "Oh, no, sir! This is the cup that mother says 'is without money or price'; God has given us a beautiful spring beneath the rock by our home. And we are so thankful for it. The Bible says 'Freely ye have received, freely give.' And mother says this is the cup of 'loving service,' and we must fill it and share it with those that pass by and are tired and thirsty—like you, sir; and if you'll just look at it, you'll see what mother wrote on it a long, long while ago."

He gave the cup to the man, and then let the horse drink what was left in the pail.

"Mother wrote the words there with a pin, or something, so that I might never forget them," said the child.

And the man read: "For Ready and Loving Service in the Name of Christ."

"Suppose the spring should cease to flow?" asked the man.

"Then I'd still be ready to show the path to those who'd lost their way," he said cheerily. "But, ho, I'm quite sure the spring will always run, sir!"

"Child, for your dear sake, I hope so, and the cup be yours to fill."

The little fellow had knelt lovingly by the man's side; and now he went on: "I suppose you know the story of the cups, sir? Mother says every one has one 'cup of service,' and some have very many. Yours must be very beautiful, I think, for mother says some are of gold and silver, and some just poor like mine; and mother says all are set in jewels, and that every one must keep their own cups, and unless they're bright and shining they are no 'service cups' and the jewels will look dull. And on every cup of service there are always the words that are on mine. Mother says I must be ready to fill my cup with a word of kindness, to listen if any one is in sorrow, to fill it with the little things that make each other happy.

"I love to hear the story, and all about the jewels that shine, but you can't see them. They are called courtesy, forbearance, patience, faith, truth, cheerfulness, loving kindness, honor, self-denial, and one very large one, that means all of the jewels, is charity. I'll know more what they mean, mother says, when I grow up.

"This little cup I like best, for I can hold it in my hand, but the other cups are very beautiful, and they—what do you guess?—they are hanging up in our hearts!"

As the two parted, the traveler said, "Child, promise me, when you say your prayers tonight, to ask God to help me learn to fill many a cup of loving service as your little hands and heart have filled yours so lovingly for me today. I am going very far away on a dismission, and your little face will always be beside me; and when I return, if I am spared, I shall come this way, and drink from your loving cup again."

He kissed the child, and rode away.

"Loyal little soul!" he thought. "The faith of his mother says!" and to think that my cup I carry unfilled! and do I carry one of those jewels! How can I redeem the talents I've wasted?"

He never saw the child again. A desolating war had overspread the country, and when, three years later, he came back, and inquired of a kindly mountaineer for the little lad, he learned of the dreadful battle which had taken place just there, and how the child, with steps like wings, had filled and refilled his pail from the spring, and had gone in so fearlessly among the wounded, and how, just at sundown, when giving drink to a dying soldier, a shot had pierced his little heart and torn the cup in two. How the colonel had wrapped his own cloak about the little form, and at nightfall, tenderly and silently, they had laid him in his grave.

"We miss them, sir," said the mountaineer, "mother and lad—death did not divide them long; but we're better men, sir, for having known their loving, gentle ways."

Then the mountaineer told of a wonderful box that had once come for the little lad, full of beautiful presents for the two.

"Ambrose," the child had said to him, "I know who sent it. And he said he would come again. I know he will, for he took me in his arms and kissed me. And mother and I pray every night that God will bring him safe across the sea, for all I gave him was a cup of water—so I must be ready to thank him when he comes."

The traveler lived many years, but he never forgot the little lad, and he tried ever to be a ready and willing cup bearer, like his little mountain friend.

Afterward, among his treasures was found a carved case, fastened with two gold clasps; opening it, on one side was seen the picture of a little spring beneath a rock, and above, on the wide, white margin, was painted a well-worn cup and pail, and in illuminated letters about them the words:

"For Ready and Loving Service in the Name of Christ."

On the other side, on clear white, in beautiful letters of blue and gold, just these words:

"And a little child shall lead them."

*Adapted from Ellen Dean Taylor's "Th Cup of Loving Kindness."

Depressing and Nervous from Excessive Smoking and Drinking.

Horsford's Acid Phosphate, a most valuable remedy for relieving the immediate ill effects of excessive smoking or drinking. It cures the heavy, dull headache, depression and languor, and induces restful sleep.

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From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

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WEEK END RATES VIA SEABOARD AIR LINE.

Commencing June 6th, the Seaboard Air Line Railway will place on sale week-end tickets to the following summer resorts. Tickets are sold for all trains Saturdays and fore-noon Sundays, good returning the following Monday.

Round-trip tickets from Raleigh are as follows:

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Editorial.

"CUT THEM OFF; THEY ARE KILLING THE CHURCHES."

The following words of approval are printed with a view to moving our churches to act upon the editorial with the title above:

Livingston Johnson: Most timely message I have read. We need nothing so sorely as we need discipline.

* * *

J. A. Edgerton: The best thing I have seen. You must stand by it.

* * *

J. S. Hardaway: I must send you a word of sincere congratulation upon the important editorial—"Cut Them off," etc. O, if all our churches would read it and consider it. It is a timely and brave utterance.

* * *

J. W. Morgan, Weldon: Your article on church discipline is excellent—most excellent.

Let us have throughout North Carolina a period of strenuous and brave cleansing of the house of God.

CLEARED UP FOR THE WAYFARING MAN.

The Salisbury Sun quotes J. W. Bailey, president of the Anti-Saloon League, as saying that all save Prohibitionists in the Democratic party shall be defeated for a party nomination. Against such a threat the Sun very properly protests and states but the simple truth when it says: "If the the League is to be made a side-show to the Prohibition party—if men are to be forced by the lash to do the bidding of individuals with a single purpose in view, regardless of all other consideration, the Anti-Saloon League will score a signal victory."—Asheville Citizen.

The writer of the Salisbury Sun's end of the foregoing paragraph evidently got himself into the newspaper business before he learned to read.

An accurate reading could not have gotten the Sun's statement out of our editorial—"The Issue Drawn"—ordinarily good thinking could not have entertained it after bad reading had brought it forth.

The Anti-Saloon League is non-partisan. Hold to that, dear brethren. We speak, therefore, with reference to no one party.

What we did say and what we do mean is this, that no man in any party who is not against the saloon should be nominated for office; and that the time has come when the moral forces will make this issue and stand by it.

The party that runs over the moral forces of this State—now that they are in the open and have their armor on—will not do so more than once.

You may apply this to any party or person you choose.

The people of North Carolina will choose between Saloon men and Anti-Saloon men.

A NEW PAPER IN VIRGINIA.

The Gospel Worker is a new Baptist weekly, twelve pages—one dollar—printed at Richmond, Va., by Rev. I. S. Boyles, formerly of North Carolina. He is an active worker. Paradoxical as it may seem, we wish him success, notwithstanding our conviction that it is better to have one strong paper—and the Religious Herald is a strong paper—than a weak paper sapping the strength of the strong one. Suppose, brother, that the new crop of dollar papers should kill out the old stand-bys? Would our denomination not lose immensely? There is not a dollar paper in the land that could worthily represent a State. There is not a Baptist paper of the first-class in the whole world sold at one dollar per year. The Episcopalians, Congregationalists, Presbyterians and Methodists, and independents (Outlook and Independent) have the strong papers. And the reason is that our constituency is so divided that adequate support for one paper is out of the question. Anybody can make a paper. We can make one for you at ten dollars a week— all told,—and you can sell it at thirty cents a year, figure out a fortune, ride on passes and pose as an editor. But not every man can make a first-class paper. And the men who can will not remain where competition of the most pestiferous sort makes work not only hard but distasteful. Thoughtful people will do their best to concentrate Baptist support. One strong paper is worth a thousand weak ones, as one strong man can do more than a thousand ordinary men.

THE DIFFERENCE BETWEEN STATE AND DENOMINATIONAL EDUCATION.

The Standard, Presbyterian, Charlotte, produces a page and a half on "State and Church in Education," assuming to answer the Recorder's editorial on "The Future of the Denominational College." The Standard concedes that our estimate of adverse conditions is to a degree accurate and also recognizes their general significance. But it relies upon the denominational support of denominational schools to save them. It offers no reason at all for this support, however, saying:

"When our State Institutions in North Carolina have at their heads and in their faculties just the same sort of Christian men that our Church Colleges have, the Standard would feel a little hypocritical in talking about State institutions as anti-Christian or even unchristian. The Churches should support their own institutions as nobly as the Presbyterian church in North Carolina is supporting Davidson and our five colleges for women. And then, instead of abusing the State and the State institutions, they should see that those institutions, from the public schools up, should have thrown around them all the influence of the Church and of the Church's ministry."

We cannot reproduce the entire page and a half from the Standard, but we submit the foregoing as the substance of the Standard's position.

We concede that our State institutions are manned largely by Christians. We concede that their work is largely wholesome. We disavow any intention of abusing those institutions or desire for their injury in any way whatever. But we deny that their ideal is either directly or indirectly Christian. There is religious education and there is secular education. To be sure in certain instances the religious education presents a secular aspect and the secular presents a religious aspect. But always there will be a distinction in degree. The denominational college will promote distinctly religious education. Its emphasis will be upon the Christian content and the Christian means of education; upon Christ as the source of life and the guide of thought, and the active motive and ideal in the making of manhood. Its ideal will be avowedly Christian; not denominational, but Christian. It will seek to make men—not by learning, but by Christ. The State school may engage Christian teachers, but its emphasis will not be upon the Christian content of education. Its ideal will not be emphatically Christian. We do not say that the State school is un-Christian. We repudiate the description of State schools as "Godless schools." They are not anti-Christian. But at the same time they are not religious institutions; and religious education is the only true and the only safe education. The church is the organization for religion and religious instruction—never the State.

We believe the Standard will recognize this distinction. If not, what inducement can it offer Presbyterians to support Davidson so loyally? If the State schools do all that Davidson does, why go to the expense of maintaining Davidson? It is not a matter of pride, surely. Nor is it a matter of getting rid of money. There is a difference. Let the Standard form for us a statement of this difference, or let it advocate the suspension of Davidson. There must be a peculiar reason for the existence of Davidson and for its support by the Presbyterians.

The most significant trend in modern education is the emphasis upon religion. Christ is again to be set up as the Great Teacher. He is the heart of education. Religion is again to be recognized as the centre of man's mind and heart and the spring of his rise. It governs his life. To a certain degree State institutions will fall in with this trend. But they cannot adequately meet the inherent demand—inherent in the nature of education and in the character of man—for instruction on a religious basis. Only the churches can do this well and truly. To this and the denominations educate. For this cause the Christian colleges exist. And, could we be persuaded that the State schools can supply this demand, we would not hesitate to advocate the retirement of the denominations from the domain of education. We know of no other reason for their existence. We utterly repudiate the suggestion that they exist for the denomination's sake. They exist for mankind's sake, as does the denomination.

The most and the best and the worst we desire for the State schools is that they shall be put ultimately upon the Voluntary basis, and that so gradually that they will gain all the advantage of the Voluntary principle and suffer no injury from the transition. The most that we contend for immediately is an adjustment of the conditions now obtaining with respect to higher education in North Carolina with a view to protecting the denominational schools. Unless some such adjustment shall be arrived at, they will suffer, but the State will suffer more than they. It is a matter of concern not only to the denominations, but to every patriotic citizen, every friend of education.

We submit that this position is reasonable and right from every point of view. What says the Standard?

AS TO "AN INQUIRY ABOUT REVIVALS."

The letter on this subject elsewhere brings up a topic of unfailing interest, of great importance and timeliness. Throughout the Christian world there is the question. Why does the great awakening—longed for and prayed for—not come?

We gave one answer last week; and that editorial met with quite unusual approbation. Toward the end of the editorial we shall present the positive phase of the answer.

We respectfully dissent from our correspondent's allegation that the Recorder's notes on the Home Board have held the revival spirit back; and likewise we dissent from the intimation that our interest in the Drink Evil has had anything to do with it. We venture also to question whether there have been more revivals in Texas than in North Carolina. Our correspondent has been in the State only one year.

A newspaper has much else to do beside exhort in behalf of missions and the salvation of men. Of these things does religion consist only in part. It has a duty here, but by no means its whole duty. Moreover, it has a duty and a right to discuss denominational affairs; and it will be a sad day for us Baptists when we put anything that we have above criticism. Indeed everything that we have must be able to withstand the closest scrutiny. Loyalty does not mean blindness or partisanship. The Recorder preaches loyalty and prides itself upon its long record; but its loyalty is not of the partisan sort. We are willing to change anything for the better. If a Board should change its policy, or if a Board should go out of existence—and we are not prepared to say that any should—we should not fear to say so—not at all. It strikes us as absurd—utterly—to intimate that such honesty and candor will stay the coming of revivals, and we warrant it will so strike our well-informed readers. Our correspondent writes as if we had set up a war and a disintegration and were sowing discord. When did the Biblical Recorder ever fall to the point of denying such a charge? It is one thing to be honestly free and another to be maliciously critical and destructive. The Recorder hopes ever to be honestly and candidly free.

But as to revivals. We have three remarks to make:

(1) Professional evangelism has played out in North Carolina, especially amongst Baptists. We have tried it and marked it more evil than good.

We have found professional revivals harmful. Many a church has yielded to pressure from without instead of seeking power within, with the result that when the pressure moved off with its purse of $100 or $1,000.00, the last state of that church was worse than the first.

We have learned that revivals start—like Charity— at home. We have learned to use pastors rather than professional revivalists in our meetings. They do not make such a show, but their work lasts.

(2) We are passing out of the old-time-revival period—to a certain degree. Let us look at the facts. This is the day of the Sunday-school, of the church teaching, of conversion by Bible study. Ninety-nine one-hundredths of modern converts become converted before they are twenty-eight. (We have the data before us.) More than ninety per cent of modern converts come out of the Sunday-school, and most of them in the ages of from twelve to twenty-two. These conversions are not brought to pass by revivals. The children have undergone conversion in their teachers' classes and in their homes. Their experience is none the less real because it was neither sudden nor shocking.

In Raleigh First church we had a revival this spring. Nine-tenths of the converts came from Sunday-school classes and intensely Christian homes; and the revival furnished them mainly the occasion for making public professions of conversion and public pledging themselves to Christ. They could not tell when they had been converted.

There is, then, a great revival going on all the while in our Sunday-schools—that is, a great work of conversion, which is better. Very probably this makes impossible such manifestations as they look for who want "a great awakening." But it is far better. The Kingdom of Heaven cometh without observation.

In evidence of the truth of the foregoing, we may cite the fact that the last years of Moody's life were not spent in seeking to win converts so much as to strengthen Christians; and his successor, Morgan, is following the same plan. Get the Christians right and the churches will win the world.

(3) We want personal evangelism, not professional evangelism. We will not depend upon preacher or evangelist, but the men and women saved by Christ will show forth His life, will live so that others shall love Him; will also bear witness to Him in living words; will teach their children of Him, and others' children as well. Of such shall the longed for revival consist. It will come not in the wake of some one man, not in response to the high pressure of the professional revivalists: It will come in response to the quickening in the hearts of men and women in the churches, a quickening that will make them go forth to bear witness in all that they do to Him that saved them from their sins and established them in His Love.

And, please God, may this quickening come soon.

Rev. Dr. F. H. Foster's discussion in the Homiletic Review for July of "Preaching to Men," is practically clear and enlightening. Premising that, in a typical case brought forward, the principal secret of the preacher's success is in his choice of material, he proceeds to show: (1) That preaching that is to gain men must avoid the sentimental, the mystical, and unclear, the abstract, and must positively appeal to the sense of duty, use tangible proofs, and employ the concrete. To reach young men the preaching should be plain, (but not coarse) preaching on their peculiar temptations and sins, should appeal to their manliness and native moral strength, should keep always before them the doctrine of a living present divine Friend, and should rouse within them the element of hope. These messages prepare the way for a full-orbed presentation of the whole round of Biblical truth.

JUDGE DOUGLAS ON TEMPERANCE, RESTRICTIVE AND PROHIBITIVE LEGISLATION, ETC.

Greensboro, N. C., July 6, 1903.

J. W. Bailey, Esq., Raleigh, N. C.

My Dear Sir:—Your letter inviting me to attend the Convention to be held in the interest of temperance on the seventh instant, has been forwarded to me from Raleigh. Whatever may be my personal feelings, I doubt the propriety of my taking any part in furthering the enforcement of an act which may come before me for judicial construction.

As to the general cause of temperance, in which you rightly think I am deeply interested, I have no hesitation in expressing my convictions, feeling that whatever artificial weight might be given to my personal views by the position I hold, could not be directed to a nobler object. The importance of its subject and the admirable tone of your letter in its candor, sincerity and moderation, entitle it to more than a mere perfunctory answer. And yet I fear that some of my views may be a disappointment to many of my friends.

I have on all occasions voted for temperance and for every measure that tended in that direction, even if at times I have doubted its wisdom. Our ultimate object, of course, is temperance in its highest sense. Prohibition, concentration, high license and dispensary are all different means to a common end. Nearly all these means have succeeded in some places and failed in others. In fact, owing to the extreme length of our State, and its consequent diversity of racial, climatic and social conditions, I doubt whether any one means can be made universally effective. Therefore the greatest possible latitude both in thought and expression, should be extended to those whose efforts may be hampered by local conditions; and a doubt as to the practical operations of a plan apparently theoretically perfect, should be ascribed rather to prudence than to lukewarmness. Experience may have taught them difficulties unseen by others. We should also remember that we are aiming at practical results, and that we must take the best we can get. Solon, the great Athenian law-giver, whose name has for twenty-five hundred years been the synonym of wisdom, when asked if his celebrated code of laws was the best he could frame, answered: "By no means; but it is the best I can get the Athenian people to accept."

My experience is that no law of a sumptuary character can be enforced, no matter how perfect in theory, without the active support of popular sentiment. Hence, I have always favored a submission to a vote of the people. No matter how much I might desire the passage of a law, I would prefer to see it defeated than to remain upon the statute book a dead-letter, utterly incapable of good, and tending to create a contempt for law by its habitual and unpunished violation.

Here in Greensboro we have had a varied experience on the subject, having repeatedly voted liquor in and out. We have had in turn prohibition, partial prohibition, low license, high license and dispensary. Being situated in two townships, whose dividing line runs down the middle of our principal business street, we at one time presented the singular spectacle of having one side of the street dry and the other wet, as the different townships had so voted.

Any effort to banish the saloon will meet with my hearty co-operation, but if it must remain, and it seems an inseparable adjunct to all large cities, then it should remain under the strictest legal supervision and control. Not only should the character of the applicant be carefully scrutinized, but in addition to paying a high license tax, he should be required to give a bond to cover any injury resulting from the sale of liquor to drunkards and to minors.

Upon this bond all who were injured by the violation of its conditions should have a right of action. A damage suit in behalf of a haggard wife and a ragged child would be more dreaded by the average saloon-keeper than a criminal warrant in the hands of a policeman.

But while we hold others to the strictest account, we should ourselves preach and practice the great principle of temperance in all things.

While the drink habit is the most common as well as the most dangerous, it is not the only form of intemperance. Intemperance in eating, in smoking, in speech, frequently cause the most serious consequences. I have sometimes thought that the most brilliant and earnest advocates of temperance have at times injured their cause by the very intemperance of their language. Much as we may reprobate his business, we are compelled to admit that sometimes the private character of the saloon-keeper is above reproach, and any indiscriminate abuse of him as a man may react upon our cause.

Do not consider anything I have said as the slightest discouragement in your work, no matter what form it may take. Every earnest and conscientious effort eventually produces its legitimate result; and the failures of to-day are frequently but the stepping-stones to future success. The cause of temperance has made wonderful progress in the past twenty-five years, and we have every reason to hope that this progress is but the dawn of a fairer day.

Sincerely yours,

ROBT. M. DOUGLAS.

AN INQUIRY ABOUT REVIVALS.

Editor Recorder:—The writer has been in Western North Carolina one year. During that period he has studied not only the conditions of Baptist affairs in Western North Carolina but throughout the State as best he could; and this not only through the columns of the Biblical Recorder, but through other religious papers published in other States who have correspondents in this one.

My heart has longed to see records of seasons of refreshing among the churches. It seems to the writer there is a painful absence of the records of many meetings, while great awakenings are not read of anywhere in the State. This is deplorable. This is heartrendering. It means poor progress, low spirituality, low vitality. Here in Waynesville we have had one fairly good meeting, though no such awakening as are reported in other States. Oh! if the people will only wake up on the mission subject, and will work and pray and give for the salvation of men as they write and talk against our Missions Boards, or as they write talk against the liquor traffic, then indeed shall our people become awakened and aroused upon missions as they are being upon these other topics. With the editor of the Recorder criticising our Home Mission Board and its methods as severely as he does sometimes; with one of our State missionaries west of me writing rather chilling strictures upon the field of the Home Mission Board, etc., I see no signs of a general State awakening upon missions nor of great spiritual awakening.

Will these severe criticisms be attended by any great religious awakenings among the churches throughout the State? Shall we hear of great enthusiasm upon missions in any of the State gatherings? There was something of such at the State Convention at Durham. But if the spirit of missions is not stirred by our State religious papers; if our Mission Boards are to be placed in the balances and critically weighed by leading Baptists of the State; if we must be stirred up by strife and criticism instead of by the Word and by the work, we shall continue to hear of few revivals in the Old North State. When the Lord Jehovah told Abraham how Isaac was to be a blessing, he said, "O that Ismael might live before thee!" When I read and admire the mighty workings of our mighty men against a great and a mighty evil (which I also dislike and even hate), I intuitively pray, "O that the revival spirit and the mission work might live before the Lord's people here in North Carolina."

This is the first year in many years the writer has not been busy in meetings, even while being pastor. Alas! alas! for spiritual dearth so great that we even hear of very few meetings.

B. W. N. SIMMS.

Give your pastor a vacation, if you love him. Men who work must rest. A man cannot preach well preaching to the same people every Sunday all the year round. And remember his wife, also.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

NOTES ON VIA CHRISTI COURSE.

A Very Early Missionary.—Raymond Lull, 1292-1315.

It is a relief to turn from the clash of arms to a soldier of the cross who was shod with the preparation of the gospel of peace.

Raymond Lull was born on the island of Majorca. Until he was thirty years old his life was grossly sensual. He had great poetic talent, but his poems were all in praise of illicit love. While writing one of these he had a sudden impression of Christ on the cross, and after a season of deep conviction he yielded himself to that Christ, and soon felt it his duty to go among the Saracens with the gospel. He wrote that while many knights had crossed the sea hoping to conquer the Holy Land by force of arms, they had all failed; so he said, "It seems to me, therefore, that the Holy Land can be won in no other way than that whereby Thou, O Lord Jesus Christ, and Thy holy apostles won it, even by love and prayer and shedding of tears and blood."

After three months of consideration, in emulation of Francis of Assisi, he sold everything excepting enough to support his wife and child, put on a mendicant's dress, and made a tour of the churches, praying for success.

He bought a Saracen slave, and spent nine years studying Arabic, after which he wrote a treatise in proof of Christianity. He visited Rome and Paris, lecturing on his plan for converting the Saracens, and soliciting aid from pope and king, but unsuccessfully. He then decided to sail alone for the land of his desire, but twice his courage failed after he had embarked from Genoa, and he returned to the shore. The third time he started, and from that time there was no sign of wavering in the man. He reached Tunis in 1292, and held public debates with the Mohammedans until he was first imprisoned, and then banished, on penalty of death by stoning. After a visit to Rome for help, which was again denied him, he returned to Africa after an absence of ten years. He again publicly challenged debate, and was again banished after six months' imprisonment.

At seventy years of age he undertook to found an order of spiritual knights, who should be ready to start at any time for the Saracens. He received about twelve thousand dollars for it, but the pope refused his permission.

Denied all help, once more he sailed for Africa, and after a year of private work openly courted martyrdom, and, like Stephen, was taken outside of the town of Bugia and stoned to death.

During the last year his theme was little else than love to God and man. His tenacity of purpose and zeal led to the wish that the visible fruits might have been more abundant, but who can say what his life accomplished until the final day, when all results shall be made known?

Realizing Responsibility.

At one of our State Conventions an able and godly pastor said: "Brethren, I have just begun to realize my responsibility as pastor for the salvation of the world." Everybody present knew what he meant. For years he had been content merely to "take up a collection" for Foreign Missions in the church of which he was pastor. Some energy, prayer and faith had been put into these collections, but, on the whole, they were viewed simply as a part of the churches' work, hardly ranking in importance with other and more pressing needs. While his collections had been good, no one of them represented his best efforts as pastor to lead his people to see the needs of a dying world and to obey the command of the Lord Jesus.

One day he awoke to the fact that the function of the church is the salvation of the world, and that it is the pastor's high office to lead his people to do the work which God has laid upon them. Then he went to work in great earnest. He talked and prayed missions holding a high ideal before his loyal and loving people. He actually proposed that his church of about two hundred members should give enough to support one man on the foreign field ($500), so that in some measure his people should meet their responsibility. His people did what he led them to do, and did it joyfully.

Was he not right? The task meant sacrifice and pleadings and prayers. But that is nothing if he and they were right. And were they not all happier for realizing their responsibility and doing something to meet it.

It has pleased God to commit to His disciples the solemn yet joyful duty of proclaiming the fact, the character and the condition of man's salvation from sin. The responsibility for the proclamation of this glad message rests upon the people of God. And who is to lead them to the altar of duty but God's own chosen ones—the preachers of His Word.

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NOTICE!

Having qualified as Administratrix of the estate of Mrs. Jane F. Pool, this is to notify those having claims against her estate to present them to me on or before July 20, 1904, or this notice will be plead in bar of their recovery.

ORAH M. PEARCE,
Administratrix.

Raleigh, N. C.

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Sunbeams' Corner.

Conducted by MISS ELIZABETH M. BRIGGS, Band Superintendent for North Carolina.

The First Missionaries to Greenland.

(Read or told by Lady Manager.)

At the beginning of our meeting I told you something of the outlaw, Eric the Red, and of the people whom he persuaded to go to Greenland with him. You remember that they settled in several colonies and found that they were able to live even in that hard climate of ice and snow.

There they kept up their old worship of the god of thunder, the god of the earth and of the sky, because they had never heard of the great God who rules the universe and who loves all people upon His earth.

Now Eric the Red had a son named Leif who was as strong and bold but not so wicked as he. After they had lived for sixteen years in Greenland, Leif decided to go back on a visit to Norway.

You must remember that this was four hundred years before Columbus discovered our own country. Norway was at that time people by the old Norsemen, Vikings or Sedkings about which you older boys and girls have read in your histories. They were a tall, rough, strong people who spent much of their lives in sailing about the dangerous northern sea in their queerly-shaped ships. At first they worshiped the same gods the people of Greenland believed in, but a few men had been to them to teach them of Christ and His love.

At this time the king of the people was Olaf, the boldest of the Vikings. Before he became king he had sailed to many places and in his voyages had gone to England. There he learned of and accepted Christianity. On going back to Norway he was made king and then did all in his power to get his people to become Christians also.

When Lief reached Norway he hurried to visit King Olaf. It was the king's plan to teach Christianity whenever he could, so he began to tell the story of Christ to Lief. Soon Lief and all his shipmates were baptized, and they spent the winter with King Olaf learning more and more of the wonderful religion he had taught them.

One time when they were talking together, the King asked Lief if he expected to go back to Greenland in the summer. Lief answered that he would do as the King wished. "I believe it will be well," answered King Olaf, "and thither you shall go upon my errand, to proclaim Christianity there." Lief therefore promised to attempt this though he thought it would be a hard matter.

When the ships were in readiness, Lief put out to sea. For a long time he was tossed about in the ocean until he was lost and did not know how to get back. Finally he came to land that he had never heard of before. This land we have every reason to know was our own New England. So you see the first person to really discover America was a missionary.

After learning a little of this new country Lief and his seamen again started for Greenland. On their way they picked up some shipwrecked men and took them home with them. The old account of this story of Lief says, "In this wise he showed his nobleness and goodness, since he introduced Christianity into the country, and saved the men from the wreck; and he was called Lief the Lucky ever after."

Lief reached Greenland in safety and began to preach and teach Christianity. His father, Eric the Red, was slow in giving up his old gods, but after years of work, all the people accepted Christianity.

Thus for four hundred years the people of Greenland worshiped God in their far away homes. Then it was, as I have told you, that in some mysterious way the colony disappeared.

HANS EGEDE.

Do you think you are not too tired to listen to the story of another missionary to Greenland? In the country of Norway, there was born in 1686 a little boy whom his parents called Hans Egede. He grew up to be a fine young man with a strong, earnest face. When he went to college he learned the stories of Eric the Red and of his noble son Lief the Lucky. Young Hans Egede became so much interested in these stories of the old times that it seemed he could almost hear the people left in Greenland calling for some one to bring them the message of God.

After Egede left college he began preaching in his own country, he could not forget these old stories. He often talked with men who had been on whaling expeditions in the Arctic seas. They told him sad stories of the people of Greenland.

He began to wish with all his heart that he might go and preach the gospel to them. But the people around him did not believe as he did and grew angry with him. Even his wife could not understand why he should want to go.

In spite of all this Hans Egede wrote letters to people asking their help, but they would give none. The people of his town began almost to persecute him and his family. Just when everything seemed against him, his wife came to believe as he did and she is now remembered as Gertrude Ras Egede, one of the noblest of missionaries.

Hans Egede finally gave up his little church and tried to persuade some merchants to begin trade with Greenland. They would not accept his plan. At last he went to the King of Denmark and got him with others interested in the work.

Even after this Egede had some hard experiences. At the end, however, of thirteen years of untiring effort, he sailed for Greenland with three ships and some colonists besides his wife and four children.

When he reached Greenland, after a very stormy voyage, he found no trace of the old Norsemen. Instead there were the Esquimaux who looked upon him with suspicion if not hatred. The cold also was very severe for him and he was sometimes threatened with famine.

For ten years he and his companions worked and suffered, when most of those who had gone with him gave up and returned to Denmark. This was a great trial for Egede, but he kept at work. His children played with the Esquimaux children and they soon learned to look upon him as a friend. His first convert was baptized three years and a half after he landed.

Not only did Egede have to learn the language but he had to translate the Bible for the Esquimaux. Then his greatest work was in laying a foundation for other missionaries.

I cannot tell you of all he and his wife did, how they lived with the people through a terrible scourge of smallpox, doing all possible to help them, how they travelled through the terrible cold to preach and how both were completely broken in health.

But before Egede left Greenland three other missionaries had joined their help to his and he left his son Paul Egede to carry on his work. Hans Egede returned to Denmark to become the head of a missionary training school. He died in 1735, when he was seventy-two years old.

(Egede, pronounced Eg-uh-duh. Pictures of Norsemen in histories will help in this meeting.)

The Sabbath is not a day to feast our bodies—but to feed our souls.—Empress Josephine.

"To-morrow to-day will be yesterday; do it now."

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W. H. Camp, Villa Rica, Ga., made $165.00 per month last fall. T. H. Scott, Athens, Ga. (a State Normal student), made over $12.00 clear profit the first day. Prof. I. F. Greenwood, Forest, Tex., sold 28 books in 12 hours.
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STATE NEWS.

The connection of Lillington, Harnett County, by rail with the rest of the world, was appropriately celebrated last week.

The capital stock of the Erwin Cotton Mill, of Durham, has been increased to $3,000,000. It is one of the largest mills in the country.

The farmers' convention at Raleigh last week was a great success. There were 400 present, many of them farmers. It was well attended. The stump speeches were few, addresses of great value taking their place. The work of farming was put upon a dignified and noble basis.

The following telegram is of interest in North Carolina, as we understand that the same sort of business is practical in at least one county in North Carolina: "Montgomery, July 20.—Fletcher Turner, a white man, in the United States Court, pleaded guilty today to the charge of holding Glenny Helms, a negro youth, in peonage. Turner was fined $1,000. Turner was tried on the same charge last week, but the jury failed to agree."

The Catalogue of the State Agricultural and Mechanical College shows 505 students in attendance; being 488 from North Carolina; three from Virginia; four from South Carolina; one from Maryland; four from Florida; one from Delaware; one from New Hampshire; two from Washington, D. C., and one from Santo Domingo. There are 131 students in Agriculture, 80 Electrical Engineering, 64 Mechanical Engineering, 114 Mechanic Arts, 56 Civil Engineering, 42 Textile Engineering, 18 Industrial Chemistry. There are 35 officers and teachers; tuition is $20 a year; board $8 a month; 120 scholarships. Any one can get a catalogue by addressing A. & M. College, Raleigh, N. C.

GENERAL NEWS.

Seven hundred factories in England are running on short time because of scant supply of cotton. This indicates good prices.

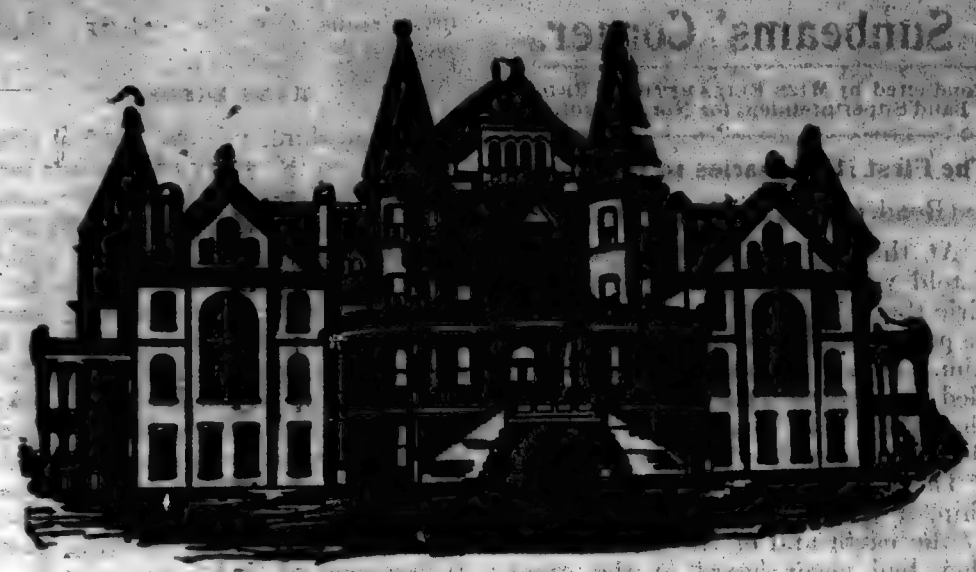
One thousand Elks from all over the United States met in Baltimore last week. And yet they say men are too busy to go to religious meetings.

A hundred and thirty-eight deaths from lockjaw were caused by the use of toy pistols on the Fourth of July! And the worst of it is the victims are not always the boys who use the toy pistols, or their parents; but innocent people, who have done nothing to deserve so cruel a death.—Exchange.

An accurate record of all lynchings reported in the United States since 1885 has been kept by the Chicago Tribune. During these eighteen years there have been lynchings in every State and territory in the Union except Massachusetts, New Hampshire, Rhode Island and Utah. Delaware was on the list until last week. The total number of lynchings during this period was 2,516, or almost three every week for the eighteen years. Of the total number 2,080 occurred in the South; 1,687 of the victims were negroes, 801 whites, 21 Indians, 9 Chinese and 7 Mexicans. The death penalty has been administered at the hands of mobs for 114 different offenses. The figures year by year show wide fluctuation between 90 in the year 1881 and 235 in 1892. In general, taking the whole country together, there are more lynchings than legal executions.

Secretary Hay has reason to be proud of what is generally hailed as a "diplomatic victory," in dealing with Russia in the Manchurian difficulty. In 1900 he took the stand for the "open door," claiming that Manchuria must be open to the trade of all nations on equal terms. In spite of all agreements, Russia has for three years sought to evade this demand. But last week Secretary Hay was able to announce that he had received written promises from both Russia and China that two ports in Manchuria shall be opened. These ports are not named, but it is expected that they will be Mukden, at the head of river navigation, and Ta-Tung-Kao, near the mouth of the Yalu River, and near the border of Corea. The arrangement comes about in this way: We have been negotiating a treaty with China, and we assume that China owns Manchuria, to avoid recognizing its seizure by Russia. The Chinese Foreign Office, while evidently willing to open the ports in Manchuria, dare not act without the consent of Russia. Russia consented, through Count Cassini, her ambassador, before he left Washington, to permit China to make such a treaty. Mr. Hay has insisted not only that Manchuria ports be open to us, but that they be open to all the world, to European nations as well as to our own—thus taking a stand upon an important principle. To this both China and Russia have now agreed.—Journal and Messenger.

The Pope's mortal remains having been temporarily interred, interest is now wholly centred in the election of his successor. We select from many the following discriminating statement of the Boston Watchman: "Only one thing is really settled about the successor of Leo XIII. The conclave which meets ten days after the death of the Pope, will elect another Italian. The Roman church calls itself "Catholic," but it is only Catholic in the range of its membership and the extent of its influence. It is primarily "the church of Rome," and the administration of the church so far from being "Catholic" is intensely Italian. Inevitably the political situation in Italy is far more important to the church than that in any other country, but that is not all—the whole spirit of the administration is Italian, the ideals and the methods are alike. An English Pope like Manning or Vaughan, or an American Pope, like Gibbons, with the best intention in the world would be a bull in a china shop. The machinery of the church as now organized is only thoroughly responsive to a deft Italian hand. Undoubtedly there will be many intrigues and machinations in the conclave, but it having been settled that the next occupant of the chair must be an Italian, a good many awkward rivalries and ambitions are ruled out. In a broad way it may be said that there are two leading factions among the cardinals. Cardinal Rampolla, the Papal Secretary of State, and his followers are warm friends of France, and are quite willing to use the power of the papacy to strengthen the position of that country among the nations. On the other hand Cardinal Gotti is understood to be the equally warm friend of Germany, and his election would be cordially welcomed by the German court. The Italian Government, however, would rejoice in the election of a man like Cardinal Capecelatro, who is in favor of a better understanding between the Vatican and the Quirinal. To go no further, it is plain that the opposing interests behind the personalities of these men will come to an engagement in the conclave. France, Austria and Spain have each the right of vetoing the election of any given man as Pope. In 1846 Austria attempted to exercise this right in annulling the election of Pius IX., but it was ruled that her veto came too late. There is no question, however, as to the title of the great States to exercise this power if they choose to do so.



Baptist Female University

RALEIGH, N. C.

The Baptist Female University will be prepared to do better work next session than ever before. In addition to the $1,500 previously expended on equipment for the Chemical and Biological Laboratories, the Department of Physics will be equipped with $500 worth of new apparatus and appliances for illustrating, mechanics, magnetism, hydraulics, optics, acoustics and atmospherical phenomena. This department will be under the charge of a Bachelor of Science of the Chicago University.

The History and Language rooms will be furnished with new sets of maps and globes. The Department of Mathematics will be supplied with a new transit and a set of geometrical figures.

In the Departments of English, literature will be taught by a Doctor of Philosophy of Chicago University, and the language will be taught by a graduate of Hollins Institute, who afterwards took a B. A. degree from the Richmond College for Men.

The Department of Music has made a reputation throughout the State. It will be under the Directorship of Mr. Wade S. Brown, President of the Music Teachers' Association in the State, and Vice-President of the Music Teachers' Association in the South. Among his associates will be two out of the only three graduate teachers of the Clavier system in the South.

The regular work in the schools of Art, Elocution and Business, will be kept up to the former standard.

It is proposed to add to the regular course for degrees a school of the Bible, under an M. A. of Wake Forest and a full graduate of Newton Theological Seminary.

Of the 21 teachers in the Faculty all save three give themselves entirely to one department each, thus doing the work of specialists. One hour is devoted to each recitation, instead of the usual half hour or forty-five minutes in girls' schools.

The cost of board, room, heats, lights, literary tuition, and all incidental fees, is $167.50 per session.

The Club Department, where many of our finest girls do their own work at a saving of from $25 to $35 a session, offers a fine opportunity to young women who are willing to work an hour a day.

For further information address, R. T. VANN, President, Raleigh, N. C.

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W. T. WHITSETT, Ph. D., Whitsett, N. C.

The Board of Missions.

As the Associations are now opening, I desire to say a word to them about the members of the Board. The Board is composed of thirty brethren, most of whom live in and near Raleigh, so as to get them together easily in case of an emergency. In addition to these, there is one member from each Association.

There is always held one very important meeting of the Board during the year, viz., the one soon after the Convention at which the appropriations are made. It is almost out of the question to hold these meetings during the session of the Convention. There is no time while the Convention is in session. The brethren are worn out when it adjourns and do not wish to wait over, and the applications are not in shape to give to them deliberate consideration. For these reasons it is almost absolutely necessary to hold a meeting in Raleigh in the Mission Rooms, after the Contion adjourns.

The members of the Board receive not a cent of compensation for their work, and pay their own expenses to and from Raleigh. The brethren in Raleigh are always glad to entertain them while they are here. What I wish to say to the Association is this:

Each Association should arrange to pay the traveling expenses of its member to and from this annual meeting of the Board. He comes to represent the interest of his Association, and it is not fair that in doing that he should have to take the money out of his own pocket to pay his expenses. To those coming a great distance, as our brethren from the West and the far East, this means much if one man has to pay it all, but to a whole Association it is a mere pittance.

Will not some brother in every Association make a note of this and call attention of the Association to it? I am sure this is all that will be necessary. The member of the Board would feel a delicacy in making such request, and yet it is not fair to ask him to bear the expense in coming to represent his Association.

LIVINGSTON JOHNSTON.

In Honor of Elder John Amons.

It has rarely been the privilege of the writer to enjoy the Fourth of July so thoroughly as the one just passed. The occasion was a birthday dinner given to Elder John Amons and his wife on his 72nd birthday by his sons and daughters.

A pleasant feature was that it came as a complete surprise to him and his wife.

An old friend and neighbor the evening before invited him and his wife to spend the night with them, with the promise of going home with him the next day. On nearing home the next morning, he was surprised to hear singing, and to find a large company gathered, ample tables and temporary seats under the shade of the trees. A family reunion had been planned, and fifty-three children, grandchildren and great-grandchildren had returned to the old home. Four generations were present.

A number of friends had been invited to share the good cheer. A dinner fit for a king or even for a sovereign citizen of North Carolina, U. S. A., was spread upon the board. A word of thanksgiving and praying for continued blessings was offered and then the zest with which the company attacked that dinner would have satisfied the most exacting housewife. They made a brave effort, but the sisters bore away more than was eaten. After a brief rest under the shade, followed by sweet music by the Forks of Ivy singing class and others, Mr. Lewis Amons, eldest son, as master of ceremonies, called upon Messrs. W. H. Woodall, Jones Morgan, T. J. Murry, Jim Morgan and W. P. Jervis for speeches. In brief, the speakers pointed out the pleasures and benefits of the custom of family reunions, the importance of right family government in its influence upon civilization and Christian character; the virtues of the man in whose honor the company had met; how he had climbed, step by step, from the bottom to the place of highest honor and esteem among his brethren; how he had lived fifty years in advance of his section; his broad comprehensive grasp of denominational affairs; his wisdom as counselor; his sympathy and faithfulness as friend; his ability as pastor and preacher of the Word. There was no fulsome flattery, but warm, earnest words of appreciation of a great and good man while yet alive to hear and enjoy it.

Brother Amons spoke feelingly of his gratitude for the joys of the day.

Messrs. Lewis and Judson Amons spoke beautifully of their father's influence in the family life.

After more music, the company departed with bright and happy faces, and an earnest wish in every heart that Brother Amons might live many years yet to bless those who know him.

Very truly,
W. H. WOODALL.

Appeal for Roanoke Island Church.

You dear Baptist people of North Carolina, but especially those of the Chowan Association, will you not help us in a worthy cause?

There is but one Baptist church in Dare County that has preaching regularly, and that is on the north end of Roanoke Island, where I am pastor. That is quite a distance from the town of Manteo (the county seat), and is not convenient for those in town to attend our church regularly. There are about 35 Baptists in Manteo, and others go there occasionally. It is a growing little town and a Baptist church is much needed. They have bought a lot and paid for it, and have about $200 in cash and pledges. Now, dear brothers and sisters, will you not help us raise enough to build the church? We want to get it near enough completed this year to have services in it. There is but one church in Manteo, and that is a Methodist. There are a few that are members of that church, who I think, will unite with us if we build a church there.

Now, in conclusion, I ask you all who are interested in the upbuilding of Christ's Kingdom on the earth, to help us in this worthy enterprise. Any amount, no matter how small, will be gladly received.

I have written to several brethren personally about this matter, and as Brother Bailey has kindly given me space, I ask you all to help us. Please send the money as soon as convenient, as we wish to begin work at once. All contributions may be sent to Geo. W. Wescott, Manteo, N. C.

Yours in the work,
GEORGE W. WHITE.
Rockyhock, N. C., June 23, 1903.

Mt. Olive Meeting.

Meeting continued two weeks with great power, Rev. J. T. Jenkins assisting; closed last night with twenty-two additions. Most largely attended meeting in the history of Mount Olive. There was strong preaching in two particulars: Fearlessly exposing sin and tenderly pressing home to the heart of the sinner God's love. The church was revived and the future thereby brightened. Any people will be fortunate to secure Jenkins' services.

Sincerely,
J. N. TOLAR.

July 27, 1903.

Time and Place of Meeting of Associations.

AUGUST.

Tuesday, 4, Beulah Association, Ephesus church, R. R. station, Cunninghams, N. C.

Tuesday, 4, Carolina Association, Riverside church.

Thursday, 6, New Found Association, Big Pine church, Madison Co.

Thursday, 6, Yadkin Association, Bean Shoals church, Surry Co.

Tuesday, 11, Buncombe Association, Morgan Hill church.

Thursday, 13, Tuckasseige Association, Scotts Creek church, Jackson County.

Tuesday, 18, Liberty Association, Jersey church, one mile Linwood.

Wednesday, 19, French Broad Association, Upper Laurel church.

Wednesday, 19, Tennessee River Association, Sweetwater church.

Thursday, 20, Brushy Mountain Association, Shady Grove church, Wilkes County.

Thursday, 20, Haywood County Association, Rateliff Cove church, near Waynesville.

Thursday, 20, Mecklenburg and Cab. Association, Arlington, N. C.

Tuesday, 25, Three Forks Association, Zion Hill church, 12 miles west of Boone, N. C.

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Anti-Saloon League.

PRINCIPLES: Inter-party. Members of all parties invited to join without breaking their party ties.

Inter-denominational: Support of only known friends of temperance legislation and temperance work for office.

Personal effort to enforce existing laws.

Personal influence in agitation.

METHODS: Law enforcement. We will create a sentiment that will make prohibition prohibit.

Opposition to saloons, distilleries, winerooms, whether licensed or unlicensed.

Intelligent demand for constructive local work and general legislation.

The Liquor Devil.

The late Bishop Peck, of the Methodist Episcopal Church, wrote the following vivid account of what calamity and ruin intemperance brings upon a man, a family, a nation:

"Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows; children, orphans; fathers, fiends; and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imparts pestilence, and embraces consumption. It covers the land with idleness, poverty, disease, and crime. It fill your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries and furnishes victims for your scaffolds. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, and esteems the blasphemer. It violates obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and aids the child to grind the parricidal axe. It burns up man and consumes woman. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It bribes votes, disqualifies voters, corrupts elections, pollutes our institutions, and endangers our government. It degrades the citizen, debases the legislature, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and, with the malevolence of a fiend, it calmly surveys its frightful desolation, and, unsatiated with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor; then curses the world, and laughs at its ruin. It does all that and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend, and God's worst enemy."

A Protected Fiend.

The liquor traffic is the basest outlaw ever tolerated in a civilized country. It raises up a class of men who consider themselves amenable to no authority, and justified in resisting even by violent methods all attempts to restrain them in their unlawful operations. Murder, assault, dynamite outrages, bullying, bluff, mobs and other criminal practices are resorted to whenever attempts are made to eradicate the saloon or even to confine its detestable work to the limits of the law. Moreover, the law is such that extraordinary methods are absolutely necessary in order to detect the saloon in its crime and to bring the responsible parties to justice. These methods are always expensive, and they also involve local citizens unpleasantly with strange detectives who must be employed to discover the crimes and the evidence which will convict the criminals. It is a shame that an institution so pernicious as the saloon, has been allowed to entrench itself in the general mechanism of our laws, customs, financial interests and social forces. The saloon at best is intolerable to many citizens, and the day will never come when all communities will be acquiescent in the presence of its nefarious work. Now here, now there, a gallant mayor, a brave preacher and loyal citizen will grapple with the offender, and the result will be agitation, excitement, arrests, mobs, trials, acquittals or convictions, heartburnings, life-long animosities, and perhaps maimings, and assassinations. Just as long as the State sanctions the traffic, and for a price practically protects it, so long will temperance people find themselves at a tremendous disadvantage in trying to protect themselves, their children and their homes from the ruthless ravages of the defiant rum fiend.—Michigan Christian Advocate.

SPECIAL RATES VIA THE S. A. L. RAILWAY.

$64.35.—Raleigh to Los Angeles or San Francisco, Cal., on account of the National Encampment Grand Army of the Republic, August 17-22, 1903. Tickets will be on sale July 31st to August 13th, 1903, inclusive, and bear a final limit until October 15, 1903.

Grand Fountain United Order True Reformers, Washington, D. C., September 1-3, 1903. Tickets on sale August 30th, September 1st and 2nd with final limit September 10th, rate to be one first class fare plus 25 cents for the round trip.

For further information call on
C. H. GATTIS, C. P. and T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

HAY-FEVER AND ASTHMA CURED BY THE Kola Plant.

THE KOLA PLANT.

A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 6th, that he used Himalya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 2nd, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya completely cured me. Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 26th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 6th, that he was cured of Hay-Fever and Asthma after severe suffering for 25 years. Miss Eva Preston, Petersburg, Ind., writes March 6th, that she suffered untold misery for 15 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. R. B. Hume, 1345 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. 26, Himalya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, It is my duty to tell all I can of the great virtue of Himalya. Rev. J. L. Coombs, Martinsburg, W. Va. writes to the New York World, July 23rd, that it cured him of Asthma of 30 years' standing.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1106 Broadway, New York City, N. Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.

DRAKE'S PALMETTO WINE.

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of the Biblical Recorder who desires to give this remarkable Palmetto medicine a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One tablespoonful once a day, immediately relieves and absolutely cures Indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammation of Bladder, to stay cured. It is a wonderful tonic for the appetite, nervous system and blood, and promotes and maintains health and vigor.

Every reader of the Biblical Recorder who needs such a medicine may order one trial bottle of Drake's Palmetto Wine free. Address your letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. A trial bottle will be sent prepaid.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

SENT FREE to all users of morphine, opium, laudanum, elixir of opium, cocaine or whiskey, a large book of particulars on home or sanatorium treatment. Address, B. M. WOOLLEY CO., 104 N. Pryor Street, Atlanta, Georgia.

Dobbin & Ferrall

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July Reduction Sale
ALL THROUGH JULY.

Every one appreciates the high character of the Dry Goods our store sells, and at our great July reduction prices, these goods come in range of every purse. We want to clean up every summer stock, preparatory to fall business, and never have we offered greater bargains. The reduced prices are in plain figures. . . . . .

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THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

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has been curing diarrhœa, dysenterry, flux and all bowel and stomach troubles. Cures quickly and positively. Never fails.
THE BEST MEDICINE ON EARTH for TEETHING CHILDREN
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CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

Obituaries.

The Last Inn.

Some day I'll come to that still place
And bid the vintner smooth my bed.
No hurry of departure there—
No waking when the morn is red.

The same kind trees will sing to me
Day after day, night after night;
The wind that wanders in the grass
Will bring no tidings of the fight.

From that still Hostelry of Rest
I'll mark the seasons pass along,
And clean forget the things unwon—
The pain of the unfinished song.

No man will come when dawn is chill
(The false hopes of my dreams to break)
To tell me that the horses wait
Or of some hest that I must take.

Night will not find me journeying
(Where pallid roads in dusk are set)
On some fool's errand down the world—
Hag-ridden by an old regret.

Noon will not find me blustering
About the ante-room of kings—
A meddler, caring not what comes
But junketing with many things.

Some day I'll turn my horse's head
To that still Hostelry of Rest,
And vex no more the South and North
With matters of the East and West.

—Theodore Roberts.

SINCLAIR.—That "the good die young" was verified on April 11, 1903, when the spirit of little Herbert E. son of Dr. and Mrs. W. T. Sinclair, of Norwood, left its tenement of clay and winged its way back to the God who gave it.

Kind and obedient in his home, he will be sadly missed by his parents and little brothers. He was punctual to his church and Sunday-school and though only 10 years old he possessed all the noble traits of character which go to make up the ideal Christian man. But the Lord had need of him. Let us not think of him as "dead," but only gone before.

"He is singing sweetly singing,
In a paradise above,
Where celestial courts are ringing
With the melody of love.
One by one the Savior gathers
Earthly minstrels for His own,
And our Herbert has joined the chorus
Of the angels round the throne.

J. E. M. DAVENPORT.
Palmerville, N. C.

POINDEXTER. — Whereas, It pleased God on June 3, 1903, to take from our midst our beloved Bro. G. W. Poindexter; therefore be it

Resolved, That we bow in humble submission to the divine will of Him who doeth all things well; that we by loving kindness help to lift the burden of grief from the hearts of the sorrowing wife and children, bidding them to remember husband and father has gone home to await the arrival of those who will soon follow, and that they may all find him there waiting to welcome them.

That the Germanton church has lost one of its leading members and strongest supporters, and one who delighted in praising the Lord in church and at home at all times; that our community has sustained a severe loss in the death of so good a man and such a faithful Christian.

The subject of these resolutions was one of the first members and was elected clerk when it organized, also was one of the first deacons. He was a conscientious man; stood firm in his belief, he was truly a missionary Baptist.

These resolutions passed by the Germanton Baptist church in conference June 20, 1903.

RAMSEY.—An all-wise and loving Father has seen fit to call from labor unto rest, from sickness unto health one of his children, our sister in Christ, Mrs. Martha E. Ramsey, wife of Bro. Albert Ramsey, of Mars Hill, N. C.

Sister Ramsey was born in 1832, was "born again" in 1863, and for forty years she lived a faithful, devoted follower of the Lord Jesus. Hers was a beautiful life, simple, quiet, godly. She was loved by all who knew her. "Her works praise her in the gates." "She reached forth her hands to the needy." "She looked well to the ways of her household." "The heart of her husband trusted in her." "Her husband also he praised her." "Her children rise up and call her blessed."

Sister Ramsey was a faithful member of the Mars Hill Baptist church, and it was the privilege of her pastor often to be in her home, and always she was delighted to kneel in prayer with him and to talk about the Master and His work. For many months she suffered from a painful illness but was always patient, uncomplaining, thoughtful of the comfort and happiness of those about her.

Sister Ramsey was the mother of six children, four sons and two daughters. On March 22, 1903, the Lord called her up higher. She leaves two sons and two daughters, her husband, and a host of friends to mourn her loss. May the Great Comforter sustain the husband in his loneliness and all the loved ones in this sad hour.

W. H. WOODALL.

PARLIER.—Duty constantly calls to us to pay respects to our departed friends. Humanity knows its best friend only after the departure is made into another life, but how shall we say otherwise than that the kindness and sincerity of Bro. T. P. Parlier made his virtues known to us long before the sum of his existence went down?

Brother Parlier was born September 26, 1854. He was married to Miss Levina Hix, June 3, 1857. Baptized into Zion Hill Baptist church 1854. His religion, while not emotional, was satisfactory and comforting and he clung trustingly in shadow and sunshine to the Rock of Ages. He was strong in his convictions, and of fine judgment, yet not self assertive. He steadily pursued the even tenor of his way, content in trying to do well the everyday duties of life. Insincerity was foreign to his open nature and well could his friends trust in his loyalty.

He was a trustee of and had always been a staunch supporter of Moravian Falls Academy, and many of the former students will hear with sorrow of his death.

He leaves a wife, five children, eleven grandchildren and a host of friends to mourn their loss. The family has lost an affectionate husband and father, the church a worthy member and the country one of its most blameless and exemplary citizens.

A good man, a strong worker for Christ, and a true soldier has passed from labor to rest.

W. R. BRADSHAW,
Pastor.

Resolutions of Respect.

The Sunbeam Band of Ashpole Baptist church met the fourth Sunday in June, 1903, and adopted the following resolutions:

Whereas, it has pleased our heavenly Father to take from our midst our dear, little friend, Myrtle Ratley; therefore be it

Resolved 1. That we bow in humble submission to the divine will of Him who never makes mistakes, but doeth all things well.

2. That the Sunbeam Band has lost one of its most faithful members, one who was ever ready and willing to do her part in the work of the Band.

3. That we extend to the grief-stricken father and mother, sister and brothers our heartfelt sympathy, and commend them to God who took the sweet spirit of the child unto Himself that the cords which bind to heaven might be made stronger.

4. That a copy of these resolutions be sent to the bereaved family, a copy be spread upon the records of the Sunbeam Band and a copy sent to the Biblical Recorder for publication.

Beware of Ointments for Catarrh that Contains Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucuous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucuous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Hall's family Pills are the best.

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Macon, Ga., and 28½ Peachtree Street, Atlanta, Ga.

SOUTHERN RAILWAY SPECIAL RATES.

$18.20.—Raleigh to Monteagle, Tenn., and return account Woman's Congress W. C. T. U., United Daughters Confederacy and Musical. Tickets on sale August 3, 4, 5, final limit August 15, 1903.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 7th to 11th, inclusive, final return limit August 31, 1903.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Summer Excursion Rates via Seaboard Air Line Railway. Tickets sold daily June 1st to September 30th, inclusive, with final return limit October 31st. Below I beg leave to give you rates to the principal points:

From Raleigh to	
Old Point Comfort, Va.	$8.25
Whilte Sulphur Springs, Va.	$14.15
Asheville, N. C.	$10.90
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Blowing Rock, N. C.	$13.00
Lenoir, N. C.	$9.00
Cross Hill, S. C. (Harris Lithia)	$11.85
Lincolnton, N. C.	$8.25
Littleton, N. C.	$3.90
Pittsboro, N. C.	$2.35
Rutherfordton, N. C.	$9.75
Shelby, N. C.	$9.10
Southern Pines	$3.55
Mount Eagle, Tenn.	$24.45
Baltimore, Md.	$13.25
Boston, Mass	$26.25
Carolina Beach, N. C.	$7.15
Chimney Rock, N. C.	$12.90
Jackson Springs, N. C.	$4.85
New York, N. Y.	$21.25
Ocean View, Va.	$8.25
Providence, R. I.	$24.25
Virginia Beach, Va.	$8.25
Washington, N. C.	$7.30
Washington, D. C.	$13.25
Wrightsville, N. C.	$7.30

For further information apply to
C. H. GATTIS, C. P. & T. A.,
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SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.95
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.80
Blowing Rock, N. C.	$8.60
Asheville, N. C.	$7.00
Black Mountains, N. C.	$7.00
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.80
Connelly Springs, N. C.	$5.25
Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$6.90
Lake Toxoway	$7.60
Hot Springs, N. C.	$6.15
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.50

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

Administrator's Notice.

Having qualified as administrator of Lenora E. Perry, deceased, late of Wake County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 20th day of June, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will make immediate payment.

FRANK B. PERRY, Administrator.
June 15, 1903.

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FOUNDED 1833 BY THOMAS MERRITT.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Treasurer Watson Explains.

Will you kindly allow me enough space in your paper to correct a "correction" made gy Bro. W. C. Barrett in your last issue.

1. I wish to call Brother Barrett's attention to the fact that there are several churches, in different Associations, known as Ephesus.

2. The Ephesus which pledged $75 is in Beulah Association, and, I believe, is not the church of which Bro. Barrett is pastor.

3. The several amounts which are mentioned by Brother Barrett as having been contributed by his church have each, as they have been received, been acknowledged in my report in the Recorder, but owing to the fact that this Ephesus made no pledge, were placed among the receipts from the Associations and so credited in our report of May 20, 1903.

L. D. WATSON, JR.

Raleigh, N. C., July 27, 1903.

Acknowledgements.

July 29, 1903.

State Missions.—Antioch, Neuse, $8.74; W. M. S., Antioch, Neuse, 1.90; W. M. S., Antioch, Neuse, 2.95; Edenton, 12.00; Raleigh Asso., 3.23; Bethlehem, Sandy Creek, 2.65; Flat River Asso., 21.86; Mt. Tabor, 6.75; Aberdeen, Sandy Creek, 2.84; Cleveland, So. Yadkin, 4.00; Franklin, 4.32; Fair Bluff, Robeson, 2.85; Ivanhoe, 2.37; Mt. Gilead, Mt. Zion, 2.76; W. M. S., Mt. Gilead, Mt. Zion, 2.80; Mrs. L. P. Bell, Sandy Run, 1.00; W. M. S., Statesville, So. Yadkin, 11.30; W. M. S., Creedmore, Flat River, 4.30; New Hope, Central, 4.67; Mrs. J. A. Williams, 1.00; W. M. S., First, New Bern, .85. Total this week, $105.14. Previously reported, $5,123.95. Total this year, $5,229.09.

Foreign Missions.—W. M. S., Antioch, Neuse, $2.85; Chowan, W. Chowan, 8.00; Flat River Asso., 65.52; Mt. Holly, 2.00; Dunn, 3.46; Franklin, 1.75; Ivanhoe, 6.40; Wakefield, 12.00; Sunbeams, Mt. Gilead, 1.24; Dan Valley, 6.80; W. M. S., Mt. Zion, Tar River, 3.00; New Hope, Central, 2.17; Cary Newton Boys B., First Greensboro, 1.00. Total this week, $116.19. Previously reported, $9,667.97. Total this year, $9,784.16.

Home Missions.—W. M. S., Antioch, Neuse, $1.55; Cape Fear, 3.00; Averysboro, Little River, .50; Mt. Hermon, Raleigh, 3.59; Flat River Asso., 53.55; Mt. Gilead, 3.45; W. M. S., Cleveland, 1.15; Ivanhoe, 2.80; Grassy Creek, 7.05; W. M. S., Rockfish, Cedar Creek, 8.00; New Hope, Central, .25. Total this week, $84.89. Previously reported, $4,419.14. Total this year, $4,504.03.

Education.—Edenton, $10.00; Flat River Asso., 29.82; Cleveland, So. Yadkin, 2.00; Chadbourn, C. F. and Col., 2.75; Dan Valley, 2.00; Wake Union, Central, 1.10; So. Henderson, 2.50; W. M. S., Rolesville, 3.50. Total this week, $53.67. Previously reported, $1,143.42. Total this year, $1,197.09.

Ministerial Relief.—Griffins X Roads, $.78; Mt. Hermon, Raleigh, 2.00; Flat River Asso., 34.93; Fair Bluff, Robeson, 4.00; Forestville, 4.60. Total this week, $46.31. Previously reported, $402.35. Total this year, $448.66.

Total reported for all objects this week $406.20
Previously reported for all objects 20,834.43

Total reported for all objects this year 21,240.63

WALTERS DURHAM,
Treas. Baptist State Con.

SPECIAL RATES—SOUTHERN RAILWAY.

$4.00 Raleigh to Fayetteville, N. C., and return account Parents Conference of North Carolina. Tickets on sale July 29 and 30, final limit August 5, 1903.

$2.00 Raleigh to Hillsboro, N. C., and return, account North Carolina Farmers' State Alliance. Tickets on sale August 10, 11, 12.

$3.55 Raleigh to Greensboro, N. C., and return, account Encampment North Carolina National Guard. Tickets on sale August 2 to 9, final limit August 17, 1903.

$11.85 Raleigh to Asheville, N. C., and return, account Encampment North Carolina National Guard. Tickets on sale August 15 to 22, final limit September 4, 1903.

For any other information apply to any ticket agent Southern Railway, or address

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Raleigh, N. C.

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THE CHRIST OF MODERN DOUBT.—A. T. ROBERTSON.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, AUGUST 5, 1903.

JOSIAH WILLIAM BAILEY, Editor.

VOLUME 69, NUMBER 6.

"WILL THEY FORTIFY THEMSELVES?"

When an editor finds an editorial more timely and more strong and more to his purpose than anything he can write, he should make no apology for printing it in place of his editorials. Of all the matter in the world, we think the editorial below, from the pen of Robertson Nicoll, in the Britsh Weekly, is the best reading for our people at the present time. For this reason we give it this place.

The armies are arranging for a mighty battle in North Carolina, the battle for moral supremacy. The opposition is doubtless asking in the spirit of Sanballat, "What do these feeble Christians? Will they fortify themselves? Will they sacrifice? Will they make an end in a day?" And he is consoling himself that we do not know what manner of work we have undertaken; that we shall not be able to endure the fierce struggle, the lying, the vituperation, the hate, the personal and financial sacrifices. He thinks we will make an end in a day—as so often has been done before.

We have a mind to not only print this editorial but also to ask that every one who reads it will face the conflict seriously and resolve in his or her heart whether the questions shall be answered "yes" or "no"; and having resolved to answer "yes," to make it known.

Read thoughtfully:

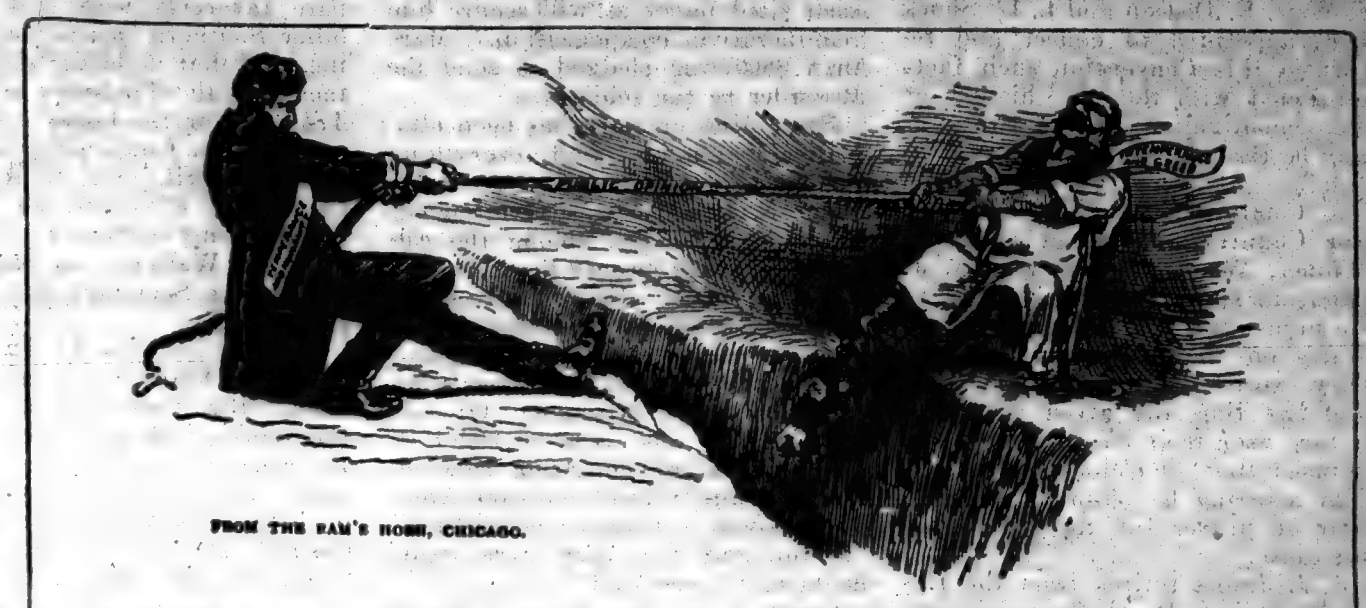
"And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day?" The questions of Sanballat are the voices "taunting, haunting, daunting," that are directed always against the citadel of every heart that commits itself to a great cause and a hard fight.

Will they sacrifice? Everything turns on the answer to that. Sacrifice means the development of every force lodged in the soul. It means that the ordinary energy which is equal to the daily commonplace task must be transcended, and that the soul must live in pain, at the utmost stretch of its powers. It means all that, but it means more. From such exercise of its capabilities the soul cannot but increase and dilate. The little one becomes a thousand. No one knows how he is armed till the final test calls him out; and the soul laboring and enduring in such wise and in the name of God is reinforced by supernatural powers, so that as long as it remains pure and clear there is no telling what it may achieve. But the sacrifice must be complete in intention and purpose. Worldliness must be cast out. The thought of getting on by the sacrifice, of winning fame, or money, or power out of it will make all effort vain and reduce strength to impotence. Nor can there be any sacrifice wherein pain is not accepted and welcomed as part of the price.

Will they fortify themselves? There is a fortification before sacrifice and a fortification during sacrifice. What is the fortification before sacrifice? There comes a clear call, and that call is obeyed to the end. The call came to George Fox early in the summer of 1643. An incident at a fair determined his great future. His cousin Bradford, with another Puritan youth, sought to initiate him into the practice of drinking healths. He left the company, spent a night in religious exercises, and felt a divine call to forsake all his existing associations. This call he obeyed on September 9, 1643. On to his death in 1691 he remained steadfast. When the rest were yielding, Fox stood firm. He waited for no indulgence, and regarded no Conventicle Act. "Now is the time," said he, "for you to stand. * * * Go into your meeting houses as at other times." Thus when he died a very great concourse of Friends and others assembled to attend his body to the grave. They had nothing to regret, nothing to blush for, nothing to excuse. Divers loving testimonies were given from a lively remembrance and sense of the blessed ministry of this dear and ancient servant of the Lord; his early entering into the Lord's work at the breaking forth of this Gospel day, his innocent life, long and great travels, and unwearied labors of love in the everlasting Gospel; the turning and gathering of many thousands from darkness to the light of Christ Jesus, the foundation of true faith; the manifold sufferings, afflictions, and oppositions which he met; for his faithful testimony both from the open adversaries and from false brethren; and his preservations, deliverance, and dominion in, out of, and over them all by the power of God, to Whom the glory and honor always was by him and his and always ought to be by all ascribed." Such was the zeal of Mazzini when the oppression of Italy kindled a fire in his young soul and the thought of deliverance became the dream and master of his life. It is a vision followed by a consecration which fortifies the soul for active battle, and for long endurance. The heat of the heart is concentrated upon one thought, and life attains a unity in the fulfilment of a trust which must never be laid aside. Such visions, such consecrations give the power of steadily inflaming others, which men like Mazzini and Fox possessed to so great a degree, that even in the last ebb of the fortunes of their cause they never became less powerful with their followers. Such experiences come suddenly, but there has always been a preparation. "Men are amazed when, after a night of storm and earthquake, they find a mountain where there was a plain—a volcano built up hundreds of feet high in a single night. How swift! how sudden! how unexpected! they say. Yes, but the forces that have built the cone have been accumulating for years, and then one touch more of force, one loosening of the pressure of the air gives the signal, and in a few hours the whole face of the country is changed." Such experiences bestow the "one equal temper of heroic hearts to strive, to seek, to find, and not to yield."

There is also the fortification during sacrifice. One sacrifice is made, and it seems to exhaust the power of suffering. How is this trial to be endured over and over and over? There must be meditation on the ruling principle of life. The nearer the soul comes to that, the more it abides under the shelter of the idea, the safer and the stronger it is. So there is a loneliness of dedicated spirits from which they would not escape if they could. This was the loneliness of St. Paul, the loneliness of his years in Arabia, when he knew and saw in its wholeness and reality the distinctiveness of his work. But there is also a fellowship with God. "I can do all things through Christ that strengtheneth me," said the apostle. When George Fox died, his friends spoke of his "awful, living, reverent frame in prayer." It was thus these men were enabled to live through inconceivable hardship and disturbance in an inward freedom of joy and love. It was thus that they turned restlessness into rest. It was thus that their lives were hardly tainted with complaint.

Will they make an end in a day? Will they hold out? Sometimes the fortress is captured in a sudden rush, but not often. We shall not often conquer in a day, be sure. Then will there be strength for all the days? Will the spirit be able to endure the slow pressure of disappointment and misunderstanding and apparent defeat? Will it endure such a collapse of all its plans and dreams as came to Kossuth when peace was made at Villafranca? Night will descend sometimes. To his friends, Mazzini appeared a calm and serene teacher and leader, but we know now that his heart sometimes failed him. He never compromised; his ideal remained with him, and events only strengthened the force of his convictions. But he sometimes despaired of others, and grew weary in the greatness of his way. John Bright was physically overwhelmed by the storm of calumny which assailed him at the time of the Crimean War. But there is no surrender possible to the heart that fortifies itself aright. It beholds the good that is on the other side of the evils it endures, and is comforted. It holds out till the cross lies motionless on the heart that beats no more, or rather till the heart enters that city which needs no fortifying, the city whereof it is written, "The gates of it shall not be shut at all."



The Situation: A long pull, a strong pull, and a pull altogether will bring him in the ditch of defeat.

THE RIGHT RING.

Mr. J. W. Bailey, Pres., Raleigh, N. C.

Dear Sir:—Your recent letter to hand. The request is one I would like to refuse, but I know it is my duty to accept. After the elimination to some extent of the negro in politics, I feel it the solemn duty of every citizen who desires good government and peace and quiet in our commonwealth to throw himself into the great fight of moral supremacy and enlist in the cause of temperance and righteousness. I know you will feel wearied in the contest and your heart will bleed for the slanders and unkind things that will be said, but not to be sacrilegious, I believe no man accomplishes any great moral thing without being to some extent crucified. I know of no work nobler than the one you have undertaken—to rid this land of the awful curse of the saloon. I have collected one-half of what I agreed to subscribe and inclose you check for $25.

Respectfully,

HERIOT CLARKSON.

Charlotte, N. C.

A THOUGHT FOR THE DAY.

I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part they will make every day's work contribute to them. Let every dawn of morning be to you as its close. Then let every one of these short lives leave its short record of some kindly things done for others, some goodly strength or knowledge gained for yourselves.—John Ruskin.

A CHURCH.

In approving the Recorder's editorial on the imperative necessity of purging the churches the Christian Index says: "It is a plea for wholesome discipline in the churches. And is the picture overdrawn? Slack church discipline is ruinous to the churches. Dr. William Williams defined a church as 'an organized body of baptized believers, among whom the pure Word of God is preached, the ordinances rightly administered, and discipline maintained. The first two are necessary to its existence; the last to its true prosperity.'"

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. IX—1861-1866.

"On motion a historical committee consisting of Elders J. D. Hufham, J. L. Pritchard, T. E. Skinner, S. Wait, E. Dodson and L. H. Shuck were appointed to collect and report to this Convention such facts connected with the past history of the denomination in the State as may be thought worthy of preservation."

A Committee on "The State of Our Country," composed of T. E. Skinner, W. T. Walters and A. J. Emerson, speak in strong terms of the unjust war waged by the United States on the Confederate States. They express their gratitude that God has thus far given them the victory over their enemies, and recommend that 10 o'clock every Sabbath morning be observed as an hour of prayer for the success of our cause.

J. J. James retires from the Recorder and J. D. Hufham becomes editor.

From the report of the Board we gather that everything is greatly depressed on account of war. State Missions is $742.83 in debt. The Board recommends continuing only two missionaries, R. H. Griffith at Charlotte, and John Mitchell at Greensboro.

Ministerial education is $670.76 in debt. A special committee was appointed on indebtedness. They report the entire indebtedness $1,750. This was the largest debt ever reported at a Convention up to this time. Dr. Hufham is requested to appeal to the churches through the Recorder in regard to this debt.

A. Broaddus is welcomed as a visitor. He comes as a representative of the Seminary and of the Home Mission Board. I presume this is Andrew Broaddus, though his coming as a representative of the Seminary is pretty strong circumstantial evidence that the clerk made another mistake, and that the record should have been J. A. instead of A. Broaddus.

Heretofore the denomination had been referred to as the Baptist church. "On motion the phrase 'the Baptist church' in the 5th and 6th articles of the Constitution, were changed to 'a Baptist church.'"

Raleigh, October 28-31, 1863.

The Minutes of 1862 are not in the bound volumes. It is likely that, on account of the demoralized condition of affairs incident to the war, the Minutes of that session were not printed. We gather from the Minutes of '61 that "the Convention adjourned to meet at Wake Forest College, on Wednesday before the first Sabbath in November, 1862."

There are now three Boards, the Board of Missions, Board of Education and Sunday-school and Publication Board. This change was evidently made at the last Convention, of which we have no record.

The Board of Missions was located at Goldsboro with P. D. Gold as Chairman; the Board of Education was located at Wake Forest College. The location of the Sunday-school Board is not given.

"Resolved, That the Board of Education be instructed to appoint an agent to canvass the State and solicit funds for the education of the children of indigent, deceased and disable soldiers, to invest said funds in any way that they may deem proper and report to the next session of the body."

Owing to the increased cost of publishing the Recorder, Dr. Hufham has increased the price. In the report on periodicals, the Committee says: "We are well pleased with our paper, the Biblical Recorder, and will endeavor to sustain it. We commend the course of the editor in increasing the price instead of diminishing the size of the paper." The Convention, however, passed the following resolution:

"Resolved, That with a desire of avoiding an increase of the subscription price of the Recorder, Brother Hufham be requested to publish it on a half sheet, or on such sized paper as will secure him remunerative compensation." More than $800 was pledged to send the Recorder to the soldiers.

State Mission work has been altogether abandoned, and everything is concentrated on army colportage. Elder N. B. Cobb is superintendent of colportage work among the soldiers, and has twenty-three colporteurs at work. His report shows that $20,616.58 was contributed last year for colportage work.

Last year $1,773.45 was contributed to Foreign Missions. Of this amount $795 was given by Elder R. Newton, and $50 by Anna Newton. Dr. Hufham informs me that Anna Newton was a daughter of Elder R. Newton and that they were residents of Cumberland County.

Great revivals are reported among the soldiers, especially in the army of Northern Virginia. No Corresponding Secretary was in the field last year. Everything is at a standstill except army colportage.

J. L. Pritchard died since the last Convention. Dr. Hufham writes a long and interesting obituary. There was an epidemic of yellow fever in Wilmington where Mr. Pritchard was pastor. He was advised to leave, but staid by his people and fell a victim to the dread disease. He died a martyr to duty. In speaking of him as a preacher, Dr. Hufham says: "His sermons were plain, pointed and practical, and free from the tinselry of rhetoric, and those extraneous ornaments, which often give a preacher notoriety, and please without edifying his hearers."

The Minutes of 1864 are missing. It is impossible to ascertain from the Minutes of '63 when the session of '64 was held. A Committee was appointed to name time and place of next meeting, but if the Committee reported there is no record of it.

Forestville, November 1-4, 1865.

The army colportage department has been turned into the Sunday-school and Publication Board. N. B. Cobb, who was superintendent of army colportage, is now Corresponding Secretary of the Sunday-school Board. As superintendent of the army colportage Elder Cobb did the best work of his life. He was admirably fitted for the position, and administered the affairs of his office in a very masterful manner. His report as Sunday-school Secretary makes a fine showing. The assets of this Board amounted to $10,199.46, and the expenditures $4,156.25, leaving balance on hand of $6,043.89. In these assets are to be included stock left over from army colportage, amounting to $5,143.85, and a little over $1,300 contributed for colportage last year before the war closed.

The Recorder was wrecked by Sherman's army, and had suspended for a few months, but the brethren rejoice that Elder Hufham is to start it up again, and pledge to it a loyal support.

First mention of the North Carolina Baptist Almanac. Ten thousand copies were published last year.

An important resolution is adopted in regard to the colored people. The brethren realize that a new responsibility is thrust upon them by the emancipation of the slaves and pledge themselves to do all in their power for the religious and educational development of the negroes.

A large part of the endowment of Wake Forest College was swept away. Forty-six thousand dollars which had been invested in Confederate bonds, was lost. Fifty-seven thousand, three hundred dollars was in State Bonds and individual notes, which, they hoped, was safe. They take this loss in a very philosophical way, as the conclusion of the report of Committee on Endowment shows. "Your Committee are of opinion that the present financial condition of Wake Forest College will compare favorably with that of any other Southern institution of learning, and that no blame should be attached to the Treasurer or Board of Trustees for the losses sustained by investing in Confederate bonds."

From April, 1862, to April, 1865, the sum of $74,610.62 was contributed for army colportage.

W. T. Walters was elected Corresponding Secretary for the ensuing year.

The war has closed. The South is in ashes. Desolation reigns on every hand. But these fathers "gird up the loins of their minds" to begin the work of the Board anew. They were "troubled on every side but not in distress, perplexed but not in despair." They began at once to "strengthen the things that remain."

Raleigh, May 23-27, 1866.

It will be observed that the time of meeting has been changed from November to May.

So many men of our present day attended this Convention, that we cannot mention their names.

There is great rejoicing that Wake Forest College has been reopened. Three ministerial students were aided last year.

Financial showing of the Sunday-school Board not so good. Only $11.55 above liabilities.

"Resolved, That the thanks of this body are due and are hereby tendered to N. B. Cobb for the faithfulness with which he has discharged the duties of Corresponding Secretary of the Sunday-school and Publication Board."

Publication of the Recorder has been resumed by Elder Hufham. We can never know how much it meant to our cause, that the Recorder was not suspended during the war. It kept in tact our denomination, and it carried weekly messages to thousands of our soldier boys. Let us thank God that through that stormy period the hand of J. D. Hufham was on the helm of the old Recorder. A man of less heroic mould would have given up in discouragement.

The report of the Corresponding Secretary, in the Minutes of 1866, is thrilling, because of the circumstances. Permit a quotation or two. "The churches have exhibited an interest and a spirit of self-sacrifice unexampled in our former history. I am sure, in some instances at least, we have received the widow's mite. As quietly and privately these contributions have been thrust into my hands, and the donors have turned away with throbbing hearts and streaming eyes, I felt that all were making sacrifices, and many very great sacrifices." Importance of State Missions urged because of the dangerous doctrines that are finding their way into our section. "The Methodists, Presbyterians, Episcopalians and Baptists have hitherto had almost exclusive control of the religious interests of the Southern States, but now Unitarians and indeed all the isms which years ago gained a strong foothold in the Northern States, are looking upon our section of the country as a field already white for the harvest." * * * The only hope for succeeding generations is in the power of the Cross of Christ, and you, dear brethren of the Board, are to inaugurate measures to secure the preaching of Christ and Him Crucified to the people of our State, as their only hope in time and eternity. May God enlarge your hearts and give you wisdom and grace to do the work assigned you."

The Board finds it necessary to aid the pastors of some of our strongest churches in order to give them a support. Two hundred dollars was appropriated to James McDaniel at Fayetteville, and two hundred dollars to T. B. Kingsbury at Warrenton.

The brethren now begin to gather up the scattered threads and to weave them into a web of glorious history.

"Deep Waters Noiseless Are."

Not all hearts are alike. Not every soul is similar to every other in the way of expressing feeling, or in showing, unsought, an interest in those whom one meets. Sometimes this difference is a national one; sometimes it is a local characteristic. The difference between the French and the English in giving expression to ordinary feeling is very marked, and this is commonly understood. Similarly, the difference between a New Englander and one from the South or the West in the United States is known to all observers. Sometimes this difference is purely individual, yet it is very real. Ordinarily, the feeling which is readiest to show itself on the surface is likely to be least abiding, while the feeling which has to be sought for is more permanent when secured.

"Deep waters noiseless are; and this
we know,
That chiding streams betray small
depths below."

The shallow brook murmurs over its pebbly bed, never stopping to confine its caresses to a favored one. But this is not the way with deepest wells or souls.

"There are some hearts like wells,
green mossed and deep
As ever summer saw;
And cool their water is,—yea, cool
and sweet,
But you must come to draw."
—Sunday-School Times.

The New Life.

Any one who reads the New Testament with carefulness notices that it sets before men a new life. A line is drawn between "the world" and all which is not "the world"—out of "the world;" that is, out from the graves of men, and from their ways, there are those who come at the call of the Lord, chosen by him, and who henceforth live under his rule. St. Paul speaks of them as dead to the past and living unto Christ. They are not taken out of the earth when they answer to the Divine call; but they live as the citizens of another earth, which is "their own." They have earthly wants and duties and experiences, but they have these as being for the time residents here. But they are under the flag of another country, whose symbol is often drawn as the cross; which may also be seen as a basin and towel; or, even better, as the throne of God and the Lamb. They are under the laws of heaven, which are summed up in the two commandments which are binding in all worlds. Their methods and usages are those of heaven, which are well adapted to this world. Thus, in business the men of the new life are diligent, enterprising, economical, and at the same time "fervent in spirit, serving the Lord." In society they are the homeless; the people of the highways and hedges. To their feasts they call those who cannot make return. They seek rather to please than to be pleased; to amuse than to be amused. Their fashions are imported from above; their tastes, habits, preferences; their spirits and behavior, and all which makes of life. They do not seek to be singular, yet consent to it, when, to be peculiar is to be kind, helpful, in a constant ministering to others.
—Alexander McKenzie.

THE CHRIST OF MODERN DOUBT.

By A. T. ROBERTSON, D. D.

It is certain that the ultimate question in Christianity is Christ. Beneath all the jargon of radical criticism lies this basal problem. The pictures of Jesus in the New Testament is sufficiently clear. All the world knows what that picture is and what the Christ of the New Testament claims to be and to do. But the new prophets tell us that we cannot trust this representation. Well then, what? If we give up the New Testament idea of Christ, what sort of Christ do we have? For one thing He is not the Christ of the sources. Even if we admit some documents behind our gospel, they presented the same Jesus. The gospels are a faithful presentation of the Apostolic conception of Jesus the Christ. Our new teachers then set themselves against the men who alone were competent to tell us what was true of Jesus. This is certainly a startling assumption, not to say presumption. But none the less Schmiedel Van Manen, and others of that ilk coolly say that they can draw a truer portrait of Christ than the Gospels give us.

The Christ of modern doubt is a purely human Christ. He was simply the son of Joseph and Mary. There was nothing supernatural about His birth at all. He was indeed the greatest of religious teachers, but He was still merely a man. The modern sceptics assume patronizing airs towards Jesus while they praise Him for his religious genius. But after all, the Christ of modern doubt is a man of little knowledge. He had keen religious sensibilities and a lively conscience, but a narrow intellect. His mind moved in a narrow world, narrower even than the Roman world or the Greek world. He was simply a provincial Jew. Outside of religion He is entitled to little respect.

Hence He was a man subject to real error. He fell into the prejudices of His time as to demons and actually believed in the personal existence of satan, thinking that He had a real battle with him for the mastery of the world. As to the Old Testament He shared the simple notions of His day and supposed that Moses, David, Isaiah and other prophets wrote large portions of the Old Testament. He was, in fact, a deluded Christ, an impractical dreamer. He fancied that He had a mission and could become the Old Testament Messiah. He even ventured to claim that He was the Son of God. His dreams received a rude shock in the cold, practical world of that day and He died a disappointed man. His reforms were out of time then if not for always. He may, in fact, have practiced some deception about Himself, so much was He carried away by His day-dreams of a spiritual kingdom.

He is now a dead Christ, for He never rose from the grave. The women imagined that they saw Him after His burial, but this was merely hysterical imagination or possibly a vision, or at most a swoon on the part of Christ. He is still dead and a risen Christ is the Christ of superstition and imagination. There is beauty in this sadness, and some even take the supposedly risen Christ to be God. Let it be so, they say. It is a beautiful idea and there is a noble ethical example in the life of the greatest martyr. The idea of a risen Christ crystalizes the highest moral conceptions and some good souls are comforted in believing that He did rise from the grave.

But this dead Christ is a helpless Christ. He had no power to help Himself and He has none to help us. He has no ear to hear, no heart to throb with sympathy, no eye to pity, no hand to help. He was not free from sin Himself. He is not a Savior from sin. We must all bear our sins as He did.

It is a heartless picture, cold-blooded, pitiless. Moreover it is an impossible Christ that is here described. The Christ of modern doubt is false to Scriptures, false to history, false to human consciousness, false to literary conception. But it is well for us to know what we have left if we follow the will o' the wisps of modern radical criticism.

Louisville, Ky.

Reminiscences of the Convention of 1835.

BY MAJOR J. H. FOOTE.

It is not intended by this scribe to divert attention from Brother Johnson's History of the Convention, but rather to emphasize what he says in some of his very interesting sketches, especially his recent account "of the Convention held in 1835 at Union Camp Ground" in what was then Rowan County, which awakened in the memory some scenes scenes near forgotten. I was a mere boy then of 10 years of age, but remember the place, many of the characters who figured in the Convention, and the exciting scenes of the occasion, being present with my father's family who tented on the ground.

The locality where the Convention was held was four miles northwest from Mocksville, now the county seat of Davie County, and called Powell's X Roads to this day. It was Rowan county then, Davie having been set off from Rowan about a year after the Convention held there. Davie County derives its name from Gen. William R. Davie, of Revolutionary fame, of Halifax County, and one of the most distinguished men the State ever produced, as Governor, statesman, soldier he had no superior, and his law practice extended into every county in the State in his day. He was a prime mover in establishing our University, and as Grand Master of the Grand Lodge laid the corner stone of the first University building. Hence his name is commemorated by one of the prettiest counties in North Carolina. This, by the way.

The Convention was held in a beautiful grove of wide spreading oaks. There was no church there of any kind, and no building except a small dwelling near by a spring of pure sparkling water. Its sessions were held in the open air. The "stand" or pulpit faced long rows of seats made of slabs, with a brush arbor over the stand where the preachers sat. A vast crowd assembled, coming from every point of the compass, mostly in wagons or on horseback, bringing their tents and provisions with them. It was before the days of buggies or carriages. Wagons and horseback was the usual mode of travel at that time. There was not a railroad in the State. The old Raleigh and Gaston Railroad, the first in the State, was completed in 1838, and extended from Raleigh to a little station called Gaston on the Roanoke River, and laid with flat iron on stringers. Dr. Wait came all the way from Wake Forest on his two wheel gig, in which he travelled all over the State in the cause of education. Dr. Meredith was in New Bern publishing the first religious newspaper in the State. The Rev. John Culpepper was at the Convention, a prominent figure. He had a fine, sharp voice, and not much of an orator. He had been a politician and elected to Congress four terms in succession, an honor no other man in North Carolina received at that time. I remember James McDaniel, the Convention's splendid secretary, who afterward had a warm place in my heart till the day of his death.

Elias Dodson was there, the Apostle to the Gentiles, who laid down his long, useful life in the city of Wilmington. The solemn and dignified Wm. Hill Jordan was there, and others whose lives of usefulness are worthy of imitation for future generations.

THE SCENE AT NIGHT.

It was autumn when the yellow foliage of the forest afforded a mellowing and beautiful appearance; the weather being crisp and exhillarating. The crowd was simply immense, having come long distances to witness the first exhibition of the kind in this part of North Carolina. The grounds were lighted up at night with pine knots blazing from the tops of posts, capped with flat rocks and tallow candles placed about the stand. Long rows of white cloth tents in the grove formed a picture rarely seen in religious assemblies of the present age.

The preacher, with his trumpet voice, proclaimed the glad tidings of salvation in a most touching manner to the vast throng of spectators, such as we seldom hear nowadays. The congregation is melted to tears, some weeping, some praying in audible voices, while the preacher, catching new inspiration, pours forth tender appeals to sinners, and saints break out to shouting—mourners are called to the front and most solemn prayers are offered up, but amid all this excitement, the utmost order and decorum are observed. It was the old-time religion in the hearts of people and preacher. While the Convention was transacting its business, preaching was kept up both day and night during its session of several days. The influence of this Convention lasts till to-day. The anti-mission spirit was, to a great extent, broken up, which prevailed over this mountain section so that hardly a vestige of it now remains in this part of the State. Such are some of the reminiscences of the boy who was present and vividly impressed with the doing of the Convention of 1835, but still wonders why it was appointed at that time to be held away up here in the wilderness and at such a locality! If this hastily written scrip sees the light, we may tell of another similar meeting, when Brother Johnson gets to it in his graphic and interesting work, and compare it to the one we last attended held in the city of Winston-Salem.

"Ehell! fugaces labunter anni."

Roaring River, N. C.

When a man lives with God, his voice shill be as sweet as the murmur of the brook and the rustle of the corn.—Emerson.

Program Union Meeting for Jackson County, N. C.

The Committee on Time, Place and Program makes their report as follows:

The next Union Meeting will meet with the Baptist church at Glenville, on Friday before the fifth Sunday in August, 1903. Introductory sermon by Rev. R. L. Cook; alternate, L. W. Hooper.

Friday, 1.00 p. m.—"What is the present status of the Baptist church of Jackson County spiritually? To be answered by pastors and delegates.

Friday, 2.00 p. m.—"What part should the pastor take in the development of a stronger temperance sentiment among his people?" Rev. A. B. Thomas and Rev. J. D. Sitton.

Saturday, 10.00 a. m.—Devotional exercises, conducted by Rev. M. A. Norman.

Saturday, 10.30 a. m.—"Is it important to supply our homes with good religious literature?" Rev. J. W. Kesterson and Rev. A. C. Queen.

Saturday, 12.00 m.—Adjourn one hour for dinner.

Saturday, 1.00 p. m.—"Are the Baptists of Jackson County taking the interest they should in the education of our boys and girls?" Rev. T. Bright and T. C. Bryson.

Saturday, 2.30 p. m.—"What is the effect of active mission work upon the local church?" E. Lee Fox and Rev. J. L. Owen.

Sunday, 9.30 a. m.—Sunday-school mass meeting, conducted by R. F. Jarett.

Sunday, 10.00 a. m.—"Is our Sunday-school work what it should be; if not, how can we improve it?" Opened by Edgar H. Stillwell; short talks by number of brethren.

Sunday, 11.00 a. m.—Sermon by Rev. T. Bright; alternate, A. W. Davis.

We, your committee, do earnestly plead that each church in Jackson County do elect and send delegates to this meeting. We further urge that the people generally turn out and that the Lord's people come praying for this meeting.

EDGAR H. STILLWELL,
J. D. SITTON,
S. J. BECK, Committee.
MISS CALLIE REED, Secretary.

Program of Montgomery Union.

The Montgomery Union will meet with Holly Mount Baptist church, Friday before the fifth Sunday in August.

Friday, 11.00 a. m.—Sermon by Rev. G. W. Henderson.

First query. The pastor's duty to the church, by Rev. K. C. Horner.

Second. The church's duty to the pastor, by W. B. Owen and J. A. Lisk.

Third. Christian education, by Rev. W. M. Bostic and T. F. Haywood.

Fourth. Temperance, by Rev. W. H. Strickland and Rev. G. W. Henderson.

Fifth. The hindering causes of a revival of religion, by Rev. N. H. Shepherd, and others.

Sunday-school mass meeting conducted by Rev. G. W. Henderson.

Sunday, 11.00 a. m.—Sermon on Home, State and Foreign Missions, by Rev. K. C. Horner.

Sunday, 2.00 p. m.—Sermon by Rev. W. H. Strickland.

Special invitation to all Baptist churches to attend.

H. M. INGRAM,
For Committee.

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—Frederick W. Robertson.

News Notes.

....Wilmington, First church, has called W. M. Vines, of Asheville.

....Many applications are coming in for rooms in the Female University.

....Do you notice anything unusual about the news notes this week?

....Georgia Baptists lost a grand man in the death of J. H. Hall, of Newman, Ga.

....A Raleigh Baptist recently gave $500.00 for the Female University Loan Fund.

....A. C. Dixon is president of the Gordon Bible and Missionary Training School of Boston.

....Buncombe County Association meets August 11th, at Morgan Hill church, north of Asheville.

....Mr. W. M. Hinton, of Elizabeth City, has been elected State Organizer for the Anti-Saloon League.

....Dr. Rufus Weaver accepts the call to Brantly Memorial church, Baltimore. We congratulate him and the church.

....Elder W. S. Ballard had a good meeting at White Oak, baptizing twenty; and others will join. Rev. S. J. Porter aided him.

....Leaksville church takes the prize (and she has it) in the matter of going forward. She raised her pastor's salary by $600.

....Bro. H. T. Williams is not now the pastor of Drake's Branch church. He was succeeded two years ago by J. W. H. Dyches.

....W. C. Taylor, of Indiana, has been called to First church, Petersburg, made vacant by Pastor Battle's coming to Greensboro.

....Pastor Tyree of Raleigh First church leaves this week for a vacation in New England. He carries with him the love of his people.

....The article in last number credited to Bishop Peck, should be credited to Col. Robert G. Ingersoll, in the opinion of men who ought to know.

....Pastor Charles E. Maddrey writes that Hillsboro church is taking on new life. Mr. Maddrey is leading the educational work in Orange.

....Mr. Arch. C. Cree, of Gaffney, S. C., has been called to Goldsboro First church. He would be quite an accession to the North Carolina ministry.

....Bro. J. D. Hufham gave us a brief visit last week. He is as enthusiastic in his concern for the Eastern Association as he was for the Tar River.

....Bro. T. J. Watts resigned the pastorate of the church at Forsyth, Ga., and is spending some time near Gastonia. Why not locate him in North Carolina?

....Let every pastor send as a brief statement of his meetings—as brief as possible—and we will see whether there is revival spirit in North Carolina or not.

....We were glad to see Mr. W. F. Powell, principal of Fruitland Institute, Buncombe County, last week. He is doing telling work in the West, and is delighted with his opportunities to serve.

....Here is the word for the hour. It is from George Albert Coe, the author of "The Religion of a Mature Mind:" "This is a favorable moment for religion to lift up her voice and proclaim that within her hand is the final meaning of life, and that to her belongs, not only a place, but the supreme place, in determining the end of education."

....English Nonconformists are now suffering their goods to be seized and sold rather than pay taxes for supporting schools controlled by the Established church. Baptists are leading, of course.

....President B. D. Gray, of Georgetown College, Ky., has been elected to succeed F. C. McConnell as Secretary of the Home Mission Board. He is admirably fitted for the task, and we hope he will accept.

....Bro. T. E. Skinner—blessings on him—writes that he is well again, fully restored. And, tell it not, he "rolled seven games of ten pins this forenoon," August 1. He is at Arden (Forest Hill), N. C., near Asheville.

....Mr. J. D. Larkins accepts the call to Henderson. We congratulate the church. Their new pastor is a strong and studious young man, and no doubt he will build largely upon the secure foundations of his predecessors.

....Do not write hurriedly for a paper. Careful writing, careful thinking are worth while. To be sure anything can find publication nowadays. But that is no reason why you should do shoddy work. Let the other fellow do that.

....Pastor Massee has taken hold of his church, the Raleigh Tabernacle, with a strong hand. He is leading his people in practical righteousness and they are responding with good heart. His first movement was for a more sacred regard for the Lord's day.

....Mr. R. F. Tredway, of Montgomery, Ala., is, by order of his physician, spending the summer in Shelby, N. C., where he was formerly pastor. With his other friends we are glad to see that the North Carolina Tar maintains with respect to him its ancient power.

....In the campaign for free school improvement, now in progress, more speeches will be made by Wake Forest men than by graduates of any other institution. And yet the State not only does not help the College, but does not even have a care for its existence.

....Mr. J. R. Lewellyn, of Dobson, writes: "The first session of the Surry Association will be held at Little Richmond church in Surry County, at Burch Station, on the Northwestern North Carolina Railroad, commencing on Thursday before the third Sunday in August."

....Bro. Braxton Craige, the able and most useful pastor of our Rocky Mount church, delivered the address upon the occasion of the Baptist Sunday-school picnic at Fremont Sulphur Springs, Wayne County. Rev. J. B. Jackson, of Goldsboro, delivered the address of welcome.

....Bro. J. J. Payseur, the energetic worker, preacher and teacher, writes: "Our work is progressing along all lines. Am improving our school property generally. Next session opens September 1st, and we have added three teachers to last year's force, making six well-prepared teachers."

....Elder H. W. Battle, of the First Baptist church, Greensboro, has been granted a vacation. During his absence, Rev. Samuel Campbell, of Dothan, Ala., will fill his pulpit except on the first Sunday in August, when Mr. John E. White, pastor of the Second Baptist church of Atlanta, will preach.—Charlotte Observer.

....The boarding department of the Female University proved quite popular this summer. On the same fare and same rates and management as offered students during the session, 150 boarders were received, and the regular boarding houses had a bad season. The University offers good board, and that is as essential as good teaching.

....Mr. R. S. Stevenson, the city missionary for Raleigh is taking a well-earned vacation. The retail clerks and other friends gave him a handsome purse for this purpose recently. Mr. Stevenson is the administrator of the charities of our city as well as the missionary, and his earnest work has established him in the confidence and esteem of the public.

....The Baptist Argus prints a cut of J. B. Boone, manager of our Orphanage, and speaks worthily of his great work. Under him the Orphanage has come to be the foremost institution of its kind in the South, and, so far as we know, second to none in the land. Charity and Children recently printed the picture of him and his help-meet, that excellent woman, Mrs. Boone.

....Prof. Wade Brown, of the Department of Music in the Baptist Female University, has come easily to the leadership of the musical people of the State. The recent concert at Raleigh, closing the summer school, was a triumph. The University's music department is without a superior in the State; and we hope the money necessary to build a great music hall will soon be given.

....Bro. P. H. Fontaine, of Bethel Hill, writes: "We closed a meeting last Sunday, July 26th, at Grassy Creek. The church was greatly revived. The congregation was larger than the house could hold. Twenty-one were received for baptism. C. A. Jenkens, the new pastor at Leaksville, N. C., did the preaching, and did it most acceptably. He is greatly beloved in the Flat River Association, where he was pastor nine years."

....Bro. I. W. Thomas writes from Lenoir: "Brethren J. J. L. Sherwood and J. W. Payne aided me in the organization of a Baptist church in the town of Blowing Rock, on Saturday before second Sunday in this month. We organized with twelve members, but we expect the number to be materially increased in the near future. We will procure a lot and build as soon as we can. I am in a meeting at King's Creek with good prospects. I am expecting Brethren G. H. Church and J. A. White to aid me."

....Elder W. H. H. Lawhon writes: "The Midsummer meeting is about all the topic in this section. Every body seems to be pleased with it. I am benefited myself very much, and feel sure that the meeting was a success, and much good will grow out of the meeting. The Lord be praised. I am preaching for five churches this year. And am very much encouraged in my work. I think the churches are getting in better condition than they have been for some time. And we are hoping for good meetings this summer."

....Pastor J. E. White, of Second Baptist church, Atlanta, supplied for Pastor Battle in Greensboro Sunday. He will supply for Pastor Thompson in Durham next Sunday, and for Pastor Tyree in Raleigh the two Sundays following. All of Brother White's many friends know that he has succeeded in the highest degree in Atlanta, but few realize what a place he has found for himself in that foremost Southern city. His official relations will indicate to a degree the central and commanding character of his position. He is chairman of the State Board of Missions for Georgia; a leading member of the Home Mission Board of the Southern Baptist Convention; president of the Executive Committee of the Georgia Baptist Orphanage; president of the Atlanta Mission League; chairman of the city Rescue Mission, etc., etc. His church is one of the strongest Baptists churches in the world, and no pastor could be stronger in the affections of his people than he.

....His many friends will rejoice with him that Bro. W. J. Fulford, having recovered his voice, has returned to the pastorate, accepting the call to Southern Pines. This note from him has the elements of a spiritual tonic: "I am supremely happy in the consciousness that I am again in the harness, with an opportunity before me of unusual importance, the possibilities of which I am humbly praying the Lord to help me attain. He has graciously heard and answered my prayer in opening the fields, and I believe He will give me grace and strength equal to the obligation."

....R. L. Patton has resigned the pastorate of our church at High Point, and has taken the position of Superintendent of Morganton's public schools. He has done a grand work at High Point, and every one regrets that he will leave. He is a strong teacher and no doubt he will do well at Morganton—a town that loves him much and that he loves much. We have no idea that he is out of the ministry or even the pastorate. We all can trust so consecrated a man. He will serve God in the school work, and one day he will hear a voice and come with his wonted power into some needy field.

....Thanks to Mr. J. H. Tucker, that public-spirited citizen, Buncombe County is one of the most thoroughly organized counties in the State with respect to Sunday-school work. He is now preparing a great meeting, as the following paragraph indicates: "On the fifth Saturday and Sunday in August, we expect to have the greatest Convention ever held in this county, on Big Ivy; we will have a Sunday-school Institute, closing up with a rally on Saturday and Sunday. Stringfield informs me that he has the promises of Governor Aycock, Dr. Vann and Dr. Taylor at that meeting. I am also expecting Superintendent Joyner, B. W. Spillman and Neill Johnson. I have organized this county into four Sunday-school districts, and we have a Convention every Fifth Sunday in each District. The Big Ivy District has developed into something immense. A year ago I had Superintendent Joyner with me there, and he spoke to more than 2,500 people, this year we expect to have the greatest crowd ever seen together in this county, and are planning for a great Convention."

Yeopim Union.

The Yeopim Union will meet with the church at Cool Spring, August 28-30, 1903.

To preach the introductory sermon, Josiah Elliott; alternate, C. A. G. Thomas.

To preach the Sunday-school sermon, T. T. Speight; alternate, J. H. Booth.

First query. What should be a Christian's attitude to the drink problem? E. S. Norman, W. B. Waff and S. F. Bristow.

Second. The importance of Christian literature, by Lycurgus Hofler, N. P. Stallings and J. W. Rose.

Sunday-school topics. First. The men and women of to-morrow, by W. D. Welch, Josiah Elliott and J. N. Booth.

Second. The Sunday-school as a factor in the Lord's work, by R. S. Nixon, C. A. G. Thomas and W. B. Waff.

Third. The duty of church members to the Sunday-school, by W. D. Byrd, W. P. Jordan and N. P. Stallings.

Fourth. Is our Sunday-work what it should be, if not, how can we improve it? by E. S. Norman, T. T. Speight and C. A. G. Thomas.

LYCURGUS HOFLER,
Moderator.
R. S. H. NIXON, Clerk.

To the Baptist People of North Carolina.

Having looked thoroughly into the situation, we are fully convinced that there is no more important work to be done in the State than the building of a Baptist church house at Blowing Rock. An organization of ten members has been effected, with Bro. I. W. Thomas as pastor. The brethren, though willing to do all they can, are not able to build. They will furnish a good location and do their utmost toward the erection of a house, but they must have help from outside. They do not propose to build a costly house. It would not be wise to do so if it were possible.

Blowing Rock is probably the most popular summer resort in North Carolina. The few permanent residents of the village are Baptists for the most part, but, as is often the case, the other denominations have neat houses of worship without a local congregation; the Baptists have the local congregation without the house. A mile from the town there is a dilapidated old hull of a house that does not worthily represent the denomination. The building of a house at Blowing Rock will establish our cause there, and be a great factor in shaping the general work of the Three Forks Association.

The undersigned have looked carefully into the matter and unreservedly commend this work to the liberality of our people. The cause has languished in this largely and delightful place long enough. The erection of a substantial house of worship on the summit of the mountain means more than language can express—further delay in this vital matter means unmeasured loss. We must have a Baptist house at Blowing Rock that will be worthy of our great host, and that will invite the sympathy and the service of those who throng this charming and wonderful place.

We earnestly urge every pastor who may see this appeal to lay this great matter before his people and offer them the opportunity of coming up to the help of the Lord.

If there be one whose heart the Lord hast touched he may find a blessed opportunity of doing glorious service by sending a contribution to J. C. Horton, Blowing Rock, N. C.

ARCHIBALD JOHNSON,
W. R. GWALTNEY.

Pilot Mountain Association.

The eighteenth session of the Pilot Mountain Association convened with the church at Pilot Mountain, N. C.

The introductory sermon was preached by C.A.Jenkens. Text, Mat. 22:37-40. Theme: "The Law of the Kingdom." The character of the Lawgiver (Christ) was first discussed. The hearers were so attentive while the preacher told of how some one talent exhibited the character of every public man in history; but that Christ is the one person (God-man) who is all things to all men, and can meet every need of every human soul. A perfect man, with a perfect character. Love to God and love to men go hand in hand, and we could as well run a train on one rail as love to God or men, one without the other. Christ sums up the Old Testament in one syllable—Love. Love is first and above all, for God is love.

D. F. King was re-elected Moderator, J. A. Garrett Clerk.

Periodicals was the first subject for the evening.

C. C. Haymore, J. S. Farmer, J. H. Gorrell, F. H. Jones, C. A. Jenkens and A. L. Betts spoke on this subject.

C. C. Haymore said: "We are most lacking in information which we could get for such small cost. I find that those who read the Recorder, and are informed regarding the work of our denomination, are the men and women who do almost all of our church work."

J. H. Gorrell said: "The articles by Bro. L. Johnson gave me a new interest in the history of the Baptists in North Carolina. They alone are worth the price of a year's subscription."

F. H. Jones said: "I have read the Recorder for forty years, and it is a rush now to see who shall read it first at my house."

C. A. Jenkens said: "I have known a large number of people to be excluded from the church and others to go off into the holiness craze; but none of them read their church papers."

A. L. Betts said, "We need two things—information and consecration."

On Thursday night Bro. F. H. Jones delighted and edified a large congregation by an excellent sermon. Text, 2 Cor., 9:15.

The report on State Missions was read by H. A. Brown.

The missionaries, P. Oliver, C. C. Haymore, J. B. Johnson, J. L. Lane, J. M. Stanford and R. M. Loftis, all brought good news from their fields.

Bro. H. A. Brown said that about forty new churches had been built since the Pilot Mountain Association was organized.

A collection amounting to forty dollars was turned over to J. M. Stanford for the completion of the new house of worship at Stoneville.

Brethren F. H. Jones and G. P. Harrill made good speeches on our Orphanage. One man put twenty-five dollars into Brother Harrill's hand for the little ones.

C. W. Glidewell read the report on temperance. C. A. Jenkens, in his own inimicable way, made a telling speech. He said, with authority, that for every man killed in war, since the first settlement of America, rum has killed twelve. He further argued that we put wool in the factory and it comes out beautiful cloth; we put cotton in the mill and it comes out a lovely garment; we put grain in the mill and it comes out bread; but the rum seller puts boys in the saloon (the saloon consumes only human beings) and they come out wrecks, and dead men, mangled, with blood for their garments.

S. F. Conrad, L. Johnson, C. C. Haymore, W. H. Wilson, F. H. Jones, J. E. Slate, L. Case and P. Oliver, also made speeches.

The Foreign Missions report and "Woman's Work" were discussed together.

Brethren H. A. Brown, C. A. Jenkens, R. D. Haymore and W. R. Cullom were all at their best on this subject. One is forced to expect a great advance in the Pilot Mountain in our Foreign Mission work.

R. D. Haymore said: "For years I have waited in vain to see some millionaire give a million of dollars for the spread of Christ's gospel among the heathen."

Three deacons were ordained on Saturday morning.

L. Johnson offered the prayer and W. R. Cullom delivered the charge.

There were seven hundred and sixty dollars and twenty-three cents brought up to the Association, and turned over to the different departments of our work.

On Saturday morning the report on education was discussed by J. H. Gorrell, W. F. Fry and W. R. Cullom.

At this point, when every one was feeling near to God, Brother H. A. Brown called for a special prayer to be offered for Bro. J. Alfred Garrett and his good wife, because of the latter's illness. Bro. L. Johnson led in this earnest prayer.

Bro. L. Johnson made a very strong speech for the Home Mission work.

T. B. Lindsay read Sunday-school report, which was spoken to by T. B. Lindsay, L. Johnson and A. L. Betts.

The Association adjourned to meet at Friendship church next year.

The Pilot Moutain brethren have recently painted their church, and the good people will ever be remembered for their great hospitality.

J. S. FARMER.

Southern Baptist Theological Seminary.

Please permit me to announce through your columns that the next session of the Southern Baptist Theological Seminary will open October 1, 1903, and also to add for the special benefit of pastors who cannot come to the Seminary for a complete course that an eight months' Pastors' Course will prove exceedingly valuable to all who can avail themselves of the opportunity to take it. While it is true that the majority of students who come to the Seminary are men who have been trained in college, a goodly number every year of our best students are those who have not been to college, but who have passed the age when they can enter college, and so come to us for a single year's work. By all means the young men who can do so ought to go to college before coming to the Seminary, and I refer now only to those who have not been able to go to college and who will never be able to do so.

The opening of the doors of the Seminary to young women who desire to fit themselves for mission work has proven a wise move in the right direction. Twenty-four young women were enrolled and pursued studies with us during the past session. Some of them did work in the preparation of examination papers ranking with the best that was done by our students for the ministry. Correspondence is still solicited with Correspondence is till solicited with young women who desire to come to us for this purpose, and all the privileges of the Seminary are open to them.

E. Y. MULLINS.
Louisville, Ky., July 16, 1903.

Letter from Rev. B. L. Hoge.

While I was born in Virginia and love the old State, yet I commenced my work as pastor in North Carolina, and I feel that I have an interest in North Carolina. I am always interested in the State and the Baptist cause up there.

I have now been in Jackson four months, and the Lord has greatly blessed me and my work here. We have had fifty-eight additions to the church, and forty were by baptism.

We have built a new pastorium, and will move in this week. We are now working on our Sunday-school addition and expect to have this ready for use in two or three weeks. We will have eighteen rooms, with a small auditorium in the centre for prayer-meetings, B. Y. P. U. and other meetings. These rooms are separated by rolling partitions, so all can be thrown into one room when needed.

About three months ago we organized a business man's prayer-meeting, that meets daily at 6 o'clock. This meeting continues to grow in interest and is a great blessing to our church and town.

We organized the B. Y. P. U. also about three months ago. This has grown in interest until we never have time for all to speak who wish to speak in these meetings. Our president, Bro. J. H. Carmichael is one of our best men, and he uses his business sense in the B. Y. P. U. and then he is a man full of the spirit.

We now have the livest Sunday-school I know of. Bro. Frank S. Etheridge (who built the Sarah Etheridge Building at our Orphanage at Hopeful) is superintendent and with him is a fine body of teachers, who are always present. Our Sunday-school gives $520 a year to missions. Mrs. Hoge has a Bible class that gives $3.00 a Sunday, or $156 a year for missions. Our school has been doing this for the past three months. The church supports a missionary in addition to this. These are some of the things the Lord has been doing for us here. I expect to spend a few weeks of August in North Carolina.

B. LACY HOGE.
Jackson, Ga., July 21, 1903.

Western, Raleigh.

The Sunday-School Institute and Western Union of the Raleigh Association will meet with Apex Baptist church Friday evening before the fifth Sunday in August. Brother Massee, of the Tabernacle Baptist church, will preach the introductory sermon.

Saturday morning will be devoted to the discussion of the mid-summer meeting, Colportage, and the question of forming a new Association.

Professor Middleton will speak of the advisability of having a missionary campaign among our churches.

Saturday afternoon and Sunday morning the different phases of Sunday-school work will be presented.

Let all the churches send delegates and their pastors to this meeting. We will provide for the accommodation of the people and their horses.

C. V. BROOKS.
Apex, N. C., July 19, 1903.

"To-morrow to-day will be yesterday: do it now."

A LETTER TO OUR READERS.

New Haven, Addison Co., Vt.
Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I run down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for Kidney Trouble, but I never had any idea that my kidneys were affected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fity-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight—one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root.

Very truly,
WM. M. PARTCH.
February 17, 1903.

You may have a sample bottle of this wonderful remedy. Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Home Circle.

The Fool's Prayer.

The royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried, "Sir, Fool,
Kneel now and make for us a prayer."

The jestler doffed his cap and bells
And stood the mocking court before.
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent his knee
Upon the monarch's silken stool.
His pleading voice arose: "Oh, Lord,
Be merciful to me, a fool.

"'Tis not by guilt the onward sweep
Of truth and right, oh, Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung!
The word we have not sense to say—
Who knows how grandly it had rung!

"Our faults no tenderness should ask;
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave and scourge the tool
That did their will; but Thou, oh, Lord,
Be merciful to me, a fool.'

The room was hushed. In silence rose
The King and sought his gardens cool,
And walked apart and murmured low,
'Oh, God, be merciful to me, a fool.'"

—Edward Rowland Sill.

God Constantly Speaks to Us.

The longer I live, the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have the experience corroborated by the Word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man himself is convinced by ways he cannot define that he has learned the will of God. It may be that this relates to the giving up of habits, taking a certain course or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, who at the same time needed to know my will, I would explain, even to the adoption of the simplest speech and the shortest words. So we must trust God to make known His will to us. God also works in man "to do." When you know that God wills you know that you have sufficient power to do what He purposes. You must not wait to feel it. Believe it is there.—F. B. Meyer.

How to Be Charming.

A woman can make or mar her attractiveness. She can, by an utter disregard for hygienic laws and a neglect of toliet accessories, in the opinion of Home Chat, lose entirely that charm of face and form that nature obviously intended should be hers. A few drops of soothing lotion will transform a pair of rough hands into soft ones; systematic care of the complexion will keep it smooth and ward off wrinkles and an eagerness to read clever books and to know things, and a lively interest in the current events of the day, will brighten the eyes as nothing else can, except it be the sympathy of the man one loves. The woman possessing this knowledge is far more charming and attractive than she in whose path no beautifying whims have ever come. And the woman who applies this knowledge is the one who will develop into the entertaining, interesting grandmother of the next generation, as dainty and as youthful as was the mother of the past generation.—The Presbyterian.

Little Folks' Dress.

White is the correct thing for young girls, as well as for the little ones; which brings a perfect harvest to the laundress; but as only the very wealthy can afford a couple of fresh dresses a day, one sees plenty of pretty, light-colored costumes. Touches of red are the immediate chic. A girdle laid in soft folds, or a belt of red leather, is worn with red stockings and shoes, just showing beneath the ankle-deep frock, and a further suggestion of the same color at the throat, and on the simple, smart hat. Hats, of rough straw, either white, "burnt" or ecru, are the principal vogue. These are of the large saucer brim, or large turban shapes, simply trimmed with eagle or heron quills, and a knot of ribbon or velvet.

With white linen or pique suits for mornings, the most approved "chapeaux rond" are of white rice straw, with applications of lace flat on the brim, and trimmed with large choux of much crushed loops of wide, soft satin ribbon, with or without a quill or two.—The Pilgrim for June.

Hear Spurgeon!

Mr. Spurgeon never had any sympathy for unsuccessful people; but all hard-working folks found it to their advantage to accept and act upon what he had to say about thrift.

"Some people are so shiftless that even when they have good store they can not manage with it. One woman turns sixpence into a shilling, while another melts a shilling into sixpence. Now, you girls, don't think so much about catching husbands, but try and learn to be housewives. Learn to cook and darn and wash and scrub. You will be dear wives to your husbands if you don't but the dearness will be of the wrong sort: The husband can bring home the money, or at least he ought to do it, but only the wife can make it last out; the man can find the bricks, but the woman is the builder. Oh, for a breed of women who know how to make a little go a long way! These are worth running a thousand miles to see, however, plain their faces be, so John Ploughman says, and so say we."

In one of his severer moods, Mr. Spurgeon urged working people to look beyond their noses; but he added: "The British workman can not often spell the word 'save;' he generally likes better to spell 'drink.'" The following, however, is a further example of his Almanack talk, which would apply to all classes:

"When a man begins housekeeping he should make sure that he has a chimney to his house which does not smoke, and a wife for his partner who does not scold. It is ill to live under the sign of the cat's foot, where faces get scratched, for then the whole family will go to sixes and sevens, and there will be no more peace at home than there is in the pig market. When the man is a surly as a butcher's dog and Nan is as surly as her Nicholas, housekeeping is a sort of imprisonment, with two gaolers and two prisoners, and yet only two people."

A Favorite Shampoo.

No better shampoo for the hair has been devised than that with eggs. Break half a dozen eggs into a small bowl, use half of the quantity, rubbing them well through the hair and onto the scalp with the fingers. Use plenty of warm water to rinse out the hair, then repeat the process with the rest of the eggs; rubbing the scalp vigorously. Rinse again thoroughly and do not attempt to comb the hair until it is dry. This will give the much desired fluffiness to the hair, and can be used twice a month. It is not advisable in most cases to wash the head oftener.

It is said the following remedy will remove dandruff. Spirits of rosemary, one ounce; sequicarbonate of ammonia, one quarter of an ounce; rose water; eight ounces, thoroughly mixed. Apply to the scalp every day for two weeks, then three times a week for another fortnight, after that only occasionally when there are indications that the scalp is becoming dry.

Do not experiment with soaps for the hair. When you feel the need of a soap-cleansing wash, rather than the egg shampoo, use some standard make of fine tar soap and leave out ammonnia or borax, unless the latter is absolutely needed to soften very hard water, and even then use it sparingly.—Isobel Delarey, in The Pilgrim.

CURES RHEUMATISM, BONE PAINS, SWOLLEN JOINTS, ACHING BACK.

Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful agonies of rheumatism or neuraligia, thus making a permanent cure. If you have aching bones, swollen joints and muscles, pains in the back and shoulder blades, difficulty in moving the fingers, toes or arms and legs, or if the pains and aches are shifting from one part of the body to any other part of the body, then Botanic Blood Balm will make a perfect, permanent cure by CHANGING THE NATURE OF THE BLOOD, making it pure and rich, thus giving a healthy blood supply to the affected parts. Relief is felt after the first few doses. Hundreds of cases of 40 to 50 years standing cured by Blood Balm. Most of these cured cases has taken Blood Balm as a last resort, after doctors, patent medicines and mineral waters had failed but Blood Balm cured them and it is especially recommended for old, obstinate, deep-seated cases. Botanic Blood Balm is the very remedy for rheumatism, the result of mercury and contagious blood poison. Druggists, $1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Co., Atlanta, Ga. Special free medical advice also given.

SPECIAL RATES—SOUTHERN RAILWAY.

$2.00 Raleigh to Hillsboro, N. C., and return, account North Carolina Farmers' State Alliance. Tickets on sale August 10, 11, 12.

$11.85 Raleigh to Asheville, N. C., and return, account Encampment North Carolina National Guard. Tickets on sale August 15 to 22, final limit September 4, 1903.

T. E. GREEN, C. T. A.,
Raleigh, N. C.

I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8 Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

J. NEWTON HATHAWAY,
63 Inman Building, 22½ Broad St., Atlanta, Ga.

"One Dose Convinces"

Mozley's Lemon Elixir

Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system. Fifty cents a bottle at all drug stores.

Mozley's Lemon Hot Drops immediately cures coughs, colds, sore throat and bronchitis. 25 cents a bottle.

Mozley's Lemon Hot Drops

I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No deadening oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own house for less than one-fourth the cost of "PERSONAL TREATMENT," but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va.

"Cas-To-Rine" is the only Perfect Tasteless Pure Castor Oil.

25 cents per Bottle. For sale by all druggists. Manufactured by the Goldsboro Drug Co., Goldsboro, N. C.

When writing advertisers, please mention this paper.

Young People's Page

For the copy in this department this week we are indebted to Mrs. C. E. Gower.

Willie's Question.

Where do you go when you go to sleep?
That's what I want to know.
There's loads of things I can't find out,
But nothing bothers me so.

Nurse puts me to bed in my little room
And takes away the light;
I cuddle down in the blankets warm,
And shut my eyes up tight.

Then off I go to the funniest place,
Where everything seems queer;
Tho' sometimes it is not funny at all,
Just like the way it is here.

There's mountains made of candy there,
Big fields covered with flowers,
And lovely ponies, and birds and trees,
A hundred times nicer than ours.

Often, dear mamma, I see you there,
And sometimes papa, too;
And last night the baby came back from heaven,
And played like he used to do.

So all of this day I've been trying to think—
Oh! how I wish I could know—
Whereabouts that wonderful country is,
Where sleepy little boys go.

—The Independent.

Boys and Birds.

BY ROBERT WATERS.

The other day I met two barefooted and ill-clad boys in Summit Avenue, Jeresy City Heights, who were looking up in a tree so earnestly that I inquired what there was up there.

"Birds," said the elder, "yellow birds; shiners, we call 'em, and some of 'em are fine I tell you."

"Why, what are you going to do with them?"

"Cage 'em, if we catch 'em," said he.

"But those yellow birds are not canaries; they don't sing."

"We know that; but it is fun to catch 'em, all the same."

"I see you have stones in your hands, surely you are not going to kill those poor things with stones?"

"Well, if we can't catch 'em, we kill 'em," said he; "that's all."

"What good will that do? You can't eat them."

"Oh, but we can sell 'em.

"Sell them? Sell dead birds? Who will buy them?"

"Oh, you're green. Don't you know them things is stuffed and on ladies' hats?"

"Oh, that's it, is it? So you sell them to the stuffers?"

"Y-e-a-s."

"What do you get for them?"

"Ten cents—sometimes fifteen, if it's a beauty."

"Well, now boys, look here!" I said turning on them in dead earnest, "you can earn a few pennies in better ways than that. Don't you know you are murdering God's creatures when you kill these pretty little birds? Don't you know those dear little creatures wish to live and enjoy their lives as much as you do? Don't you know they make the world beautiful, just as bees, butterflies, and flowers do? Don't you know that God made them to live and be happy, just as He made you? What would you think if a big man as high as that house should come along and seize you and stone you to death, and then have you stuffed? Wouldn't you think he was a horrible, cruel monster? Now that's just what you are doing to those poor little birds, who don't harm you or anybody. Isn't it a shame, boys, to do such things?"

"Well, if you don't mind giving us ten cents we won't kill any more," said the elder and bolder of the two.

"Will you promise me? Will you give me your word of honor you won't kill any more?"

"Yes," said the younger, "we will, I won't anyway." I don't know that they knew what honor meant; but I thought it best to suppose they did.

"I am glad to hear that. And you'll promise, too? I know you can earn money in better ways than by killing those dear little birds. And I would rather see you earn the money than get it as a gift. But, here you are!"

"Thank you," said the elder; "I won't kill any more to-day anyway; and if I get something else to do I won't kill any more at all."

They went off, talking in a low voice to each other, and I thought the younger of the two felt ashamed of himself; for he looked as if he were glad to get away. At any rate I imagined it was worth ten cents to make an impression even on one of them.

But, on thinking of the matter, I saw that these boys were probably not so much to blame as those who made the business profitable to them. Isn't it strange that many a gentle, loving, and lovely young woman, who wouldn't harm a fly and would scream at the sight of a mouse, will not hesitate to wear on her bonnet the stuffed body of a murdered bird, slain expressedly for this purpose? Is this from thoughtlessness or from heartlessness? Oh, woman, what crimes are committed in thy name, or for thy sake! Surely it must be because they "know not what they do."

Now here is the field for a teacher's influence—here is the place, the class-room, to make the girls and boys know. Surely there never was a more God-given mission than that of the teacher who, by word and example, awakens in the hearts of interest, of sympathy and good-will towards all God's creatures, especially those poor, dear, harmless creatures that surround us, the fowls of the air, of whom our Lord declares that "not one of them shall fall to the ground" without the knowledge of our Heavenly Father—surely the teacher can awaken sympathy and kindly feeling for the feathered race, whose only means of defense is concealment, and who are already the prey of a thousand enemies besides man, who should be their protector. Here is the teacher's chance for touching or impressing the hearts of his scholars, so that they will, like Cowper, finally be able to say:

"I would not enter on my list of friends
(Though graced with polished manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm."

The Cost of Success.

Many years ago there was a small manufacturer in the west of Scotland who for some time had been making a class of goods which had brought him little local fame, but he wished to branch out and increase the output of his house; therefore, packing up a quantity of samples, he went to London and called upon one of the largest drapers of that city. He entered the crowded shop, with its throngs of customers and bustling clerks, and, after waiting a reasonable time, laid down his pack, put his bonnet and staff upon the counter and in his broad dialect inquired for "the head o' th' house."

One of the clerks asked, in no kindly tone, what he wanted, and the old "speered" in return, as usual: "Want ye aught in my line, sir?"

"No," was the prompt reply, accompanied with a look of contempt at the mean appearance of the Scot.

"Will ye no tak' a look at th' gudes, sir," queried the manufacturer.

"No; I haven't the time," replied the clerk. "Take them away, take them away!"

"Ye'll aiblins (perhaps) find them worth yer while; and I doubt na but ye'll buy," said the old man; and he proceeded to untie his bundle.

"Go away; go away!" repeated the clerk; but the persevering Scot kept on as if he did not hear. Finally the enraged clerk pushed the pack, with its now exposed contents, off the counter. "Get along," he shouted.

The manufacturer looked at the excited little fellow in amazement, but he did not lose his own temper. Casting his eyes over his scattered property, which lay at his feet, he said: "An' will ye no really buy aught? But ye dinna ken, for ye ha' na seen the gudes yet." So saying, he slowly gathered up his samples, and replaced them on the counter.

"Get out of the shop, sir'-" was the sharp order.

"Air ye in earnest, frien'?"

"I certainly am!" declared the clerk, and as a proof of his sincerity he picked up the Scot's bonnet, and flung it out into the street.

The tall old man stalked into the street, cooly picked up his head-gear, beat it two of three times on the door-post to relieve it of the accumulated dust, and re-entered very composedly, looking across the counter with a broad smile at the clerk who had served him so meanly.

"Yon was but an ill-faur'd turn; ye'll surely tak' a look at the gudes noo."

The master draper, who had stood all the while in the shop, feeling no little compunction for the unceremonious way in which the old man was being treated, now came forward and examined the samples himself. He found them to be articles of which he was really in need, and ended by giving the manufacturer an order which was the foundation of a great manufactory that has flourished for several generations.

Most men would have stalked out of the draper shop in anger at the first rude rebuff; the man who persevered, even in the face of insult and ill-treatment, succeeded.—Good Cheer.

TETTERINE IN INDIANA.

The fame of Tetterine, the wonderful ointment that cures all skin diseases, has spread all over this broad land. Here's a letter dated May 5th, 1903, that shows what is thought of this great remedy in the "Hoosier State:"

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Inclosed please find $1.00 for which please send me two more boxes of Tetterine. Tetterine has been a great benefit to me and I contiually use it. Yours truly, Mrs. Josephine Batling, Batesville, Indiana.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG,
General Passenger Agent.
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Wilmington, N. C.

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Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a

Torpid Liver and Bad Digestion

The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.

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Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

SOUTHERN RAILWAY.

Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	$10.90
Black Mountains, N. C.	$10.25
Blowing Rock, N. C.	$13.00
Brevard, N. C.	$13.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.20
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

For further particulars write or call on

T. E. GREEN, C. T. A.,
Raleigh, N. C.

All 'phones No. 141.

WEEK END RATES VIA SEABOARD AIR LINE.

Commencing June 6th, the Seaboard Air Line Railway will place on sale week-end tickets to the following summer resorts. Tickets are sold for all trains Saturdays and fore-noon Sundays, good returning the following Monday.

Round-trip tickets from Raleigh are as follows:

From Raleigh to

Wilmington, N. C.	$4.50
Jackson Springs, N. C.	$3.50
Portsmouth, Va.	$4.50
Ocean View, Va.	$4.50
Old Point Comfort, Va.	$4.50
Cape Henry, Va.	$4.50
Virginia Beach, Va.	$4.75

For further information apply to

C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.

H. S. LEARD, T. P. A.,
Raleigh, N. C.

Editorial.

LIVINGSTON JOHNSON'S HISTORY OF THE CONVENTION.

Our readers now recognise what a valuable service Secretary Johnson has performed in writing the history of the Convention. And, no doubt, they agree with us that his work is most admirably done, marking him as a historian as well as a preacher, secretary, citizen—and everything else worth while; indeed one of the best-rounded men in the State.

These articles serve three great purposes:

(1) They inform the present generation of the splendid labors of the fathers. Our eyes have been opened to fresh examples of heroic service. Likewise these examples have imbued us with the spirit of the great past.

(2) They have revealed to us the order in which the present denominational system was evolved. It is neither mechanical nor superficial. It came about in natural effort to serve God. It survived not because it was liked; but because it is the best. The other plans failed. It was not forced upon us, but it grew. We learn from this to let other Baptists in Arkansas and Texas, for example, work out their system by experiment. There is no other way for Baptists. If they are in earnest they will finally accept the best. We also learn that our system, being a growth, may yet continue to grow and change and improve.

(3) We have revealed to us the illustrious services of men yet living who have in modesty let the present activity obscure their achievements in the past. There are others, but we refer particularly to Dr. John Mitchell and Dr. N. B. Cobb. Few men deserve so much of the present generation of Baptists as they.

The series will bring the Baptist story up to the year 1900. There are five more papers in the series.

A LETTER FROM THOMAS MEREDITH.

Being dead he yet speaketh; and will speak in trumpet tones until the last trump shall sound. No man has so influenced North Carolina Baptists as he, and no one has served them with more zeal or ability.

Looking over some papers last week we found a letter from him, in his own hand, written more than seventy years ago. As we read it we found a fresh bond of sympathy with the founder of this paper, in the expression of his desire for the paper's welfare, in his desire for new subscribers, in his gratitude to the friend that had helped the paper. They must have been trying times. One wonders that the Recorder survived. It required a lion's heart to keep it going, and they say that Meredith was a lion. It required more then than now. And yet there has been in every Recorder editor's heart a deep and unchanging solicitude for the paper, a watchfulness of its list, a sensitiveness to praise and help and criticism and opposition not unlike that that moved its great founder. We are certain that his sentiments as expressed in this letter are ours precisely:

Edenton, March 12th, 1833.

Dear Bro. Nicholson:

Your favor of the 28th ult. came to hand by the last mail. I am much gratified by knowing that you are pleased with the appearance of the Interpreter, and am greatly indebted to your goodness in procuring me so good a list of subscribers. The Richmond brethren are doing well for me. I hope I shall have the pleasure of seeing many of them next November, at the Convention.

I am pleased with the information which you give, with regard to the increase of our Denomination in your region. Please forward to me any inteligence which you may think interesting to the readers of the Interpreter. With regard to payment of which you speak, please consult your own convenience. The better way, however, would be for you to take in hand the pay of the brethren, when it is convenient for them to forward it, and send on the whole amount belonging to your neighborhood at one remittance. This would save postage, and would probably be attended with less trouble and less risk. I thank you, my dear brother, for the interest which you have been pleased to feel in my undertaking, and assure you that any further services which you may find it convenient to render me in this will be hightly appreciated.

With much esteem your brother in Christ,

T. MEREDITH.

A. N. Nicholson, Esq.

THE WILMINGTON RESOLUTION.

The First Baptist church of Wilmington recently adopted a resolution in regular conference, to exclude from her membership any citizen, who in the capacity of member of the governing body of the city, should vote for licensing saloons. The papers state that the resolution was adopted by a unanimous vote.

If the church will exclude any member of the delegated governing body for voting in favor of licensing saloons, she must exclude any member of the body politic—any citizen—who so votes. For the body politic is the true and ultimate and responsible governing body, and the individual voter represents himself, while the delegated alderman or commissioner represents not himself but his electors, that is, those who nominated and elected him.

The resolution is, therefore, not only unusual; it is also extreme; and it is exceedingly far-reaching. The deeper question is, Is it in accord with New Testament ideals and polity? We regret to say that our opinion is that it is not. We did not mention the matter last week because we desired to study it before speaking.

The saloon is an evil. It is recognized as the worst form of the liquor traffic. The ordinary license system but slightly modifies the evil. The license system is downward in its tendency. The issue of saloons or no saloons is, therefore, a moral issue. It is wrong to vote for saloons, or to vote for license. We go further, it is the duty of a Christian to make this a moral issue, a question of conscience, and to vote for no man until he has declared his opposition to the saloon.

Let these things be kept in mind. We shall stand by them under all conditions.

But it is better—more in accord with the New Testament polity—to vote for men who will vote against license, than it is to attempt to coerce a delegated member of the governing body. Furthermore, it is more in accord with the New Testament polity to preach the Gospel of Love and Righteousness, and therefore the obligation to oppose the saloon under under all circumstances, than it is to coerce church members by the prospect of exclusion.

The supreme ground of membership in a church is regeneration. A man may be regenerate and nevertheless lack that enlightenment of conscience which will move one to oppose the license system of the liquor traffic. Or a man may be regenerate and regard it as his duty to voice the will of his constituency, which may be for or against the liquor traffic. Or a man may be regenerate and seriously question whether the time has arrived when the license system should be supplanted.

Churches should beware how they make religious tests of matters of public policy and personal opinion. They can throw their force on the moral side without seeming to compel any one in such a matter.

There are other grounds of membership than the supreme ground of regeneration. A certain agreement in doctrine and in life—practice, deeds, moral standards—is required. Personal morality is certainly required. Beyond these, specific tests should not be imposed. Under no circumstances should a church undertake to make tests in matters in which Christians with good conscience may differ. There must be liberty of opinion in Baptist churches, and consequently, liberty of action; and this especially in matters of public policy.

We think a resolution declaring against the saloon and the license system is as far as a church should go in such a matter.

INDIVIDUAL CUPS IN THE LORD'S SUPPER.

The First Baptist church of Raleigh in regular conference July 31 voted to adopt the individual-cup plan of serving the Lord's Supper. This plan, in brief, is to serve the wine in a separate cup for each one participating. The deacons distribute the cups and the wine, and all drink at the same time.

The question was debated earnestly, but in a proper spirit. We think a brief statement of the arguments will be interesting.

The argument in behalf of the individual cup was:

1. It is not clear that in the original Supper one cup was used. It is possible that each had a cup into which the wine was poured from the cup offered by the Master. Distinguished students have reached the conclusion that more than one cup was used. The use of the singular signifies nothing. It is a common form of Biblical rhetoric—synecdoche—to put a part for the whole, a unit for a collection of units. When we hear that men "brake bread" together, we do not infer that they had nothing but bread; when we hear that men "used the bottle too freely," we are not ready to affirm that only one bottle was used. The same form of literary expression probably governs the use of the term "the cup" in the Bible.

2. Granted that in that supper one cup was used, it is not the cup, but the wine and the drinking it that form the heart of the matter. The Master blessed the wine, not the cup. He offered them the wine, not the cup. The disciples divided the wine, not the cup. If they had but one cup, it was due perhaps to accident rather than to the ordaining of Jesus. If there had been a hundred disciples, more than one would probably have been used. It is no more important to drink from one cup than to baptize in running water.

3. In the church at present not one cup, but four are used. And in larger congregations, more cups are required. If we violate the Christly precedent by using more than one cup, then we as clearly violate by using four as four hundred.

4. The present system is unsanitary, endangering health and many abstain from the communion for that reason.

5. A large number of members of the church are seriously opposed to the present system.

The argument against is as follows:

1. The several accounts in the Scripture, according to Matthew, Mark, Luke and Paul, agree in referring to "a cup," "the cup"; "it"; "this cup" (Paul); leaving no doubt that one cup was used.

2. As Baptists we must follow Scripture. Others may argue the right to change, but we cannot. Others may say this and that are not essential, but we must follow the Lord's plan. The Baptists stake everything on a simple and direct interpretation of the Scriptures.

3. For example, if we grant the argument that it is the spirit of the ordinance and not the form, we must grant the same argument with regard to baptism. And when a Methodist brother comes along and says with regard to baptism that it is the spirit not the form, we who make this argument with regard to the Lord's Supper cannot say him nay. We Baptists stand for spirit and form, and we stand for form because we stand for spirit. The proper form rightly followed conserves the spirit.

Likewise if we grant the argument that the system may be changed because people are averse to it, or because people say it is inconvenient or unwholesome, we yield our position that the Word of God is the supreme rule of faith and practice. The same arguments may be made with equal force against baptism.

4. It is questioned that the present plan is unsanitary. No one can produce an instance of disease contracted in the practice of the present plan. We all drink from the same dippers at wells, springs, hotels, etc., and will continue

to do so notwithstanding our fastidiousness on the subject of germs.

5. Many churches are unable to put in the individual system. It is costly. If one church puts it in and others do not, the difference will tend to divorce our churches. We should instead practice the things that make for unity.

6. The argument that the individual cup makes for the division of the church herself into classes—giving play to the caste spirit, the rich and poor or clean and unclean divisions,—was not advanced because the brethren of the opposition had too much regard for the other brethren to advance it. But we submit it here because it is a part of the general argument on the negative.

We may say in conclusion that the individual cup system has been widely adopted. There are four or five Baptist churches in North Carolina that have adopted it; and there are hundreds in the United States. To say that it is a matter for each church is only to say what the churches have clearly fixed.

SUGGESTIONS TO THE ASSOCIATIONS.

The custom of appointing reading clerks in Associations must have arisen in the times when many delegates could not read. Now that reading is common, let the custom be done away. Let a delegate from the church read her letter; and make such comment as may seem well. This is the most important part of the meeting. Do not neglect the letters from the churches.

Let the first day of the Association be devoted to the Introductory Sermon, the Letters from the churches, and the consideration of the condition of the churches. That is, if possible, let the reading of the letters be followed by an informal conference on the condition of the cause throughout the Association.

Then let the letters from the churches be referred to a committee appointed to digest them and present salient facts to the Association, and have them printed in the minutes.

Let the men chosen as chairmen of the several committees not yield their time to the visiting brethren. Let the home brethren speak. Again, let the moderator use his authority to prevent one man from speaking too freely. No visiting brother should speak save upon express invitation. For eight years this writer has followed this plan, and he does not regret it. Any other course is common—rude and impolite—not to say self-forwarding. We know of a newspaper agent taking entire possession of one of last year's Associations. He heard himself on every subject with increasing joy and went away thinking what a hard lot of work he had done. Moderators, knock such fellows down—with the gavel, if you have nothing better to do it with.

Let the demand for preaching be gratified by a sermon each afternoon and, if possible, at night. But let the delegates attend to their business and stay in the house.

If you like these suggestions, see that they are carried out.

THE CONFEDERATE "EMPIRE."

We do not think it has been observed generally in North Carolina that the Constitution of the Confederate States explicitly provided just what the Supreme Court has found, with much difficulty, is implicitly provided in the Constitution of the United States. We quote:

"The Confederate States may acquire new territory; and Congress shall have power to legislate and provide governments for the inhabitants of all territory belonging to the Confederate States, lying without the limits of the several States; and may permit them at such times and in such manner as it may by law provide, to form States to be admitted into the Confederacy," etc. Article IV; section 3.

But the Confederacy was intended to be any thing else than an Empire.

We prepare ourselves for eternity by doing our day's work while it is day.—Henry W. Crosskey.

A PARLIAMENTARY FARCE.

The convention, or the association, has a constitution which expressly provides that the election of officers shall be by ballot.

The body meets and proceeds to organize, and some brother moves that the rules be suspended and that Brother Blank be instructed to cast the vote of the body for Brother Blanketyblank. The motion is put and carries. Then Brother Blank writes, or pretends to write. Then he arises and announces: "According to the instructions of the body, I cast the vote for," etc., etc. Then Brother Blanketyblank is declared duly elected. The whole performance is a transparent farce. It is an effort to evade the constitution and a pretense to obey in the letter. To authorize by a vote a brother to cast the vote is not to vote by ballot. Bodies should deal honestly and openly with all other matters. If they do not wish to vote by ballot the requirement should be taken out of the constitution.—Word and Way.

Baptist bodies should always elect by ballot, and every one present should feel free to nominate and vote for whomsoever he wishes to. We hope our Associations will put an end to this "casting the vote of the body."

THE CASE STATED.

The State college rises. The Christian college falls. And Christian people go indifferently on!—Biblical Recorder.

Supposing that it is a settled doctrine that Christian bodies must foster, in an organized way, secondary and higher education under distinctly Christian auspices, then the issue is made up. Either the State must surrender this field and confine its educational work to primary schools and universities(including normal and technological training), or we must recognize the State as a formidable and relentless competitor. It is a difficult problem. Who is sufficient for it?

It does not seem probable that the State will narrow its field of operations. The tendencies are all in the other direction. And for Christian denominations to support out of private means their own institutions while they are compelled to pay taxes to maintain the public institutions that enter the same field creates a situation which is simply intolerable. We have been drifting along, but we shall not be able to drift much longer.

Some sort of modus vivendi must be found for denominational and private colleges and our State schools, else we shall have confusion worse confounded.—The Religious Herald.

APPROVED.

Biblical Recorder: "The Home Board's entire policy needs reconstructing, and it will require a strong man to do it."

The Argus is not ready to endorse these decided words from the Biblical Recorder, but it is persuaded that it is a good time for the Home Board to take stock of its plans and methods of work with a view of adjusting itself to the new conditions which have come because of the greatly strengthened State Boards in a number of States. It would simplify matters considerably if the field of the Home Board could become more clearly defined.—Baptist Argus.

For years the Courier has contended that most of the older States can supply all the destitution within their bounds without asking for an appropriation from the Home Board. We are glad to see other papers expressing like views. South Carolina is the only State in the Southern Baptist Convention that does not receive an appropriation from the Home Board. We do not need it. But there are States that need help and some of them will need it for many years to come. There is a distinct field and an important and far-reaching work for the Home Mission Board.—Baptist Courier.

THE COMING REVIVAL.

Much is said today about a coming revival of religion. For ourselves we thoroughly believe it will come. But to our way of thinking a revival of religion is unthinkable that is not based on some sort of appeal to the human conscience. That has been the invariable concomitant of any revival the world has ever known that has ever done any good. The time cannot be far distant when the public conscience will be aroused to a fresh and vital response to the dictates of righteousness and to the judgment of men according to the laws of righteousness. The times are ripe for the coming of a preacher who will strike this note, and God has never left the world for a long time without a man who could do it. —Watchman, Boston.

TAKE YOUR CHOICE.

There seems to be still a few men on the fence. Well, brother, if you want "pie" go to the Convention. If you want to serve the Lord, come to the General Association.—Landmark Baptist, Ark.

WILL HOLD HIM UP FOR $50,000.

Joshua Levering and President Harper are making a journey around the world in different directions and have an appointment to meet each other in Russia during August.—Baptist Flag.

THE POINT.

The Religious Herald, whose sense of propriety is above criticism, names several possibilities for the Home Board Secretaryship. Is this not somewhat questionable?—Biblical Recorder. It is meant kindly, but as the Board can choose only one man, it leaves a number of others in the category of "nominated, but not elected"—an unpleasant position to be in.—Christian Index.

A HABIT OF VANN'S.

Dr. R. T. Vann, president of the Baptist Female Seminary, Raleigh, in an article to "Our Young Ministers" in last week's Biblical Recorder, says some very excellent things, as he habitually does whenever he gives expression to his thoughts. In advising the young ministers to take a course of study at our Seminary in Louisville, he says:

"But I am persuaded that the one thing above all others which keeps so many young men from the Seminary is ignorance—almost utter ignorance—of what a course there means. And the trouble is, no one can tell them. It is like one's experience under fine music, of which he can tell next to nothing.—Baptist Courier.

SPLICED BY INFERENCE.

A writer in the Biblical Recorder (North Carolina) says that in former times every Baptist church in that section was expected to trace its lineage to one of two Associations, so "when the chain broke it was spliced by inference." That seems to us to be the best thing of which we have heard for the "succession" historian. He tries to follow a chain which shall take him back to the apostles—or some other good stopping place. But he fails. The chain breaks. Still he is not dismayed nor discouraged. He simply proceeds to "splice by inference." "It ought to have been, therefore it was." He has made up his mind that there ought to be a succession coming down from the apostles, therefore there is one. The chain is broken, but he splices it "by inference." And for him that is history.—Journal and Messenger, Baptist, Ohio.

PRAYER.

The Forward tells of a man in one of our Western towns who was badly hurt some time ago and was carried home in a very critical condition. His little son, seven years old, was almost heartbroken at his father's danger. He hovered near the door of his room all the afternoon and listened anxiously to everything the doctor said. In the evening, when his mother put him to bed, she said: "Now, Harry, say your prayers for father." The little fellow looked at her earnestly. "No, mother," he said, "I'm not going to say my prayers tonight; I'm going to pray!" And pray he did, with all his childish heart, for his father. The injured man recovered; but the deep impression made on the boy's mind was left there forever. He had learned not to say his prayers, but to pray. Some of us have this lesson yet to learn. We use forms of petition and of praise; we have stated times for morning and evening prayers; yet we do not know how to pray. We say our prayers; that is all. It is a natural result that, after a while, we come to question the value of prayer, and become forgetful about it. No one who has ever prayed daily will dispute the tremendous power and value of prayer; but saying one's prayers daily is a very different thing. Real prayer means what one of the old saints called "the practice of the presence of God." It means actual communion with the Almighty. It has a power no man may measure. Any one, however insincere, can say a prayer; only the sincere heart can pray and receive the reward of prayer. If each of us could say daily with earnest emphasis, "I'm not going to say my prayers; I'm going to pray," what a blessing would come with the resolve! We should never again doubt the pricelessness of prayer or its power, or its comfort. Shall we not try it and leave the saying of prayers behind?

A Statement From T. Bright.

Editor Recorder: I promised some time ago to make some statements in the Recorder relative to my course, as it relates to my church and the cause of religion in general, since my mistake in 1901, about which so much has been said and written. I desire to state briefly, the following facts:

1. When my 15-days connection with the business, which was afterwards declared to be a swindle, ceased I went on with my work in the ministry, preaching to Franklin and Sylva churches, and in the months of October and November aided the pastor at Webster in a meeting almost two weeks.

2. During the month of November, I saw in the papers a severe criticism against the business, and I was severely criticised personally. On seeing this I at once resigned my work and asked my church to investigate the criticisms against me when they thought the proper time had come.

3. In June, 1903, I was tried and convicted at Charlotte. On my return home I went before my church, and stated this fact to them, and requested them to let the matter lay until we knew the final results. To this my church agreed.

4. Before starting to court at Greensboro, in October, 1902, I handed a certificate of character to the clerk of the church, and asked him to read the same to the church in conference, which he did and the church adopted the paper giving me all I could ask, as a citizen, a member of the church, and as a minister of the gospel. From Greensboro the case was moved back to Charlotte, and at the December term, 1902, my case was decided, and when I had met the penalty of the court, I returned to my home.

5. On Saturday before the fourth Sunday in March, 1903, I again went before my church, and asked them to take up the case for investigation, and appoint a committee who should investigate the rumors against me, and get the case in shape to call a presbytery to investigate my case and advise us what to do. This was done, and on Saturday before the second Sunday in April, the church met, and the committee reported, recommending that a charge be preferred against me for operating a swindle, and advised that a presbytery of five judicious ministers be called to sit with us at another date, and hear the case, and recommend the proper course for the church to pursue.

6. This report was adopted, and the presbytery called, which met with the church on the 15th of May, 1903; and on the 16th of May the presbytery made their report to the church which was unanimously adopted.

7. I thought then that the matter was finally settled, so did all present, and all seemed to rejoice over the result. I then felt free to enter the Lord's work again, and Oh how my heart did rejoice. I went in a few days to the union meeting at Shoal Creek, and the brethren received me gladly, and spoke many words of sympathy and encouragement to me.

8. A brother who was on the presbytery which sat on my case and heard the whole matter moved to make me chairman pro tem of the Union, and the motion carried, and on Saturday evening was the time to go into the permanent organization of the Union for the year. This was done by ballot, and I was chosen chairman for the ensuing year. Thus it seemed that my brethren wanted to encourage me after my season of silence for eighteen months.

9. I then decided to give my time this summer and fall to the destitution in the upper part of my county, provided my work was appreciated. This I intended to do without remuneration, save the joy that always comes to my heart in trying to save the lost. In order to be able to do this work I went and purchased a horse.

10. But soon I saw in the papers severe criticisms against the presbytery and the church, and a disposition to still howl me down. So I then decided to preach no more until such time as my brethren thought best for me tog o on in the ministry. But let me state here that before I saw those criticisms, I was invited by the pastor of East Savannah, to preach to his people, and I went on Saturday and Sunday 1st of June. It was a gracious season to me. At the close of my sermon on Sunday a number of persons asked for the prayers of the church. These desired to be saved.

11. I stated my plans to Brother Brown and my pastor, and they seemed to think if I would send my withdrawal from the ministry to the Recorder for publication that that would stop every mouth. So I sent it, and it was published in the Recorder of July 8th.

12. On the 13th of July, having gone from my rented home in the country to Sylva, I was handed a copy of a preamble and resolutions, passed by the Sylva Baptist church on Saturday before. This was a great surprise to me, and hurt me equally as bad as my conviction in the court. If I had only known that my brethren intended any such action, it would not have hurt me so much, and driven sleep from me as it did; but perhaps it is all for the best in some way.

13. I have never wanted anything done that would injure the cause of my Master. I have tried to be submissive to the laws of my country, to my God and my church. I was once advised by a man whom I consider a true friend of mine to withdraw from the church, and give up my credentials. I thought at first that was the thing to do, but after talking with my wife about it, she decided it would not be best for me. So I prayed over the matter, and declined to do so. Then that course was urged by one man in the church, when I asked the church to take up the case and appoint a committee as before stated, but I could not do so for the following reasons: (1) It would have been too great an admission on my part to all the slanders that have been heaped upon me. (2) It would have argued that I was afraid of investigation, which I all the time had asked for. (3) I did not know any Scripture to justify such a course.

I feel that only by the grace of God I am a living man.

Sincerely,

T. BRIGHT.

Sylva, N. C.

FREE KIDNEY REMEDY.

Dr. D. A. Williams, East Hampton, Conn. says if any sufferer from Kidney and Bladder Disease will send him their address he will mail them free of all cost, some of the remedy they are looking for—the ONE that will cure them.

NOTICE!

Having qualified as Administratrix of the estate of Mrs. Jane F. Pool, this is to notify those having claims against her estate to present them to me on or before July 20, 1904, or this notice will be plead in bar of their recovery.

ORAH M. PEARCE,
Administratrix.

Raleigh, N. C.

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Prayer.
Bible Reading—Isaiah 43:3-12.
Hymn.
Minutes.
Collection.
Hymn.
Readings on Greenland.
Adjournment.

Note to Lady Managers.

The letters recently sent to the Sunbeams have told you of our present financial standing. If we expect, and all of us do, to raise the three hundred dollars to finish out Dr. Haye's salary, we must put forth some extra effort. The suggestion in the letters was that the children be asked to make and give some money beyond their regular dues. Star cards having Dr. Haye's picture in the centre can be furnished for this purpose on application. It is necessary for us to begin this work immediately if we are to accomplish our undertaking and reach our aim for the year.

Please let me insist that as many of the Bands as possibly can, send in their reports for the summer quarter. We need every little bit to help out, and remember that we need your Band.

E. N. BRIGGS.

Esquimaux Dress.

(Report of Fourth Explorer.)

I wish I could have brought home with me a full suit of Esquimaux clothes. Since I could not do so, I will tell you of the queer suits they wear.

You know these people have no way of making cloth. When we need new clothes we of course go to a store and by goods, and make it up as the fashion of the day chances to be.

Now, the Esquimaux do very differently. When they find themselves in need of new clothes they start in search of reindeer. They take the skins of these animals and scrap and pull and work over them until they are soft and easy to be made into clothes.

For the winter costumes there are two pairs of trousers and two shirts. Then there are soft socks of eider-duck skins and strong boots of reindeer or sealskin. These boots are made by the women and sewed so tight that not a drop of water can get through them.

The shirts have large hoods fastened to them at the neck. These can be pulled over the head or left hanging back. The women often carry their babies in these hoods, and the little babies have few clothes besides their mother's hood. But these babies seem very happy and if they should get cold and begin to cry, their mothers slip them under the hood between the two warm deer skins and they are soon warm again.

If the Esquimaux want very stylish and handsome clothes they trim the outer shirt with the teeth of animals. One "very stylish costume" had trimmings of beads, metal teaspoons, several rows of copper cents, a small bell and a finish of lead shot. I wonder if our fashions would seem as funny to them as theirs do to us.

Dogs and Sledges.

(Report of Fifth Explorer.)

You have just heard something of the Esquimaux babies and I want to tell you a little more.

When these babies are in the house, they are put on the ice bed among the warm deer skin blankets. As they grow they are given things to play with as our babies are.

You have all heard of the Esquimaux dogs. There are, of course, no horses in Greenland, and no one but Santa Claus drives rein deer, so the Esquimaux hitch these dogs to their sledges. The dogs must be taught to draw the sledges and the baby Esquimaux do much of this training.

While the dogs are but little puppies they are often brought into the house and allowed to roll about on the bed with the babies. Then the mothers make harnesses of strips of reindeer hides and the babies hitch up the puppies and drive them up and down on the big bed.

After a while the boys and dogs are large enough to play out of doors. Then they have good times together with small sledges and plays of all kinds. By the time the dogs are grown they are well trained in drawing the ice or skin sledges.

The boys also have learned to guide them with the long whip instead of reins. These whips have short handles not longer than my arm but the lash is sixteen feet. To use this whip so it will curl out its while length and "snap" at the very end and never tagle under the dogs' feet, is so hard that it is said that nobody but an Esquimaux can ever do it. The boys practice it a great deal and some learn to be very, very skilful in managing the whip and dogs.

Esquimaux Boats.

(Report of Sixth Explorer.)

Another very hard thing that the Esquimaux boys have to learn is to use the "baidar" or boat. Foreigners have learned to use them a little, but they first have many cold "duckings."

The boats have a light long frame of wood or of walrus bone covered with sealskin and having no opening but a small hole in the middle. Into this hole the Esquimaux slips and sits flat on the bottom of the boat. He then draws a bag of skins so tightly around his waist that not a drop of water can get through into the boat. He uses one oar that is broadened at each end. With this "double-paddle," he strikes first on one side then on the other and goes skimming over the water. If the boat over turns he knows how to right it again, so he seldom meets with any serious accident.

DO YOU KNOW WHAT IT MEANS TO CURE CONSTIPATION?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Toturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 86 Seneca Building, Buffalo, N. Y.

All leading druggists have it for sale.

Chilhood shows the man as morning shows the day.—Milton.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant Lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. Mozley's Lemon Hot Drops without an equal for colds, sore throat and bronchitis. 45c a bottle.

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Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Child's Gem	6
B. Y. P. U. Quarterly, in orders of 10, each	4
Kind Words, weekly, no advertisements	13
Youth's Kind Words, semi-monthly	9
Bible Lesson Pictures	75
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Sunday School Record, complete, each	$1.00
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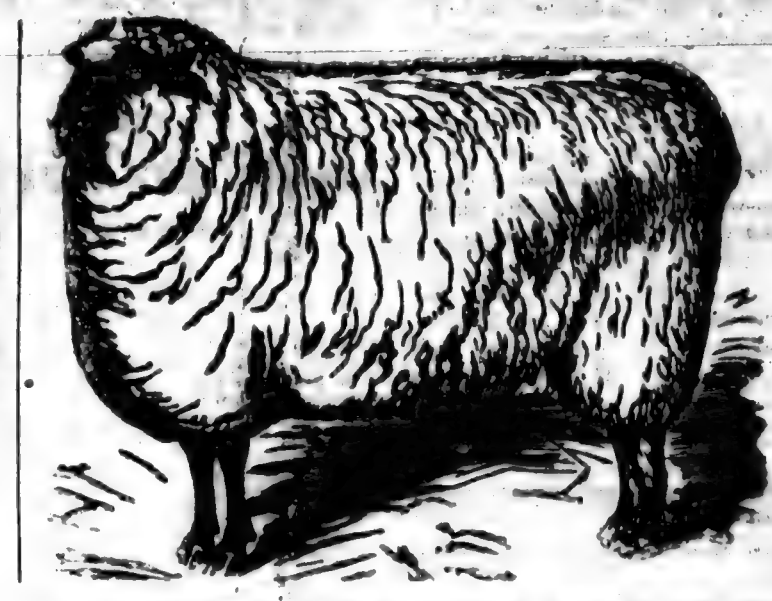

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NEWS ITEMS.

Forty counties have requested of the State loans for improving school houses.

Twenty people were killed in Lowell, Mass., by the explosion of a powder magazine.

No election of Pope has been reached. Rampolla and Gotti are the leading candidates.

Maj. C. M. Steadman announces his candidacy for the Democratic nomination for Governor.

The Post Office scandals at Washington, D. C., have reached enormous proportions. Seven more men have been indicted. President Roosevelt deserves credit for probing the matter to the bottom.

The State runs a bar-room at Morehead City—and over the heads of the people there. The State owns the Atlantic and N. C. Road. The Road owns the Atlantic Hotel, and the Hotel runs the bar-room. Let's stop it.

The nameless crime, committed by negroes, was reported from two counties in North Carolina last week, Iredell and Edgecombe. In Iredell the victim was murdered, and the perpetrator (alleged) has been jailed at Charlotte. The Edgecombe fiend has not been taken.

Can it be that peonage is practiced in Halifax County, this State, as it is in Alabama? The statement of our Raleigh correspondent on this subject in yesterday's paper is sensational. It is worth the while of the solicitor of that district to look into the facts.—Charlotte Observer.

The Summer School at Davidson College was also a great success. We suppose 700 North Carolina teachers attended schools this summer, 400 at Raleigh, 150 at Chapel Hill, and 170 at Davidson. This speaks well indeed for our State. Mr. W. D. Adams writes in regard to the Davidson School: "I have just returned from the Piedmont Summer School, which has been in progress for three weeks at Davidson College. Over 170 teachers from this section of the State were present. The work done was remarkable—in quality as well as quantity. Prof. R. J. Cochran, of this county, (Supt. Education, Mecklenburg), Drs. Smith and Harrison, of Davidson College, were the chief factors in its organization. It closed today, Friday. The second session will be held next year at same place, which is an ideal one."

Neuse Union.

This Union convenes with the Seven Springs Baptist church August 28-30, 1903.

PROGRAMME

Friday night.—Introductory sermon by Rev. G. N. Cowan.

Saturday.— 1. How are the best ways to develop and build up a church? by J. B. Newton, G. E. Lineberry and W. L. Bilbro.

2. A true condition of the moral and religious work of our country. Are we growing better or worse? by C. W. Blanchard, J. D. Cox, J. L. Jackson.

3. A pastor's work, its joys and sorrows, by S. E. Garner, J. B. Newton and J. B. Jackson.

4. A church member's work, by A. C. Cox, J. B. Carroll, C. W. Blanchard and G. N. Cowan.

There will be a Sunday-school mass-meeting on Sunday morning, conducted by superintendent Quinn.

Preaching on Sunday morning and night will be arranged by pastor.

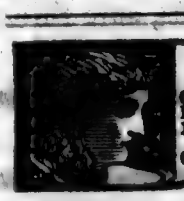
It is earnestly hoped that each speaker will prepare his speech in the way that he feels will do the most good, and not come to the Union with the stale excuse: "I did not know what the committee had in mind in preparing this program, and therefore I did not prepare any regular speech."

Brethren we want you to prepare a speech, and then go to the Union and deliver that speech.

If your name is on the program, and it will be impossibe for you to attend, please notify Rev. W. L. Bilbro, Ayden, N. C., at once.

Delegates who come by rail will be met at LaGrange on Friday, August 28, provided they notify W. R. Simmons, Seven Springs, N. C.

J. B. JACKSON,
For the Committee.



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STATEMENT

American Central Insurance Co.,

OF MISSOURI.

CONDITION DECEMBER 31ST, 1902, AS SHOWN BY STATEMENT FILED.

Capital—Paid in cash	$1,000,000.00
Amount Ledger assets December 31, previous year	2,482,340.48
Income—From Policy-holders, $1,517,845.88; miscellaneous, $329,715.27; total	1,847,561.15
Disbursements—To Policy-holders, $982,777.97; miscellaneous, $363,519.29; total	1,346,297.26
Fire Risks—Written or renewed during year, $153,315,919.00; in force	171,040,038.00

ASSETS.

Mortgage Loans on Real Estate	$61,166.66
Loans on Stocks, Bonds and other securities	810,000.00
Book Value of Bonds and Stocks	2,680,317.50
Cash in Home Office and deposited in Banks	139,393.60
Agents' balance, representing business written subsequent to October 1, 1902	196,063.36
Total	$3,586,941.12
Less assets, not admitted	14,267.50
Total admitted assets	$3,572,673.62

LIABILITIES.

Losses and claims unpaid	$127,110.13
Unearned premiums	1,078,996.18
All other liabilities as detailed in statement	29,409.50
Total liabilities as to policy-holders	$1,235,515.81
Capital paid up	1,000,000.00
Surplus	1,337,157.81
Total liabilities	$3,572,673.62

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written, $679,295.00; Premiums received	$11,164.50
Losses incurred—Fire, $7,066.69; Paid	3,032.58

President, George T. Cram.
Secretary, John H. Adams.
Home Office: St. Louis, Mo.
General Agent for service: James Southgate, Durham, N. C.
Business Manager for North Carolina: Managed from Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 18, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Central Insurance Company, of St. Louis, Mo., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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The Kola Plant.
Dr. J. B. Deaton, the oldest physician of Crawfordsville, Ind., writes Jan. 20th, I feel it my duty to tell all I can of the great virtue of Himalya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred G. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.
Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, to give it time to act on the system. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1166 Broadway, New York.

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Camden and Currituck.

Program of Sunday-School Convention of Camden and Curituck Union convenes at Cornjook church August 28-30.

FRIDAY

11.00 a. m.—Introductory sermon, by Rev. C. W. Duke; alternate, Rev. D. P. Harris.

2.00 p. m.—Organization.

2.30 p. m.—History of Sunday-school work, by Rev. D. P. Harris.

3.15 p. m.—How to conduct a Bible class, by W. N. Gregory and J. E. J. Warren.

SATURDAY

10.00 a. m.—Devotional exercises.

10.15 a. m.—The model superintendent, by Rev. W. A. Ayers and E. F. Aydlett.

11.00 a. m.—The model teacher, by Rev. W. E. Wright and Rev. R. R. Overby, D. D.

12.00 m.—Report of missionaries.

2.00 p. m.—Baptists and Sunday-schools in history, by Rev. E. S. Pierce.

2.30 p. m.—The mission of the Sunday-school by Rev. J. A. Shaw and S. S. Davis.

3.00 p. m.—The graded system in Sunday-school work, by J. P. Spence.

3.30 p. m.—The pastor's relation to the Sunday-school, by Rev. J. B. Ferebee and W. A. Holmes.

SUNDAY.

10.00 a. m.—Sunday-school mass meeting.

11.00 a. m.—Missionary sermon by Rev. R. R. Overby, D. D.

C. W. DUKE,
For the Committee.

Wilmington Union.

The Union Meeting of the Wilmington Association to be held at Berea Baptist church near Wallace, N. C., on the fifth Sunday and Friday and Saturday before in August, will have the following program. The delegates will be met at Wallace, both on the north and south-bound trains on Friday and Saturday.

PROGRAMME.

Query 1. What is the duty of the churches towards members who will not settle their personal difficulties? by Rev. M. C. Walton, J. T. Bland, Rev. B. Ward and L. R. Highsmith.

2. Should members who neglect church meetings, or to contribute to the support of the Gospel, be retained in the church, though they may be otherwise blameless? by Rev. J. S. Canady, Rev. R. H. Hewlett and D. J. Corbett.

3. What is the duty of the Executive Committee of the Association? by Rev. J. L. Vipperman, G. E. Leftwich, Rev. J. D. Hocutt and Fred Shepard.

4. What effect has reading on the formation of churches, and what should we read? by Rev. E. J. Edwards, D. L. Gore, Rev. J. J. Payseur and D. N. Page.

Bro. J. S. Canady, of Wilmington, will conduct the Sunday-school mass meeting.

A special program for the choir will be arranged for the occasion.

All Sunday-school superintendents, teachers and pupils, adjacent to Berea, are invited to attend the Sunday-school mass meeting Sunday morning, the 30th.

J. R. MARSHALL, Pastor.
Wilmington, N. C., July 23, 1903.

Eastern.

The Union of the Eastern Association will meet with Clinton Baptist church Friday before the fifth Sunday in August.

Introductory sermon, by J. N. Tolar.

Query 1. What are the Christian Rewards.

2. Does God always answer the prayer of faith? If so, what is the ground for it?

3. What are the prerequisites to church membership?

4. What is the relation between the spiritual growth of a church and the mission work?

5. Shall the Union of the Eastern Association be continued?

The Clinton people are anxious to make this Union the largest in its history and hope to have the co-operation of all the Union.

Come along brethren, and lets have a grand expression of our devotion to the Lord's work.

Let all of the pastors come, and come prepared to discuss the queries. We shall be disappointed if all of the churches are not represented.

COMMITTEE.

Swain County.

To meet at Bethel church August 28, 1903.

Introductory, by T. F. Deitz; alternate, O. P. Williams.

Query 1. What are some of the principal causes of the slow progress of our churches? by S. B. Gibson.

2. Swain County Missions, by Rev. J. P. Painter.

3. What is scriptural sanctification? by Rev. J. S. Stanberry.

4. Question box.

J. A. WIGGINS,
Moderator.

W. R. MONTEITH, Secretary.
Bryson City, N. C., July 27, 1903.

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Account of the encampment North Carolina National Guard at Asheville, N. C., the Seaboard Air Line Railway will sell round-trip tickets from Raleigh for one and one-third fares for the round trip; tickets to be sold August 15th to 22nd, inclusive, with final limit September 4th. Military companies in uniform will be charged at the rate of one cent per mile traveled.

$9.50—$8.45.—Plus $1.00 to Baltimore, Md., and return account Sovereign Grand Lodge of Odd Fellows, Baltimore, Md., September 21st to 26th; tickets to be sold September 17th, 18th, 19th and 20th, with final limit September 28th.

$7.30 Raleigh to Charlotte and return account of Woman's Mite Missionary Convention, Charlotte, August 27th-30th; tickets to be sold August 25th, 26th and 27th, with final limit September 1st.

$64.75 Raleigh to Los Angeles or San Francisco, Cal., account National Encampment Grand Army of the Republic, August 17 to 22. Tickets sold July 31 to August 13. Final limit October 15th.

For further information address
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Raleigh, N. C.

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Raleigh, N. C.

Time and Place of Meeting of Associations.

AUGUST.

Tuesday, 4, Beulah Association, Ephesus church, R. R. station, Cunninghams, N. C.

Tuesday, 4, Carolina Association, Riverside church.

Thursday, 6, New Found Association, Big Pine church, Madison Co.

Thursday, 6, Yadkin Association, Bean Shoals church, Surry Co.

Tuesday, 11, Buncombe Association, Morgan Hill church.

Thursday, 13, Tuckaseige Association, Scotts Creek church, Jackson County.

Tuesday, 18, Liberty Association, Jersey church, one mile Linwood.

Wednesday, 19, French Broad Association, Upper Laurel church.

Wednesday, 19, Tennessee River Association, Sweetwater church.

Thursday, 20, Brushy Mountain Association, Shady Grove church, Wilkes County.

Thursday, 20, Haywood County Association, Ratcliff Cove church, near Waynesville.

Thursday, 20, Mecklenburg and Cab. Association, Arlington, N. C.

Tuesday, 25, Three Forks Association, Zion Hill church, 12 miles west of Boone, N. C.

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Temperance.

Temperance Work in Union.

The editor has invited me to say something about temperance work in Union County. In the beginning I wish to say that a good deal of temperance work had been done in Union County before the organization of the Anti-Saloon League. I may say that the League work in this county is to conserve and enlarge what has been done in the past by noble workers. There is not a saloon in Union County. There is not a dispensary in Union County. There is a special law for Union County which makes it comparatively easy to catch blind tigers. A search warrant can be sworn out and if more than one quart of whiskey is found in possession of suspected persons, it is taken as prima facie evidence that he has whiskey for sale. If any amount is found on person of a suspected carrier, it is prima facie evidence against him, unless he can prove where he got it and to what use it is to be applied. Blind tigers are being made and are making themselves "scarce" in Union County. Our work now is to carry on temperance education in our county and help in the great State fight.

The Union County Anti-Saloon League was organized in April. A president and secretary and treasurer were elected, and the president was instructed to appoint one vice-president in each township. Each vice-president is to help direct county work, and be chairman of work in his township.

The County League has planned from two to five temperance rallies in each township from July 24 to August 22. There are twenty-eight of these local rallies. Then there is to be a county rally. From two to four speakers are expected at each rally. We have assigned dates to over thirty speakers; all except two are of this county. Speaking will be from 10 to 12 o'clock a. m. Picnic dinner 12 to 1.

Union is in the front, but she wants to carry on her work of educating people to be temperance men and women.

J. R. WALKER,
Pres. Union County Anti-Saloon League.
Waxhaw, N. C., July 25, 1903.

Drink and Divorce.

Here are some comparative statistics for consideration: Cincinnati, 3,518 marriages, with a total of 405 divorces, a ratio of one in eight. New York, 33,447 marriages, 817 divorces, a ratio of one to forty. Chicago, 16,684 marriages, 1,808 divorces, a ratio of one in nine. Boston, 6,312 marriages, 446 divorces, a ratio of one in fourteen. Philadelphia, 9,912 marriages, 492 divorces, a ratio of one in twenty. San Francisco, 3,656 marriages, 846 divorces, a ratio of one in four.

That drink is responsible for a large proportion of this domestic infelicity is the testimony of those who have had much to do with court business. A letter from Cincinnati says only yesterday eight divorces were granted in Judge Smith's divorce court and every one of them was caused by strong drink. Beer and whiskey are responsible for these marital wrecks. Kate Chaplin testified that her husband was bookkeeper in a brewery, but drank so heavily he was constantly getting in a muddle and losing his job. He left her, three years ago, and never came back. Bessie Russel said that her husband spent most of his time in saloons. He was constantly beating her. While she worked, he remained in bed. Louise Andrews said that her husband got uproariously drunk and cruelly beat her. Araminta Barker said she owned a piece of land, when her husband got possession of it and then drank up all the proceeds. Jessie Miller's husband was a hard drinker and a gambler, failing to support her. Minnie Schmurr said that her husband always came home drunk, and made her sleep on the floor. Laura Lykins said her husband preferred the saloon to her company and was drunk most of the time. Lydia Allen said her husband spent every cent that he could get for liquor and lived in the saloons. So we see that the saloon is at the bottom of the world's matrimonial unhappiness and ruin. Shut up the saloon and strengthen the family tie.

High License a Failure.

This is proven by the liquor dealers' own testimony.

The Brewers' Journal says: "High license reforms nothing, and wherever it has been given a fair trial it has been to the liquor dealers eminently satisfactory from a financial point of view."

The Bar, the official liquor organ of Chicago, says: "A good high license to help pay the tax of the temperance fanatics will pacify their conscience."

A Boston liquor dealer believes in high license because it puts his business on a more respectable foundation, and he says: "The State offers me something which protects me in my business."

Bonfort's Wine and Spirit Circular, referring to the Brooks law, says: "Increase of the license fee in Pennsylvania from $500 to $1,000 will be the best investment the liquor interests ever made."

The Wine and Spirit Gazette says:

It must be admitted that the Philadelphia liquor sellers, whose stores are at present bonanzas, favor the increase of the annual license fee to $2,000. The higher their fee the better their chance of crowding the little fellows out of the business, and creating a monopoly by which a few will make large fortunes.

The president of the Liquor Dealers' Protective League says:

The true policy for the trade to pursue is to advocate as high a license as they can in justice afford to pay, because the money thus raised tends to relieve all owners of property from taxation, and keeps the treasuries of the towns and cities pretty well filled. This catches the ordinary taxpayer.

Mr. Peter Iler, the leading distiller of Nebraska, after several years' experience of the high license system, in a letter written for the guidance of liquor dealers in another State, says:

High license does not hurt business, but, on the contrary, has been a great benefit to it. * * * I believe somewhat that high license acts as a bar against prohibition. * * * I do not think high license lessens the quantity of liquors used. * * * I would be in favor of high license rather than trust to the non-enforcement of law under prohibition.

Anti-Saloon League.

PRINCIPLES: Inter-party. Members of all parties invited to join without breaking their party ties.

Inter-denominational: Support of only known friends of temperance legislation and temperance work for office.

Personal effort to enforce existing laws.

Personal influence in agitation.

METHODS: Law enforcement. We will create a sentiment that will make prohibition prohibit.

Opposition to saloons, distilleries, winerooms, whether licensed or unlicensed.

Intelligent demand for constructive local work and general legislation.

Beware of Ointments for Catarrh that Contains Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucuous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucuous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists. Price 75c per bottle.
Hall's family Pills are the best.

SPECIAL RATES VIA THE S. A. L. RAILWAY.

$64.35.—Raleigh to Los Angeles or San Francisco, Cal., on account of the National Encampment Grand Army of the Republic, August 17-22, 1903. Tickets will be on sale July 31st to August 13th, 1903, inclusive, and bear a final limit until October 15, 1903.

Grand Fountain United Order True Reformers, Washington, D. C., September 1-3, 1903. Tickets on sale August 30th, September 1st and 2nd with final limit September 10th, rate to be one first class fare plus 25 cents for the round trip.

For further information call on
C. H. GATTIS, C. P. and T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

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RALEIGH, N. C.
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July Reduction Sale
ALL THROUGH JULY.

Every one appreciates the high character of the Dry Goods our store sells, and at our great July reduction prices, these goods come in range of every purse. We want to clean up every summer stock, preparatory to fall business, and never have we offered greater bargains. The reduced prices are in plain figures.

WE BELIEVE NO ONE CAN AFFORD ... TO MISS THESE BARGAINS ...

Dobbin & Ferrall

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Free Dispensary; only college operating an actual drug store. Greater demand for our graduates than we can supply. Address Geo. F. Payne, Dean, 21 W. North Ave., Atlanta, Ga.

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(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

For more than thirty years
Dr. Bigger's Huckleberry Cordial
has been curing diarrhœa, dysenterry, flux and all bowel and stomach troubles. Cures quickly and positively. Never fails.
THE BEST MEDICINE ON EARTH for TEETHING CHILDREN
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Up-to-Date Clothiers and Furnishers.

Obituaries.

Blow softly the bugle;
They need not, who sleep,
The blast of loud trumpets,
Far echoing, deep.

No plaudits, no paeans,
Can e'er greet their ears;
They need not, who sleep,
Men's praises, men's cheers.

Blow softly the bugle,
And muffle the drum—
Their battles are over—
God's favor they've won.
—Christene Wood Bullwinkle.

SWINSON.—Bro. Jno. W. Swinson departed this life at his home in Magnolia on the 10th of April, 1903.

He made a profession of religion in early life and united with the old Beaver Dam church, afterward moved to Magnolia, of which he remained a consistent member until death. He filled the office of deacon very acceptably during the greater part of his Christian life, and finally came to his grave in his seventy-ninth year, in full age like as a shock of corn cometh in his season." He leaves behind him a widow and three worthy sons, and one daughter, with some very interesting grand children, to whom we extend all the consolation of the gospel.

PASTOR.

McDADE.—Died at the home of his sister, Mrs. J. T. Williams, near Harrellsville, N. C., on July 16, 1903, Mr. Wayne McDade, in the 68th year of his age. Mr. McDade was born in Chapel Hill, and educated at the State University. He was the second son of P. H. McDade, who was one of the leading spirits in the Sandy Creek Association, and the first clerk of Chapel Hill Baptist church. Mr. McDade was paralyzed for thirteen and a half years, and though I have seen him often and had long talks with him I never heard him complain or "accuse God foolishly." The last years of his life were given to reading, and there was no book he loved better than his Bible. I saw him last in September, and as we talked he would weep as he spoke of the goodness of God. He never united with the church. He was an invalid for 13 years and almost entirely helpless, but he believed in God, and I believe he fully trusted Christ as his Savior. His sister speaks of him thus: "Now there is no one left to teach us lessons of resignation, cheerfulness and happiness, under the most adverse circumstances." Mr. McDade was sick but a few days when the messenger came for him. His sister and her children never grew tired of waiting on him. On Friday, July 17th, he was laid to rest by the side of Brother and sister B. B. Williams, his companions in suffering, and fellow believers in Christ Jesus. Many have been the times I have looked upon these three, neither could help the other, sister Williams confined to her bed, Brother Williams in his chair, always cheerful, with a firm faith in God, ready to preach the Gospel at all times, though he could not stand for a moment, and Mr. McDade paralyzed, yet cheerful and happy. How these must rejoice together, free from pain in the presence of God. Mr. McDade leaves a brother, Mr. A. J. McDade, of Chapel Hill, N. C., a sister, Mrs. J. T. Williams, of Harrellsville, N. C., to mourn their loss. I can not close this notice without speaking of Mr. McDade's faithful nurse, Uncle George. There are but few like him. I quote from sister Williams's letter: "Uncle George was with him to the end, having nursed him thirteen years. He had been from him only two days during that time. He drove the hearse that carried his remains to their last resting place."

I hope soon to visit this home; but what changes have taken place. It has always been a happy home, for Brother and sister Williams love and trust God. Their father, Rev. B. B. Williams, has gone to his reward. How I delighted to sit by his chair and to learn of him! And now Uncle Wayne, as we all called him, has gone, what a privalege to be with him and talk of the home of the soul. May God be with his servants and comfort them.

BRAXTON CRAIG.

Rocky Mount, N. C., July 25, 1903.

Mrs. Fannie Pool.

Whereas, an all-merciful Father called from her earthly home, on July 4, 1903, our beloved Treasurer, Mrs. Fannie Pool,

Resolved 1. That the Church Improvement Society of the First Baptist church of Raleigh, has sustained a severe loss, as she was one of its most faithful members and to her untiring efforts is due much of the success of the Society.

Resolved 2. That we bow submissively to His will.

3. That we commend to Him who makes no mistake the bereaved daughter and relatives, and pray for them.

"Faith to know that through all changes,
What He willeth is the best."

SECRETARY CHURCH IMPROVEMENT SOCIETY.

Benjamin Franklin Eagles.

The subject of this sketch passed away on the 22nd of June, 1903, at the old homestead, Crisp, Edgecombe County, N. C., where he was born, on the 28th of May, 1846.

He was reared on the farm, and at a time when there were very few schools, and they very meager in their advantages. From this fact, therefore, his education was necessarily limited. But, by persistent application and hard study he acquired a good business education.

When a boy he was pious, honest and industrious.

As he approached young manhood, the troubles between the States came on and he entered the army and was a faithful soldier in the defense of his country until the war closed.

After he returned from the army he applied himself to farming, and met with good success.

On the 10th of February, 1870, he was married to Miss Sidney E. Bradley, also of Edgecombe County. Unto this union seven children were born, one of whom, died when an infant.

The devoted wife and six children (all grown)—four sons and two daughters, survive him.

Brother Eagles was a kind and affectionate husband, and a devoted and sympathetic father. He loved his family devotedly.

He possessed a large-hearted charity, and the poor and needy always found in him a ready, strong and substantial friend. His home was noted for its unstinted hospitality. A happy welcome always awaited those who came, and the best of everything in the home was theirs.

He was strongly endowed with a beautiful and cheerful patience that showed its power in all his life.

Brother Eagles was an enterprising, energetic, public-spirited man, and loved to help every movement that would elevate his community and its people.

He was a peaceable, law-abiding citizen.

He believed in education and gave his children the best educational advantages.

Some of his sons went to Wake Forest, one is now a student at the University of North Carolina, and a daughter is a student at the Baptist Female University. A nobler set of children are not to be found in the entire county.

Brother Eagles united with the church at Crisp, September 17, 1892, and was baptized by Rev. J. W. Powell. He was elected deacon September 30, 1893, and ordained by Rev. J. W. Powell and Dr. J. D. Hufham October 15, 1893.

It was largely by him and his means that the Baptist church at Crisp, N. C., was built.

On July 28, 1895, Brother Eagles suffered a stroke of paralysis. After which, for nearly five years, he was able to walk only a very little and that by the use of crutches. He had a second attack of paralysis in October, 1900, and became helpless and speechless. Thus he was sorely afflicted nearly eight years. During all this time he was courageous and patient. He did not murmur or complain.

An abiding trust in Christ sustained him.

On June 12, 1903, he was taken violently ill. The physician, and the tender hands of his devoted loved ones moved by loving hearts, did everything possible for him, but he never rallied. And one Monday night, June 22nd, he put off this earthly tabernacle, laid down the cross, and went on up into the Glory Land to receive his crown and be with his Savior and Lord.

At 2 o'clock, on Wednesday, the funeral services were conducted at the home by his pastor, the writer, in the presence of a large concourse of sorrowing relatives and devoted friends who loved him in his life and honored him in his death, and in whose memories the thought of him will be precious during the coming years.

Devoted friends laid him to rest in the family burial ground near the home of his childhood and riper years.

"Mark the perfect man and behold the upright for the end of that man in peace."

"Precious in the sight of the Lord is the death of His saints."

R. D. CARROLL.

Resolutions of Respect.

Whereas, it has pleased our Heavenly Father, in His infinite wisdom to remove to His home above our sister and co-laborer, Miss Isabel Horner; therefore be it

Resolved 1. That the South Henderson Sunday-school, while we realize that we have lost a most beautiful, devoted and efficient member and Secretary, do bow in humble submission to the will of Him who doeth all things well.

2. That her sacrifice and faithfulness in the advancement of Christ's kingdom shall be an inspiration to us.

3. That we sincerely, deeply and most affectionately sympathize with the striken family, commending them to Him who gave and whose sight it is to take unto Himself His very own.

4. That a copy of these resolutions be sent to the bereaved family. The Henderson Gold Leaf, the Biblical Recorder, and a copy be spread on our minutes.

Done by order of the South Henderson Baptist Sunday-school, July 13, 1903.

A. T. BARNES,
MRS. O. P. SHELL,
R. P. WALKER,
Committee.

Tea and Coffee Drinkers.

Use Horsford's Acid Phosphate. It allays the nervousness and disordered digestion caused by excessive use of Tea, Coffee or Alcoholic drinks. Puts the stomach in an active and healthy condition. Try it.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Ben Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

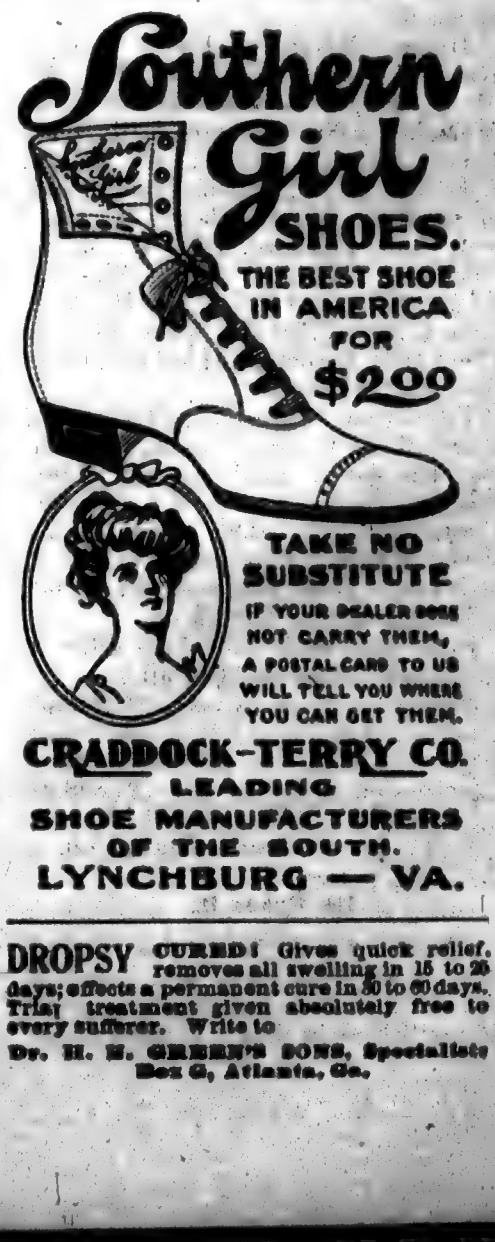
A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.25
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.30
Blowing Rock, N. C.	$8.60
Asheville, N. C.	$7.00
Black Mountains, N. C.	$7.00
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.30
Connelly Springs, N. C.	$5.25
Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$6.90
Lake Toxoway	$7.60
Hot Springs, N. C.	$6.15
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.75
Norfolk, Va.	$4.75
Old Point, Va.	$4.75
Virginia Beach	$4.75
Ocean View	$4.75
Rural Hall	$3.95
Taylorsville	$5.80

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.



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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

August 5, 1903.

State Missions.—First, Raleigh, $.20; Hepzibah, 2.03; W. M. S., First, Durham, 20.00; Mt. Gilead, Mt. Zion, 2.05; W. M. S., Mt. Gilead, 1.55; Cane Creek, 1.65; Antioch, 5.00; L. D. McNabb, 5.00; Locust Field, 3.80; W. M. S., Antioch, 6.64; Lilesville, Pee Dee, 4.00; W. L. Levett, 15.00; W. M. S., First, Winston, 5.00; W. M. S., Battleboro, Tar River, 2.14; Pittsboro, Sandy Creek, 2.05; Mt. Vernon, 3.55. Total this week, $79.06. Previously reported, $5,229.09. Total this year, $5,308.75.

Foreign Missions.—First Raleigh, $21.06; W. T. Bradley, 5.00; Beaver Dam, 1.00; S. S. Beaver Dam, 19.60; Piney Mt., 1.05; Marshall, 5.34; Madison Seminary, 4.21; Liberty, 3.00; Summerfield, Piedmont, 10.20; W. M. S., First Winston, 10.00; W. M. S., Wake Forest (Thak-ka House) 14.10; W. M. S., Wake Forest, 13.60; Coleraine, W. Chowan, 23.00; W. M. S., Mt. Carmel, W. Chowan, 3.00; Hillsboro, 5.00; Berrys Grove, 4.87; Mt. Vernon, 4.73. Total this week, $148.76. Previously reported, $9,784.16. Total this year, $9,932.92.

Home Missions.—First church, Raleigh, $232.86; Hepzibah, 1.31; W. M. S., First, Durham, 30.00; L. D. McNabb, 5.00; Morgan Hill, 1.78; First, Asheville, 65.17; W. M. S., Asheville, 28.28; Summerfield, Piedmont, 2.40; Murfreesboro, W. Chowan, 4.50; Roxboro, 1.00; W. M. S., Clayton, Raleigh, 8.17; Western Prong, C. F. and Col., 2.23; Mt. Vernon, $1.65. Total this week, $384.35. Previously reported, $4,504.03. Total this year, $4,888.38.

Education.—Hepzibah, $1.44; Mt. Olive, 6.40; Cypress Creek, Bladen, .85; Pittsboro, Sandy Creek, 1.90; Western Prong, C. F. and Col., 2.00; First, Raleigh, 2.95. Total this week, $15.54. Previously reported, $1,197.09. Total this year, $1,212.63.

Total reported for all objects this week	$628.31
Previously reported for all objects	21,240.63
Total reported for all objects this year	21,868.94

WALTERS DURHAM,
Treas. Baptist State Con.

He Reads It.

I don't mean to be a nuisance and write you every time you issue a paper. But you said so many good things this week that it is hard to refrain from saying just a word or two. Your answer to the Standard was simply unanswerable and looks to me as the fairest and completest saying in defense of our position I have ever seen. No fair-minded man could object, unless he is an infidel or lost sinner. The article about dollar papers was good enough to be reprinted in all the papers, and your first page editorial last week solves the problem completely; and to my mind is the thing of all things that should be done in our churches which are largely loaded up with dead weight, and the answer to the man about revivals was to the point. As a subscriber, I thank you so much for your loyalty to the cause.

Very respectfully,
CHAS. C. JONES.
Cameron, N. C., July 29, 1903.

MORPHINE

OPIUM AND WHISKEY HABITS CURED AT YOUR HOME.

Private Sanatorium for Complicated Cases.

WHAT THOSE SAY WHO ARE CURED.

Evidence Voluntary, and from Such Men as Dr. Tunstall and Others Admits of No Doubt.

THE NELSON COUNTY MEDICAL & SURGICAL SOCIETY—DR. W. M. TUNSTALL, PRESIDENT.

LOVINGSTON, VA., Dec. 12, 1902.

DR. B. M. WOOLLEY, Atlanta, Ga.

Dear Doctor: As I am alone in my office tonight, and supposing that you are not unlike other M. D.'s in appreciating good reports from their patients, I shall do what I have often and for quite a while intended, drop you a few lines.

You have a great number of cases, but I shall feel it deeply if you do not recall my sad case. I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best ten dollars I ever invested. Unfortunately people are skeptical, and especially so as regards whiskey cures, as I freely admit I was. But not so now, (as regards your remedy) and my chief regret is, that I had not used it before I did, and that I cannot personally tell every one addicted to the use of intoxicants my experience.

This endorsement of your remedy, as you are doubtless aware, is positively prohibited by the "American Code of Medical Ethics," of which I am a strict adherent, but my excuse is plain, for I would feel that I was not a "manly man" could I not speak my honest convictions, not for your advantage, but all mankind.

I am glad to say the above is entirely voluntary on my part, as I have not, as you know, heard from you for fully twelve months. With my best wishes I am sincerely and gratefully yours,

W. M. TUNSTALL, M. D.

Address for book and full particulars, Dr. B. M. Woolley, 200 Lowndes Building, Atlanta, Ga.

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U Buy Books—We Sell.

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We are now sending out our annual Sample book. If you have not received one, a postal will bring it. Our output of these papers is very large, consequently we are able to buy advantageously. We share this advantage with you. From 25c. per pound up. $5.00 orders prepaid.

LYCETT STATIONERS,
311 N. Charles St., Baltimore, Md.

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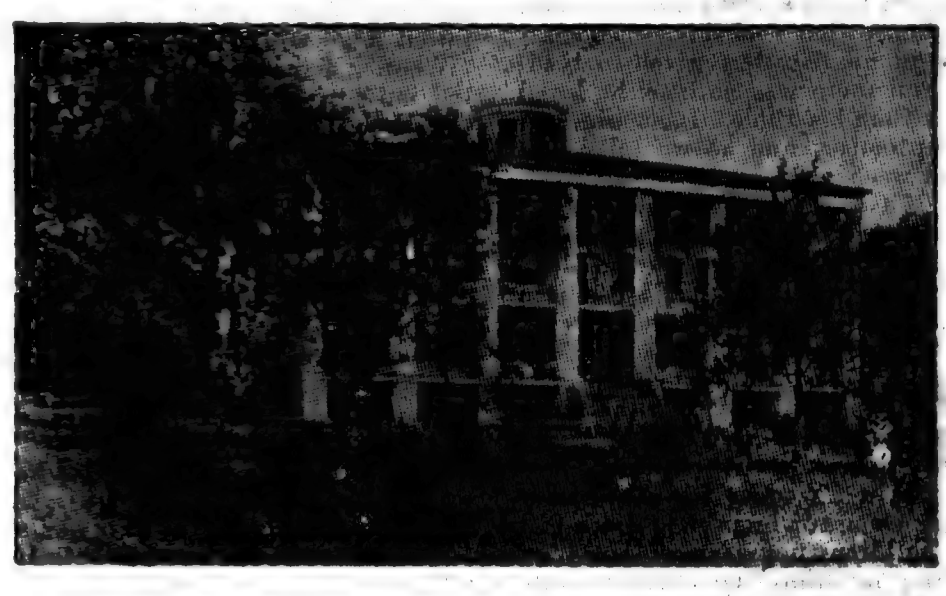

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, AUGUST 12, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 7.

BACK TO EDEN.

Every man is seeking to regain a Paradise Lost. Looking backward the heart yearns for a time when the cup of joy ran full. Looking forward, the heart hopes for a happier day. The quest of Paradise is not a quest primarily for happiness after death, but for happiness on this side the valley of the shadow.

At the last many a weary soul, finding the quest here only trouble and sorrow, bids the vain world good-bye and seeks home in a heaven peaceful and full of light.

But more and more men are claiming the right to regain at least a portion of Paradise here on earth. And what is more significant, notwithstanding the struggle for money and for fame and for position, many of them are on the loftier way. They are going back by way of Eden. They have found the way by the physician's method in diagnosis, that is, by proving first what is not the way.

Perhaps there never was so much of strife in the world, never such struggle in the market place and the civic arena. Very readily will it be agreed that there has been no such restlessness, no such nerve-ruining struggle, either in degree or extent, as there is today. And one would say that the human race was never so far from the way to that rest, peace and serenity which was lost when Adam was driven forth from Eden.

But mark you, this is only one side of the shield. The very extent and degree of modern restlessness is making for the quieter way. Men are proving that riches and fame are false, proving to themselves and their fellows. And there is now a trend everywhere toward a quieter way. Take the Arcady literature, for example, by Howells and Mabie, or the Nature Life as described in the literature of Van Dyke, the Spiritual Life as set forth in the works of Black, Abbott and that new master in the realm of the soul, Charles Wagner, or the movement toward the country, so beautifully led by the new magazine, "Country Life in America." If there is a propaganda of the Strenuous Life, bearing the imprimatur of our President, there is also a sweeping evangelism of the serene life in book and address and story and essay, and even that strenuous President has recently made a plea for it. And, since the object of the Strenuous Life is happiness, and strenuousness and happiness are mutually inimical, while the Serene Life is happiness itself, there is no question of the final choice and triumph.

To be serene amid all the modern din, to be silent in the face of all the strident clamor, to live loftily amid the grovelling mob, to move with stately but humble tread amongst the rushing slaves of delusion, to depend only on one's heart and look well to that, to rid one's self of the hope in other things than one's own self, one's own goodness, one's own faith, and to fear no man nor any earthly circumstance, this is far better than the Strenuous Life, this is the way to Eden.

It is very well to work and to work, as Carlyle says, at what thou canst like a Hercules. Well for him who works and works grandly. But in the work let there be serenity—that peace which comes of the knowledge that the soul came from God and has a destiny in God's keeping, that esteem of the unseen things which are eternal that becomes one whose very life is hidden from him, that faith in the Eternal that abides in the blessing of compensations yet to be, in the sureness that one's own will come to him if he be but true.

THE CHRISTIAN SCIENTISTS.

(Editorial in Watchman, Boston.)

There is nothing surprising in the attractiveness of a cult which teaches that there is neither sickness nor sin. This is just what every decent minded person would be glad to believe if he could. The trouble with most people is that they are not able to disabuse their minds of the impression made by the stern facts of real life, of the ills of grinding poverty, torturing pain, and the horrid and loathsome wrong which everywhere prevails in the world. This is what the Christian Scientists have done. They have become happy in the belief that all that appears to the rest of the world as evil and hurtful is illusion. They escape from sin and sickness simply by denying the facts. It is a very pleasant belief for those who can hold it, so far as the present life is concerned. It is far better than the belief that all is matter, and that there is no possible change in the laws of nature and no escape from the grim certainty of their operation. It is better than the belief that all is wrong and everybody is going to the bad. A little study of the crowd of Christian Scientists which visited Boston last week shows that they are a happy, contented people. The society is evidently composed chiefly of those in moderately good circumstances, whose ills were largely imaginary, and as soon as they became convinced that they were imaginary their fancied ills vanished. No doubt a great many people who cannot accept the doctrines of Christian Science would be far happier if they could get rid of their imaginary troubles. Christian Science, however, is evidently something which has to do only with the present. It purchases ease and comfort by ignoring realities. It shuts its eyes to everything it does not wish to see. The pilgrimage to Concord is a striking illustration of this. It is entirely clear to the general public that Mrs. Eddy is in a very feeble condition which she guards by a rigid seclusion, but her single appearance on a balcony, with a glimpse of her person as she feebly entered her carriage, was enough for the thousands of her followers, some of whom had travelled hundreds of miles to visit her home. Her few words were utterly commonplace, but were hailed by her ecstatic followers as something wonderful and almost heavenly. To the general reader her book is mere drivel, but her followers find wonderful depths in it, of which the words she uses give not the slightest hint. There has been a lot of abuse of the Christian Scientists as a people which is undeserved. After a sincere attempt to understand their belief from their own point of view, we are obliged to recognize that they are living in a happy illusion, and that most of them are living lives which are inconsistent with the doctrines of Christian Science. They are idealistic in theory but materialistic in practice.

WORLDLINESS AND OTHER-WORLDLINESS.

Nocturne asks, "Can you give me some idea of what is meant by Christ when He speaks of 'the world'?" The word (and the same Greek word too) is used in the New Testament in two senses. Its first meaning is, the whole ordered creation, including humanity; in the second place it means the sum total of the tendencies which seek their gratification in this life without reference to any other. A worldly person is one whose ideas and aspirations are limited to the world of time and sense. The truest this-worldliness is other-worldliness. The man who regards himself as a citizen of the world to come is the more likely to take a large view of his responsibilities and opportunities in this one. On the other hand, there is a mistaken asceticism which would condemn every innocent pleasure as being "of the world." It is a mistake to treat thus the joys which God has given. Two men may use the same pleasure differently, one in a worldly way, the other in full accord with the spirit of other-worldliness.—Answer by R. J. Campbell in British Weekly.

Faith wins! It always wins! Though days be slow,
And nights be dark 'twixt days that come and days that go,
Still faith will win. Its average is sure.
He gains the prize who can the most endure.
Who faces issues, who never shirks,
Who waits, and watches, and who always works.
—Selected.

LIFE.

If I can live
To make some pale face brighter, and to give
A second lustre to tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine."

THE LESSONS FOR EACH RACE.

Lynching begins to be recognized as characteristic of the North and West as of the South, although the number of lynchings in the South far exceeds the number in the rest of the country. In a speech recently Booker Washington drew these valuable lessons for the races from recent events:

"The outbreak of the mob emphasizes two lessons, one for our race and one for the white citizens of our country, South and North; for it is to be noted that the work of the lyncher is not confined to one section of the country. The lesson for us is that we should see to it that so far as the influence of parent, school or pulpit is concerned, no effort be spared to impress on our own people that idleness and crime should cease. We should let the world know on all proper occasions that we consider no legal punishment too severe for the wretch of any race who attempts to outrage a woman.

"The lesson for the other portion of the Nation to learn is that both in the making and in the execution the same laws should be made to apply to the negro as the white man.

"There should be meted out equal justice to the black man and the white man. Wenever the Nation forgets, or is tempted to forget, its basic principle, the whole fabric of government for both the white man and the black man is threatened with destruction. This is true whether it relates to conditions in Texas, Indiana or Delaware. It is with a nation as with an individual: whatever we sow, that shall we also reap. If we sow crime we shall reap lawlessness."

KRUGER'S ANSWER.

Poultney Bigelow attempted on one occasion to interview "Oom Paul" Kruger and met with about the same fate that many interviewers have had with the former President of the Boers.

He found the old man in a very bad humor, and could get only monosyllables in reply to his questions. He employed every art of the interviewer, but to no avail. Finally, despairing of getting any information of use to him by straight questioning, he determined to be diplomatic and approach Mr. Kruger from his family side. So he asked, very nonchalantly:

"Is your wife entertaining this season?"

"Not very!"

And the interview closed there.—New York Times.

THE MODERN CHURCH.

There is too much ritualism in the Presbyterian church today. The minister at one end and the choir at the other do the whole thing. There is also too much variety in the service. It has become so that it is a sort of Dolly Varden performance. You don't know what will happen next—whether to stand up or sit down. I have seen you put your hand in your pocket when the doxology was started, your nervous system so shattered you didn't know when the collection was made. We need a revival of the evangelistic spirit more than anything else. There is no use in having the right doctrine if you haven't the spirit that will carry it abroad.—Henry Van Dyke.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. X—1867-1870.

Wilmington, May 22 to 25, 1867.

The work of State Missions is being enlarged. Seventeen missionaries were employed last year. The Board says that instead of seventeen we should have a hundred. All the Associations in the State are now co-operating with the Board. The contributions are larger than in the years of greatest prosperity. In addition to the $3,000 which had been collected, there was enough due in subscriptions to swell the amount to $5,000 for State Missions. This increase is due, in part at least, to the fact that the Associations are now working through the Board rather than independently. Heretofore amounts contributed for Associational missions did not appear in treasurer's report.

There is a reaction in the work of the Sunday-school Board. Several agents had been employed to canvass the State, but had not raised enough to pay their own expenses. Board is in debt $1,000. From this time until it was abolished, the Sunday-school Board was a kind of "white elephant" on the hands of the Convention.

Work is begun for the endowment of Wake Forest College. R. B. Jones, agent, had been raising funds at the rate of a thousand dollars a week. Had been in the field four months and had secured in cash and subscriptions $16,000.00.

Dr. Boyce received subscriptions to the Seminary, amounting to $1,800.

"Resolved, That we commend to the liberality of the brethren at large, Elder W. M. Jones, or any agent of the church in Wilmington, who visits them to secure funds for the completion of the house of worship of said church."

J. F. Soloman introduced a resolution which would practically have turned the work of State Missions over to the Home Mission Board of the Southern Baptist Convention. This is the third time such an attempt has been made. This, like the other similar resolutions, was voted down. One almost trembles to think what the result would have been had such a resolution passed.

The Committee on Periodicals recommend the Recorder, Kind Words and Child's Delight.

P. W. Dowd, the first president of the Convention, and Noah Richardson, who had been an attendant upon the sessions for a long time, both died since the meeting of the last Convention.

This is the first time that Domestic or Home Missions is made an object of the Convention. Sometimes a collection in cash and pledges would be taken at the sessions of the Convention, but this is the first time a column is given to it in the Treasurer's report.

Goldsboro, October 16 to 19, 1867.

It will be observed that two Conventions were held in 1867, caused by changing the time again from May to October.

Invitation to visiting brethren was accepted by Thomas Henderson Pritchard of Virginia. Dr. Pritchard went from Hertford to Petersburg, Va., to become pastor of the First Baptist Church there.

Dr. Skinner has resigned as pastor of the church in Raleigh and will go to another State. Resolutions are passed expressing regret at his departure, and appreciation of his great work in the State. They also express their high regard for "our esteemed and venerated brother, C. W. Skinner, who will accompany his son."

At the request of the colored brethren, a committee was appointed to aid them in the organization of a colored Baptist State Convntion.

Extracts from report of Board of Missions:

"We have collected and expended about $2,000 since the last meeting of the Convention, less than five months."

"Our field of operations is steadily enlarging, and we are now reaching points of destitution in parts of the State far remote from us."

"To-day North Carolina is more nearly allied in the work of home evangelization than at any period of our past history."

Special attention is called to what is said about Associational Executive Committees:

"In the plan upon which we now act we do not desire the disorganization of Associational Committees, but urge their appointment in all the district Associations. These committees look out and report upon the destitution in their own bounds, and recommend such appointments as they deem advisable."

They state further that the Executive Committees should seek to increase the contributions from the churches, and should endorse none but worthy men and needy fields. In this way they could act as safeguards, and prevent the wasting of money upon fields not needing help.

Contributions to Home and Foreign Missions have fallen to less than $100 each. This is because each Board has an agent in the State and contributions do not pass through the hands of our treasurer.

The Committee on Periodicals declare that the Recorder should go into the homes of all our people. "It will carry news to them from all parts of the State, and so cheaply—only three dollars."

Dr. Samuel Wait has died since the last Convention. He was one of the founders of the Convention and president of Oxford Female Seminary.

On the back of the minutes for 1867 is an advertisement of the Biblical Recorder. Walters, Hughes & Co. are proprietors; W. G. Walters and J. H. Mills are editors, and William Wingate, associate editor. W. T. Walters, though one of the editors of the Recorder, is still Corresponding Secretary of the Convention.

Hillsboro, October 28 to 30, 1868.

Dr. Pritchard is back from Virginia, having been called to the church in Raleigh.

A message is delivered from Elder James McDaniel who is at home sick. Elder Samuel G. Mason was elected president. The name of J. A. Broadus appears for the first time. He represents the Seminary.

The Sunday-School Board is up again. They returned some books to the Philadelphia Publication Society, cutting down the indebtedness thereby to $500. Some old stock of no value on hand. Some accounts due but can't be collected.

Report of Committee on Sunday-School Board recommend:

"First. That a committee consisting of W. J. Palmer, P. F. Pescud, John G. Williams, J. M. Heck and W. T. Walters be appointed to settle up the affairs of the former Board, and report their action to the next meeting of this body.

"Second. We further recommend that the Sunday-school and Publishing Board be discontinued and that the whole work contemplated by the former Board be entrusted to the Baptist Sunday-school Association of North Carolina, upon condition that they make annual reports of their operations to this body." The Baptist Sunday-school Association was not yet organized, but plans were on foot for its organization.

A collection of $385 was raised to be applied to the debt of the Sunday-school Board and the report was adopted.

J. C. Hiden, the new pastor at Wilmington, attends this Convention.

There are twenty-one missionaries on the field.

"Resolved, That in the department of State Missions the denomination ought to expend not less than $20,000 annually."

Newbern, November 10 to 14, 1869.

Elder W. T. Brooks was elected president. Elder C. T. Bailey attends for the first time.

The Sunday-school Association submits their first report.

B. W. Justice is Corresponding Secretary of the Sunday-school Association, and they have several district secretaries. They report an increase in the number of schools and in attendance. There are 600 schools and 40,000 pupils; $2,560.96 had been collected, of which amount $1,651 was given by the church in Raleigh.

Report says: "The labors of the Corresponding Secretary have been directed more to organizing schools and Conventions and forwarding the work in different portions of the State than to raising money, trusting that the Sunday-school Association would share, in common with the other objects of the Convention, the contributions of the churches. But a very limited number remembered us in distributing their gifts."

Rather discouraging report of the Board of Missions. Only seventeen missionaries. Churches at High Point and Thomasville about to be sold for debt.

Little said about Home and Foreign Missions. Home Mission Board has one agent in the State, and the Foreign Mission Board two. Our Board doesn't feel the responsibility it once did for these objects. No mention made in Treasurer's report of amounts raised for Home and Foreign Missions.

Dr. Williams represents the Seminary. Took a collection for students' aid fund amounting to $101.50. This is the first time this object has come before the Convention.

November 9 to 13, 1870.

James McDaniel died since last Convention. He was one of those present at the formation of the Convention, and served as president for eighteen consecutive sessions, a longer period than any president has ever served.

Dr. Yates is at home on a second visit from China. He is warmly welcomed, but doesn't seem to create the enthusiasm he did on his first visit, due, no doubt, to the fact that the Foreign Mission Board has its own agent in our State, and there doesn't seem to be very close and cordial co-operation with our Board.

The Sunday-school Association brings rather a gloomy report this year. The Corresponding Secretary resigned at the close of last year, and the Board reports a debt of $300 due a special agent. Little interest was shown in this work outside of Raleigh. The Secretary says he found "a general dislike among the churches to paying salaries of agents." No wonder! There was the Corresponding Secretary of our own Convention, the Corresponding Secretary of the Sunday-school Association, and two or three district agents, two agents for the Foreign Mission Board, one for the Home Mission Board and one for the Sunday-school and Publication Society of the Southern Baptist Convention. It would be a very long suffering people who could stand that without complaining.

Little has been done in the department of State Missions. W. T. Walters was elected Corresponding Secretary at the last Convention, but resigned at the close of first quarter. At the beginning of the year the Board was in debt $916.55. The Board put out three evangelists, with instructions that they were to raise money for State Missions wherever they went. No other missionaries were employed by the Board. These evangelists collected $208.15 above their salaries. This brought the indebtedness down to $708.40. It is the same old trouble, the Associations are swinging off and working independently, leaving the Board without means to supply the destitution in the State at large. The chairman of the Board, through the Recorder, requested Associations to give account of mission work done within their bounds. Only two responded.

The brethren see that a vigorous Corresponding Secretary must be put in the field without delay. A committee was appointed to nominate a Corresponding Secretary. The name of Elder J. D. Hufham was presented to the Convention. "He was unanimously elected, and the Convention was led in prayer by Elder Hiden for the blessing of God upon the appointment."

Prayer.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lust." We should always try to realize that everything we undertake should be saturated with Spirit prayer, and thoroughly understand ourselves, to be sure that it is not ourselves, but God, who is the actor, else it cannot come to pass. Isa. 65:24, telling of what shall come to the "blessed of the Lord," says: "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." When doubts arise or deep sorrow comes, it is then that the true Christian proves his or her loyalty. Turn your thoughts in that trial of yours to the night when our Master bowed in Gethsemane, without sin in himself, bearing all the guilt and shame of lost man, knowing there was but one way. He, the spotless Lamb of God, the King of kings, the Lord of lords, must drink the cup of sin, shame, crime, disease and death, to the last bitter dregs, that disobedient man might escape the wrath of God, that the curse of sin should be forever wiped out for the "whosoever." The powers of hell must be conquered, that we might through him be free from that power. With the bloody sweat falling to the ground, he prayed as never man prayed before—not to escape suffering, but that God's will might be done. "I come to do the will of him that sent me." In that moment, when the voice of the "Overcomer" went up, when flesh was triumphed over, angels stopped their songs and swept down to Gethsemane, obedient to the God of glory, to "minister to him." The devil shrank back with his angels affrighted—prayer had triumphed over hell, and death was soon to lose forever its sting.

Reader, do you fancy, when agonizing over some lost hope or separation, that you have been to Gethsemane? Then remember that he went there to save you from it, and that you are not saying, "Thy will be done." Look to him in reverent prayer, and his hand that was pierced for you will cover the human desires of your heart with a holy veil.—Selected.

How to Live a Hundred Years.

Mrs. Elizabeth Cooper McIntyre died in Philadelphia recently at the age of 102 years, and was buried at Woodland Cemetery. Her rules for living, in her own language, were:

"Be honest and don't worry."

"Marry early and save money."

"Love breeds happiness."

"Keep at work and don't drink."

"A rich girl can be happy with a poor husband if she really loves him."

"Eat plenty, sleep long and don't bother."

"When you feel like crying—laugh."

Economy will give you a sweet and tranquil old age.

Lubricate the Machinery.

BY B. F. RILEY, D. D.

For a long period the Baptists of the South were devoted to local and promiscuous evangelization. Faithfully and heroically the gospel was preached, and often without the slightest compensation. The fathers believed in earnest, fervid preaching, and with apostolic ruggedness and unflinching courage they preached the unvarnished gospel to the original settlers of the South. This work of preaching and baptizing continued through generations. Associations and conventions were formed, but they were the bare outlines of what are known as organizations.

Organization, complete and thorough, came later. It has been the absorbing thought for two generations. Old and young alike are organized. Churches, Sunday-schools, Young People's Unions, Sunbeams, Woman's Missionary Societies, King's Daughters, and perhaps others, have been the results of the one idea of organization. But the results have not been proportionate to the thorough and divers plans. The vast army has been organized but the campaigning has been wanting. No objection to the method, but method is not result.

It would seem from the wonderful spirit and stride of the Savannah Convention that the machinery, exact and stupendous as it is, is to be set agoing. Unless this be true all organization will be of no avail. A mill without grain is useless. An engine without steam may be an object of mechanical wonder, but if it is not to be actively employed it is as useless as the Sphinx. If our machinery be put into operation, as it can be, our beneficence will constitute a distinct era in our denominational life. The promptness with which our people have acted in entering into, and maintaining these organizations, shows that they will just as easily yield the results, if properly directed.

I happen to know of a church that was thoroughly organized. Its officers were punctual, the services of the several branch organizations were regular and uniform, the spirit excellent, the stipulated, and I may add, petty, contributions were steady; but there was no snap in the organization. It was perfunctory and moved after the treadmill fashion. A man full of the missionary spirit, and fired with spiritual zeal preached to them, and proposed a contribution for Foreign Missions. They were found to be not ignorant of the claims of the subject, but they had never been fully tested. Their zeal had slumbered in formal organization. But the vision of lost continents and of ignorant millions was revealed, and within a few minutes, that church, which had been doling out its contributions to the amount of a hundred or two dollars a year, within a few minutes gave $1,500 to Foreign Missions. That church and that occasion illustrate the single thought of this article. Our people are not unable to give, that they give not, nor are they unwilling. Properly and judiciously led in beneficence our carefully constructed machinery will yield surprising results.

Houston, Texas.

The Relation of the Preacher's Piety to Success in His Ministry.

ADDRESS AT MID-SUMMER MEETING BY M. L. LESLER.

God's greatest blessings to the world have been men, for through them He has spoken. He has ever had human voices in the world's wilderness preparing a way for the King. The preacher is God's ambassador. He has been sent with orders, and so must be in communication with headquarters, must be in sympathy with the government which he represents. Where he touches, in a sense, is the government.

"Take heed to thyself and to the doctrine." "Thyself" first, because through you the message must pass. A man above all things before a preacher. "Thyself" is to be the man behind the message, the medium through which the message is to pass, and in a very real way the very message itself. There must be no discount on his manhood and real piety. And his piety does not consist in a holy tone or a holy cut of the coat. Clerical advertisement is too cheap to be mentioned. It is not a diseased humility that degenerates into a sickly smirk which is an apology for being in somebody's way.

It is not a delegated thing simply or an official part merely, but is to be defined in terms of life implying vital continuity all the way from the God who gives the message to the heart that receives it. It is fellowship with Christ in the largest way, fellowship with Him in His purpose for our holiness, and for the salvation of the world. The preacher may then not only articulate the message, but embody it forth. He can deliver a living message to living men just before him, so near that he can touch them. The voice and the hand will not be artificial but warm with heavenly fire and human sympathy.

The preaching must have a quality that gives it life. Various things give quality; the type of mind, temperament, kind and degree of culture, but it is pre-eminently piety that gives to the message the carrying quality. As of voices, some have the quality that carries sound distinctly to a great distance, so vital fellowship with God gives the carrying quality to the message, and has to do with delivering it to the heart.

It is true there are things in the message the preacher must simply report, great promises to answer to great hopes and longings, but in the main he must preach what has become real to him in his own personal experience. The gospel first digs deep wells into his own life from which he may draw for the thirsty about him. This being true, one's own experience greatly limits the scope and sets the bounds of his preaching. One cannot preach much in advance of his own life with God. It isn't worth while to assume an experience that is unreal. Assuming a piety or an emotion that is not your's is to play a part—and play it weakly. It may be playing to the galleries, but even the galleries understand.

Now the message of the preacher who keeps close to God will have two marks especially called for by this age. The first is the note of reality. Whatever fault our time has, it does have the virtue that calls for the real, the genuine. Men are hungry for reality. This accounts for the wonderful success of many men who have not been greatly gifted. They had a real message and men heard it.

And the other is the note of authority of credentials in the side pocket, or of the long and dead succession of priestly jugglery, but the authority of God's word long revealed but somehow so new and straight and fresh from its source that it is itself its own authority. As it comes pressed through a human experience it is truth new born. As to each new child born into the world there is, in a sense, a new world created, so to each individual and peculiar experience there is a new word of God. To each in his individual experience, as the chemist would say, the truth is in its "nascent state." An element at the moment it is released by chemical action—its "nascent state"—is most powerful to unite with other elments, so truth, newly experienced, new born with the messenger, comes with the surest note of authority and effectiveness. It is well to note that this does not depend mainly upon education and great natural endowment even when the message is to the learned. Preaching is not simply instruction.

A young fellow, unlettered but standing close to his Master, spoke in a prayer meeting of college men. He spoke of fellowship with Christ so as to make you feel that it was real to him.

At the close of the meeting a great scholar, and a devout man, went to the humble youth, and expressed his appreciation of his talk in which he had found help. The message had in it the note of reality, and hence the note of authority, force.

This fellowship with Christ can grow, can be cultivated. It should be the habit of all workers for the good of men to make it a daily business to draw near to the source of warmth, to take a daily sun-bath by the gates of light and so become the light of the world. It is the time spent in charging the battery. In the telephone the clearness of your message depends upon the strength of your battery and the correctness of the receiver at the other end of the line. You have to do with the battery at your own end of the line. It is spreading the upper sails to catch the higher currents, and so bringing life and motion to the crew lying on the stagnant sea below.

The standards of success are so many and so varied that we may well wait for the casting of the account. But it is forever true that the messenger and his message will help to heal the hurt that sin has made by helping people to Christ. We should have the calm, deep joy of laboring together, with God, but never dare write success on our ministry unless the Master too can say, "Well done."

A Missionary Dog.

One night in the Scottish highlands, when the snow was deep upon the mountain side, a shepherd found that two of his flock were still out in the storm. Calling his faithful collie, or shepherd's dog, he roused her from her warm kennel where she was lying with her young, and pointing through the open door he held up two fingers and said, "Go." Well she understood his meaning, and gave one pitiful look at her little pups, and then one appealing glance at him, but there was no relenting in his look. Quietly and promptly she passed out through the open door in the dark and wintry night. It was late in the night when the shepherd was roused by a scratching on the door, and as he opened, there was one of the lost sheep, and the tired dog dragged herself through the door and lay down once more in her kennel with her young. He carefully nursed the tired sheep, and then pointing his finger through the open door, he called, "One is still lost. Go."

Tenderly she gazed once more at her young. Longingly she clung to her little brood, pleadingly she gazed into the shepherd's eyes and seemed to say, "Must I go again?" But still there was no reprieve in that glance. There was but one message and that was, "Go." And slowly she dragged herself again to the door and went forth into the darkness. The dawn had come before the shepherd was again awakened to find the lost sheep there, and the poor dog scarcely able to drag herself to her corner and lie down to die. As she pressed her little one to her breast and grasped out her last breath, he gently patted her head, and tried his best to say, "Good and gentle servant, you did your best." She was but a dog. For her there was no heaven, no crown of bright reward, no higher motive than obedience. Beloved, with so much more for us shall we be less faithful than a shepherd's dog!

Henry Clay to J. M. Pendleton.

The Western Recorder prints a letter written by Henry Clay to Dr. J. M. Pendleton, the eminent Baptist preacher. It bears date March 29, 1847, and is as follows:

"My feelings prompt me to offer you my cordial acknowledgment for your friendly letter of the 21st inst. I entertain sentiments of liveliest gratitude for the kind interest you have taken and continue to cherish in me, and I am greatly obliged by the desire you manifest that I shall seek in the resources of religion, consolation for all the vexations and disappointments of life. I hope you will continue your prayers for me, since I count that I am altogether unworthy of them. I have long been fully convinced of the paramount importance of the Christian religion. I have for many years favorably sought its blessings. I shall persevere in seeking them, and I hope ultimately to attain a firm faith and confidence in its promise. There is nothing for which I feel so anxious. May God, in His infinite mercy, grant what I so ardently desire! Should you pass this way at any time, I shall be most happy to see you. Meanwhile accept my thanks and my wishes for your happiness here and hereafter."

This letter is an emphatic testimonial to the reverential heart of Henry Clay. It is but another of the multiplying evidences that the really great men are devout worshipers of God.—Exchange.

Sorrow's Use.

But the sorrow that is meant to bring us nearer to God may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound or ache that life can never heal. Ah, brother, we are often like shipwrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health or similar afflictions that come in your daily life, mar you instead of mending you. See that they send you nearer to God, and not that they drive you further from Him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgments, too, and found no good in the things that our tortured hearts felt to be also evils, lest God should have to wail over any of us: "In vain have I smitten your children; for they have received no correction."—Alexander Maclaren.

If Christianity is a life, it must begin with a birth; if a journey, it cannot be taken unless we set out; if an education, we must determine to commence the education; if labor in God's vineyard, we must go into the vineyard and begin.—James Freeman Clarke.

News Notes.

....There are said to be 4,330,462 Baptists in the United States.

....Mr. W. B. Morton is engaged in a series of meetings at Warren Plains.

....Pastor Edmundson is aiding Pastor Cullom in a good meeting at Mt. Vernon church.

Dr. W. C. Taylor, of Indianapolis, Ind., has been called to the First church, Petersburg, Va.

....Dr. A. H. Newman, of Baylor University, will deliver a course of lectures at Monteagle, Tenn.

....Wm. Lunsford, of Bolling Green, Ky., has accepted the call of the First Baptist church, Waco, Texas.

....Mr. L. N. Chappell closed a successful meeting at the Lilesville church with seven additions to the church.

....Bro. T. J. Taylor, of Warrenton, who has been ill since July 1st, is improving and will soon be at his work again.

....The Atlanta branch of the American Baptist Publication Society has discontinued the sale of miscellaneous books.

....Joseph W. Folk is being pushed for Governor of Missouri by the anti-boodle people of that State. Folk will fill well any position he occupies.

....Dr. E. Y. Mullins, of the Southern Baptist Theological Seminary, will supply the pulpit of the Second Baptist church, Chicago, during August.

....An effort is on foot to affiliate Montreat Bible Conference with Dr. J. Wilbur Chapman's work at Winona Park. This would be of great value to Montreat.

....The Sunday-School Board is making a forward step in the right direction in issuing a series of "Normal Studies for Sunday-School Workers" prepared by B. W. Spilman.

....Dr. John O. Rust remains in Nashville, Tenn., although offered nearly twice his present salary to go to Seattle, Washington. All preachers are not hunters of "the loaves and fishes."

....Dr. George B. Taylor is resting at the home of his son, Dr. G. B. Taylor, Jr., at Hollins, Va. Dr. Taylor is greatly honored for his long and useful service in the mission work of Italy.

....Mr. R. S. Stephenson, city missionary and superintendent of associated charities of Raleigh, during his vacation will hold a series of meetings at Senoia, Ga. The meetings began August 9th.

....There will be no meeting of the Mt. Zion Association on the fifth Sunday of August. Bro. C. E. Maddry writes that owing to the absence of many pastors it is thought best to call the meeting off.

....There have been thirty-seven additions to the North Rocky Mount church, G. A. Martin pastor, since February. The congregations are large, and the brethren are considering an enlarged meeting house.

....The Tabernacle Sunday-school, Raleigh, has provided a scholarship in the Baptist University for one of its worthy girls. The scholarship is to be awarded by a conpetitive examination, and is only open to members of that school.

....Bro. O. C. Peyton, of Dalton, Ga., has taken charge of the church at Jonesboro, in this State. We are very glad to have him back in Tennessee. He is a noble man, a strong preacher and a thorough missionary. —Baptist and Reflector.

....Virginia is sloughing off the saloon. It is stated that about 900 saloons in this State have been closed since the first of January last. That is surely a historic work; for the bar-room breeds poverty, disease, crime, insanity, and suicide. —Religious Herald.

....A. B. Crabtree: "Tell the brethren of the different Boards that we will meet them at Charlotte on the evening of August 19th, or morning of August 20th, to carry them out to the Association at Arlington if they will advise us as to when they will arrive at the depot."

....As a result of meetings conducted in Mt. Pisgah church by E. J. Booth eight were baptized. The church is in good spiritual condition, and is doing good work under the wise leadership of Bro. C. V. Brooks. Brother Brooks writes that they have a live Sunday-School and Woman's Society.

....President B. D. Gray, of Georgetown College, Ky., has resigned to accept the secretaryship of the Home Mission Board. He will make a wise leader in the work of the Home Board. He comes to it at a critical time in its history, and we are glad that he can come promptly upon Dr. McConnell's going.

....Bro. N. B. Cobb writes: "I am at Concord, my Duplin church, in the midst of the best meeting we have had during the several years that I have been pastor, and have just seen the last Recorder at the home of a brother. I want to endorse most heartily your editorial on the Wilmington resolutions."

....Jesus repeatedly contradicted the notion, as rife in His day as in our own, that the more spiritual a religion is the less account it takes of the details of practical conduct. He taught that the spiritual quality of one's faith purified the ideal and reinforced the power for right doing in every department of activity.—Watchman.

....Thomas Spurgeon having declared he would not pay the tax for the schools under the English Education bill, was asked if it was not the duty of Christians to render unto Caesar the things that be Caesar's. He replied, "Yes, but we are not to render to Caesar the things that are God's, and conscience is God's. I dare not render it to Caesar."—Western Recorder.

....At Hiawatha Park, O., during the recent Ohio Baptist Assembly, there were more than sixteen hundred enrolled. The ten days' meeting was a feast of good fellowship, good preaching, teaching and recreation. This is something like we hope to make our summer meetings at Jackson Springs, and we want every part of North Carolina interested. Begin to get ready now for next summer.

....Geronimo, the famous old Indian chief, remembered for his bloodthirsty cruelty by many of the old citizens of the State of Florida, has recently been converted and is now a member of the Methodist church at Ft. Sill, I. T. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.—Southern Baptist.

....O. J. Howard writes: "I notice in your letter from Greensboro in last week's paper that the writer gave me a little too much credit for the work out here, stating that I started the Sunday-school and prayer-meeting, but he is mistaken in regard to that, as the Sunday-school had been running a long time before I came here, and the prayer-meeting was also started by some one else; however, I am doing what I can to help the cause along now. Please correct the error."

....We hope the brethren who go as messengers to the Associations will prove that they have a realization of the honor and responsibility resting upon them. Blessed are the messengers who go early and stay to the end, who have a hearty word of encouragement for every good cause, who hold themselves ready to sacrifice for the cause of Jesus Christ.—Baptist Argus.

....We regret to chronicle the death of Millard Dunford, the eldest son of President J. C. C. Dunford, of Clinton College, Ky. He was a young man of sterling Christian character, and bright promise. It was an unusually sad blow, coming as it does upon the eve of President Dunford's removal from Clinton to Russellville, where he accepts the chair of English and Philosophy. We tender our sincere sympathy.

....Bro. S. R. Brock writes concerning his work at Pleasant Hill: "Our congregations are large and manifest great interest. Our children's day on Saturday, July 18th, was in every way a success. There were people present from three counties. With a number of interesting speakers it was upon the whole very interesting. A collection for the Orphanage was taken, and $2.88 was received. Our protracted meeting begins on first Sunday in September. We beg the prayers of all the brethren."

....The following dispatch shows what a North Carolinian is doing for another State: "James B. Duke, the millionaire president of the American Tobacco Company, has begun the erection of an immense fountain on his great estate at Raritan, New Jersey. The fountain is to cost $80,000. It will be for the benefit of the public. Drinking places for men, women and children are on one side; those for horses, cattle and dogs on the other. The fountain will be the most magnificent in the State and it is doubtful if there is any finer in the entire country."

....Rev. O. L. Stringfield sends the following from Barnardsville, N. C.; "If you can possibly come to us this summer we'd be so very glad. The fourth Sunday in August and the week following is to be a great time in the history of this fine section. Education, Biblical Recorder, Conventional work 'day in an dday out' as they say. I thought soon as the Biblical Recorder began to be the least bit dry I'd write a few articles. Up to this time I see no chance on that ground. I read each week eight of the best papers we have, and judge the Biblical Recorder second to none."

....Francis E. Clarke: "The Young People's Society is a constant training school in friendliness and sociability. Its members mingle in the same organization, serve upon the same committee, take part in the same prayer-meeting, enter into the same Bible study, and join the same civil club—in fact, they learn to work, not simply for one another, but with one another, and the social attention and good comradeship which a college president has recently declared to be the best thing about a college course is, in a large measure, also true of a young people's society in a church."—Baptist Argus.

....The Baptist Argus prints a picture of Doctor Rufus Weaver, with the following sketch: "Perhaps no one has taken the doctor's degree in the Seminary in as short a time as did Dr. Weaver. At his leisure hours he edited the 'Seminary Magazine,' wrote for other periodicals, preached every Sunday as pastor, and had left over time sufficient to visit his many friends, socially. We have never known a young man who could turn off more work. We are gratified that his acceptance of a call to Brantley Memorial church, Baltimore, brings him within the bounds of the Southern Baptist Convention. This was Dr. H. M. Wharton's church, where he erected a beautiful building and gathered a large congregation. In a private letter Dr. Weaver writes that besides his pleasure in coming to the Southern Convention, the possibilities of reaching the masses at Baltimore prompted him to accept the call. He leaves an excellent work at Middletown, Ohio, where he has served most acceptably since his graduation at the Seminary."

....The State Superintendent of Public Instruction has several letters from England, Canada and other countries, making inquiries as to "Barrett College," which they say is somewhere in North Carolina. One of them says it is at Kinston. The State Superintendent says he knows of no such institution there, or, in fact, anywhere in the State. He would be glad to know something of this college. Is it one which sell's degrees, like the fake law college out in Tennessee which sold any kind of a degree for $10? There used to be a fake college at Lumberton, the head of which was a negro doctor, but he has long since departed.—Charlotte Observer.

....The Sacred Literature course of study for our B. Y. P. U. promises to be unusually helpful next season. The study will begin the first of October, and will be prepared by Dr. John R. Sampey, of the Louisville Seminary. The theme chosen is: "The Gospel in the Psalms." There ought to be many churches and young people's societies in North Carolina to take this course of study. The Baptist Union, Chicago, for six months, will cost only 50 cents, and will contain all the articles written by Dr. Sampey. Let as many as can subscribe personally, and then let many pastors get clubs in their churches. I bear personal witness to the great benefit of the Christian Culture courses in the churches.—J. C. Massee.

....The friends of Captain Boyd, of the Georgia Railroad, tell a good story on him. He was requested to take the collection in his church. The basket was first passed to those in the "amen corner," and every one deposited his contribution. As he advanced toward the rear of the church one brother shook his head. Captain Boyd at once reached up for the bell-cord and the next step was to eject the passenger. There are no exceptions on his train. The fare must be paid by all alike. If all our church members were as faithful in paying the fare for the benefits of the gospel as in other things, great and glorious changes would be wrought. Why should we not? Our first duty is to God and His cause.—Christian Index.

....What would it be to love absolutely a Being absolutely lovely,—to be able to give our whole existence, every thought, every act, every desire, to that adored one,—to know that he accepts it all, and loves in return as God alone can love? * * * This happiness grows forever. The larger our natures become, the wider our scope of thought, the stronger our will, the more fervent our affections, the deeper must be the rapture of such God-granted prayer. Every sacrifice resolved on opens wide the gate; every sacrifice accomplished is a step towards the paradise within. Soon it will be no transitory glimpse, no rapture of a day, to be followed by clouds and coldness. Let us labor, and pray, and wait, and the intervals of human frailty shall grow shorter and less dark, the days of delight in God longer and brighter, till at last life shall be naught but his love; our eyes shall never grow dim, his smile never turn away.—F. P. Cobbe, in Baptist Argus.

Bro. Thos. J. Watts, who was reared in Raleigh and was a member of the First Baptist Sunday-school, delighted the congregation of his old church with two excellent sermons last Sunday. Brother Watts is now pastor in Forsyth, Ga.

A committee of the trustees of Mercer University, appointed to memoralize the General Assembly of Georgia touching proposed legislation hostile to the Mercer Law School, has been successful in its first move. The committee is composed of Judges Lawson, Freeman and Longley, Hon. J. Pope Brown and Dr. Landrum. It was granted an audience before the Judiciary Committee of the House of Representatives. Judge Lawson read an able and unanswerable paper which profoundly impressed the committee of the Legislature and led to the defeat of the proposed bill. Gentlemen favoring the bill, who spoke on behalf of the Georgia Bar Association, accepted the adverse action of the committee gracefully, and their chief spokesman expressed himself as opposed to any further agitation before the present Legislature. The Mercer Memorial Committee, however, acting on instructions from the trustees, have ordered the address of Judge Lawson printed for distribution among members of the Legislature, and for use in any quarter where the information it contained, may be needed. It is a very valuable document, and may be obtained, on application, from the president of Mercer University. It is believed that the Law School is safe for this year.—Christian Index.

The Beulah Association.

The sixty-ninth session of the Beulah Association convened with the church at Ephesus. This church has a great history behind it. The lamented Lamberth was for thirteen years the pastor.

There are only eleven churches in the Association, but no Association in the State, save the Chowans, can afford such great congregations of people.

There are only three preachers in the bounds of the Association, but they are ready to speak on any part of our work.

R. J. Bateman preached the introductory sermon. Text: Nehemiah 4:21: "And we continued in the work till the stars appeared."

S. B. Wilson was elected Moderator, J. P. Woody Clerk, and C. R. Vernon Treasurer.

The Blanche Baptist church was received into the Association. This is a new church, whose house of worship is not yet complete. New as this work is, they reported the largest Sunday-school in the Association.

L. Johnson, W. F. Fry, S. F. Conrad, F. P. Hobgood, T. B. Davis of Bethel Hill, and J. S. Farmer were extended a cordial welcome.

The objects of the Convention were discussed and pledges taken, which were an increase over last year.

The old Beulah stands by all of our work, and in some things leads the Associations in our whole State.

The one thing most needed in this Association is preachers. They need men to go out in the white fields and gather the great harvest now ripe. There are several churches with no pastor.

I heard the laymen say, "We are going to attempt more, and we want pastors to lead us."

The fields are being neglected, and one feels like crying "Come over and work with the people who wish to be led into greater things."

The next Association is to meet with the church at Shiloh.

The Beulah brethren were delighted with Brother Johnson's speech on State Missions. As he told of the sacrifices and endeavor of the men, who, through tears and prayers, wrought so earnestly in the past, one could almost hear the muffled sound of the lines by Henry Timrod, when he said:

"I hear a murmur as of waves,
That grope their way through sunless caves
Like dead men struggling in their graves."—Carolina.

Surely if they could arise and speak to the Baptists of North Carolina, they would bid us press on until the banner of Christ shall wave over every hill top and vale, and in the hearts of the men and women of this old State.

Christ shall fully reign.

J. S. FARMER.

Explanatory.

1. In the first historical article I stated that the Baptists of the State were greatly indebted to Dr. Durham for collecting and preserving the minutes of the Convention. The bound copies of the minutes from 1830-1870 have on the back of each volume the words, "gathered by C. Durham."

I have learned recently that there is another set of bound minutes, gathered by Bro. John E. Ray while he was Secretary. These were collected, of course, prior to Brother Durham's. They were in the hands of Brother Spilman when the first article was written, and I didn't know of their existence. Brother Ray informs me that he is indebted to Bro. N. B. Cobb for most of those he had bound.

2. In the Recorder of July 29th, the name of Thomas Lansdale appears as the missionary at Tarboro in 1855, Bro. J. J. Lansdale, of Durham, says this is a mistake, that the missionary was Thomas Lansdell. Of course he is right in this, but I am not responsible for the mistake, as I write the names just as I find them in the minutes, unless I know it is incorrect. For instance, the familiar and honored name, W. R. Gwaltney, frequently appears in the minutes as "W. R. Gaultney." That was when he first began to attend the sessions of the Convention, and the clerk, I suppose, was using the phonetic method of spelling. Had the missionary at Tarboro been Bro. J. J. Lansdell, I would have detected the mistake. Should such an error appear again, let this explanation suffice.

3. In the Recorder of July 29, it should have been noted at the head of the article that the great Convention of 1856 was held in Raleigh.

LIVINGSTON JOHNSON.

Vacation.

Only three weeks more of vacation! On Wednesday, August 26, the old bell will peal out its summons to professors and students for their first gathering in the chapel. How we shall miss the two-score of last year's graduates whose forms and faces had become so familiar to us all! And how heartily we shall welcome the more than two-score of new men who are coming to fill the vacuum, and the "old students" who will settle down to their work as if there had been no vacation!

So far as we can judge at this time, the outlook for patronage next session is excellent. I say, "so far as we can judge," for modesty beeometh a prophet. But numbers do not make greatness. Quality is more than quantity in a true estimate of any student body. Here, also, indications are hopeful. More and more, are the time, are the young men who knock at our doors prepared for real college work in college classes.

And I am sure that I express the feeling of every friend of Wake Forest when I say that I hope that the coming session will be free from all disorder. This usually begins with and is mainly due to the barbarism euphemistically called hazing. For the life of me I cannot understand how any honorable young man can voluntarily sign a contract not to annoy his fellow-students and then straightway begin to annoy them and breed confusion in the student body. The College publishes to the world that it does not desire the patronage of young men who cannot or will not refrain from making themselves disagreeable to others. Sometimes men say, "I did not know the Trustees and Faculty objected to it." No one who reads this article or page 27 of the current catalogue can ever say this. The truth is, it's too late in the history of the world for that sort of thing. Hazing is rapidly becoming a back number in the best institutions of this country, and no man is a true friend of Wake Forest who seeks to perpetuate it here.

We are hoping to have a "meeting" here early in the session. Nothing else can strike the true key note for a good session as a good, old-fashioned revival can.

The Faculty have been well scattered this summer. Professor Sledd has returned from the seaside with unwonted color in his cheeks. Professor Mills, following apostolic example, is off fishing for a few days. He earns more holidays than he allows himself. Professor Lanneau is in the Land of the Sky. Professor Carlyle, after a little more experience, will be prepared to give lessons in the Art of Ubiquity. All through vacation he has been rendering valuable service to our public schools all over the State. Prof. Brewer is in the Albemarle section pointing out to young men the roads leading to Wake Forest. Prof. Gorrell is doing the same in the Piedmont country. Prof. Paschel ditto in Chatham, and incidentally devouring Greek classics and watermelons. Prof. Cooke is in Baltimore, working for the interests of the Medical Department. Prof. Sikes' and Prof. Poteat's vacations have been shadowed by illness in their families. Prof. Cullom has been working hard for the Board of Education and has preached much. Prof. Lake is in Virginia. Prof. Royall is about to run off to the north for a few days. Prof. Gulley,—well, he never takes vacations and seems to thrive without them. He has been teaching this summer the largest class he has ever had and codifying the laws of North Carolina. Prof.-elect Eatman is getting ready for the hearty welcome which his colleagues and the student body are going to give him.

Three weeks more. Not long, but time enough for our friends in every section of the State to put in some good work for their college. See to it, brethren and sisters, that the young men in your neighborhood who ought to come here do not fail to come from lack of your encouragement.

CHAS. E. TAYLOR.

Wake Forest, August 5, 1903.

Anti-Saloon League Matters.

It gives me pleasure to announce that Mr. W. M. Hinton has accepted the position of State Organizer for the Anti-Saloon League. He is ready for work, and will visit any place where he is needed. He is a first-rate man, and I am sure our people will be pleased with him.

We have also engaged Messrs. Douglass & Simms, of Raleigh, as our attorneys, and I will take pleasure in referring legal questions to them.

I will continue to do the office work of the League, and at present am engaged in the task of appointing five committeemen for each county in the State. I am glad to say that excellent committees have been appointed for fifty counties, and from one end of the State to the other there is unprecedented enthusiasm.

My plan is to organize every town and township in the Commonwealth. I hope that the religious leaders of the people will encourage them to respond to my call. This is distinctly a movement of the religious denominations of North Carolina.

For the present our expenses amount to about $200.00 a month. I hope the friends of temperance will see that this amount is raised and promptly paid. I am doing my work without salary, but I want to pay our postage bills promptly; and I want to pay our state Organizer and attorneys in full every month. I hope the gentlemen who pledged at Raleigh, July 7th, will lose no time redeeming those pledges, and that wherever our State Organizer goes a handsome fund will be raised for the expenses of the League.

We now have Leagues at Elizabeth City, Washington, Weldon, Goldsboro, Kinston, Benson, Rocky Mount, Roxboro, Wilmington, Raleigh, Durham, Salisbury, Monroe, Creswell, Shelby, Tarboro, Henderson, Asheville, Marion, Hillsboro, Wadesboro, Clayton, Beaufort, Clinton, Dunn, Nashville.

Elections have been called at Elizabeth City, Washington, Weldon, Goldsboro, Kinston, Benson, Rocky Mount, Roxboro, Raleigh, Durham, Salisbury, Wadesboro, and a number of other places.

Rev. R. L. Davis is leading in a movement to organize Bertie County. Mr. W. A. Dunn has thrown himself with great enthusiasm into the work of organizing Halifax County. Messrs. Beach and Sampson have effected a strong organization in Yadkin County. Union County is the most thoroughly organized in the State, and is a model for each of the other counties. Twenty-nine temperance picnics will be held in the county in August and September. Cumberland County has organized with a view to enforcing prohibition.

I hope that the friends of temperance in every county in the State will call a Convention at the earliest possible date.

I will be glad to assist in any way possible, and later on I hope to visit a great many Leagues.

Let me say again that we are just in the beginning of this work. We cannot bring about the reform that we desire with anything less than a long campaign.

The following gentlemen are available to make speeches: Hon. H. A. London, Pittsboro; Hon. J. A. McCall, Charlotte; Hon. T. M. Hufham, Hickory; Hon. W. C. Douglass, Raleigh; Hon W. A. Dunn, Scotland Neck; Hon. Q. K. Nimocks, Fayetteville; Hon. D. T. Oates, Fayetteville; Hon. J. A. Oates, Fayetteville; Hon. H. A. Page, Aberdeen; Dr. J. C. Kilgo, Trinity College; Rev. A. J. McKelway, Charlotte; Rev. Braxton Craige, Rocky Mount; Rev. J. O. Atkinson, Elon College; Mr. R. B. White, Franklinton; Rev. D. H. Tuttle, Elizabeth City; Hon. A. M. Scales, Greensboro; Col. F. P. Hobgood, Greensboro.

I have no doubt that other gentlemen are available, but these have committed themselves.

J. W. BAILEY,
State Chairman.

Contentment is happiness. A quiet mind makes one richer than a crown.—Thomas Nelson Page.

Home Circle.

The Violin.

O, fair to see!
Fashioned in witchery!
With pure curves outlining
Thine airy form, soft shining,
In mouldlike ripening maiden,
Budding and beauty laden,
Thou'rt not but wood and string,
Crowned with a carved scroll,
Yet when we hear thee sing,
We deem thou hast a soul.

In some old tree
Was born the melody—
Its boughs with breezes playing,
Its trunk to tempests swaying,
Carol of wild birds singing,
The woodman's axe loud ringing;
Light arch of forrest limb,
Curving thine every line,
Tones of the forest hymn
Grown ripe in thee like wine.

Lightly the bow
As if with life aglow,
Thy mystic grace revealing,
Shall set the witches dancing;
With classic notes entrancing,
Touch deepest chords of feeling.
Thy secret caves resound
As where enchanting elves,
Flinging the echoes 'round,
Blithely disport themselves.

How wild thy glee!
How sweet thy harmony!
Murmur of light heart dreaming,
Voice of the Valkyr screaming,
Song of the cascade's dashing!
Dance of aurroral flashings!
O weird and wondrous thing!
Whate'er thy mood of art,
To wail or laugh or sing,
Tou'rt monarch of the heart.

—A. J. Sage.

Praise Your Wife.

Praise your wife, man; for pity's sake, praise your wife when she deserves it! It won't injure her any, though it may frighten her some from its strangeness. If you wish to make and keep her happy, give her a loving word occasionally. If she takes pains to make you something pretty, don't take it with only:

"Yes, it is very pretty. Won't you hand me my paper?"

It will take you only a moment's time to kiss and tell her she is the best wife in town. You will find it to be a paying investment—one which will yield you a large return in increased care and willing labor for your comfort. Loving praise will lighten labor wonderfully, and should be freely bestowed.

I called on a friend one day and found her up to her eyes in work.

"Oh, dear," she said, "this is one of my bad days; everything goes wrong, and I haven't got a thing done!"

"Let me help you," I said.

"No, no," she replied, gently pushing me into the sitting room, "I'm going to leave everything and rest awhile; but I must just wipe up this slop first," pointing to an ugly spot which disfigured the pretty oilcloth.

Just as he stooped to do it her husband came in; he didn't see me, but he went straight to his wife. One quick lift and he placed her on her feet, and taking the cloth from her hand, wiped up the spot himself.

"There, busy-bee," he said, "you have done enough to-day. You tired yourself all out getting my favorite dinner. Now I think I'd leave the rest till to-morrow."

I spoke to him then, and he sat with me a few minutes before going down town. Shortly after, my friend came in, looking very much amused.

"I guess I was in the dumps," she said, laughing, "for I've finished; and everything has gone swimmingly since E—— came in."—Common People.

Happiness in Human Relations.

Cladius Clear, writing in the British Weekly on the "Art of Life," gives some sensible, practical advice about nurturing family happiness. He says:

"That there is an art of life which needs to be cultivated may be shown by various examples. Especially the need is clear when we turn to life's most intimate relations. We are apt to take for granted that natural affection will make them all that they should be without thought or painstaking. A man and woman marry; they are heartily in love with each other. What more is necessary for a happy life? Much more is necessary. Happiness is neither a vested right nor a self-maintaing state. What is necessary is to make sure that love shall not only last, but grow stronger. It is not a matter of course that this should come to pass. It takes skill and science to maintain life through life's various stages, and both the man and the woman must do their part.

"Married people must look forward to the close of one stage of life and prepare for the other. This can only be done by self-denial, by the resolute endeavor on both sides to maintain a community of existence. The marriage that is truly successful is the marriage where each becomes by degrees necessary to the completeness of the other's life.

"It is so with the family. Parents must not take for granted that their sons and daughters will love them simply on the strength of the natural bond. They have to win the affection of their children.

"There are some pathetic passages in the life of the great scholar, F. J. A. Hort, where he deplores that his dreadful shyness has interfered with his knowledge of his children. He was eminently unselfish. He would put aside the most engrossing work when his children sought him; he desired to know all that was passing in the nursery world. But he complained of the unwholesome reserve which kept them at a distance, 'the main cause of which, whatever the other causes may have been, has been my own miserable shyness, which has cruelly disabled me as a father among you all.'

"Many do not strive for the prize as Hort did and they miss it, and miss with it much of the best of life. The same is true about brothers and sisters. Every one must have observed in large families, apparently happy together, that each one lived his own life, that they knew very little of one another. To those who do not know how much strength and joy can be gained by the perfect commingling of interests between father, mother, sons, and daughters, this will appear an unspeakable loss; but many are apparently content to share the shelter of the same roof and have very little else in common, and yet be contended enough. There 'are many wives who know nothing of what their husbands are doing, many husbands who know nothing and care nothing as to what their wives are doing, and yet they would be the first to say that their marriages are happy. They are happy after a fashion, but not after the true fashion."—Selected.

Strange Little Tailors.

Most curious are the sewing or tailor birds of India—little yellow things not much larger than one's thumb. To escape falling a prey to snakes and monkeys, the tailor bird picks up a dead leaf and flies up into a tree, and with a fiber for a thread and its bill for a needle sews the leaf to a green one hanging from the tree. The sides are sewed up, an opening to the nest thus formed being left at the top. That a nest is swinging in the tree no snake or monkey or even man would suspect.

Didn't Talk Sunshiny.

Mamma, in a tone of weariness savoring of despair, asked Katherine, aged three, to bring an apron left on another floor. The little girl did her errand promptly, and then followed this dialogue:

"What made you cry—'cause you forgot your apron, mamma?"

"Why, I didn't cry, Katherine."

"But you sniveled."

"No, mamma didn't snivel."

"Well, you didn't talk sunshiny, anyway."

Things to Know.

Stain of fruit, etc., may be taken out of wash-goods by first saturating the spot with coal-oil, then washing as usual.

To make sugar-syrup so that it will not crystallize add a pinch of grated alum the size of a small pea to each pint of sugar. Cover with hot water, and let boil five minutes. This can be flavored if desired.

A pint of salt will make the white of an egg beat quicker, and a pinch of borax in cooked starch will make the clothes stiffer and whiter.

Peeling from lemons and oranges throw into cold water, place on the stove, and when they come to a boil drain the water off and cover again with cold water. Let them boil fifteen minutes. Make a syrup of sugar and water, put the peeling into this, and boil until transparent. Roll in sugar, then place on a plate to dry. This is fine fruit cake.—September Woman's Home Companion.

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Blood poison and deadly cancer are the worst and most deeply-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained coup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Bontanic Blood Balm (B. B. B.) which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

SPECIAL RATES—SOUTHERN RAILWAY.

$2.00 Raleigh to Hillsboro, N. C., and return, account North Carolina Farmers' State Alliance. Tickets on sale August 10, 11, 12.

$11.85 Raleigh to Asheville, N. C., and return, account Encampment North Carolina National Guard. Tickets on sale August 15 to 22, final limit September 4, 1903.

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Young People's Page

The Hen.

Alas! my child, where is the pen
That can do justice to the hen?
Like royalty, she goes her way,
Laying foundations every day,
Though not for public buildings, yet
For custard, cake and omelette,
Or if too old for such a use,
They have their fling at some abuse,
As when to censure plays unfit
Upon the stage they make a hit;
Or at elections seal the fate
Of an obnoxious candidate.
No wonder, child, we prize the hen,
Whose egg is mightier than the pen.
—Oliver Hereford.

Mother's Birthday Gift.

"I've never had anything like that in all my life. Whatever is given me is something I can use about the house," thought Mrs. Winship, as she hurried to the kitchen, where a kettle of vegetables was boiling over. "Sometimes it's a set of knives and forks, then again some table linen. I've had a gasoline stove, a dozen dining-room chairs, some window shades for the parlor and my last birthday gift was a churn. I don't suppose they think," charitably, "that something like what father and the boys gave Millie might please me. Probably they think such things aren't adapted to me!"

She held up her hard, rough hands and tried to imagine how a fire-opal, like the ring Millie had just received as a birthday gift, would look on the work-worn fingers. She changed the position, as though for a better light.

"You would look rather out of place, perhaps a bit ashamed, with a ring on, I reckon you wouldn't know how to act, never having been accustomed to such things; but perhaps you'd get used to it." There was such a trace of wistful longing in her voice that it almost startled hard-working Mrs. Winship herself.

"Isn't it a beauty, mother? Father and the boys are just splendid to give me such a darling little ring; they're so good to me! I wish your birthday came the same time as mine, instead of three weeks later. We could compare our gifts and rejoice together. See how it sparkles!"

Millie, who had just entered the kitchen, held the ring so the sun, shining through the window, scattered little flashes of color about her hand.

"It is a beauty, dear." There was yet just the faintest trace of longing in the mother's tone.

"What do you suppose they're going to give you? Of course, I'm going to put my money with theirs," and Millie looked up expectantly into Mrs. Winship's face. "Don't know? I knew you couldn't guess; but it's something nice. Father asked me only yesterday what you needed, and I mentioned so many things! There's a new parlor lamp—we can hardly go any longer without one. Then the front-stairs carpet is worn almost threadbare. I also suggested how often you've hinted for a new pump; how the old one is so hard to bring water with. Then while I was about it I suggested a clothes-horse. The one we have is such a rickety affair it hardly stood up while I was hanging the last ironing on it. Don't you wish you knew which you'd get?"

"They are all very useful," replied Mrs. Winship. "I don't know as there's any choice."

Millie turned and glanced suspiciously at her mother. The way in which she spoke didn't seem quite natural, or was it because she was tired? "Mother does have too much to do," thought Millie, as she hurried to show the new gift to Ellen Kimball, who was just going by. "I believe we'd better get the pump, for it would so lighten her work! That's what we'll decide on; father'd as soon get that as one of the others, I am sure!"

Hiram Winship had been an unusually prosperous farmer. His acres had increased as the years came and went until the original farm "was almost squeezed to death, situated in the middle of so many additions," as he facetiously expressed it. The small dowry Sarah Hobart had brought to her husband had gone to stock the place and buy some improved machinery.

"I'll get a ring, soon's we're on our feet—your engagement ring," Hiram had declared before they were married, but the once slender finger had grown red and big-jointed, and the ring had not been bought. Hiram had forgotten all about it long ago.

The afternoon following Millie's birthday, she drew the strings of her sun hat about her neck and started for the meadow with a berry basket. She stopped before she reached the gate.

"I mustn't wear you; you might get lost," she said to the handsome birthday ring and, slipping it off, she ran back up the stairs to her room. "I guess you'll be safer there," she said, laying the opal on the velvet pincushion and hurrying back to her basket.

Some time later Mrs. Winship stood before the bureau in her daughter's room, holding the ring in her hands. "It's rather too small for me. I imagine it's just about the size I could have worn when I was married."

She didn't hear Millie's step on the stair, nor did she notice her daughter's form in the door.

"Even though I'm growing old, I like pretty things! I haven't had a very large share; perhaps that is why I wish they knew and would give me just one little thing for my very own. Not something for the house like—"

Millie heard no more. She crept softly away from the open door and down the narrow stairs.

"Pump—clothes horse! Mother mine, we never thought, else we'd never have been so cruel! We've just given you the things we needed ourselves and called them presents. Mother, why didn't you tell us how selfish we were? You've never even whispered a protest!"

"Have you decided, daughter, which we'd better get—the pump, or one of the other things?" asked Mr. Winship.

It was after the supper dishes had been put away and Millie had found her father on the cool veranda. She could hear her mother in the warm kitchen sprinkling the clothes for the morrow's ironing.

"Yes, father, the other things," and while she spoke it low, that her mother might not hear, there was an anxious determination in her voice that caused her father to look up with inquisitive surprise.

"Not all—clothes-horses, lamp and carpet?" he asked, with a smile on his sunburnt face.

"No, father; let me whisper."

When the dual conference was over there was a light in Mr. Winship's eyes of regret and resolve. He sealed the contract with a bargain squeeze of Millie's hand.

"We'll get the rest, too—the pump and the other things!" he declared.

"They seem to have a good deal of mystery about getting my birthday present," thought Mrs. Winship, a fortnight later. "It may be over the make of the pump or the color of the lampshade. But there, I must be grateful; a spirit like this isn't becoming in a woman of my age!"

The Tuesday before her birthday the hardware man from the village drove into the Winship yard.

"It's a pump!" exclaimed Mrs. Winship, and though she had half expected it, there was a trace of disappointment in her voice.

"Shut your eyes and come with us," and Millie took her mother's hand after breakfast, the morning of Mrs. Winship's birthday and started toward the stairs.

"But the present isn't up there!" remonstrated the little woman, positively.

"Who said so?"

"It couldn't be—a pump besides, I've seen it."

"The pump! Sarah, don't!" and over the face of Hiram Winship passed an expression of pain and shame.

"You'll have to guess again, mother," and Charles and Harold gently lifted Mrs. Winship and carried her to the stairway.

"Hiram! Children!" In those two words was the pent up gratitude of twenty years.

There on the bed was a beautiful copy in colors of the Sistine Madonna, from Charles; a workbasket lined with silk and fitted with sewing implements of steel and silver, from Millie; a set of novels by her favorite author, from Harold; creamy lace and such a beautiful shimmering silk dress pattern, from Hiram.

"And here, Sally," said her husband, calling her by an almost forgotten name, "here is your engagement ring," and he lovingly, though a trifle clumsily, perhaps, forced it over the enlarged finger joints. "It's from all and is our pledge to remember what we owe the little woman. There, Sally, you know—I can't express it!"—Wellspring.

CURED TO STAY CURED.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

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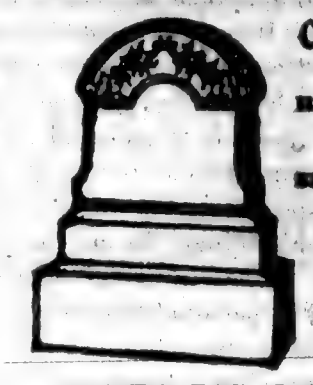

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The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
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SOUTHERN RAILWAY SPECIAL RATES.

$18.20.—Raleigh to Monteagle, Tenn., and return account Monteagle Sunday-school Institute. Tickets on sale August 7th to 11th, inclusive, final return limit August 31, 1903.

Editorial.

One of the most serious tendencies in present day Christian life, is the attitude of indifference shown by many Christians to the Bible. In this respect this might well be called the Age of Carelessness for the church. Habitual devotional Bible reading is a lost art with the mass of Christians. The blame for this is hard to fix. It can not all surely be laid at the door of the destructive critics, for the evil is apparent among those who do not know the critics. The ministry cannot be held responsible fully. The condition seems to be one that is both cause and effect of the careless living among the younger element in the churches. Hardly any other condition needs more serious attention in the churches. If any doubt this let him test in his own church the number of those who have the habit of reading regularly their Bibles for devotional purposes. He will doubt no longer. The place the Bible ought to occupy in the individual life can hardly be overestimated. It must remain the Book of our love, the source to us of wisdom, comfort and joy. The feature of Bible study has been so urged in recent years that the devotional door of approach to that Book has been all but closed. It is well to study carefully the Bible—to analyze and master its arguments; to understand its historicity; to know its authors, etc. But it is possible to know all this and more, and still be lean of soul for want of the very things that God has given us there. It should remain above all things else a personal message from God; it should be often approached with the old feeling of personal interest, need and love.

There is a vital inter-relationship between Bible reading and praying. Apart from its teaching as to the spirit and condition of true prayer, there is an impulse, an inspiration to prayer that arises out of communion with God through its pages received nowhere else. It is an easy step from the open Book to the closet and the secret presence of the Lord. Prayer is truly called, of the Spiritual life, the vital breath. But that breath can be kept pure and in healthy unselfishness only by contact with the inspired page.

And the Bible needs to be reinstated in its former place at the side of the altar of worship in the home. It is the only text-book of social and moral purity that can be opened indiscriminately before the younger members of both sexes in the family. But because it is the Bible, its chaste and wise, but plain voice, may be heard without apology upon the most delicate question of social purity. And its direct language and terse sentences are better than any other possible form of teaching. Its words, all unheeded at the time, often in after years are remembered and prove a weapon of defense or a tower of refuge in some great life crisis. As a text-book of social and business integrity, the world's chapter of highest and sanest authority is contained in the Bible's book of Proverbs.

But the value of the reading of the Bible is not simply an uncertain future one. In the busy turmoil and struggle of daily living this Book is the source of wisdom for and inspiration to righteousness. It is significant that in the first Psalm's description of the righteous man, the place of prominence is given to "delight in the law of the Lord." The influence of the Bible in the lives of John Ruskin, Daniel Webster and William E. Gladstone make a significant study for the student of true worth in the lives of practical men of affairs.

Let us re-enthrone the Bible in its rightful place. There should be a campaign for the Bible in every church in America. Ministers and active Christian workers often need to guard against the temptation to let a professional and technical study of the text, usurp the place of their own devotional reading. Under conditions of physical or mental weariness it is just as hard to study the Bible as to study any other book. But its pages are rich in rest and peace and holy satisfaction to one however weary who turns to it in hunger of soul or in devotional mood.

Every man needs his quiet hour somewhere during the day—and much is said in religious teaching, of this hour. But a new emphasis needs to be given the quiet hour with the Bible.

To many, the quiet strength of character, and the stability of religious conviction recognized in our parents, and the men of a past generation were intimately associated with a daily communion with the truths of that Book. While today in all too many homes from cellar to garret one might look in vain for the old familiar lamp stand and Bible—the Bible-bearing marks of use—frequent and reverent.

Let us reinstate the Bible.

The election of Sarto Pope, to succeed Pope Leo XIII., is a matter of universal interest. All the world knows that the Roman Catholic church has been shorn of its temporal power. But its traditions, its policy and its power all combine to make its influence very great still upon the government of every civilized country on earth. He is the absolute, and recognized as infallible head of a hundred and fifty millions of nominal Christians. He directs the energies of numerous missionary and fraternal organizations known to be the most aggressive, persistent and loyal in the world. His agents are always able under one specious plea or another to manipulate the public press, so as to advertise the claims and the work of his church. So, while we may not fear the return of Rome's temporal power, we can not but be interested in the character and policy of the man who is at the head of that great and iniquitious body. It is said that Sarto, who has taken the official title of Pius X., is a mild and liberal man. He has been a favorite of Leo, and has imbibed much of the spirit of his public policy. He will therefore doubtless continue his predecessor's semi-conciliatory policy to the protestant world. Doubtless for Rome this is wisdom. It is certainly dangerous for Protestantism. It disarms suspicion. It lightens the fearful darkness of some pages of history. With Rome exercising only an intellectual and moral force and pursuing a mild policy it is hard to realize that the age of the Inquisition is hers; and that her essential creed has never changed. During the last decade under the mild reign of Leo there was a great drifting of the High church party of England and America toward Rome. What may we not expect to see under the mild reign of the stronger and more vigorous Pius?

But perhaps the most immediately significant thing in Sarto's election is that he is a known friend of the Italian government. Since the break between the civil government of Rome and the Vatican, Protestantism has been making great strides in Italy. The King himself and many high officials are avowedly favorable to the Protestants at work in Italy. And Rome has been rapidly and surely losing ground. What will be the result of Sarto's influence? None can tell. But now there ought to be an immediate recognition of the new condition and preparation to meet it, on the part of the Protestant Missions at work in Italy.

These words are taken from an editorial in the Journal and Messenger on the "New Evangelism:"

"The quality of the seed is not of great consequence. The important thing is to say ad captandum things. The more extravagant and "taking" the phraseology the better. Calmness of manner, clearness of expression, precision of statement—these are things of small account. Appeals to the emotions, extravagant statements, heaped-up invitations—these are the appliances relied upon. "An immediate decision" is the thing to be secured, no matter who effects the decision—the Holy Spirit, or the preacher. Indeed, the method pursued, in many instances, indicates that the evangelist has no use for the Holy Spirit. He is bent on doing the whole thing himself and getting the credit for it. The Holy Spirit may give him fifty 'converts,' but he wants one hundred, and he will have them, no matter what the Spirit thinks about it."

And this is a grevious thing under the sun. There are no great revivals today because the foundation laid for them is too superficial. It takes time to build any thing strong and enduring. No harvest is gathered the day of its sowing. It used to be that "Paul may plant, and Apollos water, but God gives the increase." But now we read it "the pastor plants, the church waters, and the evangelist gives the increase." It is little wonder that much of the grain is tainted with the black rust.

Whatever else it may do, the New Evangelism needs to re-emphasize old truths; to preach and rest upon the old gospel; to look for and demand something of the old experience of divine grace—to insist upon the passing away of the old life, and the continuance in a new life of righteousness and good works unto which God's children are created in Christ Jesus.

The ministry is so effective in no other preaching today as in the exposition of the Word. The multitudes listen so eagerly to no other kind of preaching as to this. They who are wise might still learn that it is the gospel that is the power of God unto salvation to them who believe.

A pastor in an Iowa town with a population of five thousand, writes:

"Evengelistic meetings are poorly attended unless the evangelist be an exceptional man using some sensational methods to catch the crowd. And from one-half to three-fourths of the converts never enter any church, some drifting away, some holding it unnecessary to unite. The reason given is usually, 'I can live as well, or better, outside of the church'; but the real reason for not uniting with the church seems to be the unwillingness to assume the responsibilities of membership. I come to the latter conclusion only after much questioning and careful thought. It seems to me the reason so many professed converts do not enter the church is because so many persons are coerced into decision from the outside, by the power of the evangelistic methods and personal magnetism of the workers, rather than from the inside by the power of the Holy Spirit and the real desire for a changed life. The people who enter and stay in the Christian life are certainly those who are driven by a power from within, while those driven from without fall away as soon as the pressure is off.—Christendom.

TRICK HORSES AND READING PEOPLE.

Jim Key is a famous horse. He is thoroughly amiable, and quite well educated—as well educated as some other animals that have been trained to read without being taught to think. Jim spells the name of the Governor of North Carolina, adds, subtracts and multiplies.

We give him credit for amiability. But we observed that whenever his teacher gave him a task, he backed his ears, swished his tail, shook his head and gave other evidences—notably in the "whites" of his eyes—of an unpleasant frame of mind. We take it that he is amiable, and explain these manifestations on the ground that mental tasks are very unpleasant, even arduous, to Jim, and that he resents them. The people who think that it is easier to think than it is to split rails, have never thought. This brings us to the point.

People do not back their ears when something is put before them that requires them to exercise their minds. But there are many who simply back off and out. They take up a book and put it down and talk about it. They run through a chapter in the Bible and complacently deceive themselves into thinking that they have read it. They may even memorize a golden text—without ever once reading it. They say their prayers in half a dream. Likewise they sit in church and sing "My Faith Looks Up to Thee," and when

they have done they cannot say whether the hymn is a prayer or an exhortation; or they hear the preacher's prayer without hearing with "ears to hear;" or having heard the sermon they walk away and "run down" the preacher or complain at the weather, without once asking themselves if they really did hear that sermon.

We mean to say that there is a difference between hearing and hearing. One can scarcely help hearing; but who will hear with an understanding ear, let him hear. There is a hearing of the ear, and another of the heart. There is the broadest difference in the world: It is the difference between Jim Key and a man.

There are people who pay hard-earned money for papers and then skim over them. They are Christians, but the Bible study lessons have no charms for them. They are Baptists, but articles on the Baptist work cannot hold their attention. They are in Jim Key's frame of mind—it is unpleasant to them to think.

Old Thomas Carlyle's humor had full play when the idea of immortal souls running bread-stores or farms or shoe-shops came into his mind. But it is a serious fact that there are immortal souls that would rather keep shop and talk shop and die shop than bother with reading and thinking for their souls. When they come to that they shake their heads and refuse to perform. If somebody has gotten his oil can and his fire mixed and burned himself to death, that is good reading. If a "lynching bee" occurred any where in the world, that will be read far and wide, line upon line, reflected upon and talked throughout the neighborhood. This sort of reading requires no more mental effort and improves the mind no more than it does to spell "Aycock." But give them a statement of immortal truth, and they mark that as not worth bothering with.

Of course we know that in every church there are people who delight in the unseen things which are eternal. We know too that the number of those who glory in achieving intellectual tasks is growing. We make no complaint against the readers of this paper. But we have written this with the purpose of submitting to one and all the suggestion that one ought not to suffer himself to be taken up with only that reading which is so light that it does not require of him an effort. The mind is given for cultivating the soul, for the feeding of the nobler life in men; and he who permits himself to spend his mind on lesser ends does himself the gravest injury.

ON THE NEED OF STRENUOUS DISCIPLINE.

N. L. Shaw, Drake's Branch, Va.:

"The time has come when there must be severe pruning. And, painful as it is, the sooner the better."

T. J. Williams, Selma, Ala.:

"Your editorial in last issue is to be strongly commended. There is no doubt but that the churches have become entirely too lenient in discipline."

C. J. D. Parker, Durham:

"You struck the core of truth in your article on first page of the Recorder, "Cut Them Off; They Are Killing the Church.' I want to commend every sentence of that article. Something along that line needs to be said badly. So say on."

T. A. Hall, Fayetteville:

"I should prove disloyal to my own feelings if I should fail to express my high appreciation of your editorials in this week's Recorder. I refer especially to what you said of the need of church discipline and on the denominational college. Surely you never put more truth before in so small a space, nor never stated it better than you did in those two editorials. They did me good all over and through and through. There can be no question, I think, as to the soundness of your position on either question. You furnish the key to the situation in either case; and you have brought the denomination under lasting obligation."

Bro. John Lewis writes from Clarksville, Va.:

"That was a good editorial of yours on 'Cutting Off.' You might have emphasized the necessity, the absolute necessity, of cutting off in the right spirit. Many Christian deeds are done in a very un-Christian spirit. Some day you may give us another on guarding the front door of the church. The entrance is as important as the exit. Does it mean anything to become a member of the average Baptist church today? In most cases there is no private examination by the pastor and deacons or committee. The candidate is received not at a conference of the church, but by the church in the presence of the world and members of other churches. If anything should be unsatisfactory about the character, conduct or confession of the candidate no objection could well be raised or question asked at such a place and time. Spurgeon did not receive candidates in that way. He often sent them home to study their Bibles for a month and his elders and deacons watched and inquired into their conduct in the meantime. At least, this is what one of his students who had been baptized into his church told me. The only question that is likely to be raised with our present custom is that of alien immersion. Our marriage laws as well as our divorce laws should be carefully made. So should it be with the reception as well as the expulsion of members. It is true we cannot read the heart, but we can learn some things from the words and the life and these things would help us to help those who are received without understanding exactly what they are doing."

W. H. L. McLaurin, Methodist Pastor, Mount Holly, N. C.:

"Your paper containing my article on the dispensary came to hand yesterday, and after reading your editorial, "Cut Them Off; They are Killing the Church," I hasten to congratulate you on your moral courage and spiritual insight as seen in that editorial, I do not hesitate to say it is the best and most timely editorial I have seen anywhere for a decade. Nothing could have been written more timely, nothing more true. Every line every sentence every word every statement true and beautifully said. God bless your dear heart, and nerve your heart and fire your brain and spare your life to write many more such editorials. There is a directness and clearness about your editorials I like. There is above all the force of truth in your leading editorial this week that appeals to every candid lover of that scarce comodity. I do thank you so much for the bold stand you have taken and I am prepared to stand shoulder to shoulder with you in your fight against the devil in the church. I would give a good fortune, if I posessed such a thing, if I could write as much truth in as brief a space and as forcibly said.

"Of course cold, lifeless church members and time serving preachers will raise a howl from every side, but I pray that you heed them not. God is on your side, and surely He needs brave hearts and strong minds in this day of worldly compromise and 'policy' preaching. Oh how my heart has cried out to God to raise up somebody with brain and brawn, with grace and courage to lead us out of the ecclesiastical and political corruption and bondage into which we have fallen. You never said anything truer than when you said: 'The church has lost the power to purge herself.' There is therefore, no hope for the church but repentance and salvation through faith. Oh that the church could repent. Again I thank you for your manly utterances in the above editorial.

HAS THE HOME MISSION BOARD A FIELD?

The editor of the Recorder had asked me to write an article on the subject involved in this question before Brother Cade's recent contribution had given it the form of a doubtful proposition. I had arranged to write the article as a contribution to the general subject of Home Missions and not in controversy. Since my attention has been called to it, however, it will make way for my original purpose to notice very briefly Brother Cade's article.

In the first place Brother Cade does not write with the spirit of a champion but rather indifferently strikes a note of uncertainty as if his present aim was merely to stir up the animals. His article is not a serious contribution to the counsels of Southern Baptists concerning their missionary situation. I know too well the strength of his arm to reckon it without his smile as one of his best efforts at argument.

His main point is that the Home Mission Board has no field because all the States and Territories have State Mission Boards. Then the Home Mission Board never did have a field. Our State Boards are most of them very much older than the Home Mission Board, and in the one or two instances where the Home Board found no State Board it went to work to encourage the organization of one. I judge that Brother Cade does not really understand the function of the Home Mission Board nor its constructive methods. His argument would quite effectively put the American Baptist Home Mission Society out of business as all the States and Territories in which it operates have local organization. The conflict between State Boards and the Home Board working in the same territory is in Brother Cade's imagination and not in fact.

The work of the HomeMission Boards falls upon neither horn of Brother Cade's dilemma. viz., that it must be either supplementary of State Boards or obstructive because independent of them. In some States it is supplementary and co-operative with respect to distinct missions as the mountain region, the factory population, the negroes, foreign poulation and the cities and in church building. In some others, as in Cuba and the frontier, its appropriations are direct or co-operative with the American Baptist Home Mission Society. Reflection will remind Brother Cade that the North Carolina State Board has always worked after the same fashion with the local Executive Boards of Associations. He once belonged to the Tar River Association which receives supplementary appropriations.

The Home Mission Board is in no case obstructive to the development of State Boards. It has mightily strengthened them. I am not one of those who believes the co-operative policy of the Home Mission Board is its best thing or that this policy is to be permanent as the chief activity of the Board. But I am very sure that it has done marvelously toward the present and the growing strength of State Missions. I believe that Dr. Tichenor, as the ardent executive of this policy during many years of his life contributed constructively more to the growth and power of Southern Baptists than any man of his generation.

Next week I shall ask the Recorder for space to consider the field of the Home Mission Board without reference to Brother Cade's article.

JOHN E. WHITE.

THE WILMINGTON RESOLUTION.

As our statement of the resolution adopted by the First Baptist church was not literally accurate—though practically so—we submit it here in full:

"Whereas, the line is being sharply drawn between the saloon and anti-saloon forces, and the time having arrived for the members of this church—collectively and individually—to go on record as opposing this great evil; and

"Whereas, it has come to the knowledge of the Board of Deacons that certain members of this church have signed applications and recommended to the Board of Aldermen that they grant licenses to certain persons to retail liquors in the city of Wilmington;

"Be it resolved by the church in conference that, when any member of this church shall hereafter be reported as being guilty of signing applications or petitions recommending that license to sell liquor be granted anyone, it shall be the duty of the discipline committee, upon receiving such information, to summons such members before it and if such information is found to be correct, to report same to the church and recommend that fellowship be withdrawn from such members."

Dear Brother:—I read with pleasure each week the Recorder that gets better as it grows older, and congratulate you upon your great fight against intemperance; but your editorial this week criticizing our church for passing a resolution was wrong. You surely did not see the resolution.

There was nothing said about any one from an official position, but the resolution was simply to withdraw fellowship from those that sign applications for and endorse the general character of men who apply for license to sell whiskey.

I don't believe a church member should make such endorsements, and think now you fully agree with me in our church taking this stand.

Hope before the summer is gone to see you down our way.

Yours sincerely,

G. E. LEFTWICH.

Wilmington, N. C.

When human nature keeps a gig, and is sufficiently refined to discriminate between one perfume and another, it is only proper that its theology should be at least abreast of its civilization. The Ten Commandments must subdue their tone, the Sermon on the Mount must be republished with emendations of every alternate sentence, and the New Testament must be bound in vellum, and so arranged that it opens easily at the precious promises. Let this be done, and the world will enter into rest.—Collected by H. B. Grose for the Watchman, Boston.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Soochow, China, June 25, 1903.

Dear Miss Heck:—I have no excuse for my long silence except what every real worker could say—busy. So I will not dwell on that, but give you some items concerning the Lord's work among us. It has been over a year now since we began special efforts at Changzeh, about thirty-five miles south of Soochow. Our native brother who was first to go there and preach, went to his reward early this year. Ten have been baptized there, of whom one died, two have turned out badly and seven organized themselves into a church last March. We were happy to have Brother Tatum and two of our native brethren from Shanghai at the organization.

While the church is far from what we would like for it to be, still we hope that it is a real work of God's grace. The members take turns in conducting their weekly prayer meeting and Sunday-school.

In this work, Brother McDaniel has been an unspeakably great comfort, and has done good service, as well as in so many other ways, since he and Mrs. McDaniel came to us over a year ago. Two of Miss Kelly's Bible women also did earnest work there for some days.

Since the organization, I have been there four times, spending four or five days each time, trying to preach the kingdom of God and teach the things concerning Jesus Christ among them.

At a town twelve miles east of the city, I have been invited to preach in a portion of the central temple of the place. It furnishes a very convenient hall. Hope to make the second visit of this week there tomorrow.

We have had one addition to our church here by baptism this summer. We lost three members last year. One of them had joined the Catholics.

Mrs. Britton began a day school last September. It has been well attended. We are hoping much from it, as an opportunity for the children of our members to get education under Baptist influences, as well as for the instruction of the multitudes of the children around us.

One of our members, who, we hope, is called of God to preach, has left his occupation (weaving silk) and is now studying the Bible with me daily. He speaks, when he has an opportunity, briefly but to the point. Pray for this work.

With our greetings,
Fraternally,
T. C. BRITTON.

Trials and Triumphs in an Effort to Raise Money to Suport a Missionary.

For some time I have looked forward to Broadus Memorial supporting a missionary on a foreign field, but until recently thought of it as something for the distant future, for we are young (seven years old) and small, only 240 members, and some of them nominal members only. Then we have recently paid several thousand dollars on our new church building, which we have entered with a debt of $8,000 upon us. But a few weeks ago I had a meeting with myself, and these questions were considered:

1. Do you really believe in missions?
2. Do you really love the Lord?
3. Are you doing all you can to please Him?
4. Did He mean just what He said about preaching the Gospel to every creature?

After this meeting we appointed a committee of six—three ladies and three gentlemen. The committee decided to ask the church to give $500. A personal letter was sent to each member, setting forth the desires of the committee, and asking prayerful consideration. For three weeks preceding the collection all the services were full of the missionary spirit. Our people have been generous and big-hearted in the work of church building, but, alas! no sooner had we taken hold of this work in earnest than all sorts of obstacles arose. Some thought the idea ridiculous; others, that it was impossible; still others, that we ought not to do it; and we found some opposed to missions, and many indifferent. This brought us on our knees before God, and we determined by the help of God to teach our people all things that are commanded, including missions. While there were many discouraging features, there were some very encouraging. Just at the time when the sky looked darkest, one young brother called the pastor across the street, and he said: "Several years ago I promised the Lord that when I got a certain sum per month I would give one month's salary each year to the Lord for a missionary, and now I am ready to do it." Many other incidents cheered the pastor's heart, and enabled him (by faith) to say two weeks before the collection, "We have the missionary." Some, who were at first lukewarm, became deeply interested before collection day. At the time for our regular collection for Foreign Missions, the church was well filled, and the subscriptions ran up to $550, the Ladies' Missionary Society giving $100; the contributions ranged from $100 to ten cents, the little Sunbeams giving $25, all freely, quietly and joyfully given, no one knowing what others were doing, and we feel sure that the benefit to us will be as great as to the heathen. Praise the Lord.—Rev. C. P. Stealey, Pastor.

Beware of Ointments for Catarrh that Contains Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Having qualified as Administratrix of the estate of Mrs. Jane F. Pool, this is to notify those having claims against her estate to present them to me on or before July 20, 1904, or this notice will be plead in bar of their recovery.

ORAH M. PEARCE,
Administratrix.
Raleigh, N. C.

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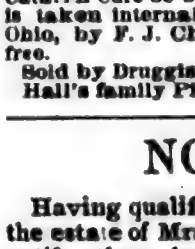

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Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

Missionary Growth in Greenland.

(To be told by Lady Manager.)

We learned in our last meeting something of the beginning of mission work in Greenland. First of Leif the Lucky who went to tell his friends and kinsmen about the Christ who had died for them. Then we learned of Hans Egede, the brave man who would not let anything keep him from going to Greenland, though people laughed at him for it.

While Egede was still living other missionaries joined him, you remember and he saw some of the Esquimaux become Christians from his preaching.

This mission work has been kept up steadily since that time and men and women have given up their warm, pleasant homes to live for long years in those huts of ice. Now the Gospel is preached to almost all of the Esquimaux and they are learning more and more to love and serve God.

The explorers have done much to help by going into the parts of Greenland where until lately, white men have never been able to go. One of the greatest of the Arctic explorers, Dr. Nansen, has crossed Greenland from west to east. I only wish I could tell you of some of the dangers he passed through on floating pieces of ice and on the great plains of snow. But another one of our "explorers" in the Band will tell you of the "Peary baby" and I wish you might see the picture of her in her suit of fur clothes.

THE SNOW BABY.

Many brave men have gone to the far Northland, trying "to reach the North Pole," as we say. Lieutenant Peary is one of the latest and bravest of these men, and when he sailed away from the United States a few years ago, his wife went with him. Away beyond the Arctic Circle, as far north as even Eskimos are found, they lived for a time in a queer little house with walls more than a foot thick, and made warm inside with carpets, blankets and stove, which had been brought in the big ship. Here one bright September day their baby girl was born. Never before had a white faced blue eyed baby been seen in that land, and the Eskimos came from near and far to see her. They called her "Ah-poo-mik-a-ninny,"—the snow baby. The short snowland summer was now gone, and for four months the little white baby lived without the sunlight. Then the sun came out for an hour at noon, then little by little for a longer time. And now Ah-poo-mik-a-ninny must go out, and one of the Eskimo women was busy making a fur suit for her out of soft, warm fox and baby-deer skins.—Selected.

Captain Silas's Story.

As the children came from the chapel, they saw Captain Silas waiting for them by the roadside.

"O, Captain Silas!" cried Marjorie, "we have been to the Light Bearers' mite-box opening and—only think!—we had twenty dollars all together."

"Splendid!" said Captain Silas. "'Light Brearers'—that's a good name with a story to it."

"A story! Tell it to us, Captain Silas—please!"

"I've always lived within sound of the sea, children," he began.

"One November day, when I was about eight years old, my mother said to me:

"'Silas, do you think you can take care of Janey while Tom and I go over to the Port today?'

"Janey was my baby sister, and Tom was the brother next older than I. My brother Joseph, who was fifteen, was away with father and the other men on the mackerel schooner.

"'Of course I can!' said I, as pleased as could be, for it made me feel quite grown-up to be trusted in that way.

"With Janey in my arms, I saw the little sloop sail away with a proud and happy heart.

"But the sky, which had been fair in the morning, began to darken as the day went on, and a thick bank of cloud hung to the eastward over the water. There was no wind as yet, but a strange kind of stillness that frightened me, though I didn't know why.

"So I was as much delighted as surprised when, all at once, I heard footsteps on the walk, and my father and Joe came in at the door.

"'Where's your mother?' asked my father, and when I had explained, I saw him give Joe a strange look.

"'Don't worry, father,' said Joe 'Mother knows too much about weather-signs to start out now. She'll stay all night with Aunt Jane.'

"'I hope you're right, lad, but I'm not so sure. You see, she'll be worrited about the little ones.'

"The fog turned into rain and the wind began to rise. By the time we were through our early supper one couldn't see a boat's length over the water, though every few minutes my father would go to the door and strain his eyes out into the darkness.

"Suddenly, through the noise of the rain and the sea, all three of us heard a faint, far-away sound like a call.

"'Joe, it's your mother!' cried my father, and I saw his face ghastly white in the lamplight. 'Bring the lantern!' he shouted, and tore out-of-doors. Joe rushed after him, and Janey being asleep, I followed, stumbling along as well as I could. At the water's edge my father stopped and put his hands to his mouth.

"'Aho-o-y!' he called, and then again the faint sound came back. He turned to me.

"'Silas,' said he, 'can you be a brave boy and do just as you are told?'

"'Yes father,' said I.

"'Stand here—on the point—hold up the lantern as high as you can. Don't dare to move—don't drop it—whatever happens! Do you understand?'

"'Yes, father.'

"I took the heavy lantern from Joe's hand, and a moment after I heard the rattle of the oars in the rowlocks of the long boat.

"It seemed like hours that I stood there. The cold rain beat on my bare head and drenched me to the skin through my flannel jacket and trousers. My hand stiffened about the handle of the heavy lantern, and my arm ached horribly with the weight. But—at last—I heard the oars again. Something loomed out of the blackness and the light of the lantern showed the long boat towing the poor sloop with her broken rudder, and mother and Tom drenched, but safe in the bottom.

"'Father,' said I, after I was lying dry and warm in my bed, 'what would have happened to mother and Tom if you and Joe hadn't been strong enough to pull them in?'

"Father was crying. I wondered why.

"'Little lad,' said he, 'strong arms wouldn't have been of any use without the little hand that held the light for us to steer by.'"

"Is that all the story, Captain Silas?" asked Marjorie.

"All but the moral, dearie."

"And what is the moral?"

"Just this: that in working for souls as well as bodies, the life saver cannot possibly do without the light bearer. Your mite-box pennies, children, are the oil that keeps the lamp bright for the brave missionaries over the great sea."—Selected.

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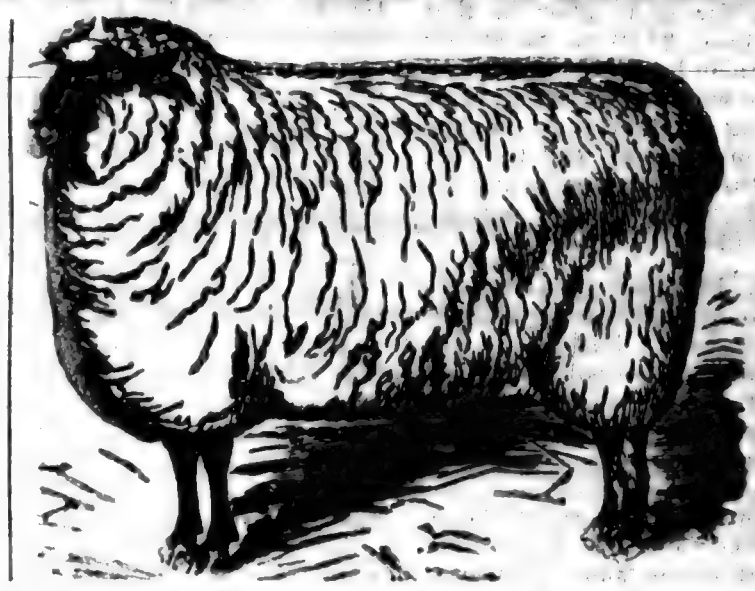

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STATE NEWS.

A new railroad to extend from Washington, N. C., to Raleigh, is being agitated. The commissioners of Wake County have ordered elections to be held in the city of Raleigh and in three townships in the county on the question of purchasing $58,000 of second mortgage bonds of the new road.

From a statement made by Superintendent Joyner we learn that there are in the State now about 5,500 public school districts and that there should be not more than 3,000. The task of consolidation is evidently an important one, and it is encouraging to know that this work progresses, though slowly.

John S. Cuningham offers a prize for the best essay on "Public Education in North Carolina," to be written by a pupil in the public schools. Secretary of State Bryan Grimes offers a prize for the best historical chart made by a public school pupil under 18, the chart to be a diagram showing the counties and their origin, also their date.—Col. Olds.

It is definitely settled that the Greensboro Female College will be open as usual this fall for the reception of students. The alumnae association of the college has purchased the property, a sufficient amount having been subscribed for this purpose. The price was $65,000, which embraces the $40,000 bonded debt on the institution and its $20,000 of stock.

The union bricklayers of Durham, both white and colored, have struck for a shorter working day. The prices paid for such labor in that city vary from $2.50 to $5.00 per day. The union has not asked for an increase in wages but for a nine-hour working day with a decrease in the pay in proportion. But the contractors refused to recognize any demands made by the union and the strike was ordered.

The State Farmers' Alliance is in annual session this week at Alliance Headquarters, near Hillsboro. Mr. T. B. Parker, a Baptist layman, is Secretary-Treasurer and State Business Agent of the organization. An effort is being made to reorganize sub alliances in many sections of the State. Professor Burkett, of the A. & M. College, was last week made president of a new sub Alliance at West Raleigh.

For some years past—last year in particular—farmers in the tobacco section of the State have realized handsomely from their crops. But at the opening in all the markets tobacco brought distressingly low prices last week. At Wilson 75,000 pounds were sold at 5½ cents, scarcely enough to pay cost of production. In some instances farmers reloaded their wagons, refusing to sell at prices offered. Reports of protests from all quarters are heard against the tobacco trust, and it appears that some sort of concerted action will be taken.

One of the largest defalcations in the history of the State was brought to light last week when it was discovered that cashier Thos. W. Dewey, of the Farmers and Merchants Bank, of New Bern, had for some time been using the bank's money for private speculations, and that he was short in his accounts to the amount of about $131,000. It has since been reported that it was known that he was speculating in cotton futures and that his resignation would soon have been asked for. Dewey left his home on Saturday, telling his friends that he would return on Monday or Tuesday. The last heard of him he was on board a Seaboard Air Line train going north and he is generally supposed to have gone to Canada. A reward of $4,000 has been offered for his capture. Later reports state that one of the directors of the bank, Mr. Pelletier, who is also the bank's attorney, is implicated. Depositors and creditors will not receive over 75 per cent.

The State Board of Education has passed upon application for loans for building public school houses in 34 counties, and has allowed $46,286. The result of this will be the erection of 95 new school houses at a total expenditure of $104,315. Thus the State will get the benefit of this amount of school property. Fifty-two of the new school houses are to be built in accordance with the plans prepared by the State Superintendent and published in his last annual report. Fourteen school houses are in course of construction, nine are being repaired and enlarged, six will be in accordance with different plans, which, however, have been approved while six are held up until plans are agreed upon by the State Board and the counties. In eight cases the loan is for the purpose of buying private academies. It will be seen that the loan has greatly stimulated the building of school houses, and that it has also brought about the erection of improved buildings, since the average cost is, as will be seen, over $1,000.—Charlotte Observer.

The State Tax Commission has announced the assessment of railroad property in the State of North Carolina for the principal lines as follows: Atlantic Coast Line, 947 miles, $24,454,014, increase $10,475,574, valuation per mile, $25,800; Seaboard Air Line, 612 miles, valuation $12,500,000, increase, $3,787,272, valuation per mile, $20,420; Southern Railway, owned lines 589 miles, $14,735,250, increase $7,770,015, valuation per mile, $25,000; Southern Railway, leased lines, 690 miles, $11,565,339, increase $2,704,897, valuation per mile, $16,757. Miscellaneous railways, 994 miles, $6,575,745, increase $2,647,331. Grand total 3,834 miles, $70,012,348, increase $27,385,089. The Seaboard Air Line, the Southern, and the Atlantic Coast Line Railways immediately filed exceptions to the assessments, claiming that they are far more than the true value of the property; but the exceptions were overruled, and the assessments hold unless the matter be carried into the courts, which the roads have as yet given no indication of doing. The increase in taxes to the State by reason of the increase in these assessments will be about $70,000.

GENERAL NEWS.

Charles M. Schwab has resigned his office as president of the United States Steel Corporation, but remains one of its directors.

Section two of Wallace's circus trains ran into section one last week at Durand, Mich., near Detroit, killing several men and wounding some. No other serious damage is reported.

Lieutenant-General Miles, commanding the Army of the United States, was retired from active service by operation of the law on last Saturday, he having reached the age limit of sixty-four years.

At Philadelphia, Pa., on last Saturday, on account of the falling of a portion of a stand where ten thousand people were witnessing a National League game of base ball between the Boston and Philadelphia teams, four persons were killed outright and a dozen others are considered fatally wounded.

In the face of what appeared to be an improvement of financial conditions at the beginning of last week, toward the middle of the week several slumps in valuable stocks, notably those of Virginia-Carolina Chemical Company, caused uneasiness, and the lowest level since 1900 was reached. Eight failures were recorded in Wall Street in twelve days. But, notwithstanding these very unsettled conditions, it is not thought by those whose opinions are valuable that any financial calamity is pending or that business will be seriously interfered with.

South Yadkin Association.

At the last session of this Association, committees, to report at the approaching meeting, to be held at Beulah church, commencing Thursday, September 3rd, were appointed, as follows:

Orphanage.—M. J. Hendrix, E. Frost, Dr. J. W. Rodwell.

Ministers' Relief.—J. B. Holman, E. F. Eaton, D. P. Sartin.

Periodicals.—W. F. Merrell, Ray Clement, G. W. Hendrix.

Temperance.—W. P. Campbell, Eli Parks, R. A. Shuping.

Order of Business.—J. C. Turner, W. F. Reece, A. E. Woodward.

Education.—R. H. Gilbert, F. F. Wooten, C. G. Clark.

State Missions.—C. H. Utley, S. J. Tatum, D. C. Livengood.

Home Missions.—C. G. Wells, J. A. Reid, C. B. Jordan.

Foreign Missions.—G. G. O'Neil, W. J. Wyatt, D. J. Moore.

All will recollect that Bro. Gilbert has gone to another State and that Bro. S. J. Tatum has departed to be with the Lord, since the last session. It is respectfully suggested that Brother Gilbert's successor, the present pastor at Western Avenue church, Statesville, be consulted by the other members of the committee on Education, and requested to act with them, and that Bro. J. A. Summy, pastor at Cooleemee, be requested to act in Brother Tatum's place.

It is earnestly hoped that every report will be ready when the Association meets.

Brethren, a year's notice has been given through the Minutes of the Association, your appointment being recorded on page 20. Further notice, to remind you, is hereby given. Let all be ready so that all things may be done promptly.

Respectfully,

J. N. STALLINGS, SR.,
Moderator So. Yadkin Asso.

(N. C. Baptist, and Charity and Children please copy.)

Cape Fear, Columbus Union Meeting, Griffin's Cross Roads, August 29, 30, 1903.

Saturday, 11 a. m.—Introductory sermon, by Rev. F. T. Wooten.

AFTERNOON SERVICES.

1. Our State Mission work. F. T. Wooten and C. Stanley.

2. Signs of prosperity in our work and hindrances to be overcome. J. G. Blalock, L. B. Boney and A. M. Kelly.

3. Pastoral Support. G. W. Lennon and A. H. Porter.

Sunday services to be arranged by the Union.

J. G. BLALOCK,
Committee.

Lee's Chapel and Bethel.

I have held two meetings—one at Lee's Chapel, the other at Bethel. The Lord was with us and blessed us in the work. More than twenty were saved, we trust, by accepting Christ as their Savior.

We had a very good service at Parish Memorial last Sunday morning. We received two into the fellowship of the church. My work is moving very nicely. Improvement along all lines.

The Recorder never was so good as now. Many of my people are being helped very much by it. My work is much easier when my people read the Recorder.

Blessings upon you and yours in the work.

J. W. NOBLES.

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Sunday School Convention.

The Camden and Currituck Union will meet in Sunday-school Convention on Friday, the 28th of August, 1903, at 10 o'clock, with the Baptist church at Coinjock, Currituck County.

PROGRAM.

Friday, 11 a. m.—Introductory sermon.

12 m.—Intermission, refreshments.

1.30 p. m.—Organization.

2 p. m.—Topic: The qualifications, duties and responsibilities of a Sunday-school Superintendent. W. N. Gregory, D. P. Harris.

3 p. m.—Topic: If the Sunday-school is the church at work, what course should a church pursue towards members who neglect or refuse to engage in Sunday-school work? E. S. Pierce, W. E. Wright.

Saturday, 10 to 11 a. m.—Devotional exercises.

11 a. m.—Topic: The qualifications and duties of Sunday-school teachers. C. W. Duke, J. E. J. Warren.

12 m.—Intermission.

1.30 p. m.—Topic: Relation of pastors to Sunday-schools in their churches. W. A. Ayers, W. A. Shaw.

2.30 p. m.—Topic: What is the measure of the success of a Sunday-school? Jno. Brock, J. B. Ferebee.

Sunday, 10 a. m.—Mass-meeting.

11 a. m.—Sermon.

Collection.

Adjournment.

T. B. BOUSHALL,
For Committee.

August 1, 1903.

Macon County Union.

The next session of this Union will meet with the church at Briartown, Flats, N. C., on Friday before the fifth Sunday in August, 1903.

Friday, 11 a. m.—Introductory sermon, by Rev. M. A. Love.

12 m.—Recess, one hour.

1 p. m.—Praise service.

1.15 p. m.—Christian duties in the family circle. Bro. E. M. Crawford.

2.15 p. m.—Praise service.

2.30 p. m.—A talk from each pastor of not more than fifteen minutes on his church work.

3.30 p. m.—Appointment of Committees.

Saturday, 9.30 a. m.—Praise service.

10 a. m.—How can harmony be best secured between pastor and every member of his church?

11 a. m.—Sermon.

12 m.—Recess.

1 p. m.—Praise service.

1.15 p. m.—Are we interested as much as we should be in Christian Education? Prof. R. M. Ledford.

2 p. m.—Song service.

2.15 p. m.—General mission work. Rev. J. A. Brendle.

Sunday, 9 a. m.—Praise service.

9.30 a. m.—Sunday-school mass-meeting.

11 a. m.—Sermon.

Collection.

Adjournment.

W. L. BRADLEY,
P. R. RICKMAN,
J. R. PENDERGRASS,
Committee.

M. A. LOVE, Clerk.

South Yadkin Association.

To the Delegates and Visitors Attending the South Yadkin Association:

It will meet with Beulah church, on Thursday before the first Sunday in September. All that come by railroad will be met at Platts, which is four miles from the church. The church asks all that intend to come by railroad to notify Bro. R. C. Deal, New Sterling, by 27th of August. All will be met there on Thursday if they notify the clerk.

I am engaged in a meeting at Berea church Rev. W. J. Wyatt is holding the fort here. We are having a gracious meeting. Twelve have already professed faith in God. There is a large number under conviction.

I will begin a meeting at New Bethany next Sunday. This is one of my churches. Here live some of the salt of the earth. They love their pastor and stand by him, and he loves them. May God bless the meetings all over our State.

Your brother in Christ,
C. E. BEAVER.

Sandy Run S. S. Convention.

The next session of the Sunday-school Convention of the Sandy Run Association will meet with the Holly Springs church on Saturday, before the fifth Sunday in August.

Introductory sermon by Rev. C. L. Dowell.

Missionary sermon on Sunday by Rev. Z. D. Harrill.

First Query: What is a Sunday-school and who should constitute it?

Speaker, G. B. Pruett.

Second Query: For whom are we dependent for success in the Sabbath-school work?

Speaker, Rev. B. P. Green.

Third Query: How can we make a Sabbath-school interesting to young and old.

Speaker, Rev. Z. D. Harrill.

First Scripture: I. Cor. 3: 12-15. Speaker, Rev. R. H. Hedgepeth.

Second Scripture: Exodus 12:13. Speakers, Revs. T. C. Harris and Clarence Davis.

Third Scripture: Luke 16: 9. Speakers, Revs. T. J. Moss and H. D. Harrill.

It is hoped that each Sunday-school in the Association will be represented.

REV. J. M. GOODE,
Moderator.
E. C. GREENE,
Secretary.

Time and Place of Meeting of Associations.

AUGUST.

Tuesday, 11, Buncombe Association, Morgan Hill church.

Thursday, 13, Tuckaseige Association, Scotts Creek church, Jackson County.

Tuesday, 18, Liberty Association, Jersey church, one mile Linwood.

Wednesday, 19, French Broad Association, Upper Laurel church.

Wednesday, 19, Tennessee River Association, Sweetwater church.

Thursday, 20, Brushy Mountain Association, Shady Grove church, Wilkes County.

Thursday, 20, Haywood County Association, Ratcliff Cove church, near Waynesville.

Thursday, 20, Mecklenburg and Cab. Association, Arlington, N. C.

Tuesday, 25, Three Forks Association, Zion Hill church, 12 miles west of Boone, N. C.

SEPTEMBER.

Thursday, 3, South Yadkin, to be held with Beulah church, Iredell Co.

Thursday, 10, Alleghany and Grayson, Liberty church, Whitehead.

Thursday, 10, Yancey, Coffee Ridge church, Kittyton, Tenn.

Tuesday, 15. Ashe, Corinth church, Grayson County, Va.

Tuesday, 15, Mitchell County, Aaron church, Montezuma.

Thursday, 17, Piedmont, Gibsonville church.

Thursday, 24, Alexander, Poplar Spring church.

Thursday, 24, Caldwell, Lenoir church, Lenoir.

Thursday, 24, King's Mountain, Pleasant Hill church, one-fourth mile to Union Mill.

Thursday, 24, Western N. C., Nantahala church, Macon County.

Friday, 25, Stone Mountain, Dehart, N. C.

Wednesday, 30, Green River, Round Hill church ten miles north of Rutherfordton.

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The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but is entirely independent in its acts, and it is non-partisan in character.

Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystalization of a righteous public sentiment and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts Law, and it earnestly requests future Legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments, now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

The organization favors calling an election under the existing law in every town or city now licensing saloons where there is a reasonable chance of carrying the election against the saloon. This league pledges its assistance in all such elections.

Submitted by the following Committee: A. J. McKelway, James H. Pou, J. A. Hartness, R. N. Simms, Heriot Clarkson, W. J. Ferrall, C. D. Graves, J. C. Blalock, J. A. Smith, Robert Riggsbee, H. A. Page, Q. K. Nimocks; and unanimously adopted by the Convention of 300 delegates at Raleigh, July 7, 1903, representing nearly eighty counties.

A Specialist's View of the Drink Habit.

BY EUGENE CHRISTIAN.

The love and taking of stimulants by American people is one of the most serious problems that confronts civilization. For many years the laws of various nations have endeavored to control, and many States have endeavored to suppress, the traffic and consumption of these deliterious and deadly poisons. The results of these efforts we are all acquainted with. There seems to be no possible means of controlling the conduct of man by which we are pleased to call Law. Man will find some means of doing that which he desires to do, and opposition to his will, whether it be in the form of law or that of an individual, only makes him feel that he has an opponent, and to defeat his opponent becomes of as much importance to him as to secure the object of his pursuit.

Therefore there must be some other means, except law, to abolish the terrible habit of taking narcotics and intoxicants.

Having for many years been a moderate user of liquors, tobaccos, and nearly all forms of stimulants, and for the past several years having had under my care hundreds of people addicted to these habits, and having eliminated the desire for these things from my own appetite and hundreds of others, I fell qualified, therefore, to speak with authority upon the subject.

In the first place, why is it that wine and brandies are more harmful to the human system than the fruits from which they are made? Why is it that whiskey is more harmful to the body and brain than the grains from which it is made? It is because these articles of food that have ripened and been brought to maturity in God's pure air and sunshine, have been changed, concentrated, and rendered wholly unfit for use by man's artifice.

The principle change that has taken place is fermentation. Fermentation is also the primary and principle change that takes place in transforming golden grain into brain-dethroning liquor. It is Nature's method of disintegration and destruction.

When a human being possesses an appetite for stimulants, especially wines and liquors, it must be because there is some element in his organism that corresponds with the elements that compose these things.

A long and careful study of the food and drink question has led me to the conclusion, and I might say to the knowledge, that if you can eliminate from the human system the elements of fermentation, i. e., of disintegration, or rotting of food material, that the taste and desire for all liquors, stimulants and narcotics of all descriptions disappears by the same process that Nature employs in the healing of a wound, or the curing of any other human disorder.

It was shown by a leading scientist of Chicago University a few days ago, that nearly every human stomach is a miniature still; that there is carried on in it the same identical process that is carried on in the whiskey still and the beer vat. So long as the kind of food is consumed that produces this condition in the stomach and alimentary machinery, it is utterly impossible to eradicate the taste and desire for the taking of intoxicating beverages which are made by a similar process. The remedy lies in the selection of the kind of materials that we put into our system, called Food and Drink. A remedy can only be found in the field of the cause. Appealing to legislation and law is like depending upon the whipping post, instead of schools and churches for a code of morals.

It would be impossible, in a paper of this length, to review all the kinds and combinations of foods and drinks, the chemical properties of which do not agree, and which set up fermentation in the human stomach, and thereby call for other stimulants and narcotics. I will only mention a few.

For instance, in the consumption of wheat—our best known cereal—we first reduce it to a powder, making the mill-stones do what the teeth ought to do. Then by bolting, we rob it of its outer covering, the bran, which is the most necessary element in lubricating the alimentary canal; then we rob it of nearly all the gluten, which is the next darkest portion of the grain, leaving nothing but a fine ground white product, mostly starch, which, thus robbed, is totally unfit for food. Then we make it into a dough and mix it with soda and cream of tartar, a strong alkali and acid substance, which causes immediate fermentation, or infect it with a living germ, known as the yeast-cake, from which, under the proper conditions of heat and moisture, millions and millions of little animals are created, until from their dead and decaying bodies a gas is produced which raises it and totally completes its unfitness as an article of human food.

Raising bread by the yeast process is exactly the same as the process of beer making, and the first stage of converting grain into liquors. There is a close affinity—a well-defined corresponding element in the two methods that explains to a large degree why it is that so many people seem to have an inherent desire for stimulation. Some may satisfy this desire by taking wines and liquors, while others may satisfy it by taking tea, coffee, tobacco, flesh, pepper, mustard, or other hot irritants.

The habit of meat-eating is but little better than that of fermented bread. It possesses only about 18 per cent of nutrition. All meat must be made from plant life. In eating it, we only take the plant "second-hand." Beef meat was recently abolished from the Austrian Army, because it was shown in the Government Laboratory, that it possessed not one atom of nutrition, but was shown to be a poisonous stimulant pure and simple.

Every article of food that goes into the human stomach that ferments before digestion takes place, makes a call upon another organism of the body for another and sympathetic, or brother stimulant.

I have eliminated from hundreds of people the taste and desire for stimulants and narcotics of all kinds, by prescribing for them a diet, the chemical properties of which agree perfectly; one that will not set up fermentation.

Of all the practices that have marked the progress of the human family, there is not one so strange and unaccountable as that of the fermentation of bread materials. The yeast germ put into whole wheat flour starts it at once on the road to decay. It commences to convert it into dead, decaying and putrid matter. While if the grain was taken without being thus infected, the stomach and intestinal machinery would convert it into live tissue and energy, the exact opposite course would be pursued.

If food was taken natural, if it was taken uncooked, uncombined, unchanged—fresh from the hand of Nature, it would be immediately converted by the body into life and energy. It would bring the natural result, which would be a healthy result. Remember that Health is natural. Ills have to be acquired.

I sincerely believe that there is not a case of morbid desire for drink in the State of North Carolina so deeply rooted, that it will not yield and absolutely disappear within a period of three or four months, if the fires within that call for these things are not kept alive by incorrect feeding.

I assert, most emphatically, that a being cannot continue to take intoxicating liquors, that the appetite will rebel against its use, if fed upon a diet of clean foods, provided by the bounteous hand and prodigality of Nature. I believe that the greatest work that the human mind and heart can find to do, is to ascertain and teach the Natural Laws that govern the feeding and nourishment of the human body.

If the appetite for drink is ever abolished, it must be done by abolishing the desire—the appetite—the want—and if the desire and want is ever eliminated from the human appetite, it must be done by obeying the Laws of Nature, by building the body from clean, life-giving material—not materials in a moribund state.

37-41 West 26th St., New York.

SKIN DISEASES ARE LOCAL.

Tetter, eczema, ring worm and other skin diseases are purely local in character and can be cured only by direct local treatment. Nauseating nostrums do more harm than good. Tetterine, a fragrant antiseptic ointment, having wonderful curative properties, never fails to reach the cause of skin diseases immediately and when used as directed, cures absolutely and permanently. 50c at druggists or by mail from J. T. Shuptrine, Savannah, Ga.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND * MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

LYNCH—BRIGGS.—On July 28, 1903, at the home of Rev. J. Lynch, by Rev. George W. White, Miss Ollie Briggs and Mr. Joseph Lynch, of Chowan County, N. C.

JOHNSON—PRIM.—At the residence of the bride's father, Capt. J. M. Prim, Silver Hill, N. C., on July 22, 1903, Mr. William H. Johnson to Miss Nannie May Prim, John R. Miller officiating.

Obituaries.

The Flight of the Arrow.

The life of man
Is an arrow's flight,
Out of darkness
Into light,
And out of light
Into darkness again;
Perhaps to pleasure,
Perhaps to pain.

There must be something,
Above, or below;
Somewhere unseen
A mighty Bow,
A Hand that tires not,
A sleepless Eye
That sees the arrows
Fly, and fly;
One who knows.
Why we live—and die.
—Richard Henry Stoddard.

ROBERTSON.—On the twenty-fourth of July, Jesus again "called a little child unto Him," and now Katie Greer Robertson, little daughter of Mr. and Mrs. John Robertson, Raleigh, N. C., has gone to be with Him forever.

In her five short years of earth, she was a happy, loving child. She was always to be found in her place in the Infant Class of the First Baptist Sunday-school. Her love for the class and her quiet, attentive little face were a pleasure and help to her teachers. In the Heavenly Home, where no sorrow may reach her, she can but be the more joyous and loving.

Her vacant place in the home and in the Sunday-school brings untold sadness to those who so tenderly love her.

"Yet, through the clouded glass
Of our own bitter tears, we learn to look
Undazzled on the kindness of God's face."

May the memory of her joyous life remain as a benediction upon her parents, sisters and brother, turning their mourning into joy, and making, through coming years, their joy more full. E. N. B.

BATTLE.—Sister Calypso A. Battle was born November 9, 1839, and died in April, 1903, aged about 64 years. She professed religion and was baptized by Dr. Wm. Royall at Maple Springs church in 1864. She married W. H. Battle, of Nash County. One son, William, survives, her husband having died some time since. She was the daughter of W. P. and Henrietta J. Coppedge, a very old and influential family of Franklin County. Three brothers, John, William and Dr. Coppedge of Texas, and two sisters, Mesdames Newell and Laurence, survive her.

Sister Battle enjoyed the advantages of splendid home training and developed into a splendid woman. In all the relations of life, as child, sister, wife and mother, she faithfully performed the duties of her position. She was always cheerful, patient and hopeful, and during her last illness, which was protracted, she bore her suffering with resignation. She was true to her church, and to all of her obligations as a Christian. She was faithful to her husband, devoted to her son, and ever affectionate to her family. She died believing in the Lord Jesus Christ, and has gone to the rest that remains to the people of God. Our loss has proven her eternal gain. She was buried at the old homestead, the funeral services being conducted by the Rev. P. H. Pernell, of Louisburg. A large number of relatives and friends testified to her worth by being present. "Blessed are the dead who die in the Lord." A FRIEND.

MATHIAS.—Martha L. Mathias, wife of Thomas Mathias, of Gates County, was born January 29, 1833, died May 2, 1903. She professed faith in Christ early in life, and joined the Christian church.

In 1879 she became a member of Eureka Baptist church, and was devoted to her church. Her house was the preacher's home. She could not do enough for them. Brothers T. T. Speight, and W. P. Jordan held a warm place in her heart.

Being quite old, she was deprived of many church privileges. But her love for the Master's cause changed not. She was devoted to the Biblical Recorder and all Christian work.

Truly we may say, she was a keeper of home. A faithful wife, kind mother and neighbor has fallen. Forty-four years did she study and plan for the best interest of her husband and children. When her husband was called to go in the cruel war, she, with her two children, remained at home. And in anxiety and tears she often prayed the Lord spare her husband, and for his return home. And on his return, they seemed to renew their vows to the Lord, and they lived very happy together until the day of her death.

Onward and upward was their watchword. She never tired waiting upon her loved ones.

Just twenty minutes before her death she called her son and told him: "I am going away." And quietly she passed into the spirit world.

She will be missed by all, but no one will miss her like her aged husband.

God bless the sorrowing ones left behind to mourn their loss.

"She is not dead but sleepeth."
JOSIAH ELLIOTT.

A CONSTIPATION CURE THAT ACTUALLY CURES.

is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a case of constipation, no matter of how long standing. It is not a purgative nor an irritant cathartic. These simply lash and hurt the bowels, and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indigestion, headaches, catarrh of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it free. A sample bottle for the asking. Vernal Remedy Co., 86 Seneca Bldg., Buffalo, N. Y.

Sold by all leading druggists.

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Room for more than 100 Books.
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HAY-FEVER AND ASTHMA

CURED BY THE

Kola Plant.

THE KOLA PLANT.

A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 23d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya completely cured me. Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 26th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 20th, that he was cured of Hay-Fever and Asthma after severe suffering for 25 years. Miss Eva Preston, Petersburg, Ind., writes March 9th, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 1345 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. 23d, Himalya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, It is my duty to tell all I can of the great virtue of Himalya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 23rd, that it cured him of Asthma of 30 years' standing.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1106 Broadway, New York City, N. Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.

STATEMENT
American Central Insurance Co.,
OF MISSOURI.

CONDITION DECEMBER 31ST, 1902, AS SHOWN BY STATEMENT FILED.	
Capital—Paid in cash	$1,000,000.00
Amount Ledger assets December 31, previous year	2,482,340.48
Income—From Policy-holders, $1,517,845.88; miscellaneous, $329,715.27; total	1,847,561.15
Disbursements—To Policy-holders, $682,777.97; miscellaneous, $663,519.29; total	1,346,297.26
Fire Risks—Written or renewed during year, $153,515,919.00; in force	171,040,038.00
ASSETS.	
Mortgage Loans on Real Estate	$61,106.66
Loans on Stocks, Bonds and other securities	310,000.00
Book Value of Bonds and Stocks	2,880,317.50
Cash in Home Office and deposited in Banks	139,293.00
Agents' balances, representing business written subsequent to October 1, 1902	196,063.96
Total	$3,586,941.12
Less assets, not admitted	14,267.50
Total admitted assets	$3,572,673.62
LIABILITIES.	
Losses and claims unpaid	$127,110.13
Unearned premiums	1,078,996.18
All other liabilities as detailed in statement	29,409.50
Total liabilities as to policy-holders	$1,235,515.81
Capital paid up	1,000,000.00
Surplus	1,337,157.81
Total liabilities	$3,572,673.62

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written, $670,295.60; Premiums received	$11,184.50
Losses incurred—Fire, $7,068.69; Paid	3,082.58

President, George T. Cram.
Secretary, John H. Adams.
Home Office: St. Louis, Mo.
General Agent for Service: James Southgate, Durham, N. C.
Business Manager for North Carolina: Managed from Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 18, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the American Central Insurance Company, of St. Louis, Mo., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Atlanta College of Pharmacy

Free Dispensary; only college operating an actual drug store. Greater demand for our graduates than we can supply. Address Geo. F. Payne, Dean, 31 W. North Ave., Atlanta, Ga.

DROPSY CURED! Gives quick relief removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to
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"Southland Belle" Shoes

FAMOUS BECAUSE MERITORIOUS.
THE BEST IN AMERICA FOR $1.50
TAKE NO SUBSTITUTE.
IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO.
LEADING SHOE MANUFACTURERS OF THE SOUTH.
LYNCHBURG-----VA.

SOUTHERN RAILWAY.

Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	$10.90
Black Mountains, N. C.	$10.25
Blowing Rock, N. C.	$13.00
Brevard, N. C.	$13.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.20
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

For further particulars write or call on

T. E. GREEN, C. T. A.,
Raleigh, N. C.
All 'phones No. 141.

SPECIAL RATES VIA SEABOARD AIR LINE.

Account of the encampment North Carolina National Guard at Asheville, N. C., the Seaboard Air Line Railway will sell round-trip tickets from Raleigh for one and one-third fares for the round trip; tickets to be sold August 15th to 22nd, inclusive, with final limit September 4th. Military companies in uniform will be charged at the rate of one cent per mile traveled.

$9.50—$8.45.—Plus $1.00 to Baltimore, Md., and return account Sovereign Grand Lodge of Odd Fellows, Baltimore, Md., September 21st to 26th; tickets to be sold September 17th, 18th, 19th and 20th, with final limit September 28th.

$7.30 Raleigh to Charlotte and return account of Woman's Mite Missionary Convention, Charlotte, August 27th-30th; tickets to be sold August 25th, 26th and 27th, with final limit September 1st.

$64.75 Raleigh to Los Angeles or San Francisco, Cal., account National Encampment Grand Army of the Republic, August 17 to 22. Tickets sold July 31 to August 13. Final limit October 15th.

For further information address
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
H. S. LEARD, T. P. A.,
Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

Subscription one year, in advance..... $1.50
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Remittances should be sent by Registered Letter, Postal Money Order, or Express Order, payable to the order of the BIBLICAL RECORDER.

Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

August 12, 1903.

State Missions.—W. M. S., Cleveland Mills, $1.60; McAdensville, $10.00; W. M. S., Cameron, $7.50; Cameron, $5.00; New Friendship, $5.84; Coweta, .48; New Bethel, Raleigh, $2.50; Macedonia, Chowan, $3.00; W. M. S., Kerrs Chapel, Beulah, $2.30; Bethlehem, West Chowan, $3.03; Green Spring, Cedar Creek, $2.51; Piney Grove, Liberty, $3.90; W. M. S., First church, Greensboro, $10.00; Forest City, $12.78; Brush Creek, $4.45; Margarettsville, West Chowan, $3.00; W. M. S., New Hill, Little River, $5.00; W. M. S., First church, Fayetteville, South River, $10.00; Mount Olive, $7.80. Total this week, $100.69. Previously reported, $5,308.55. Total this year, $5,409,24.

Foreign Missions.—McAdensville, $5.00; Cameron, $7.50; Newton Sunbeams, $1.33; New Friendship, $4.30; Coweta, $1.30; Piney Grove, Liberty, $2.00; Tar Brush, Yadkin, .19; Brush Creek, $2.38. Total this week, $24.00. Previously reported, $9,932.92. Total this year, $9,956.92.

Home Missions.—New Friendship, $2.85; Green Spring, Cedar Creek, $2.43; Piney Grove, Liberty, $2.67; Tar Brush, Yadkin, .63; Brush Creek, $5.00. Total this week, $13.58. Previously reported, $4,888.38. Total this year, $4,901.96.

Education. — Cleveland Mills, $11.35; New Friendship, $3.51; Pilot Mountain, $3.00; Bethlehem, West Chowan, $2.71 . Total this week, $20.57. Previously reported, $1,212.63. Total this year, $1,233.20.

Ministerial Relief. — Cleveland Mills, Kings Mountain, $7.10; Cameron, $5.00; New Friendship, $2.00; Piney Grove, Liberty, $1.39; Tar Brush, $1.00. Total this week, $16.49. Previously reported, $448.66. Total this year, $465.15.

Total reported for all objects this week.....	$175.33
Previously reported for all objects	21,868.94
Total reported for all objects this year.....	22,044.27

WALTERS DURHAM,
Treas. Baptist State Con.

Strengthening and Nourishing.

Horsford's Acid Phosphate a Tonic that strengthens and invigorates permanently.

Ordination.

Dear Recorder:—At Norwood, N. C., on July 27, 1903, Bro. Ernest M. Harris was ordained to the work of the gospel ministry by prayer and the laying on of hands of the eldership.

The ordaining council composed of Elders L. R. Pruett, C. J. Black, J. E. M. Davenport, L. A. Whitlock and R. H. Herring, and Deacons W. T. Sinclair and B. F. Lampley, was called by the Norwood Baptist church, and after a deliberate and thorough examination cordially recommended his ordination.

Elder L. R. Pruett was chosen Moderator, and R. H. Herring clerk. The Moderator delivered the charge, C. J. Black presented the Bible, and R. H. Herring offered the ordaining prayer.

Brother Harris graduated at Wake Forest at the last commencement.

R. H. HERRING, Clerk.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

Stock lick it, Stock like it. **No dosing, No drenching.**

TRADE MARK.

Blackman's Medicated Salt Brick.

The only guaranteed Stock tonic blood purifier, kidney and liver regulator and general upbuilder of the system that has ever been placed on the market. Every horse should have one in his feed box. No owner of horses, cows, sheep or hogs should be without them.

Sold by Dealers Everywhere.

Price 25c. Per Brick.

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Dobbin & Ferrall

. . . . . RALEIGH, N. C.
123 and 125 Fayetteville St. . . .

OUR AUGUST SALE

—OF—

Housekeeping Dry Goods

Must be of interest to every housekeeper. There is a saving of at least 33 per cent. from regular prices.

It will pay housekeepers to make up shopping parties and attend this great sale.

On all cash purchases amounting to $5.00 or more, we will pay freight or express charges anywhere in North Carolina.

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, AUGUST 19, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 8.

MATERIALISM.

Let the gentle reader take heart; this article is not political. To be sure, we are aware that it all depends upon the dictum of certain of the powers; for from time immemorial, they have assumed to mark whatsoever suited their purpose as patriotic and whatsoever did not as "politics";—and we had almost written "Idealism" down as our subject with the two-fold intent of bluffing them and saving the gentle reader a shock. But finally we have chosen to proceed, simply disavowing political intent.

Materialism is a term in philosophy. It stands for a theory of the universe, and an attitude toward faith. Probably some of the authorities that have conceived such a fear of it are not aware of this. They may thank us for the information, since it surely adds to the size and the hideousness of their esteemed little monster.

We may thank them, in turn, for bringing the subject up. Since it gives Christianity a good opportunity to plead its cause in the midst of the people, who having apprehended the less thing will receive more readily a portraiture of the greater; and at the last may turn away to spiritual things.

This less idea of materialism has been brought before the public by reason of the fact that the party in power has had the good fortune to be in in a period of prosperity, that is, of materialistic prosperity. And since it has made quite a point of that, the party out has arisen to protest against that point by preaching on the dangers of too greatly esteeming materialism. If the party out had been in, we are sure the party in would be as diligently preaching against materialism. This way the ins and outs have is legitimate. Indeed it is needed. Not that the party in is responsible for prosperity; but that it is making too much of prosperity; and, therefore, a counter propaganda is altogether desirable. Between the two the people get balanced.

Besides, in view of the universal propensity to laying up treasures on earth, public preaching even by all sorts of preachers, against setting too much store by temporal things, will not do harm. We do not insist that the regular preachers will appreciate such reinforcements; but we do not think that they can object. There is this danger, however, that matters may reach such a point that the pulpit will be charged with partisanship for exhorting the people to cleave to the unseen things which are eternal, that is, not material. We hope the powers will not classify such sermons either as political or patriotic.

Materialism, we were going on to say, is a doctrine of philosophy, a deadly doctrine. It is atheistic. It declares that there is nothing but matter. The soul is a delusion and a snare. The brain is water 82 per cent, albumens, etc., 7 per cent, lecithin, cholesterin and salts. Thought or perception is agitation of this water, etc. Spirit there is none. The world came of a nebulous mass. It floated about once in the form of a colossal cloud, like the smoke you see above a big stack; and at length it was condensed into its present form. Life came of heat. Heat came of Energy. And if that is not sufficiently luminous to you, and you inquire further you will hear rumors of a First cause; and if you say another word the subject will be changed and you will be denounced for being dogmatic. The proper thing is to walk off in despair.

The fool hath said in his heart, There is no God. It requires a fool to rob his life of its sublimest, its saving, its only glorious element—Faith. It requires a fool to not perceive the testimony of God in his own life. The Christian religion is the religion of Faith. It stands for Faith. Its first word is Faith. It begins, "In the beginning God," taking there the leap of Faith.

And if you cannot take that leap, you are dead to Christianity. Having taken it, all things resolve themselves for you. Even Death loses its victory. But death rides the back of the Materialist. He looks upon the fleshless skull and cries out—"What's the use? a laurel wreath about this eyeless head is the end of all our greatness."

As for the less monster, material prosperity, it is well to beware of him. He claims no philosophy, but he is not without cunning, and few are they upon whom he has no hold. There is many an outright materialist who would indignantly repudiate the Materialistic Plutosophy. The less materialism has the advantage of being well approved. We all believe in thrift. We all desire to be prosperous. We even run a school at Raleigh to enable young men to make more money—materialism's best embodiment. We are all agreed that our State and our Southern country deserve to be more prosperous. We all want it to be. Just here the monster makes his point. He plays upon our good opinion, and seeing that we cannot discriminate he sweeps us off our feet. We do not accept his Philosophy; we simply lose our souls. From a money-making life to a materialistic attitude is no far leap; from the love of money to the death of faith is no far call. And yet men have to make money.

Men must discriminate, then, since they must live by bread and meat, and these are material substances. Shall we not draw the line? Men do well to work; they do well to save; they do well to acquire property; they do well to desire prosperity and to abhor hard times. But they sin against God and themselves when they do these things to the neglect of their faith. Man must live by bread, but not by bread alone. He has a higher life, a higher sort of living, a higher sort of sustenance. This is the life of faith and the sustenance of faith, which is fellowship with Christ. To let money-making take the place of worship, Bible-study and growth in grace is a fatal sin. And to let money-giving supplant them is little better. To teach a boy that success in business is whole success is fatal error. He had better be a failure and believe in God. To forget the soul, to forget God, at any price is loss beyond measure. "What shall it profit a man if he gain the whole world and lose his own soul?" That is the question every hour. What if he lose sight of his soul? What if he take no thought today for his soul? What if he make no endeavor today for his soul? Is he not thereby losing it? Has his soul not already become lost to him? What if he strive nine hours a day for his body and his ambition and only one hour in a week for his soul, the things of which Jesus Christ said must be sought—esteemed—first, that is above all the others? Does he not lose his soul in spite of the church roll-book?

WHEN BIBLICAL CRITICISM IS OFFENSIVE.

In the public interpretation and exposition of the Bible, protests against existing views are usually offensive, and seldom edifying. It is an offense as well as an impropriety, to speak of "Second Isaiah," or formally to question the authorship of a psalm ascribed to David, before a mixed congregation assembled to worship God and to listen to words of eternal life. To whatever historical stage of the revelation the psalm or the prophecy belongs, it has a positive religious message. It had at first, and it has now; and that is the only thing of real importance to the church.—From McFayden's Old Testament Criticism and the Christian Church (Scribner's).

THE GENIUS OF MODERN POETRY.

I do not know whether anybody, including the editor himself, has ever noticed a peculiar coincidence which may be found in the arrangement of the lyrics in Sir Francis Palgrave's "Golden Treasury." However that may be, two poems, each of them extremely well known, are placed side by side, and their juxtaposition represents one vast revolution in the poetic manner of looking at things. The first is Goldsmith's almost too well known:

"When lovely woman stoops to folly,
And finds too late that men betray,
What charm can soothe her melancholy?
What art can wash her guilt away?"

Immediately afterwards comes, with a sudden and thrilling change of note, the voice of Burns:

"Ye banks and braes o' bonnie Doon,
How can ye bloom sae fair?
How can ye chant, ye little birds,
And I sae full of care?

"Thou'll break my heart, thou bonny bird,
That sings upon the bough,
That minds me of the happy days
When my fause Love was true."

A man might read those two poems a great many times without happening to realize that they are two poems on exactly the same subject—the subject of a trusting woman deserted by a man. And the whole difference—the difference struck by the first note of the voice of any one who reads them—is this fundamental difference that Goldsmith's words are spoken about a certain situation, and Burns's words are spoken in that situation.

In the transition from one of these lyrics to the other we have a vital change in the conception of the functions of a poet; a change of which Burns was in many ways the beginning, of which Browning was the culmination.

Goldsmith writes fully and accurately in the tradition of the old historic idea of what a poet was. The poet, the vates, was the supreme and absolute critic of human existence, the chorus of the human drama. He took a situation, such as the situation of a woman deserted by a man, and he gave, as Goldsmith gives, his own personal and definite decision upon it, entirely based on general principles, and entirely from the outside. Then, as in the case of the "Golden Treasury," he has no sooner given judgment than there comes a bitter and confounding cry out of the very heart of the situation itself, which tells us things which would have been quite left out of account by the poet of the general rule. No one, for example, but a person who knew something of the inside of agony would have introduced that touch of the sage of the mourner against the chattering frivolity of nature.

"Thou'll break my heart, thou bonny bird."

—G. K. Chesterton, in "Robert Browning."

A MORNING PRAYER.

(From the Congregationalist.)

Most holy and eternal God, Lord and Sovereign of all creatures, I humbly present to Thy divine Majesty myself, my soul and body, my thoughts and my words, my actions and intentions, my passions and my sufferings, to be disposed by Thee to Thy glory; to be blessed by Thy providence; to be guided by Thy counsel; to be sanctified by Thy Spirit; and afterward that my body and soul may be received into glory; for nothing can perish which is under Thy custody; and the enemy of souls cannot devour what is Thy portion, nor take it out of Thy hands. This day, O Lord, and all the days of my life, I dedicate to Thy honor and the actions of my calling, to the uses of grace, and the religion of all my days, to be united to the merits and intercession of my holy Saviour, Jesus; that in Him and for Him I may be pardoned and accepted. Amen.

THE NEW THEME!

"How to prohibit prohibition," was the chief theme of discussion at the National Liquor Dealers' Association in Baltimore recently. The cry used to be "prohibition does not prohibit," and yet some how, the liquor men always violently opposed it. Now they recognize that prohibition does prohibit, and their problem, "how to prohibit prohibition."—Western Recorder.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. 11—1871-1880.

It is to be regretted that the volume containing the minutes of 1871-1875, inclusive, cannot be found. In response to an appeal for single copies bearing any of these dates, I have received two copies of the minutes of 1873.

We gather from the historical table published in the minutes from year to year, that the Convention of 1871, was held in Charlotte, with W. T. Brooks still president, and J. D. Hufham Corresponding Secretary.

The session of 1872 was held in Fayetteville, and the officers mentioned above were continued.

Warrenton, November 5 to 8, 1873.

President, W. T. Brooks; Corresponding Secretary, J. D. Hufham.

Dr. Hufham read the report on State Missions. In mentioning the difficulties, he says: "It was decided at the last session of the Convention to make a general canvass for endowment of Wake Forest, and to endeavor to raise a hundred thousand dollars during the year. In view of this, we thought it would not be wise to extend our operations very largely in the department of State Missions."

Despite the discouragements, considerable progress was made. Twenty-five missionaries had operated under the direction of the Board.

There is a large debt on State Missions. The appropriations amounted to $4,617.00, and receipts were only $1,857.56.

Dr. Hufham says he intended to resign as Secretary when he came to the Convention, but is unwilling to retire while the Board is in debt, and will continue.

The Sunday-School Board, through J. B. Boone, chairman, submitted an interesting report to the Convention. N. B. Cobb was employed as Secretary of the Sunday-School Board, with the understanding that the Board would not be responsible for his salary. He accepted the appointment, relying upon the generosity of the denomination for his support. The treasurer's report shows that a sufficient amount was not raised to pay the salary of the Secretary.

Elder A. F. Redd purchased the Recorder from Bro. J. H. Mills. He formed a copartnership with Edwards & Broughton, taking in the Recorder as his part of the stock. There are now 3,200 paying subscribers. Dr. Hufham says "the circulation is larger than it ever was and the paper is better than it ever was."

Dr. Broadus says he likes to put the Recorder in the hands of his children, because of its excellent sense. Besides, it is sound in doctrine, and some of our very best writers are contributing to it. He reads it with unusual interest.

It was when the subject of education was called up that the Convention reached "high water mark." Dr. Wingate presented a very clear and ringing report in regard to the work of the endowment. He estimated that $40,000 had been raised, mostly in pledges. This was a year memorable for its financial stringency. A money panic had swept the country from side to side, and we were yet in the midst of it. "But such seasons make heroes of us. Heroes many of us must become if we would lift our State, nay our beloved Zion, from the ashes of her sloth, and possess for ourselves and our children a heritage of hope. We have started from our Egypt. Let come what will, our faces are to a better land. We must go forward."

After a very enthusiastic discussion, participated in by many of the brethren, it was unanimously agreed to continue the canvass for the endowment through another year.

In discussing ministerial education, Dr. Broadus said: "There is no conflict between the teaching of science and the Bible, but the conflict is between the teachers of science and the Bible."

Dr. Durham made his first speech at this session. He spoke on State Missions.

The Convention of 1874 was held in Wilmington. J. M. Heck was elected President and J. B. Richardson Corresponding Secretary, Dr. Hufham having resigned.

No man ever entered upon any work under more discouraging conditions than those which confronted Dr. Hufham when he became Corresponding Secretary. There has never been an hour in the history of the Convention, before or since, when the outlook was so gloomy. The work had literally gone to pieces. The year before he became Secretary, the former Secretary resigned at the close of the first quarter, leaving not a missionary on the field, and a debt of $916.15. Two agents were put in the field to try to raise this debt. After paying their salaries and expenses the debt was reduced to $708 46. The Associations were working independently and a state of disorganization existed from mountain to sea.

This was the condition of affairs when J. D. Hufham came to the Secretaryship. It is to be regretted that we are not able, because of the missing minutes, to give his work in detail. Some general statements will give an idea of what he did. One has but to compare the report of 1890 with that of 1873 to see the very remarkable advance. In 1873 a goodly number of the Associations had been brought into harmonious cooperation with the Convention; about two thousand dollars had been raised for State Missions, and twenty-five missionaries were employed by the Board and the co-operating Associations. In other words, during these four years, order was brought out of chaos, and the Convention once more started on an onward and upward career.

The Convention of 1875 was held in Shelby. John Kerr was elected president. We learn from the files of the Recorder that in 1875 C. T. Bailey bought the interest of A. F. Redd in the business of Edwards & Broughton, and became editor of the Recorder. For a year or two Dr. Hufham was associate editor.

Raleigh, November 15 to 18, 1876.

C. M. Cooke, president.

The report of the Board shows that at the beginning of this year there was an accumulated indebtedness of about $2,000. For this reason it was thought best to employ only nine missionaries. The debt reported to this Convention was $481.83. The same old difficulty confronts the Board, viz., want of cooperation between the Associations and the Convention.

Take it all in all, this is an encouraging report. It showed larger contributions to State Missions than had been made for years.

J. B. Howell was Secretary of the Sunday-School Board. He was to receive his traveling expenses and $800 salary, provided this amount was contributed. Only $479.32 was raised for the Sunday-school work, out of which expenses were taken, leaving salary $379.88, less than half of the stipulated amount.

"We would urge our pastors and churches the importance of prosecuting, as far as possible, the work of giving religious instruction to the colored people among us, and we request our Mission and Sunday-School Boards, as far as practicable, to give aid in organizing and extending among them Sunday-school and church privileges."

T. H. Briggs, Jr., offered the following resolutions:

"Resolved, That we heartily commend to our brethren the orphan work of the State, at present under management of Bro. J. H. Mills.

"Resolved, That we earnestly request the pastors of our churches to make stated collections for said object, using every effort to promote the noble charity and great work of so much importance to the Commonweath of North Carolina.

"Resolved, That one-half of the collection to-morrow morning shall be appropriated to this cause."

Dr. William Hooper died since last Convention. He was eighty-four years old.

Durham, November 7 to 10, 1877.

John Kerr, president.

The Sunday-School Board makes a fine report. They began the year with a debt of $275.45. Decided to employ no secretary. The services of Bro. John E. Ray were secured for as much time as he could give to the Board. He was teacher in the School for the Deaf, Dumb and Blind, over which institution he now presides. They gave him a salary of ten dollars per month for two and a half months, and then raised it to fifteen dollars per month. The young people of the Raleigh churches aided him in his correspondence.

The "Little Leader" plan was adopted, and bands organized in many schools, but what they raised was used largely at home.

A system of colportage was begun on a small scale. An office was secured in the Briggs Building on Fayetteville Street, in Raleigh. Board out of debt and has something over $900 to its credit.

Woman's Central Committee was organized in April, 1877, with Mrs. J. M. Heck, preident; Mrs. A. M. Lewis, vice-president; Mrs. F. L. Mahler, secretary; Mrs. J. C. Scarborough, corresponding secretary; Mrs. T. H. Pritchard, treasurer. They report seventeen societies organized and collections from them amounting to $342.16.

Dr. Pritchard introduced the following resolutions:

"Resolved, That the Convention has heard with pleasure of the formation of the Central Committee of the Woman's Missionary Societies of the State and the good work it has accomplished.

"Resolved, That we commend this enterprise, which has as its end the development of the gifts and graces of the Christian women of the State, as worthy of the confidence and support of all ministers and churches.

"Resolved, That we cordially invite this Committee to report the work they may be able to accomplish to this Convention at its next session."

A most spirited discussion followed, and the Convention adjourned without voting on the resolutions. Subsequently Dr. Pritchard amended his resolutions by making the last one read as follows:

"Resolved, That we cordially invite this Committee to report the work the societies organized in the churches may be able to do to this Convention at its next annual session."

After more discussion, the report, as amended, was adopted.

J. B. Hartwell, missionary from China, was introduced.

North Carolina Baptist Students' Aid Association was represented by J. W. Denmark, and commended by the Convention.

Dr. Walters died since last Convention.

Charlotte, November 6 to 7, 1878.

W. A. Graham, president.

J. B. Richardson served one quarter as Corresponding Secretary, at which time he resigned. Brother Richardson's administration was handicapped from the beginning by debt. The year before he came into the office, the energies of the denomination were centered on raising a hundred thousand dollars endowment for Wake Forest College. With this effort came the money panic to which reference was made above. The Board had laid out its work on a large scale, and were forced to report a $2,000 debt. The clearing away of this debt was the chief work of Dr. Richardson, and he succeeded admirably. He left the Board free of debt.

Brethren Hufham and Richardson steered the State Mission work through a most perilous period, and deserve the lasting gratitude of the denomination.

Bro. John E. Ray was asked to do the correspondence for the Board after the resignation of Dr. Richardson at a salary of ten dollars per month. For several years Brother Ray did the work in this way.

In its report the Board says: "There are three classes of Associations:

"1. Those in which there is no destitute territory, but such as can be reached by pastors.

"2. Those in which there is some destitution, but not enough to require all the funds which could be raised by the churches.

"3. Those in which there is destitution so extensive that it cannot be supplied without help from other Associations.

"Now cannot these Associations be induced to work together with the Convention as a common centre or vehicle of communication? If it can be done, the most serious difficulty in our way will have been removed."

Foreign Missions is looking up. An increase of $800 over last year. For several years the Central Association has been paying half of Dr. Yates' salary. Raleigh Association, at its last session, assumed the other half.

Woman's Central Committee reports thirty-six societies and $500 contributed as against seventeen societies and $340 contributed last year.

A collection was taken for the Charlotte church amounting to $919.50.

The Sunday-School Board is pressing its work vigorously. Thirty-five new schools were established last year and the colportage department is flourishing.

Oxford, November 5 to 8, 1879.

N. B. Cobb, president.

Secretary Ray gave six weeks to visiting Associations, for which he received nothing except expenses. There are eighteen missionaries on the field, besides nearly as many Associational missionaries. Elder Dodson rarely writes a report or makes a speech that he does not emphasize the importance of cultivating the towns.

Sunday-School Board is doing well. A good many schools were supplied with literature, and there is money in the treasury. Receipts nearly $1,900, of which $580 was from sales.

Seventeen ministerial students were aided at Wake Forest last year.

The total Foreign Missions, counting the contributions from the Woman's Missionary Societies, was $2,875.70. Of this amount, the Raleigh and Central Associations paid $1,200 for the support of Dr. Yates.

Nearly $2,000 was raised in cash and pledges for Home Missions.

Dr. Wingate, president of Wake Forest College; Judge John Kerr, president of Convention several times, and Mr. John G. Williams, former treasurer, all died since last Convention.

Goldsboro, November 17 to 20, 1880.

N. B. Cobb, president.

Dr. Graves, missionary from China, attends this Convention. Foreign Missions makes the best financial showing yet made. T. Harrison was in the field as special agent for the Foreign Mission Board.

Total amount raised for Foreign Missions, $4,696.46.

The following report was submitted by T. H. Pritchard, T. Whitfield and J. B. Richardson, committee:

"The committee appointed to consider the propriety of creating a Board of Foreign Missions for the Baptists of North Carolina, beg to recommend the appointment of such a Board, and would suggest that it be located in Wilmington.

"A motion to table the report was lost by the casting vote of the president."

After discussion by Hufham, Taylor, Pritchard, Whitfield and Skinner, a vote on the main question was taken and the report was not adopted.

"Resolved, That the Foreign Mission Board of the Southern Baptist Convention be requested to appoint agencies for the collection of funds in this State only on the recommendation of the Mission Board of this Convention."

A collection was taken for ministerial education amounting to $700, perhaps the largest in the history of the Convention.

This is the semi-centennial year of the organization of the Convention. A semi-centennial celebration was held on Saturday night. The past history of our Convention was reviewed, and speeches made on the progress of the different departments of our work.

When the Convention was organized, there were 15,000 Baptists in the State. In 1880, fifty years later, there were one hundred thousand white and eighty thousand colored Baptists in North Carolina.

Is the Bottom Rail in the Fence Neglected?

BY REV. LEN. G. BROUGHTON.

For the past several years I have observed the trend of the benevolence of the country; and barring the impulses that come from special calamities, such as our recent Gainsville disaster, the most of our benevolence is bestowed where it will make the biggest show, or upon causes that represent people who are not dependent. Take Mr. Rockefellow's gifts to higher education, Mr. Carnegie's gifts to high-class libraries, and other great gifts from great and good philanthropists. The whole trend of great philanthropy is toward cultivating the better classes. What humanity needs, especially in the South at this time, is help to help itself. Elisha, on the road-side, needs the Shunammite's constraining hand to take him in.

Instead of so much money going into the cause of higher education and the like, it does seems to me that a great part of it should be used for the wholly dependent—for the homeless and the helpless. They need encouragement. They need light. It is not only Christian to give it, but it is wise. The masses of the people cannot be touched, save indirectly, by the majority of such benefactions. Something must be done to lift them up. They furnish the backbone of our country. From them we get our strength as a nation. The wise benefactor is he who builds for the lowest strata of life.

The most worthy causes for help are those for the most part who have to be gone after. Right at our own door, perhaps, is a case of this character. Not long ago I was sent for to see a woman who was sick. She was not a member of my church, but somebody had led her to believe I would comfort her. When I got to see her I found that she had tuberculosis. She could not get into a hospital or infirmary. She had no relatives to care for her. Her wages had stopped, and she was too proud to let her friends know anything about her actual need. Thank God for the honor she did me in acquainting me with the facts. I had rather have it thought that I had a heart for such souls than to be a king.

The world is full of good opportunities for help. Had it not been for a good woman who hunted me out one time to offer help, I would not now be writing this article. Every friend of mine had given up. The only thing left for me was to quit school. But thank God for the woman who had somehow learned of my predicament, and she came to my aid.

We must not demand too much of the cause that appeals for help. It may be that help is needed more to present a respectable case than to sustain it when it is presented. Almost any well defined charity can get aid. It is the case that has not had an opportunity to get before the public that needs looking after. We must put some confidence in men though they are needy. It is comfort and encouragement often that is needed most, just a ray of light shed upon them.

We cannot furnish this by proxy. Elisha must go himself as well as send his staff. If we take the statistics as heralded in the religious press of the world we shall find that everything in religious work is reckoned from the staff basis. Our delegates to associations, conferences, synods and conventions are largely on the financial basis. The church that pays the most money furnishes the most delegates. I do not criticise giving; I make no excuse for stinginess. God demands our money. The Christian who withholds it from Him will most assuredly be dealt with. There is nothing more clearly taught in God's Word. But money is not all. It is by no means the most important. To place religious representation upon a financial basis therefore is magnifying the wrong thing. It encourages the spirit of withholding self in the service of God and humanity. I am afraid many a gift will stand without record to the giver because of this fact. God's plan is for us to go ourselves as far as we can, and then send the staff where we cannot go.

In our city there is a poor man who at one time was in the gall of bitterness and bonds of iniquity. He was drunk practically all the time. He had a lovely, sweet wife, a woman of tender feelings and a noble heart, but she had grown despondent and almost helpless. Her husband rarely ever went to church. He had soured on everything and everybody. Finally, he was approached by a woman of splendid social position and good means. She talked to him kindly and urged him to come to Christ. It was such a surprise that one in her position should take such an interest in him that he could not, to use his own words, "think of her message." But when he went away from church her words began to come to him, and day by day they increased in weight and force. Again and again she saw him and talked with him. Finally, he gave himself up, and the Lord gloriously saved him. Time after time he has said to me, "The coming of that woman was the means of my salvation. I said if that woman in her position is interested enough in me to seek me out, there is something in religion."

O people of God, learn this lesson! Go with open eyes and ready hands. Behold the world's misery. See it alienated from God, going the downward road to hell. Don't be content with sending. Send all you can—there is no possibility of doing half enough. Go yourself; offer your eyes to see for them; your mouth to speak for them; your hands to work for them; your feet to walk for them. This is the lesson from Elisha's contact with the dead child of the Shunammite woman.

Atlanta, Ga.

Pastors Wanted on the Foreign Field.

BY W. R. CROCKER, MISSIONARY.

I want to ask the brethren to consider several reasons why men who have proved by actual pastorates their ability to succeed in that most difficult work should come to the mission field. It is no doubt much harder for a man to leave a successful work, and pull up all the heart ties and cut short plans and hopes being realized; but it seems to me that the true attitude of a servant of the Lord is not whether it is easy or not, but what is duty.

1. The first reason I would give for calling men from the active pastorate is that they are tried in a way that proves both to themselves and others their fitness for the work. I don't care how smart a man is in school, nor how good his record is, it is always more or less a risk to send such a man to the foreign field. If he does not prove to be a useful worker, then the work suffers, and the great expenditure of money is practically a loss. The Board by long experience in examining men, and watching the character of those sent, learns to tell as well as could be, probably, the fitness of a new and untried man, but still a period of service proves more than anything else. A man who has had a pastorate can be more easily sent to a field where his special abilities most fit him for work, for some men develop strength in one line, some in another, and I think it may truly be said that few school graduates know at first just where their best powers lie. A pastorate at home will give a man a knowledge of precedents, of practical methods of dealing with the unconverted, with new converts, will teach him how to baptize and administer the Lord's Supper, how to organize a church, how to discipline, visit the sick, bury the dead, etc. But, some one says, I thought you didn't do these things on the mission field. That's just what you do have to do here, and besides usually you are alone, and there is no precedent, no established church, and you have to start these things from the foundation, and if you don't start right, how can you expect those who have just come from heathenism to go right, or know what to do at all? Book knowledge, and directories won't help much, and if you have had no actual experience in these things you will find yourself in many a hard place. A little pastoral experience would relieve you of this, and besides add dignity and assurance in the eyes of the weak native church. Shave head missionaries complain that they didn't know what to do, having had no experience. You might notice here that Chinese human nature is just the same essentially as Anglo-Saxon human nature, and the same principles apply here that apply at home. A man who finds himself at home a good "mixer," a good organizer, a good leader, will have opportunities to utilize these qualities here just exactly as there. The man who is an eloquent speaker will find the Chinese enjoy eloquence almost as much as any people do. I am writing in China. What is here said will hold true of any people. I know the Chinese have a quick way of finding out every missionary's strong and weak points.

2. Let me plead that it is hardly fair to place such great responsibilities as the founding and carrying forward of a church among a heathen people upon the shoulders of an entirely inexperienced young man, however good he may be, especially when it is true, as it nearly always is, that he has very few advisers. No precedents, no Christian customs, and only theories to guide him. We hope for a great future of Christianity here, and now it is of the utmost importance that the foundations should be rightly laid. To this end we want men who could found colleges at home, be presidents, could fill great pulpits. We want such men filled with the spirit of God, and they may rest assured that every faculty they have will be brought into full activity over here, and often they will be humbled before the Lord, because of the difficult questions that come up for solution—questions more difficult than any at home. And again, is it not meet that the bravest, strongest, most tried, should take the post of hardest service?

4. We want men who have learned by experience how to preach the everlasting Gospel effectively. Practice in the pastorate helps wonderfully in preaching here, as the writer can testify from personal experience.

Let me appeal to the successful pastors to consider who shall come. Young men can come in and take your place, but no one is here at all. You can bring to us, weary in the long battle, fresh courage, seasoned strength, juicy life, direct from the deep wells of warm-hearted Christian people; you can bring cool judgment, practical views, and withal some of the handiness which comes from having done things. Let us pray that God shall send only such men as He shall call.

Chinkiag, China.

Soul's Immortality a Reality.

If our view touching the supernal character of Christ is the right one, if it be sane and logical, this demonstration has been wrought for us, for one at least of the Sons of God has broken through the fetters of mortality and risen victorious over death. If Christ be risen, that is, if He be divine, the soul's immortality is no longer a radiant imagination. It is a radiant reality.

Now, I should like to give you some reasons why this conception of the supernal Christ approves itself, not only to all that is most tender and beautiful in our hearts, but also to all that is deepest and most logical in our minds. The most cogent argument for an entire and unqualified assent to the divinity of our Lord is, of course, an argument quite beyond the reach of logic and syllogism. This most subtle and indisputable demonstration is the demonstration of experience. The most intimate knowledge that man can have of anything is an experimental knowledge. The most cogent reason is always a personal reason. The most cogent love is a personal and experimental love. And there is such a thing as knowing the divine Christ with a knowledge that is invincible, without the shadow of a question or a doubt, but this knowledge is always personal, always experimental. The man who has come through a great convulsion of his spirit into communion with the eternal through Christ, who has gone to Christ broken, desolate, despairing, sin-stained, and found in Him an adequate Savior, this man does not affirm tentatively—he knows; he knows experimentally that Christ is his Lord and his Redeemer.

But while experience is the most cogent of all testimonies, there are other testimonies that have, from the point of view of the intellect, great evidential force, an evidential force not perhaps amounting to absolute demonstration, but amounting to a moral certainty, a moral certainty which more than justifies fealty to traditional Christianity, which more than justifies faith in the Christ of the heavenly lineage. Man carries within his own spirit, in the great central needs of his soul, a witness to him who is declared in the Scriptures to be the word that was in the beginning with God, and that was God.—J. A. Milburn.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.—Emerson.

News Notes.

....W. L. Pickard, of Lynchburg, is to be a regular contributor to the Gospel Worker.

....The University of Missouri is to have Joseph W. Folk lecture on September 21.

....Bro. H. C. Moore is aiding Pastor Jno. C. Hocutt in a series of meetings at Antioch near Chapel Hill.

....Robt. VanDeventer, of Savannah, Ga., has received the honorary degree of D. D. from Mercer University.

....The headquarters of the National Anti-Saloon League is at rooms 31-32, Bliss Building, Washington, D. C.

....The Summer School of Chicago University has enrolled 2,000 students, of whom there are 179 in the Divinity School.

....Bro. J. J. Adams is aiding Pastor Maddry in a meeting at Berry's Grove this week. They will be sure to have a good meeting.

....Pastor C. H. Maddry has just closed a very successful meeting at Mt. Adair church, in which W. C. Barrett did some of his best preaching.

....The Young People's page is used this week by Mr. J. C. Massee in discussion of the B. Y. P. U. Christian Culture Courses. Read it.

....The Examiner of New York had for its cover page last week an elegant cut of the President of the Southern Baptist Theological Seminary, Dr. E. Y. Mullins.

....The Baptist brotherhood of Baltimore will be greatly strengthened by Rev. Rufus Weaver who has accepted a call to the Brantley church.—Gospel Worker.

....Miss Anna Greene, Missionary of the Foreign Board at Shin Hing, China, was married July 15 to Mr. S. R. Moore in the Union church at Hong Kong. We extend congratulations.

....A Baptist summer resort will be established on the Hudson River, near West Point, N. Y., similar to the Chautauqua. One thousand acres have been purchased.—Baptist Argus.

....A new Baptist church has been organized recently in Greenville, S. C., with forty-four members. Mr. W. P. Holland is the pastor. This is the ninth Baptist church in that city.

....It is suggested that Sunday, September 13, be observed by the churches as Christian Culture Sunday. Write the Baptist Union, Chicago, for suggested program and helpful literature.

....Dr. N. B. Crumpton had entire editorial control of the Southern and Alabama Baptist last week. We knew Crumpton was a good preacher and a fine mission secretary, and now he has proved himself a first-class editor. What next?

....Dr. J. R. Sampey has had great success, and created a marked interest in his work at Moody Institute, Chicago. An exchange says: "His clear, instructive, forceful expression, colloquial Anglo-Saxon and dramatic touch combine to give him rare interests."

....J. M. Arnette: "Please send me a few sample copies of the Recorder. Send to me at Rock Cut, N. C. I expect to conduct a meeting next week at Bethel, a country church which I serve, and wish to put Recorders into the homes of my people there. They ought to take about '16 to 1' that they are already taking."

....The brethren of Mars Hill church, near Hillsboro, have just commenced a new house of worship. Mars Hill is one of the oldest churches in this section. Bro. Charles E. Maddry is the pastor and leader in this good work.

....Mr. T. F. Deitz, the pastor at Bryson City, Webster and Dillsboro, is moving along nicely with his work. Large audiences and good interest. At Dillsboro, Bro. R. F. Jarrett is the Sunday-school superintendent, and is doing fine work in that important field.

....W. N. Claudoin, D. D., the grand old man of Florida, is approaching his 76th birthday, and after everybody thought he had so richly earned his rest, he has again taken up the yoke of active service. He becomes pastor at Lagrange, Fla. Some men never grow old.

....J. S. Shinn: "My work is moving along nicely. Just closed a gracious meeting at Union Grove. Bro. R. L. Byrd, of Tolarsville, N. C., aided in meeting. He is a good brother and safe preacher. Four were baptized, one received by letter, and church greatly revived."

....E. Buchanan: "I have just closed a glorious meeting at Round Nob church with twenty-three additions to the church. At the close I baptized fifteen of them; others will soon follow. The little church was greatly revived. Brother John Haney assisted me in the meeting."

....J. W. Rose: "We have just closed a glorious meeting of nine days at Shiloh Baptist church, Camden County. Baptized 27, restored 15, by letter 2, total received 44. Rev. W. A. Ayers, of Elizabeth City, was with us five days. His sermons were full of the gospel and strong in their appeals to the unsaved."

....Often the trouble with our prayers is that we tell the Lord our difficulties and anxieties, but do not leave them with Him. Instead of—as the Dutch version has it—"rolling our burden upon the Lord," we carry it away with us, hugging it to the heart as though it were some precious thing. Thus we thwart our own petition.—Examiner.

....Principal J. A. Campbell: "We had a fine meeting at Friendship, aided by Rev. C. A. Upchurch. Five were baptized. Rev. J. A. Porter did glorious work for us at Spring Branch. Ten baptized. We had a fine opening August 11; finest in our history; representing about twenty counties. Hope to get into new academy building by middle of term."

....W. J. Beale: "Will you give me your idea as to the sense in which God repents?" We cannot now discuss this question, but offer these words of G. Campbell Morgan, uttered at Northfield recently, as explaining the probable difficulty in Brother Beale's mind: "It is because God is changeless in all the eternal sublimities of his character that he changes in his dealings toward men. I remember a man saying to me once, 'Why, he is just as changeable as a weather-vane on a steeple.' What an unfortunate figure of speech! The most unchangeable thing in Northfield is the weather-vane on the steeple. But, you say, it is always changing. No, it never changes; it is pointing north and south and east and west, yes; and because of its unchangeable principle it shows you where the wind is coming from, and it is always unchangeable in its adhesion to principle. The Almighty God is unchangeable. To-day His word is the word of tenderness, and tomorrow of anger. To-day he spares Ninevah, and tomorrow he smites it. Has He changed? No; Ninevah has changed. He has been the same throughout all His dealings with men, and it is they that change, not He that changes."

....The late Prof. John A. Broadus, of Louisville Seminary, gave much attention to the subject of lynching, and in an elaborate paper discussed the whole matter with great fairness. He reached the conclusion, with which we heartily agree, that in times when the public mind is greatly incensed against the perpetrator of some crime, it is wise for citizens to meet and express their sentiments, and then to appoint a committee whose duty it shall be to expedite in every way possible the operation of the law.—Watchman.

....J. M. Frost: "You will be glad to know that our work for the first quarter of the Convention year shows up gloriously. the receipts surpassing the receipts for the same period last year by nearly five thousand dollars. Everything is in most excellent shape for the future. How wonderfully the Lord is leading this work on and opening the way to larger and larger things. I am just home after an absence of nearly four weeks, and feel greatly refreshed. I hope the improvement may be permanent."

....A recent issue of the Shelby Aurora prints an excellent halftone cut of Mr. W. D. Hubbard and says: "The First Baptist Church of Shelby, N. C., is one of the oldest and most influential churches in the King's Mountain Association. The present house of worship was erected about 1888. This church is noted for the large number of prominent ministers furnished to the denomination in this and other States. Among the many prominent divines who have served this church in the past none of them stood higher in the estimation of the church and the community generally than Dr. W. D. Hubbard, the present pastor whose eloquence and Godly walk have won for him the love and admiration of all who know him."

....J. A. Speight: "A very fine meeting has just closed at Meherrin, the second oldest church in the State. This church was organized in 1729, and has never had more than six pastors, one of whom was Rev. J. N. Hoggard, whose work came down to five years ago. He was pastor for forty-six years. This year Rev. C. K. Hobbs, of Portsmouth, Va., helped me, and I found him a real helper. He preached every day that the meeting lasted, and his sermons grew in power and adaptation from day to day. About thirty were added to the church, and I believe others will follow. A fine impression was made on the community at large. Brother Hobbs has just returned from Crozier Seminary and would enter the pastorate if churches desiring a good man and preacher would call him."

....Mr. Geo. E. Spruill writes from Pelzer, S. C.: "My work across the border is moving nicely forward. Since coming to this State, one and one-half years ago, it has been my pleasure to welcome two hundred members into our fellowship; a large part of them were received by experience and baptism. During the past seven months more than one hundred have been received, and the prospects for the future is full of promise. Realizing that discipline is a means of growth, my church, of which I have been pastor for nearly two years, excluded more than a hundred at one meeting, and the future looks much brighter than it formerly did. I believe the pruning hook ought to be used, and the world will have more respect and love for the church, and also more of a desire to prepare and enter into it. This church's action has demonstrated this much to observant ones. The Recorder's weekly visit is a welcome one and draws us closer to our native State. May it grow into even wider usefulness in fighting the Saviour's battles for right against wrong. Temperance will triumph."

....The outlook for the B. F. U. was never brighter. Dr. Vann writes that twenty-seven more have secured room than ever before at this stage. Only twelve more places are now open. About half of these are partially engaged. Any who intend to enter for the fall term had better engage their room at once, else they need not expect to get in.

....It is always a question of some importance as to who is going to be the next Governor of Missouri. That question is a little more important now than usual, not simply because of the particular men who have been mentioned but because of a larger issue that lies in the background. Now and then a policy or a principle comes up before the people of a State for approval or rejection. It is something like a case on trial in court, with the voters sitting as jurors. The men who are standing as candidates represent the policies that are to be passed upon. Even when two rival candidates are of equal personal worth, the election of one may be a triumph of righteousness and the election of the other may be a public calamity. A sea of official corruption has been discovered in Missouri. Boodlers themselves do not know the extent of bribery and betrayal. The issue is going to be over an open admission that this corruption exists, that it is to be punished, and that the men who are to be elected must pledge themselves to clean up this civil garbage. A revival of civic purity is at hand. A cry has gone out for official honesty. It does not seem to one who stands apart from partisan strife, and who sympathizes with clean government, that there can be any doubt about the duty of every true citizen. Unless there can be public confidence in our courts and legislators and police, chaos and corruptions follow. Above party fealty and personal attachments are the obligations to official justice and civic purity.—Central Baptist.

....A. R. Love: "The Carolina Baptist Association held its twenty-seventh annual session last week, with the Riverside Baptist church, at Horse Shoe. We had a splendid meeting. Bro. H. R. Mosley, missionary to Cuba under the American Home Missionary Society, was with us on Wednesday and gave us a most excellent address on Home Missions, especially the work in Cuba. Brother Mosley is a Southern man. He and his wife spent six years in Mexico. They have been in Cuba during the last four years. Our own Mont Egerton, of Knoxville, was with us on the same day. He preached for us at one o'clock, and in eloquent, pathetic and persuasive words, told us about the constraining love of Christ. All our people love Brother Egerton. He is a Henderson County boy and was baptized in our Hendersonville church. Bro. A. E. Brown was present, having just returned from a trip to New York. He spoke with his usual zeal for State Missions and education. Indeed we had a feast of good things. Brother Wayland Cook, of Greensboro was with us on Thursday. He made his maiden speech on Foreign Missions. When he closed, our moderator said that the next time he heard from Brother Cook he expected to hear that he had given his law books to some poor fellow and that he was on his way to the foreign field. Others who heard him felt the same way. He also spoke in behalf of our orphanage. Brother Thomas was with us and spoke in glowing terms, and with great fervor, in behalf of the Biblical Recorder. The Association endorsed The Christian Pilot in connection with the Recorder. The time for future sessions of the Association was changed to Tuesday after the second Sunday in October. We meet with the Fruitland church next year."

Foreign Mission Paragraphs.

The work on the foreign fields is progressing well. The missionaries seem cheerful and hopeful. Echoes of the glorious Convention in Savannah are coming back in letters from the foreign shores. Praise goes up to God all along the line from those at the front.

The Board continues to appoint new missionaries. Eight have been set apart for the work since May 1st, and two others under appointment, have gone to the foreign field. But our great need right now is for several men for important points. These men live somewhere. We can and should ask God for them. We do not believe there ever was such an opportunity in the world's history for world-wide evangelization.

At the Associations and State Conventions we hope foreign missions will be given a good hearing. If this is minimized, the meeting will be dwarfed. If magnified, the meeting will be made glorious. Let no motto satisfy us which says less than "The World for Christ." If Christ's spirit is greatly honored in your Association, then you will have desire and time to consider this great work.

Persons who wish tracts, sample journals or reports of the Board, which give full information about our work, can get them by dropping a line to the Corresponding Secretary.

We also have beautiful maps of the world, 50 by 87 inches, printed in colors on cloth, with our stations marked on them, which we deliver at any postoffice at the very low price of $3. These are excellent. Every church or Sunday-school should have one.

We are trying to make a great advance in our work this year. To do this we need to disseminate information. We urge every pastor to get his people to take the religious papers. If our papers in fifteen States could get 50,000 new subscribers (and they ought to have them) then we could get $100,000 additional for Foreign Missions. Our editors love our great works; let them have more readers. We rejoice in thousands of new subscribers for the Foreign Mission Journal. If our people read and become informed, they will give.

RECEIPTS FROM MAY 1, TO AUGUST 15, 1903

Virginia	$4,552.51
Georgia	3,918.56
South Carolina	2,616.28
Kentucky	2,330.06
Tennessee	1,985.99
Alabama	1.342.17
Missouri	1,074.32
Texas	999.43
North Carolina	911.21
Mississippi	480.54
Maryland	398.27
Louisiana	296.85
District of Columbia	174.79
Florida	127.00
Indian Territory	43.16
Arkansas	40.00
Oklahoma	16.86
Other sources	1.61
Total	21,309.61

These are not altogether as large as we had hoped for, but enough to encourage us. We are now borrowing money to carry on the Lord's work. If you have some for Him and those who have not heard of His love, will you please help now.

Yours in the Master's name,
R. J. WILLINGHAM,
Corresponding Secretary.
Richmond, Va., August 15, 1903.

....Bro. Chas. A. Sigmon has held three very successful meetings on his field. At Good Hope twenty-three were received into fellowship; at Woodland fifteen, and E. R. Harris aided in a blessed meeting at New Bethel.

From Brother I. W. Thomas.

Dear Bro. Bailey: I thank brethren W. R. Gwaltney and Archibald Johnson for the appeal they make in this week's Recorder in behalf of the newly organized church at Blowing Rock. I know of no brethren better prepared to state the facts than they, for they were both at Blowing Rock last summer and saw the situation, and they have presented the facts well and correctly, except that Bro. J. C. Horton's address is Horton, N. C., instead of Blowing Rock. Brother Horton does not live at Blowing Rock, but is secretary of the Executive Committee of the Three Forks Association, under whose direction I began the work at Blowing Rock.

Brother Horton is a splendid man, and every dollar sent him for the work at Blowing Rock will be wisely and judiciously used.

We hope to procure a good lot and begin the work in the near future, and all contributions will be thankfully received and duly acknowledged.

Our meeting at King's Creek closed on the fifth instant, with twelve professed conversions, ten baptisms and one restoration.

Franklin County Union.

Franklin County Union will meet at the church of Poplar Springs, Friday night, Saturday and Sunday of the fifth Sunday in August. The following program will be observed:

Friday, 8 p. m.—Sermon, by Rev. J. D. Morris.

Saturday, 9.30.—Prayer service, by J. R. Wright and Tom Deans.

10 a. m.—Are our churches maintaining Scriptural discipline, and if not the remedy, by P. H. Pernell, J. M. White and W. S. Dozier.

10.30 a. m.—Is it in accord with spirit and letter of the gospel of Christ for our members to manufacture their fruits into brandy or wine for sale? By Rev. H. H. Mashburne, J. A. Coppedge, and S. C. Edwards.

2 p. m.—The best way to secure the co-operation of all our members in the work of the church. By Rev. John Sledge, J. H. Harper, and G. F. Pearce.

3 p. m.—The best way to induce our members to subscribe to and read the Biblical Recorder. By Rev. J. D. Morris, George H. Cooper, and T. H. Collie.

3.30 p. m.—Question box.

Questions answered by Rev. H. H. Marshburne and G. M. Duke.

Sunday, 9.30 a. m.—Sunday-school mass-meeting conducted by Brothers Burk Perry and B. C. Pearce.

Subject discussed: Are branch Sunday-schools helpful or injurious to the mother church? Rev. H. H. Marshburne and P. H. Pernell.

11 a. m.—Sermon, by Rev. H. H. Marshburne.

2 p. m.—Mass meeting in interest of missions. By Rev. J. D. Morris, J. H. Sledge, and others.

Poplar Springs is a good place to come to, and all are cordially invited.

H. H. MARSHBURNE,
JOHN SLEDGE,
G. M. DUKE,
Committee.

Dear Recorder:—This is what you say in your news items of August 5th: "The State runs a bar-room at Morehead City, and over the heads of the people there. The State owns the Atlantic and North Carolina Railroad; the road owns the Atlantic Hotel, and the hotel runs the bar-room. Let's stop it."

Please let me add just one other item. The State also runs two extra trains every Sunday to Morehead City and return at greatly reduced rates. Hundreds of people along the A. and N. C. R. R. are taking advantage of these excursions rates. Our churches are being injured and the cause of religion retarded. Will our State continue to violate the Lord's day and encourage others to do so?

Sincerely,
J. B. NEWTON.
Fort Barnwell, N. C.

What Would the Recorder Have Done for Him?

The following comes from the Alabama Christian Advocate: "In a Quarterly Conference once I said that if there was a man present who did not use tobacco or keep a dog, who would say that he was unable to pay for the Advocate, I would pay his subscription. After the benediction, one of these dirt-eating, leathery-skinned looking fellows with about six hairs straggling over his face, came up and said, 'Mister, I don't use tobacco and I don't keep a dog, and I'm not able to pay for that paper.' Well, I paid his subscription. The next fall I had a Quarterly Conference about thirty miles from this fellow's home, but he was on hand. The color had come back into his face, his eye was bright and he had shaved off those six straggling hairs. He came up to me and said, 'Mister, I've been a-readin' that paper, and its done me good. I want to pay you for it. And here's two dollars for you and one dollar for missions.'"

The first serious break in the Philadelphia textile strike occurred, and 12,000 operatives reported for duty.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

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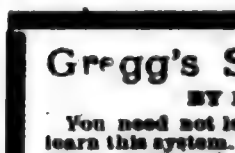

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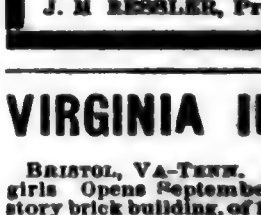

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Home Circle.

Our Own.

If I had known, in the morning,
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain:
But—we vex our own with look or tone
We might never take back again.

For though in the quiet evening
You gave me the kiss of peace,
Yet it well might be that never for me
The pain in the heart should cease!
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken
That sorrow can never set right!

We have careful thought for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best!
Ah! lip with the curve impatient,
Ah! brow with the shade of scorn—
'Twere a cruel fate ere the night too late
To undo the work of the morn!

—Author unknown.

Much About Money.

Under the alluring title "The Money Maker," Alfred Mathews contributes to the Era Magazine an article brimful of welcome information for the curious about the Philadelphia money factory. We quote:

"When the morning whistles blow their strident, strenuous chorus in Philadelphia, an immense industrial army goes regularly and methodically to work in some sixteen thousand factories. Every one of these many thousand hives of industry, great and small, is supposed to be a 'money making concern,' and yet the solitary one among them all, that deserves, in an exact sense, to be so-called is, by a seeming paradox, absolutely the only one that is conducted without intent to produce a single penny's worth of profit. This is of course the United States Mint.

"The Philadelphia money factory of the Federal Government is easily entitled to characterization by such big phrases as 'largest in the United States,' and 'most perfect of its kind in the world,' and yet, in some of the details of comparison, it occupies a very humble position among the industries of the city in which it is located. There are many factories here which employ one or two thousand men each, or say one or two regiments of the industrial army. There is one, right next to the mint, which employs a total of eleven thousand men, or three brigades, but the mint force of workers, if organized on a military basis, wouldn't even be a regiment. It would constitute only a paltry battalion, the highest officer of which would be a mere major. It has only five hundred and fifty employes, or one-twentieth the number of its next neighbor.

"But in various other respects the comparisons would be largely in favor of the mint, in opposition to any of the other manufactories. Almost all of its employes are of the order known as 'highly skilled,' and even that term does not fully express the high status of many of the mint's superior stewards and servants. They are of the very elect among scientific, mechanical and art experts. Then, too, if the value of raw material and finished product of this factory is brought into relative view with that of other industrial establishments, Uncle Sam's money-making monopoly is seen at once to occupy the vantage point; for in round sum this value at any time foots up the almost terrific total of $300,000,000. Then, finally, the mint is absolutely unique among all the vastly varied manufactories of Philadelphia; and surely no one will deny the superior popularity that its product enjoys, being industriously and incessantly sought for by all classes and conditions of men.

"The new mint building, with its four hundred-foot front stretching straightway an entire block on Spring Garden Street, is an impressively substantial and beautiful structure of granite and marble, rising from a granite terrace. Of the modernized classic architecture, massive, monumental, it combines the qualities of elegance, security and utility, as is befitting in a structure reared to serve, for long time, a great government in the combined capacities of palace, treasure-house and factory."

Nuts as Food.

Nuts are beginning to take their place as factors in the catering for a family. They contain a large amount of nourishment, and owing to their oily nature digest easily. Eaten with salt they are paltable. Either as a dessert course or salted and used as a relish their value is the same. They are not expensive, for from the peanut through the imported varieties they can be bought in bulk at small cost.

The peanut has many good qualities to recommend it, and from its low estate is coming to the front as an important item in dietetics. It is supposed to cure insomnia if eaten just before retiring. Salted they are much cheaper than almonds. The small hickory-nut at a few cents a quart can be used on the most economical table. The English walnut makes a very good salad blanched and used with celery. Filberts, almonds and Brazil-nuts are more expensive, but as only a few are needed at a time the cost is not great.—Mary Graham in the August Woman's Home Companion.

The Ideal Home.

The foundation of modern civilization and the very cement of moral society is the family and the home. In savage life the spirit of individualism predominates; there is no instinct of solidarity, but as man becomes civilized he realizes more and more the value of co-operation, and the more truly civilized he becomes the more coherent becomes the family and the home. Sever man or a nation from the idea of singleness of matrimonial alliance, the family and the home, and at once there is debasement in moral life, and woman, as some one has said, "instead of being what God intended her to be, a helpmeet to man," becomes his plaything or his slave.

Home is the place that we love best, because it is the place where mother is, and there, because of her loving and fostering care, is the place of greatest earthly security. Man cannot create the home atmosphere; he may climb to great heights of fame; he may win great battles; he may triumph over all competitors and thereby amass great riches; he may master the sciences, acquire a facility in innumerable languages, live or dead, but man, with all his power, genius and native ability, cannot make a home. That remains the task of woman and in this she reigns supreme. Home ought to be a place where we can find the most refreshing rest. Home ought to be a place of genuine warmth; but some homes are as cold as ice, which breathe an atmosphere as cold as a breath from the polar zone. Let our homes be places of joy, love and brightest sunshine. Home ought to be a place of enduring love, the love which outlasts the wedding day and produces a life which is one long, unbroken honeymoon. Home is the moulding place of character. Your child has a right to insist that you live such a life as will exalt the standard of true manhood and true womanhood. Your child has a right to demand that you do nothing to stain by sin the name you bear and which you bequeath to him as a life possession. Give your child a sweetly religious atmosphere in which to grow; not one of monotonous "don't" and "you must not," but one that presents the attractive side of Christianity. Let Christ be the unseen but truly recognized guest in your home and teach your child the religion of "the Book."—G. R. Stair.

How to Form the Reading Habit.

In order to organize odd minutes into fruitful hours one must have a consistent scheme and keep the means of carrying it out within reach. Too many people read the books which come in their way instead of putting themselves in the way of getting the right books. They buy and borrow without thought or plan, because they do not understand that reading ought to be a resource as well as a recreation. Decide in advance what books you will read, and do not take up with those which drift in your direction. Do not burden yourself with a scheme so extensive that it discourages you; do not at the start plan courses of reading so vast that you are weighted down with their magnitude. Begin in a quiet and easy way by planning to read consecutively a few books in some field which interests you.—Hamilton W. Mabie, in Ladies' Home Journal.

The book to read is not the one which thinks for you but the one which makes you think.—McCosh.

RHEUMATISM

A BLOOD DISEASE.

How a Biblical Recorder Reader was Cured.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his kneecaps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

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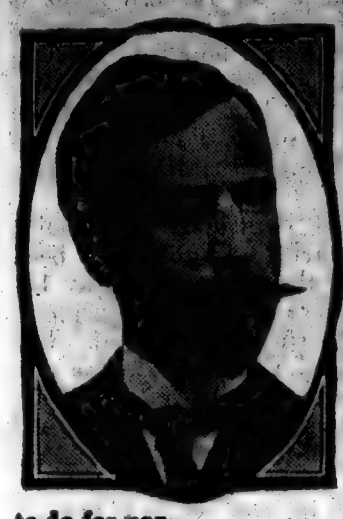

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

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Young People's Page

The editor kindly permits me to use this page this week for the purpose of bringing to the attention of our Baptist Young people some matters of great importance in connection with the Christian Culture Courses for 1903-'04. Every church and minister in North Carolina is interested in this page this week. The words quoted from the last report of General Secretary Walter Calley are worth most serious attention. And the list of books furnished by Mr. Sampey will be of use as a reference list to pastors and teachers whether they study the C. C. C. or not.

J. C. MASSEE.

Christian Culture.

That which most completely justifies our existence is the special work of Christian culture to which the Baptist Young People's Union of America gave itself in the early days of its organization. As one looks back over it there is reason for gratitude to God for the wonderful achievements of the past years; and, as is noted below, the past year shows an increase over the recent years in the matter of students in these special courses. In a period of unusual unrest in almost every direction of religious thought and endeavor, the work we have in hand in these educational courses never seemed so important as it does today. It is a great thing to be linked with such inspiring service; and we are free to say, what those in our own denomination, and many in other denominations, have often freely said, that nothing like the Christian Culture Courses of the Baptist Young People's Union of America exists anywhere in the world of religious teaching. This combination of Bible reading, sacred literature and missionary information and inspiration, is certainly a work organized and directed by God. Looking at the work accomplished, realizing in a measure its possibilities, your Board of Managers would make this insistent plea, that the work of spreading the educational courses throughout this whole continent be entered into as never before; we should not rest until some work, great or small, in the matter of the C. C. C. be entered upon in every Baptist church in the United States and Canada. Is it not also time that we looked beyond these borders to seek if possible the co-operation and enlistment in similar service of the great Baptist hosts of the world? The call of the hour is for a more intelligent army of servants for the King; and those who make distinctive claim to adherence to the Scriptures in matters of faith and practice, should exalt this educational work to the first place in thought and effort.

We believe that Christian culture, such as that furnished by our C. C. C., will be the best antidote for a declining spirit of evangelism which some thoughtful people feel is a danger that confronts the Christian world. It is only when the truth is thoroughly hidden in the heart that life takes on a new purpose to win the world for Jesus Christ. Here is an opportunity for enthusiasm and service rarely afforded in the history of the kingdom. Who knows but what we are come to the kingdom for such a time as this? Our plea is to an awakening ministry, to gird itself for a building ministry as never before. Our plea is to an ever-increasing and wide awake company of Christian workers, to seize this moment as the most opportune for many years. The variety of courses offered furnish every inducement to every church, however great or small, to enter upon a campaign of teaching and working as never before.—Walter Calley.

The Sacred Literature Course for 1903.

It is only about six weeks now till the first of October and the beginning of the study of the sacred literature course in our Baptist Young People's Societies. Many of our churches have no young people's organization, and many can not, for various reasons, be induced to organize such unions. But no church can deny the benefits to be derived from a careful course of Bible study, following a well-defined purpose and plan, and covering a season of six months (from October to April) under the guidance of one of our greatest teachers. There is no stronger Baptist teacher in America today than Dr. J. R. Sampey, of our own Seminary at Louisville. Dr. Sampey is preparing a course of twenty-five studies to be published in the Baptist Union. Now many do not feel able to take two papers, and they must take their State denominational paper. The following plan worked well in one church last year. Let the Union or the church itself order ten copies at 50 cents each for six months (October to April) and then circulate these copies. At least, thirty people could thus be induced to read the lessons. What a delightful thing it would be if every Baptist church in North Carolina could study the same Bible lesson once a week for six months! What a quickening of mutual interest, sympathy, and co-operative effort. How greatly too, would our love for and knowledge of the word be enlarged. For the benefit of pastors and teachers I subjoin a list of helpful books for this study suggested by Dr. Sampey, and I have asked the Baptist Book Store at Raleigh to furnish these books at the price named —postage added:

REFERENCE BOOKS FOR THE SACRED LITERATURE COURSE

Having been requested by several teachers and pastors to name some of the best books to study in preparation for our course of lessons on "The Gospel in the Psalms," I submit the following:

I. For both scholars and teachers:

(1) "The Revised Bible," American Standard Edition. $1.00 and upward.

(2) Moulton: "Modern Readers' Bible." Two volumes on the Psalms. Fifty cents, each.

(3) Kirkpatrick: "Commentary on the Psalms." On volume in Cambridge Bible for Schools and Colleges. $2.00. This is one of the latest and best commentaries for English readers.

(4) Maclaren: "The Psalms," in the Expositor's Bible. Three volumes. $1.50 per volume, but with some discount. Vigorous, practical and suggestive.

(5) Maclaren: "The Life of David as Reflected in His Psalms." $1.50. A charming book.

(6) Keri: "The Psalms in History and Biography." About $1.50. Quite entertaining, linking individual psalms with great men and great events in Christian history.

(7) Van Dyke: "The Poetry of the Psalms." Thirty-five cents. A pleasing booklet by a popular writer.

II. For teachers:

(1) Noah K. Davis: "Juda's Jewels." $1.00. A brilliant and scholarly book by our great Baptist philosopher.

(2) Jowett: "Thirsting for the Springs." $1.25. A helpful book of devotion, not limited to comments on the Psalms.

(3) Davidson: "The Praises of Israel." About $1.50. A very sprightly introduction to the Psalms.

(4) James Robertson: "The Poetry and Religion of the Psalms." $3.50. A volume of able lectures which would be helpful to any student who has been disturbed by the radical theories of Cheyne and his school as to Psalm chronology.

(5) Perowne: "Commentary on the Psalms." Two volumes. $5.00 in the English edition, but Draper's edition costs only $3.00. A good commentary in excellent English.

(6) Dolitzsch: "Commentary on the Psalms." Three volumes. $6.00, but with a discount. Dolitzsch is always learned, reverent and deeply spiritual. Pastors ought to have this work in their libraries, not for ornament, but for study.

This list of books may seem formidable at first to men with lean purses. Buy as you are able. Possibly some Unions will be able to buy all the works in the first section, and lend them to such of their number as may be asked to prepare papers on special topics.

JOHN R. SAMPEY.

An Intelligent Horse.

Will Wadsworth owns a horse that his children drive to school mornings, and upon arriving at the school house they all go in, leaving the horse to go home alone, which he does without accident or loss of time. At night Mr. Wadsworth harnesses him to the wagon and the intelligent animal goes after the children. If he arrives before school is closed, he waits patiently at the door until it is out and his charges are all aboard and then conveys them home. The distance that the sagacious brute thus travels alone is more than a mile. Such an instance of intelligence and sagacity in an animal is rare, and can hardly be accounted for on the theory of instinct alone.—Gilbertsville Journal.

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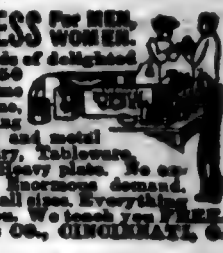

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T. E. GREEN, C. T. A.,
Raleigh, N. C.

Editorial.

PUTTING FIRST THINGS FIRST.

No more difficult problem is furnished by life than the proper valuation of men and measures. It is hard to make proper comparison between material considerations and great psycical or spiritual principles. The moral perspective is difficult to adjust. This is no new evil. The visible and the Invisible have been in conflict in all ages. It is this conflict that has given Christianity its occasion and its most serious opposition. When Jesus Christ was teaching upon earth He was under constant necessity to rebuke the spirit of commercialism and the selfishness and greed in the lives of his contemporaries that led them ever to thrust the things of secondary importance into the place of pre-eminence in the daily life about Him. And His rebukes were sternest to those religionists who should have been leaders themselves, but who failing to get life's proper perspective, were so often but blind leaders of the blind—plunging their nation into the ditch of carnality and materialism. They made manhood their last reckoning. They failed utterly to appreciate Jesus' indignant question: "Of how much more value is a man than a sheep?" They understood the value of the sheep—they knew the market value of wool and tallow and skins and mutton. They could even appreciate somewhat the sheep's value as a sacrifice for the Temple altar. But of the dignity, the worth, the glory of man they knew nothing. They trafficked in souls without conscience, and used the whole force of their political and ecclesiastical power to keep the masses slaves to their traditions, that they might be made the more readily to pander to their own lusts.

The spirit of the ages has not much changed. Human nature is still human nature. Men are yet exalting the material above the spiritual. The worldly spirit of commercialism and materialism is fast creeping into the Christian family and leavening its entire life. In every school there is seriously needed a "chair of perspective." We need to introduce a new science—"The economy of putting 'first things first.'"

No life—whether nominally Christian or not—can be really true and worthy if its ideals are all earth born. The lives of the truly great and noble men and women of history are the lives of those who received their life coloring from some "heavenly vision." They were lives that took into account the intangible Presence—that believed in the reality of the Invisible.

At Atlanta, recently, Dr. Poteat, of Philadelphia, gave utterance to this profound sentiment. "Take heed to thyself—to thyself and God. Learn to live one day at a time and recognize thyself and God in it." It is an utterance for the times. Every day the daily press is afflicting the world with new stories of vice and crime—the deeds of men in business, society and politics who have had the wrong perspective in life, who have not learned to put first things first. Much of what we have been accustomed to call business success can be called by no other name than spiritual, even moral crime. The amassing of wealth by the oppression of the laboring man; the disregard of the strictest integrity of honesty; the evasion of law upon technicalities, the elimination of the supreme law of love for life, by the passion for getting and holding; the disloyal rendering to Caesar the things that are God's, all these things and more are to be attributed directly to that false conception of life that makes Christianity a theory and a thing apart from practical life. Jesus Christ came to save the lost race of men—and He teaches the saved how to live. About some of the most vital questions of life—the getting of food and clothing—Jesus taught us to put the reign (kingdom) of God first. And the recognition of and submission to the reign of God in the daily toil and temptations of the market place would eliminate from the business world the oft-repeated record of wreck, theft, embezzlement and fraud. Nothing else would so quickly adjust the differences between labor and capital, and prevent unjust discrimination, heartless oppressions, and unwarranted violation of the rights of others.

Project this thought into the social world. Make pleasure seeking a means rather than an end. Give creature comfort and personal enjoyment a secondary place. Teach society that the ideal and lasting happiness is to be found only in the unselfishness of a generous altruism. Insist that having a good time shall give place to doing good. Live as if life were real and earnest. Conceive social glory not to be the wearing of rich and costly apparel; the adornment with many jewels; the furnishing of many expensive functions. Confess that the one eternal social obligation is the debt of love; and that we owe this debt to all men. Put first things first in society. Exalt pureness and love and unselfishness. Will our social leaders never see it, that these are the things that are deathless, and that many of the things now so madly sought after are baubles which "a breath can make, as a breath has made."

Once again. The prophecy is a long vision—seen yet only through a glass darkly. But the day will dawn yet when men in politics will know that it is righteousness that exalts a nation. Not the extent but the quality of its life stamp a nation as great or small. The exposure of bribery, corruption and mal-administration in this nation is in itself appalling. And when we consider what never comes to light we are constrained to cry: "How long, O Lord, how long."

None would deny the soundness of the doctrine of the separation of church and state. But in this Nation where so many nominal Christian men are engaged in the business of politics, and where the character of political and moral composition is so intimately related the church is gravely responsible for projecting its life and teachings into politics. No gospel must ever usurp or discount the gospel of individual regeneration. But the church has committed to it also a social-political gospel. A moral light needs to be injected into the political perspective.

Deeper than the intricacies of the Russian question, more exacting than the problems of the far East, more important than extension of our domain, is the consideration of the existing and future diplomatic relation between this Nation and the Kingdom of Heaven.

Our life—business, social, political—must continue its downward tendency, till we once again give first things—truth, righteousness, character—the first place in every phase of life.

DR. WHITE ON HOME BOARD.

Dr. White's article in this issue of the Recorder is timely. It is convincing. It is written in fine spirit. It ought to silence some of the critics of the Home Board. One statement especially deserves more than a passing interest. It is this: "At this moment the Southern Baptist Convention is absolutely without a program concerning the negroes."

Whatever our individual attitude to individuals of the negro race, we can not escape from the responsibility of our superior knowledge, enlightenment, and spirituality to the inferior race. We can not escape it. It is the white man's burden. Nay more, it is the church's burden. In a peculiar sense it is the burden of the Baptist churches of the Southern Baptist Convention. We hold to the creed of individual redemption, and of social redemption through the individual. Our responsibility to the negro, is therefore increased by every social and industrial problem that the negro thrusts upon us.

One of the South's foremost orators, newspaper men, and lecturers, recently said:

"The problem of the hour is not how to prevent lynching in the South, but the larger question: How shall we destroy the crime which always has and always will provoke lynchings? The vital question is already known. The mob answers it with the rope, the bullet, and sometimes, God save us, with the torch. And the mob is practical; its theory is effective to a large degree; the mob is today the sternest, the strongest and the most effective restraint that the age holds for the control of rape."

But we as Baptists—as Christians—can never subscribe to such a creed. We have the remedy, and that remedy is the preaching of the pure gospel to the negroes. And the sooner they are reached with the gospel—the sooner will the vicious and disorderly element among them be silenced forever. To this end there is needed an educated ministry for them, better equipped schools, more suitable houses of worship, and a closer touch of interest and sympathy of the white churches with them. Through these will come the opportunity for a closer and wiser supervision of the methods and men obtaining among them in the gospel work.

Let us sustain the Home Board.

A PROPOSAL.

We learn from a clipping in Charity and Children that an eminent minister recently intimated that the religious press does not succeed in fairly representing religious conditions, indeed that the religious papers carry much reading—in the form of reports of meetings, the condition of churches and the performances of men that cannot bear close investigation—that is not sincere.

The Recorder confesses that it prefers reporting well of the work and the workers to reporting ill. Its policy is not a policy of praise, but of encouragement. This policy is not indiscriminate. We endeavor to base our remarks upon reality in every instance.

A certain sort of bad news is worse than no news. This is omitted. But we are in duty bound to print even bad news if it is considerable—if it means any thing. A religious paper's function is to faithfully represent the religious conditions in its field and generally. This we desire to do.

We, therefore, make this proposal. We will pay space rates for the refutation of any good news that we have printed of North Carolina Baptists, single or whole. We do not believe anyone in the State will undertake the task.

We also invite now and henceforth clear statements of conditions in North Carolina. Our correspondents may feel free to tell the truth, and to encourage their fellow-workers whenever they desire to do so. Or if they have in mind one who deserves discouraging our columns are at their disposal. Endeavor to arrive at a judicious statement of conditions.

It shall not be said that this religious paper does not faithfully endeavor to represent conditions and report facts as they are. Did we not two weeks ago declare that the North Carolina Baptists are losing sadly at a vital point?

Again, there are many who think that there are great wrongs that are winked at—that the press is bought out and is therefore silent. We will give substantial evidence of appreciation of any information of wrongs so winked at. The press still has the people's rights to maintain, and this paper here and now freely offers itself to any man who knows of a popular wrong that is not being worthily opposed, or to any one who knows of a good cause that suffers for an advocate. Either come with your cause, or cease from your charges against the press.

A MURDERER.

The crime of lynching—for lynching is a crime, be it remembered—has nowhere been set forth in a more concise and forcible manner than by Mr. Justice Brewer, of the United States Supreme Court, who recently said: "Every man who participates in the lynching of a negro is a murderer, pure and simple. Of course, there may be extenuation which might vary the degree of the crime, but the principal participants in the crime can be held by any court in the land for murder in the same degree as if the crime were committed by an individual. There is going to be a reaction against the atrocious crimes with which the papers have been filled."—Standard, Chicago.

"HAS THE HOME MISSION BOARD A FIELD?"

That this question is seriously proposed is not necessarily a reflection on the Home Mission Board. Doubtless there are those who ask it unsympathetically, but if there are others who ask it honestly, and who are prepared for a better understanding of the Home Mission situation in the South, they deserve a fair answer.

When more of our people support missions intelligently missions will be better supported. Moreover this is a question every one of our denominational agencies should be constantly asking and constantly answering. Sacred institutions, sacred because they are institutions and institutions because they are sacred, are luxuries not allowed among the privileges of Baptists.

If the Home Mission Board has no field, if in actual fact there is not an indispensable necessity for its work, I for one, recognize no attachment to it as an institution than can command Baptists to support it. It has been suggested to the writer that the raising of this question puts the Home Mission Board on the defensive. I submit that all our Boards are on the defensive in the sense that they are on trial and must constantly justify confidence in them before the bar of Southern Baptist sentiment, as the best agencies through which we can do a divinely commanded work. It is also true of these agencies, true I believe of the church itself that just in proportion as they do their work successfully, they become less and less necessary in the original field of their enterprise. The objective of all Christian effort is a condition of things that render effort unnecessary.

It is not offensive to ask if we have succeeded so well in our Home Mission work or in any department of the Board's work as to terminate our opportunities.

Let us look critically at the five departments of the Home Mission Board's work and see if it has a field.

1. Co-operation with State Boards in support of State Missions.

It is here that the Home Mission Board may review itself with great satisfaction. During the past thirty years this has been the most emphasized feature of the Home Mission Board. It found after the war conditions of chaos in almost every State. State Boards were hors de combat. It addressed itself to rehabilitation of State organizations. It was reconstruction. The archives of every State Mission Board contain tributes to the timeliness and the faithfulness of the Home Mission Board at this period of peril and weakness. Through every step of progress into self-support and enlargement the Home Mission Board has occupied a peculiarly influential relation to the State Boards. Excepting two States and the territories our State Mission Boards are now established on firm foundations. I have secured from every State Board the figures of comparison covering the last ten years only. It is a surprising array of progress. I should like to publish each State separately, but for our present purpose look at these figures in round numbers.

In 1892 the total amount raised by State Boards in the Southern Baptist Convention and expended in State Mission work was $60,000. In 1902 the same Boards raised and expended for State Missions $150,000. This is the progress in ten years and it is great. From no other point of view may these figures be regarded with such satisfaction as from the point of view of the Home Mission Board. The States which show largest increase, Texas and North Carolina, are the States in which the Home Mission Board has especially emphasized its co-operative work by large supplementary appropriations in recent years. It is the testimony of these two Boards that they could not have achieved such progress except for the assistance of the Home Mission Board.

But these facts may suggest, and I think they do suggest, that the Board has exhausted its field of usefulness to a large extent in the co-operative work, supplementing State Missions. "To a large extent?" "yes;" but entirely, "no." There are three of the State Boards which have not made such signal progress and are not yet ready for the withdrawal of the Home Mission Board. It is possible, however, that in five years they will have reached such a point. What then? Will the Home Mission Board have fulfilled its mission and be without a field? On the contrary, its field will be more important than ever because it will be better defined and particularized. The sooner we can be relieved of the necessity of supplementing State Board work, the sooner the Home Board will issue forth clearly into its distinctive fields, and its appeal to Southern Baptists will be intensified far more than it has been. Departments of work heretofore overshadowed by the co-operative and supplementary feature will stand out with individual clearness. We will see the Home Mission Board, as an indispensable necessity, as we have not seen it; that it is doing for Southern Baptists a work of vast and statesmanlike proportions, and that it is seizing and shaping vital forces in the South for the kingdom of Christ. Instead of a declining agency the Home Mission Board was never so important to Southern Baptists as at the present time. Let us see.

2. Work among the negroes.

There are about ten million negroes in the South. Their condition morally, it is not necessary to describe. In the providence of God recent as well as the constant influences are placing them on the lap of the Southern people. At this moment the Southern Baptist Convention is absolutely without a programme concerning the negroes. We are doing practically nothing. It is a problem State Boards find great difficulty in handling. Besides, there is no policy, no movement of organized effort to enlist the State Boards. We are through with the Fortress Monroe Plan. The tides are strongly set by the negroes themselves away from the Northern societies. The National Negro Convention has swept the field. The negro Baptists are organized better for self-help right now than ever before. There will be a proposition before the next Southern Baptist Convention to appoint a commission to look into the situation and propose a plan of co-operation with the Negro Baptist Convention of a more comprehensive character than we have ever undertaken. This will be the work of the Home Mission Board.

The revolution of the negro's political status, the revulsion against purely educational philanthropy for the negro; and the whole face of the situation creates a renewed demand on us to fulfill our Christianity with the negro; to help him; to save him; to join him in his effort to help and save himself. If there was no other field for the Home Mission Board this alone would demand its existence.

3. The factory populations.

There are several millions of our own people. They have come together as an industrial class chiefly out of the country churches. Their needs and the segregating conditions of their life sets them apart for peculiar consideration from the missionary point of view. It is history that the line of classification and the social cleavage will intensify as the new generations of operatives come forward. It is not a State problem. It is a problem of the South, in her new conditions. All the Baptists of the South are involved in it. The State Boards may direct in detail, but in general the burden is a broad obligation to be discharged by Southern Baptists in common through the Home Mission Board. The State Boards recognize Factory Missions as a distinct field are readily disposed to welcome the Home Mission Board to the task more and more as they realize the larger bearings of the new industrial situation in the South.

4. The mountain region.

Some very wise brethren have not been gracious about the Home Mission Board's work in the mountains. Here and there one hears or sees a sneer very discouraging to those who have spoken earnestly about it. But the Home Mission Board has no doubts. It knows that a territory seven hundred and fifty miles long and two hundred and fifty miles wide, containing a population of two millions, is in the main far behind their surroundings educationally and in missionary development.

It knows that more money than the Home Board receives for all its work is annually being sent by other denominations from the outside into this territory for missionary and educational work. The past five years of experience in North Carolina alone should silence all doubt about the field of the Home Mission Board in the mountain region. The fact is—and the fact deserves weight against the criticisms of those who abominate enthusiasms, that if the Home Mission Board listened to their counsels of inactivity—instead of to the counsels of those who had an enthusiasm about the mountain work, we would now be without six splendid schools in Western North Carolina which are conserving Baptist interests as nothing else can. Somebody certainly has a great field in the mountain region. Denying it as a field to the Home Mission Board is practical abandonment of a situation to aliens and a retreat from opportunities and obligations admittedly ours as Southern Baptists.

The State Boards in North Carolina and Kentucky recognizing the mountain region as the proper field of the Home Mission Board, are leaving all appropriations for the educational work to the Home Mission Board.

5. The frontier work.

No Baptist of intelligence and good standing west of the Mississippi, questions the absolute necessity of the Home Mission Board to the progress of our cause there. Were we to abandon our work in the territories we would give away two immensely rich regions from the territory of the Southern Baptist Convention. The settlers are mostly from the South, the prevailing sentiment of the people is Southern in sympathy.

It is also to be remembered that the conditions are unsettled. Much of the Baptist life is unhealthy and turbulent. The Home Mission Board is the main dependence of organization and unity. It is helping to round things into shape. I quote from a letter just a little while ago written by a friend who used to be a pastor in one of the older States. It is a private letter and it was not written to the Home Mission Board nor to a member of it, but is the candid personal judgment of an observing man: "The hope of this Southwestern country is in the Home Mission Board. This Board is the only means we have to bring the healthy life of the denominational body to act on this diseased and distracted part. Nothing has grown on me more than the conviction that as a pastor I did not appreciate the great importance of this Board."

It is not possible to go further within the space alloted into detailed review of the field of the Home Mission Board. It was the conviction of Dr. McConnell that the cities of the South are now become the greatest missionary opportunity of the Board. Those who heard him speak recall the tremendous array of facts he offered.

I have not mentioned Cuba, but as one who has been familiar with the history we have made there, I desire to say that when the peculiar difficulties we have of late encountered are over as they soon will be, the Home Mission Board will be found to have a grip in Cuba which through all the painful adventures with Diaz it has steadily increased.

Every Baptist worthy the name ought to regard our Home Mission Boards' work jealously, but fairly. Unlike our two other general Boards, its work is wide spread over a great area, and it has to do with a variety of problems of which they know nothing. It would be a short lived experiment and a disastrous one, if we were to try to get on without it. In any representative company of Southern Baptists who have anything like an outlook broadly upon the Southern Baptist Convention and its interests and the interests of Christ's kingdom the suggestion would excite only astonishment.

JOHN E. WHITE.

Whatever the degree of virtue and authority Protestantism concedes to Roman Catholicism, it seems safe to say that the new head of the Roman church is a wise, able and God-fearing man. * * * In this spirit a priest of much beauty and worth seems to have taken up duties which bear upon the harmony and progress of nations. * * * Sarto brings a goodly life, uncommitted by entangling alliances, to the discharge of a tremendous office. However we hold on Romannism this man calls for the prayers of Christendom.—The Standard, Chicago.

Pure sentimental twaddle this. Such needless and unseemly going out of the way to be liberal is iniquitous. It is sure to prove misleading to many readers. Sarto as Pope, stands for all the evils, in practice and tendency of Rome, and as such he can have no place in our sympathy nor in our prayers save that God will destroy his power and blast his work. It is high time for the Baptist press to turn the attention of its constituency to the unchanged and unchangeable creed and evil policy of the Roman Church—in Europe and in America, in Asia, in Africa, and the islands of the sea; and to cease the peddling out of sentimental inamities about personal piety, amiability, etc. Sarto is now the head of the Roman church. He is such by voluntary choice of acceptance. All that he has and is is given to the enlargement of its power, and the propagation of its dogma. The Roman church stands for the suppression of the Bible in the hands of the people; for the stifling of the individual soul liberty and responsibility; the authority of the Roman church above that of the Scriptures; the auricular confession of sins to Roman priests; to the priest's absolution of sins; for the paramount allegiance due to Rome before that due to any government; for all these things and more. Let us not forget these things. The time for sympathy and sentiment has passed.

"There's a money of the soul, my boy, as ye'll find in after years,
It's pennies are the sweat drops an' it's dollars are the tears.
An' love is the redeemin' gold, that measures what they're worth,
An' ye'll git as much in heaven, as ye've given out on earth. —"Eben Holden."

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. R. JOYNER, Raleigh, N. C.

Via Christi Course.

LUTHER AND XAVIER.

Nine years before Columbus discovered the Western World Martin Luther was born at Isleben, in Lower Saxony. His work is more or less familiar to every Christian and must be considered here, although he was in no sense a missionary, and, indeed, rather opposed foreign missions of any kind.

Nevertheless, but for the work done by him and others of his time Christendom would have had nothing to offer the heathen world excepting the heavy yoke of the Roman church. Not only were her priests corrupt to the core, and her monks, in the majority of instances, depraved and sensual, but a system of extortion had grown up that was oppressive to the last degree.

The peasants, under the feudal system, had to give a large part of their scant earnings to their lords; they had also to give one-tenth of their whole income to the church and then pay a fee for every separate service rendered by priest or monk. An English writer said of the priests, "They have their tenth part of all the corn, meadows, pasture, grass, wood, colts, calves, lambs, pigs, geese, and chickens. Over and besides the tenth part of every servant's wages, wool, milk, honey, wax, cheese, and butter; yea, and they look so narrowly after their profits that the poor wife must be countable to them for every tenth egg, or else she getteth not her rights at Easter and shall be taken as a heretic."

The priests had the sole power of baptism, marriage, and divorce. They must minister to the dying and bury the dead. There were no other executors of an estate, and all wills must be proved before them. If they were opposed, it was in their power to denounce men as heretics and give them to subservient civil officers for condemnation and cruel death.

In the light of this absolute and irresponsible power it is easy to see that exorbitant fees for every service in addition to tithes, made an intolerable burden for the poor. As a Catholic of that period wrote, "I see that we can scarcely get anything from Christ's ministers but for money; at baptism money, at bishoping money, at marriage money, for confession money,—no, not extreme unction without money! They will ring no bells without money, no burial in the church without money; so that it seemeth that Paradise is shut up from them that have no money."

Wickliffe, Erasmus, Huss, and others prepared the way for Martin Luther, and each in his own sphere was used not only to give again a knowledge of living faith to the world but also to compel some degree of reformation within the church against which they "protested."

XAVIER, 1506 1553.

We have seen something of the rise of the Catholic orders and their work. One of the most zealous of these was the Jesuits, begun in pure devotion and self-sacrifice, but soon degraded into an organization for political and self-seeking ends.

The most noted Jesuit and the one whose work was the most truly in the spirit of Christ was Francis Xavier, of Spain. He was one of the original members of Loyola's order, a man of noble birth, but poor. He was sent to India in 1542 by John III., of Portugal, and sailed for Goa with a regiment of a thousand men. The voyage was long and sickly, and Xavier was an angel of mercy. He was very seasick, but "lived among the dying and the profligate, the unwearied minister of consolation and peace."

After five months they landed at Mozambique, where Xavier had a terrible fever. Recovering, he assumed the coarsest of clothes and, pale and haggard, walked the streets ringing a large bell and calling to parents to send their children to him. When the children came he taught them of Christ.

Next he worked a year in Goa, with excellent results, after which he spent fifteen months among the pearl fishers of Malabar.

Here, again, he cared for the children and prepared a catechism for them. We find him next in Travancore, where he baptized ten thousand within one month. So he traversed the known islands of the Indies, and in each won many by his love and ardent labors.

At last he turned his eye on China, and started for that country, but sickened and died on the island of Sancian, near the mouth of the Canton River; worn out at forty-six years of age.

He might truthfully sing his own hymn:

I love thee, O my God, but not
For what I hope thereby;
Nor yet because who love thee not
Must die eternally.
I love thee, O my God, and still
I ever will love thee,
Solely because my God thou art
Who first hast loved me.

For me, to lowest depths of woe
Thou didst thyself abase;
For me didst bear the cross, the shame,
And manifold disgrace;
For me didst suffer pains unknown,
Blood-sweat and agony,
Yea, death itself—all, for me,
For me, thine enemy.

Then shall I not, O Savior mine!
Shall I not love thee well?
Not with the hope of winning heaven,
Nor of escaping hell;
Not with the hope of earning aught,
Nor seeking a reward,
But freely, fully, as thyself
Hast loved me, O Lord!

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Suggested Programme for Fall Reunion in September.

Opening hymn by Band: "Children's Hymn of Praise."

Hymn by all (selected).

Prayer by pastor.

"Bible Responses to Missionary Questions," by teacher and members.

Recitation by girl and boy: "Work for All."

Hymn by Band: "Around the Throne of God in Heaven."

"Our Band," a paper by one of the members telling something of the work and study of the Band.

"Alphabetical Mission Exercises," by Band.

Recitation by larger girl.

(Larger girls make their offerings.)

Recitation by boy, "Harry's Report."

(Boys make their offerings.)

Recitation by one of smallest members, "Wee Workers for Jesus."

(Tiny children make their offerings.)

Hymn (selected) while collection is taken in audience.

The Lord's prayer in concert.

Adjournment.

CHILDREN'S HYMN OF PRAISE.

Air: "Greenville."

Sweetly o'er Judea's valleys
Sounded far a voice of old,
Like a strain of angel music
Floating down from gates of gold:
"Let them come, the little children;
Hinder not their eager feet;
Sure of such, my heavenly kingdom;
Theirs is service glad and sweet."

Blessed Saviour, thou didst suffer
Little ones to come to thee.
Lo, we offer now our tribute.
Let our praise accepted be.
Mid the hallelujahs' ringing,
Midst the burst of angel song,
Stop to hear our childish hymning,
While we glad the notes prolong.

We have found there's room for children,
We have found there's work to do.
All our hearts and hands enlisting,
May we to that work be true!
In the great and glorious army,
Battling with the hosts of sin,
We can march with banners flying,
We can help the vict'ry win.

BIBLE RESPONSES

(1) What are missionaries?

"We are ambassadors of Christ."

(2) Are there enough missionaries?

"The harvest truly is plenteous, but the laborers are few."

(3) What is our duty then?

"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

(4) What do the heathen worship?

"All the gods of the nations are idols."

(5) Why do they not worship the true God?

"How shall they believe in Him of whom they have not heard."

(6) Do the heathen want the Gospel?

"A vision appeared to Paul in the night; there stood a man of Macedonia and prayed him, saying, 'Come over into Macedonia.'"

(7) Did Jesus come to save them?

"Other sheep I have which are not of this fold, them also I must bring."

(8) Who are sent to bring them in?

"Ye shall be witnesses unto me unto the uttermost part of the earth."

(9) Who sends these witnesses?

"Then said Jesus to them, as my Father hath sent Me, even so send I you."

(10) What is the great commission?

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost."

(11) Is there any danger in a missionary's life?

"Ye shall be hated of all men for my namesake."

(12) What have missionaries suffered?

"They were stoned, they were slain by the sword, they wandered about, destitute, afflicted, tormented."

(13) Why did God permit this?

"The disciple is not above his Master, nor the servant above his lord."

(14) What help has Jesus promised?

"Lo, I am with you always, even unto the end of the world."

(15) What have missionaries accomplished?

"The people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them hath the light shined."

(16) Has God promised success?

"As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God."

(17) What will then be the state of the world?

"The earth shall be filled with the knowledge of the glory of God as the waters cover the sea."

RECITATION—WORK FOR ALL.

GIRL.

"We are only little children,
But we long to serve our King.
In His word he clearly shows us,
Just what service we may bring.

"We can only do a little,
But that little blessed will be;
For our Jesus says—'A wee thing
Done in love is done for Me.'

"There are many little children
Knowing naught of love divine,
But our Heavenly Father
Says—'These children, too, are mine.'

"And he bids us go and teach them
Of the Father kind and good,
And of Christ who came to save them
By the shedding of His blood.

BOY

"What can little children do
For those who are lost in sin?
How can they enter the 'open gates'
To carry the glad news in?

"Our little feet are too small to march
In step with the mighty throng;
But is there no work we can do for the King?
For our love is true and strong.

"To every one He has given a part,
And this is the children's share
To willingly give of their own to the Lord,
And send it forth with a prayer."

"AROUND THE THRONE OF GOD IN HEAVEN."

(Can be sung to the tune of "Around the Throne of God in Heaven.")

From north and south, from east and west,
Thousands of heathen stand,
Joining the chorus of the blest,
A holy, happy band,
Singing glory, glory,
Glory be to God on high!

Who taught them of the Saviour's love?
Who led them to the light?
Those who laid down their lives to prove
His loving power and might,
Singing glory, glory,
Glory be to God on high!

From Asia and from Africa,
From islands of the sea,
From frozen regions of the North,
From Mexico they'll be—
Singing glory, glory,
Glory be to God on high!

They've heard the name of Jesus now,
They're triumphs of his grace,
Before the throne of God they bow,
And see his smiling face,
Singing glory, glory,
Glory be to God on high!

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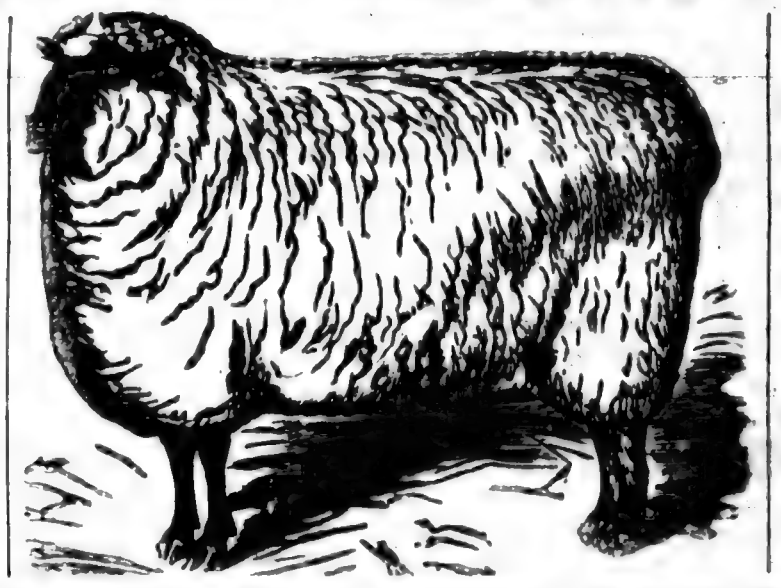

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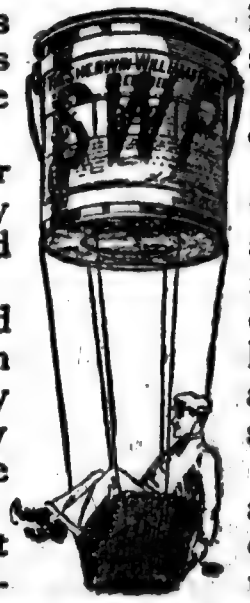

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STATE NEWS.

The number of rural free mail deliveries in the State is now 370.

A charter has been granted to the Standard Turpentine Company for the manufacture of turpentine, creosote, etc. Capital stock $100,000. Rev. Thomas Dixon, Jr., is president.

The union depot for the city of Durham will be built at an early date. The Corporation Commission has issued the final order which accords with plans submitted by the Southern Railway.

The recent election to determine whether the county of Mecklenburg should add to its yearly tax of $40,000 for road improvement by an issue of $200,000 in bonds, resulted in the defeat of the measure. Forty thousand is not an amount to be ashamed of.

The negro Roseboro, who assaulted and murdered Mrs. Bishop, a white woman in June, and who was saved from a mob by Sheriff Summers, has been sentenced to be hanged on September 10th. The jury were just twenty-three minutes in returning the verdict.

Postmaster Robbins, of Rocky Mount, was last week threatend with removal from office for giving employment to four members of his family in the postoffice. Postal laws do not allow more than two members of the same family to work at the same time in the same office. His excuse was that there were no other Republicans to take the places.

The latest trust is the "United Tailors." Mr. Schwab, the recently retired president of the United States Steel Corporation, is a leader in the enterprise, which proposes to begin business on August 22nd. As indicated by the name, the purpose is to monopolize the tailoring business. It is reported that branches will be opened in Raleigh and Charlotte, in accordance with the purpose to operate in every State in the Union.

Some months ago Will Harris, a noted character of Mecklenburg County, was placed in the State penitentiary for thirty years. On Monday night of last week he made his appearance in his old neighborhood, having escaped on Friday before, and made his presence known by shooting a negro. In failing to promptly notify the public of the escape of Harris, the officials neglected an important duty, and the criticism has been severe. The excuse that if they had published the escape it would have better enabled Harris to get away, is a poor one. The Governor has offered a reward of $200 for his capture.

GENERAL NEWS.

Secretary Root has announced his intention to resign as Secretary of War. Governor Taft will probably be tendered the position.

Jefferies defeated Corbett in the heavyweight championship contest last week in San Francisco. It is said a number of "celebrities" "graced" the ring.

A most horrible accident occurred on an underground railway between two stations in Paris last week. In the act of leaving a station it was discovered that the motor for the train refused to work. The first train remained in its place until a second came along. The two were connected, making sixteen cars, carrying passengers. About two hundred yards from the starting poiut the disabled motor set fire to the cars; and to add to the destruction, there came a train from the opposite direction and plunged into the burning mass. About ninety people were killed; many of them suffocated with smoke.

News that large interests in the Seaboard Air Line had passed into the control of the Rock Island and St. Louis and San Francisco system did not cause much surprise, as it has been practically certain for some time that some sort of transfer would be made. It is said that there will be no change in the Seaboard Air Line management at present. The advantages gained from the standpoint of the railroads will be stability of rates and the direct outlet the Frisco system will have on the Atlantic coast at least seven points from Baltimore to Tampa.

President Roosevelt's letter to Gov. Dublin, of Indiana, stating clearly his position on mob violence and commending him for his recent action, the Chautauqua Conference on the same subject, lasting throughout the week, and the attention given editorially by many papers, appears to mark the beginning of a more vigorous campaign against such lawlessness and a closer study of its causes and remedies. At Chautauqua both sides were ably presented. The President's letter not only expresses his horror at lynchings, but equal horror at the crimes which cause lynchings, and is emphatic in his demand for more speedy trials. We quote: "All thoughtful men must feel the gravest alarm over the growth of lynchings in this country and especially over the peculiarly hideous forms so often taken by mob violence when colored men are the victims, on which occasions the mob seems to lay most weight, not on the crime, but on the color of the criminal. In a certain proportion of these cases the man lynched has been guilty of a crime horrible beyond description, a crime so horrible that as far as he himself is concerned he has forfeited the right to any kind of sympathy whatsoever. The feeling of all good citizens that such a hideous crime shall not be hideously punished by mob violence is due not in the least to sympathy for the criminal, but to a lively sense of the train of dreadful consequences which follow the course taken by the mob in exacting inhuman vengenance for an inhuman wrong. * * * Moreover, every effort should be made under the law to expedite the proceedings of justice in the case of such an awful crime. But it cannot be necessary, in order to accomplish this, to deprive any citizen of those fundamental rights to be heard in his own defense, which are so dear to us all and which lie at the root of our liberty. It certainly ought to be possible by the proper administration of the laws to secure swift vengeance upon the criminal, and the best and immediate efforts of all legislators, judges and citizens, should be addressed to securing such reforms in our legal procedure as to leave no vestige of excuse for those misguided men who undertake to reap vengeance through violent methods."

Opening of the A. & M. College.

The State Agricultural and Mechanical College will open Thursday, September 3. Entrance examinations will be held at the College the day before. The capacity of the College has been recently increased; but the demand for admission is still very large. Students desiring rooms will have to be present promptly the first day; and a dollar extra is charged all who are late. The College is usually full by night of the first day, and the program of work is carried on with the precision and punctuality of clock-work. Young men who are training for industrial careers are thus taught that system and promptness are the first requisites of business. If a boy is late in entering the A. & M. College, you may know he is a new student. Many of the old students return even a week in advance to review their studies and get a good start.

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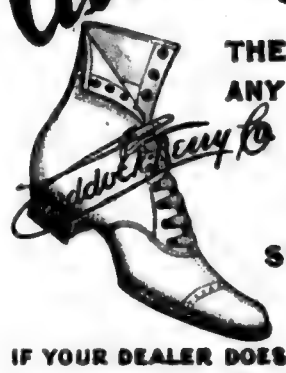
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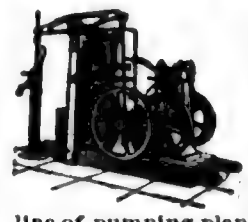
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The N. C. F. State Alliance.

The Alliance met at Barracks, near Hillsboro, on August 11, 12 and 13. Major Wm. A. Graham was elected chairman.

On Wednesday, the 12th, addresses were delivered by Dr. C. W. Burkett, Rev. C. E. Maddry, Hon. E. L. Daughtridge, Dr. B. W. Kilgore, Professor Stevens and others. The speeches were all practical and helpful. The cry for education was the watchword. That the farmers should educate their sons and daughters, and thus bring intelligence to the farm all agreed.

The farmer should know chemistry; should be able to analyze the acids and know the value of a given chemical on a given soil.

The farmers have a great heritage. They were the heroes of the Revolution. They remember Liberty's birth hour, how she was born literally on an open field of battle and blood amid hissing bullets and dying groans. We remember how that for more than one hundred and twenty-five years they have been the guardian angels of this republic, and that under their beneficent protection and guidance the thirteen infant colonies have grown to forty-five giant States.

It is through their deeds of valor that Hope sits still upon the helmet of our country. With such a glorious past, how can the farmers of North Carolina fail to be hopeful for the future. Farmers may be sure the farm will come to the front. Agriculture is the highest mark of development in civilization. The farmers should remember that men get from anything only as they invest; that they should decrease their acres to increase their income; that "sloth makes all things difficult, but industry all easy; and he who riseth late must trot all day and shall scarce overtake his business by night, while laziness travels so slowly that poverty soon overtakes him."

If the young men would give the time and diligence to the farm that they give to other vocations, they would not have to look away from home to realize, "He who works with his hands shall not want bread."

Young men, hear the words of one who has been a farmer from the beginning. There has never been a better time for the sensible young man on the farm than now. Lift up your eyes and behold the day of your opportuity. God made the country, and the young man who turns a diligent hand to the farm will never regret it while he lives (nor in the land "where nothing ever grows old.")

Have you grown tired of country life? Are you looking for an opportunity to leave the old home of your childhood? Have you had a day-dream of great wealth in the city not far from your home? Do you cry out in your dreams—

"I'm tired of hoeing in the corn
And following of the plow,
Of working hard from dewy morn
Till eve with heated brow.

"No longer will I stay to mow,
Or pitch the scented hay;
To the great city I will go
Where wealth is gained by play."

If these are your thoughts, let me tell you they are a mirage, a delusion; and I beg you to hear the voice of your honest father as he calls:

"Hallo! my boy, hush up that song,
Let wisdom be your guide,
That dream of wealth will lead you wrong
And wreck you on the tide.
Sit down with me upon this stone,
Your team will take no harm;
If we are not kings upon a throne
W're kings upon a farm.
The harvests will your toil repay,
Those fields of waving grain,
That grow in the summer day
And in the summer rain.
God's healthy breezes around you blow,
His birds your music make;
And sweetest rest is yours, you know,
When night doth overtake.
Pick up your whip, bid your team
Drag on the noble plow;
Remember, work will go up stream
And get there anyhow.
Yes, plow on, boys, and never tire,
Keep up life, whistle and sing,
And remember, this comes on the wire,—
"The farm is the coming thing."

J. S. FARMER.

Time and Place of Meeting of Associations.

AUGUST.

Tuesday, 18, Liberty Association, Jersey church, one mile Linwood.

Wednesday, 19, French Broad Association, Upper Laurel church.

Wednesday, 19, Tennessee River Association, Sweetwater church.

Thursday, 20, Brushy Mountain Association, Shady Grove church, Wilkes County.

Thursday, 20, Haywood County Association, Ratcliff Cove church, near Waynesville.

Thursday, 20, Mecklenburg and Cab. Association, Arlington, N. C.

Tuesday, 25, Three Forks Association, Zion Hill church, 12 miles west of Boone, N. C.

SEPTEMBER.

Thursday, 3, South Yadkin, to be held with Beulah church, Iredell Co.

Thursday, 10, Alleghany and Grayson, Liberty church, Whitehead.

Thursday, 10, Yancey, Coffee Ridge church, Kittyton, Tenn.

Tuesday, 15. Ashe, Corinth church, Grayson County, Va.

Tuesday, 15, Mitchell County, Aaron church, Montezuma.

Thursday, 17, Piedmont, Gibsonville church.

Thursday, 24, Alexander, Poplar Spring church.

Thursday, 24, Caldwell, Lenoir church, Lenoir.

Thursday, 24, King's Mountain, Pleasant Hill church, one-fourth mile to Union Mill.

Thursday, 24, Western N. C., Nantahala church, Macon County.

Friday, 25, Stone Mountain, Dehart, N. C.

Wednesday, 30, Green River, Round Hill church ten miles north of Rutherfordton.

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S. A. L. EXCURSION TO NORFOLK.

On Wednesday, September 2nd, the Seaboard Air Line Railway will operate a fast excursion train to Portsmouth, leaving Raleigh and Durham at 10 a. m., Louisburg 10.10 a. m., Bennehan 10.24 a. m, Youngsville 10.45 a. m. Round trip only $2.50. Oxford 10.20 a. m., Hester 10.40 a. m., Clay 10.35 a. m., Dickerson 11.01 a. m., Franklinton 10.56 a. m., Henderson 11.24 a. m. Fare $2.25. Greystone 11.32 a. m., Ridgeway 11.45 a. m. Fare $2.00. Norlina 11.49 a. m., Warren Plains 11.53 a. m., Littleton 12.20 p. m., Roanoke Junction 1 p. m., Weldon 1.10 p. m. Fare $1.50. Very low rates apply from all other intermediate stations.

This special train will arrive in Portsmouth 4.30 p. m., and returning will leave 10 a. m., Friday 4th. There will be plenty of room for all. Special cars for ladies and their escorts. Separate cars for the colored people. Special low rates at hotels.

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Temperance.

Policies and Principles of North Carolina Anti-Saloon League.

The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but is entirely independent in its acts, and it is non-partisan in character.

Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystalization of a righteous public sentiment and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts Law, and it earnestly requests future Legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments, now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

The organization favors calling an election under the existing law in every town or city now licensing saloons where there is a reasonable chance of carrying the election against the saloon. This league pledges its assistance in all such elections.

Submitted by the following Committee: A. J. McKelway, James H. Pou, J. A. Hartness, R. N. Simms, Heriot Clarkson, W. J. Ferrall, C. D. Graves, J. C. Blalock, J. A. Smith, Robert Riggsbee, H. A. Page, Q. K. Nimocks; and unanimously adopted by the Convention of 300 delegates at Raleigh, July 7, 1903, representing nearly eighty counties.

Denouncing an Evil.

Mr. William Allen White, the well-known writer, who cannot be charged with being a "Prohibition crank," in an article in the Saturday Evening Post, thus describes the saloon:

"The saloon is an evil. It may be deemed a necessary evil by those who feel bound to apologize for it; but it can have no defenders. Even where it is licensed, protected by law, under restrictions which narrow its iniquities to moderate and expedient vice, the saloon personified by its devotees, may be characterized by no adjective more flattering than miscreant. At its highest estate it is an outlaw and the greatest legal distinction the saloon, personified by its devotees, has achieved after a century of fighting for statutory recognition is to be branded generically by the United States Supreme Court as a nuisance. Its purposes are all venal. It is in business to promote violence and crime; to injure the public health; to dissipate the public wealth in taxes that support the criminal courts; to burden our charities; to corrupt the civic morals. The saloon is incarnate calamity. Because its work is slow and indirect, people often fail to see how it kills and maims men and tortures women like a malicious spirit."

The Biter Bit.

A California saloonist, who objected to the Salvation Army conducting open-air meetings outside his house, turned the hose upon the gathering, drenching not only the soldiers, but two bystanders who were warm friends of the army's work. The latter entered into negotiations with the proprietors of the block of buildings in which the public-house was situated, purchased it, and subsequently ejected the publican, handing the property over to the army.

More Whiskey Letters.

The following from the Michigan Christian Advocate makes interesting reading:

An official member in one of our fine villages forwards to us a letter he had just received from an Ohio distillery urging whisky upon him. Several previous letters had been unanswered, and the firm appears to have been getting anxious for a response. The letter runs as follows:

Dear Sir:—Won't you please tell us why you have never favored us with an order, though we have written you several times soliciting your patronage? If you don't use whisky, either medicinally or otherwise, kindly say so and we will not take up your time with any more letters. If you do use whisky, please be frank enough to tell us why we have not interested you, if you are not willing to fill out and mail us the enclosed card.

We hand you a stamped and addressed envelope for your reply. It will take but a minute or two of your time, and will be a favor which we will greatly appreciate.

A few words more, if you use whisky. Won't you let us ship you a trial order? You don't have to pay a cent, not even a postage stamp, if you are not satisfied. When you receive the whisky, take several drinks, have your friends sample it, and if the verdict is not in our favor, then send back what is left. We pay the express charges going, and coming back, too, if you don't want to keep the whisky. How could an offer be fairer? It certainly indicates that we have confidence in you and in the satisfying quality of our goods.

We thank you in advance for the courtesy of a reply, even if you will not give us a chance to please you and save you money, as we have done with over a quarter of a million people who are now our regular customers.

Yours very truly,
The —— Distilling Co.

The cheekiness of the above letter is characteristic of the liquor trade. The recipient says he does not know how the firm secured his address, as he has never written them. Then see how the vile stuff is urged upon this good Methodist who "doesn't have to pay a cent, not even a postage stamp," to get the goods and freely sample them. "Take several drinks; have your friends sample it." "We pay express charges both ways." "We have confidence in you."

We wonder whether any member of our church has been weak enough to yield to these bold and bad temptations.

For the Voter.

"You may pray to God to strike the iniquitous liquor business with the thunderbolt of His wrath; you may weep rivers of sympathetic tears over the unhappy fate of the drunkard; you may spend money like water to reclaim the dismantled hulks of humanity that toss aimlessly on the ocean of alcohol; you may write books on the physical, social and moral results of the poison; you may fulminate ponderous ecclesiastical protests and yet, as long as you vote to legalize or vote for parties that legalize the traffic, the saloons will bestride the municipal, State and national politics like hard-handed and anarchistic colossus, thumb-to-nose, puissant and saucy. The saloon fears voters, not votaries."

A Revival That is Needed.

The great American revival needed today is a land-wide gospel crusade against the saloon. "Arming ourselves with the spirit of the Lord Jesus Christ," we must advance against this tremendous power which is not held at all in leash by conscience. Already it is a wheel in the machinery of our government, an associate pilot on our ship of state. More and more our legislation is influenced by saloon-will, for our officials are creatures of the saloon choice. Under such a leadership we can but shut our eyes in horror as we think of the end of the voyage.—Northern Christian Advocate.

Self-Mastery.

Some time ago, as the workmen were busily storing away a show in winter quarters in an Ohio town, they noticed a motion in a bundle of rubbish in one corner of the larger building. Upon closer observation they were convinced that some living thing must be there. After consultation they decided upon a plan of attack. Tearing away the rubbish, they discovered an immense boa-constrictor which had escaped from winter quarters two years previously. By her side were eight baby boas, each one weighing twenty to thirty pounds. When she first escaped her weight was only thirty-five pounds and her length twelve feet. Now she tipped the scales at sixty-eight pounds and measured over nineteen feet. Upon being driven from her hiding place she attempted the lives of the men and gave them all the fight they wanted for five hours. In the struggle she killed a Great Dane dog valued at $250. For two years this terrible snake had been in the vicinity of the people of that town, but they knew it not. For two years their lives had been in jeopardy while they slumbered on in ignorance and tranquility. How startling to think of! Yet a rum-constrictor, immensely larger and more ferocious, is known to exist in almost every community from Boston to San Francisco. It not only exists, but is protected by powerful legal safeguards, endorsed by the vote of great majorities of the American people. Occasionally certain communities rouse up and have a tussle with this monster. If they subdue him for a season he usually finds some way of asserting his beastly power. It is indeed a fierce and fearless foe.—Christian Uplook.

Anti-Saloon League.

PRINCIPLES: Inter-party. Members of all parties invited to join without breaking their party ties.

Inter-denominational: Support of only known friends of temperance legislation and temperance work for office.

Personal effort to enforce existing laws.

Personal influence in agitation.

METHODS: Law enforcement. We will create a sentiment that will make prohibition prohibit.

Opposition to saloons, distilleries, winerooms, whether licensed or unlicensed.

Intelligent demand for constructive local work and general legislation.

SKIN TROUBLES CURED.

There's no other remedy like Tetterine. None that compare with it in the treatment of tetter, ring worm, ereysipelas and all other skin diseases. A cooling, soothing, healing salve, easy to apply and immediately beneficial. Thousands of people have been cured by its use. Nothing else as good. If your druggist does not keep it, send 50c to J. T. Shuptrine, Savannah, Ga., who will send a box postpaid.

THE BAPTIST BOOK STORE.

(Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND * MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

Obituaries.

HENLEY.—Mrs. Nannie Chandler Henley was born in Granville County, N. C., April 17, 1841, and died from the effects of chronic indigestion July 28, 1903, at Wake Forest, where with her two sons, students of the College and the only survivors of six children, she was temporarily residing, her husband, Mr. J. D. Henley, of Moore County, to whom she was married November 13, 1860, having preceded her to the grave but a few months.

She was one of the Lord's dear children, and from her girlhood had been a member of the Baptist church.

"Blessed are the pure in heart, for they shall see God." W. B. R.

PAUL.—Her father, Rev. C. B. Paul, of Swansboro, tells of the death of dear little Margaret Paul in the following touching letter:

The messenger of death has visited our home and taken to the realms of light the soul of our dear little daughter Margaret, aged five and one-half years.

Margaret was in many respects a remarkable little girl. Nothing pleased her more than Bible stories, and even though so young, she was familiar with almost every notable character in the Bible.

Her faith in God was beautiful, but it was very hard for her to understand why God would not answer our prayers for her to get well. Our hearts are sad and heavy, but we know that God does all things well and makes no mistakes. We are resigned to His will and feel that heaven is nearer and dearer to us than ever before.

SUIT.—Bro. Robt. L. Suit died at his home in Granville County, on the 18th day of May, 1903, of Bright's disease. Christ said in John 14th chapter: "I go to prepare a place for you." And we have reason to believe that our brother was ready for the heavenly home. He leaves one brother, one sister, and six children to mourn his death. Brother Suit was born April 9, 1841. In 1855 he professed faith in Christ and joined Concord Baptist church, afterward moved by letter to Brassfield, of which he remained a consistent member until he died.

Before he died he said: "I am not afraid to die. I am ready and willing. All that I dread is the sting of death."

He was laid to rest at Pope's Chapel, by the side of his wife, to await the sound of the trumpet, when the dead shall rise to meet God in the air. E. G. USRY.

BUNCH.—Miss Martha J. Bunch, the subject of this sketch, after suffering for several weeks with a throat trouble, passed quietly away on July 28, 1903, being about thirty years old at the time of her death.

Sister Bunch made a profession of religion in early life, and united with Rockyhook Baptist church, and remained a faithful and efficient member until death.

She possessed a kind disposition and gentle manner. Truly it may be said of her, that in many respects she was a model Christian girl.

Having never married, she made her home with one of her sisters. The funeral was preached by the writer from 1 Samuel 2:30.

The many people following her remains to the grave showed in what high esteem she was held by all who knew her. She leaves two brothers, four sisters and a host of other relatives and friends to mourn their loss.

The Lord comfort the bereaved.

GEO. W. WHITE.

REED.—Our Heavenly Father has called from our church our beloved brother, Mr. T. J. Reed, to join that innumerable company of heavenly saints (who rest from their labors). Mr. Reed was born in 1860, within two miles of Biltmore, and was educated by the distinguished Col. Lee of "Chumns Cove." He united with the church early in life, and rendered to God his best days of service. Mr. Reed was a kind father, a loving and devoted husband and a spiritual power in the church. For years he taught a Bible class, and was endowed with a gift for expounding the Word. He was frequently asked to accept the Superintendency of the Sunday-school; but he always declined, preferring to teach his class. As a worker in the church, he filled the office of Deacon, and for years discharged his duty faithfully.

Among the many elements that composed his character, one deserves special comment, namely, his fidelity. The most inclement weather never prevented him from coming to prayer meeting and church. He was always willing to do anything that would benefit the church. We feel that a bright light has gone out in our midst, "a good man filled with faith and the Holy Ghost, has departed." But we know that Divine providence never errs, and that God doeth all things well. It is a great loss to the church, but a grand promotion for our brother. For the past year Brother Reed has been ailing; but last week he was stricken with paralysis, which caused his death. The exodus of this great man was beautiful, when he came down to death's door. He bade his loved ones farewell, telling them to meet him in heaven. Then turning his eyes heavenward his face was radiant with celestial light. His wife asked him what he was looking at so steadily? He replied that the earth was receding, and all was well. I am prepared to go. He lingered a short time, and passed away without a struggle. He leaves an aged mother, two brothers, one sister, a wife, son and daughter to survive him; and also a great number of friends to mourn his loss. We trust that the Comforter will bind up the broken hearts and sanctify the sorrow to the good of our church.

W. T. STALEY.

West Chowan.

The Sunday-School Convention of the West Chowan Association meets with Hebron Baptist church, in Northampton County, near the town of Woodland, Friday and Saturday before, and the fifth Sunday in August. The introductory sermon will be preached by Dr. John Mitchell; alternate, T. T. Speight, D. D.

Missionary sermon at 11 o'clock a. m., by Rev. L. M. Curtis.

Query 1. What of a Sunday-school as missionary agency? Is it teaching and practicing missions. Speakers, A. W. Early, Rev. S. F. Bristow. Rev. E. J. Harrell and Robt. Beale.

2. The teacher—his preparation—before his class—his purpose or object in teaching. Speakers, Hon. C. W. Mitchell, Capt. Thos. D. Boone, J. C. Scarboro and John Cale.

3. How shall the officers of a Sunday-school work to win the co-operation of the parents and friends of the scholars. Speakers, N. W. Britton, W. C. Cale, C. W. Scarborough and C. M. McIntosh.

Saturday, 11.30 a. m. to 12.30 p. m., Superintendent's Hour. Topic — some things that help and hinder the Sunday-school; led by R. P. Thomas.

5. Is the mission of this Convention fulfilled in discussing practical subjects only. Speakers, W. L. Davis, T. G. Wood, Paul Bowers, W. P. Jorden.

Question box, by R. D. Cross.

W. L. Davis, Secretary.

If you want to spoil all that God gives you; if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish—it is done at once. Think about yourself, what respect the people ought to pay you, what people think of you, and then to you nothing will be pure.—Charles Kingsley.

Perfection is not sinlessness, but the loyalty of the soul by faith to Christ when all is said and done. The final judgment is not whether we have at every moment stood, but whether, having done all, we stand—stand at the end, stand as a whole.—P. T. Forsyth.

FACTS WORTH KNOWING.

The bowels must at least once in twenty-four hours discharge the waste matter of that which has been taken into the body as food. When they fail to do so constipation results.

Constipation is nearly always due to a dry state of the mucus membranes which line the intestines, rendering it difficult for them to expel the waste matter by the squirming motion of the muscles controlling them, which is the method provided by nature.

Habitual Constipation is the "advance agent" of nearly every case of Indigestion, Dyspepsia, Sluggish Liver or Kidney Disease. The stomach, liver and kidneys do not get diseased without due cause, and congested (constipated or costive) bowels are usually the direct cause.

Vernal Saw Palmetto Berry Wine will insure a full, natural discharge from the bowels every morning. It cleanses, soothes and heals the linings of the intestines. It will cure the most stubborn case of constipation, to stay cured. When the constipation is cured, the ailments caused by it will surely disappear.

Vernal Saw Palmetto Berry Wine is sold by all leading druggists, but in order to prove the statements made above, a sample bottle, together with booklet containing valuable suggestions for health, will be sent absolutely free and prepared to any reader of the Biblical Recorder who will send his or her name and addres to the Vernal Remedy Co., 86 Seneca Building, Buffalo, N. Y. It will cost you nothing except the price of a postal.

Kola Plant CURES HAY-FEVER AND ASTHMA.

The Kola Plant.

Free. The African Kola Plant is Nature's Positive Cure for Hay-fever and Asthma. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific cure for Hay-Fever and Asthma in every form. Its cures are really marvelous.

Dr. J. B. Boone, the oldest physician of Crawfordsville, Ind., writes Jan. 25th, I feel it my duty to tell all I can of the great virtues of Himalya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, to give it time to act on the system. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1164 Broadway, New York.

DROPSY CURED! Gives quick relief removes all swelling in 15 to 18 days; effects a permanent cure in 20 to 60 days. Trial treatment given absolutely free to every sufferer. Write to

Dr. H. H. GREEN'S SONS, Specialists
Box B. Atlanta, Ga.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Ben Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Odem, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1302 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

Randolph-Macon Academy

BOYDTON CITY, VA. (S. W. Va.). Foot of celebrated "Peaks of Otter." Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium, etc. Instruction thorough. Terms low. Address E. SUMTER SMITH, Principal.

FOR SALE.—No. 71.—320 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 80 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.

J. STUART KUYKENDALL,
Greensboro, N. C.

SOUTHERN RAILWAY.

Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	$10.90
Black Mountains, N. C.	$10.25
Blowing Rock, N. C.	$13.00
Brevard, N. C.	$12.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.20
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$6.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewance, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

For further particulars write or call on

T. E. GREEN, C. T. A.,
Raleigh, N. C.

All 'phones No. 141.

SPECIAL RATES VIA SEABOARD AIR LINE.

Account of the encampment North Carolina National Guard at Asheville, N. C., the Seaboard Air Line Railway will sell round-trip tickets from Raleigh for one and one-third fares for the round trip; tickets to be sold August 15th to 22nd, inclusive, with final limit September 4th. Military companies in uniform will be charged at the rate of one cent per mile traveled.

$9.50—$8.45.—Plus $1.00 to Baltimore, Md., and return account Sovereign Grand Lodge of Odd Fellows, Baltimore, Md., September 21st to 26th; tickets to be sold September 17th, 18th, 19th and 20th, with final limit September 28th.

$7.30 Raleigh to Charlotte and return account of Woman's Mite Missionary Convention, Charlotte, August 27th-30th; tickets to be sold August 25th, 26th and 27th, with final limit September 1st.

$64.75 Raleigh to Los Angeles or San Francisco, Cal., account National Encampment Grand Army of the Republic, August 17 to 22. Tickets sold July 31 to August 13. Final limit October 15th.

For further information address

C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.

H. S. LEARD, T. P. A.,
Raleigh, N. C.

The Biblical Recorder.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S W. O on your label If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

August 19, 1903.

State Missions.—Pleasant Home, $1.95; Beulah Association, 50.08; Union, W. Chowan, 3.27; Chapel Hill, 17.00; W. M. S., Laurinburg, 8.50; Peachtree, 1.65; Cross Roads, Yadkin, 2.90; Yadkin Association, 4.66; W. M. S., Cedar Creek, Cedar Creek, 3.35; Middleburg, 3.10; Pleasant Grove, Chowan, 3.00; Geneva, Chowan, 2.00; Sawyers Creek, Chowan, 5.00; Providence, Chowan, 5.00; Mooresville, 10.00; Kings Mt., 5.00; W. M. S., Lexington, 5.00; W. M. S., Poplar Springs, Tar River, 8.00; (S. N. Parker) Potecasi, 12.58; First, New Bern, 2.80; Pilot Mt. Association, 144.58; J. H. Gorrell, 5.00; W. M. S. Mt. Airy, Pilot Mountain, 8.73; Sunbeams, Mt. Airy, Pilot Mountain, 5.73; W. L. Smith, 1.00; Murphy, 3.00; Isaac N. Day, Trustee (Slaughter fund), 95.96. Total this week, $418.85. Previously reported, $5,409.24. Total this year, $5,828.09.

Foreign Missions.—W. M. S., Bear Swamp, $1.50; Beulah Association, 18.29; Union, W. Chowan, 4.33; Sunbeams, Lumberton, 5.08; Sunbeams, Hickory, 5.25; Sunbeams, West Durham, 5.00; Brantley's Grove, W. Chowan, 3.80; Hanging Dog, 2.71; Peachtree, 1.65; Yadkin Association, 23.57; W. M. S., Cedar Creek, Cedar Creek, 6.00; Wells Chapel, 2.00; Troy, Montgomery, 2.60; Bogue Chapel, C. F. and Col., 1.00; Y. L. M. S., Cary, 6.00; W. M. S., Lexington, Liberty, 1.50; Gap Creek, Three Forks, 1.38; Pilot Mountain, 75.60; W. L. Smith, 1.00; Isaac N. Day, Trustee, (Slaughter fund), 63.98. Total this week, $232.24. Previously reported, $9,956.92. Total this year, $10,189.16.

Home Missions.—Whiteville, C. F. and Col., $4.35; Beulah Asso., 23.30; Brantly's Grove, W. Chowan, 2.90; Peachtree, 1.65; Yadkin Asso., 14.75; W. M. S., Lexington, Liberty, 1.50; Gap Creek, Three Forks, 1.49; Yellow Hill, Stoney Fork, .52; (S. N. Parker) Potecasi, 2.75; Pilot Mountain, 27.85; W. M. S., Mt. Airy, Pilot Mt., 3.00; W. L. Smith, 1.00. Total this week, $85.06. Previously reported, $4,901.96. Total this year, $4,987.02.

Education.—Lewisville, Pilot Mt., $5.00; Beulah Asso., 50.53; Pilot Mt. Asso., 84.38; Kernersville, 2.05; Yadkin Asso., 3.00; Southside, 10.00; First, New Bern, 28.45. Total this week, $183.41. Previously reported, $1,233.20. Total this year, $1,416.61.

Ministerial Relief.—Beulah Association, $18.83; Yadkin Asso., 7.71; Wells Chapel, 3.85; Middleburg, 3.20; Lumber Bridge, 4.29; Pilot Mt., 2.00. Total this week, $39.28. Previously reported, $465.15. Total this year, $504.43.

Total reported for all objects this week, ... $958.84
Previously reported for all objects 22,868.94

Total reported for all objects this year 23,827.78

WALTERS DURHAM,
Treas. Baptist State Con.

Scuppernong Union

The Scuppernong Union meeting will convene with Sound Side church Saturday and Sunday, August 29 and 30. We shall be pleased to have our State Secretary and others who are interested in the work in Eastern Carolina to meet with us.

The following is the program:

Saturday, 10 a. m.—Business meeting.

11 a. m.—Introductory sermon, by H. L. Swain; theme: "The Christian's Calling." Alternate, Rev. S. R. Chaplin.

12 m.—Recess.

1.30 p. m.—Query 1. The pastor's duty to the church. Led by J. A. Spruill, alternate J. A. Litchfield.

2 p. m.—Query 2. How can we best educate our churches in missions? N. P. Stallings leader.

2.30 p. m.—Query 3. Mission work of the Scuppernong Union. Led by M. Magett, W. R. Carawan alternate.

Sunday, 9.30 a. m.—Devotional exercises.

9.45 a. m.—Report on Sunday-schools, and Sunday-school mass-meeting. Led by J. L. Spruill.

10.30 a. m.—Query 4. What is the best way to establish a course of Bible study in the home? Rev. S. R. Chaplin leader.

11 a. m.—Preaching.

Brethren, we want you to prepare a speech, and then go to the Union and deliver that speech. Do not expect the leaders to do all the talking.

H. L. SWAIN,
For the Committee.

Summer Hygiene.

Summer is the season of health and recuperation for those who properly regulate their mode of living. For those who do not it is a season of discomfort.

Pure, healthful, light food that will not stimulate heat production while it properly nourishes and strengthens the body and brain is the great essential.

It is conceded that the best of all foods for summer diet are the quickly made flour-foods—hot biscuits, rolls, puddings, cakes, muffins, etc., such as are made with baking powder. A most excellent household bread is also made with baking powder instead of yeast. These, properly made, are light, sweet, fine flavored, easily digested, nutritious and wholesome. Yeast bread should be avoided wherever possible in summer, as the yeast germ is almost certain in hot weather to ferment in the stomach and cause trouble. The Royal Baking Powder foods are unfermented, and may be eaten in their most delicious state, viz., fresh and hot without fear of unpleasant results.

Alum baking powders should be avoided at all times. They make the food less digestible. When the system is relaxed by summer heat their danger is heightened.

The flour-foods made with Royal Baking Powder are the acme of perfection for summer diet. No decomposition takes place in their dough, the nutritive qualities of the flour are preserved and digestion is aided, which is not the case with sour-yeast bread or cakes.

King's Business College

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INFLUENCE OF THE PAPACY ON ITALIAN CHARACTER.—BY ALFRED H. MOMENT, D. D.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, AUGUST 26, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 9.

TAXATION IN NORTH CAROLINA.

It is not generally known that the revenue system of our State is bunglesome, and it is not acutely recognized as burdensome. There are people by the ten thousand who complain of taxes, but the men that complain intelligently and with effect are few.

The people of the United States are a much taxed people. One pays heavy indirect taxes to the Nation in whiskey, tobacco, clothing and general purchases. The half of a woollen suit is not for wool but for tax; and so with the price of a knife or a piece of glass or tableware. Then comes the State tax; then the county tax; then the township tax; then, to cap the climax, a town tax exceeding the sum of State, county and township tax.

Were our people not prosperous beyond their expectations or deserts, they would have raised a revolt long ago. We have representation, to be sure; but one's Congressmen and Legislators nowadays are susceptible to such a multitude of influences that one can find little consolation in his representation beyond a few inferior cymlin seed now and then and the copy of a speech that was never spoken and never will be read.

We will pass by the recent astonishing assessment in Raleigh, levied by three men who were no more famous for good judgment than they were for owning property, and who seemed to be guided by the most optimistic views of the price of real estate within our city's sacred and unchangeable limits. We say we will pass by these gentlemen with the remark that their work has done our city an injury irreparable; and it should be a warning henceforth to County Boards to select as assessors men whose judgment of the value of property has had practical exercise in the cold and shrinking realities of possession plus repairs, taxes insurance and care.

The tax rate in North Carolina towns runs between 2 and 2.40 per cent. Of course no one pays it. Nine-tenths of the men in our towns, including church-members, evade the laws or swear to lies—and we do not see the difference. The amount of perjury in North Carolina towns in the matter of solvent credits is sufficient to crowd our penitentiary one hundred times over and empty our churches of all but the poor.

This is not extravanganza. In Wake County the amount of solvent creditts listed is $1,818.18. We suppose the true sum is near $100,000. In Mecklenburg the amount is $2,092.77. There are a one hundred men in that county who have a larger sum loaned out. In New Hanover County—the county of Wilmington—the solvent credits listed amount to the grand total of $488.06.

What does this signify? It signifies that men have agreed not to list their solvent credits, oath or no oath. They have made it a business to evade a law that is oppressive if not unjust. The oppressiveness of this taxation stands out when we see what the tax rate is. In Raleigh the tax rate is 2.40. That is, if you have $1,000 loaned out at six per cent, the legal rate, you must give the city, county and State $24.00 of your income and take for yourself $46.00. No Legislature in world would levy such a tax on income—a tax of 40 per cent! No wonder our State Tax Commission (the Corporation Commission) declares in its recent report that "the law cannot be enforced." "The tariff is higher than the traffic will bear."

The extent to which taxation has been carried in our towns amounts to nothing less than an abuse and a wrong. We can never have cities under present conditions. One cannot afford to own less than $250,000 worth of property in one of our towns. Owning less, he must work like death or flee to the country to make both ends meet.

This abuse has grown to such an extent that the Tax Commission, in its latest report, recommends that "the municipal tax rate be so limited that when combined with the State and county tax rate upon property assessed at its true value in money, it can be borne by all classes of property without being confiscatory." That is to say, the present tax is confiscatory; and that is the truth.

The Constitution of the State limits the State and county tax combined to 66 2-3. But in twenty counties only is this limit not exceeded. In eighteen counties it is 66 2-3; and in all the others, save two, it is more. To be sure these counties duly obtained permission from the General Assembly to increase their taxes, but this does not modify the fact that in seventy-six counties in the State the rate of taxation has passed a limit regarded as burdensome by the framers of the Constitution. And, if this is true of the counties, what shall we say of the towns in which the tax rate is more than doubled?

No wonder the Tax Commission recommends an utter revision of our system; and lays emphasis upon the necessity of restraining the governing bodies of our counties and our towns. The tax rate has reached a point where it makes for perjury; makes against citizenship, and makes patriotism difficult. A man can sing "Dixie" under any circumstances or "My Country, 'Tis of Thee," if some one will set the tune securely; he can hurrah for his party until it finally refuses him an office; he can go to war if the drums will beat to his liking or the girls will cheer; but we know of no power in this world and no fear of the world to come, that can compel him to pay honest and full taxes at the rate of two per cent or more.

Among other things we need a revolution in North Carolina in this respect. We must pay our taxes, and we should pay them gladly. For the protection of life, liberty and property; for security in the pursuit of happiness, however vain; for the peace of our highways and the progress that is born of order, we should pay generously and happily. But under present conditions this is impossible. The rate is extreme. The Tax Commission so declares it. We must bring into office men who will conduct our affairs with economy; who will levy taxes equitably; who will revise our present system intelligently,—to the end that citizens may with good conscience render unto the State, county and city a just tribute.

TWO MEN.

A man's creed is as his life; and there are many in the land to-day sceptical as to heaven, who have no doubt that there is a hell.

He who moaned, "Vanitas! Vanitas!" was he who gat unto himself houses and vineyards, servants and maidens and cattle; men-singers and women-singers, and the delights of the sons of men.

Another, who had been in hunger and thirstings, in stripes above measure, in prisons more frequent, in deaths oft; shipwrecked thrice, a night and a day in the deep; in journeyings often, in perils and weariness and watchings, could say: I know whom I have believed, and am persuaded.

Earth has seen many sorry sights. But never has she seen a man who kept the path of duty, lose faith in God and heaven.—From Quo Vaditis, by Bouck White.

TO-DAY.

Upon John Ruskin's writing-desk
A slab of chalcedony lay,
And on it, cut in careful script,
The words "To-day."

Honored of all, a wondrous man,
And held a prophet in his way,
He let "To-morrow" bide its time,
And used "To-day."

Upon the tablet of the will
How good to write, the self-same way,
Putting to-morrow's uses by,
The word "To-day!"

—Harriet Prescott Spofford.

A PRAYER.

(From the Congregationalist.)

Most merciful and long-suffering Heavenly Father, who hast pardoned the sins of Thy people and healed their backslidings, have pity upon us and keep us near to Thee in faith and singleness of heart, lest we forget Thy law and grieve Thy loving Spirit. When we have fallen into sin and the fruits of our trangression are bitter to our taste, give us true repentance and help us to turn again to Thee with sorrow of heart and full assurance of Thy love. Keep us from small neglects which make our hearts cold toward Thee. Purify our thoughts that no desire of evil may draw us from the joyful obedience we owe Thee. So fill us with longing for Thy holiness and the perfect likeness of our Lord Jesus Christ, that we may delight in pressing forward in the way. For His sake we ask. Amen.

NOT TOO BUSY TO PRAY.

A touching little incident happened on Market Street, and it caused even those who scoff at religion to show respect. A blind negro, with a singularly expressive face, had a cornet, upon which he played with great feeling some of the best known church hymns. "Jesus, Lover of My Soul," "Rock of Ages," Lead, Kindly Light," followed each other, with much approval from the audience of passers-by who had stopped.

"How Firm a Foundation, Ye Saints of the Lord," seemed to conclude the program, but before its last notes sounded a dignified-looking white clergyman, with silver hair and a gentle smile, stepped to the musician's side and whispered a question or two. He then turned to the surrounding listeners.

"Friends," the cleryman said, "we have paused in our busy walk to listen to music that brings to each of us a message from God. Surely His Spirit is with us, though it be on the open street. I am going to offer just a word of prayer that all may profit from the holy thoughts this music has brought to us." And the clergyman bared his head reverently, as did the other men standing there, and offered a prayer, simple and earnest.

Then, shaking hands cordially with the musician, the old clergyman was observed to slip a bill into his hand as he started away rapidly, evidently desiring to avoid hearing the comment his unusual act of benevolence had produced. The negro, too, started away, without passing his hat for any further collection.

"Well, I am not much for churches," remarked a well-dressed man to his companion; "but, if I thought that preacher had a church in Philadelphia, I would go from one to another to find him. He makes me feel like when I was a little boy and my mother used to kneel down beside my bed and pray for me."—Philadelphia Record.

The whole secret of Christian life is in the attitude of unconditional surrender to Jesus Christ. It is more than surrender—it is submission; it is more than submission—it is acquiescence; it is more than acquiescence—it is the union of the will of the surrendered soul with the will of the conquering Savior. "Henceforth it shall be, Thy will and not mine that I will seek to do." Just as soon as Saul was convinced that Jesus was the Christ and that He was confronting him, so soon did he unconditionally surrender to Him. This is the very secret of conversion. It is conversion.—Baptist Commonwealth.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. XII—1881-1887.

Winston, November 9 to 13, 1881.

Twenty-three ministerial students at Wake Forest.

Twenty-six missionaries all paid and balance of $262.53 in treasury.

Some idea of the growth of State Missions can be gained from the fields mentioned this year. Shoe Heel (near Maxton), Rockingham, Pittsboro, Hickory, Morganton, High Point, Salisbury, Mooresville, Statesville, Weldon, Greenville and Mount Airy are the points mentioned besides what was done for Asociational Missions. Of the above points, all save Mooresville have become self-sustaining, and many of them are strong churches.

Number of white Baptists in the State at this time 103,002.

Raised for State Missions last year $2,372.90.

Brother Dodson agent for Home Mission Board. No special agent for Foreign Missions. Reported for Foreign Missions $3,791,55.

Treasurer reported total of $10,907.95½. As to how change was made for the half cent, the reader is referred to B. F. Montague, Esq., who was treasurer at that time.

Treasurer Montague requested that a committee be appointed to consider advisability of making the treasurer a bonded officer. Committee recommended that treasurer be required to give bond of $10,000. Report adopted.

Pledges taken for State Missions for next year's work. This is the first time this was done, but the custom was kept up for some years after this.

The Committee on Sunday-School Board recommended:

"1. That the Sunday-School Board be instructed to raise, during the coming year, a sufficient capital to enable it to purchase and keep on hand a supply of the Word of God. Sunday-school literature, song books, maps, papers, etc., in order that it may furnish our Sunday-schools said literature, selling to all who can buy at the lowest prices, and also supplying, as far as possible, and without cost to them, the destitute places within their borders.

"2. We earnestly recommend that all of our churches take up stated collections in behalf of the Sunday-School Board."

Pending the adoption of this report, pledges were taken amounting to $1,000 as capital with which to begin business. This was the beginning of the Sunday-School Supply Store.

There are at this time 622 ordained ministers in the State, not including those in the Western Convention.

Warrenton, November 14 to 18, 1882.

J. C. Scarborough, President; N. B. Broughton, Recording Secretary, which position he still holds.

The report of the Sunday-School Board shows that of the $1,000 subscribed at Winston for the Supply Store, only $273.60 had been paid. Beginning with this small capital, the store did a business of $1,689.45 during the year, and reports no debt.

The Board of Missions reports gracious revivals in fifty-three towns, and two hundred and eighty country churches. About six thousand added by baptism. This was in the State at large, and not the work of missionaries of the Board, though, of course, their work is included.

The Board had thirty-eight missionaries in the field last year.

There are three counties in the east with neither a Baptist church nor Baptist preacher; five of the counties with only one Baptist church each, and twelve counties with only two self-supporting churches.

"Attention was called to the seemingly inappropriate names given to some of our churches, and the cause they represent, and that they should be changed."

Dr. I. T. Tichenor, new Secretary of the Home Mission Board, attends for the first time.

The following telegram was received:

"We send greeting. Beg that you will remember our Memorial Church at Greenville. (Psalm 19:17.) Ladies Baptist Sewing Society."

For a number of years the Convention is not allowed to forget the Greenville Memorial Church.

W. F. Marshall, senior editor of the Wake Forest Student, presented claims of that periodical.

R. H. Marsh, editor of Orphans' Friend, asks for patronage.

Edenton, November 14 to 19, 1883.

J. C. Scarborough president.

The endowment of Wake Forest College is called to the attention of the Convention. Dr. Taylor had been in the field to raise balance of $100,000. Said if he could get $3,000 at this Convention he felt sure of the balance. Three thousand and five dollars was raised, Dr. Skinner heading the list with one thousand.

Raised for State Missions last year nearly five thousand dollars and a little more than this for Associational Missions.

Treasurer's report shows $18,584.45. Contributions are growing beautifully. Five thousand, six hundred dollars pledged for State Missions for next year.

The first of last August the Woman's Central Committee was moved to Charlotte.

This was a great Convention. During last year the receipts show $106,000, including amount of endowment. The report on obituaries informs us that three of the most useful members of the Convention have passed away since last Convention, viz.: Elder W. H. Jordan, Elias Dodson and W. T. Brooks.

Raleigh, November 12 to 16, 1884.

J. C. Scarborough president.

At the meeting just after the last Convention, the Board instructed the Corresponding Secretary to employ ministerial students at Wake Forest and the Seminary to do evangelistic work. They were to aid pastors who desired their services, and take collections for State Missions. Twelve students were engaged. Their reports show 870 professions, 663 baptisms and $1,044.55 collected.

It had been customary from the founding of Wake Forest College up to a few years ago for the Convention to suggest a number of names from which number brethren were to be selected to fill vacancies on the Board of Trustees of Wake Forest College. A motion was made at this meeting that the Convention elect trustees to fill vacancies. After much discussion, the whole matter was tabled.

Dr. Hufham introduced the following, which was adopted:

"Whereas, it is a matter of exceeding great importance, that the connection between our college and the great body of Baptists in the State should be as close as possible, and,

"Whereas, the custodians of the College, feeling this, were wont for many years to ask this body to recommend suitable persons from whom to fill vacancies in the Board of Trustees; and,

"Whereas, we believe this to be a safe and wholesome precedent; therefore

"Resolved, That a committee be appointed to recommend seven brethren from whom to fill vacancies on the Board of Trustees."

This is the last seen in the minutes of this method of electing trustees.

"Resolved, That the Convention most heartily endorse the action of the Board of Trustees in electing Prof. C. E. Taylor to the presidency of Wake Forest College, and that we pledge to Professor Taylor our sympathy and support."

Elder R. R. Overby announced that a meeting was held this afternoon and that the North Carolina Baptist Orphanage Association had been organized with the following officers: President, J. C. Scarborough; Vice Presidents, R. R. Overby and W. B. Clements; Secretary, George W. Greene; Treasurer, C. Durham."

Nothing is said of the discussion in the Convention.

Reidsville, November 11 to 15, 1885.

C. T. Bailey president.

A committee was appointed to report on the orphanage. Though there was some opposition to establishing the orphanage, it now takes its place with the objects of the Convention, and becomes entrenched in the affections of the Baptists of the State.

Committee on Orphanage report 171 acres of land had been purchased near Thomasville, one house, the gift of Elder John Mitchell had been completed, another gift of Mr. John Watson will soon be finished, and still another, the gift of Mr. Noah Biggs will be built as soon as possible.

Greenville Memorial is before the Convention again. A $5,000 mortgage rests on the church. A committee was appointed to raise the amount.

There is a debt on State Missions to the amount of $557.31. John E. Ray elected Secretary, to give his whole time to the work.

Trustees of Wake Forest make report. One hundred and fifty-nine students present. This is the largest number ever present at the fall term up to this time. Endowment $102,999.82.

N. B. Broughton offered the following resolution:

"Whereas, the ninth day of December next is the time fixed for the sailing to China of Brother and Sister Herring and Brother and Sister R. T. Bryan; therefore

"Resolved, That we make the ninth day of December a day of special prayer, for their safety on the journey, and for the Lord's blessings upon their labors in his service."

Wilmington, November 17 to 21, 1886.

C. T. Bailey president.

Raised for State Missions last year $8,059.27. No debt.

"Resolved, That our State Mission Board be authorized to expend $10,000 in the mission fields of the State next year, and we, in Convention assembled, representing 95,000 members of our churches, pledge ourselves each individually, to do more this year than we did last, and use our best efforts to induce others to do so."

We have here the first report of woman's work since 1878. The Central Committee is back in Raleigh, with Miss Fannie E. S. Heck president. The contributions of the Societies are now divided between State, Home and Foreign Missions.

Committee appointed to borrow money, if necessary, and pay the debt on the Greenville church.

On motion of Elder McManaway, the report on time and place of next meeting was considered, and on motion of Elder Durham the word "Greensboro" was stricken out and the word "Durham" inserted.

Report on Orphanage states that there are forty-eight orphans at Thomasville.

North Carolina now has three men preaching the gospel in China.

Durham, November 16 to 20, 1887.

W. H. Pace president.

Instead of having a special agent in the State, the Home and Foreign Mission Boards now have vice-presidents for each State.

Theo. Whitfield was the first vice-president of the Foreign Mission Board for North Carolina and A. G. McManaway for the Home Board.

A little paper, "The Missionary Talk," was published monthly by the Woman's Central Committee, and distributed free of charge. The women raised last year $1,717.

Sunday-school institutes, under the direction of the Board, were held during the year, at a number of important central points, and their influence, we are led to believe, was widespread and helpful.

At this session W. L. Wright was recommended to the Foreign Mission Board as a suitable man for vice-president for North Carolina in place of Theo. Whitfield who had removed from the State. Brother Wright was appointed.

The following resolution was introduced by Dr. Hufham:

"Resolved, That as much of the report of the Board of Missions as refers to Woman's work, be referred to a committee of seven, with instructions to consider the expediency of admitting female delegates into this body, and the conditions and restrictions under which they are to be admitted."

The committee was appointed and reported, but the report was tabled and is not printed in the minutes.

Resolution by Dr. Hufham:

"Resolved, That we receive with pleasure the report of the excellent work done by the Woman's Central Committee on Missions, and we cordially bid them continue the same, assuring them of our sympathy, cooperation and aid."

The committee on plan for caring for indigent and infirm preachers, "recommend that the North Carolina Baptist Orphanage Association make provision, so far as practicable, for the worthy and needy worn-out ministers of the State. Churches are asked to take at least one collection a year for this object."

"Resolved, That we sympathize with and heartily endorse the effort of our colored brethren to found an orphanage at Oxford as represented before this Convention by Rev. W. A. Patillo."

The Board of Missions and the Sunday-School Board were consolidated under the name of "Board of Missions and Sunday-Schools."

A resolution was introduced by C. Durham looking to a union of the State and Western Conventions.

A collection was taken in cash and subscriptions, to the amount of $1,037.55, to complete Bryan House in China.

There are seventy-five children at the orphanage. Charity and Children has been founded and is endorsed by the Convention. A collection of $531.98 was raised for outfit for Charity and Children.

John E. Ray resigned as Secretary and left the State to take a position in the Institution for the Blind in Colorado. Brother Ray left the middle of September, and Bro. C. Durham was selected by the Board to fill the unexpired term.

It is but just to speak a word of Bro. John E. Ray's administration as Corresponding Secretary of the Convention. Steady progress was made from the beginning to the close of his administration. It would be unfair to institute a comparison of his administration based on visible results, with those which had preceded it, because of changed conditions. Up to the time when Brother Ray began his work as Secretary, the denomination had not been organized into a compact body. It is hard to understand the peculiar difficulties of those earlier days. Ignorance, prejudice and suspicion had to be overcome. To do this required great patience. It was "line upon line and precept upon precept," year after year. Conditions were improving, however, when the war came with its demoralizing influence, and we had almost to begin over again.

In the last article it was seen under what a discouraging situation Dr. Hufham began his work, and how admirably he succeeded under the

circumstances. Dr. Richardson came next and "cleared the deck for action" by paying off a debt which had been accumulating for years. The circulation of the Recorder had greatly increased. This, as it has ever been since, was a mighty agency for breaking down prejudice, disseminating truth and unifying our people. Wake Forest College was now being felt in a better equipped ministry. It was at this propitious time that Brother Ray became Secretary. He was just the man at that time to seize this opportunity and use it to the best advantage. This he did, as a review of his work plainly shows. He first became Secretary of the Sunday-School Board at a salary of ten dollars a month, giving what time he could to it, in connection with his duties as a teacher. The Board had nothing save a debt of nearly three hundred dollars when he became Secretary. This debt was paid off and a little surplus in the treasury the first year. During his administration a supply store was established, a system of colportage inaugurated and Baptist headquarters located in Raleigh.

On the resignation of Brother Richardson in 1877, Brother Ray was employed to give what time he could to the work of the Mission Board, and during the remainder of his term of office, he was Secretary of the Board of Missions and of the Sunday-School Board. When Brother Ray took charge of the Mission work there were but two or three Associations co-operating with the Convention. When he resigned all the Associations were co-operating; there were seventy-five missionaries and contributions to State Missions amounted to $8,059.27.

Brother Ray gave his whole time to the work from November, 1885, to September, 1887.

The following resolutions were presented by Dr. Hufham and adopted:

"Whereas, our beloved Bro. John E. Ray, for nine years the Corresponding Secretary of this body, has removed from our borders to a distant State; and,

"Whereas, his wise, unselfish and untiring labors aided materially in bringing our work up to its present degree of prosperity; and,

"Whereas, he greatly endeared himself to the Baptists of the State by his uniform courtesy, and by the sweetness of his spirit; therefore

"Resolved, That we hold in grateful remembrances his labors of love while among us."

C. T. Bailey bought Edwards and Broughton's interest in the Biblical Recorder. Until his death he was sole proprietor of the Recorder.

Joshua's Decision.

"As for me and my house, we will serve the Lord."—Josh. xxiv., 15.

A great man relates how, on one occasion, he suddenly opened the door of his mother's room and saw her on her knees beside her chair, and heard her speak his own name in prayer. He quietly withdrew with a feeling of awe and reverence in his heart. Soon he went away from home to school, then to college, then into life's sterner duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that secret closet of prayer, and the consciousness strengthened him a thousand times in duty, in danger, and in struggle. And when at last death came and sealed those lips, the sorest sense of loss he felt was the knowledge that no more would his mother be praying for him.

Celerity is never more admired than by the negligent.—Shakespeare.

The Papacy's Influence on Italian Character.

BY ALFRED E. MONETT, D. D.*

Last Monday, July 20th, Pope Leo XIII., in the 94th year of his age, and the 25th of his pontifical reign, died. From the time he came to the papal throne, Leo was one of the most picturesque personages of the age, one of the most talked-of and advertised men of the nations, and one of the best praised of the Popes. In consequence, his death is an event of universal interest, as the world is testifying.

Now, among other things involved in this notable event, there is a door opened for any intelligent and fair-minded discussion of the Pope himself, or of that great historic institution which he represented with such consummate ability and fidelity. For a Protestant clergyman, at such a time as this, to speak on either of these subjects, or on any other pertaining to the Roman Catholic church, should not be considered intrusive, in bad taste, or uncalled for—providing what he says be in the spirit of truth and charity. My subject is: The Papacy's Influence on Italian Character.

Of all institutions established in the name of Christianity, the Papacy has been the most avowedly pretentious: claiming dictatorial power over the political rights and liberties of the nations, and spiritual supremacy over the consciences of men. When such political power has been denied it, the Papacy has been pessimistic as to the nation's future, while all rejecting its rule over their religious beliefs, have been branded as heretics. Moreover, this assumption of power has abrogated the Holy Scriptures from their supreme place as our only rule to direct us how we may glorify and enjoy God.

But it is a true saying, backed up by the laws and forces of both worlds, that "by their fruits ye shall know them." And where should we look for the true fruits of the Papacy, if not to Italy? The influence of that institution upon the people of its own country should be a real test of its true power and utility in the world. If Italy is great intellectually, morally and spiritually, the Papacy must have all the credit; but if that people are not great in these things, it must be because there has been, and is, something radically wrong in the assumption of those men who have claimed to be the successors of the Apostle of our Lord.

In view of this statement, look at Italy. It is one of the Bible Lands. Early was the Gospel preached and planted in that country. In it the great Apostle to the Gentiles wrote portions of the New Testament and suffered martyrdom. Once there, Christianity was never driven out; for, while all other Bible Lands have been overrun by Mohammedanism, Italy has remained undisturbed in her religion for all these livelong centuries. For many ages the Vatican was the supreme religious and political centre of the Italians. The greater number, by far, of the Popes have been of native birth—many of these from the lowest of the people, and, therefore, not ignorant of the spiritual needs of the masses. The land has been filled with churches, with religious institutions, with hordes of ecclesiastics of all orders, and has had about one hundred and fifty holy days. The temporal power of the Papacy was there for about eight hundred years. With these facts in mind, it seems a fair thing to say that if the Papal system has had in it a real good for mankind, that good should, above all other places of earth, have made itself felt in its own native Italy. By their fruits ye shall know them.

But what fruitage should be expected from an institution, whose head is claimed to be infallible and the vicegerent of the loving and holy Christ? A people moulded by such forces of righteousness would have a pure and lofty home-life, would remember the Sabbath day to keep it holy, would have a high standard of social and national morality, would have, in all their sanctuaries, a spiritual worship of God, divorced of all superstition, and would be, intellectually, well-furnished as to the loving and holy Christ Himself—the facts of His great life work and His glorious doctrines of salvation. Such a harvest of righteousness, as the foregoing, is not too much to expect from the Papacy, if, indeed, it is the infallible head of the church of God—the vicar of the world's Savior.

But does Italy show such a harvest? Who, having seen that land, has not been painfully impressed with its almost complete barrenness and sterility, so far as moral and spiritual fruitage is concerned. Out of a population of over 30,000,000, more than 20,000,000 of the people in Italy live in villages. Such villages have a great uniformity: small stone houses huddled together, containing neither furniture, nor the necessary comforts of home, used only for sleeping purposes, while in the numerous, little, dingy, restaurants and cafes of the village, the people eat, drink, smoke, have their amusements and quarrels, and thus spend what time is not taken up in work, or in sleep. Among Italy's multitudes there is practically no home life; no living of the family apart from the public; no training of children. A village may have a church, or one church may serve two, or more, villages in close proximity. The church is apt to be greatly out of proportion with the little sleeping places of the peasantry; once, no doubt, the church in question was well kept and brilliant, but now it is rather dilapidated, as money for such things is not so plentiful as in the time of the temporal power. Into this church a few of the men and many more of the women and children go daily for prayers and confession, straggling in and out, at all hours, from sunrise until sunset—the chief place of devotion being before the image of the holy virgin. Except on special saints' days, the people go not to church in any considerable numbers; and never, on any occasion, to hear the Word of God preached. It is a sad commentary on the religious life of the little hamlet we are considering, that priests thereof pride themselves in knowing nothing about what is contemptuously called the "Protestant's Book." Indeed, is it not a calamitous commentary on the papal system that, in the judgment of the supreme authority of the Vatican, nothing would so disqualify the priests of this village, for their holy office as for them, on any occasion, to preach the Gospel of Jesus to those simpleminded peasantry.

Excepting the higher classes, numbering far less than the fourth of Italy's millions, nothing can surpass the low ebb of that people intellectually. In all lands it is the village school-house and post-office that are the tokens of education and general intelligence. The peasantry of Italy have not been furnished with anything that would, in this country, be regarded as an educational system; while an ordinary village postoffice there does not receive as much mail matter in a month as comes to one of our own communities of like size in a day, or two. In the long centuries of its power, the Papacy has given, intellectually, no uplift to the character of Italy's masses.

One might live in that country a whole year and not see the semblance of a Sabbath, except when Christmas would come round. This feature is the same in village and city.

The worst of it is, the church authorities desire to have no Sabbath. A few years ago a reform measure was set on foot. It was called the "Sunday Repose Movement." The purpose was to make Sunday a day of rest, when all business throughout the kingdom should be closed. It involved, however, another matter, that of diminishing the number of saints' days which are now such a menace to business in that country. The clergy, from the Pope down, antagonized the reform agitation. In Italy all church services must be free on the Sabbath; but on saints' days nothing is free, and, in consequence, it is on the latter observances that a revenue comes to the church. Because of this, the Papacy has done away with God's holy day for the sake of man-created holy days. Hence Italy is a Christian land with no Christian Sabbath.

In Italy gambling is a government institution. Through its national lottery the public treasury receives ten millions of dollars annually. On every Saturday, throughout the kingdom, officials read out the prize list. Gambling is as native to the Italian people as the air they breath: to men and women, the poor and rich, the laity and clergy. According to recent newspaper dispatches from Rome, the highest dignitaries of the church were patronizing the "bookmakers" on Leo's death and successor. One often hears it said in Italy, that the clergy there, in their social entertainments, "can only talk about wine, women, and gambling." And well might they talk about wine, for how Italy does drink! The one beverage of the people is wine from six to fifteen per cent of alcohol—and much brandy to boot! Such a thing as a temperance movement has, I suppose, never been heard of in that nation.

Superstition! After ages of Papal influence, if Italy today does not abound with false worship then there is nothing of the kind in any heathen land. In St. Peter's at Rome there is a bronze seated statue of St. Peter, with the keys in one hand, the other raised in the act of blessing. All the faithful, entering that famous church, kiss the great toe of the image, while many weep and prostrate themselves in the presence of that mute thing, which, two thousand years ago, was a statue of the heathen god Jupiter standing in the gorgeous Capitoline temple. In another part of the city of Rome stands a large common-looking house containing the "Scala Santa," or holy staircase; said to be the one in Pilate's house at Jerusalem, up which our Lord walked, and brought to Rome by the mother of Constantine, in the fourth century. The Scala Santa contains twenty-eight steps, up which, having first paid the price to the priest in charge, the penitente go upon their knees, saying a fervent prayer upon each one of the oak planks; and then a final one to some images that are at the top. It was to this place, in his great distress of mind and heart, that Martin Luther came, and having devoutly ascended a dozen of the steps, he suddenly stood up, turned about and walked out. Explaining his conduct afterwards, he said a voice whispered to him: "The just shall live by faith."

In the great church of St. Mark's at Venice, there is an image of the holy Virgin, which has long been considered by the Italian people as the most efficacious of any idol of the kind in all Italy. It is said to have been painted by St. Luke, from the original, in Ephesus, and that for a long time it was in one of the churches of that city. Then it was taken to Constantinople where it blessed the people for many centuries. After that Venice fell heir to

(Continued on page 15.)

*A discourse delivered in the Presbyterian Church, Raleigh, N. C., July 20, 1903. Text: Matt. 7:20, "Wherefore by their fruits ye shall know them."

News Notes.

....Pastor W. C. Tyree and Mrs. Tyree are in Salem, Mass.

....The Central Association will meet at Youngsville, not Bay Leaf. It met at Bay Leaf last year.

....The friends of Prof. J. C. C. Dunford, of Kentucky, will sympathize with him in the death of his son, Millard.

....Seventeen of the recently elected County Superintendents of Education in North Carolina are Wake Forest men.

....One of the secular papers says: "Church entertainments are a device to make the goats pay the pasturage of the sheep."

....The poem "Our Own," in a recent Recorder, was by a North Carolinian, Mr. Chester A. Rockwell, a Baptist minister who died several ago.

....The church at Leaksville has increased her pastor's salary by $600, and in this respect now ranks with the first twenty churches in the State.

....Can our churches not do a great work by promptly disciplining liquor drinkers? The saloon men say their best patrons are church members.

....Messrs. J. F. Click and J. A. Hoyle are publishing a monthly Baptist paper at Hickory, named "The Baptist Worker." It was founded by Rev. W. F. Watson.

....New houses of worship are nearing completion at Dobson and Siloam. The Dobson house is of brick, and R. D. Haymore is pastor. C. F. Fields is pastor at Siloam.

...The Tabernacle Sunday-school, Raleigh, N. C., has provided a scholarship in the Baptist University for its girls. The scholarship will be awarded by a competitive examination.

....Mr. Neil Johnson has returned from his studies in Clark University. No more telling work for Christ will be done anywhere this year than he will do in the Baptist University.

....Editor Bell, of the Christian Index, and C. C. Brown, of South Carolina, have come to the North Carolina mountains for rest. We hope the D. D.'s will not catch Brother Brown.

....Judge Neal is much to be commended for his timely remarks to the Grand Jury on those most pernicious gambling dens, the "bucket shops." "All gambling," he declares, "is indictable."

....Thomas Dixon's new book, "The One Woman," is receiving much attention. It promises to equal the Leopard's Spots" as a money-maker. That is all that the modern novel is meant to be. We have carried yellow journalism into cloth and boards and calendared paper.

....Charity and Children is sixteen years of age, and announces herself quite flatteringly as "sweet sixteen." She is quite a "wise and winsome thing," and, to get rid of the figure, a first class paper, and worthy of its large list of friends. There is not another li' e it in the round world.

....Dr. Moment's address on the Influence of the Roman Catholic Church on Italian Character will be read with especial interest in view of the large designs of that institution upon certain sections in North Carolina. Dr. Moment speaks as an eye witness, having spent a considerable time in Italy.

....We regret to hear that Mr. C. A. Upchurch will go to Georgia, having been called to the McDonald church in Atlanta. The Georgia brethren will find him a young man worth having—a good preacher, zealous worker, close student, and a man who can be counted upon to throw his soul into every good cause. North Carolina will not be ashamed of him.

....Rev. G. O. Wilhoit writes from Wingate: "I closed a week's meeting here, where I was assisted by J. Q. Adams and J. W. Little, and as a result of the meeting I baptized 21, and others await the ordinance of baptism. At Marshville, the third Sabbath in August I was assisted by W. F. Watson. At the close of the meeting I baptized five. To God be all the glory."

....Dr. H. A. Rankin has been elected to the chair of Pathology in the Wake Forest Medical School, Dr. Frederick C. Cooke being Dean of the School. We hope that the school will receive large support this year from its constituency. Last year quite a promising beginning was made, and now that it is in position to command recognition from the greater schools, there is no reason why it should not fully develop its place in the College.

....We make grateful acknowledgement to Mr. J. C. Massee, pastor of the Raleigh Tabernacle, for conducting the editorial department of the Recorder during the recent absence of the editor. Our readers will bear testimony with us that his work was of a high order. Nothing gratified us more than to see with what skill Mr. Massee maintained the spirit of the paper. We are doubly glad in that we have in Mr. Massee's work the assurance that we have right at hand a newspaper man by instinct.

....Nearly every town in the State that is afflicted with saloons has called an election. Goldsboro and Scotland Neck are the latest to fall in line. There will be elections in Elizabeth City, Washington, Kinston, Raleigh, Rocky Mount, Reidsville, Weldon, Durham and Salisbury. The election at Wadesboro was won; so was that at Benson—by one vote; the election at Roxboro was lost. The forces at Wilmington, Asheville and Charlotte are preparing to call elections. It is always better to educate sentiment before an election is called.

....The statement that the new Pope has given $20,000, to be distributed among the poor of Rome, shows that he is dominated by ideas of the Middle Ages. Had the Pope given this sum for some specified purpose, such as the founding of a hospital or other institution, he would have been in harmony with modern ideas; but the mere distribution of silver pieces of money among a throng of beggars does them no permanent good, and tends to pauperize the people. The recipients will be no better off when the little money is spent than they were before.—Journal and Messenger.

....Rev. J. Alfred Garrett has tendered his resignation of the Broad Street church, Winston-Salem, to take effect immediately. He has served the church three years, and during his pastorate, faithful work has been done. The membership has been doubled and the contributions to the various objects have been largely increased. A considerable sum has been expended in improving the audience room. Brother Garrett is an untiring worker and a zealous preacher of the gospel. He has been very successful in holding meetings with many churches. He is young, aggressive and evangelical. He is wanted in several places, but has not yet fully decided on his field of labor.

....Mr. B. R. Lacy of Raleigh has been repeatedly mentioned as the probable successor of the late P. M. Arthur as head of the Brotherhood of Locomotive Engineers. We know no one so well equipped to succeed Chief Arthur. Mr. Lacy is our present State Treasurer, but he will always be at heart a mechanic and an engineer. No man in our city—notwithstanding his rise in politics—succeeds in serving his fellow man with more of sympathy than does Mr. Lacy.

....Mr. M. C. Treat, of Pittsburg, gave Messrs. A. E. Brown, R. L. Moore and J. A. Campbell a trip to the famous Chautauqua in New York State this summer. We doubt if any money spent in America this year has been spent more wisely. These three men are doing as much and as good work as any men that we know. No men in the State are more capable of appreciating the advantages of travel or of the Chautauqua; and none more deserved rest. We thank Mr. Treat.

....We were grieved to hear of the death, on August 21, of Dr. J. A. Ballentine, of Jonesboro. In the ranks of Baptist laymen in North Carolina there was no one more truly devoted to the work than he. He was moderator of the Sandy Creek Association and a leader in his section in all good causes. His genial presence and earnest speeches were a feature of the Association. We hope that some competent writer will give us an appropriate sketch of Dr. Ballentine's life. On behalf of the brotherhood we extend sincere sympathy to his wife and other loved ones.

....Bro. J. A. Campbell writes from Buie's Creek. "We had a fine meeting at Friendship, aided by Rev. C. A. Upchurch. Five were baptized. Rev. S. J. Porter did glorious work for us at Spring Branch. Ten baptized. I want to say that I heartily endorse the idea of our Convention's employing Bro. Porter. He does safe work and is well fitted to that kind of work. We had a fine opening to-day, finest in our history, representing about twenty counties. We are putting roof on our Academy, and will finish brick work in a day or two. Hope to get in new building by middle of term."

Franklinton Work.

During July and the first week in August, I have been holding meetings. I have preached about sixty sermons and there were in the meetings over fifty professions of faith in Christ and about twenty backsliders reconsecrated themselves to God's service. Twenty-five have been baptized into the fellowship of the three churches in my field of labor, and a number nearly as great have or will join churches in the neighborhood. Some members who had been excluded were restored, and the churches seem to have taken on new life.

Brother Blanchard was with me a few days at Franklinton, preaching the simple, straightforward gospel in his usual way. The other meetings I worked alone, so far as help from preachers goes.

My field is Franklinton, Perry's and Brassfield.

The splendid house at Franklinton is at last paid for, and material is now being placed to do about $500 worth of additional work inside the building.

The Perry's people will remodel their already comfortable house by doing something like eight or nine hundred dollars worth of work on it.

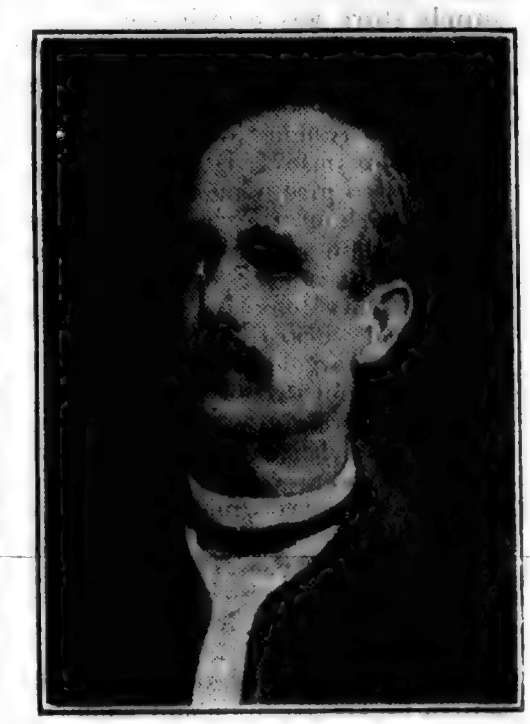
Sometime soon I shall ask the Brassfield brethren to remodel the inside of their house and repaint the outside. Maybe next year the three churches will unite their strength and build a parsonage.

Bro. John Mitchener, lately returned from the Seminary at Louisville, has moved to Creedmoor, and will have charge of the school there and also do pastoral work. I was with him in a meeting there, and he has several persons to baptize as a result. He is in earnest about his work, and has bright prospects before him. I go to Youngsville Sunday to aid Pastor Weston in a meeting, and afterwards I have promised Brother Austin to hold a meeting at Pleasant Grove, in Granville County. Then I will ask a little vacation to go back to the session of the Green River Association the 20th of September.

I have a good people to live and work among—more work than I am capable of doing—but the Master has blessed the labor of the few months I have been here and no clouds hang over the future.

T. B. JUSTICE.

Franklinton, N. C., Aug. 22, 1903.



PROF. LUTHER R. MILLS,

Of the Chair of Mathematics, Wake Forest College. A man greatly beloved by the students, and indeed by all who come in contact with him.

The Assessment of North Carolina Railroads.

This subject has received much attention in North Carolina within recent years. It will be remembered that a Special Master sat in court in several sections of the State, taking a Special Master sat in court in several sections of the State, taking testimony involved to show that the railroads were valued as highly as the other property in the State. It was the contention of the railroads in this instance that the assessors usually value property at about two-thirds of its real value. When Governor Aycock came into office, this matter was compromised, the railroads practically abandoning their position.

Recently this compromise expired and the Corporation Commission announced a new assessment. It was as follows.

	Miles.	Val.	Increase.
A. C. R. Railroad...	947.83	$24,454,014	$10,475,574
S. A. L. Railroad...	612.12	12,500,100	3,787,272
S. R. (owned lines)	589.41	14,735,250	7,770.015
S. R. (leased lines)	690.16	11,565,339	2,704,897
Miscel. R. R.'s.....	994.70	6,757,745	2,647,331
Total	3,834.21	$70,012,248	$27,385,089

The following are the valuations for last year:

	Miles.	Valuation
Atlantic Coast Line.....	948.77	$18,978,40.50
Southern Railway.....	1289.26	15,825,677.50
Seaboard Air Line.....	611.52	8,712,729.62
Miscellaneous Roads....	882.40	4,110.414.86
Total.....	3,681.95	$47,627,265.57

This is quite an increase, but it is generally regarded as fair; and, it now appears, it will be accepted by the railroads. Those who seek to do the Corporation Commission's work for it still insist that the franchises of the roads should be assessed in addition to these valuations. But the Commission holds that these valuations cover and include the franchises.

The New Surry Association.

The new Association which convened at Richmond church (Rusk, N. C.), was called, and will be known as the "Surry Baptist Association."

Pastor C. H. Utley, of Elkin, N. C., preached the introductory sermon. Text: "Am I my brother's keeper?" This, the preacher argued, is a question answered in many ways, and is yet to be answered by every individual Christian. (1) God has answered this question; (2) nature has answered it; (3) Jesus Christ has answered it; (4) science has answered it; (5) government has answered it; (6) the time is upon us us when each individual Christian must rise up and answer this question by sending the gospel to every creature.

J. R. Lewellen called the Association together, and the following churches presented their letters of dismission from other Association: Cross Roads, Dobson, Elkin, Corinth, Mt. Carmel, Mt. Hermon, Mt. Pleasant, Macedonia, Green Orchard, Mt. View, New Hope, Ronda, Piney Grove, Union Cross, Copeland and Salem.

The following officers were elected: J. R. Lewellen, moderator; J. E. Johnson, clerk, and W. L. Reece, treasurer.

C. F. Fields led the Association in prayer for God's guidance in the work.

Friday morning devotional exercises were conducted by R. D. Haymore.

Reports on Periodicals was first discussed by J. S. Farmer, R. D. Haymore, K. Thompson, F. T. Lewellen, J. C. Bass, J. E. Johnson, C. F. Fields, and adopted.

Report on Temperance was discussed by I. L. Shugart and C. F. Fields.

Report on State of the Churches read and discussed by N. M. Norman.

Bro. L. Johnson read the report on State of Missions and discussed same. He held up the duty of the new Association to go forward in the work of the Master.

On Saturday morning Home and Foreign Missions were discussed together by L. Johnson. The whole Association seemed to be helped to a better view, and some even wept.

Report on Orphanage read by C. H. Stone and discussed by J. B. Carlisle.

Report on Education read by C. P. Burchett and spoken to by C. P. Burchett, J. B. Carlisle and J. S. Farmer. Professor Carlisle was at his best when speaking of the history, alumni, equipment and progress of Wake Forest College. This speech enabled several young men to decide to attend the old college. There will be six or seven men from this new Association to enter the college this fall. The Female University was not forgotten in this excellent address on education, and there will be several young women in our University this fall from this Association. A plea was also made for the public schools and general education.

On Thursday night Brother Snow, a Wake Forest student, preached to the Association.

A resolution, prohibiting the sale of lemonade, cold drinks, etc., on the church yard, during the preachings of the Association, was unanimously passed. This session had suffered some from this source, and the better people wish to hereafter forever avoid this.

I. L. Shugart, J. S. Farmer and J. B. Carlisle spoke on the Sunday-school work. Brother Carlisle made a strong plea for the home and the state of the churches, urging the study of the Scriptures in the Sunday-school as the great thing.

Mention should be made of the music of this Association. It was the best ever enjoyed by the writer in any Association. Miss Alma Bland is largely to be credited with the great success in this line. She, with several others, were always ready to sing some appropriate hymn.

These are a great people in numbers, in elegant homes, in fine lands and such things as go to make one prosperous in this world; but they need one thing ("one thing thou lackest")—that is to realize that God has given them such things, that they may the better do His work, in spreading the gospel among themselves and the ends of the earth.

The Association decided to put a man in the field as missionary. C. F. Fields, of Elkin, was mentioned. These people could easily put three men in the field and never miss the amount it takes for their salaries. These Baptists have more wealth than those of the old Tar River, which gave this year nineteen hundred dollars to Associational missions alone. We are glad to see the very great spirit of unity among this people, to see that they have started out with some spirit of progress, and expect at their hands great things for the work of our Master.

When this Association meets next year at Siloam, we expect to hear of great progress; to see the Association, at the age of one year, a great power for the spread of the gospel; to hear good reports from the churches; to see the greatest forward movement ever attained in this part of the world, and every man happier than ever before, because he has done more for Christ, who has given His very life for us. These people can take this land for our God. Let no man falter. Forward, onward and upward from this day.

Brethren of the Surry Baptist Association, you who have started so well, let no man hinder you, let no man take thy crown.

J. S. FARMER.

Western Associations.

THE CAROLINA.

This body met with the church at Riverside (Horse Shoe), six miles northwest of Hendersonville, and was characterized as the best in its history. Rev. J. L. Brookshire, of Flat Rock, was elected moderator, and Rev. W. F. Powell, principal of "Fruit Land Institute," was elected clerk. Each of them did well. Rev. E. Allison is pastor of Riverside church, and he welcomed the Association, representatives of denominational interests and visitors to the use of their beautiful church-house which they, though poor, had built and dedicated to God with every dollar of debt paid before the dedicatory sermon was preached by Rev. A. E. Brown. He welcomed all to the homes of the church members and to the homes of the good people of the community too; and everybody was royally entertained. Rev. A. R. Love, pastor at Hendersonville, preached the introductory sermon, which was not only good, but was indeed timely and full of instruction and warning to our people. Rev. Dr. R. H. Mosely, who, for a number of years had worked as a missionary in Mexico under the Northern Baptist Home Mission Society, now of Santiago, Cuba, working under the same Board among the Cubans in the city of Santiago and from there going out into the villages in that part of the island. Dr. Mosely is a scholar and a devoted Christian, a fine speaker, and his speech on Home Missions was worth the while to hear. It impressed me that great good would come to our own Home Mission work from our people of the Carolina Association having heard Dr. Mosely. His excellent wife, a woman of culture and refinement, sang for the Association, "Jesus Lover of My Soul," in Spanish. She sang it so sweetly and so beautifully in that soft language that it thrilled many of our hearts. The Doctor and wife are both Southern, and as he told of his work for God and benighted, lost and corrupted humanity, and their great need of help, and the eagerness with which they heard of and accepted Christ, we felt "the harvest is great," "the harvest is ripe," "the laborers are few," and the need of earnest prayer to the Master to send more laborers in the harvest. I felt, too, that God deserved and ought to have the best of our men and women for the work among the benighted of earth.

Brother Cooke, an attorney of Greensboro, N. C., and an earnest, active member of the First Church of Greensboro, gave us a splendid talk on Foreign Missions. He spoke out of a full heart. He said much that was good. He spoke of W. Carey Newton, now a missionary in China, who was pastor of his church when he decided to go to China, and how he was led to give up a great church and a great work in Greensboro, together with his devoted wife to give their lives to God and to China for Christ's sake. Brother Cooke's was a good and great speech for Foreign Missions.

Rev. A. E. Brown, Assistant Corresponding Secretary, and Rev. A. I. Justice, made good sensible speeches on the Report on Education. In fact, all the speeches were good, and the devotional exercises were spiritual in a high degree.

The great heart of Rev. W. F. Powell, the principal of "Fruit Land Institute," is deeply interested in the development of our church members as such, and the education of our boys and girls.

The next session will convene with the church Fruit Land, Thursday before the second Sunday in October, 1904. It was said to be the best session in the history of the Carolina. The Recorder man was well cared for by Mr. and Mrs. Pink Allen. He is a good Methodist and she a devoted Baptist. They have a happy home, with three smart and fine looking little boys. May God bless them for their kindness to us, and make good men for God and humanity of these dear boys.

THE BUNCOMBE COUNTY.

Convened with the church at Morgan Hill, in North Buncombe, August 10, 1903. Rev. O. L. Stringfield is pastor. Everybody in North Carolina knows O. L. Stringfiled. He and his church gave us a great welcome. His heart is still in the Master's work. The church building has just been repaired from bottom to top and painted and a good bell put in the belfry, and the grounds cleared off so nicely that we were indeed agreeably surprised. Bro. "Jim" Morgan, and those that helped him, deserve much credit for this good work they have done in "fixing up" old Morgan Hill. Bro. John P. Morgan was elected moderator, and he makes a good one sure, and Bro. J. Judson Ammons was elected clerk. The introductory sermon was preached by Rev. W. M. Vines, pastor of the First Church, Asheville. It was a great sermon. Its blessedness still lingers with us. Rev. H. C. Risner, pastor Baptist church, Roanoke, Ala., was a welcome visitor, and preached a fine sermon at night of the first day. My heart went up to God in thankfulness, to see such men as J. H. Tucker, one of Asheville's busiest attorneys, J. M. Stoner and W. C. Stradley, two of Asheville's business men, so interested in His work and kingdom on earth, that they could leave the law and the store and go to the Association for three days. Go there to work, not "to have a good time," but to give their best thoughts and efforts to the advancement of the Lord's cause, not only in Buncombe, but to the "ends of the earth." God is with them. Would to God it was so with all our Baptist lawyers and merchants. Their very presence did good. Their presence said that the grace of God in a man's heart is worth more than money. Brother Risner said Tucker's speech on Sunday-schools was the best he had ever heard. It was a good one sure. So were all the speeches. Rev. A. E. Brown, Assistant Corresponding Secretary, and Rev. W. H. Woodall, both did good work along the line of Christian education. Rev. John Ammons and Rev. W. H. Woodall were there from French Broad Association. Brother Ammons is one of the old ministers of this mountain region, and in his day was a leader of our people. He is aged and feeble now. May the "sunset of his life be clear." I think the Buncombe Association made advancement this year on all lines of work. It was said by many to be the largest, best and most spiritual meeting in the history of the Association.

The Recorder did very well—better this year than it did last year at the Buncombe. This is our hope—that year by year the Recorder will increase its circulation and usefulness and so endear itself to the hearts of our people; that every Baptist home and heart in North Carolina will welcome its coming every week. God hasten the day, for I believe, with all my heart, that if it were so, it would bring great glory to Him.

Well, all the great crowd was well cared for by the good people of the church and community. But Brother "Jim" Morgan and his good wife took care of "the Recorder man," and did it well. God bless all of them.

A. B. THOMAS.

A FINE BUSINESS COLLEGE

Which is Placing Many Young People in Positions.

Dull times are scarcely known at that big business training school over in Atlanta, Georgia, the Southern Shorthand and Business University, where 500 or more young people annually attend the various departments of that reputable institution.

Think of it, since the first day of August, that school has received fifty-two applications from leading business firms for stenographers and book-keepers, and has placed about twenty-five of its pupils in positions since that date, although this is considered the dull period.

The Southern Shorthand and Business University has developed into one of the South's greatest institutions. It does not practice, but, on the other hand, it exposes all fraudulent methods which come to its notice in the business Educational field.

The "Southern" has no vacations, and, since June 1st, 110 new pupils have entered. In September, however, a very large number of young people, both sexes, will enter. Those interested should write to A. C. Briscoe, President, or L. W. Arnold, Vice President, Atlanta, Ga., for catalogue.

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Home Circle.

When a Woman's Beauty is Gone.

Beauty often goes early in life, and there are few more pathetic figures than the women who have lost it and have nothing to put in its place. The wise girl lays up a store of attractions against the time when those with which she started may be lost, and there is no better way of making one's self an agreeable companion for others and for one's self than by constant reading of good books. One of the finest compliments ever paid a woman was the remark of an eminent man concerning a well-known woman of his time, that to know her was a liberal education. No woman can have the quality of mind which makes association with her not only delightful, but stimulating, and educational, unless she is well read; and the well-read woman must read constantly and with intelligence.—Ladies' Home Journal.

What Do You Talk About?

Don't talk about your troubles, above all, any ill-health or sickness. Nothing is so tiresome as to hear long tales of illness and suffering, unless it be to bear those afflictions. You deepen, strengthen and prolong the effects of sickness by dwelling upon it in thought and speech. You can hasten your recovery by enjoying your return to health and showing your delight in it, and that is the only way you should allow yourself to remind others of the ills you have endured. Never speak of strictly family affairs, and especially be careful not to allow yourself, under any provocation to criticize any member of your own family in conversation with even your dearest friend. And avoid too much talk of every kind about your own nearest of kin. You are naturally deeply interested in your brother's college experiences or your sister's coming-out party, but it is all rather colorless to people outside of your own house. There is nothing more becoming to a girl than a womanly reserve about her personal and family affairs. Beware of going into details in conversation upon such subjects. They are tiresome to any thinking person who has to listen.—Ada C. Sweet, in the Woman's Home Companion.

The Marks on the Face.

I know a man who has a terrible scar on his face and yet he is a beautiful man to look upon. As if to make up for the awful disfigurement accident has placed upon the man's features, some force working from within has been chiseling away there until now one forgets when gazing upon his face all about the fearful marks, seeing only the grace of the soul shining through.

It is not the scar on the face that makes a man ugly to look at; it is the scar on the soul that shows through and makes one dreadful to behold. Sin, cutting deep into the inner life, the heart-life, does more to mar the face than any disease or accident possibly could do. You and I have seen men from whose very faces we turned with sorrow and loathing. Upon every feature were written the awful lines telling of a life sunken in the very depths of evil, a life lived in absolute forgetfulness of all that is high, and true and holy.

Then, there are other faces upon which God seems to have pictured what high and holy thinking and noble living will do for those who love him. No defect in personal appearance can spoil the beauty of a face thus made glorious by the hand of the Master.

And yet, do we not sometimes think God is harsh in his dealing with us? Oh, how the chisel hurts us! Deeper and deeper the keen edge of sorrow and bitter experience forces its way down into our hearts until we cry out in very agony, "God pity and spare me! I can endure no more!" Yet, if we listen we may hear him saying: "My child, weeping may endure for a night, but joy cometh in the morning! When that morning cometh you will see that every touch of my hand has been in kindness. I love you, and it is because I do love you that I have been working to bring out all that is lovely and grand in your life and character."

Shall we not, then, thank him here and now for all the experiences of life which so puzzle us to-day? We want to be beautiful—beautiful in face, life and soul. We want men to love and trust us, and we want God to approve of us when at last we come up before Him. And it is the life that mars or makes beautiful. We have seen how God can take the face upon which sin has written many a story of shame and wipe out every trace of the old life and set in its stead the lines of purity and loveliness of character, changing our vile bodies that they may be fashioned like unto His glorious body. May we not, then, welcome every experience which shall bring about in us such a transformation?—E. L. Vincent.—Exchange.

Household Hints.

To remove grass stains, use gasoline immediately. For grass stains that seem "set" in wash goods, try soaking in molasses.

If the lower shelf of the pantry is covered with white oilcloth, it will save a deal of wear and tear on the housekeeper's sweet temper.

Of course you have a light-weight pad to cover your mattress through the summer time. It is more attractive when covered with white muslin or a very light print of good quality. The winter pads are much heavier and preferably covered with a cheap quality of wool challis.

For cleaning men's clothes, particularly coat collars, the following is recommended: One pint of deodorized benzine, one-half dram sulphuric ether, one-half dram chloroform, one dram alcohol and a very little good cologne. Apply with an old piece of silk, black for the clothes and white for neckties and light vests.

The world judges one as he seems—not as he is—and the old adage that "the clothes do not make the man" has gone into "innocuous desuetude," for often the only means we have of judging one is from his personal appearance. The consciousness of being well dressed gives one self-confidence, while the knowledge of shabbiness causes embarrassment. Therefore for the credit of the man o' the house and your own self-respect wear as good clothes as you can afford.

If a new shoe does not conform comfortably to the shape of the foot, put on a smoothly fitting stocking, fasten the shoe and put the foot into as warm water as can be comfortably borne, covering the instep. Hold the foot in the water until the leather is quite wet, then keep the shoe on till thoroughly dried. This treatment will not harm the finest patent or other leather, and make any style of shoe fit with perfect ease.

Every provident housekeeper now has her mattresses, preferably in two pieces for comfortable handling, neatly cased in unbleached cotton slips. These slips can be so easily laundred and save the mattresses from all ordinary soiling, one wonders why they are not universally used. And the same is true of pillows. Housekeepers, otherwise dainty and careful with their furnishings, frequently let the pillow ticking serve several years without washing.—The Pilgrim for August.

Just How Much?

"I would do anything to get an education!" said Joe, savagely thumping the down sofa-pillow till a fine, fluffy dust flew from seams and corners.

"Just how much would you do, Joe?" said practical Uncle Phil, interestedly. "As much as Elihu Burritt?"

"How much did he do?" inquired Joe. "Was he a boy without any chance?"

"No, indeed!" said Uncle Phil, who never sympathized with whining Joe's way of looking at things. "As many chances as you have or any other boy with brains and ten fingers. Had to work at the forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew!" said Joe, as if he too saw a pair of bellows at hand. "How old was he? Older than I am, wasn't he?"

"About sixteen, when his father died. By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."

"I don't have to work as hard as that!" said Joe, after a while, with a shamefaced look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faint-heartedly and sulkily given up the thought of going there. Somehow, Uncle Phil's words had put things in a new light.—Christian Uplook.

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Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health and all due to the use of Botanic Blood Balm. Yours truly,
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Young People's Page

Questions for Boys and Girls to Think About.

If you are good at guessing or answering, here are a few questions you can wrestle with:

You can see any day a white horse, but did you ever see a white colt?

How many different kinds of trees grow in your neighborhood and what are they good for?

Why does a horse eat grass backwards and a cow forward?

Why does a hop-vine wind one way and a bean-vine the other?

Where should a chimney be the larger, at the top or bottom, and why?

Can you tell why a horse when tethered with a rope always unravels it, while a cow always twists it into a kinky knot?

How old must a grape-vine be before it begins to bear?

Can you tell why leaves turn upside down just before a rain?

What wood will bear the greatest weight before breaking?

Why are all cow paths crooked and none straight?—Nortwestern Advocate.

A Small Hero.

He was a square-shouldered little boy who lived on our street. His mother was quite troubled because he had such mannish ways before he was fairly out of his babyhood. But he was "nobody's baby." He had a pair of blue overalls, such as nice boys on our street wore when they played in the dirt, and when those were on he had a funny way of taking long steps and standing with his feet far apart, as if he were about as tall as his father.

Half a dozen other Tom Thumbs, who also wore overalls and took long steps, chose Charlie for their leader. Instead of calling them Kenneth and Willie and Joe, our Charlie used their last names—Knox, Robinson, Clarke, an so on, while they called him MacArthur, or, still better, "Mac." He was happy when he could be "Mac" all day.

These dear little pigmies had a big football which some older brother had worn out, and they "blew it up," and patiently mended it day after day, and kicked it so vigorously that usually the kicker fell backwards into the dust, but that was taken as part of the game.

Charlie's mother used to say: "Charlie is a born leader. Oh, if I could only know he would be a good one!" I can tell you, boys, between ourselves, that ever so many mothers are thinking of that very thing.

Well, one day a little chap wandered into our street and began to play with Charlie and his "regiment"—for that is what he called the boys who followed his lead. I do not know what sort of parents or home this bad boy had, but somewhere he had taken lessons in evil, and before he had been with them a half hour, he began to swear, taking the name of the great God in vain. Charlie stopped playing and drew a long breath.

"Did you do that a-purpose?" he asked.

"Yes, and I'll do it again," replied the boy from outside as he did.

"Robinson!" cried Charlie, to his oldest follower.

"Here!" answered Willie, running to Charlie's side, while the rest of the boys followed.

"He sweared," said the little captain, standing very straight and pointing to the culprit, "and we don't play with boys that swear, on this street."

"No, we dont; no, no!" they responded.

"What'll we do with Sullivan?"

"You can't do anything. I'll stay here if I'm a mind to," said the boy, kicking dust toward them.

"Not if you swear when the Commandments say not to," answered Charlie.

"No, sir; not if you swear," echoed the others.

"And we don't want you if you've got bad words inside," added the leader.

"I don't care; men say 'em on the street," said the defiant Sullivan.

"But this regiment don't, and you can't play with us 'less you promise never to again."

The boy took up a stone to throw, but as he looked at the six determined little figures he dropped it and turned sulkily away.

"Tell your mother to wash out your mouth with soap-suds," said Willie Robinson.

"And don't you come again till—you's over it," added the captain, as if the dreadful habit were a disease.

They waited until "Sullivan" turned a corner, and then they went on with their play.

But Charlie's mother, who sat beside an open window, could not see to sew another stitch until she had wiped the tears from her eyes. But they were not "sorry" tears.—Sunday School Advocate.

Deep Breathing.

Most persons live by throat breathing, very few breathing from the chest. When you consider the human anatomy, and see nature's evident intention that we should breathe from the chest, the wonder is that most of us live at all. How many people do you know who regularly or frequently take deep breaths, completely filling and exercising the lungs? If an organ is unused it grows weak and dull, and tends toward disease. This law applies to the lungs, in fact, has a special application; and yet, to put the proportion high, it is ignored by ninety-nine people of every hundred.

This neglect of proper breathing—this failure to take deep, full drafts of air—is producing catarrh, asthma, bronchitis, consumption and various other nasal, bronchial and pulmonary diseases. Every year 10,000 people die young of these complaints, who, if they had spent five minutes a day in painless, yea, pleasurable, exhiliarating breathing exercise, would have lived to a healthy old age. Some fail thus to exert their breathing machinery on account of laziness; some, on account of carelessness, lack of a little will, a little system; and many, because they think disease is for other people, and will never come to me.

Whoever fails to practice deep breathing, whether consciously or unconsciously, soon ceases to breathe, in the strict sense of the word, and takes to panting instead. A hundred yards of rapid walking puts him out of breath, so that he wheezes and pants like a tired pup. Such a person—man or woman—is then in hourly danger of attack by some bronchial or pulmonary disorder. Especially, can no reader or speaker afford to allow himself to become short-winded; for it is uncomfortable to get out of breath in the presence of an audience, besides being most unpleasant and embarassing to the hearer.

Deep breathing—drafts inhaled four or five times a day—is easy, especially if done systematically—at fixed hours. The air so breathed should be comparatively pure, preferably outdoor atmosphere, and should be warmed aud further purified by passing through the nose. The person who breathes through the mouth, under any circumstances, thereby gives disease a most cordial invitation to enter. Inhale deeply and slowly through the nose; not however to your utmost limit, lest it produce dizziness; hold the draft in the lungs as long as convenient; then slowly exhale it without opening the mouth. Repeat once or twice at each exercise. The colder the air, the slower should be the inhalation, in order that the current may be sufficiently warmed before entering the lungs. The breathing can be done lying down, sitting, standing or walking; alone, or in company. Many people who have practiced it for years say they never have cold; others ,that it has cured catarrh, asthma or bronchitis; and all, that it has greatly increased their chest expansion, made ordinary breathing easier and deeper, and in other ways added to the happiness of living.—Exchange.

Going Nowhere.

It was Johnny, the seven-year-old, who tired of the "merry-go-round." The previous summer it had fascinated him and he could not ride on it too often. This season a single trip satisfied him and he declined another. "No, thank you, grandfather," he said in his quaintly polite way.

"You see we ride and ride, but we stay under that old tent all the time. I should think when anybody gets to be seven years old, they're too big to care about going and going that doesn't get anywhere."

"Now may the boy hold fast to his wisdom!" commented the grandfather, relating the incident.

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Hendersonville, N. C.	$11.60
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Morehead City, N. C.	$6.70
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New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
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The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

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The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

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Old Point, Va.	$4.75
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Rural Hall	$3.95
Taylorsville	$5.80

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

Editorial.

HOW WE STAND.

The Baptist Forces are now making the final collections for the present year. The first of the three Association months has passed. It is well that the two harvests season come at the same time. The same Lord is Lord of each.

As we enter upon the final campaign it is well to know how we stand.

In the Convention at Durham the following marks were set:

State Missions	$35,000.
Foreign Missions	20,000
Home Missions	20,000
Orphanage	20,000
Ministerial Education	4,000
Sunday-school Work	1,500
Students' Aid Fund, Louisville	800
Ministerial Relief Fund	1,500
Baptist Female University	17,000

Some of these sums were not definitely fixed, but those who attended the Convention will agree that each of them is a moderate estimate of the Convention's expectations.

In confirmation of this we submit a statement of the amounts raised last year:

State Missions	$23,674.35
Foreign Missions	13,798.67
Home Missions	6,946.00
Ministerial Education	3,842.00
Sunday-schools	164.76
Ministerial Relief	1,377.43

The amount contributed to the Orphanage is not stated. We judge that the amount for maintenance was about $15,000.

The next question is, How much had we raised last year on September 1st? The following is the account as printed in Recorder of September 3, 1902:

State Missions	$6,226.09
Foreign Missions	7,874.42
Home Missions	4,890.72
Ministerial Education	2,726.48
Ministerial Relief	563.22

The Treasurer's weekly report in this number of the Recorder gives the following totals:

State Missions	$5,948.42
Foreign Missions	10,326.24
Home Missions	5,061.03
Ministerial Education	1,460.69
Sunday-schools	35.40
Ministerial Relief	526.35
Total for all objects to date	24,228.01
Total for all objects to September 3, 1902	21,320.42

It thus appears that while gains have been made for Home and Foreign Missions, we have reason to be anxious for the cause of State Missions. Ministerial Education is also unduly behind.

It is impossible to make a comparative statement of amounts contributed for the Orphanage, since that institution's fiscal year ends June 1st instead of December 1st. Nor can we arrive at amount contributed to the Students' Aid Fund, Louisville. We must, however, not forget that we began the year with a debt of $17,000 on the Baptist Female University, of which so far we have not raised more than $4,000. It is also to be remembered that at the Wake Forest Commencement the sons of the college agreed to raise $10,000 for an alumni building.

A careful reading of this statement will vindicate the state of mind out of which the following letter came; it is from G. P. Harrill, Thomasville:

"Last year at Durham, Secretary Johnson explained that he had written a scary letter about the State because he was scared. Now, with three-fourths of the time gone and less than one-fourth of the amount raised, it seems likely that we shall let our Secretary tell us at Charlotte that he has been scared again."

GAMBLING.

In a recent article in this paper describing the character of the inhabitants of the Philippines, a writer declared that the Philippino is by nature a gambler. In this respect at least he comes to us well-prepared for citizenship in the United States. There may be more and greater gamblers somewhere, but we doubt it. To be sure in some States, notably in our own, gambling is forbidden by law, and the police of our towns must swear every Monday morning that they know of no gambling; but gambling goes on as rifely as ever.

We do not lay this especially against the police. The difficulty in prohibiting gambling lies in the difficulty to define it. The police look for poker games, horse-races, faro banks, roulette tables, etc., and it is no difficult matter to keep out of their way. These forms of gambling are the smaller forms. If gambling were confined to these, there would be occasion for but slight protest. They are the mint and cumin of gambling. Against these we all thunder, while the weightier matter is accepted without protest.

The nation struggled mightily to get rid of the old Louisiana State Lottery. It is now dead and gone. But there are a thousand lotteries in its place, from Boston to Bill Fife's pious games in Texas and California. The papers and the mails are closed to lotteries, but races and stock-margins are dealt in from one end of the land to the other. There are great concerns that offer daily to make fortunes for the foolish on the New Orleans, St. Louis and New York race courses, while the land is honey-combed with bucket shops. One can bet on the races from the remotest hamlet or deal in margins from the heart of the back-woods. Here in Raleigh mothers and fathers, who were astonished that Mr. Dewey (of New Bern) played poker in the Atlantic Hotel—and that, too, with a gentleman high up in the State's service—think nothing of putting money on the New York market in cotton, wheat and pork margins. There are two bucket-shops—gambling dens—running wide open on our main streets, and he who runs may sink his money in them.

It is rather worse to win or lose two hundred per cent in cotton than it is to play poker at one dollar limit or twenty-five cents straight. In the one case you can lose $100 a minute, in the latter you can lose about $25.00 a night—with bad luck and worse playing. And yet the margin gamblers shudder at the poker players! We have established the low standing of the poker-player, but our most influential men are permitted to gamble in margins; and where dollars are lost at poker, thousands are lost at margins.

Moreover, all sorts of schemes are in the papers. These guessing contests—one now in a North Carolina weekly;—large sums offered by the American Tobacco Company for guessing the amount of taxes on tobacco in a year;—gift enterprises, in recognition of the brilliant power of some child or poor fool who with much labor works out a puzzle that is as plain as reading;—these more than take the place of the dead Louisiana Lottery; and the vice of gambling stands forth as it should—a racial, not a sectional vice.

It is said that Cashier Dewey stole $135,000 from the New Bern bank that he wrecked, because he had learned to gamble. He was a good man to begin with. He could not stand success, There is a certain moral quality—a will to be true ——requisite to enduring success. It is probably as trying as poverty. Mr. Charles M. Schwab had the presidency of the greatest corporation in the world, the Steel Trust. He stood in that dazzling position only a few months to prove that, having withstood poverty and labor and having overcome all obstacles, he could not endure success. Gambling got him. The lesson is plain. Be men ever so good and strong, there is that in gambling which will wreck them. If a business man gambles, mark him for a moral and a financial fall. And as you love your child, keep him from the games that tempt to gambling, and give him the moral fibre that will resist this peculiar temptation.

B. D. GRAY, SECRETARY HOME MISSION BOARD.

B. D. Gray, D. D., president of Georgetown College, Kentucky, has accepted the Secretaryship of the Home Mission Board of the Southern Baptist Convention. Dr. Gray is a pastor and a denominational servant of unusual experience, and he has made an enviable record for success. He is a devout, gentle-spirited man; has fine executive ability, and is well-equipped in common-sense. The Home Board needs such a man at this time, and we regard the denomination as fortunate in his acceptance.

SCHOOL OPENING.

Throughout the State schools are opening—and, to be sure, with larger rolls and finer-looking student bodies than ever. We greet the returning professors and their tribes of pupils. May they have a great year of it.

Many a boy or girl is staying home. Let them be of good courage. Work is the great educator. Teachers will do, but employers and tasks are sure instructors. And then, too, there are books and papers in reach. Let no one despair because he cannot go to school. There was a time when many of the great men could not spell, and they were just as great as the great men since. It is neither the book nor the school that makes the man; it is the spirit of his will.

There is quite a chance that some of the boys now leaving home will depend upon their education to get them along. Let them beware. It is manhood that tells. Let them also beware that they use well their school time. In the new freedom of boarding-school life their moral fibre will be tried. It will be quite as easy for one of them to ruin himself as it will for some boy on farm or in machine-shop. Some men have money and time and some have not; but no one leads a charmed life; no one can afford to play with himself. There is no privileged class in this respect.

THE SEABOARD RAILROAD SOLD.

The Seaboard Air Line Railroad has passed into the control of the Rock Island. The name is quite unfamiliar in North Carolina, and there is grave apprehension of the effect of the change. It has been stated upon authority that the former masters of the Seaboard had found the task of putting the great 6,000 mile system on its feet more than they could achieve. To avert embarrassment the sale of the controlling interest was necessary.

It has been stated that the Rock Island is not controlled by the same men that control the Southern and the Atlantic Coast Line. We are inclined to think that, whether this is true or not, the hour has struck when these three roads will be subjected to the "community of interest" idea; and so far as the public is concerned they will be as one. Moreover, we know that with the passing of the Seaboard passes the last of the great Southern lines from the hands of Southern men. The Southern, the Atlantic Coast Line and the Seaboard are no longer managed from Southern headquarters. This may bring no evil; we hope so; but it is a loss.

There is this ground of hope for the people: If the railroads effect a monopoly and become oppressive, the Government can take them over. If control is not effectual, ownership will be.

Lord Salisbury, ex-Premier of Great Britian, and for many years leader of the Conservative party, died last week.

THE AFTERMATH OF A PROTRACTED MEETING.

Not a little depends upon quick and tactful work at the close of a meeting. As soon as possible the new converts should be given definite interests and real work.

Rev. R. T. Walker, of Henderson, sends us the following letter containing a suggestion that we commend:

"I baptized eleven souls at State Line church yesterday as a partial result of a meeting which we held with this church during the week following the fourth Sunday in July. I had no one to assist me except the church.

"Rev. C. V. Brooks of Apex assisted me at Island Creek. As a result of the meeting, I have baptized seventeen and there will be others to be baptized at the next appointment. Brooks is a strong man and a good, sound gospel preacher. After services at State Line yesterday, I secured twelve subscribers for the Recorder for four months each."

HOLD YOUR TOBACCO.

If the farmers will hold their tobacco, the prices must increase. If they will not hold their tobacco, they may be sure that from now on they will be paid for their product only enough to induce them to produce it. The fight has been between rival concerns. That is passed. The concerns have consolidated and are one in the effort to reduce prices. The fight is now between the Trust and the Farmers. We believe the farmers will win.

Of course there are men that cannot hold. They must pay debts, if they cannot extend them. We hope their creditors will grant them this extension. It is as important to the creditor of the farmer as to the farmer himself that this battle be won. Indeed it is of the utmost importance to every citizen that the farmers win this battle. The prosperity of the farmers is the basis of our civilization—our government, our education and—in certain respects—of our religion. We should, therefore, all work together in this cause.

But, after all, the farmers must fight their own battles. No one can help men that will not help themselves. They must husband their resources. Many a man now needs the money he threw away last year when prices were fair. Let him now take his lesson, and next time he has a surplus let him put it where it will enable him to hold out for fair prices. Also let the farmers organize. They can control the situation, if they will. No matter if politicians have fleeced them in this matter and stand ready to do so again; one would better be fleeced by politicians than by commercial vultures. Moreover, the farmers can keep their organization straight in its path.

We would not write this editorial if we thought present prices were fair. We regard them as arbitrary. We regard them as part of a plan to get as much as possible out of men in bonds. It will catch the debtors. Men with credit or capital will hold until prices rise. We are reluctant to say anything to stir discontent and bad feeling; but in this instance, we lay the blame at the door of the American Tobacco Company, not the farmers who for their half-year's labor have been offered a starvation price, while the Trust revels in millions of dollars of profit. This sort of business may succeed for a time, but its end is sure. Men will not stand idle while other men fix prices upon their labor to suit themselves. There is no tyrrany worse than this; and we all know the cure for tyrrany. The present attitude of the Trust is an invitation to confiscation.

A VEILED THREAT.

A London paper says there is a hotel in Montana with a notice posted as follows: "Boarders taken by the day, week or month. Those who do not pay promptly will be taken by the neck." How shall those subscribers to religious papers, who do not pay promptly be taken?—Western Recorder. Does Brother Eaton want to lead his brother editors into endless trouble by the suggestion in question? How many necks would be sore if they all acted on it?—The Christian Index.

CHURCH MEMBERS VOTING FOR SALOONS.

Should churches seek to keep members from voting for saloons by passing resolutions declaring that all such shall be excluded? No. Nor should they declare their purpose to exclude members for any other sin or misdemeanors. Churches need no such resolutions. They have in the New Testament all the rules and principles clearly set forth by which to be governed. They are plainly told to withdraw from every brother that walketh disorderly, and not after the teachings which they have received from the apostles. 2 Thess. 3: 6. They are not left in the dark as to what disorderly walk is, and what the teachings of the apostles are. They should not make any rules. They have been made by the Head of the Church. All that churches have to do is to carry out the rules and teachings already laid down.

Shall churches exclude members who swear profanely, who get drunk, who fight and quarrel and steal and kill? Certainly. But they need no resolutions on their books that they will do that thing.

Shall churches exclude members who vote for bar-roms in their community? Yes. But they need no resolutions passed and recorded that they will do so if the occasion occurs. They have the New Testament—their only book of discipline—setting forth the character of those who are church members, and the exalted principles by which they are to be guided. Can a Christian who sees the evils of the open bar-room, its power to disturb the peace of the community and bring wretchedness, hunger and misery into the family—can he look upon this most prolific source of all evils and vote to establish it in the community, and thus inflict the greatest possible curse upon his fellow-citizens, and still claim the right of church membership? No—a thousand times no.

One of our members on a certain Monday voted for bar-rooms in our town. On Wednesday night following the church excluded him. We needed no resolutions. We had all we needed to guide us in the New Testament. I should feel my unfaithfulness more than I do—and God knows I greatly mourn over it—if my preaching did not have my people ever ready to exclude for this like they are ready to exclude for drunkenness, profanity and adultery.

W. R. GWALTNEY.

MR. D. L. GORE ON SEVERAL PRACTICAL MATTERS.

Shall we go with the crowd believing them wrong, rather than come out and tell them so, and use argument and persuasion to show them the error of their way? This in religion, politics and every-day life generally. The majority crowd, both in church and State, will say, "Let well enough alone." What do they mean? Just this—they are in power, and let well enough alone means, let them stay in authority. We know the world is more civilized and better governed than it was one hundred or more years ago.

There would have been no reforms if the slogan, "let well enough alone," had always been allowed to rule. It is a great pity the love of money and the love of power has so much influence over a large majority of mankind.

And another matter comes to my mind while I write. A man that has done some special sin he is trying to keep hid, and some shrewd, mean man in the church or politics in or out of the church knows it, and the poor, foolish man imagines no one else knows it, he will do almost anything the scoundrel who knows the secret says do; and I fear some of our best church members, as well as many others, are in this fix. We all have done wrong, and will continue to do it more or less as long as we live. The mistake we make is, we should confess our faults and go ahead and try to be benefitted by our mistakes, by using them as stepping-stones to higher things. In the first place, our neighbors know the mean things we do, nearly if not all of them, and it is foolish for us to think we can hide them. And further, all men sin more or less. Some much more, and some much less. No one would want to throw his life on the wall for all to see. The man who tells me he has done nothing of which he is ashamed, I think he has as a very, very short memory, or he has no conscience. He who makes no mistakes does nothing, so in thinking of your own wrong deeds, try to do all possible to correct them, but know others do wrong at times as well as yourself. Our precious Lord and Saviour Jesus Christ, in the case of the woman, said: "He that is innocent, let him cast the first stone."

Now it is time for each person to feel, I must try to worship God and to do that, I must consult my conscience which is God in me. I must keep my own self respect, whether I go with the big crowd or not. If all men whose conscience tell them this would heed it, the State and church would be better, and very much better governed. I am frequently on the jury, and I find that nearly all men when the cause of right is explained plainly to them, will give the right verdict. Often one good sensible man on the jury saves the case to the side of justice. Not that the other eleven men, or any of them are bad, but often some of them don't understand, and perhaps some of them hate to decide the case against certain lawyer friends. One of the worst signs of government deterioration in this country is that many of our best common sense business men, who could best explain cases to ordinary jurymen, refuse to be jurymen, and the same men as a rule, refuse to be aldermen in the towns and cities, and county commissioners for the counties. These men ought to think it is their first duty after a bare support is made for their families that they then see that the county and town and city laws are well administered, and they can do this in no other way than to take a hand and help govern well. Don't let party prejudice blind you. The first object should be good honest government in both church and State. When the State and county government goes wrong, the church is also going wrong, for the same people participate in the government of both. The man who washes his hands of government, voting, etc., and says I will have nothing to do with primaries, elections, etc., is but one grade, if any, better than the man who tries to run the election for his sole benefit as boss so he can dish out the appointive offices. I mean this so far as the do-nothing man goes in helping better government is concerned. We must each take our part in helping to govern well. Let us do all possible to see that the best and wisest men have places of trust in both church and State.

Our people as a rule are reading the wrong kind of literature, those who read at all. Many good men read nothing, while most of them read nothing but one narrow political sheet, who wants us to let well enough alone. Gentlemen, do all you can to get a good non-political paper or magazine in every family. The people must read or this country takes a step backward.

Governor Aycock is right when he says we must educate a man toward and not away from work. And a good paper or magazine helps to educate the youth as well as older people. Cultivate a love for good literature and the country is safe, and it will continue to grow better morally and financially and otherwise. Let us, each one of us, like the general told his men at Lewisberg, recollect that each one of us is responsible for the victory, and we must win it; the burden is upon us, and we must fight it out.

Reforms are slow, but if each one of us will do our whole duty we will soon see signs of improvement, and we encourage each other by showing our colors. Come to the front.

Yours truly, D. L. GORE.

A PLEA FOR A NEEDED WORK.

In advance of my plea, let me say, that I do not own a cent's worth of property in any newspaper, and hope never to own any. What I am going to say now is said without the slightest personal interest. I speak for the Cause. At the late Southern Baptist Convention, there were some very timely and some very earnest words said as to the importance of our denominational papers. There is no question that we might easily double our actual working force by doubling the number of readers of our denominational papers of the right sort. If we are to go on enlarging we must enlighten the great brotherhood. Enlightenment comes before enlistment, and enlistment comes before enlargement. Southern Baptists ought to be the greatest, the most aggressive missionary force in the world, but they will never be until they are enlightened on missionary and church questions. The denominational paper is the mightiest factor for enlightenment and enlistment. I plead for the circulation of our denominational papers. Why don't the pastors take it up as a pastoral duty? If we could get the right movement a-going we could double the number of readers to our good papers and then double all of our work. It does seem to me that a thing as plain and simple as this ought to commend itself to the judgment and hearty good will of every man and woman who wishes the cause well. We are right in the midst of the Associations. Let us be practical and lay the foundation for our enlargement by circulating the papers that will enlighten the people and enlist them for co-operation.

J. B. GAMBRELL.

Dallas, Texas.

Arch. C. Cree, of Gaffney, S. C., declines the call to Goldsboro.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

VIA CHRISTI COURSE.

Missionary Beginnings in America.

VIRGINIA, 1584.

Now we come to our own land, where for many a year the Indians gave an abundant field for Christian labor. We visit the colony founded by Sir Walter Raleigh in Virginia. Among the colonists we find Thomas Heriot, or Hariot, eminent in science and philosophy, and no less so in piety. He saw the field so white to harvest, and wrote that he "many times in every towne made declaration of the contents of the Bible and of the chiefe points of religion" to the natives as he was able. When the colonists returned to England a native, Manteo, returned with them, and was afterwards baptized, August 13, 1587, on the island of Roanoke. Manteo was the first native of Virginia to receive baptism, and the first known missionary contribution for America was the sum of £100 given by Raleigh to the Virginia Company, in 1588, for the propagation of the Christian religion in that settlement.

In fact, the charters of all the American colonies were decidedly pious documents, and stated in one way or another that their chief object, as the Massachusetts Colony put it, was "To win and invite the natives of the country to the knowledge of the only true God and Savior of mankind and the Christian faith." It sounded well, but, like so many of their descendants, they were very careless of the obligation they had assumed.

MARTHA'S VINEYARD, 1642

In 1642 Thomas Mayhew received a grant of Martha's Vineyard and other islands off the Massachusetts coast. His son Thomas was a minister, and at first served simply as pastor to the English settlers, but very soon turned his attention to the Indians about him. It is written of him that, being "a man of singular sweetness and affability of manner, he wonderfully gained their affections." His first convert was Hiacoomes, who afterwards became the first native preacher on the island. In 1650 the Indians were so anxious to hear Mr. Mayhew that he preached on different days of each week in different parts of the island. Then he went to England to try to rouse a missionary spirit, but died on the voyage. His father, then seventy years old, saw no prospect of another minister, so mastered the language himself and went on with his son's work, and continued to act as both governor and missionary of the island until his death, at the age of ninety-four. At that time three-fourths of the Indians were avowedly "praying Indians."

On July 25, 1901, the Daughters of the American Revolution unveiled a tablet set upon a pile of stones which were brought by the Indians in 1657, after parting with their loved missionary, to mark the spot where they last saw him. The tablet bears an appropriate inscription, and is let into a boulder of gray granite, which was brought from Gay Head and given by the few Indians now on the island, descendants of the dusky pupils of Mayhew. So his works do follow him.

FIRST MISSIONARY SOCIETY, 1649.

In 1649 Cromwell passed an ordinance creating the first Protestant missionary society, called the "Corporation for the Propagation of the Gospel in New England." He ordered a general collection for the work in the army and in the churches of England and Wales. The churches opposed it, but the army responded liberally, raising £12,000. Cromwell's plan was to establish a great college for the propagation of the faith. The money was partly invested in land and partly used to pay those working in New England and New York. The Mayhews, the Eliots, and others appear on their records, together with the pioneer woman missionary to America, "Mistress Bland of the Vineyards, to whom a payment was made for her paines and care among the Indians there, and for physicke and surgery, not brought to account last year," from which we may conclude that Mistress Bland was possibly the first feminine medical missionary. At the Restoration the charter of this society was renewed, with some few changes.

ROGER WILLIAMS AND JOHN ELIOT, 1631–1636.

Roger Williams and John Eliot settled in Massachusetts in the same year, 1631, the first in Plymouth, the second at Roxbury. Williams almost at once set himself to work for the Indians, not only by learning their language but by opposing the forcible wresting of their lands from them. For years he was the only one in New England who had any real mastery of the Indian tongue. For forty years he showed his love and devotion to the savages, whose love and devotion to him were a sufficient payment.

In 1646 Eliot followed Williams's example, and began his work among the Indians. His greatest work was the production of the Indian Bible in 1661-1663. Three years later he published a grammar. His method was to gather the Indians into villages, and also to instruct preachers from among themselves. After thirty-eight years of such labor he had under his immediate care eleven hundred converts. For a fuller account of these two men see Barnes, pp. 400-412.

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NOTICE!

Having qualified as Administratrix of the estate of Mrs. Jane F. Pool, this is to notify those having claims against her estate to present them to me on or before July 20, 1904, or this notice will be plead in bar of their recovery.

ORAH M. PEARCE,
Administratrix.

Raleigh, N. C

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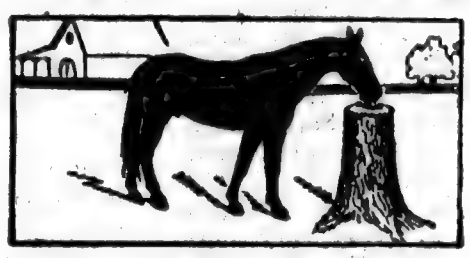

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CONTINUATION OF PROGRAMME FOR OPEN MEETING.

Alphabetical Mission Exercise.

Leader.—What was Christ's last command?

Children (in concert).—Go ye into all the world, and preach the gospel to every creature.

Leader.—What was Christ's last promise?

Children.—Lo! I am with you alway.

A stands for "All the world"
Of which our Saviour spake;
B for the blessed Bible
We to the world must take.

C stands for all us Children
Who know of Christ the Lord;
D is for all the Doers
Of His most blessed Word.

E stands for Everybody
And for Everything as well;
F for Forgetful hearers
Who of God's love ne'er tell.

G stands for God our Father
Who made and keeps us all;
H for His Holy Spirit
He gives to those who call.

I stands for Idols many,
False gods that cannot hear;
J for God's dear son, Jesus,
Our Friend, who is always near.

K stands for all the Knowledge
Stored up in God's own book;
L for God's wondrous Light and Love,
Found there by all who look.

M stands for heathen Millions,
Who know nothing of the Lord;
N is for Now, the Saviour's time
For teaching them His Word.

O stands for Our Dr. Hayes
Who helps the children in need;
P for the Pennies we all give
If we love Christ indeed.

R stands for all those Ready
Our Lord's command to obey;
S is for all the Sunbeams
Who give, and work, and pray.

T stands for Toils and Trials
Which our dear Lord did bear;
U is for Up in Heaven
He's waiting for us there.

V's for the loving Voice we hear,
"I'm with you all the days!"
W for the Work He bids us do
That all His name may praise.

Y stands for You, and M for Me
To whom these words He says;
Z is the Zeal He bids us show
For us He lives and prays.

NONE OTHER NAME.

(Recitation for older girl.)

When the sunlight's golden arrows
pierce a long unclouded sky
O'er a land of many idols throned
within their temples high,
There the multitudes are bowing at
the shrines of marble old,
For the Father's love and pity unto
them must yet be told.

'Mid a group of India's women, some
one told the story dear;
Strange it seemed to those who listened, for their lives were dark
with fear,
"Under all the skies of heaven, there
is but one holy name
Which can bring to us salvation, and
to save us Jesus came."
"Listen," said an aged woman, who
with eager heart had heard,
"For my sake remember, daughter,
that life-giving Name and Word.
I am old, my strength is failing, and
the Name I may forget,
But if you remember for me, I may
enter heaven yet."

Children of our Christian households,
taught to speak the name in
prayer,
Pray that those who sit in darkness,
light and life in Him may share.
Give not only prayer, but money,
give to help that Name make
known,
Until idols are forgotten, and His
Name is loved alone.

—Eva Foster.

HARRY'S REPORT

(Recitation for boy.)

You know just how it hurts us boys
To save, and give up things;
Most always it's the little girls
That bring their offerings.
But when that missionary came
About a year ago,
She made us boys feel sort o' bad,
Because we didn't show
Much interest in Mission Bands,
Mite boxes and such stuff.
She told us how they needed men,
And how there weren't enough
To fight the battles of the Lord
Out in the mission lands;
And asked us what we meant to do
With all our brains and hands.

She said, "God wants you for His
work
And here is where you start,
By doing all these little things,
Each boy his own small part."
We boys got quiet while she talked,
We had been wiggling some
And eating things, and Jimmie
Blake,
He had his chewing gum.
But when we saw tears in her eyes,
And when she talked so good,
We listened, and I guess she knew
That we all understood.

So then, me and another boy
We lifted up our hands,
To show that we would help along
The boys in heathen lands.
And then the rest, they joined in,
too;
I didn't think they would,
But mother says, it's always so
In things that's bad or good.
Somebody has to start the thing
And not stand back and whine,
And ma was glad that day to see
The first hand up was mine.

So then we boys just did our best
To work and earn and save;
You'd laugh to see how much it
was,—
The money that we gave;
And when we brought it to the
church
To put it with the rest,
The minister he said, "Well now,
The boys have done the best!"
So now we're bound to keep it up,
And when we're grown to men,
Perhaps we'll raise our hands again
If we are wanted then.

—L. A. S.

WEE WORKERS FOR JESUS.

(Recitation for child.)

We are wee workers for Jesus,
Faithful, hopeful and true,
Loving and serving our Master,—
This is what children can do.

Far away over the ocean
How many little ones dwell,
Who never have heard of our
Saviour!
Yet He knoweth and loveth them
well.

And so with hearts full of pity,
Our mites we lovingly bring,
Giving them prayerfully, trustfully,
All in the name of our King;

Knowing that He who said, "Suffer
Children to come unto Me"
Will accept and tenderly bless them,
To the little ones over the sea.

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Take Horsford's Acid Phosphate.

Excels in treatment of women and children, for debility annd loss of appetite. Supplies the needed nerve food and strengthening tonic.

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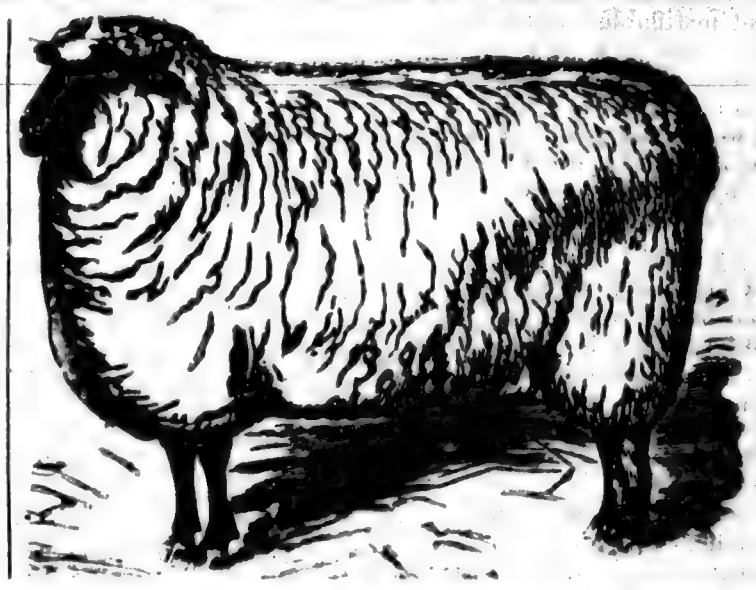

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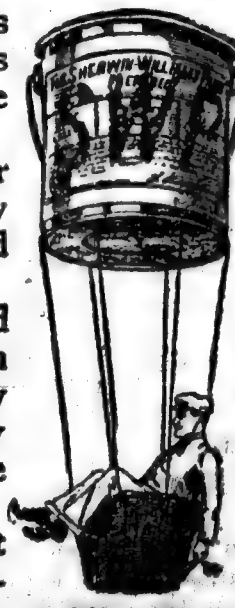

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STATE NEWS.

The Tennessee saloon men have called for a State organization and a campaign. The North Carolina saloon men are well organized. They have a State organization and thirty-two local organizations.

Cashier T. W. Dewey, who stole $131,000 from the New Bern Farmers and Mechants Bank, has not been apprehended. The daily papers are printing the remarkable statement that Dewey's fall began when he learned to waltz.

The Alumnae of the Greensboro Female College, Methodist, have raised sufficient money ($35,000) to take over the property from the stockholders, with a heavy debt. They will run the institution, and we earnestly hope that they will succeed.

Crops throughout the State have improved considerably, and cotton and corn farmers are very hopeful. The tobacco men in Edgecombe, Lenoir, Wilson and other counties are organizing. It is reported that the American Tobacco Company has more than a year's supply of tobacco on hand. This seems to be an unreasonable statement.

A negro was publicly lynched last week in Halifax County. He was guilty of a crime of the most horrible character and one cannot fail to recognize that if anything would stir men to mob law and extreme measures, this crime would. Nevertheless lynching was unnecessary. We do not regard the men who took part in the lynching as "murderers"—in the words of Justice Brewer. But we regret that they did not let the law take its course. Lynch law may be almost justifiable—and it was as nearly so in this case as possible—but the menace in lynch law is that it will grow and will destroy all law. By the way, we understand that this negro had been drinking much whiskey for the past several years. The saloon is a great force in the debauching of the negro race.

The following remarkable letter was circulated by the saloon men in Roxboro. Observe that it draws the line against preachers and marks them as agents of bondage:

"July 16, 1903.

"Mr. D. M. Andrews.

"Dear Sir:—I see in the Courier that the preachers are going to organize concerning you all. Tell all the boys to work—rally to the polls and vote for freedom. They are going into bondage as fast as time rolls if the preachers have the sway of the town and county government. Tell them to work and not be ashamed or bashful. They are not going to stop at what they have done, but if they get the power they will tax the people and then there will be trouble. The time to kill the thing is to nip it in the bud.

"Yours truly,
"W. H. LONG,
"Bushy Fork, N. C."

GENERAL NEWS.

The first race for the America's cup was won handily on Saturday by the Reliance, representing the United States. Shamrock III., representing Great Britain, was eight minutes behind.

Commissioner of Agriculture Wilson declares that cotton gamblers are causing foreign countries to seek other markets than the United States by creating false and uncertain prices.

Mr. Pulitzer, the pioneer in what has been called Yellow Journalism—the most lucrative journalism in the world—recently gave $2,000,000 to Columbia University to endow a Chair of Journalism. The best Chair of Journalism is a 75 cents printer's stool.

John Temple Graves made a speech at Chautauqua the other day on the negro problem, especially in its relation to crime. He suggested the legalizing of the mob and a "cruel and unusual punishment" as palliatives of the present evils; and the separation of the races as the final solution.

The Panama Canal treaty has been rejected by the Colombian Senate. The House was understood to be in favor of the measure, while it was known that a large majority of the Senators were opposed to it. The news was received by cable, and since nothing is permitted to be sent contrary to government approval, it is impossible to know whether the rejection is final.—Journal and Messenger.

The Bulgarian Government has presented a memorandum to the Powers, setting out at great length the condition of affairs during the past three months in Macedonia since the Turkish Government undertook to inaugurate the promised reforms. The most precise details, dates, places and names of persons are given in the memorandum, the whole constituting a terrible category of murder, torture, incendiarism, pillage and general oppression committed by Ottoman soldiers and officials. These particulars were obtained entirely from official sources, such as the reports of the Bulgarian consuls and agents of the Bulgarian Government, and in many instances, the reports made by Turkish authorities. The Bulgarian Government guarantees the absolute truth of every statement and challenges the Porte to disprove a single charge made in the memorandum, which begins by stating that during the past three months the Ottoman Government has taken a series of measures with the alleged intention of inaugurating the era of promised reform and of assuring peace and tranquility of the Bulgarian population of European Turkey, but which have had the contrary effect of further exasperating this population and reviving the revolutionary movement. Instead of proceeding solely against persons guilty of breaches of the public order, the military and civil authorities have sought every possible pretext to persecute, terrorize and ruin the Bulgarian inhabitants, alike in the large cities and in the small villages. Wholesale massacres, individual murders, the destruction of villages, the pillaging, setting fire to houses, the arrests, ill-treatment, tortures, arbitrary imprisonment and banishment, the closing and disorganizing of churches and schools, the ruining of merchants, the collection of taxes, for many years in advance, proceeds the memorandum, are among the acts of the Ottoman administration of the villages of Salonica, Monastir Uskuo and Arrianople.

Not Retrogression, but Advance.

We are informed that an impression has arisen that the American Baptist Publication Society intends, eventually, to dispense with its Southern branches and that the changes about to be made in the Atlanta branch are supposed to be part of a plan looking to such an end. May I be permitted to say that there is no ground whatever for this impression. We intend not only to continue our Southern branches but to strengthen them, and to extend, if possible, the business of the Society in the territories covered by them. The changes at Atlanta are made largely that the Society may do a more effective work along the special lines for which it was created. We discontinued the general book business, not simply because that business has been in the main unprofitable, but that we may have more time and energy for pushing the publications and supplies which the religious world requires. We shall carry a stock of Bibles, books, church and Sunday-school supplies and periodicals, superior to that of any other house of the Atlanta field, and shall stand ready to respond to calls not only from Baptists, but from all other denominations. The release of a considerable amount of capital employed in the general book business and the decrease in rent and running expenses involved in the change, will enable us to get closer to Associations, churches, Sunday-schools and individuals. Under the arrangement made with the purchaser of our general stock, we shall also be able to fill any and all orders for current literature. Our new store at 37 South Pryor Street will be as large as the old one, and there will be every provision for welcoming, entertaining and meeting the wants of customers and friends. The change really marks a distinct advance of the Society's work in the South, and we beg that it will be so regarded.

A. J. ROWLAND, Sec.

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write for a catalogue to
J. T. HENDERSON, President,
Bristol, Va-Tenn.

STATEMENT

Security Life and Annuity Co.,

OF NORTH CAROLINA.

CONDITION DECEMBER 31ST, 1902, AS SHOWN BY STATEMENT FILED.

Capital Stock guaranteed Department with Insurance Com'r	$100,000.00
Amount Ledger assets December 31, previous year	102,696.64
Income—From Policy-holders, $44,378.70; miscellaneous, $13,716.44; total	58,095.14
Disbursements—To Policy-holders, $13,694.95; miscellaneous, $37,486.28; total	51,181.23
Life Business in force—Number of Policies, 591; amount	1,477,000.00
Life written during year—Number of Policies, 488; amount	1,061,100.00
ASSETS.	
Loans secured by pledge of Bonds, Stocks or other collateral	$45 [illegible].00
Cash in Home Office and deposited in Banks and Trust companies	4 153.74
Guarantee capital in hands of Insurance Commissioner	100,000.00
Premiums unpaid	1,598.90
All other assets detailed in statement	7,706.78
Total	$113,999.42
Less assets, not admitted	1,000.00
Total admitted assets	$112,999.42
LIABILITIES.	
Net Reserve, as computed	$9,668.13
Net Policy claims	13,901.20
Ledger liabilities	507.66
Total liabilities as to policy-holders	$24,076.99
Capital guaranteed	100,000.00

BUSINESS IN NORTH CAROLINA IN 1902.

Policies (Life) in force December 31st of previous year—Number, 238; amount	$601,800.00
Policies (Life) written and revived in 1902—Number, 488; am't,	1,061,100.00
Policies in force (Life)—Number, 591; amount	1,477,000.00
Amount of Losses and claims (Life) unpaid December 31st previous year	None.
Losses and Claims (Life)—Incurred, $6,000.00; paid	6,000.00
Total amount premiums collected and secured	52,495.02

President—J. Van Lindley.
Secretary—George A. Grimsley.
Home Office—112 South Elm St., Greensboro, N. C.
General Agents for Service—Officers at Home Office.
Business Manager for North Carolina—Managed from Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, June 2, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Security Life and Annuity Company, of Greensboro, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.
Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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A Good Meeting at Lystra Church.

Rev. J. T. Edmundson aided Pastor A. D. Hunter.

Following this, Brother Edmundson went to aid Pastor Bennett at Mt. Hermon, Raleigh Association.

Beginning on the fourth Sabbath, Brother Edmundson is to aid Pastor Hunter at Yates' church, in Mt. Zion Association.

A correction: A. D. Hunter is pastor of five churches instead of four as stated in the Recorder. Of these, two are in Raleigh Association and two in Mt. Zion Association and one in Flat River Association. He served two on the fourth Sabbath, having five services on Saturday and Sunday a. m., p. m. and at night.

Yours,

A. D. HUNTER.

Pleasant Hill.

As your noble paper, which comes to my home every Friday, and which is a welcome visitor, and which I consider a household light to every family which reads it, gives the many encouraging reports from the different brethren over our State, I will send you a little sketch of my work at Pleasant Hill.

Our congregations are large and manifest great interest. Our Childrens' Day on Saturday, July 18th, was in every way a success, there being people present from three counties; and with a sufficient corps of interesting speakers, it was upon the whole very interesting.

A collection for the orphanage was taken, and about $2.88 received.

Our protracted meeting begins on the first Sunday in September. May God bless every effort of the entire brotherhood that is for good. We beg the prayers of all the brethren.

Fraternally,

S. R. BROCK.
Reuben, N. C.

Meetings.

I have held special meetings at Chestnut Hill, China Grove and Enon. Bro. V. M. Swain did the preaching for the first named church. He did it admirably well and greatly endeared himself to us all. There were a number of professions. Four were baptized and several received by letter.

Bro. J. E. Smith was with us at China Grove a week. He captured the community. There were several professions, and no doubt much good accomplished. No additions resulted.

Bro. John Summey did the preaching at Enon. The community was more fully aroused than at any former meeting. Three have been baptized and four received by letter—just doubling the membership. We have no house there, but hope to build one in the near future.

Since I have been on this field four churches have been organized and one other resusciated. Four good houses of worship have been built. There will one be erected at Enon this year, I hope. The field has been a hard one, but prospects are brightening.

Fraternally,

J. N. STALLINGS, SR.
Salisbury, N. C., August 15, 1903.

What we want to make us true men, over and above that which we bring into the world with us, is some sort of God-given instinct, motive and new principle of life in us, which shall make us not only to see the right and the true and the noble, but love it, and give up our wills and hearts to it, and find in the confession of our weakness a strength, in the subjection of our wills a freedom, and in the utter carelessness about self a self-respect, such as we have never known before.—Charles Kingsley.

Time and Place of Meeting of Associations.

AUGUST.

Thursday, 20, Brushy Mountain Association, Shady Grove church, Wilkes County.

Thursday, 20, Haywood County Association, Ratcliff Cove church, near Waynesville.

Thursday, 20, Mecklenburg and Cab. Association, Arlington, N. C.

Tuesday, 25, Three Forks Association, Zion Hill church, 12 miles west of Boone, N. C.

SEPTEMBER.

Thursday, 3, South Yadkin, to be held with Beulah church, Iredell Co.

Thursday, 10, Alleghany and Grayson, Liberty church, Whitehead.

Thursday, 10, Yancey, Coffee Ridge church, Kittyton, Tenn.

Tuesday, 15. Ashe, Corinth church, Grayson County, Va.

Tuesday, 15, Mitchell County, Aaron church, Montezuma.

Thursday, 17, Piedmont, Gibsonville church.

Thursday, 24, Alexander, Poplar Spring church.

Thursday, 24, Caldwell, Lenoir church, Lenoir.

Thursday, 24, King's Mountain, Pleasant Hill church, one-fourth mile to Union Mill.

Thursday, 24, Western N. C., Nantahala church, Macon County.

Friday, 25, Stone Mountain, Dehart, N. C.

Wednesday, 30, Green River, Round Hill church ten miles north of Rutherfordton.

THE PROOF OF THE PUDDING is in the eating. The Vernal Remedy Co., Buffalo, N. Y., manufacturers of Vernal Saw Palmetto Berry Wine, claim that that medicine will quickly relieve and permanently cure the most stubborn case of Constipation, Indigestion, Dyspepsia, Sluggish Liver, Inflammation of the Bladder or Enlargement of the Prostate Gland. It relieves and cures these diseases because it acts directly upon the mucous membranes which line the cavities throughout the body, and thereby removes the cause of disease and soothes and heals the affected parts.

The claims made in behalf of this medicine are absolutely true, as thousands of people who have been cured by its use can testify. In order to prove them to you, who are reading these lines in the Biblical Recorder a sample bottle of Vernal Saw Palmetto Berry Wine will be sent to you absolutely free and postpaid, if you will send your name and address to the Vernal Remedy Co., 86 Seneca Building, Buffalo, N. Y. A postal card will do the business.

Don't let the fact that other medicines have failed to cure you discourage you and keep you from writing. Vernal Saw Palmetto Berry Wine has cured a large number of people who had previously given up all hope of being cured.

A free booklet, containing valuable suggestions for health, will be sent with each free trial bottle.

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Temperance.

Policies and Principles of North Carolina Anti-Saloon League.

The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but is entirely independent in its acts, and it is non-partisan in character.

Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystalization of a righteous public sentiment and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts Law, and it earnestly requests future Legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments, now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

The organization favors calling an election under the existing law in every town or city now licensing saloons where there is a reasonable chance of carrying the election against the saloon. This league pledges its assistance in all such elections.

Submitted by the following Committee: A. J. McKelway, James H. Pou, J. A. Hartness, R. N. Simms, Heriot Clarkson, W. J. Ferrall, C. D. Graves, J. C. Blalock, J. A. Smith, Robert Riggsbee, H. A. Page, Q. K. Nimocks; and unanimously adopted by the Convention of 300 delegates at Raleigh, July 7, 1903, representing nearly eighty counties.

The Progress of Temperance.

From the "Christian Herald" we give the following survey of the legal status of temperance throughout the country:

"I consider that the outlook for temperance reform never was so bright as at the present moment, for the following reasons:

"1st. That in spite of pessimistic declarations concerning the failure of prohibition to prohibit, and that 'people drink on the sly,' there never were so many total abstainers in our country as at this moment.

"2d. That there is not a Christian denomination or church which has not denounced drinking and drunkenness in the strongest conceivable terms.

"3d. That many religious bodies now appoint certain ministers as their representatives to devote all their time and energies to the promotion of temperance.

"4th. That there are now no less than twelve national organizations for carrying on the different departments of temperance reform. In August, 1901, twelve national organizations sent delegates to a conference called by the National Temperance Society of New York, to be held in connection with the World's Fair in Buffalo.

"5th. That there is not a State in the Union where scientific temperance is not taught in the public schools, in accordance with mandatory law. Twenty-six million children, of school age, are being warned of the danger from alcoholic drinks. They are the coming American citizens.

"6th. That there is not a single American railroad company which will employ a man if they know that he drinks either on duty or off. Leading business men are coming around to the same position.

"7th. Insurance men are all refusing to insure men engaged in the manufacture and use of intoxicating drinks, and in cases where they do insure such men, they are all charging them heavier rates.

"The National Temperance Society, with headquarters in this city, at 3 West 18th Street, began nearly two years ago to make preparations for a world-wide Twentieth Century Pledge-Signing Crusade. On Sunday, November 23, last, the Crusade was inaugurated all over the English speaking world. Reports show vast accessions to the total abstinence ranks. The same society has sent out over 2,000,000 temperance pledges since October 20th, last, and 350,000 leaflets, and 45,000 circulars, and a great mass of temperance literature besides has appeared in over one hundred newspapers. Lastly, the following facts gathered by the General Secretary of the National Temperance Society from the various State Auditors speak for themselves:

"Alabama now has local option in 50 out of 66 counties; Arkansas 50 out of 75 counties; California 175 towns and cities; Colorado 50 towns and cities; Connecticut 75 out of 125 towns; Delaware half the State; Florida 30 out of 45 counties; Georgia all of the State except 4 cities; Illinois 650 towns and cities; Indiana 140 towns; Iowa all of the State, except 25 cities; Kentucky 90 out of 119 counties; Louisiana 20 out of 59 counties; Maryland 15 out of 24 counties; Massachusetts 125 out of 175 towns; Michigan 400 towns and cities; Mississippi 71 out of 75 counties; Missouri 84 out of 115 counties; Nebraska 250 towns and cities; New Jersey 200 towns and cities; New York 700 towns and cities; North Carolina 60 out of 90 counties; Ohio 500 towns and cities; Pennsylvania 600 towns and cities and 20 counties; Rhode Island 20 towns and cities; South Carolina all the State, except 10 cities; Tennessee 70 out of 96 counties; Texas 120 out of 246 counties; Virginia 55 out of 106 counties; West Virginia 40 out of 54 counties; Washington 50 towns and cities; Wisconsin 300 towns and cities.

"It is estimated that 30,000,000 of our people in these numerous towns, cities, and counties and States are living under prohibition in some form. For these and many other reasons that might be mentioned, I repeat that the outlook for Temperance Reform was never brighter than it is at the present moment.

"HERVEY WOOD,
"Field Sec'y, National Temperance Society."

What Teetotalism Means.

Paying a visit of inspection one day to a large English school, an inspector found a teacher exercising a class in the subject of definitions. One interrogative put to them seemed for a moment a rare puzzle. The question was: "What is teetotalism?"

At last one tiny girl, whose pinched face and shabby clothes bespoke hard times at home, put up her hand and cried out: "I know, teacher!"

Both teacher and visitor felt a lump rise in their throats as the answer came in the thin, piping treble: "Teetotalism means bread and butter."

With tears welling in her eyes, the teacher said: "You must explain that."

And the small damsel replied: "Because, when father's teetotal we get bread and butter, and when he is not we have to go without."—Christian Endeavor World.

Many people waste time and energy thinking how happy they would be if only they were in some other condition in life than in which Providence has placed them. The wisest plan is to make the best of that which we have.

DRAKE'S PALMETTO WINE

gives relief immediately and cures absolutely to stay cured. One dose a day of Drake's Palmetto Wine cures the most stubborn cases of stomach trouble, flatulency, constipation and catarrh of the mucous membranes. It is a positive, unfailing specific for liver and kidney congestion and inflammation of bladder.

For only a letter or postal card request, addressed to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill., any reader of the Biblical Recorder will receive a trial bottle of Drake's Palmetto Wine, which will never fail to cure the most severe stubborn and distressing cases. Only one small dose a day cures to stay cured. It will be sent to you without delay or expense to you.

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HAY-FEVER AND ASTHMA CURED BY THE Kola Plant.

THE KOLA PLANT.

A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 9th, that he used Himalya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 23d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya completely cured me. Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 25th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 26th, that he was cured of Hay-Fever and Asthma after severe suffering for 26 years. Miss Eva Preston, Petersburg, Ind., writes March 5th, that she suffered untold misery for 15 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. R. B. Hume, 1305 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. 24, Himalya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, It is my duty to tell all I can of the great virtues of Himalya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 23rd, that it cured him of Asthma of 30 years' standing.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1160 Broadway, New York City, N.Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.

ERSKINE COLLEGE, DUE WEST, S. C.

The Sixty-Fifth Annual Session begins on Wednesday, September 16, 1903.
Full classical and scientific courses.
Experienced teachers in every department.
An ideal location healthful, in a cultured and moral community, free from the temptations of the city, commodious and comfortable.
Dormitories for men and women. Expenses as low as they can be made. Send for a catalogue.

F. Y. PRESSLY, PRESIDENT.

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(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

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CROSS & LINEHAN COMPANY,

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The Papacy's Influence on Italian Character.

(Continued from page 3.)

the holy thing. In another part of Italy is the Nazareth house, in which the "Holy Mother of God" lived, and which was transported from among the hills of Galilee to Italian shores, by the angels. Constantly great pilgrimages are made to that shrine of the blessed virgin. There is no place one goes throughout that papal-taught land, but that one is confronted with such superstitions.

And what do that people know of Jesus Christ and the saving truths of the Gospel? Absolutely nothing! They are as ignorant of the Bible as they are false in worship. Of such great doctrines as justification by faith, regeneration, atonement, sanctification, the Holy Spirit, and such like, the papal-taught masses of Italy have never heard. The Protestant clergy now at work, seeking to bring them out of their semi-heathen darkness, are compelled to preach to their congregations as a primary-class teacher in one of our Sunday-schools, would talk to the youngest of the children.

The things now said give a sample of the harvest of the Papacy's sowing in native soil during great ages. If the institution is to be judged by the character formed, what judgment is to be passed? By their fruits ye shall know them.

But the influence of the Papacy is not as it once was. There are multitudes of thinking people there, within the communion of the Roman Catholic church, who boldly speak out their minds and declare "the Papacy to be a rotten bough on the great Tree of Christianity." These people are not disposed to withdraw from the church of their fathers, but they would gladly have the church secede from the Vatican, and witness the finish of that false assumption of authority, which the Papacy has arrogated to itself. There are more than 20,000,000 of Italians, including all classes, except, perhaps, the wealthiest of the aristocracy, who have practically ceased to believe in the Pope as a spiritual pastor, or in the Papacy as a true religion—that is, a God-appointed institution.

I am stating these facts to show the exact status of things in the home of the Papal system, now that one of its sovereign pontiffs is passing from his throne to his grave. At the death of no former Pope has the Papacy been so weak as now. The reason is, the Italian people have ceased to respect an institution that has been to them a political and religious curse—not a moral and spiritual force!

The temporal power of the Papacy was established by the great Hildebrand early in the Eleventh century. As far as Europe was concerned, that political domination was broken early in the Nineteenth century, when Pius VII. was on the Vatican throne. From the first quarter of the last century the temporal power was confined to central Italy: the city of Rome and the adjacent territory of less than 20,000 square miles; with a population of between three millions and four millions, that yielded to the Pope's treasury about $14,000,000 annually. In 1870 the temporal power fell and Italy became united in one kingdom—the Papacy being graciously allowed to hold, as a politically independent possession, the Vatican quarter of the city of Rome.

For eight hundred years the Papacy's life blood flowed through veins of political ambition. Every Pope coming to the throne was pretentiously a spiritual pastor of the universal church; but actually, he was, in heart and purpose, a political ruler, or dictator. None of his numerous predecessors has ever had stronger political desires than Leo XIII. Of old Siennese origin; of high aristocratic family, the love of power beat in every nerve and pulse of honest old Lodovico Pecci. Though coming to the papal throne eight years after the downfall of the temporal power, it was his one ambition and determined purpose to bring back the fallen greatness and departed glory of the Vatican palace. A humble, good man, he had, nevertheless, great faith in himself; for from the time he was twenty-eight years of age he had had marvelous success, rising step by step, until the sacred college unanimously lifted him to the pinacle of power. He was then sixty-eight years old. From his first pontifical hour he began working for restored sovereignty. There were, however, giants in the new kingdom against whom Leo leaped as one leapeth against Gibraltar. He made no progress. Ten years later the Pope was bold enough to declare to the world that his great life-work was to restore the power of the Chair of St. Peter which Italy's new King had usurped! From the day Leo mounted the throne, no Pope, perhaps, was ever more guided by a sense of duty; but that sense of duty caused him to seek to get back temporal power—not to elevate and purify Italy's millions!

There were two other great ambitions that fired his honest heart. He wanted to be the world's great arbiter and mediator of capital and labor. To this end, twelve years before his death, Leo XIII. gave out one of his most famous letters, with the hope that the wisdom and infallibility of the Vatican would be called upon to settle the profound industrial problem of the nations.

The Pope's third sweet wish was, without any compromise, to unite the churches of Christendom under Papal supremacy.

Now, that his ambitions are at an end, and his long life-work finished, it is most interesting to look dispassionately at Leo's three pontifical schemes. It is when this is done, that we see what they betoken. With Political Italy, the Protestant church, and Capital and labor, all invited, and longed for, to knock at the door of the Vatican, do we not behold in Leo, with all his honesty and high praise, the deep dye of the Papacy for the last thousand years! Never did that hoary institution have a more loyal son!

As a man of noble birth, large scholarship and intelligence, good temper, excellent wisdom and able diplomacy, Leo XIII. was a great man—history will so regard him. But measured by the lack of success he had in achieving his own great idols, he was not great—that will surely be the verdict of the future.

Now, mark you: Pope Leo's ambition was the one great evil of that mighty system, of which he was the administrator. For its work, like his, has not been for the world's spiritual uplift, but for temporal power and glorification. Hence poor Italy's deplorable condition today. And if they were the only people who had suffered at the hands of Papal Rome the case would not be so bad in the world as it now is.

TETTERINE IN MARYLAND.

Thousands of unsolicited testimonials have come to the manufacturer of Tetterine from all over the country. Here is onne from the wife of a prominent Maryland merchant:

"Mr. J. T. Shuptrine, Savannah, Ga. Dear Sir:—Inclosed find $1.50, for which send at your earliest convenience 3 boxes of your Tetterine. It is a wonderful ointment, giving relief in the most obstinate cases. Respectfully yours, Mrs. Adlay Clements, Crumpton, Queen Anne County, Maryland."

Tetterine cures all kinds of skin diseases—Tetter, Salt Rheum, Eczema, etc.

To despair of man is to dishonor God.—Thorold.

Marriages.

CRUTCHFIELD—CHEEK.—Mr. John Enoch Crutchfield ane Miss Ava Louise Cheek, at Ore Hill, home of the bride's mother, August 19, Rev. T. S. Crutchfield officiating.

NIXON—PARISH.—On August 15th, 1903, at the home of Mr. John H. White, Mr. Charles E. Nixon and Miss Lydia E. Parish, both of Chowan County, N. C., Rev. Geo. W. White officiating.

STOVALL—HESTER.—On August 18, 1903, at the Baptist parsonage in East Durham, N. C., Mr. T. W. Stovall, of Granville County, N. C., and Miss Buna V. Hester, of Granville County, N. C., were united in marriage by Rev. J. O. Alderman.

Obituaries.

Ah, but alas! for the smile of smiles
that never but one face wore;
Ah, for the voice that has flown
away like a bird to an unseen
shore;
Ah, for the face—the flower of flowers—that blossoms on earth no
more.

—Cosmo Monkhouse.

Miss Martha Perry.

On July 23, 1903, Miss Martha Catherine Perry died at her home in East Durham, N. C., after a trying illness of several months. She was a devout member of East Durham Baptist church, and manifested much Christian fortitude in her sickness. Her pastor was impressed deeply with her resignation and Christian spirit.

Taken away at the age of thirty-six, she leaves a host of relatives and friends that look forward to a happy reunion.

J. O. ALDERMAN.

Hattie Blake.

Whereas, it has pleased our heavenly Father to take from our midst our sister and co-laborer, Miss Hattie Blake; therefore be it

Resolved 1. That we bow in humble submission to the divine will of Him who never makes mistakes, but doeth all things well.

2. That her earnestness and faithfulness in the advancement of our church and Sunday-school shall be an inspiration to us.

3. That a copy of these resolutions be sent to the bereaved family, the North Carolina Baptist and Biblical Recorder.

ANNIE YATES,
LAURA NANCE,
EMMA McCLENNEY,
Committee.

Lucy Jane Primrose Peed.

Lucy Jane Primrose was born in Orange County, June 6th, 1823, was married to Dudley Peed, of Granville County, 1848, and died in Wake, to which county they moved in 1862, August 7, 1903, at the ripe old age of four score years, two months and one day.

Mrs. Peed gave her heart to God in early life, and lived a consistent member of the Baptist church until death.

She was the mother of eight children, twenty-two grandchildren and four great-grandchildren—all living.

Truly a mother in Israel has gone. Since their coming to our county, her life has been pure and above reproach. I have never heard one word against her, neither have I ever heard her utter an unkind word of a fellow creature. She was one of these quiet, modest, unassuming women, who live their religion, letting their light shine with a steady glow on all around them.

May her aged and afflicted companion, her children and grandchildren look to that Friend who sticketh closer than a brother and who was her comforter, for that help which they so much need, and may they realize that the hand that afflicts them is divine.

S. E. BLEDSOE.

Mrs. B. K. Mason.

Whereas, it has pleased our heavenly parent, in His supreme wisdom and divine dispensation, to remove by death from us, our esteemed sister, Fannie Mason, wife of our beloved pastor, B. K. Mason, on the 24th day of June, 1903; therefore, by the Williamston Baptist church in Conference, August 16th, 1903, be it

Resolved 1. That while we deeply mourn and deplore the loss of our sister, for it is a great loss to the church and community, we humbly submit to the will of Him who knows better than we, and whom we trust to do right in all His holy dispensations.

2. That through the death of Sister Mason, the church and Sunday-school lose one of their greatest helpers and most active workers. Her work as teacher of the infant class in our Sunday-school was the most excellent we have ever seen done.

3. That those of us who knew her and the life she lived among us, will get inspiration to live better the Christian life, for having known her and felt the influence of her life and work among us.

4. That as deeply as we can here express our heartfelt sympathy to the bereaved husband, family and devoted friends, we do most sincerely sympathize with them in all their grief and sorrow.

5. That a copy of these resolutions be written upon the pages of our church records, and conies be furnished the Enterprise and the Biblical Recorder for publication, and a copy to her husband and family.

GEORGE W. NEWELL,
For Committee.

SPECIAL RATES VIA SEABOARD AIR LINE.

Account of the encampment North Carolina National Guard at Asheville, N. C., the Seaboard Air Line Railway will sell round-trip tickets from Raleigh for one and one-third fares for the round trip; tickets to be sold August 15th to 22nd, inclusive, with final limit September 4th. Military companies in uniform will be charged at the rate of one cent per mile traveled.

$9.50—$8.45.—Plus $1.00 to Baltimore, Md., and return account Sovereign Grand Lodge of Odd Fellows, Baltimore, Md., September 21st to 26th; tickets to be sold September 17th, 18th, 19th and 20th, with final limit September 28th.

$7.30 Raleigh to Charlotte and return account of Woman's Mite Missionary Convention, Charlotte, August 27th-30th; tickets to be sold August 25th, 26th and 27th, with final limit September 1st.

$64.75 Raleigh to Los Angeles or San Francisco, Cal., account National Encampment Grand Army of the Republic, August 17 to 22. Tickets sold July 31 to August 13. Final limit October 15th.

For further information address
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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgements.

August 26, 1903.

State Missions.—Jackson, West Chowan, $7.50; Averysboro, Little River, 1.21; Bethany, Sandy Creek, 5.00; Liberty Association, 2.07; Cedar Creek Association, 4.50; Baptist Chapel, South River, 1.00; East Bend, Yadkin, 4.00; Wilson's Grove, Mecklenburg and Cabarrus, 2.00; Dover, Neuse, 53 cents: W. M. S., Fort Barnwell, 1.00; Aberdeen, Sandy Creek, 2.50; S. S., Poplar Creek, Flat River, 1.55; Forestville, 5.00; Auburn, 1.09; Jerusalem, 8.00; Liberty Association, 46.28; Beaver Dam, 6.50; Bert Creek, 2.00; Harmony, 5.00; Tennessee River Association, 5.00; W. M. S., Beaver Dam, 3.00; Swannanoa, 2.00; Morgan Hill, 3.50. Total this week, $120.33. Previously reported, $5,828.09. Total this year, $5,948.42.

Foreign Missions.—Sunbeams, 1st church, New Bern, $5.00; Reed's Cross Roads, 1.39; Cedar Creek Association, 1.00; Baptist Chapel, South River, 55 cents; W. M. S., Clement, 5.74; W. M. S., Fort Barnwell, 1.00; Sunbeams, Fort Barnwell, 1.00; Poplar Creek, Flat River, 1.26; S. S., Poplar Creek, Flat River, 1.55; Forestville, 4.00; Sunbeams, Lumberton, 3.41; Mt. Gilead, 5.70; W. M. S., Roberdel, Pee Dee, 1.45; W. M. S., Spencer, 1.55; W. M. S., Tabernacle church, 7.65; Sunbeams, Murfreesboro, West Chowan, 3.47; Liberty Association, 14.21; Harmony, 5.00; Tennessee River Association, 6.00; Berea, 2.50; S. S., Berea, 2.50; W. M. S. Berea, 2.00; Fern Hill, 22.75; Macedonia, 2.05; Pleasant Hill. 2.50; Palestine, 5.00; Avery's Creek, 10.00; Mt. View, 2.50; Big Ivey, 1.00; Antioch, 8.35; Flat Creek, 5.00. Total this week, $137.08. Previously reported, $10,189.16. Total this year, $10,326.24.

Home Missions.—Cedar Creek Association, $8.80; Baptist Chapel, South River, 45 cents; W. M. S., Fort Barnwell, 1.00; Poplar Creek, 2.25; Chowan, 6.34; W. M. S., Greenville Memorial, 9.30; Liberty Association, 16.15; Dunn, 3.75; Morgan Hill, 3.22; Berea, 3.00; Avery's Creek, 3.10; Mt. View, 2.50; Big Ivey, 3.65; Black Mountain, 2.50; Mt. Carmel, 5.00. Total this week, $74.01. Previously reported, $4,987.02. Total this year, $5,061.03.

Education.—Reed's Cross Roads, $3.00; Liberty Association, 15.00; Cedar Creek, 6.08; Advance, South Yadkin, 4.00; Matthews, 5.00; Jerusalem, 8.50; Black Mountain, 2.50; Mt. Carmel, 5.00. Total this week, $44.08. Previously reported, $1,416.61. Total this year, $1,460.69.

Sunday-School Colportage.—Advance, South Yadkin, $0.83; Liberty Association, 1.98. Previously reported, $32.59. Total this year, $35.40.

Ministerial Relief.—Baptist Grove, Little River, $1.60; Reed's Cross Roads, 99 cents; Liberty Association, 5.00; Baptist Chapel, 50 cents; Dover, Neuse, 1.00; Core, Neuse, 83 cents; Spring Garden, Neuse, 2.00; Advance, South Yadkin, 1.50; Jerusalem, 1.50; Liberty Association, 7.00. Total this week, $21.92. Previously reported, $504.43. Total this year, $526.35.

Total reported for all objects this week.....	400.23
Previously reported for objects	23,827.78
Total reported for all objects this year.....	24,228.01

Correction: $7.50 in last Recorder credited to Cameron church for Foreign Missions should have been credited to W. M. S., Cameron church.

WALTERS DURHAM,
Treasurer Baptist State Con.

S. A. L. EXCURSION TO NORFOLK.

On Wednesday, September 2nd, the Seaboard Air Line Railway will operate a fast excursion train to Portsmouth, leaving Raleigh and Durham at 10 a. m., Louisburg 10.10 a. m., Bennehan 10.24 a. m, Youngsville 10.45 a. m. Round trip only $2.50. Oxford 10.20 a. m., Hester 10.40 a. m., Clay 10.35 a. m., Dickerson 11.01 a. m., Franklinton 10.56 a. m., Henderson 11.24 a. m. Fare $2.25. Greystone 11.32 a. m., Ridgeway 11.45 a. m. Fare $2.00. Norlina 11.49 a. m., Warren Plains 11.53 a. m., Littleton 12.20 p. m., Roanoke Junction 1 p. m., Weldon 1.10 p. m. Fare $1.50. Very low rates apply from all other intermediate stations.

This special train will arrive in Portsmouth 4.30 p. m., and returning will leave 10 a. m., Friday 4th. There will be plenty of room for all. Special cars for ladies and their escorts. Separate cars for the colored people. Special low rates at hotels.

For further information address Christian & Weathers, Managers, or H. S. Leard, T. P. A., Raleigh, N. C.

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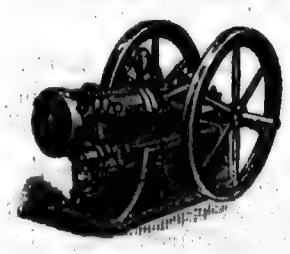

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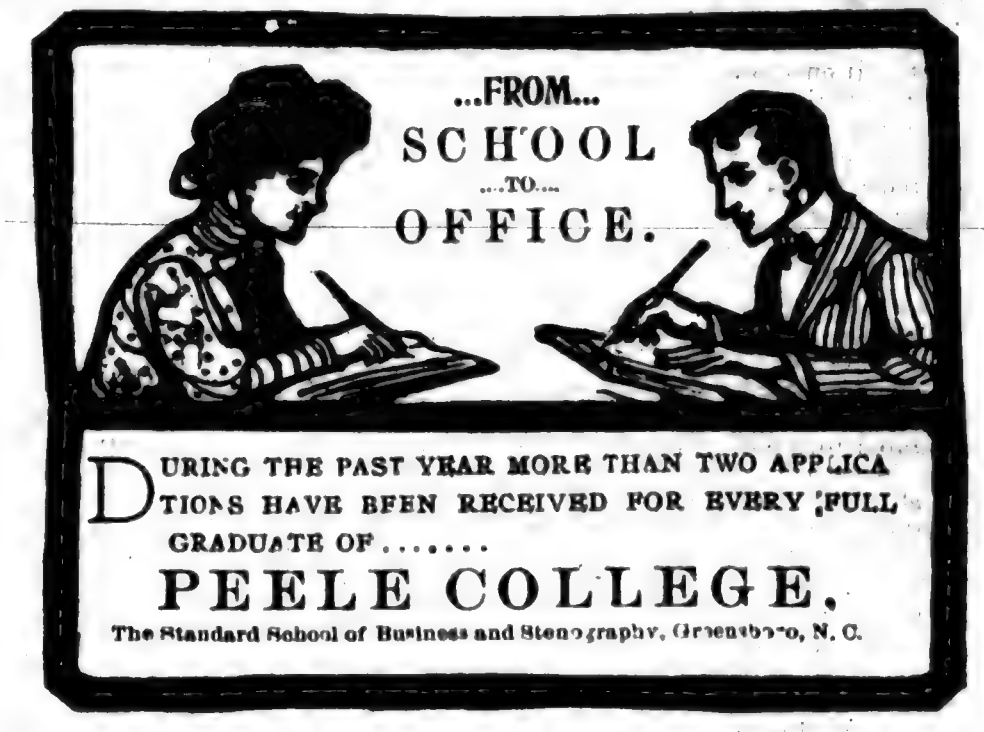

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TWO VIEWS OF THE HOME BOARD'S FUTURE.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 2, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 10.

THE STATE'S DUTY OF CARING FOR THE INSANE.

North Carolina has three hospitals for the insane, one at Morganton, one at Raleigh, these for the white race, the other at Goldsboro for the colored race. The hospital at Raleigh was ready for service in 1856. But there was no urgent demand by the people for room there for ten years or more. The capacity of this institution was only 220, and not until 1868 was it filled. In 1875 the General Assembly ordered the building of the hospital at Morganton. It was completed in 1883. Its capacity then was 200. The institution for the colored people was provided in 1877 and opened in 1880, with a capacity for 200 persons.

It is reckoned by authorities that there are now three insane persons in each population of 1,000. The proportion has grown, it is said, and Dr. Murphy, the one man in the State that speaks on this subject with authority, is assured in estimating that in 1850 there was at least one insane person to each 1,000 of population. Likely there were as many per thousand then as now, but the registry is incomparably more thorough. But we will accept Dr. Murphy's reckoning of one to 1,000 in 1850. There were then no asylums in the State. There were 553,290 white people in the State, and 315,608 free negroes and slaves.

Where were these 553 insane white people and 315 insane negroes in 1850? There were no asylums. Miss Dorothy Dix visited forty counties and found 75 of them in jails and poor houses. There were as many more in the other counties. But the rest were in the care and keeping of their families or running at large. As there are no unusual records of violence in those days we infer that they were in the care and keeping of their families; and no doubt, not a few of the negroes were doing good work.

Now we have three hospitals; and each of them has been enlarged. But to no avail. Each year the demand upon the State has grown, until now there is an outcry in behalf of the insane that both distresses and shames. The capacity of our three hospitals is now about 1,800. Our population has doubled; but the number of insane in need of the State's care has grown from 200 fifty years ago to 2,800. With 1,800 insane people in the State's care, Dr. Murphy, Superintendent of the State's Hospital at Morganton for the Western half of the State, declares, "I can call names of over 300 insane people, many of these of the curable class, in Western Carolina, who knock at our doors in vain." In the East there are as many more—not to mention the colored race. It is, therefore, a low estimate, that there are today 1,000 insane people in North Carolina suffering for the care of the hospitals. They are in jails and poor houses or running at large. And if a member of your household should tonight fall under that mysterious and most dread affliction, there is no refuge for him or her within our Commonwealth's borders. The jail, the poor-house and the chain are the fate that awaits those who lose their reason. The hospitals are crowded beyond comfort now, and more than 1,000 inhabitants of the State, in poor-house or jail or highway or depending upon the tender mercies of their kinspeople plead in vain, though with eloquence that far surpasses tongue or pen, the eloquence of madness, for treatment and that comfort which a humane people cannot in conscience deny one whose mind has fallen under the power of darkness and despair.

This is the situation. It is State-wide. This, notwithstanding that year by year since we began to provide for them we have enlarged our hospitals. It would seem that insanity has increased terribly. But this is not so. Doubtless the ratio is slightly greater. We account, however, for the fact that a house with room for 200 insane people was not filled fifty years ago while three houses with room for 1,800 lack room for 1,000 of being sufficient today, in this, that in the period before 1860 there were other means of taking care of the insane, and other ideas obtained. We observe that the number of people regarded as insane has grown in England and throughout the United States precisely as it has in North Carolina.

Fifty years ago they cared for a few—the more helpless and the more dangerous—in poor-houses and prisons and dungeons. Others were kept at home, some under guard, and doubtless some in bonds. The more harmless went loose. Some, the more wealthy, were cared for in other States. We commend none of this. Let Miss Dix who saw it face to face bear witness. Thus speaks her memorial to the General Assembly:

"Time would fail in the narration, even were it proper to unveil the miseries, protracted and indescribably varied, of the insane in private families and the distress of families thrown into sorrow and trouble unequalled through the affliction and sore perplexities arising out of care of the demented. A detailed description of their personal condition, horrible as it must be, could not present the half of the woes which exist in every county throughout North Carolina. Loathing and horror would overwhelm the reader, successively introduced to dreary apartments, loathsome cells and foul cabins, whence issue the most horrible sounds and poisonous effluvia and wherein are spectacles of protracted bodily and mental misery, language is poor to represent."

There are doubtless as many in this condition now as were in 1850, and from what we hear fifty years of unexampled progress in civilization has not served to render less unhappy the lot of that man insane who falls into poor-house or prison or is left to his own devices. All the good intentions in the world cannot make jail or poor-house fit for one whose reason has fallen and in whom evil spirits like demons reign; nor can they palliate the wrong of neglecting to properly minister to that most pitiable of afflictions—a mind diseased.

We say other ideas obtained before 1850. Not until recent years has insanity been intelligently treated. People are now regarded as insane and are subjected to treatment who fifty years ago were neglected as merely "queer." Less than fifty years ago the straight-jacket was a sovereign remedy, and we do reckon that it confirmed in the bonds of madness more than it ever cured. The old idea was to shut up the madman or get him out of the way. The new is to treat madness as a disease and cure it, and the glory of North Carolina's institutions is the number of citizens who, now clothed and in their right mind, serve her well, but who, had affliction fallen upon them fifty years ago, would have gone to their death or to miseries that make death a boon. Sixty per cent of those who enter our asylums return home, many of them permanently cured. (We understand the average ratio of cures in England and America is 33 to 100.) The old idea was that it is a shame to send a member of the family to an asylum and thus expose private misfortune. The new is, too complacently if possible, that the asylum is the one place for the insane, and so far from shame, there seems to be a want of self-respect in this, that people able to pay for the care of their kinspeople throw them like paupers upon the Commonwealth.

Notwithstanding the last-named tendency, the new ideas are the better. There is but one place for the average insane person, curable or incurable, and that is the hospital. In few places else can their diseased minds be properly ministered to. And certainly the State should make room for all the helpless insane. If it does nothing else, it should do this; not only in humanity's name, but for the protection of life, liberty and property. We doubt if the State should go farther. We fear that our asylums are so congested now because many insane people in them were sent there as paupers by kinsmen well able and in duty bound to provide for them. We know quite well that an insane man is usually himself a pauper. But the State of North Carolina can compel competent uncles and aunts and brothers and sisters to contribute to the support of their blood kin under treatment. We doubt if a man of able family with brain disease has more claim on the State for free treatment than a man of able family helpless with lung disease. Of course if the insanity makes him dangerous the State's duty arises in the name of order and general welfare; but even then able kinspeople might be compelled to pay adequately. We dare-say that the 1,000 people now in need of the State's care are poor people—largely. So many of them are for this reason in jails and poor-houses. While many of the present occupants of our asylums are representatives of families well able to pay for their support and treatment. If these families will do their duty, room can be made for not a few of the really helpless now doubly afflicted—being not only insane but subjected to an environment calculated to sting their wounded pride and aggravate the disease that preys upon their minds and souls. There is this other consideration: The modern authorities commend home treatment as more efficacious—in cases, of course, in which the patient is not beyond ordinary control and in homes able to provide the best care.

This will not solve the problem by any means, although we are sure it will relieve it in a degree. The Commonwealth must enlarge its provisions. We hold that the State's first duty is to take in hand the dangerous insane; its next to care for and treat the really pauper insane; its next to compel financially competent relatives to care for privately or pay for the public care of insane people akin to them within the limits, say, in which matrimony is forbidden. The present situation is intolerable; it is, were the reader to confront one of its victims now languishing in jail and suffering terrors for want of treatment, heart-rending. Aye, worse infinitely, were that victim of your blood. It is an impeachment of our Statehood and our civilization. We cannot acquit ourselves so long as one helpless insane person suffers without treatment or threatens the safety of the public. It is well that we are caring for 1,800; but there are a thousand or more whose terrors cry out to us.

A PRAYER.

I ask not
When shall the day be done, and rest come on;
I pray not
That soon from me the 'curse of toil' be done;
I seek not
A sluggard's couch with drowsy curtain drawn.

But give me
Time to fight the battle out as best I may;
And give me
Strength and place to labor still at evening's gray;
Then let me
Sleep as one who toiled afield through all the day.
—From "Ashes and Incense."

The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God.
—John Keble.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. XII—1888-1894.

Greensboro, November 14 to 18, 1888.

W. H. Pace president, W. S. Grandy treasurer.

Report of Board of Missions:

Three difficulties last year: Enlarged work, poor crops and political year. (It is remarkable how many poor crop years we find in the history of the Convention.) Nevertheless $2,000 more was raised for State Missions than in 1887. There were ninety-five missionaries who reported 2,232 conversions and 879 baptisms. It will be observed that, though there was not nearly so much money raised then as now, yet there were almost as many missionaries then as are employed by the Board to-day. A glance at the fields will explain this. Most of the missionaries were pastors, whose salaries were supplemented by the Board, by far the larger amount being paid by the field. Now we have many new fields, on which the pastors are largely supported by the Board.

"The Gospel Herald," a little paper, was published monthly by C. Durham, in the interest of all mission work.

"Every pastor, aided by the Board, should most earnestly urge his people toward self-support, and should not be a party to a request for aid, when it is the duty of the church to support itself."

"Recommendations: 1. That no appropriations be made at the Convention, as this matter needs calm, deliberate consideration.

"2. That the length of time any church has been helped be duly considered by the Board.

"3. That the Board be instructed to supply real destitution as rapidly as possible, even if, in so doing, they have to withdraw aid from some of the churches now receiving it."

As timely as these recommendations seem to have been, they were stricken out before the adoption of the report.

The Woman's Central Committee report the organization of the children into Sunbeam Societies.

Collection was taken for the Orphanage, in cash and pledges, amounting to $495.75 and twelve boxes of clothing and provisions.

Raised for Foreign Missions last year $6,112.24.

Dr. Yates died since last Convention. Yates Memorial services were held, special envelopes were sent out for a memorial offering, and more than $1,500 was received.

The spirit of progress is in the air, as the following resolutions show:

"On motion of C. Durham, it was voted that North Carolina try to raise $11,000 for Foreign Missions next year."

C. Durham introduced the following resolution:

"Resolved, That this Convention undertake to raise $5,000 next year for Home Missions."

On motion of F. P. Hobgood, it was voted to attempt to add $50,000 to the endowment of Wake Forest College.

Baptist Female University: Resolution by L. L. Polk:

"Resolved, That a committee of nine, to-wit: W. R. Gwaltney, R. R. Overby, T. H. Pritchard, J. D. Hufham, R. T. Vann, N. B. Broughton, A. G. McManaway, H. W. Battle be, and is hereby appointed, to consider the expediency and feasibility of establishing a Baptist Female University in this State.

"Resolved, That said committee be, and is hereby authorized to ascertain the best available locality, and to make estimates of the approximate cost of inaugurating such institution, and report the same to the next annual session of this Convention."

On motion, Col. Polk was added to the committee as chairman.

R. T. Vann offered the following, which was adopted:

"Resolved, That this Convention recognizes, and hereby gratefully expresses its high obligation to Bro. Noah Biggs for his large generosity and faithful services in the cause of our Master, in the matter of the Greenville church, and pray God's blessings upon him."

Henderson, November 13 to 17, 1889.

L. L. Polk president, J. D. Boushall treasurer.

It may be stated that Brother Boushall served as treasurer for eleven years, which was the second longest term of service as treasurer in the history of the Convention. The longest term was that of Elder J. S. Purefoy. For twenty-six years he was treasurer.

Since the last Convention thirteen missionaries went from North Carolina to the foreign field, though not all under the appointment of the Board.

J. C. Caddell was secured as traveling correspondent of the Biblical Recorder, which position he held until 1900. Brother Caddell, while traveling for the Recorder, made himself very useful to the denomination. He represented the Ministers' Relief Board, and took pledges for it at the Associations which he attended. He was appointed vice president of the Home Mission Board in 1898, and is still the representative of the Board in North Carolina. He spoke on Home Missions at the Associations. During this time North Carolina very nearly doubled her contributions to Home Missions, and increased her gifts to the Relief Board a hundred per cent. There isn't a man in the State, perhaps, who knows so many North Carolina Baptist as does J. C. Caddell.

The Board recommends that Sunday-school and Colportage be made one department. Adopted.

Woman's work steadily advancing. They report nearly $2,000 this year.

W. H. Whitsett, professor in the Seminary, is introduced, as are I. T. Tichenor, Secretary Home Board, and A. J. Diaz, missionary to Cuba.

Convention agreed to raise $5,000 for the house of worship in Havana.

A Ministers' Relief Board was established, whose duty should be to "collect, appropriate and invest funds for aged and indigent Baptist ministers." The Board was located in Wilmington.

Committee on Baptist Female University submit a favorable report, but are unable to name best available locality, or make estimate as to cost. The committee asks for further time, which was granted.

"Resolved, That the committee on the establishment of a Female College be increased to twenty-five, and that these shall constitute a Board of Trustees to establish and govern such institution."

The above resolution was adopted.

E. Y. Simmons, missionary to China, was introduced.

Report on periodicals evoked quite a warm discussion. The report is not given in the minutes, as it was tabled.

"On motion of R. T. Vann, the Convention voted its endorsement and commendation of the Biblical Recorder."

Strong temperance resolutions were passed.

Committee on Obituaries report the death of Elders Henry Spivey, John Monroe, John Mason, James S. Purefoy, William Turner, J. M. Beasely, J. W. White, Joseph E. Carter and Deacon Geo. R. French and Prof. W. G. Simmons.

Shelby, November 12 to 16, 1890.

L. L. Polk president.

Woman's Missionary Union is organized in the South, and the Woman's Central Committee of North Carolina becomes part of it.

Foreign Missions is pitched on a high key. C. Durham offers a resolution that the Convention undertake to raise $15,000 for Foreign Missions.

State Missions in debt $1,028.58.

N. B. Broughton offered an amendment to the constitution which is not recorded. The following substitute by Dr. Hume was adopted:

"Resolved, That the Convention instruct the Board of Missions and Sunday-schools to employ a suitable brother as Secretary, who shall have charge of the Sunday-school and colportage work, and the Sunday-School Supply Store."

Ministers' Relief Board was moved to Durham.

A subscription was taken for the endowment of Wake Forest College amounting to $3,376.

The Board of Trustees of the Baptist Female University report that it was the unanimous decision of the Board to locate the school in Raleigh.

"Resolved 1. That we have heard with pleasure the report of the trustees of our Baptist Female University.

"Resolved 2. That the Board of Trustees be requested to press with all the speed their wisdom shall dictate, the completion of the work committed to them.

"Resolved 3. That this work is most heartily commended to the sympathy and co-operation of the Baptists of the entire State."

Goldsboro, November 11 to 15, 1891.

R. H. Marsh was elected president. The office of president is still held by this accomplished parliamentarian. No other man has presided so long over our Convention save the gifted James McDaniel.

A larger amount was collected and paid out to missionaries than ever before, and yet there is a debt of $1,800.

In discussing this debt and how to raise it, Dr. Hufham read Acts 11:27-30, and stated that this was the only way out of the difficulty.

A collection was taken in cash and pledges amounting to $1,074.55.

Arthur C. Melke bequeathed $6,000 to Ministers' Relief Board, besides large bequests to Ministerial Education and the Orphanage. He also left a considerable sum to found an Associational school at Lumberton.

M. L. Kesler was elected Sunday-school Secretary and began work June 15, 1891. The Board says of this work: "It has been almost impossible to get the churches to pledge for this department. Their energies and sympathies are preoccupied by the other objects."

Brother Kesler did faithful, earnest work, but there were no definite methods outlined by the Board, and everything was in rather a chaotic state. The same difficulty obtained then, that has ever since concerning the support of this department. The churches have never contributed enough to the Sunday-school work for the support of the Secretary. Brother Kesler resigned at this Convention to go into the pastorate.

W. R. Gwaltney, Corresponding Secretary of Board of Ministerial Education, reported $3,299.32 raised and no debt.

The first annual meeting of the Woman's Missionary Societies was held at this Convention. Pastors are taking more interest in Woman's work. The contributions increased last year sixty per cent.

In his speech on the Orphanage, Brother Mills says:

"A characteristic of orphans, when educated, is hospitality and kindness. A large number of orphan girls marry widowers. They make good wives and good step mothers."

He says again: "We hear a great deal about the Lord's supper, but very little about the Lord's dinner as recorded in Luke 14."

Dr. J. M. Frost, representing the new Sunday-School Board, is welcomed. He said in his speech that three-fifths of all the white Baptists churches in the South are without Sunday-schools.

"Resolved, That this Convention will co-operate with the Sunday-School Board of the Southern Baptist Convention."

Raleigh, December 8 to 12, 1892.

Institute work begun among the colored people.

Centennial of Foreign Missions. The Southern Baptist Convention is undertaking to raise a fund of $250,000 as a permanent building fund, to be divided equally between the Home and Foreign Boards. North Carolina is asked to raise $15,000 of this amount.

W. B. Morton was elected Sunday-School Secretary, but declined. The work was committed to the Corresponding Secretary.

The Board suggests that a colporteur be placed in each Association. There are seven colporteurs at work in as many Associations.

After addresses on Centenniel of Missions by F. M. Ellis and W. D. Powell, a collection was taken in cash and pledges amounting to $6,980.00.

By C. Durham: "We recommend that each Baptist church in this State hold a special service in their house of worship on Thanksgiving Day of each year, and take a collection in cash and kind, for the Orphanage at Thomasville."

A committee was appointed to submit resolutions on the death of J. A. Bostwick, of New York, who was a great benefactor to Wake Forest College.

Best financial report yet made for the regular objects of the Convention. In round numbers, State Missions, $14,000; Foreign Missions, $10,000; Home Missions, $7,000; Education, $3,000; R. F. U., $12,800; Orphanage, $10,000—grand total, $76,000.

Elizabeth City, December 7 to 11, 1893.

T. P. Bell, Secretary of the Sunday-School Board; F. C. McConnell, Assistant Secretary of the Home Mission Board, and R. T. Bryan, from China, are at this Convention.

On motion of N. B. Broughton, a committee is appointed to report on the advisability of establishing a separate Board for the Sunday-school work. The committee called for by above motion reported, recommending the establishment of a Sunday-School Board.

C. Durham offered, as an amendment, that the matter be referred to a committee of seven, who should report at the next session. Report, as amended, was adopted.

The Board reports a tremendous debt. State Missions is in debt $3,097.10, and the Sunday-school department $2,086.64, making total indebtness $5,183.74. Several things combined are responsible for this debt. (1) Low price of cotton and tobacco. (2) Columbian Exposition took out of the State a large sum of money which would have gone to State Missions. (3) Continued discussion in the papers of mission methods. These are the causes assigned by the Board for this indebtedness.

But another, and, perhaps the chief cause, was the high pressure methods resorted to by the committee having in charge the Centennial Missionary campaign. Those who were pastors in the State at that time will recall what pressure was brought to bear on the pastors and churches. Everything else was side-tracked for this movement. The sum of $5,152.05 was raised for the Centennial of Missions, but it was done largely by cutting down contributions to other things, and there was a reaction from which it took years to recover.

The Board recommended that "a committee be appointed to try to secure one hundred Associations, churches or individuals, who will agree to pay the entire debt on State Missions in ninety days from January 1st." Recommendation adopted.

R. J. Willingham, the new Secretary of the Foreign Mission Board, attended this Convention.

O. L. Stringfield was elected by the Trustees as Financial Secretary of the Baptist Female University.

French Broad, Yancey County, and Mitchell County Associations come to the Convention from the Western Convention.

W. H. Pace died since last Convention.

Charlotte, December 6 to 10, 1894.

Mrs. M. T. Yates, of China, Mr. and Mrs. C. C. Newton, of Africa, and Col. J. M. Heck, of Raleigh, all passed away since last Convention.

By April 1st all the debt on State Missions, brought over from last year ($3,097.11), was paid, and $500 of the debt on the Sunday-school department. The debt on the Sunday-school department seems to have been on account of the Supply Store. By rigidly enforcing the cash system the Board was able last year to increase the assets and decrease the liabilities. They feel sure that the Store will work itself out of debt.

The Trustees of the Baptist Female University in their report state that they "have unanimously agreed to ask the next General Assembly to change the name of the proposed institution and a committee has been appointed to carry this determination into effect."

Subsequent history doesn't tell us what became of the committee and the new name. Perhaps the General Assembly was so delighted with the present name that they would not agree to change it. It seems, by this report, that the Trustees had already unanimously agreed.

"Resolved, That the Board of Missions and Sunday-schools be instructed to appoint a Sunday-school missionary or missionaries, to labor in the bounds of the North Carolina Baptist State Convention."

"Resolved, That a committee of seven brethren, viz: R. H. Marsh, J. D. Hufham, H. A. Brown, J. L. Carroll, W. L. Poteat, C. Durham and J. B. Boone, be appointed to consider the interest of our denominational organ, with special reference to the propriety and feasibility of the consolidation and unification of all the Baptist newspapers in the bounds of our Convention. And that the above committee be authorized to advise the best plans possible in this matter."

"Saturday or Sunday, Which?"

D. S. GREGORY, IN HOMILETIC REVIEW.

"Saturday or Sunday, Which?" is the subject of a paper by Dr. D. S. Gregory, in which attention is particularly called to a book written by Samuel Walter Gamble and recently published by the Methodist Book Concern, entitled "Sunday, the True Sabbath of God; or, Saturday Proven to be Neither the Sabbath of the Old Testament Nor the Sabbath of the Ancients Who Lived Before the Christian Era." The method of the author in this book is not the usual defensive, roundabout, and deprecatory method of handling this subject, in which the main contentions of the Sabbatarians or Saturdarians are conceded, and lame attempts then made to meet them. To the nuinitiated the Sabbatarian's way of putting the matter makes his positions seem almost axiomatic:

1. The seventh-day was observed as the Sabbath uninterruptedly from Adam to Moses.

2. The observance of the same day continued from Moses to Christ.

3. There is no ordinance in the New Testament changing it.

4. It was not changed until the Pope of Rome changed it from Saturday to Sunday; and as the Pope is the "Beast" of the Revelation, Sunday-keeping is "the mark of the Beast," and "whosoever worships the Beast, or has his mark [keeps Sunday as Sabbath] shall be cast out and the wrath of God shall be poured out upon him."

These positions are met by point-blank denials, accompanied by proofs from Scriptures or history of the truth of their contraries or contradictories.

1. It is shown that there is no conclusive evidence that Saturday was uninterruptedly observed as the Sabbath from Adam to Moses, but proof rather that it was not.

2. That the observance of Saturday, or the seventh day, as the weekly Sabbath continued uninterruptedly from Moses until Christ, is readily shown to be entirely contrary to the facts of Scripture and history.

3. If what has thus far been presented is in accordance with the facts of Scripture and of history, then the contention that there is no ordinance in the New Testament, emanating from Christ or His Apostles, changing the day from Saturday to Sunday, and that therefore the original law requiring the observance of the Seventh Day is still obligatory upon all men, falls to the ground of itself.

4. The claim that the Sabbath was not changed until the Pope of Rome, the "Beast" of the Revelation, changed it from Saturday to Sunday, scarcely needs notice when once one is acquainted with the facts of history. It is utterly baseless, the charge that a Pope changed the Christian Sabbath into a pagan Sunday.

The legalization of Sunday as the Sabbath, or Rest-Day, of the Christian, was brought about long before the existence of the first full blown Pope of Rome, Gregory VII. (Hildebrand, 1073 A. D.), or of the accredited founder of the papacy, in its more modest claims, Gregory the Great (590 A. D.).

The facts are these: The pagan Roman world had but one festive day in the year, as the Chinese of today have their one "annual day of sun worship." They divided the days of the year into groups of eight, the eighth being a market-day or holiday. When Constantine came to the throne and made Christianity the religion of the Empire, he legalized the Sunday Sabbath that had been kept by the Christians for two hundred and seventy-two years before he came to the throne. The incongruity and burdensomeness of the two systems together—the holidays eight days apart, and the Holy-Days or Sabbaths seven days apart—led Theodosius the Great to suppress the pagan Nundiae, and to make the Christian Sunday the legal rest-day and the only legal Sabbath of the Roman Empire.

This is the barest outline of the course pursued by Mr. Gamble, the author of the book, and summarized by the writer in the Review.

The conclusion reached should, if valid, remove all grounds for controversy over the conflicting claims of the Seventh Day and Sunday. If the reasoning is conclusive, the Seventh-Day Baptist and the Jew ought to be able to join forces with Christians in general, in the work of pushing the observance of the Christian Sabbath as the universal rest-day, thereby conserving an institution upon which, more than upon any other, depends the preservation of all that is best in our modern civilization, if not of that civilization itself.

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.—Chesterfield.

"Has the Home Mission Board a Field"—"And a Great Work?"

BY M. E. BERNARD, EDITOR SOUTHERN ADVANCE.

These are the subjects of two articles. The first to be found in the Biblical Recorder and signed John E. White; the second is an editorial to be found in the Religious Herald. These are under dates respectively of August 19th and August 20. The Herald argues for the support of the Home Board, but points out wisely and justly, four points at which there should be reconstruction. This is a confession that the policy and methods of the Board have not been what they should have been in the past.

Dr. White, who is now in Georgia, and trying his best to be a natural born Georgian—and succeeding too, writes to show that the Home Board has a field, and a very broad one at that. The Doctor says that some raise the question unsympathisingly, and adds, "if there are others who ask it honestly," etc. We assure Brother White that under all the circumstances, it is perfectly safe to conclude that many may ask the question honestly.

The Doctor proceeds to point out five departments of the Home Board's work, and the naming of these departments makes out his proof that there is a "field."

1. There is the co-operation of the Home Board with the State Boards, by which co-operation, it is argued that the State Boards have been built up. They are now, in almost every case, on firm foundations. It is shown that in 1892 the total amount raised by State Boards was $60,000. Ten years later $150,000 was raised. And the inference is, this could not have happened without the aid of the Home Board. We fail to see how the Home Board did this. We think Georgia was the first Southern State to organize a Board of Missions, and it did it without a suggestion from the Home Board. If the Home Board was of, even, the least assistance to the State Board in Georgia, I have never seen it. The constitution of the Georgia Baptist Convention, puts the whole mission problem of Georgia into the hands of her State Board and this is wise, and leads us to say with all due respect to both Foreign and Home Boards, that there has never been a day in Georgia since the State Board was organized, that it was wise for the Foreign and Home Boards to give any attention to the mission problem in Georgia in any of its relations. Our constitution wisely says: "hands off." This policy is right in the nature of things, and ought to obtain in every State. On his first point Dr. White states his case clearly, but does not make it out, does not prove it.

Next comes work among the negroes. We owe them a great debt. So we do, and the State Board in each State can take all the care of its negroes, that can be taken of other interests.

Then comes the Factory Population, and this is peculiar. "It is not a 'State problem,'" says Dr. White. Why is it not? If this is not a State problem, then there are no State problems. The fact that it is a problem in each State does not prove that each State can not take care of its problem.

Next comes the mountain region. Well this in sections belongs to several States, and the same argument applies. Each State can take care of its own mountain region.

The Frontier work next claims attention. If we have frontier works that can not be handled by the nearest State Board, put it down, for the time being as Foreign Board territory—and treat Cuba as Foreign territory, placing it under the Foreign Board.

Two things are needed by a Board to prosecute mission work: (1) Money. (2) Missionaries. Instead of having a Foreign Board and a Home Board, have a Mission Board of the Southern Baptist Convention. Make this Board the depository of all Foreign and Home Mission collections. Let the Southern Baptist Convention at each session, through a committee ascertain the wants of the States like Louisiana and Maryland, that are not able to take care of themselves, let apportionments be made to them by action of the Convention, then let the Mission Board of the Southern Baptist Convention supply the money to the State Boards needing it and the State Board can disburse it in payment of same to missionaries they have employed. A State Board can employ missionaries, receive money apportioned, pay it out, and report the whole to the Mission Board of the Convention, which report will come in that Board's report to the Convention. If a State Board can not manage the whole mission problem in its entirety and in its details and do it better than a Home Board or any other outside Board that is not on the ground, then it has no right to exist—that's all.

Dr. John E. White is a dear, good brother, we all love him in Georgia. We love him because he is both able and true, but really his argument in this case reminds me of a phrase in an old song: "Up in a balloon, boys, up in a balloon."

Dr. White and others who see it in the board way, will say Oh! Bernard, he is not taking a broad view. Very well, our reply is, hang your broad view! What is needed now is the truth about this mission work. Let's have the truth, whether broad or narrow, we care not a fig. The time has come when he who argues for continuance of the Home Mission Board must "bring forth * * * strong reasons."

Many years ago, while teaching school in the country, some grown-up boys attending, formed a debating society, and came to me for a question to debate. I gave this: Does the conflux of the argument subtend the analogy of the case? The affirmative in due time led off, one boy making a speech, in which he tried to prove his case. It was after he finished that it occurred to all, that the question was a joke. Upon a little reflection Dr. White will see that there is in the nature of the case nothing serious in his propositions. The conflux of the argument does not substend the analogy of the case.

Let it be borne in mind that however much or little this question may be discussed, it is after all a question of method. It is not that of a great vital doctrine. In such cases the true policy is to come to an agreement and then let us go together. Let every man keep his toes on the line of argument, after that has been laid out.

We are for free and full discussion until somehow we reach an agreement, then keep together and keep in line. In this way we can move as one man, storm the forts and take 'em too. It is always of vital importance that Baptists take plenty of time and agree unanimously about what they are going to do. Majorities generally do not have respect enough for the wishes of minorities. It is better to take a long time to get to an agreement, than to take a longer time to do some other things later on.

Athens, Ga.

Phillips Brooks, the great Boston preacher, once said: "Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers, pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by God's grace."

News Notes.

....The battle for moral supremacy is on.

....Minutes of the Flat River Association have been received.

....Mr. H. B. Folk was ordained to the ministry August 6th at Shelbyville, Tenn.

....It is the turn of the year. September has come, and everybody can go to work again.

....Evangelist W. L. Walker is aiding Pastor R. G. Kendrick, Jr., in a meeting at Spring Hill.

....It is well-assured that the capacity of the Female University will be reached by the enrollment this week.

....Mr. L. B. White, of Newbury, S. C., and has accepted the call to Clyde church. We extend to him a hearty welcome to North Carolina.

President J. C. C. Dunford, of Clinton College, Ky., has accepted the chair of English and Philosophy in Bethel College, Russellville, Ky.

....Pastor J. L. White, of Macon, Ga., preached on Gambling and How to Suppress It, and followed his preaching with warrants that closed the Macon Turf Exchange.

....Prof. C. R. Henderson says: "The most disgraceful American institution, as ordinarily administered, is the county jail." The jails offer, therefore, a fine opportunity for Christian work.

....Mr. W. M. Stancell has been chosen Principal of the Graded School at Greenfield, Tenn. He graduated at Wake Forest in 1897, and was principal of the Weldon Academy last year.

....No one influence is so fruitful in making the negro race troublesome as liquor. The closing of the saloons is an essential step in solving the race problem in its criminal and industrial phases.

....The late Mrs. J. L. M. Curry provided in her will $70,000 for a monument to Dr. J. L. M. Curry. His name is immortal. She left $1,000 to the Baptist Home for Aged Women in Washington, D. C.

....Pastor D. C. Britt writes from Rockingham: "As a result of our recent meeting conducted by Rev. S. J. Porter, fifteen have been received by baptism into our church, and some eight or ten by letter."

....Any of our daily papers last week were sufficient to condemn the saloon in every man's mind. The number of persons killed or injured while under the influence of liquor, always large, was impressively so in North Carolina last week.

....Mr. G. H. Sadelson, of Southern Pines, was in Raleigh last week. He reports the church there delighted with Pastor Fulford. He speaks highly of Mr. S. A. Agnew, B. A., the head of the Southern Pines High School. Mr. Agnew is a graduate of Furman.

....Bro. J. T. Beaver reports a meeting at Wind Fork, four miles from Burnsville, conducted by himself and Bro. T. A. Hensley, in which there were twenty-seven professions of religion, seventeen being received into the church. He hopes to organize a church there.

....Principal J. A. Beam writes: "The temperance cause is growing greatly in this county. The Roxboro act has made many of us more zealous in the cause. God will give us a prohibition county bye and bye. The next session of Bethel Hill Institute opens on the 16th of September. In all our history we never had such bright prospects."

....The Colored Sunday-School Association at Raleigh last week was attended by a number of notable Sunday-school workers. The addresses, for the most part, however, were of that general tenor that is wholly inappropriate in serious meetings. The Sunday-school work must get out of the "rally" and the "hortatary" period.

....Ten years ago this week R. J. Willingham became Secretary of the Foreign Mission Board. We congratulate him upon his faithful and successful work. No one could have surpassed him, and he stands to-day set apart in the minds of his brethren as the man of all men for his position. He leads in the right way, this is, in consecration.

....Mr. George Stewart is the foremost temperance speaker in the world, so far as we know. As far as six months in advance he could be engaged for only five nights. These five will be September 7, 8, 9, 10, 11, at Elizabeth City, New Bern, Scotland Neck, Raleigh and Durham, in the order named. Great crowds will greet him at each appointment.

....It is a source of real regret to us to learn that Dr. J. J. Hall, of Norfolk, has been sick during the summer. We hope he may come back from his vacation greatly strengthened and refreshed. He has a great host of friends in Virginia who will rejoice to hear of his improvement and will earnestly pray for his complete recovery.—Religious Herald.

....The whole denomination will regret to learn of the death of Rev. Robert Nicholas Barrett, Th. D., professor of missions in Baylor University. He was taken sick at Rosebud, Falls County, Monday night, while lecturing on "The Making of a Man." He returned to Waco and died Thursday, August 13, at midnight.—Baptist and Herald, Texas.

....The recognition by Protestants generally of the good qualities of Pope Leo XIII. does not in the least indicate a "lessened religious conviction" on the part of Protestants. What it shows is an increasing capacity on the part of good men to recognize moral excellence in those who entertain many convictions that they believe to be erroneous and pernicious.—Watchman, Boston.

....Rev. James A. Parham writes: "Twelve candidates were baptized into the fellowship of Neill's Creek church Sunday, as a result of a revival held there last week by the pastor, Rev. J. M. Holleman, and Rev. S. C. Page. Some expression of my appreciation of the great help I receive from reading the Recorder I deem your due. The paper contains much to inform, encourage, inspire and strengthen the teacher who feels his weakness in comparison to the great responsibility devolving upon him and realizes the magnitude of the task before the teachers of our State. Please change my address from Buie's Creek, N. C., to Long, N. C., where I will be located the remainder of the year."

....A. W. Setzer, Morehead City: "I closed a meeting in my church last night in which I did all the preaching. The meeting lasted fifteen days and resulted in nine additions to the church by baptism. The meeting was one in which God's power was manifest from the beginning. A number have told me that it was the best meeting they have attended in fifteen years. The attendance upon the services was good; the meeting being conducted by the pastor who is closing a four years' term of service, the curiosity seeker was conspicuous for his absence. I don't think I have ever been in a meeting characterized by deeper spirituality on the part of those who attended."

....The Roman Catholics of Charlotte have been counselled by their leaders not to send children to the Graded Schools, on the ground that in these schools the reading of the Bible—the Protestant version of the Bible—is prescribed. Religious Liberty and the genius of American institutions is on their side in this matter.

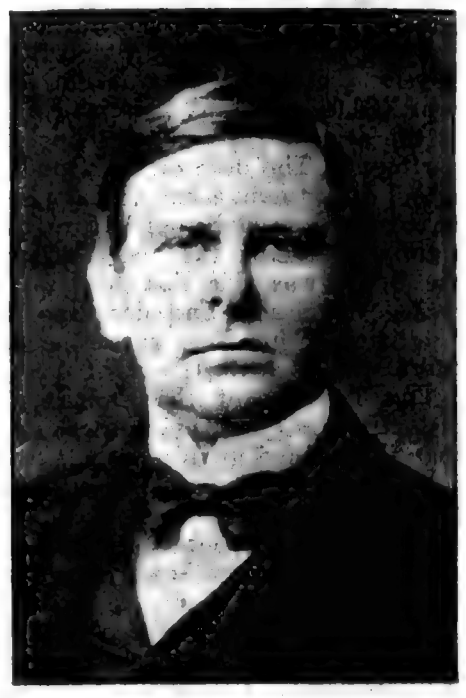
....If you think the editor used so much of Dr. Van Dyke's sermon to save writing during the hot weather, read the extract. We print it because it is the timeliest utterance that we have found this year. But he does not commend dogmatic preaching of doctrine. Just that has made doctrine unwelcome; and just that he protests against. He pleads for vital preaching of doctrine; that is the preaching of doctrine out of one's experience. The man who cannot do that cannot preach. Anybody can expatiate on a text or a doctrine or religion.

....We are deeply grieved to have to chronicle the death of Col. Joseph Doniphan Felix, son of Dr. and Mrs. J. S. Felix. A few months ago he had a severe case of typhoid fever from which he was unable to rally. His parents took a furnished house in Asheville and remained there with him as long as any hope remained, and they brought him home a few days ago, at his urgent request. A wide circle of friends and relatives will sorrow over this untimely death. Col. Felix was a prominent young lawyer, was on the Governor's staff and a member of the Walnut Street Church.—Baptist Argus.

....Prof. W. H. Woodall, of the chair of the Bible, at Mars Hill, writes: "We had a fine session of the French Broad Association. Large advance was made in all lines of the work. Sixty per cent increase in pledges for missions for the ensueing year. The work here is booming. One hundred per cent gain over number of boys and girls—boarders—entering last year. We opened last year with thirteen girls in the Girl's Home, this year thirty-one, and others ask for admittance. We have added eleven rooms to Girl's Home. They are enclosed, but not finished inside. We need funds to complete them. There are young ladies waiting for them who will come as soon as they can get a room."

....Manager Walter Holcombe sends the following: "The Montreat, N. C., Conference for the season of 1903, closed Tuesday evening, August 18, with a sermon from the Rev. Ira Landrith, of Nashville, Tenn. This Conference has been one of the most successful in the history of Montreat, and the Rev. Walter Holcombe, the manager, has been commended on all sides for bringing together so much able talent. The speakers, by their wide differences in personality and style, have afforded a diversity that has kept the interest keyed up from first to last, and the people of Montreat and vicinity have shown their appreciation not only by their attendance, but by a liberal financial support. All expenses of the meetings have been met and the way is clear for future work. Mr. Holcombe is now at the Winona Conference, which is being held at Winona Lake, there to confer with Dr. J. Wilbur Chapman, Winona Conference manager, about Montreat speakers for next season.

....Wake Forest College opened last Wednesday with an unprecedented first day enrollment of nearly 200. Since then the number has increased to 250 or more. On Sunday a large number of the Summer Law term students came out to be examined for license. We regret to say that the college will for some months be without the services of Dr. W. B. Royall, of the chair of Greek. Physicians have earnestly insisted that he take an immediate and prolonged rest, and if possible, go abroad. The trustees have readily complied with this advice, and one and all take great pleasure in giving him a vacation in recognition of his long and faithful and noble services. We have another testimony to him—and a particularly meaning one—in the readiness with which the other members of the faculty have volunteered to carry Professor Royall's work. The most of it will fall to Dr. Paschal, who has assisted him ably for years. We are sure every man that has sat under Professor Royall's instruction will join us in congratulating him upon the evidences of love and esteem that he has thus received, and in wishing for him a happy rest and complete restoration of his health.



J. D. LARKINS,
Pastor of the Baptist Church at Henderson.

Dr. Sampey, of the Seminary, to be in Raleigh.

Dr. John R. Sampey, teacher of Old Testament and Hebrew in our Seminary, has been engaged by the Tabernacle church, Raleigh, for ten lectures, to be delivered September 20-27. His subject will be "The History of Soul Winning in the Bible"; with the last lecture an application for modern soul-winners.

While this series of lectures are arranged especially for the benefit of the Tabernacle workers, yet it is thought that many, even outside of Raleigh, might desire to avail themselves of the rare privilege of sitting for a week at the feet of this distingushed teacher—a modern Gamaliel. This notice will therefore be considered an invitation to workers of all parts of the State to come and learn and enjoy. Many brethren who have not gone, perhaps who can not go to the Seminary, can thus get a taste at least of the Seminary training and inspiration. Let any who wish to come write Rev. J. C. Massee, Raleigh, and he will advise them about their entertainment, rates of board, boarding places, etc.

These lectures will be primarily instructive. We are to be taught the art of soul winning from a study of the inspired history of soul-winning. The earnest listener will want his note book, and pencil, and his Bible.

But they will also be inspirational. It is expected many will take those lectures as a personal message—a call to study—and will begin more earnestly and at once to be about the Master's business. Dr. Sampey has recently given this study at Lake Geneva Chautauqua to a large body of Y. M. C. A. workers who were so delighted as to request their publication in book form.

Liberty Association.

On the eighteenth instant the seventieth session of the Liberty Association met with the old historic church—Jersey. This church got its name from the fact that a colony of emigrants came from New Jersey about 1750. It is believed that there were Baptists in this colony. The first account of Baptist preaching here was by Benjamin Miller, of New Jersey, sent out by the "Philadelphia Association," and was here as early as September, 1754. He was also here in 1755. Not long after this he met John Gano, who had just been converted and searched the New Testament to find his duty to God, and had left the church of his fathers—Presbyterian—and joined the Baptists. Elder Gano was soon sent out by the Philadelphia Association, and came to North Carolina to the "Church on the Yadkin" (as known in 1750 to 1760). After this visit the people here (there was no organization here then, save perhaps, an arm), sent two brethren from this congregation all the way to New Jersey on horseback (supposed) to get the church of which Gano was pastor to release him, and let him come to North Carolina to take charge of this week. He came eight hundred miles through the country and remained about two years; but on account of the Indians here, which made the safety of his family somewhat precarious, he returned to New Jersey. After he returned it seems that the church organization (about 1757) disbanded and the remnant was merged into "Shallow Ford's Church," up the Yadkin River from this place.

Notwithstanding the chaotic state of the Baptist cause at this time, there remained enough Baptist sentiment to preserve the truth. In 1784 (October 16th), a new organization was effected, and Elder William Simms was elected the first pastor. The church has always been missionary. When the Baptists divided in 1832 in this section, this church never "split."

Captain Benjamin Merrell, of Regulator fame, was from this settlement. He was said to be a deacon of the first organization, and was hanged at Hillsboro, N. C., at the instance of Governor Tryon.

The old sexton, Uncle Wiley Smith, has been sexton for more than twenty-five years. He is a member of Jersey church, and, as he has always been so faithful, no person has ever had cause to complain. The youngest choir in the State made the youngest music at this Association. The oldest person was not more than sixteen, and the hymns were entirely new.

W. A. Smith preached the introductory sermon (2 Cor. 4:6). The preacher declared that as the sun shone forth at the command of God in the beginning, so the Son shone forth as the true light, in due time, to light every man who comes into the world. The sum of God's attributes are seen in the face of His Son.

The following officers were reelected: Jas. Smith, moderator; Henry Sheets, clerk, and S. H. Averitt, treasurer, E. L. Green, J. H. Gorrell, L. Johnson, R. A. Moore, Thos. Carrick, S. J. Becker, S. G. Hasty, H. A. Brown and J. S. Farmer were recognized as visiting brethren.

Reports on Periodicals was read by J. D. Newton and spoken to by J. D. Newton, J. S. Farmer, S. J. Becker, G. P. Harrill, Henry Sheets and W. A. Smith.

The Orphanage report was discussed by G. P. Harrill, Thos. Carrick and W. H. Rich. The Liberty Association is very much favored by having the Thomasville Orphanage within her borders. Bro. F. H. Jones has the honor of being the pastor of "New Friendship" church, which pays him one hundred and twenty-five dollars, and pays more to the orphanage than to pastor's salary.

Report on State Missions read by Jno. R. Miller, and spoken to by L. Johnson.

Report on Education discussed by J. D. Gorrell, J. S. Farmer and L. Johnson.

Home Missions was discussed by G. P. Harrill, L. Johnson, S. J. Becker and W. A. Smith. Bro. W. A. Smith read the report on Foreign Missions and W. H. Rich discussed it. He argued that the man who could have a vision of God, Christ, Man and the Judgment would rise up and do his best to introduce men to Jesus. One man who lost a large sum in the New Bern bank said: "I wish I had put ten thousand dollars in the collection for Foreign Missions yesterday."

Sunday-schools, Ministerial Relief and Temperance were ably discussed on the last day of the Association.

The Liberty Association has decided to operate an Associational school. The school is at Wallburg, and Mr. E. L. Green, who graduated at Wake Forest last June, will be the principal.

The new church at Ashboro was admitted into the Association.

The next session of the Liberty will convene with the church at Pine Meeting-house.

May the brethren use their Liberty in forwarding the cause of Christ.

J. S. F.

C. B. F. INSTITUTE.

Announcement for the Coming Session.

The fifty-sixth session of Chowan Baptist Female Institute, Murfreesboro, N. C., will begin on Wednesday, Sept. 9, 1903. The prospects for a good attendance and a prosperous year's work are good.

All members of the past year's faculty will return for the work of the session of 1903-'04.

Some additions have been made in some of the departments for the betterment of the course of study. We call special attention to our course in English and Literature. A year's work in English has been added and this entire course will be in charge of Miss Annie R. Scarborough (Peace Institute and C. B. F. Institute), who has spent a year in Boston under eminent teachers in Emerson College taking a special course in preparation for this work. Those who will take the pains to examine our catalogue for 1902-'03 cannot fail to note the excellence of our course in English as now arranged.

Mrs. J. W. Hicks takes charge of the Latin Department in addition to her work in Mathematics, thus giving her whole time to the work of the school. She has large experience in teaching in addition to special preparation for teaching in the best colleges South and North (Greensboro Female College and Cornell University). She ranks easily with the best teachers of our State or of any other State.

Miss Sarah Craddock, (Rawling Institute. Special course at Rawlston, D. C.,) resumes her work in Expression and Physical Culture. A Fencing Class will be formed and trained under her direction. Her work last year was well done. She comes to her work this year with larger experience to add to the excellence of her last year's work.

Miss S. Janie Brown, (Chowan Baptist Female Institute), will have charge of History and French. Her success as a teacher with us the past two sessions is a guarantee of greater success for the session before us.

Her tudents of Art will be glad to know that Miss Elia J. Hobbs, (Brennau College. Pupil of Lycett), will again be in charge of the Art Department. Her success last year as attested by the work of her pupils in the Art Exhibit in May marks her as an extraordinary teacher of Art and an inspirer of pupils for the highest excellence in their work.

Miss Marian Clements, (Nashville College for Young Ladies. Pupil of W. H. Sherwood), returns as Music Director, assisted by Miss Emma Bragg, (Rawlings Institute). Both of these ladies gave great satisfaction to pupils and patrons last year.

Miss Lucy Davis, of Beaufort, N. C., will have charge of classes in the Primary and Preparatory Departments with full charge of Primary Music.

Competent ladies have been secured, the one as matron, Miss Minnie Gaskins, the other as housekeeper, Mrs. Rosa Baker.

The charges are $131.00 for board, fees, and literary tuition in the Collegiate department for the entire annual session.

We ask a careful reading of this announcement and request the friends of the Institute through the State and the citizens of this community to give us their patronage by sending their daughters to us to be educated for service.

JOHN C. SCARBOROUGH.

FACTS WORTH KNOWING.

The bowels must at least once in twenty-four hours discharge the waste matter of that which has been taken into the body as food. When they fail to do so constipation results.

Constipation is nearly always due to a dry stateof the mucous membrances which line the intestines, rendering it difficult for them to expel the waste matter by the squirming motion of the muscles controlling them, which is the method provided by nature.

Habitual Constipation is the "advance agent" of nearly every case of Indigestion, Dyspepsia, Sluggish Liver or Kidney Disease. The stomach, liver and kidneys do not get diseased without due cause, and congested (constipated or costive) bowels are usually the direct cause.

Vernal Saw Palmetto Berry Wine will insure a full, natural discharge from the bowels every morning. It cleanses, soothes and heals the linings of the intestines. It will cure the most stubborn case of Constipation, to stay cured. When the constipation is cured, the ailments caused by it will surely disappear.

Vernal Saw Palmetto Berry Wine is sold by all leading druggists, but in order to prove the statements made above, a sample bottle, together with a booklet containing valuable suggestions for health, will be sent absolutely free and prepaid to any reader of the Raleigh Biblical Recorder who will send his or her name and address to the Vernal Remedy Co., 85 Seneca Building, Buffalo, N. Y. It will cost you nothing except the price of a postal.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

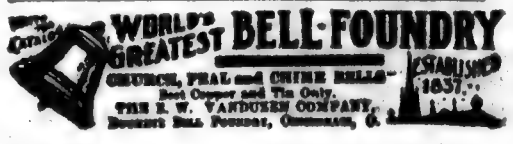
Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.



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Royal Wilton Velvets $1.25, worth $1.75; Extra Alhambra Velvets, $1.00; worth $1.55; American Brussels, 75c., worth $1.00; Best Brussels, 90c., worth, $1.25; Kabul Velvets, 50c., worth 75c.; and in like proportion Axminsters, Imperial Axminsters, Velvets, 3-Ply Kennicks, Ingrains, etc., etc. No extra charges for making.
We prepay express or freight anywhere in North Carolina on cash mail orders of five dollars or more.

Dobbin & Ferrall

Home Circle.

For the selections in this department this week we are indebted to Miss Annie B. Hobgood, of Oxford, N. C.

Whitfield's Message.

Mr. Whitefield made it his wont wherever he stayed, to talk to the members of the household about their souls—with each one personally. But stopping at a certain house with a colonel, who was all that could be wished except a Christian, he was so pleased with the hospitality he received, and so charmed with the general character of the colonel and his good wife and daughters, that he did not like to speak to them about decision, as he would have done, if they had been less amiable characters.

He had stopped with them for a week, and during the last night the spirit of God visited him so that he could not sleep. "These people," said he, "have been very kind to me, and I have not been faithful to them; I must do it before I go; I must tell them that whatever good thing they have, if they do not believe in Jesus they are lost."

He arose and prayed. After praying he still felt contention in his spirit. His old nature said, "I cannot do it," but the Holy Spirit seemed to say, "Leave them not without warning."

At last he thought of a device, and prayed God to accept it. He wrote upon a diamond shaped pane of glass in the window with his ring these words: "One thing thou lackest." He could not bring himself to speak to them, but went his way with many a prayer for their conversion.

He had no sooner gone than the good woman of the house, who was a great admirer of him, said, "I will go up to his room; I like to look at the very place where the man of God has been." She went up and noticed on the window pane those words. "One thing thou lackest." It struck her with conviction in a moment. "Ah!" said she, "I thought he did not care much about us, for I knew he always pleaded with those with whom he stopped, and when I found that he did not do so with us, I thought we had vexed him; but I see how it was, he was too tender in mind to speak to us."

She called her daughters up. Look there girls!" said she; "see what Mr. Whitefield has written on the window: 'One thing thou lackest!' and around the bed whereon the man of God had slept, they all knelt down and sought that God would give them the one thing they lacked, and ere they left that chamber they had found that one thing and the whole household rejoiced in Jesus. It is not long since I met with a friend, one of whose church members preserves that very pane of glass in her family as an heirloom.—Spurgeon.

Could We Do Better?

A letter came to an editor not long ago containing a unique compliment: "Your paper is a good one. Don't think I could do better myself."

Whether there was a smile on the lips of the writer, or whether the words were meant seriously, does not matter much. In either case the remark is worth consideration.

How easy it is to criticise! That is the first thought suggested by this unique text. We find fault with the books we read, the clothes we wear and the food we eat. We pick flaws in everything indiscriminately, from a governor's proclamation down to the act of some neighbor. Could we do better ourselves? That is something we seldom stop to think about.

Few of us would claim to be above criticism. We know that we make countless mistakes, and just because they are so many we prefer to ignore them, and spend our time finding fault with others. Is it not a pity that our own blunders should not teach us the lessons of patience and charity! We should not blame others too much for not surpassing us.

There are some people, however, who are always sure that they could succeed where their neighbors fail. Editors are more familiar with the correspondents who suggest improvements in the paper or magazine, than with those who say "Don't think I could do better," and we have heard it stated that frequently those who are most severe in their criticism fail to spell and punctuate correctly. A good many boys of seventeen feel quite competent to give their fathers points on business matters, and girls of the same age advise their mothers as to the best way to bring up the younger children.

We could do better ourselves, we think, but have we tried it? Until we put the matter to a definite test, it is not well to be too sure.

We blame the invalid who frets and complains, the girl who is trying to fill her dead mother's place and makes so many mistakes, the boy who has yielded to a sudden and strong temptation. We are certain we could have done better. But instead of scorning those who have failed, let us thank God that we have not been tried in just that way.

Could we have done better? Let us ask that question the next time some stinging criticism rises to our lips. And let us not be too ready to answer "yes." For unless we have been tested, we have no way of being certain. And it is worth remembering that those who are doing the most in the place where God has put them, have least time and strength to spare for censuring others.—Richard Miller.

Boys on the Farm.

A recent cablegram announces that the great musician, Paderewski, has sold his large estates in Austrian Poland and will move into the country near Lausanne, Switzerland, where he will engage in the farming business. This brief trans-Atlantic message is freighted with a lesson that every American boy should learn, particularly those who are already on the farm. If a great genius like Paderewski prefers to live on the farm, how much more should the average individual prefer country life.

Gladstone, perhaps England's greatest premier, Tennyson and Longfellow, two of the world's most distinguished poets, Washington, Webster and Lincoln all loved the quietude of the country, and all of them wrought out their greatest achievements amid the genial and tranquil environment of the farm.

Notwithstanding the obvious advantages of living on the farm as compared with living in the city, there are at the present moment, thousands of American farmer boys impatient to leave their comfortable homes to cast their lot in the great cities where vice and filth and hunger abound. Rash and verdant youth, how long will it take you to learn the great lesson of life? What sorrows and sadness, what wretchedness and undreamed-of vicissitudes must be the portion of those who will not hearken unto the wisdom of ordinary, every-day common sense?

Much that is taught in our schools and much that is written by misinformed space writers is no doubt largely responsible for the erroneous ideas many farmer boys pick up regarding life in the city. Somehow they become inculcated with the thought that to be a farmer is to not be a gentleman; that work on the farm is harder and more irksome than work in the city; that pay in the city is more lucrative than on the farm; and so on to the end of the chapter, all of which it is needless to say is untrue and calculated to mislead to callow youth. The greatest opportunities for developing one's own resources and the greatest enjoyments in life are to be found on the farm.—Selected.

"Take 'Em, Jack."

A very pleasing incident occurred on one of our busy streets during the heated season—pleasing because of the unselfish spirit it displayed.

It was a fatiguingly hot day, and only those whose business was urgent were found upon the scorching streets. Presently a little newsboy appeared in sight. He was not alert and bustling as is the ideal newsboy; on the contrary he moved along as though each step he took was painful to him. Meeting an acquaintance, he stopped to exchange greetings under the friendly shade of an awning.

"What's the matter with you today, Jack? You get along 'bout as fast as a snail."

"So would you, I guess, Tim Ragan, if your feet were full of blisters walking on the hot sidewalk. Every time I put a foot down it's like to set me crying," the other answered.

Tim looked down at the bare feet in question, glanced at his own, encased in a pair of shoes that had certainly seen duty, but which still afforded protection from the heat of the dazzling pavements. Quick as a flash he dropped down on a step and the next moment was holding out his shoes to Jack.

"Here, you can wear them until tomorrow. My feet ain't blistered. Take 'em, Jack; it's all right." And away he went crying: "Three o'clock edition of the Post!" at the top of his voice, seemingly unconscious that he had just performed a brave deed.—Southern Presbyterian.

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles. —Emerson.

CURES OLD CHRONIC RHEUMATISM.

Impure Blood—Treatment Free.

William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B. (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumatism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B. B. B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out, Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all these syptoms take B. B. B. It works like magic. B. B. B. cleans out the posions and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B. B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

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It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you I can cure you, caitively, and in the shortest possible time.

Fo twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4 Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8 Kidney and Bladder Troubles, I can cure you.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

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Young People's Page

Clear the Way.

Men of thought, be up and stirring
night and day.
Sow the seed—withdraw the curtain
—clear the way!
Men of action, aid and cheer them,
as ye may.
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow,
There's a midnight blackness changing into gray.
Men of thought and men of action,
clear the way!

Once the welcome light is broken,
who shall say
What the unimagined glories of the
day!
What the evils that shall perish in
its ray!
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it paper; aid it type;
Aid it, for the hour is ripe,
And our earnest must not slacken
into play.
Men of thought and men of action,
clear the way!

Lo! A cloud's about to vanish from
the day;
And a brazen wrong to crumble into
clay.
Lo! The right's about to conquer,
clear the way!
With the right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others, great and small,
That for ages long have held us for
their prey
Men of thought and men of action,
clear the way!

—Charles Mackay.

A Lonesome Boy.

The boy sat cuddled so close to the woman in gray, says the Youth's Companion, that everybody felt sure he belonged to her, so when he unconsciously dug his muddy shoes into the broadcloth skirt of his left hand neighbor, she leaned over and said, "Pardon me, madam, will you kindly make your little boy square himself around! He is soiling my skirt with his muddy shoes." The New York Times tells the story:

The woman in gray blushed a little, and nudged the boy away.

"My boy!" she said. "My goodness, he isn't mine!"

The boy squirmed uneasily. He was such a little fellow that he could not touch his feet to the floor, so he stuck them out straight in front of him like pegs to hang things on, and looked at them deprecatingly.

"I am sorry I got your dress dirty," he said to the woman on his left. "I hope it will brush off."

The timidity in his voice made a short cut to the woman's heart, and she smiled upon him kindly.

"Oh, it doesn't matter," she said. Then as his eyes were still fastened upon hers, she added, "Are you going up town alone!"

"Yes, ma'am," he said. "I always go alone. There isn't anybody to go with me. Father is dead and mother is dead. I live with Aunt Clara in Brooklyn, but she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired out and wants to get rested up, she sends me over to stay with Aunt Anna. I am going up there now. Sometimes I don't find Aunt Anna at home, but I hope she will be home today, because it looks as if it was going to rain, and I don't like to hang around in the street in the rain."

The woman felt something uncomfortable in her throat, and she said, "You are a very little boy to be knocked about this way," rather unsteadily.

"Oh, I don't mind," he said. "I never get lost; but I get lonesome sometimes on the long trip, and when I see anybody that I think I would like to belong to, I scrooge up close to her so I can make believe that I really do belong to her. This morning I was playing that I belonged to that lady on the other side of me, and I forgot all about my feet. That is why I got your dress dirty."

The woman put her arms around the tiny chap, and "scrooged" him up so close that she hurt him, and every other woman who had heard his artless confidence looked as if she would not only let him wipe his shoes on her best gown, but would rather he did it than not.—Christian Advocate.

Millie's Birthday Presents.

"Why, this is your birthday, isn't it, dearie?" exclaimed grandmother; "and not one of us remembered it! I guess you must have forgotten it yourself."

"No, I did not forget it," answered Millie; "and at first I felt provoked because no one else thought about it. Then last night it popped into my head that it would be nice to give presents on my birthday. But I couldn't think of anything to give: and then, pretty soon, I thought I'd give such presents that no one would know I was giving them. It has been lots of fun. You see, Uncle George never knew who put that patch on his coat sleeve; and a patch is such a comical present that I laughed all the while I was doing it. Mother never will think, when she laughs over the letter I wrote her, that I was making her a present of a laugh, will she?"

"I should think not," said grandmother, smiling.

"Then I happened to think of Aunt Lucy's flower garden she wanted Glenn to weed, and he didn't. But she never knew I made her a present of some work. But I think the present I made Glenn was the queerest. You see, he got mad when we were playing tennis; and what do you s'pose I made him a present of, then, grandmother?"

"I do not know," answered grandmother; "a kind word perhaps."

Millie looked up into grandmother's eyes, and whispered, "Yes, and a prayer."—Exchange.

A Symposium.

"What is the secret of success?" asked the Sphinx.

"Push," said the Button.

"Take Pains," said the Window.

"Never be led," said the Pencil.

"Be up to date," said the Calendar.

"Always keep cool," said the Ice.

"Do business on tick," said the Clock.

"Never lose your head," said the Barrel.

"Do a driving business," said the Hammer.

"Aspire to greater things," said the Nutmeg.

"Make light of everything," said the Fire.

"Make much of small things," said the Microscope.

"Never do anything offhand," said the Glove.

"Spend much time in reflection," said the Mirror.

"Do the work you are suited for," said the Flue.

"Get a good pull with the ring," said the Doorbell.

"Be sharp in all your dealings," said the Knife.

"Find a good thing and stick to it," said the Glue.

"Trust to your stars for success," said the Night.

"Strive to make a good impression," said the Seal.—Life.

A grand rule—the Golden Rule.

A Trustworthy Emmissary.

As the train approached a Vermont village an elderly woman thrust her head out of the window opposite the refreshment room, says the Boston Courier, and shouted: "Sonny!"

A bright-looking boy came up to the window.

"Little boy," she said, "have you a mother?"

"Yes, ma'am."

"Are you faithful to your studies?"

"Yes, ma'am."

"Do you say your prayers every night?"

"Yes, ma'am."

"Do you go to Sunday-school?"

"Yes, ma'am."

"Can I trust you to do an errand for me?"

"Yes, ma'am."

"I think I can," said the lady, after a cautious pause and looking steadily down on the manly face. "Here is five cents to get me an apple."

Women as Well as Men Are Made Miserable by Kidney and Bladder Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh, or if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with bed-wetting, depend upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same great remedy. The mild and the immediate effect of **Swamp-Root** is soon realized. It is sold by druggists, in fifty-cent and one-dollar size bottles. You may have a sample bottle by mail free, also a pamphlet telling all about Swamp-Root, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure and mention this paper. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

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FOR SALE.—No. 74.—850 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $8.50 per acre. Terms reasonable.
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Greensboro, N. C.

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SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.95
Cliffs, N. C.	$5.95
Lenoir, N. C.	$5.20
Blowing Rock, N. C.	$8.00
Asheville, N. C.	$7.00
Black Mountain, N. C.	$6.45
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Marion, N. C.	$5.85
Morganton, N. C.	$5.20
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Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$8.50
Lake Toxoway	$9.20
Hot Springs, N. C.	$7.75
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.75
Norfolk, Va.	$4.75
Old Point, Va.	$4.75
Virginia Beach	$4.75
Ocean View	$4.75
Rural Hall	$3.95
Taylorsville	$5.80

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

Editorial.

TWO POLICIES.

We offer this week statements of two policies with regard to the Home Board. One is destructive; the other constructive.

Dr. Bernard thinks the Home Board has fulfilled its usefulness, and that such mission work within the Southern field as cannot be done by the State Boards could be looked after incidentally. He would have but one general Board, and that largely devoted to Foreign Missions. His article is frank and straightforward.

"Amicissimus"—one of our strongest and best men, one practiced in the mission work and writing out of experience and wide knowledge—offers a constructive policy. He makes his points good. We accept his view. There is great work for the Home Board to do, and it must take it so boldly in hand as to make it distinctive. The North Carolina Baptists cannot feel that they are doing anything for distinctively Home Missions when they receive from the Board about as much as they contribute to it.

In foreign populations, in the work of making something of the negro race—unexplored territory until now,—and in the work of maintaining a certain Baptist unity in the South, a General Board is practically indispensable.

We also approve what Amicissimus says with regard to supervision.

Very likely our educational work in the mountains will yet be committed to an Educational Board.

TAXATION IN NORTH CAROLINA.

By careless reading the editor of the Recorder was led into a serious error of fact in the editorial on Taxation, although we do not think the correction affects either the specific conclusion or the general trend of the editorial.

We stated that the amount of solvent credits on which taxes are paid in Wake County is $1,817.18 for the year 1900. We should have stated that the amount of taxes paid on solvent credits is $1,817.18. We made similar errors with regard to Mecklenburg, New Hanover and Guilford Counties. That we may make the matter clear we submit here the language of the Report of the State Tax Commission:

"We have already referred to the income tax law in force in 1860. The Comptroller's report for that year shows that a tax of four per cent of net interest received or accrued and due by solvent debtors during the preceding year yielded $84,952.25. An easy calculation will show that there was in the State at that time $35,392,766 of interest-bearing securities. With all the increase in population and wealth in the State, there has never been so much solvent credits listed for taxation since 1868. The amount of solvent credits listed in 1900 in the State was $21,963,056 and the State tax was $46,690.99, and that was an increase over previous years. In 1860, the amount of interest received or accured was discovered in the same manner and by the same method that solvent credits were discovered in 1900, namely, by the declaration under oath of the tax-payer, but the difference consisted in the rate. In 1860, the rate was four per cent, of $4.00 out of every hundred of net interest received or accrued; in 1900, the rate in effect was not less than ten per cent, or $10.00 out of every hundred received or accured anywhere in the State ,and in many places in the State was forty per cent, or $40.00 out of every $100 of certain classes of property, and sixty per cent or $60.00 out of every $100 of other classes of property, and the highest rate prevailed in places where most of this class of property is supposed to have its situs for taxation.

"We here give the amount of the tax paid on account of solvent credits by four counties of the State in the years 1860 and 1900, respectfully:

County.	1860	1900.
Wake	$5,939.80	$1,817.18
Mecklenburg	2,813.18	2,092.77
New Hanover	956.48	488.06
Guilfor	2,119.89	1,596.81

"The tax rate, as above stated, was four per cent of net profit in 1860, and no county, city or town tax was added. The tax rate in 1900 was twenty-five cents on the hundred dollars' value, and county, city or town taxes were added, which, in many cases, made the combined rate as high as $2.40 on the hundred dollars value."

Reckoning the rate at $2.40, the amount of solvent credits on which taxes paid in Wake County is $75,000. How much larger the sum was in 1860 is shown by the fact that the low rate of that day—one-tenth of the present rate—yielded three times as much revenue. Similar reckonings may be made for the other counties.

The Tax Commissioners are making the point, and we wish to commend it, that more taxes were collected at a four per cent rate on the income from solvent credits in 1860—when the State was poorer—than was in 1900 under a forty per cent rate. There is a point of taxation at which the subjects of taxation disappear; and in the matter of solvent credits we have reached that point in Wake County.

ON THE PLACE OF DOCTRINE IN MODERN PREACHING.

Henry Van Dyke, formerly of the famous Brick Presbyterian Church, New York, and now of the Chair of Belles Lettres in Princeton University, is recognized not only as a foremost Presbyterian, but as one of the leading exponents of modern preaching and modern Christianity. As Moderator of the recent General Assembly of the Presbyterians, North, he delivered the annual sermon. That sermon, we take it, is a tonic for the times. Coming from a man in daily contact with modern thought, it is calculated to encourage ministers everywhere. We regard it as richly worth while to print the following long extract from this sermon:

"What shall we say, then of the proposal to adapt Christianity to the needs of the world today by eliminating or ignoring its characteristic doctrines- You might as well propose to fit a ship for service by taking out its compass and its charts and cutting off its rudder. 'Make Christianity silent in regard to these great questions of spiritual existence, and you destroy its power to satisfy the heart. What would the life of Christ mean if these deep truths on which He rested and from which His strength were uncertain or illusory? It would be the most pathetic, haunting, heart-breaking of all phantoms.

"What consoling, cheering power would be left in the world of Jesus if His doctrine were blotted out and His precept left to stand alone? Try the experiment, if it may be done without irreverence. Read His familiar discourses in the shadow of agnosticism:

" 'Blessed are the pure in spirit, for theirs is a hopeless poverty. Blessed are the pure in heart, for they know not what they shall see. Blessed are ye when men shall revile you and persecute you, for ye have no promise of a heavenly reward.

" 'Enter into thy closet, and when thou hast shut the door keep silence, for there is none to hear thy voice in secret. Take no thought for the morrow, for thou canst not tell whether there is One who careth for thee.

" 'God is unknown, and they that worship Him must worship Him in ignorance and doubt. No man hath ascended up into heaven, neither hath any man come down from heaven, for the Son of Man hath never been in heaven. That which is born of the spirit is a dream. Man shall not live by bread alone, neither shall he look for any word from the mouth of God. I proceeded forth and came from darkness; I came of myself, I know not who sent me. My sheep know my voice and I know them and they follow me, but they shall perish and death shall pluck them out of my hand. Let not your heart be troubled; ye believe not in God, ye need not believe in me. Keep my commandments, and I will not pray for you, and ye shall abide without a Comforter. In the world ye shall have tribulation, but be of good cheer, for ye know not whether there is a world to come. I came forth from darkness into the world, and again I leave the world and return to darkness. Peace I leave with you. If ye loved me, ye would rejoice because I said, I go in darkness, and where I am there shall ye be also." '

"Is it conceivable that any suffering, sorrowing human soul should be comforted and strengthened by such a message as this? Could it possibly be called a Gospel, glad tidings of great joy to all people? And yet what has been omitted here from the words of Christ? Nothing but what men call doctrines—the personality of God, the divinity of Christ, the atonement, the presence and power of the Holy Spirit, the sovereignty of the heavenly Father, the truth of the divine revelation, the reality of the heavenly world, the assurance of immortal life.

"But it is just from these doctrines that the teaching of Jesus draws its peculiar power to comfort and inspire. They are the rays of light which disperse the gloom of uncertainity. They are the tones of celestial music which fill the heart of men with good cheer.

"Let us never imagine, my brethren, that we can strengthen Christianity by leaving out the great doctrines which have given it joy and power. Faith is not a mere matter of feeling. It is the acceptance of truth, positive, unchanging, revealed truth, in regard to God and the world, Christ and the soul, duty and immortality. The first appeal to faith lies in the clearness and vividness, the simplicity and joy with which this truth is presented. There has not been too much preaching of doctrine in this age. There has been too little. And what there has been, has been too dull and cold and formal, too vague and misty, too wavering and uncertain.

DOCTRINE MUST BE VITALIZED.

"What the world wants and waits for to-day is a strong, true, vital preaching of doctrine. The church must realize anew the precious value of the truths which Christ has given her. She must not conceal them or cast them away: she must bring them out into the light, press them home upon the minds and hearts of men. She must simplify her statement of them so that men can understand what they mean. She must not be content with repeating them in the language of past centuries; she must translate them into the language of to-day. First-century texts will never wear out because they are inspired. But seventeenth-century sermons have worn out because they are not inspired. Texts from the Word of God, preaching in the words of living men—that is what we need.

"We must think about the doctrines of Christainity more earnestly and profoundly. We must renew our Christian evidences, as an army fits itself with new weapons. The old-fashioned form of the "argument from design in nature" has gone out with the old-fashioned books of science which it used. But there is a new and more wonderful proof of God's presence in the world—the argument from moral ends in evolution. Every real advance of science makes the intelligent order of the universe more sublimely clear. Every century of human experience confirms the divine claims and adds to the divine triumphs of Jesus Christ. Social progress has followed to a hair's breadth the lines of His Gospel; and He lays His hand to-day with heavenly wisdom on the social wants that still trouble us, 'the social lies that warp us from the living truth.' Christ's view of life and the world is as full of sweet reasonableness now as it was in the first century. Every moral step that man has taken upward has brought a wider, clearer vision of his need of such a religion as that which Christ teaches.

"Let not the Church falter and blush for her doctrines. Let her not turn and go down the hill of knowledge to defend her position in the valley of ignorance. Let her go up the hill, welcoming every wider outlook, rejoicing in every discovery, gathering fresh evidences of the truths which man must believe concerning God, and new motives to the duties which God requires of man."

The one thing more to be said about doctrines is this, that he who preaches a doctrine must preach not the dogma, but the experience of it. One is better, the other is life. One is dry, the other is rich with spirit. People despise doctrinal preaching because its preachers have not vitalized it. They preached doctrine out of books instead of out of their hearts.

NEEDED CHANGES IN THE POLICY OF THE HOME MISSION BOARD.

BY AMICISSIMUS.

It has been sugessted that certain changes are needed in plans and methods of our Home Mission Board. It ought to be helpful to discuss the question thus introduced. "In the multitude of counsel is wisdom." A popular monthly recently paid the public in one month $3,000, and offered to repeat the same payment next month for suggestions and criticisms which might lead to the improvement of the magazine. This writer has been for the third of a century the steadfast friend of the Home Board, part of the time when he had to stand almost alone in his part of the world, and would never become its critic except in the sense that every one who helps us to overcome faults is a critic. He prefers to be unknown, because he wishes his views considered solely on their merits.

It ought not to be surprising that improvements

can be suggested in the methods of the Home Board. All organizations of men ought to be able to improve. When the location of the Board was removed to Atlanta it was in order to secure certain improvements which it was thought could be had there better than elsewere. And I doubt not that the wise and beloved brethren who compose our great Board would be the last to claim that they have attained such perfection in their work that suggestions of improvement are a reflection on them. "But why make them publicly?" In the hope that they may provoke discussion and so lead to other suggestions and fuller study.

1. The Home Board needs a distinctive work. As it works at present it is very hard to define that work, apart from what it does in Cuba. Its work is so intermixed with that of certain State Mission Boards that no man can tell where one ends and the other begins. In other words, except in Cuba the Home Board is largely the helper to certain State Mission Boards. Now it needs a distinctive work for at least three reasons:

First, that it may make a proper appeal to the denomination. People cannot be expected to give much to a Board that has to call on other Boards to tell what it is doing. And when a man in a Western State (say Texas) makes a contribution for Home Missions, he cannot help feeling that a sort of trick is played on him when he finds that about 50 per cent of his offering is handed over to the State Mission Board. He can hardly help asking himself: If it is to be spent in State Missions, why does it first count for Home Missions? Hence the appeal for Home Missions in so many places is feeble.

Secondly, the Home Board ought to have a distinctive work because there is crying need for it. There are problems which the State Mission Boards cannot solve. One is the foreign problem, now so terrible in the North and soon to become terrible in the South. Here the methods (almost the amateur methods) of State Boards utterly fail. New and expensive methods, much like those of Foreign Mission Boards, methods requiring skill, patience, money far beyond the reach of State Boards, must be pursued. Then there is the negro problem which none but Southern Baptists can solve, and likewise will require much larger outlook than State Boards have. Then there in the Indian problem, one alas which we have shamefully neglected so that we have lost nearly all the results of years of heroic labor and which is far outside of the State Boards. Then there is the mountain problem which we have yet scarcely faced. Think of it, the most unlettered and lawless native white population in the United States is the most Baptist! We reproached Rome when we discovered the illiteracy and immorality of Cuba and Porto Rico, how are we going to excuse the Baptists for the disgraceful condition of the mountain region of the South? Yet how utterly beyond State Mission Boards is it to lift up this large body of Baptists. Not all the preaching in the world, by illiterate preachers, will do it. Other preachers must be sustained there till they educate a new generation. And they must have the aid of multitudes of secondary schools which will not be self-supporting. Only a Board which takes the widest view and plans the largest things can rightly help these brethren. Finally, there is the problem of the cities which paralyzes the State Mission Boards, especially in the matter of providing houses of worship. These are the great problems of Home Missions, and they will never been solved till a great Board, taking the widest view and commanding the largest resources, takes mighty hold on them. These will furnish the Home Board with a distinctive work which if left untilled will prove an appalling disaster, but which if tilled will bring half a million dollars annually to the treasury of the Home Board, and will mightily advance the kingdom of Christ in the South. But any longer to relegate these wide and deep problems to Boards necessarily limited in horizon will be a folly and a sin. If the State Mission Boards will take care of the weak country and town churches, will attend to house to house colportage, will provide efficient evangelization among English-speaking people, they will have a great and needy field, and one which they shall be able to cultivate to far greater advantage when their whole attention is given to it.

2. A second need of our Home Board is a masterly attention to detail. This is the hardest part of any great enterprise and the part where failure most often occurs. It certainly has been a great weakness in our Home Board. Look at Cuba. The deplorable condition, a condition which has brought on the Board twice the condemnation of the Convention, and which has alienated thousands of its friends (I do not refer to the editors of certain reactionary papers who fight because there are fun and funds in it) could never have arisen had there been a proper attention to detail. In order to have that attention there must of course be a system of effective superintendence. Could there have been anything more certain to follow, when a newly converted and wholly uninstructed Spanish Romanist is put in charge of a most important work with no one to guide and check him, than that he should go astray? Paul appointed Timothy and Titus, with others, superintendents, for the express purpose of "setting things in order," and we cannot expect to do well and disregard ordinary prudence. Take also our frontier work, and what is it? Some of the truest men that ever breathed have wrought there, but they have wrought without help, guidance or sympathy from any one outside of their families. That awful condition in his family which Bro. A. J. Holt describes in his tract is a fearful condemnation of the method of sending out a missionary into a wild frontier and leaving him alone. And where do we stand in Indian Territory and Oklahoma? Our missionaries have largely been men who received such a miserable pittance that they dared not show themselves in prominent places, and hence have sought remote and obscure places while others, better supported, better advised and better helped, now occupy the strategic points in a territory which naturally belonged almost entirely to Southern Baptists. Of course it was much easier to push aside the whole matter of superintendence and attention to detail, and it seemed to cost less money, yet it has proved almost a ruin and is a most costly policy because it has helped to keep our Board poor and weak. Two pastors of strong churches were appealed to and they were Southern men, but they said: "We can't help you. We prefer to advise our people to give their money where it will be looked after." I know few lessons we Southern Baptists need more to learn, in our churches and in our Boards, than this one: Attend carefully to details.

I fully believe that if these two suggestions which I have ventured in truest love and highest esteem to make are carefully followed our most important Board will enter upon an era of prosperity never equalled among Baptists. For the next ten years are to be of momentous importance. In them we shall decide whether we shall fight to win North America for Christ or whether our great struggle shall be to save ourselves from the engulfing ruin.

The News.

A FALSE REPORT. In the midst of the stirring reports of outrages by the Turks in Macedonian cities, a cablegram was received saying that the American consul at Beirut had been assassinated. The President immediately ordered three warships to the nearest port and made demands on the Sultan, receiving from him assurances that the murderers would be punished. Two days later a message was received saying that the cipher cable had been misunderstood. An attempt was made upon the life of the consul, but it was unsuccessful.

Meanwhile the situation in Macedonia is acute. It amounts to revolution and Bulgarian officers are taking active part in it. Turkey has mustered 350 battalions and sent them to Macedonia. The Europeans Powers look on with grave concern.

LORD SALISBURY. After fifty years of public life Robert Cecil, Lord Salisbury, died August 22, at an advanced age. Within recent years, it may now be said, all the "grand old men of Europe" have passed—Gladstone, Bismarck, Leo XIII., and now Salisbury, who though standing in their midst and holding his way, was not reckoned their equal. In this connection one might mention the death of Queen Victoria. But two of the very old and very great men of the 19th century survive—Tolstoi and Herbert Spencer, authors. It seems to us that the European men hold their eminent places to a much more advanced age than the Americans; and also that they are much more accomplished. Lord Salisbury, for example, was a strong man in politics half a century, holding the highest places in the gift of Great Britain, retiring only a few months ago, and all the while he maintained a place for himself as a student of science.

A TEMPEST IN AN EATING HOUSE. The Railroad Eating House at Hamlet served twenty-seven negroes, led by the notable Booker Washington, at breakfast one morning last week at eleven o'clock, in the regular dining room; serving at the same time five white persons in an improvised eating-room. There were several white people who declined to call for breakfast.

This matter was heralded abroad and became the subject far and wide of very hot discussion. It is universally agreed that the hotel managers made a serious blunder, for which they deserve rebuke. But on the other hand, one must interpret the furore that has been created as an indication of the hysterical condition of our country on the subject of the negroes. A dignified and self-respecting people might be above going into hysterics over the behavior of eating houses, without in the least compromising deeply fixed social and racial aversions.

We understand that the hotel has been boycotted by about 300 commercial travellers and that much indignation prevails. The hotel men declare that they accepted the contract only because they felt bound to do so, and that they used the main dining room only because no white guests were expected and it was far after regular breakfast-time. This does not cover the blunder, they admit; but they plead that they are Southern men, with Southern instincts and that they made an error of judgment only. They certainly misapprehended the spirit and temper of the South on a matter very generally understood North and South; and more is the wonder, since they live in the "banner red-shirt section" of the State.

It may throw some light on their singular mistake to say that we were told last fall by prominent citizens of Bertie and Hertford, counties noted for their strenuous adherence to strictly white supremacy and social separation of the races, that some of the lower classes in the East have been known in many cases to permit negro help to eat from their tables after the whites have eaten. They made their distinction not in the place but in the time. This is precisely what the Hamlet people did. This is not to be approved; but we think persecution and a general furore quite unworthy of a dignified people.

THE LAWYERS AND THE TRUSTS. The Virginia Bar Association and the American Bar Association met at Hot Springs, Virginia, last week and the week before. The meetings were made unusually notable by the rising of the subject of Trusts, a rather unusual subject in Associations of Lawyers. The feature of the Virginia Association was the address by Chief Justice Clark, of North Carolina, on Trusts. He declared that the modern trust is but an old tyrant with a new face; the Pharoahs building the pyramids with the unrequietted labor of 300,000 men were but little worse than the modern British holder of Egyptian bonds. "Wherein," the speaker inquired, "is the condition of the toiling laborer substantially different from that of his nameless ancestors who bowed their backs and toiled in poverty and pain that a privileged few should live in luxury? What alleviation of toil, how much nearer the enjoyment of a fair share of the products of his own labor has the passage of fifty centuries brought to him in Egypt who creates by his toil the good things of life?"

"And do you know, my brethren, that countless thousands in this fair Union are asking themselves this question this day? When they look upon a million dollars a year salary to a Steel Trust president and hundred thousand dollar salary to many others, and then at their own squalid surroundings, they are debating the justice of the present distribution of wealth, for all wealth is produced, and can be produced, by labor only."

These paragraphs breath the spirit of the address. With such an introduction the speaker discussed the power of trusts, the lawlessness of trusts, the extortions of trusts, the impending ruin, and remedies for trusts.

The address is quite vigorous, and relatively extreme. One may well approve much that is said against lawless wealth and the wrongs done by trusts; but the appeal to the spirit of discontent—not with wrongs, but with the distribution of wealth—strikes us as unworthy of the more serious purposes of the address. It is quite easy to show that modern labor, so far from being unrequited, is well paid.

Upon the adjournment of the Virginia Association, the American Association convened. It took up the subject of trusts and after much discussion passed a resolution recommending investigation of legal remedies for combinations that injuriously affect commerce. It is understood that combinations of labor as well as of capital were included.

"LOVE THE DEACON!"

He had men of letters, philosophers, statesmen, noblemen, and even kings and queens in turn to hear him. He loved his brethren in the ministry very dearly, and sought to encourage and fortify them for their work. To one brother who was thinking of resigning his pastorate he wrote:

"Bear. Bear. Bear! Forbear. Forbear. Forbear! In yielding is victory. Fight the devil and love the deacon. Love him till he is lovable. Yours heartily, C. H. Spurgeon."

I will heal their backslidings, I will love them freely.

Letter from R. T. Bryan.

I have been trying ever since my return home to find time to write to you, and through you to the brethren and sisters of the good Old North State, but so far have not been able to do so. I left China full of hope and joy, because the work was so encouraging. I come home to find the reason for this encouraging state of things. God's children at home are working, praying, giving, as never before. As the work prospers at home so it will prosper in mission fields. What I see at home on every hand is causing the already full heart to overflow. What a joy to behold what our people are doing in Christian education! I find it hard not to be just a little proud that I am a Baptist and one of North Carolina's great host when I see what they have done and are doing at Wake Forest and Raleigh. My visit to Wake Forest was enjoyed for many reasons, but especially because I noticed so much growth on all lines during my absence. This and such like institutions constitute the hope of our mission work. While at Wake Forest I felt that I was standing upon one of the deepest and broadest and widest of the foundation stones of this world-wide work.

It was a great pleasure to speak on missions because of the sympathetic stream that flowed from every heart into mine as I tried to tell of what God was doing in China. It is wonderful too, how much has been done in Raleigh. Other schools have grown into greatness, but this one has leaped into it. It was a great pleasure to spend a few days with Dr. Vann. He is the right man for the place. I was much impressed with how the teachers and pupils loved and respected him. Allow me to add a warning: Do not work Dr. Vann too hard, for we want him to last a long time in this place.

Dear brethren and sisters let us come to his aid with out prayers, contributions and sympathy in this great work.

We find also an equal advance made in State, Home and Foreign Missions, which of course made us glad. The watchword at Savannah was, "Go forward." During a short visit with our beloved Dr. J. L. White and his lovely family and consecrated people of Macon, we found the same spirit of advance.

It has been a soul feast to spend two months at Northfield. The place is beautiful, the climate delightful, the spirit one of loyalty to God, to His Christ, to His Spirit and to His Word. One Brother said to me before going: "I do not like the religion of Northfield." Let him go one time and he will take back that statement. This visit has been a soul feast to me, and has been a preparation for work while at home. I wish that I had time to say more, but let me advise any tired preacher, who wishes to be built up both bodily and spiritually, to go next summer to Northfield.

We are spending August in Washington. Many of the pastors are away, but we find many here who are filled with the forward spirit.

I also find it hard not to be proud of being a citizen of the United States as I look at the Washington monument, the Library of Congress, the capitol and other great buildings.

The girls are busy getting ready to return to Raleigh to the University, and I will go soon to Richmond to arrange with Dr. Willingham for my work while at home. I cannot now tell how much time I shall be able to give to North Carolina, but hope that I shall have the privilege of meeting my old friends and of making many more new ones. We have asked all who wish us to work with them to write to Dr. Willingham. He has received letters from several States asking for me. I have received a number of letters from friends in North Carolina, but have referred them all to Dr. Willingham. I hope that it will fall to my lot to be used of God in my own native State.

Much good news comes from Brethren Tatum and Rawlinson in China. There are more enquirers than usual, and they feel much encouraged.

Brethren and sisters, now seems to be God's time to work. Shall we be co-workers together with Him?

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Dr. J. R. Boone, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, I feel it my duty to tell all I can of the great virtue of Himalya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 9th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Cresby, Mich., writes March 6th, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fears of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.

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September Programme for Children's Meeting.

RESPONSIVE READING.

Leader. "The Lord is thy keeper."

Response. "Behold, he that keepeth Israel shall neither slumber nor sleep."

Leader. "The Lord is thy shade upon thy right hand."

Response. "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Leader. "In all thy ways acknowledge him, and he shall direct thy paths."

Response. "And I will make all my mountains a way, and my highways shall be exalted."

Leader. "Behold, I send an Angel before thee ,to keep thee in the way, and to bring thee into the place which I have prepared."

Response. "Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name."

Leader. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Response. "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Prayer.

Hymn.

Two Little Feet.

BY MARY E. Q. BRUSH.

Salt water is not good for plants, but little Sin T'su really couldn't help dropping a few tears on the thrifty young vegetables as she moved along like a little brown hop-toad among the green rows, pulling weed after weed.

She was so disappointed because Grandmother Kun Lon had made her stay away from the Mission School that morning.

Sin T'su didn't want to miss a single day at that dear school. It had been like the opening of a beautiful new life to her. The little Chinese girl had learned not only habits of neatness and industry, but the love, joy and peace that come through a knowledge of the blessed Savior were beginning to brighten her life.

On this particular day there was to be a little feast at the mission because it was the birthday of one of the pupils. and kind Mrs. L——, the teacher, always remembered such occasions. But, instead of enjoying the festival, Sin T'su had to stay at home and pull out those tiresome weeds, for Grandmother Kun Lon, who was a sai-hui-nin (vegetable-garden woman), was getting too old and stiff to do much weeding. When Kun Lon hobbled out on her little stumps of feet, of which she was as proud as she was of her fine garden, and got down on her knees, it was with great difficulty and many dolorous groans that she got up again.

"So I have set Sin T'su at work weeding," snarled the old woman, as she leaned over the bamboo fence and gossiped with the laundress.

"Yes," Kun Lon continued, "I told the girl she must bide at home today. 'Tis well! This gadding about to the foreigners' school is putting strange notions into her head. Would you believe it, the child actually cried the other day because I would not give up chewing betel-nut!" And the old Chinese woman's brown-stained lips parted in a scornful smile, revealing stumps of teeth blackened and decayed by the habit of which she spoke. "I told her it was no harm, that in my old home in the island of Hainan my mother and grandmother both chewed the betel and they were women well thought of."

"I see that Sin T'su hasn't her feet unbound like the rest of the pupils at the mission," the laundress remarked.

"No!" proudly. "She has often coaxed me to permit her, but I always say, no! no! no!" and the grandmother wagged her head like an old mandarin.

Sin T'su, down among the weeds, heard the echo of the decided no. She looked down at her poor, hobbled feet and compared them with those of her schoolmates, rejoicing in their freedom from the cruel Chinese custom. A sudden thought came into her head. She glanced up the path where Kun Lon, now that the laundress had trudged away, was tying up the pale green stalks of her pet lilies. There was a smile on her brown, wrinkled face; the rare beauty of the white-crowned golden-hearted flowers made even her good natured.

"Grandmother!" Sin T'su called out, hurrying up the path, "Grandmother, will you make a bargain with me? If I grumble not a bit at weeding the garden and do it so well that you can spy no fault in it, will you let my feet be unbound like those of the Mission girls?"

Kun Lon looked proudly down at her own stumpy, little feet and then at those of her grandchild.

"Humph! your feet will never be as small as mine! Well, I suppose the thing'll be that you want to wear those ugly black shoes like the Mission teachers!"

"Oh, no, grandmother! The girls in the Mission school make shoes to fit the real feet; and some are so pretty—all embroidered with silken flowers.

Grandmother Kun Lon heaved a sigh.

"What must be will be!" she said philosophically. "I dare say I shall have no peace until your feet are as big as those of the Emperor's elephants! Have it your own way, my child, but mind, not a weed must be seen in my garden!"

Accordingly, little Sin T'su worked early and late at her task. After many a hot night,-just as the dawn brought the refreshing breezes so conducive to long naps, the child would slip out softly, leaving her grandmother asleep, and, going into the garden, would finish her stent of weeding before school time. And whenever she felt weary and discouraged, she would glance down at her unbound feet, wriggle her poor, little deformed toes so long cramped up, and laugh at their freedom until her twinkling black eyes were almost lost in the creases of her fat cheeks.

But Kun Lon always scowled at the sight of the unbound feet.

"Oof! oof! they're a disgrace to the family!" she would say. However, there came a time when she thought differently.

One dark, stormy night, Grandmother Kun Lon awoke with a terrible pain. She tried some of her foolish Chinese remedies, but they only seemed to bring on fresh paroxysms of agony. Poor Sin T'su stood looking at her, the tears rolling down her brown cheeks.

"Grandmother!" she exclaimed at last. "You will surely die if you do not have help! I will go over to the Mission and ask the teacher and her doctor-husband to come!"

"Child, it is night and the distance far," groaned Kun Lon.

"I am not afraid of the darkness; the dear Lord Jesus will watch over me. And you do not know how much faster I can walk, now that my feet are unbound!"

So it came about that ere a half-hour had passed, Grandmother Kun Lon found herself much more comfortable. The lady teacher and her kind-hearted "doctor-husband" had come promptly, and their medicines were just what was needed to banish that dreadful colic. And Grandmother Kun Lon was very grateful.

"You were kind—oh, so kind!" she murmured, and then, as she patted little Sin T'su's black head, cuddled lovingly to her shoulder, she added: "And this little maiden,—why, it was almost magical how quickly she brought you!"

And Sin T'su, looking up, roguishly said:

"Ah, my grandmother, I could never have done that errand so quickly had not my feet been free!"—Selected.

Public schools are the only instrumentality adapted to the masses. Free schools are the offspring of civilization, the outcome of the teachings of the Nazarine. It is as necessary a function of the civil government to provide schools as to furnish pure water and good roads.—J. L. M. Curry.

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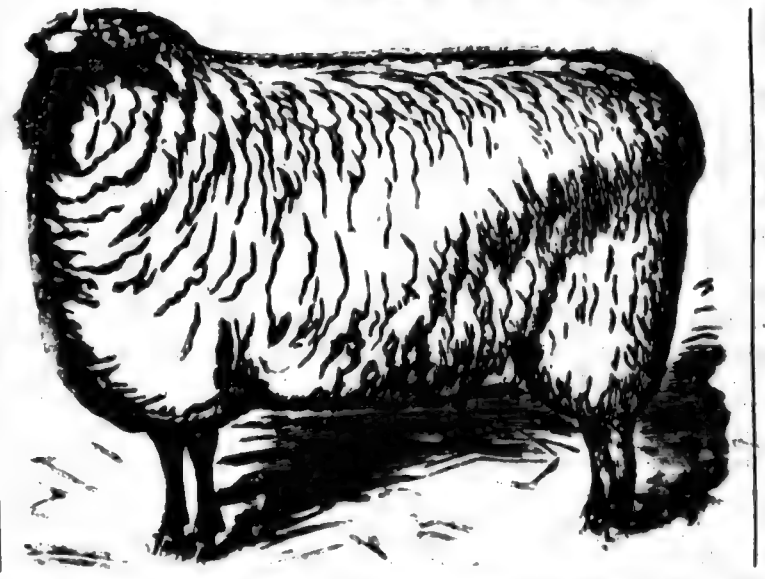

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GENERAL NEWS.

Philippine Governor Taft will succeed Mr. Root as Secretary of War for the United States.

Several bales of cotton were reported last week. The crop seems generally to be in good condition.

....Maj. C. H. Smith, known to fame as "Bill Arp," died August 24, aged 78. He will be missed by many readers.

The Reliance, representing the United States, defeated the Shamrock III., the third time Monday, thus deciding the contest.

....Caleb Powers, who as Secretary of State for Kentucky, was charged with complicity in the assassination of Goebel, was last week convicted for the third time. It is notable that the final verdict carries with it the death penalty, while the other two carried life imprisonment.

....One of the guards of a squad of convicts in Cabarrus County was last week charged with whipping one of them to death. The man died shortly after he was whipped; but it is affirmed, he died of sun-stroke. It is a pity at least that the guard did not know that the man was too ill to wor.

Governor Aycock says that he will comply with the request of the State Alliance to ask the Governors of Virginia and South Carolina to unite with him in urging President Roosevelt to enforce any existing laws against the tobacco trust, in other words, the American Tobacco Company.

....The recent decline in the price of stocks amounted to $25,000,000. Wild speculation, manipulation of the market, and over-confidence brought in the reaction. The impression of the business agencies is that commerce is in good condition and the market more steady. It appears that cotton will bring good prices.

....We print a statement this week vindicating the Elkin church. Some members of that church could not understand why we printed the criticisms of the church. The Recorder cannot play Judge or Pope. When a preacher and a church fall out or a church and a church fall out, we cannot say one is good and one bad. We must give a hearing to each.

Mr. Justice Brewer recently uttered the following sound advice on the subject of preventing mob law: "What can be done to stay this epidemic of lynching? One thing is the establishment of a greater confidence in the summary and certain punishment of the criminal. Men are afraid of the law's delays and the uncertainty of its results. Not that they doubt the integrity of the Judges, but they know that the law abounds with technicals rules and that appellate courts will often reverse a judgment of conviction for a disregard of such rules, notwithstanding a full belief in the guilt of the accused. If all were certain that the guilty ones would be promptly tried and punished the inducement to lynch would be largely taken away. In an address which I delivered before the American Bar Association, at Detroit, some years since, I advocated doing away with appeals in criminal cases. It did not meet the favor of the Association, but I still believe in its wisdom. For nearly one hundred years there was no appeal from the judgment of conviction of criminal cases in our Federal courts, and no review except in a few cases in which, two Judges sitting, a difference of opinion on a question of law was certified to the Supreme Court. In England the rule has been that there was no appeal in criminal cases, although a question of doubt might be reserved by the Presiding Judge for the consideration of his brethren. Hon. E. J. Phelps, who was Minister to England during Mr. Cleveland's first administration, once told me that while he was there only two cases were so reserved. Does any one doubt that justice was fully administered by the English courts? * * * I can but think that if the community felt that the criminal would certainly receive the punishment he deserves, and receive it soon, the eagerness for lynching would disappear, and mobs, whose gatherings too often mean not merely the destruction of jails and other property, but also the loss of innocent lives, would greatly diminish in number."

Mr. Barrett to Mr. Watson.

If Bro. L. D. Watson has corrected my correction, I have not been able to see it.

1. I wish to inform Brother Watson that I knew that there are several churches in different Associations in the State known as Ephesus, a long time before I knew Brother Watson.

2. I am pastor of Ephesus church in the Beulah Association, have never been pastor of any other church by that name, and it has never pledged any amount for the Baptist Female University.

3. Three of the amounts mentioned in my statement, I delivered to Brother Watson myself and told him the name of the church and Association. One of these amounts was more than the church has been credited with according to the statement in the Recorder of May 20, 1903.

W. C. BARRETT.

West Durham, N. C., Aug. 7, 1903.

Mr. Watson Explains.

There is a pledge on the Treasurer's books reported as made by W. M. Faulkner for Ephesus church, Beulah Association. After speaking with Brother Barrett I find this pledge was not made. There has been no pledge made for the church.

The church has paid the following amounts: February 19, 1902, $74.25; March 19, 1902, $10.35; April 23, $8.25; at other times, $40.00. Total $132.85 By Mrs. E. M. Moore, $50; W. M. Faulkner, $5; A. J. Green, $5; Dr. J. F. Swann, $5. These last amounts were paid at the Winston Convention. The above amounts were properly acknowledged in the Recorder at the time they were paid.

L. D. WATSON, JR.,
Treasurer.

Don't Bro. Gambrell Know?

We hear it said that Brother Gambrell had a fist-and-skull fight in Dallas the other day. That is worse than debating, and Brother Gambrell is rather too old for that sort of contention. Don't Brother Gambrell know the war is over?—American Baptist Flag.

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STATEMENT

Security Life and Annuity Co.,

OF NORTH CAROLINA.

CONDITION DECEMBER 31ST, 1902, AS SHOWN BY STATEMENT FILED.

Capital Stock guaranteed Department with Insurance Com'r	$100,000.00
Amount Ledger assets December 31, previous year	102,324.64
Income—From Policy-holders, $44,575.70; miscellaneous, $13,716.44; total	58,292.14
Disbursements—To Policy-holders, $13,694.95; miscellaneous, $27,486.28; total	41,181.23
Life Business in force—Number of Policies, 591; amount	1,477,000.00
Life written during year—Number of Policies, 413; amount	1,061,100.00

ASSETS.

Loans secured by pledge of Bonds, Stocks or other collateral	$400.00
Cash in Home Office and deposited in Banks and Trust companies	4,188.74
Guarantee capital in hands of Insurance Commissioner	100,000.00
Premiums unpaid	1,588.90
All other assets detailed in statement	7,706.78
Total	$113,909.42
Less assets, not admitted	1,000.00
Total admitted assets	$112,909.42

LIABILITIES.

Net Reserve, as computed	$9,688.13
Net Policy claims	13,901.29
Ledger liabilities	807.50
Total liabilities as to policy-holders	$24,396.92
Capital guaranteed	100,000.00

BUSINESS IN NORTH CAROLINA IN 1902.

Policies (Life) in force December 31st of previous year—Number, 238; amount	$331,000.00
Policies (Life) written and revived in 1902—Number, 413; am't,	1,061,100.00
Policies in force (Life)—Number, 591; amount	1,477,000.00
Amount of Losses and claims (Life) unpaid December 31st previous year	None.
Losses and Claims (Life)—Incurred, $6,000.00; paid	6,000.00
Total amount premiums collected and secured	52,495.02

President—J. Van Lindley.
Secretary—George A. Grimsley.
Home Office—112 South Elm St., Greensboro, N. C.
General Agents for Service—Officers at Home Office.
Business Manager for North Carolina—Managed from Home Office.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, June 2, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Security Life and Annuity Company, of Greensboro, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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Acknowledgements.

September 2, 1903.

State Missions.—Lawrence's X Raods, W. Chowan, $2.00; W. M. S., Lawrence's X Roads, W. Chowan, 2.00; W. M. S., Creekville, 12.00; Woodville, 1.00; Tenn. River Asso., 5.00; Autryville, 1.00; Bryson City, 7.25; Antioch, 1.06; Cypress Creek, Bladen, 1.56; W. M. S., Mill Creek, Brunswick, 1.00; W. M. S., Rolesville, Central, .50; W. M. S., Southport, Brunswick, 2.10; Elkin, 9.50; W. M. S., Henderson, 15.70; Severn, W. Chowan, 2.50; Sunbeams, Forestville, 1.66; W. M. S., Tryon St., Charlotte, 6.45; Sunbeams, First Fayetteville, So. River, .57; Porter Swamp, 1.00; Windfall, 3.05; Baptist Grove, Little River, .61; W. M. S., Jonesboro, Sandy Creek, 5.00. Total this week, $82.51. Previously reported, $5,948.42. Total this year, $6,030.93.

Foreign Missions.—Mars Hill, Mt. Zion, $3.00; W. M. S., Southport, Brunswick, 1.25; Elkin, 4.50; Sunbeams, Rich Square, W. Chowan, 1.51; Asheboro, 4.13; Lee Holland Society, Spring Hill, Pee Dee, 2.75; W. M. S., Tryon St., Charlotte, 6.00; L. M. S., Flat Rock, Central, 5.29; W. M. S., Long Branch, Robeson, 3.35; W. M. S., Carthage, 7.75; Sunbeams, Carthage, 1.88; Sunbeams, Smyrna, C. F. & Col., 2.33. Total this week, $43.74. Previously reported, $10,326.24. Total this year, $10,369.98.

Home Missions.—W. M. S. Mill Creek, Brunswick, $1.00; W. M. S., Southport, 2.00; Elkin, 4.50; Asheboro, 3.27; W. M. S., Tryon St., Charlotte, 6.00; Porter Swamp, 2.08; Graham, 4.14; W. M. S., Long Branch, Robeson, 2.00; W. M. S. Washington, 6.55; W. M. S., Washington, Chapel Building, 1.75. Total this week, $33.29. Previously reported, $5,061.03. Total this year, $5,094.32.

Education.—Severn, W. Chowan, $6.00; Pritchard, Memorial, 9.10; Whiteville, C. F. & Co., 4.05; Oxford, 21.38; W. M. S., Rolesville, .20; Whiteville Grove, 5.00. Total this week, $45.73. Previously reported, $1,460.69. Total this year, $1,506.42.

Ministerial Relief.—Yadkin, Caldwell, $1.10; Lumber Bridge, 2.17. Total this week, $3.27. Previously reported, $526.35. Total this year, $529.62.

Total reported for all objects this week	208.54
Previously reported for all objects	$24,228.01
Total reported for all objects this year	24,436.55

WALTERS DURHAM,
Treas. Bapt. State Con.

Educational Fund.

Cash collection on Educational Fund for August, 1903:

Beulah Asso., Lea Bethal Ch., $1.80; Providence Ch., $5.00; Milton Ch., $10.00; Trinity Ch., $10.00; Yanceyville Ch., $4.00; Tabernacle Ch., Raleigh, W. W. Parish, $25.00. Total, $55.80.

L. D. WATSON, JR.,
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The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.—Bovee.

Action of Old Fort Baptist Church.

At a conference meeting of the Baptist church at Old Fort, N. C., August 23, 1903, Rev. M. A. Harvey presented the following statement: "To the Members of the Baptist Church at Old Fort.

"Dear Brethren:—Having embraced views of doctrine out of accord with the principles and practices of Baptists churches, I hereby surrender my credentials as an odained Baptistm inister; and state that touching certain doctrines, I am no longer a Baptist in faith and practice. M. A. HARVEY."

On motion, and by unanimous vote fellowship was withdrawn.

C. S. CASHWELL, Mod.
G. M. KEETER, Clerk.

Time and Place of Meeting of Associations.

SEPTEMBER.

Thursday, 3, South Yadkin, to be held with Beulah church, Iredell Co.

Thursday, 10, Alleghany and Grayson, Liberty church, Whitehead.

Thursday, 10, Yancey, Coffee Ridge church, Kittyton, Tenn.

Tuesday, 15. Ashe, Corinth church, Grayson County, Va.

Tuesday, 15, Mitchell County, Aaron church, Montezuma.

Thursday, 17, Piedmont, Gibsonville church.

Thursday, 24, Alexander, Poplar Spring church.

Thursday, 24, Caldwell, Lenoir church, Lenoir.

Thursday, 24, King's Mountain, Pleasant Hill church, one-fourth mile to Union Mill.

Thursday, 24, Western N. C., Nantahala church, Macon County.

Friday, 25, Stone Mountain, Dehart, N. C.

Wednesday, 30, Green River, Round Hill church ten miles north of Rutherfordton.

OCTOBER.

Thursday, 1, Sandy Creek, Bear Creek church, Chatham County.

Thursday, 1, Liberty and Duckton, Shady Grove church, 12 miles west of Murphy.

Thursday, 1, Elkin, Pleasant Hill church, one mile northwest of Elkin.

Tuesday, 6, Mt. Zion, Cane Creek church, Orange County.

Tuesday, 6, Tar River, Rocky Mount.

Tuesday, 6, Eastern, Rose Hill, N. C.

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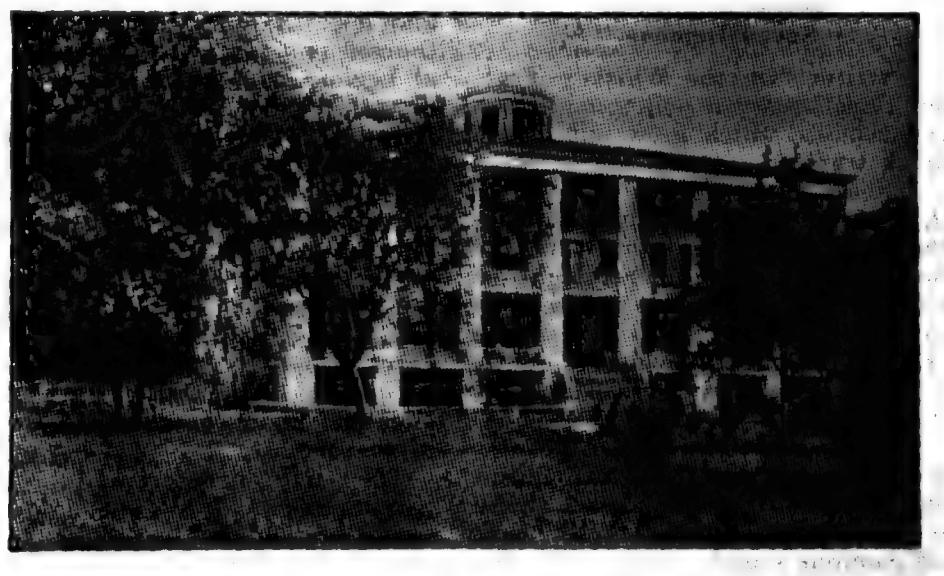

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Temperance.

Policies and Principles of North Carolina Anti-Saloon League.

The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but is entirely independent in its acts, and it is non-partisan in character.

Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystalization of a righteous public sentiment and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts Law, and it earnestly requests future Legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments, now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

The organization favors calling an election under the existing law in every town or city now licensing saloons where there is a reasonable chance of carrying the election against the saloon. This league pledges its assistance in all such elections.

Submitted by the following Committee: A. J. McKelway, James H. Pou, J. A. Hartness, R. N. Simms, Heriot Clarkson, W. J. Ferrall, C. D. Graves, J. C. Blalock, J. A. Smith, Robert Riggsbee, H. A. Page, Q. K. Nimocks; and unanimously adopted by the Convention of 300 delegates at Raleigh, July 7, 1903, representing nearly eighty counties.

"Seven Demons."

A writer "On the Whiskey Traffic" sums up seven points, which we call demons; which grow out of the drink traffic.

If these seven could be cast out of it, and never more be allowed to raise their hideous heads to torment the souls of men, then, there might be some reason, or plausible excuse, why so many so-called Christians among us, today, manifest such utter indifference towards the wickedness of "the traffic."

The writer of the "seven points" is one who has eyes to see the cloven-feet of "the rulers of the darkness of this world," and "ears to hear" the omnious sounds of deep despair, that rise up out of the bottomless pit of perdition, and which are the legitimate result of the manufacture, sale, and use of every kind of strong drink, whether it be whiskey, brandy, wine, beer, or cider, (for all of these contain alcohol), and are ruinous to both the soul and body of all who use them as beverages—for time and for all eternity.

The "seven demons," aforesaid, are summed up, as the result of the "drink traffic," by the writer, beforementioned, thus:

1. The traffic comes to ruin its dupes, and it prospers mainly by the ruin of your sons and mine.
2. It comes to mislead human souls, and to crush human hearts under its rumbling wheels.
3. It comes to bring gray-haired mothers down in sorrow to the grave.
4. It comes to change the wife's love into despair, and her pride into shame.
5. It comes to still the laughter on the lips of little children, and to bow their heads in premature grief.
6. It comes to stifle all the music of the home, and to fill it with silence and desolation.
7. It comes to ruin body and mind, to wreck your whole house; and those who are engaged in the traffic, know that their prosperity and success, are to be measured by the swiftness and certainty with which it wrecks the whole world!

These "seven counts" (so to speak) are well summed up, by the writer; for they are all laid at the doors of the so-called Christian people of our highly-favored land today.

"Don't you know it, brother?"

Don't you know that when you vote for a man who supports the "drink traffic," by sending his jug to a distant town, to get it filled, because his own town is "prohibition," and he cannot get his liquor there, don't you know that to put such a man in office, is to strike a blow at the very cause you profess to love and honor? Don't you know all this, brother?

The Bible says, "The wicked walk on every side, when bad men are exalted;" and, surely, whiskey drinkers should not be exalted.

An evil tree cannot bring forth good fruit. Nay, nay, my brother. We all know that the liquor traffic is evil—and its fruit is hell and damnation; and the people who are responsible for its continuance in our land, today, are the voters—the Christian voters of the United States. Bah!!

What sort of Christians are they who have the power to drive out a great evil, like the drink evil, and yet will not do it?

May God, in mercy, lead all such into the light, before it be too late forever.

W. B. HARRELL.

Convention Call—Hickory, N. C., October 1—4.

Hickory, N. C., October 1-4.

The Twenty-first Annual Convention of the North Carolina Woman's Christian Temperance Union is called to meet in Hickory, October 1-4, inclusive. The meeting is composed of the Executive Board, one delegate at large for each local union and one for every twenty members thereof, one delegate from each Loyal Legion which has paid one dollar dues into the State Treasury and Presidents of local unions. One honorary delegate from each local union will be accorded the privileges of the floor. Friends of the temperance cause are always welcome and we shall be glad to see many visitors at our meeting in the delightful mountain city which has opened its gates to us.

Good speakers will be in attendance and an interesting program is in preparation.

The usual railroad rate of one and one-third fare will be secured, or delegates can buy the summer excursion tickets to mountain resorts at the same rate, which give stop over privileges and are good to October 30. Week-end rates may also be available which will give the opportunity of a still cheaper ticket for three days of the convention. With so much in our favor in the way of transportation every union should send a full delegation. Elect your delegates with alternates now, so that there may be no disappointment in having your union represented.

Looking forward to a large attendance, fine reports and earnest hard work in planning the future progress of our beloved cause, we are

Yours for God, Home and Humanity,

MRS. C. E. CRAVEN,
State President.
MISS NOTRE JOHNSON,
Cor. Secretary.
MRS. FRANCES E. ROSS,
State Treasurer.

Benefits of Prohibition.

One of the strongest proofs of the value of temperance to a State is shown in the analysis of the census returns of Massachusetts, U. S. A. In the nineteen cities where license has prevailed during the last ten years the average gain in population has been .266 per cent, as against fourteen no-license cities with an average gain of .447 per cent, the respective gain for five years being .108 to .159 per cent. Seventy per cent of the 202 cities and town which have increased in population during the past decade have been no-license places, 77 per cent of the 244 places showing a gain in five years have been no-license cities and towns.

It is interesting to note that of the ten places showing the largest gain in ten years, nine voted out the saloon nearly every year, and that of the ten places having the greatest gains for five years, eight were no-license. The towns of Winthrop and Everett enjoy the distinction of having made the greatest proportionate gain in the ten years, and they are as free from the saloon as any town in the State. The largest increase has been in suburban and trolley car towns, but the same tendency is observed in the way of seeking for homes in places where the saloon is unpopular and where the public policy is for its absolute banishment.

When the people grasp with intelligence the fact that wealth, health and happiness wait upon the suppression of the liquor traffic, they will be near its actual realization.

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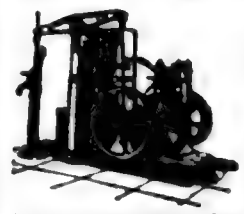

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The engine can instantly be made available for other power purposes, such as grinding feed, churning, etc., by disconnecting the pump. This outfit is simple, durable, economical, easily operated, and ready for work any minute. No country home is complete without this ideal labor saver. We build a complete line of pumping plants for mines, irrigation, fire protection, railway supply, and install water-work plants for city service. Will be pleased to furnish any additional information on request.

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For the Committee.

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CROSS & LINEHAN COMPANY,

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Marriages.

FOX—STALEY.—On August 20, at Staley, N. C., Miss Annie Lee Staley and Dr. Thomas I. Fox, of Franklinsville, N. C.

CRUTCHFIELD—CHEEK.— At the home of the bride's mother, Mrs. Emma C. Cheek, Ore Hill, N. C., on August 19, 1903, Mr. J. E. Crutchfield to Miss Ava L. Cheek, T. S. Crutchfield officiating.

Obituaries.

Rev. A. P. Hollifield.

Rev. A. P. Hollifield was born in Cleveland County, N. C., June 25, 1848. Joined the Concord Baptist church in Rutherford County in 1866. Ordained to the Gospel Ministry in 1882; died June 12, 1903.

It was the writer's good fortune to be intimately acquainted with him from his early boyhood. Being of nearly the same age and living in the same community we were thrown together very much, in fact, we knew each other almost as well as if we had been brothers, and it gives the writer great pleasure to add this testimonial to the many good things that have been said about him as to his faithfulness and sterling worth in the Master's cause. Endowed with an open, generous, and sympathetic nature he was exceedingly popular with the masses of the common people. From the time of his ordination until his death, his time was almost wholly given to his Master's work. His work was principally confined to the King's Mountain and Sandy Run Associations, he being on several occasions elected Moderator of the latter. He was at time of his death pastor of Sandy Plains and Pleasant Grove church, in the King's Mountain Association, and of the Big Springs and Mount Pleasant churches in the Sandy Run Association.

His preaching was such as appealed to the hearts and conscience of all men, at all times laying great stress upon the great sacrifice made and love shown by our Savior in coming into this world to suffer and die to make it possible for us to be saved.

This thought seemed to fill his heart to overflowing with gratitude to God for His goodness and mercy to the children of men, and he scarcely ever failed to try to impress his hearers with the love and mercy of our Heavenly Father, and to exhort them to accept the terms of the Gospel, and be saved. He was a very successful revivalist and held revival meetings once a year at all his churches. At these meetings he seemed at his best, with such tenderness, with such kind, loving, earnest words did he present the claims of the meek and lowly Jesus that his pleadings were well nigh irresistible, and many people living today could testify that they were brought to see their sins and persuaded to seek the salvation of their souls, and are today in possession of a hope of heaven, for which they would not take the world; all because of the faithfulness of this man of God in warning them of their dangor and pointing them to a way of escape.

Much more might be said of the man as a preacher of righteousness and much might be said as a man. Physically he was a man of strong and robust constitution. Personally he was of a cheerful, hopeful, and likeable disposition.

He was no croaker or pessimist, neither was he an optimist in the strict sense of the term.

He always looked for the good in man instead of the bad. He had a broad charity about him which raised him above the petty jealousies and narrowness too common among us. He had an exceeding fondness for children and they seemed naturally drawn to him, and he never let an opportunity pass to stimulate and encourage all Sunday-school workers, and to impress upon them the importance of their work in the proper training of children. We can never know why it was God's will to take him away, it seems to us, in the very midst of his usefulness; but we know He makes no mistakes with His children, and that this dispensation of His providence is for the best.

Brother Hollifield was married in 1876 to Miss Susan Walker. This union had been blessed with seven children, only two of whom, with the widow, survive him, the other five children having preceded him to the grave. They all died at an early age, but had lived long enough to entwine their affections around a father's heart, and he often spoke of them as objects in the better world to allure and attract him and to stimulate and encourage him amid the troubles and perplexities of this life to make greater efforts to gain that land where he could be united with them. On a bright June day we laid him away in the church cemetery to await the resurrection morn.

Elders C. L. Dowell, R. A. Hedgepath, B. M. Bridges, H. D. and L. D. Harrill, each brought tributes to the character and worth of the departed brother in the form of a few well-chosen and feeling remarks. Thus were performed the last sad rites over the mortal remains of one whom to know was to love, and who wielded an influence for good, which will, we believe, tell through all eternity. To the bereaved ones left behind, we extend our heartfelt sympathies, and know they feel their loss keenly; yet we are satisfied that they should not grieve; for he is only gone before, and we who are left behind should strive to emulate his example, and do what we can for the cause which lay so near the heart of our departed friend, so when the summons come to go we will be ready to join him in that land where no tears are shed, and where heartaches and sorrows are unknown.

Bertha B. White.

A tribute of love from the "Ladies' Aid Society of Broad Street Baptist Church to a beloved sister.

On Wednesday, June 24th, our beloved sister, Bertha Burke White, was taken from our midst. Her ever ready hands are no longer busy in our work, and her willing feet no longer run where duty and service call, but we are persuaded that if there are service and duty in the "mansions not made with hands," Sister Bertha is not idle.

We miss thee our sister from our lives and our labors, but in submissive faith we look to our blessed Master, in whose presence we believe thou dost now abide, and we are content that it is so. The radiance of thy faith will brighten our future labors, and the comforting fragrance of thy love will comfort us still.

Our hearts go out in profoundest sympathy for the husband in his bereavement and the tender babe left motherless, and we commend them to Him who is infinitely more than father, mother, husband or wife, and who maketh all his promises sure.

MRS. S. K. CHAMBERLAIN,
President.
MRS. J. M. MARTIN,
Vice President.
MRS. NANNIE LEAK,
MRS. JAMES D. HOLLISTER,
Committee.

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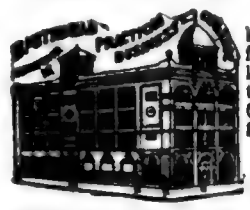
Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.



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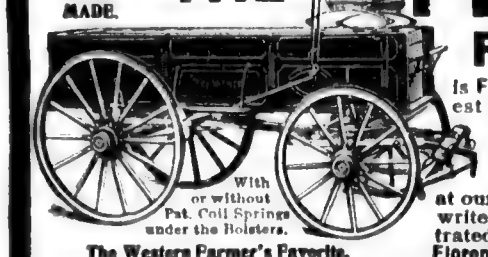

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RALEIGH, N. C., WEDNESDAY, SEPTEMBER 9, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 11.

IS THE LABORER UNREQUITED?

In his Virginia Bar Association address Chief Justice Clark, of North Carolina, dwelt at length and with much stress upon the unrequited labor of today—that is, unworthily-paid labor. He was so bold as to compare the enslaved Hebrews building the pyramids of the Pharoahs with the laborers of the present time.

In comparison with the great salaries of the heads of corporations or the great incomes of the stock-holders, the daily wage of a laborer is quite insignificant. So, too, is the salary of a Chief Justice compared with that of a day laborer. But we would not, therefore, say that one's labor is unrequited and the other's not. The difference in incomes is accounted for on other grounds.

Why Abraham had a big income and his neighbors a little one, is not to be accounted for in the allegation that Abraham was a robber. Scripture neither gave this explanation nor encouraged the jealousy of Abraham's neighbors. Men have genius for making money. Others have genius for throwing it away. One man's labor is worth more than another's. One region pays more than another. A Chief Justice's labor is worth more than a chief butler's in North Carolina; but a chief butler's in New York commands more than a Chief Justice's in North Carolina. A lawyer will work as hard for a $50 fee in North Carolina as a lawyer in New York works for a $50,000 fee. The difference is the New York lawyer commands more, has more to make commands of, etc. To make a newspaper in Raleigh is perhaps harder than to make one in New York. But a Raleigh man gets $25 per week while the New York man gets $1,000 a month. A column of reading is as hard to write in Raleigh as it is in Boston. But there are people in Raleigh who cannot sell a column of reading at any price, while there are people in Boston who get $100 a column. But no one ventures to suggest that the Raleigh writers may improve the market value of their output by insinuating that William Dean Howells is a conspirator against the people.

One must arrive at the laborer's condition by other means than a comparison of incomes. It does seem to us that the immense salaries paid some men are extreme, but these salaries are voted by the closest men, the most economical men in the world—the self-made, money-worshipping millionaires. They have never paid any man more than they had to. They adorn men with anything but dollars. I have heard of companies paying salaries of $100,000 and again of companies paying men $40,000 not to work for them. In each instance it was the man that made the difference. The prices were for value received.

The following table will show what share in commerce the modern laborer receives:

$100 Spent in	Pays Labor in Wages.
Liquor	$1.23
Boots and shoes	25.85
Furniture	29.48
Carpentering and building	26.03
Bricks	40.85
Carpets	22.08
Clothing	21.82
Cotton	21.10
Woolen goods	16.07
Sewing machines	33.33
Books and papers	33.62
Worsted goods	16.41
Bakery products	15.48
Flour	34.02

Clearly the laborer receives more than any other one man in the marketing of a pair of shoes or any of the other products in the foregoing list; and he runs less risk. Remember that part of the $100 must go for material; part for machinery; part for rent; part for loss; part for freight; part for selling; and you will see that the maker of the material and the manufacturer-in-chief have very little left for their care, thought, labor and investment. They make far less than the laborer does in a sale of $100; they make so much more at length by taking a little profit in each sale of many hundreds of dollars. But no one should blame them for having the capacity for organization, the thrift to save, the enterprise to invest and the energy to manage. It is a gift of fortune or the acquisition of pains. Nor should the laborer complain. He cannot organize if he cannot; and if some one does not organize, he cannot get decent wages. So far from being unrequited, his labor is paid the better by reason of the superior capacity of men to establish and conduct great plants. If left to his own devices, he might not make anything.

Printers in Raleigh charge 33 1-3 cents per thousand ems for setting type (there are 2,200 ems in one of these columns). When a man comes to have a piece of printing done the owner of the establishment charges him only 40 cents per thousand, and the rule of late is to charge 33 1-3 per thousand or less. That is, the laborer gets 33 1-3 cents, leaving the employer at most only 6 2-3 cents to pay his expenses. Of the two, whose labor is requited and whose unrequited?

We take it that it will be granted then that as a rule the labor of the modern wage-earner is not unrequited; and that on the other hand the modern wage-earner is richly well paid for his share of the world's work.

Perhaps the Chief Justice had the farm in mind. We call the farmers to witness that farm labor is not unrequited. The farmer for the moment at least is in the same relation as the manufacturer; that is, he is employer. Of the farmer's out-put of cotton, how much does the laborer receive? He receives between 40 and 50 cents per hundred pounds of raw cotton for picking alone. That is about $5.00 on the bale, whether the farmer gets $25.00 for it or $50.00. The average farm labor is negro labor. In the report of the N. C. Bureau of Labor we find that the average wage of farm labor in North Carolina is $15.62 per month. This is the lowest class of labor and the lowest wage paid in the State. Women on the farm receive an average of $9.65. In fully half the counties an increase is reported. In nearly all of them it is reported that labor is scarce. In practically all it is reported that labor (negro) is unreliable. We judge they get as much as they are worth. A slave used to be valued at $1,000. Six per cent interest is $60.00. The negro laborer today collects $180.00—three times that.

We do not believe that Justice Clark meant to say that the farmers of North Carolina do not pay their laborers worthily, though he means them, if he means anybody, since the farmers pay far less for labor than any other class of employers. So far they have escaped the demands of organized labor. For our part we do not believe that there is any oppression of North Carolina farm labor. Labor is in demand on the farms every where, and men are commanding their full value.

But how is it with the farmer? Is his labor unrequited?

Fortunately we have the direct testimony of the farmers of North Carolina. In the latest Report of the North Carolina Bureau of Labor Statistics the cost of producing a 500-pound bale of cotton is put at $26.80—that is, 5 1-3 cents per pound. Let us reckon it at six. If the farmer sells at seven cents he takes a profit of 16 2-3; if he sells at eight he takes a profit of 33 1-3 per cent—quite as high as any other class of sellers. If he sells at nine, he takes a profit of 50 per cent. If he sells at ten he takes a profit of 66 2-3 per cent. If he sells at twelve, he takes a profit of 100 per cent.

Is his labor in cotton unrequited?

The average cost of a bushel of wheat is put—on the statements of the farmers—at 61 cents; a bushel of corn at 43 cents; a bushel of oats at 31 cents; a pound of tobacco at 6½ cents. Wheat is quoted on the market today at 88 cents—a profit of 26 per cent; corn is quoted at 58—a profit of 25 per cent; oats at 42—a profit of 33 1-3 per cent. In tobacco alone is the profit low. Tobacco is selling now at from 3 to 16 cents, the higher grades having yet to come on the market. We have no doubt that the American Tobacco Company has depressed the price of tobacco. We regard this as wrong and we protest against it. But to the purpose of this article, we have only to point out that the present depression is unusual, and that for years tobacco has been profitable. Indeed its very profitableness has induced such large production that this in a measure accounts for the present depression.

We have made it clear in detail that the farmers of North Carolina get fair returns for their labor. Now take the matter at large. The Census Report for 1900 states that the gross income on total investment in North Carolina farm property is 33.9, that is, more than one-third.

On the whole, then, is labor unrequited? Is it not rather better paid than ever before? And, seeing that there is enough of envy, strife, and bad-feeling between men—and especially in respect to their possessions and incomes—is it not wrong to give fuel to those fires? Is it not dangerous? We take it that Justice Clark had not examined these statistics of our State and Nation.

If need be, it is heroic to speak out in such a matter. But if there be no need, and we do know that the wage-earning labor of this country is the best paid in all the world; and we do know that the farmers of today are better off than they have been since 1860—if there be no need, it is a wrong against them, the Commonwealth and the Kingdom of God, to sow in their hearts the seeds of covetousness, jealousy and hate.

EDUCATION AND RACE SUICIDE.

The grave charge has been made against the American system of education that college training is conducive to race suicide. After scientific research for the purpose of ascertaining the correctness of the charge, we are informed by some of the most reliable scientists that the data now available indicate that the highly educated among the male element does more toward reproducing itself than any other large group of the native population; that the marriage rate is the same and the number of surviving children to the family is greater than it is for the native population at large; so that we can no longer accuse the college graduate of having an exceptionally small family. This alters the situation and admonishes the complainants not to lay the blame for the low fecundity of the native American family on higher education.—Exchange.

SEPTEMBER.

Little shine o' goldenrod,
Down beside the river,
Little tech o' winter time
Makes a fellow shiver.

Leaves a-droppin' now an' then,
Tho' the sun's a-shining';
Fall an' summer with their wreathes
Kinder intertwinin'.

Little flurries blowin' up
Bring you to remember,
Goldenrod an' flyin' leaves
Help to make September.

—Paul L. Dunbar.

HISTORY OF NORTH CAROLINA BAPTIST CONVENTION.

BY LIVINGSTON JOHNSON.

No. XIV—1895-1900.

Greensboro, December 5 to 9, 1895.

Since the meeting of the last Convention, two of the most prominent and useful brethren were called to their rewards. For years C. T. Bailey and C. Durham had wrought together in building up the Redeemer's Kingdom on earth, and now they are rejoicing together over their finished work. Dr. Bailey was editor of the Biblical Recorder for twenty years. During this period he guided the Recorder through many a storm, and kept it off the breakers. He was a man of remarkable foresight, and this stood him in good stead as an editor. His ability to "discern the signs of the times" kept him from mistakes into which men of less keen insight would have fallen. He put the paper on a solid basis, and greatly increased its circulation and influence. Under his wise management, the Recorder was sound to the core and as true as the needle to the pole. As the leader of the Baptist hosts, the paper was followed by its friends, and feared by its enemies, for all recognized the wisdom, ability and fearlessness of its editor. Our rapid growth and development through these two decades was largely due to the influence of the Biblical Recorder.

For seven years Columbus Durham had been Corresponding Secretary of the Baptist State Convention. He entered the service of his country when a boy, and fought through the war. No braver, truer soldier than he, ever shouldered arms. He carried his military spirit into the army of his Lord, and was as true and loyal then as when fighting for his country. He was a man of remarkably strong convictions and he had the courage of them. Like the Psalmist he could say, "I believed, and therefore have I spoken." As might have been expected, he did more than any other man of his day, perhaps, to create a denominational spirit among our people. He was an optimist in regard to the Lord's work. He believed in God and in his brethren. He was rather stimulated than discouraged by difficulties, and he had the power to inspire others with his spirit of confidence. He never knew how to spare himself in the work of the Lord, but put himself and his all upon the altar. The value of his work to our denomination can never be estimated.

Is it strange that a feeling of sadness pervaded the Convention when it was called to order in 1895?

"The workers die, but the work goes on."

Bro. John C. Scarborough acted as Secretary from the time of Dr. Durham's death until the meeting of the Convention. A hearty vote of thanks was tendered Brother Scarborough for this service.

On motion, a committee was appointed with C. E. Taylor chairman, and a member from each Association, to nominate a Corresponding Secretary. John E. White was nominated, and unanimously elected. Thomas E. Skinner led in prayer, asking God's blessings on the new Secretary.

Dr. Bailey had been ill for two years, during which time J. W. Bailey had edited the Recorder.

A committee on our denominational organ reported that, in their opinion, "it would be best that the publication of the paper go on under the ownership of the family, and under the sole editorial management of Bro. J. W. Bailey, son of our deceased brother, who had for two years been practically the editor-in-chief."

The Committee on "Separate Board for Sunday-schools," report, recommending a separate Board. J. C. Scarborough submitted a minority report. These two reports were referred to the Committee on Sunday-school and Colportage. The report of this committee, which was adopted, provides for the appointment of a committee of fifteen from the Board of Missions and Sunday-schools, to whom shall be entrusted the Sunday-school work, and also the Supply Store. This committee is to elect a Sunday-school Secretary. The work of the Sunday-school Secretary, under the direction of this committee is to be 1. To gather statistics concerning the Sunday-school work in the State. 2. To establish new Sunday-schools wherever practicable, and to increase the efficiency of existing ones. 3. To hold Sunday-school institutes, and introduce the best literature. 4. To report to the Board of Missions and Sunday-schools and through them to the Convention.

J. W. Carter, Chairman of Committee on Baptist Female University, reports that the contract for the first building was let, and the walls are going up.

J. B. Boone was elected General Manager of the Orphanage at the last meeting of the Orphanage Association, and Archibald Johnson was elected editor of Charity and Children.

The report states that there are 126 children at the Orphanage.

N. B. Cobb was appointed Statistical Secretary of the Convention at a salary of $50 per annum.

Morganton, November 11 to 15, 1896.

B. W. Spilman was elected Sunday-school Missionary by the Sunday-school Committee, which was appointed at last Convention. He states that he visited nine Associations, and twenty-four counties, and held two institutes.

Name of Supply Store was changed to Baptist Book Store.

Ten years ago the Woman's Central Committee resumed work after a lapse of several years. At that time they reported ten Societies; at this Convention in 1896 they report two hundred and fifty Societies, and raised, during these ten years, $61,499.05.

A "Band Department" has been organized, with Miss Elizabeth Briggs, of Raleigh, as Superintendent.

Resolution by Dr. Hufham:

"Resolved, That we undertake to raise $10,000 for Foreign Missions during the present year."

The State Mission Board is in debt $2,350. Several reasons for this: 1. Dr. Durham's sickness and death came in the midst of the Associations last year, hence State Missions was represented at only twelve of the forty-four Associations in the Convention.

2. There was great political excitement.

3. The Convention met a month earlier this year.

The Convention resolved to undertake to raise this money within the next thirty days.

Dr. Pritchard, one of the most useful and beloved pastors of the State, died since last Convention.

Oxford, December 9 to 13, 1897.

The Board of Missions makes an excellent report. For the first time in its history, the Convention reached $15,000 for State Missions. Last year's debt of $2,350 has been paid, and the Board reports this year a debt of only $350.

On December 5th of last year, Brother Spilman, becoming convinced that the Book Store on which the Sunday-school Department had depended for support, could not be made to support the Sunday-school work, gave up the Book Store and took the field as general missionary, to arouse an interest in Sunday-schools. Since March the first he has been doing his work practically without salary.

Woman's Central Committee reports larger increase in contributions and a larger number of Societies organized than ever before.

Following resolution, offered as a substitute by R. T. Vann, was adopted: "In view of all the circumstances involved in the Whitsett controversy, we think it best for this Convention to take no action on the matter."

For the first time a committee was appointed to report on Woman's Work.

"Resolved, That we will try to raise for Home Missions $4,000 by April 30th in accordance with the terms of appropriation made to our work, and that we raise $9,000 for Foreign Missions."

B. W. Spilman offered resolutions looking to the preservation of the history of our Convention. The resolutions suggest that the statistical secretary keep a file of all our denominational papers, school catalogues, Associational and Conventional Minutes, etc., the monthly and weekly publications to be bound annually and the annuals every decade. The resolution further suggests that a fire-proof vault be built as soon as possible for the safe keeping of this collection.

Committee on Female University report that roof is now on the building and scaffolding is being taken down. It will take $[illegible] the building in condition to occupy next fall.

A collection in cash and pledges was taken for the B. F. U, amounting to $4,714.

At the conclusion of the [illegible] of report on Orphanage, a collection in cash and pledges was taken, amounting to $1,200. The collection was for the purpose of building a house for the General Manager. This collection was taken on Sunday night. Dr. Hufham says it is the first time the Baptists ever built a house on Sunday.

Greenville, December 8 to 12, 1898.

[illegible] was [illegible] ago. "The little one [illegible] thousand." This was a [illegible] making session of the Convention, too, for it was at Greenville in 1838 that the State and Western Conventions were united.

An address of welcome was delivered by C. E. Taylor to the messengers from Western North Carolina.

Remarks were also made by J. B. Boone, W. R. Gwaltney and T. E. Skinner.

The hand of welcome was extended, and "Blest Be the Tie," was sung.

"Resolved, That we, as a body, extend to Bro. J. H. Mills our deep sympathy in his sore affliction, and pray that he may be speedily restored to health."

The Secretaries were instructed to telegraph Brother Mills a message from the Convention.

G. W. Greene, from China, is at this Convention. He spoke on Foreign Missions.

Enlargement of State Mission work. "Your committee recommend that the recommendations of the Secretary of this Convention, as to the enlargement of the work, be adopted and that the State Mission Board be instructed, as suggested, to operate on a basis of $20,000 the ensuing year."

The Board of Missions and Sunday-schools was instructed to select and secure a general missionary, or missionaries, for the mountain section of the Convention, who shall work under the direction of the Board.

It may be said here that the Board secured the services of A. E. Brown, who is still the very efficient Assistent Corresponding Secretary of the Convention. Brother Brown's work has been chiefly that of founding and fostering educational institutions in the West. We have in the West ten Baptists schools, with property worth $40,000 and a total enrollment of 1,500 or 2,000 pupils. To A. E. Brown is due, largely, the educational awakening in the West.

J. W. Bailey was instructed to send a telegram of congratulation to H. A. Brown, of Winston, who, tomorrow, completes the twenty-first year of his ministry with the First church in that city.

Asheville, December 6 to 10, 1899.

E. Y. Mullins made an address on the Seminary. A collection in cash and pledges was taken for the students aid fund at Seminary, amounting to $848.

Report on Woman's work: "In round numbers the Woman's Missionary Societies have grown, in fourteen years, from fourteen to four hundred; have given during these fourteen years nearly $52,000 to State, Home and Foreign Missions.

The State Mission Board makes a great report. All the old debt has been wiped away (about $1,500 in all) and the Board is due its missionaries on this years' work only $400. There were more missionaries employed by the Board last year, than ever before. The Treasurer's report shows total contributions to be $8,000 more than last year.

Baptist Female University, with J. C. Blasingame, president, opened its doors September 27, 1899. There was an enrollment of 180 of which number 120 were boarders.

R. T. Vann presented the following, which was adopted:

"Resolved, That the Baptist State Convention express its high appreciation of the faithful and efficient [illegible] self-denying service rendered by Miss Fannie E. S. Heck in securing funds for the Baptist Female University, and that we cordially commend her to the sympathy and co operation of all our people."

Raleigh, December 5 to 9, 1900.

John E. White having accepted a call to become pastor of the Second Baptist church, Atlanta, Ga., it became necessary to elect his successor. A committee of one from each Association was appointed to nominate a Corresponding Secretary. The committee nominated Livingston Johnson, of Greensboro, who was elected by the Convention.

J. B. Boushall declined re-election as Treasurer, and Walters Durham was elected to that office. Baxter Durham had for some time been Manager of the Book Store. These are both sons of the beloved and lamented C. Durham.

The Convention was addressed by John E. White, reviewing and forecasting the State Mission work.

Brother White did much for North Carolina during his five years of service as Secretary of the Convention. He gave our State a standing and prominence among the sisterhood of States in the Southern Baptist Convention that she had never enjoyed before. He possessed ability as an organizer in an unusual degree, and left as a heritage to his successor a superb organization.

J. D. Hufham introduced the following resolution, which was adopted by a unanimous rising vote:

"Whereas, our beloved brother, John E. White, is with us for the last time as our Corresponding Secretary, and goes soon to make his home in another State; therefore

"Resolved, That we will ever hold in grateful remembrance the wisdom, courage and unselfishness with which he has labored among us for five years.

"Resolved, That our hearts desire and prayer to God for him is, that grace, mercy and peace may continue to rest upon him henceforth and forevermore."

J. W. Bailey, for the donors, presented a silver pitcher to John E. White, the retiring Corresponding Secretary.

The report of the Woman's Central Committee shows progress, as usual. The volunteer teachers movement had been inaugurated. Last year there were sixteen teachers in the West, who taught from six weeks to two months, "without money and without price," receiving only their expenses. They report a total enrollment of 772 pupils. Fourteen years ago the Woman's Central Committee reported for all objects $1,000.95. This year (1900) their report shows $9,710.84 for all objects.

The Female University has entered upon its second year. R. T. Vann was elected president, and entered upon his duties at the beginning of the present session.

There is a $40,000 debt on the University, owing to the fact that the Trustees were obliged to buy other buildings in order to accommodate those who desired to attend.

The following by J. D. Hufham was adopted:

"Resolved, That the Convention recommend the organization of a corporation to own and operate the Biblical Recorder, and the North Carolina Baptist, if desired, and appoint a committee of five to effect the same by the first of February, 1901, or earlier if possible.

The stock company was formed, the Recorder was purchased, and J. W. Bailey was elected editor. The earnings of the paper have gone into improvement. The Recorder is a paper of which the Baptists of the State may be justly proud. It stands in the very front rank among the Baptist papers of the land.

No department of our work has grown more rapidly than the Orphanage. When Brother Boone assumed charge there were 126 children in the Orphanage. Now (1900) there are over two hundred. Brother Boone's has been a very wise and aggressive administration. He will go down in history as the "building Manager" of the Orphanage. Several excellent and much-needed buildings have been erected, and some of the old ones have been greatly improved.

W. C. Tyree was appointed Vice-President of the Foreign Mission Board for North Carolina. The advance made in Foreign Missions shows the wisdom of this selection.

Just one glance backward. When the Convention was organized in 1830, there were 15,000 Baptists in the State; now there are over three hundred thousand, white and colored. Then we had no school, no orphanage, no denominational paper. Now we have all these and all are in a flourishing condition. The first year the Convention met it reported for Education and State Missions, the two objects to which it contributed, $700. This year (1900) for all objects $39,686.54. It was the organization of the State Convention and the exceedingly wise plans laid by its founders, that secured this marvelous growth.

As we see such a grand foundation laid, should we not count ourselves highly favored that we can add a part to this glorious structure?

And now, "forgetting those things which are behind and reaching forth unto those things which are before," let us "press toward the mark of the prize of the high calling of God in Christ Jesus."

(Note.—In trying to condense this history, it was very difficult to decide just what should be left out. I have sought to record the matters which, in my judgment, were of greatest importance. Many interesting incidents have been omitted, and the names of hundreds of noble men and worthy women, who have had to do with the building up of our Baptist Zion, do not appear.

Having to publish this history in weekly instalments was another difficulty by which the writer was confronted. It was very hard to keep up the interest in this way. It would appear much more connected and coherent, if one could read it through without interruption.

If the demand is sufficient to warrant the publication of this matter in book form, this last difficulty will disappear. A carefully prepared index would make it valuable as a reference book.)

An Old Man's Journeys.

From Fayetteville I went to Bennettsville, S. C., and spent three days with Dr. John L. Jordan, my nephew. They were just closing out a two weeks, meeting, in which Bro. S. J. Porter did the preaching. I heard him preach three good sermons; quite a number were received for baptism.

Elder Rufus Ford is pastor of the church. He was a classmate of my son, W. T. Jordan, at Wake Forest. Here I once held a good meeting with the sainted L. A. W. Thomas. Had a good time with my nephew, his family, and the old friends.

From here I went to Lumberton, where I have held a goodly number of meetings, and baptized scores of converts in the years gone by; among the number the beloved E. K. Proctor, Jr. I preached one night, and the church and people seemed greatly to enjoy the meeting, and it was a great pleasure and happiness to me. I found Brother Durham located in a new and handsome parsonage, and he and his church knit together in love and harmony, and moving on nicely in the kingdom of our Lord. I visited Brother Vann's fine school, prayed with and talked to the children.

Here my son, W. T. Jordan, was pastor seven years. My home was with Bro. B. Godwin, and oh, the happy days and hours I have spent with this family, and the good people of Lumberton.

Many changes have taken place in Lumberton since my first visit there twenty-seven years ago, when we held the great meeting in the old meeting house out in the edge of the swamp, with the beloved A. R. Pittman, who is now in heaven, with Brethren Ward, Proctor, old sister McNeill and many others. We shall meet in the sweet by and by.

From Lumberton I went to Wilmington and spent three days with Bro. J. D. Boone, who went there from Waynesville, N. C., and who was editor of the North Carolina Baptist, and the Waynesville Courier. Sunday morning I preached in Brooklyn Baptist church for Brother Vipperman. I don't think there were a hundred people present. Sunday night we went to the First church to hear Dr. Brown, of Philadelphia. There were about one hundred people present, and they were in the back end of the house, about as far back as they could get. There was not a single person in either of the amen corners, and four of the front seats clean across the house were entirely empty, save Brother Boone and myself. It was a cold sermon, and a cold dry meeting.

Morality and spirituality seemed to be at a low ebb in Wilmington. The devil and whiskey doubtless has a strong hold upon the city. Sunday evening I went to Southside church to Sunday-school, Brother Paul's church. All the Sunday-schools meet in the afternoon, they cannot, or do not get up Sunday morning in time to get breakfast, and go to Sunday-school in the forenoon. They set up till 12 o'clock Saturday night, get up at 8 o'clock Sunday morning, and have breakfast at 9 o'clock. In my judgment Wilmington is in a deplorable state spiritually. Brother Boone carried me out two evenings to Wrightsville to see the grand old ocean. He and his good wife treated me like a father, and gave me a good time in Wilmington. I went out to the cemetery to see the grave of old Bro. Elias Dodson, of precious memory. I knelt upon his grave and read the inscription on his monument, which is so beautiful and appropriate. It seemed to me that I never felt so near to heaven, as when kneeling upon the grave of that sainted servant of God. He sleeps under that beautiful magnolia tree planted by the hands of Alexander Oldham, in whose home he died and went to heaven. For twenty-five years Brother Dodson and I labored together, and met in Conventions, Associations, Union and protracted meetings all over the Beulah Association, and many other places. And if our communion was so sweet on earth, what will it be in heaven?

F. M. JORDAN.

Thoughts on Praise, for the Quiet Hour.

(From the Congregationalist.)

I refuse to be disappointed; I will only praise.—James Hannington.

No one perseveres in the exercise of kindness in the face of so much ingratitude as God.—I. O. R.

I will sing unto the Lord as long as I live: I will sing praise to my God while I have any being.

Do you know, I think religion is more than anything else just being thankful.—Carnegie Simpson.

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Alexander MacLaren.

Let praise—I say not merely thanksgiving, but praise—always form an ingredient of thy prayers. We thank God for what he is to us; for the benefits which he confers, and the blessings with which he visits us. But we praise him for what he is in Himself—for his glorious excellences and perfections, independently of their bearing on the welfare of the creature. And it shall often happen that when thy heart is numb and torpid, and yields not to the action of prayer, it shall begin to thaw, and at last burst, like streams under the breath of spring from their icy prison, with the warmth and genial exercise of praise. Edward M. Goulburn.

Blessed be Thou, O Lord our God, for all Thy daily benefactions, for the uninterrupted stream of mercies that comes to us, and is so often unnoticed because uninterrupted. O Lord, if Thou didst break the current of Thy continual goodness and leave us sometimes dry, how much more we should praise the flowing when it came again! But we beseech Thee that our gratitude may be as continual as Thy grace, and that we may be able to praise Thee for all the way by which Thou dost lead us. Thou knowest our weakness, we but partly know Thy strength; yet we would cast ourselves upon Thy faithful promises. Let not discouragement lay hold upon us, or doubt shadow our thought of Thee, or sin have dominion over us. Let Thy joy be our strength all the day long, that we may bear true witness to Thy goodness and rejoice in our own hearts that Thou art our Father and our hope. And let Thy name be hallowed evermore. Amen.

Anyone who has caught a glow worm will have noticed that the little insect can put out its light on the approach of danger. When the glow-worm is handled, the tiny beacon is extinguished, and under cover of darkness an escape is often effected. If removed, a glow-worm refrains from shedding its light for a long while, as if it were determined to protect itself until all danger had passed. God, who provides a way of escape for the little insect, and who saved the great apostle by means of a nameless young man, will as surely protect us in our times of danger. The little affairs of life have often great meanings, and the protecting hand of God is upon us, to deliver us.

A Baptist Association in Porto Rico.

BY RICHARD J. RIGGS, JR.

It was recently my privilege and pleasure to attend several of the sessions of the Association of Baptist churches of Porto Rico. The three-day meeting was held with the church at Rio Piedras, which has for its able and much-loved pastor, Rev. H. P. McCormick, of Virginia, whose hospitality was extended to me.

Following are the subjects of the speeches and conferences:

The presence and power of the Holy Spirit, necessary in order that our labors be fruitful.

The evangelization of the world.

The evangelization of our cities and towns.

The evangelization of our hamlets and country districts.

Regeneration and sanctification.

Our mission: its objects and signification.

—The Christian ministry.

Necessary preparation and qualities for the pastorate.

How to obtain suitable pastors for our growing churches, and the means to sustain them.

How to secure the absolute self-support of our churches.

Bible study.

The gospel and its benefits.

The object of the Bible School.

Obligations and responsibilities of the officers of a Bible School.

The sanctification of the Lord's Day.

At the last meeting of the Association we listened to an impressive sermon by a converted Catholic priest, which was followed by the ordinance of baptism.

A large and enthusiastic congregation gathered at every session. Both Americans and Porto Ricans took part in the proceedings, all of which were naturally conducted in Spanish. The lady missionary from North Carolina, Mrs. J. P. Duggan, was unable to be present, as, several weeks previously, owing to poor health caused by hard work, she was forced to return to the States for a well deserved vacation.

Our church work on the island is under the charge of the American Home Mission Society.

After the cession of Porto Rico to the United States in 1898, as a result of the war with Spain, the Baptist missionaries were the first in the field. Their labors have been greatly blessed, so that now we have about 600 members and 17 churches, two of which are entirely self-supporting.

Santurce, Porto Rico, Aug. 25.

Soochow China.

Editor Biblical Recorder, Raleigh, N. C.

Dear Editor:—Last Sunday was a day of rejoicing with us, when five men, one woman, and one boy were baptized into our church. Special meetings had been held for two weeks previous, in which the church members took deep interest. We praise the Lord not only for the souls that were brought into His kingdom, but also for the blessing the church received while the meeting was going on. The members show signs of a reviving in their hearts.

Mr. Britton is teaching a Bible class daily now, and hopes to continue the teaching for a month.

Our co-workers are having a change on Mokan mountain.

Our family has kept unusually well this summer, for which we are profoundly grateful. The weather has been pleasantly cool.

There is no special epidemic among the people, as was last summer, when thousands were swept into eternity by cholera and other diseases.

With our greetings to all of our friends in North Carolina,

NANNIE S. BRITTON.

Soochow, China, Aug. 6, 1903.

News Notes.

....We give right of way to reports of Associations and revivals.

....Bro. Livingston Johnson reports that the recent session of the South Yadkin was the best of that body yet.

....We will have to build a new dormitory for the Baptist University; it will not do to turn forty girls away.

....Pastor Tyree was welcomed upon his return from vacation by a large audience in the Raleigh First Church, Sunday.

....Diaz intends to visit the United States this coming October. He will doubtless work his game in the quietful Southwest.

...Bro. C. E. Gower reports meetings on the Roanoke River and at Bethlehem in Halifax that were richly blessed. He enjoyed aiding Bro. Ben. Dunn.

. ....Wake Forest Law School had twenty-one young men in the list of successful applicants for license last week. Only five failed. Professor Gulley deserves congratulations.

....Bro. W. B. Morton, of Dunn, last week assisted Pastor G. M. Duke in a meeting at Maple Spring, and we are pleased to hear that their labors were abundantly rewarded.

....J. J. Taylor, D. D., of Norfolk, has been elected President of Georgetown College, Ky. Dr. Taylor is an able and scholarly preacher. We wish him great success in his new relation.

....Brethren Boone and Johnson took part in the ordination at Statesville of J. Clyde Turner. Mr. Turner is a particularly strong young man and the ministers will cordially welcome him into their ranks

....Dr. Alvah Hovey, [illegible] dent of Newton Theolo[illegible] tution, and one of the most eminently useful Baptists in the country, died September 6, aged 83 years. He was the author of several valuable books.

....Rev. J. W. Nobles writes: "We have just closed a good meeting at Garner. The Lord gave the Spirit in each service. Several were converted. The church very much revived. We are sure that great good will grow out of the meeting. To the Lord belongs the praise."

....Mr. J. S. Farmer writes: "The Lenoir Baptists, under the leadership of Pastor G. H. Church, have just completed an annex to their house of worship, costing one thousand dollars. The work is moving forward and the people are looking forward to the coming Association with real pleasure."

....We should have mentioned gratefully the good work of Rev. C. E. Gower in collecting and sending to our Orphanage 1,000 watermelons. It is the acme of thoughtfulness. Children value such things and enjoy them so much more than the so-called "substantials;" and an orphan child has as much right to pleasure as any other.

....We are glad to have this note from Elder T. Dixon, of Beams Mills: "I thought I would drop you a few lines and let you know that we held a meeting at Folston in our new church. I had Brother Hubbard with me and he preached the Word with power and three joined by experience and eight by letter. The church has now fifty-six members. I held a two weeks' meeting at New Prospect, and Brother Treadway was with me and he preached the Word with power, and the last day I baptized thirty converts. I have been preaching at this church about fifty-three years."

....Pastor J. T. Watts, a twin brother of our T. J. Watts, of Forsyth, is being greatly blessed in his work at Aberdeen, Miss. His congregations are good and he has recently received twenty new members into his church. Brother Watts was a very prominent railroad man before he entered the ministry.—Christian Index.

....Dr. Geo. Cooper, pastor of the First Church, Richmond, Va., is spending his vacation in rather a novel way. He is making a tour on horse-back of a distance of about two hundred miles through the famous valley of Virginia, covering the distance between Staunton and Winchester. He has a good saddler, and is equipped with saddle-bags, etc., for the trip.—Exchange.

....On September 2 Messrs. Edwards & Broughton celebrated the 32nd anniversary of the forming of their copartnership. The story of their progress is an inspiration to young men and an index to success in business. No firm in the State has more friends, and no firm has a better record for fair dealing with patrons and employees. We offer them congratulations and best wishes.

....Bro. D. C. Britt will resign at Rockingham to enter the Seminary. W. C. Barrett resigned at West Durham to do likewise. These two young men have made places for themselves in our Convention. They are known by their works, each having a record of unvarying success. We wish them well in the Seminary, and we entreat them to come back to North Carolina. They will be worth more to the work here than anywhere unless it be the foreign field.

....Upon returning from his vacation at Waynesville, Va., Dr. Thomas Hume writes: "Our people are showing life and movement in this [illegible] The Baptist [illegible] dicated with in[illegible] exercises last Sunday by Drs. Hatcher, Woodfin and Hume, Pastor Thomas assisting. This week Rev. W. S. O. Thomas leaves them for Maryland. It is hoped that Dr. Woofin, of Hampton, Va., will accept the call so enthusiastically given him."

....Bro. A. V. Joyner writes: "We closed a glorious meeting at Mountain Creek Church. Bro. R. J. Bateman, of Raleigh, did the preaching. The people were thoroughly aroused under his preaching, which was simple, tender, eloquent and powerful. As a result of the meeting, we had a beautiful and impressive baptizing last Saturday morning. I baptized eighteen, restored six and received two by letter. There are some five or six to be baptized at our meeting. Our church is greatly revived and is now in fine condition. The work is progressing nicely and we hope to do more and better work this year than we have in many."

Rev. S. J. Porter, who holds such a warm place in many North Carolina hearts, is going to leave us, as the following letter shows: "Last Sunday morning the Olive Street Baptist Church, of Kansas City, Mo., extended me a unanimous call to its pastorate. I have accepted, and am to begin on the first of October. The church has nearly six hundred members who are united and ready for aggressive work. I know of no greater field for effectual Christian work, and the manner in which the call came to me makes me believe that the Lord is directing in my going there. I have just returned from a visit of three weeks in Missouri and other States. I am delighted at the progress of Baptists in that part of the country. While in Missouri I met many of the brethren most active in Baptist affairs in that State, and they promised me a cordial welcome among them. There are many things would like to write about now, but have not time. In the future you may make room occasionally in the Recorder for me to tell a few things about the Missouri Baptists."

Time to Begin.

September the first is upon us. The money crops are coming in and it is high time to begin a very vigorous campaign for State Missions.

Brother Bailey gave some comparative figures in an editorial last week, which showed the work which lies before us. Up to this good hour we have received for State Missions $5,948.72. Up to this date last year we had received $5,743.28, making a difference of $204.44 in favor of this year up to date. But in this year's figures is to be counted some money which was paid to Associational Missionaries which was not acknowledged last year until after this period. This would make us stand just about where we did this time last year. There is very little difference one way or the other.

Now, it must be remembered that we will have to raise in this State $1,500 more for State Missions than we did last year. As was stated in former articles, while the basis of operation is $25,000, the same as last year, we get $1,500 less from the Home Board, which $1,500 must be raised by the churches in the State.

Last year we had the great University debt which we were struggling to pay. That is not in the way this year, although there is quite a sum yet to be raised for it.

We have the promise of most bountiful crops. Seasons have been exceptionally fine. The Lord has showered down His temporal blessings upon us. The price of cotton is far better than we had any reason to hope it would be. Tobacco is low, but the crop is good and we hope for better prices before the season is over.

Now, let us "honor the Lord with our substance and with the first fruits of our increase." If we will "bring all the tithes into the storehouse" out of the first money secured from the new crop, that will show in a practical way our appreciation for the blessings of God. By [illegible] of the first we can give more and give it more easily than to wait until the last of the crop is gathered. Surely if we fall behind our obligations this year we will be altogether without excuse, and yet unless all our people do their duty we must fall behind. No appeals have been made so far, and I trust it may not be necessary to make the numerous and urgent appeals this year that we have been forced to make in the past. But as the servant of the denomination, I tell it my duty to keep the facts plainly before them and let the brethren see for themselves just what must be done.

It is just three months from today until the Treasurer's books shall close. During these three months we must raise for State Missions $19,051.78. Brethren, these are the facts and figures and you can see from this that we must press the work of State Missions most vigorously if we go to Charlotte without debt. After the glorious record we have made for the last two years it would be distressing to think that we should fall behind this year when conditions are all so much more favorable than they have ever been before.

LIVINGSTON JOHNSON,
Corresponding Secretary.

French Broad Association.

The French Broad Association met in its ninety-sixth annual session at Upper Laurel church, Aug. 19-21, 1903. There was a good representation from the churches, only two or three out of twenty-seven or twenty-eight churches failed to send messengers. A few were represented by men who came because interested though not sent by the church. Several pastors were not present. Large eager congregations gathered each day. The spirit of the Lord seemed to be present from the first. Elder John Amons was unanimously re-elected moderator, and Bro. A. E. Pander clerk. The various lines of work received attention, the discussions often being most earnest and enthusiastic.

Advance was made all along the line. Last year seven churches reported nothing in financial table but "for Minutes," several others only "pastors salary" and "Minutes." Numerous blanks stared one in the face and heralded our shame, but it will not be so this year. Nearly every church pledged for all the lines of work. The pledges for mission[illegible]—Associational, State, Home, and Foreign—showed an increase of 60 per cent over last year. Several churches increased their pledges of last year for all causes. About one hundred dollars was pledged for Associational Missions, to be used to supplement the salaries of pastors where two or more churches co-operate in calling and settling a good man in their midst.

A committee was appointed to act with the churches in forming groups of churches and in securing a good man as pastor, and otherwise counseling with and aiding the churches. A committee appointed two or three years ago to place monuments at the graves of pioneer pastors of the Association, have been reporting nothing done for want of funds. This session the churches pledged fifty or sixty dollars to this object.

Pledges for education increased 800 per cent over last year. Three of the brethren beyond the Blue Ridge were with us. Brethren Cullon and A. Johnson for half a day. Bro. A. Johnson made a great speech for the Orphanage, and was rewarded by receiving a number of subscriptions for Charity and Children, and ten dollars in cash for the Orphanage. Dr. Cullom preached a strong, helpful sermon on Rom. 8:28.

Bro. T. Neil Johnson was with us through the sessions because he could not get away, and added much to the meeting by his presence and participation in the discussions.

After a spirited opposition the time of meeting was changed from the Wednesday before to Wednesday after the fourth Sunday in August. Heretofore we have been deprived of the presence and help of the brethren of the Boards, and representatives of other agencies because of the conflict in time of meeting with two other Western Associations, now the brethren can come, and we give them a most hearty invitation. They can attend the New Found, Buncombe, Tennessee River, Haywood, French Broad, Yancey County, and Mitchell, in regular rotation. They can thus spend a month or six weeks in the mountains, making a tour of the most beautiful country to be found, and at the same time bestow an incalculable blessing upon the Lord's people, their brethren. "Come over and help us."

W. H. WOODALL.

REVIVALS FAR AND WIDE

[Our pastors are invited to send us reports of their protracted meetings. We prefer a report like that submitted from Aaron Creek church. It says all that's to be said, and it says that briefly. Such a report can be written on a postal card. Send reports in promptly, and let's let the world know that the Spirit of God is moving in North Carolina Baptist churches.—Editor.]

Aaron's Creek, Va.

We began a meeting August 10, and closed August 16. The pastor preached and the brethren were faithful in personal work and earnest in prayer. Twenty-eight were received on Sunday. There are more to follow. This is almost an ideal country church. It supports through the women a native worker in China, but conducts three mission Sunday-schools at home as well as the church school.

JOHN LEWIS.

Clarksville, Va., Aug. 17, 1903.

Beulah; Bear Creek; Bethlehem.

I have been engaged in meetings all this month. Began at Beulah second Sunday, continued seven days, baptized 10; went from Beulah to Bear Creek, third Sunday, continued six days. About fifteen converts, ten joined church, and others will join next meeting, when we will baptize. I came home last Saturday and began a meeting at Bethlehem. I have had no help in my meetings until yesterday, Brother Dowell, of Carthage, came to my assistance. He is preaching the plain Gospel, and we are having a great meeting. Several have already professed faith. Will give you results after meeting closes.

W. H. H. LAWHON.

Lawhon, Aug. 26, 1903.

Several Churches.

Please tell the brethren and sisters of our good meetings through your columns. I have six churches, with four of them I have protracted. First at Oak Grove, Union County, thirteen accessions and yet great interest; second, at Mt. Moriah, South Carolina, nine accessions; third, at Waxhaw. I was without any help ministerial; I stopped to go back and finish. I received only three. Then at Red Hill, Anson County, I was aided by our young Brother Ernest Harris, who graduated at Wake Forest last session. Twenty-nine accessions, twenty-five for baptism. Everybody was rejoiced and greatly interested. Great results will yet be reaped. Brother Harris is an earnest and zealous young man, having high aspirations. God bless him.

J. L. BENNETT.

Marshville, N. C.

Mt. Zion; Poplar Springs; Patterson Grove; Ross Grove.

We closed the last protracted meeting with my churches last Monday and while we have not had large ingatherings the meetings have greatly strengthened the church.

The first meeting was held with the Mt. Zion church, three miles north of Cherryville, beginning Saturday before third Sunday in July. Rev. D. F. Putnam, of Cherryville, assisted, and we had a gracious meeting for the church. Two were baptized, two restored, and two received by letter.

The next was with the Poplar Springs church, five miles west of Shelby, running from fourth Sunday in July. Brother Putnam aided in this meeting, and for the church it was a great meeting. Five were baptized as a result of the meeting. Brother Putnam's preaching at both of these points was highly appreciated.

Next we came to Patterson Grove, two and a half miles west of King's Mountain, Tuesday after first Sunday in August. Rev. B. L. Hoke, of McAdenville, was with us, and did the preaching. It was a good meeting, quite a number made professions, and one was received for baptism.

The last one was held with the Ross' Grove church one and a half miles north of Shelby. Rev. R. F. Tredway, of Montgomery, Ala., did the preaching. The church here was greatly strengthened, six were baptized, one restored, and two received by letter.

J. C. GILLESPIE.

Shelby, Aug. 24, 1903.

Friendship.

The church at Friendship has just enjoyed such a treat that we want all the people to know about it. Some of us had been earnestly praying for a blessing, and Mr. W. L. Walker came to preach for us. Commenced Monday night and 'till Friday earnestly preached the pure, sweet Gospel. He had right good crowds all the time, and had the earnest attention of all. And he made the way so plain that one was obliged to see it, and he condemned sin so earnestly that instead of thinking of the other person, our own lives and hearts were where we were looking. As a result of the meeting, eight united with our church, and on Saturday our pastor, Mr. Thomasson, led down into the water six satisfied ones. One father and mother from another church, and four young people.

This is Mr. Walker's old home, and the Walker reunion came during the meeting, but did not at all interfere with the services. Mr. Walker is full of the spirit, and his services are free from any excitement, but one can't help but be impressed with his reliance on his Heavenly Father for help, and that he will do for us what he has said he would. We all hate to give him up to Georgia, and envy Macon the influence of his life; but we have a promise of another visit next summer, and should any church want to have a good meeting, and be willing to do its part, and can get him to preach for them, I am sure good results will follow.

We feel that God has been better to us than we expected or deserved. To Him be all the praise.

L. D. PRICE.

Charlotte, R. F. D. No. 4.

Lowell.

We closed a meeting yesterday at our church at Lowell, by baptizing seven young men and young women, and, we trust, more to follow soon. There were several other professions, some of which, we think, will join. We think there is something lacking in a profession when they do not come out on the Lord's side and confess Him in baptism. The Lord said, "If you love me, keep my commandments." And again, He said, "He that loveth me, he it is that keepeth my commandments." All the meetings were well attended, and the church was greatly revived.

Rev. A. P. Pugh, of McCombs City, Miss., who has been supplying for the First church of Gastonia, came to us on Thursday and remained the rest of the week. Pugh did some faithful, earnest preaching. We all enjoyed his presence with us, and will be glad to welcome him back any time.

We will begin a meeting with our McAdensville church the first Sunday in September. Rev. J. Q. Adams, of Charlotte, has promised to come and be with us. Our church seems to be in excellent condition for a great meeting. I have been serving these people for nearly four years, and during that time the church has been entirely harmonious, and has constantly grown and improved. We do not mean to boast, but we claim to have a choir unexcelled in the State. Come and see.

The Recorder is growing better each week. The editorials of late have been excellent. Your editorial last week concerning Pope Sarto, shows more sense than anything I have seen in all the papers. It is hard to see how any Christian who knows anything about Catholicism, past or present, can say anything flattering about this or any other Pope. Romanism is rotten to the core, and it is not hard to find that out when one tries. Yet some of our papers will commend the Pope, and he stands at the very head of the most diabolical scheme in the world.

God bless the Recorder in its stand for the truth.

B. L. HOKE.

McAdensville, Aug. 24, 1903.

Kings Mountain.

To the Biblical Recorder:

The writer has just returned from a trip to King's Mountain, N. C., where he had the privilege of assisting Rev. A. H. Sims, pastor of the Baptist church at that place, in a most glorious meeting, in which the Lord blessed us with one hundred and seventy happy converts. The meeting lasted nine days—two services each day.

Brother Sims is a wise, untiring pastor, and had canvassed the field well, finding out how many unsaved persons there were and about where they were located, and had his church ready to go to work as soon as his help came.

The church is very much in love with their pastor, and so is the entire community in love with the pastor of the Baptist church.

When I left there had been fifty-nine approved for baptism, and about fifteen [illegible] by letters, and many [illegible] Brother [illegible] in h[illegible]

C. A. BARTLETT,

[illegible] Baptist, Atlanta, Ga.

Knap of Reeds; Berea; Bells.

We held our meeting of days at Knap of Reeds Baptist Church, beginning the third Sunday in July. Bro. W. C. Barrett, of West Durham, aided us. We had a great meeting. The third Sunday in August we baptized fourteen. Bro. Barrett captured the people by preaching the plain gospel.

At Berea Church, in the Mt. Zion Association, we have a new building nearing completion. The brethren are doing the work themselves, and it will be one among the best of our country church buildings. We hope to complete it this fall. We had a good meeting in the new building. There were several accessions, and the church was built up spiritually.

We had a regular feast with Bro. J. C. Hocutt, at Bell's Church in Chatham County. He is the conservative brother of the Mount Zion Association. He knows more about the Association than the rest of us. It was a good meeting, and when we come away we felt better for having been with him and his people. He is a splendid [illegible], and he and his people are [illegible].

From all I can hear, God has certainly been good to the country churches this year. There are reports of great meetings from everywhere. We ought to sing "Praise God from whom all blessings flow."

EDWIN R. HARRIS.

Durham, N. C., Aug. 28, 1903.

Drake's Branch, Va.

I wish to tell you that we have had a gracious revival of religion in our church and community. This will be all the more interesting to you when I tell you that your own L. R. Pruett, of Charlotte, did the preaching. He is a son-in-law of Capt. N. L. Shaw, well known in Baptist circles in North Carolina, now of Drake's Branch, Va. Brother Pruett is one of God's noblemen, lovely in character, life and work. His preaching is characterized by simplicity, earnestness, directness and power—"In demonstration of the Spirit and in power." The whole community has been stirred by the powerful preaching of the word. This is one of our State mission points, and I am glad to say that the Baptist cause has been very greatly strengthened here. Brother Pruett has won our hearts, and our prayers follow him as he goes back to his North Carolina home.

J. W. H. DYCHES,

Pastor Drake's Branch, Va., Baptist Church.

Wanted to be Baptized 68th Birthday.

It was our privilege not long since to be at a gracious meeting at Long Creek church, Mecklenburg County.

The meeting was held by the pastor, Elder C. M. Murchinson, assisted by Elder J. M. Bridges.

The Word was preached in great earnestness and plainness, and the power of the Holy Spirit was manifested. The church was revived.

Three men, heads of families, were received into church fellowship by baptism. One of this number was Brother Grasse, who was 68 years old the day he was baptized. He said the Lord had been so good to him, to let him live so long, and that his sins had been forgiven, he was now saved, and wanted to be buried in baptism on his 68th birthday.

This brother is hale and hearty and apparently has many years to spend in the Master's service. But oh, how few comparatively speaking, are ever saved if the matter is put off so long.

Fraternally,

S. L. BOLINGER.

Mt. Holly, N. C., Aug. 29, 1903.

The Liberty School.

Our school work here is getting along nicely. The school is doing as well as could be expected. We are pushing the work on the new building as fast as we can. The framing is all up and we hope to have the outside work all finished in a week. The house when completed will be a beauty. One that every Baptist in Liberty Association should feel proud of. We are very much encouraged over the prospect for the school and feel sure of success.

We are now using the church to teach in—for which we thank the brethren of Piney Grove church very much. Our school began August 25. We have 40 on roll, and there are a good many more that will enter in a few days, as soon as the busy crop season is over. The brethren of the Association are to be congratulated on the success of their efforts. We are preparing to have an educational rally some time in October, at which time we hope to meet many of the brethren. We pledge to all who will attend a nice time.

E. L. GREEN, Principal.

Wallburg, N. C.

Trust Funds.

The problem of many a man is to provide for his loved ones after his death. He may have the money and lack confidence in any one to invest it. For such men the Trust Company is a great relief. Trust companies are banking institutions and are hedged about with proper laws. One may leave his estate to the administered by such companies with comparative certainty that it will be well done. The Carolina Trust Company, of Raleigh, has prepared an interesting book on this subject, which we heartily commend. It may be obtained free.

Home Circle.

A Changed Man.

"It's nothing, Mrs. Redmond—nothing to be alarmed about," said the doctor.

"But isn't it in his heart?" anxiously asked the little woman, to whose white face her own heart seemed to have forgotten to send any color.

"Oh, no. Or, rather, the heart is involved a little, but only by way of sympathy. The real trouble is in his —somewhere else,"—and he could not bring himself to say "stomach." "What did he eat for dinner?"

"Some roast pork and veal; and I don't think it agreed with him."

"Yes. Its nothing at all alarming."

"Oh, I'm so glad!"

Groaning James Redmond, lying prone on the spotless counterpane, heard every word the doctor said. The doctor intended he should. The groaning decreased.

"James, dear," said his wife smoothing his pillow, "the doctor says you will soon be better. It isn't your heart at all."

"It feels like it," was the feeble response. But the groaning quite stopped. "It feels as if it was the valve of my heart. Sometimes it just flutters and then seems to stop altogether."

"The heart has several valves," said the doctor, drily, "and every one of yours is sound. Here swallow this. I think it will help you. You may have a few more twinges—nothing serious. If you could get another hour's sleep, you would feel better."

Ten minutes afterwards James Redmond was sound asleep, just as the doctor prognosticated, and then happened something that the doctor had not prognosticated at all. A second attack of that dreadful palpitation came on. He could not catch his breath. He saw his gentle little wife sitting there so calmly by the window with her sewing; but he could not cry out, and cold drops gathered on his brow. His heart gave one bound, then all was still. W[illegible]

But not for one moment did he lose consciousness—that was the singular part of it. His mental powers seemed keener than ever, even when his heart stopped beating and his useless struggle for breath was at an end.

He felt darkness dropping down over him. The face of his wife grew dim, and then was swallowed up altogether in it. But as it disappeared, other forms grew slowly up. One, two, three, four, five—there they stood, one at each corner of the bed and one bending over him. They shone out in their own light, mistily at first, then with sharp clearness.

"Angels, of course," thought James, and through his mind there floated a line or two of an old song:

"There are angels hovering round,
To carry my spirit home!"

Somehow he did not greet them with quite the gush of enthusiasm and joy that he thought would fill his soul when the "angels gathered round." He gazed at them curiously, and noticed almost with terror that the one at the side had his hand on his heart. Was his heart disease—for he knew now that it was heart disease that had killed him, in spite of the doctor—was it going to follow him into heaven?

Suddenly this angel withdrew his hand, saying to the others:

"It's over now; take him to the examining room."

The four angels at the corners of the bed laid hold of the prostrate man, swept him instantly off the bed and away. The one at his side flew before the party. James Redmond could see nothing but the luminous figures around him, but he felt himself going through limitless distances, away and up. His bearers uttered no word, and their gleaming white wings made no sound as they swept along through utter, awful stillness.

They came at last to a large room, whose walls, furniture, everything, gleamed with the same soft, penetrating light. They laid him down on a long narrow table; and all gathered about it. Five of them—no, six, for James Redmond himself joined them. How it was he did not know, but there he lay on the table, and yet there he stood by the side of the table waiting with eager interest to see what was next. What could be the matter with the James Redmond on the table, that they all gazed so intently at his heart?

Suddenly, with a deft movement, the fifth angel took his heart quite out of the body, and laid it before him on the table. It did not hurt—it was hardly a surprise to the James Redmond looking on. The angel held a pearly rod in his hand, and with it now gently lifted one of the little white valves.

"What does it all mean?" he whispered to his neighbor, an angel whose benevolent countenance seemed to invite the question.

"We are commissioned by the King to try the hearts of those who apply for admission into the city," was the soft response. "Hush!"

"This praying valve works pretty well," said the examining angel, moving it up and down. "Ah, here's a little hitch. What's the matter?"

"Can't be anything serious the matter," James Redmond spoke right out. "I always have family prayers, and as for the prayer meetings, I used to go whenever I—ouch!"

For the examiner pushed a little harder, and James Redmond felt a twitch of pain in the place where his heart used to be.

"It's connected with something wrong," said the angel. "Ah, there it goes. It has finely yielded. There, that works all right. I think that will pass."

The examiner now selected some instruments of the clearest crystal, and turning the heart a little to one side, began a careful search for something.

"We always examine the loving valve next," whispered the neighboring angel, and all relapsed into an anxious silence.

"Oh, I hope there won't be any trouble here," exclaimed one, involuntarily, "for he that loveth not, knoweth not God."

"Atrophied! Dried up for lack of use, I fear," said the examiner.

James Redmond's blood ran cold in his veins—at least, he felt as if it did. He leaned forward, and his eyes almost started from their sockets in his frenzied gaze.

"Surely he loved a little—his wife, his child!" said another. "And all love is God."

The examiner took a large microscope from the case, and another five minutes' search discovered the missing valve.

"Ah, here it is!" said he.

And they drew a great breath of relief.

"It works easily—what there is of it," said he, moving it most delicately with a crystal rod.

Every time it worked back and forth James experienced a most delightful thrill in the cardiac region. It was the same sensation that he had felt years ago on earth when he was first converted. It all came back to him now—how his affections had gone out to everybody, even the far-away heathen; and how he had sung:

"Oh, that the world might taste and see
The wonders of His grace!
The arms of love that compass me
Would all mankind embrace."

"I wish it were larger," said he, half smiling, half mournful, to his neighbor.

"Ah, that's what makes heaven," was the soft answer. "That and seeing Jesus."

The examiner now carefully selected some rods and pincers of burnished gold.

"For the giving valve," whispered the neighbor into James's ear.

James fairly felt the pallor creeping up his lips, and the sickness of deadly apprehension came over him.

The angel found the valve without any trouble. Small it was, and oh, so tightly closed! It required all the force he could exert with those strong little pincers to force it open for the first time, and as he did so a cry of absolute agony burst from the lips of the pale mortal at his side. The pain was something terrible. The angels did not seem to hear him. They looked at each other with significant nods.

"The root of all the trouble," exclaimed one.

"Yes, for you know that the love of money is the root of all kinds of evil," replied another.

"And that was the reason for the hitch in the praying valve."

"And the smallness of the loving valve."

"What shall we do with him? He can't go in to see the King."

"No, never!"

And the very silence seemed to echo it—"Never, never, never!"

"Oh, hear me, hear me!" cried James Redmond, in agony. "Do let me speak for myself. I did give some. I—"

The angels all turned and looked at him. Oh, such a sad look, worse than sternness!

"What did you give?" said the examiner, slowly.

"I gave two guineas every year to the chapel funds."

"And what else?"

"I went to the tea-meetings and took my wife. They always cost me something."

"And what to foreign missions?"

James Redmond was silent. He had given nothing.

"And what to home missions?"

Silence still.

"And what to the poor?"

Silence still.

"And all these years your income has been large."

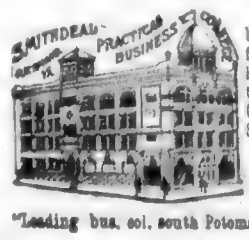
"Why James, James! What's the matter? Are you worse?"

It was his wife calling him. The angels were gone, and there he lay on his own bed at home—a changed man from that hour.

His boy Charles thinks father must believe in Christianity, he works so hard and gives so much to spread it. Charles has begun to go to church again. James Redmond supports the church work at home and the missions abroad liberally, and always makes a special offering on the anniversary of the day which he speaks of as the day he went to judgment.—Christian Globe.

DRAKE'S PALMETTO WINE.

For Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes. Every case is cured absolutely with one dose a day; gives immediate relief and cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Biblical Recorder who needs it and writes for it. Address your letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.



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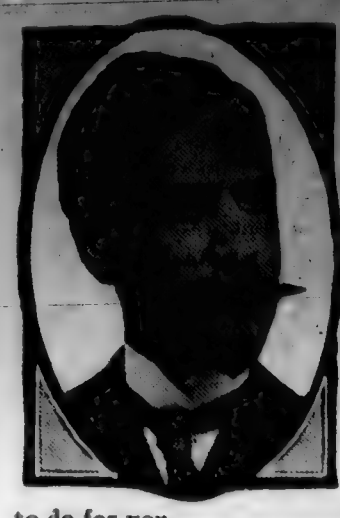
D. B. Smithdeal
President.

"Leading bus. col. south Potomac river."—Phila. Stenographer.

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

If you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4 Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8 Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

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Young People's Page

The Marvelous Story of Helen Keller.

The student of life hardly needs to be assured that "a man's life consisteth not in the abundance of the things which he possesseth," for too many evidences of the truth crowd upon our view. While our senses constitute the natural and necessary avenues of communication between the outer and the inner world, it sometimes seems that the closing of one or more of these means the increase and the more diligent use of those that are still open. Few things are more profoundly touching or more beautiful than to know the happiness that remains for those whose souls are partially shut in by insurmountable barriers across the natural, pleasant highways into the beautiful world around us.

"The Story of My Life," by Helen Keller, brings such thoughts most vividly to mind—the story of the only well-educated deaf and blind person in the world. Every one knows of the little girl who lived until nearly seven years of age conscious of an increasing rebellion of the dawning impulses of a naturally brilliant mind against the impregnable wall of closed senses. Up to this time Helen was like any other child in her condition, willful, selfish, unloving, and quite uncontrolled. Having wise friends, the thought of developing the possibilities of the little girl was put into action, and a teacher, Miss Sullivan, was engaged, by communicating with the director of the Perkins Institution for the Blind, in Boston.

Probably to both teacher and pupil the process of development seemed slow, but to the reader of the story it seems nothing short of miraculous. Miss Sullivan began to teach the little girl on March 3, 1887. The child did not know a single word; she made herself imperfectly understood by signs, and threatened to destroy all the good of patient teaching by her ungoverned fits of temper. It is marvelous to know that she began to write letters in June, and long before a year had gone she wrote in a delightful, childlike style showing but few limitations, and quite as good as that of most little maids of eight years. The part of the book devoted to Helen Keller's story written by herself is of absorbing interest.

When she was about ten, she determined to learn to speak, inspired by the example of the blind girl in Norway, Raginhild Kaata, who had been taught. Miss Fuller, of the Horace Mann School, Boston, undertook the task, which, after much patience, and with the aid of Miss Sullivan's genius, untiring perseverance, and devotion, was accomplished. We quote the words of the happy girl herself, words that must cause every sensitive soul to thrill with sympathy: "When I had made speech my own, I could not wait to go home. At last the happiest of happy moments arrived. I had made my homeward journey, talking constantly to Miss Sullivan, not for the sake of talking, but determined to improve to the last minute. Almost before I knew it the train stopped at Tuscumbia station, and there on the platform stood the whole family. My eyes fill with tears now as I think how my mother pressed me close to her, speechless and trembling with delight, taking in every syllable that I spoke, while little Mildred seized my free hand and kissed it and danced, and my father expressed his pride and affection in a big silence. It was as if Isaiah's prophecy had been fulfilled in me: 'The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.'"

Constantly attended by the wise and loving teacher Helen "saw," as she says, many wonderful sights. She visited Niagara, and was deeply impressed by its wonders and beauties, of which she says: "I cannot fathom or define their meaning, any more than I can fathom or define love, or religion, or goodness." She spent some weeks at the World's Fair, and by especialy permission was allowed to "see" everything with her hands. In those days, she says, she took a long leap from the little child's interest in fairy tales and toys to the appreciation of the real and the earnest in the workday world.

She spent two happy years in New York under instruction of the Wright-Humason School for the Deaf, working on ordinary subjects in addition to vocal culture and lip-reading. She says with unconscious pathos that they did not quite reach their goal in the latter effort. Her whimsical humor shines out thus: "I still regarded arithmetic as a system of pitfalls. I hung about the dangerous frontier of 'guess,' avoiding with infinite trouble the broad valley of reason. When I was not guessing, I was jumping at conclusions, and this fault, in addition to my dullness, aggravated my difficulties more than was right or necessary." The absolutely sweet and sane spirit shown in all her estimates of herself, and her appreciation of others, is marked in one so young and in one who must always attain by overcoming. After much study, all courageously undertaken, Helen was ready for college and passed into Radcliffe. Her frank disappointment in the discrepancy between her ideal of college and the reality is most naively confided to us. A hearty echo responds to her sage remark that "one goes to college to learn, it seems, not to think." Wise little college girl, to find that out in her freshman year! She overcame with heroism the tremendous handicap always hindering her, both in class-room and in examination. The simple tale of her trials and success moves the heart and stirs the blood. "Every struggle is a victory. One more effort and I reach the luminous cloud, the blue depths of the sky, the uplands of my desire."

She gives a lively description of her feelings when undergoing examinations: "You are amazed at all the things you know which are not on the examination paper. In desperation you seize the budget and dump everything out, and there in a corner is your man, serenely brooding on his own private thought, unconscious of the catastrophe which he has brought upon you. Just then the proctor informs you that the time is up. With a feeling of intense disgust you kick the mass of rubbish into a corner and go home, your head full of revolutionary schemes to abolish the divine right of professors to ask questions without the consent of the questioned."

"Little Lord Fauntleroy," that delight of children, was the first book she read understandingly, and then she was about eight years old.

In her criticism of real literature she shows delicate discrimination and much poetic fancy. "The word-painting of Virgil is wonderful sometimes; but his gods and men move through the scenes of passion and strife and pity and love like the graceful figures in an Elizabethan mask, whereas in the Iliad they give three leaps and go on singing. Virgil is serene and lovely, like a marble Apollo in the moonlight; Homer is a beautiful animated youth in the full sunlight with the wind in his hair."

After her world of books comes her love for her many friends and her true appreciation of nature's beauties. She says, with unusual thoughtfulness: "It seems to me that there is in each of us a capacity to comprehend the impressions and emotions which have been experienced by mankind from the beginning. Each individual has a subconscious memory of the green earth and murmuring waters, and blindness and deafness can not rob him of this gift from past generations. This inherited capacity is a sort of sixth sense—a soul-sense which sees, hears, feels, all in one."

The peculiar adaption of the natures and minds of this pupil and teacher to each other has produced the remarkable result that seems almost miraculous to observers. Both unusual in their way, they acted upon each other only with the happiest results. To Miss Sullivan the little girl owed everything; to her intelligence, sagacity, unremitting perseverance, and unbending will was due the rescue of the child from the depths of night and stillness; and the teacher has her reward in her beautiful work. The spirit of both cannot be better indicated than in a sentence written by Helen when she was ten years old, to her dear friend Phillips Brooks: "I used to wish I could see pictures with my hands as I do statues, but now I do not often think about it, because my dear Father has filled my mind with beautiful pictures, even of things I cannot see. If the light were not in your eyes, dear Mr. Brooks, you would understand better how happy your little Helen was when her teacher explained to her that the best and most beautiful things in the world cannot be seen nor even touched, but just felt in the heart. Every day I find out something which makes me glad."
—New York Outlook.

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Lake Toxoway	$9.20
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Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.75
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Rural Hall	$3.95
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For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

Editorial.

THE TESTS OF RELIGIOUS VITALITY.

It is to be deplored that money has been made a test of religion, as well as of everything else. When Conventions meet, the churches are judged by the amounts they give to Foreign Missions, Home Missions, State Missions, etc., etc. When pastors meet they judge the worth of a church by the salary it pays. Some of them even judge one another by salaries. I suggested a church once to a preacher, who, I had heard, wished to move; whereupon he said, almost with indignation, "That is not in my class." It paid $1,000 less than his church. We expect to see him begging for a church far below this one. If God loves him, He will humble him.

Moreover, a church's loyalty is often tested by its contributions. If it does not give to this or that, men say, "That church is not loyal. And when pastors meet they put one man down as loyal and another as not loyal wholly on the record made by their churches in contributions. And when pastors wish to show whether they have done well or ill they appeal to the statistics—the contributions.

This is mercenary. It is bringing into God's work a test that He despises. It is likewise unsafe and unfair. In the spiritual realm, money is of no great account. Giving is, to be sure; but amounts are nothing. With God two mites are more than a million dollars. Let us not forget that we may be as mercenary in religion as a politician may be in politics or a broker in business; already it is written of "the church" (as a whole) that her ardor in preaching against riches has been surpassed only by her zeal to acquire wealth.

Now let some one take these sentences and lay them in comfort to his covetous soul, as a justification for his mammon-worship. Let him; he is gone any how. But the true Christian will find in them a plea for a deeper freedom from money, a nobler attitude toward money, a more liberal giving than the giving of money.

We say such tests are wrong. It is good to give. It is good to give to our denominational objects. It is good to be loyal. It is a good thing to say of a preacher or his church that the church contributes large sums. But our point is a church may do these things and yet lack much. Ten thousand dollars a year salary is no sign of religion, whether a preacher gets it or a base-ball star. Ten million dollars for missions do not prove the Roman Catholics pure in faith. The gifts of the heathen have been going up ten thousand years. The just shall live by faith. It is the condition of the heart of a man that God sees. Obedience is better than sacrifice.

Loyalty, amongst Baptists, is not loyalty simply to institutions or works. Loyalty is loyalty to doctrines and to principles; and, forget it not, to Christ. We doubt if we shall ever reach the point when the emphasis can be transferred from these to money. We may yet learn to do without money; doctrines and principles may pass; but Christ abideth forever. To Him we cling.

And it is unfair. One preacher's flock raise $4,00 for Foreign Missions. The other preacher's flock raise $4,000. But before the Master I would rather be that one preacher. There was a time when Christ could not raise four dollars for Foreign Missions. It is more to preach Foreign Missions to the poor and the ignorant and the undeveloped and receive of their sacrifices four dollars than it is to pass the silver plate down the aisle of a city church and take in $4,000 from the well-lined pockets of the followers of Him who had no better home than the foxes and birds. It is wrong to measure ministers by such standards. If God so measured them, our religion would never have supplanted the heathen religions.

What are the marks of religious life? Righteousness is one. The Old Testament and the New never give up Righteousness. Yearning for God in Christ is another and more fundamental. This includes prayer and Bible-reading and worship. There are people who read and pray and give but who have little to do with God, little yearning for Him, little capacity for Him. A gift of $1,000,000 cannot atone for a heart that does not commune with God. God's heart is set not upon money; He owns the mines; but it is set upon the hearts of men.

We might multiply tests, but this is far enough. Let the reader measure his religion by his feeling for God.

God must be lonely amid all the clamor. His name is shouted in sermon and chant and anthem; it is written in a myriad books; it is invoked all the day long in a multitude of causes; steeples rise toward heaven any where, and under them mere men describe Him most splendidly with anecdotes, flowers and tragical performance. But God in heaven—what in these things is there for Him. Is He a heathen God to be flattered? Is He a God of little soul to be appeased with gifts or much speaking? I wonder if He does not amid the general clamor yearn most for the silent love of a sin-stricken child, come back to call Him Father. I wonder if amid the chants and anthems, He does not esteem more the silence of a suffering woman who speechless for gratitude leans on His bosom. I wonder if He would not prefer an hour's communion with a child of His to a world of gold dollars. I wonder if amid a million men writing checks for Him or running about for Him or preaching for Him, He does not long for someone to give Him one straight hour's loving.

CROWDED SCHOOLS.

The duty and doctrine of education, preached so vehemently for a generation that needed the school more than this generation needs it, have taken at last deep hold upon North Carolina.

As if there were nothing to do with young men and women but to send them to school, the homes of North Carolina have turned into the open high-school and college doors a great tide of students, and from every quarter comes the word that the enrollments are unprecedented. Very well for the boys and girls. We hope they will vindicate the sacrifices of their parents and friends. We fear, however, that many a mother and father have in a false sense of duty put their boy into the class-room when the call was clear to them to put him in the work-shop. Save in unusual cases higher education is not so indispensable that parents are bound, either morally or conventionally, to make sacrifices in its name. A good place to work in is quite a good school for a boy.

Our Baptist Female University turned thirty girls away for want of room. Wake Forest is full. We are glad of this; and we hope they have much worthy material. And we record it not only as a matter of good news, but also to point out that so far the competition of the State is by no means disastrous. Our schools are meeting it, thanks to close management and to the conviction in the hearts of the people in favor of religious education. We hope these institutions will clearly vindicate this faith and return to their parents these sons and daughters nobler in heart, and in mind, for having received far more of the life of Him, that is the Life of men and the Light of the world, than they have of mere books and mind-training.

THEY DID.

Editor Recorder:

I drop you this line although at a late date to say that I admire your courage in talking out in meeting about the Pope and the papacy as you did about the time that Leo XIII. died and Sarto succeeded him. Protestantism is contracting the habit of looking too much at the man and too little at the false system that he represents.

Paul said something like this: "If any man preach any other Gospel, let him be accursed." And Leo and Sarto both certainly preached some other Gospel.

A REMARKABLE UTTERANCE.

U. S. Commissioner W. T. Harris is one of America's most eminent men. He has administered the affairs of his office with such ability as to command for many years the unqualified respect of the Nation. His utterance submitted here is, therefore, not to be lightly dismissed:

Dr. W. T. Harris, in the New York Independent, says in substance what he said at the recent meeting of the Educational Association in Boston, which provoked emphatic dissent. He regards religious and secular instruction as mutually exclusive. He says that "the analytic understanding is necessarily hostile and skeptical in its attitude toward religious truth." "Even the attitude of mind cultivated in secular instruction is unfitted for the approach to religious truth." On these grounds Dr. Harris insists on the complete divorce of religious instruction from the public schools. If his contention is admitted, it has no place either in private schools, colleges, or any institutions for the mental discipline and development of students. "The principle of religious instruction," he says, "is authority; that of secular instruction is demonstration and verification. It is obvious that these two principles should not be brought into the same school, but separated as widely as possible." Commissioner Harris argues that religious truth is revealed in allegoric and symbolic form, and is apprehended not merely by the intellect but by the imagination and the heart.

This position would absolutely justify the Voluntary Principle, since Education to be whole or even worthy, must be religious, that is, Christian. But we do not accept the Commissioner's view. We do not regard the appeal to reason or the training of the analytic faculties as in the least inimical to religion; nor do we feel that there is necessarily conflict between authority in religion and verification in Science. Each has its domain.

The Commissioner's position seems to us to be absolutely destructive of the great edifice of public education that he has been building. If education is inimical to religion, education must go.

HARDSHIP OF HIGH TAXES.

Monroe, N. C., Aug. 29, 1903.

Mr. Editor:—I have read with much interest your editorial entitled Taxation in North Carolina. It is a well-written, timely article, and should receive the careful perusal of every tax-payer of the Old North State. It would be well for every newspaper in the State to copy it.

You say the tax rate in North Carolina towns is between 2 and 2.40 per cent, and you say of course no one pays it. While the mapority of people may not, there certainly are some, who, in the language of the Scripture "Will swear to their own hurt, and change not"—some who will neither "Evade laws nor swear to lies." Upon this class the burden of taxation falls heavily and it is most grevious upon widows and orphans, whose sole income is derived from taxable property and solvent credits.

In your town, Raleigh, the tax rate is 2.40. In my town, Monroe, it is 2.39. I am personally acquainted with a widow in my town who has a large family dependent on her, and whose income is derived wholly from taxable property and solvent credits, who has for several years been paying this exorbitant tax. She puts into the treasury every year enough to keep two children off at college. Now most people will admit that this is exorbitant, and yet, where is the remedy?

It seems to me that the Legislature should abolish the tax on solvent credits, and if as few list these credits, as you seem to think, the revenue from taxation would not be materially decreased. This should be done, or the tax rate should be lowered to the point that shall not "make for perjury." I dare say you voice the sentiments of the people of the State when you say, "We need a revolution in North Carolina in this respect." Mr. Editor, you have sounded the note of warning, can you suggest a remedy for the evil?

A TAX PAYER.

HOW TO SURPASS IT.

The little church at Cameron has forty-five members, of which number twenty-eight are females, and they give $8.00 per capita, and the wealthiest member of the church is not worth more than $2,500. The Recorder goes into every home save two. Is there a church in the State that can beat that?—Biblical Recorder. Find a church in which the Recorder goes into every home and possibly this record would be surpassed.—Christian Index.

"LATEST."

Goldsboro, N. C., Sept. 1, 1903.

Dear Brother Bailey:—In the news notes of the Recorder of last week you do the temperance workers of Goldsboro an injustice. You speak of several towns that have already called elections, but say that "Goldsboro and Scotland Neck are the latest to fall in line." Before leaving the subject you mention several other towns that are preparing to call elections. From this item one would get the notion that Goldsboro was not in the temperance fight at all. It is true that we have been delayed some in our work here, but petitions are now being circulated to call an election early in October, and will be before our aldermen in a few days. From the ease with which signatures are obtained it looks like we will have a great victory. I am

Yours cordially,

J. B. JACKSON.

[Our friend mistakes our meaning. We used the word "latest" in the sense of "most recent." There is no reflection whatever in that.—Editor.]

AN OPEN LETTER.

Raleigh, N. C., September 6, 1903.

Mr. D. B. Zollicoffer, Weldon, N. C.

My Dear Sir:—I thank you for your letter of August 31st.

I assure you that you have misinterpreted my editorial. The policy of the Anti-Saloon League, at the head of which I am, is to keep men in their parties and thus reform the parties. This is the major premise of all our reasoning. My editorial calls on the people in their parties to demand the nomination of temperance men.

Our fight is by no means wholly a political one. I do not want our movement to take on a wholly political aspect, but you will agree with me that we must put in men who will enforce our laws, and that we can not get proper laws enacted unless we elect temperance men. But this is not to be done by forming a new party. If I thought so, I would resign the State Chairmanship immediately. I am not only personally opposed to such a course, but I firmly believe that such a course would ruin me financially and personally. I could not possibly maintain my present position as editor of the Biblical Recorder and lead a party. You may count on me, therefore, so long as I am at the helm, to guide our forces away from anything like a party movement.

On the other hand, I shall content myself with insisting that the men who join our Leagues shall seek heartily to bring forth within their parties, men who are strongly against the liquor traffic.

I think I shall print a copy of this letter to relieve any doubts that may exist in the minds of others.

Sincerely yours,

J. W. BAILEY.

Chairman State Committee Anti-Saloon League.

OLD TRUTHS; NEW CLOTHES.

(H. A. BROWN, IN CHRISTIAN INDEX.)

A few weeks ago, in noticing a denominational tract recently issued, the editor of the Biblical Recorder insisted that our denominational literature needs a new setting. This statement impressed me very much at the time. The fathers gave their message in forms suited to the demands of their times. The great underlying truths may remain the same for all generations, but the garment in which they are clothed may become thread-bare and no more fit for use. Old truths must wear new clothes if they are to be sought after by new generations of men and women. One of the favorite methods of dealing with the disputed points in our denominational teaching has been to make frequent and extended quotations from authors who hold views different from our own. This method has been much overworked. It is needless to say that many of these quotations are taken out of their immediate connections and made to do a service never intended by their authors. If we could have a fresh statement of our denominational position by some one who is abreast the thought of our times, it would command a wide and careful reading. If Dr. Mullins, or some one like him, in spirit and equipment, would undertake a work of this kind he would do a service the value of which no one could estimate.

AMICISSIMUS.

He expressed my view exactly. The Home Board has been hiding behind other organizations for the past several years, and has lost caste and color. Let it have its own work and its own men, and the rest will follow. J. J. TAYLOR.

Norfolk, Va.

News and Comment.

EDUCATIONAL REVULSION.—It is generally reported that a revulsion against the campaign for the free schools has set in. The tide was high in June, but when August closed many hopes were depressed. Such revulsions are inevitable. They serve a good purpose in bringing out the true friends of a cause. They also harden and make substantial real progress. Perhaps mistakes have been made; leadership has been unwise, too hasty, at times; and motives have not always been of the best. But the improvement of the free-schools is a necessity and a moral obligation; and we must override mistakes. Then, too, the new appraisal of property has dampened the ardor of many citizens; and no doubt the agitation of the race question has had a depressing effect. But the free schools must be carried forward, no matter what happens, and in spite of everything.

THE TROUBLE IN TURKEY.—The Sultan has mobilized his army and his preparations look to an attack upon Macedonia—in which revolution against Turkey is in progress—and upon Bulgaria, which is said to be aiding Macedonia. The Turk is the great enemy of the Christian. He is likewise the chief menace to civilization. His empire is the great bulwark to the progress of light; and, moreover, has for years been the scene of many wrongs, such as the kidnapping of missionaries or the massacre of Armenians. Turkey exists by consent of the European Powers because they cannot agree which shall take over the Empire. The Sultan is spoken of as the "Sick Man of Europe" because his country is always in trouble and threatening to involve all Europe in war. At present the Ministers of the Powers have sought safety in battleships plying up and down before Constantinople. The new element in the situation is the presence of American ships. Until now the United States has kept clear of the situation. But we have quite important missionary, political and commercial interests to protect. Indeed from henceforth the United States is likely to be involved in every important international situation.

The following dispatch indicates to a degree the condition of affairs in Turkey:

London, Sept. 7.—The Daily Mail's correspondent at Monastir, telegraphing under Saturday's date, says: "There is no doubt that a Turkish war of extermination is proceeding in the Okrida district. The massacres of a century ago are as nothing compared with those occurring daily in the villayet of Monastir. I have obtained substantial evidence to prove that the Turkish Nizams (Turkish regular troops) are in most cases committing unheard-of atrocities, which are not solely the work of the Bashi-Bazouks, as the authorities are seeking to prove. The plight of the survivors is terrible. Not daring to leave their houses and subsisting on grass and water, they resemble people in the last stages of famine. The Turks are also losing heavily, judging from the number of wounded arriving." Among the instances he gives in support of his statements, the correspondent relates that a priest's son in one village was flayed alive and kept in this horrible condition for several days, to the delight of his tormentors, until a merciful Turk shot him dead.

A MINISTER MISUNDERSTOOD.—Mr. J. C. Massee, pastor of the Raleigh Tabernacle, became involved in an unfortunate misunderstanding last week. In the course of a prayer-meeting talk he made some remarks on the duty of the white race to the colored and the consequences of failure to do this duty. The matter reached the papers in the form of a paragraph that caused much indignation. Therefore Mr. Massee wrote a letter to the press explaining and repudiating the interpretation of his words. He was surprised that they had created a sensation and was much chagrined. He declares that he was misrepresented and misinterpreted, a statement that these who know him freely believe, since he is anything but a sensational or radical man.

On Sunday night his church took the following action:

Your committee appointed at a special conference of the church called this morning, beg leave to make the following report:

Whereas, our beloved pastor, Rev. Jasper C. Massee, by reason of misinterpretation in charging to him, as we believe, sentiments that neither he nor we endorse, has been most unjustly and unkindly criticised, which, if allowed to remain unrefuted, would very seriously impair his usefulness as a Christian minister and do him great injustice, therefore be it

Resolved 1. That we hereby express to our pastor our sincere love and sympathy and our fullest confidence in his pure intention and entire freedom from anything unbecoming the high character he bears as a Christian gentleman and a servant of Jesus Christ.

2. That we renew our covenant of love and service with him, pledging anew to stand with him for the pulling down the strongholds of satan and building up the kingdom of Christ.

T. B. MOSELEY,
A. H. MOONEYHAM,
R. H. BRADLEY,
Committee.

INSTANTANEOUS.

"The children have undergone conversion in their teachers' classes and in their homes. Their experience is none the less real because it was neither sudden nor shocking * * * They could not tell when they had been converted."—Biblical Recorder, July 29, 1903.

Brother Bailey:—This question reminds me of the position of a Presbyterian minister I was talking with, and who in answer to the question, How long have you been a Christian? answered, "I have no recollection of a time when I was not a Christian." Like the children to whom you refer in the above quotation, he could not tell when he had been converted. My experience is that the change known as conversion, regeneration, born of the Spirit, is instantaneous, and not progressive. C. W. CHEEK.

HO! YE POLITICIANS!

If by chance the reader of these lines failed to read the editorial on the first page of the Recorder of July 15th, by all means hunt a copy of the paper and read it now. No North Carolinian ever uttered a more patriotic, a more manly, a more Christian word than that editorial. And, as I understand, they interpret the sentiment of the AntiSaloon League which met in Raleigh recently. "The Issue Drawn," that is the headline. For years there has been weakness in the ranks of the opponents of the saloon because no distinct line was drawn. At last you refuse to vote for any candidate who is not openly and beyond all question opposed to the saloon. "It is proposed that such candidate shall make known his opposition by aiding in the battle (mark that) against the saloon. . . . We can compromise no longer. We will not hold the issue back. Under no pretense will we swallow our consciences and our convictions. We will demand that every candidate, from coroner and constable and sheriff to Governor and Senator shall stand out high and true and bold on this question. . . . No more half dealing, no more half-and-half candidates. . . . The men who come out now to help us will be the men we can trust. . . . The men who hold back now, waiting to see whether we can win . . . we cannot trust them."

Read these extracts again and be sure you do not mistake this issue, and spot the politician who does not now square to this issue, and defeat him when he runs for office. "We make one issue, and we stake all on that—we are against the saloon, and we are against every one who is not against the saloon. How stand you? On which side, Bezonian? Speak. Demand that he shall speak now. Speak or die!

J. F. LOVE.

Little Rock, August 5, 1903.

A CURE FOR CRIME.

A writer in the North American Review asserts that manual training is almost as good a preventive of crime as vaccination is of smallpox.

"What per cent of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a Northern man asked the warden of a Southern penitentiary.

"Not one per cent," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man who claims to be a house-painter."

"Have you any shoemakers?" asked the visitor.

"Never had a shoemaker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

"Never had a printer."

"Any carpenters?"

"Never had a man in this prison that could draw a straight line."

HERESY!

The Congregational polity of the Congregational, Baptist and other democratic churches is falsely conceived as committing us to opposition to liturgical services. It does nothing of the kind. What it does is to make it necessary that whatever form of worship is adopted shall be in accord with the will of the people guided by the principles unfolded in the Scriptures.—Watchman, Boston.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

A Box on the Frontier.

To the Editor of the Biblical Recorder:

Yesterday was the fourth day of July. At noon a deliveryman dumped a box of freight on to our front piazza. Inspection showed it to be all the way from Durham, N. C. We were already rejoicing in consequence of the return of our national holiday. But when the box was opened we saw that we had a double reason for rejoicing.

The Ladies' Aid Society of the First Baptist Church of Durham, N. C., made up the contents of this box and shipped it to us, even sending the money by mail to pay the freight. The box was on the way a long time, having been sidetracked at some place or places. But we were notified at once when shipped.

No one can tell the pain its delay occasioned. Every day for nearly a month three little bodies would fly away to the depot to learn "it hasn't come." Surmising as to what would be in it when it came occupied the little souls and the anxious mother.

But it came at last on the 4th inst. We were not long in finding out what it contained.

If the Christian-hearted donors could have been present to witness the joy in our home the opening occasioned, they too, would have rejoiced with us who do rejoice.

Everything from a paper of pins up to a bed quilt, and on to a suit of clothes which were so badly needed by the worn missionary just returned home from a six weeks' trip.

He will not have to hear the question any more soon, "Why don't you buy you a suit of clothes?" Mrs. R. is all smiles, too. The shoes, the hose, the dresses, the hats, the gowns, the suits, and the cloth—enough to keep the machine running for a solid month, is enough to make a regiment glad. Then the literature—the Bibles, notes on S. S. lessons, Meyers Castaway, the arithmetic and According to Promise by the great Spurgeon. All made a box which cost the dear women $75.05—but to us it is worth more than eight grateful hearts can tell.

I would be so glad if I could be brought face to face with the dear ones who have sent this ray of sunshine into our home. I long to tell them of my work, out in destitute localities where preachers are scarce, many homes in which no preacher ever enters, and many children who know nothing of a Sunday-school. But it is delightful to go among the poor of this wicked world and preach, and pray and scatter tracts and put Bibles and testaments where they are needed so badly.

Many homes are found without the Bible. If the people are too poor to buy and they desire a copy it is furnished at the expense of our great State Mission Board. There are 255 of us employed in this way. Not long since I organized a circulating Sunday-school in a private home where I preached one night. There were eight up for prayer, and one poor soul was made to rejoice in a Savior's love. I am to return there soon and hold a meeting under a brush arbor. Will you and the dear ones in Durham who perchance may see these notes pray that the dear Savior may be in the meeting in His saving power.

Quite a number of Biblical Recorders came in our box. We are charmed with its Christian spirit.

Old North Carolina is the native State of my father and mother, who came by way of Alabama to Texas in 1850.

God bless the dear old State and all the interests of our dear Redeemer's kingdom in it.

D. H. RICHARDSON.

Kemp, Tex., July 5, 1903.

How's This?

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THE KOLA PLANT.

A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 9th, that he used Himalya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 22d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya completely cured me. Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 20th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 6th, that he was cured of Hay-Fever and Asthma after severe suffering for 25 years. Miss Eva Preston, Petersburg, Ind., writes March 5th, that she suffered untold misery for 15 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hause, 1345 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. 3d, Himalya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, It is my duty to tell all I can of the great virtue of Himalya. Rev. J. L. Coombs, Martinsburg, W. Va. writes to the New York World, July 23rd, that it cured him of Asthma of 20 years' standing.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1186 Broadway, New York City, N.Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.

SOUTHERN RAILWAY.

Summer excursion tickets, season 1903. In effect June 1st to September 31st, Raleigh to

Asheville, N. C.	$10.90
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Hendersonville, N. C.	$11.60
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Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

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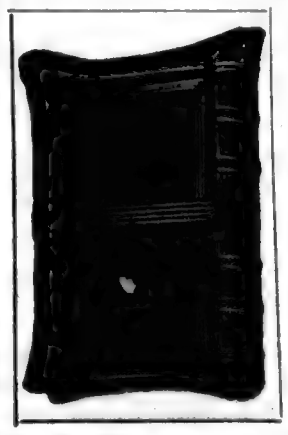

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Sunbeams' Corner.

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Minnie's Trouble.

She had been to church and heard the missionary, and she sat flat on the floor at grandpa's knee and looked sober. Pretty soon she sobbed out these words:—

"It's too bad anythow! I've saved up my money for 'most a hundred years, just on purpose of a pink and white fan; and every single time I get 'most enough some man comes and tells a dreadful story about little girls who can't go to Sunday-school, and who haven't anything to eat, or something dreadful,—and I think it is too real mean! I've got just exactly enough money for the fan, and I was going for it in the morning, and now that man told about that little missionary girl just a purpose, and I don't know what I shall do."

So she leaned her dear little brown head on grandpa's knee, and cried with all her might. There wasn't much to be done with her that night but to put her to bed. In the morning she came to grandpa for advice.

"You must do what is right," said grandpa.

"But, grandpa, maybe I don't know what is right."

"You know what you think," said grandpa.

"The clerk has been saving up that fan for me a long time," she said, after a few minutes. "I'm afraid I might disappoint her if I didn't buy it; and the summer days are most gone; if I buy it at all I shall have to hurry."

"You might wait till next summer," said grandpa.

"Oh, but then it might be out of fashion!"

"Well," said grandpa, "all I can say is, you must do just what you think is right. It isn't a question that any one but you can settle."

It was a dreadful question! We heard a great deal about it all day. She asked everybody for advice, and seemed to get none that helped her. She said a good deal about the heat, and thought it was going to be very warm all the rest of the summer. But just as we were sitting down to tea, she came in with a grave face and a little box in her hand.

"I have decided," she said. "Papa, will you please send this to the missionary, right away? I want it to go tonight; I wish I had sent it yesterday. Maybe somebody has starved, because I didn't. O, dear me! You don't think so, do you? You don't believe God would let anybody starve when He must have known all the time that I would decide to send it."

She opened the little box and poured the pennies, nickels and dimes in little heaps on the table, and, if you will believe it, those very pennies were packed and started on their way that very evening!

Then we thought we had heard the last of the fan. But, behold, there was another part to it.

A young lady visiting us, who loved Minnie almost as much as we did, finished the story. What did she do but go down town one morning and buy that very fan for our darling. Oh, but wasn't the darling delighted? She danced from room to room, showing it, and kissed it a dozen times.

We were a little bit afraid her papa wouldn't like it, but Minnie made it all right. When he came, she rushed to him and said: "Papa, O papa, look! See what Jesus sent me! Didn't He send it quick? I prayed for it, you know, but I didn't think it would come so soon."—The Pansy.

Two Witnesses.

I am going to tell you of how two Japanese boys witnessed for God, and under very trying circumstances. In June there was held in the city of Osaka the first "Children's Day" celebration ever held in Japan. The Sunday-schools of all the churches in the city came together, and the exercises were held in the Y. M. C. A. building. Representatives of the different schools told of the faithfulness of certain pupils, and also of how some had been the means of bringing others to know of God's love.

For several months there has been a little boy attending the West Church Sunday-school, whose parents not only know nothing of the true God, but they worshiped the fox. One Sunday morning the boy went home and told his parents that they must not say prayers to the fox any more, or burn incense before the shrine, for he had learned at the Christian Sunday-school that the true God lived up in the skies, and that it was wrong to bow down to images. The child's father became very angry, and began to abuse the mother for allowing their son to attend such a school. Living just next to them was a Christian family, and as the man of that house heard his neighbors contending, he decided that he would go over and see if they would listen to an explanation from him. The angry father at first refused to listen, but after awhile he became more quiet, and at last became interested in what his neighbor had to say about the true God. The Christian left a Bible, with the request that they should read it, and call on him at any time to explain anything that seemed strange or difficult. The result was that the man and his wife became very much interested, and are now attending the West church regularly, and are studying Christianity very earnestly. Shall we not unite our prayer that God may lead the mother and father and the little boy to know Him as a personal Savior!

Not long since in one of the public schools a teacher was explaining to the pupils the story of the creation of the world as taught and believed by many Chinese and Japanese. He said that ages ago there was a great egg, and from this egg the world was formed, the shell forming the earth's crust, while from the yolks man was made, and from the whites the sky was made. One of the boys in the class who had in the Sunday-school learned the story of the creation as told in Genesis, decided that it was his duty to tell the teacher that he was mistaken.

Now, in Japanese schools it is considered a most terrible thing for a child to contradict a teacher, and as a rule the pupil is sent home at once. The boy about whom I have been telling you knew full well what the consequence might be, but he determined to speak at any cost. He gathered his books together, and tied them up in a cloth used here for wrapping books, clothes, etc., then when the room was all quiet he rose to his feet and said: "Sensei (teacher), you are mistaken; the world was not made from an egg, but was made by the God of the universe by His own power." To the boy's great surprise, instead of reprimanding him the teacher smiled kindly, and asked where he had learned that story. Very gladly did the boy explain that he had learned it at the Christian Sunday-school, and had also read it in the Christian Bible. The teacher then said that he, too, would like to know more of the Bible, and commended the boy. When the school was dismissed the pupils gathered around the boy and inquired of him where the Sunday-school could be found, and now a number of them are attending the Sunday-school regularly.

Thus you see that while we have many things here in our work to discourage us, yet there are incidents like these I have told to make us feel that God's Spirit is at work, and that the little we do is not in vain.—Selected.

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Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant Lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. MOZLEY'S LEMON HOT DROPS without an equal for colds, sore throat and bronchitis. 25c a bottle.

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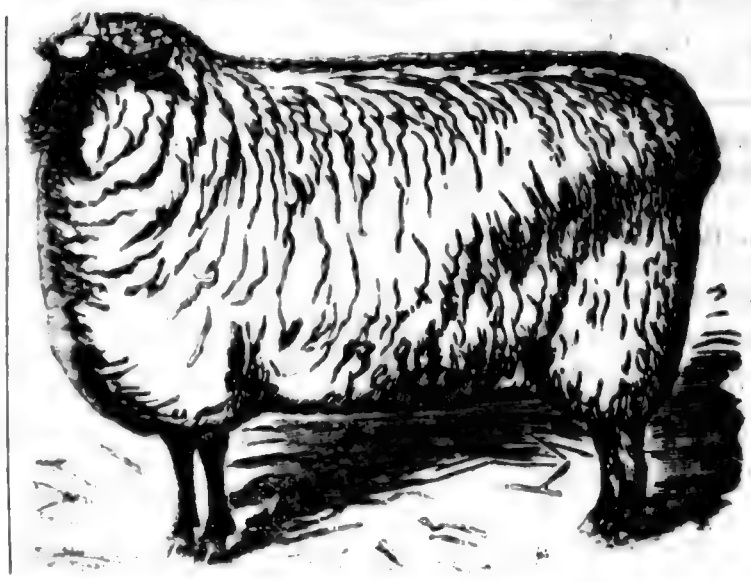

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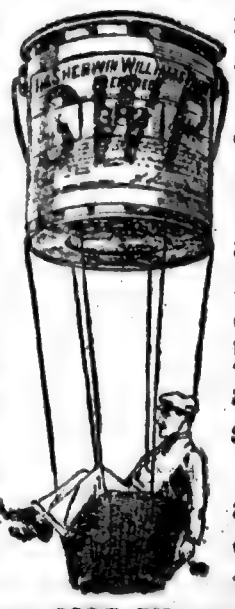

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STATE NEWS.

Doubtless when intelligent citizens heard that the Governor had appointed Mr. W. H. Bagley director of the Atlantic and North Carolina Railroad, succeeding Mr. Dewey, the absconding bank cashier of New Bern, they wondered just what induced the Governor to single out Mr. Bagley for this vacancy. With due deference to the young man he is not so distinguished in party service or personal capacity or public eminence as to merit such an appointment. There are 195,000 men in the State in each respect more so. The fact that he is brother-in-law of the editor of the News and Observer was sufficient explanation, probably, to many. Mr. Bagley is business-manager of the News and Observer. The News and Observer gets no passes (as is well known) over the Southern Railway. But as director of the Atlantic and North Carolina Mr. Bagley is entitled to a constant pass on the Southern from Goldsboro to Charlotte. This will be quite a relief to his paper in travelling expenses. The Governor practically pays, by this appointment, about $100 per year to the News and Observer. Mr. Bagley gets the honor. It is the most indefensible act that the Governor has committed. It is almost too small to notice.

GENERAL NEWS.

Monday, September 7th, was Labor Day.

Lou Dillion trotted a mile recently in two minutes flat.

Election at Elizabeth City Tuesday, Prohibition or License.

On September 4th a Kinston man, insanely drunk, shot and killed his wife.

Raleigh tax-payers are making a vigorous protest against the recent assessment.

Theats upon the lives of President Roosevelt and Secretary of State Mr. Hay were made last week.

Rev. Martin Hardin, of Minneapolis, accepts a call to the Second Presbyterian Church, Charlotte.

Three convicts have recently escaped from the State's prison, and the papers are becoming critical.

W. W. Astor contributes $100,000 to aid in discovering a cancer cure. Our patent medicine men should apply.

The Langely air-ship was not launched last week because of a serious accident just before all was made ready.

The Reliance won the third and decisive race with the Shamrock III. last week; and the cup remains in America.

The offer to buy the Atlantic and North Carolina Railroad was declined last week. The price was not sufficient.

Progress in Macon County.

Biblical Recorder: — Enclosed please find one dollar to renew my subscription for another year. I thank you for the paper. We mountain people love the Biblical ideas which it brings to us, especially the ones on Missions, Temperance and Public Education. Superintendent J. Y. Joyner said on yesterday while here, that we had given him a larger crowd in his Educational Rally than any other county in the State. We are expecting a railroad to reach our town soon, then we would be glad for you to come over into Macon County on a visit, for it seems like a brighter day is dawning upon us.

With kindest regards,

J. R. PENDERGRASS.

Franklin, N. C., Aug. 29, 1903.

Tuckaseigie.

This is our home Association, and we thank God for it. The Tuckaseigie Association met with the Scotts Creek church, Beta, N. C., August 13, 1903. This church has a beautiful new house of worship, with comfortable seats and a splendid new bell, with a nice organ presented by Bro. George W. Tilson, of Asheville, N. C. The introductory sermon was preached by Rev. John A. Brendle, of Franklin. It was a splendid sermon. Rev. B. N. Queen, the oldest, and one of the most venerable men (in the ministry) amongst us, was elected Moderator, and T. C. Bryson, of Second District, was elected Clerk. There was a large number of messengers from the churches, and a good number of our preachers present, too. Of the first district were Revs. B. N. Queen, J. L. Owen, Floyd Cook, T. H. Queen, J. T. Carson, J. D. Sitton, M. A. Norman, Robert L. Cook, J. W. Kesterson, W. W. Reed —one of our old ministers, now blind —and A. B. Thomas. Of the Second District, Revs. P. R. Rickman—old and feeble in health, but strong in the faith, and wise in council—C. C. Rickman, John A. Brendle, F. M. Morgan, W. L. Bradley, and George W. Seay. The visitors we saw were Revs. A. E. Brown, assistant Cor. Sec. State Baptist Convention; J. S. Woodard, T. F. Deitz, Tenn. River Association; B. W. N. Simms, T. F. Arrington, and J. D. Boon, Haywood County Association; A. Judson Kelley, Serepta Association, Ga.; Rev. Mr. White, Sweetwater Association, Tenn., and Rev. Carelton, Whittier, N. C. Prof. Lanneau, of Wake Forest College, was with us, and his talk on Education was very practical and instructive to a high degree. The speeches on all the subjects were good. So were all the sermons of the several brethren that preached from first to last. The committee on Time and Place made the following report, which was unanimously adopted:

"That that part of the Tuckaseigie Association known as the First District, composed of the Baptist churches of Jackson Co., meet with the Baptist church at Webster, N. C., on Thursday before the third Sunday in August, 1904; and that part of the Tuckaseigie Association known as the Second District, composed of the churches of Macon County, and one in Georgia, meet with the Baptist church at Franklin, N. C., Thursday before the first Sunday in September, 1904."

We of the First District were loth to give up these dear brethren and sisters from our Association, but they seemed to be almmost a unit in wanting to form an Association in Macon County, and we were willing to let them go, for the reasons that, they believed the time had fully come for a division of our Associational forces, for the more thoroughly organizing and developing of our strength in each county, and the Association was very large, so much so that we were compelled to keep it with our strongest churches. Now we can send it to weaker ones, and it will be a great means of education to the masses of our members that otherwise would not have been able to have had such opportunity. I hope God's hand was in the division.

The Recorder did well at the Tuckaseigie—better than at any of the Associations this year. It was so last year, until we reached the Liberty and Ducktown, which lead all the Associations in the West in renewals and new subscribers. But so far this year the Tuckaseigie is ahead, not only of the others, but considerably ahead of what she did last year. I am thankful to God and my dear brethren and sisters for this. It is as it should be—reaching farther and farther each year. May it continue so, more and more, until all of the Baptists homes in our bounds become devoted subscribers and readers of the Recorder.

We now send a hearty invitation to J. W. Bailey, Livingston Johnson, O. L. Stringfield and all others of our dear brethren who can come, and be with us next year at Webster, N. C.

A. B. THOMAS.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

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Pres. and General Manager.

ELIZABETH TURNBOW—We want the heirs of Elizabeth Turnbow, a widow, who came to Texas from North Carolina in 1844 or 1846. Address J. W. Lawrence & Son, land agents, Austin, Texas.

STATEMENT
Union Central Life Insurance Co., OF OHIO.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—Paid in cash	$100,000.00
Amount net Ledger Assets December 31 of previous year	26,615,880.21
Income (Life)—From Policy-holders, $3,061,519 23; Miscellaneous, $1,956,416.49; Total	5,094,955.71
Disbursements (Life)—To Policy-holders, $2,581,227.37; Miscellaneous, $1,602,852.42; Total	4,184,059 79
Life Business in force—Number of Policies, 96,907; amount	175,726,902 00
Life written during year—Number of Policies, 16,078; Amount	29,082,666.00

ASSETS.

Value of Real Estate (less amount of encumbrances)	$321 591.92
Mortgage Loans on Real Estate	27,369,033 09
Loans to Policy-holders on this Company's policies assigned as collateral	2,908,212.92
Premium Notes on Policies in force	1,291,894.77
Value of Stocks and Bonds (U. S., State, etc	10,975.00
Cash in Home Office and deposited in Banks	346,651.84
Interest and Rents due and accrued	1,087,997 26
Premiums unpaid	564,016.86
All other Assets, detailed in statement	158,210.00
Total	$34,109,445.29
Less assets, not admitted	183.6.9.38
Total admitted assets	$33,925,815.91

LIABILITIES.

Net Reserve, as computed	$28,331,178.00
Other Reserve and Special Funds,	124,150.00
Net Policy claims	88,669.00
Premiums paid in advance	9,,916.28
Other amounts due Policy-holders	18,848 29
Commissions due to agents, etc	173,558 76
All other liabilities as detailed in statement	47,715,81
Total Liabilities as to Policy-holders	$28,878,086.84
Capital Stock	100,000.00
Unassigned Funds (surplus)	4,947,779.57
Total liabilities	$33,925,815.91

BUSINESS IN NORTH CAROLINA IN 1902.

Policies (Life) in force December 31st of previous year—Number, 2,986; amount	$4,173,648.00
Policies (Life) written and revived in 1902—Number, 408; amount	406,513 00
Policies in force (Life)—Number, 3120; amount	4,309,411.00
Amount Losses and claims (Life) unpaid December 31st previous year—Number, 1; amount	2,000.00
Losses and Claims (Life)—Incurred, $48,500.00; paid	41,500.00
Total amount premiums collected and secured (Life)	155,908.60

President—John M. Pattison.
Secretary—E. P. Marshall.
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General Agent for Service-Carey J. Hunter, Raleigh, N. C.
Business Manager for North Carolina—Care J. Hunter.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, April 28, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Union Central Life Insurance Company, of Ohio, filed with this Department, showing the condition of said Company, on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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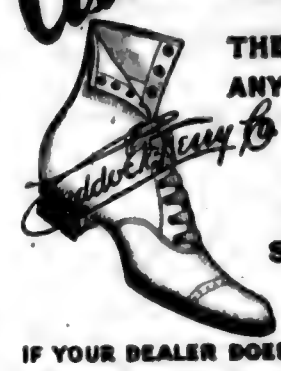

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From Rev. S. W. Hall.

We will give you a few words from this section, believing they will not be out of place.

We come to this field in August, 1902. On the 20th, with Prof. J. N. Bradley, as county principal, we opened the fall term of Broad Valley Institute. We had a very successful year, having enrolled 141 students from five counties and two States. The school is beautifully located in the valley of the French Broad, surrounded by a fine farming community, whose inhabitants are thrifty, happy and wide awake to their best interest. Having outgrown present quarters, and to meet the growing demands of our school, we have decided to build an addition of two rooms, 30 x 30 feet each. When this is complete, we will have a building that cost more than $2,000, and will accommodate more than two hundred students. Fall term will begin August 10, 1903.

We accepted the pastorate of Snow church for two Sundays and one Saturday in each month, and entered upon our work the first of last October. On the arrival of our family, they gave us an old time pounding, and our larder has not wanted for some of the good thing that the good people of this community brought us even until now. We have baptized seven into the fellowship of the church and received twelve by letter. The church and Sunday-school are taking on new life and the work is hopeful.

In June we accepted the care of Bailston church, some six miles north of here. We closed a meeting of eight days with this people last Sunday. Brother Beck was to assist us, but was too feeble, so we did all the preaching. We had an old-time revival. Many differences were settled, a number of backsliders were restored, and said publicly that they were going to live a better life, and at the close, we baptized eight into the fellowship of the church. Saturday was a sad day for Bailston. Miss Ida Ledbetter, one of our students last year, and who had her heart set on being a foreign missionary, was laid to rest near the church she loved so well. We preached her funeral to a large concourse of people. Her life was a benediction to the church and community. Our sympathies were drawn out to her parents, as she was the last of four children. May the God she loved so well be their comfort in this their deep distress.

Western North Carolina has a bright future.

Sincerely, S. W. HALL.

Broad Valley, N. C., July 30, 1903.

Report of Committee in Regard to Elkin Church.

We, your committee, appointed to consider the action of the Elkin church in withdrawing fellowship from Mr. G. M. Burcham, beg to submit the following as our report:

We were asked to pass on the following question:

Did the Elkin church do right in withdrawing fellowship from Mr. G. M. Burcham?

We find that at a regular conference of the Elkin church, held Dec. 6, 1902, the deacons presented charges against G. M. Burcham, as being "a man of bad character for truth and honesty." On motion, the church accepted the report of the deacons, and ordered them to further investigate the matter, to notify Mr. Burcham that the charges were preferred, present him with a copy of the same, and notify him to be present at the next regular meeting to answer said charges, as the church would act on them at that meeting. It was further ordered by the church that the clerk notify Brother Burcham that the church requested him to surrender his credentials as a minister until the charges were removed.

At a regular conference, January 3, 1903, the case of G. M. Burcham was called, and, upon investigation it was found that he was not present. The clerk stated that he had presented the charges, and notified Brother Burcham that they would be acted on at the conference of January 3. It was further stated that since the charges had been preferred, Brother Burcham had applied for membership to a church near by, and had been received. As he had no letter from the Elkin church, and as it was entirely irregular for a church to receive a member without a letter and especially when charges against him were unanswered and an investigation pending, the church considered him subject to the discipline of the church, and proceeded with the hearing of the case.

Eleven reputable witnesses, whose characters could not be impeached, testified that they know G. M. Burcham well, and that he is a man of bad character for truth and honesty. These witnesses had not been previously summoned, but were called out promiscuously from the congregation. The Moderator stated that if there were any present who wished to offer testimony or make any statement favorable to Brother Burcham, such persons would be gladly heard. There was no response to this request from the Moderator.

On motion the church, by unanimous vote, withdrew fellowship from G. M. Burcham.

Your committee find

1. That these charges, established by eleven reputable witnesses, were unanswered.

2. That in ignoring the request to be present and answer the charges, he treated the church with contempt.

3. That in applying for membership to another church pending the investigation of charges against him, he was guilty of wilful violation of well-established Baptist usage, and naturally led the church at Elkin to believe that he was unwilling to attempt to answer the charges preferred against him.

We your commttee, therefore believe, that the church acted in perfect accord with the teaching of the New Testament in withdrawing fellowship from G. M. Burcham.

By request Brethren Livingston Johnson and J. S. Farmer sat with us during the investigation of the above matter, and fully concur in the findings of your committee.

K. THOMPSON.
J. E. BARKER.
T. S. HALL.
W. M. NORMAN.

Time and Place of Meeting of Associations.

SEPTEMBER.

Thursday, 10, Alleghany and Grayson, Liberty church, Whitehead.

Thursday, 10, Yancey, Coffee Ridge church, Kittyton, Tenn.

Tuesday, 15. Ashe, Corinth church, Grayson County, Va.

Tuesday, 15, Mitchell County, Aaron church, Montezuma.

Thursday, 17, Piedmont, Gibsonville church.

Thursday, 24, Alexander, Poplar Spring church.

Thursday, 24, Caldwell, Lenoir church, Lenoir.

Thursday, 24, King's Mountain, Pleasant Hill church, one-fourth mile to Union Mill.

Thursday, 24, Western N. C., Nantahala church, Macon County.

Friday, 25, Stone Mountain, Dehart, N. C.

Wednesday, 30, Green River, Round Hill church ten miles north of Rutherfordton.

OCTOBER.

Thursday, 1, Sandy Creek, Bear Creek church, Chatham County.

Thursday, 1, Liberty and Duckton, Shady Grove church, 12 miles west of Murphy.

Thursday, 1, Elkin, Pleasant Hill church, one mile northwest of Elkin.

Tuesday, 6, Mt. Zion, Cane Creek church, Orange County.

Tuesday, 6, Tar River, Rocky Mount.

Tuesday, 6, Eastern, Rose Hill, N. C.

Thursday, 8, Brier Creek, Shady Grove church, Wilkes County.

Thursday, 8, Catawba River, Mt. Gilead church.

Thursday, 8, Union, Philadelphia.

Thursday, 8, Sandy Run, Immanuel church, Caroleen.

Tuesday, 13, Central, Bay Leaf church, Wake County.

Tuesday, 13, Wilmington, Bethlehem, Pender County.

Wednesday, 14, Atlantic, Piney Grove church, Onslow County, near Swansboro.

Wednesday, 14, Cedar Creek, Rockfish, Cumberland County.

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Temperance.

Three Items from One Paper.

The following dispatches appeared in the Charlotte Observer for Monday, August 31. They were not selected by that paper. They came as regular news in the course of a day. Nevertheless they constitute a complete campaign document, confirming as they do the very worst that can be said for the saloon:

(Special to The Observer)

Winston-Salem, August 30.—A freight train that left here at four o'clock this morning for Charlotte ran over and killed a negro man named John Wilson at the enterance of the deep cut near the junction of the Wilkesboro and Mooresville roads. Both legs were cut off just below the knees. There were several scars on the man's head which lay on the west side of the track. At first there was suspicion that Wilson was murdered and placed on the track, but after investigation by the coroner and others it was decided that the negroe's carelessness was responsible for his death; that he was intoxicated and lay down on the track. He was about 30 years old. Coroner Dicks decided that an inquest was unnecessary. The body was turned over to a colored undertaker for burial, the interment taking place this afternoon.

(Special to The Observer)

Wilmington, August 30.—Joseph C. Meier, a carpenter of this city, about 30 years of age, was run over and instantly killed by a car on the suburban trolley line to Wrightsville Beach at an isolated road-crossing on Greenville Sound, early this morning. Aboard the car was a party of some twenty-five or thirty young people returning from a week-end dance at the Seashore Hotel. The body of Meier was badly mangled and presented a gruesome sight to the merry-makers returning from the festival at the seashore. The man's brains were spattered along the ties for some distance. The right leg was crushed nearly in two. The left leg and several ribs were broken and there were other injuries about the body, either of which would have proven fatal.

There is a theory that the man was killed and placed on the track at the uncanny hour to divert suspicion and the coroner's jury is now investigating the cause of the death. Another theory, and a very plausible one, is that the man is the same who was put off another car for drunkenness near the city early in the night and that he went to sleep on the rails. It is also said that evidence is in hand to prove that after being put off the car Meier was seen on the right-of-way accompanied by two other men. Although the carpenter had been paid off the afternoon previous, not a cent of money was found on his person.

(Special to The Observer)

Durham, August 30.—After failing in an attempt to kill his wife, W. R. Causey, a white man some 45 or 48 years of age, ended his life last night by sending a 38-calibre pistol ball through his brain. The suicide occurred at the home of Causey in the western part of the city. The man killed himself about 7 o'clock in the evening, but it was 9 o'clock before it became known.

Causey was drinking yesterday afternoon and early in the evening went to his home. His wife went with him to his room. Closing the door and taking a pistol in one hand and a huge knife in the other, he quietly told her that he had long waited for such an hour, when they could be alone, and then told her that she had to die, asking which she had rather he would use, the pistol or knife. She pleaded with him but he told her that it was no use, and started to execute his threat. The frightened woman then asked him for time in which to write a farewell note to her mother, and this was refused. She then asked that she be allowed to read a few passages from the Bible, and this he agreed to. She was fighting for time and awaiting for an opportunity when she could escape him. He turned to pick up the Bible, and as he did so she jumped from the window, falling heavily to the ground. She quickly gathered herself together and ran to the home of a neighbor.

As soon as the enraged man found that his wife had escaped him, he went to the rear door and asked the cook where his wife had gone. She replied that she did not know. He then went back to the room and a pistol shot was heard. It was thought that he had fired to scare his wife, and when there was no noise the neighbors thought that he had lain down. Officers were sent for, and just before 9 o'clock the room was entered. He lay dead across the bed.

The man used a 38-calibre pistol and the ball entered the right side of his head, went through the brain and came out just above his left temple. Death was instantaneous. The coroner's jury returned a verdict in keeping with the above facts, which were testified to by witnesses.

Causey came here from Guilford County and it is said that he came of a good family. He had been a distiller in his time, but recently had been doing nothing. It is said that he often mistreated his wife and had told her that the time would come when he would end his life. After being chased away from her home, or rather after making her escape last night, Mrs. Causey had a peace warrant issued against her husband, and when the officer entered the room he was armed with a peace warrant for his arrest.

In connection with the death of Causey there was a rather sensational statement made by Rev. R. C. Beaman, pastor of Trinity Methodist Church, and president of the Anti-Saloon League, this morning. His pulpit was filled by Dr. J. C. Kilgo, but before the regular service began Rev. Mr. Beaman arose to announce that on September 11th Rev. George R. Stuart, of Cleveland, Tenn., who is said to be a great temperance lecturer, would lecture in Durham under the auspices of the Anti-Saloon League, and in making this announcement he referred to the tragic death of Causey. "Did you hear that shot that rang out on the still air last night?" he asked, and then added that this morning "God's sunlight fell on an upturned face, cold in death—life gone. I arraign from this platform," he continued, as he raised his hands to give emphasis to his words, "the nine saloons in Durham and charge them directly with that death. There is a red crime on these men's hands and a spot in their souls as black as hell. We are going to rid Durham of these places and people and blot out this business that is damnation."

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Beginning with 1904, the quarterlies will be greatly improved and enlarged. The *Senior* will be 48 pages, and will be finely illustrated. The *Advanced* will also be enlarged and illustrated. Important changes will be made in the *Teacher* and *Superintendent*. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, *Our Story Quarterly*, for beginners will appear early in the new year.

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For the Committee.

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Marriages.

MARSHALL—SHELL.— August 26, Asheville, N. C. Mrs. Mamie Wilkie Marshall and Mr. Azor Shell, W. M. Vines officiating. Mr. and Mrs. Shell will reside in Greensboro.

SEAWELL — SPENCE. — In Dunn, N. C., August 26, 1903, at the home of the bride's parents, by Rev. W. B. Harrell, Mr. Lemuel W. Seawell, of Fayetteville, and Miss Minnie Estelle Spence.

MOORE—GREENE.— In Union church, Hongkong, July 15, 1903, by Rev. G. W. Greene, father of the bride, assisted by Rev. Mr. Hickling, pastor of Union church, Miss Anna M. Greene, of Canton, China, and Mr. S. R. Moore, of Hongkong.

MARTIN—ROTHROCK.— Miss Jessie Blanche Martin, daughter of Mr. and Mrs. L. A. Martin, of Ladonia, N. C., was united in marriage to Mr. P. S. Rothrock, of Mt. Airy, N. C., Wednesday, August 19th, Rev. James R. Jones, of Mt. Airy, officiating.

Obituaries.

This is the way the baby slept:
A mist of tresses backward thrown
By quavering sighs where kisses crept
With yearnings she had never known:
The little hands were closely kept
About a lily newly blown—
And God was with her. And we wept.
And this is the way that baby slept.
—James Whitcomb Riley.

Mrs. Lula Burchette.

Death's impartial hand falls upon the young as well as the old. How touching to witness the sorrow of a young, grief-stricken husband. Only seventeen months to a day was Miss Lula Fields permitted to be the devoted companion of Mr. Morrison Burchette. This model Christian woman was called away in the flower of young womanhood. Half her life was spent a faithful member of Cool Spring church. Her greatest delight seemed to be in making splendid music for church and Sunday-school. All the people loved her, for her lovable character.

In the presence of many friends, the writer preached her funeral at Macedonia church, Wilkes County, from the text: "She hath done what she could."

Wherever she went she made people better and happier. Her influence lives. Her friends remember her for kindnesses shown, and the lovely character she had.

CHAS. H. UTLEY.

Sarah J. Howard.

Sister Sarah J. Howard departed this life at her home near Manchester, Cumberland County, July 3, 1903.

She was the daughter of Zachariah and Catharine Parker, and was born in Sampson County, April 18, 1822. She professed faith in Christ and was baptized into the fellowship of Red Hill church at the age of 18, by Rev. Geo. Fennel, from which she moved her membership to Manchester church, where she died. She lived a consistent, devoted Christian life, and was ever faithful to her Master and her church, and died in the full triumphs of the Christian faith.

In 1843 she was married to J. A. R. Howard, who preceded her to the glory land.

To them were born twelve children, eight of whom are now living, four sons and four daughters, and many grand-children and great-grand-children who can call her blessed, and who mourn her departure, to whom we extend all the consolation of the gospel.

J. W. COBB.

Mrs. Vivvie Best.

Whereas, our kind Heavenly Father in His abundant wisdom and love, called from earth to heaven on the 19th day of July, 1903, our beloved sister and friend Mrs. Vivvie Best,

Resolved 1. That while we bow in humble submission to His will, we recognize the fact, that in her death our W. M. Society has lost one of its most zealous supporters, the church one of its most consistent members, the sorrowing husband a faithful wife, and the dear little children a tender and affectionate mother.

2. That these resolutions be entered upon the minutes of our Society and a copy of the same be sent to the sorrowing husband and children and family of the deceased; also to the Biblical Recorder, tendering to them all the consolation of that religion which she so beautifully illustrated in life, and which sustained her so triumphantly in death.

By order of the Society.

MRS. L. R. CARROLL, President.
MISS JULIA M. JONES, Secretary.

W. A. Hobbs.

On Saturday morning, June 13, 1903, about 5 o'clock, the summons came from Bro. W. A. Hobbs. He had been a sufferer for some time, and the end was not unexpected.

And as we—Clinton Baptists—have been sorely bereaved, and feeling our loss in that our Heavenly Father, in His great wisdom has taken to Himself our beloved brother and friend, a most excellent citizen, through whose efforts as much as any other if not more, Clinton is a prohibition town, a most faithful Christian whose exemplary life convinced men of God's power to save and keep, a most careful and sympathetic deacon of the church, whose sense of duty led him to make sacrifices for the progress of religion, do in the name of our Master, and in honor to such a noble character, announce the following resolutions:

1. Though feeling our loss deeply, we bow in humble submission to the will of our Father.

2. That we mourn, as those having great hopes, the loss of one whose life had in it still greater possibilities of usefulness.

3. That Clinton has lost a noble citizen whose convictions taught a life of principle.

4. That Clinton Baptist church has lost one of its most attentive and loyal members and deacons.

5. That we extend to the bereaved family our tenderest sympathy in their great loss, and commend them to Him who gave and has also taken away.

6. That we shall ever cherish the memory of our dear brother, remembering that though we know not what He doeth now, we shall know hereafter, "and that all things work together for good to those who love God."

7. That a copy of these resolutions be sent to the Biblical Recorder and North Carolina Baptist for publication, and one to the bereaved family.

F. R. COOPER,
B. S. PETERSON,
B. S. GARRIS,
Committee.

In Memoriam.

Mrs. Kate Hinton, wife of Rev. L. C. Hinton, passed from the toils and cares of this life to her eternal reward in heaven on the morning of the 6th of July, 1903.

Before her marriage she was Kate Kennedy, and was born in the town of Chester, in July, 1829, and was at the time of her death seventy-four years old. Her father, John Kennedy, was among the earliest settlers of Chester, and by industry and economy amassed a large estate. Her mother was a Miss Evans, a woman of strong character, devout piety, and was strong in body and mind, and in all the elements necessary to a successful home-maker. Mrs. Hinton was reared in wealth and affluence, surrounded by all the comforts and endearments of a well ordered Christian home. Her education was completed as a graduate of the College at Limestone Springs under the supervision of the elder Dr. Curtis of precious memory. She was naturally a woman of a bright, receptive mind, and with her cultivated intellect she combined all the graces of mind and person that rendered her one of the most attractive young women of her day and generation. Among the suitors for her hand, she made choice of L. C. Hinton, then a young Baptist preacher, and for fifty-two years she has stood loyally by his side in all the various vicissitudes of life. At all times, and under all circumstances and experiences of every character, she has proven a brave and true helpmeet for him.

At an early age she gave her heart to Christ and joined the Chester Baptist church, of which she remained a consistent and devoted member until the day of her death. Until some years after the war her life had been spent in the town of Chester, when they moved to the present home near Lewis' Turnout. She was a woman of a sweet disposition and lovely character, and many complimentary things could be truthfully said of her, but it is enough to say, that she met and discharged in a large degree all the obligations of daughter, wife, mother, Christian and neighbor, and exemplified in her life all the characteristics of the ideal Christian woman. She had in her day many of the joys of life, and also a large share of life's sorrows and deprivations, but amid it all she never lost her faith and trust in God's goodness and mercy. Her funeral services were conducted in the Chester Baptist church in the presence of a large congregation by her pastor, John Bass Shelton, assisted by her former pastor, H. C. Buchholz, and her body was tenderly laid to rest among the dust of her kindred and friends to await the second coming of the blessed Master. God bless and comfort the aged husband and bereaved loved ones.

AN OLD FRIEND.

In Memoriam.

Bro. J. N. Sumner was born in Darlington County, S. C., November 4, 1831, and died in Robeson County, N. C., July 29, 1903. His removal by death is a distinct loss to the community in which he lived, for he was a good citizen, a kind neighbor, and a true husband and father.

He was twice married—the first time to Miss Sarah Ruthvant; the second, to Mrs. M. L. Bowman—both of South Carolina. By these marriages there were thirteen children, nine of whom still live. Brother Sumner was converted when eighteen years old and joined New Providence Baptist church, South Carolina. Afterwards he united with Mt. Olivet Baptist church in South Carolina, where for twenty years he was a deacon. On his removal to North Carolina some years ago he became a member of Spring Hill Baptist church, where he served faithfully until the end came.

From his conversion to his demise his life was exemplary. Nobody who knew him doubted for a moment his discipleship. He now has entered upon his eternal reward. His example is worthy of emulation. May the sorrowing ones find comfort in the fact that their loved one fell asleep in Jesus.

R. G. KENDRICK, JR.,
His Pastor.

THE PROOF OF THE PUDDING

is in the eating. The Vernal Remedy Co., Buffalo, N. Y., manufacturers of Vernal Saw Palmetto Berry Wine, claim that that medicine will quickly relieve and permanently cure the most stubborn case of Constipation, Indigestion, Dyspepsia, Sluggish Liver, Inflammation of the Bladder or Enlargement of the Prostate Gland. It relieves and cures these diseases because it acts directly upon the mucous membranes which line the cavities throughout the body, and thereby removes the cause of disease and soothes and heals the affected parts.

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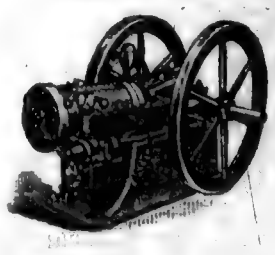

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(Organized 1901.)

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Acknowledgments.

September 9, 1903.

State Missions.—W. M. S., First, Raleigh, $6.38; Sunbeams, Perry's Chapel, 2.00; W. M. S., Yanceyville, Beulah, 1.08; Surry Asso., 13.50; Brushy Mt. Asso., 70.63; Three Forks Asso., 15.77; Y. L. M. S., Cary, 4.05; W. M. S., Cary, 14.38; E. W. First, Durham, 7.01; W. M. S. Clayton, Raleigh, 4.40; W. M. S. Aulander, 5.00; W. M. S., P. Mem., Charlotte, 5.50; W. M. S., Pittsboro, 8.25; First, Concord, 50.00; W. Chowan S. S. Con., 3.93; Y. L. M. S., Lumberton, 5.20; W. M. S., Mt. Gilead, Montgomery, 1.55; Sunbeams, Cashie, 6.75; W. M. S., First, Goldsboro, Thank Off., 9.00; W. M. S., First, Goldsboro, 8.00; S. S., Goldsboro, 5.20; Macedonia, Chowan, 2.10; W. M. S., Bethel, Beulah, 1.75; W. M. S., Buckhorn, W. Chowan, 9.00; W. M. S., Second, Durham, Thank Off., 6.20; W. M. S., Second, Durham, 1.50; Hanging Dog, .85; Peachtree, 2.60; Mars Hill, French Broad, 2.28; Apex, 2.19; W. M. S., Apex, 6.00; Sunbeams, Apex, 2.44; W. M. S., Bethel, Mt. Zion, 4.00; W. M. S., Weldon, Tar River, 5.10; W. M. S., Mt. Zion, Tar River, 1.75; W. M. S., Lilly Branch, Mitchell Co., .30; Sunbeams, Silver Chapel, .56; W. M. S., Hickory, Tar River, 2.30; W. M. S., Ansonville, Pee Dee, 1.50; W. M. S., Scotland Neck, Tar River, 1.10; W. M. S., Pee Dee, Pee Dee, 3.10; W. M. S., Sandy Creek, Tar River, 3.00; W. M. S., Waughtown, Pilot Mt., 10.00; W. M. S., Lystra, Mt. Zion, 4.75; W. M. S., Beaver Creek, Ashe, 2.00; W. M. S., White Oak, So. River, 3.50; W. M. S., Ashepole, Robeson, 10.00; Sunbeams No. 1, Ashepole, Robeson, 7.55; W. M. S., West Durham, Mt. Zion, 2.00; W. M. S., Chowan, W. Chowan, 2.64. Total this week, $349.73. Previously reported, $6,030.93. Total this year, $6,380.66.

Foreign Missions.—Sunbeams, 1st Durham, $8.50; Sunbeams, Washington, 1.18; W. M. S., First, Raleigh, 12.79; Yates M. B., Raleigh, 12.06; Sunbeams, Scotland Neck, 20.00; W. M. S., Yanceyville, 1.08; W. M. S., Salem St., High Point, 15.00; W. M. S., Rich Square, 3.65; Pittsboro, 1.59; Surry Asso., 4.00; Sunbeams, Aulander, 5.00; W. M. S., Pittsboro, 1.60; Jr. Union, Clayton, 2.69; First, Concord, 20.00; W. Chowan S. S. Con., 3.93; Sunbeams, Clinton, Eastern, 1.10; Grapevine, French Broad, 2.50; W. M. S., Bethel, 1.25; W. M. S., Second, Durham, 3.00; Peachtree, 2.69; W. M. S., Mars Hill, 10.00; Murfreesboro, W. Chowan, 6.75; Jr. Band, Statesville, 3.65; W. M. S., Polkton, Pee Dee, 2.55; W. M. S., Clinton, 2.00; W. M. S., Pleasant Hill, 3.00; W. M. S., Mt. Zion, 1.50; Sunbeams, Mt. Zion, 1.64; W. M. S., Lilly Branch, 1.00; W. M. S., Roan Mt., 2.00; W. M. S., Silver Chapel, 3.00; W. M. S., Bear Creek, 9.25; W. M. S., Fair Bluff, 5.61; W. M. S., Scotland Neck, 10.55; Sunbeams, Monroe, 10.00; W. M. S., Elkin, 1.87; W. M. S., Beaver Creek, 2.00; W. M. S., Salem, 2.55; W. M. S., White Oak, .70; W. M. S., Shiloh, 1.45; W. M. S., Ashepole, 5.00; Sunbeams No. 1, Ashepole, 3.30; Sunbeams No. 2, Ashepole, 1.81; W. M. S., West Durham, 1.00; W. M. S., Chowan, 5.00. Total this week, $220.79. Previously reported, $10,369.98. Total this year, $10,590.77.

Home Missions.—Mt. Olive (D. K. Kornegay), $8.25; M. S., Holly Grove, 5.00; W. M. S., First, Raleigh, 6.39; Sunbeams, Scotland Neck, 11.00; W. M. S., Yanceyville, 1.08; W. M. S., Mocksville, 3.10; Pittsboro, 1.58; Surry Asso., 4.00; Three Forks, 10.44; First, Concord, 20.00; W. M. S., Yanceyville, 3.50; Sunbeams, Yanceyville, 1.00; W. M. S., Bethlehem, 3.00; Lower Creek, 3.11; W. M. S., Bethel, 1.00; W. M. S., Second, Durham, 1.50; Hanging Dog, .85; Peachtree, 2.69; Mars Hill, 1.12; Hebzibah, 4.45; W. M. S., Apex, 3.50; W. M. S., Gilead, Bladen, 3.55; Albemarle Sem., Stanley, 2.00; W. M. S., Rocky Mt., 5.25; W. M. S., Mt. Zion, 1.50; W. M. S., Marion, 5.25; W. M. S., Oxford, 13.08; W. M. S., Scotland Neck, 1.30; W. M. S., Pee Dee, 1.00; W. M. S., Elkin, 1.88; W. M. S., Bear Creek, 2.00; W. M. S., Lewisville, 2.85; W. M. S., Bethel, 4.00; W. M. S., White Oak, .50; W. M. S., West Durham, 2.00. Total this week, $142.72. Previously reported, $5,094.32. Total this year, $5,237.04.

Education.—W. Chowan S. S. Con., $3.93; Apex, 2.55. Total this week, $6.48. Previously reported, $1,506.42. Total this year, $1,512.90.

S. S. and Colpt.—Apex, $1.15; W. M. S., Polkton, 1.00; W. M. S., Marshall, 1.11; W. M. S., White Oak, .75. Previously reported, $35.40. Total this year, $39.41.

Ministerial Relief.—Brushy Mt. Asso., $12.68; Three Forks Asso., 2.45; New Hope, 7.00. Previously reported, $529.62. Total this year, $551.75.

Total reported for all objects this week, ... $745.86
Previously reported for all objects 24,436.55

Total reported for all objects this year 25,182.41

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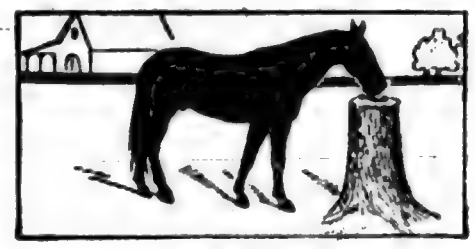

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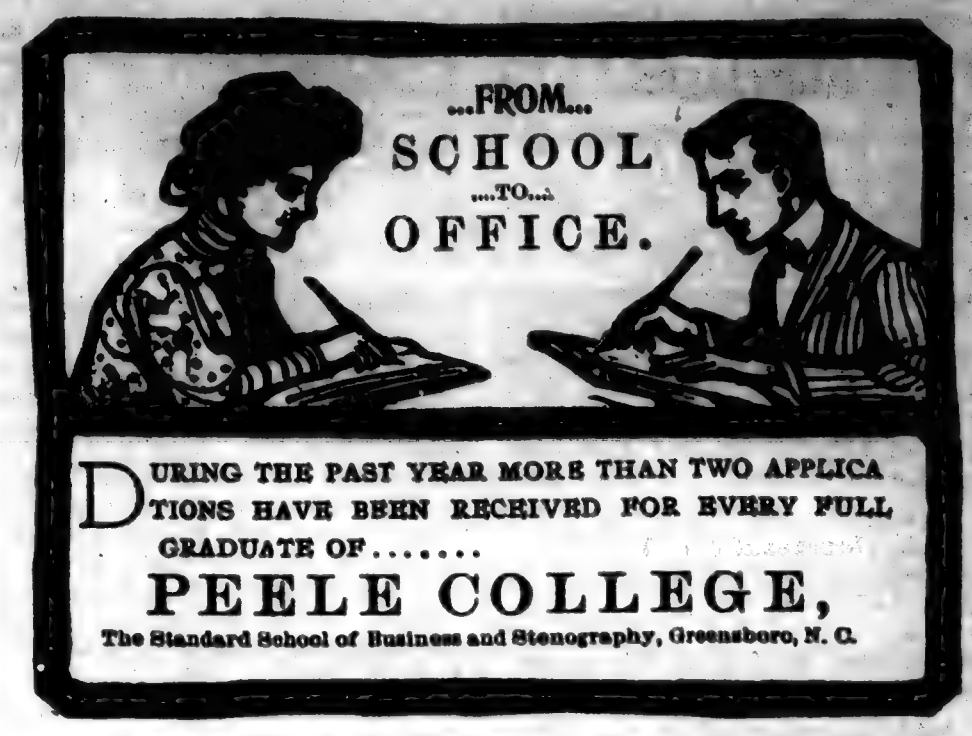

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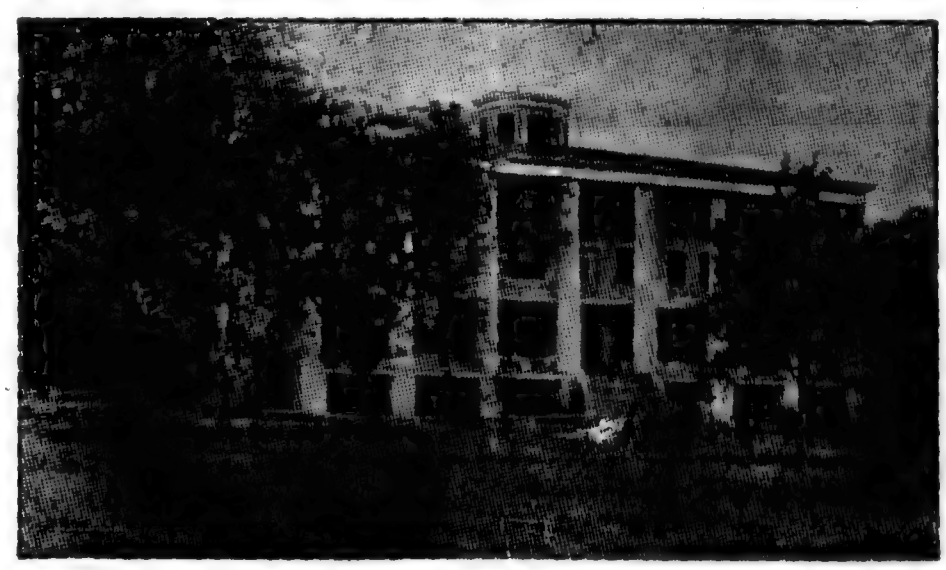

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 16, 1903.

JOSIAH WILLIAM BAILEY, EDITOR.

VOLUME 69, NUMBER 12.

THE PROPER ATTITUDE FOR THE SOUTHERN WHITE MAN TOWARD THE NEGRO.

One would like to drop this subject; but it seems that it is impossible. There have been forty years of it now—not to count those that culminated in the bloodiest war of modern times—and it is a fact, worthy of recording, that at this moment there is more discussion, more concern, and more intolerant passion on the subject of the race problem—that is, the relations of the races—than there ever has been.

We wonder what would happen if all at once by universal agreement the subject should be dropped. We are not disposed to protest against candid discussion of any topic affecting the general welfare in a democracy. Free speech is at once the breath and the test of liberty. If a people cannot bear free speech they cannot bear freedom. But we believe that discussion of this subject has reached a point where it does more harm than good.

Newspaper men know that you can wear a subject out. Education has been all but worn out in North Carolina. Temperance has suffered much by over-treatment. But so far the newspaper men find matter on the negro very taking, especially sensational matter. It is true that such considerations determine the contents of a paper. One makes up a paper much as a caterer sets a table. There must be variety; and there must be appeal to the human appetite—or interest—for news. Undoubtedly, though, this has been carried too far in recent years. Yellow journalism—making a sensation every day—is an abomination; and there is no little yellow journalism on the subject of the negro.

Since discussion has served to make the matter worse, and has contributed not a jot to the alleviation of conditions, would it not be well to suspend it? Then each man would have not the national but the personal race-problem. Instead of being stuffed by an hysterical (and in some cases depraved) press with theoretical notions, he would have at hand the practical business of dealing with the colored man in the domain of his activity. Instead of having the troubles of thousands of people whom he does not know, he would have only his own troubles. Instead of a political and social problem, he would have a business problem, and at times a problem in the restraint of vice.

Would it not be better?

I have two negroes. One is always about to walk into my parlor or sit down to dine with my family. He also threatens to be President. This negro keeps me awake at night. He lives in my papers. He is my problem. Honestly I have not seen many of him. Have you?

My problem with this negro is a night-mare.

My other negro cooks for me when I go afishing. He goes half-a-mile for fresh water. He digs my bait. He takes care of my money when I go on the pond. He sits up until eleven o'clock waiting on me. He arouses me at 3.30 a. m., and has a cup of coffee ready when I come out of my room. From the time I leave the station until I take the train coming home that negro is looking after me. I have never known him to lose his temper. He finds the reward of his life in setting a tempting dish before me and in hearing expressions of pleasure. He is always cheerful and busy, and is the most willing servant in the world.

Do you know him?

My problem with this negro is merely the problem of keeping someone else from hiring him.

Now there are bad negroes; there are common negroes, there are mean negroes; and there are good negroes. There are as many grades of hogs or peas; and as many of white people—just as many. There are mean white people, common white people, bad white people and good white people. These categories apply, I believe, to every thing outside of heaven.

Now because some peas are bad I shall not turn against all peas. Nor shall I pronounce a curse upon all swine because I have seen sorry ones. I will discriminate. I will condemn the bad and praise the good; and by so doing I shall by the power of nature, bring up the good and diminish the bad.

I think we shall have to do this with regard to the negroes. We must cease to classify them as a mass, marking them all bad and driving ourselves and our friends into nervous prostration about them. That may do for the Leopard's Spots, but that is all it will do for; and Leopard Spots is a novel. The man on the farm is not writing a novel. There may be romance in the cornfield, but that is not what the farmer is after.

The theory that the negro will develop under the influence of education into a black-faced Caucasian has been abandoned—even in the North. The negro is undeveloped, but he is not an undeveloped whiteman. He will never be the white man's equal. His race is an inferior race. But he can be improved; and the alleviation of our troubles lies along the line of improving him. He may not be capable of citizenship or anything of that sort. As we see it, he will never be of as much importance in this respect as he has been. But he can be made more willing, more effective, more intelligent, more reliable. And his progress will come—as has every other race's—not by way of the college—but by way of his work. The farmer who teaches a negro to be reliable and industrious has done more for the elevation of the negro and of the race and more to solve the race problem than all the newspapers, debaters and teachers. On the other hand, no one does so much to intensify and make hopeless the problem as the man who convinces the negro that the white man is against him, has no hope for him and no use for him.

By roundly condemning the sorry negroes; by refusing to employ them; and on the other hand, by praising the good ones and giving them plenty of work, we can do most to relieve ourselves of trouble and to serve our day and generation. And we need invoke the law in only one respect in which it is not now invoked, that is, in preventing vagrancy.

We believe the farmers of the South would protest against the exportation or segregation of the negroes. They are of immense advantage as labor. We could not make our crops without them. They likewise protest against higher education for the negroes as a whole. It absolutely destroys their efficiency—takes them out of the one domain to which they are adaptable. The true position for the Southern man with respect to the colored race, then, is this: To discriminate between the good negroes and the bad ones; to reward and encourage the good ones, and to punish the bad ones, even to the killing, by quick legal process, of those who commit the nameless crime; to bend our energies toward improving the negroes in their work, toward improving their intelligence, and toward improving their attitude toward us; toward restraining and punishing the vicious, compelling the lazy to work, and making the goodness of the good ones worth while to them as it is to us.

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.—Bovee.

BEYOND TO-DAY.

If we could see beyond today
  As God can see;
If all the clouds should roll away,
  The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
  For you and me.

If we could know beyond today,
  As God doth know,
Why dearest treasures pass away
  And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright!
Some day life's wrongs will be made right;
  Faith tells us so.

If we could see, if we could know,
  We often say!
But God in love a veil doth throw
  Across our way;
We cannot see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er;
  Trust and obey.

—Christian Work.

DYSPEPSIA AND DIVORCE.

Bad cookery and slovenly housekeeping were the direct cause of four hundred divorces in the city of Chicago last year. This statement, by the head of the Chicago Bureau of Charities, furnishes every housewife in the land with a subject for serious reflection, for husbands' tempers and digestions are equally frail in Maine, Illinois and California, and divorces know not geographical limits. During 1902, it appears, four hundred deserted wives who applied at the Bureau of Charities for assistance, and later obtained divorces, admitted that they could "neither cook nor keep house," and of course they could not expect to keep husbands. For these unhappy marriages the men themselves were to blame in great measure, and they need not pose as objects of popular sympathy. Why did they marry women ignorant of the first requisites of a happy domestic life?

If this unfortunate condition of affairs is paralleled elsewhere, sociologists will have to wrestle with the knotty problem of how a young man before proposing matrimony may gauge accurately a young woman's knowledge of domestic science. Shall he seek the advice of some noted authority like Mrs. Hiller, and receive thorough coaching in the subject in order to become a competent judge of his beloved's qualifications? Shall the question: "Can you cook?" precede the question: "Will you wed?"—Standard.

TOO MUCH SCHOOLING?

"Brain fever at twelve—and we are left alone."

"We pushed her, and God knows how we have suffered for our mistake."

"She graduated, but she never recovered, and in two years we had no daughter."

"I thought more of a diploma than I did of my child. Now, I have only the diploma."

"Everything that love and skill could suggest was done. But our eyes were opened too late."

"'Promotion! Promotion!' was our cry. Then our little girl was promoted. But not in the way we hoped."

"We placed an education above health, and the life of a promising boy of eighteen is the price we paid for our mistake."

"It was music and painting added to a tired brain. Now our house is still—a monument to our thoughtlessness."

"What would not my husband and I give of our means today if we could undo the past and bring back our only child! That is the hardest part to bear; the feeling of what we might have done. From the housetops would we cry out to parents to take care!"—Nine American Parents, in the Ladies Home Journal.

The stronger our faith, the greater will be our happiness and safety, so that we can cheerfully do and suffer what God imposes upon us, and this because we know that He is merciful and full of love toward us.—Selected.

The Board of Education as a Missionary Agency.

BY W. R. CULLOM, COR. SECRETARY.

MISSIONS THE SUM OF GOD'S PURPOSE.

It will be a most fortunate day for the cause of Christ when we shall come to estimate every thing from the standpoint of its ultimate influence on missions. Certainly every part of a church's work, as well as the combined work of all the churches, should be so measured. This is true because the missions is at once a concrete summing up of God's ultimate purpose for the human race, and of his people's efforts to join him in the execution of this purpose. Too many of us have been holding on to the notion that the work of missions is a sort of special arrangement of the Lord for meeting special conditions in far away lands. The Lord's work is divided into too many sections. We speak of our educational work, our philanthropic work, our mission work as if they concerned entirely different spheres of activity, and as if they had entirely different ends in view. What we call distinctively mission work again we divide into State, Home, and Foreign Missions as if there were any such thing as geographical or race distinctions with God in His purpose to save and bless the world through the gospel of His Son. For convenience of organization, these distinctions are of course all right; but in forming our controlling ideas on the subject let us think of our God as One, and of His work as our work, whether it be in the most highly christianized portions of our own land or in the darkest regions of Africa. Any work at home or abroad that looks towards the enthronement of Jesus in the hearts of men may be called missionary in the highest and best sense of the term. Any agency, likewise, which furthers this one supreme end of God in the gospel may most legitimately be called a missionary agency.

With this conception of the work of missions, it only remains to be shown that the Board of Education is standing right along beside our State Board, our Home Board, and our Foreign Board in carrying out the end of God in the gospel, viz: Salvation in its largest, richest, and most complete sense for all the world. There are so many appeals for a share in our sympathy, in our means, and in our energies that as stewards of God in the use of all these things, we cannot afford to listen to these appeals unless we are assured that they fall in line with the true business of God's people in this world.

FOREIGN MISSIONS.

In discussing the Board of Education as a missionary agency, it may be appropriate to begin with that part of our Christian activity which every one thinks of pre-eminently as mission work, viz., Foreign Missions. The connection between the work of the Board of Education and Foreign Missions is twofold—direct and indirect. The indirect influence of this work on Foreign Missions appears in the enlarged horizon, the better rounded view, the fuller vision, the deeper and stronger conviction on the matter of world-wide evangelization on the part of our pastors. If a young minister passes through the course of study and subjects himself to the influences brought to bear on him at Wake Forest for four years and does not go out to be a very much larger and more efficient leader of churches, and a more aggressive and successful builder in the Lord's kingdom, there is something wrong with the man. It is no accident that the church that gave most money to Foreign Missions last year of any church in the Southern Baptist Convention was led by a pastor who was trained at Wake Forest. In getting this training which fitted him to lead this noble church he was aided by our Baptist people through the Board of Education. That man, too, has made it a point to support one man at Wake Forest for a good part of the time since he left school. As one looks at the great Baptist hosts of North Carolina and sees how comparatively little most of them are doing, who does not feel like crying mightily to God for men that can and will so teach the "all things" commanded of Christ that these people may be led into a realization of their mission and into an enjoyment of their privileges as servants of the King? Many agencies are contributing help toward this end, but it has come to be recognized as an axiomatic fact that the key to the situation is in the hands of the pastors. And it is just at this point that the Board of Education is putting in some of its best work for missions.

MATTHEW YATES.

But there is also a direct connection between Foreign Missions and the work of this Board. It should never be forgotten that the first beneficiary of the Board of Education was one of the most useful foreign missionaries that the world has seen. Is there one anywhere who is not proud of the fact that our people extended a helping hand to Matthew T. Yates when he was unable to help himself in preparing for the great work that the Lord afterwards wrought through him in China? There is a temptation here to go into the story of this great and good man, but it is not so much in line with the purpose of this paper to show that the Board of Eudcation has been a missionary agency, but to show rather that it is such an agency today. A case in hand that will well illustrate this point is that of a mountain boy who was sitting in a church in the western part of North Carolina one day. An address had been made on missions, and a collection was being taken. The boy had no money to give, but taking a scrap of paper he wrote on it the word "myself," and dropped it into the collection basket. It may not have been noticed by the collectors, but God saw it. After a while the boy wrote to Wake Forest to know if there were any possible way for him to get to college. Dr. John Mitchell, the beloved secretary of the Board of Education, wrote him to come on. He came and took his course. When he was ready to go to China the Foreign Board said they were not able to send him. The young man called three of his fellow students around him and asked them to join him daily in praying to God to open the way. They met each day just after dinner and prayed. Some time afterwards when Dr. Wllingham was making a speech in Georgia he referred to this young man who was ready and waiting to go. At the close of his address a good woman came up and gave directions that this man should be sent on at once at her expense. And so it is that Jesse C. Owen is in China today. Last year more than fifty happy souls were baptized into the fellowship of his church. This man is, as we may hope, only at the beginning of his usefulness, but whatever he has done or may do in the years to come, he will always be glad to acknowledge a close connection between what he is and his stay at Wake Forest, and equally as close a connection between his stay at Wake Forest and the work of the Board of Education.

HOME AND STATE MISSIONS.

What has been pointed out with reference to Foreign Missions is equally true of Home and State Missions, and of every other work that our people are trying to do. The influence on pastors in enlarging and strengthening them for leadership is of course the same in its relation to all our work. And then when we look at the work of Benton in Louisiana, of Splawn in Texas, of Pittman and Love in Arkansas, of C. B. Tayler in New Mexico, of the Rickmans in Montana, of McCall in the far away State of Washington, and of a host of others scattered over the North, the West and the South, surely no one can question for a moment the direct conection between this work and Home Missions. And as to State Missions, one hardly dares to speak. In one of our older and more important Associations this summer, after a speech on ministerial education, one of its leading members arose and said that every pastor in the Association save one had been aided in securing his education. And so if we were to go over the State and take out of our ministry what has been put into them through the work of this Board, there would be a cry from the mountains to the sea shore for the restoration of this work, and for at least a redoubling of its support and of its efficiency. Let it be repeated and emphasized over and over again that every interest, whether educational, philanthropic or missionary, feels the influence of this work. In the very nature of the case, the results of its work cannot be tabulated any more than influence that goes out from a strong man can be tabulated, but the connection between the work this Board and that of every other agency that we are using for promoting the interests of God's kingdom is so close and vital that the one cannot be neglected without greatly impairing the other.

GOD NEEDS MEN.

When Dr. Yates lay on his dying bed in far away China, Dr. R. T. Bryan was standing by him. Among the last words of that great hero Bro. Bryan records the following: He says, "One day while rubbing his aching feet, I looked up and saw tears running down his cheeks, then he sobbed a few times. I wiped away the tears, and he said, 'So much work, and I can't do any of it.' I said God can have it done. He replied, 'But God needs men.'" After all, the real missionary agencies are men, and God lays his hand on one after another in our midst, let us join hands with him in trying to enable each one to be just as much of a man as it is possible for God to make of him. In doing this we shall most surely contribute towards the real end of God in mission work. In the very forefront of the constitution of the Baptist State Convention of North Carolina we find the significant words: "The primary objects of the Convention shall be to encourage and support Wake Forest College; to educate young men called of God to the ministry, and approved by the churches to which they belong." It then goes on to speak of the work of sending the gospel to all the world. Thus the very constitution under which we work might well serve as a text for all that has been said above. "Finally, brethren, if there be any virtue, and if there be any praise think on these things."

Wake Forest, N. C.

The Distinctive Baptist Doctrine.

PROF. A. T. ROBERTSON, D.D.

In a recent conversation with Dr. E. E. Folk, of the "Baptist and Reflector," we were speaking of the fundamental Baptist doctrine. We both agreed that it was emphasis on the spiritual life. The present insistence of the Baptist Argus on the union of spiritual power with doctrinal correctness recalls that conversation. I write this article, not that it is a new idea among Baptists at all, but because it is good for us to look at rock-bottom principles. I wish you success in your effort to marry Baptist principles to spiritual power. Only the other day a Methodist lady remarked to me that she hated doctrinal sermons because of their bitterness and rancor. That is the general feeling concerning doctrinal preaching and, sooth to say, there has been some foundation for the feeling.

But that spirit has not been in harmony with the real Baptist spirit. The essence of the Baptist contention is emphasis on the spiritual life. Romanism is at the other extreme with stress on the external and the ceremonial. Luther raised a mighty protest against all this sham religion, and cried aloud for a spiritual religion, but he could not shake all the shackles free. He did not make a consistent and complete application of his great doctrine of justification by faith. He left infant baptism among his followers, and they even teach baptismal regeneration. Spiritual religion cannot flourish unhampered in that atmosphere.

All the other Paedobaptist denominations stop short of the full application of Luther's great principle, and all who teach baptismal regeneration, as our Disciple brethren, the Church of England, Romanists, Lutherans, etc., utterly pervert spiritual truth. They urge the new life by baptism, and so fasten the spiritual life on to an ordinance. The Evangelical Paedobaptists put baptism before the spiritual life and make a travesty of the ordinance both as to subject and form. Here our Presbyterian and Methodist brethren, who nobly preach the spiritual life by regeneration, yet blur the pictures by putting a meaningless ordinance before the fact which it should symbolize. The Baptists say, with the New Testament, that the new life comes before baptism. In fact, the ordinance is devoid of meaning without the antecedent fact which it symbolizes. Our great contention is not baptism, as many suppose, but regeneration. We do triumphantly maintain that immersion is the only form of baptism, but do not insist that baptism is antecedent to, necessary to, or connected with regeneration. We chiefly and strenuously advocate the necessity of a new heart and a new life. This before everything. This the first thing and not infant baptism. This the first thing and not adult baptism. This the first thing and not church membership. This the main thing and not ritualism. This the main thing and not a great ecclesiasticism. This the main thing and not State connection with the church. This the main thing and not mere works on man's part. This the main thing and not a mere social development. This the main thing and hence the individual responsibility to God and freedom from control by others. This idea lies behind all the Baptist doctrines of a regenerated church membership, an open Bible as supreme authority, local church government, religious liberty, fidelity to the two New Testament ordinances so as to conserve the spiritual idea and symbolism in each, acceptance of the system of doctrine known as Calvinism, the Lordship of Jesus the God-man, etc. Take away the Baptist insistence on the spiritual life and Baptist theology either crumbles into ashes or hardens into ritualism or formalism. The Baptists present to the world the only thorough-going and consistent application of Luther's and Paul's great principle of justification by faith, and not by works. The Baptists alone present a spiritual Christianity with the ordinances held in proper place and form. This, then, is the mission of Baptists to the modern world to restore the spiritual teaching of Christ and the apostles, free from the Judaizing and Romanizing ceremonialism and sacramentalism and the Gnostic and Greek speculative philosophizing. They occupy a vantage ground that no other evangelical people do to preach the rich, full and free Gospel of the Son of God.—In Baptist Argust.

Gospel Invitations.

BY J. A. STRADLEY.

I mean invitations to Gospel blessings. The Bible abounds in these invitations. They are made to Christians to come for pardon for their wrongs, and for enlarged blessings. They are made to sinners to come for pardon for their sins, and the salvation of their souls. In Isa. 1:18, Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool. Read Isa. 55:1-7, and also Mat. 11:28. These are only samples of hundreds of other invitations given in the Bible to sinners, to come to Jesus for pardon and salvation. The fact that God invites sinners to come, is proof that they can come, that they need to come, and that they ought to come to Him and confess their sins, and seek pardon. God sends the Holy Spirit to convince men of their sins, and to invite them to Christ. Sinners are left without the shadow of an excuse. "O Israel thou hast destroyed thyself," Hos. 13:9. God invites sinners to come. If they will come, He declares: "Him that cometh to me, I will in no wise cast out."

God makes it the duty of all Christians to repeat the invitations He has given to all sinners: "Go ye into all the world, and preach the Gospel to every creature," Mk. 16:15. "Let him that heareth say, come." Rev. 22:17. And yet, there are men who claim to be the only true preachers of the Gospel, who never invite a sinner to come to Christ. The Gospel means "Good News" of salvation offered to lost men. But they do not offer it to sinners, or invite them to accept it.

To know how to give Gospel invitations effectively is one of the greatest qualifications for usefulness a Christian can possess. I have seen a few Christians who could easily, pleasantly, and earnestly introduce the subject of personal religion with every person they met, if only for a few minutes. There are others who would like to do this, but do not know how. We ought to study how to do this important work, and ask God to help us do it.

Preachers ought to study carefully how two give Gospel invitations. Many a preacher can preach good Gospel sermons who does not know how to invite sinners to seek Christ, or saved ones to confess Christ. They give invitations in such a way that no one knows just what they mean. They sometimes mix up three or four invitations in one. This always confuses. It is best to give, as a rule, one invitation at a time; and make it simple and plain. Say to sinners: If you feel you are sinners, and are sorry for your sins, then come to Jesus, come and we will pray with and for you, that you may find Him. Say to new converts: If you feel your sins are forgiven, and you love Jesus because He has saved you, then come and acknowledge your new found Saviour. Say to backsliders: If you are sorry for your sins and wanderings, come back; He will receive you as the Father did the returning prodigal.

I believe, as a rule, all seekers should be invited to front seats, so that Christian workers can know better who they are, and can have a better opportunity to pray for them, and instruct them. I believe it is helpful to seekers to come to front seats. It will help them to feel, that they have committed themselves to the great work of seeking salvation. I believe it is right, earnestly to invite new born souls to confess love for Christ; but I believe that much harm is done in begging, teasing, and worrying persons to make a profession of faith. By this high pressure many are induced to profess what they do not possess. No greater harm can be done a person, than to induce them to make a false profession. Many professional evangelists think their services will be in demand in proportion to the number of converts they count. It would be better in meetings, to preach the Gospel faithfully, and not have a single open profession, than to have fifty brought about by high pressure, clap-trap, shake hand methods.

May the Lord teach us how to present the Gospel earnestly and clearly to sinners; how to invite them lovingly to Christ; how to do a work that God will own and bless to the salvation of many souls.

In meetings I have held, I have seen more than three thousand persons profess faith in Christ. Many of these meetings I have held without any ministerial aid; but generally I have been aided by pastors. I have preached the Gospel to sinners, I have invited them to Christ. The joy of my life has been to see so many come to Jesus.

South China.

BY GEORGE W. GREENE.

There has never been a time, I think, since the end of 1870 when I have allowed so long an interval to elapse without some message to the readers of the Recorder. I have had many a message which I wished to send, but there was lack of time to write it. At times I might have "dashed off" a few words, as I am doing today; but I have always wished to send to the Recorder carefully prepared articles.

Soon after my return to China I was asked to edit a Sunday-school Department for the True Light, the monthly published by our China Baptist Publication Society. This part of our work had never received much attention, and although I can not claim much skill in this line, I have been trying to do some foundation work. A little later I was asked to undertake the preparation of lesson helps for the Sunday-schools, and as there seemed no one else to do it, I consented. When I ought to have been writing the first lessons, I had a long spell of malarial fever, and in consequence the work has been crowding me all the while. This year we are studying the book of Genesis, and I am greatly enjoying it, if only I could have plenty of time without neglecting some other work. But besides the study required to prepare these lessons, putting them into Chinese demands much additional time and effort.

The work of the Treasurer of the Mission has grown greatly, especially since we have so many missionaries living in the interior. (And we must have more for the distant stations, just as soon as they can come to us.)

The Sunday-school work and the Treasurer's office bring more work than one man can do as it ought to be done. But besides these, I am expected to look after the country work in five counties, containing seven stations, from seventy to one hundred and fifty miles from Canton. Properly to care for these stations would demand all the time of one man.

Moreover, the work to which I was specially designated by the Board, to which I am most drawn, than which none is more important, is the theological training work. I keep trying to work a little at this, and am hoping after a while to be able to make this my principal work. For this work there is great need of simple, elementary text-books, and I have been able to prepare two brief manuals, which are now in use. The material is collected and arranged for others, but I can not find time to write them.

The work of training students for the ministry has been going on for many years, modestly called class-work, and closely associated with efforts for the training of many of our church-members in a knowledge of the Scriptures. At the last meeting, the Mission voted to emphasise and enlarge this work, to separate it from the class-work, and to call it the Canton Theological School. It is hoped that we may soon have a suitable building for this school. One hopeful feature of this work is the fact that we have secured a very promising young Chinese brother, who is to give all his time to the school. His work for this half year leads us to hope that he will grow into a useful teacher of theology.

Other departments of our work are growing, calling for more attention, which means more men and women. There are hindrances and difficulties, which may be trusted to give way before patient labor and the help of the Lord of the harvest. Our whole work is expanding beyond our most sanguine expectations. Oh, for more men and women, and more money to enable us to enlarge!

The papers have mentioned the death of Bro. S. T. Williams, whose loss makes so wide a gap in our ranks.

I send you notice of the marriage of our daughter. She does not retire from mission work, but will have fine opportunities of helping on the work of our Chinese church in Hongkong. In this work she will have the sympathy and help of her husband, who is in the Civil Service of the Hongkong government, and is a zealous, working Christian.

"Cast Thy Bread Upon the Waters."

A little girl expressed to her parents one day a wish that they would give her two New Testaments. To the question of her parents why it must be two the child replied that one was for herself, and the other to send to the heathen. She was given the two volumes, and in one of them she wrote: "A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on Him."

The New Testament went to India, and found its way to a station in the interior. A Hindu lady obtained it. She could read, but was unable to write; and as she longed to be able to write her attention was immediately drawn to the inscription on the fly leaf. The large and distinct characters of the child's handwriting attracted her so much that she tried to imitate them again and again. Gradually the sense of the words made an impression upon her, and the question arose, "May not those words have been written just for me?" She began then earnestly to read the New Testament; her eyes were opened, and she learned to know and love her Savior.

Years passed. The little girl had meanwhile grown up, and thought no more of the New Testament which she had sent once upon a time to the heathen. But her love for missions had grown with her, and it was her deepest desire to serve the Lord among the heathen. She was accepted as a missionary, and sent to a rather out-of-the-way station in India. There she entered one day the house of a Hindu Christian lady. In the course of conversation the Hindu lady showed her visitor a book, a New Testament, and told how she, a Hindu heathen, had been by its means brought to Jesus her Savior.

You may imagine the joyful astonishment of the lady missionary when she recognized in the book the same New Testament on whose fly leaf she had many years ago, as a little girl, written those words which had served to show the poor Hindu lady the way to Jesus. Together they knelt down, praised God's wonderful ways, and thanked Him who had drawn them both to Himself. "Cast thy bread upon the waters, and thou shalt find it after many days."—A French Paper.

Our Special Denominational Studies.

The B. Y. P. U. Quarterly, published by the Sunday-School Board and designed for young people's meetings, is perhaps reaching more Baptist young people in the South than any other one paper. Its publication was begun as an experiment, but from the first until now it has grown with increasing power. It has been our purpose to make this quarterly thoroughly adapted in all its parts for the best training of all our people.

The issue for the fourth quarter (October, November and December), will contain special articles of denominational studies. These are prepared by the Editorial Secretary of the Board and will be in every way strong and helpful. There is great need that Baptist young people shall be trained in Baptist doctrine, and we hope that special effort will be made to get these studies largely circulated among our membership. Three other articles will follow in the issue of the quarterly for the first quarter, 1904, so that we will have six months of special studies in Baptist doctrine.

This will not in any wise interfere with the usual studies in mission topics, which are always able and interesting. This paper is ten cents a copy per quarter, and six cents where as many as ten copies are taken to one address. We earnestly commend these studies to our brethren, with the hope that this opportunity may be turned to good account.

J. M. FROST.

Nashville, Tenn.

One Lord; One Language.

The story is told of a number of men each speaking a different language, who happened to room together while attending a religious convention. As they knelt by their cots at night, one of them said, "Jesus Christ." They all knew that name and repeated it together. Another said, "Hallelujah." They all understood the Hebrew word and said it in unison. Another said, "Amen." This, too, was echoed by all. The Holy Spirit had a language that each of these men could understand, and by it they held sweet communion with one another. ——Selected.

Better and Better Before Us.

God's best gifts are always before us, never behind. Pleasures of memory are sometimes delightful; but pleasures of hope are ever yet richer and brighter, especially to the eye and thought of faith. Says one of God's dear ones, referring to a fresh blessing from God: "This sudden coming of a long-expected blessing is the sweetest thing that ever came into my life. How good God is, and how tenderly He leads us! He changes always a great good into a greater. I have been happy all along; but now (since this experience) my heart keeps singing:

'Rest, peace, and life, the flowers of fadeless bloom,
The Savior gives us not beyond the tomb,
But here and now, on earth, some glimpse is given
Of joys which wait us through the gates of heaven.'"

And thus it ever is in youth, in maturity, in age, and yet beyond—the best is yet to come. Let us look forward and upward, and ever hope and trust and praise.—Sunday-school Times.

The great artists have been noted for their insight rather than their accuracy; not because they have been untrained, but because they have used facts simply to get at truth.—Hamilton W. Mabie.

News Notes.

....Long letters stand less chance of publication.

....Rev. S. E. Garner has resigned his field in Jones county.

....Bro. L. M. Hobbs changes his postoffice from Clinton to Warsaw.

....Mr. J. B. Spilman has resigned as Sunday-school Secretary for Georgia.

....Bro. G. W. White has decided to preach at Collington church in connection with his Roanoke Island work.

....Bro. R. P. Walker, of Henderson, has baptized 99 on his field this summer. He is one of the strongest young men in the North Carolina ministry.

....The proposition to establish a dispensary in place of saloons at Reidsville was defeated by eleven votes. Distilleries were forbidden to enter the town.

....Texas papers record the death of Dr. John Hill Luther, of Texas, a pioneer of great usefulness. He was born in 1823. He had been in Texas since 1853.

....Rev. T. B. Hall died August 24, 1903. We did not know this brother, and we hope some friend will send us a sketch of his life. He lived in the Eastern Association.

....We shall send out requests for renewals very soon now, having waited as long as possible. We will thank the reader to save us the trouble and expense by remitting this week.

....Bro. Samuel J. Porter has just closed a year of revival work, in which he preached more than four hundred times and in which there were more than four hundred converts.

....Once again we give rightofway to revivals. We hope the pastors will not suffer new babes in Christ to languish and die. Give them something to do. Doing is meat for the Christian.

....The Rev. Dr. Oscar Haywood gave the brethren of the Montgomery Union much pleasure by his presence. He is now pastor at Waterbury, Conn. He was born in Montgomery county.

....Pastor John A. Summey recently closed a meeting at Liberty church, in which W. A. Smith did the preaching, the result of which has already proven to be twenty-five baptized and four restored.

....Pastor T. A. Hall, of the Fayetteville Church, has resigned, and we fear he will return to Virginia. He has made a most excellent impression and we wish much that he will remain in North Carolina.

....Pastor Bateman is conducting a revival in the Raleigh Fayetteville Street Church. Large crowds and frequent manifestations of interest bear witness to the divine approval. Brother Bateman has won the hearts of his people.

....The oldest religious newspaper in the world is only ninety years of age. It is a Southern paper, too, the Christian Observer, of Louisville, Ky. It is Presbyterian. We wish it a long and happy career. The Recorder is seventy years of age this year.

....Elizabeth City voted for prohibition by 170 majority. The church bells rang all through the day of the election and there was constant prayer. The next election will be in Scotland Neck. Goldsboro, Kinston and Henderson have called elections.

....Pastor Paul has withdrawn his resignation, and the Southside Church, Wilmington, is happy. Bro. Paul is one of the most valued men in the noble ranks of our State missionaries. He has always done successful work.

....Bro. J. J. Payseur writes from Atkinson. "I baptized twelve converts at Haw Bluff Church; meeting held myself. School opened September 1, with sixty-five students. New church in progress at Atkinson to cost $1,200."

....Diaz is coming to Arkansas. He has cabled the Landmark Baptist that the Gethsemane furniture and Bible have been put in the street, by the Board of course, as if it was not necessary. Diaz will fleece the Arkansas sheerers yet.

....We were glad to see R. T. Bryan, missionary, in Raleigh Monday. He is now beginning a tour of the South, including points in Alabama, Louisiana, Missouri, Tennessee, Virginia, Georgia. He will attend the Conventions in North Carolina and South Carolina.

....We were glad to see Mr. W. A. Dunn, of Scotland Neck, in Raleigh last week. He is leading the cause of Prohibition at Scotland Neck, and he has also thrown his strong personality into the battle throughout North Carolina. Our State has no nobler citizen than Mr. Dunn.

....Pastor W. H. Rich is taking an active part in the temperance work at New Bern. So is Pastor Davis. And Brother Mitchell is maintaining his reputation for unsurpassed zeal. The town aldermen recently granted license to a distiller, But the County Commissioners took the opposite course.

....Bro. Stradley writes: "Tally-Ho Church, Flat River Association, has the best Sabbath-school she has ever had. She has increased her contributions to all religious objects. She has increased her pastor's salary. The ladies of the church organized a Woman's Missionary Society last Sabbath, with sixteen members."

....The Texas Baptist and Herald recommends to "Brother Cranfill," the author of Sunday Morning Thoughts, and editor of the Baptist Standard, that he cure his indigestion, for which he has gone to Battle Creek, Mich., by disgorging the mission funds that he has embezzled. The worst of it is that Cranfill must stand this charge, since he once sued on it and lost the suit!

....Professor W. H. Woodall, the able head of the Theological Department at Mars Hill, writes: "Largest attendance at Mars Hill College in its history. Last year we were much gratified at the presence of thirteen girls in the Spilman Home at the opening of the session. This session we opened with thirty-one. A proportionate increase has been made in the attendance of young men. And still they come. Twenty-four are already taking special Bible work, fifteen of whom are studying for the ministry."

....The Baptist Standard says that that President W. R. Harper of the University of Chicago while making a tour of Europe recently, called upon Count Tolstoi. After Dr. Harper had gone, Tolstoi convulsed the world by calling Dr. Harper a barbarian. The Standard says that the members of the faculty of the University of Chicago are in high dudgeon over the matter. Think of it! A man like Dr. Harper, president of the great American University, being called a barbarian! Just what was the occasion of Count Tolstoi's applying the epithet to him is not stated. We presume that it was probably on account of Dr. Harper's views as to the inspiration of the Bible.—Baptist and Reflector.

....The National Baptist Convention (colored) meets this week in Philadelphia. This is the Convention that stands for race independence, refusing to use the literature of the American Baptist Publication Society, and printing a literature of its own. It has swept its fields and now goes to Philadelphia no doubt for the glory of showing the Publication Society how great it has grown.

....The corner-stone of the building of the First Baptist church at Salisbury was laid September 10. When completed it will be a most worthy edifice, comparing favorably with the best in the State. Pastor M. E. Parrish has worked quietly but ably and overcoming many difficulties he has led his people into this large undertaking. The improvement in the position of our cause at Salisbury is the best testimony to his zeal, tact and ability. We heartily congratulate him.

....Bro. J. R. Dover, of Shelby, N. C., makes the following announcement: "The Fifty-third Annual Session of the King's Mountain Association will be held with the Pleasant Hill Baptist Church, five miles east of Shelby, beginning September 24, and that the brethren accustomed to attend these meetings are cordially invited to be present. Brethren from a distance will come to Shelby and will be met at train and conveyed to the Association, provided they will notify J. R. Dover, Shelby, N. C., the day and train on which they expect to arrive."

....Rev. W. H. Wilson, one of our best pastors, writes: "Last Sunday I attended Sunday-school, baptized six candidates, preached three times, walked six miles and rode six. How is that for a hot day? The six candidates I baptized made forty-two I have baptized as the result of a two week's meeting I was aided in at Summerfield by Bro. Fred. N. Day. This is one of the best meetings they have ever had at that place. We think we will build a new house soon. Bro. Day is a power in a meeting. He went away with the affections of all the people."

....As if they did not have plenty of guilty people to arrest, two Raleigh policemen fell upon Mr. Raymond Dunn, of Halifax, a young lawyer, and without cause put him in the guard-house. The only offence the young man had committed was that of shouting in celebration of the successful passing of his examination for the Law. The Raleigh police have plenty of work to do without taking up innocent citizens. This is not the first time they have put men in the guard-house and denied them opportunity to give bail. It is generally admitted that the city administration is, from the Mayor down, the weakest on record. We hope Mr. Dunn's suit will teach our police a lesson.

....Bro. L. R. Pruett, of Charlotte, writes: "Our last Association at Arlington was a great success. During the coming year we are going to take some advanced steps along the line of associational missions. Bro. C. S. Cashwell, Marion, N. C., has recently been with us in a meeting at Twelfth Street, and did great good for us. He is a strong man, and the Lord very greatly used him in the meeting. We have had more than a dozen accessions to the church. Our Baptist cause in Charlotte is in a growing condition, and we will be ready in December to give the Baptists of the State a warm welcome. It was a great pleasure to visit some days ago my brother-in-law, Capt. N. L. Shaw, Drake's Branch, Va., and preach for several days in the Baptist church. We had a splendid meeting. The Virginia brethren know how to take care of a North Carolina Baptist preacher."

....President Hobgood writes that "the Oxford Seminary has had the largest opening of its history. For eight years the attendance of boarding students each year has been about 15 per cent in advance of that of the preceding year, and this increase will be maintained this year. Many and valuable improvements are making; several additional microscopes for the Science Department have been ordered. The capacity of the dining room has had to be increased, and an atmosphere of prosperity and cheerfulness pervades the Seminary throughout all its departments. The Convention of 1850 that gave this school its moral support was building wisely; for all the years since that meeting in Louisburg in 1850, with a short interruption, its doors have been open for the admission of students. It would hardly be possible to estimate the value of its work to the State of North Carolina, especially to the Baptist part of this State."

News Notes From C. G. Wells.

I was in the Palmetto State a few weeks ago and assisted my brother, the Rev. E. D. Wells, in protracted meetings with the two churches that compose his field in the hill country of upper South Carolina. The churches are four miles apart and one can be seen from the door of the other. The pastor and his devoted wife are conveniently located in a new parsonage which has 'phone connection with the homes of leading members of both congregations; also with Chester, Rock Hill, Charlotte and some other towns. The 'phone and daily mail delivery at the door give them city advantages in the midst of country comforts. The people are thrifty, strong in the faith, and loyal to the pastor. It was a great pleasure to be with pastor and people and to witness again the power of the old gospel in the salvation of many.

I spent a few days in a meeting with Pastor J. W. Watson at Olivet church. The people attended in great crowds, especially at night; there was much interest and a number of professions by baptism. Brother Watson has been pastor only a short while, but he has a good hold upon the work and is rapidly growing in favor with the saints. Olivet is one of the very best of churches.

I am happy in the coming of Rev. J. M. Arnette and family to Statesville. He comes to the pastorate of Western Avenue Baptist church, and gives one Sunday morning each month to Bethel, a few miles from the city. At both places the work has felt the touch of his heart and the churches are responding to his call.

Last Sunday was a most interesting day with us at the First church. The occasion was the ordination of Rev. J. Clyde Turner, son of Deacon J. C. Turner, to the work of the ministry. Secretary Livingston Johnson preached the sermon, Rev. J. B. Boone delivered the charge, Rev. J. M. Arnette presented the Bible, and the pastor led in the ordination prayer. At night Brother Turner preached a most helpful sermon to a large congregation. He is a young man of unusual worth and promise, a graduate of Wake Forest College, and has studied one year in the Southern Baptist Theological Seminary. He will go to Louisville in a few days to prosecute his studies. It is a great pleasure to lay hands upon such a young man whom it has pleased our Father to call to the ministry of His word.

C. G. WELLS.

Statesville, N. C.

For Debilitated Men,
Horsford's Acid Phosphate.

It ranks among the best of nerve tonics for debilitated men. Renews the vitality.

IN THE HARVEST FIELD.

Blessed Meetings in Many Churches.

Aaron's Creek Again.

You will rejoice to hear that twelve more were received at Aaron's Creek on Sunday—making forty in all. Twenty-three were baptized Sunday evening. We will continue our special effort, as the Lord seems to be blessing us.

JOHN LEWIS.

Clarksville, Va., Sept. 8, 1903.

Center School House.

I was with Bro. B. F. Fincher, of the Methodists, in a union meeting of Baptists and Methodists at Centre School House, at the foot of the mountains of Alexander County last week. Brother Fincher preached each morning, and I preached in the afternoon. The meeting started Sunday, and I left Friday, Brother Fincher carrying it on through Sunday. When I left there had been about twenty professions of religion, with a large number of additions to the church.

T. M. ALEXANDER.

Cool Springs.

On the week following the first Sunday in August, we had a protracted meeting at Cool Springs Church, Bro. J. M. Arnett preached very sound and instructive gospel, greatly to the pleasure and edification of the community. Several professed conversion and two were baptized. Then in the week following the third Sunday, we held a protracted meeting at Mt. Gilead Church in Chatham County. Brother Andrews preached with great enthusiasm and earnestness. Quite a number professed conversion. Eleven were received for baptism.

W. L. HAYES.

Sanford, N. C.

Oak Grove; Mt. Moriah; Old Waxhaw; Red Hill; Ansonville; King St.

I send a sketch of my meetings. First, at Oak Grove, thirteen accessions; second, at Mt. Moriah, nine additions; third, Old Waxhaw, three; fourth, Red Hill, twenty-nine; Ansonville, ten for baptism, and about fourteen by letter and restored since last April; fifth, King Street Church, Waxhaw, eleven; Rev. W. F. Watson helped me at Waxhaw; Rev. C. D. Graves, of Wadesboro, at Ansonville; Ernest Harris at Red Hill. Ernest is a good, earnest young minister. I predict for him a life of usefulness.

J. L. BENNETT.

Marshville, N. C., Sept. 9, 1903.

Albemarle.

Bro. J. M. Haymore, of Spencer, N. C., was with us for a week beginning the second Sunday in August, in a very interesting meeting. At the close of the meeting and since we have received twenty for baptism and one by letter.

During the twenty months of my pastorate here, over sixty have joined the church; forty-five by baptism.

The church has made considerable progress along several lines of work. The Foreign Mission contribution this year was more than six times as much as that of two years ago. Our gifts to the Orphanage have been greatly enlarged, and the church is now self-sustaining. Until last year the State Mission Board paid half the pastor's salary.

There is a plan on foot to organize a second church here at an early date. There is plenty of room for it and a great work for it to do.

Sincerely,

R. H. HERRING.

P. S.—I was about to forget to say that several deacons have been chosen and set apart, and a Woman's Missionary Society and a Young People's Society organized during my stay here.

R. H. H.

Albemarle, N. C., Sept. 7, 1903.

Rock Springs; Olive Branch.

The fourth Sunday in July I commenced a meeting at Rock Springs Church, Vance County. The meeting lasted eight days. Bro. J. E. Smith preached four days. He preached the gospel in great power; both saints and sinners were moved. Six have been baptized.

The second Sunday in August I commenced a meeting at Olive Branch Church, Person County. This meeting also lasted eight days. Brother Boney preached a good sermon the last day of the meeting for the writer. Bro. T. H. Street, of Mill Creek Church did some good and faithful work in this meeting. He shows what a layman can do when he has the grace of God and the will to do it. He is a power for good in all that section. It was a meeting of great spiritual power. Eleven have been approved for baptism.

Yours truly,

J. R. PACE.

Bethel and Blackwood's Chapel.

Our meeting of days at Bethel began on Saturday before the fifth Sunday in August, and continued until the first Sunday in September.

The pastor was aided by Rev. C. J. Black, of Stanly County, who did some of the most soul-stirring preaching we have ever heard.

We had with us also Brother Hough, of Stanly, one of the most zealous laymen we have ever seen. He did some very effectual work. May the Lord give us more working laymen.

There were thirteen converts and several back-sliders reclaimed.

We only had three accessions—one by letter and two by baptism. We hope to have others later.

Rev. E. M. Harris preached for us on Sunday afternoon—a splendid sermon.

Our meeting at Blackwood's Chapel began third Sunday in August. The pastor had no aid in the preaching. The church and Christians in the community were very earnest and faithful. The church seemed very much revived. There were not so many converts, but we hope to have some baptizing to do at next appointment.

I have not had my meeting at Eagle Springs. We want to get our new church house completed first.

Fraternally,

N. H. SHEPHERD.

In Surry County.

On the third Sunday in July I began a meeting at Siloam which lasted one week. The church was greatly revived and edified; two conversions, one baptism, and others seeking. Siloam is a mission point on the Northwestern Railroad with eighteen members. We have a good house there complete, all except seats and paint; but we we are laboring under a debt of something over $100, and any brother that has the money to invest in the Lord's work could not find a better place than Siloam to invest for the Lord; so brethren let me ask you to help in this work here by sending a contribution to Brother Frost Snow, Siloam, N. C., and thus help these worthy brethren. We want to complete our house by next August as the Surry Association will meet here then, and it will do you good when you come to the Association to see the Lord's work prospering here.

On the fourth Sunday in July I began a meeting at Copeland. This is a little tobacco town about six miles from the railroad, with about thirty-five Baptists. Bro. S. E. Gentry helped me in the meeting and did some good preaching. The church was wonderfully revived, three conversions and three baptisms; one old lady seventy-seven years old and had not been to church in seven years. We use a school-house at Copeland, but expect to build soon.

The week after the first Sunday in August I helped Brother Murry in a meeting at Haynes school-house, near the Wilkes line. We had a good meeting, eighteen conversions. There is no church here, but we are expecting to organize one in the near future.

The week after the third Sunday in August I helped Brother Beamer in a meeting at White Plains. This is a little manufacturing town near the Mount Airy Railroad. We have a good church here, and Brother Beamer, the pastor, is doing a good work here. The church was greatly revived, four conversions, eight additions to the church and others will follow. From here I went to Mt. Hermon. This is a country church near the Northwestern Railroad. We have about fifty members. The church here was greatly revived, ten conversions and seven additions to the church.

The meeting lasted ten days. From here I went to help Brother Gentry in a meeting at Union Cross.

The brethren here have had some trouble with the Union Baptists who tried to come in and tear up the church; but Brother Gentry is doing faithful work here, and our cause is hopeful here now. The church was considerably revived, three conversions.

I am now at Mt. Pleasant engaged in a meeting. We have about thirteen anxious inquirers, and others deeply interested.

This is a somewhat run-down place. They have no regular pastor, but I believe a good work can be done here.

The outlook for the Surry Association is certainly hopeful; if all will rally to the help of the Lord in Surry, we will accomplish a great work for the Master this year.

C. F. FIELDS.

The South Yadkin Association.

The thirtieth session of the South Yadkin Association convened with the church at Beulah, ten miles west of Statesville.

G. G. O'Neill, of Mooresville, preached the introductory sermon. Text, John 12:21, "Sir, we would see Jesus." These Greeks had heard of Jesus and wished to know more of Him. They desired to look into His face, and to know Him, whom to know is life, and joy, and peace and salvation. Like the Greeks of old "We," of the South Yadkin Association, "would see Jesus." We would see Him (1) because of His wonderful personality; (2) because He is God; (3) because of what He has done, and (4) because of what we believe He will yet do for each of us if we are only faithful.

We expect to see Him who has been lifted up far higher than the cross on Judaea's hill; to have Him take our hands of feebleness into His hand of power, and lead us safely through the gate, into the city—"That beautiful city of gold." The sermon was concluded with these words, "I want to see Him who is so great a Savior, and if, when entering the gate, my mother shall meet me, I shall wave her aside and cry out in triumph, I want to see Jesus first."

J. N. Stallings was re-elected Moderator, and V. M. Swaim was elected Clerk and Treasurer.

C. G. Wells read and discussed the Home Mission report.

Periodicals was discussed by S. J. Beeker, F. M. Lampkin, Jno. A. Summey and J. S. Farmer.

G. W. Reed conducted the devotional meeting Friday morning.

The Orphanage report was read by M. J. Hendrix, and spoken to by M. J. Hendrix, J. M. Haymore, J. A. Summey and J. B. Boone. The speeches were above the average and the pledges, which have been good, were increased thirty-three and one-third per cent for the coming year.

The plans, as outlined by Bro. Boone, for the future management of the Orphanage are excellent, and when carried out we will have near a thousand orphans in the home, and the Baptists of North Carolina will be the better and happier by this work for the fatherless.

Report on State Missions was read by C. H. Utley and discussed by L. Johnson. Speaking of what State Missions has done for us, our Secretary said, "An average of five hundred persons per year have been converted under our State missionaries for the last seventy-five years. One-third of our strength, as Baptists, is a direct result of State Missions. Three-fourths of our year is gone, and only one-fourth of our State Mission money has been raised. Now is the time to come forward."

The following statement was made regarding State Mission work at Statesville, where the Baptist church was started by a missionary sent out by the church at Charlotte. The results of the work at Statesville alone well pay for all our efforts. Dr. A. T. Robertson and his brother John came from this church. J. Clyde Turner, who is to be ordained to the full work of the gospel ministry next Sunday, is a member of the same church. Miss Maud Burke, who graduated at our Baptist Female University last spring, and expects to go to the foreign field, is a member now; and Charles Leonard, who is now at Wake Forest College, and expects to go to the foreign field, is also a member. What these and the future results of the efforts at this one point mean to our cause no man can estimate.

Report on Education was read by J. M. Arnette and spoken to by J. M. Arnette and J. M. Haymore.

G. G. O'Neill read the report on Foreign Missions, and made a strong plea for the work. Brother L. Johnson spoke of the Godward side of Foreign Missions. Jesus died on the Cross for a lost world, and we, to whom He said, "As the Father hath sent me into the world, so I send you into the world," give less than ten cents each to Foreign Missions.

S. D. Swaim conducted the devotional exercises Saturday morning.

Associational Missions, Ministerial Relief and Temperance were all well discussed Saturday.

The "Woman's Missionary work," led by Mrs. Harry Burke, of Statesville, is making progress, and promises to be a real helper in the churches.

The pledges were an increase over last year. The atmosphere is rife with the spirit of progress.

The next session will be held with the church at Fork Meeting House, seven miles from Mocksville.

J. S. F.

TETTERINE IN PENNSYLVANIA.

North, East, South and West—Everywhere in this broad land the fame of Tetterine as a cure for skin diseases has spread. Here's a recent letter from the "Keystone State that shows what Tetterine is accomplishing there:

"J. T. Shuptrine, Savannah, Ga.: I inclose one dollar for which you will please send me two boxes of your Tetterine. I have cured half a dozen people with two boxes and think it the best remedy I ever found. Sincerely, Mrs. W. L. Shaw, Glenshaw, Penn."

Oak Ridge Institute reports 200 students enrolled first week; an increase of 30 per cent over any previous enrollment for the corresponding time.

Home Circle.

Of a Lad that is Gone.

Sing me a song of a lad that is gone,
  Say, could that lad be I?
Merry of soul he sailed on a day
  Over the sea to Skye.

Mull was astern, Egg in the port,
  Rum on the starboard bow;
Glory of youth glowed in his soul:
  Where is that glory now?

Sing me a song of a lad that is gone,
  Say, could that lad be I?
Merry of soul he sailed on a day
  Over the sea to Skye.

Give me again all that was there,
  Give me the sun that shone!
Give me the eyes, give me the soul,
  Give me that lad that's gone!

Sing me a song of a lad that is gone,
  Say, could that lad be I?
Merry of soul he sailed on a day
  Over the sea to Skye.

Billows and breeze, islands and seas,
  Mountains of rain and sun,
All that was good, all that was fair,
  All that was me is gone.

Christ Will Never Forsake You.

A quaint custom was in vogue in the Welsh churches of the principality many years ago. It was that of announcing publicly before both members and hearers the name of the person to be excommunicated.

It so happened that on one occasion the minister was so impressed with the solemnity of his duty that his voice quivered as he announced that John Jones would not be considered a member of the church any longer.

Then, with evident pathos, he addressed the excommunicated man:

"I suppose you realize, John, the terribleness of your condition—the church rejects you." And turning his eyes towards the gallery, he asked:

"Will you, men of the world, take John back into your ranks?"

"No, no, sir!" cried out one noted character, "we've plenty here already."

"Do you hear, John?" said the minister; "the world don't want you. Oh! John, where will you go? Ah! to the devil, John—to the devil, to be lost for ever!"

The poor man, who was completely broken down by this ordeal, rose to his feet, with tears trickling down his cheeks.

"No, sir, I shall not go to the devil; there is One yet who will take me. Jesus Christ will take me, sir. Yes, Jesus will forgive me!"

A loud "Amen!" responded to poor John's sentiments, and the people wept for joy, and John was retained as a member.

At the Close of the Day.

At the close of each day we should go to Jesus and tell him of all that we have done or tried to do during the day. We must not forget to tell him about the day's failure. Did we lose our patience? Did we yield to temptation? Did we neglect to speak for our Master the word we ought to have spoken? Were we unkind to any one?

At many a setting sun we come, weary and sad, with empty hand. Sometimes we are tempted to stay away from the Master and make no report. Let us tell him all.

That is the kind of an evening secret prayer that will bless us. It will make us very watchful all day if we remember that we report to Jesus all we say, or do, or fail to do; it will keep us in more intimate relations with him.—J. R. Miller, D. D.

Caresses.

Displays of affection among members of families are largely matters of temperament. The members of some families never meet or part without ardent demonstrations of love which are delightful to themselves and pleasing to every sensible observer. Who can witness, without a warming of the heart, the cries of joy and the embraces with which children welcome the return of father or mother from a temporary absence, or the affectionate parting and meeting of husband and wife? A person who finds in this proper display of pure family affection only an occasion for ridicule is to be pitied. There are other families, however, in which outward demonstrations of love are almost never seen. The members of such families reserve any show of affection for extraordinary occasions when the deepest feelings of the heart are stirred; and even when betrayed into an exhibition of their love, have a feeling of shame as if they had shown a weak side of their nature. There is no reason to suppose that the love of these persons for their family and friends is not as strong and deep as that cherished by those who are more demonstrative, and they would without doubt do as much in case of need for their comfort and pleasure. The repression of the expression of feeling is peculiarly an American vice. The actions of many foreigners when even slightly moved seem to us extravagant and amusing. We cover our deepest emotions with a joke and a laugh. But those who are so chary of displays of proper emotion rob themselves of much pleasure. While demonstrations of love among friends may go so far as to be indecorous or insincere, reasonable exhibitions of affection are both proper and pleasurable. Especially repression by any one of a show of love from a child or a companion is a cruel blow at one of the sweetest and most precious things in life, sincere affection in the heart of a friend.—Watchman.

Success Which is Failure.

"I do not know a more melancholy example of the human race," says F. Hopkinson Smith, in the New York Independent, "than what is known as the highly successful American business man; the sort of man who 'opens his daily life with his office key and closes it with a letter for the late mail.' He has, of course, secured what nine-tenths of the young men of this country wish they had,—business success, a large amount of securities, ample provision for his family, and a certain power in the commercial world. If he has escaped pitfalls and thus saved his character, he has certainly incurred the envy of a large proportion of his fellowmen differently situated. To regain the good feeling of his fellows, he has one thing left, and that is to turn philanthropist. In doing this, he can recover, to a certain extent, that portion of the respect of his fellow human beings which is worth the having; but as far as he is concerned, there is no other course left for him in life except either to keep on in the same treadmill, accumulating and perhaps dispensing, or accumulating and becoming a miser, or to give it all up and begin to learn to live anew.

"If his life permits, that is, if it has not been worn out by too close application to work, he may probably, before he is sixty, go to the school of common sense, and learn the joys of outdoor life,—of flowers, art, music, literature, sympathy with his kind, a tender appreciation of everything there is in the world that makes life worth living. If he learns that successfully, the last ten years of his life, between sixty and seventy,—may be passed in comparative comfort, but how much wiser it would have been, after he had accumulated enough money to pay his bills and keep his family,—not in luxury, which, ten chances to one, would ruin his sons, and injure the future of his daughters,—he had packed away, both in his heart and theirs, the love for the things which would have made, not only the last ten years, but all the years of his life, lovely and happy! In other words, to sum it all up, I would rather have my little piece of pie every day I live, than wait until I am so old my teeth won't chew it."

Rhubarb for Home Use.

The culture of rhubarb, or pie plant, for home use, is too much neglected in the average country districts. Almost every family would use considerable of the vegetable in early spring if an ample supply were at hand. The plant will stand a great deal of neglect, being a relative of the yellow-dock, and almost as hard to kill. Of course growing for market there is no profit unless the plant is given the best of care and fertilization, but enough could be produced for home use by almost any method. A few roots set out the south side of a garden wall will start early, and furnish abundance of material for making pies, dumplings, sauces, etc., in the spring. This supply is especially welcome after a winter in which apples have been scarce. Families who move on to a new farm will find that the quickest way to produce a supply of material for pies, sauces, etc., is to set out rhubarb plants. If these are obtained by dividing old hills they will begin growing at once and can be pulled a little the first season. The vegetable is easily preserved by canning, and is nearly as fine flavored as when fresh. It is also good to preserve by drying, cutting it in short pieces and drying in the same manner as sliced apples, or running it through an evaporator. The stalks may be cooked before drying if perferred. When ready for use, soak and use the same as dried apples, or mix with dried apples for sauces and pies. A dozen hills will supply an average family. Linnaeus is the best kind for home use. This variety can be planted two feet apart in the rows, the rows being four feet apart. Rhubarb needs a deep and very fertile soil. The great secret of success in raising it is high manuring. It is a gross feeder, and requires a liberal application of manure every year. A grower whose small patch produces rhubarb of enormous size, explains his success from his practice of throwing soapsuds over the ground on washing days. He has sold $30.00 worth from a patch of two and one-half rods in a single season.—The New Rhubarb Culture.

No fever can attack a perfectly sound body; no fever of unrest can disturb a soul which has breathed the air or learned the ways of Christ.—Drummond.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

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For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

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Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
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FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.

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Greensboro, N. C.

Young People's Page

A Hero, and Knew It Not.

He was a cripple—"Crippled Tim" they called him—but he had always longed to be a hero. He had heard people talk of heroes when he was very small, and his heart had beat with wonder and admiration when he heard of their brave, noble deeds. When he was older, he learned to read and write a little, and when he could get accounts of some heroic deeds, he would leave the other boys, and hobbling off by himself would read and picture in imagination the brave, thrilling events chronicled in the story.

Once, while Tim had been selling newspapers on the crowded streets, he had seen a runaway and a man dash into the street and stop the maddened horse at the risk of his life. Tim had always remembered it, and he felt that if he could have stopped that horse and heard the cheers of the crowd, he wouldn't have minded being lame the rest of his life. He would rather have been that man than king of the greatest country.

When he stood among the crowds that lined the pavements, and saw the soldiers marching to transports which were to carry them to the battle fields in distant Philippines, his heart had almost burst with envy. He didn't cry with disappointment, because heroes wouldn't have cried, but he thought of it for days, and it seemed very, very hard that he must always be "Crippled Tim."

Sometimes he wondered whether, if he ever had an opportunity, could he become a hero, too; and he pictured himself doing some of the things he had read and heard about until he felt quite sure that he could do something brave if he only got the chance.

It was dusk on a winter evening, and Tim had been selling papers, when he did get the chance he longed for. He was just starting across the street when he heard some one cry, "Runaway!" and the people crowded back to the side-walk as two maddened horses and an empty buggy rushed wildly toward the crossing. They had nearly reached it when there was a sudden frightened cry, and Tim looked around him to see a small boy who had fallen directly in the path of the horses. Tim, being lame, had not reached the side walk as quickly as the others, and was nearer the child than any one else. In another moment the horses would be upon the boy and crush him under their flying hoofs. And then the crowd that gazed in shuddering horror saw some one hurry forward and drag the child from under the very feet of the horses, and a wild cheer went up from the assembled crowd. And little Tim! For one awful moment he had closed his eyes; then he had opened them again, seen the madden horses dash past, seen some one raise a frightened child in his arms, heard the wild cheers, and knew that his opportunity had come—and gone. And then "Crippled Tim" had gone on crying his evening papers.

It was during the same winter that Tim's mother fell ill and was forced to stop working. Tim was the oldest child, and there were little mouths to feed, so he worked very hard. He sold more papers and stayed out late in the cold, dreary streets to get rid of them, and got up very early to sell the morning ones.

During the day he blackened boots and did whatever he could to earn a penny. He never complained, though it seemed to him that he was always cold and tired and hungry. And when at last his mother was better, his crippled leg had become so bad that he had to stop working. He grew worse, and ten there was a fever, and the doctor said "Crippled Tim" would die.

His mother did all she could for him, but it was no use; and when the doctor came the last day and heard the story of how Tim had worked while his mother was sick, there were tears in his eyes, and he bent over the bed and said something about a "little hero." But Tim did not hear it. He was dead. And probably if he had heard, he would only have wondered what the doctor meant.

Tim had not realized that this work saved a human life. It had never occurred to him that he was a hero. —A Prize Sketch from Current Literature.

Exercise Without Apparatus.

Physical culture, which is a rather expensive culture in these days of apparatus and gymnasium, is not out of the reach of those lacking the means to take a course at the schools. Your muscles can be developed by the simplest of home appliances and at a trifling cost.

Exercise 1.—Stand on the floor, a chair at either side at some little distance. Place a hand on the back of each chair and lower the body, as if sitting on the heels. Then, without allowing the arms to make any effort, raise yourself to an erect position. All the pressure is thrown on the lower part of the back and lower limbs.

Exercise 2.—Stand on one foot, stretching the legs as far away to either side as possible, then bringing one leg as far across the other as possible. Grasp the chair to support the body.

Exercise 3.—Raise one knee toward the face and again straighten the limb. This develops the deeper muscles of the lower part of the body and upper part of the thigh.

Exercise 4.—Stand erect. Raise the foot high and extend one leg forward. Then extend the leg backward.

Exercise 5.—Lie at full length upon the mattress. Fold the arms. Regain a sitting position without moving either arms or legs. This is a difficult movement and not easy at a first trial. Do not overdo it or any other movement. Acquire it gradually.—Emeline Robb, in American Queen.

Keep a Clean Mouth.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Standard.

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in.

How the Duck Told.

An old school-mistress had a duck which, she said, could tell her which of the boys under her care was guilty of wrong-doing. Her plan was to send all the boys into a dark place and have each of them rub his hand over the duck's back. Then she brought them into the school-room again and told them to hold up their hands. It was seen that the hands of every boy were black—except one. He had not touched the duck, because he knew that he had done the wrong, and was afraid something in the quack of the duck, if he placed his hands on it, would make this known. The rest of the boys had no fear, because they knew that they were innocent. It was not really the duck that told on the boy, but his own clean hand. The knowledge that he was guilty made him afraid of the duck.—Exchange.

CURES OLD SORES, ACHES AND PAINS

Impure Blood—Treatment Free.

W. L. Pruiett, Dudley, Mo., states I suffered from blood poison, having aching bones and joints, eruptions, sore throat and gums, attended with swollen glands; lost my appetite, was all run down. Patent medicines and doctors failed to arrest the disease, but Botanic Blood Balm changed the nature of my blood, and by degrees the sores, pimples and ulcers healed perfectly, the aches and pains vanished, and my blood circulated in the old vigorous manner again. I will recommend B. B. B. to all sufferers from impure blood. Yours truly,

Wm. L. Pruiett

Is your blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Drug stores $1. Trial treatment free by writing BLOOD BALM CO., 82 Mitchell St., Atlanta, Ga. Describe trouble, and free medical advice given. Over 3,000 voluntary testimonials of cures by B. B. B.

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We are now sending out our annual Sample book. If you have not received one, a postal will bring it. Our output of these papers is very large, consequently we are able to buy advantageously. We share this advantage with you. From 25c. per pound up. $5.00 orders prepaid.

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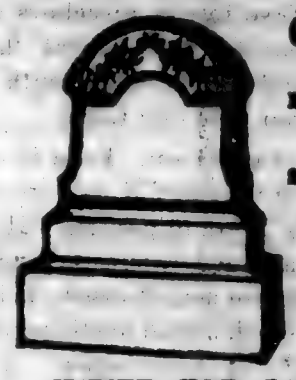

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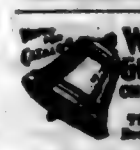

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SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.25
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.80
Blowing Rock, N. C.	$8.60
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Black Mountain, N. C.	$6.45
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Hendersonville, N. C.	$7.75
Brevard, N. C.	$8.50
Lake Toxoway	$9.20
Hot Springs, N. C.	$7.75
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.75
Norfolk, Va.	$4.75
Old Point, Va.	$4.75
Virginia Beach	$4.75
Ocean View	$4.75
Rural Hall	$3.95
Taylorsville	$5.80

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

When writing advertisers please mention this paper.

Editorial.

THREE TIMELY CHRISTIAN DUTIES.

There is the duty of Christian tolerance. That is the duty of hearing the opinion of another without anger or ill-feeling but rather with the same consideration that you would have accorded your own opinions. Intolerance destroyed the Prophets and crucified Christ. One wonders if Isaiah, Jeremiah, John the Baptist or Jesus could survive nowadays, when our prideful twentieth century civilization—we people in the foremost files of time demand to be tickled, demand to be agreed with; refuse to pay preachers who tell us our duty; discontinue newspapers that do not agree with us; and become angry with our neighbors if they do not vote our ticket.

Intolerance is a great sin. Even if the opinion is wrong, to be intolerant of it is to cultivate a spirit that makes Truth impossible. How can you get Truth into an intolerant man's mind? Is it not clear that you are not all-wise? Is it not clear that you cannot teach a man anything if you must agree with him? If your paper or preacher agrees with you entirely, they are merely repeating your opinions.

There is also the duty of Christian liberty. We are each invested with the capacity to think and the right to speak. The man who is afraid turns his back upon his Master and upon Truth. We shall reach the final good by hearing the opinions of all. The man who holds back his opinion is a coward or a selfish mammon-worshipper. Of course this duty carries with it the duty of thinking intelligently. God never meant Liberty for a man who will not use his mind earnestly. The freedom to speak requires that the speaker also think. One meets men every day who are afraid to speak; they will lose trade; they will be abused; they will let some little tyrant run over them and their fellows rather than receive abuse or lose a little trade. They are neither men nor Christians.

There is also the duty of Christian Charity. When a man makes a blunder, do not endeavor to ruin him. Call it a blunder and give him credit for good intentions. Do not howl people down; lift them up. Give them credit for being as good as you and for being as liable to error as you. Christ loved the weak brother. When a man advances an erroneous opinion, why not say, "Well, he was misinformed. I will tell him the facts." Christian Charity is not giving alms; it is giving consideration; it is putting yourself in another's place; it is true sympathy. And, dear reader, after all that has been said about it—and with our church-bells ringing around the world—Christian Charity, Christian Liberty and Christian Tolerance are about as rare as they were when for want of them the founder of Christianity was slaughtered like a felon.

"A SITUATION" IN KENTUCKY.

It is quite clear that there is sharp and large division in Kentucky. The election of a successor to Dr. Gray, now Secretary of the Home Board, in the presidency of Georgetown College, one of the two Baptist colleges in the State, has brought the situation to the boiling-over point.

The division dates back to the rising of the B. Y. P. U.—perhaps farther, even to the time when the first brother suspected the Western Recorder of an ambition to rule the Kentucky Baptists and digest all their theology for them; and that was very long ago. The Argus sprang up, and it has succeeded—not because of its opposition so much as because it is an attractive Baptist paper. Then came the Whitsitt controversy. Now Landmarkism, Flagism, etc.

The Western Recorder is suspected of Flagism and other things. It clubs with the Flag. Birds of feather. The Flag editor was formerly on the Recorder's staff, and the Western Recorder caters to the reactionists—and they are quite fond of it in spite of its modest protests.

J. J. Taylor, D. D., of Norfolk, Va., was chosen to succeed President Gray. Now Dr. Taylor was a fighting anti-Whitsittite, and is quite a free lance. He has made some remarks about the Seminary, the Sunday-school Board and the Home Board. He is also an anti-invisabilisticist and, we suspect, as doubtless do some of the Kentuckians, that he is not sound on Baptisticism. The editor of the Western Recorder was chairman of the Committee that nominated Dr. Taylor to the Georgetown Trustees. The Baptist Argus objected—outright and insistently. The vote for Dr. Taylor was ten to nine, and it was not made unanimous. Where there are so many tests of soundness, only close votes are to be expected.

Dr. Taylor has accepted. He is a man of free spirit and fighting blood. Of course it is all unfortunate, and everybody is to blame. But they will have to do the best they can over in old Kentucky.

Really divisions and troubles are not so bad. We Baptists must have them; for we are a democracy and any thing may happen in a democracy. Nothing would kill us so quick as a calm and easy unity. Our business is not to be all alike but to be each one true, and all of us must learn how to keep a cheerful heart and a steady head in troubles.

A NOTE.

Since remarking that we had been told that there are people in certain eastern counties who permit their negro help to eat from the tables from which the white people have just been served, our attention has been called to the fact that this has occurred not only in eastern counties but in many of the counties in North Carolina. Two citizens say that it occurs in Wake, explaining that not a few people use their kitchens as a dining room, and have but one available table. These are not necessarily "lower" classes; they are poor. But we would not classify people by their possessions. We have seen rich "po' whites," and poor noble white people.

We did not say that this fact is a precedent for the Hamlet affair, as a notoriously unscrupulous Raleigh paper would have it. We offered the fact as interesting in view of the Hamlet affair and throwing light upon it. The Hamlet affair is universally regarded as a blunder. But very few regard it as a deliberate discrimination in favor of the colored people. The men that run that hotel are not only Southern men, they are business men and they would not deliberately do a thing that would ruin them. They know, as well as the reader, that they could not live a week on negro patronage.

A WORD TO THE FARMERS.

The Recorder reaches more farmers than any paper in North Carolina. It has a circulation of 9,000 and 85 per cent of the North Carolina population is rural. This proportion is maintained on our list, no doubt; that is, we have about 8,000 farmer readers.

We have rightful interest, therefore in the welfare of the farmers. We are not making a farmer's paper, but a religious paper. This does not prevent us from taking a hand in their behalf upon occasion.

We have just read the appeal to the farmers of the State from Mr. T. B. Parker, Secretary of the Farmers' Alliance. He is rebuilding this institution. The farmers need organization. Capital is organized; Labor is organized; the Professions are organized. The farmers alone are scattered. Of all the people in the world they most need organization.

The Alliance is a good institution. It fell into bad hands; it was unwisely managed. But now, having suffered, it will avoid such mistakes. Let the farmers lose no time in reorganizing their local Alliances. Their progress and their safety depends in no small degree upon organization.

HOW FAR SHALL THE BOARD OF EDUCATION GO?

It has been recognised for years that a number of substantial Baptists have a question in their minds with regard to the Board of Education. This Board aids a number of young men who are in Wake Forest College preparing for the ministry. We do not know the number this year. Last year there were forty-five. There will be as many if not more this year.

W. R. Cullom, the Corresponding Secretary of the Board, has an article in this number that we call the attention of our readers to—especially those that question the present policy of the Board. We have never had a more able article on the subject.

One of the prime objects of the Baptist State Convention, according to the Constitution, is the education of young ministers. In the years that have passed the Board of Education has made a brilliant record in performing this work for the Convention. Many of our best men have received aid through it.

But this does not settle the question. Former times have passed. Conditions have changed. It is easier to get an education now than it was twenty-five years ago. We have now an educated ministry. In view of these facts we are not averse to a general reconsideration of the work and policy of the Board. That it has a function is clear. But how far it should give aid; what restrictions it should put upon its beneficiaries; and how many young men it should receive, are open questions, and we would value an intelligent effort to settle them.

THE TORREY-ALEXANDER TOUR.

There has been too much of the advertising flavor in the announcements—duly sent out from headquarters—of the Torrey-Alexander globe-encircling evangelistic tour. In consequence Mr. Torrey has not received that honor which for work of far less dimensions than those given out in his press agent's report would have been assigned to him. Indeed, if the half of what we have been told were accepted as true, he would be put not only in the place of Moody to which he evidently aspires, but in the foremost rank of the world's great preachers. As it is, he is not at all well-known. There is but one way to be great; and that is to be great. Advertising accomplishes wonders, but you cannot build a reputation upon it unless the article is genuine and maintains its standard.

Mr. Torrey succeeded Mr. Moody as the head of the Moody Institute, Chicago; and Mr. Morgan succeeded Mr. Moody as the evangelist of America, and especially as the heart of Northfield. We do not think Mr. Morgan is a man to enter into a rivalry in sacred matters. But, unless we are much mistaken ,Mr. Torrey is making desperate efforts not to be overshadowed.

From Mr. Torrey's and others' reports of the tour around the world we learn that in Hawaii thirty-two were converted; in Japan about 1,000 (in 72 meetings); in Australia eight thousand; in China a number; in India "hundreds"; and about 5,000 in Great Britain. In concluding his narrative of his tour Mr. Torrey declared that the "revival is here" now in America.

In this same address Mr. Torrey named the five great truths of his preaching, and it is worth while to submit them to our readers: (1) The Power of Prayer; (2) The Power of the Gospel; (3) The Holy Spirit's Power; (4) The Power of the Blood of Christ; (5) The Power of Personal Work. Mr. Torrey believes in special enduement, etc., and he does not hesitate to say that the Holy Spirit fell upon him and told him to do this or that.

As throwing further light upon Mr. Torrey's methods we quote the following paragraph containing the comments of the Outlook:

"Among the questions raised by it all is this: 'Has the gospel, literally interpreted, still a mission?' It is conceded on all hands that Dr. Torrey is a 'literalist.' 'For him the Bible is a timeless book.' In a volume entitled 'Revival Ad-

dresses,' just published by Revell, of Chicago, Mr. Torrey gives us some, at least, of the sermons delivered to the waiting thousands whom he addressed on his remarkable tour around the world. Among the elements of power which they possess are their 'holy dogmatism,' their 'clear doctrinal statements,' and their 'popular style.' 'There is a cock-sureness about them which is refreshing.' 'He speaks as one who held a brief for the Almighty.' 'His positive, absolute tone, while repelling not a few, has the effect of bringing conviction to others.' 'People today are hungering for the truth and they welcome the preacher who has something definite to say.' 'Mr. Torrey has decided conviction.' 'What his message lacks in breadth it gains in intensity.'"

BOOKS RECEIVED.

Hints to Lay Preachers. By F. B. Meyer. Fleming H. Revell Co., New York. Price fifty cents.

Quite suggestive and helpful; and timely, since the several young people's movements are bringing out many lay-preachers. There is no class so much in need of sound advice.

Boner's Lyrics. Illustrated by A. G. Heaton. Neale Publishing Company, New York and Washington. Copyrighted by Lottie A. Boner.

The book of the collected poems by John Henry Boner, of North Carolina. Will be reviewed at length later.

History of Anti-Pedobaptism. From the rise of Pedobaptism to A. D. 1609. A. H. Newman. American Baptist Publication Society.

To the alert Baptist an invaluable work.

Getting and Giving, or The Stewardship of Wealth. By W. M. Weekly, D. D. Price 75c. United Brethren Publishing House, Dayton, Ohio.

Half Hours with the Christ. By Thomas Moses. American Baptist Publication Society.

Especially useful in the home-work of acquainting children with the Master.

Agriculture for Beginners. Burkett, Stevens and Hill. Ginn & Company.

A text-book, by three professors in the North Carolina College of Agriculture and Mechanic Arts. It is already recognized as a standard work. Will be read with great interest in the farmer's home, and will instruct the farmer of forty-years experience as well as his son just taking the plow handles.

PRESIDENT MULLINS ON HIGHER CRITICISM.

"Unquestionably in this day of widely diffused interest in and study of the Bible richer interpretations and more adequate views as to its teachings concerning God and Christ and redemption have resulted. New light has been shed on many problems from various sources, yet thousands of anxious souls are in a really perilous position. They fear lest some new discovery of science or philosophy may destroy the foundations of our Christian faith. It is a pity that there should be any to give color to the belief that anything true in science can do any harm to anything true in religion. It is easy for those who are fond of the new to fail to appreciate the old, and quite as easy for those who are fond of the old to depreciate the new. Why can we not abolish the antithesis between the new and the old and establish one between the true and the false in all our thinking on the great themes of religion? Many new things are bad, as are many old things. What we need above all is clear, full views as to what God says. If I read the Scriptures aright He means for each generation of His children to apply themselves to an understanding of His word, and to state that understanding as He may make it clear to them. It cannot be hoped or desired that any novelty of teaching will ever set aside the great fundamentals; but certainly it may be hoped that our stock of knowledge will increase from generation to generation."

FOREMOST AUTHORITY ON THE RACE PROBLEM.

Mr. James Bryce delivered on June 7, in the Sheldonian Theater, Oxford, a remarkable lecture on the "advanced and backward races of mankind," who are now, he said, touching each other at all points. He described with much sense as well as eloquence the results of such contact under widely varying circumstances, but evidently believed that when the advanced and backward races refused, as in America and South Africa, to intermarry, the only policy of the whites is to retain all political power and use it for the kindly management and advancement of the blacks. This is specially the case, he said, when institutions are democratic. The grand difficulty, he felt, was that while rights could be granted by statute, good manners could not be imposed by law, and in this respect he could only trust to time.

News and Comment.

POST OFFICE SCANDAL.—The most serious scandal in public administration within recent times is the long-drawn-out scandal in the National Post Office Department at Washington. A number of men high up in the service have been arrested. They have robbed the government of thousands of dollars—mainly by selling the government large supplies of devices in which the officials were personally interested. There seems to be a determination on the part of the President to go to the bottom of the business, and considerable progress has been achieved. He certainly must leave nothing uncovered.

TURKEY AND BULGARIA.—Another week has passed, every hour of which threatened to bring forth war between Turkey and Bulgaria, and thus bring the European Powers to a crisis over the Near-Eastern question—i. e., the question of who shall take charge of Turkey. The armies of Turkey and Bulgaria are in readiness, and the fleets of the Powers are hovering about the Mediterranean. Meantime the daily papers bring fearful reports of massacres of Christians in Macedonia by the Turks. One report last week stated that 60,000 Christians had been massacred.

The civilized Powers ought long ago to have taken charge of Turkey.

REACTION IN MISSISSIPPI.—The first election in Mississippi under the new primary law has closed in the election of Mr. Vardaman. The new primary permitted only white men to vote, and yet the negro was the issue, whitecaps took prominant part in the intimidation of voters, and on the whole the election was pitched on the lowest possible plane. Mr. Vardaman advocated lynch-law and no schools for the negroes, doing all possible to create hostility between the races. As Governor the advocates of better things have no hope in him.

This is a warning to us all. Disfranchisement should improve matters. We should not be so foolish as to close the schools to the negroes. They will surely be educated; and the right kind of education will make them more efficient. It were ruinous to put the work of educating them into the hands of others than Southern people.

1902 COTTON CROP.—The totals of Secretary Hester's annual report of the cotton crop of the United States were promulgated today. They show receipts of cotton at all United States ports for the year 7,724,104, against 7,679,290 last year; overland to Northern mills and Canada, 1,083,383, against 1,103,953; Southern consumption taken direct from the interior of the cotton belt, 1,920,072, against 1,897,437, making the cotton crop of the United States for 1902-1903, amount to 10,727,559 bales, against 10,680,680 last year, and 10,383,422 the year before. Colonel Hester has made his usual investigation into the consumption of the South and has received reports by mail and telegraph from every mill consuming cotton in the cotton-growing States including woolen mills that have used cotton, and the results show a total of 2,000,729, but of this 80,657 were taken from ports and included in port receipts.

DOWIE, A STRIKING FIGURE.—People laughed at Mrs. Eddy until they saw 100,000 intelligent people following her. Then they argued over her doctrines. People scorned Dowie, who claims to be Elijah returned a third time to earth; but after five years of success they begin to reckon with him. Dowie and his people now own (in common) a large and well-ordered city, built up by their own work. It is near Chicago. Next month he and fifteen hundred of his chosen followers will invade New York with a view to setting up a permanent work. They will come on eight trains, over as many routes. They will take headquarters in the heart of the city. Will meet each morning and then go forth, two and two, until the entire population shall have been personally approached on the subject of religion. This unique campaign will be watched with interest every where. Dowie believes in the Bible. He interprets it literally. He practices healing. He stands for immersion of believers as baptism; holding property in common; in himself as head of his church; modern inspiration, etc.

IF NOT, YOU ARE LOST.

If you are a preacher and a true believer in Landmarkism and endorse the principles of the General Association, be sure to send your name to Dr. W. A. Clark to be put in the list of Bible Baptists. Let the list be as complete as possible. —Landmark Baptist. This is the first time subscription to a Baptist paper has been made essential to salvation.

A GLIMPSE FROM VIRGINIA OF NORTH CAROLINA'S FUTURE.

(From a letter to the Editor from a Virginia Pastor.)

The Carolinas and Georgia are now the great manufacturing districts of the South and I am firmly convinced that in a few more years they will be the great manufacturing center of the Nation. It will be wise to plan for that State of affairs and not for the agricultural condition which is upon us now. In my judgment the industrial conditions of central North Carolina, in ten or fifteen years, will be very similar to those of New England. We will be a commercial and manufacturing center and not an agricultural people any longer. Did you ever think about this? That small district of the State which is included within a line drawn north and south a little east of Raleigh and another drawn north and south a little west of Statesville and bounded by the State lines of South Carolina and Virginia, has for the last century and a quarter governed the commonwealth in almost every way. Within this district is every institution which influences to any considerable extent, the intellectual, social and commercial life of the State. Here are her great factories, colleges, schools for women, and other enterprises, here is found the source of the State's progress in commercial and intellectual activities. Whatever North Carolina is to be in the future, will be determined by the men and women of this section, or those who are moulded by the influences of this section. What Massachusetts is to New England this small area of North Carolina will be to the rest of the State. There is a historical reason which I will not take your time now to explain why this is true. I advert to these things to emphasise what I stated at the beginning, namely, that a few secondary schools well established in this section will do all the work which the Baptists can hope to maintain in the years to come. It is true that we may encourage the planting of High Schools in certain neighborhoods as temporary measures but the very wisest thing, it appears to me, is now and here take a stand for such schools as will stand the test of time, begin their endowment and uphold them at all hazards. I can point to at least fifty thousand dollars here in Virginia of Baptist money which has been thrown away within the last 20 years and gone from us and our people forever, in such abortive efforts. It makes one tremble for the future to contemplate such unwisdom as has been shown by as good and true men as are among us. But I am wearying you by the length of this epistle. To finish this letter and end what I started to say let me give you my own ideas stated concisely:

Build four first-class Academy buildings which will stand for a century, somewhere within the section I have named. Equip them so that they will be equal to the very best State High School. Let the foundation be broad enough for future expansion; then begin an endowment fund so that when the present conditions being produced by aid of the General Education Board mature as they will in a few years, these Academies can throw wide open their doors and say to Baptists, "We can give you the same advantages the State offers at the same rate, under Baptist influences." The same thing done for two or three girls' schools is all that our people can hope to accomplish. It will be enough to answer every purpose; and these will abide. More than this, I believe will fail. Excuse me for thrusting these notions upon you, but I believe in you and in North Carolina, and these may suggest something to you in your great work.

THE DELUDED SULTAN.

It is said that Shanghai, China, is the dirtiest city in the world, that Peking is ten times as dirty as Shanghai, and that Canton is ten times as dirty as Peking; but Constantinople is as dirty as all the rest of them put together, and the pavements are simply horrible. Yet the sultan, who has never ridden about his capital, is laboring under the delusion that it is well paved and sweet and clean. Several years ago he took a notion to go by carriage instead of by boat to Seraglio Point upon his annual pilgrimage to worship before the holy mantle of the Prophet Mohammed, and the officers of the municipal government covered the pavements of the streets through which he was to pass with fine sand two or three inches deep. This not only concealed the filth, but made a smooth and comfortable track for the carriage. The sultan was delighted, and gave instructions to fix all the streets in Constantinople in the same manner, allotting a large sum of money to pay the expenses. The officials took the money and put it in their pockets, and nothing was done to the streets.—From Curtis' The Turk and His Lost Provinces (Revell).

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Report Woman's Central Committee for Third Quarter, Ending August 31, 1903.

Motto for 1903: "All from God, all for God; whose I am and whom I serve." Aim for 1903: To double membership of Societies now organized; to add 100 new Societies; to give $12,000 for State, Home and Foreign Missions.

Total for third quarter, $1,732.33.

Number of Societies reporting, 206.

Total for first, second and third quarters, $6,419.04.

Ashe and Alleghany Association.—Beaver Creek, $6.00.

Atlantic. — Swansboro, $2.71; Swansboro Sun., $1.06; First church, New Bern, $8.98; First church, New Bern, Sun., $5.00; Tabernacle, New Bern, $7.65; Spring Garden, $3.00; Tabernacle, New Bern, Sun., $3.62. Total, $32.02.

Beulah.—Lea Bethel, $4.00; Yanceyville, $3.24; Trinity, $2.00; Clement, $4.74; Kerr's Chapel, $2.30; Shiloh, $1.45. Total $17.73.

Bladen.—Galead, $3.55.

Buncombe.—First church, Asheville, Sun., $19.67; First church, Asheville, $124.60; Antioch, $1.45; Cane Creek Sun., .25; Cane Creek, $2.30; Beaver Dam, $3.00; Antioch Sun., $3.00; Leon Hill, $27.00; Berea, $2.00. Total, $183.27.

Cape Fear and Columbus.—Whiteville Sun., $1.70; Whiteville, $1.95; Smyrna Sun., $2.33. Total, $5.98.

Chowan.—Elizabeth City, $55.39.

Cedar Creek.—Rockfish, $8.00; Cedar Creek, $9.35. Total, $17.35.

Central.—Hopkins Chapel, $1.56; Forestville, $1.66; Flat Rock, $12.76; Youngsville, $3.50; Youngsville Sun., $1.00; Bethany, $2.87; Bethlehem, $3.00; First church, Raleigh, $25.56; First church, Raleigh, Sun., $12.06; Perry's Chapel Sun., $2.00; Rocky-Ford Sun., .82; Wake Forest, $14.10; Rolesville, .50. Total, $81.39.

Eastern.—Clinton Sun., $1.10; Clinton, $2.00; Mt. Olive Sun., $1.00. Total, $4.10.

Elkin.—Elkin, $3.75.

French Broad.—Mars Hill, $10.00.

Flat River.—Florence Avenue, $7.35; Oxford, $13.08; Mt. Zion, $4.75; Mt. Zion Sun., $1.64; Mill Creek Sun., $5.00; Creedmore, $4.30. Total, $36.12.

Green River.—Marion, $5.25; Rutherfordton Sun., $1.79; Rutherfordton, $6.35; Pleasant Hill, $4.85. Total, $18.24.

Kings Mountain.—Cleveland Mills, $1.67; Shelby, $3.60; New Bethel, $28.15. Total, $33.42.

Liberty.—Lexington, $8.00; Lexington Sun., $5.50. Total, $13.50.

Little River.—New Hill, $5.00.

Mecklenburg and Cabarrus.—Tryon St., Charlotte, $18.45; Pritchard Memorial, $5.50. Total, $23.95.

Mitchell County.—Lilly Branch, $1.00; Lilly Branch Sun., .30; Roan Mountain, $2.00; Silver's Chapel, $3.00; Silver's Chapel Sun., .56; Bear Creek, $9.25. Total, $16.11.

Montgomery.—Mt. Gilead, $.76.

Mt. Zion.—First church, Durham, Sun., $8.50; First church, Durham, $130.00; Second church, Durham, $12.20; Mt. Gilead, $4.35; First church, Durham (Earnest Workers), $7.01; Lystra, $4.75; West Durham, $5.00; Bethel, $4.00; West Durham Sun., $6.25; Mt. Gilead Sun., $1.24. Total, $183.30.

Neuse.—Goldsboro First church Sun., $10.00; Goldsboro First church, $17.00; Kinston, $3.50; Goldsboro Second church, $1.00; Antioch, $6.10; Pollocksville, $3.50; Fort Barnwell, $3.00; Fort Barnwell Sun., $1.00. Total, $45.10.

Pee Dee.—Rockingham, $3.80; Roberdell, $1.45; Wadesboro Sun., $8.00; Laurinburg, $8.50; Ansonville, $1.50; Pee Dee, $4.10; Polkton, $2.55; Lilesville, $5.75; Spring Hill, Lee Holland Soc., $2.75. Total, $38.40.

Piedmont.—High Point, $15.00; Greensboro First church, $20.00; Reidsville, $6.95; Greensboro, Y. L. S., $41.75; Greensboro Boys Band, $1.00. Total, $84.70.

Pilot Mountain.—Leaksville, $5.90; Salem Mission Sun., $8.00; Winston First church Sun., $24.10; Waughtown, $10.00; Lewisville, $2.85; Winston First church, $15.00; Mt. Airy, $11.73; Mt. Airy Sun., $5.73. Total, $83.31.

Raleigh.—Holly Springs, $4.00; Holly Springs Sun., $1.00; Clayton, $12.42; Apex, $5.50; Tabernacle, Raleigh, $248.00; Clayton Junior Union, $2.69; Salem, $2.55; Cary, $14.38; Cary Y. L. S., $10.05. Total, $300.59.

Robeson.—Ashpole, $15.00; Ashpole Sun., $10.85; Ashpole Sun., No. 2, $1.81; Lumberton, $19.55; Saddle Tree, $6.00; Lumberton Y. L. S., $2.50; Lumberton Sun., $3.39; Long Branch, $5.35; Bear Swamp, $2.55; Back Swamp Sun., $9.45; Red Springs Sun., $6.90; Fair Bluff, $5.61; Pleasant Hill, $3.00; Raft Swamp, $3.31. Total, $95.27.

Sandy Creek.—Jonesboro, $5.00; Carthage, $7.75; Pittsboro, $9.85; Aberdeen, $7.10; Pittsboro Sun., $3.60; Carthage Sun., $2.63; Cameron, $7.50. Total, $43.43.

Sandy Run.—Mrs. L. P. Bell, $1.00.

South Fork.—Hickory, $3.75; Gastonia, $2.50; Newton Sun., $1.33; Hickory Sun., $5.25. Total, $12.83.

South River.—Salem, $2.50; Fayetteville, $10.00; Salem Sun., $2.36; White Oak, $4.70; Concord, $1.25; Fayetteville Sun., $.57. Total, $21.38.

South Yadkin.—Statesville, $11.30; Spencer, $1.55; Mocksville, $3.10; Cleveland, $1.15. Total, $17.10.

Stanly.—Albemarle Sun., $2.00.

Tuckaseegee.—Webster, $1.80.

Tar River.—Scotland Neck, $12.95; Warren Plains, $4.15; Mt. Zion, $3.00; Greenville Memorial, $9.30; Washington, $6.55; Poplar Springs, $8.00; Battleboro, $4.28; Henderson, $15.70; Hickory, $4.51; Sandy Creek, $3.00; Weldon, $5.10; Rocky Mt., $5.25; Louisburg, $8.25; Hobgood, $4.00; Washington Sun., $1.09; Scotland Neck Sun., $31.00. Total, $126.13.

Union.—Monroe Sun., $10.00.

West Chowan.— Holly Grove School House, $5.00; Rich Square, $3.65; Rich Square Sun., $1.51; Lawrence X Roads, $2.00; Pleasant Grove, $1.17; Aulander, $5.00; Aulander Sun., $5.00; Chowan, $7.64; Buckhorn, $9.00; Woodland, $2.72; Roberts Chapel, $4.64; Potecasi, $3.39; Elam, $2.75; Mt. Carmel, $3.00; Murfreesboro Sun., $3.47. Total, $59.94.

Wilmington. — Southside, Wilmington, $6.00.

No Association Given.—Atkinson Willing Workers, $1.00; Mrs. Joanna Brown, $5.00; Stedman, $1.42; Creekville, $12.00. Total, $19.42.

Grand total, $1,732.33.

Appropriations as follows:

To Foreign Missions, $779.80; to Home Missions, $306.01; to Home Mission boxes, $80.00; to State Missions, $566.52. Total, $1,732.33.

The Sunbeams contributed of the above amount:

To Foreign Missions $175.25; to Home Missions, $33.54; to State Missions, $35.58. Total, $244.37.

Letters written 178, quarterly letters 1,100, tracts sent out 2,551, constitutions 50, Home Department booklets 250, envelopes 350, topic cards 750, State Mission Day Programs 60, minutes of Convention 60, missionary letters 168.

Respectfully submitted,

FANNIE E. S. HECK,
President.

MRS. W. N. JONES,
Secretary and Treasurer.
Raleigh, N. C.

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An Afternoon Tea Talk.

Tea! Yes, while you are sipping yours,—not too strong, please,—let me tell you about this very widely used beverage. China claims to have first discovered its value, and certainly it has been cultivated and used there for more than a thousand years. Its use in India dates back to the shadows of tradition, and it is also a native of Japan and other Eastern countries.

The seeds of the tea plant are sown in September, transplanted just one year later, set in rows, and carefully pruned, so as to keep the shrub not over three feet high. After three years, the leaves are picked for tea. The pretty white blossoms, something like our apple blossoms, appear in September, and as the leaves of the shrub are a beautiful green, you can imagine that a tea plantation in the early fall is a charming sight.

From early April until the middle of October, the people,—men, women, and children,—watch and gather the leaves. The first tea that is gathered is very choice, and in China its goes to the Imperial Palace and to wealthy families. It is never sent out of the country, and is valued at $5 or $10 a pound.

The drying, sorting and packing of tea is a great industry, and there are many different kinds at different prices. The Chinese are a race of tea-drinkers. Only the most forlorn beggars take "water straight," perhaps because water is not furnished in its purity. But at any rate they love their tea, and drink it all day long, giving it to every guest that comes. The schoolmaster has his big teapot, and each pupil has hot tea to drink with his luncheon. Tea houses are found in every town and village, where for a few cash one can buy the hot drink, with a dish of gossip thrown in, if one finds his friends there. In northern China hot-water peddlers go about with a wistling kettle—the whistle telling that the water is at boiling point.

The wealthy Chinaman has beautifully decorated teapots, which are set into soft-wadded baskets, that the tea may be kept hot a long time. Our missionaries, who make several calls in succession, find the tea drinking rather tiresome.

In Japan tea making and drinking is a fine art. Japanese girls are taught with great care how to dust the kettle, cup, and everything used, in presence of the guests, how to put the tea powder into the cup, pour boiling water upon it, beat it to a froth with a little whisk, and place it before their guests. The guests must know just how to bow, refuse, accept, drink, wipe and return the cup, every motion being according to rule. This ceremonial tea drinking is in absolute silence, and one blunder—well, you would know that every eye must see it. It is said that a shogun in ancient days invented this kind of a tea party to keep his officials from quarreling. It became so popular that fortunes would be spent on the utensils, and finally laws were made forbidding the use of anything but the plainest articles. But with their baby teapots and teacups, the ordinary Japanese enjoys his tea, always without cream, as well as any one who sits upon his feet.

In South India are many tea gardens, and those who use "India teas" think they are unsurpassed. In Ceylon tea is also cultivated and many are employed more than six months in the year in gathering the leaves.

In Burma the people mix their tea with oil, garlic and other things and the Laos people use a dry tea. The green leaves are steamed, made into balls with rock salt added and then called meing. When a person holds one of these large balls inside his cheek he does not look very handsome, but claims that he gains strength from the tea.

Away up in Tibet tea is drunk all day long. A favorite mixture is tea leaves, rancid butter and barley. It is their habit also to churn their tea several minutes with barley meal, then pour it into teapots.

In Tangier the Moorish lady first fills her teapot with lumps of sugar, adds boiling water to dissolve it, then puts in tea, and last of all a bunch of mint leaves. Etiquette demands that her visitor must drink at least three cups!

Tea is the usual drink in Persia, and is flavored with lime juice.

In South America, yerba mate is largely drunk, and makes a most nutritious tea.

Tea is the national drink of Russia, and sliced lemon is a favorite flavor.

It was introduced into England about 1661 from China, and was brought to America by Pilgrims and Puritans. But I see that your little cups are empty, and our afternoon talk is over.—Selected.

A Fire in Soochow.

One night last winter we were startled by the beating of the fire gong. A neighbor's house was on fire. The official soon came and ordered men to get ladders and to beat the burning straw roof away so as to save the framework of the house, which was more costly than anything else. The house was built of reeds and straw, so it was soon nothing but a heap of ashes. The fire brigade did good work in keeping the fire from spreading to the adjoining houses. If the conflagration is a dangerous one, the official often takes off his boots and throws them in the midst of the flames "to put out the fire."

One man, while watching the fire, said: "Of course something evil was obliged to happen today, because there has not been a crow in the city since early morning, and usually the trees are full of them." The Chinese say that the Fire God is naturally very kind-hearted, so during the early part of the year he does not burn up many houses. But at Chinese New Year, which comes about the first of February, he has to make a report of how much work he has done. So during December and January he has to set fire to a great many houses, so as to have a good number to report. But the truth is that the Chinese have no stoves, and they carry hand stoves, from which the sparks can easily fly; and often at night they make a fire of straw and reeds in the middle of the room, and the whole family gathers about it to get warm. They are so careless about their fires that the great wonder is that more houses are not burned up.—Selected.

My name on a lamp-chimney says, "Pay double for me; I give double light and don't break."

MACBETH.

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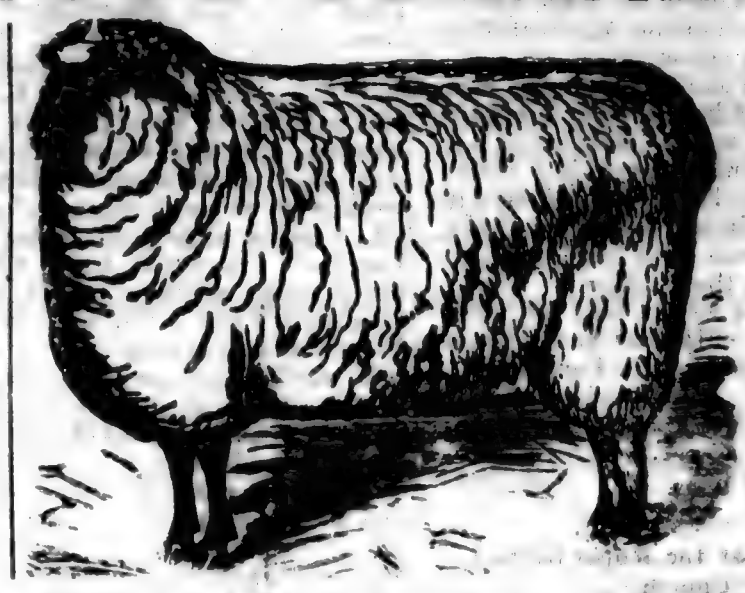

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Some Things About Ministerial Relief Board Work the Brethren Ought to Know.

We are just $100 behind the collections for this object the second week in September, 1902, with more beneficiaries to care for. Must this work suffer? You must answer brethren. We give them all you will allow us. The poor old preacher suffers in his poverty, and we are so much concerned about other things, we let him suffer. Other things need our attention, but none the less does this. His sufferings are short, but more severe because of our neglect to contribute to their needs. Don't let it be thus brethren. In our rush to let humanity know and see we are interested in God's cause, let us show to our Heavenly Father we are interested in His poor old worn-out servants.

We have now twenty-three beneficiaries on the Board. Several applications to consider at our meeting next week. We have reported by the Convention Treasurer $465 contributed this year. Last year we had $574 at this time. We are making progress backward it seems to us.

Let the brethren make a special appeal for this object as they collect amounts for the Associational contribution. Unless the brethren take this to mind and heart we are going to be in the background. The old brethren must suffer.

In your reports to the Associations on this object be sure and urge the brethren to bring this charitable object before their different churches. I don't think our contributions would be less if the churches knew the state of things. The pastors have the key to the whole situation. Let us increase our contributions for this object.

I hope our contribution for this object will not be less than last year when we go to the Convention in Charlotte. Unless there is a rallying along the lines somewhere it seems to us it will be thus. God's poor are always with us, but we ought not let them suffer.

May we not expect this of you brethren now. "He that hath pity on the poor lendeth to the Lord."

Yours for Ministerial Relief Board,

J. F. MacDUFFIE,
Cor. Sec.

Dedication of the Roper Baptist Church.

At last our house is finished and was given to God on the first Sunday in September, 1903. Bro. C. A. G. Thomas, my pastor, was with us, and took charge of the services. To say that everything passed off to the satisfaction of all present would express the mind of every member of the congregation; and Brother Thomas has endeared himself in the hearts of the Roper people. We only number about twenty-three members and our wealth is about $3,000; and yet, with the aid of our friends at Roper and elsewhere, we have bought a bell and repaired our church building at a cost of about $500. It is the prettiest church building in Eastern Carolina; and this, because the people "had a mind to work." Some 150 people have contributed, and especially the Methodists and Episcopalians of our little town, showing the esteem in which we are held by the citizens of Roper. We cannot fully express our thanks to all who by their money and prayers have said. God speed the Roper Baptist church; but we assure them that we appreciate and thank them for the aid so freely given in our time of need. Then again, we are at peace among ourselves. We have no wrangling, but in honor preferring one another, by a desire to advance the cause of Christ, and make our Christianity felt as a power for good in this community, we are united.

O. P. BOGERT, Pastor.

Seminary Opening.

Please be kind enough to announce that the next session of the Southern Baptist Theological Seminary will open Thursday, October 1, 1903. All new students are expected to bring with them license or ordination papers, or if they have not received these, a letter from their church endorsing them as students for the ministry. Information as to reduced rates over the railroads can be obtained by addressing Mr. B. P. Smith, room 10, New York Hall, Louisville, Ky. Ladies who expect to enter should also bring letters of recommendation from their churches. The first meal in New York Hall will be served at supper on Wednesday, September 30th. It is important that all students be present at 10 o'clock Thursday morning, when the Seminary will be formally opened for the session, for matriculation, and to hear announcements.

The opening address will be delivered in Norton Hall at 8 p. m., of the same day, by Prof. E. C. Dargan, D. D.

E. Y. MULLINS,
President.

The Great Meeting at King Mountain.

I will give you a sketch of my work since the first of August. The first week in August I held a meeting with my church at Bethlehem. The church was greatly revived, and I baptized six the last day of the meeting. Then I went to my church at Elizabeth the second Sunday in August. I had a gracious meeting, and I baptized thirteen the last day of the meeting. Then I began a meeting the fourth Sunday in August at Kings Mountain, which lasted nine days. Rev. G. A. Bartlett, of Atlanta, Ga., did all the preaching. We had 170 conversions while he was with me. After he left I held three services, and had fourteen conversions, making 184 in all. I baptized seventy-six on last Sunday, and seven others stand approved for baptism. I received fourteen by letter, making ninety-seven additions in all. And I am sure I will get at least twenty-five more by baptism.

It was a great meeting. The pastor of the Methodist church, Rev. G. D. Herman, and his people, rendered valuable help in the meeting.

Brother Bartlett is a fine preacher and soon won his way to the hearts of the people, and they gathered in great throngs to hear his plain, practical and powerful sermons, which indeed were the power of God unto salvation to those that believe.

My work is in much better condition than it has ever been in since the church was organized here.

A. H. SIMS.

The Woes of Wealth

J. B. Cranfill, we are sorry to learn, has found it imperative to spend a time in resting and taking a course of treatment at an eastern sanitarium. He has a serious case of indigestion.—Baptist and Reflector.

....A pastor writing to the Baptist Commonwealth protested in a courteous way against the effort to form an "Evangelist's Trust" on the part of a few Baptists who feel their ability to take charge of all Baptist churches. One of said trust writes that the pastor ought not so to have criticized "a band of men who have been very near to God, and who are inaugurating a movement which is evidently born of God." There's modesty for you! There is infallibility also.—Western Recorder.

A FINE 11x14 Water Color Portrait of yourself or loved one, free and prepaid, if you sell 8 boxes Excelsior Headache Pills at 25c. each. Sample box (65 pills) and particulars 10c. (silver.) Address J. A. DODD, Spartanburg, S. C.

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Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of Biblical Recorder who needs it and writes for it to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill.

NOTICE.

Having qualified as the Executor of the last will and testament of Jefferson Smith, late of Wake County, this is to notify all having claims against his estate to present them to me on or before September 15th, 1904, or this notice will be plead in bar of their recovery.

W. HENRY BRYAN,
Executor.

STATEMENT

Union Central Life Insurance Co., OF OHIO.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—Paid in cash	$100,000.00
Amount net Ledger Assets December 31 of previous year	23,615,890.31
Income (Life)—From Policy-holders, $6,681,519 22; Miscellaneous, $1,953,416.49; Total	8,634,935.71
Disbursements (Life)—To Policy-holders, $2,551,227.27; Miscellaneous, $1,632,822.42; Total	4,184,050 70
Life Business in force—Number of Policies, 256,227; amount	175,726,902 00
Life written during year—Number of Policies, 16,078; Amount	20,788,656.00
ASSETS.	
Value of Real Estate (less amount of encumbrances)	$321 591.92
Mortgage Loans on Real Estate	27,360,022 00
Loans to Policy-holders on this Company's policies assigned as collateral	2,998,242.92
Premium Notes on Policies in force	1,281,894.77
Value of Stocks and Bonds (U. S., State, etc	10,975.03
Cash in Home Office and deposited in Banks	846,451.84
Interest and Rents due and accrued	1,057,997 28
Premiums unpaid	884,016.85
All other Assets, detailed in statement	139,210.00
Total	$34,109,445.39
Less assets, not admitted	183,6.9.88
Total admitted assets	$33,925,815.91
LIABILITIES.	
Net Reserve, as computed	$28,811,178.00
Other Reserve and Special Funds,	124,150.00
Net Policy claims	85,669.00
Premiums paid in advance	9,916.28
Other amounts due Policy-holders	18,248 99
Commissions due to agents, etc	173,556 76
All other liabilities as detailed in statement	47,715,81
Total Liabilities as to Policy-holders	$28,878,084.34
Capital Stock	100,000.00
Unassigned Funds (surplus)	4,947,779.57
Total liabilities	$33,925,815.91

BUSINESS IN NORTH CAROLINA IN 1902.

Policies (Life) in force December 31st of previous year—Number, 2,995; amount	$4,178,648.00
Policies (Life) written and revived in 1902—Number, 402; amount	496,513 00
Policies in force (Life)—Number, 3120; amount	4,209,411.00
Amount Losses and claims (Life) unpaid December 31st previous year—Number, 1; amount	2,000.00
Losses and Claims (Life)—Incurred, $48,500.00; paid	41,500.00
Total amount premiums collected and secured (Life)	156,906.00

Pres'dent—John M. Pattison.
Secretary—E. P. Marshall.
Home Office—358 West Fourth Street, Cincinnati, Ohio.
General Agent for Service-Carey J. Hunter, Raleigh, N. C.
Business Manager for North Carolina—Carey J. Hunter.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, April 28, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Union Central Life Insurance Company, of Ohio, filed with this Department, showing the condition of said Company, on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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Lord's Supper. Dr. W. P. Harvey	10

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Matriculation Fee	$20.00
Academic Tuition	$70.00
Law Tuition	$40.00 to $75.00
Total Cost of Session,	$225.00 to $275.00

Next session begins September 24. For catalogue and full information address
President F. W. BOATWRIGHT, Richmond, Va.

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SEPTEMBER
..SALE OF CARPETS..
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September Sale!
And the Rarest Bargains Are at Your Bidding!

Royal Wilton Velvets $1.25, worth $1.75; Extra Alhambra Velvets, $1.00; worth $1.55; American Brussels, 75c., worth $1.00; Best Brussels, 90c., worth, $1 25; Kabul Velvets, 50c., worth 75c.; and in like proportion Axminsters, Imperial Axminsters, Velvets, 3-Ply Keenicks, Ingrains, etc., etc. No extra charges for making.

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Write today to Box 127. FLORENCE WAGON WORKS, Florence, Alabama.

Progress in Ashe.

Dear Recorder:

Nearly a year ago, in giving an account of the meeting of the Ashe Association, I mentioned Old Fields church as having recently contributed to the cause of missions, the first in its history of ninety-nine years existence. Rev. J. E. Fletcher, the missionary of the State Board has been laboring in that section for three years and with the church for something over a year. During the past few months the church has erected and almost completed a neat and commodious house of worship, and are earnestly at work in the Master's cause.

But the best feature in connection with this church is the glorious revival just closed. Brother Fletcher with the assistance of Bro. P. H. Haare, preached there thirteen days in succession, resulting in twenty-five conversions, twenty-four baptisms, and twenty-eight additions to the church. This was an increase of over seventy-five per cent in the membership of the church.

I have just seen Brother Fletcher, and talked with him of the condition of this field. The increase comes from all classes—several heads of finances, many grown men, and a fine religious tone in the community with the church much strengthened.

This church is in an anti-mission neighborhood, but as an evidence of their intentions, Brother Fletcher sent to the Convention Treasurer this morning a very liberal contribution for State Missions, collected from the church in a time of great stringency in financial matters.

The Lord has signally blessed the labors of the State Board of Missions through Brother Fletcher's preaching in Ashe County, whereof we are glad. There are three fields now needing Brother Fletcher's services, but we can't spare him from the work now on hand, until we can get the means to put some one else in it. Oh! that we had the money to place another missionary in this work. There is an unrest, a crying out for the gospel in so many places, and we cannot supply it.

Ashe Association was to have convened on the 15th inst. with Corinth church, but owing to much sickness in the neighborhood, the Executive Committee has thought it best to change this meeting from the time appointed, to one of later date, not yet definitely decided upon.

J. D. ROBERTS,
Chairman Ex. Com. Ashe Association.
Jefferson, N. C., Sept. 4, 1903.

To Divide Raleigh Association.

The Western Union of the Raleigh Association in session at Apex, Saturday, before the fifth Sunday in August, 1903, after discussing the questions of forming a new Association, adopted the following:

Resolved 1. That we, the Western Section of the Raleigh Association are in favor of a division,

2. That Raleigh shall be the dividing line, leaving Fayetteville Street church and Pilot Mills to the West the Tabernacle to the East.

3. That the new Association shall be called the West Raleigh.

4. That the churches by their representatives, be requested to instruct their delegates to the next Association to ask for letters of dismission to form the new Association, on Thursday before the fifth Sunday in November, at a place to be named at the Smithfield meeting.

5. That said delegates shall have the privilege of exercising their judgment on the subject providing new light shall be thrown on it at the meeting of the Association.

6. That this be sent to the Recorder for publication.

D. D. EDWARDS,
Moderator.

THE NEWS.

The State was shocked on Monday by the news that Mr. F. G. Simmone, of Jones county, aged 76, had been murdered. Mr. Simmons was father of Senator Simmons. The murder is a mystery. Mr. Simmons is a farmer, and it is thought that he may have been killed and robbed, as on Saturday he had sold some cotton. It is also surmised that in driving some squirrel hunters from his place, he was shot. He was wounded in three places, and there is evidence that he was stricken with a club.

Three years' leave of absence has been granted by the Navy Department to Comander Robert E. Peary, U. S. N., to enable him to make another effort to reach the North Pole. The expedition will be sent out by the Peary Arctic Club, of which Mr. Morris K. Jesup is president, and $150,000 will be provided for the purpose. This is considered ample provision, as the last trip, occupying four years, cost only $100,000. Commander Peary's plan is to establish bases of supplies at various points nearer and nearer to the Pole, and finally make a rapid dash for that long-sought spot.

It is said by revenue officials that there are certainly no registered whiskey distilleries in operation in this district. The distilleries are steadily getting in the towns. From the best information that can be gathered, there are three at Wilmington, one at Newbern, others at Fremont, Greenville, Stokes, in Beaufort county, and at Leland, which is in Brunswick county, across the river from Wilmington. It seems that Leland was incorporated by the last Legislature in order that a distillery might be located there. Richmond county seems to lead in the number of distilleries. The situation now is not normal. Usually very few distilleries are bonded at this time, while now there is quite a stir among the distillers. By November 1 it is thought that about all who can get into the towns will be at work. It is, furthermore, the opinion that the production will not fall off, and that there will be really more whiskey manufactured than heretofore, for the reason that the capacity of the distilleries will be larger. There will probably be a considerable corn crop, and this will naturally increase the output of corn whiskey.—Col. Olds in Charlotte Observer.

Time and Place of Meeting of Associations.

SEPTEMBER.

Tuesday, 15. Ashe, Corinth church, Grayson County, Va.

Tuesday, 15, Mitchell County, Aaron church, Montezuma.

Thursday, 17, Piedmont, Gibsonville church.

Thursday, 24, Alexander, Poplar Spring church.

Thursday, 24, Caldwell, Lenoir church, Lenoir.

Thursday, 24, King's Mountain, Pleasant Hill church, one-fourth mile to Union Mill.

Thursday, 24, Western N. C., Nantahala church, Macon County.

Friday, 25, Stone Mountain, Dehart, N. C.

Wednesday, 30, Green River, Round Hill church ten miles north of Rutherfordton.

OCTOBER.

Thursday, 1, Sandy Creek, Bear Creek church, Chatham County.

Thursday, 1, Liberty and Duckton, Shady Grove church, 12 miles west of Murphy.

Thursday, 1, Elkin, Pleasant Hill church, one mile northwest of Elkin.

Tuesday, 6, Mt. Zion, Cane Creek church, Orange County.

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CHOWAN BAPTIST FEMALE INSTITUTE.

The Fifty-sixth Annual Session of Chowan Baptist Female Institute will open on September 9, 1903. Its record for fifty-five years and the efficiency and work of its graduates are its best recommendations.

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Very Low Rates

In order to give to every one an opportunity to see and enjoy the wonderful and beautiful Lake and Mountain section, in the Land of the Sky, known as the "Sapphire Country," the Southern Railway will sell tickets on Tuesdays, September 15th, 22nd and 29, 1903, from Raleigh, N. C., to Lake Toxaway, N. C., and return, at rate of $31.60. This rate includes fare from Raleigh to Lake Sapphire and Lake Fairfield; also seven days board at either the Franklin Inn at Brevard; Toxaway Inn at Lake Toxaway, Fairfield Inn at Lake Fairfield; Sapphire Inn at Lake Sapphire; or the seven days time may be divided between any two or all of the hotels. These excursions will be personally conducted from Hendersonville, and every attention will be shown to those making the trip, especially ladies and children traveling alone. Lakes Toxaway, Fairfield, and Sapphire are situated at an altitude of over 3,000 feet and are among the highest located Lakes in the United States. Splendid boating, fishing, and hunting. Tickets good to return ten days from date of sale. For information, address nearest Ticket Agent of the Southern Railway or S. H. Hardwick, General Agent, Washington, D. C.

T. E. GREEN, C. T. A., Raleigh, N. C.

Temperance.

All Agree on Prohibition.

The editor of The Commonwealth, Scotland Neck, N. C., recently received a letter from Rev. W. B. Morton, of Dunn, N. C., in which he expresses the hope that Scotland Neck will win in the fight for prohibtion. Mr. Morton was for a number of years a citizen of Halifax County, as pastor of the Baptist Church at Weldon, and many of the people of Halifax County know him well.

Here are some of the things he says in his letter about the influence of prohibition on the town of Dunn:

"I have advised with merchants, lawyers, doctors, bankers and manufacturers, all of whom are practically agreed that the saloon not only does not help business, but that it is a great disadvantage to every legitimate industry. I have found but one man who seems to be in doubt and he is an ex-liquor man.

"Six years ago Dunn voted the saloon out and has been under prohibition ever since. During that time we had one year that was practically a failure in all farm products. And yet, since Dunn freed itself of the saloon the population has increased four-fold, and the people continue to come. There is not a vacant residence nor business house in town. New residences and store-rooms are going up all the time with ready renters before they are finished.

"Not only has the population increased greatly, but the volume of business and the value of real estate have increased in the same ratio. The railroad agent informs me that the cash receipts in his office has increased seventy-five per cent during these six years. Eight men are now required to do the work two men did then. These are some of the facts in the case of Dunn.

"Dunn and Benson, six miles apart, started about the same time with equal advantages. When Dunn voted the saloon out it was prophesied that the prosperity would go to Benson. But the absence of the saloon has been a blessing to Dunn, while its presence has been a curse to Benson. So on the 11th ult., Benson, after a six-year experience with the saloon voted it out, thus testifying to its being a curse and a hindrance to the best interests of the town."

A Correct Statement of the Case.

The Charlotte News thus aptly diagnoses the case:

"Says our bright contemporary, the Durham Herald:

"'The dispensary system in South Carolina may be all that it is charged with being, but the saloon system in other States has not proven an unqualified success.'

"It is heralded in the news of today that the city of Greensboro has a heavy criminal docket, with fifty prisoners in jail, two prisoners awaiting a trial for murder, over two hundred smaller cases, one of them a 'blind tiger' case, a negro woman selling liquor without license, and so on.

"Now consider a moment. Greensboro is a saloon town. But will you find the papers generally commenting on the fact of a large criminal docket, with over 200 criminal cases, two murders and a blind tiger offense? Nay, verily. And why? Because the newspapers print the news and that is no news for a saloon-ridden town. It is the expected thing. It is of the nature 'of course.'

"But suppose Greensboro had been a prohibition town. How the saloon papers and politicians would have rolled that big criminal docket as a sweet morsel under their tongue! How they would have rung the changes on the hoary proposition that prohibition does not prohibit! How they would have pointed the finger of indication at the blind tiger case and the finger of vindication at themselves and said with tumultuous accord, 'We told you so!'

"And why! Because that would have been news, the happening of the unexpected though not the unpredicted.

"And suppose there had been a dispensary in Greensboro! Oh! the lurid rhetoric and the fine writing! For the dispensary system just now labors under the advantage of being more cordially hated and more heartily feared by the saloon crowd than prohibition. How holy and righteous we should all have become, without partnership in the liquor evil and our responsibility under that partnership for the existence of crime!"

Two Aspects of the Drink Problem.

Two aspects of the drink problem are noticeable to-day: The increase of drinking among women and so-called society people and the increase of hatred of the saloon among the masses. No one who is accustomed to enter the higher-priced restaurants of the large cities can have failed to notice the large number of women—well-dressed, well-behaved and often intelligent looking women—who appear to have lost all sense of shame in publicly drinking spirituous liquors. Some of the more expensively furnished saloons have opened eating rooms especially for their women customers. In the "smart set" there has come to be an altogether too widespread return to that old-fashioned sort of hospitality which requires the consumption of liquor on every social occasion. Some Christian mothers have been obliged to forbid their daughters' acceptance of invitations to some fashionable social functions because guests were always served with intoxicating drink. On the other hand, there appears to be a slow but steady rise of public sentiment of hatred of the saloon among the masses of common people. We had occasion recently to point out the great advance in the adoption of local option in Texas. Similar, but as yet not so extensive, progress is seen in Ohio and Indiana. In the former State nearly 150 towns are now "dry" under the operation of the Beal law, while in Indiana there has been a large reduction in the number of saloons by remonstrances against saloon-keepers in accordance with the provisions of the new State law. There is much more hope for the extinction of the liquor traffic when the war is waged by the common people. They suffer most from drink, and there are millions more of them.—The Standard.

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Beginning with 1904, the quarterlies will be greatly improved and enlarged. The *Senior* will be 48 pages, and will be finely illustrated. The *Advanced* will also be enlarged and illustrated. Important changes will be made in the *Teacher* and *Superintendent*. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, *Our Story Quarterly*, for beginners will appear early in the new year.

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Our Work at Murphy.

To the Editor:—The present pastor of this church has been here since January 1st of the present year, and he has been doing what he could to organize the work and put it upon a basis for permanent accomplishment. The work was very small to begin with. The coming of the new missionary pastor was advertised as widely as possible by the Assistant Secretary of the State Mission Board, who expressed the hope that the new incumbent would have a good congregation at his first service, and so start off well. The actual result was rather wilting to evangelistic enthusiasm. At the Sunday-school there were just thirteen persons present, counting officers, teachers and the new pastor himself. And at the preaching service, which followed the Sunday-school on that first day, there were just fourteen persons present, counting the preacher as one. When the new pastor remarked to one of the brethren that the congregation was not large, he was told that it was a right good average congregation for Murphy Baptists.

The state of things, indicated above, is due to the following facts: (1) The church is small—only forty-seven members in all—and more than half of these live in the country; (2) the methodist church is very strong and the Conference has been wise enough to keep a good preacher and pastor in charge of the station; (3) the church here has never heretofore taken kindly to the thorough organization and systematization of its work; (4) the pastors at Murphy have never been so supported that they could give their entire time to the work of organizing and building up; (5) whilst the church building is comparatively new, and is a very good house, it is badly arranged, and cannot be made to be comfortable in cold weather without rearrangement and very considerable improvement.

What is there here to base rational hopes of future growth upon? There is a house of worship worth $2,000. There is a parsonage worth $800. There is a church of forty-seven members. There is an accessible population of twelve hundred. Then, too, the Baptists are, by far, the most numerous body of Christians in the county of Cherokee. And more encouraging than anything else, there are now beginning to be some evidences of growth in the church. Two persons have recently been received by letter, and a promising young man was baptized on last Sunday. We have a very efficient Ladies' Aid and Missionary Society now organized and doing good work. The Sunday-school is growing both in numbers and in efficiency. And the people generally are beginning to be interested in our work.

What have we done? We have held two preaching services each Sunday, save one, since January of the present year. Considering our numbers, we have had the best attended prayer-meeting in town. We have raised for all purposes since the first of last January nearly, or quite $200, in actual cash. Somewhat more than $50 of this amount has been used for permanent church improvement. We have held Sunday-school each Sunday, save one, within the year, and the interest in that department is steadily growing. We are slowly winning the ear of the people, and more and more of the sympathy of the people is turning our way.

What do we need? We need, first of all, to hold right on our way, working faithfully the meanwhile, and looking to God for results. We need $300, right away, to expend upon our church building, if we are to be able to use it for effective work when cold weather of winter comes.

Now, dear brethren, please do not read this statement of our present pressing needs, and then straightway forget that it is made to you. We must have the amount of money mentioned above, and we must have it speedily. We have in our weakness and poverty paid out for permanent improvement of our property since the first of the year, a little more than $50; we can, and we will, raise $100 more for this work. We make an appeal to the Baptist brotherhood in North Carolina to come to our help in this crisis. Brethren, you have now planted a missionary pastor here in Murphy, who tells you the simple truth as to the needs of his work—as to the needs of your work. There is a little struggling church here in Murphy, which is now doing all it can, and which will continue to do all it can. This little church is poor; it is pinching and denying itself in many ways to build up and forward the work here. Will you who are strong and rich help this little church? Will you go right down into your pockets, right now, and get out a contribution for this little church. You are plainly told that the money you are now spending upon a missionary pastor at this place will be largely lost, if so be that we do not get the means to make our church-house comfortable before the cold of winter sets in. our Baptist brotherhood in North Carolina is strong and rich. This little church, in an important town, is weak and poor. Will you help it to such growth as will make it to become strong and helpful to itself, and to all our other work. Dear brethren, please help this little church.

Money may be sent to W. A. Elliott, Church Treasurer, Murphy, N. C., or to the Corresponding Secretary of the Baptist State Convention, or to the undersigned at Murphy. All sums, sent as directed, will be acknowledge in the Recorder, and will be faithfully used to make absolutely needed repairs on our meeting-house. The brotherhood knows that the writer has never been a beggar of money from his brethren for any purpose, and he would not ask for anything now did he not deem it to be his plain duty to do so.

BAYLUS CADE.

Murphy, N. C., Aug. 22, 1903.

The Tree Forks Association.

The old Three Forks met in her sixty-third session at Zion Hill church on the 25th of August. Bro. S. Yonce preached the introductory sermon. Text: 2 Cor. 3:3.

W. S. Farthing was re-elected moderator and Smith Hagaman clerk.

Two new churches, Flat Springs and Blowing Rock, were admitted into the Association. The objects of the convention were discussed.

The Three Forks is making progress. This has been her best year in many respects. Many of the brethren are standing with their shoulders to the wheel, but they can never do their best work till those who are not in sympathy with the organized work shall see that "in union there is strength," and join in heartily in the Master's work.

Great possibilities lie before this people; with their fine grazing lands and herds, with great wealth at their disposal and a lost world crying for the light of the gospel, there is no power to estimate the great work possible in the future among this people. There are just a few brethren who should stop and think. They say we have liberty and can work as we wish. True, but we have the same liberty to unite our efforts in our Master's work as we have to divide our forces and thus hinder the work. Let us be wise in our Lord's cause, as we shall give an account to Him for everything we do. The forces of evil are organized to carry out their plans for their master (who is their greatest enemy), and shall we be less wise in the work of our Master, who is our best Friend?

We expect soon to see these brethren of the Three Forks making great advances all along the line, and so united that it will be impossible for the blind tigers to exist in the bounds of the Association.

It was the writer's pleasure to pass through Blowing Rock (where the Rock bloweth not as is usually supposed from reports), and to hear hopeful words from the Baptists at this point. It is expected that the Association will meet eight miles from this place next year.

J. S. FARMER.

Bethel Hill, Person County, N. C.

The Union meeting of the Flat River Association was held at this place August 29th and 30th. It was a good meeting, of great enthusiasm, and spiritual power. All the pastors of the Association had publicly pledged themselves to attend these meetings, but this time more than half of them were absent. It was also to be regretted that so few other churches were represented on Saturday. It seems that our brethren are not willing to make a little sacrifice on Saturday to attend these meetings, which are so full of helpfulness to Christians. Those who attended this meeting were delighted and benefited by the discussion of such questions as these: "How should churches act towards members who fail to attend church, and to contribute to the support of the Gospel at home and abroad?" "What should be the attitude of Christians towards the drink problem?" "Are we doing our duty in the work of Christian education?" "What is the relation between Christian growth and Mission work?" Great good was done by the discussion of these questions.

On Sabbath morning a S. S. mass-meeting, full of interest, was led by Bro. T. H. Street, the champion S. S. worker of our Association. J. A. Stradley was asked to take the place of an absent preacher. He did so, and preached to an immense throng, on the theme: "Trust in God." In the afternoon Rev. G. T. Watkins preached the ordination sermon of Bro. Willie T. Jones, who, having stood a most satisfactory examination, was set apart to the full work of the Gospel ministry.

As Bethel Hill is in Person County, strong resolutions were unanimously passed commending the noble stand taken by the friends of temperance reform in Roxboro, in the late election. The temperance people are not conquered. They will continue the fight. They see victory at the next election. I rejoice to say that only two Baptists voted the wet ticket in the last election.

Bethel Hill Institute stands only a few hundred yards from Bethel Hill church. This Institute presided over by that hard working and successful teacher, Rev. J. A. Beam, has done a noble work for Christian education. The school is fortunate in being located in a community composed of the very best people. It is an untold blessing for a boy or girl to be under the wise, motherly, loving care of such a noble Christian woman as sister Beam.

Five more young preachers, needing help, will be aided there next session by Brother Beam and the good people of the community.

J. A. STRADLEY.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

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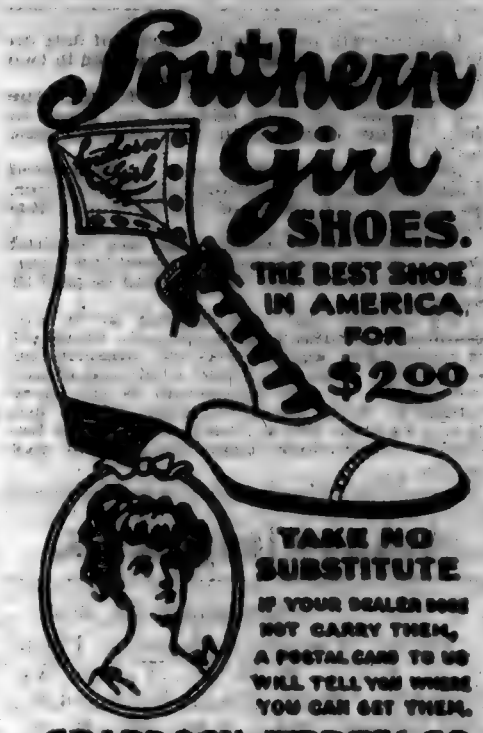
Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.



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Acknowledgments.

September 16, 1903.

State Missions.—Pleasant Plain, C. F. & Col., $2.40; So. Yadkin Association, 48.29; Neuse Union, 6.32; Old Fields, Ashe, 2.50; W. M. S., Pollocksville, 3.50; Macedonia, Tar River, 1.20; W. M. S., Antioch, Brunswick, 1.65; Great Hope, 2.40; W. M. S., Dysartsville, 1.25; Pleasant Grove, Piedmont, 1.20; Sunbeams, Pollocksville, .90; W. M. S., Cameron, 2.50; Cameron, 5.22; Cumberland Union, Cedar Creek, 7.00; Pleasant Hill, Catawba, 10.00; Winton, W. Chowan, 5.00. Total this week, $101.42. Previously reported, $6,380.66. Total this year, $6,482.09.

Foreign Missions.—So. Yadkin Association, $53.56; Old Fields, Ashe, 1.00; W. M. S., Lumberton, 19.55; Bethlehem, Sandy Creek, 2.50; Rozier, Cedar Creek, 5.00; Pleasant Hill, Catawba, 10.00; Winton, W. Chowan, 5.00; East Durham, 20.63; Round Knob, Green River, 1.00; W. M. S., Pleasant Hill, Green River, 1.95; W. M. S., Montfords Cove, Green River, 3.00; W. M. S., Rutherfordton, Green River, 1.12; Sunbeams, Rutherfordton, Green River, .59. Total this week, $124.95. Previously reported, $10,590.77. Total this year, $10,715.72.

Home Missions.—So. Yadkin Association, $42.13; Old Fields, Ashe, 1.00; W. M. S., Woodland, W. Chowan, 2.72; Wadeville, Montgomery, 1.65; Pleasant Grove, Piedmont, 2.50; Winton, W. Chowan, 5.00; East Durham, 4.24; Big Level, Green River, 2.00; W. M. S., Pleasant Hill, Green River, 1.95; W. M. S., Montfords Cove, Green River, 3.20; W. M. S., Rutherfordton, Green River, 1.12; Sunbeams, Rutherfordton, Green River, .60. Total this week, $69.11. Previously reported, $5,237.-04. Total this year, $5,306.15.

Education.—So. Yadkin Association, $41.10; Mocksville, So. Yadkin, 5.00; Old Fields, Ashe, .50; Browns, Tar River, 3.23; Warrenton, 19.50; Pleasant Grove, Piedmont, 1.00; Bethlehem, Sandy Creek, 1.00; Margarettsville, W. Chowan, 3.70; Winton, W. Chowan, 5.00; East Durham, 1.88. Total this week, $81.91. Previously reported, $1,512.90. Total this year, $1,594.81.

S. S. and Colpt.—Old Fields, Ashe, $.50. Previously reported, $39.41. Total this year, $39.91.

Ministerial Relief.—So. Yadkin Association, $39.50; Mocksville, So. Yadkin, 2.00; Lennons X Roads, 3.58; Brasfield, Central, 3.50; Pleasant Grove, Piedmont, 1.00; East Durham, 3.60. Total this week, $53.-18. Previously reported, $551.75. Total this year, $604.93.

Total reported for all objects this week $431.08
Previously reported for all objects 25,182.41

Total reported for all objects this year 25,613.49

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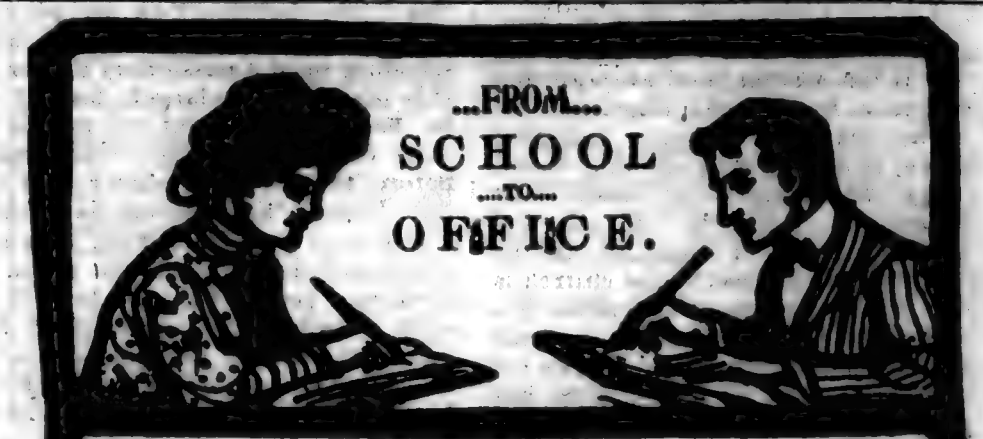

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"MUST PUT DOWN THE MOB OR BE PUT DOWN BY IT."*

BY BISHOP WARREN A. CANDLER, OF THE METHODIST CHURCH.

The lynching mania can no longer be considered a local, or sectional evil. It has spread to every part of our country and shows itself as the manifestation of a spirit that deserves the reprobation of the good everywhere without regard to party or place.

It is something worse than unfair for the people of the North to treat the subject as if it were a peculiar sin of the South, and it is something worse than a mistake for the people of the South to defend it as if it were their especial besetment about which they felt a self-convicting sensitiveness. It is the duty of all good people in every part of our country to unite in puting down the mob. For let us be well assured that the good people will put down the mob, or the mob will put down the good people.

When a lynching occurs, the law is more truly lynched than is the victim of the mob's fury. It is an outburst of anarchy, and not an irruption of righteous indignation against an atrocious crime.

In defense of lynching, it is sometimes said: "Stop the outrages that provoke lynching and the lynching will cease." But, pray tell which outrage is meant? If reference to the horrible crime of rape is intended, it is enough to say in reply that it is not the cause of one-fourth the lynchings which occur in the United States. Two years since, for example, the figures for a year showed only sixteen cases of ravishing against one hundred and twenty-eight lynchings. In the case at Evansville, Ind., the original sin which gave rise to the lynching was the shooting of a policeman. But the mob sent a load of buck-shot into the breast of a young girl of fifteen years of age, who was in nowise involved. How can such reckless fury ever cure crime, or arrest disorder? Is there one home more secure or one life more safe by reason of such horrible outbursts?

Who composed this Indiana mob? Were its leaders men who were incontrollably jealous for morality and justice? On the contrary, the arrests made subsequent to the lynching showed among the leaders three professional gamblers, three men known to the police as desperate characters, and one man who had been guilty of killing another some years ago. Is it not clear that this lynching was fomented and carried out by a lot of blood-thirsty scapegraces, who had not the slightest interest in anything good? They are the sort who find pleasure in the bloody brutalities of the prize-fight. And yet men of respectability were found foolish enough to apologize for the atrocities!

And such are the men, generally, who organize mob violence. How delighted they must be when decent people rush into print to defend, if not to eulogize, their diabolical deeds! Is it not time decent people put their pens to better use? The mob which they eulogize to-day will turn upon its defenders to-morrow. The taste for blood grows with indulgence.

Lynch law, I repeat, is anarchy, and anarchy is always the forerunner of destruction in republics. This evil strikes at the very heart of our civil institutions. If unchecked it will increase, and eventually become unendurable by the vicious even. Men will grow so weary of it that they will welcome any sort of strong hand which will undertake to put it down, even the hand of tyranny. They will argue that the tyranny of one strong, wise man is preferable to the many-headed tyranny of a brainless mob, as, indeed, it is. Then the hour for the "man on horseback" will have struck and he will appear. The anarchy of Sulla and Marius produced Caesarism, with all the dreadful consequences it drew after it. The spirit of mobocracy in the Grecian republics made Philip of Macedon possible and opened the way for Alexander. Robespierre and his rioters gave Napoleon his chance. They slew the liberty which they professed to love.

And let no man suppose that such an outcome is impossible in our land and time. The American people are as quick as any to adore a military hero, and they can make one out of as small amount of the raw material as any nation that ever kissed a sword or bowed to a plume. Witness the election of Jackson and the "rough rider" to the highest office. Moreover, it should be remembered that we turn out of the military academy of the nation annually more than a hundred young men whose future turns on the use of the sword. They are generally men of wordly honor and ambition. Many of them come from influential families, and have the influence of such connections back of them. Would it be a strange thing if in all their number there should be found one capable of seizing power in the name of order? Or, would it be a matter of wonder if the people, having grown weary of disorder, should gladly welcome a strong, educated man of honor, who should appear and promise them peace and security? Stranger things have happened.

Depend upon it, no nation ever retains liberty after it ceases to maintain law. Lynch law protects no home, but does rather pull down the strongest defense of all the homes in the Commonwealth. Our homes are sheltered by law, and they are not shielded by lawlessness.

We have problems enough to solve in this country, to be sure. But we have no problem which cannot be solved by the practice of personal and civic righteousness every day. The man who will not try that remedy has no right to propose any other. In the end, all other solutions will be found worse than vain.

With reference to the various picturesque proposals which are periodically made to cure all our ills, it is, perhaps, not unkind to say that the silence of their authors would be more valuable than their speech. It seems that there is a certain amount of periodical space to be filled and a certain number of men who live by filling it with their pieces. When the weather gets warm and they find it hard to write anything that will be read, what else can these men do but fall to solving all the problems of the nation—the South in particular—in order to settle their own pressing question, "How shall I manage to say something that will sell and provide for my board bill?" And then, too, the "chautauqua season" is a very dangerous period of the year, especially during those years when the Congress of the United States is not in session and the thrifty statesman who is deficient in a sense of responsibility for his words, is "out for the stuff," and when platform managers, who have an eye for gate receipts only, are out hunting for "drawing" sensationalists, without regard for the kind of things that the sensation-mongers may pour out of their easy-acting mouths.

What a pity that these men undertake to handle matters so serious and so complex! Yea, what a peril! Adventurous sportsmen discharging fire arms in a powder house would not be so great a menace to good order and security.

Good men, helped of God, can solve all our questions if they can only find a way to muzzle the agitators, or if they can find a way to switch the agitators off on subjects that they can talk about without endangering the peace of society. I think, for example, that the race question could be settled if we can find out how to silence men who make merchandise out of its discussion. For one, I am not nearly so afraid of the race question as I am of the race of "chautauqua platformers and performers!" The apprehension of the mischief they may do to all the races in our country haunts me all through the dog-days. I know how to get on with the negroes, for I was brought up with them. But one of these problem-solving talkers scares me. I am not afraid of him for what he really is, but for what some well-meaning people may take him to be. A bleating calf jumping suddenly from under a chinquapin bush may make a really gentle horse run away; or a moon-eyed horse hitched alongside a reliable nag may shy at what he thinks is a bogie and frighten his mate into the most dangerous misbehavior. It is thus some good men have been led to apologize for lynching. They have seen night-mares until they are prepared to conjure with a real horror in order to down a ghost.

The situation in the South is one of difficulty, of course. So is the situation in Chicago, or that of Paris, or that of London, or that of New York. Our homes in the South are safer than the homes in Chicago. Give me the negro any time, in preference to the anarchists and free lovers. In fact, I do not wish to live in any country where there are no negroes.

But if our difficulties were a thousandfold greater than they are, lynchings would not remove them. Such deeds of lawlessness multiply all our troubles. If these things must be anywhere in our country, let them be confined to the North, where a denser population, composed of all sorts of heterogeneous elements, furnish greater provocations to them, and, perforce, more excuse for them.

We do not want any such barbarities to defend our Southern civilization.

*A letter to the Atlanta Constitution.

TENNYSON'S PRACTICE OF THE PRESENCE OF GOD.

We know very little about Tennyson's inner religious life. The splendid biography, recently published, is remarkably silent concerning his religious experiences; but a favorite niece of his, who had many walks and talks with her uncle, has revealed in a recent magazine more of his inmost religious life than the world has ever known, and proves that the great poet, though so reticent concerning his inner life, was in the deepest sense a comrade of the Quiet Hour. As they were walking together on the beautiful downs on the Isle of Wight, with the sounding sea ever in their ears, and God's bright skies and great plains above and about them, he said to her: "God is with us now on this down, just as truly as Christ was with the two disciples on their way to Emmaus. We cannot see him, but the Father and the Saviour and the Spirit are nearer, perhaps, now than then, to those who are not about the actual and real presence of God, and his Christ with all who yearn for him."

"I said," writes the niece, "that such a near, actual presence would be awful to most people."

"Surely the love of God takes away and makes us forget all our fear," answered Tennyson. "I should be sorely afraid to live my life without God's presence, but to feel that he is by my side now, just as much as you are—that is the very joy of my heart."

"And I looked on Tennyson as he spoke, and the glory of God rested on his face, and I felt that the presence of God overshadowed him."—Michigan Christian Advocate.

THE FIELD OF THE HOME MISSION BOARD.

BY D. W. KEY, PRESIDENT SOUTH CAROLINA CONVENTION.

Southern Baptists occupy a part of the United States whose boundary lines are fairly well understood, though there may be some debatable line along the borders. Broadly speaking, the field of the Home Mission Board lies within our homeland. We may be too provincial, but we have limited ourselves to this field, not claiming Alaska, Washington, or any of the New England States as part of our territory. The case of Cuba is exceptional.

Looking within the Southland for the Home Board's field, it should be easy for any one to discover it for himself. Assuming that where the Home Board is at work, there is its field, we turn to its latest report for information as to its workers and their fields of labor. Every State in the South save one, is within the field of the Home Board, including also Indian Territory, Oklahoma Territory, and Cuba. This is the field now actually occupied by the Board. There is a conspicuous example of one State lying outside this field, not for the past year only but for a score of years, save only for a short time recently when some experimental co-operative work was done among the negroes. That State is South Carolina, be it said to her shame or honor. During all these years South Carolina has stood loyally within the field of the Home Board as a contributor to its funds, though she may not boast of any surpassing liberality. During this same period the Home Board has cultivated the closest possible relations with State Boards in other States and reported its services to be greatly useful and stimulating.

Almost every year the Home Board, in rendering its reports of co-operative work, has been forced to refer to the solitary example of South Carolina, now and then joined for a time by a sister State. These references have been so colorless in most instances as to chill the nerve of sympathy or to chide the little State for its wilfulness in remaining outside the "cultivated" field. In it all, there has been the generous desire on the part of the Board to have South Carolina invite her "cultivation," while the little State has been longing for others to join her in relieving the Home Board of any care for the tillage.

Admitting the value of the co-operative work as being great, it may be true that the worth of the relationship has been somewhat overworked, and that causes and results have been partially confused. If other States have made great progress and their deeds have been exploited by the Home Board from year to year, I may be pardoned for claiming almost equal progress for South Carolina where the supplementary and stimulating plan of the Home Board is inoperative. Still, here the Board is invited to reap where it is not sowing, and the harvest returns are cheerfully given, though smaller than we desire. Recently I heard our veteran State Mission Secretary, Dr. T. M. Bailey, say before the Spartanburg Association that our State had more nearly covered its field and more efficiently prosecuted its work than any other State had done. To relieve this statement of seeming exaggeration pardonable in a speaker, he went on to say that there is not a town in all South Carolina without a Baptist church. Every third church in the State has been aided by the State Board to some extent, showing that these results are not spontaneous. Yet he urged increased liberality to secure $18,000 for State Missions for the current year, believing that State Mission work was never more important and progressive than it is today. All this has been accomplished without stimulating counsel and money from the Home Board. There is no reason for believing that South Carolina is so peculiar that other States may not accomplish as much and more in the same way, giving at the same time to the Home Board, free of expense, money for mission work in other States. We modestly, but earnestly, commend this plan to other States able to receive it. Most assuredly all will agree that the Home Board has no field in South Carolina where it is actually at work, a fact that has somewhat feebly gotten about for a score of years and more. This statement is not made in the spirit of ingratitude to the Board in earlier years for valuable help, but is made in the joyous consciousness of having attained our majority with some imperfect ability to support ourselves.

It is wise in assisting dependents to withdraw help gradually as there may be growth, else development will be arrested. Many beneficent institutions reject individuals in need of help for the reason that they give no promise of becoming self-supporting. Care for the confirmed helpless is obligatory, but an orphanage is not a home for the aged and infirm. Stimulation is needed to prod the eaglets from their nest. Power aroused in the individual is worth as much or more than power imparted.

Has the Home Board a graduated scale of diminishing appropriations to States that are expected to become self-supporting at the end of a term of years? Can all but a very few of our Southern States become self-supporting within the next three years? In this way the work of co-operation may rapidly disappear, and the Home Board be freed to enter other fields.

Let us look for the actual field of the Home Board from another viewpoint. Of the 671 missionaries reported by the Board last May, only 36, until recently, 39, missionaries are directly and solely under commission from the Home Board. Of this number 33 are in Cuba, one is in Baltimore, and two are in the Indian Territory. This is a fact that needs to be known as widely as the other fact that there are more than 600 co-operative missionaries. The work of the direct missionary of the Board is presumably as important as that of the co-operative missionary, and the field is vast enough almost to appall attempts toward its evangelization. Is it not worth while to transfer the emphasis to the direct work of the Home Mission Board? Inviting fields are reported in the great cities, among our foreign population, and in many sections of Louisiana. Is there coming a time in the near future when the Home Board will push along our border to the Pacific? Is there need for the Home Board to increase the number of its direct missionary service? Or must the Board still remain outside of these inviting fields? The capacity of human nature to resist being informed, linked with a genius for misinterpreting very simple phenomena, may hamper the Board in making some facts public. But from its ample pigeon-holes where full information is stored and classified with reference to the entire Southland, facts in regard to currents of population, industrial problems, social conditions, destitution of educational and religious advantages, might be forced into the Baptist consciousness that would be stimulating towards entering upon our neglected work.

Looking again at the actual field occupied by the Home Board, one sees a diminutive educational realm. There are fifteen mountain schools fostered by the Home Board, and twenty-two teachers in Cuba. After regeneration, education stands forever first as man's greatest need. There may be room for wider educational service in various sections of the Southland, but evangelism in that field fronts a vast territory covered with immense difficulties, slow processes, complicated relations with State and private institutions. But the educational work may not be located simply in the mountains or along the sea line, or among the factory and mining populations. Would it be well to have a clear educational program, a special department for funds for that purpose, so that unwilling contributions would be diverted from evangelistic work? In that case, if Virginia desired to spend all her gifts to the Board in educational work in North Carolina, it would be a matter of choice on the part of the givers. It seems hardly reasonable just now to say that South Carolina owes much to the educational forces in North Carolina, to enlighten the youth of that State. It would hardly seem fitting to take mission money for any kind of educational work in colleges and schools. Not that such work ought not to be done, but that it is not the function of the Home Board to engage in every sort of good work needed in a community. If the educational work of the Board is incidental and temporary, it is tolerable; but if it be the initial step towards a comprehensive and permanent educational scheme, it ought to be thoro ughly discussed and agreed to, if possible.

The tentative educational work among the colored people in the way of evangelistic "institutes" apears to be rapidly diminishing, only five States now co-operating in the support of 16 missionaries. The Board is almost entirely outside its colored field, though the field is useful for purposes of inspiring prophecies.

But while we watch for closed doors to open, and take counsel of each other in quest of the best ways of working, let us cover our field with Baptist churches and put a preacher into every community as rapidly as possible. Though not all our duty, this is our first and present duty.

Are the Church Members Regenerate?

Is the average church composed of Christians? There is so much trouble in the Baptist churches today that it makes sinners doubt the integrity of the members who compose them, and feel that it is not safe to join with them while under the strain of so many difficulties. It seems that harmony will finally be discarded and discord will hold the throttle which is leading millions onward to eternity. We find it in almost every community, both rich and poor, and when investigated the trouble is found to have originated from members whose Christianity is to be doubted. You may put a gallon of dried peas in a vessel, add water, seal and apply heat. The result is a bursted vessel. It is the same way with thousands of our church members. They do very well when there is nothing to annoy them. No church to help build, no sympathy to give their neighbor, no one to gossip about, but when you begin to apply the test of paying the preacher, speaking well of their neighbor, helping the poor, attending church, etc., then they burst the vessel (church).

The unpardonable sin that the Bible speaks of has always been a puzzle to me. If working against the cause of Christ is not one of the unpardonable sins, I am still in the dark. It may or it may not be, but I would advise this class of members to change their course. A great many people say they are Christians, but are simply careless. That can't be so.

If a man wants to do anything, he generally does it. Those who attend the bar rooms are found there early and late, pay cash, and do not grumble at high prices. Ask them to pay the preacher twenty-five cents a year and they will say it is outrageous and become angry with you. Of course, that is not Christianity.

I find about one-half of the members to be workers and the other half to be destroyers, judging from what I have mentioned above. I think it the duty of the better class to bring charges against the sluggish element. There has been too much excitement in our revival meetings, members brought in by storm without having experienced any change of heart. When an engine gets out of order it will soon cease to run. If we expect a bright future the faulty material must be either strengthened or laid aside.

MEMBER.

A Timely Letter.

The great Giver of every blessing smiled upon us this year. The farmer has been blessed in his labors far above his expectations in the spring. The merchant is in fine spirits. On every hand we has abundant reasons to be truly grateful to Almighty God. Are we as Christian people as thankful as we should be? The fields are whitening unto harvest. God has been gracious in pouring out His blessings upon us.

Shall we not, as His beings, show our appreciation for these blessings? We can in no way show it more than by giving of what He has intrusted to our care for the spread of His gospel and extending His Kingdom. The more we receive, the more is required of us. The Father has given us the necessary blessings of life. There are hungry souls all about us. Let us put forth an effort to give them the Bread of Life.

May God help us to see our increased responsibility as our prosperity increases.

I desire to thank you Brother Bailey, also the other brethren, for your help in the columns of the Recorder. I receive each week, encouragement, inspiration and a general spiritual uplift from your timely articles. Next to the Bible, should be placed the Biblical Recorder in every home.

M. F. HODGES.

Lumberton, N. C.

TWO IMPORTANT MATTERS.

Neglected Church Letters; Loose Discipline.

BY GEORGE J. DOWELL, PASTOR.

I wish to say a few things which I trust may do good. The first is:

A false idea of retaining church membership at the old home church. Nothing leads the average Christian to decline in spirituality more surely and rapidly, as well as effectually. "My father and mother and all my friends hold their membership there, and it seems so much like home to me, I cannot leave it." "I have a child or a loved one buried there, and I feel like it would be tearing away sacred ties and I cannot get the consent of my mind to do so." I think if the dead could speak—they would say: "Don't let your membership remain here because my body is here, my soul is in heaven, where I hope you to come, and instead of worshipping my grave, worship my God, and put your membership where you can be of some use, help and service to your fellowmen, and the cause of the Lord Jesus Christ." "You injure the cause of Christ by not endorsing the church where you reside, and your influence loses its savory power, and you will be less active, and less useful, and less happy, and you will decline in spirituality just so sure as you occupy a neutral position towards the church." I am not so sure but policy and avarice keeps many from uniting with the church nearest to them. If the church is overshadowed by other denominations, they often think they will be more popular to keep away from the weak church. Besides it might cost them more to assist in defraying the expenses. I heard of a man whose membership was in the country while his business and home were in the city. When approached by his church in the country for aid to run its expenses, he said, "I have to help the church in town." When approached by the church in the town he replied, "I have to help my church in the country." Consequently he did nothing.

Pastors, deacons, and members of churches, make great and sad mistakes by asking those who are going to change their residence, to please let their membership remain. Wide awake Christians will listen to no such advice, but will take their letters with them and will assist the cause and keep bright and useful by depositing them at once and thus lose no time nor spirituality by neglecting their duty. The preacher who advises otherwise is not a wise counselor nor a safe leader. If the rule of taking one's letter and depositing it immediately was carried out universally, it would work great good to the cause of our Master, and an injury to nobody.

Another thing I wish to say is:

We are in danger of becoming too latitudinarian.

We are fast becoming so broad that we can sit down and play games that are questionable. Play and sing songs that are questionable. And ministers indulge in and encourage some of these things. They do it for their health and recreation. If the preacher that plays billiards, rolls balls, and joins a ball team for exercise will get a cord of wood an axe and a bucksaw, and will cut his wood for the stove and fireplace; if he will take a hoe and rake and cultivate his garden, he will not be so much afflicted with dyspepsia and insomnia and want of exercise, but will have much more influence in his life, and his sermons as he preaches against worldliness and sinful pleasures. Let him walk more as he visits his flock, not always visiting the best places, and he will see much to engage his heart and fill his hands as well as improve his general health and harden his muscles.

There is too much tendency I fear to drift away from the old Bible landmarks and become loose in doctrine.

Better leave things as they are in God's Word rather than to add to, or take from them. I see some are contending for alien immersion. Alien immersion calls for a giving up and violation of sacred principles. If alien immersion is right then sprinkling is right, pouring is right, open communion is right, and the Baptists are out of it altogether. Better let those who make a fuss about it go, than to hold them at the expense and sacrifice of truth and principle. From the days of Christ till now some have contended for the faith as it was delivered to the saints, and will contend for it, and be loyal to it, as long as time shall last.

It was my pleasure recently to hold a meeting of days with the church at Jonesboro, as a result two followed their Lord in baptism. The church recently sustained a great loss in Dr. J. A. Ballentine. The writer last week assisted Bro. W. H. H. Lawhon in a meeting at Bethlehem church. Sixteen were baptized Sunday morning by the pastor. Next week I go to Siler City, and will hold a meeting to be assisted by Bro. J. M. Haymore. The next session of the Sandy Creek Association begins on Thursday before the first Sunday in October, with the church at Bear Creek, in Chatham County. We hope the editor will be present. I venture the best advance in the Association will be made by the Cameron church, and I doubt whether in the State of North Carolina there can be found a body of the same strength who is doing more and doing it more cheerfully and promptly.

Carthage, N. C.

Signs of Spiritual Decline.

When you shrink from self-examination.

When you trifle with temptation or think lightly of sin.

When you are more afraid of being counted overstrict than of dishonoring Christ.

When from preference and without necessity you absent yourself from religious services.

When you confess, but do not forsake, sin; and when you acknowledge, but still neglect, duty.

When you are averse to religious conversation or the company of heavenly-minded Christians.

When you are more concerned about pacifying conscience than honoring Christ in performing duty.

When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.

When the sorrows and cares of the world follow you farther into the Lord's day than the savor and sanctity of the Lord's day follow you into the week.

When the faults of others are more a matter of censorious conversation than of secret grief and prayer. When you are impatient and unforgiving toward the faults of others.

When you associate with men of the world without solicitude of doing good or having your own spiritual life injured.—Selected.

Beautiful souls often get put into plain bodies, but they cannot be hidden, and have a power all their own, the greater for the unconsciousness of the humility which gives it grace. —Louisia M. Alcott.

Faith is the hand wherewith we take everlasting life.—Hugh Latimer.

Collect as pearls the words of the wise and virtuous.—Abd-el-Kader.

To What Seminary?

BY J. W. MORGAN.

The time has come when our young ministers who have finished their work at Wake Forest and at our other colleges should turn their faces toward a Theological Seminary. That excellent article by Dr. Vann properly emphasises this highly important part of the minister's preparation for his work. It is to be deeply deplored that so many of our young men are going directly from the college into the pastorate. True, some of these men are accomplishing more than is being accomplished by some of us who have had the training of which I speak, but if those men have been given ten talents there is all the more reason why they should develop them to the greatest possible extent. Indeed, considering the inestimable value of a Seminary course and the small cost of obtaining the same, I feel warranted in saying that few, if any, of our young men have a moral right to omit from their preparation that which does so much to fit them for the work to which God has called them.

But to what seminary shall these young men go—to Louisville, Crozer, Colgate, Newton, Rochester, or Chicago? This brings me to the matter I wish to consider very briefly. Why should it be taken for granted that every young minister who graduates from Wake Forest or Richmond College is going to the Southern Baptist Theological Seminary? Is the North inferior to the South in its institutions of learning? Are we not all one people? Will residence in the North unfit us for work in the South? Or has the Northern kingdom, under the influence of foreign ideas, left Jehovah to the South and gone over to Baal? Judging from the vehemence with which many of my friends in the South opposed my going to a Northern Seminary I might have concluded that all this was true. I went, however, partly because of the financial aid I needed and could not secure elsewhere, but mainly because it was plain to me that a man could do better work in the South if he could combine in his knowledge that which is good in both sections of the country. As I now look back upon my course I feel that one of the most valuable things in connection with it is to be found in what I derived from my contact and association with men, who, upon many subjects, thought and felt differently from myself, and this is the testimony of about a dozen Southern men with whom I was associated in the Seminary. Men, as well as wagons, get to moving in ruts when there is better traveling outside. We form habits of thought which are not always the best. We take certain positions for viewing the truth when, perhaps, there are others more advantageous. What is the objection to putting ourselves in a position to receive suggestions looking to the improvement of the habits into which we have fallen, or of the view points we have adopted?

After a man has lived for twenty years in North Carolina, and then has spent four years at Wake Forest College, he is pretty well acquainted with all those habits of thought and feeling, and phases of truth peculiar to the South and to Southern men. Why may he not then profit by a few years of study in the North? Of course, by going to Louisville he will form many pleasant friendships, but he will do the same at a Northern Seminary, and in addition he will have the advantage of the broadening influence that comes from mingling with men of another section.

Now, I do not mean to say that all our young ministers should go to a Northern Seminary, but, for the reasons indicated above, I do strongly advise that some of them go.

Nor, am I speaking of Northern Seminaries indiscriminately. In some, perhaps, the advanced criticism is a source of danger. But there is one at least of our Northern Seminaries which offers all of the advantages to which I have referred, while it is free from the danger above mentioned, and that is Crozer Theological Seminary at Chester, Pa. Not only is its faculty unsurpassed, but its orthodoxy has never been questioned, even in the South, so far as I know, and it is the school which Mr. Moody said taught more of the English Bible than any other Seminary in the country. To any young minister who wishes to study in the North I cannot too highly commend this institution. The course in this, as in the other Northern Seminaries, is arranged with reference to college graduates, and the standard is high. Let a few, therefore, of our best equipped young men go to this school, and then return to us to enrich our own glorious heritage from our brethren in the North.

Weldon, N. C.

No Lost Effort.

A young Sunday-school teacher in Boston had in her class a boy who seemed fairly incorrigible. Still she clung to him. She prayed for him every day, and often a dozen times a day. She had moments of discouragement when she heard how he was going from bad to worse in his daily life.

Finally he was arrested as an accomplice in a burglary, and sent to prison for two years. She did not give up then, but visited him often in prison, always finding him hard, sullen and defiant.

After his release from prison he disappeared, and no one knew where he went, but every one was confident that he had gone to destruction.

Years passed and the teacher married and went far from her native town to live. She had grown children of her own when she and her husband went to the Pacific Slope to visit relatives and friends. They found the town or city in which one of their friends lived greatly agitated over the liquor question.

"We are trying to a elect a 'no license' mayor," said the gentleman they were visiting. "He is coming to dinner this evening, and I'll be glad to have you meet him."

When he came she saw a tall, fine-looking man, whom she would have said at once she had never met before.

"Why," he said, as he grasped her hand, "are you not Miss M—?"

"I was Miss M—," she replied.

"And you lived in Boston?"

"Yes, I did."

"And you taught a class in a Sunday-school called the West End Mission?"

"Yes."

"And there was a bad boy in that class named Roger Martin?"

"There was a boy of that name in the class. I have never forgotten him."

"And yet you don't know him when he stands before you, for I am that same Roger Martin."

Miss M—'s unceasing prayers had been heard and answered.

"I tried to forget you and all your teachings," said Mr. Martin. "I tried to forget God. I lived a wicked life for fifteen years after I left my home, but in all those years of sinfulness I could not forget your loving patience, nor some of the things you had said to me. I feel that I owe my final conversion and acceptance of God to you. I wrote and told you so when I was converted, but the letter came back to me through the dead-letter office. I wanted you to know that after many days and years God had answered your prayers for me, and that none of your efforts in my behalf were lost."

"I never felt that they were lost," said Mrs. H—, "and I have been praying for you all of these years." —Selected.

News Notes.

....Send in your renewal.

....Dr. and Mrs. Royall have arrived in England.

....Pastor G. G. O'Neill, of Mooresville, baptized eleven converts recently.

....We expect to have ten thousand subscribers when the Convention meets in Charlotte.

....The Anti-Saloon League at Salisbury meets every Sunday afternoon. They will vote November 3d.

....His many friends in Raleigh were delighted on Sunday to greet Dr. T. E. Skinner upon his return home.

....Those who will go to the Sandy Creek Association by rail will inform W. R. Coggins, Bear Creek; so Brother Lawhon informs us.

....There are forty young men on the Board of Education at Wake Forest. Mr. W. H. Hagwood was elected president of the Board.

....Bro. W. G. Hall has changed his address from Smithfield to Benson. He has resigned his field of work and is open to consider a call.

....Baylor University has chosen Dr. B. H. Dement, of Louisville, to succeed the late Professor Barrett as professor of Hebrew and Homiletics.

....Probably it will occur to the Rev. John Roach Straton, of Baylor University, that he wrote his protest against Ragtime Religion to rag-time measure.

....Prohibition was defeated in Scotland Neck by eleven votes. The temperance forces made a gallant struggle and we hope they are not cast down. Let the work of education go right on.

....Prof. E. Lee Fox has become principal of the Bowman High School at Bakersville, having resigned his position as the head of the Sylva Institute. He will do as much preaching as possible.

....Buie's Creek Academy has enrolled 200 students already. Principal Campbell is making a great struggle to get the new building ready to be partly used by cold weather. Help is needed.

....A good picture of Prof. L. R. Mills appears in the last Recorder. He looks as young and fresh as he did long years ago, when some of us sat in his class and shared his wise and practical instruction.—H. A. Brown in Christian Index.

....His North Carolina friends will be glad to learn that Bro. R. H. Gilbert is meeting with great success in his Abbeville, Ala., pastorate. His people recently completed a $7,000 house of worship, and also raised their pastor's salary.

....A gentleman met us one day last week and said, "You expressed regret that our Baptist Female University had to turn away so many girls. I agree with you, and I have $25 to make room for them." Let us pay the debt and build a dormitory this year.

....Brother Diaz, the late apostle of Cuba, recently posed for a photographer in the streets of Cuba. He and a group of women are represented as having been thrust out of our church in Havana, Bibles and all. They are quite tearful. Diaz evidently has a low estimate of the intelligence of the Arkansas Landmarkers, induced perhaps by his knowledge of "Dr." Bogard's success with them. The robbers and moneychangers were not more justly put out of the temple than Diaz was put out of Gethsemane church.

....The Apex Baptists, under the leadership of Pastor Brooks, have just spent about two hundred and fifty dollars on their house of worship. The house is beautifully painted and in good condition. Brother Brooks is doing a splendid work.

....Pastor Edwin R. Harris is carrying his work onward all along the line. He stands for progress. His Concord church, Granville County, has prepared to paint her house of worship. Every churchhouse in North Carolina ought to be painted.

....Pastor John Bass Shelton, of Chester, S. C., is looking forward to a meeting in his church conducted by Dr. Barron. Pastor Shelton is himself a successful revival preacher. In his summer vacation nearly 100 persons joined Baptist churches under his preaching.

....We regret that the Recorder was not represented at the Mecklenburg and Cabarrus Association. We appointed a representative, but he failed to go. We will thank any brother who, finding that the Recorder is not represented at such meetings, will undertake to represent it.

....Bro. S. W. Oldham will take the work in Greene County, with headquarters in La Grange. He is admirably fitted for this important work, and we are assured that he will lead our forces in that county with great success. Brother Oldham's work in Wake has been of a high order.

....We are glad to say that Chowan Institute had the best opening in fifteen years. The building is full, writes the President, and others are to come. We congratulate Brother and Sister Scarborough. Their sacrifices are not in vain; and the Institute, for all its great past, has its best days before it.

....Bro. J. Alfred Garrett has accepted the call to Roanoke Rapids, that growing manufacturing town on the Roanoke. He will find a lively church there and wide range for his fine energies. The Board Street Church grew wonderfully during Bro. Garrett's pastorate and proved him a strong young man.

....Bro. P. H. Fontaine sends this record: "By request of Bethel Baptist church of the Flat River Association, a Presbytery, composed of J. A. Stradley, J. A. Beam, G. T. Watkins, T. B. Davis and P. H. Fontaine, after a due examination, ordained and set apart to the ministry of the Gospel Bro. Willie L. Jones."

....We tender sympathy to Rev. J. J. Adams and wife, of Graham, in the loss of Mrs. Adams' brother, Mr. Roger E. Galloway, of Southport, N. C., who went down with the Wm. L. Newton schooner in Long Island sound August 25th. Mrs. Adams is the only living child, and is now in Southport trying to comfort her mother.

....Pastor Thomas and Sunday-school Superintendent Vann have issued attractive cards announcing October 4 as Rally Day in the Edenton Sunday-school and Roll Call Day in the church. October 4th is the first anniversary of Brother Thomas' work in Edenton. We send him the salutations of his brethren. As he has always done, he is carrying forward the cause in Edenton.

....The Florida Baptist Witness last week stated that Dr. John F. Forbes has resigned the presidency of the John B. Stetson University. Dr. Forbes has done a great work at Stetson, and he was largely instrumental in its growth and prosperity. We are sorry he has resigned. Prof. Farris has been made Dean of the faculty for the present, till the Board of Trustees can act on Dr. Forbes' resignation.—Baptist Courier.

....Moderator Arrington announces that "the Tar River Association will meet with the church at Rocky Mount Tuesday night, October 6th. Session will open at 8 o'clock. Delegates are requested to reach Rocky Mount on the midday trains on Tuesday where possible. Delegates going will kindly notify Rev. R. Craig, Rocky Mount, N. C., and homes will be provided."

....Salem church, Raleigh Association, sets the mark for the fall campaign by increasing her pastor's salary twenty-five per cent. Next week she will have a protracted meeting. The Lord bless her. Pastor Brooks says the church was as much delighted with her step forward as her pastor was with the evidence of her growth. Brother Brooks, by the way, is spending the week in Raleigh attending the Sampey lectures.

....The Baptist Flag says in one paragraph that Dr. Diaz gave the Home Board that cemetery which he used as a pasture during the recent war. It says in another paragraph that the Home Board is making an effort to get possession of that same cemetery. Anything to deceive the reformers whose subscriptions are dear to the Flag's stomach. It will be interesting to see which gets the better of the other, Diaz or Hall. Each is a demagog; each knows; and each knows that the other knows.

....Pastor Tyree's sermon on Sunday morning was most timely and helpful. Text: 1 Peter 1:18,19. The discussion proved that the blood of Jesus Christ not only saves our souls in eternity, but saves our lives in this present world. Because life without faith in Christ is (1) vain, (2) sensuous (pertaining only to this world), (3) selfish, (4) aimless, (5) hopeless: and is always bound to be unsatisfactory, and can never bring happiness. Trust in Christ and unselfish devotion to His cause are the only things which can satisfy the soul of man, and cause him to spend his life to the pleasure of God.

....Bro. Joe A. Spruill, of Columbia, writes: "Our pastor, W. R. Carawan, has tendered his resignation to our church (Columbia Baptist) to take effect December 31, 1903. He leaves us carrying with him the love and confidence of the church, and he has no word of complaint against the church or any of its members, but loves them still. There is great need of mission work in the destitute portion of Tyrrell, Hyde, and Washington Counties, and we know of no minister better qualified to fill that position than W. R. Carawan, and the State Mission Board would do well to secure his services. After accepting the resignation of W. R. Carawan, Columbia church extended a call to Rev. Duncan McLeod; said call was unanimous."

....Professor Sampey gave the first of his series of Studies in the History of Soul-Winning, to large congregations in the Raleigh Tabernacle on Sunday. The impression was immediate and most favorable. Dr. Sampey is head of the Department of Old Testament and Hebrew in the Southern Baptist Theological Seminary, and stands second to none in that able group of teachers and scholars. Indeed he is ranked amongst our foremost scholars; and represents the Baptists on the International Sunday-School Committee. His messages Sunday were simple, vital and thoroughly effective. He will lecture throughout this week at 8 o'clock, p. m. In the afternoons appropriate addresses will be made by Dr. Moment, Mr. Massee, Dr. Tyree; Mr. Adams, Professor Poteat (Friday and Saturday). The pastor of the Tabernacle has provided a most helpful series of meetings for his people and the Christians throughout our city. We hope they will take advantage of its opportunities.

NOVEMBER FIRST.

What We Ought to Do Between Now and Then.

It must not be forgotten by the brethren of the State that we must raise $1,500 more for State Missions than we did last year. This is made necessary from the fact that we receive that much less from the Home Board this year than last. All know what a tremendous pull we have in November to bring up the amount necessary for State Missions. It is all we can do to raise what must be raised in the thirty days from November 1st. Now let us all go to work and get the fifteen hundred dollars extra out of the way before the first day of November, so that we can come in on the home stretch after that date.

From the 17th of September until the first of November last year, we raised $2,934.51. To get the $1,500 extra, we must secure from this date until the first of November, this year, $4,434.51. If we wait to do this work until the first of November, I very seriously fear that we will not be able to go to Charlotte without debt.

It will be necessary for every church to add ten per cent to the contributions they made last year in order to meet the demands of the Board this year. That is, for every dollar that was contributed last year, we must get a dollar and ten cents this year. Will not the pastor or the clerk or some member of the church who is interested, see to it that ten cents is added to every dollar that was given to State Missions last year?

Brethren, I am no alarmist, and have never written a line for the Recorder for State Missions that I did not believe gave the exact situation. I do not believe in crying "Wolf! Wolf!" when there is no wolf, but I do believe in keeping the facts plainly before the brethren, so that they may know just as well as I what the outlook is for our State Mission work.

If we do not set about it at once and get the $1,500 by the date suggested at the headling of this article, I fear very greatly that we will fall behind at the Convention.

Let the pastors bring this matter before their churches and inform their people of our needs.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Old Spring Hill.

Quite recently the Spring Hill church and community have enjoyed a season of refreshing from the presence of God. The occasion was a series of meetings in which Rev. Wm. L. Walker, a native of Mecklenburg County, N. C., but now pastor in Macon, Ga., did the preaching. For ten days he preached the pure word so plainly that any child could understand and yet with such a demonstration of the Spirit and of power that many Christians made a definite surrender of themselves to God to do His will, and about twenty were led to a confession of sin and of Christ as Savior. Twelve have been received for baptism. Some will join a church of another denomination. It is declared by many to be the meeting of greatest spiritual power known in the church in recent years. Truly it was good to be there. To our Lord be all the glory!

R. G. KENDRICK, JR.

Haywood County Association.

This body met with the Baptist church at Ratcliff Cove, August 20, 1903, and in the absence of former moderator, was called to order by Rev. B. W. N. Simms, clerk. Rev. R. A. Sentelle, former moderator, having arrived, took the chair. Both the preacher and his alternate for the introductory being absent, it was moved and seconded and carried that A. B. Thomas, of Sylva, N. C., preach the introductory sermon, which he did from Matt. 20:1-16. Subject: "The Laborers and the Vineyard," which seemed to be appreciated, as many of the brethren expressed themselves that "It did me good." I am always thankful to God, when I can, under Him, help my brethren. Rev. R. A. Sentelle was elected moderator, and Prof. W. C. Allen, Principal of the Waynesville Graded School, was elected clerk. He not being able to attend the first day, Rev. B. W. N. Simms was requested to act as clerk for the day. Brethren John P. Morgan and J. M. Stoner, visitors from Buncombe County Association, and A. B. Thomas from Tuckaseigee Association, were welcomed to seats.

From the reading of the church letters it was plain that with many of the churches there had been "a falling off" along several lines of our work, while with a few there had been considerable increase. There was some ventilation given to the "Whys" in both cases, and we hope for better things next year than ever before from the Haywood. Rev. W. H. Rich, a native Haywood boy, and formerly a member of the Association, but now pastor of the First Baptist church, New Bern, N. C., was welcomed to a seat, and made a telling speech on Home Missions. He used his visit to Oklahoma and his observations while there of our Home Mission Board's work in the Territory to good account. Would that all of our people would come up truly and grandly to help this Board in its great, wise and much-needed work.

B. W. N. Simms read and spoke to the report on Foreign Missions. His speech was a good one. John P. Morgan also spoke to it, and said many things that needed to be said on that line. B. W. N. Simms was informed that the hour for preaching had arrived, and he was to preach. This was a surprise to Brother Simms, but he took the stand, and said he "would have to do as the old brethren used to say, 'speak as it comes to me.'" He used as a text, "Awake, awake, O Zion," etc. It was a good, practical sermon.

Arch. Johnson, editor of Charity and Children, Thomasville, N. C., and Prof. W. R. Cullom, of Wake Forest College, were welcomed to seats. Johnson made a fine speech for the Orphanage—sure enough he did, and he, and we, too, hope it will help the Association much in the future. Prof. Cullom preached from Rom. 10:1-15; taking for his theme: "Salvation." It was a great sermon. Great in doctrine; fundamentally so; great in experience, gloriously so; great in practice, imperatively so. I do not see how any one that heard that sermon can fail to more fully appreciate the Gospel of such a salvation or be unwilling to help send it to every creature. Rev. L. B. White, Clyde's new pastor, was present, and made a speech on education. May his coming be a blessing to Clyde and to the Haywood Association too. Rev. T. L. Brown, pastor of Crab Tree and Rock Spring churches, has resigned, and is going to the S. B. T. S., Louisville, Ky. He is already a strong man, but he will only be the stronger by having a Seminary training. May the spirit of the Master rest richly upon him. But for the present, and may be forever Haywood will lose much. Revs. J. P. Yarborough, R. A. Sentelle, J. R. Liner, W. H. Liner, T. F. Arrington, J. M. Haynes, Claud Haynes, I. Norris, B. W. N. Simms, and M. R. N. Caldwell, were of the home preachers that were present; also Rev. G. W. Davis and J. R. Green.

Brother Caldwell is the pastor. He and his good people of the church and community gave us all a great welcome, and entertained us all well. I would not fail to mention Rev. A. M. Simms, now of Hawkinsville, Ga., but formerly pastor of Tabernacle church, Raleigh, N. C. His presence is always a blessing, and his noble son, Bob Simms, of Raleigh, was also a welcome visitor. Such men are always welcome to our homes and Associations too. We would say to all: come next year. Rev. W. H. Rich preached Sunday at 11 a. m., from Isa. 6:1-6. Subject: Isaiah's vision. It was a great missionary sermon, and surely will stay with the people.

The next session will convene with the church at Rock Springs, Thursday before fourth Sunday, August, 1904.

The Association adjourned in fine spirits. A. B. THOMAS.

Brushy Mountain Association.

The thirtieth session of the Brushy Mountain Association convened with the church at Shady Grove. W. R. Bradshaw preached introductory sermon, subject: "Lay up treasures in heaven." If this preacher is correct there is no investment which pays so well and makes no mistakes as this, and I urge every reader to decrease his stock in the earth and increase his treasure in heaven. Don't try to look at earth and heaven at the same time; it will make you cross-eyed, dwarf your soul and bring final destruction. It takes a small souled man to think he can attain unto heaven and at the same time spend his best efforts on the things of earth.

J. L. Hemphill was re-elected Moderator, V. McGhinnis Clerk, and S. J. Ginnings, Treasurer.

W. C. Meadows conducted the devotional meeting Friday morning.

A. T. Pardue read the report on Temperance, which was spoken to by G. H. Hamby, A. T. Pardue, W. R. Bradshaw, Lindsay Triplett, and H. J. Steelman. Periodicals was discussed by D. W. Lee, J. S. Farmer, W. R. Bradshaw, and W. C. Meadows.

Brother W. C. Meadows read the report on Education, which was discussed by W. R. Bradshaw. The speech was able, full of hope and energy, and in all, very suggestive. W. C. Meadows and H. J. Steelman discussed Ministerial Relief. This is Brother Steelman's favorite object.

This rather unusual thing came up in the Association: Pleasant Grove church (anti-Missionary) presented herself for membership, and after investigation was admitted. The time is upon us that the people who refuse to obey the command to "Go into all the world," must cease to claim a kinship with Jesus Christ. There is a plain case against the men who call "Lord! Lord!" and do not His commands."

On Saturday morning the State Mission report was discussed, and the Home Mission report with it, by Bro. L. Johnson.

W. R. Bradshaw read report on Foreign Missions, which was discussed by J. S. Farmer and L. Johnson.

Report on Orphanage, read by A. T. Pardue, and spoken to by J. S. Farmer, A. T. Pardue, W. R. Bradshaw, L. Johnson, and W. C. Meadows. The largest pledges made in the Association were for the orphans. The Association gave one hundred dollars more this year than for any previous year to the Orphanage.

Report on the State of the Churches was read and discussed by W. R. Bradshaw. The speaker made a strong appeal for a forward movement along all lines. He said, "We went to the Orphanage and advanced one hundred dollars for this object, and if we could only run an excursion to China we would advance more than one hundred dollars on Foreign Missions. Our people are able, we are ready to do our duty if we only knew it, we need men to lead us in this work, preachers who are willing to tell the people their whole duty, and when this is done we will have a great advance all along the line."

The Brushy Mountain Association made a splendid advance this year on several objects, and the brethren in the State may expect to see still greater advance.

The next session will meet with the church at Stony Hill, just at the foot of the Blue Ridge. Let's come up with a great year's work done for our Master. J. S. FARMER.

North Durham; Sandy Creek; Ephesus; Mt. Gilead.

The Lord has abundantly blessed me in my meetings for the past few weeks.

At North Durham Mission I conducted a three-weeks' meeting, in which there were thirty-one converts.

At New Sandy Creek, in Vance County, I have had two meetings this year; one the second Sunday night in June, the other the first Sunday night in August. In the two meetings the Lord gave us sixty-one souls for our hire.

Rev. J. O. Alderman assisted me in my meeting at Ephesus, near Chapel Hill, in which there were six souls born of the Spirit.

I assisted Brother Hayes at Mt. Gilead in Chatham County, there being about twenty-five conversions.

In all my revival work this summer I have had the pleasure of seeing more than one hundred profess faith in the Lord Jesus Christ.

I now return to my work with stronger faith in God.

Yours in Christ,
EDGAR C. ANDREWS.
Durham, N. C., Sept. 1, 1903.

Lost Covenant Found.

Perhaps to tell what happened at Hebron Baptist Church, Gaston County, will be of interest to some of your readers. Some years ago when Long Creek Baptist Church, Mecklenburg County, was constituted, some of the brethren borrowed from the Hebron clerk the Church Covenant and Declaration of Faith. These were written on loose sheets of paper, not recorded in the church book, We do not know whether the clerk was authorized to loan these papers or not. The Long Creek brethren failed to return the papers, but kept them in their own church book.

In course of time some of the Hebron members moved away, united with other churches. The clerk also moved away. The loaning of the covenant was forgotten. Several different pastors had served at Hebron and gone into other fields of labor.

Some five or six months ago the present pastor, Rev. C. M. Ervin, thinking it was his duty to do so, made some inquiry as to whether or not the church had a covenant. Some of the brethren said they thought there was one. The clerk searched the church record. No covenant could be found.

Elder Ervin then having procured one published by the American Baptist Publication Society, asked the church to adopt it. Some favored the adoption, while others opposed it, hence a division, and some feeling arose between the pastor and some of the members. Some of the brethren said that they did not know that Baptists had a church covenant; others said no covenant was needed. The pastor resigned. The trouble seemed to continue.

At last a good brother of Long Creek happened to hear about it and sent our covenant back home. So now Elder Ervin has been called again as pastor, wounded feelings, we hope, are being healed, and by the help of our Great Leader we trust we can go forward in His work.

HEBRON MEMBER.
September 12, 1903.

Progress In Macon.

The Macon County Union met with the church at Briartown on last fifth Sunday. The meeting, as a whole, was a success, being well represented. It would be hard to find a more Christ-like people in the State. Rev. F. M. Morgan leads this people well.

The Union took some new steps by granting the first fifth Sunday in each year for a ministers and deacons' meeting, and the third fifth Sunday to a singing convention.

Steps were taken to put a county missionary to work in the bounds of the county. Eighty dollars in cash and subscriptions was raised for that purpose. We are trying to lift up our hearts if we can only keep them up.

Macon has withdrawn from the Tuckaseigie Association, so we must stand or fall.

We also are making an effort to build a Baptist high school at Franklin, and we mean to have it. We have the people, and all that is wanting is a teacher to take hold with earnest.

Our next Union will meet with Pine Grove Church. We hope the churches will send a good delegation. Pray for us and the work up this way.

M. A. LOVE.
Franklin, N. C., Sept. 14, 1903.

From Granite Falls.

I have now been here two and one-half years. The work moves slowly, but steadily on. Our denomination is not so strong numerically or financially by half as the Methodist, and the people are prejudiced from their earliest training against us; but we are gaining more in the respect of the people than anything else. We have services two Sundays, morning and evening, each month. Our Sunday-school is doing very well, increasing steadily. We take Charity and Children in a club for the Sunday-school. Our prayer-meeting is better attended than any other here. I am also preaching at Rhodhiss, a cotton-mill town, a mile from here once each month. The Lutherans seem to have almost everything their way there, but I have a very good hearing, and there are some true Baptists there.

Our Association, the Caldwell, meets at Lenoir the 24th instant; we want the next session at Granite Falls.

I have been in some good meetings this year at the following places:

At Union after the first Sunday in August. Bro. J. M. Shover, the pastor had been holding the meeting a few days when I went. One was baptized and the church revived.

Next I went to Conway's Chapel. I only stayed a few days, and have not learned the result of the meeting.

I was at Bethlehem with Pastor Shover from the third Sunday. Seven were baptized and the church greatly revived.

On the fourth Sunday night I went to Mount Grove and stayed until Thursday, but the meeting continued two weeks, with twenty-three additions by baptism and nine by letter and restoration.

Our Union Meeting was with Green Rock Church. We had a very good attendance.

I went from there to Piney Grove to help Bro. I. C. Miller in a meeting, but was taken sick on Thursday and came home. We are hoping to have a meeting here in the near future. May Holy Spirit's power be present to bless. Success to the Recorder. W. R. BEACH.

Home Circle.

Two Lovers.

Whose baby is loveliest?
  Mother's own.
All round the world—north, south, east, west—
  Hers alone!
For whether it be a Chinese tot,
  With eyes aslant and a shaven crown,
Or a dear little girl of the Land of the Free,
  Or a toddling Prince in London-town,
Or the one rare treasure a Soudan slave
  Hugs to her heart, all wee and brown—
Each in its its mother's gentle pride
Is fairer than all the world beside.

Whose mother is loved the best?
  Baby's own.
She whose cheek was first caressed—
  She alone.
For whether she be an Eskimo,
  Or colored mammy, or stately queen,
Or a wandering organ-grinder's wife,
  Jingling and beating her tambourine,
In every land where children are
  The baby eyes from their deep, serene
Gaze, rapture-bound by the tender grace
In the mother's bended, love-lit face.

When a Kiss Was Valuable.

The practice of kissing the hands was instituted by the early Roman rulers as a mark of subjection as much as one of respect, and under the first Caesars the custom was kept up, but only for a time. These worthies conceived the idea that the proper homage due to their exalted station called for less familiar modes of obeisance, so the privilege of kissing the emperor's hand was reserved as a special mark of condescension or distinction for officers of high rank. No such restriction, however, was placed on the emperors themselves, who, if they wished to confer signal honor on any of their subjects, kissed either the mouths or the eyes of those they wished specially to favor—the kiss generally intimating some promotion or personal satisfaction of some achievement. Roman fathers considered the practice of kissing of so delicate a nature that they never kissed their wives in the presence of their daughters. Then, too, only the nearest relatives were allowed to kiss their kindred of the gentler sex on the mouth, for in those days, as now, kissing was not a mere arbitrary sign, but of the affections, especially that of love. Under the Romans, if a lover kissed his bethothed before marriage she inherited half of his worldly goods in the event of his death before the marriage ceremony, and if she died her heritage descended to her nearest relatives.—Frank H. Vizetelly in the August Woman's Home Companion.

The Autumn Fashions.

Fashions were never before so picturesque and charming. A revival of the Louis period is the color scheme of pale yellow or straw color with pale blue and pink. In the fashioning of evening toilettes this idea may be charmingly carried out. Pure white, it is said, will be less popular than it has been, but the off-color whites, mushroom and oyster, will have great vogue, while in colors, brown, ranging from a dark tone to lightest fawn, will be especially in evidence. Quite the newest fancy is brown as the relief-note in place of the long-used black. Among the materials zibelines are the most prominent shown, and they are, if anything, more furry than ever. The solid color and the two-toned effects are the choice of the woman of conservative taste, though plaids and stripes are both fashionable. In trimmings there are developments of the dangling ornaments, fringes, cut-out appliques and embroideries that bear an original and pleasing touch and offer innumerable decorative possibilities. Cloth is used as a trimming for all the sheer fabrics. Perforated cloth with the perforated designs, buttonholed after the fashion of the popular broderie Anglaise, is another of the season's novelties that offers variety in trimming. Cape collars of embroidered batiste and lace that were so marked a feature of the summer gown and coat will be replaced with those of panne in a delicate shade of white, ornamented with inset lace motifs or embroidery. The short skirt is more popular than ever, and, indeed, it is so generally adopted for morning wear that a skirt long enough to be held up is conspicuous. The sleeves of the shirt-waist pure and simple show no variation in style from year to year; fulness may accumulate at the top of bodice sleeves, but the shirt sleeve is a shirt sleeve always.—From The Delineator for October.

The Hair.

In these days of fluffy locks, a girl should remember that black hair is the only color that looks well worn perfectly smooth. Use the egg shampoo every fortnight, and put all your front and top locks over large kid rollers or strips of old stockings once or twice a week, to get the desirable waviness. There are no crimps or frizzes this summer—just soft, fluffy, "feathery looseness," as one woman calls it.

With the present style of wide, flat hats, the low coiffure is the mode, and it is whispered the use of hair nets is being revived. Whatever the arrangement adopted by the leaders of fashion, do not follow a style blindly, but have some one whose opinion is reliable help you to decide which is the becoming mode for you to adopt. The lines of the face, the poise of the head, the slope of the neck and the proportion of the figure should all be taken into consideration, especially if you have passed your twentieth birthday. For while much is forgiven a girl, no great amount of leniency is shown those past their teens.

Soisel, the great hairdresser of Paris, says, "Coiffures may be worn high or low, provided the hair be always waved and softly puffed forward." He suggests a ribbon with wired bow for young heads, but calls them ridiculous for women past thirty; yet one of the most famous fashion magazines in this country advises elderly women to wear a bow of soft black silk ribbon. The important item, then, is to find out the style most becoming to one, and do your hair up leisurely not lazily, for then your coiffure will keep in order all the day.

A thoroughly reliable tonic for the hair is made with eight ounces eau de cologne, one ounce tincture of cantharides, with one-half a dram each of oil of English lavender and oil of rosemary. For the blonde whose hair is greasy and moist and inclined to grow dark, the following mixture will tend to make it dryer and lighter if applied daily: one-fourth of an ounce each of powdered bicarbonate of soda and biborate of soda with one ounce (fluid) of eau de cologne.

Legends of National Flowers.

The Lily of France.—There is a pretty tradition about the lily of France. Three black toads formed the curious device on the shield of King Clovis. But one night, as an aged hermit sat musing in his lonely cell, there appeared an angel before him, bearing a shield of wondrous beauty. On its azure front three golden lilies shone like radiant stars. This shield the angel bade the hermit deliver to Queen Clothilde. Receiving the celestial shield, Clothilde gave it to the king, whose arms thenceforth were always victorious.

The Thistle of Scotland.—Once upon a time, many hundred years ago, the Danes made war upon the Scots and invaded their country. One dark night, as they were marching upon an encampment of sleeping Scots, one of their number trod upon a thistle. The pain was so sudden and intense that the man gave a loud cry. This awakened the slumbering Scots, who sprang to arms and defeated the assailants. In gratitude for the deliverance the Scots made the thistle their national emblem.

The Shamrock of Ireland.—The adoption of the Shamrock as the emblem of Ireland is placed in the century when St. Patrick, the great apostle of Erin, was preaching to the Celts and laying the foundation for the spread of Christianity in the "Green Isle." The story goes that he was preaching one day on the hillside, and, wishing to illustrate from nature the doctrine of the Trinity to his pagan hearers, he bent down, plucked a piece of shamrock and held up its tripartite leaf as a symbol of the Almighty—three in one.—Journal of Education.

CURES RHEUMATISM, BONE PAINS, SWOLLEN JOINTS, ACHING BACK.

Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful agonies of rheumatism or neuraligia, thus making a permanent cure. If you have aching bones, swollen joints and muscles, pains in the back and shoulder blades, difficulty in moving the fingers, toes or arms and legs, or if the pains and aches are shifting from one part of the body to any other part of the body, then Botanic Blood Balm will make a perfect, permanent cure by CHANGING THE NATURE OF THE BLOOD, making it pure and rich, thus giving a healthy blood supply to the affected parts. Relief is felt after the first few doses. Hundreds of cases of 40 to 50 years standing cured by Blood Balm. Most of these cured cases has taken Blood Balm as a last resort, after doctors, patent medicines and mineral waters had failed but Blood Balm cured them and it is especially recommended for old, obstinate, deep-seated cases. Botanic Blood Balm is the very remedy for rheumatism, the result of mercury and contagious blood poison. Druggists, $1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Co., Atlanta, Ga. Special free medical advice also given.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

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Pres. and General Manager.

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And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

If you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8 Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

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Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system. Fifty cents a bottle at all drug stores.

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I CURE CANCER.

Have you Cancer? Have you been given up as hopelessly incurable by everybody? I can still cure you. At least, I have cured others who were thought to have but a few days to live, and why not cure you? No knife. No plaster. No caustics. No sloughing oils. No injection of acids. No blood drawn. No pain. I cure internal cancer just as readily as external. You can be cured by my "HOME TREATMENT" at your own homes for less than one-fourth the cost of "PERSONAL TREATMENT;" but if you have been humbugged till you have lost faith in the honesty or ability of any one to handle this disease successfully, come to my home at Dry Bridge, and I will cure you or no pay. And when I cure you you stay cured. It does not reappear in a few months. I will put money in the bank to back up that assertion. You will be absolutely, wholly and perfectly cured. The chances are ten to one if anything else is the matter with you you will be cured of that too. You can be cured a great deal quicker, and more cheaply if you have never permitted your body to be operated on or experimented with by others before I take your case, still if you do not believe it, go ahead and try, but remember me for a cure after they have failed. Will you not write me a full description of your case and let me tell you what I can do for you?

Address DR. SCOTT MASON,
Dry Bridge, Va

FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.

J. STUART KUYKENDALL,
Greensboro, N. C.

Young People's Page

She Loves Me and I Love Her.

Only a pussy-cat, soft, warm and gray!
And I hear someone ask, "What of that!
She gave me such comfort on many a day,
And a sweet little puss she was, so they say,
What of that? What of that?
She was only a cat.

Only a pussy-cat sat by my side,
And I hear you again, What of that?
She was always my friend, what ever betide,
And many's the trouble to her I confide;
She is only a cat.
But I say, What of that? What of that?

Only a pussy-cat's soft little purr!
And you ask, What of that?
A bundle of cosiness done up in fur;
But she loves me and I love her,
Though she's only a cat.
What of that? What of that?

Lillian M. Dowes.

Some Things a Boy Should Do.

The other day a boy was overheard saying that he wished he were a girl. He said that girls have better times than boys. They are more petted and carressed. They are treated more gently and kindly. They are sheltered more, not pushed out into the world as boys are, and are not expected to do so many hard tasks. Of course, it is very sweet to be a girl. Girls have a right to gentler treatment than boys have, for they are of finer mold. The boys should be very gallant to the girls and should never begrudge them the tenderness they receive from their friends.

But it is scarcely a good thing for a boy to wish he were a girl. No person cares much for a girlish boy, and a boy of this kind is not apt to make much of a man. Boys should be ready for hard knocks and heavy loads. Boys are made of a little coarser fiber than girls, which means that they are expected in a little different atmosphere. Courage and strength are elements which should have the first place in every boy's ideal. While, therefore, a boy should be very courteous to the girls, and very chivalrous, he should be glad that he is a boy, in order that he may grow into strong and noble manhood.

There are some things that every manly boy should wish to do. First of all, he should never shirk his tasks. It is right to play, but play should not be the first thing in any life, even a boy's. If it is, he will find, by and by, that he has missed his oportunity for preparation and will stand before the tasks of manhood unready for them. No lesson should be left unlearned, no task unperformed in the early school days. Thoroughness should be a boy's motto in all his studies.

Another thing a boy should do is to be true. Not only should he always speak the truth, but his life should be true. He should never resort to tricks or deceptions of any kind. He should be frank, sincere, genuine. God desires truth in the inward parts—that is, in the heart, the thoughts, the motives, the intentions.

Another good thing for a boy is humility. This is not a popular word. Some people think of humility as cowardliness and weakness; but it is a Christ-like quality. Jesus said of himself that he was meek and lowly in heart. Humility does not consist in thinking meanly of one's self, or saying disparaging things of one's self. Some persons fail in this habit—posing as humble; but this is false humility. If other people said the mean things about these persons which they say about themselves, they would be very angry. One of the finest illustrations of humility in Christ's life was when he took a towel and a basin of water and washed the disciples' feet. Just before this we are told that Jesus knew he was come from God and was going to God. He was never more conscious of his own divinity and of the glory of his person than he was when he knelt before the disciples and washed their feet.

True humility knows its place, but is ready, with the noblest gifts, and the finest faculties, to perform the lowliest service. It vaunteth not itself, is not puffed up. The absence of self-consciousness is one of the finest elements in humility. True greatness is never conscious of itself. The young man who is self-conceited, who thinks himself better than other young men, who struts about as if he were a monarch, is usually a very small man indeed. No one but himself thinks him great or good. Let the boys learn not to thing at all of themselves, of their gifts, of their fine qualities, but to be ready to follow Christ in any path, and to devote themselves to any service to which they may be called.

Another thing boys should do is to recognize Christ in their lives. A familiar proverb says, "Every man's life is a plan of God." This means that God sends each one of us into the world for some particular purpose, that he has some thought for our life, something he wants us to do The truly successful life, therefore, is the one that finds God's plan for it and lives it out. There is a father who always prays that his children may fulfill God's purpose for their lives. No career that any boy may seek to live out could be so noble, so lofty, as the doing of that for which God made him.

The way to find out and fulfill Gods' purpose for our lives is to begin in early youth to do each day the tasks and duties of that day. God does not give us a chart, showing us in advance the whole career he has in mind for us. Instead of this, he makes his purpose known to us day by day, as we go on. If we do God's will each day as it comes, we shall find at the last that we have filled out the pattern which God had in his mind for us when he sent us into this world.

These are a few of the things which a boy should do if he would make his life beautiful and worthy. He need not worry that he is not a girl. If he has hard tasks, heavy burdens, and rough experiences, this is God's way of making a man of him. Let him face his task with courage and purpose. Let him be loyal to Christ and true and loving to every one about him.—The Well-spring.

Stonewall Jackson's Fatalism.

Jackson was as absolute a fatalist as Napoleon, with this difference—that Jackson was a man with a religious creed, while Napoleon was not. Jackson was a Presbyterian, and an absolute believer in Presbyterian tenets.

As an evidence of his fatalism I once saw him standing in a mountain road when the wheel of a caisson came off and was rolling directly on him. An officer of his staff called to him to move, but he stood still. The wheel struck a stone, bounded over the side of the mountain, and Stonewall Jackson turned to the officer and said: "You see, there was no danger. I knew it."

It was Stonewall Jackson's habit to pray on the battlefield. His method was to remove his cap, raise his right hand, and then pray to the God of Battle. I saw him do this on several occasions, notably on the field of Port Republic, his battle with Shields, while sitting on his horse in a road down which a splendidly served Northern battery was pouring shot and shell.

General Lawton informed me that sometimes he would give him an important order so quickly that it would almost take his breath away. Notably at Cedar Mountain, Jackson rode up to him and said, "General Lawton, advance and drive the enemy from your front." Lawton replied, "General, there is a deep ravine in the enemy's front." Jackson replied: "I know it. Advance."

Stonewall Jackson died in a house that is still standing at Guinea Station, in Virginia, on the line of the Richmond, Fredericksburg and Potomac Railroad.

His left arm was amputated at the shoulder, being taken out of the socket. When he closed his eyes in death his little daughter, then two or three years old, lay on his breast. His right arm lay over her.

His dying words were: "Pass the infantry rapidly to the front. Tell A. P. Hill to prepare for action. We will pass over the river and rest under the shade of the trees on the opposite side." He was delirious, and, like Napoleon's, his mind, as it feebly fulfilled its last offices, was with his military past.—Lippincott's.

An Electric Belt Free

Send Your Application At Once To The Physician's Institute.

They Will Send You Absolutely Free One of Their 100 Guage Supreme Electric Belts, the Belt Which Has Made so Many Wonderful Cures—You Needn't Send Even a Postage Stamp, Just Your Name and Address.

Seven years ago the State of Illinois granted to the Physicians' Institute of Chicago a charter.

There was need of something above the ordinary method of treatment for chronic diseases, something more than any one specialist or any number of specialists acting independently could do, so the State itself, under the powers granted it by its general laws, gave the power to the Physicians' Institute to furnish to the sick such help as would make them well and strong.

Ever since its establishment this Institute has endeavored in every possible way to carry out the original purposes of its establishment under the beneficient laws of the State.

Three years ago, the Physicians' Institute, realizing the value of electricity in the treatment of certain phases of disease, created under the superintendence of its staff of specialists an electric belt, and this belt has been proved to be of great value as a curative agent. From time to time it has been improved until it reached that stage of perfection which warranted its present name of "Supreme."

This belt is the most effective of all agents in the cure of rheumatism, lumbago, lame back, nervous exhaustion, weakened or lost vital functions, varicocele, kidney disorders and many other complaints.

This "Supreme Electric Belt" is made in one grade only—100 guage—there is no better electric belt made and no better belt can be made. Whenever in the opinion of our staff of specialists the wonderful curative and revitalizing forces of electricity will cure you we send you, free of all cost, one of these Supreme Electric Belts. It is not sent on trial, it is yours to keep forever without the payment of one cent. This generous offer may be withdrawn at any time, so you should write to-day for this free "Supreme Electric Belt" to the Physicians' Institute, 1978 Unity Building, Chicago, Ill.

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A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

Tutt's Pills

They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

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SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.25
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.30
Blowing Rock, N. C.	$8.60
Asheville, N. C.	$7.00
Black Mountain, N. C.	$6.45
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.30
Connelly Springs, N. C.	$5.25
Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$8.50
Lake Toxoway	$9.20
Hot Springs, N. C.	$7.75
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.75
Norfolk, Va.	$4.75
Old Point, Va.	$4.75
Virginia Beach	$4.75
Ocean View	$4.75
Rural Hall	$3.95
Taylorsville	$5.80

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

Editorial.

HAZING.

We have heard less of hazing this month than in any September heretofore. The custom is evidently passing.

Modern hazing probably originated in well-meant and praiseworthy methods the former students used in getting acquainted with new students. But the college-boy—half-savage that he is—very soon carried it to excess and finally made it the most notable vent of his barbaric nature.

Hazing is unmanly. A crowd of strong young men falling upon a new fellow-student is as unmanly a sight as any one can imagine. It calls for all the coward there is in a man.

It is also barbaric. The desire to see suffering, to humiliate, or to impose on a fellow man is in the same category with the savage's delight in the agonies of his victims. To cultivate this weakness is to woo a return of the evils that thousands of years have served to eradicate.

On the side of the man who is hazed, hazing is an insult; and we should not hold blameworthy a young man who resented it to the point of blood. A man has deep rights, and among them is the right not to be humiliated.

THE POSSIBLE AND THE ACTUAL FIELD OF THE HOME MISSION BOARD.

We regard the treatment in the Recorder of the question of the Home Board's work as particularly able; and of all the articles so far published we regard the article this week by President Key, of the South Carolina Convention, as the ablest.

In reading the article observe:

1. His statement of South Carolina's long and successful experience in separation from the Home Board. We believe Virginia, Georgia, North Carolina, Alabama, Mississippi, Texas, Tennessee and Arkansas can do as well.

2. His statement of the possible field for the Board. There is plenty of work for it to do.

3. His statement of the indirect work of the Board.

4. His statement of the direct work. Only thirty-six missionaries in its employ, and thirty-three of them in Cuba.

We call attention also to Dr. Key's emphasis of the wisdom of a clear educational program.

HOW TO REDUCE TAXES.

A correspondent recently requested that we suggest a means of relief from the oppressive taxes levied in certain North Carolina towns. In her town the rate is 2.40—clearly burdensome and in fact oppressive to an illegal degree. It is really a question whether such a rate is constitutional.

There is no easy way to resist taxes. This is well, since taxes must be collected in order to maintain the government. But there is always a way in Republics to do anything worth the doing. In the matter of taxes the way to obtain a reduction in the rate is to elect men to office who have taxes to pay, men who know what a 2.40 rate is. We need a campaign throughout North Carolina in behalf of economy in public administration, and especially in our towns and cities. We should never stop until public affairs are conducted as economically as private affairs are.

In some of our towns we notice they are maintaining departments of Latin and French in the free schools. This is an imposition. We should be content to confine instruction in our free schools to Reading, Writing, Arithmetic, Geography and History. The pretentious efforts of the superintendents to make frying-size colleges of the Graded Schools should be suppressed by the School Boards. If money is left after all the children have been reached with the foregoing subjects, we advise that the surplus be devoted to instruction in sewing and cooking.

We have little doubt that business-like administration of affairs would reduce expenses in any of our counties or towns to a point where the rate of taxation could not be complained of.

DISCOURAGE THE AGITATORS.

On first page this week there is a message of great wisdom and timeliness, which the conservative people of the South, amongst whom we count our readers, are ready to receive and to spread.

Bishop Candler's declaration that mob-law is anarchy, and that no nation ever retains liberty after it ceases to maintain law, should be voiced throughout our land by the pulpit, the school room and the newspaper.

He also lays his finger upon a fruitful cause of evil when he refers to the agitator. The newspapers, the professional politicians who cannot otherwise raise a cheer, and the lecturers who thrive on notoriety are doing more to damage the South and to prevent the proper adjustment of the races than the negroes themselves are.

The time has come when men who make their crops with the aid of negro labor and women who have their housework done by negro labor have right and reason to protest that the senseless theorizing for political purposes shall be stopped. Already there is abroad such an horrible impression of conditions in the South that men and women are deterred from coming into the South to live. Our development is thus retarded, population is held back, and land values depressed. The truth is the South is the best part of the world to live in; negro labor is cheaper and easier to deal with than the average foreign labor; and altogether, while we have our troubles, we are a much favored people.

The use of a little common sense by those who have negroes to employ and absolute silence on the part of those whose fathers owned none and who themselves employ none, will bring about a most desirable state of affairs.

A WORD ON REVIVALS.

Bro. S. J. Porter, having finished a year's work in the evangelistic field, closed a personal letter to the editor with the following thoughtful paragraph:

"I rejoice in the many revivals being reported in the Recorder. Spiritual religion is not a thing of the past yet. The fields are white unto the harvest—we may be glad that some sheaves are being brought in. I have just been reading in the Watchman (Boston) touching revivals. It says: 'There have been no drenching rains, but there have been multitudes of showers.' I am inclined to believe that the local revival brings better and more permanent results than a forced widespread revival. The aim of every pastor ought to be to have at least two revivals in his church every year. A better way is to maintain the spirit of revival throughout the year. Until that can be done, it appears to me that there is a crying demand for the work of a consecrated, scriptural evangelist."

Brother Porter is unquestionably right in regard to the showers of blessings. But if our ministerial friends have informed us correctly, the high-pressure evangelist has made revival meetings well-nigh a means of evil. Now Brother Porter is neither a high-pressure evangelist nor a professional evangelist. He is a pastor whose heart is for soul-winning all the time.

To be sure we should not abandon a good thing simply because it has been carried to excess or put to bad use. But if the badness of a thing is due to the evil principle in it, then we must abandon it.

We are not prepared to speak from experience. Only our pastors can do that; and we have heard several of them say that they dread a revival or protracted meeting. The reasons for this dread are, (1) that the excitement usually sweeps unconverted people into the church; (2) that the membership almost invariably suffers a reaction and becomes more indifferent than ever; (3) that the church gets into the habit of being good—active, concerned,—only once a year.

We are sure every pastor is familiar with the ideal conditions. Let us not abandon them. They are (1) conversions all through the year, quiet and spontaneous; (2) good work by parents in the home; (3) supplemented by real Bible Study in the Sunday-school classes. In a church in which these conditions obtain revivals are not needed, just as a good strong man does not need stimulation.

We believe that constant work will bring a church into this condition.

NOTES.

Pastor Morgan, of Weldon, makes the point that it is not well for every young man to prepare himself for the ministry in Seminaries within his own section. He argues from the view-point of the young man's advantage. There is another view-point, the section's. It is not good for a section to guard its sectionalism. It breeds provincialism. It were as good for some young men in the North to come South for education as for some young men in the South to go North.

We do not want a Southern Baptist religion. We should lament to see all our young men educated in one college or one Seminary or one University. It would make much against progress. We can say this and yet stand by our own institutions. Contact, travel, the mixing of unlikes, the countenance of man against the countenance of man, makes the progress of the race. Experience is more than lectures.

Pastor Dowell's observations are timely. There will be general agreement with his position on neglected church letters. Floating Baptists like floating fish are apt to be dead. But some of us will disagree with him in fact, though not in spirit, with regard to games, etc. We believe in games for Christians. There are plenty of good games. Rolling balls, for example. There are many home games. Under no interpretation of the Bible can we reach the conclusion that it is wrong to play. A preacher who hunts and fishes for recreation may be just as much of a saint as one that cuts wood. Every man to his taste in such matters.

The letter calling attention to our reasons for thanksgiving is timely, and so is the letter on church troubles. We wish many of our churches were cutting off their immoral members.

By all means preserve the article on the Moral Dignity of the Missionary Enterprise. It has been a mighty force for the spread of the Gospel through many decades.

AN OPEN LETTER ON THE DISPENSARY.

My Dear Sir:—I thank you for your letter received today. I appreciate the force of all you say. I am certainly unqualifiedly opposed to a State dispensary system, but it seems to me that there is room for the local dispensary.

One bar room is a less evil than several.

A restrained bar room is better than an unrestrained one; and the more restrained, the better.

A bar room in the hands of a man who is a practical temperance man is better than a bar room in the hands of a saloon man.

A bar room in the hands of a man who has no inducements to advance sales is better than a bar room in the hands of a man who has every inducement to do so.

A bar room run by a town is better than several bar rooms running the town.

The saloon system is destructive; the dispensary system is constructive; there is nothing in the saloon system to keep it from growing worse, while the dispensary is a step towards reform, and puts the drink evil in the hands of the reform element. I know dispensaries fall into bad hands, but this is due to defective municipal government. Our duty is not to abolish the government, but to clean it out. The dispensary is an inducement to all citizens to take an active part in politics, which is the duty of the entire American electorate.

Our problem is not merely to close the saloons, but to cure the drink evil. The power of this evil lies in no small degree in the profit-feature of the saloon and the social feature of the saloon. The dispensary absolutely destroys the social feature and it reduces the profit feature to a comparatively harmless strength.

I know it is said that when we establish a dispensary we make a compromise. This is not precisely true. It would be better to say that we make a practical effort at solution of the drink evil; for the saloon is by no means the entire evil. The larger part of the evil is in the individual. We must reckon with the fact that for hundreds of years the drink evil has been the characteristic evil of the Anglo-Saxon people. We can not by any means cure it by closing up the bars, for it has been said time and again, and it is true, that men will get liquor when they want it. Our only hope is to so restrain the traffic that we may bring up a generation protected from the drink evil. The dispensary will enable us to do this, while

the bar room makes it impossible. If I thought to close the bars would cure the drink evil I should be in favor of closing the bars and nothing else, but the experience in the United States teaches us that to close the bar does not cure the evil. It modifies it in some respects and it aggravates it in others: it modifies it in some places, and it makes it worse in others. The question, then, is not a question of closing the saloon, but of curing the drink evil. With a population whose average annual consumption of liquor and wine is twenty gallons, it is idle to argue that a prohibition act will solve the problem. We must take a constructive step, and the local dispensary offers just this step.

Now there are towns in our State which are ready for prohibition. Prohibition has worked well at Lumberton. We are not prepared for it at Raleigh, and wherever prohibition is not practicable I am for the dispensary. I am at all times and all places opposed to the saloon. I think we should use common sense and prefer moderate success with the dispensary to comparative failure with prohibition.

I know that the argument is made that when a town supports a dispensary every citizen is involved in the liquor traffic. In the first place this is not so. If in my effort to conscientiously discharge my duty toward my fellowman I vote for the dispensary, I stand acquitted in this matter: I have done my duty as I saw it. The dispensary can be regarded as the best possible thing that can be done for God and humanity at a given time and in certain places. The human race moves not all at once, but step by step. God Himself moves with His creatures in this way. To Samson He was a God of Vengeance, to Stephen He was a God of Forgiveness. The moral reformer must not move along absolute lines, but along relative lines: that is, he must adapt himself to the conditions that he would relieve. The American ideal is a democracy, but we are content for the present with a republic. Civilization moves not in straight lines, but in spiral, one cycle of the spiral is but little higher than the other, but if it be just a little higher that much is gained.

Besides, between a dispensary and a license system there can be no argument against the dispensary on the ground that the dispensary involves the entire municipality. A saloon licensed in a city is as much a public institution as a dispensary, and in the last analysis a man defying the law and procuring whiskey in a prohibition town may as thoroughly charge his lawlessness and his sinfulness to the prohibition people as a man drinking whiskey from a dispensary may charge his drinking to the dispensary or the saloon people. We can acquit ourselves of moral responsibility of the drink evil only by doing what seems to us to be the best and most practical thing to do, and by doing all that we can do.

There is also an argument that by its very profitableness the dispensary fastens itself upon the town. The dispensary is profitable. I have never heard of one that did not make money, but I wish to submit these considerations: First, if money is to be made out of the drink evil, were it not better to spend that money in ameliorating human conditions than in lining the pockets of saloon-keepers and strengthening the strongholds of Satan. Again, if there are people in town who can be induced to support the dispensaries merely because they relieve them of taxes, the sooner we know this the better. The blame is not to be laid at the door of the dispensary, but at the door of the blunted moral sense. We may cure this not by doing without the dispensaries, but by doing with them, and telling to citizens their duty to their fellow men. Surely if there are men in any town who will vote for the dispensary in order to get the benetfi of the financial return we should know it and instruct them more soundly in their duty. Men who will do this will certainly never vote for prohibition, and our only hope of making temperance men of them is to convert them from their views. To make an argument that a dispensary should not be established because the majority of people in the town will foster it for its financial value, is to argue that the people of that town are at heart saloon men. That is to say, they would run saloons themselves for the money that there is in them, if it would not disgrace them socially. If such is true in any town in the State, I submit that prohibition should not be established in that town for this reason: prohibition can not be successful where the majority of the people, at heart, are saloon-people. The best thing for such a town must be the dispensary.

This is a long letter, but soon after I began it I decided that I would print it. This will explain why it seems more like an article than a letter. Of course I shall print it without using your name.

With best wishes,

J. W. BAILEY.

News and Comment.

THE EASTERN SITUATION.—The Powers have not interfered and the crisis between Turkey and Bulgaria continues. One can with difficulty believe the reports of slaughter that come from Macedonia. If the dispatches are true, the Turks have massacred not less than 200,000 Christians. Last week they burned the city of Kastoria and slew 10,000 people. If the European Powers are ever going to lay their hands upon the Turk, now is the time.

The reader will find in the next Recorder an admirable discussion of the Eastern Question by Dr. Geo. B. Eager, who travelled in the East two years ago.

THE PRICE OF COTTON.—So far the price of cotton stands above ten cents. It has been estimated that the cotton crop has brought the farmers of the South $300,000,000 in good years and bad. When the crop was short prices were high; when crop was long, prices were low. But it is expected that this year will prove an exception and that the price of the total crop will be about $500,000,000. We hope so. North Carolina is yet largely a cotton State. If it will be also remembered that our mills now take practically our entire crop and more than double its value, it will be perceived that our State is far better off than ever before.

TO LEASE STATE'S ROAD.—It is understood that Mr. W. W. Mills and his associates have made another and a higher bid for the Atlantic & North Carolina Railroad—running from Morehead to Goldsboro. In fifty years this road has paid the State only ten per cent—one-fifth of a cent a year. We understand that the lease proposes about three per cent a year. The road is now a political foot-ball; a source of patronage to the politicians along the line. No doubt in the hands of a corporation it will pay the State and other stock-holders better and also serve the public more advantageously. There are many reasons why the State cannot make a success of it.

RACE INTENSIFICATION.—It has not been observed that the adverse discussion of the race problem has intensified the race feeling on the part of the negroes fully as much as on the part of the white people. The two races were never so far apart, and while they maintain tolerable relations, co-operation was never so far out of the question. This is indicated by the National Negro Baptist Convention in session last week in Philadelphia. The war-cry of this Convention is the negro's work for the negro. It even looks with suspicion upon mulattos, and its leaders are black. The Convention, forgetting the aid of the American Baptist Publication Society and their other Northern friends, has rejected the literature of that institution for literature prepared by negroes. The next move will be to reject the colleges in which white men and women teach. The antipathy of the white race is thus met by antipathy on the part of the colored race. This National Convention has overshadowed the Lott Carey Convention which stands for co-operation with the white people. We are glad to say, however, that the Lott Carey is yet strong in North Carolina, and we hope that some basis of co-operation in the work of Christ may be maintained.

JOS. CHAMBERLAIN RESIGNS.—British politics are quite as interesting as American, and our people will do well to inform themselves of them. The resignation of Mr. Jos. Chamberlain from the Balfour Cabinet last week is a signal event, the effect of which was consternation throughout the Empire. Mr. Chamberlain is "the one strong man" of Great Britain. Though not Premier he is the cynosure of all eyes, as fully as Gladstone or Salisbury was. It was he that bore the brunt of responsibility for the South African war—and he weathered the storm handily. It is he who is regarded as the Empire-builder, having made much for the closer union of England and her far-flung colonies. It is he who recently declared that England must abandon free-trade, institute protection and fix reciprocal relations between herself and her colonies in order to maintain the Empire. Now the English are wedded to free-trade. They have known what it is to pay tax on bread. And, seeing that his policy is not acceptable. Mr. Chamberlain has resigned. It is of great significance that Premier Balfour in announcing Mr. Chamberlain's resignation declared his faith in the latter's policy. It is understood that the government will hold on for a year and then go to the people on this issue.

Of special interest in this connection is the relation of these events to the Nonconformists' opposition to the Education Act—the law giving the Episcopalians control of the free schools. In the first place, it is likely that the tariff issue will overshadow this issue. In the second it is likely the Nonconformists will join the opposition and elect a new Liberal Government pledged to revise this Act.

We may look for stirring politics of the grand sort in England the next twelve months. Many new men will come into the arena.

HOW THEY WON AT ELIZABETH CITY.

If you think our experiences and methods of work in Elizabeth City in our recent temperance campaign may be helpful to others engaged in a similar struggle, I offer the following account:

The saloons have been as deeply entrenched in Elizabeth City as in any city or town in the State. They have absolutely controlled politics, electing and defeating for every office whom they pleased. Their methods have been so characteristic that the last "Democratic" convention was the laughing stock of the local Republicans.

In early summer our Anti-Saloon League decided to petition our Board of Aldermen to call an election between saloons and dispensary. The saloon men, having already secured a majority on the Board, circulated in great haste petitions for election between saloons and prohibition. They were confident of victory on that issue. Their request was, of course, granted, and the election appointed for August 11, when many advocates of temperance are usually away on vacation. Their audacity in the light of their past political record, gave us strength and courage.

We at once surrendered our petition and prepared to meet them on their own issue. The "Tar Heel," our most aggressive local paper, espoused our cause, which was of untold value to us. Some of their exposures were like earthquakes in the enemy's camp.

We had also the best legal counsel in the city, all free of cost. They, together with the editor of the "Tar Heel," wrote and spoke with powerful effect.

By unearthing an error in the time of opening the books of registration we secured a reluctant postponement of the election till September 8. We then challenged the votes of all who had failed to pay their poll tax by May 1st. One of our local papers says this cost the saloons about 130 votes, while the temperance cause lost only 30. If true, it is a strong argument against saloons, for the temperance people in that case pay their taxes, while others spend their money for liquor. But there were only about 121 challenges and possibly half of these would have voted for prohibition, for many drinking men stood with us.

The women did a great work, as they always do. They secured many promises of men to vote for prohibition, met daily in special prayer, and on day of election spent the day in the house of God. From 8 a. m. to 6.30 p. m. they prayed; at times as many as 300 in the church at once, and every half hour the church bells sounded a call to prayer. Men changed their minds upon hearing these bells and voted with us. Friends in other places too spent the day in prayer. This campaign has been like a mighty revival of religion among our churches. The workers were carefully organized in every ward to solicit votes, to guard against cheating on day of election, and to arrange for public meetings. Every phase of the question was fully discussed and reiterated, every argument of the other side answered and ridiculed, and speakers of known ability and reputation secured to tell us of the success of prohibition in other cities and towns.

Threats were made by the saloon advocates that they would "rope us off" from the polls, but this was made so unpopular that only one of the wards ventured to do it. For more than a month the churches held union prayer meetings every week, and the pastors made frequent and earnest appeals to their congregations to vote for temperance. Very few of the members of our churches voted for saloons. We were victorious in every ward save one, and in that there was said to have been some illegal voting, which may come up at our next term of court. Our majority was 170, nearly two-thirds the total number of votes cast.

The saloon men helped us by some ridiculous blundering. They circulated petitions in Dare County, a prohibition county, asking the people to appeal to us to retain the saloons and to say if we did not they would not trade here. These gave them offence and their letters were exposed. They also employed ex-Rev. Thos. Babb to advocate their cause in a public address, and his unsavory reputation and vulgar utterances greatly harmed their cause.

God's hand seemed clearly to have been behind the whole move, and our people confidently believe that the time has come for prohibition to succeed in Elizabeth City.

C. W. DUKE.

Elizabeth City, N. C.

Heaven is not a stranger's country, but our Father's house.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. R. JOYNER, Raleigh, N. C.

A Great Missionary Address.

[Probably the greatest treatment of the Missionary Theme is Francis Wayland's "Moral Dignity of the Missionary Enterprise." Having obtained a copy of this address, we have decided to publish it in these columns serially. It will be divided in four parts or more. Our readers are advised to preserve these papers.—Editor.]

The Field is the World.—Matt. xiii. 38.

Philosophers have speculated much concerning a particular sensation, which has commonly been denominated the emotion of sublimity. Aware that, like any other simple feeling, it must be incapable of definition, they have seldom attempted to define it; but, content with remarking the occasions on which it is excited, have told us that it arises in general from the contemplation of whatever is vast in nature, splendid in intellect, or lofty in morals. Or, to express the same idea somewhat varied, in the language of a critic of antiquity, "that alone is truly sublime of which the conception is vast, the effect irresistible, and the remembrance scarcely if ever to be erased."

But although philosophers alone have written about this emotion, they are far from being the only men who have felt it. The untutored peasant, when he has seen the autumnal tempest collecting between the hills, and as it advanced, enveloping in misty obscurity village and hamlet, forest and meadow, has tasted the sublime in all its reality; and while the thunder has rolled and the lightning flashed around him, has exulted in the view of nature moving forth in her majesty. The untaught sailor boy, listlessly hearkening to the idle ripple of the midnight wave, when on a sudden he has thought upon the unfathomable abyss beneath him and the wide waste of waters around him and the infinite expanse above him, has enjoyed to the full emotion of sublimity, whilst his soul has trembled at the vastness of its own conceptions. But why need I multiply illustrations from nature? Who does not recollect the emotion which he has felt whilst surveying aught in the material world of terror or of vastness?

And this sensation is not produced by grandeur in material objects alone. It is also excited on most of those occasions in which we see man tasking to the uttermost the energies of his intellectual or moral nature. Through the long lapse of centuries, who without emotion has read of Leonidas and his three hundred throwing themselves as a barrier before the myriads of Greece?

But we need not turn to classic story to find all that is great in human action; we find it in our own times, and in the history of our own country. Who is there of us that even in the nursery has not felt his spirit stir within him, when with childlike wonder he has listened to the story of Washington? And although the terms of the narrative were scarcely intelligible, yet the young soul kindled at the thought of one man's working out the deliverance of a nation. And as our understanding, strengthened by age, was at last able to grasp the detail of this transaction, we saw that our infantile conceptions had fallen far short of its grandeur. Oh, if an American citizen ever exults in the contemplation of all that is sublime in human enterprise, it is when, bringing to mind the men who first conceived the idea of this nation's independence, he beholds them estimating the power of her oppressor, the resources of her citizens, deciding in their collected might that this nation should be free, and through the long years of trial that ensued, never blenching from their purpose, but freely redeeming the pledge they had given, to consecrate to it "their lives, their fortunes, and their sacred honor."

Patriots have toil'd, and in their country's cause
Bled nobly, and their deeds as they deserve
Receive proud recompense. We give in charge
Their names to the sweet lyre. The historic muse,
Proud of her treasure, marches with it down
To latest times; and sculptre in her turn
Gives bond, in stone and ever-during brass,
To guard them and immortalize her trust.

It is not in the field of patriotism alone that deeds have been achieved to which history has awarded the palm of mortal sublimity. There have lived men, in whom the name of patriot has been merged in that of philanthropist; who, looking with an eye of compassion over the face of the earth, have felt for the miseries of our race, and have put forth their calm might to wipe off one blot from the marred and stained escutcheon of human nature, to strike off one form of suffering from the catalogue of human woe. Such a man was Howard. Surveying our world like a spirit of the blessed, he beheld the misery of the captive, he heard the groaning of the prisoner. His determination was fixed. He resolved single-handed to guage and to measure one form of unpitied, unheeded wretchedness, and, bringing it out to the sunshine of public observation, to work its utter extermination. And he well knew what this undertaking would cost him. He knew what he had to hazard from the infection of dungeons, to endure from the fatigues of inhospitable travel, and to brook from the insolence of legalized oppression. He knew that he was devoting himself upon the altar of philanthropy, and he willingly devoted himself. He had marked out his destiny, and he hastened forward to its accomplishment with an intensity "which the nature of the human mind forbade to be more, and the character of the individual forbade to be less." Thus he commenced a new era in the history of benevolence. And hence the name of Howard will be associated with all that is sublime in mercy, until the final consummation of all things.

Such a man is Clarkson, who, looking abroad, beheld the sufferings of Africa, and looking at home, saw his country stained with her blood. We have seen him, laying aside the vestments of the priesthood, consecrate himself to the holy purpose of rescuing a continent from rapine and murder, and of erasing this one sin from the book of his nation's iniquities. We have seen him and his fellow philanthropists for twenty years never waver from their purpose. We have seen them persevere amidst neglect, and obloquy, and contempt, and persecution, until the cry of the oppressed having roused the sensibilities of the nation, the "Island Empress" arose in her might, and said to this foul traffic in human flesh, "Thus far shalt thou go, and no farther."

It will not be doubted that in such actions as these, there is much which may truly be called the moral sublime. If, then, we should attentively consider them, we might perhaps ascertain what must be the elements of that enterprise which may lay

(Continued on Page 14.)

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Sunbeams' Corner.

Conducted by MISS ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

My Dear Sunbeams:—You will be very glad, I know, to see this letter from our Dr. Hayes. His address since he went to China has been changed several times so that only my last letter reached him.

Now I hope after he is settled in his winter's work we may hear from him often. We all want to know more of him, and I am sure we will hereafter.

This is a letter of good news, and I have more to tell than what I have just written about Dr. Hayes. Every Sunbeam will be so very, very happy when the Quarterly Report is printed. Can you guess why?

Because it shows that we Sunbeams have given one hundred dollars more this summer than we did last summer! How is that for good news? Does it make you as happy as it does me?

Already I am guessing how much we shall give this last quarter. I hope every Band will determine to make it the very best report of any quarter in the Sunbeam years.

Your friend,
ELIZABETH N. BRIGGS.

Mascas, China, Aug. 4, 1903.

Miss Elizabeth N. Briggs, Raleigh, N. C.

Dear Miss Briggs:—Last summer it was reported in the Biblical Recorder that I had been selected for the "Sunbeams" of North Carolina to support, and it was my intention to write to you then, but as I had not received any official notification, I have waited, hoping in the meantime to hear from you.

It will give me great pleasure to write to the "Sunbeams" frequently and thus enable them to keep in touch with our work. We were compelled by sickness to leave our station in April, and have been living here most of the time since, as this is the best place to recuperate one's strength.

We expect to return to our station in October, the Lord willing, and are looking forward to the work of the coming winter with great interest. Pray for us that our lives may be given unreservedly to His service.

Sincerely yours in His service,
CHAS. A. HAYES.

Sunbeam News.

Clinton.—The children attend the Sunbeam meetings very well, I think. There were thirty present yesterday. Though they sometimes forget their pennies, I hope we are training them to love the work and to see the necessity for it, and perhaps they will grow up to be more useful church members. This is what I hope for, at any rate. I do hope we may be able to raise the entire amount of Dr. Hayes' salary without any trouble.

Berea.—I will answer your letter with pleasure, and tell you all I know about the Sunbeams, though I am not secretary now.

Well, I think we are getting on better than we were the other time I wrote to you. Everyone seems to understand it better. We had a large meeting Sunday and I guess we made more money than usual.

Goldsboro.—I received your letter to the "Young Girls' Band," and was so glad that you thought they had done good work. This quarter we have held all of our regular meetings and attended the Ladies' meetings for State Missions. We are working now on an autograph cover that we are going to fill with names at ten cents each. This will enable us to make some money and give the girls something to do. The names are outlined on the cover with wash silks. After the cover is finished we will send it to the Lottie Price Mission School. My girls are able to lead a meeting very nicely, and I grow very proud of them each time we come together. We are reading Titus now, and I am glad to say that the children are deeply interested. I hope we will have ten dollars for this quarter.

Scotland Neck.—Enclosed find check for $31.00, the offering of the Scotland Neck Sunbeams for the missionary cause. We have quite an enthusiastic little Band: we meet every Sunday afternoon and have an average attendance of about fifty. Aside from our regular contributions, we have, by special effort, raised $30.00, with which amount we have purchased new windows for our lecture room where we hold our Sunbeam meetings. So you see we are striving to direct the children's pennies as well as their thoughts in the proper channel.

We find the Sunbeam page very helpful in our meetings. I have adopted a plan of appointing one of the larger boys and girls to lead the meetings for one month, and find the plan works splendidly. Each leader takes a pride in making his or her program for the month interesting as well as instructive.

The children are very much interested in Dr. Hayes. The $10.00 was a voluntary contribution aside from their dues.

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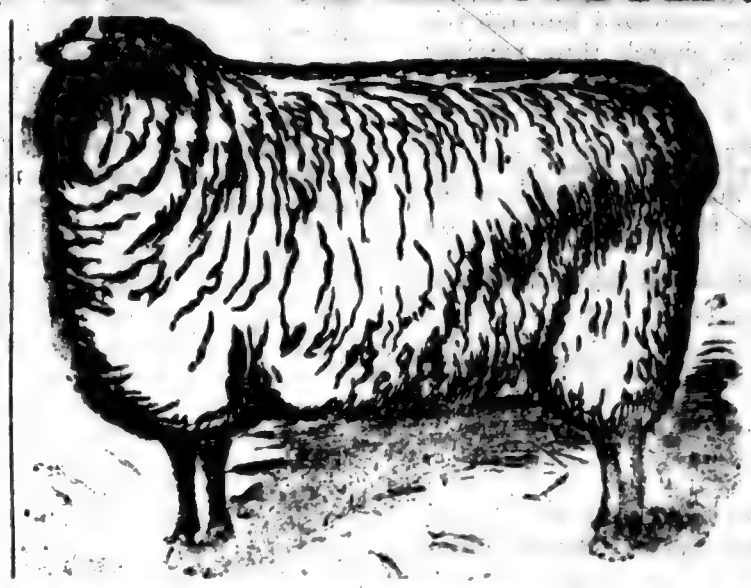

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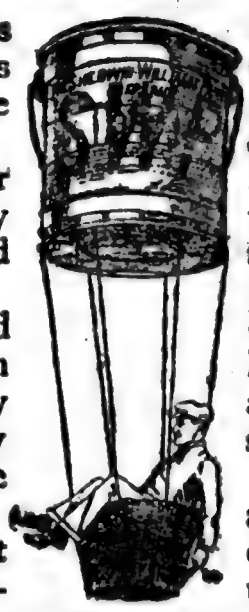

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In order to give to every one an opportunity to see and enjoy the wonderful and beautiful Lake and Mountain section, in the Land of the Sky, known as the "Sapphire Country," the Southern Railway will sell tickets on Tuesdays, September 15th, 22nd and 29, 1903, from Raleigh, N. C., to Lake Toxaway, N. C., and return, at rate of $31.60. This rate includes fare from Raleigh to Lake Sapphire and Lake Fairfield; also seven days board at either the Franklin Inn at Brevard; Toxaway Inn at Lake Toxaway, Fairfield Inn at Lake Fairfield; Sapphire Inn at Lake Sapphire; or the seven days time may be divided between any two or all of the hotels. These excursions will be personally conducted from Hendersonville, and every attention will be shown to those making the trip, especially ladies and children traveling alone. Lakes Toxaway, Fairfield, and Sapphire are situated at an altitude of over 3,000 feet and are among the highest located Lakes in the United States. Splendid boating, fishing, and hunting. Tickets good to return ten days from date of sale. For information, address nearest Ticket Agent of the Southern Railway or S. H. Hardwick, General Agent, Washington, D. C.

T. E. GREEN, C. T. A., Raleigh, N. C.

Harrellsville.

Our revival meeting in Harrellsville was a great success. I have seen more people added to the church but have never seen greater manifestations of the Spirit's presence and power. Rev. B. Craig did the preaching, and it is a benediction to have him with you. Pastors who love the old gospel, and to churches worn out with the revival clap-trap of the day, will find in Brother Craig a veritable John the Baptist. Twelve were added to the church, and the work goes on.

J. A. SPEIGHT.

Patterson Grove.

Last Sunday was a great day with us at our Patterson Grove Church. Fourteen were baptized into the fellowship of the church, three received by letter, one by restoration and one received for baptism, and we are looking for others. The revival spirit has been in the community for some time, and the Lord is doing great things for us, whereof we are glad.

The work at all my churches is moving along nicely now so far as we can see, and we are encouraged to attempt greater things for God and expect greater things from Him.

J. C. GILLESPIE.

Shelby, September 16, 1903.

Clear Creek; Curtis' Creek; Turkey Cove; Clear Spring; Bethlehem.

At Clear Creek Church eight days. One baptized. Church revived. and unified. Rev. J. C. Davis was with us.

At Curtis' Creek five days. Six conversions. Two baptized. This is on E. Buchanan's field.

Turkey Cove Church eight days. Baptized one. Received by letter two. One awaits baptism. Rev. J. C. Sparks was here.

At Cherry Springs Church eleven days. Baptized nineteen. Others are expected to join soon. May the spirit of God abide with them.

Bethlehem seven days. Baptized five. This is Rev. J. C. Davis' church.

A. P. SORRELS.

Garden City. N. C., Sept. 16, 1903.

Faith; Calvary; Phaniels.

I have protracted at all three of my churches—Faith, Calvary and Phaniels. Bro. M. E. Parish did most of the preaching at Faith, commencing the second Sunday in July, and he preached with great power; result, three baptized and three received by letter and church wonderfully revived. This is a mission point. The membership has increased from ten to twenty-six since I have been with them three years this winter; and we have secured a lot and built a nice little church, and now can worship beneath our own vine and fig tree. Prospects bright for the future.

Bro. John A. Summey was with us a week at Calvary, beginning the third Sunday in August. Brother Summey preaches a melting and soothing gospel, and won the hearts of the whole community; result, twelve baptized and several more to follow. One came to us by letter. Calvary made the largest gains in membership during the past year of any church in the South Yadkin Association. We went up about thirty-three and a third per cent in our pledges.

Bro. S. J. Beeker was with us a week at Phaniels' closing last Sunday night. Brother Beeker, though young in years, is a giant in the pulpit. Early in the meeting the house would not hold the people, and at the close last Sunday night there were about as many people outside as inside, and an unusual thing hapened when Brother Beeker extended an invitation to sinners, two young ladies came in from the outside and marched up through the standing audience and gave their hearts to God. Both professed faith in Christ before the meeting closed. I expect to baptize several at my next appointment. Some fifteen professed. We have also remodelled our house of worship at this place this year at a cost of about three hundred dollars, and are out of debt. Brother Beeker kindly donated to the church every cent that was raised for him, and this enabled our building committee to report out of debt.

G. W. REED.

Salisbury, N. C.

The October Reunion at Greensboro, N. C.

All persons reading this are earnestly requested to furnish to us immediately names and postoffice addresses of natives of North Carolina residing in other States. This information is desired in order that invitations may be extended to as many non-residents as possible to attend the State reunion on October 12th and 13th, at Greensboro, N. C. It is impossible for the committee in charge to get the names and addresses of non-resident natives unless aided by a great many individuals, each of whom can easily furnish the names of a few absent sons and daughters of the State. Please address communications promptly to Hon. R. D. Douglas, corresponding secretary of the Board of Managers, Greensboro, N. C.

The railroads have given a round trip rate to the reunion of one fare plus twenty-five cents from all points within a radius of three hundred miles of Greensboro, and most of the roads have given a rate of one fare plus one dollar from all points beyond.

Every North Carolinian, both resident and non-resident, is most cordially invited to be present.

Respectfully,
CHARLES D. McIVER,
Chairman.

THE NEWS.

A number of convicts have escaped from the State's Prison recently.

The Southern Railway reports gross earnings for the year $42,345,059; net earnings $11,664,919. Surplus for dividends $3,077,477.

Senator Carmack, of Tennessee, will introduce a bill looking to the repeal of the XV Amendment of the United States Constitution. This would completely eliminate the negro from politics.

The change of seasons was marked last week by an unusually severe storm. On the Atlantic Coast high winds prevailed and 500 vessels were injured, while perhaps 100 lives were lost. In the far West there was snow and sleet and much suffering. Throughout the land the air took on the tone of winter.

T. J. and C. L. White, of Concord, shot and killed Russell Sherrill at the latter's home in the presence of his mother last week; the cause being the ruin of an orphan neice of the Whites by Sherrill, who declined to keep his promise of marriage. The Whites are in jail at Salisbury, having voluntarily surrendered.

A WONDERFUL MEDICINE.

If you read the Biblical Recorder you know about Drake's Palmetto Wine for the Stomach Flatulency and Constipation. Any reader of this can have a trial-bottle of Drake's Palmetto Wine free, by sending a letter or postal card to Drake Formula Com any, Lake and Dearbon Streets, Chicago, Ill.

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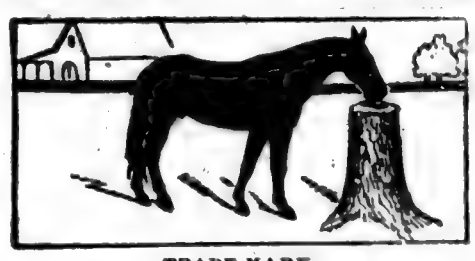

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STATEMENT

British America Assurance Co.,

OF CANADA.

CONDITION DECEMBER 31ST, 1902, AS SHOWN BY STATEMENT FILED.

Amount Ledger assets December 31, previous year		$ 1,298,454.73
Income—From Policy-holders, $1,378,870.07; miscellaneous, $30,570.24; Total		1 409,440.31
Disbursements—To Policy-holders, $868,833.74; miscellaneous, $510,673.74; Total		1,380,507.48
Fire Risks—Written or renewed during year, $109,014,049.00; In force		109,856,746.00
Marine and Inland Risks—Written or renewed during year, 31,929,276.00; In force		3,899,016.00
ASSETS.		
Mortgage Loans on Real Estate	$ 10,000 00	
Value of Bonds and Stocks	1,001,971.56	
Interest and Rents due and accrued	12,491.54	
Cash in Home Office and deposited in Banks	108,009.28	
Agents' balance, representing business written Subsequent to October 1, 1902	213,136.98	
Agents' balance, representing business written prior to October 1, 1902	269.74	
Total		$1,345,879.10
Less assets, not admitted		4,273.86
Total admitted assets		$ 1,341,605.24
LIABILITIES.		
Losses and claims unpaid		$ 100,331 92
Unearned Premiums		778,895.22
Total liabilities as to policy-holders		$ 879,227.14
Surplus		462,378.10
Total Liabilities		$ 1,341,605.14

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written, $627,772.00; Premiums received $15,402.49
Losses incurred—Fire, $11,888.10; Paid, $12,340.35.
President—Geo. A. Cox.
Secretary—P. H Sims.
Home Office, 18 and 20 Front Street East, Toronto
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—W. W. Smith, Raleigh, N C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 20, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the British America Assurance Company, of Canada, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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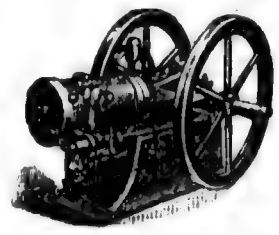

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Acknowledgments.

September 26, 1903.

State Missions.—W. M. S., Spring Garden, Atlantic, $1.00; W. M. S., Lilesville, Pee Dee, 5.75; W. M. S., Louisburg, Tar River, 8.25; W. M. S., Bethany, Central, 1.17; W. M. S., Swansboro, Atlantic, 1.00; W. M. S., Holly Springs, Raleigh, 4.00; Sunbeams, Holly Springs, Raleigh, 1.00; W. M. S., Second, Goldsboro, Neuse, 1.00; Clayton, 16.73; Smithfield, 9.00; Alleghany and Grayson Association ,15.42; Laurel Springs, 5.00; Reidsville, 75.00; M. B. Salem Mission, 1.00; Sanford, .50; Graham, 11.50; W. M. S., Salem, So. River, 1.50; Edenton, 28.00; Ruffin, 4.95; Rolesville, 2.58; Tuckaseige Association, 24.62; Hewits, 5.00; Roland, 5.00; Catahoochee, 1.00; East Fork, .95; Castoria, 3.00; Capeharts, W. Chowan, 20.00; Mary Newton Band, First, Greensboro, 1.00; Buckhorn, W. Chowan, 35.00; H. C. Bridges, 40.00; So. Henderson, 2.00; Galeed, Bladen, 14.00; Sandy Grove, Bladen, 10.60; Zion Hill, Bladen, .98; Hickory Grove, Bladen, 2.67; Browns Creek, Bladen, .38; Abbottsburg, Bladen, 1.12; Centre Road, Bladen, .30; Loves Grove, Bladen, 1.00; Central Union, Bladen, 1.50. Total this week, $364.47. Previously reported, $6,482.09. Total this year, $6,846.56.

Foreign Missions.—W. M. S., Spring Garden, Atlantic, $1.00;. W. M. S., Concord, So. River, 1.25; W. M. S., Aberdeen, Sandy Creek, 7.10; W. M. S., Shelby, King's Mt., 3.60; W. M. S., Florence, Avenue, Flat River, 1.38; W. M. S., Bethany, Central, 1.70; W. M. S., Swansboro, Atlantic, .71; Sunbeams, Swansboro, Atlantic, 1.06; W. M. S., Shelby, Kings Mt., 3.46; Sunbeams, Burlington, Mt. Zion, 2.00; Reidsville, 50.00; M. B. Salem Mission, 3.00; Williamston, 3.20; Caintuck Chapel, Wilmington, 5.00; W. M. S., Sawyers Creek, 5.50; Mt. Calvary, 6.00; East Fork, 1.55; Sunbeams, Antioch, 3.00; Sunbeams, First, Asheville, 19.67; W. M. S., Antioch, 1.45; Pleasant Hill, L. & D. Asso., 10.00; Ratcliffe Cove, 7.25; Pleasant Balsam, 1.00; Belmont, 1.80; Castoria, 1.00; Forestville, 2.64; Y. L. M. S., First, Greensboro, 11.14; Mary Newton Band, First, Greensboro, 1.00; North Henderson, 1.36; Galeed, Bladen, 17.00; Zion Hill, Bladen, .60; Hickory Grove, Bladen, 3.04; Browns Creek, Bladen, .38; Loves Groves, Bladen, 1.00. Total this week, $180.84. Previously reported, $10,715.72. Total this year, $10,896.56.

Home Missions.—W. M. S., Spring Garden, Atlantic, $1.00; W. M. S., Florence Avenue, Flat River, 1.37; W. M. S., Swansboro, Atlantic, 1.00; Clayton, 5.20; Reidsville, 50.00; M. B. Salem Mission, 1.00; Warsaw, 5.00; Williamston, 13.30; Mt. Calvary, 1.00; Tuckaseigee Association, 15.35; W. M. S., First, Asheville, 31.91; First, Asheville, 45.73; Allens Creek, .50; Youngsville, 6.00; Castoria, .50; Galeed, Bladen, 14.25; Zion Hill, Bladen, .50; Hickory Grove, Bladen, 1.95; Browns Creek, Bladen, .38; Abbottsburg, 1.75. Total this week, $197.69. Previously reported, $5,306.15. Total this year, $5,503.84.

Education. — Reidsville, $15.00; Mooresville, 2.31; Apex, 3.52; First, Asheville, 100.00; Sanford, 2.89; First, Raleigh, 45.85; W. M. S., Mt. Elim, Robeson, $2.45; Mt. Calvary, 1.00; Castoria, .50; First, Fayetteville, 10.50; Buckhorn, 8.00; Zion Hill, Bladen, .50. Total this week, $192.52. Previously reported, $1,594.81. Total this year, $1,787.33.

S. S. and Colpt.—W. M. S., Madison Sem., French Broad, $.48. Previously reported, $39.91. Total this year, $40.39.

Ministerial Relief. — Reidsville, $10.00; Mt. Calvary, 1.00; Jackson, W. Chowan, 2.00; Roberdell, Pee Dee, 3.00; Zion Hill, Bladen, .50. Total this week, $16.50. Previously reported, $604.93. Total this year, $621.43.

S. A. Fund.—First church, Raleigh (T. H. Briggs $5, C. J. Hunter $5), $10.00; Roberdell, Pee Dee, 1.35. Total this week, $11.35. Previously reported, $18.96. Total this year, $30.31.

Total reported for all objects this week $963.85
Previously reported for all objects 25,613.49

Total reported for all objects this year 26,577.34

WALTERS DURHAM,
Treas. Baptist State Con.

Mt. Zion, Evergreen and Piney Forest.

We are in the midst of a good meeting at Mt. Zion Church, of which Bro. W. S. Ballard is pastor. The revival spirit is being felt and manifested among the members of the church, which is always so necessary before we can hope to reach the unsaved.

Week before last the writer, by invitation, preached with Pastor Barnes at Evergreen Methodist Church, where we had a real revival and a number of persons added to the church.

Last week we had a good meeting at Piny Forest, near Chadbourn where Bro. F. T. Wooten is pastor. The church was revived, and several added by baptism. To the Lord be all the glory, for aside from Him we can do nothing.

The writer has other invitations to preach in meetings, but fears that he will fail to get to them all, as he hopes to return to the Seminary this fall. L. B. BONEY.

September 14. 1903.

Time and Place of Meeting of Associations.

SEPTEMBER.

Thursday, 24, Alexander, Poplar Spring church.

Thursday, 24, Caldwell, Lenoir church, Lenoir.

Thursday, 24, King's Mountain, Pleasant Hill church, one-fourth mile to Union Mill.

Thursday, 24, Western N. C., Nantahala church, Macon County.

Friday, 25, Stone Mountain, Dehart, N. C.

Wednesday, 30, Green River, Round Hill church ten miles north of Rutherfordton.

OCTOBER.

Thursday, 1, Sandy Creek, Bear Creek church, Chatham County.

Thursday, 1, Liberty and Duckton, Shady Grove church, 12 miles west of Murphy.

Thursday, 1, Elkin, Pleasant Hill church, one mile northwest of Elkin.

Tuesday, 6, Mt. Zion, Cane Creek church, Orange County.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Commencing Sunday, September 6th, and continuing to Sunday, November 1st, the Seaboard Air Line Railway will sell round trip tickets to Forestville, N. C., from Raleigh for 55 cents. Tickets to be sold on Sundays only.

$2.25 Raleigh to Henderson and return, account Baptist State Sunday-school Convention (colored), Henderson, N. C., September 23rd, tickets to be sold September 21st, 22nd, 23rd, with final return limit September 28th.

$28.60 plus $2.00, Raleigh to Hot Springs, Ark., and return. Up to and including September 30th, tickets to be sold each Wednesday and Saturday with final limit 60 days from date of sale.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
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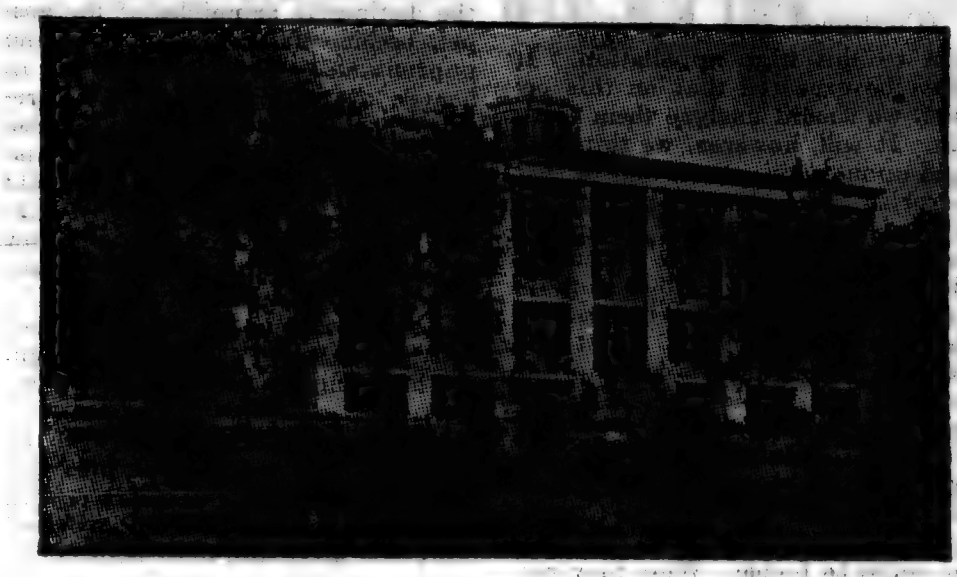

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Norfolk, Va., J. M. RUSSELL, Pres.

NOTICE.

Having qualified as the Executor of the last will and testament of Jefferson Smith, late of Wake County, this is to notify all having claims against his estate to present them to me on or before September 15th, 1904, or this notice will be plead in bar of their recovery. W. HENRY BRYAN.
Executor.

When writing advertisers please mention this paper.

A Great Missionary Address.

(Continued from Page 10.)

claim to this high appellation. It cannot be expected that on this occasion we should analyze them critically. It will, however, we think, be found upon examination, that to that enterprise alone has been awarded the nod of sublimity, of which the conception was vast, the execution arduous, and the means to be employed simple but efficient. Were not the object vast, it could not arrest our attention. Were not its accomplishment arduous, some of the nobler energies of man being tasked in its execution, we should see nothing to admire. Were not the means to that accomplishment simple, our whole conception being vague, the impression would be feeble. Were they not efficient, the intensest exertion could only terminate in failure and disgrace.

And here we may remark, that wherever these elements have combined in any undertaking, public sentiment has generally united in pronouncing it sublime, and history has recorded its achievements among the noblest proofs of the dignity of man. Malice may for awhile have frowned, and interest opposed; men who could neither grasp what was vast, nor feel what was morally great, may have ridiculed. But all this has soon passed away. Human nature is not to be changed by the opposition of interest or the laugh of folly. There is still enough of dignity in man to respect what is great, and to venerate what is benevolent. The cause of man has at last gained the suffrages of man. It has advanced steadily onward, and left ridicule to wonder at the impotence of its shaft, and malice to weep over the efficiency of its hate.

And we bless God that it is so. It is cheering to observe, that amidst so much that is debasing, there is still something that is ennobling in the character of man. It is delightful to know that there are times when his morally bedimmed eye "beams keen with honor"; that there is yet a redeeming spirit within him, which exults in enterprises of great pith and moment. We love our race the better for every such fact we discover concerning it, and bow with more reverence to the dignity of human nature. We rejoice that, shattered as has been the edifice, there yet may be discovered now and then a massive pillar, and here and there a well turned arch, which remind us of the symmetry of its former proportions, and the perfection of its original structure.

Having paid this our honest tribute to the dignity of man, we must pause, and shed a tear over somewhat which reminds us of anything other than his dignity. Whilst the general assertion is true, that he is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, on which he can gaze unmelted and unmoved. The pen of inspiration has recorded that the cross of Christ, whose mysteries the angels desire to look into, was to the tasteful and erudite Greek, foolishness. And we fear that cases very analogous to this may be witnessed at the present day. But why, my hearers, should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who dwell upon the footstool? Why is it that the man, whose soul swells with ecstasy whilst viewing the innumerable suns of midnight, feels no emotion of sublimity when thinking of their Creator? Why is it that an enterprise of patriotism presents itself to his imagination beaming with celestial beauty, whilst the enterprise of redeeming love is without form or comeliness? Why should the noblest undertaking of mercy, if it only combine among its essential elements the distinctive principles of the gospel, become at once stale, flat, and unprofitable? When there is joy in heaven over one sinner that repenteth, why is it that the enterprise of proclaiming peace on earth, and good will to man, fraught, as it would seem, with more than angelic benignity, should to many of our fellow men appear worthy of nothing better than neglect or obloquy?

The reason for all this we shall not on this occasion pretend to assign. We have only time to express our regret that such should be the fact. Confining ourselves therefore to the bearing which this moral bias has upon the missionary cause, it is with pain we are obliged to believe that there is a large and most respectable portion of our fellow-citizens—for many of whom we entertain every sentiment of personal esteem, and to whose opinions on most other subjects we bow with unfeigned deference—who look with perfect apathy upon the present system of exertions for evangelizing the heathen; and we have been greatly misinformed if there be not another, though a very different class, who consider these exertions a subject for ridicule. Perhaps it may tend somewhat to arouse the apathy of the one party, as well as to moderate the contempt of the other, if we can show that this very missionary cause combines within itself the elements of all that is sublime in human purpose, nay, combines them in a loftier perfection than any other enterprise which was ever linked with the destinies of man. To show this will be our design; and in prosecuting it, we shall direct your attention to the grandeur of the object; the arduousness of its execution; and the nature of the means on which we rely for success.

(To be continued.)

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Beginning with 1904, the quarterlies will be greatly improved and enlarged. The *Senior* will be 48 pages, and will be finely illustrated. The *Advanced* will also be enlarged and illustrated. Important changes will be made in the *Teacher* and *Superintendent*. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, *Our Story Quarterly*, for beginners will appear early in the new year.

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For the Committee.

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Marriages.

BULLOCK — FAUCETTE.—In Oxford, N. C., September 10th, 1903, by Rev. J. A. Stradley, Mr. Joseph H. Bullock and Miss Mary C. Faucette.

Obituaries.

BOOTH.—Linwood Orin Booth, aged five months and twelve days, died August 30, 1903. He was the son of Mr. and Mrs. T. S. Booth, of East Durham. He was the atraction of the home and his smiles and coo-ings are missed so much. We extend our sympathy to them in this bereavement. C. V. BROOKS.

STONE.—Needham Stone, in his 87th year departed this life at his home in Wake County, August 31, 1903.

At an early age he professed faith in Christ and lived a consistent member of Cedar Fork Baptist Church.

Fifteen years ago he became totally blind. Paralysis was the cause of his death. In all his sufferings he was ever patient, and only awaited his Master's call.

HIS DAUGHTER.

STANCELL.—In life we are in the midst of death.

On July 7, 1903, after only a few days sickness, Bessie, the fifteen-year-old daughter of Mr. and Mrs. N. G. B. Stancell, was called from time into eternity. She was a bright and lovable girl just turning into womanhood.

While Bessie was not a member of any church, yet her deportment, love for, and loyalty to the church and Sunday-school was beautiful. Her influence and work in her home for the Master's cause will be greatly missed. The sweet memory of a beautiful young life will ever linger in the hearts of those who are left behind. May God in His tender love comfort those who are sorely bereaved.

"Thy youth was lovely, like the flowers
Of fairest bloom, which soonest dies;
The gardner came at early hour
And took thee to the upper skies."

N. S. JONES.

Burlington, N. C.

VESTAL.—Mr. Calvin Vestal died at his home in Chatham County, N. C., August 29 1903. in the 88th year of his age. His remains were buried in the cemetery, at May's Chapel, by the side of his wife, who preceded him just thirty-seven years, having died August 29, 1866, in the presence of a large concourse of his friends. The burial services were conducted by Rev. Mr. Thorn, a Presbyterian minister.

Mr. Vestal was raised and lived in Quaker faith. He never connected himself with the church, but was a liberal supporter of the church, a warm friend of the orphans and a lover of the Sunday-school work. He had entertained a hope in Christ for several years, which hope brightened as he neared the last. So he could say, he feared not death or the hereafter, but hailed death a welcome visitor.

He leaves six daughters, Mrs. Sallie Guthrie, Mrs. A. B. Matthews, of Durham; Mrs. W. H. H. Lawhon, of Lawhon; Mrs. R. A. Moore, of Red Springs, and Misses Ida and Delia, who lived with him, and one son, Mr. M. C. Vestal, of Chatham. They, with his several grand children, will miss him much, for they loved him.

ONE WHO LOVED HIM.

PULLIAM.—Little Annie Lee, daughter of Rev. J. G. and Myra H. Pulliam, entered into the rest of heaven from Lenoir, N. C., May 19, 1903. She was with us only from December 14, 1902, until her death, but during that time endeared herself to us all. The remembrance of her cooing and smiling are ever before us. She was an unusually promising child, affectionate and intelligent, and the joy of all our hearts. Her sufferings were intense for several days, but she seldom uttered a cry, bearing it all with remarkable patience until she was unconscious of pain, and her life went out like a little star going down in the night. Very sadly do we mourn her absence. We especially sympathize with the heart-stricken parents in having to part with their darling, but we commend them to God, and to the word of His grace. We laid her body beside her little sister, near Boone, N. C., to await the time when the Lord himself shall descend from heaven, bringing those who sleep in Jesus with him. Though absent in body, her influence is ever with us, and being dead, "yet speaketh."

Sleep on, precious one, we love you still, and shall love you forever.

"Ere sin could blight or sorrow fade
Death came with tenderest care,
The opening bud to heaven conveyed,
And bade it blossom there."

AUNT MARY.

Boone, N. C.

RIDDICK.—Mrs. Sarah Riddick was born May 1, 1847, and died August 15, 1903. She was of Quaker decent, and a member with the Friends for a while. She became convinced from the teaching of God's Word that the Baptist Church was the place for her.

On December 25, 1867, she was married to Thomas T. Riddick, and in a few years was left a widow with two children. On May 1, 1872, she was married again to Burrell S. Riddick, upon whom she leaned for comfort, and with whom she lived happily to the day of her death.

For thirty years she was a consistent and faithful member of Whiteville Grove Church. Some years previous to her death she was deprived of the privilege of attending church, being a great sufferer. But her love for the church continued the same. As a proof of this, she never failed to perform her duties in regard to the church work. She was ever trying to advance the cause of Christ; was a great Bible reader and a lover of the Recorder and Charity and Children. She will be missed by all, but none can feel the loss like the home people. Truly she was a keeper at home. Hearts and homes were made glad by her charitable gifts and cheerful spirit. A good woman has fallen. We bow with Christian resignation to God's will, believing that our loss is her gain. The present pastor visited her home near thirteen years, and the one desire uppermost in her heart was to serve God and the people and to gain the victory in the end.

She leaves a kind and faithful companion, one son, two daughters, one sister and many friends to mourn their loss.

The funeral service was conducted by the writer at the home in the presence of a large number of friends, after which the body was taken to its place of interment to await the resurrection morn.

"Sweet be thy rest."

JOSIAH ELLIOTT.

Mary Lennon Gore.

"Mary Lennon was born at Orton, Columbus County, February 12th, 1820, and was married to J. H. Gore, Sr., January 17th, 1856, and died September 12th, 1903, at her home near Pireway.

"Mrs. Gore gave her heart to God early in life and lived a consistent member of the Baptist Church until death. She was a sister of the late Rev. Haynes Lennon. She lived a beautiful life of Christian simplicity, and truly a mother of Israel has gone to reap the reward of the faithful, 'the rest that remaineth to the people of God.' Her work, life and character were always above reproach. She was a quiet unassuming woman, who lived her religion letting her light shine with a steady glow on all around her. She leaves a husband, one son, one daughter and a host of friends to mourn her loss. May her aged and afflicted husband and her children look for comfort to Him who sticketh closer than a brother, and may they realize that the hand of affliction so heavily laid upon them was divinely ordered.

"J. H. L."

The above clipping is from the Whiteville News. She was my stepmother. I was at her beside when she died. She was a very good mother to me. I was nine years old when my father married her. She was one of the best women that ever lived.

D. L. GORE.

Wilmington, N. C., Sept. 12, 1903.

Claude D. Meadows.

Whereas, Omniscient God has seen fit to remove from our midst our loved friend and college mate, Claude D. Meadows, to a brighter abode in heaven; therefore be it

Resolved 1. That we, as a student body, feel keenly the loss of this bright and promising young man.

2. That we sympathize deeply with the bereaved family who are bowed down with grief over their loss.

3. That a copy of these resolutions be spread on the minutes of each society, and that a copy be sent to the bereaved family and to the State papers and the Wake Forest Student.

Committee from the Philomathesian Society—C. P. Weaver, B. W. Parham and A. H. Olive.

Society—C. P. Weaver, B. W. Parham and A. H. Olive.

Committe from the Euzelian Society—P. L. Newton, G. S. Foote and J. W. Whismart.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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What Will Cure A Bad Catarrh

A Noted Doctor-Preacher of Atlanta Seems Able to Permanently Cure This Disease by an Entirely New Home Method That is Attracting Attention.

SENDS IT FREE TO ANYONE WITHOUT EXPECTING PAYMENT

Those who have all along doubted whether there really was a permanent cure for catarrh will be glad to learn that an eminent southern doctor-divine, J. W. Blosser by name, has discovered a home method whereby catarrh can be cured to the very last spec without regard to climate or conditions, and so that there shall be no misgiving about it he will send it free to any man or woman without expecting payment, for while others are spending fortunes in advertising Dr. Blosser uses his money to build up his discovery, and therefore he can afford to send a trial package free and let the results speak for themself.

The doctor's discovery is radically different from the schemes that the country has recently been flooded with, and the results he has achieved seem to mark a new era in the scientific cure of chronic catarrh, foul breath, hawking and spitting, stopped-up feeling in the nose and throat, coughing spells, difficulty of breathing, catarrhal deafness, scratching in the throat, asthma, bronchitis, and the many other symptoms of a bad case of catarrh. The first day's use will clear the nasal passages and the lungs, and then the catarrh germs are dispelled and you are forever freed from this annoying disease.

The doctor is willing to rest his case on the free package he sends you, and the fact that his company now occupies four large floors would seem to prove that his discovery is genuine; so send your name and address without delay to the Dr. Blosser Co., 99 Walton St., Atlanta, Ga., and you will receive the free package, illustrated book, etc. The least you can do is to find out what the doctor has got, as you can't be anything out, one way or the other, and you surely should be cured.

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Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.25
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	13.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

For further particulars write or call on

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VITÆ-ORE will do the same for you as it has for hundreds of readers of this paper, if you will give it a trial Send for a $1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom VITÆ-ORE cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure, and is willing to pay for it, would hesitate to try VITÆ-ORE on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

☞This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

FROM REV. A. M. HOPE.

LOTT, TEX.—I have used Vitæ-Ore for some time, and I think it is the best medicine on earth. I have been afflicted with Kidney Trouble, Catarrh and Sciatic Rheumatism for many years, and until I found Vitæ-Ore I could find no relief; that is, no permanent improvement of my condition. I now sleep like a child, although before I began taking it I was unable to sleep at all. I am sixty-three years old, but I confidently expect a complete and permanent cure.—REV. A. M. HOPE, Baptist Minister.

FROM REV. D. SPENCER.

CRESCENT CITY, FLA.—I would be glad if I could say something to help Vitæ-Ore, but so much has already been said and written that I hardly know what I could write that would not repeat what others have said. Vitæ-Ore is not like some Christians—half right, but it is ALL RIGHT. I know it from what it has done for me and others of my acquaintance. I do hope that there is a never-failing supply, so that the thousands who are now sick and suffering may be made well by it. Under the head of "Preaching and Praying" in the Vitæ-Ore literature I have read an excellent argumen which I endorse most heartily. Let me repeat: "The Lord helps those who help themselves," and to attain His ends we must use the means provided by His hands For every ill He has provided a cure; it but remains for mortal man to find and use it. Vitæ-Ore is mined from the bowels of mother earth, placed there by the Giver of all good, the Creator of all creation, for what purpose, if not to cure the ills, to relieve the distress, to assuage the sufferings of man. It is a God-given remedy, and the Creator is daily blessed by the multitude who use it.—REV. D. SPENCER, Baptist Minister.

THEO. NOEL COMPANY, VITÆ-ORE BLDG., T. F. DP'T, CHICAGO, ILLINOIS.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 30, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 14.

THE EASTERN CRISIS AGAIN.

GEORGE B. EAGER.

The most significant event connected with the Sultan's celebration of the anniversary of his accession to the throne of the Ottoman Empire on the 3rd of this month, was an address from the Sultan himself quite contrary to precedent, to the heads of the Christian communities of the Empire who were on hand to extend, as they felt bound to do, their congratulations. In reply thereto, according to press reports, Abdul Hamid declared: "All my desire is for the welfare of the population, without distinction of race or religion." He said further that "the recent detestable and regrettable deeds did not proceed spontaneously from the population, but, were instigated from abroad."

Then, turning to the Bulgarian Exarch he bade him communicate these words to his flocks; addressing the Greek Patriarch, he expressed his regret that the Greek population (as distinct from that of Macedonia) had suffered from these troubles, and cleverly offered to contribute to the subscription being raised for the sufferers; and, finally, he assured the Armenian Patriarch that his words applied to the Armenians as well as to the people of other nationalities.

Expressing the hope that "the measures taken would insure tranquility," he solemnly called God to witness the sincerity of his declaration, that all his aspirations and work are for the welfare and prosperity of all his subjects.

VERY SIGNIFICANT.

In the light of all the facts of the case these words, no doubt, possessed a significance for the several religious communities represented, and for those most concerned throughout the Turkish Empire, of which we at this remove can have little conception.

It is impossible to trust implicitly, of course, such words of the wily Sultan, as it is impossible as things now stand, to trust dispatches emanating either from Constantinople or from Sophia—the Macedonian headquarters and the Bulgarian capital.

The first words addressed by the Sultan to the heads of the various Christian communities on this anniversary, remind us, however, of certain historic facts and conditions which it is important just now to recall.

A BACKGROUND OF HISTORY.

An American writer, whose name is withheld to avoid expulsion from Turkey, has given of late to a syndicate of American newspapers a most illuminative article on the history of Turkey lying back of the present situation. When Mohammed captured Constantinople he found himself master of an immense territory, occupied by an almost infinite number of races and tribes. Many of these had accepted Islam under the pressure of the early Ottoman rulers, but a few had steadfastly held to their ancestral Christian faith. These were the Armenians, the Greeks, and other tribes that were largely Syrian. The home of the Armenians was in the region now known as Northeastern Turkey, Southwestern Caucasus, and Northwestern Persia. They were then, as today, an independent, moral, frugal, peaceable people, intensely national, and holding to their religion, language and customs with marvellous tenacity.

The Greeks were found chiefly along the shores of the Black, the Aegean and the Mediterranean Seas, though certain colonies had extended into Western Asia Minor. They retained many of the characteristics of their ancestors, adapting themselves as shrewd merchants to changed conditions with facility, yet remaining intensely true to their history. Other Christian tribes, largely Syrian in origin, were divided among the so-called heretical branches of the ancient church: Jacobites, Nestorians, and others, likewise the Maronites of Syria.

DISTINCT CHRISTIAN COMMUNITIES.

It was a serious problem with Mohammed at the first what to do with these peoples. He could not afford to kill them, for they furnished the greater part of the industrial and commercial elements of the Empire. He could not force Islam upon them, because they would not accept it. He did the next best thing; he entered into treaties with them. By these the ecclesiastical heads of these several communities were also recognized as political leaders. They alone thus had the right to deal with the central government in all matters affecting the personal relations of their peoples. They had charge and control of all religious rites, and all property of their respective peoples. The only way in which a Christian, therefore, came into direct connection with the Sultan's government was through the tax-collector or the police—if such a name could be applied to the crude official system which kept order throughout the Empire. As a result, the Christian races or peoples became distinct communities, and there grew up in the Empire a number of "nationalities" so to speak—towns and villages that were entirely Armenian, Turkish, Greek or Arab, and cities that were divided into quarters racially and markedly distinct from each other.

A SIGNIFICANT CHANGE.

From time to time the old Turkish furor and Moslem hate developed and broke out, marauding attacks were made upon different villages and communities, and the result was that the overpowered and terrorized Christians sometimes accepted Islam, and sometimes sought to improve their condition by emigration to Europe. This was especially true of the Armenians, until today Armenians are scattered over the whole of Europe, not to speak of their emigration to America. So long as the Turkish Government was a great Power, the Christian communities in the main found protection and prospered. With the decadence of the Ottoman power, however, came a significant change. As the European Powers came to understand the situation and the nature of these Christian peoples more thoroughly, a sympathy arose between them and the Christian under Moslem rule. In many cases appeals were made through the ecclesiastical heads of these races to their co-religionists in Europe, and the European Powers, partly at first, no doubt, with sympathy, but more and more with the feeling that here they might find a weapon to use effectively in furthering their own political ends, listened to these appeals.

MUTUAL JEALOUSIES AND COMPLICATIONS.

The history of the contests between the different European cabinets for influence in Turkey is a long and complex story. Suffice it to say, now, that the Turkish Government came to realize that the relations established by Mohammed with these Christian peoples were likely to prove a very serious danger as affecting Turkey's relations with the European Powers. Hence there arose a definite plan on Turkey's part, not put upon paper, of course, but carried out in practice, that seriously weakened these treaties. One right after another hitherto granted to the Christian communities was withdrawn, and they were made more and more keenly to feel the sharp heel of Moslem despotism.

Then there arose the cry for help, which was responded to in turn by the Powers of Europe.

But as the situation became more and more serious, the question of the protection of the different Christian nationalities of the Turkish dominions came to enter into the general question of the political supremacy over the Turkish Empire. It had been the policy of the Turkish Government to foster mutual jealousies and animosities between these different peoples or communities. Thus the traditional hostility between the Armenians, the Jacobites and other Christian sects was strengthened rather than weakened, and these different communities, instead of uniting together against their common enemy, the Turk, became so mutually jealous and hostile that they would scarcely have anything to do with each other. Accordingly when their appeal was made to Europe, these jealousies made it inevitable that the different communities should appeal to different Powers. Thus the Christians of the Greek church appealed to Russia, the Maronites, as Roman Catholics, to France, and the Armenians, hating both Greeks and Maronites, found that they must look to England.

When the Bulgarians made their break for freedom, the Armenians felt that they should seek the same. Their circumstances, however, were radically different. Indeed there had ceased to be any Armenia in the historic sense, and Armenians were scattered over the whole Turkish Empire.

THE PRESENT UPRISING.

The history of the last few years and of the present uprising is that of the last four centuries of Moslem rule condensed and intensified. The appeals of the several Christian communities have stirred the sympathies of the nations of Europe and there has gone forth a demand that they all be protected against their common enemy, the Turk.

But the perplexing practical question is, as it has been from the first, How is this protection to be secured?

From the time when the great Napoleon refused Alexander of Russia permission to hold Constantinople, it has been the policy of Europe to prevent Russia gaining the tremendous vantage ground she would have in holding Asiatic Turkey. Hence, too, it has been the policy of the Continental Powers to weaken as far as possible Russia's influence in Turkey. So when the Greeks appealed to the Czar, there came a counter-plea from England and France for the Armenians and the Catholics of the Empire. The Sultan and his ministers, therefore, skillfully played off one against the other, and would grant no one more than would be given the rivals. As a consequence of this intermingling of influences and policies, there has resulted perhaps the most complicated situation that has ever been known in the history of the relations of the Powers. It was this situation that rendered Europe powerless in the face of the Armenian massacres, and that has so far prevented any effective intervention in behalf of suffering Macedonia.

So the cry for the division of Turkey is again heard in all the capitals of the Christian world and in the light of this history of the case is deeply significant. The proposal for division is the result of two forces: the unwillingness of the European Powers to give to any one country the immense influence that would result from possessing Constantinople, and also from the feeling, on the part of the different Powers that the different Christian communities of Turkey should not be swallowed up by a Power antagonistic to their creed. Of course it is not politics merely that makes England oppose Russia. There is a strong popular sentiment against the Greek church, which is the established church of Russia, strangling a sister Christian church, such as the Armenian.

Then, again, another factor enters into the problem. The eyes of all Christian peoples, as well as of the Jews, turn toward Jerusalem. It is the one city held sacred by all. So the question arises who is to control Jerusalem?

A man well posted in matters in the East said not long since that were the Czar to allow another Power—France or Germany for example—to take possession of Jerusalem, his people would arise and tear him from his throne. Then the Roman Catholics have strong missions in Mesopotamia. So to give Russia power over that valley would meet with determined opposition from France.

Again, the Kaiser has to be reckoned with in the East, only on account of his well-known habit of meddling with anything and everything, but because, first it is well known that he is an influential personal friend of the Sultan, and because if it comes to dividing up Turkey, he may want Jerusalem for himself.

Already he calls himself "Protector" of both Catholics and Protestants in Palestine, owns a great church in Jerusalem, and has a large following among German-speaking Protestants outside of Germany.

If the threatened war there does come and Europe becomes involved and there follows in the wake of it defeat for the Crescent banner, what about the spoils? To whom is Constantinople to go? And who is to have Jerusalem? It is easy to see what burning questions these will become. Give Constantinople to any one of the great Powers and it would involve a perennial incitement to war for all the other Powers. Give Jerusalem to Czar, or Kaiser, or any Defender of the Faith, and each of the others would covet it, and, if need be, fight to get and to hold it.

Well we shall see what we shall see. There may be no war after all. Just now, Russia and Austria with the consent of the other Powers, may jointly take possession of Macedonia and hold it, at least until the present war cloud blows over. In the meantime our comfort is that God rules: "His Kingdom ruleth over all."

THE MORAL SIGNIFICANCE OF CHRISTIAN BAPTISM.

By W. R. CULLOM, of the Chair of the Bible, Wake Forest College.

I. Union With Christ.

"If we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection."—Rom. 6:5. (R. V.).

God has always used symbols in teaching and training His people. Under the old covenant the pillar of cloud and the pillar of fire were signs of His presence and guidance. The Tabernacle and the Temple, with their furnishings and ritual were meant to symbolize certain great truths which He wished to impress upon the nation. So also did the great national feasts have their lessons. Under the new covenant He has ordained and left two ordinances to act as constant memorials of certain great principles of the gospel. It is the purpose of this discussion to call attention to some of the deeper truths set forth in one of these ordinances, viz.: Christian Baptism. Too many people treat it lightly and fail to apprehend the significance and the importance of these truths.

It will not be necessary to go into any explanation as to what baptism is. "Buried with Him by baptism into death" are words that are so plain that they cannot be misunderstood so far as their literal meaning is concerned; and the Christian world is a unit as to what that plain, simple meaning is. When we come to the deeper, moral significance of these words, however, there is by no means such unanimity of agreement. Even among Baptist people who have all alike submitted to the literal requirement and have been immersed in water in the name of the triune God, there is a wide divergence of meaning when we come to the real application of the truth set forth. Let each believer try to get in this beautiful mirror of the gospel a new conception of his life and of his mission as a servant of the Lord Jesus.

THE KEY WORD OF THE TEXT.

The text says, "If we have become united with Him by the likeness of his death." The word "United" has in it the idea of the grafting process—the same conception as that set forth in the parable of the vine and the branches (John 15). What is the essential thing in grafting the twig of one plant on to the stock of another? The end sought in grafting is that two things may be united in a common life. To accomplish this end, several things are necessary. e. g. (1) The two things to be united must belong to the same order of creation. A stone and a stick would never grow together. They belong to different orders of creation—to different kingdoms in nature. (2) The two things must belong to the same family. An oak and a pine will not grow together; a pear and an apple will. (3) Finally, the manner of putting them together is important. Simply to lay two twigs together bark to bark would not do even if they belong to the same order and the same family. Both pieces must be cut into and brought together end to end in such a way that the cut sap vessels of the one shall come into direct contact with the cut sap vessels of the other so that the life can flow through from one into the other, and in a very real and important sense the two shall come to have a common life. When these conditions are fulfilled, and the great life currents begin to flow, we shall see the two pieces begin to knit themselves together, and so to grow into each other as to become really and truly one. Some such process as this is suggested in this key word, "United."

THE NATURE OF THIS UNION.

It is no mere physical union, or a union of personal kinship. Jesus as a child (Luke 2:46-51), and as a man (John 19:25-27), was very considerate of his mother. But see what he says in Luke 2:49, "Wist ye not that I must be in my father's house?" and again in John 2:4, "Woman what have I to do with thee. Mine hour is not yet come." Whatever else this may mean, it seems clearly to imply that the time had come in His life when there were claims upon him superior even to those of natural affection. See again His own definition of His true kindred, "Whosoever shall do the will of My Father which is in heaven, he is my brother, and sister, and mother."—Matt. 12:50. Union in the Christ-life is more than the union of family kinship.

Nor, again, is it a mere mechanical union. In building houses we sometimes see a large number of different materials used in its construction—wood, brick, stone, slate, tin—each contributing its part toward the house ,and each retaining its own properties when the house is finished. They might remain in this mechanical union for a thousand years and not one of them would change its properties one particle because of being thus united with any one of or with all the rest. The union spoken of in this text is not of that sort.

It is a union of life. Look at the illustration that Jesus himself uses (John 15:1-8). The vine and the branch are truly one, and yet they are not identical. They are one because they have a common life. Paul, again, illustrates the same thing by the human body, (1 Cor. 12, and Eph. 4:15-16). In a ball of twine we have unity, but not a unity of life. A piece of the twine may be separated from the ball and serve a better purpose than when in union with it. A bag of shot may be said to possess a unity of a certain sort, but they may be separated from each other and yet serve their purpose. It is not so with the union of limb to limb in the body or of branch and vine in the forest. Here the union is one of life, and when the limb is separated from the body or the branch from the vine they can never again be or do what they would have been and done without the separation. "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." * * * "Now ye are the body of Christ, and severally members thereof." * * * "He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." This is that vital, essential, blessed union spoken of in the text, the union between Jesus and the believer.

WHAT IS IMPLIED IN THIS UNION?

Certainly no mere imitation of Jesus in matters external will touch the union here set forth. Style of dress, form of government, manner of living and such things, are accidents. We are to pass over these, and go directly to the motives and purposes of His life, to the longings and aspirations of His heart, if we would enter into the real life of Jesus. This is what He deserves and expects at the hands of those who would be His followers. Two of His immediate disciples came to Him one day asking for a sort of superficial union with Him. Seeing that they wished to ask Him something, He said to them, "What would ye that I should do for you? and they said unto Him, "Grant unto us that we may sit, one on thy right hand and one on thy left hand, in thy glory." But Jesus said unto them, "Ye know not what ye ask. Are ye able to drink of the cup that I drink? or to be baptized with the baptism that I am baptized with?" And they said unto Him, "We are able." And Jesus said unto them, "The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand or on my left hand is not mine to give, but is for them for whom it hath been prepared." The accent here should probably be on the words "to give." Such distinguished honor as that for which they had asked was not a thing to be arbitrarily bestowed on any one. The government of God is not that of a politician bestowing the spoils of his high office on his favorites. "God is no respecter of persons." The Savior does not say outright who it is for whom this place was prepared, but He gives a hint that no one could misunderstand unless he be thoroughly blinded by selfishness and love for ease. Those who enter most heartily into the great baptism of His life, those who share with Him most faithfully in draining to the bottom the dregs of that bitter cup that He saw before Him—these are the ones for whom the highest honors of the kingdom of God are prepared. This is the same thing as saying that the union with Jesus that concerns us now is a union in His life for suffering service for a lost and ruined world.

Why Men Lose Their Spiritual Power.

God sometimes rejects men who were formerly very useful in His service. The thought is a terribly serious one, and the fate is so awful that Christian workers may well afford to attend to the question, Why does God sometimes withdraw from the erstwhile popular and powerful religious leader the divine influences that made him successful? In Saul's case sin was the cause, and it was chiefly sin of arrogance and disobedience. Is it not generally so? "I can do all things through Christ which strengtheneth me;" is a truth which explains every truly great Christian's greatness; but how pitiably weak becomes that man whose confession of faith in himself omits the last half of the passage and leaves him believing, "I can do all things." The Holy Spirit promptly deserts the man who believes he needs no help and the Holy Spirit quite as quickly flees from the man who claims for himself all the glory of achievement. It is said that great preachers have been known to sink to the commonplace or the disgustingly sensational, becoming all but fruitless, because they discovered their greatness, neglected their humble devotions, and, depending no longer upon God, confidently trusted in their own experience, culture and gifts for continued distinction and laudation, which they seemed to prize above the usefulness of which these are mere incidents.—Cumberland Presbyterian.

Love's Conspiracy.

BY J. W. BRIGHAM.

The profoundest writer of any age in dealing with the mysteries of human life said; To those who love God, all things work together for good. Study the text and your interest increases. Literally, everything unites in a conspiracy of love to help the Christian. Here is a combine, a trust, under the management of the Infinite, worthy your membership. Co-operate with God in this promise, and happiness is as certain as gravitation.

In times of trial do not say: All these things are against me. There is no order, no law of love working for me in life. In our cotton mills, to the first-time visitor, the looms, spindles and shuttles appear to be in utter confusion. But the packing room reveals, in the finished cloth, a conspiracy of happy service. So would your Father weave, in His great factory, all the events of your life into a beautiful character-garment. As the fleeting, lawless, magnetic clouds of the aurora form above the quiet observer's head a crown of glory, even thus will the seemingly fortuitous affairs of your life, when you are rightly and trustfully related to them, issue in a coronation hour more joyful than that of kings.

Right Use of the Bible.

Young man, young woman, cling to your mother's Bible. Civilization is founded on it, and civilization has a sure foundation. The old Bible is sacred with many a precious memory. Fathers have put it into the hands of their boys as they sent them out into the storms of life, and it has led them through without shipwreck. Mothers have put it into the hands of their daughters, and it has taught them how to live queenly lives and die in holy peace. Men have read its pages when they were on the brink of awful temptation, and it girded their loins to heroic resistance, till they have preferred to die rather than to do wrong. Soldiers have put it into their knap-sacks and gone out to battle-fields and charged up hills slippery with blood with larger courage because of their Bible. And men in hospitals, groaning with pain, their life-blood dripping from their ghastly wounds, have held their mother's Bible in their fainting grasp, and kissed it with lips that were pallid with death, and gone out into the darkness with a smile because their mother's Bible was near. O, the Bible! the Bible! I want it in my hands as I face life's hot tempations; I want it in my heart as I face life's awful sorrows; I want it in my life as I gird my loins for strenuous responsibilities; I want it under my pillow when my breath comes in gasps, and the death dew is damp on my forehead; and I want you to put it in my coffin, and read it over my grave, and write on my tomb its promise of life eternal.—Dr. F. O. Holman.

"That Silence Saved Me."

A young man sat chatting with some giddy girls. Among them was a sweet, quiet young woman known as a Christian. The young man, thinking to tease her, bantered her about her religion. The silly girls tittered, but the object of his mirth remained silent. Then with the folly of youth, and recklessness of impiety, he uttered many infidel objections to Christianity. She did not smile, nor look at him, nor seem to notice him. Then he continued his language, hoping to force her to refute something. But she maintained the same sweet, dignified silence. A vision of his own stupidity broke over the young man and convicted him of sin. He said afterwards, telling the story, "That silence saved me."

STATE-WIDE WORK FOR YOUNG CHRISTIANS.

Saved to Serve the Working Principle for Converts.

BY J. C. MASSEE.

If I am correctly informed, there is at present no effective State organization of the Baptist Young People's Unions in North Carolina. As a consequence of this lack, there is an absence of effective organizations in many churches. In other States where the young people have received more attention and have undertaken more aggressive work, conditions have been so different and in some respects at least so much more favorable for the development of a higher Christian culture, that I venture to express here a hope that we may soon have a more effective State organization in North Carolina.

OBJECTIONS.

That objections may be made to young people's organizations will not be questioned. But objections may be raised to anything. And the raising of objections to societies does not vitiate their right to exist and to do aggressive work within the churches. Something more than the statement of an objection is necessary. It has been said that we already have too many church societies, and there can be no doubt that the tendency to multiply meetings, conventions, and societies will bear watching in our churches. But the fact that there is danger of having too many societies does not destroy the necessity for having some societies.

WHAT A UNION WILL DO.

There are some societies that in our present condition of church work seem to be necessary. One of these is the Sunday-school, and I believe another to be the Baptist Young People's Union. And there is a as much Scriptural grounds for the existence of the latter as for the existence of the former. Both are purely institutions of expediency. If we might consider the church as a school of Christianity and its various societies as classes in that school, then the B. Y. P. U. might well be designated as a class in practical doctrine. It is a training school for service. Both its spirit and its letter are committed to that task. If it does nothing else it does undertake to teach the practical application of the Christian principle in the daily life. The vital practical worth of the Young People's Union in any church cannot be appreciated until it has had at least three years experience.

It is a caste iconoclast. In many churches there are found to exist cliques or coteries of those in similar social circumstances. These are a law and a life unto themselves, and their existence is surely a blow to the usefulness of a church body as a whole. The Young People's Society admits no social distinction, and makes it its aim to bring all together on the basis of Christian fellowship and service. It creates and maintains a spirit of loyalty to Christ and a loyalty to the church. The zeal and enthusiasm, the interest and devotion of the active members of existing young people's societies in our churches have been a mighty timulus to the consecrated activity of the older portion of the membership. No pastor who has had a working union in his church and has kept himself in sympathetic touch with that union, would ever consent to its disbanding.

The same argument here applied to local unions can be applied to the State organization. For what the State Convention is to the churches, the State B. Y. P. U. organization might become to the unions. And the State B. Y. P. U. organization, in connection with the State Convention, would bring into that body a large number of aggressive and intelligent young Baptists, who would gradually be assimilated into the larger work of the State Convention, receive the training of its leaders and the inspiration of its fellowship. If the objection is made that it will be necessity to create interest in the union, the answer might be made that the same necessity has existed about all our organized work. And the fact that there has been previous failure in the effort to effect a State organization of the Baptist Young People's Union, is no argument against it. The first effort to organize our Sunday-School Board was a failure, and many other great enterprises and institutions have been incited to success by failure at first.

Having said so much about the objections to making this State organization an effective and aggressive force in our denominational life, I may now be permited a word as to the purpose, possibility and destiny of the B. Y. P. U.

FIRST, THE POSSIBILITY.

A union in each Baptist Church. In spite of many difficulties it is possible to have an active union in every one of our churches. It will take just one man of determined spirit and consecrated zeal to insure the existence and the effectiveness of a local union. Every church needs a man with a hobby in it. And it would be a good thing for almost every church if some one of its young workers were riding the B. Y. P. U. hobby. Of course he will not wish to ride his hobby to death. But having acquainted himself with the purpose and principles of the young people's work, he will keep everlastingly at it until he has embodied these principles in the life of his church. While he may meet some difficulties now and then, future generations of church workers will 'rise up and call him blessed." It will not require the man of greatest ability nor greatest influence in the church, but one whose heart is hungry for better spiritual conditions and more earnest work for the Master within his church. He will find this a choice service and indeed a blessed reward.

PRACTICAL CONSECRATION.

The great need of our churches to-day is more practical consecration—more consecration in practice. We have enough correct theories of life. Our doctrinal views have been debated till we all know just where we stand, or at least where we are expected to stand on doctrinal questions. We have enough consecration of a sort—consecration to the denominational idea—consecration to the moral phase of Christian life. But there is a terrible dearth of consecration to practical spiritual living. Isaac consecrated himself on the altar, made an absolute surrender of himself to God, but he seems to have ended the matter there. All that he seems ever to have done was to make of himself a link in the chain of God's providence. Abraham's consecration was of a different kind, and the study of his life will indicate the development of his character, step by step as he committed himself more and more fullv to the service of God. It was this surrender to service that made him "God's friend" and obtained for him the name of the "father of the faithful." The Baptist Young People's Unions have for their motto this: "Saved to serve;" and they count it to be their opportunity to indoctrinate the church in practical service. We wish to teach our principles; to look for the opportunity to maintain the spirit and imbibe the principle that will make Christian service the necessary law of life. One cannot imagine the meaning and the power of this organization within the churches, if it should succeed in doing nothing else than to give to the churches its motto to be the ideal of living for every individual Christian.

Some years ago in one of the frontier States, a man who had been lost in the forest came upon a wretched hut at nightfall, and entering in he laid down to sleep. He was discouraged, heart sick, almost despairing and only hoped to find one more night of forgetfulness in the slumber which his weariness made possible. He slept, and the morning dawned, and as he stood up from the floor where he had slept his eyes rested upon a sentence written with charcoal upon the wall of the hut by the hand of some former wayfarer. He read it, and it transformed his life. The words were these: "I am but one in this vast multitude of the world, but I am one. What I can I ought to do. What I ought to do by the grace of God I will do." That is the ideal of life that the Young People's Unions are seeking to instil into every Christian mind.

OUR DESTINY.

Our success has been so limited, our progress is so slow that we are frequently tempted to ask, "For what good; to what end do we work?" Let us remember that it is the last swing of the pendulum that makes the hour, the last stroke of the hammer that breaks the stone, but all the other swings of the pendulum were necessary to make the hour. All the other strokes of the hammer entered into the last stroke. Its purpose is being acomplished. One by one its members are going out into the larger work of the church; moving from one church to another, or drifting from one State to another. But we confidently believe that when once this principle of Christian living has been instilled into the mind of the young Christian it will remain a part of his life for all time. So is the union principle of service being propagated far and wide. Unsatisfactory as the work of the union has been in the past, we confidently predict that its destiny will be this: That it will yet be recognized as one of the most potent factors in the higher development of our church and spiritual life. To that end there ought to be a more perfect Baptist Young People's organization in North Carolina. Who will help to make it?

Raleigh, N. C.

Habit in the Spiritual Life.

Habit has its place in the spiritual life no less than has inspiration. No grace comes to perfection in any character until it becomes as unconscious as is breathing or walking. And to that we attain by the constant repetition which forms the habit of right action. The child's first efforts at walking are clumsy and even perilous. By repeated use its limbs acquire the firmness and the capacity of response to the will, which ceases to be wonderful to us. The girl's first efforts to find her way among the keys of the piano, and to fit the action of her hands to the note on the page before her, are troublesome and wearing. But with practice the power to play music at sight will come, if there be the perseverance that is needed. And so people acquire the skill to adjust the action of their lives to the divine law, not in a day, but by patient continuance in well-doing, often after a clumsy and unpromising fashion at first, but with growing ease and naturalness, as the habit of doing right becomes "a second nature." Let us therefore not be discouraged, for either ourselves or others, at the clumsiness or the imperfection with which our service of God makes its beginnings. "First the blade, then the ear, after that the full corn in the ear."—Sunday-School Times.

Fifty per cent of every dollar tax you pay is because of the liquor traffic!

"Take Time to Be Holy."

Holiness is wholeness. One only is holy—God. Because He only hath immortality. Perpetuity is essential for perfection. Time is necessary for character; endless duration for highest unfolding. Wholeness in character implies God. The faithless soul is a fractional being. The reception of God is the beginning of holiness. God within completes the holy man. Fullness of God is abundance of life. Time in holiness brings increasing vitality. Wait upon God and you renew your youth. The aging good man is growing young. "I am eighty years young," is both wit and wisdom. Years bring no terror to the holy soul. Highest manhood blooms in perennial childhood. Wholeness in God is the secret of immortal youth, and holiness is the true fountain of eternal freshness.—Watchman.

Watched!

The Christian in society is always being watched. Men are taking knowledge of him all the time. They take note how he conducts his business; they scrutinize his behavior at the feast, or in the social circle; they notice how he behaves himself at the summer hotel, or on board ship, or wherever he may be. Would that he could always stand that ordeal as the Lord Himself did in the house of his Pharisee.

My brethren, when so many are on the watch for our stumbling, how much need is there for us to take heed to ourselves! Let us seek by prayerful realization of the presence of the Lord with us, to be Christians wherever we are; and then not only shall we save ourselves, but we may also be the means of salvation to others. In our speech let us be reverent and discreet; in our business let us be unswerving in our integrity; in our conduct let us be unselfish, and thoughtfully considerate for others' welfare; in our general deportment let us be humble, earnest, holy and devout; and then men shall take knowledge of us that we have been with Jesus, and even our enemies "shall not find any occasion against us, except they find it against us concerning the law of our God."—William M. Taylor.

Life's Little Day.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life, as a whole, running on for us. We can not carry this load until we are threescore an ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this living day by day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever means to us—just one little day. "Do to-day's duty; fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them." God gives us night to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—British Weekly.

Two-thirds of the crimes of this nation are due to the same cause!

News Notes.

....Bro. A. D. Hunter has been called to Wakefield.

....Bro. P. H. Pernell changes his address from Louisburg to Lincolnton, N. C.

....Dr. Eager writes that there is prospect for a fine opening of the Seminary October 1st.

....Two months and then the Convention. Now for a great rally to the cause of State Missions.

....The brotherhood will join us in sympathy with Bro. W. S. Olive, of Apex, in the loss of his two infant children.

....The man who stays away from the polls lest by voting he lose trade is no more worthy of the ballot than the man who sells his vote.

....Bro. A. M. Croxton writes from Norman, Okla.: "Our new work is starting off nicely. I find a responsive people ready for work."

....A universal effort on the part of our subscribers to increase our list this three score and tenth year of the Recorder's service would be appreciated.

....The Reverend J. J. Taylor, D. D., will be inaugurated President of Georgetown College, Ky., October 2. Among the speakers is President Mullins of the Seminary.

....Mr. D. M. Pressly has accepted the call to East Macon Baptist church, Georgia. He has many friends in the old home State who wish him well in his ministry.

....We gratefully acknowledge receipt from Kinston of an invitation to the Golden Wedding of Mr. and Mrs. B. D. Howard, September 29. We extend to cordial congratulations.

....Dallas, Tex., will this fall entertain the State Missionary Association, the creation of the church party led by Hayden, and the General Convention. Dallas loves a convention.

....President Poteat has reached Furman University, Greensville, S. C., and Dr. Key writes that the outlook is brightening every way. Dr. Poteat's return to the South is a boon to us all.

....We have pleasure in acknowledging the receipt of new subscriptions through Messrs. J. A. Campbell, C. J. Black, N. H. Shepherd and S. W. Hall. We heartily thank these good friends.

....Bro. Carey Almon Upchurch, of Cary, has decided not to go to Atlanta. He recently held a meeting at Swift Creek, aided by Brethren Earl and J. H. Booth, in which twelve were received by baptism.

....Prohibition has now carried one hundred and fifty out of the two hundred and forty counties of Texas. In a majority of the other counties prohibition prevails in every precinct but one in the county.

....Elder N. S. Jones has resigned the pastoral care of our church at Burlington after more than a year of successful service. The church there, to our knowledge, is much attached to Brother Jones, and it is a pity that he will leave. He is one of our best pastors.

....Bro. A. D. Hunter, of Cary, sends this note: "Stop please, and think. Our little band at Fuquay Springs have their house of worship hulled in. We must have help to finish it. We need to do so at once. Winter is coming on. This is a point helped by our State Mission work. Please, pastors and churches, send me a collection for this work during October or November."

....The Wilmington Association meets this year with Bethlehem church, Pender County, October 13. Delegates will be met at Rooks Station on A. & Y. R. R., on Monday night and Tuesday morning. R. H. Hewlett, Pastor Bethlehem Baptist church.

....We are sorry to lose Rev. W. L. Walker, who came to us from the Presbyterians, and who accepts a church in Macon, Ga. He is a young man of remarkable strength, and North Carolina must manage to bring him back. As a preacher he is rarely gifted.—Charity and Children.

....The Southern Presbyterians, according to the Herald and Presbyter, have 235,142 members and contributed last year, all told, $2,374,648, an average of a little over $10 a member. It is an old saying that a Presbyterian church cannot exist where there is no bank.—Western Recorder.

....There are quite a number of vacant pastorates in our State—Wilmington, Goldsboro, Tabernacle, New Bern; Broad Street, Winston-Salem; High Point, Burlington, Southport, Red Springs, Beaufort, Rockingham, Clinton, Marion, Morehead, etc. There is plenty of room in North Carolina for men.

....The Smithfield Herald charges one of the Superior Court judges with drunkenness—and that, too, while holding court. Shame. Impeachment is in order. The Herald should name the man. If it will not, we will upon authentic information. We wish to clear the other fifteen now put in a bad light.

....Bro. L. B. Boney writes: "The meeting at Mt. Zion church, near Clarkton, of which Bro. W. S. Ballard is pastor, closed Friday night. There were fourteen added by baptism and a large number professed faith in Christ who did not join that church. The Lord wonderfully blessed our labors, and to Him be all the praise."

....Rev. Len. G. Broughton has been invited to consider a call to the pulpit made so notable by Dr. A. J. Gordon, the Clarendon Street of Boston. This is an impressive recognition of Brother Broughton and his North Carolina brethren appreciate the honor. We doubt, however, whether he will find it possible to leave Atlanta.

....At the recent meeting of the Piedmont Baptist Association at Gibsonville the Walnut Street church of this city, Rev. J. H. Rich, pastor, led in number of accessions, reporting 69 in 10 months. Two more were received for baptism at that church (Proximity) Sunday. The baptism will be held at Cone's pond next Sunday afternoon.—Greensboro Telegram.

....Pastor J. N. Stallings and Clerk R. L. Lowry of Salisbury, send this official notice: "To whom it may concern: Mr. C. M. Caldwell, who for some years has been an unordained Baptist preacher, recently a member of Chestnut Hill Baptist church, was excluded from the fellowship of said church, on the 9th day of August, 1903, by the unanimous vote of said church in conference assembled."

....The meetings in the Raleigh Baptist Tabernacle last week were highly satisfactory to the large crowds that attended. Dr. Sampey's lectures no doubt incited many to renewed efforts in soul-winning, and likewise instructed them in the way to do this work. The afternoon lectures were also enjoyed. Professor Poteat, who excells in so many accomplishments, gave two addresses that are not often surpassed anywhere. In one he gave the story of How We Got the Bible; in the other he interpreted Paul's Letters in the Light of Paul's Life and Times.

....Prof. S. F. Boyles has moved with his family to Campobello, and will have everything in readiness for the opening of Oak Knob Academy by October 6. He says: "We came to this place a week ago and already feel quite at home, so kindly these good people have received us. The Baptist church appears to be a 'live wire;' the members are united and warm-hearted."—Baptist Courier, S. C.

....Bro. G. W. Coppedge reports meetings as follows: At Ephesus, where he has served twenty years, five baptized; at Macedonia eleven; at John's Chapel, seven. At Ephesus and Macedonia he was aided by Bro. L. R. Carroll; at Johns Chapel by Brethren Hutchinson and Sledge. He enjoyed the good preaching of these brethren and appreciates their aid. Brother Coppedge has resigned the care of Ephesus.

....We suspect that there is no pastor in the State who does more than Bro. J. W. Nobles whose post office is Selma, but whose field is the world and round about. He is a modern pioneer. One year he travelled 5,000 miles by vehicle, visiting his churches. We observe that his meetings are always fruitful; that his churches always grow and that he is always in good spirits. Of such men is the kingdom.

....Bro. W. R. Rickman writes: "Please change my address from Stevensville, Mont., to Hamilton, Mont. We enjoy the Recorder and its weekly visit does us good. The work here is very difficult, but yet the Lord has blessed our labors. We leave Stevensville to give place for another worker in this large field. We wish you great success in the temperance work. We are in the midst of a similar battle here."

....Bro. C. W. Blanchard recently raised in pledges $4,000 to meet the proposition of Bro. A. G. Cox to give an equal amount to our Winterville School. He speaks, by the way, in glowing terms of the work of Principal Lineberry. Bro. Blanchard, having led our cause in the East for a number of years with great effectiveness, now proposes to retire from that field. We hope the work has reached a point that makes this wise.

....Bro. T. S. Crutchfield resigned the care of our church at Rocky Mount to pursue studies in the S. B. T. Seminary. He has made a most excellent record in the pastorate and he will maintain North Carolina's standing at Louisville. Indeed we think our representation there this year is above the standard. Bro. M. P. Davis closes a brief but helpful ministry in the New Bern Tabernacle to succeed Brother Crutchfield at Tarboro. During Brother Davis' pastorate the church debt has been reduced by $700; and seventeen have been received into fellowship. "It is," he says, "the most liberal church I know in the State."

....The movement toward the pensioning of college teachers is slowly making its way in our Universities. Brown University is the last to take action through the appointment by the corporation of a committee "to consider the feasibility of making some provision for the honorable retirement of professors who have been long in the service of the University." Harvard, Yale, Columbia, Cornell and Amherst already have systems of retirement and President Faunce of Brown in his last report strongly recommends that the University take speedy action in the matter. But North Carolina Colleges have not yet reached the point of giving the members of their faculties periodic leaves of absence for rest and study. A teacher ought to have at least one year in seven to himself.

....The Western Recorder denies, with quite a characteristic show of temper, that it clubs with the Flag. We were informed that the Flag clubs with the Recorder, and, seeing that the Flag editor once had a Flagite department in our righteous contemporary, we inferred that the arrangement is reciprocal. We beg pardon. But we must dissent from the Western Recorder's creed that unless you bow down and worship that sheet you are only an "alleged Baptist" and not at all sound. That paper may lord it over the ignorant, but its popery will go no farther.

....Bro. G. C. Duncan writes from Chalk Level, Va.: "A splendid meeting at Millstone, Halifax Co., Va. The pastor preached for five days. Church greatly revived, nine additions. Aided Bro. A. W. Burfoot at Oak Grove, Princess Anne Co., the week after the fourth Sunday in July. So far there have been more than twenty additions, and the good work still goes on. Aided Bro. J. T. Riddick at Kempsville, Princess Anne Co., last two weeks in August. There have been eleven additions. Church greatly strengthened. Brethren Bufoot and and Riddick know how to make a visiting brother feel good. Change my paper from Chalk Level to S. B. T. Seminary, Louisville, Ky. Rev. E. Y. Pool, of Mappsville, Va., has been called to my field."

....Though Mr. T. Neil Johnson has resigned as official secretary of our State S. S. Work, he still finds time to foster that phase of the work which he deems most important namely, the training of those young people now in our schools to be Sunday-school teachers. He has just returned from Buie's Creek Academy, where he started fifty young men and women upon a daily study of the Life of Christ, in classes led by themselves. While there he also organized fifteen of these student-teachers into a Normal Training Class to study the Principles of Teaching as applied to the Sunday-school. The latter course will run throughout the year and be under the direction of Prof. H. F. Page, who teaches the Old Testament in the regular school course.

Gracious Meetings.

I have just closed a series of gracious meetings in each of my churches. I was ably assisted at Norwood by Bro. L. R. Pruett, of Charlotte; at Palmerville by Bro. J. E. Smith, of Concord; at Ebenezer by Bro. S. J. Beeker, of Mocksville, and at Kendalls by Bro. John Summey, of Hannersville.

Each of these brethren did faithful and earnest preaching, and much good has been accomplished.

At the three former churches there was not a great ingathering of souls, owing to the small number of the congregation who had not already enlisted in the cause of the Master. But the churches have been greatly revived, all have pledged a fuller consecration of their lives to the will and work of the Master. And sometimes this means more than we realize.

We baptized sixteen as a result of the meeting at Kendalls. These brethren will soon pull down their old house of worship and erect a $1,200 building in its stead.

My churches are making good progress along many lines of Christian work, but the most noted is that of Christian giving as is seen by the increase of their contributions to missions, the Orphanage and other objects.

Fraternally yours,
J. E. M. DAVENPORT,
Palmerville, N. C., Sept. 19, 1903.

We have 1,250,000 drunkards with will, mind, character, hopes for this life and that of the future gone!

The Kings Mountain.

The fifty-third session of the King's Mountain Association convened with the church at Pleasant Hill. R. F. Tredway preached the introductory sermon. Text: 1 Cor. 1:23,24: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The sermon was timely, practical and the kind of Gospel which lifts men to better living.

Rev. A. C. Irvin was elected Moderator. D. S. Lovelace was re-elected clerk, and T. K. Barnett treasurer.

A. C. Irvin read the report on "Religious Literature," which was discussed by J. S. Farmer, T. Dixon, S. F. Conrad, G. P. Harrill, and C. J. Woodson. Brother Dixon said: "The Recorder is sound and gives no uncertain sound in the cause of right, and there is no shilly-shally work on the Recorder." Brethren W. D. Hubbard and D. F. Putnam also spoke on this subject.

The report on Education was read by J. V. Denning and discussed by J. V. Denning, R. F. Tredway, C. B. Justice, W. D. Hubbard and S. F. Conrad. Brother Denning read a letter from our beloved Brother Vann, saying that if the brethren would raise five thousand dollars in hat collections he could count the ten thousand conditional pledges and pay the debt This five thousand dollars should be in the hands of Treasurer Watson by the Convention, and certainly not later than December 31st, of this year. Let each of us do just a little more and we will come out well.

Bro. C. B. Justice made a strong plea for the monument to the memory of Columbus Durham. The Association gave above fifty dollars, and the pastors will raise a good sum to be reported later.

The report on Temperance was discussed by R. L. Weathers, G. P. Harrill, S. F. Conrad, and C. J. Woodson.

State, Home, and Foreign Missions were discussed together by A. H. Simms, R. F. Treadway, R. L. Limrick and W. D. Hubbard. These speeches were all very good and the pledges were an advance over the amount paid this year. R. L. Limrick said: "If a man does not believe in missions he had better ask himself if he has been converted. If a man has not the spirit of Christ he is none of his. A man who can, and will not give to missions, is not converted. When we have the Holy Spirit with us we can find the bottom dollar in our pockets."

C. J. Woodson read the report on the Orphanage, which was spoken to by C. J. Woodson and G. P. Harrill.

A cash collection, amounting to forty-two dollars and seventy-five cents, was taken for the Orphanage.

The reports of less importance were adopted with little discussion.

The Kings Mountain is a great body of Baptists. One almost feels like he is in the Chowans, and would, I suppose, but for the fact that some of the churches pledge some small amounts and pay the cash at once. This may be well for some churches, but it seems hard for a church to rob herself of the joy of giving as the Lord has prospered by paying some small amount and then wait one whole year before contributing any more. These people are great when you come to hospitality. The greatest spreads were daily placed before the hundreds. The people should remember that God could use a good part of this abundance to make some hearts lighter, some life brighter, some souls whiter.

The next session of the Kings Mountain Association will be held with the church at Zoar, three miles south of Shelby. J. S. F.

Piedmont Association.

The tenth session of the Piedmont Association convened with the church at Gibsonville. C. L. Greaves preached the introductory sermon from the text: "Buy the truth and sell it not." Prov. 23:23. There are many things about which we can afford to be mistaken, but we must be right when we come to God's truth. We cannot succeed about anything until we come to the truth regarding that particular thing. No invention can be made until some man thinks the truth about that thing. Truth is imperishable and we must come to the truth before we can be saved, for God is truth, as well as the way and the life. If we would have the truth we must be willing to buy it. It will cost us (1) the restraining of our curiosity of regarding mysteries; (2) the laying of our prejudice aside; (3) the subjecting ourselves to those who are able to teach; (4) much hard thought and work (the Holy Spirit never gives us knowledge when we are too lazy to work for it); (5) the willingness to accept the truth when we find it; (6) we must come to Christ who is the embodiment of truth, and who will be glad to lead us into all truth.

Then we cannot afford to sell the truth. "Sell it not." There is no purchase value sufficient to buy the truth, so we must always be losers when we allow the truth to be taken from us.

The following officers were elected: F. H. Jones, moderator; W. H. Ellis, clerk, and R. C. Charles, treasurer.

S. F. Conrad conducted devotional exercises Friday morning.

Report on Periodicals was read by J. H. Rich, and spoken to by J. H. Rich, J. S. Farmer, S. F. Conrad and A. Johnson.

J. B. Richardson read the report on State Missions, which was discussed by L. Johnson, J. M. Hilliard, W. H. Eller and J. B. Richardson. These facts were given by L. Johnson: "The Piedmont Association is at the head of the list in contributions, to the objects of the Convention per capita, the amount being one dollar and forty cents for each member.

"The Secretaries of all Mission Boards in the South are preachers. No man could expect a business man, capable of doing the work, to accept the position at the low salaries paid. They could not afford it. It takes only eight per cent of the money contributed to pay expenses of the Board, and if we will rise up and put fifty thousand dollars in our State Mission work it will cost only four per cent."

J. B. Richardson said: "I can remember when we did not have more than twelve educated preachers in the State. There is in my mind a church which was worth seventy-five thousand dollars, and paid their pastor only eight dollars per year. Two men who took the Biblical Recorder (and they were the only ones who did take it), paid this eight dollars."

J. J. Adams, of Graham, said: "There is a cotton mill under erection in Greensboro, the ground floor of which covers eight acres. There will be five thousand people about this mill within three years."

A. Johnson read the report on Orphanage. He said: "The world is coming to realize that the best movement that can possibly be erected to our departed loved ones is such as brethren Durham and Whittey have erected at the Orphanage."

The Orphanage work is finding a place in the hearts of the people. The opposition which was so high at the first has all been lost in love.

Brother Johnson said: "When I think of the time when the Orphanage was turned out into the streets of Raleigh to die, and a few heroic souls took it up and pledged themselves to build the Home, and Dr. Hufham stood on the platform in the Baptist State Convention and said: 'This day is the Baptist Orphanage of North Carolina brought into existence in spite of the Baptist State Convention and the devil;' and then think of what it is now; I thank God and take courage."

J. M. Hilliard said: "We are playing at this work, let us double our pledges. I have buried many people from many conditions in life, but I never buried a man who perished to death. We need not be afraid to increase our gifts, we will never suffer by doing. I would just like to see one man who has died because he was so liberal that he starved to death. I would pay my own expense and go anywhere to bury such a person, and be glad of the job."

The report on Education was read by H. W. Battle. Dr. Battle said: "Childhood and womanhood are just beginning to receive the attention which they have so long needed. We have great cause for gratitude and encouragement in our educational institutions." There is supreme, superlative need of education for our ministers. F. P. Hobgood and C. L. Graves also made strong appeals for our schools. W. F. Fry made a big speech in a few words: "My heart was stirred when I saw forty girls turned away from our Baptist Female University."

J. L. Lane led the prayer service Friday night.

C. L. Greaves read the report on Foreign Missions, which was discussed by H. W. Battle and L. Johnson. These speeches were on a high plane, and very much above the average. Dr. Battle said: "Rise up men and do your full duty, do not let the angels hovering over the earth hear one of you say, 'I do not believe in Foreign Missions.' If you are going to say such a thing let the angels go back to their heaven, and let God hide his face and turn a deaf ear to earth ere you say it."

At the close of the discussion on Foreign Missions, Bro. C. L. Greaves asked that a special prayer be made by the Association. Bro. L. Johnson led for our beloved W. Carey Newton and wife in China, and also other missionaries. The Holy Spirit was present.

Bro. Jas. Jordan conducted the devotional meeting Saturday night.

W. H. Eller read the report on Home Missions, which was spoken to by L. Johnson. Thos. Carrick read and discussed the report on Ministerial Relief.

L. Johnson read the report on Sunday-Schools.

W. H. Eller read and discussed the Temperance report.

The Association made a good advance on almost all the objects in her pledges for next year.

The next session is to meet with the Mt. Calvary Church, five miles from Reidsville, on Wednesday before the third Sunday in September.

J. S. F.

Pastor Hall of Fayetteville.

I notice that you made mention of the resignation of Rev. T. A. Hall, of our church in the last issue of your paper. I thank you for it. I notice too, that you expressed a hope that he might remain in North Carolina. In this connection I wish to say that nothing could please me better than for him to remain pastor of the church to which I belong; but if we cannot keep him in Fayetteville, the next best thing that I know, is to try to keep him in our good old State. No wonder "Old Virginia" is a Baptist stronghold, if Rev. T. A. Hall is a specimen of her preachers. He has a sweet and gentle disposition. He is an excellent pastor. He is a spiritually minded man. He is an orator whose great learning and rare eloquence blend in perfect harmony with the spirit of the Gospel. He is not a sensational preacher. He believes in the power of the gospel and he preaches it in its purity. I can recommend him to any church in the State that may need a preacher of his class. He would fill any pastorate in the State with credit to himself and the denomination to which he belongs.

He has a small family, consisting of a wife and one son. They are both good workers in the church and Sunday-school.

Brother Hall will preach his last sermon next Sunday morning.

I have written more than I intended, but I hope you will pardon me. I want to tell you how much I appreciate your paper. It gets better as the days go by. Some of the editorials are worth more than the cost of the paper for a whole year.

With best wishes for you and your paper in your work I am

Yours truly,

W. B. MALLOY.

News Notes from Lilesville.

Since coming here the first of March, I have found myself in a noble band of Christian workers. This is an old church with an honorable record. And while not now as strong as she once was, is still doing a good work, and looking forward to better. Coming to this Association, I fell in with such pastors and churches as stirs one's heart to nobler service.

Yet we found some destitution, several churches are pastorless, and Rockingham is about to lose Britt, who goes to the Seminary at Louisville. We need two or more preachers. Here, as elsewhere in our State, the great need is for well trained men in pulpit and pew. Peedee Institute is nobly fulfilling her mission in suppling such men and women. Here Professor Ferrell is doing the same noble work in mind drilling and character building as during the past busy and laborious years of service he has given the Master in Wakefield, Wake Forest and Wadesboro. And the school has opened more encouragingly than ever, with more than 150 students, and we do not know how many more have come in. We lost Love, but we gained Graves, and so the Wadesboro saints keep their faces bright with the sunlight of an optimistic hope, having an unquestioning faith in their pastor and their mission always. There are other noble men here as pastors and leaders, some we knew before we came, as Britt, Fulford and Kendrick, others whom we are learning to know and love as Caudle, Wilhoit, and others.

We are in the glad light of several good meetings recently passed.

Our meeting at Lilesville began the fourth Sunday in July. Bro. L. Johnson, once the pastor of this church (and by the way it was his first pastorate), preached for us in the morning a most excellent sermon on "How shall we escape if we neglect so great salvation." And how it rejoiced these people to see his face once more and hear him preach the gospel! That night Bro. J. R. Moore, of Seneca, S. C., preached his first sermon, to the delight of all, and continued through the week, God giving us gracious blessings. As a result of this meeting, thirteen have been baptized into the membership of this church.

The week following, I aided Pastor A. B. Caudle at Gum Springs, and the week following at Marven, at each of which places we had a good meeting, and several joined those churches.

At Peachland, I aided Pastor G. O. Wilhoit in a meeting where several professed faith and five were baptized.

The meeting at Hamlet is still before me. We hope to have Bro. W. A. Smith, of Lexington, with us. Here the church is yet small, but they are looking forward to a day of larger and better things.

L. N. CHAPPELL.

Lilesville, N. C.

Home Circle.

An Aftermath of Joy.

"What is it, William?"

The white haired old man raised his head and tried to smile bravely into the questioning eyes of his wife, in whose face he saw reflected the trouble from his own.

"A trifle—a foolish little thing over which I am weak enough to be disturbed. And yet,"—his voice faltered a little—"it is not quite pleasant to feel that I have outlived my usefulness."

"Why should you feel so? Tell me about it." And his wife crossed the little study and stood close beside his chair. Many times she had helped him through trial and trouble and discouragement with her brave cheerfulness and steady faith.

"I have served the Lord in this place for forty-five years," he began slowly, "and he has blessed me. But it has come to me over and over, of late, that I should make way for a younger man in my pulpit. Perhaps the people feel this, too. I do not know, they are very kind to me always. My lot among them has, indeed, been a pleasant one. But there are young people growing up in the church—it is only natural that they should desire a younger pastor:" and he paused thoughtfully.

"Something has been said—" began his wife.

"Not to me. They are too considerate for that. It was only a chance remark on the street the other day, by a young girl to a companion; something about the desirability of having a progressive young minister at the head of the church. She did not know I overheard. And it was, after all, but the voice of my own feeling."

There was a little flush of indignation in the usually placid face before him.

"A foolish school girl! What does she know of the needs of the church! And after your lifetime of work for this church and this place!"

"Never mind that," he answered, gently. "We must not evade the question, Margaret. It is simply this: Have I ceased to satisfy the wants of my people, and do they wish for a younger, more active pastor? I must think over it and pray over it, and seek to find the truth. I know the Lord will help me to do His will for the good of His people."

There was nothing further to be said in answer to that reasoning, and his wife left him alone with his problem. As the days passed she could see that he was deeply troubled over the matter, yet patient and willing to do whatever was best. It was not an unusual case, after all—a minister grown old in his charge, a young progressive element in the church, and a desire, entirely natural, for a minister more in sympathy with new ideas and methods.

At last the decision was reached. Kneeling beside the old chair in the study where he had penned so many messages of hope and love and invitation to those people, the old minister laid his life work down at the feet of his Master, and said tenderly. "If it is Thy will, O Lord, let it be done."

The next Sabbath he read to his congregation the resignation, over which he had spent so many days of thought and almost heart-broken sorrow.

It came as a complete surprise to all; but was received by different ones in widely different ways. To the older members, after the first shock of astonishment, came a feeling of sorrow almost as deep as that of the pastor at the step which he considered it his duty to take. Most of the younger members shared this feeling; but a few thoughtless ones felt that it was the opportunity they desired to secure a new, brisk, active, young worker.

There was an unwonted hum of undertoned discussion at the close of the service; and it was not long before the pastor was surrounded by the officers of the church with requests for the reasons of this unexpected step. He gave them simply and briefly and there was a little silence when the explanation was ended. Then they vied with each other in assuring him that his feeling was utterly unfounded.

"Think over it," he answered them all, shaking his head, but smiling a little more cheerfully at their earnest, sincere words. "I have thought it over for a long time. It is but just that you should have time to consider it carefully." And so the matter was left.

One of the officers of the church had said rather less than the others, but it was evident he had been thinking rapidly.

"I should like to have a word with you after the congregation goes," he managed to whisper here and there to officers, leading members and young people active in the church work. So they lingered until the pastor was gone; and then the one who had asked them to stay stood up and said:

"I hope I may never again feel so conscience stricken as I do at this minute. And not for anything I have done, but for something which I—which all of us, it seems, have left undone. Here is our pastor—the man who has spent his life in this quiet little place for love of us, when we know well that he had opportunities offered him over and over again, in his younger years, to go forth to other work—work better fitted to his splendid abilities, and work that would have brought him larger financial compensation; our dear old pastor offers us his resignation because he feels that we are tired of him—has, in fact, heard a desire expressed for a younger man in his place.

"Friends, this old man has nurtured us in the fear and admonition of the Lord. He has listened to our marriage vows; he has helped us put away our dead. He has been with us in joy and sorrow, and has never failed us, never wearied in doing for us all and more than we asked; while we—we have been so cruelly careless, so slow to thank him and show our love and gratitude, that he thinks we would prefer another in his place. I wish now to offer one or two resolutions.

"First: That our pastor's resignation be rejected. Well, all in favor will please say—"

"Aye," came the ready response.

"Second: I propose that so long as our pastor has health and strength and power to stand in our pulpit, he be urged to do so."

This resolution was unanimously carried.

"Third: I suggest that a testimonial be prepared, setting forth our affectionate regard for him and his life-long faithfulness to us; that it be signed by every man, woman and child old enough to write who is an attendant upon the services of this church, and that it be presented to our pastor next Sabbath."

There was no need to put this suggestion to a vote, for everybody began at once to plan how to give the greatest possible number an opportunity to sign the testimonial before the next Sabbath, and the speaker and his little audience went home bubbling over with enthusiasm. It was a busy week for those in charge of the testimonial, but the work was done by Saturday night.

We will pass over what the pastor did and said when the decision in regard to his resignation was handed to him, accompanied by the cordial expression of the desire that he remain with them for the rest of his days. But when the testimonial was presented—and he saw well up in the long list of names that of his youthful critic—he said softly, as he laid the document aside on the pulpit and clasped his hands over the worn old Bible:

"I thank you all, dear friends, for this expression of a love which I should never have doubted. But I thank the Lord, too, for the doubt which has brought forth this aftermath of joy."—American Messenger.

A Blessed Secret.

It is a blessed secret this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us, just one little day.

Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—Christian Work.

Lesson from Bereavement.

A few years since God gave to us a beautiful boy. How we dreamed and planned for his future. But alas! diphtheria, that dread malady, marked our darling for its prey. On came the merciless conqueror and we saw our angel fall into the last sleep. In that dark hour, there came to us one, like unto the Son of man. "It is I," said a voice sweeter than all the music of earth. I am the resurrection and the life. He that believeth in me shall never die." A new spiritual vision came to me. I saw heaven opened. I heard a voice saying: "Open ye the gates. A jewel from earth is ready to pass the portals." I looked and saw my child robed in the morning light, accompanied by a thousand shining messengers of the sky, go sweeping through the pearly gates.—Ray Palmer.

CURES BLOOD POISON, CANCER, EATING SORES, ULCERS, ETC.

Blood poison and deadly cancer are the worst and most deeply-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained coup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Bontanic Blood Balm (B. B. B.) which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 82 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my 'etients' to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

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FOR SALE.—No. 74.—850 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.
J. STUART KUYKENDALL,
Greensboro, N. C.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

Young People's Page

Children.

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows
That look toward the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklet's flow,
But in mine is the wind of autumn
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What are the leaves of the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

—Henry W. Longfellow.

Just An Every-day Saint.

"Wait, Tommy; that button must be sewed on your jacket."

"But I'll be late for school, mother."

"No you will not be late; give me your jacket and you amuse baby one minute; you know our clock is a little fast."

Tommy took Baby Ben to the window and called his attention to a passing "bow wow" while the button was being fastened in place.

"Why, mamma, it's raining! I'll have to carry an umbrella to school, won't I?"

"Is it raining?" said Mrs. Chubb, anxiously.

"Yes, indeed; see the drops on the window. But I'll take that broken umbrella, and then if anything happens it won't make any difference."

Tommy was conscious that his umbrella was liable to accidents, and how could it be otherwise when it was sure to be used as an offensive and defensive weapon in his friendly skirmishes with other boys?

"Here's your jacket, my boy; now get your umbrella and scamper off to school."

Mrs. Chubb stood at the window and watched him. "Tommy," she called; he looked back. "Tommy, you may bring Billy home to dinner with you."

"All right, mother! Good for you!"

It was wash-day, and that invitation increased Mrs. Chubb's work a little, for she was her own cook on wash-days. "But," she said to herself, "he needs a good dinner and he shall have it. I must hunt up some warm clothing for him, too, poor little fellow! He shall have that overcoat Tommy has laid aside, and I do believe I can mend the sleeves before time to get dinner."

The overcoat was brought, with a roll of pieces, and the mending went on, with occasional interruptions, for Baby Ben must receive a bright smile once in a while, and a little help, too, in his small endeavors at block-house building.

The coat being finished, and the baby tucked away for his nap, Mrs. Chubb hastened to the kitchen and busied herself in preparing dinner.

After dinner the overcoat was given to Billy, and he buttoned himself up in it with great delight.

"Thank ye, Mis' Chubb, ever so much; mother said I'd just have to run to keep warm this winter, 'cause she couldn't afford to buy me an overcoat, an' now she'll see me come a-walkin' in with an overcoat on!"

"Well, I'm glad you like it, Billy; just put this roll of pieces in the pocket, so your mother can have them to mend with if needed. I'm glad I knew of a good little boy to have that overcoat; it ought to be proud of having kept two good boys warm," said Mrs. Chubb, as she started the children off to school, each with a nice red apple in his pocket.

"Hooray for us, Billy!" said Tommy; "that means you're one good boy and I'm another."

The next day Mrs. Chubb called on Billy's mother, a poor widow who worked hard to provide for her little family.

"Mrs. Blake," she said, "I would like to have Billy take his dinner with us during this term of school; you know we live nearer the schoolhouse than you do, and he can always be there in time." She did not add that the boy would be sure of a hearty meal, but Mrs. Blake thought of that, and appreciated the kindness.

"It is very good of you, Mrs. Chubb, and Billy will say so, too. I know it will be some trouble to you."

"No, we busy housekeeping mothers cannot reach out very far, but we can improve our little wayside opportunities. But goodby now, for I must look in on Mrs. Paley a few minutes. Do not forget to tell Billy."

Mrs. Chubb found Mrs. Paley where everybody found her, and where she had spend many years—in her own room on a couch.

"How good you are to come!" said the invalid.

"I like to come," answered Mrs. Chubb cheerily, "because I always find you at home."

"Yes, but do you know home sometimes seems to me like a prison?"

"Such a pretty room as this surely cannot seem like a prison," said Mrs. Chubb, with a smile. "Only see the pretty, bright carpet, lovely pictures, nice furniture, and two windows through which you have glimpses of God's beautiful world outside."

"Yes, a beautiful world, but you remember Mrs. Browning says: 'Two little tears suffice to cover all.'"

"Ah! but the beauty is there just the same, and God is God; floods of tears cannot wash away that blessed truth."

Then Mrs. Chubb chatted about various matters, little incidents in her own home life; told some quaint sayings of Baby Ben, and gave a sketch of the pastor's prayer-meeting talk of the night before.

"Now, good-by, dear," said Mrs. Chubb, "I see Miss Vail. I want to speak with her;" and, with a promise to come again as soon as she could, she closed Mrs. Paley's door behind her and hurried away.

"How do you do, Miss Vail? I am Mrs. Chubb; you remember we spoke at church last Sunday."

"Oh, yes, I remember."

"I wish to remind you of our church tea Friday evening. You will go, I am sure."

"I do not know; I am so much of a stranger."

"Yes, you are a stranger, but we are going to take you in and make you feel at home. You will soon make acquaintances. I am glad you handed in your church letter."

"I like the pastor very much."

"I am sure you do. Wasn't that a good sermon last Sunday! I will call for you Friday evening. Mr. Chubb cannot go to the tea, and I shall be glad of your company."

Miss Vail's consent to accompany her was given, and they parted at the next corner.

When Billy came home from school that afternoon his mother told him about Mrs. Chubb's invitation. He was greatly pleased, and searching through his limited vocabulary for words to express his feelings.

"Mother, Mis' Chubb's a brick; she's a pressed brick, that's what she is."

"Yes, Billy, or perhaps she's a saint."

"Mebbe; not the kind with the long white dress and shiny about her head, though; but just a kind of every-day saint."

"She's the kind we read of in the Bible, Billy."

"Where?"

"You'll see when we have our Bible reading tonight."

They read the twenty-fifth chapter of Matthew from the thirty-first to the forty-first verses.

"Yes, mother, I see," said Billy.—Selected.

The Great Master.

"I am my own master, cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under His direction. He is regular, and where He is master all goes right."

Loyal to His Mother.

The late Dr. John Hall told of a poor woman who had sent her boy to school and college. When he was a graduate, he wrote to his mother to come, but she sent back word that she could not, because her only skirt had already been turned once. She was so shabby that she was afraid he would be ashamed of her.

He wrote back that he didn't care anything about how she went. He met her at the station and took her to a nice place to stay. The day arrived for his graduation, and he came down the broad aisle with that poor mother, dressed very shabbily, and put her into one of the best seats in the house.

To her great surprise, he was the valedictorian of his class, and carried everything before him; he won a prize, and when it was given to him he went down before the whole audience and kissed his mother, and said: "Here, mother, is the prize. It is yours; I would not have had it if it had not been for you."—Christian Standard.

Love is the greatest thing in the world.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH,

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SICK HEADACHE

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

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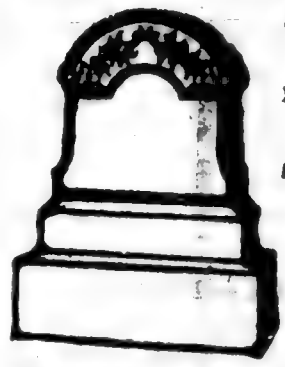

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SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.95
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.30
Blowing Rock, N. C.	$8.60
Asheville, N. C.	$7.00
Black Mountain, N. C.	$6.45
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.30
Connelly Springs, N. C.	$5.25
Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$8.50
Lake Toxoway	$9.20
Hot Springs, N. C.	$7.75
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.75
Norfolk, Va.	$4.75
Old Point, Va.	$4.75
Virginia Beach	$4.75
Ocean View	$4.75
Rural Hall	$3.95
Taylorsville	$5.80

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

Editorial.

"ALL THINGS NEW."

"All Things New; A Message to New Converts," is the title of a little book by that foremost of modern exponents of the Christian life—Campbell Morgan. After looking the field over we have decided that this is the best book available to put into the hands of young converts; and we have ordered a supply with a view to giving one to every new subscriber within the next forty days.

In mentioning the Recorder to their new converts our pastors will do well to remember this offer.

Amongst strictly Baptist books we regard Vedder's Story of the Baptists as highly appropriate for young church members. We will send this book to new subscribers who send us fifty cents extra. That is the book and the Recorder one year for $2.00.

"GRAND REVIVAL."

This strange phrase will be found on a signboard by a highway in Wake County. It becomes stranger yet when we read "Grand Revival at Willow Springs Catholic Mission."

A revival in a Roman Catholic church! Who ever heard of such a thing? All these years there has been no such announcement in Raleigh or in Baltimore or in Rome. It is an effort of the Roman Catholics to adapt themselves to local conditions—an imitation of the Baptists and Methodists.

This illustrates one of the characteristic marks of Roman Catholicism. It adapts itself to all conditions. Like a certain sort of snake it is green on a green tree and brown on a brown tree. In Mexico it supports idolatry; in Rome loteries; in the United States it is very pious.

"When the devil was sick
The devil a saint would be.
When the devil is well,
The devil a saint is he!"

Could Romanism once get hold in North Carolina, it would cast the Bible out, close the free schools, institute Mary-worship, church-salvation and indulgences. But as it is, it is spending much time repudiating all these and imitating Protestants.

The wonder is that devout men and women in the Catholic church do not see its double-face and leave it.

There are many Roman Catholic Missions in Wake County. We understand they are building a chapel for every ten miles. Their effort is to gain standing in Wake County. Now Wake County is one of the most thoroughly Baptist counties. It is strongly equipped in Baptist churches. It were as difficult for Catholics to thrive here as for Baptists in Italy. If they can gain a foot-hold here, they can gain it anywhere in America. Their failure or success is accordingly significant.

START THEM RIGHT.

A new Christian should early enter upon the activities of his career as a follower of Jesus. A million Christians have been cradled into permanent babe-hood by churches and pastors that did not give them room. A repetition of this mistake in the modern times will not only cripple Christianity, but will cover it with reproach.

Good impulses must be answered with opportunity to work. If a child offers three times to do something for you and you refuse, that child will not be likely to offer again. If a new convert's heart is briming over with the joy of salvation and you give him no opportunity to pay out the energy of that joy in service, the new convert will soon come to the conclusion that religion is all emotion—tears and thankfulness and shouting. Later on he will become impressed that it is not these, since they soon pass; and then he will not know what to do.

Very likely he will become a modern church-member—a twenty-five-year-old baby.

The problem is to find room for the new life to grow; constant nurture; steady engagement in service.

To a degree the denominational life offers these. By denominational life we mean life in active participation in the work of one's fellow Baptists—not only in support of the objects of the Convention, but in the management of these large enterprises.

By denominational life we mean also participation in the peculiar doctrines and the history of one's denomination. These things strengthen one mightily in the faith. Denominations, with all that is said against them, go far toward giving Christianity concreteness and definiteness.

Nothing, however, can take the place of personal religion—that is, a vital relation of the heart to God;—and personal work—that is, vital relation to one's fellows, treating men right, whether good or bad, visiting the sick, succoring the afflicted, etc.

The life will not go on just so. It must be looked after. One should surround himself helpfully. He should not be content with hearing preaching. He should preach often to himself; pray more often; read the Bible regularly; and make a habit of reading religious literature. Many a soul has made shipwreck of great hopes by neglect. Let us see to it that the new converts of our time are started right.

FOR NEW CONVERTS.

Prompted by the reports of fruitful protracted meetings, we have made up this number of the Recorder with a view to new converts in our churches.

We wish to emphasize first of all the seriousness of the step of these converts in confessing the hope of salvation through Jesus the Christ. It is the supreme matter of a life-time. One must be in earnest about it. No matter if others have taken it lightly, you cannot. You have made a pledge with the Master. You have bound yourself to Him. He is supreme in your conscience. His will is your aim. To think less is to contemplate treason to the Lord—a step toward the path that Judas first trod.

If, on the one hand, salvation is a great boon, on the other it conditions great obligations. To be a Christian and be also indifferent is to advertise the worthlessness of Jesus; to be a Christian and not to be righteous is to advertise the emptiness of Jesus—the falseness of His claims; to be a Christian and to serve any one but Christ, to follow any ideals save His or to seek any will but His, is to advertise the ineffectiveness of Him who claimed all power.

The most common phrase in reporting meetings is this: "——— ——— professed; —— were added to the church." It is nothing to profess religion. Those who shall on the last day call "Lord, Lord," and receive the answer "I never knew you," are professors of religion, are they not? The great thing is to be truly converted. It is not going to save you to profess Christ and join the church. Nothing short of true religion brings salvation.

Now religion is not professing, it is not joining the church, it is not pious phrases, not solemnity. Religion is religion. It is the whole of one's life—not his pious moods. It is the way a man lives; it is the character in his heart.

It is a life-time matter. If one thinks to dispose of the matter by confessing Christ, he has an exceedingly low idea of the Master. To confess Christ is but to begin the new life.

Nevertheless, it is not burdens and crucifixions. It is burdens and crucifixions from the view-point of the old life; from the view-point of the new life; it is joy and glory. Christianity is the only source of happiness. Jesus has been sinned against by the long-faces of His followers more than by the maledictions of His enemies. A new convert's first duty is to live a glad life—a life whose gladness will shine so that others will seek the Author of such salvation.

The other duties will follow. But this is the first and great duty—to live worthily of the Savior and His salvation. Put the emphasis all here.

HEROIC MATERIALISM.

In discussing materialism there must be exercise of that most saving of senses, discrimination. There is sordid materialism—the worship of money. There is also heroic materialism. We have before us now a picture of Galveston, Tex., rebuilt. You remember how a strange tide swept over that city and wrecked it. There were people who fled from the city forever. But ten thousands remained.

It is but a short time; but the city has been rebuilt. The buildings are nobler than ever. Her trade last year broke many records. The port of Galveston advanced last year from fourth to third place in rank among exporting ports in the United States.

Against the waters that once overcame the city rises a powerful sea-wall that no similar flood could overcome. In such work man is at his best. He is doing, so far as Nature is concerned, what he was meant to do; he is conquering every power. He was meant by his Maker to be heroic, indomitable, dauntless. It is God-like to be loving and tender. It is likewise God-like to be courageous, indomitable, heroic, aye industrious. It is wrong to ascribe such attributes as tenderness to God and not ascribe the equally noble attributes of strength.

Young men and young women may count upon it, they must deal in material things. They live in a material world. Their bodies are material. Most of us make our livings in material employments. This is God's ordaining. It is not to be deplored. One would rather not be all spirit. Only let us hold the material in the control of our nobler selves.

INDUSTRIAL AND DOMESTIC EDUCATION.

It has been right widely recognized that college education will not in itself make a man or a worker. Too many young men have returned from colleges unfit and unwilling to work and, therefore, inclined to teach or preach. Of course teaching and preaching is working—of the highest order; but to get along at them does not require either skill, as does shoe-making, or a certain amount of knowledge, as does medicine. They are the natural last resources of the educated young man who has nothing to do and no capacity for getting himself into something—they and the work of clerking in a store.

It is likewise true that young women, confronted with serious doubt whether they shall be compelled to support themselves alone or themselves plus their husbands, have little inducement to take the Classics or Music. A father who leaves his daughter the legacy of an education in these will not know whether they will support her or not.

It may seem a pity to reduce Education to a utilitarian basis. But to a degree this must be done. It has been said, the School helps make the life. But people must make their living while they make their lives; and one who cannot make a living will never make a life; and if education would be helpful in the latter it must be helpful also in the former.

Our denominational institutions will never become manual training schools, notwithstanding that one of them was meant to be. There is one College in the State that will have a monopoly of this once despised and rejected subject of education; and it is already the most popular institution in the State, and although the youngest, it has the most students, the largest income and one of the best plants. We refer to the North Carolina College of Agricultural and Mechanic Arts.

But in the domain of the womans' schools there is no such monopoly; and, happily, in the domain of woman's commercial activity there is no such variety as in that of men. We already have a business department in our University. Why not have a department of domestic work?

Man's business is to support his family; woman's to keep the house. It is probably more difficult to keep house as it should be done than it is

to keep a store or run a farm or a newspaper or to practice medicine or preach. Anybody can do anything in a sorry way. Anybody can keep house just so. But it is an art and an accomplishment to do anything well—most of all to keep a house.

Should we not, therefore, institute some slight recognition of woman's real work in our University for women?

BOOKS RECEIVED.

The New Evangelism. By Cortland Myers. American Baptist Publication Society.—This is a little paper-covered booklet, of eighty-five pages. The subject is "Soul Winning," and the title of the first chapter—"The Personal Touch"—is the key to the whole. He presses the duty of soul winning upon the minister, the church official, the Sunday-school workers, and the church missionary. It abounds in striking illustrations from the author's own experience. It is written in a deeply spiritual and intensely earnest style, and can not fail to interest and benefit all who read it. The price is not given, but it is probably not more than ten or fifteen cents. Orders sent to the Baptist Book Store will be filled at publisher's prices.

Heroic Stature.—Another book from the presses of the American Baptist Publication Society. This is a little book containing five addresses by Nathan Sheppard, author of "Before an Audience."

The subjects of these addresses are five noted preachers, viz: Martin Luther, John Wesley, Norman McLeod, Charles G. Finney and Hugh Latimer.

These addresses are well worth the reading. They give one an insight into the lives of these men, and their influence upon the world, in a very fresh and striking way. It is much easier to understand Lutheranism after reading this address on Martin Luther, and so with Wesley and Methodism; while McLeod, Finney and Latimer were important characters in great transition periods in the religious world.

A rich vein of humor runs through these lectures which makes the style very pleasing.

The little book contains two hundred and twenty-six pages, and can be had from the A. B. Publication Society, 1420 Chestnut Street, Philadelphia, or from the Baptist Book Store, Raleigh.

WHEN JOHN GANO WAS IN NORTH CAROLINA.

I saw in the Recorder recently in a report of Brother Farmer of Liberty Association that John Gano left North Carolina in 1757 on account of danger of Indians to his family. This is perhaps correct as to the cause of his leaving. But he never came to North Carolina till long after that date. In find that in 1787 he was one of a committee that drafted the Constitution and Articles of Faith that was adopted by the old Yadkin Baptist Association. He also preached the introductory sermon at the organization of this Association. And also the 11 o'clock sermon on Sunday. He attended two sessions of this body afterwards. This date is likewise corroborated by Benedict's History of the Baptists. I suppose that this is as Brother Farmer got it from the church of old Jersey Settlement which was a member of the Yadkin Association at the time of its organization, and even before, while it was an arm so-called of the Virginia Association. But as to the date they are unquestionably mistaken. He was twice Moderator of that body. This was during periods while there was a difference of Elders McNeill and Murples, who were leaders at that time, and had each been Moderator.

J. R. LEWELLYN.

Dobson, N. C.

JOHNSON'S CONVENTION HISTORY.

I congratulate you and Secretary Johnson upon giving to your readers the papers on the history of the North Carolina Convention. I have read them with keen interest. The early chapters have been an inspiration to me ,while the later chapters have revived precious memories. O that the Baptists of the Southwest might catch the fraternal spirit which always characterizes general denominational meetings in North Carolina! I hope Brother Johnson's history will be put into permanent form, and hereby subscribe for a copy at whatever price. J. F. LOVE.

Little Rock, Ark.

Have a heart that never hardens, a temper that never tires and a touch that never hurts.—Charles Dickens.

News and Comment.

THE COMING CAMPAIGN.—The fall campaign in Ohio and other States foreshadows the great campaign of next year. The Republicans, it is conceded, will nominate President Roosevelt; the Democrats do not know whether they will nominate Cleveland or Parker or Gorman, being content at present to know that Bryan will not be nominated. We regret to say that there are those who would fight out the contest on the fictitious issue of Social Equality. We do hope the race issue will be relegated.

FOOTBALL REVISION.—The public that has been clamoring against foot-ball on the ground of its "murderous" roughness—and not without justification—will be glad to know that the rules of the game have been revised. The mass-playing will be reduced, although not eliminated.

This response to public opinion should be followed by another, namely, an agreement of the North Carolina Colleges to play and to play fairly. It may be said at present that the colleges of North Carolina, with all their learning, cannot manage their athletics.

ANTI-SALOON ELECTIONS.—Elections on the saloon issue are now close at hand in Raleigh, Durham, Goldsboro, Kinston, Salisbury, Weldon, Henderson. The cause has been won at Statesville, Wilson, Elizabeth City, Hillsboro, Wadesboro, Gold Hill, Benson, Nashville, and other points. The result at Scotland Neck will be determined, we hear, in the courts. We believe that Morganton is the only point that has been lost outright. It will be well for the people everywhere to pray for a favorable result in the coming elections.

TURKEY AND BULGARIA.—The tense situation between Turkey and Bulgaria continued all last week and the present week opened with a strong rumor that Bulgaria has sent an ultimatum to Turkey; in which event war and all its complications—dreaded these twenty-five years—would be at hand. We are fortunate in offering in this paper a luminous statement of the Eastern situation by the Rev. George B. Eager, D. D., of the Chair of Pastoral Duties in the Southern Baptist Theological Seminary, who recently travelled in the East. Our readers who wish to be well-informed on a most important current topic will give this article studious attention.

REUNION OF CAROLINIANS.—An elaborate and attractive program has been prepared for the Reunion of Carolinians at Greensboro October 11, 12, 13. Many of the State's sons who have won distinction in other States will be present, among them A. C. Dixon, Thomas Dixon, Walter Page, Walter Moore, Edwin A. Alderman, B. N. Duke, Hannis Taylor. The object of the Reunion is to celebrate the better day in North Carolina, to call attention to her contribution of noble men to the Nation and to cultivate noble pride on her own part in herself and her sons. This paper has at least 1,000 subscribers who have been North Carolinians but now live in other States. We entreat them to lend their presence to this reunion. The old State will be glad to see them and they will enjoy the evidences of a new and better day for their brethren that have remained at home.

RAILROAD NOTES.—The work of double-tracking the Southern Railway is now in progress. This is a most significant evidence of the prosperity not only of that carrier but of the South. The Southern has for several months had more traffic than it—with all its strong equipment—could manage. With a double-track it will take easily the position of foremost and most effective railroad in the South.

On Monday the news came that a frightful wreck had occurred on the Southern near Danville, the fast mail plunging seventy-five feet from a trestle. It was an all-mail train, and nine people were killed most of them mail clerks. It is said that the engineer did not know the track and was running too fast.

John Skelton Williams announces that he will remain in the presidency of the Seaboard Air Line. The Rock Island policy is to keep its roads in the hands of the men who managed them prior to consolidation. This seems quite wise, and in this instance is certainly most acceptable.

TO THE BAPTIST ARGUS.

The Biblical Recorder says that Dr. Taylor, lately elected president of the Georgetown (Kentucky) College, is an anti-invisbilisticist and is moreover not sound on Baptisticism. Our advice would be to shoot him on the spot, and thus make him an invisibilisticist so far as this world is concerned.—From the Presbyterian Standard.

WE ARE COMING INTO LARGER LIGHT.

I thank you for the editorial: "Three Timely Christian Duties," in this week's Recorder. It is philosophical, sensible, Christian. I wish that every Christian in the State could read it, ponder it and practice it. Such writing makes me feel that we are coming into larger light. Men must not be led to the guilotine because they dare to think. Some men cannot help thinking thoughts that may seem strange to others. The unfolding years may show that they were not as far away from truth as some people thought. To be tolerant of the views of others, to be liberal in according to others the right you claim for yourself, to be charitable towards the weak and the poorly informed, is to be the ideal citizen. With best wishes, I beg to remain as ever

Your friend,

H. A. BROWN.

Winston-Salem, N. C., Sept. 16, 1903.

HAVE YOU SEEN THIS MAN?

"What church paper do you take?"

"None."

"Hain't time to read one. Take more papers now than I can read."

"When and where is our next Convention meeting?"

"Don't know."

"What is our foreign mission doing now?"

"Don't know."

"Have we a foreign mission, anyhow?"

"Think we have, but don't know for certain."

"What is it doing?"

"Don't know."

"Is it doing anything?"

"S'pose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Who are our missionaries?"

"Don't know."

"Where is our home missionary work most needed?"

"Don't know."

"What is our membership in Canada?"

"Don't know."

"What is it in this State?"

"Don't know."

"Is our case making much progress at present?"

"Don't know."

"What good are you to the church anyhow?"

"Don't kn—that is, I—well, you see—."—Ex.

IS IT?

Is it true that Christ made no definite church organization?

The following questions and answers are copied from the Christian Herald, April 8, 1903, page 304, namely:

Ought there to be so many churches as there are? Are they all sanctioned by Scripture? Can they, and will they, all be drawn into one?

Answers: Every church believes it has Scriptural authority for its being. The fact that Christ made no definite church organization, inevitably led to the formation of different churches, each of which emphasized some special aspect of the truth.

Now, is it true, as stated in the answer, that Christ made no definite church organization? If so, has the prophecy of Dan. 2:44, with Matt. 16:18, been fulfilled? If not, is there any Scriptural authority for Christian churches, or for Christian ordinances, as baptism and the Lord's supper? If so, where? And if not so, what is the meaning of Mat. 18:15-19; and many other passages?

Mark 3:14: "And he ordained twelve, that they should be with him, and that he might send them forth to preach, to have power to heal sicknesses," etc.

Do we not have in the ordination of these twelve disciples the nucleus of the Christian or gospel churches, and of the setting up of a kingdom, by the God of heaven, in fulfillment of Dan. 2:44, and Matt. 16:18?

C. W. CHEEK.

Perry, Okla., Sept. 13, 1903.

AT HARVEST.

When comes Life's autumn-time, as come it must
Some not far distant day to you and me,
What shall we tell the Landlord of our trust,
What shall we yield Him of our husbandry?

Shall we bring ruddy vintage, stores of corn,
Rich, golden harvests from the yester-lands,
Or shriveled sheaves, inmixed with tare and thorn,
Or greet Him, sadder still, with empty hands?

Ah me! when comes Life's autumn, as it must
Some not far distant day to you and me,
What shall we tell the Landlord of our trust,
What shall we yield Him of our husbandry?

The North Buncombe Sunday School Institute.

This Sunday-School Convention was held with the Baptist Church at Big Ivey, August 27-30. This is the home of O. L. Stringfield, well known to the readers of the Recorder. It is also the home of Brother and Sister Andy I. Ingle, who are not so well known to your readers. But they deserve to be known as the most unselfish examples of Baptist generosity in all Western North Carolina, and perhaps in the State. They had a beautiful and well finished home here, and on the coming of Rev. O. L. Stringfield and family to their community, they, of their own accord, just moved out into small cottage and invited Brother Stringfield and his family to go in and occupy and be welcome. And they, more than all others, have made it possible for the Baptists of Big Ivey to have the most beautiful and best arranged house of worship that I have ever seen outside of a city. Its arangement is simply superb, and will serve as an incentive to our Baptists in the future to look well to arrangement in building. This good man and his excellent wife have put over $900.00 of their hard-earned means into this house for God. And God is blessing them still to make money. Brother Ingle said that almost everything he put his hand to brought money to him. "There is that that scattereth and yet increaseth," is the plain teaching of God's Word on giving, and again "Give and it shall be given unto you." Yet so many of our people everywhere are afraid to obey and trust God on this line. May God use this example to open the hearts and purses of many, very many of our Baptist people to give liberally of all their means to the support of His kingdom on earth.

But back to the Sunday-school institute. It was indeed " a feast of fat things" to all of our waiting souls. J. H. Tucker, superintendent Sunday-school of the First Church, Asheville, was the conductor, and he did it well. The inimitable Sunday-School Lecturer and Field Secretary of the Sunday-School Board of the Southern Baptist Convention, B. W. Spilman, was on hand each day and night. It is a most blessed privilege to hear him. His lectures on Sunday-schools are simply wonderful, and they are wonderfully simple. That is why they are so great. Surely all that heard him will do better Sunday-school work. His sermon on Sunday was a good one, sure. His theme was "Love and the Spirit." It was good to be there. Between two and three thousand people were there on Sunday. It was a great day for Big Ivey.

Well, Prof. T. Neil Johnson's lectures each day on preparing and teaching the Sunday-school lessons surpassed anything of the kind that we have ever heard. His manner is simple, easy, but thorough. It is a great pity that each Sunday-school teacher in all our churches could not have him teach them how to prepare and how to teach the lessons to the classes. One well acquainted with the manner of preparation and teaching in most of our Sunday-schools, after hearing Neil Johnson, cannot but feel in his heart a sadness too deep to be expressed in words, both for the teachers and students, who have not had the privilege of learning of him how to prepare and how to teach. But the sadness deepens as we think of the many precious and valuable Scripture lessons that are so much needed in the hearts and lives of the teachers and students that are never studied and never taught nor learned. He taught the lesson Sunday morning for forty-five minutes. It was "sweeter than honey and the honey comb" to be in that class and take part. He was born to teach the Bible surely.

Revs. W. T. Bradley, J. C. Cordell and S. M. Proffit were present at the time and were delighted with each day's progress in the work. Brother Cordell is the oldest preacher in the county, and he so enjoyed the work that he said he seemed to be young again, and thanked God for the privilege of being in school again to be taught His blessed Word.

At the close of Spilman's sermon Sunday, Bro. J. H. Tucker took the stand and said he was going to take a collection to help pay for these beautiful windows. "I want $325.00," and when he had finished the collection he had got $381.00. In many respects this was the greatest collection ever taken in Buncombe County, and perhaps in the State. Brother Ingle said one year ago $50.00 would have been a big collection for this place and congregation. God be praised for this increase in this noble grace of Christian liberality. We were all well cared for by the good people of Barnardsville and community. This is the home of Rev. W. A. Robertson, who has given the best of his life to preaching the gospel in these mountains. He and his good wife have helped very liberally in the building up of this beautiful house of God. Our home was with them and A. I. Ingle, and O. L. Stringfield.

May God bless them all.

A. B. THOMAS.

In South Carolina.

As I have seen nothing in the Recorder lately from any of North Carolina's "exiles" in the "Palmetto State," I presume you can spare us a little space now to tell the folks we are in the field and God has not forgotten us.

Concerning my own field—Seneca and Westminster—I can say, "The lines are fallen unto me in pleasant places;" and "I will bless the Lord who hath given me counsel," leading me here.

I am the happy pastor of two greatly revived churches, and these meetings I wish to speak of.

At Westminster I began my work as pastor in February. They had been several months without a pastor. The call was hearty and unanimous, and from the first there has seemed perfect unity and desire to work. Soon there was evidence of a deep longing for a revival.

On the night of the second Sunday in August, we began. Monday night Bro. Arch C. Cree, of Gaffney, joined us. He was then supplying for Dr. L. G. Broughton, in Atlanta, so could give us only five days. We decided to give our time to the meeting fully. Three services each day were agreed upon. God gave us pleasant weather for August, and the people filled the house. Brother Cree preached the gospel with earnestness and power. God heard the earnest prayer of the people for showers of blessing, the revival came. Brother Cree had to leave Saturday, but he had won most of the people to himself, and God, through him, blessed His people and many souls were saved.

Of course we can't tell the full extent of the meeting in reviving the church and whole town, nor how many were saved, but on Sunday night twenty-six were buried with Christ in baptism and some backsliders were reclaimed. Thirty-two in all were added to the church. We expect to baptize again next meeting time. One other professed Christ last Sunday night, and we expect to see the work of revival go on, for after an interval of three weeks we could see, last Sunday, marked signs of God's spirit still at work in the hearts of the unconverted, and some of the newly baptized ones are searching the Scriptures and asking for work to do for Christ.

Though this is greatly increased responsibility on the pastor, he sees already a tower of strength in this young life.

On the fourth Sunday in August we began our meeting here in Seneca. Things were not so ripe for a great revival. Several things worked together to make this so—not least among them being "financial prosperity" and a "business boom."

Brother Cree joined us here Tuesday night. The weather was extremely hot. But the meeting resulted in great good to church and town. The spiritual condition is greatly improved and several professed faith in Christ. Only four had been received, but doors of church not opened at close. There were about six professions the last night, and I expect to baptize next Sunday night.

Brother Cree won the hearts of our people. It was my pleasure to preach for his people in Gaffney, the fifth Sunday. He has a loyal, loving church, and they a noble, true pastor. For my sake I was glad he staid in South Carolina, declining the call to Goldsboro. I must say, however, I am constantly watching, with deep interest, the religious movements in North Carolina and rejoice with her in every good work. I love the Old North State, but didn't want Cree to leave me. How I've reveled in reminescences of college and Seminary days while he was with me!

It was my pleasure to run over into North Carolina to help Bro. L. N. Chappell in a meeting at Lilesville, the fourth Sunday in July. On the way I met with Bro. W. C. Douglas, of Raleigh. Found him thoroughly alive in Christian work and wholesouled in the temperance movement. It was a real feast to talk with him.

Would like to speak of the day in Charlotte, meeting the good people there, but hastening back to the Lilesville meeting, will say it was a delightful surprise to meet Bro. L. Johnson there. He preached for us Sunday, and the people vied with each other in their great delight to have him, their old pastor, with them again.

We enjoyed being with the Lilesville people and their genial and excellent pastor. Brother Chappell is a fine man to work with. We have been together in eight meetings. I helped him in seven. He does good, thorough work. As part of the result at Lilesville there were sixteen professions of faith.

Now my letter is too long. Pardon me. The Recorder's weekly visits always give me great joy.

Long live the Recorder and its editor. Love to its readers.

J. R. MOORE.

Seneca, S. C., Sept. 11, 1903.

DO YOU KNOW WHAT IT MEANS TO CURE CONSTIPATION?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intentines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 86 Seneca Bldg., Buffalo, N. Y.

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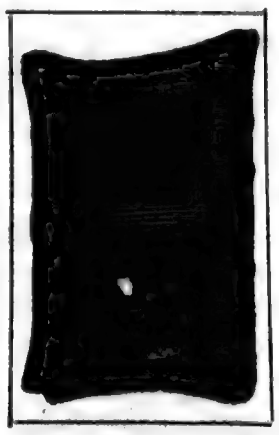

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Lights and Shadows.

The children are not all angels. I often think of the story of an old lady who moved into a place where nearly all the people were heterodox. One by one her cherished doctrines seemed to be taken from her. At last one began to speak against the doctrine of total depravity. This was too much for the old lady, and she cried out in dismay: "Let that alone! My total depravity is all the religion I have left." And I've seen a few children almost as badly off. But without giving the doctrine of "total depravity" undue prominence, I think we meet with fewer discouragements if we begin our work realizing that we must contend against great odds. What a bitter disappointment it was to McKay of Uganda when he found Mteza a bloodthirsty cannibal, instead of a man hungering after Christian teaching, as Stanley had understood him to be. If every child who consents to take part in the program were present on time with his reading or recitation prepared, it would make our work much easier. But sometimes failure on the part of the children throws a great strain upon the leader. I remember very well the first Mission Band meeting I was ever in. It was a hot afternoon in July. About eight little girls were present. The somewhat discouraged president opened the meeting, after which we were ready for the program, which had not arrived either in whole or in part. One or two little girls who were expected to take part were present, but had forgotten to bring their "pieces." No wonder the leader soon after wished to resign.

Do we at times feel discouraged at the difficulty in arousing an interest sufficiently deep that the children will want to give to missions? After all, how very little purely unselfish giving is done in this world! A child gives a nickel at the church collection and has in return a warm, well lighted room to sit in. He drops a copper on the Sunday-school plate and takes home a book and a nice Sunday-school paper. He pays to go to a tea-meeting and makes the supreme effort of his life to get the worth of his money. But when we come to missionary giving we call for the most unselfish generosity. Giving to those whom we have never seen; giving with no thought of anything in return; giving to Jesus; this is the very highest plane of Christian giving. And it is no wonder if we have to do some hard lifting before the children get there. In a sense, it seems to me we are doing pioneer work, and that always means hard work.

But with all these shadows the Mission Band worker has floods of sunshine. This is the spring time of our work, and we have scarcely begun as yet to gather the fruit. In a few years, when the girls and boys of our Bands are the mothers and fathers, then we hope to reap a harvest of intelligent, missionary liberality. Parents who themselves were trained in the Mission Band, can scarcely fail to take an interest in sending their children. The halo that surrounds the things of childhood will gather around the Mission Band.

Do you ever feel like giving up because your Band is so small? Only remember that each one of the little group is an immortal spirit, and your work at once assumes infinite importance. Look forward a few years. The little girl who listens so eagerly is a foreign missionary, and while she leads many dark souls to Christ, she never forgets to thank God that you opened her ears to our Lord's last communion. Another is presiding over an Auxiliary and using your arguments to urge the women forward to greater consecration. Another is the center of a family group, and the story of missionary heroism which you told is being told again to her children. No one can measure the influence that may go out from even a very little meetings. Much of the Ideal Life was spent in doing apparently little things. No work for God is small.

If we are faithful in our work there are certain kinds of people who must soon become extinct—the professed Christian who does not believe in missions, the man who believes that it costs ninety-nine cents to take one cent to the heathen, and the man who is not ashamed to say that the preachers keep all the money they get at missionary meetings.

Have you ever taken as addends, a rich man, a glowing experience, and a twenty-five cent missionary subscription, and been able to get as a sum, a Christian? And yet we know there are just such contradictions in many of our churches. How then can we reconcile Christianity and such closefistedness? Only in this way: their consciences were never educated along missionary lines. But unless we are unfaithful not one such can ever go out of our Missionary Bands. Sometime ago I saw a girl of thirteen bewildered over a missionary subscription list. She saw Christian men, with good farms, who only gave two dollars. She saw that a successful business man had reduced his meager subscription of two dollars to one. Poor child! She could not understand it, and asked me how they could feel right and do so little. "Why," she said, "I should feel awful if I had money and would not give it." And I felt glad and encouraged to see that five years in Mission Bands had made ease of conscience and stinginess an impossibility. If we wake up the children, the old folks can't sleep much longer. We talk of the influence parents exert over their children. But it is just as true that children exercise a great power over their parents. Many instances prove that the shortest cut to a parent's heart is by way of the children.

With all these things to encourage us as Mission Band workers, let us refuse to be discouraged. There are none to whom Jesus speaks more tenderly than to us. No word of censure ever falls from His lips upon the ear of a toiler. After years of apparently fruitless missionary work, Judson said, "The prospects are as bright as the promises of God." Surely we can say the same. "Let us advance to victory upon our knees."—Missionary Outlook.

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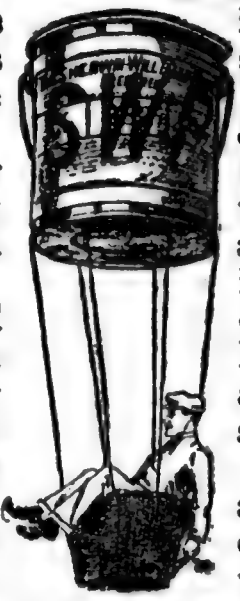

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Pleasant Hill; Mt. Harmony; Mountain Creek; Mt. Lebanon.

As you ask for reports of the brethren as to their work, I thought I would give an account as to what the good Lord has enabled me to do in the past forty-five days in four meetings, after a severe illness of two and a half years, during which time often my life was thought to be ebbing out.

On the fourth Sabbath in July, by request of the pastor, Bro. John M. Walker, I commenced a meeting at Pleasant Hill Church, Rutherford County. The Spirit was with us from the beginning, church much revived, and fifteen baptized, I believe, as I had to leave on Thursday to be with my own church at Mt. Harmony, near Sunshine, on Friday. This was opened on Friday with old peoples' old time, old hymn singing. The singing was led by Brother Lattimore, of Lattimore's, Cleveland County, using the Walker's Southern and Christian Harmony. The Spirit was in this singing. It was certainly a good opener for a good meeting; it not only was so as to the words of the hymns, but seemed that the Spirit was in and with the music as well. Oh, for more of the "old time" religion in all our worship.

Well, the meeting continued for thirteen days. I was greatly and successfully assisted by my good brother, J. B. Thorn, of this place. He did a good work. The church was uplifted and greatly benefitted, and there were eleven baptized, two restored and one by letter added to the church. A number of them are heads of families. This meeting was a great success. On returning home for a week's rest, I found a letter from a brother of Mountain Creek Church stating that their pastor, Brother Wade Bostic, was sick, and wanting me to hold a meeting for them; so I rested by going and preaching for them from Sabbath till Thursday following, and I can say I never enjoyed a meeting more than this, and I believe all attending did. The Spirit's presence was certainly evident; so much so that I never regretted more to leave a people, but I had no help in the ministry to leave in charge, I was compelled to leave for my church at Mt. Lebanon, commencing on Saturday. The brethren at Mountain Creek treated me so nicely. Brother Bostic has here a nice field of earnest helpful members as I see it. May God bless and prosper pastor and church.

My meeting at Mt. Lebanon opened on Saturday before fourth Sabbath with a Sunday-school union of four nearby Sabbath Schools, at Fortune's school-house near the church, two Baptist and two Methodist, in the opening at 11 a. m. We had a sermon by the Presiding Elder Wagg. His text, Prov. 24: 30-32. The sermon was full of gospel truth and practical instruction and well received by all. After the sermon a picnic, the table of more than one hundred feet was loaded with an abundance of good things, and I believe more than one man did it justice from the way the table appeared after the people left it.

The afternoon was occupied by Bro. G. B. Pruett, the Sunday-school man, on the work. It was a good common-sense practical talk. So after a few broken remarks by the writer, the "Amen" was said, and a pleasant day closed. Allow me to say, I met at this gathering "Amos Owens," of Cheerytree Mountain, and had a talk with him. He said this day looked to him more like a religious meeting than a picnic, that he never witnessed such a picnic as this before. The old man, with tears, talked freely of trying to live a better life, he being once a member of the Baptist Church. I advised him to return to the church and live for the glory of God. He talked like this was his desire—he was as pleasant and seemed as earnest as could be to do so, I learn since he has been attending church. He expressed satisfaction on my having talked with him, and asked me to visit him, and I am aiming to do so the first opportunity I have. I am praying for this old man. Will you pardon this digression?

On the fourth Sabbath I began a meeting at Mt. Lebanon Church. Three joined the first day, two by letter and one by experience. I had brethren H. D. Harrill and J. B. Thorn to aid me in this work, and never did brethren work with more earnestness than they. From the first the Lord was with us in great power. I have never before witnessed such as was here as I remember. When I came to this church three years ago it looked as near dead and buried as any I ever saw. There were old differences, sores that had been running for years. How I have struggled and prayed for their healing. I now feel that all is well, for the Lord has given the balm to heal, in this meeting twelve baptized, two by letter, one restored; the oldest brethren say they do not remember ever a better meeting at this church. I give God the praise.

These two churches are all I have—first and third Sabbaths, the second and fourth unoccupied. I must say I am so thankful to God for enabling me to do this work. To Him be all the glory, pardon this intrusion on your valuable space.

Yours lovingly,
M. M. LANDRUM.

East Tennessee Notes.

Morristown Baptist church has just celebrated its centennial. Rev. P. T. Hale, D. D., of Owensboro, Ky., preached the Centennial Sermon. He remains to preach a few days for the church. The church is now pastorless. S. E. Jones is supplying for a few Sundays. A vigorous young man with the qualifications is needed for this important field.

The Second Baptist Church, Knoxville, has called Rev. W. A. Atchley, of the Bay State, to be pastor. The Third Church is still pastorless.

On the evening of the 24th inst. the Faculty and Board of Trustes of Carson and Newman College gave their new President, Dr. M. D. Jeffries and his wife a cordial reception. Some splendid addresses were made and very delightful refreshments served.

The College opened on the 25th. This is judged to be the finest opening in the history of the College. The enthusiasm is high and the outlook splendid for a great year. The reception to the students Thursday night was a brilliant affair. Prof. Ayres, head Professor of Music, gave the entertainment and it was thoroughly enjoyed.

Judging from the number of students already present, since the majority of them are the children of farmers, our section of the South must be very prosperous. For all these things, we thank God, and take courage.
S. E. JONES.

Rev. F. M. Jordan's Book.

I wish to say through the Recorder, that the first edition of my book is nearly sold out. I only have some copies scattered over the State, and I wish to say to my brethren and sisters who have any of my books to ship them to me by express to Brevard, Transylvania County, N. C., at your earliest convenience.

Brethren, please do not neglect this, as it will not cost you much to put them in the express office. It is a matter of importance to me.

Fraternally,
F. M. JORDAN.

The President has returned to Washington from his vacation.

THE NEWS.

Mrs. Jefferson Davis is ill. Her advanced age makes her condition grave.

Judge Brown released on $50,000 bail the Messrs White who shot and killed Russell Sherrill for ruining their orphan niece.

The fishing steamer "Beatrice," wrecked in the recent storm, has been found off the Virginia shore. Her crew were all lost.

Edward VII. has taken a strong hand in rebuilding the Balfour cabinet so rudely shattered by Jos. Chamberlain's retirement.

At Dunn, N. C., there was an impressive celebration in recognition of the completion of the railroad (Cape Fear and Northern) from Apex to Dunn.

Yellow fever has broken out in Laredo, Tex. Two deaths and several new cases were reported September 27. Four thousand people have left the town.

The elections for bonds having carried, the Raleigh and Albermale Railroad will be built. The road will run from Raleigh to Washington, N. C., by way of Wilson.

It is tolerable for Mr. Morton, of New Hanover, who led the cause of the bar-keepers and distillers in the last General Assembly, to be Chief Marshal of the State Fair. He and the midway are a good match. But the persistent talk of running him for Lieutenant Governor passes shame. It does his party no good and it does his State dishonor.

There is a general opinion that when Governor Aycock announced, almost before the terms of the second proposition to buy the A. and N. C. R. R. had been made, that the road would not be leased, he took a good deal more on himself than he can carry. The road should be regarded from the view point of the public advantage rather than that of political strategy.

One incidental qualification for Governor—at least now that we have an article in the Constitution putting a premium upon the ability to write and read English language—should be ability to write that language with ordinary decency. But we observe that the first candidate to issue a card has produced an utterance that under close construction of the amended constitution would debar him from voting. We have naught against the gentleman; but this is true of his card.

Drake's Palmetto Wine.

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of Biblical Recorder who desires to give this remarkable Palmetto medicine a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One tablespoonful once a day immediately relieves and absolutely cures Indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammation of Bladder, to stay cured. It is a wonderful tonic for the appetite, nervous system and blood, and maintains health and vigor.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of Biblical Recorder who needs such a medicine. Address your letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. A trial bottle will be sent prepaid.

EXECUTOR'S NOTICE.

Having qualified as executor of the estate of Lucy V. Fort, deceased, late of Wake County, notice is hereby given to all parties having claims against the estate to present them to me on or before the first day of July, 1904, or this notice will be pleaded in bar of their recovery, and all persons indebted to the estate will please make immediate payment to me.

R. D. HONEYCUTT, Executor.
Raleigh, R. F. D. No. 1.

HERE'S WHAT YOU WANT.

Behind the Scenes. Iams	$0 60
Three Reasons. Pendleton	60
Alien Immerson. Dayton	75
Little Baptists. Martin	75
Pilgrim's Progress. Bunyan	50
Lord's Supper. Dr. W. P. Harvey	10

Or send us $2.00 for the entire lot.
Order any book you want from
BAPTIST BOOK CONCERN, 642 Fourth St., Louisville, Ky.

Positions GUARANTEED BY A $5,000 BANK DEPOSIT
Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

Printing $1 per 1,000. We furnish and print XXX 6¾ White Envelopes, Packetheads, Billheads and Statements at $1.00 per 1,000. COLEMAN'S PRINTERY, Durham, N. C.

Dobbin & Ferrall
. . . . . RALEIGH, N. C.
123 and 125 Fayetteville St. . . .

SEPTEMBER
..SALE OF CARPETS..
GREATEST PROVISION HAS BEEN MADE FOR THIS ...
September Sale!
And the Rarest Bargains Are at Your Bidding!
Royal Wilton Velvets $1.25, worth $1.75; Extra Alhambra Velvets, $1.00; worth $1.55; American Brussels, 75c., worth $1.00; Best Brussels, 90c., worth, $1.25; Kabul Velvets, 50c., worth 75c.; and in like proportion Axminsters, Imperial Axminsters, Velvets, 3-Ply Kesnicks, Ingrains, etc., etc. No extra charges for making.
We prepay express or freight anywhere in North Carolina on cash mail orders of five dollars or more.
Dobbin & Ferrall

STATEMENT
British America Assurance Co.,
OF CANADA.

CONDITION DECEMBER 31ST, 1902, AS SHOWN BY STATEMENT FILED.

Amount Ledger assets December 31, previous year	$ 1,208,454.73
Income—From Policy-holders, $1,378,870.07; miscellaneous, $30,570.24; Total	1,409,440.31
Disbursements—To Policy-holders, $858,833.74; miscellaneous, $510,673.74; Total	1,369,507.48
Fire Risks—Written or renewed during year, $109,014,049.00; In force	109,856,746.00
Marine and Inland Risks—Written or renewed during year, $1,929,276.00; In force	3,899,016.00
ASSETS.	
Mortgage Loans on Real Estate	$ 10,000.00
Value of Bonds and Stocks	1,001,971.56
Interest and Rents due and accrued	12,491.54
Cash in Home Office and deposited in Banks	108,000.26
Agents' balance, representing business written Subsequent to October 1, 1902	213,136.98
Agents' balance, representing business written prior to October 1, 1902	269.74
Total	$1,345,879.10
Less assets, not admitted	4,273.86
Total admitted assets	$ 1,341,605.24
LIABILITIES.	
Losses and claims unpaid	$ 100,881.92
Unearned Premiums	778,895.22
Total liabilities as to policy-holders	$ 879,227.14
Surplus	462,378.10
Total Liabilities	$ 1,341,605.14

BUSINESS IN NORTH CAROLINA IN 1902.

Fire Risks written, $627,772.00; Premiums received	$15,402.49
Losses incurred—Fire, $11,888.10; Paid, $12,340.85.	

President—Geo. A. Cox.
Secretary—P. H. Sims.
Home Office, 18 and 20 Front Street East, Toronto.
General Agent for Service—W. W. Smith, Raleigh, N. C.
Business Manager for North Carolina—W. W. Smith, Raleigh, N. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, March 20, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the British America Assurance Company, of Canada, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

Some Interesting Meetings.

The Union meeting of the Piedmont Association met at Mount Calvary five miles from Reidsville Friday before the fifth Sunday in August and continued till Sunday. Brethren Richardson, Greaves, Eller, Hilliard and Rich took part in the discussions. Their speeches were practicle, interesting and helpful. Bro. Fred N. Day came Sunday to aid the pastor in a meeting of days with this infant church. He preached five sermons almost exclusively to professed Christians, showing the position they must occupy to be used of God in saving souls. He then turned his artillery on sinners with telling effect. This man of God preached the word earnestly, simply and faithfully for three weeks. The Holy Spirit seemed to be present from the beginning to the close of the meeting. The people came, were serious, thoughtful, listened, believed and were saved. Several backsliders were reclaimed; Christians of all names were quickened and revived and forty-seven were added to this mission church during the meeting. Others professed faith in Christ and are expected to unite with the church soon. While the meeting was in progress we painted the outside of the meeting-house, built a Baptistery, raised the money and paid for both. Rev. W. N. Flanders, in the goodness of his heart, paid for half the paint. On the last day of the meeting, Bro. Day raised about $150.00 toward finishing the inside of the house. The Piedmont Association will meet with this mission church next year. Brother Day has endeared himself to all the people at Mt. Calvary. His work in and out of the pulpit has been very effective. He, under the blessing of God, has given our little church a great uplift and greatly strengthened the cause at Mt. Calvary. All the people will be glad when he can come this way again. To God be all the glory.

MOUNT HERMON

Rev. W. H. Wilson, who preceded me as pastor of this church, aided me recently in a meeting of a week's continuance at Mt. Hermon. Bro. Wilson preached thirteen strong gospel sermons, which were greatly enjoyed by Christians of all denominations. Some five or six professed faith in Christ. No one united with the church, but some have expressed a purpose to do so in the near future.

Brother Wilson was pastor at Mt. Hermon about fifteen years, and after an absence of five years, the people were glad to have him with them again.

VANDOLA.

Brother Garret, of Winston, N. C., aided me in a meeting of several days at this church in the month of July. He preached twelve simple, earnest gospel sermons. The writer preached seven times. Christians were comforted and revived. Thirteen professed faith in Christ and eight were baptized. Let God be praised.

F. H. JONES.

A SPECIAL DEAL.

Can be had here in the purchase of a fine organ during October. We have in stock FORTY ORGANS of the following standard makes: Mason & Hamlin, crown, Schulz & Co., and Kimball. In order to move this line of organs quickly and make room for our large Fall stock of pianos, we will deduct the expense of selling by an agent and team on the road from the regular price of these organs, provided the purchaser orders direct from us. Remember this is your best opportunity to get a standard make of organs for about what you would have to pay for the cheapest direct from the mail order houses. For terms and prices write or call on

DARNELL & THOMAS,
Raleigh, N. C.

Time and Place of Meeting of Associations.

OCTOBER.

Thursday, 1, Sandy Creek, Bear Creek church, Chatham County.

Thursday, 1, Liberty and Duckton, Shady Grove church, 12 miles west of Murphy.

Thursday, 1, Elkin, Pleasant Hill church, one mile northwest of Elkin.

Tuesday, 6, Mt. Zion, Cane Creek church, Orange County.

Tuesday, 6, Tar River, Rocky Mount.

Tuesday, 6, Eastern, Rose Hill, N. C.

Thursday, 8, Brier Creek, Shady Grove church, Wilkes County.

Thursday, 8, Catawba River, Mt. Gilead church.

Thursday, 8, Union, Philadelphia.

Thursday, 8, Sandy Run, Immanuel church, Caroleen.

Tuesday, 13, Central, Youngsville church, Wake County.

Tuesday, 13, Wilmington, Bethlehem, Pender County.

Wednesday, 14, Atlantic, Piney Grove church, Onslow County, near Swansboro.

Wednesday, 14, Cedar Creek, Rockfish, Cumberland County.

Thursday, 15, Brunswick, Lebanon church, Brunswick County.

Thursday, 15, Montgomery, Mt. Gilead church.

Thursday, 15, Transylvania, Oak Grove church.

Tuesday, 20, Neuse, Pollocksville church.

Wednesday, 21, South River, Clement church, Sampson County.

Thursday, 22, Cape Fear and Col., Mt. Zion church, Columbus County.

Thursday, 22, Pee Dee, Brown Creek church, Anson County.

Thursday, 22, South Fork, Maiden church, Catawba County.

Tuesday, 27, West Chowan, Buckhorn church, Hertford County.

Thursday, 29, Little River, Piny Grove church, Wake County.

Thursday, 29, Raleigh, Smithfield, Johnston County.

NOVEMBER.

Wednesday, 4, Bladen County, White Oak church.

Thursday, 12, Stanley, Palmerville.

Tuesday 24, Robeson, Big Branch.

Send corrections to Biblical Recorder, Raleigh ,N .C.

Ordination.

By request of the First Baptist church of Statesville, a Presbytery, consisting of Brethren L. Johnson, J. B. Boone, C. G. Wells and J. M. Arnette, assembled on the evening of September 5th, for the purpose of examining J. Clyde Turner, preparatory to ordaining him to the full work of the ministry. Bro. J. B. Boone was elected chairman, and proceeded to lead in questions upon the fundamental doctrines of Christianity. After a very satisfactory examination, the Presbytery unanimously recommended the ordination of Brother Turner.

By request of the church, the ordination service took place on Sunday morning at 11 o'clock. Brother Johnson preached the sermon from I. Timothy, 4:13. Then followed the laying on of hands, and ordaining prayer, which was offered by Brother Wells. Brother Boone made the charge and Brother Arnette presented the Bible. Brother Turner pronounced the benediction.

Brother Turner will return to Louisville this week, where he expects to continue his work in the Seminary. We predict and pray for him a bright future.

J. M. ARNETTE.
For Presbytery.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

B. Dunn Ordained.

In obedience to a resolution of the Littleton Baptist church to call a counsel to examine Bro. B. Dunn, with a view to his ordination to the work of the gospel ministry, the following Presbytery convened at Littleton church on 22nd of September, 1903, viz., Rev. J. W. Morgan, Weldon; Rev. Archibald Cree, Littleton; Rev. R. P. Walker, Henderson; Deacon H. J. Cordle, and E. C. Bobbitt, church clerk.

After a thorough and satisfactory examination of Brother Dunn in respect to his conversion and Christian experience, this views of Bible truths, and his call to the ministry, it was unanimously agreed to set him apart to the full work of the Christian ministry.

The ordination took place the same night before a large and interested congregation in the Baptist church. After appropriate and touching addresses in which Rev. R. P. Walker delivered the charge to the young preacher, and Rev. J. W. Morgan, presented the Bible, Rev. Archibald Cree solemnly led the Presbytery in prayer and the laying on of hands, setting Brother Dunn apart as an ambassador of Jesus Christ.

E. C. BOBBITT, Church Clerk.
Litleton, Sept. 23, 1903.

Try a Savings Account.

It is never too early to begin to think how to save money. The improvident man who does not foresee the need of putting aside some of his earnings will be sorry by-and-by he didn't start a savings account while his health was good or his family small. But many people do not know that they can start a Bank Account with one dollar. The Raleigh Savings Bank, Raleigh, N. C., will take your savings in any amount from one dollar up and pay four per cent interest, which is compounded every six months. It is the largest savings institution of its kind in the State, having over one-half a million dollars in deposits. You may send money by check, money order or registered letter.

If you vote with the liquor dealers, you vote for their business.

MORPHINE

OPIUM, WHISKEY AND ALL DRUG HABITS

CURED WITHOUT PAIN AT YOUR HOME.

We Have a Private Sanatorium for Complicated Cases.

If you are addicted to these habits you think you will quit it, but you won't, you can't unaided, but you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment. LEAVING OFF OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Lovingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in ony form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address Dr. B. M. Woolley, 209 Lowndes Building, Atlanta, Ga.

SHORTHAND BY MAIL

at home. Gregg system is easy to learn, write and read. Leads to lucrative employment. Positions secured for graduates. Typewriters sent to responsible students. Send for booklet C.

Southern Shorthand and Business University,
Norfolk, Va., J. M. Rosler, Pres.

A FINE 11x14 Water Color Portrait of yourself or loved one, free and prepaid, if you sell 8 boxes Excelsior Headache Pills at 25c. each. Sample box (65 pills) and particulars 10c. (silver.) Address J. A. DODD, Spartanburg, S. C.

Our superb stock of silks and dress goods for the Fall of 1903 is now ready. WRITE FOR SAMPLES and prices, stating particularly the colors desired and whether you wish plain or figured cloths, light weight or Boadcloths.
We pay express charges on all orders of $5 and over. MILLER & RHOADS,
Broad St., Richmond, Va.

CHOWAN BAPTIST FEMALE INSTITUTE.

The Fifty-sixth Annual Session of Chowan Baptist Female Institute will open on September 9, 1903. Its record for fifty-five years and the efficiency and work of its graduates are its best recommendations.

For full information and catalogue address

JOHN C. SCARBOROUGH, President, Murfreesboro, N. C.

Temperance.

Temperance Alphabet.

A stands for Alcohol, deathlike its grip;
B for Beginner, who takes just a sip;
C for Companion who urges him on,
D for the Demon of drink that is born.
E for Endeavor he makes to resist;
F stands for Friends, who so loudly insist;
G for the Guilt that he afterward feels;
H for the Horrors that hang at his heels.
I for Intention to quit not at all;
J for Jeering that follows his fall;
K for his Knowledge that he is a slave;
L stands for Liquor his appetite doth crave.
M for convivial Meetings so gay;
N stands for "No," he tries hard to say;
O for the Orgies that then come to pass;
P for the Pride that he drowns in his glass;
Q for Quarrels that nightly abound;
R stands for Ruin that hovers around;
S for the Sights that his vision bedim;
T stands for Trembling that siezes each limb;
U for the Usefulness sunk in the slums;
V stands for Vagrant he quickly becomes;
W for Waning of life that's soon done;
X for his eXit regarded by none;
Youth of this nation, such weakness is crime;
Zealously turn from the tempter in time.

What Is Gospel Temperance?

The famous temperance orator, John G. Wooley, in defining, before a body of young people, the meaning of the words "gospel temperance," related much of his personal experience:

"I walked the streets of New York City one August day, starving—but I was sober. The play of my life was over; the light had burned out. I was a ruined man, Godless and hopeless, and that is hell, whether it happens to a man in this world or another. I saw the three witches—starvation, beggary, and crime—stirring a black broth for me on the bleakest moor of life that ever the fanged hounds of appetite and remorse haunted a man over. But I was sober.

"So I looked back on the wreck of my life that day. All was lost. Father had died calling to me to come to him from the saloon to see him die. Mother had died calling me to stay out of the saloon and see her die. My wife was worse than widowed, her children worse than orphans—shelterless but for the grace of creditors and God's canopy that shelters all—and the future was an infinity of pitch.

"But I was sober! If I had said that I had left the drink forever, no man who knew me would have believed me. If I had been able to telegraph my wife I was going home, she would have answered, though it broke her heart: 'You must not come home.' If I asked for employment, no man would trust me. The asylums would not receive me, for I was sane. Nor the hospitals, for I was not sick. Nor the morgue, for I was not dead. I had not been to bed, for I had no bed. I remember nothing of the night before, or of the morning, but I was sober. I thought I was going mad.

"I washed my face at the fountain at Union Square, and crossed over to Eighth Avenue. At the corner of Twenty-first Street I saw the sign of Stephen Merrit—you know him, some of you—all the angels know him well. I had never seen him, but had heard of him. It was not food I thought of, but an overwhelming desire filled me to touch the hand of a good man. I entered. A man with the jov of the Lord in his face came to me, with his hand extended, and as he grasped mine, I said, 'I don't know why I came'—The sentence was never finished, for I burst into tears, and then I told him who and what I was. I said not a word about money or hunger. I had forgotten both.

"He said: 'You need the woods. Did you ever go to camp-meeting? I have a tent on the Hudson at the camp-meeting; there's a boat at one o'clock. You can catch it. Go out and rest and perhaps you'll enjoy the sermons, too; I'll be out in three days.' Then he snatched up a pen and wrote a letter to a Christian woman, and read it to me before he closed it: 'This is my friend, John G. Wooley, of Minneapolis; show him to my tent and do for him as you would do for me.' Then he slipped a five-dollar bill into my hand and said, 'Good-bye, see you Monday,' and, pretending he was called, was gone before I said a word.

"I call that gospel temperance work. And when a young man simply declines a glass of wine, giving the name of Jesus for the reason, I call that gospel temperance!

"And when a Christian man stands up and votes the will of God touching drink, into the ballot box, and does it for his sake and in his name, though he stands alone among a million, and against overwhelming odds of policy or politics or worldly wisdom, I call that gospel temperance."
—Exchange.

A Saloon the Devil's Workshop.

The following was unanimously adopted by the Missouri Valley Baptist Asociation:

We believe—

1. That the liquor traffic is the paramount evil with which we have to contend at the present time.

2. That it is directly or indirectly the cause of over ninety per cent of the crime of to-day.

3. That its propagators are ever on the alert for new material for its perpetuation.

4. That it is largely responsible for the Sabbath desecration so prevalent now.

5. That it controls legislation to an alarming extent, and is thus a menace to our religious and civil liberty.

6. That it is the devil's own fuel for kindling the fires of licentiousness and kindred vices.

7. That it lowers the standard of morals without regard to sex.

8. That it costs our country more in money, blood, tears, and anguish than any other one thing.

9. That we are handicapped in our efforts against it, by ignorance of its methods of operation and the extent of its blighting influence.

Believing, as we do, we would plead with both pulpit and pew to awake to the realization of the magnitude of this great octopus of hell, and to put forth their best financial, spiritual, and moral energies toward its suppression. The numerous colossal breweries and distilleries that mar the face of our country are evidences of the power of the enemy we have to combat.—R. C. Kinnaird, in St. Louis Christiain Advocate.

For Distress After Eating

Take Horsford's Acid Phosphate. It relieves immediately, by stimulating the secretion of the digestive fluid. Makes the digestion natural and easy and improves general health.

Policies and Principles of North Carolina Anti-Saloon League.

The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but is entirely independent in its acts, and it is non-partisan in character.

Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystalization of a righteous public sentiment and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts Law, and it earnestly requests future Legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments, now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

The organization favors calling an election under the existing law in every town or city now licensing saloons where there is a reasonable chance of carrying the election against the saloon. This league pledges its assistance in all such elections.

Submitted by the following Committee: A. J. McKelway, James H. Pou, J. A. Hartness, R. N. Simms, Heriot Clarkson, W. J. Ferrall, C. D. Graves, J. C. Blalock, J. A. Smith, Robert Riggsbee, H. A. Page, Q. K. Nimocks; and unanimously adopted by the Convention of 300 delegates at Raleigh, July 7, 1903, representing nearly eighty counties.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

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NOTICE.

Having qualified as the Executor of the last will and testament of Jefferson Smith, late of Wake County, this is to notify all having claims against his estate to present them to me on or before September 16th, 1904, or this notice will be plead in bar of their recovery. W. HENRY BRYAN.
Executor.

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W. O. ALLEN, Manager,
For the Committee.

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Marriages.

FARMER—BARBEE.—In White Oak Township, at Madison Barbee's, Wake County, N. C., by Rev. W. G. Clements, on September 16, 1903, Miss Effie Barbee, daughter of Mr. Madison Barbee and wife, Delany, to Mr. Coy J. Farmer, of Morrisville, Wake County, N. C.

Obituaries.

It hardly seems that he is dead,
So strange it is that we are here
Beneath this great blue shell of sky,
With apple-bloom and fear:
It scarce seems true that we can note
The bursting rosebud's edge of flame,
Or watch the blackbird's swelling throat
While he is but a name.

No more the chaffinch at his step
Pipes suddenly her shrill surprise;
For in an ecstacy of sleep
Unconscious he lies,
Not knowing that the sweet brown lark
From off her bosom's featherly lace
Shakes down the dewdrop in her flight
To fall upon his face.

—Norman Gale.

EDWARDS.—Sister Adeline Edwards departed this life at the home of her son, Gilliam Wilson, in Warrtn County, September 11, 1903.

Sister Edwards was 72 years of age, and for many years had been a member of Browns Baptist church. She was a faithful Christian, loved her church and all who loved our Savior. She was a kind and affectionate mother and often acted the part of a mother to those who were not by nature her own. She was a great sufferer from disease for several years before her death, but now it is all over and she has gone where sickness and death are feared and felt no more. Her remains were interred in the cemetery at Providence M. E. Church, near the home of her son, at 5 o'clock p. m., on September 12th.

Her pastor, Rev. T. J. Taylor, being from home, Rev. C. W. Robinson, of the M. E. Church, very kindly conducted the services. She is not dead but sleepeth until that glorious day when the dead in Christ shall rise first and meet our Savior in the sky.

J. W. A.

Mrs. Nancy Odum.

Mrs. Nancy Odum, wife of Mr. H. Odum, of Lowe, N. C., departed this life of toil and care and went to her reward in heaven on Friday night, August 28, 1903. Only one week prior to her death, the angel came and took her eldest son. The afflicting hand of God has been resting heavily upon this Christian family for the last two months. Some times God puts us upon our backs in order that we may look into His face.

Mrs. Odum has for years been a member of the Raft Swamp Missionary Baptist church. Her son, though young, was a faithful church member. Attentive to Christian duty, and obedient to parents. He was aged 17 years. The mother was born February 7, 1859. She was a devoted wife, ever ready to help her husband. In every joy they shared equally and when sorrow came, she was no less ready to share with him until the last.

She was a tender and loving mother. Her children were obedient to her from infancy, because they were taught it. The spirit of Christ was ever seen in her life. Among her neighbors she was ever ready to speak the word of help when opportunity came. As a mother and wife and neighbor and friend, we cannot command language sufficient to speak words of praise for this good sister.

This good sister is greatly missed by all who knew her. But what is our loss is her eternal gain. Earth is poorer, but heaven is only the richer. To the sorrowing husband, children, and friends, we commend you to the love of Jesus. "He doeth all things well." Heaven is nearer to us and sweeter because of our loved ones there. I have one only brother there. We can sometimes lend an attentive ear and hear strains of music as the redeemed join in singing redemption's song over on the golden shore.

Families that have long been separated are brought together in a family reunion. What a glorious reunion there will be some time when we all meet in heaven. Jesus will be in that happy reunion.

May God help us to be ready for that hour when He shall call us to Himself. Kind and loving Father, we pray Thy blessings and the comforting and sustaining power of the Holy Spirit to rest and abide with this bereaved and sorrowing family. Help us to be humble and ever bow to the ruling of Thy hand. We long to know more of Thy tender love and Fatherly care for Thy children. We cannot understand Thy Divine providence. We humbly ask Thee to restore to health speedily those of this family yet afflicted, if it is Thy will. If not, Thy will be done.

M. F. HODGES.

John A. Bryan.

Jno. A. Bryan, one of Duplin County's oldest and best Christian citizens, died on July 22, 1903. He reached the ripe age of eighty-two years and three months. Death approached him in peace and took him away in peace—without a struggle, a murmur, or complaint, he went, as it were, to sleep, a blessed way to die.

Brother Bryan's, was a very active life; energetic till its close, highly intellectual and very intelligent, possessing a happy power of memory.

During his life he figured wisely both in church and state. For many years he was called by the voice of his countymen to represent them in the State Legislature. There he proved equal to the trust and responsibility reposed in him, and reflected honor upon his county.

In his church he was found by every pastor to be a true Christian gentleman. He was esteemed by all who knew him, and mostly by those who knew him best. His life, open as a book, was readable to all, and greatly beloved by the poor.

His home was a happy one. Christ reigned there, to comfort, cheer, and inspire. Of a truth, this home was dedicated to God. It has been said that the greatest eulogy that can be given to a home is the character of the children brought up in that home. This family then approaches the ideal. There are a wife and seven children that survive him: Mrs. S. W. Clement, Wallace, N. C.; Mrs. O. P. Middleton, Warsaw, N. C.; Mrs. D. L. Farrior, Maple Hill, N. C.; Mr. W. R. Bryan, Kenansville, N. C.; Mr. J. O. Bryan, Jacksonville, Fla.; Mr. J. A. Bryan, Jr., Tampa, Fla., and Rev. R. T. Bryan, D. D., returned Baptist missionary from China.

It may be said of him that his life was truly a success, successful in beginning, through life, and at the end. I asked him just before he passed away: "Brother Bryan, is it all well?" and he in feeble words said, "It is all well with my soul; I am waiting my summons home." How fitting it is to say—he lived well and died well.

May many who knew him be inspired to follow him!

W. D. SASSER, Pastor.

Resolutions of the Lystra Baptist Church.

Whereas, it pleased our Alwise Heavenly Father on the 16th day of June, 1903, to call from our midst and His service on earth, to His glory in heaven, our beloved sister Lucy J. Riggsbee, and

Whereas, she was one of our most zealous and faithful charter members; therefore be it

Resolved 1. That we extend to the bereaved family our most profound sympathy and love.

2. That it is the sense of this Society that in her death we sustain an irreparable loss.

3. That a copy of these resolutions be sent to the bereaved family, the Biblical Recorder, and a copy be placed upon our Society record.

IRENA ANDREWS,
MINERVA PEARSON,
ADDIE RIGGSBEE,
Committee.

J. D. Cobb.

Whereas, God in His all-wise providence has removed from us our brother, Jefferson Davis Cobb; therefore be it

Resolved 1. That we bow in humble submission to His holy will, who never errs, and whose dealings with us are done in tender love.

2. That we hereby bear testimony to the personal integrity of our departed brother in all the relations of life.

3. That we do now attest the loyalty and love of our deceased brother to the principles of the order, his faithfulness in the discharge of his obligations to the lodge, whether as an unofficial or an official member, and his illustrations in practical life of the love and fraternity inculcated in its doctrines.

4. That we hereby tender our sympathy to the bereaved family of our brother in this hour of their sorrow and gloom.

5. That these resolutions be spread upon a blank memorial page of the records of this lodge, and that a copy of the same be furnished the Robesonian and the Biblical Recorder for publication and a copy also be transmitted to the family of the deceased brother.

T. R. LAW,
D. B. LANCASTER,
Committee.

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Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

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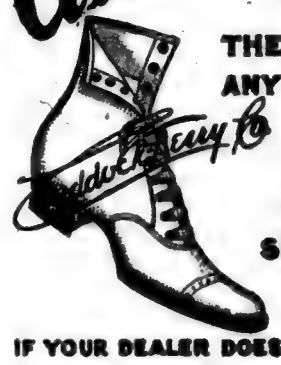

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Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
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The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

Subscription one year, in advance..... $1.50
Advertising rates on application.
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Acknowledgments.

September 30, 1903.

State Missions. — Sunday-school, First Church, New Bern, $3.70; W. M. S., Hobgood, Tar River, 4.00; Bear Creek, Sandy Creek, 7.50; W. M. S., Lumber Bridge, 2.00; Sunbeams, Lilesville, Pee Dee, .53; New Hope, 3.66; Averysboro, Little River, .80; Mount Tabor (pledge), 12.60; Double Springs, Kings Mountain, 2.45; E. Div. S. S. Con., Kings Mountain, 11.17; Zion, Kings Mountain, 7.00; Dunn, 3.06; Imanuel, Sandy River, 4.00; W. M. S., Judson, Cedar Creek, 2.12; Mt. Gilead, Cedar Creek, 1.54; Olive Branch, Mt. Zion, 6.50; Lennons Cross Roads, C. F. and Col., 8.06; Aberdeen, Sandy Creek, 2.46; Pine Grove, .75; Lea C. F. and Col., 1.30; M. S., Shiloh, Bethel, Beulah, 1.50; Bogue Chapel, 15.00; Cashie, West Chowan, 4.40.

Total this week, $106.10. Previously reported, $6,846.56. Total this year, $6,952.66.

Foreign Mis.—Dawsons, Tar River, $2.35; Pleasant Hill, Green River, 7.00; Mt. Vernon, Green River, 4.75; S. S., Rutherfordton, Green River, 1.55; Fishing Creek, Tar River, 1.60; Bear Creek, Sandy Creek, 2.00; W. M. S., Lumber Bridge, 2.52; Sunbeams, Lumber Bridge, 1.37; W. M. S., Cashie, 5.00; Brantley's Grove, West Chowan, 3.00; W. M. S., Polkton, Robeson, 4.75; Averysboro, Little River, 1.00; W. M. S., Saddle Tree, Robeson, 6.00; Creedmore, 3.30; Zion, Kings Mountain, 5.00; Woodland, Central, 3.47; Christian Harbor, W. M. S., 5.00; Sunbeams, Pittsboro, 1.60.

Total this week, $61.26. Previously reported, $10,896.56. Total this year, $10,957.82.

Home Missions. — Conoho, Tar River, $0.75; Pleasant Hill, Green River, 3.00; Round Hill, Green River, 10.00; Rutherfordton, Green River, 9.00; Bear Creek, Sandy Creek, 1.40; W. M. S., Lumber Bridge, 2.00; W. M. S., Cashie, 5.00; Brantley's Grove, West Chowan, 2.00; W. M. S., Creedmore, Flat River, 3.65; New Hope, Kings Mountain, 2.67; Mt. Gilead, Cedar Creek, 1.90; W. M. S., Fleetwood, 2.15; Coleraine, West Chowan, 15.00; Cashie, West Chowan, 3.00.

Total this week, $61.52. Previously reported, $5,503.84. Total this year, $5,565.36.

Education.—Bear Creek, Sandy Creek, $2.00; Green's Cross Roads, West Chowan, 2.00: Woodland, Central, 3.00; Christian Harbor, W. M. S., 1.00; Union Meeting, Piedmont, 2.25; Antioch, Robeson, 2.58; Hog Swamp, Robeson, 5.78; Singleterry's Cross Roads, Robeson, 3.66; Bloomingdale, Robeson, 5.00; Bethany, Robeson, 1.00; Centerville, Robeson, 1.46; Spring Hill, Robeson, 2.52; Long Branch, Robeson, 15.84; Saddle Tree, Robeson, 14.51; Oakton, Robeson, 1.80.

Total this week, $64.40. Previously reported, $1,787.33. Total this year, $1,851.73.

Sunday-School and Colportage.—Sunbeams, Buie's Creek, $2.50. Previously reported, $40.39. Total this year, $42.89.

Ministerial Relief.—Conoho, Tar River, $0.51; Hobgood, Tar River, .96; Bear Creek, Sandy Creek, 1.00; J. W. Powell, 5.00; New Hope, Kings Mountain, 1.27; Fort Barnwell, 2.50; Cashie, West Chowan, 3.70. Total this week, $14.94. Previously reported, $621.43. Total this year, $636.37.

Total reported for all objects this week.....	$310.72
Total previously reported for all objects	26,577.34
Total reported for all objects this year	26,888.06

WALTERS DURHAM,
Treas. Bapt. State Con.

Cash Collections on Educational Fund for 1903.

Mecklenburg and Cabarrus Association, Arlington Church, $1.00; Hopewell Church, 75 cents.

Liberty Association, cash, $5.13.

South Yadkin Association, cash, $10.00.

Little River Association, Little River Union, $2.27.

——— Association, P. H. Fontain, $7.00; Johnny Pittard, $1.00; Mrs. Nannie Wilborn, $1.00; A. E. Garner, 50 cents; A. B. Frazier, 50 cents; Willie Currin, 25 cents; John Vaughn, 25 cents; W. D. Jones, 50 cents; cash, 50 cents; A. P. Harris, 50 cents; A. H. Garner, $1.00.

Personal: R. J. Reynolds, Winston, $50.00; Mrs. J. S. Farmer, $5.00; Mrs. S. C. Parrott, Kinston, $50.00.

Total, $137.15.

L. D. WATSON, JR.,
Treasurer.

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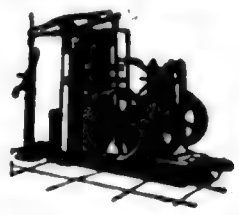

an illustration of which is presented herewith. Those who desire to have their own water-works plant at a small cost will find the Blakeslee a most desirable power. In case of fire or other necessity the outfit can be started at a moment's notice, as it is always ready for work, and it is not necessary to wait for the wind. The engine can instantly be made available for other purposes, such as grinding feed, churning, etc., by disconnecting the pump. The outfit is simple, durable, economical, easily operated and ready for performing its functions at any minute. It is built by White-Blakeslee Manufacturing Co., builders of the Blakeslee gas and gasoline engines and connected outfits, Birmingham, Ala.

Prince Alert, race-horse, paced one mile in one minute and fifty-seven seconds last week—the fastest mile ever made in harness. Major Delmar, gelding, trotted a mile in two minutes, equalling the record of Lou Dillon. Lou Dillon will this week make two efforts to beat the record. She is only five years of age.

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Kind Words, weekly, no advertisements	13
Youth's Kind Words, semi-monthly	6
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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, OCTOBER 7, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 15.

NORTH CAROLINA AT HOME TO-DAY.

Kipling celebrates the wandering sons of England—the younger brothers, who, denied the home-heritage, have fared abroad carrying with them the British Empire until its tent-stakes have been driven throughout the inhabitable globe and its war-drums trouble every nation and tribe. Next week North Carolina honors her wandering sons, who having left home for one reason or another, some deliberately, others because the home-State could not bear their life messages, have given her honor throughout civilization and even in the lands of darkness, and now upon her solicitation return for an hour to her bosom. They are her glory and her pride. For it is true that North Carolina's best men live and give their lives to other States. Her world-commanding sons live not within her borders. Her best-known son at home was but lately introduced by Mr. Bryan to a public that was astonished to hear of him as a possibility for the presidency. But there are a half-dozen of her native-born that early wandered into other regions who need no introduction to the American people.

While we celebrate the achievements of these sons and receive the honor that they bring their mother-State, it were well to take a reckoning for North Carolina as she is at home; to seek the truth about her candidly and bravely. And let us make no apology for such an effort. There are, to be sure, those who are content with blatant protestations of their love, who indulge a braggart patriotism to a degree that makes them and their State a laughing-stock; whose fealty is attested wholly by their shouts and braying or their ostrich-like refusal to face and reckon with the truth; and who, therefore, render the Commonwealth no substantial service whatever. We make such as these no apology. The man who would serve the Commonwealth must not dally with them, but leave them to their shouting, their songs and their childish play. Patriotism is serious business.

North Carolina is a State of Anglo-Saxon people. The blood of her people is more of this one stock than that of the people of any other State. North Carolina's record in all our wars is honorable to the last degree. North Carolina has risen from the desolation of 1860-1870 with magnificent energy; and she is now in a period of unsurpassed progress. The latest census reveals the fact that North Carolina improved her relative rank within the last census decade with respect to population, agricultural output and manufactures by more than any other State save one; and this too in a period of wonderful progress throughout the Nation. There is every reason to be hopeful of North Carolina. Her soil is not the richest, but there is that in the blood of her sons that should overcome a far more niggard soil. Her politics are not of the highest, but, again, the blood of her people is bound to evolve a pure democracy. Wrong may flourish only a time; her course is not straight, but her direction cannot be lost. Such faults as she has she will outgrow despite the men who would blind themselves to these faults and would drive from the State any one that dares to point them out. North Carolina is a State of immense potentiality.

The North Carolina people are illiterate. Save one—and that desert New Mexico—North Carolina has more illiterate white people than any State; and many that can read and write can do no more. They read little, write less and think less. Thus our advantage in blood has been cancelled by ignorance. Unintelligence is the cause of poverty and of helplessness. Our State is poor not because the soil is not more productive, but because her sons are inefficient; they work hard, but ineffectually, being shackled by ignorance and sapped by the numerous offspring of that monster. Less than half of our children of school age are attending school. In the year 1900 we had 175,325 white boys and girls of ten years of age or more that could neither read nor write—the greatest number of illiterates in proportion to population in the United States. It appears that the condition of our rising generation is worse as compared with other States than the condition of the generation now in its prime, since there is one State, New Mexico, whose proportion of adult illiterates is greater than North Carolina's. Fifty-four thousand four hundred and seventy-four white men in North Carolina cannot read their votes, and thousands that read cannot think. Forty-two of the most illiterate counties in the United States are in North Carolina.

This is the fundamental fact in all our woe. It accounts for our poverty and all that poverty conditions. It accounts for the fact that newspaper circulation is lower in North Carolina than in any State. And it should be remembered that the President of the State Press Association cited statistics to show that there had been no real progress in this respect in the State within the last ten years, in which there has been so much progress in material things. Our illiteracy, our ignorance accounts for the fact that fewer books are sold in North Carolina than in any other State of the same population. The publishing houses are reluctant to send books to North Carolina editors for review. The ignorance of a large proportion of our people accounts for the poor condition of our newspapers; our schools; our churches, etc., etc., as well as for the limited returns our workers receive for their labor.

In politics the people of North Carolina are blindly partisan. We mean precisely what these words mean. They are attached mightily to their parties and do not know why. A Democrat hates a Republican and a Republican hates a Democrat while neither of them knows one's platform from the other's. Each votes his ticket as regardless of the character of the candidates as of the merits of the policies proposed. This is blind partisanship, and nothing less. The era of thinking in politics has not come in this State, and the era of independence will not come until the era of thinking shall have been established. Again we charge this to the account of Ignorance.

The North Carolina people travel far in the rear of the progress of thought, whether in education, science or religion. This is self-evident in light of the fact that the new books and the greater magazines find so limited a field in this State. In the great Conventions in which the leaders of thought come out, when did you behold a North Carolina citizen on the platform? In the world's book-market, now flooded with books, when did a serious book on Education, Science or Religion by a North Carolina citizen command the attention of the world's thinkers? It will not do to cry shame at this writer. Rather confound him by naming the man. In the United States Congress when did a star of the first magnitude reflect lustre upon his North Carolina constituency? In the arena of the world's struggle—in commerce or in thought—when did a North Carolina citizen play a chief part?

No wonder that the people are largely provincial, cut off as they are from travel, by poverty, and from books and the greater current literature, by ignorance. Very likely we should define this word—provincial. A provincial man is one whose outlook is confined to the province or State in which he lives. The activities beyond do not concern him. How many of our newspaper editors can give a clear statement of the political policies in Great Britain? How many can discuss the Far-Eastern or the Near-Eastern Problem? How many can name the Governors of the States adjoining North Carolina? Rather do not nine-tenths of our leaders prefer to indulge on the stump and in editorial columns in braggart patriotism and in blatant protestations of love—meaningless and unmeant. North Carolina is held up as a great State, the people are told that they are a great people; and all join in in looking down upon the rest of the world about which they know nothing—little dreaming that the other States and nations have similar claims. Provincialism is not patriotism; but it is often offered for it. There is an honest love for one's native land and home that lives not by self-inflicted blindness but by intelligence and that thrives not upon contempt and suspicion of other States and lands but rather by good feeling for them and genuine appreciation of their worth. Modesty and Patriotism are not opposed, nor is candor and State-love. True Patriotism does not claim every thing and ignore the claims of all others. Instead it is modest, claiming only that which in a candid consideration of others' claims may be certainly laid hold of.

When the paragraph that called forth this editorial was first printed certain newspapers invited the writer to leave the State. That is not the way to answer the truth. His departure will not change the facts.

We have cited facts. Let us repeat them. North Carolina has more ignorant white boys and girls than any other State. This is present tense, not past. She has them today. North Carolina has more ignorant white men than any other State save New Mexico. North Carolina people (population 1,600,000) pay only $319,852 for newspaper subscriptions. North Carolina people are producing none of the world's great literature. North Carolina people have not one man in the world's first rank, whether in politics, art, literature, science, religion or commerce. We have not one man whose acts or utterances interest the people of other States, not one whom the world has heard of.

In this day of material progress, then, let us see to it that the hearts of our people are set on nobler achievements. We have progress to make not only in agriculture and manufactures and population; we should crave to bring forth a race of men worthy of the blood of our fathers. And while we take a lofty pride in their brave exploits in the wars of the past, let us remember that the truest honor we can give them is achievements by our own hands. Nothing so honors a father as an illustrious son. Our historians, our monuments and our protestations are vain unless we can in our day and generation set forth before the world men of might. To sing North Carolina's praises or to boast of the deeds of the fathers and do nothing to relieve the conditions in the present is mockery of the purest type. The glory of the present generation shall shine forth not from our boasts of the Past, but from our work in bringing our Commonwealth out of the bondage of Ignorance into that Promised Land which is given to all intelligent peoples. The duty of the present hour is not to blind ourselves to unhappy facts by vain protestations and boasting, but to front adverse conditions in the spirit of our fathers. All the history and heroism of the ages could weigh successfully against the fact that there are more illiterate white boys and girls in North Carolina than in any other State in the Union.

The highest truths the world has ever known center in Christ and the resurrection.

THE MORAL SIGNIFICANCE OF CHRISTIAN BAPTISM.

By W. R. CULLOM, of the Chair of the Bible, Wake Forest College.

No. II. Baptism as Expressing the Principle of Christ's Life.

If we trace the life of Jesus from the cradle to the grave for the keynote of that life, for that principle in his life which governed and controlled him at every point, we shall find that it was unselfish service for others. He took great pains to keep this principle clearly before his disciples that they might make no mistake as to what it meant when he said: "If any man would come after me, let him deny himself, and take up his cross, and follow me."

When he came to enter upon his public work he gave the world one great, all-comprehensive picture of the life that lay before him. The account of this is given us in Matt. 3: 13-17: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering, said unto him, suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." When did he fulfill all righteousness? Certainly not when he went into the river and was baptized of John. His whole life of unselfish service for the good of others, crowned with His death on the cross, was the fulfilment of "all righteousness." This principle of burying self, of losing life to save it, was set forth in that burial beneath the waters of the Jordan. His loyalty to this principle was at once put to the test. (Matt. 4:1-11.) Satan tried to lead Him to use His divine power for a selfish end first (v. 3). Failing in this, he sought to induce Jesus to perform one mighty sign that would overcome the people at once and cause them to accept Him as the messiah (v. 5 f.). But the road marked out by Jesus and approved of the Father was the road of self-sacrifice, and He was determined to win men in that way and in no other. Finally, Satan sought to compromise with Jesus (v. 8 f.), but He understood that the road He had marked out was a long and tedious one, and He was determined to follow it without any short cuts. He was too wise to be led aside from his original purpose, and uttered his final "Get thee hence Satan."

Over and over again during His ministry these temptations came to Him in one way or another, but always with the same result. After the miracle of the loaves and fishes the people said, "This is of a truth the prophet that cometh into the world. Jesus, therefore, perceiving that they were about to come and take Him by force to make Him a king, withdrew again into the mountain Himself alone." His sceptre was not a temporal one, and no temptation could induce him to accept such unstable, uncertain, and transient rulership. He was to be sovereign of men's hearts and lives, and the path to this sovereignty lay through the valley of suffering, and He was fully set in His purpose to "stoop to conquer." Later on, when He had drawn the spontaneous expression from His disciples, "Thou art the Christ, the Son of the living God," we read that "From that time began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." In that same connection, when "Peter took Him and began to rebuke Him, saying, 'Be it far from thee Lord; this shall never be unto Thee,'" His quick and decided reply was, "Get thee behind me Satan; thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men."

When He had about finished the work of training His disciples, and was ready to begin to prepare for the end, "He steadfastly set His face to go to Jerusalem." As He is leaving Galilee for the last time and turning His face toward Calvary some of His remarks are strikingly significant. e. g. "I am the good shepherd: the good shepherd layeth down his life for the sheep." * * * "I law down my life for the sheep." * * * "Therefore doth my Father love me, because I lay down my life that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." When He had reached Jerusalem and was near to the cross, He says, "Except a grain of wheat fall into earth and die, it abideth by itself alone; but if it die it beareth much fruit. * * * And I, if I be lifted up from the earth, will draw all men unto myself." Follow Him further into the valley when the shadows had grown into black darkness, and hear His cry "My soul is exceeding sorrowful, even unto death;" and when, out of the bitterness of His anguish, He cries out, "O my Father, if it be possible, let this cup pass away from me," He closes the prayer by adding, "Nevertheless, not as I will, but as thou wilt." And then "as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea He opened not His mouth." The scenes of Calvary constitute the culmination of the principle with which He started, when at His burial in the Jordan, He said, "Thus it becometh us to fulfil all righteousness." And even in His ascended, glorified form, we see Him adhering to the same principle of serving others. Hear the apostle asking, "Who is he that shall condemn? It is Christ Jesus that died, yea rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us."

In the light of these Scriptures, can there be any doubt as to the moving, guiding, controlling principle of His life? To become united with Him in the likeness of His death is to join hands with Jesus in carrying forward to perfection the application of the principle which He set forth in His life and sealed in His death. Paul felt this when he said to the Colossians: "I rejoice in my sufferings for your sake, and fill up on my part that which is lackin of the afflictions of Christ in my flesh for His body's sake, which is the church." Too many people, alas, are ready to sit down and sing, "Jesus paid it all," and accept salvation as a sort of a mechanical arrangement of God for meeting the problem of human sin and guilt. It was not so with Paul. With him, to become united with Christ by the likeness of His death was to become so identified with Christ as to become a partaker with Him of His sufferings with and for a lost and ruined world. "If children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him that we may be also glorified with Him." (Rom. 8:-16-17). He says that he had suffered the loss of all things that he might win Christ, and he made it his aim that he might "know Christ, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed to the image of His death." To become united with Christ by the likeness of His death puts upon a man the same obligations that rested on Christ—the great obligation of love to the uttermost. The man who is thus united with Christ is the only man who is ready to say, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." This is the man who is ready always and everywhere to subscribe himself to all men as "your servant for Jesus' sake."

Floating Baptists.

BY J. W. MORGAN.

In the Recorder of September 23, there is an article by Rev. George J. Dowell, to the first half of which I wish to call the special attention of every pastor who reads this paper. I say the first half because the discussion in the latter part of the article does not appeal to me. Our commission contains no inhibition concerning base ball, and as to immersion, there is none "alien" to the New Testament, that has been administered upon a credible profession of faith in Christ. The question of "neglected church letters," however, is quite a different matter, and one that deserves most serious consideration. Brother Dowell has presented the difficulty. In almost every community, in our towns and cities especially, there are persons who have their membership in an "old church," or what is just as bad, in an old trunk. In many places the number of such cases is alarmingly great. Approach these persons on the subject of uniting with your church, and usually they will give you one of two answers: "I cannot bear to leave the old church,"—which perhaps they have not seen for many years,—or, if they have their letters in their possession, they will say, "I am not yet certain that I shall remain here." (I heard of this reply being made by a man who had been a resident of the town for thirty years.) The evils arising from this condition are manifold, but may be summed up as follows:

1. The church that carries the names of absent, and hence useless, members, is injured thereby, as every tree is injured by the dead branches that it retains.

2. The church nearest which these persons are located suffers also, by being deprived of members that rightly belong to it, as well as by the example of indifference which these same people afford to the world.

3. But the greatest loss is sustained by the individuals themselves, who by their isolation from the church, are in a large measure cut off from those agencies that God has ordained for the growth of the spiritual life,—work, worship, and discipline.

Now, how are we to remedy these evils?

Believing that the key to the solution of the problem is in the hands of the ministry, I make the following suggestions:

1. First, let us realize that as pastors our work is to attach men to our Lord and to his kingdom, rather than to ourselves and to the individual church which we are serving.

2. In the second place, these "floating Baptists" should be helped to realize that while membership in a distant church, or a letter that is withheld, may serve as a furlough from the work and responsibility of church membership, neither will serve as a passport into the celestial city.

3. And last, but most important of all, let every pastor do all that is within his power to have those persons who go away from his church unite with the church nearest which they locate, instead of endeavoring, as some do (be it said to their shame), to keep these names upon their own roll. In order to accomplish this it might be well to avoid, as far as possible, putting church letters into the hands of persons who are likely to keep them in their possession. A transfer of membership is a matter of business between two churches, and why should not a letter of dismissal be sent directly from one church to the other? But at any rate, let us see to it that the letter is asked for and granted. This course is pursued in case of every person who moves away from our church. It works well with us, and if followed by all our churches would, I feel sure, go far toward removing the difficulty to which Brother Dowell has called our attention.

The above is by way of suggestion. If any one has a better solution of the problem please give us the benefit of it.

As To Bill Blake.

A missionary who was one day visiting his parishioners, was asked by one of them why he never called to see Bill Blake. This Bill Blake was a notorious poacher and drunkard, a fierce, wild man. "He needs ye more than the lot of us, and ye never call. I say, aren't ye a bit afraid of him?"

Now that was the truth. Deep down in the missionary's heart he heard a voice saying, "Coward." He went straight off home, got on his knees before the Lord and said: "Lord, I am a coward; give me courage to go and see Bill Blake, and I'll go."

Jesus Christ answers honest prayers, and he did in this instance. Strong in the Lord, his servant went to see Bill. Bill Blake was astonished. "I suppose you're come to try to convert me," he said. "I suppose you're about right," said the missionary. "Joey," said his father, "go upstairs and bring me that coil of new rope that's lying there." Bill's boy soon returned with the rope. "Sit in that chair, Joey," was the next command.

The missionary stood by, wondering what Bill Blake was up to, as Joey seated himself in a great wooden chair that stood by the fireside. In silence Bill tied his boy's body to the back of the chair, and knotted him, arms and legs, hard and fast, all over. When he had done, he turned to his visitor and said, "Is he fast?" "That he is," said the missionary. "Can he get away?" "No, indeed, he cannot," was the reply.

"Well, see here, missionary, that's just what I am; I'm fast bound hand and foot by my sins, and have been so for years, and I can't get away." Then pulling a knife from his pocket, he cut the rope all round his boy, and again turning to the missionary, said, "Is he free?" "Oh, yes." "Did he free himself?" "No; that he did not," said the now delighted missionary, who saw his chance to tell poor Bill of Jesus.

"Well," said Bill Blake, "when you can do that for me, I'll be delighted to see you, but since you cannot, there's the door."

"Stop a bit, Bill," said the missionary, "stop a bit; although I cannot, I've a friend who can."

Very soon the Jesus who was manifested to break every yoke, broke Bill Blake's and set him free.—Selected.

Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage; Peter slept one hour and lost a matchless opportunity; Mary's name is fragrant forever for the loving deed of a day. Do your best now.—Maltbie D. Babcock.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

THE SUPERNATURAL IN THE NATURAL.

W. EDGAR WOODRUFF.

We are all more or less inclined to associate the supernatural with the exceptional and extraordinary. Those events in our life are termed providential which are farthest removed from the natural, every-day occurrences. Falling off a moving car without being injured; stopping the runaway horse just before he dashes into the ditch; recovering from a very critical illness; the lone widow receiving supplies just on the eve of starvation—all such events we are wont to associate with the supernatural. We say God was in it. Very well. So He was. But my contention, however, is that we are too prone to think of Him as being in our critical experiences alone.

The early savage associates a god with everything which manifests movement. The rustling leaves, the flowing stream, the fleeting cloud are all to him the manifestation of the presence of some deity. The people who study comparative religions tell us that as these same savages rise higher in the scale of civilization the tendency is to eliminate the causitive deities from all phenomena except those phenomena which are exceptional or out of the ordinary, such as the earthquake, the pestilence, etc. While far from saying that we are savages, yet I feel that a somewhat similar tendency is operative among us as regards our interpretation of phenomena, both religious and otherwise. We have a vague notion that God is working in the world, but we fail to see any unmistakable evidences of the fact, except in those experiences which will not admit of any other explanation.

Now, manifestly the Scriptures do not warrant any such state of affairs, if indeed I am at all justified in my accusation that such tendency does exist. For to the Hebrews Jehovah was the very life-blood of their national history. Jehovah was in everything that pertained to Israel. Her wars were His wars; and her struggles against idolatry were his struggles; and her movements toward expansion were his movements. Not only so but Jehovah was in the very minutest details of the life of his people. He not only cared for His champions in war and statesmen in peace, but He heard the plaintive cry of the outcast Hagar and with angelic dreams softened the pillow of the homesick Jacob. The Psalms also very beautifully illustrate how these people thought of Jehovah as the explanation of all phenomena and all life. Jesus himself was saturated with the thought. To Him everything was a link in a chain which led back to God. The lily, the fallen sparrow, the blasted fig tree, the children in the market place, the death of a friend, all spoke eloquent words to Him of the Father's presence in the world. He says, "My Father worketh hitherto and I work," thus emphasizing the fact that the world is not a mere automaton, set a-going at first by a Purposive First Cause and then left to grind out blindly its own destiny. Jesus portrays God as operative in the "still small voice" as well as in the "mighty works."

My contention is that we have in some measure lost the grip on this point of view. The average man who reads the papers and who tries at all to keep on the scent of scientific investigation is liable to fall into this error. He hears of the "reign of law," the "uniformity of nature" and such like until he does not know just where to look for God any more. If he looks into the Bible he is told that the critics disagree as to the date, authorship and inspiration of many of its books. If he dips into psychology a little to examine his own soul the response comes, "So much stimulus on the periphery. So much motar response." If he takes a microscope and examines a bug or flower he sees protoplasm collected around nuclei, all of which is co-ordinated by a rudimentary nervous system, or by that still vaguer something called "tropism." If he even cast an anxious eye towards the heavens, hoping to see there a place for the Deity, he is answered by the ghost of the Nebular hypothesis. Nay, if he takes the wings of the morning and dwells in the uttermost parts of the sea, he will there find some one already on the spot who can furnish sufficient hypothesis to explain away the necessity for the supernatural in those realms.

In this predicament what is the poor man to do? In science he is only a layman and can digest only the crumbs; and in theology he is only a layman, and being a religious dietetic, he is afraid to put the two sorts of crumbs together for fear they will produce an unwholesome chemical combination! A man placed in such a position usually does one of two things, or both. Feeling that a world, however scientifically it may be explained, is not quite the thing without God, he proceeds to make room for Him by associating Him with the extraordinary and otherwise inexplicable phenomena about him. But as the man's knowledge of these phenomena is broadened he is assured perhaps that they too are amenable to the laws of Nature, and, failing to find any place at all for God, he becomes an agnostic.

Enough for diagnosis; now for the positive elements which effect the cure. The men who have never met in mortal combat this scientific dragon are affected by it about as much as the men in the band wagon are affected by the toot of the little boy's tin horn who chances to be bringing up the rear of the procession. They are fortunate, shall I say? but there are some of us who are affected by the claims of science. Not only so, but to some of us science comes as a sponsor to our faith, as a real addendum to our religious assets. In psychology, for instance,—and I speak a a student, not as an authority,—there is a tendency which seems to me to be very helpful to all of us who hold our religious faith very dear. The emphasis is now being placed on what is termed the "pragmatic" side of consciousness, which means simply that there is something in consciousness which is seeking to do something. As Professor James of Harvard, would say, there is a "stream" of consciousness sweeping into human life and seeking to express itself. Professors Coe and Starbuck both say unhesitatingly that our disposition to worship, or religious faculty, is as much a part of our psychological furniture as imagination or memory or any of the rest of it. Professor Starbuck, a psychologist who works largely on the religious aspects of the mental processes, says that we worship for the same reason that the lion roars, or the child plays, or the artist paints—simply because we are made that way. Some one has recently put it, "Man is incurably religious." Now manifestly the only logical thing for us to do is to satisfy this faculty for worship by worshipping.

These views, as held by the psychologists, presuppose that we lie in the lap of an Universal Intelligence. Not only, then, is God in what seems to us to be extraordinary and miraculous, but He is in the ordinary and regular experiences as well. While the flower in the "crannied wall" may not reveal Him, yet by searching our own minds we shall see Him. "Blessed are the pure in heart, for they shall see God," is a scientific fact. Pulsating through the mediate causes, which it is the schentist's purpose to formulate, is God. God in the formation of the evolving Perseus. God in the unfolding petals of the flower, God in the pulsating brain of statesman and prophet. The whole world process, then, is God's way of making Himself known in us and to us.

Emerson says, "A profound thought will lift Olympus." I do not know whether the thought is a profound one or not, but I do know that this thought of God as the dynamic thing in all phenomena, will lift from our minds the mountain which shadows God away from all experiences in life except the so-called supernatural.

University of Chicago.

About Dividing the Raleigh Association.

I have not been identified with the work in the Raleigh Association long enough in my last connection to be fully persuaded what is best as to a division of its territory. I am inclined to think it may be for the furtherance of the cause to divide. But I am of the opinion that the resolutions passed at the late Union at Apex were too sweeping.

First, they smacked a little more of ecclesiasticism than is the custom of our people in such resolutions, and then they prescribed too much. I do not belive the author of the resolutions nor the Union in passing upon them intended anything of the kind. I believe the whole Association ought to help define a line of division while it is in session, and anything further than a suggestion until then will amount to nothing. I take it. that this is what was intended by the resolutions and will not quarrel over their utterance.

But have they made the best suggestion? This is a debatable question. They have defined the line as running through the city of Raleigh and taking one of its churches in the eastern section and a few churches which lie near the county line, and calling this Association, with the whole of Johnston County, "The Raleigh Association." They will take several of the Raleigh churches and nearly all of Wake County in the territory of the Western division and call it "The West Raleigh Association."

Raleigh is the capital of the State and the county seat of Wake County. "The Raleigh Association," to mean what others would expect, ought to comprise the churches of Wake County and the city of Raleigh, or the larger part of them. If the line of division is to run so near the county line dividing Wake and Johnston Counties, I should say let the county lines be the common line of division between the two Associations. Of course the churches along these lines will exercise their Baptistic rights in affiliating with either body they may choose. Then the new Association would be largely defined by its county lines and could take its name for it and put an end to confusion.

Both Wake County and Johnston County are large and able to support an Association in their own territory. Let us wait till the meeting of the Association to decide these things, and then we can empower the Executive Committee of the Association to give letters to the churches which will want them, if it cannot be ascertained just then, and appoint a time for the new-born body to meet and organize.

Of course I am not going to enter a fight on this matter. I shall be with the majority of my brethren in co-operation, when I see what they want to do. But I have suggested this method as seeming to be fairest and best to pursue.

C. W. BLANCHARD.

Cary, N. C.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

Suddenly.

BY MARIANNE FARNINGHAM.

No time for a last farewell,
No time for the shock of fear,
Scarcely a moment's halt on the shore,
With the guide and the boatman near—
Dear, how surprised you were to go,
With nothing to suffer, little to know.

Only a moment of dark,
A dream of the fleeting night,
And then the beautiful break of day
And the quiet peace of the light,
And you found yourself, where you longed to stand,
In the calm repose of the Fatherland.

Did they know you were coming—they
Who had won in the race for home?
Had they heard that the Lord had sent
The message for you to come?
Perhaps to the friends whom you loved was given
The joy to make you at home in heaven.

But I know that you would not wait
So near to the King of Grace
Until you had gained your heart's desire—
To look on your Savior's face.
Ah, victor! whose triumphs were nobly won!
There was no delay in His kind "Well done!"

You had learned your lessons in pain,
There was nothing to fear at last.
Dear, I am very glad for you
That all the trouble is past.
And I would that as swiftly and silently
Some day the summons might come to me.

—Christian World (London.)

All's Well That Ends Well.

Brother Watson's statement in the Recorder of September 2nd is satisfactory to me. It shows what the church has paid, and corresponds with my first statement.

I think I can explain the mistake in a few words. The secretaries of the Convention at Winston recorded a pledge of $75 for Ephesus church made by W. M. Faulkner. Brother Jones wrote me about the pledge soon after the Convention. After seeing Brother Faulkner I wrote Brother Jones that it was a mistake. It seems that the committee concluded that it was a personal pledge made by Brother Faulkner; but when the committee made the statement in the Recorder of May 20, they reported the pledge against Ephesus. The first mistake was the conclusion that Brother Faulkner made any pledge for himself or the church. The second mistake followed from the first and was in putting Ephesus instead of W. M. Faulkner in the statement of May 20th.

Brother Faulkner did not know that there was any pledge held against him. He helped to pay what Ephesus church paid. If he had made a pledge at the Convention he would have had it credited on the pledge. As he is not living to speak for himself, I make this statement for him. If the pledge had been canceled, as I and Brother Faulkner thought it was, this tangle would not have occurred.

I hope that it has been made plain enough for everybody to understand that the church has more than met its obligations; that Brother Faulkner did not leave any unpaid pledges, and that Brother Watson has reported all the money paid to him.

W. C. BARRETT.

West Durham, Sept. 4, 1903.

A sunny temper gilds the edges of life's blackest cloud.—Guthrie.

News Notes.

....New subscribers coming in.

....Pastor Tyree is aiding Pastor Lynch, of Wake Forest, in a meeting.

....Dr. Tyree is aiding Pastor Lynch in a meeting at Wake Forest this week.

....Bro. J. W. Suttle, of Smithfield, baptized eleven persons at Benson last week.

....Bro. J. T. Beavers reports the baptism at Wind Fork recently of a mother aged 70 and a son aged 46.

....If you received a notice that your subscription had expired and did not respond, please do so today.

....Dr. Edward Judson, of New York, has accepted the chair of Homiletics in the University of Chicago.

....We should have included Gastiona and Fayetteville in the list of pastorless churches printed last week.

....J. V. Denning, mentioned in the report of the Kings Mountain Association, should have been J. V. Devenny.

....We should have said that the vote had been against the cause of Temperance at Reidsville as well as Morganton.

....Bro. J. E. Elkins, of Elkton, reports a gracious revival at Mt. Zion, in which fifteen persons were added to the church.

....Eighty converts have joined Bro. A. A. Pippin's churches this season and he is very grateful for the evidences of the divine favor.

....We regret to hear that the wife of Bro. W. J. Herring, of Turkey, N. C., has been critically sick. May the comforts of our religion be with her.

....Rev. J. T. Jenkins recently aided Pastor McKaughan at Ashepole and Back Swamp in meetings that brought foward sixty professions of religion.

....Bro. E. S. Millsap, of Statesville, requests clerks of all the Associations to send him their addresses. He has somewhat to say of interest to them.

....Bro. W. M. Gilmore, of Brunswick, Ga., reports $700 raised this year by his church for missions. His church is also about to purchase a handsome pipe organ.

....We are glad to hear that Franklin Female Seminary, John B. Brown President, has opened well, and there is every indication of a good and successful session.

....The railroads have instructed their agents to refuse shipments for the North Carolina counties which have come under that State's new temperance law. The railroads are unwilling to test the law.—Baptist Argus.

....At the close of his first year's work at Graham Pastor Adams reported twenty-six baptized and about ten awaiting baptism. His churches as a whole average giving $4.57 per member, while his Haw River church has averaged $7.92.

....We thank the Charlotte Observer for the information that since the last enlargement of the State Hospital at Morganton for the Insane that institution is in need of funds for maintenance of more inmates instead of room for them. The Observer also informs us that the present policy is to exact pay for the maintenance of those who are able to pay for the care of their relatives.

....Please say in the Recorder: "In reporting our meeting at Blackwoods Chapel I intended to say we had no aid in preaching, except two sermons by our venerable Moderator, Rev. W. M. Bostick. Yours in Christ, N. H. Shepherd."

....We are very glad indeed that our Goldsboro church will have Bro. W. F. Fry for her pastor. He is one of the stalwarts in the Baptist work already and gives every promise of long and useful service. Our church there will go on in her good career under him.

....The Pee Dee Association will meet with the Brown Creek church, five miles north of Wadesboro, on Thursday, 23rd inst. All delegates and visitors will be met at Wadesboro, if notice is given me of date of their coming.—A. B. Caudle, Wadesboro, N. C.

....At Washington, N. C., next Thursday night, Mr. Simmons, a lawyer and Justice of the Peace in that town, will debate the question of Saloons or No Saloons with Hou. H. A. London. This is the first time in the present campaign that an advocate of saloons has taken the platform.

....If Brother Lewellyn is correct I am obliged to him, but I have very good authority for my statement regarding John Gano's time at Jersey. The Clerk of the Liberty Association, who is in position to know, and a man up on history, Henry Sheets, is my authority for the statement.—J. S. Farmer.

....The First Baptist church has been repainted on the inside and a carpet will be placed on the floor either today or tomorrow. This church is one of the handsomest in the city and is rapidly growing in membership and influence. Large congregations greet the pastor, Rev. Josiah Crudup, each Sabbath.—Washington, N. C., paper.

....Bro. J. L. Shinn writes: "The South River Association meets with the Clement church, October 21, 1903. Delegates and denominational representatives coming by rail will be met at Autryville. Please notify Mr. J. L. Autry, Clement, N. C., not later than Saturday the 17th, what day you are coming and on what train. Train going north passes Autryville about 12 m., and going south about 5 p. m."

....Bro. B. G. Early, of Funston, says: "The Brunswick Association convenes with Lebanon church, Brunswick County, October 15, visitors who wish to be met will please notify me, they may come via Wilmington, where they will take boat to Kendall wharf. We are very anxious to have the representatives of the convention with us. Our school is encouraging, the largest we have ever had."

....From Bro. K. C. Horner: "We wish to give notice to those who intend to attend the Montgomery Association which convenes with Mt. Gilead church on Thursday before the third Sunday in October: If you should come by way of S. A. L. R. R. you must change cars at Aberdeen for Biscoe, and then change at Biscoe for Mt. Glead. If you come by way of the Southern, change cars at High Point for Biscoe."

....Bro. J. C. Havnaer has resigned his work at Petersburg, Indiana, after a successful pastorate of sixteen months to enter Chicago University for some special work. The work has moved on nicely since he has been on the field. Church membership doubled in the time, and many financial burdens removed. The church was very unwilling to give him up, but showed their appreciation of North Carolina boys by calling as his successor J. W. Downey, now preaching in Kentucky.

....On July 8, Rev. W. E. Crocker, one of our missionaries in China, was united in marriage to Miss Jessie Hill Swan. Miss Swan was a Presbyterian missionary, and a native of Scotland. She has joined a Baptist church and is now a missionary of our Board. We congratulate our worthy friend upon his happiness.

....Our commission was offered to the pastors not so much to induce them to effort—for they have needed no inducement; but the purpose was to properly recognize their help. Many of them can add to their libraries by taking these commissions. We hope they will not give the new subscribers "the benefit of them." We prefer that the subscriber shall pay the regular price.

....The Baptist Argus prints an appreciation of President Taylor of Georgetown, and pledges the institution its unreserved support. "Now," it says, "may the incident be closed indeed." So mote it be. A Baptist paper should not fear to express opposition. When the papers become afraid to speak out well may the people lose confidence. But when a matter is settled, one should retire from the field or give its support.

....Bro. W. H. Woodall, of Mars Hill College, has purchased half interest in the Skyland Baptist, and will have a large part in its editorial management. Brother Woodall has fitted himself for the newspaper work in several ways, among them by working for the Recorder. No man in Western North Carolina, save our Represensative, has sent us so many subscribers as he. He is also fitted by sympathy with the people, by scholarship, by ability to write, by high ideals and by faithfulness to the cause, for this work. We wish him great success.

....The organized work representatives in Arkansas recently made an overture to the "reformers" looking to the consummation of peace. The Landmark, organ of the "reformers," announces that the only way to get peace is to enrol one's self on its list—its private list of "Bible Baptists," this phrase standing for nothing so much as for support of the Landmark paper. Precisely. That paper is not interested in any doctrine or method so much as in the money there is in it. Support of it is the condition precedent to peace. Let the war go on in Arkansas. It never pays to compromise with demagogs. Down with them.

....The man who expects to have a plenty of time to present his cause to the Association after the temperance report has been discussed is apt to be disappointed. It is the most fruitful theme that can be brought forward—for speeches. We have never heard of very much else worth while coming out of it. The temperance cause is pre-eminently one thing that needs action rather than words.—Charity and Children. The temperance meeting might well be held separate from the Association. But let it be remembered that to avoid trouble our Convention has also set apart an hour for the brethren that are bound to be heard on the subject.

....A large congregation assembled at the Alumni Hall on University campus last Sunday afternoon to hear Dr. Poteat's sermon before the students and faculty of Furman University. The preacher's subject was, "The Highest Knowledge, and How to Attain It;" he chose as his text Philippians 3:10: "That I may know him." Christ the sum of all knowledge, Paul's desire for it, and how it is obtained, were the leading thoughts of the discourse. His sermon produced a profound impression, and the people were greatly pleased. The students of Furman, and of the Greenville Female College, were present in large numbrs and occupied the seats immediately in front of the speaker. It was an inspiring occasion. Dr. Poteat left for Philadelphia Monday morning, where he will finish up his work and then move to Greenville about the first of November.—Baptist Courier.

....Mr. J. S. Farmer has completed his first year's work as Representative of the Recorder. The denomination owes him a vote of thanks. He has put 1,200 new subscribers on our list, and in many other ways he has served the Baptist cause. He has strengthened many friendships for the Recorder, and so far as we know he has made no enemies. We are glad to say that this energetic, tactful brother has consented to remain with the Recorder another year. We bespeak for him the cordial support of the brotherhood. No one needs help and sympathy so much as men who are doing the work that he is doing, and these can be bestowed on no one more worthily than on Brother Farmer.

....Elder J. F. MacDuffie, of Rock Spring, reports his several meetings, as follows: "Had quite a struggle with his satanic majesty in my meetings since last of July. Christ was the victor in many of the struggles. I suppose there were seventy-five or more professions. I am baptizing every Sunday. Bro. A. C. Hamby, a mountain boy of sterling worth, with a big heart, long frame, and a good preacher, helped me. We have all learned to love him for Christ's sake. He takes charge of our school, Orange Grove, next year. Bro. T. Wingate Andrews will assist him. I am getting out of the school work, and going to give my time, more exclusively, to the ministry. I shall hold my identity still with the school, but will not take any active part with the teaching work."

....The following paragraph from the Baptist Flag shows that the Western Recorder was by no means frank in its recent denial of our statement that it clubs with the Flag. The deal was off, but the Recorder left the impression that there was never such an arrangement: "The readers of the Western Recorder might be impressed with the idea that the Flag editor had misrepresented the case in proposing to club the Flag and Recorder together. In order to avoid this we may say these two papers have had a clubbing arrangements for several years, until the recent purchase of the Liberty Baptist, by the Recorder. In order to protect Brother Smith as the field editor of the Recorder the arrangement was mutually and peaceably dissolved. So the Recorder and Flag are not now clubbing together."

....Bro. John T. Jenkins writes: Having accepted the work of "State Evangelist," under the management of the Board of Missions of Missouri, I am having to say "no" to a number of our good pastors in North Carolina who want me to hold meetings for them. This is a real grief to my heart, but I have been fully convinced that the Lord is directing me in this move. I leave Raleigh with my family for Kansas City on next Monday, the Lord willing. Kansas City will be my home. If it is His will I am coming back to the old home State to hold some special meetings next summer. My work in North Carolina this year has been blessed of God. More than three hundred souls have been added to the churches during meetings I have held. I do not count any conversions who do not join the church.

E. Frost Dead.

As we go to press we learn of the death of this beloved and useful brother. He was a trustee of our Orphanage and a supporter of the cause in all its phases. An extended notice will appear later.

From Elder M. L. Green.

To the Editor of the Biblical Recorder and my friends:

I am glad to be able to say to you all that I am still in the land of the living. I have been home several days from the hospital, where I have been for three months under treatment; and am thankful to Him who is the Great Physician, that I am improving, and take this opportunity to return my many thanks to the many friends and brethren who helped in taking care of me. I am glad also to report the success of a meeting held last week at Christian Harbor.

In my absence as pastor, the church praying for my restoration, they decided to hold a meeting, and invited S. F. Bristoe to do the preaching, and he kindly consented to do so. He came with the spirit of Christ and the leading of the spirit of God, and began preaching Wednesday and closed Saturday night. Fourteen were added to the church, and others professed faith that we are hoping will be added to the church. The church is much revived. They have had a hard time at this church. On last March, a year ago, the church-house was destroyed by fire. The brethren were poor, but they bound themselves together, and with the help of Harrellsville, Mars Hill, Rosses, Rocky Hock and Ballard's Bridge, giving us $200.00, they have built a house that cost $1,500, and all paid save $107.50.

We give God the praise.

M. L. GREEN.

Ahoskie, N. C., Sept. 28, 1903.

Green River Association.

The sixty-third session of the Green River Association convened with the church at Round Hill, Union Mills, N. C. T. B. Justice preached the introductory sermon from second Tim. 3:16. The sermon was very much on an original line, not often heard, but rife with thought and helpful to all who heard it.

Rev. M. M. Landrum was elected moderator. At this point, Bro. C. B. Justice arose and said: "I feel that it is fitting that we here and now offer a special prayer of thanksgiving for the partial restoration to physical health of our beloved Dr. Landrum. Twice has he been near the border-land of this life, and God has given him back to us." Bro. C. S. Cashwell led in this prayer.

A. H. Nanney was re-elected clerk and A. L. Grayson treasurer.

The objects of our Convention were discussed, and the reports show that the Green River is making progress.

Bro. C. B. Justice is one of those men who cannot stand still or see others stand still. One brother said: "I remember when Brother Justice preached every Sunday on missions, and we thought him almost crazy on the subject of "money." We are now where we can see that he was just twenty years ahead of the rest of us."

The Association School, "Round Hill Academy," is located at this place. The school is fortunate in her principal, Rev. D. J. Hunt, with the fine Christian women to help him is doing a good work for the Association. They have an Anti-Saloon League, with sixty-seven members, which very highly entertained the Association on Wednesday. A girl, about fifteen years of age, recited that Declaration of Fisk when he said: "A heavier yoke than that the British king placed upon the neck of our Revolutionary fathers is upon the neck of our children. A bondage more abject than that which lifted its destroying hand against the Union nearly two score years ago in forging its fetters for the enslavement of this Republic. By a long train of abuses and usurpations King Alcohol, through the liquor traffic in this goodly land, openly declares his ability to reduce us to his despotic rule by his control of the dominant political organization of the country. This Republic must triumph over rum, or rum will triumph over the Republic. "All history teaches this; observation and reason confirm it. In most of our cities the drinking saloon is the central power around which politics revolve, and which dictates candidates and party politics. Even in our national election it sometimes exercises a controlling influence and decides presidential contests. This monster, sitting supreme in the politics of this country, has enacted laws authorizing him to open in all our towns and cities slaughter-houses of men, women, children, and of all virtue. He has enacted laws permitting him to transform men into beasts. He has despoiled labor, burdened property with excessive taxation, impoverished whole communities, hindered education, corrupted morals, fostered crimes, aided all classes of vice and wrong, and plunged his unhappy victims into shame and degradation. He sits supreme in the National Congress and makes laws in the country's capital. He governs courts of justice, and makes ministers of the law and legislatures his lackeys. He even silences some preachers in their pulpits and muzzles some editors at their desks. Time would fail me to tell the thousandth part of the evils, multiplying and destructive, that flow out of the infamous liquor traffic. Oh, for an uprising of righteous indignation, for an aroused American conscience, for patriotic devotion to home and country like that which gave inspiration and faith to Jonas Parker and his neighbors when they reddened the village green of Lexington with their blood on that glorious morning a century and more ago, when the old Revolution burst into magnificent blossoms as the shot was fired that echoed round the world; for an enlightened public opinion, the mightiest advocate of any question; for the combined forces of Christian homes, Christian church and Christian commonwealth in battle array against the traffic in theft and murder, until it shall be thundered from every political Sinai, national and State, "Thou shalt not, and there shall be no legalized saloon where floats the starry flag of the free.' Not until then will the infamous business cease; not until then will we be delivered from its Satanic sorceries. Temporizing politics are a failure. Under all systems of license regulation or tax, the work of ruin and death goes on. Myriads of homes are poisoned, the prosperity of the Nation is undermined, the strength of our race wasted, millions are hurried to early and dishonored graves, and a lurid shadow is cast upon the life beyond. The prohibition of the liquor traffic is the demand of the people, and politicians and statesmen who fail to heed it are treasuring up wrath against the day of wrath. Prohibition is in the air. The Nation's heart is beginning to throb to its music. Its coming is whispered on every breeze. The rising tide breaks all along the shore, and each succeeding white-fringed billow makes further up the strand.

'Tis weary watching wave on wave,
  And yet the tide heaves onward;
We build, like corals, grave on grave,
  But pave a pathway sunward.
We are beaten back in many a fray,
  But newer strength we borrow;
And where the vanguard rests to-day
  The rear shall camp tomorrow.

Nothing can resist the onward march of genuine reform. Every such movement enters into and becomes a part of the Messianic purpose to set judgment in the earth. Agitation on this question is the duty of the hour. Let it go on from press, platform and pulpit, in the proyer-meetings and at the ballot box, until every patriot who loves his country, every Christian who loves his God, every philanthropist who loves his race, every father who loves his child, every son of the Republic will, a marshaled host, uplift the Constitution as a banner of reform, and under its folds march to the ballot boxes of the land, and under an avalanche of freemen's ballots bury beyond resurrection the American saloon. Then shall our whole Union become the citadel of sobriety, the national name be purged of this great shame, and our glorious banner,

"Whose hues are all of heaven—
  Its red the sunset's dye,
The whiteness of the moon-lit cloud,
  The blue of morning sky."

shall be the flag of hope for all mankind as it floats over our sober, free and happy people.

"O'er the high and o'er the lowly
Floats that banner bright and holy,
In the rays of freedom's sun
  In our Nation's heart imbedded,
  O'er our Union nobly wedded,
One in all and all in one."

This spirit pervades the old Green River, and with the spirit of missions they shall press onward and upward in the glad hope of yet greater things.

J. S. FARMER.

Vacant Fields.

I rejoice at the good news that I hear from the brethren of the centre and western parts of our State. That many of our churches have had great revivals and many gathered in the fold. We of the east cannot boast of great revivals or great ingatherings, but nearly all our churches have had some additions, and the outlook is bright, with only one cloud hanging over our work,—the need of pastors who will work with a vim. Who will go out in the regions beyond and tell the story of the cross.

It seems that nearly all our pastors have resigned and some are going.

Beaufort has been pastorless for some months. Brother Butler did a good work the year he labored with them. Several were added to the church and several were removed, leaving the church cleansed for the coming pastor, whom the Lord may send.

East Carteret field is without a pastor. Bro. J. E. King has been supplying since the first of June. He says he is too old to do the work, and will not accept a call to become pastor. They are praying for the right man.

The Pamlico field will soon be pastorless. Bro. Taylor has offered his resignation to take effect November 1st. This is one of the hardest fields in Eastern North Carolina, and yet there is much to encourage the pastor. Bro. Taylor has recently organized a new church with some eight or ten members where there was not a Baptist twelve months ago.

Brother Gower has resigned the Jones County field, and will enter the Seminary at Louisville. For three years Brother Gower has labored faithfully, and he leaves the field in a fine condition. This field ought to soon become self-sustaining and if they secure the right man, it will in a very few years.

Bro. J. B. Newton has resigned the work of the Craven County field. For three years he has done a good and faithful work. The future of this field is very bright and will soon cease to ask the State Board of Missions for aid, that is, if the man of God's choice is called.

Brother Setzer has just closed a very successful pastorate of four years at Morehead City. It seemed that he was the only man that could continue the work of the Atlantic Institute, the Atlantic Associational school, and the trustees persuaded him to give his entire time to the work of the school.

Pastor Davis, of the Tabernacle church, New Bern, has resigned and accepted a call to the church at Tarboro. The Tabernacle church is small in membership, but one of the most liberal in the State. Their contributions this year will amount to about $30 per member, about twelve of this is for the church debt.

We call upon the brethren to pray the Lord to send laborers into the rich harvest fields of the east.

We rejoice to know that Brother Oldham has accepted the work of the Green County field. No more promising work in the State than the Green County field. No better people than the Green County people. We regret that Brother Oldham cannot give his entire time to the work in Green County. The Board of Missions would make no mistake in making this possible. May it be done.

M. P. D.

Fork's of Little River, Mt. Gilead, Wadeville, Troy.

We began our meeting at Forks of Little River the first Sunday in August. We had a very interesting meeting from start to close. The church was much revived. Brother Wesley Little, who was once a pastor of this church, happened to be with us and rendered most excellent service, as did also Brother Stony of the Presbyterian Church. These brethren happened to be visiting relatives of their wives, and we worked them to an advantage, both to themselves and to us.

We had just a few accessions, but a glorious revival.

We went to Mt. Gilead to begin the third Sunday in August. Here we had with us Brother "Billy" Ballard, of Clarkton, and Dr. Oscar Haywood, of Waterbury, Conn. Bro. Ballard was only with us Sunday and Monday. Dr. Haywood staid till Thursday of that week. These brethren happened to be visiting their people. They were on their native heath. Dr. Haywood professed religion and joined this church when but a boy. The people called them "Billy," and "Oscar." It was delightful to hear them preach. The Lord added his blessings and gave the increase. It was our pleasure to bury nine with Christ in baptism as a result of the meeting.

The fourth Sunday in August we began at Wadeville. Dr. Haywood was with us on Sunday. The weather was so extremely hot that it seemed impossible to hold a meeting to any advantage. We would be glad to have another meeting there soon when environments are more favorable. We believe that great good will grow out of the efforts put forth there, however. We wait patiently for the harvest. We try not to be weary in well doing. We hope to reap, because we faint not.

We began at Troy the second Sunday in September. This church, and in fact the town, seemed to be ripe for the meeting. At our first service, Sunday morning, we had to turn away people who could not be seated. At night chairs were brought in, and yet some could not find seats. Many asked for prayers at the close of the night service.

At the close of the service Monday morning, we had several penitents. Bro. W. C. Barrett, of West Durham, joined us on Monday night. He has evangelistic gifts; besides, he preaches with power and simplicity. He endeared himself with our people. We had a goodly number of converts—the number is not exactly known. At the close, fourteen joined for baptism.

To God be all the praise.

Sincerely yours,

K. C. HORNER,

Troy, N. C., Oct. 1, 1903.

Home Circle.

A Family Doctor.

Try cranberries for malaria.

Try a sun bath for rheumatism.

Try breathing the fumes of turpentine to relieve whooping-cough.

Try buttermilk for the removal of freckles, tan and butternut stains.

Try hot flannel over the seat of neuralgic pain, and renew frequently.

Try taking cod-liver oil in tomato catsup if you want to make it palatable.

Try a cloth wrung out from cold water, put about the neck at night, for a sore throat.

Try taking a nap in the afternoon if you are going to be out in the evening.

Try an extra pair of stockings outside of your shoes when traveling in cold weather.

Try walking with your hands behind you if you find yourself becoming bent forward.

Try a silk handkerchief over the face when obliged to go against a cold, piercing wind.—Public Health Journal.

A Famous Prescription.

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She, as a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end:

"Madam, what you need is to read your Bible more!"

"But doctor," began the bewildered patient—

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me in a month from to-day."

And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she recollected at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly—she reflected with a pang of conscience. Worldly cares had crowded out prayers and Bible study for years, and, though she would have resented being called an irreligious woman, she had become a most careless Christian. She went home, and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you fell as though you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like another person. But how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," said he, with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called, not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yes, I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician smiling again. "But there are many, many cases in my practice where it would work wonders, if they would only take it."

This is a true story. The doctor died only a little while ago, but his prescription is still good.—Exchange.

Avoid Financial Friction.

When young folks (or old ones) marry, their first understanding should be with regard to funds. It should be an understanding so clear and complete that the chance for financial friction will be reduced to a minimum. Why does the practical spoil so many promising love affairs? Because it is not properly attended to. Well-oiled machinery never squeaks. The only way to keep practical conditions from interfering with our attainment of the ideal, is to take such good care of them that they create no jar.

It is essential that every wife know the extent of her husband's income and the demands which it must cover.

Certain uninformed and inexperienced male creatures believe that women handle money in much the same way that they pitch a base-ball. It never occurs to them to discuss with their wives their business or investments, their losses or gains. The wives of these men are invariably called extravagant—perhaps not without cause, certainly not without excuse. If a man has not sufficient respect for his wife's intelligence and good sense to discuss with her his financial condition, there is no reason why she should respect a condition so far above her comprehension. If her expenses are excessive she scarcely can be blamed, having no rule by which to measure them except his grumbling at the bills, which is a more or less uncertain guage of his power to pay.—Collier's Weekly.

Spiritual Invalids.

And so now many resign themselves to their low degree of Christian attainment. It is a case of religious sickness. They are spiritual invalids. I want to find some principle, something solid, something on which to stand the strain of life. Why is religion so disheveled? Why so made up of heterogeneous scraps? Why does every sermon we hear put out of mind every last sermon? It is because the religious life is without foundation, without a sensible, solid, natural principle on which to rest. I will try to point out that principle which may give permanency, stability, vivacity to the religious life of each. It is the principle that every effect produced upon the soul of man is dependent upon some pre-existing cause. Therefore there should be more praying over causes and less upon effects. Nature affords ample illustration. Nothing in the world happens by chance. There is a cause for everything we see or hear or feel. Not an action but can be traced back to a cause. So in religion. If a man possesses a religious joy or peace there is some definite cause that produces it. Fulfill these causes and joy or peace follow as sure as day the night. What Christian grace do you want? Perhaps a little more joy. You have been praying for it for years and have not found it. Joy is an effect; it must have a cause. What is this cause? In the parable of the vine Christ stated it clearly: "Abide in me. . . .These things have I written unto you that you may be full." How Christ bases everything upon some cause. If ye love me (a cause) ye will keep my commandments. "If ye abide in me and my words abide in you, ye may ask what ye will," etc. The conditionalness of all God's promises is the point here. Where a cause is not stated it must be understood. All the promises are conditioned. Religion is the simplest thing in the world. Things here go on not by caprice, but by law, law absolutely simple, absolutely unerring. It is the everlasting lesson of science: law is sure and inevitable. Let us get into the Christian life a little science. Nature and the eternal truths of God are older than religion, and they pervade religion. Our common every-day lives are the means God implies by which we shall build our Christian lives. A farm or an office is not a place to make crops or money, but men. All the little things about our daily toil are the framework and scaffolding of our spiritual life.—Henry Drummond.

Honest Service.

"A little while ago," said Mrs. Dening, "when I was in Norwich, I went into a shop to buy a dress. When I had selected one, and was paying the young person who had served me for it, I said: 'Now, you'll be sure and send me this dress?' 'O, yes, ma'am.' 'You'll send it to me at once, to-day?' 'Certainly, ma'am.' 'You won't take it and wear it out first, and then send it to me when it is worn out, will you?' The woman seemed quite hurt and offended. 'Why, you surely don't know our house, ma'am; this is one of the first houses in Norwich; of course, we should not dream of such disgraceful conduct! I never heard of such a thing!' 'My dear young friend,' said I, 'are you not serving the Lord Jesus Christ so? Are you not wearing out your precious life, which He bought and paid for with His own priceless, precious blood, in the service of the world and self and sin and Satan? Have you given Him what is His own by right of purchase? You are not your own; you are bought with a price! Have you given yourself, body, soul and spirit to God?' The young woman burst into tears, and said: 'Oh, ma'am, no one ever spoke to me about my soul since my mother died.'"

RHEUMATISM

A BLOOD DISEASE.

How a Biblical Recorder Reader was Cured.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his kneecaps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

B. B. B. for sale by druggists everywhere at $1 per bottle. For trial treatment address Blood Balm Co., 82 Mitchell Street, Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble, and we will give free medical advice. Don't despair a cure, as we have over 3,000 voluntary testimonials of cures by B. B. B.

I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

J NEWTON HATHAWAY,

63 Inman Building, 22½ Broad St., Atlanta, Ga.

"One Dose Convinces"

Mozley's Lemon Elixir

Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system Fifty cents a bottle at all drug stores.

Mozley's Lemon Hot Drops immediately cures coughs, colds, sore throat and bronchitis. 25 cents a bottle.

Mozley's Lemon Hot Drops

FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.

J. STUART KUYKENDALL,
Greensboro, N. C.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

Young People's Page

Nobody Knows But Mother.

How many buttons are missing to-day?
Nobody knows but mother.
How many playthings are strewn in way?
Nobody knows but mother.
How many thimbles and spools has she missed?
How many burns on each fat little fist,
How many bumps to be cuddled and kissed?
Nobody knows but mother.

How many hats has she hunted to-day?
Nobody knows but mother.
Carelessly hiding themselves in the hay,
Nobody knows but mother.
How many handkerchiefs willfully strayed,
How many ribbons for each little maid,
How, for her care, can a mother be paid?
Nobody knows but mother.

How many muddy shoes all in a row?
Nobody knows but mother.
How many stockings to darn, do you know?
Nobody knows but mother.
How many little torn aprons to mend?
How many hours of toil must she spend?
What is the time when her day's work will end?
Nobody knows but mother.

How many luncheons for Tommy and Sam?
Nobody knows but mother.
Cookies and apples and blackberry jam,
Nobody knows but mother.
Nourishing dainties for every "sweet tooth"—
Toddling Dottie or dignified Ruth,
How much love sweetens the labor, forsooth!
Nobody knows but mother.

How many cares does a mother heart know!
Nobody knows but mother.
How many joys from her mother love flow?
Nobody knows but mother.
How many prayers by each little white bed,
How many tears for her babies has she shed,
How many kisses for each curly head?
Nobody knows but mother.
—From New York Mail and Express.

An Evil Habit.

It is the habit of self-consciousness. You are not a very important member of the universe; you are not even a very important member of your own world. There are other much more important subjects for you to be thinking about than yourself. It is not well to put much thought on the question whether you are sick or well, whether you are miserable or happy, whether you are plain or handsome, whether you are stupid or quick, whether you are awkward or graceful, whether you are sinful or virtuous. The habit of self-examination is generally a pernicious habit. If you conclude that you are well or handsome, or able, or virtuous, you become self-conceited and a Pharisee. If you conclude that you are sick, or plain, or stupid, or sinful, you become morbid, melancholy, a hypochondriac, an object of pity to your friends and of contempt and destation to yourself. Do not be perpetually asking yourself the questions, What shall I eat to be strong and well? what wear to look handsome? how behave to appear graceful? how act to be virtuous? That is not the way to be well, or handsome, or graceful, or even virtuous. Who by much thinking can add one cubit to his stature?

What then? Why, think of others, not of yourself. I was taking a lesson in golf one day. "Do not look at your club," said the teacher; "look at your ball." I got from him a lesson in life. Do not look at your club; look at your ball. Think of your food, not of your digestion; of your book, not of your improvement; of the friend you are helping, not of the help you are giving him. Sydney Smith, I think it is, who has somewhere said that he was always uncomfortable in society until he came to two conclusions: first, that everybody was not looking at him; second, that he could not be any one but Sydney Smith, no matter how hard he tried. Be yourself; you cannot be some one else if you try. Are you awkward? It is less awkward to be awkward naturally than to be gracefully unnatural. Are you homely? You cannot shorten your nose or lengthen your chin, nor perfect your complexion, by thinking about them. Self-consciousness only makes the homely features homelier; but he who forgets that he is homely makes others forget also. Do you lack some virtue? Selfishness is the sum of all sin, and selffishness is thinking about self; love is the sum of all virtues, and love is thinking about others. Render such service as you can to whomsoever you can—not because it is your duty, but because it is a service. Make whomsoever you can happy—not because you ought, but because he will be happy. "Consider the lilies of the field, how they grow. They toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." Grow without thinking about it. That is the secret of a happy and a useful life.

Parents make a great mistake when they tell the child his fault in order to cure him of it. He ought to be cured of it without knowing that he has it. In continually chiding your child for his faults you develop one of the most serious of faults, that of self-consciousness. Has he a slouching gate? Do not tell him so; do not bid him stand up straight. Give him a military drill, or start him in athletics. Is he slovenly and does he come to dinner with uncombed hair? Dress for dinner yourself and buy him a handsome necktie—one that appeals to his fancy, not to yours. Is he selfish? Do not let him guess that he is so. Contrive a Christmas celebration for the happiness of others, and take him into your confidence in preparing for it. Then, when he does what he knows to be wrong, your rebuke will be more significant, and your punishment, if punishment is needed, as it sometimes, will be more effectual. Punishments always, rebukes generally, should be reserved for the sins of which the sinner is conscious. Faults of which he is not conscious should be corrected if possible, without his being conscious of either the fault or the correction. Overcome evil with good. That requires skill. Any fool can point out a fault; only a wise man can correct it.—L. A., in the Outlook.

And to be a Christian, after all, is to serve one's own generation according to the will of God. To be a real man or woman—for that is what it means to be a Christian—is to be a divine incarnation brought down to date, seeking to do something for the poor, the ignorant, and the sinful.

You cannot dream yourself into a character; you must hammer and forge yourself one.—Froude.

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for You, Every Reader of Biblical Recorder May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

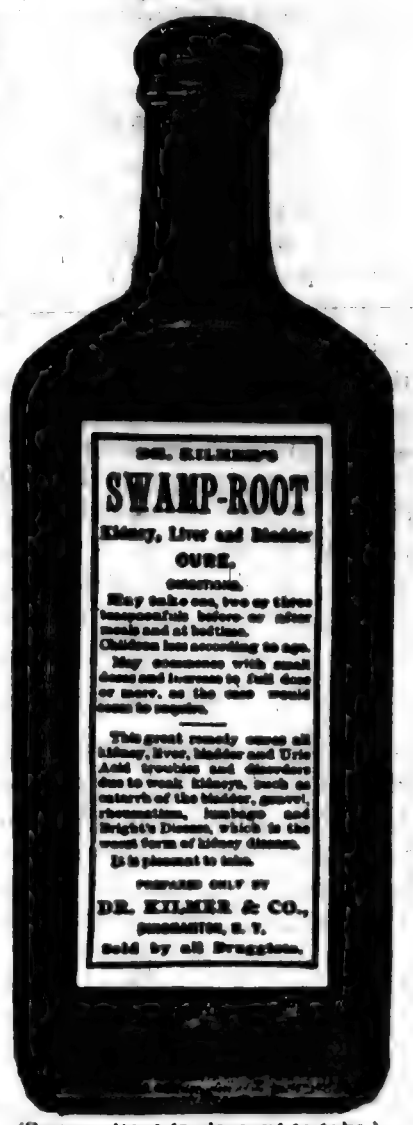
Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.



(Swamp-Root is pleasant to take.)

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle.

SPECIAL NOTE—You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Raleigh Biblical Recorder.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG,
General Passenger Agent.
H. M. EMERSON, Traffic Man
H. M. EMERSON,
Traffic Manager,
Wilmington, N. C

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Commencing Sunday, September 6th, and continuing to Sunday, November 1st, the Seaboard Air Line Railway will sell round trip tickets to Forestville, N. C., from Raleigh for 55 cents. Tickets to be sold on Sundays only.

$28.60 plus $2.00, Raleigh to Hot Springs, Ark., and return. Up to and including September 30th, tickets to be sold each Wednesday and Saturday with final limit 60 days from date of sale.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
Z. P. SMITH, T. P. A.,
Raleigh, N. C.

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Printing We furnish and print XXX 6¾ White Envelopes, Packetheads, $1 per 1,000. Billheads and Statements at $1.00 per 1,000. COLEMAN'S PRINTERY, Durham, N. C.

Editorial.

VICTORY AT RALEIGH.

The people of Raleigh voted for the Dispensary on Monday by a majority of 194. They voted against Distilleries by a much larger majority.

We are grateful to God for this triumph over the saloon forces; and by His help the new institution shall be rightly conducted.

The victory here will cheer the opponents of the saloon throughout the State.

NEW SUBSCRIBERS.

We are now in the beginning of a campaign that will end with 10,000 subscribers on the Recorder's list. When we adopted the sixteen-page form one year ago we had 7,000 subscribers. We made this change with the knowledge that it would require 10,000 subscribers to justify it. Within the year we have gained 2,000 subscribers. We expect to gain the final thousand within a few weeks. Will you not help?

We thank Messrs. J. S. Kilby, Josiah Crudup, C. J. Black, L. N. Chappell, J. A. Campbell, W. J. Beale, W. R. Beach, J. J. Marshall, H. M. Ingram, E. S. Millsap, and J. R. Pace, for sending new subscribers last week.

THE STATE FAIR.

It will be observed that the promoters of the State Fair have consistently advertised the high diver, the balloon ascension, the rope-walker, the midway features in general and particular, the horse-races, etc., etc. So far we have heard not a word about the exhibition of the State's resources. The truth is the Midway is the Fair and the State's resources are the side-show. We do not object to this. The Fair is a stock-company; and a stock-company can run a circus if it wishes to; and a sorry circus at that. But we do object seriously to calling this "The State Fair" and pulling $1,500 a year out of the State Treasury for it.

PROTECT THE BIRDS AND THE FISH.

Our sympathies are entirely with the Audubon Society in its effort to protect the birds of North Carolina, and in its prosecution of the humane gentleman who caught two hundred swallows in a chimney, put a wire net over it and built a fire in the fire-place, we give it our hand and heart. The man belongs to the period just before the savage state, and the severest punishment is too good for him.

Aside from the ordinary impulses of humanity, the birds are God's creatures, and they live to His glory. But if this were not so, the commonest self-interest would impel us to protect them. They are the farmer's best friends.

While we are on this subject we wish to make a motion against killing fish by dynamiting—a most brutal business—and seining ponds. The true sportsman will catch his fish with a hook. Nt is as bad to catch them in nets and traps as it is to so catch birds.

A POLITICAL MANIFESTO.

We notice that the United States Attorney at Greensboro has given to the Charlotte Observer an interview from which one must infer that he is quite quick to pronounce the Watts Law a failure. The law went into effect July 1, only three months ago, and his evidence that it has failed is the number of calls he has to enforce the law! For shame! The calls upon him to enforce the law are calls to do his sworn and paid-for duty. He cannot acquit himself by saying that the State and county authorities are doing nothing. There is plenty of room for all of them and plenty of demand. The attorney himself says that he has "a barrel full of complaints made to him" by anti-saloon league people and others.

While convicting the county authorities who have had only a brief time to make ready for this work, the attorney convicts himself; for his machinery has been set up for years. If an officer cannot enforce the law, let him resign. It is more likely that he is weak than it is that the law is weak, is it not? Many a man has concealed his disinclination to do his duty by temperance measures by saying that public sentiment will not support the law.

Candidly, the District Attorney's interview reads more like an utterance for political effect than an honest statement. In the same paper, by the way, it is announced that the Watts Act will be the issue in the next campaign. The political party that raises a hand against the temperance sentiment now in North Carolina will not know its name after the election.

THE HOME BOARD CLEARS THE AIR AS TO DIAZ.

Somewhat of a sensation was made by the recommendation of the Committee in the Savannah Convention that the Home Board publish all the facts in the matter between Diaz and the Board. That recommendation was finally stricken out. We are glad to say, however, that the Board has made a statement, which is complete and conclusive. It will silence every honest partisan of Diaz and utterly relieve the doubts in the minds of the friends of the Home Board.

The statement occupies thirty pages. We cannot print it in full. Our readers are invited to send to Secretary Gray at Atlanta for a copy, or to Secretary Johnson at Raleigh. Here we shall endeavor to present only the salient facts.

A. J. Diaz had charge of the Home Board's property in the Island of Cuba. There were three pieces of this property, (1) the Jane Theatre property, which cost $60,000.00; (2) the Buenos Aires property; and (3) the cemetery property. In 1894, Diaz mortgaged the Jane Theatre property without knowledge or consent of the Board or of any one, for $12,000. With this money he purchased the Buenos Aires property, taking the title to this property in his own name. This, of course, was breach of trust and embezzlement. But the Board took his explanation that he had purchased the Buenos Aires property for the Board, and was satisfied to have him make title to them. The Board paid off the mortagage on the Jane building.

In 1898, Diaz began giving the Board more or less trouble. Clearly he was not satisfied. He could not get along with the Board's fiscal agents in Cuba, who, since he had proved his unfitness to care for our property, had been put in charge. The Board paid Diaz $1,800 a year as missionary, but gave him no authority in a business capacity.

Diaz entered politics, espousing the Anti-United States cause. He used our church auditorium for this purpose. The Board protested. Diaz resigned. The Board engaged C. D. Daniel and put him in charge. Diaz began to embarrass Daniel. He suspected Daniel of having designs upon his pastorate (of the Gethsemane Church).

In January, 1902, the Board sent a Committee to Cuba to investigate its title to its property. Diaz's church appointed a committee to meet this committee, with the result that in open Conference Diaz's church renounced all claim of title to the Board's property. The church also made an application for aid to the Board—which was granted. It was suffered to continue occupying the auditorium in the Jane building as a place of worship.

The Committee that visited Cuba discovered that in addition to his regular salary Diaz had made an account in his own behalf as administrator of the cemetery of $20,000. He did this by charging a salary of $1,200 a year, with interest at 10 per cent for his services in taking care of the cemetery. The Gethsemane Church, which was nothing more than an automaton in the hands of Diaz, acknowledged this debt. This was robbery pure and simple.

The Board very properly suspended relations with Diaz, refusing his application to be engaged as missionary. Very soon thereafter it was learned that he was once more making claim to possession of the Board's property through his church. We are glad to say, however, that the suits have so far been decided in the Board's favor.

Since this time Diaz has been running with any crowd that would tolerate him. He is now posing as a Gospel Missionary and is on the way to Arkansas. Nothing could be more fortunate. He will teach Hall, Clark, Bogard and the rest some severe lessons in their own arts. They will drop him or suffer. As for the Gospel Mission, we have no fear. The honest men and women in that movement—and we credit the North Carolina wing of it with honesty—will not let this religious robber take up with them.

Our judgment is that the Home Board did all that Christians could do. They were patient; they were careful; they were resolute. We may thank them that our property is safe, and that our work in Cuba is in good condition.

ON INTERPRETING EDITORIALS.

A friend and brother writes us that the first paragraph in the editorial entitled, "Industrial and Domestic Education," "is an insulting slap in the face of every teacher and preacher in the State, and you ought to take it back or make clear proof of the statement."

In so far as any one so interprets it, we here and now "take it back;" but we will maintain the reasonable interpretation of that paragraph as originally meant.

It is astonishing to us that any one could think of us as slapping anybody in the face or insulting anybody. We desire that no one shall ever again so interpret any utterance of the Recorder. And, of all people, why should we speak slightingly or insultingly of preachers and teachers? Are they not our friends and brethrens? And have we not made common cause these ten years? Surely we have.

We had to look up the paragraph referred to, so far at a loss were we to know what our friend and brother meant. We dare say those who read last week's paper are under the same necessity. If we had space we should reproduce the paragraph here and clear it of any such interpretation. But we must be content with disclaiming with respect to it and all other utterances in these columns the intent to slap any one in the face or to insult any one.

We will, however, make one point of value. Men easily become over-wrought. When the nervous system is out of condition they cannot understand clearly. Nor can they express themselves successfully. The worst is that a man in this condition does not know that he is in this condition. Likely he thinks he can understand more clearly than ever. We speak from experience. In such a condition one is described as "having lost the sense of perspective." In this instance, for example, our friend and brother lost sight of the fact that this writer could not be regarded as wantonly insulting anybody, least of all his friends and brethren. If he had had that in his perspective, he could not have reached his conclusion. In such a condition one sees but one thing, and that with all the intensity of an overstrung nervous system; and one reaches but one conclusion, and cannot get away from that. Most of the blundering ntterances are made by men in this condition; most of harm done is done by men in this condition. It is, therefore, as we remarked in a recent editorial, a high Christian duty when you overtake a brother in such a fault, to say, "he spoke out of an overwrought condition;" and it is unbrotherly to charge him with being mean or insulting. We judge that our friend and brother did not mean to insult us. He was truly overwrought. Otherwise he could not possibly have so interpreted our editorial; he could not even have thought of so interpreting it.

The pastor that does nothing for the new converts is no shepherd.

Missionary George W. Green and his wife, two beloved North Carolinians, laboring in the Master's name in China. Our readers send them greetings.

BOOKS RECEIVED.

The History of Christian Preaching. A survey of the entire field from the apostles until today; also a chapter on the Prophets. By T. Harwood Pattison, Professor of Homiletics in Rochester Theological Seminary; author of a number of valuable works on preaching. Published by American Baptist Publication Society. Price $1.50. Of interest and value to every preacher.

* * *

The American Baptist Pulpit at the Beginning of the Twentieth Century. By Henry Thompson Lanthan. Published by the editor, Williamsburg, Va. Price $2.00.

This is a book of sermons, pure and simple. We judge that they are fairly representative—at least so far as is possible following the compiler's method of selecting at least one Baptist preacher from each State. Dr. A. C. Barron represents North Carolina; and our State may well be content with such a represensative. But as he is not native-born we may also claim representation in A. C. Dixon, of Boston, J. W. Millard of Baltimore, and Geo. W. Truett, of Texas.

* * *

The One Woman. By Thomas Dixon, Jr. Published by Doubleday, Page & Co., New York. Price $1.50. Now in its 70th thousand. May be reviewed later.

SEVERAL OBSERVATIONS ON THE RELATIONS OF THE RACES.

I have esteemed all your editorials on the race question as wise and conservative. Surely no other but a conservative course could be a wise one. But I want to especially congratulate you on your article this week. While I have not created any sensation on the subject in the pulpit or in the press, I have not been oblivious to the race conditions or their causes. I have made two or three observations on this subject which I will here restate briefly.

First, there would not be so many difficulties in managing the race question if fools would let it alone. Every time a sensational thing is said from the platform or in the public press there is an added trouble to the problem. The people of the South are solving the race problem every day just about in the only rational way they will ever do it.

To the present plan more universal energy should be given to make it effective. The good negroes should be encouraged and the bad should be suppressed and punished in a lawful way for their crimes. It is adding intensely to the strain now upon us, every time the papers enter a sensational discussion of the matter. It was unfortunate, if it is so, that one of our Raleigh preachers should have made the utterance that he is reported to have made recently. Not because any preacher has not a right to talk about anything to his people that affects their morals, but because there was no general ground for the assertion. The negro race is over paid if anything for the service they are rendering. I see no reason for admonishing our people, as a whole, along that line.

There is a second point which I want to mention just here as a cause of the strain that now exists between the races, and I mention it all the more because it suggests the only reasonable remedy. The white people have withdrawn themselves too much from the negro. They are not receiving as a weak and ignorant race, the moral and civic encouragement and culture they ought to expect from us. Sentiment has driven the white preacher from their pulpits. I do not mean that it was ever custom since the abolition of slavery for the white preachers to serve them in the capacity of pastors, but we used to preach for them occasionally, and lecture to them, and work in Institutes for the better training of their ministry and leaders. We used to converse with them on moral and religious topics much more than now, and help them in planning their work and building their churches and supporting their pastors. This work did not border on social equality, but it was evidently a great agency for good to the race and served to answer many of the questions in the race problems. I believe it would be wise for our conservative preachers and men to return to the use of these means of helping the inferior race that has been thrown into our midst. This is a debt that every rational thinking man must acknowledge that we owe them. A return to this method will bear the quickest fruit of any measure I can conceive.

There is a third point I want to touch. Let the religious press, the pulpit and every man who regards the future good of our country, create a sentiment to destroy yellow journalism. Here is the bane of our cause and of every good cause. If Brother Massee's words of advice to his little prayermeeting congregation were not well chosen, they could do the minimum amount of harm compared with the newspaper episode that followed it. I have never been so shocked at the lack of wisdom on the part of those who ought to guard with wisest precaution every interest of our people. Woe worth the day when our pastors shall be forbidden the right to gather their congregations and advise with them concerning any sin that affects them. The only purpose one could see in the use the newspapers made of the unconsidered words of an ordinarily wise and good pastor, was to smother in general the privilege of the preacher in admonishing his people. They certainly could not have hoped to undo his mistake by it. They could not have felt that the public safety of the people was conserved by it. I want to pledge my influence to help break down the circulation of any such reading matter before our people.

The religious press must save our people. It is their only hope.

Thanking you for the manly stand you are taking for the right thing in all your editorials, I promise you my moral and public support.

C. W. BLANCHARD.

Cary, N. C., Sept. 18, 1903.

News and Comment.

QUIETER IN BULGARIA.—There was last week remarkable subsidence of sensational news in regard to the situation between Turkey and Bulgaria. Local murder trials and boiler explosions took its place in the triple-column head-lines of our daily papers. There was only one massacre reported. The crisis has by no means passed, although feeling is easier. It is likely that we shall have to record the same sad story—namely, Turkey goes on her ruthless way of slaughter because her victims are too weak to resist and the Powers cannot agree on the spoils.

RAILROAD WRECKS.—The depressingly large number of accidents on our railroads is having the effect of driving railroad men out of the business. The public is more protected by the modern cars, and travel is as heavy as ever. But the public is more concerned than it has been in years. There are numerous suggestions of remedies. One contemporary says that running trains on Sunday is the cause; another that letting engineers run more than eight hours a day is the cause. We think that the matter has gone so far that a public investigation is necessary. If the railroads would appoint a Commission and the Corporation Commission would appoint experts to make special report, public safety would be conserved.

MISCELLANEOUS NOTES. — Absconding Cashier Dewey, of New Bern, sent a letter to Mr. Josephus Daniels, which Mr. Daniels received last week. The letter leaves three impressions: (1) That Dewey is deeply suffering for his wrongs; (2) that other New Bern men are implicated in his misdeeds; (3) that he is coming back to stand trial and pay the penalty. He speaks truly when he declares that a man can overcome anything. Dewey may yet be worthy of the honor and the love of his fellows.

President Venable announces the gift of $25,000 by Judge W. P. Bynum, of Charlotte, for a gymnasium at the University, in memory of his grandson, who died during vacation while a student in the University. This is the second largest gift that the University has received. It is an illustrious example of the Voluntarily Principle. It is also a worthy example to many other citizens of North Carolina.

The yellow fever at Laredo, Tex., is not spreading, and is regarded as under control.

The British Ambassador to the United States, Mr. Herbert, died last week in Switzerland.

MURDER TRIALS.—In South Carolina James H. Tillman is under trial for his life, having murdered N. G. Gonzales, editor of the Columbia State. The trial will continue several days. Tillman is making a desperate effort to save himself from punishment, but the general opinion is that, while he deserves death, he will certainly be sentenced to prison. A verdict of murder in the first degree and a sentence to the gallows would do the cause of Justice in South Carolina great service.

At Raleigh, N. C., Mr. Ernest Haywood is on trial for killing the late Mr. Ludlow Skinner. As we write the prosecution has completed its direct testimony. The weight of this testimony is that Mr. Skinner and Mr. Haywood did have a heated conversation and that probably Mr. Skinner did strike Mr. Haywood; and that Mr. Haywood shot him while about to retreat. This looks to a verdict of murder in the second degree. However the attorneys for the State say that they will ask for a verdict of murder in the first degree. The first three days of this week will be occupied by the defence with testimony to the effect that Mr. Haywood shot in self-defence and deserves no punishment. A verdict is expected next Saturday.

COTTON.—We submit here the United States Government estimate of the cotton crop. It is low and has sent prices up again. It is to be noted that comparatively—at any rate—the condition for North Carolina is quite good. We hope our farmers will get the full benefit of the good prices:

Washington, Oct. 3.—The monthly report of the Chief of the Bureau of Statistics of the Department of Agriculture will show the average condition of cotton on September 25th to have been 65.1, as compared with 81.2 one month ago, 58.3 on September 25th, 1902, 61.4 at the corresponding date in 1901, and a ten year average of 67.4. These figures indicate the condition on September 25th, and no attempt is made to anticipate the results of the agricultural weather conditions.

Reports of damages during September from rust, shedding, drought, caterpillars and worms are general throughout the cotton States, the damage in Texas being caused more particularly by boll weevil and boll worms. The crop is reported as from two to four weeks late, and many correspondents report that there will be no top crop.

The following table shows the condition of cotton, by States, on September 25th, in each of the last three years, and that on August 25th, 1903, with the ten year averages:

STATES.	September 15, 1903.	August 25, 1903	Ten Year Av'ge.
Texas	54	76	64
Georgia	68	81	70
Alabama	68	84	69
Mississippi	69	87	68
South Carolina	70	80	68
Arkansas	69	81	66
Louisiana	71	86	69
North Carolina	74	83	70
Tennessee	71	91	70
Indian Territory	71	81	68
Oklahoma	72	75	69
Florida	70	83	72
Missouri	74	81	77
Virginia	77	86	76
United States	65.1	81.2	67.4

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JOHNS, Raleigh, N. C.

New Societies.

Little River Association.—Spring Branch Sunbeams. Miss Ina Blanche Tew, Dunn.

Flat River Association.—Flat River W. M. S. President, Miss Daisy Nance, Stem; secretary, Miss Rebecca Peed, Gorman, N. C.

Central.—Oak Grove church. Secretary, Mrs. M. E. Tharrington, Youngsville.

Mount Zion Association.—Olive's Chapel W. M. S. President, Mrs. H. C. Barker, Apex; secretary and treasurer, Mrs. W. F. Upchurch, Apex; corresponding secretary, Miss Effie Barker, Apex.

Mount Zion Association.—Mt. Pisgah W. M. S. President, Mrs. R. C. Council; secretary, Miss Ethel Byrd, Williams Mills, N. C.

W. M. S., Cashie, W. Chowan.—Mrs. E. L. Gatling, Mrs. Abram Burden, Windsor.

W. M. S., Winnabow.—Mrs. Bessie Willetts, Winnabow. Members, 19.

W. M. S., Edenton.—President, Mrs. C. A. G. Thomas; secretary, Mrs. F. E. Gardner, Edenton. Members, 19.

W. M. S., Good Hope.—President, Miss Lillie Herndon, Mooresville. Members, 33.

W. M. S., Red Mountain.—President, Miss Corinne Bowling, Lustre, N. C.

W. M. S., Olive Branch.—President, Mrs. J. E. Nichols; secretary, Miss Viola Nichols;; corresponding secretary, Miss Anne Gooch, Lillian, N. C.

W. M. S., New Bethel.—President, Mrs. A. C. Ray, Rogers Store.

Sunbeams, Lilly Branch.—President, Miss Maud Janett, Wing, N. C.

W. M. S., Sanford.—Mrs. T. E. King, Sanford.

A Great Missionary Address.

(Francis Wayland on "The Moral Dignity of the Missionary Enterprise.)

(Continued.)

1. The Grandeur of the Object.—In the most enlarged sense of the terms, The Field is the world. Our design is radically to affect the temporal and eternal interests of the whole race of man. We have surveyed this field statistically, and find, that of the eight hundred millions who inhabit our globe, but two hundred millions have any knowledge of the religion of Jesus Christ. Of these, we are willing to allow that but one-half are his real disciples, and that therefore there are seven of the eight hundred millions to whom the gospel must be sent.

We have surveyed this field geographically. We have looked upon our own continent, and have seen that, with the exception of a narrow strip of thinly settled country, from the gulf of St. Lawrence to the mouth of the Mississippi, the whole of this new world lieth in wickedness. Hordes of ruthless savages roam the wilderness of the West, and men almost as ignorant of the spirit of the gospel are struggling for independence in the Mexico.

We have looked over Europe, and behold there one nation putting forth her energies in the cause of evangelizing the world. We have looked for another such nation, but it is not to be found. A few others are beginning to awake. Most of them, however, yet slumber. Many are themselves in need of missionaries. Nay, we know not but the movement of the cause of man in Europe is at present retrograde. There seems too evidently a coalition formed of the powers that be to check the progress of moral and intellectual improvement, and to rivet again on the human mind the manacles of papal superstition. God only knows how soon the reaction will commence which shall shake the continent to its centre, scatter thornes and sceptres, and all the insignia of prescriptive authority, like the dust of the summer's threshing floor, and establish throughout the Christian world representative governments on the broad basis of common sense and inalienable right.

We have looked over Africa, and have seen that upon one little portion, reclaimed from brutal idolatry by missionaries, the Sun of righteousness has shined. It is a land of Goshen, where they have light in their dwellings. Upon all the remainder of this vast continent there broods a moral darkness, impervious as that which once veiled her own Egypt on that prolonged and fearful night when no man knew his brother.

We have looked upon Asia, and have seen its northern nations, though under the government of a Christian prince, scarcely nominally Christian. On the west, it is spellbound by Mohammedan delusion. To the south, from the Persian Gulf to the Sea of Kamchatka, including also its numberless islands, except where here and there a Syrian church, or a missionary station, twinkles amidst the gloom, the whole of this immense portion of the human race is sitting in the region and shadow of death. Such then is the field for our exertion. It encircles the whole family of man; it includes every unevangelized being of the species to which we belong. We have thus surveyed the missionary field that we may know how great is the undertaking to which we stand committed.

We have also made an estimate of the miseries of this world. We have seen how in many places the human mind, shackled by ignorance and enfeebled by vice, has dwindled almost to the standard of a brute. Our indignation has kindled at hearing of men immortal as ourselves, bowing down and worshiping a wandering beggar, or paying adoration to reptiles and to stones.

Not only is intellect everywhere under the dominion of idolatry prostrated; beyond the boundaries of Christendom, on every side the dark places of the earth are filled with the habitations of cruelty. We have mourned over the savage ferocity of the Indians of our western wilderness. We have turned to Africa, and seen almost the whole continent a prey to lawless banditti, or else bowing down in the most revolting idolatry. We have descended along her coast, and beheld villages burnt or depopulated, fields laid waste, and her people, who have escaped destruction, naked and famishing, flee to their forests at the sight of a stranger. We have asked, What fearful visitation of heaven has laid theese settlements in ruins? What destroying pestilence has swept over this land, consigning to oblivion almost its entire population? What mean the smoking ruins of so many habitations? And why is yon fresh sod crimsoned and slippery with the traces of recent murder? We have been pointed to the dark slave-ship hovering over her coast, and have been told that two hundred thousand defenceless beings are annually stolen away, to be murdered on their passage, or consigned for life to a captivity more terrible than death!

We have turned to Asia, and beheld how the demon of her idolatry has worse than debased, has brutalized, the mind of man. Everywhere his despotism has been grievous; here, with merciless tyranny, he has exulted in the misery of his victims. He has rent from the human heart all that was endearing in the charities of life. He has taught the mother to tear away the infant as it smiled in her bosom, and cast it, the shrieking prey, to contending alligators. He has taught the son to light the funeral pile, and to witness unmoved, the dying agonies of his widowed, murdered mother!

We have looked upon all this; and our object is to purify the whole earth from these abominations. Our object will not have been accomplished till the tomahawk shall be buried forever, and the trce of peace spread its broad branches from the Atlantic to the Pacific; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant valleys of the West echo with the song of the reaper; till the wilderness and the solitary place shall have been glad for us, and the desert has rejoiced and blossomed as the rose.

Our labors are not to cease until the last slave-ship shall have visited the coast of Africa; and the nations of Europe and America having long since redressed her aggravated wrongs, Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hands unto God.

How changed will then be the face of Asia! Brahmins and Soodras and castes and shasters will have passed away, like the mist which rolls up the mountain's side before the rising glories of a summer's morning; while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb. The Hindoo mother will gaze upon her infant with the same tenderness which throbs in the breast of any one of you who now hears me, and the Hindoo son will pour into the wounded bosom of his widowed parent the oil of peace and consolation.

In a word, point us to the loveliest village that smiles upon a Scottish or New England landscape, and compare it with the filthiness and brutality of a Caffrarian kraal, and we tell you that our object is to render that Caffrarian kraal as happy and as gladsome as that Scottish or New England village. Point us to the spot on the face of the earth where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise; point us to the loveliest and happiest neighborhood in the world on which we dwell; and we tell you that our object is to render this whole earth, with all its nations and kindreds and tongues and people, as happy, nay, happier than that neighborhood.

We have considered these beings as immortal, and candidate for an eternity of happiness or misery. And we cannot avoid the belief that they are exposed to eternal misery. Here you will observe the question with us is not, whether a heathen, unlearned in the gospel, can be saved. We are willing to admit that he may. But if he be saved, he must possess holiness of heart; for without holiness no man shall see the Lord. And where shall we find holy heathen? Where is there the vestige of purity of heart among unevangelized nations? It is in vain to talk about the innocence of these children of nature. It is in vain to tell us of their graceful mythology. Their gods are such as lust makes welcome. Of their very religious services it is a shame even to speak. To settle the question concerning their future destiny, it would only seem necessary to ask, What would be the character of that future state, in which those principles of heart, which the whole history of the heathen world develops, were suffered to operate in their unrestrained malignity?

No! solemn as is the thought, we do believe that, dying in their present state, they will be exposed to all that is awful in the wrath of Almighty God. And we do believe that God so loved the world, that he gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Our object is to convey to those who are perishing the news of this salvation. It is to furnish every family upon the face of the whole earth with the word of God written in its own language, and to send to every neighborhood a preacher of the cross of Christ. Our object will not be accomplished until every idol temple shall have been utterly abolished, and a temple to Jehovah erected in its room; until this earth, instead of being a theatre on which immortal beings are preparing by crime for eternal condemnation, shall become one universal temple, in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly and church of the first born, whose names are written in heaven. Our design will not be completed until—

One song employs all nations, and all cry
Worthy the Lamb, for he was slain for us;
The dwellers in the vales, and on the rocks,
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
'Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

The object of the missionary enterprise embraces every child of Adam. It is vast as the race to whom its operations are of necessity limited. It would confer upon every individual on earth all that intellectual or moral cultivation can bestow. It would rescue a world from the indignation and wrath, tribulation and anguish, reserved for every son of man that doeth evil, and give it a title to glory, honor, and immortality. You see, then, that our object is not only to affect every individual of the species, but to affect him in the momentous extremes of infinite happiness and infinite woe. And now we ask, What object ever undertaken by man can compare with this same design of evangelizing the world? Patriotism itself fades away before it, and acknowledges the supremacy of an enterprise which seizes, with so strong a grasp, upon both the temporal and eternal destinies of the whole family of man.

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The Birthday of a Book.

The 21st of September, so recently passed, is a memorable day in the life of the German nation. It is the birthday of a book whose readers, though it is 381 years old today, are numbered by the thousands. It was on this day in 1522 that Martin Luther's German translation of the New Testament was first published. It was not the first book of its kind, it is true. Other German translations had been made, but they were not written in the German that most of the people could understand, and they were so expensive that a poor man could not afford to own a copy.

Martin Luther was the son of a poor peasant. He was a man of the people, but he was one of the most prominent men in all Germany at this time. It was the period of the reformation. When Luther was a student at the University High School at Erfurt he discovered one day in the library a copy of a Latin Bible. He read it eagerly and wondered to find how much more there was of the Bible than the few parts of it which had been taught. From that day he studied the Bible constantly, so that later he was well prepared to translate it into German.

It seemed to him that one of the best ways to give his countrymen greater religious freedom was to let them have a Bible of their own in language they could understand. So before he began his translation he listened, he tells us, to the mother in her home, the children in the street, the common man in the market place. Though the language of his translation was so simple, it was dignified. Read through all Germany, it had much to do with doing away with the different dialects and giving a common language to the Germans.

The first edition was printed by Melchior Lotter, the printer of Leipzig, and no sooner had it left the press than hundreds of thousands of copies were sold. If Luther had wished he might have become wealthy from the sale of this book. The work, however, had been a labor of love and he refused any share in the profits. That same year he began to translate the Old Testament, and though a part of it was published in 1523, it was not until 1534 that the complete work was published."

The people read his translation eagerly and often. One of Luther's enemies complained that the printers had so multiplied Luther's Bible that even women and shoemakers read it and remembered it so well that they dared dispute with the learned men of the church. In some parts of Germany the reading of Luther's Bible was forbidden, and money was paid for every copy surrendered.

Uncertain how far they ought to resist authority, the people looked to Luther for advice. In a pamphlet that he wrote about this time he told them that they must not give up their New Testament, even though a ruler should demand the surrender. If their homes were searched, however, and the Bibles found they must offer no resistance—only they must not aid in the search "by the moving of a finger."

In the stormy time that followed many New Testaments were taken away from their owners, many were burned. But too many copies had been distributed for all to be destroyed. Luther's Bible had come to stay, and today, in spite of many later versions, it remains the most popular translation among the Germans. —Selected.

We cannot know the value of a soul until its possibilities have been computed.

A Chinese Game.

"What is that game," we inquired of Chi, "the boys on the street play with two marbles?"

Without directly answering my question Chi turned to the boys and said:

"Kick the marbles."

The boys soon produced from somewhere—Chinese boys can always produce anything from anywhere—two marbles an inch and a half in diameter. Chi put one on the ground, and with the toe of his shoe upon it, gave it a shove. Then placing the other, he shoved it in the same way, the object being to hit the first.

There are two ways in which one may win. The first boy says to the second, kick this marble north (south, east or west) of the other at one kick. If he succeeds he wins, if he fails the other wins.

If he puts it north as ordered, he may kick again to hit the other ball, in which case he wins again. If he hits the ball and goes north, as ordered, at one kick, he wins double.

Each boy tries to leave the ball in as difficult a position as possible for his success; and here comes in a peculiarity which leaves this game unique among the games of the world. If the position in which the balls are left is too difficult for the other to play he may refuse to kick and the first is compelled to play his own difficult game—or like Haman—to hang on his own gallows. It recognizes the Chinese golden rule of not have them do to you.—From noth ave them do to you.—From Headland's The Chinese Boy and Girl.

Manners and the Man.

Certainly manners in the common sense do not make the man, for Charles the Second had an almost irresistible charm of personal address, and George the Fourth was called the first gentleman in Europe, while I fancy there have been many prophets and apostles who would have come to grief amid the ways of a court.

Are we not in danger of being biased in our judgment of our neighbor by his outward carriage, and have we not done great injustice, by allowing ourselves both to be attracted by really bad men who are witty and graceful, and to be repelled by really good men, because they happen to have neither tact nor humor.

It is by the soul and not by any trick of speech that we ought to estimate our fellow-man, and he who fears God and loves his brother demands honor at our hands.—Ian Maclaren.

TETTERINE IN FLORIDA.

Read what a prominent wholesale grocer of Tampa, Florida, says of Tetterine, the great remedy for skin diseases:

"I feel like I owe to my fellow man this much: For seven years I had a bad case of eczema on my ankle. I have tried many doctors and numerous salves which only temporarily relieved me. I decided to give your Tetterine a fair trial. I did so and in 8 weeks I am entirely free from the eczema. It will do the work if the patient will do his part. You can use this letter if you think it will be of service to you. Yours very truly, I. S. Giddens."

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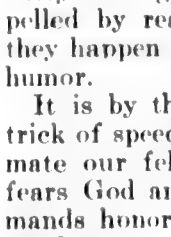

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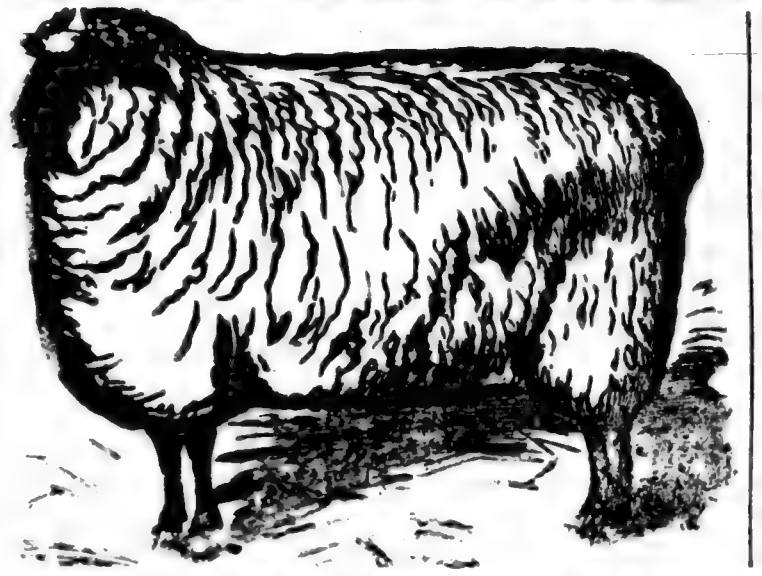

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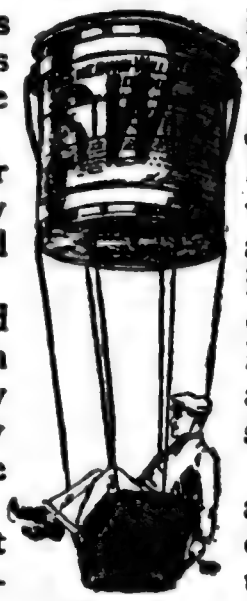

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Seminary Reading Courses.

Will you please announce through your paper that the following courses of reading by correspondence will be offered during the session of 1903-1904, viz.: A course in the Life of Christ by Prof. A. T. Robertson, a course in the History of Christianity in Great Britain and Ireland by Prof. W. J. McGlothlin, and a course in the History of Missions by Prof. W. O. Carver. These courses have no connection with the work in the Seminary, but are solely intended to offer to pastors (those who have attended the Seminary as well as others) some assistance in a course of systematic reading in the subjects named. The plan of the work is as follows:

Lesson sheets are sent out monthly for eight months, beginning with October. These contain the work assigned for the month (a monthly lesson), a few of the best books on that month's work and a few suggestive questions on the lesson. This plan, which has already been tried in Church History and Missions with gratifying results, is now extended to the New Testament. It is hoped and believed that pastors who are desiring some systematic reading for the winter would find any one of these courses very helpful. Let no one attempt more than one course at a time. The cost of each entire course will be two dollars to cover postage and other expenses. Let any one desiring to pursue any one of these courses communicate at once with the professor in charge of the course he desires. These courses are open to all Christian workers, including ladies.

A. T. ROBERTSON,
W. J. McGLOTHLIN,
W. O. CARVER.

September 28, 1903.

Forward Movement in the Eastern.

N. A. Shelley is the associational missionary of the Eastern Association. He preaches at some six or eight points, some of which have church houses, some have only an organization, while one or two have neither. It is about one of these latter places that I wish to say a word.

It is the desire of the Executive committee that as many of the pastors as can do so shall give Shelley a week's services at whatever points he may designate. He asked me to go with him to Cedar Fork, and last week I went. This point is two and a half miles from the Onslow line, the same distance from Old Muddy Creek Anti-Missionary Baptist church, in the extreme eastern part of Duplin County, and about 25 miles from the Wilmington and Weldon Railroad. It is in a locality where a missionary sermon was never heard until Shelley came, not many months ago. He began in the woods, in the fork of two roads, and has been preaching under the trees ever since. He has about lumber enough on the ground to build a church. How did he get it there? He took his axe, went into the woods and went to work. Others seeing him do this were moved to follow, and it was not long before he had the lumber at the mill. There are only three Baptists in all that community—three women—but they are gold. Now about the meeting.

We began Monday night. A temporary shelter had been constructed, while blocks had been sawn from a log and on them had been placed plank for pews. Lanterns and lamps were brought by the people to light under the shelter. Outside two scaffolds were constructed, dirt thrown upon them, and on this fires built to give light in the woods round about. With nightfall the people began to come and soon filled the seats. The congregations ranged from 100 to 150. There were in all this 150 people but three people who made any profession of Christianity whatever, and these three were the three women mentioned above. The people ranged in age from about seventy years to two months. Facing an audience like this, feeling that among them all there were but three Christians, what could I do? But two things, and by God's help I did them; preach that man is dead in sins and that there is life through faith in Christ.

There was not a move until Thursday when the Holy Spirit enabled one poor woman to surrender. Then that night a strong man—a leader in the community—broke down and like a little child gave God his heart. I thought that night I could see glimpses of light. Friday morning we had a Pentecost. It seemed that the Holy Spirit took hold of us all out there in the woods, and three other souls pressed joyously into the kingdom. Poor Shelley! For nearly a year he had toiled and suffered and prayed for this hour, and now that it had come so filled with heaven's presence, it was more than his heart could bear; and he broke down and cried like a child.

At this juncture I had to leave for home to be with them no more. Shelley went on with the services, with what result I know not.

I know of no stronger proof of the paralyzing effects of anti-missionary teachings than the condition of things in this community in the very shadows of Muddy Creek church. I was told that this church had not received a member, as far as my informant knew, in years, and that it is now rent in pieces by factions. Who is surprised? The anti-missionary spirit is the death spirit. It is not the spirit of Christ. In 1850 there were in this county 68,000 anti-Missionary Baptists and 687,000 Missionary Baptists. In 1890 there were only 45,000 Anti-Missionaries while the Missionaries had grown to 300,000.

J. N. TOLAR.

Alexander Association.

The eighteenth session of the Alexander Association was held with Poplar Spring Church, beginning September 24. The church is nestled among the Brushy mountains, and is surrounded by a hospitable and kindly people.

The Association was handsomely entertained by the good people of the valley, and no one had to go further than one mile to reach his "home." The old officers were re-elected, and the business of the Association moved off well from the start. Good reports were read by the various committees, and the discussions were entered into heartily by quite a number of the brethren. The contributions of this Association go direct to Brother Blalock in China, and there is much interest taken in his work. Of course some money is given to other objects, but the principal part goes to China. The Association is poor, and the people give as well as they are able to see it as their duty.

The next session goes to Macedonia Church. The editor must be present and look after the Recorder himself next year.

E. S. MILLSAPS.

The Ruffin Church Debt

The following persons have contributed to the payment of the balance due on the Ruffin debt. My heart goes out with tears of gratitude to those who have so kindly aided me in this hour of special need. The kind words of sympathy and in a number of instances doubling and thribling the amount asked for, has caused me to feel that I could say indeed and in truth there are some people whom I could truly count on as my friends. I as truly appreciate the good will and kind words of those who were unable to respond. I still lack about $40.00. Some of this is promised. I must pay it by November 1st, as the last and final limit. Quite a number have given me no answer to the personal appeal. I hope still to hear from them.

Hon. E. Y. Webb, $2; Rev. C. S. Cashwell, $2; W. M. Ruth, $3; Rev. C. A. Jenkens, $4; Mrs. Mollie Hill, $2; Mrs. Mamie Wright, $2; Mrs. A. J. Ruth, $1.50.

The following have given one dollar each:

Prof. W. R. Cullom, J. E. Slate, W. T. McDaniel, Rev. R. M. Loftis, Rev. J. L. Lane, Rev. L. Johnson, J. C. Murchison, Rev. P. Oliver, Rev. M. C. Walton, Prof. W. L. Poteat, John Pullen, John E. Ray, Mrs. F. P. Tucker, Rev. A. C. Irvin, Rev. E. B. Ebbottoft, Rev. J. M. Holloman, Rev. I. T. Newton, a friend, T. J. Mitchell, Rev. T. J. Thompson, W. H. Rogers, Rev. A. L. Betts, Rev. J. T. Jenkins, Rev. B. W. Spilman, Rev. W. F. Fry, Rev. I. P. Hedgepeth, D. Rich, Z. J. Carter, Prof. G. E. Lineberry, John Lindsay, D. L. Gore, J. M. Napier, Rev. C. B. Justice, Miss Florence Trogden, Mrs. M. T. Frost, M. A. Allen, Rev. Thomas Carrick, Rev. J. M. Hilliard, Stewart Bros., R. B. Horn, Dr. W. J. Conrad, Mrs. O. Sumerlin; Mrs. J. A. Bryan, 50 cents; R. P. Dalton, 50 cents—total, $59.50.

Senator Carmack, of Tennessee, denies that he is preparing to agitate in Congress the repeal of the Fifteenth Amendment of the Constitution. He says it is desirable to avoid making this a partisan question and that agitation now might do harm. It is pleasant to see that Carmack has some balance.—Landmark.

An Electric Belt Free

Send Your Application At Once To The Physician's Institute.

They Will Send You Absolutely Free One of Their 100 Guage Supreme Electric Belts, the Belt Which Has Made so Many Wonderful Cures—You Needn't Send Even a Postage Stamp, Just Your Name and Address.

Seven years ago the State of Illinois granted to the Physicians' Institute of Chicago a charter. There was need of something above the ordinary method of treatment for chronic diseases, something more than any one specialist or any number of specialists acting independently could do, so the State itself, under the powers granted it by its general laws, gave the power to the Physicians' Institute to furnish to the sick such help as would make them well and strong.

Ever since its establishment this Institute has endeavored in every possible way to carry out the original purposes of its establishment under the beneficient laws of the State.

Three years ago, the Physicians' Institute, realizing the value of electricity in the treatment of certain phases of disease, created under the superintendence of its staff of specialists an electric belt, and this belt has been proved to be of great value as a curative agent. From time to time it has been improved until it reached that stage of perfection which warranted its present name of "Supreme."

This belt is the most effective of all agents in the cure of rheumatism, lumbago, lame back, nervous exhaustion, weakened or lost vital functions, varicocele, kidney disorders and many other complaints.

This "Supreme Electric Belt" is made in one grade only—100 guage—there is no better electric belt made and no better belt can be made. Whenever in the opinion of our staff of specialists the wonderful curative and revitalizing forces of electricity will cure you we send you, free of all cost, one of these Supreme Electric Belts. If it is not sent on trial, it is yours to keep forever without the payment of one cent.

Write to day in confidence, telling all about your case, and give waist measure and the belt will be sent you absolutely free at once. Address

Physicians' Institute,
1976 Unity Building, Chicago, Ill.

"Say, mamma," queried little Mary Ellen, "what's a dead letter?"

"Any letter that is given to your father to mail, my dear," replied the wise mother.—Chicago News.

FRUIT OF THE BALM.

Drake's Palmetto Wine; a tonic, laxative, unfailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys and Inflammation of Bladder. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Biblical Recorder who writes for it. A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.

STATEMENT

Home Life Insurance Company,

of New York.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—Paid in cash	$1,500,000.00
Amount Ledger Assets December 31 of previous year	12,722,593 68
Income (Life)—From Policy-holders, $2,544,625.38; Miscellaneous, $672,741.43; total	3,217,367.81
Disbursements (Life)—To Policy-holders, $1,337,688.46; Miscellaneous, $1,846,067.61 total	2,183,751.07
Life Business in force—Number of Policies, 34,619; amount	69,313,144 00
Life written during year—Number of Policies, 6,457; amount	11,176,876.70

ASSETS.

Value of Real Estate (less amount of emcumbrances)	$1,767,286.27
Mortgage Loans on Real Estate	4,225,725.00
Loans secured by pledge of Bonds, Stocks or other collateral	25,950.00
Loans to Policy-holders on this Company's policies assigned as collateral	742,707.30
Premium Notes on Policies in force	504,333.70
Value of Stocks and Bonds (U. S., State, etc.)	6,353,984.41
Cash in Home Office and deposited in Banks and Trust Companies	432,017.92
Interest and Rents due and accrued	67,180.96
Premiums unpaid	220,615.29
All other Assets, detailed in statement	31,265 98
Total	14,398,956.87
Less assets, not admitted	31,265.98
Total admitted assets	14,367,700.89

LIABILITIES.

Net Reserve, as computed	$12,818,437.00
Other Reserve and Special Funds	20,422.00
Net Policy claims	96,228.40
Premiums paid in advance	38,796.85
Other amounts due Policy-holders	6,113.51
All other liabilities as detailed in statement	100,000.00
Total Liabilities as to Policy-holders	13,084,997.76
Capital Stock	125,000.00
Unassigned Funds (surplus)	1,157,703.13
Total liabilities	14,367,700.89

BUSINESS IN NORTH CAROLINA IN 1902.

Policies (Life) in force December 31st of previous year—number, 82; amount	$106,758.00
Policies (Life) written and revived in 1902—Number, 205; amount	$294,000 00
Policies in force (Life)—Number, 216; amount	$296,082.00
Losses and Claims (Life)—Incurred, $1,000.00; paid	$1,000.00
Total amount premiums collected and secured (Life)	$12,213.85

President—George E. Ide.
Secretary—Ellis W. Gladwin.
Home Office—256 Broadway, New York, N. Y.
General Agent for service—A. B. Andrews, Jr., Raleigh, N. C.
Business Manager for North Carolina—Miller & Wilson, Columbia, S. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, April 23, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Home Life Insurance Company, of New York filed with this Department, showing the condition of said Company, on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

EXECUTOR'S NOTICE.

Having qualified as executor of the estate of Lucy V. Fort, deceased, late of Wake County, notice is hereby given to all parties having claims against the estate to present them to me on or before the first day of July, 1904, or this notice will be pleaded in bar of their recovery, and all persons indebted to the estate will please make immediate payment to me.

R. D. HONEYCUTT, Executor.
Raleigh, R. F. D. No. 1.

A FINE 11x14 Water Color Portrait of yourself or loved one, free and prepaid, if you sell 8 boxes Excelsior Headache Pills at 25c. each. Sample box (65 pills) and particulars 10c. (silver.) Address J. A. DODD, Spartanburg, S. C.

A Holiday on Roanoke Island.

I am just back from a delightful vacation given me by my generous and thoughtful people. My health had run down somewhat, and, putting in my hands the means of doing so, they ordered me off to rest and recuperate. As salt air and sea food never fail to nourish and invigorate me, I decided to go to the coast, and so bought a ticket for Roanoke Island.

If you have no experience of the restfulness of that quiet place by the sounding sea, of the courtsey and hospitality of its people, of the delights of fishing, bathing and boating I despair of giving you anything like a just conception of it all. Run away from the office next August—don an old suit, and a wide-brimmed straw hat, go to the Island and build up healthy tissue on fish, clams and soft crabs.

The waters round about are full of the finest fish and furnish great sport to one who loves it.

Like Peter, I went "a-fishing," and our catch of trout, spots, hog-fish, blue fish, perch and croakers, would have satisfied Isaac Walton, or J. E. Hutson. I never fished with Isaac, but I ha· with Hutson, and he is hard to sa sfy.

My people told me to rest, and I did nothing but eat, sleep, fish, sail, dip in the ocean, lie on the sand hills, drink in great volumes of salt air, and wish every tired, half-sick soul in the world could have just such a good time. And how it strengthened me! Every hour of it did me good. Just try it.

Before leaving home I was ordered, under penalty of refunding, not to do any work while away—preaching especially. You must not tell them, but I just could'nt keep to the letter of the agreement. I had to talk, first to my dear old charge at Sawyer's Creek, and then to the little church on the Island. But I didn't "preach" to either; only told them of some things I had preached to the good folks at home.

Allow me, through you, to thank them again for their loving consideration. It has strengthened my body, warmed my heart, and filled me with a desire to make to them the largest possible return. God bless them every one, and make me a bless to them.

Roanoke Island is the finest mission ground in the State. I am writing you about it, and will send for publication, together with report of meetings with my churches, just beginning.

THOS. G. WOOD.

Aulander, N. C.

Dr. J. A. Ballentine, Servant of God.

Dr. J. A. Ballentine, son of David Gaston and Nancy Judd Ballentine, was born in Harnett County, N. C., February 23, 1858, and died August 21, 1903, at his home in Jonesboro. He was graduated from the Baltimore College of Dental Surgery the 7th of March, 1882, and practiced dentistry in Fayetteville, N. C., with Dr. Small. In 1884 he located in Jonesboro, N. C., and remained there until he went up to his reward. He did some itinerant practice in Carthage, Cameron, Southern Pines, Aberdeen, Thomasville and other places. The last years of his professional life were spent in his office in Jonesboro. His reputation was most excellent for faithful and conscientious work, which was thoroughly substantial and which gave general satisfaction.

He was converted at an early age and united with the Baptist church at Kinney's Creek. After locating in Jonesboro, he united with the church there, and gave to it his best thought and most faithful service. The church there owes much of its success and standing to the zeal, effort, benevolence and consecration he put into it. For nine years he was the faithful, efficient Superintendent of the Sunday-school, and resigned only when laid upon his bed of death. He was also deacon, and used the office well and magnified it. He was foremost in every good word and work and was deeply interested in the general progress of his denomination. He was strong in his denominational faith and was well read and always ready "to contend for the faith once delivered to the saints." He loved all our great Christian enterprises and was a liberal supporter of the same. He was for the two years prior to his death the honored Moderator of the Sandy Creek Association. He was a lover of good books and instigated many Baptist Sunday-schools in his section to supply themselves with good libraries. Not only will his life and influence be missed by his church and town, but by the whole Baptist denomination. When a boy he was a dutiful and obedient son, and when a man he showed the most loving consideration for those who had loved and cared for him. He honored his parents. His two surviving sisters had in him a loving and helpful brother, and shared with him his material prosperity. He was married May 4, 1894, to Miss Minnie Bell, of Chatham County, a most excellent and cultured Christian lady. His home life was beautiful, "one grand sweet song.' He was exceedingly fortunate and happy in his married relations. His home was always open to those who preached the gospel. In his nine years of married life he entertained most royally many Baptist ministers. Genial, hospitable, big-hearted, and entertaining, he will be missed by his faithful wife, and the father and two sisters who survive him, and by many in his home and church as well as many others. His earthly home was pleasant and happy, but his heavenly home is swetter and happier still. Saturday evening his remains were borne by loving friends into the church which he loved so much, and his funeral conducted by his pastor, who tried to speak the words of comfort from Psalms 37:37.

His body reposes in the cemetery near by, his loving spirit has entered into rest eternal.

GEO. J. DOWELL.

Mars Hill Church.

Feeling an interest in the church at Mars Hill as I do, I wish to say something in her behalf to the readers of the Recorder.

In the long-ago, this church was a great power for good. She became to be the mother of several churches in adjacent territory. As the result of dismissing members to organize other churches, and of the removal of other members from the community, for several years, she has been very weak. During the last two years, under the efficient leadership of Bro. C. E. Maddry, the pastor, she has been wonderfully revived; hence, the future is full of hopefulness.

They are now building a much needed house of worship, and I happen to know that they cannot complete it without some help from others. Let me ask those who read these lines to send a contribution to Rev. C. E. Maddry, or Mr. A. H. Rimmer, Hillsboro, N. C.

Brethren, don't lay this suggestion aside until you have given it prayerful thought.

Fraternally,

JOHN C. HOCUTT.

Chapel Hill, N. C., Sept. 28, 1903.

Meeting at Archer.

Our revival meeting closed September 13. This was the most glorious meeting I ever attended. The meeting began the first Sunday night in September and lasted seven days and nights. Our pastor, Rev. A. A. Pippin, died all the preaching and did it well. There were twenty-nine professions of faith. Twenty-one have joined our church and more will follow, I learn. Our congregations steadily increased each meeting until toward the last we could not seat the people. Numbers of people attended these meetings who rarely ever went to a Missionary Baptist Church; and one man was converted and joined our church who had firmly believed that there was nothing for him to do to be saved.

Brother Pippin did excellent preaching all the week, but it seems to me that the climax was reached on Sunday when he preached about the four lepers who said, "Why sit we here until we die?" (2 Kings 7-3.)

So strong did he appeal unto the sinners that seven came forward that day and confessed Christ. There was one young man who came forward from the very rear of the house almost in the last moment of the meeting, and said by that act that he had decided for life and for salvation.

We have a good pastor. He is loved by both saint and sinner. May the Lord direct him to stay with us not only next year, but many years. There may be other churches that have better preachers than we have, but we have no desire to change with them.

JNO. A. ESTRIDGE.

A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, D.D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a subborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of 15, 20 and 25 years' standing.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid. Address, Dr. Blosser Company, 90 Walton Street, Atlanta, Ga.

Time and Place of Meeting of Associations.

OCTOBER.

Thursday, 8, Brier Creek, Shady Grove church, Wilkes County.

Thursday, 8, Catawba River, Mt. Gilead church.

Thursday, 8, Union, Philadelphia.

Thursday, 8, Sandy Run, Immanuel church, Caroleen.

Tuesday, 13, Central, Youngsville church, Wake County.

Tuesday, 13, Wilmington, Bethlehem, Pender County.

Wednesday, 14, Atlantic, Piney Grove church, Onslow County, near Swansboro.

Wednesday, 14, Cedar Creek, Rockfish, Cumberland County.

Thursday, 15, Montgomery, Mt. Gilead.

Thursday, 15, Brunswick, Lebanon church, Brunswick County.

Thursday, 15, Montgomery, Mt. Gilead church.

Thursday, 15, Transylvania, Oak Grove church.

Tuesday, 20, Neuse, Pollocksville church.

Wednesday, 21, South River, Clement church, Sampson County.

Thursday, 22, Cape Fear and Col., Mt. Zion church, Columbus County.

Thursday, 22, Pee Dee, Brown Creek church, Anson County.

Thursday, 22, South Fork, Maiden church, Catawba County.

Tuesday, 27, West Chowan, Buckhorn church, Hertford County.

Thursday, 29, Little River, Piny Grove church, Wake County.

Thursday, 29, Raleigh, Smithfield, Johnston County.

NOVEMBER.

Wednesday, 4, Bladen County, White Oak church.

Thursday, 12, Stanley, Palmerville.

Tuesday 24, Robeson, Big Branch.

Send corrections to Biblical Recorder, Raleigh ,N .C.

SHORTHAND BY MAIL.

at home. Gregg system is easy to learn, write and read. Leads to lucrative employment. Positions secured for graduates. Typewriters sent to responsible students. Send for booklet C.

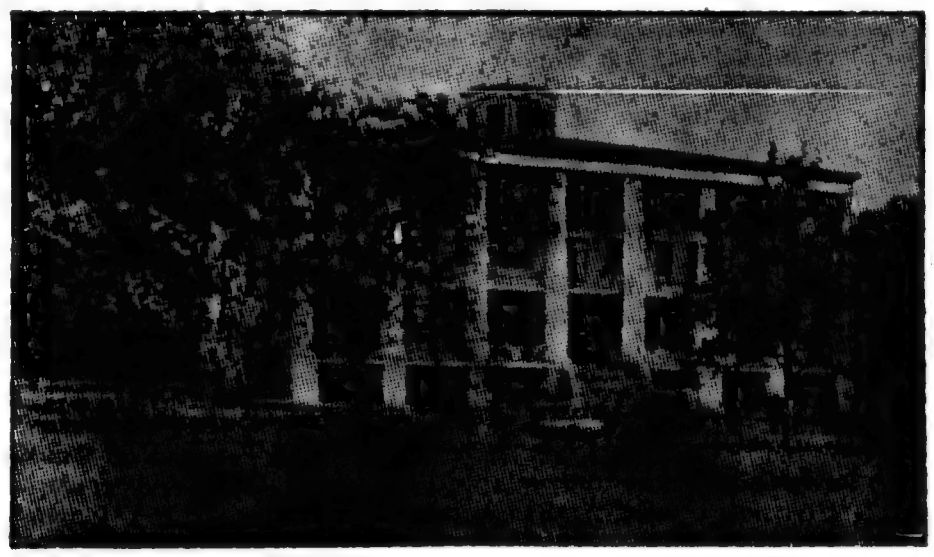
Southern Shorthand and Business University.

Norfolk, Va., J. M. RIESELER, Pres.

Our superb stock of silks and dress goods for the Fall of 1903 is now ready. WRITE FOR SAMPLES and prices, stating particularly the colors desired and whether you wish plain or figured cloths, light weight or Boadcloths.

We pay express charges on all orders of $5 and over.

MILLER & RHOADS,
Broad St., Richmond, Va.



CHOWAN BAPTIST FEMALE INSTITUTE.

The Fifty-sixth Annual Session of Chowan Baptist Female Institute will open on September 9, 1903. Its record for fifty-five years and the efficiency and work of its graduates are its best recommendations.

For full information and catalogue address

JOHN C. SCARBOROUGH, President, Murfreesboro, N. C.

Temperance.

The Anti-Saloon League.

This institution, which within the brief space of ten years has assumed almost national proportions, appeals strongly to the common sense of the average American citizen. The cause of temperance, like most moral issues, loses whenever it is mixed up with party questions. The Prohibition party is a hopeless sort of undertaking. The Anti-Saloon League, on the contrary, is a most hopeful one. Its name describes it. It is committed to no policy and only to one principle. For the suppression of the evils of the open saloon, therefore, it works in each State, and even in each county and precinct, in the most practical way possible there. In general, its purpose is, first, to secure legislation permitting local option; second, to apply that legislation in small political units, counties for the most part; and thirdly, to see that these laws are enforced. Gradually, out of its activities in the different States a sort or order is emerging. While not advocating any set policy, the active workers of the League are rapidly finding by experience what lines of work are productive in results and what are not. In a number of the Southern States especially, where there have been for some years local option laws on the statute book, the movement is rapidly gaining momentum. The constant agitation of the questions involved, more and more brings home to the minds of many who were previously indifferent, the unmitigated evils of the saloons. Moreover, undeniable statistics concerning the enforcement of temperance legislation and its effect on the communities are convincing the reasonable element among our people—and this is always a majority—that when properly managed, prohibition does prohibit. Though no doubt injudiciously managed in some localities, and by some unwise representatives, yet, on the whole, the Anti-Saloon League is worthy the commendation and support of all good people.—Nashville Christian Advocate.

Which is the Enemy.

A boy, bright-eyed and fair-faced, was found in the street by Frank Hals, a celebrated Dutch painter. The lad knew no name only Hans, so Hals called him Hans Findling, and went at the work of teaching him.

The boy proved an apt pupil; but, as he progressed in art, and increased in years, his works took on a strange character for one so young. They were of drinking houses, and drinking scenes, painted with a truthfulness and vividness that was wonderful. He went in for a short life and a merry one. At the age of thirty he had drunk so much, so deeply and long, that his life was literally drowned out of him.

"Give me wine!" he cried to his physician.

"No, no; it must be water, Hans."

"Must it? Ah, well, I'll try to love my enemy."

The physican took the young man's hand, and said, "Hans, I am going away for a time, as I have others to visit. Now, look you; I want to leave a solemn question for you to answer. There is a bottle of wine, and there is a flagon of pure water. Which is the enemy? Dear boy! if you will solve this problem, as I hope you will, you shall be saved, not for a merry life, but for a useful one. If you decide in behalf of the foul fiend, no power can save you."

The physican went away. When he returned he found the young painter in tears. "Doctor, save me! save me! and I will be a useful man!" He had decided that the bright wine was his enemy.

The good physician saved him, and Hans lived many years, an ornament to society, and a grand contributor to the world of art.—Youth's Companion.

A Mother's Charge.

J. B. Gambrell, in the Baptist Standard, vouches for the following:

In the town of ————, Texas, a young man lay dying of wounds received in a saloon row. Neighbors, male and female, crowded the parental home. "The scene," says an eye witness, "was indescribable in its intense agony." On the right of the bed sat the father and on the left sat the mother, each holding a hand of their boy, while the death damp gathered on his handsome brow. Solemn awe was on each face, and the death stillness was disturbed only by the heavy breathing of the drink victim.

Quietly the mother arose from her seat, and turning her deathly pale face to the silent watchers, said: "My boy is dying on the altar of society. I charge you women with his blood. From your hands he received the wine glass; with you he drank at the punch bowl over his mother's protest. I charge you men with his blood. You voted to place the gilded saloon before him, and it beguiled him to this awful end. Each of you have known full well that the wine glass, punch bowl and the saloon cannot be maintained without victims.

"My husband and my sons, I charge you before God with the blood of your son and brother. You gave the saloon your influence, and votes for business, and now you would give all your business to close the gaping wounds and light again these sightless eyes. Won't you let this victim be enough, and spare the lives of other boys and hearts of other mothers?" Then she staggered and fell.

A month later this mother's heart ceased to ache, and her emancipated spirit went up before the Great Judge, to testify against the murderers of her boy, male and female. Society women and business men, "Are you ready for the judgment day?" How many are to come after you, as contributions to your society and business? Are any of these victims your friends, neighbors, brothers, sons?

Rum and Insurance

Actuaries of insurance companies in this country are now turning their attention to this question. One foreign expert cautions the companies against making any allowance for even moderate drinking. This, he says, may easily lead to excess. He adds: "The outlook for a man who should fall ill with pneumonia, typhoid fever, dysentery, nephritis, heart disease, diabetes and affections of the liver is bad enough under the best circumstances, but if the patient is an intemperate man his hope for recovery is reduced very materially, and the fight for life is desperate, if not hopeless.

The question of heredity is also being considered, as it is found that the children of heavy drinkers are personally poorer risks than those whose ancestors led temperate and pure lives.

Cures Nervous Dyspepsia—

Horsford's Acid Phosphate, the ideal stomach tonic and nerve food, banishes the depression, dejection and disturbed sleep cause by disordered digestion. Builds up the entire physical system.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

Policies and Principles of North Carolina Anti-Saloon League.

The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but is entirely independent in its acts, and it is non-partisan in character.

Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystalization of a righteous public sentiment and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts Law, and it earnestly requests future Legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments, now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

The organization favors calling an election under the existing law in every town or city now licensing saloons where there is a reasonable chance of carrying the election against the saloon. This league pledges its assistance in all such elections.

Submitted by the following Committee: A. J. McKelway, James H. Pou, J. A. Hartness, R. N. Simms, Heriot Clarkson, W. J. Ferrall, C. D. Graves, J. C. Blalock, J. A. Smith, Robert Riggsbee, H. A. Page, Q. K. Nimocks; and unanimously adopted by the Convention of 300 delegates at Raleigh, July 7, 1903, representing nearly eighty counties.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

NOTICE.

Having qualified as the Executor of the last will and testament of Jefferson Smith, late of Wake County, this is to notify all having claims against his estate to present them to me on or before September 15th, 1904, or this notice will be plead in bar of their recovery. W. HENRY BRYAN, Executor.

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W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

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Marriages.

HANCOCK—WHITEHEAD.—At Oak Grove Methodist Church, on September 9, 1903, Mr. E. S. Hancock, of Wilmington, N. C., and Miss Abbie Whitehead, of Bachelor, N. C., were united in marriage, Rev. C. B. Paul, of Wilmington, officiating.

Obituaries.

"There is a peace that cometh after sorrow,"
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon to-morrow,
But calmly on a tempest that is stilled.
A peace which lives not now in joy's excesses,
Nor in the happy life of love secure;
But in the unerring strength the heart possesses
Of conflicts won while learning to endure.
A peace there is, in sacrifice secluded;
A life subdued, from will and passion free;
'Tis not the peace which over Eden brooded,
But that which triumphed in Gethsemane.
—Scribner's Magazine.

JAMES.—John G. James died September 2, 1903. He was 73 years old, and had been a member of the Baptist Church about thirty-five years. For several years previous to his death, he was a deacon of Rose of Sharon Church, Durham County, N. C.

He leaves a wife, nine children, many relatives and friends to mourn their loss.

BY A FRIEND.

OLIVE.—On the 16th of September the infant daughter, and on the 17th the son (twins) of Bro. W. S. Olive and wife died.

They were bright, lovely children, and the affections of father and mother had twined closely about them. On the 17th we buried them in the same grave at Olive's Chapel.

Born together, buried together, they will know no separation forever.

As I entered the home of Brother and Sister Olive that morning, he met me at the door. With a heart full of sympathy, I spoke a word of condolence. He said, "Yes, 'tis sad, very sad to us, but 'tis all right."

May the Lord comfort their hearts and keep them filled with this same spirit. J. M. WHITE.

Mrs. Alpheus Nowell.

Mrs. Alpheus Nowell (nee Virginia Ann Briton), died August 1, 1903, in the 64th year of her age.

The deceased was a woman of fine character, a true friend and neighbor, an active member of the Baptist Church, true to her Lord and Savior.

In 1868 she was married to Alpheus Nowell, son of Elder John Nowell, of blessed memory. She was a good wife and devoted mother. Seven children were born unto her, six of whom, together with her good husband still survive to mourn her great loss.

But they sorrow not as those who have no hope. For the loved one taken is not lost, only gone before. So quietly did she fall asleep in Jesus, and left the blessed appearance of rising again, in the likeness of her Savior. May the God of all comfort, comfort them, and bring them all home at last. May they be ready when the Lord shall call, and meet above to be parted no more.

J. M.

Annie D. R. Newton.

On September 18th after many weeks of great suffering, Annie Drew Robbins, beloved wife of R. H. Newton, went to her heavenly home where there is no more pain nor sorrow.

Miss Robbins was born in Southport, N. C., July 23, 1867. At the age of seventeen she was baptized into the church at Laurinburg, N. C., by Rev. W. P. Jordan. Later she moved her membership to Wilmington where she resided till the time of her marriage to R. H. Newton, on February 7, 1883. Dr. T. H. Prichard, of sainted memory, officiated. In 1899, with her family, she moved to Mooresville, where she lived till there came from her Heavenly Father the summons, "child, come home."

In her the poor and needy have lost a sympathetic helper, her husband, a loving wife, her five children, a tender mother, and all who loved her, a devoted and loyal friend.

But our loss is her infinite gain, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." We "sorrow not even as others which have no hope for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him."

In the precious promises of God may the bereaved husband and children find comfort of heart and peace of mind.

S. G. O'NEILL.

Annie Atkinson.

Mrs. Annie Atkinson fell asleep in Jesus, August 23, 1903. She was the daughter of the late Hiram Webb, of Edgecombe County, and was born December 10, 1852. On May 9, 1872, she was married to Mark B. Atkinson.

Mrs. Atkinson was a most estimable woman, charitable, kind, forgiving, her name will long remain in her community as a synonym of hospitality.

Her early childhood and school days were passed at her home in Edgecombe County. She entered the Hooper School, Wilson, when she remained about three years; later she attended the Chowan Baptist Female Institute.

During the year 1886 she united with the Baptist church at Wilson, and to the end of her earthly career she was a consistent and devoted follower of her Lord. No one ever applied the teachings of Jesus to every day life more faithfully than did Mrs. Atkinson. At the time of her death she was a member of the Eagles Baptist church, Edgecombe County.

Truly a good woman has passed away, and will be sadly missed by all. She leaves to mourn her loss a husband, son, and brother, and a host of friends. To these we extend our heartfelt sympathy, and commend them to that All-wise God who worketh all things after the counsel of His own will, and for good to them that love God, to them who are the called according to His purpose.

But we do not mourn as those who have no hope; for when we, too, fall asleep we shall meet her around the throne, when will be no parting, no sorrow, no tears.

"Dear as thou art, and justly dear,
We will not weep for thee;
One thought shall check the parting tear,
It is, that thou art free."

W. W. BARNES.

All the revelations of God are but abutments of infinity on time.—E. Y. Mullins.

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

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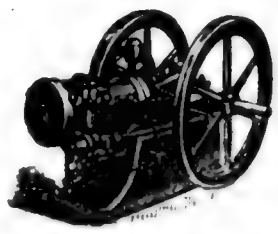

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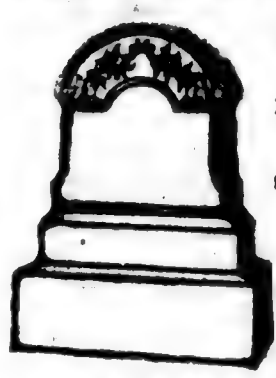

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Sufferers From the Dread Disease of Dropsy Frequently Imagine Their Cases Incurable, and, Despairing of Aid, Die Within Easy Reach of Help

The following illustration shows what may be done for an extreme case:

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Dr. S. T. Whitaker, Atlanta, Ga.

Dear Sir:—I would like to testify for the benefit of any one who may be suffering from Dropsy, that my wife was very low with it, being enormously swollen. I don't think any one ever was in such a precarious condition as she, who recovered. Every one that knew her believed she would die. Her measure at the time you began treatment was five feet three inches. Your treatment gave her instant relief and effected a positive cure. It has been six or seven years since treatment, and there has been no sign of it since.

I hope these few lines from us may cause some sufferer with Dropsy to call on you, as I think it wise in any one suffering with this trouble to place their case in your hands for treatment. Yours truly,

C. G. BRITT.

Thousands of grateful patients stand ready to testify to the wonderful results accomplished by Dr. Whitaker in the treatment of Dropsy. Trial treatment free. Immediate relief guaranteed. Give age of patient and history of case.

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FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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(Organized 1901.)

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Acknowledgments.

October 7, 1903.

State Missions.—Ballards Bridge, Chowan, $18.60; Beulah, Chowan, 3.25; Chappell's Hill, Chowan, 10.00; Centre Hill, Chowan, 13.00; Cool Spring, Chowan, 10.00; Eureka, Chowan, 6.00; Middle Swamp, Chowan, 7.68; Reynoldson, Chowan, 9.25; Rockyhock, Chowan, 10.00; Sandy Cross, Chowan, 3.20; Warwick, Chowan, 18.35; Whiteville Grove, Chowan, 10.00; Yeopim Union, 1.92; Woodville, 2.00; Mecklenburg and Cabarrus Asso., 16.85; Olivers Chapel, Mt. Zion, 28.00; Worthville, Piedmont, 3.00; Ramath Gilead, Chowan, 25.00; Jonesboro, Sandy Creek, 2.64; Thomasville, 4.89; W. M. S., Hebron, 6.89; Ahoskie, W. Chowan, 13.52; Mt. Carmel, W. Chowan, 13.50; Hillside, W. Chowan, 2.35; Midway, 4.53; Macedonia, Chowan, 5.32; Kings Mt. Asso., 295.28; West Raleigh, 17.50; W. M. S., Morehead, 3.50; W. M. S., Knap of Reeds, Flat River, .55; E. W. First, Durham, 14.25; Spring Hill, Pee Dee, 13.53; Alexander Association, 1.50; Siler City, 12.00. Total this week, 607.85. Previously reported, $6,952.66. Total this year, $7,560.51.

Foreign Missions.—Lisbon, $2.06; Bethel, Three Forks, 11.65; Enon, Transylvania, 11.68; Boilsto, Transylvania, 8.12; Meck. and Cab. Association, 26.00; W. M. S., Clayton, Raleigh, 8.50; Ahoskie, W. Chowan, 10.00; W. M. S., Jonesboro, Sandy Creek, 3.00; Kings Mt. Asso., 246.73; W. M. S., Knap of Reeds, Flat River, 1.10; East Durham, 15.23; Siler City, 12.00. Total this week, $356.07. Previously reported, $10,957.82. Total this year, $11,313.89.

Home Missions.—W. M. S., Maxton, Robeson, $5.50; W. M. S., Hopkins Chapel, Central, 1.56; Meck. & Cab. Asso., 9.73; Mt. Carmel, W. Chowan, 5.00; W. M. S., Mt. Carmel, W. Chowan, 1.66; Kings Mt., 153.70; Hamilton, 2.10; Rocky Mt., 8.75; W. M. S., Knap of Reeds, Flat River, .55; E. W., First, Durham, 4.00; Mt. Vernon, Central, 5.00; Spring Hill, Pee Dee, 3.54; Siler City, 12.00. Total this week, $213.09. Previously reported, $5,565.36. Total this year, $5,778.45.

Education.—Lisbon, $2.03; Chowan, W. Chowan, 7.25; Meck. & Cab. Asso., 1.00; Jonesboro ,Sandy Creek, 5.00; Murfreesboro, 7.50; M. S., Cashie, W. Chowan, 7.14; Kings Mt. Asso., 59.25; Immanuel, Sandy River, 5.00; Rocky Mt., 5.00; Spring Hill, Pee Dee, 4.00; Siler City, 6.00. Total this year, $109.17. Previously reported, $1,851.73. Total this year, $1,960.90.

Ministerial Relief.—Lisbon, $2.03; Meck. & Cab. Asso., 4.00; Olives Chapel, Mt. Zion, 10.00; New Bethel, Raleigh, 3.00; Jonesboro, Sandy Creek, 2.00; W. M. S., Clayton, Raleigh, .10; Mt. Carmel, W. Chowan, 2.00; Kings Mt. Asso., 64.33; Immanuel, Sandy River, 3.00; Rocky Mt., 5.00; Mt. Vernon, Central, 2.31; Spring Hill, Pee Dee, 5.00; Siler City, 2.00. Total this week, $104.77. Previously reported, $636.37. Total this year, $741.14.

Total reported for all objects this week $1,390.95
Previously reported for all objects 26,888.06

Total reported for all objects this year 28,279.01

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SOUTHERN RAILWAY SPECIAL RATES.

$4.05 Raleigh to Greensboro and return, account North Carolina Annual Conference M. E. Church. Tickets on sale October 12 and 13, final return limit October 20, 1903.

$7.75 Raleigh to Hickory, N. C., and return account State Convention W. C. T. U. Tickets on sale October 1, 2, 3, final return limit October 10, 1903.

$20.60 plus $1 Raleigh to Detroit, Mich., and return account Christian church National Conventions. Tickets on sale October 14, 15, 16, 17, final return limit not earlier than October 16th nor later than October 23, 1903.

$6.85 Raleigh to Statesville, N. C., and return account annual meeting State Grand Lodge No. 2, Independent Order of Good Samaritans and Daughters of Samaria. Tickets on sale October 18, 19, 20, final return limit October 24, 1903.

$1.95 Raleigh to Burlington, N. C., and return, account Alamance County Fair. Tickets on sale Oct. 5, 6, 7, 8. Final limit October 10, 1903.

$2.95 Raleigh to Greensboro and return, account Reunion Non-Resident North Carolinians. Tickets on sale October 10 and 11, and for trains scheduled to arrive forenoon of October 12, final return limit seven days from day of sale.

Account North Carolina Masonic Fair, Raleigh, N. C., the Southern Railway will sell reduced rate round trip tickets to Raleigh. Tickets on sale October 12, 13, 14, 15, 16, final limit October 26, 1903. Tickets on sale from points in North Carolina, including Norfolk, Suffolk and Danville, Va.

For further information, apply to any agent Southern Railway, or T. E. Green, C. T. A., Raleigh, N. C.

SPECIAL RATES VIA SEABOARD AIR LINE.

$6.55 Raleigh to Wilmington, N. C., and return, account of meeting North Carolina Presbyterian Synod, Wilmington, N. C., November 3rd. Tickets on sale November 2, 3, and 4, with final limit November 13th.

From any point in Virginia and North Carolina account of the North Carolina State Fair, Raleigh, N. C., October 19-24, round trip tickets will be sold to Raleigh for one first-class fare for the round trip; tickets to be sold October 17th to 23rd, inclusive, and for trains scheduled to arrive in Raleigh forenoon October 24th, final limit returning October 26th.

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Blowing Rock, N. C.	$18.00
Brevard, N. C.	$18.10
Chase City, Va.	$4.90
Dillsboro, N. C.	$12.85
Elkin, N. C.	$7.20
Hendersonville, N. C.	$11.60
Hickory, N. C.	$7.80
Hot Springs, N. C.	$12.40
LaGrange, N. C.	$3.40
Lake Toxoway, N. C.	$14.50
Lincolnton, N. C.	$8.25
Morehead City, N. C.	$6.70
Mount Airy, N. C.	$6.75
New York, N. Y.	$21.35
Providence, R. I.	$24.25
Rural Hall, N. C.	$5.75
Sewanee, Tenn	$24.45
Washington, N. C.	$6.65
Washington, D. C.	18.25

The extreme limit on above tickets will be October 31, 1903, liberal stop-over privileges allowed in both directions.

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BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, OCTOBER 14, 1903.

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 16.

A WORD TO SUNDAY-SCHOOL TEACHERS.

The modern preacher does not conduct studies in the Bible. He preaches out of the Bible and out of his experience. Bible-study in the churches is left almost wholly to the people in the churches.

Now Bible-study is as important as preaching. We will carry the comparison no farther than to ask, If a church had to give up the Bible or its pulpit, which would it be better for it to give up?

Preaching is a peculiar function. Only the preacher preaches, and he is called to preach. But Bible-study is a general function. Every Christian studies the Bible or fails to do his first duty. Every Christian ought to study the Bible at any rate, and neglect of the Bible is as strong an evidence of an unconverted heart as one need require.

The preacher does not give regular instruction in the Bible because he rightfully expects each man and woman to study the Bible; and, again, because he expects each mother and father to instruct their children in the Bible; and, again, because the modern churches have adopted a system of instructing their children, converted or unconverted, in the Bible, that is, in the Sunday-school.

But are the preacher's expectations justified by the facts? Is there by any means so much individual Bible study as there should be? Is there not rather the impression that the Bible is sadly neglected by the average church-member?

And what of the Sunday-school? Surely here we have Bible study! But do we? What is the truth? President Eliot of Harvard recently printed an address indicting the public schools for the ignorance of the Bible on the part of the present generation. No one has denied his data. Indeed it is a universal testimony that the present generation, living in a time when there are more Bibles and when there is more talk about the Bible and more plans of Bible study, and more liberty to read the Bible than there have ever been, is more ignorant of the Bible than any generation in recent centuries.

Now this is no indictment of the public schools. It is not their business to instruct pupils in the Bible. This is an indictment of modern Christianity, especially of the home—first of the home—and of the church and her school of the Bible, the Sunday-school.

A little girl came home recently in great glee, having received her "diploma" in Sunday-school. Her mother asked her "Who was the first man?" She was silent. In surprise, her mother asked again, "Who was the first woman?" She was silent. "Who was Jesus?" she asked. At the exposure of her ignorance and in the downfall of her diploma, the little girl wept. We will certify that this child is above the average in capacity and desire to learn. Se is nine years of age.

Now we do not say that these questions are ideal question; nor do we blame the Sunday-school wholly. The home is to be blamed as well as the Sunday-school.

Perhaps this is not a typical case. Let us take two classes in our acquaintance—one of young men between the ages of twenty and thirty; the other of women of about the same age. In our direct observation of four years in one case and twelve months in the other, we have not discovered that one of the pupils saw the lesson before reaching the Sunday-school rooms on Sunday morning. They wished to sit up and be lectured to; and they have been going to Sunday-school twenty years!

It may not be so bad in all the classes; but we do firmly hold that two-thirds of the Sunday-school pupils in our knowledge—covering now fifteen years—were never known to study the lesson; and all the "going to Sunday-school" that they have done has given them no knowledge of the Bible.

It is not worth a teacher's time to hammer at pupils who do not study. "It is in one ear and out the other." A certain amount of effort is necessary to the acquisition of knowledge. And the teacher that does not succeed in making his pupils study does not succeed at all. It may suffice some teachers to moralize, to preach or to lecture; but the pupils of this teacher go forth to swell the number of that host which now astonishes the world with the church's ignorance of and indifference to the Bible.

The church has committed Bible Study to the Sunday-school. The Home has done likewise. And the Sunday-school is trifling at the gravest responsibility that can be imposed upon mortal men.

At no point do we need such a straightening up as here. Back of morality, of spirituality, of missions, of civilization, lies—not the Bible. A million Bibles would not do any good. Lies knowledge of the Bible. It is knowledge of the Bible that counts. We must straighten up here, and in two respects:

(1) We must restore the Bible to the Home. One-half hour of the very best work in the Bible only once a week cannot be effectual. Nothing short of daily readings will suffice.

(2) We must put teachers in our Sunday-schools who will make their pupils study or who will give up their commissions. Better one good teacher than twenty jack-legs. Some of our Sunday-school teachers need nothing so much as overwhelming discouragement. If your pupils will not study, treat them with the same discipline that the day-school employs. Humiliate them with their ignorance. It were better to drive them away with pain than to let them continue in their trifling indifference. If you cannot make your pupils study—by tact, by pleading, by punishment or what not,—then you are not a teacher; and it were justice to you, to your pupil and the Bible, to stand aside.

NORTH CAROLINA FROM ANOTHER ANGLE.

One of the most thoroughly informed gentlemen that we know has written us a letter suggesting that in the editorial, "North Carolina at Home Today," we unwittingly did the Commonwealth an injustice and submitting some data in support of that suggestion.

In the first place he points out that our statement that "there are in North Carolina 175,325 white boys and girls of ten years of age or more than can neither read nor write," should be amended to read "175,325 white persons," etc. The fact remains—and this is the main point—that the number of illiterates of ten years of age or more in proportion to population is greater in North Carolina than in any other State.

Again, while conceding our statement that the proportion of white illiterates of ten years of age or more is greater in North Carolina than in any other State, he regards it of more significance that during the past twenty years the percentage has been reduced from 31.5 to 19.4. We gladly grant that this is quite gratifying progress; and we believe the progress will be considerably accelerated in the coming ten years. Our one object is to accelerate it.

By way of further comfort he submits the remarkable information that while the percentage of illiterates among the adult males of North Carolina has been reduced from 23.4 to 18.8 in twenty years, the percentage in the whole of New England has increased, only Rhode Island reporting a decrease and Massachusetts reporting neither increase nor decrease.

North Carolina has since 1880 reduced the percentage of white illiterates between the ages of ten and fourteen years from 45.4 to 16.6. This is remarkable progress, and is the best ground for the hope that in another decade the present low position of our State will have been put behind her forever. It seems to us that we could not have made more rapid progress.

Our correspondent also points out that while there are 54,474 white adult illiterate males in North Carolina, there are 51,769 in Ohio, 51,785 in Massachusetts, 61,599 in Illinois, 124,217 in New York, 130,194 in Pennesylvania. But these States have so much larger populations and their illiterates are largely of the foreign element.

Our correspondent concludes with the point that Illiteracy does not always imply Ignorance. That is true. But a large mass of illiterates invariably lowers the efficiency of a people, and in this day and time is an unfailing evidence of backwardness.

From this point of view we reach the conclusion—without materially altering the data—that North Carolina has now for two decades made quite encouraging progress in reducing the proportion of her illiterates.

THE HOME, THE CENTRE OF CIVILIZATION.

(Lyman Abbott, in Atlantic Monthly.)

Open an acorn: in it we find the oak in all its parts,—root, trunk, branches. Look into the home: in it we shall find the State, the church, the army, the industrial organization. As the oak is germinant in the acorn, so society is germinant in the family. Historically, the family is the origin of all other organizations. Abraham builds an altar, and his wife and children and servants gather about it for the evening sacrifice: the family is the first church. The herds and flocks are driven daily to their feeding grounds by his sons and servants: the family is the first labor organization. He counsels, guides, directs, controls the children and servants; the power of life and death is in his hands: the family is the first government. The brother is carried off in a raid by robber bands. Abraham arms and organizes his servants, pursues the robber bands, conquers and disperses them, and recovers the captive: the family is the first army. Moreover, it is out of the family that society grows. As the cell duplicates itself, and by reduplication the living organism grows, so the family duplicates itself, and by the reduplication of the family the social organism grows. The children of the family come to manhood, and marry the children of other families. Blood unites them; the necessities of warfare, offensive and defensive, unite them; and so the tribe comes into existence. For the united action of this tribe some rule, some authority is necessary; thus tribal, state, national government comes into existence. These families find it for their mutual advantage to engage in separate industries, and exchange the product of their labor: thus barter and trade and the whole industrial organization come into existence. These families thus united by marriage into one tribe, cemented by war in one army, bound together by the necessity of united action in one government, co-operating in one varied industry, find in themselves a common faith and common aspirations, in a word, a common religion, and so the church comes into existence.

AT EVENING.

Evening has come. The day's work is done or undone. Hast thou lifted up holy hands, or unclean ones, or empty ones, at thy evening sacrifice? What! nothing done, nothing wrought, through the precious moments of the day, now gone forever, to glorify thy Lord, to honor His promises, and to extend His kingdom of love? His grace is so full and free! Hast thou come empty-handed? O, come closer to thy Father God, and hungering for the spirit of His Son, pray that thou mayest be a better worker on the morrow, if the light of earth dawns for thee in the morning.—C. E. Eberman.

THE MORAL SIGNIFICANCE OF CHRISTIAN BAPTISM.

By W. R. CULLOM, of the Chair of the Bible, Wake Forest College.

III. Glorious Promise for the Future

It is no easy matter to unite ourselves with Jesus in the likeness of His death. We have seen that it means hardship, suffering, and service even unto death. This may appear dark, but it is only the darkness that precedes the dawn. There follows quickly the promise that "we shall be also (united with Him) by the likeness of His resurrection." The full meaning of this will be realized only when we shall know as also we have been known. "It is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him." This is enough. Have we any assurance that the promise that we shall be united with Him by the likeness of His resurrection will be fulfilled? How was it with Jesus himself? Read Phil. 2:5-8 for a nut-shell account of His humiliation, and in verse 9, "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." One may say that the world is far from this yet; but such is the dream of God, and it is as certain as if it had already come to pass—so certain that the apostle speaks of it as if it had already taken place. Nor are the signs of its speedy fulfilment wanting on every side. The very instrument of His humiliation, which at the time, was the symbol of shame and disgrace, has been transformed into the symbol of glory and honor. The ideals of the world are more and more falling in line with Browning's immortal hymn:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

And what we see now is only a hint of what we shall see, for the suffering servant of Jehovah "shall see of the travail of His soul and shall be satisfied."

Paul, as we have seen, adopted the principle laid down by his Master. He became thoroughly united with Him by the likeness of his death. Has he come to share in the likeness of His resurrection? Who can look at Paul's influence in the world today, and question for one moment that He is more than vindicated a thousand fold for all his sufferings? The Roman executioner who let fall the axe that severed Paul's head from his body thought that he had put an end to him, but the only thing that holds the memory of that officer in the world is his connection with this man of God as he entered faithfully into the fellowship of his Lord's sufferings and death; while Paul himself is just beginning to live. Some one may say that Paul's case was an exceptional one, but this is not true. The Christ life in men today is the same that it was in Paul's day. When Adoniram Judson was offered a pastorate in Boston that would furnish all that heart and life could wish in the way of wealth, culture, social prestige, and with mother and sister pleading with him to accept it, and he turned a deaf ear to it all, choosing rather to suffer afflictions and persecutions horrible beyond description for the sake of planting the gospel of Christ among the benighted heathen, he was uniting himself with Christ by the likeness of his death as truly as did Paul. Has he become united with Him by the likeness of his resurrection? Some one tells of a church numbering 30,000 souls meeting for the worship of God right over the spot where Judson suffered in prison. And what shall be the end of that church, and of the work so well begun by this servant of Jesus? "We shall be also by the likeness of His resurrection?"

Some one has put on record an interesting bit of history about our own Dr. Broadus. They say that when the war was over, and he began afresh the work of theological education in the South at Greenville, S. C., he had only a handful of students. The endowment had been swept away. The people of the South were poverty-stricken and unable to support their schools and their ministry. At that time, when Dr. Broadus had a young and growing family to look after, when he was scarcely able to exist on what the Seminary could pay him, he was offered a large salary in a pulpit that offered great opportunities for usefulness, with every accompaniment for himself and family that he could wish. But all this was promptly declined, and he chose rather to suffer standing by the post to which he believed God had called him. He was carrying out the great principle of uniting himself with Christ by the likeness of his death. Has he been united with Him by the likeness of his resurrection? When some of us laid his remains away in Cove Hill cemetery in 1895, and looked around on that great Seminary which he had done so much to bring to completion, and thought of the influence for good that he was then exerting and was going to exert more and more in the years to come, we said, "Yes, verily, he is united with his Lord in his glorious resurrection life."

None of these cases are exceptions. They may be more conspicuous than many others; but there are hundreds and thousands of men and women all over the earth today, who are voluntarily accepting the place of a hand servant of Jesus Christ, and thus partaking of the great principle of unselfish devotion to the good of others that filled and controlled His life and lead to His death; and they are also thus uniting themselves with Him by the likeness of His death. And the promise of a union in their Lord's resurrection life will as surely be theirs as that it has already become Paul's, and Judson's, and Broadus's.

These are great and glorious truths. They enable the humblest Christian to behold Jesus rising from the dead, and as He reaches back through the tomb, hear Him say, "Because I live ye shall live also." And as this trusting servant seizes that hand with faith and joy, he can join in Paul's triumphant song: "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Can we not see now what is really symbolized in our baptism? We profess to the world that here is a life planting itself in the great principle of Jesus Christ, viz., unselfish service for others, in the confident assurance that it shall also be raised with Him in the likeness of His resurrection. "We are buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection."

"From henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." And now, "to me to live is Christ, and to die is gain."

That Dead Field.

"It is the 'deadest' field I know!" So, my brother, that is why you want to leave it, is it? Do you suppose it is any more dead than that field of desolation where Ezekiel preached? He kept on doing his duty and it was soon lively enough. Try Ezekiel's plan.

"Nothing going on," is the reason one gives for desiring to leave the church of which she is a member. That was exactly the condition of things in the Mesopotamian valley before Ezekiel did his duty there. Perhaps if, instead of leaving, she should do her duty, a whole lot of unusual things would happen.

A Sunday-school teacher tells me that he must give up his class because there is no response to his teaching and his pupils do not appreciate him. I wonder if ever there was a more unresponsive, unappreciative company than those dry bones in the valley; you remember they were very dry as well as very many. No, no, my brother, don't give up the boys. When you are most disheartened, do as Ezekiel did, look away from the discouraging field to the encouraging God. You are not responsible for anything but your duty. Ezekiel did the prophesying, but God gave the life.

If all restless ones would consider one question, much trouble might be saved. Did God put you where you are? If so why not do your appointed work? It was the "hand of the God" that set Ezekiel down in the discouraging field where he prophesied. Suppose, instead of doing what the Lord told him to do, he had spent all his time and strength in seeking appreciation or greater natural advantages?

Ezekiel had a peculiar field. Every field is peculiar. The trouble is, so many prophets think they are the only ones who have peculiarities to deal with. In our ignorance we imagine that the troubles we experience are exceptional. Few are wise enough to—

"Rather bear those ills we have
Than fly to others we know not of."

The field was not a "promising" one; but Ezekiel rested on the promises of God, and so was willing to work in an unpromising field. Put the emphasis in the right place—God first—then there will be less complaint about the field.

The prophet did dot work, as some men would say, scientificically. Yet he was truly scientific in obeying God. Some would first get the bones in the right relation to each other, then after proper adjustment the pleasing influence of proper association or carefully planned machinery might lead to movement, and after sufficient activity had been promoted, life might be produced. We set great store by activity. When a church is all "hustle" we call it a "live" church. Alas! that some fail to discriminate—but there is a difference between the clatter of machinery and "the voice of the Spirit." God's plan is the reverse of that we so often try. The divine order is, first life, then the movement of the great army.

"Can this dead field be made alive?" Yes, when the Spirit does his work, and that will be when you have done yours. Son of man—prophesy.—Exchange.

The experience which I have gained by life-long work on the Bible, chiefly on the New Testament, assures me that if we read it with perfect frankness, giving to every word its true and full meaning, we shall find for ourselves that its words are living words, filled with a unique spiritual power. But we must not presume to determine beforehand what the character or the form of the Divine message shall be; we must humbly consider it as it is.—The late Bishop Westcott.

A Praying Mother's Influence.

During the recent meeting held in Aberdeen, Scotland, by the Rev. R. A. Torrey, of Chicago, the Christian Endeavor Societies of Peterhead and Frazerburgh organized an excursion for the purpose of hearing him. Over 400 of the party attended the evening meeting. A day or two after, a minister who had accompanied them, wrote stating that one of the young men had been led to accept Christ as his Saviour. This fisherman had a Christian mother and when he was leaving home she got her boy to promise to attend the meeting, and added that she would be praying for him. He kept his promise and came to the Music Hall. All through the service he thought he heard his mother's voice, saying, "Lord, save my boy! Lord, save my boy!" He could not get rid of the thought of his mother praying from him. His heart was softened and opened to the Word of God. That night he went home rejoicing in Christ.

The Early Morning Vision.

Ten minutes spent in Christ's society every day, ay, two minutes, if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring; let Christ be it. Be under his influence more than under any other influence. Yesterday you got a certain letter. You sat down and wrote a reply that almost scorched the paper. You picked the cruelest adjectives you knew, and sent it forth, without a pang, to do its ruthless work. . . . . You did that because you began the day wrong. Tomorrow at day-break, turn towards him, and even to your enemy the fashion of your countenance will be changed. Whatever you do, one thing you will find you could not do—you could not write that letter. Your first impulse may be the same, your judgment may be unchanged, but if you try it, the ink will dry on your pen, and you will rise from your desk an unavenged but a greater and more Christian man.

Throughout the whole day your actions, down to the last detail, will do homage to that early vision.—The Changed Life.

The Supremacy of Jesus.

The greatest problems in the field of history centre in the person and life of Christ. Who he was and what he was, how and why he came to be it, are questions that have not lost and will not lose their interests for us and for mankind. For the problems that centre in Jesus have this peculiarity: they are not individual but general—concern not a person, but the world. How we are to judge him is not simply a curious point for historical criticism, but a vital matter for religion. Jesus Christ is the most powerful spiritual force that ever operated for good in and on humanity. He is to-day what he has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence and hope, to the bad; of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In him the Christian ages have seen the manifested God, the Eternal living in time, the Infinite within the limits of humanity. —Fairbairn "SStudies in the Life of Christ."

'Tis not the whole of life to live,
Nor all of death to die.
—Montgomery.

CHRISTIAN CULTURE COURSES.

BY WALTER CALLEY, D. D., SECRETARY INTERNATIONAL B. Y. P. U. A.

One of the distinctive services which the Baptist Young People's Union of America has rendered the young people of our Baptist churches is the provision of a number of courses of reading and study, intended for instruction in the Scripture, the progress of Christianity and the present day activities of our own and other denominations.

These courses supply a great need in the church life, for we are weakest where we ought to be the strongest—the systematic training of our young people that they may be intelligent, strong and stable, and thus be equipped for worthy service in the kingdom of God. For ten years they have been tested and have won for themselves the right to a claim for serious consideration by all pastors and leaders of young people.

They offer an opportunity to enlist the young people of the church in study of a kind which is sure to lead to a deep interest in Christian truth and service. The average young Christian knows little of things which pertain to the Christian life—the Bible, history of the church, Christian biography and literature. This is not surprising, when we remember how little time is given to these things. A sermon, a few minutes in Sunday-school, a bit of desultory Bible-reading it about all. In none of these is there a demand for concentration of the mind. In fact, as a rule that intellectual effort which is required to seize, hold and make one's own, is usually entirely absent. The only hope for our young people under such conditions is that they get something by absorption.

Where a study course is adopted by the young people's society, or, where there is no young people's society, by the church itself, the beneficial effects are three-fold. It fosters habits of study; it impresses the thought that the church takes itself seriously; it makes for intelligent, consecrated Christian living. We give a large place to secular education. We fit our children where possible for active life in professional and technical schools. Ought we to do less in fitting them for efficient Christian service?

There are three courses prepared by the Baptist Young People's Union of America:

(1) The Bible Readers' Course.—This consists of a series of readings in the Scripture, consecutive and topical. They are accompanied by explanatory notes carefully prepared by Prof. Ira M. Price, Ph.D. A theme is given to the reading of each week. The plan is to canvass the church and secure as many as will agree thereto, to join the Bible Readers' Class. The readings will occupy about fifteen minutes each morning. A verse committed to memory and a note made in a blank book of the most impressive thought suggested, will aid in impressing the passage on the mind. About once a month the pastor reviews the readings in the prayer-meeting and asks questions of the members of the class.

(2) The Sacred Literature Course.—This course is intended for definite study. If at all feasible, an evening during the week should be given to it. Usually the pastor teaches, but if there is a competent person, gifted as a teacher, such a one may be chosen. At least an hour a week outside the class should be given to the study of the lesson. This year this course consists of a study of the Psalms, under the general title, "The Gospel in the Psalms." It is conducted by Dr. John R. Sampey, of the Southern Theological Seminary. There are twenty-five lessons treating vital topics.

(3) The Conquest Missionary Course.—This consists of a study of the great missionary enterprises of our denomination, with a review of what others are doing on the fields treated. This course is intended for use in mission circles and young people's societies generally. It is made the basis of study in the monthly missionary meeting or in class meetings once a week. This is universally acknowledged to be the best missionary course ever prepared. It is comprehensive, symmetrical and clear.

These courses appear in full in the Baptist Union every week. Besides a full treatment of the subjects, reference is made to suitable books for those who wish to enlarge upon the courses. There are also similar courses prepared for the Juniors, which are given in the Junior Baptist Union. The Bible Readers' Course and the Conquest Missionary Course continue through the entire year. The Sacred Literature Course continues through six months, beginning with October 1st. Many classes are formed as late as December. Back numbers of the Baptist Union can be obtained for this purpose. Two lessons are studied each week until the class has caught up with the regular studies.

It adds to the interest and leads to better work if the class decides to take the examinations. Last year there were eleven thousand successful examination papers forwarded to Chicago.

It would make an epoch in the history of North Carolina Baptists if ten thousand of the Baptist young people would take up this work this winter.

A Mexican Baptist Convention.

Our National Baptist Convention held its first annual session in Mexico City, September 13 to 17. Rev. Alejandro Trevino, pastor of the First Baptist Church of Monterrey, was made president and Ben F. Fuller, of Toluca, secretary. The convention is composed of all Baptists laboring in Mexico. There were present forty-two delegates and a large number of visitors. The sessions were harmonious and pervaded by a devotional spirit from first to last. A carefully prepared program was published weeks in advance, bearing on the most important features of our work. The following is a translation of some of the subjects:

1. Reasons for organizing a convention—advantages; our position respecting interdenominational conventions.

2. Importance of our churches adhering strictly to the doctrines and practices of the New Testament.

3. Importance of laying more stress on the fundamental doctrines of the New Testament in our preaching and teaching.

4. Importance of our two Boards, the Northern and Southern, co-operating in establishing and sustaining, in Mexico, a first-class college, especially for the education of our native preachers; a college which would command the recognition and patronage of the highest classes of society.

5. Importance of giving to the rising generation a Christian education.

6. Is it possible to confederate all the Baptist work in Mexico, and what are the best means to attain this end?

7. Advantages of organizing in Mexico a Baptist Publication Society.

8. How may we obtain more laborers for the fields now white unto harvest?

9. What are the relations existing between the Boards and the native workers?

10. Self-support.

11. How far should fraternal and denominational courtesy prevent our entering fields (occupied by another denomination) wither the providence of God seems to be leading us?

12. Are limitations placed on the independence of a Baptist church organized on a mission field?

13. Our duty to the Indians in Mexico who do not speak Spanish—should we send them missionaries?

14. What importance should be given to work among English-speaking people in Mexico?

15. After persons have been married by the civil judge according to Mexican law, should our preachers repeat this ceremony in our churches (as do the Catholics)? Should we have in our churches Christmas festivals and others of a similar character?

It is needless to say that the discussions provoked by presenting the above subjects were interesting and at times heated, yet they were highly instructive and helpful. The unanimity of sentiment and the warm fraternal spirit manifested throughout the entire meeting were really beautiful. For some of the brethren, the trip was expensive, coming as they did from the remotest limits of the country. Rev. Porfirio Rodriguez, our veteran missionary who has been preaching the gospel about thirty-five years, came from near Eagle Pass, a distance of 1,089 miles. No one seemed happier than he. The brethren take pleasure in giving him special recognition, and he is richly worthy of all the honors he receives.

The convention has been a great uplift to us all in many ways. It would be difficult to over-estimate the permanent good which must result from it to every department of our work. After spending a week together, talking and praying over the Lord's work, we feel better acquainted with each other, and we understand better than ever before the entire field, its difficulties and needs. We return to our respective fields of labor with joyful hearts, determined by the blessing of God to do more than ever to hasten the coming of our King.

We were disappointed and sorry that Secretary Willingham could not be with us. The next session of the convention is to convene in Torreon, Thursday before the second Sunday in October, 1904. Reader, you are invited to be present on that occasion.

J. G. CHASTAIN.

Guadalajara, Mexico, September 25, 1903.

Glory of the Young Man's Life.

Do not dare to live without some clear intention toward which you are living shall be bent. Mean to be something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whither the growing time is leading. But at the same time, do not dare to be absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music made up of the mingled joy and sorrow of our fellowmen shall not find out your heart and claim it and make you rejoice to give yourself up for them. And yet, all the while, keep the inward windows open. Do not dare to think that a child of God can worthily serve God's other children unless he does both in the fear and love of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love and faith—these make the perfect man. And Christ, who is the perfectness of all them, gives them all three to any young man who, at the very outset of his life, gives himself to him. If there is any young man here who generously wants to live a whole life, wants to complete himself on every side, to him Christ the Lord stands ready to give these three, and to train them in him all together, till they make him the perfect man.—Phillips Brooks.

A Father's Love.

"His love is not fond, doting, and reasonless," wrote Samuel Rutherford; "nay, His brains must often have the frosty, cold side of the hill, and set down both their bare feet among thorns. His love hath eyes, and in the meantime is looking on." A manager, with the Father's love, is softer and richer than Caesar's throne, without it. When all the losses of Job are counted—his wealth scattered, his children stricken down, his health gone, his home wrecked—can it be well with him? God says so, when He speaks of him—"My servant Job, . . . him will I accept." Whom the Father calls "Mine" has nothing in the end to be envious of or sorry for: be his lot what it may, he was the love. Was Isaac less loved by his father than the young men left behind, when the hill of the altar was seen afar off? Did the father's heart grow harder as he saw him bend beneath the wood he so meekly carried? "Thy son, thine only son, Whom thou lovest!"—never more loved than in that hour. Be sure God's children are never more precious to Him that when they are spent with the burden and the journey to the Hill of Offering. When He sees them carry the wood of the altar, it is Calvary and the Beloved Son that He again sees! "Ye therefore now have sorrow," but the love will abide when the sorrow is past.—British Weekly.

Bluff and Blunt.

Just because the machinery of life is so apt to be heated one keenly appreciates those who are ever deftly pouring the cooling oil by their patience, their tact, their sweetness, and their sympathy. And one resents keenly that class of people who are honest and well meaning, but who are persistently discourteous and not ashamed. I mean the man who is credited with what is called a bluff, blunt manner, and who credits himself with a special quality of downrightness and straightforwardness. He considers it far better to say what he thinks, and boasts that he never minces his words; and people make all kinds of excuses for him, and rather talk as if he were a very fine fellow, besides whom civil-spoken persons were little better than hypocrites.

As a matter of fact, no one can calculate the pain this outspoken gentleman causes in a single day, both in his family and outside. Nor have I ever been able to understand why he is praised, or even tolerated, and why he is not sharply dealt with as an offender against the social peace. He is said to deal faithfully with any person whom he disapproves; it would be right to say he deals insolently, and what is called faithfulness is generally unpardonable impudence. "His bark," it is said, "is worse than his bite," and one hopes that it may be; but I do not see what consolation there is for me, when this ill-mannered person barks at my heels, in the fact that he has not also bitten me. I object to his barking, and if he persists I am justified in using a stick. No man has any right to lecture his neighbor, or to intrude upon his neighbor's privacy, or to wound his neighbor's feelings, and when he does so in his role of the plain-spoken man, then he ought to be made to understand the difference between reality and rudeness, and be taught to keep a civil tongue in his head.—Ian Marlaren in The Christian Endeavor World.

Don't wait for great things; for while you wait the door to the little ones may close.—Galax Leaf.

Let your devotion be the language of filial love and gratitude; confide in this kindest of fathers every want and every wish of your heart.—Selected.

News Notes.

....Mrs. D. L. Moody, wife of the great evangelist, died last week.

....Bro. W. H. Reddish, of Morganton, has been called to Gastonia.

....Spring Branch will increase Pastor Campbell's salary twenty per cent.

....The Charlotte Observer reports the organization of a Baptist church at Pineville.

....Now that the summer is over and gone, remember that renewal. Take a look at your label,—and do not delay.

....Mr. J. C. Havnaer changed his mind and went to the S. B. T. Seminary, Louisville, instead of Chicago University.

....The North Carolina Baptists ought to rise up and wipe out the debt on our University before the Convention.

....The South Carolina Baptists will raise $100,000 in subscriptions of $250, for Furman University by December 1st.

....Rev. Dr. George Cooper has resigned the pastorate of the First church, Richmond, after twenty years of service.

....Have we not carried the multiplication of associations too far already? It required six men to reach all the associations that met last week.

....Newnan, Georgia, has called the well-beloved Oxford pastor, and we hear that he resigned on Sunday. His departure would be a personal loss to hundreds of his brethren.

....If you are looking for a good thing to do, why not send us an appreciative note about your pastor. That sort of contribution is not often turned down in this office.

....Rev. C. J. Black, of Big Lick, one of our most useful ministers, reports the baptism of five converts at Corinth church, Rowan County. We regret to hear that he has not been well.

....The comment on the Sunday-school lesson will, we hope, be regularly maintained from now on. To keep up with the Sunday-school lesson is the least that one should do in the way of Bible study.

....The Pee Dee Association will meet at Brown Creek church, Thursday, October 22. Delegates and visitors will be met at Wadesboro. The usual reduced rates will be given by the Seaboard Air Line.—W. J. Matthews, Clerk.

....The storm of Friday and Saturday wrought havoc along the Virginia coast, destroying many small craft and three large ships. The damage in New Jersey was done by high river water rather than by the storm. Five hundred people are reported homeless in New Brunswick, N. J.

....Bro. W. A. Smith, of Lexington, passed through Raleigh Monday on his way to aid Pastor Chappell in a meeting at Hamlet. He reports unusual progress at Lexington, in that the membership has been reduced and the contributions increased. The church has nearly doubled her pastor's salary.

....The President has been widely commended for maintaining the Government Printing Office as an "open shop," that is for refusing to deprive a man of his job because he is not a member of a Labor Union. Labor Unions are alright so long as they protect the inherent rights of free men, but when they infringe upon these rights they do their cause great harm.

....The new year at Shaw University, Raleigh, N. C., has opened up successfully in all departments. The Hospital has been improved, the heating system extended, and the Cooking School will soon be open. The enrollment, which is considerably in excess of any previous year so early in the session, has already reached three hundred and fifty.

....Bro. R. D. Cross has resigned his pastorate in the West Chowan. He has served in this grand old Association several years, and each year he has proved a stronger factor in the life of the people and the work of the organization. His churches have invariably increased in life and in good works. His departure will be a loss to the entire section. It would be a calamity if he should leave North Carolina, as men of his efficiency are all too rare.

....The W. M. Societies of the W. C. Association are cordially invited and urged to send representatives to the annual meeting to be held in conjunction with the Association, at Buckhorn Baptist church, the latter part of October. Do not fail to do this. Your help is needed and much of the success of the meeting depends upon you. May the Master's blessing be upon every effort for the advancement of His cause.—Anna E. Erekson, Asso. Vice-President.

....The Little River Association will meet with Piney Grove church, Wake County, on Thursday, October 29. Delegates and denominational representatives coming by rail will be met at Wilborn on the C. F. and N. (the Angier road) and at Buckhorn Landing on the R. & C. F. (the Mills road). Please notify the undersigned not later than Friday the 23rd, which road you will come on and on what day and what train you will come.—E. H. Ballentine, Cosma, N. C.

....Our church at Newton, writes Bro. W. R. Gwaltney, is growing under Brother Watson's faithful ministry. In both Hickory and Newton our cause is now well established. The Newton church has recently purchased a home for the pastor. In August Hickory purchased the property I wanted for a parsonage, and when I reached home Friday night to preach to my people Sunday I found that they had moved my family into the new home. What the Baptist people of Hickory, especially the Baptist women, cannot do, you would just about as well let alone.

....Bro. E. J. Harrell, of Woodland and Miss Anna Erekson will be married October 21, at Mt. Carmel church. Brother Harrell is one of our consecrated young ministers, and he has established himself in the esteem and affection of the people in the West Chowan Association. Miss Erekson is likewise a consecrated servant of the Master, being President of the Woman's Missionary Societies in the West Chowan. The Recorder takes particular pleasure in the happiness of these friends and fellow laborers, and we are sure the brotherhood will join us in sending them best wishes.

...."The Baptist of Los Angeles, Cal., are considering an aggressive forward movement for the proposed building of a magnificent tabernacle in the heart of the city. It is to be modeled something after the great tabernacle in Salt Lake City, with a seating capacity of 5,000 persons and an estimated cost of $750,000, which includes also office buildings with 300 offices fronting on two streets, with the tabernacle between. This movement is fostered by the Temple Church, of which Rev. Robert J. Burdette is now pastor, and has his earnest endorsement. Should it find consummation, the Baptists of the Pacific coast will have outdone anything which the Baptists of the Middle West have yet thought of attempting."—The Standard.

....Pastor Bateman of the Fayetteville Street church, preached a strong sermon to the Raleigh First church Sunday. He has recently baptized thirty converts in his own church as the result of a revival conducted by himself. His people are delighted and the church was never in so hopeful a frame. Pastor Tyree is at Wake Forest conducting with Pastor Lynch a meeting in the College. We hear gratifying reports of its progress.

....J. M. Beaty sends the following notice: "The next session of the Raleigh Association will be held with Smithfield Baptist church, Thursday, Friday, Saturday and Sunday, October 29th, 30th, 31st and November 1st. Ministers, delegates and visitors are reminded that passenger trains from Greensboro and Raleigh reach Selma four miles from here, at 6.40 and 11.26 a. m., and at 5.14 p. m. Trains leave Selma for Smithfield about 2.50 and 9.40 p. m. Hacks from here meet trains on the Southern road."

....It has been known to some brethren in the State that Dr. James B. Taylor had, last spring, announced his intention of retiring from the orphanage work on or by the first of November. He has just received a call to supply the pulpit of the Freemason Street church, Norfolk, Va., made vacant by the going of Dr. J. J. Taylor to the presidency of Georgetown College, Ky. The church has requested that Dr. Taylor come at once, and he has decided to begin his work there on the second Sunday in this month.——Christian Index.

....Bro. A. D. Hunter makes this contribution to the discussion of the wisdom of dividing the Raleigh Association: "Shall we divide the Raleigh Association? I doubt if we best do so. If we do let the line be with the Wake County line. As for me I am in favor of a Wake County Association. This would take churches from the Central and Raleigh Associations. I hope all the Baptist churches in Wake County will think of this. Then if the other counties adjoining Wake County would do the same I think this would be a step forward."

....We are glad to say that the State Fair management responded to our criticism last week by printing quite a statement of the agricultural and industrial exhibits. But so enamored of the Midway was the gentleman who prepared the copy that he could not refrain from refering, in the midst of his descriptions of the agricultural interests, to the "Midway as the mecca of interest." So far as that means anything it means that the Midway is in the eyes of the management the objective point and central feature of the Fair; and that is the truth.

....Secretary Hight C. Moore sends the following account of the ordination of A. C. Hamby: "At and upon request of Cane Creek church, in Orange County, Rev. A. C. Hamby was, after a thorough and satisfactory examination concerning conversion, call to the ministry and views of doctrine, set apart to the full work of the gospel ministry, on Tuesday evening, October 6, 1903, the Mount Zion Association being in session at that time and place. The charge was delivered by Rev. C. J. Thompson of Durham; the Bible presented by Rev. Hight C. Moore, of Chapel Hill; the prayer offered by Rev. J. J. Adams, of Graham. Brother Hamby is a native of Watauga County, was formerly on the staff of the Blue Ridge Baptist of North Wilkesboro, has been at Wake Forest the past two years, and is now principal of Orange Grove Academy (ten miles west of Chapel Hill), and pastor of churches in the Mount Zion Association. He gives promise of a useful career."

....New subscribers continue to be enrolled, and our list mounts upward. The following goodly list indicates that the tide is the strongest in our experience at the beginning of the campaign. If the examples of these brethren shall be followed throughout the State, there will be this year the greatest enlistment of denominational workers on record: Miss H. D. Belk, Rev. E. R. Harris, Rev. B. G. Early, Rev. E. J. Edwards, Rev. W. C. Barrett, M. J. Leach, Rev. J. A. McKaughan, Rev. O. T. Edwards, Rev. L. Johnson, Rev. W. H. Woodall, Rev. L. N. Chappell, Rev. Jas. C. Gillespie, Rev. R. G. Kendrick, Jr.

....Bro. C. W. Scarboro sends the following under the title: The West Chowan Association; when, where and how to get there. (We turn Bro. Scarboro over to the "irate" editor of Charity and Children on the charge of being guilty of committing North Carolina poetry). Meantime here is the notice: "We meet October 27-29, at Buckhorn church, Hertford County. Representatives of our Boards can come over A. C. L. to Tunis, thence by boat to Sears' Wharf, or over S. A. L. to Hansoms, Va. Steamer leaves Tunis every afternoon at 6 o'clock, arriving at Sears' Wharf at 8. Those wishing to come will be met at either point, if they will notify E. G. Sears, Como, N. C., when to expect them."

....We had time last week for only the briefest announcement of the sad news of the death of Bro. E. Frost, of Cana. We have learned that he was thrown from a buggy, receiving injuries that brought on pneumonia. Brother Frost was a representative Baptist, a man who adorned the name. His outlook was broad, his interest intelligent and his devotion strong. This writer knows of no one who sympathized with his pleas for the free schools more intensely than this man of the people. Enlisted in all good causes, he served his day and generation well. He was a Christian in all relations and all the time. Our Orphanage, it should be said, was the apple of his eye; and nowhere will he be so mourned as there. Some one who is capable should write a full sketch of this good man's life.

....This from Pastor Ayers will open many eyes to Baptist progress in Elizabeth City: "'All Things New,' by G. Campbell Morgan, ought to be in the hands of ten thousand young Christians in North Carolina. I have ten new subscribers for the Recorder. I want to get at least a dozen, will send them in in a day or two. Now a word about my work. I think I have the greatest in the State. I have never served a church in which there was such unity and energy. It was organized September, one year ago. The membership has increased from 59 to 175. During that time we have purchased and paid for a lot at a cost of $1,200, and now we have raised $5,320 toward the new church building which has already been begun. The total amount raised by our church the first year of its existence is $6,820. Our church building when completed will cost not less than $12,000. That includes furnishing. Last Sunday was a great day for us, we closed our doors and met with the grand old First church, and they made us a gracious subscription of $3,000. There is no better church nor pastor in the State than the First church of Elizabeth City and Pastor C. W. Duke. Will the brethren help those who do all they can to help themselves? Elizabeth City has raised $8,320 toward a $12,000 building, which is the extent of our ability. Will the brethren of the State help us to finish? Has not Elizabeth City stood by all the interests of our denomination as well as any town in the State? Will it not pay the Baptists in the near future, if they will help us get on our feet now?"

....V. I. Masters writes as follows in the Baptist Courier, in a long sketch of the church at Timmonsville: "Brother Corpening has had the following pastorates: Union City, Tennessee, two and a half years; Burlington; Washington, North Carolina, two years, and Timmonsville, two years. Brother Corpening is a capital preacher and an indefatigable worker. As a pastor he is loved by all classes of his people. He is a man of progressive spirit and a thinker of no mean power. Under his ministry the Timmonsville church is flourishing and growing in a most gratifying way. He is a worthy member of the South Carolina fraternity of Baptist ministers, and we hope it will be a very long time before he shall leave the State for elsewhere. Last year the church gave $550 for missions; for all other purposes about $800."

....President Hobgood writes that Pastor Hardaway resigned the care of our Oxford church on Sunday, to take effect November 1, when he will take up the work of pastor of the Baptist church at Newnan, Ga. Mr. Hardaway has been pastor at Oxford twenty-one years. We may safely say that no one in the North Carolina ministry is more loved, either by his church or the brotherhood, than Brother Hardaway. His genial, lovely spirit, his thoughtfulness and his strength in all the elements that make a man as well as in the Gospel graces, have won for him a unique place. His departure from our State appeals to us as a personal loss, and we have no doubt our impression will be shared throughout the circle of our readers as these lines are read. We congratulate Newnan and Georgia. Our church there has won an ideal pastor and preacher, and the State of Georgia may congratulate herself that she has never taken a better prize from North Carolina than she now takes.

Now and This Time Last Year.

The question is often asked as the Secretary goes about over the State, "How do we stand on State Missions, and what is the outlook?"

The acknowledgments in this week's Recorder (October 7th) when compared with last year, show that we are $45.13 behind. This would be of no consequence if it were not for the fact that we must raise $1,500 this year more than last, and we are hoping that the fifteen hundred will come in above the regular contributions by the first of November.

Brethren, keep these facts in mind and press your collections with that end in view. Mind you, if the fifteen hundred extra is raised by the first of November, we will then have just as much to raise as we did from November first until December first last year.

LIVINGSTON JOHNSON,
Corresponding Secretary.

In the Robeson.

Dear Recorder:—I am sure you will appreciate a word from me since it has been so long since I have written about the work on my field.

I am just completing my first year with Lumber Bridge, Ashpole, and Back Swamp churches. The Lord has been wonderfully good to me and has very graciously blessed the work on my field. The work has grown at every point, both materially and spiritually. Lumber Bridge church has built a nice seven-room parsonage and an annex and baptistry to the church, with no debt on either one, and has raised during the year for church expenses and benevolent objects $500. The whole amount raised by the church is $1,650. What church of same strength numerically and financially has made a better record?

Ashpole did herself the credit of building an annex and baptistry to the church and will soon begin the work of building a parsonage. The work of building pastors' homes has been much neglected by our churches, but they are beginning to see the necessity.

The Lord very graciously poured out His blessing upon us in our meetings.

I was aided at Lumber Bridge by Brother Henry Sheets, who told the sweet old story of the gospel with simplicity and power, which was accompanied by the Holy Spirit to the strengthening of Christians and the conversion of souls. Twelve were added to the church, 7 by baptism and 5 by letter.

I was aided at Back Swamp and Ashpole by Bro. J. T. Jenkins, who portrayed sin in all its blackness and sinfulness, and told the sweet story of love in all its fulness in his own inimitable way, which was blessed by the power of the Holy Spirit in the conviction and conversion of many sinners. There were 22 additions at Back Swamp, 18 by baptism and 4 restored.

The meeting at Ashpole was a great meeting indeed, and resulted in 37 additions to the church, 30 by baptism and 7 restored, and others will join. We have revived the Ashpole Institute, and started with a fine opening and a good prospect for a successful year.

My work as pastor came to an end with Lumber Bridge church Sunday, October 4, and I will move with my family in a few days to Ashpole, and my field will be Ashpole, Back Swamp and Maxton. I think one of the best fields in the State. Lumber Bridge and Red Springs church will co-operate and make a field, which makes another good field. They are now casting around for a man, and have their eye on one of the best men in the State, but must not tell yet who he is. They will be fortunate indeed in securing him.

I will show you my faith by my works. I close with four renewals and will send more soon.

J. A. McKAUGHAN.
Lumber Bridge, N. C., Oct. 6, 1903.

The Tar River Association.

The seventy-third session of the Tar River Association convened with the church at Rocky Mount. Bro. G. M. Duke led in the opening prayer. R. D. Carroll read the Scripture lesson. H. H. Mashburn preached the introductory sermon from the text, "For the purpose was the Son of God manifest that he might destory the works of the devil."—I John. 3:8.

Addresses of welcome were delivered by Pastor Craig and Rev. A. G. Dixon of the M. P. church. These addresses were of the most cordial kind, and so eloquent that one almost felt himself in the Southern Baptist Convention. The Moderator asked Bro. Josiah Crudup, of Washington, N. C., to respond; which he did in a becoming manner.

The following officers were reelected: T. M. Arrington, Moderator; A. G. Wilcox, Clerk and Treasurer, and G. M. Duke, Historian.

The Tar River welcomed more young ministers into her borders this year than any other Association in the State. The following were recognized: A. T. King, of Greenville; J. D. Larkins, of Henderson; J. W. Morgan, of Weldon, G. A. Martin, of North Rocky Mount, N. L. Gaskins, of Enfield, E. C. Andrews, of Durham, and J. S. Hagwood, of Spring Hope. Brethren M. P. Davis, of Tarboro, and J. A. Garrett, of Roanoke Rapids, were not able to attend. Visitors were recognized as follows: J. B. Boone, L. Johnson, J. S. Corpening, S. F. Conrad, A. A. Pippin, J. J. Marshall, J. S. Farmer, A. G. Dixon, of M. P. church, Rocky Mount, and L. L. Nash, of M. E. church, Rocky Mount.

Report on Orphanage was prepared by N. Biggs, and read by J. S. Corpening. This was the best report the writer has ever heard read on the Orphanage. Brethren J. B. Boone and G. M. Duke discussed the report. A cash collection amounting to $35.85 was turned over to Brother Boone.

Cicero never saw the day when he could write a more eloquent speech than that made by G. M. Duke on the Orphanage.

The report on State Missions was read by M. L. Kesler, and discussed by L. Johnson. Brother Johnson said: "The Baptist Orphanage and the Baptist State Convention were both born in the Tar River Association. In pledging for this and other objects many churches say, "We have lost members, so we cannot pay as much as last year," but few say, "We have gained members, so we can pay more." It is a peculiar and precarious state which, with a gain of members has no more strength, but with a loss of members has less strength. This is an insult to the new members."

All the objects of our Convention were discussed, and the Tar River moves forward all along the line.

Brother Vann, in his own inimitable way, charmed and edified the Association on the subject of "Education for Women."

Brother Cullom was at his best in the Tar River, and his speech on W. F. C. and the Education Board was much enjoyed. The fact of the business is any man can do his best in the Tar River Association.

The Rocky Mount church paid for all objects $2,237.19. Scotland Neck may look out, she will find a yokefellow in Rocky Mount. The Tar River, with her score of well equipped young ministers, will march on more grandly than ever. As a visitor leaves the Tar River he can look back and say as Bryant said to the flown bird:

"Thou'rt gone, the abyss of heaven
Hath swallowed up thy form, yet on my heart
Deeply hath sank the lesson thou hast given,
And shall not soon depart.

"He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

The next session is to be held with the Maple Springs church, five miles from Louisburg.

J. S. FARMER.

Rev. T. A. Hall.

Whereas, the Rev. T. A. Hall, our greatly esteemed and beloved pastor, has resigned his pastorate of this church, and is about to accept a call to another field of labor, and

Whereas, it is with sincere regret that we see him go; therefore

Resolved 1. That in parting with Rev. T. A. Hall, we lose the valued association of a true Christian gentleman; the kindly and faithful oversight of an acceptable pastor, and the pulpit ministrations of a cultured, consecrated and well furnished preacher of the Gospel.

2. That we endorse him as worthy of the highest confidence and esteem, and we most heartily commend him to all, as a true man in every relation.

3. That a copy of these resolutions be presented to him, with our sincerest prayers for his future happiness and well being.

Adopted in church conference, Fayetteville, N. C., Sunday, September 27, 1903.

R. D. JONES,
Clerk First Baptist Church.

Edenton.

Yesterday was my first anniversary. And as has been my custom, we had a roll call of the church. The pulpit had been beautifully decorated with ferns and flowers which seemed to tell the visitors that this was a special occasion. The opening services were as usual, after which the pastor gave a record of the work of the year. Then came the roll call of the membership. There was a hearty response from the people which amounted to $112 for the Chowan Building at the Orphanage. After which the people sang "When the Roll Call is Called Up Yonder I'll Be There." It seemed that every heart responded in an outburst of praise, some weeping for joy. At the night service a young man gave his heart to Christ, and the day's services closed with the Lord's supper. Everybody seemed to enjoy the service, and there are many echoes of the day in the hearts of the people. This first year in Edenton has been the happiest and smoothest first year of my life. There has been no friction, not a shadow has been cast over our work. One year ago the Sunday-school recorded 55 present yesterday the mark went to 135. Under the superintendcy of Bro. C. S. Vann the school has developed in interest and a large infant class room is being added to the Annex. This with another room adjoining will answer for dressing rooms for the baptistry which will be in the corner of the house of worship. During the year the parsonage has been enlarged by the addition of two large rooms, a bath room and upper back biazza, with stairway. All pledges have been increased and the pastor's salary has been overpaid every month, and the year closed with accounts balanced. When I came to Edenton I feared and trembled at the rumors of war which had reached my ears, but I have not found even the smoke of battle. Edenton church is not perfect, but it is not more imperfect than many others. The East does not seem to be as fully developed in educational, temperance and spiritual religion, as the Piedmont section, and Edenton has been the slowest of the slow to awaken, but Edenton is developing. Graded school overcrowded, no vacant houses in town, two railroad lines, and a number of boat lines, electric lights and waterworks coming, will put Edenton in the front ranks of our towns, and the Baptist church will not suffer in contrast with her sisters of other cities. No kinder and better people anywhere than here, and no people ever manifested more appreciation of this poor pastor than the people of Edenton. The Baptist people are very good to me, and I love them very tenderly for the noble way in which they have rallied to the help of their pastor in his efforts to advance the Master's kingdom. May God ever bless them.

CHAS. A. G. THOMAS.
Edenton, N. C., Oct. 5, 1903.

Pastor Waff's Meetings.

Dear Brother Bailey:—I held meetings with four of my churches the past month. One of them (Beulah) I am simply supplying first Sunday afternoons till they can get a pastor.

Bro. J. W. Rose, of Plymouth, aided me at Beulah. Bro. J. N. Booth, of Hertford, did the preaching at Ballard's Bridge. Bro. Geo. N. Cowan, of Kinston, was with me at Great Fork and Reynoldson. They were all good meetings.

I baptized 22 at Beulah, 42 at Ballard's Bridge, 15 at Great Fork, and 25 at Reynoldson. To God be all the praise.

Very sincerely yours,
W. B. WAFF.
Reynoldson, N. C., Oct. 7, 1903.

Home Circle.

The Sparrow's Lesson.

A sparrow lighted chirping on a spray
Close to my window, as I knelt in prayer,
Bowed by a heavy load of anxious care.
The morn was bitter, but the bird was gay,
And seemed by cheery look and chirp to say,
"What though the snow conceals my wonted fare,
Nor I have barn nor storehouse anywhere,
Yet I trust heaven, even on a winter's day."

* * * * * *

On a kind Father's watchful love I'll rest
And always trusting, shall be always blest.

—Selected.

Forty Dollars Worth of Temper.

Whoever wishes to hear a solemn, almost tearful, oration on the evils of losing one's temper should apply to a certain scientific gentleman in Washington, of whom the Star tells a tragic story.

He had a negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The negro ducked and the book flew out of the window.

"Now, go and pick that book up!" ordered the master. The negro started to obey, but a passerby had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and to his horror discovered that it was a quaint and rare little volume on mathematics which he had purchase in London, and paid $50 for it.

"The next time that I feel that it is absolutely necessary to throw things," he exclaimed in his sorrow, "I'll choose something less expensive than a favorite book."

But his troubles were not over. The weeks went by, and Time, the great healer, had begun to assuage his grief, when, strolling into a second-hand book shop, he perceived to his great delight a copy of the book he had lost. He asked the price.

"Well," said the dealer, reflectively, "I guess we can let you have it for $40. It's a pretty rare book, and I dare say I could get $75 for it by holding on a while."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars' worth of temper! Huh, I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the negro servant is positively worried over the sunny disposition of her father. He feels that the worthy man must be ill.—Youth's Companion.

Cake-Making Maxims.

To get a fine-grained cake, beat thoroughly after the flour is added.

If a cake cracks open while baking, the recipe contains too much flour.

Sweet milk makes cake which cuts like pound-cake; sour milk makes spongy, light cake.

The smaller the cake the hotter should be the oven. Large rich cakes require very slow baking.

Always sift flour before measuring; then it may be sifted again with the baking-powder, to insure their being thoroughly blended.

In making fruit cakes add the fruit before putting in the flour, as this will prevent its falling to the bottom of the cake. Flouring the fruit is unnecessary, unless the fruit is damp.

In creaming butter and sugar, when the butter is too hard to blend easily, warm the bowl, and if necessary, warm the sugar, but never warm the butter, as this will change both texture and flavor of the cake.—Miss Lily Haxworth.

Curves.

It is said that, in building the Pennsylvania Railroad, the engineers who laid it out were paid by the mile, and consequently they put in many curves which ought to have been avoided. As a result, hundreds of trains and thousands of passengers and tons of freight had to go around those curves every day for fifty years, causing an enormous and ever-increasing loss; but now the railroad company is cutting out these curves and straightening the line, at an expense of millions of dollars.

Every bad habit is a curve, which is put into life when it is being laid out. The line of life is at first flexible and movable, and can be run anywhere; but once it is embedded and ballasted in the soil and rock of habit, it becomes a fixture, and may become a finality. Any curve put in the original construction, then, imposes itself upon all the traffic of life that passes over that line. If a boy, in learning a trade, learns to do some part of his work in a roundabout, clumsy way, every time he does that thing he will travel around that curve, at the cost of time and trouble and poor work. If he puts into his speech words of misrepresentation, deceit, falsehood, through all his life he may travel around lying curves. If he forms a habit of drink, he will travel a very crooked way, which resembles the writhings of a serpent. If he becomes dishonest and tricky in trade, he will never go straight at a matter in an open manner, but will approach it along a sinuous path, and be crooked in all his ways.

Curves should be kept out of the flexible life of the family and church and nation. Selfishness, ill-temper, strained relations, and discord put turns and crooks in the home which twist and wrench all its life. How unpleasant and painful it is to live in a home which is frequently jolting and jarring around sharp curves! Build the home on a straight line, that its life may run on a smooth and pleasant track. Many a church has doomed itself to crooked traveling by getting a twist into its line. Such a curve, due to a single cantankerous member, may persist for a generation, and send pastor after pastor bumping and banging around its devious way. The unified, harmonious church rides in a Pullman, over a track so straight and smooth that it does not cause the slightest sense of jar; and such a track runs straight to the gate of the city. Nations have tracks that their founders and first generations lay out. We are constructing the track of this nation. Every curve we put in this line will send generations around that crookedness. Every piece of straight track will make it easier and safer for those that come after us. Home missions are building an air line across this continent, and Foreign Missions are extending it as a belt line around the globe. We are constructing a track for coming millions; let us cut out the curves, and build it true. Their feet will follow ours; let us walk straight. "Cast ye up; prepare the way; take up the stumbling-block out of the way of my people."—Texas Christian Advocate.

Walking the Most Wholesome Exercise.

Walking is the simplest, the most natural and the most wholesome of all exercises. No athlete ever trains for a contest, no matter what its nature may be, without walking a considerable distance in the open air each day. Many keep in vigorous health by this alone, and, no matter what other exercise you take, you must walk. But, first of all, learn how to walk. A great many people walk in an aimless, shuffling manner, and secure but little benefit from the exercise. In walking for exercise, the effect is better if the mind is directed toward some pleasurable end. Walk with consciously directed movements until you have brought every muscle under perfect control of your will. Moping along in an aimless, lackadaisical manner does little good physically and harms one mentally.

The necessity of maintaining a proper, erect position of the body must be borne in mind. Bear the weight on the balls of the feet, keep the shoulders back and down, the chest high, but do not hold the abdomen inward, as is taught by many athletic instructors. Let it be relaxed, for this part of the body should move in and out with each breath. There should be perfect freedom to breathe normally.

The Kitchen as a Laboratory.

The Mistress of the Home of 1925 will be a chemist. She will be a trained scientist. She will regard her kitchen as a laboratory in which a thousand wonderful experiments will be tried. The idea that the kitchen is a place of drudgery, where only those enter who are forced by circumstances, will have disappeared; and there will remain only wonder that any one could ever have been ignorant enough of the marvelous processes of science to have taken so little interest in the subject.

The kitchen itself will disappear from the basement and from the home forever. In its place, adjoining the dining-room, so that the transit from the fire to the table may occupy but a second's time, will be the "Household Laboratory." The mistress of the house and her daughters will find no more interesting period of the day than that which is spent in the well-lighted, well-ventilated, cleanly and comfortably arranged room given up to the constant surprises which science offers to those who will study with interest her wonders in the realm of combinations of food materials and the transformations brought about by varying degrees of heat.—John Brisben Walker in the May Cosmopolitan.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

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Our Famous PURITAN WATER STILL. $8.00

Finest made, Solid Copper, Used by U. S. Gov't. Over 75,000 sold. Wonderful invention. Beats filters. Placed over kitchen stove it purifies the foulest water, removes every impurity. Furnishes delicious, pure, distilled water. Saves lives and Dr. bills. Prevents deadly typhoid and other fevers and summer sickness. Only safe water for babies, children, invalids, etc. Cures disease. Customers delighted. Guaranteed as represented or your money refunded. Shipped promptly to any address. Booklet free. Last chance.

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I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8 Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

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Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system Fifty cents a bottle at all drug stores.

Mozley's Lemon Hot Drops immediately cures coughs, colds, sore throat and bronchitis. 25 cents a bottle.

Mozley's Lemon Hot Drops

FOR SALE.—No. 74.—850 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.

J. STUART KUYKENDALL,
Greensboro, N. C.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

Young People's Page

The Old Barn.

Oh! a jolly old place is grandpa's barn,
Where the doors stand open throughout the day,
And the cooing doves fly in and out,
And the air is sweet with the fragrant hay.

Where the grain lies over the oaken floor,
And the hens are busily scratching around,
And the sunbeams flicker and dance and shine,
And the breeze blows through with a merry sound.

The swallows twitter and chirp all day,
With fluttering wings in the old barn eaves,
And robins sing in the trees which lean
To brush the roof with their rustling leaves.

The timid mice in the corner glean
A harvest sly from the scattered grain,
And the insects hum in the well-filled lofts,
And build their nests on the window pane.

Oh! dear old barn, where my childish days
Were passed full oft, how I long to be
Only a child again, to play
Beneath thy roof with the old-time glee!

—Exchange.

Little Bob White.

In spite of the tall sweet grass and broad blue sky little Bob White was unhappy. The whistle of a bluebird in Farmer Gray's orchard had filled him with a great longing to be at play among the white and pink blossoms that hid the peach trees from view. Little Bob went to his mamma with his longings.

"O momsey! mayn't I go over in Farmer Gray's orchard for a little while? It's so pretty over there!"

The widow White ruffled her brown feathers in alarm.

"No, Bobbie, your poor papa lost his life near that very orchard, and I couldn't think of letting you go over there alone."

Little Bob sulked all of the sunny morning and then perched on the rail fence that divided the east meadow from the woods lot, and looked cross at the orchard with longing eyes.

The bluebird's whistle came to him louder and clearer than before.

Then he began to ask himself questions.

"If the bluebird can sing in those blossoms all day and come to no harm, why may I not hide safely for a little while among them?" And he jumped down in the tall grass and scuttled away from home as fast as he could.

Coming to a tiny brook he had to test his wings for the first time when his mamma was not by to watch him.

He fluttered across to the other bank in safety, and at last he crept noiselessly through a crack in an old stone wall, and found himself in the cool shadows of Farmer Gray's orchard. Once there, he flew softly up into the dense branches of a peach tree.

How sweet the peach-blossoms were! And how bright the sunshine! A mocking-bird sent up a loud note from a silver-leaved poplar in Farmer Gray's back yard. Then two noisy jays quarreled over a fat caterpillar, and a flock of pigeons began a great cooing and fluttered about their roomy house on the roof of the barn. All this was so interesting to little Bob that he forgot about the swiftness of time. But when the hired girl came out with a pan of wet meal for the young chickens he looked around him with some alarm. The sun was fast sinking, and the shadows of twilight were deepening about him.

Hopping down from his perch, he crept through the wall again, and was soon on his way homeward. When he came to the brook it was almost dark, and the deeper shadows in the woods beyond frightened him. He must either spend the night by the brook or go through the black woods in order to reach home. With his wee heart thumping with fright he raced through the dark underbrush at his best speed. Passing beneath an oak, a shrill voice stopped him.

"Who—who are you?" it asked.

Little Bob crouched down at the foot of the tree and looked up in horror at a pair of fiery eyes.

"Who—who—who are you!"

"It's me. Bob White! Little Bob!"

His reply was followed by a peal of laughter so shrill and uncanny that he gave himself up for lost. But just when the last hope failed him a clear class came over the dew-wet grasses.

"Bob White! Bob—Bob White!" The next time there was an anxious note in it. It was his mamma's voice and he answered as loudly as he could, and set out in the direction of the call.

On the rail fence he found a patient little figure waiting for him.

"O momsey!" he cried joyfully.

Too happy to scold, the wee brown mother led him home, and with many a loving chirp cuddled him under her wing for the night. But little Bob White had learned a lesson.—Exchange.

Robert Emmet.

Among the brave and gifted men whom Ireland honors none is more beloved than the unfortunate Robert Emmet, orator and patriot. He was the youngest son of Dr. Robert Emmet of Dublin and was born in 1778. Carefully educated in the schools of Dublin, he entered Trinity College in 1793. An anecdote told of him will illustrate his spirit. He was fond of making chemical experiments. One day having tried one in which corrosive sublimate, a deadly poison, had figured, he sat down to solve a difficult problem in algebra. He had a habit of biting his finger nails when in deep thought, and until he began to feel intense pain did not realize that owing to the experiment the nails were saturated with a poison so powerful that even the smallest portion was dangerous. Instead of rousing the family, which had by this time retired, he took down an encyclopedia, referred to the article under poisons and found that chalk was recommended in cases of corrosive sublimate poisoning. The chalk was in the coachhouse, but to reach it he had to break down a door. After taking chalk he sat down quietly and proceeded to complete the solution of the algebraic problem. When he appeared at the breakfast table, pale and haggard, he reluctantly admitted how near death he had been.

Emmet was expelled from college, for declaring himself a republican and for talking against the British government. He then joined the United Irishmen, a society pledged to establish a republic. The young man took part in a rebellion in 1798, but managed to find safety in France. He returned to Dublin and organized an unsuccessful uprising of patriots.

He would have escaped again had he not returned to say farewell to his sweetheart, the beautiful Miss Curran. Emmet defended his own cause at his trial, his speech being a masterly piece of oratory. He was hanged by the British government September 20, 1803, aged twenty-five years. Thomas Moore's beautiful poem, "She Is Far From the Land Where Her Young Hero Sleeps," was written in honor of Miss Curran who survived Emmet only a short time and is said to have died of a broken heart.

Pranks Played With Dynamite.

We have all read of the curious capers cut by cyclones, but who ever thought of dynamite as playing tricks? Yet Cleveland Moffet elicited some strange stories from workers with this deadly explosive, and retells them in "Careers of Danger and Daring."

This brought back the old question, What does dynamite explode, and when does it not explode? I mentioned the red-spark theory.

"I think that's correct," agreed the packer. "I've watched 'em burn old dynamite boxes, and if there are iron nails in the boxes they explode as soon as the nails get red hot; if there are no nail, they don't explode."

"You mean empty boxes?" I asked.

"Certainly, but there's nitroglycerin in the wood, lots of it. It oozes out of dynamite, especially on a hot day, and soaks into everything. Why I suppose there's enough nitroglycerin in the overalls I wear to blow a man into—well, I wouldn't want to lay 'em on an anvil and give 'em a whack with a sledge."

There was a certain novelty to me in the thought of a pair of overalls exploding: but I was to hear of stranger things. By this time other workmen had drawn up chairs, and were ready now with modest contributions from their own experiences.

"Tell ye a queer thing," said one man. "In that explosion the other day—I mean the freezing house—a car loaded with powder (dynamite) had just passed, not a minute before the explosion. Lucky for the three men with the car, wasn't it? But what gets me is how the blast, when it came, blew the harness off the horse. Yes, sir; that's what it did—clean off; and away he went galloping after the men as hard as he could leg it. Nobody touched a buckle or a strap. It was the dynamite unhitched that animal."

"Dynamite did another trick that day," put in a tall man. "It caught a bird on the wing. Dunno whether it was a robin or a swaller, but 'twas a bird, all right. Caught it in a sheet of tin blowed off the roof, and jest twisted that little bird all up as it sailed along, and when it struck the ground there was the bird fast in a cage made of a tin roof. Alive? Yes, sire, alive; and that shows how fast dynamite does business."

Moral is to physical power as three to one.—Bonaparte.

Three may keep a secret if two of them are dead.—Franklin.

Who is MACBETH?

The maker who isn't afraid of his lamp-chimneys.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

NATURE'S GREATEST AID.

An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902

I had both k dney and l ver trouble for over three years. I tried the best physicians in Washington D C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured But, to be positive beyond a question or doubt I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No 108 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy I have their written report in my possession signed by the doctors of the above Medical Laboratory, which is one of the best in the country.

Very truly yours.

H. L. Dunham

Ex-Mayor of Dover N J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Commencing Sunday, September 6th, and continuing to Sunday, November 1st, the Seaboard Air Line Railway will sell round trip tickets to Forestville, N. C., from Raleigh for 55 cents. Tickets to be sold on Sundays only.

$28.60 plus $2.00, Raleigh to Hot Springs, Ark., and return. Up to and including September 30th, tickets to be sold each Wednesday and Saturday with final limit 60 days from date of sale.

For further information apply to
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GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

Editorial.

THE SITUATION.

The moral forces have won their cause at the following places this year.

Statesville, prohibition; Wilson, dispensary; Nashville, prohibition; Elizabeth City, prohibition; Elm City, dispensary; Gold Hill, prohibition; Benson, prohibition; Hillsboro, prohibition; Oxford, dispensary; Rutherfordton, prohibition, voting dispensary out; Wadesboro, prohibition; Raleigh, dispensary; Goldsboro, prohibition.

Votes in the following places have been adverse: Reidsville, Morganton, Roxboro, Tarboro. At Scotland Neck the result was in question, and a compromise was effected, by which the saloons will close in a year, and the people take their choice between prohibition and dispensary.

In the following places elections have been called: Weldon, Kinston, Salisbury, Durham, Henderson, New Bern, Marion. May the cause win at each of these places.

The Anti-Saloon League now practically covers the State. Nearly every county has an executive committee, and many have township committees in every township.

The emphasis must be put from now on on Enforcement of the Law. We are glad to say that many local organizations are doing good work in this particular.

Early in the new year there will be a State Temperance Convention. We are only in the beginning of the great work of reform.

AN UPWARD TENDENCY.

The Presbyterian Standard prints this paragraph:

Leslie's Weekly, commenting upon an upward tendency in pastors' salaries (that has hardly yet touched the South), says "the tendency can go a long way upward before the ministry as a profession will be in danger of suffering from an overplus of worldly goods and chattels. As a matter of fact, if the average salary paid to ministers throughout the country were increased at once by fifty per cent it would be an act of common justice and of fair dealing to a class of men to whom the country owes far more for light and leadership than money itself can repay." And "Leslie's" is not a religious paper, either.

For some time now the Recorder has endeavored to press home to the North Carolina churches the wisdom and the obligation to increase their pastors' salaries.

We wish to see many of our country churches form the habit of having preaching every Sunday, with a pastor located near the church. Our churches have too long been content with once-a-month preaching. It is not as the New Testament has it. It is far from it; and nothing but poverty can justify it.

If the churches cannot have preaching every Sunday they might try to have it every other Sunday; and thus two churches could settle a pastor between them.

There is every advantage in having a pastor near. In truth he is not much of a pastor unless he lives near. The minister cannot do his work at a distance. We shall, therefore, not have decided religious progress in North Carolina until we locate our pastors in the midst of their flocks.

This will cost money, but it will be worth a thousand times as much as it costs. There is no warrant for cheap-john religion. On the other hand, the Lord makes great claims upon the wealth of His people.

In our towns and cities our pastors are but poorly paid. The cost of living has increased seventeen per cent in recent years. Has your pastor's salary increased seventeen per cent? The wages of laborers has increased seventeen per cent in recent years. Have you increased your pastor's salary likewise?

So long as our churches are niggard in the pay of their pastors, they are going to suffer. All things being equal, you cannot expect a minister to sacrifice his salary just because he is a minister. If this were the rule, the ministry would soon be begging. As men who labor, and as servants of God, they have right to fair pay. Seeing what their education costs and how long they prepare for their calling and what a variety of tasks they perform—not to mention the facts that they are not permitted to deal in business and that they are confronted with the likelihood of great difficulty in obtaining work after their fiftieth year; —surely a reasonable man will cheerfully agree to pay his pastor more.

We hope our laymen will take this matter up right away.

MAP OF THE CENTRAL ASSOCIATION.

We print this week a map of the Central Association.

There are a number of reasons for printing this map.

It is a model. It is a good thing to do and it is done well. Just by the way, its author is not only one of the most valuable teachers in Wake Forest College, but one of the most useful Christians in the State. He is leading the Central Association into new life, and doing a blessed work in the factory village near Wake Forest.

Again, we wish to make a proposition. If any one will make a correct map of his Association, we will pay the cost of having it electrotyped and will print it. In this way we can get a map of the Baptist churches of the State. Let every Association authorize some one to make such a map and send it to us.

Again, we wish to call attention to the location of Baptist churches in the Central Association. There are many of them and they are evenly distributed. In setting themselves to gain this section the Roman Catholics have set themselves to the task of supplanting Baptists where the Baptists have every advantage. If they can take this stronghold, let them.

We shall not hold it, however, by denouncing them. We shall hold it by offering the world a pure religion. We shall hold what we have, not by might nor by power, but by the Spirit—of God in our hearts.

Again, we wish to remark that where Baptists are so well established they have a grave responsibility. We charge against the Roman Catholics the ignorance and the immorality of the Mexicans and Italians. The Roman Catholics have equal right to give us a large share of the responsibility for ignorance and immorality, or lawlessness in this section. A religion is judged justly by its fruits.

To be a Baptist and not bring forth the fruits of the Spirit is to condemn our religion as no enem could condemn it.

"ALL THINGS NEW."

"All Things New," is a gem, a treasure. It is just what the young Christian needs. It will greatly help all who read it, catch its meaning, and follow its suggestions. My heart burned within me as I read it. Every pastor ought to see that a copy is placed in the hands of each of his members. As a premium it ought to add many names to your list. I will endeavor to do something along this line.

I have just returned from Darlington, S. C., where I have been resting and recuperating. I am much improved, but have not tested my strength yet. Shall resume work tomorrow, in a mild way. T. J. TAYLOR.

Warrenton, N. C., Oct. 3, 1903.

Nor will there be any change in the character of the Roman church itself. All the monstrous dogmas and practices of the great apostacy will be maintained in full vigor. There have been intimations that more earnest efforts will be put forth to strengthen the church in the United States. The new Pontiff is said to regard this country as a most fertile field for the propagation of Roman Catholicism. In this we hope he will find himself grievously disappointed.—Examiner.

More helpful than all wisdom is one draught of simple human pity that will not forsake us.—George Eliot.

THE CONSCIOUSNESS OF SIN.

The 51st Psalm—a prayer of David's—forms the subject of this lesson. If we have room for nothing else, let us print it:

1 Have mercy upon me, O God, according to thy loving kindness:
According to the multitude of thy tender mercies blot out my transgressions.
2 Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
3 For I know my transgressions;
And my sin is ever before me.
4 Against thee, thee only, have I sinned,
And done that which is evil in thy sight;
That thou mayest be justified when thou speakest,
And be clear when thou judgest.
5 Behold, I was brought forth in iniquity;
And in sin did my mother conceive me.
6 Behold, thou desirest truth in the inward parts;
And in the hidden part thou wilt make me to know wisdom.
7 Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
8 Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice.
9 Hide thy face from my sins,
And blot out all mine iniquities.
10 Create in me a clean heart, O God;
And renew a right spirit within me.
11 Cast me not away from thy presence;
And take not thy holy Spirit from me.
12 Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
13 Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
14 Deliver me from bloodguiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.
15 O Lord, open thou my lips;
And my mouth shall show forth thy praise.
16 For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt-offering.
17 The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

David did not write this for others. It is his own prayer. It explains the mystery of his favor in God's sight, notwithstanding that he was a sinner of sinners. That explanation lies in this: Wayward as he was, he knew he was wayward; he repented of his wrong; he returned to God; he sought after righteousness; he offered God what his critics, though they were not murderers, could not offer Him—a broken and a contrite heart.

The man in danger is the man that is not aware of his sinfulness, if he be sinful. The consciousness of sin is a beginning toward—a basis for—religion; and thereby toward reform. Thus it is written, "I came to call sinners, not the righteous." The perfect man, the man unconscious of his sinfulness, has no need of the Christ, and Christ has no mission to him.

David's prayer has become the prayer of all Christendom because it voices best of all utterances that consciousness of sin, which universally seizes men when they approach God. We shall get our lesson from it not by tearing it to pieces, reading one verse after another, nor by analysing it. Read the prayer and if it do not sweep your soul—if it express nothing your heart has felt—nothing can be done by analysis or anything else.

It is a complete utterance on religion. The following fundamental ideas stand out: (1) The direct relation of man to God. This stands in the fact that David prayed directly to God. (2) David's conception of God's mercy and forgiveness as being based upon confession. "Have mercy . . . . for." While the limit of mercy is not conceived of as being determined by man's merits—"according" rather "to the multitude of Thy tender mercies." (3) Sin is conceived of as against God; the wrongs to men are nothing compared with these wrongs as against God. When one lies or is angry or steals, the gravest part of his sin is the sinning against God. (4) Man is regarded as innately prone to sin. (5) God as holy and as the author of righteousness. (6) And all is regarded as interior, not exterior, of the heart, not of the hand or tongue. Vs. 6.

Holiness is not denied. It is not put down as impossible. Indeed David prays for holiness. Vss.

7, 10, 11. Holiness, the joy of salvation and the presence of God are associated.

Now all these things are sought—forgiveness, a clean heart, a holy life, a right spirit, the presence of the Holy Spirit, the joy of the consciousness of salvation—with a view to one result. What is that?

Verse 13. "Then I will teach transgressors Thy ways;" Vs. 15. "My mouth shall show forth Thy praise." This explains why church members are not more effectual in soul-winning or in praise. They have none of these elementary results of God's forgiveness. They have the form of religion without the power. No utterance in the world so well becomes the modern churches as this prayer. The impotence of Christianity is caused by its impurity.

In verses 16 and 17 David returns to thoughts of the interior character of true religion, in the latter uttering the most immortal of utterances. But how few are they that offer God today a contrite heart? How far are we from such humility? Will not pride take the world? Has not consciousness of sin been reduced to nothing by the present generation? Do we not too patly take forgiveness in the name of Jesus?

Will we not come into the longed-for revival by reviving in men the consciousness of sin, and the consciousness of the sinfulness of sin?

BOOKS RECEIVED.

Heaven and Hell. By Alonzo Robt. Love, Th. G. "The Bible and Reason versus Ignorance and Error," is the author's sub-title.

Mr. Love is pastor of the Baptist Church at Hendersonville, N. C., and his degree is from the Southern Baptist Theological Seminary. In this little book he takes the position against Eternal Punishment. His position is that the unsaved are punished; but not punished with a view to making them any better. They are finally—at the General Judgment—destroyed utterly. In his view Hades is the intermediate state between the grave and the Judgment. This is the place in which the wicked are to suffer for their sins.

The author denies emphatically the immortality of the wicked. Immortality, says he, depends upon faith in Jesus. "There is not one single reference, nor one clear intimation, in the Bible that the soul of any man or woman in its natural, or fallen state, is immortal."

The following paragraphs express the author's conclusion: "We search the Scriptures in vain to find one single verse that teaches the doctrine of the everlasting, unending conscious suffering of the ungodly, in a literal lake of fire and brimstone, or in any other conscious condition, and if the Bible does not teach any such doctrine, then why will men and women who profess to love truth, hold to it? Yet there are those who will throw up their hands in holy (?) horror, at the thought of surrendering the long-cherished idea of the unending, conscious agony of the ungodly in a seething, surging lake of fire and brimstone, which can never be quenched."

"This dogma has furnished the pulpit thunder for many a preacher, and he would feel that he was ruined for all time, if he had to give it up. If you take away the doctrine of the everlasting conscious suffering of the ungodly in a lake of fire and brimstone which can never be quenched, what will we have to scare sinners with, and force them to accept?"

Mr. Love is one of the first Baptist preachers in the South to take this position. He has evidently not taken it inconsiderately, as his treatise abounds with the very quotations from the Scriptures usually cited to prove the doctrine of eternal punishment. So far as we can see he has quoted any particle of Scripture bearing on the subject. Of course his interpretations of these texts are subject to criticism and to denial. The object of this notice, however, is to justly state Mr. Love's views.

The price of his little book is 25 cents.

A TIMELY EXAMPLE.

Editor Recorder:

I am just home from our Association. Best session that I ever attended. Two new churches. Next Association comes to Traphill. We speak in time. Come. We made up the cash to send the Recorder to all our ministers and some others, one a Primitive. It does me good to speak about the Recorder to my people. I enclose $13 for the new subscribers. J. S. KILBY.

Trap Hill, N. C.

News and Comment.

THE PRESIDENT'S DANGER.—The fate of Lincoln, Garfield and McKinley, is never far from a President of the United States. At least three men who contemplated killing him have been arrested recently. Each of them is insane and has been put in a hospital. One of them succeeded in shaking hands with Mr. Roosevelt, and subsequently was taken in the White House. He proved most violent.

BUSINESS FAILURES.—The great prosperity itself is somewhat responsible for large business failures; the vast amount of securities in the market and the good prices that they command have induced several firms to purchase too heavily; and indeed promoters have taken on more than they can dispose of. Hence we have the phrase "Undigested Securities." Last week two important Southern firms took a violent case of financial indigestion. They could not dispose of their securities at a fair price—all stocks being depressed of late—and were therefore compelled to ask their creditors to bear with them. We refer to the firms of J. William Middendorf and J. L. Williams & Sons, one in Baltimore, the other in Richmond. The opinion is that they will pull through.

OPPOSED TO DEMOCRATIC GOVERNMENT.—The liquor-dealers of Elizabeth City have undertaken to overthrow local self-government. Beaten fairly in an election called by themselves, their creatures and tools in the Board of Aldermen have rejected the result. We understand that the result at Raleigh will be contested in the courts.

Let them go on in their mad career. The more of this kind of work they do, the larger will be the majorities against them voted by men who love liberty and fairness, as well as morality.

As for the Elizabeth City Board of Aldermen, they are a disgrace to free government and a dishonor to the voters of that town. From the beginning they have manifested the grossest partisanship for the liquor men. This crowning act comes admirably to mark them once and forever for the scorn of decent men. No dog ever wore a master's collar more plainly than they wear the collar of the liquor dealers.

IMPORTANT CAPITAL TRIALS.—The trial of Mr. Tillman, of South Carolina, for the murder of Mr. Gonzales progressed all last week. Mr. Tillman took the stand in his own behalf and made a good witness. He declared that Gonzales had repeatedly sent him messages threatening his life on sight; and when they met he shot, expecting every moment to see the flash of Gonzales' pistol. If he can maintain this position, he will be acquitted.

The trial of Mr. Ernest Haywood for the killing of Mr. Ludlow Skinner will reach a conclusion the middle of this week, it is thought. The testimony is all in, and half of the twelve speeches by the attorneys have been made. The theory of the defence is that Mr. Skinner armed himself, saw Mr. Haywood, brought up the matter between them (so far not brought into the testimony); Haywood endeavored to explain; Skinner struck him, then reached for his pistol, failing to get which in time, Haywood succeeded in shooting first. The theory of the prosecution is that the two men met accidentally. The matter between them came up. Words led to the blow. Mr. Skinner struck Mr. Haywood, and satisfied with that started away, whereupon Mr. Haywood shot him.

The battle between the attorneys has been a bitter one, and the verdict of the jury, it is feared, will not be the end of the case.

MISCELLANEOUS NOTES.

PREMIER BALFOUR announced the new members of his Cabinet last week. There was distinct disappointment. He has lost all his strong men; and his Cabinet itself expects to last only a short time.

NEW YORK POLITICS have become so complicated that one cannot distinguish one party from another. The Republican party disappeared in a fusion. Now Tammany has taken some of the fusion candidates. The main question is, however, whether Mayor Seth Low will be re-elected; and there is danger that he will not be. Indeed his only hope lies in the division of his opponents. In New York the partisan spirit has given place to the "graft" spirit; the political bosses on both sides agree which shall win and then share the spoils.

RUSSIA as has been repeatedly predicted, gave last week conclusive evidences that she intends to continue to occupy Manchuria. In a letter to the United States we have guarantees that two ports will remain open, however. This is effrontery of the boldest character. The other nations retired from China in good faith. Russia keeps her hold upon a magnificent province, giving her great influence on the Pacific. It is said that she would welcome a war with Japan. But Japan, Great Britain and the United States could thresh her; and we are not sure that civilization will yet demand this.

Fifteen more Government employees were last week arrested for frauds committed in the Post Office Department. As Judge in the District, these important cases will be tried before Ex-Senator Jeter C. Pritchard.

Christian Science, recognized as legal by the North Carolina General Assembly, was similarly recognized in New Hampshire last week.

General Bradley T. Johnson, one of the most distinguished of the surviving Confederate Generals, died last week in Baltimore.

The Reunion of North Carolinians at Greensboro began on Sunday. It will last three days. Large crowds are present.

The Langley Airship proved last week upon a fair trial a complete failure.

The cause of prohibition triumphed at Goldsboro last week by 249 majority.

DAILY BIBLE READINGS.

In this column each week we will submit Bible Readings for each day in the week to come. These readings are selected by the International Sunday-School Committee especially for home exercise. Pledge yourself to follow these readings.

FOR THE WEEK BEGINNING OCTOBER 19TH.

Monday.—David's confession. (Ps. 51: 1-17.)
Tuesday.—Sinful nature. (Rom. 7: 12-25.)
Wednesday.—Sin hateful to God. (Jer 44: 1-10.)
Thursday.—Penitence encouraged. (Joel 2: 12-17.)
Friday.—Promise of pardon. Ezek. 33: 11-19.)
Saturday.—Cleansing. (Ezek. 36: 22-31.)
Sunday.—Repentance and healing. (Hos. 14.)

A VOICE FROM NEW MEXICO.

You are doubly right, I feel, about the modern tendency to measure success in religious work by a purely material standard. I may be wrong, but I fear that some of our money-raising and especially our hurrah over it is a filthy stench in the very nostrils of God. If we count the dollars raised by our Baptist people of today, our fathers of a generation ago make a very poor showing. But if we count the Baptist homes of a generation ago where family prayers were held and where parents taught their children from the Book and endeavored to instill into their hearts correct notions of religion and worship, indeed, we of today make a pitiable showing.

These little things of raising a few paltry dollars for the kingdom ought we to have done, but God in Heaven knows that we ought not to have left the weightier matters of prayer, Bible study, spirituality, Godliness, family worship, etc., undone. Is not our religion of today either materialized or philosophised? Its spiritual side is speculative, its practical side is giving money. There is little evangelical faith which simply trusts all to the Christ who alone can save apd less of practical Godliness in the home, social and business life. We want a religion which gives assurance to the heart—the sinful, aching, bleeding human heart, and which sends a man forth to walk by faith and live a holy life beyond doubt and questioning of the adversary.

Well, I am writing too much, but I am in a country where the waves of materialism lash mightily against a soul standing for a spiritual Christianity, and I do feel the truth of your words so forcibly. So my brother write on. And may God bring preachers and editors (religious) to a correct estimate of spiritual things. I fear not, God will save His cause. The next reformation will bring us in faith and life nearer to God's standard for His people than did the reformation of Luther's time. Methods change, but God changeth not. He holds the reins. All shall be well.

C. R. TAYLOR.

P. S.—I hope later to send you some facts concerning Baptist work in New Mexico.

Alamogordo, New Mexico.

WISE.

The Smithfield church in North Carolina is a wise one. They have a fund which they call the "Recorder" fund, and from it they send the Biblical Recorder to the poor of the church who are not able to subscribe for their State paper. A year's subscription is also given to every new member. The results of this liberality have been great, and the church feels that it acted wisely.—Western Recorder.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JONES, Raleigh, N. C.

A Great Missionary Address.

(Francis Wayland on "The Moral Dignity of the Missionary Enterprise.")

(Continued.)

II. The Missionary undertaking is arduous enough to call into action the noblest energies of man.

Its arduousness is explained in one word, our Field is the World. Our object is to effect an entire moral revolution in the whole human race. Its arduousness, then, results of necessity from its magnitude.

I need not say to an audience acquainted with the nature of the human mind, that a large moral mass is not easily and permanently affected. A little leaven does not soon leaven the whole lump. To produce a change, even of speculative opinion upon a single nation, is an undertaking not easily accomplished. In the case before us, not a nation, but a world is to be regenerated; therefore the change which we would effect is far from being merely speculative. If any man be in Christ, he is a new creature. Nothing short of this new creation will answer our purpose. We go forth, not to persuade men to turn from one idol to another, but to turn universally from idols to serve the living God. We call upon those who are earthly, sensual, devilish, to set their affections on things above. We go forth exhorting men to forsake every cherished lust, and present themselves a living sacrifice, holy and acceptable unto God. And this mighty moral revolution is to be effected, not in a family, a tribe, or a nation, but in a world which lieth in wickedness.

We have to operate upon a race divided into different nations, speaking a thousand different languages, under every different form of government, from absolute inertness to unbridled tyrrany, and inhabiting every district of country, salubrious or deadly, from the equator to the poles. To all these nations must the gospel be sent; into all these languages must the Bible be translated; to all these climes, salubrious or deadly, must the missionary penetrate; and under all these forms of government, mild or despotic, must be preached Christ and him crucified.

Besides, we shall frequently interfere with the more sordid interests of men; and we expect them to increase the difficulties of our undertaking. If we can turn the heathen to God, many a convenience of unhallowed gratification will be taken away. And hence we may expect that the traffickers in human flesh, the disciples of mammon, and the devotees of pleasure will be against us. From the heathen themselves, we have the blackest darkness of ignorance to dispel. We have to assault systems venerable for their antiquity, and interwoven with everything that is proud in a nation's history. Above all, we have to oppose the depravity of the human heart, grown still more inveterate by ages of continuance in unrestrained inquity. In a word, we go forth to urge upon a world dead in trespasses and sins, a thorough renewal of heart and a universal reformation of practice.

Brief as is this view of the difficulties which surround us, and time will not allow us to state them more in detail, you see that our undertaking is, as we said, arduous enough to task to the uttermost the noblest energies of man.

This enterprise requires consummate wisdom in the missionary who goes abroad, as well as in those who manage the concerns of a society at home. He who goes forth unprotected to preach Christ to despotic or badly governed nations, must be wise as a serpent, and harmless as a dove. With undeviating firmness upon everything essential, he must combine the most yielding facility upon all that is important. And thus while he goes forth in the spirit and power of Elias, he must at the same time become all things to all men, that by all means he may gain some. Great abilities are also required in him who conducts the mission at home. He must awaken, animate, and erect the sentiments of a very large portion of the community in which he resides, whilst at the same time, through a hundred different agents, he is exerting a powerful influence upon half as many nations a thousand or ten thousand miles off. Indeed, it is hazarding nothing to predict, that if efforts for the extension of the gospel continue to multiply with their present ratio of increase, as great abilities will, in a few years, be required for transacting the business of a missionary society, as for conducting the affairs of a political cabinet.

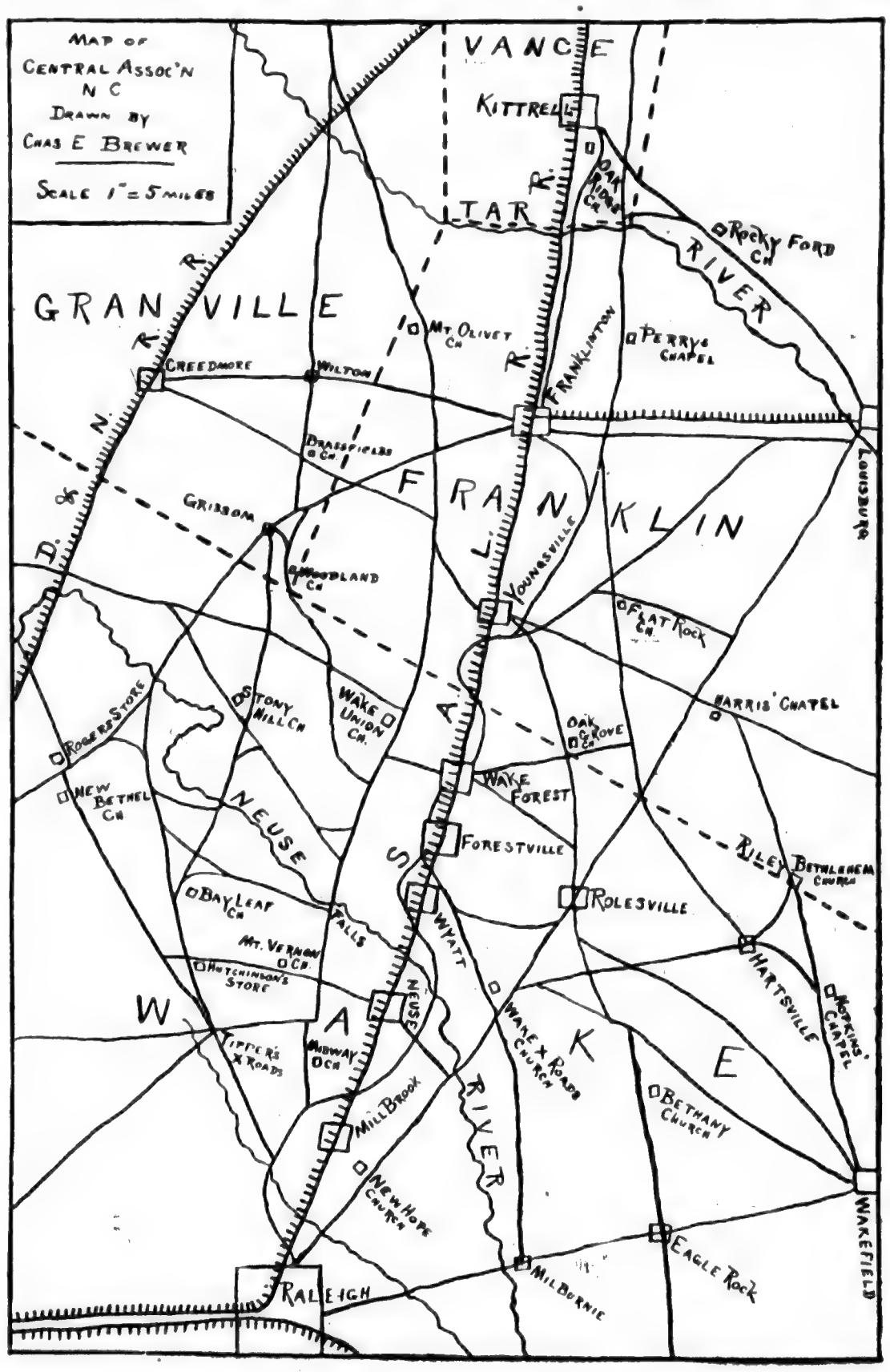
The missionary undertaking calls for perseverance; a perseverance of that character, which, having once formed its purpose, never wavers from it till death. And if ever this attribute has been so exhibited as to challenge the respect of every man of feeling, it has been in such instances as are recorded in the history of the missions to Greenland and to the South Sea Islands, where we beheld men, for fifteen or twenty years, suffer everything but martyrdom, and then, seeing no fruit from their labor, resolve to labor on till death, if so be they might at last save one benighted heathen from the error of his ways.

This undertaking calls for self-denial of the highest and holiest character. He who engages in it must, at the very outset, dismiss every wish to stipulate for anything but the mere favor of God. His first act is a voluntary exile from all that a refined education loves; and every other act must be in unison with this. The salvation of the heathen is the object for which he sacrifices, and is willing to sacrifice, everything that the heart clings to on earth. For this object he would live; for this he would die; nay, he would live anywhere, and die anyhow, if so be he might rescue one soul from everlasting woe.

Hence you see that this undertaking requires courage. It is not the courage which, wrought up by the stimulus of popular applause, can rush now and then upon the cannon's mouth; it is the courage which, alone and unapplauded, will, year after year, look death every moment in the face, and never shrink from its purpose. It is a principle which will "make a man intrepidly dare everything which can attack or oppose him within the whole sphere of mortality, retain his purpose unshaken amidst the ruins of the world, and press toward his object while death is impending over him." Such was the spirit that spake by the mouth of an apostle when he said, "And now I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. Yet none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus."

But above all, the missionary undertaking requires faith, in its holiest and sublimest exercise. And let it not be supposed that we speak at random when we mention the sublimity of faith. "Whatever," says the British moralist, "withdraws us from the power of the senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings." And when we speak of faith, we refer to a principle which gives substance to things hoped for, and evidence to things not seen; which, bending her keen glance on the eternal weight of glory, makes it a constant motive to holy enterprise; which, fixing her eagle eye upon the infinite of the future, makes it bear right well upon the purposes of today; a principle which enables a poor, feeble tenant of the dust to take strong hold upon the perfections of Jehovah; and, fastening his hopes to the very throne of the Eternal, "bid earth roll, nor feel its idle whirl." This principle is the unfailing support of the missionary through the long years of his toilsome pilgrimage; and, when he is compared with the heroes of this world, it is peculiar to him. By as much then as the Christian enterprise calls into being this one principle, the noblest that can attach to the character of a creature, by so much does its execution surpass in sublimity every other.

A man without self restraint is like a barrel without hoops and tumbles to pieces.—Beecher.



An Old Man's Journey.

From Wilmington I went to Kinston to the International Sunday-School Convention. I must confess that I hardly knew what to make of this. I thought it was a Baptist meeting; and lo, and behold, it was a conglomeration of Baptist, Methodist, Presbyterians, Episcopalians, Sanctificationist, and the Lord only knows what else. How to engage in a work in which all these different persuasions can agree without any sacrifice of principle, I was not able to see without dispensing with some disagreeable truth. I need light on the subject. Will they use the same literature? Will they all teach both the beautiful and significant ordinances of the church of Jesus Christ, baptism and the Lord's Supper? If so, the Baptist view of it will be offensive to the others, and then the view of the others will be offensive to the Baptist. Or will they, for the sake of union, dispense with this part of God's truth and come together upon one common platform at the sacrifice of principle?

Why not as much good be accomplished by each denomination working separately, and each one be responsible for all the good they do, and all the evil they do as to have this great union of conflicting elements?

The object of this Union Sunday-School Convention seemed to be, to save the boys and girls of North Carolina. The question in my mind is, will more of them be saved with this union than without it, all the denominations doing their duty according to their belief. Will Brother Bailey, or Spilman, or N. B. Broughton explain the workings of the International Sunday-School Convention, the literature, how used, etc.

From Kinston I went to LaGrange and preached one night, and had a good time with the brethren, sisters and friends there.

At Goldsboro I found the First Church engaged in a protracted meeting, conducted by Rev. J. T. Jenkins. After Brother Jenkins left, and the pastor, C. A. Jenkens, was called away on important business, I remained and preached a week, and had a glorious good time with the brethren sisters and old friends with whom I had spent so many happy seasons in the years of long ago; having spent five months, first and last, in Goldsboro in protracted meetings.

Brother Jenkins is an earnest, faithful preacher, and they had a good meeting, but I thought there was too much pressure brought to bear to get people to confess Christ, or make a profession of religion without a proper sense of conviction. I believe that when people are properly converted because of sin like the jailer, that nine cases out of ten, if not ninety-nine of every hundred, when regenerated, will voluntarily make a public profession of faith in Christ because they can't help it; and then they will voluntarily unite with the church and obey Christ, because they cannot stay away with a clear conscience. I never met with a more cordial welcome, nor enjoyed a more delightful visit than in Goldsboro. They treated me like a father.

From here I went to the commencement at Murfreesboro, and greatly enjoyed all the exercises of that grand old institution, in which our daughter Nannie is now being educated. After and absence of two months, daughter and I returned to our beautiful home in the mountains. This has been the trip of my life.

F. M. JORDAN.

God often comes to visit us, but generally we are not in.—Abbe Roux.

Let no man talk of freedom until he is sure he can govern himself.—Goethe.

The Presence of Jesus.

Has Jesus Christ His right place with us? Has He His right place in our hearts? Are you thinking about Jesus Christ now? Have we brought everyone of our thoughts into captivity to his obedience? The Psalmist says of one "God is not in all his thoughts." Possibly he means that God is not in any of his thoughts; possibly he means that God is not, as He should be, in everyone of his thoughts. There is a little lad who is more than all the world to me, and now and then he looks up and he pleadingly says: "Father, won't you look at me, please?" It is just the child's desire to be sure of companionship and thought. We are always willing to make those we love the objects of our thought. Is that loved one out of your thought one moment of the day? Christ is. But for what else were memory and imagination given us but that Christ should never be absent from our thought, that we might keep the words that He spake, the deeds that He did, His loving ways with the little children, and the power, the gentleness of His look, the kindness of His heart, as an ever-living presence in ourselves.—Robert E. Speer.

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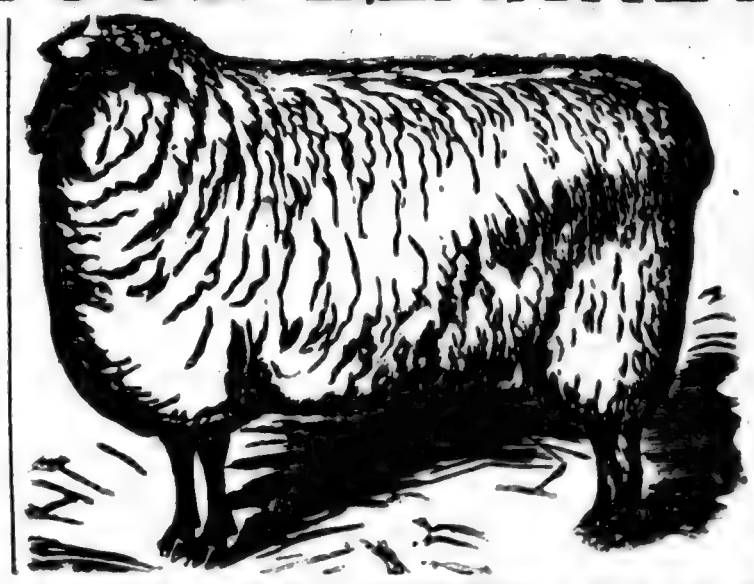

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The Sandy Creek Association.

The one hundred and forty-fifth session of this old historic Association convened with the church at Bear Creek.

Shubal Stearns came to this community in 1755. Sandy Creek church had sixteen members when he came, and at the expiration of three years the membership had grown to six hundred. He and his colleagues, filled with the spirit of truth, had preached the gospel all over the western part of North Carolina, South Carolina, Tennessee and Virginia. It was in 1758, when Elder Stearns felt the need of cooperation in the Master's work, that this great man asked these churches to meet at his church, Sandy Creek, and form the Sandy Creek Association. This was the second in the State, and fourth in the United States. This mother of Associations has had a long and eventful history; and now, venerable in age and steadfast in doctrine, she more grandly than ever in her history, marches forward in the work of Him who shall judge all hearts.

This is the greatest year's work in her history. Though she is one hundred and forty-five years of age, at the call "Forward March" there is not a youth in all the State more ready for the call, and if there is a pressing need she will most cheerfully "double-quick" up the hill of necessity to the very cause of need.

The part of this church which split off with the anti-missionaries has long since gone down, and the missionaries, with youthful vigor, are erecting a new house of worship on the very site of the old church.

There are now forty churches which have grown out of the old mother church; houses have fallen, and new ones have been erected, and this year the best financial report ever made is reported.

O. T. Edwards preached the introductory sermon. Text: Acts 2:27. The following officers were elected:

R. P. Johnson, Moderator; J. F. King, Clerk; D. O. Bryan, Treasurer.

The following brethren were recognized as visitors: T. D. Hackney, J. B. Boone, J. B. Richardson, G. W. Harmon, S. F. Conrad, W. R. Cullom, L. Johnson and J. S. Farmer.

D. F. Wilkie made a very happy speech of welcome.

W. L. Hayes conducted devotional exercises on Friday morning. T. M. Baldwin read the report on Periodicals, which was discussed by T. M. Baldwin, W. J. Fulford, R. B. Linebury and J. B. Boone. The report on Orphanage was read by J. T. Paschal, and spoken to by J. T. Paschal, J. B. Boone, J. B. Richardson and O. T. Edwards.

A cash collection of $19.36 was taken for this object and turned over to Brother Boone.

Report read on Meetings by D. L. Webster and spoken to by D. L. Webster, R. B. Linebury and Geo. J. Dowell.

L. R. Dixon read a sketch of Rev. S. Gilmore's life. G. J. Dowell read a sketch of the late Moderator of the Association, Dr. J. A. Balentine. L. R. Dixon read and discussed, with J. B. Richardson, W. J. Fulford, O. T. Edwards, G. J. Dowell and Wm. Rogers, the Foreign Mission report.

T. L. Chisholm read the Report on Temperance and made a speech. J. B. Richardson and T. D. Hackney also spoke on this subject.

Bro. W. J. Fulford conducted the devotional meeting Saturday morning.

G. J. Dowell read the report on State Missions which was spoken to by L. Johnson.

Brother Johnson submitted, as the best way to serve God with our substance, the old Law of Israel—one-tenth of all our income, and also the thank and free-will offerings which the Jews gladly gave of their own wills. One-tenth justly belongs to God, and if we are to give anything, it is to be that above the tenth. Our Secretary would not ask us to do what he himself was not willing to practice. The fact is he and his wife, one who loves and trusts our ever-kind heavenly Father as very few in this generation, have been practicing the tithing system for years. To the certain knowledge of the writer this beloved brother has been called on, and has heartily responded for a good deal above the tenth this year. Let's try this plan this year. What say you, Baptists of North Carolina? Ten of the happiest and best servants of God in my knowledge are practicing this system. We cannot lose, and the cause of our Master, whom we so feebly serve, will be greatly helped forward.

All the other objects were duly discussed and the pledges (exceeding those of last year three hundred and fifteen dollars) were made in hope of moving forward.

Bro. W. R. Cullom made a strong plea for the work of Ministerial Education. There are now thirty-eight young men being aided by this fund. No truer saying has been uttered within the past century than that of the great missionary, Mathew T. Yates, when he said, on his death bed, as he thought of the great work to be done: "God needs men." Surely God needs men, manly men, to carry on His work.

A cash collection of $7.43 was turned over to Brother Cullom.

The next session is to be held with the church at Sanford.

J. S. FARMER.

"From Only a Woman."

I see so many pieces written on Temperance, and what is the matter with our churches, etc., till I want to write a piece, though I am only a woman. I hope it will do some good.

Seeing the piece in this week's (August 23) paper headed, "More Whiskey Letters," and then the question asked, "We wonder whether any member of our church has been weak enough to yield to these bold and bad temptations?" I can say yes, I know of some in our church that have; they will put up any excuse to get the stuff. Men holding the most prominent places in our church too. Our church doesn't thrive; seems to be almost dead and we have one of the best of men for our pastor too, but the very men that he has the most confidence in are the ones that will stoop to most anything to get "a little something to drink." Say they need it.

Do you wonder at our church and Sunday-school being a failure? Well I will not expose them too much.

Will write more in future if I feel like it. A WOMAN.

Mecklenburg and Cabarrus.

I returned last week from Pleasant Grove church, Robeson County, where I aided Bro. A. E. C. Pittman in a week's meeting. We had a good time, seventeen being added to the membership of the church. Brother Pittman has a call from Cochran, Georgia, but I think we will keep him in North Carolina.

Our Mecklenburg and Cabarrus Association recently held with the Arlington church, was very well attended, almost all our churches sending large delegations, but there were very few of our representative brethren present. This was due largely to the distance of Arlington from the railroad. Next year, however, it will be more convenient, for the Association will meet with the Pritchard Memorial of Charlotte. The reports on all the objects of our Convention were well discussed, and I believe that Missions, Education, and Papers, and the Orphanage gained ground in the hearts of our people.

There was an advanced step taken by the Association in the matter of Associational Missions. We hope, with the aid of the State Board, to locate two or three good men in the Association next year. We need resident pastors to best develop our country and village churches, to visit the people in their homes, to marry the living, and to bury the dead.

Our Associational School is located at Arlington, which has had a fine opening of 100 and more enrolled. Rev. W. B. Renfrow and Miss Mary Ezell are the teachers, and they are doing well. There seems to be an opportunity for this school to accomplish great good. It is located in one of the best sections of the county and at a strong Baptist center.

The Charlotte Baptists are beginning to think about and to plan for the coming Convention in December. We will be ready to care for a great crowd.

May God give us a great meeting.

L. R. PRUETT.

Charlotte, N. C., Oct. 8, 1903.

Kinston Notes.

The annual reunion and roll call of the Kinston Baptist church on last Sunday morning was an occasion of special interest and pleasure to the members.

The program was arranged by Pastor Cowan and carried out without the slightest deviation. More members answered to their names at this meeting than on any similar occasion since the custom has been established. And, during a recess in the proceedings, the mingling of the brethren and sisters, handshakings, renewing acquaintances and exchanging greetings added greatly to the interest of the hour.

In giving a slight review of his work, since the last reunion, Brother Cowan noted the fact that forty-five new members had been added to the church roll during the associational year.

The minutes of the Neuse Association for this year will show a wonderful improvement in the contributions, especialy for missions—doubling, even trebling the amounts ever given before by the Kinston church. This increase is due, in large measure, to the missionary spirit which dominates our pastor. He is nothing if not missionary.

ARACHEL.

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Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address DR. W. O. BYE, Drawer 1111, Kansas City, Mo.

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Draughon's Practical Business College Company, with headquarters at Nashville, Tenn., will open school NUMBER NINE in Columbia, S. C., Monday, November 2, 1903. This company, with a capital stock of $300,000.00, has schools established in Atlanta, Ga., Nashville, Tenn., and several other places, with special facilities for securing positions, having business men associated with it all over the South. Fourteen bankers are on its Board of Directors. It gives a superior course of instruction.

Those who wish to secure employment, may if they prefer, pay the tuition out of salary after the position is secured. Special rates will be given to all who enter the Columbia College during the next sixty days. For catalogue, which will explain all, address Draughon's Practical Business College Company, Nashville, Tenn., or Atlanta, Ga., or Columbia, S. C., after October 25th.

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EXECUTOR'S NOTICE.

Having qualified as executor of the estate of Lucy V. Fort, deceased, late of Wake County, notice is hereby given to all parties having claims against the estate to present them to me on or before the first day of July, 1904, or this notice will be pleaded in bar of their recovery, and all persons indebted to the estate will please make immediate payment to me.

R. D. HONEYCUTT, Executor.
Raleigh, R. F. D. No. 1.

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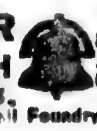

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Meetings in West Chowan.

Potecasi.—The first week in August we held meetings in which Rev. L. M. Curtis, who had been pastor of the church, did the preaching with great vigor. But the people were scarcely through work; they were worn out from work, and the weather was hot; so we did not accomplish what we had hoped. At the close we baptized four into the fellowship of the church.

Mt. Carmel.—The third week in August we protracted here. Not being able to get help, the pastor did the preaching except one sermon preached by Bro. John Barnes, an unordained preacher, and one of the Lord's noblemen, who was with us three days and rendered valuable help. At the close I baptized twenty, received one by letter, and one will unite with another church.

Roanoke.—We held forth here second week in September. The pastor being disappointed in help, did his own preaching. This is a small, neglected and undeveloped church, located between two strong Methodist churches—each one only two miles away—where I had been preaching only a few months. We had a good meeting for the church. There were eight or nine professions, and at the close I baptized five and received one by letter.

Jackson.—Third week in September Bro. T. G. Wood, who had once been pastor here, preached with great power, and to the delight of all the Baptists. At the close we baptized six and received five by letter. To God be the glory.

R. D. CROSS.

Jackson, N. C.

At Spencer.

It gives me pleasure to say through your paper that I have just closed a great meeting in my church. I was assisted by Dr. R. D. Haymore, of Mount Airy, N. C.

He preached for several days to large and attentive congregations. The people seemed to be anxious to hear the gospel, and they came from day to day, and as they listened a great many were convicted and brought to a knowledge of the truth. And there were several additions to the church as a result of the meeting.

Dr. Haymore was at his best, and his sermons from first to last were deep and logical. He moved the people here as they have not been moved before. I have never heard a series of sermons that did me more good. The people were delighted with his preaching. He is one of the deepest thinkers in the State, and one of the most pleasant speakers. He is a spiritual man and his sermons get hold of the people.

I came here three months ago, and so far I have found the people to be very kind and agreeable. I am well pleased with my new field of work. This is a railroad town, but God has some salt here, and our future outlook is flattering. We are moving forward along all lines, and my people are happy in the work. We have recently painted our church, finished the baptistry, and now we have a beautiful house in which to worship.

Spencer is a live town, and there is a great work to be done here. The town is building rapidly, and we are striving to make our church a power in the place.

I have a good people to live and work among and the Master has blessed the labor of the few months I have been here.

J. M. HAYMORE.

Spencer, N. C., Oct. 8, 1903.

The horizon of life is broadened chiefly by the enlargement of heart. —Hugh Black.

Arrow-swift the present sweepeth, and motionless forever stands the past.—Schiller.

Brother Ingram's Meetings.

We held a meeting beginning the third Sunday in August. Brethren D. C. Morris and W. F. Barrett assisted me in the meeting. We had a good meeting. It ran almost all the week.

We held a few days meeting at Holly Mount, beginning the fourth Sunday in September. I did the most of the preaching myself. Rev. N. H. Shepherd preached one sermon for us.

At Bethel Church, Harnett County, we ran a few days meeting, beginning the second Sunday in August. We had a very good meeting there.

I also aided in other meetings during the summer.

H. M. INGRAM.

WHEN YOU ARE ALL BOUND UP

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 86 Seneca Building, Buffalo, N. Y.

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Sold by druggists in fifty cent and one dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

A noble nature can alone attract the noble, and alone knows how to retain them.—Goethe.

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Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

When a man is no longer anxious to do better than well, he is done for.—Haydon.

Time and Place of Meeting of Associations.

OCTOBER.

Wednesday, 14, Atlantic, Piney Grove church, Onslow County, near Swansboro.

Wednesday, 14, Cedar Creek, Rockfish, Cumberland County.

Thursday, 15, Montgomery, Mt. Gilead.

Thursday, 15, Brunswick, Lebanon church, Brunswick County.

Thursday, 15, Montgomery, Mt. Gilead church.

Thursday, 15, Transylvania, Oak Grove church.

Tuesday, 20, Neuse, Pollocksville church.

Wednesday, 21, South River, Clement church, Sampson County.

Thursday, 22, Cape Fear and Col., Mt. Zion church, Columbus County.

Thursday, 22, Pee Dee, Brown Creek church, Anson County.

Thursday, 22, South Fork, Maiden church, Catawba County.

Tuesday, 27, West Chowan, Buckhorn church, Hertford County.

Thursday, 29, Little River, Piny Grove church, Wake County.

Thursday, 29, Raleigh, Smithfield, Johnston County.

NOVEMBER.

Wednesday, 4, Bladen County, White Oak church.

Thursday, 12, Stanley, Palmerville.

Tuesday 24, Robeson, Big Branch.

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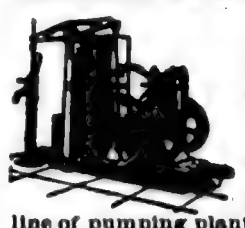

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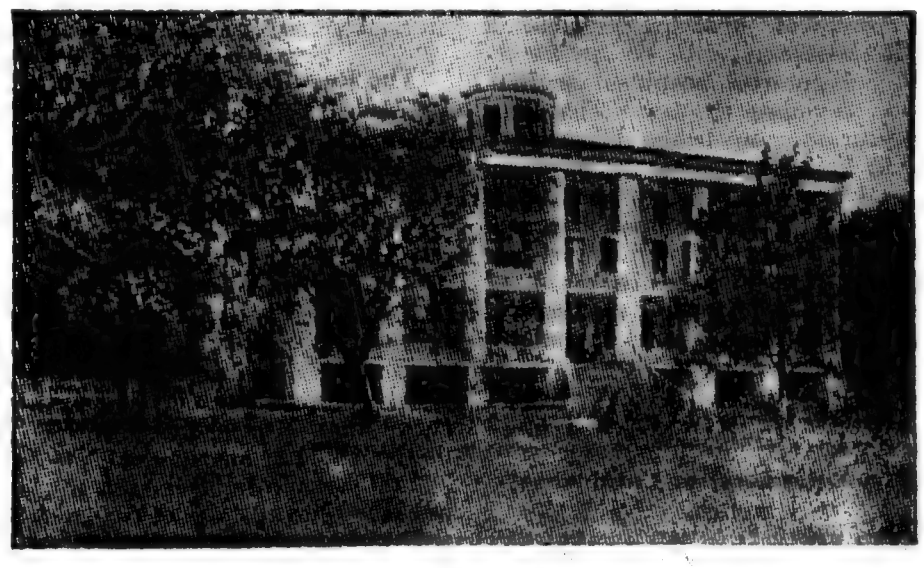

CHOWAN BAPTIST FEMALE INSTITUTE.

The Fifty-sixth Annual Session of Chowan Baptist Female Institute will open on September 9, 1903. Its record for fifty-five years and the efficiency and work of its graduates are its best recommendations.

For full information and catalogue address

JOHN C. SCARBOROUGH, President, Murfreesboro, N. C.

Temperance.

Which Shall It Be?

Under existing conditions we are forced to choose between the Dispensary and the open saloons. To vote against a Dispensary is necessarily to vote the saloons. Between the two I am bound to vote for the Dispensary, because:

1. One Dispensary ought to sell less than twenty-four bars.

2. The bar-keeper's business requires him to tempt men to drink, while the Dispensary man, being paid a salary, is under no such temptation.

3. The saloon is made inviting as a social resort. The Dispensary is wholly unattractive.

4. Loafing in the saloon tempts men to repeat their drinks. In the Dispensary loafing is forbidden by law, and both loafer and Dispensary keeper are indictable for such an offense.

5. The life of a saloon depends on social drinking and treating, which is the parent of drunkenness. This is impossible in the Dispensary.

6. The bar-room does its most thriving business and is the scene of most crimes after dark. The Dispensary must not open before sunrise nor stay open after sunset.

7. The victim of the liquor habit, who is seeking to reform, is tempted by the many saloons in his path to continue in his habits. The one Dispensary offers him far less temptation.

8. In all legalized liquor selling the State is necessarily a partner. It is better that the State should control the business in a Dispensary than to leave it in the hands of bar-keepers, who are in the business for the dollars they can get out of it.

9. Many men drink in a saloon who would not think of taking liquor home and drinking in their families. And there are scores of them that would rejoice to have the saloon taken out of their path.

10. Green blinds and darkness tempt many to drink in the saloon who would shun the open door and daylight of the Dispensary.

11. The bar-keeper shields our boys while they secretly form the drinking habit. The Dispensary can not sell to minors at all, and every purchaser's name must be kept in an open register.

13. By compact organization and unscrupulous methods the saloons own and control a vote that is utterly subversive of good government. The Dispensary overthrows the saloon power, and can have no such power of its own.

14. The saloon is the natural home of gambling, rowdyism and debauchery. None of these are possible in the Dispensary.

15. Self-interest requires the bar-keeper to violate the law. The same self-interest compels the Dispensary man to keep the law.

16. Money made in the saloon goes to enlarge the bar-keeper's business and to multiply the number of his victims. Money made in the Dispensary tends to undo the saloon man's work in the education and uplifting of our children.

R. T. VANN.

Thirteen Reasons for Total Abstinence.

1. Intoxicating beverages are unnecessary. Many persons live in health and labor in the hardest occupations without them.

2. These liquors are dear. They are so in themselves, and in comparison with other articles of diet. Ardent spirits are destitute of nutritive qualities; while wine, beer, and cider contain an exceedingly small portion of nourishment. In a gallon of ale there is about as much as in a pennyworth of bread.

3. Intoxicating liquors weaken the mind. They are enemies put into the mouth that steal away the brains.

4. They always endanger the character and often ruin it. They inflame the imagination ,appetites and passions. Through their influence multitudes have been plunged into guilt and eternal destruction; and even some wise and good men have, for a season, been covered with shame and defilement. Witness Noah and Lot.

5. It enlarges and multiplies our jails, poor-houses, hospitals, and lunatic asylums. This is certified by our judges, magistrates, physicians, chaplains of prisons, and other competent and reliable authorities. It means a great extension of crime and misery, as well as a large augmentation of taxes.

6. The general practice of temperance would help to fill our schools and places of worship. Sobriety is likely to lead to thoughtfulness; and that, in connection with better clothing and more comfortable homes, will result, by the Divine blessing, in the attendance at the house of God of many who were formerly absentees.

7. Personal abstinence gives us much more influence over drunkards. They are far more likely to sign the pledge and keep it when advised by those who, distinguished for sobriety and religion, have also set the example of nephalism, or avoidance of strong drink.

8. It tends to fill the treasury of the Christian Church and to raise its spiritual character. In nearly all sections of it, funds are constantly wanted to carry on the moral machinery. Backslidings and expulsions, too, are continually occurring throughout Christendom, through strong drink.

9. As a pioneer, temperance hastens the conversion of the world. Means sufficient for universal evangelization would be provided, the minds and hearts of Christians improved, the number of earnest workers multiplied, and in other ways the grand consummation would be accelerated.

10. It will vastly aid in multiplying the inhabitants of heaven. In the case of many, it has been and will be a stepping-stone to Christ and eternal life.

11. It increases the joy of angels. The repentance of a sinner always swells their gladness, and the abandonment of strong drink is often the first stage of a prodigious reformation.

12. It undermines the throne of Satan. When delivered from the demon of intemperance, many escape altogether from the thraldom of the great slave-master of the universe.

13. It glorifies God. His honor is necessarily promoted by the diffusion of purity and happiness.

The Results of Pledge Signing.

In 1838, three months after Father Mathew began his work, 25,000 persons had signed; in five months, 131,000; and at the end of nine months, 156,000 had signed the pledge. By January, 1839, over 200,000 had taken the pledge. In December, 1839, Father Mathew held a teetotal mission in Limerick. For four days he and his assistants labored incessantly amongst the people, with the result that 150,000 persons took the pledge of total abstinence.

In 1838 before he began his temperance revival the revenue from distilled liquors was $6,172,865; from all other sources, $2,284,710; total $8,467,575. As a result of the pledge-signing revivals in 1841, the revenue from distilled liquors was $4,323,630; from other sources, $5,827,165; total, $10,150,795.

Thus, while the revenue from distilled spirits had fallen off $1,849,235, the revenue from other sources had increased $3,542,355, and the total revenues increased $1,693,230.

Policies and Principles of North Carolina Anti-Saloon League.

The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but is entirely independent in its acts, and it is non-partisan in character.

Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystalization of a righteous public sentiment and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts Law, and it earnestly requests future Legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments, now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

The organization favors calling an election under the existing law in every town or city now licensing saloons where there is a reasonable chance of carrying the election against the saloon. This league pledges its assistance in all such elections.

Submitted by the following Committee: A. J. McKelway, James H. Pou, J. A. Hartness, R. N. Simms, Heriot Clarkson, W. J. Ferrall, C. D. Graves, J. C. Blalock, J. A. Smith, Robert Riggsbee, H. A. Page, Q. K. Nimocks; and unanimously adopted by the Convention of 300 delegates at Raleigh, July 7, 1903, representing nearly eighty counties.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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NOTICE.

Having qualified as the Executor of the last will and testament of Jefferson Smith, late of Wake County, this is to notify all having claims against his estate to present them to me on or before September 15th, 1904, or this notice will be plead in bar of their recovery. W. HENRY BRYAN, Executor.

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

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W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 80 cts. Mail prepaid.

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Obituaries.

Why There Must Be Shadows.

Loftier destinies compel some present darkness, just as mountains cast a shadow. If life were never to go to a higher stage, always to stay on the present level, we might be able to see everything clearly, and understand everything perfectly even now. A boy complained to Thomas Arnold because certain lessons were so difficut, and, so far as he could see, useless. Arnold said: "I cannot make you understand now of what use these things are going to be to you, but you know I am your friend. Well, as your friend, who knows what you are going to need, I want you to study these lessons." Can we not believe that divine love is always saying the same to us: "As your friend, who knows what you are going to need, I want you to go through this darkness?" Trouble and labor and weariness are simply ways up the mountain of loftier destinies. Tears may be given to wash our eyes that we may see these loftier destinies more clearly.

"The grave itself is but a covered bridge
Leading from light to light through a brief darkness."

Rejoice then even in the difficult and darkly ways; the reason in them is just larger, loftier life.—Selected.

Mrs. Sallie Pugh.

On August 31, 1903, Mrs. Sallie Pugh, wife of W. A. Pugh, died at her home at Roger's Store, N. C., after a trying illness of several months. She was a member of Bethel Baptist Church. She leaves a husband and four little ones, and many friends to mourn their loss.

The funeral services were conducted at Bethel church by her pastor, C. A. Sigmon, after which her body was laid to rest in the church-yard to await the resurrection morn. May God bless and comfort the bereaved family. We extend our heartfelt sympathy to the bereaved ones, and especially those dear little children, for we know the nearest and dearest friend they have on earth is gone.

A FRIEND.

Mr. Kenneth Jones.

On the 7th of September, 1903, Jesus passed by the bedside of our suffering friend and brother, Mr. K. B. Jones, and carried him over the river to rest forever in that beautiful Home beyond the skies. Mr. Jones professed faith in Christ in early life and was baptized by Rev. J. J. Angel at Richmond Baptist Church, and from that time up to his death he has been a faithful member and leader of the choir in our church and Sunday-school. He will ever be missed by all who knew him. He had a soft, sweet voice for singing, and always met everyone with a pleasant smile. He leaves a father, mother, one sister and six brothers to mourn their loss. Heaven has gained. We cannot grieve for such a peaceful death as his was, only for the separation, not for the loss; for we shall not lose him, because he is "not dead, but sleeping."

Asleep in Jesus, blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Resolved 1. That, while we sadly mourn the loss of our brother and friend, we bow in humble submission to the will of our Heavenly Father.

Resolved 2. That the church feels the loss of one of its brightest and most influential young members.

Resolved 3. That as a leader of the choir his place will be vacant and we shall greatly miss him here; but he has only left an earthly choir to join a choir in heaven to sing God's praise evermore.

Resolved 4. That we extend to the grief-stricken family our deepest sympathy and commend them to Him who doeth all things for the best. His will, not ours, be done.

Resolved 5. That a copy of these resolutions be spread upon the church book, one be sent to the Recorder, one to the Baptist and one to the Elkin Times for publication; also that one be sent to the bereaved family.

U. V. BURCH,
J. O. WALLACE,
NANNIE CASTEVANS,
OLA JONES,
NANNYE LAYNE,
Committee.

Mrs. Hattie Johnson.

Whereas, our kind and heavenly Father, in His infinite mercy and love, called from earth to heaven on the 17th day of September, 1903, our beloved sister and friend, Mrs. Hattie Johnson, of Fair Bluff, N. C. She was born in Marion County, S. C., January 18th, 1864, and joined the Baptist Church in 1880.

Resolved 1. That while we bow in humble submission to His will, we recognize the fact that in her death our Woman's Missionary Society has lost one of its most zealous supporters, the church one of its most consistent members, the sorrowing husband a faithful wife, and the dear little children a tender and affectionate mother.

2. That these resolutions be entered upon the minutes of our Society and a copy of the same be sent to the sorrowing husband and children of the deceased; also to the Biblical Recorder, North Carolina Baptist and Columbus News, tendering to them all the consolations of that religion which she so beautifully illustrated in life and which sustained her so triumphantly in death.

MRS. H. BARNES,
MRS. B. RENFROW,
MRS. R. Q. POWELL,
Committee.

T. J. Reed.

The Sunday-school of the Biltmore Baptist Church met the third Sunday in August, 1903, and adopted the following resolutions:

Whereas, it has pleased our heavenly Father to take from our midst our beloved brother, T. J. Reed; therefore be it

Resolved 1. That we acknowledge the hand of God in calling our brother from our Sunday-school and church, and bow in humble submission to His divine will, realizing that it is the perfecting of his plan and purpose in his life.

2. That the Sunday-school has lost one of its most influential members; also an adept Bible class teacher. The class feels that it is an irreparable loss to them, and each member expresses their profound gratitude for the helpfulness derived from his teaching, and for having found in him such a loving teacher; one whose fidelity was commendable, and one who was ever "willing to do with his might what his hand found to do," and one whose presence contributed inspiration and impetus to Christian work.

3. That we extend to his grief-stricken mother, wife, son and daughter, our heartfelt sympathy and commend them to the "God of all comfort," who "comforteth us in all our tribulation."

4. That a copy of these resolutions be sent to the family, and a copy be spread on the Sunday-school minutes.

MRS. E. J. CLEVELAND,
MRS. S. C. WHITAKER,
MRS. W. F. STALEY,
Committee.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

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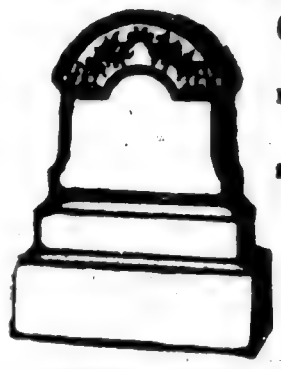

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WRITE FOR CATALOGUE

STATEMENT

Home Life Insurance Company,
of New York.

CONDITION DECEMBER 31, 1902, AS SHOWN BY STATEMENT FILED.

Capital—Paid in cash	$125,000.00
Amount Ledger Assets December 31 of previous year	12,722,593 08
Income (Life)—From Policy-holders, $2,544,625.88; Miscellaneous, $672,741.43; total	3,217,367.31
Disbursements (Life)—To Policy-holders, $1,537,083.46; Miscellaneous, $1,846,067.61 total	2,183,751.07
Life Business in force—Number of Policies, 34,619; amount	66,313,144 00
Life written during year—Number of Policies, 5,457; amount	11,178,876.70

ASSETS.

Value of Real Estate (less amount of emcumbrances)	$1,767,286.37
Mortgage Loans on Real Estate	4,223,725.00
Loans secured by pledge of Bonds, Stocks or other collateral	25,950.00
Loans to Policy-holders on this Company's policies assigned as collateral	742,707.80
Premium Notes on Policies in force	504,333.70
Value of Stocks and Bonds (U. S., State, etc.)	6,978,994.41
Cash in Home Office and deposited in Banks and Trust Companies	482,017.92
Interest and Rents due and accrued	67,180.96
Premiums unpaid	220,615.29
All other Assets, detailed in statement	31,255 98
Total	14,388,956.87
Less assets, not admitted	31,255.98
Total admitted assets	14,357,700.89

LIABILITIES.

Net Reserve, as computed	$12,813,437.00
Other Reserve and Special Funds	20,422.00
Net Policy claims	96,228.40
Premiums paid in advance	38,796.85
Other amounts due Policy-holders	6,113.51
All other liabilities as detailed in statement	100,000.00
Total Liabilities as to Policy-holders	13,074,997.76
Capital Stock	125,000.00
Unassigned Funds (surplus)	1,157,703.13
Total liabilities	14,357,700.89

BUSINESS IN NORTH CAROLINA IN 1902.

Policies (Life) in force December 31st of previous year—number, 82; amount	$106,758.00
Policies (Life) written and revived in 1902—Number, 205; amount	$294,000 00
Policies in force (Life)—Number, 216; amount	$296,082.00
Losses and Claims (Life)—Incurred, $1,000.00; paid	$1,000.00
Total amount premiums collected and secured (Life)	$12,213.85

President—George E. Ide.
Secretary—Ellis W. Gladwin.
Home Office—256 Broadway, New York, N. Y.
General Agent for service—A. B. Andrews, Jr., Raleigh, N. C.
Business Manager for North Carolina—Miller & Wilson, Columbia, S. C.

STATE OF NORTH CAROLINA,
INSURANCE DEPARTMENT,
RALEIGH, April 23, 1903.

I, JAMES R. YOUNG, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Home Life Insurance Company, of New York filed with this Department, showing the condition of said Company, on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,
Insurance Commissioner.

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SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.25
Cliffs, N. C.	$5.25
Lenoir, N. C.	$5.30
Blowing Rock, N. C.	$8.60
Asheville, N. C.	$7.00
Black Mountain, N. C.	$6.45
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.30
Connelly Springs, N. C.	$5.25
Hickory, N. C.	$5.25
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$8.50
Lake Toxoway	$9.20
Hot Springs, N. C.	$7.75
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.75
Norfolk, Va.	$4.75
Old Point, Va.	$4.75
Virginia Beach	$4.75
Ocean View	$4.75
Rural Hall	$3.95
Taylorsville	$5.80

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

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J. S. PEARSON, Manager.

J. W. BAILEY .....EDITOR.
JOHN S. PEARSON...BUSINESS MANAGER.
J. S. FARMER.....GEN REPRESENTATIVE.
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.....REPRESENTATIVE IN WESTERN N. C.

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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgments.

October 14, 1903.

State Missions.—Wake X Roads, Central, $2.50; Good Hope, Raleigh, 3.93; Fort Barnwell, 15.00; W. M. S., Warren Plains, 4.15; Gibsonville, 3.46; Caldwell Asso., 9.47; Lenoir, 14.62; Wilson's Mill, 10.00; Winton, 10.00; W. M. S., First, New Bern, 8.13; Mt. Tabor, 5.00; Margarettsville, W. Chowan, 5.12; First, Durham, 29.04; W. M. S., First, Durham, 10.00; W. M. S., Kinston, 40.50; Y. L. M. S., Kinston, 6.00; Carthage, 17.37; Henrietta, 21.25; Green River Asso., 203.45; Sandy Creek Asso., 71.40; Roquest, W. Chowan, 1.00; First, New Bern, 47.70. Total this week, $530.09. Previously reported, $7,560.51. Total this year, $8,099.60.

Foreign Missions.—Mt. Zion Association, $184.62; Wake X Roads, Central, 2.70; Good Hope, Raleigh, 3.90; So. River Asso., 1.71; Weldon, 98.53; Porter Swamp, 1.50; East Durham, 5.35; Caldwell Asso., 7.00; Blowing Rock, 1.82; Winton, 10.00; Margarettsville, 4.60; First, Durham, 245.06; W. M. S., Durham, 65.00; Mill Creek, 1.76; Meadow Branch, 2.52; Corinth, 1.00; Roanoke, .75; Carthage, 7.00; Henrietta, 37.00; Mt. Pisgah, Mt. Zion, 35.00; Green River Asso., 104.54; Chadbourn, 1.64; S. S., Lumberton, 10.00; Sandy Creek Asso., 38.03; Roquest, W. Chowan, 3.25. Total this week, $874.28. Previously reported, $11,313.89. Total this year, $12,188.17.

Home Missions.—Mt. Zion Asso., $93.10; Wake X Roads, Central, 2.50; So. River Association, .05; Caldwell Association, 10.77; Burnsville, 3.76; Mars Hill, W. Chowan, 15.00; Kids Chapel, So. Fork, 2.25; Winton, 5.00; Margarettsville, 4.60; First, Durham, 23.11; Mill Creek, 3.21; Macedonia, 1.75; Faulks, 2.02; Meadow Branch, 2.38; Bethel, 1.26; First, Monroe, 25.00; Carthage, 7.00; Henrietta, 40.00; Mt. Pisgah, Mt. Zion, 20.00; W. M. S., Roberts Chapel, W. Chowan, 3.00; Green River Asso., 57.46; Chadbourn, 1.76; S. S., Lumberton, 10.00; Sandy Creek Asso., 37.65; Roquest, W. Chowan, 5.00. Total this week, $377.63. Previously reported, $5,778.45. Total this year, $6,156.08.

Education.—Yeopim, Chowan, $5; Mt. Zion Asso., 73.42; So. River Association, .34; Weldon, 29.90; Rich Fork, 3.00; Winton, 5.00; Margarettsville, W. Chowan, 3.90; First, Durham, 28.28; Meadow Branch, 5.06; First Monroe, 12.50; Carthage, 5.00; Forestville, 5.00; Sandy Creek Asso., (cash col.), 7.43; Dunn, 3.50; Green River Asso., 1.00; Sandy Creek Asso., 26.85; Roquest, W. Chowan, 1.00. Total this week, $216.18. Previously reported, $1,960.90. Total this year, $2,177.08.

S. S. and Colp.—Weldon, $7.85. Previously reported, $42.89. Total this year, $50.74.

Ministerial Relief.—Mt. Zion Association, $95.04; Weldon, 22.01; Caldwell Asso., 1.70; Rich Fork, 2.00; First, Durham, 50.00; Macedonia, 1.40; Meadow Branch, 7.64; Bethel, 1.00; First Monroe, 13.00; Marshalls, 2.82; Carthage, 2.00; Green River Asso., 7.68; Sandy Creek Asso., 10.61; Eastern Asso., 8.64. Total this week, $225.54. Previously reported, $741.14. Total this year, $966.68.

Total reported for all objects this week	$2,240.57
Previously reported for all objects	28,279.01
Total reported for all objects this year	30,519.58

WALTERS DURHAM,
Treas. Baptist State Con.

Corrections.—In Recorder of September 30, 1903, the acknowledgments should have read as follows: Latter part of "State Missions:"

Lea Bethel, Beulah, $1.50; Bogue Chapel, C. F. & Col., 1.30; M. S., Shiloh, 15.00.

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It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

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The Southern Railway announces for the above occasion one first-class fare for the round trip, plus 50 cents, which includes one admission to the Fair, from all points within the State of North Carolina, including Norfolk, Richmond, Lynchburg, Danville and intermediate stations to Raleigh.

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PRICE LIST PER QUARTER	
The Convention Teacher	$0.12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Child's Gem	6
B. Y. P. U. Quarterly, in orders of 10, each	6
Kind Words, weekly, no advertisements	13
Youth's Kind Words, semi-monthly	6
Bible Lesson Pictures	75
Picture Lesson Cards	2½
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Class Books, per dozen	40
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YOUR PROPERTY AFTER YOUR DEATH.

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CAROLINA TRUST COMPANY.
RALEIGH, N. C.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, OCTOBER 21, 1903.

JOSIAH WILLIAM BAILEY, Editor. VOLUME 69, NUMBER 17.

THE POLITICAL POLICY OF THE SALOON ASSOCIATION.

There are thirty-two local saloon organizations in North Carolina, combined into one State Association. These organizations work to control politics, to nominate legislators that will do their bidding, to run town governments, etc., etc.

The saloons control the worst elements in the body politic. If we had no further proof, a comparison of voters in any local option election would be sufficient. In the election at Raleigh recently, nothing was so noticeable as the shabby character of the men that voted with and worked for the saloons. The numerical majority against them was nearly two hundred; but the majority of decent citizens against them was absolutely overwhelming. The contest against the saloons is always a contest with the worst elements in politics.

Worse still, the advocates of the saloons are doing all they can to use the negro votes—of the baser class. At Raleigh many negroes were registered for them, but were denied the opportunity to vote. At Weldon this week thirty-three negroes will vote for the saloons, and, if the saloons win there, it will be by means of these ignorant and vicious negro voters,—negro rule in its worst form. The men who did most to eliminate the ignorant negro vote have been sneaking around at Weldon and putting negroes on the registration books. If their party shall not repudiate them, they will ruin it.

And worse still, the saloon men and their tools commit fraud in elections whenever it is to their interest to do so. At Scotland Neck, for example, there was fraud; and it was so clear that the saloon men had to compromise their "victory" to save the men that perpetrated the fraud. That action is confession of fraud. We do not speak without information.

So much for the methods of the saloon vote. They are making a last desperate stand, and they will do anything to save themselves.

What are their plans? They have plans. They are going to make a terrific fight to overthrow the Watts Act, and to control the General Assembly. They have thirty-two local organizations. Each organization will undertake to control its county. They will rely upon the temperance people in the prohibition counties to forget the situation—as often happens—and send a man to the General Assembly who is not committed. Their general organization will work wherever there is promise of success. The next year is, therefore, the critical year in North Carolina Temperance history; and in truth in North Carolina history. For if the saloon men win the basest elements in our population will come into power.

The "American Eagle" is a liquor organ. It is printed in Maryland. A friend has sent us a paragraph from it that may be applied directly to North Carolina. It follows:

Not only members of the Retail Liquor Dealers' Beneficial Association, but the trade in general, will soon be called upon to decide a very important question. One in fact that may affect the liquor business throughout the State; namely, the selection of Representatives to the next Legislature. In making your choice, ignore party affiliation and select such men of broad and liberal views who will legislate not for the classes, but for the masses. We have had experience in the past with men of both political parties who advocated and supported the prohibition cause, and you are to beware of them this year. We only want just and equitable laws—laws that will protect the legitimate retail liquor dealer the same as they do any other retail business.

Mark well the candidates this fall. Vote only for men who are liberal minded enough to respect the desires and wishes of the many and not one-sided views of a narrow-minded few.

In view of this it behooves those interested in the cause to see to it that in no county the moral issue shall be relegated. Have no half-dealings. No matter how they plead or what they say, make the candidates declare themselves. A man on the fence is a man for the saloons. They will "mark well the candidates." And if the friends of temperance do not, the candidates will serve the saloons.

JONATHAN EDWARDS'S COVENANT.

Jonathan Edwards, who deserves better than to be remembered merely for his terrifying sermon on "A Sinner in the Hands of an Angry God"—was the greatest preacher of his time; and he has had a greater influence on American life than any other preacher in any time. He towers above all the other ministers.

This is written in order to introduce the following Covenant that Edwards made with God when only nineteen years of age; in which, we doubt not, every reader will find the key to true greatness:

Saturday, January 12 (1722), in the morning. I have this day solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was received into the communion of the church. I have been before God; and have given myself, all that I am and have to God, so that I am not in any respect my own: I can challenge no right in myself, I can challenge no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members: no right to this tongue, these hands nor feet: no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained anything as my own. I have been to God this morning, and told him that I gave myself wholly to Him. I have given every power to Him; so that for the future I will challenge no right in myself in any respect. I have expressly promised Him, and do now promise Almighty God, that by His grace I will not.

I have this morning told Him, that I did take Him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and His law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil, to the end of my life. And did believe in Jesus Christ, and receive Him as a prince and a Saviour; and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my teacher, sanctifier and only comforter; and cherish all His motions to enlighten, purify, confirm, comfort, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication; and to receive me now as entirely His own, and deal with me in all respects as such; whether He afflicts me or prospers me, or whatever He pleases to do with me, who am His.

Now, henceforth am I not to act in any respect as my own. I shall act as my own, if I ever make use of any of my powers to anything that is not to the glory of God, and do not make the glorifying Him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injuries; if I revenge; if I do anything purely to please myself, or if I avoid anything for the sake of my ease, if I omit anything because it is great self-denial; if I trust to myself; if I take any of the praise of any good that I do, or rather God does by me; or if I am any way proud.

Happy must be the state
Whose ruler heedeth more
The murmurs of the poor
Than flatteries of the great.
—J. G. Whittier.

THE SKY OF THE HEART.

"A fallen leaf on a flowing stream,
And on the water a moment's gleam
Of sunshine—and the chilling gray
O'erspreads more coldly the autumn day.
And once this had brought a pang to me,
A sense of pain in my heart to see
The leafless trees and the stubble sere,
And the darkening face of the dying year.

It is not so now. My heart is glad,
Though every sight and sound is sad,
For I have come to realize
That joy depends not on the skies.
The path of my duty holds along,
Through winter's storm and springtime's song,
And cloudy the day or stormy the night,
The sky of my heart is always bright."
—Maltbie D. Babcock.

NORTH CAROLINA MIGHT SUPPLY THE ENTIRE DEMAND.

The fact that twenty-five million dollars' worth of goatskins are now annually imported into the United States, and that her enterprising manufacturers are now obliged to send halfway around the world for a large share of them, suggests that the farmers of the country have a great opportunity to put a large share of this sum into their own pockets, and that the entire sum may be divided between our producers and manufacturers.

A statement just presented by the Department of Commerce and Labor, through its Bureau of Statistics, shows that importations of goatskins into the United States are now running at the rate of twenty-five million dollars per annum, and that a large share of these are brought from India, China, Arabia, and southeastern Russia. The increasing popularity of certain classes of kid leather for footwear, as well as gloves, has increased very greatly the demand for goatskins in the United States within recent years. In 1885 the value of goatskins imported was about four million dollars; but 1890 it had grown to nine millions, by 1898 it was fifteen millions, in 1900 it was twenty-two millions, and in 1903, twenty-five millions, in round numbers.

Of this large sum of money sent out of the country to purchase goatskins, seven million dollars went to India, nearly two millions to China, two and a half millions to France, one and a half millions to Russia, one and a half millions to Brazil, one million to Argentina, and another million to Arabia.

HEART-KEEPING.

Heart-keeping is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprising of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and over-run my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—Theodore L. Cuyler, D. D.

ABOUT WOMEN.

"I have to talk about women," said Mr. Dooley. "Do ye know anything about them?"

"Nawthin'," said Mr. Hennessy. "I've been livin' with wan so long that she looks like me, but she's as much iv a gamble to me as she iver was. I know what she'll do. She'll do what I tell her to do if she plazes. But I can niver more than guess what she's thinkin' about.—Collier's Weekly.

WHERE ARE THE LABORERS?

Only Half the Field Unoccupied and Half the Laborers Not at Work!

BY C. W. BLANCHARD.

Present conditions in North Carolina give ground for serious meditation.

There are eleven hundred and seventy-five ordained Baptist preachers in our State. Five hundred and fifty-six are reported in pastoral service, while six hundred and nineteen are either idle or engaged in other vocations than the ministry. Of course a small number of these are among those who have served their day and generation well, and merit the rest they get from active pastoral service in the even-tide of life. But it is to be feared that far too many of this idle number do not belong on that honor-roll. They are among those who were "standing all the day idle." We are prone to ask why this is true. Is there no room in the field for their service? Is not the voice of the Master still heard, "Go ye also into the vineyard?" I have been interested of late in noting the many vacant churches and pastorates in North Carolina mentioned by your correspondents. There are perhaps not less than fifty places open for men just now. Are not these vacant fields the voice of God in the market places for men? Besides, there are more than as many more needy places where laborers should be at work—ripe, ready, unbroken harvest fields. In Eastern North Carolina there is ample room for fifty additional workmen to profitably spend their time in building up the waste places. It furnishes inviting territory to the men who want to be soul-winners and kingdom builders, if not a good place for luxuries and worldly comfort. Why, O why, is this unpossessed land so abundant and ready for invasion by the Lord's troops, still in the hands of the enemy of souls, and we, the Lord's host, with so great a "standing army" on the field?

Over half the field unoccupied and more than half our preachers not at work. There must be a cause for such conditions, and that cause found out may lead to a better solution of the problem.

In the first place I believe some have made a mistake by entering the ministry. The mistake may not have been a criminal one, but it is serious in its effect to the individual as well as the cause he is to serve. They have chosen the ministry and entered it as a profession, and they have not waited to be chosen and sent into it as a calling. Everything has been a misfit to them. The tendency is to charge it to many incidental causes, but the real reason is that they have not been called to preach the gospel. The Lord of the harvest did not send them forth into His harvest, or it would not be so. The weight and burden of lost souls, and a realization of the blessedness of the gospel to save them, did not move them to a decision to preach or they would be preaching somewhere, either with or without human appeal or endorsement. They would find a place by the call of the churches or appointments of the Boards, or they would voluntarily make a place in the destitution in our broad unoccupied fields.

The appointing and calling power of our churches and Boards could not deter a God-called soul-winner from preaching and warning men. I believe the God who calls and sends His laborers into the harvest will also inspire them with a fitness and desire to do the work. I believe He will lead them by that same spirit to find a place that needs them and will accept their services.

Mistakes are not often made single-handed. Especially is this true with regard to a mistaken call to the ministry. Our churches are at fault to call for the ordination of any one to the ministry who is not called of God to that work. You may ask, how are we to avoid this difficulty?

How do we know who is divinely called? Then, I maintain that when we don't know we should not act. Wait till we do know. God told the church to separate Paul and Barnabas to the work whereunto He had called them. He did not tell Paul and Barnabas to ask their favor of the church. The church had a way of finding out what kind of work a man was fitted for then, and I believe it has yet. I do not believe that it ought to be necessary for any man to have to tell the people that he feels called to the ministry of the gospel. I should have waited till now and still have doubted my God-given call to preach if my life had not appealed to my church to encourage me to enter the work. Long before I had settled the matter for myself without a doubt, my pastor and my brethren had decided what my duty was, and I trust not without the right tokens. I shall ever feel that it is a deplorable weakness for one to be afraid that his church and neighbors will not find in time that he is called and qualified of the Spirit to preach the gospel. He may be sure, too, that when this is true they will not shrink from telling him and urging him on to the task. It is a sign of weakness for a man to have to advertise his convictions along this line.

A young man recently entered one of our schools as a ministerial student. I was delighted at the idea at first. But when I had watched his course for ten months, I advised him not to enter the ministry. Not because he was not bright and upright, but because I found he was not called of God to preach. How did I know? Why, I knew perfectly well by the little interest he took in the church work and soul-winning. The whole church felt as I felt. He doubtless could have made an ecclesiastical politician and have suited the wants of some ecclesiastical church, but he never could make a successful Baptist preacher. Hence, I interested myself in turning his mind to some other profession.

I do believe it is a mistake to lay hands on and send a man out to do the work of a minister until he has shown the Bible-given evidences of a call. The Spirit warns us "to lay hands suddenly on no man."

It is a healthy sign, that our churches are beginning to realize that it is men and laborers that they need and not merely preachers. The term "preacher" doesn't mean much in our day. The world has lost respect for the term, and justly so. But whenever a God-sent laborer is found, he will be honored and sustained by the churches and the world. That man will be rewarded by a harvest of souls. He will have a field of labor offered him, or he will make one by his own labors. He will not have to search out his friends, but they will continually keep him in mind and honor him with the honor he has bestowed upon his calling.

Surely this seems to be a time when our North Carolina Baptists ought to be praying the Lord of the harvest to send forth laborers into His harvest, for the harvest truly is plenteous.

Cary, N. C.

THE BIBLE AND THE YOUNG PEOPLE.

Two Papers by Hight C. Moore

NO. I.—THE INSUFFICIENCY OF THE SUNDAY-SCHOOL.

It is of paramount importance that the young people shall be guided into Bible study. Important for every reason; paramount, because the supreme treasure of the mind is Biblical knowledge and because the young people hold the future. It is important that ministers should study the Bible that they might expound it; for theological professors that they might properly train the coming ministry; for all teachers of truth that they might rightly instruct their classes; for parents that they might guide the feet of their children in right paths; for the mature and aged Christians that they might successfully battle in life and triumphantly press on to the Great Beyond. But more than all it is essential that our young people with their developing powers and boundless energies and splendid possibilities shall be trained into zealous students of the Word of God.

Mark the task here set before them. It is not enough that they shall merely possess a volume entitled "The Holy Bible" and containing their own names upon its fly-leaf or in gilt letters upon its back. There is more for them to do than to reverence the Book or to hold right views about it. It is well if they are willing to talk for it and to recommend it to others, but even these good deeds may be marred by inconsistency. Nor is it sufficient for them to go regularly to hear it expounded or occasionally to read it in spare moments or under special pressure. The great all-inclusive duty is to study the Bible. The mind must be brought into loving, energetic, frequent contact with the Bible so that the whole being will be filled and dominated with its potent truths. To accomplish this will be required strength of purpose, the prolonged exercise of the mind, and receptivity of heart.

So the task in itself is not an easy one. But it becomes more difficult of accomplishment when we consider the rivals of the Bible among the young. To a too frequent mental aversion to study and moral aversion to truth there is added a host of other impediments to the desired study of the Bible. Multiplying social pleasures and demands; the necessity of text-book study and the attractiveness of works of literature both in matter and in typographical make-up; the seductions of vitiating amusements, employments, and habits;—these and a hundred other things beset the path of youth and militate against the quiet hour for Bible study. In the midst of all these allurements our problem lies, and it is this: How can we rivet the attention of our young people upon the Book of books? Then, how can we maintain their interest in the truth, when once it is aroused? And, in following this line of interest, how can we cultivate it in different directions, accomplishing the twofold purpose of a symmetrical instruction and an ever-increasing knowledge? And finally, as the climax of all, how can we qualify our young people to effectively promulgate the teachings which we commit to them?

Is it too much to say that these are the highest and greatest lines of Christian work today? Surely if this greatest problem were solved, we should feel secure as to the future. The Bible would rise yet more grandly above its foes; the church would establish itself yet more firmly upon earth; true civilization would be lifted to a higher level; the world would sweep forward into millenial day.

As it is, the mountain-high problem confronts us, and we seem to be yet at its base. We have an agency at work; grandly indeed has it wrought and is working, but it is not without its deficiencies. Where it has done its best and utmost, there are yet great stretches of opportunity to be covered before we approach the summit of truth. It is well for us to survey the field, improve our methods both by supplement and stimulus, and train the oncoming millions to acquire and use the truth of God.

I PRESENT AGENCY.

In our churches generally there is at the present time but one agency that aims directly to promote Bible study in its true sense. The prayer-meeting is designed to stimulate devotion and the preaching is characterized by explosion and exhortations, but in the Sunday-school we have specifically the teaching and learning of the Bible. Of course the Bible is the ground-work of every service. But in one, it is a manual of devotion; in another, it is a credal statement or hortatory basis; while in the last it is a text-book. So we have made room for three kinds of meetings—prayer, preaching, teaching; and the greatest of these is teaching.

Viewing the Sunday-school from the standpoint of Bible study and the young people we are convinced that it promotes the one while serving the other in at least five particulars:

First, it secures Bible study among the young. The work may be elementary, fragmentary, disproportionate; the students may be at their post for pleasure, from mere habit, or because of parental compulsion; but the fact that young minds are brought in contact with the Bible in a public way is a first step in the right direction.

Again, it secures concert of study. Not only the individual mind and the Word of God touch each other, but what is really essential to interest, kindred minds strike against each other producing light and heat. Thus misconceptions are corrected, Scripture illuminated, and holy impulses started. Study is good; concert of study is far better.

Further, it makes a specialty of paragraph study. A single treatment of a single subject is deemed sufficient for a single study; and these paragraphs are taken in such order (in the International series) that a thorough study of them in their setting is said to take the student through the Bible within seven years. Moreover the treatment of these paragraphs is almost entirely expository; and this is certainly one of the best forms of Bible study.

Further still, it secures the dis-

covery and development of teachers. The preacher is by no means entitled to a monopoly in the proclamation of truth. Our churches do not awake and put on their strength until many of their members acquire facility in handling the word of God. Here is a magnificent field for the exercise of gifts and the extension of influence.

Finally, it promotes the circulation of literature which is calculated to arouse and stimulate Bible study. Best of all, it enthrones the Bible itself, puts it in its true position before the young, and shows them both how to approach and to use it. And then the lesson helps throw a flood of light upon the lesson texts, besides discussing spirit and methods in miscellaneous articles. Sometimes the literature lingers for good when the special study of any particular lesson is forgotten.

So the Sunday-school is a real agency promotive of Bible study. It has accomplished much and is destined to accomplish very much more. Let us magnify its work, extend its influence and usefulness, and pray for its prosperity. Yet to-day the question is being raised, Does the Sunday-school, as at present conducted, cover the field of Bible study that should be occupied by our young people?

II. THE GEGERAL DEFICIENCY.

The deficiency of the present Sunday-school in its chosen work is not so much a stain as a limitation. To point it out, therefore, will not be particularly a criticism of what is being done, but an indication of what remains to be done. The Sunday-school cannot be arraigned as a failure for what it has not attempted, yet it is well to see the possibilities of a field on whose margin it stands. In this spirit we may note a fourfold deficiency of the average Sunday-school.

In the first place, there is a deficiency in scope. The study of Scripture by paragraphs has much to commend it, yet it is not wise for every lesson to be cast in the same monotonous mould. To clip here and there selections that must be squeezed into a certain amount of printed space is hardly less than scissoring the Bible to pieces. Following inflexibly this plan, though it were the very best, could hardly be justified. In the rush to cover the entire paragraph time is not allowed for the study of a single verse or thought and getting out of it all the good we possibly can. Meager opportunity is afforded also for a topical study of the Bible, whereby all Scripture teaching on any oue subject is grouped and considered. The study of the books of the Bible, whether introductory or expository, has little room; and when it does come in, it is necessarily incidental and incomplete. And for the study of the Bible as a whole there is perhaps no thought, and certainly no provision. So the present Sunday-school does not cover the field of Bible study.

But there is also a deficiency in method. The truth must be conveyed to the student's mind and heart. The most common and the best method of doing this is the catechetical, whereby the teacher chases a truth home to the learner's mind and gives it lodgment there. But this has too often degenerated into the blankest, most un-intellectual routine leaving no definite impression. Besides, many other plans insuring freshness and variety are overlooked or ignored. The average teacher of the Bible falls into a certain groove, drags a covey of vivacious young people after him, and leads them to consider the Bible the dullest and hardest volume in the world. The result is that they soon "graduate" from such Bible study. The fault lies not in the Book studied, but in the method of getting at it.

Again, there is a deficiency in spirit. Where the meeting is primarily for study, the devotional element will not usually predominate; yet it cannot be ignored when we are studying the Bible. There ought to be present, even in the most critical and advanced work, the consciousness that this is the Book of God and the great manual of guidance for our lives. With this reverence there ought to be coupled an independence of thinking which is indeed seldom. Generally the best students delve only after what the lesson help says and the class-work is the merest recitation. The cultivation of individual thought is neglected and, in consequence, interest wanes. The spirit of Bible study, both devotional and intellectual, has by no means attained its full stature.

Once more: there is deficiency in Accomplishment. This is the real test and the final one. That the Sunday-Schools makes a magnificent showing is a matter for gratitude, but not for relaxation of effort. We must not think that all is being done that can be done. The Biblical knowledge now attained is too often, as we have seen, fragmentary and unsymmetrical; it needs rounding out into fulness and proportion. There is much to be done in the application of truth to the student's individual life; it is not a matter of mere mind during the class-hour, but of the life during all the days. Also, there is a limitless field in which the young are to be trained in the use of the Bible; and in this working knowledge of the Bible really little has yet been done.

So we conclude that great as has been the contribution of the Sunday-school to the cause of Bible study, it does not at present cover the entire field and so does not meet the full need of the young people of to-day. There is opportunity and demand for yet further and larger work in the same direction.

Dying Words of Baptist Martyrs.

BY MRS. V. L. PENDLETON.

The last words of the martyr of martyrs, Christ Jesus our Lord, were, "It is finished." The great sacrifice for the redemption of the human race was finished, and now he sits in glory at the right hand of God, and before his throne are "they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

It is generally supposed that at the Passover, which succeeded that of our Lord's crucifixion, Stephen was stoned to death calling upon God, and saying, "Lord Jesus receive my spirit." And he kneeled down, and cried with a loud voice, "Lord lay not this sin to their charge." And when he had said this, he fell asleep.

The next martyr was James, the brother of John, in A. D. 44. His last words are not recorded, but Clemens Alexandrinis, an early writer, says that as James was led to the place of martyrdom his accuser was brought to repentance by the apostle's extraordinary courage and undauntedness, and fell at his feet begging his forgiveness, and declaring himself a Christian; and they were both led forth and beheaded together.

There were many Baptist martyrs in the early ages. Dr. Ypeio, professor of theology at the University of Groningen, and Dr. J. J. Dermont chaplain to the King of Holland, in a work which they prepared for the use of the government, said: "We have now seen that the Baptists, who were formerly called Anabaptist, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles; and as a Christian society which has preserved pure the doctrines of the Gospel through all ages." (These writers belonged to the Dutch Reformed Church.)

Unfortunately, few of the dying words of these early Baptist martyrs have been preserved.

We read of one Peter in the third century refusing to sacrifice to Venus, and exclaiming: "No, I shall offer to the true God the acceptable sacrifice of praises and prayers," whereupon he was stretched upon a wheel by which all his bones were broken, and then beheaded.

In A. D. 308 the governor of Hungary carried Quirinus, bishop of Liscia, through the principal towns of the Danube loaded with chains and exposed to ridicule; but he refused to renounce his faith, and was ordered to be thrown into a river with a stone fastened to his neck. Quirinus floated for some time, and exhorted the people, and finally exclaimed: "Grant me now to lay down my life for thy sake, O my God," and immediately sank.

JOHN HUSS.

Erasmus of Bohemia wrote that the followers of "Huss" admitted none "unless they were dipped in water," and they reckon one another without distinction of rank to be called brothers and sisters. Robinson wrote of him that he was full of Anabaptistical errors, and was baptized by immersion. The Council of Constance condemned him to be burned at the stake. The bishops put a mitre on his head on which was painted devils and this inscription: "A ring leader of heretics." While the fagots were piled to his very neck the Duke of Bavaria desired him to abjure: "No," said Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood." He sung a hymn which was clearly heard above the crackling of the flames which ended his life.

JEROME OF PREGNE.

Jerome of Pregne was one of the most accomplished men of the fifteenth century.

He was a layman, but a devoted friend and co-worker with John Huss, and when the latter was being tried before the Council of Constance in 1411, he fled to his help. He was apprehended, tried with him, and both were sentenced to be burned at the stake. Huss suffered some months before Jerome who was spared because his faith faltered, but he soon renewed his adherence to his Savior, and suffered at the same stake where John Huss had been burned. Poggins, secretary to the Pope, who heard Jerome's defence in the Council, wrote to a friend: "I never knew the art of speaking carried so near the model of ancient eloquence. It was indeed amazing to hear with what force of expression, with what fluency of language, and with what excellent reasoning, he answered his adversaries. Nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behavior. It grieved me to think so great a man was laboring under so atrocious an accusation." This same writer says that although the Cardinal of Florence, and many persons of consequence endeavored to bring him to a better mind he persisted in his errors, and was condemned as a heretic. He was bound with wet cords, and an iron chain to the stake, and fagots piled around him as high as his breast. The executioner was about to set fire to the wood behind his back when he cried out, "Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it."

As the wood began to blaze, like his friend Huss, he sang a hymn, and thus he suffered martyrdom May 20, 1416.

Felix Mentz, a native of Tunich and a leader in the Reformation. In 1522 he began to doubt the Scriptural character of infant baptism, and the following year he began to preach publicly that a church of Christ should consist of believers baptized into Christ. He was seized and imprisoned. He confessed that he had baptized contrary to the edict. He would not confess repentence, was condemned, and the 5th of January, 1527, was drowned.

Bullinger thus writes: "As he was lead through the shambles to the boat, he praised God that he was about to die for His truth; for anabaptism was right and founded on the word of God, and Christ had foretold that his followers would suffer for the truth's sake. When he was bound upon the hurdle and was about to be thrown into the water, he cried, "Into thy hands, O Lord, I commend my spirit."

George Wagner when thrown into the flames, cried with a loud voice, "Jesus! Jesus!" And when the executioner cruelly turned him, he continued to repeat the name of Jesus.

In Amsterdam, March 2, 1549, Ellert Jansen with four men and three women were burned at the stake because, according to their sentence, "They had suffered themselves to be re-baptized, and had wrong notions of the sacraments."

Jansen cried out, "This is the most joyful day in my whole life."

We read with great interest the touching story of two young Englishmen who joined with the Duke of Monmouth to fight for liberty and the Protestant religion. William Hewling, only 19 years of age, was executed at Lyme, September 12, 1685. His last words were, "Oh! now my joy and comfort is that I have a Christ to go to."

Benjamin Hewling, his brother, was 22 when he was executed at Taunton the 30th of the same month. When asked by the sheriff if he would pray for the king (James II.), he said, "I pray for all men," and then with the rope about his neck, he sung with such joy and sweetness that many present said that it both broke and rejoiced their hearts.

Anne Askew is said to have been the most interesting victim of the fires of Smithfield. She was an intimate friend of Catherine Parr, and Bishop Gardner and others hoped through her to find an accusation against the queen for believing in the principles of the Reformation. She was confined in the tower and put on the rack until she was unable to walk or stand from the tortures she endured, so was carried in a chair to Smithfield. One who saw her at the stake said: "She had an angel's countenance, and a smiling face. At the very last a pardon from the king was offered her if she would recant, but she said: "I came not here to deny my Lord and Master."

Joan of Kent, a lady of high parentage, and a friend of Anne Askew, belonged to a Baptist church at Canterbury. She distributed the proscribed translation of the New Testament by Tyndale; and visited the prisons where her friends were incarcerated and assisted them all in her power. She was adjudged a heretic because she believed that the Virgin Mary like all other women was tainted with sin. While bound to the stake Bishop Scory tried to convert her to his faith, but she scoffed him and said: "Go, read the Scriptures." Mrs. Prest, another Anabaptist, was burned outside the walls of the city of Exeter, and her last words were, "God be merciful to me a sinner."

News Notes.

....Search the Scriptures.

....Our church at Brevard has called Bro. C. S. Cashwell.

....The South Fork Association meets Thursday at Maiden.

....The Texas Convention will meet in Dallas, November 4-6.

....Bro. M. M. Landrum changes his address from Forest City to Sunshine.

....Walter Calley, the International B. Y. P. U. Secretary, will attend the Convention.

....Join the Biblical Recorder's Circle of Bible Readers. See announcement on editorial page.

....Fifty-five men were robbed at the Greensboro fair by pick-pockets. The army of thieves will prey on Raleigh this week.

....Bro. McKaughan, now of Ashpole, writes: "The Robeson Association meets with Big Branch church, at Orrum, seven miles from Ashpole."

....A report of the Central Association will be printed next week. Brethren Ray, Hunter, Douglass and Stevenson reported a most helpful meeting of the body.

....Under Brother Hubbard's ministry our church at Shelby continues to flourish. The church doubled her contributions to State, Home and Foreign Missions this year.

....The Alabama Legislature has honored itself in deciding to place a statue of J. L. M. Curry as one of its two representative statues in the capitol at Washington.

....We have done with the title "Rev." It has no place in a Baptist paper. It is a violation of Baptist principles and doctrines. And it is a reproach to the true preacher.

....Bro. Charles C. Jones reports thirteen additions to our church at Cameron—the best church in the State for her size;—and he orders a volume of "All Things New" for each of them.

....What has become of the Richmond Baptist Council. Did its one cry in the Herald mark the beginning and end of its life? Or did it merely go to Europe in Ashby Jones' vest-pocket?

....We regret to record the death of Dr. A. J. Blanchard, of Wake County, father of Bro. C. W. Blanchard. He was a worthy Christian, a noble citizen and a good neighbor. He was in his 77th year.

"The Texas Standard" has started a health department, conducted by Dr. J. H. Kellogg, Battle Creek Sanitarium. It will require more than a Sanitary expert to clean the record of that paper's editor or to cure him of his diseases.

....The Western Recorder says it did not club with the Flag. The Flag says it did and gives the reason for the recent breaking up of the club. Who cares? There is a picture of two cats, tied by their tails and suspended over a wire.

....Mrs. Jones, the venerable mother of Mr. W. N. Jones, chairman of our Educational Commission, died October 7th. An appropriate sketch of her life will appear later. Meantime his brethren will give their sympathy to Brother Jones.

....Rev. John T. Edmundson writes: "I have just closed one of the greatest meetings I have conduoted in the State. I held this meeting at Poplar Springs church. Over 100 professed and over 100 will join the church and other churches."

....Broadway church, Louisville, Ky., will secure an assistant to Pastor Carter H. Jones, and has chosen Bro. J. T. Watts, recently of Mississippi. It is likely Brother Watts will accept. The salary will be $1,000.

....The Reunion at Greensboro was in every respect a success. Enthusiasm and patriotism reached a high mark. There were many visiting sons of North Carolina and many North Carolinians there to welcome them.

....There are also a great many vacant pastorates in Virginia. Evidently the churches are seeking better men and the men are seeking better churches. North Carolina will fall behind unless there is a general raise of the pastor's salaries.

....The address of Sam J. Porter is 2302 E. Ninth St., Kansas City, Mo. He writes: "The people here have given us a cordial reception. Large congregations at both services last Sunday. All the Baptist churches here are now supplied with pastors."

....Bro. W. R. Beach, of Granite Falls, writes: "We have had a gracious meeting. Bro. J. J. L. Sherwood, of Yerger, N. C., did the preaching. The Spirit's power was present to bless. I baptized nine Sunday afternoon in the presence of a large crowd."

....The pastor, Bro. I. P. Hedgepeth, assisted by R. G. Kendrick, held a seven days' meeting with the Galeed church, Bladen County, commencing October 3, 1903. There were nine added to the church by baptism at the close of the meeting."—F. S. Averitt, Abbottsburg, N. C.

....The State was shocked Sunday morning by the news that a Buncombe County physician, crazed by drink, had killed his three children and attempted to kill his wife. And yet men pretend to believe that there is no harm in drinking and that at any rate it affects only the drinker.

....Messrs. Sylvester J. Betts, of Bayonne, N. J., John J. Douglass, of Wilson, and C. L. Greaves, of Reidsville, were in Raleigh Sunday. Mr. Greaves occupied the Tabernacle pulpit, Pastor Massee being in Gaffney, S. C., assisting Pastor Cree in a meeting. His sermons were very much enjoyed.

....This word from Brother Stradley will be appreciated: "Bro. Hardaway has resigned. He goes to Newnan, Ga. I am very sorry. There is no better man this side of heaven. He is a good preacher, and the best pastor I have ever known. It will be hard to fill his place. Everybody in Oxford loves him."

....In the peaceful arbitrament of the claims of Great Britain and the United States with regard to the Alaskan boundary, our country was last week awarded all that we claimed. Hannis Taylor, born in North Carolina, was of counsel for the United States. By the decision no American citizen will lose a foot of land.

....Our contemporary, the Progressive Farmer, chides the Recorder for saying that Mr. Dewey might yet establish himself in the esteem of the people. In saying this we did not condone his crime. We only maintained a Christian ideal. While the light holds out to burn the vilest sinner may return. Mr. Dewey is a grand rascal; and his letter does not improve our opinion of him, although it seemed to indicate that there are yet sparks of religion in his heart. Since he has not come back, we judge that he has played another sharp trick. The New Bern Directors should offer their $4,000 reward again or they will stand self-indicted as joint-looters with Dewey. Are they afraid for him to return and tell the truth?

....As usual we have extraordinary reports of money raised in the annual meeting of Simpson's Missionary Alliance—an organization that uses mathematics of its own peculiar invention and makes reports that require more faith—credulity—than sense to accept. In the Convention the papers report $91,167 was raised at the first session.

....Pastor Tyree reports a singularly impressive meeting at Wake Forest. He told his people Sunday that taken altogether it was the most remarkable meeting that he has known. The conviction of sin was manifest and there was also the joy of salvation. The meeting reached both the residents and the student body. Pastor Lynch will doubtless write us a letter about it.

....There are less than 800,000 church members in North Carolina, but there are 1,800,000 people in the State. And yet Governor Aycock says that all the people believe in God. It seems to us that belief in the golden calf—the desire for money and power—and the willingness to take advantage is about as prevalent in North Carolina as any where else in the United States.

....The Kansas City Theological Seminary, which began its existence last year, had fifteen students the first year. It has opened this year with twenty. With the one at Baylor University, this makes three such institutions in the South, if Kansas City can be said to be in the South. It is on the border.—Christian Index. We need more than one Seminary.

....The Sunday-school Board has decided to issue both a hymnal and a song book. A tentative list for the hymnal has been issued, which contains 645 hymns, which have been selected by Lansing Burrows. The Board is asking those interested to go over the list and suggest omissions and additions. An effort will be made to get both the books out by the next Convention in May.—Baptist Argus.

....The Baptist seminaries and colleges of this country have about one thousand dollars invested in buildings and endowments for every student enrolled. At a rate of 5 per cent interest, which is a high estimate, it costs only about fifty dollars a year to the denomination to educate each of these students. This does not seem to be a very high value for the men and women who are to occupy places of interest in the years to come.—Central Baptist.

....Mr. E. L. Green, of Wallburg, writes of the Liberty Association School: "Our school continues to increase in number and interest. The new school house is about completed and we are all proud of the building. We have arranged to have an Educational Rally Saturday before the first Sunday in November. Professor Carlyle and Prof. W. A. Blair, of Winston-Salem, have consented to speak for us. We are expecting a delightful time, and hope much good will be done. We hope to have many of our brethren and friends present. We promise a delightful time to all that will come."

....John Alexander Dowie, self-named Elijah II., is now in New York with his chosen followers called "The Restoration Host." Wrong as he is, he is showing Christians how to work. Under his direction the entire city of New York will be "evangelized" in ten days. That is, his followers will canvas the city, visiting the houses, preaching on the streets and personally approaching individuals, until the entire population shall have been reached. By similar zeal and system the Christian churches could evangelise the world in five years—in one year. Dowie and his followers are awake and at work—at any rate.

....Rev. John Firth, a Baptist missionary to India, is on a vacation. Recently he attended the meeting of his old Association in Iowa, and was greatly grieved that the time was taken up by speeches upon "every kind of missionary enterprise in the world," and little time or thought given to the state of religion in the churches composing the Association. There are other Associations in which this thing is done.—Western Recorder.

....The Oxford Seminary's opening was the largest in its history, and the number now present is larger than ever before. This increase of students has made necessary additions to the dormitories and the dining room. These improvements have been completed. Valuable additions have been made to the School of Science. A large order for books for the library of the Literary Societies has just been made. Everything betokens a high degree of prosperity.

....Bro. J. M. Justice writes: "Please change my address from Hendersonville, N. C., to Santiago, Cuba, Box 228. Instead of returning to Wake Forest this year to graduate with my class I have accepted a position with Dr. H. R. Moseley, a Baptist missionary in Santiago, Cuba, as Tutor for his and the children of another missionary. I shall return next summer and finish my course in college. I am rejoiced to hear of the great revival at Wake Forest."

....The field for new subscribers can never be exhausted. Today a newly wedded couple begin life. They should have their denominational paper. Tomorrow some one is converted. He should, too, Every year the number of possible readers grows. Last week the following brethren found new subscribers. We heartily thank them: J. Tynch, Edenton, N. C.; T. G. Wood, Aulander; E. S. Pierce, Currituck; W. A. Ayers, Elizabeth City; J. F. Putnam, Cherryville; W. A. Therrell, Asheville; R. H. Marsh, Oxford; W. R. Beach, Granite Falls; W. H. Reddish, Morganton; E. R. Harris, Durham. Each of them is a minister, and each is a good one—as this effort to pasture well their flocks indicates.

....There is nobody in North Carolina that we would exile to Virginia, if we could; our purpose in printing the following from the Times-Dispatch is quite of another character: "There are at this time in Virginia perhaps more unfilled Baptist pulpits than has been the case at any time in the history of the denomination. Some of the most important charges in the State are on this list. Not to speak of the First church, in Petersburg, to which Dr. W. C. Taylor, having reconsidered, is coming; or of the First church, in Danville, to which the Rev. J. E. Hicks has in recent months come; or of the Fulton church, to which the Rev. Daniel Hepburn is coming in a few weeks. The following churches are actually pastorless or are to become so in the next few weeks: Randolph Street, Richmond; Fredericksburg; Freemason Street, Norfolk; Hampton, East Hampton, Blackstone, Jonesboro, Drummondtown, Marion, Brington, Luray, Urbana, and Clark's Neck, Harmony Grove churches in Caroline recently served by the Rev. J. T. Eubanks, the Lawrenceville field, several churches in upper Hanover, Mt. Madison, Lynchburg; Bluefield, Carmel, and Mt. Horeb, Caroline County; Second Branch, Gill's Grove, and Branches, Chesterfield; Ettrick's and Matoaca, and Oak Grove, Manchester. And this is only a partial list. All of these churches want pastors and some want them badly. Hence the letters to Richmond. The question of filling all these vacant pulpits assumes a very interesting cast."

....Presbyterians are raising $100,000 with which to begin work in the Philippines, $50,000 of which is to go into a two-towered building in Manila. Baptists have not taken any steps to begin work in that country. —Baptist Argus. While we talk about doctrines and history and the way things ought to be done, others are raising the funds and possessing the lands.

....The two antagonistic Arkansas Conventions appointed Peace Committees. And the regular Convention's Committee has made an abject and absolute surrender to the Association's Committee. That is the Association's Committee demanded that the office and work of Corresponding Secretary be abolished; and the Convention's Committee agreed. It also demanded that the present co-operation with the Home and Foreign Boards of the Convention be abandoned. This also was conceded. This surrender must be ratified by the Arkansas Convention and by the General Association. Arkansas is for the time lost to the Southern Baptist Convention. The Peace Committee of the Convention has surrendered its fealty and stultified itself. In Arkansas Bogard, the infamous, and Clark, the agitator for rule or ruin, are in the saddle. Much joy to them as they lord it over Zion. The only hope for Arkansas is the rejection of the Peace Committee's action by the Convention. Mr. Eagles of Arkansas, is President of the Southern Baptist Convention and the Arkansas Convention. It will be strange indeed if under these circumstances co-operation with the Southern Baptist Convention is abandoned.

About the Convention.

Charlotte Baptists are making the necessary arrangements for the approaching Convention. We sincerely hope it will be a deeply spiritual meeting. The Durham Convention was eminently a missionary meeting. May the Charlotte Convention be known as the time when the Holy Ghost came in mighty power upon all the delegates. Would it be in order for me to urge that only good men and true be appointed by the churches, who will come to Charlotte, not to see the sights, but to attend all the sessions. Mr. J. A. Durham is chairman of the Committee on the Arrangement of Homes, to whom the brethren will write. Charlotte will gladly entertain all who come to take part in the proceedings.

Tryon Street Methodist church, immediately opposite our church, has been kindly put at our service. It will seat 1,200 people and will doubtless be used for the night meetings, while Tryon Street Baptist church will be the place of meeting during the day. The ladies can hold their sessions in the Methodist church.

Brethren Pruett and Adams, and their members, will co-operate in all that we do. A. C. BARRON.

Charlotte, N. C., Oct. 16, 1903.

The Situation Becoming Serious.

It will be remembered that in an article some weeks ago it was urged that we raise the extra fifteen hundred dollars to be raised for State Missions by November 1st, in order to have the coast clear for bringing up the last on State Missions. So far from getting ahead any we are actually falling behind. Last week we were $43 behind, and the receipts which appear in this week's Recorder put us $74.74 behind what we were this time last year. Just a few days of October remain, and instead of having the fifteen hundred which we had hoped to raise over and above our regular contributions, we have actually gone backward.

Now when you think of the tremendous strain we have had for two years from the first of November until the first of December to raise what we did, and that we must raise that much and fifteen hundred on top of it, you can judge whether I am justified in being anxious about the situation.

Brethren, we must not report a debt at Charlotte, for if we do the work will be seriously crippled next year. It is with the pastors and churches to say whether we shall go up without debt.

I only glance in the office occasionally these days, but in doing so I gather these figures which are not at all reassuring. Let us all get down to real blood earnestness in this matter and bring State Missions up without debt.

Anxiously yours,
LIVINGSTON JOHNSON,
Corresponding Secretary.

Mars Hill College.

After personal observation of the work done in Mars Hill College, I desire to say a few words through your paper in regard to some of her departments of study.

For thorough grounding in work preparatory to entrance to the Sophomore year in our Southern Colleges, Mars Hill is unexcelled in North Carolina. Profs. Moore and Clarke are specialists in their respective branches. Rev. Mr. Woodall's instruction in the systematic study of the Bible is filling a long-felt need in the school; especially in the case of the large number of ministerial students now studying in Mars Hill College. The large classes in elocution under Mrs. Woodall show that the people are awakening to a sense of appreciation of her superior talent in teaching physical culture and expression. Her ability was given its merited recognition by the Summer Curry School of Expression, in Asheville, this past summer. To see the work of the pupils in the Art Department is enough to convince one that Miss Fleetwood is not only a true artist, but also that she has the ability to give to others the genuine artistic touch. The Primary and Music Departments are under the very best direction.

In connection with the school work must be mentioned the manifest increase in interest in, and attendance on church services at Mars Hill under the wise pastoral care of Rev. W. H. Woodall. There was an unusual interest manifested by the ministers in the recent fifth Sunday meeting.

These things are helping to usher in a brighter day for Mars Hill College, Madison County, and Western North Carolina.

Who is the man, or who are the men, to find it in his heart to erect a dormitory for boys, increase the size of the Girls' Home, build another large brick building for recitation and society halls? These are the needs. Why not supply them and thus widen Mars Hill College's range for accomplishing good?

Sincerely yours,
ALLISON W. HONEYCUTT.
Greenville, S. C., Sept. 25, 1903

Fellowship and Tally-Ho Churches.

At Fellowship a meeting was held the latter part of September. Rev. J. S. Hardaway preached three good sermons, and aided in ordaining Bro. Frank Byrd to the deaconship. There were about 15 professions of faith. Ten were baptized. Others will join next meeting. It was a precious meeting.

At Tally-Ho, a meeting began the first Sunday in October. On Tuesday, Rev. W. B. Morton came, and did all the preaching. I have rarely ever heard any any one who preached better. He is sound, safe, instructive, pleasant, and persuasive. There were 18 or 20 professions of faith. Fourteen were baptized. Others are expected. We had hindrances every day, but still it was a delightful meeting.

In both meetings we preached the old gospel, and invited penitents to the front seats.

J. A. STRADELY.

The Union Association.

The Union Association met in her forty-ninth session with the church at Philadelphia. R. H. James preached the introductory sermon from the text "Be watchful, and strengthen the things that remain, that are ready to die."—Rev. 3:2.

W. F. Watson was elected Moderator, R. F. Beasley was re-elected Clerk, and F. B. Ashcraft, Treasurer.

After voting out the report on Periodicals a few zealous spirits succeeded in getting the Association to give fifteen minutes to this important subject. (Not worth mention according to some who profess to be called of God to work for the up-building of His kingdom.' Rev. G. O. Wilhoit made a very strong plea for the Biblical Recorder.

The Report on State and Associational Missions was discussed by S. F. Conrad, J. L. Bennett, R. H. James and J. A. Bivens. At this point Brother W. R. Stewart, a man whom God has not permitted to see the beautiful in this world, but has a double portion of melody and song, delighted and uplifted the Association by singing that grand hymn, "Jerusalem." Wingate is fortunate in having such a music teacher.

S. F. Conrad read the report on Orphanage which was spoken to by S. F. Conrad, R. H. James, J. W. Bivens, J. S. Farmer and A. Johnson. A cash collection, $10.60, was put in the hands of Brother Johnson.

J. E. Dowd read the report on Education, and made a strong plea for this important work. R. F. Beasley also made a strong speech for W. F. C. and the B. F. U., and then for the Association school at Wingate. Brother Dry is one of the safest school men in the State, and with Brother Dowd at Marshville they are pressing forward in this great work. Union County should be justly proud of these two schools.

G. O. Wilhoit and A. Johnson and J. L. Bennett all made strong speeches on Ministerial Relief. F. B. Ashcraft submitted the report on Woman's Work, which was discussed by F. B. Ashcraft, A. Johnson and J. L. Bennett. More women and more men too, should look at this important department of our work. We cannot afford to neglect that which God has so signally blessed.

M. D. L. Presslar was elected a delegate to the Southern Baptist Convention. The Association pays the way of their delegate. Let every Association in the State note this act. It is worthy of imitation.

J. E. Dowd conducted devotional exercises Friday morning and M. B. Dry on Saturday morning.

M. D. L. Presslar read the report on Foreign Missions, which was spoken to by M. D. L. Presslar, A. C. Baker, W. F. Watson, J. L. Bennett, J. G. Gulledge, V. T. Chears, J. T. Horn and R. Pope. The report recommended that the Association raise enough money to pay the salary of one missionary. The Holy Spirit was present, and the Association went forward two hundred per cent in their pledges. The amount pledged this year for Foreign Missions is $472.

Report on Sunday-schools, read by J. L. Bennett, and spoken to by J. L. Bennett and J. E. Dowd.

M. B. Dry read the report on Home Missions, which was discussed by M. B. Dry and G. O. Wilhoit.

The Temperance report was discussed by J. L. Bennett and O. C. Curlee.

The Union has a bright future. A few men who cannot recognize greatness of wisdom and discretion and honesty in the brethren who labor so faithfully for our organized work will soon go home to heaven, and men who have received better training will take up the work.

The next session will convene with the church at Mt. Harmony, three miles from Mathews, N. C.

J. S. FARMER.

A Beautiful Mountain Custom.

"Old Home Week" inaugurated a few years ago by the Governor of New Hampshire has been the occasion of much real joy and best social culture to the children of the Granite State. And now the Tar Heelers, not to be behind in any good thing, are assembled at Greensboro, drinking in sweetest pleasure in communion of friend with friend.

But here in Western North Carolina, as, perhaps, no where else in America, the family reunion idea finds its fullest and most beautiful expression.

This is possible because the people have not wandered off from the old home and become scattered as in other sections, but are a more home-keeping and stationary people.

Many of the best families meet annually under the old roof tree.

On October 3, 1903, Bro. O. H. Ramsey and his excellent wife, sister Helen Ramsey, according to their custom, in genuine patriarchal fashion gathered to the old homestead their large family and feasted them with a generous hospitality that even an eastern nabob might well envy.

Fifteen children and children-in-law sat down to the table with this patriarchal pair.

Fifty-eight souls have descended from them and fifty-five are living and all the fifty-five were present.

Such a feast as was spread for the travel-sharpened appetites (a mountain road is the best of sauce) is rarely seen in any country. Squirrel from the mountain forest, lamb from the hill-side pasture, beef from the wild wood range, and pork fat from the natural mast—all the products of a land veritably flowing with milk and honey graced that board.

The day was given up to good-fellowship.

Brother and sister Ramsey beamed with commendable pride upon their children—prosperous men and accomplished women, honored and honorable citizens, promising youth, and sweet, tender, innocent childhood—and moved among them with a quiet easy dignity that put everybody at peace with himself and all the world.

The pastor and his wife were not forgotten, but were generously included in "the family." Truly it was good to be there.

One feels like moralizing upon such occasions. It is a good custom. The best traditions of the family are kept alive. The family name and family honor are emphasized, and he must be a degenerate indeed who, in the face of such a custom, would disgrace the family name and stain the family honor.

Very truly,
W. H. WOODALL.

Home Circle.

An Obliging Servant.

Miss Clara Barton, the president of the American Red Cross, visited Philadelphia recently, and, at a luncheon that was given in her honor, she described a green servant she had once employed.

"This girl," said Miss Barton, "came to me as a cook, but she could cook nothing. Her ignorance was incredible. She couldn't boil an egg.

"I ordered soft boiled eggs one morning, and they came in as hard as bullets. 'Mary, I told you to have the eggs soft,' I said.

"'I know they're very tough and hard, ma'am,' Mary returned, 'and yet I boiled 'em an hour, for all. I'll put 'em on again and boil 'em two hours, though—yes, or even three—for I'll be bound to get 'em nice and tender for ye yet."

How to Stand Straight.

One of the most admirable points in military discipline, says an exchange, is the erectness of figure given by the drill exercises. A "soldierly" bearing is proverbially a fine one. The following rules, if strictly carried out, will give the civilian the benefit of such a carriage. Try them and see:

Make it a rule to keep the back of the neck close to the back of the collar. Roll the shoulders backward and downward. Try to squeeze the shoulder blades together many times a day. Stand erect at short intervals during the day—"head up, chin in, chest out, shoulders back."

Walk or stand with the hands clasped behind the head and the elbows wide apart. Walk about, or even run upstairs, with from ten to forty pounds on the top of the head. Try to look at the top of your high-cut vest or your necktie. Practice the arm movements of the breast-stroke swimming while standing or walking. Hold the arms behind the back. Carry a cane or umbrella behind the small of the back or behind the neck.

Put the hands on the hips, with elbows back and fingers forward. Walk with the thumbs in the armholes of the vest. When walking, swing the arms and shoulders strongly backward. Stand now and then during the day with all the posterior parts of the body, so far as possible, touching a vertical wall. Look upward as you walk on the sunny side of the street.

What is Patriotism?

It is the love of one's country. Webster said: "Patriotism is the passion which aims to serve one's country, either in defending it from invasion or protecting its rights, and maintaining its laws and institutions in vigor and purity;—it is characteristic of a good citizen, the noblest passion that animates man in the character of a citizen."

"I do love my country's good, with a respect more tender, more holy and profound, than mine own life."—Shakespeare.

A man's country is not the mountains, rivers, and woods, alone—but it is principal, and patriotism is loyalty to that principal—love for the institutions, customs, laws.

All men should cherish the sentiment of patriotism, because the all-wise Creator has planted it in men's minds as a source of happiness to themselves and of good to society.

Jesus was a patriot, that sentiment which makes so much of the poetry of the earth, the love of men for their native land, was very strong in His bosom. He was always eager for the city of David, because of the interests of God which it enshrined. His life upon the earth was that of a patriot and our lives should bring forth fruits of patriotism, unselfishness, devotion and public welfare, courage, self-sacrifice, liberality, etc. Get out of our own selfish interests to a broader horizon.

It is the great patriots that interpret the value of their country to the common citizen. Read history—how Washington, and Webster, and Lincoln loved their country. Read history, and learn of the sacrifices made by noble men and women that have helped to make this land of ours the "land of the free and the home of the brave." Read the speeches of such men as Washington, Lincoln, Henry Clay, Charles Sumner, Wendell Phillips, Henry Ward Beecher, and others who were patriots and who made so much sacrifice for their country.

It will inspire you to read the speeches of our great men who have helped to make this history—it will make you better, it will bring joy to your lives—inspire you to nobler and higher living and make you better men and women. Teach patriotism, love of country and flag, to your pupils and children; teach it, cultivate it in your own living and you will get nearer to your God, and your lives be more useful.

The Worth of a Friend.

"What is the most precious thing in all the world?" asked the king, thinking that gold or precious stones would be the answer.

"A friend," said the sage.

Is it true, girls? Do you think a friend is the most precious thing in the whole wide world? If you cannot say yes to that with a whole heart, then it is very evident that you have never had a friend.

Helen is a very popular girl and can count her so-called friends by the score, but she hesitated when I put this question to her.

"A friend, the most precious thing in the whole wide world?" she said. "It sounds very pretty, but I'm afraid I don't place my friends at so high a figure. You see," she added, laughing merrily, "I have so many of them that fact naturally depreciates their value."

Poor Helen! Like so many people who are popular and have an unlimited number of "friends," she had not one true friend among the number.

The word "friend," like the word "lady" and many other good old English words, is very badly abused at times. Girls in particular are apt to abuse it, and to mistake a school infatuation for the strong, deep, and lasting feeling of true friendship. To very few is it given to understand the word in its truest and deepest sense.

What are the essential attributes of a real friendship? Some one has well said that the first law of friendship is sincerity. Without sincerity friendship is impossible. If you would have a friend, you must learn to be sincere—and as sincere in small things as in great. The Rambler says: "There can be no friendship without confidence, and no confidence without integrity," or sincerity, which means the same. Let us then be sincere not only in what we say but in what we do. Let every word and act ring true.

Another attribute of friendship is unselfishness. A friendship, like everything else that is worth attaining, demands a sacrifice. You cannot serve two masters; you cannot love yourself and your friend also. Which will you choose? The highest type of unselfishness is he of whom it is said that he would "lay down his life for his friend."

Yet another attribute of a true friendship, and perhaps the highest, is faithfulness. According to Proverbs, "a friend loveth at all times." Not only in sickness or health, prosperity or poverty—in good report or evil, but at all times. What sacrifice would we not make for such a friend as that?

All my girls have no doubt read "Hamlet" and laughed oft-times at old Polonius, the scheming politician. Yet that same old fellow, for all his worldly wisdom, gave a beautiful bit of advice to Laertes, his son, when he said:

"The friends thou hast and their adoption tried,
Grapple them to thy soul with hoops of steel."

What better wish can I wish for you all than that you may have true friends, sincere, unselfish and faithful? And if you already have them and have "their adoption tried" what better advice can I give you than that of Polonius?

"Grapple them to thy soul with hoops of steel." Be sincere in your turn, be unselfish and faithful that you may never lose the priceless gift of their love.—Household Ledger.

Beauty's Beginning.

The beginning of beauty is the bath. The woman who does not use soap, water, and Turkish towel will struggle in vain with creams and lotions, though after the first named have done their work the latter will be invaluable to soften, smooth, and whiten the skin. Not every woman is strong enough to take a tub bath every day, but a sponge bath with a little alcohol added to the water will be found strengthening. One of the best soaps for the face is a simple shaving soap costing only five cents a cake, but do not forget that it is just as important to remove every particle of soap from the skin ducts as it is to cleanse the pores from dust. After a thorough rinsing, a good cold sponge will have a tonic effect. When exposed to harsh winds or the burning sun, rub a cold cream or fresh cream on the face, allowing it to remain ten minutes, then gently wash the face, and apply rice or talcum powder.

What Will Cure A Bad Catarrh

A Noted Doctor-Preacher of Atlanta Seems Able to Permanently Cure This Disease by an Entirely New Home Method That is Attracting Attention.

SENDS IT FREE TO ANYONE WITHOUT EXPECTING PAYMENT

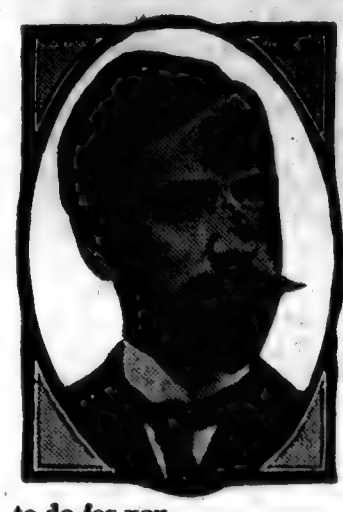
Those who have all along doubted whether there really was a permanent cure for catarrh will be glad to learn that an eminent Southern doctor-divine, J. W. Blosser by name, has discovered a home method whereby catarrh can be cured to the very last spec without regard to climate or conditions, and so that there shall be no misgiving about it he will send it free to any man or woman without expecting payment, for while others are spending fortunes in advertising Dr. Blosser uses his money to build up his discovery, and therefore he can afford to send a trial package free and let the results speak for themself.

The doctor's discovery is radically different from the schemes that the country has recently been flooded with, and the results he has achieved seem to mark a new era in the scientific cure of chronic catarrh, foul breath, hawking and spitting, stopped-up feeling in the nose and throat, coughing spells, difficulty of breathing, catarrhal deafness, scratching in the throat, asthma, bronchitis, and the many other symptoms of a bad case of catarrh. The first day's use will clear the nasal passages and the lungs, and then the catarrh germs are dispelled and you are forever freed from this annoying disease.

The doctor is willing to rest his case on the free package he sends you, and the fact that his company now occupies four large floors would seem to prove that his discovery is genuine; so send your name and address without delay to the Dr. Blosser Co., 90 Walton St., Atlanta, Ga., and you will receive the free package, illustrated book, etc. The least you can do is to find out what the doctor has got, as you can't be anything out, one way or the other, and you surely should be cured.

When writing advertisers, please mention this paper.

I AM WELL.



And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

J NEWTON HATHAWAY,
63 Inman Building, 22½ Broad St., Atlanta, Ga.

"One Dose Convinces"

Mozley's Lemon Elixir

Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system. Fifty cents a bottle at all drug stores.

Mozley's Lemon Hot Drops immediately cures coughs, colds, sore throat and bronchitis. 25 cents a bottle.

Mozley's Lemon Hot Drops

FOR SALE.—No. 74.—850 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.
J. STUART KUYKENDALL,
Greensboro, N. C.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

Young People's Page

What Can We Do?

Oh, what can little children do to
make the great world glad;
For pain and sin are everywhere,
and many a life is sad!—
Our hearts must bloom with charity
wherever sorrow lowers;
For how could summer days be sweet
without the little flowers.

Oh, what can little children do to
make the dark world bright;
For many a soul in sorrow sits, and
longs to see the light!
Oh, we must lift our lamps of love,
and let them gleam afar;
For how should night be beautiful
without each little star?

Oh, what can little children do to
bring some comfort sweet,
For weary roads where men must
climb with toiling wayworn feet?
Our lives must ripple clear and
fresh, that thirsty souls may
sing;
Could robin pipe so merrily without
the little spring?

All this may little children do, the
saddened world to bless;
For God sends forth all loving souls
to deeds of tenderness,
That this poor earth may bloom and
sing like His dear home above;
But all the work would fail and cease
without the children's love.

—Selected.

"He'll Do."

"He'll do," said a gentleman decisively, speaking of an office boy who had been in his employ but a single day.

"What makes you think so?"

"Because he gives himself up so entirely to the task in hand. I watched him while he swept the office, and although a procession, with three or four brass bands in it, went by the office while he was at work, he paid no attention to it, but swept on as if the sweeping of that room was the only thing of any consequence on this earth at that time. Then I set him to addressing some envelopes, and although there were a lot of picture-papers and other papers on the desk at which he sat, he paid no attention at all to them, but keptr ight on addressing those envelopes until the last one of them was done. He'll do, because he is thorough and dead in earnest about everything."

You may be naturally a very smart person; you may be so gifted that you can do almost anything; but all that you do will lack perfection, if you do not do it with all of your heart and strength.

Two College Boys.

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" asked the man of millions.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and should we have anything of the kind open, will correspond with you."

As he passed out, he remarked to his waiting companion, "You can go in and 'leave your address.'"

The other presented himself and his papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap-iron," replied the superintendent.

And the college graduate went to sorting scrap-iron.

One week passed, and the president meeting the superintendent, asked, "How is the new man getting on?"

"Oh," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management at a salary represented by four figures, while his whilom companion was "clerk" in a livery-stable, washing harnesses and carriages.

Ten Rules of Politeness.

1. To be polite is to have a kind regard for the feelings and rights of others.

2. Be as polite to your parents, brothers and sisters and schoolmates as you are to strangers.

3. Look people fairly in the eyes when you speak to them or they speak to you.

4. Do not bluntly contradict any one.

5. It is not discourteous to refuse to do wrong.

6. Whispering, laughing, chewing gum or eating at lectures, in school, or at places of amusement is rude and vulgar.

7. Be doubly careful to avoid any rudeness to strangers, such as calling out to them, laughing, or making remarks about them. Do not stare at visitors.

8. In passing a pen, pencil, knife, or pointer, hand the blunt end toward the one who receives it.

9. When a classmate is reciting, do not raise your hand until after he has finished.

10. When you pass directly in front of any one or accidentally annoy him, say "Excuse me," and never fail to say "Thank you," for the smallest favor.—School Board of Santa Barbara, Cal.

Cat-Fish.

Five-year-old Marie Haddox lives with her papa and mamma in Marietta, Ohio. Another member of the family, and one that Marie greatly loves, is a large, sleek, gray tabby cat, and just now Tabby has a family of pretty, fluffy, soft-eared kittens on her hands (or paws). Marie's mamma loves Tabby, but she doesn't care to have too many cats on hand, and consequently is figuring how to get rid of some of the kittens.

"Poor little things," she said. "I hate to have them killed, but I am afraid they will have to be cloroformed."

Marie, who was busy with her dolls, never looked up, but with an air of quiet wisdom, remarked:

"Mamma, I wouldn't kill the kittens if I were you. Why don't you put them in the river and let them grow to be fish?"

Mamma was greatly astonished at this novel proposition, and replied:

"Why, child, who ever heard tell of such an idea? What kind of fish do you think they would be, dear?"

"Why, catfish, of course."

If Tired, Restless, Nervous,

take Horsford's Acid Phosphate. It quiets and strengthens the nerves and brains, restores the appetite and induces refreshing sleep. Strengthens permanently.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of The Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

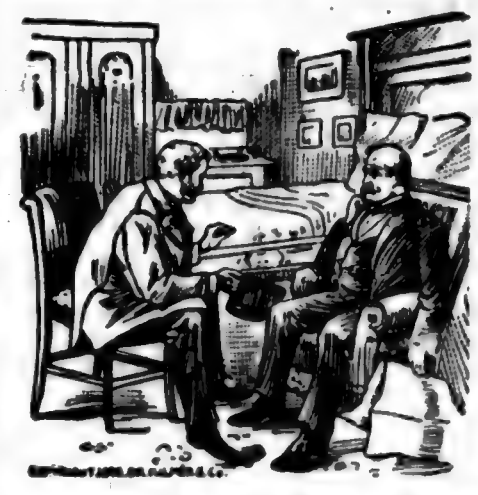
14 WEST 117th ST., NEW YORK CITY.
DEAR SIRS: Oct. 15th, 1902.

"I have been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it, had it not promised a sworn guarantee with every bottle of your medicine asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases, with the same good results."

With many thanks to you, I remain,
Very truly yours,
ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbances due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy



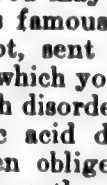
appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take, and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTICE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co. Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Biblical Recorder.

SUCCESS.



Every Man Must Work Out His Own Success.

THERE IS NO ROYAL ROAD.

BUT A SAVINGS ACCOUNT in a strong bank is the ladder by which many of the most successful men have climbed. It is a way that is open to you now as never before. This bank will accept your savings by mail in any amount from One Dollar up, and allow you interest, when the deposit amounts to Five Dollars, at the rate of

4 PER CENT. COMPOUNDED EVERY SIX MONTHS.

Deposits may be sent by registered mail, postoffice order, or express money order, or by draft or check on your local bank. We have deposits from all over North Carolina and from several distant States.

RALEIGH SAVINGS BANK.
RALEIGH, N. C.

JOHN T. PULLEN, PRESIDENT. JAMES O. LITCHFORD, CASHIER.

In writing please mention this paper.

Editorial.

MR. MORGAN ON THE COMING REVIVAL.

A. C. Dixon says that a revival wave is sweeping the world. He looks for the tide to rise higher and higher. Many others do not expect anything like a widespread manifestation. They rather expect and desire an intensive work, a coming of the churches into nobler living—an elevation of the standards of the Christian life. There is a universal craving for a better day; and it must come.

Mr. Campbell Morgan, who coming to America to succeed Mr. Moody, has devoted himself to preaching to church-members—and with great success,—was recently asked this question:

"Along what lines is a revival likely to come?"

He answered:

"The form of the question makes it somewhat difficult if not impossible to answer. I cannot tell along what lines it will come. I am, however, perfectly convinced that a real awakening of spiritual interest in the masses of the people, issuing in their return to vital religion, will come from the church's rediscovery of the true meaning of the cross of Christ, and response to all its claims. I feel that Dr. Denney's book on The Death of Christ is epoch-marking and epoch-making. When from our pulpits the great Biblical truth therein discussed is pronounced with the note of authority and in the power of the Spirit of God, there will be born anew in our churches the great passion which is always propagative. While very strongly believing that one of the certain notes of revival will be ethical, I am convinced that this will be the outcome of individual relationship to Christ and His cross, rather than of education from which the cross is absent."

READ THE SCRIPTURES.

For a long time we have entertained two most reasonable desires.

One is that the Biblical Recorder shall be truly Biblical. By this we mean that it shall not only conform to the Biblical standards of doctrine and life, or that it shall merely treat of Biblical subjects, but also that it shall be truly a paper devoted to the Bible, whose readers receive from it instruction in the Bible.

Is not this most reasonable? The idea of a Baptist falling short of this! The idea of a Baptist paper falling short of this! And yet we do, be it said to the shame of us one and all.

Our second desire is this, that our readers shall be daily Bible Readers. As Baptists we are devoted not only to talking about the Bible but to following it; not only to defending it but to reading it; not only to harking back to it but to knowing it. God would rather have a reader than a defender. A reader is always a defender; but a defender is not always a reader.

The Baptist battle cry is, What? Baptism? No. Close Communion? No. Soul Liberty No. Individualism? No. What? The Baptist battle cry is—Read the Scriptures! Out of that comes baptism, close communion, soul liberty, and all the other things we hold dear and sacred.

But to cry Read the Scriptures and not to read them is a shame. It does no one good. It is mockery of yourself and of God.

The one high particular mark of a Baptist should be acquaintance with the Bible. A Baptist that does not know his Bible is a reproach to himself, his profession, his church and his Lord who gave him the Bible, the mind to understand, the will to accept, and the right to follow.

We have engaged Pastor T. J. Taylor, of Warrenton, to conduct a department of Bible Reading in the Recorder. The first year he will take his readers through the Bible in one year. The next year he will give a topical or a chronological series. But one year is enough for once. Let us every one resolve here and now to go through the Bible with Pastor Taylor in the next twelve months. Let us do this or quit our empty talking about the Bible as the Book of books, the people's Book, the Lord's Book.

Brother Taylor was engaged for this work because he has proved his capacity to do it. For some years he conducted a paper one of whose objects was Bible Reading, and he enrolled several thousand Bible Readers and took them through the Bible.

The readings will begin very soon. But first we want to enroll a thousand or more who will follow the course. We want every Recorder reader to send us a postal card pledging to take these readings. They will require no more of you than your duty and they will reward you richly. Send in your name as soon as you make up your mind. Do not wait for others. Lead the way in this most desirable work.

THE CONSCIOUSNESS OF GOD'S FORGIVENESS.

We offered as the subject of the last lesson this—"The Consciousness of Sin." The subject of this lesson is The Consciousness of God's Forgiveness. Each is an utterance of David—probably a meditation—of David, the sinner. Once again we cannot resist the inclination to print the text:

1 Blessed is he whose transgression is forgiven,
Whose sin is covered.
2 Blessed is the man unto whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.
3 When I kept silence, my bones wasted away
Through my groaning all the day long.
4 For day and night thy hand was heavy upon me:
My moisture was changed as with the drought of summer. [Selah
5 I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto Jehovah:
And thou forgavest the iniquity of my sin. [Selah
6 For this let every one that is godly pray unto thee in a time when thou mayest be found:
Surely when the great waters overflow they shall not reach unto him.
7 Thou art my hiding-place; thou wilt preserve me from trouble;
Thou wilt compass me about with songs of deliverance. [Selah
8 I will instruct thee and teach thee in the way which thou shalt go:
I will counsel thee with mine eye upon thee.
9 Be ye not as the horse, or as the mule, which have no understanding;
Whose trappings must be bit and bridle to hold them in,
Else they will not come near unto thee.
10 Many sorrows shall be to the wicked;
But he that trusteth in Jehovah, loving-kindness shall compass him about.
11 Be glad in Jehovah, and rejoice, ye righteous;
And shout for joy, all ye that are upright in heart.

The superficial thought of God is of God as the Punisher of Sin; of God as Judge. This thought arises readily in every man's mind. But the supreme comfort of Christianity is just the comfort that David here finds, namely that God is the Sinner's Friend and Refuge and Counsellor. It seems wonderful that David found this out without Jesus to teach him; more wonderful that, since Jesus did teach it even to the point of dying on the Cross for sinners, His followers insist upon putting more emphasis upon God as a Punisher than upon God as a Friend and Refuge. The Gospel is not a story of God's wrath but of God's love; it does not portray God as Judge but as Father.

David first pictures the condition of an unforgiven sinner. Vss. 1, 2, 3, 4. In the fifth verse he reveals the secret of escape from this condition. This is the heart of the lesson, this secret. What is it? Confession. That is all. God requires no penance of the sinner, no mighty works, no pay whatever. Once let a man turn to God and confess his sin and God forgives. It is marvellous to consider this loving kindness of God. Herein, and not in His rich gifts of life and friends and beauty, do we measure His goodness,—that He is ready to forgive us if we confess our sin. The exhortation to every one (vs. 6) comes well here: "Let every one pray," and the great waters—of sorrow, remorse, temptation—shall not reach him. God is the refuge of the sinner—the hiding place. Not only does He forgive, but He protects. "Thou will preserve;" "Thou will compass me about with songs of deliverance"—beautiful assurance; "I"—God now speaking—will "instruct," "teach," "counsel" thee.

Let these three thoughts stand out: (1) God forgives; (2) God delivers; (3) God counsels the confessing sinner. Over against this remember the sorrows of the sinner who would hide his sin.

The comparison of the sinner in verse 9 to the horse or mule, which must be guided mechanically, must be considered in the light of the latter part of verse 10 in order to be understood. The point is that voluntary confession, spontaneous righteousness only are of value. The man that must be driven as a horse is driven, that is by external authority rather than by interior self-direction,—such a man's confession is of no avail. There is a deeper motive to confession than the desire for forgiveness—that is, the fear of punishment or the wish to be relieved of sorrow. That motive is the desire to be in accord with God. "But he that trusteth in Jehovah." One should desire to be righteous for God's sake and righteousness' sake, without hope of further reward, as well as in aversion to sin and horror of its consequences. Such a one is bidden to rejoice and to shout for joy.

Our lesson outline then is:

(1) The Blessedness of God's Forgiveness.
  (a) The burden of sin.
  (b) Confession as the means to relief.
  (c) Relief as God's ready forgiveness, and
  (d) As God's help in resisting sin.
  (e) The Nature of Confession. It is spontaneous; not mechanical. It comes of trusting Jehovah.

VERY INTERESTING.

This from the report of the Greensboro fair last week is quite interesting:

Ted E. Faust, the minstrel man and acrobat, owns a trained parrot. Mr. Faust's representative had the bird at the fair. Mr. Faust likes to plunge, and he takes the advice of the parrot in picking winners. Yesterday the parrot perched on the bookmakers' stand. The bookmakers called off the odds and horses. The parrot called out the names of two horses. Mr. Faust placed his money on them and won a neat sum. C. L. Downs, of Richmond, Va., a widely known turf man, offered Mr. Faust $500 for the parrot, and he refused to sell.

That is a wonderful parrot. Probably he has more sense than his owner. But this is not the point of interest in the paragraph.

The interesting point is that North Carolina has a law against gambling; that gambling is regarded by civilized people as immoral and degrading; that police officers are required to swear each Monday morning that they know of no gambling.

And yet in Greensboro, at the Fair Grounds, before 10,000 people, a parrott stood up and named the winners, a book-maker plied his business and won, while the newspaper men, the officers of the law and all the rest wondered—not at the flagrant violation of law, but at the wisdom of the parrott.

Interesting, too, is the fact that the incident has been told in our daily papers and so far it has not been pointed out as a complete indictment of the officers of the Fair as well as of civilization in Greensboro.

There was a book-makers' stand—mark the word—and open betting at the Greensboro Fair. But this is of no interest to the papers; the parrott is the centre of interest in this instance.

DAILY BIBLE READINGS FOR WEEK BEGINNING OCTOBER 26.

In this column each week we will submit Bible Readings for each day in the week to come. These readings are selected by the International Sunday-School Committee especially for home exercise. Pledge yourself to follow these readings.

M. David's Joy Over Forgiveness. Ps. 32.
T. A Prayer of Hope. Ps. 130.
W. A Merciful God. Ps. 103:1-8.
T. Confession and Cleasing. 1 John 1.
F. Eternal Redemption. Heb. 9:6-15.
S. Blessing of Forgiveness. Rom. 4:1-8.
S. Peace. Ps. 85.

BOOK NOTES.

A copy of the pamphlet "Principles of Profitable Farming," is before us in a new and revised edition.

The principles of proper rotation with leguminous crops and the great advantages to be derived by such methods are explained in the pamphlet in a fascinating manner. A description of the Experiment Farm at Southern Pines, N. C., where the best methods of using fertilizers are being studied and put into practice, is also a valuable feature of this publication.

A thorough perusal of the book would be of interest and benefit to all practical farmers and copies can be had, free of charge, by writing to the German Kali Works, 93 Nassau Street, New York, N. Y. This book is issued by a fertilizer company, but this does not make it less valuable to the thoughtful farmer. It is richly worth having, and we advise our farmers to send for it. Next to cultivation, manuring is of greatest importance in agriculture; and on this subject this volume gives much instructive information.

The History of Christian Preaching. By T. Harward Pattison, Professor of Homiletics and Pastoral Theology in Rochester Theological Seminary. American Baptist Publication Society, Philadelphia. $1.50.

One covets for the preacher every book of this sort, and thus every one of Dr. Pattison's works on Preaching. This history is interesting with the interest of well-told history; and it is helpful, broadening the outlook and lifting up the ideals. In fact it is a particularly strong book, and our ministers will do well to add it to their libraries. The photographs of the world's great preachers are unusually fine. The work, however, makes a point of treating the history of preaching not in segments as represented by certain great preachers, but as a whole.

THAT NEW LIGHT; PUT IT OUT.

It was a remarkable piece of coolness in that Baptist pastor of Hendersonville, to charge the great mass of Christians—including the Baptists—of the present and past ages with ignorance and error.

Several years ago, a Baptist pastor of Wilmington and his church embraced and propagated views similar to those set forth by the above pastor. The Eastern Association, after patient effort to reclaim pastor and people, declared nonfellowship with both.

Thousands of Baptists in the State, on learning of the false doctrines set forth by this New Light, will heartily wish the erring brother, if irreclaimable, to seek alignment with those annihilationists whose views are in accord with his own, instead of remaining among us and misleading our people. This strikes your correspondent as the manly and honorable course to pursue.

Respectfully,

JNO. T. ALBRITTON.

Calypso, N. C., Oct. 17, 1903.

HOW TO CALL A PASTOR.

We need to get back to foundation principles in this matter. Read Acts 1:21-26. Read it again! Read it the third time! Now go and do just as near like that as possible. I believe about all the State agrees that Bro. Livingston Johnson is the called of God to the place he holds among us. As a committee we did not know who to nominate to the Convention. What did we do? We met, we prayed. After electing a chairman and secretary, we cast a nominating ballot. What was the result? Men from all over the State were named. We prayed again. We cast another ballot, voting for the ones that seemed to us the best fitted. We then prayed and adjourned to think over the matter, promising to keep matters to ourselves. We met again. Prayed more earnestly. Then began balloting in dead earnest, with a discussion now and then on the merits of the one in the lead. After several ballots it was evident to all who the man was to be. But we had no idea whether or not he would accept. We sent to see. He came. The power of God was there. Some of the committee were praising God. One of the older brethren said: "I never felt heaven so near in my life." Johnson could not refuse. Who could?

Then the committee reported to the Convention, and the whole Convention elected him by acclamation.

Any church that will go and do likewise as a body will be guided of God.

A WITNESS.

The world has no word of cheer, no helping hand, no lotion for the broken heart, no soothing for the one who in a moment's weakness has fallen from his ideals; but to the troubled penitent the sympathetic Savior says: "Thy sins are forgiven," "I will give thee rest."

News and Comment.

NOT GUILTY.—Few trials have attracted so much local attention as the trial at Raleigh, N. C., of Mr. Ernest Haywood for the murder of Mr. Ludlow Skinner, and at Lexington, S. C., of Mr. J. H. Tillman, for the murder of Mr. N. G. Gonzales, editor of the Columbia State. The homicides were committed about the same time, and were public and sensational; all parties were prominent; and the trials happened at the same time. Each prisoner was pronounced not guilty, that is, each was adjudged to have acted in self-defence.

In the case of Mr. Haywood it was proved that his victim was armed and had struck him; there was moreover, some evidence that Mr. Skinner attempted to draw his pistol. Mr. Haywood was prosecuted vigorously—to the full extent of the law. Solicitor Daniel's speech against him has never been surpassed in North Carolina, and his several able assistants did all that could be done. It cannot, therefore, be complained that Mr. Haywood's wealth or position hedged him about. Judge Peebles, it has been freely charged, is a natural partisan, having no semblance of the judicial temper. It is certain—for he so said—that he was convinced of Mr. Haywood's innocence; and his charge to the jury plainly spoke for acquittal. Whether this or the evidence influenced the jury no one knows, since it must be granted that the jury did not want for evidence to support their verdict.

In the case of Mr. Tillman, his defence was that Mr. Gonzales had incessantly abused him in his paper, had repeatedly scorned and defied him, had freely said that he was a coward and would not shoot, had time and again threatened his life; had indeed provoked him to the point of desperation. He declared that he understood—from messages sent by Mr. Gonzales—that whenever they should meet, he Tillman, would be expected to defend his life. On the occasion of the homicide, the men met; Gonzales had his hands in his pockets, his thumbs out, and Tillman says he saw him slip one thumb in as if to get a pistol—whereupon he shot. Gonzales was unarmed. Tillman's fears were in fact groundless for the moment; but that he had grounds for fear was proved by the contemptuous threats frequently uttered by Gonzales. On this the jury acquitted him—if sworn witnesses, of whom we know nothing,—are to be believed.

There will be much protest against these verdicts; the usual talk about the difficulty of punishing the rich or prominent, etc. It remains to be remembered that they were prosecuted vigorously and tried by juries—just as other men are. Such failure of justice as there may have been is chargeable wholly to our judicial system. The actual effect of the verdicts is to emphasize the inherent right of self-defence—a precious and great right, vouchsafed to good and bad, rich and poor, prominent and lowly. If one man gives another reasonable ground to fear that the one is about to inflict great bodily harm or death upon the other, that other has immediately the right to slay that one. Whether the man killed has a weapon or not, if his slayer can reasonably infer from his demeanor—threats or actions—that he is in danger as we have described in the language of the law, he has right to defend himself to the point of death. It is certain that Mr. Gonzales had no mind for a fight at the time he was killed; it may be that Mr. Skinner thought to discharge his sense of his obligation by merely striking Mr. Haywood; but Mr. Haywood should not be required to interpret his attitude and action in such terms; nor could Tillman be required to understand that Mr. Gonzales' threats, if he had made any, meant other than that on sight they should resort to violence.

MORAL, IMMORAL, NONMORAL.—We have in Raleigh an excellent illustration of the distinctions between these three words. The ancient and dignified order of Masons is building here a Masonic Temple—a most commendable enterprise. The Masonic fraternity is a moral institution, and this Temple will stand for moral ends.

But the Raleigh Masons are conducting a bazaar to raise some funds for the building of this Temple—whether they get the bazaar example from Solomon's time or not we cannot say. Doubtless he and his family had them. And in this bazaar they are conducting a number of lotteries, after the order of the old Louisiana State Lottery, after the order, too, of the lotteries conducted in Roman Catholic lands under the auspices of that "holy and apostolic" church, and so abhorred by Protestants who boast that nothing of the sort obtains in our fair land; after the order, too, of the race-track pools, no better, no worse—save that they give high approval to gambling. A lottery is a lottery; buying lottery tickets is gambling—that is all. No matter if our uniformed exponents of the quiet life—the police-force—swore Monday that they knew of no gambling; it is gambling. And the ancient order of Masons, a moral institution, semi-religious, is conducting this business, approving lotteries, outlawed by the Government, and encouraging the gambling spirit amongst young and old. They have also, by the way, gone into partnership with a sideshow to be run at Raleigh during the Fair. We suppose all these things have their precedent in the time of Hiram and accord thoroughly with the noble endeavors and ideals of the ancient order of Masons. In truth we suppose nothing of the kind.

They are immoral.

Now the Masonic institution is moral.

This gambling is immoral.

What about the men who have set it up in the name of Masonry? They are not immoral. They are good Masons; respected citizens. They are not moral. They think they are. They are neither moral nor immoral; they are non-moral. Their notion of conduct is to conform to convention. They would not gamble ordinarily; but they do not object at all to gambling in the name of Masonry. It is not wrong because there are so many people who do not think it is wrong. The deep question of right or wrong, moral or immoral, has never gotten into them. They are non-moral.

SOME QUESTIONS.

The quotation contained in the article "Instantaneous," Recorder September 9, page 9, contains, by implication as I believe, a doctrine not in harmony with truth as well as contrary to Christian experience. The doctrine referred to is this, namely, That children may be so trained, in Christian families and Sunday-school classes, as to be converted, regenerated, or born of the Spirit, or made a new creature in Christ Jesus, etc., and not know when the change, expressed by these terms and others, takes place; or in other words, that children may be so trained in Christian families and Sunday-school classes, as to grow or progressively develop into Christians without an experimental knowledge of a change of heart and mind.

Now according to this doctrine there is, to my mind, no such thing as Christian experience. If Christians are ignorant of a change of heart and mind as to when it occurs, can they ever know certainly there was any change at all at any time? I answer no. Am I too fast?

A question here: Is it not a fact that Baptists believe in, and require evidence of Christian experience, of applicants for membership in their churches? I answer, Yes.

Is not one of the most serious hindrances to the spirituality and progress of Christianity, the fact that there are a great many unconverted men and women members of our churches? and practically recognized as Christians? And why do we think and speak thus of any professor of Christianity? I answer, because they lack evidence of personal knowledge of Christian experience.

C. W. CHEEK.

Perry, Okla.

[A person may know that he is a Christian—that is, have Christian experience—without knowing when he became a Christian. This is "the Christian experience" of not a few.—Editor.]

TIME HAS COME.

North Carolina sends greetings to the Synods of Iowa and Wisconsin. Each has resolved not to depend upon the Home Mission Board any longer, but to do all its own work, and Iowa is going to raise $18,000 a year (almost up to the North Carolina standard), and Wisconsin is going to raise $13,000, which the Interior says, is about a dollar a member. We are surprised to learn that there are only 13,000 Presbyterians in Wisconsin, but we suppose that the State is still more noted for beer than for its Presbyterianism.—Presbyterian Standard.

The paragraph above, quoted from the Presbyterian Standard, together with the question, at its head, we clip from the Biblical Recorder. And we presume that the question is asked with a view to setting some people thinking about certain States of the Southern Baptist Convention receiving help from our own Home Mission Board. Has the time come when some of the States composing the Convention should decline to receive further help from the general Board, and take care of the destitution in their bounds, through their respective State Boards? South Carolina does so now. Why should not Virginia, Georgia and some others?—Christian Index.

The three practical rules I have to offer are: (1) Never read any book that is not a year old; (2) never read any but famed books; (3) never read any but what you like.—Emerson.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

A Great Missionary Address.

(Francis Wayland on "The Moral Dignity of the Missionary Enterprise.")

(Continued.)

III. Let us consider the means by which this moral revolution is to be effected. It is, in a word, by the preaching of Jesus Christ and Him crucified. It is by going forth and telling the lost children of men, that God so loved the world, that he gave his only begotten Son to die for them; and by all the eloquence of such an appeal, to entreat them, for Christ's sake, to be reconciled unto God. This is the lever by which, we believe, the moral universe is to be raised; this is the instrument by which a sinful world is to be regenerated.

And consider the commanding simplicity of this means, devised by Omniscience to effect a purpose so glorious. This world is to be restored to more than it lost by the fall, by the simple annunciation of the love of God in Christ Jesus. Here we behold means, apparently the weakest, employed to effect the most magnificent of purposes. And how plainly does this bespeak the agency of the Omnipotent God. The means which effect his greatest purposes in the kingdom of nature are simple and unostentations; while those which man employs are complicated and tumultuous. How many intellects are tasked, how many hands are wearied, how many arts exhausted in preparing for the event of a single battle; and how great is the tumult of the moment of decision. In all this, man only imitates the inferior agents of nature. The autumnal tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning; while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently. In the sublimest of natural transactions, the greatest result is ascribed to the simplest, the most unique of causes. "He spake and it was done; he commanded and it stood fast."

Contemplate the benevolence of these means. In practice, the precepts of the gospel may be summed up in the single command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbor, who will feel obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren. Animosity is to be done away by inculcating universally the obligation of love. In this manner we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and unloose the grasp of the oppressor. It is thus we expect the time to be hastened onward when men shall beat their swords into ploughshares and their spears into pruning-hooks; when nation shall no more lift up sword against nation, neither shall they learn war any more.

With this process, compare the means by which men, on the principles of this world, effect amelioration in the condition of their species. Their almost universal agent is threatened or inflicted misery. And, from the nature of the case, it cannot be otherwise. Without altering the disposition of the heart, they only attempt to control its exercise. And they must control it by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence, when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence the arm of the patriot is generally and of necessity bathed in blood. Hence, with the shouts of victory from the nation he has delivered, there arises also the sigh of the widow and the weeping of the orphan. Man produces good by the apprehension or the infliction of evil. The gospel produces good by the universal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy. The one, like the mountain torrent, may fertilize now and then a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemingly scar. Not so the other:

It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bless'd,
It blesseth him that gives, and him that takes.

Consider the efficacy of these means. The reasons which teach us to rely upon them with confidence may be thus briefly stated:

1. We see that all which is really teriffic in the misery of man results from the disease of his moral nature. If this can be healed, man may be restored to happiness. Now the gospel of Jesus Christ is the remedy devised by Omniscience specifically for this purpose, and therefore we do certainly know that it will inevitably succeed.

2. It is easy to be seen that the universal obedience to the command, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, would make this world a heaven. But nothing other than the gospel of Christ can persuade men to this obedience. Reason cannot do it; philosophy cannot do it; civilization cannot do it. The cross of Christ alone has power to bend the stubborn will to obedience, and melt the frozen heart to love. "For," said one who had experienced its efficacy, "the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all that they which live should not live to themselves, but unto him who died for them and rose again."

3. The preaching of the cross of Christ is a remedy for the miseries of the fall, which has been tested by the experience of eighteen hundred years, and has never in a single instance failed. Its efficacy has been proved by human beings of all ages, from the lisping infant to the sinner a hundred years old. All climates have witnessed its power. From the ice-bound cliffs of Greenland to the banks of the voluptuous Ganges, the simple story of Christ crucified has turned men from darkness to light, and from the power of Satan unto God. Its effects has been the same with men of the most dissimilar conditions, from the abandoned inhabitant of Newgate to the dweller in the palaces of kings. It has been equally sovereign amidst the scattered inhabitants of the forest and the crowded population of the densest metropolis. Everywhere, and at all times, it has been the power of God unto salvation to every one that believeth.

4. And lastly, we know from the word of the living God that it will be successful until this whole world has been redeemed from the effects of man's first disobedience. "As truly as I live," saith Jehovah, "all the earth shall be filled with the glory of the Lord." "Ask of me," saith he to his Son, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." In the Revelation which he gave to his servant John of things which should shortly come to pass, "I heard," said the apostle, "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Here, then, is the ground of our unwavering confidence. Heaven and earth shall pass away, but one jot or one tittle shall in nowise pass from the word of God until all be fulfilled. Such, then, are the means on which we rely for the accomplishment of our object, and such the grounds upon which we rest our confidence of success.

How to Read.

Slow reading is essential for the mastery of books. The Rev. F. W. Robertson says: "I never knew but one or two fast readers, and readers of many books, whose knowledge was worth anything. I read hard or not at all ,never skimming, never turning aside to merely inviting books; and Plato, Aristotle, Thucydides, Sterne, and Jonathan Edwards have passed like the iron atoms of the blood into my mental constitution."

Harriet Martineau says of herself: "I am the slowest of readers—sometimes a page an hour." But, then, what she read she made her own. We must read slowly, with deep thought, earnest prayer, and the help of the Holy Spirit, in order to get the treasures of divine truth which are incorporated even in the shortest and seemingly simplest sentences of the Word of God.

We must put away even good books which stand in the way of reading the best book of all—God's Book. A college professor used to startle his class by saying: "Young gentlemen, do not waste your time over good books." Of course, the boys would ask: "How can there be such a waste?" But deeper thought would show them that if any one gives time even to good books at the cost of neglecting the best, there is deplorable waste.—Gateways to the Bible.

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Report on the Orphanage.

BY NOAH BIGGS, AT TAR RIVER ASSOCIATION.

Eighteen years ago last January, J. H. Mills, as general manager, took charge of the Thomasville Orphanage. In November of that year the first orphan was received. These years of glorious history amply vindicate the venture of those who founded the institution in the face of strong and surprising opposition. During this time about eight hundred orphans have been received within her walls. More than five hundred have gone out and two hundred and sixty are there now being cared for. Some who have gone out found pleasant homes early, but the majority remained the allotted time, receiving all the training and education the Orphanage could give. Many of the boys have found good business positions, thus taking a fair stand in the ranks of busy men.

THE EQUIPMENT

The Orphanage has seven dormitories. Four of these have kitchens built separate from themselves. But in the near future one central kitchen and dining-room will take their place. Of these dormitories two are nurseries for the smaller children, one for boys and one for girs. Each of these has its own kitchen and play-room attached. In all there are nineteen brick buildings on the grounds—the printing office, chapel, infirmary, central building and Mills memorial building (machine shops), are included in this number. The central building is used for school purposes and for all gatherings. We also have a home for the general manager and one for the treasurer, who is also superintendent of the farm. The farm contains about three hundred and fifty acres of land with the usual farm buildings, stock and machinery. A system of water-works is being put in which will add greatly to the health and convenience of the institution. No small part of the equipment is Charity and Children, one of our brightest papers, with a job department prepared to do excellent work. The entire Orphanage plant, up to date, has cost between fifty and sixty thousand dollars. This does not include recent legacies.

ITS WORK

The first thing the Orphanage undertakes to do is to furnish, as nearly as possible, what the child has lost—a home; to give him warm clothes and good food, and to convince him that he is not alone in the world. The strong hand of the general manager, the motherly care of Mrs. Boone, and the constant attention of the seven matrons and seven teachers, all cultured and refined women, supply what has been lost as far as it can be supplied. The school advantages are especially fine. Mr. Boone, who organized the first graded school in the State, in Charlotte, has here one of the best graded schools in the State. The farm, machine shops, shoe shop and printing office furnish splendid advantages for the boys to learn how to work at profitable trades. And the girls learn to make and care for their own clothes, and have experience with usual household duties. Any bright girl can get a first grade certificate to teach school after having taken advantage of the Orphanage school. The best Sunday-school and church advantages are given them, and there is hardly a better little church in the State than the Orphanage church.

THE PROSPECTS.

We have been praying for more buildings. They are here. Mr. J. C. Whitty, of New Bern, is erecting a building in honor of his daughter. The walls are already up. Two others will go up in the near future, one by Mr. E. F. Adylett, of Elizabeth City, and the other by the Chowan Association. These, with the improvements on the Mitchell and Watson buildings, will increase the capacity to four hundred. This calls for an increase of contributions of about one hundred per cent above that of last year. And it is to be borne in mind that the legacies of Simmons and Faircloth do not go to the current expenses. The door of opportunity stands wide, inviting the whole denominating to go and meet the demand. There are between ten and twelve thousand orphans in North Carolina who ought to be in orphan homes. One-half of these appeals to the Baptists for help. There are in all the orphanages less than one thousand children. One cared for, where are the nine? The management of the Orphanage is on the principle that the people's money is a sacred trust. The cost this year for feeding, clothing, doctoring and teaching an orphan is $4.84 per month. Take from this $3,000.00 made by the farm and Charity and Children and the cost is about $3.50. We urge the taking of Charity and Children by our Sunday-schools. It is $1.00 per single copy, 60 cents in clubs of ten or more. We further urge that the Sunday-schools set apart one Sunday in each month for making a contribution to the Orphanage, and that they set for themselves a definite amount to raise. It is more easily raised and the amount will grow. Many schools have started with $5.00 a month and have gone on to $20.00 and $25.00, and have raised it as easily as the smaller amounts. When all the churches and Sunday-schools together reach out to help, no destitute child will be turned away.

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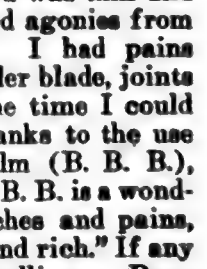

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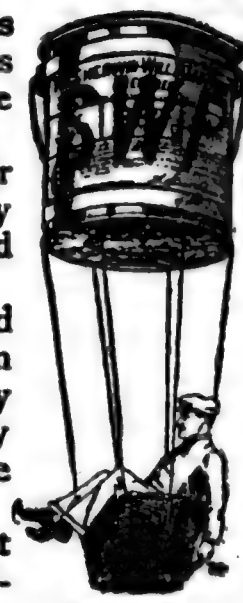

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Caldwell Association.

The Caldwell Association met with the Lenoir church, September 24th. Brother Church and the brethren had enlarged their house of worship which gives it a splendid appearance and adds greatly to the comfort.

The morning of the first day was spent in devotional services, and reports of the spiritual condition of the churches by the pastors.

In the afternoon the letters were read from the various churches, by Brethren A. Johnson and Y. L. Moore. The reading of the letters showed progress, along all lines of work, and a number of revivals with great ingatherings; also the greatest number of exclusions perhaps that was ever reported in one year.

After reading the letters the body was organized by re-electing Brethren J. V. McCall and I. W. Thomas Moderator and Clerk.

There was the largest number of visitors present on the first day in the history of the body. Among them were Brethren L. and A. Johnson, W. H. Reddish, J. W. Watson, W. R. Gwaltney, J. J. L. Sherwood, J. M. Shaver, J. D. Moore with possibly others whose names I don't now recall.

On Thursday night Bro. J. A. White preached the introductory sermon to a large congregation, after which Bro. W. R. Gwaltney and J. D. Moore discussed pastoral support in a very able and convincing manner.

All the reports were ably discussed, especially was the Orphanage report very touchingly spoken to by Brethren A. Johnson and W. H. Reddish, following was a collection of more than $20.

Brother Reddish preached on Friday at 11 a. m.

The Sunday services were held in Baptist, Methodist and Presbyterian churches. Bro. L. Johnson preached in the Baptist church at 11 a. m., and at 7.30 p. m., to large congregations—able sermons.

Bro. J. J. L. Sherwood preached at the Presbyterian church at 11 a. m., and Brother J. A. White at the Methodist.

We feel that in many respects this was the best session of the Caldwell Association. It was indeed good to be there.

The next session will convene with Dudley Shoals church, six miles northeast of Granite Falls on September 29, 1904.

W. R. BEACH.

Granite Falls, N. C., Oct. 12, 1903.

From Pastor Forest Smith, Sherman, Texas.

We have just closed a precious meeting in our church, and I felt that my North Carolina friends would be glad to read a brief report of the meeting. Evangelist Tom Martin, who has held several successful meetings in your State, did the preaching. And this is a sufficient guarantee, to those who have heard him, that the preaching was of the highest type. I have never had any man with me in a meeting who gave better satisfaction or did my people more good. He is a very stalwart Baptist both in his belief and in his preaching. In the three weeks I do not think there was a service that he did not emphasize either in his Bible reading or sermon some one of our distinctive doctrines. Hundreds of other denominations heard him on these subjects, but always with a desire to hear him again. The results of the meeting were satisfactory in many ways. The church was greatly blessed. About fifty professed faith in Christ. Thirty-two have already united with the church and others will join soon. Every department of our work was quickened and the future is bright.

I have been pastor here thirteen months and in that time there have been one hundred and twenty-five additions to the church. The church has raised about forty-five hundred dollars for current expenses and missions. Some times our heart hungers for the fellowship of the North Carolina brotherhood. But here in our Western pastorate we have many encouraging evidences of God's favor upon us, and so we take courage and press the battle.

The Baptists of Texas are now in the midst of their State Mission campaign. Secretary Gambrell and the State Mission Board are asking the churches this year for seventy-five thousand dollars for this department of our work. It is generally believed that the amount will be raised. It would be a source of great delight to this writer to see the Editor of the Recorder in Dallas in November at our State Convention.

FORREST SMITH.

Sherman, Tex.

Wilmington Association.

The Wilmington Association met in her third session at Bethlehem church.

J. L. Vipperman preached the introductory sermon. Text: Rev. 2:1. The theme was "God the inspector of the churches."

(1) The inspection of the churches is the inherent right of God.

(a) Because it belongs to Him (He has purchased the church with the blood of His Son.)

(b) Because of His care of the church.

(c) Because it is for the good of the church.

(d) Because the church is responsible to God, and not to any man or set of men.

(e) Because He is the originator of the church.

(f) Because Jesus Christ is the head of the church.

(2) The manner of God's inspection.

(a) He inspects the doctrine of the church.

(b) He inspects the work of the church.

(c) He inspects the loyalty of the churches.

(d) He inspects the discipline of the churches.

(e) He inspects the spirituality of the churches.

(f) He inspects the harmony and affection of the churches.

(g) He inspects the liberality and evangelism of the churches.

(3) The rewards of the Inspector.

(a) His approval; (b) Power to overcome; (c) Power to grow better, to improve; (d) Power to hear the truth with certainty;; (e) He will present us pure to God; (f) Freedom from fear of any earthly power.

J. T. Bland was re-elected Moderator, J. J. Payseur, Vice-Moderator, A. Hewlett, Clerk, and R. S. Atkinson, Treasurer.

Two new churches—Harmony and Atkinson—were admitted into the Association.

E. J. Edwards conducted devotional exercises on Wednesday morning.

Report on Home Missions was read by E. J. Edwards and spoken to by J. S. Farmer, G. P. Harrill, and J. L. Vipperman.

The report on Ministerial Relief was read by M. C. Walton, and discussed by D. L. Gore.

J. A. Smith read the report on Foreign Missions, and preached an excellent sermon from Matt. 28:18, 19 and 20.

J. L. Vipperman read the report on State Missions, which was discussed by L. Johnson. Brother Johnson was at his best while speaking on organization. The Association voted unanimously to co-operate with and through the State Board. This is a good step in the right direction. "Together we stand, divided we fall."

The report on Periodicals was read by J. J. Payseur and spoken to by J. J. Payseur, D. L. Gore, J. T. Bland, G. P. Harrill and J. S. Farmer.

On Thursday morning devotional exercises were conducted by Rev. C. B. Paul.

Sunday-schools, Temperance and the Orphanage were duly discussed. In all the Wilmington Association is starting out with a bright future. Only let the work be so united as the vote on co-operation, and success will surely follow.

There are no insuperable objects nor impossibilities before the children of the Great King, if they will only do every man his duty and obey the commands of the Leader.

The next session is to convene with the brethren at Wells' Chapel, nine miles from Willard, N. C.

J. S. F.

Meeting at Cooleemee.

A ten days' meeting beginning on fourth Sunday in September at Cooleemee, one of our State mission points, resulted in some forty or fifty professions, but closing in the middle of the week the baptizing was postponed until fourth Sunday in October. The pastor announced on the night before the meeting closed that if any were in a hurry to be baptized they might come to church prepared for the ordinance, and he would try Paul's plan on the Philippian jailor and baptize them in the river at night. So on Wednesday night after church he buried seventeen with Christ in baptism about 10 o'clock. There are others waiting baptism till time appointed.

Bro. Jno. A. Summey, the pastor, has done a splendid work at Cooleemee. The membership has nearly doubled during the five months of Brother Summey's pastorate.

Cooleemee is a mill town of about 1,200 population, and our Baptist cause there is in fine shape for a great work.

It was the writer's pleasure to assist the pastor in this meeting.

W. A. SMITH.

Lexington, N. C.

The Montgomery Association.

The Montgomery Association held her session for nineteen hundred and three with the church at Mt. Gilead. Geo. W. Henderson preached the introductory sermon from the sixth verse of Jno. 3.

The following officers were re-elected: W. M. Bostic, Moderator; D. J. Blue, Clerk; T. F. Haywood, Treasurer.

K. C. Horner read the report on the Orphanage, which was spoken to by Jno. R. Miller and J. E. M. Davenport. The cash collection turned over to Brother Miller amounted to $12.13.

Bro. T. F. Haywood read and discussed with special emphasis, the report on Ministerial Support.

The report on State Missions was read by K. C. Horner, and discussed by J. S. Farmer.

Geo. W. Henderson read the report on Religious Literature which was spoken to by J. S. Farmer, J. R. Miller, N. H. Shepherd, W. B. Owen, Geo. W. Henderson and H. M. Ingram.

W. B. Owen said: "My experience teaches me that those who read the Recorder and are informed about the objects of our Convention do the work." If we would prosper and move forward in our work for the Master we must inform our people. Baptists are the Lord's peculiar people, and they will never support any cause until they see the real need of such a cause.

K. C. Horner read the report on Ministerial Relief, and also urged the churches to support this very worthy object.

J. E. M. Davenport delighted the people with a sermon on Thursday night.

W. M. Bostic conducted the devotional meeting each morning.

Report on Foreign Missions discussed by W. B. Owen, Geo. W. Henderson, H. M. Ingram, and J. S. Farmer.

Report on Education read by K. C. Horner, which was spoken to by H. M. Ingram, W. B. Owen, K. C. Horner, and J. S. Farmer.

The pledges were not what the brethren desired, but several churches made an advance.

There is too often heard that doleful note: "Same as last year." Some churches have not yet learned what it means to attempt greater things for our ever-kind Father. The fact that many brethren are feeling that the time is upon us to expect God to use us in doing greater things is hopeful. Too many people are not praying for guidance in doing the Lord's work. "Time is rapidly passing," said one earnest soul, "and we are not on the alert; not doing half we could and should."

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

The next session is to convene with the church at Liberty Hill meeting-house, which is three miles from Wadeville, N. C.

J. S. F.

Positions GUARANTEED BY A $5,000 BANK DEPOSIT
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that, in connection with important details, will keep sweet potatoes in good condition 12 months.
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You will please give the name of the paper in which you saw advertisement. B. T.

Dobbin & Ferrall
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Stylish Dress Goods.
Zibelines 75c. to $3.50.
Vicunas $1 00 to $3.50.
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Satin Liberty Cloths $1.25 to $2.40
Novelty Suitings $1.50 to $3.50.
Etamines, Voiles, Canvas and Crepe de Chines $1.00 to $1.50.
Correct Trimmings and Accessories.
We will mail samples and answer all inquiries.
Dobbin & Ferrall.

EXECUTOR'S NOTICE.

Having qualified as executor of the estate of Lucy V. Fort, deceased, late of Wake County, notice is hereby given to all parties having claims against the estate to present them to me on or before the first day of July, 1904, or this notice will be pleaded in bar of their recovery, and all persons indebted to the estate will please make immediate payment to me.

R. D. HONEYCUTT, Executor.

Raleigh, R. F. D. No. 1.

The Situation.

The moral forces have won their cause at the following places this year:

Statesville, prohibition; Wilson, dispensary; Nashville, prohibition; Elizabeth City, prohibition; Elm City, dispensary; Gold Hill, prohibition; Benson, prohibition; Hillsboro, prohibition; Oxford, dispensary; Rutherfordton, prohibition, voting dispensary out; Wadesboro, prohibition; Raleigh, dispensary; Goldsboro, prohibition; Roanoke Rapids, dispensary; Southport, prohibition.

Votes in the following places have been adverse:

Reidsville, Morganton, Roxboro, Tarboro, Washington, Marion. At Scotland Neck the result was in question, and a compromise was effected, by which the saloons will close in a year, and the people take their choice between prohibition and dispensary.

In the following places elections have been called:

Weldon, Kinston, Salisbury, Durham, Henderson, New Bern. May the cause win at each of these places.

The Anti-Saloon League now practically covers the State. Nearly every county has an executive committee, and may have township committees in every township.

The emphasis must be put from now on on Enforcement of the Law. We are glad to say that many local organizations are doing good work in this particular.

Early in the new year there will be a State Temperance Convention. We are only in the beginning of the great work of reform.

Sandy Run Association.

The Association met this year with the Immanual church at Caroleen.

All the churches were represented by inthusiastic delegates. The introductory sermon was preached by Rev. H. D. Harrill, after which we organized by re-electing the former Moderator and Clerk, Brethren Z. D. Harrill and G. B. Pruett—new Treasurer, T. L. Harrill.

Each division of the work was well represented.

The Orphanage was ably represented by Bro. G. P. Harrill, who got a good collection and a large number of subscribers for Charity and Children.

Foreign Missions was presented in a forceful way by Rev. C. B. Justice. This came at night and a large congregation listened attentively as this subject was being discussed.

Bro. Livingston Johnson gave forth one of his greatest efforts for State Missions, which I think took a lasting hold on the Association.

For all of the objects this year there was but little pledging by the separate churches, but according to the mind of most of us here, a wiser step was taken. We as an Association mentioned an amount that we would try to raise. In each case we increased the amount which we are to try to raise almost double that which has been done. There is a deep set feeling of advancement among our people, and we believe that all of these amounts which have been mentioned will be raised. The pastors of the Association are now arranging to try to make a special effort throughout the Association during the year to educate and interest our people along the mission line.

The North Carolina Baptist was represented by Brother Conrad. The Charity and Children, by Brother Harrill; and the Recorder, by Brother Bostic.

Bro. C. B. Justice was among us in behalf of a monument for Rev. C. Durham. He got a collection of $31 for that purpose. There were a number of good sermons preached during the meeting. The best, as we believe, being by Bro. A. C. Irving, on Sunday, from the text, "God is love."

There was the best of feeling and interest throughout the whole meeting, and we feel like it has been as good a meeting as the Sandy Run has ever had.

Many words of praise and appreciation were spoken for Caroleen after they did such a good part in entertaining so excellently all who attended the Association.

WADE D. BOSTOC.

Hood's School-house and Shiloah.

We began our meeting at Hood's school house the third Sunday in September. The writer was assisted by Rev. B. Townsend, of Lumberton, and he did the preaching with great power. The interest was good from the beginning, and increased during the whole meeting.

Thirty professed Christ, and on Thursday afternoon I had the pleasure of baptizing seven, and at the close on Thursday night, three more united with the church. On Saturday night before third Sunday we hope to organize a church at this place. It is a place of great importance.

Our meeting at Shiloh began the first Sunday in October and continued for one week. Brother Townsend did the preaching here, and did the best work of his life. While seventeen made professions of faith, the church was strengthened. We baptized seven here, and hope others will follow. This closed my work here of nearly two years, and as I leave them I want to say I have never worked among a better people. They have called Brother Townsend to the pastorate, and he has accepted, and may the Lord bless both pastor and people.

W. G. HALL.

Benson, N. C., Oct. 12, 1903.

Macon County Union.

Time: Commencing on Friday before fifth Sunday in November, 1903.

Place: Pine Grove church.

Introductory sermon at 11 a. m., by Rev. George W. Seay.

1 p. m.—Praise service.

1.20 p. m.—Shall Our Church Trials be Public or Private? F. M. Morgan.

2.20 p. m.—Shall We Cut Off the Dead Weight? J. L. Kinsland.

Saturday, 9 a. m.—Praise service.

9.20 a. m.—Our Duty In Regard to the Development of Our Young Membership. C. C. Rickman.

10 a. m.—Our Duty In Regard to Our Proposed Associational School. R. H. Henson.

11 a. m.—Sermon.

1 p. m.—Praise service.

1.30 p. m.—Short talks from different members on various lines of Christian work.

Sunday, 9 a. m.—Praise service and Sunday-school mass-meeting.

H. D. DEAN,
M. N. LONG,
D. C. FONTS,
Committee.

M. A. LOVE, Secretary.

New Sandy Creek.

October 14, 1900, about one dozen people organized what is now this thriving little church—"New Sandy Creek." It is located in Vance County eight miles from Henderson, N. C. Fifteen of her members have joined by letter while thirty-seven have joined by baptism. We have at present a band of fifty-two, some awaiting baptism, and others say that they are coming soon.

Last April they called their present pastor; he found the church without a pastor, and had been so from Christmas until he began his work the second Sunday in April. From April until October, our church has grown from thirty-one to fifty-two members.

Brethren, our house of worship is not completed. We have a small debt hanging over us, and quite a sum is yet to be spent on our house. Now who will open his heart and help us? The cause is a worthy one, and God's children should be up and doing.

Yours in Christ,
EDGAR C. ANDREWS.
Durham, N. C., October 12, 1903.

Denominational Directory.

Southern Baptist Convention.

Officers, President J. P. Eagle, Little Rock, Arkansas.

Secretaries, Lansing Burrows, D. D., Nashville, Tenn., O. F. Gregory, D. D., Montgomery, Ala.

Foreign Mission Board, J. B. Hutson, Richmond, Va., president; R. J. Willingham, Richmond, Va., secretary.

Home Mission Board, W. W. Landrum, Atlanta, Ga., president; F. C. McConnell, secretary.

Sunday-school Board, E. E. Folk, president, Nashville, Tenn.; J. M. Frost, secretary, Nashville, Tenn.

Woman's Missionary Union, Mrs. Barker, of Virginia, president; Miss Annie W. Armstrong, Baltimore, Md., secretary.

Southern Baptist Theological Seminary, Louisville, Ky., Rev. E. Y. Mullins, president.

Young People's Auxiliary, Rev. L. O. Dawson, Tuscaloosa, Ala., president.

North Carolina Baptist State Convention.

President, R. H. Marsh, Oxford, N. C. Secretaries, N. B. Broughton, Raleigh, Hight C. Moore, New Bern. Corresponding Secretary, Livingston Johnson, Raleigh, N. C., A. E. Brown, Assistant Corresponding Secretary, Asheville, N. C.; Treasurer, Walters Durham, Raleigh, N. C. J. M. Stoner, Assistant Treasurer. Asheville, N. C.

Chairman of Board of Missions and Sunday-schools, John E. Ray. Chairman of Committee on Sunday-schools, N. B. Broughton. Chairman of Committee on Book-store, L. Johnson. Executive Committee of State Board, John E. Ray, C. J. Hunter and J. W. Bailey.

Vice-President of Foreign Mission Board of North Carolina, W. C. Tyree, Raleigh.

Vice-President of Home Mission Board of North Carolina, J. C. Caddell, Wake Forest.

Baptist Orphanage. J. B. Boone, General Manager, Thomasville, N. C. Archibald Johnson, editor Charity and Children. John Mitchell, chairman of the Board; Stephen Avirett, treasurer.

Board of Education, Wake Forest, N. C. W. R. Cullom, secretary.

Wake Forest College, President Charles E. Taylor. Treasurer, T. H. Briggs. Attorney W. N. Jones. Bursar, L. R. Mills. Chairman of the Trustees, T. E. Skinner. Chairman of Executive, C. J. Hunter.

Ministerial Relief Board. W. C. Tyree, president. J. F. MacDuffie, Rock Spring, Corresponding Secretary.

A SPECIAL DEAL.

Can be had here in the purchase of a fine organ during October. We have in stock FORTY ORGANS of the following standard makes: Mason & Hamlin, crown, Schulz & Co., and Kimball. In order to move this line of organs quickly and make room for our large Fall stock of pianos, we will deduct the expense of selling by an agent and team on the road from the regular price of these organs, provided the purchaser orders direct from us. Remember this is your best opportunity to get a standard make of organs for about what you would have to pay for the cheapest direct from the mail order houses. For terms and prices write or call on

DARNELL & THOMAS,
Raleigh, N. C.

Drake's Palmetto Wine.

A complete medicine and tonic for immediate relief and absolute cure of Chronic Stomach Troubles, Flatulency, Constipation, Liver and Kidney Congestion, Inflammation of Bladder and Catarrh of Mucous Membranes. When used for the cure of Bright's Disease, Diabetes and female troubles, it cures to stay cured, and promotes health and vigor. One tablespoonful, once a day, establishes a perfect cure, and is a wonderful tonic for the appetite and nerves, and purifies and enriches the blood. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Biblical Recorder who writes for it to Drake's Formula Company, Lake and Dearbon Streets, Chicago, Ill. Simply send your name and address, with request for one bottle of Drake's Palmetto Wine prepaid, free of charge.

Time and Place of Meeting of Associations.

OCTOBER.

Tuesday, 20, Neuse, Pollocksville church.

Wednesday, 21, South River, Clement church, Sampson County.

Thursday, 22, Cape Fear and Col., Mt. Zion church, Columbus County.

Thursday, 22, Pee Dee, Brown Creek church, Anson County.

Thursday, 22, South Fork, Maiden church, Catawba County.

Tuesday, 27, West Chowan, Buckhorn church, Hertford County.

Thursday, 29, Little River, Piny Grove church, Wake County.

Thursday, 29, Raleigh, Smithfield, Johnston County.

NOVEMBER.

Wednesday, 4, Bladen County, White Oak church.

Thursday, 12, Stanley, Palmerville.

Tuesday 24, Robeson, Big Branch.

Send corrections to Biblical Recorder, Raleigh, N. C.

SOUTHERN RAILWAY.

In effect October 11, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 30, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 32, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:30 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 138, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 36, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. B. GREEN,
City Ticket Agent.

Office in Yarborough House Building, Raleigh, N. C.

When writing advertisers please mention this paper.

Temperance.

Is It Right?

Is it right to build churches to save men, asks a contemporary, and at the same time license shops that destroy them?

Is it right to license men to sell that which will make a man drunk, and then punish the man for being drunk?

Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to license a man to make paupers, and then tax sober men to take care of them?

Is it right to license a saloon to teach vice, and then tax people for schools to teach virtue?

Is it right to teach a boy to restrain his passions, and then vote to license a place where his worst passions will be inflamed?

Is it right to take care of your own boy and vote to license a place which ruins your neighor's boy?

Is it right to preach justice and charity, and then vote to license a thing which robs the widow and orphans of their bread?—Michigan Issue.

Alcohol and Brains.

Dr. Lorens, the eminent European surgeon, who has just made his second visit to this continent, and whose remarkable operations have attracted much attention, emphatically declares the danger of alcoholic drinks. A banquet was given in his honor in New York City, and wine was served. The eminent guest declined it and politely requested the waiter to bring him a cup of tea. This caused him to be asked if he were a total abstainer from the use of wines and other liquors. His answer was as follows: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brains being clear, my muscles firm and my nerves steady. No one can take alcoholic liquors without blunting these physical powers which I must keep always on edge. As a surgeon, I must not drink." There is in these few words a whole temperance lecture.

What Eminent Physicians Say.

The great physicians have spoken, and that with no uncertain voice, and they have told us that alcohol is not a food, but a poison—a poison that, taken continually, even in small doses, works mischief and mischief only.

Take the leading physicians of recent years. Listen to Sir William Gull: "I should say, from experience, that alcohol is the most destructive agent that we are aware of in this country. There is a great deal of injury done to health by the habitual use of wine and other kinds of alcohol in their various shapes, even in moderate quantities. I hardly know any more potent cause of disease than alcohol. A very large number of people in society are dying day after day, poisoned by alcohol, not supposed to be poisoned by it."

And thus it is that Sir Andrew Clarke speaks: "As I looked at the hospital wards today and saw that seven out of ten owed their disease to alcohol, I could but lament that the teaching upon this question was not more direct, more decisive, more home-thrusting than ever it has been. Can I say to you any words stronger than these terrible facts of the abuse of alcohol? It is when I myself think of all this that I am disposed to give up my profession, to give up everything, and to go forth upon a holy crusade, preaching to all men, 'Beware of this enemy of the race.'"

Dr. James Adams says: "During forty years' practice in medical life in London, wherever I have found a man who has abstained from alcoholic beverage, that man was strong. If I were to ask any of you to reckon on your fingers twenty young men and women who have been brought up in families in which a moderate use of alcohol was made, you would find that at least one of them had gone wrong owing to drink."

Says Dr. Richardson: "If by any miracle England was made sober, the average length of life of the people would be increased one-third."

Policies and Principles of North Carolina Anti-Saloon League.

The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but is entirely independent in its acts, and it is non-partisan in character.

Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystalization of a righteous public sentiment and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts Law, and it earnestly requests future Legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments, now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

The organization favors calling an election under the existing law in every town or city now licensing saloons where there is a reasonable chance of carrying the election against the saloon. This league pledges its assistance in all such elections.

Submitted by the following Committee: A. J. McKelway, James H. Pou, J. A. Hartness, R. N. Simms, Heriot Clarkson, W. J. Ferrall, C. D. Graves, J. C. Blalock, J. A. Smith, Robert Riggsbee, H. A. Page, Q. K. Nimocks; and unanimously adopted by the Convention of 300 delegates at Raleigh, July 7, 1903, representing nearly eighty counties.

CONSTIPATION NEEDS A CURE.

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short, a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 86 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

Keep your hope in bad times. We have the same sun and sky and stars, the same duties, and the same helper. Hope thou in God.—Dr. Goodell.

Fashion wears out more apparel than the man.—Shakespeare.

The Story of Frank Wilbur's Life.

AT TEN.

"I don't like to have Frank for a seatmate," said Archie, "he just takes any little thing he wants, pencils, pens, or sheets from my writing pad, without asking. I hate to say anything to him about it, for he's generous, too,and will give us boys anything he has, balls, marbles, and such things, and will lend us anything he has, his bicycle, rifle, or scroll-saw. But he takes such lots of little things that it makes us mad sometimes."

AT TWENTY.

Frank was a clerk in Mr. Sheldon's store, and had access to the money drawer, unfortunately for both. He used to take lunch at a little "ten-cent counter" on the corner. And often, when he had forgotten to bring small change, and did not want to break a bill—for we all know how fast a bill, once broken, is apt to go—he would take a dime from the cash drawer. That was so little it didn't count, he said. And he forgot, in the convenient way he had of forgetting, to return the money.

AT THIRTY

From the store he went to the bank, and gradually rose to the position of cashier. He had long ago gotten beyond the days of ten-cent lunches of pie and coffee, and could not enjoy anything less than seventy-five cents or a dollar for his midday lunch. For this he often "borrowed" from the bank. The time came when needed, at once, a large sum. He took $40,000 from the bank one day, and fled to Canada.

At thirty, in spite of education, fine address, and a circle of wealthy, cultured friends, with bright prospects before him, and with health and a generous salary as his capital in life, besides, he was a thief, a fugitive from justice. "Only a pencil had grown into $40,000."

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

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It is the great remedy also for Indigestion and Sour Stomach. Has no effect on the heart. For nervousness and brain fag it is unequalled.

AT DRUGGISTS, 10c., 25c., 50c.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

DOWDY—PATTERSON.—Near Sanford, N. C., Thursday night, October 1, 1903, Mr. Walter B. Dowdy to Miss Minnie F. Patterson, T. N. Campbell, J. P., officiating.

Obituaries.

Too Late.

The words of love I craved from thee,
You whisper low;
The tenderness withheld from me,
You now bestow
On my poor coffined form. Cans't be
You love me so?

Beneath the window a rose tree
Exhales perfume;
Its subtle essence creeping in
Fills all the room;
You scent its odor, but for me
No roses bloom.

You hear the bird who gently calls
To his mate dear;
Her heart ne'er in sadness falls
When he draws near;
But, oh, 'twixt me and thee what walls!
I cannot hear.
—By Elizabeth D. Preston.

WHITEMAN.—The home of Bro. R. E. Whiteman has been made sad by the death of his little infant son. The writer made a talk for the benefit of the mother, after which gentle hands laid its little frail body among the once forgotten dead. He gathereth the lambs into His bosom and carries them in His arms.

Mother weep not with helpless sorrow,
Jesus has felt your pain;
He did thy lamb but borrow,
He'll give it back again.
G. W. WHITE.

McCALL.—William Buchanan McCall was born July 13, 1808, near the Tuckaseege ford, on the Catawba River, in what is now Gaston County, and died at his home in Cleveland County, September 21, 1903, aged 95 years, two months and eight days.

He was married to Sarah Lucas at about thirty years of age, and for sixty years this couple were permitted to walk together in peace and contentment. His wife preceded him to the grave a little more than four years. To them were born eight children, all of whom lived to reach maturity, and five of whom are still living; one son died in the hospital at Raleigh durin- the Confederate War, and two daughters dying later in life, but before the parents.

Brother McCall was baptized into the fellowship of New Bethel Church about the year 1850. He was ordained a deacon in 1857, and soon made treasurer of the church. He was many times elected a delegate to the Association. In these several capacities he served his church faithfully and gladly until age and increasing infirmities compelled him to lay aside active service; he, however, did not cease to feel an interest in his church and contribute to its support.

For many years the Recorder has been a regular visitor in his home, and he never failed to read it with pleasure and profit.

The burial services were conducted from the late home by the writer, and a large concourse of friends gathered around the grave in the family burving ground to express their sorrow and sympathy for the bereaved, as we laid the remains in the tomb, and turned away in silent sadness, cheered only by the blessed hope of the resurrection of the dead.

Long will Uncle Billy McCall and his good wife be remembered for their kindness, hospitality and Christian character and walk, which were perhaps as nearly perfect as are ever attained in this life.

J. V. DEVENNY.

In Tender Memory of a Friend.

When we look upon one who has climbed the hill of time, and is far down on the other side, we know that the journey now is not long, and we live in the expectancy of his death.

But when there is a sudden departure from a life full of energy, of beauty, and of joy, radiant with hope, sweet with kindness and with love, the shadow comes over us as some midnight darkness, and the sun and stars seem forever to be obscured.

Such a cloud has so overshadowed us in the death of that dearly beloved Christian young woman, Mrs. Hugh L. Sutton (nee Dora Watford), who, on Saturday the 26th of September last, was called to render her account unto that Being who judgeth the world in righteousness and his people in love.

Her life was of that higher kind, made beautiful by a naturally sweet temperament, purified by consecration to God, exemplified in a lovely devotion to home, to parents, to brother, sisters, relatives and friends —a life which taught rather by example than precept, which, void of deceit, breathed ever of sincerity and of truth.

To her many friends she is not dead, for to live in hearts we leave behind is not to die; rather, she has but gone on before, no longer shrinking from the winter's cold nor the summer's heat; no longer gazing into a far off sky; no longer toiling along the path that leads unto eternal life; but she has entered in and is at home with God. How beautifully is the thought expressed in the words of the poet:

"There is no death;
What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death."

Farewell, dear sister, for a little while. Soon, too, must we go the way that thou hast gone. Until that time a vacant chair in thy once happy home will signify of thee. Sorrowing husband, relatives and friends will ever speak thy name in sweet remembrance, and loving hands will gently strew blooming flowers at thy grave-side where, in the silent dust, sleeps the treasure of their hearts.

IRA E. D. ANDREWS.
Chapel Hill, N. C., Oct. 7, 1903.

Amanda Taylor.

Whereas, as it has pleased God in His all-wise providence on August 14th, 1903, to remove from our Society and His service on earth to her heavenly home, our sister, Amanda Taylor, in her sixty-third year; and

Whereas, she was a zealous, faithful worker in our Woman's Missionary Society, although ill health for many years hampered her in her active duties, but when her last summons came it found her at a labor of love for the Master; therefore be it

Resolved 1. That in her death this Society has lost a generous and faithful member whose helping hand will ever be missed.

2. That we extend to her bereaved children and friends our heartfelt sympathy in this sorrow.

3. That we hereby attest the loyalty and love of our sister in the discharge of all duties of a faithful mother, friend, neighbor and Christian.

4. That a copy of these resolutions be spread on the records of this Society, a copy be sent the bereaved family and to the Biblical Recorder.

MISS E. B. VANN,
MRS. S. P. WINBORNE,
MRS. R. A. MAJETTE,
MRS. S. D. HOWELL,
Committee.

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

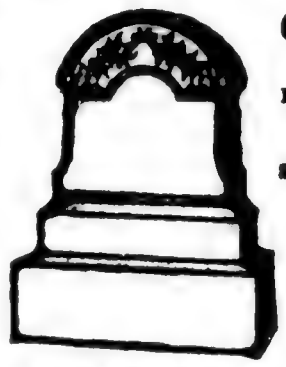
At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways

TAKE

Tutt's Pills

And save your health.

Raleigh Marble Works



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Proprietors,
RALEIGH, N. C.

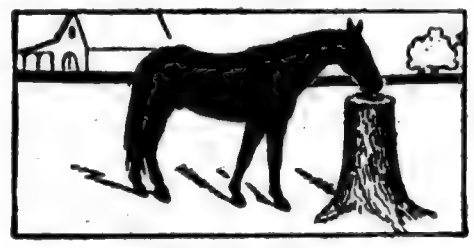
Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

NOTICE.

Having qualified as the Executor of the last will and testament of Jefferson Smith, late of Wake County, this is to notify all having claims against his estate to present them to me on or before September 15th, 1904, or this notice will be plead in bar of their recovery. W. HENRY BRYAN.
Executor.

Stock lick it, Stock like it. No dosing, No drenching.



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Sold by Dealers Everywhere.

Price 25c. Per Brick.

Sole manufacturers,

Blackman Stock Remedy Co.,
Chattanooga, Tenn.

SPECIAL RATES ON ACCOUNT NORTH CAROLINA STATE FAIR, RALEIGH, N. C., OCTOBER 19 TO 24, 1903.

The Southern Railway announces for the above occasion one first-class fare for the round trip, plus 50 cents, which includes one admission to the Fair, from all points within the State of North Carolina, including Norfolk, Richmond, Lynchburg, Danville and intermediate stations to Raleigh.

For further particulars call on any Agent of the Southern Railway, or address

T. E. GREEN, C. T. A.,
Raleigh, N. C.

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We are in correspondence with hundreds of the best teachers in the United States for all grades School and College work. Can refer you to some that would probaby suit. No charge. Members located in eighteen States at salaries $1,500 per year down.

Correspondence with school officers and teachers invited.

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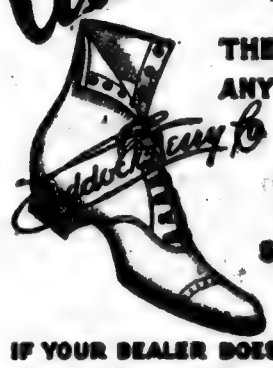
Money saved is money made.

$2.50 BUYS A PAIR OF FAMOUS Autograph SHOES



THE EQUAL OF ANY $3.00 SHOE ON THE MARKET

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CRADDOCK-TERRY CO.
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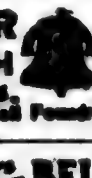
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS



WRITE TO Cincinnati Bell Foundry Co., Cincinnati, O.

SOUTHERN RAILWAY.—WEEK-END RATES TO MOUNTAIN RESORTS.

The Southern Railway will sell round-trip tickets to points named below for all trains Saturday and forenoon Sunday, good returning leaving destination not later than Monday following date of sale, except Blowing Rock, all trains Fridays and Saturdays good returning leaving destination not later than Tuesday following date of sale. For Morehead City, tickets sold Saturdays only, good returning Tuesday following date of sale. Following rates from Raleigh, N. C.:

Shelby, N. C.	$5.80
Rutherfordton, N. C.	$6.45
Lincolnton, N. C.	$5.95
Cliffs, N. C.	$5.95
Lenoir, N. C.	$5.80
Blowing Rock, N. C.	$6.60
Asheville, N. C.	$7.00
Black Mountain, N. C.	$6.45
Round Knob, N. C.	$6.45
Marion, N. C.	$5.85
Morganton, N. C.	$5.80
Connelly Springs, N. C.	$5.95
Hickory, N. C.	$5.95
Tryon, N. C.	$7.50
Hendersonville, N. C.	$7.75
Brevard, N. C.	$8.50
Lake Toxoway	$9.20
Hot Springs, N. C.	$7.75
Wilmington, N. C.	$4.50
Morehead City, N. C.	$4.50
Cape Henry, Va.	$4.75
Norfolk, Va.	$4.75
Old Point, Va.	$4.75
Virginia Beach	$4.75
Ocean View	$4.75
Rural Hall	$3.95
Taylorsville	$5.80

For further particulars write or call on T. E. Green, C. T. A., Yarboro House Building, Raleigh, N. C. All 'phones 141.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

The Biblical Recorder Company.

(Organized 1901.)

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J. W. BAILEY .....EDITOR.
JOHN S. PEARSON....BUSINESS MANAGER.
J. S. FARMER.....GEN REPRESENTATIVE.
REV. A. B. THOMAS,
.....REPRESENTATIVE IN WESTERN N. C.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgments.

October 21, 1903.

State Missions.—Woodland, W. Chowan, $10.00; Dover, Montgomery, 3.63; Pee Dee Asso., 30.95; Burlington, Mt. Zion, 30.00; Burlington, Mt. Zion, Asso. Miss., 30.00; Liberty Asso., 13.65; Lumber Bridge, 7.02; Eastern Association, 43.81; Sandy Run Asso., 75.63; Sandy Run Asso., 50.86; Smithfield, 6.00; Mt. Calvary, Piedmont, 3.30; W. M. S., Bethany, Robeson, .83; W. M. S., Wilkesboro, Brushy Mt., 2.00; W. M. S., West Durham, Mt. Zion, 2.00; New Bethel, Raleigh, Asso. Miss., 10.00; Y. L. M. S., Wake Forest, 3.70; M. S., Wake Forest, 3.65; Cameron, 5.76; Sunbeams, Cameron, 4.12; "A Friend," 2.25; W. M. S., Pittsboro, 4.30; W. M. S., Kinston, 2.50; Ahoskie, W. Chowan, 20.92; South Side, 22.50; Trenton, 2.25; Seaboard, W. Chowan, 5.14; Immanuel, Sandy Run, 2.50; S. S. Immanuel, Sandy Run, 6.50; Norwood, 7.11; M. S., Jackson, W. Chowan, 8.00; Bethel, 4.32; W. M. S., Elam, 1.36; Elam, 5.60; West Durham, 40.00; Tabernacle, New Bern, 30.00; Potecasi, 5.78; W. M. S., Potecasi, 6.36; W. M. S., Kings Mt., 5.90; Catawba, $52.81. Total this week, $573.01. Previously reported, $8,099.60. Total this year, $8,672.61.

Foreign Missions.—Woodland, W. Chowan, $10.00; Dover, Montgomery, 2.57; Pee Dee Asso., 31.18; Girls B., First, Goldsboro, (Miss Price), 10.00; Liberty Asso., 17.14; Orphanage, 2.62; S. S., Orphanage, 2.26; Eastern Asso., 76.00; Sandy Run Asso., 43.93; Sandy Run Asso., 33.25; W. M. S., Wilkesboro, Brushy Mt., 2.00; W. M. S., Henrietta, Sandy Run, 2.00; W. M. S., West Durham, Mt. Zion, 4.00; Smithfield, 18.06; Y. L. M. S., Wake Forest, 10.00; Cameron, 20.00; West Durham Sunbeams, 4.00; Seaboard, W. Chowan, .91; Norwood, 2.79; Bethel, 1.73; W. M. S., Elam, 3.04; West Durham, 21.60; Potecasi, 7.75; Catawba, 82.71. Total this week, $408.94. Previously reported, $12,188.17. Total this year, $12,597.11.

Home Missions.—Woodland, W. Chowan, $10.00; Dover, Montgomery, 2.55; Pee Dee Asso., 16.96; Liberty Asso., 10.70; Orphanage, 15.68; S. S. Orphanage, 2.88; Eastern Association, 57.41; Sandy Run Asso., 66.07; W. M. S., Wilkesboro, Brushy Mt., 2.00; W. M. S., Henrietta, Sandy Run, 1.00; W. M. S., W. Durham, Mt. Zion, 1.00; Smithfield, 8.20; Y. L. M. S., Wake Forest, 3.50; W. M. S., Wake Forest, 11.60; "A Friend," 2.00; Pilot Mt., 1.06 South Side, 2.00; Trenton, .06; Middleburg, 3.75; Capeharts, 10.00; West Durham, 5.15. Total this week, 233.57. Previously reported, $6,156.08. Total this year, $6,389.65.

Education.—Woodland, W. Chowan, $5.00; Dover, Montgomery, .90; Pee Dee Asso., 1.00; Burlington, Mt. Zion, 10.00; Liberty Asso., 15.10; Eastern Asso., 21.57; Sandy Run Asso., 13.75; Trenton, 1.00; Seaboard, W. Chowan, 3.95; Norwood, 2.47; Bethel, .50; West Durham, 35.00; Tabernacle, New Bern, 10.00. Total this week, $120.24. Previously reported, $2,177.08. Total this year, $2,297.32.

S. S. and Colpt.—Eastern Asso., .77; Sandy Run Asso., 1.65. Previously reported, $50.74. Total this year, $53.16.

Ministerial Relief.—Pee Dee Association, $11.52; Burlington, Mt. Zion, 15.00; Liberty Asso., 13.22; Eastern Asso., 38.40; Sandy Run Association, 21.34; Ahoskie, W. Chowan, 6.15; Norwood, 2.00; West Durham, 7.00; Tabernacle, New Bern, 7.00. Total this week, $121.63. Previously reported, $966.68. Total this year, $1,088.31.

Total reported for all objects this week $1,459.81
Previously reported for all objects 30,519.58

Total reported for all objects this year 31,979.39

WALTERS DURHAM,
Treas. Baptist State Con.

Bro. Allison's Meetings.

We have had a great meeting with our church at Refuge, Henderson County. Five were baptized at the close of the meeting, and the church greatly revived. We preached a week at Oak Grove church. Five were baptized by Bro. T. L. Brooksher. At Pleasant Hill we preached for twelve days. The Lord was with us. Five received into the church, and the church was greatly revived. A great meeting for the church. The great good accomplished was with the membership of the churches.

Our two sons that have been very low with fever, are now convalescent.

Pray for us.

Your brother in Christ,
E. ALLISON.

Brevard, N. C., Oct. 9, 1903.

No Use Dragging.

Dear Sir:—Please find enclosed $3 to pay for the year just expired and the coming year. There is no use dragging about this thing, for I must have the Biblical Recorder; for it is a part of my living. Please change my address from Cherryville, N. C., to Hilderbrand, N. C., Burk County, in the care of the Henry River Mfg. Co.

Yours respectfully,
ALFRED STROUP.

Cherryville, N. C., Oct. 8, 1903.

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ONLY A FEW
WEEKS TO LIVE

This was the sad statement of two splendid physicians, to Mr. F. P. Gilmer, of Constantine, Ga., in 1901.

He still lives to tell the good news of his wonderful recovery. Hear him:

DR. S. T. WHITAKER, DROPSY SPECIALIST.

Dear Sir.—I would like to testify for the benefit of any one who may be suffering with Dropsy, that I had Dropsy and was treated by two doctors before placing myself under your treatment. Under their treatment I continued to get worse all the time; they said I could not live but a few weeks; I do not think I could if I had not got relief.

When I began your treatment I was swollen so bad I could not lie down, but I soon began to improve, and now I feel as well and stout as I did before I got sick. I believe I am perfectly cured. Feeling well and all right. Yours respectfully,

F. P. GILMER.

Dropsy patient, why suffer longer when a history of case and age of patient will bring you a free treatment sufficient to convince you of its merits? Write at once to S. T. WHITAKER, M. D., Dropsy Specialist, 41 E. Irwin Street, Atlanta, Ga.

P. S.—Write him in care of C—C Dept. for a sample of an absolute cure for Catarrh, Cold in Head and Hay Fever.

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We pay express charges on all orders of $5.00 and over.

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? WHAT BECOMES OF IT ?

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BANKING. General Department—every reasonable courtesy extended. Savings Department—four per cent paid under savings regulations. Certificates of deposit draw interest according to agreement. Are your valuables safe? If not, they will be in our modern fire and burglar-proof vaults. Any information gladly given and correspondence invited.

CAROLINA TRUST COMPANY,
RALEIGH, N. C.

CHOWAN BAPTIST FEMALE INSTITUTE.

The Fifty-sixth Annual Session of Chowan Baptist Female Institute will open on September 9, 1903. Its record for fifty-five years and the efficiency and work of its graduates are its best recommendations.

For full information and catalogue address

JOHN C. SCARBOROUGH, President, Murfreesboro, N. C.

BIBLICAL RECORDER

RALEIGH, N. C., WEDNESDAY, OCTOBER 28, 1903.

JOSIAH WILLIAM BAILEY, EDITOR.

VOLUME 69, NUMBER 18.

THE CURSE OF CURSES.

A Letter from a Son of North Carolina.

J. W. Bailey, Raleigh, N. C.

My Dear Brother:—I have just read your editorial with tears in my eyes and a tinge of shame upon my cheek. I love North Carolina and ever shall. Within her borders was spent a joyous youth. There I learned the first lessons of hope and trust in God and confidence in my fellow man. There sleeps the dust of her to whom more than all else, I owe a debt for what I now am and whatever I may be in time or eternity. Thus I apprehend feel most of those who gathered at Greensboro last week. It is sentiment, I know, but a sentiment that is one of man's most sacred possessions. Love for one's native land is little worth if he does nothing for her development and progress.

Charge me with this and I will give you the reason which many of the returning sons can also give. What is it? you ask. My answer is, Lack of opportunity. The curse of curses which has been the blighting influence on many of the State's noblest sons, is the narrowness with which ignorance has surrounded her thinkers. Nay, more than this, a man scarce dare think in the atmosphere of "The Old North State." I make not this charge without seriously considering what it means. I re-read your leader and thanked God for one within her borders who dared to tell the truth. It means crucifixion possibly for you, but beyond the cross on the new-made calvaries of today, lies the new garden, where the glad dawning of a new resurrection day for intellectual and spiritual freedom, shall greet him who suffers for the truth plainly told.

It may help you to a fuller understanding if you study the reasons for the present status of affairs of which you spoke in your article. There is much of State history wrapped up in the causes which produced this state of affairs. Pardon me if I recall some of these causes. From the days of Tryon until now there has been a spirit of contention between the West and East in the State. This grew out of race and sectional prejudice, which men were not large enough to overcome. It was a struggle between the Scotch-Irish of the West and the English of the East. For a century the fight has been on, and men did not know where it originated. The smallest men have been selected in this ancient struggle most frequently because they "could carry" a thing through. Witness the struggle about the State capital and many other public matters. Men looked to sectional rather than State interests. That fight is not over even yet. Hannibal Hamlin, Lincoln's first Vice-President, said that the really greatest statesmen he knew during his forty years in Congress, were Badger and Mangum of North Carolina. His time included the time of Clay, Webster and Calhoun. Carolina scarcely knows these men and they served brief terms in the Senate because their constituents preferred weaklings with whom they agreed rather than giants with whom they did not agree. Has not history repeated itself many times since their day? Party spirit has belittled the State and brought her to open shame. I think in these two things may be found a reason why the youth of the State are so woefully ignorant of what her history is and what her men have done. The Presbyterians, Baptists, Methodists, Episcopalians and other religious bodies were unwilling to admit any good could exist outside of their own little circle. The political party of the first part so despised the political party of the second part that its members would not even read the recorded deeds of the other. Hence history remained unwritten and if written unread.

This same spirit of narrow bigotry both political and religious, has "clipped the wings of fancy" and driven the muses from her borders. The result is that North Carolina is a State without a poetry, a land without a literature and a commonwealth whose statesmen remain forever unknown unless forsooth they go to more favorable climes.

Is it any wonder that North Carolina has furnished Presidents, Governors and statesmen for so many other States? Is it any wonder that the best of her sons seek fame and fortune elsewhere? Is it any wonder that should you want to seek the greatest of her men and women you would not go to the State itself? God's best blessings upon those who have stayed with her and kept the ship afloat, but they have not done their best work nor have they attained to their highest ideals.

There is another thing which has largely grown out of this ignorant intolerance. This is the spirit of emigration which has been the bane of the State's progress. Men want freedom. They will not always remain where they cannot think and act for themselves. In this case they sought and found relief in removal to other States. This took away the progressive and strong and too often left the conservative and weak. This was especially true in the rural districts. Tennessee is but a greater North Carolina, while her influence radiates in all directions. The remnant left behind grew weaker rather than stronger with the result that ignorance begot ignorance and progress was impossible. I know communities which are not as intelligent as they were in my boyhood. The reason is found in this very thing. It is distressing but true. The men of the community are without ambition and their children are without hope.

Men sometimes decry the coming of the mills. I believe it is the physical salvation for a large per cent of the State's population. I think it is a help for their intellectual life. The loneliest, most dreary and most desolate existence in this world is the life of an ignorant, ambitionless woman with her children in the solitude of the rural district. It is scarce one step removed from the life of the forest animals. The mill at least adds zest, activity and work. It gives companionship and association, which is great gain. The school, church, and Sunday-school are infinitely removed from the dreary pitiful life of the former condition. This is the condition which confronts the Commonwealth.

What of the future? To me at this distance the outlook is more hopeful than it has been since the Civil War. The very fact that men are willing to look unpleasant conditions in the face and think over them is great gain. You who are within cannot realize what the difference is so much as we who are without. Your gain in manufacturing, in agriculture and in commercial activities, is being duplicated in educational growth. More slowly comes the latter, it is true, but certainly and surely it is coming. The great interest shown by your leading men, the establishment of graded schools, the number of young men and women in institutions of learning compared to that of twenty years ago, the cessation of emigration, the growth of true State pride, the elimination to a great degree of the demagogue in politics, each and all seem to me to be hopeful signs. Some day will come the iconoclast and break down the images to which blind prejudice has so long led a blinded people for worship, and then will intelligence, virtue and righteousness claim their own heritage, even the "Old North State" with her true Anglo-Saxon sons and daughters. God speed the day and nerve you for your part in the contest.

October 9, 1903.

A HERO.

In the story of the recent coast storm the following is told:

The rescue of the remaining three negroes of the crew by the surfman, W. A. Capps, of Seatack station, was one of the most heroic acts in the history of the surfman on the Virginia coast.

Capps, while two miles from any other human being and patrolling his stretch between the stations, saw one negro over 100 yards off-shore in the roaring surf. Without a moment's hesitation at the peril he was facing, he stripped and plunged into the sea, that was already a seething mass of wreckage from the barges, and, after a half hour's battle, single-handed and alone, brought the unconscious man ashore. He had not recovered his breath before he discerned, through a rift in the spume, another form, and once more he went into the surf. This time, by reason of his exhaustion, his struggle was a harder one, but he eventually succeeded in saving the negro. Placing both men under the lee of a cliff, he started back to the station to give the alarm, when he saw the third negro in the waves, and for the third time he plunged in and brought an unconscious man ashore. Capps did not cease his work until all three men had been cared for in the station, and at night he resumed his regular trick of patrolling the storm-swept coast.

Capps is a white man. He saved three negroes. Does he not put to the blush the moral life-savers, the soul-savers in the service of the old Ship of Zion, who are surrounded with negroes, and white men too, going down in storms of temptation?

TYPICAL RESOLUTIONS MADE IN YOUNG MANHOOD BY JONATHAN EDWARDS.

Resolved, Never to lose one moment of time; but improve it the most profitable way I possibly can.

Resolved, Never to do any thing, which I should be afraid to do, if it were the last hour of my life.

Resolved, To think much on all occasions of my own dying, and of the common circumstances which attend death.

Resolved, When I think of any theorem in divinity to be solved immediately to do what I can toward solving it, if circumstances do not hinder.

Resolved, To inquire every night, as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself; also at the end of every week, month and year.

Resolved, Never to speak any thing that is ridiculous, or matter of laughter on the Lord's Day.

Resolved, Never to allow the least measure of any fretting uneasiness at my father or mother. Resolved to suffer no effects of it, so much as in the least alteration of speech, or motion of my eye; and to be especially careful of it, with respect to any of our family.

Resolved, Constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no; that when I come to die, I may not have any negligence respecting this to repent of.

Resolved, Never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.

Resolved, After afflictions, to inquire, what I am the better for them, what good I have got by them, and what I might have got by them.—Found in the Congregationalist.

BOOKER WASHINGTON; AN EVIDENC OF PROGRESS.

(From The Progressive Farmer.)

Compare him with Fred Douglas, for example—Fred Douglas who preached social equality and married a white woman and was a firebrand in politics. How much more it means to the peace of the South in these days of restricted suffrage and Jim Crow cars, that instead of a Fred Douglas the negroes have Booker Washington who has advised them to drop their unwholesome ambitions for social and political distinction, and acquire the virtues of industry ,thrift, peacefulness and self-reliance. Booker Washington, we ought to remember, has incurred a great deal of criticism from negroes of the Fred Douglas type because he has urged this peace policy on Southern negroes. It was for this reason that the agitators tried to break up his Boston meeting a few weeks ago. It is for this reason that the Atlanta negro educator, Prof. DuBois, has attacked him. It was for this friendliness to the whites that the "Suffrage League" of New England negroes denounced him recently in the following resolution:

"Inasmuch as Booker T. Washington has glorified the revised constitutions of the South, has minimized the Jim Crow car outrage, has attacked the wisdom of the fourteenth and fifteenth amendments to the Constitution; has deprecated the primary importance of the ballot, has preached to the colored people silent submission to intolerable conditions and makes his people a byword and laughing stock before the world, he is not a fit leader for the colored race."

RIGHT.

It is sacrilegious to have any thought in the singing in church of pleasing men. Singing and prayer are to God, and He alone is to be thought of in both these. Dr. Broadus once said to this writer that it was as wrong to go outside the church to get some one to lead in the singing because that person was a good singer as it would be to go outside to get some one to do the praying because he was a fine elocutionist.—Western Recorder.

HAS THE HOME BOARD A FIELD?

BY BAYLUS CADE.

(IN TWO PARTS.—PART ONE.)

I have the honor to have published in the Recorder, some time ago, an article under the above caption. That article began a discussion of the work and field of the Home Board which, we may hope, will not fail to ultimate in good.

Having started this discussion, may I not be permitted to say one word, as to my personal relations to it, before I shall offer what further I shall have to say upon the subject?

One good brother, whom I esteem and love, has expressed the fear, that my bringing on this discussion might hurt and hinder the spirit of revival amongst the churches. I am utterly unable to imagine how a fair and reverent discussion of any feature of our denominational policy can hurt or hinder the spirit of revival in our churches or elsewhere; and a spirit of revival, or a spirit of any other sort, that can be hurt or hindered, by such a discussion of the Home Board's work as we have had up to this writing, must, of necessity, be altogether too fragile to serve any useful purpose in a world like this.

It has been intimated to me more than once, that, in writing as I did I exposed myself to the charge of being an obstructionist. Let me say once for all, that I do not care one stiver about what category any self-appointed Pope may put me into on account of the part I have already taken, or may hereafter take, in this discussion. I know I am not an obstructionist; and I know I have never been a fault-finding critic of my brethren, nor of the working policies of my denomination. The Home Board may not go with me in its views of its future policies of work; and I may regret the fact that it does not go with me in those views; but, in that eventuality, I am going alone; I am going with the Home Board "just like a little man?" The Home Board has been my Board for more than thirty-five years last past; and it will be my Board to the end of the chapter, unless it shall do something much worse than anything it has ever done hitherto.

My good Brother White says, in one of his articles, that I wrote in the first instance in a hesitating way, as if I only meant to "stir the animals up;" or words to that effect. It is true. I did write in a spirit of uncertainty only because I was uncertain. I may have learned it late; but I have certainly learned that I do possess the somewhat rare ability to be sometimes mistaken about a matter. But my uncertainty, as to this matter, has happily all been cleared away by this discussion. I am uncertain no longer.

The discussion of this subject has made it plain, I think, that the position which I took in my former article, was well taken. I understand it to be conceded by all the brethren, who have written upon the subject in the Recorder, that the Home Board needs an enlargement of its field, and a differentiation of its work. The policy of co-operating with the several State and Territorial Boards, which has been pursued hitherto, is admitted to be not the best; and the supplemental work, which the Board has been doing, is defended, as I understand it, only on the ground, that it is exigent and temporary. I gather from the discussion, that opinion is unanimous to the effect, that our Board ought to have a sphere of operation and activity distinctive and exclusive; a field that it can occupy and cultivate in the untrammelled use of its own means and methods. It is to be seen, that the brethren are not unanimous in the opinion, as to what the Board's distinctive and separate field should be. Some seem to think that its work should be, largely if not altogether, confined to the mountain region of the Southern States; and that it should be mainly educational. Others have mentioned the growing factory population in the South as opening up large opportunities to this Board. Yet others seem to be pursuaded that our Board's widest and best field may be found within the larger towns and cities of our Southern section.

The educational work within our mountains is immensely important; and, in my opinion, it greatly needs to be extended, in at least two directions; that is to say, latterally and downwardly. This extension downwardly is especially needed. Education, that may reasonably be depended upon to benefit largely and permanently the people who live in our mountains, will begin at the very bottom. The high schools of our mountains are just now engaged, and they have always been so engaged from their first formation, in furnishing wings to our eaglets to enable them to fly away from us to return to us no more. Education in our mountains, if it is to permanently bless the people of our mountains, must speedily begin to concern itself about the creation of such social, intellectual, moral and religious conditions within our mountains themselves, as will make them to be attractive abiding places for cultivated people. The graduates from the colleges and high schools of a country never did stay within uncongenial surroundings any longer than they were compelled to; and he must be strangely credulous, who is able to believe that they ever will do so. The one absolutely necessary thing for the educational work in the mountains of the South is, the speedy building of primary schools all over that region, in order that they may underlay the high school work now in progress there. Unless this is done, we may, indeed, educate mountain boys and girls for the world at large; but without this primary training, we shall not educate mountain boys and girls for the mountains themselves. We may be very sure of this.

Now, I am inclined to think that such educational work as I have spoken of, can be better done by some Board nearer to this region than would be possible to any one of our general Boards. It is certain, however, that the work of evangelization within our mountains might be set apart to the Home Board with great propriety; for the reason, amongst others, that such work in those regions will require large resources and the elapsing of many years of time for its accomplishing, the conditions in the mountains presenting difficulties not easily overcome nor soon modified.

It would seem to be clear to most thoughtful persons, that the larger towns and cities of our section should be given up to the Home Board. In large centres of population, the planting and fostering of churches requires larger outlays of means and the employment of better orders of preaching talent than can easily be commanded by our local Boards; and such work would, most probably, be sooner and better done by a Board commanding large resources of both men and money.

But, whilst the special spheres of work already mentioned, may with propriety be given over to our Home Board, it is the mature conviction of the present writer, that not any of these, nor all of them together, can be fairly regarded as furnishing forth to the Home Board its largest, most important, most needy and most promising field of future operations. It is a conviction of mine, that has grown with the years, and has mightily strengthened as it grew, that the negro population of the South offers to our Board the largest field of work, with the highest promise of beneficent results, that were ever offered to a missionary board since missionary boards at first began to be. This conviction of mine is not based upon any stupidly roseate views of the negro's superior racial endowment, nor of his fitness to lead or shine in the social life of a mixed population. It is based upon the fact, abundantly made out, that the negro, in spite of his inferiority, is yet susceptible of immense manly and womanly growth and enlargement, under such conditions as will surely conserve his racial distinctness. I entertain this conviction in relation to the negro and our present supreme opportunity. I wish modestly to lay before my brethren of the Southern Baptist Convention the arguments—some of them at least—which seem to me to be conclusive of this question. If the arguments I shall adduce are indeed conclusive, I make no doubt the good and true men, who shape the policies of our Southern Baptist Zion, will acknowledge their force and take action as the Spirit of our common Lord and Master may require, to enable us to enter into what seems to me to be a splendid opportunity. If, one the other hand, the arguments I shall adduce are not conclusive, my brethren will be sure to detect and point their fallacious character. And in either case I shall be content.

"When John Gano Was in North Carolina."

BY HENRY SHEETS.

Under the above heading, Bro. J. R. Lewellyn, of Dobson, N. C., says in regard to Brother Farmer's statement, viz., that Elder John Gano was in North Carolina in 1757, is incorrect. He says: "He never came to North Carolina till long after that date. I find that in 1787 he was one of a committee that drafted the Constitution and Articles of Faith that was adopted by the old Yadkin Association."

I have before me "Biographical Memoirs of the late Rev. John Gano, written principally by himself," and published in 1806. From this we learn most that is known of him, as perhaps every writer that has written of him has followed it.

He was, however, all too careless about dates. Mr. Benedict tells us that he was born at Hopewell, New Jersey, July 22, 1727; was converted soon after he arrived at manhood, and was ordained at the Baptist church in Hopewell, in May, 1754. Soon after his ordination, he took a trip to the southward and traveled as far as Charleston, S. C. This was his first trip on a long preaching tour, and was in the summer and autumn of 1754. In his Memoir, he says:

"Repeated solicitations came from South Carolina, for a minister to travel among them, and as I had been there before, I was induced to engage in a second journey, which lasted about eight months. Of this journey, he says: I therefore set out, and, when I arrived at the Yadkin (Jersey settlement) in North Carolina, I was strongly solicited to move among them. They sent two messengers to my church (in New Jersey) to give me up. I requested them to let the matter rest, till my return from South Carolina, to which they consented.

"The next Lord's day after my arrival home, I called a church meeting, to give the church at Yadkin an opportunity to present their message, which they did, and used all their influences with the church to no apparent success." But afterward the church yielded and agreed to dismiss him. "I made," said he, preparations for removal, disposed of my property, and wrote to the church in North Carolina. "I at length took leave of the church and my friends, and started on a long, expensive and tedious journey and arrived there in about five weeks, after traveling about eight hundred miles (by private conveyance). We met with a favorable reception from the people, and Colonel G. Smith received us into his house, where we continued until I built a house." His second journey must have been made in 1755, and during the year 1756, he must have come to Jersey. He then says:

"I remained here about two years and a half. Before I left the place, a Baptist church was constituted."

Mention is made above of writing to the church. He must evidently have meant an arm, which was at that day often called a church, because it exercised the prerogatives of a church.

Now as to dates. Mr. Gano says: "During my residence in this place, we were blessed with another son, who was born November 11, 1758." Under the circumstances he could not have returned before the spring of 1759. He was here about two years and a half. So he must have been here during the whole of 1757 and 1758.

"The reason of my leaving this place," says he, "was the war with the Cherokee Indians. I concluded it was expedient to move back to New Jersey."

After his return, he says: "I visited New York and Philadelphia, alternately. I at length came to the conclusion that I would supply both places, two Sabbaths at each place."

The valuable and interesting history of the Scotish Plains Church gives this item:

"There was at this time no regular Baptist church in New York City. On the 19th day of June, 1762, twenty-seven persons, who had received letters of admission, organized the First Regular Baptist Church of New York City. On the same day Rev. John Gano became pastor of the new organization, and held the position for twenty-six eventful years."

He was very successful indeed. We are informed in " a jubilee sermon, containing a history of the origin of the First Baptist Church in the city of New York," that "in the midst of prosperity an event occurred which greatly afflicted this church and society, viz., the removal of their beloved pastor. At a meeting of business, on the evening of September 30, 1787, Elder Gano informed the church that he had had it in contemplation for some months past to remove to Kentucky, and that he had finally concluded upon leaving them the ensuing spring. The church, exceedingly unwilling to be deprived of his faithful services, strove hard to retain him, but without success. On the evening of April 22, 1788, he and eight others, who were going with him, took dismission from the church." His last sermon was very affecting, from the words "fare ye well."

He arrived in Kentucky in June. The next fall he came to North Carolina on a business trip. While here he says: "I visited an Association and found many difficulties among them. The idea of having a moderator was considered as dishonoring Christ."

Mr. Gano might have visited the Yadkin Association a few times of which no mention is made. We know of two visits recorded—1793 and 1794—and preached the introductory sermon both years from Psalms 27:4. the 30th of September, 1794, he left North Carolina. This was probably his last visit. He died at ten o'clock at night, on the 10th day of August, 1804, in the 78th year of his age.

HENRY SHEETS.

Expect to escape, know that you can escape from the consequences of having been wicked only by being good. Crave the most perfect mercy. Ask for the new life as the only real release from death. So only can your religion glow with enthusiasm and open into endless hope.—Phillips Brooks.

THE BIBLE AND THE YOUNG PEOPLE.

The Legitimate Demand for Better Work.

BY RIGHT C. MOORE.

III—THE LEGITIMATE DEMAND.

In view of the need of Bible study and the deficiency of the chief present agency, we are prepared to consider some phases of the work that should be done for and by our young people in this field. Of course we can hardly do more than to name them, bearing in mind that the opportunity has really taken the form of a demand.

1. There is needed a more systematic reading of the Bible. Multitudes of young people neglect their Bibles almost entirely, and those who do read seldom read in the most profitable way. Let them be induced to read in course, for this will insure systematic contact with the Bible; to read in concert, and this will cultivate interest; to read attentively, and so lay the basis for the study to follow.

2. A study of Bible surroundings is a salutary relief from, as well as an illuminant of, the ordinary exegesis. The young people are entitled to know and would be specially interested in the authors of the Bible and their times, the first readers and their conditions ,geography, customs, politics—in fact, all the setting, whether bright or dark, of the messages of the Bible.

3. Present-day questions concerning the Bible should be considered. The teacher of truth cannot afford to ignore live discussions of his time regarding the Word of God, and he misses his opportunity if he does not instruct the young people aright.

4. Talks and papers on Biblical themes by students, teachers or visitors would contribute to the fund of Scripture knowledge. It would also stimulate thought and develop workers.

5. The doctrines of the Bible in systematic order should be taught the young people. This is a particular demand now; and it is more in the interest of truth than of sectarianism. Few are able to give a reason for their faith. They need and demand instruction in the teachings of God's Word.

6. Training for practical work with the Word is another special need of the hour. The Moses of the pulpit must have the Aaron and Hur of the pews, or Israel cannot win the day. Yet how few can use the Bible, the Spirit's sword, to help a fellow-Christrian or lead an anxious soul to Christ! Our hope for the future lies in the correct training of the young people now.

7. To go no further, there is needed the cultivation of self-reliance and independence of thinking and method in Bible study. No pulpit, however orthodox, should dictate our entire belief. Let it be heard and heeded only as it unfolds the Bible. The spirit of the ancient Bereans is needed to-day; the people are entitled to the right of private interpretations—a lesson few have really learned, a privilege multitudes have failed to utilize. Several generations may be required to bring the world to its full duty in this regard; more will be necessary, if we do not begin with the young people now.

Thus we see not only that our present agency for Bible study does not cover the ground, but also we get a few faint glimpses of the field unoccupied before us. In view of these things, a prime object of our ministerial and church life should be to lead our young people to altitudes of truth hitherto unattained.

IV.—THE SUGGESTED SOLUTION.

Now the burning practical question is this: Where is the field for this needed work and how are we to set it going in the churches? For of course the churches must do it; divinely instituted they were entrusted with the Bible, and in this work they must not, cannot, fail.

Upon this problem many have wrought, some with a measure of success, and we may profit by their experience. There seem to be four ways of accomplishing the churches' task in this regard; each is in the direction of improvement, and one or more of them is possible wherever a church is possible.

First by Reconstruction. The various features of supplementary Bible study can be distributed among the services of the church—prayer-meeting, preaching and Sunday-school. One or more of the regular services can thus be made to take on new life by being thus reconstructed.

Secondly, by Accretion. It may be convenient in some localities and congregations to have special Bible meetings before or after some one of the usual services. Systematic Bible study can thus be added to the regular work without any cumbersome machinery.

Thirdly, by Substituting. Some wise pastors and excellent church workers have found it profitable to have a meeting for Bible study in place of the prayer-meeting or even of one of the Sunday services. The urgent need and demand for genuine Bible study is abundant justification of such a course.

Fourthly, by Organization. Just now there is a great movement of the young people toward Bible and related studies. They are organized and organizing widely for this special purpose. Doubtless mistakes have been, and will be made, but where the conditions favor it, this is the best plan now in sight for training of the young people in Bible study.

So we have our young people and our Bibles; and with them we have an imperative duty and a magnificent possibility. God help us to perform the duty! God permit us to see at least the twilight of the possibility! Then at last we shall lie down in the confident hope that one day—

"We shall come rejoicing
Bringing in the sheaves."

The Beauty of God's Will.

God's love is always the best; it is always Divine love. A stricken wife standing beside the coffin of her noble husband, said to a friend, "There lies my husband, my only earthly support, my most faithful human friend, one who has never once failed me; but I must not forget that there lies also the will of God, and that that will is perfect love."

She was right. It was only by faith that she saw the good and the blessedness in what appeared to her the wreck of all her happiness. But truly the good and the blessedness are in the life of God's child. We need to remember always that our Father never means us harm in anything He does or permits. His assurance is: "I know the thoughts that I think toward you . . . . thoughts of peace." His will for us is always love, though it have the form of darkness and pain.—"Glimpses Through Life's Windows."

The only people God can do nothing for are the people who want nothing. You can hardly make a mistake in giving to the poor, they want so many things, almost anything comes handy, but it is extremely hard to select a suitable gift for the rich. They have everything they want. God has the same difficulty with those who want nothing from Him.—Samuel Chadwick.

A Hearty "Amen"—A Contrast Between the Day School and the Sunday School.

BY L. O. DAWSON.

I have just received my last Recorder and read your "Word to Sunday-School Teachers." Out of a crowded day's work, I steal enough time to say "amen and amen."

Let me add a few words to what you have said, hoping that they may be read by some fathers and mothers—and heeded.

Beloved, we need to take the Sunday-school work of our churches more seriously. It is not child's play. It is not a matter of indifference to be done or undone as we choose. It is a very serious matter. I do not mean particularly a solemn matter, but it is a concern of vast importance, and deserves the same earnest attention you give to the secular education of your child. You are careful that your children have a first-class teacher in arithmetic, what thought do you give to the one who teaches them the Bible? The children do not dream of anything else than going to the "day" school—their atendance upon the Sunday-school is an open question. They know it is an open question; they know the Monday school atendance is a closed question. They act accordingly on both days. You see to it that, regardless of weather, they attend the public school five days in every week. The slightest excuse keeps them away from the Bible school on its one day of work. You get your children to the school-house promptly at 8:30 a. m. five times a week—you have great difficulty in getting them to the church at 9:30 a. m. one time a week, and you are not at all concerned if they are late.

You insist that Johnnie and Mary shall know their grammar lesson—you neither know nor care whether they knew their Bible lesson last Sunday.

You gave them help and encouragement in their algebra last week—you paid no attention whatever to the ideas they got from the study of King Saul's life—you do not even know whether they got any idea or not—you do not care.

The children know they must pay respectful attention to their teacher who explains the laws of nature—the Sunday-school teacher is utterly broken down often by the effort to put an end to various private conversations during the time spent in trying to impress the eternal truth of God's Word. When William losses his "reading book," mother breaks the news gently to father in order to forestall the paternal ire and its consequences—the dear boy lost his "quarterly" soon after he got it. It's a small matter to William's mother. If he doesn't forget it, he will ask for another next Sunday—that is, if he goes to Sunday-school—a—nd gets there in time to ask, and happens to want it at the particular time when he thinks of it.

When—but what is the use of pressing the comparison (or contrast) further? It is a sickening story.

We mean business—and none to much—in our dealing with the wisdom of man. We "notter," we idle, we trifle, we make play, we make believe in teaching the everlasting truth of the God-written Book!

Brother Bailey, I am not a pessimist. I am, perhaps, too much the other way sometimes, but my soul is sick at the respect we pay to the childish work we are doing in our Sunday-schools.

Do not dream that your one editorial will make all things straight in our strangely crooked notions about Sunday-school work.

Write again—again—and then once more—and when the brethren are tired of what you say, write a dozen more editorials. Let this be your theme: "Teaching and learning the Bible is a business—a business to be taken seriously—treated in a business-like way—a business of sufficient importance to justify the parent, teacher and pastor in trying to work together at it and uniting together to pray over it."

Tuskaloosa, Ala.

Not Seeing Evil.

Some time ago a writer on Emerson said, "Not many men or women have the faculty of not seeing evil developed to the supreme degree that we find it in Emerson; but even this aloofness from what is low and contaminating, as evinced so often in the man or woman of scholarly tastes, should be considered by men of every character and degree as an essential duty." It is this duty of keeping the mind on high matters that we wish to emphasize. We do not often enough think of it as such. The bad is forced into our notice. The public press today unfortunately presents to us too boldly things that do us no good to dwell upon. Unfortunately, it is human nature to look for evil and not sufficiently to deprecate it. But it is not only wisdom, it is plain duty, to avoid it.

To allow the mind to dwell upon or to look often at low things is to unconsciously lower one's standards and the tone of one's character. To say that the contemplation of evil and its consequences is valuable as a warning against wrong-doing is true; but it is a question if such consideration of wrong is not sometimes harmful. Old Pope's couplets are, they point a truth which we do well to take to heart:

Vice is a monster of so frightful mien,
That to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

To keep the mind on good and strive after high things is a surer way of progress and of development than to keep constantly looking for the sins and pitfalls. Keep your mind on the true, the beautiful, the good, so shall you incorporate all these virtues into your character.

Not a Bird.

Not a bird that comes to the country but earns its living from the people. In some way or another they earn their right to live. Most of the songbirds are insect eaters. It is a question whether we could live on this earth if insects were allowed to multiply in the numberless forms and myrials of progeny that Nature provides. Certainly man could not alone keep the insects down without the help of the birds. Even the hawks and owls live mostly on field mice and grasshoppers, and Mr. Crow will eat almost any old thing which, if allowed to remain to pollute the air, means disease and death.—Pembina Pioneer Express.

I believe that England conquers by force and retains territory by altruism; and it may eventually turn out to be so in South Africa—but only after passion and prejudice have died away—a long and weary process. The war could have been avoided, and was, therefore, a crime. The attitude of the Churches during the crisis will put back Christianity twenty years.—John Clifford.

A few people live their lives like a novel, knowing that every chapter has a bearing on the whole and that a continuous thread runs through all. But most of us pass our days as if we thought them a volume of short stories, which have not necessarily any connection with each other.—James Weber Linn.

News Notes.

....All together now for State Missions.

....Enlistments in our Bible Readers Circle are coming in rapidly.

....Pastor Lynch baptized thirty converts at Wake Forest Sunday night.

....Bro. Loyd M. Holloway is supplying the West Durham Baptist church.

....Brother Pastor, will you not enlist your people in our Bible Readers' Circle?

....Virginia on one hand and Georgia on the other are seeking two of our best and most useful men.

....The Sunday-school Board of the Southern Baptist Convention has moved into its new quarters at Nashville, Tenn.

....Bro. C. J. Black, of Big Lick, writes: "I have had glorious meetings this year. I baptized nineteen yesterday morning."

....Five weeks will bring us to the Convention. May it bring us with State Mission funds all raised and our University out of debt.

....Bro. S. B. Wilson has resigned the care of our church at Ruffin in response to the impression that the Lord has other work for him to do.

....Henderson voted for dispensary by 179 to 51. Weldon voted for saloons. The Weldon vote was a combination of negroes and saloon men.

....Secretary Johnson travelled more than 700 miles last week, attended three Associations and spoke three times Sunday. He fills his office as few men can.

....Pastor Massee reports a glorious revival at Gaffney, S. C., with Pastor Cree. Brother Cree has been called to the 22nd and Walnut Street church in Louisville, one of the most important churches in that city.

....Bro. D. F. Putnam writes from Cherryville: "My work at Cherryville is very hopeful. I am much encouraged. Bro. C. L. Greaves was with me, and held a meeting in August. I have baptized forty and have several others approved. Others will join next Sunday."

....We acknowledge the courtesy of an invitation to the wedding of Miss Mary Estelle Taylor to Mr. W. M. Gilmore, formerly of Moore County, now pastor of the Baptist church, Brunswick, Ga., November 4th. His many North Carolina friends will join us in best wishes to Brother Gilmore.

....Bro. J. N. Stallings writes: "Having adopted the Scriptural plan of laying aside in store by the first day of the week as Gor prospers, the Chestnut Hill Church, last night, in conference, was able to vote that $20 be paid to the Building and Loan Association, instead of $9 paid under the old plan. We hope to see the debt wiped out by the first of January, 1905, if not before. At the Association, all our pledges were increased. By our present financial plan these pledges and pastor's salary will be raised also. By the way, our Association minutes have just been received. I congratulate the clerk upon their neat appearance and general accuracy. But he inadvertently puts Chestnut Hill's pledge at $3.50 for Associational Missions, whereas it ought to be $25. We shall pay the $25. That mistake corrected and the $8 collected Sunday morning added make our Associational Mission fund nearly $400."

....One of our greatest institutions for the education of young women is in need of a house-keeper—a level-headed, experienced, economical woman to look after the domestic work, the cooking, the servants, etc. The place requires constant and intelligent application. Candidates for it may send their names to us.

....We acknowledge the courtesy of the following invitation: "Mr. and Mrs. Montgomery A. Allen request the honor of your presence at the marriage of their daughter Janie Flournoy to Dr. Robert La Fayette Carr on Thursday morning, October 15, 1903, at 7.30 o'clock, First Baptist church, Greenville, N. C."

....In our paragraph about the action of the Elizabeth City Board of Aldermen our criticism evidently related only to the majority. In precisely the same degree that we criticised them we commended (by inference) the minority. We are glad to say that the action of the Board in refusing to receive the result of the election is regarded as of no consequence.

....Pastor Thomas, of Edenton, writes: "Yesterday our church here in Edenton held a called conference and invited me out. They unanimously increased my salary $150 for this pastoral year, beginning with October 1st. I appreciate this expression of love very much. There was one profession at the night service yesterday. The work moves along nicely, and our people are awakening on the temperance question. We need to educate more before acting."

....Bro. W. H. Wilson writes: "We have just closed a glorious meeting at Walnut Cove, in the Pilot Mountain Association. We continued nearly three weeks. A large number professed faith in Christ and thirty-two united with the church. Bro. J. L. Lane is pastor, but as he could not be present, at the last of the meeting, I did his baptizing for him. The outlook at Walnut Cove is hopeful now. Bro. Fred N. Day, of Winston, came down twice on Saturday and rendered valuable assistance until Monday night. I think I can send you a good list of subscribers soon."

....Bro. G. M. Webb writes from Athens, Ga.: "I held two ten days' meetings in my two churches, Glade and Bowman. I was assisted in the Bowman meeting by Dr. W. A. Nelson. The meetings were very good. Eight were received for baptism in the Glade church and seven in the Bowman church. I have been unanimously elected to preach another year in both churches. These churches are prosperous, thriving churches, alive to all the work of the Lord. I am very much attached to them and they to me. I think I will stay in Georgia another year. The Georgia Baptist State Convention meets in Athens the 19th of November. Come over and see how the Georgia saints hold Conventions. God bless the Recorder."

....The venerable A. L. Stough, of Pineville, in sending in his fifty-fifth renewal to the Recorder writes the following interesting news: "At the close of an interesting series of meetings last month, the First Baptist church was organized with 29 members; at the same time or at the close of the organization, seven were received for baptism. We now have a membership of forty. More ready for baptism. We expect a goodly number to unite with us by letter. I have been preaching here less than one year under the appointment of the North Carolina State Board. The presbytery consisted of Rev. J. W. Little, M. W. Gordon, and the writer. Bro. J. W. Little did the balance of the preaching. He preaches from all of his heart and soul. He fights the evils of the times. He fires red-hot shot right and left. Such preaching should, and in a great measure, does insure success. Up to the first of the present year, the Baptists had no house of worship and no church organization in Pineville, N. C. About ten months ago the writer started with a subscription of one dollar to build a house of worship; without an agent to collect funds and without a treasurer or building commmittee. We need money to plaster and paint the house. How many of my North Carolina friends will send me one dollar? This is my first appeal for money through a newspaper during my fifty-five years of preaching. During all of this time I was pastor of some church.

....Pastor W. R. Cullom writes: "The second Sunday in this month was the seventh anniversary of my pastorate at Middleburg. But don't get frightened. I have no long list of figures to give you. To my surprise (I am telling the truth) the church presented me with a beautiful silver set. They increased my salary twenty per cent at beginning of this year. They are the most appreciative people that I know. They have no better sense than to believe that our Baptist Boards are all right, and doing the Lord's work. So they contribute regularly, liberally and cheerfully to all the work that we are trying to do. Now I want to ask you as a matter of purely just recognition of them to make a note of these matters that will let them know that they are appreciated by their pastor and by all who know them. By so doing you will greatly oblige."

The Bible Reading Circle

To Recorder Readers:—Having consented to conduct a Bible Readers Department in the Biblical Recorder, I will submit each week in this column, beginning with the first issue in December, a table of Daily Bible Readings for the following week.

Our object is to enlist all the readers of the Recorder in a Bible Reading Circle for the purpose of reading through the Bible in a given time. Each reader will be expected to select the whole passage read each day, or such a portion of it, as may impress him while reading, for the subject of his meditations during that day. In addition to this, if each reader will pray for Divine guidance for himself and all the members of the circle, we will have a great company of disciples, devoutly and prayerfully studying the Word of God; and the result of such an effort would be great in an increase of Biblical knowledge, spirituality, piety, and usefulness.

It is notoriously true that the Bible is shamefully neglected. Even many of those who profess to be guided by its teachings do not read it with any degree of regularity and care, and very many do not read it at all; and consequently are ignorant of divine truth, are worldly minded and inefficient. To know God as he reveals himself in his Word is not only necessary to the higher Christian experience, but is essential to the beginning of Christian life; therefore, we ought to undertake the study of the Word of God with the desire to learn his will and devote some portion of each day to that work. If we really love God, and desire to know his will that we may serve him acceptably, the little time that we give to this blessed work will be the happiest part of the day.

We desire to enlist in our Bible Reading Circle at least ten thousand readers during the next year. To become a member of the Circle it is only necessary to resolve in your own mind that you will endeavor to read the appointed portion of Scripture each day, and pray daily to God for a blessing on yourself and upon all the members of the Circle. It would greatly encourage us in this work if those who intend to read the Bible with us during the next year would send a postal card to the undersigned informing him of their purpose.

Praying God's blessing upon this effort to glorify his name, I am, in the love of the truth,

Your fellow-worker,

T. J. TAYLOR.

Warrenton, N. C.

. Love to Bro. Albritton.

In reply to the article of Bro. Jno. T. Albritton headed "That New Light; Put It Out," I wish to say in the language of the Master, "This is the condemnation, that light is come into the world and men loved darkness rather than light." (John 3: 19.)

Brother Albritton evidently has not seen my book, much less read it, and yet he is so bold as to risk an opinion upon it and to even make an unpleasant comparison with unkind insinuations and suggestions. The glory of Baptists is that they believe exactly what the Bible teaches, and I believe every word in the Bible. But I do not believe in the traditions of the elders.

Lovers of the truth are ever crying, "More light; give us more light." That is the greatest desire in the heart of the writer, and if he is in the darkness on the subject of the immortality of the wicked, then he begs the brethren to show him the light, and to give him at least one verse of Scripture to prove that the wicked are immortal. First John 3: 15 proves the opposite to my mind.

Only lovers of darkness cry, "Put out that light."

Yours for truth,

A. R. LOVE.

Hendersonville, N. C., October 21, 1903.

The Bellowing of the Pope's Bull.

For centuries this has been, and still is, the greatest terror in all the world of the Roman Catholic priesthood and to the laity in general. The fear of being excommunicated by the infallible? pope from the infallible? church, and of being consigned to the flames of hell, have curbed and muzzled the priesthood and laity of the Roman Catholic Church for well night two thousand years and will continue to curb it so long as time shall last. Is it possible that the Baptist, with all of our boasted freedom of speech and loyalty to God's Word, will in the dawning of the Twentieth Century take up this old rusty and blood-stained cudgel of Romanism to beat down and put to silence every man in our ranks who dares to earnestly, honestly and prayerfully investigate God's Word for himself and to offer his brethren and sisters the results of his study? From Brother Albritton's article in last week's Recorder, it is evident that we have at least one man in our ranks of that type. My book deals with a subject of vital importance which truth-loving men and women cannot afford to ignore, namely, the immortality of the ungodly. If the ungodly are immortal, then they shall live forever in some condition, but if they are not im-

mortal they can not live forever in any condition.

Now let the brethren discuss this question honestly, soberly and seriously, and not deal in personal abuse. Do not waste time on criticising me or my book, but spend your surplus of mental energy upon the question as to whether the ungodly are immortal or not. If the ungodly are immortal, then what does 1st John 3:15 mean? What did Paul mean when he said, "The gift of God is eternal life" (Rom. 6:23), and what does the reference to everlasting life in John 3:16 mean?

Brethren, I want to know the truth, and if I am not right in my views, then it is the duty of my brethren to show me wherein I am wrong, and not to abuse me and make ugly threats about me.

Yours for truth,
A. R. LOVE.

Supplement to "The Bellowing of the Pope's Bull."

By adopting Rome's method, we can maintain our unity as she maintains hers, but we will also maintain our errors in the same way, if we have any. To say that we have no errors is to claim infallibility, which is no less than Rome claims. I am not chafing for the stake, neither am I sighing for a martyr's crown, and since the brethren do not want to be disturbed in their views, I shall not offer my book for sale unless it shall receive their endorsement; neither shall I insist upon any one accepting my views, for I do not claim infallibility; I may be wrong.

Perhaps no two people hold exactly the same views with reference to the future punishment of the wicked, but that is no evidence that all are not equally conscientious and sincere in the views they do hold. Many of our leading preachers and staunchest defenders of the faith declare boldly that they do not believe that the wicked will be cast into a lake of fire at the judgment, and yet one will accuse them of a being unbaptistic and out of harmony with the brethren.

I believe that the wicked will be cast into the lake of fire at the judgment, and my only reason or excuse for believing it is, that God's Word says so. "Whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15.)

If to believe God's Word absolutely and uncompromisingly is to be baptistic, then I am a deep-dyed Baptist.

We are all agreed upon one thing, namely, that the wicked are lost now and that they must forever remain lost unless they are won to Christ. This has been and shall continue to be the key-note of my preaching, and I hope it will be so with every other Baptist preacher in the good Old North State.
A. R. LOVE.
Hendersonville, N. C.

Rev. A. R. Love's Book.

The righteous need not fear. The foundations will not be shaken by the little book recently sent out by Brother Love, in which he seeks to prove the annihilation of the wicked. I have given the book a hasty reading, but that was sufficient to show that his interpretations are strained and far-fetched. It is simply the old straw threshed over, the "stock-in-trade" argument of the Millerites, Russelites, Christidelphians, Seventh-day Adventists, and all other branches of the school of annihilationists. With these arguments every well informed Baptist preacher is familiar, as they have been scattered over the State for years in literature sent out. Some of the strongest passages for the doctrine of eternal punishment seem to have escaped the notice of Brother Love—a convenient method, by the way, of proving one side of a question.

Brother Love makes the statement that the doctrine of Heaven is very pleasing, and that of Hell very distasteful to the wicked, from which the inference is drawn that Brother Love's doctrine will be much more palatable to the wicked. True enough, but if you take from the Bible what is distasteful to the unsaved, all its saving power will be gone, for "the carnal mind is enmity against God, and is not subject to the law of God neither indeed can be."

Brother Love suggests that if his doctrine prevails preachers will have nothing to "scare sinners with," thus making a gratuitous fling at the faithful servants of God through all the ages who, like Jonathan Edwards, have heeded the divine injunction, "shun not to declare the whole counsel of God." I commend to Brother Love's most careful consideration the language of Christ in the 23rd chapter of Matthew, and verse of which is as follows: "Ye serpents, ye offspring of vipers, how shall ye escape the condemnation of hell."

The most surprising statement in the book, however, is his claim that he is stating the position which the Baptists believe and hold. The way he arrives at this conclusion will give a fair sample of his logic in other parts of his little book. Putting it in a syllogism it is as follows: "The Baptists believe the teaching of the Bible; this is the teaching of the Bible; therefore, the Baptists believe this." The Baptists will be slow to concede the truthfulness of the minor premise. The Baptists do believe the teaching of the Bible, but they will be very far from accepting Brother Love's interpretation.

With the usual modesty (!) characteristic of the school of advanced thinkers, Brother Love expresses profound pity for those who are so ignorant as not to see—as he sees and believe as he believes.

Many will regret that this dear young brother has gone off at a tangent, and many prayers will be offered that, on fuller investigation, he may see his error and come back to the true teaching of the Bible.

Brother Love is a young man of clever ability, and of lovable disposition. He is, no doubt, conscientious in his convictions, but that makes his error none the less a matter of regret.

This is written on the train, and the Scripture quotations are from memory and may not be absolutely correct as to verbiage, but the sense is expressed.

LIVINGSTON JOHNSON.

A Reply to A. R. Love From the Scriptures.

BY JUDSON L. VIPPERMAN.

Dear Recorder:—Before me lies a treatise on "Heaven and Hell," by Rev. A. R. Love, Th. G., with whom I was associated in our seminary. Brother Love is a man of amiable qualities and of a lovable disposition, but it is indescribably sad that he should have ever gotten the consent of his mind to pen down such diabolical heterodoxy as is subscribed to and energetically contended for in his little book. I understand the author to contradict himself on page 38, when he says: "Adam's soul died on the day of transgression, hence his soul was mortal, for an immortal soul cannot die." Page 39, he asks: "In what sense did his soul die?" Answer: "In the sense that it lost its original holiness, righteousness and goodness." Take this question: Is a soul naturally holy, righteous and good? If so, what change does faith make? If not, what did Adam lose? The author evidently misapprehends the meaning of the word "death." Physical death is the separation of soul and body. "The body without the spirit is dead." James 2:26; Gen. 25:8; Gen. 49:33. Spiritual death is the separation of the soul from God. Isa. 59:2. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Eph. 2:1. "Dead in trespasses and sins." Death does not mean extinction of being. Matt. 8:22; John 5:24; Luke 15:22; Eph. 5:14; 1 Tim. 5:6; James 5:20; 1 John 3:4; Rev. 3:1. How is it that the soul and body are mortal and yet the body dies while the soul goes on to "Hades" to suffer one thousand years with the rich man? Page 46. The author sees no plausible reason for the judgment if saints go direct to heaven and sinners to hell, yet he puts the sinners in "Hades" to suffer and the righteous in paradise to rejoice, and sees consistency and plausibility in the judgment day. The author quotes Matt. 10:28, but he observes not to comment. You can kill the body, but you cannot kill the soul, then it is immortal.

PERISH.

The author seems to have trouble with this word. The word "perish" in the Bible does not mean to be annihilated. In Isa. 57:1, we read: "The righteous perisheth and no man layeth it to heart." According to the interpretation of the annihilationists, not only the wicked are annihilated, but the same fate is visited upon the righteous. The Greek word which is translated perish, destroy, destuction, etc., is ephtheiro, and means to spoil by any process; or in a moral sense, to ruin, to deprave, to corrupt, to defile. In Gen. 6:11. "This earth was corrupt before God," and the word "corrupt" is translated from the word, we are told, that means annihliated. The world was not annihilated, but it was, from the standpoint of holiness, in ruins. The same is true of the doomed sinner. In Ps. 119:176, "I have gone astray like a lost sheep;" "lost" is a translation of the same word. David did not mean that he had gone astray like an annihilated sheep, but like one who had wandered from the shepherd. In Dan. 9:26, "And after three score and two weeks, shall the anointed one be cut off;" the expression "cut off" does not mean that Christ was annihilated, yet it is a translation of the same word. In 2 Cor. 7:2, "We have corrupted no man;" the word "corrupted" is a translation of the same word ephtheiro. Paul does not mean to defend himself from the charge annihilating anybody. But he does defend himself from the charge of having ruined or depraved anybody. So, when the lost are cut off from God and the Lord Jesus Christ, they are ruined; cut off from all good, fitted for eternal depravity. See Jer. 7:28; Eccl. 7:15; Ps. 10:16. In Acts 13:41, "Behold, ye despisers, and wonder, and perish," etc. Paul announces the fact that they "behold and wonder and perish," and yet these people are living and breathing, and listening to him preach.

DESTROY

Let us see about the word destroy; does it mean total extinction of being? In Job 9:22, "He destroyeth the perfect and the wicked." Are they both extinct? Job 15:5, "I will bereave them of children; I will destroy my people." Does the word destroy mean to become extinct; then what about the righteous? Jer. 23:1, "Woe unto the pastors that destroy the sheep of my pasture." Hos. 13:9, "O Israel, thou hast destroyed thyself, but in me is thy help." Job 19:10, "He hath destroyed me on every side, and I am gone. There it is; Job is destroyed and gone. Yet he is living and talking.

CONSUMED.

The author seems to strike Perga at this word. Now we turn and see what is the meaning of the word consumed. Ps. 6:7, "Mine eye is consumed because of grief." Was David's eye burned out—annihilated? That is what my brother wants the word to mean when it is applied to the wicked. Did his eye go up like the fat of lambs? Did David's eye burn up? The thought is ridiculous. Ps. 31:9, "Mine eye is consumed with grief." Is that all? Listen: "Yea, my soul and my belly—my bones are consumed." What is left of him? His eyes, his soul, his stomach and all his bones are gone, bound up, consumed, he says so. Is this annihilation? The thought is absurd and ridiculous in the extreme. The word "destroy," consumed, perish, carry with them the idea of terrible calamity, but they do not carry the thought of extinction of being. Again: Ps. 102:3, "My days are consumed like smoke; my bones are burned as an hearth." Does this mean extinction? My brother would not say so, yet he has got to say it if he gets in the argument for the extinction of the wicked. Yet again, Isa. 64:7, "Thou hast consumed us because of our iniquities." Here is a nation consumed on account of sin, and yet after they have been consumed they are praying to God. Isa. 64:8.

That hard passage in Mat. 4:1, the author seems to think that he has here struck Jericho and her walls crumble at his feet. But my brother has overlooked a very important phrase in his grand climax. Listen: "Leave them" neither root nor branch. Now, anything that is "left" is not annihilated. If the word "destroy" means annihilation, then the Son of God failed in his mission. 1 John 3:8, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." Yet sin is not annihilated. The word "destroy," as here used, means to ruin. Take Mal. 4:1. Root and branch, as used in the figurative language of the Bible, means the power to grow and increase in the word. Deut. 29:18, "Lest there should be among you a root that beareth gall and wormwood." Job. 5:3, "I have seen the foolish taking root: but suddenly I cursed his habitation." Job 29:19; Ps. 88:9. Prov. 12:3, "A man shall not be established by wickedness: but the root of the righteous shall not be moved." Comp Isa. 5:24; 11:10; 14:30; 27:6; 37:31; 40:24; 53:2; Jer. 12.2; Ezk. 31:7; Hos. 9:16; Rom. 15:12. Some think that because the prophet says the wicked shall be left "neither root nor branch," they will be annihilated. It means that as their growing, and strengthing, and increasing are in the world, the time will come when all of this will be utterly overthrown, for they will be called to face the issues of another world, and all that pertains to this world will be burned in the conflagration of the great day of God's wrath preparatory to the final judgment.

THE SUMMIT

Mattt. 25:46; Rev. 14:11. Here the author would have us believe that he climbed to the summits of the mountains, and shouts to the multitudes below that he offers them a doctrine filled with apostolicity and Paulinism. But if the author would think for a moment it is not Paulinism, but Millerism of 1840. Truly the Baptist do believe the Bible, but they have never understood God's blessed old Book to teach the annihilation of the wicked. I raise my voice in behalf of our great brotherhood as a non-conformist, and denounce in thundering tones the injustice of the accusation—we are not annihilationists. All true orthodox Baptist believe that the sufferings of the wicked will commensurate with the joys of the righteous. There is a God on the eternal throne to whom is ascribed the attribue of "Justice." No wonder John learning of the rocky isle of Patmos wrote: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

(Continued on Page 12.)

Home Circle.

The Day She Wasted.

Hester Randolph rose early one morning with plans fully made for her day. On her easel was the rough sketch of a picture on which she meant to work; in her desk was an essay half finished; and she intended to devote an hour of hard study to some references with which she wished to become familiar before she sent it in to the prize competition, and in her basket was a bit of fine embroidery which was a marvel of delicate needle-craft. This, too, she meant to work on during some portion of the summer's day. She felt a sense of power, due to a good night's rest and perfect health, and as she stepped from her room into the hall Hester's heart was full of elation. Life seemed so worth while a thing, so glad and interesting, and Hester was so convinced that she was making real progress in self-development. Already she had kept the morning watch, had read her Bible, and had her little season of prayer, and it was with a very cheerful face that she set out to meet her world.

Under her breath she was softly humming Frances Havergal's hymn:

"Take my life, and let it be
Consecrated, Lord to thee."

And her soul was permeated by the desire so beautifully expressed in the sweet lyric.

"Oh, Hester, is that you?" cried her Aunt Minnie. "Your mother left word that you were to take charge of the housekeeping to-day. She was suddenly sent for to go to the minister's. The baby is worse, and Mrs. Appleton is very much alarmed. They fear the little thing won't live."

"Hester," called her father from his den where he was assorting some papers before going to breakfast, "I must ask you to look over this coat of mine, and mend the rips in my pockets. And while you are busy with your needle, just mend the gloves I'm going to leave here, won't you, daughter? It's fine to have a daughter at home from college whom one can call on without being afraid he'll invade her time unnecessarily."

Mr. Randolph smiled as he glanced at the slender girl, so tall and trim, the daughter of whom he felt proud.

"I'll attend to all your needs, father," she answered sweetly. If Hester disliked anything in the world, it was repairing old clothing and sewing ripped glove-ends. But she would not have let her father suspect this, and as she loved him, she resolved to undertake every little service for him very willingly. This, too, would be a help to self-development, she thought.

The breakfast over, the household started on its accustomed routine, the market man and butcher interview, and the parlor and sitting-room dusted, Hester procured needle, thimble and did her father's mending. That finished, she replenished the seed-cup and water-bottle of the canary and hung its cage out of the sun in a vine-wreathed corner of the veranda. It was now after ten, but she saw a clear space before her for her painting, and went eagerly to her little studio in the attic.

She had mixed her paints and arranged her several properties to her liking, when Aunt Minnie called her from the foot of the stairs.

"Hester, did you forget to pay your grandmother her little morning visit? She has been asking for you."

Grandmother Mead was a very old lady, and her health was extremely feeble. She was sometimes querulous, and was always exacting. Aunt Minne's hands were full in taking care of her, but the rest of the family never failed to pay her many tender attentions. Hester's habit was to run in for a five minutes' chat every morning, and her grandmother looked forward to this bit of a visit with more wistful yearning than Hester dreamed.

For an instant Hester was irritated, as she took off her painting apron and left her easel. Then a swift feeling of compunction crossed her mind. She had indeed in the pressure of other things forgotten her grandmother. She would atone for her neglect at once. Hastily she went to the quiet room where old Mrs. Mead spent her monotonous days, never altogether free from pain, often inexpressibly lonely. Mrs. Mead had been a woman of much activity, and a personage to be reckoned with. Why should we who are in the heyday of health and strength so often fail in sympathy with those who are derelicts stranded on the shores of old age? Time may bring us to the same destiny, yet we seldom remember this until too late.

The thin, old face, wrinkled and wan, the large, bright eyes, the tremuous hands appealed to Hester, as she quickly entered her grandmother's presence.

"Dearie," said the old lady, "I've been longing for you. I didn't see you all yesterday."

"I had to go to Sunday-school, grandmother, dear," answered Hester, 'and then came church, and I spent the rest of the day with Cousin Cornelia. When I came home last night it was too late to disturb you."

"Hester," said Aunt Minnie, appearing in bonnet and gloves, "I have an errand in the village which won't wait. If you'll sit with mother till I get back, I'll feel easy about her."

"There's no occasion for any one's sitting with me," said old Mrs. Mead, in a tone of offense. "I am not a child to require watching. Mary makes far too much fuss. Now, Hester, go about your own pleasure, my dear. I've seen you, and that's enough for this time."

"But grandmother," pleaded Hester, "if it's my pleasure to stay with you I may, may I not? I'd like to read to you, too, if you'll let me."

The truth was that Mrs. Mead's excessive fragility made it dangerous for her to be left alone, and it was so managed that it seldom happened. Hester knew that Aunt Minnie was so constantly confined as a caretaker, that she suffered for fresh air and exercise, and her conscience pricked her because she had not oftener relieved her in her daily labor of love, since she had been free to do so, her college life being ended. On the other hand, she thought with a pang, that there was no more chance for her to paint that day. The interruption had lessened her inclination for the work she wanted to do on her picture.

"Read me something amusing child," said her grandmother. "Mary has been reading the Bible to me, and now I'd like to hear something from the daily papers."

Hester obediently did as he was told. An hour slipped away before her Aunt Minnie, much refreshed by her walk, came back and set Hester at liberty.

She now felt the need for exercise and air herself, and set out for the long, brisk walk she liked to take before luncheon.

When the garden gate was reached, she was met by the postman, who had letters for the whole family it seemed, among them three for Hester. She concluded to read them before going to walk, and was glad she did so, two requiring an immediate answer. Writing these notes occupied a large part of the next hour, for when a girl is writing to her college classmates, there is a good deal to be said, and the pen runs on fast. Just as she concluded her letters, addressed and stamped them, company arrived. An old friend of her mother's passing through the place had stopped to spend an hour. Hester went to the parsonage, explained that her mother was wanted at home for awhile, and found that the Appleton baby was better. She walked back with her mother. Mrs. Randolph noticed a shadow on her face.

"What is it, girlie?" she asked.

"Oh, nothing much, mother."

"But tell mother. You always have told mother the little troubles, dear."

"It seems so selfish, mother, but at home I never get time for anything at all. Here I've lost my day, for I can't count on the afternoon, ever. This is such a sociable place, and people call so often. I meant to paint, to write, to study, to develop myself, while I was spending this first summer out of college, but it's not of any use even to try. My time is frittered away in the merest trifles, and I'm discouraged."

"I wouldn't be," said the mother. "It all depends on the point of view, Hester. You are making our home very happy. You are easing me of many loads, and brightening your father's life. You are helping dear grandmother and Aunt Minnie. You are doing the little things which God appoints at the time he wants them done, and you shouldn't be disheartened, dear. A day like this is not a lost day."

They were by this time at home. The mother greeted her old friend cordially.

Hester went to her room, and, somewhat absently, picked up her copy of "Daily Strength for Daily Needs." There she found this quotation from the writings of Rev. J. R. Miller, and it was just then a sweet personal message that did her great good:

"How can you live sweetly amid the vexatious things, the irritating things, the multitude of little worries and frets, which lie all along your way, and which you can not evade? You can not at present change your surroundings. Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now living. Here you must win your victories, or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You should better make up your mind to accept what you can not alter. You can live a beautiful life in the midst of your present circumstances."

"A lost day," thought Hester; but as she knelt by her bed at eventide to offer her prayers, a deep peace stole into her soul. She had had God's will made plain to her in little duties and opportunities, and her last waking thought was of thankful recognition of God's leading.—Margaret E. Sangster, in the Christian Intelligencer.

The dealer who sells lamp-chimneys to last, is either a shrewd or an honest man.

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

Positions GUARANTEED BY A $5,000 BANK DEPOSIT

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GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1. Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

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Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system. Fifty cents a bottle at all drug stores.

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Mozley's Lemon Hot Drops

FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.
J. STUART KUYKENDALL,
Greensboro, N. C.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

Young People's Page

The Ah Goo People.

The Ah Goo People don't touch the ground,
These singular folks are carried around
And a single phrase is the only sound
They ever give utterance to.

The Slaves all hurry whenever they hear
A Kingly Ah Gooer drawing near—
And it's partly love—and it's partly fear—
That they'll burst their skins clear through.

For whenever an Ah Goo Person thinks
It's time for food and it's time for drinks,
He gives a yell and he turns to pinks
And several kinds of a blue.

The Ah Goos live in every town,
They're red, and yellow, and black, and brown,
And white, and their password, with a frown.
Is the single phrase, Ah Goo.

The Ah Goo people all live rent free
In the Happy Land of the Jamboree
In a single room called a Nurseree—
And every word is true!
—Eugenia O. Emerson, in Collier's Weekly.

The Seal.

The big West Indian seal, known at the Aquarium by the attendants as "No. 2," which died recently was probably the Aquarium's best known exhibit. More persons will remember her and her habit of playing tricks on the spectators than any of the other exhibits. Her tank was always the centre of attraction. Notwithstanding the sign which was posted on one end of the tank warning people to keep at the other end if they would not get wet, many were willing to take the chances for the pleasure of watching her. She was discriminating in her choice of subjects for her trick, and showed her intelligence by the subtlety with which she perpetrated it. She would swim about the pool, as if paying no attention to any one, and, suddenly stopping, turn her head to one side and bark. Her aim was usually good, and the water, about a quart in quantity, reached its mark with startling speed and certainty. It is told of one young man whose bright necktie became her target, that when the water struck him he was so startled that he fell over backward, and would have fallen to the floor had not an attendant caught him. The seal, seeing him disappear, got up on the ledge of the pool and looked over to see what had become of him.

One morning Mr. Spencer was walking about the upper tier of tanks, when he heard a demon-like roar that seemed to come from beneath him. From time to time he heard it in different parts of the building. It always seemed to come from below. Investigation proved that the seal had put her snout down the big pipe in the bottom of her empty tank and was enjoying herself by roaring into it. As the pipe connected with other pipes radiating all over the building, the roar arose everywhere.

She was said to be the only one of her species in captivity. It is doubtful if the Aquarium will have another, as the species is nearly extinct. Two centuries ago they were caught in the Caribbean Sea in great numbers for their oil. About one hundred and fifty years ago they were nearly exterminated.—Forest and Stream.

The Puppies.

Elsie Danvers was a little golden-haired girl of six when she went with her family to camp out for a few weeks at one of the beautiful Adirondack lakes.

It was all new to them, this life in the forest, where the cooking is done over an open fire, and where one rolls up in a blanket at night to sleep on the softest of balsam mattresses.

The little camp was situated on a point between two shall bays. Around it great hemlocks and pines rose to a height of ninety feet, and a fringe of silver birches on the shore completely screened the camp from view.

One morning Elise went, as usual, down to the shore to fish for minnows. It was such fun to watch them darting to and fro in the sunshine; but alas, they wouldn't bite! So after a while she laid down her line and, seeing a pretty path, decided to take a little walk in the woods.

And on she went, gathering ferns and bright berries, till, all at once, she thought she saw in the distance two small black puppies frolicking around a great spruce tree.

"O, the dear little things," she cried, as she ran toward them; "what fun we will have!"

Not long before Elise started out on her walk Jim Keene, a lad of nineteen, had gone out in very much the same direction. He was employed to help around camp, and this morning went to pick up dry wood for the fire.

He had gathered quite a pile, and was just starting to take it back to camp when he heard the sound of a child's voice, not ten yards away.

"O, you naughty doggie!" it said, and then followed a little squeak, which Jim recognized to be that of a young cub in distress.

A low growl rang through the forest.

Dropping his load all but one stout stick, Jim rushed to the scene and picked up Elsie with his left hand, and just as the angry old mother bear was about to spring he gave her a swift, hard blow on the nose. She rose in the air once, then fell backward, stunned, while Jim gave her blow after blow, until she rolled over and breathed her last.

Then he walked back to camp, carrying in his strong arms the bewildered Elsie, who had not once let go of her two black "puppies."

"Jim," the child asked, "what made you beat the old doggie so hard?"—Advocate and Guardian.

Boys Who May be Kings.

Little Prince Edward, of York, who, if he lives, will one day be Edward VIII. of Great Britain and Ireland, is not allowed to know that one day he will be a king. He has recently been told about Charles I., and said: "How miserable it must be to be a king! I mean to be a doctor."

As he grows older, he will learn that, because of his high destiny, he must work harder, study more, and play less than other boys of his age. Should he refuse to study, and grow up in ignorance of things he should know, he would soon learn that his people would no longer permit him to rule.

Another little fellow who may also sit upon a throne some day is a cousin of Prince Edward. This is Prince George, of Sparta, heir to the throne of Greece. His inheritance is not so great, but it, too, carries with it many responsibilities.

The Duke of Branganza, the oldest son of the king of Portugal, is the heir to the throne. He is a bright, active youngster, but, as his kingdom is not a very important one, he may not become much of a power in European politics.

Another boy who will inherit a throne is little Boris, crown prince of Bulgaria. His future subjects are a race of hardy mountaineers, turbulent, and hard to control. He will require much wisdom to keep them in check, and will probably be kept so busy at home that he will have little opportunity of interfering with the affairs of other nations.—Central Christian Advocate.

How Insects Make Music.

The katydid has a wing that is very curious to look at, says Laura Roberts, in "Four Feet, Two Feet, and No Feet." You have seen this little insect, I have no doubt. Its color is light green, and just where the wing joins the body, there is a thick ridge, and another on the wing. On this ridge there is a thin but strong skin which makes a sort of drumhead.

It is the rubbing of these two ridges or drumheads together which makes the queer noise you have heard. There is no music in it, certainly. The insects could keep quiet if they wished, but they must enjoy making the noise.

The katydid sometimes makes two rubs on its drumhead, and sometime three. You can fancy she says: "Katy did," "She did," or "She didn't." The moment it is very dark they begin. Soon the whole company is at work. As they rest after each rubbing, it seems as if they answered each other.

Did you know that bees hum from under their wings? It is not the stir of those beautiful light wings that we hear. It is the air drawing in and out of the air-tubes, in the bee's quick flight. The faster the bee flies, the louder the humming is. Did you know that insects feel? Indeed they do! They have nerves all over them, through their wings and out to the end of every feeler.

Dog Fooled His Mistress.

This dog learned a thing or two very quickly. A family in Tiffin, O., had moved from the old home, but rented the house, furnished throughout, the new tenant being an elderly lady. For some reason the family dog was "let" with the furniture. Now the new occupant of the house liked to sit in a particularly comfortable chair in the parlor, but as the dog was also fond of the chair she frequently found him in possession. Being rather afraid of the dog she did not dare to drive him out, and therefore used to go to the window and call: "Cats." The dog would then rush to the window, and the lady would calmly take possession of the chair. One day the dog entered the room and found the lady in possession. He trotted to the window and barked excitedly. The lady got up to see what was the matter, and the dog instantly seated himself in the chair.—Our Dumb Animals.

"Thank You."

Everybody likes little Carl Rosenbloom, he is so cunning and small and fat. He has lived in America just a little while, and he can speak only two English words. It sounds so funny to hear him say, "Thank you," to whatever is said to him that no one can help from smiling.

One day Carl was trudging along with a basket of clothes. He was a droll little figure, with his chubby legs and round, fat arms.

Some boys playing marbles on the pavement were quite amused at this comical sight, and they began to laugh and shout, "Sausage bags!"

Now, Carl did not understand a word, but he saw they were speaking to him, so he turned his dear little face to them with the sweetest of smiles ,and said, "Thank you."

You should have seen how ashamed the naughty boys looked then! One of them smiled and nodded at little Carl, another gave him a nice red apple, while another took his big basket, and carried it for him.—Sunday Afternoon.

ARE YOUR KIDNEYS WEAK?

Thousands of Women Have Kidney Trouble and Never Suspect It.

An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

VINTON, IOWA, July 15, 1902.

In the summer of 1898 I was taken violently ill. My troubles began with pains in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store, and I took it. My family could see a change in me for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Raleigh Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

A SPECIAL DEAL.

Can be had here in the purchase of a fine organ during October. We have in stock FORTY ORGANS of the following standard makes: Mason & Hamlin, crown, Schulz & Co., and Kimball. In order to move this line of organs quickly and make room for our large Fall stock of pianos, we will deduct the expense of selling by an agent and team on the road from the regular price of these organs, provided the purchaser orders direct from us. Remember this is your best opportunity to get a standard make of organs for about what you would have to pay for the cheapest direct from the mail order houses. For terms and prices write or call on

DARNELL & THOMAS,
Raleigh, N. C.

Editorial.

THE BIBLE READERS' CIRCLE.

See Pastor Taylor's announcement in this issue. The first reading will be offered the last issue in November. Meanwhile we wish to enroll 1,000 men and women, boys and girls, who will agree to follow these readings.

Will not our pastors encourage this movement? Nothing contributes so much to permanently good results in church work, to steadfastness, stability, and strength, as steady, systematic study of the Bible. The apostle Paul was a vigorous evangelizer, and counted it his chief work to break new ground. Yet he spent much of his time "confirming" the churches he had already founded. The study of the Bible is a great confirming force.

Send in your names by postal card. It will be to your interest to do this. The roll will be preserved.

COMPEL THEM TO COME IN.

A pastor writes:

In my own town, small as it is, there are one dozen Baptist families containing a larger number of persons having their membership in distant churches. In some cases they will not join my church because their pastors have asked them never to leave the "old church." The spiritual life of most of these persons is manifestly decaying, and these pastors are responsible.

We suggest that our pastors canvass their towns with a view to discovering the number of floating Baptists in them; and that a studied effort be made to have them turned out of their old churches or join the church where they live. Another point, let us put an end to "granting church letters." They were never meant to be given to individuals. They are meant to go from one church to another.

If a man wishes to get out of church-life, let him go out openly.

HOW ATTENDANCE IN THE FREE SCHOOLS OF WASHINGTON WAS INCREASED.

The last task in public education is to get the child in school. It is not enough to build schools and engage teachers. In Raleigh, for example, we have our extensive system; but hundreds of children are not going to school. Wake County has a four months' system, but many of her children do not go to school at all.

The Recorder believes in compulsory education; not tentatively, not in a modified form, but a straight forward policy of seeing to it that every child goes to school.

But much may yet be done by the policy of persuasion: and by way of putting emphasis here we wrote recently to Hon. John H. Small, of Washington, N. C., the leader of the cause of graded schools in Washington and the worthy Representative of the First District in Congress, requesting that he tell our readers how the Washington, N. C., schools have succeeded in enrolling so large a percentage of the children. We submit his letter:

You ask for some information as to the methods pursued in our town in getting all the children to attend the public schools. Heretofore our methods have been entirely persuasive and by personal appeals to parents and children. Our superintendent and teachers have been instructed to make inquiry of any child not in attendance and report it to our Board of Trustees. Then our superintendent goes to see the parents and children in person, and if this does not avail, then the Board takes it in hand through some member. We have from time to time made provision for clothes and books for very poor children.

Several years ago the percentage of attendance was very poor as compared with the enrollment. In order to remedy this, each teacher has been instructed to keep in touch with the parents of each child in their respective grades. If a child is absent more than one day, the fact is reported to the superintendent and both the teacher and superintendent immediately make a visit to the home to inquire as to the reason for absence. By this means we have endeavored to create a mutual bond of sympathy and interest between the teachers of the schools on the one side and the parents and the children on the other. The result has been an increase, both in enrollment and in attendance.

However, we secured the enactment by the General Assembly of 1903, a compulsory law applicable to this town, which you can find among the printed acts. We anticipate some friction when we come to enforce this law, but we shall endeavor in our actions to be as mild as possible and will only resort to strong measures after all other means fail.

Very sincerely yours,

JOHN H. SMALL.

A TERRIBLE WARNING.

Sunday-school Lesson for November1st: 2 Samuel, 15:1-12.

The story of David and Absalom contains a variety of impressive lessons, each of which stands out so clearly that no elaboration is needed. Among them we may mention the following as more prominent:

1. The Penalty of Sin. David suffers at the hands of his son because he has sinned greatly.

(a) David cannot properly punish his son, because he himself has been a criminal.

2. The chastening of God. Troubles are not always—and certainly not only punishments for sin. They are also—and to the child of God, as David was, always chastisements of his spirit, to make him better and prepare him to God's purpose for him. God gave Absalom to David no doubt in order that by his behavior David might learn to lean on God the more. But we do not by any means mean to intimate that God was responsible for Absalom's bad work.

3. The penalty of a low conception of family life and of neglected parental duty. David was a polygamist. None of his children were satisfactory children. His home was no home; and, doubtless, it wanted in those elements, namely discipline, intelligent love, good example and firm direction, that are essential to the proper bringing up of children. Great as he was, his weakness at this point wrecked his career, bringing his gray hairs in sorrow to the grave. It matters little that a man is a great king, if his sons are wayward. It matters little that a man can write psalms that outlast the years if his sons do not love him. It matters little that a man rule millions if he cannot control his own family. The section is the most memorable warning in all history to indulgent or to negligent fathers.

4. The way of the Demagog. This stands out particularly in the twelve verses that we have for our consideration; and we incline to regard the lesson as a lesson preeminently in citizenship. Let us therefore hold the foregoing points in the background as a basis while we consider Absalom's conduct, the fruit of David's weakness and wickedness, as a lesson in modern politics.

Absalom wants the throne of his father. He understands that Solomon has been designated for the great honor. Incompetent and unworthy, he resorts to demagoguery—of precisely the same cloth that is used every day in North Carolina. Let us see.

He agrees with the people and flatters them. They are great people. Their causes are all just. They are not treated as well as they deserve. It matters not to Absalom, he lies on his own father in this way.

Again, he raises the cry, "a change is needed." The present king is not attending to his business.

Again, he gets down on a level with "the people." He stands at the gate and bows and scrapes. He makes a great show of his power only to give this friendliness a more attractive setting.

These are the arts of the demagog in all climes and ages. Do we not hear it day after day that the people are great people, that they are not treated aright, that a change is needed; and do not the men that spread these sentiments make a big point of "getting out amongst the people"?

And, be it said, they fool the people just as Absalom did. It may be doubted if the people of North Carolina would elect a man that would deal candidly with them and act naturally.

Absalom went one step lower than usual in his bad work. He not only lied on his father and fooled the people but he also pretended to have religion.

Another political phase is presented in Ahithophel—David's counsellor. The man is a man of no principle. He will run for office in all parties. He will accept service from David and join in with Absalom—if it appears that Absalom will win. He is bound to stay in.

Our teachers have, therefore, in this section of Scripture, the opportunity to give instruction in the consequences of sin, in the woes of a bad parental example, in the necessity of parental discipline, in the awfulness of unfilial conduct; and in the nature of the demagog and the obligation and wisdom of seeking in civic action deeper motives than those that demagogs use. The discomfiture of the 200 innocent men who were led off in their simplicity has many parallels in political history. Every year thoughtless men of good intentions suffer themselves to be deceived.

MR. LOVE WITHDRAWS.

We have a letter from Mr. A. R. Love, pastor of our Baptist Church at Hendersonville, saying: "I have decided to await the approval of our leading brethren before offering my book for sale." This relieves the situation to a degree. The sermon is withdrawn from circulation. But Bro. Love does not retract. Moreover, since the matter has gone so far, we have decided to print the matter in hand bearing upon it; and then we think it will be well to dismiss the subject of his sermon. As for the doctrine of Eternal Punishment, there is no reason to regret that it has been brought into consideration. Amongst Baptists every doctrine must be considered anew by every generation, as our fundamental principle is individual experience and assent. None of the more important evangelical doctrines has been so attacked in recent years as this one. We shall shortly print a treatment of the entire subject from one of our leading Bible students.

Meanwhile, it is but just that we should say that the notice of Mr. Love's sermon was printed as news—not as a review. We sought merely to state his position. At the time we did not know that he claimed that his position is the Baptist position. In just what sense he meant this we cannot perceive. It is certainly not the Baptist position—past or present. He probably meant that he had arrived at his conclusion in following the Baptist principle of each man reading the Scriptures and for himself working out his own theology. But Baptists do not contract to accept every conclusion so worked out. To do so would bring about confusion interminable. The most that the denomination contracts to do is to grant freely to any Christian to hold his own views, as an individual, and to respect him in these views so long as he appears to hold them conscientiously and to deal with them honorably.

TO PASTORS.

The pastor who succeeds in getting his people to read and study the Bible every day is doing a great work—a work that promotes true wisdom, spirituality, and efficiency in every department of Christian work. If a sincere Christian is familiar with the Word of God and permeated with its spirit, he is ready for every good word and work. Therefore, the pastor who leads his people to study the Scriptures daily will have a spiritually-minded congregation, rendering efficient and acceptable service to God.

Very soon we will begin to publish in the Recorder, as elsewhere explained, a table of daily readings that will cover the whole Bible in a year. Brother Bailey desires to enroll, at least, one thousand readers before we begin to publish the readings. Many who intend to read may neglect to write to us; but if the pastors will see their

people and send a list of all who will join us in this effort to read through the Bible in a year we will soon have many thousand readers.

Brother pastor, the success of this important work largely depends on you. Will you help, and at once? T. J. TAYLOR.

Warrenton, N. C.

ONE YEAR ON THE ROAD FOR THE RECORDER.

One year has quietly passed since I began to work for the Recorder, and as I look back there are a few things worth noting. As one travels up and down the Old North State, working as a newspaper man, he finds the Uusual, but he also (if I am acquainted with myself) finds the Unusual. We wish to note just a few unusual things that are noticeable to a traveler.

It is an unusual thing to hear a man pray for the editor of the Recorder or the organized work. I have heard two for the former and several for the latter.

It is also an unusual thing to find a man who has neither the courtesy of a gentleman nor the principles of righteousness, that is, a real barbarian, but I have met four of this class this year. Two of the four, be it said to our shame, were deacons in Baptist churches. Why is it that such men can stay in the churches on earth, when there is no prospect to fill a pew in the church triumphant? Some one may suppose it impossible to find such a being and ask, "How can these things be?" I answer, by accepting as the rules of life, whether consciously or unconsciously, selfishness and covetousness.

It is also unusual to find a man who is really better than his wife, or loves his neighbor as himself. One thinks it a bit out of the ordinary when he finds a man who believes the earth is flat, but there are still a few persons in this class.

Then, too, it is an unusual man who believes all he hears and takes life seriously, yet they are to be found. Sometimes a fellow is met by an unusual woman (usually she is on the train). I refer to one who loves a pug dog better than her own child. Expect she will be lonesome in heaven.

Right along by this woman I think it well to mention that very unusual man, I mean the man who is over pious. There are three, possibly more, in North Carolina. They never laugh, you can feel the atmosphere when you come near them; they, as the sponge and sensitive plant, "enlarge the borders of their garments." If you laugh they become more pious and say, laying the pious hand upon your shoulder, "Don't laugh, don't you know we've all got to die." They look like this: "I suppose I'm in a good cause ,but I know it's bound to fail."

One other very unusual fellow is the man who had rather pay a bill than to receive payment of one, but such may yet be found.

These are notes at random, but there may be that some person who is on the road to such a precarious state may see the good or bad and profit thereby.

Now I wish to say a word about the Usual: The brethren have usually received me with open arms and glad hearts. As I have gone from place to place I have met the kindest hearts, and have been helped so very much by the brethren. I wish here to tender my sincerest thanks to all those brethren who have rendered me such valuable help during the past year, and also to say I hope to come your way again this year. I shall come feeling sure of your sympathy and co-operation.

Brethren, we have added two thousand new names to the Recorder list this year, just closed, and what has been done can be done again. Let's add two thousand more this year. There is nothing impossible if attempted for the good of men and the glory of God.

Another usual thing is that the success of the Recorder man in any town lies in the attitude of the pastor. And I wish to say this word to the ministers: You have done nobly, brotherly, by me, this year, for which I most heartily thank you all. Expect I shall call on you again soon, and of course I shall find you the stronger and better helper than before. J. S. FARMER.

Virginia Military Institute has closed for a period on account of an epidemic of typhoid in Lexington. The Washington and Lee University will also be likely to close. There are thirty-four cases in the town, about twenty students being sick.

Lou Dillon, a trotting mare, aged five years and owned by C. K. G. Billings, trotted one mile, October 24th, in one minute, fifty-eight and a half seconds. The increase of the speed of trotting horses is one of the striking indications of the progress of man.

News and Comment.

DOWIE.—This remarkable man, claiming to be Elijah, visited New York with his host last week. He claims to have had his message spoken by a house to house canvass to 4,000,000 people in one week. But he has evidently met with great disappointment. The New York people did not like his sort of sensation, and he has gained few followers. Very likely his influence will now begin to wane. A signal failure usually lets the wind out of a mountebank.

GIVE JUSTICE A FAIR CHANCE.—Reviewing the two recent notable murder trials the Progressive Farmer suggests that the time has come when the prosecution must be put on an equal footing with the defence. At present the defence has six times as many peremptory challenges as the prosecution, and, what is of great advantage, the defence has right of appeal while the prosecution, i. e., the State, has none. These suggestions strike us as timely and wise. Chief Justice Clark but recently pointed out that the present advantages of the defence are survivals of a day when the man on trial had no such advantages as are now provided for him. We feel sure that our General Assembly will be powerfully moved to make changes in this direction.

THE SCOTLAND NECK ELECTION.—We are persuaded that we did an injustice to the opposition to the prohibition cause at Scotland Neck in our statement last week. Our information was from a most reliable source, but it appears that it was based upon an inaccurate conception of the facts. The compromise that was effected was effected with honor—distinctly understood—to each side. No one, therefore, has right to infer fraud from this compromise. The misunderstanding came about by the fact that certain voters were claimed by each side. Our informant had good reason to think that they voted for prohibition. It is claimed, and at least with equal grounds, that they did not. The end of the saloons at Scotland Neck is assured; and in view of this we hope no bitterness will be carried over in that good town from the recent election. Certainly, for our part we desire to contribute to peace rather than to bad-feeling. To this end this paragraph has been written.

CHICAGO UNIVERSITY.—Chicago University is by rights a Baptist institution, and should be the pride and bulwark of the Baptists of this country. It was founded by Baptists and was meant to be controlled by Baptists, and to serve humanity in accord with their principles and doctrines. But with persistent regularity its professors have issued utterances that have compelled Baptists to repudiate it. The latest utterance of this sort is from Dr. Foster, of the Divinity School, made on a formal occasion; and it makes it impossible for Baptists to claim part or lot in the institution. The following paragraph reveals the nature of the utterance:

"The modern theologian can not accept the doctrine of the Trinity, as held by the old theologians, because that idea was more the result of Greek philosophy than of modern thought forms. But still we all, learning from Jesus, lift our hearts and voices to the Father: know by experience that Jesus is our Savior, and feel ourselves guided by the Spirit." Again, the bold professor goes into more iconoclastic stroke: "The modern man can no longer believe in the deity of Jesus. When the statement of the divinity of Jesus was formulated by the creed-makers, it was done by the influence of Greek philosophy. And yet that matchless character of the Gospels challenges our moral sense and presents us with a revelation of divine character, raised to the n'th power."

It is said that President Harper declined to discuss the subject, on the ground of its "so light importance." It is important to the rest of the world whether Jesus is what he claims to be—the Son of the Living God——or not.

THE STATE FAIR.—We regret to observe that some of the daily papers seem to be abandoning all hope of reforming the State Fair. Last week there were as many gambling (stealing) stands as ever; one could play roulette or chuck-a-luck or merely throw rings for money, in the broad day-light; and there were the usual beastly exposures of abandoned women.

The attendance was as large, if not actually larger, than ever. For our part we shall abandon no good cause, but shall hammer away until either the people outgrow their appetite for these lowest forms of evil or the State suppresses this disgrace to her name and source of degradation to her sons and daughters. We will give cordial support to a Fair that exhibits North Carolina's resources and brings North Carolinians together. We believe that it is as easy to make a good Fair as a bad one, and we shall plead for a good one without faltering. The institution is now conducted for the ignorant and vicious. Time will come when it will be conducted for the intelligent and high-minded.

It will one day occur to the men that run the Fair that the men who sell to other men the privilege of exposing women are no better than the men that buy this foul privilege. A man who either buys or sells this privilege may claim to respect and honor women, but he does not. And he may likewise claim to have regard for the purity of young men and women, but he has not. On the other hand, he has deliberately started the fires of corruption.

Compared with the license fees received by the management and the stockholders of the Fair, the wrong they have done our women and young men is as a mountain to an ant-hill.

Fifteen thousand men were thrown out of employment at Butte, Mont., by the closing of the Amalgamated Copper Co., and the roalroads that serve its mines will also cut off many employes. It is said that stock speculators brought about the close. Sooner or later the American public must reckon with the stock-gamblers, but they cannot do so successfully until they quit gambling themselves.

The large failures at Baltimore, followed by similar failures at Pittsburg and now by this suspension of work suggest that the "wave of prosperity" is at least not as bouyant as it was. We do hope the tide will not turn until it has given the South a better chance.

We find in the current South Atlantic Quarterly quite the boldest and most radical utterances with regard to the relations of the races that we have seen in ten years—likely the boldest and most radical that have been uttered by Southern men at any time. We refer to papers by Editor John Spencer Bassett, of the Chair of History in Trinity College, and by President J. C. Kilgo, of Trinity,—more especially to Mr. Bassett's paper. These utterances are not offered as popular. Their authors know that they will bring them into more or less unpleasant reproach. But they are thoughtful and important men and we think the time is here when intelligent men in the South can and should calmly acquaint themselves with views that they do not entertain—even with regard to this question upon which there is such a degree of sensitiveness. The price of the Quarterly is 50 cents. It is published at Durham.

The following dispatch was sent out from Washington, October 24: Saloon men in Raleigh and other cities in the State that have voted for dispensaries, have retained able attorneys with the view of testing in the courts the constitutionality of the Watts law. One of the attorneys retained was here today. He stated that it had not been fully decided to bring an action testing the Watts law, but that some decision would be reached in a few days by the attorneys who have been engaged to make an investigation of the matter. The saloon men base their hopes for the annulment of the Watts law on the provision which makes eligible for dispensary commissioners only those persons who voted for the dispensary. The attorney here today said: "This section is undoubtedly in violation of the Constitution, but whether it will destroy the whole act is a question. This is the point which we are investigating. If it is the opinion of the attorneys retained that this section destroys the act, suit will be instituted at once. We hope to have a conference to determine whether to test the act in a few days."

WHEN GANO WAS IN NORTH CAROLINA.

Dear Recorder:—In your last week's issue, Brother Lewellyn says of John Gano that he never came to North Carolina till long after the date of 1757. The dear brother is certainly in error as to dates.

Benedict says, in his History of the Baptists, published about 1813, that "the church in the Jersey settlements * * * was gathered by Mr. Gano in 1758, three years after the Sandy Creek church was established."—Page 112.

Benedict farther says, on page 310, that Gano, who had been appointed as missionary by the Philadelphia Association to travel in the South, "was ordained in May, 1754, and set out in a short time after. In this journey he went as far as Charleston, South Carolina."

Historical data clearly show that Gano was in this State in 1754, under appointment of the Philadelphia Association, and again in 1756, under appointment of the Charleston Association, which at that date had several North Carolina churches in her membership.

Fraternally,

JNO. T. ALBRITTON.

Calypso, N. C., October 2, 1903.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

A Great Missionary Address.

(Francis Wayland on "The Moral Dignity of the Missionary Enterprise.")

THE NATURE OF THE MISSIONARY ENTERPRISE.

And now, my hearers, deliberately consider the nature of the missionary enterprise. Reflect upon the dignity of its object; the high moral and intellectual powers which are to be called forth in its execution; the simplicity, benevolence, and efficacy of the means by which all this is to achieved; and we ask you, Does not every other enterprise to which man ever put forth his strength dwindle into insignificance before that of preaching Christ crucified to a lost and perishing world?

Engaged in such an object, and supported by such assurances, you may readily suppose we can very well bear the contempt of those who would point at us the finger of scorn. It is written, "In the last days there shall be scoffers." We regret that it should be so. We regret that men should oppose an enterprise, of which the chief object is to turn sinners unto holiness. We pity them, and we pray for them. For we consider their situation far other than enviable. We recollect that it was once said by the Divine Missionary to the first band which he commissioned, "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." So that this very contempt may, at last, involve them in a controversy infinitely more serious than they at present anticipate. The reviler of missions, and the missionary of the cross, must both stand before the judgment seat of him who said, "Go ye into all the world, and preach the gospel to every creature." It is affecting to think that whilst the one, surrounded by the nation who through his instrumentality have been rescued from everlasting death, shall receive the plaudit, "Well done, good and faithful servant," the other may be numbered with those despisers who wander and perish. Oh, that they might know, even in this their day, the things which belong to their peace, before they are hidden from their eyes!

You can also easily perceive how it is that we are not soon disheartened by those who tell us of the difficulties, nay, the hopelessness, of our undertaking. They may point us to countries once the seat of the church, now overspread with Mahommedan delusion; or, bidding us look at nations who once believed as we do, now contending for what we consider fatal error, they may assure us that our cause is declining. To all this we have two answers. First, the assumption that our cause is declining is utterly gratuitous. We think it not difficult to prove that the distinctive principles we so much venerate never swayed so powerful an influence over the destinies of the human race as at this very moment. Point us to those nations of the earth to whom moral and intellectual cultivation, inexhaustible resources, progress in arts, and sagacity in council, have assigned the highest rank in political importance, and you point us to nations whose religious opinions are most closely allied to those we cherish. Besides, when was there a period, since the days of the apostles, in which so many converts have been made to these principles as have been made, both from Christian and pagan nations, within the last five and twenty years? Never did the people of the saints of the Most High look so much like going forth in serious earnest to take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as at this very day. We see, then, nothing in the signs of the times which forebodes a failure, but everything which promises that our undertaking will prosper. But, secondly, suppose the cause did seem declining; we should see no reason to relax our exertions, for Jesus Christ has said, "Preach the gospel to every creature." Appearances, whether prosperous or adverse, alter not the obligation to obey a positive command of Almighty God.

Again, suppose all that is affirmed were true. If it must be, let it be. Let the dark cloud of infidelity overspread Europe, cross the ocean, and cover our own beloved land. Let nation after nation swerve from the faith. Let iniquity abound, and the love of many wax cold, even until there is on the face of this earth but one pure church of our Lord and Saviour Jesus Christ. All we ask is, that we may be members of that one church. God grant that we may throw ourselves into this Thermopylae of the moral universe.

But even then, we should have no fear that the church of God would be exterminated. We would call to remembrance the years of the right hand of the Most High. We would recollect there was once a time when the whole church of Christ not only could be, but actually was, gathered with one accord in one place. It was then that that place was shaken as with rushing, mighty wind, and they were all filled with the Holy Ghost. That same day three thousand were added to the Lord. Soon we hear they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has with one accord believed the gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, "Great is Diana of the Ephesians!" Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading "superstition." But the progress of the faith cannot be stayed. The church of God advances unhurt amidst racks and dungeons, persecutions and death; yea, "smiles at the drawn dagger and defies its point." She has entered Italy, and appears before the walls of the Eternal City. Idolatry falls prostrate at her approach. Her ensign floats in triumph over the capitol. She has placed upon her brow the diadem of the Caesars.

After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, Our Field is the World. The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for God Almighty is with us.

This enterprise of mercy the Son of God came down from heaven to commence, and in commencing it, he laid down his life. To us has he granted the high privilege of carrying it forward. The legacy which he left us, as he was ascending to his Father and our Father, and to his God and to our God, was, "Go ye into all the world, and preach the gospel to every creature; and, lo, I am with you always, even unto the end of the world." With such an object before us, under such a leader, and supported by such promises, other motives to exertion are unnecessary.

Each one of you will anxiously inquire how he may become a coworker with the Son of God, in the glorious design of rescuing a world from the miseries of the fall.

Blessed be God, this is a work in which every one of us is permitted to do something. None so poor, none so weak, none so insignificant, but a place of action is assigned him; and the cause expects every man to do his duty. We answer, then:

1. You may assist in it by your prayers. After all that we have said about means, we know that everything will be in vain without the influences of the Holy Spirit. Paul may plant, and Apollos water, it is God who giveth the increase. And these influences are promised, and promised alone, in answer to prayer. Ye then who love the Lord, keep not silence, and give him no rest, until he establishes and make Jerusalem a praise in the whole earth.

2. You may assist by your personal exertions. This cause requires a vigorous, persevering, universal, and systematic effort. It requires that a spirit should pervade every one of us which shall prompt him to ask himself every morning, What can I do for Christ to-day? and which should make him feel humbled and ashamed if, at evening, he were obliged to confess he had done nothing. Each one of us is as much obligated as the missionaries themselves to do all in his power to advance the common cause of Christianity. We, equally with them, have embraced that gospel, of which the fundamental principle is, None of us liveth to himself. And not only is every one bound to exert himself to the uttermost, the same obligation rests upon us so to direct our exertions, that each of them may produce the greatest effect. Each one of us may influence others to embark in the undertaking. Each one whom we have influnced may be induced to enlist that circle of which he is the centre, until a self-extending system of intense and reverberated action shall embody into one invincible phalanx, "the sacramental host of God's elect." Awake, then, brethren, from your slumbers. Seek first the kingdom of God and his righteousness. And recollect that what you would do must be done quickly. 'The day is far spent; the night is at hand." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

3. You may asist by your pecuniary contributions. An opportunity of this kind will be presented this evening. And here, I trust, it is unnecessary to say that in such a cause we consider it a privilege to give. How so worthily can you appropriate a portion of that substance which Providence has given you, as in sending to your fellow men who sit in the region and shadow of death, a knowledge of the God who made them, and of Jesus Christ whom he hath sent? We pray you, so use the mammon of unrighteousness that when ye fail, they may receive you into everlasting habitations. But I doubt not you already burn with desire to testify your love to the crucified Redeemer. Enthroned in the high and holy place, he looks down at this moment upon the heart of every one of us, and will accept of your offering, though it be but the widow's mite, if it be given with the widow's feeling. In the last day of solemn account he will acknowledge it before an assembled universe, saying, Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.

May God of his grace enable us so to act, that on that day we may meet with joy the record of the doings of this evening; and to his name shall be the glory in Christ. Amen.

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"Nobody's Child."

Tommy lay feebly in his little red-quilted cot and strained his heavy eyes to watch the other little occupants of the long rows of beds. The bright sunlight was streaming through the large open windows, lighting up the pale features of the sick children, and the grave, sweet faces of the white-capped nurses. Nor did this big ward of a great London hospital exhibit many signs of the suffering borne so patiently within its white-washed walls! The brightly draped cots, the masses of gay spring flowers, the blue and white dresses of the nurses, the sight and sound of a fairyland of toys—all seemed like a dazzling dream to the child's tired eyes.

He had got his wish at last—poor little Nobody's child! All his short life, so far back as he could remember, he had longed to be admitted inside the walls of this great hospital. Several children from the slum court where he had lived sickened and had been carried away within those mysterious gates. They had come back later with white faces but very bright eyes, and were full of their happy experience.

"Oh, my! they are good, them nusses, to you. They counts nothing a trouble, but washes you clean as a swell, and does your 'air every day; and as for the toys, why, they are fit for a palace!" breathlessly recounted his especial chum as the two children sat on a doorstep the evening he came out of the hospital The pinched, white-faced, coughing child looked far from well even to Tommy's uncritical eyes, but then, as the sick child explained, it was nobody's fault that he had come back. His bed was needed for a child much more ill than himself, and there was nowhere else but the dirty hot attic in the back court called "home" to which to send him.

"One doctor say we need kind friends to send us to the seaside for a while when we comes out, but ain't got no such luck" added the sick child, laughing feebly.

But Tommy had not got even an attic for a home. Neither could he remember the time when he had been anything else but Nobody's child; no father or mother had ever cared for him, and it was only owing to a neighbor's kindness—the very poor are always good to one another—that the lonely little waif had struggled up into existence. In spite of living on scraps and ends and sleeping many nights in the open air, Tommy was a vigorous boy, and till that fatal night he slipped on a piece of orange peel while selling half-penny papers in the Mile-end road and a heavy dray lumbered over his poor little body, he had never had a chance of entering his beloved hospital.

"It was quite worth it," he thought when he came slowly back to his senses and opened his eyes on the pretty bright scene. "After all," he continued, talking to himself in his old-fashioned way, "it did not hurt so very much."

Tommy wondered dreamily why the tall figure of the doctor stopped so frequently at his bedside, and the kindly face looked so grave as he whispered instructions to the nurse at his side.

"Have you any parents or relations, little man, whom you would like to see?" he inquired later in the day. The question may have been put into his head by the fact that it was visiting afternoon in the children's ward, and the long room was filled with anxious or happy-faced mothers and other affectionate relatives clustering around the little beds. A sound of childish laughter and soft chatterings filled the air. For the time, all sorrow and suffering seemed left behind.

Tommy roused himself from his dream and fixed his dark eyes on the kindly face.

"Thank you kindly, sir, but there's no one as I belong to—they calls me 'Nobody's child,'" he added, wistfully. "But may I see the angels, sir?"

"The angels?" repeated the doctor, soothingly, thinking the little mind was wandering.

"Yes, sir; my chum who was here said the angels came to see the children every night. I hope they will come to me."

Here the sister of the ward, who was standing by, explained that it had for long been a tradition among the other children in the hospital that a beautiful white angel visited the ward every night to watch over those who were most ill. The sister said that it did not seem any use to tell them it was but fancy, as they only shook their little heads and said that they had seen the angel with their very own eyes.

"After all, it comforts them, poor little souls, and what else matters?"

"I expect they will come to see you, my boy, at any rate, and perhaps—who knows?"—his voice broke—"they may carry you gently away to the arms of One who loves you even more than father and mother."

"Yes, I am so tired—perhaps I will sleep till the angels come."

* * * * * * * *

It was that dim, mysterious hour between night and the first twilight of dawn. The lights were burning dimly in the dark wards, casting deep shadows across the little wan faces. No sound was to be heard but the soft footfalls of the nurses, the fretful cry of some suffering child, and the gentle murmur of voices around one little bed. A large screen was partly drawn around, hiding the anxious group of doctors and nurses from the other little inmates of the ward.

"He is going fast, nurse," murmured the kindly doctor, as he held the small, thin hand in his, "but it is a merciful passing away. poor little chap! There is no pain with such terrible injury to the spine."

There was a long silence as the watchers breathed a fervent prayer, and watched the pinched face of the dying child.

Suddenly, with unexpected strength, the boy partly raised his head, as he opened his large dark eyes. "The angel," he whispered. "He has come to fetch me. I am happy, happy!" The child sank back with a little soft sigh. The tired eyes closed, the little heart fluttered once, and then all was still.

"He has gained his wish; the angels have visited him, and now he is at rest," murmured the doctor, as he reverently covered the face of "Nobody's child," and softly turned away.—Selected.

God is a good worker, but he loves to be helped.—Basque Proverb.

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A Reply to A. R. Love From the Scriptures.

(Continued from Page 5.)

Rev. 9:6. No wonder that Paul wrote of a "sorer" punishment than death. Heb. 10:28, 29. No wonder the wicked will pray for death, and that in its most horrible form rather than suffer the things that await them. Amid the terrifying scenes of the judgment, hear the sinner's cry: "O mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:16.

The author refers to Matt. 25:46, and says: "Kolasis" does not mean suffering at all. It means "restraint;" or to prune; to separate; to sever—hence, the wicked go away into everlasting separation. Now I affirm that "Kolasis," punishment, has the same duration exactly that "zoi" and "life" has, both being denoted by "aionios." In John 3:36, "He that believeth on the Son hath zoen") he that believeth not shall not "ho apeithon to huio auk opsetai zoen") he that beliveth not shall not see life). Here not see life is an absolute expression, requiring the sense of perpetual exclusion from life or blessedness. If it be affirmed that the state of those who do not see life is a state of death or insensibility(instead of moral and spiritual death, answering to "zoe," or spiritual life and its accompanying blessedness), he should look at the last phrase of the verse, "But the wrath of God abideth on him.

SOME WORDS

1. Asbeston is a word occuring seven times, and means unqeunchable, "inextinguishable." It occurs in Matt. 3:12, when the wicked are represented as chaff in an unquenchable fire; also Luke 3:17, and Mark 9:43.

2. Telentas is the Greek that means to "end," to "come to an end." The word "ou" is the Greek word for "not;" so the compound word onteletas means "endless," "unending" —it represents the worm that endlessly dies. Mark 9:46.

3. "Aion" is derived from "aei," which means "ever," and "on," which means being, existing. Hence, its literal meaning is "ever existing," or "always being." Our word forever comes from this root, as does our word "eternal." Wherever we find this word "aion," therefore we find endless being.

Now in conclusion, let me call your attention to some passages where this word is used: Rom. 9:3, "Who is over all, God blessed for ever" (aionas); Gal. 1:4,5, "God our Father: to whom be glory forever;" (eis tons aionas ton ainon); Rev. 10:6, "And sware by Him that liveth" (present tense, as well as Rev. 14:11, so if Brother Love can make annihilation out of Rev. 14:11, he can just as consistently do so here) forever and ever" (zonti eis tons aionas ton aionon); Rev. 22.5, "And they (saints) shall reign forever and ever" (eis tons aionas ton aionon); Rom. 16:26, "According to the commandment of the everlasting God" (tons aionis); Heb. 9:14, "Who through the eternal Spirit" (aionion). Now compare 2 Pet. 2:17, "To whom (the wicked) is reserved the blackness of darkness forever" (eis ton aionas); Rev. 14:11, "And the smoke of their torment ascendeth up forever and ever" (eis aionas aionon). The word aion ionas is used seventy-two times in the New Testament, and in every instance means unbounded, eternal duration. This is the word the Lord used to denote both the duration of the happiness of the saved and the misery of the lost. The Lord also used it to express His own eternity of being. I pray God that Brother Love may see and acknowledge his very grave mistake, for it is a step toward theism.

May God's blessings rest on these words.

Four Meetings.

I held meetings at all four of my churches this summer. I began my meeting at Bethlehem the second Sunday in August. I was aided by Brother Coppedge and Brother Wheelous. We had a glorious meeting; eleven converts and five baptized.

On the third Sunday in August I began my meeting at Beeder Creek, aided there also by Brother Wheelous. Here we had a good meeting; twelve converts and five baptized.

The fourth Saturday we held our meeting at Stony Hill. I was aided by Brother Davis. The church seemed greatly revived. There were twenty-two converts, ten baptized, two restored and two by letter, which made fourteen added to the church.

The fifth Sunday in August I began my meeting at Mount Olivet, aided there also by Brother Wheelous. There we had a glorious revival. There were twenty-seven converts, ten baptized, and four joined by letter.

Brethren, I feel that God has wonderfully blessed me in my field of labor this year. The churches all seem to be greatly revived.

To God be all the praise.

W. Y. CHAPPELL.

Flint, N. C., Oct. 16, 1903.

Bertie Union Meeting.

The next session of the Bertie Union Meeting meets with the church at Seaboard, November 27-29, 1903.

To preach introductory sermon, A. T. Howell; alternate, W. P. Jordan.

To preach missionary sermon, S. B. Barnes; alternate, S. F. Bristow.

PRACTICAL SUBJECTS

1. Home Missions relative to (a) Foreign Population—C. W. Mitchell and R. D. Cross. (b) Frontier Work—R. P. Thomas and A. T. Howell.

2. Is there a growing indifference to public worship on the part of the people? If so, how may it be overcome? N. W. Britton and P. J. Long.

3. How may we induce the churches to form themselves into more compact fields, of two churches or less to a pastor? Paul Bowers and Gilbert Stephenson.

4. What blessings are to be derived from Christian giving? H. V. Scarborough and D. Cale.

J. C. TYNES, Moderator.
W. R. COBB, Clerk.

Tobacco Farmers' Convention.

On the 12th instant, tobacco farmers and business men of Mecklenbury County met in the court-house in Boydton and organized a Tobacco Growers' Protective Association.

A resolution was passed calling on Inter-state Convention in Danville, Va., on the seventeenth day of November, and urging all the tobacco growing counties in Virginia and North Carolina to meet and elect delegates to the said convention for the purpose of formulating some uniform plan of action to try and increase the price of tobacco.

T. Y. ALLEN,
Secretary Mecklenburg County Tobacco Growers' Protective Asso.
Skipwith, Va.

DRAKE'S PALMETTO WINE.

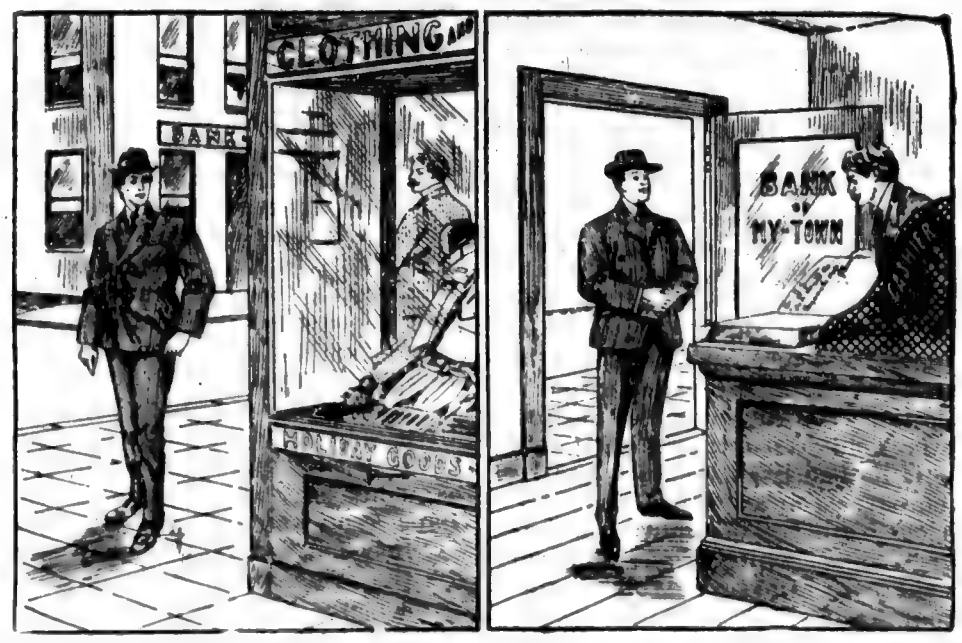
Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, Sound Kidneys Pure, Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for Catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of Biblical Recorder who writes for it.

A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

THE DAY BEFORE CHRISTMAS
OR
LOOKING BACKWARD.

AN ILLUSTRATED STORY WITH A BUSINESS MORAL.

The pictures come first. The story is told in dialogue, and, as it costs us nearly $500 (to be exact, $499.67) to tell it in this paper, and the other papers in which it is appearing this week, we hope you will do us the kindness to read it.



Mr. Makeit, the merchant, speaks: "Come in, Mr Hardup, and buy your Christmas things. I suppose you want something nice this year for your wife, for yourself, and the children?"

Mr. Hesitate Hardup replies: "I have no money. THE SOUTHWESTERN COMPANY offered me a job about two months ago to sell their great new book, "Courage and Comfort; or, Sunday Morning Thoughts," written by the once cowboy preacher, now scholarly author and wealthy publisher, Dr. J. B. Crandill; with illustrations by the distinguished artist, Frank Beard, of the Ram's Horn. They wrote me they had agents last year who made over three hundred dollars in the two months before Christmas, and that, too, selling an old book, which they had been offering for years. They said they confidently believed that with this book I could do even better; but I didn't take the agency, for fear I couldn't succeed; and, as I said, I have no money to buy Christmas presents."

Mr. Makeit: "I am sorry, Mr. Hardup. You ought to have accepted their offer. I have known THE SOUTHWESTERN COMPANY for years, and know they are reliable."

Mr. Hardup: "I have heard that just before Christmas is the best time to sell books, and do wish I had been at it the past two months."

Mr. Lovelhead Fullhand speaks: "How does my account stand?"

Mr. Savelt, the banker, replies: "Balance to your credit, $216.20."

Mr. Fullhand: "Correct. Here is $240 more which I have saved from my delivery of "Courage and Comfort." I want to deposit it to day. By the way Mr. Savelt, have you seen my book? It is one of the greatest and best ever written, filled with true lessons truly taught, bright stories brilliantly told, great thoughts of a great mind plainly presented. It contains over 500 pages, with more than 50 full-page illustrations, and is new from cover to cover. The binding, you see, is handsome grosgrain silk finished cloth of the popular olive green, library shade, with cover stamp in ink and gold. The price to subscribers only $2.50."

Mr. Savelt: "I'll take a copy, Mr Fullhand, and am much obliged to you for bringing the book to my attention. Is it your purpose to continue work for THE SOUTHWESTERN COMPANY next year?"

Mr. Fullhand: "Yes. I have never done any work that pays so well and it is my intention to begin again immediately after Christmas and put in full time next year."

TO THE READERS OF THIS ADVERTISEMENT: It has cost us $499.67 to tell you this truthful representative story. We hope YOU will profit by it. It is nearly certain that somebody in your county will do so. The first applicant will receive our most favorable consideration. "Courage and Comfort" is the greatest book we have ever published. We have many agents now at work making over $25 a week. One of our agents, selling an old and less attractive book made $570 profit in three months and twelve days before Christmas last year. We believe YOU CAN do proportionately well for the time which remains between now and Christmas. WILL you?

If you want to try it, and will write us your promise to study the description of the book and give the business a fair trial, we will send you the complete outfit, consisting of a prospectus containing many of the most interesting pages in the book, together with a large number of the striking full-page pictures, and showing both styles of binding; together with a blank order book and all necessary blank forms. Also our confidential terms to agents, which you will find so liberal that your sales will pay you more than you expected. All will be sent to you, express or postage prepaid, for twenty-one cents in stamps. It costs us a little more than seventy-five cents each to prepay and send out these outfits. So we will be making you a present of over fifty cents the day we receive your order for the outfit.

We want you to begin doing business with us, and take this means of inducing you to do so.

Very truly your business friends,

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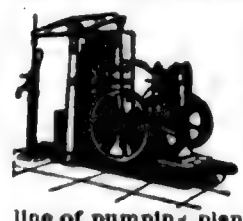

This outfit can be directly connected to a pump, and will supply sufficient water for general farm and household use. Why not have a water works plant of your own at a small cost? And this is the most desirable power, for in case of fire or other necessity, it can be started at a moment's notice. You don't have to wait for the wind; it is always ready for work.

The engine can instantly be made available for other power purposes, such as grinding feed, churning, etc., by disconnecting the pump. This outfit is simple, durable, economical, easily operated, and ready for work any minute. No country home is complete without this ideal labor-saver. We build a complete line of pumping plants for mines, irrigation, fire protection, railway supply, and install water-work plants for city service. Will be pleased to furnish any additional information on request.

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Builders of the Blakeslee Gas and Gasoline Engines and Connecting Outfits,
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EXECUTOR'S NOTICE.

Having qualified as executor of the estate of Lucy V. Fort, deceased, late of Wake County, notice is hereby given to all parties having claims against the estate to present them to me on or before the first day of July, 1904, or this notice will be pleaded in bar of their recovery, and all persons indebted to the estate will please make immediate payment to me.

R. D. HONEYCUTT, Executor.
Raleigh, R. F. D. No. 1.

$10.65 LOWEST PRICE

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that, in connection with important details, will keep sweet potatoes in good condition 12 months.

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BRYAN TYSON,
Carthage, N. C.

You will please give the name of the paper in which you saw advertisement. B. T.

New Edifice at Waynesville.

Western North Carolina and Waynesville especially, wishes to congratulate Raleigh upon their conquest of the dispensary over the saloon. We have had the dispensary for eight or nine years, and think it far better every way than the demoralizing saloon.

Our church on last Lord's Day voted unanimously, after a very lively but fraternal discussion, to sell the present church property, house and lot, and build our new brick church on a certain very beautiful lot on the corner of Main and Academy Streets, located very near the present parsonage property. The new location is most beautiful for situation, and will be a joy to future generations of Baptists, destined, we hope, to lead hereafter, instead of follow on afar off.

We have raised $5,000 and over, in the town of Waynesville for our new modern brick structure, we are planning to erect. We shall expect most fraternal help from scores of North Carolina Baptists east of us. Waynesville is destined to be a distributing point from which Baptist influences must radiate. Its growth is rapid, solid, progressive. We shall aim to put up a house equal to the demands of the times, and of the growing popularity of our city. We must as Baptists lead in Western North Carolina in aggressiveness, evangelism and in educational influences, as we lead in the mere fact of numbers. Men of God, help us to build a house worthy of the times.

I baptized two young ladies two weeks since.

B. W. N. SIMMS.

Waynesville, N. C., Oct. 8, 1903.

Neuse Association.

The Neuse Association met in her fifth session with the church at Polloksville. G. N. Cowan preached the introductory sermon from Matt. 28: 18-20.

I. Our encouragement.

(a) Missions is in the hands of Omnipotence.

(1) "All power is given unto me in heaven and in earth."

(b) Missions is in the hands of omnipresence.

(1) "Lo, I am with you always, even unto the end of the world."

II. Our mission.

(a) "Go ye."

(1) "Teach all nations;" (2) "baptize them."

W. W. Whittington was elected moderator, W. F. Fry clerk, and A. G. Cox treasurer.

Report on State Missions read by W. F. Fry and discussed by L. Johnson.

The Association advanced sixty dollars in her pledges for this object.

J. B. Jackson read the Temperance report, which was discussed by J. B. Jackson and S. F. Conrad.

J. B. Newton conducted the devotional meeting Wednesday morning.

The report of the Executive Board and missionaries was read by G. N. Cowan and spoken to by J. B. Jackson, J. B. Newton, S. A. Garner, M. P. Davis, W. L. Bilbro and G. N. Cowan.

The reports from these brethren were full of hope, though there were clouds and discouragements in many places. Faith which prompts to works will triumph.

Report on Home Missions, read by W. L. Bibro and discussed by W. L. Bibro, B. W. Spilman and W. H. Rich. These speeches were on a high plain, very helpful and instructive. The pledges to this department of our work were far in the advance of those of last year.

Brother Spliman's account of the Home Board's work in the Territories, and how the towns are built in a few days, was very instructive.

The report on Periodicals was read by M. P. Davis and spoken to by M. P. Davis, S. F. Conrad, W. H. Rich, W. F. Fry, W. L. Bibro and J. S. Farmer. The pastors are the best advocates of good literature. The Recorder finds its best friends among the pastors and could not live without their love.

The Orphanage report was read by S. E. Garner and discussed by S. E. Garner, W. H. Rich and J. S. Farmer. The pledges for this object exceed those of last year by $90.00.

The cash collection amounted to about $5.00.

A. G. Cox read the report on Education, which was discussed by A. G. Cox, W. F. Fry, G. E. Lineberry and G. N. Cowan. The true motive, that men may better serve God and their fellow men, was emphasized.

Brother Fry said: "From many firesides there are prayers going up to God daily for His blessings on our colleges and the teachers in them." It should be the prayer of every parent who loves his child, every man who loves his country, and every person who loves his God. No person needs the Spirit's guidance more than the one who is trying to better acquaint the young people with this world, this life and the God from whom all things came and in whose likeness we are made.

The Neuse has an arrangement on foot by which they are to assist in the erection of houses of worship, where they are in need and cannot be built by the people in the community.

The idea is to concentrate on one needy point at the time and as soon as they have a house to go to the next point.

G. E. Lineberry conducted the devotional meeting Thursday evening.

G. N. Cowan read the report on Foreign Missions, and made a strong plea for that work.

Brother Spilman made a speech on the Sunday-school work, which will be long remembered in Polloksville.

The delegation was small, but the Neuse made such an advance all along the line that many older Associations could learn good lessons from her.

The next session is to be held with the Mt. Nelson Church, six miles from Fremont. J. S. F.

Bro. Hedgepeth's Field.

The Recorder is more interesting every issue, and I am glad to say, it is gaining ground in this part of the State; more people are reading it with profit here than twelve months ago, and many are learning to love it. I am glad to see more of my people taking it.

I suppose a short sketch of my work will not be out of place just at this time. For nearly nine months we have been trying to labor with this people in Western North Carolina. It has been a delightful work, and the Lord has abundantly blessed our labors. We have had 108 additions to the churches in my field, and the spiritual interest has greatly increased. Last Sunday we held regular service at Cliffside, the coming factory town in the West, and had twenty-five additions; twelve by baptism and thirteen by letter; one month before we had fourteen by letter.

We began preaching here four months ago with a membership of thirty, and now have seventy-three. Soon we will begin the erection of a beautiful church.

At Waco we have already doubled in financial strength, and the spiritual interest is almost beyond expectation.

At Forest City our statistics to the Association show an increase of about 300 per cent and spiritual development is good. Our prayer-meeting here is almost equal to regular preaching service, both in attendance and interest.

The Baptist is far in the supremacy in this section.

The Sandy Run Association is making a forward step this year.

The Ministers' Conference is bringing the pastors more in touch with each other.

Will tell more about the Association work later.

R. A. HEDGEPETH.

Forest City, N. C.

Let us learn to be content with what we have. Let us get rid of our false estimates; set up all the higher ideals,—a quiet home; vines of our own planting; a few books full of the inspiring of genius; a few friends worthy of being loved, and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.—David Swing.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Time and Place of Meeting of Associations.

OCTOBER.

Tuesday, 27, West Chowan, Buckhorn church, Hertford County.

Thursday, 29, Little River, Piny Grove church, Wake County.

Thursday, 29, Raleigh, Smithfield, Johnston County.

NOVEMBER.

Wednesday, 4, Bladen County, White Oak church.

Thursday, 12, Stanley, Palmerville.

Tuesday 24, Robeson, Big Branch.

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THE LARGEST COMPANY OF THE KIND IN THE WORLD WILL OPEN A BUSINESS COLLEGE IN COLUMBIA, S. C., NOV. 2, 1903.

Draughon's Practical Business College Company, with headquarters at Nashville, Tenn., will open school NUMBER NINE in Columbia, S. C., Monday, November 2, 1903. This Company, with a Capital Stock of $300,000.00, the largest Company of the kind in the world, has schools established in Atlanta, Ga., Nashville, Tenn., and several other places. It has special facilities for securing positions, having business men associated with it all over the South. Fourteen bankers are on its Board of Directors. Its Colleges give a superior course of instruction.

Those who wish to secure employment may, if they prefer, pay the tuition out of salary after the position is secured. Special rates will be given to all who enter the Columbia College during the next sixty days. For catalogue, which will explain all, address Draughon's Practical Business College Co., Nashville, Tenn., Atlanta, Ga., or after October 25, Columbia, S. C.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

Executor's Notice.

Having qualified as executor of Needham Stone, deceased, late of the county of Wake, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 28th day of October, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment to me or my attorney.

This 20th day of October, 1903.

J. H. STONE.

E. F. UPCHURCH, Attorney.

1855 CATALOGUE No. 15 1903-'4

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GOLDEN OPPORTUNITY FOR CANVASSERS.—From every section of the South applications for territory are pouring in. Greatest seller issued in many years. Agents reporting as high as 12 orders per day. Exclusive territory. Liberal terms. Send 30 cents in stamps for outfit.

HUDGINS PUB. CO., Atlanta, Ga.

Temperance.

Alcohol and the Human Body.

About seven years ago Bennie Nichols, a fourteen-year-old schoolboy, was carelessly handling a gun. It was accidentally discharged and a heavy charge passed through his arm, almost tearing it from the body, shattering the bone in several places, and lacerating the flesh until it hung in strips from the bone. An old soldier who helped to care for the boy until the doctor could get there, said he never saw as sickening a sight upan any battlefield, or saw as fearfully a lacerated wound.

When the doctor came he made immediate preparations to amputate the arm. The boy begged piteously that it might not be cut off. Moved by it might not be cut off. Moved by his pleading, the physician took the father to one side and said this to him:

"Mr. Nichols, if that were any other man's body in this whole township, I would amputate that arm at once, as the only chance to escape blood poisoning. But I know you never touched beer, whiskey or tobacco in your life. You gave your boy pure blood, and you have brought him up in the same way. I take the chance. Watch him closely, and, if blood poisoning appears, we'll remove the arm at once."

The boy's arm healed perfectly, thought frightful scars will always mark it. Repeatedly the doctor has told him: "Young man you can thank your father for your good fortune. If there had been any alcoholic taint there, you'd have had but one arm now." This boy is our own nephew, and we know these facts to be exactly as stated.

What was a total abstinence father worth to this boy?—Lora S. McMance, in Pineville Democrat.

Personal Liberty.

In an article in Corner Stone, Mr. Chas. Rust shows up this "personal liberty" claims in the following paragraph. He says:

We hear so much twaddle about Personal Liberty. Why even a clerical gentleman, he certainly ought to have known better, said to me, the other day:

"Rust you can't dictate to man what he shall eat and drink!" Of course not. That is purely a matter of personal persuasion and instruction. The law cannot dictate or prescribe what a man shall eat or what he shall drink, or what clothing he shall choose, or what book he shall read, or what religious faith he shall profess, although we by no means admit that a man has or ought to have unrestricted liberty in these things. The law may never dictate to a man what he shall eat, or how and with what he shall be clothed. He may have the "personal liberty" to eat putrid meat, and if the man should become quickly known, we opine that the law would soon intervene to put a stop to such a disgusting practice, but the butcher who would dare to expose such putrid meat for sale would certainly be called to account, and that very quickly.

A man may have the "personal liberty" to wear women's clothing, but if he should attempt to do this publicly he would soon find that in the interest of good order and morality he would be required to answer before the courts. A man may have the "personal liberty" to read the most obscene books in the world—although in such a case the community would make use of an inalienable right to protect itself by taking such books away and destroying them—but there can be no doubt in the world that the law forbids, and justly so, the publication and traffic in obscene books. And a man has the undoubted "personal liberty" to profess any religious faith he pleases, but if his faith is licentious and leads to licentious practices, as for instance, Mormonism with its polygamy, the State, that is, the majority, has not only the right, but the duty to suppress such licentiousness, even though it should necessitate the suppression of such a religious denomination.

Lunacy Statistics and Drink.

Dr. Forbes Winslow, D.C.L., LL.D., writing in the London Daily News last week ,says:

The issue of the 57th report of the Lunacy Commissioners contains appalling and sad news. From it we gather that 32 per cent of lunacy at the present day is caused by drink.

During the last five years the average admitted each year, the assignable cause being drink, is 3,143, by far the highest of all the physical causes.

Of the total number of registered lunatics, i. e., 113,964, about 36,456 are at the present moment detained as certified lunatics, whose condition has been so brought on by drink.

This fact, says Dr. Winslow, is so alarming that public attention ought to be drawn to it forthwith, with a view of seeing whether something cannot be done to check its sure and steady progress.

"I have," he added, "this morning received a very interesting letter from a member of the police force who, during the tenure of his office, had the charge of the van conveying prisoners, and upwards of 47,000 came under his observation. Out of this number he informs me he can only recollect three who were teetotalers. He says he found most of the female prisoners young mothers, frequently with a baby in their arms, which acompanied its mother into prison life. That nine-tenths of these women had lost all self-respect, thus educating and breeding drunkards. No honest man with a drunken wife can bring up his children properly. It is the mother's influence which exerts the greatest power over the child, and is responsible for its good or evil training.

"Alcohol in every form ought to be shunned and avoided, as being one of the greatest gifts from the devil that we possess, and which, from what I have stated, is responsible for making a sane nation into a mad one."

Government Protection of the Liquor Business.

Every thoughtful Christian man who looks over our present situation is startled. Consider our great railway lines, with every community through which they pass, with their thousands and ten thousands of men, who are compelled often to choose between keeping the fourth commandment and stepping out into the world, not knowing one day where they are going to get bread for their wives and children on the next. Think of the shameful alliance of our national government with the whiskey business, an alliance so perfect that it is as lawful in almost every State in the Union to make a man drunk as it is to sell him a pair of shoes; as lawful to send him home to beat his wife and his children as it is for one to stand in the pulpit and preach the everlasting gospel of the Lord Jesus Christ. Not that the thing is done, that would be enough, but that it is done with the absolute consent of the nation expressed through its law-making bodies. And not simply this consent, but the protection of the government thrown about the infernal traffic, so that if some man or woman crazed with the evils which have come to himself or to his dear ones, to herself or her dear ones, by means of this trade, should undertake to do some lawless act against it, the law steps in to protect this business and the men who carry it on. There is plenty of law for the man who wants to interfere with this lawless, man-ruining, woman-killing business, but when the business violates law there does not seem to be courage or conscience enough anywhere to make a man speak out or act against it. —Rev. Dr. Blanchard.

The Saloon Lizard.

Naturalists tell of a lizard found in the Arabian deserts which strikingly resembles the sand in color. On either side of its mouth is a fold of skin of pale crimson hue. These folds can be blown out until they look like a small red flower common in the desert. Insects in quest of honey seek this flower-looking object, and are instantly destroyed.

The tactics of the lizard and the saloonist are much alike. He makes his den as attractive as possible to both young and old. No place is more brilliant than his. Light, reverly, music—all are there. "That's the place for a good time," says the young man. "Life's honey may be had there," says the old, cheating himself with the same old lie for the thousandth time. Too late both discover that this seeming splendor was but the fold on the lizard's mouth—a decoy leading to death and destruction. Seeking the sweets of life, they get instead the exceeding bitter gall of death. No man who values his place and opportunity for usefulness in the world will be entrapped by the saloon lizard.—Keystone Citizen.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free

F. J. CHENEY & CO., Toledo, O.

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

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Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

CROSS & LINEHAN CO.,

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CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us. : : : : : : : : :

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

Marriages.

ROSE—ROBBINS.—At the residence of Rev. Geo. J. Dowell, Carthage, N. C., October 14, 1903, by Rev. Geo. J. Dowell, Mr. Jas. H. Rose, of Carthage, and Miss R. Girtie Robbins, of Norfolk, Va.

Obituaries.

Blessed Are They That Mourn.

O, deem not they are blessed alone
Whose lives a peaceful tenor keep;
The Power who pities man has shown
A blessing for the eyes that weep.
The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
Are promises of happier years.
There is a day of sunny rest
For every dark and troubled night
And grief may hide an evening guest,
But joy shall come with early light.
And thou, who o'er thy friend's lowly bier
Sheddest the bitter drops like rain,
Hope that a brightier, happier sphere
Will give him to thy arms again.
Nor let the good man's trust depart,
Though life its common gifts deny—
Though with a pierced and bleeding heart
And spurned of men, he goes to die.
For God hath marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.
—Bryant.

WHITE.—Died at his home near Bladenboro, N. C., on July 29, 1903, Bro. James White, in the 55th year of his age.

Brother White was a deacon in the Galeed Baptist Church, and will be missed in his church and community. He leaves a wife, two sons and six daughters to mourn their loss. The funeral was preached by his pastor, Rev. I. P. Hedgpeth.

May the Lord comfort the bereaved. F. S. A.

October 17, 1903.

McCULLERS.—Mrs. H. A. McCullers died in Smithfield, N. C., September 15, 1903, after an illness of about seven months. She was the eldest daughter of the Rev. W. C. Nowell and Susan William Nowell, and was born the fifth day of October, 1865. She was baptized and received into the Missionary Baptist Church at the age of twelve years. She was married to Mr. H. A. McCullers, October 8, 1885. She leaves eight children, the oldest being seventeen years, and the youngest being only seven months, and a husband.

She was always a devoted and faithful church-member, and a kind and loving wife and mother. She died at the age of thirty-seven years, and was buried at the Smithfield cemetery.

PEARCE.—Mrs. Sarah E. Pearce departed this life October 12, 1903, at the age of forty-nine. She made a profession of religion in early life, and united with Rockyhock Baptist Church, and remained a faithful and efficient member until her death.

About twelve years ago she was married to Mr. H. M. Pearce. Her home was ever open for the entertainment of her pastor. She loved her church and Bible devotedly. She was ever the orphans' friend. To know her, was to love her. She had a stroke of paralysis about six years ago and remained an invalid until a few days ago when she had another stroke, which resulted in her death. She would sit in her invalid chair and weep while some one read to her from the devoted Book that she loved so dearly.

She leaves one child, a husband, two sisters and two brothers to mourn their loss; but we feel sure, and are confident, their loss is her eternal gain.

After the funeral by Rev. J. Tynch from Math. 17th chapter and 8th verse, we laid her body to rest in the old family graveyard to await the resurrection morn.

G. W. WHITE.

MODLIN.—Bro. Henry Modlin was born in Hertford County, N. C., March, 1818, and died at his home in Union, N. C., August 28, 1903. He was a member of the Baptist church for sixty-seven years, and at the time of his death was a member of Brantly's Grove Baptist Church.

In his youth he was quite poor, but by great industry and strict honesty, he accumulated considerable property. He "worked with his own hands and attended to his own business." He owed no man. He was a true friend to the poor, a firm believer in God, and was always ready to defend his faith or to speak a word for his Master. His life was a success; his death was a triumph.

For two or three years he had been confined to his room. He was waiting for the Messenger to come for him.

He asked the writer to preach his funeral from 1 Thes. iv: 11-13. He looked upon death as a sleep.

Brother Modlin leaves a wife and twelve children to mourn their loss. May the grace of God be sufficient for them.

A large number of people attended the funeral. He was laid to rest in the family burying ground to await the resurrection.

BRAXTON CRAIG.

The gleam of the waters cannot show except in sunlit hours, but the shining of heart's cheerfulness depends upon the light within.—I. O. R.

This Will Interest Many.

To quickly introduce B. B. B. (Botanic Blood Balm), the famous Southern blood cure, into new homes, we will send, absolutely free, 10,000 trial treatments. Botanic Blood Balm ((B. B. B.) quickly cures old ulcers, scrofula, eczema, itching skin and blood humors, cancer, eating, festering sores, boils, carbuncles, pimples or offensive eruptions, pains in bones or joint, rheumatism, catarrh, or any blod or skin trouble. Botanic Blood Balm (B. B. B.) heals every sore or pimple, makes the blood pure and rich and stops all aches and pains. Botanic Blood Balm (B. B. B.) thoroughly tested for thirty years in hospital and private practice, and has cured thousands of cases given up as hopeless. Sold at drug storess, $1 per large bottle. For free treatment write to Blood Balm Company, 82 Mitchell Street, Atlanta, Ga. Medicine sent at once, prepaid. Describe trouble and free medical advice given. Botanic Blood Balm (B. B. B.) gives life, vigor and strength to the blood. The finest Blood Purifier made. Botanic Blood (B. B. B.) gives a healthy Blood supply to the skin and entire system.

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The long green buds of the Easter lily look like serpents' heads raised to strike. They open out into flowers of perfect beauty. Sorrows may be blessings in the green. Wait!—F. M.

Mrs. Hiram: "You may stay until your week is up, Bridget, but when you go I must tell you I won't be able to write you a letter of recommendation." Bridget: "Don't let yer want of eddication imbarrass ye, madam. Oi'll write it fur ye, an' ye can make yer mark to it."—Philadelphia Press.

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And ALL DISEASES arising from a
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The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.
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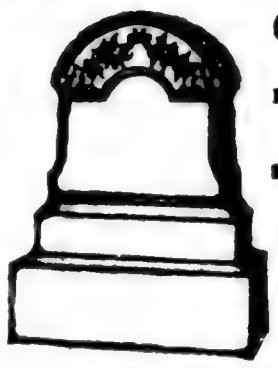

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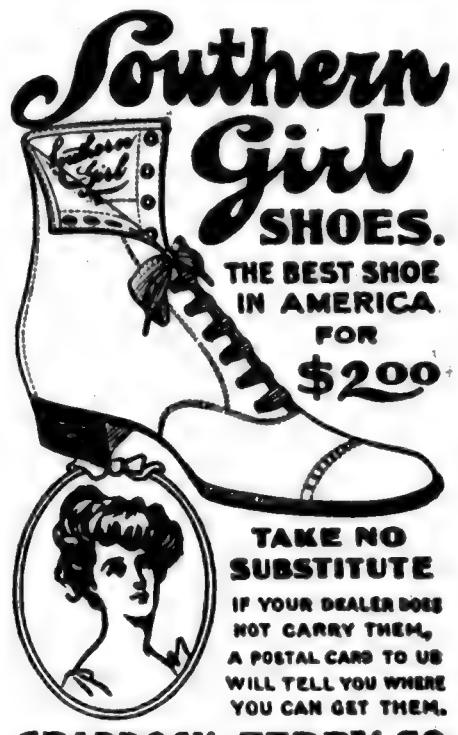

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Commencing Sunday, September 6th, and continuing to Sunday, November 1st, the Seaboard Air Line Railway will sell round trip tickets to Forestville, N. C., from Raleigh for 55 cents. Tickets to be sold on Sundays only.

$28.60 plus $2.00, Raleigh to Hot Springs, Ark., and return. Up to and including September 30th, tickets to be sold each Wednesday and Saturday with final limit 60 days from date of sale.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
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CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1062 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

NOTICE.

Having qualified as the Executor of the last will and testament of Jefferson Smith, late of Wake County, this is to notify all having claims against his estate to present them to me on or before September 15th, 1904, or this notice will be plead in bar of their recovery. W. HENRY BRYAN.
Executor.

BELLS

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Baltimore, Md.

SOUTHERN RAILWAY.

In effect October 11, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 36, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 38, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:30 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:20 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
H. H. HARDWICK.
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
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Acknowledgments.

October 28, 1903.

State Missions.—W. M. S., Mt. Vernon, Green River, $4.00; Sunbeams, Mt. Vernon, Green River, .50; Hebron, W. Chowan, 13.00; Central Asso., 66.33; Spring Hill, Pee Dee, 27.15; La Grange, 15.00; W. M. S., Laurinburg, 6.05; H. P. D., Laurinburg, H. P. D., 5.00; Ijame's X Roads, So. Yadkin, 2.00; St. Johns, 5.00; S. S., Maple Springs, 5.00; Galatia, 5.20; W. M. S., Galatia, 3.80; Wilmington Asso., 206.00; Livingston Chapel, C. F. & Col., 1.63; Montgomery Asso., 30.46; Mascie Hill, 1.62; W. M. S., South Side, 7.00; Western Prong, C. F. & Col., 3.25; Sunbeams, Pollocksville, .35; Island Creek, Flat River, 10.00; So. Henderson, Tar River, 1.50; Roberts Chapel, W. Chowan, 50.00; Mt. Olivet, Catawba River, 1.34; Castria, 7.00; W. M. S., Ansonville, 2.60; W. M. S., Ansonville, (vol. teach.) 1.00; Lemons X Roads, C. F. & Col., 7.25; Roanoke, W. Chowan, 11.84; Cedar Creek Asso., 39.20; Whiteville, C. F. & Co., 13.10. Total this week, $553.17. Previously reported, $8,672.61. Total this year, $9,225.78.

Foreign Missions.—W. M. S., Mt. Vernon, Green River, $3.34; W. M. S., Mt. Vernon, Green River, 1.77; Sunbeams, Mt. Vernon, Green River, .50; Central Asso., 26.80; Worthville, Piedmont, 2.00; La Grange, 7.50; St. Johns, 10.00; Barlows Chapel, Wilmington, 11.72; Wilmington Asso., 34.23; Sunbeams, Buckhorn, 4.53; W. M. S., Cumberland Union, Cedar Creek, 4.30; Livingston Chapel, C. F. & Col., 1.75; Union Asso., 62.59; Montgomery Asso., 13.45; Massie Hill, 4.00; McElle, 3.00; Mt. Olivet, Catawba, 2.00; Castoria, .25; Aberdeen, Sandy Creek, 2.57; Macedonia, Piedmont, 3.21; Cedar Creek Asso., 21.90; Hickory, So. Fork, 7.45; W. M. S., Hickory, So. Fork, 2.35. Total this week, $231.21. Previously reported, $12,597.11. Total this year, $12,828.32.

Home Missions.—W. M. S., Mt. Vernon, Green River, $4.00; W. M. S., Mt. Vernon, Green River, 3.00; Sunbeams, Mt. Vernon, Green River, .50; Central Asso., 21.02; Flat Rock, 1.44; La Grange, 6.00; Jersey, Liberty, 2.21; St. John's, 3.00; Barlows Chapel, Wilmington, 5.15; W. M. S., Galatia, 8.00; Wilmington Asso., 28.55; Rev. M. A. Stephens, 3.00; Livingston's Chapel, C. F. & Col., 1.64; Union Asso., 49.29; Montgomery Asso., 4.00; Montgomery Asso., .91; Massie Hill, 4.16; McElle, 3.00; Roberts Chapel, W. Chowan, 30.00; Castoria, 1.00; Roanoke, W. Chowan (self denial), 2.41; Cedar Creek Asso., 43.96; Hickory, So. Fork, 5.55. Total this week, $231.79. Previously reported, $6,389.65. Total this year, $6,621.44.

Education.—Hebron, W. Chowan, $5.00; Central Asso., 12.15; Jersey, Liberty, 1.62; St. Johns, 3.00; Galatia, 2.00; Wilmington Asso., 16.00; Montgomery Asso., 1.00; W. A. Bolt, 25.00; Rolesville, 2.75; Roberts Chapel, W. Chowan, 15.00; Castoria, .50; W. M. S., Ansonville, 1.60; Dunn, 3.51; Cedar Creek Asso., 2.10; Cedar Creek Asso., pledge W. S. Johnson, 2.50; Colerain, 7.00; Hickory, So. Fork, 8.50. Total this week, $109.23. Previously reported, $2,297.32. Total this year, $2,406.55.

S. S. and Colpt.—Barlows Chapel, Wilmington, $5.45. Previously reported, 53.16. Total this year, $58.61.

Ministerial Relief.—Central Association, $12.11; La Grange, 5.00; Jersey, Liberty, 2.26; Wadesboro, 15.00; Barlows Chapel, Wilmington, 5.00; Wilmington Asso., 24.00; Livingston Chapel, C. F. & Col., 1.97; Union Asso., 11.96; Montgomery Asso., 10.78; Massie Hill, 1.01; Castoria, 1.00; W. M. S., Ansonville, 1.60; W. M. S., Ansonville, .50; Cedar Creek Asso., 18.40; Whiteville, C. F. & Col., 2.00; Hickory, So. Fork, 7.10. Total this week, $119.69. Previously reported, $1,088.31. Total this year, $1,208.00.

Student's Aid Fund.—Wadesboro, $5.00; W. M. S., Ansonville, 1.00. Previously reported, $30.31. Total this year, $36.31.

Total reported this week for all objects $1,256.54
Previously reported for all objects 31,979.39

Total reported this year for all objects 33,235.93

WALTERS DURHAM,
Treas. Bapt. State Con.

Cash collection on Educational Fund for October, 1903.

Piedmont Asso., Greensboro Ch., Dr. Robert L. Moore, $10.00. Stanley Asso., Albemarle Ch., Dr. W. T. Hill, $5.00. Tar River Asso., Marmaduke Ch., $2.00; Stony Creek Ch., $2.50. Atlantic Asso., New Bern Ch., J. W. Biddle, $15.00. Neuse Asso., Kinston Ch., E. F. Cox, $25.00. Kings Mountain Asso., Sandy Plains Ch., $4.10; Mt. Zion Ch., $4.00. Transylvania Asso., Enon Ch., $3.75. Montgomery Asso., cash $11.50. Tabernacle Ch., Raleigh, $10.50 First Ch., Raleigh, $26.50. Caesar Cone, Greensboro, $25.00. Total, $144.80.

L. D. WATSON, JR.,
Treasurer.

Cash collection on Woman's Fund: Mrs. Delia Burke, $1.00; Miss Maud Harrell, $2.00.

L. D. WATSON, JR.,
Treasurer.

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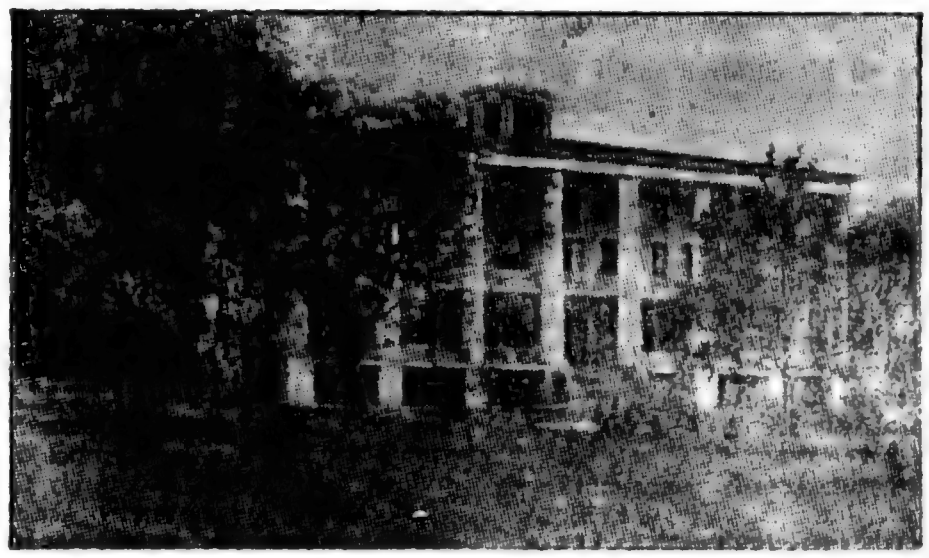

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RALEIGH, N. C., WEDNESDAY, NOVEMBER 4, 1903.

OCTOBER DAYS.

O rare October days! Ye leave your strange
  Foreshades of things ideal everywhere:
Autumnal glory crowns the mountain range;
  Autumnal rapture floods the tranced air:
Steeped in a golden languor sleeps the sky,
  As sinks the drowsy sun into his rest,
Where burning clouds in crimson masses lie
  Athwart the glowing portal of the West.

The waning sunshine softens over all;
  Unto the music of sweet-voiced rills.
Enchanted lights and shadows rise and fall
  Within the charmed circle of the hills:
The hazy world a magic vision seems;
  The far-off heights a fairy glamour take;
And distant headlands, dim as Summer dreams,
  Immerge their purple shadows in the lake.

From the brown stubble fields on either side
  Is heard the mellow piping of the quail;
And, from an opal sky faint-flushed and wide,
  The Hunter's moon looks down, serene and pale:
On the steeps remote the parting sunbeams rest;
  Illusive shapes the bosky hollows fill;
Then twilight shades the quiet glens invest,
  And all is dim, and mystical, and still.
—Alfred Abernethy Cowels, in Christian Work and Evangelist.

THE CONSOLATION OF FAITH.

Jesus Christ is the only Comforter—He and that Comforter sent by Him being one in God.

This is a religious statement; and the reader may ask,—How far is it true? In what sense is it true? What does it mean? We do well to scrutinize our religion; to ask of what value it is; what it means, etc., etc. For if it is valueless, it cannot have come from the wise and loving God; and if it means nothing to one, it is nothing to that one at least.

Let a man consider life. He cannot solve its mystery. Today he is; tomorrow he is not. The beginning is lost in the ages; and he knows not what a day may do for him. He is secure in nothing. He is surrounded by conditions that he cannot surmount. His dearest friends do not understand him; and the closest brother may leave him in a moment forever. He may amass wealth; but it answers not the hungers of his soul. He may come into immense power, but when he falls asleep he knows not if he shall awake with the morning. He cannot explain. He does not know what life is for, or what makes life, or what makes life worth living. And he cannot say what he ought to do.

It is with these questions that religion deals. Long ages she felt after them, but her answers were but shadows and altogether unsatisfying; and men knew not whether it were better to make an end of all in voluntary death. And if they lived, whether to live for the belly, or the mind, or the emotions, or power or what not. But Jesus came. And from that hour His followers have found clear the meaning of life. Herein is the supreme consolation. The mystery and the discouragement and the faltering have gone. We live for what He lived for. We find life beautiful with purpose. The mystery of the beginning is solved in God; the perplexity of the now is solved in God; and the shadows that await us dissolve as we approach them in God. By Christ we know that He who made us loves us, is Father to us, and shall receive us again to Himself. Life becomes no more a mystery, but simple. We fear no more the terrible manifestations of the elements. We know that they and we are in God's hands. We fear no more the troubles that surround us. By God's help we shall surmount them.

There is no satisfaction in any other conception. The man who uses life for the making of money or fame or power or the gratification of his body or mind, falters as he considers himself. The mystery of life overthrows and confounds him.

More accustomed are we to view our religion as the means of triumph over Death. But it is primarily the triumph over Life, in that it explains it and gives it meaning. What is life? It is the gift of God. Of its processes the scientists may tell us. But only Jesus could tell us that it is the Gift of the good God. What is its meaning, its purpose; what is its object? To do His will; to develop us in His likeness; to bring us into life forever with Him. Who am I? A child of God.

It is well that as we stand by open graves, and contemplate our loss or consider the sure fate of our bodies, that we sing, "My faith looks up to Thee, Thou Lamb of Calvary," or "It is not death to die." But it is better to sing all day long ere we have reached the last enemy:

"I heard the voice of Jesus say,
  I am this dark world's light.
Look unto Me, thy morn shall rise
  And all thy day be bright.
I looked to Jesus, and I found
  In Him my Star, my Sun,
And in that light of life I'll walk
  Till travelling days are done."

And it is well to know in our sorrows that we have the fellowship of His grief, and in our burdens that we have the sure recompense of His promise to make them blessings; well that we can count all trials, bereavements, persecutions and all of whatever nature that we may suffer as the chastening of His love. But it is better still to face life in the day when there is scarcely a dream of a shadow, when the tide is full and fair and all goes well, to say "I am of God, the loving, Holy God; I am His and He is mine. From Him came and comes my life: Him must I serve, and gladly will I serve Him." And who says so much; all the vicissitudes of life and all the terrors that lie ahead cannot overwhelm. In such thinking the base things, envy, littleness, ambition and all the train of vices that flesh is subject to lose their power and disappear.

The chief consolation of faith is that it explains and gives meaning to life.

DIVIDED IN TASTE.

One morning, as Judge C., of N. County, Virginia, was starting for the town, he was approached by one of his negroes, who with more or less confusion asked:

"Massa, when yo' goes to de co't house will yo' git me a license? I's gwine to be mar'ed."

"Married ,are you Sam? All right," called the Judge as he hastily drove off. Arrived at the the court house he spent a very busy day, and it was not until he was preparing to leave that he remembered Sam's license and realized that he had not been told the name of the bride-elect.

"The old idiot, he never told me who he wants to marry, but, of course, it's Lucinda; he's always making eyes at her." So saying, he returned to the court house and had the license made out in the names of Sam and Lucinda. Sam was the first to greet him upon his return with the inquiry:

"Git my license, Massa?"

"Yes, Sam, you old fool. You didn't tell me who you wanted to marry, but I remembered how you're always courting Lucinda, and got the licenes in her name."

"Lawd, Massa!" exclaimed Sam, "'taint Lucindy, it's Kyarline. What's I gwine do?"

"Well," said the Judge, "the only thing will be for me to get another license.

"Massa," said Sam, "did you' pay anyt'ing fur dem license?"

"Yes, Sam, a dollar and seventy-five cents."

"Will anuther license cos' anyt'ing," asked Sam.

"Yes, Sam, a dollar and seventy-five cents more," replied the Judge.

After scratching his woolly pate for a few minutes, Sam replied:

"Well, Massa, I done axed Kyarline an' she sed 'yase,' but dere ain't no dollar an' seventy-five cents' diffunce in dem two niggers, so I'll jus' take Lucindy."—Prudence Baxter, in Lippincott's.

THE CONSTRUCTION OF SCHOOL PROGRAMS.

(By Ossian H. Lang in the October-December Forum.)

Slowly the educators of America are becoming convinced of the wisdom of concentrating their endeavors upon the definition of standards for the construction of programmes for the various educational institutions from the kindergarten up to the professional schools. Thus far tradition has been the only really universal guide. The substantial transformation which the industrial and social life of the nation has undergone in the last fifty years and the consequent changes in the demands upon the educational adult have received but scant practical recognition in the general scholastic routine. Comparatively few schools have made serious efforts to remodel their courses of study in accordance with the new aspects of worldly affairs. Nor have the results been uniformly satisfactory where reforming exertions have enjoyed fullest scope. Psychological dilettantism and speculative experimentation have been permitted to work confusion in vain endeavors to find a way out of the present dissidence between school programmes and the needs of American civilization. The trouble is that there is among school men no hard and fast agreement even concerning the most elementary details of every-day practice.

The lack of binding professional norms is at last being regarded as a misfortune by an increasing number of earnest students of education. The growing membership of the recently founded Society of Educational Research supplies encouraging evidence of a widespread desire to reach some conclusions worthy of general adoption. The method of scientific inquiry adopted by this society assures the collection of incontrovertible data concerning the actual capacity of children at different stages of development, the physical and intellectual conditions of learning, and similarly fundamental questions. The pedagogical reasonableness of the various demands made upon the several grades of schools may then be tested by reliable standards, and order will be wrought out of the present chaos.

To be sure, desirable as it is that there should be some degree of professional consensus as to the possibilities and limitations of tried pedagogic processes, and urgent as it is that teachers should possess a certain amount of definite and reliable information concerning the time and conditions most favorable to the attainment of specified scholastic results, there still remains the ever new teleological problem of educational values. The latter has been for the past three thousand years or more the favorite topic of reformers. But as there has been, in all this time, no universally acceptable standard for testing the relative importance of the various educational pursuits proposed to the schools, the discussions have yielded only very meagre results.

The original source of the present curricula was the desire to train up young men for the priesthood and the church choir. By a series of compromises the practical demands of secular life were accorded recognition, until there were evolved the typical school programmes of the present day. As far as the public elementary schools are concerned, the course includes reading, writing, spelling, language, and arithmetic. Almost everything outside of these generally accepted studies must defend its claims to a place on the programme. There are ,indeed, educational theorists who would contest even the limited agreement we possess. But the plain people have decreed that these branches must be taught, and, as they pay the teachers, their decision stands.

The points to be settled, then, by the discussions now standing about school programmes, are what should be taught beyond the three R's, and how to apportion this subject-matter among the several forms of schools—elementary, secondary, and higher. A preliminary step will be the defining and fixing of the time limits of the combined course.

HAS THE HOME BOARD A FIELD?

The Solution of the Race Problem.

(IN TWO PARTS.—PART TWO.)

BY BAYLUS CADE.

Just now all sorts of men are coming forward with all sorts of patented schemes for the solving of the negro problem. And there is not one of these schemes—no not one of them—that can bear the light of rational investigation and interpretation. That one of those schemes that has obtained the best praise of thoughtful men in this country is, the industrial scheme for negroes, now being pressed by the negro, Booker T. Washington. Washington is only a little less insane in the advocacy of his pet hobby, than are the men who call him the Moses of his race, and give princely revenues into his hands to help forward a scheme that must utterly fail, when an attempt is made to apply it to a whole race of men. The statement of one fact alone is enough to make the position now taken perfectly patent: Industrial education is always specializing education; and the man who is industrially specialized is forevermore the most helpless and dependent man, when competition within his specialty comes to bear him down. The specialization of the negroes not only puts them into competition with each other, but it also puts them into competition with the specialized men of the white race; and, whenever this specialization is carried far enough amongst the negroes, it will work out for them untold industrial disaster. Is it possible, that the twentieth Christian century could come, and bring with it one sane man, so stupid as to be not able to see a proposition so plain as this one is?

But let me say, once for all, there is no negro problem in the South, or elsewhere, that is capable of final solution. So long as the negroes live in the same country and under the same institutions with Caucasians, just so long will there be the recurrence of racial questions; each one of which will have to be dealt with upon its own merits, and within its own time. It is the province of Christly statesmanship—of statesmanly Christship—to find the plain way of administering to both races, so long as they shall dwell together in the same country, all the justices and all the mercies to which their common humanness entitles them respectively. And how to do this, is the exact question to which we should address ourselves in this discussion.

It is certain, that no plan of procedure in dealing with racial issues will be satisfactory to the better sort of people in both races if it shall make any intentional margin for the encouragement of the mixing of the blood of the races. The steady refusal of the white people of this country to accord to the negroes the social distinctions, which the negroes crave, is not based so much upon a wanton wish to repress and hinder the growth of the black race on the part of the whites, as it is upon the intuitive perception of the whites, that the allowing of indiscriminate social mixing of the races will inevitably lead to the corrupting of the blood of both peoples. It is this intolerable nightmare of fear that prompts the white people of this country to stand aloof from the negro. If this fear can be removed, the objections of the white race to the advancement of the negroes will disappear, and disappear speedily, too. Now, it is morally certain, that the only sure safeguard against the ultimate amalgamation of the races in this country is, the intellectual, moral, and religious elevation of both races, and especially of the negro race. The negro needs to learn, as he has not learned it yet, that it is just as morally degrading to him to mix his blood with that of the white race, as it is for a white man to mix his blood with that of the negro. And, this lesson in elementary morals, the negro will not learn, until he is made into a higher type of self-respecting Christian man than has yet been attained by his race in general. If, therefore, we wish to make it certain, that these races shall continue to be distinct and racially separate citizens of one and the same country, we must see to it that the negro gets the elevation and culture — the fortification and strengthening of his racial pride and self-respect—that can come to him alone through the acquirement of a real Christian manhood. If our great Home Board will undertake the task of preaching the gospel, not alone of salvation from sin, but the gospel also of racial pride and self-respect, to the negroes of the South, a work will then have been undertaken, that will give the very highest guarantee that can be had, that the fateful blight of a corrupted blood will never come upon the people of these sunny States. The maintenance of racial distinctness is fundamentally essential to the continued and highest wellbeing of both races in the South; and this racial distinctness cannot be maintained without the thorough Christianization and elevation of the negroes.

Then it ought also to be remembered, that the white people of the South can do this work of negro evangelization more speedily and more thoroughly, than it can be done by any other people under the stars. This, because they understand the negro; and the negro understands them. This, furthermore, because they sympathize with the negro; and the negro sympathizes with them. Whoever shall bring to this work of negro evangelization the preconceptions, which underlie sociological theorizing, will sow in the process of negro elevation the seeds, that will inevitably spring up into a harvest of suffering and shame for both races. Southern white men will bring to this work no such preconceptions as I have mentioned; Southern white men ought, therefore, to undertake this work as speedily as may be; and they ought to prosecute it to a blessed consummation with that splendid humanitarian enthusiasm, which distinguishes the religious activities of the South above those of any other section on earth. It is the deliberate opinion of this writer, based upon more than thirty-five years of careful observation, that the constituency of the Southern Baptist Convention has more warm blood running through its religious life and activities, than may be found in the religious life of any other constituency on this planet. Let this splendid tide of warm blood be turned at once upon the Christly task of furnishing to an inferior race the very highest manhood that Christianity can make out of the quantum of original endowment that belongs to the negro!

It may seem to some to be an overgrown sentimentalism in me to say so, but I cannot rid myself of the notion, that the Southern white people owe to the negroes in their section more of grateful kindness, than they can ever owe to any other people not of their own blood. The industrial, the political, the cultural and the social glories of the "Old South" were mainly won by the sweat and toil of negro slaves, who were true—true as men were never true before—to the mothers and wives and young children of fathers and husbands and brothers, away from their homes and kindred, fighting battles, whose final success was intended to keep the negroes and their children to the latest generation in perpetual enforced servitude. The poetical conceit, that makes the eagle furnish from his pinions the feather to wing the shaft that is to pierce his own great heart, is the merest prosey drivel in comparison with the historic fact of this case.

Then, too, any one with manly ken enough to enable him to forecast any future event whatsoever, must know, that the climate and soil of the greater part of our Southern territory will forever make it as impossible, as it is undesirable, that the South should ever be anything else than a great agricultural section. And the climate of our section is so warm, that Caucasian labor cannot be employed within it to make and maintain the basis of agricultural prosperity. So that it appears to be certain, that the future growth and prosperity of the States within the Southern Baptist Convention will come as resultants of negro labor, or else they will not come at all. Shall not the men who gratefully remember what the negro has done for their section in the past, and who expectantly look to him for the industrial good of the future, determine within themselves, that the negro shall get the very highest sorts of Christian manhood, that can be conferred upon his racial endowment? The Home Board of the Southern Baptist Convention can answer this question, as it can be answered by no other Board that has been organized amongst men. And I believe that Board will answer it in such way as to gladden both earth and heaven.

Let it, moreover, be remembered always, that no other body of Christians on earth can do the work of negro evangelization as the Southern Baptists can do it. The negro is a Baptist by natural instinct, as it would seem. At least he has religious predilections, which incline him to fall in at once with our simple system of ecclesiastical proceedure. And it would seem to be the sheerest folly in us, to say nothing at all of any higher motive, to allow him to stumble along in his ignorance and want of training, until he shall sink back into barbarism, or be snatched away from our Zion by rival denominations, when we can so easily save him to the largest religious growth possible to him.

We are sending of our money and of our men to evangelize and redeem Africa; and we praise ourselves not a little for this! and for this get not a little praise from others also. Think we not, that our Lord knows we are playing at roaring religious farce, when we cry over the missionary romanticism of Africa, and utterly neglect the children of African blood, who hold out their dark hands and cry to us for the enlargement and beauty of a real Christian manhood at our own doors? Let me be not misunderstood. I would not do less for Africa; I would do more—infinitely more. And I would, at the same time, take up this "white man's burden" of negro Christianization in our own home land; and I would do this in the confident hope, that the Christianization of American negroes would bring to pass the glorious redemption of Africa also in due time.

In my opinion, the Home Board should turn its work in Cuba over to the Foreign Board as soon as may be, and enter upon the work amongst our own negroes. The Home Board can give up Cuba all the more readily to enter upon this larger work, because it has been understood, that its work in that island has not been conspicuously gratifying hitherto. Indeed, there comes over me at times, in spite of myself, a creeping sort of suspicion, that the troubles in Cuba may be intended to teach us that the species of man-worship, which we furnished whilst parading and exhibiting our brother Diaz at our Associations and Conventions, was not good at all. However that may be, I think our Board should lay that work down; and take up this other work, which is so much needed; and which is so full of promise for the good of the world and the glory of God.

As will be seen, I have written nothing as to the details of doing the work which I commend. The little wisdom, that I can justly call my own, does not extend to the devising of ways and means, and the following out of details. All that can be done by abler and better men than I can ever hope to be. I have simply intended to present my plea for the entering of our Board upon this work; this I have done in all sincerity; and I am content to leave it there.

Murphy, N. C.

The Sinfulness of Sin.

BY J. A. STRADLEY.

I am persuaded that the teachings of modern theology have toned down the "sinfulness of sin" until it appears to many a far less ruinous thing than it really is. They talk of sin as a slight blemish, that may be removed by right living. They call sin a little flaw in human nature that is not likely to result in much injury. It is a slight wound that may be healed by a little moral medication. To many sin is so unimportant a thing that Christ's blood needed not to be shed to wash it away. They say Christ died, not to save from sin, but simply as an example of a good man. Some claim that sin is so slight an error that God only attaches some punishment to it in this life, but that in the next life He w ill save all in heaven.

They have never seen sin as God saw it when He called it "that abominable thing which I hate." They have never felt as Job did when he got such a clear view of God's holiness, and his own sinfulness, that he cried out, "I abhor myself, and repent in dust and ashes." They have never realized as Isaiah did when he saw the Lord "high and lifted up" on the throne of his holiness, and felt in contrast his own sinfulness to be so great that he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

Isaiah had no rest until his deep, black sins were forgiven, typified by his lips being touched with a coal from off the altar. People who look upon sin as a light thing, have never experienced what Paul did when he exclaimed, "O wretched man that I am, who shall deliver me from this body of death?"

"Sin is the transgression of the Law," of God's law, which is pure, and holy, and good. But sin violates that law. It disobeys and defies it, and tramples it under foot. Sin spits in God's face, and insults His love. It crucified His Son whom He sent to save men from their sins. It pollutes, degrades, and ruins man, the noblest part of God's creation. It peoples hell with millions whom it deceives, corrupts, and drags to that world of endless woe. Sin is the most dreadful fact in the universe of God. "Death came by sin, and all our woe."

Dr. A. Maclaren says that ninety per cent of all the doctrinal errors have grown up around defective views of sin.

Jerome told us, in the fourth century, that false views of sin induce false views of God.

But modern religious teachers are seeking to do what God complained of in the days of Jeremiah: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." It strikes me that people are drifting to the conclusion that religion is a thing of the head more than of the heart. "With the heart man believeth unto righteousness." But now nearly all appeals are made to the head. Sinners are told to "make up your mind to live a bet-

ter life;" "decide to take Jesus as your Savior." But no sinner will ever want to live a better life, unless he is sick and tired of the old life of sin and wretchedness, and rebellion against God. No sinner will ever truly take Christ for Lord and Master, unless their wicked, corrupt hearts have been cleansed from sin so as to bring them into loving accord with the pure nature of Jesus.

We need to go back to first principles; to the preaching of the old gospel, that man is a sinner, lost, ruined, hell-deserving; and that Jesus came to "Seek and save that which is lost."

We are brought to confront a glaring inconsistency. Many modern evangelists, and some pastors appeal to people's heads. They make many converts, and drag them into our churches, and fill them with an unconverted membership. It is perfectly natural for these kind of church members to neglect church duties, to drink, play cards, dance, attend theatres, love lodge meetings, better than prayer-meetings, read Sunday newspapers rather than go to church. Where heart religion is lacking these are the kind of church members we have. The kind of preachers above mentioned, make this kind of church members, and then score them heavily and continuously for being the kind of church members it is only natural for their preaching to make them.

We need the kind of preaching and teaching, that will bring about deep, heart-felt conviction of sin.

Recently, a brother asked me this pertinent question: "Why is it, that people do not have deep convictions of sin as they used to have?" He went on to say, "Sixteen years ago, when I was under conviction for sin, I was wretched and miserable in the extreme. I could not eat, or sleep, or rest. I felt I was doomed, that I must go to hell; but I cried to Jesus and He saved me. I can never tell how happy I was."

Last Sabbath night, as we sat around the fireside talking of Christian experience, a brother said: "I felt myself to be a miserable sinner. I felt my sins were so great that God had utterly forsaken me. I thought all my friends had forsaken me, and I was alone, ruined, and hopeless. I went to the woods and fell prostrate on the ground. I plead for mercy. I went to the church and kneeled at the anxious seat, and as I kneeled the burden rolled away, and I was so happy, O! so happy! I have often done wrong since then, but I have been forgiven. I sometimes get happy when I am working in my field all alone."

O, for more of this old-fashioned conviction, experience, and happiness! But it can only come from realizing the "Exceeding sinfulness of sin;" and trusting Jesus for salvation.

Oxford, N. C.

Is Rip Vanwinkle Still Asleep?

BY REV. A. B. CABANISS.

In 1851, the year before I sailed for Shanghai, China, as a missionary, I traveled through North Carolina, lecturing on Foreign Missions. That Commonwealth was then called The Rip Vanwinkle State, because of its lack of enterprise,—its need of physical and mental improvement. Raleigh was then a small town. Wilmington was the most important business town in the State. The rest were provincial villages.

Though they were handicapped by their environment, they had some men of mind, ready wit and high aspirations in those days. I remember one, in Raleigh, had started a paper titled "The Giraffe." He would urge his readers to elevate their thoughts and ideals and browse among the tree-tops, I suppose. The Baptist church, in Raleigh, had then but few members. Rev. T. W. Tobey was pastor, and also editor of the Biblical Recorder. There were few Baptists in the towns, but quite a number in the country churches. The missionary spirit was at a low ebb, because the Hardshell element was at high tide,—especially in the eastern part of the State. There, they were editing a little paper, in which they ridiculed the idea of educating young ministers—calling them "men-made preachers." They preached against temperance, missionary and benevolent societies of every kind, and were violently opposed to having any salaried agents to carry on our work. They thought a preacher ought to be paid something for his labors; but to have a fixed salary was nothing but a hireling, preaching for money. They said the preacher ought to trust to the Lord and take whatever the brethren felt like giving. They told me of one old provincial preacher, who affirmed, "I am confident, that Missionary Judson, in Burmah, has a bank out there and is making money. When I finish my crop, this fall, I think I'll get on my horse and ride over there and see about it. So that the people may not be deceived any longer."

I learned to make due allowance for all these tirades against benevolent societies, salaried agents, and salaried preachers, because of the provincial ignorance of the Hardshells who made them. That was upwards of fifty years ago. But little did I then think, I would be living now, when the Hardshells are on the decline everywhere and have run out in many places, that I would find some educated preachers reviving these same old Hardshell arguments against mission societies, salaried missionaries, and salaried agents. Yet, strange to say, they contend that they are in favor of missions! only, they want them conducted on the Hardshell plan, with no specified salary and no one to collect it for the missionary. He must take what the brethren feel like sending him. In a few years, the missionary may have three or four children and a wife to support. Some of his feel-like brethren, may die or lose their property. Others may have bad crops and not feel like they are able to send him anything. Some others may change their minds and join Dowie or some other fanatical crank. Then the poor missionary will not get half enough to support his family. As Chinese men work for ten cents a day and find themselves, the missionary, in the interior, could not go to tent-making for a living, as Paul did. His family would starve on ten cents a day. He would then be compelled to give up his work, get back to the foreign settlements as best he could. There he could get employment from some merchant as clerk and interpreter. But how then about his missionary work. The missionary sent out by a Board, with an active Secretary to collect his salary, never has to stop for lack of support, unless a war prevents his communicating with his Board.

As an ex-missionary, I have given serious thought to this subject. If you can tell me, I would like to know, brother Editor, do the pastors of churches, who are advocating the Hardshell plan for the support of the foreign missionaries, adopt this same plan for their own support here at home? If so, they are consistent. We can make due allowance for their idiosyncrasy, and class them among the Hardshells. But, if any of them are receiving specified salaries from a church or churches, they are violating the golden rule given by our Savior: "Do unto others as you would have them do unto you." I have heard of one out West. Alas! for poor human nature! How "circumstances alter cases!" When the person, I myself, is involved in the case. Deacon Bedott was not far from the mark, when he came to the sage conclusion, "We are all poor critters."

The above article was called forth by reading an editorial in the Biblical Recorder of October 7th inst.

I had heard of the rapid strides the Old North State had made by building railroads in all directions, which induced capitalists to build up large manufacturing towns over the State. I had also been delighted to hear how the Baptists had come to the front with their male and female schools, for the higher education of their sons and daughters, and that other denominations were doing the same thing. Hence I imagined all classes had been moved up to a higher grade in the school of progress. Imagine my surprise then to find editor Josiah Bailey declaring that a large number of "Old Rip's" children had not even entered the primary class in his schools. Some of the country editors became so indignant at this slander, as they supposed, they advised the Editor to leave the State. This put Brother Josiah on his mettle, and aroused him to reaffirm his statement, and write an editorial, that filled the entire front page of his paper. In this editorial he scores his assailants and brings forward a startling array of facts and figures, from the last census, which not only confirm his allegation, but also stingingly show up the ignorance of some who censured him.

After eulogizing the unsurpassed and magnificent material progress, the Old North State has made since the war, he goes on to show that the masses have not made corresponding progress in the cultivation of their minds. Here are some of his startling statements, given as specimens:

"In the year 1900 we had 175,325 white persons, of ten years of age or more, that could neither read nor write. * * * Fifty-four thousand four hundred and seventy-four white men in North Carolina cannot read their votes, and thousands that read cannot think. Forty-two of the most illiterate counties in the United States, are in North Carolina. * * * North Carolina has more illiterate white people than any State."

When I read this editorial, I was reminded of the man who was loudly abusing another person for a very serious charge that man had brought against him. A person, standing by, said, "If I were in your place I would take no notice of that. If it is a false charge, you can soon live it down." He promptly replied, "Yes, but the worst of it is, the fellow not only made the charge, but he even went so far as to prove it." It was this that outraged him. It is the truth that often hurts.

Editor Bailey, no doubt, made this thorough diagnosis of Old Rip's body politic to get at the seat of the disease that impeded his progress and let the citizens know where to apply the remedy.

Despite these mental impediments, I am sure the State is on the upward grade to a bright future—as Editor Bailey also believes.

In a future article, I desire to give some very encouraging facts about the Old North State and her sons, who are making a noble record at the present time. I think I can give very favorable answers to some of the very pointed questions put by the editor.

Trenton, Kentucky.

We are God's plants, God's flowers. Be sure that He will help us to unfold into something serenely fair, nobly perfect, if not in this life then in another. If he teaches us not to be satisfied till we have finished our work, He will not be satisfied till He has finished His.—James Freeman Clark.

Power of Early Impressions.

That the impressions gained in childhood retain their hold and assert their power over the man, even after he has become burdened with the cares of a widely extended and most difficult business, is well illustrated by an incident in the life of the late Horace F. Clark, furnished us by Thomas Wright: "Mr. Clark in his boyhood was a resident of my native place in Vermont, where his father was the eloquent pastor. He became much attached to its Green Mountain scenery, and loved when grown to manhood to revisit the magnificent theater of his youthful sports. On one of these occasions, while roaming over one of the fields, he came up to a certain rock which at once arrested his attention. The sight was most impressively familiar. It was the spot where his father kneeled with him when a little boy and prayed, and near by was the grove where he had gathered with the Sabbath-school children in those days. 'I will buy the farm,' said he, and he did buy it. However well the purchase might serve as a most pleasurable summer resort for the rising railroad king, the character of the impression which led him to possess it will never cease to speak well for him and for a praying father."

The Tempest Brings Treasures.

The discipline of the storm is essential to us. We are here to be made perfect, "perfect through suffering." The greatest sorrow in life for beings like ourselves would be to have no sorrow. Storms are necessary to set us right. These terrible buffetings feelingly persuade us what we are. They awaken us from vain dreams, and drive us to the true hiding place. "Before I was afflicted I went astray, but now I keep thy statutes." And storms are necessary to keep us right. The best of men are endangered in a belt of calm. Some precious stones lose their sparkle if they are long exposed to the sun, and the Lord's jewels easily lose their lustre by long continued sunshine. We like the sun—it is pleasant to scintillate—but the gloom is often necessary to the preservation and increase of our lustre. Out of these sorrows and crosses come "the peaceable fruits of righteousness" and the "eternal weight of glory."

The schoolboy longs to forsake the dreary school; he looks forth from the schoolroom windows upon the bees, the blooms, the butterflies, and cries over his dog's-eared lesson book, his much-rubbed slate, his painful grammar, his hard, loveless desk, and wishes he could escape to the glorious fields. But it is better for him that he should be kept to the unwelcome desk, the bitter book, the dreary school; they are making a man of him. So we often look forth to the world beyond—look out of the schoolroom windows and long for the fields where everlasting spring abides and never-withering flowers. But it is better to be content, to learn our lessons; and one of these days our Father will send one of our elder brothers to fetch us home, and we shall go hence, to take our place with our peers, with the "spirits of just men made perfect." Do not seek to fly from trial, for the tempest brings treasure in its darkened bosom and healing in its fiery wings.—W. L. Watkinson.

One of the principal rules of religion is, to lose no occasion of serving God. And since He is invisible to our eyes, we are to serve Him in our neighbor, which He receives as if done to Himself in person standing visibly before us.—John Wesley.

And do you think that the work God gives us to do is never easy?—George MacDonald.

News Notes.

....Join the Bible Readers' Circle.

....Prohibition election in Durham Tuesday.

....Remember your pastor's salary—and raise it.

....The Recorder list is mounting toward 10,000.

....Shall North Carolina Baptists have a State Evangelist?

....Mrs. Spurgeon, widow of the great preacher, died October 22, in London.

....Bro. Braxton Craig is aiding Pastor Adams in a meeting at Selma this week.

....Shall we have a Pastor's Conference at Charlotte preceding the Convention?

....If you are looking for a good work to do, consider the people in your county jail.

....Bill Fife is now sending out his "get rich quick" literature from Thomasville, N. C.

....Pastor Walker has resigned the North Henderson church, and accepts the call to Morehead.

....Two hundred and ninety-nine students at Wake Forest, and the state of religion there is better than ever.

....The only way to bring about Federation of our Schools is by means, first, of a general Board of Education.

....Bro. Love's apology appears in this issue. We understand that he will give his views a thorough reconsideration.

....Bro. J. L. Martin will resign his work at Pilot Mills and her missions, to take effect January 1, 1904. He will then have two Sundays vacant.

....Our Morganton pastor, Bro. W. H. Reddish, accepts the call to Gastonia, a church for which he is admirably fitted, being like him ever ready for aggressive work.

....Two distillers of Yadkin county were sent to the roads for six months last week for breaking the Watts law; and there is peace in Yadkin. We understand that there are illicit distilleries in Wake.

....A question for the Convention: On what basis shall we continue our Sunday-school work? Again, what shall be our relations with the interdenominational work now so energetically pushed in this State.

....We regret to record the death of the venerable Mr. J. R. Dunn, which occurred recently at his home near Wyatt, Wake County. He was eighty-seven years of age. His brother, Mr. P. A. Dunn, is well-known to many of our readers.

....Bro. Jno. A. Estridge, of Archer, writes: "Recorder of October 7, I should have said the revival meeting was at Corinth church. Since I wrote the report four others have been received into the church. Two by baptism and two by letter."

....Bro. W. H. Davis is supplying at North Wilkesboro. Brother Bradshaw, the little giant of the Brushies, having gone to Louisville to study. It will not flatter him to say that he will find few men who can surpass him in preaching to the people or in fighting the battles of Righteousness.

....It gives us pleasure to print the following announcement: Mr. and Mrs. C. E. Garth, announce the marriage of their daughter Bessie Baker to Rev. Joel Spurgeon Snyder on Thursday. October 29th, 1903, Trenton, Kentucky. At home after November 5th, Trenton, Kentucky.

....Dr. P. S. Henson, of Brooklyn, accepts the call to Tremont Temple, Boston, the most distinguished Baptist pulpit in America. He crossed the dead-line ten years or more ago; but he is the liveliest preacher in America today.

....Now that the Pope has decided to put an end to operatic music in the churches we suppose the Protestants that took up this innovation in imitation of Rome will make the proper return. Rome sets many religious fashions.

....Rev. W. B. Morton has resigned the pastorate of our church at Dunn. We understand that one of our best churches is negotiating with this excellent pastor, and we are not surprised. His record for faithfulness and good work is not surpassed.

....Carrie Nation and a crank calling himself John the Baptist II. interfered with Elijah's II.'s meetings in New York. Dowie, as usual, stormed and used coarse language regarding the presence of two of his rivals at his meetings. That was a rare combination.

....Georgia Baptists desire Arch. Johnson to take charge of their Orphanage. His departure would be a personal loss to thousands and a blow to our work. On the other hand, his going to Georgia would be a blessing to their Orphanage and the entire people.

....The infant class of the Raleigh First church presented an innovation last Sunday. A large number of the children were recommended for promotion and the Superintendent publicly examined them. Their readiness showed unusually thorough preparation.

....The Stanly Association convenes with Palmerville church, at Palmerville, nine miles from Albemarle, beginning on Thursday, November 12th. All visiting brethren are cordially invited, and will be met at Albemarle if they will please notify me when they expect to arrive.—E. F. Eddins, Palmerville, N. C.

....A boy who ran away from this Orphanage has been taken by the Catholics to their Orphanage near Raleigh. We have heard it stated that the Catholic Orphanage has no Catholic children and that they are not looking for any; but they are glad to accept the children of Protestants.—Charity and Children.

....Pastor R. H. Herring, of Albemarle, writes: " We closed another meeting last week, Brother Haymore, of Spencer, N. C., helped us again. He was with us in August, and the meeting was stopped by sickness and death. We called this meeting finishing up the other one. Thirty-five have been received for baptism from both meetings."

....Because of bigness and inconvenience the Raleigh Association decided to divide. The new Association (Johnson very probably) will embrace the churches of Johnson County and those along the county border which may wish to labor in the new Association. Those interested are cordially invited to be at Selma on Friday night before the fifth Sunday in this month.

....Charles Spurgeon, twin brother of Thomas, the only children the great Spurgeon had, has accepted the pastorate of the Salem church, Cheltenham. In the announcement of the services of his recognition he was called "Reverend Charles Spurgeon." In his opening words he said he hoped they would not attach "reverend" to his name. He did not like it, did not feel comfortable with it on, and added, "I am like the rest of you, just a common man, and my name is Charles Spurgeon, and so I hope you will not call me 'reverend' when you print a bill again."—Western Recorder.

....Rev. C. S. Cashwell has accepted the call of West Durham church and has entered upon his ministry there. Our church has chosen wisely. Their new pastor is a strong man every way, as preacher, pastor and leader. From the beginning of his career until now the work in his hands has gone forward.

....Sunday-school Field Secretary Spilman is now in Kinston, having returned from a seven weeks' stay in Virginia, during which he had Sunday-school meetings in thirty-one towns and cities. Dr. J. M. Pilcher and J. H. Couch were with him on the trip. "It was," he writes, "by far the best that I have ever taken since I have been in the Sunday-school work except the one in Texas in 1902."

....The Catholic Cardinal, Wiseman, in speaking of the various religious bodies, said, "Between us and the Baptists will be the great and decisive battle—the battle of Armageddon." Not if some among us who are not of us succeed in getting Baptists to adopt Catholic days and seasons, Easter and Christmas, etc., and in other things to ape the Catholics.—Western Recorder. Even so.

....There is danger of overconfidence—there always is—with regard to our State Mission collections at this season of the year. We have $25,000 to raise, and only $10,000 in hand. The amount to be accounted for in Associational Missions is $5,000. We have, therefore, $10,000 in cash to raise in this month—about $3,000 a week. Let the old guard go into action. Every dollar is needed.

....The Thomasville Orphanage has long been second in the number of children under its care, in North Carolina, but now it is first, and will soon take another long stride forward. We hope our sister institutions will keep as near up as they can, for there is a great deal more for us all to do than we can do in this generation. The time is flying and many poor children in our State are ready to perish.—Charity and Children.

....His Raleigh brethren regret very much indeed that the beloved Dr. T. E. Skinner has left Raleigh to take residence with his daughter at Arden, near Asheville. Seeing how long he has lived in our city, how loving his life has been, how friendly and helpful, how gentle his ministry, how large a place he has in our hearts and lives, his going appeals to one and all as a personal bereavement; and to him there are hundreds of us who will ever send messages of cheer and love.

....Dr. Foster, of Chicago University, whose discourse we quoted last week, has written an article explaining his position. From this article we quote the following: "I am accused of denying the deity of Christ. On the contrary, while I do not think that the statement, 'Jesus is God' is accurate and happy, I do believe that Jesus is 'God manifest in the flesh' and that instead of saying that Jesus is as good as God is, it is nearer the point of the gospel to say that God is as good as Jesus is. Jesus is the supreme and saving revelation of God."

....Bro. A. D. Hunter sends this message to the churches and pastors he visited for the Baptist Female University: "In all the churches the pastor or some one was left in charge of the subscriptions that were not paid. In some churches the work I left to be done was well done. In some it is not yet completed. If all these places will do their work well, and if others who are under promises to help this school, will do so now, we should go up to the Baptist State Convention with matters so Dr. Vann can see his way to raise all now due on this great school."

....The First church of Asheville has recently closed one of the greatest meetings in the history of the church. The pastor, W. M. Vines was assisted by Bro. R. D. Haymore, of Mt. Airy, who preached the Gospel with great power, charming the people with his eloquence and pathos. Brother Haymore is a great success as a revivalist, and the pastor can safely commend him to other pastors to aid in meetings. There have already been seventy-five additions, and others will follow. The church is in the finest condition in its history. Pastor Vines has declined recent calls and will remain at Asheville.

....Presbyterians are raising $100,000 with which to begin work in the Philippines, $50,000 of which is to go into a two-towered building in Manila. Baptists have not taken any steps to begin work in that country. —Baptist Argus. While we talk about doctrines and history and the way things ought to be done, others are raising the funds and possessing the lands.—Biblical Recorder. We are under the impression that in the division of new territory following the Spanish war, it was understood that our Northern brethren took charge of the Philippines, and that they have had a quite prosperous mission work going on there. Baptists are not altogether asleep.—Christian Index.

....Dr. J. A. Speight writes: "Two great meetings have just closed in Winton. The first Sunday night in this month I began a meeting at the Winton church with Bro. D. Cale to help me. Brother Cale did his best preaching, and it was well done, and fine results followed with fifteen baptized. The next week Bro. T. G. Wood had Bro. J. E. Hutson with him at the Chowan church, and he will tell of the blessed results. The troubles here of long standing and of sad character, have all been healed and brotherly love and fellowship again assume their proper attitude. It all closed up last night with Bro. C. B. Williams, of Texas, preaching to a packed house at the Winton church, and all the people were out. Praise the Lord."

....The list below shows how many pastors are engaged in the good work of increasing the Recorder's influence. We print their names here to thank them and to commend their examples to all our readers. Evidently the work is going forward throughout the State. W. H. Wilson ,Madison, N. C., Almon C. Upchurch, Apex; W. D. Bostic, Henrietta; Chas. A. Sigmon, Wake Forest; J. C. Gillespie, Shelby; W. S. Johnson, Rennert; J. J. Marshall, Vaughan; L. H. Green, Bakersville; W. C. Barrett, West Durham; G. W. Henderson, Blaine; A. W. Setzer, Morehead City; J. M. Goode, Ellenboro; G. G. O'Neil, Mooresville; H. D. Harrill, Forest City; R. A. Hedgpeth, Forest City; A. H. Porter, Orton; T. J. Taylor ,Warrenton; J. M. Page, Hope Mills; R. J. Kendrick, Laurinburg.

Liberty Union.

The next session will convene at Piney Meeting-house, November 27-29, 1903. Introductory sermon by G. P. Harrill.

PROGRAMME.

1. How can a Sunday-school be maintained in the country through the winter season? J. R. Miller, C. W. Davis.
2. What is our duty as citizens and Baptists in regard to the education of our children? E. L. Green, P. M. Snider.
3. What is the duty of churches toward migrating members? G. P. Harrill, J. A. Summey.
4. What are the duties of deacons? W. A. Smith, H. Sheets.

JOHN R. MILLER, Sec.

The Winter Course for Pastors at Wake Forest.

The success of our work last winter when so short a notice of it was given, leads us to expect a much larger attendance on its next session. Several inquiries have come in already as to whether there would be such a course offered next winter. It is with great pleasure that the committee is able to announce that plans have been matured for offering to our pastors a much better course of study and lectures than was possible last winter. Wake Forest is distinctly a Christian college, and its avowed purpose is to build up the cause of Christ in North Carolina and to the uttermost parts of the earth. There can be no more direct or efficient way to this end than in helping and strengthening the pastors of God's people, who are His chosen instruments for leading them into larger things. It was with this thought in mind that this work was planned at first, and it is with this same purpose that we invite every pastor who can possibly do so to lay aside his work for one month, beginning January 12, 1904, and continuing to February 11, 1904, and join us in this effort. The expenses will be made just as little as possible. No one who teaches and lectures in this work will receive any compensation for it. It is purely a labor of love. In this way the committee is able to announce that no charge will be made to any one for the privilege of attending this course. Railroad fare, board, and a few books will constitute the items of expense. Living is plain and cheap here at Wake Forest, and many of our regular students live for ten or twelve dollars a month, and there is no reason why a pastor should not do the same.

Following is a general statement of the work for the coming winter:

1. The Life of Christ.—W. R. Cullom.
2. The Gospel of John.—C. E. Taylor.
3. Four Great Doctrines (1) Inspiration; (2) Sin; (3) Atonement; (4) The Holy Spirit.—W. C. Tyree.
4. The Pastor Among His Flock.—Livingston Johnson.
5. The Pastor and the Church At Work Together for Christ.—C. J. Thompson.
6. The Pastor in His Study and in His Pulpit.—H. W. Battle.
7. Special Lectures by several members of the Wake Forest Faculty.
8. A popular lecture each Thursday evening during the course.

In this outline 1 and 2 will run throughout the month. Three, 4, 5 and 6 will run each one week. Seven will be arranged soon. Eight of course will be weekly. It is hoped that in a few weeks the details of the work can be arranged and fuller announcement made. In the meantime, any member of the committee will be glad to answer any question about the work. Most of the pastors of the State have some representative here from their churches in the student body. We are sure that any of these young men would be glad to get a letter from the pastor at home, making inquiry about coming here next January.

W. R. CULLOM,
J. W. LYNCH,
J. B. CARLYLE,
Committee.

Yeopim Union.

The Yeopim Union will meet with the church at Ballard's Bridge, November 27-29, 1903.

To preach the introductory sermon, Chas. A. G. Thomas; alternate, Josiah Elliott.

To preach the missionary sermon, J. N. Booth; alternate, N. P. Stallings.

Queries 1. Are the doctrines of the Bible preached by our ministers as they ought to be? E. S. Norman, J. D. Byrd and C. A. G. Thomas.

2. How may we have more power with God and man? J. E. Copeland, Josiah Elliott and W. P. Jordan.

3. Our authority for doing missionary work. W. D. Byrd, N. P. Stallings and J. N. Booth.

LYCURGUS HOFLER,
Moderator.
R. S. H. NIXON, Clerk.

The Raleigh Association.

The ninety-eighth annual session of the Raleigh Association convened at Smithfield. S. W. Oldham preached at 11 o'clock on Thursday. Text: Heb. 13:17. Theme: "Christian Watchcare." The following officers were re-elected: J. M. Broughton, Moderator; J. C. Birdsong, Clerk, and T. W. Blake, Treasurer.

The following visitors were present: Jno. E. Ray, G. P. Harrill for the Orphanage, J. M. Page, S. F. Conrad and Jno. A. Oates for N. C. Baptist, J. S. Farmer and the Secretary of State Missions who was a visitor at home. Three new pastors, J. C. Massee, R. J. Bateman and J. S. Hagwood, were recognized. One new church, Hood's Grove, was admitted into the Association.

Bro. C. W. Blanchard preached the Introductory Sermon Thursday night. Text: Rom. 3:24. Theme: "The Redemption that is in Christ Jesus."

J. W. Nobles read the report on Orphanage, which was spoken to by J. W. Nobles, G. P. Harrill, R. H. Gower, and W. C. Cooper.

Brother Harrill said: "Since the beginning of the work at the Thomasville Orphanage not one boy or girl who spent the allotted time at the Orphanage, has gone away without being a professor of religion and a member of the Orphanage church." The Orphanage not only cares for the physical being of the children, but it also provides for the mental and spiritual being as well. The cash collection was $14.45.

C. W. Brooks prepared the report on State Missions, which was discussed by L. Johnson and Jno. E. Ray. These speeches were to the point, vigorous and full of life. The discussion brought out some very remarkable facts, showing what the mission work has done for North Carolina.

Bro. J. C. Massee read the report on Foreign Missions, and made a strong plea for this department of our work.

The report on Home Missions was read and discussed by M. A. Adams.

A. A. Pippin read the report on Temperance, which was discussed by A. A. Pippin, R. J. Bateman, N. B. Broughton, J. W. Suttle, W. Creech and A. D. Hunter.

J. C. Massee delighted a large congregation on Friday night by preaching from the text: "Ye have heard of the patience of Job." Jos. 5:11.

R. J. Btaeman conducted devotional exercises Friday morning, and J. S. Hagwood Saturday morning.

On Friday night, after the sermon, Bro. A. D. Hunter presented the work at Fuqua Springs, and the need of money with which to complete the excellent house at that place. The collection, in cash and pledges, amounted to $74.76.

C. E. Gower read the report on Religious Literature, which was discussed by C. E. Gower, J. S. Farmer and A. D. Hunter.

Report on Sunday-schools read and discussed by N. B. Broughton.

Miss Rosa Broughton delighted the audience on Friday night by singing a solo, "Under His Wings," at the close of Pastor Massee's sermon.

The report on Education was read by C. W. Blanchard, and discussed by C. W. Blanchard, A. D. Hunter and R. N. Simms. The collection for the B. F. U. amounted to $105. The Raleigh Association evinced more interest in this noble school than ever before in her history.

A collection of $23 was turned over to Pastor Suttle for his new church at Hood's Grove.

The Raleigh did decide to divide, and the new Association (presumably the Johnson Baptist Association) will convene at the Baptist church in Selma on Friday night before the fifth Sunday in this month. Churches interested are cordially invited to be represented.

The next session of the Raleigh Association will meet with the Shady Grove church, two and one-half miles from New Hill, N. C. J. C. Massee is to preach the introductory sermon. J. S. F.

Rock Spring Church.

To our retiring pastor and wife, Brother and Sister Brown:

It is with hearts filled with sorrow that we accept your resignation.

We feel and know that God in His goodness doeth all things well, and may our loss be your gain. As you enter the Seminary at Louisville to further equip yourself for the Master's service, remember that following you are the prayers of the united church, that God will guide, strengthen and lead you by His spirit, that the instruction you receive while there may reveal more of the rich teachings and truth contained in God's word, thus enabling you by His grace to be yet more powerful in winning souls for Christ.

We look back with grateful hearts to God for the work you have done with us in the two years of your pastorate, for the aspiration to reach a higher plane of spirituality which you have sought to inspire in the members of our church.

Now in bidding you farewell, our beloved pastor and wife, we pray that our Heavenly Father may lead you by his unerring counsel ever onward and upward. May He fill you with more of His love and power, and when our labors on earth are ended may we all meet around the Great Throne where we can praise Him in an everlasting song of joy and gladness.

J. H. SANFORD,
MISS SALLIE McCRACKEN
E. A. COX,
R. P. McCRACKEN,
Peru, N. C. Committee.

State Missions.

I wish space for a word on State Missions. It is this. In the Piedmont Association we found it no hard task during the past year to raise the $4.00 to $1.00 pledged by the churches the previous year in 1902 for Foreign Missions. We did it easy enough, and now that the net result is in it exceeds $1,100 to that object. I do not believe that we have ever tried $4.00 to $1.00 for State Missions. Suppose we do this in all the churches all over the State, what a relief it would afford.

Now take up the minutes for 1903 just out and let pastors and churches take up the question in sepecial conference, and pass upon it by a unanimous effort and put a committee of our best and consecrated talent to work. We can send the $1.00 or some just subscribed to the Convention to Charlotte (or to Brother Durham before hand, which is far better). The Convention will be relieved, the fields will be supplied with missionaries and the secretaries hands untied, and why not? This will make the Convention at Charlotte a thing of joy.

Your brother,
W. H. ELLER.

West End, Asheville.

We have just closed a glorious meeting at West End Baptist church in this city.

It was the result of a Young People's Rally during the latter part of September. At the close of the week set apart for the rally, the interest seemed to demand a continuation, and the church members all seemed anxious for the work to go on. Accordingly we took up the work for another week, and at the close of the second week the demand for the work to continue seemed even stronger than at the end of the first week, and so it has been for five successive weeks, up to last night when the meeting closed at high tide.

The attendance has been exceedingly good, interest profound, and results gratifying.

The pastor had the able assistance of his people who took an active part in the work which the Lord greatly blessed. There were professions up to the last, and the church was greatly strengthened.

Next Sunday is the day for our Orphanage collection. And then we will be headed towards a great missionary rally for the fourth Sunday in November.

W. B. RUTLEDGE,
Pastor.

Newfound Union.

The next session of the Union meeting of the New Found Association will be held with the Meadow-fork church, Madison County, beginning on Friday before the fifth Sunday in November, at 11 o'clock a. m.

Introductory sermon by Rev. J. D. Colley.

A. Bright alternate.

Friday, 1 p. m.—Are the present means of developing the spiritual life of our churches sufficient? Rev. E. Holt.

How can we improve our mission work in the bounds of the New Found Association? Rev. B. B. Plemmons.

Saturday, 9 a. m.—Should Baptists fail to preach their distinctive doctrine for fear of becoming unpopular? Rev. W. N. Martin.

1 p. m.—Would it not increase the spiritual interest of our churches to increase their pastors' salaries. First speaker, Rev. A. C. Edwards.

2 p. m.—Question box opened.

At night essays and recitations by the young people.

Sunday, 9 p. m.—Mass meeting.

There will be dinner expected on the ground Friday and Saturday.

REV. A. BRIGHT,
A. C. EDWARDS,
R. C. MORGAN,
J. D. COLLEY,
Committee.

Wilmington Union.

The Wilmington Union will convene at Blackwells Chappel in New Hanover County, on Friday before the fifth Sunday in November. The Introductory Sermon by M. C. Walton, alternate.

First query: The Juvenile members being the hope of the future. What can be done by pastor and church to increase their attendance, interest and efficiency? Speakers, Rev. J. R. Marshall, J. S. Canady, Rev. R. H. Hewlett, G. E. Leftwich.

Second query: The pastor's relation to the church, and its relation to him. Speakers, Rev. J. L. Vipperman, D. J. Corbett, Rev. J. D. Hocutt, J. H. McDougald.

Third query: What is the duty of the Executive Committee of the Association? Speakers, Rev. C. B. Paul, J. C. Stevenson, Rev. E. J. Edwards, D. L. Gore.

Fourth query: How far can a church member indulge in intoxicating liquors without being subject to discipline? Speakers, Rev. J. A. Smith, W. J. Hollingsworth, Rev. J. W. Wheeler, R. E. Blake.

D. L. GORE,
Chairman Ex. Com.

THE MOST PLEASANT LAXATIVE IS VICK'S LITTLE LIVER PILLS.

Never gripe child or adult. Cure constipation. 25c. at druggists.

Concord Presbyterians will build a $20,000 house of worship.

Home Circle.

The Dawn of Peace.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

O, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Ave, still depressed and dim with dew,
But wait a little while,
And with the deathless, radiant rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nurseling from the nest.
—John Ruskin.

Hygiene for Healthy Faces.

Since the study of cutaneous affections has been made a medical specialty the dermatologists find themselves in constant dispute with hygienists concerning the employment of warm water or cold water for bathing the face, so much so that it has remained an open question even for shaving. In my opinion, it is best to continue the practice that one has been following from childhood. In any case, so much is certain—that cold water may produce accidents, most of which one can avoid by using warm water. For one thing, microbes and parasites thrive better in cold water than in warm. Futhermore, few things irritate the tender skin of women more than the acute difference between the temperature of very cold water and very warm dressing-rooms. With full-blooded persons cold water turns the face red, and the cold calling for the counter effect of friction tempts tender-skinned women to use soothing soaps, which in turn dissolve the fatty substances and leave the skin exhausted and drier than ever.

Second only in importance to the question of water is that of soap. Only persons with fat skin should use chemically pure coaps, and these with moderation; as for women with dry skins, they should abstain from the use of soap altogether, replacing it with either fresh cream of milk or cold cream freshly prepared.—November Woman's Home Journal

Living Life Over Again.

What the world needs is more today living; starting in the morning with fresh, clear ideals for that day, and seeking to live that day, and each successive hour and momemnt of that day, as if it were all time and all eternity. This has in it no element of disregard for the future, for each day is set in harmony with that future. It is like the sea-captain heading his vessel toward his port of destination, and day by day keeping her steaming toward it. This view of living kills morbid regret of the past, and morbid worry about the future. Most people want large, guaranteed slices of life; they would not be satisfied with manna fresh every day, as was given to the children of Israel; they want grain elevators filled with daily bread.

Life is worth living if it be lived in a way that is worth living. At each New Year tide it is common to make new resolutions, but in the true life of the individual each day is the beginning of a New Year if he will only make it so. A mere date on the calendar of eternity is no more a divider of time than a particular grain of sand divides the desert.

Let us not make heroic resolutions so far beyond our strength that the resolution becomes a dead memory within a week; but let us promise ourselves that each day will be the new beginning of a newer, better and truer life for ourselves, for those around us, and for the world. —William G. Jordan.

Catsups and Salads.

A granite or porcelain kettle should be used in making catsup, with a wooden spoon for stirring. The vegetables or fruits should be very ripe, but solid and free from decay, and put through a colander, then through a sieve, in order to be fine and smooth. Pound, mix and sift together all condiments before adding them to the pulp. Pour the catsup while hot into bottles, cork and seal, then when cool place in a cool, dry place. Catsup, like fruit butter, must be stirred constantly to prevent burning.

In making pickles or catsup it is not advisable to use a copper or brass kettle, since the action of vinegar on those metals will produce a dangerous poison. Neither should these condiments be put into glazed jars, since salt and sugar will penetrate the glaze and produce a poison. Glass or stone jars are preferable to any other. Catsup should be seated in half-pint bottles. Pickles need not be sealed, but must be kept well covered, as exposure to the air softens them and vitiates the vinegar.

COLD CATSUP

This excellent recipe for catsup requires no cooking. To two quarts of ripe tomatoes chopped fine, add one-half a teacupful each of grated horseradish, whole mustard seed, onions and nasturtium seeds chopped fine, two stalks of celery and one red pepper chopped, one-fourth of a cupful each of salt and sugar, one-half a tablespoonful of black-pepper, cloves, mace and cinnamon, and one pint of vinegar.

GRAPE CATSUP.

Cook grapes till tender, strain through a sieve and to five pounds of pulp add three pounds of sugar, one-half a tablespoonful each of cinnamon, cloves, allspice and pepper, with one-half a teaspoonful of salt.

CUCUMBER CATSUP

This is another catsup that requires no cooking. After peeling, large, ripe cucumbers, remove the seeds, grate fine and put in a colander fifteen minutes to drain. To every quart of pulp add two tablespoonfuls of grated horseradish, one teaspoonful of salt, half a pint of cider vinegar and half a teaspoonful of cayenne pepper. Mix thoroughly, put in small bottles and seal. This catsup is specially commended for fish and game.—Dorothy Ray, in The Pilgrim for September.

Depends on the Wife.

The peace of a house, the well-being of children, the happiness of a husband, all lie in the capability of a wife "to manage." She need not be a masterful woman, nor a scold, nor yet aspire to be considered "the best man of the two," for it is often the one whose voice is least often heard whose counsel decides everything, from the choosing of a joint to the settling on a school for the boys; but she should have some idea, and that not a vague one as to how far in the primary direction (housekeeping) her money should go, and to what distance she is justified in stretching it in the secondary direction of beautifying and adorning her home.

These remarks naturally do not apply to the woman who has a fixed income for her own use, another for her house and children, etc., but rather to that great army of women who have not access to Fortunatus' purse, and who have no means of supplementing what their husbands give them, says a writer in Woman's Chat.

Such very often give up the attempt in despair, and slip into a careless, happy-go-lucky, desponding way, which only sees fit to dust the drawing-room once in a while, and clothes her children in the everlasting overall.

For busy women to prevent this feeling overcoming them, and for others to shake free of its toils, requires an effort. But so does eating the dinner—and hunger would be forever unappeased if we simply looked at our food. But make the attempt. Whenever you can do, or think you can, begin to do it; you may find you are incapable when you thought you were clever, but in present failure often lies the secret of future success.—Exchange.

A Sick-Room Hint.

In a recent case of illness in which a trained nurse was employed, the pleasant air of the sick room was noticeable. When comment was made, the nurse explained how it was managed. A few pieces of brown paper had been soaked in saltpetre-water and allowed to dry. When occasion required, a piece of this was laid in a tin pan kept for the purpose (the coal-scuttle would do as well), a handful of dried lavender flowers laid upon it, and a match applied. The aroma was particularly refreshing and agreeable. Another suggestion in the same line applies to the use of lavender in another form. A few drops of oil of lavender poured into a glass of very hot water will purify the air of a room almost instantly. This bit of knowledge is useful to the hostess whose dinner must be served in a small dining-room near the kitchen. If the mixture is made just before dinner is announced, by the time the company enters the room will be filled with a faint, intangible, but thoroughly acceptable odor of freshness, and all disagreeable stuffiness removed.—Harper's Bazar.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional treatment. Hall's Catarrh Cure, munufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
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Is a perfect liquid laxative, and is unequaled for indigestion, headache, loss of appetite, and all other conditions resulting from a derangement of the stomach and bowels. It promptly relieves constipation and removes all impurities from the system. Fifty cents a bottle at all drug stores.

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Greensboro, N. C.

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Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

Young People's Page

Query.

When comp'ny comes to visit us
We allus makes a lot o' fuss,
An' use our bestes' china set
An' solid-silver forks, you bet!
An' nothing is too nice to bake—
Not custard pie ner angel-cake!
It's jest becuz they're 'round! But say,
Why ain't we jes' as good as they?

Ma she puts on her rustly dress,
An' pa shaves twict a day, I guess,
An' shines his shoes, an' I mus' wear
My Sunday red tie everywhere!
We're all polite as we can be,
An' no one's cross er putcheky;
It's diff'rent when they've gone away—

I don't see why the comp'ny is
So better'n we ourselves—gee whizz!
Er why we have to go an' treat
Them with a lot o' stuff to eat
That we don't have when they ain't here!
What makes us save it up—oh, dear!
Why don't we allus live that way?
Ain't we worth things as much as they?

—Edwin L. Sabin, in the November Woman's Home Companion.

The Picnic That Wasn't Spoiled.

"Aunt Meg, did your children ever get disappointed over a picnic!" asked Beth.

Aunt Meg looked about at three unhappy faces—yes, four, for the cat looked anything but happy, as Tom was showing his disappointment by teasing her. Jessie was curled up on the couch in a forlorn little heap, sobbing. Beth had stood at her post by the window since early morning. It did seem as though, if she kept looking a few sunbeams must reward her.

Drip! drip! drip! splashed the drops from the iron conductor on the stone beneath. Patter! patter! patter! they sounded on the tin roof of the pizza. Sniff! oh dear! sniff! came from the curled-up heap on the couch. Mee-ow wailed the poor cat.

"My children had an indoor picnic one day when they couldn't go on a real one," said Aunt Meg. "I will show you how, as soon as Jessie stops crying, and Tom lets the cat alone, and Beth gives up looking for the sun."

In a second the three children were gathered about their aunt, for they were all tired of what they had been doing. The cat settled down on the rug for a nap, with her tail tucked well beneath her. That tail hanging out might tempt Tom!

"In the first place, we will tell mamma not to unpack the lunch, and to put in a few lemons besides," said Aunt Meg.

Tom did this, while Beth looked up a hammock, and Jessie got the game of ring-toss. Aunt Meg locked the sitting-room doors, and let no one come in. When she had gotten things ready they all put on their hats, took up the lunch-baskets, hammock, games, shawls, cushions, and umbrellas, and started out. Aunt Meg led the way up stairs, through mamma's room, back into the hall, down the back stairs to the kitchen round through the woodshed, up again to the attic, and all the while they talked and sang as if they were really on the way to a picnic.

At last, after taking them all over the house, up and down and around and back, till Tom's arms ached in real picnic fashion, and Jessie had forgotten that she had had anything to cry for, Aunt Meg stopped at the sitting-room door.

"We will now let down the bars into the picnic grounds," she said, unlocking the door and throwing it open. Most of the chairs were gone; all the plants of the house had been brought in, and, with the green carpet, gave quite a wooday look to the room. "Here, let's swing the hammock," said Aunt Meg, and she soon had it firmly fastened to two stout hooks which even manma had forgotten were there.

The children got into the spirit, threw down their wraps, put their lunch-baskets carefully under the shade of a palm, and began to play ring-toss, while Aunt Meg arranged a cosy corner with cushions and shawls, and read to mamma, who lay in the hammock. It was the hammock that made the room seem so very different from a common sitting-room and so much like a picnic ground.

Tom fixed the couch into a splendid boat, and with brooms for oars, they went for a long row, even mamma consenting to go, too, which was more than she would have done in a real boat. After the boat ride was over, and Tom had landed all his passengers carefully on a foot-stool dock, Aunt Meg said it was high time to commence getting dinner, and that the children must hunt about for wood to build a fire. They came back from the woodshed with great armfuls, which they pretended had been gathered from under the trees, and Aunt Meg soon had a little fire, with a row of apples toasting before it. Mamma made the lemonade, and the children helped spread the tablecloth on the floor and unpack the food.

"It's nice not to have spiders and bugs," said Jessie, biting into a sandwich.

"After dinner we'll play, sitting down on the grass," said Aunt Meg. "quiet games such as one feels like playing after eating."

Drip! drip! patter! patter! sounded the rain, but nobody cared a single bit.—Francis Weld Danielson, in Sunday-School Times.

Friendship of Animals.

A certain cat, the story of whose career is vouched for by Country Life, in London, adopted a litter of young rabbits, and nourished them well. This cat was very sociable and inclusive in her likings. One year her constant companion was a chicken. The two ate habitually out of the same dish, and slept every night in the same nest.

According to Nature Notes, a family in Berlin possessed a pair of cats which lived on terms of perfect amity with all animals on the place—dogs, chickens, and what not. It so happened that a hen which had a brood of seven chickens was killed accidentally. The cat, which some two weeks before had been deprived of her kittens, appeared to observe the predicamemnt of the seven little chickens. She crawled into the nest; and the chickens, looking for warmth, nestled into her warm fur, peeping gratefully.

The chickens, fed by their owner, throve perfectly; and every day the strange sight was presented of their following the mother cat about the premises, as if expecting her to find them food after the manner of a hen.—Exchange.

HOME TREATMENT FOR CANCER.

Dr. Bye's Balmy Oils for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous investigated cures of Swamp Root, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN:—I know you do not need this from me as you are daily receiving hundreds of testimonials. However, I want to say that I think you have the greatest remedy on earth for kidney, bladder and liver trouble. I had been troubled for years, was operated on several times and spent a large amount of money, and received no benefit whatever. I suffered everything and it was necessary for me to get up as many as twenty times during the night.

I gave Swamp-Root a thorough trial, and it completely cured me. J. W. ARMANTRAUT, Sept. 12, '03. Greentown, Ind.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and get up many times at night, inability to hold your urine, smarting or irritation in passing, brick dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Raleigh Biblical Recorder.

If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton N. Y., on every bottle.

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BANKING. General Department—every reasonable courtesy extended. Savings Department—four per cent paid under savings regulations. Certificates of deposit draw interest according to agreement. Are your valuables safe? If not, they will be in our modern fire and burglar-proof vaults. Any information gladly given and correspondence invited.

CAROLINA TRUST COMPANY,

RALEIGH, N. C.

Editorial.

REMEMBER OUR ORPHANS.

We approach the Thanksgiving season, and the worst off of us must admit that he has much to thank God for. There is life; there are friends; there are kindred; there are harvests; there is the triumph over sin and death through faith in Jesus.

There are many ways to express our thanks; but there is only one way acceptable to God—the presentation before Him of a thankful heart. That is all He wants.

And the language of a heart thankful to God is deeds done as to Him to His little ones. We North Carolina Baptists want not for opportunities to praise God with our offerings. And at Thanksgiving we do well to thank Him that He has found us worthy to care for 250 homeless children for Him. "I come to do thy will, O God." And surely we do His will in training up these children for Him.

We should like to know that every Baptist church in the State had sent in November an offering of Thanksgiving to God to our Orphanage at Thomasville. Let no church miss this great opportunity.

A SUGGESTION TO THE CHURCHES.

We have come now to the time of year most favorable for church reunions; and we write to suggest to our churches to propose such meetings as soon as possible.

Our churches can in no other way find themselves out so well as by such meetings; nor do we know of a better way to stimulate interest. In every church there are members who have lost interest and others in whom interest is waning. A reunion may mean new life to these and to the churches.

Last year our church at Cary sent out a letter which we have saved to suggest this matter to all our churches this year. Read it, and if you like it, plan a similar meeting of your church:

Cary, N. C., Nov. 17, 1902.

To the Members of Cary Baptist Church.

Dear Brethren and Sisters:—The church has felt for a long time that we are not showing a proper interest in our regular services, and especially our conference meetings. The matter has been discussed at the last two conferences. The church has adopted resolutions providing for a church reunion twice each year, regular Saturday meetings at 11 a. m. in April and November, but at the December meeting, 1902, the church expects every member to be present if possible, but if not, to write to the church clerk, giving some expressions of spiritual condition and feeling of fellowship with the brethren and sisters. We feel we owe the Lord some sacrifice of time and some service, and that we cannot ask less of you. The church makes all members liable for discipline who will not show this small interest. Come or write and let us have a joyous time on December 6th, at 11 a. m.

W. S. OLIVE, Moderator.
SION HOLLEMAN, Church Clerk.

SOME NORTH CAROLINIANS.

Governor Aycock said at Greensboro that there are no people in North Carolina who do not believe in God. Two days later the Charlotte Observer printed a report of the Greensboro Fair in which Mr. H. E. C. Bryant, one of the closest observers in North Carolina, said that the worse the shows are the larger the crowd. The News and Observer copied this—approvingly. It is true. The patronage of the lewd shows and the gambling stands at the Raleigh Fair last week confirms Mr. Bryant's statement. What matters, if such a people do believe in God—it is only to His dishonor. What boots it to boast of our belief in God, if we must confess that lewd and disgraceful exhibitions in North Carolina draw larger crowds than decent exhibitions.

A little brooding on this fact—brought out so plainly by Mr. Bryant—should at least have the good effect of reducing the insufferable provincial conceit with which the politicians have bloated North Carolina, and arouse the ministers to the work of rebuilding moral life from the foundation.

Such exhibitions have played out in other parts of the land. The Richmond Fair, for example, has passed away. But in North Carolina the crowds of people who patronize low-down shows seem so far to outnumber those that would patronize good ones, that our State Fair and its Midway—subsidized by the Commonwealth—now claims to be the biggest thing of its kind south of Mason's and Dixon's line.

We cannot expect much of the people, however, when the Masons conduct a lottery night and day in the shadow of the State capitol and in one of the State's buildings; and this thing, too, not only managed and patronized by our most eminent people but actually opened with prayer and conducted in the name of God by an institution whose members often hold it in higher regard than they hold the churches.

THE WEST CHOWAN ASSOCIATION.

The messengers of this good body of Baptist churches—long esteemed as second to none in the world—assembled last week for the twenty-third time since the division of the venerable Chowan Association, under perfect conditions. If aught that God or man could do were lacking, it has not occurred to this writer. Perfection of any sort is not often met with here below and it is but meet to make a detailed record here.

The place of meeting Buckhorn church, at Como, near the Chowan River, in the Maney's Neck region, is the heart of a favored land. Good people and good homes abound. For all that it is in the so-called Black Belt, life moves on a plane so high and in a style so simple that none of the problems of the time so acutely recognized far and wide molest the people. The civilization is of that elder type toward which other peoples look when they speak of the good old times gone forever. The present generation has not recorded so much as one difficulty between the races. The understanding between them is perfect, and as for the white people themselves, law, order, hospitality, and the love of God and neighbor hold perfect sway. There is no earthly Paradise, but here at least is the promise of one to come so dearly held that in the holding it is more largely realized than any where else that we know of.

It is worth while to take account of the forces that have made for this consummation. Not far away Chowan Baptist Female Institute has been doing its blessed work half a century and more, and one finds himself surrounded with women, mothers in Israel, their daughters and granddaughters, who year by year since it was opened have received richly of its blessings and have lived to give them forth in multiplied abundance. The glory of a civilization is its daughters—its mothers and their homes. If there were no other argument for Christian Education for women, here the most doubting would be convinced. If there were no standards of Education for women to be found, the student might come here and construct sufficient ideals. But more. Right in the heart of the community a teacher by the gift of God—and not by grace of Pedagogy or Pedantry—has wrought the miracle of sowing in the minds and hearts of boys and girls and giving the harvest of his tears to all generations in the form of men and women of intelligence and character. Here were educated R. T. Vann, president of our Baptist University; W. V. Savage, pastor at Churchland; D. W. Britton, missionary in China; J. B. Boone, manager of the Thomasville Orphanage; Cato Vann, the well-known State Senator; R. E. Peele, W. J. Peele, B. B. Winburn, and an army of men who have made careers of honor and usefulness. The teacher of these men is Julian H. Picot, who now in his seventy-third year, adorns his calling with the same devotion, the same individuality, and the same mastery of the materials and the method of teaching that marked him forty years ago as one of those men whose work must be explained in the gifts of God; who not only instruct but who find the hearts of men and quicken them to power that they could not else have known.

But more. Here is Buckhorn church, a Baptist church, breathing out the simple Christian life that Christ gave to men as from the very heart of God. Here labored R. R. Savage, that saint of God, who received from his Master the true Gospel and broke it as bread to thousands. His memory is a benediction as his work shall ever be. Here labors now a worthy successor—and no more could be said—the beloved Charles W. Scarboro. Likely there are other elements. But chiefest are these: a church, her ministers and her teachers. The final civilization—if it shall be the best as we believe it shall be—will be produced by these forces.

With so much said with respect to the conditions offered by the community we may mention briefly two other elements. The weather was perfect. Autumn, ever lavish in her gifts, never gave the earth fairer days. And the churches, long reputed amongst our best, never reported a better year's work. "Forward all along the line," had been sounded at Conaritsa, and Forward it has been all the year. Gracious ingatherings have been the reward of the laborers in the harvest; and peace has brooded over all. The one spot where trouble had held way had been visited just recently so wonderfully that men bore witness to the presence of the Spirit—the Keeper and Comforter of the churches—and there had been a perfect healing of wounds that death itself could not have healed. No wonder that the messengers were in excellent frame of mind. So far as we heard not an untoward word was uttered.

What matters now to the reader if, having described the spirit of the meeting, we refrain from running through the stereotyped process of mentioning each discussion? Let it be said simply that the brethren heard the discussions with earnestness and responded to them with good heart. For a hundred years these people have been preaching missions and education and practicing them; and their churches give five-fold more than any Baptist churches in the State outside of the larger towns. We hear no pledging of $2.50 in the West Chowan; nor do we hear of "pastor's salary $25.00." And we hear no dissertations on "how it ought to be done."

Bro. L. M. Curtis preached the Introductory Sermon and contributed much thereby to the uplift of the meeting. Bro. C. W. Mitchell was moderator, and he, too, made a worthy contribution to the moving of the body. Professor Britton, another teacher of great usefulness, has long been the clerk, and, as ever, performed his labors with diligence and skill. He has a brother in China and Pastor Jordan has a daughter in Rome, enlisted in the missionary cause. The ministers were all present save one, Bro. M. L. Green, now nearing the River. The Association paused to send him the love of the brethren.

There were three particularly impressive features of the meeting, with brief mention of which we must close. There was, first, the most outspoken determination to stand by the Temperance cause—in all its aspects. There was, second, a magnificent rally to the cause of the Chowan Institute. There has been for several years a new growth of sentiment in the Institute's behalf. It is now well entrenched in the hearts of the people; it has a large enrollment and President Scarborough—who has done so much work for North Carolina—is doing the work of his life. The brethren manifested their interest on this occasion by raising $500 to supply Chemical Apparatus. To this, $500 more will be added, Brother Curtis being in charge of the work of raising funds. Thirdly, the closing hour was one of those hours that those whom they embrace can never forget. A few moments were given for remarks. One brother after another arose, each with a common emotion, and gave praise to God. We have

seldom heard such genuinely affecting utterances nor have we known the effect to be so pervasive. All hearts were touched, and as the brethren moved about shaking hands and singing the old songs we all began to realize that our working in the business of the Kingdom had issued—as it always should—in the fruits of the Spirit. We do not recall the names of all who spoke, and we could not portray the scene if we knew the names and the utterances. But we will mention at any rate Bro. J. A. Speight's tender allusion to the brethren of old and his heartfelt mention of his mother—one of the mothers in Israel—who entered into rest since the last meeting; Bro. T. T. Speight's story of his return by way of this church from the army and his beautifully spoken love for his brethren; Bro. R. D. Cross's farewell to the Association after a decade of devoted service; Bro. John Mitchell's touching remarks on his hope of meeting with the brethren yet again, "if not here, up yonder, as the Lord wills." He is the veteran of the body and wears worthily the title of "the Beloved Disciple."

NOTES.

The Association has gained a new pastor, Bro. McIntosh. He is worthy of the body.

Bro. Duncan McLeod, of Bellhaven, was present and received $32.00 to aid in building a church there. The West Chowan has recently put between $300 and $500 in the Tar River work, and is besides doing some mission work in its own territory.

The next session will meet with Rosses in Bettie, which will at the same time celebrate her centenial. Bro. T. T. Speight is pastor.

Bro. J. B. Boone was in his own country, where he is loved as few men are. His presence was much enjoyed. Secretary Johnson increased his hold on the brotherhood.

Finally, and we might have mentioned it at first, the hospitality was all that could be desired: Excellently prepared food, in great abundance and variety, and admirably served. Long tables were set as one would set a table in the dining room; and the hundreds, even a thousand, were fed with perfect ease.

It will be a great day in Zion when they all shall learn the West Chowan's way.

A LESSON TO FATHERS AND SONS.

Sunday-school Lesson for November 8th. 2 Sam. 18:24-33.

Literature, inspired or uninspired, carries no lesson so clear to the heart of every man as this; nor in all the writings will we find a story more matchlessly told. We are reluctant to "tag a moral to it." To him that reads and finds not a lesson deeper than any analysis can reveal, nothing can be said. Learn the story; teach the story; and beyond all peradventure it will carry its lesson to fathers and to sons. Contemplate if you can the tribes of Israel dividing this story into verses and comments! By no such methods has its mighty influence been carried. Rather as fathers have come into fatherhood, they have thought of the woes of David; and as sons have found strange ambitions throbbing in their breasts, they have seen Absalom hanging from that tree. So have the ages received this lesson; and the modern teacher cannot improve upon the method. If you make sure that you know the story and make your pupils know it—that is enough.

God punishes His servants for their disobedience by disobedient children. There will be a hell in the hereafter, but well might the father of a thankless, wayward child cry out that he is punished so as Satan and his minions and the fiery lake can never punish him. David did wrong and he reared his son wrong; and all the goodness of his life, all the repentance and all the prayers could not avail to save him from this terrible reaping.

And God rewards His servants who obey by giving them obedient children; and the whole world bears witness that no joy surpasses that that a father has in a worthy son.

We reduce this conclusion then, that a man's life is in his children; not in his money, not in his power. In the hour that Absalom turned against him, think you David found joy in his kingdom? In the hour of his triumph, think you David found joy in the restoration of his power? That fearful anxiety for the boy in the hour of battle; that unspeakable anguish when the boy's death was brought home to him, answer sufficiently.

This is the lesson to fathers, that one child badly reared can turn all their glory to ashes.

There are those who say that David's grief was inordinate. But who will say that it was not human, natural, reasonable? God has made men so in order that they will rear their children aright and thus move each new generation onward to the day of peace.

The other side of the lesson is the lesson that Absalom learned—namely, that selfish ambition, that unfilial conduct, that unrighteousness—rewarded after death—are rewarded in life. He had his day of glory, as the wicked often have, but consider him as he hangs there, a wretch in death. What of his beauty now, what of his wealth, what of his popularity, what of his glory, what of his schemes? The lowliest man on earth cannot envy him. And all forfeited to wickedness.

We are reminded once more that the home is the heart of life; that it is the basis of success. Here begin and end all the elements of life. Here is the hope of righteousness, of holiness, of happiness.

We have found an interesting analogy drawn by two commentators between David as father and God as father, illustrating how God loves His rebellious children even as David loved Absalom. In support of this we are offered the sacrifice of Jesus; and the words of Jesus Himself as He wept over Jerusalem.

BRO. LOVE APOLOGIZES.

In last week's Recorder I stated that I would not offer my book for sale, unless endorsed by the brethren, and that I would not urge my views upon any one, because I am not infallible. I might be wrong. Now, I have an apology to make. I am exceedingly sorry that I said in my book that the view I set forth was the baptistic view. I am thoroughly convinced that I was wrong in that statement, and I most humbly beg the pardon of the brethren for making it. But, I must confess that I do not know what that view is. I am exceedingly anxious to know, and I hope some brother, who does know, will tell us at once. I suspect that if several of our brethren would tell us what they regard as the baptistic view on this subject, it would make very interesting reading for those who enjoy reading a medley.

Now, brethren I am not a heretic. I am a child of God, redeemed by Jesus Christ. I love the Lord. I love the blessed Old Book. And I love my brethren. And now, that I withdraw the claim that the view set forth in my book is the orthodox baptistic view, and beg pardon, I know that you will gladly grant it.

May He, who is able to bring good out of evil, and to make even the wrath of man to praise Him, overrule this unpleasant incident to His own glory; to the good of His servants; to the advancement of His kingdom in the world, and to the salvation of lost souls, is my prayer.

A. R. LOVE.

THE BIBLE READERS' CIRCLE.

As was stated in last week's Recorder the object of the Bible Readers' Circle is to read through the Bible in a year. This may seem too much reading for the time designated; but it is not. Indeed, we ought to read through the Bible in much less time than that; and, if we are as deeply interested in it as we ought to be, the necessary daily Bible readings will not be burdensome.

Perhaps some may think that the daily readings necessary to read the Bible through in a year will require more time than they can devote to that object. This, however, is a mistake as a moment's consideration will show. There are in the Bible 31,173 verses, which divided by the 365 days in a year gives us 86 verses as the average daily reading. By actual experience I have found that it requires about twelve minutes to do this. Therefore, by devoting from ten to fifty minutes each day to reading the Scriptures the end in view will be accomplished. This is very little time to devote to a matter so important. But if one only devotes this much time to the careful, prayerful reading of the Word of God he will be greatly benefited. If possible, however, take more time in order to study the passage you are reading so as to derive therefrom the greatest possible good.

The little time required to read the Bible through during the next year on the plan proposed makes it possible for all to join the Bible Readers' Circle. A good many have already signified their purpose to unite with us in this delightful work, and we hope that you will send us your name at once.

If the pastors will take an interest in this matter, we will have ten thousand readers by the first of December. The people are willing to read the Bible, if we will lead them in it. Last Sunday morning I distributed slips of paper through a small congregation, stated the object and plan of our Bible Reading Circle, and requested those who would unite with us to write their names on a slip of paper and hand it to me, and nearly a hundred responded. Any pastor who will try this will have a good degree of success.

Brethren, let us lead our people to read the Bible; for, if they read it, they will love it, and study it; and this will mean growth in knowledge and in grace and in usefulness.

T. J. TAYLOR.

Warrenton, N. C.

News and Comment.

BOOKER WASHINGTON'S MESSAGE.—This most notable negro visited Raleigh last week and gave a message to his people, the occasion being the Negro Fair. His message is one that many white people will approve. He advises his people to educate themselves, but not to seek the wrong sort of education. He stands for education that will make the negroes, first, better personally; second, better workmen; and, third, better citizens. He believes that the negro will remain in the South and he hopes that the most of them will remain on the farms. He urges them to work hard, to behave well, to make themselves useful and indispensable, and to save their earnings. So far as we know, barring the fact that Washington took lunch with President Roosevelt—for which the President is more to be blamed than he,—he has borne himself in a way to command the approval of the Southern white people. Indeed to him more than to any other man is due the appreciation in the North of the Southern white man's position. He is saying to his race what the Southern white people have desired to be said to them ever since the war. And so he is performing a great service.

DR. BASSETT'S ARTICLE.—As we surmised, Dr. Bassett's article, "Stirring up the Fires of Race Antipathy," has become the subject of sensation. It is the most radical, deliberate utterance that has been heard from a Southern man, and we are not surprised that the protests against it are vigorous and passionate. Dr. Bassett holds that the negro will yet win equality; and he declares Booker Washington the greatest man born in the South in a hundred years. He also predicts conflict and trouble. The negro never will win equality, North or South. He has lost for years steadily in the North, and he has had nothing to lose in the South. We deeply regret that Dr. Bassett arises at this time to fire the negro race with this delusion—a time when the negro is getting rid of it. Nor do we believe that Booker Washington is so great a man. He is the greatest negro up to date, but any comparison with white men is defective and uncalled for. If Washington were a white man and had white men to cope with, a comparison could be made. How much of his distinction and eminence is due to the dark background against which he stands, no one can estimate; but our impression is that were he white he would be practically unknown. We hope that the Trinity Professor will reconsider and revise his utterance. Of his good intentions there can be no doubt. He is acting under humane impulses; but his conclusions are false to the facts and to his better nature.

THE FAG END.

Thanks for your position on the "Rev." end of our pastoral titles. I have contended for this for many years and always found myself in a hopeless minority. Now with the help of the Recorder and the Argus I hope this fag end of foolishness can be dispensed with. A recent correspondent said, "some brethren like it—you know," and this is the only argument. W. H. ELLER.

Greensboro, N. C., Oct. 21, 1903.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. H. JONES, Raleigh, N. C.

GOOD MEETINGS.

News from the Woman's Missionary Meetings at Three Associations.

Dear Miss Heck:—The annual meeting of Woman's Missionary Societies of the Tar River Association convened at Rocky Mount, October 7th, in the Protestant Methodist church, at 3.30 p. m.

The meeting was called to order by the Vice-President, who also read the 96th Psalm, after which Mrs. Hall, of Louisburg, led in prayer. On behalf of the Rocky Mount Society, the delegates were given a cordial welcome by Miss Parker, of Rocky Mount, in a happily worded address. To this, Mrs. Armstrong, of Hobgood, made a becoming response for the delegates.

An original paper, "Reasons why the women of our churches should attend meetings of missionary societies," was read by Mrs. Parsons, of Washington. Letters from Dr. Willingham and Dr. McConnell were read by Mrs. Cole, of Rocky Mount, and Mrs. Davenport, of Washington.

The roll of Societies was called, and fourteen Societies responded.

Mrs. Bagley, of Scotland Neck, made a most interesting and instructive talk on Sunbeam work.

After the reading of reports, a short address on the importance of training the children in missionary work, was made by the Vice-President.

Mr. Walker, of Henderson, made an earnest and appropriate address, after which the meeting was dismissed with prayer.

After the meeting, several delegates took "star cards," and instructions for organizing Sunbeam Societies, and promised to do what they could to get the Societies started at once. This is a work that has been very much neglected. Let us pray the Lord of the Harvest to send more laborers into this harvest.

On the morning of October 8th, for the first time in the history of the Tar River Association, a special report of work done by Women's Missionary Societies in the Association for the past year, was read, and an earnest plea for the organization and maintenance of Women's Missionary Societies in all the churches of the Association was made by Rev. Josiah Crudup, of Washington. The roll of churches was called, and promises to organize, and in some cases to reorganize Women's Missionary Societies were made by several pastors and delegates. The outlook for more and better work in our Societies is very good, and we are feeling very much encouraged.

Very truly,
MRS. JOSIAH CRUDUP.
Washington, N. C., Oct. 19, 1903.

Woman's Missionary Society of the Central Association.

The Woman's Missionary Society meets in the Methodist Church of Youngsville. There is a very large and appreciative audience. Nearly every Society is represented, and the women seem unusually aroused to a sense of their duty and manifest a willingness to work for the Master.

The absence of Miss Heck is a great disappointment, which is partially atoned for by a very instructive and interesting letter of greeting from her.

The exercises are opened by singing. Mrs. J. B. Burrows presides at the organ.

Scripture reading by Mrs. J. B. Perry.

Miss Lucy Freeman leads in earnest prayer.

Miss Freeman is elected Secretary.

Miss Heck's letter of greeting is read by Mrs. R. J. Conyers, Vice-President of Central Association.

The visiting ladies are beautifully welcomed by Mrs. J. B. Perry. Mrs. Sigmon responds in a few well chosen words.

The Societies are fortunate in having letters from missionaries in various lands, also letters from Drs. McConnell and Willingham.

A beautiful solo, entitled, "Mamma Kissed Me In a Dream," is sang by little Hettie Wiggins.

The letters are read as follows:

Letter from R. J. Willingham, by Mrs. H. B. Winston.

From R. P. Mahon, of Mexico, by Miss Kate Young.

From Janie L. Graves, of China, by Miss Beulah Conyers.

From W. M. Perry, of Africa, by Mrs. R. U. Hicks.

From Catharine Hansen, Indian Territory, by Miss Annie Pulley.

From Dr. McConnell, Secretary Home Board, by Miss Eugenia Harris.

From Marie Buhlmaier, Missionary to Immigrants, by Mrs. W. H. Whitehead.

Reports from the Societies are read as follows:

Wake Forest.—Mrs. Sigmon.
Wake Forest Y. L.—Miss Lula Dunn.
Rolesville.—Miss Beulah Conyers.
Eagle Rock.—Miss Allie Weathers.
Flat Rock.—Miss Beulah Conyers.
Bethany.—Miss Annie Pulley.
Bethlehem.—Mrs. Norwood.
New Bethel.—Mrs. A. C. Ray.
Woodland.—Mrs. Sigmon.
Oak Grove.—Mrs. Enoch Tharrington.
Youngsville.—Mrs. J. B. Perry.
Franklinton.—Mrs. J. A. Henley.
(Reports no Society except a Ladies' Aid Society.)

Verbal reports from several societies.

We realize there is a great work before us. May God enable us to go forth into the vineyard with a renewed zeal and may we strive to do more for His cause in the future.

The Society adjourns with prayer.

MRS. R. J. CONYERS,
Vice-President.

Rutherfordton, N. C., Oct. 12.

My Dear Miss Heck:—The annual meeting of the Green River Association has come and gone, and I must tell you what a good time we had.

To begin with, the weather was delightful, and it was only ten miles away. All the working Societies were represented, and all of them had delegates who were willing to talk. That means a great deal. When we first began holding these meeting it was very difficult to get the delegates to take any part, but now they seem to feel that it is "our" meeting, and are really interested.

I have not had an opportunity of comparing this year's report on missions with last year's, but for all objects we have gone forward about seventy dollars. That is not a very great increase, but it means progress.

About twenty-five dollars of this amount was for the boy's dormitory of our Round Hill school. The rest, I think, was all for missions, except a small amount for the Orphanage.

The ladies report the spiritual condition of most of the Societies very encouraging.

Some Societies which have not been reporting, will reorganize, I think.

One Society which has not reported for two years, will, I hope, do better in the future.

They told me that they had been contributing through the regular church collections.

I think I can truly say that we are sowing seed which will bear an abundant harvest in the near future.

MRS. J. A. GRAYSON.

The Pee Dee Association.

The eleventh annual session of the Pee Dee Association convened with the Brown Creek Church. G. O. Wilhoit preached the introductory sermon. Text: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." Psalms 22:27.

E. A. Covington was elected moderator, W. J. Matthews re-elected clerk and T. J. Covington treasurer.

The report on Ministerial Relief was read by G. O. Wilhoit and discussed by G. O. Wilhoit and J. M. Flake.

J. L. Bennett read the report on Sunday-Schools, which was spoken to by J. L. Bennett and S. F. Conrad.

The new church at Burnsville was admitted into the Association.

Visitors were recognized as follows: R. T. Vann, H. W. Battle, A. Johnson, S. F. Conrad, J. L. Bennett, H. M. Ingram and J. S. Farmer.

The Orphanage report was read and discussed by A. Johnson. He said, "We are greatly blessed in many ways—we had the first donominational college, the first newspaper, the first Orphanage, and in fact God has made us first in many things." It means much to be so blessed, and we should use these blessings for the betterment of the world.

The cash collection for the orphans amounted to ten dollars and seventy-five cents.

R. G. Kendrick, Jr., read the report on State Missions, which was discussed by H. W. Battle, S. F. Conrad and C. D. Graves.

The spirit of progress was manifest.

L. N. Chappell conducted the devotional exercises Friday morning and R. G. Kendrick, Jr., Saturday morning.

Several churches reported a contribution to our Southern Baptist Theological Seminary.

The following message was sent to the beloved J. F. Love in Arkansas: 'Your embarrassment we fully appreciate; 'Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.'" Eph. 6:13.

The Pee Dee Institute was discussed by T. J. Covington, W. J. Ferrell, A. Johnson, A. B. Caudle, R. T. Vann and J. B. Covington.

The Temperance question was discussed by J. B. Covington, J. M. Flake, W. J. Ferrell and A. B. Caudle.

The report on Education was read by L. N. Chappell and spoken to by L. N. Chappell and R. T. Vann. Brother Vann was never more himself or more appreciated by his hearers.

The report on Pastoral Support was read by W. J. Ferrell and discussed by W. J. Ferrell and J. B. Covington.

Foreign and Home Missions were the last things for Saturday evening.

The report on Periodicals was entirely crowded out, and the papermen have their speeches for the next Association.

The following hopeful message was received from the heroic J. F. Love: "I thank God always on your behalf, for the grace of God which is given you by Jesus Christ" (1 Cor. 1:4). "For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16:9).

The next session is to convene at the Spring Hill Church, ten miles from Laurinburg, N. C.

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Sunbeams' Corner.

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What a Boy Saw.

Ai Ma, what did you see in Chieng Mai?" The question was asked by one Loas boy of another, as the two sat, each astride the broad back of a huge water-buffalo, in the Chieng Mai plain. Each held in one hand what might be called the reins, a small rope which passed through a hole in the end of the nose of the ugly looking beasts. Three or four others boys were riding similar steeds.

Soon the buffaloes reached a good patch of grass, and one of the drivers said: "Let us sit down in the shade of that cotton tree, while Ai Ma tells us about the white foreigner who is Father Nourisher." All agreeing, they slid down and stretched themselves on the ground. Ai Ma had recently returned from a stay of half a month in the mission hospital, where he had been cured of a painful disease. He gave a hitch to his trousers, of that peculiar style most fashinoble among the Laos, and which are made without needle or thread, and held in place without button or suspender.

"I am not skilled in telling," he said, "and I saw so many things you could not count them. But I learned that the white foreigners have soft hearts and good. The first day, when we had reached the city and crossed the bridge—a big one that all our buffaloes could cross side by side—we came to a place which had a tall white fence in front. We entered the gate at the north side, and went round a building which father said was the medicine shop. Behind it we saw another building, long, with a porch all along in front. It was up on posts, like our houses, but outside the posts, below, was a lattice of wood which had been made white with colored water (paint). I counted five pairs of stairs from where I was standing. There was a man with a whiter face than our baby's skin, talking with many men on the verandah. He had white teeth and red hairs above his mouth; and his hair lay down flat on his head instead of standing up straight like ours. I was terribly afraid of him. When he talked his teeth shone like a dog's, and when he walked he made more noise than a buffalo. Though it was a very hot day he had on many layers of jackets. Some of his words were not right, and sounded so funny I wanted to laugh, but was afraid.

"Father carried me and our things up the stairs and along the verandah, past a lot of rooms. One room was big, light, beautiful, with high walls and windows. It was used for worship of the God, Jesus. In the room where we were to stay, was a black thing made of iron which father said was a bed, and he spread my mattress upon it. I do not know why these white people want to sleep so far from the floor. When I lay down I was an elbow's length above the floor, and was continually afraid that I would roll off and break something. On the wall was a little closet with a flat crystal in the front. Looking through the crystal I saw queer things. One was an image just like a white foreign child, having eyes, hands, and feet, clothes and hair. I thought in my heart it must be an image of the foreigner's God, and was afraid, but the white Nourishing Father, the paw leung, came in and told me that it was an image to play with, and when I should be better I could play with it. Looking out of the door at the back of the room, I saw another verandah with stairs going down to a place for cooking food. This fire-house was a shanty with dirty floors, having bricks put up to rest the pots on.

"I could walk about yet, and, going out the front door, I looked in every direction on the porch. It must be as long as a tall man can reach fifty times; and people were everywhere, some lying down, some sitting, some standing. I saw many come up the steps near the medicine shop, and the paw leung did not stop a moment. He was going all the time. After some time he went downstairs and climbed into a thing with two wheels, which a big pony pulled. My neighbors said that he had gone to visit sick people in the city and across the river. Would you not think he would get tired seeing sick folks? About the time the eye of day is right overhead he came back and went up the stairs of the big house. The neighbors said he had gone to eat rice. If so, he must have eaten very much, for I did not see him again in a long time.

"Father went down to the fire-hut and steamed some rice; and we had dinner of rice and dry fish. Then I went to sleep, and when I knew my body again I heard a noise outside, and saw a sort of table made of iron with little wheels on the ends of the feet. A man was pushing it along, while on it was lying a man, who looked as if he had just died. Father said the paw leung had given the man some medicine, and he had gone to sleep, and then the paw leung cut a tumor out of his neck. again father said that I was to take the same medicine and go to sleep, when the paw leung would cut me and make me well. But I was afraid I would never wake up, and I yelled whenever the white foreigner came near me, every time. When evening rice was eaten, one of the men who helps in the work of caring for the sick, beat a gong, and many people came together in the big room. Those who were disciples of Jesus sang two or three times. I learned some of the songs afterwards.

"The 'paw leung' then asked one of the disciples to pray, and though I looked all around, I saw no image to which he was praying. Behind him was a picture in a frame. I thought perhaps in that Jesus religion they pray with their backs to their God. After the work of praying, the 'paw leung' stood up and read from a big book about men whom the holy Jesus caused to be free from their diseases just by a word from His mouth. Then the paw leung pointed to the picture of a man standing. He said that was a picture of Jesus. There were many other men standing and kneeling about Him. Some of them had cloth wound about their heads, some grasped sticks to walk, and some had eyes, blind. Jesus who came to live among men, but was really God, made them all well. Paw leung told us that the disciples of Jesus do not worship the image or picture of Him, but He is everywhere, every place, and can be worshipped every time. He is just as ready to make people well every day now as when He dwelt in the midst of men. Then the paw leung begged us all to beg the sacred Jesus to make us well. He said no one could get well except through Jesus' power, and urged us to put our hearts away with Him. Then he prayed; not as the priests in the temples pray, saying the same thing over and over again; but like talking with some one very near.

Before I entered the place of sleeping, Ai Kao came and gave me a dose of bad medicine. I was afraid it would put me to sleep, but he said not.

"Now I am going home to get some betel, and will tell you the rest some other time." And away he ran, leaving the other boys talking about what he had said.—Selected.

He hath riches sufficient who hath enough to be charitable.—Sir Thomas Browne.

A Perfect Laxative

Is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly, cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant Lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. MOZLEY'S LEMON HOT DROPS without an equal for colds, sore throat and bronchitis. 25c a bottle.

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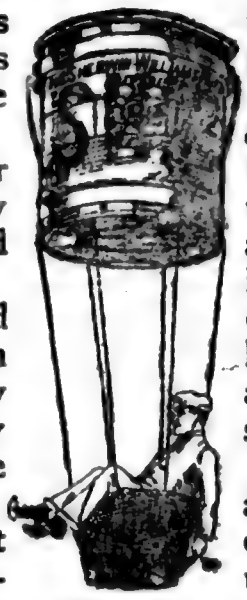

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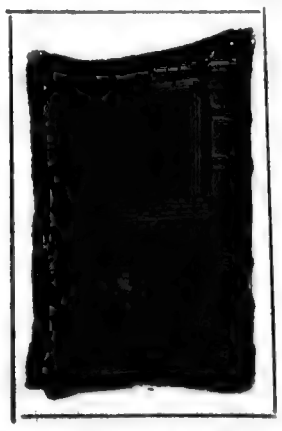

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Send for Catalogue. **Raleigh, N. C.**

When writing advertisers, please mention this paper.

THE NEWS.

The Raleigh Masons realized only $3,000 by their lottery. They expected $10,000.

Dowie's great invasion of New York has proved an utter failure. He reports only fifty converts, and has cut short his campaign.

Another offer will be made for the Atlantic and North Carolina Railroad. This time a more reasonable consideration is to be hoped for.

Mr. Howard A. Banks, formerly of the Charlotte Observer Co., has become editor of the Gazette-News of Asheville. He is one of the State's best newspaper men.

Bradstreet estimates the cotton crop to be 10,727,000 bales—a lower estimate than any of the others from the buyer's standpoint. The outlook for high prices is better.

Mrs. Jay, of Buncombe, declares that her husband, who killed her three children and tried to kill her, is insane. It is likely. It is denied that he had been drinking.

Samuel Parks, labor agitator, was last week convicted of extortion. His policy was to compel employers to pay him a consideration under threat of calling their employes out on a strike.

Mrs. Booth-Tucker, daughter of Commander Booth of the Salvation Army, and famous for her good works, especially her ministry to convicts, was killed last week in a railroad accident.

The Charlotte Observer freely concedes that the gambling under the auspices of the Mecklenburg Fair was flagrant. And this in the heart of Blue Presbyterianism! Truly we can throw no stones at Vatican for the gambling in Rome.

Mr. P. S. Bennett, of Connecticutt, left Mr. W. J. Bryan a bequest of $50,000. Mr. Bennett's widow entered suit to break the will. She showed that Mr. Bryan wrote the will, a breach of propriety seeing that Mr. Bryan is a beneficiary of the will. The decision has not been rendered. Mr. Bryan declares his purpose is to distribute the money, if he shall receive it, to needy colleges.

South Fork Association.

We regret that the editor of the Recorder was prevented from attending the South Fork Association. Having overworked himself in the spring and summer he has been compelled to deny himself the pleasure of attending the Associations. In his stead Bro. B. L. Hoke represented the Recorder, and he did his work so well that we have no regrets on that score at any rate.

We have no report of the meeting, but from letters we judge that the occasion marked another rise in the Association's progress. We extract the following from Brother Hoke's letter:

"As to our Association, it was said to be, by many of its older members, the best session, in many respects, that we have ever held. The spirit of the meeting was excellent, and everything passed off lovely. The letters from the churches showed an advance all along the line. Nearly one thousand dollars was raised on Friday of the meeting to lift a debt on our South Fork Institute building. That is the big thing with us now. We hope to see a great school, within our bounds, at a not far distant day. The Institute needs dormitories for boys and girls. We can not get on without them.

"We did not have as many visiting brethren with us at Maiden as we usually have at our Associations. Bro. L. Johnson was with us one day with his smiles and good cheer, and gave us one of the best speeches on State Missions we have heard yet. The speech was new. I will not attempt to give you an outline. Perhaps you will get a chance to hear it."

By kindness of Maj. Graham, the Moderator, we are permitted to print the following from the report of the Executive Committee, which is indeed a gratifying record of progress:

In submitting a report for the closing year of the first quarter of a century of our history, we call attention to the following items of interest:

The Association was organized in 1878 with ten churches and seven hundred and nine members.

There are now 43 churches and 4,300 members. Four churches have disbanded.

There have been 4,406 baptisms—greatest number in any one year, 350 in 1884. This was 27 per cent of the previous years' membership. Every church has a house for service either completed or being erected except Lucen, which was organized this month. Every building has been erected since the organization except Catawba, a brick building dedicated in 1875. Kid's Chapel ceiled and painted; Sandy Plains painted. There are houses at Maple Grove and Crouse. Thirty-nine houses built in twenty-five years. The State Board has aided us at fourteen points.

We call attention to the results in missionary work of using afternoon or night appointments from established churches as beginnings.

Receipts for Associational Missions—1838, $38.75; 1903, $425.00.

Twelve ministers have been ordained.

Bro. Edmundson's Work at Knight's Chapel.

At Knight's Chapel last week I baptized two more, making sixteen recently and about fifty here since this church was organized two and a half years ago. A few have been excluded and restored.

This church, to which $75.00 has been appropriated, and a large per cent of which has already been returned, now numbers seventy-five zealous members, most of whom are active in the Sunday-school and ready and willing to do anything the pastor asks them to do. Do missions pay?

Our last revival meeting lasted two weeks, and closed about three weeks ago.

Bro. John T. Edmundson was with us eleven days and preached twenty-one good sermons, and did other faithful work. We had a good meeting in which many people were saved, we trust, and a multitude helped and greatly blessed.

Let me commend Brother Edmundson to the churches as good help in meetings, for the pastors who preach before-hand the work of the Holy Spirit and keep the people depending upon divine power. This every pastor ought to do and know.

With God to lead all, and every one close up to God, each in his place doing his best and depending upon Divine guidance and blessing, the blessings come in copious showers. If souls are saved, God must save them, and if He saves them He will let them know better than any one can tell them.

That Brother Edmundson may be more centrally located, he contemplates removing from Littleton to Raleigh. May he not be kept even busier than he has been since he has had so much experience, and brethren Porter and Jenkins are both leaving the State? He will take some churches around Raleigh, and possibly Knight's Chapel among them.

I'm expecting to put my home and business in the hands of a good man soon, that I may give myself wholly to the ministry as in former years, without doing the work of two men as in recent years.

Let the people rally to the Recorder as it hews to the time and magnifies God's grace so gloriously.

C. E. GOWER.

Auburn, N. C., Oct. 19, 1903.

Cured to Stay Cured.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle.

Drake's Palmetto Wine cures every such case to stay cured. It is a true unfailing specific for Liver, Kidney, Bladder and Prostate Troubles caused by Inflammation, Congestion or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately, to stay cured. One small dose a day does all this splendid work and any reader of the Biblical Recorder may prove it by writing to Drake Formula Company, Drake Block, Lake and Dearborn Streets, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

One might define a heroine as the average American woman who does her own housekeeping.—Helen W. Moody.

BRINGS

SWEET SLEEP.

"I have used your concentrated water and am delighted with it. I have had considerable trouble in getting a good night's rest; frequently I was as tired in the morning as when I first laid down, was troubled much with bad dreams, etc.; but now I sleep soundly, and am greatly refreshed in the mornings, ready for the day's work. It is indeed a good medicine, and I thank you for calling my attention to it."

REV. J. O. BABCOCK,
Richmond, Va.

ECHOLS'

PIEDMONT CONCENTRATED

Iron and Alum Water

cures disease, tones up the whole system, builds muscle, creates appetite, gives sturdy health, brings soothing slumber. 8 oz. bottle, 50c. 18 oz. bottle, $1.00. At all good drug stores.

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LYNCHBURG, VA.

HOPE LOST AT MIDWAY.

A SON, WITH SPASMS, RECURRING EACH DAY.

MIDWAY, ALA.

DR. S. T. WHITAKER, Dropsy Specialist

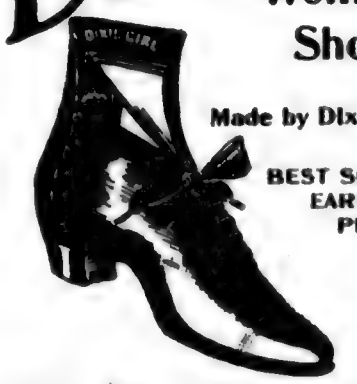
DEAR SIR:—I have finished giving the medicine that you sent me. The change in my boy's condition is simply wonderful. It acted like magic. He commenced to improve from the second day after treatment, and has improved rapidly ever since. He is now able to walk about. All the swelling is gone. He has a good appetite; is cheerful and bright; in fact, he is like another boy. He had not walked before in several weeks, and was swollen all over; could scarcely get his breath at times, and was having spasms nearly every day. We had lost all hope of his recovery until we commenced your treatment.

Yours very truly and gratefully,
B. C. MARTIN.

Dr. Whitaker's patients all over the South testify to remarkable cures effected in extreme cases of Dropsy. He offers a trial treatment to Dropsy patients, guaranteeing immediate relief. Give age of patient and history of case. A cure will be effected in 30 to 60 days. Address S. T. WHITAKER, M. D., 41 on Irwin St., Atlanta, Ga.

P. S.—Send to him in care C. C. Department for sample bottle; absolute cure for Catarrh, of the Head and Hay Fever.

$1.50 will buy a pair Dixie Girl Women's Shoes



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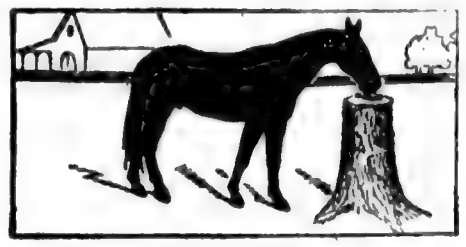
Stock lick it, Stock like it. No dosing, No drenching.



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Blackman's Medicated Salt Brick.

The only guaranteed Stock tonic blood purifier, kidney and liver regulator and general upbuilder of the system that has ever been placed on the market. Every horse should have one in his feed box. No owner of horses, cows, sheep or hogs should be without them.

Sold by Dealers Everywhere.
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Read This Notice.

We are securing positions for our graduates without charge. If you are interested in a Business Education and wish to become a Stenographer, Typewriter, Book-keeper or Banker, write to us for our free catalogue.

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Macon, Ga., and 23½ Peachtree Street, Atlanta, Ga.

A Sweet Potato House

that, in connection with important details, will keep sweet potatoes in good condition 12 months.

Price of pamphlet 50 cents, postpaid.
BRYAN TYSON,
Carthage, N. C.

You will please give the name of the paper in which you saw advertisement. B. T.

Bible Readers' Circle.

The following names have been enrolled in our Bible Readers' Circle. Send your's this week: T. J. Taylor, J. R. Miller, G. W. May, Glennie V. Harris, Beulah Bowden, W. H. T. Winfree, J. E. Gilliam, E. J. Edwards, Nora Crawford, Lilian Draughon, Katharine Parker, E. W. Crabtree, Ella Crawford, J. C. Howard.

Central Union.

The next session of the Central Union will meet with Zion Hill church, November 29 and 30.

PROGRAM.

Saturday, 11 a. m.—Introductory Sermon, by David L. Clark.

QUERY.

1. What is the greatest need of the Sunday-school within the boundary of the Central Union, and how may this need be supplied? Speakers, F. Willis and Rev. R. M. Hillburn.

2. Should our church trials be public or private? Which does the New Testament teach? Speakers, Rev. A. J. Freeman and Wm. Brisson.

3. Should the dead weight of the church be cut off or not? Speakers, Rev. D. J. Clark, Charles Pate, Sr., and L. T. Hester.

All delegates are requested to stay in the Union.

WM. BRISSON,
O. M. JONES,
F. WILLIS,
Committee.

Olive Branch.

We have been abundantly blessed with an outpouring of the Holy Spirit this year under the leadership of Bro. C. A. Sigmon, of Wake Forest. He has endeared himself very much to this people and in the true sense of the word we think he is a good shepherd. We predict for him a bright and useful career.

The church has been nicely painted inside and out, so now we have a nice place to worship.

We had one of the greatest revivals in the history of the church. The Divine Spirit was manifested with great force, and sinners were almost compelled to yield. It was truly a good time. The church was greatly revived and 13 were added to the membership. We have a good live Sunday-school, Woman's Missionary Society, and Y. M. C. A. We hope to keep going up the hill. Pray for us.

Respectfully,
R. B. NICHOLS.

Gorman, N. C., Oct. 24, 1903.

Bro. S. J. Porter.

Whereas, the Rev. S. J. Porter, our beloved brother and former pastor, has accepted a call to a Kansas City, Mo., church; and

Whereas, it is with sincere regret that we see him go; therefore be it

Resolved 1. That in parting with Bro. S. J. Porter, we lose a true Christian brother, a cultured, consecrated and well furnished preacher of the gospel.

2. That we endorse him as worthy of the highest confidence and esteem, and we most heartily commend him to his new charge, as we believe him a true man in every relation.

3. That a copy of these resolutions be presented to him with our prayers for his future usefulness, happiness and well being.

Adopted in Church Conference, Sunday, September 27th, 1903.

R. D. JONES,
Clerk First Baptist Church, Fayetteville, N. C.

CARRY GRIPPE KNOCKERS IN YOUR VEST POCKET.

Knocks out colds or la grippe in one night. 25c. at all druggists.

Elder Brendell's Meetings.

It is with profound interest that I read the articles in the Recorder, written by the brethren throughout the State, which give account of the noble work that is being done in North Carolina by the Christian workers. I have been watching the work very closely, and I have observed great progress in the mission spirit, and also in the Anti-Saloon League and education. God's hand is very perceptibly felt in this great work. Never before have the people been better united and more determined to press the claims of Christ than now.

When I think of the great work in the mountain section of our State, it reminds me of Christ's saying, "The harvest is great, but the laborers are few." What we need in Western Carolina is more strong men, both in the school-room and in the church.

We need two more strong men in our county to take up church work that is now standing still. I am trying to serve six churches and have to preach at Franklin three Sundays in each month, and Saturday and Sunday once a month out in the country at each of my churches. This work is both a mental and physical strain. But God has given me good health and I have kept up very well.

We have had sixty-four professions of faith in Christ on my field this year.

We have baptized twenty-seven and received eleven by letter, and others stand approved for baptism.

My churches have increased in missions about 40 per cent this year, and also about 50 per cent in pastor's salary, and as a whole, I have good appreciative people to work among.

We have divided the old Tuckasiegee Association, which comprised Jackson and Macon Counties; and as Jackson has a high school at Sylva, we want to build a Baptist High School at Franklin.

We have a wooden building which will accommodate 175 students, and when this building fails to accommodate the students, we aim to build a brick building. I shall never be satisfied until we shall have good schools in every county in Western Carolina, and have good strong pastors to lead our people, and have for our motto, "The world for Christ, and Christ for the world."

Brethren, pray for us. We are yours in the work.

J. A. BRENDELL.

Franklin, N. C.

The Pamlico Field.

My Dear Brethren:—My work on the Pamlico field is now closed. I have been laboring with this people for two and a half years. We have removed no mountains; we have built no houses of worship (while there are some needed); we have had no pentecostal showers like those in the first century; neither have we caught fire and saved all the people.

We have served the people at nine points with decided interest and progress. Baptized twenty-two, buried nine, married eight couples, preached three hundred and forty-eight times, visited the homes of my people six hundred and ninety-two times, and conducted one hundred and twenty-six prayer-meeting services.

We organized one church with a bright future. At this point we had no Baptist interest, but when I found the people leaning to us, I dropped some points that have been, and are and will always be dark as to Baptist belief, and took up this new work which we believe is a success. The people have really taken hold of the work.

While some of our strong men have been here and labored untiringly and have gone away saying that the Pamlico is the hardest place in all this State; that her people find a need of religion in sickness, poverty and death, and outside of these it is worthless; must not be listened to any longer. We have some of the finest Baptist people (and some in other churches) that I have ever seen anywhere.

This field is pastorless, and let me say this to the man who comes: You will find friends for every movement you start; but you must learn to hold them; you will find a people who love amusements; be sure you guide them in the right kind; you will find some church people among all creeds like jelly fish without back or bone—bring them the solid truth of the Bible in your heart, and a sledge-hammer in your hands, that you may drive into their hearts the assurance of a God, Christ and Holy Spirit, and that one day we shall stand and face Him for an account; you will find a people that is ready to confess and are not willing to possess—you must be a teacher sent of God that the coals from your own lips may burn the truth in flames of gospel goads to prick their hearts. Then old Pamlico will be as she has never been.

As yet, I am without work. The Lord move and send us to the place and people we are best suited to do the most good to His name's honor and glory.

Yours for Christ,
J. R. TAYLOR.

Time and Place of Meeting of Associations.

NOVEMBER.

Thursday, 12, Stanley, Palmerville.
Tuesday 24, Robeson, Big Branch.

Send corrections to Biblical Recorder, Raleigh .N .C.

CURES OLD SORES, ACHES AND PAINS.

Impure Blood--Treatment Free.

W. L. Pruiett, Dudley, Mo., states I suffered from blood poison, having aching bones and joints, eruptions, sore throat and gums, attended with swollen glands; lost my appetite, was all run down. Patent medicines and doctors failed to arrest the disease, but Botanic Blood Balm changed the nature of my blood, and by degrees the sores, pimples and ulcers healed perfectly, the aches and pains vanished, and my blood circulated in the old vigorous manner again. I will recommend B. B. B. to all sufferers from impure blood. Yours truly,

Wm. L. Pruiett

Is your blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Drug stores $1. Trial treatment free by writing BLOOD BALM CO., 82 Mitchell St., Atlanta, Ga. Describe trouble, and free medical advice given. Over 3,000 voluntary testimonials of cures by B. B. B.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

EXECUTOR'S NOTICE.

Having qualified as executor of the estate of Lucy V. Fort, deceased, late of Wake County, notice is hereby given to all parties having claims against the estate to present them to me on or before the first day of July, 1904, or this notice will be pleaded in bar of their recovery, and all persons indebted to the estate will please make immediate payment to me.

R. D. HONEYCUTT, Executor.
Raleigh, R. F. D. No. 1.

Largest in the World.

THE LARGEST COMPANY OF THE KIND IN THE WORLD WILL OPEN A BUSINESS COLLEGE IN COLUMBIA, S. C., NOV. 2, 1903.

Draughon's Practical Business College Company, with headquarters at Nashville, Tenn., will open school NUMBER NINE in Columbia, S. C., Monday, November 2, 1903. This Company, with a Capital Stock of $300,000.00, the largest Company of the kind in the world, has schools established in Atlanta, Ga., Nashville, Tenn., and several other places. It has special facilities for securing positions, having business men associated with it all over the South. Fourteen bankers are on its Board of Directors. Its Colleges give a superior course of instruction.

Those who wish to secure employment may, if they prefer, pay the tuition out of salary after the position is secured. Special rates will be given to all who enter the Columbia College during the next sixty days. For catalogue, which will explain all, address Draughon's Practical Business College Co., Nashville, Tenn., Atlanta, Ga., or after October 25, Columbia, S. C.

1855 CATALOGUE No. 15 1903-'4

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THE F. D. JOHNSON JEWELRY CO.,
No. 1 Maiden Lane, New York.

SOUTHERN RAILWAY SPECIAL RATES.

$2.25—Raleigh to Chapel Hill, N. C., and return on account of Eastern North Carolina Christian Conference. Tickets on sale November 2 and 3, final return limit November 8, 1903.

$2.75—Raleigh to Dunn, N. C., and return on account of Annual State Holiness Convention. Tickets on sale November 2, 3 and 4, final limit November 13, 1903.

$6.55—Raleigh to Wilmington, N. C., and return on account of Synod of North Carolina. Tickets on sale November 2, 3, and 4, final limit November 13, 1903.

$4.65—Raleigh to High Point, N. C., and return on account of Western North Carolina Annual Conference M. E. Church, South. Tickets on sale November 9, 10 and 11, final limit November 20, 1903.

$5.05—Raleigh to Winston-Salem, N. C., and return on account of Annual Conference Methodist Protestant Church. Tickets on sale November 16, 17 and 18, final limit November 25, 1903.

$25.75—Raleigh to New Orleans, La., and return on account of American Economic Association and American Historical Association. Tickets on sale December 25, 26 and 27, final limit January 5, 1904.

On account of the Meeting State Association of County Superintendents of Public Instruction, the Southern Railway will sell reduced rate round trip tickets to Raleigh, N. C. Tickets on sale November 9, 10 and 11, final limit November 14, 1903.

For further particulars, call on any agent of Southern Railway.

T. E. GREEN, B. T. A.,
Raleigh, N. C.

Temperance.

Texts for the Temperance Campaign.

BY A. T. J.

Noah, "drunk with wine," furnishes to another the occasion of sin. Gen. 9th chap.

Lot, "drunk with wine," becomes the party to a heinous crime. Gen. 19th.

The Rechabites are commended for their abstinence from wine. Jer. 35th.

Belshazzar, under the influence of wine, is guilty of sacrilege. Dan. 5th.

"Wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20th.

"Be not among wine-bibbers, among riotous eaters of flesh, for the glutton and the drunkard shall come to poverty. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it wooeth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23rd.

"Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night till wine inflame them! And the harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink, which justify the wicked for reward, and take away the righteousness of the righteous from him." Isa. 5th.

"But they have also erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they err in vision, they stumble in judgment." Isa. 28th. (In these two quotations note the consequences of the indulgence.)

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also." Hab. 2nd.

"Let us walk honestly as in the day; not in rioting and drunkenness." Rom. 13th. (In this and the succeeding passages from the New Testament, notice the connection in which the words "drunkenness" and "drunkard" occur.)

"But now have I written unto you not to keep company, if any man that is called a brother be a drunkard; with such a one, no not to eat." 1 Cor. 5th.

Works of the flesh. "Envyings, murders, drunkeness, revellings and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inheret the kingdom of God." Gal. 5th.

"And be not drunk with wine, wherein is excess, but be filled with the Spirit." Eph. 5th.

"For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day be sober, putting on the breast-plate of faith and love." 1st. Thess. 5th.

"For a bishop (pastor) must be blameless as the steward of God—not given to wine." Titus 1st.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in excess of wine." 1st Pet. 4th.

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14th.

"Abstain from all appearance of evil." 1st Thess. 5th.

Sir Wilfrid Lawson's Liquor Bill.

Before Parliament closed its sessions Sir Wilfrid Lawson introduced in the House of Commons a liquor-seller's liability bill.

The object of the bill is to establish the principle that those who profit by the licensed sale of intoxicating drink should be under liability to provide compensation for certain of the injuries resulting from such sale.

It provides that "certain classes of persons upon sustaining injuries from the act of an intoxicated person, or in consequence of his intoxication, habitual or otherwise, shall have a right of action in damages against the persons who, by selling them liquor, produce such intoxication or contribute thereto in whole or in part."

Whiskey Did It All.

At Butler, Mo., they led Dr. J. L. Gartrell out on the scaffold. Around him were stern-faced men, ready to perform an awful duty. On the trap stood an old man. His hair was snowy; his beard was long and white. He had lived two years beyond the span of life allotted to man. Think of possing 72 years in this good world and then within sight of the graveyard, to feel the clutch of law at one's neck and be hanged.

Once he was a famous lawyer. He had held crowds spellbound by his great eloquence. People used to say: "Great man, that Gartrell; he can be anything, do anything."

He was elected a county judge. Then he was sent to the Texas Senate for two terms. He was a man of affairs, highly educated, keen, intelligent. He loved just as other men do—did this hangman's victim. Eight children were born to him, and there was not a happier family in the West. It doesn't seem possible that a human being would deliberately tip over the magnificent structure that had taken the best years of his life to rear. Dr. Gartrell did that very thing.

He trailed his good name in the gutter; he disgraced his sons and daughters; he dissipated his fortune; he became little better than a tramp, and the explanation of his awful fall is found in four words.

HE BECAME A DRUNKARD.

The old man stood on the trap. The rays of the morning sun crept into the jailyard and touched his winkled face and massive forehead. He didn't look like a murderer or a bad man. You would almost as soon suspect your own father of a crime as that patriarch of murdering a friend for a few paltry dollars.

Yet he did it.

Listen! He is speaking. He is telling the white-faced crowd of his fall, and the last words that pass his lips are:

"WHISKY DID IT ALL."

The trap is sprung, and J. L. Gartrell, patriarch, is shot into eternity.

It Will Eat Holes In You.

"Will it eat the lining out of my stomach?" said a young man to a bar-keeper, as he held up a glass of gin the bar-keeper had just poured out for him.

"Yes," said the bar-keeper, "and it will eat the coat off your back if you drink enough of it."

Benny on Corn.

Corn is a very useful vegetable. If it were not for corn there would be no corn cakes with butter and molasses. Corn grows in large fields, and you plow it with a horse. There was a man who had a corn-field, and he had no horse, but he had a large and faithful wife, who took care of it, accompanied by a trusty dog, while he wrote poetry for the papers. We ought to be thankful if we have a good wife, which is much better than hanging around saloons and wasting your time in idleness. Corn is also useful to feed hogs with, and corn can be made into corn pipes, which will make you sick if you are not accustomed to it. Let us firmly resolve that we will reform and lead a better life. Benny.—Tribune.

In Russia the Minister of Finance has issued an order that hats must be doffed to bartenders in whisky shops, as they are government officials. This is an honor that the American barkeeper does not receive.

A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, D.D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a subborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of 15 20 and 25 years' standing.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid. Address, Dr. Blosser Company, 80 Walton Street, Atlanta, Ga.

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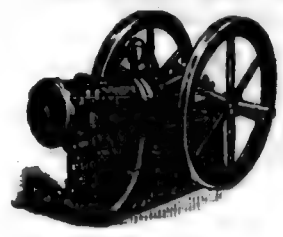

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THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 80 cts. Mail prepaid.

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The Progress of Olive Branch.

Dear Recorder:—If you will allow me a little space in your (our) valuable paper, I will give you a few lines from our church.

Bro. Chas. A. Sigmon a senior at Wake Forest, is our pastor. He has served us for one year, and served us well.

Our church had not been making the progress it ought—do I say progress—nay, we were going backward, and we decided to call a new pastor, and in calling, the church was evenly divided. Bro. John Henry Penny, one of the "main stakes" of the church, was moderator, and the church left it with him for the decision. He voted for Brother Sigmon. To show the wisdom of the church in calling a pastor, on the third Saturday in September, our regular time for calling a pastor, the church did not give Brother Sigmon time to retire before it called him unanimously to serve us another year.

The first step forward after calling Brother Sigmon, was the raising of the pastor's salary from $75.00 to $100.00. The next step was our increased contributions to the various objects of the church. We have already doubled these, and, at the Association at Cane Creek, our pledges were increased, and we expect to meet those pledges, and even more, if we possibly can.

Our next step was the improvement of our church.

Through the generous proposition of Bro. John E. Suitt, Register of Deeds for Durham County, and who is now a member of the First Church in Durham, to give $25.00, or one-fourth of the cost, if we would paint the church nicely inside and out; and in conference on the third Saturday in June, the church acted upon it, and when services were over on Sunday, $100.00 had been subscribed.

So now the church is well painted, and we have enough over to carpet the aisles and the pulpit. The cost of painting was $142.00.

Our meeting commenced the third Sundav in July and continued all the week. It was indeed a glorious revival. Our pastor did all the preaching. I have never seen a more spiritual revival in all my life, and old Bro. W. J. Sherron who is, I think, over seventy years old, said it was the best meeting he was ever in except one—that one being when he was converted. Fourteen were converted.

A young men's prayer-meeting was organized the last day of the meeting, and that meets each first Sunday evening. We are getting on a higher plain of Christian living, and by God's grace, we want to keep getting higher and higher. We have a Woman's Missionary Society which meets each third Sunday evening. Mrs. J. E. Nichols, a most consecrated woman, is the president, and the young girls are faithful to her and are doing more for Him who hath done so much for us.

We have a splendid Sundayschool, and the singing of this church can't be beat anywhere—I mean in the country.

Well, I will stop—but I have not yet told you the name of the church. Well, I will just say it is old Olive Branch, the church of Bros. Jno. C. Hocutt, of Chapel Hill; J. F. McDuffie, of Rock Spring; Sol. J. Allen, now mayor of Wake Forest; Rufus Ford, of South Carolina. They, with a goodly number of others, were once members of this old church. Pray for us.

Yours sincerely,
S. M. SUITT.

Durham, N. C., October 22, 1903.

Cures Nervous Headache—

Horsford's Acid Phosphate removes the cause by quieting the nerves, promoting digestion and inducing restful sleep.

Marriages.

SLEDGE—ELLIOTT. — On the 17th of September, W. Y. Sledge and Miss Mattie Elliott, by Rev. W. R. Gwaltney. All of Hickory, N. C.

Obituaries.

The Undiscovered Country.

Could we but know
The land that ends our dark, uncertain travel,
Where lie those happier hills and meadows low—
Ah, if beyond the spirit's inmost cavil
Aught of that country could we surely know,
Who would not go?

Might we but hear
The hovering angels' high-imagined chorus,
Or catch, betimes, with wakeful eyes, and clear,
One radiant vista of the real before us—
With one rapt moment given to see and hear,
Ah, who would fear?

Were we quite sure
To find the peerless friend who left us lonely,
Or there, by some celestial stream as pure,
To gaze in eyes that here were lovelit only—
This weary mortal coil, were we quite sure,
Who would endure?

—Edmund Clarence Stedman.

Resolutions of Respect.

Whereas, it hath pleased our Heavenly Father, on the 4th day of October, 1903, to take our beloved brother, E. Frost, from us, and

Whereas, he was one of our most faithful teachers and church members; therefore be it

Resolved 1. That we bow in humble submission to the dispensation of God's providence, and acknowledge that He doeth all things well.

2. That the Sunday-school here has lost an ardent, faithful teacher and member, class No. 3, realizes their loss keenly, but trust to submit to the rulings of a kind Heavenly Father.

3. We extend to the bereaved family and relatives our tenderest sympathy in their great loss, and commend them to Him who gave and who has taken away.

4. That we shall ever cherish the memory of our dear brother, remembering that though we know not what God doeth now, we shall know hereafter, "and that all things work together for good to those who love God."

5. That a copy of these resolutions be sent to Charity and Children, Biblical Recorder, North Carolina Baptist, and our county paper, also a copy to his family, also a copy spread on our minutes of Sunday-school Board.

G. T. WHITE,
W. A. LANGSTON,
Committee.

"Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply. Kindness is the best weapon against an adversary.

The heart is like an instrument whose strings steal nobler music from life's many frets.—Gerald Massey.

To Farmers.

The A. and M. College Veterinary Department will give a free veterinary clinic at the college every Thursday morning, hereafter, from 11 to 1 o'clock. Any domestic animals, cattle, horses, swine, sheep, dogs, poultry, etc., may be brought to the college and they will be treated for disease of operated on surgically, free of charge by Dr. Tait Butler, D. V. S., State Veterinarian and Professor of Veterinary Science in the college, and Dr. G. A. Roberts, D. V. S., Assistant Professor of Veterinary. All the veterinary students in the A. and M. College will be present and assist in the clinic. The clinic will be of great benefit both to the agricultural students in the A. and M. and the farmers and other owners of animals in the State.

AN OLD ADAGE SAYS

"A light purse is a heavy curse"
Sickness makes a light purse.
The LIVER is the seat of nine tenths of all disease.

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

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SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Commencing Sunday, September 6th, and continuing to Sunday, November 1st, the Seaboard Air Line Railway will sell round trip tickets to Forestville, N. C., from Raleigh for 55 cents. Tickets to be sold on Sundays only.

$28.60 plus $2.00, Raleigh to Hot Springs, Ark., and return. Up to and including September 30th, tickets to be sold each Wednesday and Saturday with final limit 60 days from date of sale.

For further information apply to
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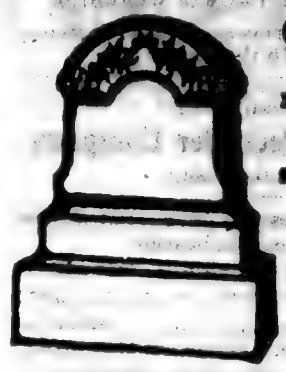

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SOUTHERN RAILWAY.

In effect October 11, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

11:30 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 36, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 38, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 8:30 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Kaysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 136, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Kaysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 138, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. B. GREEN,
City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

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(Organized 1901.)

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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgments.

November 4, 1903.

State Missions.—Mrs. M. D. Herring, $3.00; Severn, West Chowan, 7.50; Shady Grove, 10.00; Wadeville, Montgomery, 1.40; Neuse Association, 11.02; First, Raleigh, 9.11; W. M. S., First, Durham, 15.00; Pee Dee Association, 53.82; Pleasant Plain, C. F. & Col., 3.20; New Bethel, Raleigh Association, 7.50; New Bethel, Raleigh Association, 2.00; Laurinburg, 1.00; Wilmington Association, 32.12; Pine Forest, West Chowan, 15.00; Pleasant Green, Raleigh, 2.00; West Durham, 13.78; Pleasant Grove, West Chowan, 20.00; Clear Creek, Mecklenburg and Cabarrus, 2.00; South River Association, 28.99; Bethlehem, Chowan, 30.28; Hillsboro, 6.40; Berry's Grove, 3.30; W. M. S., Dunn, 10.00; Apex, 27.02; Moravian Falls, 12.00; D. J. Watson, 5.00; South Fork Association, 14.00; Mooresville, 12.50; W. M. S., Clayton, Raleigh, 11.91; Siloam, West Chowan, 3.00; Fayetteville St., Raleigh, 30.00; Inwood, Raleigh, 11.50; Hanging Dog, 2.78. Total this week, $418.13. Previously reported $9,225.78. Total this year, 9,643.91.

Foreign Missions.—Severn, $9.00; Hamlet, 2.00; Piney Grove, .45; Maysville, 1.00; Pollksville, 1.11; Neuse Association, 17.59; First, Raleigh, 504.30; Pee Dee Association, 35.50; New Bethel, Raleigh, 1.25; Piney Forest, West Chowan, 12.85; W. M. S., Pine Forest, West Chowan, 2.25; West Durham, 20.00; C. F. & Col. Association, 30.15; Pleasant Grove, West Chowan, 22.50; S. S., Sugar Fork, 2.00; Clear Creek, Mecklenburg and Cabarrus, 1.40; South River Association, 30.11; Bethlehem, Chowan, 30.08; Apex, 12.25; W. M. S., Clayton, Raleigh, 8.00; Cashie, W. Chowan, 12.40; Siloam, West Chowan, 2.00; W. M. S., Antioch, Roberson, 1.20; Fayetteville Street, Raleigh, 10.00; Inwood, Raleigh, 10.00. Total this week, $779.39. Previously reported, $12,828.32. Total this year, $13,607.71.

Home Missions.—Severn, West Chowan, $15.00; Bogue Chapel, C. F. & Col., 1.00; Piney Grove, 2.00; Maysville, .16; Neuse Association, 13.00; First, Raleigh, 2.30; Pee Dee Association, 23.75; Pine Forest, West Chowan, 7.00; W. M. S., Pine Forest, West Chowan, 2.24; Sunbeams, Ephesus, 9.75; West Durham, 10.00; C. F. & Col. Association, 22,53; Pleasant Grove, West Chowan, 16.00; S. S., Sugar Fork, 2.00; South River Association, 16.15; Bethlehem, Chowan, 17.73; Apex, 11.66; W. M. S., Clayton, Raleigh, 1.40; Siloam, West Chowan, 2.00; Fayetteville Street, Raleigh, 5.00; Inwood, Raleigh, 10.00. Total this week, $190.67. Previously reported, $6,621.44. Total this year, $6,812.11.

Education.—Piney Grove, $1.00; Maysville, 1.00; Polloksville, .90; New Hope, Eastern, 2.45; First, Raleigh, 2.00; Pee Dee Association, 12.02; Laurinburg, 2.50; Pine Forest, West Chowan, 5.00; Pleasant Green, Raleigh, 1.00; C. F. & Col. Association, 13.49; South River Association, 3.05; Bethlehem, Chowan, 8.87; Brunswick Association, 4.05; Lebanon, Brunswick, 5.00; Apex, 3.93; W. M. S., Clayton, Raleigh, .40; Cashie, West Chowan, 4.53; Siloam, West Chowan, 2.00; Fayetteville, Raleigh, 5.00; Inwood, Raleigh, 5.00. Total this week, $83.19. Previously reported, $2,406.55. Total this year, $2,489.74.

S. S. and Col.—Fayetteville Street, $1.00. Previously reported, $58.61. Total this year, $59.61.

Ministerial Relief—Bogue Chapel, C. F. & Col., $0.85; Piney Grove, .38; Polloksville, 2.63; Neuse Association, 14.10; Pee Dee Association, 26.02; New Bethel, Raleigh, 2.00; Laurinburg, 3.00; Pleasant Green, Raleigh, 1.00; West Durham, 12.50; C. F. & Col. Association, 13.90; South River Association, 5.50; Apex, 5.00; W. M. S., Clayton, .75; Fayetteville Street, Raleigh, 1.00; Inwood, 2.00. Total this week, $90.63. Previously reported, $1,208.00. Total this year, $1,298.63.

Students' Aid Fund.—Pee Dee Association, $6.50. Previously reported, $36.31. Total this year, $42.81.

Total reported for all objects this week.....$1,569.51
Previously reported for all objects 33,235.93

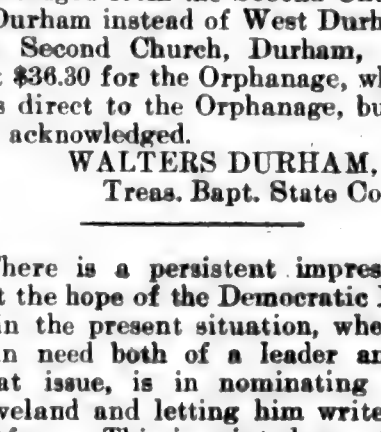
Total reported for all objects this year.....34,805.44

Correction: In Recorder of October 21, there appeared as follows: West Durham, State Missions, $40.00, Foreign $21.00, Home, $5.15, Education 35.00, Ministerial Relief $7.00. This should have been acknowledged from the Second Church at Durham instead of West Durham. The Second Church, Durham, also sent $36.30 for the Orphanage, which goes direct to the Orphanage, but is not acknowledged.

WALTERS DURHAM,
Treas. Bapt. State Con.

There is a persistent impression that the hope of the Democratic Party in the present situation, when it is in need both of a leader and a great issue, is in nominating Mr. Cleveland and letting him write his platform. This is printed as a fact, as news, and not as an opinion. The Recorder, being a religious paper, has no opinion in such matters; but it must print news.

THE OLD RELIABLE



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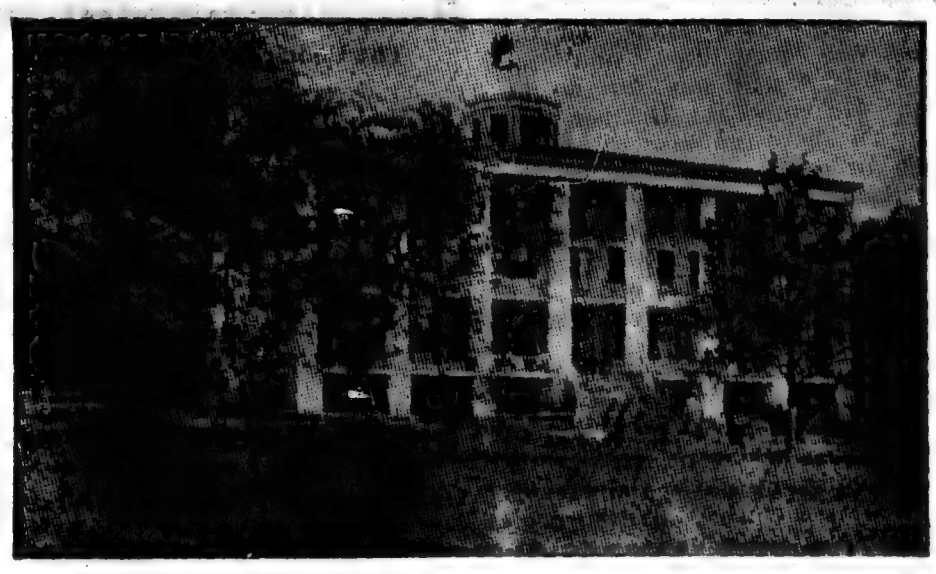

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NOTICE.

Having qualified as the administrator of the estate of L. J. Jones, this is to notify those having claims against the estate to present them to me on or before November 2 1904. W. N. JONES,
Administrator.
Raleigh, N. C., November 2, 1903.

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Executor's Notice.

Having qualified as executor of Needham Stone, deceased, late of the county of Wake, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 28th day of October, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment to me or my attorney.

This 20th day of October, 1903.
J. H. STONE.
E. F. UPCHURCH, Attorney.

SUNDAY-SCHOOL ATTENDANCE.—BY B. W. SPILMAN.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 20.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 11, 1903.

THE CHRISTIAN BUSINESS MAN.

There are professional religionists. Preachers, teachers, editors of religious papers, men in official relation to denominational organizations, for example. Their life is fixed. It is religious. Every one expects them to be religious.

But what of the farmer, the merchant, the craftsman, the clerk, the day-laborer who is a Christian, for we use the expression "business man" in its broadest sense—even so as to include women; what of these?

The question is worth while at any rate. Our world is made up of them, and so are our churches and the Kingdom of God depends upon them. It matters little that teachers teach and preachers preach and editors guide and secretaries administer, if the great mass of men and women do nothing. Indeed what this great mass of men and women are doing is the best evidence of the failure or success of the men who have been chosen to guide them.

All labor ranks the same with God. The business man has his place in the economy of the kingdom of Heaven; and his place is as big and as important as priest's or preacher's. The preachers understand this, but their one trouble is that the business man does not understand it. The business man "has no time," as he says. "Oh, I am a business man," one will tell you. "I cannot go to the Convention. I cannot go to the Union meeting. I cannot go to the Association. I cannot go to the prayer-meeting. I cannot read the religious papers. I cannot join the Circle of Daily Bible Readers. I have no time?"

As if he had no soul. As if he had no duty. As if being a business man made him also of no account in God's work. As if his obligation to rise in spiritual life were not as deep as any preacher's in the world. As if since he makes money he cannot nurture his spiritual life. There is no sin greater than this sin of saying "I am a business man; I am a Christian; but I have no time"—no time to be a Christian; no soul, no religious life.

What was Abraham? I wonder. Was he a teacher? Nay. Was he a preacher? Nay. Was he an editor? Nay. Was he a secretary? Nay. Abraham, my brother, was a business man. Consider his estate and how he administered it, employing a host and at times waging war in its behalf. And who was Jacob? A business man. And who was Moses? A business man. And who was Joseph? A business man. And who was David? A business man. And who was Peter? A business man, engaging in the apostolic business of fishing. And who was Paul? A business man, a tent-maker.

And, my dear brother, who are you? Are you a greater than these who with all their business neglected not the business of God, nor abandoned their souls to their flocks or their thrones or their nets or their tents?

God meant His work should be done by business men, or He would not have given us His Revelation through them. And no man so squarely goes back on God as the man who embracing Christ pledges God his life and proceeds to dismiss this and that duty by saying, "I am a business man; I have no time." God is glad you are a business man. He needs business men more than He needs preachers. And He knows very well that you do have time. There is something else lacking, my brother. Look deeply into thy heart this night.

"But," says the business man, I am honest. I do not over-salt my meat. I give good measure. I pay my debts. I treat my men right. I do my duty by my family." Now that is a claim, isn't it, for a Christian! Does Christianity consist of these things? Has our generation fallen so low. Why, many a heathen merchant can say just as much. Four thousand years before Jesus came there were vast numbers of men that could say it. Are you just a pleasant-spoken heathen, a heathen veneered with a thin-coating of Christianity? Do you really know no better? These are good things to do. But they do not begin to be the religion of Jesus. The Christian business man owes his soul a duty. He must look well to that. He is engaged in the pilgrimage to the Heavenly city, he is preparing for the Presence of the Great King; he, with all his enterprises here below is pledged to the grand enterprise of making conquest of his soul, of the unseen things which are eternal. And if he neglect that, all the honest dealing in the world will avail him nothing—not a thing.

Think it over, brother. The things of this world are as shadows and are but for a moment. Just ahead awaits thee the Great Eternity of the Soul and God. What shall it profit thee if having gained the whole world, thou shalt find on the morrow that thou has lost the whole Eternity by saying, "I am a business man; I have no time—I have no Soul"?

FRENCH HEROISM.

BY J. H. P.

The following incident was told me by an aged soldier, who served under the great Corsican from Toulon to Waterloo. At the time of its recital he was very old, but still erect in form and unimpaired in mind, although over a hundred years old.

The scene of the incident was on the burning sands of the Syrian Desert. A desperate charge was ordered by Napoleon to dislodge the enemy from a strongly fortified position. Two regiments of infantry were drawn up in line of battle and commanded to do the fearful work with the bayonet alone. In one of these regiments was a small drummer boy, not quite fifteen. At the command he rolled forth the pas de charge. With a ringing cheer the soldiers sprang forward. They were met by a murderous fire. A bullet shattered the right arm of the brave boy. It fell useless by his side. Undaunted, he beat the charge with his left hand, keeping time and step to the swinging pace of the veterans. Another cruel bullet crashed through his left wrist. Calmly the boy lay down on the blood-stained field, and with his bleeding arms detached the drum from his neck, and with his heels again rolled forth the inspiriting strain. After the battle was over and the victory won, his comrades lifted the boy, painfully, but not seriously wounded, from his bloody couch, and at the command of the general brought him before him. Bonaparte dubbed him a lieutenant on the battle field. And this leads me to write of a Frenchman's idea of valor and patriotism.

Scene, Paris. Personages, a veteran and a conscript—a father and his son. The veteran walks slowly, one hand resting on the shoulder of his boy. The veteran's eyes closed forever see not the moving throng. In the place of his right arm, hangs an empty sleeve. The dull thud on the pavement of his wooden leg awakes sympathy and attracts the passer-by. Many shake their heads in pity and mutter an imprecation on the horrors of war. "See the worth of glory," says the wealthy merchant, averting his eyes in horror.

"What a waste of human life," sighs the philosopher.

"The soldier had better not have left his plow," adds the countryman, thinking of his happy home.

"Poor old man," a gentle woman sighs, bursting into tears. The veteran hears and knits his brow. His guide has grown thoughtful. Bewildered he hardly answers the old man's questions. His eyes, lost in space, seem seeking the solution of a problem.

The veteran's grey moustache twitches in anger; he stops suddenly and says: "They all pity me, because they understand not, but if I were to answer ——!"

"Father, what would you reply?" asks the boy.

"I would say to the woman to keep her tears for other misfortunes, for each of my wounds attests my duty to my colors. There is reason to doubt how some have done their duty. With me it is visible. My duty is written with lead and steel upon my body. I could not be false to my country's call."

"And what answer to the peasant, father?"

"I would say to him, that to plow in peace, our country must first be secure, and that enemies would eat our harvest, were not strong arms and brave hearts to defend it." "But the students lamented such a use of life." "Because he knows not the teaching of self-sacrifice and suffering. The lessons he studies, we have put in practice: the principles he upholds, we have defended with powder and bayonet." "But at the price of your limbs, my father," the merchant said. "Do not believe him, my son. True glory is the bread of the soul, feeding self-sacrifice, patience, courage." True glory can never be too dearly paid for. Forward, my boy, duty beckons and glory leads the van."

Como, N. C.

A MOST FOSSILIZED CHURCH!

A South Carolina preacher, pastor of a country church, has received a severe shock, of which he tells in the Courier. He speaks in a half humorous vein, but he deals with a matter that sadly needs the attention of the churches. Rev. O. L. Martin is the pastor. He says: "I write to tell you that I have the honor to be the pastor of one of the most fossilized churches in this country! Yes, sir! Not long ago when I was there they read the minutes of the previous meeting, in which minutes it was recorded that they had excluded a member from the fellowship of the church. I immediately called for the correction of the minutes, and they said they were correct. I paused, and, of course, looked surprised. I thought there would be no trouble in interpreting the pause. But, would you believe it, my fellow citizens! not a man of them moved to rescind the action of the previous meeting. I withstood them to their faces and they would not relent. They grew bold and said, This is not the first time we have done like this. Said I, You don't say! Yes, sir; a brother went to law with a brother instead of bringing his grievance to the church, and out he went. Shades of the mighty Paul! said I, They waxed valiant, and one fellow raised himself on tiptoe and, with a look of pride and absolute satisfaction with himself and his actions, said, We turned out a deacon. Then I gasped and staggered back. When I had sufficiently recovered to speak again, I said, My brother, he must have had religion! Yes, he said, he did; the modern type. Said I, Sanctified? No, not exactly, he said, but he owed a brother a just debt and wouldn't pay it, and out he went. Tell it not in Gath, publish it not in the streets of Askalon, lest it become epidemic and break out among the liquor drinkers and swindlers, swearers and adulterers, and great havoc be played with our figures in the next year-book!"—Index.

THE SOUTH TO MAKE GREATER ADVANCE.

In its climate, soil, mines and forests the South has all the elements for sustaining a vast human population. The natural resources of the country have not been exploited to the same extent as in other sections of the Union. There is no doubt that the development of the South was greatly retarded by the Civil War. This, of course, was a hardship to the past generation, but not without some compensations. The capabilities of the country are susceptible of a more profitable return than would have been the case had there been no interruption of growth. It is the difference between a virgin mine and one whose deposits of ore have been partially worked over. But the South has not stood still by any means. In agriculture, in the production of lumber, and especially in manufacturing, the past ten or twenty years have witnessed remarkable gains. * * * The South has done well in the past ten or twelve years, but in a like period in the future will do still better. Capital is being attracted in an increasing volume as its rewards are becoming more sure, and the energies of the people have been stimulated by the demonstration of the possibilities opened up by the new era of industrial development.—Bankers' Magazine of New York.

Sunday School Attendance.

BY R. W. SPILMAN, SUNDAY SCHOOL FIELD SECRETARY.

By a rather unusual use of the English language the word "scholar" is used to designate the person who attends the Sunday-school as neither officer or teacher. This article is to deal with the question of securing and maintaining the attendance of the Sunday-school scholar.

That our Sunday-schools are not reaching so large a number of people as might be reached by them, needs no argument. A look around in any community will at once reveal the presence of large numbers who ought to be regularly engaged in the study of the Bible.

The legitimate field of work for a Sunday-school in any given locality may be designated under five heads:

1. The members of the church under whose direction the Sunday-school is held. These, by all means, ought to be enlisted in the study of the Bible and should attend the meeting of the church for that purpose.

2. Members of Baptist churches whose residence is near the Sunday-school, but whose church membership is elsewhere. In almost every town and city there are people who love the old home church so dearly that they have moved their bodies away from it, but leave their names there on a piece of paper (the church roll). A rather odd expression of love that.

3. Children of the church members constitute a fruitful field for the wide-awake Sunday-school. Many church members who will not go to church themselves to study the Bible are willing that their children should go.

4. Persons who are members of no church and who have no special church affiliation.

5. Members of other churches who have no church of their own near enough for them to attend.

TO GET THEM IN.

To reach as large a number of the above-named classes and bring them into the Sunday-school and hold them there, the following suggestions are offered:

The house-to-house canvass is an important preliminary step. Space will not permit of a discussion of the details of the house-to-house canvass. The purpose in view is to find the name, residence, Sunday-school attendance, church relationship and church preference of every body in a given territory. This is best accomplished by a combination of all the denominations. This places in the hands of every Sunday-school in the territory embraced accurate data for intelligent work.

The next step would be the thorough organization of a Lookout System. Divide the territory to be covered by the system into districts. In each district appoint a competent person who is to be eyes for the Sunday-school in that district. Have each one thus appointed to report once a month to the chairman of the Lookout Work the conditions existing in the district. The person in charge of the district is to work in connection with the teachers, officers and scholars in bringing all of the persons available into the school. This plan will amply repay the school which pushes it. It means trouble, and no end of worry, for the one who is to keep it going. Like all things earthly, it depends for success upon the persons who are engaged in it, and the persons who will accept a position and then fail to do the work are not dead yet by many thousands.

Work by classes, for their classes is a splendid method for building up the attendance. There is one danger to be guarded against here, however. Many teachers and more scholars are not careful as to whether one is fitted for the class, and so persons are often drawn together who are utterly unfitted for the same class. Enthusiasm for large classes, without a severe check placed by the officer, who has in charge the matter of classification, often plays havoc with the grading of the school. In some schools where no attention is paid to classification, and everything is engaged in a sort of "go-as-you-please" race, the over-enthusiastic teacher will discover a condition of affairs very adverse to the best work of teaching.

The offering of rewards for those who bring new scholars will bring some new ones. The annual Christmas tree has been known to really inflate some Sunday-schools.

The Red and Blue contest so long used by the Y. M. C. A. with such success, has been introduced into Sunday schools, and in some sections is working wonders. The plan is to divide the school into two companies, officers and teachers being neutral; one company are the "reds" and the other the "blues." They compete with each other for new scholars.

Intelligent, enthusiastic, persistent, personal work is the best method for bringing in new scholars.

TO HOLD THEM

To bring people into the Sunday-school is difficult enough, but to hold them in the school is still more so. In almost any community there are more people who have left the Sunday-schools than there are of all the others put together. It is really rare that one meets a person who has not at some time in his life been in Sunday-school. The best available statistics show that the average period of time the American stays in Sunday-school is less than five years. At this rate the Baptist Sunday-schools of North Carolina are losing twenty thousand scholars every year. And this is a reasonable estimate. To be sure we gain an equal or a larger number, but why lose so many?

The great majority of the church membership are not in the Sunday-school; they used to be at one time. Why not now? Men are few and far between in the Sunday-schols. Why? Seventy-five per cent of the boys leave the Sunday-school as they pass out of the period of the "big boy." From the remaining twenty-five per cent come about ninety per cent of the male members of the churches, and then more than three-fourths of these quit.

Let us look for the reasons for this state of things and see if there be some remedies. The reasons named will be with especial reference to men. Women go to Sunday-school much better than men. They are naturally better, and in addition to that, they are cut off from many of the recreations open to men. But why do we lose the men?

1. The pastors and the churches are largely responsible for a few church members attending Sunday-school. Many pastors never taught their people that the teaching of the church is as much a church meeting as the meeting for preaching is a church meeting. How many church members could be found who really believe that going to the church-house to study the Word of God is really "going to church?" Who is responsible for the current notion that nothing is "going to church" except going to hear somebody preach? Who is responsible for the construction of our church-houses as they are? Do our pastors and churches really believe that the church ought to engage in the regular systematic public study of the Bible? Within a stone's throw of where this article is written there is a Baptist church-house costing about $15,000.00 which is about as well adapted to Sunday-school purposes as the Cape Lookout light-house would be for a coton mill. There was a pastor of a Baptist church in North Carolina who, during a three years' pastorate of a church, with preaching every Sunday, was never known to go to Sunday-school. There are other men in the State who go to their churches and sit out on the logs anl talk to the deacons while the few church members are in the house trying to teach the Bible. We may never expect a very large number of church members to engage in the study of the Bible in our churches until the pastors and churches take hold of it as a really serious matter.

2. A one sided emphasis of the Sunday-school constituency is responsible for a part of the loss from the schools. The emphasis has been laid on the first two grades of the Sunday-school until the whole thought of the Sunday-school has developed into the idea of its being a splendid place for children alone. The boys of the Sunday-school hear the child side of the Sunday-school emphasized all of their lives. When one prays for the Sunday-school it is almost always a prayer for the officers, teachers and children. What about the young men? Is it a cause for wonder that the big boy feels that he is out of place when he is constantly left out of the calculation? It is also a noticeable fact that those schools which take most account of the big boy and young man are those which hold them best.

3. The plan of organization often has something to do with it. Big boys and young men like to be a part of the thing to which they belong. Churches may learn from the lodges and clubs of the country. Abusing clubs and lodges is not the way to bring young men into our Sunday-schools nor is it the way to keep them there. Let the Sunday-schools once give to young men the same opportunities for the exercise of their individuality and to work off some of their energy, and the Sunday-schools will be filled with young men. The Baraca movement in our Sunday-schools for young men is a living witness to the truthfulness of this assertion.

4. Poor teaching is a fruitful cause of loss. Sometimes the teaching in the Sunday-school is very poor. It could hardly be otherwise. This is not because the Sunday-school teachers are not mentally equipped for the work. With all of their shortcomings and limitations it would not miss the mark very far to say that the average mental ability of the Sunday-school teachers of America will reach that of the secular teachers. And considering that the work is voluntary, and is done under such disadvantages, there is nothing in the annals of history which will compare with it. But with many classes in one room and with the very limited opportunity for preparation by many teachers and the very best indifference of many others who might do good work—with all of this as a hindrance to the work, the wonder is that so many people go Sunday after Sunday to the Sunday-schools.

Better teaching may be brought about by having buildings better adapted to the Sunday-school work, by better grading, and more thorough preparation on the part of both teacher and scholar.

5. Often scholars are hopelessly careless about following up the absentees. Thousands of scholars might be saved to the Sunday-schools every year by carefully looking up the absentees. This should be done regularly every week. A new movement has been launched in the Sunday-school world this year, known as the Scotcher Movement. Such teachers and personal workers as will do so, band themselves together into a Band of Scotchers. It is their duty to keep track of all absentees and report each Sunday the results of their work. There is nothing new about the name nor the thing. It is simply the placing of a word into the Sunday-school vocabulary to give a name to the men and women who, through all the years, have been doing that very thing.

Rally day is a splendid opportunity to bring in all who have drifted out during the year.

Kinston, N. C.

Is Rip Vanwinkle Still Asleep?—No. 2

BY A. B. CABANISS, OF KENTUCKY.

While lecturing on missions through North Carolina in 1851, I went to Wake Forest College. As Rev. Matthew T. Yates, a former student of that institution, had but a few years before gone to Shanghai, China, as missionary, I had an appreciative audience and a live missionary meeting. I questioned President White as to the outlook for the college and the Baptist outlook in the State. Strange to say, he replied: "I think we are doing too much for the higher education of our young preachers here at the college." "Why do you think so?" said I. He replied: "Owing to the dangerous shoals and islands along our coast, we have no good harbor for seaport towns to be built up. The small town of Wilmington, with not a very good harbor, is our only seaport town. We have but one railroad of any importance—that from Weldon to Wilmington. All our interior towns are too far from market for enterprising men to settle in them and expect to build up much business of any kind. Hence, we have no large towns, with strong wealthy churches, able to support a minister for all his time, as Virginia and other States have. We have the native talent here, but a full college course developes our boys into men, with intellectual strength and activity too large for our State to hold them. If we were to make freshmen or sophomores of them and then turn them out, we might be able to keep them among our country churches till they developed the members into higher Christian graces." He then mentioned a number of ministers who had been too highly developed for the State to hold them. Dr. Howell, of Nashville, Tenn, who did a grand work for that State, and by his books for the whole denomination, and A. M. Poindexter, of Virginia, that giant of platform speakers, were among the number.

How strange are the mutations of time! How instructive the lessons of providence!

That was half a century ago, when President White was lamenting the fact that Wake Forest College was graduating preachers too big for their State, by at least fifty years ahead of the home demands. He was honest, but was mistaken. He overlooked several important facts, as many others have done, respecting the preacher and his field.

1. The extent of the preacher's field. The field is the world. Our Saviour's last command was, "Go ye into all the world and preach the gospel to every creature." We should not educate preachers for North Carolina, nor any one State or territory, but for the whole world. The home and foreign make the one field. The Jewish converts made this same mistake about the home field, and sent forth no missionaries to the heathen. Finally, God had to give them a special command. He chose the most highly cultured and best trained preacher in their whole nation, and directed the Antioch Church to send this man Paul out to preach the gospel to the benighted heathen. What a grand missionary Paul did make! What logical and masterly arguments he did use to convince his Hardshell Jewish brethren that a Gentile could be saved as well as a Jew!

No doubt the brethren at Antioch thought it a great loss of the home field when their strongest preacher was sent off to preach the gospel to the heathen. But their local loss was the world's great gain. Their mis-

sionary Paul preached the gospel as far west as Rome, and had converts even in Caesar's household. From Rome, the gospel was sent to our ignorant heathen forefathers in England, and thence to America; where you and I are now enjoying the benefits of Paul's missionary labors.

2. President White overlooked the fact that preaching the gospel is God's plan for the reformation of all who are in the wrong both saint and sinner. Also that all great reformers had to be men who were fifty or a hundred or more years ahead of their age, in order to lift the masses up to a higher age, in order to lift the masses up to a higher standard of thought and action. Paul was several hundred years ahead of his age, and we thank God for it.

The masses of mankind are sadly in need of intellectual and moral elevation. This can never be accomplished by dwarfing the teachers to adapt them to their lower level. They should be leveled up towards the teacher's elevation; but the teacher should never be leveled down towards their's.

3. President White overlooked the historical fact that the Christian religion, is a strange commodity. The more you export, the more you have at home. Paradoxical as this may seem, our Baptist experience proves it to be literally true. Before we sent out any foreign missionaries we were doing little or nothing at home. The fact is, we were then Missionary Baptists. But we soon became so much interested in what our missionaries were doing in the foreign field, it stirred us up to think of the home field. We then organized a Home Mission Society. As the missionaries needed to publish Bibles and tracts in the heathen languages, we then organized Bible and tract societies at home and sent out colporters. Then followed Sunday-schools, temperance societies, orphan's homes, etc. None of which were thought of, before we exported Christian missionaries to the foreign fields. The reflex influence at home has been so great, in the increase of our Christian graces and spiritual enjoyment, we have been paid back tenfold for all the Christianity we ever exported.

Therefore, we are confident those pious brethren made no mistake when they founded Wake Forest College and other schools in North Carolina, to develop and make full grown graduates of their preachers and other young men, though they knew they would have to export a number to other parts of the great field to find employment for them.

The influence of Wake Forest College was felt in every community, from which her graduates came. Though the young men might leave the State, their example fired the ambition of their young friends to go and do likewise. Had the Missionary Baptists neglected this higher education fifty years ago, they would not exert the broad and elevating influence they now do in their State. The fact is the influence of Wake Forest is felt from New Orleans to Boston and from the Atlantic to the Pacific and even to the distant Chinese Empire—according to the old Roman law maxim qui facit per alium, facit per se: He who does a thing by the agency of another, does it himself. By this rule, recognized in all courts of law, Wake Forest, through her brightest sons, is now doing a noble work for the enlightenment and elevation of the human family. I say now, as Editor Bailey requests writers to give examples of old Rip's sons in the present tense.

I know of a number of these sons, of whom I wish to speak. They come to our Seminary to study theology and the magnetism of our bright girls, draw some of them so strongly they meekly submit to the inevitable and stick to the Kentucky magnet for life. This is one of the ways we manage to tie them on to Kentucky. I have just been talking with one of Old Rip's boys, who recently came to us from the Seminary, as a young bachelor who had resisted the charms of all the Louisville girls, during his Seminary course. He candidly admitted to me that he came here with the determination to remain a bachelor a while longer, till he could study, gain more experience as pastor, and be better prepared to take a helpmeet. But the magnetism and winning ways of one of our bright, cultured, Trenton Baptist girls, he frankly admitted, was too strong for him to resist. He had become a willing captive and, in two more days, would come sub jugum—under the yoke—not of Roman slavery, but of cheerful matrimony. If the editor is a married man, he will understand what this means.

I have more to say, but I must save some for next time.

P. S.—Tell Dr. Taylor, of Wake Forest, if he has any more graduates like J. S. Snyder, just send them on to Kentucky. We will find plenty of work for them and, in addition, will supply them with first-class companions for life.

Trenton, Ky.

A Growing Evil.

BY CHARLES H. UTLEY.

Perhaps we may very properly designate this evil as that of "non-resident church members."

It is not improbable that since the church was first instituted, this has been one of the many evils incident to the membership of every church. But it is equally evident that the evil is growing. And necessity demands its correction more than ever before. Since local churches are more active organizations than in the past, church membership either counts for more, or less, than ever before.

The question often arises, what shall be done with those who move away from their church without taking a letter and identifying themselves with the church most convenient? There are remedies known to us all, but because we are failing to apply any of them, comes the necessity for considering the disadvantages, which are the natural outgrowth of our negligence.

So far as I know, it is the universal practice of our churches to carry members for years after they move away from the locality of the church, cease to attend the services, pay to its support, or contribute for the establishment of God's kingdom through its channels. Really such members are not in fellowship with their churches. Church membership means far too little to the average member. Perhaps very few working members leave their membership behind. But a large per cent are not working members; they constitute the element to be worked upon.

A church numbering nearly three hundred on its rolls has, its pastor tells me, about one hundred members whose whereabouts the church does not know. This state of affairs has been brought about by years of carelessness and negligence. This is an unusually large country church, but only one of many fostering a common evil. The practice does harm to the church thus carrying practically "dead members," and some of them are doubtless really dead.

The active membership feels that it is an imposition upon them, to be expected to do the work of the roll membership, while so many are neither working nor paying. Very often the resident members feel that they do more than they get credit for. And some who would be more active if their roll were an index to their strength numerically, are less active from carrying so much "dead weight." The non-resident members furnish the resident ones with an excuse that we can't get around.

I am told that in the Methodist church a pastor has the right to call for letters for members moving into his circuit and place their names where most convenient for them to work and worship. But we have no system by which our pastors can pursue a similar course.

However, there are other ways of getting at these moving Christians. This class of church members cause no little trouble and anxiety to pastors and churches into whose jurisdiction they come. Perhaps the larger part of such church members move to towns, villages and mills. They move away from their churches especially to the mills, claim that they are not permanently settled, remain a year or more, and then go elsewhere, paying absolutely no attention to their home church. I have recently heard that the pastors and churches of an entire Association (the Liberty) have decided to revise their rolls, and at the expiration of a certain time prefer charges against every one not reporting, and exclude them for indifference and nonattendance. If this be true, some will consider it a radical step; nevertheless it is one in the right direction. As in nearly everything connected with our churches, our pastors must lead; so in remedying this state of affairs they must first of all bring it to the attention of the churches, insist on taking such steps as are necessary to either compel a member to come ar go.

Almost ninety-nine out of the hundred moving away from their churches, are altogether worthless to the church retaining their names. But nearly every one of them would transfer their membership rather than suffer the humiliation of expulsion. And almost as large per cent would be useful as of those who do not change their place of residence. For a body of people associated together and organized, are largely the result of the work done upon them, for them and with them.

Sowing and Reaping.

BY W. H. DAVIS.

"Whatsoever a man soweth, that shall he also reap."—Gal. 6, 7.

Scientists tell us that to every action there is a corresponding reaction. No force is expended without a reflex influence. Every act of life brings blessing or curse upon the actor and upon those about him. Every man is an actor upon the stage of activity. Therefore every man is a seed-sower, and may expect a harvest.

There are three ways in which we may sow seeds: First ,by word; second, by action; third, by silence. In these three ways we sow two kinds of seed, viz., good seed and bad seed. When seeds are sown they fall into human hearts and minds and bring a harvest in accord with the character of the seeds sown.

In sowing by word we may sow truth or falsehood, good or evil; we may carry a message of life or a message of destruction. When in us dwells the word of Christ we scatter it as we go, and bring blessings upon the lives of those about us. But when our lives are full of error we scatter the error as we go and bring curses upon the lives of those about us.

As regards action, we may sow by a glance of the eye, a nod of the head, and by a gesture of the hand. The look of Jesus Christ upon His erring disciple brought to the heart of that disciple penitence and peace. If the glance of the eye is controlled by the word of God it carries with it power and blessing. If on the other hand the eye is controlled by evil, its glance is an arrow of death to the human heart. A nod or a gesture may direct a soul to heaven or to hell. "For none of us liveth to himself." Each one is the center of a circle of influences which will continue to widen and deepen till they break upon the shores of eternity.

Perhaps the most effective method of sowing is by silence. The consecrated Christian life is a finger board pointing to heaven. Preaching the truth is good, but practicing the truth is better. The life that holds up Jesus Christ to a lost world is a spiritual magnet drawing men to God and to heaven. Unspoken words have more weight than spoken words. The words that lie too deep for utterance often bring showers of blessing to our own lives and to the lives of others. Silent praise is often better than spoken praise. A beaming countenance and a hearty handshake are like water to a thirsty soul. Silence that is blest of God will bring a rich harvest in the end. But there is a silence that brings pain and heart aches. It is oft by an unspoken word that an innocent character is stained and injured for many years.

A young preacher in Western North Carolina is struggling to build a character for God. With a consciousness of his mistakes and human weaknesses he goes to one of his brethren in the ministry for sympathy and encouragement. Apparently to him these are given. This same young preacher is afterwards asked to assist in a meeting in a certain town. His brother in the ministry has an opportunity to speak a word in his favor. But when asked in regard to his character he said, "Well, he is a pretty good fellow, but —he's peculiar." The words that were spoken did not injure ,but the unspoken words did. With this "but"—and the unspoken words that follow, men that are worthy have often been kept out of good positions which they were capable of filling. Such silence as this is earthly, sensual, devilish. I believe that the fiends of hell rejoice in the face of men when they in this way attempt to injure their fellow men. On the other hand, I believe that if in heaven weeping could be, the angels would shed tears of sympathy for the one who is thus silently injured. It would be better for us to heed the exhortation of the Apostle Paul when he says: "As we have opportunity let us do good unto all men especially unto them who are of the household of faith."

The reaping always follows the sowing and there cannot be a sowing without a reaping. The reaping will surely come by and by.

The value of the harvest depends upon the kind of seed sown. If a man sows wheat he will reap wheat. What he sows and what he reaps is the same in character and in kind. If we sow good seed we shall reap a good harvest. If we sow bad seed we shall reap a harvest of evil. If in our sowing we follow the dictates of the flesh we shall reap a harvest of corruption. But if in our sowing we follow the dictates of the Spirit, we shall of the Spirit reap life everlasting. Finally, we shall reap more than we sow. "He that soweth to the flesh shall reap corruption. He that soweth to the spirit shall reap life everlasting." He that soweth to the wind shall reap the whirlwind." —Hosea. 8, 7. The farmer sows bushels of wheat and reaps barrels of wheat. If we sow evil we shall reap misfortune. By a sudden turn of fortune's wheel the millionaire of today may be a pauper of tomorrow. Our fellowmen have as much right to life, liberty, and happiness as we have, and it is to our interest to be Christ-like toward them. Christ not only forgave in case of repentance but sought to bring about repentance. As we do unto others, others will do unto us. If we have sown righteousness we shall reap mercy. Hosea 10:12. "They that sow in tears shall reap in joy." Ps. 126, 5. Let us therefore be careful what and how we sow. "For whatsoever a man soweth that shall he also reap."

N. Wilkesboro, N. C., Oct. 30, 1903.

News Notes.

....Send your pastor to the Convention.

....Let us do our best for State Missions.

....Transylvania Union meets with Enon.

....Mt. Zion Union will meet with Berry's Grove.

....The colored Baptists meet in Convention at Durham this week.

....Many pastors are urging their people to take our Daily Bible Readings.

....We hope many of the mission fields will become independent this year.

....Virginia Baptists have raised $110,000 for all objects this year. The Herald rejoices.

....Dr. Henson, the new pastor of the Tremont Temple, Boston, is seventy-two years of age.

....The Warren Union will meet with Gardner's Church on November 27th, at 11 a. m., and continue through Sunday.

....Bro. A. C. Cree has accepted the call to Louisville. We congratulate him upon his new and large opportunity.

....Will every subscriber please take note, and if address is changed let us know so we may send your paper to your new address. There are some people who forget this.

....Get ready for the Convention, Charlotte, N. C., December 9, 1903. Any church can send one delegate for each ten dollars contributed to the objects of the Convention; but no church may send more than ten delegates.

....Miss Betsie Rodwell writes from Thomasville: "I have charge of fifty girls at the Bigg's House here at the Orphanage, and they want to study, with me, the Bible Readings soon to begin in the Recorder." Good for the "Biggs Girls."

....Bro. J. W. Nobles has decided to accept the Pollocksville field, and will soon take up the work there. He is a strong Gospel preacher, a diligent worker and a good pastor. We could not wish for better men in our mission territory than Brother Nobles. The Raleigh and Central Association give him up with regret.

....We have been informed that the Cheraw church has extended a call to Dr. L. H. Shuck, of Virginia, and that he will accept. Dr. Shuck is highly esteemed in this State, where he was pastor for a number of years, and the brethren will be glad to extend to him a cordial welcome back home.—Baptist Courier.

....We take pleasure in adding the following to the list of those who will take our Bible Readings for next year: Lillie Myrtle Webster, K. Thompson, J. W. Bailey, Mrs. J. S. Farmer, J. E. Hinson, Isabel Highsmith, A. L. Ballard, Mr. and Mrs. W. S. Penny. Other names are being received by Bro. T. J. Taylor. We hope the pastors will press this matter upon their people.

....On the third Sunday in July, Bro. J. K. Henderson was ordained to the gospel ministry by Oak Grove Baptist Church; Presbytery consisting of Elders F. M. Jordan, J. I. Miller, J. D. Sitton, Sam Moore, Andy Whitmire and J. R. Owen. Bro. Henderson graduated from Wake Forest College in 1892. He is a very promising young man, and we heartily commend him to the brotherhood. May the blessings of God attend all his work.—J. R. Owen, secretary.

....Pastor Cullom writes: "Rolesville has just closed a most delightful meeting. Eight have joined the church, and others will probably follow. The graces of faith, hope and love have perhaps never been stronger in the church and community than at present. If the church is not a very much stronger force for all that is good in the future, the pastor will be greatly disappointed."

....We observe with regret that certain curious people in North Carolina are having specimens of the destructive Texas cotton-boll weevil shipped to them. They should have better sense. The weevil is the great pest of Texas, and the curiosity of these citizens of North Carolina will likely cost the State $10,000,000 or more. It is all very well to talk of being careful, but just such curiosity has spread most of the pests about this country.

....The following note in the Argus of the recent Tennessee Convention relates to two sons of North Carolina: M. W. Egerton, who most happily replied to the address of welcome by Pastor E. S. Reaves, pronounced the welcome address as "almost the most appropriate and as tender a welcome as I have ever heard." Brother Reaves welcomed us to "the best town in the State." Murfreesboro is beautiful and its hospitality had a chance only to intimate its possibilities.

....The Baptist church at Fayetteville met in conference on last Sunday to call a pastor. This is an important field, and we hope they may secure the right man. They say Bro. T. A. Hall is more loved by the church at large than any pastor the church ever had. This is a Baptist country. Recently a Methodist preacher held a meeting in a Presbyterian church, as a partial result the Methodist preacher immersed seventeen candidates. Where do these persons properly belong?

....The General Association of Arkansas, that is the body led by Clark and Bogard, met recently. They ratified the action, recently described in these columns, of the Joint Peace Committee. This week the regular Convention meets. Upon its action will depend all in Arkansas. We suspect that the agitators will have things their own way. This is well. There is nothing to do at times but to suffer wilful children to learn by sad experience—even at the cost of Christ's work. Indeed this is the history of all religious progress, especially with Baptists who must be democratic, no matter what it costs them.

....We infer from the reports in the daily papers that the session of the Presbyterian Synod last week at Wilmington was highly gratifying to the members of that body. We learn that $30,527 was raised for education on the Twentieth Century Fund, and that $57,658 was reported on hand; $2,501 was raised for church and Ministerial Education; $15,000 was raised in the Assembly—the South—to endow a system of ministerial relief. One million dollars has been called for. They have forty-three missionaries at work in North Carolina. There was collected for State Missions this year $9,724.09. More than 1,000 conversions and 376 additions to the churches have resulted from Evangelist Black's meetings. The Northern Presbyterians are spending $75,000 annually in the mountain country for education. The Orphanage cares for 135 orphans and $14,227 was contributed and expended for their support. The salary of the minister at Chapel Hill was raised by contributions of the members of the Synod to $1,800. In none of the papers did we find a statement of contributions to Home and Foreign Missions.

....Bro. W. C. Barrett writes: "I have helped in meetings at the following places this year: Bro. W. A. Smith, at Swepsonville; Bro. E. R. Harris, at Knap of Reeds; Bro. J. H. Bass, at Catawba, Va.; Bro. C. E. Maddry, at Mt. Adar; Bro. W. S. Olive, at Cary; Bro. K. C. Horner, at Troy; Bro. J. A. Campbell, at Green Level and Buie's Creek. I conducted the meeting at West Durham myself. They were all good meetings. It was a blessing to be associated with so many of the brethren in saving souls. There were about two hundred professions of faith. Of these a few more than a hundred joined the Baptist church. A few will join other churches, and the others will drift along. I fear away from God."

....The note with regard to the Orphanage of the Roman Catholics reprinted from Charity and Children did that institution an injustice, for which we apologize. The boy that ran away from Thomasville was received at Nazareth, but it was not known that he came from Thomasville; and besides, he was brought to Nazareth by his relatives. The Superior of the institution, the Rev. Mr. Price, writes: "We sought neither him nor any other boy here. Our boys have all been taken out of pure charity, and in nearly all cases upon most urgent solicitation. Regarding the statement, 'that the Catholic Orphanage has no Catholic children and that they are not seeking for any, but they are glad to accept the children of Protestants,' it is absolutely untrue. I trust that the writer did not realize that he was publishing a statement that is slanderous, but in the circumstances in which it is published, its amounts to a very grave slander."

....J. C. Massee writes: "The news of Dr. Walter Calley's coming to our Convention at Charlotte is good news. It ought to bring many Baptist young people there to greet him. We will need the message he will bring us. It will do us all good to know the great-hearted and lovable leader of our B. Y. P. U. forces in the United States, Canada and Cuba. His message will be an inspiration. Contact with him will in itself be an inspiration in the great work of developing our young people in practical Godliness. I hope that many pastors will induce the leaders among their young people to come to Charlotte to meet Dr. Calley. Of course they will be greatly helped by other features of the Convention. And they may also help the Convention. In a private note to me Dr. Calley says: 'Let us aim to get as much out of the State Convention as possible.' Let us make this our watchword. And we will get as much out as we put in."

....Our friend of the Presbyterian Standard once doubted a statement of ours with regard to the position of the Presbyterians on the State-aid question. In the report of the Synod of last week, we find the following paragraph: "Dr. H. L. Smith addressed the meeting in the interest of the cause, calling attention to changing conditions in the South and the relation of denominational to State schools; home discipline and training was emphasized; State schools are desirable, but with their limitless resources they are an annihilating competitor of church schools. The strategic point for the denominational school is in the rising generation. They alone are alterable and hence in the post of danger. They must be reached with proper relgious ideals and substantial morality. Dr. C. G. Vardell spoke with great effect along the same lines. Of 1,915 students for the ministry only 110 are from State schools. The report of the committee was adopted." As Dr. Smith is President of Davidson and Dr. Vardell of the Red Springs Seminary, their utterances are representative. No Baptists has used stronger terms than "annihilating competitor." It is in order for the Standard to explain; and we look for not less than three columns and no explanation at that!

The Prospect More Hopeful.

In the last statement in regard to State Missions, it will be remembered, that we had not touched the fifteen hundred dollars which was to be raised above the amount last year for State Missions. I am glad to say that within the last few weeks we have gained up beautifully, and according to the last acknowledgments in the Recorder, we were a little less than five hundred dollars behind what we were for the same time last year.

The Convention at Charlotte promises to be the greatest ever held. Foreign and Home Missions will show returns far larger than ever before. If we can just go to the Convention without debt on State Missions, the year will be unparalleled so far as raising money is concerned.

Nor is this all. We will be able to report glorious ingatherings from the mission fields. As we have done so nobly for Home and Foreign Missions, surely we will not let the pleasure of the Convention be marred by a debt on State Missions. Keep up the good work just a little longer, brethren, and we will rejoice together in Charlotte.

The treasurer's books will close Friday, December 4th, and not a cent which comes into his hands after that date can be acknowledged in this year's work.

Remember for two years past, the last Sunday in the Conventional year, has been very rainy and disagreeable. This cut down the contributions sadly. To avoid the recurrence of that experience, let us not put off State Missions until the last Sunday, but do what we are going to do before that time.

I am glad to send out this more hopeful state of the case; but still there is no ground for over-confidence. We must do more, remember, than we did last year between now and the Convention, or report a debt.

LIVINGSTON JOHNSON,
Corresponding Secretary.

Pilot Union.

The next Union Meeting of the Pilot Mountain Association will be held with the church at Walnut Cove, beginning on Friday before the fifth Sunday in November. To preach the introductory sermon on Friday night, R. D. Haymore; alternate, J. M. Stanford.

1. The mission work in the Association. A general discussion as to work done and needs for the future.

2. The Duties of Deacons. J. B. Johnson, T. A. Baker, F. N. Day.

3. Baptism, What It Is, and Its Relation to the Lord's Supper. C. A. Jenkens, H. A. Brown, A. L. Betts.

4. What the Bible Teaches About Givin. D. F. King, C. C. Haymore, P. Oliver, R. M. Loftis.

5. The Temperance Question. W. H. Wilson, J. F. Lancaster, Henry Sheets.

To preach the Missionary Sermon at 11 o'clock on Sunday, W. H. Wilson. Alternate, A. L. Betts.

It is earnestly desired that all the brethren stay over Sunday if possible.

H. A. BROWN,
For the Committee.

The Bible Readers' Circle.

Pastor Tyree commended this department in an earnest talk to his people last Sunday morning. We hope all the pastors will do likewise.

We print below a form of pledge and our readers are invited to cut it out, sign and send either to the Recorder or to T. J. Taylor, Warrenton.

We wish to say that we shall print a large number of extra copies of the Recorder of next week. This same form of pledge will be printed in that edition. Pastors who desire copies for distribution should let us know by postal card this week. Of course the regular subscribers will have their copies, but it may be well to distribute copies in many churches amongst those who do not subscribe.

FORM OF PLEDGE.

I hereby promise to endeavor to read the Bible through in one year, following the readings as given by Pastor T. J. Taylor in the Biblical Recorder.

. . . . . .

WHAT IS THE BIBLE READERS' CIRCLE?

It is an effort to establish our people in the habit of daily and thoughtful reading of God's Word.

Pastor Taylor will give readings for each day. They will not require more than half an hour; and in twelve months every chapter in the Bible will have been read. He will also give some comment. He is experienced in this work, having conducted a similar circle some months ago.

Surely our pastors will give enthusiastic support to a cause so close to their hearts and their work as this.

Increasing Sunday-School Attendance.

I have a plan which solves the question of Sunday-school attendance. It is very simple and very easily worked. If the Recorder will give me space I want to tell a little about how it works. In most cases it doubles attendance within a month after the work is commenced. Often within two months attendance is trebled. Sometimes it is quadrupled. I have known cases where it was increased more than five fold. Let me give a few illustrations:

At Pinckneyville, Ill., in seven weeks, attendance grew from 157 to 336. At Pana, Ill., attendance was exactly doubled in two weeks. At Raleigh, Ill., the increase in two months was from 45 to 220. At Auburn, Ill., it was from forty to 150. At Holt's Prairie, a country school near Du Quoin, Ill., attendance grew in three weeks from 65 to 168. The school of the First Baptist Church of Du Quoin grew in ten weeks from 246 to 1,023.

I verily believe that if all our Baptist schools would try this plan at once, it would mean the bringing in of at least a million of new pupils into our Sunday-schools within a year. If any of your readers wish to learn about it, I will be glad to send full particulars about the working of the plan to any address. Of course the courtesy of sending stamp for reply will not be forgotten. Address,

W. P. THROGMORTON,
Du Quoin, Illinois.

Don't wait for great things; for while you wait the door to the little ones may close.—Galax Leaf.

What Shall be Done? A Suggestion.

Since our Sunday-school Secretary, T. Neil Johnson, after unexcelled service as teacher-trainer gave up his work last August to accept a chair in our Baptist Female University, the question is raised as to what shall be done about filling this vacancy. Shall the work be recommitted to the State Board and put, as formerly, upon the shoulders of the Corresponding Secretary? Shall a new Sunday-school Secretary be appointed whose salary and expenses shall be paid out of State Mission funds? Shall a man be chosen with the understanding that he depend upon funds specifically contributed for the Sunday-school work? Shall our Sunday-school work be united with that of the International Sunday-School Committee now at at work in the State, and composed of all evangelical denominations? What shall be done?

I beg leave to submit for the consideration of the brethren a suggestion embodying features not given above. The secretaryship, as planned and conducted in the past, has had as its basal characteristic the study of the Bible. But it has been restricted to that study within the limits of the Sunday-school. A noble field most assuredly; one that cannot be too well cultivated, one that has yielded and will yield large returns; and yet, not the only field that might and should be occupied. In the rising tide of interest in Bible study we can ill afford to take a backward step. My suggestion, therefore, is that we continue this secretaryship (perhaps changing the title), holding to its central feature of Bible study, but expanding its scope so as to include work among the young people and in the churches as such, as well as in the Sunday-schools

1. Our young people's work in North Carolina has amounted to little. Yet there are some good unions and there are boundless undeveloped possibilities among the youth in our churches. The counsel and help of an expert would stimulate existing organizations, lead to the organizing of others wherever and in the way that it can be done wisely, and unify and direct the work in the State as a whole. Why not let the incoming Secretary have this as one phase of his work?

2. Again, our pastors and churches would, I feel sure, be glad to have Bible meetings properly conducted and lasting two or three days. Surely the time has come when we can have "protracted meetings" in the interest of Bible study. Some of the practical results that might be aimed at in such meetings in addition to general information and inspiration might be; the formation of Bible Teachers' Circles, following some definite plan of individual reading to be suggested; the promotion of Bible reading in the family and the home; and the Bible furnishing of willing Christian workers for various phases of work among the unsaved, the wayward, etc. Is there not room among the Baptists of North Carolina for just this kind of work and could it not be committed, at least in part, to a general Bible man?

3. And of course our Sunday-school work should be continued according to be general plan heretofore in operation. Lately emphasis has been put upon the training of teachers; this is well, and such work must ever form a prominent part of the Secretary's duty. I should think special endeavor might also be made occasionally looking to the organization of Sunday-schools in destitute sections by the Secretary himself (for once in a while he will need to come in contact with such localities and conditions) and under his supervision by neighboring Sunday-schools, by missionaries of the Board and others. And in meetings held in churches effort might be made for the immediate increase in enrollment in the local Sunday-school: the getting in of church members who do not attend, the canvass of the community for others, the organization of Home Departments for those who can't attend but will keep up lesson study at home.

Since these three lines of work center in Bible study and are thus closely related, it seems to me that they might be conveniently grouped together and committed to the leadership of one well-equipped man. If he can be found and paid a living salary (say, $1,200 and expenses), it will be on the part of our people as wise an investment for Bible study as the support of our efficient Corresponding Secretary is for State evangelization. Thus an open field for great good may be entered and occupied, if the times are ripe and the brethren are ready.

HIGHT C. MOORE.
Chapel Hill, N. C., Oct. 30, 1903.

The Convention at Charlotte.

The indications point to a large attendance, and Charlotte people are trying to get ready for their guests. The servant question here is a serious problem and may embarrass somewhat. Several hundred cooks and house-servants have been carried North. But we hope to make all the accredited delegates comfortable. All such are urged to send in their names before the first of December. The committee cannot guarantee entertainment after that date, though they will do the best they can. "First come, first served."

Mr. J. A. Durham is chairman of the committee on the assignment of

A. C. BARRON,
Pastor Tryon St. Baptist Church.

Charlotte Notes.

Last Sunday, first of November, I preached my seventh anniversary sermon as pastor of Tryon Street Baptist Church. Seven years since I became a Tar Hell. They have been busy, happy years, and it is hard for me to realize that I am not a native. Everybody has been kind, and I am as happy as I can be. I am not much on figures, but on looking over the church record, I was surprised to find that more than 400 people have come into our church since November, 1896. Many have removed, and then Pritchard Memorial has been formed, and on the same day celebrated its second anniversary.

Dr. J. Q. Adams is doing a fine work out at Dilworth. His people are full of life and hope, and are moving steadily forward.

Twelfth Street is growing steadily too. Brother Pruett is happy in seeing the walls of his new house of worship rising. It will be quite a handsome church, in a new and better location.

Louise Church, on Belmont Heights, is a young and vigorous plant.

Chadwick, located at Chadwick Mills, is holding special meetings. Bro. Murchison is doing most of the preaching. He is doing a fine work there.

Olivet Mission is slowly developing. The work is hard, but a faithful few are standing by the cause there, and we hope better days are close at hand. Rev. Mr. Holland, of Danville, Va., recently held a meeting there and did much good.

Dr. E. M. Poteat, late of Philadelphia, but now President of Furman University, Greenville, spent a day in our city. We greatly enjoyed seeing his good wife—who is a daughter of the sainted Dr. A. J. Gordan—and the sprightly children. It means much, not only for South Carolina, but for the South, that Dr. Poteat has decided to give himself to educational work in this section. He has promised to be at our Convention in December.

A. C. BARRON.

A Pastor's Appreciation.

I want to say just a few words about the work and the people I have just given up. In the first place, I don't think there is any better people anywhere. He who becomes their pastor will find them loyal and indulgent.

I had been pastor at Ephesus near four years. During the time the Lord greatly blessed us in building up Christians and converting sinners. There has been a steady progress in the work. Last year the church raised about thirteen hundred dollars. Two hundred for pastor's salary and two hundred for repairs on the church, five hundred for Lambeth Memorial church, a mission point in the Beulah Association, about twelve miles from Ephesus, the rest for missions.

The Beulah Association is weak, having only eleven churches in it. They can't do the work that ought to be done. Some of the churches in the Flat River ought to join the Beulah. I put this matter before the churches when I first went into the Association, but they did not come to us. I hope the brethren will reconsider and join the Beulah next year.

Several of the other churches in the Association are without a pastor. They are trying to form fields and locate men, but it is hard to do because so many of the churches are weak.

I had been at West Durham only a year and a half, but I had become very much attached to the work and the people. The Lord had blessed us together. The church at West Durham has had a remarkable history in some respects. It is young but is growing strong. Under the splendid leadership of Brother Smith the work was well planned and successfully executed. The brethren there have decided that the cause demands preaching every Sunday and a pastor all the time. He who serves them in the future will not divide his time and energies with another church. The day I finished my work there, my Sunday-school class, numbering about twenty young people, gave me a beautiful fountain pen, and the Woman's Missionary Society gave me a nice watch fob, as a token of their appreciation of my services.

Yours truly,
W. C. BARRETT.
October 28, 1903.

Bro. Wood's Meeting.

I have just closed meetings with all my churches, and send you brief report of visible results.

At Union we had fourteen accessions to the church. At Lewiston thirteen, and at Chowan, seven; with I trust more to follow. Best of all, the spirit of bitterness and disunion so long active in Winton, is dead and buried, I trust, and harmony and good fellowship prevail. To God be all the praise.

Bro. J. E. Hutson was with me, and did all the preaching. He has helped me often, but never preached with more tenderness and power, and greatly endeared himself to my people.

Brother Curtis at Union and Chowan, and brethren T. T. Speight and Dr. Jno. Mitchell at Lewiston rendered valuable aid in the meetings.

A pathetic and touching incident of the Chowan meeting was the baptism of a little girl scarcely eight, and an old man seventy-six years of age.

My churches are feeling the uplifting influence of the spirit's presence and power in their midst, and are girding themselves for better work.

T. G. WOOD.
November 5, 1903.

CARRY GRIPPE KNOCKERS IN YOUR VEST POCKET.

Knocks out colds or la grippe in one night. 25c. at all druggists.

Home Circle.

Great Truths.

Great truths are greatly won. Not found by chance,
Nor wafted on the breath of summer dream,
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream;

And in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-ploughed field,
And the soul feels it has not wept in vain.

—Horatius Bonar.

A Bonnet With Strings.

BY H LOUISA BEDFORD.

Stephen Wright, a man of fifty, lay reclined upon the seashore of Sudbury-by-the-Sea, a village on the south coast, just earning reputation as a health resort. Stephen had decided that he must be the last health-seeker of the season, for the long row of boarding houses that flanked the sea front showed no sign of life and he shared the solitude of the shore with a nursemaid dressed in white, who sat at some little distance sewing in the sun, and a red-headed lad of about seven summers who had waded out to the long line of black rocks over which the incoming tide was breaking in miniature waves. For an hour or more he had lain with no companionship but his own thoughts. The September sun which warmed his outer man did not penetrate the gloom which enveloped his soul, nor the depression which is the outcome of the disease he suffered from—nervous failure. The remedy the physicians he consulted had prescribed was fresh air and lying fallow, and this was lying fallow with a vengeance, this banishment to this dreary hole whose only merit was its cheapness. It was failure of fortune that had brought on failure of health, for Stephen Wright, whom the city had spoken of as a man with an abnormal capacity for making money, had just failed upon the Stock Exchange, and when his debts were paid found himself left with a scanty pittance and a shattered constitution. And in losing his money he had lost everything. Once, years ago, he had had his brief dream of love and marriage, but failing to win the girl he loved, had sworn to woo no other maid than Fortune, and she, too, had played him false.

A shrill woman's voice waked him from his sad reverie.

The nursemaid looking up had discovered that the island rock upon which her charge had wandered in search of sea anemones was surrounded by the sea.

"Master Rupert, come back this instant. I'll whip you and put you to bed as sure as my name's Susan."

"All right, I'll stop here then. It's just rippling on the rocks."

The threat and its retort brought a smile to Stephen's lips, and he raised himself on his elbow to watch the end of the little comedy. The agitated maid strutted like an angry hen up and down the shore, but help was at hand in the shape of a "bonnet with strings," as Stephen mentally nicknamed the little lady who came briskly down the beach. Certainly the first thing that commanded the attention of the onlooker was that bonnet with strings; no dainty tulle appendages, but broad satin ribbons that covered the ears and culminated in a bow and ends beneath the chin. "Early Victorian," Stephen dubbed it; and the rest of the costume matched the fashion of the bonnet. Yet the face he caught a glimpse of was neither old nor worn; the skin was smooth and soft; the broad, low forehead unwrinkled; dark eyebrows arched over kindly brown eyes, and the mouth seemed made for smiling. No grey mingled with the thick brown hair that rippled in old-fashioned waves on either side of the face and peeped out in smooth braids from underneath the bonnet at the back.

"Where can I have seen her? There's something oddly familiar about the spinster," thought Stephen. "Spinster for certain! No man could stand that bonnet."

Meanwhile the woman he criticised was calling to the rebel.

"Rupert, come at once. No, we shall not beat you, but Aunt Mary does not wish you to catch cold after the measles."

"I'll come, you're such a brick," said Rupert, and a wave breaking over him and covering him with spray gave him warning to be quick.

He clambered down the rock and plunged bravely in the water, but with the first step it was up to his waist and he feared to take the second.

"Aunt Mary," he shouted, "I can't get back; the water's ever so deep."

The nurse broke into wailing, but the little lady's voice answered loud and clear, albeit it trembled.

"Don't be afraid, Rupert. Get back upon the rock and I'll come and fetch you," she cried, tucking up her gown; but Stephen, rising, marched forward to the rescue.

"No woman can do it," he said, curtly.

Divesting himself of hat and coat he strode down the beach and splashed into the water, when Aunt Mary realized that the task of rescue was indeed beyond her strength, for only Stephen's head and shoulders appeared above the water. He reached the rock quickly and proceeded to climb up it, for Rupert, in his terror, had taken refuge on the highest point of it. Somehow he lost his footing and fell heavily forward, wrenching his knee so badly that as he picked himself up, he found it almost useless. He must fulfill his mission quickly, if at all.

"Jump on my shoulders, pick-aback," he said. "Hold tightly by my neck, but leave my arms free in case I have to swim," but wading did it, although every step was agony. His strength was well nigh spent when he handed Rupert over to his aunt, and in her first rapture of joy at seeing the lad safe and sound, she failed to notice the white face of his rescuer. When, at last, she stretched out grateful hands she broke into a little cry of amazement.

"Stephen," she said, "Stephen Wright."

"You have the advantage of me," said Stephen, stiffly.

"Then you've quite forgotten Mary Froude."

Stephen, through all his pain could not repress a laugh. Was this the woman he once had wished to marry?

"Your memory is better than my own," he said, gently. "Forgive me if now I get back to my lodgings. They are close at hand and I've hurt my knee a little. A word to the wise. Give the rascal a whipping—it may perhaps save his life. He must not play that trick a second time."

Aunt Mary drew back; something in Stephen's manner forbade her offering him help, but as she took her dripping nephew by the hand she noted the house which Stephen entered. And that afternoon, chaperoned by Rupert, whose sauciness and courage had returned, she came to call. By that time the knee had swollen to twice its proper size, and whilst Mary murmured condolence and thanks, Rupert kept up a running fire of conversation.

"It was awfully good of you, you know. I'm sorry you hurt your leg. Susan scolds like anything if I fall down like that. If I knew your name I'd like to come again."

"Wright," said Stephen, smiling, "that's what you'd better call me. Yes you can come and see me when you like, but you'll have to do what I tell you. Aunt Mary spoils you."

Then he turned quite unembarrassed, and talked to Mary of those early days. Both father and mother were dead, she told him, she had only lived for them. She kept on the old home, but was at the service of those who wanted her help; her mission at present was looking after Rupert, her brother's only little boy, who had been most seriously ill with measles. They dropped at once into the old habit of calling each other by their Christian names, which habit landed them upon terms of something like intimacy.

"I shall come and see that you are looked after properly while your knee is painful," said Mary, with an air of decision. "It was in our service that you hurt yourself," and so every day saw her knocking at the door, armed with a basket containing dainties of all sorts, and the first day Stephen was well enough to hobble to the beach, there was a picnic there. They built their own fire, boiled their own kettle, and enjoyed themselves after the manner of holiday folk. Rupert, not far away, built castles on the sand when the meal was ended. Mary pulled out a little bit of crochet, and Stephen lay watching the white fingers ply the hook in and out.

"Mary," he said, "will it snap our thread of friendship if I ask where on earth you bought your bonnet? Isn't there something queer about it? I think it is the strings."

"I had it made especially for me," Mary answered, coloring like a girl. "Mother liked it so. I could never think of altering it."

"Oh," said Stephen, meekly, "I rather hoped you might."

"Well, it can't make much difference to you, for we go home in a week," said Mary, almost sharply.

"Do you?" said Stephen, drearily. "I stay on here for the present, until I know what to do with myself. I have no home to go to."

Mary was unusually silent for the rest of the day, she was just a little hurt about her bonnet. At the same time she wondered if her mother in another world would mind so very much if she altered the fashion of it. And by the evening post she sent off a long letter to her milliner and dressmaker; her order was for "a neat grey coat and skirt, cut moderately in the fashion'—and words were underlined—"and a bonnet to match, feathers it should have, and soft tulle strings and a shape in no way remarkable, suitable for a lady of middle-age." And with this weighty matter decided, Mary renewed her cheerfulness, soothed Stephen when depressed, chirping about him like a cheerful robin.

"Are you never in the dumps?" he asked, one day.

(Continued on Page 11.)

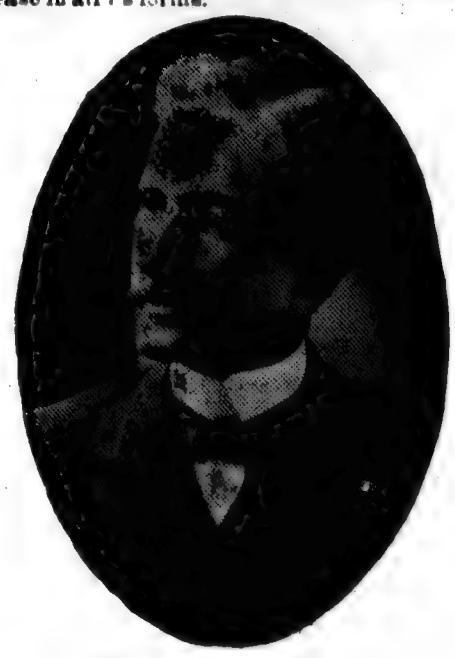
THE OLD MEN AND WOMEN DO BLESS HIM.

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. W. O. Bye, Drawer 111, Kansas City, Mo. (If not afflicted, cut this out and send to some suffering one.)

A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, D D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms.



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This remedy has met with wonderful success, curing cases of 15, 20 and 25 years' standing, including many ministers of the gospel.

Rev. J. Cal Littrell, Warrenburg, Mo., writes: "Was permanently cured in 1881. Twenty-two years ago; no return." Rev. M. G. Milligan, Choccolocco, Ala., writes: "Bronchitis of eight years' standing cured by four boxes." Rev. Geo. E. Parson, Groveton, Texas, writes: "Cured me of hoarseness. Can preach twice a day." Rev. D. C. Ross, Green Forest, Ark., writes: "Cured my little boy of catharrhal deafness."

Samples Mailed Free.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a subborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of 15, 20 and 25 years' standing.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid. Address, Dr. Blosser Company, 90 Walton Street, Atlanta, Ga.

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FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.

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HERE'S WHAT YOU WANT.

Behind the Scenes. Iams	$0 60
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Or send us $2.00 for the entire lot.

Order any book you want from

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Young People's Page

A Little Dear.

For me to have another doll
I somehow felt the time had come,
come,
For Adeline had lost her hair,
And Jane, the one that cried, was
dumb.
Of hearing me explain the case
Papa grew weary, it was clear;
"You're tired?" I asked, and he re-
lied,
"A little, dear!"

That very day, when he got home,
He had a parcel in his hand,
And mother smiled, and I did, too,
For I began to understand.
"With her extravagance," he said,
"This child will ruin us, I fear;
Some toys are cheap, but this one
came
A little dear!"

I clapped my hands, and hugged
And then, when he'd the string
untied,
I took the paper off and found
A dainty cardboard box inside;
And when I pulled the lid off that,
I saw a lovely face appear—
And oh, my doll is such
A little dear!
—By Felix Leigh, in Little Folks.

What Was the Bear's Barometer?

"I'd like to know how it is that a bear cub knows more than a weather bureau!" And Milo Bull crossed his legs and leaned his crossed arms on them in his usual camp-fire fashion. Milo was a tall, sinewy North woods guide, well known as a story-teller along the whole length of Fulton Chain. He stopped when he said this and looked deep into the blazing camp-fire. November had come, and every visitor to the camp stretched out on the balsam bed in front of the tent knew that few days of hunting or story-telling were left that year.

"They don't, do they?" said one of the men, just to show his interest.

"They don't, eh?" said Milo. "Well, now, they just do. You've heard about that bear cub Milly used to have, haven't you?" And the same man said he remembered Milly (Milo's handsome, girlish wife) crying her eyes out when they shot it.

"Well," said Milo, "we got that bear in a trap early in the summer. and he was too young to know much. Milly took a great fancy to him, and had a door cut in the side of a big box for him when fall came, and straw put in so he wouldn't sleep cold.

"Of course he was chained, and of course he chased himself round and round his stake all summer, like every other bear cub ye ever saw. It used to worry Milly a good deal how that bear cub hadn't any more sense, and she used to do a lot of planning how he could be kept in the house when it come winter.

"I didn't know myself how he was going to like it, but we were having a fine long Indian summer, and I was letting trouble take care of itself. One day that bear began to act mighty funny—seemed like he was house-cleaning. He began in the morning, the prettiest day ye ever saw, and hauled out every bit of that straw and spread it out in the sunshine. Long about noon he went at it and turned it all over.

"About three o'clock—the days are pretty short up here around about Thanksgiving time—he began putting it all back in his box. Picked it all up, every last straw of it, and put it in. Then he went in himself, and packed a lot of straw up against the door.

"Mind ye, it was as pretty a day as you ever saw in your life when he went into that box, but the next morning if there wasn't a good ten inches of snow on the ground, and no bear to be seen, an' we didn't see him, neither, till the next spring!

"I took good pains when the city papers came up to see what they said that day the weather was going to be, an' no, sir, there wasn't a word about snow! Now what I want to know besides is, how that bear knew it was the fashion for bears to go to sleep with the first snow, and how he knew when that snow was coming."—Religious Intelligencer.

How Time is Made.

Strange as it may seem, Uncle Sam does not make use of the sun for reckoning time, but turns his attention to some of the regular steady-going stars, or "fixed stars," as they are called. Every clear night an astronomer with a big telescope looks at certain of these stars and makes his calculations, from which he can tell just when the sun would cross the seventy-fifth meridian. One of the great clocks in the observatory is called the transmitter, because it transmits or sends out the signal that keeps standard time. This clock is set and regulated by the star time, and then every day at three minutes and fifteen seconds before twelve a switch is turned on, and the beats of a pendulum of this clock are sent by electricity over the wire to the telegraph offices in Washington and New York. When the telegraph opertors hear this sound on their instruments they know that the noon signal is about to be sent out, and they at once begin to connect the telegraph wires with other towns and cities, until in a minute of two the "tick, tick" of the clock at Washington is heard in hundreds of telegraph offices.

The beats stop at ten seconds before twelve, as a notice that the next "tick" will be the noon signal, and so as to give the operators time to connect their wires with the standard time balls and clocks. There are time balls in a great many cities, usually on top of some prominent building, where they can easily be seen. The one at Washington is on the roof of the State, War and Navy Department Building, at the top of a high pole, ready to drop the instant the signal comes over the wire. In the Government offices at Washington, and in many places in other cities, there are large clocks connected with the observatory by electricity. These are so arranged that when the twelve o'clock signal is flashed over the wires the hands of each one of these clocks spring to twelve, no matter what time the clock may show; in this way hundreds of clocks are set to the correct time each day. The moment the sun is supposed to cross the seventy-fifth meridian the telegraph instruments give a single tick, the time-balls drop, the clocks begin to strike, and everybody in the district knows it is twelve o'clock.—St. Nicholas.

How Uncle Sam Guards His Gold and Silver.

When gold or silver is to be transferred from any point to the Treasury at Washington, D. C., the greatest care is exercised to prevent any loss or accident.

First, the money is tied up in heavy canvas bags. Each bag contains one thousand dollars, and is sealed with the Government seal. Before passing from the vault each bag is examined by the express company's inspector before he will put the seal of the company upon it. A strong express wagon is waiting for its load. Fifty bags are put in, and several detectives guard the precious freight while it is being taken to the office of the express company. When it reaches the office each bag is placed in a heavy oaken keg bound with iron and sealed. Two seals are required, that of the express company, and that of the United States Government. Next the kegs are loaded upon a special iron-lined car made for this purpose. As the bags and kegs are guarded all along their journey, by armed detectives, you won't find it an easy matter to snatch up and run away with such a heavy bag of gold or silver!

The cars are a fortune in themselves, for each car will cary a million dollars in silver, or ten millions in gold. Only one man knows when this car will start or to what train it will be attached. A few minutes before the train starts, he informs his corps of armed detectives, distributes them through the train, and places some in the car. At the other end of the route, the same care is used. And the precious freight is never out of sight of its armed guardians. So it is pretty sure to have a safe trip.

Feline Discipline.

"I called the kitten," writes a correspondent, "who sprang from her basket where she had been lying with her mother, and followed me into the next room. The cat followed, growling warningly, and, taking it up by the neck, replaced it in the basket. Again I called it, and again it came at my call. This time the mother, growling still more threateningly, followed us again; but this time she seized the kitten by the tail instead of by the neck, evidently as a punishment, and pulled it roughly along, the kitten mewing helplessly. For a third time I called, and once more it came to me; but this time the mother was silent. She came, took up the kitten, dragged it off, and then began to bite it again and again in order to secure its obedience. This method was successful, and the next time I called it was in vain."—American Life.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way and come on earth . It seems as if they could almost do what in reality God alone can do—soften the hard and angry thoughts of men. No one was ever corrected by a sarcasm; crushed, perhaps, if the sarcasm was clever enough, but drawn nearer to God—never.—Frederick W. Faber.

Friendship cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, commu in the highest thoughts, sympat with the best endeavors.—Frienc p. Hugh Black.

NATURE'S GREATEST AID.

An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

DOVER, N. J., Nov. 12th, 1902

I had both k dney and liver trouble for over three years. I tried the best physicians in Washington, D C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured But, to be positive beyond a question or doubt I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No 108 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham

Ex-Mayor of Dover N J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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This outfit can be directly connected to a pump, and will supply sufficient water for general farm and household use. Why not have a water works plant of your own at a small cost? And this is the most desirable power, for in case of fire or other necessity, it can be started at a moment's notice. You don't have to wait for the wind; it is always ready for work.

The engine can instantly be made available for other power purposes, such as grinding feed, churning, etc., by disconnecting the pump. This outfit is simple, durable, economical, easily operated, and ready for work any minute. No country home is complete without this ideal labor-saver. We build a complete line of pumping plants for mines, irrigation, fire protection, railway supply, and install water-work plants for city service. Will be pleased to furnish any additional information on request.

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Builders of the Blakeslee Gas and Gasoline Engines and Connecting Outfits,
BIRMINGHAM, ALA.

Editorial.

CAUSE FOR ANXIETY.

We have received from the churches in cash this year up to date of this paper, a little over $11,000. We must have in cash from the churches $6,000 if we go to Charlotte without debt. We received in cash from the churches from this date to December 1st, last year, $5,228.94. This leaves $800 more to be raised than for same time last year. We have cause for deep anxiety.

LIVINGSTON JOHNSON.

NOT YET.

We have received for review Mr. Marshall Haywood's biography of "Governor Tryon of North Carolina." It is a handsome book, elegantly made, and written in excellent style. Mr. Haywood deserves much credit for his labors, and his work should find a large reading. Our purpose is to review it later. Meanwhile we cannot forbear to reprint the following found on page 28:

"One of the most laughable pictures we have of the religious transactions in the Colony about the year 1766 is found in a letter from the Reverend Charles Woodmason, of the Established church, to the Society for the Propagation of the Gospel. Among other things, this worthy divine says that when the Presbyterians saw they were not strong enough to cope with the Church of England along the sea-coast, they cramped its usefulness by building a chain of meeting-houses which hedged it off from the back-country. Then, says the parson, the Almighty allowed the Presbyterians to be caught in the nets they set for others, as the Baptists came down from Pennsylvania and wormed them out of their strongholds; wherefore the rancor between the two sects was so great that a Presbterian would prefer having ten children married to members of the Church of England than one to a Baptist, and the same was true of the antipathy borne by the Baptists toward the Presbyterians. As a consequence of these jealousies, said he, the Church of England was reaping great good; but, with some misgiving, he adds: "The Baptists have great prevalence and footing in North Carolina, and have taken such a deep root that it will require long time and pains to grub up their layers."

The parson was mistaken in his hope that the feeling between the Presbyterians and Baptists would inure to the advantage of the Church of England; but he wrote more wisely than he knew when he called for a long time in which to grub up the foundations of our fathers—even the truth of the Gospel sowed by them so early in North Carolina. They will never be grubbed up.

Upon reading this paragraph one will do well to thank God that denominational antipathy has in so large a degree passed out. Baptists, Presbyterians, Methodists and Episcopalians understand each other nowadays, and each of them is busy in the work of Christ.

The price of Mr. Haywood's book

THE TEACHING OF RELIGION IS TH WORK OF THE CHURCHES.

Baptists stand practically alone in holding that the teaching of religion is the work of the churches and not of the State. Roman Catholics do hold somewhat the same position, but there is the widest difference in this, that the Catholics would use the State as an agency by which they would give religious instruction. Baptists would never do this. Again, Catholics are opposed to the free schools because they are not permitted to give religious instruction in them. Baptists are not opposed to the free schools and they do not desire to give religious instruction in them. They will give such instruction as they have to give in the home, in the church and in the secondary and higher institutions.

That the Baptist position is in accord both with the genius of free government and of Christianity we have often written to show. Freedom is not freedom where religion is thrust upon one—as it would be were the State to give religious instruction. Again, that is not Christianity which forces religion upon one.

In the Atlantic Monthly for September there is a most able discussion of "The Bible in the Public Schools," by Mr. Herbert W. Horwill. His conclusion cannot be without interest and encouragement to Baptists everywhere:

The conclusion of the whole matter is that the teaching of religion is the work of the churches and not of the State. If for any reason it has fallen into neglect, the duty of repair lies upon those organizations which have been formed for the express purpose of the spread of Christianity. It is well for the churches themselves that they should be thrown upon their own resources in this respect, and cease hoping to obtain assistance from Caesar in the establishment of a kingdom which is not of this world. If it be true that the hold of religion upon the younger generation is weakening, it can be strengthened in two ways, one direct, the other indirect. The direct method is the more earnest fulfillment of Paul's exhortation to Timothy: "Give heed to teaching." The task of building up the character of those who have not yet had to face the temptations of the world must be regarded as equally sacred with that of rescuing the fallen, and as much time, skill, and money must be spent upon religious instruction as upon evangelism in the conventional sense. It is open to the churches, without offense to the principle of religious equality or injury to their own independence, either to supplement the secular instruction of the public schools by religious instruction given by their own teachers at their own expense, or to establish and maintain, for the benefit of their own adherents and others who may prefer that type of education, distinctively denominational schools which will be free from public control because they will do without public assistance. In any case, it is absurd to suppose that the provision of instruction for an hour or two on Sundays can be regarded as a sufficient discharge of the churches' obligation for the training of their own children. Indirectly, the churches will do much to amend the present deficiencies if they can awaken the dormant parental conscience. Since biblical, and even since Puritan, times there has been a manifest decay, among heads of families, of the sense of responsibility in spiritual matters. First the father transferred his own share of parental duty to the mother, and in many cases it has afterwards been passed over en bloc to an outsider. In England one of the most lamentable features of the present educational controversy is the suspicion of insincerity in the arguments of so many Anglican clergy and country squires, who, while anxious that the children of the poor should have the privilege of a full Christian education, send their own sons up to Oxford and Cambridge in a condition of amazing ignorance respecting the main events of scripture history, and the similar inconsistency of so many well-to-do Nonconformists, who, while loud in their protests against the exposure of the cottager's family to ultra-ecclesiastical influences, allow their own boys and girls to obtain much of their religious training from Anglican, and even Roman Catholic sources. In America no less mischief is done to the spread of true religion by the spectacle of the church member who demands that the State shall set up in every schoolhouse a light that has not yet been kindled within his own home.

GOD AS THE SHEPHERD.

Sunday-school Lesson for November 15.

Our lesson consists of the Twenty-third psalm—probably the most familiar passage in all Scripture. It is cherished the world over for its tenderness and its power to give peace within—in its own language, to restore the soul. To analyse it is to destroy it. To comment upon it is, almost, from one point of view travesty; from the other a reflection upon the reader's intelligence.

And yet the very beauty of the psalm has been fatal to it; for while we all early learned to say it, we have found ourselves at length so familiar with its words that they no longer arrest our attention and command us to think on them. To such as have fallen under this difficulty—the difficulty of too much ease—may this Sunday's lesson be a revelation of the heart of this most precious message from God.

And since we have uttered a word about reading, let us dwell upon it a moment. There are writers who have a fluency—an ease—that is fatal. They can write all day, but their writings lack force and interest. Similarly there are readers—and especially readers of the Bible—who read with a fatal ease. They do not stop to think; and it were better for them if they had to stumble along painfully. We know a gentleman who read the Bible once a week. His wife read a chapter each night for twenty years. And yet her husband knew the Book while she didn't. She knew very little more after twenty years than when she began. She had read dutifully, perfunctorily; but she had not read thoughtfully. So millions say the words of the Twenty-third Psalm.

The Psalm gave a new idea of God to the world; the idea of God as Shepherd. Religion centres in the idea of God. Christ came to give men an idea of God; "I came to reveal the Father." The idea of God is the characteristic note of a people's position in the race's progress. The undeveloped races think of Him as Power; they fear and they propitiate. They do not love and obey and participate with Him. God appeals to one as Judge; to another as King; to another as Creator, etc. To David He was as his Shepherd; and the world has not improved yet upon that idea and never will. Jesus Himself said, "I am the Good Shepherd;" and Paul and Peter lived to reecho the thought long after. Paul's words are especially emphatic—"That great Shepherd of the sheep."

Now what the word "Shepherd" means as used in making God known to His creatures, we find the Sunday-school helps much exercised to explain. But it strikes us the word itself is the last analysis; it is as definite, as familiar and as concrete as can be. It may, indeed, however, be worth while to say that in the East the shepherd's relation is much closer to his flock than it is in America, and that David, himself a tender, watchful, loving shepherd; who offered his life in defence of his flock; who stayed with them night and day; who knew them everyone;—meant in this Psalm to attach the very highest meaning to his word.

But, on the other hand, we must not be too literal. See how the theme rises above the figure of shepherd and sheep. A man is more than a sheep and God is more than a shepherd. The Psalm moves in the higher realm of the spirit. It speaks of God's care. "I shall not want." In the same words it breathes a message of the securtiy of God's child; and then of peace—the green pastures and the still waters speaking of the peace that comes to one that trusts in God. These ideas are dominant, the security and the peace of the child of God. They naturally spring out of the idea of the Almighty and all-loving God as the Shepherd of the Soul.

Our lesson then is in the love of God, telling us of (1) His goodness and completeness; (2) of His leadership; (3) of our security and peace, whether in the presence of our enemies or in the Valley of the Shadow. The lesson carries the highest Christian ideals, as follows (1) Trust—dependence—in God; (2) Obedience; (3) Righteousness; (4) Love and Praise, which breathe between every line; (5) faithfulness—"and I shall dwell in the house of the Lord forever."

What the reader needs to do is what all the race of men needs to do, namely, to accept God as his Shepherd and trust Him. There is otherwise no satisfaction whatever.

THAT STATE FAIR, COTTON FUTURES, ETC.

I had not gone to our State Fair for two years. As we were so fully assured that it was to be decent—none of the bad features of the Fair at Greensboro, I took my wife and most of my children to the Fair on Thursday this year. I can hardly see how it could have been much worse. How about a State law against gambling, and then the State Fair carrying it on or giving space and liberty to it?

The Fair was a disgrace to the State—or so much of it that the good was overshadowed.

Agricultural fair you say. It was the smallest part of it. I like to see good stock and all that; but such was a small part of this last thing. I do hope Mr. Horne can save it yet. As it has been for four years or more, it is not fit for decent people to go to. Some of us feel that our life work is to try to preach the gospel. This will aid men and women to have right moral and religious

conceptions; but the State must have a so-called State Fair and degrade and drag down this conception. Then, too, the State has a law against gambling, and the gambling hell is watched and men are arrested. How is it when men go to gambling in cotton futures and watered stock, etc.? There is no gambling that is practiced that is more corrupting and surer in its results than cotton futures and the like. Men are led into it largely from the desire to get much for little or nothing.

Brother Bailey, how about church members gambling in cotton futures and the like? Tell us.

Yours,

A. D. HUNTER.

BIBLE READERS' CIRCLE.

T. J. TAYLOR.

The Bible.

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn.

—Sir Walter Scott.

* * *

There exists everywhere an ignorance of the Bible that is profound and alarming. For this ignorance there is no excuse, for Bibles are cheap and the poor can have them for nothing. But now as of old, and for the same reason, men love darkness rather than light.

READING THROUGH THE BIBLE.

Some are disposed to ridicule the method of reading the Bible consecutively through. They sneeringly say that one might as well begin at the top shelf and read his library consecutively through. This would be a first-rate way to master your library, if it were necessary to do so, and if the books in your library were as well arranged as are those in your Bible.

No matter what method of Bible reading you may adopt you cannot afford to neglect the old method of beginning at the first chapter of Genesis and reading right on through until you finish the last chapter of Revelation. Then go back to Genesis and read through again, and continue to do this as long as you live. Every reading will reveal to you precious truths that you did not know before.

This way of reading the Bible cannot take the place of other valuable methods, but it is necessary to a thorough and comprehensive view of the Word of God. Some of its advantages are the following:

1. It is the only way by which you can get a clear and connected view of the book as a whole. All other methods are more or less fragmentary. Other methods of study are indispensable, but unless you also read it in this way you are not likely to read the whole book. It will be many a long year before any man covers the whole Bible by Book studies, or ever by Topical studies. The whole of God's Book is precious and you are almost sure to stumble on rich gems of truth in out of the way places that would otherwise escape your attention. This is also about the only way that one can get a correct notion of the Bible in its organic character.

2. This method of Bible study is indispensable to all other methods of study. You cannot advantageously study the Bible Chronologically, nor Topically, nor by Books, nor Biographically, unless you are familiar with the Bible as a whole, and this can only be obtained by regularly and frequently reading the Bible through.

3. The disposition to exalt certain truths at the expense of others is corrected by this systematic study of the Word of God.

It would be well to be studying the Bible three ways at the same time:

1. Reading consecutively through.
2. The careful study of some topic.
3. The patient and exhaustive study of some one of the books of the Bible.

* * *

Every mail brings us names of those who purpose to read the Bible with us next year. Some of them hail this opportunity with delight. The proposed plan is meeting the approbaton of Recorder readers, and some of them are inducing their neighbors to join our circle. A sister in Charlotte writes, "Enroll me among your Bible Readers. Some of my neighbors who do not take the Recorder will read with us. I will furnish them with the readings." Let others follow this sister's example, and we will have more than a thousand enrolled when we begin reading.

Do not neglect this matter. If you will read with us send a postal card to that effect at once to T. J. Taylor, Warrenton, N. C.

News and Comment.

CONGRESS has met in extra session, one month in advance of the regular session. The matters of Reciprocity with Cuba, the Panama Canal, and a revision of the Financial System will be of more particular importance during this session. Being face to face with a general election, it is to be expected that the Congress will be very cautious. Mr. Cannon, of Illinois, will be elected Speaker. He is a native of North Carolina. Mr. Williams, of Mississippi, will lead the Democrats in the House.

PROGRESS OF PROHIBITION.—Since we last reported Durham has voted for prohibition by nearly 400 majority, the largest yet recorded; and Kinston has voted for a dispensary in place of saloons. At Washington, where the saloons won, the town council has wisely enacted ordinances restraining them. They will close at 8 p. m.; will have no screens; will have no games or attractions; and the license has been increased. This action is highly to be commended. The Saloons can at least be regulated in any place; and they should be along these lines. Indeed we should think the more intelligent saloon-keepers would invite these reforms.

ACTION OF THE RALEIGH ALDERMEN.—It was not only assumed but apparently official assurances were given that the Board of Aldermen of Raleigh would appoint three Commissioners for the Dispensary entirely acceptable to the managers of the campaign for the Dispensary. Accordingly the Managers named three men. Last week the Aldermen, by a vote of nine to seven, refused to elect these three men and elected three others, who, it is understood, will put the dispensary in the keeping of two Aldermen and a saloonkeeper, not one of whom is fit in any respect for the business.

Thus those of the Raleigh Aldermen who have allied themselves with the saloon element confirm themselves in the saloon cause even after the saloons have been roundly whipped out. They do no harm by such a course. On the other hand they mark themselves indelibly. For once the people cannot forget. Again they bring forward an issue that we do well to invite. The issue is this: Shall the politics of Wake County and the city of Raleigh be managed in the interest of the people or wholly in the interest of the saloon men? The present regime has declared its intention to do the latter. The people will reckon with them within two years. We are glad that the issue is at last plain and inevitable, and brought on by the confessed agents of the saloon men.

A REPUBLIC BORN.—It is not so difficult to bring forth a Republic since the United States has so magnificently established herself. Last week the Republic of Panama was born in a night. Panama was a State of Columbia—on the famous isthmus across which the canal to join the Pacific and Atlantic oceans has been proposed. After long years every condition was met save that of the consent of Colombia. That country's Senate, like the Senate of the United States, fell into the hands of the Transcontinental Railroad Lobby—the railroads opposing the canal because it would interfere with their business. But Panama wanted the canal; and when Colombia refused to accept the treaty offered by the United States, Panama rebelled. It is not surprising that the United States took pleasure in recognizing the independence of Panama and contributing toward the establishment of it. This was done on the ground that the United States is under obligation to protect commerce—and, therefore, to maintain peace on the Panama Isthmus. Colombia cannot land her soldiers in the ports of Panama, since they are occupied by our navy. On the other hand she cannot transport her soldiers across country. It is said, however, that Colombia may not only keep up the war on Panama but even defy the United States. If so, we shall have a small war.

Colombia has only 4,000,000 inhabitants; and Panama only 500,000.

There are several moral questions involved. But if Colombia deliberately sold out to the Railroads, no one will criticise the United States for running over her in behalf of right and of commerce.

THE OFF YEAR ELECTIONS.—The elections in several States last week were not highly significant. No one expected Ohio to go Democratic, but the Republicans themselves did not expect that State to return a record-breaking majority. The fact that she did magnifies Mr. Mark Hanna's importance, and in even larger ratio minifies Mr. Tom Johnson's. The fact that Ohio so overwhelmingly defeated Mr. Johnson, who is a Democrat of the Bryan School, is significant. Again the Republican victory in Nebraska will weigh against Mr. Bryan. On the other hand Maryland went heartily Democratic, under the leadership of Mr. Gorman, who is a Democrat of the Cleveland type. The fact that the race issue was paramount in Maryland is also important.

The signal event of the election was the overwhelming victory of Tammany in Greater New York, carrying that municipality by 65,000 majority—an old-time Tammany landslide. The issue was local. National figures, such as Bryan, Cleveland and Roosevelt, were not taken into consideration. So far as the election is nationally significant it gives the Democrats throughout the Nation hope, and they will go into next year's Presidential campaign with more confidence than in years. If the result points to any candidate, that candidate is Judge Parker or Mr. Cleveland. But we wish to call attention to the more direct significance of Tammany's triumph.

It will be borne in mind that the defeated administration, led by Mr. Seth Low, the Mayor, was not a Republican administration, but a Reform administration consisting of a fusion of Republicans and Anti-Tammany Democrats. It was a protest against Croker and Tammany. Its defeat by Tammany is nothing less than a triumph for that masterful political organization.

The result is not necessarily a blow to Reform. A Reform party does not stay in power long. It comes into power, sets ideals for the people; and then falls before the professional politician. The latter, however, will be influenced by these ideals. Tammany will not undertake to make booty of the great city. Tammany knows better, and it will undertake to administer New York's affairs in a way to command the support of the voters of the city. To Tammany now falls the duty of doing for Greater New York what the Low regime undertook to do—namely to restrain the vice of that enormously bad city. For one, we are glad that, the Reform administration having been tried, this great task falls into the hands of professional politicians; for one, our conviction is that at least we must depend for political progress upon the politicians. The reformers may set ideals, but it takes politicians to work them out.

Tammany represents the saloon men of New York. Its friends are the thugs and gamblers, pick-pockets and harlots. But it is led by masterly politicians, and, while we fear that the baser elements may take courage by the result of the election, we firmly hope that Tammany will make a serious attempt to give New York City the best government possible under present conditions. It has a great task and a greater opportunity, and it is freshly arisen from a period of distress and humiliation—repudiated not only by the people of New York but by Democrats throughout the United States—well calculated to sober it to the most serious work.

A FOOT-NOTE TO HISTORY.—Some weeks ago certain Adventists were charged in the public prints with social equality because they ministered to some negro converts that their pastor had baptized. We understand that they gave them towels and clothing and looked after them. Since that time the Rt. Reverend Bishop Cheshire, of the Episcopal church in North Carolina, celebrated the tenth anniversary of his elevation to his office. At this anniversary the communion was partaken of; and two negro ministers present received the elements before the white men and women present. And yet the papers so ready to make a howl have kept perfectly quiet.

A WORD TO MR. LOVE.

I would tell Mr. A. R. Love to commit his book, his gospel, to the flames as quickly as possible, for his own good.—Matthew 18:6,7. He is disputing the Word of God.—Matthew 16:22,23. Gen. 3.

It is a fearful thing to dispute the Scriptures. Mr. Love should be committing his Bible to memory and seeking wisdom from God, (James 1:5), instead of writing another gospel.—Gal. 1.

When Satan tempted our Savior He answered him with the written Word. Let the same Word (Ephesians 6:17) be used on Mr. Love, such men are dangerous. We read in Matthew 25th chapter, what our Savior says about the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." What does everlasting mean? What does the bottomless pit mean? Revelations 14, 18, 19, 20, 21 chapters. Has not Chicago University become a Babylon?—Rev. 18:2-4. The Sabbath-school literature of M. Baptist, both North and South, is defiled with worldly publishers. Read Isaiah 58: 13,14. We pick up the Quarterlies on Sabbath morning, and the eye is greeted with trumpery advertisements. It is nonsense to persons who love God and revrence the Sabbath. O for a reformation. In humility I write. I dare not keep silent. Proverbs 31:8.

Respectfully,

M. J. BLACKWOOD.

Blackwood, N. C., Nov. 4, 1903.

W. M. S. Department.

Edited by Miss Fannie E. S. Heck, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. Jones, Raleigh, N. C.

Via Christi Programs.

Owing to the demand for programs for the study of the Via Christi Course, the six programs which have been sent to the Societies are here reproduced. Those expecting to follow this course are asked to cut these programs for references, as the supply of the Central Committee in leaflet form has been exhausted and will not be printed again:

Programs for Monthly Missionary meetings. Based on Via Christi, an introduction to the study of missions. Order Via Christi from Baptist Book Store, Raleigh, N. C.

PROGRAM 1.

1. Hymn.
2. Scripture selections (see first chapter Via Christi).
3. Prayer.
4. Resume of First Field of Missionary Service and First Missionaries given by Pres. (See V. C., pages 4—8.)
5. Story of First Labors in Nine Countries, told by nine ladies in one minute each. (See V. C., page 8—17.)
6. Life and Persecutions of Early Christians. (V. C., pages 17—20.)
7. Two Sermons to the Heathen, read by two ladies. (V. C., pages 21—24.)
8. The Earliest Christian. Hymn. Reading. (V. C., page 26.)
9. Current Missionary Events. Paper, five minutes.
10. Prayer for Missions and Churches of our Colored Neighbors.
11. Reading Minutes of Last Meeting.
12. Discussion: How Shall We Observe the Week of Prayer and Self-denial for Home Missions?
13. New Business.
14. Collection.
15. Dismission.

PROGRAM 2.

1. Solo.
2. Scripture Selection. Promises of Triumph.
3. Prayer.
4. Persecutions and Triumphs (Via Christi, pages 39—43.)
5. Five Centuries in Ten Centuries. Told by ten ladies. (V. C., pages 45—67.)
6. Two Ancient Prayers read by two ladies. (V. C., pages 74 and 75.)
7. Leaves from an Old Hymn Book. Hymns: The Deer's Cry and Te Deum Laudamus. Read by two ladies. (V. C., pages 77—79.)
8. Current Missionary Events.
9. Prayer for Our Missions and Missionaries in Italy, after reading items on Mission Card.
10. New Business.
11. Collection.
12. Dismission.

PROGRAM 3.

1. Hymn.
2. Ps. 2 and 20.
3. Prayer.
4. The Second Great Victory. Paper, five minutes. (See V. C., pages 85—101.)
5. The Conversion of Russia. Talk, five minutes. (V. C., pages 102—106.)
6. A Sad Story of Defeat in Africa, China and India. Talk, three minutes. (V. C., pages 106—109.)
7. A Letter from an Emperor. (V. C., page 116.)
8. Old Poems. Read by two ladies. (V. C., 113—115.)
9. Current Missionary Events. Five minutes.
10. Prayer for Missions and Missionaries in the Southern States.
11. Reading Quarterly Report of Society to be sent to Mrs. W. N. Jones. Duplicate to Association Vice-President.
12. Discussion: How Does Our Society Stand To-Day Compared with the same date in 1902—in attendance, interest and contributions?
13. Collection.
14. Prayer.
15. Dismission.

PROGRAM 4.

(Twelfth to the Sixteenth Century).

1. Hymn.
2. Scripture Selections.
3. Silent Prayer closing with Lord's Prayer repeated in concert.
4. Minutes of last meeting.
5. The Crusades and Their Results. Five minute talks. (See V. Christi, pages 121—128.)
6. Francis of Assise. (V. C., pages 128—129.)
7. Heralds of Dawn. Four five-minute sketches. Raymond Lull. John Wiclif. Huss of Bohemia. Savonarolia. (V. C., 130—137.)
8. A Sermon. (V. C., 145.)
9. Early Work in India. (V. C., 137—138.)
10. First Chapter of Chinese Missions. (V. C., 138—143.)
11. Geography and Christianity in Africa. (V. C., 143.)
12. Reading—"Jesus, the Very Thought of Thee." (V. C., 151.)
13. Great Words by Great Men. (V. C., 153—154.)
14. Current Missionary Events. Paper. Five minutes.
15. Prayer for Mexico and Brazil. Each member asked to bring item of interest about these countries to next meeting.
16. Discussion—How Can We Make State Mission Day a Great Success. Appointment of Committees for Arrangements for State Mission Day.
17. Report of lady appointed to write Mid-Year Letter to Miss Heck.
18. New Business. Collection.
19. Reception of new members.
20. Prayer. Dismission.

PROGRAM 5.

(Sixteenth to Eighteenth Century.)

1. Hymn—"Jesus Shall Reign Where-ere the Sun." (V. C., 191.)
2. Scripture.
3. A number of sentence prayers.
4. Call for items of interest from Mexico and Brazil.
5. Minutes of last meeting.
6. Report of State Mission Day.
7. Luther and the Reformation. (V. C., 159—163.)
8. First Protestant Missionary Impulses. (V. C., 163—166.)
9. First missionaries in the "Neglected Continent." (V. C., 166—168.)
10. Missionaries in North America. One minute talks. Eliot. Roger Williams. The Mayhew Family. Peter Folger. Daniel Gookin. (V. C., 168—172.)
11. Missions in Many Lands. Two-minute talks. Mexico, India, Japan, China, Africa, Lapland, Islands of the Sea. (V. C., 172—183.)
12. The First Missionary Societies. (V. C., 183—185.)
13. Reading. A Hymn. (V. C., 189.)
14. A Missionary's Appeal. (V. C., 186.)
15. An Ideal Missionary. (V. C., 193.)
16. Wholesale Baptisms. (V. C., 191—193.)
17. Ten questions on the Foreign Mission Work of Southern Baptists. (1) When begun. (2) Where conducted. (3) Number of missionaries employed. (4) Native helpers. (5) Yearly contributions. (6) Membership in foreign lands. (7) Added last year. (8) Missionaries from North Carolina. (9) Where located. (10) Work of Yates Memorial Missionaries. Questions not answered now to be answered at next meeting.
18. Thanksgiving and prayer for our Foreign Mission work.
19. Current Missionary Events.
20. New Business. Collection. Dismission.

PROGRAM 6.

(Eighteenth to Nineteenth Century.)

1. Solo—"When I Survey the Wondrous Cross." (V. C., 230.)
2. Scripture selections. Subject: Ordination and Work of Missionaries.
3. On Missionaries. From a sermon by Carey. (V. C., 225.)
4. Prayer for missionaries now in the field and those who desire to go.
5. Minutes of last meeting.
6. Hymn—"Jesus Lover of My Soul." (V. C., 231.)
7. The Halle Missionaries. (V. C., 199—202.)
8. A Forgotten Missionary. (V. C., 303—206.)
9. The great revival. (V. C., 206—208.)
10. Count Zinzendorf and the Moravians. (V. C., 208—211.)
11. Beginnings Here and There. America, India, Africa, China, Japan, The Islands. (V. C., 211—213; 217—221.)
12. Missions Farthest North. (V. C., 214—217.)
13. The Modern Missionary Movement. 212; 221—224.
14. Carey on Methods. (226—227.)
15. A Prayer, a Prophecy, and a Poem.—Henry Martyn. (229; 233—235, 236.)
16. Reading Quarterly Letter.
17. Reading of third Quarterly report sent to Mrs. Jones.
18. Current Missionary Events.
19. Prayer for Home Missions.
20. New Business. Collection.
21. Reception of new members. Dismission.

MACBETH, on a lamp-chimney, stays there.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money.

I send it free; am glad to.

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Executor's Notice.

Having qualified as executor of Needham Stone, deceased, late of the county of Wake, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 28th day of October, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment to me or my attorney.

This 20th day of October, 1903.

J. H. STONE.

E. F. UPCHURCH, Attorney.

I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

If you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1 Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4 Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8 Kidney and Bladder Troubles, I can cure you.

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THE F. D. JOHNSON JEWELRY CO.,
No. 1 Maiden Lane, New York.

A Bonnet With Strings.

(Continued from Page 6.)

"Not often; there is such a lot to be thankful for."

"Good gracious; I'm glad you think so."

"And so many to love."

Stephen laughed outright.

"You made a stupid mistake when you refused me all those years ago," he said, suddenly. "If you had married me you would have made a different man of me inside, a better, nicer man, and I should have improved your outer woman. I would not let you wear that bonnet."

But Mary had risen with a face of grave displeasure.

"I must go; Rupert is waiting for me just outside. I don't think I like personal remarks."

"Forgive and forget, then," said Stephen, holding out his hand. "We must not quarrel on this last day together."

"There's tomorrow," faltered Mary.

"Tomorrow's Sunday, and scarcely counts; you are so set upon your church," grumbled Stephen.

"You might come with me if I fetched you," ventured Mary.

"Walking is bad for my knee; it's frightfully stiff at present."

"There's a church not half a mile away; I'll look in and see how you feel."

So the next morning Stephen, sitting at his window, saw a dainty little lady approaching.

"Another visitor in the place! Wonders never cease," he said aloud, but a nearer view showed him that the lady was none other than Mary Froude.

He hastened to the door to let her in, his face one beaming smile. Mary tried to look unconcerned, but her simple candor conquered, and she stood before him blushing and laughing like a school girl.

"Do you like it? It's terribly fashionable, but it's not otherwise than neat."

Stephen, with respectful hands, turned her gently round to obtain a front and back view of gown and bonnet.

"The transformation is miraculous! I knew you were a pretty woman still, if you only gave yourself a chance," he said, bluntly. "It was really good of you—more than I deserve—to make such a change for me."

"I thought perhaps it was rather foolish to get wedded to a sentiment," Mary said, looking out of the open window.

"There is only one more foolish thing that you could do, and that would be—to wed me," Stephen answered, drawing closer. "I'm broken down in health; I've lost my fortune, but, oh! my dear, I want you so badly. The gain would be mine; the loss would be wholly yours. I should have let you go and made no sign, except that your change of costume for my sake makes me think that perhaps you might change your way of life."

Then Mary turned and put her little gloved hands in his, and Stephen, bending, kissed her gravely on the forehead.

"And now we will go to church," said Mary. "I think I hear the bells."

A week later in a London city church Stephen Wright and Mary Froude were made one. Mary wore her grey costume and the witnesses of the ceremony were Rupert and his nursemaid dressed in white.

"It's so queer," he said, puckering his youthful forehead. "I expect now I must call you 'uncle' instead of 'Wright,' but it will be ripping to come and stay with you and play at being rescued from the rock."

"You rendered me a greater service than you knew that day, my boy," said Stephen, as he kissed him. —The Christian World.

Black Rot of the Cabbage.

For more than fifteen years there has existed in North Carolina a very serious disease of cabbage and other crops of the cabbage family. The annual damage in this State from this disease is probably more than $10,000. Besides cabbage upon which it most frequently operates this disease attacks turnips, kale, cauliflower, mustard, rape, and in fact all crops and weeds of the cabbage tribe.

The disease in cabbage is characterized by the outermost leaves of the plants, near the edges, turning first yellow, then brown and finally black. The disease spreads downward into the main stem and through this into the inner leaves of the head. While no plant of the cabbage kind is wholly exempt, those of a loose or spreading habit like the collard are less damaged than those which form close heads, like the flat Dutch type. The disease is very contagious, spreading from plant to plant in the field. Frequently large patches of cabbage apparently healthy one day are found soft and rotten the next. The disease is always most virulent in hot, moist weather.

Cause of the Disease: Black rot of the cabbage and other plants of the same family, is caused by a germ or microbe, Bacillus campestris. This germ lives from year to year in the soil, attacking with increasing virulence successive crops of the cabbage kind, until at length it becomes practically impossible to grow these crops except upon fresh or virgin soil. The germ increases rapidly only during the warmer months of the year, or while the temperature is above 80 degrees F.

Treatment: The treatment for Black rot must be preventitive. Spraying is of no value in this case. Rotation of crops so that no crop of the cabbage family shall come upon the same field oftener than once in three or four years is the first and most essential precaution. The seed bed should be made upon fresh ground each year, or the bed should be burned over as is done for tobacco beds, to kill possible germs in the soil. Cabbage, turnip and all other crops of this family should be grown only during the cooler months, or while the temperature is below 80 degrees F. If only a few scattered plants in field show the characteristic yellowing or blackening of the leaves, such plants should be pulled up and burned. Do not throw diseased cabbage leaves or plants upon the manure pile. The germ can live for an indefinite period in the manure, and will be scattered over the fields with the manure. In cultivating a field which contains diseased cabbage or other plants of this family, before going into another field clean all tools carefully and thoroughly to avoid carrying the germs into fields as yet free from them. Wage a vigorous war against shepherd's purse, pepper grass, and all other weeds of the cabbage family, as these may serve to propagate the disease during years in which other crops occupy the land.

Except as stated above no particular variety of cabbage is exempt, and no special brand of seed will ensure freedom from the pest.

GERALD McCARTHY,
Biologist, N. C. Department Agr.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
Address, F. J. CHENEY & CO., Toledo, O.
Sold by druggists 75c.

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The Western Farmer's Favorite.

is FULLY GUARANTEED to be the very best, strongest and lightest draft wagon for all farm purposes. Neat, handsome, substantially constructed from best grade seasoned timber, well ironed, it possesses every quality that makes it desirable. See the FLORENCE at our nearest agency. If there is no agency near, write us direct and we will send you free our illustrated Catalogue, our attractive periodical "The Florence Waggin' Tongue," and make you an offer to supply you with a FLORENCE WAGON on liberal terms and at a low price.

Write today to Box 127. FLORENCE WAGON WORKS, Florence, Alabama.

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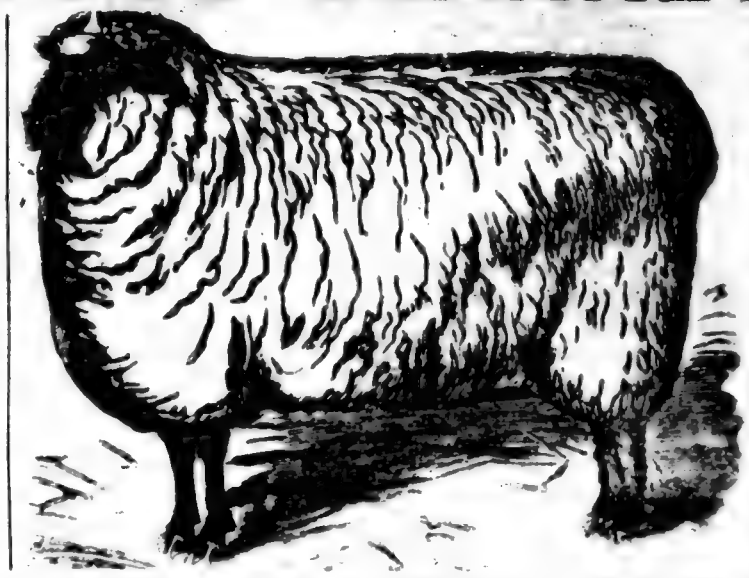

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If you have wool to exchange, be manufactured, or sell for cash, ship it to

CHATHAM MFG. CO., ELKIN, N. C.,

and you will not regret it. Write them for samples.

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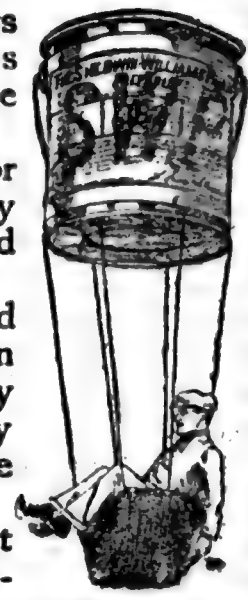
It gains fame for itself with every gallon that's spread on a house.

Uniform good quality has given it a popularity greater than any other paint on the market.

When you want to paint a building, inside or outside



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Thos. H. Briggs & Sons, Raleigh, N. C.

New Song Books for 1903

Hymns That Help

(Round or Shape Note $3.00 or $3.60 per dozen, postpaid.

Young People's Songs of Praise

(Round or Shape Note) $3.00 or $3.60 per dozen, postpaid.

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(Round or Shape Note) $1.50 per dozen postpaid.

THE BEST VALUE BIBLE

the world for the price, $1.25, or Indexed $1.50 postpaid.

Baptist Sunday School Quarterlies 2c. Each

ALFRED WILLIAMS & CO.,

Send for Catalogue. Raleigh, N. C.

THE NEWS.

Prohibition election at Salisbury this week—Thursday.

Cotton has reached eleven cents, and there are farmers that are holding for 12½ cents.

Fourteen thousand people saw the Barnum and Bailey "biggest show on earth" in Charlotte last week.

Alfred Daniels was convicted at the Jones court of the murder of Mr. F. G. Simmons, father of the Senator; and sentenced to be hanged December 11.

Mr. Bryan lost his suit for $50,000 alleged to have been bequeathed to him in Mr. P. S. Bennett's will. Mr. Bennett's letter requesting his widow to give this sum to Mr. Bryan was not regarded as part of the will.

There is more and more talk now about the race for the Democratic nomination for Governor next year, which is certainly sure to be the liveliest this State has ever seen. As yet only four gentlemen have announced their candidacy for the nomination, these being Lieutenant Governor Wilfred D. Turner, of Iredell; Robert B. Glenn, of Forsyth; Charles M. Stedman, of Guilford, and Theodore F. Davidson, of Buncombe. R. A. Doughton, of Alleghany, may later enter the race, and ex-Judge A. W. Graham, John S. Cuningham and others will be sure to be in it before it ends. A gentleman of marked prominence, who professes to be a very good guesser, to-day expresses his belief that Turner would be the winner, but said he regarded Glenn as standing next on account of his great service to the party which gives him peculiar strength. He went on to say that Stedman was very strong just now, his war record being an element of much influence. Davidson he regarded as a very able and excellent man, who had gotten out of touch with the masses of people, but by no manner of means out of sympathy with them.—Col. Olds in Charlotte Observer.

Rejoicing at Buie's Creek.

This has been a happy day at Buie's Creek. Teachers, students and citizens have rejoiced together on entering the new building. It is not done, by any means, but we have three rooms so we can use them, and will be able to get two more ready for use by next Monday. This morning we sang as never before "Praise God from whom all blessings flow." It was in such beautiful contrast to the scene of December 20, 1900, with a long tedious waiting time that it was hard to keep from breaking down. We had talks, songs and prayers, rejoicings, congratulations and consecrations, just such a scene as one never forgets. Among others was Bro. William Pearson to whom, under God, the Academy owes its life and all of us were made to rejoice that the Lord has spared him to see the prosperity of the school.

Another thing made us happy. Two weeks ago Bro. W. C. Barrett, who for some time taught here and whose labors were so greatly blessed in two or three revival services here, preached for us five days, during which time many were saved. At the close of the meeting I baptized twelve, among them Leslie, our oldest boy, eleven years old. It was rather a singular coincident that my father baptized me just thirty-one years from that day. We thank God and take courage.

Our enrolment is now about 250, representing 47 counties and five States.

Let me ask your many readers to pray for us and the work the Lord has committed to us. I desire also to thank you and everyone who has helped along our work by prayer, kind word or money. This glorious day has come only through the kindness you and others have shown us, and my grief is that I cannot repay you. May our Father bless each giver and each helper.

We had the finest session of the Little River. There has been an advance in every department of our work, having sent up this year more than in any previous year by more than 20 per cent. Bro. D. H. Senter was made Moderator, and the writer was Clerk. We had hoped so much to see you there. We are counting on you at Buie's Creek. Do not forget us. J. A. CAMPBELL.

Proclamation of Thanksgiving.

By the President of the United States of America—A Proclamation:

The season is at hand when, according to the custom of our people, it falls upon the President to appoint a day of praise and thanksgiving to God.

During the last year the Lord has dealt bountifully with us, giving us peace at home and abroad, and the chance for our citizens to work for their welfare unhindered by war, famine or plague. It behooves us not only to rejoice greatly because of what has been given us, but to accept it with a solemn sense of responsibility, realizing that under heaven it rests with us ourselves to show that we are worthy to use aright what has thus been entrusted to our care. In no other place and at no other time has the experiment of government of the people, by the people, for the people, been tried on so vast a scale as here in our own country in the opening years of the twentieth century. Failure would not only be a dreadful thing for us, but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and the righteousness of liberty. Therefore, in thanking God for the mercies extended to us in the past, we beseech Him that He may not withhold them in the future, and that our hearts may be roused to war steadfastly for good and against all the forces of evil, public and private. We pray for strength, and light, so that in the coming years we may with cleanliness, fearlessness and wisdom, do our allotted work on the earth in such manner as to show that we are not altogether unworthy of the blessings we have received.

Therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving Thursday, the 26th of the coming November, and do recommend that throughout the land the people cease from their wonted occupations and in their several homes and places of worship render thanks unto Almighty God for His manifold mercies.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 31st day of October, in the year of our Lord one thousand, nine hundred and three and of the independence of the United States the one hundred and twenty-eighth.

THEODORE ROOSEVELT.

By the President:

JOHN HAY, Secretary of State.

CONSTIPATION.

Its Cause and Cure.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of DRAKE'S PALMETTO WINE. Any reader of the Raleigh Biblical Recorder can secure absolutely free a bottle by writing to Drake Formula Co., 800 Drake Building, 140 Lake Street, Chicago.

A FREE trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case.

Write the company this very day.

JOINTS PAIN YOU THIS MORNING?

First sign of RHEUMATISM. Dangerous to let it run. Easy to cure now. A single bottle of

Rheumacide

Will probably do the work. Bad cases require more. RHEUMACIDE cures by getting rid of the cause, so that no trace of the disease lingers in the system. It purifies the blood, relieves the inflammation of the kidneys, the chronic constipation and the catarrh that follows such a condition of the system.

Though Mrs. Mary E. Welborn, of High Point, N. C., is 80 years old and had suffered from rheumatism for 20 years, she was completely cured by RHEUMACIDE, and declares she feels "years younger" and is anxious for "all who are suffering from any of the forms of this dread disease" to try RHEUMACIDE and be cured.

REV. J. R. WHEELER, a noted Methodist minister, of Reisterstown, Md., writes enthusiastically of RHEUMACIDE, which cured him. He is 75 years old and has been in the ministry 50 years.

SAMPLE BOTTLE FREE FROM

BOBBITT CHEMICAL CO., PROPRIETORS, BALTIMORE, MD.

"GETS AT THE JOINTS FROM THE INSIDE."

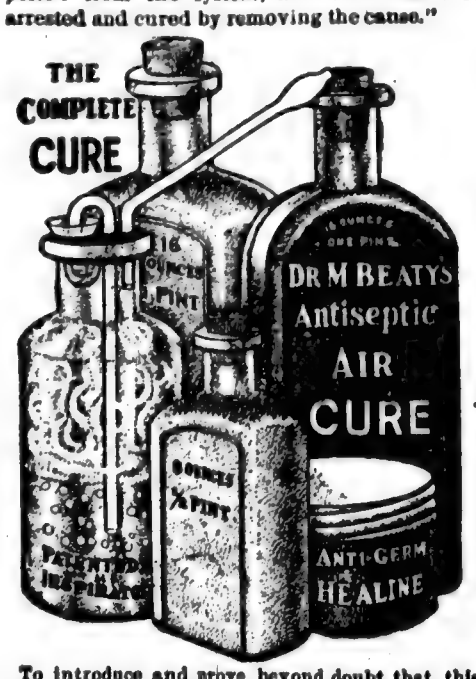
Time and Place of Meeting of Associations.

NOVEMBER.

Thursday, 12, Stanley, Palmerville.
Tuesday 24, Robeson, Big Branch.
Send corrections to Biblical Recorder, Raleigh ,N .C.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a **Full Month's Treatment, Free,** including Inspirator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 254 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

TEN GALLONS OF THE

..BEST Mineral Water

ON EARTH FOR 50 CENTS.

One 8-ounce bottle of Echols' Piedmont Concentrated Iron and Alum Water contains all the medical properties of 10 gallons of the water as it comes from the spring. Condensed and concentrated by a scientific process, it is the most convenient and effective form in which mineral water can be used.

Echols' Piedmont Concentrated Iron and Alum Water.

Cures indigestion, dyspepsia and all other forms of stomach and liver troubles, kidney and bladder disease and all diseases arising from impure or impoverished blood. At all good drug stores.

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that, in connection with important details, will keep sweet potatoes in good condition 12 months.

Price of pamphlet 50 cents, postpaid.
BRYAN TYSON,
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You will please give the name of the paper in which you saw advertisement. B. T.

WANTED

A lady teacher of experience for a private school of twelve or fifteen pupils, competent to prepare children for college, who will teach manners and morals as well as letters and figures. Address,

J. H. WILDER,
Franklinton, N. C.

THE MOST PLEASANT LAXATIVE IS VICK'S LITTLE LIVER PILLS.

Never gripe child or adult. Cure constipation. 25c. at druggists.

When writing advertisers please mention this paper.

Central Association—Union Meeting, Woodland Church, November 28, 29, 1903.

SATURDAY.

1. Sermon—W. Y. Chappell.
2. Religious Work for Women—W. L. Poteat and J. L. Martin.
3. Young Converts, How Developed?—S. W. Bennett and W. C. Tyree.
4. Plans for raising money for Missions—R. S. Stephenson and E. L. Weston.

SUNDAY.

1. Should Sunday-schools go into winter quarters?—T. B. Justice and J. W. Sledge.
2. Sermon—C. G. Lowe.
3. How can we make prohibition prohibit?—W. C. Douglass and J. W. Nobles.
4. Memorizing Scripture—A. A. Pippin, J. W. Lynch.

South Yadkin Churches Take Notice.

The Executive Committee of the South Yadkin Association will meet in the First Baptist Church of Statesville, N. C., November 23, 1903, to make appropriations from the Association and to approve applications to the State Board.

All churches that expect aid from either the Association or State Board should have their application in the hands of Geo. E. Woodward, secretary, Statesville, N. C., before the above-named date.

All who are interested in the ministers and laymans' meeting of the Association are cordially invited to meet with the Executive Committee.

M. E. PARRISH,
Chairman Ex. Com.

November 9, 1903.

Sandy Creek Sunday School Convention.

The next session of the Sunday-School Convention of the Sandy Run Association will meet with the Bethany Church on Saturday before the fifth Sunday in November.

Introductory sermon by Rev. W. D. Bostic. Missionary sermon on Sunday by Rev. R. H. Hedgepeth.

First query: How I prepare my Sunday-school lesson. Speaker, F. M. Freeman.

Second query: What should be the design of every Sunday-school worker? Speakers, G. B. Pruett and E. C. Greene.

Third query: Do the ministers of the Gospel take the interest in the praise service they should? Speakers, Rev. Z. D. Harrill and B. H. Bridges.

First Scripture: Matthew 16:2. Speakers, Rev. T. J. Moss and H. D. Harrill.

Second Scripture: Luke 12:1. Speakers, Rev. J. B. Thorn and C. L. Dowell.

Third Scripture: James 2:9-11. Speakers, Revs. R. H. Hedgepeth and Z. D. Harrill.

REV. J. M. GOODE,
Moderator.

E. C. GREENE, Secretary.

"As I have loved you," means love that is sweet and gentle to all men, who have many rudenesses and meannesses, who are selfish and faulty, who have sharp corners and vexing ways.—Rev. J. R. Miller, D. D.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

CURES RHEUMATISM, BONE PAINS, SWOLLEN JOINTS, ACHING BACK.

Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful agonies of rheumatism or neuraligia, thus making a permanent cure. If you have aching bones, swollen joints and muscles, pains in the back and shoulder blades, difficulty in moving the fingers, toes or arms and legs, or if the pains and aches are shifting from one part of the body to any other part of the body, then Botanic Blood Balm will make a perfect, permanent cure by CHANGING THE NATURE OF THE BLOOD, making it pure and rich, thus giving a healthy blood supply to the affected parts. Relief is felt after the first few doses. Hundreds of cases of 40 to 50 years standing cured by Blood Balm. Most of these cured cases has taken Blood Balm as a last resort, after doctors, patent medicines and mineral waters had failed but Blood Balm cured them and it is especially recommended for old, obstinate, deep-seated cases. Botanic Blood Balm is the very remedy for rheumatism, the result of mercury and contagious blood poison. Druggists, $1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Co., Atlanta, Ga. Special free medical advice also given.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Biblical Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SOUTHERN RAILWAY SPECIAL RATES.

$4.30—Raleigh to Wilmington, N. C., and return on account of Wilmington Poultry Show. Tickets on sale December 13, 14, 15, 16 and 17, for trains arriving at Wilmington before noon the 17th, final limit December 20th.

$2.50—Raleigh to Goldsboro, N. C., and return on account of the Conference M. E. Church, South. Tickets on sale November 23, 24, 25, 26 and 27, final limit December 17, 1903.

THE DAY BEFORE CHRISTMAS
OR
LOOKING BACKWARD.

AN ILLUSTRATED STORY WITH A BUSINESS MORAL.

The pictures come first. The story is told in dialogue, and, as it costs us nearly $600 (to be exact, $429.67) to tell it in this paper, and the other papers in which it is appearing this week, we hope you will do us the kindness to read it

Mr. Makeit, the merchant, speaks: "Come in, Mr. Hardup, and buy your Christmas things. I suppose you want something nice this year for your wife, for yourself, and the children?"

Mr. Hesitate Hardup replies: "I have no money. THE SOUTHWESTERN COMPANY offered me a job about two months ago to sell their great new book, "Courage and Comfort; or, Sunday Morning Thoughts," written by the once cowboy preacher, now scholarly author and wealthy publisher, Dr. J. B. Cranfill; with illustrations by the distinguished artist, Frank Beard, of the Ram's Horn. They wrote me they had agents last year who made over three hundred dollars in the two months before Christmas, and that, too, selling an old book, which they had been offering for years. They said they confidently believed that with this book I could do even better; but I didn't take the agency, for fear I couldn't succeed; and, as I said, I have no money to buy Christmas presents."

Mr. Makeit: "I am sorry, Mr. Hardup. You ought to have accepted their offer. I have known THE SOUTHWESTERN COMPANY for years, and know they are reliable."

Mr. Hardup: "I have heard that just before Christmas is the best time to sell books, and do wish I had been at it the past two months."

Mr. Lovehead Fullhand speaks: "How does my account stand?"

Mr. Mavelt, the banker, replies: "Balance to your credit, $216.20."

Mr. Fullhand: "Correct. Here is $240 more which I have saved from my delivery of "Courage and Comfort." I want to deposit it to day. By the way Mr. Savelt, have you seen my book? It is one of the greatest and best ever written, filled with true lessons truly taught, bright stories brilliantly told, great thoughts of a great mind plainly presented. It contains over 500 pages, with more than 50 full-page illustrations, and is now from cover to cover. The binding, you see, is handsome grosgrain silk-finished cloth of the popular olive green, library shade, with cover stamp in ink and gold. The price to subscribers only $1.50."

Mr. Savelt: "I'll take a copy, Mr. Fullhand, and am much obliged to you for bringing the book to my attention. Is it your purpose to continue work for THE SOUTHWESTERN COMPANY next year?"

Mr. Fullhand: "Yes. I have never done any work that pays so well and it is my intention to begin again immediately after Christmas and put in full time next year."

TO THE READERS OF THIS ADVERTISEMENT: It has cost us $429.67 to tell you this truthful representative story. We hope YOU will profit by it. It is nearly certain that somebody in your county will do so. The first applicant will receive our most favorable consideration. "Courage and Comfort" is the greatest book we have ever published. We have many agents now at work making over $25 a week. One of our agents, selling an old and less attractive book made $570 profit in three months and twelve days before Christmas last year. We believe YOU CAN do proportionately well for the time which remains between now and Christmas. WILL you?

If you want to try it, and will write us your promise to study the description of the book and give the business a fair trial, we will send you the complete outfit, consisting of a prospectus containing many of the most interesting pages in the book, together with a large number of the striking full-page pictures, and showing both styles of binding; together with a blank order book and all necessary blank forms. Also our confidential terms to agents, which you will find so liberal that your sales will pay you more than you expected. All will be sent to you, express or postage prepaid, for twenty-one cents in stamps. It costs us a little more than seventy-five cents each to prepay and send out these outfits, so we will be making you a present of over fifty cents the day we receive your order for the outfit.

We want you to begin doing business with us, and take this means of inducing you to do so.

Very truly your business friends,

THE SOUTHWESTERN COMPANY
148, 150, 152, North Cherry Street, NASHVILLE, TENN.

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION,
J. M. FROST, Secretary.

PRICE LIST PER QUARTER

PERIODICALS.

The Convention Teacher, single copy, 15c.; in orders of 5 or more, each	$0.12
Bible Class Quarterly, single copy, 8c.; 5 or more each	4
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2½
B. Y. P. U. Quarterly (for young people's meetings), in orders of 10 each,	6

OTHER SUPPLIES.

Sunday School Record (simple, complete and accurate) each $1.00
Class Books, for keeping Class Records), per dozen 40
Class Collection Envelopes, per doz., 50
Excellent Maps.
B. Y. P. U. Supplies.
Topic Card, Price per dozen, 15c.; 75c. per 100.
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See B. Y. P. U. Quarterly.
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Its Plan—J. M. Frost. Price 25c. per 100.
An Experience—Junius W. Millard. Price, per dozen, 5c.; 30c. per 100.
Class Books. For visitors' use, 2c. each.
Collection Envelopes. Price 35c. per 100.
Superintendent's Quarterly Report. Price, 1c. each.

Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets and other supplies.

BAPTIST SUNDAY SCHOOL BOARD,
710 CHURCH STREET, NASHVILLE, TENN.

Positions GUARANTEED BY A $5,000 BANK DEPOSIT
Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

Read This Notice.

We are securing positions for our graduates without charge. If you are interested in a Business Education and wish to become a Stenographer, Typewriter, Book-keeper or Banker, write to us for our free catalogue.

The Lanier Southern Business College,
Macon, Ga., and 2½ Peachtree Street, Atlanta, Ga.

Temperance.

All Honor to France.

To France must be given the honor of first adopting the wall placard method of temperance education.

Last winter the Grench government printed the following matter on a poster five feet long and spread the poster on the walls and bulletin boards of Paris and France. It gave the official warning of the French government against the use of alcohol as a beverage, and produced a great sensation:

THE FRENCH REPUBLIC.

Liberty—Equality—Fraternity.

General administration of public assistance for Paris.

ALCOHOLISM—ITS DANGERS

(Extract from the Proces—verbal of the meeting of the Counseil de Surveillance of Public Assistance, Dec. 18, 1902.)

M. Mesureur, director of the Department of Charities.

M. Professor Debove, president of the Medical Faculty of Paris.

M. Doctor Fairans, medical director of the Hospital L'Hotel Dieu, Paris.

Alcoholism is chronic poisoning, arising from the habitual use of alcohol, even when it does not produce drunkenness.

It is an error to say that alcohol is necessary for workmen who are obliged to do fatiguing work, that it puts heart into their work, or that it restores their strength; the artificial spur which it brings quickly gives place to nervous depression and weakness; in reality, alcohol is useless to every one, and harmful to all.

The habit of drinking spirits leads quickly to alcoholism, but so-called medicinal wines also contain alcohol; there is only a difference in strength. The man who takes every day an immoderate quantity of wine, cider or beer, becomes an alcoholic as certainly as he who drinks brandy.

So-called aperient drinks (absinthe, vermouth, bitters, etc.); spiced liquors ('vulneraire,' melissa water, or peppermint) are the most poisonous, because they contain, besides the alcohol, essences which are themselves also violent poisons.

The habit of drinking loosens family ties, produces forgetfulness of all social duties, hatred of work, misery, robbery and crime. It leads of necessity to the hospital, for alcoholism produces the most varied and deadly diseases, paralysis, madness, affections of the stomach and liver, and dropsy; it is one of the most frequent causes of consumption; in fine, it complicates and aggravates all acute maladies; a case of typhoid. pneumonia, or erysipelas, which would take a mild form in a sober man, is rapidly fatal to the alcoholic.

The habits of the parents return upon their children; if they live beyond the first few months they are in danger of idiocy and epilepsy, or they may later on be carried off by brain fever or consumption.

For the health of the individual. for the existence of the family, for the future of the country, alcohol is one of the most terrible of scourges.

Viewed and approved,

The Prefect of the Seine,

J. DE SELVES.

Testimony of Scientific Men as to the Effects of Alcohol Upon the Body.

The following question was recently placed before several eminent psychologists and physiologists of Germany:

"Have the prevailing German customs of drinking intoxicating liquors a degenerating effect which will imperil the perpetuity of our nation?"

The German Volksfreund, of New York, published the answers of two very scholarly and noted men. Their language is so forensic and classical that we shall only attempt a liberal translation, but we shall give their thoughts as exactly as possible.

Professor Farel said:

"Your question I answer in the affirmative; emphatically, yes! Just the same that the use of alcohol will endanger the perpetuity of any civilized nation, and I base my answer upon the following facts:

"1. Comparisons made by various life insurance companies of England, Scotland and Australia, who classify teetotalers in special classes, or do not admit those who use intoxicating stimulants at all, regarding the average length of life, show that the expected number of deaths of abstainers is 70 per cent to 90 and 95 per cent of non-abstainers.

"2. Three-fourths of the idiots and epileptics descend from parents addicted to alcoholic stimulants.

"3. The experiments made with animals by Hodges, Cambemelle and Laitenen, prove that the offspring of animals put under the influence of alcohol show up a large per cent of crippled.

"4. Exactly the same fact has been proven by Demme, of Bern, and others, regarding the offspring of human families addicted to alcohol.

"5. Dr. Zezzola has ascertained from the last Swiss census that of the 900 idiots counted in Switzerland, the great majority can be traced to two periods of fecundation: (a) During the time of the grape harvest. (2) During watch night (a great deal of wine is consumed by the Swiss people during these two periods). In the wine counties the grape harvest alone shows a remarkable idiot-generating maximum.

"6. Dr. Bunge, of Basal, has proven statistically that the increasing inability of mothers to nurse their offspring is chiefly caused by the use of alcoholic drinks by said mothers or their parents.

"7. Finally, every physician, who desires to have his eyes open, can see the degenerating influence of alcohol upon the physical structure of mankind.

"I would further add that in Norway and Sweden, which were strongly alcoholized and degenerated at the beginning of the nineteenth century, the stringent anti-alcohol reform, which was inaugurated about fifty years ago, has not only caused a decrease of the insane, but a decided increase in able-bodied recruits for the army; whereas, in Central Europe, the opposite conditions have produced opposite results."

Dr. Moebius, of Liepzic, answers thus:

"The question whether the German custom of drinking is degenerating our people must be answered affirmatively, and, from my standpoint, I will say the following: There is no doubt that drunkenness even taints embryonic life; that there are among the descendants of alcoholic parents alarmingly many imbeciles, idiots, epileptics, and morally defective, or such who are criminally inclined.

"My opinion is that the universally-spread feebleness, which is usually called nervousness, or nerve weakness, is, in most cases, the result of the use of alcohol on the part of the procreators. It is usually believed that the strenuous business demands, and fast methods of living in our modern times, cause nervousness; but it is most likely that the railroads, the telephones and the business activities do not injure a healthy person. They may, for the time being, make him 'nervous,' but they do not create the nervous conditions as we see them daily.

"The main thing to do is to teach the evil effects of liquors from all standpoints, without exaggerating, but also without garnish. If I am not mistaken, the temperance reform can already show up remarkable success in this respect. Thus, for instance, I believe that the interpretation of clinical university teachers regarding the destructive influence of alcohol, based upon very frequent opportunities of practical demonstration, is resulting in much good. The young medical students are easily convinced of the truth of what they see and hear. They tell their friends and companions about it, and for this reason it is that intemperance is decreasing decidedly among academic youths. It is also noteworthy that among the army officers intemperance is decreasing. As far as my experience teaches, the worst conditions are prevalent among the middle classes of citizens; of course, with the exception of the whisky-drinking labor element of the large cities, and those who are engaged in making and selling intoxicating liquors.

"There is certainly a great field open for instruction and elucidation, and we should gratefully recognize the energetic labors of societies founded for the instruction of the public, especially along the lines of hygiene, and in whose programme an indefatigable warfare against alcoholism is the leading feature.

"It is evidently a good sign of the indestructible life energy of the German people that, contrary to the spread of alcoholism, they have remained upon the intellectual height of productive and inventive abilities. But, nevertheless, we should not be dozing while the enemy is in our midst; but try to improve in every way, and lay aside all things that tend to weaken and enervate; for in the strenuous competition of nations, only that nation will gain and maintain pre-eminence which is the strongest physically and intellectually."

When two friends part they should lock up one another's secrets and interchange their keys.—Feltham.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. R. M. Swift, 1042 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

HICKS CAPUDINE

The Best Traveling Companion

is Hicks' Capudine. Prevents and cures headache, sea-sickness, colds, grip, etc. Take a bottle with you when you start.

AT ALL DRUGGISTS, 10c., 25c., 50c.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,

Up-to-Date Clothiers and Furnishers.

A New Theological Journal.

The faculty of the Southern Baptist Theological Seminary expect to begin the publication in the near future of a theological and expository journal. For two or three years past the matter has been under consideration. The seminary magazine, which hitherto has been a student publication, will be merged into the new magazine and edited by the faculty. The students have desired this arrangement for some time, and the alumni of the seminary have urged that a high class theological magazine, such as is proposed, should be established here. The correspondence courses which some of the professors have recently begun are meeting with such general response that it is clear that such a magazine can be made very useful in promoting this department of work. This, however, will be merely incidental to its main purpose. The object will be to make a theological journal which will in point of scholarship and ability be worthy in all respects of the seminary and of the denomination. It will of course stand for the faith as we hold it. It will probably be published quarterly. The plan is to include a review section and an expository section. The name which has been proposed, but not yet finally adopted, is "The Baptist Review and Expositor." The subscription price will be $2.00 per year.

The object of this announcement is to call attention to the proposed enterprise, and ask for responses from our Baptist ministers or others who are interested, indicating their willingness to become subscribers. The history of such magazines among Baptists is not most reassuring in point of financial success, as the constituency is necessarily a limited one. But it is believed there is room among Southern Baptists for such a review and expositor, and as its appeal will be to the working pastor at many points, there is no reason why it should not be a success from the start. Further announcements will be made later. Meantime we would be glad to hear from any and all who are interested and who will lend their support and encouragement. The exact date of the first issue is not yet determined, but it will probably be early next year. It may be well to say that the character of the proposed journal is such that it will in no way whatever be a rival of any Baptist paper now in existence. It will occupy an entirely different field from the usual denominational press.

E. Y. MULLINS.

Making Children Happy.

Our quiet hours with our children should first of all be cheerful hours. Sydney Smith has said: "If you make children happy now, you make them happy twenty years hence by the memory of it." I believe this to be quite true. We should make the hours with our children full of joy; then twenty years from now we, too, can recall how happy they were, how we heard their merry voices and watched them play, and we can look with pride on our children whom we loved and who went to "Grown-up Land." Then, too, the quiet hours with our children should be loving hours. How much the small touches of a mother's love mean to the child! Even if it is only a whisper to your son as he starts to school, "Remember, mother is thinking about you all day and expecting you to be a good boy," how much better the effect of such a farewell than to hurry him away with some sharp and nervous rebuke.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Marriages.

FLEMING—WORTHAM. — On November 1, 1903, at bride's home, in Henderson, N. C., Mr. T. H. Fleming and Miss Effie May Wortham, R. P. Walker officiating.

TORIAN—JENKINS.— At the residence of the bride's father, in Leaksville, N. C., on October 30, 1903, by Rev. C. A. Jenkens, Mr. Melvin C. Torian and Miss Carey G. Jenkens.

POPE—WORTHAM.—At the residence of Mr. Geo. F. Wortham, the bride's father, Henderson, N. C., November 1, 1903, Mr. B. S. Pope and Miss Sarah F. Wortham, both of Henderson, N. C., R. P. Walker officiating.

Obituaries.

DUNCAN.—Bro. George Woodson Duncan was born October 18, 1821, and died October 27, 1903, aged 82 years. He was born, lived, and died in Granville County, N. C.

When about 21 years of age, he professed faith in Christ, and joined Mt. Zion Baptist church. He soon moved his membership to Tally-Ho church, of which he remained a member until death, about 55 years.

He was a model church member. He loved his church and attended all her services, helped bear all her expenses, and do all her work. He was an honored, wise, and useful Deacon. He was a constant reader, and student of the Bible. In exhorting men, and praying to God he constantly quoted what "The Book" said.

Hundreds of lives have been impressed for good by his holy living, and wise council. He raised a large family of good children, among whom is Rev. Crudup Duncan now at the Theological Seminary, Louisville, Ky. A devoted wife and one lovely daughter preceded him to heaven.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Just a moment before Brother Duncan died, he raised his hand, as if pointing to heaven. A sweet smile lit up his face, and then lowering his hand, with his own fingers he closed his eyes, breathed once or twice, and all was over.

His funeral services were largely attended, conducted by his pastor.

J. A. STRADLEY.

Complexion Bad, Liver Torpid, Appetite Poor?

Horsford's Acid Phosphate clears the complexion by restoring stomach, liver and bowels to health. A strengthening Tonic for mental, nervous or physical weakness.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of oneself and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

The following ludicrous advertisement appeared in the Hereford Journal: Dairymaid wanted, able to wash and iron (4 cows).

Tutt's Pills

FOR TORPID LIVER.

A torpid liver deranges the whole system, and produces

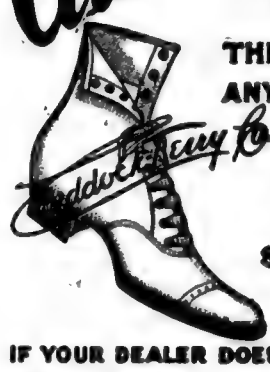
SICK HEADACHE, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.

There is no better remedy for these common diseases than DR. TUTT'S LIVER PILLS, as a trial will prove.

Take No Substitute.

Money saved is money made.

$2.50 BUYS A PAIR OF FAMOUS Autograph SHOES

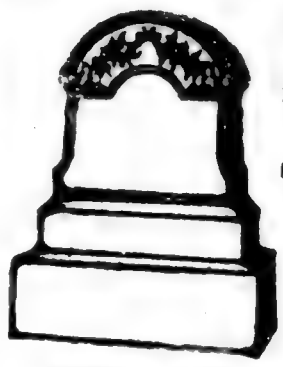


THE EQUAL OF ANY $3.00 SHOE ON THE MARKET TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO. LYNCHBURG, VA.

Raleigh Marble Works



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Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

NOTICE.

Having qualified as the administrator of the estate of L. J. Jones, this is to notify those having claims against the estate to present them to me on or before November 2 1904. W. N. JONES, Administrator.

Raleigh, N. C., November 2, 1903.

REDUCED TO $5.75 For Only 60 Days.

Our Famous PURITAN WATER STILL. $8.00

Finest made. Solid Copper. Used by U. S. Gov't. Over 75,000 sold. Wonderful invention. Beats filters. Placed over kitchen stove it purifies the foulest water, removes every impurity. Furnishes delicious, pure, distilled water. Saves lives and Dr. bills. Prevents deadly typhoid and other fevers and summer sickness. Only safe water for babies, children, invalids, etc. Cures disease. Customers delighted. Guarantee as represented or your money refunded. Shipped promptly to any address. Booklet free. Last chance.

Harrison Mfg. Co., 78 Harrison Bldg., Cincinnati, O.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG, General Passenger Agent.

H. M. EMERSON, Traffic Manager, Wilmington, N. C.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS, Pres. and General Manager.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Commencing Sunday, September 6th, and continuing to Sunday, November 1st, the Seaboard Air Line Railway will sell round trip tickets to Forestville, N. C., from Raleigh for 55 cents. Tickets to be sold on Sundays only.

$28.60 plus $2.00, Raleigh to Hot Springs, Ark., and return. Up to and including September 30th, tickets to be sold each Wednesday and Saturday with final limit 60 days from date of sale.

For further information apply to C. H. GATTIS, C. P. & T. A., Raleigh, N. C.

Z. P. SMITH, T. P. A., Raleigh, N. C.

SOUTHERN RAILWAY.

In effect October 11, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 29, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 31, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

8:25 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 30 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT, General Manager.
W. A. TURK, Pass. Traf. Manager.
S. H. HARDWICK, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
T. H. GREEN, City Ticket Agent.

Office in Yarborough House Building, Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MEREDITH.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

PUBLISHED BY

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(Organized 1901.)

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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgments.

November 11, 1903.

State Missions.—Piney Grove, $2.52; Maysville, 2.96; Pollocksville, 11.99; W. Chowan Asso., 171.62; Bethesda, Raleigh, 15.00; Blackman Grove, Raleigh, 10.00; Four Oakes, Raleigh, 6.00; Pisgah, Raleigh, 10.00; Benson, Little River, 17.50; W. M. S., Cary, Raleigh, 7.50; Flat Creek, 1.50; Gabriels Creek, 2.50; Marshall, 4.48; Madison Seminary, 2.52; Liberty and Ducktown Asso., 43.06; First, Asheville, 57.56; W. M. S., First, Asheville, 38.87; Liberty, 5.00; Shady Grove, 4.40; Matthews, 9.00; Atlantic, 99.23; Green Level, Raleigh, 40.00; Second, Concord, 3.25; W. M. S., Kinston, 3.50; Central Falls, Piedmont, 3.00; Corinth, Stanley, 6.00; Raleigh Asso., 245.02; Ebenezer, Stanley, 8.00; Margarettsville, W. Chowan, 6.00; Mars Hill, 5.15; Berea, Chowan, 25.00; Z. D. Harrill, 10.00; Immanuel, Sandy Run, 1.35; Johnsons, Eastern, 11.40; Cashie, W. Chowan, 11.10; Mays Chapel, 6.09; Scotland Neck, 80.00; First, Goldsboro, 60.00; Second, Goldsboro, 1.00; Fremont, 2.75; Mt. Calvary, 8.85; Mt. Nelson, 4.82; Falling Creek, 17.19; King's Mountain, 4.25; Rock Spring, Flat River, 3.02; W. M. S., Rock Spring, Flat River, 3.15; Little River Asso., 156.45; Judson, Cedar Creek, 2.22; Mt. Gilead, Cedar Creek, 2.51; Smithfield, 9.64; S. S., Smithfield, 2.75; Y. L. M. S., Tryon St., Charlotte, 10.00; Bessemer City, 6.66; J. W. Smith, 5.70; Jefferson, 3.35; J. R. Taylor's field, 2.57; W. M. S., First, New Bern, 10.74; W. M. S., Woodville, Atlantic, .25; W. M. S., Lowell, So. Fork, 1.00; W. M. S., Whiteville, 3.40; Miss Venie Wilson, 1.50. Total this week, $1,311.84. Previously reported, $9,643.91. Total this year, $10,955.75.

Foreign Missions.—W. Chowan Asso., $164.04; W. M. S., Cary, Raleigh, 5.00; Mars Hill, W. Chowan, 75.00; Liberty and Ducktown Asso., 12.52; First, Asheville, 52.62; W. M. S., First, Asheville, 33.00; Shady Grove, 10.07; Atlantic, 24.00; Green Level, 10.00; Corinth, Stanly, 5.00; Raleigh Association, 61.32; Cashie, W. Chowan, .25; Little River Asso., 75.25; Y. L. M. S., Tryon St., Charlotte, 6.53; W. M. S., Elam, W. Chowan, 2.75; Elam, W. Chowan, 5.17; W. M. S., Woodville, Atlantic, .25; W. M. S., Immanuel, Sandy Run, 2.50; W. M. S., Lowell, So. Fork, 2.00; W. M. S., Whiteville, 8.35; Sunbeams, Whiteville, .71; W. M. S., Olive Branch, Mt. Zion, 1.15; W. M. S., Pee Dee, Pee Dee, 1.50; W. M. S., Rockfish, Cedar Creek, 10.50; Mrs. E. M. Fam, So. Yadkin, .75; Miss Venie Wilson, 1.50. Total this week, $571.73. Previously reported, $13,607.71. Total this year, $14,179.44.

Home Missions.—W. Chowan Association, $122.33; Pleasant Hill, L. and D., 1.00; Shady Grove, 4.15; Atlantic, 18.00; Green Level, Raleigh, 2.85; Corinth, Stanley, 2.50; Raleigh Asso., 50.08; Little River Asso., 40.43; Smithfield, 2.13; W. M. S., Woodville, Atlantic, .50; W. M. S., Immanuel, Sandy Run, 2.50; W. M. S., Lowell, So. Fork, 1.00; W. M. S., Cedar Creek, Cedar Creek, 3.75. Total this week, $251.22. Previously reported, $6,812.11. Total this year, $7,063.33.

Education.—W. Chowan Asso., $54.25; Tuckaseegee Asso., .76; Atlantic, 7.00; Green Level, Raleigh, 5.00; Corinth, Stanley, 2.00; Raleigh Asso., 28.15; Cashie, W. Chowan, 6.15; Little River Asso., 25.94. Total this week, $129.25. Previously reported, $2,489.74. Total this year, $2,618.99.

S. S. and Colpt.—Atlantic, $3.00; Little River, 3.00. Previously reported, $59.61. Total this year, $65.61.

Ministerial Relief.—W. Chowan, $8.73; Shady Grove, 1.40; Atlantic, 8.50; Green Level, Raleigh, 5.00; Corinth, Stanley, 2.50; Raleigh Association, 46.46; Ebenezer, Stanley, .90; Little River Asso., 23.97. Total this week, $97.46. Previously reported $1,298.63. Total this year, $1,396.09.

Total reported for all objects this week	$2,367.50
Previously reported for all objects	34,805.44
Total reported for all objects this year	37,172.94

WALTERS DURHAM,
Treas. Baptist State Con.

Neuse Union.

This union convenes with the Winterville Baptist Church, November 27 to 29, 1903.

Introductory sermon on Friday night by S. W. Oldham.

Questions for discussion:

1. Spirit of missions—its relation to pastor and church—G. N. Cowan, B. W. Spilman and F. C. Nye.

2. Ways for developing a church—(1) by the pastor, W. L. Bilbro; (2) by the deacons, A. G. Cox; (3) by the lay-members, G. E. Lineberry;

3. Doctrine of Christian giving—

3. Doctrine of Chrisetian giving—J. B. Jackson, J. D. Cox, S. W. Oldham and T. H. King.

4. A pastor's work—its joys and sorrows—W. F. Fry, J. B. Newton and G. N. Cowan.

5. The most vital phase of the Sunday-school work as related to the Neuse Association—B. W. Spilman, J. B. Carroll and W. F. Fry.

Preaching to be arranged for Sunday.

Committee—J. B. Jackson.

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RELIGIOUS LIBERTY AND DOCTRINAL LOOSENESS.—BY W. C. TYREE, D. D.

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 21.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 18, 1903.

THE BIBLE AND PERSONAL EXPERIENCE.

(Editorial in Biblical World.)

Bible study is the act of furnishing nourishment to the divine life which exists in the individual soul; or, we may describe it as the force which keeps alive the spark of divine life, increasing its brilliancy and constantly adding to its power. Three things are true: (1) The spiritual life within us stands just as much in need of nourishment, of assistance in its growth, as do the physical life and the intellectual life. We may not say that the religious or spiritual life will take care of itself because it is divine. God has given us bodies and minds, but they are so constituted that they will starve and die if not fed; the same law holds good in the religious life. (2) Everything which contributes toward the legitimate development of the inner religious life will deepen and enrich one's personal experience in all of its phases, the outward as well as the inner. (3) Of all agencies which may serve as sources of help in the training and strengthening of the religious life, the Bible when studied is the most helpful and is indispensable.

THE BIBLE AS AN AID TO DEVOTION.

For the cultivation of the devotional spirit, no literature, not even the literature of modern Christian nations, contains such helps to prayer and praise and holy communion with the Spirit in and around us, as do the pages of the Bible. We realize that for most of us the ritual of ancient Israel has been supplanted by the simpler ceremonial of New Testament times. But we do well to remember that the old ritual as it stands in Holy Writ was one used largely by Jesus Himself; that this ritual, complex and mysterious as it may now seem to be, was at one time the honest and sincere expression of the relationship of man to God and of God to man on the part of a people rightly called holy because they had been the agency chosen by God himself for the revelation of Himself to all humanity. This ceremonial, expressing the religious life which was the divinely authorized precurser of the Christ, must contain rich food for those who, like all the people of those times, have not yet reached in their religious growth the higher things of Christianity. Even believers require different kinds of food: some may be ready for the strong meat of the gospel, while for others a better diet will be found in the milk of an earlier stage of development. We make bold to say that even today children and many adults will be better nourished if they take their food in the order God has seen fit to give it to man, viz., "first the blade, then the ear, then the full corn in the ear."

MODERN CIVILIZATION DUE TO THE INFLUENCE OF THE BIBLE.

Further, the study of the Bible when properly presented is inspirational. For the intelligent acceptance and appropriation of its materials, incorporated into creeds, has moved and controlled the greatest spirits of nineteen centuries, and through them the civilized world. No great man has wrought among his fellows, no nation has made history, except under the influence and inspiration of these books we call the Bible. Time permits no illustration, but recall how the Roman empire passed into Christian hands, recall the great movements ever since—the Reformation, the War of Independence, even the French Revolution. This Bible of ours has been the incentive; the truth gathered from its pages, even when mingled with the error of human interpretation, has been the basis of the world's most helpful, most efficient, and most startling forward steps through all these ages. And it has happened thus because this truth has entered into religious life and experience. If it has affected the lives of men in days gone by, if it is affecting their lives today, we may well believe that we, as well as they, may receive from this Book inspiration and direction; that the study of the Bible will lift us to a higher plane of usefulness to our fellow-men.

THE TRUE STANDARD OF LIFE

When we seek a standard of life, to regulate our conduct, where else than in the Bible is there to be found more vivid presentation of life as it should be lived, and of life as it should not be lived? Where else is there given such pathetic illustration of the consequences of sin as is contained in the story of David's life; or more definite presentation of the rewards of righteousness? One may study history outside of the Bible and fail to find anywhere a commingling of the various elements which make up the religious life in any true proportions. Sin has made such headway in the world that apparently no instance may be found of well-rounded religious life perfect in every particular. We look in vain for a nation that has produced or expressed this ideal religious life. We look in vain for an association or organization of any kind that has furnished the world an experience that might be accepted as the true type. Individual men have approached this ideal more nearly than nations or organizations. But the men who have reached the highest place in this effort of transcendent interest to all humanity have, after all, exhibited characteristics of weakness and evidences of innate sinfulness which have made it clear that humanity in itself may not attain this supreme goal.

JESUS TAUGHT AND EXEMPLIFIED THE HIGHEST IDEAL

Does it follow, then, that that world has seen no perfect example of this life? In order that the world might have such perfect illustration of it—an illustration which all men might see and study, and by which humanity might be lifted to a still higher plane than that which it had reached through the divine help already furnished in other ways—Jesus Christ lived, taught, and died. His attitude of reverence and homage toward God, in its simplicity and sublimity, in its prayerful dependence, and in its irrepressible aspiration, was the perfect presentation of the true worship in itself and in its relation to the other factors which constitute the religious experience.

His life in the perfection of its purity, in the pathos of its self-sacrifice, in the loftiness of its unselfish achievement, has furnished to the world principles which underlie and control all right living. In proportion, therefore, as the worship of nations, or of organizations, or of individuals is as sincere and honest as that of Jesus Christ; in proportion as their belief is as broad and deep and true as was his belief; in proportion as their life is as pure and self-sacrificing and lofty as was his life—in just proportion will nation or organization or individual give illustration of the true religious experience.

THE BIBLE ALONE MEETS OUR SPIRITUAL NEEDS

Suppose that a man of earnest religious temperament could find elsewhere than in the Bible the material which would serve him fairly well for purposes of devotion, for a basis of belief, and for a standard of ethical life. What shall then be said in reference to the material which will serve his purpose in the realm of his inner religious life, the experience of the consciousness of sin and the longing for righteousness, the experience of a sense of fellowship with God, and appreciation of receiving God's help in time of trouble; the experience of love for God and love for man? Can the best material for the nourishment of spiritual life along these lines be found elsewhere than in the sacred Scriptures?

Let us not waste our time and strength in the effort to find this most precious material in a diluted form when we can so easily obtain it pure. Let us also remember that the dilution of a pure article is often only another term for adulteration. It is not an uninteresting piece of work to follow this or that author in his effort to reproduce the truth of the biblical according to his own fancy; but it is a far more profitable thing to study the biblical writings themselves, writings themselves, writings so strong, and so helpful, and so necessary to man's true life that even in diluted form they have been found most valuable.

THE SUPREME REVELATION OF GOD.

No one can deny that in our Old and New Testament Scriptures we find the fullest and clearest presentation of the character of God. We may interpret this revelation in one way or in another, but, whatever way we adopt, the fact remains that the material to be interpreted is biblical material. If God is himself the ultimate source of all religious experience, it may surely be predicated that the richest and fullest experience will come, can come, to those only who best know him as he has made himself known, to those only who by such knowledge are in closest touch with him. In the olden days the prophet Hosea repeated pathetically the bitter complaint: "My people are destroyed for lack of knowledge" (4:6), "they do not know Jehovah" (5:4). In these modern days men are even more foolish and run after every absurd notion which the human mind can invent. In very truth, they do not know the God of the Scriptures; and why not? Because they have not studied his character as it is revealed in the Word, and in the flesh; or because they have studied it, alas, through glasses so dimmed with human error that the true light has been shut out.

SIN AND THE NEED OF FORGIVENESS.

This is true likewise of the two great corollaries of the teaching concerning God—that of sin, that of man's relation to man. No man has ever lived, good or bad, whose picture has not been painted in Holy Writ. You will not read many chapters before you will see clearly before your eyes your own portrait. There is no sin so base, no virtue so exalted, as not to find full illustration in these sacred narratives. You will find nowhere else so definite a location of responsibility for sin upon the individual. If you read sympathetically the words of an Old Testament prophet, or a New Testament prophet, you will in spite of yourself grow sick with the deep and overflowing sense of sin which he depicts. In other words, your conviction of sin will be so deepened as to bring you by reaction into that state in which you may assume the right relation to your Maker. No other literature will produce this effect, unless it be literature so saturated with biblical truth as in itself to reproduce the biblical thought.

EXAMPLES FOR RIGHT LIVING

Think, too, of the educative element in the records of the lives of great leaders now following in the right path, now turned aside; at one time crowned with all the favor of a loving God; at another punished with all the severity which characterizes an impartial judge. We have already spoken of the unique life pictured to us, the life of Jesus. This is the climax of the whole; all else might perhaps be dispensed with, so long as this remained, and yet all else forms the background on which this picture rests.

Let us repeat: the study of the Bible is to be thought of as the eating of food—food not for the body or the mind, but for the soul. One may at times find elsewhere soul-food, in diluted form; if it is pure, and at first hand, the Bible is the one source of supply. This work of Bible study is indispensable, if one's religious life is to be strong and sturdy and alert; and if it is to be at all equal to the demands made upon it in this world of struggle and temptation.

RELIGIOUS LIBERTY AND DOCTRINAL LOOSENESS.

BY W. O. TYREE, D. D.

There is now much unrest and uncertainty in the religious world. Questions which have long been regarded as finally settled are reopened for discussion, and fundamental doctrines, about which there has been no doubt among orthodox Christians for centuries are questioned or denied. I believe this spirit about religious matters is one manifestation of the general feeling of insubordination and rebellion against any and all forms of authority, which we see expressed in every sphere of life—in politics, in government, in business, in society and in religion. The causes which have produced and made inevitable this spirit, doubtless have their origin far back in the past. There is certainly great peril in such a spirit, if not restrained and properly directed. We can but hope that God, who reigns and rules over all things, will check or correct this prevalent and dangerous feeling of discontent, suspicion and insubordination, avert the evils it threatens and overrule it for His glory and the world's good. The French Revolution was the culmination and result of a similar spirit, and ought to be a warning to us.

It is not my purpose to discuss this general subject but to consider it only as it relates to religion, and my purpose is even more restricted than this, for I wish simply to consider this question: "What is the just and proper attitude of those who believe in the old orthodox doctrines of the Bible, toward those who do not?" At present there seems to be much confusion about this. Those who deny the old and are propagating new doctrines, claim that they ought to be allowed to do so without any decided opposition. They denounce any censure or condemnation of their views as gross injustice and persecution; and they charge those who oppose them with ignorance, bigotry, prejudice, narrowness and lack of Charity. They say or imply, when those who believe the orthodox doctrines denounce new doctrines as unscriptural and pernicious that they step out of the sphere of duty and gratuitously do an unnecessary and unjustifiable thing, and do it not for duty's sake but for the love of contention or to injure the false teacher. They say it is contrary to the great principle of religious liberty for which Baptists have stood in all ages, for Christians to offer any effectual opposition to what they consider false and dangerous doctrines. They even charge that any determined opposition to error is the same thing that Catholics are guilty of when they forbid the holding of contrary opinions and punish or persecute those who do. They say that to hold on to old doctrines of theology and oppose innovations and changes, dwarfs the mind, hinders progress and drives intellectual men and independent thinkers away from Christianity. Judging from the complaints which the advocates and propagators of new doctrines make, this appears to be their opinion about this question we are considering; and it seems that some orthodox brethren agree with them or at least are undecided as to how we ought to treat those who are teaching false and unorthodox doctrines. I suppose this confusion is owing to the fact that we have had a long period of peace and for generations there has been but little controversy concerning these fundamental truths, such as the inspiration of the Scriptures, the trinity, total depravity, vicarious atonement, future punishment, etc. If, however, these vital doctrines are to be attacked again it is certainly important for all who believe them and believe in their importance, to have a clear and common understanding as to what duty requires us to do in their defense and for their protection. To do this we must understand the nature of these fundamental doctrines of the Bible and fully realize their supreme importance. They are not the acquisitions or discoveries of the human mind by reason and investigation, but they are facts of revelation. They have to do with our relations, duties and obligations to God. They deal with the important issues of this life and the life to come, and involve the eternal salvation or destruction of immortal souls. They seriously affect the character of individuals, and exert a formative influence on civilization and public morals. So it is of transcendent importance that their doctrines should be free from error and Christians are under a solemn obligation to God, to the world and to themselves to believe and teach what is true about these things and to avoid and prevent and suppress what is false. But some one may ask what assurance have we that orthodox teaching is true and new teaching about these important facts is wrong. We answer, when all the circumstances are considered the presumption in favor of the old is very great, if not conclusive. Theological doctrines are based on revealed facts, which can never be changed, increased or diminished, because the cannon of Scripture has long since been closed. These facts were just as accessible and clear to our fathers as they are to us, and they were just as competent to interpret and understand them as we are, and the times in which they lived were really more favorable for the proper comprehension of great spiritual truths than our times. These facts of revelation deal with the human heart, and this has never changed. For these reasons the doctrines of theology are very different from the deductions and conclusions in philosophy and other sciences, which are based on discovered facts, which are constantly increasing and thus necessitating constant change in the theories based on them. So while time and the increase in human learning make necessary changes and modifications in all other sciences, it is not true in theology. Age is no evidence against the verity of any doctrine of theology, but is a strong proof that it is true, if the effect of the doctrine has been good. As we begin this twentieth century instead of having any reason to doubt the correctness of orthodox theology we have the strongest reason to believe it because it has for so many centuries been tested, and wherever it has been held and taught it has produced the results that only truth can produce.

Such being the supreme importance of correct doctrines about these vital religious questions, and such being the evidence that orthodox teaching is according to the Bible and therefore true, we can see how plain and solemn is our duty to teach and defend them. Fundamental doctrines of theology are vitally related to morals, and it is just as much the Christian's duty to teach right doctrines as to commend good morals, for error in doctrine produces defects in morals and looseness in doctrine produces looseness in morals. But it is impossible for us to promote morality without opposing and denouncing vice, and it is also impossible to promote true doctrines without opposing and denouncing the false. We are not faithful when we are careful only that we ourselves believe what is true, but duty requires and God expects that we shall propagate the truth and condemn what is false. This obligation rests upon all Christians and especially upon those who occupy representative and responsible positions, such as preaching and editors. Paul says, "But though we ore an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed." And John says, "If there accursed;" and John says, "If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed." It is often painful to denounce error, especially when advocated by brethren that we love and honor. In defending the old doctrines we also have to submit to being regarded behind the times and slaves of tradition, etc. But at whatever cost we must teach and defend what we believe to be the doctrines of God's Word, and must, with all our power, oppose false doctrines. This is what the martyrs and our fathers did when these same doctrines were attacked and threatened in their day, and God certainly approved of their course.

In opposing and denouncing error we must of course distinguish between the man and his heresy; for very good men may teach very false and dangerous doctrines. Advocates of error and their friends seem to forget that there is any such distinction and complain of unkindness and cruelty to the man when there is only severity towards his heresy. Such a construction has sometimes been deserved, I know, but the distinction between a man and his errors is certainly a real distinction and I believe the true defenders of orthodox doctrines generally make this distinction, and when they rebuke error severely and even fiercely they have no feeling of bitterness or ill will toward its advocate. All truth appeals to the mind and deals with the judgment, the will, and the affections. So the reception or rejection of truth must be voluntary. Especially is this true of religious truth, for this deals also with the conscience, which is accountable to God. Force, therefore, or compulsion, is never justifiable in the propagation of truth or in the destruction of error. As we Baptists believe, and have always taught, every man has the inalienable right to construe the Bible for himself. It is contrary to reason and to the Word of God, and a gross violation of justice to persecute or in any way punish any one for his religious doctrine. This would ignore the distinction between a man and his doctrine, and confuse the evil of error with personal guilt. Catholics and others have persecuted people for their religious beliefs, and Baptists have often suffered, but have never persecuted others. This does not mean that Baptists have not recognized the importance of true doctrines, for they have suffered for truth's sake and have resisted error unto death. Nor does this mean that Baptist churches have been made up of those who believe and teach all sorts of doctrines, for if this had been true they would never have exerted the power they have. Baptists believe that men should have the right to believe what they will about religion, but not to stay in a Baptist church when they deny its fundamental doctrines. To do this is inconsistent and insincere, produces division and discord, and paralyzes the influence of the church. A church could not save souls, or successfully propagate any doctrine, if its members advocate contrary and incompatible doctrines. This state of things does exist, as we learn, in some sections, but to me it is clear this is not a state for our churches to imitate, but to carefully avoid. If the advocates of doctrinal looseness regard this as the ideal state of a church, we do not.

But some may say, we believe in the independence of Baptist churches and all discipline for doctrine must be left to the church of which the individual is a member. This is true both in regard to doctrine and in regard to morals. If a member of a Baptist church commits a great crime, Baptist preachers and editors and others are justifiable in denouncing the crime; and if the church fails to exercise discipline, they are justifiable in condemning the church. This they may and ought to do for the sake of morality and the cause of Christ; and they may and ought to do the same thing when a member of a Baptist church repudiates one or more of the fundamental doctrines for which Baptists stand. If Baptist churches become loose about doctrine and fail to exclude false teachers and false doctrine, it will be just as fatal to the cause of Christ, and just as disastrous to the world, as if they become loose about morality and fail to exclude wicked men and wicked practices.

Raleigh, N. C.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight we can take a lesson in gladness and gratitude from the happy bird that sings all night as if the day were not long enough to tell its joy.—Samuel Taylor Coleridge.

An honorable man with limited ideas often sees through the rascality of the most cunning jobber.—Goethe.

Is Rip Vanwinkle Still Asleep?—No. 3

BY A. B. CABANISS.

In the commencement of this, No. 3, on the present status of North Carolina, formerly called the Rip Vanwinkle State, I desire to express my profound sympathy for Old Rip's kind heart and parental acts. In earlier days, he had but few worldly goods and less money to give his children as they grew up and wished to set up for themselves. However, he had a very large, but undeveloped landed estate, reaching from the Atlantic Ocean out West to the Mississippi River. Like all poor folks, his posterity multiplied like compound interest. Many of them left the parental roof and, crossing the mountains, settled on the western part of the old man's large farm.

Like all kind-hearted and loving parents, he wished to do something for these children. Having little else but land, he cut his farm in the middle and gave them the better half, at that time mostly a wilderness, now the great State of Tennessee.

His children were hardy pioneers, who cleared up the forests, drove out the wild animal and, finally made the desert blossom as the rose. During their pioneer life, of fighting the wilderness and the savage Indians they had but little time to cultivate the fine arts. But, as the old man gave them the better half of his estate, they have got ahead of him, in wealth and culture, and have now made Nashville, their capital, the Athens of the South. They have not only gone ahead of their old father in education, but they are ahead of every other Southern State. Every four miles square, throughout their State, has a free school, with a law forbidding the sale of intoxicating drinks within four miles of any school house except in incorporated towns. This law was passed years ago. The temperance sentiment has grown so strong they have voted whiskey out of every town in the State but six or seven.

All good people in the State are now waging such a united war against the "whiskey devil," they say, "In a few years, we will drive him clear out of the State." What a model State Old Rip's boys will then have! This four mile law scores another proof of the extended influence of Wake Forest College. I had never read nor heard of such a law till I visited that institution fifty odd years ago. They informed me that the wise founders of Wake Forest when they got their charter, had that four mile law for their village added to it. Many of her graduates moved out to Tennessee and sent their sons back to Wake Forest to be educated. There they became acquainted with the beneficial effects of the four mile law. I have no doubt these graduates had much to do with getting their Legislature to pass this law.

Since writing the above, I picked up the Baptist and Reflector, of Nashville, a first-class religious paper, edited by one of Old Rip's grandsons. His father graduated at Wake Forest, and then went West, like the rest of the children, and settled at Brownsville, Tenn., as a lawyer. There his little boy Edgar E. Folk went to school to me. When Edgar grew up, his father sent him back to the old home for higher education. The old grandfather welcomed his grandson and put him through a full course at Wake Forest. He is a bright editor and a strong advocate of the four-mile law, the benefits of which he learned while at Wake Forest. He is now President and acting superintendent of the Tennessee Anti-Saloon League. He aims to get the four-mile law extended by the Legislature, to apply to the incorporated towns also. So that the whole State will vote the dry ticket.

In his paper of October 15th, on pages 2 and 3, is one of the strongest articles from his pen against the open saloon that I have read for many a day. I have given these facts to show the influence Wake Forest is exerting for the best interest of humanity, at the present time; and also to let Editor Bailey know that Old Rip's descendants have not deteriorated, but are on the upgrade at the present time.

I wish also to emphasize the fact that it was Old Rip's parental liberality that has made him poorer than some of his neighbors. Had he been selfish, like Texas, who refused to deed a foot of his immense landed esate to his children, but kept them at home and made them work for their parent all their lives, how different would have been the old man's situation now! Instead of his neighbors poking fun at him, with the nickname of Rip Vanwinkle, they would have politely said: "How enterprising and progressive this North Carolina gentleman is! What a spry set of boys he has! They have actually made his town of Nashville the Athens of the South and erected free schools from one end of the land to the other. I am told he has for a long time been giving his brightest boys a liberal education before they left home for the Western end of his estate. One of them has been President of the United States. A number of them have been sent to Congress and the Senate of the United States. His Congressional and Presidential timber has not yet been exhausted. One of his boys, a younger brother of Edgar Folk, moved to St. Louis, Missouri, a few years ago, to practice law. There he found the mayor, the town council, and even the legislators at Jefferson City had for years been selling their votes. No former prosecuting attorney had the courage to try to bring these boodlers in high places to justice. The citizens, seeing this Joseph Folk was a young man of courage and good legal gifts, elected him their attorney. To their amazement, he soon had a number of these boodlers in the penitentiary. Some ran off to foreign countries; but he sent after them, had them brought back and tried and punished. Now they want to make Folk Governor, and the Courier Journal of Louisville says he will make good Presidential timber; as he has gained a national reputation for courage in the faithful discharge of his duties. Hear that Editor Bailey. Every reader of the above knows friend Rip would have received all this praise if he had been selfish like Texas and made his boys work for the old man to the present time. Still it would have been the boys who did the work. As it is, through the parental love and kindness of the father, Tennessee gets the credit of his boys' noble acts and Old Rip is not thought of. In ruminating on these things I am constrained to exclaim, What a strange thing that a man's parental love and generosity should deprive him of the credit and honor he would have received had he been more selfish and held on to all he had. Yet I have known wealthy private individuals to impoverish themselves to enrich their children. It is all right, however. As we never could repay our parents for the trouble and expense we gave them in our juvenile days, the Lord has so arranged it, that we have to pay that troublesome debt to our children, unless we are bachelors. I would add, for the information of all bachelors, that parental love makes that debt a pleasant trouble.

I am confident Old Rip's homefolk will be proud of their Tennessee kin-Folk, Joseph. And well they may be. He is an honor not only to Old Rip's family, but to the whole family of man. Since he has proved to be as incorruptible and honest in Missouri as the Hebrew Joseph was in Egypt, it is no wonder that the citizens of the former are anxious to give him the highest post of honor and authority in their State.

Trenton, Ky.

An Address to the Spectators at a Lord's Supper.

(From the London Baptist Times and Freeman.)

This is a service of love. Love the motive, love the aim, and love the spirit in which it is to be observed. And, therefore, ere it close, those who are present, not as partakers but as spectators, are asked to listen to a loving invitation to consider obedience to this wish of our Saviour: "Come in, thou blessed of the Lord; wherefore standest thou without."

The precept was given by our dear Lord at a most solemn time. At the supper, the same night in which he was betrayed. It was simply, "This do in remembrance of me." There was no threat uttered for those who neglect. There was not even a promise for obedience. The precept is the expression of a wish. The attraction to the ordinance therefore is, Jesus wishes it. We shall not be punished if we disobey. We do not come for reward. He who loves us so much wishes it. He who died for us wishes it. He who is dearer to us than all other beings, wishes it. He whom we hope to meet in heaven and be with forever, wishes it. We do not consider peril of neglect, or reward of obedience. Love ever seeks to meet wishes. Jesus Christ wishes it. Therefore we do this in remembrance of him.

Our aim whilst attending is loving. We regard the ordinance as a kind of feast where Jesus Christ is present. We do not assemble specially for instruction as at an ordinary service, or for supplication as at a prayer meeting, but to be a little while with Christ, away from the noisy world. "All subtle thoughts and curious fear, borne down by gladness so complete." Our spirit is not the Martha spirit "cumbered with much serving," perhaps some of us at times understand that. But the Mary spirit, "to sit at Jesus' feet."

His presence makes the feast,
And so our spirits feel
The glory not to be expressed,
The joy unspeakable.

And as here we sit and think and love it seems to us at times as though Jesus Christ whispered to us "Lovest thou me." Then our hearts are glad, for they must respond "Lord, thou knowest all things, thou knowest that I love thee." And, blessed be his name, that gentle Savior steps outside, and gently whispers to a spectator, "Lovest thou me?" Dear friend, did not you hear him? What did your heart say? Remember, he is the King of Glory. Perhaps, with trembling heart, you too said, "Yea, Lord, thou knowest all things; thou knowest that I love thee." And did he not say, "Do this in remembrance of me?" "Come, in then," thou blessed of the Lord, wherefore standest thou without?

Very precious is the thought that for all the centuries since our Lord uttered the wish, it has not been forgotten. As we glance at the past, traces appear. It was attended to in secret in days of persecution. Down in the dark, weird catacombs of Rome, holy men and women remembered the wish. In later ages, now and then a record has been kept of churches thus communing with their Lord, in the forests of Germany or in Alpine valley, or on secluded parts of the moors of Scotland, or in retired places in our own land. In every age that wish has been obeyed.

And thus the dark betrayal night
With the next advent we unite,
By one blest chain of loving rite,
Until he come.

Tonight, amidst freedom and comfort, we, too, have added another link to the chain. Will you refuse to carry on fulfilment of our Savior's wish? Think for a moment of the ease with which confession of Christ is made today. To obey this our fathers dared torture, loss of all, and death. Amidst very different circumstances the call comes to you.

Think of what Jesus Christ has done for you. This ordinance carries us back in thought to Gethsemane. Yet no human thought can understand the Savior's mental agony as he bowed low there, and cried: "If it be possible let this cup pass from me." It takes us to Calvary. The cross was the most agonizing form of death ever invented. The torture it inflicted was intense. The shame was such as we cannot now conceive. It is evident that beneath the scene there was a wondrous depth of agony, of which we can never know the full truth. Why was this?

Because the Saviour knew
The price of pardon was his blood.
His pity ne'er withdrew.

To all this there is an added suffering in the thought that those for whom he agonized and died are indifferent and careless. Are you cold-hearted toward Christ? You believe he died for you. You say with trembling, yet with love: "He loved me and gave himself for me." We lovingly ask you—we beseech you because Jesus Christ wishes us, and out of love to him, that you rise to a holy resolve. We do not now threaten hell. We do not even attract by description of blessedness. We seek to make love the motive. Rise and give Christ a whole heart. Resolve on being thorough. Keep back no part. Determine to be a true follower of Christ. Then come forward and unite with his people.

For, as thus I urge you, I seem to see the unseen. The service draws to a close. Round about are the witnessing angels and the tempting demons. They struggle for your soul. Reject Christ, and there is fiendish joy amongst the lost. Accept Christ, and there is holy joy amongst the angels of God. But more clear than all is the presence of Christ. He shows his wounded hands and thorn-pierced brow. What will you say to him? What is your reply? Come in, thou blessed of the Lord.

Punishment Beneficial.

This question was asked of a large number of persons: What punishments or rewards have you ever had that did you good or harm?

The majority claimed to be benefited by punishment. The boys thought the effects of a good plain talk were salutary, and none had a complaint to make against a good "dressing-down." Many were grateful for having had punishment in due season. There is a time in many a boy's life when he thinks he is lord of everything, and it would seem that a good whipping is often the best way to cure this defect. Tenderness is excellent for most children, but there are certain natures on whom it is wasted, because they simply abuse it.

Conscience does not seem to be very powerful in children before the age of nine. Preaching, or advice unsought for, does not seem to do much good, while suggestion does. As to the influence of companions, it was greatest between the ages of ten and fifteen. This influence is next to that of home.—Everybody's Magazine.

Joy is well in its way, but a few flashes of joy are trifles in comparison with a life of peace. Which is best: the flash of joy lighting up the whole heart, and then darkness until the next flash comes, or the steady calm sunlight of day in which men work?—F. W. Robertson.

News Notes.

....Now for the Convention. Let everybody and his wife come.

....Dr. Tracey is conducting a three weeks temperance campaign in Greensboro.

....Bro. W. C. Keith, of Keith, N. C., wants a good male teacher. Pay $40 per month.

....It boots little to boast of Liberty the while one indulges in the bitterest of persecution.

....The Baptist and Reflector refers to the Pastor of the Raleigh First church as Dr. Finy!

....Mocksville Baptist church is to be congratulated upon obtaining Bro. R. D. Haymore as pastor.

....Pastor Battle, of Greensboro, is University Preacher at the University of North Carolina this month.

....Bro. Julius Pruette, of Warlick, has been appointed colportage preacher for the Catawba River Association.

....A little work now in about 200 pastorates will bring our list up to 10,000. Won't you give us one more lift!

....The Baptist church at Albemarle gave more than one thousand dollars to all objects this year. Do State Missions pay!

....Bro. J. A. Summey recently aided Pastor G. W. Reed in a meeting at Faith church. There were ten additions. Brother Reed is moving up nicely with his work.

....Bro. Allard Grissett, of Shallotte, reports a good meeting at Shallotte, in which Elders Bullock and Stanly preached. Three were received into the membership.

....President Taylor of Wake Forest, attended the Baptist Congress last week and read a paper. We turn him over to the Western Recorder with recommendation of mercy.

....The brotherhood will join us in sympathy for Pastor M. L. Kesler and wife, of Scotland Neck, in their grief over the loss of their little child. "Of such is the kingdom of Heaven."

....Remember the Thomasville Orphanage on Thanksgiving Day. Let us send to our children there on Thanksgiving Day the greatest thank-offering ever sent up in North Carolina. Do not let your church be left out.

....The Second Baptist church, to be called "The West Albemarle church," was recently organized at Albemarle. There is a great and effectual door opened for this new church. She was admitted into the Association.

....The good women of Albemarle gave a mission entertainment on last Wednesday night. The children were well trained and the recitations very enjoyable. The little ones brought mite boxes and swelled the mission collections.

....Bro. Len G. Broughton's church, the Atlanta Tabernacle, recently raised $16,000 in one collection to pay off the debt. Brother Broughton will remain in Atlanta, declining the call to Clarendon Street church, Boston.

....Jacksonville has called a local option election. Wilmington is hammering at the matter; and Greenville is aroused. The campaign goes on. There will be a County Convention at Rockingham this week. The vote at Salisbury on last Thursday was for saloons. The good people there worked hard and deserved better. They will yet win.

....We thank Dr. A. E. Dickinson for discovering to this generation a Baptist preacher of great usefulness who sprang from North Carolina and gave his life to Kentucky—Elder Reuben Ross.

....Dr. E. O. Taylor is now lecturing on Temperance in North Carolina. He has engagements at Wake Forest, Windsor, Wadesboro, Concord and other places. He may be addressed at Raleigh by those wishing to engage him for lectures.

....We thank Elder and Mrs. Elijah Allison for the honor of an invitation to the marriage of their daughter Mary Lettia to Mr. John Paul Bowen, Thursday morning, November 26, 1903, at 9.30 o'clock, at their residence in North Brevard, N. C.

....Ira Landrith, LL. D., of Nashville, Tenn., has been chosen General Secretary of the Religious Education Association. He has been for thirteen years editor of the Cumberland Presbyterian. He entered on his duties November 1, and his headquarters will be in Chicago.

....The readers of this paper are witnesses that the charge in certain daily papers that the Recorder columns were closed to the discussion of Gospel Missions is false. They were wide open a year or more; and were closed because the reading matter had ceased to be interesting.

....Secretary J. F. Love sends the following telegram: "The Arkansas Conventions moves on and up—about seventy per cent increase to missions." We infer that the bullying demands of the agitators of abject surrender to them as a condition of peace were rejected.

....The situation of State Missions is such as to command the most earnest endeavors of every friend of that great work. We are assured of coming up to the Convention with gratifying advances for all the other objects; but if we should fall short for this object there would be a serious depression.

....Pastor Hardaway of Oxford, baptized seventeen converts just before he left Oxford. This was a noble testimony to his pastorate. He has gone to "the best church in Georgia"—so Mr. J. C. Caddell, who has been all through Georgia, says—and while this is pleasing to his friends it does not compensate us for our loss.

....Tennessee, Virginia, Texas, Arkansas and Missouri report "glorious" Conventions. Let us hope that the Charlotte meeting will be an occasion of powerful spiritual refreshment and that we shall every one return from it with new zeal for Christ and His Salvation. The time has passed when the raising of large sums will make a Convention great.

....Pastor Wade D. Bostick, a young minister of consecration and force, writes from Henrietta: "I am very much pleased with the thought of the Bible Reading Work. I send with this my name and my wife's as members of the Circle. I think I will be able to get a hundred or more to take it up among my congregations. An encouragingly large number made the promise at Mt. Pleasant last Sunday."

....The North Carolina Presbyteries reported for foreign missions to the last Assembly $21,022; and "for purely State missions," $29,565, which does not include the amount given to Home Missions. Their total membership in North Carolina is 36,762. In the light of this it does seem that we Baptists should do much better than we are. We certainly have nothing to boast of. We deny that the Presbyterians are so much richer; the indication is—and one cannot avoid it—that they are richer toward God.

....The Bladen Association adjourned sine die; that is, her churches will join other Associations. This is well. There are too many Associations. Weak bodies are in their own way. The Chowan Associations and the Tar River, the three covering as much territory as a dozen other Associations, are fine examples of the wisdom of not dividing so often.

....The meeting of the County Superintendents of Public Instruction at Raleigh last week will count mightily in the educational progress of our Commonwealth. It was not a rally. The day for rallies is gone. It was an earnest, practical meeting, with no spouting—no talking for talking's sake, no spread-eagle performances, the like of which so afflicts North Carolina. The men received practical ideas of their work and deep inspiration to give themselves more earnestly to it. The number of Baptists in the meeting was very gratifying. It was not a little like a Baptist Association—that is ,to look at.

....Pastor Horner, of Troy, one of the diligent and promising younger pastors, writes: "Our work at Troy is progressing. Last Sunday, November 8th, I baptized 13 into the fellowship of our church here. We have had 28 additions by baptism this year besides several by letter. Our congregations have grown so that we are thinking of building a new church house. One member of our church has proposed to give one thousand dollars towards a new building, and another family will give $500 towards it. We have been thinking of erecting a building to cost $2,000. We are obliged to make more room for our congregations."

....Bro. J. C. Durham, Church Clerk, writes from Burlington: "If expressions of love and loyalty count for much, it seems that Bro. N. S. Jones will find it hard to leave his pastorate here. Brother Jones received a unanimous call to the church here nearly two years ago, when he took this work. It was understood that should he decide to leave he would give the church three months notice of his decision. Some time ago Mr. Jones notified the church that his relation as pastor would cease after December 1st. On Tuesday night, October 29, the church recalled Mr. Jones by a unanimous and a warmly expressed vote."

....A friend does us the kindness to send this note. We wish to commend her example to all our readers: "Since our pastor, C. A. Jenkens, came, our church has taken on new life. Out of the Chapel work at Spray a church has been organized, and we have additions constantly to both churches, both by letter and experience. Brother Jenkens possesses the power which very few have, of adapting himself to all classes. He can give us the most thoughtful and eloquent sermons, or those so simple that a little child may understand. Under the leadership of his wife our Woman's Work has taken on new life, and by her intelligent and attractive manner of teaching in the Sunday-school, she is adding zest to that department."

....The State Literary and Historical Society met at Raleigh last week. Professor W. L. Poteat, of Wake Forest, was president, and delivered the annual address. His subject was "The Enrichment of Country Life." No one that heard him could dare to leave the country; and the city men each and all resolved that they must buy a farm and move out as soon as possible. The Professor's address was eloquent with the power of truth. He left no doubt in one's mind that the country is the place where men and literature and greatness are made, and that there must shortly be a great return to the country. There were a number of other addresses—one by Mr. R. F. Beasley, another by Mr. W. J. Peele, another by Mr. Hight C. Moore. It is not an accident that so many Baptists were on the program; and it was not due to favoritism. It is accounted for in John Temple Graves' explanation of so many Baptist Governors—the Baptists are a vital people.

What is the Matter?

What is the matter with the brethren? I expect those who read the last Recorder are asking, "What is the matter with our secretary?" On the fourth page is an article headed, "The Prospect More Hopeful," and on the eighth page another article headed "Cause for Anxiety," both signed by the same writer. The brethren are no doubt curious to know whether the secretary is "hopeful" or "anxious." This is written to advise the brethren that deep anxiety has taken the place of hopefulness in this office. The first article was written between trains, when the work of a day was crowed into an hour, and the books were gone over very hurriedly. This week I have had a surcease from the rattle of car wheels, and have spent a quiet day in the office. This afforded time for a careful inspection of the books, which revealed a situation that caused, and still causes deep anxiety. I tried to recall the first, but found that it was already printed. Now, brethren, having explained what was the matter with me, I now desire to repeat the question, What is the matter with you? It seems harder to move the brethren by appeals for State Missions than ever before.

We are three thousand dollars ahead of what we were this time last year for Foreign Missions, and six hundred ahead on Home Missions; but we have actually raised $172.00 less for State Missions than we had raised at this date last year, and this in face of the fact that time and time again the statement has been made that we had fifteen hundred more to raise this year than last. The fifteen hundred has been reduced half, but not by contributions from the churches. It happened that a number of our missionaries resigned during the year, and others were not secured to take their places.

Some of the other missionaries, knowing the pressure on State Missions, relinquished part of their salaries. In this way we have saved over seven hundred dollars. Still, if we go to Charlotte without debt, we must raise $804.02 more than we did during the same period last year.

I am rejoiced to see the advance we have made in Foreign and Home Missions. "This ought ye to have done, and not to have left the other undone." Why this condition in regard to State Missions? Is it over-confidence on the part of the brethren? If so, I do not see what has created it. There is certainly nothing in this office to inspire us with over-confidence. It must be still fresh in the minds of the brethren, that for two years past we have made tremendous efforts during the last thirty days of the Convention to come up without debt, and yet each year we have been forced

to report a debt. If we do not make a greater effort and raise more money than ever before, we will be forced to face a debt, in round numbers, of a thousand dollars. Surely the brethren are not indifferent to the claims of State Missions? The missionaries are here before our eyes, and we know their needs. They have done faithful work, and have made greater sacrifices than any class of men I know. They are in sore need of every cent that is due them. Is it a matter of indifference to us as to whether they receive their pitifully small salaries? With them it is a matter of great importance. Will we allow a debt on State Missions to mar a Convention which promises in every respect to be the most glorious in our history? These are the questions which the brethren must answer, and they have only two weeks in which to answer.

Brother, as soon as you read this article, lay down the paper and lift your heart to God and ask Him to so move on the hearts of the brethren that they will "come to the help of the Lord, to the help of the Lord against the mighty;" and then ask your own heart if He does not expect you to bring an answer to your prayer by making a contribution to State Missions.

Cotton is a higher price than any of us had any reason to expect a year ago. Those who still have cotton on hand can get a cent a pound more than they expected at the opening of the season. That makes five dollars a bale in excess of their expectation. Would it not be the right thing, brethren, to divide this profit with the Lord as a thank-offering for His goodness? Let us give to Him of His own, enough to meet our obligations to His worthy and needy servants, our State missionaries.

This article was written before the figures in this week's paper were secured. For the corresponding week last year we reported $538.90. By comparing the figures in this week's paper with those of last year, you can make a calculation and see just how we stand to-day.

Anxiously yours,
LIVINGSTON JOHNSON.

To my Baptist Brethren in North Carolina.

I have just sent out a letter to each pastor in the State, setting forth our situation and asking that a hat collection be taken between now and January for the purpose of wiping out the debt on the Baptist Female University. It may be remembered that I promised some months ago to raise $10,000 in private, personal subscriptions this year, provided the churches would raise $5,000 in the same time. I think we have got far enough along now to justify the statement that if the churches will raise their $5,000 the debt will be cancelled by January, and the school will be free to go forward. I may also promise that if the debt shall be removed by that time our trustees will be in position to begin at once the erection of the much needed new dormitory building, and have it ready to open next fall.

Five thousand dollars seems, and is, a small amount for the Baptists of North Carolina to raise. And yet, it is not going to be raised unless each pastor and each church realize the responsibility on themselves and the urgency of the situation. We are in full sight of final success now. If the churches fail to respond, we shall lose the several thousands already pledged, to be paid on condition that the debt is cancelled by January next. An average of $5.00 to each church will bring us through. With a little effort and trifling sacrifice the work will be done and we shall have a rest, so far as this school is concerned.

Set your own time, brethren, if you approve the plan, take your collection and send the amount, little or large, to Mr. L. D. Watson, or to me.

Fraternally yours,
R. T. VANN.

The Convention.

Our committee on the assignment of homes, of which J. A. Durham is chairman, is trying to arrange everything for the convenience of the accredited delegates, and so urge that all send in their names by the first of December. Some churches are sending in lists of elected delegates and alternates, with no intimation as to who will really come to the Convention. This is no help. We only want the names of the delegates who will attend the Convention. We shall be pressed for homes, and can promise only to provide for those who are really delegates—not even the wives, unless they are delegates to the Woman's Missionary Union. It would be pleasant to invite every Baptist in the State, but that would hardly be practicable. The brethren will please forward their names at once.

The Convention will meet Wednesday night, December 9, in Tryon Street Methodist Church, a large building almost opposite our own church, it having been kindly tendered by the pastor and his official board. It has been agreed by the Baptist pastors of the city that it would be advisable to hold all the night meetings in the Methodist church and the day sessions in our own church. The ladies can use the Methodist church, as their meetings are held during the day.

Trains reach Charlotte as follows: On the Southern from Greensboro at 12.20 p. m.; 4.40 p. m.; 9.45 p. m. and 10.10 p. m.

From Winston, by way of N. and W., 6. p. m.

On the Seaboard from Monroe, 10.08 a. m. and 10.45 p. m.

From Rutherfordton, 7.15 p. m.

I shall be glad to answer any inquiries of the brethren.

A. C. BARRON.

Charlotte, N. C.

He Saw the Finish.

Little Elmer, while out walking with his nurse, saw a blacksmith shoeing a horse, and upon returning home, said: "Mamma, I saw the man who makes horses to-day."

'Are you sure you did?" asked mamma.

"Of course, I am," replied Elmer. "He had one nearly finished when I saw him. He was just nailing on his hind feet."

Give the Sunday-School Work a Definite Place.

Bro. J. H. Tucker, of Asheville, in a letter to me about our State Sunday-school work, suggests that the thing for us to do is to return to the plan of a separate Board for the Sunday-school department.

I agree heartily with Brother Tucker, and believe that he is right. Give the Sunday-school work a separate Board and that will give the work a definite place in our denominational machinery, the thing that has been needed ever since the Board was merged into the Board of Missions.

With a separate Board the work, how to do it and the funds with which to do that work can all be properly regulated.

While on this subject another suggestion occurs to me, which I venture to offer: In making up our Boards no brother should be placed on more than one of them. There are plenty of brethren to give each Board its full quota without doubling; and centralization is dangerous and undemocratic if not unbaptistic.

N. B. BROUGHTON.

Central Association.

The forty-fourth annual session of the Central Association met with Youngsville Baptist church, October 13-15, 1903. In the absence of Dr. Tyree, who was to preach, his alternate, Bro. S. W. Bennett, preached the introductory sermon. Text: 2 Cor. 6:13: "Be ye also enlarged."

His discourse was timely and fittingly presented, from the following divisions: The universal law of enlargement, enlarged love, sympathy, prayers, activity, gifts, and capacity for enjoying heaven.

Bro. Jno. E. Ray was elected Moderator, and Bro. Carey J. Hunter Vice-Moderator; and since there is but one clerk in the Central Association, of course Dr. Chas. E. Brewer was elected.

Every church was represented by delegation, showing an increased interest in the great work. This of course was partially due to the results of the best Union meetings for past two years, in the history of the Association. Each delegate brought encouraging report from his church and when the time came for making pledges for the ensuing year, every church increased its pledges.

After the organization and enrollment of delegates were completed, Bro. C. J. Hunter read the report on Bible-schools, which was discussed by Brethren Hunter, and W. C. Douglass and G. L. Allen.

The report on Home Missions was presented and discussed by Prof. W. R. Cullom with force and enthusiasm.

At night Bro. A. A. Pippin preached in the Baptist church, from Jno. 4:36, showing that the sower does not always reap the harvest of his own sowing.

Wednesday morning the religious services were conducted by Bro. Chas. A. Sigmon, and in the absence of Brother Ray, Brother Hunter called the house to order.

The report of the Woman's Central Committee of Missions was presented and discussed by Prof. W. L. Poteat.

The State Mission report was read, and discussed by Brethren J. W. Nobles, S. F. Conrad, Chas. E. Brewer, A. A. Pippin, and G. L. Allen.

Prof. J. B. Carlyle read the report on Education, and he, Brethren Sledge and C. J. Hunter discussed the advantages in North Carolina, the necessity of using the opportunities, and the great work done at Wake Forest.

After sumptuous repast prepared by the good people of Youngsville, and the surrounding vicinity, the discussion on education was concluded by Brother Cullom.

The condition of the churches was reported by Professor Cullom, and discussed by him and Brethren J. W. Sledge, S. W. Bennett, C. C. Williams, J. W. Nobles, T. B. Justice, A. C. Green and G. L. Allen.

The different reports were indeed encouraging.

Periodicals were discussed by Brethren Chas. A. Sigmon, S. F. Conrad, and R. B. White, showing the power and influence of religious papers in the homes, and recommended the Recorder, North Carolina Baptist, Charity and Children, and the Foreign Mission Journal, as the best visitors that could be admitted into any home.

The Association feeling keenly the absence of Dr. W. B. Royall, was led in a special prayer by Prof. W. R. Cullom, for the restoration of Brother Royall's health, and for his safe return to his home and work from his long European journey.

The report on Foreign Missions by Dr. Tyree, was read by Bro. C. J. Hunter, and discussed by him, and Brethren T. B. Justice and W. C. Douglass.

Just after noon the Woman's Mission Societies met in the Methodist church. In the absence of Miss Heck, Mrs. Conyers called the meeting to order. The reports were excellent and hopeful, just as are all things to which the consecrated women set their hands and hearts to do. However, they are determined to push their work to greater things and better work for God.

Bro. T. B. Justice preached at night.

Thursday morning Bro. J. W. Nobles conducted the religious exercises.

The report on the Orphanage was read by Bro. R. O. Purnell, and discussed by Brethren Chas. E. Brewer, J. W. Sledge, S. W. Bennett, T. B. Justice, S. F. Allen, A. A. Pippin, C. C. Williams and Jno. E. Ray. It carried.

Ministerial Relief was presented by Bro. A. C. Green, and discussed by him, Chas. E. Brewer and J. C. Ross.

The Executive Committee reported that the Associational Missions had not all been raised, but that about $300 had been sent in for that cause. Brethren Chas. E. Brewer, S. W. Bennett, J. B. Allen and R. L. Brewer.

Upon the whole it was a good session, showing an advance on all lines, but not what could have been. Would God say, "Well done"?

Respectfully,
CHAS. A. SIGMON.

Wake Forest, N. C.

Swain Union.

Time, Friday before the fifth Sunday in November, 1903.

Place, Brush Creek Church.

Introductory. O. P. Williams; alternate, T. J. Calhoun.

Meet at 11 o'clock a. m. Introductory sermon, call of roll of churches and enroll delegates. Recess and dinner. Reassemble at 2 p. m. and adjourn at will.

Question 1. Do our pastors properly enlighten and impress upon their congregations the duties of our churches in the support of missions? Opened by D. A. Randolph.

Question 2. How are we to get our people properly aroused to their duty in church and Sunday-school work? Opened by T. F. Deitz.

3. Open question box.

SAM B. GIBSON,
W. R. MONTEITH,
J. M. BOLLIN,
W. J. SHERRILL,
Committee.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

Home Circle.

A Prayer for Patience.

"O dreary life!" we cry; "O dreary life!"
And still the generations of the birds
Sing through our sighing, and the flocks and herds
Serenely live while we are keeping strife
With heaven's true purpose in us, as a knife
Against which we may struggle! Ocean girds
Unslackened the dry land; savannah-sward
Unweary sweep, hills watch unworn, and rife
Meek leaves drop yearly from the forest trees
To show, above, the unwasted stars that pass
In their old glory. O thou God of old,
Grant me some smaller grace than comes to these;
But so much patience as a blade of grass
Grows by, contented through the heat and cold.
—Elizabeth Barrett Browning.

Arrows and Children.

In the beautiful Psalm cxxvii, we come upon the comparison: "As arrows in the hands of a mighty man, so are young children." The resemblance of children to arrows is not quite evident, but when you reflect upon it you see that an arrow is one of the most useless things in the world apart from the bow and archer, but adjusted to the bow-string by a strong and skillful hand, it speeds with unerring flight to its mark. The arrow to fulfil its mission needs to be sent forth on it by a controlling impulse. And that is the way with a child. Its value to itself and to others depends on the propulsive force that sends it on its mission and holds it to its task. A wise parent can do with a child what an archer does with an arrow, and if the lad becomes a strong, useful man, it will be because of a father's or mother's training that directed his energies and sent him forth to realize his destiny. The comparison of the Psalmist is a most suggestive insight as to the value of parental training. What an arrow is to an archer a boy is to his father.—Watchman.

A Test of Opportunity.

The opportunities of life are not to be measured simply by the facilities they offer for making money or attaining knowledge or reaching position. They are also to be estimated by the avenues they open for self-expression. Each of us has his own endowments, ideas, and personal force.

We do not realize the best ideal of life unless there is opportunity for us to exert these powers and to create our impression upon the world, and do our own work in the world through them. We know a college professor who made a fortune in five years. He deliberately turned his back on his opportunity of adding largely to it, and gave up his business career to take a college position on a small salary. The reason was that he did not believe that his money-making faculty was his highest endowment.

He felt that he had a capacity for investigation and for teaching that should have expression. Already his name is quoted as one of the principal authorities in his department.

That is an extreme case, but it illustrates the truth that the opportunity that gives you a chance for doing the particular work that you are best fitted to do, and to exert your personal force upon the world through it, may be a choicer opening than one that seems to carry with it the prizes of money and position that men so greatly prize. A man is never happier or more useful than when he is fulfilling his distinctive mission through the exercise of his distinctive powers.

Conditions of Sleep.

In sleep the breathing is slower. In an adult one counts at least one-fourth fewer respirations, and naturally there is less interchange between the lungs and the heart, and consequently, except in abnormal conditions, great repose of respiratory organs. Of course, the heart beats slowly. The nervous organism is at rest, and there is nothing in the world to hurry the heart so that this wonderful organ is able to do its duty more leisurely if provided with the proper amount of repose. Even the temperature of the body differs, and people are often unnecessarily alarmed because when taking the temperature of a child or adult, the record reads a degree or more below normal. This is simply nature's way of taking life easy. Secretions are diminished, and a perfectly healthy person should never be obliged, during the night, to arise for the discharge of urine or defecation, and any one who is called upon several times to relieve the bladder during the time of sleep, should certainly consult a physician and ascertain what is the cause of such unusual activity. Digestion is necessarily slow during the hours of sleep, and of course the assimilation and nutrition of the body are equally languid. This makes a strong argument in favor of the light breakfast of cereals and fruits, avoiding heavy meats and fried potatoes, batter cakes and such stuff, so that the bodily functions may have a chance to accomplish their necessary service during the waking hours.—Julia Holmes Smith, M. D., in The Pilgrim for October.

A Girl of Her Word.

"You can depend upon her; she is a girl who does what she promises."

This is one of the highest compliments that can be deserved or received. A man must be a man of his word, to be trusted and to be successful. He must begin then by being a boy of his word. He can not put on the characteristic as he dons a uniform or attaches a badge to his coat, upon occasion. Well, then, in this "woman's age," when there is such a clamor for equal chances for boys and girls, should not the girl grow up with as strong a sense of responsibility about her pledged word as a boy? The demand is for a girl of her word, who does not hold a promise lightly, nor break her engagements easily.

A girl of honor is worth as much as a boy of honor. A girl is as much bound to be honorable as a boy. Unflinching, unfaltering truth is required of both alike. The same quality of steadfast adherence to a pledge, and the same tenacity in fulfilling what is promised an expected, makees both boy and girl trustworthy. It is belittling and unworthy, and unwomanly, for a girl to be careless and culpable on these points simply because she is a girl, and thinks no one will be so impolite as to scold her for her failures.—Exchange.

How to Be Cheerful.

The sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, says Prof. William James, is to sit up cheerfully, to look around cheerfully and to act and speak as if cheerfulness were already there. If such conduct doesn't make you soon feel cheerful, nothing else on that occasion can. So, to feel brave, act as if we were brave, use all our will to that end, and a courage fit will very likely replace that fit of fear.

Again, in order to feel kindly toward a person to whom we have been inimical, the only way is more or less deliberately to smile, to make sympathetic inquiries, and to force ourselves to say genial things. One hearty laugh together will bring enemies into a closer communion of heart than hours spent on both sides in inward wrestling with the mental demon of uncharitable feeling.

To wrestle with a bad feeling only pins our attention to it, and keeps it still fastened in the mind; whereas, if we act as if from some better feeling the old had soon folds its tents, and silently steals away.—The Watchman.

Miss Parloa's Protection Against Moths.

From Mach on the cloth moth begins to make its apperance, depositing its eggs in furs and all kinds of woolen materials, and often in crevices in doors, closets and boxes. It always seeks quiet, dark places. Closets, drawers and boxes should be cleaned now. Take special pains to clean thoroughly each crack and groove. Buy at the druggist's a few ounces of the oil of red cedar. With a small brush, such as artists use, apply the oil of cedar to all cracks and grooves in boxes and drawers, and to the tops of doors and baseboards in closets, also around the edges of the floors. Use very little of the oil. There must not be enough to soil anything that comes in contact with the treated surface. This treatment will make closets, boxes, etc., moth-proof for some time, and if closed at once the contents will be perfectly safe through the summer and fall.—Ladies' Home Journal.

Mrs. Rorer's Receipt for Graham Wafers.

Beat to a cream half a cupful of butter; add gradually one cupful of granulated sugar and the unbeaten white of one egg. Beat vigorously for ten minutes. Dissolve half a level teaspoonful of bicarbonate of soda in one gill (eight tablespoonfuls) of warm water. Add this to the mixture and then stir in gradually one quart of the best graham meal. Knead until smooth, roll out a little at a time into a sheet as thin as a wafer. With a sharp knife cut into squares of about two inches, and bake in a slow oven until crisp and brown.

Rye meal or whole wheat flour may be substituted for the graham.—Ladies' Home Journal.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional treatment. Hall's Catarrh Cure, munufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
Address, F. J. CHENEY & CO.,
Sold by druggists 75c. Toledo, O.

The Seaboard will provide vestibule coaches on their special train to Richmond Thanksgiving Day for ladies and their escorts.

They will also arange for sleeping cars on return trip provided there are a sufficient number of people to take berths that will fill the sleeper. Reservation should be made at once at City Ticket Office of the Seaboard, as the sleeper will not be arranged for until there are enough reservations made to fill same, and all berths should be reserved at least a week in advance, as it will take several days to get the cars.

An Electric Belt Free

Send Your Application At Once To The Physician's Institute.

They Will Send You Absolutely Free One of Their 100 Guage Supreme Electric Belts, the Belt Which Has Made so Many Wonderful Cures—You Needn't Send Even a Postage Stamp, Just Your Name and Address.

Seven years ago the State of Illinois granted to the Physicians' Institute of Chicago a charter.
There was need of something above the ordinary method of treatment for chronic diseases, something more than any one specialist or any number of specialists acting independently could do, so the State itself, under the powers granted it by its general laws, gave the power to the Physicians' Institute to furnish to the sick such help as would make them well and strong.
Ever since its establishment this Institute has endeavored in every possible way to carry out the original purposes of its establishment under the beneficient laws of the State.
Three years ago, the Physicians' Institute, realizing the value of electricity in the treatment of certain phases of disease, created under the superintendence of its staff of specialists an electric belt, and this belt has been proved to be of great value as a curative agent. From time to time it has been improved until it reached that stage of perfection which warranted its present name of "Supreme."
This belt is the most effective of all agents in the cure of rheumatism, lumbago, lame back, nervous exhaustion, weakened or lost vital functions, varicocele, kidney disorders and many other complaints.
This "Supreme Electric Belt" is made in one grade only—100 guage—there is no better electric belt made and no better belt can be made. Whenever in the opinion of our staff of specialists the wonderful curative and revitalizing forces of electricity will cure you we send you, free of all cost, one of these Supreme Electric Belts. It is not sent on trial, it is yours to keep forever without the payment of one cent.
This generous offer may be withdrawn at any time, so you shou.d write to-day for this free "Supreme Electric Belt," to the

Physicians' Institute,
1976 Unity Building, Chicago, Ill.

$3.50 will buy a pair Americus Shoes

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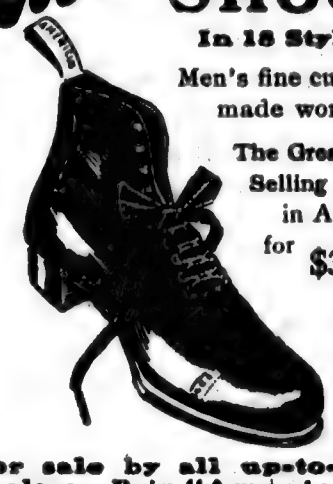

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Manufacturers
LYNCHBURG, VA.

FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.
J. STUART KUYKENDALL,
Greensboro, N. C.

NOTICE.

Having qualified as the administrator of the estate of L. J. Jones, this is to notify those having claims against the estate to present them to me on or before November 2, 1904.
W. N. JONES,
Administrator.
Raleigh, N. C., November 2, 1903.

Young People's Page

It Pays.

It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win.
It pays to open wide the heart
And "let the sunshine in."
—Annie E. Treat, in Good Cheer.

What Mrs. Squirrel Thinks.

The old apple tree in the corner by the lane is hollow. There is a hole in the trunk of the tree near the top. Here lives a little family of squirrels.

One day Mr. Squirrel ran up the tree as fast as he could go. "My dear," said he to his wife, when he was safe in the hole again, "I was afraid I should never reach home alive."

"Have those boys been throwing stones at you again?" asked Mrs. Squirrel.

"Stones?" repeated Mr. Squirrel with angry whisk of his tail. "They were rocks! They were as big as apples!"

"Rocks are larger than apples," said Mrs. Squirrel. "Still I must say it is a shame. You have never done anything to hurt those boys."

"They don't think of that," said Mr. Squirrel, who was really angry.

"And our dear little ones are not yet big enough to hunt for nuts," said Mrs. Squirrel. "They might starve if you never came home."

"Boys don't think of that," said her husband.

"You are so little and they are so big," said Mrs. Squirrel.

"They don't think of that," said Mr. Squirrel.

"Don't they know how to think?" asked his wife. "Perhaps they are stupid, after all."

"They think it is fun to see me run," said Mr. Squirrell; "and that seems to be all the thinking that they are able to do."

"That is like a baby," said Mrs. Squirrel gravely. "It is very sad to grow up to be stupid. I am glad our children know more than that."

Mr. Squirrel whisked his tail over his head and took up a nut from a pile in the corner. But Mrs. Squirrel was not thinking about her dinner.

"Poor boys!" said she. How dreadful to be so stupid as not to be able to think!"—Jone's Third Reader.

The Origin of Pumpkin Pie.

Once upon a time—a long while ago, children—there lived a wise old man who was always trying to see what he could discover.

Having made several perpetual-motion machines, and one or two air-ships, he was walking through the fields to avoid his creditors, when he came upon a pumpkin.

"This," he said to himself, bending down and feeling of the yellow orb, "is a vegetable growth; but I firmly believe that it acquires its hue from small particles of gold which it extracts from the earth."

So he put the pumpkin on his shoulder and took it home, telling all anxious inquirers that he was going to discover how to extract the gold from it.

At home, in spite of all his wife said, he cut the pumpkin up, and put it in a pot and boiled it—only he argued that he was melting it.

When at last it was a pulpy mass, he poured it out of the pot and right on top of a pan of dough that his wife had rolled out for the purpose of making a dried-apple pie.

Now you know the kind of a wife he had, do you not? A woman who will feed her husband on dried apple pie deserves to be married to two or three inventors, doesn't she?

And so he put the pumpkin and the dough into the oven, asserting that he would harden it with the heat and produce a solid sheet of gold, and be so rich that he could afford to run for office on a reform ticket.

But, bless you! when the pumpkin and the dough came out of the oven it was not a solid sheet of gold at all, but a rich, golden, tantalizing section of goodness.

And the poor inventor was hungry, so he bit into it.

A few moments later several of his creditors broke into the house and came upon him, crying, "Look here! Where is all that gold you were going to get for us?" And he never even looked up at them, but kept right on eating, saying, "Who cares f'r gold? (Bite, bite. O-o-o-oh!) Who cares f'r gold? Men, I have discovered pumpkin pie!"

And the creditors sat down also and ate, and they, too, were happy ever after.

So now, when you eat pumpkin pie you should be glad that the poor inventor did not succeed in making gold of the pumpkin. For if he had the pumpkin might never have gone further than to fill your teeth.—Judge.

Speaking A Piece.

This true story comes from Waterville, Me. It occurred at a meeting of the Sunday-school in one of the Waterville churches. Just before the classes were to be excused the superintendent asked if there was any one present that would like to make any remarks or ask any questions. All was still for a moment, and then a little tot of five years said, "I'd like to speak a piece." "Very well, my little miss; you shall speak a piece." The little girl walked slowly down the aisle and, taking a position directly in front of the altar, made a neat bow, and said:

There was a jolly wobbin who kept
his head a-bobbin'
As he gobbled up a big fat worm,
And he said, "I've eat forty-two
brothers and a half dozen oth-
ers,
And, gracious how it tickles when
they squirm!"

The little girl bowed and, amid laughter and applause, returned to a seat beside her mother.—Lewiston Journal.

With patience sour grapes become sweet and the mulberry-leaf satin.—Turkish Proverb, in Century.

TERRIBLE DISEASE CANCER SUCCUMBS TO THE APPLICATION OF SIMPLE OILS.

Heretofore thought to be fatal, can now be successfully cured by a combination of soothing, balmy Oils. Cancer, tumor, piles, catarrh, ulcers, fistula, and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

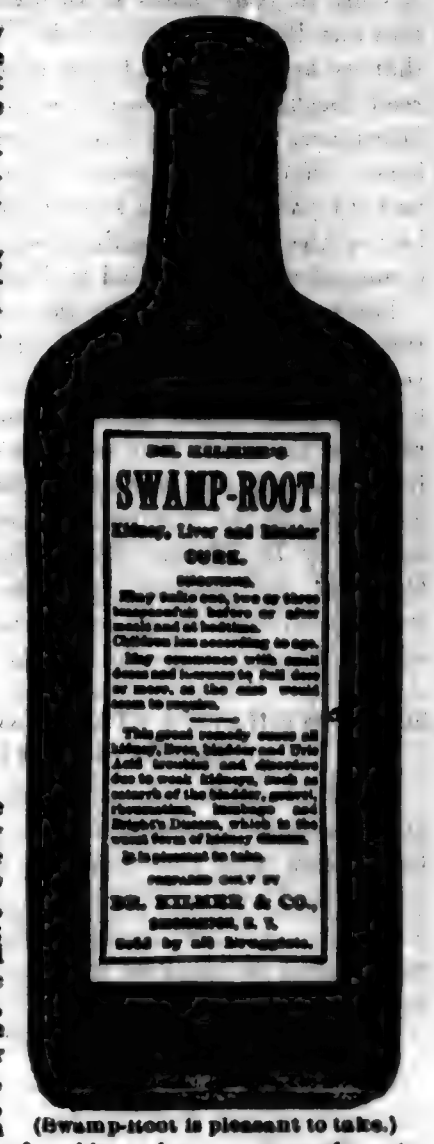
Not Recommended for Everything

But if You Have Liver, Kidney or Bladder Trouble, You will Find the Great Remedy Swamp-Root, Just what You Need.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.



(Swamp-Root is pleasant to take.)

Doctors Prescribe Swamp-Root.

Gentlemen:—"I have prescribed that wonderful remedy for kidney and bladder complaints, Dr Kilmer's Swamp-Root, with most beneficial effect, and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man, and accept a specific wherever I find it, in an accepted school or out of it. For desperate cases of kidney complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it, and from personal observation state that Swamp-Root has great curative properties.

L. Bunton Smith M.D.

276 9th St., Borough of Brooklyn, N. Y.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other diseases, and if permitted to continue much suffering with *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr Kilmer's Swamp-Root, the world-famous kidney remedy In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

No matter how many doctors you may have tried—no matter how much money you may have spent on other medicines, you really owe it to yourself to at least give Swamp-Root a trial. Its staunchest friends to-day are those who had almost given up hope of ever becoming well again.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle.

SAMPLE BOTTLE OF SWAMP-ROOT SENT FREE BY MAIL.

SPECIAL NOTE.—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Raleigh Progressive Farmer.

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From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

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Editorial.

A BIBLE CIRCLE NUMBER.

Many copies of this paper will fall into the hands of Baptists who are not regular subscribers. A copy in your hands is an invitation to you to join our Bible Readers' Circle. By this we mean that we are forming a Circle of Readers who will read through the Bible in one year, beginning in December. We already have several hundred members. See list in this paper. You join by sending us your name. Only a short period each day will be required by the Readings, which with suitable comment will be supplied by Pastor T. J. Taylor.

Let us call attention to the several articles in this number of Bible Study and also apologize for omitting much editorial matter. The article on first page is the most convincing and worthy plea for the Bible that we have ever read. It is long; but really there is not a line in it that we could decide to cut out. Amongst others the article by Dr. Tyree, the Reminiscences by Mr. Cabaniss, the Address upon the Lord's Supper and the discussion of our Sunday-school work will be found interesting and helpful.

SHALL WE HAVE A STATE BAPTIST SUNDAY SCHOOL BOARD?

Mr. J. H. Tucker discusses this question in another column. In view of the approach of the Convention and the condition of our Sunday-school work, the discussion is timely. We are writing to lay the matter before the brethren rather than to reply to Brother Tucker, for we are largely of one mind.

FIRST, WHAT IS THE PRESENT SITUATION?

We have one Conventional Board to administer our mission and Sunday-school work. Only two other Boards are appointed by the Convention—namely, the Board of Education and the Board of Ministerial Relief. The Wake Forest College Board, the Female University Board, and the Orphanage Board are self-perpetuating. The State Board of Missions and Sunday-schools is composed of members appointed by the Associations and the Convention. Their business is to administer the affairs of the Convention, especially to collect funds for Home, Foreign and State Missions, and to look after the Sunday-school work and the Baptist Book Store. Their most important work is to appoint the State Missionaries and select mission fields.

In order that proper attention might be given to the Sunday-school work, the Convention at Greensboro ordered that fifteen members of this State Board be organized into a Sunday-school Committee. The Durham Convention reduced the number to seven; and, whereas, the Convention appointed the Committee of Fifteen, at Durham it delegated this duty to the State Board of Missions and Sunday-Schools. So much for the general relation.

The Convention at Durham instructed the Sunday-School Committee "to use every effort to secure the entire amount necessary for the support of the Sunday-school department this year." So far, however, less than $100 has been contributed. Moreover, since the Sunday-School Secretary, T. Neil Johnson, resigned, the Committee has had no one in the field—the chief reason being that it did not venture to engage a man upon so slight a prospect of support. To be sure the State Board was instructed by the Convention to "make up the deficiency, should any exist, provided the expense of this department does not exceed $1,100." But the opposition to using State Mission funds for this purpose was so pronounced that the Committee and the Board preferred to accept the opportunity, created by Mr. Johnson's resignation, to relieve the State Board of the necessity of further drawing upon its mission funds.

WE HAVE A BOARD.

Such is the present situation: no secretary, no income, no State work going on. But we have a Board. The Committee of Fifteen had certainly all the powers of a separate Board. The Committee of Seven can perform all the functions of a Board. Brother Tucker's point that the work has languished because Missions overshadowed it cannot hold. Sunday-schools and not missions were and are the especial objects of this Committee of Seven. The Sunday-school work has languished because it could not command financial support. Letters and appeals have availed nothing. Representatives at Associations have had scant opportunities. And the opportunity to build up a series of separate and distinct Sunday-school meetings has been most limited.

It is not, therefore, for want of a Board or for special emphasis that the work has languished. Should the Convention appoint a Board and do no more, that Board would soon find itself in the condition of the present Committee of Seven—very willing to do something, but absolutely without funds.

WHY THE WORK HAS NOT BEEN SUPPORTED.

But why has not this Sunday-school work not been supported? There are several reasons. We will name the three more important:

1. The churches are already confused and depressed with the multitude of appeals. There is one for every service in the year with churches that have once-a-month preaching.

2. The churches have not recognized the value to them of a State Sunday-School Secretary. There are 1,500 churches in the State, and a Secretary can only reach fifty in a year. A lifetime would be required to reach them all. Some teachers in many that have been reached have manifested rank indifference. One can get up a big Sunday-school "rally" almost any day, but to get twenty-five teachers together in an earnest study of methods is a task not often achieved in North Carolina. But a patent medicine man can get up a rally and do about as much good. We can have rallies, but that is the trouble. They are rallies and nothing more. They are obstacles to good work.

3. The International work has come into the field. This is interdenominational. It is led by Baptists. The Chairman of the Baptist Committee of Seven is Chairman of the International State Executive Committee. Another member of the Baptist Committee of Seven is President of the International State Convention. There are Baptist churches that are supporting the International work which give little or nothing to the Baptist work. Moreover, the International forces are working diligently, organizing the State by townships (including churches of all denominations). Naturally, a church that contributes to this work will not be likely to contribute to the denominational work.

WHAT SOME PASTORS THINK

A poll of our ministers have recently been taken on the following propositions:
and the Sunday-School Secretaryship and let the work revert to the Board of Missions and Sunday-schools, to be looked after by the Corresponding Secretary, as was formerly done.

2. To employ a Sunday-School Secretary whose salary and expenses would be paid out of State Mission funds.

3. To employ a Sunday-school Secretary whose salary and expenses shall be paid out of funds contributed specificially for the Sunday-school work.

4. To work with the International Sunday-School Committee. This Committee, it will be remembered, is composed of representatives from all evangelical denominations.

For number one, thirty-nine pastors voted.
For number two, four pastors voted.
For number three, nine pastors voted.
For number four, one pastor voted.

One pastor advised that the work be given to the American Baptist Publication Society.

One pastor recommended that a separate board be established and that the Sunday-school work be made of first importance.

WHAT SHALL BE DONE?

Do we need a State Sunday-school work? What is to be gained by having a State Sunday-School Secretary? It will not increase the number of Sunday-schools. The idea of having a Secretary to organize Sunday-schools is utterly empty. The missionaries do this work. It will not increase the number of pupils. The idea of having a Secretary to run in pupils is just as empty. But it will improve the work, and this is what is needed far above improvement in attendance:

1. It will tend to bring the teachers and officers together. This will prove helpful.

2. It will improve the methods and the spirit of teachers and officers.

3. It will give us a unity of purpose and of movement—to be obtained only by means of a central organization and a State work.

If we do nothing, many of our Sunday-schools will join the International organizations; and we shall lose their support.

Mr. Tucker thinks that we can have an organization of our own in nearly every county. Can we? Fifteen years have produced no such result. But it seems to us that we might.

Our opinion is that the work should remain in the hands of a Committee—or Board of members of the State Board, and that it should be self-supporting; and, moreover, that the delegates to the Convention should be canvassed with a view to learning whether they will pledge to raise $1,200.00 or not for the work this year. If they will, very well. If not, it seems to us that we should not insist on using the State Mission funds, and we should continue in the present status for a year.

TEMPERANCE LESSON.

Sunday-school lesson for November 22. Prov. 20:1; 23:20, 21, 29-35; 30:1.

Recently we had most of this Scripture as a temperance lesson. We suppose the Committee understands that the average Sunday-school lessons, especially the temperance lessons, are not remembered from one year to another.

Here we have at any rate a most ancient recognition of the drink evil, and a very positive injunction against it in a Book that the thoughtless and wayward sometimes allege as an authority for drinking. It is often said that the Bible does not oppose wine-drinking; but the force of this Scripture is against wine. It is described as a mocker; it biteth like an adder; it brings destruction and woes. We are bidden to look not upon it—surely that is teetotal abstinence!

But, some pupil will suggest, Christ supplied the wine at the wedding of Cana; and He blessed the Cup in the Last Supper with His chosen disciples. Evidently He did not practice total abstinence. While this is true, one can very readily reason—if need be—that the Bible preaching example to us gives us authority to plead for total abstinence in a day when the drink evil has grown so great.

However one may view this, he must accept the Scripture in the present lesson as authority for temperance, for the avoidance of drinking and drinking companions, and as a warning against the fate of the drinker.

The lesson will perform a most valuable service if it will bring home to parents and teachers the duty of personally pleading for temperance and warning the young against intoxicating liquor of every description. Let the pupils read these verses, let them understand them, let them memorize them, and more may be accomplished than might be by closing every saloon in town. We may modify the evil by closing saloons; but we will surely cure it by closing mouths to the drink.

It is just this that this Scripture would do. It calls our attention to the divine method of curing the drink evil. It emphasizes the duty of personally exhorting men not to drink and of candidly telling them of the evils of drink. This old-fashioned Biblical form of warfare against Liquor has been largely abandoned, and we have all taken

instead to the ballot-box. It is time that we return to this method—of God's,—not forsaking the ballot-box, however.

We propose that this lesson be, therefore, diligently taught; and that later on a campaign shall be made throughout the churches for men and women who will sign the pledge to abstain from drinking. Let the era of personally practicing and personally preaching temperance come in.

SEND HIM.

Your pastor, who does not travel often, not having a large fund at his disposal; who is your friend and guide and the minister of life to you;—send him to the Convention. One should not do it merely because the pastor cannot afford the expence, however; a better motive is the desire to make him feel good, make him know that his labors are valued, and that he himself is loved. Send him with a purse large enough to carry his wife, if she will go.

And, by the way, come along yourself. There is every reason to look for a blessed time at Charlotte, beginning December 9th.

SHALL WE HAVE A STATE SUNDAY SCHOOL BOARD?

It has been said by one in authority that about 90 per cent of all the professions in North Carolina came through the Sunday-schools. It was said at the Denver Convention that 87 per cent of all the professions in the United States came through the Sunday-schools. It has futhermore been declared that 75 per cent of all the church members are converted before they reach their majority.

If these statements are true, would it not be well to direct our denominational efforts first in these channels wherein we may most easily reach the greatest numbers? There is not now, nor has there been within my knowledge or information, any well directed, organized effort on the part of the Baptist State Convention or its Mission Board, to push the Sunday-school work in the State. Business men usually expend their greatest energies on that branch of their business that brings the greatest returns. Not so with our denomination. We have heretofore collected a large mission fund and directed the most of it to the field where past experience has taught us to expect the smallest results, and still this work must be done. I have not overlooked the fact that our missionaries are faithful to all branches of our work and do the best they can; but none of us apparently have yet learned that the best missionary field is among the children. From this class we get three-fourths of our church membership. The missionaries have their fields and are doing noble work. The Mission Board has its work and is doing it well, and I would not discredit either. The Secretary is doing a great work; God bless him in it.

But the most casual observer must admit that the organization and management of the Sunday-school work in the State has been a failure. The two works cannot be done by the same Board. There is no reason why the Sunday-schools of the State should not contribute to missions and entirely support the Orphanage. The possibilities before an organized Sunday-school movement in this State are beyond the dreams of our fathers. The pastors have never seemingly realized the true relation existing between the church and Sunday-school. If the thought could be reached that the Sunday-school is the church, or that part of it which works—that from it will come 90 per cent of its membership, and to it the church must look for its trained workers then, and not until then, will the consecrated pastor discover the foundation upon which rests the growth and power of his church. I know of no progressive church in the State whose pastor is not thoroughly identified with the Sunday-school, but I do know many dead churches whose pastors neglect the Sunday-school. Indeed it is as much a part of the church life as the prayer-meeting or the Sunday sermon. It must have its place in the pastor's heart and in his ministerial duties. The superintendent is only the pastor's assistant in the division of the church work. Together they will direct and mould the spiritual growth of the membership, give inspiration to the study of the Word and lead souls to the Master.

The live Sunday-school is the greatest missionary agency on the face of the earth. Its work is more signally blessed. Blot out our State Mission Board, but organize thoroughly the Sunday-school work in the State, and our denomination will still live. On the contrary, wipe out the Sunday-school interest and in a few generations the denomination will struggle for existence. The future welfare of our denominational life is so wrapped up in, and dependent upon, the success of the Sunday-school movement that it is criminal for us to longer neglect its intelligent organization and direction. It is the duty of the Convention to give immediate heed to the demands of the Sunday-school work. A special Sunday-School Board should be created into whose hands this work should be committed. A State Secretary is needed, whose duties are easily defined. Every county should be divided into as many districts as the number of Sunday-schools will justify and an institute held in each district quarterly and monthly if possible. We have Buncombe County divided into four districts, in three of which we hold institutes quarterly and in the fourth monthly. It is the duty of the County Superintendent to send active Sunday-school workers, understanding modern methods, to each of these institutes. A report is made from each of these to the County Superintendent, and if there was a State organization the County Superintendent would make quarterly reports to it. Through this method every school could be reached and the strong schools strengthened and the weak ones helped. A perfect and compact organization will help to bring about a revolution in our denominational life. This plan has worked wonders in this county. For instance, in one district where we organized, the reports showed less than one hundred children in Baptist Sunday-schools in the district. The reports at the last Convention showed over six hundred in the same district. Since the organization two new churches have been built and one rebuilt and modernized. Rev. O. L. Stringfield is the bishop of this district and T. C. Morgan the superintendent. They work together. This spirit of progress has taken hold of every branch of our denominational work in the Association. The pledges of the churches in our last Association more than doubled any year in its history.

What has been done in this county can be done in every county where we have enough schools to make a district convention, and it does not require many. What we need is to put the Sunday-schools of the State in touch, and show their strength and give them something definite to do. When this is done the interdenominational work will not disturb us, but will help us. If we do not get down to business and enter the open door, then the inter-denominational work will absorb us. Live Sunday-school workers will not rest contented in the narrow confines of his local church work. State-wide development and expansion is the ambition of his soul. Put him in touch with his fellow-workers throughout the State and let him feel there is a greater reward than reaching the children of his own school—he becomes a part of the work of the State and feels responsible for its success. It makes him a broader man—a denominational man.

I have not overlooked the work of our former secretaries. They did great work considering their backing. Upon their experience, and with their advice and co-operation, I believe we can evolve a plan that, sooner or later, will reach every Sunday-school in the State.

But you ask, "Shall we ask the Mission Board for money to meet the expenses of the new Board?" Nay, verily; to do so would kill it. Let the Sunday-schools feel it is their work, and they will support it. I pledge the schools of our Association to do their part, and will agree to personally look after it. I should be greatly pleased to see the Sunday-school workers in the State meet in conference in Charlotte during the Convention, and fully discuss the Sunday-school situation.

In the meantime we might consider (1) the creation of a Sunday-School Board with a live Sunday-school man as President; (2) the appointment of an active Field Secretary; (3) a Director of Sunday-School Pedagogy; (4) the ways and means of support.

J. H. TUCKER.

Asheville, N. C., November 12th, 1903.

THE BIBLE.

Anoint mine eyes,
O holy Dove!
That I may prize
This Book of love.

Unstop mine ear,
Made deaf by sin,
That I may hear
Thy voice within.

Break my hard heart,
Jesus my Lord;
In the inmost part
Hide Thy sweet Word.

—Selected.

News and Comment.

CONGRESS organized last week, and began work on the special object of the extra session—namely the reciprocity treaty with Cuba. We are glad to say that the Democrats have agreed to support this treaty, as it is a part of the Nation's pledge to Cuba. Besides it is greatly needed by the Cubans and will not be without advantage to consumers of sugar and tobacco in the United States.

Other matters of interest are opposition to Reed Smoot Senator-elect from Utah, and agitation of the race question. There is a large class of people that are disposed not to suffer a Mormon to represent that truly Mormon State. But it is likely that he will be seated. Both Republicans and Democrats are agitating the race question, the one proposing to inquire into disfranchisement in the South, the other proposes to repeal the 15th Amendment—the basis of negro citizenship. In the present state of mind the Democrats will gain more than the Republicans will by any scheme to upset the recent actions of the Southern States.

PROFESSOR BASSETT'S UTTERANCE.—No utterance has been so universally commented upon in North Carolina in recent years as Professor Bassett's statements that the negro will yet win equality and that Booker Washington is the greatest man born in the South within one hundred years; and no utterance has been more generally or more bitterly condemned. One paper—so far as we have seen—has printed the Professor's statements in full and replied to them. Most of the others have been content with derision, denunciation, shrieks, sputterings, bright remarks, cat-calls and war-whoops, as if a world of personal abuse could accomplish anything whatever. The average reader has utterly lost sight of the fact that the Professor's article was not an argument for equality, but a protest from the historian's point-of-view against the use of race-antipathy as a political issue. It is to a degree chargeable to the Professor that he wrote sentences in his article that were so radical that they drew public attention completely away from his main point. We judge that many who cannot bear his remarks referred to above would approve his protest against the use of the race antipathy as a political issue.

Since the original utterance Dr. Bassett has issued an interview in which he says he did not mean that the negro would win social equality; that such a thought was not in his mind. There are those that will not accept this statement; but it is only just to do so. He also qualifies his statement with regard to Principal Washington, saying that it was relative—relative to Washington's rise from utter lowliness to great usefulness and distinction.

We regard the Professor's utterances as blunders, and most unaccountable and regretable blunders, for we know him. No one that knows him can think of judging him by these utterances or of suffering others to do so. No more can such a one approve the scorn and derision that has been hurled at him. Nor do those that know him share the feeling encouraged in certain quarters (none too favorable to Trinity at best) that a boycott of Trinity College should be instituted on his account ,to be appeased only by his retirement. One would think that the public would be content with a straight and convincing answer to the Professor, especially since he has so explained his utterances that the most obnoxious features are eliminated; and recognize the protests and lambastings of the press as amply meeting any demand for punishment and correction that may exist.

In order that truth may have free way, we must all allow men to speak their opinions. Liberty is freedom, not of correct opinions or good opinions, but of opinions, good, bad and indifferent. In such liberty only can Truth make progress. There is in certain quarters quite a disposition to persecute. Let us beware how we give support to this spirit; no man knows when his day may come. On the other hand, for our own sakes, for we are all liable to err, and each of us must express our minds; for the Commonwealth's sake, for a democracy can flourish only where Opinion is free; and for the sake of Intelligence, for understanding can be complete only where all men freely express their true minds;—let us cultivate, encourage and exercise a generous spirit of Liberty. Only so may we work out here in North Carolina that typical democracy which we all hope it is our destiny to bring forth. It will not come by boasting that we are free or by protesting that we are not intolerant; but by enthroning Freedom indeed and in truth.

Clinton Church, Sampson County, has called Bro. C. M. Rock, of Norfolk, Va., and he has accepted.

Concerning Sabbath Desecration.

BY OBSERVER.

I wish to submit some questions that the writer, and I am sure the edition and a great many of the readers, will agree concerns very greatly our nation and our religion. The question is the desecration of the Sabbath day.

In this connection we do not think it amiss to restate some old and familiar truths, with which all of us are more or less familiar, because we sometimes forget things that are old and common.

We are told that in the beginning God created the heaven and the earth, and that it took him six days in which to do the work; that on the seventh day He rested from His work which He had made, and that God blessed the seventh day and sanctified it. Later on in the history of the Bible, in the book of Exodus, we are told that God delivered His law to the children of men through His servant Moses. Chief among these commandments was the observance of this day, and if anything more prominence was given to this commandment than the others, if any should be considered more prominent. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

We have the records as we have studied God's Word from time to time in our Sunday-school lessons, showing that as people were true to God and served Him they suffered not; but as they departed from His ways He departed from them and they suffered. Only a few Sundays ago did we have it in our lesson where God ordered the wicked and rebellious people of Amelek destroyed utterly from the face of the earth. The only wonder is that a great many more, in this day and time, are not destroyed. And in the cyclones, floods and other disasters, He may be disapproving of our ways of living for all we know; for, are we not told as the record winds up in Malachi, where the people had gone away from serving God, from His ordinances and worship, and the promise to return would be rewarded by His returning to them; they had robbed Him in tithes and offerings, and if they would return unto Him He would pour out such blessings that there would not be enough room to receive it? Further, that He would rebuke the devourer for your sakes and He shall not destroy the fruits of your ground, neither shall your vine cast its fruit before time in the field; and all nations shall call you blessed for ye shall be a delightsome land.

By constantly thinking along this line I am forced to the conclusion, that we, as a people, may as really and trully forsake God as did those people. With all our light will not the condemnation be greater? Can't we just as truly rob God not only in our offerings as they did, but in our service, and by taking His day as a day of sport or a holiday, or for real work as is being done so much? Most especially do I wish to speak concerning the awful desecration of our Sabbaths by the railroads. The writer has lived for the past twenty years on the main line of one of our great railway systems that traverse this fair Southland of ours. Well do I remember when it was a most unusual thing to hear the whistle of a train on God's day. This was a quiet restful day with all the people, and there was such stillness and solemnity that it really seemed like God's day.

Behold what changes a few years bring; the day is fast becoming what they say it is in the large cities of the North—lost—what a sad word, but how true. The change has not come suddenly, but by degrees; it seemed that the trains, or those running them, knew they were doing wrong, so they would slip out quietly morning and evening, scarcely a whistle would you hear, but lo! they became bolder as they saw no interference, and from the seeming harmless passenger and mail train, here comes the perishable fruit and cattle train. No longer do they confine themselves to morning and evening and night running, but here they come in mid-day. The whistle seems to blow even louder than it does on other days, as it comes shrieking through the towns; as if, to defy even God Himself. It does interfere with His services more than you might think. It not only takes the poor, hard-working man who, above all others, needs preaching to and praying for—the railroad man—but it makes so much fuss, that if your church is anywhere near the railroad the noise even drowns the voice of the preacher as he tries to preach and pray. The defense that was made for the passenger and mail trains when they first appeared, was that this was a fast and progressive age, and that it was necessary to have Sunday mail. The reason often given why we should have Sunday mail was that other towns had it and that we should be as up-to-date.

Not only are the people troubled with the fuss and whistling of the trains, but as you approach the depots, you will find a crowd gathered for no other purpose than to see and be seen; and some are there to get jugs that are shipped on Sunday. Here we find young boys drinking in all they see and hearing that which is demoralizing in the extreme. Lately the railroad has reduced rates for Sunday trains only, whereby people can come and go at little cost; in other words, offering inducements to break the Sabbath, presumably to make the Sunday trains pay.

We feel that the poor, hard-working farmer who lives by the sweat of his brow would be far more justified in going to his field on Sunday to save a crop of wheat from spoiling, or his corn from grass, than the great heads of the corporations, who are rolling in wealth and already have more money than they can possibly use, who are forcing others to work, and depriving the hard-worked man of his Sunday, the day of rest which God intended that all should enjoy, so greedy for gain that they cannot spare one day out of seven.

What is the history of the nations of the world who have forgotten God in this non-Sabbath observance? Doesn't the physical man need rest from labor and care and attention to business, as well as the spiritual man needs the refreshing that the Sunday worship and observance brings? What troubles the writer is to know what is to become of this non-observance of God's day. While we are not all going this way or endorsing it, still the tendency is in this direction, and what we used to frown upon and not countenance, is now winked at by good people, and even being indulged in by some, not to say anything about the great Sunday newspapers which come extra large and often are unfit to be read any day, much less on Sunday. It seems to the writer that the iron hand of the law should take hold and save the day to the man who is forced to work and preserve the day sacred, as God would have it. While we are rightly instructing our represensatives in halls of legislation to always vote against the great whiskey curse, would it be inappropriate to suggest that some attention be paid this also; that some steps be taken to correct this great and growing evil! The writer does not give this as the solution, only writes this in the nature of a question largely, and hopes our capable editor will give his ideas as to the remedy, with the hope and prayer of God that something be speedily done.

The People of Jupiter have a Revival.

Dear Editor:—We, the people of Jupiter, had a splendid meeting at Oak Grove, held by Brother Staley, from Biltmore, assisted by Bro. Jno. Ammons the pastor, beginning on the second Monday in October and lasting eleven days.

Brother Staley did the preaching, which was most sublime for his delivery, its simplicity and power. There was great interest manifested among the sinners, quite a number professing faith in Christ and a number were added to the church by letter and by experience.

The meetings had a good attendance by the sister churches—the Presbyterian and the Methodist.

Asking your prayers, I am,

Very truly yours,

J. M. PICKENS.

Jupiter, N. C., Nov. 2, 1903.

Terms of Judgment.

How overwhelmingly terrible in the Day of Judgment to have all the sins of a guilty life confront us. Some pirates had been bringing tobacco to this country unlawfully. One day when they had some bales of it on board their vessel they saw the government ship coming after them. If those bales of tobacco were found on their ship they would be seen to be guilty, and would be surely punished. They were frightened, and nearly all the men went down in the hold of the ship and began to throw the bales overboard. They had them nearly all thrown overboard, when the captain sent up a boy to see how near the revenue cutter was to them. The boy looked, and then shouted down in the hold that the steamer was coming and "the bales will not sink!" Away back in the wake of their ship the bales floated, looking like a great sea monster yawning for their punishment. So will your past sins rise before you, if not washed away in the blood of Jesus.

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Executor's Notice.

Having qualified as executor of Needham Stone, deceased, late of the county of Wake, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 28th day of October, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment to me or my attorney.

This 20th day of October, 1903.

J. H. STONE.

E. F. UPCHURCH, Attorney.

I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

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Aunt Lucy's Rummage Sale.

Aunt Lucy had been at her brother's only a week, when at Bob's and Mary's and Tom's and Beth's place at the table was found, one morning, a copy of the following notice:

"In the library, this afternoon at two o'clock, will be a rummage sale. Bring all your habits, good and bad. No postponements on account of the weather."

"A rummage sale?" exclaimed Tom, curiously. I wonder if it's same's at the church, when the poor got so many good clothes for almost nothing. Is it?" and he looked around inquiringly.

"Ask Aunt Lucy, she knows—it's her writing," suggested Beth, carefully studying the penmanship of her notice.

"Is it?" asked Mary and Tom in concert.

"Couldn't be anything else as I see," said Bob. "But what have the habits to do with it? That's what I'd like to know."

"You haven't answered, Aunt Lucy," persisted Tom.

"All the explanations that are necessary about the sale are found on the card," replied Aunt Lucy mysteriously. "Each one do just as the notice directs, and this afternoon everything will be explained."

"I'd like to know, though."

"And I would."

"So would I."

"It will be good, whatever it is," nodded Beth, at their afternoon conference on the piazza, while waiting for the clock in the sitting room to strike two. At the appointed time Aunt Lucy's four nephews and nieces presented themselves at the library door.

"We've come," said Bob.

"And with one good habit," smiled Aunt Lucy. "Promptness!"

Beth looked curiously around the room.

"I—I don't see anything for sale—nothing new here."

"A rummage sale doesn't deal in new things."

"But there aren't any partly worn-out things here, except just what belongs to the room," added Bob.

"I've noticed," began Aunt Lucy, looking from one curious face to another, "since I have been here that Bob and Mary and Tom and Beth—why, that's every one in the family—have something they really ought to dispose of, and that's the reason the rummage sale has been announced. Did each one bring all his habits, good and bad?"

Beth looked at Tom, and Bob and Mary exchanged perplexed glances.

"I—guess—so," finally spoke Bob.

"And the bad ones we want to dispose of," said Aunt Lucy briskly. "Now suppose we begin the sale. What have you, Tom, you'd like to exchange a whistle-in-the-house habit for?"

Tom looked confused, for that was what his mother had tried for months to break him of doing.

"The habit of taking his hat off in the room, I think. Wouldn't that be a fair exchange?" and Aunt Lucy smiled so sweetly that Tom entirely forgot his confusion.

"Ye-es; and then I'll have two additional good habits," he laughed.

"Certainly—the bargain's made. Now don't let Mr. Determination go back on the agreement!"

"Mary, what have you to dispose of?"

"A peeping-into-things habit—things that don't belong to me," confessed Mary candidly.

"And you'd like"—

"A habit of saying only good things about folks," was the reply to her aunt's interrupted question.

"And Bob?"

"I guess the worst habit I've got for the rummage sale is getting angry at every little thing."

"Let me see," thought Aunt Lucy, slowly, "and you'll exchange it for—clean finger-nails and well-brushed hair and clothes. You'll have to get Mr. Will to help, so the exchange won't be made back again."

"And, Beth," you need a sunny smile in exchange for your occasional little"—

"Pout—I know I have it, auntie, and I want it to go with the other hateful things."

And what a successful sale they had! "In-a-minute," "don't-care," exaggeration habits, with a great many more, were disposed of, and in exchange so many good habits were received that Uncle Fred said, when he came for Aunt Lucy, he didn't believe they'd ever have material enough for another sale!—Zion's Herald.

Bible Study and Personal Experience.

The American Institute of Sacred Literature desires to announce the publication, November 15, of an address by President William Rainey Harper of the University of Chicago, on Bible Study and Personal Experience. The address was delivered in October, 1903, before the Young Men's Christian Association of Chicago, and the Illinois Association of Baptist Young People. The Institute wishes to make this address, which embodies the strongest possible plea for Bible study as a factor in the growth and development of the personal religious life, accessible to as large a number of persons as possible. It therefore offers the pamphlet at the actual cost of publication to all ministers, Bible teachers and others interested in the theme which it presents.

The distribution of copies of this pamphlet in any church or community ought to increase the number of Bible students, and deepen the desire for growth in the religious life by the eminently practical process of the study of the Word of God.

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Mrs. Virginia Townsend, of Shreveport, La., writes: "No more op um. I have tried no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address Dr B M. Woolley, 209 Lowndes Building, Atlanta, Ga.

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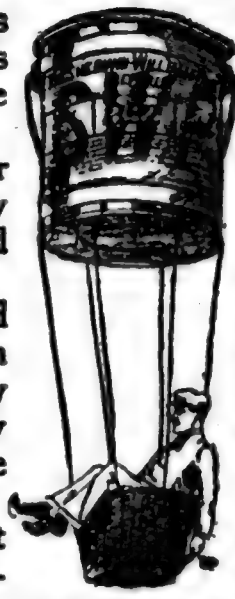

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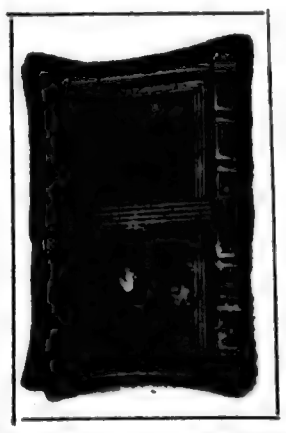

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The Bible Readers' Circle.

The following names have been added to our Bible Readers' Circle: I. W. Thomas, Miss C. J. Ballew, N. L. Shaw, Mrs. N. L. Shaw, Mrs. Nannie Simmons, W. J. Fulford, Mrs. W. J. Fulford, Mrs. E. P. Allen, Florence E. Edwards, Hettie Porter, Madie Porter, Mrs. T. O. Riggan, J. L. Shinn, Mrs. J. L. Shinn, J. M. Shinn, O. R. Shinn, R. J. Shinn, Ethel Shinn, Ernest Shinn, G. T. Barnes, Mrs. G. T. Barnes, W. S. Penny, Mrs. W. S. Penny, J. S. Farmer, Mrs. J. S. Farmer, David T. Herring, Mrs. David T. Herring, W. P. Rodwell, J. W. Shearin, W. H. Wright, John Young, S. P. Shearin, W. A. Shaw, Perry Dickerson, H. E. Rodwell, L. T. Vaughan, J. J. Nicholson, Mrs. J. J. Nicholson, W. G. Coleman, Sr., W. G. Coleman, Jr., Miss Annie Pegram, Miss Mary Rodwell, Miss Nettie Gardner, Miss Lizzie Gardner, Miss Birdie Shaw, Mrs. Charles Burrows, Miss Sallie Allen, W. B. Morton, Mrs. Eliza E. Woolard, G. E. Jackson, Mrs. G. E. Jackson, Miss Emily Campbell, F. H. Jones, Miss Ethel Jones, S. W. Oldham, Mrs. S. W. Oldham, Mrs. E. G. Thompson, Miss Hattie James, Miss Rebecca Davis, Dr. M. F. Carr, W. P. Lane, B. B. Wooten, Mrs. E. R. Lane, Miss Carrie B. Graham, W. W. Bobbitt, J. D. Calton, Nellie S. De Vane, Miles Bobbitt, Mrs. Y. R. Porter, Miss Mary G. Collins, Miss Delitha Naylor, J. S. Nowell, John H. Nicholson, Mrs. S. D. Lee, Miss Lizzie Nicholson, J. L. Coleman, H. B. Harris, Jim Riggan, Miss Birdie Ford, Miss Annie S. White, Miss Annie Riggan, Mrs. S. N. Eggleston, Miss Ellie G. Nicholson, Miss Charlotte Nicholson, Miss Mary J. Coleman, Mrs. J. M. Coleman, Mrs. J. L. Coleman, Miss Jessie White, J. L. Coleman, J. M. Coleman, Mrs. Susan Overby, Mrs. Ethel Overby, Mrs. A. F. Brame, Miss S. Estelle Perry, Miss Mattie Harris, Mrs. J. H. Nicholson, S. E. Loyd, A. F. Brame, Miss Emma G. Perry, L. L. Rodwell, J. R. Riggan, Mrs. Emma B. Egerton, W. E. B. Harris, Manson Overby, H. A. Nicholson, Marvin Drake, Miss Mamie Aycock, W. T. Johnson, W. B. Fleming, Miss E. H. Egerton, Miss Edna Earle Allen, Chas. R. Rodwell, Miss Helen Gardner, Rodwell Gardner, Nannie Rodwell, Anthony D. Harris, Miss Lillian Mangum, Miss Maude Riggan, John Harris, J. R. Rodwell, Miss Lucie Bell, Miss Eleanor Fleming, Benj. Rodwell, Joe H. Stone, Thos. B. Gardner, J. Edward Allen, D. H. Riggan, L. L. Miles, Harvey Riggan, Arthur Rodwell, Graham Rodwell, Pryor Allen, William Rodgers, Edward Price, Cary Price, Walter Gardner, John Rodgers, Walter White, Miss Georgie C. La Coste, Miss Ida Mangum, Mrs. M. G. Taylor, Mrs. Sallie Miles, Miss Sallie Bet Miles, Miss Julia Rodwell, Miss Ruth Weldon, J. Willie White, Mrs. J. Willie White, Miss Carrie Hudgins, Miss Mary Harris, Miss Sadie Johnson, P. R. Rodwell, J. H. Miles, J. W. Allen, J. M. Gardner, Mrs. J. M. Gardner, J. C. McCraw, Sr., Mrs. J. C. McCraw, J. H. Kerr, Mrs. J. H. Kerr, Dr. H. N. Walters, Mrs. H. N. Walters, F. C. Vaughan, Mrs. F. C. Vaughan, Miss Gertrude I. Abernethy, Mrs. A. V. Fleming, F. P. Gardner, Mrs. F. P. Gardner, W. A. White, Mrs. W. A. White, Miss Anna W. Wheeler, Miss Estelle Rose, Mrs. Sallie Hayes, Miss Eunice Mabry, D. H. Reavis, J. A. Ridout, Sam Allen, S. P. Phipps, Claude C. Tunstall, Miss Jennie Ridout, J. L. Ridout, Miss Mary E. Ridout, Miss Mollie Tunstall, Miss Bessie Bobbitt, Miss Lucy Wiggins, Miss Laura Edwards, Mrs. J. L. Ridout, Miss Luna Phipps, Miss Jennie Martin, Miss Indie Clarke, Miss Annie Wiggins, R. A. West, Miss Carrie Allen, Miss Annie Bobbitt, Miss Lou E. Brown, Mrs. Walter Allen, Mrs. Jennie Tunstall, John R. Stevenson, Miss Bettie L. Reavis, W. D. Weldon, T. A. Shearin, W. E. Bugg, H. P. Frazier, W. E. Hawks, T. W. Shearin, W. S. Terrell, Sol Terrell, Miss Olive Terrell, Miss Essie E. Bugg, Miss Sue Brickle, Mrs. W. S. Terrell, Mrs. J. E. Frazier, J. D. Tucker, Mrs. W. E. Hawks, S. A. Curl, Saluda Bugg, Nora L. Weldon, Mrs. J. T. Frazier, M. J. Tucker, Mrs. W. T. Felts, Thomas B. Weldon, Hugh C. Coleman, T. M. Tucker, W. C. Dunn, Miss Mattie Brown, Mrs. J. B. W. Jones, Mrs. J. R. Rodwell, Jim Bob Rodwell, Mrs. J. W. Allen, Mrs. V. L. Pendleton, Mrs. T. J. Taylor, Henry Wilker, Mrs. Henry Wilker, Mrs. N. H. Bartlett, Mrs. Frank Serls, Miss Blanche Serls, Mrs. L. D. Price, and others, whose names were not given me.

Appreciated Help.

Living as we are, ten miles from the railroad, and getting mail only three days in the week, we do not get the Recorder as soon as some others; but, with an anxious heart we desired to see it this week, to find out especially what had been contributed for Ministerial Relief.

I find to my gratification, and to the comfort of the dear old brethren and their families, we are $161.17 in advance of last year in this week's issue of the Recorder.

Thank you brethren in the name of the old brethren. I am glad for their sakes we will not disappoint them, but rather, we will gladden their homes by being able to give them even more than we have been giving them in previous years. As the interest on the Per. Interest Fund comes in, we are able to help them more. I am almost sure we will reach fifteen hundred dollars this year from the churches. With the interest on the "Fund" and the contribution from the churches, how we can gladden their hearts and homes, and make all things work for their betterment. Many hearts will be made glad after we make the apportionment the last Wednesday before the Convention in Charlotte.

We are exceedingly anxious for this brethren. They need it, no doubt, now, and will need it worse as the approaching winter comes on. We want to relieve their wants and necessities so far as we can help do it. Send in your contributions as early as possible that we may be able to embody them in the report to the Convention.

Those of the Associations which have met have (most of them), not forgotten us. Those which are to meet will not surely. Loyalty to the poor, means loyalty to Christ. "As oft as ye do it to one of the least of these, my brethren, ye do it to me."

Again let me thank all the brethren for their interest in this work. We want to make this work appreciative as well as effective. To do this we need your help, your prayers and your influence. God help us to do it.

Yours for the old preachers, the Board, and in the name of our Lord and Master, Jesus Christ.

J. F. MacDUFFIE,
Corresponding Secretary.
Rock Spring, N. C., Nov. 13, 1903.

MEETING BAPTIST STATE CONVENTION, CHARLOTTE, N. C., DEC. 9-13, 1903.

The Southern Railway wishes to call special attention to their regular service between all points for Charlotte, N. C. Three daily trains in each direction from all the principal points in the State. For full particulars reference special rates call on any agent Southern Railway or address

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The following letter explains itself. I want to add that the pastor of this church is one of the happiest preachers in the whole State, and believes he is the servant of one of the best congregations in this or any other State. They are united and alive to every good work.

THE LETTER

To Our Beloved Pastor:

Enclosed please find check for fifty-five dollars, donated to you by your brethren and sisters in order that you may fit yourself to go to the State Convention without cost to yourself. This is only a slight token of our love and esteem for you, and our appreciation of you and your services.

May God richly bless you and your labors in the future as in the past, with abundant success, and when life's labors are over administer to you an abundant entrance into His rest.

(Signed)
CLAYTON BAPTIST CHURCH.

I have just closed a good meeting with the church. There were about twenty professions of faith, and most of them will unite with the Clayton Baptist church. We are planning much improvement in our old church building during the next year and a general advance in our gifts to the mission objects. I will make effort to get all my people to read the Recorder next year. I want them all to join me in Brother Taylor's Bible Study Circle.

With gratitude to God for the blessings of the past.

Sincerely,
C. W. BLANCHARD.
Cary, N. C., Nov. 11, 1903.

Surry Union.

The Surry Union will meet with the church at Rockyford, November 28-29, 1903.

Saturday, November 28, 11 a. m.—Introductory sermon. C. H. Utley.

1 p. m.—Destitution in Surry. Dr. K. Thompson and J. I. Dimmette.

2 p. m.—Present needs. W. L. Reece and J. W. Bowles.

2.30 p. m.—The Baptist and the Bible. C. H. Stone and A. J. Williams.

Sunday, November 29, 10 a. m.—Apostolic model in missions. J. R. Lewellyn and C. H. Utley.

11 a. m.—Sermon. C. F. Fields.

Every church is requested to send delegates.

J. C. BASS,
For Committee.

THE MOST PLEASANT LAXATIVE IS VICK'S LITTLE LIVER PILLS.

Never gripe child or adult. Cure constipation. 25c. at druggists.

The special train over the Seaboard Air Line Railway to Richmond Thanksgiving Day on account of the Virginia-Carolina foot-ball game and the debate between Wake Forest College and Richmond College will carry a large crowd from Raleigh and Wake Forest. The fare for the round-trip is only $2.50. Train leaves Raleigh at 7.00 a. m., arriving Richmond 12.00 noon; returning, leave Richmond at 12.00 midnight, arriving Raleigh 6.00 a. m.

A GRATEFUL PATIENT.

Mrs. Rogers, Dying of Dropsy, Acknowledges Her Gratitude to Dr. Whitaker.

IRVING COLLEGE, TENN.

Dr. S. T. Whitaker, *Dropsy Specialist.*

DEAR SIR:—I should have written you long before this to tell of the wonderful cure your medicine has made of me. I was dangerously ill for several months with Dropsy. I suffered so much with shortness of breath and palpitation of the heart, I could not lie down, and the little sleep I got was in a chair sitting almost upright. My feet, legs and body were awfully swollen, I could not walk a step, and for three months was waited on as though I had been a baby.

My doctors pronounced my case incurable, and I thought I would surely die. Every remedy was tried, but of no avail. I had about despaired when a friend handed me one of your pamphlets and advised me to try you; I at once sent for a trial treatment. Although I was a very poor widow, I was enabled to make payment. I ordered further treatment, and taking full course I was cured of Dropsy.

My cure was a surprise to all, for every one who knew of my condition considered my case incurable. There are many prominent people here who would testify to what I have written.

I have no words in which to express my gratefulness to you for your wonderful treatment.

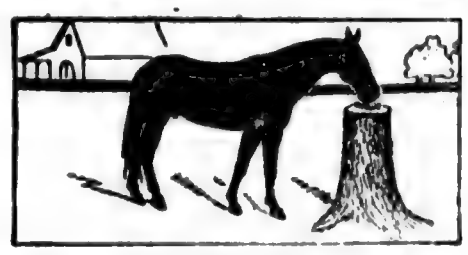
That God may bless you for the good you have done me, and spare you to relieve many of his suffering creatures is the prayer of

Yours most gratefully,
MRS. ANN ROGERS.

Dr. Whitaker, guarantees immediate relief to Dropsy patients. Give him age of patients and history of case and he will send you a free treatment with full directions sufficient to convince you of its merits. Address S. T. Whitaker, M. D., Dropsy Specialist, 41 E. Irwin Street, Atlanta, Ga.

P. S.—Send to him in care C. C. Department and get a sample of an absolute cure for Catarrh, Cold in Head and Hay Fever.

Stock lick it, Stock like it. **No dosing, No drenching.**



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Sandy Creek Union.

The next session of the Sandy Creek Union Meeting will be held with the church at Moon's Chapel, November 27-29. Introductory sermon by Rev. L. R. Dixon.

1. How may the growing indifference to public worship be overcome? W. H. H. Lawhon, O. T. Edwards and Robert Kidd.

2. Which should precede faith or repentance? Geo. J. Dowell, Rev. Hayse and R. P. Johnson.

3. Can we consistently receive members of any other denomination without baptism at our hands? D. R. Sears, A. K. Scotten and D. L. Webster.

4. What position should the Baptist church take in regard to temperance? L. R. Dixon, R. B. Lineberry and A. M. Moore.

5. What blessings may be desired from Christian giving? P. A. Ferguson, Rev. Fuquay, J. T. Paschal and W. V. Cheek.

J. L. SMITH.

Eastern Union, Dobson Chapel, Nov 27-29.

Friday, 11 a. m.—Introductory sermon, Jno. T. Albritton.

1.30 p. m.—Deacons: (1) Qualifications, W. N. Johnson; (2) Duties N. A. Shelley.

Methods and value of systematic giving. W. H. Middleton.

Saturday 10 a. m.—Devotional exercises.

10.30 a. m.—What should be the church's attitude toward moderate drinkers in church? J. N. Alderman.

Relation of prayer-meeting and Sunday-school to church. C. E. Daniel.

1.30 p. m.—Scripture treatment by church of offenses: (1) Private; (2) public. Jno. T. Albritton.

How to develop the mission spirit in our churches. L. R. Carroll.

Sunday, 10 a. m.—Sunday-school mass-meeting, conducted by Thad Jones.

11 a. m.—Sermon by J. D. Hufham.

J. N. TOLAR,
For Committee.

Montgomery Union.

Meets with the Stony Fork Church on Friday, November 27-29, 1903.

Friday, 11 a. m.—Introductory sermon. K. C. Horner.

1 p. m.—Organize.

DISCUSSIONS.

1.30 p. m.—The need of a greater spirituality in our church members. Speakers: W. H. Strickland, W. M. Bostick and T. Haywood.

2.30 p. m.—Biblical teachings on, and the benefits derived from restrictive discipline in our churches. Speakers: G. W. Henderson, N. H. Shepherd and D. Morris.

3.30 p. m.—The advantages derived from good literature in our homes. Speakers: H. M. Ingram, A. M. Thompson and Sidney Thompson.

Saturday, 9.30 a. m.—Devotional services by the moderator or some brother appointed by him.

10 a. m.—Missionary work and our duties in regard to it. Speakers: K. C. Horner, W. H. Strickland and H. M. Ingram.

11 a. m.—The Thomasville Orphanage work and our duty to sustain it. Speakers: G. W. Henderson, D. Morris, brethren Owen and C. Morris.

12 m.—Intermission.

1 p. m.—Scriptural teachings and our duties in regard to family altars. Speakers: W. M. Bostick, A. M. Thomson and Robert Hall.

2 p. m.—The Biblical teachings and our duties on the relationship of a pastor and church. Speakers: N. H. Shepherd, K. C. Horner, A. T. Strother and T. Haywood.

3 p. m.—The Scriptural teachings and our duties on temperance. Speakers: H. M. Ingram, C. H. Beckwith, C. Greene, James Ballard and C. Morris.

Sunday, 9.30 a. m.—Devotional services.

10 a. m.—Sunday-school mass-meeting.

11 a. m.—Missionary sermon by W. M. Bostick.

A full attendance is earnestly solicited.

Respectfully,
D. S. MORTON.

Transylvania Union.

Friday, 11 a. m.—Introductory sermon. F. M. Jordan.

2 p. m.—Organization.

2.30 p. m.—Duty of deacons. I. T. Newton and E. Allison.

3.15 p. m.—How may we develop a greater spiritual interest among our churches. J. M. Hamlin and J. R. Owen.

7.30 p. m.—Sermon. W. L. Kuykendall.

Saturday, 9.30 a. m.—Devotional exercises.

10 a. m.—The greatest needs of Transylvania Association; how are these needs to be supplied. H. P. Moore, P. P. Orr, Rev. W. L. Kuykendall and F. M. Jordan.

10.50 a. m.—The co-operative plan among our churches in calling pastos. (1) Is it best? (2) Is it scriptural? C. M. Gallimore and E. M. Allison.

11.30 a. m.—Sermon.—I. T. Newton.

2 p. m.—Condition of churches. Five minutes talks.

3 p. m.—Best methods of church work. Mr. Holtsclaw and Mr. J. K. Henderson.

7.30 p. m.—Sermon. J. R. Owen.

Sunday, 9.30 a. m.—Devotional exercises.

10 a. m.—Sunday-school mass-meeting and song service, conducted by Moderator.

11 a. m.—Sermon. W. T. Bradley.

S. W. HALL,
Committee.

Beulah Union.

The next session will convene at Blanch, November 27-29, 1903. Sermon by J. B. Wilson.

1. What is the relation between church and pastor? J. P. Moody and B. Y. Mebane.

2. How can we maintain the best attendance at our Saturday services? Rev. J. H. Harrison and Rev. T. B. Davis.

3. What attitude ought church members to take in regard to the temperance movement? S. B. Wilson and Rev. J. H. Harrison.

4. The Scriptural method of giving. J. A. Kersey and Rev. T. B. Davis.

S. B. WILSON,
J. P. WOODY,
Committee.

Red Mountain Church.

At a missionary rally held at our church on July 4, we organized a Woman's Missionary Society. Since that time the Society has been increasing in both number and interest. We have twenty-five members now and others are expecting to join soon.

It thrills my heart with joy when I see the earnestness of our Christian women and how God is blessing their efforts.

I held a meeting the first week in August, aided by Rev. A. V. Joyner, of Wake Forest. We had a gracious meeting. I baptized seven, and there are others to be baptized. Brother Joyner is an earnest and zealous young man. May the Lord continue to bless him.

We have increased our pledges to different causes by nearly double.

We give the Lord the praise, and pray for His blessings to ever rest upon His people.

W. J. JONES.

Bethel Hill, N. C., Nov. 4, 1903.

CURES BLOOD POISON, CANCER, EATING SORES, ULCERS, ETC.

Blood poison and deadly cancer are the worst and most deeply-seated blood diseases on earth, yet the easiest to cure when B. B. B. (Botanic Blood Balm) is used. If you have blood poison, producing ulcers, bone pains, pimples, itching skin, scrofula, scabs and scales, or deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B. B. B.) It will cure even the worst case after everything else fails. Among others cured was Mrs. M. L. Adams, of Fredonia, Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could only eat strained coup, yet the cancer healed perfectly by taking B. B. B. K. P. B. Jones, Atlanta, Ga., cured by B. B. B. of blood poison; had spots and eruptions all over the body, excruciating aches and pains in bones and joints, sore throat. His troubles resisted the treatment of the most noted doctors, completely cured by Bontanic Blood Balm (B. B. B.) which drains the poison out of the system, then every sore heals. B. B. B. makes the blood pure and rich and builds up the broken down body. B B. B. thoroughly tested for 30 years. Drug stores, $1; trial treatment sent free by writing Blood Balm Co., 89 Mitchell St., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of Botanic Ingredients.

"God tests us benevolently to prove and exercise our faith; the devil tempts malevolently to weaken and extinguish it."

CARRY GRIPPE KNOCKERS IN YOUR VEST POCKET.

Knocks out colds or la grippe in one night. 25c. at all druggists.

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Thanksgiving Day, Nov. 26th,

Account Virginia-Carolina Foot Ball Game and Debate between Richmond and Wake Forest Colleges. Fare . .

$2.50 Round Trip $2.50

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Leave Raleigh 7.00 a. m., arrive Richmond 12.00 noon; leave Richmond 12.00 midnight, arrive Raleigh 6.00 a. m. Vestibule coaches will be provided on this train and nice coaches will be set aside for ladies and their escorts. For further information, apply to . . . . . .

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Z. P. SMITH, T. P. A., Raleigh, N. C.

Time and Place of Meeting of Associations.

NOVEMBER.

Tuesday 24, Robeson, Big Branch.

Send corrections to Biblical Recorder, Raleigh, N. C.

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By Everett T. Tomlinson.
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The title is applicable to either the principal or the pupil. The former lays down the platform that a school should be self-governing and exist for its pupils' true development, and he wins. The latter begins by opposing his teacher because of his youth, and ends by falling in with his idea and conquers himself, and he wins.

Am. Baptist Publication Society
1420 Chestnut Street
PHILADELPHIA

..OXFORD SEMINARY..
OXFORD, N. C
There will be a few vacancies in dormitories at the beginning of Spring Term on January 5, 1904. Students purposing to enter then, will do well to apply at an early date. The charge for board and full Literary Tuition for Spring Term will be $70.00.
F. P. HOBGOOD, President.

Temperance.

Prohibition in Gaston.

The editor of the Gastonia Gazette tells how the thing works in Gaston County:

Twenty and twenty-five years ago Gaston County had a State-wide reputation for the number of its prolific distilleries. To-day, without a single distillery, Gaston is the leading cotton mill county in the South, and, pointing to her thirty busy factories, is able to say, "I have found a better way."

Twenty years ago Gaston had barrooms, distilleries, 14,000 people, $2,000,000 on the tax books. Now she has prohibition, thirty cotton mills and 30,000 people and $8,000,000 on the tax books.

How the Liquor Traffic Robs Laboring Men.

In $100 worth of boots and shoes $20.71 is labor.

In $100 worth of furniture $23.77 is labor.

In $100 worth of clothing $17.12 is labor.

In $100 worth of cotton goods $16.91 is labor.

In $100 of men's furnishings $18.34 is labor.

In $100 worth of worsted $13.55 is labor.

In $100 worth of liquor you buy $1.23 is labor.

One dollar and twenty-three cents as against $12.86, $13.55, $18.34, $16.91, $17.42, $20.71, $23.77, $25.17! What an object lesson!

In the above goods, in each $800 lot, is $147.73 labor employed.

For one year, 30 cents a day for drinks, will make $109.50. Call it $100. If eight laboring men spend $800 for furniture, hardware, boots and shoes, clothing and other good things, they and their families are made happy, but $147.43 goes to labor. Thus business is stimulated, labor is in demand and wages are likely to rise.

If the $800 is spent in the saloon, only $9.84 goes for labor. The man and his family get no benefit. He is made weaker for his work. He is less pleasant and affable in his home. Comforts are not there. Wife is not cheerful. Children do not love the home. He is more likely to lose his job. Everything is against him.

Suppose one hundred laboring men in a town, spending thirty cents a day in saloons, quit the saloons, and spend the money for clothing, houses, furniture and good things, how quickly would the town put on a new face. New stores and new factories would be needed. The saloon is the greatest pauperizer. Close it and as by an electric touch the poor-houses would close also.

Total Abstinence Imperative.

Western railroads are insisting upon total abstinence among employes. If all of the large corporations are going to keep their employes out of saloons on or off duty, thousands of rum shops will have to close. The officials of the Rock Island Road hope in this way to reduce the percentage of disasters and to secure a higher standard of efficiency. The use of whiskey on the Northwestern is the cause for immediate discharge. The Northern Pacific is very strict, while the Milwaukee delights to have prohibitionists in its employ. The Wabash has recently fallen into line. Men who drink even while not at work, are not wanted.

A recent Peru, Ind., dispatch says that the temperance rule is being rigidly enforced on the Wabash lines. Superintendent S. E. Cotter and Trainmaster S. Wells, at that point, have thrown a bomb into the ranks of the enginemen and trainmen on the eastern division of the system by discharging one of the most fearless and swiftest running enginemen on the line for disobeying the rule of the company pertaining to the use of intoxicants. It is said that the one dismissed was a frequenter of saloons. Fifty or more other men have been summoned before the officials and there is much anxiety among the men, many of whom know that the officials are aware of their wrong-doing.

The Wabash Company has been striving for years to keep its employes away from the saloons, but the determination among the officials here never was so earnest as at present, and it is likely that quite a number of men will be discharged within the next few days.

The engineer, with a bottle in his blouse and a turmoil in his brain, is not trusted with the safety of a train. He is recognized as unfit for responsibility.

Public opinion backs up his decision. Men and women and children will not trust their lives to a drunken man at the throttle. It would be next to suicide.

Yet, how many a man, engineer of his own life, as each of us is, thinks that it matters nothing to him or his destiny that he drinks. Many a man deliberately puts a drunkard in charge of his own fortunes and never dreams of danger.

The life whose inspiration comes out of a bottle is never expected to be a success.

Cigarettes.

We want boys, too, and young men, to read with attention and earnest thought this statement by Magistrate Crane:

"Ninety-nine out of a hundred boys between the ages of ten and seventeen years who come before me charged with crime have their fingers disfigured by the yellow cigarette stains."

That is to say, ninety-nine out of a hundred of all the lads charged with crime, from misdemeanors to burglarly, have had their moral sense weakened by the poison of cigarettes.

Fathers and mothers, especially fathers, should think about this, too.

The father who permits his young son to smoke, whose carelessness or indifference fails to see that the child is poisoning his mind and his body, is a derelict parent, and fails in his duty to society.

Magistrate Crane says: "I am not a crank on this subject. I do not care to pose as a reformer. But it is my opinion that cigarettes will do more than liquor to ruin boys."

The magistrate goes on to say that the practice of smoking cigarettes among boys is increasing to an alarming extent.

This is due to the vigorous efforts of the cigarette manufacturers to palm off their poisonous trash on the children of other people. It is due to the fact that the public conscience fails to discourage cigarette smoking by boys as it should do.

The boy with a cigarette in his mouth or in his hands is ruining his chances, his health and his morals just as surely as if he held a whiskey glass in his hand.

The police who eagerly make an arrest when a child is sent for a pail of beer by his father show utter indifference in allowing children to smoke on every street corner.

Magistrate Crane outlined as follows the course of the boy who begins by smoking cigarettes—and what he says is based on no theory, but on his personal observations as a police magistrate, upon hundreds of sentences that he has been compelled to pass.

This is the progress of the unfortunate child who begins cigarette smoking—at least in many cases:

First, cigarettes. Second, beer and liquors. Third, craps—petty gambling. Fourth, horse racing—gambling on a bigger scale. Fifth, larceny. Sixth, State prison.

The police pursue vigorously the keeper of an opium den. They make periodical forays in the Chinese quarter, looking for opium pipes.

Cigarettes smoked by children in this country do every year ten thousand times as much harm as has ever been done here by opium from the beginning of time.—New York Journal.

Every farmer boy wants to be a school teacher, every school teacher hopes to be an editor, every editor would like to be a banker, every banker would like to be a trust magnate, and every trust magnate hopes some day to own a farm and have chickens and cows and pigs and horses to look after. We end where we begin.—Salina Index.

Johnny—"Grandpa, have you any teeth?"

Grandpa—"No, my child; they have all gone."

Johnny—"Then I think I'll let you hold my nuts while I run an errand."—Glasgow Evening Times.

The saloon curse will not be destroyed until the government—or the people—dissolve partenership with it.

Distressing Stomach Disease

Quickly cured to stay cured by the masterly power of Drake's Palmetto Wine. Invalids no longer suffer from this dread malady, because this remarkable remedy cures absolutely every form of stomach trouble. It is a cure for the whole world of stomach weakness and constipation, as well as a regulator of the kidneys and liver.

Only one dose a day, and a cure begins with the first dose. No matter how long or how much you have suffered you are certain of cure with one small dose a day of Drake's Palmetto Wine, and to convince you of this fact, the Drake Formula Company, 24 Dearborn Street, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to every reader of the Biblical Recorder who desires to make a thorough test of this splendid tonic Palmetto remedy. A postal card or letter will be your only expense.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

There is but one power in the land stronger than the saloon, and that is the church.

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It is the great remedy also for Indigestion and Sour Stomach. Has no effect on the heart. For nervousness and brain fag it is unequalled.

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

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Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

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Obituaries.

Dr. Matthew Moore.

Dr. Moore, for many years the most prominent and influential citizen of Duplin County, died at his home, six miles of Warsaw, on the morning of the fifth instant. His ancestors, a thrifty, hardy stock, were among the earlier settlers of Onslow. His father, Daniel Moore, Esq., came to Duplin while a young man and settled as a planter. The educational needs of a large family of children impelled him to remove to Kenansville, and when this task was completed he returned to his plantation, and there, in 1864, closed a long and useful life. For many years he was a deacon of the Baptist Church in Kenansville, and always the friend and helper of his pastor, Rev. George W. Hufham.

Dr. Moore was born on the 19th of December, 1831, and educated principally at the Grove Academy which, under the management of Dr. James M. Sprunt, was then at the height of its popularity and without a rival in all this part of the State. Among the young men gathered there at that time were the Gillespies, John D. Stanford, Judge David Saunders, of Louisville, Ky., W. H. Williams, and others of like spirit. His cheerful, genial disposition and his fondness for athletic sports, specially running and jumping, made him popular with his fellow-students and his quiet, gentlemanly manners and his application to his tasks, endeared him to his teacher. In that golden age of the academy no one maintained a higher standing or left a better record. Dr. Chauncey Graham, the leading physician of the county, prepared him for the Medical Department of the University of Pennsylvania, and in due course he graduated with credit from that celebrated institution.

For some years he was in the full tide of a profitable practice, but the management of a large estate and public cares which came upon him obliged him to retire from general practice, though his enthusiasm for his profession did not abate. To the suffering poor around him he gave the benefits of his knowledge and skill. His former slaves found him a friend in need, and his tender care for all who were dependent on him was something beautiful to see.

He was a member of the Board of Agriculture when the A. and M. College was established. He was also one of the directors who founded the Asylum for the Colored Insane at Goldsboro. He was constantly on the Board of County Commissioners, and most of his life a justice of the peace. It has been noted that in this latter capacity there were no appeals from his decisions to the higher court. His clear insight and large common sense drew his neighbors to him as arbitrator between them in their business and other troubles.

In his home he maintained the spirit and manner of the times in which he grew up: the lavish hospitality, the cordial welcome, the thoughtful courtsey, the unfailing good humor. To his children he was the wise father and the affectionate companion.

He was through his whole life a firm believer in the truths of our holy religion, but it was only in his later years that he publicly identified himself with the followers of Christ. At the time of his death he was a member of the Methodist church, and here, as everywhere else, he was the "servant of all." Without pretense, claiming and seeking nothing for himself, his desire was to serve his brethren and do his Master's will.

For a year or more he had been suffering from organic disease of the heart. As a physician, he knew the nature and certain end of the disease, but he did not trouble his family or his friends.

On the morning of his last day he rose and dressed as usual and went out to superintend the feeding of the stock; whistling cheerfully as he went. A little later they found him dead. It was the beautiful closing of a long and useful career.

For many years he had been a member of the Masonic Lodge at Faison, and his brethren laid him to rest according to the solemn ritual of that ancient order. The present writer, who had been his schoolmate and friend, assisted the pastor, Rev. Mr. Sasser, in the religious exercises, which preceded the burial.

Dr. Moore was twice married. The first kife was Miss Middleton, and of that union there were three daughters. One of them married Hon. O. H. Allen; another is the wife of Hon. W. H. Allen; the third daughter is the widow of Dr. Kennedy, youngest son of Rev. W. M. Kennedy.

The second wife of Dr. Moore was Miss Sarah Hurst Hill, youngest daughter of the late Col. Jas. K. Hill, of Duplin. She died a few years before her husband, leaving four children, who are very worthy of their noble parentage.

J. D. HUFHAM.

Bro. Pruden Ashley.

On November 2, 1903, Brother Pruden Ashley passed from time into eternity. He came to his death in a very sudden and unexpected manner. He had worked nearly all the afternoon, when he and his brother took their guns and started in search of game ,but alas! he accidently shot himself, and was dead before his brother reached his side.

He had only been married a few years. He had built a comfortable little home only a short while ago, and had other buildings going up at the time of his death. He was in the bloom of health, and the prospects were bright for a long and happy life. But death has cut them all asunder! He possessed a kind and gentle disposition, and to know him was to be his friend.

Amid a large concourse of people, the writer spoke from the words, "If a man die, shall he live again?" after which tender hands bore his body to its last resting place, and was buried near the grave of his dear little babe who died some months ago.

He leaves a wife, three brothers, two sisters and a host of relatives and friends to mourn their loss. But we trust their loss is his eternal gain.

Weep not, dear sorrowing ones, your Father has promised to be with you. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

"Leaves have their time to fall,
And flowers to wither at the north wind's breath;
And stars to set—but all,
Thou hast all seasons for thine own,
O Death."

GEO. W. WHITE.

Mrs. Alice G. Miller.

On the third of November, 1903, Jesus passed through our midst and took from us our beloved sister, Mrs. Alice G. Miller, in the 30th year of her age.

She leaves a husband and three children and a host of friends to mourn their loss. She professed faith in Christ at an early age, and up to her death, she had been a faithful follower of the Lord.

The funeral services were conducted by her pastor, Rev. J. M. Haymore, who referred to her as being with the hosts in heaven; and earnestly pled with her loved ones to meet her there. While the body was being peacefully laid to rest, in the Jersey Church grave-yard, "Sleep on, Beloved," was sung. Blessed are the dead which die in the Lord.

Resolved 1. That we bow in humble submission to the will of God, and acknowledge that He doeth all things for the best.

2. That the church here has lost a faithful member, and her death is keenly felt in our town, but we trust to submit to the rulings of a loving Father.

3. We extend to the bereaved family and relatives our heartfelt sympathy in their trouble, and commend them to Him, who knows how to sympathize and help.

4. That we shall ever cherish her memory, remembering her noble life among us.

5. That a copy of these resolutions be sent to the Biblical Recorder, North Carolina Baptist and her country paper, also a copy to the family, and a copy spread on the minutes of our church.

REV. J. M. HAYMORE,
MRS. W. P. CAMPBELL,
MRS. E. P. WALTON,
Committee.

Spencer, N. C., Nov. 7, 1903.

What Will Cure A Bad Catarrh

A Noted Doctor-Preacher of Atlanta Seems Able to Permanently Cure This Disease by an Entirely New Home Method That is Attracting Attention.

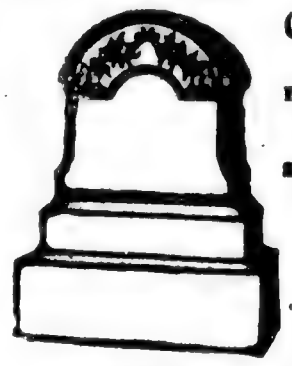
SENDS IT FREE TO ANYONE WITHOUT EXPECTING PAYMENT

Those who have all along doubted whether there really was a permanent cure for catarrh will be glad to learn that an eminent Southern doctor-divine, J. W. Blosser by name, has discovered a home method whereby catarrh can be cured to the very last spec without regard to climate or conditions, and so that there shall be no misgiving about it he will send it free to any man or woman without expecting payment, for while others are spending fortunes in advertising Dr. Blosser uses his money to build up his discovery, and therefore he can afford to send a trial package free and let the results speak for themself.

The doctor's discovery is radically different from the schemes that the country has recently been flooded with, and the results he has achieved seem to mark a new era in the scientific cure of chronic catarrh, foul breath, hawking and spitting, stopped-up feeling in the nose and throat, coughing spells, difficulty of breathing, catarrhal deafness, scratching in the throat, asthma, bronchitis, and the many other symptoms of a bad case of catarrh. The first day's use will clear the nasal passages and the lungs and then the catarrh germs are dispelled and you are forever freed from this annoying disease.

The doctor is willing to rest his case on the free package he sends you, and the fact that his company now occupies four large floors would seem to prove that his discovery is genuine; so send your name and address without delay to the Dr. Blosser Co., 90 Walton St., Atlanta, Ga., and you will receive the free package, illustrated book, etc. The least you can do is to find out what the doctor has got, as you can't be anything out, one way or the other, and you surely should be cured.

Raleigh Marble Works



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RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Commencing Sunday, September 6th, and continuing to Sunday, November 1st, the Seaboard Air Line Railway will sell round trip tickets to Forestville, N. C., from Raleigh for 55 cents. Tickets to be sold on Sundays only.

$28.60 plus $2.00, Raleigh to Hot Springs, Ark., and return. Up to and including September 30th, tickets to be sold each Wednesday and Saturday with final limit 60 days from date of sale.

For further information apply to
C. H. GATTIS, C. P. & T. A.,
Raleigh, N. C.
Z. P. SMITH, T. P. A.,
Raleigh, N. C.

SOUTHERN RAILWAY.

In effect October 11, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:30 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 29, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 35, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 5:30 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
E. L. VERNON,
T. P. A., Charlotte, N. C.
T. E. GREEN,
City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

The Biblical Recorder.

FOUNDED 1833 BY THOMAS MERRITT.

ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each word should be paid in advance.

We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Acknowledgments.

November 18, 1903.

State Missions.—Oregon, $5.50; Kinston, 67.85; Atkinson, Wilmington, 1.00; W. M. S., Poplar Springs, 6.00; Worthville, 10.00; Liberty, Liberty, 4.00; Bethany, W. Chowan, 8.32; W. M. S., Bear Swamp, 3.25; Laurinburg, 6.20; W. M. S., Warsaw, 2.75; Cedar Fork, 15.57; W. M. S., Cedar Fork, 2.60; Sylva, 2.30; Mt. Harmony, 3.00; Centre Grove, W. Chowan, 25.00; Troy, Montgomery, 6.95; Macedonia, Chowan, 2.08; Tar River Asso., 54.58; Hepzibah, 7.79; Sunbeams, Maxton, Robeson, 4.65; W. M. S., Red Mt., expense, .60; W. M. S., Mt. Galeed, Bladen, 6.20; W. M. S., Mill Creek, Flat River, 6.00; Leesville, 8.43; Bladen Asso., 70.95; Midway, 1.00; N. Wilkesboro, 5.64; Brush Creek, Sandy Creek, 4.00; Bethany, Sandy Creek, 3.38; W. M. S., Laurinburg, Pee Dee, 2.00; Union, 22.15; C. E. Haire, Keener, N. C., 1.00; Emman's, 3.45; W. M. S., Mt. Zion, Tar River, 1.00; Mt. Zion, Tar River, 2.50; Holly Springs, Raleigh, 3.00; Bethany, Central, 6.10. Total this week, $383.79. Previously reported, $10,955.75. Total this year, $11,339.54.

Foreign Missions—Middle Swamp, Chowan, $30.00; W. M. S., Warsaw, 1.50; S. S., Murfreesboro, W. Chowan, Rally day, 7.12; W. M. S., Parkton, 4.20; Thomasville, 2.56; Tar River Asso., 102.31; Hebzibah, 7.59; W. M. S., Maiden, So. Fork, 2.50; Sunbeams, Monroe, Union, 3.25; Bladen Asso., 32.52; Midway, 5.01; Union, 3.36; Singletary's X Roads, Robeson, .50; W. M. S., Raft Swamp, Robeson, 3.71; Oakdale, Robeson, 1.50; Mt. Moriah, Robeson, .60; Bloomingdale, Robeson, 2.50; Raft Swamp, Robeson, 30.42; Sunbeams, Raft Swamp, Robeson, 1.10; White Pond, Robeson, 1.00; Rowland, Robeson, 4.66; Antioch, Robeson, 3.24; W. M. S., Antioch, Robeson, 1.10; Pleasant Grove, Robeson, 9.21; Hog Swamp, Robeson, 4.00; Zions Tabernacle, Robeson, 1.74; Long Branch, Robeson, 7.99; Pleasant Hill, Robeson, 2.90; Big Branch, Robeson, 15.56; Saddle Tree, Robeson, 7.30; W. M. S., Saddle Tree, Robeson, 4.35; Spring Hill, Robeson, 5.15; Tolarsville, Robeson, 3.85. Total this week, $314.30. Previously reported, $14,179.44. Total this year, $14,493.74.

Home Missions.—S. S., Murfreesboro, Rally Day, $7.13; Thomasville, 2.94; Tar River Asso., 5.50; W. M. S., Maiden, So. Fork, 2.50; W. M. S., First, Greensboro, 10.00; Bladen Association, 17.68; Midway, 1.00; Union, 15.45; Singletary's X Roads, Robeson, 2.21; W. M. S., Raft Swamp, Robeson, $1.31; Oakdale, Robeson, 1.50; Oakton, Robeson, 3.57; Pleasant Hope, Robeson, 5.12; Mt. Moriah, Robeson, 1.25; Jackson Swamp, Robeson, .75; Bloomingdale, Robeson, 2.50; Raft Swamp, Robeson, 3.31; Back Swamp, Robeson, 1.00. Total this week, $83.72. Previously reported, $7,063.33. Total this year, $7,147.05.

Education.—Tar River Asso., $15.00; Hepzibah, 1.06; Bladen Asso., 21.37; Union, 10.00; Big Branch, Robeson, 15.65. Total this week, $63.08. Previously reported, $2,618.99. Total this year, $2,682.07.

Ministerial Relief.—Kinston, $10; Tar River Asso., 29.81; Bladen Association, $16.03; Zions Tabernacle, Robeson, .35. Total this week, $56.19. Previously reported, $1,396.09. Total this year, $1,452.28.

Total reported for all objects this week	$901.08
Previously reported for all objects	37,172.94
Total reported for all objects this year	38,074.02

WALTERS DURHAM,
Treas. Baptist State Con.

Mount Zion Union.

Mount Zion Union to be held with Berry's Grove Church, Friday before the fifth Sunday in November, 1903.

Friday, 11 a. m.—Introductory sermon by Hight C. Moore, of Chapel Hill.

12 m.—Organization of the union an enrollment of delegates.

1.30 p. m.—What is the missionary spirit? Why is it essential to church growth? Why to pastoral success? Speakers: J. O. Alderman, E. R. Harris and Chas. E. Maddry.

3 p. m.—The enlargement of our missionary work for the present year in our State and Association. Speakers: C. J. D. Parker, J. C. Hocutt and J. F. McDuffie.

Saturday, 10 a. m.—What is the Bible doctrine of Christian giving and what blessings does it promise? Speakers: J. O. Alderman, W. S. Olive and H. C. Moore.

11.30 a. m.—Executive session. Meeting of the executive committee.

1.30 p. m.—The necessity of system, definite and well-worked plans in our churches for the development of the missionary spirit and contributions. Speakers: J. C. Hocutt, Reuben Shipp and J. F. McDuffie.

3 p. m.—Our duty in regard to the development of our young membership. Speakers: C. J. D. Parker, J. H. Highsmith and J. O. Alderman.

Sunday, 10 a. m.—Sunday-school mass-meeting.

11 a. m.—Missionary Sermon by Hight C. Moore.

2. p. m.—Sermon by J. O. Alderman.

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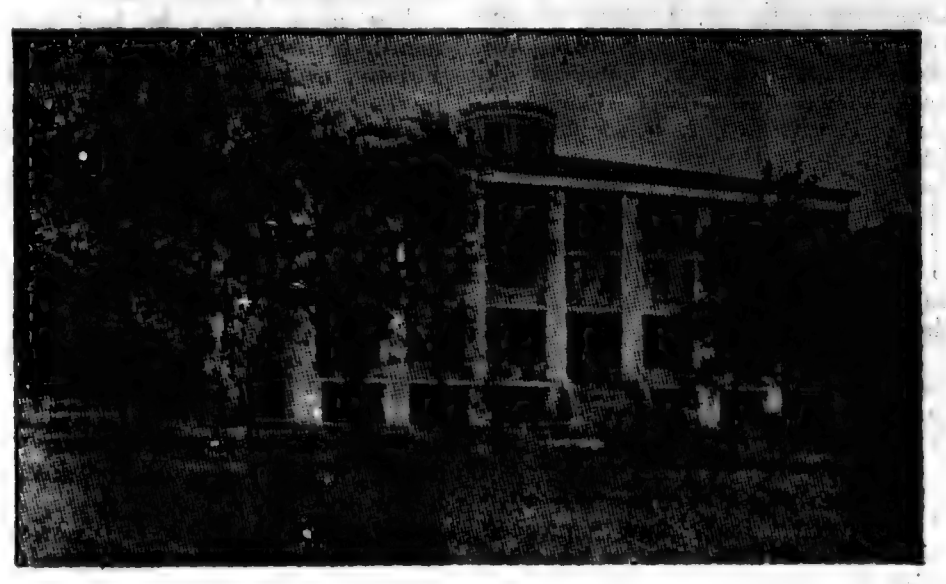

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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 22.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 25, 1903.

DEMOCRACY AND OPINION.

The American people believe that they are destined of Heaven to prove to the human race that Democracy—rule by the people—is the best form of government; better than tyranny, better than monarchy, better than aristocracy. In this statement citizens of all political faiths will agree, and in this sense every American citizen is a Democrat—a man who believes in rule by the people as the best form of government.

* * *

It may seem that we are covering old ground here. Very well. Each generation must learn everything anew. If the rising generation should grow up believing that democracy means tariff-for-revenue, free-silver and the election of certain candidates, this larger idea of democracy would be lost to them and to the Nation in their time. And on this account, since we see that the larger principle has been lost sight of in the small and passing policies of the several political parties, we are here writing a statement of the program of Democracy—what is contemplated in the idea.

* * *

The program of Democracy contemplates rule by the people through Public Opinion. The government in a true democracy is government not by force of arms, but of Opinion, the opinion of the people. In a true Democracy every man will have an opinion and every man will express his opinion freely.

If Opinion is so important to Democracy, it must be free. It is just as important to Democracy as air is to the human body. In the degree that Opinion is suppressed, in that degree is Democracy eclipsed. Democracy is not government by your opinion or my opinion, by the opinion of poor or rich, wise or unwise, good or bad, by the best opinion or the worst opinion; but Democracy is government by the Opinion of all. Each man must express his opinion before Democracy can shed her full light.

Instead, therefore, of punishing a man for expressing an opinion, we should give him freedom. We should require his opinion of him. He is doing no more than his duty when he expresses his opinion. He is performing his service to Democracy and to the Public just as you perform yours when you contribute the result of your thinking to a question.

It will not do to take up this or that man and ban him, saying, "This case is not one of freedom of opinion; this is a case of expediency; this opinion is erroneous; it will not do." To follow such a course will lead to an Aristocracy or a Monarchy of Opinion. A few will resolve that only their opinion is fit for freedom and suppress all the rest; and Government by Public Opinion will have departed. We should then have, instead of Democracy an Oligarchy. We are often nearer to this than some would confess.

* * *

To be sure, there are limitations. If a man is not intelligent, his opinion is likely to be foolish. Democracy therefore contemplates universal intelligence. Education is, therefore, in the program of Democracy. Again, a man may utter immoral opinions. The public have set up certain moral standards, which are a part of civilization. For example, we hold that Anarchy is evil. And by common consent and by law men are forbidden to teach the doctrines of Anarchy. Or to take a more direct example, we hold that lying is immoral. And if a man would teach that lying is good, the public would suppress him—that is if he taught it in any way save by example. Or, again, if a man would teach that social equality is desirable, the public in the South, at least, regarding social equality as immoral and as a menace to the general welfare, would suppress that opinion. Democracy, therefore, contemplates not only intelligence, but also honesty of opinion and morality of opinion. But beyond these limitations there is freedom—freedom for the widest differences, freedom for errors, freedom for old ideas and new, freedom for acceptable and unacceptable, hopeful or pessimistic, agreeable or disagreeable opinions. In an atmosphere less free Democracy cannot make progress. It will die for want of breath and food.

It becomes everyone, therefore, that believes in Democracy to express opinions freely, and to grant an equal freedom to every other citizen; to inquire if the opinions are intelligent, honest and moral, and when they are found so to be, to give them place; not necessarily to accept them, but to let them have free course in order that Democracy which feeds on Opinion, may flourish. Such an opinion must take its chances, must make its own fight, must live on its merits or die of its faults. It will; for to kill him who expressed it affects it not at all. It is wrong to abuse or punish the author of such an opinion, futile and weak and wrong. Public abuse is not greatly to be feared in a time when it is so freely and wantonly indulged in; but it is punishment, and it should not be inflicted upon a man on account of his opinion. Defeat the opinion, if you can, abuse it, denounce it, upset it; but have respect to the man as you yourself would be respected; clothe him in the garments of Democracy, which he and you serve and which is the hope of your both; and protect him, if for no other reason, because he does his part to supply Democracy with her food and breathe, which is Opinion.

* * *

Consider how much more happy and enlightened a State would be in which these ideals were firmly held. Each man would think; and each would have the advantage of every other's thinking. How smoothly the civilization would run! What peace there would be! How much more enlightened every man would be. How quickly problems would be solved.

Peace comes to him that brings it, so we have been told. Let freedom come on the same condition; and we shall have no more to ask.

A SONG OF HARVEST.

O Painter of the fruits and flowers!
We thank thee for thy wise design
Whereby these human hands of ours
In Nature's garden work with thine.

And thank that from our daily need
The joy of simple faith is born:
That he who smites the summer weed
May trust thee for the autumn corn.

Give fools their gold, and knaves their power;
Let fortune's bubbles rise and fall;
Who sows a field, or trains a flower,
Or plants a tree is more than all.

For he who blesses most is blest;
And God and man shall own his worth
Who toils to leave as his bequest
And added beauty to the earth.

And, soon or late, to all that sow
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven.

—John Greenleaf Whittier.

MODERN PRINTING STATISTICS.

The Economic Side of the Industry.

The development of the "art preservative of all arts" has been very rapid during the last decade, and many of the changes have been revolutionary, resulting in enormously increased product, manufactured in quicker time and at a much lower cost. The quality of the work has also improved. The far more general dissemination of intelligence, the rapid means of intercommunication between all parts of the world, with the cheapening and broadening of educational facilities, constitute one of the most notable features in the progress of the world during the past fifty years; and the one most vitality contributing to all our great industries is the printing press. Some idea of the volume of business may be gained when it is stated that in 1900, the census year, the value of the finished product was $347,055,050. This sum was almost equally divided between newspapers on the one hand and book and job printing offices on the other. In the United States there are 22,312 establishments, 15,305 of which publish or print newspapers. The total capital invested is $292,517,072. A large clerical force is necessary to transact this amount of business; 37,799 salaried officials, clerks, etc., draw $36,090,719 in salaries, while the actual work is done by 162,992 persons, drawing $84,249,954 in wages. Miscellaneous expenses of these establishments were $55,897,529, and the cost of materials used was $86,856,990.

Of the total value of products, advertising forms 43 per cent, subscriptions and sales 35.8 per cent, and book and job printing, including miscellaneous products, 21.2 per cent. The total circulation of daily papers is enough to supply one for every five inhabitants, and the total circulation per issue of weeklies and monthlies is one to each two inhabitants. Ninety-four per cent of all the publications are printed in the English language. One and a quarter billion pounds of paper were used in the census year. Of this amount 77.6 per cent was consumed for newspapers and 16.4 per cent for books and periodicals, and only 6 per cent for job printing. On analyzing the total circulation of each State it is found that the ten leading States supply four-fifths of the circulation per issue of all publications, thus indicating the concentration of circulation in certain populous States. Weekly publications are more numerous in proportion to the inhabitants in the West and Northwest. New England ranks high in dailies, but low in circulation, suggesting that in that densely settled region the daily has to some extent supplanted the weekly.

There were 18,226 publications reported to the census authorities, while 3,046 publications failed to report. This would give a remarkable total of 21,272 periodicals, and the aggregate circulation of those reporting was 114,229,334 per issue, while the aggregate number of copies issued during the census year was 8,168,148,749.—From the Scientific American's Special Number on "Modern Aids to Printing."

GIVEN A BAD NAME.

At the close of the passion-play I sought out some of the principal actors, and found them kindly and interesting. To the Christus I gave a commission for a carved picture frame, and this he afterward executed beautifully. With the Judas, who was by far the best actor in the whole performance, I became still better acquainted. Visiting his workshop, after ordering of him two carved statuettes, I said to him, "You certainly ought to have a double salary, as the Judas had in the miracle plays of the Middle Ages; this was thought to be due him on account of the injury done to his character by his taking that part." At this the Oberammergau Judas smiled pleasantly and said ,"No; I am content to share equally with the others; but the same feeling toward the Judas still exists"; and he then told me the following story: A few weeks before, while he was working at his carving-bench, the door of his workshop opened, and a peasant woman from the mountains came in, stood still, and gazed at him intently. On his asking her what she wanted, she replied: "I saw you in the play yesterday! I wish to look at you again. You look so like my husband! He is dead. He, too, was a very bad man!"—Andrew D. White, in the Century.

THE BAPTIST LAW OF CONDUCT.

BY W. R. L. SMITH, D. D.

Micah grasped it eight centuries before Christ and stated it in the memorable formula: "What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" A barren formalism was stifling the spirituality of priest and people The letter was crushing the spirit, and the outward was displacing all the inward aspects of true religion.

This peril is ever present with us. Our Lord announced the old prophet's principle anew, when He said: "If any man will be My disciple, let him deny himself, take up his cross and follow me." He lived a genuine human life on this earth, occupying most of its relations, and filling them with the fragrance of heaven. He was son and brother; neighbor, citizen and friend; a workingman, a learner, a worshipper, a teacher and leader. His life was full of the experiences common to your life and mine. Under his burdens and amid His temptations, He lived a human life, absolutely without sin or stain, weakness or frailty. He is our law of conduct incarnated, the light of the world, and the sole exemplar of perfected character. This is God's pattern of a saved life, and our likeness to Him, is the test of our discipleship. It is easy to preach, to sing, and to pray, to say Lord, Lord, but it is all in vain, unless we do the things He commanded. So the Baptist standard of conduct involves the possession of the disposition or mind of Christ, and the imitation of His example.

John, the beloved, in the latest utterance of inspiration, said: "If a man saith he abideth in Him, he ought also so to walk, even as He walked." If you claim to be converted, you must make your practice conform to your profession. If a shrub says: "I am a rose-bush," then let us see the blooms. If a tree says, "I am of the fruit-bearing species," then show us the red apple or the luscious pear. If you say, "I am a Christian," then we demand some exemplification of the conduct, the temper and spirit of Jesus. John's saying is simply a re-statement of Micah's rule of conduct, and of Christ's. It is a self-evident truth, the most important ever uttered. Practically, it is the aged Apostle's last word, a summing up of Christian duty, making the practical aim of Christianity simple and clear to the common multitude of men.

Jesus had no vanity. He shunned publicity, sought no man's compliment. Do you follow Him? He had no pride. He never made one display of His powers or gifts to win applause. Can you and I say this of ourselves? He was a stranger to envy. No man's wealth, distinction or rank ever put bitterness in His soul. Can this be said truly of us? He was unselfish. Himself, his ease, comfort, prominence, He thought of not at all. Plans for the good of others monopolized His mind, and the execution of them absolutely consumed Him. On this score, it is needless to ask how you and I compare with Him. This unselfishness of Jesus touches the heart and core of character. It is the keenest rebuke ever administered to the hypocrisy of self-regarding, self-centered men and women who call themselves Christians. Service, self-sacrifice and love are the eternal watchwords in the Baptist law of conduct.

Jesus' life, His manner of behavior, is God's plumb-line for the testing of our own. The vibrating cord with its leaden weight is indispensable to the architect; the multiplication table is indispensable to the processes of arithmetic, and so the alphabet, to the construction of a literature. With his simple instrument, the builder lifts the smooth and perpendicular walls into strength and beauty. With the holy criterion of the life of His Son, our Father proposes to fashion your life and mine into a most divine shapeliness and perfection. It is not strange that we shrink from comparison with a faultless model. The Pharisee measured himself by the publican: "I thank thee that I am not as other men, even as this Publican." Others took the aristocracy for a pattern, asking, "Have any of the rulers believed on Him?" You and I incline to substitute public opinion as the standard of reference inquiring if we are not up to the ordinary moral and spiritual requirements? Some men today satisfy themselves with a course of living which falls within the sanctions, and escapes the penalties of the law of the land. Not one of these tests does God accept. Christ is His straight line, wherewith He will mould His people's character, build His church, and erect His empire on earth.

This plumb-line in the hands of the Almighty, is an inexorable critic. Brother, He drops this straight line down along side your soul and mine. Happy are we if the revealing cord shows evenness and perpendicularity. The work will stand, for the foundation is good and the walls meet the test of rectitude. But what if it reveals irregularities and protuberances? That straight line condemns the bent and swaying wall. The Divine Architect declares it weak, unsafe and dangerous. Tear it down. And so the instrument of soul-building becomes the emblem of judgment. Yes, there is an inexorableness about our Baptist law of conduct. An orthodox creed, good as [illegible]can furnish no refuge from this mandatory code. Sectarian zeal and controversial fury, have sometimes, served to divert attention from spiritual poverty and moral obliquity. Our beneficent law of Christian conduct waves its sceptre above the head of the defender of the faith. With a tremendous insistence it urges that the Christlike life and temper is the best vindication any doctrinal tenet ever held. A most significant change is taking place today among Christian people in the transfer of emphasis from doctrinal discussion to the sphere of personal piety. Dogmatic clamor imposes on us less and less, while the spirit of Christ impresses us more and more. A new and deeper interpretation of the kingdom of God is steadily winning its way in the Christian intellect and heart. The social ideals of Jesus, contained in the sermon on the Mount, are to be realized in this world. Men are to love one another, in hornor prefer one another, bear each other's burdens, and so fulfill the law of Christ. The demons of envy, pride, selfishness and hate are to be driven into the outer darkness, and the angels of justice, mercy, truth and love are to minister to men. This is the end and aim of our Baptist law of conduct. It is worthy the chief position and stress in our theology. Defect in the spirit of Christ is our deadliest heresy, and it shall be well for us, when it is so regarded. The best and the soundest Baptist, after all, is he who walks even as He walked.

Richmond, Va.

What Shall Be Done With Our State Sunday School Work?

BY B. W. SPILMAN.

I am glad that Bro. H. C. Moore said what he did about the future of the Sunday-school work of the Baptist State Convention. What are we to do with it? We must either continue it or drop it.

That some Sunday-school work needs to be done no one can doubt. But How, is the question which our Convention must solve. Shall we drop our own work and give all the strength of our forces to the Inter-denominational work? I would not have our workers do less for the Inter-denominational work but rather do more for our own.

The ideal plan, it seems to me, would be to have the Board of Missions and Sunday-schools select a Sunday-school Field Secretary and commission him as one of its regular appointees as it does other missionaries. The name is of no special significance. Call him a State Missionary if you want to. Let him work as a missionary of the Board just as do other men work for it.

To this Board the Convention it. To this Board the Convention committed its Sunday-school interests as well as its preaching interests. What is the Board going to do about it? Is preaching the only thing that can be counted State Mission work? For several years the Board appropriated from its State Mission funds a large sum for the holding of Institutes for the training of negro preachers. I think it did well in so doing. But white Sunday-school teachers need some training. Is it all right to train negro preachers with State Mission funds and all wrong to train white Sunday-school teachers with State Mission money?

For five years I worked under the State Board and every year of my active work in the State up to last December I was a member of the Board, and I think that I know the sentiment of the members. They do not wish State Mission money to go into Sunday-school work. There is also a strong sentiment in the State against it. This sentiment must be respected. As I see it, if the work is committed to the Board as at present constituted nothing will be done. If a separate committee be appointed from the Board and no funds given it it is powerless to act. If a Field Secretary be selected as the executive head of the committee and is instructed to raise funds for the work, then we have two executive heads of one Board and two collecting agents in the field. That is not going to work. And there is no necessity for it.

It might be best to ask for a separation of the Sunday-school work from the Board and drop the word "Sunday-schools" from its name and select an entirely new Board. Let it have a Corresponding Secretary who would undertake the matter of raising funds—he might receive a small compensation for this service, his work being done by correspondence. Then let the Field Secretary be free to push the field work. The money can be had for the support of the work. But it must be somebody's business to get it. A man in the field who will touch the life of our Sunday-schools in city, town and country—who would be ever ready to lend a hand, to cheer a weak struggling school into new life; who could infuse new life and enthusiasm into the schools struggling with their problems; who could go to the very best schools and train the teachers; who could touch the life of our schools and colleges; in fact who could be the embodiment of the very best thought of the Sunday-school work of the world and would give it to our churches—such a man could be supported and would be willingly supported by our people. But somebody must look out for getting the money.

A separate Board is a poor way to do it, and maybe we had better drop the work and have the Inter-denominational work alone as the stimulus for our Sunday-schools.

I have no pet scheme for the work. I write this that the brethren may be thinking about it. We must do something at Charlotte. What shall it be?

Kinston, N. C.

Whiteville News Notes.

During the last few months I have held meetings with all my churches, except one mission point.

At Whiteville, Bro. L. Johnson was with us a week and greatly strengthened our work by his strong gospel sermons. We regret that he had to leave us just as the interest was its best. The pastor continued several nights and baptized five at the close.

At Lennon's Cross Roads, Bro. F. T. Wooten assisted me. I find him an excellent helper in meeting work. The church was ready for the meeting, and the interest developed at once. On Friday we closed by baptizing eighteen and restoring one. This church is in fine spiritual condition. The contributions have steadily increased for the past four years. We note an increase of 60 per cent in mission contributions last year.

At Smyrna the pastor did the preaching. We had a precious meeting, resulting in seven additions by baptism. The past year's work has been very gratifying. The pastor's salary has nearly doubled and mission contributions increased by 270 per cent.

At Livingston's Chapel the pastor again did the preaching, and at the close baptized fourteen and restored one. The brethren are completing a nice new house. For six months they were without a pastor. During the last half of the year they gave more to our conventional work than in any previous year, and are rejoiced over it. They have just raised the pastor's salary $50.00 and made the payments monthly.

The Boardman Mission is growing. From the first it has been self-supporting, and we hope soon to organize a church there.

Have been in good meetings with brethren K. Barnes at Bloomingdale, A. H. Porter, at Pleasant Plains and Frank Wooten at Wanamaker, S. C. Our work in the Cape Fear-Columbus Association is very encouraging. The past year was our best year's work; the outlook was never so bright. For this, we give the Master praise.

J. G. BLALOCK.

THE RACE PROBLEM: DROP IT.

It is a Political Problem and Legal Problem—Not Religious. The Negro Race Has Been Evangelized Our Duty is in China, Africa, Etc

BY C. G. WELLS, PASTOR AT STATESVILLE

Under the title "Has the Home Board a Field?" and sub-title "The Solution of the Race Problem," an honored brother recently contributed to the Biblical Recorder more than five columns of matter, in two parts. The opening paragraph of "part two" is an admirable and sufficient answer, if any be needed, to the entire contribution: "Just now all sorts of men are coming forward with all sorts of patent schemes for the solving of the negro problem. And there is not one of these schemes—no not one of them—that can bear the light of rational investigation and interpretation."

The white man has a burden; but, in so far as it relates to the "race problem," it is political and legal, not religious. For more than half a century the politicians have been working campaign thunder and party votes out of the "race problem," and have been "solving" it to the satisfaction of some and to the disgust of others. I doubt the wisdom of persistently injecting into our denominational records and religious discussions a topic which is so prone to awake the echoes of the political wigwam and to destroy the spiritual power of our fraternal gatherings. I believe that there would be no loss, but rather gain, should we make no allusion to it in our denominational meetings and religious press for a hundred years.

I hold that the only "race problem" for the white people of the South to solve, at the present moment, is a political and legal problem; and that, because it is such, we ought to let it drop out of our religious discussions.

Touching our obligations to missionary effort, I candidly think that we owe no missionary support to the negro race in the South today. The duty enjoined by the great commission has been fairly well discharged toward them. Speaking broadly and generally, they have been evangelized. To them the gospel has been preached, and they have accepted Christ. Christianized, with churches and many schools, and with a fairly effective ministry, they ought, henceforth, not only to supply all their religious needs, without financial aid from another race, but also to bear a part in the world's evangelization, according to the Scriptures. The Savior whom they have accepted, enjoins this duty upon them as well as upon us.

If we are in confusion or doubt as to the people toward whom our missionary efforts should be directed at this moment, we should get back to Calvary, and, with a world-wide sweep of vision, take our bearings in the light of the face of the Son of God and of the great commission. Over against the religious aspects of the negro race in the South, as the case stands today, place the "Dark Continent," place China, Japan, India, Italy, Mexico, South America, and all the rest who have not heard the gospel of Christ; and, having done this, look upon the Christianized negro race, dwelling in the midst of wholesome religious influences in the South, and then look out upon the "fields," "white already to harvest." When we do this, my judgment is that there will be little question in the devout inquiring heart as to the line of duty at this hour. The command of our Lord should ever be more potent in all of our lives than any call to take up a real or imaginary "white man's burden." If we listen to the one authoritative Voice, our present century efforts will not be toward the negro race, nor the solution of a "race problem," but "into all the world" among the nations that know not God.

The Field White—Many Idle.

BY J. S. SMILEY, SWAIN, N. C.

Our beloved brother of Cary, N. C., in a recent Biblical Recorder has disclosed startling facts for the Baptist churches and ministers of North Carolina. He says, "Only half the field unoccupied and half the laborers not at work"!

Startling, the very heading of his interesting article? It seems from the staring facts that neither Associations, Conventions nor the Mission Boards are able to correct the mistakes and supply the vast destitution. What is the matter? A field full of churches that are possessed of 1,175 ordained Baptist ministers and only five hundred and fifty-six at work! Only two Christ-given instruments are to be found, the church and ministry, who can carry out the great commission by the grace of God only, and when those two fail, all the remaining organizations are powerless.

We all love our Associations and co-operative mission bodies, but the only successful bases of all evangelism rests immediately where Jesus put it. There is no defeat in the Lord's kingdom wrought and served by a Christ-called ministry and Christ-organized church. Such as I have named do truly love and serve the Master, and both churches and preachers of the grade indicated, will evidently work in harmony for the glory of God and the salvation of man.

Sometimes, however, the best of the saints make mistakes, but it is not according to Christian tactics for them to continue in such.

As the writer sees the trouble, fault rather, both the churches and the ministers are to blame for all this vast amount of idleness in our State, as we fail to use our time and opportunities as we can and should. We believe in pastoral calls by a church, but the call should be made by solemn prayer and meditation rather than by personal ambition and partisan spirit. I don't believe that the ministers should ever electioneer for pastorates as some do. Such a system of securing pastors by churches will result in a failure, because they are not brought together by the true spirit. Zion can travel truly and successfully only when the Good Spirit leads all parties.

Doubtless there are some unworthy men who have entered the ministry, not having been called by the Lord, and some churches, so-called, have been organized who had nothing to gratify but worldly ambition, and when the leading elements set their heads to rule in their own proud way, or tear things to pieces, then our blessed Master is left out of the action, and so the good and true are often snubbed for the time-being. Then, again, we see a spirit of human popularity among some that is hurtful. We know a county in this State that has twenty-five Baptist churches and eight ordained ministers, and among all these, there are only two or three ministers serving as pastors where their membership is. It seems from such a state of things that much of the churches practice is to ordain their ministers and refuse them as pastors.

Some ministers have charge of four churches, with their work scattered over a field from ten to twenty miles from the minister's home, while other good and true brethren have no church at all.

When will the churches and preachers see their failures along the line of local church work and evangelization? The time was when the monthly meeting served its place well for lack of laborers, but those worthy fathers prayed the Lord to send forth more laborers, and He has sent them, so that almost every church may have services every Lord's day, but many of their children fail to recognize and use their gifts from the Lord. We are just a little too choice in this matter.

Why, if we only loved the good cause like the primitive disciples, we would now work all the time from Jerusalem to Antioch, and the glorious gospel proclamation of the Lord would be made in nearly every church every Sunday. This is certainly possible in the western part of the State. As to our eastern brother's section, it may be that they have been left destitute because of the way they have treated the gospel. The testimony of a true servant of God being delivered and refused, often results in the dust of his feet standing as a witness.

The Lord deliver us all from vain glory and presumtuous sins, and set us all in our proper places in the work of His kingdom!

How We May Learn to Use Our Sword.

BY AMOS R. WELLS.

Eph. 6:17; Heb. 4:12,13; 2 Tim. 2:15.

President Roosevelt, in his noble address on the Bible, cites Lincoln as a model Bible student: "Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the ninteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it so that he became almost 'a man of one book,' who knew that book and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed."

There is no other way to learn the use of the Bible than that—hard, persistent, loving study. The best of one's time, the freshness of the day and of the brain, is none too good for this work. That eminent African, Booker T. Washington, the leader of his race, says: "No matter how busy I am, I always make it a rule to read a chapter or a portion of a chapter before beginning the work of the day."

Then, having obtained your Bible truths, make them yours by meditation. Dr. Cuyler says that every growing Christian is a ruminating animal, chewing Bible truths as a cow chews her cud. "One strong Bible text," he says, "lodged in the memory and turned over and over and well digested, will be a breakfast for your soul, and in the strength of it you go through the whole day." Bible-reading that is not followed by meditation is like rain on a seive.

Perhaps the chief reason why so many persons get so little out of their Bibles is that they do not use what they do get. What a large harvest may be reaped from a very little of the Bible has been illustrated over and over on the mission fields. For example, a missionary in India once gave to a passer-by a tract largely made up of Bible verses. Years afterwards another missionary, going to that neighborhood, saw a company of worshipers under a tree, stopped, and learned that sixteen of them were Christians ready for baptism. They showed him that worn little tract, which had brought them all to Jesus Christ. Such examples could be multiplied indefinitely.

The only way to learn to use the Bible for helping others is to use it. We must read the Bible for that purpose. We must store our memories with all kinds of helpful verses, since the sword of the Spirit is as useless as any other sword would be if left on the shelf at home. But all this is vain unless we speak out the truth we have thus accumulated.

Get close to men. Learn their needs. Show your sympathy. Draw out their troubles. Then do not trust in your own wisdom, but bring forth the wisdom of God. And as thus you feed others, you will yourself be fed.

Some Suggestions.

It is not hard to make suggestions or ask questions, and he who ventures to make suggestions to others often exposes himself to criticism. I think I know those to whom I speak, and believe that some of them will seriously consider these suggestions, and if they are good, act upon them.

The pastor's course at Wake Forest is in its infancy—not yet a year old. Several of us spent a month there last year and were greatly blessed and profited. Knowing something of the help that it is to a young pastor, I want to urge that a large number of the pastors attend this year. Brother Cullom says the course will be much better this year. Some of us don't understand how that will be, but let him make good his promise. I think it is an undisputed principle of Christianity, that when a Christian is benefited he wants everybody else benefited. It is on this principle that I make the following suggestions:

1. To the churches. Send your pastor. Give him a vacation, and if he is not able to pay his expenses, help him. I don't believe in giving to the pastors who receive a good salary and are able to pay their own way, but those who have sacrificed and refused larger salaries to preach to you, deserve to be helped. You deacons know your pastor's financial condition, or you ought to know it. Talk to him about going. If he has got common sense he will not be insulted when you tell him he ought to go. If the deacons neglect this matter, let some good woman start it. See that he goes, and God will bless you for it. And, young pastors, don't be indifferent about it. Ask your church or churches for a vacation and go if you are able. As one who has tried it, I can say you will not regret it.

2. To the State Mission Board. You are all wiser and better men than I am, but I having had the pleasure of attending the course last yea, may be able to make a suggestion. I only ask you to think about it before you meet just after the Convention at Charlotte. Make arrangements for the missionaries to attend. Give them the vacation when you appoint them. I believe it would be wise to add a few dollars to the salary of every one who does go to help pay his expense. I believe it will be more than repaid in money from their fields in one year. There are difficulties in the way, but there are difficulties in the way of every good work. They can be met.

3. To the pastors. This is a treat in store for you. It is worth making a sacrifice for. I believe that God has sent it to you. If you ask me what benefit you will receive, I answer, "Come and see." You can't afford to ask your church to help you, but you can ask them to give you a vacation. Begin now to get ready.

W. C. BARRETT.

Louisville, Ky.

It is astonishing how large a part of Christ's receipts is devoted solely to the inculcation of happiness. How much of his life, too, was spent simply in making people happy! There is no word more often on his lips than "blessed," and it is recognized by Him as a distinct end in life, and the end of this life, to secure the happiness of others.—Henry Drummond.

News Notes.

....One thing, do not forget—send your pastor to the Convention.

....An election for prohibition has been called at Spring Hope.

....Secretary Johnson says State Missions will need $30,000 next year.

....Some brethren, at any rate, are interested in the Sunday-school work.

....Bro. P. Oliver changes his address from Dalton to King, Stokes County, R. F. D. No. 1.

....Pastor G. N. Cowan, of Kinston, preached for the Freemason Street church, Norfolk, Sunday.

....Treasurers, take notice. Send in all amounts for State Missions at once. This is highly important.

....See how our Bible Readers' Circle is growing. Every Baptist ought to read the Bible every day.

....The Wake County Sunday-School Convention met in the house of the First Baptist church, Raleigh, last week.

....Of course you are coming to the Convention. Then send your name this week to the Committee and save trouble.

....The cause of State Missions never needed a mighty lift from every church so much as it does now. Lend a hand next Sunday.

....No emotion so lifts up one as that emotion which is the heart of Thanksgiving; nor is any vice more degrading than ingratitude.

....Pastor Morgan, of Weldon, will take his flock through the Bible this year. There is surely a Bible Reading Revival in our churches.

....Bro. J. M. Fleming has had a good year's work as missionary of the South River. He has conducted a number of successful meetings.

....The Southern Railway has suspended its Sunday freights, save such as carry perishable stuff. This is a timely recognition of the law of God.

....The regular forces won in the Arkansas Convention, and they enter on the New Year's work much encouraged. A great advance was made last year.

John O. Rust, D. D., of the Edgefield church, Nashville, Tenn., has accepted the pastorate of the First church, Seattle, Wash., and will begin his labors November 15.

....Pastor Stallings is conducting a series of meetings at Chestnut Hill church in Salisbury. J. W. Little, of Wingate, is doing the preaching. The signs point to a good meeting.

....Pastor R. P. Walker, of North Henderson, baptized 126 on his field this year. He is going to Morehead City, and it is certain that he will prove a powerful addition to the Atlantic work.

....We are sending out requests for renewals. Promptness in this matter will be greatly valued by us. The Recorder's subscription price is low, and we must collect promptly and thoroughly.

....The Board of Aldermen of Raleigh on Monday elected three Dispensary Commissioners entirely acceptable to the moral forces in Raleigh. The dispensary here will have a fair trial.

....The Raleigh Baptist Tabernacle has organized a Men's Club. That church already does much to meet the social demands of its members; and this advanced step will be watched with interest. By the way, we shall shortly have a description of the Tabernacle by Pastor Massee.

....The last Association meets this week—the Robeson; but a new one will be organized next week—the Johnson. It might take its name from any of our several worthy Johnsons.

....Bro. S. W. Oldham was in Raleigh on Monday. He has conducted two meetings on his Greene County field, and is much pleased with the outlook. He says that three-fourths of his congregations are unsaved people.

....Think of it—if our churches raise $3,500 in hat-collections in the next thirty days, certain brethren will raise $10,000 and pay the last dollar of the University debt. Could we get up a better Christmas present to our girls than that?

....The Eastern Union meets with the Dobson's Chapel church on November 27-29. Those wishing to reach it by rail will be met at Magnolia if they will write to J. W. Bradshaw, at Magnolia, N. C., telling what day to meet them.—W. N. Johnson.

....Rev. W. B. Daughtry has accepted the pastorate of the Blackstone, Jonesboro, and Burkeville churches. This leaves the Cape Charles field in Northampton vacant. We congratulate the Blackstone field upon securing so good and true a man.—Religious Herald.

....Prof. C. S. Farris, an alumnus of Wake Forrest College, has been elected dean of Stetson University, DeLand, Fla. Through many years he has been a useful Baptist in the peninsula, and now he is practically president of Stetson Baptist University.—South Carolina Baptist.

....Capt. J. H. Picot has published in Charity and Children five lists of excellent books for the Orphanage children. We will print others. He agrees to give list No. 1. Mr. T. M. Arrington, Moderator of the Tar River, agrees to give number 2. The editor of the Recorder will take number 3. Who will take the others?

....Pastor Shinn writes from Salemburg: "Yes, let us have a Pastors' Conference at Charlotte preceding the Convention. It would do a great deal of good. Yes, let us have it. My churches have instructed me to get ready and go to the Convention, at their expense. I am serving a big-hearted, loyal people."

....The temperance tide continues to rise in Texas. The Governor and the Attorney-General are strong temperance men. Dr. B. F. Riley, of Houston, reports that eight more counties voted "dry" in seven days. They are electing temperance men to Congress. Hurrah for Texas! Let all our States do the same. Drinking whiskey is not a fit qualification for any office in the gift of the people.—Western Recorder.

....The Baptists of Salisbury, under the leadership of Pastor Parrish, will soon have one of the best houses of worship in the State. It is commodious, convenient, modern and an honor to the people who are laboring so hard to complete the house. Some brother who wishes to help in a good cause, could make no mistake to send Pastor Parrish a contribution to help at this strategic point.

....A liquor man met Mr. J. W. Little on the street in Salisbury the other day and said: "Say, ain't you de man who was lecturing here on de streets of Salisbury last July, speaking on temperance." "Yes, I'm the man," said Mr. Little. "Well," said the whiskey man, "you see we have licked you." "Yes," said Mr. Little, "we are like poor Lazarus, licked by dogs; the dogs of Salisbury have licked the men who have souls and love God and respect His will." Well answered, although we know quite well that some worthy citizens voted for the saloons. We name Colonel Henderson, for one.

....Bro. Noah Biggs, of Scotland Neck, says that we cannot afford to have the debt on the University hang over us, now that we can see our way clear to pay it, and so much depends upon its payment. Paying the debt means enlargement of the institution and taking in 100 more girls. Not to pay it is to close the door in their faces. This is a practical statement of the case.

...."Resolved, That we commend the earnest zeal of our pastor, J. H. Rich, in starting the plan of individual pledges inasmuch as it has placed our church on a firmer financial basis, also his zeal in improving our church interior, and we earnestly desire him to continue to be our pastor and to carry on the good work started." The resolution was unanimously passed and the individual pledges show a 25 per cent increase in pastor's salary.—Greensboro Telegram.

....Pastor Booth, of Hertford, writes: "I have had quite a good summer's work in protracted meetings, helped other pastors in five meetings, and held one in each of my two country churches—Bethel and Yeopim. Bro. Josiah Elliott aided me at Bethel, and I was alone at Yeopim. Baptized ten at former and three at latter. My people here broke in on us recently and pounded us soundly. Such experiences are not soon to be forgotten. I shall try to do better work now since such means to urge me on have been resorted to."

....The Board of Trustees of Trinity has been called to consider the Bassett affair. They will meet December 1. It is said that Dr. Bassett, moved by the efforts to turn his utterances to the injury of President Kilgo and Trinity, has offered his resignation. He wishes no one to suffer but himself. This spirit will reveal the man to many that have not known him. By the way, it is quite remarkable how highly all who know him have spoken of him—at the same time deploring his utterances and condemning them straightly.

....Cardinal Gibbons has given commendation to an English version of the four Gospels which an American priest has prepared "from the Greek text, direct." Throughout the translation this priestly scholar puts the word "repent" in place of the "do penance" of the Douai Bible. This not only repudiates the authority of the Vulgate, but knocks away the foundation for the Catholic doctrine of penance. We joyfully submit this as another exhibit in proof of our frequently repeated thesis—that the Catholic church is changing toward truth in spite of itself in this free land and under the pressure of popular liberty.—Interior.

....That zealous and able pastor, W. H. Wilson, writes: "I have just closed a good meeting with Bro. R. W. Crews at Beck's church. Brother Crews has been with this church some fifteen years. He is a good pastor, and has a noble people to work with. This meeting closed my evangelistic work for the year. During the year I have assisted in several revival meetings outside of my field. They were all good. I have held four on my field, assisted by brethren Beeker, Day, Greaves, and Sheets. It has been my pleasure to baptize 102 this year. I have never done a harder year's work. I have been in the pastorate twenty-three years, and am pastor of my first church, without a break from the beginning."

....Missionary Ginshing writes from Pernambuco, Brazil: "Time is very scarce just now, therefore excuse postal. We have been blessed of late, marvellously, and we want you and your readers to help in praising the Lord. Last month over 30 were baptized in this district, and two new churches organized. This month four more were accepted, and perhaps over twenty will be baptized before the month is finished. From all over the State come invitations asking for evangelical literature, Gospel and Gospel preachers, but our means are so limited that we cannot possibly supply all. Our theological class closed last month, and some students are doing evangelical work. Pray for us and this promising field. God bless you all."

....The Hendersonville church surely has one of the best Baptist parsonages in the State. It is an attractive, commodious, modern home. Only a few of our churches realize the value of a pastor's home. If our churches want pastors one of the best first steps is to build a home for one. If you want to attract martins don't you put up a martin box? Let one brother say, "I'll haul the foundations," another, "Ill furnish the heavy timber," another, "I'll lend my team for a week," and so on. Let some one start with a liberal part, see every member, and before you are aware of it the building will be completed. Try it. Then invite your pastor to it. And you can support him too, while he gives his time to your spiritual needs.—Skyland Baptist.

....Bro. Thomas Chalmers sends the following news of Samaria Baptist church: "As we are an offshoot of the First Baptist church in Raleigh, it might interest you to know what we are doing. We had a special meeting early in October, which resulted in twelve professing faith in the Lord, two restored, and the church greatly uplifted. We had three candidates baptized on the first Sabbath in November, and two more awaiting baptism. At our last regular meeting the church unanimously gave our pastor, R. S. Stevenson, an indefinite call to continue preaching for us, as we all enjoy his preaching, and love him very much. We also have an evergreen Sunday-school of thirty-seven in number. Average attendance 28; Superintendent, W. A. Taylor."

....South Carolina has a State Evangelist—Elder H. P. Fitch, aged 67 years. His work is quite satisfactory, as the following from the Baptist Courier indicates: "He entered upon the duties of State Evangelist the first of last April. Since that time he has held twelve revival meetings in different parts of the State, resulting in the addition of 290 to the churches. This only represents a part of the great benefit the churches have derived from his labors. Wherever he goes he is truly the pastor's assistant, and his work among the people, along with the pastor, tends to strengthen the bond between the pastor and the church. Brother Fitch is interested in every department of our denominational work and it is his pleasure always to help develop the spirit of missions and benevolence, and his ministry is a benediction to any church."

....One of our pedobaptist exchanges which sends out a circular telling those addressed that it has received the sum of $10,000, that it may send itself to ten thousand Baptist ministers for one dollar a year (though its regular price is $3.00) has an article, written apparently for Baptist consumption, on "Christ's Condition of Salvation," to which we shall try to give some attention next week. In another paragraph it quotes from the Watchman something about Church Federation, and closes with the remark: "What is wanted is Federal Union—not denominational absorption. Such a union would leave the Baptist church as it is, exclusive, of course, of close communion."—Journal and Messenger. Baptist papers do not ask for endowments, but they must be strongly supported if they shall withstand the work of endowed papers. We can do little with a great number of small and weak papers.

....J. S. Hardaway arrived last Saturday from Oxford, N. C., and on Sunday occupied his pulpit at the Central Baptist church. He was greeted by a large congregation at the morning service, and preached a fine sermon. At the conclusion of the service all the members went forward to greet their new pastor, and they gave him such a cordial welcome as must have made him feel thoroughly at home among them. His family will arrive next week.—Newnan Herald.

....The Religious Herald reports the 80th annual General Association as "the best in fourscore years." The Baptist and Reflector has the habit of speaking of the last Convention as the best, but the Herald's statement seems not to be a manifestation of habit, but the enthusiastic expression of conviction. The total amount contributed for the several objects was $101,556.26. These gifts were distributed among the Boards as follows: State Missions, $23,441.35; Sunday-school and Bible Board, $6,432.70; Education Board, $4,692.55; Foreign Missions, $29,479.15; Home Missions, $15,325.26; Ministers' Relief Fund, $4,203.02; Orphanage, $17,892.23.

....Pastor Simms, of Waynesville, writes: "Dr. W. M. Vines, of Asheville, is with me this week in a meeting. May I ask the praying readers of the Recorder to remember us pleading at a throne of mercy daily, while we thus labor together? It seems to those of us who are out here in the mountains, isolated as we are from the great religious body politic, that we are almost alone. The uplift of the masses of Christian people who are in these mountains ought to be the burden of the Baptists hosts of North Carolina more than it is, it seems to us. I've been here sixteen months, yet no general representative of the Baptists of the State has ever been with us, not even the editor of the Recorder. We long to hear of seasons of refreshing from the presence of the Lord, even in other parts of the State; and we are praying that while on other's mercy drops may be falling, some may fall on us. It seems to some of us that the spirit of evangelism is not abroad in our State. We should pray for it, and we should work for it. We see the Baptists of Texas have just had a great meeting. They raised $75,000 for State Missions alone. Why? How? Because of what? Just this: They are evangelizing the State mightily. About 2,500 baptisms in last ninety days, out there. Can't we North Carolina Baptists wake up? Can't we evangelize the State? Can't we raise $50,000 for State Missions next year if we want to do so? Undoubtedly! May the Lord give us an uplift mightily, all over the State, and especially bless us at the coming session of our State Convention in Charlotte."

Heavy Dividends.

A gift of $25, $50, or $100, to be paid on condition the whole debt of $15,000 is wiped out, is really worth $15,000, since it secures that much, which otherwise I cannot get at all.

Moreover, with our present teaching force and equipment we could teach another hundred girls with little extra expense. This would mean a net income of something like $5,000. With the debt removed we could build a house for 100 girls without calling on the denomination. Will it not pay handsomely to make some sacrifice and pay this debt?

A Christian business man recently said of this proposition: "Not one of us would hesitate to borrow money to make such an investment for ourselves. How are we to excuse ourselves for not sacrificing something when the investment is for the glory of God?"

R. T. VANN.

What Has the Board Done for the Sunday School Work?

BY LIVINGSTON JOHNSON, SECRETARY.

Brother Tucker, in his article last week says: "There is not now, nor has there been within my knowledge or information any well directed or organized effort on the part of the Baptist State Convention or its Mission Board to push the Sunday-school work in the State." He says further, that "a special Sunday-school Board should be created into whose hands this work should be committed." It may be well to refresh Brother Tucker's memory on this point. This very plan was tried, faithfully tried, by the Convention and failed. A separate Board was appointed, with a Sunday-school Secretary. Some of our best men held the position of Sunday-school Secretary, but were not able to raise enough on their fields to pay their salaries. At last, weighed down with debt, the Sunday-school work was thrown back on the Convention. A second effort was about to end the same way when Bro. John Ray, backed by such men as Colonel Heck and W. H. Pace, pulled it through. He did this chiefly by making the Supply Store turn in considerable revenue to the Sunday-school department.

So much for past history. But is our Board doing nothing "to push the Sunday-school work in the State" now? Let us see. In 1895, a Sunday-school Committee of fifteen was appointed from members of the Mission Board, who were authorized to employ a Secretary. The management of the Book Store was put into their hands, and they were "requested to provide for establishing Sunday-schools, and increasing the efficiency of existing ones," etc. At close of first year they asked the Board to take charge of the Book Store as they were not willing to be responsible longer for its management. From that day until now this Committee has had control of the Sunday-school work with practically the same privileges and powers that a separate Board would have had. In all probability the same brethren who constitute this Committee would have composed the Board had a separate Board been established. For eight years now, this Committee has had a Secretary who gave his whole time to the work. The State Board has paid the salary and expenses of the Secretary, which has amounted to $1,100 a year. For one or two years a considerable part of this amount was contributed to the Sunday-school work, though in no year was it self-sustaining, but for the past two years, the expenses have been practically paid out of State Mission funds. The Board has done this much to help the Sunday-school work, which was under the direction of the Sunday-school Committee. But this is not all. The Board has secured literature free of cost for many new schools; it has furnished preaching to many points where mission Sunday-schools have been started, and out of these have grown churches and through its missionaries it has organized scores of new Sunday-schools. In 1901 the missionaries reported 37 new schools organized; 1902 33, and their reports this year will show the organization of 42 new schools. Indeed, the Mission Board reports more new schools organized for the last three years than the Sunday-school Committee reports. Brother Tucker implies, if he does not say directly, that the Sunday-school work is more important than the mission work. He says, "Blot out our State Mission Board, but organize thoroughly our Sunday-school work in the State, and our denomination will still live." On the contrary, wipe out the Sunday-school interest and in a few generations the denomination will struggle for existence." But it must be remembered that the Sunday-school work is and always has been recognized as a very important part of our mission work, just as every church recognizes it as part of the church work. In the commissions sent out to the missionaries they are requirted to foster the Sunday-school interests and to organize new schools wherever practicable to do so. They are also required to make quarterly reports of the Sunday-school work. The statistics which Brother Tucker gives, viz: "That 90 per cent of all professions in North Carolina come from the Sunday-schools," have been used many times by Sunday-school enthusiasts to prove that the Sunday-school work is more important than even the preaching of the Gospel. These statistics are misleading. How many of this 90 per cent were converted in the classes while attending Sunday-school? Unquestionably by far the larger percent of these were converted under the preaching of the Gospel, during a meeting or at the regular service. Brother Tucker is Superintendent of one of our best Sunday-schools, and by the way, he is one of our best Superintendents. Without any knowledge of the fact I am willing to refer Brother Tucker to his own church, and am confident that his observation there will bear me out. Most of those who are converted come to Christ in youth. The Sunday-school being composed largely of young people, has impressionable material. This, as well as the training they receive, undoubtedly has something to do with the above statistics. To make the Sunday-school work more important than the preaching of the Gospel, whether by a missionary or a pastor, is to reverse the divine order of things, "for it pleased God by the foolishness of preaching to save them that believe."

This has been written, not in advocacy of any plan for the future of the Sunday-school work, but to show that the Board, which I have the honor to represent, has always appreciated the importance of the Sunday-school work, and has done and is doing no little to "push its interests in the State."

Raleigh, N. C.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

A perverse temper and a discontented, fretful disposition, wherever they prevail, render any state of life unhappy.—Cicero.

A Young Man's Proposition.

A young man recently proposed to be one of a hundred to pay $25 in January, provided the gift should cancel the debt on the Baptist Female University. Who will join this young man on the condition named?

Brethren and friends, don't wait for me to see you or even to write. I cannot leave my desk to look you up. Think over the proposition and write me what you will do about the matter. R. T. VANN.

The Baptist Congress.

BY S. J. BRESEE.

I have just read your note in the Recorder stating the fact that Dr. Taylor read at the recent Baptist Congress a paper, and that you turn him over to the tender mercies of the Western Recorder. Now it was our pleasure, along with the other North Carolina men of Crozer Theological Seminary to attend this meeting of the Congress. Dr. Taylor's paper was a discussion of Immortality in the light of scientific research. Those who are competent to judge say that it compared very favorably with the other papers presented to the Congress.

Possibly some of your readers are curious to know what the Baptist Congress is any way.

I will say that it is supposed to be a representative gathering of the foremost Baptist thinkers of America. Still they make the modest claim of representing no church, society, convention, or body of Baptists, save as each man represents the views that he as an individual Baptist holds. Rejoicing much in the fact that here he may give expression to these views without the fear of being called to an account for the views that he may chance to hold. I suppose that this is the reason that the Congress is usually thought of as giving an opportunity for the display of Baptist Pyrotechnics.

Fortunately the minds of the rank and file of our denomination are not troubled by the views set forth at the Congress. Since their huge theological bones are couched in scientific language and exploded at such an high altitude that they seldom if ever affect our substratum f common thought. If this is a just characterization of the Congress in the past it certainly was not true of this meeting. True the papers and speeches dealt with profound subjects, but just such subjects as every intelligent man finds himself thinking upon. And it is well enough for us common people now and then to get some idea of the storms that are sweeping over the higher seas of thought. The fire works man was not there and the papers were just such as might be read with profit at any convention or even a prayer meeting.

That indeed was a pleasant little meeting which we W. F. C. men held with our beloved President Taylor in Philadelphia. Our hearts burned while he told us about the progress of the Old College and North Carolina Baptist affairs. Bro. S. E. Garner who has but recently joined us, said: "I tell you boys its good to be here." Bros. W. O. Rosser and Lester Redin, our Mars Hill man, were ready to set up their tents.

Crozer Theological Seminary.

....Here is a question from the Standard which we commend to the consciences of Christian parents: "If the Bible is excluded from the public school, if parents neglect religious instruction and Bible reading and explanation at home, if the total amount of religious training is that of the half hour of the Sunday-school session, what will be the character of the men and women of the next generation?"

Home Circle.

A Thanksgiving.

For the sound of waters rushing
In bubbling beads of light;
For the fleets of snow-white lilies
Firm anchored out of sight;
For the reeds among the eddies,
The crystal on the clod;
For the flowing of the rivers,
I thank thee, O my God!

For the rosebud's breath of beauty
Along the toiler's way;
For the violet's eye that opens
To bless the new-born day;
For the bare twigs that in summer
Bloom like the prophet's rod;
For the blossoming of flowers,
I thank thee, O my God!

For the lifting up of mountains
In brightness and in dread;
For the peaks where snow and sunshine
Alone have dared to tread;
For the dark and silent gorges
Whence mighty cedars nod,
For the majesty of mountains,
I thank thee, O my God!

For the splendor of the sunsets
Vast mirrored on the sea;
For the gold-fringed clouds that curtain
Heaven's inner majesty;
For the molten bars of twilight,
Where thought learns glad, yet awed;
For the glory of the sunsets,
I thank thee, O my God!
For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows
That rest the dazzled sight;
For unfading fields and prairies
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank thee, O my God!

For an eye of inward seeing,
A soul to know and love;
For these common aspirations
That our high heirship prove;
For the hearts that bless each other
Beneath thy smile, thy rod;
For the amaranth saved from Eden,
I thank thee, O my God!
For the hidden scroll o'erwritten
With one dear name adored;
For the heavenly in the human,
The Spirit in the Word;
For the tokens of thy presence
Within, above, abroad;
For my own great gift of being,
I thank thee, O my God!

Should the Wife Have An Allowance?

Should the wife have an allowance, a definite sum set apart out of the family income for herself, or should she have to ask her husband, as if it were charity, for money with which to buy her hats, gloves, ribbons, and the thousand and one needful trifles? Men are apt to think that, because women do not do the work for which they (the men) are paid, they have no part in earning it, and are sooner or later inclined to ask, "Where is the quarter I gave you yesterday?"

Marriage is a partnership in a special sense, in which the man is generally the bread-winner; but it by no means follows that the woman is merely an ornament or a doll arrayed in pretty dresses or house gowns. In the ideal home the wife bears her share of the burdens that must come, it would seem, to all of us. She keeps the house more or less elaborately, according to the circumstances. If she has one servant or more, her burdens take other forms than as if she did her own work. If she has children, there is the responsibility of caring for them and training them. The mother's influence upon her children for good or evil is very great. If there are guests at the home, the matter of entertainment largely devolves upon the wife. Her duties are multifarious, and, when she has done all, she is expected to be a companion for her husband, and to be interested in the things in which he is interested. All this is just as much the contribution to the household happiness and comfort as the money the husband brings home every week. In business matters the wife should be treated like a business partner; she should have an allowance, and should not have a false sentiment about asking for it.—Woman's Home Companion.

What is Expected of a Mother?

Has it occurred to you what it really means to be a mother? Has your thought ever encompassed all that that word word means?

In thinking over what is expected of one bearing that title, I have come to the conclusion that she must be a past grand master—or mistress—in all the arts and sciences, both ancient and modern.

When a man starts out in the business or professional world, his earliest training and instruction tend to fit him for that one line of work, and he is not expected to perfect himself for any other. With a woman it is different. Her education, to be complete, must be perfect in all line; she must be entertaining and accomplished, to charm her husband and her husband's friends; she must be a well-rounded housekeeper, understand cooking thoroughly, else how can she direct the energies of her domestic in that line? She must be well acquainted with the sanitary code, to see that her house is well ventilated, properly heated, and the plumbing in good condition; must know how to attend to the marketing and general buying, so that sufficient economy may be practiced; must make all her own calls, and her husband's as well, to keep in touch with her social duties; her knowledge of sewing must be such as to keep the family mending done, if not to fashion the clothes; then, when the children come, she must be a trained kindergartner, so that their words and acts are directed according to Froebel; and then, later on, she must remember all she ever learned at school or college, so as not to be put to shame by the girl or boy of the twentieth century, while at the same time she must be young again to enter into their joys and sentiments, and see that their companions are what they should be.

When sickness comes mother is expected to become a trained nurse; ready to be up day and night, taking the temperature, giving the medicine, and administering to the patient's wants, while the rest of the family go to bed and to sleep, blissfully content in the thought that mother is on guard and everything will go well.—Georgia Hickok Ford, in Motherland.

Christmas Gifts of Home Manufacture.

Bags and penwipers are perennial gifts, and the little maid can make one of the latter that will be very attractive, if she secures five yards of violet satin ribbon one-quarter of an inch wide, one dozen artificial (cloth) violets leaves and a bit of black broadcloth, three inches across if circular and proportionately the same size if cut like a maple or ivy leaf. Sew the green leaves around the cloth to cover the edge, then gather the violet ribbon along one side, fasten the end of the gathering thread to the cloth and let the crinkled ribbon turn and twist around two or three leaves sewed in the middle, catching the ribbon down in several places to imitate a bunch of violets. Do not fasten the ribbon in too many places, but let it be light and fluffy. Tack half a dozen chamois or cloth leaves to the center for service.

For the musical member of the family whose initials happen to be included in those on the staff, mark some gift with the five lines of the staff outlined in fine black silk with bass clef if it be a man, the treble clef for a lady, and use the notes corresponding with the initials, making them half, quarter or eighth as preferred.

As you have time, help the small folks to make clothespin dollies to ornament the Christmas tree and gladden the hearts of the wee maidens who may receive them. If one person can mark the face more successfully than the rest, let the work be divided, one member of the group cutting out the Red Riding Hood cape and bonnet, while another sews on the straight piece that pasted together serves for a skirt, and the others sew and paste while the artist makes the face. A bit of baby ribbon tying the cape of the hood down adds the finishing touch to these unique ornaments. The delicate rainbow colors and deep red in crepe paper are the most effective costumes for these simple dollies, and equally quaint ones can be made with small clay pipes though the latter are not so substantial for ornaments, and are more difficult to dress.

A charming gift for a child is a set of picture blocks with pyrography decoration. Dolls can now be had with indestructible metal heads made of flexible sheet brass combining the durability of metal with the beauty of bisque.—Geraldine Chapin in The Pilgrim.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
Address, F. J. CHENEY & CO.,
Sold by druggists 75c. Toledo, O.

The Seaboard will provide vestibule coaches on their special train to Richmond Thanksgiving Day for ladies and their escorts.

They will also arange for sleeping cars on return trip provided there are a sufficient number of people to take berths that will fill the sleeper. Reservation should be made at once at City Ticket Office of the Seaboard, as the sleeper will not be arranged for until there are enough reservations made to fill same, and all berths should be reserved at least a week in advance, as it will take several days to get the cars.

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Made by Dixie Girls
BEST SHOE ON EARTH FOR PRICE
Hard to find a dealer without them. If so, write us, and we will tell you where to find them.
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LYNCHBURG, VA.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."

To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a **Full Month's Treatment, Free,** including Inspirator and all medicines complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 254 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

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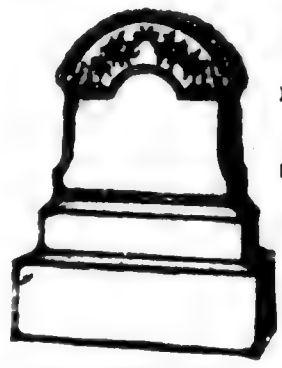
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Shipments made to any part of the State at same prices as at shop.
WRITE FOR CATALOGUE

FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.
J. STUART KUYKENDALL,
Greensboro, N. C.

Executor's Notice.

Having qualified as executor of Needham Stone, deceased, late of the county of Wake, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 28th day of October, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment to me or my attorney.

This 20th day of October, 1903.
J. H. STONE.
E. F. UPCHURCH, Attorney.

Young People's Page

Our Baby.

The dearest, sweetest baby that ever lived is ours;
Her laugh is like the zephyr that plays amid the flowers;
Her face is like a cherub's from heaven peeping through,
Her eyes are two radiant specks of etherial blue.

We would not give our baby for this world, big and round,
Or all the gold and all the gems that in it can be found.
She's just a little angel dropped down from heaven above,
A personification of God's eternal love.

—Young Folks Catholic Weekly.

Government Cats.

Some three hundred and odd cats are maintained by the United States Government, the cost of their support being carried as a regular item on the accounts of the Post-office Department. These cats are distributed among fifty post-offices, and their duty is to keep rats and mice from eating and destroying postal matter and canvas sacks. Their work is of the utmost importance wherever large quantities of mail are collected, as for example, at the New Pork post-office, where from 2,000 to 3,000 bags of mail matter are commonly stored away in the basement. Formerly great damage was done by the mischievous rodents, which chewed holes in the sacks, and thought nothing of boring clear through bags of letters in a night. Troubles of this sort no longer occur since the official pussies keep watch. Each of the postmasters in the larger cities is allowed from $8 to $40 a year for the keep of his feline staff, sending his estimate for "cat meat" to Washington at the beginning of each quarter.—Exchange.

Only a Broken Knife-Point.

A ship was once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much interest attached to the disaster that a diver was sent down. Among other portions of the vessels that were examined was the compass, that was swung on deck, and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocket-knife blade.

It appeared that the day before the wreck a sailor had been sent to clean the compass, had used his pocket-knife in the process, and without noticing it had broken off the point and left it remaining in the box. The bit of knife-blade exerted its influence on the compass and to a degree that deflected the needle from its proper bent and spoilt it as an index of the ship's direction. That piece of knife-blade wrecked the vessel.

Even one trifling sin, as small as a broken knife-point, as it were, is able to rob the conscience of peace and happiness.—Rev. John McNeil.

The Dog Remembered.

A gentleman who is a great traveler, and who is always accompanied in his wanderings by a bull terrier, to which he is much attached, arrived one day in the city of Florence. His dog was for some reason intrusted to the care of a porter at the station, and in the excitement of the crowd and under the unusual experience of being separated from his master, who generally kept the animal with him, Bruno was moved to make his escape. The most careful search was made, and before going to his hotel the traveler went to the police station to notify the gens d'armes of his loss. It was more than an hour before he reached his hotel. When he got there he spoke of his loss, so that if anything was heard of the dog it would be understood that the animal belonged to him. To his astonishment the porter said:

"But your dog is here, sir. He came before you, and we did not know to whom he belonged."

"The dog is here!" repeated the gentleman, in surprise. "How came he here?"

"He ran in, sir, about half an hour ago, and after snuffing about the office for a little while he ran up stairs. I gave orders to have him driven out, but the boys have been busy, and he is up there somewhere now."

The traveler, of course, went up stairs at once, and there on the mat before the chamber numbered forty-four lay Bruno, who sprang up with the most frantic demonstration of delight at finding his master again.

The gentleman remembered that two years previous he had been with the dog in Florence, and had staid at this hotel. He did not remember that he had occupied this particular room, but on reference to the hotel register such was found to be the fact.—Youth's Companion.

He Knew One Thing.

The late Rev. Robert W. Dale, D. D., of Birmingham, England, perhaps the strongest, sanest and most intellectual force in the pulpit of the English-speaking world during the last generation, told me an incident which illustrates the point which I wish to make. In some meetings of the Salvation Army in Birmingham one of the worst men in that city was converted. He was a leader among characters of the baser sort, a human brute. But the change in the man was evident to all. He was a new creature. One day some of his former associates began to make fun of him, and such a conversation as the following ensued:

"You say you are a Christian—who was the father of Jesus Christ?"

"I don't know."

"Who was his mother?"

"I don't know."

"Where did he live?"

"I don't know."

"How old was he when he died?"

"I don't know."

"How did he die?"

"I don't know."

"Well, you are a pretty Christian; you don't know who was the father of Jesus, or who was his mother, or where he lived, or where he died, or how he died—what do you know?" Then the rough, but genuine Christian man, lifted his head, and looking those who were taunting him in the face, replied:

"I know that He saved me."

"There was nothing more to be said. He knew in whom he believed because of what he had experienced, and those around him were forced to recognize the change. That man's new life came directly from the Saviour, and was not dependent on any theory of the construction of interpretation of the Scriptures. He had been raised from spiritual death, and the fact that he was spiritually alive could not be controverted.—A. H. Bradford.

Home Fairies.

"Instead of telling fairy stories, let us be fairies ourselves," said Aunt Delia, when the children begged her for a fairy tale.

"How can we be fairies, Auntie?"

"What are fairies?" asked the lady.

"Why, little, wee folks that go about doing wonderful things. Sometimes they make the butter after the dairymaid has gone to bed. Sometime they put a gold piece under the plate of the poor man who can't pay his rent, and when he sits down at the breakfast table he finds it."

"Well," said Aunt Delia, "here are Tom, Ned, Mary and Sue. Let us organize a fairy band. Bridget has gone to the dentist's with a bad tooth; the baby is cross; there are blackberries to pick for tea; mamma has a headache; the sitting room is in disorder and papa will be at home by and by all tired out with the work and heat. A fairy band is badly needed, I think."

"I will be Mustard Seed," said Tom, mindful of his last Shakespeare. "I'll take baby to the croquet ground and roll the balls for her: that always amuses her."

"I will be Apple Blossom," said Sue, naming herself from her favorite flower. "I will set the tea-table so very quietly that mamma will not hear me. When she finds it ready, it will seem like fairies' work to her."

"I will be Blackberry," said Ned. "Here goes for the 'berry patch."

"I will be Aschenputtel, and do the dusting," said Mary, beginning with great zeal to put the sitting-room in order.

The next moment the click of the balls and the music of baby's ringing laughter came from the lawn. Mary, duster in hand, looked out of the window and smiled to see them so happy.

"It is a good deal better to help," she said, polishing a table with all her might, "than to sit down and make Auntie amuse us."

She sang softly to herself, as she put the cups and plates in order

"Little child, the long day through,
Find some helpful thing to do."

—Mary F. Butts, in Exchange.

John Stuart Mill makes the following notable confession, as true as it is striking: "Who among the disciples of Jesus, or among their proselytes, was capable of inventing these sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul." "It is the God incarnate, more than the God of the Jews or of nature, who being idealized, has taken so great and salutary a hold on the modern mind."

Where the Bible goes, there higher standards of living follow. The introduction of Christian literature among our foreign-speaking population would mean the introduction of a cleaner, happier and more wholesome manner of life.—Exchange.

Do not take the ground that the Christian church has nothing to do with the social problems of the day. Let not the followers of the carpenter's son of Nazareth be unmindful of the carpenters of Chicago.—Henry L. Bollwood in the Advance.

Cheap eggs are as good as cheap lamp-chimneys.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.

An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1903.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

Mrs. E. Austin.

19 Nassau Street.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG,
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Editorial.

ONE SUPREME DUTY: TO RELIEVE DISTRESS.

Above Education and Missions and all other Christian obligations is the duty of looking after the poor.

There are enough Baptists in North Carolina to save every person in North Carolina from suffering this winter. Let us see that no one suffers by want of food, or clothing or warmth or—yes, friendship.

Let us at the same time take pains not to encourage beggary and dependence. It is as great a duty to cast off the unworthy as it is to succor the worthy poor. But whatever we do, let our churches magnify their mission of relieving real distress.

NORTH CAROLINA NOT ANGLO-SAXON.

Many of our public speakers and writers have fallen into the habit of speaking of North Carolina as a Commonwealth of Anglo-Saxon people. The error has grown out of the frequent statement that there is a larger percentage of pure Anglo-Saxon blood in this State than in any other—which is quite a different statement. We should not forget that North Carolina was settled by the Dutch and the Scotch and the Scotch-Irish, as well as by the English; and we owe very much to these non-Anglo-Saxon people. We doubt if more could be desired than that a State should have been settled by these three peoples and should have passed 200 years without serious admixture of baser bloods. On the other hand, the intermixture of these peoples should prove advantageous. We would rather claim that North Carolina is Scotch, Scotch-Irish, Dutch and English, than that she is Anglo-Saxon. They are the three best strains in all the race.

THE BIBLE READERS' CIRCLE.

We are delighted with the assurances that our Bible Readers' Circle will begin with at least 1,000 members. We have no doubt that thousands of others will take it up. Remember it will begin early in December.

We take the following paragraph from a recent letter to Bible Readers; let the members of our Circle take it to heart:

"The Bible is a great gold mine of the truth that nourishes the soul. But it is a gold mine, not a jewelry shop, or a treasury vault. And it yields moreover its richest treasures only to him who mines them for himself. Every man can give to his neighbor something of the treasure that he, with his own will, has found in that divinely created storehouse, but only a part. He who would be rich indeed must wield pick and shovel. No stock-company with high salaried officers takes the lion's share of the profit, leaving to his man in the mine his bare dollar a day. In this field the miner is the millionaire. Despite his best endeavors to give to others the best that he has found, he is always richer than any mere dividend-receiving outsider. If you would be truly rich in Biblical truth and efficient in Christian service, you must cultivate the patience and the perseverance of a patient miner for hid treasure."

MR. WELLS ON OUR MISSIONARY OBLIGATIONS TO THE NEGROES.

Mr. C. G. Wells is the first minister to take the position that the white people as organized into religious bodies have no missionary obligation to the negro race. His article will attract general attention, and particularly in view of the Virginia General Association's appointment of a Commission to devise plans of aiding the Negro race. The Recorder is not accustomed to drawing so sharp a distinction between evangelization and education. In our thinking, while they are not absolutely one and the same, evangelization includes education and education includes evangelization. The Great Commission is a Teaching as well as a Preaching commission; and there can be no nobler curriculum than that described by Jesus in the words—"teaching them all things whatsoever I have commanded you."

Nor do we share the opinion that the thing to do is to drop the consideration of the race question. We protest against the hyterical mood in which it is often treated. But the Southern people have this matter on their hands. It is not their duty to shut their eyes; but rather to open way for and to consider all opinions, and above all to keep themselves in a calm and thinking attitude on the subject—and not in a passionate, hysterical and fighting attitude.

THE SACRIFICE OF PRAISE.

One can do better than say his prayers to God. One can do better than go to church out of respect for God. One can do better than to say "Holy, Holy, Holy;" or "We thank Thee." One can do no worse than to endeavor to flatter God. One can do better than to give God money. One can do no worse than try to appease God. One can praise God. This is best of all; not high-sounding words, not sonorous hymns, not paraphrases of Scripture, not gifts; but a heart, having meditated on His goodness and mercy and welling up with gratitude and praise. This must be better than all the sacrifices and rituals and worships and gifts. At this Thanksgiving season let us not dismiss the matter with a little charity, going to church and a good dinner. Let us think on His mercies until some definite sense of gratitude burns in our hearts. And this will be our Sacrifice of Praise unto Him who loves us and gave His only begotten Son for us.

THE REAL SUNDAY SCHOOL QUESTIONS.

The real questions that the Convention at Charlotte will consider are these:

1. Do we need a general expert to instruct our Sunday-school managers and teachers and quicken our Sunday-school forces?

2. If so, upon what basis shall he be supported and directed?

The work of founding new schools is done by 100 State missionaries and by live churches. It cannot be done by a special Board or by a special Secretary.

Now we certainly do need some one to instruct Sunday-school teachers and workers; and we need an expert. We do not need a mere quack or stump-speaker. Nor do we need rallies. We need, rather, quiet, substantial work.

It seems to us that a special Board to manage just this one man would be a little ridiculous. On the other hand, since the work of instituting new Sunday-schools is essentially the work of the missionaries of the State Board, this supplementary work of training teachers can well be directed under the auspices of the same Board through a Committee.

The second question is that of the maintenance of this expert. It is not State Mission work proper, and if possible we should get his support direct. The Sunday-schools of the State should furnish it. Can we not raise $1,000 in pledges for this work at Charlotte?

We have not named the objections to a new and separate Board. This we expect to do next week. Meantime, let the brethren think on the considerations herein submitted, in connection with the excellent statement from Secretary Johnson.

By mutual agreement Bro. Mott Ayres retires from the Business Management of the Flag in order to prosecute other work. J. N. Hall becomes sole owner and proprietor, and Business Manager of all the publishing interests.—Baptist Flag. We did not know before that Brother Mott Ayres was also one of the prosecutors of the Flag; and we hope Brother Hall will not prosecute it with his usual venom. Would not "do other work" do?

CONVENTION SUGGESTIONS.

Convention will meet in Charlotte December 9.

Let every man speak his mind. Too often men suppress themselves in false modesty or actual self-distrust. There is no "cut and dried" program in North Carolina Baptist meetings, and every man that is moved to speak should speak.

Let us reduce the number of collections. Really the delegates are not sent to the convention to be pledged or to contribute funds. Collections should be called for only on occasions of great necessity. Of late, however, they have come to be the rule; they have taken much of the convention's time, upsetting the regular order and embarrassing the convention. The convention's proper work is the planning of another year's work.

Again, we venture to suggest that a Temperance discussion is not worth while. There are several reasons: (1) The Convention is on record; (2) We are all straight and sober; (3) nothing new would be said, etc., etc. To assume that one has a call to quicken the consciences of our Convention's delegates on the temperance question is to assume much for one's self and little for the delegates.

Let us give room for spontaneity. Let us elect officers by ballot. Let any one that has a scheme to improve the work come forth with it. And let every one vote as he thinks.

Let us seek for the guidance of God and pray for His Presence and act as if we were in His Presence—for surely we shall be.

AN OLD FATHER TO HIS SON.

Sunday-school Lesson for November 29. I. Chron. 28:1-10. Read I. Chron., chapters 21-29. Golden text. Proverbs 3:5.

The main part of this lesson lies in the two last verses; the other eight are introductory. But whether we take the eight or the two, we find much rich material.

THE INTRODUCTORY

Here is an old father who for all that he is rich in a glorious career, finds himself now deprived of his heart's desire because of the blood that is on his hands. His ambition was to make the Kingdom great and permanent and to build the great Temple of the Most High. But denied this (v. 3) by express command of God, because of his unfitness, he brings his son forth before Israel's leaders and crowns him king and charges him to fulfill his father's high ambition.

(Here is a fine opportunity for the teacher to picture a most memorable and affecting scene to the pupils: The assemblage, the occasion, the father, the son, the crown and the work to be done).

There is a suggestion of the holiness of God in His rejection of David as Temple-builder. The best of intentions and the noblest of works do not compensate—to God—for a life defiled. The Temples of God must be built with clean hands—or clean money. David was good enough to be King, but not good enough to build a foot-stool for God. In view of this the condescension with which some of us give God things is a little pitiful.

God chose Solomon. Israel is still under the immediate direction of God. And the young man had the best of beginnings; for note God's promise to him. Vs. 7. There was only the condition that he should obey God, and infinite greatness was his. And here was his aged father to encourage and advise him. His first word was to obtain for his son he fealty of the people. His next was to secure his son in faithfulness to God.

THE LESSON.

In this adjuration we find the big points of our lesson.

1. The new King was bidden to (1) know God. That is to—well, what is it to know God? What is it to know anyone? (2) He was bidden to serve Him with a perfect heart and a willing mind. "If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever."

And to make it more impressive, David adds one more sentence.

Let us understand that each of us has a temple to build unto God. For we are His Temple. And each is a King unto Him. Now let us accept His covenant with Solomon, and let us take warning by his example how we must do our part of it.

Questions: Why was David not permitted to build the Temple? Why permitted to be King and not to build the Temple? What was the Temple proposed for? Tell the story of the Ark of the Covenant. Observe the word "rest." Had it rested heretofore?

Repeat God's promises to Solomon. Name the conditions of those promises. Repeat David's charge to Solomon. N. B.—If your pupils will not learn these verses, they are doing but little, perhaps nothing.

NEW BOOKS.

Long winter evenings and roaring fires invite one to reading. So far life has revealed to us no greater pleasure than the reading of a genuine story.

Such a story is "George Washington Jones, A Christmas Gift that Went A-begging," by Ruth McEnery Stuart. Published by Henry Altemus, Philadelphia. The story brings out the best qualities of negro life with no little of that gentle old-time spirit of the white mistress. There is pathos, humor, action—human nature. An excellent gift-book. Price $1.00.

Of no less merit is Kate Douglas Wiggin's "Half-aDozen Housekeepers," published by Henry Altemus. It is of that wholesome tone that makes a story all that one might desire. As a gift-book for girls it will not be surpassed.

What home has not despaired of getting its children well into the Stories of the Bible? Not one of us but realizes a supreme duty here, but few have found it possible to discharge the duty. We may be the more thankful, therefore, to Mr. Chas. M. Sheldon, for his new book—"The Old Testament Bible Stories"; published by W. M. Welch & Co., Chicago. Happily tthe book is not for children to read. It is for mothers and fathers to read to the children. This is the right way. In this way Samuel was reared; and so was John the Baptist and Jesus. It is the old Hebrew method. Mr. Sheldon's work is well done, and can be enthusiastically commended. Price $1.50.

"My Brothers," by C. C. Somerville, a negro Baptist minister. Thirty-six pages in paper. This is a treatise on the Negro Race, touching so many relations that it is not definite. It is interesting, however, as the utterance of an earnest and conservative negro, who represents the educated class. There is now and then a note of resentment; but uppermost is his plea for character and material possessions. He has no thought of social equality, but for every other form of equality he hopes for. In our opinion the only equality the negro race can look for is equality before the law—which it now has. The author betrays a striking weakness of his race in his effort to bring in high-sounding language. This, for example:

"Will a war of extermination be waged to the utter annihilation of the most wonderful people that ever pressed foot on American soil. It cannot be if Deus Amor Est?"

Just why the author should break into Latin at this point we daresay he himself could not say. It would have been far better to say "if God is love."

Among the facts brought out—and the author deals in generalities rather than facts—is this: Eight hundred Negro children are born in America every day. Negroes own 130,000 homes; 600,000 acres of farm land; value of their property $900,000,000. Amongst the foolish things, he says the music of the 20th century Negro will be classic. If the Negro ever outgrows his rag-time and two-step and banjo, it will be his and the world's irreparable loss. This statement, though, shows how lofty ideals lead the race into foolish pretensions.

NO MONOPOLY.—The concern of the patriots over Virginia's dispute of North Carolina's war claim—first at Bethel, farthest at Gettysburg and last at Appomattox—is really amusing. Of course Virginia has had the same claim for years; and Alabama and Georgia and South Carolina orators have never failed to use very much the same language. Every State has men that boast just like some North Carolinians do. Every stump-speaker from Liberia to Utah and back tells the people they are "the best people on earth"; and there are editors in every State that feel about it just like Arch Johnson does—that whether true or not the man that doesn't hold to it is a wretch.

THE LAST WORD.

Next Sunday will be the last opportunity to press State Missions before the Treasurer's books close.

The figures remain practically unchanged. We must raise $800 more between now and the Convention than we did for the same time last year.

Last year the total from now till the closing of the books sent up by the churches was $3,508.46. This year, to report no debt, we must raise for the same time $4,308.46.

Brother, we have made the fearful blunder of putting off till the last few days what should have been done through the year. Great as this seems, however, we can do it, if we all put our shoulders to the wheel and do our level best. Let us all make a prodigious effort, pull out of debt, and profit by this experience if God spares us next year.

I wish the facts and figures warranted a more hopeful letter. I am sure there isn't one who would enjoy reading a hopeful statement half so much as I would enjoy writing it; but I am giving you the facts. Let us rise up in the strength of our great denomination, and for the sake of Him who died for us, pay off this debt, and then we will rejoice together when we meet in Charlotte.

Your deeply burdened servant,

LIVINGSTON JOHNSON.

A LETTER FROM THE LATE ALVAH HOVEY, TOUCHING THE HIGHER CRITICISM.

Newton Centre, Mass., March 15, 1902.

Rev. John Lewis.

My Dear Brother:—Your most interesting letter is before me, and I heartily thank you for it, although I fear it will be quite out of my power to give you such a list of books as you covet. My sympathies are pretty strongly with the conservative wing in theology. I am thoroughly persuaded, as I have always believed, that Jesus of Nazareth was no product of his age or nation. I hold that Dr. Bushnell's "The Character of Jesus forbidding His classification with Men" (Scribner's Sons, N. Y.), has never been answered. Schaff's "The Person of Christ," is also good. So is Stalker's "Life of Christ," a mere outline, but based on thorough study. So is Dr. Boardman's (G. D.), last work, "Our Risen Lord;" and a great many others, but these are inexpensive and to the point. Liddon, 'The Divinity of Our Lord and Savior Jesus Christ," is a larger work, and to one who admits the authority of the Bible one of the best. But there is no end to the list of books that treat of this great theme. Dr. Lyman Abbott is a very taking writer, but I do not think he is anything more than a philosopher, guided by his own feelings and reasonings, and I do think that Jesus Christ was far more than a philosopher, that He was the Light of the World.

Of course the central question pertains to supernaturalism and the divine authority of the Scriptures. If one wishes to study the matter exhaustively he must master the physical science of the day, especially the hypothesis of natural evolution, and along with that the so-called "higher criticism" of the sacred writings, and this is the work of a life time,—unless you are willing to rely on the judgment of a certain class of scholars. For one I do not think the end of inquiry has been reached. I do not believe that the Bible is to be no longer a book for the common people, nor do I believe that God works only by means of fixed forces. He is a person, as all our fathers thought, and He can supplement His ordinary by special methods of working. Yet on the other hand, I think that the teachers of evolution have discovered many important laws of nature, including life, and that the "higher critics" have brought to light many correct interpretations of the sacred record. We must try to sift their conclusions and test their arguments, and so derive some benefit from their work. The words of Dr. Barnas Sears just before his death are worth considering: "Let us learn to think modestly of our attainments, and wonderingly at the unsolved mysteries of our own being, of nature, and of Providence. Neither Huxley nor Spencer can teach us all things. The time may come when they and we, and all the men of our day, will be regarded as mere smatterers in knowledge. What we know not,and cannot know in this age, may be revealed to those who come after us. Humility in the solemn presence of a mysterious universe, and reverence for the Power that framed it, best become those who are but the creatures of a day."

I note with interest what you say in respect to "Southern Pines," and also in respect to the Southern white people who are poor and in great need of encouragement. It seems to me there is much to be done everywhere. Never was there a louder cry for help in a thousand directions. But I sincerely wish something could be done for "Southern Pines." My own promises of charity for this year amount to all that I can pledge or give. I am still at work with all my might in paying a special subscription of $1,000 to Newton, and am much behind time in that. We can only pray the Lord, who is rich in mercy, to remember the interests which press on your heart, with the others which appeal to Christian love and sympathy. I, for one, shall not soon forget your appeal.

Very cordially yours,

ALVAH HOVEY.

BIBLE READERS' CIRCLE.

T. J. TAYLOR.

He who habitually reads the Bible will soon become a Bible student. But no one will ever study it unless he reads it.

It is better to read the Bible as a task than not to read it at all, and though at first it may be a task, it will soon become a pleasure which one will not willingly resign.

The Word of God, like the sun, sends out its rays in every direction. It instructs the ignoraut, encourages the despairing, strengthens the weak, guides the wandering, and in a word, is exactly adapted to the necessities of the Christian in every possible condition of life.

The Bible is more than philosophy, it is a revalation; and Jesus Christ is more than a philosopher, he is the living embodiment of his own word. The philosophers proudly called their systems the truth. Christ alone could point to himself, and truthfully say, "I Am the Truth."

The study of the Scriptures should be undertaken with reverence, and godly fear; for the Word of God is either a savor of death unto death, or of life unto life. It is designed for our good, but we may make it the means of our own destruction.

The Bible is the word of God. "It has God for its author; salvation for its end; and truth without mixture of error for its matter."

In contending with the powers of evil the saints have an invincible weapon; it is the Word of God, which God himself has placed in their hands; and which Paul declares to be quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." He, therefore, who neglects the Bible is throwing away his greatest means of defence in danger, an unfailing source of comfort in trouble, and that which if rightly used will promote growth in both grace and knowledge.

Many are joining our Bible Readers' Circle. Will you not do so too? It will only cost you a postal card, and may do you untold good. We do not ask you for a pledge that you will read regardless of all difficulties; but only want a promise that you will endeavor to join us daily in reading the prescribed portions of Scripture. Address, T. J. Taylor, Warrenton, N. C.

PANAMA.—The commerce of Panama amounts to about three million dollars per annum, its population to about three hundred thousand, and its area to 31,571 square miles, or nearly equal to that of the State of Indiana. These figures are supplied by the Department of Commerce and Labor through its Bureau of Statistics, and are the latest available data on commerce, population, and area. Those of commerce are from the reports of the United States consuls at Panama and Colon, which have just been received, and not yet published; those of population are based upon the latest official estimate, which shows the population in 1881, and was based upon the census of 1871; while the figures of area are from accepted geographical authorities and are those of the area of the "Department of Panama" of the Colombian Republic. The principal ports are Panama, on the Pacific coast, and Colon, on the Atlantic side, and these ports are visited annually by more than one thousand vessels, which land over one million tons of merchandise and nearly one hundred thousand passengers, chiefly for transfer over the Panama Railway, 47 miles in length, connecting the Pacific port of Panama with the Atlantic port of Colon.

The population, which, as already indicated, amounts in number to about three hundred thousand, is composed of various elements—Spanish, Indian, Negro, and a limited number of persons from the European countries and the United States, especially those engaged in commerce and transportation and the operation of the Panama Railway. A considerable number of the population is composed of persons brought to the Isthmus as laborers for the construction of the canal, and of their descendants.

The Stanly Association.

The nineteenth annual session of the Stanly Association convened with the church at Palmerville.

C. J. Black preached the introductory sermon. Text: "Preach the word."—2 Tim. 4:2. The sermon was to preachers.

E. F. Eddins was elected Moderator, J. E. M. Davenport, Vice-Moderator; D. S. Morton, Clerk and Historian, and W. T. Sinclair Treasurer.

The objects of the Convention were discussed and pledges, showing a marked advance in some churches, taken.

The Stanly shows signs of progress. They are still working on the Associational school. Bro. E. F. Eddins still holds out an unequalled offer regarding his school at Palmerville, and very likely the Association will take up the work pretty soon.

Palmerville is an excellent place for such a school. It is in a healthy and highly moral and social neighborhood. The country has a geography too which is an inspiration to the student. Near this place is the Falls and the Narrows on the Yadkin River. The country is rugged, with hills and rocks, and in all, the very things that make for inspiration and stir the muses of the student.

The great electric plant is to be put in here on the Narrows, and when this is done a city will spring up and cotton mill men will make haste to invest their money in this neighborhood.

Men are now erecting mills rapidly around Albemarle, and Baptists should not sleep while the demands for laborers are falling around them. With a few such spirits as Professor Eddins, Dr. Sinclair and T. H. Sibly the preachers can work a revolution for the glory of God in Stanly County. "There is a tide in the affairs of men, which, if taken at its flood leads on to fortune, if omitted, all the rest of their voyage is bound in shaddows and in misery." The flood tide is rolling in at this time on the Stanly Association and may He who can enlighten the minds of men help them to enter the field with glad hearts and willing hands, for the victory shall be theirs. There are many signs of progress in this Association. The mission spirit is taking the place of intemperance and indifference.

The following visitors were present: L. and A. Johnson, S. F. Conrad, W. M. Bostic of the Montgomery Association, and J. H. Aycock from Pee Dee Association.

The next session will meet with the Kendall's church, two and one-half miles from New London, N. C.

J. S. FARMER.

A Continued Story.

Am glad to see the matter of Bible study being urged in our paper, and glad we are to have a course of study conducted by our good Brother Taylor. I want to study with him and the others. Am also glad you have taken up the Sunday-school lesson again.

The Recorder is to me, as a continued story. I'm always anxious to see the next number; and if we should miss ours and couldn't get hold of another, would write for the missing copy. I feel a personal interest in you as our editor. I fell something like I do toward my pastor; that you are my friend and interested in my welfare, and I appreciate the noble stand you take for the right. As you may know, I am a farmer, and sometimes very busy, but I don't remember when I was so busy as to fail to read a good portion of the paper. Sometimes after I have been busy and neglected my better nature or spiritual life, I get the Recorder and get off to myself and read it carefully, and it makes me ashamed of myself, and makes me want to do more and be better. I don't see how I could get along without it. Very often I feel like it helps me to be better, and causes me to try harder to do right; and I really appreciate what it is to me.

We are well pleased with Brother Larkins. He is a splendid preacher and a consecrated man, we think; and we feel like he is the right man for our leader. I believe the Lord sent him here, and that he will do a good work.

With best wishes, I am your friend and brother,

T. P. STEWART.

Henderson, N. C., Oct. 29, 1903.

Brother Barrett's Work.

It has been some time since I sent you any news from our section. Our pastor, Bro. W. C. Barrett, after serving us at Ephesus nearly four years resigned some time ago and preached his last sermon on the first Sunday in October. We were very sorry for him to leave, but he said he wanted to go to the Seminary, so we had to submit. We all feel that he has done a good work while he has been with us. While we have not gained very much in numbers, there has been a great deal of development along other lines of work. We have made some progress I think along the line of giving. Our last Associational year we gave more than any year since the late war—we gave to all objects nearly $1,200—and this was given by less than one-half our members. We have painted our house since the Association, put in new carpets and new pulpit. At our October meeting four brethren were ordained as Deacons, to-wit, W. A. Duncan, J. L. Williams, M. F. Jackson and your scribe. At the close of this service some resolutions in regard to Brother Barrett were offered and passed. We have had to lop off some of our dead branches, and some 12 or 15 names have been stricken from our roll. We were sorry to have to do this, but think we did right. You see we have been taking the advise you gave us some time ago along this line. We have not called a pastor yet. Bro. J. K. Faulkner supplied at our last meeting and will fill our next appointment. We have taken our collection for State Missions, and will meet pledge. Our Union meets with Blanch church on Friday, the 17th inst. We wish to have a meeting of our Executive Committee during the Union and request the members of the Board to be present. I am

Very truly,

J. P. WOODY.

Alton, Va., Nov. 7, 1903.

The Bible Readers' Circle.

Count me among the readers of the Bible as given by Brother Taylor in the columns of the Recorder. I enclose pledge signed. From my earliest childhood I have been a regular reader of the Scripture. My mother required me to read a chapter every morning before breakfast, which was done in rather a perfunctory way, and so the good results were not what she desired. During my residence in Warrenton of near fifteen years, Brother Taylor was my pastor, and for several years he conducted these readings among the members of his several churches, as well as others of different denominations, and it was one of the very best plans to study with profit and pleasure, and many, with myself, are ready to bear testimony that it proved exceedingly interesting and increased our knowledge of the Bible wonderfully. The ignorance of the Bible even among Christians and readers of the book is astonishing, and the readers of the Recorder are to be congratulated for this opportunity of learning much of the glorious truths, doctrines, etc., in the blessed old book, as conducted by Brother Taylor. God bless him and the thousands of readers during the coming year.

Hope to have the pleasure of meeting you at the Convention in Charlotte.

Yours fraternally,

N. L. SHAW.

Drakes Branch, Va., Nov. 11, 1903.

A Threat Carried Out.

I have been threatening to give Bethel, a country church which I serve in connection with my work here, a little "write up" if she kept on showing signs of progress. She does so, therefore I feel like telling other churches what it is and how it came about.

Bethel has not, for some time, been doing "what she could." But the Lord has moved her to reconsecrate her power and the outcome has been many signs of progress and of love for the cause. The writer has been serving the church only four months, but during that time the church has raised more than enough money to meet this year's pledges to the Association. At the Association she increased her pledges for next year about 75 per cent. The work of raising the pledges for next year is already progressing so well that her contributions promise to far exceed her pledges. In August the Lord gave us a splendid revival. The pastor did the preaching and preached mainly to the church. The meeting resulted in the reception of 12 additions to the membership of the church, eight for baptism, two by letter, and two were restored. There were also manifestations of genuine revival and reconsecration on the part of the members. The house of worship is now being beautified by the addition of a recess for the pulpit, by putting blinds to the windows, by painting inside and out, and by other much needed repairing. I feel that the good people of Bethel realize at least that life is too short to waste in petty squabbles and that the coming of the kingdom of God means too much to the world not to do something to promote it.

Brethren, I do not know of anything that will add more to the progress and contributions of our denomination than the development of our country churches.

Fraternally yours,

J. M. ARNETTE.

Statesville, N. C.

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I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

It you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

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A Famly Thank-Box.

The way it came about was this. I was listening while mother read a story to Aunt Mary. It was so funny—about an old lady who said she hadn't one thing in the world to be thankful for. A young lady wanted her to keep a mite box on her mantel, and promise to drop in a penny, at least, for every time she said she was thankful. She told the girl that if the heathen had to depend on her mite box for help, they'll all go to the bad. And then, without thinking, she said: "My! but I'm thankful I'm not a foreign missionary!" Of course her friend had the laugh on her right off, and made her put in her first penny then. Well, you'd laugh to hear the funny things she had to give pennies for while she kept that box.

After mother and Aunt Mary got through laughing over it, I had a thought—sometimes I do have one that's some good—and I said to mother: "May Jill and I start a family mite box and see how much we can get before the mission band has its thank-offering?" and mother said yes, we might. So we all agreed to be honest and put in something every time we said we were thankful. I suppose it was kind of mean, but we didn't tell father, for we wanted to surprise him. The evening of the very day we finished the box (for Jill and I made it and painted things on the outside, so it was "a real ornament to society," mother said), father had just asked the blessing and commenced to carve when he said: "I believe I never was so thankful for a happy home as I was tonight when I walked along with Mr. Dumps and realized how he just dreaded to go home every night to his fault-finding wife and squabbling children!" Jill and I fairly flew out of the room and came back and held the box right under his nose. Father was so surprised! But he said: "Well, here's a quarter for a starter, for a good-natured mamma and happy-go-lucky children are worth more than a penny!"

I can't begin to tell you all the ways we got pennies. Mother was thankful the sun came out on wash day, and that was a penny; and she was thankful when the cookies didn't scorch, one time; and that there were rolls enough to go round one night when we had unexpected company. One day she got very much ashamed because, when a stylish caller left, she came rushing up stairs to her interrupted work with the sewing girl and exclaimed: "I'm thankful she only made a short call!" We got the penny, but mother said she was mortified most to pieces to think we overheard her remark from the next room.

Father put in lots of nickels and dimes instead of pennies. I wonder why it is that fathers always seem to have plenty of change in their pockets. It's just as easy as anything for them to get an ice cream soda or a little bag of chestnuts or pay street car fare and nobody ever thinks where their money has gone to. But when you have a little money, and it gets gone, someone is sure to ask you what you did with it all; and if you say, "Father uses up lots of nickels and dimes and doesn't tell," then mother says: "Jack, that's a very different thing! Big men can do lots of things little boys can't do," and for the hundredth time you wish that you could hurry up and be a man. Well, I started to say that father did lots toward filling the box. There was a nickel when eleven chicks were hatched from twelve eggs; and another when Mr. Dumps remembered to return that good umbrella he borrowed, and ten cents when the stitch in his back went off and didn't settle into lumbago and lots more things.

We children had to pay pennies quite often. I remembered one was when the robins came again to build their nest in the big ash tree just outside our window, and another the morning the big squirrel came up the tree and tried to steal the eggs, but was fought off by the mother robin. (That was very interesting, and was really worth more than a penny, but neither Jill nor I had much money that particular day.) The biggest money we got in the box at all was the half dollar mother put in when the doctor said Jill did not have diphtheria, for mother says she hasn't grace enough to bear many more contagious diseases. I mean mother hasn't, not Jill, for Jill is just a trump when she's sick and opens her mouth a lot wider for the doctor than I do.

"Well, I'm not going to tell how much money we found when we opened the box, because some of you wouldn't believe it, and that would hurt my feelings, so I'll just close by saying you would better try one in your family, and of course you'll believe your own eyes when you open your own box.—Mission Dayspring.

Thanksgiving.

The best thing that hearts that are thankful can do
Is this: to make thankful some other, too;
For lives that are grateful and sunny and glad
To carry their sunshine to lives that are sad,
For children who have all they want and to spare,
Their good things with poor little children to share—
For this will bring blessing, and this is the way,
To show we are thankful on Thanksgiving Day.

* * *

Ancient Israel's Thanksgiving Day was observed in the month which corresponds to our October. It was called the Feast of Tabernacles. Every Israelite desired to go to Jerusalem to this great feast, and each carried his gift of "first fruits." The best from vine, fig tree, pomegranate, olive and palm was selected for Israel's God. When they reached Jerusalem they sang: "Our feet stand within thy gates O Jerusalem!"

* * *

The first Thanksgiving of the Pilgrimes was held in Plymouth, Mass., in November, 1621. There were but fifty-five English at this feast, but ninety Indian visitors joined them, and with wild turkeys, deer and corn bread on their tables they thanked the God who had led them to this new country.

* * *

"What shall I render unto the Lord for all His benefits toward me?"

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

NOTICE.

Having qualified as the executors of the last will and testament of J. R. Dunn late of Wake County, this is to notify all having claims against his estate to present them to us, or either of us, on or before November 24, 1904, or this notice will be plead in bar of their recovery.

R. A. UUNN,
W. B. DUNN,
Executors.

Wake Forest, N. C.

Five Physicians had done their best to cure James Wilkes, of Dillon, S. C., who had one of the most terrible cases of RHEUMATISM on record. They all failed until one doctor prescribed—

Rheumacide

IT CURED HELPLESS CRIPPLE.

Mr. Wilkes writes in the course of a long letter, dated August 18, 1902:

"My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, told me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."

Dr. J. P. Ewing confirms Mr. Wilkes' statement in every particular.

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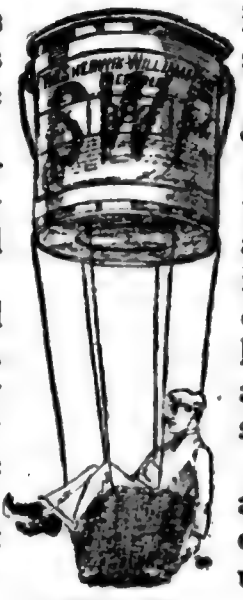

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Town Church Day.

This is a day of "days." We have Children's Day, grown people's day and every other sort of day in our church work. Next Sunday will be "town church day" for State Missions. It will be remembered that next Sunday is the fifth Sunday, and very few of our country churches have services on that day. The town churches are open every Sunday in the year. For this reason, what we receive from next Sunday's collections must come from the town churches. I know that most of these have all contributed to State Missions, but brethren, this is the time when we must make an extra effort and give again and again. If every church which holds services next Sunday would give a small contribution they would not feel it and yet it would relieve the burden that rests on the Board. Let us hope for great things from "Town Church Day."

LIVINGSTON JOHNSON.

Sister Payne Seriously Hurt.

Our venerable and beloved mother in Zion, Sister Mary Payne, of this city, has suffered a very serious accident. Her hip has been fractured and she now languishes on a bed of affliction. Truly, the ways of Providence are mysterious! Human love can see no reason why this aged saint, whose life has brimmed over with devotion to God and tender ministries to the needy, should not have been permitted to close her days in peace and comfort; but Divine love knows best, and we must wait for eternity to solve many of the riddles of time.

Our sister receives the most skilful surgical attention, and all that loving relatives and friends can devise for her comfort and cheer is lavished upon her. Better still, she realizes that her precious Saviour is with her, and is sweetly submissive to His will.

Few are permitted to see her, but to those few her beautiful patience and simple-hearted trust reveal new and inspiring glimpses of that wonderful reserve power which genuine religion provides against a day like this.

Sister Payne has been one of the most remarkable and influential women of this city—to her moral courage, consecrated intellect, and untiring zeal the Baptist cause owes incalculably much—and now that to the natural infirmities of age has been added this severe trial, scores of hearts in this city and elsewhere will grieve over her affliction and pray for her recovery.

H. W. BATTLE.

Greensboro, N. C., Nov 13.

CANCER INCREASING.

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every State in the Union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure catarrh, piles, fistula, and all skin and womb diseases. Writed for Illustrated Book. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

The Republic of Colombia is now threatening to go to war with the United States on account of the secession of Panama. It would end with some more territory on our hands.

The increase of the official valuation of real and personal property in North Carolina for this year is $40,000,000.

Money is scarce in the big markets. Prices are high and there are symptoms of panic. No one is now so well-fixed as the Southern cotton farmer.

Bright's Disease

Caused the death of Dr. Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute, and the victim lives a few hours or a few days but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver, and low, constipated bowels, whereby the kidneys are involved and fail.

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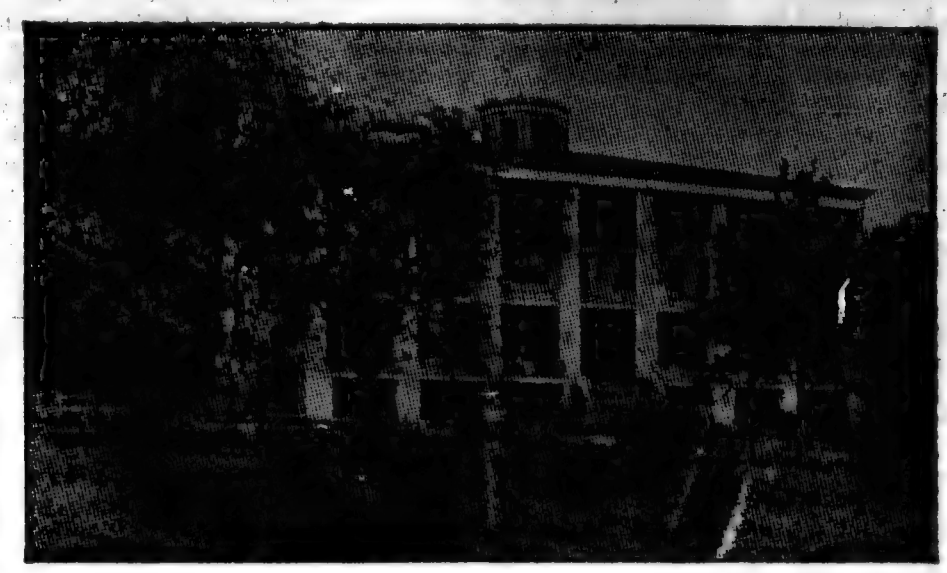

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The rates are the separate rates of the Atlantic Coast, Line, Seaboard Air Line, Southern Railway and Carolina and Northwestern, from points within the State, including Norfolk, Suffolk and Danville, Va., to Charlotte, N. C., and return, account of the above occasion.

The following rates will apply from points named:

Danville, So. Ry., $6.35; Durham, So. Ry., $6.50; Fayetteville, A. C. L., $6.65; Forest City, So. Ry., S. A. L., $3.85; Gastonia, So. Ry., $1.10; Greensboro, So. Ry., $4.45; Goldsboro, So. Ry., A. C. L., $9.00; Henderson, So. Ry., S. A. L., $7.90; Hickory, C. & N. W., So. Ry., $3.25; Kelford, A. C. L., $12.70; Lattimore, So. Ry., S. A. L., $3.00; Marion, So. Ry., $5.00; Mooresboro, So. Ry., S. A. L., $3.25; Newton, C. & N. W., So. Ry., $2.55; Norfolk, A. C. L., S. A. L., So. Ry., $14.00; Oxford, So. Ry., $7.60; Raleigh, So. Ry., S. A. L., $7.30; Rutherfordton, So. Ry., S. A. L., $3.85; Sanford, So. Ry., S. A. L., $6.05; Selma, So. Ry., A. C. L., $8.20; Shelby, So. Ry., S. A. L., $2.75; Suffolk, A. C. L., S. A. L., So. Ry., $13.20; Weldon, A. C. L., S. A. L., $10.65; Wilmington, A. C. L., S. A. L., $7.75; Winston-Salem, Barber Junction, $4.05; Wadesboro, S. A. L., $2.75.

Round-trip tickets restricted to continuous passage in each direction will be sold December 8th, 9th, and 10th, final limit December 16th, 1903.

N. B. BROUGHTON,
Secretary.

Acknowledgments.

November 25, 1903.

State Missions.—Olive Chapel, Mt. Zion, $24.93; W. M. S., Olive Chapel, Mt. Zion, 5.07; W. M. S., Buckhorn, W. Chowan ,6.65; W. M. S., White Oak, So. River, .50; W. M. S., Holly Springs, Raleigh, 2.00; Edenton, 35.00; Red Oak, Tar River, 2.50; Fishing Creek, Tar River, 2.50; Brasfield, Central, 20.35; Rives Chapel, Sandy Creek, 3.06; Sanford, 3.00; Lawrence X Roads, W. Chowan, 7.60; W. M. S., Lawrence X. Roads, W. Chowan, 2.00; Shiloh, Chowan, 10.00; Galatia, W. Chowan, 3.00; Carthage, 8.30; Aberdeen, Sandy Creek, 3.88; Flat Rock, 3.33; Olive Branch, Flat River, 2.65; W. M. S., Olive Branch, 1.15; Knott's Grove, 1.00; Ephesus, Tar River, 2.30; Lilesville, 2.84; Jackson, W. Chowan, 11.50; Sunbeams, First, New Bern, 5.00; Mt. Creek, Green River, 5.32; Grover, King's Mt., 20.00; W. M. S., Clement, Beulah, 5.45; Eagles, Tar River, 3.50; Saron, Pee Dee, 1.62; Mechanics Hill, Sandy Creek, 1.00; Beulah, Sandy Creek, 1.50; Bear Creek, Sandy Creek, 3.88; W. M. S., Bethany, Sandy Creek, 1.15; Boone, 1.57; W. M. S., Weldon, 7.00; W. M. S., Yanceyville, Beulah, 3.70; Coleraine, W. Chowan, 10.00; Red Hill, Pee Dee, 1.25; Ansonville, Pee Dee, 1.50; Walnut Street, Greensboro, 16.00; Burnsville, 44.58; Stanly Asso., 37.77; E. F. Eddins, 2.00; T. L. Buchanan, 1.00; J. D. Newton, 1.00; Y. L. S., First, Greensboro, 10.00; Albemarle, Stanly, 50.00; Mt. Nelson, .81; Sunbeams, Forestville, 1.55; Bethany, Flat Rock, 5.00; Cary Chapel, Tar River, 6.10; Mt. Gilead, 12.45; Warrenton, Tar River, 12.85; Wilkesboro, 20.00; East Bend, 9.51; Cross Roads, 5.85; Fir Bush, 3.55; Huntsville, 2.72; Greens X Roads, 6.50; Forks of Little River, 1.30; Summerfield, 8.50; Cleveland, So. Yadkin, 8.00; W. M. S., Cleveland, So. Yadkin, .60; Kendalls, Stanly, 4.21; Prospect, Stanly, 3.00; Tryon St., Charlotte, 110.00; Swift Creek, Raleigh, 3.58; Tabernacle, Raleigh, 100.00; Falls, Central, 2.60; Glen Royall, Central, .90; Mt. Hermon, Raleigh, 15.36; Brantley's Grove, W. Chowan, 9.00; Ruffin, 3.26; Enon, 1.55. Total this week, $760.65. Previously reported, $11,339.54. Total this year, $12,100.19.

Foreign Missions.—W. M. S., White Oak, So. River, $1.55; M. S. Shiloh, Chowan, 10.00; Shiloh, Chowan, 5.00; Galatia, W. Chowon, 5.03; W. M. S., Galatia, W. Chowan, 2.97; W. M. S., Mt. Airy, 6.00; Stanly Association, 43.76; Sunbeams, Sanford, 7.08; Freemont, 1.00; W. M. S., Big Branch, Robeson, 9.75; Mt. Hermon, Raleigh, 17.25; W. M. S., Rowland, 1.75; Y. L. M. S., Lumberton, Robeson, 8.50; Central Association, 5.00. Total this week, $124.64. Previously reported, $14,493.74. Total this year, $14,618.38.

Home Missions.—W. M. S., White Oak, So. River, $1.25; W. M. S., Holly Springs, Raleigh, 1.25; Sunbeams, Murfreesboro, W. Chowan, 4.76; Stanly Asso., 19.77; Freemont, 2.00; Summerfield, 1.00; W. M. S., Cleveland, .40; W. M. S., Rowland, 1.80. Total this week, $32.23. Previously reported, $7,147.05. Total this year, $7,179.28.

Education.—Galatia, W. Chowan, $3.00; Stanly Asso., 4.00; Freemont, 2.50; N. Henderson ,4.00; Brantley's Grove, W. Chowan, 3.00. Total this week, $16.50. Previously reported, $2,682.07. Total this year, $2,698.57.

Ministerial Relief.—Stanly Asso., $15.70; Freemont, 1.00; Salem, Raleigh, 3.07; Central Asso., 2.00. Total this week, $21.77. Previously reported, $1,452.28. Total this year, $1,474.05.

Total reported for all objects this week $955.79
Previously reported for all objects 38,074.02

Total reported for all objects this year 39,029.81

WALTERS DURHAM,
Treas. Baptist State Con.

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A BLOOD DISEASE.

How a Biblical Recorder Reader was Cured.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, a reader of the Recorder, writes that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered the most excruciating pains in bones and limbs. His hands would puff up and swell, his kneecaps would get so stiff he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a trial treatment free to readers of the Biblical Recorder, so you may test the remedy at our expense. Can anything be fairer?

B. B. B. for sale by druggists everywhere at $1 per bottle. For trial treatment address Blood Balm Co., 82 Mitchell Street, Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble, and we will give free medical advice. Don't despair a cure, as we have over 3,000 voluntary testimonials of cures by B. B. B.

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Mr. A. S. Hutchcock, East Hampton, Conn. (The Clothier), as a favor to any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

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GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

NOTICE.

Having qualified as the administrator of the estate of L. J. Jones, this is to notify those having claims against the estate to present them to me on or before November 2 1904.

W. N. JONES,
Administrator.

Raleigh, N. C., November 2, 1903.

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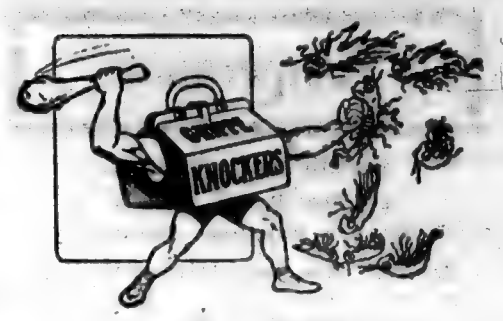

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There will be a few vacancies in dormitories at the beginning of Spring Term on January 5, 1904. Students purposing to enter then, will do well to apply at an early date. The charge for board and full Literary Tuition for Spring Term will be $70.00.

F. P. HOBGOOD President

OUR SUPERB STOCK OF
Silks & Dress Goods
For the Fall of 1903 is Now Ready.

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Iron and Alum Water
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CHRONIC DISEASES.

It is so concentrated that the greatest quantity of beneficial minerals enter the system in less time and at less expense than can be accomplished under any method of treatment. One teaspoonful in water is a dose. All druggists sell this water at 50c. for 8 oz. bottle; $1.00 for an 18 oz. bottle.

PREPARED BY
J. M. Echols Co., Lynchburg, Va.

Temperance.

Prohibition in Maine.

(In Two Parts. Part I.)

BY REV. T. J. RAMSDELL, CARBON, ME.

In 1851 the Legislature of Maine enacted a Prohibitory Law which went into effect on the 2nd day of June of that year. Its good effects in checking the ravages of strong drink were very marked. Then, as now, there were evasions of the law and attempts by unfaithful officials to nullify it. So active were the liquor forces that they were able in 1856 to control votes enough in the Legislature to repeal the Prohibitory Law and substitute license in its place. The result was such an increase in drunkenness and crime that two years later the license law was repealed and the Prohibitory Law reenacted. In the Legislature of that year there were 128 votes for it, and only 28 against it. This vote shows the impression made upon the people by the contrast between license and prohibition. In 1884 it was determined to make the Prohibitory Law a part of the fundamental law of the State by placing it in the Constitution. Accordingly a Prohibitory Amendment was submitted to the people and adopted by a vote of more than three to one.

There have been attempts made from time to time by the liquor sympathizers to secure the re-submission of the Prohibitory Amendment, but thus far without avail. The last attempt was made during the session of the Legislature of the present year. The Senate decided against re-submission by a vote of 21 to 8. The House decided against it by a vote of 94 to 46. Thus, for more than half a century prohibition has been the settled policy of the State of Maine. Every intelligent person is aware that from the Atlantic to the Pacific, and indeed in foreign countries as well, it has been loudly proclaimed that prohibition in Maine has been a conspicuous failure. We are told that it has not lessened the sale of strong drink, but rather promoted it; that the law is not respected by the people of the State; that it has been a fruitful source of hypocrisy and corruption and that many of the temperance people of the State favor license or rather local option as the best means of dealing with the traffic. These and other like charges have been made so persistently that many good people living at a distance and having little opportunity to hear both sides of the question have been led to believe that prohibition in Maine has been a failure. The writer of this paper was born in the State of Maine, and has spent almost all of the 44 years of his life here. He has lived in all sections of the State, and has had good opportunities for knowing the sentiment of the people touching temperance and other questions. It will be his endeavor to state the actual facts in the case as clearly as he can.

For quite a number of years in many parts of Maine the Prohibitory Law has been persistently violated. This is especially true of the larger towns and cities. Officials have often been elected who were in sympathy with the liquor traffic because they were paid to protect it. In other cases where officials have had too much honesty to accept bribes they have been too timid to do their duty and enforce the law for fear of defeat at the polls. The cry is often raised, "Public sentiment in our city does not favor the enforcement of the law. Officials who do enforce it can never be elected again." The offenders against the law are usually brought into court once or twice a year and compelled to pay a fine of considerable amount. Having paid the fine they would return to their business again. In nearly all the larger cities of the State—such as Portland, Bangor, Lewiston and others—liquor has been sold in large quantities with very little attempt at concealment. Some have said: "We virtually have a system of high license already. Why not change the law to correspond with the facts?" As time passed on the liquor dealers and their sympathizers grew bolder in their defiance of law. It became an open secret in some of the towns and cities that the officials were receiving money from the violators of the law, who in return expected protection for their business. The secretary of the city committee of the dominant party in one of the cities of the State wrote to a Boston liquor firm for contributions to the local campaign fund on the ground that the party had conducted the affairs of the city in a way pleasing to the liquor traffic. The letter was made public and contributed in no small degree to rouse public sentiment against a condition of affairs that was fast becoming intolerable. In many sections of the State a strong sentiment in favor of a better enforcement of law was making itself felt.

It may be well, however, before giving some account of the strong revival of sentiment in favor of strict enforcement, to mention some features of the situation during the year of lax enforcement that are generally overlooked by the advocates of license. During all these years there has never been a brewery or a distillery in operation in the State of Maine. This fact alone speaks volumes for the contrast between license at its best and prohibition at its worst. Liquor has been consumed here with the usual aftermath of misery and crime. It has not been manufactured here to be a curse to other regions. Another fact that is worthy of mention is that no liquor seller in the most rum-ridden town has ever dared to place over the door of his saloon the sign "Liquors For Sale." It has been recognized that the traffic was under the ban of the law. Young people have grown up in these communities familiarized with the sight of drunkenness, it is true, still with the knowledge that the traffic was not carried on with the sanction of law, but in defiance of law. Liquor sellers have not known what moment an aroused public sentiment might bring down upon them the penalties of the law. Ministers of the gospel have not ceased, with few exceptions, to denounce from their pulpits the lawlessness that has prevailed, and to urge the people to rouse themselves and demand that the rum traffic should cease. In many parts of the State the press has sided in favor of enforcement. It is also true that in all the years since the Prohibitory Law was enacted there have been many sections of the State, especially in rural communities, where it has been faithfully enforced. The writer of this paper was at least ten years of age before he ever saw a drunken man. There have been whole counties where the officials have been in sympathy with the law, and have executed it faithfully. This fact is an important one, and it deserves to be emphasized.

The favorite device of those who sympathize with the liquor traffic is to represent that the lax enforcement or rather the nullification of law that has prevailed in some centres of population has been characteristic of the State as a whole. Nothing could be farther from the truth. The writer recently closed a pastorate of more than twelve years in length in the county of Oxford in the western part of the State. During a large part of the time the sheriff and county attorney were outspoken temperance men, and enforced the Prohibitory Law to the letter. Occasionally officials not so heartily in sympathy with the law would be elected, but the strong sentiment which prevailed in favor of enforcement compelled them to administer the law with a good degree of strictness. One great difficulty stood in the way of the diminution of drunkenness through the enforcement of prohibition in the county mentioned. The city of Lewiston in Androscoggin County was readily accessible by rail from nearly all parts of Oxford County. In Lewiston the law until recently was persistently nullified. Hence it was comparatively easy for those desiring liquor to go to Lewiston and obtain it. Under local option there would be the same drawback, as Lewiston has a large foreign population, and would probably vote for license. It is also true that in counties where the larger towns have disregarded the law there has often been a sentiment in the smaller places that has compelled the enforcement of the Prohibitory Law. The facts mentioned above should always be taken into account in forming a judgment as to the success or failure of prohibition in Maine in the past.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

There's Health In Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

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W. O. ALLEN, Manager,
For the Committee.

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Obituaries.

Prospice.

Fear death?—to feel the fog in my
throat,
The mist in my face.
When the snows begin, and the blasts
denote
I am nearing the place,
The power of the night, the press of
the storm,
The post of the foe;
Where he stands, the Arch Fear in
a visible form,
Yet the strong man must go;
For the journey is done and the sum-
mit attained,
And the barriers fall,
Though a battle's to fight ere the
guerdon be gained,
The reward of it all.
I was ever a fighter, so—one fight
more,
The best and the last!
I would hate that death bandaged my
eyes, and forebore,
And bade me creep past.
No! let me taste the whole of it, fare
like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad
life's arrears
Of pain, darkness and cold.
For sudden the worst turns the best
to the brave,
The black minute's at end.
And the elements' rage, the fiend-
voices that rave,
Shall dwindle, shall blend.
Shall change, shall become first a
peace out of pain,
Then a light, then thy breast.
O, thou soul of my soul! I shall
clasp thee again,
And with God be the rest.

—Browning.

LUTHER.—On the night of the 2nd of November, 1903, about 12 o'clock, God sent forth His mighty death angel, and took from our midst Mrs. Martha J. Luther, wife of Mr. F. M. Luther. She accepted our Lord and Savior, Jesus Christ, as her Savior when quite young. She was a member of Apex Methodist church at the time of her death. She leaves a husband, six sons, and one daughter, with many relatives and friends to mourn her death.

LONNIE McKEE.

CHEEK.—Bro. F. M. Cheek was born in Orange County, January 31, 1845, and died at his home in Durham, N. C., on November 10, 1903. At the time of his death he was a deacon in the Second Baptist church of Durham. His church and community will greatly miss him. For five years before he died his health gave way and his death was looked for at anytime, yet when he did die, so suddenly, we were very much shocked. He leaves a wife, three sons and two daughters to mourn their loss, with a large number of relatives and friends. Brother Cheek was devoted always to his family and church.

C. J. D. PARKER, Pastor.

MARLEY.—Sister Lucy Ann Marley died at her home near Lumber Bridge, November 7th. She was born in Brunswick County in 1816, was the daughter of James Ellis. She joined Cheerful Hope Baptist church and was baptized by Lewis Puckett at the age of 17. Services were held in her father's home four years before a house of worship was built. In 1831 she married Daniel B. Marley, of Bladen County. They were blessed with twelve children, of whom six, together with her husband, are gone before, leaving three sons and three daughters, all of whom are members of the church.

For a number of years, while living in Brunswick County, Haynes Lennon was her pastor. One of her sons, who is a leading member of Lumber Bridge church and one of the County Commissioners of Robeson County, bears his name.

In 1864 they moved to Robeson County, and she conected herself with Providence, now Lumber Bridge church, while that Godly man, John Monroe, was its pastor. Here she died at the age of 88 years, the oldest member of her church.

She suffered long, but the heroism in her soul triumphed over her pain, and she was patient. She was a well-known and much-loved woman.

Her friendship was intense. Her decisions as to right and wrong were the result of careful deliberation, and she could be counted on for righteousness and truth.

She was buried beside her husband to await the coming of her Lord.

Life's race well run,
Life's work well done,
Life's crown well won;
Now comes rest.

J. W. COBB.

Tribute of Respect.

Ex-Senator W. E. J. Harris was born near Seaboard, Northampton county, on July 5, 1845; was married on the 15th of April, 1867, to Miss Sarah B. Boyce, and died on the 29th of August, 1903. His last and only illness had been quite protracted, and the end was not unexpected. He knew that he suffered an incurable malady, and during his long confinement he carefully surveyed his past life very solemnly before the Lord, and said he believed all things were adjusted between him and his Master. Bro. Harris had long taken an active interest in the politics and business of his county, and was an intelligent, industrious and prudent business man. He rose from the lap of poverty to affluence. His accumulations were ample to maintain him and family without the thought of want. Bro. Harris professed faith in Christ when young and joined Mt. Carmel Baptist Church. Afterwards he united with Jackson Baptist Church, and on his removal to this town, some years ago, he became a member of Seaboard Baptist Church, where he served faithfully until the end came. God, who is too wise to err, has taken to himself our beloved brother and friend, and most exalted citizen. He leaves surviving him a faithful and devoted wife, ten children, five sons and five daughters, and several grandchildren, one brother and an immense number of relatives and friends. The funeral services were conducted by his pastor, Rev. Dancy Cale, assisted by Rev. E. W. Fox, of the M. E. Church. A large gathering followed his remains to their last resting place in the newly-made cemetery, near his last earthly home. In honor to such a noble character, we announce the following resolutions.

Resolved 1. Though feeling our loss as a church and community deeply, we bow in humble submission to the will of our Heavenly Father.

2. That we mourn as those having great hope and the loss of one whose life had in it still greater possibilities and usefulness.

3. That we extend to the bereaved family our tenderest sympathy in their great loss, and commend them to Him who gave and has also taken away.

4. That we shall ever cherish the memory of our dear departed brother, remembering that though we know not what He doeth now we shall know hereafter. That all things work together for good to those who love God.

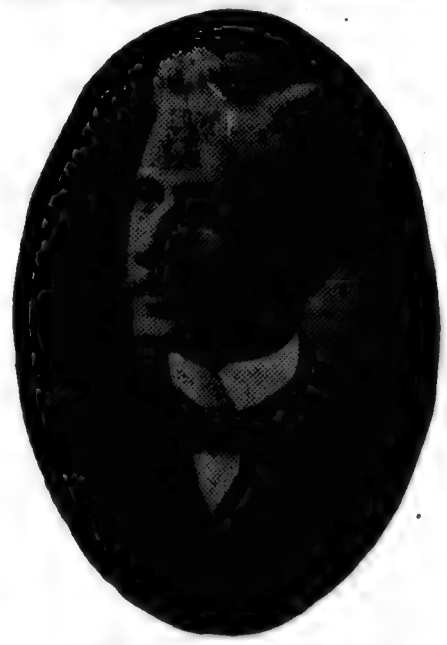
5. That a copy of these resolutions be sent to the Biblical Recorder and Roanoke Chowan times for publications and one to the bereaved family.

R. T. STEPHENSON,
F. E. FOSTER,
Committee.

A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, D.D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms



REV. J. W. BLOSSER, M.D.

This remedy has met with wonderful success, curing cases of 15, 20 and 25 years' standing, including many ministers of the gospel.

Rev. J. Cal. Littrell, Warrenburg, Mo., writes: "Was permanently cured in 1881. Twenty-two years ago; no return." Rev. M. G. Milligan, Choccolocco, Ala., writes: "Bronchitis of eight years' standing cured by four boxes." Rev. Geo. E. Parson, Groveton, Texas, writes: "Cured me of hoarseness. Can preach twice a day." Rev. D. C. Ross, Green Forest, Ark., writes: "Cured my little boy of catharrhal deafness."

Samples Mailed Free.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of 15 20 and 25 years' standing.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid. Address, Dr. Blosser Company, 90 Walton Street, Atlanta, Ga.

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FAMOUS BECAUSE MERITORIOUS.
THE BEST IN AMERICA FOR $1.50
TAKE NO SUBSTITUTE.
IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO.
LEADING SHOE MANUFACTURERS OF THE SOUTH.
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MEETING BAPTIST STATE CONVENTION, CHARLOTTE, N. C., DEC. 9-13, 1903.

The Southern Railway wishes to call special attention to their regular service between all points for Charlotte, N. C. Three daily trains in each direction from all the principal points in the State. For full particulars reference special rates call on any agent Southern Railway or address

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Raleigh, N. C.
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Charlotte, N. C.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

SPECIAL RATES VIA SEABOARD AIR LINE RAILWAY.

Commencing Sunday, September 6th, and continuing to Sunday, November 1st, the Seaboard Air Line Railway will sell round trip tickets to Forestville, N. C., from Raleigh for 55 cents. Tickets to be sold on Sundays only.

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SOUTHERN RAILWAY.

In effect October 11, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 112, daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, open for occupancy at 9 p. m., connecting at Greensboro with train No. 36, "Atlanta Express," Pullman sleeper and day coaches to Atlanta. No. 38, "Florida Express," for Charlotte, Columbia and Savannah. Pullman sleeper to Jacksonville, Port Tampa, Charleston and Augusta, connections for all points in Florida. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 8:20 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyesville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 35, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyesville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 138, daily for Goldsboro and local stations.

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The Bible Readers' Circle.

The following names have been added to our Bible Raders' Circle:

John Williams, Mrs. Ora Weston, Mrs. L. J. Bradley, Mrs. Mattie Stallings, R. Lee Greene, Mrs. Robt. Greene, Mrs. J. J. Biggs, Mrs. Nancy Davis Blanton, Miss Maggie M. Hudgins, Thos. D. Boone, Mrs. Thos. D. Boone, J. P. Mitchell, Mrs. J. P. Mitchell, Dr. E. P. Odend'hal, Mrs. E. P. Odend'hal, Mrs. Jane Mitchell, Mrs. W. P. Taylor, Mrs. Stella Clarke, Mrs. J. E. Wood, Mrs. P. H. Taylor, Mrs. L. C. Holloman, Mrs. Annie L. White, Miss Lucy Boone, James R. Mitchell, J. P. Freeman, M. J. Freeman, J. C. Carter, W. P. Shaw, Jr., John E. Vann, W. P. Shaw, J. M. Brinkley, John S. Shaw, W. S. Herring, Thos. G. Wood, Annie J. Taylor, Willie H. Boone, Miss Nellie Vann, Miss Ruth Davenport, Miss Mary Davenport, Mrs. Davenport, Miss Louise Vann, Miss Lizzie Vann, Miss Mattie A. Lee, Miss Agnes G. Carter, A. C. Morris, Miss Ella Early, Mrs. Johnson, Mrs. J. C. Carter, Miss Dora A. Wood, W. B. Marsh, Jr., Mrs. Isabel Highsmith, Mrs. Annie Magee, Miss Lydia Magee, N. A. Teeter, Dr. O. C. Stallings, Mrs. O. C. Stallings, Miss Ella Stallings, Mrs. J. D. Laurence, John Flemmings, Miss Minnie Flemmings, Mrs. J. H. Branch, Miss Mary Applewhite, J. K. Henderson, Miss Annie Laurence, Mrs. H. L. Grant, Mrs. W. J. Butler, Vance McGhinnis, Mrs. Mary Ferebee, Miss Minnie Ferebee, J. M. Stoner, O. E. Stoner, A. C. Hamby, Dr. W. B. Watford, Mrs. A. P. Watford, Miss Mattie Murchison, James A. Parham, J. C. Havnaer, Miss C. C. Lilly, Mrs. Lucy Bell, Miss Minnie H. Overby, Miss Minnie Stansbury, Mrs. Abbie Frazier, Mrs. Lizzie Tarwater, Mrs. Sallie Rodwell, Mrs. Sallie Curl, Miss Kate Fleming, Miss Lilly Pearce, Miss Sarah Macon, Miss Mattie Tucker, Miss Lucy Tucker, Mrs. L. W. Overby, Mrs. D. H. Riggan.

* * *

Pastor Thos. G. Wood writes: "With very little effort I secured at Winton last Sunday, the following names of brethren and sisters who wish to join the Circle of Bible Readers for next year." Then followed forty names. This is the way to do it. It is not enough simply to announce the work. To succeed each pastor must secure the names of all who will join the Circle, and forward them to us. Address T. J. Taylor, Warrenton, N. C.

It is against the law to ship the Texas boll weevil through the mails. The United States will probably make a great effort to exterminate the pest.

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How many times have you seen "Personal to Subscribers" in this paper? How many times have you THOUGHT you would answer it and send for a package on trial, AT OUR RISK? Now suit the ACTION to the THOUGHT, and write for it to day. Hundreds of your FELLOW SUBSCRIBERS have done what we ask you to do and are not sorry for having done it. You do it NOW! YOU ARE TO BE THE JUDGE!

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This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package.

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WM. E. DOUGHERTY,
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MEETING BAPTIST STATE CONVENTION, CHARLOTTE, N. C., DECEMBER 9-13, 1903.

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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 23.

RALEIGH, N. C., WEDNESDAY, DECEMBER 2, 1903.

THE PROMOTION OF BIBLE STUDY IN THE HOMES OF OUR PEOPLE.

BY E. Y. MULLINS, PRESIDENT SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

It is Necessary.

1. Its Necessity. I suppose no reader of the Biblical Recorder needs to have urged upon him arguments to prove the necessity of Bible study in the home, and yet it may be helpful to glance briefly at a few. One thing which makes necessary this study is to reinforce Bible study in the Sunday-school. There has been much discussion of the relation between the Sunday-school and the home. In this matter I am not among those who believe there is any conflict. But if the best work is to be done in the Sunday-school, there must be some work done in the home also. Nothing is more helpful to the Sunday-school scholar than sympathetic interest on the part of the parent in the lesson and Bible study required by the school. Parents can do more than any others to promote the best work in the Sunday-school in the direction of Bible study.

A more general consideration enforcing the necessity of Bible study in homes is that it is of the utmost importance in our day that the forces which make for character should control those which make for intelligence. We are rapidly educating our young people in our public schools, in the academies, colleges and universities. All that there is to be known in the direction of unbelief and skepticism is put thus within their reach. The best check to tendencies which will inevitably be brought to bear upon them is such study as can be given to the Bible. Much of modern science is Christian, and this should be freely recognized; but there are found types of scientific opinion which are unchristian and antichristian, and these are met with in many of our institutions of higher education. The boy who is anchored to the faith before he enters schools in which such teachings are found is usually safe. It is of the utmost importance that the impressions coming from Bible study, in order to be most effective, should take place early in life.

Once more, the study of the Bible is the best means of developing spiritual character to qualify the boy and girl to resist the temptations of life. Nothing is so sure and abiding as an intimate knowledge of the Word of God.

Again, it is to be noted that the shortest and quickest road to a true revival of religion in any community is a direct return to the study of the Bible. One of the generalizations of Christian history which will stand the test of most searching investigation is this: every general revival of spiritual Christianity has come as the result of a return to the literary sources of Christianity, viz., the Bible. A revival without the presentation or study of Bible truth is impossible. The Bible is the one book of revivals. It is the only book, and whenever revivals come they come, either directly or indirectly from the power of the truth contained in the sacred word. Thus the spiritual life of the individual and the spiritual life of the churches will be promoted in the highest degree by the study of the Bible in the home.

It is Possible.

2. Notice in the second place the possibility of Bible study in the home. There are many alleged obstacles and hindrances to such study. We are told that men and women are too busy to study the Bible; that the modern father, engrossed as he is in business, going away to his business early in the morning and returning late at night, has not the opportunity or time to give to the mastery of the portions of the Bible necessary in order that he may lead his family in their studies. The mother also is engrossed in social cares and is unable to command the time necessary. Life is very full, we are told; we travel at a very rapid pace, etc., etc. Doubtless these things are true in regard to men and women of the larger towns and cities, but it is not true of all those who live in the country. Moreover, it does not follow that busy people are the ones who cannot do this thing. For one, I believe thoroughly in the possibility of a measure of Bible study in any Christian home where the father and mother resolve that it shall be done. To this end, however, certain general truths are to be recognized. One of these is that to accomplish the best things we must recognize an eclectic principle in life; that is to say, we must select such things as are most worthy of our time and leave some other things undone. "The good is the enemy to the best," some one has said. Unquestionably this is true. We must adopt as our rule for living an eclectic principle. We must discriminate and select. The lowest forms of animal life—those so small that they are invisible save under a powerful microscope—are possessed of organs for discriminating between that which is food and that which is not. Shall man, the highest animal, and who is far more than animal, decline to exercise this discriminating power, and especially man who has been taught of God, by His Spirit, the relative values of life?

Another general truth which must be recognized is that we must be content with less speed and more progress. There is a vital distinction here. Man is not necessarily making progress because he is traveling rapidly. It depends altogether on where he is going and how safely he is making his journey whether or not speed is progress. It may be necessary to sacrifice some things that have been regarded as elements of progress in order that we may attain to real progress.

Again, the argument against the possibility of this home study of the Bible, properly regarded, is really an argument in favor of it. Busy people are usually those who are the best economizers of time. They have learned how to utilize short bits of time to advantage. They have learned how to plan. This is necessary, of course, if any results are to be accomplished in the direction indicated in our modern busy life.

Again, the matter of possibility is determined by the dominant motive in our conduct. The imperative mood controls all other moods. The thing that must be in motive will be in result. Jesus said, "I must work the works of Him that sent me while it is day; the night cometh when no man can work." So should all of us say. The spirit of Jesus was, "Whatever else must be left undone, this must be done." The possibility of Bible study in the home will be dependent upon the manner in which we allow this spirit of the Master to become the dominant motive.

Some one has said, we American boast of our open Bible. We would fight for this open Bible and defend it if need be with our lives. Indeed, we are willing to do almost anything for the Bible except to study it and know it. This charge is one that has too much truth in it, and by all means Christian people should see to it that it is not a true one as applied to them.

The man without a purpose is like a ship without a rudder; a waif, a nothing, a no man. Have a purpose in life, if it is only to kill and sell oxen well, but have a purpose; and having it, throw such strength of mind and muscle into your work as God has given you.—Carlyle.

THE BIBLE READERS' CIRCLE.

The proposition to read the Bible through in the coming year has proved so popular—as shown by the large addition of names each week, and also by letters from the pastors—that we have decided to postpone the first reading a short time in order that some of our pastors may press the duty of taking this course upon their people. The first reading will, therefore, appear in the Recorder of December 23. We can all begin reading with the New Year.

Let us make 1904 a Bible Reading year in North Carolina. This will bring about a better state of religion in the home—which means everything; better churches, more revivals, larger giving, etc., etc.

Will the pastors not mention this matter to their people and take their names for us? Surely they will never be called upon to co-operate in a work closer to their hearts.

WHEN ACORNS FALL.

When acorns fall and swallows troop for flight,
And hope matured slow mellows to regret
And autumn pressed by winter for his debt,
Drops leaf on leaf till she be beggared quite;
Should then the crescent moon's unselfish light
Gleam up the sky just as the sun doth set,
Her brightening gaze, though day and dark have met,
Prolongs the gloaming and retards the night.
So, fair young life, new risen until mine
Just as it owns the edict of decay
And Fancy's fire should pale and pass away,
My menaced glory takes a glow from thine,
And, in the deepening sundown of my day,
Thou with thy dawn delayest my decline.

—Alfred Austin.

CLIP THEIR JUGULAR VEINS.

(W. E. Hatcher in Baptist Argus.)

It ought to be known to those ministers who send their own names to vacant churches as candidates for the pastorate that they do most invariably clip their jugular vein by that act. Applicants for pastorates, to say the least, need a middle man. And yet one of the reigning problems of this day and generation is the middle man in our ministry. Of course some churches need counsel in finding a pastor and when they ask for it, brethren ought to be ready to give it. But the custom of rushing in upon every vacant church with the names of the unemployed, and pressing them for calls is most deplorable. It is grievously overworked and is sapping the respect of our churches for the ministry. Do give churches time to pray, and the right to choose their pastors.

If we could keep fully in mind that the Lord did not make the churches for the ministers but the ministers for the churches, it would simplify the case marvelously. Just because a preacher has no charge or wishes to change is not a reason which justifies his friends in sending his name to every committee selected to find a pastor. It is curious indeed to hear of the same names bobbing up in almost every section of the country—names of men whose record and ability would never get for them a mention anywhere. We think of interviewing a few committees on vacant pastorates and of giving the result to the readers of the Argus, that the statistics of the situation may tell us a tale on the art of candidating.

Do the work that's nearest,
Though it's dull at whiles,
Helping, when we meet them,
Lame dogs over stiles;
See in every hedgerow
Marks of angels' feet,
Epics in each pebble
Underneath our feet.

—Charles Kingsley.

There are Baptists that object to celebrating the Ressurrection at Easter and that forget to celebrate it at any other time.

Reply to Mr. A. R. Love on Heaven and Hell.

(In Two Parts. Part I.)

BY C. B. PAUL, PASTOR AT WILMINGTON NORTH CAROLINA.

I seldom write for publication, and my effort now, is purely a criticism of Brother Love's recent sermons on Heaven and Hell, and the attitude he has assumed toward the punishment of the wicked. Without desiring to be harsh in my criticism, I must say that a spirit of egotism seems to pervade the book from the title-page to the end. The introduction is more like a bombastic proclamation of truth already found, than the expression of an earnest seeker after truth. Had Brother Love been the originator of the ideas set forth in his little book, a proper appreciation of original research, and sympathy for human weakness would enable one to overlook this air of egotism with which he parades his views to the public, but when we know so well that he is simply threshing old straw and chewing old bones that have long since lost their substance—well, to say the least, it makes one tired to read it.

I know, however, that this method of criticism will hardly convince Brother Love of his error. So we will get directly at the little book, and I hope, Brother Love, if some of my criticisms do seem harsh, you will not allow this to prejudice you against the truth they contain, should they contain any. I am not seeking a controversy, but simply trying to defend what I consider the plain simple teachings of God's word.

First of all, let me ask if you don't really think, that in your effort to get your sentences and phrases as striking as possible, you overstepped the bounds of Christian courtesy? In other words, don't they express a little more than you intended? For instance, don't you feel, after sober reflection, that you would like to modify the title a little and tone down some of the phrases in your introduction? Then, too, don't you believe that many of your out-spoken assertions about heaven, are mere conjectures and speculations, and ought really to have been expressed as such, if expressed at all? For instance, on page 11 you make this striking statement: "If God should allow one unregenerate soul into heaven ere long that one soul would defile all heaven and heaven itself would become a hell." Now don't you think that such an idea tends to magnify the power of evil over good and minimize the influence of good over evil, especially since the Bible teaches us even in this world, not to be overcome of evil, but to overcome evil with good? At any rate, when viewed soberly, don't you regard it an extravagant statement?

In regard to the location of your three heavens and three hells, were you not actuated more by the thought that you were springing some new ideas, than the fact that your position was sustained by God's word?

Paul does speak of being caught up into the third heaven, and if there is a third, it is reasonable to suppose that there is a first and second, but where they are will only be known "When all our ignorance shall be enlightened and the sea gives up its dead." Even if your position is true in regard to the three heavens, where is your Scriptural proof that there are three hells, and that they are where you say they are?

On page 25—middle of third paragraph you say, "Men too conceited to reason, too indolent to study, or too prejudiced to surrender preconceived ideas and notions on the subject," etc. Now, Brother Love, whoever else you may have had reference to here, it is clear to every reader of your book, that the conceited, indolent, and prejudiced ones, include every Baptist preacher from John the Baptist to our present time, who believed and taught the eternal punishment of the wicked. Don't you think that these are rather strong terms to use against those whose humility was characteristic, whose zeal was pronounced, and whose liberality of views was as broad as God's word?

On page 29, quoting II. Pet. 2:9, "The Lord knoweth how to deliver the Godly out of temptation and to keep the unrighteous under punishment unto the day of judgment," you say: "If language means anything this verse undoubtedly teaches that the unrighteous dead are under punishment now, and will be kept there, not forever, but unto the day of judgment."

From assertions elsewhere in your book we infer that at the judgment these unrighteous dead will be cast into the lake of fire and annihilated.

Now let us compare and reason a little. Matt. 28:19-20, we have these words, "Behold, I am with you all the days to the end of the age."

Now suppose we were laboring as hard to prove the annihilation of the righteous as you are the wicked, could we not say if language means anything this verse teaches that the righteous living have the presence of Christ now, and will have it, not forever, but unto the end of the age? Now let us add Jer. 15:7: "I will fan them with a fan in the gates of the land, I will bereave them of children. I will destroy my people."

Now we have it plain and simple and from God's word too. God is going to be with them unto the end of the world and then God is going to destroy them. In defence of this absurd reasoning suppose we should say, we fear the cause of Christ has suffered far more at the hands of its friends, with reference to this doctrine than at the hands of its enemies. Men too conceited to reason, too indolent to study, or too prejudiced to surrender preconceived ideas and notions on the subject have fought vigorously and blindly for a doctrine which Scriptures do not, when fairly interpreted teach, namely the eternal conscious joy of God's people in heaven when the toils of life are over. What would you think of such reasoning? And yet there is as strong Scriptural ground for this view as there is for yours.

On page 32 you say that the unending suffering of the wicked is but the logical outcome of the assumed immortality of the soul; further on you say souls are not immortal unless made immortal by Christ. Suppose we strive as hard to prove that the souls of the righteous are not immortal, as you do to prove that the wicked are not, and say there is not a single reference nor one clear intimation in the Bible that the soul of the righteous is immortal? How would you prove to the contrary? Oh, you say, that is easy enough. "He that believeth on the Son has eternal life."

Yes; but, "He that disbelieveth the Son shall not see life, but the wrath of God abideth on him." If the soul of the wicked goes into non-entity, how can the wrath of God abide on it? But you say that the condition of the righteous is spoken of in the Bible as eternal life, and eternal life means endless life, and if life never ends, it shows that the soul that possesses it is immortal. Very well, the condition of the wicked is spoken of as eternal death in the Bible, and if eternal life means endless life, why not eternal death mean endless death, and if because life never ends it shows that the soul is immortal, why not the same be true of death? Why not the soul that has to suffer endless death be immortal? Now suppose, having proved to my own mind that the soul of the righteous is not immortal, I should say "Thousands of intelligent and even educated people will instantly and boldly assert without thought or authority that the soul of the righteous is immortal, and preachers will sometimes talk to them about where they will spend eternity when the fact is they will not spend eternity anywhere." What would you think of such reasoning?

On page 36 you say that you can prove by both Scripture and reason that both the body and soul of man were mortal, but in your proof you use very little Scripture and less reason. You say that "Man's body would have died had he never transgressed God's law." How do you know this? You say, "Because his body was mortal." How do you know that his body was mortal? You say, "Because it did die." This is curious logic. You assume the mortality of the body to prove that it would have died had it not transgressed, now you prove it was mortal because it did die. Suppose I wanted to prove that every book was written by a great man, then that every great man wrote a book; I could prove both propositions according to your method of reasoning. First, I would say that every book is written by a great man. How do I know this? Because every great man wrote a book. How do I know that every great man wrote a book? Because every book was written by a great man.

But let us see if there is not another way to reason about the relation of sin to death.

The Bible says that sin is the transgression of the law. I. John 3:4. It also says that death entered the world through sin. Romans 5:12. If sin is the transgression of the law, had there been no transgression there would have been no sin. If death came through sin, had there been no sin there would have been no death. Is not my reasoning as logical as yours, and have I not as much Bible in my premise as you have? You say that God cannot destroy immortality. Why speculate so, and make such extravagant assertions about things you know nothing about?

On page 38 you say man's soul must have died on the day of transgression. You ask in what sense did it die? You answer in the sense that it lost the possibility of self-preservation and self-perpetuation; second, that it lost its state of purity, etc. If this is your idea of spiritual death, why don't you hold to it after the judgment and say that as there is then no hope of the soul's regaining these lost privileges, in other words being reconciled to God, that this death becomes eternal? Not that it is annihilated, but that its condition, which you say is death, becomes everlasting.

The Supreme Motive to Repentance.

BY S. E. JONES.

A mere animal is never incited to act from motive, unless instinct is a kind of motive. Steam is the motive to the forward or backward motion of an engine. But there is a power controlling the steam. That is the man who sits in the cab of the engine—the engineer. Motives are born in us and also come from without. But no motive has the power to move one to any thought or action independent and without the consent of the will. But it is possible and is often the case that the will itself is under the control of motives which have become permanent and irresistible parts of our being. Such is true when a man's disposition or character becomes fixed. Then man is a slave under the dominion of his appetites and passions. His will, or strictly speaking, he, is the helpless victim of appetites, aroused or passions stirred. He is inevitably moved by them to wrong-doing.

Man has no motives within him to repentance because he is a slave to sin. All of his inward impulses naturally are wrong when strictly and Scriptually construed. In the Bible natural virtues (!) are not meritorius or saving. Parental affection, patriotism, sympathy, charity, and many other things common to man do not touch the deeper springs of man's lost condition. Underneath all of his so-called natural and commendable virtues is the black current of sin ever flowing and polluting his best thought and purpose. The soul is foul in its inmost and secret parts and untouched and unpurified by the Omnipotent Spirit must forever remain so. So in the very deepest springs of the heart there is no motive, can be no motive to repentance. And it is by these "inward parts" that God judges us. The motive to repentance, genuine repentance, must come from without. "That which is born of flesh is flesh"—that which is born of corrupt human nature is corrupt. Ye must be born again—ye must have a birth from above, not old corrupt human nature made-over or changed, but an entirely different, essentially different spirit put into you. The destruction of our corrupt human nature is a process. The new spirit from above is instantaneously given and at once begins the battle and struggle for mastery.

Now it is in and through this new spirit the motive operates that flowers into repentance. The bud, as a whole, is regeneration or the new spirit. Every tiny leaf of it is fragrant with the aroma of repentance. Or repentance is just the aspect of the new spirit as consciously realized by the new-born soul. What God the Holy Spirit does, man the subject of the new-birth, becomes conscious of; and that of which he is conscious is penitence for sin, faith in the Redeemer and a joy unspeakable and full of glory. Regeneration, therefore, is entirely apart from man's activity as cause. It is inseparable from his realization of divine power in his soul. "The wind bloweth where it listeth, thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth, so is every one that is born of the Spirit."

It is the wind that blows through the branches, and they bend to its motion. If possible, the tree could only be conscious of one thing—its own self as affected by the wind. The new creature sees now for it has eyes. Its eyes are open to the appalling blackness and depths of sin, also the amazing love of God. God's love revealed is His goodness to the lost. This is in a measure appreciated, and one weeps as he sorrows for ever having offended such a God as that. Did the prodigal ever realize himself, his true self, so much as when "he came to himself?" And as he was returning, and saw his father's arms outstretched to receive him, did he ever before have such a sense of his unworthiness and such an exalted view of his father's goodness? The Holy Spirit not only gives sanity, enlightenment, to the lost one, but such an enlightenment as enables the sinner to contrast sin with holiness, vileness with goodness, and as a result, profound penitence bathed in tears of joy. Yes, the goodness of God is the supreme motive to loathing one's vileness and praising God's grace.

And now where is God's goodness most conspicuously shown? On yonder cross. God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.

In evil long I took delight,
  Unawed by shame or fear,
Till a new object struck my sight,
  And stopped my wild career.

I saw one hanging on the tree,
  In agonies and blood;
He fixed his l nguid eyes on me
  As near his cross I stood.

Shall We Have a State Sunday School Board?

BY J. H. TUCKER.

In the editor's comments on my article in last week's Recorder he says, "We are writing to lay the matter before the brethren rather than reply to Brother Tucker, for we are largely of one mind."

In my article I tried to show (1) the importance of the Sunday-school work and its relation to the church, (2) the failure of the present plan as a State work, and (3) the duty of the Convention to create a Board into whose hand the Sunday-school work shall be committed.

The editor says on these points "we are largely of one mind." The main point of difference seems to be in our opinion as to the final solution of the problem. He believes and states that unless the delegates at the Convention shall raise $1,200 to support the work we should continue in the present status for a year." In another part of his article he gives us the present status, viz: "No secretary, no income, no State work going on." Bad, isn't it.

My solution lies not in the continuance of a plan that has ended most ingloriously in a confessed failure. It will at least have the merit of manifesting some signs of life, whereas the old plan is too dead for resurrection. To continue it is to confess our indifference to the Sunday-school work.

There are plain reasons why the work has failed under the management of the State Board. It was committed to a committee whose first duty was to missions, with no hope of a Sunday-school organization at its back, a doubtful treasury to draw from, and with nothing to tie the Sunday-schools of the State to it. It was a baby commanded to make its support before it had strength to walk, or wisdom to plan. Give it the strength of an independent Board, put at its back the Sunday-schools of the State as a constituency, seek the co-operation of the strong Sunday-schools in the State in organizing every County into District Conventions, and then we will have a plan whereby we can reach the local schools. Every District will report to the County Executive Committee and this committee will report to the Board of Sunday-schools. Again let me emphasize, I would not have the State Mission Board to pay for this work. It has demands for all it can raise. The Sunday-schools can do it and will do it if given an opportunity, but so far I insist it has had none.

It is not an answer to my argument to say we have tried a Board in the dim past and failed, for it has not been many years that Sunday-schools were looked upon with much favor. They are just beginning now to be recognized as an active force in religious life, and the better organized the greater the power. It will not do to say we can't organize our counties, for this would be to confess our incompetency to handle our own forces while admitting the competency of the international committee to organize the counties with our forces and draw support from them. Are we less competent to handle our people than they? I trow not. If we sit idly by and let others capture us we have no right to complain. Instead of letting them capture us I am in favor of organizing and using them to our advantage.

But you say we will not support the Board. You do not know! We have never had a fair trial. No systematic effort has ever been made to reach the Sunday-schools for organization or contribution. As Superintendent of one of the largest schools in the State I have never been solicited for either. It is true we have had the Field Secretaries with us, but necessarily their duties were only ministerial and they performed them well. Every school should be made to feel itself as a part of the State work, but that cannot be done where there is no State work. Give us a chance. If we fail we will only do what you have; if we succeed you will rejoice.

But you say the brethren will not favor the creation of a new Board I do not believe that statement. If by such creation we can advance the interest of our Lord, and can convince the brethren of that fact, I believe they would favor a new Board or a hundred Boards if need be for His glory. I am persuaded the objection is not to a new Board, but to the additional expense to run it, and the brethren think they will have to make a new appeal to the churches. Let us Superintendents and the Schools pay for running our own machinery. We will not need to go before the church and we will not ask the pastor to do it. We will raise every cent of it in our Schools, and as soon as we get on our feet the Orphanage and the mission work will have an additional source of revenue.

The Recorder made a canvass to see just what should be done with the Sunday-school work. The ministers were polled. Some would impose the additional burden on the Secretary of the State Mission Board doubtless forgetting he already has more work on him than one man can do. Some would trust the matter in the hands of a Secretary and pay him out of State Missions, without considering that the demand on that is already greater than the supply. Some would employ a Sunday-school Secretary, and pay him just what the Sunday-schools would send in. Poor fellow! Another would turn the whole thing over to the American Baptist Publication Society, and another would surrender and go out of the business and turn us, bag and baggage, over to the International Sunday-school Committee. These polls show no evidence of the slightest study, knowledge or grasp of the present situation. They see nothing in it but an awkward dilemma to be disposed of as best they can. But it places it somewhere, and it does some people lots of good to place a red hot thing somewhere.

But why should the pastors be expected to solve this problem to the exclusion of those actually engaged in the Sunday-school work? Not a Sunday-school worker in the State, so far as I know, was consulted as to the future of our work. Why? Are pastors who are only incidentally interested, better qualified to plan and direct this work than the Superintendents, officers and teachers, who have immediate control of it? Just here we learn a lesson. We are relying on the pastors to lead us out of the difficulties concerning which they have much observation but little experience, while the International Committee is relying on the Sunday-school workers of the State, and are taking our leaders to organize their work, and are largely drawing their support from us. They are laying a deep foundation for a great work, and God speed their efforts. If we are prepared for it we can reap the benefit of their labors, and they will help us, but if we are not they will absorb us. They are doing this work by means of their superb State organization, through which they are attempting to reach every county, and through the county every township, and through the township every School, and through the Schools every individual in North Carolina. May we not learn wisdom by their success and profit by their experience? Or shall we fold our hands in our laps like an old woman, her knitting, and cry out we can't. Let us organize our forces and go to work or we perish.

Asheville, N. C.

Adversity gives the great man a chance to show how great he is.

THE BAPTIST CHURCH.

Easier to Get into the Kingdom Than into a Baptist Church.

(Editorial in Journal and Messenger.)

We do not want to interfere in a controversy which belongs rather to another, and have no doubt of the ability of our neighbor, the Western Recorder, to take care of itself; yet we do want to say a word to the Christian Companion ("Disciple"), when it perpetrates errors so bald as those which follow. It says: "First, the Recorder believes that the Baptist church is the church of Christ." "Second, if the Baptist church is the church of Christ, then a man must enter it in order to be saved, or else there is salvation out of the church of Christ." "Third, if the Baptist church will not receive members without baptizing them, even if they are already Christians, then, according to their practice, whether they teach it or not, they acknowledge the 'bedipped or bedamned doctrine,' because you can not get into a Baptist church unless you have been baptized."

All this is based upon a false premise. Whatever the Western Recorder may hold, it is not a Baptist tenet that "the Baptist church is the church of Christ." Baptists, as a people, have never held such a theory. It is contrary to the genius of the Baptist polity. Baptists hold that the church of Christ is a spiritual body, made up, exclusively, of redeemed, regenerate souls; none other. They know of no such body as "the Baptist church," unless it be the Baptist church of a given locality, so called to distinguish it from other churches of the same place. They believe that every soul, born of God, is a citizen of the kingdom of God, a member of the church of Christ, which he has purchased with his own blood, and which he loves with an affection akin to, but vastly more tender and prevailing than that of a husband for a wife, and Baptists do not believe that baptism is essential to membership in that church. They do not believe that gospel ordinances were given to be observed by that church. They believe that multitudes of people have been members of that church who have never been baptized in water, though they have been "born of water, even spirit." They believe that every member of that church is saved, without respect to baptism. Consequently, Baptists know nothing about what the Christian Companion calls "the bedipped or bedamned doctrine." That kind of talk the Christian Companion is welcome to have all to itself.

Moreover, Baptists do believe that a man may seem to be a proper subject for baptism, may profess repentance, faith and a newness of life, may be baptized and become a member of a Baptist church, and yet be in the gall of bitterness and the bond of iniquity. While "they who are spiritual" are usually able to discern the spiritual condition of candidates for baptism, they are liable to make mistakes, and, being human, they sometimes err, and receive to baptism and church membership persons who ought not to be so received. Such persons weaken our churches and bring the cause of Christ into contempt. They are great burdens; and when a certain proportion of them get into a church, they rob it of its strength and efficiency. It loses its power to exercise proper discipline, and is liable to go down until, by the exercise of almighty power, God himself delivers it from its incubus, and sets it in the way of a new career.

Still further, since there is no such thing as "the Baptist church," and since no Baptist church is "the church of Christ," it follows that no one enters the church of Christ when he enters a Baptist church. It follows also that Baptists do not regard baptism as essential to salvation. They willingly admit that it is easier to get into heaven than to get into a Baptist church. One may believe on the Lord Jesus Christ and be in heaven ten minutes after the act of faith. But he cannot get into a Baptist church ten minutes after he has been born of God. He may get into a Baptist church before he has been regenerated, but he can not get into one ten minutes after regeneration, though that regeneration makes him a member of "the church of Christ." Looked at from this point of view, it is easier to get into the kingdom of heaven, and even into heaven itself, than it is to get into a Baptist church. We can not be responsible for what an individual Baptist may teach, or for what a particular Baptist church may set up as its rule of action: but we happen to know something about what the great Baptist denomination believes, and we can confidently assert that Baptists require evidence of faith, or regeneration, and of a present salvation, before they admit persons into their churches. So may it be with them always.

Floating Baptists—Again.

What should be done with church members who move away and will not take their letters?

I am quite sure that the brethren who are situated as myself will sympathize with me in the desire that an awakening along the line suggested above may be brought about. The pastor who has to contend with the problem of church life in factory towns knows full well the difficulty of getting many Baptists who have moved away from their churches to connect themselves with his church.

They fear that old excuse, not a reason, but the devil's substitute for it, "I can't leave my old home church," until they grow weary of answering it. One old sister gave me that excuse sometime ago; and I asked, "How long has it been since you visited your church?"

"Twenty years," she answered.

I told her that she had left her old home church twenty years ago, and just as well no give herself any concern about that now.

One brother agreed for me to get his letter, and after I got it his reverence (?) grew so strong for the "old home church" that he had to carry it back, and in a few days he had a dance at his house.

Many who would give religion the right-of-way over sentiment are prevented by ignorant and unthoughtful pastors and deacons who ask them not to move their membership. When a Baptist moves out of reach of his church to another Baptist church; moves his cook stove, beds, chairs, etc., and leaves his membership behind, it argues that he is more interested about his furniture than his religion.

The solution of this problem lies with the churches from which these careless members move. These churches should inform their members of their duty, urge them to do it, and if they still refuse, exclude them.

Brethren, am I right? If so, then show pity to we poor fellows that cannot help ourselves.

J. M. PAGE.

Hope Mills, N. C.

I think that the two things above all others that have made men in all ages believe in immortality have been the broken loves and the broken friendships of the world. That is, apart, so far as we know, from any revelation save that written on the human heart. Men could not believe that this young life, broken off so suddenly, was done forever. It suggested its own contnuance. Instinctively friendship triumphed over the grave.—Phillips Brooks.

News Notes.

....Send your pastor to Charlotte.

....Convention meets at Charlotte December 9th.

....Be there the first day and remain throughout the session.

....We hope there will be a unanimous response to our call for renewals this week.

....The splitters in Arkansas had about 200 churches represented in their Convention.

....The cause of State Missions is in danger. Special collections in all the churches are in order.

....Dr. A. T. Robertson sends "love to everybody." That reminds us of the mid-summer meeting.

....The Bible Readers' Circle is a great success. Read President Mullins' article and send in your name.

....Send in all amounts collected promptly to Mr. Walters Durham, Treasurer, Raleigh. It will be too late next week.

....Bro. John Lewis has resigned the pastorate at Clarksville, Va. We sincerely hope that he will return to North Carolina.

....Editor Folk, of Tennessee, will attend our Convention. So will Editor Prestridge. The others are cordially invited.

....Elder C. A. Ridley changes his address from Monticello to Quitman, Ga., having accepted the pastorate at Quitman.

....Friends of the beloved Pastor A. G. Wilcox will be glad to know that his wife is recovering from an attack of typhoid fever.

....Franklin Sunday-school raised $40.00 for the Orphanage Sunday. Senator R. B. White is superintendent; Mr. T. B. Justice pastor.

....Pastor Suttle has just closed a meeting at Smithfield where there were eleven additions to the church. R. J. Bateman did the preaching.

....The Georgia Convention laid on the table the motion to withdraw fellowship from the Atlanta Tabernacle for practicing alien immersion.

....There will be a meeting of the Mission Board in the Mission Rooms, Raleigh, Friday evening, the 4th of December, to prepare a report for the Convention.

....Bro. C. J. Hunter reports that Elder J. W. Powell has a fine pastorate at Georgetown, S. C., and is doing the work of his life. We send him the greetings of his brethren.

....The North Carolina Conference met at Goldsboro last week. The Advocate shows that in ten years the average pastor's salary has decreased from $668 to $583. Something is wrong with Methodism.

....The Recorder really needs enlargement. We could make it 20 pages each week if we could charge $2.50; and we will do it at $1.50 if we can get 11,000 paying subscribers. We have more than 9,000.

....Wood at four dollars per cord; eggs 2½ cents each; rabbits 20 cents each; and cotton at 11 cents. Surely the farmer is having an inning. Let him share with his pastor by raising his salary.

....The Recorder tenders sympathy to Bro. I. L. Sheets, Palmersville, N. C., who has recently undergone an opperation, and is now on the road to health. He was much missed at the Stanly Association, and that body sent him a message of sympathy. May he soon be well and strong, and able to better serve the Master and his brethren, both of which he delights to do.

....Resolved, that the Baptist State Convention regrets that so few laymen attend her sessions and that she urges her ministers to exhort the brethren and the sisters to come to Charlotte in great force. Passed by unanimous consent.

....Only 220 churches were represented in our last Convention. It is true that many of the others were represented in the representation of the 44 Associations. But we should have at least 600 individual churches represented and every Association.

....Dr. C. H. Judson, of South Carolina, so long and honorably connected with Furman University, has offered to give $20,000 to that institution provided $105,000 shall have been raised by December 1. We infer from reports in the papers that the amount has been raised. Thus Furman adds $125,000 to her endowment without aid from beyond the borders of the State. That is very good indeed.

....Pastor Thompson, of Durham, writes: "We are in the midst of a series of meetings of much power at the First Baptist church. Dr. F. H. Martin, of Salem, is with us, and preaching with great power and effectiveness. The work is growing from day to day in power and influence, both among our own people and also those outside. We hope for a great spiritual awakening in our city before the meeting closes."

...."Old Virginny" has tried. The Richmond College boys were demolished in foot-ball by the A. and M. College at Raleigh. Then the Wake Forest men won the Debater's Cup Thanksgiving from the same college. Then the University of North Carolina triumphed over the University of Virginia in foot-ball. And Georgia raises more for foreign missions and North Carolina more for State Missions. Really, Brother Pitt, the old Dominion is in the eclipse!

...President Vann writes: "A number of our pastors have heartily endorsed the plan of raising among the churches by January, $5,000 on the University debt. They have also taken up the work promptly, have raised good collections, and have forwarded the amounts to this office. Brother pastor, if you will do likewise there is little doubt that we shall finish the job this year. We have never been so near victory. One more general effort in the next few weeks, and I can publish in January the news of triumph."

....The Georgians had a great Convention at Athens, marred only by the fact that some of the brethren think that Baptists can receive aid from the State. They were voted down, we are glad to say. They gave $36,800 to Foreign Missions, $23,200 to State Missions, $18,200 to Home Missions, $15,000 to their Orphans' Home, $20,000 for new buildings at Mercer and $18,000 for Monroe Female College. This is an increase over last year of $3,000 to Foreign Missions and $6,000 for State Missions. These figures greatly gladdened the hearts of the Georgia brethren.

....There is a worthy member of Samaria church, near Raleigh, whose name is Chalmers. Finding that he had a deep interest in literature and religion, we asked him if he was related to the great preacher of Scotland, Thomas Chalmers. Yes, said he. Are you named Thomas? Yes. My grandfather was cousin to Thomas Chalmers. Then how is it that you are a Baptist and not a Presbyterian? "Well"—and he paused—"I was a Presbyterian until Religion got hold of me. Then I found it couldn't hold water!" But he no more than we would say that the Presbyterians have not in large numbers been taken hold of by Religion.

....If you wish entertainment at the Convention send your name to J. A. Durham, Chairman, Charlotte, as soon as you receive this paper.

....This gentle hint may reach some of our readers: "There i$ a little matter to which the Me$$enger beg$ to call the attention of $ome of it$ subcriber$. We really hate to $peak of it, but $ome have $eemingly allowed it to $lip their mind$. To u$ thi$ i$ a very important i$$ue. In fact, it'$ nece$$ary in our bu$ine$$. We won't $peak further on the $ubject. Perhap$ you have already gue$$ed the drift of our remark.—Minneapolis Messenger.

....Surely the entire brotherhood of Southern educators would gladly call on President Poteat, of Furman University, in a body and welcome him to its fellowship. As there are natural difficulties in the way of a concerted movement for this purpose, we venture to represent all parties involved in extending a heartful greeting to the incoming co-laborer, and bid him be the greatest of all by being the best servant of all. Dr. Poteat is a gentleman, full of the best scholastic taste and life, free from quirks and twists, cosmopolitan in scope and view, in harmony with his brethren and friendly to every movement for the glory of God.—Dr. Hatcher in Baptist Argus.

....Pastor Moore, of Chapel Hill, writes: "I had formulated a "schedule of Bible reading" for our congregation, have had it type-written, framed, and hung in our church vestibule, and 35 have so far agreed to follow it. This is in line with the work Brother Taylor proposes through the Recorder, and while doubtless the details of my plan are different from his, yet the ends sought are identical—congregational concert of Bible reading, and reading it through in a year. If there are countable in your list, you are welcome to them. Let us have a Pastor's Conference at Charlotte if one can be arranged. Many other States have them, and they are exceedingly profitable, if well managed. I am to assist Parker at Durham in a meeting this week. Dr. H. W. Battle preaches University sermon for this month here next Sunday night."

....The Woman's Societies in South Carolina meet annually but not at the same time with the Convention. The following summary of their work is found in the Courier's report of their recent meeting: "There are 925 white Baptist churches in South Carolina. In these churches there were 287 Societies and 61 Bands reporting through the Central Committee last year. This year there are 315 Societies and 87 Bands, an increase of 28 Societies and 26 Bands for the past year. South Carolina Societies and Bands have given $268.26 to the building of the home for our missionaries in the Hakka country in China; have contributed to the building loan fund $45; to State Missions, $1,917.16; Sunday-school Board, $46.94; Home Missions, $1,912.60; Foreign Missions, $5,021.60; total to all purposes, $8,894.30. Three or more Associations have assumed the amount necessary for the support of a lady missionary in the State. One has assumed the amount for a lady missionary on the Home field, and two assume the support of a woman each on the Foreign field."

....The following record of Pastor C. A. G. Thomas' work will convince any one that a lazy man has no place in the pastorate: The first anniversary was held October 4th. It was a good day of service. The people responded finely to the roll call. There were about 146 offerings brought, amounting to $118 for the Chowan building. The singing of "When the Roll Is Called Up Yonder," was soul-lifting. Everybody seemed to enjoy the service. At the night service one young man professed religion. The pastor's record of work follows: Sermons preached 206, addresses delivered 17, chalk talks given 37, other meetings attended 82, funerals 15, marriages 7, callers at parsonage 159, pastoral visits 212, miles traveled 3,716, articles written 25, printed matter sent out 68,020 pages at a cost of $70.95. This does not include the manual. Four have been baptized, 30 received by letter, 18 dismissed by letter, 3 excluded, 4 died. Net gain 9. The inactive list contains 43 names. The pastor has been in his pulpit and Sunday-school 50 Sundays and attended 49 prayer meetings. It has been the most pleasant first year the pastor has ever had, and there has been developments along all lines. The Sunday-school has gone from 35 to 135, in attendance. The pastor's salary has not been behind during the year, and the second pastoral year starts with a clean page. There is nothing to make up for pastor or current expenses. Let us make the next year better than the first pastoral year. At a conference held October 18th, the pastor's salary was raised $150.

A Last Word.

It is a disappointment to me that this last word cannot be a more cheerful one. I have not written the despondent articles which have appeared in the papers for the last two or three weeks. They have been written by the Baptists of the State. I have simply given the facts. It had been a cherished hope that the plain statements of facts which have appeared in the Recorder for two or three weeks past would arouse the brethren to the true situation of affairs, but in this I have been disappointed. Instead of gaining, the contributions have actually been smaller every week for the last three weeks, and today we are confronted with a possibility of a debt of between a thousand and fifteen hundred dollars.

The last week of last year, we raised in cash from the churches $2,600. We must raise the last week this year $3,800, or $1,200 more than we did the last week last year if we report no debt.

Brethren, what excuse can we offer? Heretofore we have had the excuse of "poor crops," "low prices," "political excitement," or "inclement Sundays," but not one of these can be pleaded this year. We have had good crops, fair prices, no political excitement and beautiful Sundays. Surely the Lord has done His part. As your servant I have tried faithfully to present the facts from week to week. I told you in the beginning that it was no alarmist's cry, but the plain, unvarnished facts and figures. Before another opportunity is given to take a collection for State Missions, the Treasurer's books will have closed and the record for this year will have been written. I hope that we will do the greatest work this last week that we have ever done, and that the receipts will be heavier than ever before.

This is written Monday morning. Quite a large number of letters are unopened on Brother Durham's desk and something like one hundred and fifty dollars have come to me. Let us hope and pray that the receipts this week will be the largest in our history.

Now a word as to next Sunday. The Treasurer's books will have closed before that time, but every dollar raised next Sunday if sent before the meeting of the Convention will count on our indebtedness. Let us make one prodigious effort and see if we cannot cut down this amount, if indeed we do not wipe it out altogether. Somehow the brethren have come to believe that in some way, no matter how large the indebtedness the last week, we will make a good showing at the Convention. But there is no magic wand at whose touch the gold pours into our treasury. If it comes, it must come out of the pockets of the Baptists of the State in the same old-fashioned way that we have been raising money through all the years. Now brethren, if you want to see the debt paid, go down into your pockets and come up with a contribution next Sunday, the like of which was never given in the State before. With this last appeal, I am

Anxiously yours,
LIVINGSTON JOHNSON.

Some Responses to Our Appeals.

A brother who gave $500 last year said, when I laid our plans before him: "If it will free the school from debt, you may count on me for another $100. We must finish the job this year."

A sister, the widow of one of our most honored Baptists, and with several children of her own, writes: "My desire for the University to be out of debt is very great; so I think, under the conditions of your letter, you may count on me for at least $50 more."

This lady had sent me her check for $500 two years ago; but she is willing to take on another burden if thereby the school can be delivered.

A North Carolinian, now living in another State, writes: "Although I am one of Brother A.'s four hundred who are to raise $100,000 for ———, and we have just finished our new church, I cannot entirely refuse your appeal; so you may put me down as one of your fifty-dollar men. Hope you will succeed in lifting your burden."

This man recently suffered a very serious loss by fire. But he seems to gauge his benevolence by what the Lord has left him rather than what He has taken away.

Another one of the Lord's "elect ladies," writes: "I have delayed answering your letter, hoping that I might see some way to help you. The Lord seems to have opened the way, and so you may count on me for $500 on the University debt."

This woman gave $500 a year ago, and has six or seven children of her own, none of whom will ever attend the University. She is giving for the sake of other people's children and for the glory of God.

Not one of these brethren and sisters could be called wealthy, even in the South. They simply feel that the glory of God and the welfare of our young women demand that extra sacrifices should be made in order that the school may be freed from its burden and sent forward to greater things.

Who else will respond?

R. T. VANN.

Wake Forest Letter.

The man who once deplored the lack of college spirit at Wake Forest would have been abundantly consoled if he had been with us yesterday. When the victorious cup-winner and cup-bringers arrived from Richmond yesterday afternoon, they were met at the depot by the student body, and drawn in triumphal car to the chapel, which was soon packed with professors, students and ladies. There were about fifteen speeches, for the most part by members of the faculty, and these were received with the utmost enthusiasm. The judges in Richmond declared that in the composition and delivery of speeches our champions out-classed their competitors. And so the cup is here again—here to stay, our men declare, if thorough preparation, after exhaustive study of a question, can keep it here.

Just three hundred matriculates this session. Others are writing to me about coming when the Spring Term opens. In some cases—not in all—it will be a clear gain for a young man to enter here in January, rather than to wait until next fall. I shall be glad to advise those who may be in doubt as to what they should do.

On the whole, a good session, so far. The spiritual aroma of the good meeting last month still lingers in the college, as, indeed, it is likely long to do. And, after all, the best way to secure order and successful work in a college is to have it thoroughly saturated with the influence of genuine religion.

Several of the professors are hoping to attend the Convention in Charlotte. What a joy it is to greet the brethren, especially the students, (some of them now old indeed), and learn afresh from them of their struggles and successes!

CHAS. E. TAYLOR.
Wake Forest, N. C., Nov. 28, 1903.

Robeson Association.

The twenty-first session of the Robeson Association convened with the Big Branch church, Orrom, N. C.

J. A. McKanghan preached the Introductory Sermon. Text: Mat. 25:14,15. Theme: "A man with a message." The preacher laid down this proposition: "The entire work of the kingdom of God on earth is in the hands of those who believe on and represent Jesus Christ."

C. H. Durham was re-elected Moderator, and R. T. Allen, Secretary and Treasurer.

Joseph A. Williams delivered a very cordial welcome to the Association, which was responded to by O. J. Peterson.

Brother Vann was present, and made a statement regarding the B. F. U.

O. J. Peterson read the following comprehensive report on Ministerial Relief: "Too few receive any support at all, and these too little."

R. L. Byrd, J. A. McKaughan, J. J. Scott, and A. H. Porter, spoke to the report.

The report on Periodicals was read by O. P. Meeks, and discussed by O. P. Meeks, J. S. Farmer, S. F. Conrad, J. J. Scott, J. B. Boone, and A. H. Porter.

The report on Foreign Missions was prepared by J. J. Scott, and spoken to by J. J. Scott, O. P. Meeks, F. O. S. Curtis, S. F. Conrad, J. W. Cobb, A. H. Porter, I. P. Hedgepeth, and W. A. Humphrey. A collection of $4.60 was taken for Foreign Missions at this point.

R. L. Byrd conducted devotional exercises on Wednesday morning.

F. O. S. Curtis read a very full and accurate report on the Orphanage, which was spoken to by J. B. Boone. The cash collection for the orphans amounted to $15.40.

S. McIntyre read the report on State Missions, which was discussed by L. Johnson. The Association made our Secretary very glad by placing in his hands a cash collection which amounted to $53.90.

The report on Home Missions was read by I. P. Hedgepeth, and discussed by I. P. Hedgepeth, O. P. Meeks, and J. J. Scott.

The report on Education was prepared by P. S. Vann, read by R. T. Allen, and spoken to by S. McIntyre, F. T. Wooten and M. Shepherd, then left over for J. B. Carlyle at night. These speeches were on a high plane.

At night, notwithstanding the rain and snow, Professor Carlyle had a good congregation, and spoke in his usual style. The aims of an education: (1) To impart pleasure; (2) To increase profit, and (3) To develop power," were discussed. The Professor was at his best, and is not without honor, in his own country.

The Stinceon Institute is here, and a fine academy it is, with over two hundred students enrolled. If some persons wish to do a kind deed which would be forever appreciated, let them send a nice book or a collection of books to Prof. M. Shepherd, Orrum, N. C., for the Stinceon Library. At the close of Professor Carlyle's adddress a collection of $8.00 was taken to aid the above library.

R. T. Allen read the report on Sunday-schools, which was discussed by W. C. Wallace, O. J. Peterson, O. P. Meek's J. W. Cobb, J. J. Scott, S. F. Conrad, R. A. Moore, and others. Brother Scott sounded the note of Baptist sentiment when he said: "We must do Sunday-school work, but the Sunday-schools must stand on their own merit and not burden the State Mission Board. I am opposed to interdenominational work. We must do our own work. I love the other denominations, and bid them Godspeed, but we are always the losers when we neglect our own business to try to attend to everybody's.

The Robeson has made progress, and reported the best year's work in her history. The work has advanced all along the line.

The next session is to convene with the church at Parkton, N. C. O. P. Meeks to preach the Introductory Sermon. The Association is to meet on the first Tuesday in November, which will be the first day of the month.

The Association closed with a prayer of thanksgiving to God for His great blessings during the past year.

J. S. FARMER.

The Work at Blowing Rock.

Some progress is being made. Two have been received by letter, making the membership 14. Others would have united ere this, but the old Flat Top church, where their membership is, has not had a church conference in some months. The church has purchased and procured a good title to a beautiful lot on Main Street, near the center of town. The lot cost $275, and contains a little more than one-half an acre. The church will be thoroughly Missionary, and will contribute to all the objects of our Convention. We have already taken collections for State and Foreign Missions. We hope to begin building a neat and commodious wooden house of worship early in the spring of next year— about 1st of April. We hope to have the house so we can occupy it by middle of July or first of August—by the time the summer visitors arrive. We earnestly ask our brethren and sisters all over North Carolina to send us a contribution early in the new year to help us in the work. Without help we cannot build, and but for the assurance that we would be aided, we would not have undertaken the work. One of our brethren, to whom we were looking for liberal help in the way of lumber, as he is in the lumber business, has sustained a great loss by fire, and that makes it still more necessary for us to ask for outside help. Send contributions to J. B. Clarke, Blowing Rock, N. C., or to me, Lenoir, N. C., which will be duly acknowledged in the Recorder. Brethren W. R. Gwaltney and Archibald Johnson will, I hope, have something more to say relative to this work. Also Bro. Livingston Johnson, as he was at Blowing Rock the past summer, and saw the situation.

I. W. THOMAS, Pastor.
Lenoir, N. C., Nov. 17, 1903.

Pastor J. W. Nobles.

On Sunday, November 22nd, in conference at New Bethel church, there was a motion made and unanimously adopted, instructing the clerk to prepare a letter and forward the same to Bro. J. W. Noble's church in Jones County, telling them of the affection existing between Brother Nobles and the Bethel people, also stating how successful has been his work at Bethel the past year. Brother Nobles is not only a powerful preacher, but is a pastor in every sense of the word. The most humble members of his church can approach him with ease. He is easy in the pulpit, a fine looking man, pleasant and affable, deep in the Scriptures, and has the ability of making them most beautifully plain. Fortunate are those who have him as their teacher. He is a powerful preacher in the hands of God, soaring far above anything common or narrow; preaching fearlessly Christ and His Kingdom. Would that the Baptists of North Carolina had more men like him. Then the cause would flourish like a bay tree and the joys of salvation would be felt by many. Transgressors would be taught the right way, and sinners be converted to the living Savior. We consider him a strong man in the hands of God, ably battling against sin, and upholding the cause of righteousness. He has few equals, and his superiors are still fewer.

P. W. DOWD.

Clayton; New Association.

I have just closed a good meeting with the Clayton church. There are about one dozen awaiting baptism. Others we hope will follow. The church is in a prosperous condition. The spirituality of the members is good, and their interest in all the appointments of work was never more manifest. Our letter to the association was good, and we shall increase our efforts another year. Last Sunday morning the Sunday-school voted to send $5.00 per month to the orphans at Thomasville, and in the afternoon the Junior Union voted to bear one-fourth the expense of a native Foreign Missionary during the year. On Thanksgiving evening we will make special offering to Thomasville Orphanage. During last year two large Sunday-school rooms were added to the church building and a baptistry. During the next year we want to install heating plant and make internal improvements, and paint entire church. We may linger at this so as not to overload the church with financial responsibilities, but we are forging along.

I have accepted Selma church for half of my time another year. This church will doubtless make a close rival of Clayton in progress in its work. The two churches, close together, will make me an ideal field. No man in all the State could be happier in his pastoral work than myself.

The new Association (Johnston County) will be constituted in the Selma church on Friday night before fifth Sunday in this month. We confidently expect the editor of the Recorder to be present. There will be thirty-one or two churches to unite in its constitution. With good and wise pastors on the field the Association will develop rapidly.

C. W. BLANCHARD.
Cary, N. C., November 18, 1903.

The city of Santo Domingo was surrendered to the Revolutionists.

Home Circle.

"Me 'N' Dan."

By being not unmindful to receive strangers courteously, some have entertained angels unawares. Likewise missionaries. We did at the branch school of the First Church when we gave greeting one day to "Me 'n' Dan," Mrs. Seymour's latest "finds" in the East End. It is perhaps not amazing that we did not Two ragged, dirty, barefooted boys, character, or suspect the nature of their destined work among us; for a more unlikely pair of missionaries, so far as appearances went, it would be difficult to find in a long search. Two ragged ,dirty, barefooted boys, about twelve or thirteen years of age, in no especial respect different from scores of street gamins to be found on every hand—that was all we saw. One was tall for his years, with black hair, and eyes that looked into your own without wavering; that was Reg, or "Rag" Dixon. "Reginald, I suppose," said the teacher, preparing to enter it thus on her book. "Reginald nawthin'!" scornfully replied its owner, "just chalk it down Rag; that's what it is." And that's what it is on the roll of the school to this day. The other member of the combination was short, squat, freckled of face and snubby of nose—just the lad to fit his name, Dan Daily. His chief characteristic was an implicit confidence in, and an enthusiastic loyalty to his chief, Rag. What Rag said "went" with Dan. On his part, Rag accepted the homage with the hauteur of a prince of the blood who knew what was due to him. He always spoke of himself and his companion as "Me 'n' Dan;" and so frequently was the term used that it came to be, at least within a limited circle of the officers and teachers of the school, more usual to designate the two thus than to call them by their individual names.

Mrs. Mason, to whose class they were assigned, was one of the most attractive and capable teachers in the school; also one of the most reliable. The two things are not incompatible. Flies get into the ointment sometimes; and they who by reason of ability and attainments are the superintendent's or pastor's most efficient helpers are not infrequently his chief perplexity also. Mrs. Mason seemed to lack a sense of responsibility for her class and her work. She was in her place or not, just as it happened, and it happened quite often and for the most trivial pretexts, that she was not. Mr. Magruder thought of all this when he gave the boys into her care, and hesitated, but there seemed no other class so suitable for them, so he concluded to "risk it." Who could have foreseen that these unpromising specimens of humanity were charged with a mission of importance to this charming but vexatious teacher?

It chanced that the third Sunday after their entrance upon school life was excessively warm; one of those Sundays when clothes are a burden, and church-going a sign and proof of supreme sainthood. The boys were on hand in the depleted school, with two or three others of the class, but no teacher. The opening exercises over, Rag marched up to the superintendent's desk and demanded, "Where's Mrs. Mason?" much in the tone of one who supposed that Mr. Magruder had abducted her, and was holding her for ransom.

"I don't know," replied that gentleman; "isn't she here? I expect her." (Ah, but did you, now, Mr. Magruder?)

"Is she sick?"

"O, I guess not; probably she thought it was too warm to come."

"Well, me 'n' Dan's goin' to find out. Come on, Dan;" and out of the room he flung, followed by his faithful henchman.

Mrs. Mason was half dozing in coolest attire in the hammock on her shady piazza, when the click of the gate caused her to open her eyes. There were her two "wild Arabs," as she had playfully called them.

"Why, boys, how do you do? I'm glad to see you. Come right up on the piazza," she said cordially, rising to greet them.

But Rag's eyes held her with cool, uncompromising gaze, and neither he nor Dan gave any sign of hearing her invitation.

"Why wa'n't you at Sunday-school?" demanded Rag.

"O," she answered, confused, she knew not why, by the simple question, so simply asked, "it was so hot, and it is such a long walk down to the school."

"Sick?" was the next query.

"No."

"Any of yer folks sick?"

"No."

"And so you didn't come just becos it—was—hot! Huh! Come on, Dan!"

And without another word the self-constituted deputation filed out of the yard and down the sultry street.

"Fine mannered young gentlemen, those; I congratulate you on them," laughed Mr. Mason from behind the vines.

"But, try as she might, Mrs. Mason couldn't make it a laughing matter. In the first place, she was really touched by the fact that any of her boys cared enough to come and inquire why she was absent. That had never before occurred in her experience as a teacher. Then she couldn't put from her mind Rag's scornful "Huh!" It haunted her; it said many things to her; it suggested some pretty pointed questions. The following Wednesday night it was raining, and she concluded that she would not go to prayer-meeting. But she heard Rag's "Huh!"—and went. The next Sunday was the hottest of the season. Ordinarily, Mrs. Mason wouldn't have thought of going to church or Sunday-school: but to-day she was in her place, and Mr. Magruder almost gasped in astonishment. But "Me 'n' Dan" were not there. Nor the next Sunday. Then Mrs. Mason hunted them up and made her peace with them. How she did it, I don't know. But from that time on there was no teacher in all the school more regular and punctual in attendance than Mrs. Mason. Good Mr. Magruder rejoiced in the change; but he will be very much surprised, if he ever chances to read this story, to find by what agency it was brought to pass.

It was not long after this that the boys entered upon a second stage of their missionary work. The lesson was one that had to do with the sufferings of Jesus for the sins of men. Very tenderly and sympathetically Mrs. Mason told of His patience under persecutions, and His quiet yielding of Himself to the power of His enemies who were plotting to kill Him.

"Don't believe it!" came suddenly from Rag.

"Neither do I!" seconded Dan.

The class was shocked into immediate and absorbed attention. They were all boys of more or less religious training and the story was old and well known to them. They had never pretended to question it. A delicious thrill of excitement ran through their veins to find among them not merely doubters, but actual unbelievers, infidels. Mrs. Mason was grieved, as well as shocked. Until that moment she had not comprehended the depth of spiritual destitution and ignorance in which these two young lives were sunken.

"I think that you could hardly have understood me," she said gently. "Let me tell the story again; perhaps I can make it plainer."

And very slowly and carefully she told it over once more—the matchless story of divine love and compassion, the matchless story of divine service and self-sacrifice.

But there came no sign of assent into the eyes that looked steadily into her own; and when she was done there was the same defiant challenge in the voice that answered her:

"Now look-a-here. Me 'n' Dan don't believe no such story as that. It's a fake, that wot it is. 'Tain't according to reason for anybody to act that way. You go down on Fourt' Street and you hit a fellow over the head and he'll give you one back; he will for sure, if he's big enough. But you say that this Man you're talkin' about could do anythin' he wanted to; and yet He let them galoots around Him get Him in a corner and do Him up. Well, I guess not," and the worldly wise young cynic smiled a knowing smile—the smile of one who isn't taken in by children's stories; while his pal nodded his head in acquiescence, and echoed, "Not much."

That day marked an era in the experience of both class and teacher. It was given to Mrs. Mason to see with clear vision the opportunity and responsibility which was hers, and nobly her whole being responded to both. She realized now that she was dealing with those who were utterly ignorant of the most elementary truths of the Christian faith and story—those things that can be usually be taken for granted; and that she must put these into the simplest possible settings, if they were to win acceptance in these darkened minds. And that drove her back to the study of the story for herself again. The challenging question, "How do you know?" sprang out at her from many an unsuspected lurking place, and forced her to prove her reasoning, and to verify her conclusions before she ventured to place them before her boys. And all this was to her own spiritual profit and blessing. It was a case of teacher taught. Poor ignorant Rag and Dan were all unwittingly the instructors in that school in which this cultured woman was finding a truer knowledge of and a deeper experience in the things of God. Gradually the class work felt and manifested the changed life in her; the teaching grew in vitality and power; more thoughtful grew the scholars; less confident became the voices of doubt and denial, until one blessed day—Mrs. Mason will never forget it as long as she lives—Rag said, looking her steadily in the eye:

"Is this all straight, teacher? Are you sure that you ain't givin' us no bluff?"

And looking him as steadily in the face, she answered, in his own dialect:

"Yes, Rag, I'm sure. It's no bluff; its straight."

For a moment the boy sat in thoughtful silence. Then he said:

"Wot d'you think of it, Dan?"

And for once little Dan spoke out for himself, without waiting for his cue from his leader:

"I tell you, Rag, it's straight goods, just as she says. She's never went back on us yet, an' you bet she ain't goin' back on us now. I believe it."

And Rag said slowly, with the look of one who sees the dawning of light:

"Yes, I guess it must be straight. But say, if He done all that for a fellow ,how a fellow ought to love Him."

And the woman who had helped him, and whom he had no less helped, placed her hand on his, and said through her falling tears:

"Yes, Rag; and O, I do so want you to love Him."

And, still thoughtfully, the lad replied:

"I don't see how I'm a-goin' to help it."

And loyal Dan echoed, "Neither do I."—Rev. J. K. Wilson, D. D., in The Classmate.

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Seven years ago the State of Illinois granted to the Physicians' Institute of Chicago a charter. There was need of something above the ordinary method of treatment for chronic diseases, something more than any one specialist or any number of specialists acting independently could do, so the State itself, under the powers granted it by its general laws, gave the power to the Physicians' Institute to furnish to the sick such help as would make them well and strong.

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This belt is the most effective of all agents in the cure of rheumatism, lumbago, lame back, nervous exhaustion, weakened or lost vital functions, varicocele, kidney disorders and many other complaints.

This "Supreme Electric Belt" is made in one grade only—100 guage—there is no better electric belt made and no better belt can be made. Whenever in the opinion of our staff of specialists the wonderful curative and revitalizing forces of electricity will cure you we send you, free of all cost, one of these Supreme Electric Belts. It is not sent on trial, it is yours to keep forever without the payment of one cent.

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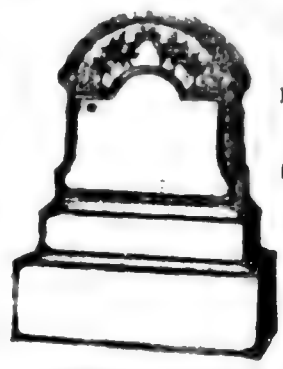

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Executor's Notice.

Having qualified as executor of Needham Stone, deceased, late of the county of Wake, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit the same to the undersigned on or before the 28th day of October, 1904, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment to me or my attorney.

This 20th day of October, 1903.

J. M. STONE.

E. F. UPCHURCH, Attorney.

Young People's Page

The Chambered Nautilus.

This is the ship of pearl which, poets feign,
Sails the unshadowed main—
The venturous bark that flings
On the sweet summer wind its purple wings
In gulfs enchanted; where the syren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl:
Wrecked is the ship of pearl!
And every chambered cell
Where its dim-dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed—
Its irised ceiling rent, its sunless crypt unsealed.

Year after year beheld the silent toil
That spread his lustrous coil:
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door.
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn.
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

—Oliver Wendell Holmes.

Loyal Joe.

I remember that when I was a boy living in a small Western town, there was quite a good deal of excitement caused by the fact that a young man named Joe Whiting was about to visit the place. Now this Joe Whiting had left town when he was a young fellow of eighteen, and had gone to the Far West, where he had been remarkably successful, and now, at the age of about thirty, he was a wealthy man. There was a great deal of speculation as to how this prosperous young man would deport himself. I remember hearing one person say:

"I guess that you will see that he will give himself a lot of airs. The Whitings always did think a good deal of themselves, and I guess it is natural for a young man who has left his native town poor as a church mouse to like to put on a lot of airs when he comes back with his pocket full of money."

And another person said: "I suppose that he will not know some of his old acquaintances now, or if he does recognize them, it will be with an air of condescension that is worse than a direct cut. Money makes a lot of difference in the way some folks value themselves. I suppose that some of us poor folks ought to be thankful if we get so much as a bow from Master Joe, whom we knew when he was one of the poorest barefoot boys in the town."

Joe came home, a tall, slender, well-dressed man, bearing no resemblance to the shabby, awkward youth who had gone out to seek his fortune twelve years before at the age of eighteen. In less than a week the woman who was so sure that Joe would "put on airs," was saying:

"Have you heard about Joe Whiting? I declare if he isn't just the same good-hearted Joe he was when he went away! Whom do you suppose he went to see the first one the morning after he got here? Old Granny Griggs! He heard at the hotel that Old Granny had been carried to the county farm, and he got a buggy the first thing the next morning and drove right out there to see her, with a lot of the choicest fruit he could buy, and they say that he is going to arrange to have her taken from the county farm and boarded with some family that will be kind to her in town. And all because Granny was good to him when he was a little chap! Then, on his way home from seeing Granny, he stopped to see poor old Sally Ray, who is bedridden, and he stayed an hour with her, and he is going to get her a wheel chair so she can get out a little."

"He is a good man," said my mother.

"Indeed, he is! And do you know that he has been to see me! I had no idea that he would remember anything about me, but I was sitting out on my back porch shelling peas for dinner the other day, when who should come stepping up on the porch but Joe Whiting.

"'How do you do, Aunt Martha?' he says, and if he didn't set down and help me shell the peas, and then he stayed and had dinner with me and my husband. He just set there in our little kitchen eating dinner with us the same as if he was the little Joe Whiting that used to run around with our little James that died. He never said nor did a thing to show that he was any richer than we were, and after dinner he went out and helped my husband get in a couple of loads of hay that would have got wet if it hadn't been for Joe's help. I just tell you that money hasn't spoiled Joe's good heart."

On all tongues were tales of Joe Whiting's "good heart." He was loyal to the friends of his youth. He did not ignore the poorest and humblest of them, but he sought them out to give them proof that his heart was true to those who had been true to him in the days of his own poverty. There was nothing in his word or manner to indicate pride of wealth. This was because his heart was so full of something worth more than all his wealth, and that was loving kindness. No amount of wealth can "spoil" those who have this gift.

There is no surer sign of a true heart than a rich man or a rich woman true to the poor and humble friends of their youth. Such men and women are rich indeed.—J. L. Harbour.

A HAPPY HOME

Is one where health abounds.
With impure blood there cannot be good health.
With a disordered LIVER there cannot be good blood.

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WHY SWAMP-ROOT GIVES STRENGTH.

Almost every one, from personal ex-perience, knows that the effects of any kind of severe physical strain are felt, first of all, in the small of the back—in other words, in those Vital Organs, the Kidneys. This is true in the case of the very powerful as it is with one of less strength, and it is especially true whenever the kidneys are weak.

The Great Kidney Remedy Swamp-Root, strengthens the kidneys and through them helps all the other organs.

Among the many famous cures of Swamp-Root investigated by reliable the ones we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1901: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when finally I was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. Swamp-Root is so pleasant to take.

My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is exceedingly gratifying to me."

Mrs. H. N. Wheeler

MRS. H. N. WHEELER.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The Effect of the Sample Bottle of Swamp-Root.

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp Root regularly for some time, and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Rood has done for me."

43½ West High St.

W. F. Shoup.

Springfield, Ohio, Feb. 21st, 1901.

SPECIAL NOTICE.—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

You may have a sample bottle of this great remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Raleigh Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

NOTICE.

Having qualified as the administrator of the estate of L. J. Jones, this is to notify those having claims against the estate to present them to me on or before November 2, 1904.

W. N. JONES,
Administrator.

Raleigh, N. C., November 2, 1903.

NEW INVENTION!

Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets. Easily produced. Everybody delighted. Enjoy at home for 3c each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills. Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, aches, pains, blood and skin diseases, Kidney trouble children's diseases and female ills. Guaranteed. Best on 30 days' trial. $100 to $300 a month, salesmen, managers, general agents. 100% profit.

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RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG,
General Passenger Agent.
H. M. EMERSON,
Traffic Manager,
Wilmington, N. C.

Editorial.

THE APPEAL TO THE SCRIPTURES.

The writers of the Scriptures were inspired. But since they passed away no one has arisen—not Augustine, nor Origen, nor Luther, nor Edwards—for whom more special authority may be claimed than for other able and devout Christian writers. The man of the Twentieth Century has the same Scriptures to interpret that Augustine had; and he has the same Spirit to aid him. He has a possible advantage in this, that he has the benefit of many centuries of Christian thought and experience to draw upon, while Augustine had few.

It is dangerous to claim special authority for any extra-Scriptural utterance, or for the interpretations of any age save the Apostolic. We Baptists go not to the Fathers, nor to the Councils, but to the Scriptures. If we set one man in authority, we may set another; if a man in the third, why not another in the twentieth century? We do not receive our Scriptures second-hand. We do not receive our theologies ready-made. We protest against creeds and insist upon each man making out his own beliefs directly from the Scriptures.

The New Testament is not a Systematic Theology. It is the Revelation of God, more specifically the good news of Jesus Christ, the Redeemer. The New Testament abides forever. Theologies change every day. Boyce has one, Strong another, Clarke another; and Strong is writing a new one in which he will set up improvements upon his first. The truth of God must be theology; and that truth is unchanging. It is revealed in the Scriptures. So far as the Bible is regarded as theology, we may say that theology does not change; for the Bible does not change. But the ordinary conception of theology is that it is the statement of some man's interpretations of the Bible. And we are all witnesses that there are many and various theologies, Romanist, Unitarian, Protestant, Baptist; and many and various interpretations, and that they have changed with every century. The Bible changes not, but interpretations change; theologies change as men change. We Baptists, therefore, go every one not to theologies, nor to theologians, nor to "the fathers," but to the Word of God Himself.

The doctrine of the authority of the fathers made the Roman Catholic Church and makes it strong to-day. Let us beware of their errors.

Each generation of Baptists goes afresh to the Scriptures and works out its beliefs. That so many generations have worked out the same beliefs is evidence that these beliefs are true; but to accept them for this reason is traditionalism; and to force them for this reason upon any one is Romanism. Each one must accept them, because they are true to him; not because others have found them true. We Baptists stand for voluntariness and for spontaneity; for direct and individual interpretation of the Scriptures. We have, therefore, the deepest of obligations to study the Bible and to encourage our children to study it. It is almost a Baptist axiom that an interpretation accepted from a middle man is not soundly accepted. We expect each man to get his interpretation first hand; each man to study, each man to receive himself the help of the Spirit, each man himself to experience the truth of the Word, each man himself to formulate his beliefs. And if he finds what we have found, it is well; and if not, he is not of us, and we have naught against him.

The widespread adoption of the Blakeslee Lessons (Bible Study Union) shows how far the International system is failing to meet the demands of a more intelligent generation. The International people no longer can regard their lessons as being the centre of Christendom's attention every Sunday morning. Thus their cherished uniformity is gone by the board.

A SURVEY OF BAPTIST AFFAIRS IN VARIOUS QUARTERS

The Baptist Congress.

This body met recently in Philadelphia, and we take it as a token not without hope, that its meetings are coming to be, from the Southern viewpoint, somewhat more than signals to certain editors to brandish their swords and parade their orthodoxy in full-dress uniform. The Congress is not a legislative body, but a forum for the discussion of matters that are interesting to Baptists. The discussions are not directed toward action, but in the recent session the discussion of Baptist Union issued in the appointment of a Committee to call for a National Baptist Association. It is notable that the Southern member of this Committee is Mr. Len. G. Broughton, who, in the discussion, declared that there could be no union without doctrinal agreement in the integrity of the Bible. Let the Baptists of America meet.

Other subjects were "Instruction of the Young," "The Prayer-Meeting," "Trades Unions," "Immortality and Science," "The Worship of Pleasure." Could anybody in the world object to a company of Baptists discussing such subjects?

Of particular interest to our readers is the fact that President Taylor, of Wake Forest, made a strong contribution to the discussion of "Immortality and Science." The Examiner speaks of his paper as broad, comprehensive, keenly discriminating. Dr. Taylor took the ground that there is no true experience upon which to predicate or deny survival after death. Science merely affords suggestions for believing in immortality.

* * *

In Feverish Arkansas.

Now let us leap from Philadelphia to Arkansas and Texas, from the high calm of the congress to the strenous confusion of the battle between Associations and Conventions, for Boards and against Boards and—for leadership.

There is a phrase that was applied to the people of Western Carolina—"our contemporary ancestors." They threw it off. We would apply it to the Baptists in Arkansas and Texas if we did not fear that our ancestors might rise up and throw it off. It is true, however, that in Arkansas the Baptists are passing through an experience not unlike that that the elder generation of North Carolina Baptists passed through. That is, that there is a reaction against organization; a rising of certain would-be leaders in the name of the churches against the Convention and the Boards. If they would only remember that the North Carolina Baptists tried the no-secretary-no-expense plan, they would be saved great pains; and they could be doing much more for Jesus Christ. But Experience is not only a great teacher. Experience is the only teacher for hard-headed people.

So they have two general Baptist bodies in Arkansas, and, of course, two papers. One stands for just the plans and purposes that the North Carolina Baptist State Convention stands for; the other is opposed to Boards and Secretaries and would not co-operate with the Southern Baptist Convention. Bitterly will the latter make war in the name of Jesus, the Peace-maker. Of course in time the regular Convention will win. But it is not unlikely that Baptists are losing ground in Arkansas that will never be regained. The opposition body is strong; it has enlisted many churches, and its leaders are capital demagogs—strong with the unintelligent and fierce in attacks upon the regular forces.

It is a typical old-time Baptist fight—perhaps the last to be seen on this Continent. For intelligence makes such movements as the General Association out of the question.

* * * *

The Kernel of the Texas Trouble.

And as for Texas, she is in pioneer condition—that is a condition conducive to factions; and besides Texas is so big that division of one sort or another is almost inevitable. The cause of Editor Hayden issued in the formation of a General Association. It has enlisted many churches, several hundred, and not a few associations. On the other hand, Texas is so big that the Regular Convention has not missed them, but each year reports much greater work. The Hayden movement is to a degree a personal movement. But there is some effort at making it a matter of principle. It stands for church supremacy—as we all do. And it fights Secretary Gambrell all day long. Hayden's original grievance was against Editor Cranfill; and if he had concentrated his warfare on that brother, he would have carried his point long ago. He is evidently not fit to edit a paper for the Texas Baptists; but "Brother" Cranfill is no more so. The latter is fortunate in having identified George Truett, J. B. Gambrell and B. H. Carroll with his cause, and he may thank his stars that Hayden has no better sense than to war upon them. This alone has saved him. Texas needs a fresh team of editors. They might pension Hayden and let Cranfill live on his income from the sale of Sunday Morning Thoughts and—other property.

ERRORS IN BRO. J. H. TUCKER'S ARTICLE.

No argument is needed to repute the pleadings in Brother Tucker's article. A statement of the errors in it is all that is necessary.

1. The present plan has failed in only one respect—namely, support of the Field Secretary. It has succeeded so far as the one hundred missionaries are concerned, in instituting new Sunday-schools, etc.

2. The Sunday-school work was not committed to a Committee whose first duty was to missions. On the contrary, it was committed to a Committee whose first duty was to Sunday-schools. And its Chairman was, and is, N. B. Broughton, who is a Sunday-school man first above all else.

3. The treasury behind it was not "doubtful." On the contrary, the State Board guaranteed support of the work.

4. It was not commanded to make its support. On the contrary, the Convention expressly ordered that it should do what it might and the State Board should supply the balance.

5. The Sunday-schools have had opportunity to support this work. Appeal after appeal has been made. The pages of this paper have contained many. It is Brother Tucker's fault if he did not read them. There have been as many appeals by letter. All the other superintendents have received them, as they will bear witness.

6. Sunday-schools have been looked upon by Missionary Baptists in North Carolina with favor for sixty years and more. The former Board did not fail because the people did not value the Sunday-school, but because they do not see that a special Board was necessary. The people outside of Raleigh never did contribute to that Board.

7. The people have certainly had one fair trial to support a Sunday-School Board; and for ten years they have had ample opportunity to support the Sunday-school work.

8. Brother Tucker may think that our ministers are thoughtless and have not given this matter the slightest study. He is "entitled" to his opinion; but for our part, we prefer to believe that they have not spoken thoughtlessly and that they do know the conditions in our Zion.

9. And we expect the pastors to have as much to do with solving this problem as any other class. A pastor is pastor of the Sunday-school as well as the church. The Sunday-school is not a separate institution; but it is the church teaching and studying. Pastors are not "incidentally interested."

Of course an article containing so many fundamental errors cannot have force.

The news from Congress is unimportant. There has been no action as to Cuban Reciprocity. The effort against Morman Senator Smoot proceeds.

The United States has concluded a treaty with Panama for the canal. Colombia is threatening to make war upon Panama and the United States.

A LESSON IN PRAYER.

(Sunday-School Lesson for December 6th—1 Kings 3:4-15.)

What one should one pray for, and how; and why God does not answer one's prayers, after so many plain promises,—are questions that many a Christian is perplexed with. Let us see if we may not find light in Solomon's experience in prayer as as the young king with his splendid crown heavy upon him stands here and offers sacrifices to God.

There is a flavor of naturalness in the narrative that is charming. We are told that the Lord appeared to Solomon in a dream and said, "Ask what I shall give thee." We are told later that it was a dream—just a dream! No indeed. Should you or I have such an experience we might say, "It was only a dream." But, dream that it was, it had for Solomon all the import of broad-day reality. Let us be mindful lest in our prosaic day we dismiss the visitations of God with the remark, "It was only a dream." God is near us when we sleep. (Psalms 3, 5.)

Again mark the naturalness of the prayer. He makes a petition—as a child would to a father. He asks for something because he wants it and wants it more than anything else. To say prayers or to pray for the moral effect—for the benefit of the reaction, as the moderns say—well, this was not the case with Solomon. He took God at his word. He regarded God as a person. He asked for what he asked for because he wanted it. These are simple remarks, but they reveal the secret of successful prayer. Are you sure when you pray that you really have something to pray for?

Now observe the prayer itself. His ascribing his father's success to God—that is trust. There is incidental light in that instead of making an excuse for himself on account of his father's waywardness, pleading heredity—which had not been invented in Solomon's day—he made much of his father's virtues, attributed them to God and made them a ground for asking good things of God. There is much in the phrase—the God of our fathers. Think on God as the God of your father, your grand-father and on and on, and He will seem to you more close perhaps than he has hitherto.

Observe also the humility. Solomon does not approach God with the announcement that "I am this great one, this king," but instead, "I am but a child; I know not," etc. One greater than Solomon said, "Except you become as a little child." That is a telling condition of prayer.

Again note his sense of possession, "My God." And again his dependence. It is as if he felt that he could do nothing without God.

And now note above all what he prayed for. The significance lies not in the fact that he prayed not for riches; but in the fact that he prayed for something:—first, unselfishly; second, for the good of others; third, for something calculated to aid God in bringing His people to Himself. (Verse 9.) Only the superstitious half-barbarian will expect God to grant his selfish desires. The man that prays such prayers is below the level of a little child looking for a fairy to come out of a stump and give her a bag of diamonds. Are you sure when you pray that you have something to pray unselfishly for, for others' sake and for God's? You know we say, "For Jesus' sake!"

It is not meant that we should all pray for an understanding heart; for we are not all kings and few, indeed, have to judge the people. But we may well pray for a conscience full of light and quick to see and condemn wrong in ourselves. And understanding is a precious gift.

Observe finally his immediate recognition of God by worship in sacrifices. (Verse 15.)

There is one more strong point in the lesson. God answered the prayer. It may be added that God more than answered the prayer, reminding one of the words of the Master, Seek ye first the kingdom of God and His righteousness and all these things—temporal and ordinarily selfishly-regarded things—shall be added unto you. God answered the prayer, and made Solomon a great judge. But Solomon was not a good man, nor did he live to a great age. God promised that he should be if he would only "walk in my ways." This he did not. Shall you?

It will be well for the pupil and the teacher to memorize the words of Solomon's prayer and God's reply. If you cannot get them to do this, you are not much of a teacher.

Mr. Grover Cleveland has finally issued a letter in which he absolutely refuses to be considered for the Democratic nomination for the Presidency. This becomes him and is well.

BOOKS RECEIVED.

SELECT NOTES. A commentary on the Sunday-school lessons for 1904. By F. N. and M. A. Peloubet. Illustrated. Cloth, $1.25. W. A. Wilde Company, Boston and Chicago.

For the teacher who has but a brief time allowed for classwork, the outline as given in this volume will enable him to place before his class a comprehensive and full statement of the subject studied, leaving the definite points of the lesson absolutely fixed in the scholar's mind; while to the leaders of religious meetings Peloubet's Notes is a valuable assistant in arranging religious services which shall be of substantial benefit; in fact, to every one engaged in religious work this volume has been a constant friend, and its usefulness has become more appreciated as time has gone on.

* * *

THE GIST OF THE LESSON FOR 1904. This is Dr. R. A. Torrey's annual contribution to the International Sunday-school helps. It is a vest-pocket hand-book. It is necessarily condensed. Such helps as this help those who will be content with brief preparation; but they should not be suffered to stand in the way of the earnest teacher, who should purchase the best books on that portion of the Bible to be studied. One can get more out of the Convention Teacher or the Baptist Teacher than out of this book.

We recommend to Sunday-school teachers as the best all-round aid, the Sunday-School Times, Philadelphia. One dollar per year. This paper will indicate what books the teacher should purchase, and will give also most excellent graded treatment of the lesson.

Let us repeat, the best set of Sunday-school helps is as follows: (1) Revised Version of the Bible, with References; (2) Convention Teacher, or Baptist Teacher; (3) Sunday-School Times; (4) best valuable books on the section of Scripture under consideration. Peloubet's Notes is a popular work, and many find it quite suggestive.

* * *

THE REPRESENTATIVE WOMEN of the Bible and The Representative Women of To-day. By Len. G. Broughton, minister-in-chief of the Tabernacle (Baptist) Atlanta, Ga. Pepper Publishing Co, 609-611 Lippincott Building, Philadelphia. $1.00.

This is a book of sermons with Eve, Sarah, Hannah, Robab, Rebekah, Rachel, Ruth, Abigail, Enoch's wife, Debarah, Jezebel, Esther, The Witch of Endor, The Queen of Sheba, Miriam, The Shunamite Woman, Mary the Mother of Jesus, for subjects. The stories of these women is told in colloquial style, and with more or less humor, mainly at the expense of the women of to-day. Of course no opportunity is lost to draw a moral.

* * *

MEMOIR of Mary K. Eagle; by James P. Eagle, her husband. This memoir contains a tribute to the late Mrs. Eagle by her husband, in which their affection for one another is portrayed; and some verses, the funeral sermon and many letters from friends. Mr. Eagle is president of the Southern Baptist Convention; and he and his wife are familiar figures to those who attend the meetings of that body. From a reading of the Memoir we gather the impression that Mr. and Mrs. Eagle attained a degree of companionship seldom reached by men and women—approaching that perfection which young and unthoughtful boys and girls dream of, and are laughed at for it. We may well be thankful for one book that commemorates a really true love-story lived in the flesh.

THE PLIGHT OF THE SECONDARY SCHOOLS.

1. The new school law. Have you examined it closely, especially that section which authorizes the public school to be taught in connection with our academies, provided said academies are neither sectarian nor denominational? It simply provides that all shall be taught in the academy or public school studies without any extra pay.

This new law has simply legislated the heart's blood out of our private academies. In fact, the academy simply goes out of existence the day the public schools begins and the public schools take charge. It simply requires the academy to teach th whole curriculum to the district, to all who are under 21 years of age, regardless of what that curriculum may be, and then the school boards do not pay one cent more than before. In other words, the man who runs an academy is forced to pay tribute for so doing and fleeced out of his tuition-rate, whatever he may teach, provided he teaches the public school in connection with his academy. That is the encouragement given to establish schools of high grade. In order to make all doubly sure, they will not allow the academy man to use the same grade of teachers as any ordinary public school. They must all be first-grade and fully up to date, whereas the teacher of public schools may have only a second-grade certificate and the assistant needs only a third. The manifest object of all this is to legislate the life's blood out of our private schools, or force them to do obeisance for a song. Some years ago we fought a battle for our higher institutions of learning, but now we are called upon to fight for both our higher institutions and our secondary schools also. If we do not save the secondary school, all is lost. A more covert attack at private effort has never been made. You may fear the alliances which may in any possible way compromise our schools with the State. It is time for us to know that the State cannot do our work, and we cannot do the State's work. The activities of each must be directed by their own agencies. The same is true of our private schools. There is absolutely no encouragement to a combination, but an injury to the academy work. It is certainly a great benefit to the public school. We cannot too strongly urge on our church and brethren the importance of acting on this matter and acting promptly.

Yours in the work,

M. A. ADAMS.

THE WINE QUESTION.

In the Recorder's exposition of the Temperance Lesson for last Sunday is a statement to which I wish respectfully to take exception. The statement is this: "But some pupil will suggest, Christ supplied the wine at the wedding of Cana; and He blessed the cup in the Last Supper with His chosen disciples. Evidently He did not practice total abstinence. While this is true," etc. The ground of my exception is, that the admission of the teacher is misleading, i. e., Jesus made alcoholic wine at the wedding and used alcoholic wine at His memorial supper, I know of no evidence that He did either. Wine is the juice of the grape as cider is the juice of the apple, and both may be, or may not be, alcholic. Saying nothing of the wine made at the Cana wedding at this time, I will briefly say, the statement that Jesus used alcholic wine in instituting His memorial supper is absurd. Think of it, Jesus and his disciples had been celebrating the Passover; nothing fermented was ever allowed or used at this supper. If so, there was no alcholic wine on His table at the time. Who has the audacity to say, that at the end of the Passover Jesus sent out and obtained alcholic wine with which to institute His memorial supper? I pity the man who does. Moreover, the word wine is not made use of at all in the New Testament history of the Lord's Supper—the uniform expression is "the cup."

My thoughtful conviction is, that they who say Jesus either made or used alcholic wine barely slander Him and do harm.

A. J. HIRES.

Philadelphia, Pa., November 21, 1903.

AN OLD LETTER.

Shanghai, May 5, 1886.

To the Recorder:

If a man is largely influenced by the books and papers that he reads and studies—and I believe it—then I am soaked through and through with the Biblical Recorder and Religious Herald. Wonderful is the improvement in these papers since I left America in 1846. No man can partake of such food as they now furnish weekly without growing larger and broader and better in every relation in life. What a wonderful and secret power they wield for the unification of the churches and the diffusion of knowledge. Why, sir, they are the great preachers of the land. If widely circulated, they would do more good than all the missionaries of the Home Board. I wonder that pastors do not make more efforts to introduce these powerful auxiliaries into their congregations. In these ends of the earth I could not live without my Recorder and Herald. They help to make me happy and contented. I feel that I am a member of a large family. Even the heathen are benefited by my reading these papers, for I am enabled to preach better.

Any one who is anxious to do good can do a great work by persuading others to take and read a good religious paper.

MATTHEW T. YATES.

Since the above letter was written these papers have enlarged their capacity for doing good more than one hundred per cent, and could the great missionary speak out today, he would entreat men to read these papers. What does a man care for a cause of which he knows nothing? The way to keep informed regarding our denomination is to read our church papers. So many are missing so much they should have. Brother, ask your neighbor to take and read the Recorder. J. S. F.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

SEVERAL ASSOCIATIONAL MEETINGS.

Rev. J. L. Shinn, of Salemburg, read Miss Heck's letter to the Association on Thursday morning at 11.30 o'clock; then at 2 p. m. till 4 p. m., the seventh annual W. M. meeting was held in the Academy near the church.

Opened by singing "Stand Up for Jesus." Bible quotations by representatives,—by all who would give a quotation— followed by Vice-President. Prayer by Mrs. J. L. Godwin, President of the Society at Clement.

Reading of Miss Heck's letter by Mrs. Lillie Howard. Solo by Mrs. J. L. Tomlinson, of Fayetteville. Talk by Vice-President on "Prayer As a Working Force." A few of the thoughts given were, "Prayer as much a working force as electricity. It has been used by many with tremendous effect, why not by us today. Prayer, the standing miracle of the ages. By prayer, through faith, we can command the supernatural.

Luther, when most pressed by the burdens of his life said, "I am so busy I have to spend two or three hours each day with God in prayer, or I never could get through each day's work."

In the days the Apostles prayed continually, souls were daily added to the church.

George Mullen received $5,000,000 in direct answer to prayer. "Ask and it shall be given unto you."

As missionary workers let us claim this, and many other precious promises.

As Steele said, "Stop living on the heroism of your fathers, quite glorying in numbers, sacrificing to statistics, down upon your knees and find the secret of power."

Followed by a chain of prayer, lead by Mrs. H. B. Howard, closed by Mrs. J. L. Godwin. Eleven Societies represented and reported:

Salem, by Mrs. Alma Turlington.
S. B. Salem, by Miss Hattie Fisher.
S. B., Spring Branch, by Miss Georgia Wiliford.
Spring Branch, by Miss Georgia Wiliford.
Clement, by Miss Berta Mathis.
Magnolia, by Mrs. J. J. Ringgold.
Autryville, by Mrs. Luke Cooper.
Concord, by Miss Martha Davis.
Fayetteville, by Mrs. J. L. Tomlinson.
S. B., Fayetteville, by letter.
White Oak, by letter.

Antioch, Clement, Concord, and S. B., Spring Branch, organized this year. Autryville reorganized. Talks on new plans of work, opened by to all present.

The Vice-President suggested that all try the plan adopted by Salem the beginning of this year, requesting each member to make an effort to enlist at least one new member by the next meeting.

The study of Via Christi recommended to the Societies.

How to enlist those not interested in Missions, and how to do the work which lies before us, most effectually?

Recitation by Hattie Fisher, of the Sunbeam Society at Salemburg.

A plea for the children, urging the organization of Sunbeam Societies in every church where one does not exist, by Vice-President.

Clement promised to make an effort to organize a Mission Band.

Letter from Miss Buhlmaier, read by Miss Nellie Herring. Letters from other missionaries omitted on account of lack of time. Recitation, by Mrs. Alma K. Turlington also omitted for lack of time, in fact, many other things we intended bringing up before the Societies. However, we made the best use of the two hours given possible. Closed with prayer by the Vice-President. Announced that at close of meeting mission literature for distribution.

On Friday morning the report on Woman's Work was read before the Association by Rev. J. L. Shinn; also a plea by Vice-President, read by Mr. Shinn, to the pastors, Sunday-school superintendents, laymen, mothers, all who love the cause of Christ to make an effort to organize a Sunbeam Society or Mission Band in their churches. (Thirty churches in the Association, and only three S. B. Societies.) As this work will result in more good than any other line of work, for therein lies the future hope of our churches being missionary in spirit, so special emphasis was laid on the importance of organizing Sunbeam Bands.

The W. M. S. raised last year $207.13, aim for this year $225. Therefore as we have only raised $119.88 during the past three quarters, must raise $105.12 this last quarter to come up to our aim.

MRS. S. A. HOWARD,
Vice-President.

Salemburg, N. C.

Report of the Woman's Missionary Societies of Pee Dee Association.

The Woman's Missionary Societies of the Pee Dee Association met in the school house at Brown Creek church Friday, October 25th.

The following societies were represented:

Ansonville.—Mrs. M. T. Beachum, Mrs. S. P. Waddell, contributed $20.

Laurinburg.—By letter; contributed, $46.00.

Wadesboro.—Mrs. C. D. Graves, Mrs. W. J. Ferrell; contributed, $167.07.

Spring Hill.—By letter; contributed, $36.00.

Roberdell.—Miss Maggie McCrary and Miss Etta Gay; contributed, $27.96.

Rockingham.—By letter; contributed, $57.15.

Polkton.—Mrs. J. C. Goodman and Miss Zoe Dumas; contributed, $12.47.

Lilesville.—Mrs. P. Z. Seago; contributed, $5.75.

Girls' Missionary Society, Wadesboro; contributed, $37.00.

Wadesboro Sunbeams.—By letter, $5.00.

Hannah Pines Dunlap.—By letter; contributed, $17.53.

Lilesville Sunbeams; contributed, $1.90.

Rockingham Sunbeams; contributed, $5.00.

Lee Holland.—By letter; contributed, $9.00.

Total contributions for year 1903, $446.63.

Mrs. Joe Medley and Miss Rosa Flake cordially welcomed the delegates, and Miss Clyde Dowell responded in a pleasing and appropriate manner.

Mrs. Robt. Hardison presented the work of the Home Board.

Mrs. E. A. Covington told of Miss Buhlmaier's work and read a letter from her.

Miss Catharine Hanson's work was represented by Miss Grace Covington.

A message from Miss Janie Graves, of Canton, China, was given by Mrs. W. J. Ferrell. Let us remember it and try so to live and work and pray that when we see our Lord He will say, "Well done, thou good and faithful servant."

An interesting account of the work of R. P. Mahon, of Mexico, was well rendered by Miss Annie Lee Gooch.

The committee on plans of work for 1904 made the following report:

We recommend—

1. That each Society observe two weeks of prayer, one in January for the Foreign Mission Board and one in March for the Home Board.

2. That one member of each Society be appointed yearly, whose duty it shall be to disseminate religious literature and solicit subscriptions for the Foreign Mission Journal and Home Field, and see that her Society sends a quarterly report to Mrs. T. B. Henry, of Wadesboro, and to the Central Committee at Raleigh.

3. That each Society endeavor to make a contribution during the year to aid in paying for the girls' dormitory of the Pee Dee Institute.

Dr. H. W. Battle, of Greensboro, made an excellent and inspiring address. We were sorry the school building was not large enough to accommodate the ladies.

Before closing let me earnestly entreat the president of each Society in this Association to read the recommendations, and at the first meeting to send me the name and address of the active member appointed who will aid the Society in mission work.

Thanks are extended to the people of Brown Creek for their cordial entertainment. I will remember pleasantly the hours spent in the homes of Messrs. J. T. Flake and J. T. Hundley.

As the autumn leaves of 1903 are falling, they not only make a beautiful carpet for mother earth, but they fertilize the soil and protect the trees that more luxuriant growth may appear in the coming year, so may the work of the W. M. S. of 1903 be an inspiration to us to go forward with more prayer, more praise and more thank offerings for 1904.

MRS. T. B. HENRY,
Vice-President.

Woman's Meeting in West Chowan.

The W. M. Societies of West Chowan Association met in its ninth session October 28, 1903, at 2 o'clock, in the academy building of Buckhorn.

Mrs. Reuben Majette led the song service. "The Morning Light Is Breaking," was the introductory hymn; followed by Scripture reading, the import of which was the divine authority for missions.

Mrs. R. D. Cross invoked blessing upon the meeting, upon the prosperity of work and upon those who have gone "far hence unto the Gentiles."

The Secretary being absent, Miss Josephine Vann was elected Secretary pro tem.

The election of officers resulted in the re-election of Mrs. E. J. Harrell as Vice-President, and Miss Annie E. Parker, Secretary.

The roll of churches having Societies was then called and reports from representatives read. Thirteen responded. Amount reported, $463.80. Four other Societies represented, but brought no report. Those reported were encouraging.

After a report was submitted by Vice-President of her work for past associational year, a letter, addressed by Miss Heck to the Societies, was read by the Secretary. The one thought was enlargement.

1. We must enlarge our belief in the saving power of the Gospel, and then enlarge our plans for spreading it.

Letters from Dr. Willingham and Miss Buhlmaier were read by Miss Lizzie Savage and Miss Vann.

Mrs. Harrell made a short but earnest address on the importance of sending the Gospel to heathen nations. The soul is helpless. Rom. 10:13-15. Man's work is to present this Gospel.

After singing "Rescue the Perishing," the meeting adjourned with prayer by the President, who prayed that very soon some one from out our own midst might be called of God to go as a "messenger of peace."

The Vice-President, after adjournment, announced that Mrs. Cross would be glad to forward subscriptions to the Foreign Mission Journal and the Home Field. She also urged the distribution of literature, believing it would transform and revolutionize non-reading Societies.

Literature was placed on the desks for delegates. "Via Christi" was there for examination.

The next meeting will be held at Seaboard, November 28, 1903.

MRS. E. J. HARRELL,
Associational Vice-President.
MISS JOSEPHINE VANN,
Secretary Pro. Tem.

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Mary, Molly and Jack.

Mary, out in the kitchen, felt cross. She was making cookies and thinking about something else. Once, she said aloud:

"I don't want children coming here to stay; they make so much extra work and are so naughty."

That morning, after breakfast, Miss Brown, for whom Mary worked, had said to her:

"Mary, here is a letter from my sister. Her children, Molly and Jack, are coming to visit us."

"Yes, ma'am," Mary had answered, and gone back to the kitchen.

It really was no wonder Mary did not want to have children in the same house. There were boys and girls living near who came often to see Miss Brown. They tracked dirt in upon Mary's clean floor and forgot to say, "Excuse me." Once they ran off with her clothes-pole for the tent they were making, and, when Mary needed the pole, she had to hunt for it.

On Saturday, Molly and Jack came to their aunt's. If Mary had not made up her mind not to like the visitors, I think she would have loved them from the first moment she saw them, Molly's face was so sweet and Jack's so bonnie and merry.

"This is Mary, my dears," their aunt said to them. "She takes such good care of me I hope you will both be very nice to her."

"How do you do, Mary?" Molly said, shyly.

And Jack, like the manly boy that he was, put out his hand to shake hands with Mary, just as his father shook hands with folks.

This was a great surprise to Mary. The children she knew never treated her in that kind, friendly way. The second surprise came to her on Monday when she was hanging out the clothes.

"Please let us help you, Mary," said Molly. And Jack and she took turns handing the clothespins to Mary.

Afterward, when she had cleaned the kitchen floor as white as hands could make it, Jack tiptoed across to get his ball that had rolled under the table, and he said:

"I won't make marks on your floor, Mary. I'll be careful."

And, by and by, Molly and Jack brought her a fine boquet of goldenrod they had gathered themselves, and put it in a pitcher of water and set the pitcher on the table. "Just to make the kitchen look pretty," as Molly said.

Every day of the childen's visit they tried so hard not to make extra work for Mary, that she forgave them when they sometimes happened to forget to be neat and careful, and the three grew to be very good friends.

"I hope you will soon come again," Mary said, as they told her good-bye.

"I'm sure I hope they will," Auntie Brown said. "When children are kind and good, big folks are 'most always glad to see them."

Then the engine whistled and the train moved away, carrying two sweet, happy children to their parents.—Selected.

The Minister's Helper.

It seemed to Janet that she had sat in the big chair by the window months instead of weeks, and she was so tired of it! That was not the worst, either. The doctor said she would never run around again. Never is such a long word that Janet could hardly understand what it meant. So she tried not to think about it and to be patient and sweet enough to make mamma believe that she did not mind. She had books to read and dolls to play with, but it was pretty lonely sometimes, for there were no brothers or sisters in her house, and she did not know many children outside of it. Aunt Jane came to see her, and the minister when he could, but it wasn't often. Janet loved the minister, with his dear face and pleasant voice. He always made her laugh and gave her something funny to remember. It was two weeks since he had been, and Janet was wishing for him, when the door-bell rang. She listened eagerly for his step on the stairs. Instead, the door of her room opened and in walked a little girl about her own age, dressed all in red.

"Good morning," she said, "I'm Poppy, and I'm the minister's helper. I've come to spend the morning with you if you'll let me."

"Oh, I love to have you!" Janet hurried to say. "Take your coat right off. I s'pose that's why it's red—because you're a Poppy. I know about poppies. Aunt Jane has 'em in her garden. But what was the rest of it, please?"

The little visitor slipped off her wraps, climbed into a chair in front of Janet, and settled herself to explain:

"Yes, that's why I'm red, and I'm the minister's helper, I said. He's so busy, Dr. Moore is—"

"Why," cried Janet, "that's my minister!"

"Yes," said Poppy, "that's how I knew about you. He's mine, too. Well, he's so busy that I said I wished I could help him, and he said I could, there were lots of things a little girl could do better than he could. I didn't see what, but I told him I was ready to begin. So the next day he took me to see a lady that hadn't any little girl of her own and was awful lonesome for one. Oh, I had a lovely time, and she said she did, too. I'm going real often. Just think!—she didn't know how to cut out a paper doll! She does now, 'cause I showed her."

"Oh, show me, please!" begged Janet.

"'Course I will. Where's the scissors and some paper?"

These were easily found, and surely such wonderful dolls were never seen as Poppy cut, unless it might be those that Janet cut. They were single ones, and in tows, and in long, merry rows holding each other by the hand. There were papas and mammas and babies and little boys and girls.

Janet never remembered such a lovely morning, and when noon came and Poppy went away, she begged her to come again "soon, oh, very soon!"

"Indeed I shall, as often as ever I can. I think being the minister's helper is the nicest of anything I ever did."

Janet thought it must be—and do you know, a strange thing happened! She did get quite well after all, and turned into a minister's helper herself and went about comforting other people as Poppy had comforted her.—Selected.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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NOTICE.

Having qualified as the executors of the last will and testament of J. R. Dunn, late of Wake County, this is to notify all having claims against his estate to present them to us, or either of us, on or before November 24, 1904, or this notice will be plead in bar of their recovery.

R. A. DUNN,
W. B. DUNN,
Executors.

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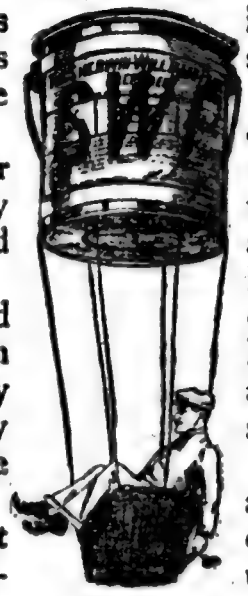

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Work at Hope Mills.

At Hope Mills No. 1, we are building a new meeting house, which, when completed, will be one of the best in the county. We hope to be using it some time this winter. Membership during last year increased 50 per cent.

At Hope Mills No. 2, we have done some repair work, have added a goodly number, and have done some important work in subtracting.

Mt. Pisgah last year increased pastor's salary 100 per cent, and this year about 20 per cent. This church has done a good deal repairing the building.

Tabernacle is a mission point. We see many things to encourage us there. A new house is far enough on the way that we are using it.

Mt. Pisgah increased her pledges this year to the objects of the Convention nearly 400 per cent.

Among the Baptist churches in this section this has been a most prosperous year. I believe that the increase among Baptists in this section has been at least ten times that of any other denomination. The truth is powerful, and when preached to the "common people" in simplicity and love they will, as in the days of Jesus, hear it gladly.

J. M. PAGE.

The Elizabeth City Economist is to be made a daily and will be published by the Economist Company. It will be Democratic in politics, and have for its mission the booming of Eastern Carolina.

Red Springs Citizen: The shipment of lettuce from this market began last week. Mr. W. M. Roberts made the first shipment, and received $2.75 per basket.

This Testimony Will Surely Interest Many Readers of the Biblical Recorder.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri swamps in Duplin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Felding, of Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "falling to bones," and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of the Raleigh Biblical Recorder. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

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MORIGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by J. L. Ferrell and wife, and duly recorded in Book No. 121, on page 725 in Register of Deeds' office, of Wake County, N. C., we will, on Wednesday, the 6th day of January, 1904, expose for sale and sell to the highest bidder, for, cash, at the court-house door in the city of Raleigh, at 12 o'clock m., that tract or parcel of land lying and situated in Wake County, North Carolina, in Little River Township, adjoining the lands of Daniel Scarborough's estate, Hilliard Jones, J. Underhill, and others, and better described as follows:

Beginning at a post oak, D. Scarborough and H. W. Jones' corner, thence north 2 degrees east 124 poles to a pine on said Jones' line; thence with said line north 58½ degrees east 114 poles to a small post-oak; thence south 114 poles to a poplar in the Rocky Branch; thence up said branch to pointers; thence west 53 poles to the beginning, containing 100 acres more or less.

PEELE & MAYNARD,
Attorneys for Mortgage-Assignee.
This 2d day of December, 1903.

The Bible Readers' Circle.

The following names have been added to our Bible Readers' Circle:

K. W. Hogan, Mrs. F. C. Ferguson, Miss C. N. Deshago, Mrs. Hugh Livingston, Miss Kate McNeill, Miss Mary McNeill, J. L. Pruden, Earnest Erickson, Henry Sears, Grady Maddrey, W. R. Wheeler, Miss Mollie Railey, Miss Bettie McGlanhan, Mrs. J. G. Joiner, J. G. Joiner, J. E. Rooker, Mrs. J. E. Rooker, Mrs. W. D. Weldon, T. P. Stewart, Dr. L. Chappell, Mrs. E. J. Chappell, Mrs. D. A. Reaves, Miss Mamie Reaves, C. M. Bray, Mrs. C. M. Bray, B. F. Barham, Mrs. Susie A. Barham, Miss Lettie Mizzelle, W. R. Cobb, L. G. L. Taylor, G. W. Matheny, Mrs. G. W. Mathney, J. R. Moore, Mrs. J. R. Moore, Mrs. T. G. Hamrick, E. F. Walker, John Weathers, Mrs. Propes, J. D. Knott, Mrs. J. D. Knott, William Silver, Curtis Holland, Mrs. S. A. Bridges, E. Roberts, Irvin Roberts, Foy Moore, Jean Moore, J. Q. Michael, Mrs. J. Q. A. Michael, Mary Moore, A. L. Smart, E. E. Smart, Mrs. S. E. Brinkley, Mrs. J. G. Owens, Ed Brinkley, Mrs. Horace Spratt, G. M. Taylor, Zadie Sumner, Etta Miller, Haskell Dryman, Marvin Scruggs, Miss Knott, Johnnie Womack, Maggie Stacey, Maggie Taylor, Zulia Taylor, Katie Taylor, Johnnie Bridges, Aluth Jarrett, Ida Webb, James Moore, Mary E. Crenshaw, James Cash, J. M. Davis, G. W. Stacey, Willie Roberson, Samuel Stacey, Annie Bland, J. L. Green, Charlie Blanton, George S. Hawkins, Mrs. J. M. Manney, Mrs. F. M. Carroll, Miss Lou Fant, Mrs. F. A. Wright, Mrs. R. J. Stokely, G. W. P. Cates, Mrs. G. W. P. Cates, A. P. Cates, Mrs. A. P. Cates, Mrs. Ruth Baldwin, Samuel Baldwin, N. A. Cates, Mrs. N. A. Cates, C. H. Wynn, Miss Lona Wynn, L. M. Cates, Sidney Cates, James Loyd, D. F. Crawford, B. F. Loyd, Miss Pattie Cates, Mrs. Ida Dodson, Miss Mary Ward, Miss Lizzie Crawford, Miss Bessie Sykes, C. P. Cates, Mrs. R. H. Bishop, Mrs. J. D. Edwards, Lillie Johnson, Mrs. J. M. Whitted, Della Berry, Mrs. J. R. Jordan, Misses Sue, Pearl, and Myra Jordan, A. W. Davis, R. T. Teague, W. D. Bostic and wife, Alice C. Ferrall, Mary Tolbert, Byrd McAulay, Mrs. E. E. Edwards, Mrs. C. M. Emery, Vistula Guffy, S. A. Howard, Mrs. S. A. Howard, A. P. Howard, Amenus Howard, Emma Tolbert, Mattie Tolbert, J. R. Rollins, W. R. Rodwell, Mrs. W. P. Rodwell, W. H. Rodwell, Roy Rodwell, Clyde Rodwell, Bessie Weaver, Fronnie Lassiter, Glenora Shays, Katharine Parker, Jane Muckle, Susie Core, Lizzie Core, C. C. Jones, Mrs. C. C. Jones, Mrs. M. I. Fryar, Mrs. I. B. Pleasant, W. H. T. Winfree, Mr. and Mrs. W. T. H. Woodward, Mrs. M. C. Goodman, S. E. Edwards, Mrs. S. E. Edwards, J. E. Edwards, T. A. Edwards.

Rhodes Scholarships.

The first examination for the Rhodes Scholarships will be held on March 10, 1904, in Raleigh. The examination is not competitive but is based on the requirements for Responsions at Oxford University, and is intended to give assurance that all candidates are fully qualified to enter on a course of study at that University.

The following committee has been appointed to have in charge the selection of the scholar.

Prof. E. Alexander, Chapel Hill; Prof. J. B. Carlyle, Wake Forest; Prof. J. L. Douglass, Davidson; Prof. Edwin Mims, Durham, and President F. P. Venable, Chairman.

A man's forgiving faculty is in proportion to the greatness of his soul. Little men cannot pardon.—Dryden.

Special Reduced Rates to Baptist State Convention.

Rates to Charlotte, N. C., and return, from points in North Carolina, including Norfolk, Suffolk an Danville, Va., account North Carolina State Baptist Convention, December 9-14, 1903.

The rates are the separate rates of the Atlantic Coast, Line, Seaboard Air Line, Southern Railway and Carolina and Northwestern, from points within the State, including Norfolk, Suffolk and Danville, Va., to Charlotte, N. C., and return, account of the above occasion.

The following rates will apply from points named:

Danville, So. Ry., $6.35; Durham, So. Ry., $6.50; Fayetteville, A. C. L., $6.65; Forest City, So. Ry., S. A. L., $3.85; Gastonia, So. Ry., $1.10; Greensboro, So. Ry., $4.45; Goldsboro, So. Ry., A. C. L., $9.00; Henderson, So. Ry., S. A. L., $7.90; Hickory, C. & N. W., So. Ry., $3.25; Kelford, A. C. L., $12.70; Lattimore, So. Ry., S. A. L., $3.00; Marion, So. Ry., $5.00; Mooresboro, So. Ry., S. A. L., $3.25; Newton, C. & N. W., So. Ry., $2.55; Norfolk, A. C. L., S. A. L., So. Ry., $14.00; Oxford, So. Ry., $7.60; Raleigh, So. Ry., S. A. L., $7.30; Rutherfordton, So. Ry., S. A. L., $3.85; Sanford, So. Ry., S. A. L., $6.05; Selma, So. Ry., A. C. L., $8.20; Shelby, So. Ry., S. A. L., $2.75; Suffolk, A. C. L., S. A. L., So. Ry., $13.20; Weldon, A. C. L., S. A. L., $10.65; Wilmington, A. C. L., S. A. L., $7.75; Winston-Salem, Barber Junction, $4.05; Wadesboro, S. A. L., $2.75.

Round-trip tickets restricted to continuous passage in each direction will be sold December 8th, 9th, and 10th, final limit December 16th, 1903.

N. B. BROUGHTON,
Secretary.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

EVERY FORM OF

CHRONIC DISEASE

Yields Promptly and Lastingly to

ECHOLS PIEDMONT CONCENTRATED IRON AND ALUM WATER.

It is a highly concentrated natural mineral water containing the identical mineral properties found by analysis in healthy human bodies. Cures the most stubborn cases. One teaspoonful a dose.

8 oz. bottle, 50c.
18 oz. " $1.00

At all Druggists, or

J. M. ECHOLS CO.
Lynchburg, Va.

On the recommendation of Indian Inspector Nessler, the Secretary of the Interior has removed H. W. Spray, superintendent of the Indian Training School for the East Cherokees, near Whittier, on the ground of incompetency. J. Franklin House, supervisor of Indian schools, has assumed charge there temporarily.

Asheville Citizen: It is gratifying to note that both of North Carolna's Senators, while objecting to the administration's method in Panama, have decided not to oppose the proposed treaty looking to the construction of the Panama canal.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and othe fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

NOTICE OF SALE.

By virtue of a judgment of the Superior Court of Wake County, made in special proceedings, entitled S. S. Rogers, Executor of Wm. Jinks vs. Julia Jenkins and others, we, as Commisoners appointed by the court, will, on Monday, the 4th day of January, 1904, at 12:00 M., sell to the highest bidder the following described lot of land in Wake County, near Apex, known as the home place of William Jinks, deceased: Begins at a white oak on the south side of White Oak Creek, Jesse Howell's corner, runs south with said Howell's line 196 poles to a stake in said Howell's line; thence east 76 poles to a stake and pointer in C. S. Jinks' line; thence north 215 poles to a maple on the south bank of said creek to the beginning, containing 98 acres, being land conveyed to William Jinks by Seth Jinks by deed recorded in Book 17, page 536, records, Register of Deeds' office, Wake County. Place of sale on the premises as above described, known as the home place of William Jinks. Terms of sale, cash.

H. E. MORRIS,
S. S. ROGERS,
Commissioners.

Blackboards.

WE CAN SHIP PROMPTLY
—FROM—
Raleigh at New York Prices.

Big Stock on Hand!

Write for description and quotations on all kinds School Supplies and furniture.

CHARLES J. PARKER,
RALEIGH, N. C.

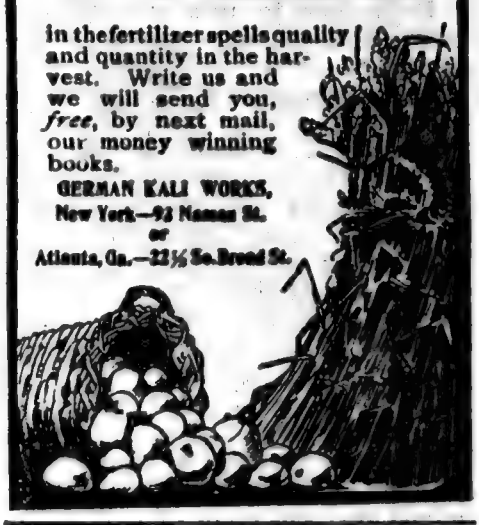
A Golden Rule of Agriculture:

Be good to your land and your crop will be good. Plenty of

Potash

in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, *free*, by next mail, our money winning books.

GERMAN KALI WORKS,
New York—93 Nassau St.
or
Atlanta, Ga.—22½ So. Broad St.

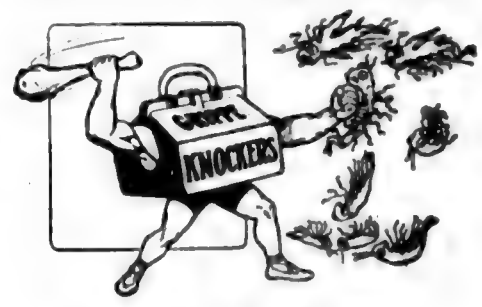


GO TO THUNDER.

Thunder is a Town on the M. and B. R. R. in Upson Co., Ga.

Nestling in the foot-hills of the Pine Mountain Range, taking its name from the famous Thunder Springs. Upon your arrival there you will meet a most genial and an exceedingly busy gentleman. Judge J. W. Pilkinton's varied interests, matters pertaining to his courts, farming and mercantile pursuits, make time quite an item with him, though to a sufferer he will tell of his alarming condition, swollen all over and how despair had hovered over him as a great pall; then the prompt relief and cure he received under the treatment of Dr. Whitaker, who guarantees prompt relief to Dropsy patients. Give age of patient and history of case and S. T. WHITAKER, M. D., Dropsy Specialist of 41 E. Irwin Street, Atlanta, Ga., will send free treatment.

P. S.—Send to C. C. Department for sample of Catarrh Cream.



JUST AS EASY
To Break Up Grippe and Colds in 10 Hours
IF YOU USE "GRIPPE KNOCKERS"

25 CENTS.

Also excellent LAXATIVE TONIC. Trade supplied by
L. RICHARDSON CO., Wholesale,
GREENSBORO, N. C.
Mailed on receipt of price.

Positions GUARANTEED BY A $5,000 BANK DEPOSIT

Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick

GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.
J. STUART RUYKENDALL,
Greensboro, N. C.

..OXFORD SEMINARY..
OXFORD, N. C

There will be a few vacancies in dormitories at the beginning of Spring Term on January 5, 1904. Students purposing to enter then, will do well to apply at an early date. The charge for board and full Literary Tuition for Spring Term will be $70.00.

F. P. HOBGOOD, President.

Temperance.

Prohibition in Maine.

(In Two Parts. Part II.)

BY REV. T. J. BARNDELL, CARSON, MS.

It is time to turn now to some mention of the more recent awakening in favor of strict enforcement that has prevaded the State of Maine from one end to the other. The first strong manifestation of the power of awakened public sentiment in the matter of enforcement was the election of Rev. Samuel Pearson as high sheriff of Cumberland County in the fall of 1900. Cumberland is the county in which Portland is situated and contains the largest population of any county in the State. Mr. Pearson was the candidate of the Third Party Prohibitionists, but he was elected to office by the votes of men of all parties who were determined that the reign of nullification should cease.

Within a fortnight after he had taken the oath of office, he had effectually demonstrated that the Prohibitory Law could be enforced in a city of fifty thousand inhabitants. The Republican county attorney and the judge of the Superior Court lent their powerful influence on the side of a strict and impartial enforcement of the law. The hotels promptly closed their bars and not an open saloon remained in the city. Of course some liquor was sold in defiance of law, but it proved a risky business for the sellers; and as one after another was apprehended by the vigilant sheriff and his deputies and sentenced to jail it dawned upon the people that the old cry, "You cannot enforce prohibition," was a falsehood. Sheriff Pearson died before his term of office had expired. Few men have been more sincerely mourned. Even rum-sellers whom he had driven from their nefarious business paid tribute to his sincerity. The cause of temperance everywhere owes a debt of gratitude to his memory, for he demonstrated beyond the shadow of a doubt that it is possible to enforce the Prohibitory Law to the letter. He desired that the Governor should appoint as his successor to fill out his unexpired term a temperance Democrat, who had been one of his deputies. The request was complied with, and to the end of the term the same strict enforcement prevailed. There was a marked decline in the number of criminals committed to the Cumberland County jail as the enforcement of the law closed the saloons which had been there as everywhere the breeding places of crime. People who before had been doubtful of the possibility of enforcing the law became the staunch champions of prohibition. Men spent their wages for provisions for their families instead of at the saloon. It is seldom that Portland merchants have enjoyed such prosperity as during the administration of Sheriff Pearson and his immediate successor.

At the election in the fall of 1902, three candidates were in the field for the office of sheriff in the county of Cumberland. They were the nominees respectively of the Republicans, Democrats and Third Partly Prohibitionists. The latter nominated a man who, of course, stood for strict enforcement. The Democrats nominated a man who was known to be opposed to the Prohibitory Law, and it was believed that if elected he would wink at its violation. Much interest was attached to the nomination of the Republicans, for the county is overwhelmingly Republican. The individual nominated for the office was not known as a staunch temperance man; it was feared by many temperance Republicans that he might undo the work of his predecessors. The result was that when election day came the temperance vote was divided between the Republican candidate and the Third Party Prohibitionist. The Democratic candidate was elected and it was heralded from one end of the country to the other by the opponents of prohibition that Portland had become tired of enforcement, and had voted for the old policy of non-enforcement. As a matter of fact, the vote showed no such thing. It was simply the result of a division of forces on the part of those who believed in the enforcement of the law. Had Sheriff Pearson lived there is no doubt that he would have been triumphantly re-elected. The present incumbent of the office—if newspaper report can be believed—is not exerting himself to enforce the Prohibitory Law, although public sentiment in Portland will not tolerate to-day the condition of affairs that prevailed before the election of Sheriff Pearson.

But if those who believe in the enforcement of the Prohibitory Law met with defeat in Cumberland County they were victorious in other sections of Maine. The city of Lewiston, in Androscoggin County, has long been noted as a place where the Prohibitory Law has been systematically disregarded. The city has a large French-Canadian population, and this element in all our New England is, as a rule, unfavorable in its attitude toward temperance. The law in Androscoggin County was simply ignored, except in the country districts where public sentiment compelled the officials to do something toward suppressing the sale of strong drink. Just previous to the holding of the nominating conventions, in the campaign of 1902, the Lewiston Journal, the most influential newspaper in the State, began an agitation in favor of enforcement. The Journal is the leading organ of the Republican party in Maine, and its position had great weight. Under the lead of the Journal, the enforcement people rallied to secure the nomination of a candidate for sheriff who would enforce the law. It was a battle royal. When the convention met, one hundred and two ballots were taken before a candidate was nominated. Then Rev. C. S. Cummings, a Methodist minister, the candidate of the enforcement wing of the party, was victorious. It was predicted that he could not be elected in a county containing so many voters of foreign birth. Undoubtedly many Republicans, in sympathy with the liquor traffic, did not vote for him. This defection was more than offset by the votes of temperance Democrats, and he was elected by a handsome majority. He and his deputies, backed up by a vigilant county attorney, have suppressed the saloons in Androscoggin County as effectually as did Sheriff Pearson in Cumberland County.

Somerset County was another section that witnessed a notable triumph for enforcement. The Republican sheriff had simply ignored the persistent violation of the law. He was re-nominated by the party machine. The Democrats nominated as their candidate a life-long temperance man who promised, if elected, to enforce the Prohibitory Law as strictly as any other law on the statute book. Although the county is Republican by a large majority, the Democratic candidate for sheriff was elected, and is keeping his pledges and enforcing the law. In at least two other counties in the State the candidates for sheriff came near defeat because of the fear of the temperance element in the dominant party that they were not in sympathy with strict enforcement. The narrow majority by which they were elected had a wonderful effect in developing a zeal for enforcement, and in these two counties, as well as in others, life is made miserable for the rum-seller.

No account of present conditions in Maine, so far as enforcement of the Prohibitory Law is concerned, is complete without mention of the attitude of the judges of the Supreme Court. Early in the present year they gave notice that all offenders convicted of the crime of selling liquor would be given a jail sentence on the second offence. Thus far they have kept their word. The consternation which their action has caused in the ranks of the liquor men cannot well be described. As long as they were simply compelled to pay a heavy fine when brought into court, they simply laughed at the law and went on selling. Of course the profits of the business soon reimbursed them for the fines. But when they found themselves face to face with a prison cell the case took on a different aspect. At the session of the Superior Court in Kennebec County, which has just closed, the presiding justice sentenced thirteen persons to jail for violation of the Prohibitory Law. It may be said here that it is generally conceded by thoughtful people that the key to the situation, so far as the enforcement of the law is concerned, lies in the jail sentence. If offenders know that persistent violation of the Prohibitory Law will bring them to jail for three or six months, then they will not continue to sell liquor. If they know that conviction means simply a fine, even it be of large proportions, they will take the chances of recouping their loss from the profits of the business.

But it is very evident that so far as the courts are concerned the rum-sellers of Maine have a thorny path to travel in the future. There has never been a time in the last half century when there has not been a strong sentiment against the drink traffic. Sometimes that sentiment has been latent rather than active. The present time is witnessing a great awakening of public sentiment on this question. There is not the slightest danger that Maine will exchange the Prohibitory Law for license. Yet the friends of license persistently misrepresent public opinion on this matter. Not long ago the amazing statement was made in a periodical, published in New York City, that the majority of the clergymen of the State were opposed to the Prohibitory Law and favored local option instead. A canvass of the clergymen of the State was made under the auspices of the Woman's Christian Temperance Union. There are four denominations in Maine containing nine-tenths of the Protestant church members of the State. These are the Baptists, Congregationalists, Free Baptists and Methodists. Not one clergyman could be found in three of these denominations who is opposed to the Prohibitory Law. Out of the large number of Congregational ministers in the State four or five were found who would prefer a law giving local option to the present law. This is a fair sample of the way the public sentiment of the State is persistently misrepresented by the opponents of prohibition. To those who know the masses of the Maine people, such misrepresentations are as ridiculous as they are contemptible.

It is true that the Prohibitory Law has not stopped entirely the sale of liquor in the State. It is also true that the stringent law against stealing has not altogether stopped the crime of theft. Yet no one proposes to repeal the law prohibiting stealing and to substitute in its place a law permitting certain persons to steal upon the payment of a stipulated sum. Many of the criticisms passed upon the Prohibitory Law are misdirected. They should be passed upon those who refuse to enforce it. A man who should purchase an axe and stand it behind the door of his wood-shed, and then complain that the axe was good for nothing because it cut no wood, could hardly claim to be logical. It would be just as reasonable to criticize a law on the ground that it accomplished nothing, when the difficulty has been that faithless officials have nullified it. The temperance people of Maine ask for no more effective weapon in suppressing the liquor traffic than the present Prohibitory Law when faithful officials are behind it. Such officials, they are determined to have, and neither financial interests nor party ties will be allowed to stand in the way of that determination.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

HEADACHE CAPUDINE COLDS

VICKS' CAPUDINE never fails to cure HEADACHE AND COLDS

It is the great remedy also for Indigestion and Sour Stomach. Has no effect on the heart. For nervousness and brain fag it is unequalled.

AT DRUGGISTS, 10c., 25c., 50c.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.

Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.

Fourth. A great variety of stationery, pens, ink, type-writer supplies.

Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

Marriages.

CURRIN—CANNADY.—In Granville County, November 19, 1903, Mr. Willie Lee Currin and Miss Bessie Canady ,daughter of Jno. P. Cannady, Esq., R. H. Marsh officiating.

MANGUM—KERR.—On November 22, 1903, at the home of the bride's father, in East Durham, N. C., George W. Mangum and Miss Ida J. Kerr were united in wedlock, Rev. J. O. Alderman officiating. The parties are both of East Durham, N. C.

Obituaries.

"Did they know you were coming—they
Who had won in the race for home?
Had they heard that the Lord had sent
The message for you to come?
Perhaps to the friends whom you loved was given
The joy to make you at home in heaven."

RIDDICK.—Sister Margaret Riddick departed this life, November 13, 1903, age 66 years. She was a resident of Gates County, a member of Sandy Cross Baptist Church.

Sister Riddick had lived with her husband forty-four years—a faithful wife, a kind mother and a good neighbor. She was loved by all who knew her. Sister Riddick was faithful to her church; her seat was never vacant unless providentially hindred. Her home was a place where all the Baptist preachers loved to go. We shall miss her; but our loss is her eternal gain.

She leaves a husband, ten children, a number of grandchildren and a host of friends to mourn their loss.

The funeral services were conducted by her pastor at the house, in the presence of a large crowd of friends and relatives, who followed to the grave to see her for the last time on earth. Wife and mother is gone home, where no dark cloud will ever cross her path; where God, the sunflower reigns, and scatters night away. You can not call her back, but you can go to her.

S. F. BRISTOW,
Pastor.

COBB.—Once more the shadow of death has fallen among us, and the impartial hand has taken the sweetest rose of the garden. But He tempers the wind to the shorn lamb, just so He tempers the sorrow to the grief-stricken family. We refer to the death of the beloved wife of our brother in Christ, C. L. L. Cobb, on Wednesday morning, August 19,1903, after a protracted illness of four months.

Sister Cobb bore her afflictions bravely, and when informed that death must surely result, her only regret was in leaving her family. She was a woman much loved by the community and was loved most by those who knew her best. She leaves a husband and nine children and a large circle of friends to mourn her departure. We as mortals cannot see nor understand the wisdom of the Almighty Father, but our confidence in Him causes us to lean upon His precious promises and bow with reverence and humble submission to His will. With love and admonition we direct the bereaved ones to follow the footsteps of her who has gone before, and when the last river shall have been crossed, they, too, shall rest under the shade of the trees in the land of eternal happiness, and there again meet her who was so dear to them on earth.

Therefore be it resolved, that a copy of these remarks be sent to the family, a copy sent the the Biblical Recorder for publication, and a copy placed upon the records of Kelford Baptist Church, of which Sister Cobb was a consistent member.

W. C. EVANS,
GEO. T. BROWN,
GEO. T. PARKER,
Committee.

W. C. Barrett's Work.

Rev. W. C. Barrett severed his connection with Ephesus Baptist church as pastor on the first Sunday in October, 1903, after almost four years earnest work among us.

Upon this occasion the church wishes to express her appreciation of his kind, earnest and faithful work in our midst.

We feel that Brother Barrett has been of no little help to us, and through his untiring labors among us we trust that we have made progress in the right direction.

It is with regret that we see him depart from us. But he, having expressed a wish and conviction of duty, to enter the Seminary that he may be the better fitted and prepared to discharge the obligations resting upon him. We lovingly commend him to the brethren, and pray that God's blessings may rest abundantly upon him.

Done by order of the church.

J. P. WOODY,
PATTIE BASS,
J. F. SWANN,
Committee.

The greatest results in life are usually attained by simple means and the exercise of ordinary qualities. The great high road of human welfare lies along the old highway of steadfast well-doing, and they who are the most persistent will be the most successful.—Samuel Smiles.

CURES BLOOD AND SKIN TROUBLES, BONE PAINS, RHEUMATISM, ETC.

Mrs. D. K. Stauffer, Montpelier, Ind., writes: "My blood was full of humors, I had eruptions on face and arms, aches and pains in bones and joints of rheumatism and I was all run down. B. B. B. completely stopped the Rheumatic Pains, made my blood pure and rich and my skin is free from pimples, boils or sores of any kind, and I am in robust health and all due to the use of Botanic Blood Balm. Yours truly,

Mrs D K Stauffer

B. B. B. (Botanic Blood Balm) heals all ulcers and festering, bleeding, eating sores, even Deadly Cancer, Scrofula, Eczema and Itching Skin Humors, Swellings, Risings and Bumps on the Skin, Blood Poison, Rheumatism, Catarrh and all Deep-Seated Blood or Skin Troubles, the kind that refuse to heal under doctors or patent medicine treatment. B. B. B. gives life and vigor to the blood, and B. B. B. is a food for the blood, bones, nerves and tired, worn-out muscles. B. B. B. thoroughly tested for thirty years. B. B. B. improves the digestion. Give it a trial. Druggists, $1. Trial treatment free by writing Blood Balm Co., 82 Mitchell street, Atlanta, Ga. Describe trouble, and free medical advice given.

MEETING BAPTIST STATE CONVENTION, CHARLOTTE, N. C., DECEMBER 9-13, 1903.

Account of the above occasion the Southern Railway announces special low round trip rates. Tickets on sale December 8, 9 and 10, with final return limit October 16th. Round trip rate from Raleigh $7.30; correspondingly low rates apply from all other stations.

For further particulars call on any agent Southern Railway, or address, T. E. GREEN, C. T. A., Raleigh, N. C.

What Will Cure A Bad Catarrh

A Noted Doctor-Preacher of Atlanta Seems Able to Permanently Cure This Disease by an Entirely New Home Method That is Attracting Attention.

SENDS IT FREE TO ANYONE WITHOUT EXPECTING PAYMENT

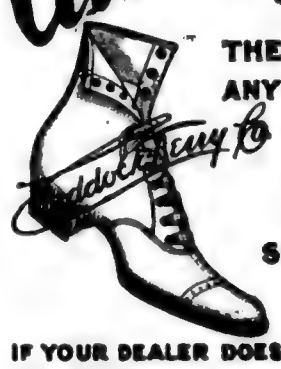
Those who have all along doubted whether there really was a permanent cure for catarrh will be glad to learn that an eminent southern doctor-divine, J. W. Blosser by name, has discovered a home method whereby catarrh can be cured to the very last spec without regard to climate or conditions, and so that there shall be no misgiving about it he will send it free to any man or woman without expecting payment, for while others are spending fortunes in advertising Dr. Blosser uses his money to build up his discovery, and therefore he can afford to send a trial package free and let the results speak for themself.

The doctor's discovery is radically different from the schemes that the country has recently been flooded with, and the results he has achieved seem to mark a new era in the scientific cure of chronic catarrh, foul breath, hawking and spitting, stopped-up feeling in the nose and throat, coughing spells, difficulty of breathing, catarrhal deafness, scratching in the throat, asthma, bronchitis, and the many other symptoms of a bad case of catarrh. The first day's use will clear the nasal passages and the lungs and then the catarrh germs are dispelled and you are forever freed from this annoying disease.

The doctor is willing to rest his case on the free package he sends you, and the fact that his company now occupies four large floors would seem to prove that his discovery is genuine; so send your name and address without delay to the Dr. Blosser Co., 90 Walton St., Atlanta, Ga., and you will receive the free package, illustrated book, etc. The least you can do is to find out what the doctor has got, as you can't be anything out, one way or the other, and you surely should be cured.

Money saved is money made.

$2.50 BUYS A PAIR OF FAMOUS Autograph SHOES



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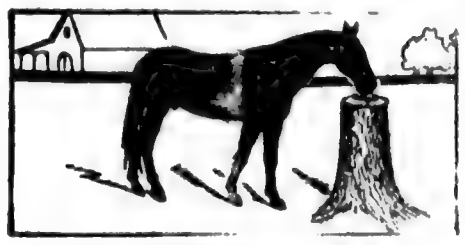

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Sold by Dealers Everywhere.

Price 25c. Per Brick.

Sole manufacturers,

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Men's fine custom-made work.

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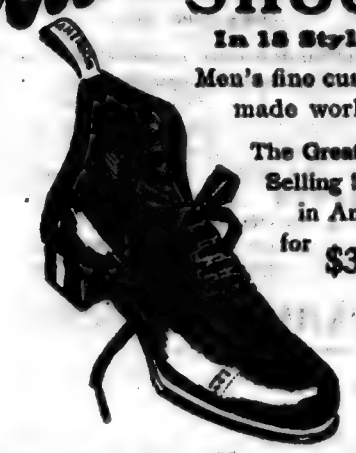

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ESTABLISHED 1837.

SOUTHERN RAILWAY.

In effect November 1, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:50 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, connecting at Greensboro with train No. 34, "Florida Express," for Charlotte, Columbia and Savannah. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 9:00 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

5:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North, Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 135, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 136, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
T. P. A., Charlotte, N. C.
T. E. GREEN,
City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

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The Biblical Recorder.

FOUNDED 1833 BY THOMAS MERRITT.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA

PUBLISHED BY
The Biblical Recorder Company.
(Organized 1901.)

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JOHN S. PEARSON...BUSINESS MANAGER.
J. S. FARMER.....GEN REPRESENTATIVE.
REV. A. B. THOMAS,
REPRESENTATIVE IN WESTERN N. C.

Acknowledgments.

December 2, 1903.

State Missions.—Grassy Creek, Flat River, $7.22; Bethel, 20.00; W. M. S., Deep Spring, 2.00; Enfield, 1.39; Oak Grove, Union, 1.32; Mrs. J. F. Fletcher, 1.25; Long Branch, Ashe, 1.00; Baptist Home, Ashe, 2.11; Big Laurel, Ashe, .45; Bethel, Ashe, 1.58; Corinth, Ashe, .27; Kings Mt., Kings Mt., 15.75; Robeson Association, Cash Col., 53.90; W. M. S., First, Asheville, 27.87; W. M. S., Pleasant Hill, Haywood, 4.19; S. S., Pleasant Hill, Haywood, 17.56; First, Asheville, 58.92; Macedonia, Buncombe, 5.00; Berea, Buncombe, 3.00; Blue Ridge, 1.00; Pine Log, 2.00; Mt. Vernon, Central, 32.78; Blowing Rock, Three Forks, 1.50; Rolesville, 21.92; W. M. S., Mt. Tabor, W. Chowan, 6.35; W. M. S., Mill Creek, Brunswick, (exp.), .50; W. W. Johnson's, 1.16; Bethlehem, W. Chowan, 3.65; Mt. Lebanon, .81; H. C. Bridgers, 40.00; T. H. Street, 5.00; Friend of State Missions, 5.00; Autryville, 1.52; Hillsboro, 6.60; M. S., Mocksville, 2.50; Saluda, Carolina, 5.50; Ebenezer, Carolina, 1.60; Cane Creek, Buncombe County, 7.38; W. M. S., Cane Creek, Buncombe County, 2.75; Sunbeams, Lexington, 2.00; W. M. S., W. Ave., Statesville, 1.25; Bethel, So. Yadkin, 4.00; W. M. S., Mt. Airy, 3.90; Gum Springs, Sandy Creek, 3.49; Love's Creek, Sandy Creek, 5.51; Bethlehem, King's Mt., 15.00; Forest City, 8.87; W. M. S., Polkton, 3.00; 12th St., Charlotte, 15.00; Lenoir, 25.65; W. M. S., Lenoir, 2.45; Green St., Piedmont, 20.00; Abbott's Creek, Liberty, 13.00; W. M. S., Warsaw, 1.50; Red Springs, Robeson, 17.50; W. M. S., Roberts Chapel, W. Chowan, 3.36; Christian Harbor, W. Chowan, 8.00; Stony Creek, 2.60; Louise Church, Charlotte, 3.06; Bethel, 3.15; Marble Springs, W. N. C., 5.00; Hanging Dog, W. N. C., 2.22; Trading Ford, 8.00; Sunbeams, 12th St., Charlotte, 5.00; Antioch, So. River, 3.69; Chowan, W. Chowan, 6.50; Silvam, W. Chowan, 1.05; (D. L. Myers) Ahoskie, 20.53; Spring Hill, Pee Dee, 16.11; W. M. S., Spring Hill, Pee Dee, 3.00; W. M. S., New Bethel, King's Mt., 1.50; Rocky Mt., Pee Dee, 2.60; M. S., Johnson's Eastern, 2.44; Battleboro, Tar River, 2.50; Ramseur, 7.88; Henderson, 13.50; W. M. S., East Durham, 6.00; Jersey, Liberty, 17.38; Holloways, Liberty, 13.40; Rich Fork, Liberty, 9.34; M. Newton Band, Greensboro, 1.25; Fellowship, Flat River, 8.06; S. S., Enon, Flat River, 3.00; Youngsville, 6.10; Mt. Gilead, Cedar Creek, 2.56; W. M. S., Lexington, Liberty, 1.50; Rockfish, Cedar Creek, 6.00; Hope Mills, Cedar Creek, 3.25; Tabernacle, Cedar Creek, .50; Cypress Creek, Bladen, 1.30; Eagle Springs, 1.50; Antioch, Mt. Zion, 4.43; Hooper's Creek, Carolina, 3.00; Mt. Moriah, Carolina, 2.50; Liberty, Carolina, 3.00; Pleasant Grove, Carolina, 1.22; Shaw's Creek, Carolina, 2.50; Salem, Carolina, 3.00; Beulah, Carolina, 3.14; Mt. Olive, Sandy Creek, 2.45; High Shoals, Sandy Run, 5.26; W. M. S., Roberdel, Pee Dee, 1.40; W. M. S., Salem, So. River, 6.90; Sunbeams, Salem, So. River, 1.11; Pine Forest, 5.00; Averysboro, 1.50; Duke, 2.00; Hector's Creek, 1.70; Baptist Grove, 1.25; First, Greensboro, 83.13; Jerusalem, 13.70; Murfreesboro, W. Chowan, 8.26; W. M. S., Henderson, 10.00; W. M. S., Carthage, 8.30; W. M. S., Sawyer's Creek, Chowan, 5.00; Buckhorn, W. Chowan, 15.00; W. M. S., Henderson, 34.42; W. M. S., First, Gastonia, 7.50; W. M. S., Ephesus, Beulah, 3.00; Palmersville, Stanley, 5.11; Hickory, So. Fork, 9.36; W. M. S., Hickory, So. Fork, 6.50; So. River, So. Yadkin, 6.00; Society, So. Yadkin, 15.00; Advance, So. Yadkin, 7.12; Tyson's Creek, Sandy Creek, 1.50; Jonesboro, Sandy Creek, 6.15; W. M. S., Forest City, Sandy Creek, 4.00; Immanuel, Sandy Run, 3.00; Zoar, 2.38; Pleasant Hill, 3.21; Caesar, 3.06; Patterson's Grove, 2.50; New Hope, 9.00; Waco, 1.00; Pleasant Grove, 3.58; Mt. Zion, 1.05; Poplar Springs, 2.65; Ross's Grove, 1.50; Pittsboro, 11.61; W. M. S., Tryon St., Charlotte, 20.00; Sunbeams, Tryon St., Charlotte, 3.83. Total this week, $1,088.03. Previously reported, $12,100.19. Total this year, $13,188.22.

Foreign Missions.—W. M. S., Antioch, $5.00; S. S., Pleasant Hill, Liberty and D., 4.00; W. M. S., First, Asheville, 20.90; Macedonia, Buncombe, 1.39; Pine Lodge, 1.50; Oak Grove, 3.50; W. N. C., Asso., 3.33; Mt. Pleasant, 1.00; Hominy, 2.50; W. M. S., Cane Creek, 4.05; Sunbeams, Cane Creek, .50; Beaver Dam, 16.01; W. M. S., Beaver Dam, 2.50; W. M. S., Mt. Tabor, W. Chowan, 5.00; W. M. S., Fair Bluff, Robeson, 2.25; Sunbeams, Mocksville, 2.31; Sunbeams, Lexington, 2.00; W. M. S., Madison, Pilot Mt., 3.65; W. M. S., Mt. Airy, 3.80; Red Springs, Robeson, 8.55; Sunbeams, Smyrna, .86; Sunbeams, 12th St., Charlotte, 5.00; W. M. S., First Gastonia, 3.65; W. M. S., East Durham, 3.20; M. Newton Band, Greensboro, 1.00; S. S. Enon, Flat River, 3.00; W. M. S., Lexington, Liberty, 5.00; W. M. S., Rolesville, Central, 1.65; Sunbeams, N. Wilkesboro, 2.40; Mt. Moriah, Carolina, 2.50; Pleasant Grove, Carolina, 1.22; River Side, Carolina, 3.68; Bat Cove, Carolina, 5.00; Bear Wallow, Carolina, 4.18; Middle Fork, Carolina, 4.00; Mt. Zion, Carolina, 1.00; Broad River, Carolina, 2.00; Macedonia, Chowan, 10.00; W. M. S., Potecasi, 1.89; W. M. S., Salem, So. River, 2.00; Sunbeams, Salem, So. River, 3.42; Sunbeams, Rich Square, W. Chowan, .96; Sunbeams, 1.42; Baptist House, Tar River, .65; Briar Creek, Tar River, .70; Big Laurel, Tar River, 1.90; Corinth, Tar River, .25; Sunbeams, Lumberton, 7.93; W. M. S., No. 2, Lumberton, 1.69; W. M. S., Lumberton, 24.35; W. M. S., Tryon St., Charlotte, 10.40; Sunbeams, Tryon St., Charlotte, 3.83. Total this week, $214.47. Previously reported, $14,618.38. Total this year, $14,832.85.

Home Missions.—W. M. S., Fair Bluff, Robeson, $2.25; New Hope, Central, 2.38; Sunbeams, Lexington, 1.00; W. M. S., Madison, Pilot Mt., 5.00; W. M. S., Mt. Airy, 1.60; Red Springs, Robeson, 10.35; (D. L. Myers), Ahoskie, 7.35; Rich Fork, Liberty, 2.10; S. S., Enon, Flat River, 3.00; W. M. S., Lexington, Liberty, 1.50; Tabernacle, Cedar Creek, .50; W. M. S., Potecasi, 1.89; Sunbeams, Salem, 3.42; W. M. S., Henderson, 10.00; Buckhorn, 15.00; Bear Creek, Ashe, .70; Big Laurel, Ashe, .45; Corinth, Ashe, .25; W. M. S., Tryon St., Charlotte, 10.00. Total this week, $78.74. Previously reported, $7,179.28. Total this year, $7,258.02.

Education.—Red Springs, Robeson, $1.00; D. L. Myer, Ahoskie, 12.00; Corinth, Ashe, .25; Bethel, Ashe, .42. Total this week, $13.67. Previously reported, $2,698.57. Total this year, $2,712.24.

S. S. and Colpt.—Corinth, Ashe, 25 cents. Previously reported, $65.61. Total this year, $65.86.

Ministerial Relief.—Red Springs, Robeson, $3.25; Ephesus, Tar River, 1.00; Corinth, Ashe, .25; Bethel, Ashe, 1.75. Total this week, $6.25. Previously reported, $1,474.05. Total this year, $1,480.30.

Total reported for all objects this week.....	$1,401.41
Previously reported for all objects	39,029.81
Total reported for all objects this year.....	40,431.22

WALTERS DURHAM,
Treas. Baptist State Con.
December 2, 1903.

Salisbury dispatch: This afternoon Judge Allen granted the motion of the defense to continue the trial of the White brothers, charged with killing Russell Sherrill, until next term of court. The defendants remain at liberty on bail, which was readily given. Miss Annie Wihte, the young woman concerning whom Sherrill was killed, an important witness for the defense, is now out of the State.

King's Business College (INCORPORATED) Capital Stock, $30,000.
RALEIGH, N. C., AND CHARLOTTE, N. C.

Do you wan't to "get there?" You will "get there" if you learn Bookkeeping, Shorthand, Typewriting Penmanship and English, at one of these colleges. New students are coming in rapidly. Write for our college Journal and special offers we are now making.
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We also teach Bookkeeping, Shorthand and Penmanship by mail.

KNABE PIANOS

Carpenter Organs, Newman Bros. Organs. Pianos from $125.00 up to $6,000. Organs from $35.00 to $2,000. Machines $12.50 to $65.00
Wholesale Factory Agent,
J. W. HOLLINGSWORTH, Louisburg, N. C.

CHARLOTTE'S MOST POPULAR AND PROGRESSIVE
DRY GOODS STORE

Offers Special Inducements to Convention Delegates.

Our buyer has just made a special trip to New York to replenish our stock and have it complete for Convention week.

At this season of the year we were enabled to pick up a great many goods at a big reduction from former prices. It is the last of the season with the manufacturers and they were anxious to close out what they had left at a sacrifice. We now have the most desirable bargains we have had this season, and we can make it well worth your time to come in to see us. No trouble to show goods.

Special Silk Sale, Thursday, December 10, 9 O'clock.

We closed out all the short pieces of silk from two large importers at a small part of their worth. About 2,500 yards of silks, regular prices from 50c. to $1.50 per yard. Blacks and all colors, lengths 2 to 15 yards. Taffetas, Peau De Soies, Satins, Chinas, etc., etc. The best offering ever shown in Charlotte in Silks. Choice, 39c. yard.

Special Bargains Ladies' and Children's Cloaks.

We have much the largest stock Ladies' and Children's Coats in Charlotte. Mose of these were bought on our recent trip at closing out prices, and we can save you money on Coats.

Ladies' Coats sell everywhere at $6 to $8. Latest styles $5. Ladies' Coats, former values, $12.50 to $15.00, now $10.00; also splendid values up to $22.50, and as cheap as $2.75 for a good Coat.

Dress Goods.

Dress Goods and Trimmings are our strong points. Our stock contains the new wanted dress materials, and we will conduct special sales of Dress Goods and other lines during Convention week.

A few sample prices, 56-inch wool grey suiting, was 75c. yard, now 50c yard. Nice assortment, all wool serges, zibilenes, whipcords, etc., 50c yard. Big line Snowflake Dress Goods, Knickerbocker Suitings, etc., $1.00 yard. Special line White Madras for waists, reduced to 25c. yard. Embroidered Flannel waistings, 75c. grade, 50c. yard. 50c. embroidered Tricot Flannel, 25c. yard. All Linen, Hemstitched Handkerchiefs, 55c. dozen. Nice white Hemstitched Handkerchiefs, 35c. dozen. Nice line nice Handkerchiefs for Holiday presents, up to $2.00 each.

Come to see us whether you want to buy anything or not.

J. B. IVEY & CO.,
13 W. Trade Street, - - - Six Doors West of the Square.

THE OLD RELIABLE

Absolutely Pure
THERE IS NO SUBSTITUTE

BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 24.

RALEIGH, N. C., WEDNESDAY, DECEMBER 9, 1903.

A QUESTION FOR THE CONVENTION.

People that go to Conventions do not read "Convention Editions"—they do not have time. Besides, "Convention Editions" are mainly picture galeries of familiar faces; and the patent medicine people and society belles have made newspaper photography vulgar and offensive. So when we come to write on "A Question for the Convention," we are well aware that the Convention will not know that we have raised a question for it until it has scattered; and we are, therefore, not fostering the hope of springing a sensation upon the brethren at Charlotte. Instead, we are writing for the people that stayed at home.

And "The Question for the Convention" is, "Why did you stay?"

When we read that the Splitters over in Arkansas had more than two hundred churches represented in their General Association, we resolved to find out how many churches were represented in our Convention. The number is two hundred and twenty. We had forty-four Associations represented out of fifty-nine; and in all, there were three hundred and seventy-six messengers. Now, good reader, that is not enough. It does not indicate healthy conditions. All the Associations ought to be represented and at least half of the churches. That would give us an annual enrollment of about one thousand. And that would be worth while. It would greatly magnify the power of our Convention; and it would be more commensurate with our real proportions.

As it is, we have enough churches left over to form a terribly big Splitters' Convention. We foresee no danger; but the microbe is abroad in the land, and so is the demagogue. It does become us to enlist as many as possible of these churches.

Here again is "A Question for the Convention."

Now the Convention has but one means of communicating with these unrepresented churches. That means is in the Biblical Recorder. It is taken by many a brother whose church has no messenger at Charlotte this week. Here, good reader, is an invitation to you to see that this shall not again be said of your church. The cause needs you. The Kingdom and the King call for you. Come!

Again, of the three hundred seventy-six messengers present, one hundred and seventy were pastors—leaving two hundred and six regular church members. We are glad to have the pastors. We could not have a meeting without them. But surely we need a larger representation of laymen—larger than one in a thousand, do we not? Besides there are 600 pastors in the State and at least half of them should attend Conventions.

Again, of the churches represented there were only 113 country churches. And since we have at least 1,000 able-bodied country churches (the census gives us 1,700 visible and invisible, local and floating, and at least 1,400 are in the country) we surely ought to have representatives in our great annual meeting from more than 113—one in eight! Of course one pastor some times represents seven churches; but that is not fair to pastor or church. Every church ought to have one man in the Convention if she has to pay his way. It may be, good reader, that as you read you reflect that your church is not represented at Charlotte. Resolve that next year shall tell another story.

But how shall we draw men to the Convention—practical, strong, everyday, business men? Here is "A Question for the Convention" again. We agree that the Convention should be interesting—should be worth while, should present men when they come with somewhat that will tie them to it.

This it does do with some. If a man is really interested in the work of uplifting the human race, he will find a place for himself in the Convention. If the program of Jesus of Nazareth for the world appeals to him, he will find himself at home there. But there is more to be said.

Missions and Education are the two chief means by which Jesus is bringing the world to God. It is no wonder, therefore that the Convention as well as all general religious bodies, has for half-a-century centred about these subjects. This is well. It now appears that they will be dominant until the end of the age. And yet we have wondered if the people are not outgrowing our habit, our annual habit, of having speeches on these subjects to the exclusion of nearly everything else. Do we not go over the same ground every year—precisely the same ground? Do we not have delivered to us the same messages? To be sure there was a time when the missionary obligation must needs be preached over and over; but is that true now? Rather will there not be 100 ministers and forty laymen at Charlotte who can make as good an address on missions in all essential respects as shall be made to them? If this is true, interest cannot always be maintained. For of this condition comes ennui—the deadly.

A Convention should give its members somewhat to do. They do not come to be pulled at for pledges; nor do they come to be exhorted in behalf of missions and education. They come rather because they are interested in missions and education. In order that they may have somewhat to do, we should not crowd real and interesting questions out with a fixed and time-worn order. You may stay in the ruts if you wish to; but the people will not—i. e., the people worth having. Men like to think, discuss, break down and build up. It is presumptuous to expect everybody to be in a receptive mood save yourself—you talk and all the rest listen.

There are some serious questions before our denomination. Why not discuss them? They may disturb the peace for a while, but are we to forever keep our heads under the cover lest we see ghosts?

There is the question of the Decline of Home Religion—how shall we prevent it? The question of the Improvement of Teaching in Sunday-Schools, how shall he bring it about? The question of National Baptist Union—Is it Desirable? The question of International Lessons or Bible Union Lessons, which is better for the Sunday-schools? The question of the Decline of our Union meetings—shall we let them die? The question of Once a Month Preaching; can we not urge our churches to move out of it? There is the question of the Quest for Pastorates; of Evangelism, etc., etc.

Are such questions out of place in a Baptist Convention? If so, amongst Baptists where is there place for them?

DEDICATED TO THE WOMAN'S MISSIONARY SOCIETIES.

In one of his bright and telling addresses on Christian work at the meetings of the Baptist Vineyard Association this year, Dr. O. P. Gifford dropped into poetry, which, it may well be believed, had in it more truth than poetry. This was it:

"In the church's field of battle,
In the bivouac of life,
You will find the average Christian
Represented by his wife."

HELEN H. JACKSON'S LAST POEM.

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun.

So clear I see that things I thought
Were right or harmless are a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.

So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast;
Let me, repentant, work for thee.

HOW JEFFERSON DAVIS TREATED HIS NEGROES.

(Landon Knight in the Pilgrim—"The Real Jefferson Davis.")

From his brother Jefferson Davis purchased "Briarfield," and arrangements were made by by which they lived together and jointly managed the plantations. Owning a large number of slaves, they inaugurated a policy for their management which is no less interesting in itself than for the results attained. It was based upon the political maxim of the elder brother that the less people are governed, the better and stronger and more law-abiding they become. All rules that involved unnecessary supervision and espionage of any kind were abolished. The slaves were placed upon honor and were left free to go and come as they pleased. Corporal punishment was only inflicted in cases involving moral turpitude, and only then after the trial and conviction of the accused by a jury of his peers, during the process of which all of the rules governing the production and admission of evidence observed in a court of justice. were scrupulously adhered to. The pardoning power alone was retained by the masters,and that they frequently exercised. Whenever a slave felt his services were more valuable to himself than they were to his master, he was allowed by the payment of a very reasonable price for his time to embark in any enterprise he wished, the brothers counseling and advising him, frequently loaning him money and always patronizing him in preference to other tradesmen. A copy of a page from one of the books of a slave, bearing the date of September 24, 1842, is before me, and upon it J. E. and J. Davis are credited with $1,893.50. Another slave usually purchased the entire fruit crop of the two plantations, and there were still others who conducted independent and successful business operations. Some of those slaves in after years became respected and substantial citizens, one of them purchasing the plantations for something less than $300,000, which had been offered by a white competitor.

BEWARE THE SHADOW!

It is said of Michael Angelo that he always worked with a little lamp fastened to his hat, lest his shadow should fall upon the canvas.

There is a suggestive thought in this incident. It is this, that we should not let the shadow of self fall upon our Christian work. It is not how much work we do, but the purpose or spirit which prompts us to do it that the Master considers. How essential, then, that we watch the heart and keep a close censorship of the motive; for if we do right things in wrong ways, we may do wrong things. We should be zealous and aggressive, and ready for every task that comes to hand, but we should be all these for Jesus Christ. Selfish ambition must be held in contempt if we hope to reach the sphere of real usefulness and devoted service. We should not forget that there is no joy like the joy of self-forgetting effort; and there is no influence like the influence of the Christian worker who keeps his own shadow off his own work.

In Westminster Abbey is a marble tablet with medallion portraits of the two Wesleys combined, and underneath the inscription "God buries the workers, but carries on the work."—Selected.

THE BAPTIST TABERNACLE, RALEIGH.

The Work and Ideals of this Unique Church.

(In Two Parts: Part I.)

By J. C. Massey, Pastor.

THE WORKING PLAN.

The Tabernacle Baptist church of Raleigh has had an honorable history. Beginning thirty years ago with eleven members, it has had a marvelous growth in numbers. Its membership is now approximately six hundred and seventy-five, with comparatively little useless timber. When it began it had no house of worship. It now has an establishment fast growing toward perfection. The latest addition to its house is a class room for young men and boys, erected at a cost of twelve hundred dollars. This room is now in use. Only one other room is needed to perfect the equipment, and when we have enlarged our present audience room so as to double its capacity, we feel that we may be well satisfied for a number of years. The necessity for this enlargement is fast becoming apparent to even the most indifferent worshipper in our midst. The size of its membership, the quality of its ideals and the character of its undertaking, lead me to believe that its place in the denominational life is not without interest to the brotherhood at large, and that is my apology for this word.

The church has enrolled a number of honorable names in the list of its pastors, and each one of them has stamped his personality upon some feature of the church life, and will have a part in its ultimate success. And to each one of them the present pastor sends a word of greeting and appreciation for the work done. For their labors have made possible to him and to the church the present opportunity for useful and successful service to the Master.

The church looks back upon several critical periods in its history with profound gratitude that it has weathered every gale and has been led through every shadow to its present good place. Never in its history has it been more heartily, aggressively, and fully united than at present. And the character of that union has never meant more than it does today. For it is a union born of much patience, out of some conflict and having one bond—a common service.

PRESENT CONDITIONS.

Some features of its present life may be interesting. Its three regular weekly services are largely attended and a spirit of responsiveness to the Gospel messages is uniformly manifest. Almost every week some one is added to its membership, and the troubling of the baptismal waters is not an infrequent occurrence. And there is a growing manifestation of a desire on the part of the membership to become soul winners. Recently there has been organized a "Men's Club," beginning with forty-five members, looking toward the development of the more practical side of the character of church life. Its ideal is mutual helpfulness in business and social life. In detail it will make legitimate effort to provide young men with employment, to aid business men in seeking employees, to point out to strangers the best boarding houses, to lend any practical Christian service to strangers in the city, to lend its influence to the practical enforcement of the law of righteousness in the social and civic body and to embody the Good Samaritan principle in its attitude toward the weak, the fallen and the needy. It has a President, three Vice-Presidents, Secretary and Treasurer, with a number of standing committees. The pastor will be glad to furnish more detailed information to any who desire it.

Our B. Y. P. U. has been reorganized and has taken a mighty step forward. The Sunday afternoon attendance upon its devotional service is more than one hundred and fifty. The pastor is teaching the Christian Culture Course as outlined in the Baptist Union, at the regular church prayermeeting hour, to an earnest congregation of Bible students. The practical impetus that the Union gives to the church work through its young people along helpful spiritual lines cannot be overestimated.

The Sunday-school is known far and wide already for its great work. The present Superintendent has occupied his position for more than a quarter of a century. He has lost none of his vigor, and is far from moving in a rut. The average Sunday attendance is 600. Its enrollment, including the cradle-roll and Home Department, is about eleven hundred. Some of the most interesting features of its work are embodied in the Kindergarten, Baraca, Philethea and Boys' Brigade movements. Frequently during the past summer we have had from twenty-five to fifty visitors on a Sunday to some of the Sunday-school departments. And we feel that with all their good qualities and progress that they are just now reaching the point where they may begin their true development. Many plans are being made for the new year. Hereafter the teachers will be elected by the church, and a consecration service will follow their election. And beginning with the new year a system of grading will be instituted and annual certificates of promotion will be issued to the scholars who go from class to class. Plans are about perfected for converting the whole Sunday-school establishment into one great room. This is to be effected by means of sliding windows and doors, and will greatly increase the efficiency of the present arrangement.

Our State Sunday School Work.

Our dear Brother Spilman's timely article in last issue of the Recorder, should have closed before the words, "And maybe we had better drop the work." He must have intended them, and they should serve as a "stimulus."

What greater "stimulus" need the Baptists of North Carolina, than to believe that God has given us this great and good work, and also to understand and teach the Bible correctly.

In the last issue of the Recorder, is mention of a Cardinal's approval of the English translation of the four Gospels which puts the word "repent," instead of "do penance."

This is the word with which both John the Baptist and Christ began their public ministry, and probably no great harm has ever resulted from the wrong translation of any other word.

I believe that although our great State is perhaps far in advance in Bible work, it is our duty to soon double the large number in attendance, and attempt to supply the great demand for consecrated and efficient teachers of the Bible.

W. A. THERRELL.

Asheville, N. C.

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine life pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayst be unconscious of being charged therewith.—L. M. Child.

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing that thou wouldst not have God see done.—Bishop Hanaw.

The Sunday School Work Again.

By B. W. R. Sikes.

We read with interest what is written on this subject in the Recorder. Fifteen months in the State, a reader of the Recorder constantly, I can not be silent longer on this work of such vital interest to our life and efficiency as a denomination—especially to the churches of Western North Carolina.

I am a firm believer in the entire separation of the Sunday-school and Colportage work from that of State Missions and Education. Our great Sunday-school work of the South, and the North, are separate institutions from the other missionary and educational enterprises. Why not separate our State Sunday-school work from our missionary and educational enterprises? Organically, few of our Sunday-schools are connected with our church. We have separate officers, separate organizations, separate literature and separate treasuries, though our Sunday-schools generally contribute to most if not to all of the denominational enterprises. The very genius of the church and that of the Sunday-school, differ. To my mind, and I speak or write advisedly, the Sunday-school and the church enterprises should be kept separate as to co-operation with general bodies. We should have a separate board, a separate general corresponding secretary, a separate time of meeting, and at separate places. The Sunday-school Board should be located at Charlotte or possibly Asheville, and the General Convention of Sunday-schools and Colportage should meet in mid-summer. And there should be combined with this annual gathering all of the interest, lectures, normal teaching, etc., which characterized the mid-summer gathering last summer at Jackson Springs.

I am perfectly familiar with every argument to the contrary which will or may be made by advocates of the work of the General Missionary and Educational Convention. I met them as one out of many, in Texas, for several years; where I was directly associated with the Sunday-school and colportage work for years, and the corresponding secretaryship of which I was several times offered. (This I refused, nor do I in any way desire it now.)

The Sunday-school and colportage work is fundamentally and necessarily missionary and educational, it is true. But the rudiments or first principles of these can be more effectually and far-reachingly inculcated through and by separate organizations.

For centuries the Baptists have been behind in these two primal factors of denominational success. We have spent centuries in "innocuous desuetude." We have been contending for doctrines instead of duties. We have been fighting the denominations of all the earth—the world, the flesh and the devil combined, from behind breastworks, intrenched behind beliefs. We have been possessive, more than aggressive. No general of any note in the world's wars has ever succeeded by simply acting on the defensive. Napoleon was aggressive, Alexander was aggressive, Julius Caesar was aggressive, General Grant (alas, alas!) was too aggressive for the South in the sixties for the latter to succeed. We need to be more aggressive; we must be to become successful. As to "leaving our Sunday-school work to the Interdenominational organizations," that means surrender.

God never loved me in so sweet a way before;
'Tis he alone who can such blessings send;
And when his love would new expression find,
He brought thee to me and said, "Behold a friend!"

New Pastor at Tremont Temple.

The announcement of Dr. Henson's acceptance of the call to Tremont Temple, Boston, considered the most prominent Baptist pulpit in the country, naturally awakens some interest in his career. If his early struggles could be here recorded, they, perhaps, even more than his subsequent success, would be a powerful spur to the ambition of many a boy now handicapped by adverse circumstances.

We first hear of him at college—the product of a plain, rural district in Virginia, the namesake of the Rev. Poindexter Smith, a plain country preacher. There are traditions of his fluency of speech and bold flights of fancy, even then, so that his "declamations" were "the town talk." After a few years of diligent study, he graduates, being one of two students to receive his degree at the first Commencement of Richmond College. Being still "in his teens," he was literally in the "dew of his youth," slender, pale, fragile in appearance, but with massive head and intellectual brow. The theme of his oration, "The Age of Chivalry," was admirably adapted to the expression of noble sentiment and poetic thought, and his audience was thrilled by the music of his voice, the beauty of his language, and the matchless grace of his gesticulation. The reputation for eloquence acquired at college has followed him through life, Dr. Henson having always been regarded as a master of rhetoric, both in the pulpit and on the platform.

Mr. Henson early entered the ministry, and in his young manhood engaged in teaching as well as preaching. At one time he held a professorship in our institute at Murfreesboro, where, it was said, he wooed and won his future wife, while she was yet a pupil. Returning to Virginia he conducted for several years in his old neighborhood in Fluvanna County, a Seminary for the higher education of young ladies. At this period his services were much in demand in protracted meetings, his earnestness and pathos lending an added charm to his evangelical discourses. At the breaking out of the Civil War he had a pastoral charge in Philadelphia, since which time he has served several influential churches at the North.

A few years ago at the meeting of "The Baptist Young People's Union of America" in Richmond, no name on the programme was so potent in drawing and holding a crowd as was Dr. Henson's. His superb address at the Auditorium, one morning, was a gem of the first water,—lofty in conception, classic in diction, and scintillant with delicate wit. His reference to his college days in Richmond, "where he was born again." where he received baptism at the hands of the distinguished Dr. Jeter, was peculiarly touching. An elderly gentleman of splendid physique, but as graceful as in his youth, his imagination chastened by the lapse of years, his native endowments broadened and deepened by liberal culture, he was, indeed, a colossal figure in that goodly assembly. May it be ours again to sit under the enchantment of his marvellous oratory!

L'INCONNUE.

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker.

Show your faithfulness, not by aspiring to do the impossible great thing, but by doing the possible little thing in a great way.

Reply to Mr. A. R. Love's Teachings on the Future State.

(In Two Parts. Part II.)

BY C. B. PAUL.

On page 44 you quote I. Tim. 6: 16, "He only hath immortality." This cuts of the righteous as well as the wicked and yet you say the righteous have it through Christ.

On page 62 you say that kolasis does not mean suffering at all. This, if possible, is the most extravagant statement you have yet made. You seem determined to prove your point whether or no.

When the old version won't do, you take the new, when the new won't do, you take the old, when neither will do you make definitions and translations to suit yourself.

You saw very clearly that you had struck a "snag" in Matt. 25:46, and to prove your point you must discard both the old and new versions, and make the bold assertion that kolasis does not mean suffering at all, but only a separation. What a pity these ignorant men did not have you to help them! Did you really look up the meaning of the word yourself, or did you take somebody else's word for it? Notice its meaning in classic Greek. Compare Cope's introduction to Aristotle's Rhetoric, page 232. Plutarch uses koladsomae to describe the sufferings of the other world. Then examine its meaning in New Testament Greek: II. Pet. 2:9 the very passage you quoted to show that the wicked were kept under punishment until the judgment. Its meaning is all right here because it proves what you want, but it don't mean suffering when it upsets your theory. Candidly, Brother Love, did you in all your life ever see more inconsistent statements? Compare Acts 4:21. "So when they had further threatened them, they let them go, finding nothing how they might punish them because of the people." In this place translate kolasontae, separate, and see how foolish would be the rendering. Also notice its use by the writers immediately succeeding the apostles, Justin Martyr Clement of Rome, etc.

You base your annihilation theory on the definition you give to such words as destroy, consume, etc., forgetful of the fact that these same terms are applied to God's people with the same force and meaning as to the wicked. If "destroy" means to annihilate, as you seem to think, then both the righteous and the wicked will be annihilated. Job. 9:22, 'He destroyeth the perfect and the wicked." Jer. 15:7, "I will destroy my people since they return not from their ways." Job. 19:10, "He hath destroyed me on every side and I am gone." If "consume" means to annihilate then God's people will be annihilated. Jer. 8:13, "I will surely consume them." Psa. 6:7, "Mine eye is consumed because of grief." Psa. 31:9-10, David says his eye, soul, bones, etc., are consumed.

It is needless to multiply passages of Scripture, since these are sufficient to prove that destroy, perish, consume, etc., do not mean annihilate; and yet this is the only ground upon which the annihilation theory can rest.

If the first death doesn't release the soul from conscious suffering, I don't see what grounds you can have for thinking the second death will.

Your efforts to explain away those passages of Scripture which refer to the endless suffering are really amusing.

The Scriptures declare as forcibly as language can express it, that the punishment of the wicked is eternal.

Dr. Strong in his Systematic Theology, says, "If aion and aionios when used to describe the future punishment of the wicked, do not declare it to be endless, then there are no words in the Greek language which could express that meaning. In the latter part of the 25th chapter of Matthew, Christ describes His second coming and the judgment. He indicates very clearly that there will then be a separation between the wicked and the righteous. The chapter closes with these words, "And these shall go away into eternal punishment but the righteous into eternal life." Your squirming over kolasis only shows the weakness of your cause.

Scarcely less ridiculous was the dodge you made at that passage in Rev. 20:10: "Tormented day and night forever and ever." I have seen folks put up straw men in order that they might have the glory of knocking them down, but you are the first one to put up a man that you could not knock down. You say you will not go around this but meet it fairly and squarely. You make a bold start and almost make one tremble as you are about to clash together, but just before the crash comes, you nimbly dodge around, peep over and meekly say, "Any sensible person will see in an instant that it refers to the devil that deceived them, and to the beast and the false prophets." Well, well! that was cutely done, but you have left us wondering how the false prophets could be there—"Tormented day and night forever and forever," they were annihilated or even ever going to be.

In Rev. 22:10, the angel is showing John the very time that Christ spoke of in Matt. 25, namely the coming of Christ and the separation of the wicked from the just. In describing the separation he says "He that is unrighteous let him be unrighteous still, and he that is filthy let him be made filthy still, and he that is righteous let him do righteousness still, and he that is holy let him be made holy still." No annihilation even hinted at here, the same terms used in regard to the one as the other, except the wicked is cursed and the Godly blessed. These are only a few of the passages that teach very clearly that the sufferings of the wicked will be endless. The passages that seem to teach to the contrary, only show the complete overthrow of the wicked and their final separation, when their destiny is fixed, and have no reference whatever to the extinction of their being. It is quite as easy to prove that the righteous will be annihilated as the wicked.

Now, Brother Love, however you may view it, it is very clear to me that the death of the soul is its separation from fellowship with God. So long as the soul is united with the body in this life there is a possibility of its being reconciled to God. If reconciled to God through faith in Christ it then becomes possessed of eternal life, which means its eternal union with God. If on the other hand the soul is not reconciled to God in this life its hope of eternal life is gone since there is no chance after death for reconciliation. Its condition then is that of everlasting separation, spoken of as eternal death.

If your theory is true what becomes of children who die in infancy, since faith in Christ is necessary to immortality?

Your "Pulpit thunder" phrase is well polished from continued use; nevertheless I believe the lightning would be more effective if it would come near enough for us to hear the thunder. When the lightning is a long way off and in pale flashes, it concerns no one, but when it becomes sharp and quick and followed by the rumbling, roaring thunder the people are aroused, startled, and seek a place of safety at once.

Your apology in the Recorder helps matters but very little, since we all knew that your view was not the Baptist view, neither is it the Bible view. You say you are thoroughly convinced that your view is not the Baptist view; you confess that you don't know what the Baptist view is, you are exceedingly anxious to know, and yet you have no hope of ever finding out. Well, Brother Love, you are in a bad fix. If you don't know what the Baptist view is, how do you know that your view is not the Baptist view? How do you know that the Baptist view is "error" and has been used as "Pulpit thunder" by our preachers to scare sinners with? How do you know that the views of our brethren would make interesting reading to those who enjoy reading a medley? Ah Brother Love, we can read between the lines.

When you found that you were getting unsettled on the doctrine of eternal punishment if you had gone to some of our leading brethren whose age, learning and experience enable them to give you advice on the subject, I am quite sure you would not now be in this fix. But of course this would have required humility on your part. Had they failed to convince you, and had you left our denomination and preached your views openly and boldly, we would have, at least, admired your courage and sincerity; but your position now is surely an unenviable one. To hold these views and fail to preach them is to stifle your honest convictions in regard to God's word. To preach them will put you out of fellowship with our denomination.

The idea that because we take the Bible as our only rule of faith and practice, we can believe and practice every kind of notion that may enter our mind, is erroneous. It is likely that the majority of those who have gone out from us, think they were led by God's word. While we have no creed, yet every true Baptist, when left alone with his God and the Bible, will not go wrong in regard to the Baptist position on any question, and I daresay if your views on eternal punishment had not come to you from other sources, you would never have found them in the Bible.

Your error was not so much in saying that your view was the Baptist view, as it was in the view itself, and my earnest prayer is that you may see it as such.

Wilmington, N. C.

On the Cheerfulness of Death.

Dr. William W. Keen, '59, of Philadelphia, contributes to the Outlook, New York an article entitled "The Cheerfulness of Death," which has an unusual interest because it is the mature expression of one of the foremost surgeons of America. The editor of the Outlook himself says of it:

"It is a physician, and one eminent in his profession, who contributes the article on another page on "The Cheerfulness of Death." He bases his conclusions on long and varied observation of death. Death is the physician's enemy; all life long they are at war; always the physician must be worsted at last. When such a man writes that, for the Christian, "Death should be in reality his best friend; welcomed rather than feared," the testimony has an efficacy which it could not have coming from a different witness. His article is one to be cut out, kept, recurred to. Especially is it to be commended to the thoughtful meditation of such as, to use the words of the author of the Epistle to the Hebrews, "through fear of death are all their lifetime subject to bondage." To such it ought to come as a deliverance from a needless and torturing fear."

We take the liberty of reproducing the article:

Most people, even most Christian people, shrink from Death. In sermons and hymns, and in literature, it is generally represented as repulsive. It is spoken of as "Death's Cold Stream," "The Last Enemy," the "Dark Valley of the Shadow of Death," and the "terrors of death" are pictured in vivid terms. For the Christian, at least, this is all wrong. Death should be in reality his best friend; welcomed rather than feared.

So far as the physical aspect of death is concerned, the universal teaching of physicians is that the process of dying is rarely painful or even unwelcome to the patient, though full of sorrow to his family. A happy unconsciousness in nearly all cases shields the dying man from pain. The weakness, the fever, the parched lips, the labored breathing, are all unfelt. Most people die quietly and often almost imperceptibly.

"We thought her dying when she slept,
And sleeping when she died,"

is often true. Even when convulsive movements occur, they are entirely independent of consciousness; merely physical in origin and character, and absolutely unattended by any suffering.

If, then, death is not an unpleasant process physically, why should it be feared from the spiritual side? See what it does for the Christian.

It frees him from accident, sickness and suffering, to which his body has been liable all his life, and from which he has often suffered, sometimes intensely and for long periods of time.

It frees him from all sorrow. No one who has reached even adolescence escapes sorrow. To many, sorrows are multiplied manyfold and bear down even the stoutest heart. The "weary" and the "heavy laden" make up the mass of mankind.

It opens the gates of heaven to him. While we know nothing accurately of the details of the heavenly life, we do know that there we shall live in eternal bliss; there we shall be in the presence of God himself; there we shall see and know intimately our Lord Jesus Christ; there we shall feel the influence of the Holy Spirit; there we shall meet the saints of all ages; there we shall be reunited to the dear ones who have happily preceded us; there shall come in due time the dear ones we have left on earth; there our minds will expand beyond our present comprehension; there all the unsolved problems of earth will be clear as day; there we shall learn why perplexity, disappointment and trouble were our lot on earth and were needful for the orderly and sufficient development of our own character, and of God's large plans not only for us, but for the race; there, in a word, all that is evil shall vanish away and all that is good shall be ours forever.

If death, then, is not a painful, unpleasant process, and if it does for us so much, it should be, not the last enemy, but our best friend; not dreaded as the messenger of evil, but welcomed as a companion who will lead us into paths of pleasantness and reveal to us the joys for which we have been longing all our lives. We should not speak of the terrors of death, but should feel in our very hearts the cheerfulness of death.

From Across the Continent.

Dear Sir:—While I am a long ways from the Old North State, I am glad that I can join your circle of daily Bible readers, for we must serve our Master from day to day, and surely there is no other way in which we can do His will better than reading His Holy Word each day and drinking fresh from the everlasting truths which He gives us so many of.

My prayers are that the people of North Carolina will take an interest in this great work and that very soon every church in the State will have large classes of daily Bible readers.

CHAS. M. DAVIS.
1826 Arcade Way, Seattle, Wash.

News Notes.

....The best year yet.

....Hitherto hath the Lord helped us.

....Let us have the best Convention.

....If you must stay at home, pray for the meeting.

....Morganton church has called M. L. Kesler, of Scotland Neck.

....Pilot, Raleigh, has called J. H. Hagwood. We welcome him to Raleigh.

....Pastor Duke, of Elizabeth City, will preach the Convention Sermon.

....The Religious Herald reports that Elder J. W. Wildman declined a call to Oxford.

....The Raleigh Tabernacle has called T. B. Davis, of Bethel Hill, to be her assistant pastor.

....Waynesville Church, B. W. N. Simms, pastor, received fifteen persons for baptism recently.

....Professor Sampey, of the Seminary, lectured at Wake Forest last week. He will attend the Convention.

....A. M. Simms, D. D., has accepted the call to Gaffney, S. C. He is spending a few weeks in North Carolina.

....Dr. W. S. Penick has resigned the Shreveport, La., pastorate. He would adorn one of our North Carolina churches.

....And yet, without cant let it be said, "We are unprofitable servants." Our much is little compared with that which we owe to God.

....Secretary Johnson will be the happiest man in Charlotte and the thankfulest. He has good reason. He has done a great year's work and he has received especial blessings.

....The Bible Readers' Circle will form the Imperial Guard of our denomination and our churches. Organize one in your church, Bro. Pastor.

....Rev. J. T. Edmundson changes his address from Littleton, N. C., to 504 North Wilmington Street, Raleigh, N. C. We welcome him to Raleigh.

....Twenty-six persons have been added to Mt. Airy Church since Pastor Betts took charge. His faithful preaching and diligent field work invariably builds up his churches.

....We have a long list of new Bible Circle members, but demands upon our space prevent us from publishing it this week. Remember first reading appears December 23d. Send in your name this week.

....Mr. Dowie's business appears to be in a bad way. He cannot pay debts. But his wife is abroad and living in style. It is suspected that Dowie, foreseeing his downfall, sent her abroad with Zion's funds.

....The North Carolina State Convention will meet in Charlotte December 9th. Charlotte is close by and there will probably be a large contingent present from South Carolina.—Baptist Courier. Let them come.

....We regret to hear of the loss by fire of the Girl's Dormitory of the Salem High School, Sampson County. We have an appeal which we shall print as soon as possible. The long list of acknowledgments crowd many letters out this week. The loss at Buie's Creek two years ago and this loss should be sufficient to warn every school to insure its property. It is a duty.

....Prof. M. Shepherd, of Stinceon Institute, and Miss Rochellie Frink, of Orrom, N. C., were united in wedlock on Thursday evening, November 26, 1903, at seven o'clock, Rev. I. P. Hedgepeth officiating.

....Pastor Massee, of the Raleigh Tabernacle, preached to his people on Sunday before last on Reading, and made way for the Recorder. Bro. Farmer canvassed the church last week and received many subscriptons.

....Rev. Earle D. Sims, recently elected State Missionary Evangelist of Tennessee, is having fine success in his work. We like the plan of State Boards selecting good evangelists and setting them to work.—Christian Index.

....There is no telling how much was raised for the Thomasville Orphanage Thanksgiving. Charity and Children reported more than $1,000 last week ,and we suspect that much, or more, had not come in when the paper went to press.

....Bro. J. A. McKaughan has started a new pastor's home at Ashpole. As soon as the readers see that this house is complete, those who want a pastor's home may call Bro. McKaughan, for he will be ready to move. He cannot sleep unless he has a house in erection.

....We enjoyed a visit from Editor Prestridge of the Baptist Argus this week. He is a genial soul and a newspaper man after a newspaper man's own heart. The Argus is second to none, and it is rendering our Southern Convention a service of the highest importance.

....There are now 820 persons in the penitentiary of North Carolina, and the financial condition of this institution was never so good in its history. There will be not less than $75,000 to the credit of the institution January 1, 1904.

....That strong and faithful man, Pastor Thos. G. Wood, writes: "I have done my level best to help the Boards report no debt. My little Chowan church has just made a Thanksgiving offering of over $100 to the Orphanage. The rest of my field to be heard from."

....We lift our hat to Martin D. Hardin, Presbyterian minister, of Charlotte. The Elks invited him to conduct their annual memorial exercises and he declared to them their evil-doing. The Elks order is not a good one. Its fellowship is the fellowship of drink and despair.

....This from Pastor Kesler, of Scotland Neck: "On Thanksgiving night Brother Hutson closed the eighth meeting he has held with the Scotland Neck Church. Several members were received and the church greatly helped. These people love him as they love few men."

....At the same time none of all the Baptists who come will be tenderer, or more consecrated, or more generally beloved, than Rev. Dr. A. C. Barron(pastor of Tryon Street Baptist church, of this city.—Charlotte Observer. Nor for that matter will better men go to Charlotte than we have there in Pritchard Memorial and Twelfth Street and the other churches.

....The South Carolina Baptist Convention elected a layman, a merchant, a son of Wake Forest, as president—Bro. C. A. Smith, of Timmonsville. We congratulate him. They reported $8,000 more than last year and resolved to raise $85,000 the coming year. One hundred and twenty-five thousand dollars was raised for Furman. A Sunday-school Field Secretary will be put in the field. South Carolina is out of the wilderness and going forward. We congratulate the Baptist Courier.

....Elder R. D. Cross has accepted the call to Lumber Bridge and Red Springs, and will enter upon his work January 1. We congratulate the Robeson. Seeing how much his labors have counted in the West Chowan we confidently predict that his work in his new field will be of the highest order. In fact, we have no young man in our ministry who surpasses him in diligence and in effectiveness as pastor and worker.

....Bro. M. P. Hunt, formerly editor of the Baptist Argus, but for several years a pastor in St. Joseph, Mo., has resigned that he may become General Secretary of the Boards of the Southern Baptist Convention for the district west of the Mississippi River, including the States of Missouri, Arkansas, Louisiana, Texas, and Oklahoma, Indian Territory, New Mexico and Arizona. He has a great field, and his headquarters are to be at Kansas City.

....Fellowship Church, Flat River Association, has wheeled into line with the best churches, and has given her pastor an indefinite call. Under this contract, as long as church and pastor are satisfied with each other, they work quietly on. At any time when the church may want a change of pastors, she will, through her Board of Deacons, privately inform the pastor of the fact, and he will resign, continuing with them two or three months, until they can get another pastor. At any time the pastor wishes to resign, he will do so, continuing with them two or three months, giving them time to get another pastor.

....Pastor Parker, of Second Church, Durham, writes: "We have closed a series of meetings at the Second Church, Durham, N. C., in which Bro. H. C. Moore, of Chapel Hill, did the preaching; and that means we had the gospel of Christ preached in a strong and convincing manner. It is a great pleasure and, profitable, to have brethren like unto Brother Moore, with such a Christly spirit, to come into your home and spend a while laboring with you to lead souls to Jesus and to build up the kingdom. Our church enjoyed a gracious revival, and thirteen have already been received for baptism, and more to follow."

....Pastor Thompson, of Durham First Church, writes: "On Sunday, last we closed at the First Baptist Church, a very helpful meeting, in which we had F. H. Martin, D. D., of Salem, Va. His preaching was thoroughly enjoyed by all who heard him; being strong, plain and effective. He has unusual gifts in evangelistic work, and is a deeply pious man. We have received a goodly number for baptism, and will likely receive others. The greatest good was perhaps done for the church—the Christian people being greatly strengthened and edified. We are closing a good year's work along all lines with our people here, who are as noble a people as I have seen anywhere."

....The following indicates the marks set by the Georgia Convention: An effort was being made to get every church to contribute to every object fostered by the Convention. The committee recommended that the churches this year raise $40,000 for Foreign Missions, $30,000 for State Missions, $25,000 for Home Missions, $12,000 for current expenses of the Orphans' Home, $3,000 for ministerial relief, $2,500 for ministerial education, and for Monroe College, so much as is needed to complete the $40,000 necessary to complete the new dormitory. It was recommended that these sums be apportioned among the Associations, that the church treasurers be urged to send promptly the contributions to S. Y. Jameson and not to Secretary Gray or Secretary Willingham.

....Dr. J. A. Speight writes: "Five reasons for delay in putting a Sunday-school man in the field: (1) The churches and Sunday-schools are pressed now to do well the work before them, and do not need more costly machinery. (2) Our experiments along this line in the past were not satisfactory, and should protect us in the future. (3) Technical or expert teaching will not be absorbed by the average school; our greatest want is more scholars and more punctuality on the part of teachers. (4) The work done along this line heretofore was so obscured that the churches and Sunday-schools did not appreciate it. (5) The people are anxious for State-wide evangelization and believe the faithful at home will take care of the Sunday-school interest."

....We thank Dr. Thomas Hume for the following note: "Dr. Henry W. Battle had a good time socially as the guest of his distinguished kinsman, ex-President Battle, and charmed his hearers at the Baptist church in the morning and at the University Chapel in the special sermon delivered there as University preacher for the month. His thoughtful spiritual sermons and his rare eloquence made a deep impression on the young men and their teachers. We shall always be glad to come under the influence of such a knightly Christian gentleman. Our pastor, H. C. Moore, preaches on Bible Reading and Study, and enlists his people in it. He preaches well in Bible school and pulpit. We are making the best progress under his faithful pastoral care. The Young People's Union, aided by the University contingent, is taking on new life."

....This, from the Baptist Advance's report of the Arkansas Convention, will gratify Brother Love's friends in North Carolina: "Dr Love followed the report with a thrilling speech that won all hearts. Practical, loving, enthusiastic, sacrificing, trusting, courageous and, with all that, a good speaker and master of assemblies. Love has confirmed us all in our belief that in him we have the ideal secretary for conditions as they are in Arkansas. We thank God for the day when he came to us. So glorious has this year's conquest resulted in victories in the name of Jesus, that our hearts overflowed with gratitude and the great Convention pressed forward in a good old-time Baptist handshake. Dr. F. C. McConnell led in a fervent prayer. He thanked God that Love was so named at birth, and so exemplified and personified in life the name he bears."

The Home Stretch

We have passed the crest of the hill and are in sight of home. Quite a little more than half of the $10,000 has been pledged on the University debt. But we shall not come through unless many others will come to our help. Please don't wait for me to see or write you; I shall not be able to do either. You write me at once how much you will give by January to free this school from debt, and to be paid, provided the debt is cancelled this year.

A number of pastors have taken good collections for us and a number of others have written that they will do so. We are in sight of success, and daylight seems nearer than ever before. If our churches will raise this $5,000, I think I am in position to assure them that my $10,000 shall be forthcoming.

What say the brethren? Shall we finish the task by January and then rest from our labors? Brother, the answer is with you.

R. T. VANN.

The Work in the East.

In a meeting just closed at Winterville there were about twenty-five conversions. Seventeen have united with the church, and several more will at the December meeting. Most of the converts and accessions were from the High School pupils.

Enough good material entered our church from this meeting to more than repay all the output of the school if it were to close at once. But this is only a part of what is to come.

There are three reasons why the Baptist State Convention should put a man in Eastern North Carolina to fill the place that Mr. Brown is filling in the West, as aid to the Corresponding Secretary.

First, to put fifty more Baptist teachers in available places. Next, to help in establishing and building new churches in the destitute places; and lastly, to help develop the great number of weak churches that are now a burden to the denomination.

The field is now white for this harvest, but is not in a waiting condition. In my judgment there is no work before us so important to take up, and none that will bring so sure and quick returns. We need to put the best man on this field available in the State.

If I could get the Convention to see this work in Eastern North Carolina as new developments present it, within a decade it will be our stronghold for men and means to do our State work.

I leave Eastern North Carolina with my heart bleeding for its development. There is not a point mentioned in this article, the hopefulness of which has not in a small degree been demonstrated.

Sincerely,

C. W. BLANCHARD.

Cary, N. C., Nov. 27, 1903.

Pastor Rock, of Clinton.

The recently elected pastor of Clinton Baptist Church, Rev. C. M. Rock, will enter upon his new work December 1, 1903.

Clifton M. Rock was born in Middlesex County, Va., April 14, 1876. Most of his life has been spent in Fredericksburg, Baltimore, Norfolk and Richmond.

He joined the church in Norfolk when sixteen years old, and from that church was licensed to preach and attended Windsor Academy. From there he went to Richmond College and spent three years, in the meantime taking a special course under Dr. Tupper in the Old and New Testament.

Brother Rock was ordained in Richmond, Wednesday, October 24, 1900; Dr. Battle, of Greensboro, being one of the ministers to assist in the ordination services.

For two years he was State Missionary in Grayson County, Va., and his success there was almost unparalled.

On February 12, 1902, Brother Rock was married to Miss Lillian D. Cox, of Grayson County, Va.

He had to struggle for himself in getting an education, and God has greatly blessed him in his chosen lifework. Recently he has been taking a special course at Crozer Theological Seminary, Chester, Pa.

Dr. C. S. Blackwell, in writing to a member of Clinton Church, said: "Brother Rock is solid. He is an attractive speaker, a good pastor, a good mixer with the people, and will fill your church in a month."

Clinton Church feels that she is very fortunate in securing Brother Rock as pastor.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

Christ's cross is Christ's way to Christ's crown.—William Penn.

Acknowledgments.

December 9, 1903.

State Missions.—Cary, $7.25; Sandy Cross, Chowan, 3.50; Yeopim Union, Chowan, .83; Warwick, Chowan, 18.54; Brevards Bridge, Chowan, 34.34; Beulah, Chowan, 4.75; Centre Hill, Chowan, 5.00; Cool Spring, Chowan, 15.00; Gatesville, Chowan, 16.00; Great Hope, Chowan, 2.79; Mt. Sinai, Chowan, 1.00; Reynoldson, Chowan, 11.00; Rocky Hock, Chowan, 15.00; Salem, Chowan, 10.00; South Side, 10.00; Salesburg, 35.00; Louisburg, 50.00; Salem First, High Point, 125.00; Surry Association, 74.00; Pritchard Memorial, 76.94; W. L. Kivett, 5.00; Clayton, 5.75; Mt. Zion, 5.00; Currituck and Camden, 425.00; W. M. S., Graham, 1.25; Wake Forest, 1.00; W. M. S., Jonesboro, 2.00; Macedonia, 2.00; Cameron, 5.25; E. S. Merritt, Treas., 19.90; Oxford, 58.35; Y. L. M. S., Oxford, 7.25; Moore's Chapel, 2.30; Sunbeams, Second Durham, 2.00; W. M. S., Apex, 3.75; Apex, 2.10; W. M. S., Pittsboro, .85; Sanford, 3.86; Liberty Union, 20.60; West Durham, 10.15; South Side, 14.00; Berrys Grove, 5.10; Cedar Falls, 2.22; Seaboard, 5.37; Neuse Union, 6.40; Geo. W. Wright (Carlton), 2.35; Macon, Flat River, 2.40; S. S., Clinton, 2.95; Elizabeth, So. River, 1.25; W. M. S., Youngsville, 2.25; Sunbeams, Youngsville, 1.05; Rocky Mt., 33.50; W. M. S., First Goldsboro, 5.75; S. S., Goldsboro, 5.50; W. M. S., Greenville, 4.70; So. River Union, 5.43; Sunbeams, Clinton, .66; Tarboro, 3.00; W. M. S., Laurinburg, 6.50; S. S., Sandy Run, 6.00; Lumberton, 87.86; W. M. S., Mt. Gilead, 1.95; Sunbeams, 12th St., Charlotte, 5.00; W. M. S., Henrietta, 6.00; W. M. S., Antioch, So. River, 4.25; W. M. S., Shiloh, Beulah, 4.10; W. M. S., Lewisville, Pilot Mt., 3.00; W. M. S., Waughtown, Pilot Mt., 6.00; W. M. S., Marion, Green River, 3.55; W. M. S., Albemarle, Stanley, 5.00; W. M. S., Oxford, Flat River, 45.70; Piedmont Asso., 18.39; W. M. S., Salem St., High Point, 15.00; Florence Ave., Flat River, 3.50; Ephesus, Beulah, 40.00; Tally Ho, Flat River, 10.00; E. W., First Durham, 11.00; Sunbeams, First Durham, 3.00; Eaton's, So. Yadkin, 10.00; Marshall, 1.84; Madison Sem., .77; Beaver Dam, 10.50; Flat Creek, 3.50; Stony Fork, 1.50; Mocksville, 12.50; Mt. Herman, 7.00; C. F. Martin, 1.00; A friend, 5.00; Lenoir, 28.00; Wadesboro, 110.00; Miss Macy Cox, 1.00; Mossie Hill, 8.60; Mars Hill, W. Chowan, 10.00; W. M. S., Graham, 2.75; W. M. S., Rich Square, 4.30; W. M. S., Ft. Barnwell, 2.00; Sunbeams, Ft. Barnwell, 1.00; Spring Garden, 2.00; W. M. S., Pollocksville, 2.00; A friend (So. Pines), 10.00; Sunbeams, Lilesville, 2.39; W. M. S., Clinton, 3.00; W. M. S., Mt. Zion, 6.45; Sunbeams, Mt. Zion, 1.00; W. M. S., Bethel, Brunswick, 3.10; W. M. S., Ashepole, Robeson, 11.22; Sunbeams, Ashepole, 2.25; W. M. S., Aberdeen, Sandy Creek, 3.75; W. M. S., Wake Forest, 33.40; M. S., Wake Forest, 5.85; Y. L. M. S., Wake Forest, 5.30; S. S., Wake Forest, 5.00; Wake Forest, 172.50; W. M. S., Long Branch, Robeson, 6.25; W. M. S., ————, Durham, 3.15; W. M. S., Pritchard Mem., 8.00; Yates, 5.00; Oak Grove, W. M. S., 3.11; W. M. S., Morehead, 3.75; (D. K. Kornegay), Mt. Olive, 9.56; Antioch, Neuse, 15.00; Morganton, 48.60; Sunbeams, First Winston, 3.93; W. M. S., First Winston, 9.00; New Friendship, Liberty, 10.00; Matthews, 3.75; W. M. S., Hobgood, Tar River, 4.00; Ebenezer, 2.15; Hobgood, 3.88; Tabernacle, Raleigh, 56.00; Mt. Hebron, 1.50; Washington, 28.25; Mars Hill, French Broad, 3.25; First Statesville, 31.35; Roxboro, 25.00; Kinston, 16.72; Middleburg, 4.59; Clear Creek, Green River, 1.25; Cherry Spring, Green River, 3.00; Mt. Vernon, Green River, 7.65; Mt. Creek, Green River, .50; Pleasant Hill, Green River, 1.00; Rutherfordton, Green River, 4.85; Sunbeams, Rutherfordton, Green River, 1.30; S. S., Rutherfordton, Green River, 1.65; Mt. Creek, Flat River, 1.04; I. S. Reynoldson, 5.00; Greenville Mem., 57.80; Haw Bluff, 1.40; Williamston, 4.00; Liberty Union, 10.49; Orphanage 16.38; West End, 35.00; Wake Forest, 15.00; S. S., Spring Hill, 2.00; W. M. S., Antioch, 1.50; Knap of Reeds, 8.02; Robeson Asso., 183.92; First Raleigh, 556.95; J. L. Bookhart, 5.00; Y. L. M. S., Cary, 2.30; Rowland, 1.81; O. P. Meeks, 1.00; Weldon, 30.00; A friend, .76; Int. Corrender loan, 60.00; Knights Chapel, 3.62; W. M. S., Rocky Mt., 10.00; W. M. S., Siler City, 1.61; W. M. S., McAdensville, 4.00; W. M. S., Louisburg, 8.25; Sunbeams, Louisburg, 4.00; W. M. S., Red Mt., 2.60; W. M. S., Burlington, 2.75; W. M. S., First Wilmington, 8.06; W. M. S., Meherrin, 2.10; W. M. S., Spring Garden, 1.60; W. M. S., Marshall, .80; W. M. S., Salem, .70; W. M. S., Sandy Creek, 3.00; W. M. S., Mt. Vernon, 3.00; W. M. S., Round Hill, 2.50; W. M. S., West Durham, 1.25; W. M. S., Swansboro, 1.77; W. M. S., First Raleigh, 12.85; So. Pines, 11.00; Shady Grove, 2.80; Y. L. M. S., Tryon St., Charlotte, 10.00; Bessemer City, 5.00; Lower Creek, 3.25; First Statesville, 4.90; Union Asso., 50.00; Cherryville, 15.00; Western Ave., Statesville, 6.10; Sharon, 2.97; W. F. Fry (loan), 100.00; Home Board, 2,225.00; W. M. S., Washington, 6.60; Pleasant Grove, 4.94; Fallston, 7.06; S. S. Union, Double Shoals, 25.02. Total this week, $5,859.94.

Home Board May 13, not previously acknowledged, 1,575.00; American Baptist Pub. Soc., books, 200.00; Associational Missions: Pilot Mt. 400.00; Mt. Zion, 380.00; So. River, 384.10; So. Fork, 413.00; Union, 165.00; So. Yadkin, 750.00; Tar River, 1,685.00; Eastern, 275.00; Little River, 246.59; Robeson, 250.00; Wilmington, 18.00; Raleigh City Missions, 550.00. Grand total this week, $13,151.60. Previously reported, $13,188.22. Grand total this year, $26,339.82.

Foreign Missions.—Murfreesboro, W. Chowan, $4.77; Warwick, Chowan, 5.00; Centre Hill, Chowan, 12.00; Sunbeams, Second Durham, 1.00; W. M. S., Henrietta, 1.00; Sunbeams, Henrietta, 1.34; W. M. S., Antioch, So. River, .75; W. M. S., Monroe Union, 36.45; W. M. S., Chadbourn, C. F. & Col., 7.65; Sunbeams, Chadbourn, 4.37; W. M. S., Elkin, Surry, 2.10; W. M. S., Bear Creek, 7.15; W. M. S., Silvers Chapel, 3.15; W. M. S., Roan Mt., 1.00; W. M. S., Albemarle, 6.75; Piedmont Asso., 46.13; Sunbeams, First Durham, 7.20; Sunbeams, First Asheville, 21.07; W. M. S., Fort Barnwell, 1.00; W. M. S., Mt. Zion, 1.43; Sunbeams, Ashpole, 2.25; W. M. S., ————, Durham, 2.00; W. M. S., Pritchard Mem., 6.00; Sunbeams, First Winston, 7.00; W. M. S., First Winston, 10.00; Gardners, 1.89; Mt. Vernon, Green River, 1.25; Mt. Creek, .50; Pleasant Hill, 1.35; Sunbeams, Cashie, 2.85; Jr. Union, Clayton, 8.41; Liberty Union, 8.24; Orphanage, 2.42; W. M. S., Antioch, 1.00; Robeson Asso., 82.42; First Raleigh, 98.63; Sunbeams, Lenoir, 1.76 W. M. S., Siler City, 5.00; W. M. S., Meadow Branch, 3.36; W. M. S., McAdensville, 4.00; W. M. S., First Wilmington, 16.13; W. M. S., Spencer, 3.20; Mrs. Lucretia Young, 70.00; W. M. S., Mt. Vernon, 3.00; W. M. S., Hickory, 2.50; W. M. S., Roan Mt., 2.00; Yates M. B., 1st Raleigh, 15.62; W. M. S., First Raleigh, 25.67; W. M. S., Holly Grove S. S., 5.00. Total this week, $564.82. Sent direct, $2,163.48. Previously reported, $14,832.85. Grand total this year, $17,561.15.

Home Missions.—Beulah, Chowan, $8.00; Reynoldson, Chowan, 3.66; Eureka, Chowan, 6.44; Sunbeams, Second Durham, 1.00; Seaboard, 4.63; W. M. S., Henrietta, Sandy Run, 1.50; W. M. S., Woodland, W. Chowan, 2.32; W. M. S., Chadbourn, C. F. & Col., 3.35; W. M. S., Immanuel, Sandy Run, 1.70; W. M. S., Albemarle, Stanly, 10.75; W. M. S., Bethany, Robeson, .70; Piedmont Association, 7.77; W. M. S., Fort Barnwell, 1.00; W. M. S., Lilesville, Pee Dee, 5.70; W. M. S., Mt. Zion, 1.00; W. M. S., ————, Durham, 2.00; W. M. S., Aberdeen, 4.55; Gardners, .25; Mt. Vernon, 1.25; Mt. Creek, .50; Pleasant Hill, 1.00; Liberty Union, 8.24; Orphanage, 1.72; Robeson Asso., 23.53; W. M. S., Beaver Creek, 1.00; W. M. S., Siler City, 1.61; W. M. S., Edenton, 8.60; W. M. S., First Wilmington, 8.06; W. M. S., Mt. Vernon, .75; W. M. S., First Raleigh, 12.85; So. Pines, 3.00; Total this week, $138.43. Sent direct, $365.70. Previously reported, $7,258.02. Grand total this year, $7,762.15.

Education.— Piedmont Association, $5.00; Liberty Union, 10.49; Robeson Asso., 33.36; First Raleigh, 4.75. Total this week, $53.60. Previously reported, $2,712.24. Total this year, $2,765.84.

Ministerial Relief. — Geo. W. Wright (Carlton), $2.42; Macon, Tar River, 1.00; Piedmont Asso., 4.00; Yates, 5.00; Christian Harbor, 2.00; Bethlehem, 5.00; Liberty Union, 3.00; Knap of Reeds, 3.55; Robeson Asso., 20.00; Ahoskie, 10.00. Total this week, $55.97. Previously reported, $1,480.30. Total this year, $1,536.27.

Student's Aid Fund.—First Church, Raleigh, $25.00. Previously reported, $42.81. Total this year, $67.81.

Total this week for all objects	$6,698.80
Sent direct	2,529.18
Unacknowledged (May 13th, page 170)	1,575.00
Asso. Miss.	5,516.69
Pub. Socy.	200.00
Previously reported for all objects	40,431.22
Grand total for all objects this year	56,950.89

WALTERS DURHAM,
Treas. Baptist State Con.

Educational Fund.

Cash collection on Educational Fund, November, 1903:

Atlantic Asso., New Bern Ch., Mrs. Rosa B. Smith, $5.00. Tar River Association: Littleton Ch., H. J. Cordle, $5.00; Scotland Neck Ch., G. W. Bryan, $5.00; Charlie Shields, $5.00; Bruce Futrell, $2.50; Tillery Ch., $5.00; a friend, $5.00; Henderson Ch., $16.00; Enfield Ch., $2.43; Henderson Ch., T. P. Stewart, $5.00. Raleigh Asso.: West Raleigh Ch., $5.70; Mrs. J. W. Suttle, $10.00; Mrs. Ennis, $10.00; Lee's Chapel, $6.00; Clayton Ch., $10.00. Chowan Asso.: Edenton Ch., J. C. Bond, $5.00; R. E. Flora, Shawboro, $10.00; Edenton Ch., $14.00. Brushy Mt. Asso.: North Wilkesboro, $5.00. Little River Association: Friendship Ch., $5.00; cash, $6.45; Dunn Ch., $10.00. Cape Fear and Columbus Asso.: Lennon's Cross Roads, $6.43. Sandy Run Association: Immanuel Ch., $2.50. Robeson Asso.: Red Springs Ch., $10.50; Ashpole Ch., $7.35. Stanly Asso.: Albemarle Ch., $5.00. Green River Asso.: Rutherfordton Ch., $10.00. Eastern Asso.: Cash 87 cents. Neuse Asso.: La Grange Ch., J. P. Joyner, $2.50; W. H. Burke, $5.00. Mt. Zion Asso.: Mrs. C. M. Follett, Durham, $5.00. Raleigh Asso.: Cash, $33.25. Personal: Judge E. W. Timberlake, Louisburg, $100.60; Rev. G. W. May, $25.00; C. H. Poe, $10.00; Mrs. M. G. Hudgins, Marshall, $10.00; J. B. Newton, $2.50; E. P. Maynard, Raleigh, $26.38; J. B. Holland, New Bern, $50.00; First Ch., Raleigh: H. T. Hicks, $26.37; J. J. Towler, $25. Total, $517.33.

L. D. WATSON, JR.,
Treasurer.

Home Circle.

Knocking, Ever Knocking.

Suggested by Holman Hunt's "The Light of the World."

Knocking, knocking, ever knocking!
Who is there?
'Tis a pilgrim, strange and kingly,
Never such was seen before;—
Ah, sweet soul, for such a wonder
Undo the door.

No! that door is hard to open;
Hinges rusty, latch is broken,
Bid Him go.
Wherefore with that knocking dreary
Scare the sleep from one so weary?
Say Him—no.

Knocking, knocking, ever knocking!
What! Still there?
Oh sweet soul but once behold Him
With the glory-crowned hair;
And those eyes, so strange and tender,
Waiting there;
Open! Open! Once behold Him—
Him, so fair!

* * * * *

Did she open? Doth she? Will she?
So, as wandering we behold,
Grows the picture to a sign,
Pressed upon your soul and mine;
For in every breast that liveth
Is that strange, mysterious door;—
The forsaken and betangled,
Ivy-gnarled and weed-bejangled,
Dusty, rusty, and forgotten,—
There the pierced hand still knocketh,
And with ever patient watching,
With the sad eyes true and tender,
With the glory-crowned hair,—
Still a God is waiting there.

—Harriet Beecher Stowe.

On Keeping Christmas.

Christmas has been so long associated in the popular mind with the exchanging of gifts that we have lost somewhat the real meaning of these gifts, which are, indeed, only intended as symbols of love and good will. Only to children do we give with that freedom and spontaneity which makes the gift more precious to the giver than to the recipient. To get as much as possible of this real old Christmas spirit toward one's fellows should be the engaging business of every one. We must be good to somebody on Christmas day, and after buying toys for the children no one thing occurs to us that is so easy to accomplish and so full of results as taking a little thought for the lonely. Christmas is a festival of the family. But how many among our acquaintances are there who have no families; how many excellent old bachelors and lonely old ladies! We do not mean the poor—there are plenty of philanthropists to look after them, and they are usually well blessed with families; but a man may be as rich as Croesus, and yet if he have no place to eat but a hotel he is poorer at Christmas than an Irishman with six children and only money enough for one meal. He belongs to a class which may well be an object of your solicitude. Perhaps they could buy you out thrice over, but you have a home and they have not. Be good to them—ask the lonely man to dinner. It is not for the dinner's sake, but the spirit in which you make them guests at your house, that these lonely people will bless you. And when they have told a story at your board, and dandled the children (if by good luck you have any), and sat about the fire in the evening, how much cheered and bettered they will go away; how it will warm their hearts to feel that somebody cared enough for them to ask them to be members of a family even for a day. That is all Christmas is for—to show other people that we love them, and to learn and be cheered by the thought that there are people who care about us. The unattached people scrape along after a fashion during the year, but at the holiday season they are in a cold world, and then, if ever, do they crave the thing which never comes truly into their lives; and you, if you have a home—only a little one—share it on Christmas day with some friends who have none.—December Woman's Home Companion.

The Abuse of Adverbs.

A big book might be written on the abuse of language by the cultured. To use language with discrimination and accuracy is a fine art, to which many people never attain, and which many others seem to ignore totally.

One evening, a gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in a car with a noted wit, whom he described as "horribly entertaining," and, to cap the climax, he spoke of the butter that had been set before him at a country hotel as "divinely rancid."

The young people stared, and the oldest daughter said: "Why, papa, I should think that you were out of your head."

"Not in the least, my dear," he said, pleasantly. "I'm merely trying to follow the fashion. I worked out 'divinely rancid' with a good deal of labor. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the rest of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."

Adverbs, he says, are not fashionable as they were in his family.—New York Christian Advocate.

Life, the Teacher.

There are certain truths that we cannot learn by observation or by books or by reflection. We can only obtain them through experience of life. The hard discipline of living, of struggle and defeat or triumph, of love and joy and sorrow opens our eyes to them. The teacher is not a school mistress or a solemn professor, but life itself. The truths we have to learn in this way are by no means the same to all people. What flashes upon one in an intuition in early life is pounded into others by hard knocks in maturity or age. But for all of us there are some apprehensions that are only gained by living. That is one reason why it is rather wise to be patient with many of the follies and shortcomings of children and young people. The old-fashioned story books that made the extra good child die young were in accord with the facts. Such children cannot live for they do not have a sufficient number of responses to their environment to keep them vital. The wholesome child develops one-sidedly, and the things that he must learn through life itself he has to wait for. But when life has taught him his nature takes on amplitude and completeness. In bringing up children it is good for a father or mother once in a while to think how silly and disagreeable they must have been themselves at the corresponding ages. The memory will be apt to convince them that their children are not hopeless, for life is going to teach them effectively many necessary things.—Watchman.

Smart Touches for Gloves and Scarfs.

That there is no problem in dressing that the smart girl cannot solve is illustrated by the newest evening glove. Every girl has been inconvenienced by her long glove slipping down just when she didn't wish it to, for the too-wide-at-the-top glove is an old, old source of worry. But it does not exist any more. The smart girl cuts a deep V in the top of her long evening glove, sews little silk eyelets to either side, and then proceeds to lace it up. Sometimes she uses silk cord of just the same shade as the glove, and then again silver or gold cord; the ends of the cord are usually finished with little tassels, and they may be of silk, gilt or pearl beads or chenille. The glove laced in this way is sure to stay in its proper place, and the lacing adds to, rather than detracts from, its good looks.

The new filmy scarfs of shaded chiffon and figured silk gauze will be found very useful to the girl who plans to go out a bit this winter. They are long enough and wide enough to be used as a substitute for a hood, besides having two stole-ends. They are also pretty to throw over the shoulders at an evening affair. They come in all the loveliest shades you can imagine. Some are plain, and some are flower-scattered, while the daintiest are finished with an edge of soft narabout.—December Woman's Home Companion.

What the Housewife Wife Wants to Know.

Old stockings cut down the seam make excellent cloths for polishing furniture and floors, as well as soft iron holders.

Gasoline put on stains on a white silk waist, followed by as much lump magnesia as the gasoline will take up, well rubbed in, will generally remove the stains.

When grease is spilled on the kitchen table or floor, pour cold water on it at once to prevent it soaking into the wood. It will quickly harden and can be lifted with a knife.

To remove soot from a carpet, sprinkle plenty of fine salt over it and sweep along the grain of the carpet. Sweep until every trace of the soot is removed.

In making down pillows go over the wrong side of the case with an iron rubbed well with beeswax each time it is applied to the cloth, to prevent the down working through the cloth.

Flat irons should be washed every week and always kept in a clean, dry place. Few housekeepers use sufficient wax in ironing. Do not allow your irons to become red hot, as they will never again retain the heat.

When winds do blow and there is frost in the air, put handkerchiefs, collars, cuffs and all small articles in the wash to dry in a pillow case. The fabric is spared whipping by the wind, they will freeze dry and be quickly gathered for ironing.

Buy a strip of asbestos cloth at the hardware store, and use small squares to interline your iron holders. Keep a good-sized piece fastened to your ironing board to save the sheet, and lay a square under the table pad where the meat platter rests.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

NOTICE.

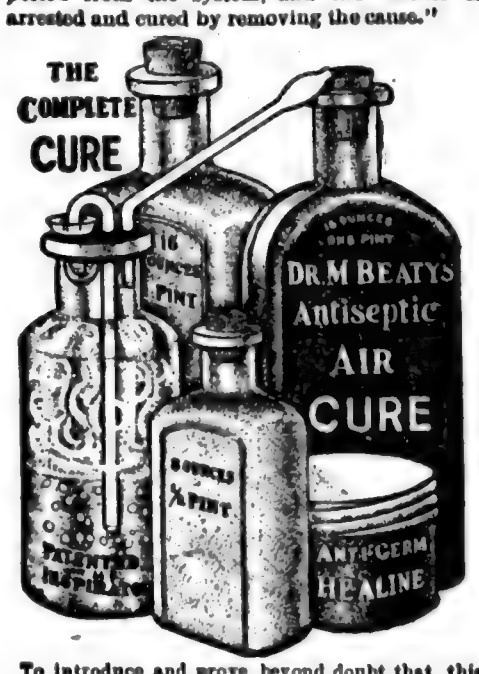
Having qualified as the executors of the last will and testament of J. R. Dunn, late of Wake County, this is to not fy all having claims against his estate to present them to us or either of us, on or before November 24, 1904, or this notice will be plead in bar of their recovery.

R. A. DUNN,
W. B. DUNN,
Executors.

Wake Forest, N. C.

FREE

Dr. Marshal Beaty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



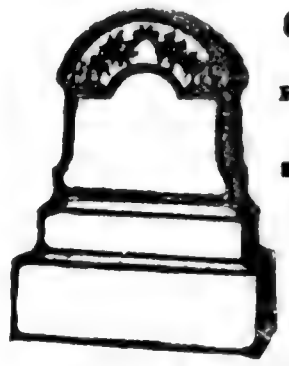
To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beaty has decided to make another test offer to others of a **Full Month's Treatment, Free,** including Inspirator and all medicines, complete, exactly as shown in illustration.

The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence.

When Dr. Beaty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test.

Do not delay, but write at once, addressing Dr. M. Beaty, 254 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs nothing.

Raleigh Marble Works



Cooper Bros.
Proprietors,
RALEIGH, N. C.

Shipments made to any part of the State at same prices as at shop.

WRITE FOR CATALOGUE

Blackboards.

WE CAN SHIP PROMPTLY
—FROM—
Raleigh at New York Prices.

Big Stock on Hand!

Write for description and quotations on all kinds School Supplies and Furniture.

CHARLES J. PARKER,
RALEIGH, N. C.

CHURCH & S. S. SUPPLIES

Model Church Roll and Record $1 50
Mission Treasurer's Record 80
Speiden Church Treas. Record
100 names, $1.50; 200 names, $2.00, and on up.
S. S. Secretaries Records..... 50c, 60c, 75c, $1.00
S. S. Class Books, per doz... 85c, 50c, 75c, $1.50
Maps, Black Boards, Reward Cards, Gift Books, Testaments, Bibles.

BAPTIST BOOK CONCERN, 642 Fourth St. Louisville, Ky.

Young People's Page

Do It.

If you have a task to do, lad, do it.
Do not dally half a day, get through it.
Do not mix your work with play.
Do not idle by the way,
Go and do it right away—do it.

If a lesson you should learn, then learn it,
If the grindstone you must turn, then turn it.
Strike out boldly like a man;
'Tis by far the better plan,
Do the very best you can, lad—do it.

If the garden you must till, then till it.
If the woodbox you should fill, then fill it,
Though the task be not so fine,
Do not fret or mope or whine,
Do your duty, line on line, lad—do it.

Should the wood pile need your strength and muscle,
Get your coat off with a lively hustle;
Every stick that you shall split
Is a tribute to your grit,
And will harm you not a whit; then do it.

Never mind it if your task seems lowly,
Never mind if your reward comes slowly,
Keep your conscience clean and white,
Keep your courage strong and bright,
And you'll surely win the fight; then do it.

If you're good for anything, you'll show it.
Never fear but what the world will know it,
Just pursue your quiet way,
Make the best of every day,
Do your duty while you may, lad—do it.

—Selected.

Neddy's Long Word.

"Remember, Neddy," said mother, one day, "always to accommodate every one that you can."

"Yes'm," said Neddy, heartily, "I will." Mother felt sure he would, for Neddy is one of the very best boys you ever saw to remember things.

The next day Mrs. Camp called to him as he was running down the street, "Neddy, Neddy! come here a minute, please!"

Neddy heard her and stopped, though he didn't much want to. He was going over in Wilson's pond skating, and was in a great hurry; but he went up to the door where Mrs. Camp was standing, and pulled off his cap with a polite little bow, which pleased the lady very much.

"Will you run down to the store for me, dear?" she asked. "I want a spool of twist, and I have no one to send."

Neddy's eyes closed up the least bit in the world, but Mrs. Camp was looking in her purse for the right change, and didn't notice, and before she found it the bright sun of good nature was shining again in Neddy's eyes, and he answered, "Yes'm," as cheerfully as could be.

It didn't take long, after all. The store was not a great way off, and there was no other customers, and Neddy, in less than five minutes was back again with the spool of twist.

"Thank you," said Mrs. Camp, smiling at him. Then she took a bright new dime from her purse. "Here is something for you to buy peanuts with," she said kindly, "and I am very much obliged besides."

But Neddy shook his head at the dime, though he liked peanuts as well as maple sugar, which is saying a good deal.

"You're as welcome as can be," said he, "but I can't take pay for going, Mrs. Camp, 'cause, you know, mother tells me always to—bominate every one I can!"

Didn't Mrs. Camp laugh! She couldn't help it, though she tried so hard that she choked, and frightened Neddy, who could not think what the trouble was.

"Bless your dear heart!" said she, as soon as she could speak. Then she went to the corner closet and took out a little pyramid of maple sugar—more than Neddy could have bought at the store with two dimes. "There," said she, "I know you like sap sugar, don't you? And this isn't pay; it's a present."

"Oh, thank you," cried Neddy, eagerly. "I'll go right home and show it to mother!"

So he did; and Mrs. Camp sat down by her window and laughed. "Bless his dear little manly heart," she said.—The Youth's Companion.

Special Reduced Rates to Baptist State Convention.

Rates to Charlotte, N. C., and return, from points in North Carolina, including Norfolk, Suffolk an Danville, Va., account North Carolina State Baptist Convention, December 9-14, 1903.

The rates are the separate rates of the Atlantic Coast, Line, Seaboard Air Line, Southern Railway and Carolina and Northwestern, from points within the State, including Norfolk, Suffolk and Danville, Va., to Charlotte, N. C., and return, account of the above occasion.

The following rates will apply from points named:

Danville, So. Ry., $6.35; Durham, So. Ry., $6.50; Fayetteville, A. C. L., $6.65; Forest City, So. Ry., S. A. L., $3.85; Gastonia, So. Ry., $1.10; Greensboro, So. Ry., $4.45; Goldsboro, So. Ry., A. C. L., $9.00; Henderson, So. Ry., S. A. L., $7.90; Hickory, C. & N. W., So. Ry., $3.25; Kelford, A. C. L., $12.50; Lattimore, So. Ry., S. A. L., $3.60; Marion, So. Ry., $5.00; Mooresboro, So. Ry., S. A. L., $3.25; Newton, C. & N. W., So. Ry., $2.55; Norfolk, A. C. L., S. A. L., So. Ry., $14.00; Oxford, So. Ry., $7.60; Raleigh, So. Ry., S. A. L., $7.30; Rutherfordton, So. Ry., S. A. L., $3.85; Sanford, So. Ry., S. A. L., $6.05; Selma, So. Ry., A. C. L., $8.20; Shelby, So. Ry., S. A. L., $2.75; Suffolk, A. C. L., S. A. L., So. Ry., $13.20; Weldon, A. C. L., S. A. L., $10.65; Wilmington, A. C. L., S. A. L., $7.75; Winston-Salem, Barber Junction, $4.05; Wadesboro, S. A. L., $2.75.

Round-trip tickets restricted to continuous passage in each direction will be sold December 8th, 9th, and 10th, final limit December 16th, 1903.

N. B. BROUGHTON,
Secretary.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line audressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Biblical Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

14 West 117th St., New York City.
Dear Sirs: Oct. 15th, 1902.

"I have been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it, had it not promised a sworn guarantee with every bottle of your medicine asserting that your Swamp Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases with the same good results."

With many thanks to you, I remain,
Very truly yours,
ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbances due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy

appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take, and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTICE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co. Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Biblical Recorder.

NOTICE.

Having qualified as the administrator of the estate of L. J. Jones, this is to notify those having claims against the estate to present them to me on or before November 1, 1904.

W. N. JONES,
Administrator.

Raleigh, N. C., November 2, 1903.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

BIG PAYING BUSINESS For MEN, WOMEN.

Write for names of hundreds of delighted customers. Make $50 to $50 weekly. Do business at home or traveling, all or spare time, selling Gray outfits and doing genuine gold, silver, nickle and metal plating on Watches, Jewelry, Tableware, Bicycles, all metal goods. Heavy plate. No experience, quickly learned. Enormous demand. No toys or humbug. Outfits all sizes. Everything guaranteed. Let us start you. We teach you FREE. Write today. E. GRAY & CO., CINCINNATI, O.

SPECIAL LOW WEEK END RATES

From points on the Atlantic Coast Line to Seaside Resorts. Tickets on sale Saturday, good returning including Monday following. Attractive schedules, unsurpassed service. Summer Tourist Tickets to Mountain and Seaside Resorts limited for return passage to October 31st. On sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write,

W. J. CRAIG,
General Passenger Agent.
H. M. EMERSON,
Traffic Manager,
Wilmington, N. C.

Editorial.

OUR GREATEST YEAR'S WORK.

The State Board of Missions and Sunday-schools received and approved Secretary Johnson's report December 4. It is easily the most gratifying report in the Convention's long history. This week we are permitted to submit only the statistics of the Report. Next week we shall present a thorough epitome of it.

The report acknowledges receipt of $26,339.83 for State Missions. This lacks but $400 of meeting every obligation, and that sum will be received before the Convention shall be called to order. This is a gain of $2,200. For Foreign Missions $17,561.15 was received—a gain of $3,700; for Home Missions $7,762, a gain of $1,500. For Ministerial Education $2,766.84; for the Baptist Orphanage $25,000 (estimated). For Aged Ministers' Relief $1,536. For miscellaneous objects $500. For Education Fund $11,200, including $5,000 paid in at the Durham Convention. The amount for Mountain Schools may be safely estimated at $3,500. The total is therefore nearly $100,000.

The Convention met at Charlotte nine years ago. At that time we reported only $38,000. Since that time the system of Mountain Schools has developed; the Female University has been established; and the Baptist Orphanage has become one of the foremost institutions of its kind.

The North Carolina Baptists are in a period of industrious peace. God is blessing the people with prosperity and they are serving Him ever more largely. At Charlotte let us raise to Him our Ebenezer, and lay hold of the work that He has given us with humble and earnest hearts.

But one thing remains to be done—namely to raise $5,000 by January 1, 1904, and meet the conditions that will absolutely free our Baptist Female University from debt.

AN INTERVIEW WITH EX-GOVERNOR JARVIS

Having served his people as soldier of the Confederacy, Governor, Minister Plenipotentiary and United States Senator, Hon. Thomas J. Jarvis is spending a hale old-age in the practice of his chosen profession, the Law. No man living has lived more closely to our people than he; nor has any man loved them more warmly or been more faithful to them.

Last week he was in Raleigh, a guest of Governor Aycock. The editor of the Recorder was fortunate enough to obtain an interview with him.

"Our people," said he, "are no longer disposed to sit down and let things go on. They are restless, ready to take a hand; this is an evidence of our progress in education. There is a new sense abroad of individual self-confidence."

"But there is one thing that distresses and puzzles me. It is the extreme sensitiveness that we have worked up on the race question. If a fool negro does a fool thing, we all charge it against the entire race, put it in the papers and have a dreadful time about it. And if a white man happens to say a fool thing, we make it into a great matter and are ready to fly at one another's throats about it? Now where is the sense in this?

"It is distressing. It is injurious. You cannot make progress in such a state of mind. Your churches can do nothing and your schools less under such circumstances."

"Have our papers nothing to write about except the negroes? Have we nothing to do but talk and fuss and solve problems?

"Why, from '76 to '96 we had no such sensitiveness. There was peace between the races. But now since we have eliminated the negro from politics, we seem to be disposed to throw away the fruits of that great work. We are foolishly doing ourselves great harm. We are like a drunken people. It will be far better for us if we drop these matters. They are not important; and we put ourselves in a bad light by making so much of them. Let us think about other things, and let the fools alone. Let us think on the things that make for peace and prosperity."

We asked the Ex-Governor for permission to print these remarks, in hope that they will appeal to the senses of our soberer readers and bring about somewhat of calm. "Why certainly," said he; "I have said to you what I would say to a thousand people in North Carolina if I had them before me. Let us have peace and do our work."

9,500.

We are glad that the Recorder's progress has kept up well with the progress of the rest of our denominational enterprises. During the year we have entered a net gain of 1,400 subscribers, and our list so nearly numbers 9,500 that we print that number of papers each week. And the good work is going on. Every day we receive evidences that our friends are determined to carry our list up to 10,000 within a few weeks. Indeed we are just in the beginning of the new subscriber season and we are confident that the pastors will make one more vigorous campaign this winter.

Both as an evidence that the brethren are working and succeeding and also to thank them for their great helpfulness we print here a list of the names of those who have recently sent in subscriptions:

Chas. A. Sigmon, C. L. Greaves, J. W. Cobb, A. H. Porter, J. M. Fleming, J. A. Campbell, W. R. Cullom, C. C. Haymore, G. W. May, Jas. H. Dobson, A. G. Wilcox, R. L. Limerick, W. H. Woodall, W. H. Wilson, A. L. Betts, J. A. Stradley.

GAMBLING IN NORTH CAROLINA.

The Charlotte Observer reports a large section of the men of that city—and some of the women and children—wildly speculating in cotton futures. Verily they shall have their reward—poverty in this world and perdition in that which is to come.

We take it that the Charlotte situation is an indication of conditions throughout the Commonwealth and the South. If so, the rise in cotton will prove a curse to all save the farmers. An experienced and successful business man, one who has been in thorough touch with the business of a foremost Southern city, said to us recently that he did not know one man who could report a net gain by speculation; and, said he, a party of business men recently agreed that they did not know one man of whom so much could be said.

The Charlotte speculators will lose their money and their thriving city will suffer. Worse still, the moral and religious conditions will surely be adversely affected.

And here is Bill Fife, having won to himself friends in the name of Jesus of Nazareth, advertising speculative mining stocks, and pleading—actually pleading—with his friends to sink their money in his gambling schemes. As an evangelist there were some that regarded him as a reproach to the Gospel; as a promoter of stock gambling in the name of his former pretentions he is a stench in the nostrils of decent men. We warn the Christian people of North Carolina against his schemes.

We hope our churches will be on their guard and will promptly discipline and severely discipline any member who gambles in futures, stocks, cards, horse-races or lotteries. In so doing they will conserve the welfare of the State and of religion.

God forbid that we shall thus abuse the prosperity with which He has blessed us. If there is truth in Scriptures or in History—and all the truth that men know is in them—God will curse the generations that turn His blessings to dishonor and to sin; and, doubtful though one may be of His ways in some things, there is no one that will not say that in this He is wise and just and good.

Let us in this day of prosperity husband our blessings; live economically, work diligently, and serve with humility and righteousness the God of our Fathers, whose we are and whom we serve.

A VOTE OF THANKS.

Following the Seventy-first Convention (Winston-Salem) a number of brethren gave themselves with great zeal to the arduous task of raising the Educational Fund of $50,000. They thought to accomplish this work within a year; but when that appeared impossible they gave themselves to it for another year.

In nothing is our denomination so well off as in the number of able business and professional men at her command—who work for her enterprises without money and without price. Time and ability that command high prices are thus within the reach of our denomination for the asking.

It is well to call the names of this Education Fund Committee, now that having well-nigh accomplished their task, they are about to retire: W. N. Jones, chairman; N. B. Broughton, C. J. Hunter, John T. Pullen, R. N. Simms. It becomes us to thank each and all of these men; and to record the simple fact that the chairman, although a very busy man, succeeded in giving a great deal of time to this work. The Committee has rendered a memorable service, and deserves a vote of thanks.

THE PRESENCE OF GOD.

Sunday-school lesson for December 13. I. Kings 8:1-11, 62, 63.

Study vs. 1-30, 62, 63. Read I. Kings, chapters 5-8; 2 Chron. 5-7.

This study and reading are prescribed by the International Lesson Committee and neither teacher nor pupil is ready for the class until the direction has been followed.

The section brings us to Israel's brightest day. The wanderings are over, the land has been possessed, there is rest for the people; the throne is established, the tribes have become a nation; God has kept His Promise. Now they have built a great temple, which shall be the center of their life—whether religious, personal or national. For this they have longed and prayed and fought great battles.

The Ark of the Covenant had from the day of its institution been the centre of Israel's worship. God was the object of that worship; and the Ark was the symbol and the evidence of God's presence. It moved, as He would have them understand that He moved, in the midst of the people. In their worship they gathered around it. They fought most desperately when it was in danger, for they had reason to think that should they lose it they would lose God.

Now the Ark was a sign—not an object of worship. We have none in this day because none is needed. The Ark did not contain the Presence of God—no more than a house of worship does today. The Ark did contain the Law of God. Israel thought of God in terms of that Law. When they worshipped Him they thought of that Law. And it was in the keeping of that Law that they kept God's presence. Consider, however, how God impressed upon their outward-looking minds the deep interior truth that He must be obeyed in Righteousness by means of an object, the Ark, which appealed first to their eyes. God considers the capacities of His people, and meets their necessities. Ponder well this principle; it will explain why there are no more miracles, etc., etc.

The significance of this occasion of the dedication of the Temple is that with it Israel leaves the tabernacle and the movable ark and begins to worship in one central place. It is pitiful to think, too, that this occasion marks an era in which Israel began to think of God as One to be found nowhere save in this Temple. The teacher should make an object of impressing the fact that God never meant that Israel should reach this conclusion.

The lesson that must be taught by analogy is the lesson that the self is the true temple of God; that is, that in one's heart of hearts he only can meet with God, and then only in obedience and sincerity. Remember Jesus' message to the woman at the well. Not in the sacred mountain, nor in Jerusalem, but in spirit and in truth. The self was ever the altar of sacrifice.

The lesson of the lesson is that God is to be found in keeping the Law—the Ten Commandments, as uttered by Moses and defined by Jesus; not in worshipping the Ark, nor in gathering in a Temple shall He be found; but in the keeping of the Law, which made the Ark worth while and on account of which God made the Ark so much to be regarded.

On the Scripture in hand the teacher may be assured that unless he and his pupils can answer the following questions they do not know the les-

son: How and where was worship conducted by Israel before the Temple? Narrate famous events in connection with the Ark? What feast is referred to in verse 2? What was the significance of the sacrifices? What the motive of the sacrifices? Name other instances of God making Himself manifest in a cloud. Why did Solomon offer a "peace offering"? What is the meaning of dedicate?

Read, by all means, Solomon's prayers of dedication and benediction, I. Kings 8.

Observe that vs. 8 in the lesson is incorrect. See Revised version. They did not draw out the staves.

News and Comment.

MISCELLANEOUS ITEMS.—Speaker Cannon has resolved to make a great effort to restore to the House of Representatives its rightful authority in our Government.——Since Mr. Cleveland has withdrawn, Judge Parker's prospects for the Democratic nomination have become higher. Barkeeper Murphy, the Tammany boss, is said to be for him.——Cotton has reached 12½ cents. This is good for the farmers, but the manufacturers are making ready to close their mills. ——The treaty between the United States and Panama for building the canal was signed last week.——The event of the week in North Carolina was the reversal by the Supreme Court of the decision known as Hoke vs. Henderson. For seventy years under this decision public office has been regarded as property. A man put in office could not be turned out during his term save for cause. Under the new decision this will not be held.

HOW THE COUNTIES STAND.—The following information has been compiled by the Anti-Saloon League:

The counties which have prohibition are:

Alamance, Alexander, Alleghany, Anson, Ashe, Bladen, Brunswick, Cabarrus, Caldwell, Catawba, Chatham, Cherokee, Clay, Cleveland, Columbus, Cumberland, Dare, Davidson, Duplin, Durham, Gaston, Gates, Graham, Harnett, Henderson, Hyde, Iredell, Jackson, Lincoln, Mitchell, Moore, Montgomery, Orange, Pamlico, Pasquotank, Pender, Perquimans, Polk, Randolph, Robeson, Rutherford, Sampson, Scotland, Stanly, Swain, Transylvania, Tyrrell, Union, Vance, Wautauga, Wayne, Wilkes, Yadkin, Yancey.

The counties which have saloons are:

Beaufort, Bertie, Buncome, Burke, Camden, Carteret, Caswell, Chowan, Craven, Davie, Edgecombe, Forsyth, Greene, Guilford, Halifax, Lenoir, Martin, McDowell, Mecklenburg, Nash, New Hanover, Onslow, Person, Pitt, Richmond, Rockingham, Rowan, Stokes, Surrey.

Dispensaries are in the following counties:

Franklin, Granville, Haywood, Hertford, Johnson, Jones, Lenoir, Macon, Madison, Northampton, Warren, Washington, Wake, Wilson.

From this showing it is apparent that the people of North Carolina can elect a General Assembly in favor of Temperance if they wish to. It is also clear that the plans to overthrow the Watts Act can be frustrated.

TRINITY'S ACTION.—The Trustees of Trinity College voted last week 18 to 7 against requesting Dr. J. S. Bassett to resign the chair of History in that institution. This action was taken in light of the State-wide agitation and after prolonged consideration; and by men, citizens of North Carolina, members of the Methodist denomination, whose actions must be accounted for on high grounds. They gave three reasons for their action, as follows: (1)Professor Bassett has proved himself during his connection with Trinity and able and valuable teacher; (2) academic liberty, the key-stone of education, demanded that they do not yield to the demand to retire him; (3) that his utterance does not look toward social equality and does not make for it.

The faculty of Trinity presented to the Trustees an address in behalf of academic liberty. The address closes with these words: "We urge you to say of Trinity College what Thomas Jefferson, the founder of American Democracy, said of the institution which he established (the University of Virginia): 'This institution will be based upon the illimitable freedom of the human mind. For here we are not afraid to follow truth wherever it may lead, nor to tolerate error so long as reason is left free to combat it.'"

It was in this motive—and not in any spirit of defiance or in the remotest approval of Dr. Bassett's article—that the Trustees acted.

The Trustees also gave President Kilgo a vote of confidence as did the North Carolina Conference at Goldsboro.

There was one untoward incident that for many reasons is to be regretted. The Trinity students upon receiving the action of the Trustees began to celebrate. Their theme was "Trinity Liberal." It was after 2.30 a. m. Some of them brought forth an effigy and suspended it in the air; this was in contempt of the editor of the News and Observer. Such behavior must be condemned, but we should not make such a big thing of it. It was the college students' method of resenting a long and aggravating hostile attitude to certain of their professors.

Nothing can be gained by prolonging this unhappy affair, and in the interest of good feeling in North Carolina we entreat the sober-minded classes to have done with it.

WHY EUROPE FAILED TO RECOGNIZE THE CONFEDERACY.

BY W. E. DODD, OF THE CHAIR OF HISTORY, RANDOLPH-MACON.

No more important book has appeared in the last five years than Morley's Gladstone. And the English speaking public has fully appreciated the fact, for two editions of the book have been printed and well-nigh exhausted. Only one other book in the reviewer's recollection has commanded so ready, so rapid and so universal a sale, and that was the "Recollections of Prince Bismarck," published in Germany soon after the Iron Chancellor's death. And again, few authors have been so well paid for their work as Mr. Morley, who, we are informed, received on the day his book was given to the public the sum of 10,000 pounds sterling. Only the Life of Lincoln and the Memoirs of Grant have commanded larger honorars than this.

But it is not the purpose of the writer to review this important book at this time, but only to touch upon one of its phases: Gladstone and the American Civil War. And just here it may be said that there are few instances in history where individual, personal influence had so much to do with the destinies of nations. It is to emphasize the importance of the personal element in life that this short paper is prepared.

Gladstone's father owned at one time more than 1,600 slaves, which slaves were worked on West India sugar plantations. Hence, Gladstone, the statesman, was not altogether an enemy of slavery even when the Civil War broke out, though he had long since pronounced it impolitic and even sinful. Late in 1862, when the Southern Confederacy had gained victories of great importance and when the North was most discouraged, Gladstone made a speech at New Castle, England, in which he openly admitted that Jefferson Davis and his co-workers "had made a nation." This statement represented the sentiment of a majority of the English cabinet. On the other side the channel Napoleon was even more favorably inclined toward the South. In 1863, Napoleon suggested a joint intervention in behalf of peace in America. France, England and Russia were to be the intervening powers. England, particularly Gladstone, was about ready to join France, when Russia refused positively to have any share in the scheme. This prevented the South from gaining her independence; it was the first step towards the overthrow of Napoleon for it defeated his Mexican scheme and tended to lessen Austria's confidence in him. And both together finally played into Bismarck's hands in his policy of uniting Germany.

Why did Russia take this stand? Because she had a liberal ruler on the throne? Only in part, for the Russian cabinet had much to do with formulating Russian policy.

In 1832 and 1833, young John L. Motley was a student of history in the University of Gottingen. Bismarck was a student there, too, and the two young men became fast friends. Later Motley became American minister to Holland and finally to Austria and Bismarck became Prussian ambassador to the German Federation at Frankfort. There Motley and Bismark were much together. Finally, the latter was sent to St. Petersburg where he acquired great influence. As a result of his residence in the Russian capital the two northern powers became the closest of friends so far as general policy was concerned. Bismarck cared nothing for negro slavery one way or the other, neither did Gortchakoff, the Russian premier. But Bismarck, in three years, 1858-1860, heard much from his friend Motley, and he had heard much from him doubtless long before on the state of American politics. Now Motley was from Massachusetts, and Massachusetts was intensely anti-slavery in sentiment.

When the crisis of the war came, Bismarck was at the head of the Prussian cabinet, a reactionary cabinet, too, but he did not forget his friend. Besides Motley saw him often, and through his influence found a market for many an American bond. Berlin and St. Petersburg were still working in the closest harmony. Bismarck was getting ready for his war against Austria, and finally against France. When Napoleon's scheme for joint intervention came Russia repudiated it. Bismarck remained the staunch friend of his old Gottingen schoolmate and of his country, the Union. The North of Europe spoiled the English-French plan of intervention and saved the American Union as we see it to-day!

How much of this is traceable to Motley? How much to other causes? No one can tell, but there are many who believe that the Bismarck-Motley friendship was a primary element and the facts bear out the belief. Individual, personal influence is mighty in deciding the greatest of issues and this was no exception to the rule.

Morley's Life of Gladstone does not enter into details on these topics, but it gives us a fine account of the English-American relations at the time. It often sets one to thinking along lines far diverging from the main theme. Three years ago its author asked his constituents to excuse him from sitting constantly in the House of Commons as their representative in order that he might write the "Life of Gladstone." He was excused, though he remained a member of the Parliament and occasionally took part in the proceedings. His work during the spare hours of those three years is indeed worthy of the great subject and of it brilliant author; it ought speedily to find its way into every first-class library, both public and private. There is nowhere, in recent literature, a book which so completely and so masterfully portrays the principal personage and events of the Victorian era. The work is published in three volumes by the Macmillians of New York and London. Price, $10.50 net.

Ashland, Va.

A LESSON IN GREEK.

In a late issue of the Recorder, one of your correspondents, in an article headed, "A Reply to A. R. Love From the Scriptures," makes this statement: "Wherever we find this word 'aion' therefore we find endless being."

If the information to which I have access, be not all wrong, this is not true. I will copy what the two Greek Lexicons, now on the desk before me, say is the meaning of aion, and let your readers judge for themselves:

Groves' Greek and English Dictionary; Boston Edition, 1846.—"Aion, eternity; an age, life; duration, or continuance of time; a period, a revolution of ages; a dispensation of providence; this world, or life; the world, or life to come."

The Analytical Greek Lexicon to the New Testament; Samuel Bagster & Sons; London, (not dated).—"Aion, pr. a period of time of significant character; life; an era; an age: hence a state of things marking an age or era; the present order of nature; the natural condition of man, the world; ho aion, illimitable duration, eternity; hoi aiones, ho aion ton aionon, hoi aiones ton aionon; by an Aramaism hoi aiones, the material universe, He. 1. 2."

Olshausen, in his Commentary on the New Testament, (Sheridan, Blakeman & Co., New York, 1858), says:

"It is true that the term aion, aionios, age, eternal (in the phrases: eis ton aiona, aionios krisis in Mark), as also the phrase: aion outos and mellon (in Matthew) have a vague sense, capable of various interpretations. The Bible knows no metaphysical expressions, and, hence, has not one for eternity in the sense of timelessness (Zeitlosigkeit), absence of time. All the Biblical expressions for this idea denote long periods connected with one another."

I also find that the word, aion, occurs in the Greek New Testament one hundred and two times. I also find that it is translated in the A. V. thirty-two times by the expression, "for ever;" that it is translated in repetition eighteen times, by the expression, "forever and ever; that it is translated thirty-two times by the word, "world;" in several instances, the expression being, "this world, the world to come," etc.

Other instances might be given to show that the sweeping statement of your correspondent quoted at the beginning of this article, ought never to have been made. Such utterly wild claims, as that quoted above, do harm to the cause of truth.

BAYLUS CADE.

PARROT THEOLOGY.

Here is a speaking paragraph from "The Age of Charlemange" by Wells: "But originality was noticed only to be condemned in the theology of that age, and Alcuin was the most perfect representative of the theology of his time—orthodox, but timid, repeating what he found in accredited books rather than trying to present ideas." This was the Middle Ages, the Dark Ages. It was what Rev. A. J. Dickinson calls parrot theology. —Baptist Argus.

W. M. S. Department.

Edited by MISS FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, MRS. W. N. JONES, Raleigh, N. C.

Notes from the Neuse.

Goldsboro, N. C., Nov. 2, 1903.

My Dear Miss Heck:—Our Association which met at Pollocksville, was not so well attended by representatives from Societies as we could have desired, being off so in the extreme end of our territory. Nevertheless, it was an interesting meeting.

There are many little churches scattered through this eastern country and a number of them in our association where there are only a handful of members, and in several instances they have no house of worship of their own, and are trying first of all to obtain that, which is very natural. Nevertheless, we had a good meeting at Pollocksville in the Presbyterian church, and I think it was enjoyed.

Quite a number from the country and of other denominations were there. I hope the time was not lost, even if not much was accomplished.

MRS. H. L. GRANT.

Meeting King's Mountain.

We attempted to have a ladies' meeting at our Association. Only two Societies were represented, and the ladies who promised to take part were not present. Dr. Hubbard, of Shelby, made an interesting talk on missions, and encouraged us very much in our work.

Most of the ladies present promised to take a more active part in mission work. We distributed literature as carefully and wisely as we could. Although our meeting was not at all what I honed it would be, I trust that some seed sown that day will bring forth fruit.

MRS. T. J. RAMSEUR.

Sandy Run Meeting.

We had a good meeting at our Association. Mr. Johnson made a fine and earnest talk before our meeting, which, I hope, has benefited many.

It is the first time that Woman's Work has been recognized in this Association. It seemed to be a surprise to many ministers and other good men of the Association that any such a work had been carried on. As yet, we have only four Societies in Sandy Run Association. We hope to have more another year. If I could only go out to the country churches I might be able to persuade them to organize. I am encouraged, and will try to visit the churches that are within my reach.

Pray for me that I may be given wisdom from above to guide me in this work.

Yours sincerely,

MRS. T. G. HAMRICK.

SPECIAL RATES VIA S. A. L.

$5.80—Raleigh to Wilmington, N. C., and return on account of Wilmington Poultry Show, Wilmington, N. C. Tickets to be sold December 13, 14, 15 and 16, with final limit December 17.

On account of the Christmas holidays, the Seaboard Air Line will sell round trip tickets to all points east of the Mississinni River and south of the Ohio and Potomac Rivers, including Washington, D. C., and St. Louis, Mo., at the rate of one fare plus 25 cents. Tickets on sale December 23, 24, 25, 30, 31 and January 1, with final limit January 4. For teachers and students the same rates will apply, dates of sale being December 16 to 22, inclusive, with final limit January 8.

C. H. GATTIS, C. P. T. A.,
Raleigh, N. C.

Pastors' Course at Wake Forest, Jan. 12—February 11, 1904.

It was in the hope that our pastors might be helped by coming apart to themselves for a month's rest and study together that the Pastor's Course at Wake Forest was inaugurated. No one who is at all acquainted with the history of Wake Forest can ever forget the debt she owes to our pastors. If those of us who are here in charge of the College could do some little towards enriching the life and deepening the hold of these noble men of God on their work, it would be but a meager token of the appreciation that we feel toward them for their help in the work of the College, and for the important place that they are filling in our Master's cause.

THE WORK FOR THIS WINTER

The committee is glad to present a program for the month which we believe will be fruitful of incalculable good to any one who can take it. Following is a general outline of what is offered:

BIBLE STUDY.

1. The Life of Christ.—Prof. W. R. Cullom.

This class will meet daily (except Sunday) for the entire month, and it is hoped that a consecutive view of the life and teachings of Jesus will give such a cumulative and tremendous emphasis to him as Son of man and Son of God that our preaching and teaching in the great truths of the gospel will forever afterwards have a clearer ring and a more positive accent.

2. The Gospel of John.—President Chas. E. Taylor.

This class likewise will run through the month. It is believed that all preachers should be constantly enlarging and refreshing their knowledge of God's word by careful, consecutive study of the books of the Bible. They will at the same time be accumulating an unlimited supply of preaching material, and will be lighting and warming their own hearts in the truth of God. Dr. Taylor will lead the class through that matchless book on the light and love of God—the gospel of John—with these thoughts in mind.

GREAT DOCTRINES OF THE CHRISTIAN FAITH

Pastor Tyree of the First Baptist Church in Raleigh has kindly agreed to spend one week with us, and deliver the lectures on the fundamental doctrines of the Christian religion, viz.:

1. Inspiration of the Scriptures. Two lectures.
(1.) The Bible a Revelation from God.
(2.) How this Revelation was made.
2. The Divinity of Christ. One lecture.
3. Doctrine of Sin. Three lectures.
(1.) The Nature of Sin.
(2.) The Origin and Universality of Sin.
(3.) The Consequences of Sin.
4. The Atonement. Three lectures.
(1.) The Importance of the Subject and What the Bible says About it.
(2.) The Figurative Interpretation.
(3.) The Literal Interpretation.
5. The Holy Spirit.—One lecture.

PASTORAL RELATION

1. The Pastor and his People. Six lectures by Secretary Livingston Johnson.
(1.) The Shepherd and his Flock.
(2.) The People the Preacher's Library.
(3.) The Pastor in the Sick-room.
(4.) Pastoral or Social Visits, Which?
(5.) The Best Time to do Pastoral Work.
(6.) The True Rewards of the Faithful Pastor.
2. The Pastor as a Leader of his Church. Four lectures by Pastor C. J. Thompson, of the Durham First Church. It will be remembered that Bro. Thompson was for several years Corresponding Secretary of the Virginia Baptist Association. His theme will be, "The Christ-like Missionary Spirit, and How it may be Developed in the Churches."
1. What the Missionary Spirit is, and its Importance to the Churches.
2. The Pastor's Relation to the Development of the Missionary Spirit.
3. Means and Methods by which the Missionary Spirit can be Developed in the Churches.
4. The Bible Doctrine of Giving.

The Making and the Delivery of Sermons. Six lectures by Pastor Henry W. Battle, First Baptist Church, Greensboro. Dr. Battle is easily one of the foremost sermonizers and pulpit orators of the South. He is laying himself out for some of his very best work in this course of lectures.

MISCELLANEOUS LECTURES

Under this head we hope to get contributions from the several departments of the college at such times as we can work them in without interfering with the regular schedule.

POPULAR LECTURES

Each Thursday evening will be given up to a popular lecture. On January 14th, Dr. Alfred H. Moment, of Raleigh, will lecture on Modern Jerusalem; The Holy City As It Now Looks.

Mr. J. W. Bailey, of the Biblical Recorder, will lecture on Baptist Ideals, and others will be arranged.

EXPENSES.

The only expense to the pastors will be railroad fare, board and books. Board, room, fuel, lights and laundry ought not to cost over $10.00. The books that will be required will cost $2.00. Others, however, will be recommended, and if a pastor can arrange to invest a few dollars in books to be used after he goes home, it will be a most excellent time to get them while he is here. Parties living on the Seaboard Air Line or the Southern Railway should apply to their nearest agent for reduced rate permit, and try to get it in time for the course. Should one be able to spare the time to come, and be unable to raise the money, let him write to some member of the committee at Wake Forest, N. C., and arrangements will be made for him, if possible.

An order will be made for books about January 1st, and all parties wishing to order them should send in their applications by that date, if possible.

It is hoped that all who can possibly do so will be on the ground by Tuesday, January 12th, and catch step at the opening hour. Some of the very best and most fundamental things to the pastor will come right in the beginning.

For further information, address any member of the committee.

W. R. CULLOM,
J. B. CARLYLE,
J. W. LYNCH,
Committee.

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Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

"Dekimasen."

The first time I saw her, she had her baby sister, "Song," on her back, and her bigger baby brother, "White-water," by her side. Such a place for a home! It made one think of picnics and summer vacations, just to catch a glimpse of it. A splendid bright red torii (a temple gateway) is between the blue of the lake and the lovely little temple. Two old "lanterns" with the glass that had surrounded the light in better days, shattered and lying in the bottom of the box; a tall hydrangea full of magnificent white blossoms; a great beech which dropped, by way of good fellowship, one of its three-cornered nuts on my head as I passed, catch the eye. In the temple is a poor shattered platform where a god once held sway, and by its side a niche where, still, a tall wooden Jizo sama waits for somebody to pile stones in his arms to save work for the poor children in the other world, for the poor children in the other world who have been robbed of all their clothes, and who must continually pile stones on the river bank! This is the heathen story. Who would not wish to lighten such hard child-labor? As I stood facing an old black bottle filled with fresh flowers for the benevolent god, the three children came up and readily agreed to let me take their pictures. "Dekimasen," whose real name is "Sea-beach," and little "White-water" thought it great fun, but "Song" proved the suitability of her name by complaining in tones that ought to have aroused the five headless gods standing under the tree close by. But they did not stir. Dear, brave little White-water! How carefully he held the tray of fishes he was taking into the house so that it might show up well in the picture we took. We saw these three little folks many times after that day, but whether she went to school, in that little village by the lake nearly four and a half thousand feet above the sea, or played with the other children, or tugged the heavy baby about under the trees, or stood with us before a tiny shrine where ten comfortable stone gods sat looking at the very loveliest stone lotus-flowers you ever saw, she never lost the distinctiveness of her character. She was always "Dekimasen," which means "I can't."

"Can you wash the fish?" I asked in surprise one day when our boat had run up to that part of the shore, and I saw her sitting with her hands plunged in a basket of fresh little fishes. "Dekimasen!" with a serious shake of the head. Yet she could wash the fish, for I caught her at it one day.

"Can you take care of the baby?" "Dekimasen!"—but she could, and did, every day of her life. "Can you read?" "Dekimasen," but she could, for when we gave her a card with a little text on it, she read it without hesitation. But there was one occasion on which she answered the question correctly. After a short conversation about school, during which she remarked that it was very lonesome in the winter, "Do you know why you do not go to school on Sunday?" was asked and brought the right answer at last, "Dekimasen!" for the small maiden, whose name was "Sea-beach," had never heard of Christ, and did not know that even in out-of-the-way places in Japan the weekly holiday is for some reason adopted in these latter days. —Selected.

Saving Four Hundred Lives.

It is a beautiful story told by Lafcadio Hearn of an old man whose great deed belongs to Japanese history. He was Hamaguchi, and his farm-house stood on the verge of a small plateau, overlooking the bay. The plateau, mostly devoted to rice culture, was hemmed in on three sides by the thickly wooded summits; and from the outer verge, the land sloped down to the sea. Below were nicely thatched dwellings and a temple. These composed the village.

One autumn evening Hamaguchi Gohei was looking down from his balcony on the preparations for some merry-making in the hamlet below. All the villagers were out, and he would have gone with them had he not been feeling less strong than usual.

Suddenly there came an earthquake shock. It was not a very strong one; but Hamaguchi, who had felt many before this, thought there was something odd in its long, spongy motion. As the quaking ceased, he chanced to look toward the sea, and there he saw the strangest possible sight; it seemed to be running away from the land. Apparently the whole village had noticed it, for the people stood still in wonderment; but only Hamaguchi drew any conclusions from the phenomenon, and guessed what the sea would do next. He called his little grandson, a lad of ten, the only one of the family left with him. "Tada! Quick! Light me a torch!"

The child kindled a pine torch, and the old man hurried with it to the fields, where hundreds of rice stacks stood ready for transportation. One by one he lighted them in haste, and they caught like tinder, sending skyward masses of smoke that met and mingled in one cloudy whirl. Tada, astonished and terrified, ran after his grandfather, weeping and calling: "Why? why? why?"

Hamaguchi did not answer; he thought only of four hundred lives in peril. He watched for the people, and in a moment they came swarming up from the village like ants.

And still the sea was fleeing towards the horizon. The first party of succor arrived, a score of agile young peasants, who wanted to attack the fire at once; but Hamaguchi, stretching out both his arms, stopped them.

"Let it burn, lads!" he commanded; "let it burn. I want the whole village here."

The whole village came, mothers and children last of all, drawn by concern and curiosity.

"Grandfather is mad. I am afraid of him," sobbed little Tada. "He set fire to the rice on purpose. I saw him do it."

"As for the rice," said Hamaguchi, "the child tells the truth. I set fire to it. Are all the people here?"

"All are here," was the answer, "but we cannot understand this this thing."

"See!" cried the old man at the top of his voice, pointing to the open. "Say if I be mad!"

It was the returning sea, towering like a cliff, and coursing swifter than the kite. There was a shock heavier than thunder as the colossal swell smote the shore with a foam burst like a blaze of sheet lightning.

Then a white horror of sea raved over the village itself. It drew back, roaring, and tearing out the land as it went. Twice, thrice, five times it struck and ebbed, each time with lesser surges; and then it returned to its ancient bed, and stayed there, although still raging. Of all the homes about the bay, nothing remained but two straw roofs, tossing madly in the offing. All lips were dumb until Hamaguchi observed gently: "That is why I set fire to the rice."

He was now as poor as the poorest in all the village, but he had saved four hundred lives.—Youth's Companion.

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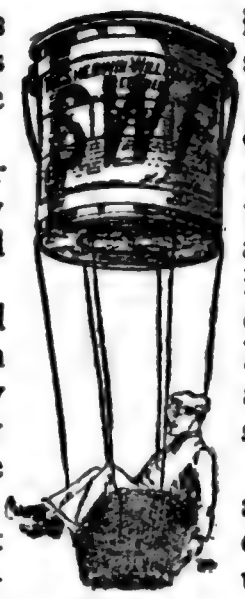

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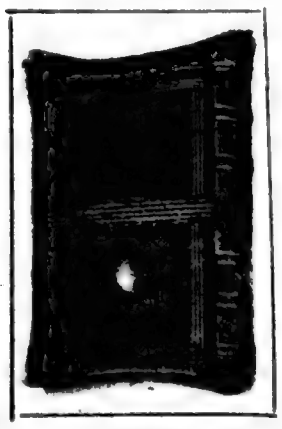

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The Johnston County Association.

This new Association met in her first session on the 23rd instant, at Selma Baptist Church.

President John C. Scarborough opened the meeting by reading the Scripture and prayer.

Secretary Johnson preached the introductory sermon from the vision of Ezek. 1: 16. The wheel within the wheel. The wheel represents the part that man has to do in carrying on the Lord's work, and the wheel in the middle of a wheel represents the spirit of God who dwells in the servants of God and aids them in every good work.

There were twenty-four churches at the first roll-call. These churches are in, and contiguous to, Johnston County. There are at present six other churches which will labor in and co-operate with this new Association.

R. H. Gower was elected moderator, J. P. Cannady vice-moderator, T. J. Lassiter clerk, C. W. Richardson treasurer, and C. W. Blanchard historian.

Reports were read on the different objects of our Convention, and each church pledged to each object, so there will not be one blank in the minutes.

This is a good start. I think there is not one other Association in the State which can show such a record. Let every church see to it that not one more year shall hear the pitiable response to the call for pledges: "We can't pledge anything for this object." This Association has made a splendid start. The pledges for State Missions alone amounted to $675.00. This is almost as much as the old Raleigh pledged before she sent out this daughter. The pledges were splendid in all objects.

After the church had pledged for State Missions, that much beloved brother, Jno. C. Scarborough, arose and made a liberal pledge for himself and wife. This led to several other individual pledges.

With such men as Beaty, Cannady, Pool, Holt, Gower, Lassiter, Richardson, and a host as worthy, the ministers will be able to do a great work for the Master in this new Association.

The time of meeting will be Thursday after the first Sunday in November. Clayton has asked for the next session, and if the readers do not see a correction, they may know she succeeded in getting it.

There are great possibilities before this new Association.

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NOTICE OF SALE.

By virtue of a judgment of the Superior Court of Wake County, made in special proceedings, entitled S. S. Rogers, Executor of Wm. Jinks vs. Julia Jenkins and others, we, as Commisioners appointed by the court, will, on Monday, the 4th day of January, 1904, at 12:00 M., sell to the highest bidder the following described lot of land in Wake County, near Apex, known as the home place of William Jinks, deceased: Begins at a white oak on the south side of White Oak Creek, Jesse Howell's corner, runs south with said Howell's line 196 poles to a stake in said Howell's line; thence east 76 poles to a stake and pointer in C. S. Jinks' line; thence north 215 poles to a maple on the south bank of said creek to the beginning, containing 98 acres, being land conveyed to William Jinks by Seth Jinks by deed recorded in Book 17, page 536, records, Register of Deeds' office, Wake County. Place of sale on the premises as above described, known as the home place of William Jinks. Terms of sale, cash.

H. E. NORRIS,
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MORIGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by J. L. Ferrell and wife, and duly recorded in Book No. 121, on page 725 in Register of Deeds' office, of Wake County, N. C., we will, on Wednesday, the 6th day of January, 1904, expose for sale and sell to the highest bidder, for, cash, at the court-house door in the city of Raleigh, at 12 o'clock m., that tract or parcel of land lying and situated in Wake County, North Carolina, in Little River Township, adjoining the lands of Daniel Scarborough's estate, Hilliard Jones, J. Underhill, and others, and better described as follows:

Beginning at a post oak, D. Scarborough and H. W. Jones' corner, thence north 2 degrees east 124 poles to a pine on said Jones' line; thence with said line north 58½ degrees east 114 poles to a small post-oak; thence south 114 poles to a poplar in the Rocky Branch; thence up said branch to pointers; thence west 53 poles to the beginning, containing 100 acres more or less.

PEELE & MAYNARD,
Attorneys for Mortgage-Assignee.
This 2d day of December, 1903.

Piedmont, N. C., as Mission Field.

The State Mission Board has endeavored to help cultivate the needy sections of our State to the utmost of the resources at command, but I think, sometimes, that one section or place is helped more generously and continuously than others just as important and needy.

I do not believe that this is so much the fault of the brethren who compose the Board as it is owing to the persistent calls and demands of those immediately connected with the work, who keep these places continually before the denomination. The way to secure help is to make your needs felt in the most impressive way.

The purpose of this article is not to criticize or to censure any one, but to call attention to as desirable a section of the State for cultivation by the Board as can be found East, west, North or South.

This is the manufacturing section of the State—territory embracing the counties contiguous to the Southern Railway from Virginia's line to South Carolina's border.

This is, I believe, the most densely populated section of the State, as well as the finest farming region. What more can be mentioned? Hundreds of manufacturing plants, many rapidly growing towns, villages springing up everywhere, rich mineral developments, fine farms and delightful people! Alas, so few Baptist to the square mile! Indeed, we have some able men and vigorous churches in this territory, but most of them are in the towns. Two Associations —Piedmont and Mecklenburg and Cabarrus—have their strength, both in churches and preachers in the towns. Almost without one exception, these town churches are the creatures of State Mission efforts. Ask the pastors, who of their members are the most efficient workers, and invariably the answer will be, "The men and women who were country boys and girls."

It is well to push with might and energy the city and town works, but it is not well to neglect the country people, for from the country must come the material to build up the towns.

The Convention meets in Charlotte —the Queen City—and as so many of the workers will there be gathered together, I take the place of meeting as a nucleus in order to impress some facts which are of great importance.

We strike a circle of one hundred miles around Charlotte and we compose three hundred cotton mills, operating 3,183,350 spindles and 81,404 looms. This proves that Charlotte is the centre of the cotton mill industry of the South, that the Piedmont region is the home of the cotton mill in the South, and an examination will show that mills situated in this section have been the most successful of all textile industries, not only in the South, but in the United States.

Allowing the Southern States to contain to January 1, 1902, 6,250,000 spindles and 130,000 looms, which is the average of the authorities on cotton mill statistics, we find the remarkable fact that over 50 per cent of all the spindles and 60 per cent of all the looms in the South are situated within a radius of one hundred miles of Charlotte. Think of it, over one-half of the spindles and looms of the entire South, representing a combined capital and surplus of $100,000,000 or more, within three to five hours of thee ity. Charlotte is an important point for several reasons:

(1) She is the centre of the manufacturing industry.

(2) Railroad facilities are excellent.

(3) The centre of the best labor in the South.

(4) She is rapidly growing in population.

(5) A great part of this population is coming in from the country.

"What has all this to do with State Missions?" Much every way!

In Charlotte are ten Presbyterian, seven Methodist, with only five Baptist churches. This is not the ratio desirable to those anxious to carry out the great command. One Presbyterian organization has more members than all of the Baptist put together. As it is in the city, so it is in the adjacent country.

Men, intelligent and consecrated workers, are needed to man the field, with the financial power of the Baptist churches of the State behind them as a source of living and then ratios will change and we can feel that we are taking the State for Christ.

C. M. MURCHISON.

Penelope, N. C.

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Am. Baptist Publication Society

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PHILADELPHIA

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Temperance.

Toasts Without Wine.

The Free Methodist, after quoting an item from the National Advocate relating to King Edward VII., to the effect that to drink his health at banquets it was not necessary to drink wine, says:

"The social phase of the drink habit it is one of the most prolific of all the causes which make for its continuance. The jolly fellowship of "the boys" at the saloon and the club induce the unwary to enter and continue in the path of the drunkard which surely leads to hell. Wives and mothers should labor to make home the most attractive place on earth—the place of places where father and the boys will delight to be. Many a wife by her frowns and naggings has driven her husband to the saloon and to hell."

Why the South is Becoming Prohibition.

Advocates of the saloon in accounting for the adoption of prohibition in so many places in the South, give as a reason that the people throughout the South desire to restrict crime among the negroes. To this the Cumberland Presbyterian justly remarks:

"No, the South is not getting rid of the saloon simply because the saloon is hurting the negro. The South is merely doing what every other part of the world would do if it had a chance—it is allowing the voice of the more intelligent and virtuous majority to be heard, and the inevitable result has been the overthrow of the saloon. With this problem solved, and the evils of the rum traffic removed, the solution of the race problem will become simpler, for, except the devil, the only consistent and faithful advocate of ignorance and immorality is the saloonkeeper, and his influence on the negro has helped neither the mind nor the morals of the black man."

Drink Causes 90 Per Cent of the Minor Crimes.

It is obvious that 90 per cent of the minor crimes that come before a magistrate have their inception in drink. Take, for instance, the records of last year for this court alone. Under the head of "intoxication" there were 20,000 cases out of a total of 105,000 cases. I would say that this speaks for itself. This number, however, is exclusive of the 2,000 drunk and disorderly cases, and the 10,000 cases of violations of corporation ordinances, fully 50 per cent of which are due, in the first place, to excessive drinking. What is it that is responsible for this state of things? The habit of treating. Treating is an American vice that does not exist in any other part of the world. Treating is undoubtedly responsible for much of the excessive drinking. Men drink for the sake of conviviality when they do not want the liquor. It is an unfortunate practice, that is just as prevalent in the Fifth Avenue clubs as it is in the groggeries of Water Street.—Statement by Magistrate Barlow at the Centre Street Police Court.

Why a Fortune Was Renounced.

It may not be generally known what led Mr. Charrington, the great philanthropist of England, to take such an interest in all charitable enterprises, especially those of temperance. The story as told by himself is as follows:

"When first engaged in mission work over thirty years ago, I was passing a public house one night when I saw a poor woman with two children push open the swing door and say to her husband: 'Oh, Jack, come home and give me some money; the children are crying for bread.' The brute came out, and with one blow felled her to the ground. I looked up, and over the public house I read: 'Charrington, Head & Company's Entire,' and I thought, 'If one house of my father's has caused this, for what are the hundreds owned by him responsible? I will never enter the brewery again, nor touch any of the money made by it.'" "And you stuck to your resolve?" "I did. I was the eldest son, and my younger brother succeeded to my position." "You were disinherited?" "My father allowed me simply enough to live upon in comfort, and only when in his last illness did he admit that I had done the right thing." "And the fortune you relinquished was a large one?" "According to my lawyer, who investigated the matter for me, the precise sum was £1,250,000."

The Hepburn Bill.

Which passed the House in Congress at its last session, but was pigeonholed in the Senate, and will come up again in the next Congress, reads as follows: "All fermented, distilled or other intoxicating liquors, or liquids, consigned into any State or Territory or remaining therein for use, consumption, sale or storage therein, shall, upon arrival within the boundary of such State or Territory before and after delivery, be subject to the operation and effect of the laws of such State or Territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquors or liquids had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

"Sec. 2. That all corporations and persons engaged in interstate commerce shall, as to any shipment or transportation of fermented, distilled or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids or the shipment or the transportation thereof, of the State in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise."

If all good citizens will bestir themselves and write to their Congressmen urging the passage of this righteous measure, it will be passed.

If you have any trouble with lamps—any trouble whatever—send for my Index.

I know of no lamp-disease that it does not cure immediately.

Costs nothing.

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Read This Notice.

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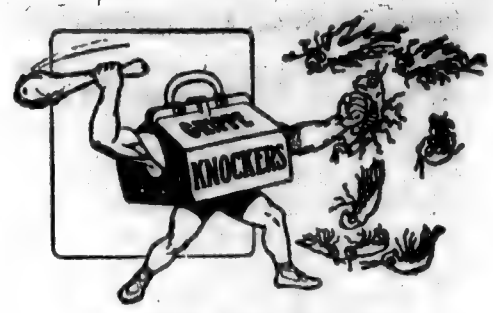

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Mailed on receipt of price.

FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 60 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $8.50 per acre. Terms reasonable.
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AT ALL DRUGGISTS, 10c., 25c., 50c.

..OXFORD SEMINARY..
OXFORD, N. C

There will be a few vacancies in dormitories at the beginning of Spring Term on January 5, 1904. Students purposing to enter then, will do well to apply at an early date. The charge for board and full Literary Tuition for Spring Term will be $70.00.

F. P. HOBGOOD, President

CROSS & LINEHAN CO.,

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First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

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For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

Marriages.

HASKINS — TOMMASSON. — In Granville County, N. C., November 25, 1903, by Pastor J. A. Stradley, Mr. Charlie B. Haskins and Miss Lella Bell Tommasson.

WRIGHT—PARHAM.—In Vance County, N. C., November 25, 1903, Mr. Harry Wright and Miss Mattie Parham, daughter of Mr. James Parham, R. N. Marsh officiating.

BRITTON—ASKEW.— Married, November 25th, in the Baptist church at Harrellsville, by Elder Thos. G. Wood, Miss Nora Valentine Askew of Harrellsville, N. C., to Mr. Herbert Irving Britton of Norfolk, Virginia.

BOOTH—MARSOM.—On November 25, 1903, at the residence of T. B. Marcom, the bride's brother, Miss Sallie H. Marsom, of Wake County, to Rev. J. H. Booth, of Elkin, N. C., Rev. H. W. Norris officiating.

Obituaries.

Hannibal Nero Parker.

Hannibal Nero Parker was born in Wake County, March 30,1830, and died at his home near Raleigh, October 20, 1903. His father, before the war was a large slave owner and planter. Much of the plantation responsibility devolved upon the son and developed in him a positiveness and force of character that became a part of his very life. Being an only son, he lived with his parents on the farm until his twenty-ninth year, when he was married to Mary E. Waitt, also of Wake County, and moved to Davidson County, near Thomasville, but almost before he was settled in his new home with a young and loving wife, he was compelled to leave all and take up arms in the war which swept away a large part of his father's estate and much of his own property. After the close of the war, he returned to Wake County to be near his aged father and mother and lived on a part of the old home place until his death.

In peace, as in war, he served his country faithfully, in a quiet, unobtrusive but diligent manner. He had no taste or inclination for public life. He detested shams and show of every description. His greatest ambition was to prepare his children for useful citizenship and to see in their lives such principles of honor and strict integrity as he had tried to teach both by precept and example. To him a good name was a priceless heritage. His motto in life was the "Golden Rule" as correctly as he could interpret and apply it. In his dealings with his fellowmen, he would suffer loss rather than see others suffer, who lawfully owed him.

He was careful never to countenance any transaction or conversation of questionable propriety.

For several years prior to 1890, when his health gave way, he was an active deacon in the Baptist church at Inwood. In his church work and religious life, as in secular life, the same sturdiness of character and manhood was shown—not emotional or demonstrative—not a follower after new isms and fads, but true and solid to the core. No man could impeach his integrity or question his motives. No one could doubt as to where he would be found or what position he would take. He was always outspoken and fearless in defense of right and denunciation of wrong.

For years he was an intense sufferer. He welcomed death as a relief from physical suffering. He realized the end was near for days before anyone else believed it. He discussed it freely and made ready as best he could all temporal affairs. He passed away as peacefully as a sleeping child to awake in a better world.

Thus passed from time a husband, a father, a citizen whose life was worth the living, who believed in doing rather than pretending, who is now enjoying a blessing, if there be a blessing for the pure in heart.

BENEFITS UNFORGOTTEN.

A Tribute to Col. Blackwell by F. M. Jordan.

I must express my appreciation and high esteem for my dear friend, Col. W. T. Blackwell. He was one of my best friends on earth. When I lived in Orange County, I was pastor of Bethel church in Person County, near where Col. Blackwell's father then lived. I baptized four of his sisters in old Brother Drury A. Harris's pond, two of them his twin sisters, so near alike that I never could tell one from the other. Those who saw them baptized said it was a beautiful scene. Their mother told me there never was a ribbon's difference in their dress, and that they were always together, wherever one went the other was sure to go. I think they were about sixteen years of age. Soon after their baptism, one of them was taken sick and died, the other said she did not care to live any longer, and just one month after, if I remember correctly, she died and joined her sister in the glory world. So that a very endearing tie has always existed between myself and all the family.

I was pastor of the church in Durham for four years, just at the time when Col. Blackwell began the tobacco business, and to found the city of Durham. So that I was with him a great deal, and he always manifested a great fondness for me. On one occasion Brother J. B. Richardson and myself were carrying on a glorious meeting out in the old church where our dear brother John L. Markham's wife, his sister, now lives. One night I requested all the business places in town to close their doors one hour and a half each day, giving all an opportunity to go to church if they desired to do so. Col. Blackwell was then working about 150 hands. He was the first man to go to his factory and dismiss all the hands and told them if they did not go to church it would be their own loss. So that every business house in town, saloons and all, closed the time requested each day, and there were 55 conversions in the meeting. Eternity alone will disclose the good of this action by Col. Blackwell. He did a great deal for the education of his brothers and sisters, had a soul as big as a barrel, and was always helping somebody, and doing good to others.

The Baptist State Convention met in Hillsboro in 1868, and Col. Blackwell sent me twenty-five dollars to repair my house and fix up nicely for the Convention.

After I came to the mountains, he came up one summer to see me, and found that I was being imposed upon financially; he went back to Durham and he and Col. J. S. Carr sent me a check jointly, for $300. He and Col. Carr were together in business at that time. This is not all by far that these two friends have done for me. I have often said, and so say I again, that W. T. Blackwell and Julian S. Carr were two of the best friends I had on earth—one is gone and the other is left. How could I do otherwise than to express my gratitude to God, and to the world, for such friends.

May the God of all grace help the dear aged mother to bear up under this sore bereavement, looking forward to that no distant day when God will wipe the last tear from her beclouded eyes, and lead her to fountains of living waters, and sorrowing and sighing shall flee away. The Lord bless all his dear brothers, sisters and friends. May they all be prepared to serve God in this world, and at last meet in heaven where those who meet shall never part, and those long parted meet again.

F. M. JORDAN.
Calvert, Transylvania Co., N. C.

Let us try to make our lives like songs, brave, cheery, tender and true, that shall sing themselves into other lives, and so help to lighten burdens and cares.

CURES OLD CHRONIC RHEUMATISM.

Impure Blood—Treatment Free.

William Brischo, New Orleans, writes: "I am very glad to speak a good word for B. B. B. (Botanic Blood Balm). My blood was thin and poor and I had suffered agonies from Sciatic Rheumatism. I had pains in the neck and shoulder blade, joints and back, and half the time I could hardly sleep. But thanks to the use of Botanic Blood Balm (B. B. B.), I am a well man. B. B. B. is a wonder. I have no more aches and pains, and my blood is pure and rich." If any one suffers from swellings, Bone Pains, Aches and Pains in the Back or Joints, flesh puffs up, all tired out, Itching Skin, Boils, Eczema, Scrofula, Ulcers, etc., the blood is impure. To cure all these syptoms take B. B. B. It works like magic. B. B. B. cleans out the posions and impurities and makes new, rich blood; aches and pains vanish forever. Over 3,000 voluntary testimonials of cures by using B. B. B. Thoroughly tested for thirty years. Druggists, $1. Trial treatment free by writing. Address BLOOD BALM CO., 82 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice given.

MEETING BAPTIST STATE CONVENTION, CHARLOTTE, N. C., DECEMBER 9-13, 1903.

Account of the above occasion the Southern Railway announces special low round trip rates. Tickets on sale December 8, 9 and 10, with final return limit October 16th. Round trip rate from Raleigh $7.30; correspondingly low rates apply from all other stations.

For further particulars call on any agent Southern Railway, or address, T. E. GREEN, C. T. A., Raleigh, N. C.

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THE E. W. VANDUZEN COMPANY,
Buckeye Bell Foundry, Cincinnati, O.

SOUTHERN RAILWAY.

In effect November 1, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

12:30 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Goldsboro to Greensboro, connecting at Greensboro with train No. 35, "Florida Express," for Charlotte, Columbia and Savannah. No. 37, "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 6.50 a. m., No. 112, daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 103, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 136, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 138, daily for Goldsboro and local stations.

C. H. ACKERT,
General Manager.
W. A. TURK,
Pass. Traf. Manager.
S. H. HARDWICK,
G. P. A., Washington, D. C.
R. L. VERNON,
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City Ticket Agent.
Office in Yarborough House Building, Raleigh, N. C.

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FOUNDED 1833 BY THOMAS MEREDITH.
ORGAN OF THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

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(Organized 1901.)

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We assume that subscriptions are to continue until ordered discontinued, unless it is specifically agreed that the subscription shall stop when out. The evidence of our recognition of this agreement is the three letters S. W. O. on your label. If it is not there, we shall feel at liberty to send the Recorder indefinitely, expecting you to pay for it.

Heresy in the Carolina.

The following preambles and resolutions were unanimously adopted by the union meeting of the Carolina Association, November 23, 1903:

Whereas, as one of the pastors in our Association has preached and has published and circulated a sermon in which he denies the immortality of the souls of the unregenerated, and claims that the wicked will be annihilated;

And, whereas, as another of the pastors in our Association has identified himself with what is called the "holiness movement," and which "movement" has brought trouble and confusion to a number of our churches;

And, whereas, said pastor has held open communion in some of our churches;

And, whereas, these brethren have departed from the established doctrine and practice of the Baptist denomination; therefore be it

Resolved 1. That we, the representatives of the churches of the Carolina Association, reassert our loyalty to the established doctrines and practices of the Baptist denomination.

2. That while we have the kindest regard for these brethren personally, we regard their teachings and practice in these things as rank heresy.

R. P. CORN,
Moderator.
T. FEW SHIPMAN, Secretary.

He that forgives makes his heart a garden of blessing. It will be fragrant with joy and fruitful of strength.

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Absolutely Pure
THERE IS NO SUBSTITUTE

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THE BEST
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AN ELEGANT BIBLE!

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Happiness of the godly. PSALMS I, II. *The kingdom of Christ.*

B. C. 1520.
CHAP. 42.

Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you [g] now seven bullocks and seven rams, and go [h] to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray [i] for you: for [k] him will I accept; lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

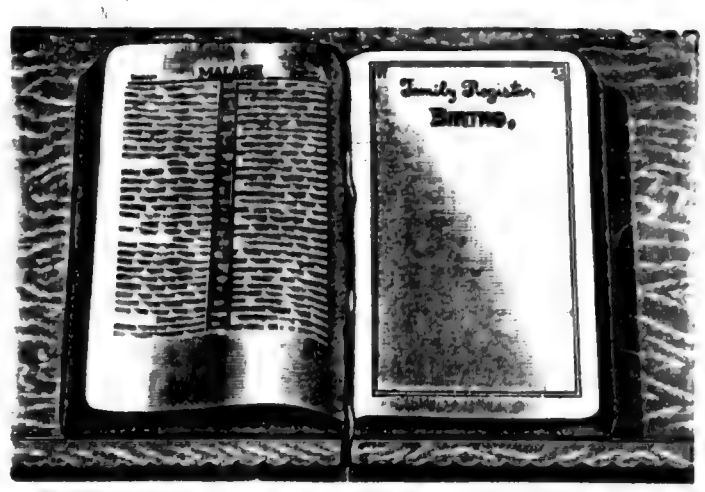
11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed [l] the latter end of Job more than his beginning: for he had [m] fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, [5] Jemima; and the name of the second, [6] Kezia; and the name of the third, [7] Keren-happuch.

[g] Nu. 23, 1. 1 Ch. 15, 26. Ez. 14, 20. Heb. 10, 4, 10-14.
[h] Mat. 5, 24.
[i] Gen. 20, 17. Jam. 5, 16. Heb. 7, 25. 1 John 5, 16.
[k] his face, or, person.
[l] the face of Job.
[m] added all that had been to Job unto the double. Zech. 9, 12.
[5] Isa. 40, 2.
[6] chap. 19, 13.
[7] chap. 8, 7.



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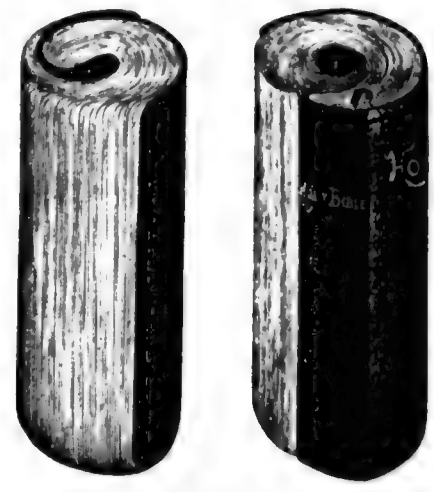

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JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 25.

RALEIGH, N. C., WEDNESDAY, DECEMBER 16. 1903.

SEVENTY-THIRD SESSION OF THE BAPTIST STATE CONVENTION.

The messengers and visitors of the Seventy-third Baptist State Convention assembled at Charlotte, December 9th, at 7.30 p. m., in the house of worship of the Tryon Street Methodist Church at Charlotte, into the homes of which goodly city they had been received with warmest greetings. The congregation occupied the full seating capacity of the large edifice.

One contemplates an hour like this with indescribable sentiments. Here are the rich memories of seventy years of work; here the thrill of the Lord's Command to Go Forward; here the upsetting realization of triumphs and plans not so much greater than our faith as greater than our conception of our own capabilities; here the new and larger dreams of the work God shall give us; here the fresh hope of a new and nobler Commonwealth; here the glad greetings of brothers beloved, men who have met from year to year for half a century, men who have known only the lesser burden of these last twenty-five years of building on the great structure of our work; here the young man just awakening to the meaning of this meeting. Here songs and prayers and worship and feeling too deep for speech.

And yet it is indefinable. We can only name the names of things, but who can tell the spirit that moves in such an hour as this and who can speak forth the thoughts of this hour?

But we can tell one thought, one trend in every mind. Not one here but his mind moves up to God, in gratitude and in covenant-renewal.

THE SERMON.

The Convention opens with a sermon—the long established centre-piece of Baptist worship. Pastor C. W. Duke, of Elizabeth City, was, by previous appointment, the preacher. His text was Hebrews 1:1-3.

The letter to Hebrews, said the preacher, was written in the purpose to set forth the superiority of Christianity to Judaism. The theme in general of the sermon was "The Finality of Christianity" —in particular the modes in which Christ's glory is made manifest. These are:

1. In the divine Revelation. "God having of old time spoken unto the fathers," etc.
2. In creation. "Through whom also He made the worlds."
3. Divine Providence. "And upholding all things by the word of His power."
4. In the work of Redemption. "When He had made purification of sins."
5. In heaven. "On the right hand of the majesty on high."

Some of the striking sentences were: "The Bible is not God's only revelation. There is Nature and Conscience and Experience. The Bible is, however, the supreme revelation. The others are deficient in that they tell nothing of the Christ."

"Nature tells only the truth, and the Bible is never false. When Theology and Geology shall become perfect sciences no contradiction will be found."

The discourse was quite interesting and the audience received it with profound attention.

ORGANIZATION.

President Marsh was re-elected—so swiftly that he had no time to retire from the chair even for a moment. Secretaries Broughton and Moore were also re-elected. The following brethren were chosen vice-presidents: W. C. Dowd, T. M. Arrington, R. A. Sentelle. Mr. Walters Durham, the efficient Treasurer, was re-elected; and Mr. J. M. Stoner, who for years has represented Western North Carolina in the Treasury, was re-elected Assistant Treasurer. Of course Livingston Johnson, the ideal Corresponding Secretary, was re-elected. Mr. F. H. Briggs was chosen auditor, succeeding Mr. J. B. Martin, who declined re-election. The following brethren who have served for long as trustees of the Convention were re-elected: W. C. Tyree, C. M. Cooke, F. P. Hobgood, T. H. Briggs, L. R. Mills.

Pastor A. C. Barron gave us a beautiful welcome, combining the lively spirit of Charlotte with his own devout spirit. He pleaded in conclusion with the messengers to let the people know if they knew the Risen Lord. Without warning President Marsh called upon Elder B. W. N. Simms, of Waynesville, to respond. This he did quite graciously. The formalities of welcome were ideal—brief, genuine, with no "Baptist brag" in them, and, on the other hand tender appeals to the Christian spirit.

After recognizing a number of visitors, including Secretary Gray of the Home Board, Editor Prestridge of Louisville, President Poteat of Furman University, the Convention adjourned until Thursday morning at 9.30.

THURSDAY MORNING.

Pastor C. L. Greaves of Reidsville, conducted devotional exercises.

The Corresponding Secretary then presented the report of the year's work, which we print on our second and third pages. It is the best report in the Convention's history, and it will thrill the reader as it thrilled the Convention. State Missions are practically out of debt.

Elder Tyree introduced a resolution calling for the appointment of a Committee on the Spiritual Condition of the Churches. It passed, and W. C. Tyree, J. E. Ray, W. F. Reece, C. H. Durham, J. L. Egerton, R. H. Herring, R. C. Brown, A. J. Martin, and T. P. Stewart, were appointed.

THE ORPHANAGE

Elder G. N. Cowan, of Kinston, submitted the report on the Orphanage. During the last year a new dormitory for girls has been built, the funds having been given by Mr. J. C. Whitty, of New Bern, in memory of his daughter. There are now 265 inmates. Of course the admirable management of the institution was most heartily commended. None of our institutions are more fortunate in this respect than the Orphanage. At every point there is a worker worthy of his or her great and delicate mission.

On the subject Elders G. N. Cowan, H. W. Battle, J. B. Boone, made appropriate speeches. Dr. Hufham introduced a resolution urging Editor A. Johnson to remain in North Carolina and authorizing the Orphanage Trustees to go to any reasonable length to keep him in his present position. The Convention enthusiastically passed the resolution, all standing. I am sure the men and women in our churches that read Charity and Children or have heard Brother Johnson speak will heartily second this action; and they will be glad to know that Brother Johnson has decided to remain at his post, even though his salary of $1,200 is considerably short of that offered him by others. He is willing to pay a good deal to remain in North Carolina. He is a North Carolinian indeed.

Dr. Hufham announced that a a brother present was ready to give $1,250 to build a library at Thomasville if the Convention would raise an equal sum. Upon motion of C. W. Scarboro, the churches were requested to raise this amount. Certainly no more appropriate gift could be made to our beloved Orphanage than a fine library.

Dr. Hufham called upon the Convention to raise $50.00 to purchase a portrait of Martin Ross, the man who did most to make way for the Convention and its work. Of course the sum was raised; and the strong countenance of this great man will look down upon the faces of our sons at Wake Forest College.

SETTING A STAKE FOR EDUCATION.

Special arrangements were made to hear at this hour from E. M. Poteat, the President of Furman University, a son of North Carolina and Wake Forest, whose attainments shed great lustre on our State and College. Although pressed for time he gave the Convention a memorable message—for one thing giving us an example of saying a great deal in a short speech, an art that Baptists must learn or ruin the Convention.

Brother Poteat's theme was God's Provision for a Continuous Christian Testimony, and the Relation thereto of an Educated Ministry. To support his argument he went to the Scriptures and opened our hearts with them in the way that men describe as wonderful—when new light breaks forth from old familiar texts that seemed long ago to have been expended. He quoted Jesus in the Great Commission; Paul in Acts 20, 25, and again in Timothy 6, 20, and II. Tim. 4:1,2,3, and Isaiah 32:2. Let us quote these Scriptures.

"1. Go ye * * * make disciples * * * teaching them to observe all things whatsoever I have commanded you." This is Christ's imperative for true witnessing to Himself.

2. Acts 20, 22-25: "I go bound in the spirit unto Jerusalem * * * . I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God." This is Paul's statement of the supremacy of the obligation to maintain the witness to the Christ.

I. Timothy, 6:20: "O Timothy, guard that which is committed unto thee."

II. Timothy 4: 1,2,3: "I charge thee in the sight of God, and of Christ Jesus, * * * preach the word."

Isaiah 32:2: "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

A great preacher is God's last resource. By His ministers must the testimony which He has given be maintained. And they must be trained. It was the perception of this fact that brought forth our colleges.

There are three dying divisions of the Christian body, he continued: The Primitive Baptists; the Quakers; the Salvation Army. They made the fatal blunder of neglecting to educate their preachers.

Thus the speech drove home a great stake for our colleges and Seminaries and particularly for the education of ministers. No wonder that Professor Sampey found it unnecessary to make an address, and raised considerably more for the helping of our men at Louisville than at any former session.

Pastor J. E. Smith, of Concord, submitted the Report on the Board of Education. There are now at Wake Forest College about 50 young men who receive aid through the Board from the churches. There are reported from Bethel Hill ten ministerial students, twelve from Mars Hill and many others at Buie's Creek and other institutions. Brother Smith spoke briefly, and he was followed by Dr. J. R. Sampey, of the Chair of Old Testament in the Southern Baptist Theological Seminary, who made no formal address, but gave the Convention the greetings of the Seminary. He requested the messengers to contribute funds for the support of North Carolina ministers in the institution. More than $1,000 was pledged, which breaks the North Carolina record for this object.

After recognizing Editor Graham, of the Christian Index, Georgia, Pastor John Bass Shelton of Chester, S. C., A. C. Cree, of Louisville, Ky., R. T. Bryan of Shanghai, the Convention adjourned for dinner.

THURSDAY AFTERNOON.

This session was opened with the appointment of the working Committees, the final step in getting a great Convention "down to business."

Under miscellaneous business the Committee on Durham Monument reported that $350 was in reach; and it was ordered that the Committee consult with Dr. Durham's family with a view to putting up the memorial. It was further ordered that C. B. Justice take charge of exercises in memory of Brother Durham at the next Benefactor's Day of the Baptist Female University.

Upon motion the Constitution of the Convention was changed so that every officer shall be elected by direct ballot. This is the Baptist way and the right way.

Corresponding Secretary MacDuffie submitted the Report of the Minister's Relief Board. More than $1,500 was received last year. One-third of this was carried to the Permanent Interest-bearing Fund, the balance distributed to needy ministers and their widows who are in need. Three beneficiaries have died during the year, among them the beloved T. M. Honeycutt. There are now on the Board 30 beneficiaries, including women. The new president of this Board, Elder C. J. Thompson, spoke briefly on the work.

After recognizing Dr. Flippo of the American Baptist Publication Society, the session adjourned.

THURSDAY NIGHT.

Woman's Work and Foreign Missions came well together on Thursday night. Elder Scarboro con-

(Continued on Page 4.)

Seventy-third Annual Report of the Board of Missions and Sunday Schools, 1903.

"Praise God from whom all blessings flow."

Never before has it been the privilege of our Board to submit such a report as, under the blessings of God, we are permitted to present to this, the seventy-third session of the Baptist State Convention.

Reports of most gracious meetings have come from every quarter. Indeed this has been a year notable for its great revivals. In our churches and on our mission fields large numbers of souls have been won for Christ. The total amount contributed exceeds that of last year by $8,000. This indicates that in time of prosperity our people have not forgotten the Giver of it all.

RETROSPECTION.

Nine years ago the Convention met in this city. The report of the Treasurer that year, as compared with his report for this year, shows gratifying progress. We gave for—

	1894.	1903.
State Missions.	$14,332.63	$26,302.80
For. Missions..	6,916.92	17,561.15
Home Mis. ...	2,538.88	7,762.15
Education	3,153.75	4,071.48
Orphanage ...	9,937.40	25,600.86
Min. Relief....	980.59	1,736.27
S. S. I. Col....	.....	65.86
Stu. Aid Fund.	559.95	67.81
Total	38,420.12	82,568.38

The Baptist Female University had not then opened its doors. There had been raised toward paying for the lot $18,380.00. We now have a magnificent plant, in the heart of Raleigh, worth $150,000.00, with two hundred and fifty pupils. Wake Forest reported at the Convention nine years ago, an enrollment during the fall term of two hundred and seven. This year the enrollment up to date has reached three hundred. There were then one hundred and twenty-six children at the Orphanage; there are now two hundred and sixty. The Orphanage plant was then worth $25,000; it is now worth $150,000.

We have missionaries in thirty-five of the fifty-nine Associations. A half-dozen others do Associational Mission work in co-operation with our Board.

The Tar River Association covers more destitution than any other Association in the State, and hence a larger appropriation is made to that than to any other. It should be observed, however, that over sixteen hundred dollars of this amount is raised in the Tar River as Associational Missions, leaving only thirteen hundred as a direct appropriation from our Board. In addition to this the Tar River contributes liberally to State Missions. When these things are considered, we are putting less than a thousand dollars in the Tar River above that which is raised in their own bounds. Associational Missions are included in the appropriations to the Tar River, because that body works in perfect co-operation with our Board, making all its applications direct to the Board and sending the names of all of its missionaries, subject to the approval of the Board. Below is given a report of the work this year as compared with the report of last year:

SUMMARY OF WORK REPORTED ON MISSION FIELDS.

	This Year.	Last Year.
Number of sermons preached	8,112	8,304
Churches supplied..	579	477
Outstations supplied	219	279
Persons baptized....	1,217	1,176
Number added by letter	1,041	994
Protracted meetings held	219	225
Professed conversions	2,361	2,222
Houses of worship building	38	52
Houses of worship finished	11	10
Churches organized.	16	25
Bibles and Testaments distributed.	560	442

There were forty-one more baptisms on mission fields this year than last and one hundred and thirty-nine more conversions.

FUNDS RAISED BY MISSIONARIES.

	This Year.	Last Year.
Paid on salary..	$11,568.18	$11,539.54
Building and repair'g churches	13,399.00	8,361.34
For State Missions	1,256.79	1,263.00
For Associational Missions...	633.23	381.37
For Foreign Missions	1,249.52	703.37
For Home Missions	659.40	492.00
For Ministerial Education	377.07	472.35
For Ministerial Relief	.....	129.05
For Sunday-schools	108.52	36.08
For Baptist Orphanage	1,077.77	1,327.27
For Parsonage.	112.10	400.00
For other objects	4,328.18	2,854.18
Total	34,769.00	27,959.55

It will be observed by the above comparison that $6,809.68 more was contributed on Mission fields this year than last. The increase is, to pastors' salary, $28.64; to church building, $5,037.66; and to the objects of the Convention, $1,743.38. The greatest increase is to Foreign Missions.

SUNDAY SCHOOLS IN MISSION FIELDS.

	This Year.	Last Year.
Number of schools...	201	169
Number of pupils enrolled	12,506	11,096
Officers and teachers	1,160	1,008
Conversions from school	667	744
Church members in Sunday-school	2,912	2,051
New schools organized	62	34
Contributed for expenses	$2,195.82	$1,763.99
For State Missions	45.04	13.92
For other objects.	956.65	662.18

There is a discrepancy between the number of new schools reported and the difference between the number of schools this year and last. Sixty-two added to the number reported last year would make the number this year 231 instead of 201. This can be accounted for in two ways. There has been considerable change in our mission fields since last year. A number which were aided by the Board last year have become self-sustaining, and new fields have been opened up. This, in part at least, explains the change in figures. The other way in which it may be accounted for, is the difficulty in gathering accurate statistics. The Board believes that if absolute accurate Sunday-school statistics could be obtained, it would be shown that we have many more schools in mission fields than have been reported.

In its report last year the Board deplored the fact that there were not more schools reported from the mission fields. The Corresponding Secretary sent out a special letter to the missionaries urging them to press the Sunday-school interests more vigorously on their fields. We are glad to note the improvement in this department of our work, as shown by the above comparative figures. Sixty-two new schools organized, an increase of 1,416 in enrollment, 861 more church members attending Sunday-school this year than last, and an increase of $760.12 in contributions, are some of the evidences of the growing interest in the Sunday-school work on our mission fields.

MISSION CAMPAIGNS.

In the Mount Zion Association a campaign was made by the pastors in the interest of our denominational work. This campaign lasted for three weeks, and most of the churches in the Association were visited. All the objects of the Convention were discussed, and new interest was awakened among the churches in behalf of all our denominational enterprises. We wish to give our hearty endorsement to this movement, and commend it to the pastors and interested laymen in all our Associations. A State-wide campaign in the interest of Missions, Education, the Orphanage and Relief Board, would do incalculable good in the way of enlisting our people, and bringing them into sympathy with all our work.

FINANCIAL CONDITION.

A week ago the situation was distressing. It seemed hard to make the brethren realize the true condition of affairs, and it appeared that we would be forced to report a large indebtedness. Within the last week, however, the brethren seem to have become thoroughly aroused, and the financial report is much more favorable than we had dared to hope a few days ago that it could be. More money was sent in for State Missions last week than during any previous week in the history of the Convention. Last year the Treasurer reported $23,674.35 for State Missions. One thousand, one hundred and thirty-seven dollars and twenty-five cents was due by the Home Board at that time, but was not sent till after the books closed. That amount, properly belonging to last year, should be deducted from the amount reported this year. The amount reported this year is $26,303.80; deducting the $1,137.25 referred to above, leaves as the total receipts for this year $25,171.55. This is $359.95 more than was reported last year. As we received less from the Home Board than last year, the increase from the churches is $2,200 over last year.

While our hearts overflow with gratitude at being able to make this report, it should serve as a warning against the hazardous policy of leaving so much to be done during the last week. If last Sunday had been excessively inclement, this financial report would be very different. Let us learn to do our work systematically and not leave so much to be done in one week.

RECOMMENDATIONS.

1. We recommend that the pastors and churches secure the services of our ministerial students at Wake Forest and the Seminary, when practicable, for supply work and to aid in meetings during vacation.

2. We would urge the pastors of our strongest churches to assist our missionaries on their fields, by holding meetings for them when requested to do so. We believe this arrangement would be more satisfactory than to have the Board assign pastors to the Mission fields as was done under the "Volunteer Plan." This is a great opportunity for usefulness, and we trust our pastors will consider it seriously.

3. In view of the new fields opening up in many sections of the State, and of the pressing and urgent appeals to the Board for aid, amounting to much more than we can meet with the means at our command, we recommended that the churches undertake to raise for State Missions next year $30,000.00.

CO-OPERATION.

We appropriated this year $300.00 to the work of co-operation. By this we mean work among the colored people, in which our Board, the Home Mission Board, and the Home Mission Society co-operate. This is the second year of the third term. According to our agreement we will appropriate to this work $200.00 next year, which ends our contract with the other organization. It is expected that the Home Mission Board will undertake a more definite work among the colored people.

WOMAN'S WORK.

The subjoined report of the Central Committee gives valuable information as to what the women are doing through their Missionary Societies. The Woman's Missionary Societies do much to create in the churches interest in missions. From two average Associations in the central part of the State the following significant figures are gathered. Leaving out the stronger churches in both these Associations, it is found that in one of them the churches which have Societies average $51.14 for Missions, while those without Societies average only $15.05 for Missions.

In the other Association those with Societies give $19.73, those without $3.59. These figures show the stimulating effect of Societies on the churches.

The Societies also teach the great advantage of system in our giving. Last year the 315 Societies reported $12,003.00 for Missions, or an average of $34.00 each, while the 1,700 churches reported $44,909.24, or an average of a little over $25.00. It will be seen by this that the Woman's Missionary Societies gave a third more to Missions according to their numbers than the average church. This is because all the members give, and give every month. This is a secret in making contributions, that our churches need very much to learn. We desire to commend most cordially the excellent work done by the Societies. It is clear to your Board that this work deserves, and should receive, the hearty support and encouragement of all our pastors.

REPORT OF SUNDAY SCHOOL COMMITTEE.

The Sunday-School Committee submits below the report of Mr. T. Neil Johnson, Field Secretary, and calls attention to the character of his work. He has rendered most valuable service—none the less appreciated because it has been quiet. We desire to record our regret upon his retirement.

The committee respectfully recommends that the Sunday-school work be outlined upon the present organic basis, and that the financial support shall be derived, so far as possible, from contributions specifically designated for this purpose; and, further, that the State Board of Missions and Sunday-schools be instructed to make up any deficit in this cause not exceeding $1,000.00 per annum. We recommend also that the committee be instructed to engage a Sunday-school Missionary.

N. B. BROUGHTON,
Chairman.

REPORT OF T. NEIL JOHNSON, SUNDAY SCHOOL SECRETARY.

I hereby tender you a report of my work as Field Secretary, covering eight months of the past year, prior to my resignation.

To promote the inspirational side of my work I have delivered sixty-eight addresses in connection with six Institutes, six Conventions, nine Teachers' Meetings and one Association.

To foster the training side of the work I conducted training classes in nine of our colleges and academies last spring. I spent two weeks, on an average, at each institution, and two hours each day was devoted to lec-

ture and practice in actual preparation and teaching of Sunday-school lessons. The conditions for training, as distinguished from talk, were ideal. These students entered heartily into the practice-teaching, and here I did the best work of my life. Of those who entered fully into the study and practice-work for the entire two weeks' course there were 218 young men and women, who go back to 151 different churches, located in forty-eight different counties of our State.

Respectfully submitted,
T. NEIL JOHNSON.

Report of Managing Committee of Baptist Book Store

Near the beginning of the present year we secured as manager of the Book Store, W. O. Allen, a man of life-long experience in the mercantile business. The manager has given very close attention to the business. He has mastered every detail and has put as much energy into it as if it had been his own private business. The manager has submitted to your committee a very plain and comprehensive report, giving an itemized statement of all accounts due the store and by whom, and all amounts due by the store and to whom. From this report we give a condensed statement, which will show the exact condition of the store to December first. Since that date a few accounts have been collected and payments made on bills we are due.

Statement by Manager of Baptist Book Store.

Resources.

Bills due	$1,992.34	
Furniture and fixtures	425.00	
Cash	549.17	
Stock	6,000.84	
		$8,967.35

Liabilities.

Notes and bills payable	$1,400.00	
Current acc'ts	3,084.34	
		4,484.34
Present worth		4,483.01

W. O. ALLEN,
Manager Baptist Book Store.

A comparison of this statement with that of last year would make it appear that the present worth of the Store is not as much as last year, but in fact it is considerably more. In 1901, the Board made a donation of $700.00 to State Missions, in settlement of an account which the Store held against State Missions for the year 1900. No official notice was given to the former manager of this action of the Board, and as he very properly held the account against the Board it was counted in the assets of the Store last year. The right to publish the Baptist Almanac was sold to the Book Store, and was valued in the assets of last year at $100.00. It appeared to the manager that as three years had elapsed since the publication of the Alamanac, it was no longer a thing of value, and so it is not considered in the assets. Again, the accounts on the old ledger had been accumulating for years, and many of them were worthless, while those on the present ledger are worth a hundred cents on the dollar.

If all the accounts due the Store could be collected, our indebtedness would be only $642.83, leaving the stock valued at $6,000.84, cost price.

We believe that at least 75 per cent of these accountts can be collected. That would leave $1,000 to be offset by the stock, worth at purchase price, $6,000.84.

One thousand dollars, included in the indebtedness of the Book Store, is money borrowed from a bequest to State Missions, which can be carried indefinitely, so long as interest is paid annually.

It will be seen by this statement that the Store is on an absolute safe basis, and could at any time pay all claims against it.

There has been a feeling on the part of many of the brethren that we should close out the Book Store, or make it strictly a supply store, as it formerly was. The brethren who hold this opinion do not think that we, as a denomination, should engage in the general book store business any more than in any other general merchandise. We, your committee, would recommend that the Board be allowed discretion in this matter to close it out if they think best, when in their judgment they can do so without loss, or restrict its business to supplying Sunday-school and religious literature such as the denominational needs.

LIVINGSTON JOHNSON,
J. W. BAILEY,
R. N. SIMMS,
Managing Committee.

Foreign Missions.

Your Board has nothing more gratifying to report than the awakening among our people to the importance of Foreign Missions. The subject of Foreign Missions was perhaps never so popular, nor interest in it so general in our State as it is to-day. At our Associational meetings the discussions of the reports on Foreign Missions have been deeply spiritual and unusually interesting. There was a marked advance in the pledges to Foreign Missions at nearly all the Associations. The anti-mission spirit which has for so long affected many of our churches, is slowly but surely giving way. A brighter day is breaking upon us, and we confidently expect that North Carolina will soon take her stand nearer the head of the list in her contributions to Foreign Missions.

Glorious reports come to us from the foreign fields. Nine years ago when the Convention met in this city, the Board called attention to the fact that since the last meeting Mrs. Yates, the beloved wife of our honored missionary and Mr. and Mrs. C. C. Newton had all been called to their reward on high. It is the pleasure of your Board to report to this Convention that soon after our last meeting Brother William Cary Newton, son of Mr. and Mrs. C. C. Newton, with his accomplished wife and two little girls, sailed for Teng Chow, China, to which field they had been assigned by the Foreign Mission Board. The call of Brother Newton from one of our most important pulpits to the foreign field has had no little to do with quickening the interest of our people in regard to Foreign Missions.

Nine years ago the Board stated that Brother Bryan, who had been at home for a much-needed rest, had returned with his family to Shanghai, China. Miss Lottie B. Price, of Asheville, went out with them for the first time.

These faithful missionaries, after an absence of nine years, are again with us enjoying a rest which they so much need and have so richly earned.

A resolution was passed unanimously at the Convention in Durham fixing the amount that we should undertake to raise at $20,000. While we have not quite reached that mark, we have made a gratifying advance. Reference to the statement of the Treasurer will show that we report for Foreign Missions this year $17,561.15. This is a gain of $3,782.48 over last year's figures. As our special efforts for Foreign and Home Missions are made between January the first and May the first, we feel confident that by pressing the claims of Foreign Missions we can reach the $20,000 by the meeting of the Southern Baptist Convention.

Home Missions.

The Home Mission Board has been passing through a trying period. For two years it has been the storm-centre in our denominational affairs. The opposers of the organized work have, for two years, concentrated their fire of criticism upon the Home Board. Charges were freely and openly made that the Board had dealt unjustly with A. J. Diaz, late Missionary in Cuba. These attacks, from various quarters, made it necessary for the Board to issue a statement, setting forth all the facts concerning their dealings with Dr. Diaz. This statement is clear and comprehensive; but from beginning to end there is not an unkind word. Any one who reads this statement carefully will be convinced that so far from dealing unjustly with Diaz, the Board left itself open to criticism for bearing with him so long.

These trials through which the Home Board has passed have given the Baptists of North Carolina an opportunity of showing to the world their loyalty to all our denominational enterprises. The Home Board has never received such liberal financial support from our State as has been given it this year. Since our last meeting F. C. McConnell resigned as Corresponding Secretary of the Home Board and B. D. Gray has been elected to succeed him. We can assure Dr. Gray that he will receive from North Carolina the same cordial support that was given his predecessor.

It will be recalled that by a resolution unanimously passed at our last Convention we pledged ourselves to make an honest effort to raise $10,000 this year for Home Missions. The Treasurer's report shows that we have contributed to Home Missions this year $7,762.15, which is an advance of $1,516.26 over last year. We hope, and believe, that when the Southern Baptist Convention meets in Nashville next May we will report the $10,000 all raised.

Grateful for the past, and hopeful for the future, "in the name of our God we set up our banners."

LIVINGSTON JOHNSON,
Corresponding Secretary.
JOHN E. RAY,
President Board of Missions and Sunday-Schools.

Report of the Woman's Central Committee of Missions

The close of the year 1903 completes the eighteenth report rendered by the Woman's Central Committee of Missions to the Baptist State Contion. The report rendered in 1886 gave a total of $1,000.95; the report rendered to-day gives a total of $11,322.95. Between the years 1886-1903 these Societies have given to Missions, through the Baptist State Contion, the sum of $95,246.14.

We can to-day report an organization of five hundred Societies, scattered through almost every Association of our State; working under the same form, giving to the same objects and praying for the same ends; each branch understanding the plan of work and bending its energies to meet it, Societies being continually added to the number already formed; the whole united in perfect harmony in thought, hopes, plans and mutual love. It is our belief that a more harmonious and united body can not be found through the length and breadth of our country. There is little risk in prophesying for such an organization much larger things in the future than have been even dreamed of in the past.

The work of the year 1903 has been marked by steady progress along well tried lines rather than the beginning of new endeavors. Special emphasis has been laid on training children for Missions, the introduction of a regular course of Mission study, the purchase of Missionary libraries and the formation and continuance of Associational Missionary meetings. In all these directions substantial progress has been made.

For the coming year we propose to "walk in the old paths." In this service for the Master we again earnestly ask the cordial assistance of the pastors, not only in the organization of new Societies, but equally in efforts to enlist in those already organized the entire female membership of their churches. We would also ask the influence of the Sunday-school superintendents and teachers in behalf of the Children's Missionary Societies, that the "future church" may be trained now to meet the tremendous opportunities which await it.

Below are given the statistics for the year:

To Foreign Missions	$3,304.33	
To Christmas offering	1,052.31	
Total Foreign Missions		$4,356.64
To Home Missions	1,269.08	
To Home Missions, self-denial	750.59	
To Home Mission Boxes	2,746.20	
Total Home Missions		4,765.87
To State Missions	2,102.79	
To State Mission Boxes	96.00	
To Exp'se Fund	1.65	
Total to State sions		2,200.44
		11,322.95

Respectfully submitted,
FANNIE E. S. HECK,
President Woman's Central Committee.
MRS. W. N. JONES,
Secretary and Treasurer Woman's Central Committee.

Report of A. E. Brown, Assistant Corresponding Secretary.

In reviewing the work of the year I see many indications of progress, some of which I herewith submit:

Schools

The progress of our Mission Schools continues to be gratifying, nowithstanding the many inconveniences still endured.

I am unable to express my appreciation of the faithful work and sacrifices on the part of the noble band of teachers who have these schools in charge. Their power is being felt not only in the school room, but by the whole section in which their respective schools are located. Their presence at the Associations and Union meetings is beginning to tell upon the church activities.

During the year we have completed the new building for the Bellevue School. The first building is now converted into a home for girls and is known as Ledford's Hall, in honor of Colonel B. M. Ledford, one of God's noblemen and a staunch friend of the school.

The debt on Fruitland Institute has been paid and the building finished. The work of finishing was done by Hon. J. B. Freeman, at a cost to himself of about five hundred dollars.

A debt still hangs over the Girls' Home, and this must be paid before the much-needed boys' dormitory can be undertaken.

At Mars Hill the Girls' Home has been enlarged, but nothing further than securing the brick has been done toward the enlargement of the

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SEVENTY-THIRD SESSION OF THE BAPTIST STATE CONVENTION.

(Continued from Page 1.)

ducted the devotional exercises. President Marsh called to the chair Elder W. C. Tyree, the Vice-President of the Foreign Board for North Carolina. Elder C. J. Thompson submitted the Report on Woman's Work. Proper recognition was made of the financial support of the societies,which have raised $12,000 this year; but it was wisely and rightly asserted that the great work of the Societies is that of creating missionary sentiment and fostering the spirit of giving. The Societies supply the necessary information and cultivate systematic work. The pastors are urged to organize Societies in their churches and give them all possible encouragement.

Mr. Thompson addressed the Convention relative to the report, commending most earnestly and eloquently the work in question—this missionary spirit—the light that Paul saw in Jesus Christ. To know the will of God and reproduce Christ in the world—that is the creation and cultivation of the missionary spirit, which is so all-important today.

The cultivation and development of this missionary spirit are the greatest things in the Baptist churches, and the devoted women are doing an enthusiastic, noble work along this line. Only God knows how much is due to the prayers and tireless efforts of the women of the church, who bring both inspiration and information. Their work is really more important than we estimate. A live woman's missionary society is the most helpful thing in a church, and the women need to be helped and encouraged in every way. What a power the women would be if all the Godly women were organized, said the speaker, and societies should be organized in every church in the State.

Pastor Hubbard of Shelby, also spoke. Elder J. R. Pace gave earnest witness that the Societies may be established in country churches and that they are richly helpful.

FOREIGN MISSIONS.

Mr. J. C. Massee, of the Tabernacle church, Raleigh, in making the report for the Foreign Missions Committee, commended, in eloquent terms, the spirit of missions. In return for His gifts the Lord asks two things, our young men and women and our money. "We recommend that earnest prayer to God be made that many new laborers be soon sent into the whitening fields, and that a number of our choicest young men be chosen by the Holy Ghost for this honorable labor. And we urge the brotherhood to enlarge its gifts to meet the needs of the new men thus asked for, and, in anticipation, already received. Our contributions to the Foreign Missions have been this year $17,000. We ask the Convetion to make $20,000 for its ideal in 1904. Signed: J. C. Massee, J. D. Larkins, A. T. King, W. F. Watson, W. B. Rutledge."

Speaking in connection with the report, Mr. Massee made a brief, but earnest and most impressive plea for Foreign Missions—asking for a return to the "first love," the heart surrendered, the gift of ourselves to the cause of missions, in God's service. Tenderly, beautifully he prayed for both "money and the men; men and the money." The money is but the earnest of self-surrender—the gift of love. Think—think of the souls that are lost!

Dr. Tyree said that the best thing about North Carolina Baptists was their sending out so many missionaries. Among the noblest of these, he said, is Rev. R. T. Bryan, a returned missionary from China.

Mr. Bryan spoke of being "lost" in the wonderful, immeasurable love of God—lost in the greatness of his subject. Then years ago he had spoken to the Convention of the mission work in China. "And now abideth hope," said Mr. Bryan, taking his text. He spoke of the dense population of China, the vast resources of the country, and the poverty of the people. In China are 400,000,000 souls to be saved. Four hundred million Chinamen standing in line would lap the world ten times. We should be hopeful in trying to bring China into God's kingdom.

In China the political situation is most uncertain. Yet in spite of wars and convulsions foreigners can live and work as they please in China. God is stronger than the Russians or the Boxers. The Boxer trouble was God bringing China closer to Himself. The Boxers said God, the missionaries, the Bible and the churches must go, but God came in the thunder of the cannon and said the Chinese people should be allowed to confess Jesus Christ.

The commercial opening of China is preparing that country as never before for Christianity; wrong social customs and the binding of feet—and heart—are being abolished.

The highest hope of all is in the religious situation. Idolatry is perishing; temples are decaying; the faith of the people in China is being destroyed. Mr. Bryan referred in glowing terms to the vast work that is being done at Shanghai—of the religious spirit which emanates there and is blessing all China. All over China, said the speaker, idols have been destroyed and temples wrecked and even the priestts themselves have lost faith in the idols—these false things that now have no heads to plan, no hands to execute, no heart to love. Christianity in China is prospering as never before. There is combination there to do God's work; all the protestant denominations organizing to do better work. And Chinamen must preach to Chinamen in China; that condition is coming. In China, Mr. Bryan said, 200,000 souls had been already saved and 100,000 are working for Christ.

Mr. Bryan said he was glad the United States had exclusion laws—preventing 100,000,000 Chinese from flooding this country; yet he thanked God that there were no exclusion laws in heaven.

SECRETARY WILLINGHAM

Rev. Dr. R. J. Willingham, Secretary of the Foreign Mission Board of the Southern Baptist Convention, made the closing address.

Secretary Willingham is an unreportable speaker. You cannot report a speaker who begins his speech with prayer, ends it with prayer and prays in nearly every sentence. But let us take up the regular order.

"Who," said he, "with a measure of God's immeasurable love for humanity in his heart, can look upon a lost and perishing world without asking the question, What is God's purpose? What would He have me to do? God's work is in our hands—what will we do with it?" urged Dr. Willingham. The speaker declared that God had over-ruled and directed all human affairs by His providence and thrown wide open the heathen lands for the spread of His life-giving message throughout the world. The foundations are laid. The hospitals in China are called the "Jesus stations," and the fame of the cures have spread into the secluded places. Here is a union of the highest science and God's work. Only recently John E. White's church, in Atlanta, raised $3,000 to build a hospital in China. There were 1,790 baptisms by the Baptist missionaries this year. The same glorious news came from Brazil and other lands. Now these last and perishing people hold out their hands and cry to send them a blessed missionary. Who will God send to relieve the heroes who have fought thirty and forty years there for Christ? The money is not lacking, but does God call no one? The cry is now for men. Of course, there are some applicants, but the Board, at Richmond, must carefully consider the physical and mental powers of a man before they send him forth. The very best men are required for this work.

Dr. Willingham emphasized the great work of the women. Three noble young men came before the Board to go to the foreign field and every one began relating his experience by saying "my consecrated mother." It may be that some mother here is training a boy for the work that the very angels in heaven would rejoice to do.

When Dr. Willingham attended the last North Carolina Baptist Convention, he heard the report of contribution for Foreign Missions and he made a note, $15,000, as the mark the Carolina Baptists would reach this year. "To-day when I heard your report, $17,600, for Foreign Missions, I said, 'Oh, ye of little faith.'"

At the conclusion of his eloquent address, Dr. Willingham asked those who would promise to obey the voice of God in their hearts to rise, and three hundred rose in response.

After this address, the Convention adjourned.

SECOND DAY.

Pastor Josiah Crudup, of Washington, led us in worship.

It was ordered that the Board of Ministerial Relief be incorporated, and Messrs. W. C. Tyree and H. A. Foushee were appointed to have this done.

A message of Christian fellowship was received from the North Carolina students at our Seminary, and Elder J. A. Smith was requested to respond.

Secretary Broughton conveyed to the Convention an expression of love from the venerable Dr. T. E. Skinner. He was much missed; there were many inquiries for him; and the request that Brother Broughton send him the Convention's greetings was heartily approved. But the good and grand old man, who so loves his brethren and is so loved by them, should have been present.

STATE MISSIONS

Pastor Morgan, of Weldon, offered the report on State Missions. It approved the recommendations of the Board, printed on 2nd page, and the work this year will be upon a basis of $30,000. This is made necessary by the rapid growth of the State and the immediate necessity of strengthening our forces at many points.

Secretary Johnson gave us a practical and interesting talk on the subject. Among other things, he said:

The State is rapidly growing. But while the population is increasing, yet only one-third of the people are Christians. The Baptists are most largely responsible in spreading the Gospel, for one man of every 12 in the State is a Baptist. State mission work is the foundation, the basis, of the denomination. Many of the strongest and most aggressive churches were nurtured in their infancy by the State Mission Board. At the last Southern Baptist Convention North Carolina reported $15,000 for Foreign Missions, and $8,000 of this sum was given by churches which were once aided by the State Mission Board. The beautiful Tryon Street church is a monument to the efforts of this Board. All over the State, wherever the Board has been, its footprints are seen in flourishing churches. The more money that is put into State Missions, the larger the contributions to all the Convention's objects grow. This year the investment in State Missions is over $25,000, and the returns are already apparent.

Mr. Johnson urged that the churches should not defer making their contributions during the two weeks just before the Convention. In this brief time $3,500 was raised and one rainy Sunday would have proved disastrous.

Mr. Johnson said that even $30,000 would not be sufficient for the Board to embrace all the great opportunities before the Baptists. There is, for instance, one field where not a seed has been planted in which the Board could place $5,000 today, and it would produce a great harvest.

The discussion of the subject took an unusual turn. For years we have had propheeies of what shall be achieved. This year Elders Jordan, Gwaltney and Hufham—three men who have taken strong parts in the progress of the Baptists since the War—told of the work of other years and bore witness that God's will and power have always been in it. Dr. Hufham concluded with the old-time fire, "Forward brethren, forward." Brother Gwaltney called attention to the fact that only the Baptists are gaining ground in the rural districts. Brother Jordan saw to it that the pioneers were not forgotten. Mr. W. T. Reaves, of Raleigh, Elder C. M. Murchison, of Penelope; Elder R. D. Haymore, Elder W. A. Therrell, of Asheville; Maj. W. A. Graham, of Kids Chapel; Pastor J. W. Lynch, of Wake Forest, and Mr. Joe Howard, of Guilford County, contributed to the informal discussion. Secretary Johnson closed with the statement that the Board is not neglecting the churches, but that on the other hand, more than half the funds are appropriated to rural fields.

Chairman Braxton Craig, the able Rocky Mount pastor, submitted the report on the Sunday-school Board—heartily approving it of course. He gave way for Secretary Frost, whose earnest address received most sympathetic attention from the audience. When he had concluded, by request of the President, the Convention followed Elder Tyree in prayer of thanksgiving for the return of Dr. Frost's health.

And then Elder Jordan, "the man with a book," said something—which you must get some one to tell you. It may be and will be told in Gath but it cannot be published in the—columns of the Biblical Recorder.

AFTERNOON SESSION.

Mr. William B. Streeter, who proposes to conduct an institution in North Carolina with headquarters at Greensboro, with the object of finding homes for children that need them, was introduced. His work is interdenominational. Objection was made on the day following to hearing from him on the ground that to do so would set a precedent that might culminate in great loss of the Convention's time. We Baptists can do as we please, but our Convention has all it can do in attending to its own work. It must not be made a platform for appeals simply because they are worthy. And we cannot keep down the question why this gentleman should come to North Carolina from the North on such an errand. There is far more to be done in the North than in the South for homeless children. In North Carolina the people are doing more for the Orphans than in any State that we know of.

This afternoon's session is likely to be remembered on account of the return of the subject of Young People's Work, which by common consent had lost its place in the Convention's consideration. Upon invitation of one or two interested brethren Walter Calley, D. D., the Secretary of the International B. Y. P. U. A., was present to give us an address. He came all the way from

Chicago to do this, and it was worth while. He made a telling plea for the expert worker in religious life and affairs, and therefore for the training of the young people in our churches.

Here are a few of the sentiments expressed by Dr. Calley:

A characteristic of the hour is the demand for thorough equipment in every department of activity. If we are to serve the age in which we live we must have the best tools, keep them sharpened to use them with consummate skill. There is no sphere of thought or work where this demand is more imperative than in Christian service.

If the young Christian is to serve well his generation in the chief business of his life—the winning of others to Christ, he must have accurate knowledge of his field of operation. Leading men and women into fellowship with the Lord Jesus is a divine science. The Bible is the great text book and God's dealing with men as revealed in the history of the church, the lives of the men and women about us, and the missionary enterprises through which the people of God are blessing a needy world, are collateral studies.

For the acquirement of such knowledge systematic study is essential. If the new generation is to have the equipment necessary with which to meet successfully the problems of our modern religious life the church must give itself seriously to the training of its young people. We cannot expect great results in Christian efficiency without patient and thorough training, any more than we expect medical efficiency without a thorough medical training. The educational features of our church life need to be emphasized today as never before.

The study courses of the Baptist Young People's Union of America are intended to meet just this need. While here and there churches may be found where the conditions are such that they cannot be inaugurated, they are adapted to the needs of the average church in country and town. They form the center around which the young people's movement revolves. It is to further this end that I would urge the organization of Young People's Societies in the Baptist churches of North Carolina.

The education of Baptist young people in those things which pertain to the Christian life is not an end in itself. It will carry with it great moral influence and spiritual power. It will give strength to the individual and make the message his own. It will give him a desire for service and put him to the front in the great enterprises of the church.

The organization and training of the young recruits in our churches is the great and pressing work before us as a Baptist people today.

At the conclusion of his address a Committee was appointed on Y. P. work. It is understood that the Committee will endeavor to organize young people's societies, to guide than into the work they are meant for, and to have a State meeting next summer. The names of the committeemen follow: J. C. Massee, W. R. Cullom, W. Drummond Marrow, T. S. Franklin, W. F. Fry, C. L. Graves and Livingston Johnson.

The report of the Trustees of Wake Forest College was received next, Vice-Chairman Hobgood reading it. Three hundred and two students were reported on the rolls. The recent revival was referred to. The Pastor's Institute conducted by Professor Cullom was approved. The general deportment of the students is good. It was suggested that the Convention bid the College appeal to the churches for endowment—after a lapse of several years—if the Trustees should deem such an effort worth while. This the Convention did. The endowment must be increased, if our college shall keep pace with the others in North Carolina. Brief and interesting speeches about the College were made by W. C. Tyree, C. F. Meserve, A. W. Cooke, Baylus Cade, J. D. Hufham, and F. M. Jordan—who also offered his Life and Labors at one dollar per copy.

Convention adjourned with prayer.

HOME MISSIONS

At night a great concourse of people was on hand to hear the discussion of Home Missions and the Baptist Female University. Elder Cade conducted worship. Mr. J. C. Caddell, North Carolina Vice-President for the Home Board, was put in charge when the special order for Home Missions was reached. Elder C. B. Paul submitted the Report, recommending that $12,000 be raised for this object next year. Brother Paul made way for Dr. B. D. Gray, the Secretary of the Board. It was his first appearance before our Convention. He is in the prime of life. He has the physique required by the arduous labors of a Southern Baptist secretary who must attend conventions from Texas to Maryland and look after mission work in ten States and in Cuba. He has a happy presence and his personality is entirely attractive. He is a strong executive and he speaks with the practical simplicity and the energy of a man of affairs. It is evident that the Home Board has in the new Secretary a man rarely well fitted for its tasks.

I cannot report Dr. Gray's address. There are speakers that put pen and ink to shame. He is an orator; imagination, humor, pathos, and the Christ spirit play through his paragraphs. At the same time he is sending forth substantial and heart-compelling sentences. He spoke, it is true, of the work at large; of the duty of Christian citizenship, for example. And he did it so grandly that we were all thankful. Of course he did not neglect Home Missions. He unfolded before us our great land and its surpassingly magnificent future. We wonder that the Home Board did not discover Dr. Gray years ago. He is a born Secretary, and he is set to rebuild the Home Board's missionary structure. Very soon, he hopes, $500,000 a year will be contributed for the Board's work in our cities, in Cuba, and on the frontier.

A LONG AND DESPERATE PULL.

Vice-President Dowd, who was presiding, announced that the Baptist Female University—dear to the hearts of Baptists—was next in order. President Vann submitted the report of the Trustees. The institution owns property worth $150,000. There are four buildings. There are 255 pupils. Fifty girls were turned away in September for want of room. The debt has been reduced from $42,500 to $14,500. Toward paying this sum certain brethren have agreed to pay $10,000 if the people will raise $4,500 by February 1, 1904,—about forty days. To get this sum of $4,500 pledged was the task before the Convention. One thousand dollars had already been pledged. Brother Vann made a noble, heart-moving appeal. Brother Broughton was asked to conduct the effort. The brethren moved off slowly. They had done "their best" several times. No doubt they hesitated to go once again to the people. But slowly they came one by one into the conviction that duty calls for the sacrifice. Three thousand six hundred dollars was at length pledged. It was a long hard pull.

Now, good reader, do not say that the debt is paid and dismiss the matter. The debt is not paid. The margin is too close; and the stake is too great. We are in sight of victory, but if you get over-confident now all is lost. This hour calls for the help of every active Baptist man and woman in North Carolina. If we shall fail, we shall have not $3,500 to raise, but $14,500 to raise, and it will require years. Let every one give once more.

For our part there shall be but one grand object before this paper from now until February 1. We turn it over to President Vann. We enlist it—every page—in this great cause. We must raise this sum and wipe out that old, old debt forever.

The Convention adjourned toward midnight.

THIRD AND LAST DAY

The day began well. Dr. Willingham led us in prayer to God to call some of our young men and women—our best—to the mission field. This call is one of the distinctive notes of the meeting; and it is a high note. The prayers and talks were earnest indeed, tears being shed by many.

A message of love was received from Editor J. A. Oates who was prevented from attending by the illness of his mother. A message was sent to him through Bro. C. B. Justice.

Dr. H. W. Battle, the Greensboro pastor, offered the report on Periodicals, speaking handsomely of the Recorder, approving it as Organ, and speaking well also of the North Carolina Baptist, Charity and Children, the Skyland Baptist, the Foreign Mission Journal and the Home Field. The subject of Periodicals received the best hearing in twelve years. Chairman Battle spoke eloquently. Other speakers were J. R. Pace, J. C. Massee, and T. J. Taylor. Brother Taylor received enthusiastic support for the Bible Readers' Circle, and President Marsh "ordered" that the Recorder's circulation be increased to 10,000—an order that is being carried out right speedily.

Much has been said of a paragraph in Mr. J. C. Massee's speech on Periodicals. We were not present. It seems that in protesting against the extremes to which the liberty of the press is carried he went to the extreme of predicting that the Government will yet find it necessary to restrain the press. This is nothing to raise a howl about. The Government already restrains the anarchistic papers. Nobody knows what will come to pass, and if a man wishes to indulge in surmise and prophecy in any matter, who cares? Mr. Massee—if we understand—did not argue for or plead for an official censorship. He believes in liberty. He might well, and all other ministers with him, encourage their people to refuse to read papers that persecute, that stir up strife, that hound a Baptist pastor in hope of overtaking him in a fault. Let the papers have liberty; let the papers respect the liberties of others; and no one will be tempted to propbesy in this matter.

The report on the Midsummer Meeting was submitted, and we shall have another. Come. Following is the Committee: W. C. Tyree, N. B. Broughton, N. Johnson, A. Johnson, J. D. Hufham, J. W. Bailey, J. C. Massee.

STATE OF THE CHURCHES.

The Report of the Committee on the Spiritual Condition of the Churches was submitted by Brother Tyree. This report is worthy of being printed in full. It reads:

"From many significant indications and from the report of our consecrated secretary who has so good an opportunity for observation, the past year has been unusually fruitful in the salvation of souls, which is the real end of our work, to which all of our organizations and institutions are but means. Very many of our churches have been blessed with gracious revivals characterized by remarkable spiritual power. Consequently a very large number of conversions has been reported, for which we ought to thank God. This is the best evidence of spiritual health and prosperity and the best token of God's favor and approbation.

"We fear there is a constant and lamentable decline of family worship among our people, and we also fear that there is a growing laxity of discipline in our churches. Both of these call for serious and prayerful consideration.

"Believing as we do that prayer is a mighty instrumentality for the promotion of God's kingdom, and as God has so signally blessed concert of prayer at other times, we recommend that in our union meetings and in our associations, an hour be set apart for united prayer for a true revival of religion in our churches and other churches in our State and throughout our Nation. We also recommend that special prayer for this be offered in all of our churches regularly the first Sunday in every month and once every three months in the churches which meet only once a month."

Brother Tyree gave force to these excellent suggestions in a speech of real power. He called the Convention back to its mission to save souls.

Messrs. T. B. Justice, M. A. Wood and B. W. N. Simms were appointed the Committee on this subject for the year.

THE SUNDAY SCHOOL WORK SET ON FOOT.

The following report on Sunday-school and Colportage was submitted by the Committee:

Your committee respectfully recommends that the recommendations of the Sunday-school Committee of the State Board of Missions and Sunday-schools be accepted. These recommendations are:

1. That the Sunday-school work be continued upon the present basis, to-wit, by a committee of seven members of the State Board, selected by that Board.

2. That this committee shall engage a Sunday-school field worker, whose duties shall be to aid in the establishment of Sunday-schools, the improvement of Sunday-schools, the encouragement of Sunday-schools; to raise money for the Sunday-school work; and to organize our Sunday-school forces on the most practicable plan possible.

3. That this committee shall endeavor, with the aid of this field worker and our Corresponding Secretary to raise a sufficient amount of funds to support this work.

4. And that the State Board be authorized to appropriate not more than $1,000 to make up any possible deficiency in the treasury of the Sunday-school work; it being understood that none of this sum shall be used if from direct contributions support may be obtained.

On the colportage subject the same committee reported:

In respect to colportage we recommend that the Executive Committee of the State Board be authorized to appoint not more than 50 approved ministerial students in North Carolina Baptist institutions, who shall be known as personal workers, and who shall be assigned to certain territories during their vacations, with instructions to distribute books, Bibles, tracts, etc., by gift and sale, and who shall preach wherever opportunity offers and whose great business it shall be to bear witness to Jesus, the Christ, to the people they meet.

That not more than $1,200 shall be appropriated by the Board for this work.

After discussion by the Chairman of the Committee, by Bro. B. W. Spilman, Bro. J. H. Tucker and Bro. N. B. Broughton, pledges were taken to the amount of $560 to make this work self-supporting. There was considerable enthusiasm. The general impression is that a new era in our Sunday-school work has begun. The new leader, who-

(Continued on Page 8.)

Home Circle.

[The selections this week were sent by Mrs. E. K. Proctor, Jr., of Lumberton.]

To My Mother.

Since thou didst pass, beloved, to thy rest,
Long years ago, one constant hope has filled
My longing heart—its first wild anguish stilled—
That we shall walk again in regions blest
With all the old sweet human love unchilled
By time or absence; but today oppressed
With fear I shrink; from dreams like this I see.
Friends reunited here too oft awake,
Each life so altered to a different key,
That only harsh and bitter discords break
From voices once attuned to harmony;
What if it should be so with thee and me!

Ah no! ah no! the tender smile that made
The sunshine of my happy youth appears
Across the mist of intervening years,
And comforts me—I am no more afraid!
What though my voice is hoarse and choked with tears—
What though my wayward footsteps may have strayed—
Heaven has not changed thee. Thou wilt find it sweet
Again to teach the faltering lips to say
"Our Father:" and to guide the trembling feet,
With gentle hand, along the shining way,
Till thou canst cry with joy, "Behold, O Lord,
The child Thou gavest me, to Thee restored!"

—Overland Monthly.

Water in Disease.

It would seem that everybody ought to know the value of a remedy so easily obtained as water. Yet, though there is no remedy of such general application and none so easily attainable as water, nine persons in ten will pass by it in an emergency to seek for something of less efficacy. There are but few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or a napkin folded lengthwise and dipped in hot water and wrung out and then applied around the neck of a child that has the croup will usually bring relief in minutes. A towel folded several times, dipped in hot water, wrung out and then applied over the seat of the pain in toothache or neuralgia will generally afford prompt relief. This treatment in colic works like magic. We have known cases that have resisted other treatment for hours yield in ten minutes to this. There is nothing that will so promptly cut short a congestion of the lungs, sore throat or rheumatism as hot water when applied promptly and thoroughly. Pieces of cotton batting dipped in hot water and kept applied to old sores and new cuts, bruises and sprains is the treatment now generally adopted in hospitals. Sprained ankles have been cured in an hour by showering it with hot water, poured from a height of three feet. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bed time is the best of cathartics in case of constipation, while it has a most soothing effect on the stomach and bowels.

In this connection it is interesting to know that a distinguished children's doctor believes, from his practice, that infants generally, whether brought up at the breast or artificially, are not supplied with sufficient water, the fluid portion of their food being quickly taken up and leaving the solid too thick to be easily digested. In warm, dry weather healthy babies will take water every hour with advantage, and their frequent fretfulness and rise of temper are often due to their not having it. A free supply of water and restricting the frequency of nursing have been found at the nursery to be a most effectual check in cases of incipient fever, a diminished rate of mortality and marked reduction in the number of gastric and intestinal complaints being attributed to this cause.—Woman's Magazine.

Punishing a Child

I will not say that the punishment of children can be dispensed with in every instance, writes Edward W. Bok in "At Home with the Editor," in the July Ladies' Home Journal. No possible rule can apply to all cases, since every instance must be a law unto itself. At the same time striking a child should be employed only as the very last resort, whereas now it is used in all too many cases as a first. Kindness and firmness, when brought together, form the best basis for a child's education.

Mothers should learn to control hasty actions; fathers must allow reason to have fuller play. The process may seem a little more tedious, but the result, when reached, will be worth it all. Instantaneous correction may seem to be achieved by punishment, but the effect is not lasting. Girls are chamed by it; boys grow restful under it. We need only apply the lessons that come to us in after life to this question to reach the best solution. Kindness draws us all closer; firmness of character cements lifelong friendships; sympathy wins us all. And as these elements appeal to us as we have matured, so do they, and even more strongly, appeal to the more responsive nature of a child.

A boy should never find weakness in him to whom he looks for strength. A girl should never find anger where she has a right to find mercy. And as for our little misdoings in childhood, we sought mercy and pardon, let not our children come to us; and because we are parents find us other than we ourselves sought and hoped to find. As we wished should be done unto us at one time in our lives so let us now do unto others, that they in turn may likewise do unto those who follow us.

Which?

Reader, there are two ways of beginning the day—with prayer or without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly or devotionally. You spend the Sabbath in one of these two ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others die in their sins. You will die one of these two deaths. Which?

There are two places to which people go—heaven and hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; and may the issue be your salvation from the "wrath to come."

When and What to Read.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—Ram's Horn.

Housekeepers Should Remember.

That there are few servants so thorough that they should not inspect the refrigerator daily to see that no liquids are spilled or food allowed to spoil and contaminate the rest.

That dish water, which is always impregnated with more or less vegetable matter, should never be thrown on the surface of the ground at the back door.

That all tubs and basins in bath rooms and kitchen sinks and drains should be flushed with hot water on every weekly washing day.

That sulphate of iron (copperas) and chloride of lime, two of the best disinfectants, are but ten cents a pound, and a plentiful use of either in sinks and open drains during the summer and autumn may prevent that dreaded disease—typhoid fever.

That no hamper or other receptacle of soiled clothing, no matter how handsomely decorated, should be kept in a sleeping apartment.

That powdered borax, plentifully used, will exterminate cock roaches and water bugs.—Country Gentleman.

Why Women are Permitted to Propose in Leap Year.

Why is it that ladies are permitted to propose in leap year? Here is the answer as given in a contemporary: "It appears that in the year 1288 a statute was published by the Scotch Parliament ordaining that during the reign of 'Her Maist Blessit Majesty Margaret' every maiden and lady of high or low estate should have liberty to speak to the man she liked. If he refused to take her to be his wife she should have the privilege of fining him £100 or less, according to his estate, unless he should make it appear that he was betrothed to another woman, in which case he would be free to refuse. After the death of Margaret the women of Scotland became so clamorous for their privileges, and to appease them another act of Parliament allowed them to propose every fourth year."

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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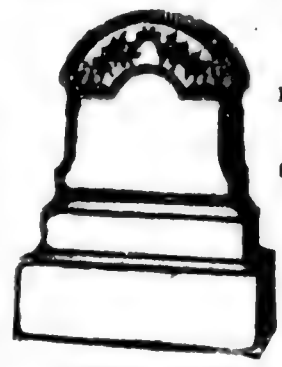

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Young People's Page

Santa Claus.

"I'm coming! I'm coming! a thousand hurrahs,
For the dear King of Christmas, the good Santa Claus;
The colds winds may whistle and snowflakes may fall,
I'll come, notwithstanding, with presents for all.

I'm coming! I'm coming! and bear a huge pack
Of good things for children upon my broad back;
There are dolls for the girls, jimcracks for the boys,
And all shall have plenty of candy and toys.

I'm coming! and from the high housetop tonight,
With my reindeer and sled I'll vanish from sight;
And down the dark chimney like lightning I'll go,
And fill up each stocking from the top to the toe.

And now, my dear children, Ill tell you one thing:
To the best boys and girls I'll the best presents bring;
For the ones who are kindest, their hearts I will fill
With peace and contentment, joy and good will.

But now I must leave you, the day is most done,
The night is fast coming and I must be gone;
And 'tis time you were nestling in bed out of sight,
So to all "Merry Christmas" and happy "Good-night."

Webster and Calhoun.

I relate an incident of lordly courtesy of which I was an eye witness. It occurred in the Senate of the United States. The dramatis personae were Daniel Webster and John C. Calhoun. Bowed by years and enfeebled in vigor of body, Calhoun stood a spectral figure amid that galaxy of great men, who composed the Senate of 1850. Pale and emaciated, he looked like a living ghost. But for the undimed gleam and flash of his eyes, he seemed a walking corpse. He had prepared and written the great speech of his life. He was unable to deliver it. The distinguished Senator of Virginia, either Mr. Hunter or Mr. Mason, read it to an audience, greater and grander, than ever assembled. In that audience sat Mr. Stephen Douglass, of Illinois, the little giant of the West; Mr. Piere Soule, of Louisiana, the fiery French orator; Mr. Benjamin, of the same State, the splendid lawyer, and in after years a cabinet minister in the Confederacy; Mr. Mangum, of North Carolina, the courtly gentleman; Mr. Badger, of the same State, the incisive—logical speaker; Mr. Thomas H. Benton, of Missouri, dubbed the "emisary of California, a man of deep learning and fond of its display; Mr. Henry Clay, of Kentucky, the mill boy of the slashes, the wonderful orator and great pacificator; General Sam Houston, of Texas, whose story reads like a romance, the halo of San Jacinto playing around his noble head, a giant in physical stature, the very incarnation of heroic daring. As presiding officer, Mr. William R. King, of Alabama, in consequence of the death of General Taylor, and the elevation of Mr. Filmore to the presidency, Mr. King was the beau brummel of the Senate, and a cleaner or more dapper gentleman, nor one more elegantly polished and competent ever presided over any assembly; Mr. William H. Seward, of New York, the accomplished gentleman, afterwards in the cabinet of Lincoln, and was rightly named the "old man eloquent;" John C. Freemont, the valiant soldier and pioneer in California settlement and occupation. A noble and illustrious audience! The subject under discussion was the "Union."

The times were stormy, and men's minds were intensely excited. Mr. Calhoun was too feeble to speak. After the reading of his speech by the Virginia Senator, for a moment there was intense silence. Senators sat awe-struck at the bold utterances of the fiery Carolinian.

The profound hush was broken by Mr. Webster rising to reply. He spoke only for a few brief minutes; it was an impromptu effort, but impressively delivered and with fine effect. As soon as Mr. Webster resumed his seat, Mr. Calhoun, made temporarily strong by excitement, quickly rose, and with his old-time fire, poured forth a torrent of fine oratory. He had spoken only a very short while before his gaunt and attenuated form was seen to totter. His erect bearing became a stoop. His voice grew faint. With a rapid step, the gallant Mr. Solon Borland, of Arkansas, who was once a Murfreesboro boy, came to support the exhausted statesman. Much sympathy was expressed by his fellow Senators. The aged man sank with a groan into his chair.

Then and there a courtly deed was done. I witnessed it, sitting in the reporters' gallery, by the side of old Tom Pitchie—father Tom, as he was familiarly called. Mr. Pitchie was the editor of the "Union." Mr. Webster, with quickened step, crossed the Senate chamber, and grasping the hand of his famous rival, turning to the President of the Senate, said in a tone of deepest feeling, "Mr. President, I apoligize to the distinguished Senator for my ill-timed reply to his wonderful argument. Then, facing the Carolinian, said: "You and I have met often in these lists. I decline the combat now. Get well, and we will meet again as we have so often met, as political foes, and as warm and loyal personal friends." J. H. P.

China and America.

On the globe China and America are nearly opposite to each other, and many of the customs of the two countries are also directly opposite. This is the way the Chinese do things:

The men wear skirts, and the women trousers.

The men wear their hair long and the women wear it short.

The men carry on dressmaking and the women carry burdens.

They begin dinner with dessert and end with soup and fish.

Their compass points to the south instead of the north.

They launch their vessels sideways and mount their horses from the off side.

Books are read backward, and what we call foot-notes are inserted at the top of the page.

Their surname comes first instead of last.

They shake their own hands instead of the hands of those whom they would greet.

They dress in white at funerals and in black at weddings, while old women always serve as bridesmaids.

Mental Geography.

The most populous country is Oblivion. Many go there; few return.

The largest river is Time.

The deepest ocean is Death.

The region where no living thing hath habitation is called Yesterday.

The most highly civilized country is Today.

The highest mountain is called Success. Few reach the top save those who watch sharply for the passing of the spirit of the mountain, Opportunity, who carries upward all those that seize upon him.

The greatest desert is called Life, and it hath many oases. These are called Hope, and Ambition, and Love, and Charity, and Home. And of them all the last is most beautiful. Besides these are many others, smaller in extent, whence the traveller obtaineth refreshment during his journey through life.—Chicago Times.

NORTH CAROLINA GOVERNORS.

From 1790 to Date—A List Worth Preserving.

Mr. J. H. McElwee, of Statesville, was recently in the town of Edenton, Chowan County, and while there he copied from the records the following list of Governors of North Carolina:

1719. Charles Eden.
1729. Sir Richard Everard, Bart.
1734. Gabriel Johnson.
1753. Matthew Rowan.
1764. Arthur Dobbs.
1766. William Tryon.
1773. Josiah Martin.
1777. Richard Caswell.
1780. Abner Nash.
1782. Thomas Burke.
1784. Alexander Martin.
1785. Richard Caswell.
1788. Samuel Johnson
1790. Alexander Martin.
1793. Richard D. Spaight.
1796. Samuel Ashe.
1798. William R. Davie.
1799. Benjamin Williams.
1802. James Turner.
1805. Nathaniel Alexander.
1807. Benjamin Williams.
1808. David Stone.
1810. Benjamin Smith.
1811. William Hawkins.
1814. William Miller.
1817. John Branch.
1820. Jesse Franklin.
1821. Gabriel Holmes.
1824. Hutchins G. Burton.
1827. James Iredell.
1828. John Owens.
1830. Montford Stokes.
1832. David L. Swain.
1835. Richard D. Spaight.
1837. Edward B. Dudley.
1844. John M. Morehead.
1845. Wm. A. Graham.
1849. Chas. Manly.
1850. David S. Reid.
1855. Thomas Bragg.
1859. John W. Ellis.
1861. Warren Winslow.
1862. Henry T. Clark.
1862. Zebulon B. Vance.
1865. William W. Holden.
1866. Jonathan Worth.
1868. William W. Holden.
1871. Tod R. Caldwell.
1874. Curtis H. Brogden.
1876. Zezulon B. Vance.
1880. T. J. Jarvis.
1884. Alfred M. Scales.
1888. Daniel G. Fowle.
1890. Thos. M. Holt.
1893. Elias Carr.
1897. Daniel L. Russell.
1901. Chas. B. Aycock.

RALEIGH & CAPE FEAR R. R.

Schedule Effective August 30, 1903.

Train 101 (second class) leaves Raleigh 7.00 a. m.; arrive Fuquay Springs 9.15 a. m.; arrives Lillington Station 10.00 a. m.

Train 105 (first class) leaves Raleigh 4.15 p. m.; arrives Fuquay Springs 5.30 p. m.; arrives Lillington 6.10.

Train 104 (first class) leaves Lillington 7.30 a. m.; leaves Fuquay Springs 8.15 a. m.; arrives Raleigh 9.30 a. m.

Train 102 (second class) leaves Lillington 2.45 p. m.; leaves Fuquay Springs 3.50 p. m.; reaches Raleigh 5.30 p. m.

JOHN A. MILLS,
Pres. and General Manager.

ARE YOUR KIDNEYS WEAK?

Thousands of Women Have Kidney Trouble and Never Suspect It.

An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

VINTON, IOWA, July 15, 1903.

In the summer of 1898 I was taken violently ill. My troubles began with pains in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store, and I took it. My family could see a change in me for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Biblical Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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SEVENTY-THIRD SESSION OF THE BAPTIST STATE CONVENTION.

(Continued from Page 5.)

ever he is, will be expected to organize the State. Let the Sunday-school workers rally to him.

Especial attention is called to the new departure in Colportage. From this plan much good work is promised. The young men going forth two by two will make way for permanent work.

AFTERNOON, SATURDAY.

In the afternoon the Convention voted to meet next year on Wednesday before the second Sunday in December at Elizabeth City, where it met in 1893. Elder J. W. Lynch was appointed to preach the sermon; Elder C. H. Durham alternate.

A resolution was passed appointing a Committee to make a list of the Baptist Schools in North Carolina with such information as may seem of value.

Now comes a squall. Bro. J. B. Newton offered a resolution protesting against Sunday trains. Elder B. W. N. Simms regarded the resolution as inappropriate and inexpedient. Elder Hufham contended that the Convention could well afford to confine itself to missionary work. Brethren Cade and Bailey declared that the Convention had right to protest against any desecration of the Sabbath. The Convention passed the resolutions. By special permission, President W. C. Petty, of the Carthage Railroad, was heard. He declared against Sunday trains, and he thought the Convention had right to utter its protest on such a matter.

The special order being Obituaries, Dr. Hufham submitted the report, mentioning in appropriate phrase the following departed brethren: J. H. Lewellyn, B. Saunders, J. B. Marsh, W. G. Quakenbush, J. A. Ballentine, E. Frost, T. B. Hall, T. M. Honeycutt.

Chairman Meserve of the Committee on General Education, being absent, the Secretary read the report. We print it in full:

"It is a source of profound gratitude to the Baptists of North Carolina that in the present great educational awakening, the Commonwealth has Godly men as Governor and Superintendent of Public Instruction to guard her educational interests, and to direct her educational activities.

"We re-affirm our belief that it is the duty of the State to provide a common school education for all her children and we hereby pledge ourselves anew to the education of all the people as the only safe-guard to a Democratic form of government. To this end we believe in better prepared teachers; in higher wages; in the wise consolidation of country districts; in the lengthening of the school term and in a course of study that combines character building and every day utility.

"While we are paying our share of the taxes to support the State institutions for the higher education as well as the public schools, we would urge upon the brethren the great importance of sustaining by their prayers, by their contributions and by their hearty personal support our higher institutions of learning, together with the associational and other secondary schools established for the training of our sons and daughters. The maintenance of these institutions of learning upon a high plane of efficiency is essential not only to enable us to meet our duties and responsibilities as a denomination at the present day, but for developing life and influence that the teachings of Christ may prevail in the affairs of the State and the Nation as well as in the hearts of all of our people."

TEMPERANCE MASS-MEETING

Saturday night was left open, all the business of the Convention having been finished, and the formalities of departure having been set for Sunday night. The hour was devoted to Temperance. There was a numerous audience. Chairman C. B. Scarboro submitted the report, which follows:

"If this report and the discussion which is to follow mean anything, it is that this Convention is determined to use its best endeavors in co-operation with other Christian denominations and good people of the State and Nation to suppress drunkenness, to destroy, as speedily as possible, the whiskey traffic, to save our homes and our children, to build up a noble manhood and a pure civic life.

"Your committee would insist that it is the duty of every Christian to be a living example of temperance and to serve the cause of temperance, as a Christian citizen, by his vote and by his influence and help in bringing about such legislation as shall foster and promote temperance.

"We believe this is to be done, not through any one political party, but by the leaven of Christian citizenship in all parties. Nor must we fail to see to it that laws already enacted shall be extended. In this we shall need a zeal akin to that which prompts the liquor men to pour out money for our convictions. We would urge the necessity of organization. We need to profit in this by the example of those whom we fight. We shall get nothing without a battle and a battle to the finish.

"Your committee would urge the necessity of giving our brother, J. W. Bailey, our sympathy, our co-operation, and our prayers in the work of organizing the State."

Dr. E. E. Folk, of Tennessee, under whose leadership the saloons have been swept out of all but twelve counties, was present. He made an effective speech and the people heard him with pleasure. Bro. J. W. Bailey undertook to define the limitations of the Baptist Convention and the Baptist churches in this matter.

In this matter the Convention has the ancient right to petition. It cannot go into politics; cannot tell men how they must vote. Our churches cannot bind the conscience, but they can enlighten and instruct the conscience. They can and must bring forth Christian citizenship. We have grounds for action in that the question is a moral question. When a moral question arises the churches have precedence. Again the saloon is the enemy of the churches. It destroys humanity. It stands in the way of salvation. It would rob us of the Sabbath. On these grounds the churches have right to act, and it is high time they were acting. The Anti-Saloon League came into existence at the call of the Baptist Convention and the Methodist Conferences to do work which they could not do because of their peculiar character. Let us keep the Convention and the churches within their bounds and go into the Leagues to do what we cannot do as ecclesiastical bodies.

Mr. T. S. Sprinkle also spoke. The question was called and the Convention endorsed readily the report; and adjourned. On Sunday our ministers filled many pulpits and it was a good day in Charlotte. But by far the larger proportion of the delegates had begun their homeward journey.

SUNDAY.

Messrs. N. B. Broughton and B. W. Spilman spoke on the Sunday-school work at the Sunday-school hour in Tryon Street Baptist church to a large congregation.

Many pulpits in the city were filled by Baptist ministers.

At night a goodly company assembled for the farewell meeting. Dr. Hufham offered a resolution in praise of the hospitality of the Charlotte people and the efficiency of the Charlotte press. He spoke as graciously as only he can on such an occasion.

Brethren Marsh, Willingham, Livingston Johnson, Church, W. A. Graham, W. R. Gwaltney, Tyree, Bryan, Hume and others spoke about the meeting.

And so with praise and thanksgiving and fellowship the seventy-third meeting of the North Carolina Baptists reached an appropriate end. Now the delegates are once again at their homes and as they read this record their hearts go out to God for His goodness and they resolve to serve Him this year more nobly than ever.

NOTES.

The Woman's Societies had a fine meeting. Miss Heck will give a full report next week.

* * *

The Charlotte papers gave the best reports the Convention has ever had. The Charlotte newspaper men are newspaper men.

* * *

The Wake Forest Trustees elected Elder W. C. Tyree Chairman of the Board, Dr. Skinner having resigned that position which he has adorned for several years.

* * *

The Committee on Federation of Schools could not agree upon even the provisional plan. A committee to collect information about our schools will take its place.

* * *

One of the important actions of the Convention was the approval of the suggestion that the Southern Baptist Convention appoint a Commission to consider our obligation to the negro race and recommend ways and means.

* * *

Charlotte maintained her best traditions everywhere. The people were not only courteous, but sympathetic. Their hospitality, notwithstanding the hegira of cooks five hundred strong, was open-handed, genuine and abounding. We are proud of that city. How she flourishes!

* * *

President Marsh let no one know the Committees beforehand. There was nothing cut and dried. He also used the Vice-Presidents freely. They presided quite well, but their brows were smoother if he was near. There were no storms, however.

THE CONVENTION.

It is idle to endeavor to give each Convention a relative place. There are people that honestly hold the last always the best; and there are others that sigh for the good old days gone forever. There are people who think that the Charlotte meeting was the best of all. We heard President Taylor say that it was a great meeting, and his judgment is always worth while. On the other hand we heard others express disappointment. In such matters one's digestive organs have more to do with the opinion than one's brains.

* * *

But there is a remark or two well worth making. The Convention was unique. It was absolutely free. No one was suppressed. Baptist liberty was in full bloom and went to seed a time or two—with no really regrettable results, however. There were what Josiah Allen's wife calls episodes; and, now good brother, you who grieved because the strangers did not see us at our best, was not that very well? You see, we had the variety and the relief and the exercise and the glory of liberty; and what do we Baptists care if the world does see us as we are—warts, everyday clothes and all. Let us maintain our simplicity and our liberty—even if they disgrace us, which they can never do. We are set to prove the perfection of democracy.

* * *

The Convention was unique. More messengers took the floor; the speeches were shorter, and some of them of less calibre than were ever heard before in a Baptist Convention. More than one case of strabismus was disclosed. But on the other hand there were three strong, high, memorable addresses—and three are a plenty; and there were others that were good and worthy. Remember President Poteat's; remember Secretary Willingham's; remember Secretary Gray's? To be sure with such wings we might have sustained an exalted flight. But some brother in the name of liberty would break loose with nothing or worse to say and down we would come like Langley's flying machine, not to mention the late McGinty. For this reason there was not manifest the spiritual power that has been manifested. People do not rise to heights on poor talks, no matter what the theory is.

* * *

And again we never did get together, did we? We couldn't "catch step." A Convention is not a Convention until the messengers come into one mind as well as one place. Unity is an essential to the highest religion. And unity is of the mind. One cannot tell by outward signs. All may vote together; but it is not that sort of unity that we want. Unanimous votes are not as good signs as divided votes. But there is a unity in the Spirit. Conventions, like ships, must "find themselves." But this Convention did not. Perhaps meeting at night in one house and in the day in another had somewhat to do with it. Perhaps a great leader—a man of inevitable leadership—might have gotten us in hand. We have none. It may break a cherished idol or two, but candidly we have none. Perhaps the devil in the furnace, sending up for once more smoke than fire, had somewhat to do with it. Likely enough the miscellaneous character of the speeches and the exceedingly minor key of some of them made against this consummation. And again, the fact that we had finished such a magnificent year's work and had no great distressing burden, had much to do with it. There is nothing like trouble; but we would not have it all the time, wholesome as it is.

* * *

But the meeting was nevertheless a great success. In actual results it will measure with the best and surpass it. In attendance it was never surpassed. As an illustration of Baptist democracy it will be remembered for years with laughter and tears. No blunders were made. There were no unseemly wrangles. On the other hand there was strong constructive work. The Constitution was made stronger—so that officers will

hereafter be elected by actual direct ballot. The Sunday-school work was taken up enthusiastically and put on a basis that promises self-support. A plan to revive the young people's work was instituted. A step was taken toward getting our education interests in hand. The bugle sounded forward and the brethren moved all along the line: Foreign Missions, $20,000; Home Missions, $12,000; and State Missions, $30,000. Moreover provision was made for a short and sharp campaign to wipe out the debt on our University. High ground was taken for Temperance and for Christian citizenship. A new system of Colportage and Evangelism was authorized. The Spiritual Condition of our churches was restored to its rightful high place in our concern.

Could more be asked? Has any other Convention made a better record? There are Conventions in which great sums must be raised. But these must always be exceptional. Conventions were not meant for such a purpose; but instead to do constructive work. In this respect surely the Convention at Charlotte has not been surpassed. We can say that we celebrated God's gift of a great year's work by planning a greater in His name.

* * *

Again the Convention was as great a social success as ever. The brotherhood, including the sisters, was there; the spirit of good-fellowship was never more strong. This is by no means an unimportant feature of our meetings. One wonders if in heaven men will greet one another more gladly.

* * *

And again we did never have so many distinguished visitors from other States. Consider the newspapers. There were Dr. Pitt and Brother Couch of the Religious Herald, Dr. Prestridge of the Baptist Argus, Brother Graham of the Christian Index, Dr. Folk of the Baptist and Reflector—an incomparable quartette; and although the Baptist Courier was not present, we had the privilege of congratulating President Poteat and Elder John Bass Shelton on the magnificent triumph for Furman and the new and better day in South Carolina. There were the three Chief Secretaries, Dr. Calley, of the B. Y. P. U. A., Dr. Flippo of Philadelphia, and many other interesting visitors besides.

* * *

Let's write it down then that we did have a first-class meeting—honored by its visitors, characteristically strong in its own personel; unique in its freedom, its informality, its simplicity, its representativeness; wise in its constructive work; enthusiastic in its forward-moving; and beautiful in its fellowship.

THE DUTY OF THE HOUR.

The duty of the hour now is to raise that $4,500 IN CASH to secure the payment of the final debt of $14,500 on our Baptist Female University. See President Vann's appeals in this issue. We have only until February 1st to do this work.

Let every pastor take a collection and let every Baptist contribute.

Let us say with all our hearts, THIS THING MUST BE DONE.

FAMILY BIBLE READING.

We have been impressed by a coincidence: First we noticed how many whole families had enrolled themselves in our Bible Readers' Circle. That encouraged us much, as it is precisely the object that we are working towards—every Recorder family gathering together each day to read the Bible. Then we received President Mullins' message, advocating just this plan.

On with the work, brethren. Let us enroll hundreds of families in this glorious work.

Remember the first reading will appear December 23.

IN THIS NUMBER.

I. The Record of Our Best Year's Work; being the Report of the State Board of Missions and Sunday-schools.

II. The Report of the Convention at Charlotte, including:

(1) Important Resolutions and Reports.
(2) Epitomes of every action.
(3) Reports of the best addresses, namely:
(a) President Poteat's address.
(b) Secretary Calley's address.
(c) Elder Duke's sermon.
(d) Secretary Willingham's address.

4. And a complete running account of the Convention.

WOMAN'S WORK.

The Woman's Societies reported their best year's work. The following is a summary of the Treasurer's Report:

Foreign Missions	$3,304.33	
Christmas Offering	1,052.31	
Total to Foreign Missions		$4,356.64
Home Missions	$1,269.08	
Self-Denial Offering	750.59	
Home Mission Boxes	2,746.20	
Total to Home Missions		4,765.87
State Missions	$2,102.79	
State Mission Boxes	96.00	
Total to State Missions		2,198.79
To Expence Fund		1.65
Grand total		11,322.95

They planned to raise next year $13.500. They also pledged assistance in building a school for boys in China. Miss Heck presided.

THREE IMPORTANT BOOKS.

LIFE OF NATHANIEL MACON. By W. E. Dodd, Ph.D., of the Chair of History in Randolph-Macon College. Price $2.00. Published for the author by Edwards & Broughton, Raleigh.

linian, and to this day the State has not produced his equal—in towering character, in native force or in usefulness to our Country. He was "of the Baptist persuasion," although his family was Episcopalian; and he and his slaves regularly attended a Baptist church. Mr. Dodd's work is the first biography of this our grandest man. Later on we may review it at more length. We must be content now to say that his work is well and carefully done; the reading is highly interesting; and the service, of preserving to all generations the story of Macon, monumental. The price is high as books now sell. But the book is many times worth the price and no man will regret paying for it if he or his children will read it.

THE DEATH OF CHRIST: Its Place and Interpretation in the New Testament. By James Dewey, D. D. A. C. Armstrong & Son, New York. Price $1.50.

We inquired of a Roman Catholist priest recently if he had reason to fear that the Higher Criticism will seriously affect the Roman church. He answered, "No, it will not reach enough of our people at one time to be felt." We incline to think that this is even more true of the North Carolina Baptists. The battle will be over and done before our people are stirred up. Indeed the turn in the tide of battle is now at hand.

A publisher of theological works write us last week that North Carolina is an exceedingly poor market for theological books. Be it so; but here is one book that we desire every minister to read. It is regarded as the strongest religious book in many years, and is of inestimable value to the times.

The battles of the ages will always be fought about the cross of Christ; not about His life so much as about His Death. In that battle this book is a citadel of citadels. The author sets himself to establish the place of Christ's Death in Christian theology. That place is the central place. He also seeks to interpret the meaning of Christ's death. That meaning is that Christ is the Redeemer of the souls of believers; the Lamb slain from the foundation of the world. The book is modern in method. But its doctrine is the great doctrine of the Vicarious Atonement. A reading of it is absolutely satisfying, leaving never a fear of the modern attacks on the Atonement, and never a doubt of the place and meaning of the death of the Savior of the World. By reason of its scientific spirit; its fairness in meeting opposing argument, its thoroughness and comprehensiveness, and its consummate skill, it is the theological book of the decade.

We repeat that every Baptist minister ought to refresh his mind and soul with this great sweeping, convincing book.

EVOLUTION IN MY MISSION VIEWS. Being letters from the late T. P. Crawford, D. D., to J. H. Scarboro, the editor and publisher, Fulton, Ky. Price 75 cents.

This is the one authentic presentation of the theory of mission methods advocated by "The Gospel Mission," Dr. Crawford having been the modern founder of this plan. It appears at a time when North Carolina Baptists can fairly consider it—not only as a theory but in the light of a practical test; and in a time, too, when the truce of seven years ago has issued in a steady wholesome peace. The book presents the Gospel Mission idea as the literal New Testament idea. The following is Dr. Crawford's statement of its three principles:

(1) The gospel of Christ as the power of God unto salvation, in every mission field unaccompanied by any kind of pecuniary inducement to the people; or in other words, through native self-support everywhere.

(2) The churches of Christ should, as organized bodies, singly or in co-operating groups, do their own mission work without the intervention of any outside convention, association or Board.

(3) Self-denying labors for Christ's sake, both by the churches at home, and by the missionaries abroad.

These are worthy ideals, and we are working up to them. The one serious point of difference between the Board plan and the Gospel Mission plan is in paragraph two, since we regard the plan of native self-support as at least not serious. We agree even in that, since Dr. Crawford advocates "co-operating groups." Now Conventions and Associations are "co-operating groups"—no more, no less; and boards are only their designated and dependent agents. This difference here is not in essence, but merely in degree. Conventions and boards do not interfere; they do not intervene save only as they are bidden to do so. And we agree that the relation between the churches and their mission work should be as close as efficiency will allow. This is the policy of the Southern Baptists.

As to whether we should pay native missionaries or leave them to suffer while they preach the Gospel, we think reasonable people will agree that while we should help them we should also endeavor to put them on a basis of self-support as rapidly as efficiency will allow.

THE WARRANT OF SUCCESS.

CLAUDIUS CLEAR.

When I hear a young man spoken of as giving promise of high genius, the first question I ask about him is always—"Does he work?" Mr. Black points out that the question is equally applicable to those who have no pretensions to genius. The manner in which original defects of power and quality can be retrieved by the habit of hard and preserving labor is one of the marvels of existence. Those who are faithfully busy every hour of the working day may, as Professor James says, count with perfect certainty on waking up some fine morning to find themselves among the competent ones of their generation in whatever pursuit they may have singled out.

CONSTRUCTIVE ORTHODOXY.

In the Biblical Recorder Dr. W. C. Tyree says in an article: "It is contrary to reason and to the Word of God, and a gross violation of justice to persecute or in any way punish any one for his religious doctrine. This would ignore the distinction between a man and his doctrine, and confuse the evil of error with personal guilt." This recalls what Dr. Broadus used to say: "The best way to oppose error is to vigorously present the truth." Constructive presentation of orthodoxy is more effective than destructive orthodoxy.—Baptist Argus.

Charlotte has made great progress in ten years every way; and the Baptist cause there has more than kept pace. We have four strong churches and four able pastors there. They provided right royally for the Convention and their brethren and sisters of other denominations gave them most hearty support.

The men whom I have seen succeed best in life have always been cheerful and hopeful men who went about their business with a smile on their faces.—Chas. Kingsly.

Seventy-third Annual Report of the Board of Missions and Sunday Schools, 1903.

(Continued from Page 3.)

school buildings, sufficient funds not being in sight as yet to warrant the undertaking. So far as I can see the only thing which prevents them from enrolling five hundred students at Mars Hill is lack of accommodations.

At Burnsville we are still embarrassed by a debt of a thousand dollars, and the much-needed dormitories can not be undertaken until this is cleared off. The Presbyterian School, near by, has erected a ten thousand dollar dormitory and placed board and tuition at fifty dollars per session. But the loyal Baptists of Yancey County are still undismayed. Our school has enjoyed its usual prosperity for the fall term and the prospects for the spring term are as bright as could be expected.

Our other schools continue as reported last year as to needs, etc.

COLPORTAGE.

We received a small grant of books from our friends, the American Baptist Publication Society, with which I have employed six colporteurs for part of their time. The following is a summary of their work:

Number of colporteurs, 6; days of service, 460; families visited, 734; sermons preached, 316; Sunday-schools organized, 8; baptisms, 108.

There is urgent need that this work be enlarged; no other work under my supervision has yielded larger returns for the amount invested.

The other Mission fields are in a healthy condition.

OTHER INDICATIONS.

Permit me to call your attention to two indications of progress:

1. There is a growing demand for a better trained ministry. This need is recognized by both preachers and churches. Few of our preachers, while eminent for piety and zeal, are trained men. This is no fault of theirs, for they have had no opportunity for training.

How shall this demand be supplied? Shall we import men? This is not desirable if it were possible. I think I can solve the difficulty if the Board will allow me to employ a suitable man for half of his time to conduct Bible Training Institutes. He could not work more than half time, since our pastors, whom we wish to help, are compelled to supplement their support by farming.

I have laid this plan before the pastors and Associations, and they are anxious for it. I have also made a test of it by using Brother Woodall, of Mars Hill, as teacher, and find the people and preachers enthusiastic in their attendance.

2. The other healthy indication is that many of our churches are becoming aroused on the matter of pastoral work and support. But while our churches are numerous they are weak financially, being almost altogether country churches, and the country people in the mountains handle very little money.

To meet this situation I have prepared a plan of co-operation, by which two, three or four churches located contiguous to each other enter into an agreement to co-operate in calling and locating a pastor in their midst. The plan meets with hearty approval from both pastors and churches. It will require time to put it in operation, but the increased efficiency of both pastors and churches by its adoption will justify a patient effort.

A. E. BROWN,
Assistant Corresponding Secretary.

TREASURER'S REPORT.

The following is a summary of the Treasurer's report:

Received for State Missions	$26,340.02
Received for Foreign Missions	17,561.15
Received for Home Missions	7,761.15
Received for Education	4,071.48
Rec'd for Sunday-schools and Colportage	213.86
Received for Ministerial Relief	1,536.27
Received for Students' Aid Fund	73.68
Paid State Missionaries	19,364.96
Paid Foreign Mis. Board	14,644.16
Paid Home Mission Board	7,003.40
Paid W. N. C. Schools	3,075.00

EXPENSE CHARGED TO MANAGEMENT

(1) On Account of State Missions	$2,925.04
(2) On account of Foreign Missions	1,330.39
(3) On account of Home Missions	1,055.83
Total expense	5,311.26

Pastor Rich's Work With Pastor Hogue.

Dear Recorder:—Tar Heels seem to thrive in Georgia. A host of North Carolina preachers are in Georgia, and still they come. Just the other day Rev. T. J. Brock was called to Fort Grimes, Ga. He is now on the field—a splendid field with a splendid prospect.

But I started to tell of the able and highly acceptable service one of your North Carolina pastors recently rendered the writer in his work here in Dublin. I speak of W. H. Rich, of the First Church, New Bern, N. C.

Brother Rich was with me for ten days, and preached the old-time gospel with the old-time power. Better look closely after him up that way, for Georgia churches are on the hunt for just such plain, bold, able, fearless, searching gospel preachers as he.

Brother Rich paid us the compliment that we had one of the best churches he had ever come in contact with and one of the best towns. My people, one and all, are loud in praise of Brother Rich. Many of them say the meeting was the best in the history of the church. There was a great quickening of the church, and twenty-two additions to the membership, which puts us now near five hundred.

The singing was conducted by Prof. T. W. Harris, a student of Dr. Towner, the great teacher and hymn writer. Mr. Harris is one of the very best—in fact, the best I have ever had in my work. My church is so well pleased with him that they have employed him for at least until March, 1904, possibly permanently. Already the church had employed a city missionary for half his time.

We have two strong missions, and considerable interest among the children and young people. With two such helpers, and the helpful assistance our noble Brother Rich gave us, we are in good shape for the enlarged work for which we have planned.

We are now arranging for the building of a new house of worship, our present one being too small for the crowds that attend.

Brother pastors, in North Carolina, if you want the very best assistance in your meetings, and he can be had, get W. H. Rich, of New Bern, N. C.

Yours and His,
MILLARD A. JENKENS.
Dublin, Ga., Nov. 28, 1903.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

A. & M. College Record.

Farming, Country Life and Rural Education are the leading ideas of the "A. & M. College Record" for December. The full table of contents is as follows:

1. Does Farming Pay in North Carolina?
2. How to Build Up a Worn-out Farm.
3. How to Build Up Worn-out Clay Lands in Middle North Carolina.
4. Extensive Farming in Eastern North Carolina.
5. Truck Farming in Eastern North Carolina.
6. The Present and Future of Strawberry Growing in North Carolina.
7. The State Farmers' Convention.
8. The Enrichment of Country Life.
9. Rural Education.

The "Record" maintains that farming pays in North Carolina and that it offers to the right sort of young men as good opportunities for wealth as any other business or profession and far better opportunities for health and happiness.

We urge every farmer in the State to obtain a copy of this number of the Record.—[Editor Biblical Recorder.]

Duty's path always opens for us as we go on, not before we start, but as we obey and move forward. The difficulties and obstacles may be made stepping stones by which we shall rise to higher things.—J. R. Miller.

Bright's Disease

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the Kidneys are involved and ruined.

Drake's Palmetto Wine is a foe to congestion of Liver, Kidneys and tissues. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, relieves the membranes throughout the body from inflammation and Catarrh and cures Catarrh, Constipation, Liver and Kidney disease to stay cured. It gives relief immediately, builds up vigor and health, prolongs life and makes it enjoyable. A trial bottle always gives relief and often cures. A trial bottle will be sent to every reader of the Biblical Recorder who will write for it to Drake Formula Company, 400 Drake Building, 100 Lake St., Chicago, Ill. A postal card will bring this wonderful tonic Palmetto medicine to you absolutely free. It is a boon to disease-ladened, pain-ridden men and women.

SPECIAL RATES VIA S. A. L.

$5.80—Raleigh to Wilmington, N. C., and return on account of Wilmington Poultry Show, Wilmington, N. C. Tickets to be sold December 13, 14, 15 and 16, with final limit December 17.

On account of the Christmas holidays, the Seaboard Air Line will sell round trip tickets to all points east of the Mississippi River and south of the Ohio and Potomac Rivers, including Washington, D. C., and St. Louis, Mo., at the rate of one fare plus 25 cents. Tickets on sale December 23, 24, 25, 30, 31 and January 1, with final limit January 4. For teachers and students the same rates will apply, dates of sale being December 16 to 22, inclusive, with final limit January 8.

C. H. GATTIS, C. P. T. A.,
Raleigh, N. C.

I AM WELL.

And from now on can stand on an equal basis with my fellow men. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured What I have done for them I want to do for you.

If you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1 Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

Write for my medicine books telling you how you can be cured. Sent free on application.

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63 Inman Building, 22½ Broad St., Atlanta, Ga.

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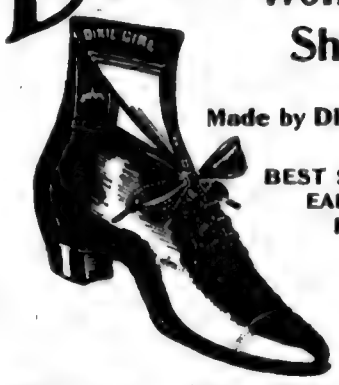

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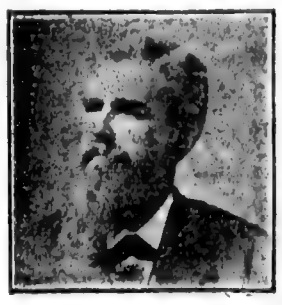

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Some Points from Lincolnton.

It has been some time since you have had any words for the Recorder from Lincolnton. If you will bear with me I will send you some items that may interest some of your readers. Lincolnton has been known for many years as a finished town. But it has awakened to the fact that it is not yet grown, for it has taken a second growth, and is now building rapidly. Houses cannot be built as fast as they are needed. We hear the saw, hammer and plain every day. There have gone up here this year a new bank which is doing a good business, three nice brick stores, all occpied as soon as finished, a bobbin factory, which is running on full time and doing a good business. A new cotton mill which is just about ready to begin running, and another cotton mill which had been standing for several years, has started up and runs on good time, also a foundry which has run very little for some years, is now doing a paying business. There are many dwellings going up in all parts of the town, and the population is rapidly increasing. It is not only material advancement that we have, but there is an awakening also in religious circles. The M. E. church has located a pastor here for every Sunday. The Presbyterians have not only gone to every Sunday preaching, but have also added an assistant pastor, so they have two men on the field.

The Baptists could not fall behind, so they rose up in the might of their poverty and faith in a great God and said, from now on we will have our church open every Sunday for preaching. With the first of the year will begin preaching here every Sunday. When I came here five years ago we had about thirty members with preaching once a month, and hardly able to pay for that. Now we have about ninety members, and in good working order, with preaching every Sunday. We had then a Sunday-school with about 35 schollars, now we have a live school with 130 schollars. We had then no home for the pastor, now we have a neat home which we expect to have paid for in a short while. We have improved our church in a good many particulars, making it much more attractive and pleasant. There are a good many Baptists finding their way to our town now. We welcome them with us. We are a small band yet, and have very little wealth, but when we want money for the Lord's work we know how to get it.

We have some of the best working brethren and sisters in the State. The outlook is that it will only be a few years till we will have a strong church here. I must close lest my letter be too long.

Truly,

D. P. BRIDGES.

Church Revived.

Our church (Capehart's) began a protracted meeting the second Sunday in September. While we did not invite any special preacher, J. R. Mathews, Tom Speight, W. P. Jordan, S. B. Barnes, came and did excellent work. They and the church came together and had an old-time meeting, resulting in seventeen additions to the church. Last January Bro. J. O. Alderman was called to Durham. That left us with no pastor. Hence everything looked dark for us; but it seemed that the Lord directs everything. Brethren Tom Speight and J. R. Mathews have been supplying for us, to the satisfaction of us all. Now we have called Brother Speight for next year. We have closed our associational year, with all our Mission pledges paid, and last Sunday we began our associational year with a collection of $40 for Missions. Praise the Lord.

Truly your brother,

H. J. WARD.

From Henrietta.

I send herewith a list of names composing the Bible Readers' Circle of Henrietta Church. Bro. J. R. Moore forwarded the list from Caroleen Church, which was some larger. I have brought the matter twice before the churches, asking all who would do so, to take the Recorder, and offering to furnish any who do not take it a list of the Bible readings free, for which our churches have made special provision. I have thought it might be a good thing if an arrangement could be made by which the Recorder could furnish slips containing the weekly Bible readings for a nominal sum to non-subscribers.

Our work is moving along quietly here and at Caroleen. I have baptized between forty and fifty since the Southern Baptist Convention, and others are awaiting the ordinance.

We regret to lose Bro. W. D. Bostic from our community. He has moved to take charge of the school at Mt. Paren. He is a capable, companionable, consecrated minister, and will do good, solid work anywhere he goes, and his wife is a true helpmeet to him.

I like my work more and more as I become familiar with it. We have a good people. They are growing in liberality, and I trust they are making progress in the divine life. We hope to increase our contributions to all the objects of the Convention another year.

On last Sunday there were 265 present at Sunday-school at Henrietta, and at Caroleen there were 295 present.

Hoping to see you at Charlotte.

Very truly,

C. L. DOWELL.

Henrietta, N. C., Nov. 28, 1903.

A PROMINENT MINISTER.

How He Was Rescued Twenty-one Years Ago from the Horrors of Catarrh.

Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

"By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty-one years in which I have not had a return of the disease, nor have I felt the effects of it.

"I most heartily recommend Dr Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

Samples Mailed Free.

If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. Blosser Company, 90 Walton Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send $1.00, and it will be forwarded, postage paid.

USE VICK'S MAGIC CROUP SALVE.

Prompt relief for Croup, Sore Throat, Sore Lungs, and prevents Pneumonia. 25 cents at Pescud's and other druggists.

NOTICE.

Having qualified as the executors of the last will and testament of J. R. Dunn late of Wake County, this is to notify all having claims against his estate to present them to us, or either of us, on or before November 24, 1904, or this notice will be plead in bar of their recovery.

R. A. DUNN,
W. B. DUNN,
Executors.

Wake Forest, N. C., Dec 2 1903.

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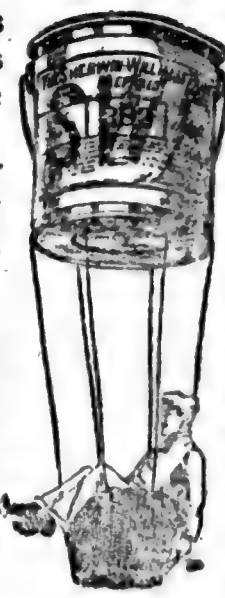

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(Round or Shape Note $3.00 or $6.00 per dozen, postpaid.

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More Responses from Pastors and Others.

One of our most consecrated pastors writes: "I will try to do what I can for a collection from my churches after the Associational work and State Missions are out of the way." Perhaps other pastors have been compelled to defer their collections for the same reasons. If so, they will no doubt let me hear from them by January.

Another pastor sends a collection from his churches and writes: "I wish I could make it $50." And yet, if the amount he sent were given by each of our churches we should far exceed the amount that is asked for from them.

Still another pastor writes: "You may look to me for $15 to help pay the debt. I hope you will get out this year. I hope to be able to do more, but am afraid to promise. I am anxious to see the debt paid and your hands untied. May God's blessing rest on you and your work." This brother's prayers and gift, like those of Cornelius, go up together before the Lord. If his spirit is alive in the hearts of our pastors generally there will be no doubt about the result of our effort.

Still another pastor, and one whose heart is burdened with an interest that rests heavily on him personally, writes: "My most hearty sympathies are with you in the effort to pay off the last dollar on the old debt. I will try to put at least $25 in your hands for that purpose by January the first. You must not fail in this effort."

A number of other pastors have sent in collections, and I take this opportunity of expressing our grateful appreciation. About all of our churches are loaded, and I know they are making sacrifices on this final effort. May the Lord give them abundant spiritual blessing.

The pastor of Rocky Mount church sends this good word: "You can certainly count on $100 from us by January 1st." I wonder if any other church in the State, of the same strength, does more downright unselfish giving than the Rocky Mount saints.

Here is a line from Dr. Robertson from the Seminary, one of our own boys: "Please put me down for $10 on your round-up for your debt. I wish I could make it a thousand."

Other exiled Tar Heels have also expressed their sympathy with the movement in a substantial way.

A sister, now unknown to me personally, but whom I shall seek an opportunity of knowing in the near future, encloses a check for $5, and says: "I have not $25 like the young man you spoke of in the Recorder, but I have $5. A few years ago I could hardly raise money to pay the requirements of our church; but since I have been giving one-tenth I have paid all my church has asked me for and have this $5 left, and I don't know anything better than to give it to you to help pay the debt on the B. F. U.".

When this spirit shall pervade our churches generally there will be no need for special appeals for money. The Lord's treasury will keep full and His people will rejoice before Him with singing.

Brothers and sisters, is this great work on your hearts? The time is short. What you do must be done quickly on this work.

R. T. VANN.

Widening the Opportunity.

Thus far I have been inviting friends to give from $25 up to $500 in the effort to raise $10,000 on our debt.

A number of our best men and women whose interest in the school is just as deep as mine, do not feel able, in the providence of God, to contribute these larger amounts, but they would like to take a hand in this great work. I offer them now this opportunity. I invite 200 friends to send $5 each, and 500 others to send $1 each, to be counted in this $10,000 I am seeking to raise. The names of the donors will be published in the Recorder. If anything like a general response to this appeal shall be made, I can assure our people that January next will find us clear of debt and free to enlarge.

A number have signified their regret at not being able to contribute largely, and their willingness to undertake some such movement as this. Everybody is invited to co-operate and thus help to bring us the victory. What a blessed Christmas present, in which all may join! What a far-reaching achievement to be able to present to the denomination of the State the Baptist Female University clear of debt by next New Year's day!

Think over this proposition, brethren and sisters, and act promptly. Upon your action, it now appears, will depend the success or failure of our movement. We are in sight of day light. Shall we go forward into the full dawn, or linger in the twilight? Address answers to me at Raleigh.

R. T. VANN.

A Perfect Regulator of the Stomach and Bowels

is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 86 Seneca Bldg., Buffalo, N. Y.

For sale by all leading druggists.

Southern cotton manufacturers in session at Charlotte agreed to reduce their output for the present. The raw material costs them too much.

The Popular Science Monthly.

The contents of the December Number include the following articles: . . . . .

Recent Theories in regard to the Determination of Sex. Prof T. H. MORGAN.
The Academy of Science of St. Louis. Prof WILLIAM TRELEASE.
The Tetrahedal Kites of Dr Alexander Graham Bell. GILBERT H. GROSVENOR.
Hertzian Wave Wireless Telegraphy. Dr. J. A. FLEMING.
The Salmon and Salmon Streams of Asia. President DAVID STARR JORDAN.
The Storm Center in the Balkans. Dr. ALLEN MCLAUGHLIN.
The Growth of Rural Population. FRANK T. CARLTON.
Rear Admiral Melville, U. S. N., and Applied Science in the Construction of the New Fleet. The Late Prof. R. H. THURSTON.

THE POPULAR SCIENCE MONTHLY has had few rivals and no equal in the educative service it has done for the American people. A complete set of the volumes thus far published is both a history of science for the period covered, and at the same time a pretty complete cyclopedia of natural science. There is nothing to fill its place, and to carry it on is benefaction to the public.—W. T. HARRIS, U. S. Commissioner of Education.

THE POPULAR SCIENCE MONTHLY,
SUB-STATION 84, NEW YORK CITY.

$3.00 per year. 30 cents per copy.

☞ THE POPULAR SCIENCE MONTHLY will be sent for six months for one dollar to new subscribers mentioning the Progressive Farmer.

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123-125 Fayetteville Street,
Raleigh, N. C.

—OUR—
Holiday Announcement

Our provision for the Holiday Trade has been very liberal. We are showing a superb collection of . . . . .

Artistic Novelties

All suitable for Christmas gifts. Articles of merit in Art Pottery, Bric-a-Brac, French China, High Art Metal Work, Metal and Glass, Cut Glass, and the useful as well as ornamental

Dry Goods Wares
DESIRABLE FOR GIFTS.

Our Mail Order Department will supply all information, and will prepay freight or express charges on all cash orders of $5.00 or more.

Dobbin & Ferrall.

A STRIKE UNIVERSAL

Against strong drink and the drug habit. Drunkenness is a disease. . . . . .

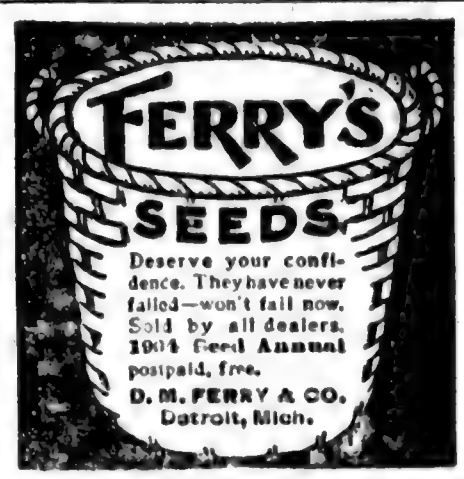
ANTIMETHYSON

Will positively cure it. TASTELESS, ODORLESS and COLORLESS. Can be placed in Tea, Coffee, or better still, in the liquor itself, so that the patient has no knowledge of its administration. Full directions with Medicine, securely sealed, post paid, $2.00 per box. ANTIMETHYSON CO., 29 Loveman Bldg., Chattanooga, Tenn.

THE PROOF OF THE PUDDING.

(Abstract of one of hundreds of letters not one of which we ever solicited.)

"I was despised and rejected of men," an outcast, homeless, penniless and a vagabond. A friendly hand raised me from the gutter, administered to me your Antimethyson. In less than a week I was another man. Thanks to Almighty God, for I believe He sent this man with your remedy to save me. I am well, and have had no desire for liquor for four years. H. P. H.
BALTIMORE MD., Oct., 1902.



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MUNN & Co. 361 Broadway, **New York**
Branch Office, 625 F St., Washington, D. C.

From One of the Most Successful Planters in North Carolina.

SMITHFIELD, N. C., February 18, 1902.

The Home Fertilizer Chemical Works, Baltimore, Md.

GENTLEMEN:—This is to certify that I have used "Cerealite" for a number of years, and have sold it for the past three years, and I, myself find it to be equal to, if not better in many respects, than Nitrate Soda. My best customers are anxious to use it again this year. On my own crops I used it on wheat, oats and cotton, and for every dollar I invested in "Cerealite" I am sure I paid me $2.50. I prefer "Cerealite" as a top dressing to Nitrate Soda, even if the goods were the same price. **Splendid for Oats and Grain.**

Yours truly, J. W. STEPHENSON.

RELIABLE AGENTS WANTED IN EACH COUNTY.

For Kidneys, Bladder and Rheumatism

New Discovery by Which All Can Now Easily Cure Themselves at Home—Does Away With Surgical Operations—Positively Cures Bright's Disease and Worst Cases of Rheumatism—Thousands Already Cured.

SENT FREE TO ANY NEEDY PERSON

At last there is a scientific way to cure yourself of any kidney, bladder or rheumatic disease in a very short time in your own home and without the expense of doctors, drugs or surgeons. The credit belongs to Dr. Edwin Turnock, a noted French-American physician and scientist who has made a life-long study of these diseases and is now in sole possession of certain ingredients which all authorities say will positively cure Bright's disease, diabetes, dropsy, gravel, weak back, stone in the bladder, bloated bladder, frequent desire to urinate, albumenaria, sugar in the urine, pains in the back, legs, sides and over the kidneys, swelling of the feet and ankles, retention of urine, scalding, getting up nights, pain in the bladder, wetting the bed and such rheumatic affections as chronic, muscular or inflammatory rheumatism, sciatica, rheumatic neuralgia, lumbago, gout, etc., which are now known to be due entirely to uric-acid poison in the kidneys—in short, every form of kidney, bladder or urinary trouble in man, woman or child.

All this and more is explained in a 64-page illustrated book which the doctor wants you to have as well as a trial treatment of his discovery, and you can get them both entirely free, without stamps or money, by addressing the Turnock Medical Co., 538, Turnock Building, Chicago, Ill., and as thousands have already been cured there is every reason to believe it will cure you if only you will be thoughtful enough to send for it.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by J. L. Ferrell and wife, and duly recorded in Book No. 121, on page 725 in Register of Deeds' office, of Wake County, N. C., we will, on Wednesday, the 6th day of January, 1904, expose for sale and sell to the highest bidder, for, cash, at the court-house door in the city of Raleigh, at 12 o'clock m., that tract or parcel of land lying and situated in Wake County, North Carolina, in Little River Township, adjoining the lands of Daniel Scarborough's estate, Hilliard Jones, J. Underhill, and others, and better described as follows:

Beginning at a post oak, D. Scarborough and H. W. Jones' corner, thence north 2 degrees east 124 poles to a pine on said Jones' line; thence with said line north 58½ degrees east 114 poles to a small post-oak; thence south 114 poles to a poplar in the Rocky Branch; thence up said branch to pointers; thence west 53 poles to the beginning, containing 100 acres more or less.

PEELE & MAYNARD,
Attorneys for Mortgage-Assignee.
This 2d day of December, 1903.

The Birthday of the Babe of Bethlehem

Sunday-school lesson for December 20th. Matthew 2:1-12. Read Isaiah 7:14-16; 9:1-6. Memorize Matthew 2:10,11.

The lessons for six months to come will be in the Gospels—about Jesus. We do well, therefore, to take this lesson instead of the lesson about Solomon, aside from the fact that we approach now the Christmastide.

Our Scripture tells us simply that out of the East came three wise men; that they were led by God; that they sought for Messiah; that they worshipped Him, babe though He was, and in an humble manger when they did find Him. There moves also in the story the Jews and their king, Herod.

Let us consider first, God's hand in the birth of the babe. Note the signs. God had given a star in the East to announce to the first seekers after Jesus that He was about to come. Men cannot make stars. This was the work of God. When they drew near the star appeared again, not to announce the birth now, but to guide these seekers. They acted on the light they had and more was given. That is God's way with us now. We do not know Christ better because we will not begin earnestly with what we do know.

Again God directed these seekers so that they should not reveal to Herod the place where His Son lay a helpless babe.

Now let us consider the seekers themselves. They were wise with a wisdom that they knew not of. They studied the stars in hope of finding Him. In their simplicity God endowed them with faith. In your own work look for Him and God will bless you. The Star called. They answered. They were not schooled as Israel was in the expectation of Messiah. But their faith moved them. The star disappeared, but they kept their course.

This sublime faith in the guidance of God affords a fine opportunity for the teacher. Contrast the course of the wise men with the course of the chief priests and scribes. They heard, but they did not go; and yet it was only a short distance for them. Here is token even in the infancy of the Redeemer that He should be rejected by His own and accepted by aliens.

Again, use the opportunity to impress upon latter-day Christians that the quality of faith is yet required. The priests had knowledge and religion; but they lacked responsiveness to God's leading—i. e., they lacked faith. Compare the ignorance plus responsiveness of the wise men with the knowledge of Scripture plus the unresponsiveness of the Israelites. These priests knew about Him, but they did not know Him or care to know Him.

The seekers were Gentiles. Even so early God made it clear that His Salvation was for all nations.

And mark the persistence of the faith of these men. No prince did they find, but only a babe in a manger. And yet they worshipped. Here is striking evidence from God of the divinity of Jesus. These men sent by Him worship a babe. They could not have been sufficient for this save that the Spirit of God gave witness within.

And they gave Him gifts, rich gifts brought from afar. That was the first Christmas. How shall the 1903rd be? Shall we merely give and receive amongst ourselves or shall we worship Him and give Him gifts?

In all pictures of Jesus there are two sides—one for, one against. Here are the Magi worshipping; over against them is Israel merely troubled in half despair and the jealous Herod plotting terrible slaughter.

Observe also the fulfillment of prophecy. Vs. 6.

And, finally, gather your pupils there about the manger in the presence of the tender mother and the holy child. This lesson is worse than vain if we follow the wise men only to the entrance of the cave. Let us go in with them, rejoicing and worshipping. The best place to first meet Jesus is right here in this stable and in His mother's arms.

THE NEWS.

Cotton is yet selling at between 11 and 12 cents per pound.

Four Oaks voted for prohibition last week. This closes the last saloon in Johnston County.

Elder M. V. McDuffie, of East Orange, N. J., has been called to the 7th Baptist Church of Baltimore.

Mr. Carnegie will build a $30,000 library at Greensboro, and that city will appropriate $3,000 a year to keep it up.

Elder G. M. Duke, of Franklin County, has baptized 127 people this year. The revival spirit is not dead in his field.

Let fields desiring aid from the State Board send in applications to Secretary Johnson, Raleigh, N. C., as early as possible.

The United States Senate will vote on the Cuban Reciprocity bill on December 16. The House is considering Pension appropriations.

The Langley air-ship, fostered by the Government, failed utterly last week. It dropped straight into the Potomac without even sailing.

The military forces of Colombia were reported last week to be marching on Panama, but on Monday the matter had ceased to be interesting. War is unlikely.

One of the foremost religious men in this country, H. Clay Trumbull, editor of the Sunday-School Times, and author of several standard works on the Sunday-school, died last week.

Professor W. L. Poteat, of Wake Forest College, has been invited to deliver the Philips Brooks lectures at Hamilton Theological Seminary. This is quite a recognition of North Carolina's foremost scholar, and his friends will take great pleasure in it.

Capital stock to the amount of $15,000,000 was subscribed to new North Carolina corporations last year. Five hundred and fifty-four corporations were formed in the State. Only a few years ago the word corporation stood for all that was bad. To-day the people see that a corporation is as good as a partnership.

The interesting political item of last week was the decided manifestation of opposition to Mr. Roosevelt as the Republican Presidential candidate. The party managers appear to be against him, and there is some clamor for Mr. Hanna to run for the nomination. The great victory for Mr. Hanna in Ohio has given him more prominence in this matter than might have been expected.

The President's recent message to Congress was well received. It was not sensational. There has been much comment, however, on his statement that more corruption in the administration of affairs has developed or been discovered recently than in one hundred years. The treatment of the score of Post-office Department grafters will indicate whether he is bent on protecting the government or not.

We extend sympathy to Elder T. H. Plemmons, of Cynthiana, Ky., in the loss of his mother. He writes: "My dear old mother, Mrs. Sarah Plemmons, passed away December 4, at the home of my sister, in Madison County, N. C., at the ripe old age of 85 years. She has been a mother at Turkey Creek Baptist Church ever since I can remember, and has always lived a consistent Christian life. She was only ill a few hours before going home. Pray for me."

Herbert Spencer, the last of the great 19th century philosophers, the author of the monumental Synthetic Philosophy, died December 8. Herbert Spencer was born at Derby on April 27, 1820. He was a celebrated English philosopher and founder of the system named by himself the synthetic philosophy. He was educated by his father, a schoolmaster, and by his uncle. He was articled to a civil engineer in 1837, but in 1845 abandoned engineering and devoted himself to literature. He was assistant editor of The Economist from 1848 to 1853 and in 1882 visited the United States, where he gave a number of lectures. His first effort in the field of general literature was a series of letters to The Nonconformist, on "The Proper Sphere of Government," which appeared in 1842. In 1855, four years before the appearance of Darwin's "Origin of Species," he published his "Principles of Phychology," which is based on the principle of evolution. He was the author of a large number of books.

A FINE BUSINESS COLLEGE

Which is Placing Many Young People in Positions.

WILL MOVE INTO LARGER AND MORE ELEGANT QUARTERS.

Dull times are scarcely known at that big business training school over in Atlanta, Georgia, the Southern Shorthand and Business University, where 500 or more young people annually attend the various departments of that reputable institution.

Think of it, since the first day of August, that school has received over two hundred applications from leading business firms for stenographers and bookkeepers, and has placed about seventy-five of its pupils in positions since that date.

The Southern Shorthand and Business University has developed into one of the South's greatest institutions. It has outgrown its present quarters and on December 18th, it will move into a new and elegant home on the Viaduct, right in the heart of Atlanta. It does not practice, but on the other hand, it exposes all fraudulent methods which come to its notice in the business educational field.

The "Southern" has no vacations, and since September 1st, 150 new pupils have entered. In January, however, a very large number of young people, both sexes, will enter. Those interested should write to A. C. Briscoe, President, or L. W. Arnold, Vice-President, Atlanta, Ga., for catalogue.

CHRISTMAS HOLIDAY EXCURSION RATES—YEAR OF 1903 AND 1904.

On account of the Christmas holidays the Seaboard Air Line will sell round trip tickets for one and one-third first-class limited fares plus 25 cents to all points east of the Mississippi and south of the Ohio and Potomac Rivers.

Dates of sale—for the public—December 23, 24, 25, 30, 31, and January 1, 1904, final limit January 4, 1904.

Dates of sale—for students and teachers—December 15 to 22, inclusive, final limit January 8, 1904.

For students and teachers, tickets will be sold on presentation and surrender of certificate signed by the superintendent, principal or president of school or college.

C. H. GATTIS, C. P. T. A.,
Raleigh, N. C.

ECHOLS PIEDMONT CONCENTRATED IRON AND ALUM WATER.

Is a SPRING WATER, containing the extreme concentration of those mineral properties necessary to cure all stubborn and deep seated . . . .

CHRONIC DISEASES

It is no patent medicine, and the best physicians are constantly prescribing it with invariable success. The concentrated product is 100 times stronger than the natural water, and one teaspoonful is a dose. It is rapidly earning a national reputation, and to any physician who has not tested it will be sent an 18 oz. bottle free. Call for it at your druggists.

Price, 8 oz. bot. 50c, (equal to ten gallons of the natural water), 18 OZ. BOT. $1.00.

Write for further information and testimonials.

J. M. ECHOLS CO.
Lynchburg, Va.

"Next to the Bible."

Patriotism is next to Christianity with the best people. In the South Confederate sentiment is wed to the most devout Christians, and many rate the Veteran above all else, "next to the Bible."

The Confederate Veteran, Nashville Tenn., represents all the great Confederate organizations: the U. S. M. A., the U. C. V., the U. D. C., and the U. S. C. V. Sample copies free; subscription $1.00 a year.

Notice of Administration.

Having qualified as executor of the estate of Mary S. Baker, deceased, this is to notify all persons having claims against said estate to present the same to me for payment on or before the 4th day of December, 1904, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

SOLON BAKER.

Hartswell, N. C., Dec. 4, 1903.

Land Sale at Apex, N. C.

By authority of a certain mortgage deed, made to me by L. P. Hicks and Nancy G. Hicks, his wife of Wake County and State of North Carolina, and recorded in Book 118, page 547, Register of Deeds' office of Wake county, I will on the 16th day of January, 1904, at 12 o'clock m, sell to highest bidder, at Apex, N. C., the following described land, lying near Apex, N. C., beginning at a black jack, formerly G. A. Jones' corner, the ce east 84 poles to pointer in formerly said Jones' line; thence north to R. & A. A. L. R.; thence with said railroad southwest to Malina Lynch's corner, now W. H. Harwood's, with the line running north and south of the tract of land known as the Martin Lynch tract, on the north crosses of said road; thence south to first station containing 51 acres, more or less. Terms of sale cash.

Dec. 15, 1903. W. F. UTLEY, Mortgagee.

Temperance.

What Whiskey Makes of a Mother.

Can a mother forget her child? Yes, when she is addicted to the awful habit of strong drink. Poverty cannot make her forget, suffering cannot; but strong drink can. The following true story is calculated to make the blood curdle: A woman in Manchester, N. H., has six children—the oldest eleven years old, the youngest six weeks. In the police court she plead guilty to the charge of drunkenness, but asked the court to suspend sentence because of her helpless children, agreeing to leave the place and live with certain relatives in the country. When she was released, instead of going to her children, who were then suffering from hunger, she went back to the saloon and got drunk again. The oldest child went to the police station to look for her, which gave the officials the intimation that she had not returned to her family. The boy added that the children were entirely without food and crying from hunger. The officials took care of the children while the mother was again taken into custody.

It is no new thing for a man to become brutal and turn against his family, or neglect and starve them, but here is a case where the motherly instinct yields itself to the curse of strong drink. Rum can make a mother forget her child; rum can do what the most vicious and profligate child itself cannot do. The child may be bad, may abuse the mother, and bring her head in unspeakable sorrow to the grave, but the mother will not forget or turn against her child. Rum can do it. Rum can destroy the maternal passion. Rum can make her hopelessly indifferent to her offspring. Rum can destroy her motherly affection. O rum! great is thy power! Surely Satan has no agency so effective for destroying all that is good and true in human life.—New Voice.

What Whiskey Makes of a Father.

A man walked into his home—a big, strong man physically—and when his wife met him he knocked her down. She fled shrieking into an inner room and locked the door.

Mary, the man's daughter, a little thing five years old, fell to her knees and clung to him and cried out, sobbing, "Don't kill mamma, pap!"

He patted her head and told her to get her brother Edward.

Edward, a boy of six, came.

The man drew a revolver and shot his two little weeping and trembling children. Then he blew his own brains out.

"He was a good man," said the wife to the police, her face all torn and blackened by his blows. "He was a good man, and he never treated me badly before."

What suddenly transformed this usually good husband and kind father into a ferocious demon, a murdering wild beast?

Drink!

He was Frederick Deitscher, a driver for the health department, and he paid out the hard-earned money that should have gone to his family that he might become a slaughtering lunatic. Insanity by the bottle, by the glass, may be as readily purchased as are matches to start fires with.

Some men, many men, can play with alcohol. They can warm themselves with it as they do at the genial heat of a grate.

But to such as Dietscher a glass of whiskey is like a match to a heap of hay—it starts a conflagration.

No man who gets drunk when he drinks has any right to touch liquor.

He voluntarily makes himself insane, and no deed, however terrible, is impossible to a maniac. His judgment and moral sense are both put to sleep.

Let drink alone, young man. It has never helped anybody, and it has ruined and is ruining millions in mind and body and pocket. It turns kind men into cruel men, loving husbands into wife-beaters, fond fathers into slayers of their children.

Look at Dietscher. See what whiskey did for him and his.

That one horror should be enough to shock countless thousands of tipplers into total abstinence for the rest of their lives.

"He was a good man"—when sober; drunk, a devil.—New York Journal.

The Last Judgment.

Dr. George Macdonald puts the following into the mouth of the mother of the chief of the clan when, from inquiries she had made, she found that the young lady her son was going to marry was the daughter of a rich brewer: "When the answer came back it burst like a bombshell in the cottage. It was to this effect: They belonged to a well-known firm of brewers and distillers, and owned a large number of the public-houses in London. Horror fell upon the soul of the mother. A brewer was to her as the publican to the ancient Jews. No disgust at such a trade as that in rags or marine stores, no recoil from a fortune gathered by chicanery and cheating and snatching, could equal the sense of abomination roused in her by the news. A brewer, especially a brewer owning public-houses, gathering riches in halfpence wet with beer and smelling of gin, was to her a moral pariah; but a distiller was worse. She threw up her hands in unconscious appeal to Heaven; a vision came before her of bloated men and white-faced women drawing with trembling hands, from torn pockets, the money that had bought the wide acres of the Macrudah. To think of the Macrudah marrying the daughter of such a man! She knew that in society few questions were asked as to how money was made, whether in furthering the well-being of the world, or in tempting it to sin and drawing it to misery. She knew that money was counted a blessed thing almost, however made. None the less the fact remained a damnable one, that certain moneys were made in the enabling of men, not to strive against sin, but to earn the wages of it. Let the world wink as it will, let it cover up the roots of such a money plant with layers upon layers of social differences, the flower has for the soil in which it grows the diseased bodies and souls of God's men, women and children. The trade was one of the devil's devices for running the world and sending souls of miserable men and women to perdition. The money it gained was the fungus growth of Mammon's cellars, and gathered corruption of hot-beds of wickedness. "How could the brewer," she said to herself, "hold up his head at the last judgment?"

CANCER OF THE BREAST.

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Southard, of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. Bye, of Kansas City, Mo. Mrs. Nancy F. Billings, of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. Bye for 112-page, illustrated book on the treatment of cancer in its various forms. Address Dr. W. O. Bye, Kansas City, Mo.

He who holds nearest communion with heaven can best discharge the duties of everyday life.

There's Health in Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

JUST AS EASY
To Break Up Grippe and Colds in 10 Hours
IF YOU USE "GRIPPE KNOCKERS"
25 CENTS
Also excellent LAXATIVE TONIC. Trade supplied by
L. RICHARDSON CO., Wholesale,
GREENSBORO, N. C.
Mailed on receipt of price.

FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.
J. STUART KUYKENDALL,
Greensboro, N. C.

HEADACHE CAPUDINE COLDS
HICKS' CAPUDINE never fails to cure
HEADACHE AND COLDS
It is the great remedy also for Indigestion and Sour Stomach. Has no effect on the heart. For nervousness and brain fag it is unequalled.
AT DRUGGISTS, 10c., 25c., 50c.

WILMORE'S NEW ANALYTICAL REFERENCE BIBLE,

Combines under one cover the following four invaluable books for the proper study of God's Word: a full copy of the Bible with analytical references to every verse; a complete analysis, embracing every verse of the Bible arranged in subjects; a full concordance, to locate every verse in the Bible; a dictionary that is supplemental to the other three books, bound in Teachers and Family Bible sizes. Write
J. F. HODGE, - - Atlanta, Ga

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CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

THE BAPTIST BOOK STORE.
(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.
Second. We are agents for church and Sunday-school and ministerial supplies. Song-books, charts, maps, etc., at lowest prices.
Third. Books, Bibles, Commentaries, Sermons, Essays, Gift Books, School-books, and Standard Current and Classic Novels. We will order any book for you by mail at market price.
Fourth. A great variety of stationery, pens, ink, type-writer supplies.
Fifth. It is your Store and we make it to your interest to buy here.

W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

Marriages.

GREEN—ESTES.—At the residence of Mr. James Estes in New Light Township, Wake County, Mr. Henry M. Green and Miss Pearl Estes, on the 25th of November, 1903, by Rev. J. H. Hutchinson.

Obituaries.

A Plan Without a Purpose.

Christopher Pearse Cranch, an American artist and poet, who died in Cambridge, Mass., in 1892, at the age of eighty, has a fine sonnet which answers the materialist's question in a very effective way:

If death be final, what is life, with all
Its lavish promises, its thwarted aims,
Its lost ideals, its dishonored claims,
Its uncompleted growth? A prison wall,
Whose heartless stones but echo back our call;
An epitaph recording but our names;
A puppet-stage, where joys and griefs and shames
Furnish a demon-jester's carnival;
A plan without a purpose or a form;
A roofless temple; an unfurnished tale.
And men like madrepores through calm and storm
Toil, die to build a branch of fossil frail,
And add from all their dreams, thoughts, acts, belief,
A few more inches to a coral-reef.

FAUCETT.—Mrs. Ann Hassaltine Faucett, of Oxford, N. C., wife of Mr. James Faucett, was born August 1844, and died November 27, 1903, in the fifty-ninth year of her age. Sister Faucett was the daughter of the late eminent Nathaniel E. Canady, of Granville County. In early life she trusted Christ, and was baptized into the fellowship of Brasfields Baptist church, by Dr. Walters.

As neighbor, wife, mother, Christian, friend, she was kind, loving, helpful.

A few days before her death, she talked calmly with her daughter as to how she wanted family matters arranged; and added: "I am not afraid to die."

She leaves the memory of a noble life as a rich legacy to her husband and four children. She passed away without a struggle, or a groan.

"Jesus can make a dying bed,
Feel soft as downy pillows are;
While on His breast I lean my head,
And breath my life out sweetly there."

J. A. S.

SMITH.—Neil Smith, the subject of this sketch was born in Lumber Bridge Township, Robeson County, N. C., October 19, 1827, and died at his home near Shannon, August 21, 1903. He was married January 2, 1862, to Miss Janie Cobb, which union was blessed with four children, three daughters and one son, all of whom are still living. He was a man of strong character, was outspoken in his opinions, and upon questions where principle was involved, he gave no uncertain sound. Thoroughly candid and honest himself, he despised deception and dishonesty in others. He was baptized into the fellowship of Providence (now Lumber Bridge) Baptist church by Rev. John Monroe, and for this venerable and consecrated man of God he always had the highest regard, and between the two there existed strong and lasting friendship. To the writer he was a friend, faithful and true. By his death the wife loses a devoted husband, the children a kind and affectionate father, and the county one of her most useful citizens.

Peace to his ashes.

N. D. J.

BYRUM.—In Chowan County, Sunday, November 15, at 10.30 a. m., after an illness of less than two days, in the eighth year of her life, Euzelia, daughter of Mr. and Mrs. E. L. Byrum, was carried by angels from the sorrows and cares of earth to the joys and peace of heaven.

Little Zea was not only the pet of the household, but of all who saw her winning smiles and artless ways.

Her little schoolmates were devoted to her, as testified by their tearful presence and beautiful floral tributes at her grave. Shocked as they were to have her taken so suddenly away from among them, God knew that her pure and guileless spirit was better suited for the sinless courts of heaven than this sinful world.

Bereaved loved ones, remember,
"No night distils its chilling dews
upon her tender frame."

She saw a hand you could not see,
Which beckoned her away;
She heard a voice you could not hear,
Which would not let her stay.

Her youth was lovely, like the flowers
Of faintest bloom, which soonest dies;
The gardener came at an early hour,
And took her to the upper skies.

"A FRIEND."

PARDUE.—Died at his home in Wilkesboro, on December 1st, Bro. W. F. Pardue, aged 56 years. Brother Pardue was a consistent member of Wilkesboro Baptist church at the time of his death, and had been a member for several years. He was a teacher in the Sunday-school, and was always found at his post of duty. He leaves a wife and three children besides several brothers and sisters to mourn his loss. He died suddenly but in the full triumphs of a living faith in Christ.

We sorrow not as those who have no hope, but await the approving of our glorified and risen Savior and Redeemer, when we shall all meet in a happy reunion on the other side of the river.

W. H. DAVIS.

In Memoriam.

Sister Nannie Deans, was born April 3, 1866, and was the daughter of Thomas and Martha Deans. She was killed by lightning at Mr. Davis', her brother-in-law, in June, 1903. At the same time and place Mr. Davis' little boy was killed.

Sister Nancy was a consistent member of Cedar Rock Baptist church, and although death came so fearfully sudden, she was prepared to meet it in the triumps of a living faith.

Hers was a lovely Christian character, exemplifying in her daily life the beautiful teachings of Jesus her Savior. Sweet in her disposition, happy in her temperament, graceful in her manners, loving and tender in her intercourse, she made friends wherever she went. Unexpectedly she was called to come up higher.

Her funeral was preached by the writer to a large crowd, and she was buried at the old home.

God bless the bereaved ones.

"Blessed are the dead who die in the Lord." G. M. DUKE.

Resolutions of Respect.

Whereas, God in His infinite wisdom, has seen fit to remove, by death, our little friend, Mary Euzelia Byrum; therefore be it

Resolved 1. That we, members of Evans' Sunday-school, do deeply deplore the loss of one so young, so bright, so beautiful; but we know "Of such is the kingdom of heaven."

2. That we give this public expression of our sorrow, and while we cannot understand why God took her, still we know He doeth all things well.

3. That we extend to the family in this dark hour of bereavement our heartfelt sympathy, and hope they may be comforted by Him who is infinitely merciful and who does not willingly afflict.

4. That a copy of these resolutions be spread upon the minutes of our Sunday-school a copy be sent to the Raleigh Christian Advocate also to the Biblical Recorder for publication, and a copy be sent to the bereaved family.

MRS. W. A. COFIELD.
MRS. L. R. BUNCH.
MRS. RICHARDSON BUNCH.
MRS. THOMAS SMITH.
RICHARDSON BUNCH.
J. U. EVANS.

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SOUTHERN RAILWAY.

In effect November 29, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 112 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with No. 34, "Piedmont Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 2.40 a. m., No. 113 daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keyville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 109, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 108, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keyville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 36 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 126, daily for Goldsboro and local stations.

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T. P. A., Charlotte, N. C.
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BIBLE READERS' CIRCLE.

The Movement is Sweeping the State.

The following names have been added to our Bible Readers' Circle: Mrs. M. E. Workman, Miss Cora E. McBane, P. G. Hartsell, Maggie S. Hartsell, Miss Dalla S. Hartsell, Mrs. P. W. Whitener, Mr. and Mrs. W. R. Small, Mrs. A. L. Pigg, Arabell Small, Daisy Small, Miss Julia E. Henson, Mr. and Mrs. C. Gresham, Mr. Wm. Gresham, Mr. W. R. Bost, Mrs. J. A. Dodson, Mrs. Dallas Herring, Mr. W. B. Lamb, Mr. Challie Robinson, Mrs. D. L. Herring, Mrs. Mary Ward, Miss Minnie Ward, Miss Mamie Harper, Miss Sarah Powell, Miss Bettie Dozier, Miss Dora Strickland, John M. Gibbs, Grover Hedgepeth, Mr. and Mrs. E. Y. Pool, Mrs. A. Tucker, J. W. Robertson, Mrs. J. W. Robertson, Miss Octavia Robertson, J. V. Robertson, Miss Viola Robertson, J. C. Hutchins, J. W. Bridges, W. S. Toney, Mrs. W. S. Toney, Ely Hoyt, J. A. Cotton, Mrs. J. A. Cotton, J. M. Cotton, Mrs. J. M. Cotton, Zenie Cotton, Mrs. H. D. Hood, Miss Donia C. Hood, R. A. Wommack, Mrs. R. A. Wommack, Miss Mary Wommack, Miss Bessie Wommack, W. R. Dupree, Mrs. W. R. Dupree, Miss Mary Dupree, Miss Mattie D. Watson, Ada Crews, C. A. Cook, A. M. Garwood, Annie B. Carter, B. J. Bell, Miss Martha Byrd, G. E. Byrd, F. D. Byrd, H. T. Stevens, Mrs. C. S. Pipkin, Harry Johnson, Miss Marguerite Thomas, Miss Mary Ritter, Miss Evelyn Bryan, Miss Maggie Stewart, Miss Vivian McLean, Miss Vara Lee, Miss Alese Wagstaff, Miss Iley Thompson, Miss Winnie Pipkin, Miss Virginia Kivett, Rufus Barbee, W. H. Hare, B. F. Bynum, P. D. Story, A. S. Kivett, J. T. Williford, H. W. Baucom, W. G. Elliott, T. Y. Seymour, Hector Kivett, E. G. Johnston, A. T. Reardon, E. M. Lassiter, J. S. Cobb, J. H. Barbee, L. H. Campbell, A. C. Campbell, Lee Robertson, J. C. Cox, J. A. Ellis, S. F. Teague, C. T. Matthews, A. M. McClamrock, W. C. Brewer, R. E. Cooley, J. W. Freeman, C. L. Kelley, W. E. Johnson, J. F. Brown, H. E. Story, Mrs. T. J. Neeley, W. B. Lamb, E. E. Berry, Mr. and Mrs. G. P. Harrett, Miss Virginia Cabaniss, Mrs. R. E. Powell, J. H. Jennings, C. C. Clark, J. H. Wilson, Miss Nettie Watts, Mrs. J. S. Patterson, T. N. Brown, Miss Linwood Bost, Ralph B. Leonard, W. M. G. Evans, Clyde Blackwell, Miss Roena Howard, Miss Nan Howard, Miss Laura Lazenby, Miss Julia Pelot, Rev. C. G. Wells, Mrs. Ala Eckerd, Mrs. E. M. Purdy, Miss Mae Webb, A. P. Hall, Miss Neta Owen, Mrs. H. C. Wilson, Mrs. J. P. Moore, Miss May Swan, Miss Julia Jackson, Miss Sallie Lineberry, Mrs. J. H. Wilson, Miss Dora Hendren, Mrs. J. S. Leonard, Miss Lila Kurfus, Mrs. R. E. Noe, Miss Elizabeth Evans, Mrs. Delia Burke, Miss J. A. Harbin, Flabe T. Burke, Geo. H. Brown, J. B. Armfield, J. H. Owen, Mrs. Amanda Brown, Mrs. T. N. Holland, Mrs. A. F. Heath, A. F. Heath, Miss Minnie Miller, J. B. Leonard, Pearl H. Haynes, Mary Edith Osborne, H. M. Croom, E. J. Croom, Annie Croom, Lizzie Croom, J. D. Culbreth, T. C. Harris, E. B. Tate, W. S. Tate, J. R. Philips, Ettie Davidson, Carah Powell, M. R. Miller, E. Y. Padgett, F. M. Wall, M. G. Hawkins, E. J. Keeter, W. B. Tate, Ollie Tate, M. N. Wall, Alice Wall, Dorah Hawkins, Alice Philips, Mrs. John M. Morgan, Annie B. Hobgood, Alice W. DeVane, Annie G. Dickerson, Lulie Dickson, A. L. Malone, D. M. Beale, Mr. and Mrs. J. D. Hackney and Willie R. Hackney, Minnie L. Holding, Mrs. S. G. Holleman, Mrs. R. L. Tyson, F. D. Markham, Julia Peterson, F. P. Tucker, Y. P. Porter, Mrs. A. E. Hart, A. H. Askew, Lela Goodman, Mrs. J. R. Hofler, N. D. Johnson, Ollie McCoy, Mrs. M. E. Bridges, John Freeman, W. D. Bostic, Mrs. W. D. Bostic C. L. Dowell, Mrs. C. L. Dowell, C. T. McDade, Miss Emma Dowell, Miss Madge Jackson, J. Coran Bland, Miss Ida Jones, Miss Hattie Kilpatrick, Miss Pearl Suggs, Miss Lester Spoke, Miss Fannie Suggs, Miss Hester McCurry, Mrs. Tenett Sinclare, Brookshire Sinclare, John W. Daniels, Miss Bessie Shuford, Earnest Butler, Terrell Freeman, Edgar Henson, Miss Amy Gaffney, Miss Lola Gaffney, L. B. Gaffney, F. B. Gaffney, Mrs. T. B. Gaffney, J. M. Hamrick, M. A. Walden, A. G. Lancaster, Lottie Debhrule, Miss Willie McDade, Willie Lancaster, Miss Lula Claton, Miss Mamie Wilson, Miss Carrie Callahan, Miss Mollie Freeman, Miss Hester Bland, Mrs. E. W. Weeks, Miss Alma Cubb, Mrs. L. P. Sorrell, Mr. and Mrs. D. Vaughn, Mrs. M. A. Chappell, Mr. and Mrs. S. C. Sherwood.

In addition to these, Principal Moore reports fifty students of Mars Hill who have agreed to join the Circle. Our Bible Readers now cover the State. The movement has been enthusiastically received. If you have not joined, do so this week. First Reading will appear December 23. It will be practicable to enroll names, however, until January 10, 1904, by which time we expect to hear from many churches.

The United States Consul at Alexandretta was assaulted by Turks last week and the United States flag was hauled down. A proper apology was made.

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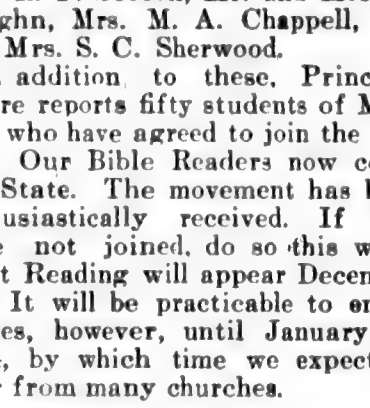

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NOTICE OF SALE.

By virtue of a judgment of the Superior Court of Wake County, made in special proceedings, entitled S. S. Rogers, Executor of Wm. Jinks vs. Julia Jenkins and others, we, as Commisoners appointed by the court, will, on Monday, the 4th day of January, 1904, at 12:00 M., sell to the highest bidder the following described lot of land in Wake County, near Apex, known as the home place of William Jinks, deceased: Begins at a white oak on the south side of White Oak Creek, Jesse Howell's corner, runs south with said Howell's line 196 poles to a stake in said Howell's line; thence east 76 poles to a stake and pointer in C. S. Jinks' line; thence north 215 poles to a maple on the south bank of said creek to the beginning, containing 98 acres, being land conveyed to William Jinks by Seth Jinks by deed recorded in Book 17, page 536, records, Register of Deeds' office, Wake County. Place of sale on the premises as above described, known as the home place of William Jinks. Terms of sale, cash.

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BIBLICAL RECORDER

JOSIAH WILLIAM BAILEY, EDITOR. VOLUME 69, NUMBER 26.

RALEIGH, N. C., WEDNESDAY, DECEMBER 23, 1903.

"THE MASTER IS COME."

In various shapes he comes!
When life grows difficult, and cares wax strong,
And pain and patience prove too hard a load,
And grief makes sorrowful the fairest noon,
And sorrows press and crowd, an armed throng,
And fierce temptations lurk along the road,
And day is hot, and night falls all too soon—
Still in these grievous things himself we see,
And puzzled, trustful, murmur, "It is he."

Be glad because he comes!
That his blest visits are of every day,
To sweeten toil, to give that toil reward;
And when the summons soundeth clear and low,
Let us rebuke our lagging souls and say,
"It is—oh, wondrous thought!—it is the Lord
Who deigns to claim thy help and service so!
Be quick, my soul, nor mar thy high estate;
Thy Lord and Master calls! let him not wait."

—Susan Coolidge.

BEST METHODS OF BIBLE STUDY.

BY E. Y. MULLINS, PRESIDENT SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

First all, I wish to suggest that the method of Bible study in the home ought to be a parental method. That is to say, the father and mother ought to guide in this matter, and it seems to me that there ought to be stated periods when the family as such come together for the study of the Scriptures. It may not be possible for this sort of gathering to take place every day in the week, but there ought to be one or two days in which a definite period of time is devoted to this subject. A great deal may be accomplished if the father and mother will plan the matter and guide the children in their studies. If a little planning is done and a little definite guidance given, a great deal of individual study can be accomplished by the various members of the household preparatory to, and as the result of the family gathering for study. Where it is possible, I think it good for each child to have a copy of the Bible which he can call his own and which he can mark, and for older members of the household who spend much of their time away from home, a pocket edition of the entire Bible or of the New Testament would be very useful. It is said of Gladstone that much of his study was done in brief periods of waiting between trains or between appointments. He carried pocket editions of great works, and utilized odd moments and accomplished much in this way.

This leads me to suggest a further method of Bible study in the home. It is exceedingly important that some definite aim control these studies. My observation and experience leads me to the conclusion that the failure of the Bible to interest young people is due largely to vagueness and indefiniteness in study. To open the Bible and read a chapter does not necessarily mean to acquire any definite information. The fact is, the more mechanical the object becomes, the less the probability is that definite results will follow such a method. But if you set a group of young people to searching for something definite in a book of the Bible, you add zest to the undertaking. If you tell a company of boys to stir among the leaves that cover the ground in autumn and possibly they will find something valuable, you may enlist them a little while; but if you tell them you have lost a diamond in those leaves, and that if they find it they will be rewarded, the search will be a totally different matter. I once set a group of young people to the task of writing me a paper in their own language, telling me all they could learn in the Gospel of Matthew on the subject, "The Kingdom of God." When this task was completted, I asked them to write a similar paper, giving me all the information they could obtain from the Book of Galatians on the subject of "Faith;" and similarly with the other books of the Bible. I was amazed and delighted at the result, and surprised at the capacity of many young people to grasp the truth as stated in the Scripture language. In my own mind a cardinal principle in Bible study is just this, to set a definite task before those whom we are seeking to guide.

Again, I would commend most heartily the old-fashioned method of memorizing Scripture. I believe that nothing in the end quickens the gratitude of children to parents more in after life than this habit fixed upon them. Many of the most beautiful texts of Scripture are thus fixed in the memory and are a permanent enrichment of life and character. I know one household in which the custom is for each member of the family to repeat a verse of Scripture at the breakfast table each morning. This, as you see, necessitates much hunting for the Scripture, and will, upon the tenacious memories of children, fix many vital Biblical truths.

Then, too, I think the study of the Bible by books is one of the most fruitful of all methods. There are many works which have been printed, giving outlines of the books of the Bible, indicating the leading thought contained in the various books, and these might be taken as a guide in such studies. Then, too, how fruitful would be the study of some of the great biographies of the Bible. Take the life of Abraham or the life of Moses, or that of David, or of Paul, and study the life and career of such characters. Beyond all question, such studies would prove helpful. Then, of course, the great doctrines would be studied, and this is of the utmost importance.

These are of course only a few of many suggestions that might be made. The greatest thing of all is not ways of doing it so much as the will to do it. The resolve to do this work, deliberately formed in the fear of God and with a proper appreciation of the difficulties in the way and of the advantages which will follow, and a persistent effort to carry out the resolve, will in time bring results which will be occasion for lasting joy.

SATAN'S WILES.

In a sermon on Satan's Wiles, Rev. Hugh McMillan has this brilliant illustration: "There is a kind of lizard which lives in the sandy deserts of Arabia. Its body is so like the sand that it cannot be distinguished from it at a little distance. But it has on each side of its mouth a fold or skin of a very light crimson color, which the creature can blow out into the form of a round blossom and in this state it looks exactly like a little red flower which grows abundantly in the sands. Insects are attracted to this curious object, mistaking it for a real flower that has honey in it for them, and they approach the mouth of the lizard without fear, when they are immediately snapped up. There is also an insect common in India which feeds upon other insects, and in order to catch them, puts on, like the lizard I have described, the appearance of the flower of an orchid. Its legs are made flatter and broader than those of any other insect; they are colored a beautiful pink hue and they ray out from the body of the insect exactly like the petals of a beautiful flower. Insects are deceived by this wonderful likeness to the blossoms which they frequent for the sake of their honey, and they come here without suspicion and are immediately caught by their treacherous foe. Now this is the way in which my text tells us that Satan deceives those whom he wishes to tempt to their ruin."

PROOF THAT DISHONESTY IS NEWS.

That was a fine story which the Associated Press gave us the other day from the capital—an account of the trip made by a young man in the employ of the Treasury Department from Washington to New York. He was just "a common clerk" upon a $1,800 salary. And to save cost of expressage he carried $3,000,000 in signed bills from one city to the other, unbonded and unattended. If, as the ungodly assert, "Every man has his price," that young fellow's price must be pretty high. Fine as such an example is, it does not detract from his just honor to say that we know plenty like him. That the papers gave him half a dozen lines and some embezzler of a thousand or two half a column, shows that not honesty but dishonesty is "news."—The Interior.

A HINT.

A journalist telegraphed his paper to know if they would accept a certain story. "Send six hundred words." "Can't be told in less than twelve hundred," protested the writer. To which the editor responded: "Story of creation of the world told in six hundred. Try it. Let our correspondents take the hint.—Western Recorder.

FROM A HOME MISSION SPEECH BY B. D. GRAY, THE NEW SECRETARY.

"In Kansas City," said Dr. Gray, "I went through the stockyards. I saw thousands upon thousands of cattle. As I walked I saw a magnificent steer. He was lying down. My! what a magnificent fellow he was. I touched him and said: 'Come, old fellow, let's see how big you are and how powerful.' He looked at me as if to say, 'Do you mean it? I'm doing very well. I don't see any necessity for getting up.' I said, 'Yes, get up, old fellow; let's see what you can do.' Now, there are not a dozen men here hardly, who could tell how that steer got up. No, his head didn't come up first. He made a motion or two with his head and then up came his great hindquarters, he shook himself and stood looking upon me. There was motion and meat and that makes momentum. I thought of the possibilities of that great beast, if he could be led out where they could be put into play. Oh, Baptists, get up. If your head doesn't get into play get up, shake yourself, put forth the mighty powers that are lying dormant within you and press forward into the great work that God has for you to do."

HE HAD NO ROOM FOR A TON OF COAL

Dr. Gray sopke of our work among the negroes and said Cleveland had never uttered a greater truth than when he said "the man nearest the burden must lift it." The negro problem must be solved by the South, we must lift the burden. And it is a burden. I need only tell you the story of Dr. Burrows. He went to an old negro and said: 'Uncle Jack, I want to give you a Christmas present and I hardly know whether to give you a quart of whiskey, or a ton of coal.' The old man scratched his head, smiled a knowing smile and said: 'Now, boss, you know mitey well I ain' got no room 'round my house fer a whole ton er coal.'"

DOCTRINAL INSTABILITY.

Christendom says that fifty thousand Protestants in this country become Catholics every year, while no one knows the vast number of Catholics who become Protestants. A number of Protestants likewise go from one denomination to another. Baptists are not free from this free interchange. This suggests a surprising amount of doctrinal instability. Immigration explains part of it, but by no means all. Lack of denominational training explains more. Surely we Baptists need a new grip on our doctrines, if we are to hold our young people. This is a call for Baptisticism or Baptistism, whatever you wish to call it. We need to emphasize anew the significance of our Baptist doctrines. We need to do it at once and earnestly. We need Baptist pride, if you will that is not bitter, but gentle and firm, winning while aggressive.—Baptist Argus.

RIGHT!

The Baptist Standard, in discussing the success of the Methodist "Twentieth Century Fund," of $20,000,000, which the Methodists raised in 1901-1902, attributes it to the wide circulation of the denominational papers of that church. It says that the 1,100,000 of Northern Baptists do not subscribe to more than 140,000 copies of Baptist weekly papers; but that the Northern Methodist papers have a combined circulation of more than 560,000 copies. And hence their success.

HELPFUL.

One of the most helpful changes in the revised version of the Bible is found in Jude 24. The King James version reads "is able to keep you from falling," the revised reads "is able to guard you from stumbling." The latter expresses a spiritual truth much more comforting and strengthening. Instead of merely saving from harm, the Lord saves from peril.—Watchman.

God send a blessed Christmas
To every patient life;
A little resting from the toil,
A surcease of the strife.
May Faith breathe words of gentle cheer,
Hope point to roses blowing near,
And tender Love and friends sincere
Make this a blessed Christmas!

—Selected.

SOME SPOTS ON THE SUN.

As Seen by Col. Isaac Insight.

To the Editor:—I was in the Charlotte Convention. I am at home now and in mind and body tolerably sound; and I am moved—as the Friends say— to send you a line or two. I knew a Friend, by the way, who got himself moved round the world. He went from one meeting of his brethren to another, in each taking advantage of the first silence to rise and say in a low and solemn voice, "I am moved to visit such and such a place." Then followed a collection. That was moving for you. Only a man of overpoweringly pure heart could do that.

This reminds me of two things—yea three. Let me write them here: There are motions that have no motion in them; there are movers that move nothing unless it be themselves, and that is not much; there are moved brethren whose moving comes I know not whether from the earth below or the waters under the earth. But it is not by the power that carried the Quaker around the world. This I do know. I will specify later on in this letter, without saying so in so many words. Meanwhile you may ruminate on Dr. Gray's story of the steer—that was capable of momentum because he had stuff in him.

Our Quaker Friend's successful scheme also reminds me of a question I was asked by an ignorant and guileless Charlotte newspaper man. We were sitting in the Convention. He is a heathen, by the way. You should have seen how keenly he listened to Missionary Bryan as he talked about his fellow heathen that are lost. A brother arose with a book to sell. Another got the floor with a debt to be paid. Another appeared with a paper to circulate. Then another. Then another. My heathen friend drew his hat closer to his side and whispered anxiously, "Are they all grafters?" Not all, I reassured him, by a great many. But I wished that the Convention might be stripped of every appearance of the market place; and I made note to suggest that hereafter you have a booth or stand—like the peanut and tobacco counter in the General Assembly—set apart from the institution itself. Suppose, for example, that there were seventeen editors with papers to sell and twenty warhorses with Lives and Labors on tap! Now this is not like supposing, as the boy said to his Sunday-school teacher, "a dog a mile long;" for I assure you this is no dream. At the rate you are growing— and book-making being cheap—you will soon have more than twenty automatic self-selling autobiographers, while editors multiply like the poor.

It never occurred to me until I stood next to a brother during a hymn why men sing. All of a sudden it dawned upon me, like the opening of a troublous dream, that they sing because they enjoy singing—like to hear themselves sing. It seems so strange that no one ever thought of this before. For one thing it explains the fusses in the choir. I took this discovery for a clue and watched the situation. Bye and bye it opened to me another mystery.

I have often contemplated the sufferings of the public speaker. What a sacrifice of modesty; what courage to offer 400 men joy and wisdom in eloquent proportions; what nervous strain to bring one's self to the point of presuming to have somewhat to say and a better way to say it than any one else in sight; and, besides, what a physical strain, etc. Why, sir, I have seen preachers all out at the elbows on Monday. And I have seen them on Saturday scanning the horizon for some one to take their places Sunday. And I have heard candidates for public office recount their speeches as labors for the parity and reasons why they should be rewarded. But, my dear sir, at the Convention I saw actual and strenuous anxiety to do this hard and terrible work. I met one brother in front of the church who was crying—yes, with tears—because they would not let him speak. (But he spoke, never fear.) He had nothing to say. He just wanted to be heard and seen, to hear himself, to feel himself there spouting words and sounds. There was another who spoke the first day and so enjoyed the thrilling experience of pouring out eloquence and wisdom that he spoke twice a day thereafter. He enjoyed the Convention. When he got home he told his wife that it was the greatest in history. And another who bobbed out of his seat nineteen times to seize the floor and succeeded six; but never said anything. While you doubtless remember the brother that likened his desire to speak to a volcanic eruption in his bosom. I thank him for the word. It expresses it exactly. It must have been awful.

I have changed my mind. Speaking is a privilege and a joy. And, howsoever it may be with some, I know now that there are men that like to hear themselves talking—if there is a crowd round about—and galleries and reporters.

Why, sir, there was a preacher there who had to have an appointment for Sunday. You should have seen him as the Sunday assignments were read. He had already spoken three times in the Convention; but he watched Dr. Barron. He seemed to have incipient St. Vitus' dance. Finally his name was called. Good, said I; he will be happy now. But not so. Still that hungry waiting upon Dr. Barron's announcements, which were finished without giving him a second appointment. That thirst was not to be quenched. Straight he made for Dr. Barron and demanded a bigger appointment. "My prominence—not to mention my ability," said he, "demands it." And then he told a deacon or two and they used their good offices upon the patient Barron. But what was he to do? All the places had been exhausted save the street-corners, and it is against the law to use these in Charlotte. Besides, no prominent people except Dick Morse, Brother Church, of Lenoir, and A. C. Dixon, have liked street-corner pulpits since the Apostles passed out. I do not know why a man should want to speak so bad and yet not want to use the street corner. It seems to me that I would take the street corner before I would ask for an appointment. But there was a way. The Doctor got a modest brother to surrender; and the volcanic eruption was assuaged. I am sure preaching is no task to that brother. Rather in proof of his call he can say, "Woe is me if I preach not"—at the Convention.

There were at least two other brethren that advised that they be not left out, but my letter is too long to tell their stories; and besides I have somewhat more to say. I give you the names of all three herewith in a sealed envelope. Open it on demand.

The most important action of the Convention was that of putting its one thousand feet down on the practice of speaking to the galleries—spelled g a l l. My judgment is that the craving for recognition, the thirst for prominence and the overweening desire to feel one's own self standing there and actually spouting before the great crowd will wane from now on. The Convention is a mass-meeting, to be sure; but there is an amazing amount of common sense in its head. The brother that puts himself forward is sure to take a fall. The man new to the Commonwealth who undertakes to teach us all, is sure to get more than he gives. I'll be blest if we are missionary territory. And I think this was never made so plain as it now is. This is well. It makes for the social grace of modesty and the Christian grace of humility.

I must say in conclusion, Mr. Editor, that there were men there by the hundred that stirred my powers of admiration. Men who have borne the heat and burden of the day, able men, impulsive human men, sitting patiently there the while mere tyros presumed to teach them. They have labored long in the State. They have attended many Conventions. They could have said something worth while and redeemed the time. But they sat silent and appeared to be overpowered with wisdom and eloquence and gall. That, sir, was a sight for one's heart. I would call their names but that there were so many. And it does not matter. They are content, with neither recognition nor prominence, to keep the fires going and the rudder true, if only the old Ship shall come at last grandly into port in spite of the men that stand on deck and puff at the sails with toy bellows. In their hearts, while I doubt not there is a little contempt, for as yet men, even patient, restrained men, cannot live without it, they are amused at the frantic and fatal efforts of the few that hunger and thirst after prominence.

I am, sir with great good humor,
Yours, etc.,
ISAAC INSIGHT.

Long Taw, R. F. D. 1, Dec. 15.

P. S.—It was a great meeting. Assure your readers of that. My observations are of only the spots on the sun—spots that dim its light not at all, that appear in disturbing number only once in years, and that may be seen only with a telescope from Long Taw. I. I.

Tabernacle Ideals.

BY J. C. MASSEE, PASTOR.

The ideals of the Tabernacle life are institutional. We are preaching an individual Gospel to the unregenerate. That Gospel declares the individual's need, the individual's responsibility, the individual's privilege, and offers to him a personal salvation. But to the church we preach a social Gospel,—"Christian communism." We propose, if possible, to have the church furnish to its membership its social as well as its religious life. Social life in its religious features and religious life in its social. We are looking forward to the time when the membership of the Tabernacle Church will find all it needs within its own body. We hope to have as many business combinations, partnerships and employment relations as possible. We would hail the day when every member who labors is employed with or by some other member of the church. We want our members as far as possible to find their intimate friends within the membership. We do not wish to be selfishly exclusive, but we do wish as largely as possible to cultivate the family life. Almost every week now there is some social gathering in the Sunday-school or lecture rooms. And it not infrequently happens that there is a social gathering in one room of the church and a prayer-meeting in progress in another room at the same hour. All our life belongs to the Lord Jesus Christ, and we hope and purpose to consecrate our social joys to Him. It will perhaps need no argument to substantiate the statement that the church will not succeed in eliminating the dangerous temptations toward worldly amusement from the life of its young people by disciplinary measures. Man, even Christian man, is a social being. He will demand and seek social pleasures. He should have them in the purest possible environment. Those pleasures that the church approves may be properly found, by assembling its people within its own walls. Within the Tabernacle body there are now at least five organizations that are of a social-religious character. And while the one supreme ideal earnestly striven for, and persistently taught is a lofty spiritual one, we believe earnestly that the social features of the church life will quicken the spiritual life of its membership and elevate the quality of its spiritual attainments. Some of us look forward to the day when a more definite institutional plan will be realized. Then we shall have connected with the church a gymnasium, a reading-room and a social parlor where our young men and women may spend their evenings in physical, mental and moral development without the fear of the approach of any evil thing.

One other ideal that the church has is to do its own mission work within the city and Association. That does not mean that we shall withdraw our support from the organized work of the denomination, but that we shall more fully realize our personal organic responsibility. Beginning with 1904, the church will employ an assistant pastor, to be called the Church Missionary. He will have charge of all the business and financial interests of the church, and he will do the detail visiting and mission work of the church. The pastor will thus be left with much more time and opportunity for study, teaching and contribution to the denominational life at large.

The Tabernacle will in the future more and more fully identify itself with the organized work of the denomination. We are Baptists, and we shall be jealous of our place, our portion and our privilege in the Baptist family. We earnestly court the privilege of sharing more in the denominational burdens. We believe this is a great work that God has given His people, and we desire with humble and earnest hearts to do our share in making the work of the brotherhood and hasten its legitimate and ultimate success.

Raleigh, N. C., Nov. 25, 1903.

Bro. R. D Haymore at Newport, Tennessee.

While the North Carolina brethren may not be specially interested in the Baptist church at this place, they doubtless are in Rev. R. D. Haymore, of Mount Airy, N. C.

He has recently aided our pastor, Rev. M. D. Early, in a two weeks' meeting. For years the church has not had so great a spiritual awakening or been in such close fellowship one with another.

Brother Haymore preached the gospel with great simplicity and power. Never have I heard the plan of salvation more clearly and lovingly set before a people. As a result, there were about seventy-five conversions and more than sixty have already united with the church.

Any pastor desiring the aid of an evangelist, would do well to secure the services of this consecrated man of God.

Brother Early had with him, too, Prof. J. A. Brown, of Waco, Texas, one of the sweetest gospel singers in all this Southland. He was a great blessing not only because of his music, but also for the influence of his noble Christian character. The church here has been placed on a higher level and inspired with new zeal by the coming of these brethren.

The house of worship was crowded to overflowing during the meeting, and at the close of the series, a resolution was considered by the church looking to the erection of a new and more commodious building. This work we expect to be pushed to completion during the coming spring and summer.

God be praised for his blessings and be with his servants as they shall, in other places, tell of "Jesus and His love." L. A. R.

Newport, Tenn., Dec. 7, 1903.

THE BIBLE READERS' CIRCLE.

CONDUCTED BY T. J. TAYLOR.

Daily Bible Readings from January 1—10, 1904.

Friday, January 1.—The Creation—First things—the fall. Gen. chapters 1, 2, 3.

Saturday, January 2.—The fruits of sin—From Cain to the flood. Gen. chapters 4, 5, 6, 7.

Sunday, January 3.—A new beginning—From Noah to Abraham. Gen. chapters 8, 9, 10. 11.

Monday, January 4.—The story of Abraham. Gen., chapters 12, 13, 14, 15.

Tuesday, January 5.—The story of Abraham continued. Gen., chapters 16, 17, 18, 19.

Wednesday, January 6.—The story of Abraham continued. Gen., chapters 20, 21, 22.

Thursday, January 7.—The story of Abraham continued. Gen., chapters 23, 24.

Friday, January 8.—Death of Abraham. Isaac and Ishmael. Gen., chapters 25, 26.

Saturday, January 9.—Jacob and Esau. Gen., chapters 27, 28.

Sunday, January 10.—Jacob in exile. Gen., chapters 29, 30.

GENESIS.

Genesis, the first book in the Bible, was called by the Hebrews Bereshith from its initial word. In our version of the Scriptures it is designated by a word which indicates its contents. Genesis implies the beginning or source of things or persons. The name applied to this book is exceedingly apt and appropriate; for here we find the only authentic account of the beginning of all things. But Genesis is more than a book of beginnings, it is also a book of results; and perhaps here more than in any other book in the Bible we see cause producing its logical effect.

THE CONTENTS OF GENESIS

We have here the beginning of things. The beginning of the creation, the beginning of the various forms of organic matter, the beginning of life in vegetables, animals, and man, the beginning of various generations from Adam to Jacob, the beginning of sin, the beginning of retributive justice, the beginning of the plan of redemption, the beginning of the Jewish nation, and the beginning of Divine revelation. As a book of beginnings Genesis is the introduction to the other sacred writings. A thorough knowledge of this book, and a correct understanding of the purpose for which it was written is essential to a correct understanding of the other books of the Bible.

ITS PURPOSE.

The purpose of the writer of Genesis was to set forth the origin of the Jewish nation; the relation of that nation to the Divine plan of salvation from sin made necessary by the fall, and to show the development of providence and grace as shown in the dealings of God with those whose lives are portrayed in this book.

ITS AUTHOR.

Moses is the author of this book. To what extent he depended on tradition and older writings for information in the preparation of the book it is impossible for us to determine. But we are sure that he wrote under the inspiration of the Spirit; and whether he used previously prepared material, or received information directly from the Creator his work had the Divine approval.

The narratives of Genesis are remarkable for their simplicity. They are intensely interesting to little children, and furnish profound thinkers problems that tax to the uttermost their powers of thought. It has been remarked that the history of man for at least 2,300 years centers about seven prominent persons in pairs. Adam and Eve, Cain and Abel, Enoch and Noah, Abraham and Lot, Isaac and Ishmael, Esau and Jacob, and finally Joseph.

No exposition of the daily readings which stand at the head of this column is attempted; because it is better for the readers to study the Word of God, and seek an understanding of it from Him rather than to be trammeled by human interpretations.

GREETINGS FROM SOUTH CAROLINA.

An Ante-Convention Letter Too Good for the Waste-Basket

BY W. E. WILKINS.

On to Charlotte! The old North Carolina Convention spirit in me is calling for the repetition of the happy experiences at Greenville, Asheville, Raleigh, Durham and Winston. I feel drawn to Charlotte where I would join in hand and heart with the brethren whose gatherings I so much enjoyed. How much at home I did feel. And if you think of me during the Convention, recall the message which was ever on my heart and lips,—Develop your great mountain Baptist stronghold for Christ. The call back to my "home State" does not mean that I have ceased to feel the great importance of that work. I love those people, shall always call them "my people" and hope every summer to do as I did last summer—return and preach to them the same gospel which I preached among them for over five years. They are a noble people and love the gospel. [Brother Wilkins was so drawn to Charlotte that de did come.]

I returned today from the South Carolina Baptist State Convention, held at Sumter. It was a fine gathering and I wish I had time to write you a report of it. You may know that some of the recent South Carolina Conventions have been a little stormy, but this year good feeling, fraternity, and unity, were among the most characteristic features. And why? Partly, of course, because the differences had been settled; but an added reason was because the bond and burden of a great undertaking had enlisted their united efforts. This was their effort to raise an additional endowment of $100,000 for Furman University. And not only was this amount raised in notes and cash, but an additional $25,000 was added to it. This, with the moulding of the life of the University by Dr. E. M. Poteat, its new President, will give Furman sufficient means and the right man to greatly strengthen and enlarge its work. Rejoice with us and undertake the same for Wake Forest.

Another of the Convention's strong manifestations of desire for better equipment was the decision to employ a Sunday-school field worker. This work is to begin by January if the right man for the work can be found.

Much could be said of the ministers' conference, of Dr. Bryan's appeal for China, of Brother Spilman's address, of Dr. Gray's superb presentation of Home Missions, etc.

I must mention a most hopeful note which was heard not only once, but many times, during the Convention—the frequent reference to the need and necessity of prayer for more workers. And in obedience to His command an hour was appointed for special prayer. Answers will come, for His command and promise are: "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest," and "It is the Father's good pleasure to give you the kingdom." Brethren of North Carolina, join us, join us. Have we not in the above an open door to what we have been needing all these years.

Yours in the same great work,
W. E. WILKINS.

Columbia, S. C.

TWO ATTRACTIVE BOOKS BY BAPTIST AUTHORS.

"Memoirs of a Child;" "The Story of the Nazarine."

A kindness to any home is to introduce into it interesting and instructive books.

And if these books are of high religious tone, they will carry a real blessing to the homes they enter. I feel, therefore, that I am doing good service in commending two recently published books by Virginia authors.

Miss Annie Steger Winston (daughter of Dr. Chas. H. Winston of Richmond College) has been widely known for several years as a contributor of graceful and very entertaining articles in various magazines.

When, therefore, Longmans, Green & Co., the New York publishers, recently announced "Memoirs of a Child" by her, I was prepared to find an exceedingly interesting book. I have read it, and it exceeds my expectations.

It is a group of charming pictures of child-life, beautifully bringing out the feelings, habits, amusements, fears, joys, sorrows, aspirations, and hopes of a child.

Drawing on her own experience, it is a vivid autobiography of a genuine child, giving her relations with people and things, and her views of them in such simple, clear style, as fixes the attention and absorbs the interest of the reader.

It is, of course, a book of pure tone and high standard, and one that should be in every home.

Cordially, and without reserve, I commend "Memoirs of a Child," and express the hope that the accomplished author may be encouraged by its success to enrich our literature with other books from her well-stored mind, exquisite taste and facile pen.

A NEW LIFE OF CHRIST.

2. "The Story of the Nazarene," by Noah K. Davis, LLD., Ph. D., University of Virginia: New York and Chicago, Fleming H. Revell & Co.

A graduate of Mercer University, which he entered at the age of fourteen, and a close student all of his life, Dr. Davis won wide reputation as a scholar and a teacher while president of Judson Female Institute, at Marion, Ala., and then as president of Bethel College, Ky.

Since 1873, he has been professor of moral philosophy at the University of Virginia, and during the thirty years he has occupied this position, he has won his place as one of the greatest thinkers, most accomplished scholars, and ablest teachers on this continent. His books, Elements of Deductive Logic, Elements of Psychology, and Elements of Ethics, have been widely used as text-books.

He has also given coures of lectures at the University of Chicago, the Southern Baptist Theological Seminary, Crozer Seminary, and other places, which were not only able and logical, but of great popular power, and which gave the greatest satisfaction to his hearers.

But above all, as preparing him for his present work, he has been a close Bible student, and for many years has delivered to the students of the University on Sunday afternoon a series of Biblical lectures, which have been of such interest and so captivating that they have gone in crowds to hear him, and many of the faculty have been delighted attendants.

While chaplain at the University for two years, I had the privilege of attending the series on the Life of Jesus, and I have read several times, with deenest interest and great profit, his book on the Psalms, "Judah's Jewels."

I looked forward, therefore, with eager expectancy to the appearance of "The Story of the Nazarene," and can scarcely find language strong enough to express my high appreciation of the interest and value of the book, and my desire to see it in every home.

Fully accepting the inspiration of the four Gospels, and rejecting the "destructive criticism" of these days, Dr. Davis has thrown these narratives into the best chronological order and given us a "Harmony of the Gospels" of the greatest value. Bringing to his task the ripest scholarship, and the experience of many years of study and teaching, he has written in simple, classic English, a narrative of the Life of Jesus which will attract, interest and instruct all who may read it, while there shines out on every page the spirit of the devout Christian and the humble follower of the Master.

Under the general heads of His Advent, His Investiture, His First Judean Ministry, His Gallilean Ministry, His Exile, His Second Judean Ministry, His Perean Ministry, His Final Presentation, His Passion, His Revival, Dr. Davis has grouped the events of our Lord's life and His teachings into a superb portrait of the Nazarene, while he has given us most interesting and valuable insight to the manners and customs of the people, the geography of the land he traversed, and the co-temporaneous history of the times.

The New York Examiner well says in its review:

"The story, as presented by Professor Davis, has all the value of a commentary, without its dryness, together with the charm of a well told biography.

"The distinguished author has brought to his task ripe scholarship, a devout spirit, and long experience in the teaching of young men. As his oral unfoldings of the 'old, old story' have attracted and held the attention of intelligent and active minds, the most critical in the world, so, we cannot doubt, will the printed page win the popular attention and deepen the popular interest—which nowadays so much needs to be deepened—in the life of our divine Lord and Saviour, the once despised, but now exalted and glorified Nazarene."

As we are to study the life of Jesus for six months from the first of January next in our Sunday-schools, this new book by Dr. Davis should be in the hands of all of our teachers and advanced scholars, and no pastor can afford to be without it. I advise, therefore, that it be extensively used as a Christmas or New Year's gift, and that it be put in all of our Sunday-school libraries.

Dr. John A. Broadus used to speak to his classes on the importance of Baptist authorship, and the influence that Baptist authors might exert.

In the two books I have commended above, we have beautiful specimens of Baptist authorship—the one from the graceful pen of a young woman, and the other from a veteran in the cause of education and religion.

We should be proud of each.

Richmond, Va., Dec. 12, 1903.

The consonants are dumb, and must await the coming of the music-making vowels. House is a consonant; home is the vowel.—Joseph Parker.

Beware the man that warns you to do a thing because it is expedient.

News Notes.

....Look at your label.

....Be up to date, that is, a year in advance.

....Wake Forest Spring Term opens January 1st.

....Dallas, Texas, Baptists are building a $150,000 Sanitarium.

....We faithfully promise Col. Isaac Insight never to do so again!

....Some one has defined a gold-mine as a hole in the ground owned by a liar.

....The Religious Herald's report that Oxford church had called Pastor Wildman is incorrect.

....The Recorder extends greetings to every reader with wishes for a joyous Christmas and a happy New Year.

....There are more people who attend the West Chowan Association than attend the Baptist State Convention.

....The new house of worship at Elm City is ready for the roof, and Pastor Carroll is feeling much encouraged.

....The excellent book-reviews on third page are from the pen of Dr. J. William Jones, whom many of our readers love.

....Brother Geo. W. Henderson, Blaine, N. C., has recently had eighty-six additions to his church in Montgomery County.

....A number of interesting letters have been omitted because we could not help it. They will enable us, however, to begin the New Year well.

....Every little dime or penny will count in the destruction of that debt on the University. Be not ashamed of small gifts. Let the baskets be passed and the fragments gathered in every church.

....Pastor Craig, of Rock Mount, was the first man to pledge at Charlotte for the Baptist Female University, and one among the first to pledge to the Sunday-school work. Who objects to being first in a good cause?

....Pastor R. D. Carroll recently closed a meeting at New Hope Church, Wilson County, which resulted in fourteen additions to the church. This little struggling church sent her pastor to the State Convention.

....Attention of the churches is called to the Convention's suggestion that the churches join in prayer for revival; the town churches once a month; the country churches once a quarter. Let all begin first Sunday in January.

....Mr. John B. Spilman has taken charge of a paper in Salisbury. He will make a place for himself in North Carolina newspaperdom, being a good writer, an independent thinker and a brave soul.

....Governor Aycock said last week in a public speech at Baltimore that we in North Carolina have settled the race-problem. That being so, let us think and talk and write about something worth while in 1904. Dead issues are deadening.

....We gratefully acknowledge an invitation from Mrs. Martha J. Scofield to be present at the marriage of her daughter Blanche, to Mr. Oscar L. Powers, Wednesday, December 23, 1903, at 3 o'clock, from her residence, Farmdale, Kentucky. Mr. Powers is a promising son of North Carolina, and we trust that in thus joining the numerous host of "Kentucky sons-in-law," he will lose none of his ardor for the old State.

....Give your pastor a Christmas present in the form of a vote to increase his salary.

....Pay your pastor the last dollar due on salary before Christmas. Indeed we should go if possible into the New Year with every debt of every kind paid.

....Charlotte will vote soon on saloons or prohibition. Already in that city license is high, screens removed, and closing at 8 o'clock, p. m., compulsory.

....Elder Henry MacDonald, of Kentucky, has resigned his Shelby pastorate, and will return to Atlanta, to live with his children. Atlanta will welcome him.

....The First church, Montgomery, Ala., is going to build a new house of worship. Subscriptions have already reached about $45,000. Dr. C. A. Stakely is pastor.

We extend sympathy to Messrs. J. A. and D. T. Oates, of Fayetteville, in the death of their mother, Mrs. J. A. Oates, Senior, at Dunn. She was an excellent woman, a noble Christian mother; and her departure leaves many hearts sore.

....Elder C. C. Haymore, not Elder R. D., spoke under the subject of State Missions, at Charlotte. He writes, "I enjoyed the Convention. I think I got enough out of it to last me through the year. Willingham's sermon I shall never forget."

....It is rumored Columbian University, Washington, will cease to be a Baptist institution. It thinks to get more support by becoming undenominational. But how about the gifts given to it as a Baptist institution? Will it give up these?

....The estate left by Mr. Wm. F. Norton, a year or so ago, to the Kentucky Baptist Orphans' Home, will net to that institution about $250,000. But it will not be available until five years after his death —about four years hence.—Christian Index.

....W. F. Powell was ordained to the full work of the ministry at the Fruitland church on the fifth Sunday in November. Elders E. Allison and A. I. Justice constituted the Presbytery. Brother Powell graduated at Wake Forest College in 1899, and was in the Seminary last year.

....Prof. S. C. Mitchell has added another slogan in connection with our denominational school work: "Endow or die." It fits well with Bro. J. W. Bailey's, "Federate and fight, or surrender." They are both right. Endowment and federation are two great words for the Baptist of this time.—Baptist Argus.

....Quite a large number of Chinese young people in the Bible Training Class, Shanghai, China, have been taken entirely through the Bible, from Genesis to Revelation. This class is conducted by R. T. Bryan and E. F. Tatum.—Baptist Standard. Can you say this of the young people in your church, Brother Pastor?

....Bro. C. W. Blanchard writes: "Four more happy converts were baptized into fellowship of Winterville church last night. This makes nineteen additions from the recent meeting held here. They were mostly pupils from the High School and will be our standard-bearers in several unoccupied fields in Eastern North Carolina.

....President Hobgood writes that there will be a few vacancies in the boarding department of the Oxford Seminary at the beginning of the spring term, which opens on January 6, 1904. It will be well for those purposing to enter at that time, to make application for room at an early date. The rooms during the fall term were filled.

....Pastor-evangelist, H. C. Buchholz, of Abbeville, S. C., has tendered his resignation as pastor, and has accepted the call of the Baptist church at Hawkinsville, Ga. Our sympathies are with the bereft brethren at Abbeville.—South Carolina Baptist.

....In behalf of our 50,000 readers we extend Christmas greetings to their representatives on the Foreign Mission field. They are carrying Christmas around the world; and they are giving the Christ gifts more acceptable than the gifts of the Magi.

....On Sunday, Pastor M. L. Kesler resigned his pastorate at Scotland Neck to accept the call to Morganton. There is no better pastor in the North Carolina ministry, and Morganton is, therefore, to be heartily congratulated. Of Brother Kesler's good work at Scotland Neck, we will write later.

....When Bill Fife subscribes himself as "W. P. Fife, Evangelist," to a mining stock speculation scheme, and appeals to people to speculate in his stocks on the ground of the sacred ties formed when he was preaching, he puts himself where every man that has reverence for Christianity must condemn him. He brings God's love into reproach. He makes merchandise of the Gospel.

....A letter received from Missionary C. J. F. Anderson, December 21, dated November 8, says: "I have resigned as missionary to Italy, and will return to America and resume at once my medical studies. It is far from being my purpose to abandon the idea of spending my life in the missionary work. My wife and I are enjoying excellent heath." Brother Anderson's address is Coleraine, N. C.

....The Recorder has made no special announcement for 1904. But we have some plans which promise much. We shall make Family Life the dominant note of the paper for the year. There will be a number of didactic articles on this subject, but our effort will be to present reading for the fireside. We shall have a series of articles on the great doctrines, especially written for young people. We shall maintain our interest in educational, denominational and general subjects. Be sure to go with us in 1904.

....We are surprised that the city editor of the Charlotte Observer, who knows the ways of the world, and the editor of Charity and Children, who has more than his share of common sense, should challenge Bill Fife to make good his pious speculative gold-mining propositions, by raising the price of shares to $1.00 on January 1st. Of course he will do it. He will announce that the stock is now selling at $1.00. But be not deceived. Just try to sell him some at 40 cents. Stocks of the character that he is selling can be announced at any price—at 10 cents or $1.00. His only question is at what price his fools will part with their money.

....Dr. Greene, of Washington City, has been delivering the lectures on the Sunday School Board foundation in the Southern Baptist Theological Seminary. A friend in Louisville writes: "Secretary Frost telegraphed continuance of the Sunday School Board's lecture course, the agreement for three years having expired. The Pastor's Sunday School Institute largely attended by several Sunday-school men from over the States was a great success, and has been continued indefinitely. Its sessions were held in the First Presbyterian church near the Seminary. Greene wound up gloriously. He brought perhaps the greatest spiritual blessing of any visitor for years. He has twenty-three hundred scholars in his school, over a thousand of them in his adult department, five superintendents and a Sunday-school building costing $157,000. Hatcher's 'Pastor and the Sunday-school' was put in a class by itself above all others for pastors. President Mullins and the Seminary were given great honor for leading out in the new Sunday-school movement which is affecting the whole United States."

....Chairman Ray announces: At a meeting held in Charlotte it was agreed that the Board of Missions meet in Raleigh, Tuesday, December 29th, in order to consider applications for aid. There are no special rates on for that date, but New Year rates go into effect December 31st. In order that the brethren may get the benefit of the holiday rates, we have decided to call a meeting of the Mission Board for Thursday night, December 31st, instead of Tuesday night. Members of the Board will please take notice, and all who can are urged to attend. Meeting will be held in basement of First Baptist church, at 7.30 p. m. Entertainment will be given by Raleigh brethren.

....The Board of Trustees of the Newton Theological Institution met on Wednesday in Boston, and voted to establish a new chair, to be known as the Chair of Modern History. The Rev. George E. Horr, Jr., D. D., editor of The Watchman, was elected professor on this foundation. It is expected that Dr. Horr will accept. He is a graduate of Brown and of Newton, and has served in the pastorate in Tarrytown, N. Y., and in Charlestown, Mass., besides his very notable work as editor of The Watchman for the last twelve years. Editor Horr's current comment in the Watchman has not been surpassed by that in any paper. There could be no better evidence of his ability to interpret modern history to young ministers than his weekly interpretations in the Watchman.

....It gives us pleasure to print this well deserved compliment from the Baptist Argus: "The Charlotte Observer, North Carolina, gave perhaps the best report we have ever seen of a State Convention. Its daily editions gave several columns of space to the portraits, scenes, personalities, addresses and business of the Convention. Its office manager refused to permit us to pay for the Convention copies, offered to lend the Baptist Argus some of its cuts and kindly sent them to the home where we were stopping. That was, however, in full accord with the way all the citizens of that charming little city treated all of the messengers and visitors of the Convention. The Baptist Argus is ready to vote early and often for the Convention to go to Charlotte at stated periods not far apart."

....It was our pleasure to spend a few hours with our young Brother Sams, the pastor of the Harrisonburg Church, a few days ago, and he went with us to twelve Baptist homes, and precisely that number joined the Gospel Worker family. Our cause in Harrisonburg is in a most hopeful condition, and it could not be otherwise under the guidance and influence of so good and faithful a man as the beloved Bishop Sams. Here are four points concerning his work, which are not only encouraging to his members, but stimulating to others who aspire to do good and great things. Last year his members averaged $16 per head to all objects of benevolence; they paid their pastor $150 more than they promised; they have a most excellent and flourishing Young People's Society, all the young men in the church leading in prayer and officiating in public, and quite recently the ladies of the church sent a box to our missionaries in Oklahoma valued at $100.—Virginia Baptist Worker. Brother Sams is one of the best men North Carolina has recently sent out. We wish he would return to North Carolina.

....The Recorder force will take holiday this week, with the kind permission of our readers. By virtue of a little rest, we hope to go into the new year able to make the 1904 Recorders far superior to the 1903 Recorders. Our friends will accept our hearty good wishes for a happy Christmas and a joyful New Year, and look for the next Recorder January 6, 1904.

....We regret to record the death of J. S. Felix, D. D., some time pastor of our Asheville church. His death occurred last week in Louisville, Ky., suddenly, coming upon him while he slept. He retired from the pastorate a year ago on account of his health. Dr. Felix won many friends while in North Carolina, and they will grieve to think that his genial spirit shall move amongst them no more.

....Bro. C. L. Greaves writes to say that he was not the author of the sensational accounts sent to a Raleigh paper regarding Bro. Massee's speech on the press. The account was published in connection with a signed article written by him, but he had left the Convention when the utterances were made, and did not know of them until he saw them printed in connection with his signed articles on other matters done in the Convention. While not agreeing with what Brother Massee is reported to have said, he judges that he would have made himself liable to very just criticisms had he thus sprung a sensation from the utterances of a highly esteemed fellow minister. No one would suspect Brother Greaves of such a thing.

The Ball Started.

The work of redeeming the pledges to our school has begun with commendable and encouraging promptness. We have already $250 of the amounts in hand, awaiting acknowledgement. Some came forward with cash or checks that night. A brother who pledged $100 asked me before leaving the house to come around to his store next morning. I went and found his checks ready, and also one from his wife on Miss Fannie Heck's Woman's Fund.

A pastor found me at breakfast next morning and gave his check for the amount pledged for his church the night before.

A LINE FROM A LAYMEN.

Here is a choice bit from the letter of a layman, who had pledged $25 for his: "We took a collection for the University at ..... church last Sunday (the day afer he got home) and got $26, which I forward this week. I hope that you may soon succeed in your work and free your institution from debt. Praying for your continued success, I am, etc." An excellent examble for what earnestness and energy will accomplish.

A NOBLE EXAMPLE OF AN OLD STUDENT.

The following, from one of our former students, tells a bright and beautiful story: "Enclosed you will find $2 to help pay the debt of the B. F. U. It is not much, but I hope it will help some. I borrowed the money to get on at the University, and the Lord has abundantly blessed me. I made my last payment last week. I intend to give what I have to help this cause; although I have been sick for six weeks, I gladly deprive myself of some pleasure to help the University. May God's richest blessings be upon you and your work."

A letter likes this makes one ashamed of the little he has done. I wonder if there are not others possessed with the spirit of this girl. Let us hear from you, friends, if your heart is in the work, even though you can not give.

R. T. VANN.

Now for a Final Rush.

That was splendid work, that collection on Friday night of the Contion. In view of our repeated efforts at former Conventions, and of the fact that most of our large givers were already down on my ten-thousand-dollar list, some doubted the wisdom of attempting any collection at all. Our Board did not recommend or ask for any. But when the brethren learned how near out we were, and how much depended on getting out this year, they took the matter in hand, moved to raise at once the amount asked from the churches, and went at the business with a will. They did not go at it double quick; they felt the burden of the hour and realized that it meant hard work after they got home. But, they went forward like soldiers who have been repulsed in former charges, yet who grimly resolved not to falter again till the crest was gained and the guns captured. And they did it. When one thinks of these men and women, and what they had attempted and accomplished before for this school, the memory of that night's work is positively inspiring.

But, brethren, let us not forget that the final work is still on us. If it required faith and courage for brethren and sisters to commit themselves to such a task, it will require patience and fortitude to finish the work. We have carried the first line, but we must sweep the field in order to complete the victory. To fail now means defeat in the very moment of triumph. Shall we not seize the first opportunity of raising our pledges? Delay dampens enthusiasm and invites disaster. R. T. VANN.

Letter from Wake Forest.

Examinations are ended. Students are scattering to their homes. The "rising bell" rests from its unwelcome summons from snug slumbers on cold wintry mornings. The Fall Term is finished; its record closed.

A good term, too, on the whole. Marred mainly by the altogether unjustifiable efforts of a few students to have "fun" at the expense of freshmen. No malice, of course, in this sort of thing. But wrong, all the same. And, when you come to think about it, cowardly; for Fair Play is usually not invited as a participant in hazing. Alas, the persistence of unworthy traditions in colleges and academies! Surely the twentieth century ought to introduce an era in which students shall themselves say, "There shall be no hazing here." For overwhelming majorities disapprove, while they may condone.

A good term, I say, for all that. With rare exceptions the young men have behaved beautifully and have studied successfully. And the blessed influence of the October revival still lingers, not as a mere memory, but as a real force, in the institution.

Now for the Spring Term. Friday, January 1st, is the day for it to begin. Already young men are writing to me of their purpose to come then. If others are doubting the wisdom of entering at that time, I invite them to write to me, telling fully about their preparation.

May I express the great interest which I feel in the Pastors' Course (mainly by lectures) to begin here January 12th, and to end February 11th? Except in one department, the program is a most inviting one. The season is one in which but little can be done in many churches. And I believe that what may be gained here in the cold, inclement season, will repay a hundred fold during the warm, open weather afterward, for the loss (gain?) of time. As the Trustees said in their report to the Convention, it would be clear gain both to pastors and churches if a hundred pastors would avail themselves of this opportunity. Write to Bro. W. R. Cullom for particulars.

CHAS. E. TAYLOR.

Wake Forest, Dec. 19, 1903.

Dr. Vann at Bethel Hill.

It was a real pleasure, as well as a great blessing, to have Dr. R. T. Vann, president of our Baptist Female University, preach for us last Sunday. It was a busy day for him, as he preached here in the morning, made a talk to our ministerial students in the afternoon, then drove ten miles to Roxboro, and preached there at night.

Our people were so greatly helped by his sermon, we 'phoned the Roxboro people to ask him to preach it for them, which request he kindly granted. The subject of this great and soul-inspiring sermon was the Life of Job. Our people here were delighted, which was manifested by expressions of praise from old and young alike, and the people in Roxboro kept us at the 'phone till a late hour telling us of the grand sermon. Surely we are all made better by his coming.

Dr. Vann's heart is in the great work we have committed to him—that of raising the debt on our school. This burden rests heavily on him. Surely it is the duty of every Baptist in the State to come to his help and lift the debt. Will not each one do so at once? How easily could the churches raise the needed $5,000 to save the $10,000 by January, 1904, if each member would give only three cents! Will not the pasters and deacons see to it that this amount per capita is raised by their churches? Surely they will either do it or give it themselves. No church can afford to neglect it or be left out of this great work. Though each church has many calls, and duties possibly burdens, what call or duty or burden can be more important at this hour?

It means too much for State, Home and Foreign Missions in the years to come for us to neglect it for anything. J. A. BEAM.

Bethel Hill, N. C., Dec. 4, 1903.

From Pastor Brooks.

I am now at the post of duty again. During the several weeks that my vocal organs were impaired, my engagements were filled by Rev. J. M. White, Prof. E. L. Middleton, and brethren S. C. Olive and E. J. Booth. These brethren kindly offered their services, which were highly appreciated by this church.

Rev. W. S. Olive and Geo. J. Dowell did the preaching in our protracted meetings at Salem and Apex, respectively. They are faithful preachers of the Gospel of Christ and God blessed their labors.

It is with deep regret that we give up Brother Oldham, who leaves this week for his new home at La Grange. He is an honest, faithful preacher, an excellent pastor and a thoughtful neighbor. His wife is a lovely Christian woman and a most excellent teacher. They will be missed in the Raleigh Association, which has not a preacher, outside of Raleigh, who has a full pastorate in the Association.

My churches have been patient and sympathetic. Perhaps my light affliction did them good. They are closing up the year's work beautifully. Apex raised more than thirty dollars for the Orphanage on Thanksgiving Day. Shady Grove settled in full with the pastor two weeks before the year closed. I shall preach at Salem next Sunday and at Mount Pisgah Sunday after Christmas. Then you will hear from them.

Wednesday, December 9, 1903, it was my pleasure to represent the church and the State in the marriage of Mr. Graham Broadwell and Miss Iola Edwards. They are readers of the Recorder and active church workers. C. V. BROOKS.

Apex, N. C., Dec. 15, 1903.

An Appeal from Sampson.

Dear Recorder:—We are seriously afflicted and appeal to your readers for a bit of their time and patience while we tell our story.

At no period of history, during its thirty year's of existence, has the Salem High School had a better opening or had better equipment, or done better work than it is doing now.

The past year was marked by signal success, having enrolled 214 pupils, representing twelve counties.

The present year is already unsurpassed—200 on roll—more than 80 are boarders. The growing interest and increasing demands which were crowding upon the school along co-educational lines, called forth the building of a dormitory for girls, where they could be placed under the direct watch-care of our experienced matron, and thereby be the better prepared to receive the very best possible advantages the school could offer: doing better work themselves.

The principals, Hendren and Edwards, built, at great expense to themselves, after the close of the last session, a magnificent structure, which was ready for us—though not complete—by the opening of the fall session.

It was occupied, to the utmost of its capacity, and was giving unprecedented satisfaction.

Tuesday, the first day of December, between the hours of 11 and 12 o'clock, this highly prized building took fire. Every effort was made to save the contents, but comparatively in vain. The scene was pathetic. The girls were weeping over the loss of their home, their books, clothing and other valuables. They have been compelled to go home until arrangements can be made for their return; but they are coming back.

We had a meeting last night of the friends and patrons to consider the financial standing of the school, and it was decided to rebuild at once. Some $600 was pledged to begin with. The boys in school subscribed more than 100 days of work.

As there was no insurance we ask that the friends and lovers of education lend us a helping hand.

To help now means to help twice. Those girls must come back. They left with tear-stained cheeks.

Remember brethren, you are contributing to the cause of general education in Eastern North Carolina. Salem High School ranks second to none in the State. Now that the girls' dormitory is burned, we ask for help to rebuild. Send your contribution, much or little, to Prof. J. J. Hendren, Salemburg, N. C., and it will be gladly acknowledged.

Fraternally,

J. M. FLEMING,

Missionary, So. River Asso., Salem-Missionary So. River Association.

Salemburg, N. C., Dec. 4, 1903.

Preacher Jesse H. Page, a venerable member of the North Carolina Conference, died at Henderson last week.

Home Circle.

Come Back to Bethlehem.

Come back to-day to Bethlehem,
The year is on the wane,
A truce to strife that wearies life,
A truce to grief and pain.
O heart, return to Bethlehem
And hear its song again!

If siren voices, luring thee,
Have turned thy thoughts aside,
If thou hast quaffed the bitter draught
Of envy or of pride,
If thou in agony of shame
Hast thy dear Lord denied.

Come back to-day to Bethlehem,
All in the quickening dawn,
With wistful eyes regard the skies
Ere yet the gloom is gone.
O, list the song of Bethlehem
Forever pealing on!

O, burdened with the weight of sin,
And worn with many a care,
Here drop thy load, the sunrise road
Is open at thy prayer.
Return, return to Bethlehem,
The angels wait thee there!

Come back to-day to Bethlehem,
Though thou hast wandered far.
No rest shall fill thy yearning breast
Until thou see the Star.
O, heart, return to Bethlehem,
Where yet the angels are!

—Selected.

Christmas in Bethlehem of Judea.

Bethlehem, the home of Christmas, is that happy Utopia of which every American child dreams—it has more than one Christmas. In fact, it has three big ones, and strangely enough, the one falling on December 25th of our own calendar is not the greatest of the three. It is, at least, the first. Twelve days after the Latin has burned his Christmas incense in the sacred shrine, the Greek church's patriarch, observing that it is Christmas-time by his slower calendar, catches up the gloria, and bows in the Grotto of the Nativity for the devout in Greece, the Balkan States and all the Russias. After a period of another twelve days the great Armenian church of the East takes up the anthem of peace and good will, and its patriarch visits the shrine.

All three of these big Christmas observances have some few things in common, at least one—the red fez-capped Mohammedan soldiery of the Sultan that stand with fixed bayonets as the back-ground to brilliant pictures. In this most sacred of all Christian shrines, and especially on the natal day—according to the different calendars—of him who taught the brotherhood of man, the Latin, as he chants the song of good-will, must be protected from fanatical Greek and Armenian; the Greek, as he sings his gloria, must be protected from fervid Armenian and Latin; and the Armenian, as he takes up the glad refrain, must be protected from Greek and Latin. All must be protected from Copt and other Christian churchmen, who, in their turn, must also be protected from the zealots of the three big churches. This duty falls on the followers of Mohammed. The presence of the armed Turkish soldiers has prevented riots at the Christmas and Easter festivals in recent years. The last great clash, thirty years ago, resulted from a discussion over some curtains. The result of that bloodshed in the holy of holies, and the constant threatening attitude of the different protectors of the holy shrines, was that the Sultan stationed a garrison of troops at Bethlehem, and connected the town with Jerusalem by a telegraph wire. Now, at every hour of the day and night, two Mohammedan soldiers with fixed bayonets stand sentry over the birthplace of the Nazarene.

Invite Your Bachelor Friends to Your Christmas Dinner.

Real purveyors of Christmas cheer may often find a market for their precious wares outside the pale of charity, for all of homeless people are not necessarily poor, and neither are the childless homes necessarily unhappy. Housekeepers who are short on family having friends who are short on homes may combine these two lackings and make Christmas Day a merry delight for the grown-ups in spite of these unfortunate conditions.

There is always something peculiarly pitiable in the idea of any one "flocking alone" which should appeal to the home-maker without a family, so that this should be the occasion for her to gather in all the bachelor maids and homeless men of her acquaintance and give them a joyful opportunity to "flock together." Even the Scrooges, if she knows any, should be rescued from their lonely bowls of gruel and persuaded to open their shut-up hearts and wear them outside for general inspection, as Dickens says, "For Christmas daws to peck at." Therefore, collect six or eight of these birds of a feather who are destitute of near-by kith and kin and make your Christmas feast a centre of good cheer for all the charming solitaires you are able to draw within its radius.—Mrs. Larned, in the December Woman's Home Companion.

Christmas in the North.

Norway and Sweden celebrate with a real Santa Claus. Early Christmas eve the children are dressed in their finest attire. Days previously, songs, dialogues and speeches have been prepared. The house is decorated with the holly and greens, and all day long the children are on the qui vive. Every knock on the door or ring of the bell brings a thrill of expectancy and a rush to the door, until finally Santa Claus appears. The children have on their best behavior with their good clothes. Santa is respectfully saluted, but with expectant eyes, and finally, after repeated handshakings and exchanges of good wishes, he inquires into the behavior of the children. If a child is guilty of any gross misdemeanor he chides the little delinquent, but always forgives under a promise of a better report next year. Little speeches are then made, songs of the day are sung, and the younger children climb into Santa's lap, thoroughly enjoying his visit. At last comes the grand distribution of gifts. From his pack Santa selects each one's gift, when the ringing of sleigh-bells is heard in the distance, and he must go. Such a tugging and pulling the dear old saint never experienced; but there are other children waiting, other presents to be given, and he cannot disappoint so many, so he must speed on his way.

Armenian Christmas Customs.

In Erzerum, Armenia, Christiantide is the season when the maidens fancy they can choose the love of their dreams, and they have a unique way of getting the question decided. In the early morning, before sunrise, the maiden makes a corn cake. While it is in the oven, she dresses herself in her prettiest costume, for this is an offering to fate and she must look her best. When the cake is done, the maiden bears it to the roof where she places it on the terraced housetop, then hides herself behind the great chimney. Suddenly there comes a whirr of wings, and she sees a great bird looking toward the cake. Finally he swoops down in swift flight and seizes the maiden's offering to fate. This is the supreme moment. The girl's eyes never waver a moment in watching the bird's flight, for where he rests will be her future mate, if she chooses to have him. If the bird flies far away her fate will not be settled during the coming year.—From "Christmas in Foreign Lands," by Elizabeth T. Nash, in the Chautauquan.

Christmas Fruit Cake.

All fruit cake should be made three or four weeks before it is to be used, to allow for ripening, and the success of the cake depends on the slow, steady baking for nearly two hours. The currants should be washed and dried the day before, when the raisins are seeded and chopped, and the citron shaved. Cream one pound of dark-brown sugar with three-fourths of a pound of butter, add the beaten yolks of twelve eggs, one teacupful of molasses, two teaspoonfuls of cinnamon, one teaspoonful of cloves, one pound of citron, two pounds of currants, three pounds of raisins, four cupfuls of flour with which one teaspoonful of soda has been sifted, and when all is smoothly blended, add the beaten whites of twelve eggs. Line the cake pans with buttered paper; and then when the loaves are cool, wrap in waxed paper and keep in a cool place.

Bigness of Phillips Brooks.

At the height of the busy holiday season, only a few days before Christmas some years ago, a large man stopped at a counter in one of the big stores in Boston to make a purchase. As he stood waiting for his parcel in the bustling, hurrying crowd, above which he towered head and shoulders, a poorly dressed little girl came wandering by, crying bitterly. Turning quickly, the tall man stooped down and asked her what the trouble was.

"I've lost my mamma, and I can't find her," she sobbed out.

Without a moment's hesitation he gently picked her up and raising her carefully to his shoulder said: "Now, I am a very big man. You sit on my shoulder and you can see everybody in the room. In a few minutes you will either see your mamma, or she will see you."

Sure enough, in a short time, the little one joyfully called out, "There's my mamma!" and at the same moment a small, shabby woman came hurriedly pushing through the crowd toward them.

"Oh, I thought I'd lost her," she said as she came up. "I've hunted everywhere and couldn't find her."

She reached up her arms and took the child, and with a kindly smile Phillips Brooks picked up his parcel and walked away.—Franklin B. Wiley, in the January Ladies' Home Journal.

Only the man who prays can really say whether prayer is answered. Why set a bulldog to criticise a nightingale?—Joseph Parker.

Bad grocer confesses his badness by selling bad lamp-chimneys.

MACBETH.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

There's Health In Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impuratives. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

MOZLEY'S Lemon Elixir

MADE OF LEMONS.

BRINGS

SWEET SLEEP.

"I have used your concentrated water and am delighted with it. I have had considerable trouble in getting a good night's rest; frequently I was as tired in the morning as when I first laid down, was troubled much with bad dreams, etc.; but now I sleep soundly, and am greatly refreshed in the mornings, ready for the day's work. It is indeed a good medicine, and I thank you for calling my attention to it."

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Notice of Administration.

Having qualified as executor of the estate of Mary M. Baker, deceased; this is to notify all persons having claims against said estate to present the same to me for payment on or before the 4th day of December, 1904, or this notice will be pleaded in bar of their payment. Persons indebted to said estate will please make immediate payment.

SOLON BAKER.
Hartswell, N. C., Dec. 4, 1904.

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Young People's Page

Constant Christmas.

The sky can still remember
  The earliest Christmas morn,
When in the cold December
  The Saviour-Christ was born.
And still in darkness clouded,
  And still in noonday light,
It feels its far depths crowded
  With angels fair and bright.

O never-fading splendor!
  O never-silent song!
Still keep the green earth tender,
  Still keep the gray earth strong;
Still keep the brave earth dreaming
  Of deeds that shall be done,
While children's lives come streaming
  Like sunbeams from the sun.

No star unfolds its glory,
  No trumpet's wind is blown,
But tell the Christmas story
  In music of its own.
No eager strife of mortals
  In busy field or town,
But sees the open portals
  Through which the Christ came down.

O angels sweet and splendid,
  Throng in our hearts and sing
The wonders which attended
  The coming of the King.
Till we, too, boldly pressing
  Where once the angels trod,
Climb Bethlehem's Hill of Blessing,
  And find the Son of God.
—Phillips Brooks.

Pure Cocoanut Candy for Children.

Take one pint of sugar, a quarter of a pint of desiccated cocoanut and a quarter of a pint of milk. Boil these ingredients in a granite-ware or porcelain-lined saucepan for five minutes. Remove from the fire, set the saucepan in a dish of cold water and stir briskly until the mixture is creamy. Pour on a lightly buttered dish and mark in squares while warm, so that it may be easily broken when cold. Cocoanut cakes are very easily made and would be a variety. Beat the whites of two eggs to a stiff froth; add gradually a small cupful of sugar, the same quantity of cocoanut, either desiccated or freshly grated, and one tablespoonful of flour. Drop on a buttered tin in small round cakes and bake for five minutes in a quick oven.—January Ladies' Home Journal.

Be Courteous, Boys!

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh! I don't mind; I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then, you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said that he didn't exactly mean that; but his father, who had listened, now spoke: "A boy or a man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind or generous or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy. You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."—Well Spring.

Tongue-Twisters.

Here are some sentences that will amuse you. Give them to your friends, and have them say each of them over as rapidly as possible:

Six thick thistle sticks.

Flesh of freshly fried flying fish.

Two toads totally tired tried to trot to Tedbury.

The sea ceaseth, but it sufficeth us.

Give Grimes Jim's great gilt gig-whip.

Strict strong Stephen Stringer snared slickly six sickly silky snakes.

She stood at the door of Mrs. Smith's fish-sauce shop welcoming him in.

Swan swam over the sea; swim, swan, swim! Swan swam back again. Well swum swan!

Susan shineth shoes and socks; socks and shoes shine Susan. She ceaseth shining shoes and socks, for socks and shoes shock Susan.—December Woman's Home Companion.

Two Ways of Helping.

There is nothing more beautiful in this world than to observe the tenderness of some girls toward their aged relatives. Dear grandmother cannot thread her needles so easily as she used to do, and is sensitive on the subject, and does not like to be too obviously helped.

Mattie, a kind-hearted girl without much tact, will exclaim: "Oh, Gran! What a perfect nonsense for you to fuss over that needle. You know that you can not find the hole where the thread should go in; your eyes are too old; I'll thread your needles."

The intention is most excellent, but the old lady is hurt, and stifles a sigh.

Edith, in the same circumstances, manages in another fashion. She simply threads a dozen needles and leaves them all ready for grandmother in her needlework, saying pleasantly: "It saves so much time in these busy days, to have one's needles all ready and waiting."—Exchange.

How the Mistletoe Comes to Be.

The story of how the mistletoe gets on the trees is a most interesting one. Covering the mistletoe twigs are pearly white berries. These come in the winter season, when food is comparatively scarce, and hence some of our birds eat them freely. Now when a robin eats a cherry he swallows simply the meat and flips the stone away. The seed of the mistletoe the bird cannot flip. It is sticky and holds to his bill. His only resource is to wipe it off, and he does so, leaving it sticking to the branches of the tree on which he is sitting at the time. This seed sprouts after a time, and not finding earth—which indeed its ancestral habit has made it cease wanting—it sinks its roots into the bark of the tree and hunts there for the pipes that carry the sap. Now the sap in the bark is the very richest in the tree, far richer than that in the wood, and the mistletoe gets from its host the choicest of food. With a strange foresight it does not throw its leaves away, as do most parasites, but keeps them to use in winter, when the tree is leafless.

"Peace on Earth to men of Good will." Does this mean you?

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Nature's Greatest Cure For Men and Women

Swamp-Root is the Most Perfect Healer and Natural Aid to the Kidneys, Liver and Bladder Ever Discovered.

Swamp-Root Saved My Life.

A Farmer's Strong Testimonial.

I received promptly the sample bottle of your great kidney remedy, Swamp-Root. I had an awful pain in my back, over the

kidneys, and had to urinate from four to seven times a night, often with smarting and burning. Brick dust would settle in the urine I lost twenty pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening, at bed time, and was very much surprised; I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and to-day am as well as ever.

I am a farmer, and am working every day, and weigh 190 pounds, the same that I weighed before I was taken sick.

Gratefully Yours,

Sec. F. A. & L. U. 504. T. S. APKER,
April 9, 1903. Marsh Hill, Pa.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring, and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidence of danger, such as too frequent desire to urinate, scanty supply, scalding irritation, pain or dull ache in the back—they tell us in silence that our kidneys need doctoring. If neglected now, the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

Swamp-Root a Blessing to Women.

My kidneys and bladder gave me great trouble for over two months, and I suffered

untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often, night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent to me on my request, I experienced relief, and I immediately bought of my druggist two large bottles, and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without any bad symptoms whatever. Swamp-Root has proved a blessing to me.

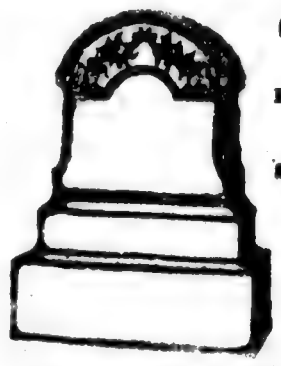
Gratefully yours,
MRS. E. AUSTIN,
19 Nassau St., Brooklyn, N. Y.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will Do for YOU, Every Reader of The Biblical Recorder Have a Sample Bottle FREE by Mail.

SPECIAL NOTICE.—If you are sick or "feel badly" write at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book telling all about it, and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in The Progressive Farmer.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Raleigh Marble Works



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BAPTIST BOOK CONCERN, 642 Fourth St., Louisville, Ky.

Editorial.

THE SPIRIT OF THE GIFT.

'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the Wise Ones were;
And we are not told whose gift was gold
Or whose was the gift of myrrh.
—Edmond Vance Cooke.

A WORD ABOUT OBITUARIES.

So far as we know we have never issued a paper without one or more obituaries in it. Recently when copy for the first form was prepared we had not one obituary. But in ten minutes the mail brought one, and very shortly we had several. Editor Pitt, of the Religious Herald, does not regard obituaries as good reading. We regard them, when well prepared, as from every point of view a valuable feature of a paper—helpful, interesting and calculated to develop the Christian life. We should like to know how many of our readers read the obituaries. And we should like for our pastors to understand that thoughtful sketches of worthy Christians are valued in this office as a distinctly helpful form of reading matter for Christians. But they should have worthy subjects and should be written worthily—not by any means in the stereotyped style.

OUR DUTY.

The one thing before us now is the payment of the balance due on our Baptist Female University. We are in sight of this consummation. But if we falter now, the day when our institution may be dedicated freely to God will be postponed for years.

Moreover by paying this debt now we shall make way for opening the doors of the institution to 100 more girls. For the trustees cannot build a dormitory until this debt shall have been paid.

Let every pastor take a collection in his church between now and February 1st. The offer of $10,000 on condition the churches raise $4,500 expires on that day.

So important is this matter that we turn the Recorder over to Brother Vann for the month. We want to print the receipts week by week and to record every encouraging word. And on February 1st we want to record that every dollar of the University's indebtedness has been provided for.

Let every man, woman and child give support to this most worthy effort.

TIME TO CALL A HALT.

The condemnation of the utterances of Messrs. Bassett and Massee has been universal. This is well. But the effort of one paper to use these utterances to hector the Raleigh Baptist Tabernacle and the Trinity College Trustees, must also be rebuked. If the religious people of North Carolina permit newspapers to bull-doze churches or official boards, it will be impossible to carry on denominational work in this State. Let a pastor contemplate a local paper degrading him, calling on his church to abandon him; and he will understand why we must destroy the effort to set this precedent that a paper would establish at the capital of North Carolina. Or contemplate a newspaper making war on a policy of our State Board of Missions or the Trustees of Wake Forest College and destroying the confidence of the people in them. But just this is being done with an official board of a sister denomination; and if we suffer this, we cannot resist the same high-handed practice when it shall be applied to our Baptist institutions. Legitimate criticism is very well. We shall never protest against that; but there must be no hectoring, no lording it over God's heritage.

Our condemnation of erratic and deplorable utterances should not prevent us from condemning also an effort to hector the religious organizations.

AT THE YEAR'S END.

In the providence of God we have come to the end of another year. In its closing days we shall do well to take account of the time and the life that we have received from God, inquiring whether we have worthily used them or not.

Likely many a reader will search his account books this week to find out if he has gained in wealth. Others will inquire if they have made progress in popular esteem. Others will inquire simply if they are happier. These questions cannot be complained of. They are worth while.

* * *

But there is a deeper question, and we shall use the Christmastide and the year's end unworthily if we shall not well ponder that. That question is, "Is my life, day by day, more conformed to the will of God?"

The great object of living is to know God. All gain is but dross if at the same time there is not registered a gain in that knowledge which is Eternal Life—the knowledge of God. For we must live in view of the soon-coming end of our sojourning here.

* * *

The Christmastide is a holiday of feasting and play to the children. Let it be. In time to come they will love the Christ the better for memories of the gladness that His birthday brought them. The happiness of children at Christmas, is moreover, a most worthy commemoration of the birth of the child who is the world's Savior; and it reminds the grown-up Christian that since he has a Savior, he should rejoice even as the little children.

Let Christmas ever be a happy time for all. The mothers and father that work all the year through need the relaxation and the variety of interest and the freshening emotions that Christmas week always brings.

* * *

But at the same time, let us not lose the deeper significance of Christmas. It properly brings us to the year's end with thoughts of Christ, of God's love, and of our gracious salvation. Thoughts of these things may sober us, but they will increase our real joy.

THE OTHER HALF.

There is another half this Christmas week, and in North Carolina. We who give way to the "feeling in the air"—the feeling of peace and good will as palpable as if the angels were singing their song to us as they sang to the shepherds—are likely to forget that near us are fellow mortals who are utter strangers to this feeling. For them there is no good will; but instead at every turn the world proves to them that Cruelty is their portion; and it is to them as if the Prince of Peace had not been born.

For example, I saw a little boy the other day, six years of age. He was in rags and dirt. Six years old, and his business is to carry the wood up the steps of a two-story tenement for a large number of people. His mother beats him unmercifully. His body is bruised at this hour. Mother-love is denied him; and in its stead desolation and maltreatment is his lot. And he but six years of age.

Our Christmas mocks him. Our gifts to the fortunate must shame us as we think of him and such as he.

Again there are homes in which no cruelty is practiced, but which are buried in gloom. Christmas cheer makes mockery in their hearts. Here, for example, is a letter:

"December 11, 1903.

"Dear Sir:—I have wanted to write you for some time, but have been sick, so could not. My dear husband died the 28th of last March, and left me with very little of this world's goods. I thought I could not give my paper up, and would try in some way to pay for it. Then on the 7th of October, I lost my home and everything in it by fire, we only escaping in our night clothes. So I will have to let my paper go. It has been a great comfort to me in all my afflictions. I know I shall miss it a great deal, as my husband has taken it for thirteen years. God only knows my troubles. It has been one of the saddest years of my life. Let me know what I am owing on back dues. Will try to pay it.

"Kindly yours,"

Of course that paper will not be stopped. But we print the letter to call attention to the needs of the self-respecting poor—the poor that will not beg. Look them up in your reach this week and share with them your Christmas cheer in so brotherly, so Christian a way, that they will not know that you have thought of their condition.

GOD PITY—THE HORSES.

We have chosen this week when the cockles of men's hearts have been softened to call attention to what seems to us one of the heart-rending abuses of the time—the abuse of God's dumb creatures, especially the horses and mules.

Count the number of half-starved horses that you see in a day, and every one pulling a load. Think of an animal living from year to year without sufficient food, the wolves of hunger gnawing at his vitals all day and all night. But you who have never known the supreme pain of hunger, having not been in the Confederate army, cannot understand. Think on that horse, worn out, weary, loaded, hungry, and rushed and whipped day by day and all day long. How familiar is the sight. How often do we hear the lash of the whip.

Is there no God of the horses? Of a truth there is. And He that notes the sparrow's fall, will avenge His horses. There is no worse sin than the abuse of a dumb and dependent brute. When we see a negro driver beating a half-fed horse we wonder if he remembers the days of his slavery. There is no tale of cruelty in the days of slavery that compares with the cruelties practiced before our eyes by some negroes in the city of Raleigh. And there are white drivers that do no better.

We call attention to these things now in the hope that some of our readers will form in their softened Christmas hearts a firm resolve to resist this cruelty. We have a law in the State sufficient to protect these dumb creatures, and if we shall not invoke it, their sufferings will be laid at our door in the Day of Judgement.

HERBERT SPENCER.

We cannot afford the space to write a sketch or undertake an interpretation of the life of Herbert Spencer, whose death we reported last week. He was an agnostic, and the last of that group of great English thinkers of the agnostic school. His one monument is a stupendous system of Philosophy which leaves God out of its reckoning; and, it is worthy of remark, that although he proposed this system as a final philosophy, long before he died his contemporaries freely pointed out its defects, and a tide had set in that promises to establish a system that will take account of man's spiritual affinities and of the One God.

Our purpose now, however, is to make a remark or two of merely incidental character.

First, Herbert Spencer's brief treatise, "An Essay on Style," is the most helpful book for writers that we know of. There is not a grammar or rhetoric in the world that will compare with it. We commend this work to ministers and to all others that would use our mother tongue effectually.

Again, his brief work on Education is the ablest and the clearest book of its kind. We commend this to parents, to teachers and to preachers. It is an eminent example of clear thinking, clear writing, and a great piece of wisdom.

Mr. Spencer's life is calculated to encourage every man. He was an invalid many years. He suffered with nervousness and insomnia. But he did an immense amount of work, and maintained the activity of his mind beyond his eightieth year. For months at a time he would have to row a boat fifteen minutes and write fifteen minutes, keeping this up for hours, in order to keep his blood

and nerves in condition to work. In view of his success, there are few indeed that have right to give up.

His life was simple and strong. He had to make his way. His first works were unpopular. He did not have a University degree. He was a victim of the worst of ill-health. But so strong was his will that he overcame all obstacles, refused the temptation to abandon his simple life when fame had been won, and so guarded himself that his activity was intensified and prolonged far beyond that of millions who began with the advantage of him.

His failure to partake of our religion is not a mystery, and yet it is a mystery. His whole life was devoted to data; to working in the realm of seen things. His capacity for faith was atrophied by his devotion to knowledge. In this respect his life is a warning to his times, not only to scientists, but to business men. One can starve his soul to death in a calling far less noble than that in which Mr. Spencer lost his. The mystery is that one who attached all importance to reality attached so little to the reality of religion. Such a failure may be accounted for in the doctrine of Election.

ON HEARING AND READING.

There is a difference between hearing and hearkening. The Lord requires us to hearken unto His voice. We can hear anybody.

A good woman came into our office this week and requested us to tell her what she must do to make people read certain announcements that she was charged to make. "I have put it in the papers again and again; but everywhere people ask me to tell them just what I have been writing in the papers. It is like a woman I met just now. I requested her to come and observe the week of prayer. 'I am glad you told me,' she answered, 'I did not know when it came.' Now," continued our friend, "that woman was high up in church last Sunday and heard the announcement. How can you explain it?"

Of course it is easy—to an editor. He knows not one in ten readers or listeners holds in his mind what he reads or hears. The good woman was probably ruminating on the style of some sister's hat, or solving the problem of cooks. At such a time there is hearing but no hearkening. There is thinking about other things—or nothing. The ability to concentrate the mind is the distinctive mark of the superior person. Anybody can hear, but who can hearken—hear, understand and heed? Whoever can is strong.

Again, say a foolish thing and everybody will hear of it. If the preacher had announced that that lady's husband was a thief, she would have known and so would all the rest, and it would have been told in Gath for a generation. But good things are commonplace. The ears itch not for them.

We have written this to remind our readers to be thoughtful when they read or when they listen; and not to read or listen at all, if they cannot be attentive. It destroys the mind.

SUNDAY SCHOOL LESSONS FOR DECEMBER 27 AND JANUARY 3

The lesson for December 27th is Review. It covers practically the life of David and the establishment of the throne of Israel. The Review lessons must be taken seriously. They are the most important in the quarter. The true teacher will ply questions to his pupils covering the entire quarter of twelve lessons, say two questions from each lesson. If the pupils cannot answer, let them fall in their chagrin. To put the questions here would tempt the teacher not to run through the lessons for himself. If you are a true teacher you will do this; and if you are not, begin the New Year by doing it or retiring from the post that you unworthily serve.

LESSON FOR JANUARY 3RD.

The subject of this lesson is The Boyhood of Jesus. The Scripture is Luke 2:40-52.

It is remarkable how little Scripture we have on the Thirty years of Christ's life before His baptism, and it is more remarkable how much this little tells. After reading the account of His birth one is prone to think that he knows all about the babe's career. But, behold what a silence! And again the glimpse of the boy in the temple seems to reveal an entire childhood; but again how much is left unsaid!

We may infer that Jesus did no wonderful things in all this time. We may infer that this appearance in the Temple and His words to His mother are the most wonderful events from the time of the angels and the wise men to the time when the Holy Spirit came upon Him and the voice of God declared Him the Son of God. If there had been other events as wonderful or more wonderful, Luke would have handed them down to us. Luke 1:1-4.

On the other hand our lesson tells us of the Boy's development; at once how natural it was and how consonant with His high destiny. "And Jesus increased in wisdom and stature and in favour with God and man." That might have been written of a mortal. Indeed one lesson of this lesson, is that a child, you and I, your child should increase in wisdom and stature and in favour with God and man.

But there are evidences of the extraordinary character of this Child Jesus, and this Scripture is given to us to bring this out as well. The first verse tells us that the child grew, and waxed strong in spirit. This is natural enough. But it goes on—"filled with wisdom; and the grace of God was upon Him." No doubt the Boy's life was natural enough from one point of view. But when men reckoned with His wisdom and His subtle superiority, they spoke too extravagantly for a description of any save a most unusual boy. No doubt God's hand was upon His Son.

At the same time He was a child to His parents. He learned as any other child would—as the other children in the family did. He worked and played. He studied the Scriptures, revered the Law and obeyed His parents.

This lesson brings out His remarkable absorption in things religious. He had made Himself familiar with the Scriptures; He had thought on many questions of deeper and more direct import than the keeping of the Law. He had learned the story of Israel as year after year He had journeyed with His parents from Nazareth to the feasts at Jerusalem. In a time then when religion was national, when politics were religion and religion politics, when on every hand one was surrounded by religion, He finds Himself in the Temple near the learned men, and His direct soul, unsatisfied with the superficial system of the time moves Him to put questions and give attention that amazes all about. He was so intensely absorbed that He let his parents return homeward without Him.

Jesus was not teaching in the temple. He was learning and putting questions from His heart; and His answers when questions were put to Him, though not meant for instruction, were so direct, so straight from a soul filled with the grace and the wisdom of God, that the doctors were astonished. Very probably His questions and answers related to personal religion and the doctors were amazed because their learning and experience related wholly to book interpretation.

Again, when His anxious mother found Him, He gave her a marvellous answer. He spoke of God as "My Father"; and no doubt with a meaning that lodged the words in her heart. And He referred to her failure to understand that He "must" be in His Father's house in a way to convince her that she had no right to chide Him, distressed though she had been. It is written that "they understood not," but that "His mother kept all these sayings in her heart." She had reasons that they knew nothing of.

There is no doubt that at this time Jesus felt and manifested, in some degree, at least the divineness of Himself. In the "My Father" is sonship; in the "must" is His sense of destiny; and in His absorption in religion, His wisdom, and the grace of God upon Him, are more than hints of the revelation that came at length—eighteen years later—in fullness.

But mark the conclusion of the story. "He went down with them and came to Nazareth, and was subject unto them." The God-man. If His divine son-ship gleams forth in the temple, His human sonship is manifest in the home. Here is God's monumental testimony that children must obey their parents.

We find in this lesson, and in all others, that God has determined that "The Word made flesh" and dwelling amongst us presents invariably so much of humanness and so much of divineness that men cannot draw the line. And this is well. When we regard Jesus as ideal we can think of His humanness. When we regard Him as Savior we can think of His divineness.

Well may we cry out this Christmas week—"Immanuel!"—God with us.

This is but one treatment of this lesson. We have treated it by comparing the points of humanness and divineness in this early appearance of Jesus. This, we believe, will suit best the older classes.

Let those who have boys or girls to teach dwell on the perfect life of the boy Jesus. He grew in (1) body, (2) in spirit, (3) in wisdom, (4) in favor, etc. He was obedient. He was interested in religion.

* * * *

Of the lesson in parental faithfulness vs. 41; of the significance of the presence of the real Lamb of God in the feast that for ages had shown forth His coming and His death; and of numerous other important points we cannot here treat.

SOME FACTS AND A SUGGESTION AS TO WESTERN NORTH CAROLINA.

It is a fact, that the Baptists are more numerous in Western North Carolina than are the people of any other religious denomination whatsoever. It is a fact, that the Baptists have more thoroughly evangelized Western North Carolina than any other part of the State. It is a fact, that the Baptist people, outside of the larger towns, in Western North Carolina, are almost wholly undeveloped. It is a fact, that the Baptist ministry in Western North Carolina is numerous, pious, laborious and the worst paid Christian ministry in the world. It is a fact, that the Baptist ministry of Western North Carolina, for the most part, have had no opportunities for higher culture. It is a fact, that want of culture amongst our Baptist ministers in this section, is in no sense their fault, but their misfortune; they have little culture, and they never have had an opportunity to secure culture, either at home or abroad. It is a fact, that Paedobaptist denominations, seeing our want of culture in these parts, are turning their attention to this region, and are beginning to organize means amongst us for the general and particular culture of our people. It is a fact, that, if we do not get ourselves awake to the actual condition of things hereabouts, these Paedobaptists will soon take this whole section from us, as, in that case, they ought to do. It is a fact, that, if we are to worthily meet the pressing demands of our cause in these parts, we shall have to furnish to our ministry here the opportunities and means of better culture than they have ever yet had. It is a fact, that the Baptist denomination in North Carolina is abundantly able to give to our Western North Carolina ministry the opportunities of study now so urgently demanded by our situation. It is a fact, that the advantages now pleaded for, will have to be brought to the preachers here on their own ground; the preachers can never be taken from this section to opportunities in a distant place. It is a fact, that, if we Baptists are to hold this section of our State, the suggestions below, or something better, will have to be speedily carried out.

I suggest, that our State Mission Board arrange for the holding of four Bible Schools for preachers, at suitable places in Western North Carolina, in each year for several years to come. Each of these schools should continue for one month. I suggest as suitable places for these Bible Schools, Murphy, Bryson City, Waynesville, and Hendersonville. Arrangements can be doubtless made at each of these places for the free boarding and lodging of the preachers who may be in attendance. I suggest, that the course of study in these schools should include, The Elements of Theology, The Interpretation of the Scriptures, The preparation and Delivery of Sermons, and Pastoral Duties. And the teacher of these schools should, in my opinion, be a man of sound learning, of robust common sense, of deep, sunny piety, and of thoroughly catholic sympathies. No dried up Baptist fossil, fit for a cabinet of theological curiosities of the Middle Ages, is wanted to teach the schools herein suggested. The very best man that can be found in our Zion—a man of God, with real flesh and blood—is wanted in these schools.

The writer is here on the ground, and he has made a very careful study of the conditions hereabouts, and he is convinced that action along the lines indicated herein, is the only action that Baptists can take, that will enable them to hold this country. Shall such action be taken by our State Mission Board? We shall se.

BAYLUS CADE.

Murphy, N. C.

RESPECTFULLY COMMENDED.

The following is respectfully commended to the notice of the Landmark Baptistand the American Baptist Flag: A young woman once asked: "Can you sew?" "No," she replied, "but I can rip up beautifully." Almost anybody can "rip up."—Religious Herald.

W. M. S. Department.

Edited by Miss FANNIE E. S. HECK, President of Woman's State Central Committee of Missions, Raleigh, N. C.
Corresponding Secretary of Central Committee, Mrs. W. N. JONES, Raleigh, N. C.

The Thirteenth Annual Meeting.

To catch and strike again the dominant note, to set this ringing in the minds and hearts of those hundreds of miles away is the difficult task of one who would report an annual meeting. But how strike this chord—how leave out so much that was good in detail, to crowd the underlying meaning of it all into a couple of columns, is the question.

Harking back to the thirteenth annual meeting in Charlotte and listening again to earnest prayers and talks there rises one note predominating all the others. It is methodical work.

The day has passed when woman who came to the Baptist State Convention and the Woman's Annual Meeting, have to be told that women should work for missions. The prayerful, earnest question now is: How shall we work more and better.

After greetings from Mrs. Rogers, of Charlotte, and response by Mrs. Follett, of Durham, Miss Heck, in her Annual Address spoke of the great world movements which were swaying the world toward God. In view of these she plead for more constant and united prayer that those women already interested in missions might interest the thousands yet indifferent. Were there any such in our State? some might ask. A week or two ago Sunbeam Society held its annual meeting. When its contribution for the year ($48.00) was announced, a gentleman rose in the congregation and said impressively: This Society has given more to missions this year than 75,000 white Baptists of North Carolina. Seventy-five thousand—one-half of the white Baptists of North Carolina giving less than $48 to missions! Fifty thousand of these women! To enlist them was a task that staggered the imagination, but it was in a special sense their task—to be accomplished only by prayer, purpose and persistence.

Miss Elizabeth Briggs, Band Superintendent, after speaking of a decided increase in the money reported and the number of Societies reporting, spoke of methods for children's work, giving a most interesting and suggestive outline of three programs on Africa the subject to be followed by the children and given in detail in the Sunbeams column of the Recorder during the first three months of the year. The Sunbeams contributed as follows:

To Foreign Missions	$541.78	
To Foreign Missions, Christmas Offering	61.86	
Total to Foreign Missions		603.64
To Home Missions	$84.89	
To Self-Denial	45.58	
To Home Mission Boxess	17.50	
Total to Home Missions		147.97
To State Missions		126.45
Grand total		878.06

Great interest centered about the Annual Report of Corresponding Secretary and Treasurer of the Central Committee, which in the absence of Mrs. W. N. Jones, was read by Mrs. Charles Meserve, of Raleigh. The total contributions for the year from the Woman's and Children's Missionary Societies were as follows:

To Foreign Missions	$3,304.33	
To Christmas Offering	1,052.31	
Total to Foreign Missions.		$4,356.64
To Home Missions	$1,269.08	
To Self-Denial Offering	750.59	
To Home Missions Boxes	2,746.20	
Total to Home Missions		4,765.87
To State Missions	$2,102.79	
To State Mission Boxes	96.00	
Total to State State Missions.		2,198.79
To Expense Fund		1.65
Grand total		11,322.95

Attention was called to the fact that while this report did not reach $12,000, the aim for the year, the Societies had given $1,073.53 more in money this year than last—$798.30 being increase in Foreign Mission gifts. The failure to reach the full twelve thousand dollars was owing to the fact that nearly six hundred dollars less of boxes to Frontier Missionaries were reported this year than last, and that last year about two hundred dollars were reported as given to the Orphanage, Ministerial Relief, etc., which this year, by order of the Societies, were not reported, it having been decided hereafter to report nothing but contributions to Home, State and Foreign Missions.

Great encouragement should be derived from the large increase in money given this year and from the fact that 418 Societies, an increase of 65 over the year previous report.

The number of Associational Vice-Presidents in attendance on this session was not so large as at some others, but our hearts leaped with hope as we followed them in a contrast of missions in their respective Associations five years ago and now. These contrasts were made by Miss A. E. Dranghan, Vice-President Buncombe Association; Mrs. T. J. Ramseur, Vice-President Kings Mountain Association; Mrs. J. C. Murchison, Vice-President Piedmont Association; Mrs. D. Burke, Vice-President South Yadkin Association; Mrs. W. R. Gwaltney, Vice-President South Fork Association; Mrs. T. G. Hamrick, Vice-President Sand Run Association; Mrs. S. A. Howard, Vice-President South River Association.

Mrs. T. B. Henry, of Pender, though present, was prevented from reporting.

The second session was given to a Conference on Methods and Greetings from the Secretaries of our Boards.

Perhaps no more helpful session has ever been held, but it is impossible to do more now than present the menu of the feast. We shall hope in the future numbers to give some of the suggestions made by these Missionary experts, each of whom spoke out of her own experience.

How Our Associational Meeting Became a Success—Mrs. Pope, Robeson Association; Mrs. Grayson, Green River Association; Mrs. Henry, Pee Dee Association.

How the Missionary Revival Came to Our Church—Mrs. W. M. Vines, Asheville; Mrs. B. A. Horton, High Point; Mrs. G. N. Cowan, Kinston.

How We Made a Success of a Society in a Small Church—Mrs. Ashley Horne, Clayton; Mrs. W. B. Ray, Leaksville.

How We Gained Our Young Women for Missions—Mrs. C. E. Mason, Charlotte; Miss Alma McDonald, Greensboro; Miss Mary Taylor, Wake Forest; Mrs. C. W. Dowd, Charlotte; Miss Margaret Shields, Scotland Neck.

How Our Reading Circle Succeeded—Miss Milred Watkins, Charlotte; Mrs. E. K. Procter, Lumberton.

Some Successes With Children's Societies—Mrs. W. H. Lieth, Charlotte; Miss Fannie Moore, Asheville; Miss Elizabeth Briggs, Raleigh.

A Successful Country Society—Mrs. Howell, Como.

This with words of appreciation and encouragement from the Secretaries:

Greetings from Our Secretaries—Dr. R. J. Willingham, Dr. B. D. Gray, Dr. J. M. Frost, Rev. Livingston Johnson.

The third and last session, held on Friday morning, was an unusually interesting one, and was opened by devotional exercises, conducted by Mrs. Carpenter, of Charlotte.

The chief interest centered around the Annual Conference on Methods, and address by Dr. Bryan, of Shanghai, a letter from Miss Price, one of our Yates Memorial Missionary, and the recommendations of the Central Committee for 1904. Miss Sallie McCracken, of Thomasville, told of the Mission Society in the Orphanage, and Miss Sophie Lanneau of the Society in the Baptist Female University, and Mrs. Joe Weathers, Raleigh, of Missions in the Sunday-school. In an open congress, a number of useful suggestions were made in one minute talks. Dr. Bryan spoke of the Chinese woman's need of the gospels, and the gospel's need of the Chinese woman. "Kuna, Kuna," "Miserable, Miserable," which he had heard, wailed out for hours in the dead of night, well expressed the cry of the Chinese woman's heart. In closing, he asked the ladies to help in the building of the Matthew Yates Memorial College for Boys in Shanghai, giving $500 over and above their other gifts for Foreign Missions. It was agreed by the ladies, after Dr. Bryan left the room, that the delegates pledge themselves then and there for this object, and almost before any one knew what had happened, the ladies had pledged themselves to give personally, or endeavor to raise in their Societies, something more than $200. This was a departure from precedent, being the first collection taken at an annual meeting in the thirteen years of its existence.

The recommendations of the Central Committee for 1904, which become, when adopted, the working plans for the year, and are, therefore, of utmost importance, are given below.

A resolution having been passed that the Societies raise the $500 asked for by Dr. Bryan, over and above the regular Foreign Mission work, it will be noted that the total sum for this branch of work would be $5,500, and for Foreign, Home and State Missions, $13,500. This is a high mark, but easily attainable, with continued effort to enlarge the givers as well as to increase our own gifts.

RECOMMENDATIONS OF THE CENTRAL COMMITTEE FOR 1904

In recognition of the blessings of the past, and in dependence on prayer for the future, we recommend for the year 1904 as follows:

1. United Prayer.—That greater emphasis be placed on this, the source of power, and that to direct our hearts in united petitions, the topics on the Mission Card be followed month by month.

2. United Study.—Since a knowledge of mission fields is important for greater interest and larger giving, that each adult society follow the United Study Course, Rex Christus, an outline of Chinese missions, being the basis of study; that as far as possible each organization supply

I AM WELL.

And from now on can stand on an equal basis with my fellow man. This is what I want my patients to say after taking my treatment. This is what thousands have said whom I have cured. What I have done for them I want to do for you.

If you are a young man or woman and feel that you are handicapped in the accomplishment of your aims by some disease for which you have tried doctor after doctor and are still growing worse, I want to know you. I can cure you, positively, and in the shortest possible time.

For twenty years I have made a study of the diseases of men and women. Although my methods are the simplest, thousands have gone forth from my offices prepared to enjoy life and do their share in the world's work as well as any one. If you suffer from: 1 Diseases of the Vital Organs; 2 Female Diseases; 3. Diseases of the Throat and Lungs; 4. Nervous Debility; 5. Varicocele; 6. Stricture, Blood Poison and Rheumatism; 8. Kidney and Bladder Troubles, I can cure you.

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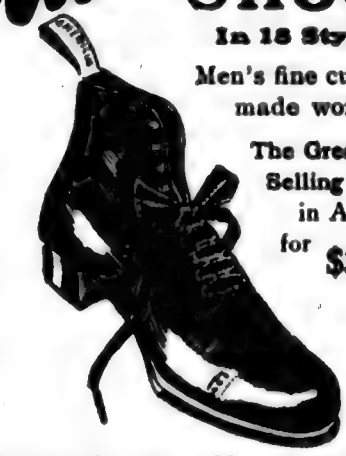

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itself with a Missionary Library, and increase the circulation of the Foreign Mission Journal, the Home Field, Kind Words, and other missionary magazines.

3. A Literary Secretary.—That each Society appoint a Literary Secretary, whose duty it shall be to take subscriptions for missionary magazines, see that the missionary library is kept in circulation and kept on hand, and distribute missionary leaflets.

4. Increase of Membership and of Societies.—In view of the fact that at present but a small part of the women and children of the churches and Sunday-schools with which the Societies are connected are members of them or are taking other active part in Mission work, that one of the chief aims of this year's work be to double the membership of all existing Societies, success or failure in this to be reported at our next annual meeting. To reach those who cannot attend, the Home Department is specially commended. That in view of the fact that more than two-thirds of the churches of our Convention are still without Societies, each of those now organized endeavor to plant one in a neighboring church.

5. Concentration of Effort.—That the aim of each Woman's Missionary Society be to give not less than ten cents a month per member for Home, State and Foreign Missions, the objects represented and reported by the Central Committee; that if other objects commend themselves to the Societies for gifts, they be assisted by extra offerings or additional dues; the ten cents a month above-mentioned being held sacred for the primary purposes of the Societies.

6. Foreign Missions and the Christmas Offering.—That the Christmas Offering this year be made fifteen hundred dollars, that we may add a third Yates Memorial Missionary, and thus man "The Triangle" mapped out by Doctor Yates, and that with this offering be coupled the Week of Prayer for Missions in which all the churches shall be invited to unite; that we shall give to Foreign Missions, including the Christmas offering, the sum of five thousand dollars.

7. Home Missions.—That in view of the rapidly increasing population in the Southern States and the great opportunity for work in Cuba, Home Missions be given a growing place in our thoughts and contributions, and that we give to this object $2,500 in money. That the Week of Prayer and Self-denial in March shall be a time of special offering; the early fall for box packing.

8. State Missions.—That we observe a Thanksgiving Day for State Missions—the second week in June—and that we give to State Missions during the year the sum of $2,500—$800 of which shall be devoted to Volunteer Missions.

9. Young Ladies' Societies.—That the young ladies of our churches be urged to organize for Mission work, special note of progress along this line being made at our next annual meeting.

10. The Sunbeams.—That we double the number of children Societies.

11. Vice-Presidents and Associational Meetings.—That the Societies come into close relations with the Vice-President and other Societies in their respective Associations, reporting quarterly to the Vice-President, and assisting her in holding fifth Sunday and Associational Missionary Meeting.

12. Aim for 1904.—That in pursuance of the work above outlined, we take as our aim for 1904:

(a) Doubling the membership of the Societies already organized.

(b) Contributing of thirteen thousand dollars in money and boxes to State, Home and Foreign Missions.

Mrs. Cowan, of Kinston, for the Motto Committee, offered for our motto for the year 1904, the motto of the Kings' Daughters: "Look out, not in; up, not down; forward, not backward, and lend a hand."

The closing moments were spent in prayer for a prayerful, earnest spirit during the year, leaving vibrating what was called, in the beginning, the dominant note of "Methodical Work with Prayer."

Saturday afternoon, at the invitation of the ladies of the Tryon Street Church, the delegates gathered in the beautiful parsonage when a delightful reception was tendered them. This graceful act was deeply appreciated, and will help to make the Charlotte meeting a very pleasant memory.

Sunbeams' Corner.

Conducted by Miss ELIZABETH N. BRIGGS, Band Superintendent for North Carolina.

The Christmas Gift.

(Tune: "Home, Sweet Home.")

A baby was leeping in old Palestine.
The first Christmas morning that ever was seen;
And He was God's gift, the gift of His love,
Sent down to this earth from the glory above.
Jesus, Saviour dear,
Our hearts bid Thee welcome,
For Thou art still near.
He came to save you and He came to save me,
And all the dear children across the wide sea,
Oh, tell the glad story, send out the good news!
The Christmas gift holy, oh, who can refuse?

Refrain.

RESPONSIVE READING.

Leader.—In the field of the shepherds of Bethlehem,
Who published salvation and peace to them?

Children.—Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying: Glory to God in the highest, on earth peace, good-will toward men.

Leader.—What were the glorious things He said,
When the Bethlehem shepherds were sore afraid?

Children.—Fear not, for behold I bring you good tidings of great joy.

Leader.—Then where did the angels bid them go
That they the glorious truth might know?

Children.—Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Ye shall find the Babe lying in a manger.

Leader.—As the angels were gone into the heaven away
What did the wondering shepherds say?

Children.—Let us go even unto Bethlehem and see this thing which is come to pass.

All.—And they came in haste, and found Mary and Joseph, and the Babe lying in a manger.

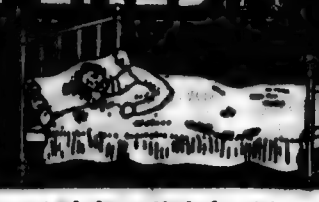
Adapted from Sunday-School Entertainments.

A child may know all the letters singly, yet be unable to put them into words. So it is possible to know every word in the Bible and yet to miss the revelation.—Joseph Parker.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

SUFFERED A THOUSAND DEATHS



Five Physicians had done their best to cure James Wilkes, of Dillon, S. C., who had one of the most terrible cases of RHEUMATISM on record. They all failed until one doctor prescribed—

Rheumacide

IT CURED HELPLESS CRIPPLE.

Mr. Wilkes writes in the course of a long letter, dated August 18, 1902:
"My legs were drawn back until my feet touched my hips. I was as helpless as a baby for nearly 12 months. The muscles of my arms and legs were hard and shriveled up. I suffered death many times over. Was treated by six different physicians in McColl, Dillon and Marion, but none of them could do me any good, until Dr. J. P. Ewing, of Dillon, told me to try your RHEUMACIDE. I began to take it, and before the first bottle was used up I began to get better. I used 5½ bottles and was completely cured."
Dr. J. P. Ewing confirms Mr. Wilkes' statement in every particular.

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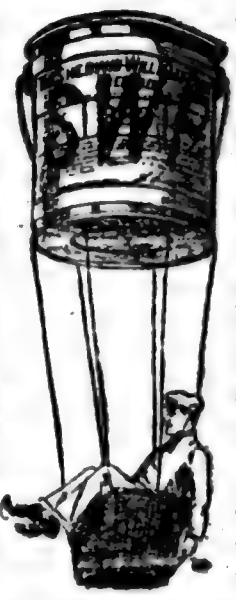

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NEWS AND COMMENT.

RECIPROCITY.—The Congress has enacted Reciprocity with Cuba, whereby her products are received at American ports at a tariff rate considerably lower than the rate from other countries, our products being similarly received at Cuban ports. This was not a party matter. It was a pledge of the Nation. House leader Williams served the Democratic party well, therefore, by declining to fight the bill. The North Carolina Senators also supported it.

PANAMA.—The administration has been severely attacked by Democrats and Republicans for having conspired to bring about the secession of Panama from Colombia. The matter will in all probability be important in the campaign. There is a general impression that the impetuosity of the President got the better of him. Senator Hoar has proposed in the Senate certain questions, which when answered, will clear the air. This Senator, by the way, is an invaluable man: He fears not to compel his party to go right.

Colombia is moving troops toward Panama; and the United States, pledged to maintain peace on the Isthmus, is making ready the dogs of war. Her ships are in the Panama waters, and her transports are ready on the moment to take aboard her regiments. So the year's end finds us yet amid "rumors of wars."

RUSSIA AND JAPAN.—Ever since the conclusion of the Japan-China war, Russia and Japan have been at daggers' points in jealousy over Korea and Manchuria. By virtue of her victory Japan had the weight of influence in Korea, but at the request of the Powers she conceded it for the sake of peace. Imagine her chagrin now that her reasonableness has been rewarded by Russia's taking possession of Manchuria and extending the sphere of her influence practically over Korea. Japan has reason to go to war; but she seems such a midget compared with the great "bear that walks like a man." Of late the situation has been most critical, and diplomats the world over are looking for a declaration of war at any minute. The lowering of a flag or the firing of a gun might plunge the nations into a conflict that would shake the entire world.

PROSPERITY IN THE SOUTH.—The closing year has been the most prosperous year in the South since 1860, indeed the most prosperous in all her history. It has likewise been a prosperous year throughout the Nation, but the South is fortunate in that she was not rich enough to hold large interests in the speculative stocks, the collapse of which has brought hard times to many a home in the North. Cotton and manufacturing are bringing into the South larger and larger streams of money. Her young men are finding it worth while to remain in the land, and many active and valuable men from other sections are coming in. We shall probably remember 1903 as the year in which the tide of Prosperity really turned Southwards. Let us hope that 1904 will register a higher mark than 1903, and that all who are blessed with prosperity will use it worthily. We exhort the cotton farmers, particularly, not to become extravagant. There's coming a rainy day.

PRESIDENTIAL YEAR.—The Presidential election is practically on, even though the day of voting is nine months hence. So far as the Republicans are concerned, they concede the solid South, no matter whom they nominate, and in selecting their candidate they are more concerned to get the floating vote in the West than the substantial vote of the South. Notwithstanding, therefore, the strong opposition in the South to Mr. Roosevelt especially on account of his attitude to the negroes, they will be likely to nominate him. It is said, to be sure, that that bogy of bogies, Wall Street, is opposed to him, but if so, it has not yet ventured to offer a candidate. Mr. Hanna has been spoken of, but he declares that he is not a candidate.

The Democrats will in all probability nominate Judge Alton B. Parker, a strong, clean and able man, who has proved unusual ability to carry New York State. Mr. Gorman has been mentioned, but the New York man has every advantage of him, while the Bryan candidates stand no chance whatever.

He Doesn't Understood.

Dear Brother Bailey:—I am very thankful to you for indulgence. It has been very close with me in money matters, but I could have done better. Please forgive me, and accept the enclosed check for two years, up to April 15, 1904. I can't do without the Recorder and I don't understand how any Baptist can. You may add my name to your circle of Bible Readers.

Your brother,
GEO. W. COCHRAN.
Winton, N. C., Nov. 30, 1903.

The Bible Readers' Circle.

The following names have been added to the Bible Readers' Circle:

Dr. J. B. Solomon, Mrs. J. B. Solomon, Miss Bessie Ellis, E. C. Sloan, Mrs. E. J. Sloan, Phoebe Eaton, Lucy L. Tatum, Alice Prichard, W. J. Kelly, Mark Almond, Mrs. Anna J. Squires, J. H. Squires, Mrs. Fannie Maxwell, Mrs. J. P. McNeil, Bessie B. Chears, A. L. Stough, Mrs. A. L. Stough, J. Goforth Newton, Mills Newton, J. D. Newton, J. H. Rich, J. S. Kilby, W. H. H. Lawhorn, P. H. Seago, D. G. Washburn, G. G. O'Neill, J. W. Kesterson, C. C. Haymore, L. M. Curtis, J. W. Morgan, C. H. Durham, W. F. Fry, W. C. Mullin, Josiah Crudup, J. P. Green, Mrs. J. P. Green, J. M. Shaver, G. N. Cowan, D. P. Robbins, K. C. Horner, L. N. Chappell, Mrs. L. N. Chappell, Eleanor N. Chappell, Leroy N. Chappell, W. R. Gwaltney, Mrs. W. R. Gwaltney, C. D. Graves, Mrs. B. C. Rich, H. W. Graham, J. V. Devenny, George E. Woodward, J. R. Pace, J. L. Shiver, A. L. Betts, C. A. Upchurch, Mrs. Fannie Boyd, Mrs. Sallie Alexander, Mrs. W. J. Matthews, W. J. Ferguson, S. L. Dellinger, Mrs. Carrie G. Fuller, Miss M. A. Crutchfield, J. E. Matthews, Mrs. J. E. Matthews, Jessie Mae Matthews, Frank G. Tayloe, Julian Brown, Helen Brown, Nellie Matthews, Geneva Matthews, Bertie S. Matthews, Lila P. Eley, John Freeman, Nettie Freeman, J. E. Brett, Virginia C. Brett, C. C. Charles, T. N. Charles, Mary Dukes, Nora Carlton Dukes, Mrs. Clara Lawrence, Mabel Lawrence, C. W. Vinson, Mamie L. Vinson, J. A. Horton, D. E. Newsome, N. H. Parker, Helen Wynne, Maywood Johnson, H. L. Sutton, John Joiner, Raymond Modlin, J. W. Howard, D. Y. Mebane, Mrs. D. Y. Mabane, Miss Katie Mebane, Wm. Slayton, Mrs. B. L. Powell, Mrs. Wm. Slayton, Miss Katherine Cosart, Elder W. A. Cassada, W. B. Martin, J. C. Swanson, Mrs. Alice Hicks, W. J. Winchester, J. M. Prim, Sr., Mrs. C. A. Prim, Mrs. N. M. Johnson, Mrs. Dora W. Prim, H. M. Croom, E. J. Croom, Annie Croom, Lizzie Croom, T. M. Watson, Mrs. T. M. Watson, Robert W. Watson, J. L. F. Sawyer, Miss Kate Hall, A. N. Johnston, Mrs. A. N. Johnston, Mrs. R. G. Johnston, Jacob Younce, Elder C. E. Edwards, Mrs. M. W. Harrell, Mr. and Mrs. B. H. Harnly, Miss Stella Dukes, Mrs. O. D. Strickland, O. D. Strickland, Mrs. Susan Hawley, J. C. Williford, Miss Luda Dawson, Miss Augusta Williford, Miss Georgia Williford, Miss Lula Williford, Mrs. W. H. Strickland, Miss Eula Strickland, Miss Emma Strickland, B. Holland, Miss Pearl Maxwell, Miss Lula Naylor, Miss Tulula Layton, Miss Mary Strickland, J. A. Baggett, Loman Baggett, J. G. Layton, Miss Ruth J. Strickland, Mrs. Geneva Bass, Franklin Teed, W. S. Strickland, Miss Brilla Baggett, Prof. J. M. Page, Miss Elizabeth Brooks.

CANCER MICROBE SAID TO HAVE BEEN DISCOVERED.

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the Eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula, and all skin and womb diseases. Address Dr. W. O. Bye, Cor. 9th and Broadway, Kansas City, Mo.

LYNCHBURG'S BIG SHOE BUSINESS!

Craddock-Terry Company have just issued the following bulletin to their salesmen, congratulating them upon the Company's phenomenal business for the year up to this date.

"Just as the hand on the dial of the clock, pointed to 2.45 p. m. this, the 9th day of December, Year of Our Lord, 1903, we passed the goal set for the year,

$2,000,000 ACTUAL SHIPMENTS!

This is a great achievement, to which we are glad to say, every employee of the Craddock-Terry Company, from the humblest to the highest, has contributed loyally, according to his ability and opportunity.

While extending our congratulations, we want, at the same time, to thank each one sincerely for his part in this great work. There is nothing reasonable beyond the reach of those who go after the prize with a brave spirit, and untiring energy.

Remember, that we must not rest yet awhile!

ANOTHER $100,000

must be added to the glory, before 1903 passes into history. We have our eye on every man, as he comes up the "home stretch, under the wire."

Yours truly,
CRADDOCK-TERRY CO.

A STRIKE UNIVERSAL

Against strong drink and the drug habit. Drunkenness is a disease.

ANTIMETHYSON

Will positively cure it. TASTELESS, ODORLESS and COLORLESS Can be placed in Tea, Coffee, or better still, in the liquor itself, so that the patient has no knowledge of its administration. Full directions with Medicine, securely sealed, post paid, $2.00 per box. ANTIMETHYSON CO., 29 Loveman Bldg., Chattanooga, Tenn.

THE PROOF OF THE PUDDING.

(Abstract of one of hundreds of letters not one of which were solicited.)

"I was despised and rejected of men." an outcast, homeless, penniless and a vagabond. A friendly hand raised me from the gutter, administered to me your Antimethyson. In less than a week I was another man. Thanks to Almighty God, for I believe He sent this man with your remedy to save me. I am well, and have had no desire for liquor for four years. H. P. H.
BALTIMORE, MD., Oct. , 1902.

FERRY'S SEEDS MEET ALL NEEDS

Experience has established it as a fact. Sold by all dealers. You sow—they grow. 1904 Seed Annual postpaid free to all applicants.

D. M. FERRY & CO. DETROIT, MICH.

Dobbin & Ferrall
123-125 Fayetteville Street,
Raleigh, N. C.

OUR
Holiday Announcement

Our provision for the Holiday Trade has been very liberal. We are showing a superb collection of . . . . .

Artistic Novelties

All suitable for Christmas gifts. Articles of merit in Art Pottery, Bric-a-Brac, French China, High Art Metal Work, Metal and Glass, Cut Glass, and the useful as well as ornamental

Dry Goods Wares

DESIRABLE FOR GIFTS.

Our Mail Order Department will supply all information, and will prepay freight or express charges on all cash orders of $5.00 or more.

Dobbin & Ferrall.

When looking for a good school think of Peele

FOR YEARS A STANDARD,
Reliable Business School,
WITH NO QUESTIONABLE METHODS.

EVERY FULL GRADUATE EMPLOYED.
BUSINESS, STENOGRAPHY, ENGLISH, ETC.

Address,
JUDSON PEELE,
GREENSBORO, N. C.

Christmas Sentiments

His, not mine, are the gifts; and only so far can I make them,
Mine, as in giving, I add my heart to whatever is given.
—Longfellow.

* * *

Thang God on Christmas morning,
Thank God, O children dear!
That Christ who came to Bethlehem,
Is living now, and here.

* * *

When Christmas comes,
In field and street, in mart and farm,
The world takes on a lovelier charm;
Sweet-scented boughs of pine and fir
Are brought, like frankincense and myrrh,
To make our hallowed places meet
For hands that clasp and tones that greet,
While hearts, worth more than gold or gem,
Go forth to find their Bethlehem,
When Christmas comes.

Money Received.

Will you please acknowledge the amounts given me by individuals and the Sandy Creek Association for the purpose of raising the debt on Davis Grove Church.

G. J. Dowell $1.00, L. Johnson $1.00, S. Womble 50 cents, W. R. Cullom $1.00, W. A. Lineberry 50 cents, W. I. Brooks $1.00, T. J. Murchison $1.00, C. B. Fits 50 cents, the Sandy Creek Association $12.50. Please acknowledge through the Recorer these amounts.

Yours,
T. D. HACKNEY.
Snow Hill, N. C., Nov. 10. 1903.

From Leesville High School.

The debate given by the young men of the Demosthenian Literary Society, of Leesville High School, on the night of Thanksgiving, far surpassed every one's expectation. To say the least of it, all the young men acquitted themselves with much honor.

Prof. N. Y. Gulley, of Wake Forest, is to deliver an address before Leesvile High School on the night of December 22, 1903. All are cordially invited.

Elder T. T. Speight, D. D.

Whereas, our beloved brother, Rev. T. T. Speight, after eight years of faithful service, has tendered his resignation as pastor of Rockyhock Baptist Church; we, his people, wish, in a mesure, to express our appreciation for his earnest and faithful work among us.

Resolved 1. That it is with deep regret that we see him depart from our midst, and we feel that Brother Speight has been a great help to us. We shall ever remember his genial manner; we will ever remember his untiring labors for the advancement of the church and God's kingdom.

2. That we commend him unto God's care and keeping, and may His blessings rest upon him in his work as he toils in other fields.

3. That a copy of these resolutions be spread upon the minutes of the church and a copy be sent to the Biblical Recorder for publication.

By order of the Conference, December 5, 1903.

J. R. PARKER,
Moderator.
JOHN A. BYRUM,
GEO. V. ASHLEY,
Committee.

Pleasant Hill.

A protracted meeting commencing the fourth Sunday in November and closing November 30, held with Pleasant Hill Baptist Church, conducted by Revs. W. W. Myres, G. M. Burcham, L. D. Vaughn and J. R. Jolly, the future can only tell the great good accomplished in this meeting, which resulted in the conversion of thirty-six, added to the church thirteen, and the church revived to that degree that many were made to rejoice in hope of the glory of God. We return our thanks to God for the grand victory won over the wicked ones and to all who visited for their nice behavior and liberal donation to the ministers. The amount given L. D. Vaughn was $10.95; the exact amount given the other three unknown at present.

Praying the blessings of God upon us and all saints, we remain,

Yours fraternally,
J. B. BURCHAM,
Clerk.

The Ruffin Debt.

The Ruffin debt is now paid and the note given for $800 is in my possession. I desire to return my sincere thanks to those who have so generously aided me. The names and amounts are credited below.

S. F. CONRAD.

Rev. J. M. White $1.00, Mrs. Julia C. Duffy $1.00, Judge E. B. Jones $1.00; W. W. Orenler $1.00, Rev. C. E. Gower $1.00; Prof. J. H. Gorrell $1.00, Prof. N. Y. Gully $1.00, Mrs. L. G. Lewis $1.00, W. C. York $1.00, Rev. J. B. Richardson 50 cents, Rev. J. D. Larkins $1.00, Rev. G. A. Martin $1.00, Prof. M. B. Dry $1.00, Rev. J. S. Hardaway 1.00, Rev. J. L. Vipperman $1.00, J. M. Broughton $1.00, Archibald Johnson $1.00, Rev. R. T. Vann $1.00, James A. Taylor $1.00, R. G. Taylor $1.00, Rev. J. E. Smith $1.00, Rev. H. A. Brown $1.00, Rev. N. S. Jones $1.00, W. A. Cooper $1.00, James Smith $1.00, Hon. R. B. Glenn, $2.00, Rev. B. K. Mason $1.00, Rev. H. H. Mashburn $1.00, Rev. C. C. Haymore $1.00, John Burrus $1.00, L. L. Hackney $1.00, Rev. C. J. D. Parker $1.00, Dave Oates $1.00, Rev. W. W. Flanders $1.00, F. M. Sledge $1.00, Harvey Crist $1.00, John Oates $5.00, Dr. A. C. Barren $2.00, Master William Holland $1.00, Master George Holland $1.00, friend, 50 cents, J. C. Whitty $1.00, Dr. R. H. Battle $1.00, Mrs. T. G. Ramseur $1.00, Rev. J. A. Hoyle $1.00, Hon. W. W. Kitchen $1.00, Olin L. Jones $1.00, Rev. C. W. Blanchard $1.00—total, $54.00.

Notice to Bible Readers.

1. Be sure to read the prescribed Scripture every day.

2. Before you read, while you read, and after you have finished reading pray God to give you the right understanding of His Word; for we cannot understand the Word of God unless the Holy Spirit interprets it to us.

3. As far as possible let families read together, and after they have finished reading talk about what they have read.

4. Read to learn the will of God, and having learned it faithfully, do it; for the Bible can only do us good by being reduced to practice.

T. J. TAYLOR.

Greensboro Telegram: The promoters of the Appalachian Park movement are entitled to sympathy. They have made vigorous and manly efforts to get their plan through, but the prospect now is that they will have to wait some time yet before seeing their hopes realized.

A BOTTLE FREE.

Drake's Palmetto Wine will restore the appetite, assist digestion, stimulate the liver and kidneys and cure sick headache, cramps, nausea, dyspepsia, indigestion, biliousness and constipated bowels. Any reader of the Biblical Recorder who is a sufferer can secure a trial bottle free. It will give you quick relief and a permanent cure, and cost you nothing. Write for it today to the Drake Formula Co., 100 Lake St., Chicago.

Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief. it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 86 Seneca Building, Buffalo, N. Y.

For sale by all leading druggists.

According to the newspaper summary just gotten up by Hon. H. B. Varner, Commissioner of Labor and Printing, the circulation of all publications gotten out in North Carolina aggregates 642,502, the total number of publications being 297.

Barred and White Plymouth Rocks, Wyandotes, Leghorns

ON THE BARGAIN COUNTER.

OUR POULTRY BUSINESS now covers nearly every State in the Union, Canada and even foreign countries.

Our home State of North Carolina does not appear to want the kind we breed. Our prize ring record and reports of patrons for the last six years have placed us on top as producing the BEST.

To introduce them better in our home section we will make, during the next thirty days a special cut to one-half price, and about one-quarter value, on cockrels of the above breeds. Prices will be:

$2.00 for First Choice
$1.50 for Second Choice

Please send remittance with order, as we cannot afford to correspond at these prices. You can return the shipment if not satisfactory.

EVERY BIRD FROM PRIZE-WINNING STRAINS.

Apply to

BILTMORE FARMS,
Biltmore, N. C.

Horse Stolen! $10.00 Reward!

DESCRIPTION:—Roan Horse, left hind foot and one front foot white. Scar on right front knee. Walks a little on toe of right hind foot. Long neck and Roman nose, with a little slit in one nostril. Was stolen November 28, 1903. Notify

REV. D. A. FISHEL, Vaughan, N. C.

FOR SALE.—No. 74.—350 acres farm land in Orange County, N. C., five miles from Chapel Hill on county road. 50 acres timber land, the balance cleared, part under cultivation. A bargain can be had in this property. Price $6.50 per acre. Terms reasonable.

J. STUART KUYKENDALL,
Greensboro, N. C.

Land Sale at Apex, N. C.

By authority of a certain mortgage deed, made to me by L. P. Hicks and Nancy G. Hicks, his wife, of Wake County and State of North Carolina, and recorded in Book 118, page 517, Register of Deeds' office of Wake county, I will on the 16th day of January, 1904, at 12o'clock m., sell to highest bidder, at Apex, N. C., the following described land, lying near Apex, N. C., beginning at a black jack, formerly Gray Jones' corner; thence east 84 poles to pointer in formerly said Jones' line; thence north to R. & A. A. L. R. R.; thence with said railroad southwest to Salina Lynch's corner, now W. H. Harwood's, with the line running north and south of the tract of land known as the Martin Lynch tract, on the north crosses of said road; thence south to first station, containing 81 acres, more or less. Terms of sale cash.

Dec. 15, 1903. W. F. UTLEY, Mortgagee.

VICK'S YELLOW PINE

is the germacidal Cough Syrup and Lung Healer, preventing consumption by destroying the bacilli. 25c. at Pescud's and other druggists.

A Frightful Discovery.

Chemical Adalysis Revealed Some Albumen in Urine.

The following open letter is addressed to the public:

For a number of years I had been afflicted with Dropsy, Bladder and Heart Disease. During this four or five years I had been treated for my trouble by others. Finally, when despair came upon me, believing there was no hope for my recovery, swelled until there seemed to be no room for further swelling, my bladder giving me extreme trouble, with heavy deposits, a chemical examination revealing some albumen, my heart's action very bad, I called Dr. S. T. Whitaker, Dropsy Specialist, to take charge of my case. He told me at first examination the length of time it would require to affect a cure, giving me in a plain, candid manner his opinion as to course, etc., of case; all of which I have found to be absolutely true.

Dr. Whitaker has demonstrated in my case, after the failures of all others, that he is a physician thoroughly skilled and qualified in his profession, understanding from his extended experience how to meet promptly the various complications that may arise. I know the great good done me and believe had it not been for him, I would have long since been cut off from this mortal existence by this great affliction. I know from my experience with this skilled physician he can cure all cases where it is possible for human skill to reach them.

To all who may be suffering with Dropsy and its various complications, I cheerfully, earnestly and honestly recommend Dr. Whitaker to you as a skilled physician and an honorable gentleman. You can rely upon any statement or agreement he may make to or with you.

It is with thanks and gratitude to him, and with the desire that some sufferer who has failed to secure relief, as I did before placing my case in his care, will apply to him and be cured, that I make this statement.

(Signed) J. H. LaHATT,
Atlanta, Ga.

Dr. Whitaker offers a free trial treatment, guaranteeing immediate relief to Dropsy patients. Send age of patient and history of case. Address, S. T. Whitaker, M. D., Dropsy Specialist, 41 E. Irwin St., Atlanta, Georgia.

P. S.—Write him in care of C. C. Department for sample Catarrh Cream.

CHRISTMAS HOLIDAY EXCURSION RATES—YEAR OF 1903 AND 1904.

On account of the Christmas holidays the Seaboard Air Line will sell round trip tickets for one and one-third first-class limited fares plus 25 cents to all points east of the Mississippi and south of the Ohio and Potomac Rivers.

Dates of sale—for the public—December 23, 24, 25, 30, 31, and January 1, 1904, final limit January 4, 1904.

Dates of sale—for students and teachers—December 15 to 22, inclusive, final limit January 8, 1904.

For students and teachers, tickets will be sold on presentation and surrender of certificate signed by the superintendent, principal or president of school or college.

C. H. GATTIS, C. P. T. A.,
Raleigh, N. C.

Temperance.

Write it.

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it on the copybook,
That the young may often look,
"Where there's drink there's danger."

Write it on the churchyard mound,
Where the rum-slain dead are found;
Write it on the gallows high,
Write it for all the passers-by,
"Where there's drink there's danger."

Write it in the nation's laws;
Blotting out the license clause;
Write it on each ballot white,
So it can be read aright,
"Where there's drink there's danger."

Write it on our ships that sail,
Borne along by storm and gale;
Write it large in letters plain,
Over every land and main,
"Where there's drink there's danger."

Write it on every gate,
On the church and halls of state,
In the hearts of every band,
On the laws of every land,
"Where there's drink there's danger."
—Anon.

National Temperance Notes from Washington.

The important bill of the session was introduced in the House by Mr. Hepburn, of Iowa, yesterday (H. R. 4,072) and in the Senate to-day (Senate 1,390) by Mr. Dolliver of the same State. The bill follows so that its purports and language may be known to our friends the country over:

Be it enacted, etc., that all fermented, distilled, or other intoxicating liquors or liquids transported into any State or Territory for delivery therein, or remaining therein for use, consumption, sale, or storage therein, shall, upon arrival within the boundary of such State or Territory, before and after delivery, be subject to the operation and effect of the laws of such State or Territory enacted and in the same manner as though such liquids or liquors had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

Sec. 2. That all corporations and persons engaged in interstate commerce shall, as to any shipment or transportation of fermented, distilled or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids, or the shipment or the transportation thereof, of the State in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise; but nothing in this Act shall be construed to authorize a State to control or in any wise interfere with the transportation of liquors intended for shipment entirely through such a State and not intended for delivery therein.

As soon as the committees are appointed and the bodies get on a working basis along regular lines—the House is now equipped only for the specific work of the extra session, and Senate Committee revisions are not yet complete—we shall promptly advise our church and temperance constituency through our State auxiliaries, the press and directly, as may be necessary, and earnestly request that they be prompt and effective in response; but also, to avoid confusion, we ask that they receive the word when to act and how from our headquarters here in order that every expenditure of time, energy and money may count the most for victory.

President Lincoln and the Drink Question.

President Lincoln's position on the drink question is well known. At one time an officer wearing the insignia of a colonel's rank came to see him. Mr. Lincoln, as usual, was full of sympathy. He drew his chair near the colonel, desiring to know what he wanted. The man's complaint was, in brief, that he had been unjustly dismissed from the army for drunkenness on duty. The officer had a good record for gallantry and courage. Lincoln knew him. He never forgot such a case. The lines in the man's face told their own story of long and unrestrained indulgence. Mr. Lincoln heard the story patiently. He rose up, and, as was his habit when moved deeply, he grasped the officer's hand in both his own and said: "Colonel, I know your story. But you carry your own condemnation in your face." The tears were in his voice, and to the officer, who walked out without a word, Lincoln appeared like a slice of judgment. The only comment the President made subsequently was: "I dare not restore this man to his rank and give him charge of one thousand men, when he puts an enemy to his mouth to steal away his brains."

The Senator.

Eli Perkins says many sensible things, which will be remembered long after his humor is forgotten. In The Cumberland Presbyterian, he gives the following incident in the bar-room of the Tabor Grand, of Denver:

"A group of handsome young men were laughing and drinking, when a poor, tottering tramp pushed open the door, and, with sad eyes, looked at them appealingly.

"'Come in, senator, and drown your cares in the flowing bowl!' they said, jeeringly.

"'I will come, thank you,' he said, 'for I am cold and hungry.'

"'Take this brandy, senator,' they said mockingly, 'and drink to our health.'

"After swallowing the liquid, the tramp gazed at them an instant, and then he began to speak:

"'Gentlemen,' he began, sadly, 'I wish you well. You and I complete a picture of my life. I was, alas! a senator. My bloated face was once young and handsome as yours. This shambling figure once walked as proudly as yours. I, too, once had a home, and friends, and position. I had a wife as beautiful as an artist's dream, but I dropped the priceless pearl of honor and respect in the wine-cup, and, Cleopatra-like, saw it dissolve, and quaffed it down. I had children, as sweet and lovely as the flowers of spring, and I saw them fade and die under the curse of a drunken father. I had a home where love lit the flame upon the altar, and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and broke and bruised the beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day, I am a husband without a wife, a father without a child, a tramp without a home to call his own, a man in whom every good impulse is dead—all, all swallowed up in the maelstorm of drink.

"'Young gentlemen,' he said as he passed out into the darkness, 'whichever way you go—whether you follow your mothers', wives', and children's prayers, and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul, forever lost, like me, I—I wish you well!'"

Some men's faith is always sitting in a draught and catching cold. Doubt is the theological name of that influenza.—Joseph Parker.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.

Mr. Bem Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartselle, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1042 Fifth Street., Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, Ohio, will secure a free treatise on the subject.

NOTICE.

Having qualified as the executors of the last will and testament of J. R. Dunn late of Wake County, this is to notify all having claims against his estate to present them to us, or either of us, on or before November 24, 1904, or this notice will be plead in bar of their recovery.

R. A. DUNN,
W. H. DUNN,
Executors.

Wake Forest, N. C., Dec 2 1903.

When writing advertisers please mention this paper.

JUST AS EASY
To Break Up Grippe and Colds in 10 Hours
IF YOU USE "GRIPPE KNOCKERS"

25 CENTS.

Also excellent LAXATIVE TONIC. Trade supplied by
L. RICHARDSON CO., Wholesale,
GREENSBORO, N. C.
Mailed on receipt of price.

NEW INVENTION!

Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets, finest produced. Everybody delighted. Enjoy at home for 3c each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills. Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, aches, pains, blood and skin diseases, Kidney trouble children's diseases and female ills. Guaranteed. Sent on 30 days' trial. $100 to $300 a month, salesmen, managers, general agents. 100% profit.
WORLD MFG. CO., 82 WORLD BUILDING, CINCINNATI, OHIO.

OUR SUPERB STOCK OF
Silks & Dress Goods
For the Fall of 1903 is Now Ready.

WRITE FOR SAMPLES AND PRICES, stating particularly the colors desired, and whether you wish Plain or Figured Cloths, Light Weight or Broadcloths.
We pay express charges on all orders of $5 00 and over.

Miller & Rhoads,
BROAD STREET, RICHMOND, VA.

CROSS & LINEHAN CO.,

UP-TO-DATE

CLOTHING AND MEN'S FURNISHINGS.

Without asking you to dwell on a long story, there's more good value, more variety, more of the unusual in our Spring line than you'd expect even from us.

CROSS & LINEHAN COMPANY,
Up-to-Date Clothiers and Furnishers.

THE BAPTIST BOOK STORE.

(Owned and Managed by the Baptist State Convention—Profits go to the Work.)

First. Our purpose is to supply all the Baptist Sunday-schools with literature. We fill orders promptly. Our price is the same that you pay the Publishers. Our profit will help build Sunday-schools in destitute places.

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W. O. ALLEN, Manager,
For the Committee.

N. B.—The new Sunday-school song-book, Hymns that Help, will soon be ready. Send in your orders. Per copy 30 cts. Mail prepaid.

Marriages.

COOK—WOLFSHON.—Mr. and Mrs. J. W. Cook announce the marriage of their daughter Ida to Mr. Herrmann Allan Wolfshon, Wednesday, December 9th, 1903, Denton, Texas. At home after December 22, Denton, Texas.

BROWN—CLAUD.—At the home of the bride's mother, Mrs. Martha L. Brown, on Sunday, at 7 p. m., Miss Rena Bell Brown, of Wilmington, N. C., and Mr. Thos. Payne Claud, of Whiteville, N. C., Elder J. D. Bowen officiating.

Obituaries.

One year—one year—one little year,
And so much gone!
And yet the even flow of life
Moves calmly on.

Where hast thou been this year, beloved?
What has thou seen?
What visions fair, what glorious life?
Where hast thou been?

The veil, the veil, so thin, so strong
'Twixt us and thee!
The mystic veil, when shall it fall
That we may see?

Not dead, not sleeping, not even gone,
But present still,
And waiting for the coming hour
Of God's sweet will.

Lord of the living and the dead,
Our Saviour dear,
We lay in silence at thy feet
This sad, sad year.

PERRY.—Mrs. Mary Riddick Perry was born January 24, 1841, died September 28, 1903.

From a child she possessed noble traits of character. She was obedient to parents and affectionate to her brothers and sisters; a sweet spirit in the home, always seeking the happiness of others. When the time came for her to enter Murfreesboro these noble traits were developed and she soon won for herself many friends.

While at the Institute she gave her heart to Jesus, and the sweet influence of her life will live while time shall last. She afterwards became a member of Whiteville Grove Baptist Church, and proved to be some of the salt of the earth.

On February 2, 1868, she was married to Dr. Alexander Terry. Realizing the responsibility of this position, and conscious of her inability to make her home what she desired it to be within herself, she decided to take Jesus in her home, and, like Mary, sit at His feet and learn of Him daily. Thus a constant renewal of the inner life continued. Life was happy to her many years, but alas! home was made dark. Death entered and bore the husband away. But she never failed to remember who had given and who had taken. She lived a widow nineteen years with her three children. She was not strong, and soon health began to fail. The burdens she was called upon to bear were heavy, but these only served to consume the dross, purify the gold and fit her for mansions above. She was ever faithful to her church and devoted to all of its interests. She had not been able to attend her church for several years before her death; was confined to her bed for more than a year, but never failed to inquire about the work of the church. When she realized that her stay here was about over, she said to her son, who had nursed her so tenderly for many weeks: "I see the green fields of Eden and the beautiful water over there." He, thinking she was thirsty, offered her water, but when she had tasted, she said: "It is not good like that over there. I want you all to partake of it." Then raising her eyes towards heaven, she committed her children and friends to God and fell asleep, from whence none ever wake to weep.

All will miss her patient, quiet life. The church, the community and the home more than all others. We thank God for that sweet example. A good woman has fallen. Our loss is her eternal gain. She leaves three devoted children, one sister, relatives and many friends to mourn their loss. God bless and comfort the children. Mamma will not come to them, but they can go to her.

JOSIAH ELLIOTT.

In Memoriam.

Sister Midian Bartholomew, the subject of this sketch, was the daughter of Brother Lewis and Sister Harty Bartholomew, and was born July 9, 1834; married Mr. R. J. Bartholomew, April 7, 1857. Unto them were born two children—girls—both of whom survive her. She made a profession of religion at home about October, 1861, and united with Mount Zion Baptist Church, of which she lived and died a consistent member. She died near Wakefield, Wake County, to which she had removed from near Mapleville, Franklin County, September 10, 1903.

In considering her life, there is so much to commend that we may truly apply to her the words of the Master: She hath done what she could. Hers was a well-rounded life; doing faithfully her duty in all the relations to her God and her fellow creatures; obedient and loving as a child, devoted and true as a wife, affectionate, loving and watchful as a mother. Her two daughters are living proofs of her efficiency in training in the fear of the Lord, for her husband died when her children were small. She was courteous and kind to her friends and neighbors.

Her religious convictions were deep and sincere. She loved her Saviour, her church, and the Lord's people, and was her pastor's friend and support at all times. In her long Christian life she displayed the graces of the Spirit, patience, gentleness, love and goodness. When death came, it did not find her unprepared. She bore with patience her last sickness; arranged everything, even the preacher and text for her funeral service; which was preached by the writer in the Academy at Wakefield to a large and sympathetic audience, and she was buried in the cemetery near by.

God bless and comfort the bereaved ones. I heard a voice from heaven saying, write: 'Blessed are the dead who die in the Lord, yea saith the Spirit, they do rest from their labors and their works do follow them."

C. M. DUKE.

Mrs. J. H. Shipp

Whereas, our kind heavenly Father, in His abundant wisdom and love, called from earth to heaven, on the 19th day of November, 1903, our beloved sister and friend, Mrs. J. H. Shipp; therefore it is

Resolved: 1. That while we bow in humble submission to His will, we recognize the fact that in her death our Woman's Missionary Society has lost one of its most zealous supporters, the church one of its most consistent members, the sorrowing husband a faithful wife, and the children a tender and affectionate mother.

2. That these resolutions be entered upon the minutes of our Society and a copy of the same be sent to the bereaved husband, also to the Biblical Recorder for publication.

By order of the Society.

MRS. J. S. BARBEE, President.
MISS LULA SHIPP, Secretary.
MISS ETTA STONE,
MRS. E. WALTON,
Committee.

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Wm. L. Pruiett

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Wilmington, N. C.

SOUTHERN RAILWAY.

In effect November 29, 1903.

This condensed schedule is published as information and is subject to change without notice to the public.

TRAINS LEAVE RALEIGH, N. C.

2.00 a. m. No. 111 daily for Greensboro and local points. Carries Pullman sleeper Raleigh to Greensboro, connecting at Greensboro with No. 35, "Piedmont Express" for Charlotte, Columbia and Jacksonville. No. 37 "Washington and Southwestern Limited," solid Pullman train, drawing-room sleepers, New York to New Orleans and Memphis; connection is also made for Winston-Salem, Wilkesboro, Danville, and local stations. 2.40 a. m., No. 112 daily for Goldsboro and local stations; connecting at Goldsboro with Atlantic Coast Line for Wilmington, N. C., Wilson, N. C., Tarboro, N. C., Norfolk, Va., and intermediate stations; also, at Goldsboro with Atlantic and North Carolina Railway for Kinston, N. C., New Bern, N. C., and intermediate stations.

8:40 a. m. No. 107, daily for Greensboro and local stations; connects at Durham for Oxford, Henderson, Keysville and Richmond. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 36, "U. S. Fast Mail," for Washington and all points North; Pullman drawing-room sleepers to New York and Richmond. Close connection for Winston-Salem, Mocksville, and local stations, with train No. 7 for High Point, Salisbury, Charlotte and local stations.

10:30 a. m. No. 108, daily for Goldsboro and all local points; connects at Selma for Wilson, Rocky Mount and all Eastern North Carolina points. At Goldsboro for Wilmington, Kinston, New Bern, N. C., and Norfolk, Va., where close connection is made with Chesapeake Line for Baltimore and all other outgoing steamers.

3:25 p. m. No. 136, daily for Greensboro and intermediate stations; connects at Durham for Oxford, Clarksville, Keysville, daily except Sunday. At University Station for Chapel Hill, daily except Sunday. At Greensboro with train No. 29 for Columbia, Augusta, Savannah, Charleston. Pullman sleeper and first-class coaches Washington to Jacksonville, Fla. No. 35, "U. S. Fast Mail," for Atlanta and all points South and Southwest. Pullman drawing-room sleepers to Birmingham and New Orleans; day coaches Washington to New Orleans, also with north-bound trains Nos. 34 and 38 for Washington, and all points North. Pullman drawing-room sleepers and observation car to New York; connection is also made at Greensboro for Winston-Salem and at Salisbury to Memphis.

4:50 p. m. No. 138, daily for Goldsboro and local stations.

C. H. ACKERT, General Manager.
W. A. TURK, Pass. Traf. Manager.
S. H. HARDWICK, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
T. S. GREEN, City Ticket Agent.

Office in Tarborough House Building, Raleigh, N. C.

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Acknowledgments.

December 23, 1903.

State Missions.—C. T. Green, $1; Mt. Harmony, 1.50; Spring Garden, 8.50; Orphanage, 6.27; Oxford, 1.50; Murphy, 10.00; Mars Hill, 2.65; Jonesville, 2.00; Farrington, 10.00; Bethany, 1.88; Society, 5.16; Bryson City, 10.00; Sylva, 5.00; Locust, Stanley, 2.00; Hopewell, 1.43; Trinity, 7.64; Antioch, 1.28; Weldon, 25.00; Wallsburg, 18.78; Union, 4.16; Robeson Asso., 8.66; Wadesboro, 30.00; Providence, 8.00; Pleasant Grove, 2.00; Rehoboth, 10.00; Powell's Point, 5.05; Whales Head, 2.00; Olivet, 2.00; Coinjock, 5.00; Ebenezer, 13.00; Romoth Gilead, 35.00; Berea, 25.00; Mt. Zion, Flat River, 17.08; S. S., Rock Springs, 3.54; M. S., Elam, 2.25; Elam, 2.43; First, Goldsboro, 27.25; Owenville, 1.26; Garland, .61; Hertford, 30.00; Rennert, 1.31; Zion, Kings Mt., 9.60; Pleasant Hill, Kings Mt., 3.35; State Line, 2.70; W. L. Bilbro, overpaid, 65.00; Aurora, 1.50; Rockingham, 45.00; Roberdell, 7.28; Second, Durham, 10.00; W. M. S., Mt. Gilead, 1.35; Margarettsville, 3.20; Mt. Carmel, 7.00; Goodhope, 2.33; Miss Julia Jones, 2.00; Bakersville, 2.36; Sunbeams, E. Durham, 4.15; Bethel, 10.00; Wadeville, 1.65; Blackwood's Chapel, 2.00; Bethel, 1.27; Broad St., Winston, 10.00; Wakefield, 5.00; W. M. S., Scotland Neck, 1.45; Great Marsh, 7.45; Shady Grove, 1.00; Zion Hill, 1.50; Hickory Grove, 2.08; Abbottsburg, 1.10; Central Union, 1.12; W. M. S., Lea Bethel, Thanksgiving, 3.50; W. M. S., Lea Bethel, 2.58; Providence, 2.00; Blanch, 1.15; Sunbeams, Ashepole, No. 2, 3.50; Aulander, 35.00; W. M. S., Rockfish, 5.00; W. M. S., Lystra, 2.15; Hickory Mt., 2.65; Mt. Gilead, 2.30; Hayesville, 4.10; First, Durham, 24.43; Stovall, 3.41; Reeds X Roads, 10.79; Wingate Underhill, .50; Ebenezer, 1.88; Palmersville, .45; Ephesus, 17.00. Total this week, $692.02.

Foreign Missions.—Sylva, $5.00; Geneva, 2.00; Mt. Zion, Flat River, 5.50; Sanford, 4.05; East Durham, 5.14; So. Fork Asso., 76.06; Wadeville, 1.35; W. M. S., Bethel, 3.70; W. M. S., Florence Ave., 1.67; W. M. S., Scotland Neck, 18.20; W. M. S., Lea Bethel, .17; Aulander, 10.00; W. M. S., Salisbury, .65; W. M. S., Mt. Zion, 1.00; Woodville, 2.13; First Durham, 54.27; Hepzibah, 2.30; W. M. S., Hepzibah, 2.66. Total this year, $195.85.

Home Missions.—Hertford, $15; Second Durham, 10.00; East Durham, 5.70; So. Fork Asso., 37.13; W. M. S., Florence Ave., 1.68; W. M. S., Scotland Neck, 2.40; Loves Grove, 1.40; Aulander, 25.00; W. M. S., Salisbury, .35; First Durham, 15.85. Total this year, $114.51.

Education.—So. Fork Asso., $5.00; Aulander, 20.00; First Durham, 3.62. Total this year, $28.62.

Ministerial Relief.—Carthage, $3; Goodhope, 2.50; New Bethel, 1.21; East Durham, 4.20; So. Fork Asso., 15.50; Centre Grove, 5.00; Immanuel, 3.00; First Durham, 4.52. Total this year, $38.93.

Total for all objects this year, $1,069.93.

WALTERS DURHAM,
Treas. Baptist State Con.

Christmas Offering.

The women of our Convention have for a number of years observed the beautiful custom of closing the year by making a Christmas offering to carry the glad story of Christ to those who know not of His love. The special country to which their gifts are designated is China, with her two 100 million heathen women and girls. Who can write the story of their blight of shame and sorrow? Their cramped feet, with hobbling gait, is as nothing compared to their cramped minds and souls. No nation can rise higher than its women. We praise God that our sisters give to liberate and elevate their sisters in China from this condition of sorrow and gloom.

We have thirty-nine female missionaries in China. Others are applying to go. The sisters who stay at home wish to raise $10,000 this year for this glorious work. You ask, Can it be done? Surely, if the 20,000 and more sisters who read this will make up their minds to its accomplishment. Suppose you try this plan in your Society: get some sister to give five or ten dollars if five or ten others will give one dollar each, then get all the others to contribute also. Have a definite liberal plan, and see how much easier it will be to raise the contribution, and how much more you will procure. But remember to do all for the glory of our Lord.

The sisters have wisely arranged a programme for the young people to join them in this noble offering. We hope many of our people will give more than ever before in view of God's great blessings on us in the home land, and His great blessings on our work in the foreign lands. What better way to give at Christmas and at the close of the year than by making a thank-offering to God for all His mercies?

The W. M. U. have very neat programmes arranged, which you can get on application. May God bless each gift and each giver.

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Monday, January 4, 1904, is Enrolling Day at these Schools.

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Youth's Kind Words (semi-monthly)	6
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GENTLEMEN:—This is to certify that I have used "Cerealite" for a number of years, and have sold it for the past three years, and I, myself, find it to be equal to, if not better in many respects, than Nitrate Soda. My best customers are anxious to use it again this year. On my own crops I used it on wheat, oats and cotton, and for every dollar I invested in "Cerealite" I am sure it paid me $2.50. I prefer "Cerealite" as a top dressing to Nitrate Soda, even if the goods were the same price. Splendid for Oats and Grain.

Yours truly, J. W. STEPHENSON.

RELIABLE AGENTS WANTED IN EACH COUNTY.

MORTGAGE SALE.

By virtue of authority conferred in a certain mortgage executed by J. L. Ferrell and wife, and duly recorded in Book No. 121, on page 725 in Register of Deeds' office, of Wake County, N. C., we will, on Wednesday, the 6th day of January, 1904, expose for sale and sell to the highest bidder, for, cash, at the court-house door in the city of Raleigh, at 12 o'clock m., that tract or parcel of land lying and situated in Wake County, North Carolina, in Little River Township, adjoining the lands of Daniel Scarborough's estate, Hilliard Jones, J. Underhill, and others, and better described as follows:

Beginning at a post oak, D. Scarborough and H. W. Jones' corner, thence north 2 degrees east 124 poles to a pine on said Jones' line; thence with said line north 58½ degrees east 114 poles to a small post-oak; thence south 114 poles to a poplar in the Rocky Branch; thence up said branch to pointers; thence west 53 poles to the beginning, containing 100 acres more or less.

PEELE & MAYNARD,
Attorneys for Mortgage-Assignee.
This 2d day of December, 1903.

NOTICE OF SALE.

By virtue of a judgment of the Superior Court of Wake County, made in special proceedings, entitled S. S. Rogers, Executor of Wm. Jinks vs. Julia Jenkins and others, we, as Commisoners appointed by the court, will, on Monday, the 4th day of January, 1904, at 12:00 M., sell to the highest bidder the following described lot of land in Wake County, near Apex, known as the home place of William Jinks, deceased: Begins at a white oak on the south side of White Oak Creek, Jesse Howell's corner, runs south with said Howell's line 196 poles to a stake in said Howell's line; thence east 76 poles to a stake and pointer in C. S. Jinks' line; thence north 215 poles to a maple on the south bank of said creek to the beginning, containing 98 acres, being land conveyed to William Jinks by Seth Jinks by deed recorded in Book 17, page 536, records, Register of Deeds' office, Wake County. Place of sale on the premises as above described, known as the home place of William Jinks. Terms of sale, cash.

H. E. NORRIS,
S. S. ROGERS,
Commissioners.